

THE SAN FRANCISCO THEOLOGICAL SEMINARY
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PRESBYTERIAN HISTORICAL SOCIETY OF CALIFORNIA
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PRESBYTERIAN HISTORICAL SOCIETY
OF CALIFORNIA
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DONATED BY REV. WM. SPEER D.D.

PRESBYTERIAN HIST. SOC. OF CALIFORNIA

The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life and Testimony; Evangelistic Effort, and Missionary Enterprise.

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Rev. W. G. Lawes, F.R.G.S.

No. 1145.] THURSDAY, JAN. 7, 1892.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. [ONE PENNY, POST FREE, 1½d

"Young Helpers' League"

HOLIDAY FESTIVAL AT STEPNEY.

Boys and Girls from happy homes are affectionately invited to visit the STEPNEY CAUSEWAY HOMES on

FRIDAY, JANUARY 8, 1892,

When an EXHIBITION and ENTERTAINMENT will be given, to begin at 1.15 p.m., and to close shortly after 5.

Several events of peculiar interest will take place, of which the chief are as follows:—

(1) **MILITARY DRILL** in the Grounds at 1.15 p.m. precisely.
(2) **MUSICAL DRILL** by a squad of our trained boys.
(3) **SOME OF OUR LITTLE CRIPPLES** will be marshalled.
(4) **SWIMMING MATCHES** in the large Swimming Bath.
(5) **THE HIGHLAND PIPERS and the HAND-BELL RINGERS** will play merrily.
(6) **HER MAJESTY'S HOSPITAL FOR WAIF CHILDREN** will be open to visitors between 1 and 5 o'clock, after which hour no one can be admitted.
(7) **ALL THE WORKSHOPS** will be open to view. Some of these have been recently enlarged, and new ones have been added. The following trades can now be seen in full operation on the day in question:—

BAKERS.	BLACKSMITHS.	BRUSHMAKERS.
CARPENTERS.	HARNESS-MAKERS.	MATMAKERS.
PRINTERS.	SHOEMAKERS.	TAILORS.
TINSMITHS.	WHEELWRIGHTS.	WOODCHOPPERS.

(8) At 3.30 precisely, the

FIRST PUBLIC MEETING

IN CONNECTION WITH THE

"Young Helpers' League"

WILL BE HELD IN THE GYMNASIUM, WHEN

THE RIGHT HON. THE LORD KINNAIRD

WILL TAKE THE CHAIR.

It is hoped that the following will, among others, take part in the proceedings;

Mrs. EVERED POOLE,
Rev. Prebendary GORDON CALTHROP,
and Dr. BARNARDO.

Opportunity will be given to join the League immediately after the Meeting.

ADMISSION TICKETS, price **Sixpence each,** will be furnished on application to the Secretary, in order of priority. As no more Tickets will be issued than the premises will comfortably accommodate, overcrowding will be prevented. All admission tickets *should therefore be secured beforehand* of the undersigned.

As regards the **Swimming Contest,** the tickets will be of TWO COLOURS; RED Tickets for the first Entertainment (from 4.30 to 5.15); BLUE Tickets for the second Entertainment (from 5.30 to 6.15).

REFRESHMENT TICKETS (which can be obtained on arrival) will be supplied at **Sixpence** per head.

Please, therefore, remember the *hour,* **1.15 p.m.,** and the necessity for applying *beforehand* for Admission Tickets.

Of course there will be a COLLECTION during the progress of the Meeting.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

JOHN ODLING, *Secretary.*

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS AND MISSION,

HIGH-STREET, WHITECHAPEL, E.

George Holland thankfully acknowledges receiving from Camperdown, £2 10s.; Bristol, 10s.; A. S. D., £1; T. O., Men's Clothing; Anonymous, Clothing.

Rations of food to Hungry Children. Shelter for Boys and Girls. Ragged Schools. Sunday Schools. Classes for Rough Boys. Band of Hope. Children's Services. Penny Bank. Meetings, Classes, Library, and Reading-rooms for Young Women. Bible-classes, Prayer-meetings, Reading-room and Various Clubs for Young Men and Lads. Bible-classes for Men and for Women. Gospel Services, Prayer, Praise, and Testimony Meetings. Mission to Inebriate Women. Mothers' Meetings. Lodging House Services. Temperance Meetings. Training Home for Motherless Girls, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

HOUSE OF REST for Christian Workers 10, Finchley-road, St. John's Wood, N.W., near Regent's-park (removed from Cambridge-gardens, Kilburn), receives Christian Workers and Missionaries as temporary visitors. Payments by arrangement. References required. Subscriptions needed.—Applications to Miss MASON, as above.

POOR OF ST. LUKE'S AND CLERKENWELL.—PHILIP GAST, 12, Noel-street, Islington (Minister of Spencer-place Chapel for 30 years) pleads for the Widow and Fatherless and the nearly starving Poor. Clothing, boots, blankets, and money will be gladly acknowledged.

THE THEATRICAL MISSION,

MACREADY HOUSE HENRIETTA STREET,

COVENT GARDEN.

FUNDS URGENTLY NEEDED by the Committee and Directors, the Winter's Work having now commenced. Cheques and Postal Orders payable to Joseph Peters, Esq., Treasurer. Bankers—London and County, Covent Garden. Communications to Courthope Todd, Founder (as above).

HOME FOR CONSUMPTIVE FEMALES, 57 and 58, Gloucester-place, Portman-square. Help is urgently needed for this Institution, which is unique in that it only receives poor consumptive women and maintains them till they die. The malady is most expensive to alleviate, and kind friends are entreated to assist. Contributions will be gratefully received by the Treasurers, Lord Kinnaird, at the Bankers, Barclay, Ransom, and Co., 1, Pall-mall, and W. A. Boulnois, Esq., 6, Waterloo-place, S.W.

PRIVATE PATIENTS can be received at the Deaconesses' Institute and Hospital, Tottenham. Fees from one to five guineas per week. Applications to be made to the Director of the Institution.

CLAPHAM MATERNITY HOSPITAL and School of Midwifery for Gentlewomen, 41, Jeffrey's-road, S.W. Under fully qualified medical women. 20 beds. Small payments from patients. Monthly nurses trained. Subscriptions needed. Apply SECRETARY.

Educational.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.
DELTA, Ward's Library, 112, Kensington-pk.-rd., W.

HIGH-CLASS CHRISTIAN HOME SCHOOL.—Languages, music, household science, and cooking receive special attention. The very young and delicate are lovingly cared for. Examinations. Excellent references.
KÖNIGSHEIM, Gorringe-road, Eastbourne.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance. Governess-Student required.
W. S. C., 13, Rose-street, Newgate-street.

HAPPY HOME SCHOOL.—A Clergyman's Daughter offers the above. Loving care. Good education. Every attention. Terms £2 monthly, or 20 guineas yearly. Healthy, open neighbourhood.
52, Penwick-road, East Dulwich.

SOUTHSEA, Rosebery College.—Western Parade, facing sea and common. High-class Educational Home for gentlemen's daughters. Thorough teaching, earnest Christian training. Terms moderate.—Principals, the Misses ROBINSON.

SOUTH-WEST LONDON COLLEGE.

High-class School for Young Ladies.

Carlton Mansions, Clapham-rise, London, S.W. Principal—Mrs. HALE, A.C.P., F.S.Sc., London.—Modern system of teaching. Visiting masters, resident certificated governesses, with careful personal supervision, and home comforts. Cambridge and other examinations. Special advantages for music and languages. House pleasantly situated in one of the healthiest suburbs of London, replete with every convenience and all modern sanitary improvements. Good garden and tennis. Highly recommended by parents of pupils, Rev. C. H. Spurgeon, and Rev. D. McEwan, D.D.

HIGH-CLASS SCHOOL FOR THE DAUGHTERS OF GENTLEMEN.—Miss Penn receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialties.—St. John's South View, Willingdon-road, Eastbourne.

MORAVIAN LADIES' SCHOOL, East Tytherton, Chippenham.—Christian training. Preparation for examinations. Moderate terms.
Principal, Miss HOLLIS.

TIRETTA BAZAR MISSION, CALCUTTA.

EDWARD S. WENGER is desirous of erecting a PLACE of WORSHIP for 100 persons, as also a SCHOOL for 100 children in connection with this Mission. A central spot in the Chinapara is essential. An estimate has been prepared, and it is reckoned that at the very least some 7000 Rupees will be required for the erection of the building. To this will have to be added the cost of land and cost of furnishing, so that at the lowest figure 16,000 Rupees will be required for the work. The amount already subscribed is only 650 Rupees. It is therefore necessary to raise

ABOUT 15,400 RUPEES MORE.

Any contributions towards this sum will be thankfully received and duly acknowledged by Mr. E. S. Wenger, 21/1, Tiretta Bazar Street, Calcutta, or may be sent to Messrs. MORGAN & SCOTT.

TERMS FOR
ADVERTISEMENTS
"The Christian"
(PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

Not exceeding—	s.	d.
30 Words	3	0
39 Words	3	9
48 Words	4	6

And 9d. for every additional line of nine words or under *the address being in all cases charged for.*

Advertisements should arrive not later than Monday.

Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

TERMS FOR
SUBSCRIPTION
TO
"The Christian"

"THE CHRISTIAN" is published every Thursday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, or will be supplied direct from the Publishers, Messrs. MORGAN and SCOTT, London, on the following *Terms, post free*, and including double numbers.

ENGLISH SUBSCRIPTIONS.

for the year 1892.	£	s.	d
One Copy & Postage ½d.	0	6	7
Two Copies and Postage 1d.	0	13	2
Three Copies and Postage 1½d. ...	0	19	9
Four Copies and Postage 2d.	1	6	4

MISSIONARY NURSES' TRAINING HOME

IN CO-OPERATION WITH THE GLASGOW MEDICAL MISSIONARY SOCIETY.

All seeking admission to the above Home are reminded that the next medical session begins in April, 1892. Previous to their medical course all are recommended to spend the three months' probation—from January to April—in the evangelistic branch (the Lady Missionaries' Training Home), where a regular course of Biblical lectures will be delivered by ministers of the various evangelical denominations, and others interested in the training of missionaries, and where they will have supervision in evangelistic work. The above lectures will be free to any ladies in Glasgow who may wish to attend. (For days and hours see future advertisements.)

The Lady Missionaries' Training Home will also be used as a training home for any who desire one or two years' Biblical instruction with evangelistic work, &c., before engaging as missionaries. For such arrangements are being made whereby any who wish dispensary and ambulance instruction, &c., can have this upon payment of an additional fee.

For terms and full particulars of both Homes, applicants are requested to communicate at earliest convenience with the Hon. Secy., Miss FORRESTER PATON, Mars-hill House, Alloa.

SOCIETY FOR THE RELIEF OF DISTRESSED WIDOWS

(Applying within the first month of their widowhood).

President—THE RIGHT HON. LORD CHARLES BRUCE,
Treasurer—JOHN DEACON, Esq.

FUNDS ARE SOLICITED for this Society, which has been in operation for Seventy Years. Every case is investigated by one of the Committee or the Official Visitor, and relieved according to the character and claim of the individual. £10 10s. donation, and £1 1s. annually, each gives the privilege of recommending one Widow yearly.

Office, 32, Sackville-street, W. SAMUEL RAYSON, Secretary.

TO CHRISTIAN PARENTS.

Dr. and Mrs. GRATTAN GUINNESS desire to recommend to parents seeking for their daughters the combined benefits of education abroad and those of a Christian home, the advantages offered by a German Lady and her daughters, who are both engaged in Christian work. Frau Gruetz is willing to receive three or four young ladies into her home, where they would obtain motherly care and attention. Fräulein Gruetz, who holds a high-class government certificate, is thoroughly competent to instruct them in all the ordinary branches of education.

Terms £80 a year. Further particulars will be supplied by Fräulein Gruetz, at 4, Verlängerte Schloss Strasse, Charlottenburg, Berlin, or Miss Fooks, Harley House, Bow, London, E.

BURLTON HOUSE, READING.—High-class Ladies' School. Principal Miss RATCLIFFE. Old-established. Thorough teaching. Modern educational advantages, examinations. Finishing masters. Careful Christian training. well-appointed home. Kindergarten student required. Premium.

MORAVIAN LADIES' SCHOOL, 34, St. Peter's, Bedford. Next term begins January 21. —For particulars apply to PRINCIPAL.

CRESWELL HOUSE. Young Ladies' School, Westgate-on-Sea, offers thorough education and earnest Christian training. Home comforts. Watchful care. Highest references. Terms moderate.

THE PRINCIPAL of a well-established School for Young Ladies, for many years singularly successful, holding testimonials of the highest order from parents, evangelical clergy, and others, has been solicited to place the advantages of earnest Christian training, combined with High School modes of instruction, within reach of parents of good social position, but limited resources, who are unable to meet the usual fees, which will be reduced to 30 or 40 guineas, and made inclusive. Preparations for all examinations. The staff is composed of experienced, certificated Christian governesses, English and foreign, with visiting professors. Liberal diet. Spacious residence, replete with every modern appliance to ensure health and comfort. Delicate girls, and orphaned families, receive exceptional care.
FIDES 13, Rose-street, Newgate-street, E.C.

ALTHORPE HOUSE,

Waverley Grove, Hendon, N.W.

High-class School for Gentlemen's Daughters. Conducted by Mrs. Johns and Miss Chalk, assisted by C. H. Johns, M.A. Resident foreign governesses and visiting masters. Entire charge taken of pupils from India and the colonies.

Terms and full particulars will be given on application to the PRINCIPALS.

HOME SCHOOL FOR GIRLS.—Every educational advantage. Great success in public examinations. Certificated governesses. Visiting professors. Healthy neighbourhood. Indian children received. Governess Pupil required. Small premium.
Clifton House, Bracknell, Berks.

SCHOOL FOR GENTLEMEN'S DAUGHTERS. 6, Orchard-gardens, Teignmouth, Devon. Principal: Miss Rees, certificated, higher Cambridge. Efficient staff of masters and resident certificated English and foreign mistresses. Successful preparation for examinations.

DOVER.—High-class boarding school for the daughters of gentlemen. House airy, and most charmingly situated. Home comforts and refinement. Thorough education with careful training. Experienced certificated teachers and masters. Resident foreigner.
PRINCIPAL, Leswell House, Godwyne-road.

BEDFORD, HOWARD COLLEGE.—Principal, Mrs. J. Compton Burnett. Boarding-school for girls. High school methods. Careful, Christian training. Full teaching staff. All exams. Over 300 passes. Tennis, drill, calisthenics. Lofty rooms. School farm. Report by return. Term begins January 22.

A WIDOW LADY, living in healthy part of North London, wishes to receive into her family two children (girls) as boarders. Could attend high school with her daughter, or have private home tuition. Comfortable Christian home. Highest references to ministers and professional men in England and Scotland; also to Robert Scott, Esq., of *The Christian*.—J. E., Housekeeper, 13, Rose-street, Newgate-st., E.C.

A CLERGYMAN'S WIDOW offers happy, healthy home, with every care and attention, and thorough education, for £8 8s. termly.—Mrs. A., Muncaster House, The Avenue, Eastbourne.

MOIRA HOUSE LADIES' SCHOOL.—The Links, Eastbourne. Principals, Miss Connah, Mr. and Miss Ingham. The house stands in an elevated and open position, and has been designed with particular regard to health and to educational needs. The principals give special personal attention to the younger pupils to ensure to them right training and efficient instruction in the earlier stages. A gymnasium and large garden.

SUPERIOR HOME SCHOOL for Young Ladies. Terms moderate and inclusive. Professors for languages, music, &c. House large and healthily situated.—Mrs. DUNBAR, Chepstow House, Colney Hatch-lane, New Southgate, N.

ABBOTSFORD LADIES' SCHOOL, Hampton-road, Bristol, near Clifton Downs. Class teaching on the high-school system. Children whose parents are abroad received. Careful Christian training. Home comforts. Governess-Student required.

THE ELMS, STOW-ON-THE-WOLD.—Principal, Miss Blizard, A.C.P. Modern education. Resident foreign governess. Visiting masters. Preparation for local examinations. Happy home. Christian training. Excellent references. Moderate inclusive terms. Governess-students received. School will reopen (D.V.) January 19th.

WAVERLEY HOUSE, WORTHING.—Superior school for girls. Christian training. Evangelical. Home comforts. Thorough education. Visiting masters. Terms moderate.—Principal, Miss RICE. References, Rev. Dr. Hole and Rev. C. D. Crouch.

BELLE VUE, AMBLESIDE.—Good School for Girls. Careful Christian training and thorough teaching. House large, in healthy and beautiful situation. Garden and tennis ground. Resident foreign and English governesses, certificated and experienced. Visiting masters.—Principal Mrs. FLEMING. Inclusive terms 50 to 70 guineas.

OXFORD COLLEGE (Young Ladies'), Clacton-on-Sea. Principals, The Misses Beard. House facing sea. South aspect. Thorough education. Professors. Tennis. Governess-pupil wanted. Address for Senior, Cambridge preferred. Small premium required.

ERICA, CHATSWORTH GARDENS, SOUTH CLIFF, EASTBOURNE.—High-class Protestant boarding school for gentlemen's daughters. Easter term commences (D.V.) January 19.

BRAZENOSE, STAMFORD.—Home School for Girls. Christian training. Good modern education. Successful preparation for examinations. Grounds of nearly two acres. Moderate and inclusive fees.
Principals: Misses COLLINS and DAVIES.

ST. RONAN'S, Beech-hill-park, Hadley Wood.—High-class education is offered to the daughters of gentlemen. Careful Christian training. Educational advantages in accomplishments. Terms moderate.—Principals: Miss Russell-Roberts, A.A., Oxon, L.L.A., and Miss Sims, A.A. Referees: Rev. Canon Garratt; Rev. H. E. J. Bevan, Gresham Professor of Divinity; Rev. E. Oakley.

CLEVEDON LODGE, READING.—Misses Aston and Balch. Home boarding school. Great success in exams. Terms moderate. Governess-Student wanted. Premium.
Referees: Dr. Fairbairn, Dr. Allon, &c.

ST. LEONARDS-ON-SEA.—A few vacancies, next term, in Select Private School for Gentlemen's Daughters. Climate specially suitable for Indian and delicate children. Thorough grounding. Preparation for examinations. Terms moderate.—Address
LADY PRINCIPAL, Melrose, St. Peter's-road.

A LADY AND GENTLEMAN living in the country will be glad to receive into their home one or two children to educate with their own three little girls. Christian home. References exchanged. Terms moderate.
Mrs. BALL, Wootton Wawen, Henley-in-Arden.

TWO GOVERNESS-STUDENTS required in a ladies' school, one or both having passed a public exam. and desirous of preparing for a higher if sisters a small premium required for the eldest only. Age from 15 to 17 years.—Address PRINCIPALS, Dorchester House School, Clacton-on-Sea.

A GOVERNESS PUPIL wanted in a good school. Moderate premium. Foreigner preferred.
Mrs. MILNER, The Laurels, Newport, Salop.

MALVERN HOUSE, Blockley, Worcestershire.—Principals, the Misses Judson, who will be pleased to send prospectus and references on application. As only a limited number of pupils are received, the care and comforts of a refined Christian home are combined with the discipline and stimulus of a school. Thorough education. Resident foreign governess. Pupils escorted to and from Paddington and Birmingham. Vacancies for the Spring term. Governess-Pupil required.

BYFLETE HALL, BYFLEET, SURREY
Treasurer—Mrs. MEREDITH. Residential High School for Gentlemen's Daughters. Within 20 miles of London. Close to railway. Evangelical Protestant Principles. Biblical study. Next term January 25. Prospectuses may be obtained from the LADY PRINCIPAL.

ADVANCED EDUCATION, with preparation for university locals, offered to young lady willing to superintend junior music practice one hour daily. Christian influence. Lady principal. University graduate. Premium.
X., May's 162, Piccadilly, W.

RICHMOND HILL, Surrey.—High-class Ladies' Boarding School. Thorough education with home comforts. Airy house. Evangelical teaching. References, Rev. Evan Hopkins, Rev. Canon Money.
The Misses SMITH, Summerland House.

30 GUINEAS PER ANNUM.—A young lady can be received in a high-class Christian boarding school at the above reduced fees; or two sisters at 50 guineas. Refined happy home in South of England.
PRINCIPAL, 12, Spital-terrace, Gainsbro'.

GOVERNESS-STUDENT required immediately, in select college near London. English, music, French, German, and drawing under first-class professors. Premium 18 guineas. Preparation for exams.—PRINCIPAL, 16, Dalmeny-road, Tufnell-park, London, N.

FREE FINISHING EDUCATION offered to young lady willing to teach one hour daily. Exceptional advantages offered. Actual cost of board and lodging only required. Near London.
D. E., May's, 162, Piccadilly.

TRAINED KINDERGARTNERIN wishes to receive two little boys into her home-school at Forest-gate. Careful training. Suit delicate or backward children. 20 guineas yearly.
H., DEXTER'S Library, Lower Edmonton.

GERMANY.—Christian tutor, London undergraduate, desires tutorship in Christian family in Germany. Latin, Greek, French (Paris), English, mathematics. Small salary for advantages in German.
TUTOR, 7, Henrietta-street, Bath.

GERMANY, Wiesbaden.—Education for young ladies. Happy Christian home. Liberal English diet. Special attention paid to health. Numerous English references. Miss Beyerhaus, the principal, will be in England in January to see parents and escort pupils.
66, Tulse-hill, Brixton, Surrey.

EDUCATION EN FRANCE.—Une famille chrétienne de Calais recevrait après Noël un ou deux jeunes gens desireux de se perfectionner dans la langue française. Vie de famille. Références de premier ordre.—Ecrire à CH. ARNETT, 68, Rue des Prairies, Calais.

PARIS. LELARGE'S SCHOOL FOR YOUNG GENTLEMEN is recommended by Rev. G. Thibaudat, Chaplain, 62, Rue Monge.—Principal, M. DUBREUIL, M.A., 12, Impasse Roger-Collard, Rue Gay-Lussac, Paris.

GRAND CHATEAU DE BRIMBORION, Sèvres, Paris. French Protestant education. Professors from the Conservatoire and the Ecole des Beaux Arts. Terms moderate.

EDUCATION.—Gentleman wishes to recommend girls' boarding school where his daughter has received kind, Christian training, with sound teaching. Fees from 21 guineas per annum. G. B. S., 74, Ambler-road, Finsbury-park, N.

DUSSELDORF-ON-RHINE, 41, Sterns trasse.—Home Finishing School for Young Ladies. First-class advantages for the study of German, French, &c., music, singing, drawing, and painting. Refined and comfortable home. House well situated. Terms moderate. Parlour boarders received. —For prospectus apply as above to Frau SPATZ-THRON.

MARGATE, STRATHALBYN, CLIFTONVILLE. School-home for few boys. Healthiest position. Liberal diet. Genial home. Christian training. Thorough individual preparation for Commerce. French, German, Spanish (Correspondence); Portuguese (Translations). Delicate boys sedulously studied. Highest references.—Write for particulars to PRINCIPAL.

YOUR BOYS will have Christian home and sound education with Mr. and Mrs. Dixon, Gordon Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. Established 1883. 18 to 25 guineas. Entrance any time.

THE OLD HALL SCHOOL,
Wellington, Shropshire.
High-class School for Sons of Gentlemen.
Established 1845.
Principal—G. E. W. CRANAGE, M.A., Trinity College, Oxford.
Vice-Principal—R. WESTON, M.A., T.C.D.
Full particulars on application.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel Teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.
The premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.
Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their wards as pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
Thorough education, classical or commercial, with decided Christian training. Workshop and laboratory for technical instruction. Gymnasium and cricket field. Separate premises for junior school.—Prospectus on application to PRINCIPAL.

OCKBROOK, near Derby. Moravian School for Boys. Pupils successfully prepared for Cambridge Local and other exams. Fine situation, dry, bracing air. Milk from school farm. Cricket field 10 acres.—For prospectus apply Rev. J. MALLALIEU, Headmaster.

PREPARATORY SCHOOL, HURSTPIERPOINT (near Brighton), Sussex. Home comforts. Christian training. Special attention to delicate, backward boys. Preparation for public schools. Twenty guineas. Moderate terms for colonial children. LADY PRINCIPAL.

ETONHURST, WESTON-SUPER-MARE. —Preparatory School for the Sons of Gentlemen. Competent masters attend daily.—Prospectus on application to LADY PRINCIPALS.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Sons of Gentlemen, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.
Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

SEAFORD COLLEGE, SUSSEX.
The healthiest site on the South coast.
There will be a few vacancies at Christmas, and places may be retained. University masters. Successful examination work, matriculation, &c. Great attention to health and to outdoor exercises. 21 acres of freehold close to the sea. An engineer cadet corps is being formed. Fees moderate. Applications to the Headmaster.

BRIGHTON. — EDUCATION. — Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care. Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. A. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards. Term commences on Monday, January 18.

EDUCATION.—Parents who wish to obtain for their sons the combined advantages of careful Christian training and high-class individual teaching are invited to apply for a prospectus of Avenue House School, Sevenoaks, Kent. Referees: Rev. T. Simon, Balham; J. Figgis, Brighton; Dr. Goodrich, Manchester; and parents of pupils.

Huntingdon House School,
TEDDINGTON, Middlesex.
Thorough preparation for professional and business life and for examinations. Rev. Evan H. Hopkins, Richmond, Surrey, has "much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."
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OXFORD COUNTY SCHOOL, Thame.—Established 1850. Efficient, home-like. Excellent table. Perfect sanitation. Fine premises and grounds (11 acres). Tepid swimming bath, gymnasium. Exams.: University, Locals, Chamber of Commerce, &c. Many distinctions. Reference: The Vicarage, Thame; The Manse, Thame; The Rectory, Aston; Sandford, Thame, &c. "Friends much pleased with care and attention received." Rev. C. H. Spurgeon.

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CLIFTONVILLE, MARGATE.
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A First-grade modern School. Resident graduate masters. Preparation for all examinations. Backward, delicate, and young boys have careful attention. Decided Christian training. Splendid premises, laboratory, workshops, cricket-field, tennis-courts, &c. Fees, £45 per annum; no extras whatever. Honours' list and prospectus on application.

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Boys received from 6 to 18 years of age. Three separate departments. Juniors under the care of ladies. Seniors under a staff of seven resident masters, thoroughly qualified to prepare for commerce, public schools, or Universities. Delicate Boys, and Boys from the Colonies, receive special care. A carpenter's shop, chemical laboratory and spacious gymnasium are attached to the premises. Easter term commences Wednesday, January 20.—For prospectus apply to
Mrs. DUFF, the Lady Principal.

SOUTHDOWN COLLEGE, EASTBOURNE. Principal, Rev. J. Turner. Opposite the sea and near Beachy Head. Thorough Christian training with home comforts. Preparatory classes conducted by the Misses Turner. Field for sports. Moderate fees. Recommended by Dr. Booth, Rev. J. T. Wigner, and others.

PRIVATE TUITION FOR BOYS in country rectory. Christian home. Evangelical teaching. Healthy neighbourhood. Highest references. Moderate terms. One hour north London. —RECTOR, care of Children's Special Service Mission, 13A, Warwick-lane, London.

DELICATE OR INVALID BOYS.—Education and medical care by physician. First-class classic. Experience as public school master, and on resident staff of large hospitals.
Sunnyside, London-road, St. Leonards.

CIVIL SERVICE APPOINTMENTS. — Girls well prepared by successful teacher in select educational home. Christian training. Highest references. Healthy pleasant house. Good neighbourhood. Fees moderate.
LIMES, East Dulwich-road, S.E.

JUNIOR MASTERSHIP wanted, by gentleman of experience. Careful, patient, painstaking. Christian home valued. Salary moderate.
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YOUNG LADY (24), certificated, desires re-engagement in a large, good-class school, as teacher of good music (with theory), singing, French, German (acquired abroad), and junior English. 5½ years' experience.
E. E. H., 83, High-street, Banbury.

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SCHOOLS. — Reliable information. — English, French, German (boys and girls), doctors, clergymen, families who receive wards in Chancery, and colonial children. Prospectus and all particulars (gratis) of those only whom Mrs. Edwin Hooper can conscientiously recommend after ten years' practical experience.—Governesses' Institute, Compton-terrace, London, N.—Christian Governesses introduced.

TO GREEK, HEBREW, ARABIC STUDENTS. Tuition by correspondence in these and other languages.—For prospectus, apply to A. C. HAMILTON, Esq., 37, King's-road, Peckham, S.E.

LADY DESIRES to recommend to Christian parents seeking for their daughters the advantages of happy home and thorough education, a home school at Beckenham. Address during vacation,
C., THORNTON'S, Lennard-road, Penge.

KINDERGARTEN.—Principal of school recommends her late governess for morning engagement in school or family. Certificated. Good disciplinarian, kind and gentle with little ones. Very clever teacher of drilling. South London preferred. —L., Turret Lodge, Cavendish-road, Balham.

GOVERNESS, Daily (South London), or resident. Re-engagement required. Thorough English, French, music, singing, needlework, kindergarten, elementary Latin, and drawing. Good disciplinarian. Experienced boys and girls. Evangelical views. Abstainer. 33. Highest references.
B., 5, Gothic-villas, Etherow-st., Dulwich, S.E.

Appointments, Situations, &c., Wanted.

ENGLISH GENTLEMAN, aged 43, would like to join evangelist on tour, or otherwise, through winter, to take the musical part of work, now recognised as not among the least features for a successful campaign. E. G. has been associated with Messrs. Moody and Sankey's line at Northfield and Chicago, and done much Y.M.C.A. and Sunday-school work over America generally.
A. B., 159, Stamford-street, Waterloo-rd., London

EVANGELIST.—William Day (13 years with Evangelisation Society) will conduct services commencing from February. No arrangement for money beyond travelling expenses. Highest reference if required.
Frederick Villa, Canbury-park, Kingston

A YOUNG EVANGELIST is willing to take Gospel Services in any small mission halls needing such help (in or near London).—Inquiries EVANGELIST, 74, Southwark Park-road, London.

UNDER BAILIFF (Working), or to assist on farm. Situation wanted as above. Age 22. Five years' experience.
P. GUSH, Budleigh Salterton, Devon.

GROCERY AND PROVISIONS.—Young Man (Christian and abstainer) seeks situation to above. Age 22. Eight years' reference. Out preferred. Used to good-class trade.
E. LUCK, 1, Halton-villas, Mayfield.

YOUNG MAN.—Situation required by young man, age 28, slightly affected with one arm, as messenger. Carry small parcels. Writes well. Accustomed to office work. Good canvasser.
H., 20, Ethelden-road, Uxbridge-road, W.

CHRISTIAN MAN AND WIFE, four in family, seek situation as caretaker of chapel or mission-hall, or any place of trust. Understands gardening, poultry and cows. Abstainer. Good references.—F. B., Cwmcrych, Pumpsaint Llandilo, South Wales.

WANTED, BY A YOUNG MAN, 23, a Situation. Good education. Shorthand and French. Would like to be attached to a paper as reporter, but not particular. Well recommended.
J. W. B., the Manse, Binfield, Bracknell, Berks.

GENTLEMAN (married) desires appointment, in or near London, as Secretary of an Institution, or private secretary, or other position of trust. Disengaged in about four weeks. Is a good reader and writer.—B. H. W., care of Messrs. Hatton and Son, 31, Chancery-lane, W.C.

A CHRISTIAN YOUNG MAN (22) seeks employment. Four years in last place as groom-gardener. Desires to follow the Lord. Live out preferred.—GEORGE SCUTT, Broadwas, Worcester

YOUNG MARRIED COUPLE seek situation as managers of small coffee tavern or caretakers, or any place of trust. Christians and abstainers. Highest testimonials.
CHANDLER, 804, Earlsfield-road, Wandsworth.

MISSION WORKER, or Scripture Reader. —Advertiser, aged 44, seeks Situation as above. Twenty years' experience. Could engage in open-air work, conduct children's services. Fair speaker, reader, and singer. Unsectarian. Excellent testimonials.
J. GREEN, 37, Glebe-street, Newport, Mon.

LAD.—Will any Christian give employment to strong, country lad (17) in stable, garden, or farm? Abstainer. Been somewhat under bad influence of late, but most anxious to lead new life.—G., care of Housekeeper, 13, Rose-street, Paternoster-square, E.C

AS UNDER-GARDENER.—Lady recommends highly strong, willing lad (17). Thoroughly honest and reliable. Three years' character. Total abstainer.—M. B., care of Housekeeper, 13, Rose-street, Paternoster-square, E.C.

AS LIGHT PORTER, TIMEKEEPER, or handy man in carpentering line. Situation wanted, for a middle-aged man. Very respectable and highly recommended. Wife, no children. Would be suitable for caretaker's place. Thoroughly trustworthy.
C. O. S., Old Town Hall, Hackney, N.E.

DRAPERY.—Wanted, to apprentice a boy, aged 16, to an active business in country town. Christian family.
C., 42, Parliament-hill, London, N.W.

MRS. H. GRATTAN GUINNESS can recommend an efficient young Christian woman as mission worker among factory girls or otherwise.
Miss COOMBES, 19, Mostyn-road, Bow, E.

A LADY WISHES to recommend a trustworthy protestant Parisian Nursery-Governess who has lived with her two years and a-half. Could take entire charge of children. Can teach elementary music, is handy at needlework. Age 22.—Apply to L. R., care of Mrs. Gerard van der Vliet Overveen, near Haarlem, Holland.

A LADY WISHES to recommend a Christian young man as Coachman. Single-handed or second man. Good references.—Apply to Mrs. RICHARDSON, 92, Palace-gardens-terrace, Kensington, London.

A LADY SEEKS re-engagement as Housekeeper to a gentleman with servant, or as wardrobe-keeper in a school. Good references.—ELISE, Mr. James's, Wickham Market Station, Suffolk.

REQUIRED, by Lady, position as Housekeeper, or any place of trust. Good references. M. A. V., Library, 32, Downs-rd., Clapton, N.E.

AS WORKING HOUSEKEEPER to single ladies or gentlemen in flats. Situation wanted by a superior, middle-aged German. Wages £20 to £24. L. H., 62, Archway-road, Highgate.

NURSERY GOVERNESS or Mother's Help. Wanted, for superior girl (19). Musical and good needlewoman. Dissenting Christian home valued. Not been out before.—Mrs. FITCH, Claremont-road, Staines, Middlesex.

A LADY accustomed to visiting, cottage meetings, and mission work in general, desires an Engagement.—A. B., 102, George-street, Cheetham-hill, Manchester.

THE CHARGE of a widower's household, or would take any suitable temporary post. Experienced in the care and tuition of children. Thorough housekeeper, needlewoman, and manager. Good references. Salary £20.
F. W. WHITTAKER, Colonnade, St. Leonards-on-Sea.

A CHRISTIAN LADY (30) wishes for an Engagement in a Home or Orphanage. Is thoroughly domesticated, well educated, cheerful, active disposition. Highest references.
M.W., 101, Southwark-bridge-rd., Borough, London.

VICAR'S DAUGHTER (21), domesticated, bright, fond of children, has had a year of Kindergarten, some experience, requires Situation, at seaside. High references.—E., Mrs. Thornburgh, Woodbridge-road, Guildford.

A SUPERIOR, EDUCATED, middle-aged person, domesticated and good needlewoman, would undertake charge of small household, children or invalid, with light duties.
C. E., letters to H., 3, Dempster-road, Wandsworth.

AS GOVERNESS to young children (28). Has good references as such. Or as Parochial Helper, or Secretary to lady Christian worker. Recommended by
Miss GREENE, Midgham, Reading.

USEFUL COMPANION or Lady Help. —Young lady seeks re-engagement in a Christian family where servant is kept. Musical.
A. L. W., 13, Lower Rock-gardens, Brighton.

AS USEFUL COMPANION, or to wait on invalids.—A lady wishes to recommend a thoroughly, trustworthy, quiet Young Lady. Good needlewoman.—Mrs. BENNETTS, 8, Stanley-gardens, Willesden-green, London. N.

AS COMPANION AND HOUSEKEEPER. A lady, who has been resident governess over ten years, desires engagement as companion and housekeeper. Good needlewoman. Domesticated. Excellent references.—G. M., 71, Lavender-hill, S.W.

AS ATTENDANT upon an elderly lady or gentleman, or to wait upon an invalid. Experienced and helpful. References.
Miss PEACE, Althorpe Rectory, Doncaster.

WANTED, AT ONCE, situation as attendant on Invalid lady, or any position of trust. Thoroughly domesticated. Good references. Comfortable home valued. Middle age.
A., 215, Harrow-road.

A LADY DESIRES charge of Rescue or Preventive Home. Thoroughly experienced in both branches of the work. Evangelical churchwoman. A. B., Errington's Library, Surbiton.

A YOUNG LADY seeks an engagement as Companion. Bright, cheerful and musical. Has had experience in Christian work. Highest references.—M. J., Duffield's Library, Bohemia-road, St. Leonards-on-Sea.

WILL ANY CHRISTIAN LADY help advertiser to find light situation for respectable, trustworthy young woman (26) who has been mother's help and companion? Would take low wages for comfortable home.
Mrs. P., 26, Eaton-place, Brighton.

UNDER NURSE or Schoolroom Maid.—Situation wanted as above by tradesman's daughter, age 16. Good needlewoman. Not been out. Well recommended.
Mrs. C. DENNIS, Sherringham, Cromer.

AS UNDER HOUSEMAID or Nurse, wanted, by a Y.W.C.A. member. In or about Yorkshire preferred.—For particulars Miss WAKEFORD, Secretary, Young Women's Christian Association, Wakefield.

WILL SOME LADY kindly take into her service a young woman who has fallen, and is anxious to regain her character?—For particulars address
Miss ROTHWELL, 4, Tadbroke-crescent, Redhill.

AS HOUSE AND PARLOUR MAID to one lady, or Useful Maid, without dressmaking. A quiet situation in the country desired by advertiser, who has been parlourmaid, and can be well recommended. Age 30. Congregationalist.
F. B., 47, Basuto-road, Fulham.

Appointments, Situations, &c., Vacant.

A1 TEA AGENCY.—Any one wishing to increase their income can easily do so by selling our Fine Ceylon Teas among friends and customers. The exceptional terms we offer enable Agents to earn £2 weekly. Compare samples.—United Tea Supply, Union-court, London, E.C. Name paper.

A SELECT AGENCY for Male and Female Servants is opened by Mr. FORDER at 105, Gloucester-road, South Kensington, S.W. Hours, 8 till 6. Numbers of all better-class servants are required daily to fill vacancies. Also Soho Bazaar, 77, Oxford-street, W.

FREEST SCOPE FOR WINNING SOULS. —Wanted, earnest spiritual Men and Women to be trained as Evangelists, Labour Home Masters, Colporteurs and Mission Nurses. Allowance to family during short training where needed. Sufficient salary guaranteed. When health prevents full active service, in quieter C.A. posts generally obtainable. Consult in confidence, Rev. W. CARLILE, Hon. Sec. Church Army, 128, Edgware-road, London, W. Funds urgently needed for training.

BIBLE-WOMAN wanted, Wesleyan, for small village in the North of England. State salary required. Excellent references necessary. D. Rutherford, Pevensey-road, St. Leonards-on-Sea.

AN OLD-ESTABLISHED woollen manufacturing company in the North of England requires a capable Young Man to assist the managing directors in the general management of the business. A mill manager is employed.—Address P., care of Messrs. BROWN, GOULD and Co., 54, New Oxford-street, London.

AN EARNEST CHRISTIAN BARMAN wanted in a soldiers' home. An ex-soldier desired. Also a good hard-working, economical, Christian Cook for same place.
XMAS., Kerby, 440, Oxford-street, London.

JUNIOR CLERK wanted. Aged 15 or 16. Well-educated. Good writer. Member of Church of England. £30 a year offered to commence with. Apply, by letter only, to C. M. S., 16, Salisbury-square, Fleet-street, E.C.

HOUSEKEEPER in quiet family, not under 40. Must understand plain cooking. Small salary. Personal interview desired.
50, Minford-gardens, Shepherd's-bush.

A CHRISTIAN ABSTAINER wanted as Working Housekeeper to widower.—Send full particulars to J. E. HALE, Cattle-gate, Enfield.

WORKING HOUSEKEEPER, single-handed. Man and wife preferred.—State age and wages, C. H. PAGE, Court Lodge, Middle Deal.

WORKING HOUSEKEEPER.—Christian young man (30), in business in country village, offers quiet home and small salary to earnest sister in the Lord. Preference to one capable of assisting in business and meetings with brethren.
H. GREEN, Little Witley, Worcester.

WORKING HOUSEKEEPER wanted for Hertfordshire. Two in family. Good cook. Abstainer. Capable of sole charge. Age about 40. Excellent references required. State wages.
Mrs. MORRIS, 36, Charnwood-street, Derby.

AS ASSISTANT MATRON in a home for female penitents. One wanted who is wishing to be trained as a rescue worker. Must understand needlework and be musical. Evangelical Churchwoman. Total abstainer. Small salary can be given.—SECRETARY, Home Villa, Queen's-park, Brighton.

DISTRICT NURSE wanted for Bessbrook, Ireland. Salary £45, with lodging. Irish woman preferred. Of middle age, and a Christian.—Miss ETHEL RICHARDSON, Moyallon, Gilford, Ireland.

REQUIRED, for an elderly widow lady, a respectable Christian Widow (abstainer, good references), for house duties. Most comfortable home for one suitable.—Address, by letter first, to Mrs. VOWLES, Redland Villa, 145, Uxbridge-road, Shepherd's Bush, W.

A CHRISTIAN WOMAN wanted in a small hand laundry as Forewoman. She must thoroughly understand laundry work in all its branches.
Mrs. HOWELL, 42, Hazel-road, Kensal-rise, W.

WANTED AT ONCE, in a ladies' boarding school at the seaside, a General Servant who understands cooking, and a Housemaid. A quiet, comfortable home, with Christian privileges.—Misses PEARCE, Cornwall House, Hawkwood-road, Boscombe, Bournemouth.

MAID.—Wanted, trustworthy experienced Children's Maid. Care of two little girls, nine and ten. Competent dressmaker and needlewoman. Age over 25.
Mrs. SMITH, Earlston, Liscard, Cheshire.

NURSERY GOVERNESS wanted for young boys. Must be capable of teaching the usual elementary subjects, and be thoroughly domesticated.—Mrs. SAVAGE, Claremont, Springrove, Isleworth.

INDOOR SERVANT required, aged about 18. Must have been under butler, and have had some experience. Abstainer preferred.—Apply, before 12 or after 8, 25, Chester-terrace, Regent's-park.

TO PARENTS AND GUARDIANS.—An architect and surveyor has a vacancy for a pupil. Small premium. References exchanged.—Apply Box D.E., 54, Messrs. Deacon's, Leadenhall-street, E.C.

BUSINESS HELP wanted, as Packer and Sorter.—State age, experience, and wages, Highfield Laundry, Northcote-road, Willesden.

WIDOWER, returning to Australia end of this month, requires services of Under Nurse for two infants. Engagement for four months. Experience not necessary, but must be thoroughly respectable and trustworthy.—Reply, enclosing references, to AUSTRAL, care of W. C. Nicholls, Westow-street, Upper Norwood.

A GOOD HOME offered to a Girl, age about 13, in return for assistance in nursery, and to be generally useful.—SECRETARY, Children's Home, Alfred-terrace, Ramsgate.

A YOUNG GIRL wanted for children, about 16 years old, in a Christian family.
213, Ebury-street, Eaton-square, S.W.

WANTED, AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 97, Harrow-road, Paddington-green. Stamp for reply.

RESPECTABLE CHRISTIAN GIRL wanted, about 18 years of age, for restaurant, to make herself generally useful and serve.
E. K., 165, Southgate-road near Mildmay-park, N.

LADIES or Gentlemen wanted, to obtain orders from friends, &c., for choice Teas at moderate prices. Liberal payment. Strictest confidence. Little trouble.—S. J., Shelley's Advertising Offices, 33, Gracechurch-street, E.C.

THOROUGHLY RESPECTABLE SERVANT wanted, able to do plain cooking and willing to go abroad.
J. S., care of Street and Co., 30, Cornhill, E.C.

HOUSE PARLOURMAID wanted, active and healthy. Must have good personal character. Mrs. STUBBS, 18, John-street, Bedford-row, W.C.

PLEASANT YOUNG WOMAN wanted, about 20, to wait on elderly lady. Sort of useful maid. Able to sew, and knowledge of dressmaking desirable, but not essential. Wage £14, all found except beer. One seeking a first situation might suit. Write, ALPHA, May's, 162, Piccadilly, W.

GOOD PLAIN COOK wanted for family near London, N. Pleasant temper, active. Abstainer. Wages £20. Housemaid and parlourmaid kept.—Write V., care of Leathwait and Simmons, 1, Pope's Head-alley, E.C.

PLAIN COOK wanted, age about 23. Wages £16 to £18. Comfortable Christian home. Sunday privileges.—Apply
Miss HOOPER, 9, Upper Baker-street, N.W.

GOOD COOK wanted, at once. Abstainer. Early riser. One who has been kitchenmaid not objected to.—Apply personally, or by letter to Mrs. NEATLEY, 29, Thurlow-road, Hampstead.

GENERAL SERVANT.—A lady living in apartments requires respectable, willing, clean Girl, about 16, as General Servant. Comfortable home. Small wages. Personal character.
DELTA, 34, Freegrove-road, Caledonian-road.

GENERAL SERVANT wanted, from 25 to 30, to do the work of small business house. Plain cooking required. Total abstainer. Christian home. Assistance given.
Mrs. BOND, Bracknell, Berks.

GENERAL SERVANT wanted immediately, for large family. Must understand plain cooking and be active and healthy. Other servants kept and liberal wages given.—Mrs. SAVAGE, Claremont, Spring-grove, Isleworth.

GOOD GENERAL SERVANT or Plain Cook wanted. Two in family. Housemaid kept.—State age, references, and wage required, to Mrs. W., 45, St. John's-park, Upper Holloway, London.

GOOD KITCHENMAID wanted, with fair knowledge of plain cooking. Wages £16 to £18.—Address to Mrs. KNOX, Church Missionary Childrens Home, Limpsfield.

GENERAL SERVANT.—Wanted, a respectable girl in a small private family. No children. Plain cooking. No washing. House-parlourmaid kept. Comfortable home.
Mrs. G., 10, Lancaster-road, West Norwood, S.E.

GENERAL SERVANT.—Christian Young Woman wanted, for the country, by the middle of January. Abstainer preferred. Three little children. Nurse kept.—Apply, in first instance, stating full particulars, wages, &c., to Mrs. STEVENS, 36, East-street, Brighton.

GOOD GENERAL SERVANT. Capable, clean, trustworthy. Must be thorough. Plain cooking. Three children. Nurse kept. Quiet situation.—State age, and all particulars, to
Mrs. SYMON, 9, Alwyne-place, London, N.

HOUSEMAIDS.—Wanted, Upper and Under, in country about 50 miles from London. Must be well accustomed to duties. Christians preferred. State wages and all particulars.—Write SIGMA, May's Advertising Offices, 162, Piccadilly, W.

YOUNG HOUSEMAID wanted, where parlourmaid is kept. Age 17 to 20 years. No beer. Must be a good plain needlewoman.—Apply to Mrs. HARMER, Carlton Lodge, Highfield-hill, Upper Norwood.

HOUSEMAID.—CAN ANY LADY recommend a thorough housemaid, not too young? A Christian and abstainer preferred. Only a lady's recommendation taken.—Mrs. LEIGH BAYLY, Park House, Farnborough, Hants.

To Let, Apartments, &c.

BEDFORD HOTEL, LONDON,
93, SOUTHAMPTON ROW, RUSSELL SQUARE. Quiet family Hotel; central. Bedrooms from 1s. 6d.; plain breakfasts or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

W. TAVERNER, Temperance Hotel, 4, and 13, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Silent roadway now laid. One minute from Rev. John Ker's Church, Regent-square. Testimonials.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

ST. LEONARDS-ON-SEA.—Select Boarding Establishment. South, sunny aspect. Charming sea views. Overlooking new pier. Near Parade and Evangelical church. Late dinner. From 25s.
Mrs. WARSCHAWSKI, Bella Vista, West-hill.

ST. LEONARDS.—Eversfield Mansions Boarding Establishment, on the best part of the sea front. Warm for the winter months. Visitors would find every home comfort on moderate terms.
The Misses JONES.

BRIGHTON.—SUSSEX HOUSE BOARDING ESTABLISHMENT. 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.
Mr. and Mrs. BOX.

BRIGHTON. — Select Boarding House, Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
Moreland House, 116, Lansdowne-place, Hove.

BRIGHTON.—Sitting and bed room. Comfortable. Furnished. Near sea. 17s. less for permanency or winter. Also extra bedrooms. Warm, sunny rooms. Quiet home. No children.—Mrs. THOMPSON, 54, Westbourne-terrace, West Brighton.

BOURNEMOUTH. — Melbourne, Knyveton-road, East Cliff. Comfortable-refined home offered to limited number. House pleasantly situated among the pines and near the sea. South aspect. Terms moderate.

BOURNEMOUTH.—Comfortable, warm apartments, south aspect, in our grounds among pines on best part of East Cliff. Near pier and gardens. Terms moderate.
Mrs. MOON, The Neilgherries, Grove-road.

BOURNEMOUTH.—Apartments or board and residence in large detached house, facing south. Rooms 10s. to 15s. per week. Board, &c., 23s. to 30s. References to clergymen.
St. Osyth's, Boscombe.

BUXTON, Derbyshire. Brunswick Boarding House, Hardwick-square. Every home comfort. Special arrangements for visitors during winter. Corridors warmed.
Apply, Proprietress, Miss PALMER.

INTEMPERANCE.—Buxton House, Earl's Colne, Essex. Private Home for six ladies. Fifteen years' experience. Very satisfactory results. Excellent references. Inspection by applicants welcomed. Terms two and three guineas weekly. Medical attendant, J. Taylor, M.R.C.S. Lond.
Address Miss PUDNEY

DOVER —Shaftesbury Temperance Hotel and Restaurant, 153, Snargate-street. Clean, comfortable, and conducted on Christian principles. Moderate tariff. Bedrooms from 1s.—Apply
MANAGER.

FOLKESTONE.—Christians received in refined, total abstinence home from home. Best part. Four minutes from Leas and lift. Warm house. Winter comforts. Good cooking. 35s. to 52s. 6d., inclusive, weekly.—Miss WOODWARD (of British Nursing Association), Haverstock Villa, Claremont-road, Folkestone.

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GRANGE-OVER-SANDS. The Madeira of the North.—Winter apartments beautifully situated, with extensive views over Morcambe Bay.—For terms, Mrs. J. STANFIELD, Wycombe Villa, The Esplanade, Grange-over-Sands.

VENTNOR, I. W.—The Solent Boarding Establishment. Best position in Ventnor. Splendid sea view. South aspect. Every comfort. Terms from 30s. per week.
WILLIAM MILLER, Proprietor.

HASTINGS.—Nicely furnished cottage to let. Kitchen, two sitting, three bed rooms, sheltered, sunny, mile from sea. Near 'bus route. 15s. weekly. References required.
SEASIDE, 3, Myrtle-terrace, Harold-road.

HASTINGS.—Cheerful, homelike Apartments, with good cooking and kind attention, offered very reasonably. Quiet house, in very central, well sheltered, and good position, near sea and churches. L., 6, Wellington-square.

SOUTH COAST.—In the pleasant home of small private family one or two ladies can be received upon moderate terms, sociability being more desired than profit.
"EVERSLEY," Brighton-road, Worthing.

WORTHING.—A widow lady desires to meet with quiet Christian people to occupy part of her comfortable home. Drawing-room, several bedrooms. Sea view. South aspect. Terms according to arrangement.—Address MRS. SKERRALL 2, Lawn-cottage, Prospect-place, Worthing.

TORQUAY. — Comfortable home, with board and residence. Large airy rooms. South aspect. Detached house. Terms from 18s. to 30s. A reduction for two. Gentleman or ladies.
Elmwood, Thurlow-road.

TORQUAY.—Cheerful, comfortable home for holidays or permanency. Gambleville, St. Mary Church-road (Y.W.C.A.). Terms for board and lodging, 10s., 12s. 6d., 15s. per week, 2s., 3s., 4s. per night, according to room.—Applications to the Lady Superintendent, Miss JAMES.

CHRISTIAN HOME FOR CHILDREN.—A lady having had many years' experience with children, with the assistance of her daughters, would be glad to have the care of one or two children. Good references. Happy and comfortable home.
M. W., 44, Hazelville-road, Hornsey-lane, N.

MENTONE.—Lady going soon to Riviera, wishes to hear of decided Christian Lady going whom she might join for journey, and afterwards if agreeable. Unexceptionable references.
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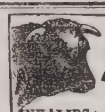
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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. CHARLES BULLOCK, B.D., founder of the Robin Dinners to poor children, and promoter of wholesome literature among the working classes.

Many of our readers will note with regret the absence at this time of the usual articles upon the Old Year and the New, contributed by Rev. Wm. Guest, which for so many successive seasons formed a feature of this journal. The pen of this able and thoughtful writer was stilled in May last, but not before it had ministered in Divine things to many thousands of believers the wide world over. We cannot let the season pass without paying our tribute to his revered memory.

We note with thankfulness that the special plea issued by the esteemed Vicar of St. Jude's, Rev. D. B. Hankin, on behalf of the Mildmay Institutions, has been so well responded to, that of the £5000 asked for, some £4000 have already been sent in, enabling the Treasurer to close the accounts clear of debt. To Mrs. Pennefather, we understand, it has been most cheering to find such a warm and loving interest shown in Mildmay.

Our brother, Mr. Henry Varley, who has lately returned from a prolonged sojourn at the Antipodes, is to conduct a special mission for young men at the Aldersgate-street Y.M.C.A., commencing on Sunday next at 3.30 p.m., and continuing on each evening (except Saturday) in the following week at 8 p.m. His forcible way of delivering the truth that he holds is especially of value to young men in these days, when belief and testimony are so often limp and indefinite. On Monday Mr. Varley addressed the noon meeting, speaking from 2 Peter i. 1—11.

In one of his most moving discourses, Mr. Moody exults in the fact that it was Adam's fall that brought out the Divine love. "God did not come down to Eden and hurl his erring child from his presence for ever; right there he gave him the sure promise of a coming Saviour." All too seldom do we meet in human society with a practical reflection of this Divine, forgiving love. A pathetic instance of this is recorded in the daily papers in connection with what is known as the "Pearl Case," that recently came to such an inglorious termination in the law courts. A journalist interviewed Mrs. Hargreaves, the lady from whom the jewels had been stolen, and asked, as a parting question, what she would do if her poor culprit sister were to come to her and crave for mercy and forgiveness. The lady's noble answer deserves to be held in public remembrance:—

"If the poor, wretched woman were to come to you to-day and crave for mercy and forgiveness, what would you do?" In a choking voice she replied: "Do! what would I do? Why, forgive the poor girl, of course, and take her to my heart again. Poor Ethel, how wretched, how miserable she must be!"

Human illustrations of forgiving grace are feeble and halting at the best, but such an example is welcome all the more because of its comparative rarity.

Children of God are born of the Spirit, not made by intellectual conviction or ecclesiastical ordinance. There is no department of Christian evidence that affords more weighty testimony to the truth of revelation and the reality of the Gospel than that of personal religion. Though candid onlookers may admit this fact, it is only the believer who knows the motions and joys of being indwelt of the Holy Spirit. In an article in the January issue of *The Critical Review* Dr. Stalker well says:—

Christianity is not a system of beliefs about Him; it is Christ Himself standing at the door and offering to enter with all the forces of salvation in his train. The argument from experience is, that, when Christianity in this sense is admitted into the human mind, it carries with it its own proof. When God comes into the soul, the effect is the same as when sunshine comes into a dark place. Light needs no demonstration. When a man has actually been saved by Christ, how can there be for him any question as to whether there exists a Christ or a salvation?

Those who are Christ's should know it experimentally and show it practically. "If any man willeth to do his will, he shall know of the doctrine;" and those who do the will of God are easily recognised as actuated by motives that are not of earth.

It is reported that the Roman Catholic Bishop of Portsmouth is in Rome, conducting negotiations on behalf of the British Government for the re-establishment of the Papal hierarchy in Egypt. The object of the "negotiations" is to urge the Vatican to create English and not Italian bishops. There is wonderful cunning in the way that Rome makes use of secular governments; but she is content with nothing short of their submission to her spiritual authority. The work of the Papacy in Egypt is entitled to no patronage on the part of the British Government; yet there seems to be helpless fatuity in the acts whereby, from time to time, indifferent (if not Romanising) statesmen play into the hands of this increasingly aggressive and arrogant ecclesiastical organisation. Rome ever seeks to translate into fact the claim that she is "catholic," and that she has rights over the bodies and souls of all men.

Mr. E. B. Nicholson, Bodley's Librarian at Oxford, is about to publish, by the aid of photography, some of the rarest books and documents now under his charge. Romanists will not be pleased to learn that the first volume will be the rare pamphlet which gives the order of the processions and rejoicing in Rome upon the "destruction" of the Huguenots. The pamphlet bears the date of the Massacre of St. Bartholomew, 1572. The republication will be sold at one shilling *(Quaritch, Piccadilly)*; and we trust it will have a large and influential circulation.

"The Tsar Persecutor" is the subject of a powerful article, by E. B. Lanin, in the current issue of *The Contemporary Review*. It is a statement of the case for the poor Stundists, and the information is acknowledged from official and other Russian sources. Dissent from the corrupt orthodoxy of the Greek Church is the crime of the Stundists, the moral excellence of whom is attested even by those who carry out the wicked edicts of the authorities in Church and State.

The indictment, in some of its most aggravated features, is thus formulated by this well-informed writer on Russian affairs:—

As the rule of Alexander II. was the mildest and most liberal, so that of his son and successor is by far the most despotic experienced by the Russian people since the days of Ivan the Terrible. Especially during the last five or six years all the legal formalities and other frail barriers that stood between sectarians and ruin have been completely swept away, and flogging, fining, imprisonment, and life-long torture in the Siberian mines can be, and frequently are, meted out, without let or hindrance or judicial delay, to men and women whom practical Englishmen or Americans would be disposed to regard as good citizens and benefactors to the community.

It is an indisputable fact that the only large body of peasants in all Russia who contrive to have excellent harvests, in spite of frost, blight, and drought, who are never in arrear with their taxes, have no debts and no incumbrances on their land, and dwell in huts as trim and tidy as English cottages, are the Stundists. The only body of men whose word is a bond, whose russet years and kersey nays outweigh a score of orthodox oaths, whose hearts vibrate to the most delicate thrills of pity for their fellows and sympathy with all creation, are the Stundists.

And yet these are the people whom State and Church combine to wipe off the face of the earth! Incredible though it may seem when put into words, it is a plain fact that these powers, which give their *imprimatur* to cheap editions of the filthiest of Zola's novels, allow taverns and the worst dens of vice to be kept open on Sundays and holy days, and punish those peasants who wish to ostracise them—these guides of the people make it a felony for three honest men to come together for prayer, or to read the Gospel aloud in the private room of a hut.

The writer declares, with truth and force, that the history of Stundism during the past few years is a sickening martyrology. The powers of evil and the workings of grace have been, and still are, in conflict. God has stood by his servants, and we know that He will yet overrule the wrath of man to his own glory. In the meantime, let us pray for the suffering Stundists, and show our sympathy with them in their sore affliction.

A correspondence is going on in the daily papers with respect to improved methods of tending the wounded in battle. The famous war correspondent, Mr. Archibald Forbes, in contributing to the discussion, expresses a fervent hope that the time may soon come when the brutal arbitrament of warfare shall be scouted as intolerable among all reasonable and Christian people:—

Stern experience of future warfare will force home upon the nations the decision whether their wounded and necessarily untended warriors in their thousands are to lie bleeding to death on the battle-fields, while the strife is raging above them; or whether the peoples of Europe will take the accomplishment of the blessed millennium into their own hands, and bring it about in the words of the Scottish paraphrase, that

> No longer hosts, encountering hosts,
> Shall crowds of slain deplore.

All true friends of humanity, much more all true disciples of the Prince of Peace, ought to pray and work for this end.

In a very instructive article on the higher criticism in the January issue of *The Expository Times*, Bishop Ellicott says:—

Another principle which has produced almost equal effects [with the rejection of the supernatural in all its relations to the history of the Chosen People] in the shaping of theories as to the component parts of the books of the Old Testament, is this—to assume the existence of a continuous conflict between the schools of the Prophets and the Priesthood, and also of persistent efforts made, especially in the later periods of the history of the nation, on the part of the Priests and Levites, to secure the supremacy.

Some of us are old enough to remember how books of the New Testament, about the design of which no reasonable doubt could be entertained, were regarded simply as the outcome of the controversies that arose between Judaism and Gentile Christianity. Where now are these theories? Cast away long since on the waste-heap of baseless speculations, exploded and forgotten. And that such will be the fate of a large portion of those that we are now considering in reference to the Old Testament, is certainly not a very hazardous prophecy.

Inability to accept the supernatural is the distinctive feature of the analytical system; all its results patently disclose it; all its investigations unconsciously presuppose it. How modifications of such a system, or deductions that may be drawn from it, however cautiously and guardedly, can ever be used to help failing faith, especially in such an age as our own, is to me inconceivable.

That must be a singular mental turn that thinks it possible to convince disciples of St. Thomas by alleging weak points in the evidences of the faith. That this confusion exists is made very clear by Canon Rawlinson in the January issue of *The Thinker*. Speaking of Mr. Gore's Bampton Lectures on the Incarnation, he says:—

In the short space of a single page, doubts are thrown on the historical character of the flood, and on the narrative in the Book of Jonah, while, at the same time, our Lord's testimony to the Mosaic authority of the Pentateuch is disparaged and made light of. One passage only out of twelve bearing upon the subject is quoted, and the question is represented as one of mere literary curiosity, on a par with that of the authorship of the Odyssey and Iliad. Is this exactly in the spirit of John Bampton's direction, that the subject of the Lecture which he founded should be "to confirm and establish the Christian faith, to confute all heretics and schismatics," and to establish "the Divine authority of the Holy Scriptures?"

The British Medical Journal, commenting upon the report of the Leprosy Commis-

sioners, which, however, cannot be published until March next, with the completion of the Census, remarks that the returns will show marked decrease in the amount of leprosy in India. In other respects, too, our contemporary anticipates that the report will alter the state of facts, especially in regard to the risk of contagion.

There has been a great increase, as compared with the two preceding years, in the amount bequeathed for religious, educational, and charitable purposes during 1891, the amount being about £1,200,000. It is remarkable that of this total £1,100,000 came from only forty estates, the balance being derived from eighty other wills. It is to be regretted that more of this wealth was not devoted to charitable and religious purposes during the lifetime of the testators. In many cases the grain of mustard-seed might have become a tree of spreading branches before death called away the sower.

The Ideal Life.

I am the true Vine.—Jno. xv. i.
Ye are the branches.—Jno. xv. 5.
My Father is the husbandman.—Jno. xv. 1.

To abide in Him, to live every moment in conscious dependence upon Him, fellowship with Him, and surrender to Him—this is the ideal life. True discipleship, abundant fruitfulness, and power in prayer, depend upon it. How different our retrospect of the old year would have been if we had but lived thus!

Can the new year be better than the old? Is it possible for the abiding life to become more than a mere vision? Is there a way of making the ideal into the actual? How many hearts yearn to hear the right answer!

Nothing can help us more than the *facts* quoted above. "Facts" we call them; for, until they are accepted as such, the life of constant abiding cannot be ours. There is no difficulty in regarding the first and last statement as facts. We can begin the new year with an upward look into the face of our Lord and can gladly say to Him, "Thou art the True Vine." And through Him we can look to the Father and say, with no less confidence, "Thou art the Husbandman." But do not stop there. The other statement is just as definite and just as literally true. The same Faithful Witness who declares to us the facts concerning Himself and his Father, declares also concerning all his people, "Ye *are* the branches." The branch life, with all the blessing it suggests, is not held before us as a prize to be won by a long course of faithful service, not a condition *into* which we grow, but is true *now* of every one who believes. As surely as Christ is the Vine, so surely we *are* the branches.

Think what the branch life means. It expresses the most *intimate union*. It is no merely external bond that joins the branch to the vine. The union is one of life. The life of the vine is in the branch, and makes the branch a part of itself. The vine is *incomplete without the branch*, for who can conceive of a vine consisting only of root and stem? The branch is necessary to the *fruitfulness* of the vine. Its life can never express itself in leaf and flower and fruit, except through the branches.

If all this is implied in the branch life, all must be true of our relationship to the True Vine. Appropriate each item of it. Do not wait to feel worthy of it. The lesson you learned at the commencement of your Christian life—that fact precedes faith and is followed by feeling—is needful here. What Jesus declares is fact; meet it with quiet, unquestioning faith, and let feeling and experience result. Begin the year with this: I am a branch in the True Vine, vitally joined to Him, made a part of Himself. "He that is joined to the Lord is One Spirit." He needs me for his own *completeness*. The statement is almost startling. It is only because He has said it that we dare repeat it. But Paul has taught no less. "The Church, which is his body, the *fulness* of Him that filleth all in all." I am necessary to his *fruitfulness*. The life that is in Him can only express itself in the lives of those who are vitally joined to Him.

Having appropriated this, then two things are necessary to the abiding life: (1) continual dependence; and (2) constant surrender. Neither can be separated from the other. For the first we need only weakness, helplessness, insufficiency in ourselves. "I cannot" is not the lament of failure, but the condition of strength. The more conscious we are of weakness the more shall we want to depend upon Him. "When I am weak, *then* am I strong." It is not our weakness, but our fancied strength that has kept us from the constant abiding. What we have pleaded as an excuse for failing to abide is exactly the condition upon which alone the abiding is made possible.

The *surrender* must be as constant as the dependence. Having once made it, we need reckon it as done, and stand to it. Live as the branch lives, for no other purpose than to receive and give expression to the life of the Vine. To seek the abiding life for the sake of the happiness it will bring is to fail. He has purposes to accomplish in this world—a witness to bear, a work to do. He will only make it possible for you to abide in Him as you yield yourself to live for his purpose.

Begin the year with this, repeat it in his presence day by day: I *am* already in the Vine. He will hold me by his own life which is in me. The life to which He calls me He will work in me. Each day as it comes, and each moment of each day, learn to say, "*I do now abide in Thee.*"

George Wainwright.

THE HOUSE OF REST.

The New Year's Day meetings at the House of Rest, St. John's Wood, were well attended, and proved very helpful in their character to Christians generally, entering as all were upon the unknown and untrodden path of another year.

Rev. W. Fuller Gooch spoke in the afternoon on "The Ark of the Covenant goeth before," using these words as a symbol of Christ's work for, and on behalf of, his children. The principal points marked were—as the Ark proved God's presence to the Covenant children of Israel, so to-day our Ark, who is none other than the Lord Jesus, is with his Covenant people. The Ark was a link between the Israelites and God, as Christ is the only mediator between man and God, and the central point and meeting-place. The Ark represented the fulfilment of the law. For our sakes Christ has fulfilled the law, and in Him we are perfect. Once a year the Mercy Seat was sprinkled by the High Priest with the blood of the atoning lamb. Jesus' blood was shed to cleanse his people from their sin.

The rod of the priesthood enclosed within the Ark told that Aaron was the divinely-appointed High Priest. Jesus is the High Priest, and in Him we have one who maintains a living link of fellowship between us and God. The pot of manna told how God fed his people in the wilderness, and speaks and tells us that Christ is the daily sustenance of his people's life. The Ark which went before the Israelites was a pioneer of progress. Our Ark contains all we need, and will lead us until (like the Ark of old) we are presented at the Throne of God, to rest forever in the temple of God not made with hands. The practical teaching of the address was deep and earnest, and set forth the satisfying life which all Christians may attain. In the evening Mr. Reader Harris was the speaker.

LONDON CABMEN'S MISSION.—Mr. John Dupee, in his eighteenth annual report, states that through the preaching of the Gospel in the Hall at King's-cross, many cabmen and others have been saved. The past year was a prosperous one; several hundreds have signed the temperance pledge; not a few have been awakened by open-air preaching; the Home of Rest at Ventnor has proved healing to many and salvation to some; and the schoolroom for children is full every Sunday. It seems that there are now fifteen thousand cabmen in London, of whom one-third are Temperance men. Mr. Dupee's address is 165, Hemingford-road, Barnsbury, N.

PASTOR BROWN'S SILVER WEDDING.

Entering the large East London Tabernacle after the tea on Monday night, we found the building crowded in every part with an enthusiastic assemblage of Christian people, on the occasion of the twenty-fifth anniversary of the church, and the silver wedding of Pastor Archibald G. Brown; indeed, many persons obtained only standing room in the passages. The platform was tastefully decorated with flowers and plants, and a large Sunday-school choir sang some special pieces appropriate to the occasion throughout the evening.

Mr. T. A Denny, with his cheery manner and frequent touches of quiet humour, made a very acceptable chairman. He said the meeting had come together to praise God for the good work which, during twenty-five years, He had enabled the pastor to do, in feeding the souls of the congregation, and caring for the naked and hungry of East London.

Rev. J. T. Wigner, who had laid one of the first bricks of the Tabernacle, and married Mr. Brown to his wife, traced with thankfulness the high spiritual characteristics of the ministry in that place, and trusted God would long spare their friend to win sinners to Christ and engage in works of mercy.

Mr. Townsend, as the representative of the congregation, uttered warm words of appreciation, and on leaving the platform heartily shook the pastor by the hand.

Mr. G. W. Ovenden, one of the deacons, dealt in affectionate terms with the rare event which they had met to celebrate. It was an inexpressible privilege to bear a tribute of praise to God, while acknowledging their indebtedness to his servant for individual and family blessings received through him. They thought the occasion called for more than the mere expression of appreciation, and, therefore, he had to present the pastor with an illuminated album containing a brief history of the church, accompanied by a cheque for £600. He was also the bearer of a travelling bag for the pastor's wife. The address in the album recorded, among other interesting details, that since the erection of the Tabernacle at a cost of £13,000, mostly collected by the pastor himself, the latter had given the right hand of fellowship to 4800 persons, the membership now numbering 2255. Then came a rapid sketch of the numerous good works associated with the Tabernacle, but for which, as Mr. Brown subsequently stated, outside financial help is needed to the extent of £50 weekly. These things had grown to their present magnitude as the result of unswerving fidelity to Jesus Christ, his word and work.

After the hearty singing of a special hymn, "God bless our pastor," the whole audience stood and vigorously applauded Mr. Brown, as he rose to express his heart's deepest thankfulness for what he described as the splendid gift made to him, and the loving manner in which it had been conveyed. He accepted the present willingly, and with all his heart thanked them for it. He should invest the money in some security which he need never trouble about, and thus as the dividends were paid, he would have a lasting reminder of their affection. During his long life in the East of London he had been privileged to sink in God's work the major part of his earthly possessions in confidence of good spiritual dividends. The success of his ministry was due to firm hold upon God's Word. His pulpit had never known a political sermon or a Sunday address upon a social question, but Jesus Christ was the theme on every occasion. After many years he felt they were only beginning to touch the unsearchable riches of Christ. He thanked God for affectionate and hard-working deacons, and his prayer was that God would keep himself and workers faithful to their high calling. Mr. Brown proceeded to read a letter of hearty Christian greeting from Sir Arthur Blackwood, expressive of keen disappointment at being absent through a severe cold. Mr. Brown much regretted the absence of one whose faithful dealing had, in years gone by, led him to Christ.

Rev. James Stephens, M.A., rejoiced to join in honouring the man who had honoured God, and whose mental gifts and physical strength had been so nobly consecrated to the cause of the Gospel. Mr. Geo. Nokes also spoke.

In some closing words Mr. Brown made touching reference to the influence of a good mother, and warmly thanked the many helpers who had from an early hour that morning been preparing for the anniversary.

"The Religious Condition of the People."—No. II.

BY REV. DR. ELDER CUMMING, GLASGOW.

1. In our former paper, we glanced at some of those national evils which beset the present state of our people, and call loudly for confession, humiliation, and repentance before God. The evils noticed were: The sin of intemperance, the neglect of all Church services, the sin of Sabbath-breaking, the prevalent spirit of scepticism and unbelief, the revolt against authority of every kind; and these in the face, not of a dead, but of a living and vigorous, Church.

The catalogue of evils is, however, not yet exhausted; and one or two more must be noted before we shall be free to turn to what are our prospects for the future.

2. We have said nothing as yet of the sin of national immorality, so widely spread in every part of the community, both town and country — at home, in India, and in the Colonies; a condition of things as to which it cannot be said that the State itself has clean hands, and which has been sapping the national strength and sense of righteousness. There is the opium traffic in India and China, the whole history of which has furnished a blot on the character of the nation loudly calling for repentance, and which it will take years to wipe away in the sight of men.

3. There is also an evil to which I must devote yet a few more words. There has fallen upon us lately the most extraordinary and even mysterious indifference to the prevalence and power of the

CHURCH OF ROME

in the midst of us. A few years ago, had any one predicted this, in the face of the past history of this country, whose most turbulent times and most bloody scenes have been connected with the attacks of the Papacy, and some of whose noblest recollections are intertwined with the popular resistance to them, it would have been deemed impossible. But at the present day, there is no shutting our eyes to the fast-growing influence which Popery is once more attaining among us; to the openly-expressed rejoicing of priest, bishop, and cardinal that the Church of England is sapped by this influence; and to the hope, almost vauntingly proclaimed, that at no distant time England will become again a Roman Catholic country. These are the boasts on the one hand; and, on the other, a singularly unaccountable indifference to the whole subject, the very mention of which is in many quarters absolutely tabooed. A large portion of the press of the country, and, perhaps, a still larger portion of the reporting staff, are in the hands of members of the Church of Rome.

An event for which I can vouch took place a few years ago at one of the largest conventions for the deepening of spiritual life. At the close, a lecture on unfulfilled prophecy was delivered by the chairman, and the official reporter, who had taken notes at all the meetings, was specially engaged to report it. The lecture proceeded on the ground that the Church of Rome was the Antichrist, and at the close, when the reporter was asked whether his notes were complete, he explained that he had very soon ceased to take them, and had destroyed those which he had taken, because he refused to record an attack upon his own Church! It then and thus appeared, for the first time, that he was a Roman Catholic. Such facts might well open one's eyes, but it would almost seem as if the god of this world had blinded them that believe not to all such things.

4. Another word must be added with regard to a sin which, of late years, has had fresh development among us. I mean that of

GAMBLING.

Of course, for many generations, it has been known in the country in connection with horse-racing and cards. But the last ten years have seen its marvellous increase in such games as football, &c. No statistics of a fully reliable character are attainable, but fabulously large sums, paid in shillings, are rumoured to change hands every Saturday in each of our great cities. In a single town, of which we have heard, a sum of £10,000 a week was said to be not above the mark, and to have been almost entirely drawn from the weekly wages of working-men. Bookmaking, as it is called, on the open street for lads, shop-boys, and messengers, has become in some quarters a public nuisance which has called for the interference of the law.

5. Summing up, then, all that has been said of the darker aspects of our community, we turn to the great spiritual problem of what is to come for the nation in the future.

6. And dealing with this problem as a whole—which we have sought thus more fully to understand in its parts—we ask ourselves, Whether the evil is getting less? Whether, in a word, the problem is solving itself? And here I answer that two well-defined tendencies may be seen—one towards improvement and the other towards deterioration. On the one hand, there are what a recent writer has described, when he bids us "study the social evolution of humanity; the amelioration of life; the freeing of slaves; the elevation of woman; the purification of religion; and ask what these can be if not the coming of the kingdom of God on earth" (Drummond's "Programme of Christianity.")

Now, all these are large movements, public movements, affecting nations and masses of men. But they pass over the heads of myriads of the poor, the evil, the suffering, and the debased, who are increasing in number and sinking in position all the time. What can we say but that the world is getting better, *and* that it is getting worse? Its good is better, and its evil is worse than in former days. And the two extremes are farther apart than ever!

7. On the whole, then, I come to this conclusion, that there is a true sense in which we must confess

THE HELPLESSNESS OF THE CHURCH

in the midst of all this evil. By which, I mean, that we have done, not certainly all we could, but that we have done much; that the efforts of our best minds and our truest spirits have been made for years with little effect on the mass, and only with the result of saving many individual cases; and that we are face to face with this very serious questions—*Can it be done?* and *Can it be done by us?* I believe that we shall have to come to a sense of our helplessness, and to a confession of it before God; that we have reached very nearly one of those critical times which occur in history, when only the interposition of God can avail to set things right.

8. Once the Church comes to that conclusion, and makes that humble confession, we shall be prepared for something better. For then the hindrances shall be cleared away, and God enabled to work.

9. Yes, I repeat it, we seem to be coming near to one of those great crises in society which ever and again have visited the world of civilisation, when the smouldering forces of evil, which have long been gathering, will produce another eruption of the great volcanic fires which are below. What form that eruption is to take we cannot say beforehand. There are for the future, so far as one can see,

THREE ALTERNATIVES.

It may be the distant future, when our grandchildren shall bear the brunt; it may be in half a generation; and one could conceive of circumstances which would bring it nearer than that. The three possible alternatives which are before this and other countries like it, are—

i. *A wonderful reviving*, by God's Spirit, of true and vital Christianity, as in the earliest days of the Church, among all classes, rich and poor, by which evil shall be met, and fought, and overcome, and driven out of the midst; and what is now the life of our best and purest men shall be the rule and pattern of the great bulk of the people. *That* is a possible thing, not by any new methods, plans, or contrivances, but by the old Gospel, in its simplicity, coming home by the Spirit of God with power to the consciences, hearts, and wills of men, breaking the back of worldliness and evil habits, and bringing men in crowds and droves to the feet of Christ, the only Saviour of sinful men. That would be a remedy, and that is possible!

ii. Or, secondly, it may be that we have, as a nation, *exhausted our opportunities*, taken up our position to reject the truth, made up our minds that the Gospel of Christ is one which we will not have to cure us; and that the fate of other peoples in the past is in store for us—the fate of North Africa, which once was Christian; the fate of Asia Minor, which once was the light of the world; the fate of Egypt, which once was the guardian of civilisation; the fate of Turkey, which, with Constantinople, was once the metropolis of spiritual truth. Our light may go out, our candlestick may be removed elsewhere, and superstition and darkness and the tyranny of evil may reign in these lands again. That, also, is a possible future for ourselves and for other nations of modern Europe.

iii. A *third* alternative is that *the promise of ancient prophets*, and the hope of God's Church for ages, may speedily be accomplished. In the meantime, a little more degeneracy, a little farther inflow of the tides of sin and disorder, a little more upturning of the old and overturning of the good, a little more rebellion against God, a little more following of the bent of every man's unrestrained will; thrones going, authority defied, order set at nought, infidelity rampant, the rich richer and the poor poorer, the richer rich careful only of their own pleasures, the poorer poor determined to redress their wrongs by force; and the Church of Christ—like the woman in the wilderness — persecuted, and solitary, and powerless: and then, thank God! the heavens rent, and the trumpet sounding, and

THE LORD HIMSELF COME

to take the kingdom and to save the world.

These three seem to be the alternatives which lie before this land and the other civilised lands of Europe and America. Which of them it shall be is in the hand of God!

Meantime, for us, with a broken and humble heart, expecting not our good things here, neither too confident nor too cast down, let us serve God as we best know how! Let us be his, not in word, but in truth! Let us be saviours of men, seeking to save whomsoever will! And whether we be the prophets whom no man regardeth, or whether we see the fruit of our labours, God's purposes shall yet be carried out, and the redemption of this poor sin-stained world shall be accomplished by the blood and the power of Christ, to whom be the glory!

THIS YEAR'S PRAYER.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."—JOHN xvii. 15.

"So be it, Father," we thy children echo;
Fain would we linger 'mid life's busy throng,
Doing our part for those around us bravely,
Shielded from evil all the way along.

Lending a helping hand to weak and stumbling;
Guarding the friendless from oppressor's might:
Willing for anything the Master willeth;
Calm in the comfort that *He must be right*.

Listening intently lest we miss the footfall,
Soft and mysterious, of celestial feet,
Somewhen and somewhere, 'mid the constant traffic,
Threading continually earth's crowded street.

Turning aside from any passing glory,
Living for "Jesus only" day by day;
"Hasting" that we may be the first to greet Him
When on his glorious returning way.

Thus we endorse our Saviour's earnest pleading,
Now upon thee we cast our every care,
Father, in love do thou protect and keep us!
Answer abundantly our New Year's Prayer!

CHARLOTTE MURRAY.

[This poem may be had, printed on a neat card (1l. each), from *S. W. Partridge and Co., 9, Paternoster-row.*]

Moses, the Servant of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

THE SONG OF VICTORY.

Exodus xiv, xv.

When God's cloud brings any of his children into a position of unparalleled difficulty they may always count upon Him to deliver them. Our Almighty Parent, like the eagle of which Moses sang afterwards, delights to conduct the tender nestlings of his care to the very edge of the precipice, and even to thrust them off into the steeps of air, that they may learn their possession of unrealised powers of flight, to be for ever after a luxury; and if, in the attempt, they be exposed to unwonted peril, He is prepared to swoop beneath them, and to bear them upward on his mighty pinions.

A conspicuous example of this is given here. From his chariot-cloud their Almighty Friend looked down upon the cowering crowd of fugitives in their sore fear as they cried to Him. "In all their affliction He was afflicted, and the angel of his presence saved them; in his love and in his pity He redeemed them; and He bare them, and carried them" throughout that memorable night and day. As Moses foretold, 'He fought for them, while they held their peace."

It would almost seem, from an expression in the Psalms, that the children of Israel yielded to more rebellion at the Red Sea than appears from the narrative of Moses. We are told distinctly that they "were rebellious at the Sea, even at the Red Sea, because they remembered not the multitude of his mercies," so that God saved them in spite of their rebelliousness, for his Name's sake, and that He might make his mighty power to be seen (Psa. cvi. 7, 8). And this suggests the further thought, that our deliverance does not depend on our deserts, but upon the Divine purpose. And even though it might be supposed that our behaviour, in seasons of peril, must alienate from us the Divine helpfulness, yet it shall not be so; but notwithstanding all He will work miracles of power for such as have no claim on Him, save that which his love gives.

The one man who seemed unmoved amid the panic of the people was their heroic leader, whose faith was the organ of their deliverance. And therefore it is that in all after-allusions to this great event his hand is always alluded to as the instrument through which the might of Jehovah wrought. "Thou leddest," says the Psalmist, "thy people like a flock by the hand of Moses and Aaron." "He caused," says Isaiah, "his glorious arm to go at the right hand of Moses." The people, therefore, had good reason to remember "the ancient days of Moses," for they were made famous by Moses' mighty faith. By his faith they passed through the Red Sea as by dry land.

The Rod.—There is a limit to prayer. While Moses presented an appearance of unbroken fortitude towards the people, rearing himself among them like a rock, before God he bent like a broken reed, crying to Him. That, however, was not the time for heart-rending supplication, but for action; he must give to the people the word of advance; over the sea, on which the shadows of night were falling rapidly, he must stretch out his rod; and by his faith he must afford the power of God a channel through which it should pass to the cleavage of the mighty waters.

That rod had already played many parts; it grew first in some watered glade of the Sinaitic peninsula, little witting of its destiny, till cut down by the shepherd for the purpose of guiding his flock, or clubbing some beast of prey; it was in his hand when God first met with him, and cast upon the ground it became a serpent, emblem of Egyptian pride; already it had figured in many of the Egyptian plagues; stretched over the waters of the river to turn them to blood; lifted towards heaven to summon the storm; extended over the land to turn the very dust to lice; hereafter it was to win victory over Amalek, and to open streams from the heart of the rock; everywhere emphatically as "the rod of God." But never in all its history had it done, nor would it do, such marvels as awaited it that night, when at the bidding of God it was stretched over the waters of the Red Sea.

As the rod was in the hands of Moses, so Moses was in the hand of God, and so may each of us be, if only we yield ourselves implicitly to Him for service. By nature we may be of the coarsest texture, not pine, or oak, or cedar; by education, we may be uncultured and unpolished; there may be many notches in us which mar our symmetry and beauty; but what do these things matter? the one essential is to know that we are being wielded and used by the hands that shaped the worlds, and built the arch of heaven. The glass-blower has beside him on his bench the rudest iron tools to aid him in the execution of the most exquisite designs, but the dexterity of his touch more than compensates for their apparent inaptitude. Be a piece of iron if you will, or a rod cut from the forest tree, but be sure that you are in the right hand of the Master Workman.

The Cloud.—Up till now the Pillar of Cloud had swept in majestic glory through the heavens; but at this juncture it settled down upon the ground like a great wall of billowy vapour, standing for a fence between the camp of Egypt and the camp of Israel. To the former it was dark and menacing, forbidding progress, and enshrouding the movements of the fugitives; to the latter it gave light, casting a sheen upon the sand and sea, and indicating, with unerring accuracy, the path that soon appeared. All night through, those heaven-lit beacon fires shone out, and in after-days the memory of the effect produced by the mingling of their light with the walls of glassy water, supplied the inspired seer with the imagery with which to depict the triumph of the redeemed, who stand on the shores of the "glassy sea mingled with fire, having the harps of God." It seemed as if inspiration itself could find no worthier emblem for that supreme event than the rapture and triumph of the host of Israel on the night, when the glory of the Shechinah flashed back from the crested billows, marshalled on either hand, as the pillared entrance to a mighty temple.

The Passage.—At this point, following the lead of the whole Psalmist band, it is clear that a terrific storm broke upon the scene. The earth shook and trembled; the massy foundations of the mountains rocked; from out the darkness brooding overhead, the curtains of God's pavilion, came the repeated flash of the lightning, followed by the long reverberation of the thunder. The Most High uttered his voice, which was followed by the pelt of the hailstones and the fall of fireballs. The east wind rose in fury, driving before it the retreating waters, which fled at the blast of the breath of his nostrils; then catching them up in its hands it piled them, wave on wave, until they stood up a wall of foam and tumult, from base to top, fretting, seething, fuming, chafing at the unexpected restraint, and wondering at the unwonted posture, but held steadily and always by the pressure of that mighty blast, that gave them no respite, but held them as in a vice; and all the water behind, backed up, leant upon that rampart, so strangely built, so marvellously maintained.

And on the other side the tide withdrew back and back towards the fountains of the great deep behind. It was as if every wavelet felt the pull, the suction of an abyss opening somewhere far down in the sea, and hastened to fill it, leaving the foundations of the deep naked in the headlong rush. Then the channels of water appeared, the foundations of the world were laid bare, so that rocks and stones deposited in primeval times, and closely veiled from all prying gaze, awoke to find themselves discovered.

Presently it seemed as if there was a pause in the speed of the retreating waters, and they began slowly to return; but as they did so they met with the restraint of the hand of God, which, leaving a pathway of sufficient breadth from the wall already formed, commenced to constitute a second, and "so the flood stood upright as an heap, and the deeps were congealed in the heart of the sea."

Shelving down from the shore between these two walls of water, a broad thoroughfare lay outspread, which the prophet compares to those mountain paths by which cattle descend from the heights on which they graze to the valleys where they rest (Is. lxiii. 14). Was there ever such a strange comparison? And yet for the moment it seemed almost as natural, and at that moment the word which had sprung from the lips of the leader, and had been caught by those who stood closest around him, passed like prairie fire, though in a whisper, from lip to lip, "Speak unto the children of Israel that they go forward"; and immediately, without precipitate haste, but with glad obedience, the ransomed host stepped down, rank after rank, and passed between the walls of glass and fire amid the rattle of the storm, which made the withdrawal of their hosts inaudible to their foes.

Imagine, oh child of God, if you can, that triumphal march, the excited children restrained from ejaculations of wonder by the perpetual hush of their parents; the almost uncontrollable excitement of the women as they found themselves suddenly saved from a fate worse than death; while the men followed or accompanied them, ashamed or confounded that they had ever mistrusted God or murmured against Moses; and as you see those mighty walls of water piled by the outstretched hand of the Eternal in response to the faith of a single man, learn what God will do for his own. Dread not any result of implicit obedience to his command, fear not the angry waters which, in their proud insolence, forbid your progress; fear not the turbulent crowds of men who are perpetually compared to waters lifting up their voice and roaring with their waves. Fear none of these things. Above the voices of many waters, the mighty breakers of the sea, the Lord sits as king upon the flood; yea, the Lord sitteth as king for ever. A storm is only as the outskirts of his robe, the symptom of his advent, the environment of his presence. His way lies through, as well as *in* the sea, his path amid mighty waters, and his footsteps are veiled from human reason. Dare to trust Him, dare to follow Him. Step right down into the ooze of the sea, to find it rock; go down into the mighty depths, to discover that the very forces which barred your progress and threatened your life, at his bidding become the materials of which an avenue is made to liberty.

The Pursuit.—As soon as the Egyptians became aware that Israel was escaping, they followed them, and went on after them into the midst of the sea. There was a good deal of pride and obstinacy in this act, which tempted God and presumptuously dared Him to do his worst, and, forthwith, when the host was between the walls of water, the whole force of the storm seemed to spend itself on them. The Lord looked upon them through the pillar of fire and of cloud, and troubled them; a sudden panic seized them, their heavy chariots could make but ill progress amid the ooze of the sea bottom, and the wheels themselves became clogged and bound so that they could not move, and they turned to flee, conscious that a greater than Israel was engaged against them.

At this juncture the morning light began to

break, and, at the bidding of God, Moses stretched out his hand over the sea from that further shore which he and Israel had by this time gained, and the sea returned to its strength. The Egyptians fled against it in vain, they were overwhelmed in the sudden rush of water toppling down on them from either side. They sank as lead in the mighty waters; they went down like a stone into its depths; and in less time than it takes to tell the story, not a trace of their proud array remained.

The Song of Moses.—"Then sang Moses." The morning dawn revealed one of the most memorable spectacles of history. A nation of slaves, fleeing from their masters, had suddenly become a nation of freemen, and stood emancipated upon the shores of a new continent. The proud people, which for generations had inflicted such untold griefs upon them had suffered a humiliation from which it would take them generations to recover. The chivalry of Egypt was overwhelmed in the midst of the sea, there remained not so much as one of them left; and all along the shore lay the bodies of the dead, cast up from the depths of the tide. At this day a significant blank in the hieroglyphed memorials of Egypt tells the story of that overwhelming disaster. And there was given to Israel for all subsequent time an evidence of the trustworthiness of God, which compelled belief, not only in their great Deliverer, but in his servant Moses. It is thus, if only we are still, and commit to Him our cause, that He will vindicate us from the aspersions of our detractors, and bring out our judgment to the light.

And from that ransomed host, congregated there in one vast throng, broke forth an anthem, whose sublime conceptions of language rendered it worthy of the occasion, as it has been the model for triumphal songs in all subsequent times.

There is no thought of any but the Lord throughout the entire piece. The song is sung to Him and is of Him. It is *He* that triumphed gloriously, and cast horse and rider into the sea. It was *his* right hand that had dashed in pieces the enemy. It was because *He* blew with *his* wind, that they sank as lead in the mighty waters. It was through the greatness of *his* excellency that they were overthrown who had risen against Him. All the honours of the victory were reverently laid at his feet. Moses is not once referred to.

And the ease of his victory was so clearly accentuated. The waters were filled by his breath. He blew with his wind, and a whole army sank as a stone into the depths. He had but to stretch out his right hand and the earth swallowed the flower of the greatest army of the time.

Note the epithets heaped on God: "My strength and song and salvation;" "glorious in holiness, fearful in praises, doing wonders;" whilst the men extolled Him as "a man of war," and dwelt on the anguish that must take hold of the inhabitants of Canaan when they heard the story of the overthrow; the women, led by Miriam, replied in one vast refrain, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea."

Whether or not this ode were composed beforehand in anticipation of this moment we cannot tell. It may have been, else how could it have been sung by those assembled thousands. But this in itself would be a striking token of the faith which dwelt so vigorously in the heart of Moses. It was *his* song pre-eminently, and in its closing notes we catch a glimpse of this forecast of the future, and the certainty of his convictions, "Thou shalt bring them in and plant them in the mountain of thine inheritance."

So does God turn our anxieties into occasions of singing—weeping endures for a night, but joy comes in the morning. The redeemed obtain gladness and joy; God puts gladness into their hearts and new songs into their mouths. Long years of waiting and preparation and obedience shall be rewarded at last, as certainly as God is God. If not before, yet surely when the eternal morning is breaking on the shores of time, we shall join in shouts of victory, which shall awaken eternal echoes, as with myriads beside we sing the song of Moses, the servant of God, and the song of the Lamb.

BAPTIST MISSIONARY CENTENARY.

The dawn of the centennial year of the Baptist Missionary Society lent exceptional interest to the prayer meeting held on New Year's Day morning at the Mission House, Furnival-street; hence we were not surprised to find the large Library crowded to the door. Rightly, a considerable part of the time was devoted to prayer, representatives of various societies taking part therein.

Rev. Joseph Angus, D.D., who presided, read Luke xi. 1-13, and gave a brief address based on the Lord's Prayer as recorded in verses 2, 3, 4, showing that out of seven petitions six are spiritual and only one deal with temporal needs. Moreover, the first three have to do with God, the hallowing of his name, the coming of his kingdom, and the doing and suffering of his will, a proportion which is by no means commonly observed in the prayers of Christians. Passing on to speak of the spirit of acceptable prayer, the Chairman said it was a missionary spirit, an unselfish spirit, dependent and contented, penitent and forgiving, cautious and watchful, and holy and obedient. We may ask what we will, but it must be in patience, loving trust, and full submission to the will of God our Father.

It was well that at the beginning of the year such a gathering should take place, in which brethren of many names met as members of the one body to call on the one Father. The Baptist Missionary Society was in very deed cradled and nourished in prayer, and prayer was still the secret of its being and its strength.

Dr. A. T. Pierson took as his motto the words of a dying missionary in Japan, "Advance on your knees." Only here and there had this secret been discovered; yet the whole history of missions revolved around the history of prayer. Few societies have been a more magnificent demonstration of the power of prayer than the Baptist Missionary Society. The work among the Telegus, for example, has not been exceeded by anything in history.

After touching on various illustrations of this power of prayer, the speaker concluded with an exposition of Matt. xvii. 20: "If ye have faith as a grain of mustard seed...nothing shall be impossible unto you"; Matt. xviii. 19: "If two of you shall agree (symphonize) as touching anything that they shall ask, it shall be done for them of my Father"; and Eph. iii. 20: "Able to do exceeding abundantly above all that we ask or think."

Liverpool Seamen's Friends' Society.

The new report, speaking of the callousness and wickedness of some sailors, gives the following:—"A sailor was brought to God in the Mission-room—'The Forecastle.' One day he fell overboard, and was being swept away by the strong current, when some of the men called to him, saying, 'Sing us one of your Sankey's hymns now!' Providentially he was rescued by the life-boat, after which he offered to sing, 'Safe in the Arms of Jesus.' Needless to say, they slunk away ashamed of themselves."

The committee regret that the improvement in sailors is not so great as could be desired, yet there is good being done; upwards of six hundred pledges have been taken, lives have been renewed, drunkards reformed, homes made happy, and men made better servants. All the meetings are well attended, and often the room is not large enough. An aged widow said concerning her deceased husband: "He was a wonderfully changed man since he went to your meetings." Nearly 100,000 tracts were distributed at the Birkenhead Bethel. When the men go back to sea the Society follow them with a library-box and bundles of magazines. Inquiries respecting the work should be addressed to Rev. James M. Wilkie, Speke-land-buildings, Canning-place, Liverpool.

PERIODICAL LITERATURE FOR IRISH ROMAN CATHOLICS.—*The Catholic*, the new monthly edited by Rev. Thomas (late "Father") Connellan, has made a good beginning. The January number explains evangelical aims and excellent methods by which it is hoped to bring the Romanists of Ireland under the power of the simple Gospel of Christ. *The Christian Irishman*, edited by Dr. Hamilton Magee, begins its tenth volume in the same admirable spirit which always breathes through its pages. Mr. Joseph Connellan continues to contribute to its pages, which will, it is hoped, also contain occasional articles from his esteemed brother, the ex-priest, who modestly describes his new and very promising venture as the exponent of a "forward movement" in Irish missionary work. These excellent penny monthlies should both be read by friends of Ireland. They are published by *Mecredy & Kyle, 49, Middle Abbey-street, Dublin.*

Gathered Gold.

There is sin in every saint; and yet no saint is in sin.—*Ralph Venning.*

PATIENCE UNDER AFFLICTION.

Why should I start at the plough of my Lord, that maketh deep furrows on my soul? I know He is no idle husbandman; He purposeth a crop.

S. Rutherford.

FORBEARANCE.

Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others.—*Thomas à Kempis.*

All usefulness and all comfort may be prevented by an unkind, a sour, crabbed temper of mind,—a mind that can bear with no difference of opinion or temperament.—*Albert Barnes.*

THE HUMBLE MIND.

There is no true and constant gentleness without humility. While we are so fond of ourselves, we are easily offended with others. Let us be persuaded that nothing is due to us, and then nothing will disturb us. Let us often think of our own infirmities, and we shall become indulgent towards those of others.—*Fenelon.*

DESCEND TO ASCEND.

From all false heights of vain ambition, from obstinate self-will and self-assertion, from wandering paths of carnal appetite, one way, one only way leads back to the kingdom of righteousness, and peace, and joy—the way of childlike self-subjection, the way of humility, the way of penitence, the humbling of the sinner in the dust before his God.

Theodore Christlieb.

"Who is my neighbour?" He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbour? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go, share his lot with him.

A MODEL SERMON.

Peter's sermon was not a fine display of eloquence; neither was it a pathetic plea; nor a loud but empty cry, "Believe, believe!" It was simple, a plain statement, and a soberly earnest argument. Its power lay in the truthfulness of the speaker, his appeal to Scripture, the concurrence of his witnessing brethren, and his own evident faith. Above all, in the Holy Spirit, who accompanied the word.

—*C. H. Spurgeon.*

SIN AND PUNISHMENT DISCRIMINATED.

Pharaoh more lamented the hard strokes that were upon him, than the hard heart that was within him. Esau mourned not because he sold the birthright, which was his sin, but because he lost the blessing, which was his punishment. Many complain more of the sorrows to which they are born, than of the sins with which they were born; they tremble more at the vengeance of sin than the venom of sin; one delights them, the other affrights them.

Rev. Wm. Secker (17th Century).

TIME FLIES.

Time speeds away—away—away;
Another hour, another day,
Another month, another year,
Drop from us like the leaflets sear;
Drop like the life-blood from our hearts—
The rose-bloom from the cheek departs,
The tresses from the temples fall,
The eyes grow dim, and strange to all.

Time speeds away—away—away;
No eagle through the skies of day,
No wind along the shore can flee
So swiftly or so smooth as he.
Like fiery steed, from stage to stage,
He bears us on from youth to age,
Then plunges in the fearful sea,
Of fathomless eternity!

—*Anon.*

MISS NAIRN, describing her work among Mohammedan girls in Mogador says:—"We were out this morning at our little sewing class; it may seem trivial work, but it is by such work I fondly trust that we are gaining the confidence of the children, and the attention of the parents to the Word of Life. The father (of the home where we held our sewing class) brought the two eldest girls to see us in our new house on a recent Saturday. I wish you could have seen them. Everything was so new and strange to them, but they soon made themselves at home. I showed them what pictures I had; and one scene, a shepherd in the snow, followed by his dog, and carrying a lamb in his arms, fixed their attention. If you could have seen their faces as I explained what it meant, and told them of Jesus, the Good Shepherd, wishing to carry them in his arms, it would have cheered your heart and encouraged you to go forward casting in the good seed, knowing the Master will tend his own. While we were entertaining the children, our brother was busy with the father, telling him of the great salvation."

Messrs. Moody and Sankey.

(BY OUR SPECIAL CORRESPONDENT.)

"AFTER MANY DAYS."

The evangelists meet with many things that give them good cheer during their current campaign. They are not without the need of that, for it would be idle to pretend that there are not hindrances and discouragements that make the work less productive of result than it would otherwise be. One thing that rejoices them greatly is the prolonged stream of testimony given as to the widespread and permanent good accomplished through their previous visits. A fact that came to light last week is the best possible answer to those who think little good can be done by a single meeting in any place. At a small country town in Scotland the evangelists held a one-day mission seventeen years ago. As a result of that one service five young men were brought to decision, who are now filling prominent positions in life and testifying for the Lord Jesus Christ. A father in the town resolved that his household would have neither part nor lot in the meeting because of Mr. Sankey's organ. Nevertheless, three of his sons and a daughter were converted in connection with the visit.

One young fellow had determined to have some sport at the expense of the evangelists. The service was in the open-air, and he secreted himself under a cart near the platform, having provided himself with a good supply of peas and a catapult. He had not been long there before the words of the preacher laid hold of him, and the peas remained in his pocket. For several days he was in a state of great mental concern, but light broke in, and he is now one of the brightest working Christians in the place.

"YOU HAVE A FATHER NOW."

Another very touching case related to the evangelists was of a man greatly addicted to drink. He was such a terror in his home that when the children heard his footstep when he came home drunk, they would either hide under the bed or retreat through the window. One night he accompanied his wife to the door of a church in the town in which he lived, where Mr. Moody was to preach. He left his wife, intending to go to a public-house, but as there was a great throng, and his spouse was somewhat nervous, he returned, with a view of helping her through the press. Almost before he knew it he found himself carried right into the church, much to the astonishment of some who knew him, and saw him there. During the service he was seen to be weeping bitterly. He was talked with by Mr. Moody and others, and after a somewhat lengthened period of deep soul-distress he was led into the light of forgiveness and rest. He then left the meeting and went home. Hearing the customary step, and not knowing of the change that had transpired, one of his boys retreated under the bed. The father came in, but the mother had no cause to be afraid that night. He kissed her, and asked her forgiveness for the way in which he had treated her. The boy, wondering, looked out from his hiding place, when his father took him in his arms, kissed him, and said, "You have got a father now." Family worship was started that very night, though the father broke down in his prayer. The sons of the man's master were drinking sceptics, and could not believe that he would "stand"; but he has stood faithful all these seventeen years.

ELGIN AND DUFFTOWN.

The second day's meetings in Elgin were noteworthy for the attendances. The congregation in the Established Church on Monday afternoon was far the largest that has come out to a week-day Bible reading since this tour commenced. In the evening the great church was about full. Mr. Moody's sermon was on "Excuses." In this discourse he threw out a very wide net that seemed fitted to catch all sorts of people, as the very varied excuses that people offer were set forth and shown to be inadmissible.

A recent curious experience of Mr. Moody furnishes him with a fresh illustration showing the perversity of the human heart. The last person he spoke to in the inquiry-room in one of the towns visited was a man of eighty years of age, who, by his force of character, had risen from the position of ploughman to that of landed proprietor. His worldly prosperity, however, had not given him rest of soul or power over sin. This evening, Mr. Moody had a long talk with the man, striving to set the truths of salvation clearly before him. Some words of Christ were quoted, but the man replied that Mr. Moody was not Christ, and that Christ Himself must speak to him. Peter's testimony was cited, but the same objection was raised. The man *seemed* to be expecting some special revelation of the truth to his mind and heart; but it was only a shuffle so that he might salve his conscience for refusing to accept salvation on God's terms. His parting compliment to Mr. Moody was to the effect that he was much too conceited a person to do him any good!

The immediate reaping work at Elgin cannot be said to have been extensive. Not that there were not plenty of anxious souls, but the convenience for sifting the congregations so as to find them out were lacking. There is no lecture-hall or building adjacent to the Established Church, where inquiry-meeting work could be carried on. One can but hope that the "following up" time may be one of rich harvesting. Rev. Simeon Macphail, of Liverpool, once pastor of the Free High Church at Elgin, is a man of intense evangelistic zeal and courage. He has complied with a pressing request that he should continue the special effort in his old town throughout this week. He will be warmly welcomed and supported by the local workers, and great hopes are cherished as to the issue. Mr. Moody has remarked that he never preaches on "Excuses" without hearing of some results, and he was not without this experience at Elgin. Indeed, one young lady was so deeply influenced that she came to the railway station next morning to thank the preacher for his words. She confessed she was not a believer, but was desirous to be led into the light, and doubtless she will.

A FLYING VISIT TO DUFFTOWN

was made by Mr. Moody and Mr. Sankey on Monday forenoon. The meeting was convened at very short notice, but the public hall was crowded by the dwellers in this quiet Banffshire village and the surrounding district. Dufftown is happy in having two such pastors as Rev. James Smith, of the Free Church, and Rev. Mr. Cumming, of the Established Church, who sustain towards each other the most brotherly relations, and work hand in hand for the spiritual good of the people. No doubt these two faithful undershepherds will see to it that the impressions made by the meeting will be fostered. Mr. Moody's sermon was on the love of God, and it is impossible to conceive of that Gospel message being delivered without finding deep lodgment in many a heart.

ONE DAY IN FORRES.

The evangelists reached Forres on Tuesday forenoon in the midst of a snowstorm. The snow soon passed away, but left the roads sloppy enough to discourage ordinary churchgoers. It was the weekly market-day, and that probably swelled the big gathering that filled the fine Mechanics' Hall. A more eager and attentive audience the evangelists could not have wished, and Mr. Moody tested their attention pretty well, for he spoke over an hour. To a still more crowded company in the evening he preached on Confessing Christ. This duty and privilege he pressed home with great power. The weather had not improved towards evening, and the distance to be traversed in the wet, dark night between the hall and the Baptist Church for the after-meeting may have prevented many from taking the step that the preacher so fervidly urged. The workers were kept busy, however, till a late hour, and real solid work was done for eternity.

The Forres meetings were attended by numbers from distant places, among them being a goodly contingent from Nairn, who drove home through the storm. There was an unusually large muster of ministers, who, it is to be hoped, will carry away some of the holy fire generated by the proceedings of the day, and give it scope in their own spheres of work.

MR SANKEY

has had his full share of work in these Morayshire gatherings. Perhaps nowhere has his wonderful voice been heard to greater advantage than in the Established Church, Elgin. At Forres he delighted everybody by his effective and impressive rendering of the Gospel song. He and Mr. Moody sojourned on Tuesday night at the Cluny Hill Hydropathic Establishment, where there were some sixty temporary residents. Mr. Sankey sang at family worship evening and morning, and on the latter occasion Mr. Moody also took part. From all that could be learned there was a division among the dwellers at Cluny Hill because of the evangelists. Some believed in them and their work for the best of reasons. Others believed not, and went so far as to consider it great presumption for them to speak "as though they carried the Gospel round about with them." A strange opinion truly!

A CALL TO PRAYER.

One hundred thousand copies of the following have been distributed throughout Scotland:—

As representing the joint committees in Edinburgh and Glasgow associated with Messrs. Moody and Sankey in arranging their Scottish campaign, we have felt moved to address to our fellow-Christians throughout Scotland, and especially in the towns and districts soon to be visited by these brethren, an earnest call to prayer. Many circumstances seem to lend urgency to this call at the present time. We must recognise God's hand in the prevailing epidemic which is raging in many districts of Scotland, and has involved multitudes in the sorrow of bereavement. Surely there is some special purpose of love in this widespread chastening! Surely we are encouraged to pray that there may come to our land a great common benefit from this common affliction! We have also many reasons in the social condition of our country for coming together to plead with God for a revival of true religion in our midst. In addition to intemperance and impurity, gambling and betting are working grievous harm among our youth. There is a manifest relaxation of reverence, even among professing Christians, for the Lord's house and the Lord's Day. And there is growing up everywhere a pagan temper which believes merely in the seen, for which the spiritual has no meaning or even existence, to which its own immediate gratification is supreme law.

But we have been specially influenced in making this request by the numerous indications of an earnest desire for united prayer which have been appearing in many directions. The longing for an outpouring of God's Spirit on the Church is at once widespread and intense. A believing expectancy of coming blessing is cherished by many. And now, in answer to an invitation, singular in its spontaneity and in its representation of all districts of Scotland, all grades of workers, and all sections of the Church, these servants of Christ (whom God has been pleased to use in a remarkable way in former years) have been sent among us. While we honour them for their work's sake, our trust is not in them. Our trust is in the living God who made them his ministers to the salvation of thousands. And we ask you to join with us in prayer, and to take opportunities of assembling, or of meeting with, your fellow-believers in your district, in order expressly to plead with God that He may give us even now times of refreshing from his presence.

In the most explicit way Mr. Moody has again and again said that he is leaning upon the prayers of God's people, and that he looks for all blessing in answer to believing supplication. With a reliance on God which has touched the hearts of all who have heard him, he is putting himself into God's hand to be used by Him. Shall we not hold up his hands, and those of Mr. Sankey, the Rev. John M'Neill, and all the friends who are his fellow-labourers? Shall we not continue in earnest intercession for our own immediate localities and for our land? And bold toward God, shall we not entreat Him to give us not a mere evanescent wave of impulse, but such an ingathering of the unsaved, and such a baptism of God's Holy Spirit upon all his people, as shall make every congregation a centre of converting power, and Scotland a mightier factor than ever in the salvation of mankind.

A. R. SIMPSON, M.D.,
Chairman Edinburgh Committee,
J. CAMPBELL WHITE,
Chairman Glasgow Committee.

KEITH AND HUNTLY.

With one day at Keith and two at Huntly the evangelists closed their work for 1891. Keith has been generally regarded as an out-of-the-world, barren kind of region, where the hearts of the community are as callous as the country is bleak and bare. However that may be, the brief visit of Mr. Moody and Sankey was most hopeful in character. Probably the reason is to be found in the fact that for some time special Gospel has been carried on there by the Hon. Miss Waldegrave, Mrs. Stewart, of Logie, Mr. Butland, and other friends. The afternoon and evening meetings of Wednesday last week were held in the Free Church, of which Mr. Fitzpatrick is pastor. In the evening there was an overflow in an adjoining hall where Mr. Sankey took part. At an after-meeting many were found seeking to know more perfectly the way of life.

The last day of the old year and the first day of the new were given to Huntly. Here the evangelists were on what may be called classic ground in the history of modern Scottish revival movements. Many middle-aged men and women

now scattered to the four corners of the globe must look back with tender feelings to the "Huntly meetings" of thirty years ago, when the Duchess of Gordon was wont to gather round her the choicest and warmest spirits in the evangelistic ranks of that time, and large assemblies heard the Gospel in the Castle Park from the lips of such men as Duncan Matheson, Henry Williamson, Brownlow North, Reginald Radcliffe, Donald Fraser, John Murker, Thomas Cunningham (the Glasgow butcher), and others, who were anointed of God as powerful heralds of the Cross of Christ. On their visit to Huntly seventeen years ago, Mr. Moody and Mr. Sankey spoke and sang the Gospel in the park, but on this occasion, of course, the services had to be indoors. The Established Church, where the meetings were held, is a very large structure, and at the six o'clock meetings its capacity was well taxed. The early meetings were at noon on both days, and even then there were large attendances with a great muster of pastors from the surrounding districts. It need scarcely be said that Mr. Moody's addresses were most powerful, and the songs sung by Mr. Sankey greatly moved the hearts of the people. In addition to the four meetings mentioned, the evangelists conducted a watch-night service in the last hour of the dying year. Mr. Moody spoke of some "new things" that belong to the Christian life, and when the lapse of time had shown that 1892 was born Mr. Sankey sounded forth his fellow-worker's favourite song,

Then shall my heart keep singing.

The evangelists went straight from a large after-meeting on Friday evening direct on to Aberdeen, where they rested on the Saturday, preparatory to the work of the present week. What may be the final outcome of their seven weeks' work in Scotland at the close of 1891 eternity alone will reveal; but certainly they have spared no pains and no effort to make it fruitful in good to souls and glory to their Divine Master.

SABBATH AT ABERDEEN.

On Saturday the chief workers were cheered by the arrival on the scene of Rev. John McNeill. He has been suffering rather severely from cold contracted in London. His share of the work will be largely regulated by the development of circumstances; he is ready to go wherever he is most needed, and where his presence will help most effectually to fan the flame of Gospel fire throughout old Scotland.

A ROUSING TALK TO WORKERS.

Sabbath morning broke bright and beautiful over the cold grey streets of the granite city. The air was piercingly cold, but the hearts of the Christian people of the town were warm enough to prompt them to flock in crowds to the Music Hall, which was quite filled, galleries and all, soon after 9.30 a.m. There must have been present about two thousand of the very pick and flower of Aberdeen believers. Messrs. Moody, Sankey, and McNeill were supported on the platform by an array of local ministers and magnates, and there were a goodly number of ministers also scattered through the great congregation. It was a most inspiring sight to see such a concourse of earnest-minded men and women out early on a winter morning. After prayer by Mr. McNeill, Mr. Moody, Professor Simpson, of Edinburgh, and others, Mr. Sankey grandly sang "Throw out the Life Line." The Music Hall is very defective in its acoustics for speaking, but Mr. Sankey's wonderful voice rang through in a way that was quite thrilling. He also sang "When the Mists Have Rolled Away," the fine choir and great organ taking up the chorus.

Mr. Moody's half-hour talk was on God's commission to Moses, as recorded in Exodus iii., and the various excuses that Moses put forward for not yielding instant obedience. The address sparkled with good things, characteristic of the evangelist's simple faith and a zeal that is undismayed by seeming difficulties. Mr. Moody showed how Moses had to be taught that God can use the most humble instrument that is fully surrendered to Him. The lack of this spirit of humility and the strife as to who shall be greatest is one of the chief hindrances in the Church at the present day. Every true Christian worker must stoop to conquer. Moses pleaded that he was slow of speech; but God showed him that eloquence was not needed. We have got too many silver-tongued orators, said Mr. Moody; the Lord deliver us from mere human eloquence! Too often it is a snare, and hinders a man's usefulness. What we need is to give the people God's word, and let Him speak through us. A story was told of a stammering man out in the Western States who was converted through his little girl, who went to Sunday-school. He was afterwards instrumental in the planting of twelve hundred Sunday-schools, many of which developed into flourishing churches. An earnest closing appeal was made to Christians to listen to the call of God and to obey it. He will excuse us from his service if we insist on being excused; but we shall miss the luxury of doing good now, and we shall miss the crown hereafter.

The Scottish National Union of Young Men's Christian Associations and Fellowship Unions and Associations issue a letter, in which they say:—We would remind our members that, at the last National Conference in Glasgow, the delegates with one voice expressed their satisfaction at the prospect of an early visit to Scotland of our honoured and beloved brethren, Mr. Moody and Mr. Sankey. We cannot but regard it as a direct answer to many prayers, and as fulfilling the longing desire of many hearts, that their labours in Scotland should have followed so immediately upon the National Week of Prayer on behalf of Young Men. We would see in this coincidence a call from the Lord to our Christian young men everywhere to continue in prayer and to co-operate heartily for the conversion of young men in those places which our brethren may visit. Our work in Scotland owes much to the previous visits of our brethren, many members of associations having shared largely in the marvellous blessing which attended their labours. In name of the National Union, we earnestly request you to unite with us in waiting upon the Lord for a mighty outpouring of his Holy Spirit, that their labours at this time may result in the conversion to Him of thousands of our young men and others, and the quickening of believers. —Yours in the Lord's service,

John Stevenson, Chairman } of the Executive
John Pairman, Hon. Sec. } Committee.

Please read this letter in your association meetings, and have it exhibited in your place of meeting.

THE MUSIC HALL MEETINGS,

afternoon and evening, were crowded—in the one case with women and the other with men. Mr Sankey gave two solos to each congregation, and then left for the overflows in the Free West Church. Mr. Moody preached splendidly on both occasions, the only drawback being the difficulty of hearing his words, owing to the wretched acoustics of the hall. There were large second meetings. In the afternoon many requests for prayer on behalf of unsaved friends were presented, and subsequently a large number rose for prayer on their own behalf. At a third meeting, on the orchestra, personal conversation was held with inquirers, and fruit was gathered. The second meeting in the evening was drafted into the Christian Institute adjoining. Mr. Moody addressed the men for some time, being joined later on by Mr. McNeill and some others. Personal effort again followed, and though the crust of reserve seemed very hard to break, it cannot be doubted that good and real work was done in leading men to spiritual decision. It was a full Sabbath for Mr. Moody, who had preached at eleven o'clock in Free St. Clement's Church, and thus took a leading part in no less than six different meetings during the day. But his labours were not in vain in the Lord.

GOOD THINGS FROM MR. McNEILL.

Afternoon and evening Rev. John McNeill preached to crowded overflows in the Free West Church, the congregations being composed of both sexes. In the afternoon the preacher made an overpowering appeal to timid Christians to declare themselves on the side of Jesus Christ; the text was I. Chron. xii. 32: "At the time, day by day, there came to David to help him until it was of great host like the host of God." As it was with David, so (said Mr. McNeill) it is with the cause and Kingdom of Jesus Christ. He is not to be always in the background. This is a day of revival, and Christ is saying to the men and women of Aberdeen: "Are you for me or against me? Take your side and stick to it." The Kingdom of Jesus Christ is to-day the one great going concern, whether in Aberdeen or in London, with all its massive wickedness and indifference. Let the people of Aberdeen catch the spirit and enthusiasm of the hour. If they were tempted to be ashamed of Jesus, let them for ever give up their shame. Pray, what is there to be ashamed of in Him? Why should any young fellow blush like a boarding-school miss if somebody should say he has been converted? Men were not ashamed of their sweethearts, or wives of their husbands; why should they be ashamed of Christ? There is nothing to apologise for in Him or in his glorious Gospel. Young people like to belong to a big thing; if ever they were drawn to a big concern, let them come out openly and boldly for Christ. The longer he lived the longer he was amazed that Christ should condescend to take their help and should want for it.

A PARABLE OF SALVATION.

At night Mr. McNeill took the story of blind Bartimæus, and expounded it in a most sparkling and delightful way as a picture or parable of the way of life, drawing a contrast between the rich young ruler and the blind beggar, both mentioned in the same chapter. He said that if the first was stripped of his accidental wealth there was little to choose between them. In coming to Christ it is sometimes an advantage to be poor; there is less to give up. Bartimæus was free from many of the hindrances that might keep back a substantial Aberdeen business man. In referring to the cry for mercy of the beggar when Jesus was passing by, he said, that though he liked things done decently and in order he felt strongly that it would be no violation of decorum if there was more downright clamour for salvation. If one of them should cry out there in the church, "Thou Son of David, have mercy on me," God would not consider it an innovation or an interruption. It would break in upon the thrice accursed routine of going to church and coming from church with dry eyes and drier heart. Earnestness about salvation is not unnatural or unbecoming, it is the stifling of soul need that is unreal and vulgar and false to the core. If salvation is worth having at all, surely it is worth asking for, as though it were really wanted. The crowd wanted to shut the mouth of Bartimæus, and the crowd wants to do so still. If there are signs of true soul-earnestness the cry is raised, "Silence, it is not refined nor æsthetic." The organ or the choir may play and sing as loud an anything, but the cry of the perishing sinner is to be scouted and scowled down. But let no anxious one be afraid of the cold shoulder or the wet blanket, even though it might be administered by their own minister. God would feed the flame of their heavenly desire till full satisfaction came. Mr. McNeill asked young converts if they heard people talking scornful things about the Moody and Sankey business, or about him, to turn round on them and ask what they meant, to stand in the thick of it and rebuke the scoffers. The preacher closed a very telling gospel sermon by appealing to his hearers to imitate Bartimæus, to strip themselves of their garments of self-righteousness, and come to Christ for healing. Very beautiful and pathetic was the picture he drew of the man with his restored sight, gazing on the Christ who healed him, "Jesus is a grand sicht for sair e'en." He could imagine that up in heaven Bartimæus kept as close to the Saviour as he could; he would be one of those who "follow the Lamb whithersoever He goeth."

Mr. Sankey's Gospel Songs in the Free West Church were very telling, and fitted in well with the preaching. Everybody seemed to be of opinion that Sabbath was a day of great privilege for Aberdeen. Certainly the spirit of hearing was wonderful. Of a truth, the good old Gospel has lost none of its power to attract, to charm, and to save.

The Aberdeen papers of Monday give copious and good accounts of the Sabbath meetings. *The Scottish Leader* continues to do yeoman service to the good cause throughout the country by its full and special daily reports, written with great care and ability by Mr. F. Lawrence, who has been specially commissioned to describe the meetings from Nairn onwards.

Mr. Sankey has sent to America for his friend, Mr. J. H. Burke, a very excellent Christian singer, to come over and help in the service of Gospel song. Mr. Burke is expected to join the evangelists very soon. As the Mission proceeds the meetings get multiplied, and the demands of Mr. Sankey's particular kind of service are more pressing.

Mr. Moody and Mr. Sankey expect to proceed next week to Montrose, Arbroath, and Forfar, going the following week to Kirkcaldy, Dumfermline, and other places in Fife. Mr. McNeill's future plans are not yet definitely arranged; they will depend on the development of the Aberdeen work.

The Social Scheme of the Salvation Army.

I.—FOOD AND SHELTER DEPOTS.

BY PEARL FISHER.

"I propose to go straight for these sinking classes, and in doing so shall continue to aim at the heart. I still prophesy the uttermost disappointment, unless that citadel be reached. If we help the man it is in order that we may change him."

These words occur in the preface of a book which, just over a year ago, created no small stir; has their promise been fulfilled? The new social departure of the Salvation Army gave rise to much speculation. Large schemes were boldly sketched, public interest was aroused, means were forthcoming, the £100,000 asked for was secured; and now, after the interval, many may be inquiring, What is being done? Are the original anticipations being fulfilled? Are the "submerged" being raised and rescued? In helping the sinking classes, is the higher end being kept fully in view, or is it being lost sight of in the hard and constant toil involved in finding food and work for the out-of-works, homeless and hopeless?

Some answer to such questions is wanted by many. The literature of the Salvation Army is abundant enough, but without discounting or discrediting it, outside and independent testimony may be looked for. The task of furnishing some such evidence has been committed to me, and I have been desired to impartially and carefully examine the whole matter, learn how the work impresses the helpers and the helped, and report fairly thereupon. The fact that the first report of the Scheme has now appeared seems to render such an enquiry all the more timely.

In order to fulfil this commission I have devoted several days to visiting most of the Shelters, all the Elevators, and the Farm Colony, pushing inquiries wherever it seemed likely trustworthy information could be gained. In giving the result of these investigations I propose, in this opening paper, to summarise what I saw at the Shelters and Food depôts; in a second paper to deal with the Elevators; and in a third paper to sketch the operations at the Farm Colony, closing with a few general remarks on the whole scheme and its issues. Hence anything I have to say by way of criticism or commendation will be left to the concluding paper.

THE WHITECHAPEL DEPOT.

A typical Food and Shelter depôt occupies the historic buildings in Whitechapel—historic, that is, in the annals of the Salvation Army, for there the Christian Mission, out of which the Salvation Army evolved, had its headquarters. It is now over fifteen years since I interviewed Commissioner Railton, then secretary of the Christian Mission, in these premises. Now, however, all is changed, and I found the ground-floor thronged with the starving, struggling poor, enjoying at minimum cost the wholesome fare. One wing is set apart for women, and, at the time of my visit, was crowded with factory girls, street-sellers, and the like, who, for a halfpenny or a penny, can satisfy the claims of hunger. Further on, a large room was full of men, of a similar class, spending on an average 2d. to 3d. each on soup, bread, potatoes and stew. From thirteen to fourteen thousand meals are sold daily at this depôt alone.

The floors above have been transformed into dormitories, accommodating 250 men, who pay 2d. per night for a clean bed, a wash-up, use of kitchen, &c. Each man has an opportunity of washing his shirt overnight, if he chooses, and finding it dry for him in the morning. Familiar as I am with common lodging-houses, I mark readily the contrast between the ordinary arrangements and those in the Shelter. Alterations are in progress in rear of the building, which will shortly add considerably to the accommodation and convenience of the place.

Passing through, I inquire of the officer in charge, "Are you full up usually?" and am assured, "We are crammed out most nights." "What about spiritual work; are you doing anything in that way?" The answer is emphatic: "Certainly; were we not sure we were doing work for the Master, we could not toil as we do here. We have our nightly meetings, not compulsory, although largely attended, and there we have all sorts. We speak straight to them; and we know of many who have been saved in this place."

THE CLERKENWELL SHELTER.

In Clerkenwell, hard by St. John's-gate, that relic of mediæval London, I visited another Shelter. Sometime ago sensational articles appeared in an evening paper as to the condition of this Shelter, but so far as I could perceive the sanitary arrangements are satisfactory. Doubtless any one who enters the dormitories or wash-up in the morning, just after two hundred men—some in a bad state—have turned out, will discover many traces of their stay; but the scrubbers are daily at work, and an hour or so afterwards everything is clean. The following extract from a letter written by Mr. W. R. Putterill, Chairman of the Sanitary Committee, Clerkenwell, will carry more weight on this point than any words of mine. Having referred to the "gross misstatement of facts" contained in the articles mentioned, he adds:—

> The Shelter is remarkably clean, all the floor-boards caulked, the bunks painted stone-colour, the walls lime-whited at the top and painted dado, no smoking allowed on either of the sleeping floors, well heated and ventilated, the floors are scrubbed three times a week, the leathers used as coverings have a dry rub daily, and a wash weekly with disinfectant. In the basement I found ten galvanised washing baths and six taps to procure water, five large roller towels; as to soap, a large piece is supplied for a halfpenny. The w.c.'s and urinals are on the trough system, with automatic flushing arrangements. I tested all appliances, and could in no single instance find fault. Now, as to the inch of dirt on the floor, it is concrete and swilled down daily, so I leave your readers to judge as to the amount of dirt there is.
>
> I went quite prepared to act in the interests of these our poorer brethren by enforcing the Sanitary Acts, but after very careful investigation I find you have stated, though in all good faith, the reverse of what is fact.

I interviewed several men lodging in this Clerkenwell Shelter, and their testimony was clear as to its satisfactory condition. Moreover they avowed that, under God, their coming to this Shelter had been the means of their entering a new and changed life.

THE WOMEN'S SHELTER IN SPITALFIELDS.

Another type of Shelter I found in Hanbury-street, Spitalfields. This is the Women's Shelter under the charge of shrewd though sympathetic women. Accommodation is provided for 250. All are accepted who come, however miserable their condition. The charge is twopence per night, and the kind of shelter such women can find elsewhere for twopence is better imagined than described. The doors are closed at eleven p.m., and the necessity for this rule will be obvious to all who have experience of such work. The Shelter is not intended to afford a cheap retreat after late hours spent in sin, but rather a means of escape from sin. The rule, however, is not inflexible; exceptions are allowed at discretion, as in cases of obvious necessity—when, for example, a policeman or some kindly helper fetches some wandering one discovered in the streets.

Primarily the Shelter is for elderly women, and many such, homeless and hopeless, haunt the East-end, who once had homes of their own—good ones, too, in some cases—but have lost them through their husband's cruelty or desertion, intemperance or death, or through their own wrong-doing. Varied as are the causes, the case of these friendless women is pitiful. Here they find a decent shelter for twopence, and often, in sadly forlorn instances, even this fee is foregone.

A separate dormitory is provided for women with children, and yet another for young girls, who for obvious reasons cannot be mingled promiscuously with the ordinary inmates.

The quiet, earnest officer assured me that the nightly and Sunday meetings are fairly well attended, that not a few love them and long for them, and that many have been convicted of sin and, it is believed, truly converted; though many, alas! will neither hear nor heed.

Next door is a bright little *crèche* for thirty infants. Here mothers may leave their little ones, on payment of threepence, while they go to work for the family living.

THE WORKING MEN'S METROPOLE.

In the Ark, Southwark-street, I found a Shelter of a wholly different kind. Known as the working men's Métropole, it is a superior lodging-house, such as foreshadowed in Chapter VI., Part II. of *Darkest London*. Here 174 beds are provided at fourpence and sixpence, the better class being cubicles. I may not detail, but was much interested in the kitchen, reading-room, wash-up, baths and other provisions for health and comfort. The dormitories are usually full up. The officer in charge was ready with many cases, attested by changed lives, in which men who had sadly fallen have been won by the grace of God, and are now seeking to live to his glory, and to re-establish their footing as honest and respectable citizens.

OTHER SHELTERS OPEN AND TO BE OPENED.

Shelters similar to those described are now in operation in the Horseferry-road, Westminster (200 beds); West India-road, Limehouse (140 beds); and Stanhope-street, Drury-lane (110 beds); while a new Shelter was opened the other day in Royal Mint-street, Ratcliff-highway, with accommodation for 170; and another Food Depôt and Métropole combined, has just been opened in Bethnal-green, with 120 beds. A cheaper Shelter, to meet the case of Embankment "dossers," is fitting up in the Blackfriars-bridge-road, with accommodation for 400. Here the price is but one penny, for which a man can work if without the modest copper. Another penny Shelter was opened a few days ago in Lisson-grove, with space for 800 men; so that shelter will be provided at a penny per night for 1200 poor outcasts. A food depôt is also open in Burne-street, next door to the Edgware-road Metropolitan Station. In the provinces there are similar Food Depôts, Métropoles, and Shelters at Leeds, Bradford and Bristol.

THE "PENNILESS" AND THE "MARRIED."

Looking over my Shelter notes, I may remark that the sad case of the absolutely penniless is not yet met, except by the means indicated above. None of the shelters are *free*. Whether or not it would be wise to open any of them free is a question I may raise later on. Further, married men (as such) are not dealt with. Doubtless a large proportion of the men are married, but whatever may have become of wife and family, the men enter the Army Shelter as single men. But every practical worker knows that the suffering among poor families is widespread and intense. For these something must be devised. This difficulty General Booth frankly admits in his book, anticipating its solution in due course. That solution has not yet been found.

From what I have told of my observations, it will be seen that the Food and Shelter depôts, opened by the Social Wing of the Salvation Army, are doing a real and useful work. They are alleviating much suffering and distress, and in so doing (as I have found on unmistakable evidence) are winning a hearing for the Gospel amongst the submerged men and women who have long felt themselves past hope and help.

THE HAVEN, SOUTHWARK.

This beautiful work of mercy in Trinity-street, Borough, conducted by Mildmay deaconesses, is, we learn from a brief note, not dealing with one class of girls only—for "the deceived and disappointed, the captive by drink, the defenceless young one on the verge, the deserted wife and the little child, all group around us. All these we seek to win and raise by individual treatment and careful classification. The past has been very cheering, and we praise God for girls helped, three, four, and five years ago, who now rejoice our hearts by their upright happy lives." The following jotting from the diary will illustrate the work:—

"Nov. 1.—Two or three old girls came in either for tea or meetings. A worker from Bermondsey brought two young girls in an exhausted condition, who said they walked from Bury St. Edmunds. Their story was—'We could get no work there, and had heard as how there was plenty in London, so thought we would walk up. I had 6½d. in my pocket, she had nothing. We were too frightened when night came to sit down and sleep, so walked all the time, except one day, when our feet was so sore, we sat down and must have fell asleep. When we got to London we wandered about and went into a place where we heard singing, where a lady was, and she brought us here. London is dreadful, and we was so frightened.' Taken in, and on investigation found they were two tidy, respectable girls, with terrible poor homes."

The Deaconess-in-Charge of The Haven writes:—"Will our kind friends please remember that often our girls arrive without one decent garment—(frequently they have to be destroyed)—therefore old clothing, old boots (specially small sizes), in fact almost anything can be turned to good account. Story-books we shall be very grateful for. We are anxious to start meals for some terribly destitute families. Communications should be made to Mrs. McNaghten, 9, Effra-road, Brixton, S.W.

For the Young.

WHERE THE SHINE CAME FROM.

"WELL, grandma," said a little boy, resting his elbows on the old lady's stuffed chair-arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered the old lady, cheerily. "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah, here she comes now."

Arthur took his elbows off the stuffed arm, and planted them on the window-sill.

"That girl with the brown apron on?" he cried. Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said Grandma. "Oh, little boy, wouldn't you give anything to know where she gets all her brightness from, then?"

"I'll ask her," said Arthur promptly, and to grandma's surprise, he raised the window and called:

"Susie, O Susie, come up here a minute; grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie; "you see, papa's been sick a long while, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arm around this little streak of sunshine. "That God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—*Selected.*

THE STORY OF LITTLE GUNGABAI.

BY REV. A. W. PRAUTCH, BOMBAY.

A LADY missionary of the C.M.S. in India gives the following sad account of a little girl who is a confirmed opium-eater:—

The parents wash clothes for a living, and since infancy regularly have drugged the little girl, that she might not trouble them while they were at work. The doses had to be increased from time to time, as the former quantity no longer had the desired effect. At the age of seven she still required one anna's worth of opium a day. The mother, who is an opium eater, desired to break her daughter of the habit. So she brought her to the Mission Girls' School, but said nothing about the opium habit. The child was placed in the infant class, and at about eleven o'clock the teacher found it difficult to keep the little one awake; finally she fell off the bench, and the teacher allowed her to sleep, thinking that, this being the first day at school, she was weary. In an hour the child awoke, and was so restless and impatient that she had to be sent home.

The next day the mother brought her again, against the little one's will, and explained that she brought her to school to break her of the opium habit. The lady missionary willingly and earnestly entered into the plan of saving the little one from opium. At about eleven o'clock the child screamed, stamped her feet, and although everything was done to quiet and please her, she had to be carried home. The third day this same scene was repeated, and she had to be given up. To the question whether she would come to school, she said, "No; I won't get any opium there; but I will if I stay at home." The mother explained that one-sixth of her salary (salary six annas a day) goes for opium for the child, seven years old, and if the mother hesitates about giving the money the child tears about as if mad.

This happened two years ago; the child is now nine years old, and can be seen any day lounging on the street (too drowsy to play), a puny, emaciated, confirmed opium victim, only one of the thousands sacrificed to British greed for revenue.

It is sad to think that, while we are telling the good news of salvation to individuals, our Christian Government is wrecking whole nations. Instead of being a blessing, are we going to be a curse to all the weaker nations that are under us?

A NEW YEAR'S MOTTO.

MATT. vii. 12.

ON the roseate golden threshold
Of another glad New Year,
Listen, 'tis the voice of Jesus,
Falling on each heart and ear.
Will you take this glorious motto,
Keep it all the New Year through,
Do ye even unto others,
As you'd have them do to you?

Sweeter, holier is the blessing,
Dearer is the gift that's shared;
Let the love that bought and saved you,
Shine in every deed and word.
O! redeem the fleeting moments,
For perchance they may be few;
Ever doing unto others
As you'd have them do to you.

Seek to bear another's burden,
Share another's joy or pain,
Sympathy is Love's own healing,
Tenderness is ne'er in vain.
Be ye loving, pure, and gentle,
Wise and winning, brave and true;
Doing ever unto others
As you'd have them do to you.

HARRIET JULIA EVANS.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Jan. 10, Joshua vi. 20-27; Mon., Jan. 11, vii. 1-13; Tues., Jan. 12, vii. 16-26; Wed., Jan. 13, viii. 1-13; Thurs., Jan. 14, viii. 14-25; Fri., Jan. 15, viii. 26-35; Sat., Jan. 16, ix. 1-15. Office—13a, Warwick-lane, London, E.C.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith and Mr. W. H. Roberts, *Bedford*, to Jan 18; Mr. H. Hutchinson, Wesleyan School, *Crouch-end*, Jan. 15 to 23; Mr. T. Lewes Sayer, Lyndhurst-road Church, *Hampstead*, to Jan. 15; Presbyterian Church, *Wandsworth*, Jan. 24 to 29; Mr. Josiah Spiers, *Sevenoaks*, Jan. 22 to Feby. 8.

Sailors' Rest at Salonica.

A SAILORS' HOME has been started at Salonica Bay, Turkey in Europe, conducted and managed by the two ladies of Mrs. Constantine's Mission. They have been enabled to come over from Smyrna, and on December 19 the first meeting was held.

I am sure your readers will pray that God's blessing may attend the work. It is an interesting fact that in this Turkish town there are no fewer than seventy thousand Jews, who are greatly oppressed by taxes and are mostly poor.

A. P. DAVIDSON, Lieut. R.N.
H.M.S. Agamemnon, Mediterranean Squadron.

EAST LONDON SEWING CLASS FUND.—During the past year this Class, meeting twice a week for three hours, has been held regularly, at Sidney-street, Mile End. In the winter months it consisted of about seventy women, most of whom were either widows, or the bread-winners of their family. For the work done in the Mission Room the women are paid 2d. an hour, and the 1s. a week thus earned often enables them to obtain some of the bare necessities of life which they would otherwise have to do without. One or more of the ladies interested in the Class, personally superintends the work once a week, when the women are either read to, or a few simple words are spoken on a passage from the Bible, and hymns are heartily joined in by all. Although the object of the Sewing Class is to give material help to the women without pauperising them, besides this, it affords an opportunity for knowing them individually, and for visiting them in their homes. Communications may be addressed to Lady A. Hobart-Hampden, 63, St. George's-road, S.W.

PRESENT DANGERS IN CHINA.

MR. W. HOPE GILL, writing from Wan Hsien, Sz-chuen, as to affairs in the interior, says:—

The many telegrams now being sent to the home country must bring no small amount of anxiety to all those who have relations and friends in this vast mission-field of China. The state of the country down below this seems in a very disturbed state, placards and books of the most opprobrious terms being freely scattered against all foreigners, but missionaries in particular. "To be found in every Yamên throughout China and in thousands of private libraries, is *poison*, whose sale should be stopped, a collection of documents called Blue Books of China. Two books of the supplement are devoted to Christian missions." I quote from an article of Dr. John's, per *The Chinese Recorder* for September, 1891, which continues: "Anything more false, disgraceful, and inflammatory it would be difficult to find, even among the vile placards of Hunan." This province of Hunan is by far the most anti-foreign in the Empire, and the Hunanese are supposed to be at the bottom of all the recent riots, and the propaganda of these above-mentioned placards now being freely disseminated.

We learn also from the same article that "the foreign Powers have decided that the Hunan publications shall cease, because they poison the minds of the people." The Cabinets of the foreign Powers concerned, we learn now, are insisting on Hunan being opened to foreign trade, &c, and that ere very long things may be very serious, should China not yield to the demands made. War must be the result, we fear, and then what may be expected? Nothing less or more than a rebellion against the Government to overthrow the present dynasty, for the secret societies are strong all over the Empire, and are awaiting a suitable opportunity to rise, such as the Government being engaged in war will offer!

I write to ask most earnestly for the prayers of God's children at this time on behalf of the large number of us, his ambassadors, now witnessing for Him in this vast heathen field. What we in the interior and our fellow-labourers in the Coast Provinces may be called upon to go through is unknown to us, but known to Him whose we are. May we act like our Master, and endure afflictions as good soldiers of Jesus Christ, counting not our lives dear unto us, with the *one object* in view—the extension of our Redeemer's Kingdom, and seeking that our Father's name may be hallowed come what may, we being kept in perfect peace. Thus would I beseech all our home churches to pray.

Midnight Meeting Movement.

DURING the last week of 1891, in various parts of London, the committee of the Midnight Meeting Movement held midnight and other meetings of the fallen. In order to revive the recollections of earlier days those attending were regaled with Christmas fare and entertained with lantern scenes of the Holy Land and temperance pictures. The pictures, accompanying music, and songs and hymns appeared to impress those assembled.

At one meeting, at which there were about 150 women, ten penitents came forward. At this meeting a mother and her daughter were present. They were in a very wretched condition, but the mother wanted to save her daughter from absolute ruin; and in order that she might no longer be a burden to her proposed, with many tears, to go into the workhouse if the girl would go into a home; and so it was arranged. The meetings were conducted by Mr. John H. L. Christien, and warm invitations were given to all who desired help to call at the Society's office, 8A, Red Lion-square.

THE EDINBURGH EMIGRATION HOME.—The discontinuance of the Home at 6, Lauriston-lane is announced in a circular just published, also the various reasons which have combined to make it desirable and even necessary. One of these is the sale of the existing premises, another the opening of other institutions having a similar object, and a third the advancing years of the excellent lady who, for twenty years, has directed it. During this long period, 708 children have been received, of whom 301 have been emigrated to Canada, "an immense majority of whom have done well." The earnest hope is expressed that "friends who have helped us will now transfer their aid to kindred institutions," among which, special mention is made of the Society for the Prevention of Cruelty to Children, and Mr. Quarrier's Orphan Home.

CENTRAL AFRICAN NOTES.

Dr. Stewart, of Lovedale, has, according to latest tidings, successfully completed his new missionary expedition to Kilundu's country, on the Kibwezi river. The route lay through a difficult and jungly country and across a very dangerous and waterless waste, the Taro desert. The party are in good health and spirits, and have been well received by the headman, Kilundu. Ere long, it is fully hoped a "new Lovedale" will be in course of formation in the heart of British East Africa.

Mr. A. R. Colquhoun, writing in *The Times*, states that Mashonaland has been occupied without any kind of trouble from the Matabeles and Mashonas; the troubles with the Portuguese and the danger of a Boer *trek* from the Transvaal seem at an end. Progress last year was exceptionally hindered by the unusually protracted rains, but everything now promises rapid extension. The greater part of Mashonaland he regards as adapted for colonisation—the land is well watered and, for South Africa, well timbered, a large section being also from 4,000 to 5,000 feet above the sea level. The telegraph from the south now extends to Fort Victoria, and will shortly reach Fort Salisbury. Besides the southern route now opened up, along which hotels and stores are springing up, there is an eastern route by Port Beira. From Manica, also, a good road has been opened up to Fort Salisbury.

The report is anticipated with great interest of Mr. Theodore Bent's recent explorations in Zimbabye. From a missionary point of view, it is believed it will be of considerable value.

The Anti-Slavery Society raises a strong protest against the hiring of slave-porters by British officials—a course which, they maintain, must stimulate the slave trade, and encourage slave raiding, with all its consequent horrors.

The Secretary of the Free Church of Scotland Foreign Mission Committee (Dr. George Smith) has received a letter from Dr. Laws, which states that he has reached King William's Town, Cape Colony, on his way home. The letter further states that he intends to proceed to Lovedale, where he will leave four native students, whom he has taken from Central Africa to be trained. Dr. Laws was to spend some weeks in the colony, chiefly for the purpose of conferring with Rev. Dr. A. Murray and the leaders of the Dutch Reformed Church at Stellenbosch, which church co-operates with the Livingstonia Mission on Lake Nyassa. Dr. Laws may be expected in Scotland in the course of February. He has been for fifteen years labouring in Central Africa, and it is six years since he was last in this country on furlough. His long absence from Scotland, and the effective work he has done while absent, ensures for him a warm welcome on his return home.

Commenting on the journey to Garenganze of Mrs. Bird and Miss Gilchrist, with Mr. C. W. Bird's party, the editor of *Echoes of Service* says: "The deep need of the help of Christian women in Central Africa is well known. While rejoicing in the beginning made to supply this in the districts of Bihé and Bailundu, we may also give thanks for the setting forth of these two sisters for Nana Kandundu."

The large caravan, under the charge of Capt. Stairs, R.E. (recently of Mr. Stanley's expedition), which is making its way from Bagamoyo, on the Zanzibar coast, to Garenganze, is reported to have reached Tabora September 8. As it had been joined by smaller caravans, the number of armed men amounted to two thousand, and by this time they may have reached Msidi's capital. The alarm already felt in that part of Central Africa by the appearance of the small Congo Free State detachment will be greatly increased when this large force arrives. A very severe epidemic among cattle is said to have broken out in the region to the east of the Lakes. Wild animals also suffered from this disease, so that scarcity of meat was keenly felt by Capt. Stairs' caravan.

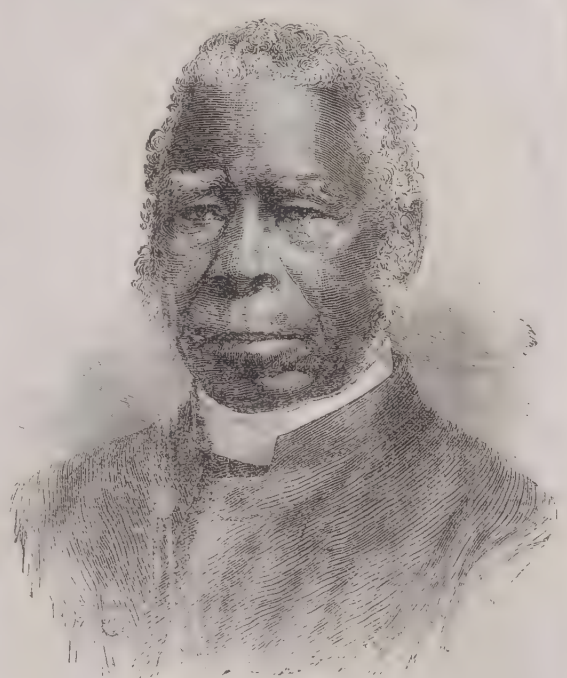
Their route is to be across the famous Lake Tanganyika, and as this would bring them somewhat in the direction taken by Mr. Sharpe, of the South Africa Company—against whom Msidi was prejudiced for coming that way—he may not look favourably on this caravan, but may fear to make any resistance, as the Katanga Company will probably be in a position to enforce its demands. Something more like European rule may thus soon be known in Garenganze, but the presence of so many Zanzibaris will be attended with serious drawbacks.

DEATH OF BISHOP CROWTHER.

The death of the venerable Bishop Crowther will cause widespread grief among Christians in Africa and friends of missions throughout the world. Some months ago a stroke of paralysis fell upon the Bishop, and such an event could not but cause much anxiety, for the Bishop had passed the limit of fourscore years, and had for a long time been in feeble health.

Just over two years ago, in our issue of Dec. 6, 1889, we gave a portrait and sketch of Dr. Crowther. As a lad, captured from slavery, his name was Adjai; on his baptism he was named Samuel Crowther, in memory of a clergyman in England whose ministrations had been blessed to the wife of Bishop Weeks, of Sierra Leone. In some interesting obituary remarks, *The Record* says:—

"Bishop Crowther's career is one of the most romantic in the history of Christian Missions. The slave-boy who became a Bishop has probably been the theme of more missionary addresses and allusions than Henry Martyn himself; for the story was one which touched the popular imagination. The public which first came to know of Samuel Crowther was a public to which the iniquities of the slave-trade were much more of a reality than they are to us, with whom even the American Civil War is getting a distant fact. Men rejoiced at any step which seemed



in some sort an act of reparation to a cruelly ill-used race. Crowther's bility—his capacity for affairs, his tact in dealing with native races, his literary talent, and his ardour in the service of Christ—was hailed with satisfaction by many whose sympathies are not primarily enlisted in the cause of Foreign Missions.

"There were some who, when Mr. Crowther was consecrated first Bishop of the Niger Territory in 1864, felt that a new era had opened for the negro. Regarding the colour as a mere result of climatic influences, they saw no reason why the influence of Christianity should not at once begin so to work that the ancient glories of the Church in North Africa should be paralleled by new triumphs, evangelistic and literary. For a time the course of affairs on the Niger lent at least some countenance to this hope. But for some years of late the C.M.S. authorities have seen reason to fear that these hopes were premature. The Bishop had worked nobly, but with advancing years his control was, perhaps, less stringent than it might have been, and, to his sorrow, some of the agents proved unworthy of their trust. That the proof of this should have been amongst the last discoveries of the Bishop's active life is one of the saddest recollections men will have of his long and singularly varied career."

THE UNIVERSAL MERCY BOND MOVEMENT.—So far more than 11,670 Bonds have been formed, with probably some 860,000 members. This work of humane education is exerting a powerful influence.

HOMES FOR EURASIAN BOYS AND GIRLS, BANGALORE.—Miss Anstey has now sixty-two Eurasian children in this Home, and expects many more shortly, as food is already at famine prices in the district.

MR. SPURGEON: NEW YEAR MESSAGE.

The following letter from Mr. Spurgeon, dated Mentone, Dec. 31, was read at the morning and evening services at the Metropolitan Tabernacle on Sunday:—"My Dear Friends,—I believe I am right in reporting a greater change in the disease than could be spoken of before. It is still a great drain upon me: but as it has improved so far, I believe it will make more rapid diminution. What a joy it will be to be within measurable distance of the time to return to my pulpit and to you. I have not reached that point yet. *Now, may the Lord cause the cloud of blessing to burst upon you in a great tropical shower.* I am expecting this. Grateful beyond expression for all that the Lord has done and is doing, I am eager for more. Indulgence in covetousness is sinful, but not when we "covet earnestly *the best gifts.*" All that I can do is to pray and expect. I am sometimes fearful lest anything in me should hinder the blessing; do you not each one feel the same fear on your own account? Before some sweet music is about to be heard there is a *hush.* Each one is afraid to breathe, lest the tone should be spoiled and the music marred. I feel just so at this moment. May no whisper that would grieve the Holy Spirit be heard in house or heart. Let all coldness, worldliness, difference, or selfishness, be put forth as the old leaven, that we may keep the feast of New Year without anything that defileth. The Lord Himself deal out to each one of his children a full portion, and to those who linger at the gate may the good Spirit give his gracious drawings that they may cross the sacred threshold *this day.* Peace be within the gates of our dear sanctuary and prosperity within the doors. For my brethren and companions' sake will I now say, 'Peace be within thee.'—Yours to serve when I can, and to love unceasingly, C. H. Spurgeon."

THE LONDON CITY MISSION.

On New Year's Day it is customary for the City missionaries to assemble for mutual encouragement and to hear an address. Last Friday this New Year's address was delivered by Rev. Dr. Pierson, at Exeter Hall, when nearly the whole of the 504 missionaries employed by the Society were present.

Rev. Robert Dawson, who presided, said that the object of the Mission is to extend the knowledge of the Gospel among the inhabitants of London and its vicinity (especially the poor), without reference to denominational distinctions or the peculiarities of Church government. To effect this object, missionaries of approved character and qualifications are employed and paid by the institution; and the object of these yearly gatherings is to encourage the men to persevere in the work. Last year alone the missionaries paid 3,614,938 visits and calls, of which 279,145 were to the sick and dying. Testaments and religious tracts were distributed in large numbers, whilst the indoor meetings and Bible-classes held numbered 48,636, with 22,335 additional indoor meetings in factories, workshops, penitentiaries, &c. There were 10,484 outdoor services held in addition. The result was that 587 persons were restored to Church communion, 1063 families were induced to commence family prayer, 1874 drunkards were reclaimed, 482 fallen women were admitted to asylums, restored to their homes, or otherwise rescued, 5556 persons were induced to attend public worship, and 6174 children were sent to Sunday-schools.

Dr. A. T. Pierson took as his subject the word "Service," a word which he urged his hearers to examine well and bear in mind throughout the year. What, he remarked, had been done in the past was sufficient encouragement for the future; but additional encouragement, he thought, would be derived if his hearers took as their motto the word "Service." The principle of "service" was to "seek first the kingdom of God and his righteousness," and its secret communion with God.

Mr. George Williams briefly addressed the missionaries upon the words, "I will bless thee, and thou shalt be a blessing." According to custom, Mr. Williams afterwards presented each of the missionaries with two handsomely-bound volumes of "The Biblical Treasury."

REV. W. G. LAWES, F.R.G.S.,

Missionary to Niué (Savage Island) and New Guinea.

FORTY years ago two boys ran about in the pine-woods of Mortimer West, in Berkshire. Here, also, they attended a school kept by Mr. C. Pinner, their parents' home being at Aldermaston, two miles distant. Those who believe that God fashions special workmen in his own inimitable way will note that in this lonely spot was begun the training of missionaries who have occupied two of the loneliest stations in the mission-field, and who, through weary years, have persistently and successfully worked to raise the natives from the darkness and degradation of savagedom to happy Christian fellowship.

WILLIAM GEORGE LAWES, the elder of the brothers, after six years of business life, was accepted by the London Missionary Society, and sent to its institution at Bedford for training. In November, 1860, he was ordained in Trinity Chapel, Reading. Having married Miss F. Wickham, they left London in the *John Williams*, and arrived at Niué (Savage Island), Aug. 20, 1861. He was the first resident missionary, but the island had been for fifteen years occupied by zealous Samoan teachers, to whom God had given great success. The work had arrived at that stage when European aid was necessary to maintain discipline among the Christians, to produce literature, raise the standard of education, and train a native ministry.

On the arrival of Mr. Lawes there were only seven or eight heathens out of a population of 4500. In six months there was not one professed heathen, and over two hundred additional members had been added to the churches. Comparing the island with what it was fifteen years before, Mr. Lawes said, "Then no foreigner would have dared to land, nor been suffered to live on the island. Anarchy and bloodshed prevailed. The people had rebelled, and killed all their chiefs. For some years they had lost all faith in their gods and priests. While Christians were mourning that Savage Island was closed to them, the Great Master of the Vineyard was preparing the soil to receive the precious seed of the Word."

From the first month after arrival, Mr. Lawes had a class of sixteen young men in training as teachers. They were also sent as preachers on week-days to various stations. As soon as possible, Mr. Lawes took up the work of translation of the Scriptures. In February, 1863, whilst that was in progress, the Mission sustained the loss of the Samoan teacher, Paulo—the father and founder of the Mission. In October, 1849, he landed among savages clamorous for his life. In 1863 the whole population mourned the death of this able and loving teacher, whilst Mr. Lawes lost an invaluable pundit. At that time, also, about 130 of the finest young men were carried off by Peruvian slavers to the Guano Isles, while some were shot in their canoes. The morning after, the natives held a mass prayer-meeting, and an old warrior, who in former times would have been the first to retaliate, prayed for the murderers and kidnappers, that they might obtain mercy ere they died in their sins.

Thus, with steady progress, the solitary European missionary plodded on—receiving letters once a year from the outer world—until in March, 1867, when the beautiful new ship, *John Williams* No. 2, was wrecked on Savage Island. A number of missionaries and the crew were temporarily housed by Mr. Lawes, and the whole of the Polynesian missions suffered much, until the *John Williams* No. 3 appeared on those seas, which she has traversed to the present day.

The efforts of Mr. Lawes were not confined to the spiritual needs of the people. An epidemic of dysentery appeared in 1863, and much time was taken up in dispensing medicines. It was noticeable that the hand of God was recognised in this by the people. Their previous prejudice to foreigners had arisen from the fear of new diseases being introduced; but now in no one case did Mr. Lawes hear the new disease attributed to the missionary. Many of the Christians died giving unmistakable evidence of their faith in Christ. A young woman, whose husband had been shot by slavers, said when dying 'Kua Maama' ('It is light'). Thus to long-lost and degraded Savage Islanders, reared in the cruelties of heathenism, light came at eventide.

On Mr. Lawes' arrival, the houses were wretched hovels. He was convinced that such dwellings exerted a baneful influence, and, with Mrs. Lawes' help, he gave them all the stimulus possible to build good houses. The teachers' houses were made as models, and the furniture these good men produced would not disgrace an English mechanic's home. Speedily respectable, white-washed cottages sprang up in every village. As in all places during a transition period, there were in each of the settlements a few wild young men, who would have rejoiced in the subversion of all order and religion, while the cessation of that fear, which the reign of "club law" produces in savage minds, made them more bold and troublesome. The old custom of each village making its own laws was a frequent cause of dispute and fighting. The people, however, were anxious to keep better order, and, as the result of their questioning the missionary, they established a monthly parliament for the whole island, to meet at Alofi, where he lived. Each of the six settlements sent six members, while constables and judges were appointed to deal summarily with the evil-doers.



(From a photograph by Messrs. Elliott and Fry, Baker-street, London, W.)

The people were not slow to appreciate the benefits which the Mission bestowed, and their offerings in money, cotton, and cocoanut fibre usually exceeded £300 per annum. In March, 1868, the Mission was reinforced by Rev. Francis E. Lawes, whose name is associated with the later growth of the Mission, as that of his brother, "Misi Lao," is with its earlier history. The first stage of European oversight may be summed up thus:—twelve hundred baptized, native ministry educated, New Testament, Genesis, Exodus, and Psalms translated.

Rev. W. G. Lawes left Niué on furlough in January, 1872, and was requested by the directors of the London Missionary Society to join Dr. Macfarlane in the New Guinea Mission. Some islands had been previously occupied in Torres Straits, but Mr. Lawes was the first European missionary resident in New Guinea when he landed at Port Moresby in 1874. Whilst in England he was delighted to learn that five Niué teachers were on their way in the *John Williams* to help him in New Guinea. In exchanging their own healthy island for that sickly land they had to leave twenty-one children behind them at Niué. Mr. Lawes noted that significant fact at the time with the remark, "Their feelings are as strong as ours."

It had been decided that the headquarters of the Eastern branch of the Mission under Mr. Lawes should be on the beautiful harbour of Port Moresby. Arriving there with the missionary steamer *Ellengowan* and the barque *John Williams*, they interviewed the chiefs in the cabin of the latter. Their desire was still strong to have a missionary, and the land on a hill between the villages of Hanuabada and Elevara was given as a site for a mission-house. These villages are built on poles in the sea. The crews of the two vessels and the teachers wrought with such a will that in four

and a-half days the house was advanced enough for occupation.

The great attraction to the natives was Mrs. Lawes and her son, little Charlie. The house was crowded with naked savages from dawn to dark, and only their fear of evil spirits made them retire to their houses in the sea, The people at first had attended the services as a novelty, but they said at the close, "We have come to hear you preach, and now we want something to eat." Food not being forthcoming, they soon ceased to attend, though many were within sound of the preacher's voice while they were at work; and frequently a man or woman would shout, in reply to something the teacher had said, "That's a lie!" Their desire to have teachers came solely from a wish to get beads, tobacco, and food.

Within the first year of his residence at Port Moresby Mr. Lawes set up a small printing press, and produced a sheet alphabet, which he styled "*The first step* towards giving the people the Word of God." With steady, patient toil he has held on to his great purpose, and *the last step* has just been taken. In September, 1891, the final sheets of the complete New Testament, translated by Mr. Lawes into the Motu language of the south-east coast of New Guinea, were printed by the British and Foreign Bible Society, and corrected by the translator.

Mr. Lawes' attention was not solely confined to the district around Port Moresby and to translation, but in the early days of his work there he did much pioneering work along the coast, placing new teachers, examining the work the others had done, and bringing those who were ill to Port Moresby for careful nursing. As converts began to multiply, the most suitable were brought to reside with him for training as teachers, and during 1882 a college was built at Port Moresby in which twenty New Guinea teachers and their wives, now at work, were trained and educated. Herein the New Guinea Mission differs from most others in its early, rapid, and continuous success. We are accustomed to a long sowing time, then the slow appearance of the first fruits. Here, however, men have been found dark and ignorant, with the unrestfulness of the savage—stalwart warriors who, wakening at dead of the night, would tremble at the rustling of leaves and the soughing of the wind, for might it not be the bewitching spirits passing by! or the breaking of dry sticks under the tread of a foraging pig would inspire the idea of bloodthirsty marauders from a neighbouring village, with whom they were at enmity. In such a case, certain death awaited them and the dear ones who lay sleeping around.

Here, then, unto these dark homes light and peace have come; the stalwart warrior lays aside his spears and club for the book, and the inquisitive arrogance of the savage is succeeded by the docility of the Christian; the voice trained to war cries is now raised in neighbouring villages, and, as a messenger of peace, he tells the good news of salvation. The rapidity with which this miracle of grace is performed startles us, but time has shown it to be *real*. This change, though wrought primarily by the Holy Spirit, has been done *through* the patient toil of the humble Polynesian teachers, and the strenuous and watchful care of the European missionaries. Though hampered by the twenty-five dialects spoken, Mr. Lawes has made the language of the most active trading tribe—Motuan—the vehicle of communication, and now the London Missionary Society is about to erect a training institution to be conducted on similar methods to those at Samoa and Rarotonga. Mr. Lawes, who has just left England, has been asked to undertake the establishment of this college, and to be its principal.

Our space will not allow us to refer to the details of this Mission, but the following brief *resumé* by Mr. Lawes of the progress of the past ten years in the Eastern branch of the Mission is striking, though it possesses only the features of a "half-told tale," the best half of which, he truly says, "*is greater than figures or pen and ink can describe.*"

Mr. Lawes writes:—

Sixteen stations were then occupied; now we have fifty-three. We had then three European missionaries and thirteen South Sea Island teachers, but no New Guineans; now we have six (not counting one in West) English, and thirty South Sea Island missionaries, and in addition twenty New Guineans. The attendance at our schools has greatly increased, so that not less than two thousand children are now in attendance. A church had just been formed in 1881, and numbered about ten; now we have in the Port Moresby district, 375 church members, and about seventy-five in the other districts. Then no portion of the Scriptures was printed in any language of South-East New Guinea; now we have one Gospel in one dialect, four in another, and the whole of the New Testament ready for the press. We had no college then, but we have one now with ten students and their wives. Missionary contributions have been begun, and the first "May" meeting held at Port Moresby. Books have been printed in six different dialects, and all have readers. The change is greater than figures or pen and ink can describe, but in the next ten years it should be greater. "According to your faith be it unto you."

The last fact of interest about New Guinea is that, notwithstanding two years of famine, the first *May Meeting* has been held, and the following collection made, which stands unique in the annals of missions:—

Cash	£20	1	6
325 spears; 65 shell armlets, 92 bows; 180 arrows; besides shields, drums, shell necklaces, feather and other ornaments, sold for	£20	0	0
	£40	1	6

As our readers will see in the portrait herewith, Mr. Lawes possesses the first key to native hearts—a handsome face and stalwart figure, which repeated attacks of fever have not marred.

Although this notice has been confined to Mr. Lawes, he has not stood alone. During these thirty years of patient and unceasing toil an "*alter ego*" has stood by his side. Of her labours, natives and teachers, missionaries and Government officials have borne unanimous and admiring testimony, while godless traders with grateful memories tell, though in coarser strains, of the pluck and energy of "Misi Hahine." Mr. Lawes spoke simple truth in saying recently, "For whatever I have been able to do I am indebted to the loving, unwearied help of one whose energy has never flagged, and whose courage has never failed."

If any further bond than their strong love were needful to bind the hearts of these devoted missionaries to New Guinea, it is to be found in the small burying-ground at Port Moresby, where what is earthly of bright little Percy, their youngest son, peacefully awaits the Master's call, while his spirit stands in that Presence—a visible token of their faithful service.

BRISTOL CONFERENCE.—Mr. J. A. Vicary writes announcing the seventeenth Conference of Believers, intended to take place on January 12 and 13. He asks all to join in believing prayer, that the Holy Spirit of God may so direct and rule the hearts of all, that the name of our Lord Jesus Christ may be magnified, and that the Conference of 1892 may be made an occasion of abundant revival and blessing to his people. The suggested subjects are, on Tuesday, "Waiting Upon God: its Character and Consequences," and "Walking With God: its Privileges and Power." On Wednesday, "Working for God: its Requirements and Reward." The following brethren from a distance are expected:—Dr. Neatby, Messrs. G. W. Hucklesby, J. W. C. Fegan, Thos. Newberry, Douglas Russell, Spencer Jones, and W. H. Bennett.

The Week of Prayer.

"Awake, awake, put on strength, O Arm of the Lord! Awake as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab and wounded the dragon?" This will be the burden of the Church's cry this week, and the same response will come as came of old, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean."

We are drawing very near to a great crisis. Before twenty more Weeks of Prayer have passed, that great era the Times of the Gentiles will probably have run out; and the witnesses of Jesus have done almost nothing to evangelize the world. In all the world's history no such weighty responsibility was ever so trifled with; no such possibility of laying up treasure in heaven was ever offered to the angels, yet how carelessly they have been allowed to pass away.

If the Church of Christ will yield herself to be used in answering her own prayers, the answer will come in floods, and before the twenty years are half over, the whole world will be evangelized

We respectfully appeal to all who lead in these meetings to keep before them our Lord's last great commission. All increase of blessing to the Church as a whole, or to individual believers, must express itself in more earnest effort to make known his Gospel to the heathen.

There will be prayer for the deepening of spiritual life, and for more entire consecration to the Lord Jesus. But to seek these blessings for no other purpose than the increase of our own happiness is vain. If we would be yielded to God it must be as instruments of righteousness—as vessels for his use—as members of his body by whom He may carry out his will.

There will be prayer for the Holy Spirit's power for service. But this can only be given in proportion to our willingness to be his witnesses to the ends of the earth, wherever *He* may direct, who stopped the way to Troas that Macedonia might receive the Gospel.

There will be prayer for children in school and at home, and for young people in business life. But Christian parents can only expect such prayers to be answered, as they are careful to select schools where the spiritual life and health of their children will be made a prominent concern, and put them to "honest trades" for necessary uses (Tit. iii. 14). Is it not also necessary that while children are readily given up to go abroad for worldly advancement, Christian parents should cease to talk about sacrifice when God calls their children to the mission field?

The great hindrance to our Lord's triumphant return is the Church's apathy in regard to the world's evangelisation. If we would hasten his coming, we must see that the Gospel is preached for a witness unto all the world. We trust that this Week of Prayer will serve to lay upon the Churches everywhere a deeper sense of the high privilege and solemn responsibility committed to them.

MONDAY, JANUARY 4th.

THE WEST-END MEETINGS.

These meetings, being held daily in the Portman Rooms, Baker-street, have so far been well attended.

On Monday the subject was: *Confession, Humiliation, and Praise.*—Humiliation and Confession: Personal, social, and national sins; inconsistency, slackness in prayer, rivalry, worldliness, pride, strife, and other sins. Praise for all spiritual blessings; for our union at the throne of grace; for our Great High Priest; for one faith, one hope, one common salvation; for the real unity of all believers, and the growing desire for its fuller manifestation; for the rich blessing upon the late Florence Conference. Prayer that believers everywhere may become more entirely consecrated to the Lord Jesus, more eager to realise their high calling, and less

conformed to the world; that those who are laid aside from active service through age, infirmity, or affliction may enjoy much of the Lord's presence.

Gen. Sir R. PHAYRE, K.C.B., presided, and, having read Psa. li., briefly introduced the proceedings by dwelling on the value of prayer, and especially united prayer, such as now being offered throughout the world by Christians of many denominations. One thought seemed to him to enhance the importance of the Week of Prayer, and that was that as we look around us, in accordance with our Saviour's teaching, we see tokens that the times in which we live are verily fulfilling his word: "As it was in the days of Noah, so shall it be also in the days of the Son of Man." The mystery of iniquity is at work among us. We see the inspiration of the Word denied, the Atonement derided, and the Holy Ghost rejected. Soon, therefore, as in the early days, we may expect to hear the solemn words: "My Spirit shall not always strive with men."

A season of prayer followed, in which Mr. D. Matheson, Revs. M. Washington, R. Taylor, and others took part.

Rev. FILMER SULIVAN, Vicar of St. Matthew's, Bayswater, read Isa. vi. 1-8, and said: There are three very important dates in these verses. The first is the date of confession—"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." What had caused the confession? Simply the sight of the Lord in his glory. Nothing brings any one more speedily to contrite confession than a vision of God by faith. When the eye of faith is opened by the Spirit of God to behold him, then, like Job, like Isaiah, and like John, we fall on our faces confessing our sin.

There is another date, that of changing. When is that? Immediate on confession. No sooner is the heart broken than it is added: "*Then* flew one of the seraphim unto me, having a live coal in his hand. . . Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged." Lo, this; nothing else. We have an altar, a sacrifice, a priest—Jesus only. We need no other. He is sufficient for our cleansing. His blood and merits applied by the Holy Ghost meets our every need.

The third date is that of response: "*Then* said I, Here am I; send me." Confession having been made, cleansing having been realised, there is prompt readiness to do the will of God; to be his messenger in free, glad service, at home, in business life, or abroad among the heathen, as He may direct to the glory of his name.

There was a good attendance in the large room of the

CENTENARY HALL,

Bishopsgate-street, devoted to Monday's meetings in connection with Whittington-avenue, Y.M.C.A. During the first hour—from twelve to one—the meeting was under the guidance of Rev. W. HASLAM, M.A., and was marked by much readiness and fervency in prayer. Special petitions were made on behalf of men absorbed in the business of the great City, and for God's ancient people in the neighbouring Houndsditch.

Mr. N. R. HUGHMAN, secretary of the Y.M.C.A., read Daniel ix. 3-11, 17-23; and in connection with the appointed subject of "Confession, Humiliation, and Praise," Mr. HASLAM mentioned some striking and gracious results which followed England's response to the call to prayer from Lodiana more than thirty years ago, tracing the growth of the observance of the annual week of prayer all over the world. The powerful effects of prayer were seen in the removal of obstacles to missionary enterprise and the opening of various countries to the Gospel, into which, however, labourers for God are still but slowly entering. The many topics of prayer appointed for the week must surely be crowned by the one great need of the enlightenment of the Holy Ghost upon the failure of Christians to come up to God's measure of spiritual attainment. Believers seem to come very short in appreciation of the presence of the Holy Ghost, and in giving honour to the Spirit of God. It is a cause for praise to be spared to have part in these wonderful times when God is so marvellously working. Not more than twenty years ago it was needful to contend for the truth of a present salvation, but that necessity seems to have passed away, and now it would appear that God is seeking to deal specially with believers, in order that they may be instruments of his hand and witnesses to the reality of Divine things. When the Lord comes He will ask what each of his servants has done for Him; therefore, now is the time for self-examination. When we testify of the things which we have seen, God has promised to increase our spiritual vision. Christ died not only to save us, but also to redeem us unto good works, and no power can hinder the gracious work of the Spirit to this end if we do not stand in our own way. The way to a more effectual usefulness is to humble ourselves before God, and yield to the Spirit for his full use of us in service to God's glory.

The second hour, from one to two o'clock, was under the direction of Rev. CHAS. SPURGEON, and was occupied with the subject of

"GRATITUDE TO GOD,

and praise for his goodness." After uttering a fervent supplication that God might draw nigh to his waiting people, Mr. SPURGEON gave out the appropriate hymn, "Praise Him, praise Him, Jesus our blessed Redeemer," and read Psalm ciii. Then came hearty prayer from some one in the body of the room, that God might save the great ones of the city, and lead them to transact their business in the fear of the Lord; also that Mr. C. H. Spurgeon might come out of the furnace more than ever fit for the Master's use, and yet declare to thousands what great things the Lord hath done for him. This was followed by a solemn appeal from another friend, that God would search the hearts of his people.

Rev. CHARLES SPURGEON proceeded to expound the psalm which he had read. God must have the first place in praise, if our song is to be lasting. There is something large, too, about the word *bless*. The soul of singing is the soul in singing. Oh, for an increase in our songs of praise, giving to God our best and our most, and, like the psalm, ending, as we began, with God. David suggests the exercise of memory, and tells first of forgiveness, then of soul health, followed by daily protection and provision, with special interposition and kindly grace. All through the psalm the bells of grace are set ringing, and, to change the figure, David marshals God's hosts, ministers, works, in the great orchestra of praise. David himself joins them in the great song of praise in which we also are privileged to have a part as we sing of our great High Priest, the common salvation, real unity among believers, and growing desire for its increase, and of countless other spiritual and temporal blessings.

SAILORS IN RATCLIFF HIGHWAY.

UNDER the auspices of the Seamen's Christian Friend Society a large number of sailors were entertained at tea in the Bethel contiguous to the London Docks last Friday evening, after which a public meeting was held. The chapel was filled with sailors from every clime, and as numbers continued to arrive an overflow meeting was held in the reading-room adjacent. Mr. M. H. Hodder presided, and urged all to give their hearts to God, and make the festival one for their souls as well as bodies.

Rev. G. J. HILL (secretary of the Society) remarked that this was the last New Year's festival that would be held in the building, as in March next this old warehouse, which, used as a Bethel for forty-six years, had been the birthplace of many souls, would be demolished in order that a new and more commodious edifice might be erected, in which the ever-increasing work might be carried on to better purpose. The Asylum for Destitute Seamen close by had been secured, so that the efforts of the Society could be continued.

Mr. and Mrs. and the Misses MAYNARD, Mr. W. H. SEAGRAM, Mr. W. R. LANE, Mr. BARCLAY (manager of the Sailors' Home), Mrs. HILL and Miss MESSER addressed the men, pointing out the uncertainty of life, and urging the unconverted to seek the Lord while He may be found. When the call for testimonies was made, one after another of the seamen rose and told of his wretched, lost condition before he was induced to accept Christ as his Saviour; but now all was changed.

Closely as the chapel was packed, scarcely a man attempted to leave, although before the close some had been there nigh on five hours, held together simply by Gospel addresses and singing. At the close each sailor was presented with a parcel containing woollen articles as a memento of the occasion. But the most remarkable feature of the proceedings was the number of men remaining to the inquiry meeting. Several conversions were the result; many more were seriously impressed, and upwards of thirty pledges were taken.

MR. McCULLOCH, superintendent of the Bengal Village Mission, in the Hooghly district, has been suffering from low fever, while two of his native superintendents have been very ill, owing to the swampy region in which they are working.

DR. BAEDEKER'S RUSSIAN MISSION.

I KNOW that many hearts have been pleading at the throne of grace on my behalf during the weeks which have passed while I have taken up again my service to the prisons in Russia. Our gracious God has indeed richly answered your prayers. He has set before me an open door which no man has been able to shut. He has enabled me to visit many desolate and oppressed ones, to bring them the consolations of the Gospel of God's grace, neither has He failed in supplying the strength and health required for this service. The journeys have not been without some unusual hardships, of which many young men might be ambitious—sleeping on boards instead of downy beds, travelling night and day, and living on food which the rough country supplies; riding on horseback over steep and high mountain passes, and then again being tossed up and down on a springless cart. All these are Russian experiences, and grand opportunities for the testing of faith; but again and again I would rejoice in the everlasting "Ebenezer" God. He has not failed to uphold me and to keep me hitherto.

I have to-day arrived at Erivan; yesterday (December 13th) I with my companion spread the feast in remembrance of the Lord, at a post station within sight of old, old Ararat. It was as if the ancient witness of God's faithfulness was looking on when we, the children of this generation, were feasting in remembrance of a much more glorious fact than that of God's saving Noah. But whilst we looked in adoration at the faithful witness of God's mercy, very suddenly a thick cloud hid the whole scene from view, as if to remind us that He abideth faithful, though clouds may hide the sight of his testimony. Ararat was still there, only hidden by a cloud, by-and-by to appear more glorious still. My companion and I had our feast seasoned by reading the marvellous ways of God with Noah, who had found grace in his sight; and our thoughts went over the wide, wide regions to the many millions of the descendants of Noah in all parts of the world, to whom the Church of God is debtor. Oh! that God's compassion would swell the bosom of his Church, and that going forth to reach the dark and neglected children of Noah might be the foremost thoughts of our hearts, and the burning desire in every believer on the Lord Jesus Christ.

My interpreter is a young Armenian, a husband and a father, whose heart is full of zeal for the Lord's service. After his first day with me in a large prison, where, in passing from room to room, he translated for me Tartar for the Tartars, Armenian for the Armenians, and Russ for the Russians, his heart was full of praise for being allowed to spend such a happy day in the service of the Lord—the happiest of his life, he said. His service is unremitting, caring for me as a son would for his father, and always ready by night or by day to supply any need. Pray for him also when you pray for me. I have yet before me some important visits—Etschmiazin, Kars, Alexandropol, Tiflis, Baku, Kutais, &c. On my arrival in Batoum from Odessa, I judged it best to push on to the far-away mountainous parts. I visited Elizabethpol, Schushah, Gerüsi, Nakhitschevan, Erivan, &c. Hitherto our Father has favoured us with beautiful weather, such as has not been known in these parts at this season for very many years.

I have just heard that dear aged Sarkis Hambarzoumow, of Schemachah, has been called home, at the age of eighty-four. He was for some years associated with Count Zaremba, and after years of great and sore trials old Sarkis gathered up the threads of the Lord's work in that part of the Kaukasus. Zaremba was called to his rest without being permitted to see any fruit of his labour, but the seed sown by him sprang up and is still springing up after many days. The work in the prisons is deeply and sadly interesting. Pray that the Lord of the harvest may send forth many labourers, and that the seed sown in weakness may bear much fruit in power.—I am ever, in Gospel bonds, Yours sincerely, F. W. BAEDEKER.

Erivan, Transkaukasia, Dec. 14, 1891.

SOUTHERN MOROCCO.—The workers at Mogador report quiet, steady work, and a few inquirers. The brethren at Mazagan make special mention of interesting conversation with Jews seeking after the truth. In Marrakesh Mr. M'Math's Medical Mission abours have been blessed in various ways.

AMERICAN NOTES.

(FROM OUR SPECIAL CORRESPONDENT.)

The Chicago ministers are loud in their protest against the *décolleté* style of dress worn by ladies in public assemblies. They have scored the fashionable world because of its "undress parade." This outrage against modesty and morality has been severely denounced by leading pastors. They believe that by means of pulpit condemnation the evil will be lessened. Their outcry is, that Paris has been outdone by Chicago, and that women of the wealthy classes in their dress, or rather lack of dress, offend against high art, against dignity, and against purity. The evil of this modern device of Satan can neither be measured nor described.

Recently it was supposed that Dr. McGlynn, the seceder from the Papal Church, and the great opponent of the "Italian machine" would yield to the Pope's ultimatum, and humbly submit to the dictum of the Sacred Congregation. Archbishop Corrigan, of New York, expressed the hope that the rebellious priest would seek reconciliation and return to the bosom of the church. With this in view he proposed certain basal conditions. But all his calculations have been rudely set aside. Dr. McGlynn has given *his* ultimatum in vigorous Anglo-Saxon. He refuses to go to Rome; he refuses to sell his conscience; he refuses to notice Dr. Corrigan's proposition; he refuses to recognise the Pope, and he dares the hierarchy with all its intriguing agents.

La Grippe is again working mischief in our midst. As yet it is milder in type than formerly, but it is widespread and harmful. Many persons of distinction are laid aside, and not a few deaths have already taken place. Pastors and physicians are confined to their rooms and unable to attend to their duties.

One of the most tragic disasters, outrivalling all of the atrocious perpetrations of recent years, occurred a few days since in New York. A young man appeared in the office of millionaire Sage, a prominent money speculator, and demanded of him the sum of one million and a quarter dollars. He threatened that if he met with refusal, to blow up the whole building with a dynamite bomb, which he carried in a bag. His demand being refused, he instantly executed his purpose. Mr. Sage miraculously escaped, but several persons were killed, and others were wounded, while the dynamiter was blown into fragments. There were many providential escapes from a horrible death in adjacent offices. Among others that of Mr. D. W. McWilliams, the life-long friend of Mr. D. L. Moody, and superintendent of the Sunday-school connected with Dr. Cuyler's church. Mr. McWilliams is known as an earnest Christian and a most generous donor. We rejoice that he escaped unhurt. Such princely men cannot well be spared, when so few of our influential citizens are found on the side of aggressive Christianity. For the gentleman whose life was so providentially shielded from damage, we give thanks to God.

It is a cause of much grief to the godly that the editor of *The Christian Advocate*, New York, should have attacked evangelists in his address before the recent Methodist celebration in the West. Dr. Buckley's opposition to evangelists has been outspoken, but his attacks lack the force of calm argument. It is not gracious to cry out against any class of men, because individuals ranked with that class may have proved unwise or unworthy. But the famous controversialist jabs his pen into worthy and heroic men whose labours compare well with the founders of Methodism. He feels it his duty to warn his Methodist brethren against the "patent evangelists," some of whom he avers make contracts for pay *per capita*—so many conversions, so much money!

It has been our privilege to be intimately associated with nearly all the American evangelists, and we can avouch that never has it come to our knowledge that any evangelist charged for his labours so much per convert. If any have been guilty of this folly, it certainly is not just to stigmatise evangelists generally on that account. Notwithstanding the constant attacks made on evangelists from many sources, the facts are incontestible that the revivals of recent years and the great ingathering of souls have been chiefly due to the instrumentality of the evangelist.

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COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.

In these days of "forward" movements it is gratifying to find this association, which has its headquarters at 185, Aldersgate-street, E.C., successfully striving to extend the good influence which it has exerted for some nineteen years upon many of those whose travels in the interest of the great commercial world afford such magnificent opportunities for making known the riches of God's grace.

Though the annual meeting, held on Monday, December 28, came so close upon Christmas, the attendance of members and friends at Exeter Hall was very cheering to the promoters of the gathering. Those who came so early as five o'clock had the pleasure of hearing some good vocal and instrumental music, varied by the clever recitations of Miss Alice Mary Vince.

After tea, Mr. Geo. Williams took the chair at seven o'clock, and called upon Mr. Leonard Courtney, the general secretary, for his report. This twelve months' review breathed the spirit of thankfulness to God that the Association had amply justified its existence by shewing itself to be a living agency for extending God's kingdom upon earth. The membership might have been easily doubled, but that it was restricted to those who are really in sympathy with aggressive Christian effort; nevertheless, it had been increased by the addition, during the year, of no less than 190 names, making up the roll to a total of 1312. The weekly assembly, every Tuesday, from 1.15 to 2, at the office in Aldersgate-street, and the gathering held on the last Saturday of each month, from 2.30, had been well attended, and had proved spiritually refreshing meetings. The year had been made memorable by a new departure in the employment of the whole of Mr. Courtney's time for the visitation of various large towns for the purpose of establishing local branches of the Association. Mr. Courtney, like other speakers, dwelt on the importance of bringing Christian influence to bear, especially upon the many young men who are continually increasing the ranks of those "on the road." Though much of the work has to be done in faith, some cheering instances of conversion and restoration were graphically detailed. Then came mention of the fact that the number of libraries in the commercial rooms of various hotels had been increased by eight during the year; while Bibles had been sent to the bedrooms of many hotels beyond those houses previously supplied with this best of books. Through the beneficent fund, too, many cases of very great distress had been quietly but effectively relieved.

Mr. C. W. Stokes told how the Southsea branch, formed in May last, now numbers twenty members; and offered the practical suggestion that a register should be kept at every hotel, whereby members of the Association might be better known to each other.

Mr. Hudson Shepperd, of Belfast, testified that the Irish branches had already reaped a large measure of success, and that the members were actively engaged in the good work of winning their fellows, and even customers, to the love and service of God.

Mr. C. Twite gave a good account of the Ulster branch. Mr. T. B. Miller followed with some earnest words about boldness for and faithfulness to Christ in the commercial world. After Mr. P. J. Whitaker's very satisfactory financial statement,

The Chairman congratulated the Association upon the successful inauguration of the forward movement, and hoped to see increased godly influence brought to bear upon commercial circles by Christian men who move therein. Such a Society was an undoubted benefit to employers, and, therefore, worthy of increased support by those among them who profess the name of Christ. The past year had been one of much rejoicing for the Association, and he believed that much further prosperity was before it.

THE ANTI-OPIUM MOVEMENT.—Two important meetings have been arranged. The first, a demonstration at Mr. Spurgeon's Tabernacle on Monday evening next, to be addressed by Dr. Pierson, Mr. Cheok Hong Cheong, and others; the second, a meeting in Exeter Hall on the following evening, to protest against the opium iniquity in India as well as against the practical re-establishment, within the past few months, of the iniquitous system of State-licensed vice, the abolition of which was ordered by a resolution of the House of Commons in 1888. Mr. Alfred S. Dyer is expected to make some startling statements on this subject at the latter meeting, which is to be presided over by Mr. Benjamin Scott, Chamberlain of the City of London.

DR. PIERSON AT THE TABERNACLE.

A friend, a commercial traveller, tells me that he had been troubled by doubts and scepticisms of various kinds, which had been pressed upon him in his journeyings, but that he had met with Dr. Pierson's book, "Many Infallible Proofs,"* which had completely unpuzzled his mind, and stablished, strengthened, settled him more firmly than ever in the truth. Wishing to make others partakers with him of the blessing received, he has sent copies of the book to friends as New Year's gifts. The benefit derived from the book led him to go and hear Dr. Pierson at the Metropolitan Tabernacle, very much to his edification. This increased from time to time, so that he induced another friend to accompany him. This gentleman had been a very earnest and well-taught evangelist, who had become cold and careless. He was deeply moved by the doctor's preaching, and about two o'clock in the morning he awoke with the conviction that he should sign the pledge. He resolved to do so, but when he got up he began to recede from his determination. In his perplexity he solemnly prayed for guidance from the Word, and was distinctly answered, so that he went off at once to Mr. Charrington of whom he had some knowledge, got a pledge card and signed it.

The commercial traveller, himself a very intelligent Christian and a sucessful evangelist, is enthusiastic in praise of Dr. Pierson, and feels sure that a large number of conversions must have taken place during his ministry at the Tabernacle, while believers have been richly instructed and edified. His teaching has chiefly been in exposition of the Epistle to the Romans. The great edifice has of an evening been completely filled. M.

* *Morgan and Scott.*

THE ROMAN CATHOLIC REVIVAL.—In a "Call to Humiliation and Prayer" Mr. James L. Wood, of Cranbrook, Oakleigh-park, Whetstone, says:—"As the most unwearied efforts are being made on all hands to make what is now called 'The Great Catholic Revival' in these realms a real success, it has been suggested that a meeting should be convened at Exeter Hall, on the evening of the day of the opening of Parliament, for true Protestants, in unwavering faith in the all-sufficiency and protection of Almighty God, and in reliance on his Word, for humiliation, prayer, and exhortation. As the expense likely to be incurred in summoning such a gathering would amount to at least £100, I willingly offer to contribute £10 towards a fund for this purpose, which I have sent to the Protestant Alliance, by which Society this effort can best be initiated." Other subscriptions are being received by Mr. A. H. Guinness, Secretary Protestant Alliance, 9, Strand, W.C.

REQUESTS FOR PRAYER.—For fourteen days mission in Baptist Chapel, Sheepwash, N. Devon, by Mr. W. H. Dawe.—For a mission at Hadleigh, Suffolk, by Mr. J. Brown, of the Evangelisation Society, Jan. 10 to 24; also for a mission at Blackburn, Jan. 31 to Feb. 21, by the same evangelist.—For special meeting to-day (Thursday) for women engaged in "Venice" at Olympia.—For three weeks' mission in the United Methodist Free Church, Parson Drove, Wisbech, Cambs., by Mr. Ernest Bailey, of the Evangelisation Society, Jan. 3 to 24.—For fifteen days' mission at Copford, by Mr. H. Collins, of the Evangelisation Society, from Jan. 3.—For Manoel Melin, Portuguese Scripture reader, arrested for conducting the funeral of a native Protestant girl, at the Portuguese cemetery at Madeira, and who is to be tried without a jury.—For a mission by Mr. William Forbes at Buxton, to commence on Sunday, Jan. 17.

SOLDIERS AT GIBRALTAR.—The annual Christmas Tea, on December 25, proved a complete success. It is estimated that no fewer than 450 soldiers and sailors passed through the Institute. Ministers of various denominations attended, as well as other friends. During the evening earnest Gospel addresses were delivered, Temperance honours awarded, together with two stars of merit, which are presented each Christmas to two members of the Blue Ribbon Society, selected by the committee, who have done most work for the cause. Rev. T. Murray, Presbyterian chaplain, alluded in warm terms of praise to the growth of the work. Having been on the Rock six years, he had had an opportunity of watching the development of the Institute, and was confident of the good work it was doing. Towards the close of the evening 120 Christmas gifts, kindly sent out from England by Christian friends, were drawn for by lots, which caused a great deal of merriment and excitement. These gifts consisted chiefly of "huzzifs," which are very useful, and can be stowed away in the men's kit-bags. Any information about the Institute will be gladly furnished by the Honorary Secretary, Colonel H. S. Clarke, "Essendene," The Downs, Wimbledon.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

SUNDAY, JAN. 10.—2 CORINTHIANS XI.

The Simplicity of Christ (1-6).—"Bear with me in a little foolishness" (R.V.). As the bridegroom's friend he was eager to bring his Church to the Bridegroom of souls, and this made him anxious lest these false teachers should disturb the simplicity of their love. 3. See how the New Testament corroborates the Old. There is no doubt in the Apostle's mind as to the agency of the serpent in the temptation. "The simplicity and the purity that is toward Christ" (R.V.). 4. There would be some excuse if there were another Saviour and another Pentecost preferable to those they already possessed. 5. Since they had nothing better to give than he had given, he was able to hold his own with them, though they were "pre-eminent apostles" (R.V.). 6. The Apostle constantly refers to the rudeness of his speech as if he were very conscious of it, but he was very confident in his knowledge as given to him by direct revelation from God.

His Boasting (7-15).—At Corinth he maintained himself by his own work and by the gifts of other churches; he now asks significantly if this were a crime in their eyes, and the cause of their turning from him. This was his boast throughout Greece, not because he did not love them well enough to take their money, but because he desired to deprive his opponents of all ground of accusation. 13. Satan has always counterfeited the Gospel and its methods, and we need to fear a white devil even more than a black one. He came to Christ quoting Scripture.

A Marvellous Life of Suffering (16-33).—The Apostle here steps down from his lofty position as a servant of Christ, and poses as a foolish man in boasting of his sufferings in the cause of Christ, that he might show his opponents that even in their own field he was at least their equal, if not their superior. If they pointed to their sufferings for the Gospel as a reason why they should be heard, how much more had he a claim to be heard, whose sufferings had been so much more excessive? 20. They had suffered these men, by their teachings and example, to rob them of their freedom in the Gospel, how much more might they suffer him, whose words and work had been so entirely unselfish and Christ-exalting? 22-31. In these indignant questions we get some idea of the points in which they vaunted themselves over him. Their contention probably was that they were superior to him because they followed St. James and the Hebrew Christian school, but none of them had suffered for the Gospel as he had done. 33. In this enumeration there is omitted the record of all that the Apostle Paul suffered afterwards, so that we should add all that series of sufferings which lay between his arrest in the Temple and his appearance before Nero.

MONDAY, JAN. 11.—2 CORINTHIANS XII.

Third Heaven (1-6).—What a sublime phrase "A man in Christ." We only reach our true station when we are in Him; men are only truly men when *the* Man is in them and they in Him. Probably the Apostle had kept the secret to himself all this time with rare reticence. 3. What a contrast between the ludicrous "let down" of the basket, in which he dangled to the ground and this "caught up!" How indifferent the man of God may be to the derision of men. 4. Paradise and the third heaven are evidently the same place. 5. In himself one of the weakest of men, he had nothing to boast of, but he could say much of Him to whom he owed everything, and whose grace was conspicuous in his weakness.

The Thorn in the Flesh (7-10).—We do not know what this was; whether stuttering speech or ophthalmia, or some deformity in his body, he speaks of it as "a stake," the prolific source of much suffering, the stronghold of Satanic temptation. It was permitted as a make-weight to his revelations. 8. God does not always answer our prayers as we expect, but if He does not take away the thorn, He makes it the occasion of the manifestation of more grace. 9. So far from being ashamed of his weaknesses or alleging them as an excuse for doing nothing, he gloried in them, and claimed a proportionate increase of the strength of Christ. Instead of complaining of infirmity, use it as an argument with Christ that He should put forth more strength to make you equal to the work He has given you. 10. God is very jealous, and only lends his strength to such as have none of their own, that they may not be injured or led to boast. A weak wire may carry electric force enough to move the machinery of a factory.

Affectionate Remonstrances (11-21).—11. Those "pre-eminent apostles." R.V. *mar.* See also xi. 5. 12. Note that patience was as much the sign of an apostle as mighty deeds. Patient people stand high in the catalogue of God's saints. 14. He insists, even though he come again, on following the same line of procedure as before, so that none might accuse him of making game. 15. "For your souls" (R.V.). 16. Apparently, he had been accused of taking money through Titus, if not through his own hands; but this also had no basis in fact. 20. With tenderest manner, he urges them to put away all that would cause him grief when he came, or compel him to act harshly or peremptorily towards them.

TUESDAY, JAN. 12.—2 CORINTHIANS XIII.

Closing Exhortations.—The apostle proposed to have a thorough investigation of the abuses which had crept into the Church, and if needs were, to call witnesses. 2. "I have said beforehand, and I do say beforehand, as when I was present" (R.V.). 3. The proof that Christ spoke in him would appear in his words when he came. Ought not Christ always to speak in us? 4. We share the weakness and the power of Christ: weak as far as this world's standards of judgment are concerned, but strong in spiritual power. 5. Self-examination is often a wholesome exercise, especially when we attempt to try others. Indeed, we may doubt ourselves before we doubt them. If we are truly converted, the Lord Jesus is literally and really an occupant of our inner life, though, alas! too many of the rooms of our heart are blocked against Him, and too seldom do we allow Him who is in us to shine out through us in word and deed. 7. If they were real, surely he who had been the means of their conversion must be so. 8. Oh, blessed inability! would that life in each of us were always on the side of truth. 9. "Your perfecting" (R.V.). 10. Be careful to use Christ-given power for Christ-given objects. 11. The more we cultivate love and peace to man, the more we know of Him who is a fountain of each. 14. A proof-text of the Trinity: God's love the source; Christ's face the stream; the Holy Spirit's fellowship making the latter our eternal portion.

THE EPISTLE TO THE GALATIANS.

Galatia was a province in the centre of Asia Minor, and derived its name from the Gauls who settled there, as also in the modern France. Jews were found there in large numbers, attracted by the opportunities of trade.

The Apostle visited this region in his third missionary journey (Acts xviii. 23). The converts, evidently composed largely of Jews, or of Jewish proselytes, showed great eagerness and affection at first; but when the Apostle had left them, they fell easily under the pernicious influence of the Judaisers, who followed him everywhere.

Their object seems to have been twofold; first, to represent the authority of the Apostle as inferior to that of Peter and others, from whom they said he had derived it; secondly, to insist on the observance on the part of the Gentile section of the rites of Judaism, and especially of circumcision.

On hearing of this intrusion, he wrote this urgent letter from Ephesus (A.D. 54): vindicating his own authority, as based on direct revelation; and insisting, as in the Epistle to the Romans, of the all-sufficiency of Christ's work.

WEDNESDAY, JAN. 13.— GALATIANS I.

The Introduction (1-5).—The Apostle, in opposition to the cavils of his opponent, who dogged his footsteps, and endeavoured in every church to undermine his influence, begins this Epistle by strongly asserting his independence of human teachers. For "by" read *through* (R.V.) 4. Note that the death of the Lord Jesus was directly intended to promote the sanctification of the believer. We are detached through his death from the world which hated Him, and cast Him out (vi. 14). And in this He was the exponent and agent of the Father's will. It is the will of God that his children should not belong to or be identified with the present age, which is passing away. 5. The ages will not suffice to utter all God's glory.

Their Inconstancy (6-10).—"A different Gospel, which is not another." There is no other Gospel, and that which men offer as such is a perversion of the genuine article. 8. "Anathema" (R.V.). 10. These strong statements made it clear that he was not, as his foes alleged, a self-seeker. He had no thought of currying favour with any, but of doing his work in the sight of God. How searching is the statement, that the servant of Christ cannot seek to please man, or he forfeits his position (Matt. vi. 24).

His Apostolic Authority (11-24).—This was a strong point, on which he continually insisted, that he had had direct communication with the risen Lord. When men discount his statements as Pauline, we may well recall these assertions, and realise that the special form in which he cast the message of the Gospel was due to direct instructions received of Christ through the Holy Spirit (Acts i. 2). 13. "Conversation," *i.e.*, "manner of life" (R.V.) 14. "Equals," *i.e.*, in age or standing. 17. We all need these Arabias. It was not, perhaps, for long, as the "three years" evidently includes the whole period from his conversion (Acts ix. 26). 18. The sudden termination of this time with Peter is referred to in Luke's brief outline (Acts ix. 28). 19. The period was too short for him to have received the teaching and influence which his adversaries alleged. The relationship of James to our Lord is clearly attested (Matt. xiii. 55; Mark vi. 3; Acts xii. 17). 21. These words corroborate Acts ix. 30. 22. Our church life should be in Christ, as planets in the Solar system. 24. Let us see to it that men do not glorify us, but God in us (Matt. v. 16).

THURSDAY, JAN. 14.— GALATIANS II.

His Visit to Jerusalem (1-10).—This is probably the one referred to in Acts xv. 2. There was a concurrent warrant for this visit; first, in the revelation from Christ, and next in the request of the Church; thus, always, in the lives of those who walk with God, clear indications are given of duty. 3. This fact is adduced to show that the leading men in the mother-church had no sympathy with the views which were being propounded. 4. This verse should be connected with what follows. These false teachers would have robbed the churches of their liberty and of the full truth of the Gospel, therefore the Apostle was obliged to withstand them. 6. That is, they told him nothing that he did not know before. 8. Notice this wonderful *in*. It is easy to work when God works within. The weakest can be mighty when the Mighty One Himself is making use of the earthen vessel. The R.V. gives *for* for *in*. Happy are they who have the God of Jacob *for* their help.

Peter's Inconsistency (11-13).—The best men are men at the best. This on Peter's part was a grave inconsistency, especially after the lesson of Acts x. 13. How easily is a bad example followed. The fear of man bringeth a snare. 14. Paul states this remonstrance that he made, not to advertise Peter's sin, but to show that in an important crisis he was able to correct so great an Apostle, indicating his own apostolic authority.

The Apostle's Argument (14-21).—This is probably the outline of his argument with Peter, valuable for all time. He addresses Peter as having ordinarily abjured the prohibition of Judaism, and asked him what right he had in seeking to bring the Gentiles under their yoke, as he was doing, at least by example. 15. He went back to the first principle, that we are justified by faith, apart from works. A blessed truth surely for us all, for if we are trusting in the Saviour, however weakly, we stand accepted before God. 17. Peter, by going back to Jewish ceremonialism when he was at Antioch, implied that he had done wrong in ever deserting it, and this was equivalent to saying that Christ had led him into this wrong, so making Christ "the minister of sin." 19. "Died." (R.V.) Like cured like. He refers, of course, to the death of Christ "under the law," at which moment all who are one with Him died too. 20. "I have been," and therefore "I am crucified." We must make real day by day that which is our position in union with Christ. Our death with Him does not destroy our individuality, "Yet I live." Though our special temperament remains as it was, in proportion as we die to self we become possessed with Christ. Our death, and his life in us, are to each other as the respective globes of a sand-glass—the emptier the one, the fuller the other. "The faith which is in the Son of God" (R.V.)

FRIDAY, JAN. 15.—GALATIANS III.

Abraham's Children (1-9).—"Bewitch" might mean "fascinate." Here, Christ's crucifixion is referred to in its objective sense, as in the previous chapter in its subjective. 2. They had received, through faith, the gift of the Holy Spirit, as they never could have done by simply performing the works of the law. Did not that prove the superiority of faith? 5. At the very time that this Epistle was being written their teachers were ministering in the power of faith, proving that God was prepared to honour it. How far might we not supply the Spirit to one another if we lived more by faith? 6. A favourite verse with St. Paul, showing that even the Patriarch himself, before the rite of circumcision was ordained, lived by the faith which is the key-note of the Gospel. Directly we believe, we are reckoned righteous in the purpose of God, because faith is the germ of righteousness. 7. Rom. iv. 11-16. 8-9. The salvation of the Gentiles was predicted in that old-world story, and its very method.

The Curse of the Law (10-14).—To go back to the works of law, as these teachers wished when they imposed the rite of circumcision, was to pass under a curse, because, however eager we may be to do what the law bids, we are hindered from a perfect obedience by the very frailty of our nature. 13. Christ has interposed between us and the penalty of a broken law, intercepting the latter, so that the blessing that enriched Abraham's life may be also ours, and in addition the gift of the Spirit. Note that we receive the gift of the Spirit, like forgiveness, through faith.

The Seed (15-29).—16. Note that the argument turns upon an "s," showing how much stress may be laid upon the very words of Scripture. Christ here stands for all who belong to Him by faith, Jew or Gentile. 17. There was a sense in which Christ was present in Genesis xxii., because all God's dealings with men are through the Mediator. Both the antiquity of the way of faith, and the tenure of the inheritance which is by promise to faith, establish faith's precedence over legalism. 19. The law was superadded to show men their helplessness, and to drive them to Christ. 24. "The schoolmaster" was rather the slave that took children to school; so the law brings us to Christ. 27. Our baptism obliges us to Christlikeness at pain of self-stultification. 28. "One man in Christ" (R.V.) As if it takes all kinds of men to make up the Body of the One Man.

SATURDAY, JAN. 16.—GALATIANS IV.

The Spirit of Adoption (1-7).—"Child," *i.e.* "minor." 3. "Elements," *i.e.*, "rudiments," referring to rites and ceremonies, which pass away

with the time-sphere. 4. God always waits till the time is full. He is never for a moment behind it. 5. "Born of a woman," a noticeable expression! Christ's submission to the law of Moses was indicated by his circumcision; he fulfilled the rites of Judaism, that he might be the Saviour of Jews, and make Jews and Gentiles alike capable of becoming sons. 6. The work of the Spirit in the heart is the sign and seal that God recognises us as children.

Earnest Pleadings against Apostasy (8-30).—Our knowledge of God is but the reflection of his knowledge of us. How wonderful that we are known of Him even as Christ was (John x. 14). 9. It was indeed absurd for those who had been delivered from Gentile idolatry to go back to Jewish ceremonialism. 10. It is a bad sign when Christian people permit their religion to consist in outward observances. 13. They had loved him with a boundless enthusiasm, in spite of his deformity; and, for love's sake, he pleads with them to be true to the Gospel which he preached. 15. A possible allusion to his thorn in the flesh. 17. "They zealously seek you in no good way." (R.V.), *i.e.*, the Judaising teachers wished to shut these converts up for themselves, that they might seek them only, to the exclusion of the Apostle. 18. He liked love which was constant in absence as in presence. 19, 20. This is religion, the forming of Christ under the scaffolding of our earthly life, but it is the result of soul travail.

An Allegory (21-31).—This remarkable application of Abraham's union with Sarah and Hagar, shows how many deep mysteries lie under the letter of Scripture. We need not suppose that the Apostle uses these things except allegorically. Sarah stood for the heavenly Jerusalem, the Church, the Bride, which includes all who believe; Hagar, for science, and for the law. 27. For centuries the law had had the precedence of faith, but now faith was to have a vast progeny of children. 30. The casting out of the bondwoman has nothing to do with the carnal nature, but with the principle of legalism, which should have no place in regenerated hearts. Our obedience, springing from love and union with Christ, must be better than the righteousness of mere legalism.

Revival in Michigan.

A work of grace, in which nearly all the evangelical churches of Muskegon, Mich., U.S.A., are united, is in progress under the direction of Evangelist Munhall. On Sunday, December 13, twelve hundred young men assembled in the Opera House. At the close of the address, which was about sin and judgment, more than five hundred rose as indicating a desire to live the Christian life. While this meeting was in progress the First Baptist Church was filled with women praying for its success.

At night the two largest churches in the city were filled, and many turned away. Hundreds publicly asked the prayers of the church in these meetings, and a number have professed to accept Jesus as Saviour by faith, and have made confession of Him before the multitude.

The churches decided to give up their Christmas entertainments and push the work for souls.

BISHOP HURST, of the United States, writing recently on "The Story of the Opium Curse in India," says: "Any one standing on the quay of the Hugli, at Calcutta, can frequently see a monotonous train of wagons, drawn by toiling, puffing bullocks. The progress is very slow, for the burden is heavy. The wagons are piled up with chests, all of equal size and appearance. The train is on the way to the customs. The contents are to be inspected, and then shipped to China and other countries. What are the contents? Opium, and nothing else. It is England's greatest contribution to the world's wretchedness."

BRUMANA, MOUNT LEBANON.—Reviewing the work of the past year Mr. S. H. Waldmeier writes: "We were often frightened by the cholera, which was not far from us at Homs and Hemath, Tripoli and Damascus, and took thousands of people away, while our part of this country was graciously spared from this destructive evil by the great mercy of the Lord. We have been permitted to carry on our mission work for the young in the different schools for the grown-up people by preaching the simple Gospel, and among the poor sufferers at the hospital, dispensary, and in various parts of the district."

EVANGELISATION OF THE RIVIERA AND CORSICA.—Major Colquhoun sends us a circular letter which he has published, stating "the present and prospective position of the Lord's work on the Riviera." In Mentone the Soldiers' Reading-room has an increasing attendance, and is to be open every evening. In Monte Carlo there is a small but growing band of anxious inquirers "whose altered lives evidence the change which has been wrought in them." At the present moment the Major is preparing for special work on the Island of Corsica, in company with a colporteur, and hopes, by introducing the Scriptures and preaching the Gospel, to bring some of the dwellers in the mountain villages to the Saviour, and then form them into small groups of believers. An abridgement of the last report, recently noticed in these columns, is appended. Communications to Major Colquhoun should be addressed Mentone, France.

International S. S. Lessons.

SUNDAY AFTERNOON, JAN. 17.

Overcome with Wine.—Isa. xxviii. 1-13.

Golden Text: Prov. xx. 1.

This is emphatically a Temperance lesson, and recent facts have shown how important it is to warn our scholars against the evils of strong drink. The young man guilty of the Brighton murder has written a touching letter, affirming his complete ignorance of the crime, which was committed under the influence of drink. The Bishop of Dover tells of an effort he made to trace one hundred scholars who had passed through his Sunday-school. Of twenty-five of them he could discover nothing, of the remaining seventy-five only two were in constant attendance at church, and thirty-nine were confirmed drunkards. Facts like these lay upon teachers a solemn responsibility. We need to use both word and example in order to protect our scholars from this terrible evil.

In this lesson drunkenness appears to be the vice of Ephraim; and its impending doom (1-4) is used as a warning to Judah (5-13), though even there the people are so given to strong drink that they make jest of the prophet's message.

Ephraim Warned and Threatened (1-4).—The Prophet refers to the custom of wine-drinkers wearing garlands of leaves and flowers at their feasts. Samaria, the chief city of the ten tribes, is compared to these garlands, "the proud crown of Ephraim." Its position on the brow of a hill, and at the head of a fertile valley, made the metaphor very appropriate. But its glory was ready to fade quickly, like that of the drunkard's wreaths. "The hasty fruit" (4) refers to the early fig. The earlier figs, which ripened in June, were considered a great delicacy, and were eaten immediately; thus speedily should the glory of Samaria depart. The *reason* for this was its *drunkenness*. This ensnaring vice is no respecter of persons. It disgraced Noah after the flood, and Lot after his great deliverance; and it overcame this people, though they were so favoured of God. They abandoned themselves to it (see Amos iv. 1; vi. 6). It is the sure precursor of doom to nations and to individuals. There is solemn need for repeating God's terrible "Woe to drunkards." If drinking yields present pleasure, there is a fearful end "at the last" (Prov. xxiii. 29-35). (See 1 Cor. vi. 10.) The *instrument* of Samaria's punishment would be *Assyria* (2). God never lacks servants to do his bidding. When men think not, so they are but weapons in his hand. The Assyrians came against Ephraim, intending only to do their own pleasure. God made use of them as the rod with which to chastise his guilty people.

The Righteous Remnant Encouraged (5-6).—God discriminates in his judgments. He knows intimately every one who is true to Him amidst surrounding iniquity. He is to them a crown and diadem, not fading quickly away, like that of Ephraim (1-4), but abiding and glorious. He will be to them what He will make them to be to Him (Isa. lxii. 3). By resisting temptation to luxury and self-indulgence we do not lose either honour or happiness, but obtain both in the best and most abiding form. More than that, God will be to them *wisdom and courage* for present difficulty (6). They shall be wise to know, courageous to act, and victorious against their most powerful foes. To possess God as our own is to possess *all* things in Him.

Judah Denounced (7-13).—There seems to be a hope that the coming doom of Ephraim will make Judah more ready to receive warning. If the one kingdom falls for the sin of drunkenness, the other kingdom must expect the same doom to follow the same sin. Surely the skater will avoid the ice where the word "Dangerous" gives him warning, and the mariner will not steer his vessel on to where the light warns him the coast is dangerous. Will Judah heed the warning given in the message to Ephraim?

Alas! it appears not. The sin of Judah is as terrible as that of Ephraim. The guilt of it is greater because it is committed in spite of such a warning. Is not the same folly being repeated by thousands? Our scholars do not reject Jesus and begin a course of sin and vice without knowing its dangers. Examples of physical, moral, and spiritual ruin abound on every hand. To every course that ends in ruin there must be a beginning. The way to avoid the bitter end is to refuse to make the guilty start, and to put the life into the hand of Him who is "mighty to save." Have we done so?

The picture of Judah's drunkenness is sad and humiliating. Its victims were found among priests and prophets (7). If they were examples of vice, what hope was there for the people whom they taught? In their drunkenness they became mere mockers of the prophet's message. Locking up from their cups they say, "Whom shall *he* teach knowledge," &c. (9) They described his message as fit only for babes. Verse 10 may be understood as their drunken mimicry of Isaiah. Men are in a hopeless condition when the Word which is their only hope of salvation becomes a theme for filthy jesting.

For Judah there is a doom as for Ephraim (11-13). They had rejected the message, though it had been offered to them a blessing so great (12), and had been purposely put in the plainest and simplest possible manner (13). Hence they not only lose the offered blessing of rest, but, like drunken men, they "fall backward" and are destroyed.

What a dangerous thing it is to tamper with drink! It is true that many who take it are never overcome by it; but such facts as this lesson gives us warns that the safer course is to leave it alone. It is not the only vice young people have to dread, and it is possible to escape this and to fall into others as hurtful to the soul. There is no true salvation except in Jesus, who "is able to save to the uttermost all them that come unto God by Him."

NOTES FROM SCOTLAND.

A Special Commissioner of *The Northern Daily News* has lately been investigating and describing in its columns social life in the Aberdeenshire country districts. In a concluding letter he recommends as a preventive to the alarming decrease of the rural population the provision of small holdings, the better housing of farm servants, with shorter hours of labour, and more frequent payment of wages.

Mr. John Gordon Macleod, son of Rev. A. G. Macleod, Croy, Inverness, is not only the youngest son of this manse, but he is the youngest of seven brothers, all of whom are ministers. The death is just reported of Mr. Macleod, the father. He was present, last week, at the marriage, in Edinburgh, of one of the sons, and is believed to have caught a chill.

Arbroath possesses a singular phenomenon in the shape of the minister of the Abbey Church. Speaking lately on the evils of present-day society, he hazarded the extraordinary statement that "teetotalism, in so far as it aspires to be a moral virtue, was the biggest heresy that had ever been forged by the father of lies. It was a reversion to the beggarly elements of Judaism, and the greatest danger to Christianity that had appeared in modern times." If Mr. Moody or Mr. McNeill should visit Arbroath, we hope they will give some attention to this pulpiteer.

Councillor Kinnaird, of Leith, has strong views as to the ministers and elders of that burgh. Many of the former he declares to be not only bigoted and hypocritical, but dishonest and extremely careless as the shepherds of the flock. He knew of cases where pastors had not visited their flocks for ten or fifteen years. Many of the elders were "a scheming and unworthy lot of men." If his statements are correct we do not wonder that twenty thousand of the young men and women of Leith are non-churchgoers. But we are doubtful if scolding will improve matters.

One of these same Leith ministers, Rev. T. Millar, of St. Paul's Church, also has strong views—about editors. He says they care more for dividends than for the enlightenment and edification of the people. They give great space to horse-racing and divorce cases, while small paragraphs only are devoted to spiritual matters. Mr. Millar should have mentioned some exceptions, *e.g.*, the *Scottish Leader* and the *Glasgow Daily Mail*.

Rev. Alexander Davidson, of Duke-street Evangelical Union Church, Leith, expired suddenly one day last week in a shop in Leith-walk. Mr. Davidson was ordained in 1849; joined the Evangelical Union in 1854; and was inducted to his present charge in 1887. He had attained to the advanced age of 68 years, and was highly respected by his congregation and those of the general community with whom he came in contact.

The friends at Carrubbers' Close, Edinburgh, as usual kept watch-night on Thursday evening; there was a crowded gathering. Encouraging statements were made as to the progress of the Temperance cause during the past year. It was also reported that the bygone twelve months had been the most prosperous spiritually in the history of the Mission.

Rev. Dr. Walker, minister of Dysart Free Church, has intimated to the office-bearers of his congregation that he intends, at next General Assembly, to apply for a colleague. Dr. Walker has been forty-two years minister of the Church. He intends continuing to act as senior minister, and will retain his seat in the Free Presbytery. He will reside in Edinburgh.

In many of the towns, the publicans complied with the recommendation of the magistrates and closed their houses on New Year's Day, much to the public advantage.

STIRRING TIMES.—"We have," writes Mr. Douglas from Nagpur, "had stirring times in the principal bazaars during the last quarter. What we had most to fear was the attempt to put us down by force. With firmness and patience we have succeeded, to a great extent, in overcoming that. Now, for the first time in Nagpur, Hindu preachers are conducting rival meetings side by side with our own. The New Testament is their text-book, and their addresses are chiefly a tirade against Christianity. Pamphlets are being hawked about containing a perverted account of the gospel history, and with a caricature of Christ on the cross on the title-page. The most visible result of all this has been to excite a deeper interest in religious questions, and awaken a desire to know more about the religion that is being so spoken against."

OBITUARY.

VEN. ARCHDEACON NORRIS, D.D.

A somewhat mournful interest attaches to the death on Tuesday week of Archdeacon J. P. Norris, of Bristol, who in the morning's papers had been gazetted as appointed Dean of Chichester in succession to Dr. Pigou. His ministry dates from 1849. He was the author of numerous theological and devotional works, including *Rudiments of Theology*, *Studia Sacra*, *Theological Remains of John Keble*, and *The New Testament, with Introductions and Notes*.

REV. J. SIBREE, OF HULL.

Many will hear with regret of the death of Rev. J. Sibree, at one time a very prominent Congregational minister, who passed away, aged eighty-six, on Sunday-week at his residence in Hull. Having laboured in that town since 1831, he was widely beloved and respected as a devoted worker, a true friend of the seafaring population, and an earnest and faithful pastor. He was one of the founders of the Port of Hull Society, a seamen's mission, and the secretaryship of which he resigned only a fortnight ago. He was for nearly forty years secretary to the Hull Auxiliary of the London Missionary Society, was once President of the Yorkshire Congregationalist Union, and for many years was secretary of the Hull Sunday-School Union.

REV. HENRY M CAW.

Many will regret to hear of the death on Sunday week of Rev. Henry M'Caw, senior member of the Presbyterian church of Claggan, aged seventy-four, after long and faithful service. His settled work began in the disastrous "famine year" (1846), and he has often told how for his ordination dinner only three fairly-sized potatoes could be found in all the locality. He began and carried on a work in Claggan, the difficulties and the greatness of which only those who know the facts can understand. Commencing with a number of families on a bleak mountain side, he gathered around him, by his energy and enthusiasm, a devoted band of workers, built a church and manse, with Sabbath and day schoolrooms, to which he contributed largely of his own means, and literally turned the wilderness into a garden of roses. Now there is at Claggan a flourishing congregation, in which excellent Christian work is carried on. Mr. M'Caw had great love for the young, and gave much attention to the Sabbath-school and Band of Hope during his long pastorate. In 1887, owing to failing health and by medical advice, he obtained leave to retire from active duty, but still retained his earnest Christian service in many ways.

MRS. ELIZA BASTARD.

The widow of the late Mr. Richard Bastard, of Prospect, Slapton, near Kingsbridge, South Devon, quietly fell asleep in Jesus at her residence on the evening of Saturday, December 26, in the 87th year of her age. "Like as a shock of corn cometh in in his season." Early in their married life her husband and herself were turned to the Lord. It was a real turning, a thorough conversion, and the result was a united life of entire dedication of persons and possessions to the service and glory of their Lord and God. The need of their neighbours in spiritual and temporal things has been their constant concern. It is felt that a mother in Israel has departed. And while sorrowing for their loss, the many around rejoice in the full assurance that it is her gain.

The funeral was largely representative of the widespread respect and affection of the district for the departed saint. Mr. J. Crofton Rainey addressed the assembly in the meeting-room at Chillington, and the precious dust was laid to rest in the quiet little burying ground near the village, beside her late husband, to await the voice of the Archangel.

MR. FRANCIS PASSMORE.

Mr. Francis Passmore, cousin of the well-known publisher of the same name, one of the oldest members of the church at the Metropolitan Tabernacle, and superintendent of the Ragged School at Lansdowne-place, Kent-street, Southwark, has passed away suddenly, death no doubt being hastened by the fog and frost of Christmas week. Mr. Spurgeon and others will much feel the loss of this devoted worker. Mr. Passmore commenced his Christian service by teaching a class of infants at the old chapel in New Park-street. He next undertook the office of superintendent of the Sussex-road Sunday-school connected with Cornwall-road Chapel, Brixton. It was while there that he rendered eminent service in most efficiently conducting a large class of young men. About twelve years ago Mr. Passmore became associated with the Lansdowne-place school, which chiefly draws its scholars from the once notorious Kent-street and the neighbourhood. He took great interest in this work, and gave to it such time as he could spare from his profession. For some years he held an appointment in the literary department of the Pharmaceutical Society in Bloomsbury-square. Mr. Passmore possessed great tact as a teacher; and, when need arose, his kind persuasiveness seldom or never failed to conquer the most hardened natures which showed any disposition to give trouble.

Temperance Notes.

A RECENT canvass in Thornbury revealed the fact that the inhabitants were in favour of having the houses closed at ten p.m.

During the recent severe weather the Brookland Blue Ribbon Army distributed coals to the aged poor and widows of the district.

An article on "How Intemperance has been successfully combated," penned by the Duchess of Rutland, appears in *The New Review* for January.

At York a scheme for visiting every house in the city, with the view of securing adult and juvenile signatures to the total abstinence pledge, is now in operation.

The Good Templars are endeavouring to extend their operations in the army. Efforts are being made to organise a lodge in every regiment not provided with one.

In view of the General Election, the Scottish Temperance League will co-operate with other Temperance associations in holding a national convention early next year.

The Chairman of the Finance Committee of the Rhyl Church Congress writes denying that the committee made a profit out of the sale of beer in the Congress grounds.

A strangely termed gathering took place in Liverpool on Tuesday last week, an "ex-drunkards' demonstration," when many bore testimony how they had escaped the thraldom of drink.

The number of suicides in Paris last year was 1020, two hundred and forty-three being by hanging. The growth of spirit drinking is credited with being an important factor in the remarkable increase.

At Bolton the publicans' applications for extension of one hour for the sale of drink on the last day of the old year and the first day of the new were successfully opposed by the Nonconformist Ministers' Association.

Lady Henry Somerset will accompany her son on a visit to Japan, and will arrive in England at the end of May. She is now studying methods in America for the more effectual working of the British Women's organisation.

Mr. John Cory, J.P., of Cardiff, has just signified his intention of building in that town, entirely at his own expense, a Temperance-hall, to accommodate 1500 persons, at a cost of £5000. This is only a sample of the public munificence, repeatedly shown, for which the Cory brothers are so widely and justly famed.

The Dublin Methodists have taken a new departure by establishing a series of Pleasant Saturday Nights as a counter attraction to the public-house in South Great George's-street Hall, Dublin. The meetings, which promise to be successful, are under the management of Mr. Wm. Carty, the veteran temperance worker.

The Vegetarian says the overlaying of infants by their mothers furnishes material of the utmost value to those engaged in opposing the sale of alcoholic stimulants. Out of 1000 deaths so attributed, 280 occur on Saturday night, 170 on Monday, and then a gradual decreasing number until Saturday is again reached.

The Glasgow police commissioners have by 49 to 9 adopted a motion asking Dr. Cameron, M.P., to introduce a Bill to enable the exempted cities in Scotland to close the public-houses at 10 o'clock. Another motion was also adopted by 46 to 8 asking Dr. Cameron to introduce a Bill to abolish the jurisdiction of quarter sessions in regard to the refusal by the magistrates of renewals of licences.

At the Annual Conference of the Yorkshire Women's Christian Temperance Union (B.W.T.A.), recently held at Huddersfield, the following resolution was passed:—"In view of the entire wreck of home life, and the sad cruelties to children caused by intemperance among women, this conference is of opinion that the time has come for more drastic legislation for the care and treatment of habitual inebriates, and considers it desirable that magistrates should be empowered to commit such cases for lengthened periods to specially certified homes, instead of to prison for repeated short terms, which in most cases exert no curative influence."

MAIDSTONE TOWN MISSION.—Rev. S. F. Rimbault, of Maidstone Town Mission, has attained the jubilee of his pastorate, and in recognition of his valuable services it has been decided to present him with £50, and to organise a band of female helpers to assist him in the work, on account of his increasing age.

THE DAY OF REST.—The Working Men's Lord's Day Rest Association has issued a New Year's Address, which shows that the efforts to establish Sunday concerts had elicited important protests from several theatrical artistes, who feel the need of Sunday rest. Concerts on Sundays for money payment are illegal, but constant efforts are made to evade the law. Marvellous progress has been made in securing one day's rest in seven on the Continent. Sunday labour in connection with Sunday excursions has increased, and there are six distinct organisations striving to secularise the Sunday in London. The cause of Sunday Rest has lost powerful supporters by the decease during last year of the Right Hon. W. H. Smith, Sir R. N. Fowler, and Sir Thomas Chambers.

Personalia.

Rev. Dr. Mackennal has been elected to succeed Dr. Dale as chairman of the Mansfield College Council.

The revered and honoured Bishop Philpott is still lying seriously ill at his house in Cambridge.

Rev. A. N. Johnson, M.A., of Leicester, has been appointed home secretary of the London Missionary Society.

The Bishop of Exeter and Mrs. Bickersteth arrived from Japan on Wednesday week, and received a warm welcome in Exeter.

General Booth has concluded a successful campaign at Gujerat, where he has made special inquiries concerning village life among the natives.

The Earl of Lichfield has, we regret to hear, had a paralytic attack. He is now recovering, and we feel sure many will pray for his complete restoration.

Rev. J. Bambridge (C.M.S.), who, since he came home from Karachi, has been somewhat seriously ill, is now considerably better, and promises soon to be enabled to resume his valuable labours.

Rev. Richard Hughes, who came home a short time ago from the West Indies on leave of absence, has been rendering excellent service to the Wesleyan Missionary Society by addressing missionary meetings in North Wales.

Mr. Spurgeon's sermon last week commenced the 38th annual volume of *The Metropolitan Tabernacle Pulpit*. The theme, he says, has been specially selected "as most suitable to my own personal testimony at the present moment."

Evangelistic Notes.

Mr. W. R. Lane has lately concluded an interesting mission at Cardiff, held in connection with the Y.M.C.A.

Mr. Harmer's recent missions in Longford, near Coventry, Queensbury, Attleborough, and Nuneaton have been accompanied with many tokens of blessed result.

Willingham.—Mr. Temple, assisted by Rev. J. Carvath, has conducted a series of evangelistic services at Willingham. The mission has been spiritually blessed, the conversions being numerous.

Mr. John Burnham has been evangelising at Perry Green, Luton, and Okehampton, where much interest was awakened, and fruit gathered in. During the present month he is labouring at Old Sodbury and Hemyock.

Shrawley, Worcestershire.—Mr. R. Jones has just concluded a four weeks' mission in this village. The services were held in a club-room, lent by a publican's wife. Many remained to the after-meetings and received a blessing.

Feltham.—Mr. H. Collins, of the Evangelisation Society, has conducted a fortnight's evangelistic mission here. Much good has resulted, and as a result it has been decided to hold bright Gospel services in the Congregational church every Wednesday.

Ovoca, co. Wicklow.—A most successful series of Gospel services has just been held in the parish church of Ovoca by Rev. T. B. Robertson, of Newmarket. Many are believed to have been awakened and led to decision for Christ; and at the closing meeting two hundred persons stood up, to indicate that they were resolved to live a new life.

Messrs. Fullerton and Smith's mission at Luton has been a success, pastors as well as private persons volunteering to give assistance in every way. In addition to the ordinary gatherings, a large meeting of the workpeople of an extensive iron foundry took place in the works by request of the men themselves; several professed change of heart. It is thought that the churches of the town will show an increase of membership through these special services.

Mr. J. M. Scroggie has just concluded a mission in Belfast. The meetings were held in Albert-street Presbyterian Church (Rev. Henry Montgomery's). A large band of workers prosecuted a vigorous canvass in the adjoining districts, inviting non-churchgoers to the services, and in many cases waiting for and accompanying those thus invited to the meetings. Meetings for prayer were also held before and during the mission. God blessed the preaching of his Word, for from the very first meeting there were gracious proofs of his presence. On Sundays the spacious edifice was crowded in every part, and many inquirers were dealt with during the progress of the work. Mr. Scroggie preaches the old Gospel fearlessly and fully, the three R's being emphasized in almost every address. Mr. A. W. Vance and his male choir sang most tellingly and tenderly at the Sunday afternoon services. The spirit of God seemed to rest specially on these tuneful brethren as with the whole congregation hushed into solemn awe they sang "Calvary." A number of backsliders professed to have been restored, while a goodly number, chiefly of young people, made hopeful profession of their faith in the Lord Jesus

The Book World.

Memorial Volumes.

James Stacey, D.D.: Reminiscences and Memorials. (5s. *Hodder and Stoughton.*) Rev. W. J. Townsend has produced this goodly volume, which gives an excellent outline of the life and teachings of one who long occupied a prominent position in the ministry of the Methodist New Connexion. The pages have a living and practical worth, and ministers and Christian workers will find them suggestive and profitable reading.

John Pillans: His Life and Thought. Edited by James Stark. (*Huntly: William Simpson.*) The brief memoir is followed by glimpses of the teaching of the late Mr. Pillans, whose labours in the Gospel, in connection with the Congregationalists, at Perth, Camberwell, and Huntly, will long be held in affectionate remembrance. Then there are twelve brief sermons—weighty in substance and sound in doctrine. The thought, at once clear and cultured, was worth preserving as a monument of the devoted life which Mr. Stark has so sympathetically sketched.

Sir George Burns, Bart.: His Times and Friends. By Edwin Hodder. (5s. *Hodder and Stoughton.*) We welcome a popular edition of this eminently readable life of "the patriarch of Wemyss Bay." The recollections relate to the varied interests and associations of one who combined signal piety with exceptional business capacity. The story of the founding of the Cunard Company is a chapter of special historical value, while the glimpses of Sir George's private life, as well as the records of his public acts, have many lessons for thoughtful readers. The "friends" included Lord Shaftesbury, Drs. Chalmers, Merle-D'Aubigné and Cæsar Malan, Revs. Robert Montgomery and W. H. Havergal, and many others; and the relations with these, as described by Mr. Hodder and disclosed by correspondence, are full of living interest.

Theodor Christlieb, D.D., of Bonn: Memoir and Sermons. (7s. 6d. *Hodder and Stoughton.*) This volume will for some time keep green the memory of a distinguished scholar and earnest labourer in the cause of Christ. Our readers have from time to time been kept informed of the eminently evangelical work of Dr. Christlieb as university professor, and the earnest promoter of missions in the Fatherland and the regions beyond. His widow writes a memoir full of interest; and nineteen sermons are appended, translated chiefly by Canons Kingsbury, of Coombe-Bisset, and Garratt, of Ipswich. The discourses give a good idea of their author as a teacher of large capacity and deep spirituality. Amongst the most remarkable are "The True Advent Prayer, 'Come, Lord Jesus,'" "Never Man Spake Like This Man," "The Need of Patience in an Over-Active Age," and "A Glimpse of Our Lord's Life of Prayer." There are also discourses on our Lord's victories over the tempter, and the Crucifixion and Resurrection. All are rich in doctrinal and practical matter; and while to preachers they will prove good exemplars, thoughtful readers of sermons will find them substantial and instructive in a high degree.

John Ploughman's Almanack. This wall sheet well maintains its fame for pithy and pointed sayings and useful matter. (1d. *Passmore and Alabaster.*) The same publishers send *Mr. Spurgeon's Illustrated Almanack* (1d. book), which well deserves a welcome far and near. The daily texts have been specially selected by Mrs. Spurgeon.

In *The Church Missionary Intelligencer* for January Rev. G. Ensor describes the measures that are in progress to give the Bible to the people of China in the most effective manner. The article is replete with historical details of great interest to the friends of mission work in China. (6d. *Church Missionary House, Salisbury-square, E.C.*)

The Thinker, the new "review of world-wide Christian thought," published by *Messrs. Nisbet* (1s.) has made a good beginning. It is not an advocate of any special school of thought or critical opinion. The January issue contains articles characterised by caution, as well as some of the type more favourable to "advanced" conclusions. If continued on its present lines, this review will prove of great value to exact students of theology.

BOOKS RECEIVED.

From *Hutchinson & Co.*—The Platform Reciter, edited by Alfred H. Miles. (2s. 6d.)

From *E. Nister, 24, St. Bride-street, E.C.*—Jesus in the Offerings, by Pastor H. E. Stone.

From the *National Temperance Publication Depot.*—National Temperance League's Annual for 1892. (1s. 6d.)

From *Marshall Bros.*—The Word Opened; or, Materials for Bible Readings. By Rev. Evan H. Hopkins. Second Series. (1s. 6d.)

From *Cassell and Co.*—Moses and Geology; or, the Harmony of the Bible with Science, by Rev. Samuel Kinns, Ph.D. New and cheaper edition. (8s. 6d.)

From *T. and T. Clark, Edinburgh.*—How to Read the Prophets, being the prophecies arranged chronologically in their historical setting. By Rev. Buchanan Blake, B.D. Part 1. (4s.)

From *Nelson and Sons.*—The Merchant's Children, a story for the young, by Eleanor Stredder; The Children's Voyage to the Cape, by Sarah L. Findlater; Geordie Stuart, a story of Waterloo, by M. B. Manwell.

Among the Churches.

CHURCH OF ENGLAND.

Writing from Toronto, the Bishop of Algoma pleads urgently for more labourers for his diocese in the far West.

Rev. Coker Adams, who gained some notoriety a few years ago by publicly excommunicating one of his parishioners, has just died.

Rev. W. E. Barty, well known to many as the earnest and hardworking vicar of St. John's, Fulham, has been appointed to the rectory of Finchley.

The Bishop of Liverpool is actively interesting himself in a movement for augmenting a fund which is being raised for the widow and family of the late Mr. Clarke Aspinall.

The Church Army issues an urgent call for more evangelists—young men willing to be trained for service. Applications should be made to Rev. W. Carlile, 128, Edgware-road, W.

The Bishop of Maritzburg has definitively resolved to quit South Africa. His resignation will take effect in March, and on returning to England he will act as suffragan in a southern diocese.

As customary at this season, a children's service was held on Monday week in Westminster Abbey, which was crowded. Dean Bradley addressed the little ones from the words, "Little children, love one another."

In the C.M.S. *Intelligencer* for January, Archdeacon Warren gives a long and thrilling account of the recent earthquake in Japan, and of the narrow escape experienced by the Bishop of Exeter and certain missionaries.

It is noted with regret that Bishop Creighton appeared lately in Peterborough Cathedral in cope and mitre and attended by a crozier-bearer, an array in which no bishop has appeared in this cathedral since the Reformation.

CONGREGATIONAL.

Rev. G. Frank Collins on Sunday commenced a series of services for the people at Wanstead Church.

A gift service was held lately in Marlborough Chapel, Old Kent-road; gifts of all kinds being brought in, and on the following day distributed to the poor.

The reopening of the Congregational Union Free Shelter at Medland Hall has been postponed; and meanwhile the shelter is carried on in Burdett-road.

Buildings formerly used for mission purposes by the Methodists in Bolton have been purchased for Mawdsley-street Congregational Church, which has detailed a strong committee to establish a mission centre.

The London Congregational Union reports 263 churches and 180 mission rooms. There are 218 ministers in charge. The number of churches described as "vacant" is twenty-two, while of ministers not actively engaged, only twenty are said to be seeking pastorates.

On Sunday, Jan. 3, 108 new members were received into fellowship at Harley-street Chapel, Bow, E. (W. Evans Hurndall). This, after a recent revision of the church-roll, makes the present membership 957. The membership at the commencement of the present pastorate was eighty-nine.

The Congregationalists report a total of 4886 places of worship in Great Britain and Ireland, those in England and Wales providing accommodation for 1,666,867 persons. There are also in the British colonies 721 additional churches. In England alone there are 3349 places of worship, and in Wales and Monmouthshire, 1137.

A good work is being carried on at Patcham, Sussex, by the Hassocks Mission. A cottage has been secured for the holding of Sunday services, and the owner of a plot of ground has allowed the missioners to conduct open-air services, which are being blessed; and as an outcome of the work, it is hoped that ere long a permanent place of worship and work will be established.

The natives of Apia, Samoa, have resolved to celebrate the centenary of the London Missionary Society by building a church at a cost of £3000, to be called the "John Williams Memorial Church." At the preliminary meeting the first £200 was subscribed, and a piece of land was promised by Seumanu, the chief of Apia, to sufficiently enlarge the site. The proposed cost will be for material only, the labour being given.

BAPTIST.

An eight days' Gospel temperance mission has just been held in Christchurch, Hants.

Great preparations are being made in America for holding what is there called the "Carey" Centennial.

The Baptist Missionary Society has accepted Mr. Jefferel, of the Pastors' College, for service on the Congo.

A special mission, conducted by Messrs. A. A. Harmer and H. Jeunes, has been held, with good issues, at Attleborough and Nuneaton.

The summary of statistics for Baptist churches throughout the world, issued at the close of 1891, gives a total of 42,650 churches, 27,858 pastors or missionaries, and a membership of 3,786,603.

Dr. Culross urges that the time has come when the Baptist Colleges ought to be set free from teaching literary and scientific matters, and devoted wholly to theological study and practical training.

The returns published in the "Baptist Handbook" for 1892 furnish the interesting fact that there are no less than 5328 names on the roll of communicants at the Metropolitan Tabernacle. There are twenty-six mission stations and thirty Sunday or ragged schools in connection with it.

At the prayer-meeting on Monday week, in the Baptist Chapel, Mare-street, Hackney, an interesting address was given by Miss Tebbutt, who is devoting her life to mission work amongst the Khonds, an altogether unevangelised hill tribe of India. Miss Tebbutt is the first lady who has given herself to the Khond Mission.

Nine new Baptist chapels were opened last year in Wales, at a cost of £10,421, while others were renovated at a further cost of £4,805, and debts on old chapels were reduced by £18,768. Including Monmouthshire, there are 845 Baptist places of worship in Wales, with 92,394 communicants. In the Sunday-schools there are 9,977 teachers and 97,010 scholars.

The London Baptist Board, a fraternal association of Baptist ministers, has recently entered upon its 169th annual session. The Board has taken an active interest in the wellbeing of the denomination, giving in the old days valuable advice to pastors and churches in want of them. The monthly meetings now are devoted to debates on various matters of interest.

PRESBYTERIAN.

Rev. John McNeill addressed last week a large gathering of men in the Christian Institute, Glasgow.

It is stated that the congregation at Islington intend calling Rev. Henry Norwell, M.A., of Dunblane.

The Regent-square congregation appear to be turning their eyes to Scotland for a new minister, and Dr. Alexander Whyte is spoken of as the best man for the very trying and difficult position.

A thanksgiving service was held on Sunday week in Workington Church, in connection with the extinction of the debt. Rev. D. McLellan reviewed the past history, and showed how God had blessed the work.

Reviewing the work of the Evangelistic Committee during the past few months, Mr. Robert Stark recounts various missions held, and adds: "When the secrets of all hearts shall be revealed, it will doubtless be found that through these services many have been brought to decision for Christ, and many like myself, have had their spiritual graces strengthened.

METHODIST.

A revival which has taken place in Rochdale Circuit has resulted in several young people joining the church.

George-yard Chapel, Hull, has been reopened (after alterations) as a centre of work for the Hull Wesleyan Mission.

Mr. E. M. Bainbridge, J.P., not long ago built, at his own cost, a chapel on his Eshott Estate, and now Mrs. Bainbridge has built a similar chapel at Felton.

With the object of reaching the masses who do not attend church or chapel, the Wesleyans at Kingston have inaugurated a series of Sunday evening lantern services.

Owing to the opposition of the king and chiefs to the opening of a mission in the Zambesi district, the Primitive Methodist missionary party will probably travel further north into the heart of Africa.

An iron chapel at Ferndale, the headquarters of Methodism in that populous circuit, has just been sold, and is to be replaced by a handsome chapel, in memory of the late Mr. Lewis Davis, the foundation-stones of which will be laid early in the spring.

A successful mission has just been conducted at Nantyglo, Brynmawr, by Rev. Joseph Wells. A thousand invitation cards were issued, and several large posters were used. The mission was also preceded by a week of prayer. Results, large congregations, good meetings, and many conversions.

Mr. Jameson writes: "The East-end Mission workers held the fort all day at the 'Old Mahogany Bar.' In the afternoon good open-air work was done. None but those who come to see for themselves can understand the terrible poverty and vice which darkens this neighbourhood. The Lord our Master, was with us in power and blessing. It was our joy again to record poor sinners coming home."

Preaching at Leeds on Sunday week, the President of the Wesleyan Conference dwelt on the various forms of religious service which had prevailed in different ages, and, touching on modern methods, he said it was desirable that in any large centre of population all forms should be represented. No harm would be done thereby, particularly if no church was foolish enough to unchurch its neighbour.

The first Epworth League Association in England has been organized. The League was started by the Methodist Episcopal Church in America ten years ago, and has now a membership of over four hundred thousand. Its object is to promote the intellectual and religious welfare of the young people of Methodism, and attach them to the Church. There are four departments:—(1) Religious work; (2) mercy and help; (3) social work; (4) literary pursuits.

Rev. Owen Watkins, who has been prospecting in Mashonaland, in the interests of the Wesleyan Missionary Society, says he is presumably the first white man to see the Mount of Footprints, which he thus describes:—"At last we came to one large mount of rocks on the top of the hills. Here are thousands of impressions on the granite rock. Hundreds of human footsteps, thousands of footprints of animals—lions, jackals, wolves, and antelopes. On the top of the mount the appearance is as if a crowd of animals and men had rushed together in fright. At whatever period these footprints were made, it must have been before the outer surface of the rock had hardened."

SOCIETY OF FRIENDS.

Two fresh lady-workers have been accepted for the Friends' Syrian Mission at Ras-el-meten.

The work at Bunhill Fields has shown among the adults great spiritual advance during the past year.

The death, on Christmas Eve, of J. T. Grace, of Colham Park, will be felt a serious loss to the Church.

A large number of Friends assembled at Hereford to welcome home W. J. Sayce, who has returned from a mission tour in Australia.

A well-known member has passed away at Reading in Thos. Gregory, at the age of seventy-three. He took great interest in Temperance and philanthropic work.

The Friend has commenced with January a weekly issue. *The British Friend* has also begun a new series under the editorship of William E. Turner, of Birkenhead.

At the Committee of the Friends' Foreign Mission Association, A. Priscilla Fowler, of Woodford, offered for service in India. The call to foreign service came to her in a quiet Friends' meeting four years ago, and had been confirmed by the special call to India at the Keswick Convention last July.

At a Meeting for Sufferings held lately, a committee was appointed to consider whether any practical measures could be taken to assist the sufferers in the widespread distress arising from the existing famine in Russia. As a result, two gentlemen—Messrs. Brooks and Fox—went to Russia, on a visit of inquiry and investigation.

NOTES FROM IRELAND.

The Earl of Pembroke has given £6000 for an additional building for Baggot-street Hospital, Dublin.

There are now thirty-six girls in training for domestic service in the Presbyterian Orphan Home, Belfast.

The Countess of Zetland intends to provide for some of the little girls rescued from the Carogh Orphanage.

A Lantern Mission has been formed, under the auspices of the Y.M.C.A., Belfast, and on Saturday evening week the first of a series of meetings was given in the Soldiers' Home.

Under the auspices of the Evangelical Alliance, the Week of Prayer is being observed this week in Dublin, Cork, Derry, Belfast, Newry, and many of the other towns and cities.

It is regarded as an unique occurrence in Ireland that Rev. Alex. T. Kirkpatrick, rector of Craigs, co. Antrim, has served the whole of his thirty-eight years in the ministry in that parish.

Following the example of the Newry, a vestryman removed a floral Maltese cross from over the communion table in Aughnacloy Church on Christmas morning, thus

(*Continued on page 26.*)

THE

Anglo-Asiatic Opium Curse.

A GREAT DEMONSTRATION

AT THE

METROPOLITAN TABERNACLE,

LONDON

(MR. C. H. SPURGEON'S),

On Monday Evening, Jan. 11, 1892.

Among the Speakers will be—

REV. A. T. PIERSON, D.D.;

MR. CHEOK HONG CHEONG,

Superintendent of Church Missions to the Chinese at Melbourne, Australia;

DR. JAMES L. MAXWELL,

Hon. Secretary Christian Union against the Opium Traffic, and formerly Medical Missionary in China;

BENJAMIN BROOMHALL, ESQ.,

Secretary China Inland Mission, and Editor of "National Righteouness,"

AND

MRS. MAURICE GREGORY,

Of Bombay.

The Chair will be taken at SEVEN p.m., by

T. A. DENNY, ESQ.,

Who will be supported by Ministers of Religion and others.

The Wrongs of India

BY LEGALIZED VICE AND THE TRAFFIC IN OPIUM.

A GREAT DEMONSTRATION

WILL BE HELD AT

EXETER HALL, LONDON,

On TUESDAY EVENING, January 12th, 1892,

To Protest against the surreptitious re-establishment of Legalized Vice in India, and also against the Licensed Ravages of the devastating Opium Traffic among our fellow-subjects in that land.

The Meeting will be addressed by—

Brigade-Surgeon R. PRINGLE, M.D., H.M. Bengal Army;

ALFRED S. DYER, Editor of "The Bombay Guardian;"

MRS. BOOTH-TUCKER, Commissioner of the Salvation Army in India;

MISS SOONDERBAI POWAR,

A Native Christian Gentlewoman of Bombay;

J. A. STAGG, ESQ., of Lucknow;

AND

MRS. MAURICE GREGORY, of Bombay.

The Chair will be taken at 7.30 *p.m. by*

BENJAMIN SCOTT, ESQ., F.R.A.S.,

CHAMBERLAIN OF THE CITY OF LONDON.

Who will be supported by Miss HELEN TAYLOR (President of the Moral Reform Union); Dr. JAMES L. MAXWELL (Hon. Sec. of the Christian Union against the Opium Traffic); Mr. MAURICE GREGORY (one of the Editors of *The Banner of Asia*, Bombay); R. C. MORGAN, Esq. (Editor of *The Christian*); Rev. JOHN CLIFFORD, D.D. (Editor of *The Baptist Union Magazine*); JOHN LOBB, Esq., C.C., M.L.S.B. (Editor of *The Christian Age*); Rev. W. T. MOORE, M.A., LL.D. (Editor of *The Christian Commonwealth*); Rev. W. KENNEDY MOORE, D.D. (Editor of *The Presbyterian*); W. A. COOTE, Esq. (Secretary National Vigilance Association); GEORGE GILLETT, Esq. (Hon. Sec. of the Friends' Association for abolishing State Regulation of Vice); J. E. MATHIESON, Esq., J.P., and a large number of Ministers of the Gospel.

Hymns of National Righteousness will be Sung to the accompaniment of the Great Organ.

ADMISSION FREE.

A Collection will be taken on behalf of the objects of the Meeting

A FEW SEATS will be RESERVED, price One Shilling each. Tickets for which can be obtained at Exeter Hall, Strand, or from Miss F. E. Albert, Sec. Moral Reform Union, 2, Leinster-place, Porchester-terrace, Bayswater, W.; Maurice Gregory, Hon. Sec. Urgency Committee for the Abolition of the Opium Traffic, 31, Paternoster-square, E.C.; or John Hunt Lynn, Convener, 19, Vesta-road, Brockley, S.E.

Friends of National Righteousness and Christian Missions are URGENTLY INVITED to these DEMONSTRATIONS at this great crisis.

Seamen's Christian Friend Society.

Will 1,000 Readers of "The Christian" Give £1 Each

TOWARDS THIS SOCIETY'S

NEW HALL, INSTITUTE, AND COFFEE PALACE FOR SEAMEN

IN RATCLIFF HIGHWAY,

As Building operations MUST be IMMEDIATELY commenced?

SITE PAID FOR. £2,000 ALREADY CONTRIBUTED TOWARD BUILDING.

The Sailors' Asylum, Well-street, is available for the CONTINUANCE of this Society's soul-saving work, whilst rebuilding Headquarters, IF STARTED AT ONCE!

Donations may be sent to the President, GEORGE WILLIAMS, Esq., St. Paul's Churchyard; to Messrs. MORGAN & SCOTT; or to the Rev. GEORGE JOHN HILL, Secretary, 255, Burdett-road, Limehouse, E.

Watercress and Flower Girl Mission,

11 & 12, CLERKENWELL CLOSE, E.C.

The Institutions of this Mission embrace:—ORPHANAGE AND HOMES for Waif Girls with 100 Inmates, Children's Cottage Hospital, Reception Home and Shelter, Industrial Brigade in which about 50 young Girls taken from Street Hawking are trained, a Flower Girl Sisterhood with 9 Branches, and over 800 enrolled Members, Breakfast and Club Room for Weary and Hungry Girls while in the early Morning Market, and a large number of other endeavours for the elevation and comfort of Young and Old of this poor and neglected class.

Already 800 Girls have passed through the Industrial agency, and many Young Children rescued from surroundings inimical to their highest welfare.

FUNDS ARE URGENTLY NEEDED to sustain this Mission, which during 25 years has performed a much-needed ministry in the Metropolis.

JOHN A. GROOM, Hon. Superintendent, 8 Sekforde Street, E.C.

St. John's Hospital for Skin Diseases.

LEICESTER SQUARE, LONDON, W.C.

FUNDS ARE URGENTLY NEEDED.

1 000 Patients treated every week.

56 beds maintained (32 at the Hospital, and 24 at the Convalescent Branch).

BANKERS: London and Westminster Bank and its branches.

ST. VINCENT MERCIER, Secretary.

SCRIPTURE READERS' SOCIETY

FOR IRELAND.

Funds greatly needed to extend the work.

Irish-speaking readers are sent where required, and the work is carried on in a spirit of love.

Reports sent on application to Captain J. KEARNEY WHITE, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. JOHN xiii. 35.

Please notice exact title of Society.

St. Giles' Christian Mission.

WORK AMONG DISCHARGED PRISONERS

AND

THE LOST WOMEN OF ST. GILES.

£2,000 ARE NEEDED to enable us to close the year Free of Debt.

Who Will Help Us?

Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; to our Secretary, Mr. W. WHEATLEY, 29, Brooke-street, Holborn; or to the Superintendent, Mr. GEORGE HATTON, 4, Ampton-street, Regent-square, W.C.

MAZAWATTEE

Recalls the Delicious

TEA

of Thirty Years ago.

(Continued from page 24.)

showing his opposition to the introduction of Ritualistic symbols.

Watch-night services were held in many of the Episcopal and Presbyterian churches of Ireland, as well as in most of the Methodist churches, on the last night of the year, and were generally very largely attended, the collection in many cases being devoted to charitable objects.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Gospel address to young men, Tues., 6.45 p.m.; Bible readings (young men) by Rev. F. C. Spurr, Jan. 13 and 14, 1.30 to 2.15 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Jan. 10, 3 and 7 p.m., Mr. W. R. Lane. Mon., Jan. 11, Mass Meeting of Young Men, address by Rev. Mark Guy Pearse on "How to Commence the New Year," 8 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45, men only, Mr. E. J. Kennedy; 7 p.m., public. Meetings for men nightly at 8. Cheerful service (public), Sat. 8. Prayer Meetings, Mon. to Fri., 1 till 2. Organ Recital, Sat., 7.30. Great Missionary Meeting, Wed., Jan. 13, Dean Lefroy, Dr. Pierson, and Sir John Kennaway.

Y.M.C.A., 186, Aldersgate-street, E.C.—Thurs., Jan. 7, 7 p.m., Reception of Members, Associates, and Students, by the President, Mr. George Williams. Jan. 10 to 15, Gospel mission to young men by Mr. Henry Varley (recently returned from Australia), Sun., 3.30; week-nights, 8.

Y.M.C.A., Stafford Rooms, Titchborne-street, W.—Fri., Jan. 8, New Year's Reception, Host, George Williams, Esq. Revs. A. P. Cox, M.A., and H. E. Stone.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30 (sermon to young men).

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., at 7 p.m., Mr. John Winter; *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Mr. Geo. Hucklesby.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., Jan. 15, meeting for prayer for all missions, 4 p.m., various speakers; address by Miss Mason on "God's Call," 7 p.m.; Sun., 3.30, Bible readings on the Revelation, Miss Mason.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly Workers' Meeting, Fri., Jan. 8, Tea 6, Meeting 7; Mr. Jas. E. Mathieson will preside; New Year's Address by Mr. Stanley P. Smith, recently returned from China.

Conference Hall, Strangeways, Manchester.—Rev. J. B. Figgis (Brighton), Tues., Jan 12, 3.30 and 7.30, for Deepening of Spiritual Life Association.

Talbot Tabernacle, Notting-hill, W.—Sun., Jan. 10, 11 a.m. and 7 p.m., Mr. W. Oscar Owers.

Great Assembly Hall, Mile-end-road, E.—Sun., 11 a.m and 6.30 p.m., Mr. J. S. Harrison; 3 p.m., Rev. C. Sales.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., Jan. 10, 11 a.m. Dr. Barnardo; 3 p.m., Rev. H. Bright; 7 p.m., Rev. H. Hazell.

St. George's Hall, Langham-place, W.—Mr. Shuldham Henry during Jan. Sun. 11 and 7.; Wed. at Burlington Hall, 8 p.m., subject, "The Emblems of the Holy Spirit."

Police Institute, 1a, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

Metropolitan Music Hall.—Sun., 6.30 p.m., Mr. Henry Varley. Solo by Mr. T. W. R. Perrin.

Agricultural Hall, Islington.—Sun. next, 3.30.

Conference Hall, Mildmay-park.—Sun., Jan. 10, 3.30, Mr. P. S. Badenoch; 7, Dr. Neatby.

Y.W.C.A., 14, Finsbury-square, E.C.—Consecration service, conducted by Miss Hull, of Eastbourne; Wed., Jan. 15, 8.30.

Rome.—A Bible Reading is held every Thursday evening, at 8.30, at 34b, Via Porta Pinciana. Apply to Mr. Cheyne Brady.

Regent's-park Chapel.—Bible-class for Workers postponed till Fri., Feb. 5.

Billingsgate Mission Hall.—Mon., Jan. 11, noon, Rev. B. Senior (of Surrey Chapel).

Revs. F. C. Spurr and F. B. Meyer will hold Missions in Grafton-square Chapel, Clapham, Jan. 2 to 13, and in the Baptist Chapel (near Stroud Green Station), Jan. 16 to 27.

Special Religious Services in Theatres and Town Halls.

These Services were commenced more than thirty-two years ago and have been held every winter with great success. The Committee have recently added to their labours by building Mission Halls in memory of their late president, the seventh Earl of Shaftesbury, K.G., while some hundreds of smaller halls have been assisted by grants of money. The majority of these buildings are in the very poorest parts of London, where it is utterly impossible to raise funds locally.—Contributions will be gratefully received by the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, or by the Secretary, Mr. C. M. Sawell, 3, Bridewell-place, E.C.

1201

DONATIONS

RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JANUARY 4, 1892.

*** Donations should be sent by Cheque or P.O.Orders, not by stamps.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank;**" this will effectually prevent loss.

N. D., Llandudno.—Please say whose Children's Dinners gift is for.

Z. Z.—Kindly say what Mission 10s. is for.

BARNABAS.—*Hospital* for Incurables at Putney. *Home* for Incurables is Clapham. Please let us know.

DAISY.—Please say which Bible Society.

	£	s.	d.
McAll Mission—S. E. L., £1; Miss E. W., £5 ...	6	0	0
Relief of Jews, Russia—Miss B., £1; Three Friends, 8s. 6d.	1	8	6
China Inland Mission—R.C.S., £1; V.W., £10; J.F.E., £1; R.V., £2 10s.; W.C., £1; Sydney's Missionary Box, 6s. 6d.; J.P.P., 5s.; S.E.L., £2; Pearl, 2s. 6d.; E.O.M.C., £1 1s.; A.R.B., £2 ...	21	5	0
Persecuted Stundists—H.J.Mc.	0	5	0
London Society for Promoting Christianity Among the Jews—L.T.	1	0	0
Church Missionary Society—R.C.S., £1; Ruth, 2s. 6d.	1	2	6
Distressed Jews—A.K.M.	0	5	0
Baptist Missionary Society—R.C.S.	1	0	0
Famine in Russia—W. and H.S., 3s.; R.B.H., 2s. 6d.; J.W., 5s.	0	10	6
Miss de Broen's Work, Paris—C.E.M.	0	5	0
Mr. F. S. Arnot's Work—Pearl	0	2	6
Society for the Relief of Persecuted Jews—R.C.S., £1; Widow's Mite, 3s. 6d.; R.V., £5; Friends, Balquhidder, £1; E.A.P., 5s.; G.S., £1 10s.; Mrs. D.G., 5s.; W.E. (Bath), 5s.; Mrs. C., £10	19	8	6
Lepers, Siberia (Miss Marsden)—Ambleside... ...	1	10	0
Mr. Eoll's Work, Port Said—Pearl	0	2	6
English Women's Russian Famine Fund—C.W.J.C., 5s.; S.L., £1	1	5	0
Poor Jews, Jerusalem—V.W.	0	11	6
Anti-Opium Movement—L.L., 5s.; Mrs. D.G., 5s.	0	10	0
Mildmay Mission to Jews—J.L.L., 10s.; M.S., 10s.; (Distribution of Hebrew Testaments) F.H.E., 5s.; Ruth, 2s. 6d.	1	7	6
Congo Balolo Mission—J.F.E.	2	0	0
British and Foreign Bible Society—S.P., £1; J.P.P., 5s....	1	5	0
Jaffa Mildmay Hospital—K....	10	0	0
Dr. Barnardo's Homes—Ruth, 2s. 6d.; Mrs. C.W.R., 10s.; G.M., £5; O.Z., £1; M.O., 5s.; Pearl, £2; G.R.R., 10s.; A.E.M.P., 6s. 9d.; H.W., 5s.; F.J.S., 10s.; W.G., 10s.; J.G.C., 10s.; C.E., 10s.; G.S., £1 10s.; A Friend, Bexhill, 5s.; J.W., 5s.; N.D., £1; T.O., 10s.; A.H., 4s.; H.J.Mc., 10s.; Mrs. G.H., £2; Kelso, 6s. 6d.; V.W., £2; S.P., £1; W.J.J., 5s.; G.K., 2s. 6d.; A.F., 5s.; F.J., 10s.; E.D., 5s.; R.G.M., 5s.; Cults, Abd., £1; R.V., £2 10s.; C.W.J., £1 1s. 4d.; R.W., £4; C.G., £10; R.B.H., 2s. 6d.; S.A., 10s.; A.Z., £1; Y.M. Bible-class, Purton, 5s.; H.T.H., 1s.	43	12	1
Poor East London (Miss Macpherson)—W.E.C. ...	0	2	6
St. Giles's Christian Mission—H.J.Mc., 5s., R.C.S., £1; Mrs. G.H. (Christmas dinners), £2; Mr. and Mrs. T., 10s. 6d.; E.L., 1s. 6d.; Widow's Mite, 4s.; W.J.J., 5s.; J.L., 15s.; A.F., 5s.; R.V., £5; A.M.M., £5; H.S., 5s.; R.W., £4; C.G., £10; Friends, Balquhidder, £1 (Relief of Poor); S.A., 10s.; Y.M. Bible-class, Purton, 5s.; A.H., 4s.; M.B., 15s.; T.O., 10s.; L.L., 5s.; A Friend, Bexhill, 5s.; J.G.C., 10s.; G.R.R., 10s.; S.C.E., £1; Pearl, 2s. 6d.; C.M.W., £1; (Juvenile First Offenders) C.M.W., £1; (Free Meals) Mrs. G.O., £5; G.M., £5; Mrs. C.W.E., 10s.; Brighton W., £1; Davos (Prison-Homes), 10s.	49	7	6
Friendless and Fallen—H.J.Mc., 5s.; Lieut. A.P.D., 10s.; J.F.E., £1; Miss M.S., 10s.; G.F.C., £2 2s.; C.G., £10; Lazarus, 2s. 6d.; S.A., 10s.; A.H., 2s.; T.O., 10s.; Yearly Giver, 2s. 6d.; Barnabas, £2; G.R.R., 10s.; S.E.L., £2; Daisy, 10s.; Magnet, 5s.; Mary, 3s. ...	21	2	0
Flower Girls' Mission, &c.—H.J.Mc., 8s.; R.C.S., £1; Mr. and Mrs. T., 10s. 6d.; E.L., 1s. 6d.; A.E., £1; C.E.M., 5s.; A.G.D., Bexhill, 5s.; S.L., 10s.; Pearl, 2s. 6d.; G.M., £5	9	2	6
Christmas Help to the Poor—L.K., 3s.; F. and R.V., £1; R.G.M., 2s. 6d.; A.M.M., £10	11	5	6
Dock Labourers' Mission—Mrs. G.H.	2	0	0
London City Mission—R.C.S., £1; E.S., Paris, 19s. 10d.; C.G., £10; J.P.P., 5s.; S.R., 1s.; G.S., 5s.; S.L., £1; Pearl, 10s.	14	0	10
Mr. Fegan's Boys' Homes—R.C.S., £1; E.S., Paris (Schools), 19s. 10d.; V.W., £1; G.K., 2s. 6d.; R.V., £2 10s.; R.W., £4; C.G., £10; Y.M. Bible-class, Purton, 5s; N.D., £1; C.F., Reigate, 11s. 6d.; S.R., 1s.; Barnabas, £2; F.G.T., 5s.; F.J.S., 10s.; M.G.G., 5s.; S.C.E., £1; S.L., £1; Pearl, 5s.; W.E., Bath, 5s.; O.Z., £1; Magnet, 5s.; Mrs. C.W.R., 10s.; Davos, 10s.;	29	4	10
Mission to Deep Sea Fishermen—R.C.S., £1; Mrs. G.H., £2; C.G., £10; G.G., £2; N.D., £1; M.G.G., 5s.; Pearl, 10s.; W.E., Bath, 10s.; S.G., 10s. ...	17	15	6
Union Hall Mission—Mrs. G.O.	10	0	0
Indigent Blind Visiting Society—Mrs. G.H. (Christmas Dinners, £2; E.S.H., 3s.	2	3	0
North Bow Mission—Mrs. G.H. (Free Breakfasts for Children)...	1	0	0
Billingsgate Christian Mission—Mrs. G.H.	1	0	0
Homes for Little Boys Farningham, &c.—Mrs. G.H.	2	0	0
Costers' Cottage Mission (Mrs. Penrose)—Mrs. G.H.	2	0	0
Mrs. Hilton's Crèche, &c.—E. S. Paris, 19s. 10d.; N.D., 10s....	1	9	10
Homes for Aged Blind, Crouch-hill, &c.—E.S. Paris, 19s. 10d.; A.E., £1; Mrs. D.G., 5s.; A.K.M., 5s.	2	9	10
Bethshan, Drayton-park (Miss Murray)—V.W. ...	5	0	0
Field-lane Refuges, &c.—E.S. Paris, 19s. 10d.; Mrs. W., £2; R.W., £4; (Free Meals) Mrs. G.O., £3	9	19	10
Home of Industry—E.S. Paris, 19s. 10d.; V.W., £2; R.V., £5; W.C., £1; M.B., 15s.; G.S., £1; S.E.L., £2; W.E., Bath, 5s.	12	19	10
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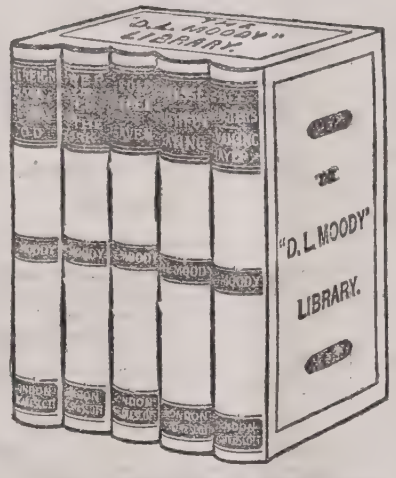
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During the Twenty Years of its existence 160 Girls have passed through the Home, and been placed out in the world, and Miss Lee will, upon application, be glad to give the names and addresses of Ladies who have Girls from the Home in their service, and can speak well of them.

Present Number of Inmates, 30. (Room for 40.) Subscriptions received during 1891, £35 6s. Part payments, £135. The Expenses for the year amount to at least £500.

Subscriptions and Part Payments pay the Rent, Rates, and Taxes.

Receiving Home at St. James's Terrace, Polegate, Sussex.

Subscriptions or Donations will be thankfully received by Miss LEE, at the Home, Hurst Road, Eastbourne, or may be sent to Messrs. Morgan and Scott, Office of "The Christian," 12, Paternoster Buildings, London, E.C.

SOCIETY FOR RELIEF OF PERSECUTED JEWS

(Syrian Colonisation Fund).

Mr. Scott Moncrieff, the Society's Special Agent in Palestine, reports days of heavy rain at Jaffa and Jerusalem. On Christmas Eve snowstorm; snow six inches deep; still snowing on 27th. The ill-clad, fireless, famished people in terrible plight. He has FOUND OUT many more families in total destitution. "The poor women shrinking into dark corners (many of their abodes have NO windows) to hide from me their rags; others standing quietly crying as I speak to their husbands. It is the sight of such tears filling the eyes and flowing down the cheeks of a starving mother, with a starving babe at her poor empty breast, that makes me dumb." Hundreds live in holes and corners "so vile, in darkness and abominations that sicken all the senses." The Relief work now costs £100 weekly. Work can be got by very few of the famishing thousands.

FUNDS NEEDED for giving Food, Fuel, Shelter, Clothes, Work.

41, Parliament Street, S.W.

E. A. FINN, *Secretary.*

These Advertisements are charged at the rate of
30 WORDS FOR 3s.
9d. *for each Additional 9 Words.*

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS AND MISSION,
HIGH-STREET, WHITECHAPEL, E.

George Holland thankfully acknowledges receiving from M. M., £1; Saffron Walden, £1; J. K., £5; Anonymous, Clothing.

Rations of food to Hungry Children. Clothing lent to wear out.

The Infant Day Nursery. Week-evening Classes for Rough Boys. Ragged Schools. Sunday Schools are held in the morning, afternoon, and evening. Band of Hope. Children's Services. Penny Bank. Important missionary agencies at work amongst Young Women. Work amongst Young Men. Mothers' Meetings. Bible Classes. Mission to Inebriate Women. Evangelistic Services. Temperance Work. Lodging House and Open Air Services. Training Home for Motherless Girls. Shelter for Children. The children and people in failing health sent into the country.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

HOUSE OF REST for Christian Workers 10, Finchley-road, St. John's Wood, N.W., near Regent's-park (removed from Cambridge-gardens, Kilburn), receives Christian Workers and Missionaries as temporary visitors. Payments by arrangement. References required. Subscriptions needed.—Applications to Miss MASON, as above.

POOR OF ST. LUKE'S AND CLERKENWELL.—PHILIP GAST, 12, Noel-street, Islington (Minister of Spencer-place Chapel for 30 years) pleads for the Widow and Fatherless and the nearly starving Poor. Clothing, boots, blankets, and money will be gladly acknowledged.

THE THEATRICAL MISSION,
MACBEADY HOUSE HENRIETTA STREET,
COVENT GARDEN.

FUNDS URGENTLY NEEDED by the Committee and Directors, the Winter's Work having now commenced. Cheques and Postal Orders payable to Joseph Peters, Esq., Treasurer. Bankers—London and County, Covent Garden. Communications to Courthope Todd, Founder (as above).

MRS. MEREDITH has a house that might be used as a home for broken-down Evangelists. Will any one undertake to carry out this effort to relieve suffering, worn-out workers? Men need this help as much as what women get from Miss Mason.—Communicate with
Mrs. MEREDITH, 143, Clapham-road.

THE SOUTH LONDON INVALID HOME.—Medical, surgical, or accouchement case received. Well appointed house in healthiest suburb of London. Terms from two to five guineas per week, including separate room and skilled nursing. —LADY SUPERINTENDENT, Rocklands, Westbourne-road, Forest-hill, S.E.

FOOD AND FUEL FOR POOR.—Rev. J. W. Atkinson, Cawley-road, London, E., urgently pleads for help for East London starving but respectable families during bitter weather. Every pound sent provides 200 hot free meals. Balance-sheet by chartered accountant. Will the Lord's stewards kindly send early help?

WARM VESTS AND CARDIGANS sadly needed by poor working men in East London, whose health often succumbs through want of them. Miss Ewer Benn earnestly pleads for means to supply these.
38, St. Peter's-road, Mile End, London, E.

PRIVATE PATIENTS can be received at the Deaconesses' Institute and Hospital, Tottenham. Fees from one to five guineas per week. Applications to be made to the Director of the Institution.

THE BENEVOLENT OR
Strangers' Friend Society.
Treasurer—Mr. Ald. J. C. DIMSDALE.
Chairman—J. H. ANDERSON, Esq.

Founded a hundred and six years ago. GREATLY STRAITENED FROM WANT OF FUNDS. There are 233 Christian men and women unpaid visitors engaged in the Society's work of BEFRIENDING THE SICK POOR of London. Kindly remember it in testamentary arrangements.
Office, 52, Finsbury-pavement, E.C.

DOCK LABOURERS' MISSION, 73, Mint-street, London Docks.—Great distress prevails among the unemployed labourers at the docks and wharves. Funds and clothing are needed to alleviate their sufferings.
C. COLEMAN.

Educational.

30 WORDS FOR 3s.
9d. *for each Additional 9 Words.*
Displayed Advertisements according to space.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a course of study which shall fit them for the higher duties of life. Languages, accomplishments, &c. Inclusive charges. Prospectus on application. References.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.
DELTA, Ward's Library, 112, Kensington-pk.-rd., W.

HIGH-CLASS CHRISTIAN HOME SCHOOL.—Languages, music, household science, and cooking receive special attention. The very young and delicate are lovingly cared for. Examinations. Excellent references.
KÖNIGSHEIM, Gorringe-road, Eastbourne.

HAPPY HOME SCHOOL.—A Clergyman's Daughter offers the above. Loving care. Good education. Every attention. Terms £2 monthly, or 20 guineas yearly. Healthy, open neighbourhood.
82, Penwick-road, East Dulwich.

MISSIONARY NURSES' TRAINING HOME
IN CO-OPERATION WITH THE GLASGOW MEDICAL MISSIONARY SOCIETY.

All seeking admission to the above Home are reminded that the next medical session begins in April, 1892. Previous to their medical course all are recommended to spend the three months' probation—from January to April—in the evangelistic branch (the Lady Missionaries' Training Home), where a regular course of Biblical lectures will be delivered by ministers of the various evangelical denominations, and others interested in the training of missionaries, and where they will have supervision in evangelistic work. The above lectures will be free to any ladies in Glasgow who may wish to attend. (For days and hours see future advertisements.)

The Lady Missionaries' Training Home will also be used as a training home for any who desire one or two years' Biblical instruction with evangelistic work, &c., before engaging as missionaries. For such arrangements are being made whereby any who wish dispensary and ambulance instruction, &c., can have this upon payment of an additional fee.

For terms and full particulars of both Homes, applicants are requested to communicate at earliest convenience with the Hon. Secy., Miss FORRESTER PATON, Mars-hill House, Alloa.

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ADVERTISEMENTS
"The Christian"
(PREPAID).

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Advertisements should arrive not later than Monday.

Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

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TO
"The Christian"

"THE CHRISTIAN" is published every Thursday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, or will be supplied direct from the Publishers, Messrs. MORGAN and SCOTT, London, on the following *Terms, post free*, and including double numbers.

ENGLISH
SUBSCRIPTIONS.

for the year 1892.	£	s.	d
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SOCIETY FOR THE RELIEF OF DISTRESSED WIDOWS
(Applying within the first month of their widowhood).

President—THE RIGHT HON. LORD CHARLES BRUCE.
Treasurer—JOHN DEACON, Esq.

FUNDS ARE SOLICITED for this Society, which has been in operation for Seventy Years. Every case is investigated by one of the Committee or the Official Visitor, and relieved according to the character and claim of the individual. £10 10s. donation, and £1 1s. annually, each gives the privilege of recommending one Widow yearly.

Office, 32, Sackville-street, W. SAMUEL RAYSON, Secretary.

SOUTHSEA, Rosebery College.—Western Parade, facing sea and common. High-class Educational Home for gentlemen's daughters. Thorough teaching, earnest Christian training. Terms moderate.—Principals, the Misses ROBINSON.

SOUTH-WEST LONDON COLLEGE.
High-class School for Young Ladies.

Carlton Mansions, Clapham-rise, London, S.W.

Principal—Mrs. HALE, A.C.P., F.S.Sc., London.—Modern system of teaching. Visiting masters, resident certificated governesses, with careful personal supervision, and home comforts. Cambridge and other examinations. Special advantages for music and languages. House pleasantly situated in one of the healthiest suburbs of London, replete with every convenience and all modern sanitary improvements. Good garden and tennis. Highly recommended by parents of pupils, Rev. C. H. Spurgeon, and Rev. D. McEwan, D.D.

MORAVIAN LADIES' SCHOOL, East Tytherton, Chippenham.—Christian training. Preparation for examinations. Moderate terms.
Principal, Miss HOLLIS.

BURLTON HOUSE, READING.—High-class Ladies' School. Principal Miss RATCLIFFE. Old-established. Thorough teaching. Modern educational advantages, examinations. Finishing masters. Careful Christian training. well-appointed home. Kindergarten student required. Premium.

MORAVIAN LADIES' SCHOOL, 34, St. Peter's, Bedford. Next term begins January 21. —For particulars apply to PRINCIPAL.

CRESWELL HOUSE, Young Ladies' School, Westgate-on-Sea, offers thorough education and earnest Christian training. Home comforts. Watchful care. Highest references. Terms moderate.

HOME SCHOOL FOR GIRLS.—Every educational advantage. Great success in public examinations. Certificated governesses. Visiting professors. Healthy neighbourhood. Indian children received. Governess Pupil required. Small premium.
Clifton House, Bracknell, Berks.

BYFLETE HALL, BYFLEET, SURREY. Treasurer—Mrs. MEREDITH. Residential High School for Gentlemen's Daughters. Within 20 miles of London. Close to railway. Evangelical Protestant Principles. Biblical study. Next term January 25. Prospectuses may be obtained from the LADY PRINCIPAL.

SEASIDE HOME SCHOOL FOR GIRLS.—Vacancies for boarders. Good educational advantages. Comfortable home for young delicate girls. Moderate terms, and good religious training.
Miss HEITLAND BROWNE, Stella, Llandudno.

ADVANCED EDUCATION, with preparation for University locals, offered to young lady willing to superintend junior music practice one hour daily. Christian influence. Lady Principal University graduate. Premium.
W. X., May's, 162, Piccadilly, W.

ALTHORPE HOUSE,
Waverley-grove, Hendon, N.W.

School for gentlemen's daughters. Principals—Mrs. JOHNS and Miss CHALK, assisted by C. H. JOHNS, M.A. Resident foreign governesses and visiting professors. Indian and Colonial pupils received.

MOIRA HOUSE LADIES' SCHOOL.—The Links, Eastbourne. Principals, Miss Connah, Mr. and Miss Ingham. The house stands in an elevated and open position, and has been designed with particular regard to health and to educational needs. The principals give special personal attention to the younger pupils to ensure to them right training and efficient instruction in the earlier stages. A gymnasium and large garden.

EASTBOURNE.—A lady would receive a few young children at reduced terms, £2 10s. monthly. Good food. Every care and attention. Muncaster House School, The Avenue, Eastbourne.

WAVERLEY HOUSE, WORTHING.—Superior school for girls. Christian training. Evangelical. Home comforts. Thorough education. Visiting masters. Terms moderate.—Principal, Miss RICE. References, Rev. Dr. Hole and Rev. C. D. Crouch.

BELLE VUE, AMBLESIDE.—Good School for Girls. Careful Christian training and thorough teaching. House large, in healthy and beautiful situation. Garden and tennis ground. Resident foreign and English governesses, certificated and experienced. Visiting masters.—Principal Mrs. FLEMING. Inclusive terms 50 to 70 guineas.

OXFORD COLLEGE (Young Ladies'), Clacton-on-Sea. Principals, The Misses Beard House facing sea. South aspect. Thorough education. Professors. Tennis. Governess-pupil wanted. Anxious for Senior, Cambridge preferred. Small premium required.

ERICA, CHATSWORTH GARDENS, SOUTH CLIFF, EASTBOURNE.—High-class Protestant boarding school for gentlemen's daughters. Easter term commences (D.V.) January 19.

BRAZENOSE, STAMFORD. — Home School for Girls. Christian training. Good modern education. Successful preparation for examinations. Grounds of nearly two acres. Moderate and inclusive fees.
Principals: Misses COLLINS and DAVIES.

ST. RONAN'S, Beech-hill-park, Hadley Wood.—High-class education is offered to the daughters of gentlemen. Careful Christian training. Exceptional advantages in accomplishments. Terms moderate.— Principals: Miss Russell-Roberts, A.A., Oxon, L.L.A., and Miss Sims, A.A. References: Rev. Canon Garratt; Rev. H. E. J. Bevan, Gresham Professor of Divinity; Rev. E. Oakley.

CLEVEDON LODGE, READING.—Misses Aston and Balch. Home boarding school. Great success in exams. Terms moderate. Governess-Student wanted. Premium.
References: Dr. Fairbairn, Dr. Allon, &c.

MALVERN HOUSE, Blockley, Worcestershire.—Principals, the Misses Judson, who will be pleased to send prospectus and references on application. As only a limited number of pupils are received, the care and comforts of a refined Christian home are combined with the discipline and stimulus of a school. Thorough education. Resident foreign governess. Pupils escorted to and from Paddington and Birmingham. Vacancies for the Spring term, which commences January 19.

SUPERIOR HOME SCHOOL for Young Ladies. Terms moderate and inclusive. Professors for languages, music, &c. House large and healthily situated.—Mrs. DUNBAR, Chepstow House, Colney Hatch-lane, New Southgate, N.

SCHOOL FOR GENTLEMEN'S DAUGHTERS. 6, Orchard-gardens, Teignmouth, Devon. Principal: Miss Rees, certificated, higher Cambridge. Efficient staff of masters and resident certificated English and foreign mistresses. Successful preparation for examinations.

DOVER.—High-class boarding school for the daughters of gentlemen. House airy, and most charmingly situated. Home comforts and refinement. Thorough education with careful training. Experienced certificated teachers and masters. Resident foreigner.
PRINCIPAL, Leswell House, Godwyne-road.

BEDFORD, HOWARD COLLEGE.—Principal, Mrs. J. Compton Burnett. Boarding-school for girls. High school methods. Careful, Christian training. Full teaching staff. All exams. Over 300 passes. Tennis, drill, calisthenics. Lofty rooms. School farm. Report by return. Term begins January 28.

CORNWALL HOUSE, HAWKWOOD-ROAD, BOSCOMBE, BOURNEMOUTH. — The Misses Pearce have removed their school from Wanstead to Boscombe. Next term will begin January 29.

ABBOTSFORD LADIES' SCHOOL, Hampton-road, Bristol, near Clifton Downs. Class teaching on the high-school system. Children whose parents are abroad received. Careful Christian training. Home comforts. Governess-Student required.

GERMAN.—A good opportunity for sons and daughters acquiring German grammatically and conversational Christian education in German pastor's home. Beautifully situated near Bonn and Cologne. Board, lodging, and instruction, £60. Best references. Pastor ULRICH, Kerwer, Bitorf near Cologne, Germany.

PARIS. LELARGE'S SCHOOL FOR YOUNG GENTLEMEN
is recommended by Rev. G. Thibaudat, Chaplain, 62, Rue Monge.—Principal, M. DUBREUIL, M.A., 12, Impasse Roger-Collard, Rue Gay-Lussac, Paris.

MARGATE, STRATHALBYN, CLIFTONVILLE. School-home for few boys. Healthiest position. Liberal diet. Genial home. Christian training. Thorough individual preparation for Girton pros. French, German, Spanish (Correspondence); Portuguese (Translations). Delicate boys sedulously studied. Highest references.—Write for particulars to PRINCIPAL.

YOUR BOYS will have Christian home and sound education with Mr. and Mrs. Dixon, Gordon Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. Established 1833. 13 to 25 guineas. Entrance any time.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel Teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their wards as pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

Thorough education, classical or commercial, with decided Christian training. Workshop and laboratory for technical instruction. Gymnasium and cricket field. Separate premises for junior school.—Prospectus on application to PRINCIPAL.

ALRESFORD HOUSE,
Queen's Avenue, Margate.

High-class School for Sons of Gentlemen. Special care of Indian and delicate children. Christian home.—Address, The PRINCIPAL.

OCKBROOK, near Derby. Moravian School for Boys. Pupils successfully prepared for Cambridge Local and other exams. Fine situation, dry, bracing air. Milk from school farm. Cricket field. 10 acres. For prospectus apply Rev. J. MALLALIEU, Headmaster.

PREPARATORY SCHOOL, HURSTPIERPOINT (near Brighton), Sussex. Home comforts. Christian training. Special attention to delicate, backward boys. Preparation for public schools. Twenty guineas. Moderate terms for colonial children. LADY PRINCIPAL.

ETONHURST, WESTON-SUPER-MARE. —Preparatory School for the Sons of Gentlemen. Competent masters attend daily.—Prospectus on application to LADY PRINCIPALS.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Sons of Gentlemen, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.
Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

BRIGHTON. — EDUCATION. — Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care. Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—References: Mrs. W. Poole Ralfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., and Mrs. Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards. Term commences on Monday, January 18.

EDUCATION.—Parents who wish to obtain for their sons the combined advantages of careful Christian training and high-class individual teaching are invited to apply for a prospectus of Avenue House School, Sevenoaks, Kent. Referees: Rev. T. Simon, Balham; J. Figgis, Brighton; Dr. Goodrich, Manchester; and parents of pupils.

Huntingdon House School,
TEDDINGTON, Middlesex.

Thorough preparation for professional and business life and for examinations. Rev. Evan H. Hopkins, Richmond, Surrey, has "much pleasure in recommending this school to parents requiring sound training and a good education at a moderate cost."
Principal—Mr. GEO. CUMES, F.R.G.S., F.R.A.S.

ABERDEEN HOUSE, RAMSGATE.—Preparation for public schools and for university and professional examinations. Delicate and backward boys receive special care and attention. Not more than thirty pupils received. Three scholarships of £10 a-year each for pupils entering next term, commencing Jan. 22.
Rev. GEORGE SIMMERS, M.A., Principal.

OXFORD COUNTY SCHOOL, Thame.—Established 1840. Efficient, home-like. Excellent table. Perfect sanitation. Fine premises and grounds (11 acres.) Tepid swimming bath, gymnasium. Exams. University Locals, Chamber of Commerce, &c. Many distinctions. Reference: The Vicarage, Thame; The Manse, Thame; The Rectory, Aston; Sandford, Thame, &c. "Friends much pleased with care and attention received." Rev. C. H. Spurgeon.

NEW COLLEGE,
CLIFTONVILLE, MARGATE.

Principal: Rev. G. HUGH JONES.

A First-grade modern School. Resident graduate masters. Preparation for all examinations. Backward, delicate, and young boys have careful attention. Decided Christian training. Splendid premises, laboratory, workshops, cricket-field, tennis-courts, &c. Fees, £45 per annum; no extras whatever. Honours' list and prospectus on application.

HIGHBURY HOUSE SCHOOL,
ST. LEONARDS-ON-SEA.

Boys received from 6 to 18 years of age. Three separate departments. Juniors under the care of ladies. Seniors under a staff of seven resident masters, thoroughly qualified to prepare for commerce, public schools, or Universities. Delicate Boys, and Boys from the Colonies, receive special care. A carpenter's shop, chemical laboratory and spacious gymnasium are attached to the premises. Easter term commences Wednesday, January 20.—For prospectus apply to

Mrs. DUFF, the Lady Principal.

SOUTHDOWN COLLEGE, EASTBOURNE. Principal, Rev. J. Turner. Opposite the sea and near Beachy Head. Thorough Christian training with home comforts. Preparatory classes conducted by the Misses Turner. Field for sports. Moderate fees. Recommended by Dr. Booth, Rev. J. T. Wigner, and others.

TUTORSHIP in Christian family desired by experienced Christian tutor. London undergraduate. Latin, Greek, French (Paris), German, English, mathematics, mechanics. Sphere for Christian work much valued.
M., 7, Henrietta-street, Bath.

GOVERNESS.—Most successful teacher seeks Re-engagement in Christian family. English, French, German, music, drawing, painting needlework.—EDNA, Tucker's Art Depot, 4, Princess buildings, Bath.

MRS. J. LANSDOWNE, GUILDFORD, recommends highly her young experienced North German Governess. Some English, elementary French, good German, kindergarten, painting, needlework, wood-carving. No music. Very bright. Fond of children.

DECIDED CHRISTIAN GOVERNESS required in a ladies' school. Experienced. Conversational French essential.—State full particulars, also salary required, to PRINCIPAL, Larkstone, Malvern.

CIVIL SERVICE APPOINTMENTS.—Girls well prepared by successful teacher in select educational home. Christian training. Highest references. Healthy pleasant house. Good neighbourhood. Fees moderate.
LIMES, East Dulwich-road, S.E.

AN IRISH LADY seeks an engagement as Governess in gentleman's family. Likes teaching. Acquirements: English, French, German, music, drawing. South Kensington certificate. Needlework.—Miss FITZGERALD, Officers' Quarters, Cahirciveen, county Kerry.

A YOUNG LADY seeks engagement as Governess, resident or daily (if daily in S.W. London). English, French, German, music.—Mrs. J. P. WILSON, 21, Earlsfield-road, Wandsworth-common, S.W.

AS GOVERNESS to young children.—Wanted, re-engagement by Christian lady (22). Kindergarten if desired. Daily or resident. Well-recommended.—HOPE, Dennett's Library, Hill-street, Upper Clapton, London.

GOVERNESS-PUPIL in ladies' school. Vacancy sought for girl, 15. Mutual terms. Competent to take juniors for piano, having learnt under first-rate master. Good home and kind training desired. Not had high school education.
HECLA, "Essex Standard" Office, Colchester.

JUNIOR MUSIC GOVERNESS (19) desires Re-engagement in good school. Assist in Kindergarten, juvenile drill. Tall. 2½ years' experience. Salary and advanced music lessons.—STEVENS, 9, Grosvenor-gardens, Muswell-hill, London.

JEUNE PARISIENNE, bien recommandée, 21 ans, diplômée, sachant très bien l'anglais, musique au enfants, désire place dans famille ou pension. B. M., Saverdun, Ariége, France.

VACANCY desired in good home school (Dissenter) for girl 17, desirous of preparing for musical profession. Trinity College certificates. Mutual terms, or premium if specially advantageous. Happy Christian home indispensable.
MATER, care of Mr. Bartlett, Grocer, Salisbury.

YOUNG LADIES TRAINED in homehelpfulness and habits of self-culture. English, French, music, drawing. Southern county. Large garden. £5 monthly, inclusive.—M. M., Jackson's Library, Albion-street, Hyde-park-square, W.

HOME SCHOOL FOR GIRLS.—Pupils prepared for the public examinations. 57 certificates gained since September, 1887. Fees 21 and 27 guineas per annum.
Holdstock College, Pemberton-gardens, N.

TUNBRIDGE WELLS.—Guildown Collegiate School for Girls. Pupils successfully prepared for public examinations. Home comforts.
Address PRINCIPALS.

WANTED BY YOUNG LADY, of four years' teaching experience (Scotch), lessons in higher branches in return for teaching. Also a few pupils, under twelve, can have effective teaching and training. Apply
R., 5, Southampton-street, Bloomsbury, W.C.

Appointments, Situations, &c., Wanted.

These Advertisements are charged at the rate of 30 WORDS FOR 3s. 9d. *for each Additional* 9 *Words.*

EVANGELIST EARNEST CHRISTIAN YOUNG MAN (married) desires engagements for one or two weeks mission. Willing to become co-pastor of Baptist Church.—R. W. GOMM, care of Mr. Belcher, 3, Victoria-place, Salisbury-st., Marylebone

LADY RECOMMENDS Christian Man to take charge of mission-rooms, or Scripture Reader. Used to visiting. Formerly missionary to navvies. Age 35. Married. Total abstainer.
Miss WIMBUSH, Court House, North Finchley.

CHARGE OF HORSES.—Wanted, a situation to take charge of horses, either in a good farm or private family. Married man, one child. Abstainer. Good references.—Mr. M. STEIN, 18, Eton-terrace, Stamshaw, Portsmouth.

MISS WESTON can recommend a very steady, trustworthy, capable couple, without children, to manage a small coffee house.
Miss WESTON, Sailors' Rest, Devonport.

GENTLEMAN (married) desires appointment, in or near London, as Secretary of an Institution, or private secretary, or other position of trust. Disengaged in about four weeks. Is a good reader and writer.—B. H. W., care of Messrs. Hatton and Son, 81, Chancery-lane, W.C.

ADVERTISER, aged 30, experienced, seeks permanent berth as General Office Clerk, Correspondent, &c. Good references. Salary moderate.—"PERMANENT," Shaw's, 101, Davies-street, Oxford-street, W.

ENGAGEMENT WANTED, immediately, as permanent City Missionary, Colporteur, &c. Successful Jewish visitor. Able to give lessons in Hebrew. German. Single. Age 25.—HEBREW, 11, Gotha-street, Victoria Park-road, N.E

CHRISTIAN MAN AND WIFE, with no children, desire re-engagement as Caretakers of chapel or mission hall, or any place of trust. Excellent character and testimonials.
BURTON, 132, Cornwall-road, W.

AS GROOM AND COACHMAN.—A Christian, middle-aged, willing to be useful, or any light employment. Married. One girl, 14. Good character.
ALFRED SMITH, Colham-green, near Uxbridge.

A WIDOW LADY, 42 years of age, who has for the past ten years filled the post of Matron in the Great Quaker School at Ackworth, requires re-engagement as matron-housekeeper. Has had motherly care and oversight of nearly two hundred children.—Mrs. CLARK, 4, Elizabeth-place, Walsoken, Wisbech, Cambs.

TYPEWRITING AND SHORTHAND.—A young lady desires an engagement as Amanuensis, or any other capacity where the above qualifications would be required.
M. V., 150, Southwark-park-road, Bermondsey.

CLERGYMAN'S WIFE strongly recommends a Christian as Head Matron of training home, refuge, or any responsible post. Some knowledge of nursing. Disciplinarian. Highest testimonials.
C. H., 106, Clough-road, Mashro', Rotherham.

A Y.W.C.A. SUPERINTENDENT recommends one suitable to take charge of small Y.W.C.A. home. Seaside preferred. Is highly recommended by those whom she has helped in association work.—Apply
SUPERINTENDENT, 17, Crescent, Birmingham.

Y.W.C.A., or other Christian work. Experienced lady desires Re-engagement. Takes classes and meetings. Understands accounts and secretary's duties. Has superintended institute. Likes parish work.
M., 53, Canterbury-road, Brixton, Surrey.

AS USEFUL LADY HELP.—Wanted, engagement by young lady to a Christian lady. Domesticated; obliging. Good needlewoman. Highly-recommended. Christian home earnestly desired. Salary £16.
P., Somerville Hendon, N.W.

A NURSE, with hospital training, desires work among the sick poor. Long experience in district work. Scotch, middle-aged.—The NURSE, care of Mrs. Stephens, Bradmore, Wolverhampton.

AS HOUSEKEEPER or any position of trust. Re-engagement wanted. Has own furniture; also son (14) who is engaged in City during day. Highest references.
BETA, Whitelands, High-street, Clapham.

LADY HOUSEKEEPER, good manager, experienced with children and servants, practical knowledge of cooking, and fond of needlework, desires re-engagement. Highest testimonials from previous situations.
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AS HOUSEKEEPER in a small family, or as useful help, wanted by one (25) meeting with Brethren. Thoroughly domesticated.—Miss FRANKS, Carlton-villa, Alcester-road, Moseley, Birmingham.

ASSISTANT MATRON or wardrobe keeper.—A Christian wishes to meet with a Situation as above. Good needlewoman. Reader. Thoroughly domesticated. Good references. Age 31. Miss I. G., 2, Cliftonville, Bournemouth.

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E., The Library, Churchfield-road, Acton, W.

AS NURSERY GOVERNESS or mother's help or children's maid by a superior young person, very domesticated. Good references.
K. O., Clay-farm, Plum-lane, Plumstead, Kent.

LADY'S HELP or Companion.—Wanted, a re-engagement by young lady in a Christian home. Fond of children and good needlewoman.
C., care of Miss Pooley, 33, Sion-hill, Bath.

A LADY HIGHLY recommends a young lady (who has lived with her nearly ten years) for good needlework and to wait on a lady, or one little girl or boy. To live with the family. Wages from £22.
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MRS. DARLOW SARGEANT wishes to recommend a Christian young person, of superior address and ability, as Parlour or Sewing Maid in small family. Comfortable home desired rather than high salary.
36, Oseney-crescent, Camden-road.

WILL ANY CHRISTIAN LADY take into her service a young woman who has fallen, and help her to redeem her character? Age 20. Suitable for business. Must be away from London. Mrs. HOBBS, Chelmsford-road, South Woodford, Essex; or, A. E. JENNINGS, 20, Barbican, London, E.C.

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RE ENGAGEMENT wanted, as Children's Maid. Useful Help (not menial), or wait upon an invalid, in a Christian home. Good needlewoman. Age 21.
B. OSMAN, 7, Bellevue-gardens, Tooting-Junction.

A LADY WANTS TO PLACE her Niece aged 13, in a truly Christian family (small business house), to do light domestic duties, desk work, or serve in shop. No salary.—Mrs. E., care of Housekeeper, 13, Rose-street, Newgate-street, E.C

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MISS MEREDITH BROWN is anxious to find a situation as caretaker or porter for a man aged 30. Total abstainer.—Shaftesbury Institute Harrow-street, Lisson-grove, N.W.

Appointments, Situations, &c., Vacant.

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TWO YOUNG MEN wanted to engage in Christian work in connection with the Railway Mission, among railway men on the lines in South Africa. Must be earnest Christians, with some experience in active Christian work and unmarried.—Apply, stating age and experience in Christian work, to the SECRETARY, Railway Mission, 18, New Bridge-street, London, E.C., who will give particulars as to nature of work, salary, &c.

MRS. MEREDITH wants Probationers for nursing and other work. They must be earnest Christians, and willing to devote themselves to her missions. Personal interviews Tuesdays, and Thursdays from 3 to 4 o'clock.
Office, 143, Clapham-road.

CLOTHIERS.—Wanted, a Manager for branch in a good country town. Must have first-class references, and good experience in bespokes and ready-mades. Security required.
BETA, 53, Fann-street, E.C.

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WANTED, by the Council of the Sunday School Union, a Lady Superintendent for the Female Teachers' Home of Rest at Hastings. Apply by letter only, with full particulars, experience, &c., to Secretary, Country Homes Committee, Sunday School Union, 56, Old Bailey, E.C.

BIBLE WOMAN NURSE.—Wanted, at once, hospital trained Churchwoman. Country parish. VICAR, Pennfields, Wolverhampton.

PAGE wanted, in a small quiet family. Age 14. Must have been out before. Abstainer. Good personal character.—Mrs. HUDSON, Fair Holme, Atkins'-road, Clapham-park, S.W.

AN EARNEST CHRISTIAN YOUNG LADY wanted to help in mission work. Must be domesticated and musical. Residence and small salary.—Apply by letter, stating age, to M., 186, Larkhall-lane, Clapham, S.W.

WORKER WANTED to live at factory girls' institute. Experienced, musical. Age not under 26. Earnest Christian. Board, washing, and salary given.
C., 2, Holford-road, Hampstead, N.W.

MATRON.—Working Matron wanted for female convalescent home. Active. Christian. About 35 years of age. Wages about £20. All found. Help given.
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AS HEAD OF WORKROOM, FEMALE, wanted, age about 30, where a staff of needlewomen is employed. Duties, cutting out girls' and boys' clothing (no tailoring). Must be strictly economical. Wages £20, increasing £1 yearly to £25, with board, uniform, and washing. Photo required.—Apply
MATRON, Earlswood Asylum, Redhill, Surrey.

LAUNDRESS WANTED in a home for girls. Must be Christian. Competent to take charge and teach. Family washing taken in.—State age, experience, references, and salary required, to Mr. C. STUART THORPE, 79, Finsbury-pavement, E.C.

A HOUSE-PARLOURMAID wanted in a small, quiet family. Must be total abstainer with good personal character.—Apply, after 5, at
1, Woburn-square, Russell-square, W.C.

CHRISTIAN YOUNG WOMAN wanted, as Laundress. Must be good shirt ironer. Able to teach girls.
The MATRON, Rock-end, Cambridge.

TWO SUPERIOR CAPABLE PERSONS, willing to be useful generally, wanted, in a private establishment, to assist Head Nurse with nervous patients. Comfortable, homely situations for trustworthy abstainers. No night work required. Only replies stating full particulars, salary, and age will be noticed.
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NURSERY GOVERNESS & MOTHER'S HELP (Young) wanted for two children, 2 years and 5 years old. Must be refined and thoroughly domesticated. Quiet Christian home.—State age and salary required, MATER, care of Farmer's Library, Kensington-road, W.

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USEFUL HELP wanted, in a Girls' Home. Must be decided Christian, industrious, and practical. Not over 35 years of age. State previous occupation, age, salary, and references, to Mr. C. STUART THORPE, 79, Finsbury-pavement, E.C.

GOOD NURSE, for five young children. Church. £20 to £25. Also Under Nurse. £7 to £12. Strong, gentle. Good references.—State experience, Mrs. GUY, Bensham Vicarage, Gateshead, Durham.

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WILL A LADY kindly recommend a good Plain Cook, age about 28? Baking. No dairy. Trustworthy and clean. Wages £25, all found. Also an efficient Parlourmaid. Age 25. Tall, and of nice appearance. Wages £20, all found. Both Church of England. Wanted, middle of February, for a quiet country place in Worcestershire. Three in family. Four indoor servants kept.
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GOOD PLAIN COOK for two ladies. House-parlourmaid kept. Comfortable home. Sunday privileges. Wages £16, all found, no beer. Good character indispensable.—State age, Mrs BYRON, Ravenscroft-park-road, Barnet.

CAPABLE GENERAL SERVANT for private family of four. No children. Strong, trustworthy. Not under 23. Good plain cook. Abstainer. Quiet Christian home.—Mrs. PENN-LEWIS, 8, Halford-road, Richmond, Surrey.

GOOD GENERAL SERVANT. Clean and thoroughly trustworthy. Wages £10 to £12. Comfortable home (Nonconformist). Wanted about 23th January.—Apply, by letter,
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SUPERIOR GENERAL SERVANT wanted in small family. Age 20 to 25. Plain cooking. Useful help kept. Wages £14 to £16. Comfortable home.
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GOOD GENERAL SERVANT or Plain Cook wanted. Age 25 to 35 preferred. Wages good to good servant. Also House-parlourmaid, not under 22 years. Needlework. Help given for rough work. Good characters indispensable.—Apply by letter, Mrs. LATHAM, 56, St. John's-park, Blackheath. Two friends or sisters might suit.

GENERAL SERVANT wanted for small cottage fever hospital. Seaside. Must be clean and good washer. One from orphanage might suit. Comfortable place.—E., Reading Room, Senny-bridge, Brecon, S. Wales.

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A GOOD GENERAL SERVANT and housemaid required for a gentleman's family in London. Must be willing, quick, and with good characters. Comfortable home.
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"For over eight years we have been able to gladden the hearts of six or seven hundred poor children, who would have no Christmas cheer but for the 'Robin' Dinners."

RAGGED SCHOOL UNION.

JOHN KIRK, Esq., writes:—

"The 'Robin' Dinners have been a boon and blessing to our Ragged Robins. To have been without them would have meant so much less joy and sunshine in the lives of thousands of sad pinched-faced ones who cannot be said to have too much gladness in them at any time. Our Ragged School teachers join with me in heartfelt thanks for the help."

The Rev. T. GIVEN WILSON, of Plaistow, writes:—

"Your 'Robin' Dinners have brought most timely help to hundreds of poor children in this large, poor parish (Plaistow) of 21,000 whose parents have been almost destitute through illness or scarcity of work. The praiseworthy feature about them is that not only is a substantial meal of roast beef and plum pudding provided for the children, but a happy evening, which must make them feel that there are kind hearts in the world who, for Christ's sake, think of them and care for them. I trust the opportunity which the 'Robin' Dinners offer, to children in happy and comfortable homes to help the children of the poor will be eagerly welcomed by them, so as to enable you largely to extend this winter 'Robin's' merciful work."

The Committee feel it necessary to state that they cannot be responsible for appeals sent out in the name of "Robin," unless bearing either the address of Coomrith, Bournemouth, or No. 7, Paternoster Square, London.

All Contributions are acknowledged in THE NEWS, published at HOME WORDS OFFICE. Reports of Dinners are also given.

An audited Balance Sheet is published every year. Subscriptions should be addressed to—

"ROBIN," Coomrith, Bournemouth; or to the Hon. Secs., C. ASHTON BULLOCK, B.A., and JOHN KIRK, "Robin" Dinner Fund, 7, Paternoster Square, London, E.C.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan & Scott, and not to individual members. Communications for THE CHRISTIAN should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Dr. CRANAGE, of the Old Hall School, Wellington, Salop.

IN order to make room for other matters, Rev. F. B. Meyer's expository chapter on the life of MOSES is omitted this week. The subject has, so far, been treated in a manner which many have found very helpful, and we hope next week to continue the series.

Referring to a question raised in our issue for December 10, as to the character and tone of the religious instruction given in Board Schools, we are glad to have from one parent strong evidence as to the teaching in at least two London Board Schools. We observe, however, that in these instances the head master, and some of the assistants, are stated to be earnest Christians, and certainly we never doubted that where this is so the result must be satisfactory. The examination paper sent us shows that an intelligent understanding of the Scriptures is expected. All this is, of course, reassuring, so far as it goes; but we know that in some Board Schools the Scriptures are handled in a very different tone and temper.

The urgency and importance of the religious teaching of the coming generation justifies our repeated reference to the matter; and this one of our correspondents puts well in these words:—

> With Romanism, Atheism, and other delusions rampant, it is of the highest importance that the minds of the young be well fortified against the wiles of the evil one, and by the entrance of that Word which giveth light, made wise unto salvation.

That the well-to-do classes stand quite as much in need of evangelising as the poorer classes is obvious enough, and is, indeed, felt strongly by many, who, however, do not find them so easy of access as the humbler folk. Many are, we know, burdened by this matter, and by one means or another, as suggested by circumstances and opportunities, are labouring to bring the Gospel in all its simplicity under the personal notice of those who belong to the upper circles of society.

In this connection our attention has been called to a New Year's letter sent round in one prosperous suburban district. The writer puts the claims of personal religion, the necessity for individual salvation, in the plainest and most direct fashion, and he has, we understand, taken care that a copy should reach every house in the neighbourhood. Might not much more be done in this way during the whole of the year? In France the post has been largely utilised for the circulation of Gospel booklets and personal appeals, but we are not sure that, apart, perhaps, from the operations of the Monthly Tract Society, full use has yet been made of letter-writing in this country. This is all the more to be regretted, because some remarkable conversions are on record, in which the instrumentality owned of God was that of a personal letter, lovingly and prayerfully penned, setting forth the claims of Christ on the individual.

It is an interesting fact, as showing the progress which Christianity is making in Japan, that there are now no fewer than thirteen baptized Christians in the Japanese House of Representatives, and a Japanese journal remarks that if the average were preserved throughout the country the figures would imply that there are a million and a-half converts to Christianity in the island.

It cannot, unfortunately, be hoped that the actual percentage is anything like this, and in a letter from the Bishop of Exeter which recently appeared in *The Times*, it is stated that the native mind is at present being swayed hither and thither by the shifting currents of religious thought, but that it needs only a great effort on the part of Christendom to be won over to Christianity within a very short space of time. The Bishop, who has been travelling in Japan, adds that Buddhism has done nothing for the people; and he is enthusiastic in regard to the future of mission work in the country.

Vague statements are made from time to time as to the heavy expenditure supposed to be incurred by the missionary societies in administration. This charge will not, however, bear the test of examination. For example, the C.M.S. issues a memorandum to the following effect:—"Out of every sovereign expended, the proportion spent in the direct service of missions has increased from 15s. 10½d. to 16s. 8d.; while that for retired missionaries has decreased from 11d. to 8d.; collection of funds from 1s. 7d. to 1s. 3d.; and administration from 1s. 1½d. to 10½d." We learn, on inquiry, that the Baptist Missionary Society, and some others can show quite as good figures. In this, as in many other cases, objections raised by critics vanish on close investigation.

In a letter to Lord Salisbury, Mr. Henry Varley calls attention to some fearful evils he witnessed lately at Singapore. The first of these, the Chinese Coolie Immigration Traffic, "is nothing better than a system of slavery," for, without consulting their wishes or interests, the Coolies are forwarded by deceitful agents to places of service in the various islands. Describing this traffic, which involves the liberty of 150,000 Chinese every year, Mr. Varley says:—

> Singapore has become a vast slave market at the hands of Englishmen, and the Imperial Government appears not only to have closed its eyes to the facts, but to have protected and encouraged the inhuman traffic.

Another abomination which Mr. Varley exposes is the licensing of immoral houses by the Government. The revolting details show that this vile system is one urgently demanding suppression. Summing up, Mr. Varley asks:—

> Is it anything less than appalling to find the Imperial Legislature of the first and greatest Empire in the world protecting and tacitly recognising human slavery and slave dealers, licensing opium dens, as also immoral houses and their degraded keepers?

In another part of this issue, a brief report will be found of a meeting held on Monday evening in the Metropolitan Tabernacle, by way of hastening the abolition of the opium traffic. Readers of the daily papers will have noticed recently paragraphs announcing a decrease in the consumption of opium in India, consequent upon the enforcement of measures of prohibition in some of the Provinces. If this "official" statement were true, it would be good news; in any case, it concedes the contention of Christians and philanthropists that the system is evil, and ought to be severely held in check, if not totally abolished. But we are assured that the statement is quite misleading; and the facts and figures given by Mr. A. S. Dyer on December 4 at the meeting at Exeter Hall, taken from sources unquestionably official, make it impossible to extract any comfort from the telegraphed statements. We recommend our readers to study that address as reported in the December issue of *The Anti-Opium News* (1d. *Dyer Bros., Paternoster-square, E.C.*).

The misleading reports to which we have referred are calculated to hinder the rising tide of indignation against the opium iniquity. The great enemy of souls has ever been clever at minimising sin and making light of its terrible consequences, and we should all be mindful of his wiles. Simultaneously with the arrival of the telegrams which there is so much reason to discount, a copy of a memorial to Lord Salisbury has reached this country, signed by the highly-respected Bishop Thoburn, of the American Methodist Episcopal Mission. In it the ministers of the South India Conference of the Methodist Episcopal Church, assembled at Poona, say:—

> Your memorialists are daily pained by the devastating effects of the opium traffic, which is now spreading rapidly in India, and unless suppressed, will ruin the millions of the land as it has ruined individuals and families.
>
> Opium not only degrades its numerous victims, and brings sorrow and ruin to their families, but also so completely deadens the sensibilities and paralyses the moral nature, as effectually to bar all attempt in the direction of temporal, moral, and religious elevation.
>
> Your memorialists pray that this iniquitous traffic, which causes such a blot on the name of Great Britain and on Christianity, the defender of which it claims to be, may be speedily and entirely prohibited in India, except for medicinal purposes, and then under the same restrictions as in Great Britain.

This is the prayer of men who fear God and love those for whom Christ died. We sincerely trust the time is drawing near when the opium question shall be grasped by Christian people in Great Britain, for then the traffic will assuredly be ended. Britain's action in India will be influential in China; and with the hateful drug trodden under foot, the Gospel of the grace of God will gain the ear and the heart of millions of Orientals who are now enslaved by a deadly vice.

The last issue of *The Record* contained a number of instructive letters on the present attack upon the Bible. It is made very clear that acceptance of the conclusions of modern criticism is a challenge of the authority of Christ. One argument which is being much used, in order to explain away Christ's references to the Pentateuch as the work of Moses, is that in "emptying himself" the Lord became subject to human limitations of knowledge on matters of history as well as science. But is it not clear from the Gospel narrative, that in the days of his public ministry, as the Divine Prophet and Interpreter—"the Teacher come from God"—Christ spoke as one having full knowledge and absolute authority? We decline to allow to the "scientific method" the unlimited knowledge which it refuses to the Lord's Anointed. The question is rapidly taking the form of—Which Teacher—Christ or Criticism? Loyal disciples should have a ready answer.

This criticism turns the Old Testament topsy-turvy, and yet its devotees tell us that the spiritual teaching of Christ is not affected by those of his statements which it professes to disprove! To those intending to investigate the matter we give the advice—"Begin with Christ." In the light of his words and works, there is no doubt respecting the Old Testament; and regarding the New, there will not soon be any more questioning worth troubling about. A practical contribution to the discussion is made by Rev. W. Salter Price, of Wingfield, who shows that in the mission-field nothing can be done where there is not a firm conviction that the Bible is indeed "the Word of God."

It is grievous to reflect that some professed followers of Christ should be engaged in what we cannot but regard as the destruction of the Law of the Prophets, which the Master Himself came "not to destroy, but to fulfil." Of course, they will not succeed; but, at the same time, they will certainly do much to unsettle the weak and encourage the enemies of the Gospel. Mr. Gladstone, in a brief letter, points out that early Greek and Roman history were years ago attacked by a destructive criticism, which in the end was itself destroyed.

According to a recent report from the Registrar-General, it appears that there has been a rapid decline in what are termed "girl and boy marriages," the falling-off being most remarkable in the East-end of London, where, it will be remembered, these early

marriages created the utmost concern in the public mind a few years ago. The register of the famous "Red Church," where no fees were charged for marriages, shows that during the past year, out of the five hundred marriages, in only about five cases were the parties under twenty years old.

MILDMAY MISSION TO THE JEWS.

The annual meetings for "Praise and Prayer" on behalf of the Mildmay Mission to the Jews were held in Room No. 6 of Mildmay Conference Hall on Monday, 4th inst. Mr. James E. Mathieson presided at the morning meeting. After leading the congregation in prayer to God, he spoke on Isaiah lxv. 17—25. Referring to the present state of unrest and expectancy throughout the world, he mentioned the fact that a similar condition of mind existed at the period of Christ's first coming. The ancient world had reached the summit of its civilisation, and the philosophers had failed to satisfy the hearts of men. It was then that Christ came into the world. Now we have reached a similar lavish display of wealth on the one hand and the grinding down of the poor on the other, and at the same time there is a widespread sense of insecurity and fear. "The End of the Age" is becoming a popular phrase in circles which have no sympathy with those that are looking for the coming of the Lord. And why should we long for this? That Israel may be saved, and that through them salvation may come to all men.

Dr. A. T. Pierson also gave an address, stating that his idea of a prayer-meeting was an occasion for the children of God to come together to have their hearts filled with rightly directed information to be subsequently used up in private and family prayer. He confessed that he had been obliged to give up his own theological ideas on the Jewish subject, and to get straight from the Bible God's teaching and purpose concerning Israel. He invited the audience to trace Scripture teaching as to the olive-tree in relation to the Jews. The olive-tree typifies peace, honour, priesthood, worship, covenant, redemption, Holy Spirit, communion, fertility, and glory. Its soil, Palestine; its root, Abraham; its branches, David and the tribes; its flower and fruit, Messiah; its fatness, the Holy Spirit; the excision, unbelief.

Colonel Morton took the chair at the evening meeting, and made some remarks on Psalm cxxxvii. To a Jew baptized at this meeting Dr. J. L. Maxwell presented a Bible, and addressed a few impressive words.

Rev. J. Wilkinson gave some account of the work. The Mission has thirty-seven paid agents at home and abroad, and a very large number of voluntary workers in all parts. During the past year over £9000 has been sent in for the work of the Mission; over forty thousand attendances have been registered at the various branches at home; 50,109 Hebrew New Testaments have been sent for distribution in Russia and elsewhere, and also 268,171 Judeo-German portions of the New Testament. A Mission has been established at Liverpool, and two shelters are being opened at the London and Tilbury Docks for affording some relief to Jewish immigrants. The new Central Hall in the East of London is expected to be ready for the workers in about three months. Mr. Wilkinson related some interesting facts reported by his agents in Russia, and Mr. Adler also added a few that have come under his own observation.

DR. PIERSON'S WORK IN LONDON.

A correspondent writes:—The services of Dr. Pierson at the Metropolitan Tabernacle having been greatly appreciated by the church and congregation, a memorial has been drawn up requesting him to remain until Mr. Spurgeon's return. This action on the part of the deacons and elders has the hearty approval of the members, and Dr. Pierson has intimated his willingness to comply with the request.

His fame having travelled far and wide, he has been inundated with applications, from all parts of the country, for sermons and speeches, and a very serious tax has been imposed upon his time and strength in attempting to answer his correspondents. As he finds the strain of his Metropolitan Tabernacle engagement as much as he can reasonably be expected to bear, there is no other course open to him than to treat the greater number of the applications for the extraneous services as though they had not been written.

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THE ANTI-OPIUM MOVEMENT.

On Monday evening, by way of prelude to the Exeter Hall demonstration of Tuesday, the first hour of the Metropolitan Tabernacle weekly prayer-meeting was devoted to the consideration of the opium question.

Mr. T. A. Denny presided, and said that the subject was one of overwhelming importance, involving as it did the well-being or degradation of a vast proportion of the human race. After reviewing at some length the working of the opium traffic, and showing it was a money matter, the system being maintained for the sake of profit, the Chairman showed that a remedy might easily be found were some statesmen led to take up the question seriously. At all costs, we must free ourselves from complicity in this sinful traffic which violates the law of God and is condemned by every line of the teaching of the Lord Jesus Christ.

Dr. James L. Maxwell (Secretary of the Christian Union against the Opium Traffic) moved a resolution, pledging the meeting to take earnest action to prevent the continuance of this national wrong-doing. In the course of his address he said: I have here two letters, received this morning, one from the heart of China, the other from the island of Java, and both dwelling strongly on the evil wrought by opium. The first speaks of a prayer meeting held in the interior of China on this matter, and the writer says "we met to plead specially for the

OVERTHROW OF THIS GIGANTIC SYSTEM OF EVIL;"

the other deplores the extension of the opium curse in the East Indies.

Now, what is this opium traffic? Many may have little notion of its magnitude. For the last ten years the average amount of opium sent forth from India to China and the Straits Settlements has been ninety thousand chests, each chest containing 140 pounds weight of the drug. Sixty thousand of these chests have been produced in our own territory, and about thirty thousand in the Native States of India. Each chest brings to the Government six hundred rupees (or about £45) revenue, or some four millions per annum. And all this opium is most carefully prepared to suit the taste of the consumers, to minister to what is medically known as "the opium habit."

Next, what is the result of this traffic? I hold in my hand a paper signed by five thousand medical men in Great Britain and Ireland, declaring the use of the drug to be morally and physically debasing, a great danger to the well-being of the people, and urging that opium should be classed and sold as a poison. Such a paper, signed by so many medical men, ought to silence the attempts being made through the press to whitewash the system. As to this debasing effect, both morally and physically, I may be permitted to give my own experience as a medical missionary, that it is ruinous physically, and utterly destructive morally.

Now, in face of such facts, we ask

AT WHOSE DOOR LIES THE GUILT

of this state of things, not only in China, but in the Straits Settlements and Burmah? The guilt is at India's door, that is at our door, as the governors of India. But does not, it may be urged, China grow the poppy herself now? She does; but we introduced the drug, and taught her people the taste for it. We forced it on her against her will; and being compelled to admit, she now permits her own subjects to grow it, rather than that all the silver paid for opium should be sent out of the country. The sin, then, lies at our door, and we have come to the point that this thing must end. What is the difficulty? Merely that of revenue. It is stated that it is impossible to do without it; but various plans have been suggested, and might easily be carried out. Then there are those who say it is impossible to stop the growth; but facts show the Government has absolute control. It is said this procedure would break faith with the native princes, who derive a revenue from the growth; but examination shows their revenue from the drug to be very small indeed. Whatever arrangements be adopted, we demand the traffic must come to end; the axe must be laid to the root of this upas tree. Now is the time; if it be not done now we may awake soon to find it is too late, that the evil has been done and cannot be undone.

Mr. Cheok Hong Cheong, in seconding the resolution, said: It is exceedingly appropriate that at this season of prayer you should be reminded of the words "Other sheep I have which are not of this fold, them also I must bring . . . and there shall be one fold and one Shepherd." What do these "other sheep" mean? The Gentiles, who, though not yet actually his, are his in the love of his heart and the purpose of his grace. But these "other sheep"

ARE NOW PERISHING IN MILLIONS.

No man seems to care for their souls, and, still worse, for the sake of gain, temptations are being thrown in their way. For, remember, not only the missionaries and native Christians look on the opium as evil, but the very heathen themselves consider it as the greatest curse which has yet visited China, before which even the disastrous floods on the great river, "China's sorrow," are as nothing. Their cry is for you to deliver them, to hasten to the rescue. One of our own statesmen (Chinese) has declared that fifty years more of this opium plague and China will be ruined. Even the victims call out for the temptation to be taken away. They cannot break the habit while the drug is to be had; but if it was made impossible to buy it, then they would have a chance of deliverance. Now, will you listen to their cry, or will you chide them for weakness in yielding? I have often tried the latter, but, alas! how vain once the habit is acquired and the drug is to be obtained. They are helpless and hopeless till the temptation is removed. Will you remove it, and do your best to remove the evil already wrought?

The resolution was unanimously adopted, and, after prayer, the proceedings concluded. We reserve to our next issue a report of the Tuesday evening demonstration.

THE OPIUM CURSE OF ASIA.

Oh! the fair fields of India, how brightly they shine
'Neath the sun in his tropical glow,
While the tints of the poppy so softly combine
To produce this magnificent show.

But a curse is concealed in the blossoms that wave
In the light of that tropical sun;
'Tis a curse that will render its victim a slave
In the course he hath madly begun.

He may strive to escape from its terrible thrall,
But he knows not the might of his foe.
And will clasp to his breast the foul fiend in his fall
As he sinks to the regions of woe!

Yet he dreams that he lives in a palace of gold,
Though he lies on a pallet of straw,
While his soul is decaying, his heart growing cold,
As he feels the fell hunger to gnaw.

On the wife of his bosom, whom once he held dear,
And the children around him that played,
He bestows not a thought, and he sheds not a tear
O'er the ruin his folly has made.

There are thousands of homes in the lands of the East
Where the poppy now reigneth supreme,
Where a man is reduced to the state of a beast,
And his life to a sickening dream.

For his rapturous feelings are followed ere long
By a fever that maddens his brain,
And the victim of vice sees a hideous throng
That exult in his terrible pain.

So he longs for the death that shall give him release
From the anguish he cannot endure;
For he knows that his agony never will cease,
And his malady nothing can cure.

Alas, Britain! thy garments are stained with the blood
Of thy victims on China's fair plains;
For thy greed hath swept down like the Hoang-ho's flood,
In pursuit of thy ill-gotten gains.

It is vain to contend that a valid excuse
Can be found in the revenue gained
By the growth of the poppy, or any abuse
Of the power which thou hast obtained.

For, O Britain! the voice of the blood thou hast shed
In that land where thy merchants have trod,
While their greed on its vitals hath cruelly fed,
Cries aloud for revenge to thy God.

Then, O Britain! repent of this terrible sin,
Let thy hands from oppression be clean,
Or the favour of Heaven thou never canst win,
And be crowned as of nations the queen.

Let the fair fields of India be planted with grain,
Let the poppy no longer allure,
Let the rice and the indigo flourish again,
And her revenue yet shall be sure;

And the hearts of the people once more shall rejoice,
As they welcome the Gospel we bring,
Till the lands of the East shall proclaim with one voice,
The Messiah ye worship is King

Southgate. Wm. Kitching.

THANKSGIVING.

"Not unto us, O Lord, not unto us,
but unto Thy Name give glory."—Psalm cxv. 1.

THE REVIEW OF THE 34TH YEAR'S WORK on behalf of FRIENDLESS AND FALLEN Young Women and Girls, calls forth praise and thanksgiving to the Triune God for the grace, wisdom, and strength vouchsafed to conduct this mission of mercy thus far.

No good thing has been withheld, though certainly at times during 1891, trials and difficulties greatly perplexed those upon whom the actual responsibilities of the work rested.

RETURNS (SUBJECT TO FINAL CORRECTION).

560 Young Women and Girls admitted to the various Homes.

These would include a large number of the really Friendless and Virtuous.

Many in the first stages of a downward course—saved before sinking into still lower depths—and very many who had fallen into the lowest condition of moral turpitude.

653 have been sheltered in the **OPEN-ALL-NIGHT REFUGE.** This number does not include those who may have been lodged there in former years, and for whom mercy appears still to plead, reminding workers of the Saviour who said "*I will in no wise cast out*" (John vi. 37), and that "*He is able to save to the uttermost all that come unto God by Him*" (Heb. vii. 25). Very many precious souls have been gathered out of this moral *débris*.

At least 6,500 FREE LODGINGS, including food and other aid, will have been given during the year 1891, and Mr Thomas has visited this refuge as a rule every morning, and advised with each one present, in the hope of promoting the permanent welfare of all new comers, and offering at the same time to any suitable case the benefits of the Homes of the Institution

The question may be well asked,—How were these gathered in during 1891?

Sixty-three missions and various agencies were co-operated with in rescue work.

YOUNG WOMEN WERE RECEIVED FROM—

Midnight Meetings, The Streets, The Parks, The Police Courts, Prisons, Hospitals, Infirmaries, Bad Homes; also By Night, By Day, On Sundays, &c., &c.

A Metropolitan Magistrate, in sending a donation of £10 10s. a few days ago, wrote :—

"Let me at the same time thank you, on behalf of my colleagues and myself, for the kind and valuable assistance you have rendered us on several occasions, in taking over sad cases which have come before us."

Commander K., R.N., who superintends an important mission in a garrison town in Hampshire, recently called to express his appreciation of the help rendered by the Homes in the rescue work carried on by his staff of workers.

Many visits have been made to the various Police Courts of the Metropolis, for it often happens that amidst all the crime and vice which daily find representatives in these Summary Courts of Justice, good Missionary work may be accomplished.

950 applications for admission were made by and on behalf of Young Women and Girls at the Central Home, as well as many at the branch Homes.

The services of a lady are secured to see all applicants at 200, Euston Road, to enter into the particulars of cases of Young Women and Girls, to arrange for admission into the Homes, and to conduct the correspondence arising out of this branch of the work.

Thousands of letters are written annually at the office and various Homes in the interest of young women, and very often result in restoring lost daughters to parents and friends.

Extension of Homes to the close of 1891 :—

The First Home opened in 1857 for	...	16 inmates.
In 1865 the Homes provided for	...	85 ,,
,, 1870 ,, ,,	...	120 ,,
,, 1880 ,, ,,	...	180 ,,
,, 1887 ,, ,,	...	200 ,,
,, 1890 ,, ,,	...	240 ,,

PREVENTIVE HOMES.

Especially for Friendless Girls in their teens.

	No. of Inmates.
The Jubilee Home, 7, Parson's Green... ...	50
459, Holloway Road	26
461, Holloway Road	26
	102

REFORMATORY HOMES.

	No. of Inmates.
200, Euston Road, N.W.	24
35, Eden Grove, Holloway	33
Milton House, Brompton	30
The Holt-Yates Memorial Home, 5, Parson's Green...	30
	117

OPEN-ALL-NIGHT REFUGE.

37, Manchester Street, W.C. Visited every morning by Mr. Thomas, to endeavour to arrange permanent help to all new-comers	21

Total number of inmates to maintain 240

The Institution, formed in 1857, was established on the following basis :—

1st. To seek to rescue Friendless and Fallen Young Women, to bring them under religious influences.

2nd. To establish Homes on the family principle in the various districts of the Metropolis.

The majority admitted to the Homes are Country Girls and Orphans.

RELIGIOUS AND OTHER SERVICES HELD IN THE HOMES. (*From last Annual Report.*)

Sunday Services	780	Temperance Meetings	221
Week-day Services	832	Educational and other Classes	1,092
Bible Classes	828	Total Annually	3,753

The good seed often lies buried and *apparently lost*, but only till the Holy Spirit quickens, then precious fruit is brought forth.

MEALS PROVIDED FOR INMATES OF THE HOMES.

Daily	960
Weekly	6,720
Annually	350,400

This does not include meals which have to be provided for Matrons and Assistants.
Applicants often show signs of actual hunger, and the Master says "*Give ye them to eat.*"

Donations in aid of these ever recurring wants are most gratefully received at all times.

The inquiry is often made, How are all the Homes sustained?

Not by funds raised by collection at public anniversary dinners.
Not by funds raised by bazaars.
Not through the agency of travelling deputations holding public meetings in the provinces.
No paid collectors are employed to canvass for subscriptions.

But annually, by donations and subscriptions, and especially at Christmastide and New Year, the claims of the work and its special needs are made known. For 34 years God has so disposed the hearts of His servants that all needful wants have been granted, and so future supplies are anticipated.

Recently it was shown that **3,262** contributions brought the work of the seven Homes and Open-all-Night Refuge to a successful issue. Ladies and gentlemen who sympathised with the Sorrows of Friendless and Fallen Young Women and Girls contributed as under in the year:—

Donations of—		Donations of—	
Five Shillings and under	968	Ten Pounds and Ten Guineas	37
Ten Shillings	476	Twenty Pounds and Twenty Guineas	8
Ten Shillings and Sixpence	84	Twenty-five Pounds	4
One Pound and One Guinea	905	Fifty Pounds and Fifty Guineas	5
Two Pounds and Two Guineas...	308	One Hundred Pounds...	2
Three Pounds and Three Guineas	62	Two Hundred Pounds	2
Five Pounds and Five Guineas...	164	Donations of various sums ranging from Thirty Pounds to Seven Shillings and Sixpence ...	237

During the Summer and Autumn Months Donations and Subscriptions FALL FAR SHORT of the expenses of maintenance.

Donations may be sent to Messrs. Morgan & Scott, "The Christian," 12, Paternoster Buildings, E.C., for FRIENDLESS AND FALLEN.

Treasurer.

THOMAS SALT, Esq., M.P.

Trustees.

FRANK A. BEVAN, Esq. Dr. J. H. GLADSTONE, F.R.S. CHARLES HENRY MARTEN, Esq.

Committee of Management.

THEODORE BARNES, Esq. CHAS. M. BURTON, Esq. J. J. DRYSDALE, Esq.
GEORGE MORRIS, Esq. FRANCIS NICHOLLS, Esq.

WITH POWER TO ADD TO THEIR NUMBER.

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Messrs. GEDGE, KIRBY, & MILLETT, 1, Old Palace Yard, Westminster, S.W.

Auditors.

Messrs. FRANCIS NICHOLLS, WHITE, & CO., Chartered Accountants, 14, Old Jewry Chambers, E.C.***

CONTRIBUTIONS

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Christ at the Door.

Notes of an Address at Aberdeen,

By Rev. John McNeill.

"Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Revelation iii. 20). I always think of this text along with that other familiar one (John iii. 16)—"For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In the one text we have the Father's love; and in the other equally sweet and gracious text we have the illustration, as it were, of how freely God's love was given; for lo! the Son has come all the way from glory, and has arrived at the very door to tell us how true John iii. 16 was. From the one text shines out the Divine grace of the Father, while from the other shines out the glorious, condescending, gentle grace of the Son.

Notice the true setting of the text. When the text was first uttered or penned, what was the time of day, so to speak? The actual earthly life of Jesus was as far away from man as, let us say, in the way of illustration, the actual time of Waterloo is distant from the present. Not only was Christ away, but the great generals of that Waterloo time of his earthly life and ministry—His Apostles—so far as we know, were all away except John, the oldest and the last of them. In other words, the times of walking by faith in a Saviour whom they had never seen, but only heard about second-hand, had come upon the Church. There was a want of first-handedness about the Gospel then; and that is what troubles many of us. I believe it was just to make us feel as near to the immediate presence of Jesus as though He were preaching to us by the Apostles themselves, that in these letters to the Churches He spoke in an immediately present tense and present sense of

OBLITERATING DISTANCE AND TIME.

It was as though He opened the window of heaven right over our heads, and spoke straight down to us in every generation and said, "There are no intervening centuries betwixt you and Me. I am in heaven; I am risen to the right hand; but I am with you and know all about you—how you are thriving or how you are not thriving. I am as close to you as ever I was to the generation in which I actually lived and ministered."

We have to watch our rhetoric. We sometimes speak of Christ's words coming to us "across the centuries." Now, a word that comes to me across the centuries is apt to fall on my ear very faintly indeed; for every century is noisy enough with its own noise: too noisy to let in with any great force a word that comes looming through two or three centuries. The Lord is not speaking across the centuries. It makes no whit of difference; He says: "I will make the man who trusts Me nineteen hundred years after I actually lived—I will make his heart to dance as gladly as John's or Paul's or Peter's. And the man who rejects Me in the nineteenth century will crucify Me on the cross afresh, as much as the man who drove the nail or thrust the spear."

This letter was written to professing Christians. Laodicea was a busy commercial town. A Church had been formed, and very likely it was not composed of what are called poor or broken-down people, but of "the best people in the town." Very likely they built a building like themselves—the best building to hold the best people. Everything was just as good as it could be, in style and taste. When we read about their description of themselves, it might be a quotation from the Treasurer's report at the annual meeting of the congregation. They were rich; many cultured men belonged to the Church; they had an excellent choir, and the finest organ that could be built; the whole service was refined, cultured, and æsthetic; the best people in the city were taking seats every week, and there was scarcely a seat to be had; altogether there was

QUITE A "BOOM" IN THE CHURCH.

Watch what you say about your Church, for the crucified Son of God is listening. I do not read that there was any fault found with the Laodiceans about doctrine. Some churches were blamed for heresy and others for loose living. Laodicea was not blamed for either of these; but it was blamed for the most damnable of all heresies—the peddling, little, pedantic soul that does not love the Christ of God supremely. That was its blight, and heresy, and curse. Can we put it past us? The letter is not addressed to wretched sinners, to howling blasphemers, but to as decent folk as ourselves. I think I see them. The minister is in his place; the men singers and the women singers are there. The congregation is comfortably settled down in church to begin their splendid routine of worship, when there was a knocking at the outside door of the church, and they were startled by a voice as of a man, and yet more than man—a voice as of one in whom anger is striving with tears, saying, "Stop the heartless sham. You are all in your places, but I am not in my place. I am thrust out to the outside, I who ought to be the centre and circumference of preaching and praying and singing. I stand at the outside knocking; stop the pitiful sham, and let me in again."

We need in Aberdeen and everywhere to get at the real context and the first meaning of the text; it is for professing Christians first of all. What was wrong with Laodicea was that Christ was not at the heart of the preaching, the praying, or the singing, or the giving, or the Sunday-school. The church was a mere place for going to loll about for an hour and a-half, and then to loll out again—a routine, a husk and shell, with the kernel gone; and the people loved to have it so. So Christ used sharp measures, and spoke sharply because He wanted to be in again.

Have we not the same trouble to-day? You have been going back of late—getting heavy and dull. Some time ago you used to be eager and delighted to go to church, and could not go often enough. The religious part of your life, so to speak, used to be the brightest; now it has got the other way about. You are easily kept back, and have joined the ignoble army of the murmurers—not the martyrs, but the martyr-makers, the murderers of ministers, the killers, the slayers, the dead-weights.

WHAT IS WRONG?

You are dying at the heart. Jesus Christ is not in your heart as He used to be in the days of your first love and first works; and you will never be right till you get back your first love. It is Christ Jesus you need. It is not more sermons you want, or more praying; it is simply, once for all, to do what you did at first—to open your heart, poor Laodicean backslider, and, as though a Zulu or a Hottentot hearing the Gospel for the first time, believe in Christ. Just as consumptives in London yonder are sent away back to their native air up here in Braemar or on Deeside, so for you whose souls are beginning to decay, I want to send you back to your native air—back to the Cross, back to the old simple faith of the Saviour who died for you.

How did Christ get so far out in Laodicea? There are different ways of sending Him away. Remember there is no friend we have, more sensitive than Jesus. Dull as we are we can easily detect if a certain friend who professed to love us has changed and grown cold, no matter what presents and honeyed words he showers upon us. There is no counterfeiting "the lowe of love." The Gospel is still preached in the old orthodox way; everything is right in form and name. But the throbbing heart of love is going out of preacher and singer and church work. Our blessed, sensitive Jesus is like a woman, like a loving mother, a loving wife, a loving lass or sweetheart, for detecting when the love is beginning to go down. And if that love goes down the Lord will never bother us. The Son of God thrusts Himself on none of us, but sadly drops tears as He goes.

HE WILL RISE AND LEAVE US.

Nothing can be a substitute or make up for the personal affection of a personal Saviour. We need not go into drink or lust, or become violent sinners, or heretics in doctrine. We may put Christ out with great politeness. We keep going to his Church as industriously as ever, and giving to missions as industriously as ever, but the Son of God has taken the hint and left.

We cannot explain the heavenly mystery by which Christ, after being cast out, comes and knocks at the door of the heart, again wanting admission. But here is the chance for the backslider. There is no wholesale way of curing backsliding, any more than of saving sinners. We must come back one by one. Christ will be glad to get into any heart, and especially a heart that was once opened to Him, and that has since gone astray.

In this text Christ illustrates what salvation is, and how it comes. There may have been some woman in Aberdeen to-day who was annoyed by a rapping at the door and a ringing of the bells all day. Another knock came and she went grumbling and shuffling to the door and opened it rather crossly. But all at once the crossness disappeared, and her face and countenance began to gleam and glow like the sun breaking over Ben Cruachan. What had happened? There at the door stood a long-forgotten and welcome friend. The woman felt rather ashamed when she saw whom she had grumbled at, and was slow to open the door for. She took her friend to the cosy chamber where she actually lived; not to the best parlour where she did not live, but used for shoving the minister into. In a little while the table was spread. I think I can see the two of them. It is not so much what they are eating and drinking by mouth; it is that they are eating and drinking, so to speak, each other—each other's experience; all that has happened since last they were together.

Jesus says salvation is like that. "I am your friend," He says; "you have forgotten me for a long time, and I have come to your door unexpectedly. There was no use of sending word. I have just arrived in my own time. Hear my voice; come to the door, open it, and I will come in and will sup with you and you with Me." Is this Jesus in your heart, where all your loves are, where all your hopes are; not in some outside show-department of life that only sees strangers and visitors, but where wife and husband and sweetheart are? The Lord wants to get there; to be counted among your heart friends. I can say without detriment to father or mother, and without depreciation of the beloved wife who has left my side, that my love for Christ surpasses that for all of them. I seem as if every day I know the Man I have never seen better than any friend I ever held fellowship with. "Whom having not seen we love"—that is the glory and triumph of the Gospel.

GOSPEL WORK IN PRAGUE.

Gospel work progresses in Bohemia. A second Evangelical Reformed congregation in Prague was inaugurated a short time ago, through its first minister, Mr. L. B. Kaspar, being publicly installed into office. Local obstacles made it necessary to establish the congregation in one of the suburbs of the city, namely, Vinohrady, a town of thirty-five thousand inhabitants, which has risen within the last twenty years, and is still rapidly increasing.

The congregation is the outcome of an earnest desire for the preaching of the pure Gospel, that has been awakened through various preparatory agencies. It is the smallest in all Bohemia; having begun with about thirty members and their families, it has now about two hundred and fifty adherents, including the children.

At the installation, deputies from Kradiste thanked Pastor Kaspar for all he had done for them during the many years of his ministry among them. It is to be hoped that Mr. Kaspar's influence in his new sphere will be in a high degree blessed of God. A correspondent writes to us: "One of the most pressing wants of the congregation is a more spacious building in which to hold its meetings. Bible-classes are held every Friday evening in the minister's house. But this room, although not large, is decidedly too small to accommodate those who assemble at divine worship in the hall of the Smetanka, a school-house belonging to the community of Vinohrady. The congregation will soon have to quit this hall, as it is wanted for educational purposes. The Roman Catholics are building a splendid church in the town. God grant that the Protestants may also erect a suitable, though humble place for the proclamation of the Gospel."

The Social Scheme of the Salvation Army.

II.—THE ELEVATORS AND THE LABOUR BUREAU.

BY PEARL FISHER.

The hungry and homeless poor find in the Food and Shelter depôts of the Salvation Army a certain amelioration of their pitiful lot; but it is in the Elevators, or workshops, that they come within reach of rescue. The former help them in their distress; the latter help them out of it. Here, indeed, lies the very core of the Social Scheme, which aims not so much at relieving as at raising. There are now in London three Elevators and one Home.

THE SPITALFIELDS ELEVATOR.

In Hanbury-street, Spitalfields, stands "Elevator No. 1," a block of old shops, converted and altered to suit their new purpose. The staff-captain in charge showed me over the workshops, explained the working arrangements, introduced several saved men, and generally did his best to afford a clear idea of the whole. In the store I saw piles of materials for use, and quantities of articles made on the premises. Amongst these I noticed fleets of pretty toy yachts—the handiwork of a poor fellow found sadly fallen—and likely to delight many a boy in many a home. Also there were quantities of wirework knick-knacks, produced by one who, formerly a schoolmaster, had plunged into the depths, and, saved by the Salvation Army, had offered to teach lads, without a trade, the art and craft of wire-working.

Passing through the store, we entered the carpentering shops, where a host of men—bearing, many of them, on their worn features the traces of a sinful life—were hard at work along the benches, turning out very creditable specimens. Carpentering and cabinet-making seem the staple industries at Hanbury-street. There are, however, many unskilled applicants (including clerks, who are very numerous, and, from an industrial point of view, may be regarded as unskilled). Such as these find their first opening in the firewood department, where some fifty to sixty men are at work, sawing, chopping, and tying. Some have fallen from good positions through drink; others have been all their lives numbered with the shiftless classes. Whatever they may have been an opportunity is here offered them of again getting their feet on the first rung of the social ladder.

There are, I find in conversation, one or two in the place as married men, going home at night; but the majority are here as single men, though doubtless many have wives somewhere. How the men enter these Elevators will be described further on, under the head of the Labour Bureau. A study of the case-book, and an interview with some of the men enabled me to understand the conditions from which they were rescued and something of the spiritual results.

TWO ILLUSTRATIVE CASES.

One man formerly employed in a brickfield had, he said, fallen from professed Christianity into open sin and wretched want. He had been admitted to the Elevator, where he is now doing well, and he declares he has been "saved by grace, glory be to God." Another told me he had been long out of work, had come here in despair, had been helped to make his way, but best of all had "found salvation through Jesus. Ah, sir, it's a new man it's made of me." The men who spoke thus live, be it remembered, amongst those who hearing such testimony are quick to detect and denounce hypocrisy.

I find that in all the Salvation Army Elevators work is suspended daily at five minutes before twelve, when a short sharp Gospel meeting (in Salvation language "knee-drill") is held, before the men rush off to dinner.

The workshop system may be thus described. The men sent by the Labour Bureau, are at once admitted to Class 3, in which they must prove their worth and willingness to work. They receive at the outset tickets for food and shelter, and after a few weeks have, in addition, a small allowance, say a shilling, one-third of which is reserved for clothing. When after some little time a man becomes really useful, he is advanced to Class 2, receiving payment of from 1s. to 5s. per week, besides food and shelter.

Lastly, they rise—or the best of them rise—to Class 1, when they receive proper wages, and have separate beds at the Home. By this time, unless wanted as "sergeants" (virtually foremen), they are sent to regular employment (352 were found situations last year), or seek it for themselves. Besides, men who desire it and show themselves fit are drafted to the Farm Colony. Nearly three hundred were sent last year.

THE ST. LUKE'S ELEVATOR.

Another Elevator is in operation in Old-street, St. Luke's. This, known as Elevator No. III., is an old brewery in course of adaptation to better purposes. Pending the rebuilding, the galleries, floors, and sheds seem peopled with busy workers of many crafts. Here are blacksmiths at the forge, there wheelwrights and coach-builders; further on a clever sign-writer, whose deft designs may be read all over London on S.A. vans, though he is a "rescue." On the upper floors are carpenters, upholsterers, mattress-makers, wireworkers, tinsmiths, basket-makers, and brush-makers. Then come the kitchen and dining-room, and beyond the busy firewood sheds, with whizzing circular saws and every necessary appliance. Five to six hundred men will eventually be employed here.

Amid all these busy scenes I heard many interesting stories of rescue, evidencing real results amongst failures not a few.

THE BATTERSEA SALVAGE WHARF.

For Elevator No. II. I had to hie me to the "wilds of Battersea," where a wharf and some old buildings have been secured to serve the double purpose of workshops and the Salvage Brigade operations. At present old walls are being pulled down, foundations dug out, concrete laid, roads made, and new shops and stores erected wholly by the "submerged" men—the Army phrase for the men rescued by the social wing. Eventually there will be at Battersea, tailors, shoemakers, tinmen, carpenters, and other trades; meanwhile, through all the bustle of pulling down and building up, the salvage men are at work, and heaps of old rubbish and refuse are accumulating. Little has yet been done in the way of "sorting out," but as soon as possible many unskilled workers will set to this task.

THE LIGHTHOUSE.

So far the three Elevators, and now coming back to the City I must mention the Lighthouse in Quaker-street, E. This is the Factory Home. Here the men employed at Hanbury-street have their meals and sleep, while the *employés* in Old-street sleep here, but have their food at the Elevator. In the Lighthouse everything is clean and comfortable. There is accommodation for 350. The dormitories for Class 3 contain simple American cloth mattresses filled with seaweed (like those in the Shelters). Class 2 are better, while for Class 1 there are cubicles and separate beds. Baths, wash-ups, a fumigator, and every necessary appliance exist. As at the Ark, the men have separate lockers for personal effects. There is a good hall for meetings, and the officer in charge reports "right rousing times," and real work done for eternity.

The total number at present in the three Elevators is 322, and since the start 2080 men have been received in them, of whom only 258 can, by any stretch of ingenuity, be counted as failures, and this number includes seventy-five who had to leave for hospitals, &c., on account of illness. The remarkable fact is that out of two thousand men of this type, only ninety-eight have had to be "discharged for misconduct," the number I have named (258) being made up by another eighty-five who left dissatisfied with the tasks allotted.

THE LABOUR BUREAU.

Now how do these men come into the Elevators? Not through the Shelters directly, but from the Labour Bureau. In the Shelters men out of work make their cases known, and are sent to the Labour Bureau, but hundreds apply at this S.A. Labour Office who have never been in any Shelter. Here the merits of each case is gone into, situations are found for some, temporary employment for others as boardmen, cleaners, &c., while those deemed suitable are sent to the Elevators, carrying with them a form giving full details of their career and circumstances, and entitling them, at least, to a trial, if willing to work, in the shops or sheds. Mechanics are set to their own trade, "handy men," the unskilled, are sent into the firewood shed to begin with; but the sorest of all problems is what to do with the clerks. These are a vast army, the host of the unemployed increases; what can be made of them? If they enter the Elevators it must be to work, but what can they do? Hence many have to be sent away, but those seeming likely have a chance. I saw a few such in the workshops, but, alas! the majority were outside and unhelped.

Besides the branches I have described, there are others, as the well-known S.A. Match Factory and the S.A. Bakery; but these do not, strictly speaking, come within the range of the social work proper, though undoubtedly they afford employment to some of the workless. Like the S.A. establishment in the Clerkenwell-road, they are trading centres rather than distinctly social elevators. The three Elevators and the Home, with the Labour Bureau, described in this paper, form the circle of operation now going on in London, in connection with the Salvation Army Social Wing, for finding work for the workless and teaching those who never worked before how to win their bread by honest industry.

MR. STANLEY SMITH'S RETURN.

Christians all over the country will join heartily in welcoming Mr. Stanley P. Smith back to England. It seems but the other day that we stood watching him and his noble band of comrades depart, and yet nearly seven years have passed since then. He gave the address at the Strangers' Rest, Ratcliff-highway, last Friday evening, when representatives of many London missionary enterprises were present, Mr. J. E. Mathieson being in the chair.

Mr. Stanley Smith said that he was at first placed right in the middle of China, with no senior missionaries or experienced persons to guide him and made many mistakes, and met a great deal of discouragement. After dwelling on these, the speaker related how Mr. Shee, a Chinaman of good birth, had been converted and been greatly used in the establishment of opium refuges and in spreading the good news amongst his fellow-countrymen. The province where Mr. Smith worked was about the worst in China for opium smoking. There was more opium grown there than in all India. Indian opium indeed was principally eaten by the grandees at the coast but very little was seen inland. Nearly all the work at his station was done in connection with the opium refugees. Three hundred men and fifty women had passed through his refuge, but that did not mean either that all had become Christians, nor that they had all given up opium The Chinese were not longing either for the gospel, or for missionaries, but Christians had their Master's command and their marching orders. The country was open even more freely than in some parts of England. The last two months he was in China were very interesting. He visited a chain of stations all down the river, one with 150 members, another with sixty, ninety, seventy, and so on. Although the work was going on slowly it was God's work and that was their joy and satisfaction. It was theirs to sow, and in God's good time the harvest would come.

A NEW YEAR'S RECEPTION.

On Thursday last the old house in Aldersgate-street was teeming with young men in response to a kindly invitation from the President of the Young Men's Christian Association and Mrs. George Williams. To provide tea for six or seven hundred young men is no mean task. When this was happily accomplished, the guests adjourned to a meeting in the lecture-hall, which was crowded with young men only—a sight most pleasant to behold.

Mr. George Williams rose to congratulate his visitors and to wish them a truly happy New Year. He took for his text-word, "Heart's-ease." In a very brief, but very earnest address, he exhorted the young men to start out in the New Year with their hearts yielded to Christ.

Mr. Henry Varley, in place of Mr. Lane, absent through illness, commenced his address by telling how he himself was brought to decision for Christ in this same Association (in its Gresham-street building) in 1851, as the result of a tract and invitation given to him in Trafalgar-square, when an orphan lad of fourteen years of age. This led him to attend a meeting addressed by Baptist Noel, when he decided to serve the Lord. He spoke of sin, its awful dangers, and in its relation to permanence of character, of atonement, and of faith in Christ, and confession of his name through the power of the Holy Spirit.

At the close of the meeting, more than twenty young men rose in their places to signify that it was their service henceforth to follow Christ.

The Week of Prayer.

TUESDAY, JANUARY 5th.

PORTMAN ROOMS.

On this day the subject was *The Church of Christ.*—Praise for the presence of the Saviour with his Church everywhere; for the gift of the Holy Spirit to comfort, sustain, direct, quicken and inspire. Prayer for forgiveness of all failures, and sins in the churches: that the union of believers in Christ may be more fully apprehended. That all churches may be faithful to their Lord and his truth; that Christians may bear with each other's infirmities, and strive after the things which make for peace. That all ministers and teachers may be full of the Holy Ghost; that they may preach the Word with power; and that Ritualism, Formalism, and Rationalism may yield to the light of the Gospel. That Christian conferences may be governed by the Spirit of wisdom, love, and power. That the persecution of Christians in Russia and other lands may cease.

Mr. DONALD MATHESON, who presided, read Zeph. iii. 14, and remarked that had we been praying for the Church of Christ a hundred years ago we might have confined our thoughts to this island; but now our prayers must extend to every land under the sun, for there are members of the Church of Christ in China, Japan, Corea, India, Africa, and indeed everywhere, and all must be embraced in real prayer for the Church of Christ on earth.

After prayer by Revs. Gossett Tanner, D.D., and Donald Fraser, D.D., the address of the morning was given by

Rev. PHILIP COLBORNE, who said: Our most important function now is prayer, and anything by way of address ought merely to come as a stimulant to the more vigorous exercise of this function of prayer for the Church. We long for more and more unity and catholicity, and we also pray that our Saviour's longing may be fulfilled, and that He may have the heathen for his inheritance. We rejoice that in these days He is giving fresh energy to his messengers in gathering out the people as never before. Within the past thirty years the advance in missionary effort has been very great. Then there were some thirty missionary societies in Europe, now there are at least eighty-four; and while this extension is going on, I think we at home are coming more and more to grasp his mind as to true fellowship and the unity of the Church. The idea of the Church is very simple.

ALL WHO ARE IN CHRIST

are in the Church, and all who are in the Church are in Christ. Christ is head over all things to his Church, and the Church is the body of believers united in Him, its great Head. That body is vitalised by Christ, and taught by the Holy Spirit his word, and led in his way. We must guard ourselves against a false idea of the comprehension of denominations being true unity. We must realise that, quite independently of denominational differences, all who are united to Christ by living faith are members of his Church, nor does this Church vitally depend on outward forms; a vital faith produces vital unity. We must be in Christ by faith, and this inwardness constitutes our fellowship. Membership of the Church of Christ begins by coming into Christ, and receiving from Him quickening, and living in Him.

Then in this connection remember Christ has said, "I am the Way, the Truth, and the Life." You remember the first name borne by Christians was "the Way," as we find in Acts xix. 23. There is something beautiful about this. They were in the way, by coming to Him who is the Way. There communion commences. But being in the way we must make progress in it.

Nearer, my God, to Thee,
Nearer to Thee.

Next He is the Truth; and He is full of truth, and perfect truth is in Him alone. It is impossible to attempt any unity which does not involve the learning of what Jesus Christ came to teach. We must enter into the fundamental doctrines, and grow into them firmly. Thus, as we receive truth from Him, we grow into Christ.

Moreover, He is our life; knowing the truth we want to live the life. The two are so interwoven, they cannot be separated. He who does the will knows the doctrine. Wherever Christ is thus known as the Way, the Truth, and the Life, there is true church unity; and apart from it there is none.

Thus we learn Christ's idea of unity. On the one hand, many seek to comprehend all the denominations in one; and on the other hand, there are those who would destroy them. I do not believe either are right. There is a distinction between the Church of Christ and the denominations—somewhat like the distinction between a man and his house. The house is not the man, although a certain dignity attaches to it by reason of the man who inhabits it. The denominations, as such, are not the Church, but the Church is in all the denominations. Everyone who is in Christ is a member of his Church, and for all such we pray at this time.

CENTENARY HALL.

The subject for Tuesday was "Thanksgiving for the presence of Christ in the Church, and for the gift of the Holy Ghost." Rev. G. W. OLIVER read part of Eph. iv. In his address, he said that Christians generally desire an increased realisation of the presence of their Lord, and strongly feel their constant present need of that presence. Our friends departed from this life are blessed with a sight of the Lord; but we, who walk by faith, have his presence in equal measure, the Saviour being still Immanuel, God with us. Oh, that all who are waiting for his manifested presence might distinctly recognise Him as a very present Friend, interested in everything that concerns his people's present and future state! There is comfort in the thought of Christ being for us; still more joy in the realisation of Christ with us; but Christ in the believer is the highest blessing of all; and the true Church of Christ consists simply in the unity of all who are indwelt by their Lord.

The next hour was occupied by further praise and prayer, in which several of those present briefly led, and some helpful words were spoken by Rev. H. G. THWAITES in connection with 1 John i. Both in his Gospel and his epistle, John seems to delight in the existence of Jesus "in the beginning." Between that blessed One as the Head of the Church and his members there subsists

A UNION COMPLETE AND INDISSOLUBLE.

Only those who, like John, have a personal knowledge of the Lord are fit to bear testimony concerning Him. Would that Christians might practically know more of his power to "save unto the uttermost all who came unto God by Him," an ability and willingness to save from evil dispositions, sin, and inconsistency in every shape. If there were more real fellowship with the triune God, there would be less despondency and unbelief on the part of his people, and, consequently, the lives of Christ's professed disciples would better commend Him to those who are out of the way. What a terrible thing is unbelief which, as John points out in his plain-spoken way, would make God a liar! Disciples deserve to lose the joy of the Lord, which is their strength, if they yield to worldliness and coldness of heart; and for such there can be no light and happiness until they prove again the efficacy of that blood which cleanses from all sin. Closeness of walk with God will make the year better and brighter than all the years which have gone before it.

WEDNESDAY, JANUARY 6.

PORTMAN ROOMS.

On Wednesday Mr. GEORGE WILLIAMS presided, and, after the reading of Scripture, announced the subject for the day: *Families and the Young.*—Praise for the gracious promises made to the godly and their children; for the young people who are yielding themselves to the Lord, resisting the evils of the day, and serving Christ in his Church. Prayer that parents may be holy, devoted, wise, and true: training their children in Bible knowledge. That the love of Christ may be the light of every home, and the will of Christ its law; that the sons and daughters of Christian parents may be mercifully preserved from abounding iniquity. For Sunday and day schools; for associations of young men and young women; for all colleges, universities, and training institutions; and that the religious teachers of the rising generation may be valiant and faithful.

The Chairman then added a few words as to the importance of winning the young, rejoicing that now it was generally admitted that children might be converted and were worth striving for. He was thankful to know that the Sunday-school children at home were now supporting a missionary in India, on purpose to labour for the young. He rejoiced also in the progress of the Y.M.C.A. and the Y.W.C.A., and in the fact that these associations were proving helpful to foreign missions by sending out labourers into the field.

Rev. ROBERT TAYLOR, of Norwood, having referred to the special subject for prayer, "Parents and Families," proceeded: It has occurred to me that possibly some, even of those who are Christians, miss somewhat of the sacredness and solemnity of the family relation. We are so familiar with it, we are apt to overlook that it is constituted by God Himself, and that its foundations lie deep in the nature He, as Creator, has given us. Furthermore, He has given in his word many wholesome rules for the guidance of those who hold this family relationship, while He has also given many great and precious promises of grace and blessing to the families that call upon Him. Connected with these promises we have the fact that He is the Father of all, and in Him every family in heaven and on earth is named. And all this is summed up and centered in the great act and words of Jesus when He took little children in his arms and blessed them, and said, "Suffer the little children to come unto Me, for of such is the kingdom of heaven."

This sacredness and solemnity of the family relation is suggested to us by the fact that it is the best, the most expressive and profound symbol of the relation we hold, as believers, to God. He is our Father, and our knowledge of this family relation helps us to shape our conception of Him who is our Father. We recall the family life of early days, with its dependence, affection, and joy; we remember how father and mother were all to us; and these memories set Him forth as all to us. We know the fatherly and motherly relation of later years, with their fondness, tender love, and pity; and what a meaning these lend to

THE THOUGHT OF GOD AS OUR FATHER.

And going a step further we have in the family relation not only a symbol of the fatherhood of God, but also, I venture to suggest, a shadow of the deepest of all mysteries, the grandest of revealed truths as to God Himself, that of the blessed and Holy Trinity, Father, Son, and Holy Ghost. But now a word or two of exhortation. If the relation of father, mother and child be a symbol and shadow of these verities, "what manner of persons ought we to be in all holy conversation and godliness?" We pray that parents may instruct their children in Bible knowledge. One of my earliest recollections is of a godly old minister who, after expounding to the children the fifth commandment, turned to the parents and said, "Honour thy father and mother. Then you fathers and mothers must be honourable. If you would be honoured you must be worthy of honour." I would the reminder were laid to heart.

And in imparting Bible knowledge let me say it ought to be given in two ways—in stated and systematic instruction, and by casual, occasional teaching, as opportunity serves. Is it not strange how the highest of all knowledge is neglected? We are studiously careful as to mental knowledge, the laws of manner and habit, the training of hand and eye, heart and affections, and even conscience; yet often we are slack in giving the knowledge which has to do with God.

Instruction, like food, must be seasonable, solid, and nutritious; but it must also, like air, be pure. Foul air is no less dangerous than poisonous food. So let your home be pure and sweet; a spiritual ozone, in which the germs of unbelief and scepticism cannot live. Then the air may be pure and yet too low in temperature for health. And, similarily, there may be an East wind in the home which may wither up spiritual life. Let our home life be warm and throbbing with the love of God.

I find in a little volume giving a brief account of one who was early called home, a letter in which the young Christian girl says to her father, "I thank you for all your instruction; I thank you more for your example; but I thank you most of all for your love." God grant our homes may be such that our children will make this sweet acknowledgment.

CENTENARY HALL.

On Wednesday, Rev. C. H. KELLY opened the meeting with supplication on behalf of the sons and daughters of praying folk all the world over, praising God that He had enriched his Church very greatly in the early consecration to Himself of many now in Christian fellowship and ministry.

Mr. KELLY then read Matt. xviii. 1-14, and, after brief prayers from one and another, spoke some exceedingly weighty words showing that the question, "What manner of child shall this be?" is bound up with the true interests of nations, is of first importance to the church of God, vitally affects family life, and is of deepest moment with reference to the salvation of the young themselves. Only those who have faith

in God and his Word, can look upon the world even with composure, much less hope; but, thank God, his truth is spreading as never before. There is very little hope to-day, as far as a large proportion of the adult population is concerned; but the work of the church among the young is a most encouraging field, for, if we can obtain but one holy generation, what a mighty change there will be in the whole of our land, and in our good influence upon the world!

Real family happiness, continued the speaker, does not depend upon wealth and its attendant circumstances, but upon character. It is

A LAMENTABLE BUT COMMON ERROR

that the devil has a mortgage upon young lives until about sixteen years of age. To act upon such a thought is like putting a newly-born child outside the front door. Surely they who can ask for bread may well be taught to ask for grace. Shall God hear the pleading of a vile reprobate and spurn a child's cry? God's solicitude for the well-being of the young is seen in some six hundred references between Genesis and Revelation, to childhood and youth, and how much comfort there is in the unmistakable teaching of the blessed Saviour on this subject. The speaker was old enough to remember cavalry in our streets at a time of social danger, but in the subsequent troubles of the cotton famine, no troops were drawn up, because the diffusion of Christian teaching had made the people patient, and had taught them to exercise faith in God. The present appalling ignorance among the young in regard to the letter of God's Word, is a loud call to Christian parents concerning Bible teaching for their children; for we should seek not only to make intelligent persons pious, but also to make pious ones intelligent. In the coming struggle as to belief and life, those who are now children will need all the spiritual armour that we, under God, can give them for the conflict. Mr. N. R. Hughman led in prayer for awakening of parents to their responsibilities, for a spirit of inquiry in Godless families, and for an increase of grace to isolated Christian households.

In undertaking the guidance of the meeting for

THE SECOND HOUR,

Rev. F. B. Meyer read Eph. iii. 14-21 (R.V.), remarking on verse 20, that what God is able to do, He is willing to do, and suggesting that some of those present might confess the sins of fathers and mothers in the upbringing of their children. After some brief and direct prayers,

Mr. Meyer based his address upon verse 15 of the chapter read. In this passage the Revised Version makes it plain that "every family in heaven and on earth is named from God," name being character. That is, every family is so constituted that from it men may learn to apprehend something of the nature of the eternal God and the attitude towards Him into which his love should lead us through regeneration. From experience of a mother's love, we pass into the successive stages of companionship, marriage, parentage; and each stage should give increasing insight into the character of Him who is love, that the transient may be conformed to the external, and that the human may be fashioned after the Divine.

In God's plan, strict obedience is always combined with blessing, a point to be remembered in the government of Christian homes. Those who are blessed with happy homes are not as careful as they might be concerning solitary ones, whose removal from village to city, and consequent sudden divorce from the softening and sweetening influences of home life, threatens to waste many young lives. An instance of rare unselfishness came under the speaker's notice, in a poor woman who spends the first part of every Sunday in cleaning and tidying the single room which she occupies, so that a number of young girls may come together for tea and subsequent attendance on the ministry of God's Word.

POWER TO MAKE HOME HEAVENLY

is found only in Christ, in whom God has concentrated all fulness, and who is ready to dwell in us by the power of the Holy Ghost, that love may reign in our homes. Home life is not to be improved in the power of human resolution, but only in the yielding of one's whole being to Christ, so that our distinctive relationships may be lived out in Christlike deeds and words. The only hope for the home is Christ, and the only hope for England is in homes where He dwells. A full life is only possible to the unselfish; and through the trials connected with home life we may conceive something of the loving patience and forbearance which God is constantly exercising toward his wayward children.

In a few closing words of prayer, Mr. Meyer asked that many a child who has resisted words about God, may be won to Him by consistent and unselfish parental lives.

THURSDAY, JANUARY 7.

PORTMAN ROOMS.

Mr. J. E. Mathieson, who presided on Thursday, read the following as the subject of prayer for the day:—*Nations and the World.*—Praise for the widely-opened doors for the entrance of the Gospel in many lands; for the active co-operation of Bible and Tract Societies; for the diffusion of the word of God in some three hundred languages; for the increasing dislike of war, and the growing desire for international goodwill. Prayer that the nations may be more and more influenced by truth and righteousness; that the Lord's Day may be more widely observed; that sovereigns, rulers and legislators may feel their responsibility to God and to their people; that our soldiers and sailors may become witnesses for Christ; that the designs of the Papacy may be frustrated; that unholy legislation may be swept away; that wars may cease; that slavery and the opium traffic may be put down, and that the kingdom of Christ may speedily come.

The Chairman then read portions from Rom. i. and xvi., calling special attention to the phrase "obedience to the faith among all nations," which occurs in these two chapters and nowhere else in the Bible. This expression suggests, he felt, the question how far has the Church been diligent in spreading the knowledge of the faith so that all nations might be obedient to it. Notwithstanding recent advances in missionary effort, it must be sorrowfully confessed that the Church as a whole has been negligent in this matter, and one great hindrance has been worldly conformity. Endeavours have been made to win the world by adopting its habits and maxims. Such is not God's way. He designs to have a separated people. This He had in old time in the Jews, and this He will have in his Church. In proportion as we fail in this matter of separateness, we are sure to fail in our mission to men.

After a season of prayer, in which Rev. W. Fuller Gooch, Mr. D. Matheson, and Rev. D. Fraser, D.D., took part, Rev. F. W. Macdonald read 1 Tim. ii. 1-8, and said: Perhaps it is safe for us to say that the privilege of intercession assigned to the Church by our Lord is immeasurably greater, more august and powerful than usually reckoned. Intercession has not merely a minor place among our Christian privileges, it is

THE MASTER-LAW OF CHRIST'S KINGDOM.

That kingdom is founded on mediation—one for all—the mediation of the Lord Jesus Christ in the supreme act of his death, the just for the unjust. And now, in another sense, the same law of mediation rules the administration of the kingdom. Coming into union with Christ, as we do by faith, we share his intercession and become mediators. "There is one mediator between God and man—the man Christ Jesus," but we are mediators in the sense of intercession. We might quote many passages on the duty and privilege of intercession for others, but these will be in your minds, and, summing them up, I maintain the whole spirit and genius of Christ's kingdom is mediatorial, in the sense of intercession, so far as we are concerned.

Now, in the passage I have read this privilege of intercession is urged and illustrated, but it is applied specially, and the application is to the very subject we have before us to-day; "For all men, for kings, and for all that are in authority." Whatever we in these democratic days may think, this law of authority and rule is woven into our being. And for those who exercise rule and authority we are called on specially to pray.

Enforcing this point, the speaker dwelt on the influence and power for good or evil exercised by rulers and leading men of all kinds. Seeing that those in high places could immensely affect, for weal or woe, the masses of men, we were called upon most emphatically indeed to pray that the God-given powers might be used for the glory of God and the well-being of mankind.

CENTENARY HALL.

Rev. E. A. Stuart was prevented by an accident from keeping his appointment for Thursday's first meeting, his place being taken by Rev. A. P. Cox, of Paddington. The subject for the day embraced many branches, including praise to God for entrance of the Gospel into many lands, for the diffusion of God's Word through numerous translations, and for a growing desire towards international goodwill; also prayer for righteous government in the earth, for a more general observance of the Lord's Day, for the frustration of Papal designs, and for the annihilation of unholy legislation, slavery, and the opium iniquity. After prayer,

Rev. A. P. Cox read Psa. cvii. 1—16. His address recognised the widening circle of topics for prayer day after day. The fact that Christians were praying for a world which God loves (John iii. 16) should make them hopeful. Holding a unique position among the great nations of the earth, it must be ours to show them that we are not selfish, ostentatious and arrogant. Moreover, in ruling humbler nations, we must exercise care of their true interests; and as a mother nation, we should be an example to our colonies and dependencies of that righteousness which exalteth a nation. A Divine patriotism should influence all who seek to serve Christ. In Paul's readiness to preach the Gospel at Rome, he recognised nationality; but he clearly distinguishes between Jewish, Roman, and Christian views of Christ. The intellectual world cannot grasp the simplicity of that Gospel which, nevertheless, is the power of God. *Power* is a word which seems to characterise the religion of the Apostle, and which must mark our faith, too, if the latter is to be of any use.

POWER BELONGS TO THE HOLY GHOST.

God Himself, not a mere influence, and He works in all who receive Him. Thoughts of God's power and love fill us with hope, despite the apparent overbearing strength of the multiform opposition with which Christ's servants have to contend.

One of the closing prayers definitely named the Czar of Russia, and the oppression which reigns in that land; while another petition asked that the spirit of prayer among God's people may mark the whole year.

A very strong anti-opium feeling ran through the second meeting. Mr. Leite Rozas presided, and referred to the two veils of 2 Cor. iii. 13, 14 and iv. 3, 4, which only Divine power can remove. After a prayer, contrasting the iniquitous distinction which is made between Burmah and China in regard to opium,

Mr. Cheok Hong Cheong remarked that the highest form of Christian life is found in seeking the salvation of the lost. The vast host still sitting in darkness, praying for help which never comes, should stir Christian hearts to pity and activity. Then this valiant champion of the right once more lifted up his voice on behalf of humane and godly government, recapitulating, in measured and clear accents, the terrible indictment recorded against England in the oft-told and well-known tale of our Chinese opium wars, and the evil which our Government has fomented for the sake of gain.

THE PITEOUS TALE OF CHINA'S WRONGS

was supplemented by an apt quotation of God's declaration that righteousness exalteth a nation, but sin is a reproach to any people. While missionaries seek to advance the kingdom of God, the Government, for which every elector is responsible, is largely advancing the rule of the devil. Many Chinamen reject with scorn a Gospel which they associate with men who are responsible for the poisoning and murdering of their countrymen, for gain. The only resources of those who lament the evil, are strenuous effort to awaken Christian conscience in England, in order to persistent pressure upon Government, and the engagement by unwearied prayer of the arm of Omnipotence, the only power able to overcome an enemy mightier far than those who battle for God.

The meeting closed with an earnest cry to God that He would use his Chinese servant, throughout his English travels, in arousing the Church of God to so lay hold upon Divine power that English rulers may be compelled to make an end of China's bane and England's disgrace.

FRIDAY, JANUARY 8th.

PORTMAN ROOMS.

Sir C. U. Aitchison, K.C.S.I., presided and read the subject for the day:—*Missions to Mohammedans and Heathen.*—Praise for the devotedness of men and women in the Foreign Mission-field, and for the triumphs of the cross achieved through their instrumentality; for the increasing number of young Christians who are giving themselves to the work among the heathen. Prayer for a more abundant outpouring of the

Holy Spirit, and for a still larger supply of labourers in the great harvest field; that Missionaries may be preserved from the danger of travel, fever, and the hostility of the natives; that fresh doors may be opened for the Gospel; and that Mohammedanism, and all false religions, may give place to the saving knowledge of Christ.

Psalm lxvii. and Eph. vi. 10 20 having been read by the Chairman, Revs. John Fordyce and Claude Steel, and Mr. Oscar Owers engaged in prayer.

Rev. BARING-GOULD (in the absence of Rev. E. A. Stuart, through the accident elsewhere referred to) gave an address based on Acts. xxviii. 28, "The salvation of God is sent unto the Gentiles, and they will hear it." These, he said, are

PREGNANT, PROPHETIC, AND HEART-STIRRING WORDS.

Salvation is of God. It emanates from God the Father, has been effected by the work of God the Son, and is applied by God the Holy Ghost. It is a salvation worthy of the Triune God. Further, these words—implying the sending of salvation to the Gentiles—are in perfect harmony with the Master's command, "Go ye and preach the Gospel to every creature."

Moreover, not only is it to be sent to the Gentiles, but it is distinctly stated that they will hear it. The Jews have forgotten it for a time, though there is an elect remnant, and though we look for a glorious future of repentance and restoration, but still the Gentiles will hear it. Here is the promise—the Mohammedans, the followers of Confucius and of Buddha, the Hindoos, and the poor Africans for whom we pray this day—they will hear it.

But the question arises, what has the Church of God been doing to carry it to them? Just a hundred years ago, a bishop of the Church of England declared the command "Go ye" had no reference to the Church of the present day; the Church of Scotland declared the idea of missions to the heathen to be highly preposterous; while a senator in America declared they had no religion to spare to send to the heathen; and so late as 1819 a Sepoy in India was court-martialled and cashiered for no crime, save that he had become a Christian. When William Carey entered on his great enterprise there were no missionaries, no trained agents, no converts among the heathen, and the Bible had not been translated at all into many languages.

Now at the close of a century, we see 77,000,000 of nominal Protestants grown into 177,000,000, and we see the

WHOLE WORLD OPEN TO THE GOSPEL,

with the possible exception of Tibet, where two Moravian sisters are nobly holding their ground. But while looking on these things, we rejoice that the Church of God has, to some extent, aroused to her duty, we have still to confess that but little is done, and that some 850,000,000 of the human family know nothing of Jesus Christ. The army of English and American missionaries numbers but seven thousand, just about one to every 350,000, while, as Dr. Pierson has computed, for every quarter of a million of income professing Christians contribute only one shilling annually to the missionary movement. God has laid on England peculiar responsibility in this matter by reason of her vast empire, but how little, after all, is she doing.

What, then, is wanted that we may rise to the level of our opportunities? Just the outpouring of the Holy Ghost, that we may realise our obligation. We recognise the sin of unbelief, but fail to recognise the sin of inaction. I verily believe that if one-third of the ministers in this land, and the very cream of the Sunday-school teachers and Christian workers were to go forth to the heathen, it would be like life from the dead to the churches at home. We need the power of the Holy Ghost to teach us that forgotten prayer: "Pray ye the Lord of the harvest that He may thrust forth labourers into his harvest."

CENTENARY HALL.

In the brief opening prayer there was affectionate mention of labourers in distant lands and their converts; and hope was expressed that there would be practical gratitude on the part of God's Church in more use of grace already bestowed.

Rev. E. E. JENKINS, LL.D., read Rom. x. 4-21. Introducing himself as a very old missionary labourer, whose day is far spent, he spoke in grateful and sanguine terms concerning his vivid recollection of events in heathen lands, when forty-five years ago, he left England for the East, as contrasted with the rapid Godward progress which has been made since that time. As a believer in the Scriptures, he was prepared to maintain what would be thoughtlessly ridiculed by some—namely, that there is great progress Christward among the heathen, particularly in India, where

FAITHS AND USAGES ARE CHANGING,

and for the former to do that is for them to ultimately disappear. He asked, which faith will survive if the faith of Christ does not? India's youth is forsaking the ancient temples. The Brahminical priesthood, though it may long be sustained by endowments, is no longer regarded as the fountain of authority and learning, or the guide and administrator of social life. The forces of India are in Christ's hands, and tending to the fulfilment of his gracious purposes. Consider, for instance, the tremendous revolution in public opinion concerning the education of women. In British India particularly, and also in some of the protectorates, there is scarcely a town without a school for girls, maintained by the people themselves. A review of the whole missionary world showed nothing of hopeless, as distinct from temporary failure. After reference to personal experience among Mohammedans, the speaker stated that in the N.W. the Church Missionary Society now has eight Mohammedan missionaries labouring in their own country, and that Mohammedanism is beginning to break up from internal causes. Its propaganda is active, to some extent; but in Java and Sumatra are found Christian missionaries, with more schools and more converts, the latter drawn from Mohammedans themselves.

As to China, attacks upon mission stations may justly be regarded as but a blind to cover a movement for changing the Manchurian dynasty; and past persecutions have really strengthened, if they have thinned, native churches.

Some of the closing prayers asked for revived hope at home concerning foreign missions, and for wisdom, patience, and hope in every labourer for Christ in distant parts of the earth.

Rev. JOHN WALTON, M.A., opened the second meeting, and, in prayer, powerfully impressed upon the minds of his hearers solemn thoughts concerning a whole city to its varied needs spread out before the eyes of God. Then came praise for the Divine hand laid upon so many young men, and prayer for communication as well as reception of blessing on the part of believers. Another earnest petition asked that workers abroad may know, by the power which should come upon them, that their brethren at home have spent a season of special supplication. After Mr. WALTON had read Psalm ii., which, he said, covered the whole missionary ground,

Mr. J. A. WRAY, an agent of the Church Missionary Society in the Taita country, quoted John iv. 34, 35 as the words of the

GREATEST MISSIONARY THAT EVER LIVED,

referring also to his blessed example of saving souls, as seen in the incident of the Samaritan woman. The days when it cost a white man his life to set foot in Japan, China and India had long passed away. Christians are not taught to pray for open doors, but for power of utterance, and for more labourers. Should we be slow to follow him who has gone before us in blessed service to mankind? The latest open door is East and Central Africa, where the speaker had lived for eight years, and which is truly a dark continent spiritually, as sufficiently evidenced by the speaker's graphically recited details of abounding cruelty and superstition, the life of the missionary being jeopardised by the latter. And, oh! the heart-pain which comes upon the Gospel-bearer as he listens to the words of some poor sick heathen, "Why did you not bring me the good news before?" Our Lord finished the work which was given Him to do, leaving us an example that we should follow in his steps.

In the evening a meeting for choral praise was held, in which some two hundred voices, drawn from various evangelistic choirs, took part.

SATURDAY, JANUARY 9.

THE PORTMAN ROOMS.

Sir WILLIAM WILLIS presided on the last day of the week, and having read Isa. xlix., announced the subject for the day: *Missions to the Jews and Home Evangelisation.* Praise for the large success of mission work, and the increase of mission churches and rooms; for the deepening resolve among the various Churches to seek and to save the lost; for the zeal and devotion of City missionaries and evangelists; for enlarged interest shown in missions to the Jews, and for special blessing attending them. Prayer for all Christian workers; that hospitals, refuges, reformatories, and all rescue agencies may be conducted with wisdom, skill, and power; that God would mercifully interpose to deliver the Jews in Russia from persecution, and that they may be led to accept the Messiah.

Prayer having been presented by Mr. J. L. Stanley, Rev. Newman Hall, and Mr. D. Matheson,

Rev. F. B. MEYER gave an exposition of the three parables in Luke xv., which seemed from one point of view to have some bearing on the topics for prayer. The parable of the lost sheep may be taken as illustrative of our Lord's endeavour to bring back the lost sheep of the house of Israel to the fold. The parable of the lost coin suggests the Church (figured as a woman) seeking to recover those who have rolled away. The parable of the lost son may set forth the reclaiming of backsliders, but in a secondary sense it may indicate the wandering away of Gentiles who have had the opportunity of salvation. Looking at the first parable in this way, we have our Lord's longing over the lost sheep of Israel, whom He goes out to seek till He find. Through all the persecutions and trials and sorrows of the ages, our Saviour has been seeking Israel, and when He finds, as He will fully at last, He will call us, his friends, to rejoice with Him over the lost ones found.

Having recalled briefly God's marvellous dealings in the call and care of Israel in early times, the speaker went on to speak of present movements, such as that led by Rabinowitz, the Hebrew New Testament distribution, and other indications of a near approach of the glorious end.

The second parable has a close application to Home Mission work. Notice how diligently the woman seeks, lighting the lamp, sweeping the room, searching; and does it not seem that in these latter days the Church is acting in something of this spirit in searching after the lost ones in slum and alley? If these be the age of Foreign Missions, it is also the age of Home Missions.

But lastly, we have the Father's love, the Father waiting to receive the backslider. Mark: there is no encouragement given here to the false notion of universal fatherhood and the final recovery of all men. The lost one here has been a son—has been in the Father's house. He is a wanderer. One sometimes wonders if we Gentiles are not in this sense younger sons. Consider our Sabbath desecration, our sins of impurity, drunkenness, and gambling. Let us pray that God, the Holy Ghost, would touch our hearts and turn us back to God, who waits to be gracious.

CENTENARY HALL.

Much was crowded into the single brief hour set apart on Saturday, three or four well-known servants of Christ taking part. Rev. Dr. PIERSON, however, was not well enough to come to the meeting. Rev. W. HASLAM led in praise that so many workers are engaged in telling God's good news, and in prayer for enlarged expectations during this year, on the part of Christians. Mr. J. E. MATHIESON read Isa. lxii. and connected with it Peter's exhortation on the day of Pentecost, "Repent and be converted *every one of you*," followed by Paul's prophecy that "*all* Israel should be saved." Eastern nations, embracing the greater part of the population of the earth—the Jews, when converted, will present God's truth to other peoples, with an effect which is not possible to us—Gentiles.

Rev. JOHN WILKINSON, of the Mildmay Mission to the Jews, desired to be brief, in view of the danger that overmuch speaking might curtail prayer. After forty years' experience and work among Jews he rejoiced that their minds were open to the reception of Christian truth as never before. Russia's aim in her persecutions was to Russianise the Jew and absorb him in the Greek Church; but in God's unalterable purpose his people are for ever separate from the nations, and Pharaoh and others tried in vain to annihilate Israel. Fugitives, who are cared for by agents of the Mission at Liverpool and Tilbury, gratefully appreciate this Christian kindness. The last five years have seen the greatest

MOVEMENT OF THE JEWS TOWARD CHRIST

which has taken place for centuries; and this is clearly traceable to the distribution among them of the New Testament and portions thereof, by hundreds and thousands of copies. God's hand was plainly seen in the unusual Christian liberality with which funds were speedily sub-

scribed for the work of the Mildmay Mission in this direction; while the police authorities of Russia, the local governors, the censors, and even the Bishops of the Greek Church seem to have been divinely disposed to favour the work of distribution. This widespread use of God's living Word is already bearing fruit. One instance was the formation among a number of young Jews, of a club for Bible examination. Their meetings were spitefully and secretly denounced as Nihilistic. The police disproved this for themselves, but would not allow the meetings to continue, so that the young men were compelled, through the hold which God's Word had obtained upon them, to publicly declare themselves believers in Christ. In another case a Jewish boy, who had learned to love Christ through reading the simple Scripture record, was persecuted almost unto death by his father; but the lad's testimony for his Saviour resulted in the conversion of father, mother, and six other children. Through persecutions the family had to remove to another town where, finding that Lutherans and other Christians had died out, they held

MEETINGS FOR BIBLE READING.

in their own house; and now, of fifty Jewish families in that place, most are believers in the Lord Jesus Christ If we can but bring Christian influence to bear effectively on the Jew, we have in all lands a people speaking all languages who can work mightily for Christ and hasten the time when God's Church shall be completed in readiness for his return to reign before his ancients gloriously.

After praise and prayer, Rev. W. Haslam, on the suggestion of the Chairman, devoted five minutes to exhortation, based upon Psa. lxvii. The knowledge of the Lord, said he, cannot cover the earth until the Lord comes and his ancient people are gathered unto Him. If we really desire that consummation, we should yield ourselves in full consecration to our Lord, for his service.

Mr. Wilkinson asked prayer for six hundred Jewish men, women, and children, who, during the two preceding nights, had listened to the Gospel as attentively as any Gentile congregation. Further prayer was preceded by a reminder concerning the late Bishop Crowther's words at one of last year's Week of Prayer meetings, "Remember the prayer of faith."

Mr. Mathieson closed with a few words of petition that holy expectation in connection with the prayers of the week might begin to be realised in a great ingathering of souls on the morrow, Sunday.

Throughout the week, evening prayer-meetings for young men were held in the Y.M.C.A. Hall, Whittington-avenue.

"A LITTLE WHILE & YE SHALL SEE ME."

John xvi. 16.

A little while, dear Master,
And thou wilt come again.
Well may that sweet assurance
My waiting soul sustain;
For, on thy word of promise,
So full of tender grace,
Thy truth, in golden letters,
My eye of faith can trace.

What though my sky be clouded,
What though I am alone,
The light of thy dear presence
Upon my heart has shone;
Sure pledge that I shall ever
Behold thy loving smile,
When past are all life's shadows
With life's sad little while.

James Kyle.

THE BIBLE.—No other book is such a mirror, both of man and of God. Here we see our own countenance and are humbled. Here we see the countenance of God and are comforted. Here we behold the human heart, with its unbelief, its selfish and casual thoughts, its tendency to hypocrisy, to seek rest in mere shadows. In reading Scripture we feel in the presence of Him, unto whose eyes all things are naked and open.—*Adolph Saphir.*

WHITEHAVEN SAILORS' REST.—The annual social gathering of seamen and fishermen was held on New Year's Day, and proved in every way a great success. After tea, the Gospel hall, accommodating about two hundred, was packed to its utmost extent, and a most interesting meeting was held. A number of woollen helmets, mittens, gloves and mufflers were distributed, and total abstinence pledges taken. The "Rest" is a branch of The Seamen's Christian Friend Society.

LIBERALITY IN GIVING.

The early Christians adopted for a time a sort of community system. "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts ii. 44, 45. This, however, was only a temporary expedient; for we find Paul giving directions to the Church at Corinth in regard to giving on the principle of voluntary and systematic beneficence. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. xvi. 2. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity." 2 Cor. ix. 7.

In his charge to his "son Timothy," also, the same Apostle defines the duty of the rich to be, not to put their wealth into a common stock, but to be "rich in good works, willing to communicate, ready to distribute" (1 Tim. vi. 18), implying that the control of their property remained in their own hands. But this is noteworthy in the practice of the Primitive Church, whether it adopted the community plan as a temporary expedient to meet an emergency, or acted on the broader principle of voluntary and proportionate giving. It was liberal in its gifts, both in the support of its own poor, and in the spread of the Gospel in "the regions beyond," to an extent that is seldom equalled at the present day, unless it be in some of the mission churches gathered from among the heathen. "For to their power"—such is the Apostle's testimony in the case of the churches of Macedonia—"yea, and beyond their power, they were willing of themselves;" "in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (2 Cor. viii. 2, 3). Is it that love has grown faint, and faith has become dim, that we see so little of the primitive spirit of giving in these latter days?

Certain it is that in proportion as the primitive spirit of piety is enjoyed, in that proportion will the Lord's people be munificent, and, as the world looks at such things, even prodigal, in their gifts to his cause. The question will be, not how little will it do to give, but how much can be given to advance human salvation and to "hasten the day of God" (2 Pet. iii. 12, marg.). A large increase of spirituality will result in a large increase in giving. "For brass I will bring gold, and for iron I will bring silver; and for wood, brass, and for stones, iron" (Isa. lx. 17), is the language which the Prophet puts into the mouth of God's people, when they shall be "all righteous," and when their walls shall be called "Salvation," and their gates "Praise." The more common and less costly gifts will be superseded by those which demand greater sacrifice. In a degenerate age like that which succeeded the age of Solomon, brass will replace gold in the temple of the Lord. Our piety and consecration will be the measure of our gifts. When Christians are "filled with the Spirit," their hearts will be enlarged, and the treasury of the Lord's house will be full. There will no longer be a complaint because there are so "many calls." Instead of making excuses for not giving, Christians will seek opportunities thus to show their devotion and love to their Master. Instead of waiting to be solicited, and giving, if at all, with reluctance, they will offer willingly and of their own proper good, for their affection to the house of their God.

With the increasing demands of the mission work at home and abroad, as the age draws near the close, with the ripening fields awaiting the reaper's sickle, with the open doors on every hand, what the Church needs to-day is to hear and heed the Lord's call to a large-hearted liberality. Let the gold and silver be consecrated to Christ, let the people of God give according to their ability, accompanying their gifts with earnest, believing prayer, and the close of this century will witness a wonderful revolution on earth; it will be marked by such onward and triumphant movements of the Gospel, alike in civilised lands and in "realms of pagan darkness," as the world has never seen. Christ would quickly be preached "to every creature," and "the end" would come. Moreover, great voices would be heard in heaven, saying, "Now is come salvation and strength, and the Kingdom of our God, and the power of his Christ (Rev. xii. 10.)

D. F. L.

Manchester by-the-Sea, Mass., U.S.A.

CITY MISSION INCIDENTS.

The following stories of City mission work in West London will be read with deep interest:—

STABBED.

A missionary says:—A poor man whom I had warned again and again of the inevitable consequences of a drunken, dissipated life, only two days after my last exhortation was, when in a state of intoxication, stabbed in a public-house, and his life was almost despaired of. He was, however, taken to St. Mary's Hospital, and there, by skilful treatment, recovered. During his stay in hospital I visited him; he remembered well my warnings, and often said, "Oh, that I had taken your advice." He became much interested in my visits, and appeared to be under deep spiritual conviction. When he came out of hospital he signed the pledge, and determined, God helping him, to lead a different life. He has since removed from the neighbourhood, but, thank God, he is still an abstainer and a reformed man.

A HOUSEBREAKER LIFTED.

Another missionary writes of a man who, for years past, had been a terror to the neighbourhood on account of his drunken propensities:—For weeks together he has not been sober, and has a great number of times undergone sentences of imprisonment. On one occasion he was sentenced to seven years' penal servitude for housebreaking. I have on many occasions taken him home when intoxicated, and called the next morning, earnestly showing him the end to which he was fast hastening. Once, while a colporteur was holding a Gospel service, I happened to be passing and heard him using most abusive language and threats. I immediately went and took his arm, and led him to his home and laid him down, to which he calmly submitted; in fact, anything I did to him, whether drunk or sober, he always took in a kindly manner. By thus showing an interest in him I gained his confidence, and after repeated entreaties I prevailed upon him to sign the pledge. He now became anxious to get employment, and to obtain this for him I explained the case to a lady, who sent a donation of £5 to the Discharged Prisoners' Aid Society. Just after which I went and saw the secretary, who found him employment which lasted for a month. From that time to the present he has remained a staunch abstainer, and has attended all the services, both week-day and Sunday, at a mission church. The first Sunday in the New Year, at the close of the evening service, he stayed to the prayer-meeting, when I had the privilege of addressing a few words of exhortation to those who remained, during which time he rose from his seat and went into the vestry, where he professed to accept Christ as his Saviour. Since then the great change in his life is clearly seen in his face; instead of the dissipated, sottish appearance which he formerly had, he now conveys to one's mind that of a contented, happy man.

A GAMBLER'S "PRAYER-BOOK."

A man named D——, whom I (says a missionary) have regularly visited, and often prayed for, has decided for the Lord Jesus. Formerly he was a gambler and a frequenter of public-houses. When talking with me one day he said, "I never go the public-house without my 'prayer-book,'" meaning a pack of cards. Although he received my visits somewhat cordially, he was very obstinate, and yet, at the same time, open-minded. I spoke very pointedly to him, and asked what advantage such a life as he was leading would be to him when he came to die. My continued visits and prayers told upon this man so much that, in the course of time, his terrible condition before God dawned upon him. He became wearisome, and sought pleasure elsewhere, but gained no comfort. At last he was induced to attend a Mission Gospel Meeting, at which he heard an address from the words "For what shall it profit a man if he shall gain the whole world and lose his own soul?" The remarks made at that service were applied to his heart so forcibly by the Holy Ghost that the conviction of sin which had so long troubled him now led to repentance and conversion. From that time he became a changed man, the evidence of which is seen by the earnest manner in which he makes use of every opportunity to speak for Christ. In looking back upon the past unhappiness, as compared with the joy of the present, he is often heard to remark: "If I had continued at my old game, I should have been a dead man, whereas now I have got eternal life."

For the Young.

YOUNG HELPERS' LEAGUE.

No doubt our young readers have heard that a league has been formed by Dr. Barnardo specially for them. Many, indeed, are already members, and are hard at work trying to enlist the aid of their companions and friends. The public inauguration of the scheme was held at Dr. Barnardo's Homes, Stepney-causeway, on Friday afternoon, when a large number of young people, with their friends, were present.

Lord Kinnaird occupied the chair, and in a few words recommended the motto of the League, "Bear Ye One Another's Burdens," to every child all over the world. He drew a touching picture of the great straits that poor suffering children must have passed through during the cold weather.

Dr. Barnardo said that the League had only been started four weeks, and already there were 3019 members. Applications had come not only from the United Kingdom, but from Germany, France, Switzerland, Turkey, Gibraltar, and even from Queensland and Australia. Not one of the children in his large audience knew what it was to be without friends and home, without warm clothing and shelter in these cold nights, but he and his helpers were finding poor little children, chiefly girls, walking the weary streets at night without any of these comforts. They had opened free lodging-houses for these poor little things, where there was a good mattress and a warm rug for their use. In the morning some of them got the chance of coming into the Homes, and all received a cup of coffee and a bun. Dr. Barnardo here gave a practical illustration of his remarks by drawing aside a curtain and exposing to view half-a-dozen bunks or beds, each tenanted by a boy or girl all ragged and dirty, who had been occupants of the shelter the night before. In the Homes, he continued, they turned the waste material of the streets by God's blessing into useful men and women, each with a trade or useful occupation at their backs, and who would thus be able to hew their way through all the difficulties of life. The number of children under his care that day was 4300. Last year they had 6866 applications for admission to the homes, and of that number they admitted 1717 fresh cases.

Mrs. Evered Poole, the chief warden of the League, said that their short title was "Y. H. L.," and she wished their Y-oung H-earts linked together in L-ove, and Y-oung H-ands linked together for L-abour. Love to Jesus was their starting-point, and hands and hearts must be laid at his feet. By means of a few touching stories she urged the children for Christ's sake to come to the help of the poor waifs who were being rescued bay by day at these Homes.

Rev. Prebendary G. Calthrop pointed out the great help the children would be able to render to the excellent Homes of Dr. Barnardo.

At the close a large number of children enrolled their names.

The president of the League is H.R.H. Princess Mary, Duchess of Teck, and the general secretary, to whom all applications for membership should be made, is Miss Rachel Norris, 18, Stepney-causeway, London, E.

SPECIAL NEW YEAR SERVICES AT LEYTONSTONE.

During the first week of the year very impressive and useful services were conducted at Leytonstone by Mr. H. Hutchinson, Secretary of the Children's Special Service Mission. They were held each afternoon in the Congregational Lecture Hall; but all the Nonconformist congregations in the town heartily united in them. A correspondent writes:—"Mr. Hutchinson's addresses seemed to gain increasing power over the young people every afternoon, and many declared themselves on the Lord's side. Mr. Hutchinson's ministry seemed to combine all the features that could win acceptance; while the earnest prayers of the congregations have, we believe, been answered in the power from on high, which has attended the visit of our gifted brother."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Jan. 17, Joshua ix. 16-27; Mon., Jan. 18, x. 1-15; Tues., Jan. 19, xiv. 1-15; Wed., Jan. 20, xx. 1-9; Thurs., Jan. 21, xxiii. 1-16; Fri., Jan. 22, xxiv. 1-15; Sat., Jan. 23, xxiv. 16-33

CHRIST'S SUNSHINE IN THE HEART.

When we want light in our rooms, we unbar the shutters and let in the sunshine; dark rooms are unwholesome. In like manner, every Christian who wants to be happy—and happy also under all circumstances—should keep his heart-windows wide open towards heaven. Let the warm rays of Christ's countenance shine in! It will scatter the chilling mists of doubt; it will turn tears into rainbows.

One of the happiest Christians that I know is happy on a very small income, and in spite of some very sharp trials. The secret of happiness is not in the size of one's house, or in the number of one's butterfly friends; the fountain of peace and joy is in the heart. As long as that keeps sweet and pure and satisfied with God's will, there is not much danger of acid words from the lips or of scowling clouds on the brow. Some Christians excuse their morose temper or their gloomy despondencies by the plea of poor health, whereas much of their dyspepsias or other ailments may be the result of sheer worry and peevishness. The medicine they need cannot be got from the doctor or the drug-store. A large draught of the Bible taken every morning, a throwing open of the hearts, windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and your trials out of sight, hide them under your mercies.

The glory of Jesus Christ as the Great Physician and Health-bringer is that He deals with the *soul*, and with the body through the soul. The real Marah that embitters life is commonly a sour, selfish, unbelieving, unsanctified *heart*. There's the seat of the disease. Discontent and despondency gnaw out the core of the faith, and starve every grace. They never remove one sorrow and they kill a hundred joys. They disgrace our religion, disgust the world, and displease and dishonour the Christ we pretend to serve. Even when we are on a cross of providential trials, discontent may mingle a cup of vinegar and gall to make the suffering more bitter. On the other hand, a cross may be the means of lifting a true, brave, Christ-loving soul up higher, into the sweet sunshine of his countenance.

Bear in mind that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the morning star; but you can put your soul where *Christ is shining*. Keep a clear conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come. Keep a good, robust faith that can draw honey out of rocks and oil out of the flinty rock. Never spend a day without trying to do somebody good; and then, keeping step with your Master, march on towards heaven, over any road, however rough, and against any head-winds that blow. It will be all sunshine when we get up there.—*Rev. Theodore L. Cuyler, D.D.*

LITTLE THINGS.

A look, a word, and a smile,
They help through many a mile
Of toil, trouble, and tears
When the heart is full of fears
And the way is gloomy.

Be ever soft in thy speech,
You know not how far words reach;
And thy glance be kind and glad,
To aid the tired and sad
When the load is heavy. H. S.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith and Mr. W. H. Roberts, *Bedford*, to Jan 18; Mr. H. Hutchinson, Wesleyan School, *Crouch-end*, Jan. 15 to 23; Mr. T. Lewes Sayer, Lyndhurst-road Church, *Hampstead*, to Jan. 15; Presbyterian Church, *Wandsworth*, Jan. 24 to 29; Mr. Josiah Spiers, *Sevenoaks*, Jan. 22 to Feby. 8; Mr. Livesey Carrott, Athenæum, *Camden-road*, every Sunday at 3 p.m.; Mr. Geo. Goodman, Markham-square Congregational Church, *Chelsea*, Jan. 17 to 23.

JEWISH CHILDREN OF EAST LONDON.—On Friday evening about three hundred Jewish children sat down to tea in Zion Chapel, Whitechapel-road, being the guests of the Mildmay Mission to the Jews. An interesting meeting was afterwards held, conducted by Mr. S. Wilkinson. Several hymns were sung by the children belonging to the Mission night-school; earnest addresses were given by Mrs. Rocha, Mr. Wilkinson, and Mr. Samuel Field. Several girls recited from memory passages from the Old and New Testaments.

THE HOME OF INDUSTRY.

As usual, our freshly-rescued orphan family had special care on Christmas Day. To them everything was full of pleasure, a tree laden with gifts, &c. We, who had seen such sights for twenty-one years, looked on with delight, as rough, boisterous boys softened under the personal kindnesses of family life; and we looked forward to the still greater changes, should the children be spared to be transplanted to Canada in the spring.

On New Year's Day our one hundred aged widows of over 70 years were lovingly waited upon by a bright band of lady workers at the usual hot dinner. Warm garments were given to each, with a pretty cretone bag, containing a packet of tea, a pound of Canadian cheese, a yearly text-roll, and a sixpence; all these kind gifts came from readers of The Christian.

Words fail us in expressing the thanks of the recipients to all who have aided us by prayer, kind thoughts, garments, or means for supplies, to give a happy time to the aged or the young we tender our united and grateful thanks.

Annie Macpherson.

MISSION TO THE GONDS.

In the forests and hilly districts of the central provinces of India lives an aboriginal tribe called the *Gonds*. Only two hundred years ago, they were the ruling race in these parts, and the remains of several fine fortresses, as well as many traditions, still bear witness to their former power. Compared with the Hindus, they are very simple-minded and honest, making faithful and hardworking servants, though, as a rule, they prefer to be free. Like the other aboriginal tribes of India, they appear always to have been addicted to strong drink, and this is partly the cause of their great poverty.

The religion of the Gonds is demon-worship; but during the last century they have begun to adopt some of the Hindu deities, and are present in considerable numbers at the *mêlas*, or religious fairs, which are held at intervals at the numerous shrines and holy places of the Hindus.

Attempts to establish mission-stations among the Gonds have from time to time been made, but until lately without success, owing to the unhealthiness of the localities they inhabit. Two missionaries, who tried to live amongst them in their rude huts, soon died from fever; while others, who were sent originally to them, have settled among the Hindus instead. Europeans find it impossible to live in these feverish jungles without well built, elevated houses; and this want has hitherto prevented the existence of a purely Gond Mission.

During the past three years, however, two stations have been established—one at Nimpani, in the Betul district, by Rev. K. A. Iwar, of the Swedish Evangelical Missionary Society; and one at Bordhai, in another part of the same district, by myself. I shall be glad to report from time to time of God's work among the Gonds here; but as free Missions are in a special way dependent on Christian support, I would earnestly request such, as well as prayers in my behalf, from kind friends who feel an interest in these poor fellow-creatures.—Yours in Christ,

F. G. E.

Swedish Free Mission, Bordhai, Betul District.

VISITORS TO SPAIN.—A correspondent writes: "I see that one of Messrs. Cook's personally-conducted parties for Spain, starting on the 13th, is to pass by Figueras, but the announcement does not state whether it is to stop over at that quaint little town, with its beautiful view of the Pyrennees. Should any Christians interested in missionary work be among the party, I am sure it would repay them to stop and hear from Señor and Madame Lopez Rodriguez something of the deeply noble work they are doing."

MISS ADELAIDE ROSS, who has been working for some time in furthering the emigration of young women, writes: At the present moment the Association for Protected Emigration for Women has had offered to it fifty free passages for single women in a vessel which will sail early in February. A correspondent in Perth (Western Australia) says: Strong country girls are the most suitable; we have many applications from up-country stations. There are no hardships to fear in this colony; all the stations are comfortable homes, but the work is hard. Any one wishing for more detailed information can apply to the Hon. Secretary of the Women's Emigration Association, Ivy-corner, Winchester.

THIRTY-FOUR THOUSAND WAIFS.

Dr. Barnardo's Waif Supper has long been familiar to most people as an annual institution, but it probably surprised many of the audience who gathered at the Edinburgh Castle, Rhodeswell-road, E., last Wednesday evening, the 6th inst., to witness the renewed ceremony, to learn that this was the seventeenth time in succession on which two thousand children had been assembled on a similar occasion. *Thirty-four thousand waifs!* Even though this vast total is spread over such a period of years, its significance must impress all whose heads, and above all whose *hearts*, are concerned with those social questions which are ever asking answer from citizen and Christian alike. After his twenty-six years' experience of the East-end, Dr. Barnardo could hardly at Wednesday's meeting point to more than one or two minor details in which his assembled guests were better than any of their predecessors. More amenable to discipline certainly; better acquainted with the rudiments of knowledge; but as for the rest—they come from homes as squalid, they are themselves as hard pushed in life's battle, they are every whit as needy of help as the first roomful of the like class that the old Edinburgh Castle ever witnessed. But the Doctor is no pessimist; he knows the possibilities of his "raw material" of unformed childhood, and it is a message of hope and good cheer that at the close of the plentiful meal he preaches to the youngsters.

The average age of the crowd, who after an hour's eager waiting, with their precious tickets in hand, tumbled into the spacious Castle Hall, might be from twelve to fourteen. A few there were of sixteen and over, many more of ten and under; but there was hardly one that did not bear in face, in clothes, in manner, the marks of struggle and privation. About four hundred of the guests were girls—poor, tattered and torn little people, on whose weaker frames the burden had been heavier than on their sturdier brothers. Dr. Barnardo's supper tickets had been well distributed, alike as to careful selection and as to width of area. Some guests came from Notting-hill, some from Holloway; Lambeth sent a contingent from the "Newcut," the purlieus of Drury-lane were represented, so was Westminster, and, of course, the teeming East-end had turned out its juvenile "dossers" and street waifs by the score and by the hundred. Many were barefoot, though the night was freezing, and rags were decidedly in the ascendant in the matter of clothing.
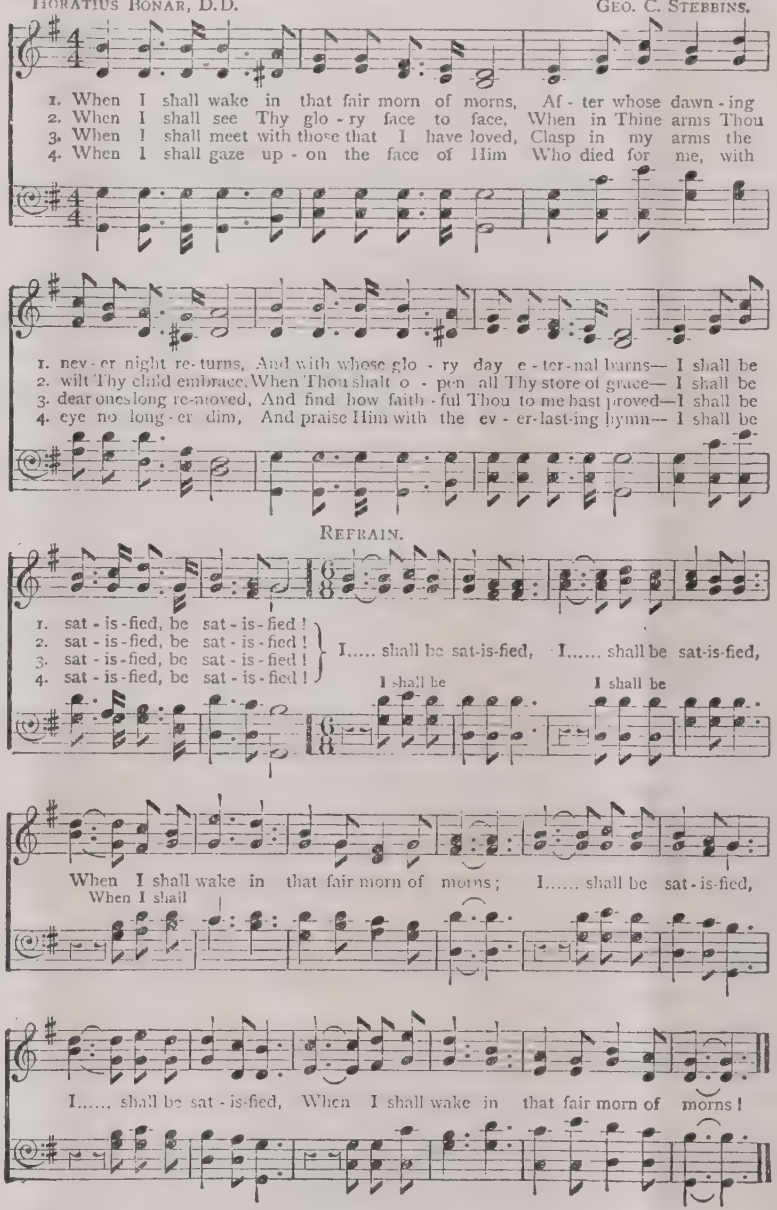
The supper consisted of an ample supply of tea served piping hot from the urns by the ready stewards amidst uproarious shouts from the excited and crowded benches. Bread-and-butter and cake were handed to each guest in paper bags, and when, after grace had been reverently sung, the bugle gave the signal, the meal progressed with the utmost rapidity and with every sign of hearty appreciation. Eating and drinking, however, are but the prelude to a long and busy evening. A capital entertainment, in which a clever conjurer played a prominent part, was rapturously received by the guests, and then Dr. Barnardo warily spread his nets for the untamed wildlings before him. His own ruddy-faced, white-uniformed Home boys formed a capital object-lesson, and the appeal that to every destitute boy and girl these Institutions offered an open door found its way to many a heart. A story of a bygone rescue that had made a mark in the world was listened to with rapt attention, and after a little pithy Gospel address by Rev. Percy Chapman, the work of gathering in the applicants began. When we left at a late hour volunteers were still telling their stories, and cases by the dozen were in the first stage of investigation. All the *prima facie* eligibles would be admitted to the Homes at once, and after a round of training they would ultimately find their way out into the world again as sturdy emigrants or steady and reliable workers at home. The bulk of the throng slowly dispersed after a parting cheer by way of vote of thanks, but each little mite was gladdened by a bright new sixpence to "pay for a doss," as Dr. Barnardo put it. A crowd of almost equal extent waited for the guests outside the Castle gates, and it seemed that with a wider invitation *four* thousand, instead of two, might have been gathered to this unique festival from among London's pitiably poor. At all events, the occasion was one to set Christians a-thinking, and to nerve the efforts of those who, in their Master's name, are preaching so practically down in the East-end the Gospel that has hope for the present life as well as for that which is to come.

Dr. Barnardo, we learn, has 4300 rescued boys and girls inside those multiform Homes of his, and no fewer than 1717 new cases were admitted during 1891. There is surely abundant need for such as he.

When I shall Wake.

"I shall be satisfied, when I awake, with Thy likeness."—Psa. xvii. 15.

Horatius Bonar, D.D. Geo. C. Stebbins.



[This piece, which Mr. Sankey is now singing at meetings in Scotland, is from New Hymns and Solos. It is copyright, as was also that published a fortnight ago, "Then shall my heart keep singing!"]

JEWISH MISSION WORK IN LONDON.

There is no city in the world where so many organisations are at work among the Jewish population as in London. But in spite of this fact, when one surveys the miles of Jewish streets in the East-end of the city, when one observes the thousands of Israelitish faces, it seems as if comparatively little were done, after all, to reach these masses with the truths of the Gospel. However, when one contrasts what is done now with the effort of a few years ago, one cannot but feel that there is much ground for encouragement. Nothing indicates this better than the diminished prejudice of Jews against entering a public mission service.

With the object of forming some idea as to this, a return was obtained of the attendance of Jews at the various open mission meetings held on Saturday, December 19. This, of course, represents in no sense the scope of the various missionary organisations under whose auspices the meetings are conducted. Some, indeed, do not hold a meeting on the Saturday.

The return is as follows:—

Mission Hall, Finsbury-square	67
,, Commercial-road	61
,, Bishopsgate ...	54
,, Spitalfields ...	52
Sion Chapel	45
Mission Hall, Wellclose-square	40
Presbyterian Mission Hall ...	35
Great Assembly Hall	26
Mission House, Spitalfields ...	24
,, Goulston-street ...	14
Mission Room, Leman-street ...	12
Home of Industry	8
Total attendance of Jews ...	438

In only one of the above-mentioned meetings is any relief given at the time. The meetings are in each case quite open to any Jew, and there are generally a sprinkling of fresh faces at each meeting. We can safely deduce from the above total, and facts that about ½ per cent. of the Jewish population of London are more or less regular attendants at Christian mission meetings; and when we consider that the number as stated above is composed principally of men, and is quite exclusive of all special meetings, such as medical missions, sewing-classes, night schools, tea-meetings, &c., it will be seen that there is much reason for encouragement.

Truly the Lord's Spirit, which is working with Israel in all parts of the world, is present, too, in London. God grant that we may see great things in the near future, whether it be by means of the missionary operations now carried on or by the Holy Spirit awakening a Rabinowitch in the million-peopled city.

RESCUE WORK AT SWANSEA.—Last year fifty three girls were dealt with at the Shelter, Cwmdonkin-park, Swansea, most of whom were comfortably placed in situations, other Homes, or emigrated. Correspondence is kept up with a large number of former inmates. The fourth annual report says:—"The girls come to us generally in such a filthy state that we are compelled to clothe them from head to foot; we should therefore feel deeply thankful for any left-off garments, especially dresses, jackets, hats, boots." One of the great sources of encouragement is furnished in the striking change which the inmates undergo, in many cases spiritual as well as physical. The committee announce their purpose to engage a visitor to the police-cells and workhouses, who will offer, where needed, a friendly hand and a fresh start in life. A Mother's Union is also to be formed. Communications may be addressed to Mrs. Ebenezer Davies, Hon. Secretary, Brunswick House, Swansea.

REV. CHARLES BULLOCK, B.D.,

Founder of the Robin Dinners for Poor Children.

WE give this week a portrait of Rev. Charles Bullock, B.D., so widely known as the editor of *Home Words*, and the founder of "Robin Dinners." Few men have worked with greater enthusiasm and devotion in the field of pure literature than Mr. Bullock. He has not been content to stand by and lament the widespread circulation of unhealthy and pestilential papers. He has boldly given battle to the evil; millions of his booklets and magazines have gone forth to counteract the evil, and it is impossible to form any estimate of the good which has thus been accomplished. There can hardly be a parish in the kingdom into which the *Home Words* publications have not gained an entrance.

Mr. Bullock was ordained in 1855 by Dr. Musgrave, Archbishop of York, to the curacy of Rotherham. From this post he removed to Ripley, near Harrogate, and later on he held the sole charge of a new church and district at Luton. In 1859 he became curate of St. Nicholas', Worcester, where he had the great joy and privilege of working with the revered Canon Havergal. It was his further privilege to form a lasting friendship with "F. R. H.," many of whose poems first appeared in *The Fireside*. She often called him her "literary father," and her first volume, "The Ministry of Song," was published at his urgent request. On the retirement of Canon Havergal, in 1860, to a country charge, Bishop Pepys appointed Mr. Bullock to be his successor. Fourteen years he worked with great energy in Worcester, and during his ministry the fine old church was thoroughly restored.

In the midst of his work at Worcester Mr. Bullock found time, in 1864 (when such magazines were few and far between), to start *The Fireside Magazine*. In 1871 he commenced *Home Words*, which has been localised in parishes all over the country. Its principles are known to be distinctly Evangelical, and it affords no slight ground of confidence in the faithfulness of a very large section of the Clergy to Reformation truth to know that such a magazine is read by a very large proportion of the population. A year later Mr. Bullock started a third magazine, entitled *The Day of Days*, which also commands a wide circle of readers. Those who are interested in the preservation of Sunday as the Day of Rest will read with pleasure the editor's recent proposal to form "The 'Hold Fast by your Sunday' Society." The objects aimed at are simple, but, for this very reason, if generally adopted, would be most effective. They are as follow:—I. To commend the Lord's Day to others as one of God's best gifts to man—a day of rest, and peace and joy, and holy hope. II. In the matter of Sunday Rest, to make it our aim to "do to others as we would have others do to us." III. As far as we possibly can, to abstain from employing postmen, cabmen, omnibus-drivers, and others, on Sunday. IV. To lessen household work as much as we can, so as to give domestic servants more frequent opportunities of Divine worship. Especially to remember this during our annual holidays. V. To interest the young on Sunday by supplying in the home attractive reading, music, and curiosities illustrating God's Word and works. VI. To show social kindness, when able, to young men and young women away from home in our large towns—"strangers within our gates." VII. To promote the circulation of attractive books and magazines generally in the homes of the people, amongst our policemen, postmen, cabmen, and others, and also in our hospitals, infirmaries, orphanages, unions, and—where perhaps most needed—our prisons. VIII. To try and make Sunday everywhere *a happy day to all*.



In 1878 Mr. Bullock, with great regret, felt constrained by increasing literary engagements to resign his charge at Worcester, and moved to London, in order to devote himself more entirely to this work. In 1876 he founded a penny illustrated Church of England newspaper, under the attractive title of *Hand and Heart*. It speedily attained a large circulation, and received a cordial welcome throughout the country. A further step was taken several years since to establish a weekly journal for general readers, entitled *The News*, which is doing to-day a most important work. But Mr. Bullock has not been satisfied with the enormous work connected with the editorship of four monthly magazines and a weekly newspaper. He has written a large number of books. "The Way Home; or, the Gospel in the Parable"—his first work—passed through many editions, and has reached a circulation of 70,000 copies. Among other volumes we may mention "England's Royal Home," "Words of Ministry; or, Sunday Readings in the Home," "The Best Wish," "The Parent's Gift: a Help to Early Prayer and Praise," "Heart Cheer for Home Sorrow," "The Sunday-School Gift," "The Old Gospel ever New," "The Queen's Resolve," "The Crown of the Road," "Faith's Rock of Rest," "Life of Sir James Simpson," "How They Lived in the Olden Time," "The Sisters; Reminiscences of F. R. Havergal and M. V. G. Havergal," "An Hour with George Herbert," and "The Strangest Thing in the World: a Reply to Professor Drummond."

Mr. Bullock is a warm friend of Sunday-schools and well utilised the Press, in the centenary year, "Can Nothing be Done?" and "What do we Owe Him?"—two small volumes dealing with the story of the Gloucester philanthropist—ran through several editions, the latter rapidly reaching a circulation of 50,000 copies, and no memorial of Raikes seemed to be more welcome than these attractive books. Mr. Bullock is a staunch total abstainer, and nearly thirty years ago he contributed to *The Church of England Temperance Magazine* his personal experience of total abstinence. He has preached for the C.E.T.S., and by means of his publications has brought definite temperance teaching before millions of people. Three "Temperance Talks," in Bath Abbey and other churches in that city, have just been published, as a companion volume to the widely-known "Temperance Witness-box."

A record of Mr. Bullock's work would be seriously incomplete without mention of the "Robin Dinners," of which he is the founder. The present season of the year impresses us with his conspicuous usefulness in connection with this popular work of charity. For many years his cheery appeals have gone forth every Christmas. Thousands of kindly hearts have been touched, and the result has been seen in quite a shower of Postal Orders and stamps—to the amount, in recent years, of nearly £1,000. The first year only two or three hundred hungry "Robins" were entertained, but now about 40,000 are invited, and those who witness their enjoyment of the solid feast and the pleasant entertainments provided in various centres will never forget the sight. The movement has also spread to the provinces. In Norwich one year 7,000 "Robins" had a happy evening. The "Robin Dinners" thus promise to become a national institution. Mr. Bullock is a most skilful beggar. During the lamentable famine in India in 1877, he made an appeal to his readers, which resulted in the addition of nearly £350 to the Mansion House Fund; and later on, upon the death of Frances Ridley Havergal, he suggested to his readers a

special Church Missionary Havergal Memorial Fund, and more than £2,000 was thus contributed.

Two or three years ago Mr. Bullock removed to Bournemouth, but the heavy and pressing work which he has in hand leaves but little leisure for the enjoyment of the healthful breezes and delightful surroundings of that well-known resort. During his brief holiday last year in Switzerland, taking chaplaincies, he accomplished more work than most men would care to attempt under ordinary circumstances.

We have left ourselves no space to speak of Mr. Bullock's characteristics as an author, but this is the less to be regretted, as we are sure his writings are known to most of our readers. "Life in the Home" is the topic with which his pen is most frequently exercised; and in dealing with religious questions, his one aim seems to be to dwell on the essential verities of Gospel truth. He urges all to plant their feet on the rock of Divine, and, therefore, absolute truth, instead of the shifting sandbanks of human opinion *about* religion, as it is represented in our day of presumptuous speculation by what are not inaptly termed "schools of thought"—mere human thought.

OUR LIFE VOICE.

"*Let the redeemed of the Lord say so.*"—Psalm cvii.1,2

What infinite grace that, amid the unresting anthem of the cherubim, God should desire to hear our feeble praises! The song of heaven is one unbroken harmony; there is no discordant note in all the music of its worship. But it is not enough. God wants to hear the voices of his redeemed ones. "Let the redeemed of the Lord say so." He claims the sacrifice of praise from his ransomed people, dearer far than angels, being bought with the most precious thing God had to give. He wants us to gladden the heart that was sore wounded for us. He has given us lips to praise Him, but does He mean our lips alone to "say so"? Ah, not so.

He of whom it is written that there was none greater born of women was but a voice. Not his words, when he spoke by Divine revealing, "Behold the Lamb of God"; not his witness-bearing to the Pharisees for God's beloved Son; not his single-handed preaching in the wilderness of Judea; but *himself* was the voice. His raiment of camel's hair; his meat of locusts and wild honey; his pilgrim ways that rebuked the ungodly nation—it was all a voice, in which not one note jarred on the listening ear of Jehovah, or marred the unbroken testimony of his devoted life.

How far is it so with us, who should know far better the awful burden of a world's guilt under which God's Holy One agonised and groaned—the deeper anguish of the forsaking, when his sweat was as it were great drops of blood falling down to the ground? It was but a little thing to Him who so loved us, to leave the glory of heaven for his chosen flock; but He forfeited for us the loving-kindness that is better than life, while He took the sinner's curse and doom to give to us his place of highest blessing.

Shall we wholly praise Him in our brief life-song, or shall heavenly words and worldly ways make discord in the voice of our testimony, while God waits to hear? Our dress, our houses, our conversation, speak more loudly than words in the ear of an unsaved world. Do we count these little things? Then we are out of God's reckoning, for nothing is little with Him that touches his glory, and nothing is little that concerns our smallest good.

Let us remember that not the lips only of the cleansed and consecrated one were touched by the blood and the oil, but his ear, his hand, his foot. (Lev. viii. 23.) The whole being was for God. Did we count that what we had was our own, to give a part to God? Nay, but it is all his, bought with the price of blood. It is written of these consecrated ones that God Himself was their inheritance. God gave Himself to them—they gave themselves to God. This, and nothing less, is consecration. It is not a question of what we give to Him of that which is all his own, but of how much we keep back of what was never ours. Christ kept nothing back when He gave Himself for us. He gave Himself in the fulness of his infinite perfection for our sin—in the glory of his resurrection triumph to be our portion.

Shall we so give ourselves to Christ, in all our helplessness and need, or shall we still desire to keep something back for our own selfish joy, in which He cannot share, to be a note of discord now and at the judgment-seat in the voice He stoops to hear? God help us in the little while that remains—how little we know not—to be each one in our life, a voice of unbroken harmony for Christ. A.E.W.

AMONGST TIBETAN WOMEN.

Mrs. W. Fyfe Laughton writes from the distant C. I. M. Station, Liung-Cheo-fu, Kan-suh Province:—

Some time ago I accompanied my husband on a journey to a little town called Lusa, some fifty Chinese miles, or sixteen English, from our station Si-ning. When we started the snow was falling fast. Our purpose was to be present at the Tibetan festival held among the temples on the hill. On the way going there were droves of camels and buffaloes, also many Tibetans hastening along to be in time for the feast, and two Tibetan women, looking rather clumsy in their great skin gowns, the fur turned to the inside, large fur hat, and long leather boots. They look rough in comparison with the Chinese women, but I like their manner better than the Chinese. The latter, however, are cleaner in their food than the Tibetans, as we saw during the few days we were amongst them. Coming down the hill one morning, we saw a Tibetan woman preparing some food. A man stood by cutting up half of a sheep, and she was busy putting the meat into the pot, which was on a fire kindled among the snow. The Tibetans almost live on meat, without either bread or vegetables.

I went into a room two doors from ours—occupied by two Tibetan women. One of them understood Chinese very much better than the other; so I had a nice talk with them of the only true God. I gave them each a little text-card (John iii. 16), in Tibetan; they seemed to think it so sacred, taking it with both hands, gently raising it, touched their forehead with them (as they usually do with all sacred books). One of them was spinning grey wool all the time I was talking to them of Jesus and his love. Soon after a priest came to see us, sat down, and had a very friendly chat. My husband preached Jesus to him; he had a brass casket round his neck, which he opened, and gave us (as a most precious thing) a little image of Buddha, telling us to put it in clean paper. It was made of wax, or something like it. Poor, deluded creature! Among his many charms were a few little rags of cloth, red and white, which he said were the fragments of Buddha's clothes.

One afternoon we went out surveying, and we had to take our cart part of the way, because the melted snow hindered us from walking. However, we walked up the hill a little way, and got a fine view of the temples all around. I believe that during the summer months the hill is covered with long grass. We passed crowds of Lamas and Tibetan women dressed in holiday attire. Many tents were spread out among the snow, and Tibetans feasting on mutton all around us. One day when out, we saw a sad sight, women and men prostrating themselves their full length all along the ground, and they were no sooner up than they were down again, this going on for some miles all around the temples. Alas! they know no better. Is it not time for the Christian Church to arise and shine, sending forth labourers to these far-off corners of the earth? Souls, immortal souls, are passing daily down to an undone eternity! Who will come to the help of Tibet? May the Lord send out those who should come.

We got into one temple by permission of one of the Lamas, but they did not let us inside. Even those who came to worship stood outside. At the entrance a cloth was nailed across the door. I raised the cloth to look in, but in case of offending I let it down again. All that could be seen inside was lighted incense burning before a huge idol. They are not usually very pretty to look at. Alongside one of the porches were a lot of small cups made of brass full of wine-and-water. What a high and lovely calling is, indeed, ours, who are chosen by God for work amongst the heathen. The more we come in contact with these people the more we love them.

We saw another sad sight one day when, in a temple, a man made his appearance with a very business air about him. He walked up to the image of the dragon in front of him, which, of course, was made of iron, and fire coming out of its mouth. He knelt down, and, muttering something, marched round and round, and again knelt and worshipped it. He rose, and quite loud he cried out, "Oh, you great God—if you are a God—send down happiness;" then he pretended to throw something in the idol's face, and walked away with as business an air as he came, seemingly quite satisfied with himself.

We saw a house on the hill which they say is the living Buddha's residence. My husband went into a temple the other day and saw the living Buddha sitting with his ministers on each side of him, also men dressed in skins dancing in front of him. Outside of this temple were heaps of boots and shoes. The place evidently was to them holy ground.

Oh, soon may the heathen, of every tribe and nation,
Fulfil thy blessed word, and cast their idols all away.
Oh, shine upon them from above,
And show thyself the God of love,
Teach the poor Tibetans to come unto Thee.

MISSIONARIES FOR THE SOUDAN.

Several Christian young men have come forward to join the Mission of Mr. Hermann G. Harris in the Central Soudan Mission. On Thursday last three—named Edward G. Crook, Thomas Holt, and David Loynd—sailed for North Africa. They all came from Bolton, in Lancashire, and at Tripoli will be met by their fellow-townsman, Mr. Edward White, who went out about a year ago, and is now able to read the Scriptures in Arabic to the people. The recruits will pass same time in Tripoli studying the language.

At a farewell meeting in Bolton, on Monday week, much interest in the Mission was evinced. Mr. Harris described the immense Soudan territory, and dwelt upon its great spiritual destitution. A Christian gentleman has promised to put a steamer on Lake Tchad, when a Mission station has been established in that part of the interior. The out-going missionaries made interesting statements, which showed that in every case they had been engaged in Gospel work at home. Words of encouragement were spoken by Revs. J. Johnston and J. H. Gibson, and the three devoted ambassadors of the Cross were earnestly commended to the grace of God. Another recruit will, it is hoped, accompany Mr. Harris on his return in a week or two. In the meantime, Mr. Harris's address is Belmont, Weston-super-Mare.

VILLAGE LIBRARY.—Would any of your readers assist in the formation of a village library by the presentation of suitable books? Those who have had experience in the management of such a library would greatly aid by sending copies of rules or any other papers. C. W. Barclay.
Vicarage, Hertford-heath, Hertford.

THE CONVALESCENT HOME FOR CITY YOUNG WOMEN, Tuttlebee-lane, Buckhurst-hill, has received more than 1500 inmates since it was opened nine years ago. The report for the past year thankfully records the fact that no one has had to be refused through lack of funds. Next to this is the grateful acknowledgments received from inmates who have found renewal of soul as well as body during a visit. There is no fixed charge, but if girls are too poor to pay, or their friends too poor to pay for them, they are taken free. A new Home has just been acquired, the address being 1, Albert-villas, Whitehall-road, Woodford Wells. Any sort of gifts appear to be welcome, boots and shoes particularly so, also books. Communications may be made to Miss Helen Reynolds, Epping New-road, Buckhurst-hill.

The Revival in Scotland.

(BY OUR SPECIAL CORRESPONDENT.)

A WEEK'S WORK IN ABERDEEN.

AN EVANGELISTIC QUARTETTE.

It is necessary to change the heading of these reports, since the chief human agents in the work have become multiplied by two. Mr. McNeill's accession was chronicled last week; a fourth worker is now in the field in the person of Mr. J. H. Burke, an American Gospel singer whom Messrs. Moody and Sankey sent for to assist. He reached the north of Scotland towards the end of the week—in time to be introduced by Mr. Sankey to Aberdeen audiences, and to show that he has distinct gifts in proclaiming the Gospel through tuneful and artistic song. He has a rich and finely cultured tenor voice, and sings with great expression. For the present he will accompany Mr. McNeill.

In attempting to chronicle within a brief compass the past week's work in Aberdeen, one's greatest difficulty is the

EMBARRASSMENT OF RICHES.

The whole of this issue might not unprofitably be occupied with a record of the sayings and doings of the week. Perhaps the first thing to be noted is the firm hold that the old Gospel has on the minds and hearts of these shrewd, hard-headed Aberdonians. Towards the end of the week Mr. Moody said he had been told when he arrived in this country, that he would find "a new Scotland"; such had not been his experience. Certainly the aspect of Aberdeen during these past days gives no colour to the assumption that the Gospel which Mr. Moody preached in bygone days has been shorn of its power to attract. Weather is supposed to affect the attendance at religious meetings, even in church-going Scotland. The weather of the past week has been as wild and wintry in the north of Scotland as the most ardent Esquimaux might desire. Yet, day after day, and twice a day, the frostbound and wind-swept streets of the city have been thronged with men and women flocking to church or hall simply to hear the old, old story of Jesus and his love rung out in clarion notes either in sermon or in song. That is a phenomenon which modern philosophers, advanced theologians, and higher critics may be left to explain to their own satisfaction—or otherwise.

One cannot but feel that it has been a day of gracious visitation for "Aberdeen and twal' mile roun'," as the proverbial phrase goes. How far Aberdeen will know and will profit by this visitation it is not within the province of any human observer to say. There is this hopeful element in the case—hopeful, at any rate, in Mr. Moody's view. He sometimes remarks, as the result of long experience, that when God is working with saving power in the hearts of the people the devil is busy propagating lies. Last week there was served up in the Scotch Press an ample dish of canards, baseless rumours—"the chatter of irresponsible frivolity"—and ignorant, uncharitable criticism. So one may confidently believe that God has been doing great things in setting free for his service many hitherto bound by the chains of sin or held back by prejudice and indifference. Mr. Moody's unfailing answer to all "the chatter" referred to is—

Then shall my heart keep singing.

With two preachers of such originality and force as Mr. Moody and Mr. McNeill addressing great audiences *pari passu*, there is great temptation to enter on

COMPARISONS AT ONCE UNFAIR AND ODIOUS.

God does not repeat himself, and the speaking gifts with which He has endowed both these servants are distinctly apart, though equally effective for the one supreme end of rousing sinful men and women out of their sleep of indifference and slothful Christians out of their beds of ease and selfish unconcern. Mr. Moody almost glories in the fact that he cares little for what is known as "systematic theology." He leaves that branch of human thought (or speculation) to specialists. He loves to declare the sovereign love of the Father for a lost world; to lift up in the most comprehensive terms a living and ascended Christ—once the Sin Bearer of the whole race, and now the Saviour of all who will come to Him for pardon, peace, and power. He exalts the Holy Spirit as the present Witnesser of Christ, and the effectual, ever-willing agent of salvation. Such is his simple but sufficient creed, as it comes out in his public teaching; and he severely fights shy, as a rule, of controversial doctrine.

Last week, however, he gave one afternoon his Bible reading on "The Blood," showing from the cumulative teaching of Jewish type and symbol and ritual, how God was preparing the world for the advent of Him who by the one sacrifice on Calvary made full atonement for the sins of Adam's race, and in whom God was reconciling the world to Himself. Though he does not often touch on disputed doctrines, Mr. Moody has no sort of sympathy with any so-called Gospel that minimises or leaves out of view the Cross of Christ and all that it signifies. There have been many expressions of pleasure and gratitude, on the part of ministers and others, at the evangelist's restatement of his staunch, unfaltering belief in these foundation truths of justification by atonement and sanctification by the gracious working of the Holy Ghost. And Mr. Sankey, who has the best possible right to speak on the point, affirms that his fellow-worker never preaches on "The Blood" without seeing many seals to that ministry of reconciliation.

MR. M'NEILL'S ADDRESSES

during the past week have been the theme of much admiring comment. Indiscriminate eulogy of his utterances would be neither good for the gifted preacher himself nor glorifying to God. With the fine gold of his fearless and powerful speech there is an admixture of alloy that time and experience may be trusted to purge. But the fact remains that Mr. McNeill, by consent of unprejudiced judges, is one of the few great preachers of this time. Mr. Moody is not addicted to gush, and he is unstinted in his words of praise with respect to the discourses of his young fellow evangelist. It has really been a noteworthy sight to see day after day the large and growing group of ministers who have attended the Belmont-street Congregational Chapel and the Free West Church afternoon and evening, and have listened with a dazed and wondering eagerness to the glowing periods of Mr. McNeill. In his hands the pages of the good old Book have become luminous with new beauty and pregnant with meanings and lessons undreamt of before. His forte lies in translating the sacred narratives and writings into the vernacular of to-day. And no subject seems to come amiss to him. He is equally effective in closely-knit argument and in popular appeal, while throughout his discourses there runs a vein of subtle sarcasm or of flashing and unstrained wit, that does more execution in paving the way for the serious aspects of truth than tons of lumberous logic could accomplish. More need not be said with respect to the peculiar qualities of Mr. McNeill's preaching, as these pages will contain from week to week condensed notes of his rousing and sparkling addresses. Of course, they suffer much from condensation—even when reported fully, the expressive play of feature, the intonations of a rich and plastic voice, and the inimitable gestures are lacking. Mr. McNeill has great power in putting his hearers into a corner, and shutting them up, so to speak, to an immediate acceptance of the truth. If he becomes as great an adept in the work of the after-meeting, he will prove a mighty evangelising instrument in the hand of God. During the past week he entered heartily into the work of the inquiry-room, not only at his own meetings, but at those held by Mr. Moody.

THESE AFTER-MEETINGS

are, of course, the crux of evangelistic work, and it is a matter greatly to be deplored that many Scottish ministers, speaking generally, do not seem to be at home in personal dealing with anxious souls. It will need a thorough and radical upheaval in methods of college training before a better state of things prevails; and the man or men who will bring about this ecclesiastical earthquake will be far greater benefactors to the race than if they were to discover the long-sought-for "philosopher's stone." Much reaping work has been done in Aberdeen, both afternoon and evening, but much more might have been done if adequate arrangements had been made for inquiry-room accommodation, and for furnishing an army of trained workers of both sexes. Some of the cases of soul-concern and soul-decision met with have been intensely interesting, but there is no space for details.

A VISIT TO HADDO HOUSE

was one of the interesting items of the week. It was not in the original programme, but Lord and Lady Aberdeen were so importunate in their entreaties to Mr. Moody and Mr. Sankey to help in the public opening of a new hall, erected close to the family mansion, that they at last consented. The only condition exacted was that the Aberdeen meetings should not be interfered with, and, through the generous arrangements of the Earl and Countess, this was carried out. The evangelists left Aberdeen by special train after the close of the Music-hall meeting on Wednesday evening, and were driven from Udny Station to Haddo House, where they rested for the night. The snow drifts had blocked up the country roads, but Lord Aberdeen was equal to the emergency; he had a gang of his men out with the snow plough at three o'clock on Thursday morning, and before dawn the principal roads for many miles around were passable, either for foot or vehicle traffic. Thursday was a glorious day overhead, though bitterly cold, and soon after eleven o'clock a large company had come from far and near to be present at the inauguration of the beautiful hall which his lordship has erected under the shadow of his own residence for the holding of religious, social, and other meetings among his tenantry. A contingent of the Aberdeen choir went out to help in the song, and were hospitably entertained by Lord and Lady Aberdeen. The Earl introduced the speaking by one of his hearty and neatly-expressed speeches. Mr. Moody preached the Gospel with great unction and charm of manner, and Mr. Sankey made the rafters ring with his melodious song. The evangelists returned to town by carriage and special train, just in time to be at the opening of the three o'clock meeting in the South Parish Church. They will retain very happy memories of this flying visit. On the previous Sunday evening Lord Aberdeen had given an interesting detailed account, at a meeting in his private chapel, of the leading facts in Mr. Moody's career, and of the work of his schools at Northfield and Chicago.

MR. M'NEILL AND ABERDEEN STUDENTS.]

The students in Aberdeen University got a taste of Mr. McNeill's peculiar qualities as a speaker on Saturday forenoon, when some 450 of them, drawn from all the "faculties," assembled to hear him in the Natural History classroom of Marischal College. Professor Cowan presided, and in a few graceful, laudatory sentences introduced the preacher-visitor. Before Mr. McNeill entered the room the students were frisky enough after their kind, but all fears of any unseemly ebullition of youthful spirits soon vanished when he rose to address them. His text was, "The beginning of miracles" at Cana of Galilee, and he swayed them at will with apparent ease. Humour, argument, pathos, and direct Gospel appeal were blended throughout with sacred skill. He showed that though this was the beginning of miracles with Christ, no man can say where the Lord's miracles are to end. Every single conversion is a miracle as wondrous as the turning of water into wine. His exposition of the phrase "the wine failed" (R.V.) was wonderfully fine and telling. He pointed out how all through human life the wine of health, of intellect, of moral conduct, of social happiness, fails; and how Christ alone can make up for the failure. He closed with an eloquently-expressed and profound passage from one of Browning's poems, and the crowd of clever young Aberdonians dispersed in a much more subdued frame of mind than they had assembled an hour before.

SABBATH IN MONTROSE.

On Saturday evening Mr. Moody and Mr. Sankey bade farewell to the Granite City, and after an hour's run found themselves in Montrose. The snow was falling thickly, but on this coast-line there has been no blocking of roads and railways such as the evangelists would experience, if they were still in the far north. Ross-shire, Sutherland, and Caithness are now having such a wintry visitation, that one feels deeply thankful for the favourable weather that prevailed when Mr. Moody and his helpers were in these parts of the country.

Looking at the day as a whole, the engagements of Sabbath last in Montrose were marked by exceptional promise and potency as to their outcome. The simple enumeration of the meetings held will show what a busy day it was for the two evangelists. At 9.30 in the morning they were driven a mile and a-half to the fishing quarter at Ferryden, where the first meeting was held. Mr. Moody preached on the compassion of Christ, one of the most heart-moving and effective in his large repertoire of sermons. He had to hurry off to preach at St. George's Free Church at eleven, and left Mr. W. Robertson, of

Edinburgh (who has rejoined the party), to follow up with a second meeting. Mr. Sankey sang his now famous solo "Throw out the Life Line," and the sea-faring audience very speedily picked up the swinging chorus. Mr. Moody's third address was given in the afternoon at St. John's Free Church, which was crammed. He spoke on "Assurance." At an after meeting in the Evangelical Union Chapel the net was cast, and some, at any rate, were brought to land.

In the evening an immense concourse of about three thousand people were squeezed into the parish church, and listened with rapt and awed attention to a discourse on "Sowing and Reaping." At the same hour an overflow was held in St. George's Free Church. It was addressed by the pastor, Mr. Forgan, Mr. Robertson, and Mr. Sankey, who had repaired thither after singing two solos in the parish church. The combined after-meeting held in the Congregational Church was very large, and, humanly speaking, most fruitful, as large numbers responded to Mr. Moody's heart-stirring appeals for the indication of spiritual concern, and the hour was late before the last of the inquirers left the lecture-hall behind, into which they were drafted from the chapel. The spirit of decision was blessedly apparent and highly encouraging as the outcome of one day's work.

REV. JOHN M'NEILL,

according to the reports in the Aberdeen papers on Monday, also had a busy time there on the previous day. He preached three times to great crowds, the evening meeting in the Music Hall being crowded out long before the hour fixed for the service. The three subjects were: Doubting Thomas, the Choice of David as King, and Zaccheus. As may be imagined, these old-world narratives found a powerful modern setting at the hands of the preacher, and were made to illustrate in a marvellously graphic way the Divine dealings in grace alike with saint and sinner.

LAS PALMAS, GRAND CANARY.

Colonel Morton writes from Mildmay Conference Hall:—My wife, in a letter from Hotel Sta. Catalina, Las Palmas, says:—"I went down to see Mr. Searle's Sailors' Rest on December 19. Mrs. Searle is full of zeal about the house and the arrangements—they certainly have done wonders, and the place promises very well, all in a small way. I do wish they could get funds; they want a sum of £200 or £300 to start the next house. Four ships of the Training Squadron came in three weeks ago, and they got up a tea for a hundred men."

I may supplement this account by quoting a few extracts of Mr. Searle's letter, dated December 16, to Mr. J. E. Mathieson: "There would have been more than a hundred bluejackets at the tea, but only special leave was given. We had a present of violets and foliage from Colonel Craig, director of the Catalina Hotel Company, and some ladies came and decorated the room, which looked almost like a Mildmay room. The men were highly pleased, and we closed with a testimony meeting, at which the Christian sailors spoke and testified for the Master in a very blessed manner.

"We had a great difficulty to close; every one wanted to stay all night. All our sleeping accommodation was utilised to the utmost, forms, beds, couches, and even boards, being occupied. At a similar meeting, a second night, some Spaniards were present; they also enjoyed the meeting, and will come again as soon as we can get some new lantern-slides. We have two Bibles shown open in one of the windows. You would be cheered to see how many stop to read." Colonel Morton is treasurer for the committee of the Las Palmas Sailors' Rest.

THE IRISH DEACONESS AND MISSIONARY TRAINING INSTITUTE, 31, Mount Pleasant-square, Dublin, is now ready for the reception of candidates, for either home or foreign mission work, and the hon. Lady Superintendent, Miss Gage Brown, will gladly supply rules, application forms, and give information as to terms, &c. The Home is under the management of the Irish Executive Council of the Y.M.C.A. Ireland has furnished many missionary candidates, but most of these have had to pass through English training homes, because there was no Irish institution where all the necessary experience could be gained and essential principles learned. Friends of the work are asked to send gifts of furniture, house linen, books, and other help, which will be gladly acknowledged by the hon. Lady Superintendent; or by Mrs. Pease, Willow-park, Boterstown, Dublin.

ECHOES FROM DEPTFORD.

Dr. Pring sends, under the simple title, "Echoes," a brief account of the work of the Deptford Medical Mission in a poor and godless neighbourhood. Even in this place God has been pleased to bless greatly the faithful labours of the Medical Missionary and his helpers, and this fact is made visible to every reader of the "Echoes" by a photographic group of some of the trophies, with a few notes on their careers.

The remark has been made more than once, "What a respectable lot of men;" and they are; but the workers can remember most of them when their respectability could have been put in a nutshell, with plenty of room to spare. The religion of Jesus Christ is one which can and does transform and reform the most abandoned. Their present welfare is a living echo of the Apostle's words—that godliness is profitable unto all things, having the promise of the life that now is, and that which is to come. Most of these men and lads have, through the grace of God, embraced a practical Christianity through the work which is being carried on at the Deptford Medical Mission. Most of them have served well the prince of this world, but have gone back to their workshops, the factory, or the docks, to witness a good confession for Christ, and to brave the taunts and sneers of their old companions. Persecution and abuse have been meted out freely by those whose ranks they have left, and who do not hesitate to use religious liberty for the propagation of their own atheism, but who are grossly intolerant of consistent Christianity in their midst.

Having touched on the comparative neglect of South London, Dr. Pring proceeds:—Surely an agency for reaching the people which has not only the impress of our Lord Himself in his two-fold character of Healer and Preacher, but which has received the fiat of his Divine command, is one for which we may unhesitatingly ask the prayerful sympathy and practical help of his people.

Money is not the only thing needed in the way of practical help. There is something which almost every one can give, and which, while being very valuable to us, will cost but a few pence for carriage in sending. It is not often that we can be generous at so small a cost, but it is, nevertheless, true that *you* can send us a most useful and valuable gift by packing up and despatching, as soon as possible, to the Deptford Medical Mission, your old clothes. It is wonderful what a lot can be done in a medical mission work with old clothes. To the sick and convalescent they are welcome gifts, and doubly so in those cases where the disease has been caused by lack of sufficient clothing, or through some poor toiler having got wet through and having no change of garments of any sort. Then there are the little ones, who make one shudder to see them with naked feet running about on the cold stones, or the hard sharp frozen roads. Amongst further needs are old boots and shoes, children's treats; but at present the Mission is greatly in need of funds. Communications should be made to Dr. F. A. Pring, The Medical Mission, High-street, Deptford, S.E.

THE MISSIONARY BUREAU.

The Secretary reports in *Missionary Bureau Notes* for January, that he has had 460 applications from persons desiring to be sent out as missionaries. Of these seventy-eight have been accepted, and are now working in connection with various imssionary agencies in China, Japan, Africa, Kashmir, the West Indies, Mexico, South America, France, and Italy. Seven others are on their way out. Additional parties are being arranged for, and will be sent forth as soon as funds permit.

The income of the Bureau for the year just ended has amounted to over £1370. During the past few days appeals have reached the Bureau from seven separate Mission centres in South America, asking for help and fresh workers; also from three stations in India; and a godly young man, a printer, is wanted immediately for Singapore. At a meeting of the Committee a few days ago, applications were considered from eight young men, desirous of being sent out at once to openings that await them. The "Passage and Outfit Fund" exists for the express purpose of meeting incidental expenses. Communications should be addressed, The Missionary Bureau, St. Martin's House, 1, Gresham-street, E.C.

OBITUARY.

JOSEPH MILNE MATHESON.

A recent New Zealand mail brings news of the death of Mr. Joseph Milne Matheson, youngest child of the late Duncan Matheson. He was twenty-four years of age, and his trust was in the God and Father of our Lord Jesus Christ.

BISHOP PHILPOTT.

Dr. Henry Philpott, for nearly thirty years Bishop of Worcester, died on Sunday last, aged 84. A native of Chichester, he graduated in 1829 at Cambridge, coming out as Senior Wrangler, with various distinctions. In 1845 he was appointed Master of his College (St. Catharine's), and was Vice-Chancellor of the University at the time of the election of the Prince Consort to the Chancellorship in 1846. As a bishop he was remarkably industrious. He lived almost entirely among his people, and was ever accessible to the clergy of the diocese. He took no part in Convocation, Church Congresses, or such like gatherings. He was a staunch Evangelical, of sympathies so broad that he occasionally spoke at the Mildmay Conference. His episcopal charges were practical, and showed his dislike of Ritualistic and other modern movements. He resigned his bishopric in 1890, owing to advancing years.

THE EARL OF LICHFIELD.

Many will have heard with deep regret of the death last week of the Earl of Lichfield, who fell asleep, aged sixty-seven, on Thursday morning at his London residence, Portman-square. A fortnight ago his lordship was seized with paralysis, from which it was hoped he would recover, but otherwise has been the mind of the Lord. Those who heard him a year or two ago in a City churchyard, preaching the Gospel in vigorous tones, and with clear and forceful statement, will remember how thoroughly he seemed to hold and sway the City men who thronged to hear him.

In early life the Earl, then Lord Anson, was a member of the House of Commons, and served at the Foreign Office, but in recent years he has given his strength and influence to evangelistic effort, Protestant defence, and the maintenance of sound doctrine against the advance of rationalism within the churches.

In the neighbourhood of his Staffordshire estates he actively promoted Gospel effort, and around Shugborough he will long be remembered as a true and sympathetic friend of the poor and of every good work.

Scripture Readers' Society of Ireland.

It may not be inopportune at this time to state what I have been able to observe of the operations of the Scripture Readers' Society for Ireland during the past year. The object of the Society is to send through the country men of the humbler ranks of life, but with a love for the spiritual welfare of the masses which they meet, and who are willing to go from house to house in order that they may read the Bible to the people, and engage in prayer with them wherever their services are welcome.

They avoid all that is controversial or pugnacious. The Society places each Scripture Reader under the direction of the rector of the parish in which he works, and the results appear to be very satisfactory. I believe that, as a means for the dissemination of the word of God, it is one of the most effectual of the associations in this country, and well worthy of support. The General Secretary, Captain Kearney White, directs his best energies to the promotion of the objects of the Society, and he appears to have done so with the greatest success.—Yours faithfully,

J. Townsend Trench.

14, *Molesworth-street, Dublin.*

LEGHORN BETHEL.—Our gathering of British seamen was this year a very large one. Owing to illness, it had to be postponed from Christmas night to January 1. The proceedings included a substantial tea. Presents, such as mufflers, gloves, purses, &c., were distributed. There were sixty-one seamen present, and twenty-five friends from shore. The supply of reading matter for the seamen's bags is now running short, and periodicals such as The Christian, *Good Words*, &c., also "Horner's Penny Stories" will be welcome. They should be sent to Mrs. Collie, 5, Via delle Grazie, Livorno, Italy.

VISITORS TO PARIS.—We are struggling hard to help our mission and make our principal hall self-supporting, by means of a restaurant connected with it. Surely many of your readers who may purpose visiting Paris will be glad to hear of neat, quiet bedrooms from 8s. to 12s. per week, with excellent living at low prices. All this may be had at 20, Rue Clairaut-Batignolles. If the place were only well known it would always be full. God's blessing rests richly upon this Clairaut Hall, in which so many souls have been turned from darkness to light. I will gladly answer any inquiries.—Yours truly,

Helen W. Gibson.

St. Cloud, Paris.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Peter's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which of course, are entirely different from these.

SUNDAY, JAN. 17.—GALATIANS V.

Exhortations to Steadfastness (1-15).—The liberty which Jesus gives is not license to do as we will, but deliverance from a yoke of ceremonial obedience, as represented to the Jews in the initial rite of circumcision, which these false teachers were so eager to re-impose on their converts. Christ's yoke is easy, and rest-giving, but to do anything with the view of winning salvation is to take a yoke which galls the neck of those who carry it. 2. It is so impossible to combine opposites, that the least attempt to secure justification by our works is an utter rejection of Christ's free gift. 4. "Ye are severed from Christ" (R.V.). The soul must learn to rely wholly on the work of Christ, that it may be delivered from the guilt and power of sin, altogether apart from its own deeds. 6. Faith and love are inseparable; trust in God, and you will love men. 9. The persuasion which had led them to circumcision was not from God, whose voice had called them to faith. 11. This was to answer a slander that Paul himself had begun to preach legalism, which of course was not the case, as he was still being persecuted. 13. Love is even more stringent in its demands than law, and yields disinterested service. 14. Love to God leads us to fulfil the decalogue.

Walk in the Spirit (16-26).—This is the only secret of deliverance from the power of the flesh. 17. The present tense indicates that the self-life is present in the believer ever fretting for the supremacy, but side by side we may be always conscious of the grace of the Holy Ghost restraining and delivering, so that the self-life becomes as though it were not. "Ye may not do the things that ye would" (R.V.). 19. "Works"; contrast this with the *fruit* of the Spirit. 20. Witchcraft, *i.e.*, spiritualism. 22. If we are filled with the Holy Spirit, his work in us is to produce these blessed results, naturally, without effort. 23. Temperance, *i.e.*, self-control. 24. How much is meant by being "Christ's"? His by many bonds. Our crucifixion with Him took place on the cross, and was appropriated at the moment of our consecration. Affections, *i.e*, passions (R.V.). 25. Walk in the Spirit, live in the Spirit, be led by the Spirit. This is the supreme need of Christian living.

MONDAY, JAN. 18.—GALATIANS VI.

Burden Bearing (1-10).—"Overtaken," that is, by sudden temptation. To the most spiritual men in the Church must be entrusted the work of restoring backsliders. It is those who have fallen themselves and know what temptation is that are most able to restore others. From every man's fall turn to yourself. 2. Christ also has a law, that of service (John xiii. 34). 3. Better think yourself nothing when you are something, than something when you are nothing. 4. Test your work in the light of God's judgment, and you will have less to be proud of, and be more thoughtful of others. 5. There are some burdens which no human friend can bear for us. We must each live out our own life. Cast them upon God. 6. Christian people must support their teachers (1 Cor. ix. 10). 7. We may try to evade the inevitable result of sin, but God will see that we reap what we sow. 8. Every time we yield to the flesh we sow a seed of disappointment and misery, every time we yield to the Spirit we prepare for ourselves a little more blessedness. 10. We shall be judged according to the amount of our opportunities.

Glorying in the Cross (11-18).—"How large letters" (R.V.). This indicates that probably he suffered from ophthalmia, and wrote in clumsy characters. If he did not write all the epistle, these closing verses were penned by him. 12. The fear of persecution was constantly adduced to drive these converts to be circumcised, that their teachers might be able to boast of their successful proselytism. 14. What a contrast between their glory and his, who was proud only of his identification with the death of Christ, in whose life the cross only stood as a barrier between himself and the life he had once lived. 15. Compare chap. v. 6. 16. The rule of the new creation and of love binds men in a holy unity, and over these mercy and peace brood. They are God's Israel. 17. "I bear branded on my body the marks of Jesus" (R.V.). The handmarks of his blessed slavery.

THE EPISTLE TO THE EPHESIANS.

This was probably a circular letter to churches in Asia Minor, throughout which the Apostle was well-known, in consequence of his long stay in Ephesus (Acts xix., xx.) In was written with the following Epistles from Rome, where he was at that time a prisoner. It was carried by Tychicus, who also bore that to the Colossians.

TUESDAY, JAN. 19.—EPHESIANS I.

Salvation and Introduction (1-6).—1. All believers ought to be saints—that is, fully consecrated. The grace that helps and the peace that soothes are for such. 3. We bless Him who has blessed us. Our Father, because his "heavenly places" or "heavenlies," is a phrase characteristic of this Epistle, occurring five times. The blessing dates from eternity, the appropriation is in time by faith. 4. God chose Christ, and all who should believe in Him; but his choice always points towards holiness, rather than to privilege. 6. This is the Epistle of *inness*. "In Christ," in the purpose of God, and in our daily experience. Whatever be the variation in our feelings, our standing is always the same.

God's Eternal Purpose (7-14).—2. We are redeemed, let us claim it. 8. God's grace always works through his wisdom. 9. "Mystery" means a hidden thing to men generally; but unfolded to those who love God. 10. Infinite power need not make haste; it can await the "fulness of time," when all things are to be summed up in Christ (R.V.). This is the unity of creation, which shall attune its discords. 11. "We were made a heritage" (R.V.). That is, that God should live in us, deriving revenues from us, as from an estate. 13. The feeling of the Spirit apparently follows faith and conversion. "After that ye believed, ye were healed." He stamps us with the image of Christ, and thus assures us of our ultimate safety. 14. In the work of the Spirit, we have an earnest of that great future which is to be ours, when our body, which is Christ's purchased property, shall share in the general redemption.

The Apostles' Prayer (15-23).—16. Thanks should always mingle with prayer, and prayer should be largely intercessory. 18. "The eyes of your heart" (R.V.). We see spiritual things with spiritual senses. 18. A threefold prayer. What we shall be; what we may be; the power that is within our reach. 19. "The working of the strength of his might" (R.V.). 20. Gauge the power exerted in raising Christ from the dead, and you will know how much God will do for you and all his Church, in the daily resurrection of the soul from the grave of selfishness and sin. 21. "Principalities and power" are used in Eph. vi. 12 of wicked spirits. If Christ is above them, we are also, though we be but as part of his feet. 23. The Church is the Holy Catholic Church, which is the complement of Christ the Head, through which He fulfils his purposes.

WEDNESDAY, JAN. 20.—EPHESIANS II.

Together with Christ (1-10).—1. Dead and yet walking. The unregenerate have all the motions of natural and moral, but are destitute of spiritual life. 2. The world and the devil are identical. The votaries of the world are the subjects of its prince; compare Phil. ii. 13. As God works in the Saints, his great antagonist works in the disobedient. 3. The desires of the mind are equally harmful as those of the flesh. We must watch against each. 5. This epistle is full of references to God's wealth (chap. i. 7, iii. 8). If He has loved us with a *great* love, is not that love over us still, individualising and tender? 6. Quickened, raised, made to sit—all these past tenses indicate something which was finished long ago in the purpose of God and the work of Christ, but are awaiting our realisation by the Holy Ghost. 7. Redeemed men are to be objects of eternal interest, and specimens of God's mercy. 8. Grace is the fountain, faith the channel. The faith itself is God's gift. 10. God's plan, prepared from eternity, is wrought out through prepared hearts, created for that purpose. Ask Him to show you the good works prepared for you.

Gentile Christians (11-22).—Their uncircumcision was a great barrier between them and the Jews, who boasted in that rite as the great mark of their being God's peculiar people. But in Christ this middle wall of partition was broken down, and He had made peace between the two. 16. Each reconciled to the other, and both to God. Our Lord not only made peace, but He has proclaimed peace. 18. Note the mention of the Trinity. 19. The city, the home, the building, are successive figures of the union of the saints and Christ, and the climax of all is the Temple illumined by the light of God, and indwelt by his Spirit. Apostles and Prophets (or preachers) have laid the foundations by their teaching, and themselves lie in the first courses of stories.

THURSDAY, JAN. 21.—EPHESIANS III.

The Mystery of Christ (1-13).—This beginning is interrupted by a long parenthesis, extending to verse 14. 2. "Dispensation," *i.e.*, stewardship (R.V. marg.). 3. How much there is in the dealings of God with men which can only be understood through direct revelation. 5. Note the stress laid on the *holy* Apostles, and how the prophets (*i.e.*, the preachers) of the early church are classed with them. We hardly realise how great a revolution it was that Gentiles should be admitted into the church without first becoming Jews. 7. Nothing less than the putting forth of omnipotence can change a headstrong rebel into an earnest proclaimer of the Gospel. 8. If the least of saints knew so much, how much there must be in Christ for the more advanced. Oh! the unexplored wealth of Jesus! 10. "Manifold," *i.e.*, many-coloured. As a prism breaks up a beam of light on its many angles, so does the Church reveal the wisdom of God, breaking it up into many hues and colours. Each believer sets forth some new thought of God's wisdom. 12. Boldness, access, confidence, these are the notes of true religion.

Golden Links of Petition (14-21).—Note his attitude in prayer, though probably he knelt on a stone floor or earth; also the object of his prayer. 15. "Every family in heaven and on earth" (R.V.), as if each were a parable and type of eternal facts. 16. Let all your prayers be on the scale of God's magnificence. The order is very significant. Strength to do and suffer; the indwelling of Jesus through faith, as window for the light; the consequent sweetness and gentleness of our temper; the knowledge which comes from sympathy and likeness; the full life, filled with God, and to the measure in which God is full. 20. The power that works for us is in proportion to that which works within us, only the latter moves in the ratio of millions to one, of oceans to drops. 21. Glory in the Church and in Christ Jesus; as if the bride and bridegroom together break forth into song.

FRIDAY, JAN. 22.—EPHESIANS IV.

The Unity of Believers (1-6).—"Prisoner in the Lord" (R.V.). The Lord was nearer to him than the walls of his prison. 2. Our life is worthiest of God when it is most loving to man. 3. The unity is made, let us give diligence to keep it. 4. The seven twisted cords of Christian unity. 6. Above all, as ruler; through all, as the living principle in events and people and things; in all, as the Divine tenant of the life.

The Gifts of the Ascended Lord (7-16).—No one in the Church is utterly destitute of gift. 8. The ascent of the Ark to Mount Zion was typical of the Ascension of Christ. It was the custom of the Cæsars on the days of their triumph to distribute slips of paper, on which were written the gifts which each recipient might lay claim to. 9. There is no ascension possible which is not preceded by descent. We must sink to rise, die to live. 10. The very heavens are below Him, and from his zenith throne He pours floods of golden glory on the nooks and crannies and hidden places of his church. 12. "For the perfecting (adjusting or setting in joint) of saints unto the work of ministering"; as if, when the saints are in their right place, the Lord will work through them on the world. 13. All the saints together only make up one mature man, of whom Jesus is Head. What part in that mystical body dost thou fill? 14. Sleight—*i.e.*, dice-playing. 15. Speak the truth by all means, but always in love. 16. "Through every joint of supply" (R.V.). If one joint fails to do its work the whole fabric suffers.

Sundry Exhortations (17-32).—18. Alienation from God's life involves the forfeiture of God's light. 21. Pupils in the school of the Divine Master learning how to live. 22. "The old man" is probably a term for the habits of the old life in contra-distinction to those of the new. 26. There is a righteous anger, concerned more for the cause of right than of self, and therefore sinless (Mark iii. 5). 27. Do not make room for the devil. 29. "Good for edifying, as the need may be" (R.V.). 30. Then He must be a Person. 32. God's forgiveness of us in Christ must be our daily model.

SATURDAY, JAN. 23.—EPHESIANS V.

Imitators of God (1-7).—This is the R.V. for followers. 2. Each time we manifest Christ's love we are as a sweet-smelling savour to God. 3. Note how covetousness is classed with uncleanness. 4. "Not befitting" (R.V.). 5. Here, again, covetousness is spoken of as idolatry. 6. We must beware of any attempt to palliate such sins.

Children of Light (8-20).—9. "The fruit of *light* is," &c. (R.V.). 10. We may soon discover what pleases God by the blessed rest which obedience infuses through our heart. 14. "Whatever is made manifest is light"—*i.e.*, all that freely exposes itself to light and is willing to take the rebuke of light is on the way to become light. 16. "Buying up the opportunity"—*i.e.*, making the most of each chance of doing good. 18. It is as much our duty to be filled with the Spirit as to avoid intoxication. Let us seek that exhilaration of spirit that communion with God alone can give. 19. The holy heart is the glad heart. There may be harmony within, when the voice is discordant and harsh. 20. Careful for nothing, and thankful for all.

The Family Life (21-33).—Recognise that earthly relationships are parables and types of eternal facts. 24. There is no limit but that imposed by conscience. 25. But where the wife gives obedience as to Christ, the husband must give love as from Him. 27. The Word of God has a marvellously cleansing effect on the soul. 30. What a tender thought is suggested here of the Lord's care for each of his members. Nourished and cherished by Him! 31. And surely such references as these justify the rapturous expressions of Solomon's Song.

THE SILVER STAR SOCIETY has been formed to assist all Christian effort. The hon. sec., Walter S. Robbins (23, Carlton-road, Manor-park, Essex), writes:—"We have worked steadily during the past nine months, and supplied evangelists to nearly sixty meetings. We have given nearly fifty lantern lectures on Bible and Temperance subjects, with a total attendance of over eight thousand children and adults. Gospel and Temperance literature, as well as funds, are required for the extension of our work. We are prepared to send speakers, free of charge, to any mission in London or the suburbs."

International S. S. Lessons.

SUNDAY AFTERNOON, JAN. 24.

Hezekiah's Prayer and Deliverance.—Isa. xxxvii. 14-21, 33-38.

Golden Text: Psa. xxxiv. 17.

Before the conquering power of the Assyrians, the kingdom of the Ten Tribes of Israel had already fallen (2 Kings xvii.). Ahaz, one of the worst kings of Judah, was succeeded by Hezekiah, one of the best, whose faith in God made him strong enough and bold enough to rebel against the Assyrians (2 Kings xviii. 3-7). Yet, when Sennacherib, the King of Assyria, marched into Judah and successfully attacked her fenced cities, the courage of Hezekiah failed him, and he sought to obtain peace by a great price (2 Kings xviii. 13-16). But though Sennacherib accepted the tribute, as the Assyrian inscriptions testify, he renewed the siege of Jerusalem, probably because he feared that Judah would seek an alliance with Egypt, and again rebel against him.

The renewal of the siege, though a cause of distress to Hezekiah, was an incalculable blessing. It threw him back upon God alone, whose miraculous deliverance was the more valuable after Hezekiah's own policy had failed. The victory that overcometh is not faith helped by human policy, but faith *alone*, which leaves God opportunity to work.

Hezekiah's Distress (14).—To understand how great this was, the whole story must be kept in mind. Rabshakeh was probably the chief leader of the Assyrian army. His words (xxxvi.) were cruel. They were full of scorn. Not once did he speak of Hezekiah as *king*. His reference to trust in Egypt showed how intimately he knew Judah's affairs. In the Jewish tongue he made his appeal to the people themselves, and sought to seduce them from their allegiance to Hezekiah. The narration of Assyria's victories gave greater point to his appeals and threatenings. What reply could Hezekiah make to such a taunting message? To Rabshakeh he said nothing, but made his appeal to God through his servant Isaiah (xxxvi. 21; xxxvii. 1-7).

Rabshakeh's letter (10-13) is worse than his speech. It breathes the same spirit of boastfulness and pride, and is even more blasphemous. To the people he had said, "Let not Hezekiah deceive you" (xxxvi. 14), to the king he writes, "Let not thy God deceive thee" (10). Hezekiah has good reason for distress. His position as king is threatened, his city is in danger, and, worst of all, his God is reproached.

Hezekiah's Prayer (14-20).—It is a model prayer for those in distress. Why go to *the house of the Lord?* See 2 Chron. vii. 13-16. There is no special place of prayer now (Jno. iv. 21-23); but as God then covenanted to meet with his people in the temple, so now He meets with us in Jesus. There is no true access to Him where the mediation of Christ is ignored (Jno. xiv. 6; Eph. ii. 14). Every *title* by which he addresses God is calculated to strengthen his faith. (16) Against the hosts of Assyria he puts the "Lord of Hosts." Against Israel's enemies he appeals to Israel's God. "Between the Cherubim" refers to the most holy place, where the Shekinah dwelt, and from which He wrought wonders for his people. All God's names rightly understood are revelations of Himself. To *know* his name is to have reason for unwavering confidence (Psa. ix. 10). *To reproach the living God* (17). This makes the quarrel to be God's, not merely Hezekiah's (compare Josh. vii. 7-9). *Of a truth*, &c. (see Acts iv. 27-30). The full confession of the strength of the enemy and of our own weakness is necessary to true prayer. *Now, therefore* (20). The argument is a double one. It looks back to the fact that all other gods are worthless, and it looks on to the glory of God which will result from the deliverance Hezekiah seeks.

The Deliverance.—The message of God through Isaiah turns upon the Assyrian king all the scorn which he has hurled at Jerusalem (21-23). His boasted triumphs, also, are all due to the God whom he has blasphemed (26, 27). Conqueror though he deems himself to be, he is but a rod in the hands of God with which to chastise the nations and then to be thrown as de.

1. *The Deliverance Promised* (33-35).—The most powerful enemy is under God's control, and He makes him to accomplish his will (Prov. xxi. 1). *How* it will be effected does not appear; but his promise makes it sure. By this message He makes a further demand upon Hezekiah's faith.

2. *The Promise Fulfilled* (36-38).—It is vain to conjecture by what means the destruction of Sennacherib's host was effected. One angel, in one night, laid 185,000 low! God has no lack of instruments for doing his work. Woe to Sennacherib and to all others who strive against Him. To return without shooting an arrow (33) against the city which he had treated with such scorn was a bitter humiliation. It is not wonderful that the Assyrian inscriptions, which in so many other particulars confirm the Bible story, should suppress their own defeat. The assassination of Sennacherib took place something like twenty years after his defeat. It is mentioned here to make the story of his humiliation complete.

ST. PETERSBURG.—The British and Foreign Sailors' Society, Shadwell, E., is extending its work to Russia by opening a new seamen's institute in the port of St. Petersburg.

Evangelistic Notes.

Binbrook.—Special evangelistic services have been conducted here by Mr. Lot Ward, and much spiritual good has resulted.

Mr. William Day hopes to commence, on the 17th inst., a month's special services at Salisbury. He would be glad to be remembered in prayer.

Eastbourne.—At last, after suppression for some time, open-air services were on Sunday permitted at Eastbourne, the order forbidding such being withdrawn.

Leatherhead.—Mr. Parker is at present superintending the village work in and around Leatherhead. During the past nine weeks there have been many tokens of blessing.

Ireland.—During the past week successful evangelistic meetings were held in Crumlin, co. Antrim, by Mr. James Dickson, soldier evangelist; and in Knock Methodist Church, co. Down, by Rev. W. J. Christie, Glenady.

Mr. W. T. Main has been conducting meetings in the village of Twyford, near Winchester. In other villages of the district special testimony has also been delivered, with results full of encouragement to the workers engaged.

Beckenham Y.M.C.A.—The committee of Beckenham Y.M.C.A. reports that the Sunday Evangelistic meetings have been well attended, and much spiritual good has accrued. Open-air services have been held with spiritual results.

Mr. Joseph Clarke, well-known at Mr. Charrington's Assembly Hall, has been doing a good work in Leicester for the past eighteen months, in connection with the Workmen's Hall Mission. The meetings have been crowded every Sunday night during the winter months, and many souls have professed to have been saved.

Messrs. Fullerton and Smith have conducted a most successful mission at the Baptist Chapel at Ashford, Kent. Large congregations have attended the meetings, and their labours have been fruitful in conversions. Some blessed times were spent, the "hours with the Bible" being specially acceptable to those who received spiritual benefit. The singing of Mr. Smith was also greatly appreciated, and helped materially to brighten the meetings.

Odiham, Hampshire.—A week of evangelistic effort has just concluded in this village. The speaker was one who had formerly lived a life for self and the world for several years in the place, and so could forcibly illustrate the practical meaning of "If any man be in Christ, he is a new creation." The attendances were very good, and evidence was forthcoming that the simple Gospel of Jesus Christ is the same power of God unto salvation as ever it was. The Bible readings in the afternoon were a time of much refreshing to Christians.—B.

Fruit to Abiding.—Rev. Morley Wright, writing as to the permanence of results from special services, recalls a mission held some two years ago by Rev. J. F. T. Hallowes, and adds: "Only one of those who were led to avowal of their faith in our Lord has disappointed our hopes, and the results have been exceedingly beneficial, without any qualification, to our church and mission work." "I am quite sure," concludes Mr. Wright, "that we, as ministers of the churches, can help one another and our work very considerably by engaging more frequently in such evangelistic efforts, and by calling in the aid of our brethren who have devoted their lives to this form of service amongst us."

CHRISTIAN HELP FOR CHRISTIAN JEWS.—Rev. J. B. Barraclough, 11, King Edward-road, Hackney, N.E., is the hon. director of an agency for promoting the spiritual and temporal welfare of Hebrew Christians, in so many cases cast off by their Jewish brethren, and distrusted by Gentile Christians. It will endeavour to do so in friendly co-operation with the various Jewish Missions. Mr. Barraclough appeals for offers of employment for men, young women, or boys; also money, clothing, hospital letters, and books or tracts calculated to promote the spiritual life. He would be thankful for the privilege of being allowed to address drawing-room or other meetings on the subject of his work for God and Israel.

LAMB AND FLAG RAGGED SCHOOLS AND MISSION.—The forty-fifth annual report shows that this work is still carried on by a zealous band of teachers. The two missionaries continue constant and faithful in the visitation of the twelve hundred men engaged in workshops, factories, and railway sheds in the neighbourhood. A great improvement has taken place in the character and habits of the Meat-market men, many of whose lives are changed. During the year large open-air meetings have been held on Clerkenwell-green, and Gospel addresses given to hundreds of persons who go to no place of worship. The philanthropic work has included 7484 dinners, at one halfpenny each, to poor children; the provision of clothes for the neglected, and the sending of fifty-four sickly ones into the country for a two or three weeks' change. The address of Mr. J. C. Sherrard, the responsible manager, is 7, Oxford-square Hyde-park, W.

Personalia.

Right Rev. Dr. Knox, Primate of all Ireland, is lying seriously ill at the Palace, Armagh.

The Bishop of Exeter has realised the hopes we lately expressed by declining the proposed presentation of a mitre.

Rev. Peter Thompson is, we regret to hear, suffering from overwork, and has been ordered by his doctor complete rest and change.

Rev. Handley C. G. Moule's attack of influenza has left him so weak that he has been unable this week to speak, as promised, at the Islington Clerical Meeting.

Mr. James B. Wookey is visiting most of the towns in the North of Ireland during the present month, preaching and lecturing on behalf of Dr. Barnardo's Homes.

Rev. E. A. Stuart has, many will regret to learn, met with an injury, through burning, to his face and eyes. He is confined to bed, but, it is hoped, will shortly recover.

Principal Oswald Dykes, D.D., occupied his old pulpit at Regent-square on Sunday week, and preached eloquently and helpfully from John xix. 18, "Jesus in the midst."

Mr. C. H. Spurgeon, in his letter read at the Tabernacle on Sunday, says, "I hope and believe that the steady and solid progress which had begun is continued, and will continue."

Rev. Dr. Antliff, President of the Primitive Methodist Conference, has, since his return from America, had a somewhat serious relapse. He is, at latest accounts, recovering strength.

Mr. C. T. Lipshytz, superintendent of the Barbican Mission to the Jews, left London on Saturday last for a month's tour in France and Germany. He will preach the Gospel to Jews, and address believers in several centres. The work in London will be carried on by the usual staff of helpers, under the direction of Mrs. Lipshytz.

Mr. W. R. Lane is, we regret to say, again laid aside, through an attack of influenza and congestion of the lungs. A correspondent writes: "Considering his weak condition, owing to his last illness, this is very serious, and we pray that the life of this useful evangelist may yet be saved to the Church of God."

Mrs. Josephine E. Butler is very seriously ill, and will not for some time be able to deal with any correspondence in connection with the British, Continental, and General Federation for the Abolition of State Regulation of Vice. At Mrs. Butler's suggestion, any inquiries affecting *The Dawn* should be sent to Mr. Frederick Burfoot, 55, Ellerdale-street, Lewisham, S.E.

Rev. Arthur N. Johnson, M.A., of Bond-street Congregational Church, Leicester, who has just accepted the home secretaryship of the London Missionary Society, is a son of Rev. G. B. Johnson, of Torquay. He is thirty-six years of age, and has graduated at Cambridge, Victoria, and London Universities. He was, for a time, assistant pastor with the late Dr. Macfadyen at Manchester, and has been at Leicester since 1883.

"Lost Coin of the Realm."

The fourth year's work among wayfarers and unemployed, at the "Travellers' Rest," Worthing, is narrated in a neat booklet just published, bearing the above title. The great event of the year has been the erection of the new building, with its increased and superior accommodation in the way of beds, private cabins, &c., for sixty persons in all. The sum at present needed to remove the debt and complete the furnishing is between three and four hundred pounds, to clear off which an appeal is made.

The Hon. Secretary, Mrs. L. D. Fooks (Rutherford Lodge, Worthing), who has been laid aside for the past three months owing to a complete breakdown from overwork, says, "The spiritual blessing of these men has always been our first aim; this leads to constant personal dealing with them; and we gratefully record the fact that God does give the increase to patient sowing and watering of the living seed." She answered, "There are a few now who, since the new building was opened, are, we believe, truly changed." One of these writes as follows: "O, how I do thank God day by day for directing my steps to Worthing, and for making you, dear madam, the instrument of opening my eyes to the miserable, shameless, degraded life I was living. Can I ever do or say enough for Him?" Another "became visibly moved during the singing of the hymn, 'Christ receiveth sinful men'; he asked for prayer, then told his story, first to God, then to us. The hymn had found him out, and broken his heart." And concerning yet another we read: "His was a hard case, as hard as sin and despair could make him; but after an hour and a-half pleading he broke down, prayed, confessed, and rose from his knees, oh! such a changed man, weeping tears of gratitude."

A SERIOUS FACT.—It has just been stated that out of a population of 23,500, only 7950 persons in Folkestone regularly attend places of worship on the Sabbath. Of these it is estimated that 4250 attend the Church of England, and the other 3700 the Nonconformist churches.

Letters to the Editor.

THE "DECLARATION ON THE TRUTH OF HOLY SCRIPTURE."

DEAR SIR,—A few words of explanation from one of the signatories may perhaps remove some of the misconceptions which have arisen in regard to the 'Declaration on the Truth of Holy Scripture.' Its origin is not known to the public, hence its purport and scope have been to many obscure. My own connection with it may explain much of its intention. As Chairman of the London Clerical and Lay Union, I, with Rev. J. W. Marshall, Secretary of the Central Union, was requested to enter into communication with Archdeacon Denison in consequence of a quasi-public letter, which he had written to one of our members, with regard to certain publications which he feared were greatly disturbing men's minds on the solemn question of Inspiration. We had a long interview with the Archdeacon, and many schemes were proposed for meeting the present distress. None of these led to any great practical results, though they produced a valuable correspondence with certain prominent members of our Church whose opinions are of the greatest weight, and who may yet give expression to those opinions in a more permanent form. But about six weeks ago Mr. Marshall and I (as the media of communication on behalf of the Clerical and Lay Union) received from Archdeacon Denison the now-published Declaration, requesting our names (among a very small number of signatures), as an expression of that unity which, at least on this point, different parties in the Church could display, who feel the importance of affirming the integrity and the inspiration of "the Scriptures."

There are many phrases in the Declaration which, from our standpoint in the Church, we would gladly have altered; but to insist on this did not seem gracious or right, so long as we could accept it in its general bearings. The one section most liable to be misunderstood was paragraph x. Upon that I wrote to one whom I believed to have framed it, quoting Bishop H. Browne on the Articles, pp. 159, 160, and saying that we could never for one moment assent to the idea that the Church established either the authority or the inspiration of the Bible, but that the Church was simply responsible for settling the canon of the New Testament. To this letter I received the following reply:—"I am extremely glad to confirm your view of the intention of paragraph x. We were very careful to appeal to the *testimony* not the *authority* of the Church. As good Bishop H. Browne said in his remarks on Art. vi., and as you say, 'it is the *canon* of which we are speaking, and which we receive on the external *testimony* of the Church and the *authority* of God Himself.'"

Without hesitation, therefore, I affirm that paragraph x. is not intended to set the authority of the Church above that of God's Word in any possible way, but only to state that on the *testimony* of the Church we accept those books which are now entitled canonical. This, moreover, I need hardly say refers only to the books of the New Testament Scriptures. The Old Testament we accept in its present form as "The Scriptures" on the authority of our Lord Jesus Christ. He accept them in their integrity as the inspired Word of God. We accept his imprimatur without reservation or doubt. For the inspiration and authority of the New Testament we look to the promised "Spirit of Truth," and simply record it as an historical fact, that the canonical books were at some time in her history decided by "the Church," using that term in the sense in which it is found in our thirty-nine articles, to which I still dare to offer my most cordial subscription.—I am, sir, yours, &c.,

H. W. WEBB-PEPLOE,
Vicar of St. Paul's, Onslow-square.
25, Onslow-gardens, S.W., Jan. 9, 1892.

DEAR SIR,—The question raised in the "Declaration on the Truth of Holy Scripture," published in *The Times* of the 18th ult., furnishes an illustration of the great conflict going on between "the rulers of the darkness of this world" and the King of kings, upon whose shoulders "the key of government is laid." It is nothing short of an attempt to deprive Him of his crown. St. Peter writes dead against this attempt, when he says that the whole plan of our redemption was not founded on what this document calls "traditionary testimony," or "antiquity of an undivided church," to bring us under bondage to her synods—but "foreordained before the foundation of the world—to bring us to God"—even to Him "to whom angels and authorities and powers are made subject."

The fact and form of the Divine revelation all along the ages supports our inalienable right to go directly to Him "to whom God gave glory." Therefore, "our faith and hope is in God, because (1) the research of science itself declares the fact that man is a recent creation upon this earth. Because (2), though he has in himself evidences of power of perpetual self-renewal, having been made to live for ever, the visible fact is seen that "death passed upon all men, for that all have sinned." Because (3) the separate existence of the Jews as a nation for centuries in the Holy Land is a fact incontrovertible in history. Because (4) the written covenant made with the Jewish people and the land was reduced to a fact in visible prosperity or desolation. Because (5) on account of sin against the covenant—not the least part of which was their claim that "the vineyard should be theirs"—the Jewish people for eighteen centuries are visibly scattered, and the land is visibly desolate. Because (6) the challenge is given in the written record that the Jewish people shall be visibly gathered, owned of God, and reinstated. And lastly, (7) because (not now to speak of the rise of the masculine world-power, "the Man of Sin,") the rise of the feminine power, "the Great Whore," whose doom is likewise visibly portrayed, is declared in that written record—namely, the utter destruction of that lying faction, which, according to her own claim, on her own authority, has out-Heroded the Jews by saying that she creates God and eats Him!

It is the effect of "iniquity abounding," that these seven proofs of the authority of "Scripture given by inspiration of God," is challenged; for, if faithful to the Word of his patience, we too are witnesses of its truth—not in assumption of authority, but in the way of obedience, and should ask ourselves, with one apostle: "What manner of persons ought we to be in all holy conversation and godliness?" and answer with another: "the epistle of Christ, written not with ink," yet "known and read of all men."

R. H. COTTER.
Ardenning, co. Limerick.

THE SUBMERGED MASSES.

DEAR SIR,—The thanks of all earnest persons are due to you for the increasing prominence given to the practical efforts of Christians for the helping of the poor—notably, Barnardo's Homes, Charrington's and Geo. Holland's work, the Medland Hall Shelter, Miss Macpherson's and similiar efforts. If all professing Christians would give, without further solicitation, a definite proportion of their net income as well as their prayers for others to do their duty, the roots of the mischief among the submerged masses might be reached and dealt with. I see THE CHRISTIAN every week, and rejoice sincerely in your calls to the imitation of our Lord and Master, who went about doing good.—Yours faithfully, WM. C. COLLINS.
Upper Lawn, Tulse-hill, S.W.

MODERN SACRIFICE.

PART I.

FROM dawn of the morning till far through the night
She toils for her children's bread,
And still, like a dirge of unending despair,
Is the rasp of her needle and thread,
Unceasingly singing, "'Tis labour in vain,"
Till she answers, "I wish I were dead!"

"Some lady," she murmurs, "this garment may wear,
Where the splendour of palaces gleams,
She may cover it over with jewels and gold,
And never think, even in dreams,
Of the pittance wrung out to the woman who stitched
Every thread of her life in its seams."

There are temples as lofty as Babel's old towers,
Reared to Mammon, the millionaire's god.
Manufacturer, merchant, or middleman—who
Are the priests in the demon's abode,
His coffers to fill with the workwoman's pay,
And his altars to drench with her blood.

PART II.

"Yes," she murmurs, "'tis hard, sewing on, sewing
Till the fingers are frayed to the bone, [on,
While employers grow rich and the worker grows poor,
And her heart grows, like theirs, into stone;
But I've turned from my wrongs unto God, and He
Every string of my heart to his own. [tunes

"With no beautiful home but our dim, narrow room,
Love makes it a dear little nest;
No dainties to pile on our scant-plenished board,
Yet 'tis spread with what God deems the best;
No glorious rambles by mountain or sea,
Yet we're thankful and healthy and blest.

"For God is our Father, He makes us his heirs;
And his wealth, from unlimited space,
He would shower, if for good, on his struggling poor—
But so few for earth's riches have grace:
So He gives us his love, the great treasure of Heaven,
To make home in earth's dreariest place."

J. K.
Donemana, Ireland.

"LEAVING ALL."—The following interesting facts are noted as to a convert, lately baptized near Calcutta. The young man holds a considerable amount of landed property in common with his father's two brothers, and there can scarcely be any doubt that he has lost his share in this for good. Moreover, he possessed Rs. 35,000 left by his father. Of this sum, Rs. 13,000 is in cash in his uncle's house, and the rest out on loan, the documents being in the possession of a creature of the uncle's. An old Bengali Christian told him that he should have got all his property into his possession before he came to be baptized, but he reminded the old man that Jesus had told his followers to leave *all* for his sake.

The Book World.

THE EVERLASTING NATION. This monthly magazine, edited by Rev. A. A. Isaacs, M.A., Vicar of Christ Church, Leicester, has completed its third year. The new volume is a body of interesting and valuable information in regard to the Jews in history and prophecy. The contents are so varied that they cannot but absorb the attention of all Bible students, for alongside Scripture interpretation we have chapters on Jewish biography, and records of discoveries in the East are alternated with glimpses of Hebrew life and thought in ancient and modern times. At the present time, when the Chosen People occupy so prominent a position in the world, on the one hand living in luxury, and on the other weeping from oppression and persecution, these pages should find many thoughtful readers. We have read some of the articles with much pleasure and profit. (4s. 3d. post free; the three vols. for 10s. 6d. post free, from *Mr. A. J. Lev, 7, Herbert-street, Haverstock-hill, N.W.*)

CHRISTENDOM FROM THE STANDPOINT OF ITALY is the very appropriate title of the volume containing the proceedings of the ninth General Conference of the Evangelical Alliance, held at Florence in April last. The pages have a special import and value, some of the papers read being historical, others doctrinal, and a third class practical. Men of weight from many lands contributed of their learning and experience by way of exposing the evils of our time, and showing the duty of the Christian Church in regard to aggressive work. All kinds of agencies were reviewed, and the importance of united effort was enforced by Scriptural argument and on more general grounds. Various European countries and the churches of Great Britain and America were influentially represented, and no fewer than 150 pastors and evangelists from all parts of Italy joined in the meetings. If we single out any portion of the contents for special mention we should particularise: "The Renaissance and the Reformation," by Dr. Philip Schaff, of New York; "Florence and the Italian Reformation," by Dr. John Stoughton, of London; and the statements on "Evangelisation in Italy," by Drs. Prochet, Taylor, Burt, and Gray, and Rev. James Wall (all of Rome), Revs. D. Borgia (Milan), T. W. S. Jones (Naples), Varnier (Messina), and A. Robertson (Venice). The conference afforded a grand opportunity for the exhibition of Protestantism in a country which is still suffering much from the Romish down-treading; the addresses were worthy of the occasion, and will be read with peculiar pleasure and profit by Christian workers at home and abroad. The volume is edited by Professor R. A. Redford, of London, whose address on "The Divine Authority of Holy Scripture" holds a good position alongside others of conspicuous excellence on the word by Archdeacon Richardson, of Southwark, and Sir J. W. Dawson, of Montreal. (*Office of the Evangelical Alliance, 7, Adam-street, Strand.*

Messrs. Cassell and Co.

WORK is a capital publication. The current number has something for all workmen, professional and amateur. It is fully illustrated.

THE ART MAGAZINE. The engravings in the January issue are varied, and the letterpress of a high order. The student of art should not overlook this attractive monthly.

CASSELL'S FAMILY MAGAZINE is welcomed in many homes. L. T. Meade writes the opening chapters of "Out of the Fashion." There are wholesome complete stories and miscellaneous papers to suit all varied tastes.

LITTLE FOLKS begins admirably, and has a supplement in the form of a birthday album for the year. Mrs. Molesworth begins a new story, "The Next-Door House," and the contents are such as will delight and sharpen youthful readers.

The first article in THE QUIVER is by Mr. G. Holden Pike, and is entitled "The Gospel in the Open Air." It describes a form of Christian effort with which our readers have a sympathetic acquaintance. Rev. P. B. Power's "Thought for the New Year" is "I am Come," and it is presented with point and force. There are bright stories, sketches, and meditations, as well as an admirable address to young people by Rev. Dr. Allon, on "Knowing the Scriptures from a Child."

BOOKS RECEIVED.

From *Seeley & Co.*—LEAVES OF MEMORY, by Elizabeth Cowell.

From Houlston and Sons.—FROM OUT THE PAST. A Story by Jessie Armstrong. 1s.

From *Simpkin, Marshall, and Co.*—FAMILY PRAYERS, by the late John Henry Gurney. Edited by his Son.

From J. Nisbet and Co.—HANDBOOK OF THE BOOK OF COMMON PRAYER. By Rev. H. M'Neile, M.A. 1s. 6d.

From J. F. Shaw and Co.—THE LEPERS OF OUR INDIAN EMPIRE. A visit to them in 1890-91, by Wellesley C. Bailey.

From J. Hoby, Grosvenor Library, Chapel-street, Belgrave-square.—THE SONG OF SOLOMON. By Rev. Marcus Rainsford. 4s.

From W. Hunt and Co.—REST—CONFLICT—VICTORY; or, Lights and Shadows of the Inward Life. By Canon Garratt. 1s. 6d.

From C. H. Kelly.—THOMAS COOR'S EARLY MINISTRY. By Henry T. Smart. 2s. 6d.; SPRATTIE AND THE DWARF; or, The Shining Stairway. By Nellie Cornwall. 2s.

From Hodder and Stoughton.—THE KINGDOM OF CHRIST AND THE CHURCH OF IRELAND. By Right Hon. Robert R. Warren, LL.D., Chancellor of Cashel and Waterford. 3s.

Temperance Notes.

Mr. A. L. Leon states that from returns made it appears that intemperance is on the increase in East London.

There are ten thousand abstainers in the railway service of Great Britain, and twelve thousand among the sailors in the naval service.

The first annual meeting of the East London Good Templar Convention was held last week at the Stepney Temple, Commercial-road.

An interesting gathering of Band of Hope workers was held on Saturday week in Lower Exeter Hall, Mr. G. Williams presiding. Addresses were given by Canon Leigh, Mr. F. Smith, and others.

In Floyd County, Iowa, the members of the Women's Christian Temperance Union have prosecuted in the County Court three violators of the prohibitory law, and have won every case.

During last year the amount spent on drink in this country was equal to £4 19s. 8d. for every man, woman and child in the kingdom. The amount spent for Christian Missions was equal to only ½d. in every £1 on which income-tax was paid.

Mr. G. Williams, speaking on Wednesday week in Portman rooms, called serious attention to the fact that no less than five hundred children (under ten) were last year arrested in London for being intoxicated, while some 1500 were arrested under the age of fifteen. This, he felt, revealed a very sad state of affairs.

In the Hawaiian Islands there are about fifty native Temperance Societies, with a membership of over two thousand. Their pledge includes opium and awa as well as alcohol. Awa is an intoxicant manufactured by the natives, and said to be more disastrous in its effects upon the human system than even the imported liquors.

There is perhaps no part of the United Kingdom in which the temperance cause is worked with greater vigour than in Dublin. The Dublin, Glendalough, and Kildare Diocesan Association have arranged to hold an examination in temperance principles on March 25, and a series of temperance meetings are to be held in Dublin this month under the auspices of the Church of Ireland Temperance Society.

We notice with regret the early death of one of America's most gifted women workers, Miss Julia B. Ames, assistant editor of the *Union Signal*, whose visit to this country in the summer of 1890 was an inspiration to many, was attacked with typhoid during the Boston Convention of the Women's Christian Temperance Union, and died in that city after a brief illness. Her loss will be felt by Temperance women all round the world.

Speaking last week Mr. E. H. Pickersgill, M.P., said the terrible, growing, and insidious habit of taking intoxicating liquors, which had seized upon so many of their countrymen, was one which might well be abandoned with the new year. The first step was the most difficult, and after that abstention would be found easier. One thing which the community ought to do was to remove some of the temptations which met a drunkard at every corner of an East-end street in the shape of a flaunting gin palace.'

The Daily Chronicle of Friday, 8th inst., contains a copy of a "tied house" agreement. The correspondent who sends it says: "The owners of tied houses have hitherto been at great pains to prevent the terms of their 'agreements' with their 'tenants' from being made public. The document is in force at the present time, bearing upon it the name of a firm of brewers who own between twenty and thirty tied houses in one English county alone. *Prima facie* it would appear that the formulæ must be as obnoxious to the unfortunate 'white slaves' bound by them as they are injurious to the wellbeing of the State and antagonistic to the intentions of Parliament in framing the licensing laws."

Mrs. Hilton, of the Crèche, Stepney, recently said to an interviewer from *The Woman's Herald* :—"Intemperance is the curse of three-parts of the poorer population. The poor little babies who come here have, in many instances, inherited the awful legacy of drink. One little baby, only five, who was brought here in a dying state, was simply mad for brandy, and would shriek for it, and go into the most dreadful paroxysms of rage if we would not supply her. Only the night before she died she got up from her bed, when she fancied nurse was asleep, and stole to the cupboard like a shadow, in the hope of finding the brandy there. Yes! I may safely say drink is the greatest curse of all. I cannot look on any wine or spirit without a shudder."

THE SNOWDROP BAND REPORT for 1891 tells of rapid, extensive, and steady progress. Since last winter applications for information have poured in, more than 2,000 new cards have been sent out, and many new bands formed. Those who may apply for the report will learn "How the meetings can be varied, and what are good subjects to introduce." As a new feature of the work, which is entirely unsectarian, it is proposed to issue (commencing in January) a series of Monthly Letters or Talks to Girls, by some of the most experienced workers. Mrs. Amy Watson, whose address is Southwold, Sheffield, will be happy to post these Letters to anyone sending, without delay, a subscription of 1s. 6d.

140.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of London's Fund has just received a New Year's gift of £1200.

Rev. J. M. Eppstein baptized an English Jew on New Year's Eve in the Episcopal Jews' Chapel, Palestine-place.

The Bishop of Exeter, on his return from Japan, speaks hopefully of that empire. There are many towns and thousands of villages utterly untouched by Christianity as yet, but seldom in the history of the world has there been a prospect of a richer harvest.

At a meeting held the other day in the Bradford Church Institute, in support of the Church of England schools in the town, it was determined to make an earnest appeal to the Churchmen of the borough to subscribe to the Church of England School Society.

Active steps are being taken to provide for a bishopric of Birmingham. It is proposed that the diocese shall consist of the Archdeaconry of Coventry, the parishes of Yardley, King's Norton, and Northfield, heretofore in the Archdeaconry of Worcester, and the parishes of Handsworth and Harborne (including Smethwick), heretofore in the diocese of Lichfield.

At the evening service on Sunday week at the parish church of Portsea, the vicar (Canon Jacob) was able to announce that the edifice was free from debt. Towards its cost (£16,000) the late Mr. W. H. Smith, M.P., contributed £27,100, and his widow (Viscountess Hamb'eden) has just sent £50, with £5 from her daughter, to the fund for the completion of the organ.

Owing to the advanced ritual in use at the parish church of New Brighton a number of Evangelical Churchmen resident in the locality invited Rev. M. Forbes to conduct a course of Evangelical services in the Victoria Hall. To these services the vicar has taken strong exception, involving the interference of the Bishop of Chester. The services, however, are still continued.

A special service for men was held at Christ Church, North Brixton, on Sunday week, when a New Year's address was given by Rev. W. R. Mowll, the vicar. There were about six hundred men present, and it is intended to repeat the service on the first Sunday evening of every month. A good many remained for conversation at the conclusion of the service, which, it is believed, was productive of definite good.

CONGREGATIONAL.

The new Chairman of the New South Wales congregational Union is Rev. J. Fordyce, M.A., formerly of Belfast.

We learn that Mrs. Sanders, the wife of Rev. W. Sanders, of Oaklands Chapel, Shepherd's-bush, has died suddenly.

The Ebenezer Flower Mission, at Chatham, reports that its workers have paid a thousand visits to the poor during the year.

A cottage has been secured in Patcham for Sunday services, and the use of a piece of ground for open-air meetings has been granted.

A large number of poor people were on Thursday week provided with a free dinner at Brentwood Church, through the generosity of a member of the church.

An interesting service was held at the Old Tabernacle, Norwich, on Sunday week, in commemoration of the centenary of the Countess of Huntingdon.

Rev. J. G. Adeney has just completed fifty years' pastoral work, thirty-six of which have been spent in Reigate, where special commemorative services have just been held.

The annual united Communion service of the Congregational churches of Halifax was held in Stannary Church, on the first Sunday of the year; over 2000 members were present.

The funeral of Rev. James Sibree, whose death we noted last week, took place on Thursday week, attended by large numbers anxious to do honour to one who had been prominent in all good work for sixty years in the town of Hull.

BAPTIST.

Rev. T. R. Dann, of Bath, has been ordered a prolonged sea voyage on account of the state of his health.

Mr. Baynes has just received for the Missionary Society two anonymous gifts of £1000 each (both from the same donor).

The report of the Regent's College Preaching Society shows good work in supplying village and rural stations with preachers of the Gospel.

We understand that Mr. R. Klickmann, of 41, Belvedere-road, Lambeth, has been appointed English representative of the Dutch Baptist Union. He hopes to be able, in various ways, to help the churches in the Netherlands through the sympathetic co-operation of British friends.

The Baptist Missionary Committee has determined to hold during the present year, at the Mission House, every Thursday morning, a prayer-meeting, to be devoted principally to the cause of missions, and to embrace representatives of all sections of the Evangelical Church.

PRESBYTERIAN.

A series of social Saturday evenings for the people are being given at St. Andrew's Church, Chatham.

The accounts of the English Presbyterian Church for the past year show a fairly satisfactory state of matters.

Rev. Colin C. Mackenzie, of Strathglass, preached on Sunday afternoon the Gaelic sermon in Crown-court Church.

The Evangelisation Committee of the London Presbytery are holding special services this week in Millwall and Brondesbury.

A strong plea has been issued by the Synod's Committee on Christian giving, with the object of raising higher the standard of liberality in the Church.

The Students' Missionary Society of the English Presbyterian Church are pleading this year for funds to aid in extension work in connection with the Mission at Swatow, China.

Rev. John M'Neill, has written a letter saying good-bye to the congregation at Regent-square. "Our time together has been brief, but I assure you it is crowded on my part with the happiest and holiest memories. How steadily, after the usual preliminary period of bearing and forbearing and hoping concerning each other, we have grown in mutual faith and love and peace! In the pain of parting we are learning how tender and true was the bond between us."

METHODIST.

Mr. and Mrs. Pickering sailed last week per ss. *Matadi*, for their new field of labour in West Africa.

Newport Circuit have prohibited lay preachers using the train service for reaching their appointments on Sundays.

The Primitive Methodists propose founding a Mission in Opopo, where the late King Ja Ja reigned, and where no mission is yet in operation.

A successful meeting was held at the Shoreditch Town Hall on Monday week in favour of the London Wesleyan Mission, Revs. Mark Guy Pearse, J. E. Wakerley, and H. Price Hughes being the speakers.

The Wesleyans opened last week a new institution in Jamaica-road, to be known as the "Bermondsey Wesleyan Settlement." It is stated that the Mission operations will not be in full action for a few months.

SALVATION ARMY.

Five additional Homes of Rest are shortly to be opened for officers breaking down through hard work.

Great preparations are being made to give General Booth an enthusiastic reception on his return in February.

During the present month a special campaign is being carried on by the Army for "the reclamation of backsliders."

The Salvation Army's annual report states that there are 3154 corps and 10,393 officers. The circulation of its newspapers and magazines in all the world has reached forty-five millions. The self-denial week produced £40,122.

NOTES FROM IRELAND.

Magee College, Londonderry, has received a further donation of fifty volumes of valuable books from Rev. Dr. Kinnear, of Letterkenny.

Mr. Andrew Wilson, of Ardstraw, co. Tyrone, has been ordained by the Strabane Presbytery as a missionary to Queensland.

A convention for the deepening of spiritual life has just been held at Dalkey, Dublin, in which Revs. J. Ervine, W. B. Lumley, and others took part.

Five members of one family were publicly baptized in Rossmire Church, co. Waterford, on December 27, by Revs. Messrs. Parker and Short.

No less than fifty-one ministers of the Protestant Episcopal Church in Ireland died during the past year, being eleven more than in the previous year.

Acting on the suggestion of Lord Pinnuket, Archbishop of Dublin, sermons were preached last Sunday in some of the churches in Cork on the subject of Christian union.

A juvenile association for boys between twelve and eighteen years has been commenced by Rev. Wm. Crawford in connection with Wesley Chapel, Cork, and promises to be a success.

The Belfast Town Mission has been devoting much time and effort of late to the visitation of the sick, and instances have come under the notice of the missionaries where the influenza epidemic has been followed by spiritual blessing.

A mission band has been formed in connection with Fall's-road Methodist congregation, Belfast, which visits the slums of the city and holds a short open-air service every Sabbath evening, with the object of trying to reclaim some of the ungodly and the careless.

Miss Bloomfield, a Protestant lady residing at Ferrybank, Waterford, offered to give a Christmas treat to the poor children residing on the Ferrybank side of the Suir, but the Roman Catholic priest would not allow the children to attend lest Miss Bloomfield should make them sing a hymn or "God Save the Queen," to both of which he objected.

FALLEN ASLEEP.

Rev. James Cohen, for fifteen years rector of Whitechapel, and since 1875 vicar of Heston, on December 31; at Dover, on January 1, Rev. A. L. Kekewich, son of Mr. Justice Kekewich, of scarlet fever, caught in visiting the sick; at Weston-super-Mare, on January 3, Rev. W. F. Laufear, a devoted Evangelical, and a personal friend of Dean Law's, aged 79; at Henley-on-Thames, on January 1, Rev. F. Bagot, D.C.L., aged 69, youngest son of the late Bishop Bagot; at Nottingham, on January 4, Rev. J. Stonehouse, whose good work at St. Saviour's had endeared him to many; Alderman Thomas Stephenson, J.P., for some years a deacon of the Guildford Congregational Church; at Belfast, Mr. W. Erskine Mayne, aged 58 years, publisher and bookseller, an active worker in connection with the Sunday-school and temperance cause; at Harrogate, Rev. Jas. Doule, son of Mr. J. L. Doule, J.P., Moira, co. Down; at Lismore, Mrs. Brougham, aged 88 years, relict of Rev. A. Brougham, Rector of Tallow, co. Waterford; at Crossgar, Mr. Wm. Lowry, for over fifty years a devoted Presbyterian Sunday-school teacher; at Kingstown, co. Dublin, Rev. W. C. D. Ellis, son of the late Rev. Thos. Ellis, Rector of Killylea; at Bray, Rev. Thos. Ham, late of Ballina, co. Mayo, aged 74 years; Mrs. M. Walton, connected with the Wesleyan Methodist Society, Frosterley, Wokingham Circuit; Miss Sarah Hean, of Bideford, Bible Christian Church, a devout Sunday-school worker; the Rev. H. Maidment, at Little Hadham, Herts; Mr. Alfred Hammond, pastor of Gosport Independent Calvinistic Chapel; Rev. Daniel Smith, LL.B., since 1876 vicar of Milburn, Westmoreland; Mr. Frederick Watson, for many years an acceptable local preacher and class-leader at Lincoln; Rev. J. P. Shepperd, M.A., vicar of Rockhope, Darlington; Mrs. Mayo, for fifty years a member of Lower Baptist Church, Chesham; Rev. B. N. White-Spunner, M.A., rector of Donaghmore; Mr. Thos. Gregory, of Reading Society of Friends, an ardent temperance and philanthropic worker; Rev. Peter M. MacDougall, minister of the United Presbyterian Church, Stromness; Mr. G. Francis, deacon in the Baptist Church at Ponthir, Newport, Mon.; Mr. J. Henry, connected with Newhaven Congregational Chapel; Canon Purton, at Chelton Rectory, near Bridgnorth, aged 63 years; Mr. J. Lunn, a trustee of York Town Baptist Church; Mr. Wm. Chas. French, associated with Temple Wesleyan Church and Sunday-schools, Taunton; Mr. W. G. Amos, connected with High Wycombe Congregational Church and Sunday-school; Mr. Thomas Scammell, for fifty-one years office bearer at Great Union-road Church, Jersey; Rev. Henry Joy Tombe, B.D., Canon of Christ Church, and Prebendary of St. Michael's, Dublin; Mr. Peter Metson, a prominent Wesleyan of Writtle, Essex; the Rev. Canon Feilden, vicar of Honingham.

Special Religious Services in Theatres and Town Halls.

These Services were commenced more than thirty-two years ago and have been held every winter with great success. Committee have received [illegible] their labours by the Mission Halls in [illegible] late president, the [illegible] earl of Shaftesbury, K.G., who, [illegible] hundreds of [illegible] persons assisted by many [illegible] themselves into [illegible] in the very poorest parts of London, [illegible] to raise funds locally.—Contributions [illegible] by the Treasurer, F. A. Bevan, [illegible] Lombard-street, or the Secretary, Mr. C. M. Sawell, 3, Bridge-chambers, E.C.

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London Cabmen's Mission—S.G., 10s.; H.L., £1 ...	1	10	0
Miss Mittendorff's Home—S.G., £2; C.T., £1; G.M.L., £2 2s.	5	2	0
Miss Sharman's Orphanage—S.G.	0	18	0
Mrs. Gincver's Homes—S.G., 10s.; 2 Cor. ix. 15, £10	10	10	0
Scripture Readers' Society, Ireland—S.G.	1	0	0
Bow Gospel Mission—S.G.	0	10	0
Marylebone Medical Mission—E.R.D.	1	0	0
George Yard Mission—S.G., £3; E.H., Bath, 5s.; E.H., £1; J.R.W., 10s.; Thankoffering, 5s.; A.W., 2s. 6d.; M.A.R., £1; M.C., £5; F.C., 5s.	11	7	6
London Samaritan Society—S.G., £1; E.H., £1; W.E., Penge, 5s.; C.C.M., £1; Thankoffering, 5s.; E.C.A., £1; C.X.C., £1	5	10	0
Aged Pilgrims' Friend Society—A.J.C., £3; (*Hornsey-rise*)—E.R.D., £1	4	0	0
Cripples' Home, Marylebone—E.H., Bath	0	5	0
Homes for Aged Blind, Crouch-hill—E.H., Bath, 5s.; E.R.D., £1; General R., £1	2	5	0
Congregational Free Night Shelter—Nancy, 10s.; F.C., 5s.	0	15	0
Association Free Distribution Scripture—E.F., 2s. 6d; J.G., £2	2	2	6
Home for Dying—C.T.	0	10	0
Rescue Society—E.H., £2; H.L., £1; Genl. R., £1	4	0	0
Mrs. Wilkes' Rescue Work, Poplar—E.H.	2	0	0
Christmas Cries, &c. (*Mrs. Codner*)—E.H., £2; 2 Cor. ix. 15, £10; E.J.M., Clifton, £1	13	0	0
Mrs. Meredith's Institutions—E.H., £1; H.C.T., £1 1s.; M.C., £5	7	1	0
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Destitute Children's Dinner Society—E.H., £1; C.C.M., £1; J.R.W., 10s.; F.C., 5s.; E.J.M., 4s.	2	19	0
Latymer-road Mission—E.H., £1; E.C.A., £1... ...	2	0	0
Cow Cross Mission—E.H., £1; C.C.M., £1; Thankoffering, 5s.; Miss E.E.H., 5s.	2	10	0
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Blackdown Hills Mission—M.M., 6d.; 2 Cor. ix. 15, £10...	10	0	6
Home of Industry—M.M., 6d.; E.R.D., 10s.; W.E., Penge, 5s.; E.J.M., Clifton, 10s.; E.J.M., 4s.; (*Emigration*)—2 Cor. ix. 15, £10	11	9	6
London City Mission—E.R.D., £1; H.C.T., £2 2s.; M.C., £10; E.J.M., 4s.; (*Scotch Auxiliary*)—E.F.C., £2	15	6	0
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Seamen's Christian Friend Society—E.R.D.	0	10	0
Rev. W. E. Hurndall's Work, East London—C.C.M., £1; 2 Cor. ix. 15, £5; R.J.B., 10s.	6	10	0
Distressed Widows' Society—H.L.	1	0	0
London Factory Lads' Institute—J.R.W.	0	10	0
Evangelistic Mission—J.R.W., 5s.; H.C.T., £1 1s.; F.C., 5s.; E.J.M., 4s.; (*Village Work*)—2 Cor. ix. 15, £10	11	15	0
Ragged School Union—Notley	2	0	0
Tower Hamlets Mission—Miss E.E.H., 5s.; H.C.T., £1 1s.; 2 Cor. ix. 15, £10; R.J.B., 10s.	11	16	0
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Rev. W. Cuff's Work, Shoreditch—P.W.M., £2; 2 Cor. ix. 15, £5	7	0	0
Homes for Little Boys, Farningham, &c.—P.W.M., £3; Capt. M., £5...	8	0	0
North-East London Gospel Mission (Kingsland)—M.A.W.	0	5	0
Christian Community (All-Night Rescue Work)—M.A.W.	0	5	0
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Artillery-lane Mission—T.R.I.	2	2	0
Midnight Meeting Movement—General C.	1	0	0
Dock Labourers' Mission—F.C.D.	0	10	0
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The London Samaritan Society and Homerton Mission (Free Meals).—H., 5s.; B., 5s.; T., £1; B., 5s.

Notices.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers sent should be carefully read before being given away.]

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CENTENARY of FOREIGN MISSIONS.

A YEAR OF SPECIAL UNITED PRAYER.

THE COMMITTEE OF THE

BAPTIST MISSIONARY SOCIETY

Have agreed to hold a MEETING for PRAYER every THURSDAY Morning from Eleven to Twelve o'clock, in the LIBRARY of the MISSION-HOUSE, FURNIVAL STREET, HOLBORN. It is intended that these Meetings shall embrace all Evangelical Missions. Representatives and Friends of the various Missionary Societies have promised to Preside, or take part in the meetings. Further particulars will be duly announced. All friends of Missions are cordially invited to attend.

(Signed) ALFRED HENRY BAYNES, General Secretary.

19, Furnival Street, Holborn, E.C., *January 6th*, 1892.

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DAY OF PRAYER FOR IRELAND.

THE COMMITTEE OF THE

IRISH CHURCH MISSIONS' SOCIETY

Cordially invite all who desire the Temporal and Spiritual welfare of Ireland to UNITE with them in SPECIAL PRAYER and THANKSGIVING for Ireland on FRIDAY, January 15th, instead of the 16th, as usual.

The CENTRAL PRAYER MEETINGS of the SOCIETY will (D.V.) be held at the OFFICES,

11, BUCKINGHAM STREET, STRAND,

at Half-past Two p.m. on the 15th, when

Sir ROBERT PHAYRE, K.C.B., will Preside.

Rev. DALLAS HARINGTON

and other friends are expected to take part in the meeting.

Christian Community.

ALL-NIGHT RESCUE WORK.

ALREADY, since this work began, 33,000 poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual pressure, and from present appearances a very hard season is apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or, by Messrs. MORGAN AND SCOTT, office of THE CHRISTIAN.

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THE ENGLISH & FRENCH COASTING MISSION

In connection with HENRY COOK, of 47, Stoke Road, Gosport, will (God willing) hold its 38TH ANNIVERSARY on

TUESDAY, FEBRUARY 9, 1892,

IN THE

VERNON HALL, STOKE ROAD, GOSPORT.

THE CHAIR TO BE TAKEN AT SEVEN O'CLOCK.

Several Christian Fishermen and Friends will address the Meeting and give some accounts of the work among them in the various Ports round the coast.

Our New Mission Steamer is not yet secured for the want of £1100. T. A. DENNY, Esq., has offered £50 if others will kindly make up the sum needed, that the vessel may be obtained at once for this year's work, so pressingly needed by thousands in France, and for our lighthouses and lightship men in England very much so.

CONTRIBUTIONS will be gladly received by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN.

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The Duchess of Wellington and H. Norman, Esq., are most heartily thanked for their sympathy in providing Food, Coals, and Clothing for widows and other necessitous persons in a large and poor London parish.—Bankers: L. and County.—A. STYLEMAN HERRING, Vicar (31 years) St. Paul's, Clerkenwell; 45, Colebrooke-row, N.

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Your practical sympathy is earnestly asked for continuing the Free Dinners to Drift Children, Meals to Famishing Men, and for the Widows' Sewing Classes, in connection with the N.E. London Gospel Missions.

Contributions thankfully received by Mrs. F. A. BEVAN, 59, Princes-gate, S.W., or by the Director, WM. CHORLEY, 2, Marquess-grove, Canonbury, N., or Messrs. MORGAN & SCOTT.

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Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; to our Secretary, Mr. W. WHEATLEY, 29, Brooke-street, Holborn; or to the Superintendent, Mr. GEORGE HATTON, 4, Ampton-street, Regent-square, W.C.

A WOMAN'S CRY.

MRS. SETON ADAMSON, The Vicarage, Wright's-road, Old Ford, E., APPEALS to the MANHOOD and WOMANHOOD of the British Empire, on behalf of East London Young Women and Factory Girls. A debt of £204 still remains on the building erected for them in this parish, and to clear it off one generous donor has given £25. Will ten of the Lord's Stewards give similar amounts?

"We heartily commend this appeal for £1600 to your most favourable consideration."

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For the last two years the expenditure has exceeded the income by £3500. To meet this deficit of **£7000** the Committee have been compelled to draw upon their comparatively small reserve fund.

Unless there is an immediate increase in the income of the Mission they fear they will be obliged, most reluctantly, to reduce their staff of Missionaries.

To avert this calamity they ask all friends to come, without loss of time, to the help of the Mission. The need is urgent.

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"Echoes from the Borderland."

The North-East London Gospel Missions have been under Mr. Chorley's superintendence since 1870, and now maintain regular preaching and mission work in five halls in the North and East of London. The happy results of these twenty-one years of labour are recorded in the report just published, bearing the title "Echoes from the Borderland," and pointing to men, women and children whose downward course has been arrested in time to save them from passing from the "borderland" into the yet darker region of the submerged.

Things, however, are sad enough even on the borders, for we read: "Our patient workers could tell of bare cupboards, empty grates, feeble mothers wasting away day by day, and naked children, all crying in turn, and none to comfort or help." And again: "To meet death on the cold floor with barely a covering, and only a little water beside you, on a freezing day, while the grate has scarcely an ember left, and then to recall that this poor aged man was once a Christian minister himself, such experiences are not easily forgotten."

Much blessing has attended the preaching of the Word. There are now, says Mr. Chorley, among the attendants at our Halls, numbers of fathers and mothers and young men and maidens who have been saved through our ministry, while over a hundred are in church fellowship in our largest hall. Equally cheering is the record of resuscitated energies following a brief stay at the Lancing Home of Rest, proving in many cases almost life from the dead. Early in the year, as reported recently through the kindness of a friend, an excellent Bible van, with ample supply of Bibles and texts, was handed over to the Mission, and has done good service not only in London but in several of the Home Counties, more than two thousand Bibles and Testaments having been sold. The opposition, however, to this branch of evangelism has been great and determined, and efforts to upset the meetings, hinder the sale of Scriptures, and even to throw the van into the river, are among the plots devised by the enemy to frustrate the efforts of the Bible men, for whose preservation and sustaining earnest prayer is requested.

Mr. William Chorley's address is 2, Marquess-grove, Canonbury, N. The Report, copies of which he will gladly send to applicants, sets forth the progress of the work at the Isle of Dogs, where a most happy and fruitful work is being done, and details efforts among factory girls and working destitute lads; also the work of visiting the sick and dying in the Kingsland district, by Miss E. J. Prior, "a real friend of the poor, who day by day spends many hours in helping and caring for them in every way she can."

The Path of Duty.

Definite work is not always that which is cut and squared for us, but that which comes as a claim upon the conscience, whether it's nursing in a hospital or hemming a handkerchief.—*Elizabeth M. Sewell.*

Let us be very careful of thinking, on the one hand, that we have no work assigned us to do, or, on the other hand, that what we have assigned to us is not the right thing for us. If ever we can say in our hearts to God, in reference to any daily duty, "This is not my place; I would choose something dearer; I am capable of something higher," we are guilty not only of rebellion, but of blasphemy. It is equivalent to saying, not only, "My heart revolts against thy commands," but "Thy commands are unwise; Thine almighty guidance is unskilful; Thine omniscient eye has mistaken the capacities of thy creature; Thine infinite love is indifferent to the welfare of thy child."—*Elizabeth Charles.*

REQUESTS FOR PRAYER.—For special meetings by Mr. W. Henry Collins, at Eastacombe, North Devon, from Jan. 17.—For a mission in Trinity parish, Worthing, by Rev. Walter Bradbury, in January.—For a special mission in Doncaster-street Hall, Glasgow, by John M. Scroggie, from Sunday, Jan. 17.—Praise is given by one who, in answer to years of prayer, has been led to the Lord Jesus as his God and Saviour. He asks prayer that, if it be God's will, he may be raised up from a dangerous illness, to be a witness of his Saviour's healing mercy.

LONDON CITY MISSION TO THE JEWS.—Mr. D. Oppenheim writes from 119, Leman-street, Whitechapel: The distress amongst the Jews in our large district is terrible indeed. This morning at ten o'clock forty-six resident and refugee Jews came who had not tasted food for twenty-four hours. Some of the refugees have had to wander about the streets in this cold weather, but those who attend our Gospel services and are inquirers after truth suffer most of all; forfeiting as they do any claim on their own brethren, they naturally look to us for Christian sympathy. It is very hard indeed to preach to an audience of starving people, telling them of the love of Christ, without being able to give them a little food. We have seen scenes of misery which defy description. Would that Christian friends would help us now in this matter.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Gospel address to young men, Tues., 6.45 p.m.; Bible readings (young men) by Rev. F. C. Spurr, Jan. 13 and 14, 1.30 to 2.15 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Jan. 17, 3 and 7 p.m., Mr. Thos. Payne. Private Lecture to Young Men, Thurs., Jan. 21, "Heralds of the Gospel in the Dark Continent," with dissolving views.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45, men only, Mr. E. J. Kennedy; 7 p.m., public, Mr. Reeve, of Sydney. Meetings for men nightly at 8. Cheerful service (public), Sat., 8. Prayer Meetings, Mon. to Fri., 1 till 2. Organ Recitals, Sat., 7.30. French Bible-class, Thurs., 8. Address by Lord Justice Fry, Jan. 18, 8.30, on "Thought and Utterance."

Y.M.C.A., 186, Aldersgate-street, E.C.—Thur. and Fri., Jan. 14 and 15, 8 p.m., and Sun., Jan. 17, 3.30 p.m., Mr. Henry Varley. Mon., Jan. 18, 8 p.m., Y.M. Gospel Meeting. Wed., Jan. 20, 8 p.m., illustrated lecture by Rev. C. E. Ingham. Rev. Professor Agar Beet, D.D., on "The Christian Argument," Tues., Jan. 26, Feb. 2, 9, and 16, at 8 p.m. Rev. F. B. Meyer, Sat., Bible Lectures, from Jan. 23, 3 p.m.

Y.M.C.A., 23, Savile-row, Regent-street.—Thurs., Jan. 14, 8.30 p.m., illustrated lecture, "India's Native Women," Rev. A. R. Cavalier. Sun., Jan. 17, 3.30 p.m., practical talk to men, Colonel H. G. Macgregor. Thurs., Jan. 21, 8 p.m., Reception; Host, Mr. Edmund S. Hanbury; speaker, Rev. Alexander Connell.

Y.M.C.A., 17, Camden-road, N.W.—Jan. 21, 8.30, Young Men's Conference on "Qualifications of a Missionary Candidate."

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. W. Darlow Sarjeant, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. T. Morcom Taylor, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., at 7 p.m., Mr. John Winter; *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Mr. Geo. Hucklesby.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., Jan. 15, meeting for prayer for all missions, 4 p.m., various speakers; address by Miss Mason on "God's Call," 7 p.m.; Sun., 3.30, Bible readings on the Revelation, Miss Mason.

Talbot Tabernacle, Notting-hill, W.—Sun., Jan. 17, 11 a.m. and 7 p.m., Mr. W. Oscar Owers.

Great Assembly Hall, Mile-end-road, E.—Sun., 11 a.m. and 6.30 p.m., Mr. J. S. Harrison; 3 p.m., Mr. W. H. Broad.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., Jan. 17, 11 a.m. and 7 p.m., Rev. Henry Hazell; 3 p.m., Rev. H. Bright.

St. George's Hall, Langham-place, W.—Mr. Shuldham Henry during Jan. Sun. 11 and 7.; Wed. at Burlington Hall, 8 p.m., subject, "The Emblems of the Holy Spirit."

Police Institute, 1A, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

Metropolitan Music Hall.—Sun., 6.30 p.m., Mr. Henry Varley. Solo by Mr. T. W. R. Perrin.

Agricultural Hall, Islington.—Sun. next, 3.30.

Conference Hall, Mildmay-park.—Sun., Jan. 17, 3.30, Mr. P. S. Badenoch; 7, Rev. M. Sweetman.

Rome.—A Bible Reading is held every Thursday evening, at 8.30, at 34b, Via Porta Pinciana. Apply to Mr. Cheyne Brady.

Regent's-park Chapel.—Bible-class for Workers postponed till Fri., Feb. 5.

Billingsgate Mission Hall.—Mon., Jan. 18, noon, Rev. E. H. Brown (Twickenham).

Revs. F. C. Spurr and F. B. Meyer will hold Missions in the Baptist Chapel (near Stroud Green Station), Jan. 16 to 27.

Home of Industry, 29, Bethnal-green-road, E.—Monthly Meeting for Workers, Wed., Jan 20. Dr. Pierson (of Philadelphia) will give the address; Dissolving Views, illustrative of Canada and children now there; tea, 5.30; meeting, 7.

Merchants' Lecture, Memorial Hall, Farringdon-street, E.C.—Tues., Jan. 19, 1 p.m., Rev. Newman Hall, LL.B.

Open-Air Mission.—Quarterly Meeting of members and friends, Metropolitan Tabernacle, Newington, Mon., Jan. 25. Tea, 6; meeting, 7. Address by Rev. Arthur T. Pierson, D.D.

Portman Rooms, 32, Dorset-street, W.—Meetings for Deepening Spiritual Life, Fridays at 3.30. Jan. 15, Rev. Evan H. Hopkins; Jan. 22, Rev. A. E. Barnes-Lawrence.

Gospel Mission Hall, Kensal-road, W.—Christian Convention Jan. 24—31, Suns., 11, 3, and 7; weekdays (except Sat.), 3.30 and 7.30. Rev. W. Haslam, Mr. E. Fox Butlin, and others.

Irish Church Missions Office, 11, Buckingham-street, Strand.—Annual London Prayer Meetings for Ireland, Fri., Jan. 14, 2.30 p.m., conducted by Sir Robert Phayre.

Presbyterian Church (Dr. Paterson's), Kensington-park-road, Notting-hill.—Mr. Henry Varley, Sunday next, 11 a.m.

Pastor O. Tidman will be glad to receive parcels of Gospel texts, cards, and tracts, for distribution among poor and sick Christians; also books to counteract the distribution of unhealthy literature.—Address, 39, Park-street, Blaenavon.

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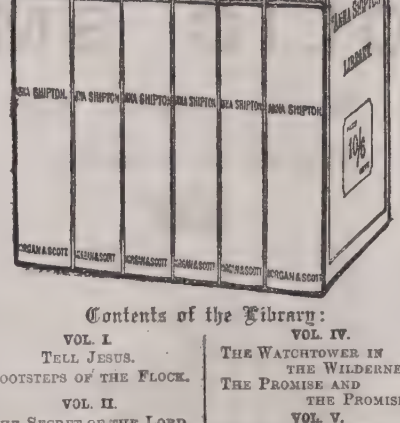
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Two years ago last March the case of Miss ROSE WALKER, of Ockbrook-lane, Borrowash, near Derby, was brought under my notice.

Rev. S. A. BARRON, late of Wilmot-street, Derby, corresponded first with me on her behalf. In his first letter he writes:—"She has been ailing a long while. She has a hacking cough, night sweats, and pain in her side. She is losing flesh fast; her eyes have assumed that glassy look so often seen in cases of phthisis. I hope there is yet a chance to save her. We want to try it."

In two months Mr. BARRON writes:—"I am very pleased to say that from the time Miss Walker commenced to take your medicine there has been a gradual encouraging improvement."

She continued under my treatment for scarcely two months after this. She then resumed work, and has continued well since.

Writing me from Marriott-street, Northampton, last month (September, 1891), Mr. BARRON says:—"The young woman, Miss Rose Walker, is well, and has the appearance of health. She went through the last severe winter without any illness whatever. You will be glad to hear of this."

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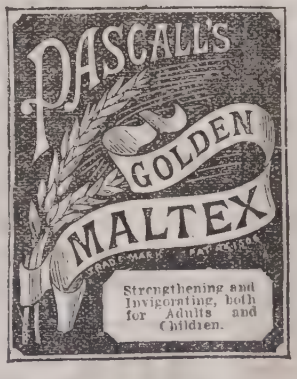
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No. 1147.] THURSDAY, JAN. 21, 1892.

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A New Year's Work and experience are before us, and again we anticipate the ingathering of hundreds of Young Women and Girls from Sin, Sorrow, and Temptation. What is the GREAT NEED of these collected into the Homes? CHRIST JESUS THE LORD. His BLOOD and RIGHTEOUSNESS alone will save them, and the HOLY SPIRIT alone can show them their NEED of the SAVIOUR. May I ask the many thousands of Readers of "THE CHRISTIAN" to unite at the "Mercy Seat" in supplication that all preventive and rescue work in 1892 may be rich in spiritual results? Let us think of the PRECIOUS PROMISES. See St. Matt. xviii. 19, St. John xiv. 12, 13, 14, &c. Jehovah is honoured when his promises are pleaded and heartily believed.

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(Syrian Colonisation Fund).

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High-class School for Sons of Gentlemen.
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TUTORSHIP in Christian family desired by experienced Christian tutor. London undergraduate. Latin, Greek, French (Paris), German, English, mathematics, mechanics. Sphere for Christian work much valued.
M., 7, Henrietta-street, Bath.

CHRISTIAN GOVERNESS (31). 14 years' experience. Certificated English, mathematics, fluent French (France), conversational German, very good music performer (theory, harmony), classsinging, drawing, physiology (Skene), painting (g. and w.), musical drill, needlework, excellent tests, pleasant and domesticated. Used to Church work.—A. T., Mrs. Edwin Hooper's Governess Institute, Compton-terrace, London, N.

GOVERNESS.—Young lady (Dissenter) wishes situation as above, in school or family. Subjects: thorough English, arithmetic, French, music, drawing. Highest references. Certificated.
ISA, 7, Kennington-park-gardens, London, S.E.

AS GOVERNESS to children under 13. Re-engagement wanted. English, Continental French and German, music, needlework. Entire charge and care of wardrobe. £25. English E.C.
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MRS. H. CRICHTON-STUART can highly recommend a lady as Resident-Governess. Good English, French, needlework. First-class music. Churchwoman. Communicant. Abstainer. Miss KEMBERLEY, 205, Monument-road, Edgbaston, Birmingham.

Appointments, Situations, &c., Wanted.

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A LADY DESIRES to find situation for Christian sailor, age about 40, sight not very good, either as porter or messenger, or would any one help him to get to sea as coal trimmer or under cook?
B., Ecclesbourne, Bexley Heath.

MAN (32), single, seeks situation as messenger, or something similar. Good knowledge of general office work. Good testimonials. Christian, abstainer.
R. D., 25, Brill-street, Somers Town, N.W.

COACHMAN.—The family of the late Rev. J. Cohen are desirous of finding a situation for their coachman, whose services are no longer required. Married. Four children at home. Country or suburbs. Clergyman's or other quiet family.—Rev. J. L. COHEN, Heston Vicarage, Hounslow. A brougham and horse to be sold.

COACHMAN, or Groom and Coachman. Drive single or pair. Christian. Total abstainer. Two and a-half years' good character. Age 26.—THOMAS ASHDOWN, Yew Tree Cottage, Downe, Kent.

COACHMAN desires a Situation. Thoroughly understands all his duties. Married. Age 35. One child, age 3. Christian and abstainer. Good character.
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GARDENER (head-working) desires engagement with a Christian lady or gentleman. Age 37. Married, no family. 23 years' practical experience. High testimonials.
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WILL ANY TEMPERANCE FAMILY employ a butler, singlehanded or otherwise? Excellent hardworking servant. Honest and obliging. Has been dismissed for failure. Now total abstainer. 6 years' character.
T. C. CAMPBELL, 24, Fulham-road.

MAN AND WIFE (34) seek employment where they could give their united services, such as caretakers, church keepers, stewards of club, or man as librarian, secretary to temperance or other society. Abstainers. Good references.
T. C., 28, Newnham-street, Edgware-road, W.

AS UNDER-GARDENER.—Lady recommends highly strong, willing lad (17). Thoroughly honest and reliable. Three years' character. Total abstainer.—M. B., care of Housekeeper, 13, Rose-street, Paternoster-square, E.C.

YOUNG MAN, age 23, requires a Situation on a farm. Used to cattle or in stable and garden. Total abstainer. Good reference.
W. BARTLETT, Middle-road, Harrow.

AS LIGHT PORTER, Second in stable, or similar employment, wanted by Young Man, 21. Good character. Two years' reference. Abstainer and Christian.
E. SEATON, North-street, Uppingham.

A RESPECTABLE YOUTH requires situation as Clerk in solicitor or merchant's office.
E. L., 22, Main-street, Keswick.

LAD.—Will any Christian give employment to strong, country lad (17) in stable, garden, or farm? Abstainer. Been somewhat under bad influence of late, but most anxious to lead new life.—G., care of Housekeeper, 13, Rose-street, Paternoster-square E.C.

MR. HARRY SMITH, of the "Loughborough Hall and Institute," Loughborough Junction, is desirous of obtaining a situation for a young man who is willing to make himself generally useful. Excellent scholar and good penman. Apply as above for fullest particulars.

A LADY of independent means, anxious for definite Christian work, would be glad to take superintendence of Home of Rest, or Convalescent Home.—Miss BETHUNE, 5, Onslow-place, S.W.

AS LADY HOUSEKEEPER and Matron in boys' school. Re-engagement wanted. Thorough needlewoman and manager. Good references. Salary £20. A. Z., 106, Queen's-road, Hastings.

SITUATION WANTED, for an experienced woman (45) as Wardrobe-keeper in a school, or under matron in an inebriate home; also for young woman (24), as Packer and Sorter in a Laundry. Very capable.
ALPHA, Home Villa, Queen's-park, Brighton.

LADY-COMPANION for the winter. For a little visit a lady would give her services and do all in her power to repay the hospitality. Could comfort the lonely, or act as friend in household. Kind, cheerful and sympathetic.
FIDES, 22, St. Peters, Bedford.

USEFUL COMPANIONSHIP to elderly lady, by advertiser. Middle-aged. Needlewoman. Experienced, obliging. Would travel, or take housekeeping. No agents. References.—J. S., Mr. Lane's Stationer, Finchley-road, South Hampstead, N.W.

RE-ENGAGEMENT WANTED, as Sole Companion to an invalid lady; or housekeeper (with servant or servants).
G., 109, King Edward-road, Hackney.

ENGAGEMENT WANTED, to wait on an invalid lady, or any position of trust. Domesticated. Middle-aged. Good reference. In or near London.
L., Y.M.C.A., 215, Harrow-road, Paddington.

AS YOUNG LADIES' MAID, or to take charge of little girls. Thorough knowledge of needlework and dressmaking. Age 21. Highest references given.—M. C., Ivy Cottage, Fourth Cross-road, Twickenham.

AS SECOND LADY'S MAID.—A lady wishes to recommend a young woman.
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A FRENCH GIRL, of 17, earnestly desires a nursery situation in a God-fearing English family. Particulars given by Major NADINE SCHINDLER, Armée du Salut, 3, Rue Auber, Paris.

UNDER LAUNDRYMAID.—A lady can thoroughly recommend a willing, honest, and steady Girl (16) as above, in institute or family. Has had four months' training.
SUPERINTENDENT, Industrial Home, Coventry.

AS GENERAL SERVANT.—Will any lady take a Woman, aged 38, who has been in rescue home? Good worker.
The MATRON, Rock End, Cambridge.

A LADY RECOMMENDS a very respectable young person, who has lived with her as House-Parlourmaid for nearly three years, as a Young Ladies' Maid or Useful Maid. Near suburbs of London preferred.
E. LOOSEMORE, Iver Lodge, Iver, Bucks.

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THE CHARGE of a widower's household wanted, or would take any suitable temporary post. Experienced in the care and tuition of children. Thorough housekeeper, needlewoman and manager. Good references. Salary £20.
X. Y. Z., 147, Queen's-road, Hastings.

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FREEST SCOPE FOR WINNING SOULS.—Wanted, earnest spiritual men and women to be trained as Evangelists, Labour Home Evangelists, Evangelist-Colporteurs and Mission Nurses. Allowance to family where needed during the short training. Sufficient salary guaranteed. When health prevents full active service in quieter C. A. posts generally obtainable.—Consult in confidence, Rev. W. CARLILL, Hon. Sec., Church Army, 123, Edgware-road, London, W. Funds urgently needed for training.

CLERK AND BOOKKEEPER wanted. A gentleman's son, about 20, in a City office. Must have had two or three years' experience of office work, and possess some knowledge of bookkeeping. Quick, accurate, and of good address. Commencing salary, £60. Advertiser will not reply to applications which he may consider unsuitable.—Apply, by letter only, with references, to MERCATOR, 59, Mark-lane, E.C.

HUSBAND AND WIFE wanted, to assist in the management of a small Health Home. Christians and total abstainers.—Apply, by letter, to F., c. o. Housekeeper, 13, Rose-street, Paternoster-square, E.C.

AN EARNEST CHRISTIAN YOUNG MAN wanted, to make himself generally useful in a soldiers' home. An ex-soldier desired.
CHRISTMAS, Kerby, 440, Oxford-street, London.

CHRISTIAN HELPERS wanted for mission work. Volunteers (travelling expenses defrayed) and paid agents. Large sphere of usefulness. Every opportunity for preaching the Gospel.
B. C., 75, Upland-road, Dulwich, London.

CAN ANY GENTLEMAN recommend a capable Butler, where footman is kept, for the country? First footman might suit. Christian. Abstainer. Preferred if able to sing.
A. B., care of Messrs. Hatchard, 187, Piccadilly.

AN EARNEST CHRISTIAN BARMAN wanted in a soldiers' home. One who has been a soldier himself greatly desired.
CHRISTMAS, Kerby, 440, Oxford-street, London.

TO CHRISTIAN PARENTS AND GUARDIANS.—A firm of chartered accountants in London have an opening for a pupil. Articled or otherwise.—For particulars apply C. A., care of Housekeeper, 13, Rose-street, Paternoster-square, E.C.

TO PARENTS AND GUARDIANS.—An Architect and Surveyor, A.R.I.B.A., has a vacancy for a Pupil, who will be under Christian influence. Large offices in important London thoroughfare. Careful personal instruction in all branches of the profession. Special training for the examinations of the Royal Institute of British Architects. Moderate premium.—CHRISTIAN, care of Mr. Hayslep, 3 Fleet-road, N.W.

LADIES OR GENTLEMEN wanted, to obtain orders from friends, &c., for choice Teas at moderate prices. Liberal payment. Strictest confidence. Little trouble.—S. J., Shelley's Advertising Offices, 33, Gracechurch-street, E.C.

WILL ANY CLERGYMAN or Lady recommend two very earnest and capable Workers to take charge of an institute in South London, for factory girls? Ladies not under 28 years of age. Salary, board, and lodging given. Must be able to play and sing. Undenominational work.—Address Mrs. C. CARUS WILSON, The Rise, Holford-road, Hampstead.

A WOMAN TEMPERANCE MISSIONER wanted. Member of B.W.F.A. preferred. Thoroughly Evangelical. To work amongst the poorest people.—Apply, stating age, terms, &c., to Mrs. F., Beech Holm, Tunbridge Wells.

EASTBOURNE.—Trained worker (Church) for preventive work. Earnest, spiritual, aggressive. Salary £20, with board and lodging.
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LADY MATRON, who has had experience, wanted early in March, for small Rescue Home. Also Laundry Matron.—Apply, stating age, experience, salary, references, to Miss GUEST, 14, Victoria-road, Barnsley, Yorkshire.

MATRON wanted, for Home for Girls, in Monmouthshire. Must be total abstainer and good needlewoman. Good references necessary.—MISS WALKER, Harland Lodge, Christchurch-road, Bournemouth.

UNDER MATRON OR KITCHEN MATRON required in girls' industrial home. Must have good knowledge of cooking and housemaid's work, and be able to keep order and maintain discipline. Churchwoman.—LADY SUPERINTENDENT, 8, Black Horse-lane, Ipswich.

USEFUL HELPER wanted, in a Home for Girls. Must be thoroughly good laundress. Salary £20.—MATRON, 273, Mare-street, Hackney.

WANTED, IMMEDIATELY, for boys' school near the sea, thoroughly good Head and Second Laundresses. Good wages.
C. D. M., 9, Market-street, Cambridge.

WORKING HOUSEKEEPER.—Can any lady recommend a working housekeeper, middle-aged, for two gentlemen? A converted woman and total abstainer. Good plain cook. Housemaid kept. State wages.
F. K., Cumberlow House, South Norwood, S.E.

WORKING HOUSEKEEPER required, for a small business establishment at Brighton. A reliable person wanted.
H., 36, Baker-street, W.

NURSERY GOVERNESS & MOTHER'S HELP (Young) wanted for two children, 2 years and 5 years old. Must be refined and thoroughly domesticated. Quiet Christian home.—State age and salary required, MATER, care of Farmer's Library, Kensington-road, W.

MOTHER'S HELP for nursery, wanted at once, to take charge of two young children, youngest 17 months. Good needlewoman. Domesticated. Servant kept.
W., 2, St. Michael's-road, Wallington.

HOUSE-PARLOURMAID wanted, good needlewoman, February 2, for small, quiet family, not given to change. Abstainer. Dissenter preferred.—M., 2, East Ascent, St. Leonards-on-Sea.

HOUSE-PARLOURMAID wanted. Four in family. Boy kept. Good wages. Good character required.—Mrs. SLIPPER, Kingscliffe, Woodberry Down, Finsbury-park, near Manor House, N

HOUSE-PARLOURMAID wanted, in the early part of February, for Notting-hill, not under 23 years of age. Quiet situation.—Mrs. FORSTER, 14, Porchester-place, Oxford-square, W.

HOUSE-PARLOURMAID wanted, for private family. Five in family. True Christian. Cook, general servant, and nursery governess kept. Wages £18. All found except beer.—Either write in first instance, or call any evening after seven, Mrs DOUGLAS, 69, Blenheim-crescent, Notting-hill, W.

NURSE.—Wanted, a conscientious young person as nurse to three children, youngest 17 months.—Apply before 12 a.m. or after 7 p.m. to 107, King Henry's-road, South Hampstead, N.W.

NURSE-HOUSEMAID wanted, in small family, with two children.
Mrs. C., 133, Shooter's-hill-road, Blackheath.

WANTED, AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 97, Harrow-road, Paddington-green. Stamp for reply.

A THOROUGHLY GOOD PLAIN COOK wanted. Must be a steady, quiet, Christian woman. Quick, clean, energetic, and an early riser. No kitchen-maid kept, but no housework out of kitchen, &c., required. Comfortable home. Abstainers.—State wages, capabilities, age, length of personal character, and very full particulars, in first instance,
Mrs. C., Ivy Mount, Streatham, S.W.

COOK.—Wanted, an experienced and intelligent Cook, about 30 years of age. Must be strong, active, and a member of a Christian church. Good wages and a comfortable home offered for a suitable person.—Apply, stating experience and giving references, BARCLAY, Arncliffe, Moseley, Birmingham.

GOOD PLAIN COOK and House-Parlourmaid wanted. Comfortable home. Christian privileges. Wages according to capabilities. Good characters indispensable. Age about 25.
T., 15, Marlborough-place, N.W.

THOROUGHLY GOOD COOK wanted in a few weeks' time, in a quiet, Christian family. Kitchenmaid kept. Wages £20. Age about 30.
Mrs. LLOYDS, Warberry Lodge, Torquay.

PLAIN COOK.—Can any lady recommend a respectable young woman, about 23, as plain cook in a Christian family, six miles from town, where housemaid and boy are kept? A comfortable home for an active, obliging servant.—Address ALPHA, care of Benson and Hedges, 15, Old Bond-street, W.

A GOOD PLAIN COOK wanted for Christian family at Westgate.
Mrs. FREEMAN, Cecil Lodge, Westgate-on-Sea.

GOOD COOK wanted, for large boarding establishment. Christian and abstainer preferred. Early riser. Scullerymaid kept. Housemaid-waitresses also required.—State age, experience, and wages, K. L., Beechwood, Harrogate.

OFFICES FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces Christian Governesses, Companions, Housekeepers, Maids, Hospital-trained Nurses, and Medical Rubbers; also superior Domestic Servants. Telegrams, Helpfulness, London.

A SUPERIOR SERVANT wanted, by lady living alone, to wait on her and do nice cooking. Under servant kept. Comfortable home. Good wages to suitable person.
B., Pakefield, Lowestoft.

A RESPECTABLE YOUNG WOMAN wanted where a housemaid is kept, who understands plain cooking.—Apply W., 78, Christchurch-road, Streatham-hill, London, S.W.

USEFUL SERVANT wanted, immediately, (30-40) to help trained nurse wait on invalid aged lady. Strong, healthy. Some housework. Good needlewoman. £18. Churchwoman.
Miss GREEN, Sibton, Yoxford, Suffolk.

GOOD GENERAL SERVANT or Plain Cook wanted. Age 25 to 35 preferred. Wages good to good servant. Also House-parlourmaid, not under 22 years. Needlework. Help given for rough work. Good characters indispensable.—Apply by letter, Mrs. LATHAM, 56, St. John's-park, Blackheath. Two friends or sisters might suit.

GOOD GENERAL SERVANT wanted, age about 20. Small family. Comfortable Christian home. Plain cooking, cleanliness, and neatness most essential. Good references required.
Mrs. N., 29, Duckett-road, Harringay, N.

A GOOD GENERAL SERVANT wanted, in small family, where another servant is kept.
Mrs. C., 133, Shooter's-hill-road, Blackheath, S.E.

GOOD GENERAL SERVANT wanted, at once. Good character and plain cooking required. Nurse kept. Age 20 to 30. Wages £17 to £18.
Mrs. P., 104, Lower Addiscombe-road, Croydon.

ACTIVE GENERAL SERVANT wanted. Knowledge of plain cooking. Three in family. House-parlourmaid kept. Christian girl valued on lady's recommendation.—Apply to MATER, Ransford's Library, Clevedon, Somerset.

RESPECTABLE GENERAL SERVANT wanted, an early riser, abstainer, and to understand plain cooking, where another is kept.
Mrs. FRITH, The Oaklands, Park-hill, Croydon.

GENERAL SERRVANT wanted (thoroughly good), where one only is kept. Must have good character. Wages £18.
Mrs. P., 23, Hanger-lane, Ealing, W.

GENERAL SERVANT wanted, plain cooking required. No washing, window, or boot cleaning. Good wages. Small family.
46, Denbigh-street, S.W.

GENERAL SERVANT. — Wanted, thoroughly trustworthy, industrious young woman with very good character, as General Servant. Abstainer. Small family. No washing.—Apply first by letter, Mrs. S., 4, Westcombe-hill, Blackheath, S.E.

TWO RESPECTABLE GIRLS wanted, one as Housemaid, one as General Servant. Comfortable Christian home. Every convenience.
11, Wolseley-road, Crouch-end.

STRONG COUNTRY GIRL wanted, about 15, for general housework under working mistress. Clean, tidy, willing to be taught and not object to some washing.—Mrs. ROBINSON, 19, Canterbury-terrace, Maida-vale, London, W.

KITCHENMAID —Can any lady recommend a quiet, well-principled girl as Kitchenmaid? Must know her work well. No scullery-maid. Preferred if able to sing in church choir.
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J. W. TURNER, Proprietor.

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Quiet family Hotel; central. Bedrooms from 1s. 6d.; plain breakfasts or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
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ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BRIGHTON.—SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.
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BRIGHTON. — Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency.
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BRIGHTON.—Clergyman recommends private boarding house. Close to sea and lawns. Moderate terms.
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BOURNEMOUTH.—Comfortable, warm apartments, south aspect, in our grounds among pines on best part of East Cliff. Near pier and gardens. Terms moderate.
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BUXTON, Derbyshire. Brunswick Boarding House, Hardwick-square. Every home comfort. Special arrangements for visitors during winter. Corridors warmed.
Apply, Proprietress, Miss PALMER.

INTEMPERANCE.—Buxton House, Earl's Colne, Essex. Private Home for six ladies. Fifteen years' experience. Very satisfactory results. Excellent references. Inspection by applicants welcomed. Terms two and three guineas weekly. Medical attendant, J. Taylor, M.R.C.S. Lond.
Address Miss PUDNEY

FOLKESTONE.—Christians received in refined, total abstinence home from home. Best part. Four minutes from Leas and lift. Warm house Winter comforts. Good cooking. 35s. to 52s. 6d. inclusive, weekly.—Miss WOODWARD (of British Nursing Association), Haverstock Villa, Claremont-road, Folkestone.

HARROGATE. — Beechwood. — Superior Boarding Establishment. Queen's-road and Cold Bath-road. Unsurpassed for position and home comforts. Within ten minutes of wells and baths Stabling and carriages for hire.—Miss C. Lord

ILFRACOMBE.—Foster's Boarding House The Granville). Magnificent sea views, 120 feet above sea level. Splendid winter home, on Christian and temperance principles. Faces full south Baths, balconies. Ilfracombe has one of the mildest winter climates in England.—For proof, see Foster's "Bijou Guide," gratis

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MOST COMFORTABLE REFINED HOME for ladies and gentlemen, in best part of Folkestone. Winter terms from 15s. to 25s. Highest references Apply, enclosing stamped envelope, Shamrhen Pavil's-avenue, Folkestone.

HOME OFFERED to God-fearing young man, engaged in London during day, in a clergyman's family at Blackheath. Terms moderate.—S. L., care of Miss Morley, Bach House, Blackheath Village, S.E.

ABERGAVENNY. — A young Christian lady offers to share her comfortable home with a lady and her daughter, or two sisters. Healthy situation. Charming scenery. Baptist preferred. H., Clifton Villa, Abergavenny

COMFORTABLE HOME offered by two Ladies in country to married couple or two sisters seeking change or permanency. Near church and station. Easy distance from Southsea. Bath. Every comfort. Moderate terms. References exchanged.
Veritas, 133, Aldersgate-street, London.

COMFORTABLE CHRISTIAN HOME for gentleman or lady. North London. Moderate. Y., care of Hallkeeper, 186, Aldersgate-street.

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17. "Ye are all the children of God by faith in Christ Jesus."
18. "Whosoever will, let him take the water of life freely."
19. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
20. "Seek ye the Lord while he may be found; call ye upon Him while He is near."
21. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
22. "Herein is love: not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins."
23. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us."
24. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
25. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
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35. "God sent not his Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
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38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
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44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
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67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Mr. Cheok Hong Cheong, at present in England pleading the cause of China in the movement for the abolition of the Opium Traffic in India.

Rev. John McNeill desires us to say that his stated address now is 31, Ashton-terrace, University-avenue, Glasgow. All letters sent to him there will be forwarded without delay.

So widespread and fatal has the influenza epidemic now become, that there are few families or social circles which have not been visited with the malady. Who does not mourn the loss of relatives or friends that have been suddenly attacked by this strange complaint, and swept away by supervening complications? Last week individual sorrow gave place to public grief, owing to the unexpected death of the Duke of Clarence and Avondale, eldest son of the Prince of Wales. The fact that the young man was hoping shortly to be married to Princess Victoria May, daughter of the Duchess of Teck, lent additional pathos to his decease. Deep sympathy has been expressed with the Royal Family in their sad loss, and while the recollections of the Prince are pleasant, because of his exemplary character, the well-known graceful bearing of Princess May has called forth widespread compassion.

This distressing epidemic is not special to any particular land or race; it seems to be stalking through the world, and many are its victims among rich and poor alike. Having regard to the high rate of resultant mortality, our minds should all be solemnized. Let us pray that men may in multitudes be led to turn to Him who alone is able to support them in death, and who can enable them even now to live to the glory of God, and have a blessed foretaste of the world to come.

We have received several letters suggesting a day of national humiliation and prayer, in view of the prevalence of the dread disease. Our correspondents do not all recognise the fact that the scourge is by no means confined to our own land. Of course, humiliation and prayer are always opportune. The command has gone forth for all men everywhere to turn to God and acknowledge his Son; but the multitudes abroad as well as at home disregard their duty to God and their indebtedness to Him who reconciled them to his Father. It is always timely for loyal and devoted servants of the King of Heaven to call upon God in the day of trouble. If not in one place by concerted arrangement, earnest souls may well at the present juncture "call upon the name of our Lord Jesus Christ in every place," and their prayers and ours may, in the mercy of God, speedily give place to songs of praise to the tune, "The plague was stayed."

While so many are criticising and carping at the Written Word, and even the great and primary books of the Old and New Testaments are brought, as the Living Word was brought, before the judgment seat of men, it is refreshing to get an old-fashioned believer like Rev. Marcus Rainsford setting before us the spiritual marrow and the Divine fatness of Solomon's Song. Whatever modern critics may think of this inspired scripture, the soul that knows "I am my Beloved's, and my Beloved is mine," and who sits under his shadow with great delight, whose banner over her is love, can never be persuaded that the fruit so sweet to her taste comes from any other than the Comforter, the Paraclete who maintains the fellowship between us and Jesus. Mr. Rainsford says of these notes of his lectures on "The Song of Solomon" *(Simpkin 4s.)* :—

They contain all the Lord has been pleased to teach myself as to the meaning of this most spiritual and heavenly record, as well as all I could gather from other sources which appeared worthy of repetition. I can truly say, I never expect to enjoy on earth sweeter hours than I have spent in the study of this Song of Loves.

That is the only kind of answer which need be given to those who ask, "Where is 'the inward witness' to the Book of Esther? the Song of Solomon?" or any other of the words of God. Those who have eyes to see the Son of God, and ears to hear the voice of his Spirit, will find in these meditations "fat things full of marrow, wines on the lees well refined."

Dr. Parker has many peculiarities, and they often appear in times of public excitement and display. It is a pity that the preacher's strength should be weakened by doctrinal perversion or adventure. Surely on no Scripture authority did the Doctor declare on Sunday last—

I often pray to the dead. I ask them to come very near me, and to help me to carry the load which is too much for my failing strength.

It has been said that some prayers never ascend beyond the roofs of the buildings in which they are offered. We are convinced that these unauthorised petitions belong to such a category. When our strength fails we should pray to the Strong One, who is the great Burden-Bearer. "Seeking unto the dead" is an act of foolish disloyalty to the ever-living Divine Intercessor; it was condemned under the Law, and is excluded by the Gospel.

Stands England where she did, in the van of Protestant nations? It is to be feared not; else how is it that any proposal for doing honour to a Papist, whether alive or dead, is sure to be received, if not with open enthusiasm, at least with ready acquiescence? How is it that those who raise their voices against the subtle encroachments of Rome are hailed as bigoted, narrow-minded, out-of-date fanatics? The latest instance of this eagerness to meet any wish of Rome half-way is the consent of the Oxford Town Council, at the request of the Duke of Norfolk and several Roman Catholics and Ritualists, to the erection in that city of a monument to the late Cardinal Newman. This ecclesiastic, as Dr. Ince has said in his vigorous protest to *The Times*, "is the man who caused the defection of a larger number of cultured Protestants than any other English writer or preacher since the Reformation." Therefore, to erect a statue to him, as it is proposed to do, within a stone's throw of the very place where Cranmer, Latimer, and Ridley were burnt at the stake, is a gratuitous insult to the memory of those faithful martyrs.

By the death of Cardinal Manning the Church of Rome loses one whose ideal seems to have been attained by rendering unhesitating allegiance to the Papacy. From threshing ecclesiastical chaff during the Tractarian movement, he proceeded to submit himself to the Pope; and becoming a willing slave of the Romish system, he exercised an unyielding sacerdotal authority over others of like abject dependence of mind. Before the world at large he posed as a benefactor, full of sympathy and of untiring activity, but it was obvious that, to use the language of *The Times*, his zeal in this regard

went hand in hand with an ardent desire for "the conversion of England," and that it was a part of his policy to show the Roman Catholic Church to the poor in the character of a deliverer.

In the words of the official announcement, the Cardinal was, in his last hours, "strengthened by the last rites of the Church, and consoled by the blessing of the Holy Father, which came to him in a most affectionate telegram." Again:

The masses of the clergy, and the prayers of the congregations and of the religious communities, are earnestly requested for the repose of his soul.

How fearfully has Rome departed from the simplicity which is in Christ! The dying thief was relieved by the promise of the faithful Saviour; but "his Eminence" of Westminster had to be content with the "last rites" and the "blessing" of a fellow mortal, who grieves that he is "the prisoner of the Vatican!" If Christ does not provide "repose for the soul," how can "masses and prayers" avail for any one, whatever his position in the world may have been?

That the Cardinal exercised a potent influence in attracting English people Romeward is unquestioned. His death will doubtless weaken the Papal system in our land. We again quote from *The Times* :—

It is now apparent that the Church of Rome is neither so formidable as a conquering enemy nor so secure as a refuge for feeble hearts, as she appeared to be in the days of Manning's secession. . . . She can never more delude herself with the hope of ruling over the majority of Englishmen. . . . She may become more powerful even than she has been over a minority ably organised and disciplined, and to this work Cardinal Manning devoted the energies of his later years.

Much prominence is being given to a statement in regard to the Pope's charitable donations, and some of our contemporaries are announcing that "although stripped of all his territorial possessions, a prisoner in his own palace, and dependent upon the world's alms," he has, during the year 1891, "out of his comparative poverty" given £28,000 to poor families, £15,000 to charitable institutions, £16,000 to hospitals, and £10,000 to the poor. Unfortunately, however, for this calculation, the statement in the Italian papers from which the figures are taken refers not to pounds sterling, but to *lire*-coins, which are worth only about a twenty-fourth of the English pound.

Painful accounts come to hand of the sufferings of the starving peasantry of Russia at the present time. Those who are outside the pale of the Orthodox Church, including the poor Stundists, are uncared for by the official agencies designed to meet the pressing needs of the people. Letters from travellers and others who have been dispensing funds raised in England depict in horrible outline the miseries of the hungry. A devoted Christian in the province of Samara, who has been helped from Miss Hesba Stretton's fund, writes :—

No words can paint the wretchedness of the people in all their naked squalor. Entering a yard, we went down into a damp, dark cellar under a log hut. When the door opened the stench was almost unbearable. When my eyes became accustomed to the darkness, I saw, lying on benches which did duty for beds, women and children in the most emaciated condition. One poor woman, ill with typhus, was lying near the door, and her only covering part of a dirty old sheet she was sharing with her babe. Although in a high fever, the woman explained to me that *all* could be borne but the moaning of the child. She had nothing to give it, poor soul! There are six families living in that cellar, six men with their wives and children—thirty-one souls. One man was in a dying condition from typhus, and all the children were blind from ophthalmia caused by the fœtid atmosphere. The place was about six feet by thirty feet, and not more than seven feet high.

These cases were promptly relieved, the sick being placed in hospital, the naked clothed, and the hungry fed. The gratitude of the poor people is everywhere expressed through tears of joy. Another kind distributor of aid from England says that when he told a few Christian peasants that prayers were going up for them in Great Britain, many of them burst into tears, a manifestation which was followed by such an overflow of prayer as he had never witnessed anywhere before.

We are glad to observe that several organisations have been formed in this country to provide relief. Delegates sent out by the Society of Friends have returned with harrowing reports of the deadly sufferings which are gradually, but surely, settling down on vast numbers of the inhabitants of Russia. Money

in aid of this fund, which will be administered by commissioners worthy of the fullest confidence, should be forwarded to Joseph Gurney Barclay, care of Barclay and Co., 54, Lombard-street, E.C. The provision of clothing is also an urgent matter, and we gladly insert the following note from a lady who has the cause of the Russian peasantry very near her heart:—

A community of Russian ladies in Paris are spending several evenings each week in making garments for their suffering country-women. As a very large supply is necessary, they urgently appeal to their English sisters kindly to send means for purchasing suitable stuffs. Some of these ladies have just returned from famine-stricken districts. Contributions will be received by Messrs. Morgan and Scott, and forwarded without delay.

Those who understand Russian policy will not need any explanation of the non-publication of the names of those who are distributing food and raiment among the despairing population of the great empire.

In a letter to *The Times* the Bishop of Bedford recently gave some useful and suggestive information with respect to the condition of the East-end of London. Although, he says, night-shelters are provided for the destitute, there are very many who will not use them, who do their utmost to escape being found by those who would bring them in. Another reason assigned for the avoidance of these night-refuges is a disinclination on the part of many who are out of work to hear a word about returning to a life of self-exertion and daily labour. There is also much truth in his contention that the indiscriminate giving of "charity" is to blame for some of this indisposition. The Bishop knows the East-end, and it is, therefore, encouraging to be informed, as the result of his personal observation and from the reports of those familiar with every street and court, that there is less chronic distress than there once was, and that the East-end is a very different place from what it was a few years ago. There is, too, he considers, among the poorest a growing sense of the disgrace of pauperism. We may, therefore, "thank God and take courage."

How many a sad contrast does our advanced civilisation present! Sometimes we read of a man dying of starvation in the streets; in the police and coroners' courts many a story of the utmost poverty and wretchedness is told; the life of thousands of toilers in sunless courts and alleys is one never-ceasing struggle to keep body and soul together on some miserable pittance: there are 100,000 paupers in London alone. Yet side by side with all this, it is recorded in a "society paper" how the pet-dogs of fashionable ladies are provided with four changes of garments a day: sumptuous outfits of fine cloth, plush, furs, richly-ornamented and emblazoned cashmere or velvet, are provided for pampered pets of a degenerate plutocracy, while hundreds of women and children have scarcely rags enough to cover them. In the light of such contrasts as this, it is scarcely matter for surprise that some should indulge in wholesale and indiscriminate invective against wealth and property, which are so often prostituted to ignoble uses. "God," said Bossuet, "has committed the poor to the rich, and has assigned them their maintenance out of their superfluity." But how often is this maxim ignored—trodden-down in the race for wealth or pursuit of amusement.

The fact, noted by Pearl Fisher in his article respecting the Salvation Army Social Scheme, that the most helpless class are clerks, ought to open the eyes of parents to the necessity of teaching their boys "honest trades for necessary uses." It is the insane ambition of some mothers that "their boys shall earn their living without taking their coats off." The learning of a handicraft is an education for hand as well as brain, and often makes all the difference between a living and starvation. To live by the sweat of the brow is not a curse, but a blessing. Everyone is the better for knowing how to use a tool as well as a pen.

The measure for the prevention of drunkenness which is being promoted by the Emperor William of Germany is one which might be adopted in this country with advantage both to the individual and the State. Amongst other things, it provides that spirituous liquors shall not be sold to any lad under sixteen years of age, except in the presence of his parents or guardians; that no drink shall be sold to any habitual drunkard; and that all publicans shall sell food. The measure is likely to become law, as only one section of the representatives, and that one in league with the drink interest, has resolved to oppose it. The fact that the statistics of German insanity shew a direct ratio to those of intemperance (twenty-eight per cent. of insane persons in the Rhine provinces having lost their reason through excessive drinking) is evidence of the necessity of some legislation on this subject.

Attention has frequently been called in these columns to the cruelty which necessarily is involved in the wearing of feather trimmings by ladies, and in the current number of *The Sunday Magazine* there is a striking paper from the pen of the Rev. Benjamin Waugh, in which the horrible cruelty practised upon humming-birds in order to preserve the colours of their plumage for dress purposes is dealt with. The birds are literally flayed alive, and Mr. Waugh urges that to wear the plumage so obtained is disgraceful to any Christian woman.

A Hindu writer in the current number of *The National Review* paints the position of woman in India in very rosy colours. He accuses England of holding mistaken ideas on the subject, and describes Indian wives and daughters as being "perfectly contented with their lot." But this may be only because their conception of what a woman's true life should be is a sadly imperfect one. The state of public and private morality in our own country does not justify us in throwing stones at others, but the assertion that life in India is purer than here is more easily made than proved. The testimony is too strong of those eminent authorities—travellers, writers, missionaries, and others—who tell of the obscenities connected with Hindu worship, and of the hundred millions of women and young girls who are virtually prisoners for life in the zenanas. In the words of Dr. Murray Mitchell:—"More cruel and demoralising customs than exist in India with regard to women can hardly be found amongst the lowest barbarians." It has been well said that "no nation can rise far above the level of its women." Through her women India may yet be won for Christ.

The Jews and Palestine.

On Monday last week a large meeting was held in the Free Assembly Hall, Edinburgh, in connection with the subject of the return of the Jews to Palestine. Gentlemen representing the Hebrew community maintained that the Jewish question can only be solved by the coming together again of the Land and the People. One of the Colonies, established by the Chovevi-Zion (Lovers of Zion) Society, has flourished exceedingly, and promises soon to be entirely self-supporting. In all, the Colonies number nineteen, all except one being governed by a sheik or mayor, elected by the people. The Society seeks general assistance in its endeavours to assist suitable families to settle on fertile land, which has just been acquired east of the Jordan. Sympathetic addresses were delivered by Revs. Wm. Paterson and Dr. MacGregor, and an organisation was formed, embracing Christians of all denominations, to be called the Scottish Society for the Restoration of Jews to Palestine, designed to aid the Chovevi-Zion Society in their endeavours.

REQUESTS FOR PRAYER.—For a mission by Mr. William Forbes at Leytonstone, from January 25.—For a united mission in Macduff, N.B., from January 31, Mr. C. G. Roger, Evangelisation Society.—For fourteen days' mission at the Baptist Chapel, Newton-street, Petrock, North Devon, by Mr. W. H. Dawe.

The Uncertainty of Life.

While a whole nation bows in mourning under the mighty hand of God, surely we shall lay to heart truths that ought, in this world of uncertainty, to be a potent modifying force in our daily lives. We are so apt, when all goes outwardly well, to conclude that to-morrow shall be as this day, and yet more abundant, and so to trust our hopes and interests to the freightage of a most unreliable bark. Look at some historic human schemes from this standpoint. Haman planned the gallows for Mordecai; he was hanged upon it himself. The Jews with bloody hands crucified and slew our Lord, but confusion covered their faces when He rose triumphant over death and the grave. Herod intended to bring Peter out of prison on the death side; Peter came out through the iron gate that led to earthly life and freedom. And so of many other plans, not murderous and bad, but happy and innocent, flooding the present with joy by the anticipated brightness of the future. How often are these purposes broken off, and, as in this great cloud of sorrow that has so suddenly eclipsed the plans for national rejoicing, instead of sharing in bridal festivities, we have been called to tread the valley of the shadow of death!

Are there no life-long lessons to be learned? Does our Father *willingly* afflict or grieve the children of men? Does He not, in his love, purpose that through this dire event, fraught with elements of tragedy, there should go forth to all the people a loving, tender entreaty that they will "receive a kingdom that cannot be moved"; that learning, in characters which burn into the heart as with letters of fire, that "the things which are seen are temporal," we shall seek an anchor for our hopes that entereth into that within the veil? There is such an anchorage for every reader of these lines.

Opposed to the fluctuations of Time are the immutabilities of Eternity, and each one of us can be linked to these. God's "morrows" bring no disappointment, no frustration. Once united to his great purposes of love in Christ, we need not fear "though the earth be removed." True, our firmest faith in Christ will not exempt us from trials that may be very unexpected and very bitter, but though "heart and flesh" may therefore "fail," the unseen anchor holds, and God is "the strength of our heart, and our portion for ever." Surely this should be our lesson to-day, as we weep tender tears of sympathy and sorrow, and offer fervent prayers for the consolation of the illustrious mourners whom a nation holds so dear. Shall we not give more earnest heed to the Master's own monition: "A man's life consisteth not in the abundance of the things that he possesseth," therefore "Lay up for yourselves treasure in heaven."

M. C. F.

Percy-park, Tynemouth.

THEATRICAL EMPLOYEES.—A few days ago upwards of 120 theatrical women engaged at Olympia accepted the invitation of Mr. William Forbes to tea at St. Mary's Iron Room, Edith-road, Kensington. After tea hymns and solos were sung, and brief Gospel addresses were given by Colonel Savage and Rev. C. B. Fay. We should mention that Mr. Forbes is anxious to continue such meetings, but needs some little help. His address is 71, Tollington-road, Holloway, London, N.

ZENANA MEDICAL COLLEGE.—The students have resumed their studies, and amongst them are two young ladies who have been accepted by the committee for "free scholarships" for two years, including board, residence, and instruction. The committee hope to be in a position before this year is out to give at least four more free scholarships to deserving candidates. The address of the College is 58, St. George's-road, S.W., and the hon. secretary is Dr. G. de G. Griffith.

WAIFS AND STRAYS SOCIETY.—A meeting of the Executive Committee was held on Monday last at the Church House, Westminster, General Lowry, C.B., in the chair. The receipts during the last fortnight amounted to £3110, from which was voted the sum of £1577 for the maintenance of the Homes and boarded-out children. The deficit on the General Fund had been reduced to £1206; towards this the Society has received four offers of £100 each provided six others are forthcoming.

An Apostolic Postscript.

NOTES OF AN ADDRESS AT ABERDEEN,

BY REV. JOHN McNEILL.

IT seems as though the Apostle John had intended to close his Gospel at the end of chapter xx. You can see him finishing his manuscript after having written:—

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

There, I believe, he meant his Gospel to end. But the Holy Spirit, on whom we depend for our Scripture, its authenticity, authority, and accuracy, and not on the Evangelists themselves—the Holy Spirit brought the things contained in chapter xxi. to his remembrance. He eagerly unrolled his scroll: "Dear me! Why was I going to publish my narrative about the life of Christ with this left out?"

In speaking in this human way of our Divine Book, I am not to be considered as weakening by one jot its Divine inspiration. What is inspiration? I do not know; and you cannot tell me. It is the subtlest miracle that ever God wrought—so fleet and nimble and subtle that it has been the despair of theologians ever since they began to study it, and will be so to the end. It is a fascinating subject, but, as I say, it is at once

THE DESIRE AND THE DESPAIR

of an interpreter who would attain to a knowledge of it. But while actual definition and knowledge are difficult, we have here an illustration of it. Here it is jogging the Apostle's memory after he thought he was done, making him write this postscript; for it is agreed on all hands that this twenty-first chapter has a postscript look about it. Here the Holy Spirit prevents a man from forgetting what He wanted to reveal. The matter he is adding is an additional proof of the Resurrection, and there we have an explanation of why this postscript was written. The truth of the Resurrection is one that must be overwhelmingly proved. It was as if the Holy Ghost had looked down the ages and seen that in the end of the nineteenth century there would be questionings as to the date and the authority of this Gospel. So He said: "Oh, ye critics, I will break your hearts with instances of the Resurrection, and your teeth with nuts to crack." So He would establish in all its glorious strength and immensity the fact that God in Christ lived and died and rose again. Of all the irritating things that we defenders of God's Word have to endure this is the worst—that when somebody over in Germany writes a book to prove that the Gospel by Matthew, Mark, Luke or John belongs to some other century, an Englishman must sit down and write an equally learned book on the other side. Let it stand there. The man who cannot take God's Book as he finds it, will not take it in through apologetics—as a rule. I never yet found a man who did.

Now, let us look at the story. These were trying times for disciples. Remember what discipleship meant then. To-day it may be dull and humdrum enough—trotting to church and home again, with a little extra trotting to special meetings once in a while—a mere flicker that soon passes away. But from the beginning it was not so. You object to excitement in religion? Well, you would never have done for one of the first disciples. From the day in which they joined hands with Jesus, their dull days were over. They simply never knew what was going to happen next. You say you do not believe in sensation in religion. I beg to say that I do not believe in a religion that has no sensation. It is not the religion of Jesus Christ. For that is the freshest, liveliest, and most stirring thing that ever entered into the heart of man or a community of men. Whenever you find it getting very dull, so that people can stand it, you may know

THERE IS SOMETHING WRONG.

Sensation does not mean vulgarity. There is nothing so grand or fine as the religion of Jesus Christ. As I have frequently said since I came to Aberdeen, there are no false notes in it; but it is in the deepest and truest sense real excitement and sensation. It is the breaking up of death; and is not that sensation? Is not the spring a sensational time, when the icy bands of winter are breaking before one's eyes, and the bare black earth begins to be covered with its mantle of green, and the flowers appear, and the singing birds come back? You like the excitement, the revival of the springtime; why object to it where it is still more needed—in the dull, dead heart of us?

The life of the disciples had always been a life of sensation, because Jesus had been in the midst of them. But now it was more wonderful than ever. The Master had been betrayed by one of themselves. Surely there was a sensation in that. Don't you know of anybody in Aberdeen who sells Jesus for gold? Ah! that sensation is among us every day we live. The disciples had seen Him taken, scourged, crucified, and buried. Surely there must have been breathless excitement in that. And, wonder of wonders! He had risen from the dead and had appeared to them; had convinced them of his identity; and had breathed on them the Holy Ghost, and said, "As the Father hath sent Me, so send I you." Yet here we find them away up in Galilee idling, doing nothing. The Lord wanted them to go there and wait for Him; and a waiting time is always a testing time.

At last Peter said, "Well! well! come He soon or come He late"—and perhaps his manly mouth twitched as he added, "or come He not at all—I am going to fish; I cannot stand this waiting any longer. Let us go and do some work." He did not say heroically, "Let us go and convert the world," but "Let us go and catch fish." It was a good step down, you think. But when some great and terrible trial comes upon us, it is the doing of the humdrum common-places of life that keeps us from going to pieces.

Some of the commentators are always down on Simon Peter. They never can get over the fact that he denied his Lord; and they always seem to think of him as cursing and swearing. Altogether it does look for a good while as though he were the wrong man for the Lord's work. He is not at all as composed as we consider a preacher of the Gospel ought to be. But the Lord made no mistake in calling Peter to be a preacher of his Gospel. All the Apostle's blundering and going wrong was worth the trouble. I am inclined to say with respect to some of us—not even excepting my ministerial brethren—that three grains of Simon Peter at his worst would be a beginning of days for us. Unfortunately most of us belong to that dismal crowd who never said a foolish thing and never did a wise one. We are "content to dwell in decencies for ever," and the Lord leaves us there. We are so awfully concerned for our reputation. Either the editorial or the ecclesiastical Mrs. Grundy has frightened the soul out of us. Thank God, Peter had got rid of that terrible old woman! He preserved his individuality and his outspokenness. And one day the Lord gave him 3000 souls; and that in a city that was mad drunk with its Redeemer's blood. How many of us want to trim Peter; but, then, what have you left? There are those who would send Samson to have his hair cut, so as to make him look respectable! Then he would be like other people—and just as useless! But Peter is showing here that the Lord made no mistake in his man when He chose him to be "a soldier of the Cross, a follower of the Lamb."

Now let us be like him. Let us get something to do. Do not go moping about the shores of Time, as these disciples were doing on the shores of Galilee. What were they doing? Putting in the time till Christ should come. What are we doing? What is the continual attitude of the Church of Christ on earth, but just this waiting for his coming? As they ran away up into a far corner of Palestine, and waited till Christ should come, so we are away in the far corner of the nineteenth century; and still He does not come. The word He left by the man who saw Him last was, "Behold, I come quickly." I beg to say that nineteen hundred years count for something; surely it is "a while of a forenoon," both in God's calendar and in man's.

How are we to put in the time? Peter gives us the right idea. I do not say he did it perfectly. Jesus is coming, as He promised; what are we to do? For one thing, do not mope. I know of no doctrine that might do us more good, or that is more spoiled, practically, than this doctrine of waiting for our Lord's return. It is a thing that the Church seems occasionally to take down from the shelf, to frighten herself into good behaviour when she has got terribly worldly. What she should do is to use it permanently and steadily as a leverage for patient, faithful service. So do not go about the shores of Time saying:

I 'gin to be aweary of the sun,
And wish the world were at an end.

You know you don't. You are just as fond of the world as your neighbours; and if the Crack of Doom were to sound, you would be considerably surprised and frightened. Do not talk rant or cant about the Lord's Coming. Neither sit down with your Bible between your knees and turn over its pages to find out when He is due. Woe is me for the folly of those who say they have discovered that the Lord is going to arrive on such and such a day! I pity those poor people who cannot get that Euphrates to dry up, or those ten horns to go on to some beast, just to please them!

Do not hold the truth that way. Then how shall we hold it? Because you believe the Lord is coming, go out and do your best work. I do not say a word about pre-millenarianism or post-millenarianism; I am not interested. Let us hold the doctrine practically. Let us beware of heresy on the one hand, and of lunacy on the other. Be diligent that you may be found of Him in peace. How we spoil our Lord's Second Coming. In the midst of our day's work let us often betake ourselves to it as unto a mountain of myrrh, or a hill of frankincense, till the day break and the shadows flee away. He said, "A little while," and when He comes it will be found to be a little while.

A little while with tides of dark and light
The moon shall fill;
Warm autumn's gold be changed to shrouded white,
And winter's chill.

A little while shall tender human flowers
In beauty blow,
And ceaselessly through shade and sunny hours
Death's harvest grow.

A little while shall tranquil planets speed
Round central flame;
New Empires spring and pass, new names succeed
And lapse from fame.

A little while shall cold star-tapers burn
Through Time's brief night;
Then shall my soul's beloved One return
With dayspring bright.

A little while—but ah, how long it seems,
My Jesus come!
Surpass the rapture of my sweetest dreams,
And take me home.

THE IDEAL CHRISTIAN LIFE.

AN Edinburgh correspondent writes:—On Saturday, January 9, there was held in the Students' Union, Edinburgh, a conference on the subject of "The Ideal Christian Life." The speakers were delegates from practically every university in the kingdom, including two representatives of Edinburgh University itself. Professor Drummond, who was in the chair, welcomed the delegates, and introduced them to the meeting. The subject was divided into (1) Source—the new birth; (2) Development—by the Holy Spirit, by the imitation of Christ, by Bible reading and prayer, and, lastly, by general culture; (3) Manifestations—influence, and work at home and abroad.

The addresses, occupying ten minutes each, were hearty and outspoken, and were much appreciated. When the leaders had concluded, the meeting was thrown open, and those who had sent in their cards were called upon to speak for not more than three minutes each. The fearless way the students gave expression to opinions which were not able to command a majority was remarked on all sides. The noticeable features were—to God's praise and glory be it said—(1) definite insisting on a need for the personal working of the Holy Spirit; (2) maintaining the necessity of personal dealing; (3) persistent and almost unanimous denunciation of theatre-going and dancing, and this mostly for the sake of others. About sixteen or eighteen students including several foreigners, spoke in this part of the meeting. Professors Charteris and Drummond both said a few words before the close.

The result of the conference—who can tell? May we not see in the ruling impression the beginning of the answer to the prayers of many, that the University, which takes the lead in so many things religious, might be quickened by the Spirit, and sanctified for the Master's service? On Sunday morning there was a prayer meeting, at which Professor Charteris, who presided, said a few words about the work of the Spirit. In the evening five of the delegates addressed a meeting of students in Oddfellows' Hall.

The Social Scheme of the Salvation Army.

III.—THE FARM COLONY.

BY PEARL FISHER.

What I have said, in previous numbers, of the City Colony, with its seven Food depôts, eight Shelters, three Métropoles, three Elevators, and the labour bureau, fairly covers the operations of the Social Wing in London. Next comes the Farm Colony, an undertaking to which not a few look with ardent hope, believing that one grand remedy for the distress in the large cities is to be found in getting the people "back to the land." Many, doubtless, have been the daring experiments already made in this direction; will this, with its very distinctive character, succeed better than those attempts now historical? Presumptively, the Salvation Army Farm Colony enjoys better chances to start with than its predecessors, in the Christian spirit animating it, and in the thoroughly business character of the undertaking. But to my,

VISIT TO THE FARM COLONY.

Travelling to Leigh (on the London, Tilbury, and Southend line), we, a little party of inquirers, found ourselves two-and-a-half miles from the Hadleigh Estate, on which the Farm Colony stands. A pretty drive through village and hamlet brought us to the Park Farm, which, with the Castle Farm and Sayers Farm, forms the colony, some 1150 acres in extent. The ground, which is broken and of varied quality (a most desirable feature, where work is to be found for all kinds of men), stretches from the River Thames to the rising ground in the rear. Part, therefore, is low-lying and marshy, while the larger part is arable and grass land, and some eighty acres are suitable for market-gardening. Already fine fields of cabbages, potatoes, and the like are under cultivation; but at present the operations are largely of a pioneer character. A tramway is being constructed from the River wharf to the farms, to afford facility of transit; while officers' dwellings, and rows of dormitories, sitting-rooms, workshops, kitchens, and other buildings for the accommodation of the colonists, are rapidly rising. In an isolated and sheltered nook stands the hospital, under the charge of a "rescued man," found to be a fully-qualified doctor, who is now rendering good service under the oversight of a visiting physician from Leigh.

THE COLONISTS AND RECRUITS.

On the date of our visit some 170 men were actually at work on the farm; but we saw eighteen arrive, the first contingent of a party of fifty ordered to the colony. On the farm we noticed many older men employed, but this particular party of fresh recruits were all lads or young men, just the type one sees lounging round low public-houses. Scanning their features, we felt that, in turning such into useful farm labourers the Salvation Army was conferring no slight benefit on the nation at large. It is fully expected that ere long five hundred men will be profitably employed on the farm, although not all engaged in agricultural work.

The rules show that, after a trial, the colonists are classified. Class IV. receives 1s. per week, besides food and shelter; Class III., 1s. 6d.; Class II., 2s. 6d.; and Class I., 4s.; a certain proportion being reserved towards clothes and other eventualities.

TEMPERANCE AND SPIRITUAL WORK.

Necessarily, the whole is conducted on absolute abstinence principles; any one entering a public house (and there are three in the neighbouring village) is liable to instant dismissal.

In the farm, as in the elevators, the spiritual character of the work is emphasized; and besides the nightly meetings, every effort is used to win the men to the Saviour, as the only true keeper and friend. A report, issued just before my visit, states that "fifty men have professed to give their hearts to God," and appear to be doing well. I merely mention this to show that the soul is not overlooked in caring for the body of those who have sunk deeply.

AN OUTSIDER'S VIEW.

Talking outside with a villager (by no means of a Salvationist turn of mind) I learned one or two interesting facts:—

1. The old hands originally employed on the farms purchased by the Salvation Army have *all been retained*, at better pay than before. Though a small point, this bulked largely in my informant's mind, and to me it seemed well worth noting.

2. The village of Hadleigh has profited largely, I was told, by the coming of the Salvation Army, and trade has revived all round.

3. Whatever may be said as to the competition of the men in the elevators with ordinary trades, no such pressure is felt in the country. However largely the Salvation Army Farm may produce, it hurts no other farmer. Were there fifty such farm colonies no one would suffer by the competition, but the country generally would be the gainer.

Such, refraining from any lengthened and detailed description as scarcely necessary for my present purpose, is the Farm Colony at Hadleigh as I saw it a few days since. It is a hopeful beginning in a real and resolute endeavour to lead back suitable men, starving on the streets of London, to the land on which they may live and thrive.

IV.—A GENERAL REVIEW.

And now, in adding a few words of general comment on the whole work, I trust that it may be felt that, even where critical, these are penned in no unfriendly spirit; the whole tone of the present series of articles ought to evidence a desire simply to depict facts as I found them. In entering on a general review, I have before me the "Report of the First Year's Work of the Social Scheme," a report which I have carefully and repeatedly read.

THE FRINGE ONLY TOUCHED.

The first question which arises is as to the extent of the operations. When the scheme was launched, a veteran in mission work, who has given a long life to the service of the poor, remarked, "The only fault is that it is vastly too small; it can but touch the fringe of the problem of the poor." This the Salvation Army confesses frankly when it says (page 19 of Report), that to provide for the helpless "tenth" throughout Great Britain "would, at an estimate of 8d. per day, require a charity fund of £73,000,000 per annum!" The elevators have helped 2080 men during the year, but obviously this is a mere handful out of the mass.

SHOULD THERE BE "FREE" SHELTERS?

Next, there is the absolutely penniless "dosser" to be considered. As already remarked, none of the Salvation Army shelters are free, although in connection with the Penny Shelters just opened a plan is being adopted to make them practically free to any man who will do from twenty to forty minutes' work. I understand that the question has been carefully considered by the Army, who have come to the conclusion that Free Shelters are likely to do quite as much injury as good. Still, in the winter season especially, the need is so urgent that it may be hoped that every facility will be given to those who do not possess even a penny.

THE MARRIED POOR.

Further, I must note that, really, the Salvation Army Scheme touches but one class—single men, or those who have deserted wife and children. It does not reach the poor, labouring class, with families; yet amongst these the distress is deplorably great, especially in winter. The Labour Bureau does help such to find work, but otherwise the Scheme (Shelters or Elevators) does not meet their case. The home-dwelling poor helped by Mr. George Holland, Miss Macpherson, Pastor A. G. Brown, the Ragged School Union, and other workers, find no help in the Social Scheme, though it is dealt with in the "Slum Work" branch of the Army's operations.

THE QUESTION OF COMPETITION.

Another and somewhat awkward question is raised by the competition with regular trade. This matter requires careful and candid consideration on the part of the Salvation Army and other philanthropic agencies, for it would be small benefit if a certain number of the "submerged" are aided only at the cost of throwing others out of work.

HOW ABOUT THE SPIRITUAL WORK?

Lastly, there is the important question of spiritual work. Is this kept to the front? I find that as a matter of fact it is at headquarters borne steadily in mind, while the officers and workers, so far as I have seen, do honestly and earnestly seek the real welfare of the men. But while admitting this fully, one cannot help seeing the danger that in the pressure of work and the manifold concerns in hand for feeding, sheltering, and training hopeless men, the spiritual end may become obscured. It is greatly to the credit of those now labouring in it, that hard as they are pressed by the many calls upon them, they still hold in view the highest of all aims, the winning of lost men to the Saviour of sinners.

THE SCARCITY IN SOUTH INDIA.

Many of your readers have already heard that the rains this year have been an utter failure. All kinds of grain have been fearfully dear for months, and now that all hope of rain is over, they have gone up to famine rates. It is becoming almost impossible for the poor to buy grain, and unless rice is poured into the country from other parts of India, starvation and death must await many. We are feeling the strain all over the Mysore, but in Tumkur we generally feel scarcity before the other parts, and it seems to continue here longer. Most of our Christians are very poor, and it will be utterly impossible for them to live without help.

We have here in Tumkur a large boys' orphanage, and you may imagine how this scarcity affects us. Unless help reaches us soon we shall have to reduce the quantity of grain we give out for their meals every day. I dread doing this, as many of them are strong, growing lads, who need all the food we can give them, but it will have to be done soon. Our big lake, which ought to contain water for the cultivation of the paddy fields next hot season, is absolutely empty, without a drop of water, and the wells are fast drying up. There is no fodder for the cattle, and we are selling off the orphanage plough bullocks, or rather giving them away, as the prices we realize in no sense represents their value. The outlook is very gloomy, and I feel inexpressibly grieved, especially for our married boys, who will suffer most severely, as most of their crops are an utter failure. We shall probably have a number of poor heathen children applying for admission into the orghanage; but I shall be able to do nothing for them without help. Surely friends in England will aid us. Help given to the children, Christ's little ones, is given to Christ Himself.—Yours very truly,

George W. Sawday.

Tumkur, Mysore, South India.

"WHEN THE SUN WAS SETTING."

A radiance fell across the street
While evening glow was dying,
As though, regretful of retreat,
Sweet day departed sighing;
Golden the light where faces white
And brows unsoothed were lying,
Triumphant in its tender might,
Yea, conqu'ror over crying.

A radiance fell across the street,
A ray of Heaven's effusion;
The lustre of Emmanuel's feet
Invading sin's confusion;
Like burnish'd brass* his footsteps pass
'Mid woe's outspread profusion,
Till sunset glories far surpass
Earth's noonday of illusion.

Effulgent radiance o'er the street!
Swift pinion-rays† of healing!
Fountain whence deep compassions beat
Response to pain's appealing!
Emmanuel spoke: the anguish broke,
Dumb, joyless lips unsealing,
There all the harps of song awoke,
His fingers o'er them stealing.

Oh, hear the cry from every street,
Wail upon wail ascending!
'Tis sunset: fain our gaze would greet
The glory Thou art sending;
Shine, Radiant Ray! announce the day!
Armies of light attending;
Till, dawning 'neath thy Kingly sway,
Shall break the morn unending.

Frank Cockrem.

*Rev. i. 15. †Mal. iv. 2.

BRUNSWICK HALL, POPLAR, E.—On Monday evening three hundred poor children (chiefly those of poor widows and those whose fathers were out of employment) were entertained to a free supper. The friends are anxious to give the same every Monday evening if enabled. Any willing to help should communicate with Mr. George Fuller, Brunswick Hall, Brunswick-road, Poplar, E.

Moses, the Servant of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

MARAH AND ELIM.

1 COR. x. 2.

THE peninsula of Sinai, on the shores of which the ransomed people stood, and which for forty years was to be their school-house, is one of the wildest, grandest, barest countries in the world. It has been described as a tangled maze of mountains, piled in inextricable confusion, and gradually rising in height towards the lofty summit of Um-Shomer, to the south of Sinai. Between the Red Sea and the lowest outworks of these mighty citadels of rock there is a plain of gravel, and thence the way climbs slowly upward through long avenues and passes composed of purple granite or brilliant sandstone, which give a richness to the landscape unknown to our bleaker and greyer hills.

We have not now to do with those majestic approaches to the inner sanctuary, but with the sandy plain over which, during the first weeks of wandering, the host was led, skirting the shores of the Red Sea, along which they probably beheld the dead bodies of their foes. A ghastly spectacle!

Though not expressly stated, there must have been a division of the Israelite host, from the point where their first encampments were pitched in the strange new land of freedom. The flocks and herds, as is the custom with modern Arabs, were dispersed far and wide over the country to crop the scanty "pastures of the wilderness" of which the Psalmist speaks. "Nearly everywhere," Dean Stanley tells us, "there is a thin, it might almost be said, a transparent coating of vegetation. And in some few spots there are more marked spots of verdure, the accompaniments, not of the empty beds of winter torrents, but of the few living, perhaps perennia springs, which by the mere fact of their rarity assume an importance difficult to be understood, in the moist scenery of these northern lands." It was there that their flocks and herds were preserved, whilst the main body of the people marched with Moses.

How marvellous the change! No longer the ceaseless pulse of movement of Egypt, with festival and pageant, song and feast, the court and the army; no longer the green valley of the beneficent Nile, where water never failed, and luscious vegetables, melons, leeks, and garlics charmed away thirst; no longer the majestic glory of sphinx, and pyramid, and temple, but instead, a silence so intense that the Arabs say they can make their voices heard across the Gulf of Akaba, a waste so waterless, that they might count themselves fortunate if they met a spring in a day's march, whilst they were literally enclosed within a temple, whose walls were cyclopean rocks, such as human hands had never piled. But amid all these chequered and strange experiences, the cloud slowly led them forward; and as the successive scenes crowd on our view, we cannot but see in them an allegory or parable of human life, and we acknowledge the truth of the Apostle's statement, "Now these things happened unto them by way of figure." (R.V. marg.)

I. THE COURAGEOUS FAITH OF MOSES. — He knew that desert well, its wild and desolate character, its dried torrent-beds, its lack of all that would support human life; he knew, too, that if they were to follow the northern route it would not take them very long to reach the land of the Philistines, "which was near," and where they would be easily able to procure all necessary supplies either by force or purchase; but we are told, nevertheless, that he deliberately led them southwards and entered the wilderness. "So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur." He could not do otherwise, because the cloud went that way but even with that indication of God's will before his eyes, it must have required an heroic faith to lead two millions of people direct into the wilderness (Ex. xiii. 17; xv. 22).

We all of us need the leading about by the way of the wilderness. In its majestic scenery our minds, dwarfed and stunted by too great familiarity with the works of men, are turned to a higher keynote, and learn to wonder at the littleness of the vanities which engross so many There we learn to deal with God not at second-hand, as is too frequent in human civilisation, but directly, as scattering with his own hand the manna for our food, and deriving from "the flinty rock" the living streams to quench our thirst. We lose the luxuries which were sapping and enervating our moral nature, to find ourselves becoming braced and strengthened in every sinew by privation and hardship. Patience, freedom, faith, the pilgrim-spirit, all these are children of the wilderness wanderings, that thrive in its rare and peculiar air.

There was good reason, then, why the great leader should follow the lead of the cloud; but it was not the less a sublime evidence of a faith that could trust God to the uttermost, as he turned his back on Philistia, and stedfastly took his course towards the heart of the desert, veiled as yet in those mighty ramparts and walls of rock. Child of God! wherever He clearly guides thee by circumstances or his word, dare to follow, though it be into a wilderness to be tempted of the devil. Cast on Him all the responsibility and follow. He is bound to justify Himself; where the cloud leads, manna will fall and water flow.

II. THE TESTING OF HIS FAITH.—"They went three days in the wilderness, and found no water." The first day's journey was, doubtless, very distressing—the blinding sand-storms, the glare of the sun reflected from the white limestone plains, the absence of shade, of tree, of water. Perhaps they had filled their skins at the wells now called Ayoun Mousa, where they had encamped last, but the contents must have been hot and unrefreshing.

The second day was not less trying. The sea was now far in their rear, and there was nothing to break the monotony of the treeless, lifeless, waterless horizon. And surely as they pitched their black tents for the night it was difficult to repress some discontent, or at least anxiety, as to what the morrow might bring to their blistered feet and fevered lips. Their supplies of water were also getting low, if they were not quite exhausted.

The third day broke. Perhaps Moses, knowing that pools of water were not far away, encouraged them to persevere, and every eye was eagerly strained to catch the first sight of palm trees and living verdure. Not more eagerly does the mother look for the symptoms of returning life on the cheeks of her child, or does the beleaguered garrison scan the horizon for the first signal of the relieving squadrons, than did those wistful eyes seek for the promised signs.

And when at last, towards the close of the day, they descried them in the far distance, how glad their shouts, how buoyant their hearts, how ready their expressions of confidence in Moses! Their fatigues and complaints and privations were all forgotten, as with quickened pace they rushed to the margin of the wells. But, ah! how bitter was their disappointment and chagrin when the first long draught filled their mouths with bitterness, and they discovered that the water was too nauseous to drink!

So long as there was none to be got, they had managed to endure, but the disappointment was harder than they could bear, and they turned on Moses and murmured, "What shall we drink?" "They soon forgot His works." From minstrels they became mutineers.

Do we not all know something of the wilderness march? It may follow on some great deliverance. But how great a contrast there is between the rapturous hallelujahs of the one, and the wearying commonplace of the other! The start is both interesting and delightful, but it is so hard to plod on day after day, amid the dust of the shop, the glare of temptation, the pressure of grinding poverty, the routine of irksome toil. The wilderness is no child's play; it is meant to be our school, our training-ground, our arena, where we are being sternly and carefully educated for our great future. And then Marahs will come — bitter disappointments, heart-rending sorrow, as our ideals are shattered and our cherished plans torn to shreds. Ah me! it is better to plod on day by day without the vision of coming bliss than to awake to discover that it has been an unsubstantial mirage. The Marahs are permitted to prove us, or, in other words, to shew what is in us.

The songs that rang out on the shores of the Red Sea may remind us of the glad confidence with which, from the distance, we challenge the dangers and difficulties of coming days. But how soon we forget them in the weary desert march, and how quickly they turn to murmurings, if we meet with the least check to our hopes, and fond ambitions.

Youth has its disappointments. The schoolboy thinks himself a slave under tutors and governors, and counts the days when the schoolbooks shall be buried, and the schooldoor shut behind him for ever. But he is soon disillusionised as he finds himself compelled to tread the weary track of daily duty, and to plod from day to day in grinding toils. This disappointment is his first draught of Marah water.

Age, too, has its disappointments. When we have passed through some baptism of blood and fire, and stand at the commencement of some new enterprise, we persuade ourselves that there is now no further obstacle to complete success. A few easy stages and Canaan is ours. But it is not so. There is first the stony path, and then the bitter waters. The water is pellucid, but mingled with salts of copper, or some overshadowing tree has impregnated it with its bitter leaves. The rose is plucked, but there is a thorn in it. The house is bought, but the foundation gives. The son grows up, but he turns out amiss. The position is reached, but it is full of anxious care. This is to drink of Marah.

There is disappointment, too, for *the young convert*. Egypt is left with its tyranny; he knows that he has been redeemed by precious blood, and he fondly thinks that life henceforth will be for ever free and glad. He little thinks how stern the discipline must be before he has learnt his inability to realise the ideal on which he has set his heart. And as he finds that the will is present with him, while he has no power to perform, that his sanctification must be as much the work of grace as ever his justification was, he drinks of the bitter Marah water. What pilgrim to the New Jerusalem is there that has not visited those springs and mingled bitter tears with the bitter waters?

III. MOSES' RESOURCE.—"He cried unto the Lord." How much better this than to rebuke the people, or to threaten to throw up his appointment, or to sit down in despondency as utterly out of heart. The disciples of John, when they had buried their beloved leader, went and told Jesus. And in all ages the servants of God have been glad to turn from their discouragements and the ingratitude of those for whom they would have gladly laid down their lives, to Him whose heart is open to every moan, and whose love is over all and through all, and in all.

Beside each bitter Marah pool there grows a tree, which, when cast into the waters, makes them palatable and sweet. It is so ever. Poison and antidote, infection and cure, pain and medicine, are always close together. The word which saves is nigh even in the mouth and in the heart. We do not always see the sufficient grace, but it is there. Too occupied with our disappointment, we have no heart to seek for it, but when we cry, it is shown to our weary longing eyes.

And of what is that tree the type, if not of the cross of Jesus, which is the symbol, not only of our redemption, but of a yielded will? It was there that his obedience to the will of his Father reached its supreme manifestation. He became obedient to death, even the death of the cross. From that cross as from a pulpit He proclaims to men the blessedness of those whose wills are as true to the will of God, as the synchronized clock to Greenwich time. Nor is there anything that will so take the bitterness out of disappointment, and so make it palatable and even life-giving, as to look up from it to the cross, and to say, Not my will, but thine be done. Thy will is my weal. In thy will is my bliss.

What a constant lesson Moses was learning from day to day! God must indeed have become a living reality to him. He learnt God's ways; we are expressly told "that they were made known to him." And gradually he must have come to feel that the whole responsibility of the pilgrimage was on the great, broad shoulders of his Almighty Friend. Ah, fellow-workers, let us not carry the burdens of responsibilities arising out of his work. Our one thought should be to be on his track, and to be in living union with Himself. We may leave all the rest with Him. "In quietness and confidence shall be our strength."

IV. Elim.—There are more Elims in life than Marahs; and we *encamp* by them. We are not bidden to tarry at the one, but we may spend long blessed days at the other. How refreshing the shadow of those seventy palm-trees! How sweet the water of those twelve wells! How delightful those long restful days! You say that they will never come to you. Yes, but they will. They come to all tired souls. There is no desert-march without an Elim at last. The Lamb cannot fail to lead you by living fountains of water, and to wipe away all tears from your eyes, before you pass the gateway of pearl. He makes his sheep to lie down in pastures of tender grass, and leads them beside waters of rest. "Oh! magnify the Lord with me, and let us exalt his name together."

We must tread the desert, or we can never come to Elim. But the desert lends the Elim much of its bliss. The Castle of Doubting makes the vision from the Delectable Mountains so entrancing. The long illness makes the air so exquisite in the first-permitted walk or drive. The long winter snows paint the fairest colours on the spring flowers. Do not stay murmuring at Marah, press on, our Elim is within sight. Hope thou in God, for thou shalt yet praise him.

At Marah Moses received from God a glad, fresh revelation, that God would be the healer of his people in their wilderness march, securing them from the diseases of Egypt. Marvellous that such a message should be sent at such a time! But the grace of God is not restrained by human sin from making its glad surprises. And Elim was the vindication of the promise. What a God is ours! He overthrows our foes in the sea, and disciplines his people in the desert; He leads us over the burning sand, and rests us in luxuriant glades; He permits disappointment at Marah, and surprises us at Elim; He leads us by a cloud, but He speaks to us by a human voice; He counts the number of the stars, but He feeds his flock like a shepherd, and gently leads those that give suck. He proves by Marah at Elim and recruits us.

Among Jews in Paris.

Mr. L. C. Mamlock, missionary of the London Jews' Society in Paris, writes:—Our work is growing, and we have been obliged to increase the sitting accommodation at our hall, 2, Rue de Roi de Sicile. The lectures and Bible-classes have not only been maintained, but the Jews evince great interest in them. They have learned many of our Christian hymns, and join most heartily in the singing, such as "Come to the Saviour, make no delay," and "Knocking, knocking, who is there?" Many bring their children with them.

I am thankful to state that the Lord has again permitted me to gather some fruits of my labours. A well-to-do Jewish family, consisting of five members, who have attended my discourses, became so impressed with the truth of Christ that they requested me to give them a regular course of religious instruction, and afterwards desired to be prepared for baptism. I acceded to their request, and Pastor Theodore Monod, who is greatly interested in our work, baptized them in his church, St. Marie, on Jan. 9. The little group who surrounded the five new confessors of Christ was composed entirely of Hebrew Christians, most of them the fruits of my humble labours.

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THE BRETON EVANGELICAL MISSION.

The year which has just closed has been most fruitful in blessing on the labours of the devoted band of workers in the Breton Evangelical Mission. Difficulties may reasonably be always expected, but those that are now most seriously felt are such as the steady, prayerful work of years has brought about. There is now practically no limit for extension of evangelistic work, and that with rich promises of usefulness. Many cases of conversion during the past year have been singularly interesting, including two Roman Catholic priests, whose unique abilities will, it is hoped, be used in extension of the work, if the Lord send the needful help for that purpose.

A quite unexpected, yet much desired advantage is placed within the reach of the Mission, by the kindly offer by the Baptist Missionary Society, who founded the Mission originally more than half a century ago, of the chapel, commodious house, and a plot of land adjoining of several acres, for the nominal sum of £200. Together with several institutional buildings, upon land abutting upon the Society's land, and given by Pasteur Lecoat, who owns some land at Tremel, these form the central station of the Mission, which carries on operations mainly westward as far as Brest and Carhaix. Towards securing this boon, the Chairman, Dr. Underhill, has promised £10, and other support has been promised by the committee and friends. The Mission is worked on very economical lines. A Bible carriage has been in successful work for some time, and an opportunity having arisen for the use of another, the appeal for it was answered at once by the gift of a very suitable vehicle. The appeal for funds to secure the chapel and premises now placed at the disposal of the Mission, will not, we are sure, be made in vain.

So violent is the persecution which our converts receive when they forsake the Church of Rome, that in this day it is perhaps without parallel anywhere. We are often obliged, for a time, to find employment for many who are driven from their homes, and the land which we propose to acquire will help in this direction, and also to train the boys in the orphanage. I shall be glad to answer inquiries regarding the work.

Cheltenham. W. L. Lang.

DR. BARNARDO'S INSTITUTIONS.

In accordance with a resolution of the committee, the twenty-fifth year of Dr. Barnardo's Homes was marked by the extension of the system to other towns, and already branches have been opened and are in full swing in Liverpool, Leeds, Plymouth, and Edinburgh, whilst plans are now being completed for the establishment of similar branches in Cardiff, Newcastle, Bath, Southampton, Dublin, and perhaps Aberdeen. In the first week of the New Year, Dr. Barnardo gave a free supper to twelve hundred slum children in Liverpool, and on the 16th inst. a similar entertainment was given in the Corn Exchange, Edinburgh, to 2100 of the poorest waifs of the town. The most remarkable development of the work has, however, been in the direction of boarding out, nearly 1500 young orphans being now placed out in rural homes with Christian people, and under godly oversight, all over the kingdom. In all there are now 4300 boys and girls maintained in the Homes, and this large number is being increased daily.

Gospel Hall, Bristol.

The seventeenth anniversary of the opening of the Gospel Hall in St. Nicholas-road has just been observed by two days' conference and prayer, which were richly enjoyed by many who gathered, not only from the city, but the suburbs around and towns adjacent.

The subjects suggested for consideration, "Waiting on God—Walking with God and Working for God," were dealt with in a most practical, spiritual and helpful manner. The afternoon of Wednesday was devoted to reports of the Lord's work abroad, by three missionaries from the regions beyond. Thus a deepened interest was awakened, and a spirit of sympathy manifested which unquestionably will lead to far-reaching and permanent results.

Several of our brethren who had hoped to have been present were prevented by illness, but the Divine Master was in our midst; and the language of most at the close of the meetings was, "Did not our hearts burn within us, while He talked with us...and while He opened to us the Scriptures?"

Jas. A. Vicary.

Wellington Lodge, 63, Ashley-road, Bristol.

FAREWELL TO LADY MISSIONARIES.

A meeting was held on Tuesday last week at 51, Gordon-square, W.C., to bid God-speed to three lady missionaries who sailed for India two days later to work for the Zenana Bible and Medical Mission at their own charges.

Rev. A. R. Cavalier, in introducing the missionaries, said they were going to India at a time of special interest in the history of that country. The need of workers is very great, as the census last year showed that there were more than one hundred and thirty-nine millions of women in India. About thirty-seven years ago Dr. Murdoch visited India specially to promote educational work. At that time there were only twenty-eight thousand children at school in the whole country, whereas now there are four million! The progress of female education is most striking considering the great opposition it has had to encounter. In 1853 there were nine thousand girls at school, now there are about three hundred thousand. The Government are doing very little for the girls, leaving their education to the Missionaries.

Miss Horton, who is proceeding to Lucknow, and who has been in India before, said that if British people only knew the way the women of India were anxious to receive Christ, and how thankful they were to the missionaries and to the people in England for sending them, she was sure many would be anxious to go themselves.

Miss Pearce, proceeding to Jaunpur, spoke of the wonderful way in which God had spoken to her, and of the distinct call she had received to labour in India.

Miss Hibberd also spoke. She is going to Gorakhpur, where there is a population of four and three-quarter millions, to assist Miss Davies, these being the only English Zenana missionaries to work amongst the women of this vast district.

Lord Kinnaird, who presided, urged upon the missionaries that it was not required of them that they should undertake more work than they were able to do. It was painful to hear from time to time of the many missionaries who had to be invalided home simply because they had striven to do more than lay in their power.

Rev. F. H. Baring, rector of Kingsworthy, delivered a helpful valedictory address, and Mr. W. T. Paton, hon. finance secretary, commended the missionaries to God in prayer. The office of the Society is 2, Adelphi-terrace, W.C.

Hebrew Christians in London.

A large and earnest company of Hebrew Christians assembled in the Conference Hall, Old Montague-street, Whitechapel, E., on Thursday evening last week, being the twentieth annual gathering of converts from Judaism. Mr. J. P. Cohen, Chairman of the Hebrew Christian Prayer Union, who presided, said there was an impression abroad that there was no such a thing as a Christian Jew, but he rejoiced to know there were many, and that their number was increasing. Addresses were also delivered by Revs. A. Bernstein and A. L. Williams (Chaplain of the Episcopal Jews Chapel), Messrs. Mark Levy, James Rennie (General Superintendent of the City Mission), and Spiegel. The work of Mr. and Mrs. Ehrlich, in Whitechapel, has been the source from which many similar operations have sprung, and to this fact kindly reference was made by some of the speakers.

EXETER HALL EMPLOYMENT BUREAU.—Mr. J. McDonald, manager of this useful agency, writes:—"We were able last year to announce the establishment of this Bureau. During the twelve months upwards of thirteen thousand applicants were interviewed, but the result of strict inquiries as to character and capacity allowed of only 617 being placed upon the register, and appointments have been secured for 491. We undertake for an inclusive fee to advertise on behalf of employers, interview all candidates, selecting the best six for their choice. We are greatly extending the operations of the Bureau."

OLD FORD FACTORY GIRLS.—Mrs. Adamson writes from The Vicarage, Old Ford, E.:—"The contractors are pressing us for the balance due upon our Factory Girls Institute and Association Rooms. It amounts to £204, and seriously cripples us. Towards this I have just received a cheque for £25 from one who has long been a generous sympathiser in our work. The donor hopes that ten others will at once do as he has done. Our rooms are open every night, and a pleasant sight they present, so cosy and cheerful in their surroundings. Miss Rowland, their superintendent and friend, is always present, and also takes the several Bible classes. We have also recreation, sewing, and work of all kinds, and all things are sanctified by prayer."

The Wrongs of India,

BY LEGALISED VICE AND THE TRAFFIC IN OPIUM.

ATTENTION at the demonstration held in Exeter Hall on the evening of Tuesday, 12st inst., was mainly, if not solely, directed to the wrongs India is suffering at the hands of our administrators; but these "wrongs," it should be clearly understood, were moral, and not political. Two injuries being inflicted on our Eastern Empire were the special objects of attack, viz.: the Provision made for Vice, and the Opium Traffic. A little company of Indian gentlemen, now studying in London, were present to represent their people.

At the outset, a warmly sympathetic letter was read from the City Chamberlain, Mr. Benjamin Scott, F.R.A.S., who was to have presided, but was hindered by illness, and who, as many have heard with deep regret, died on Sabbath morning. In his note he expressed the hope that now we would see

ENTHUSIASM TRANSLATED INTO ACTION,

until the cause was won and the iniquities denounced put an end to.

Mr. ROBERT SCOTT (of Messrs. Morgan and Scott) filled the vacant chair, and in opening, said: I heartily sympathise with you in the enforced absence of the City Chamberlain—our much esteemed friend and coadjutor in this movement, as well as that of the C. D. Acts—and more especially as illness is the cause. I believe I speak the earnest desire of every heart here when I say that, if the Lord will, we should rejoice in Mr. Scott being speedily restored to health, and spared to see the final overthrow of those two gigantic evils concerning which we are now met.

The Chairman then referred to certain misleading and confusing paragraphs which had appeared in the Press. For example, *The Standard* of January 8 had a telegram from Calcutta stating that:

An official statement is published, in which the Government of India declares that, after full inquiry, it is able to give an emphatic denial to the alleged increase in the use of opium, and the existence of greater facilities for its sale. It has been decided to prohibit opium smoking, or the use of opium in any form, on licensed premises, a prohibition which already exists in the Punjaub and Central India.

On this Mr. SCOTT commented: This is a confusing and cleverly-worded paragraph. To the ordinary newspaper reader the course set forth as that which the Indian Government are about to pursue would appear to be a step in the right direction, but when read in the light of the longer paragraph, which I am about to submit to you, we are led to conclude that in the process of boiling down the long series of Government papers, *The Standard* has fallen into error.

Next came an account in *The Times* of a lengthy correspondence between the Supreme and the Provincial Administrations as to the Opium Trade, "the most remarkable feature of which is the opinion expressed by Sir A. Mackenzie, Chief Commissioner for Burmah, that the opium shops should be closed to all men of Burmese race, and that the possession of the drug in any quantity by them should be made illegal. The Governor-General naturally hesitated to accept this proposal, but replied that he was willing to sanction it, provided that he was first satisfied that the evil to be removed was as great as depicted, and that the enforcement of the prohibition would not cause greater evils."

The Governor-General *naturally* hesitated to accept this proposal. Why should he, in the face of an unhesitating opinion expressed in the clearest terms by a Chief Commissioner, based, no doubt, on the most careful observation? Sir A. Mackenzie, I should judge, is not the man to found such an emphatic opinion on hearsay evidence, or to risk his reputation on such a burning question by ill-considered or hasty proposals.

Mackenzie is the stamp of man which India needs in her officials, from the Governor-General downwards—men whose ears are open to the sighs and sorrows of the people, and who have understanding of the times.

The main resolution brought before the meeting was as follows:—

This meeting having heard confirmatory evidence of the demoralisement of the system of legalised sin in India, in defiance of the Resolution of the House of Commons, of June 5th, 1888, and of the declared instructions of Her Majesty's Secretary of State for India thereon, looks to the Imperial Government to insist upon strict obedience to their orders and to the spirit of the mandate of Parliament in this matter, that this demoralising system may be totally abolished in our Indian Empire, as it has already been in Great Britain.

Further. In regard to the devastating Anglo-Asiatic Opium Traffic, this meeting records its grief and condemnation at the continuance and participation of the British Government in India in the production and export of Opium, not for legitimate medical use, but primarily and almost exclusively for sensual and degrading purposes; this meeting claims for our Indian fellow-subjects not less protection against this drug than is accorded to the people of Great Britain under the Pharmacy Act of 1868, by which it is sold here, under restrictions pertaining to poisons; and this meeting declares that nothing will satisfy the Christian conscience of this land short of immediate and total prohibition of the growth, manufacture, and sale of Opium in India (except for strictly medicinal purposes) and of its export therefrom, that thus there may be an entire cessation of the wrong inflicted upon the peoples of India, Burmah, and China, in this respect.

Mr. A. S. DYER, in moving the above resolution, said: I will first refer to the infidel system of legalised sin. After more than fifteen years' struggle, the people of this country succeeded in sweeping that system out of Great Britain. It was then found that it had been established in a worse form in India, and in some of our Colonial possessions. The abolitionist agitation was renewed, until in June, 1888, the House of Commons, passed a resolution condemning any legislation which enjoined, authorised, or permitted the licensing or regulation in India of the sin of impurity.

The resolution was the result of the uprising of the Christian churches against the infamies perpetrated in the midst of heathen populations. The voice of God was heard through his people.

Upon the passing of that resolution, Imperial instructions were issued to British Administrators in India and the Crown Colonies, to bring their actions and ordinances into accord with it. Those instructions have been carried out to a large extent, I believe, in our Colonial possessions, thanks to the noble persistency of Lord Knutsford, the Secretary of State for the Colonies. In India it has been otherwise. There we have been given the promise, but deceived and

MOCKED IN THE PERFORMANCE.

The Indian "Contagious Diseases Act" (so-called), and the old Cantonment Act, under which licensed sin was carried on prior to June, 1888, have, it is true, been repealed; but a new Cantonment Act has been put in force by the Viceroy in Council, which has revived nearly all the infamies and iniquities of the previous laws.

The Imperial Government of England, it appears, are loth to believe that their instructions are being disobeyed, for no result has followed the representations made to them by committees of two of the largest religious bodies in this kingdom—the Free Church of Scotland, and the Wesleyan Methodists. It has therefore become necessary to make a more public protest. It has become necessary to place some of the serious and condemning facts over against the false professions of British administrators in India; and thus to recall to arms, before the general election, the strong and determined party of Social Purity and National Righteousness.

Here the speaker went on to describe unutterably sad and pitiful scenes witnessed in the "Serai" barracks, built, owned, and maintained by Government, contiguous to the camp or station, and expressly for fallen women, whose numbers, moreover, are, it seems, deliberately recruited, mainly from girl-widows, by a "Mahaldanee," a woman who is paid to oversee the whole and to find, it is said, fresh victims. We cannot give the details in our pages, but this summary of the facts of the case will stir many hearts and raise, we doubt not, a loud cry and firm demand that

THIS INIQUITY MUST CEASE ONCE FOR ALL!

as indeed it was understood would be the effect of the resolution passed by the House of Commons in 1888 and referred to above.

Passing next to the Opium question Mr. Dyer referred to recent despatches and paragraphs in the press which he maintained gave an entirely erroneous view of the facts. Dealing with the

INWARDNESS OF THIS ABOMINATION,

the speaker said: "Let us put our finger upon the initial iniquity of it. It is this. That the Government of India cause to be grown, and themselves manufacture, at their own factories, this poisonous drug, not for legitimate medical use, *but for voluptuous, for sensual, for degrading purposes.*

Opium, as five thousand doctors in Great Britain have declared in substance during the past three weeks, has no legitimate use other than for medicinal objects, but the Government of India produce and sell it for broadcast consumption in India, in Burmah, in China, in the Dutch possessions in the East, in other parts of Asia, and now in Africa as well.

Every one who has gone into the subject knows that the opium habit and impure thoughts and actions go together. Opium and impurity are twin devils. I therefore charge the British Government in India, before God and humanity, with pandering to the vilest and most destructive passions of mankind.

We cannot listen to proposals from the Government of India to cease, by instalments, from their crime against populations embracing half the human race. Total and immediate prohibition of the opium traffic, except for purely medical purposes, is the demand which we make. In that demand we must and shall persist. We shall accept nothing less.

With a determination born of religious conviction and the deepest sense of duty, let us count it an honour to be permitted to make sacrifices in so great and holy a cause; let us march forward—it will be a march to early victory, for "behold God Himself is with us for our Captain."

BRIGADE-SURGEON R. PRINGLE, M.D., who seconded the resolution, began by explaining that the "wrongs of India" protested against were in no sense political—else as an old soldier and servant of Queen and country he could not stand on that platform. They were moral wrongs, and therefore he had full right to plead the cause of the soldiers and natives. As a medical officer of long experience he challenged any one to meet him on a public platform and maintain that the "Cantonment Acts" were necessary to the health of the soldiers. Now, as ever, the secret of health and happiness lay in—to use the words of Scripture—"denying ungodliness and worldly lusts, and living soberly, righteously and godly in this present world." Any one who had witnessed the scenes in the Cantonments when cholera was raging must have been struck by the difference between the men whose hearts were stayed on God, and those poor fellows who had to rush to the canteen to drown their fears. Then followed a passing reference to the "Harbours of Refuge," little temperance resorts opened near many of the camps under the auspices of the Soldiers' Total Abstinence Association and with the approval of Gen. Sir F. Roberts.

As to the false, miserable ideas of sanitation on which the Cantonment Acts were based, the speaker denounced them as unscientific and unsound, declaring them a relic of the days when woman was the slave of man. He could not understand how any, in face of the Book they profess to believe, could defend these Acts and their operation in India. Besides, he pointed out, an order went forth from this country forbidding the licensing of dens of iniquity, and that order has not been carried out.

As to the Opium question it was difficult to speak calmly. Once there was a king in Israel whose epitaph is "Jeroboam who made Israel to sin"; so might it be said that

"THIS COUNTRY HAS MADE ASIA TO SIN,"

and that in a cold-blooded, systematic manner such as the world has never known. Even the Thuggee system could not be compared with this deliberate setting about to poison humanity for the sake of revenue. The procedure revealed in Governmental reports for the cultivation of the opium habit, justified, the speaker felt, these strong words. Moreover, the report made by Sir Charles Aitchison, and more lately by Sir A. Mackenzie, as to the state of things in Burmah, prove there is no exaggeration in the charges now made.

Another and serious point was that the noble Christian work our representatives are doing in India and China is

BEING PARALYSED AND MARRED

by the opium trade with its demoralising and corrupting accompaniments.

But how is it to be stopped? Some say it is impossible; but with God all things are possible. Let us bring Him our prayers and efforts, and see if He will not open the windows of heaven and pour out a blessing. We are resolved to do nothing to keep back the full flow of the Gospel.

MRS. MAURICE GREGORY, in supporting the resolution, said: I have seen something of Gospel work among soldiers in India, having visited most of the military cantonments in North India, where we had large meetings, and were assisted in many places by bands of earnest Christian soldiers. I have found the soldiers simple-minded and impressionable fellows, and by no means hardened sinners; though many, alas! become so, ere their time expires. Away from home and mother, surrounded by the vilest temptations placed in the midst of their camp often by the Government, we cannot wonder that they fall sadly, and by-and-by return home to corrupt

others. At many of our meetings we had soldiers professing conversion, but not a few fell away through great temptation. Young men convicted of sin, have told us, "It is no use trying, we are bound to fall; it seems almost forced upon us."

I have often pondered, with pain and shame, the contrast between a British camp and a native camp, where no such temptations are permitted.

THE DISTINCTION IS STARTLING,

and we cannot wonder that the poor, ignorant natives have come to look upon immorality as an essential part of the system of Christianity, and thus our holy religion is brought into contempt. The question now seems to be, What can we do to undo the wrong, and manifest aright the pure and holy Jesus, who is separate from sinners?

The resolution having been enthusiastically adopted,

Miss Soondebbai Powar, in the course of a touching plea on behalf of her sisters, said: Have you ever heard of a prince or governor who resolved to

DESTROY HIS OWN PEOPLE?

No, you never did; but I have, and it is our own India. Great Britain has taken the position of Governor of India, has undertaken to educate and civilise our people, but, at the same time, has given ten thousand licences, and employed ten thousand men to go about every city and village and poison its own subjects; and lest they should not be active enough in killing the people, it inflicts a heavy fine if they do not get rid of enough of the poison.

Now the Lord Jesus said, "Go ye and preach the Gospel to every creature," and you are sending missionaries to preach to our people; but with these missionaries come men, sent by Christians, to do their best to destroy us. There are millions of children crying for food who cannot have it because their father has been taught to waste his money on opium. There are millions of broken-hearted women spending their days in misery, because their husbands have been poisoned by the agents of the Government. This opium destroys both body and soul.

Then there are those who try to cultivate the taste for it, and we have heard of the drug put into tea and gruel for this purpose. Thus women and children are acquiring the taste; and even the English are not safe. We hear of nurses giving opium to the children they have in charge. My own sister's baby was nearly killed in this way. So we are not safe, our children are not safe; and if we are not safe in our own country, where shall we go for safety? If things go on as now,

WE SHALL BE RUINED IN A FEW YEARS,

and where, then, will your revenue come from, if India is ruined? There are those who say opium is good for the Indian constitution. Yes; good for the revenue, but not for the people. If you were to try a few grains, you would know how good it is for you. I have read my Bible often, but have never found where it says that poison is good for Chinese and Indians, but bad for English.

Then we have heard terrible things this evening as to women kept by Government in order to find young women and girl-widows for your soldiers. We know something of that, and we ask, Can it be your wish that such things should be done? I have a noble lady friend (Pandita Ramabai) who is giving life, and strength, and money to save these poor widows, and all the time your Government is taking them, and instead of doing good to them is destroying them. I am sure you in England, hearing of these things, cannot sit quiet. I feel certain you demand of your Government a complete change; for if you cannot rule India justly and righteously, the best plan is to give it up.

Rev. Joseph Adams, who has spent seventeen years in China and Burmah, moved a resolution of cheer and sympathy to be sent to fellow-workers in the East, and in so doing drew from personal experience

A PAINFUL CONTRAST.

between the state of things in Upper Burmah under heathen rule and prior to the British annexation, and things as they are now since the English have admitted opium, formerly strictly forbidden and vigorously repressed. The contrast, as presented by the speaker, was certainly sadly humiliating to us at home. That good in other ways had been done was not for a moment denied, but the introduction of opium—even though it be nominally only for the Chinese in Burmah—is working incalculable injury. In a few closing words, the speaker further dwelt on the wrong done to China and told something of what he had seen of the ruinous results of the opium drug.

Dr. J. L. Maxwell, in seconding the resolution, urged specially the consideration that the

WRONG DONE TO CHINA IS RETURNING ON OURSELVES.

with disastrous effects, for in the Straits Settlements and Australia Chinamen are introducing the drug and cultivating a taste for it. Thus God's hand is bringing home to us the evil we have wrought in China. If anything is to be done at all, it must be done now, else soon it will be too late.

The resolution having been adopted, the proceedings were concluded with prayer.

CHINA'S CRY TO ENGLAND.

By Rev. Richard Glover, M.A.,
Vicar of St. Luke's, West Holloway.

We call from the land of Sinim,
List to our wail of woe,
O brothers, who dwell o'er the Western sea,
Who wish us your Christ to know,
But whose ships are black with death
In your greed of earthly gain,
And who leave us the bodies so gaunt and grim
Of our fathers and brothers slain!

O hear our piteous wail,
Land of the Western sea,
And let your sons, if their hearts can feel,
Respond to our agony!
O send us your ships no more,
If burdens like these they bear,
Leave, leave us in darkness, if this be your light,
And evangelise otherwhere!

We send you the herb that cheers
At the wholesome, social bowl,
And instead you send us the cursed drug
That ruins body and soul;
You fatten upon our vice,
You batten upon our sin,
And then with hypocrite face you beg
That we let your Christ come in!

For a Christ like this, shall we leave
Confucius, Brahm, or Buddh?
Ah, no! if this be your better way,
We prefer the lesser good!
How can we your Book regard
With other than proud disdain,
That your right hand holds, while your left conceals
The terrible poppy bane?

Is this the fruit that your Gospel grows—
The death's head poppy bloom?
Is this the thing that will save our souls—
This Gospel of earthly doom?
Is this the way you would have us learn
The worth of your Gospel plan?
O, blessèd is hate, if this is to love
The soul of your brother man!

Yet our brothers, who love your Christ,
Say these are not Christians true,
And that some of you look with burning shame
On these deeds their brethren do.
Ah! if it be so, to *them*
We appeal with tearful eye
To stop the accursed Judas-trade,
At the voice of China's cry!

"SUNDAY CARS."—After some earnest and animated discussion the ratepayers of Toronto have decided, by a majority of 4200, that no street-cars be permitted to run on the Lord's Day.

THE THEATRICAL MISSION has been very busy at this season. The commodious Institute, providing a safe and homely place of rest for the young women, seems increasingly appreciated, and the work is being much blessed. Nearly two hundred of the theatrical children lately had their giant Christmas-tree, and the opportunity was taken for "a straight talk" on the "Gift of God." Their fathers and mothers were entertained and instructed with dissolving views another evening, and Mr. Wilson, the secretary, pleaded earnestly with these parents to yield themselves to the Saviour. Outside "Macready House" gatherings are being arranged for the *employées* in places of amusement North, South, and West of London, while both the Italians and English engaged in "Venice at Olympia" have been cared for. The provision of shawls for these young people, who are thereby saved from draughts and cold during their "waits," is an instance of practical Christianity which has commended the work of the committee of the Mission.

MR. STANLEY SMITH ON HIS WORK.

Allow me to thank you for your most kind words relative to myself and the men with whom it was my privilege to go out in 1885. It may not be out of place to thank (through your paper) the many friends in England who have remembered us in prayer, and largely, no doubt, in answer to whose prayers we have all hitherto been kept in the grace of God.

Five of the seven are now working in China, and one, Mr. Arthur Polhill Turner, is on his way home for needed change. I write more particularly to touch on a few points in the notice of my address which occurs in your issue of January 14. The province in which I have been working is Shansi. In my address I did not touch on the amount of opium which was grown there. But I said that the province of Sz Ch'uen a few years ago (1881) grew enough opium to supply its own smokers' needs, and exported into the other provinces more than twice the whole amount of opium exported from India to China in that year. The phrase that Indian opium "is very little seen inland" should read, "is not much seen away from the sphere of treaty port influence and the capital—Peking."

But I want particularly to comment on the words: "Three hundred men and fifty women had passed through his refuge, but that did not mean either that all had become Christians, nor that they had all given up opium." The impression given by such language to an ordinary reader would be that, at any rate, several—if not many—of these had "become Christians." I would take the first opportunity I have of stating that I could not guarantee that *a single one* of these had either become Christians or permanently broken off the opium habit.

It is true that, during the last year I was in my new station, Lu-ch'eng—at which place I have been for over a year and a-half—that seventy men, whose names and addresses I have, have during that time made public profession that they wished to leave sin and turn to God, and of these the majority would be men who had been in my opium refuge. But several of these are known to me to be unsatisfactory; many live so far away (we have opium patients coming from distances of over one hundred miles) that I have no certain knowledge of their state; while of others there are some hopes that God's Holy Spirit is working in their hearts.

However, if you take "a Christian" or a disciple of Christ to be one who "denies himself, and takes up his cross daily and follows Christ;" who loves God and his fellow-men disinterestedly; who counts it "more blessed to give than to receive"; then, judged by such standards, I have at present solid, well-grounded hopes of none of the above-named, but one such has been baptized after two years of Christian profession and consistent walk.

It is true that I have seen much discouragement, especially in the last three years of life in China. But I trust that no one will imagine that I am in the least discouraged. I desire earnestly to be again in the field when my health will permit; and shall go out just as full of hope and determination by God's help to do what I can to save some Chinese as when I first went out. Every work has its "Rubicon." It is only a matter of time and *plodding love*, and that Rubicon will be passed. In many parts of China there seems real ground for encouragement and praise. God's word *must* see fulfilment. "These (shall come) from the land of Sinim."—Yours very sincerely, Stanley P. Smith.

33, *Half Moon-street, Piccadilly, W.*

THE FIRST PROTESTANT IN JAPAN.—A native Japanese Christian periodical recently told the story of the first Protestant Christian in Japan. This was one Murata, a military retainer of the lord of Saga, in the southern island of Kiushiu. In 1860 he went to Nagasaki by order of his chief, and one evening, as he was crossing the harbour in a boat, he picked up a book that was floating about in the water. The writing ran from side to side, "like the crawling of crabs," and upon sending it to one of the Dutch then settled at Nagasaki, he learned that it was the Christian Bible, then a proscribed book. Curiosity spurred him on, and he had one of his assistants learn the language of the book and translate it for him sentence by sentence. His study was continued in secret, with a few friends, after his return home. When a difficult passage was found a messenger was sent to Dr. Verbeck, a well-known missionary then in Nagasaki, for its interpretation. Murata was afterwards baptized, and his name now stands first on the roll of Protestant Christians in Japan.

For the Young.

WHICH WAS THE HAPPIER?

Jane and Mary started out for a walk one afternoon. They were schoolmates, and were often together, for their parents were old friends. The two children were very different in disposition, in spite of their intimacy, for Jane was inclined to be haughty, while Mary was sweet and gentle.

The two little girls were walking along, wondering what they would buy with their pocket money. While they were walking they came to a poor little girl sitting upon the curbstone selling dolls. Mary stopped to speak to her; she looked so pale and tired.

"Oh! come on, Mary," said Jane. "Don't waste your time over beggars;" but Mary would not go on until she had found out where the little girl lived and something about her. She then took her allowance from her pocket and gave it to her. The poor child could hardly thank her, and wanted her to take her dolls, but Mary said,

"No, I do not want the dolls, sell them and buy something for yourself with the money I gave you."

"Well," said Jane, walking haughtily off, "you are very silly, Mary, to believe the story of every beggar you see, and, besides, you needn't have given *all* your money."

"I couldn't help it, Jane, she is so sick and needy," said Mary.

When Mary went home, she told her parents about the little girl and where she lived. Mamma went to see her, and soon made her more comfortable.

Whom do you think was the happier—Jane, who bought something to please herself, or Mary, who gave to one in need?

M. K. H.

LONDON RAGGED SCHOOLS.

A QUESTION TO CHRISTIANS.

TENS of thousand boys and girls,
London's hope—or sorrow,
Urgent help they need to-day—
They'll be gone to-morrow.
Waifs and strays, your neighbours they,
Guess you what will mend them?
Sympathy and kindly aid—
Will you, will you send them?

"Suffer them to come to Me,"
Ever Christ exclaimeth;
Guest-rooms are these Ragged Schools,
Where He entertaineth.
Truly they are ragged rooms!
Guess you what will mend them?
Golden guineas in a purse—
Will you, will you send them?

Ragged though the schools may be,
Think of their attraction,
Sunshine gleams through every chink,
Love in every action.
Ragged clothes and ragged lives!
Guess you what will mend them?
Bank notes make a pretty patch—
Will you, will you send them?

Stretch to Christ the hand of faith,
Sight He gives for blindness;
Every child that God hath made,
Answers "Yes" to kindness.
Ragged lives and broken hearts!
Guess you what will mend them?
Nothing short of you and yours,
Christlike, come ye, send them.

WILLIAM MAIN.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Jan. 24, Philippians i. 1-17; Mon., Jan. 25, i. 18-30; Tues., Jan. 26, ii. 1-13; Wed., Jan. 27, ii. 14-30; Thurs., Jan. 28, iii. 1-12; Fri., Jan. 29, iii. 13-21; Sat., Jan. 30, iv. 1-9.

CHILDREN'S MISSION AT HAMPSTEAD.—A fortnight's Mission for Young People has just been concluded by Mr. Lewes Sayer in the Lyndhurst-road Church. The attendances were, of course, considerably affected by the prevailing epidemic, but there were not wanting tokens of deep and gracious work in many a young heart. The many workers and teachers in connection with the church were specially helped and blessed, the nightly prayer-meeting being a means of grace to many. Special meetings for boys and girls were held, also were portfolio, essay, and similar competitions. One deeply interesting feature of the work was the bringing in by the children, at Mr. Sayer's invitation of large numbers of toys, books, warm garments, &c., for their poorer brothers and sisters elsewhere.

MISSION FOR YOUNG PEOPLE.

During the week ending January 8 Mr. Newton Jones, Missioner from the Sunday-School Union, London, held a very successful series of evangelistic services, both for children and adults, at the Congregational School Hall, Godalming. Notwithstanding a great deal of illness in the town and neighbourhood, the meetings were well attended, and many of the children opened their hearts to the Saviour. At the adult meetings also souls were won for the Master.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Wesleyan School, *Holly-park, Crouch-hill*, Jan. 15 to 23, at 6.30; St. John's, *Highbury*, Jan. 28 to Feb. 5; Finsbury-park Congregational Church, Feb. 7 to 12; Mr. T. Lewes Sayer, Presbyterian Church, *Wandsworth*, Jan. 24 to 29; St. Mary's Hall, *Merton*, Feb. 7 to 17; Mr. Josiah Spiers, *Sevenoaks*, Jan. 22 to Feb. 8; Mr. A. G. Dodderidge, Holy Trinity Schools, *Richmond*, Jan 18 to 30, at 6 p.m.; Mr. Geo. Goodman, Markham-square Congregational Church, *Chelsea*, Jan. 17 to 23; Mr. Livesey Carrott, Athenæum, *Camden-road*, every Sunday at 3 p.m.

IN PERSIAN VILLAGES.

MRS. POTTER wrote lately from a village near Teheran:—I have never had so happy and busy a year. We are still in this mountain village rusticating. We have with us only the very necessary things for our comfort, and are living quietly and restfully; I hope storing up strength for the winter. Our children have had so much fever since our return to Persia that I was almost desperate; if this thorough change does not break it up, I shall be quite so. Though only about twenty miles from the city, we are two thousand feet higher than Teheran, and have consequently a good deal of hill to travel up and down in going or coming. It will be hard for you to realise that twenty miles is far from anywhere, but with no means of transportation except horses and donkeys, we feel that it is a very long distance, particularly on mail days.

MOHAMMEDAN DARKNESS.

We are not idle, and did not come with only the idea of our own pleasure. One of the chief reasons was to reach this and perhaps other villages with the Gospel message, and in getting hold of the women I have succeeded quite as well as I had hoped. Each day they gather about me, either here or out under the trees, and listen to my "Book." I think in this way and in my walks I must have given the good news of salvation to nearly all the women of this village. They listen and rarely disapprove of what I say, but when most convinced that I am speaking the truth, they seem to pity me, and pray that I may soon dream of seeing their Prophet, and so become a true believer in Islam! To tell them of a higher spiritual life seems to me almost like telling an animal of human life and intelligence. I feel more and more that these Mohammedans must be raised above that life which they now have and which is mere existence, before they can even understand salvation. One feels in saying the most simple things about faith and the works of the Spirit, that she is talking far above their thoughts and comprehension. It seems to me that is exactly what Christ meant by the "new birth" in his talk with Nicodemus.

We need to keep close to Christ and walk slowly. To denounce or even speak derogatively of Mohammed would make enemies of these woman at once, though they show such friendliness now. Yet *how* discouraging it is to tell them as earnestly as you can of their great need, God's love and their redemption by Christ, and then to see by their faces, their words, perhaps their sneer, that not one thought of this has reached their mind—no one can understand who has not hopestly tried.

THE SHAH'S TRAIN.

We are indebted to a rich Persian official in Teheran for the use of his palace during our stay here in Afcha, and are permitted to stay as long as we choose, except that it was stipulated we should give up the place to the Shah's use whenever he passed through here as he was expected to do. This gave us considerable excitement and trouble, for the owner sent masons to fix up in preparation, which obliged us to move from one room to another repeatedly. After all, His Majesty did not come this way. His harem, however, moved down through the pass and valley and we saw the whole train. It was a sight to be remembered, as it gave us a clear idea of the immense crowd of followers the Shah has with him on these journeys. No wonder the villagers dread his coming. Some of the farmers here cut their grain before it was ripe for fear of losing their whole crop. The train of laden animals, horsemen, and mounted women was long enough to keep a continual passing for eight hours.

WOMEN'S PROTESTANT UNION.

AN encouraging statement of progress was made by Mrs. ARBUTHNOT, hon. sec. of this Union, at a meeting in Exeter Hall on Thursday evening last week, for the first of a series of free "Instruction Lectures," open to both sexes, which are to be held throughout the year, in the same place, in connection with the Union. Meetings for prayer (women only) are also arranged.

Mrs. ARBUTHNOT'S address revealed the fact that the Union now has nearly a thousand members, most of whom have been added since the Brighton Congress last October. As the spread of Romish error has been largely due to the public and private influence of women, it is felt needful to band together Christian ladies for prayerful and personal local effort in the endeavour to counteract Romish undermining of the spiritual, moral, and social liberties of England. In thus uniting women of every class and denomination, the Union seeks to avoid personalities, to depend upon spiritual weapons of warfare, and to co-operate with all other established associations having the cause of Protestantism at heart. Instances of the good work which the Union is doing were mentioned, such as dissuading from attendance at a Ritualistic Church, change of mind concerning entrance into a convent, and the successful inculcation of right principles with regard to tempting but poisoned advantages offered in the way of education for children by Ritualists. Particulars respecting meetings, cards of membership, plans of work, and the proposed monthly magazine, may be had from Mrs ARBUTHNOT, Plawhatch, East Grinstead.

After a few words from the CHAIRMAN (Rev. W. Lancelot Holland, M.A.), in which he referred to the unpopularity of a decided, individual stand on Protestant lines,

Rev. Dr. GRATTAN GUINNESS read a lecture on "The Root of the Evil: the Genius of the Papacy in Relation to Doctrine." The Bible order, he said, is that practice shall flow from doctrine. The distinctive and erroneous doctrines of the Church of Rome are not found in the Word of God, but are gradual growths springing from corrupt practices, and have their roots in the evil dispositions of the natural man, who is a compound of conscience and carnality. Rome's so-called religion is adjusted with the view of making sin safe; hence its hold upon the minds of millions. Christendom has repeated Judaism's corruption of divine religion, so that every feature of Jewish apostacy is reproduced and exaggerated in "Christian" history. Whence comes the likeness but from the corrupt tendencies of human nature? The Word of God is particularly fitted for the present instruction and guidance of the whole Church of God, from the fact that more than half of the Book is occupied with the history of the Jews, there being not only a profoundly instructive anology between such history and that of Christendom, but the analogy also applies to the life of the individual Christian.

Dr. GUINNESS proceeded to trace type and anti-type through three stages in the history of God's ancient people, namely, as Hebrews, Israelites, and Jews, compared with the respective historic periods of Christian martyrdom, the deliverance of believers from the persecutions of heathen Rome, the time of great apostacy in the form of imperial Christianity, and the restoration of a remnant at the Reformation.

Moreover, Rome is not only carnal, but is also superhuman, the masterpiece of Satan, who was a liar and a murderer from the beginning. To contend against such a power the whole armour of God is needful. The soul-destroying consequences of neglecting the sword of the Spirit, which is the Word of God, are clearly seen in the life of Cardinal Newman, who, by his own showing, allowed himself to be guided in the most important matters of life by men who hated the Bible. Striking examples of Rome's wicked exaltation of human nature, even above God Himself, are seen in her errors concerning the immaculate conception of a woman and the infallibility of a man.

The lecture concluded with a graphic sketch of the personal experiences upon which Dr. GUINNESS has founded his latest book, "The City of the Seven Hills," of which publication he has prepared a cheap edition at 1s., for sale at Protestant meetings.

ISLINGTON CLERICAL MEETING.

There was a large attendance at the Islington Clerical Meeting on Tuesday last week, under the presidency of the Vicar of Islington, Rev. W. H. Barlow.

The Dean of Norwich read a very instructive paper on the importance of declaring all the counsel of God in public ministration. Having shown that rich as well as poor, learned as well as ignorant, stand in need of evangelisation, he said: The acceptance of the counsel of God vitalises the spirit, rectifies the conscience, regenerates the inner being, and, by restraining the power of sin, turns the forces of the soul to higher and nobler ends, which are assuredly expressed in conditions which prove the right of Christianity to be regarded as the only scheme by which social regeneration can be secured.

Referring to "the sameness of sermons," he showed that the themes available to the preacher are innumerable. Dealing with modern criticism of the Old Testament, he said: One cannot but be impressed with the constancy and the thoroughness with which destructive criticism assails the Pentateuch, which, singularly enough, records the first sceptical criticism upon the Word of God, in the inquiry, "Hath God said?" and from which our Blessed Lord drew the power-words with which the same assailant was overcome when he said, "It is written." We must patiently and lovingly declare all the counsel of God. We must show the inter-relativity of the Old and the New Testaments, the organic oneness of Scripture, and consequently that—supposing the conclusions of yesterday were beyond challenge, were free of bias, and did not rest in nineteenth-century impatience of the supernatural—to surrender verses and chapters and sections of this book or of that does not mean that alone; it means the disintegration of the whole.

Think calmly, as we must, of what the mythical theory of the early chapters of the Bible means. The Mosaic account of creation; its relativity to the opening words of the Fourth Gospel; the anticipations of modern science which are seen in the first page of the Book of Genesis; the preparedness of the world for the appearance of man made in the image of God; the Divine Sabbath; the institution of marriage; the fall of our first parents; its consequences to them, to nature, to the human race; the promise of deliverance in the seed of the woman; the dual offering of Cain and Abel—the naturalism of the one, and the "more acceptableness" of the other; the longevity of the Adamic patriarchs; the birth, life, death of Enoch, the primary prophet of the Second Advent of Christ; Noah, the Ark, his deliverance, his fall, and the renewal of the covenant; the confusion of tongues, and so forth—these are some of the facts which, at the bidding of good and studious men, we are asked to regard as mythical. But the whole counsel of God warns us that many of these newly-designated "myths" are treated as history by the Holy Spirit, are cited as history by Jesus Christ, and it is not too much to say that the noble structure of Pauline theology reposes upon the historical reality of the Fall of Man. If the third of Genesis is a myth, the fifth of Romans is an Apostolic hallucination. If the Mosaic history of creation is mythical, how shall we regard its repetition on Mount Sinai, amid every conceivable solemnity, at the conclusion of the Fourth Commandment—"For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it"? And remember, these words are prefaced by others, "God spake these words, and said." The address was listened to with great profit.

Rev. H. W. Webb-Peploe, in an address on the importance of personal and individual dealing with souls, said: It is just as much as a man knows of God that that man will display of God; and it is just as much as a man really lives Christ that he will carry the Christ to others wherever he goes. A man who is really exhibiting the Christ must be one who is perfectly conscious of having received the Christ life, and there must be no question whatever. Whether we have to deal with the poor troubled souls that come to seek us in the privacy of our homes, or whether it be those with whom we have to deal in the daily routine of our pastoral visitation, in either case all that we ministers of the Gospel have to discover is the need of the souls at that moment, the condition of disease that exists within; to show, to display the remedy that is found in Christ Jesus, and there and then to offer to the sinner the perfection of God's pardon, without any intermediary, simply in and through the Lord Jesus Christ, the perfection of the power of Christ, to enable him for the future, if he will trust himself to the Saviour.

A paper, by Rev. H. C. G. Moule, on "Personal Consecration," was read in the absence of the writer through illness. Rev. Hubert Brooke followed on the same subject. Addresses of a helpful character, reported at length in last week's *Record*, were also delivered by Revs. W. H. Barlow, E. A. Knox, and H. W. Dearden, Canon Hoare, and F. E. Wigram.

FROM DR. E. P. GOODWIN, CHICAGO.

Pastor Frank H. White has received the following letter from the faithful brother who was so ill-received here last year:—

My dear brother White,—I regret sincerely that I was unable to preach for your people. I spent but one Sabbath in London on my return, and devoted that to the examination of mission work in the eastern part of the city. I trust your health has been fully restored, or that you will soon be able, if not so already, to assume the full duties of your pastorate. The world needs just such testimonies as your pulpit gives, and all the more that so many in the pulpits far and wide are preaching another gospel. I have no reason to be discouraged, nor have you. So long as He in whom our hope is is with us, there must be always abundant cheer. If He owns our testimony little matter what men may think of it.

It is a matter of great regret that so many have lost their confidence in the authority of God's Word. It seems to me that the tendency of our times is to weaken very greatly the faith of the Lord's people in the Bible as the Word of God. Certainly they cannot be taught to discriminate between portions of it without losing much faith in it as being a revelation from God. It will only speak to them with the voice of God when it is accepted as the direct utterance of God, fully inspired divinely infallible, authoritative. I believe fully, as I said in the Council, that the Holy Spirit who gave us the word knew all truth—knew it as well in the day of Moses as in the day of John, or as He knows it now; and therefore, although He was not giving us a book on science, or chronology, or history, &c., that whenever He gave any testimony to those whom He inspired, He gave the truth, and the infallible truth, and upon that foundation I believe we may stand, and without fear of all the disclosures of science or all the reasonings of philosophy. Certainly, I expect to stand there so long as I am permitted to testify.

And one thing impresses me more and more, that the human heart needs just this old Gospel, not one jot or tittle of its testimonies of any kind modified. Men are to be saved by the truth in its fulness, just as they were saved in the day of Paul and of Christ. The human heart is just as deceitful and desperately wicked to-day as it ever was. There is no difference; all have sinned, and come short of the glory of God, and the only hope is to preach to them the truth that, for all ages, is the wisdom and the power of God unto salvation. May your life long be spared to testify to these things.—With affectionate regards, sincerely yours,

Edward P. Goodwin,
Pastor First Congregational Church.
Chicago.

LEWES, SUSSEX.—The Railway Mission has completed its first year's work, and the results are highly satisfactory. Great help has been rendered to the railway men who have needed aid.

SAFFRON WALDEN.—It is proposed to start a branch of the Y.M.C.A. at Saffron Walden, and nearly 130 names have been given in for membership. By the kindness of three friends £130 has been secured.

ITALIANS IN LONDON.—Services in the Italian language were started on Sunday, January 10, in the Church of the Holy Trinity, 260, Gray's Inn-road; and they will be held every Sunday afternoon at 4.30. The minister in charge is Rev. Dr. Constantine Stauder, an Italian by birth, but, for several years past, a clergyman of the Church of England. Of the large number of Italians residing in the vicinity of Holborn, Gray's Inn-road, and Clerkenwell, only a few are in sympathy with the Church of Rome. Signor Constantine Stauder hopes to unite the parochial work and the educational care of the Italian children. A school home is needed to shelter them, and bring them up in the Protestant faith.

WORK IN SOUTH AMERICA.

THE INTERIOR OF BRAZIL.

As to the work of the Brazil Inland Mission, we have received the following from Juiz de Fora, Minas Geraes, Brazil:—

Political affairs here are far from satisfactory, but so far it has not hindered the work of the Gospel, although it has caused much suffering and dissatisfaction amongst the mass of the people, owing to the exhorbitant price of all eatables, fuel, and clothing. We are pushing out our work here, "but the labourers are few." More men is our great need, and until we get them we cannot reach the thousands who are crying out for the "Bread of Life." We have regular preaching at three different parts of the city. Our members are all working, and some of them holding little meetings among their neighbours, and the good seed is being scattered all over this city. We have mapped out the city in lots, and each member takes a lot, a square of so many streets, and visits it often enough to reach every house once a month, giving tracts, books, and invitations to the meetings. We have also started open-air work again, and so far have had no trouble. Still I am not satisfied, being convinced that we should push out and visit the towns along the Central Railroad, where the Gospel has never yet been preached. To start the New Year we hope to make a trip of weeks, and perhaps months, going from here to the end of the line, and then following the River S. Francisco to Bahia. To make this trip we need a boat of our own so as to stop where we like, and stay as long as we like. I have seen a "Berthon Collapsable Boat" at Morro Velho, and the owner told me that it was the best and safest for these rivers. With a boat of that sort we could visit every town and village along the river, preach the Gospel, and scatter the written Word of God. Should any of the readers of The Christian desire to help us get a boat, we shall be glad to receive their contributions. We are rejoiced to know that Mr. Maxwell Wright is to return to Brazil. We hope other workers will come with him. E. H. Sofer.

THE RIO DE LA PLATA.

We are favoured with the following extracts translated from the last annual Spanish address of the Superintendent of the American Methodist Episcopal Mission in South America. Many will be glad to read such notes on the Lord's work in the Spanish Republics:—

The outward conditions under which our work goes forward have suffered few changes during the past year. The crisis continues without any sign of termination. Commerce at a low ebb, industries languishing, and public works paralysed, have produced scarceness of work.

The revelations of corruption and bad administration have destroyed the faith of the people in their governors, and many say "Who will show us any good?" In the middle of this general disquietude resulting from the want of the fear of God and respect of the law, our evangelical work has continued its upward march. Our brotherhood have participated in the general trouble, but even in this is shown the truth of the Scripture which says (1 Tim. iv. 8) "Godliness . . . hath promise of the life that now is and of that which is to come," for they have suffered less than the people in general. In the midst of troubles through loss of work these have been assisted by their brethren.

In general it may be affirmed that the year has been one of great prosperity for the Lord's work, and it will be remembered by the triumph of the cause in the acquittal and liberation of our Brother Pensotti; the extension to a new country by the appointment of Dr. Woods to the charge of the works in Peru; the establishment of new centres in San Juan, Balcarce, and Chacabuco, and extensions in the provinces of Buenos Ayres, Mendoza, and Entre Rios.

There have been numerous conversions, in which the power of Christ to save those who believe in Him has been shown. The following figures will show the extent of the work:—Members in communion and candidates, 2,232, increase, 367; Sunday-schools, 44, increase 7; scholars, 2,587, increase 474; day-schools, 23, increase, 1; scholars, 1,740, increase, 343; printed at the Mission press, books (including tracts) 34,985. These figures point to an aggressive Gospel work among the nominal Romanist populations of three South American Republics, viz. Argentina, Uruguay, and Paraguay for which we feel sure Christians interested in the spread of the Gospel in South America will praise God.

DR. JOSEPH EDWARD CRANAGE,

Founder of the Old Hall School and New Hall Mission.

THE influence of a godly, praying mother has full oft been exemplified in Christian biography, but in the subject of our present sketch we observe that the Apostle's loving reference, when writing to Timothy, to the faith "which dwelt first in thy grandmother Lois, and thy mother, Eunice," finds fresh illustration; as amongst the earliest religious impressions were those made by a faithful grandmother, connected with the Society of Friends, who was wont to train the boy in the fear of God, and when some fault had been committed, "would take him aside, and, without uttering a word, would pray earnestly—often with tears—for the young life over which she watched so tenderly." Nor was the mother less earnest and faithful. Who shall say how much in the subsequent character and career was due to the prayers and precepts of these godly women?



JOSEPH EDWARD CRANAGE, who came of an old Cheshire family, was born, in 1826, in the town of Wellington, Shropshire, in which his busy life was spent. His father, a solicitor, died when he, the eldest son, was but nine years old; and his mother, left with slender means, supported her young family by carrying on a girls' school. Thus the lad's youthful associations lay in the very direction in which his own mind bent so strongly that at the age of nineteen he founded the now famous Old Hall School. This he started in 1845 with five boys, and to fit himself for teaching he laboured hard at self-education and reading. He put himself in connection with the University of Jena, pursuing his studies so successfully that, when examined in London, he not only received his degree of M.A., but was also made a Doctor of Philosophy (Ph.D.). Carried on in an earnest spirit, the school prospered, and had to be enlarged during the first few years of its existence. He entered heartily into all the boys' occupations, and had the rare faculty of inspiring his pupils with enthusiasm for their studies.

The great turning-point in Dr. Cranage's life came in the Irish revival of 1859, that remarkable awakening which gave to the Church so many noble workers. His first experience of the movement was near Belfast. Although, like many, inclined at first to view it with some suspicion and dislike, he soon became convinced of its Divine origin, and threw himself heartily into the work. He himself dated his conversion from childhood's days, but looked back on 1859 as the time when he received assurance of salvation, and became possessed of a fulness of life, which compelled him to work for God as never before. He was in the habit of saying that from that period he had never for one moment had a doubt about his own salvation. Pressed, on his return to Wellington, to give some account of what he had seen in Ireland, he consented, with no thought of ever becoming a preacher; but one meeting led to another, and ere long the scenes of the Irish revival were being repeated in the Shropshire town. Out of this unsought-for service came the Mission, which resulted in the building of the New Hall in 1862, and open (according to the Deeds) to any Evangelical Christian Church or denomination professing and preaching faith in our Lord Jesus Christ as God and Saviour. In the present day there are many such halls, but, so far as we know, this was the first opened on such a basis in the country. From the very outset the work at this hall was owned and blessed of God in the conversion of sinners.

Towards the close of 1859 Dr. Cranage was married to Lucy Anne Pickin, who for so many years proved a true helpmate, and who has endeared herself to many generations of boys in the school-house. They were blessed with three sons and two daughters, all of whom survive their father, with the exception of the eldest daughter, who died in infancy.

For many years Dr. Cranage, when at home, preached regularly in the New Hall each Sunday evening. Children's services were also started, and around these there grew up a whole network of mission agency and effort, such as is now commonly associated with thoroughly-equipped missions. Industrial shows were started to encourage the children in home industry, and in these the great Earl of Shaftesbury took an interest. The children's services became by-and-by so attractive that parents and friends crowded in, delighting in the Scripture and Object lessons given by "the Doctor," as he was familiarly termed; and as this went on, the difficulty of holding simultaneously an adult and juvenile congregation became increasingly felt; consequently, after much prayer and effort, a Children's Hall was resolved on. The foundation stone was laid by the Marchioness of Stafford in 1889, and since its opening this has been devoted to the little ones, services for adults being still held in the larger hall.

Nor must we omit to mention the loving labours carried on among the poor, and for their relief in times of distress. Thousands of free meals, for example, were provided at such seasons by the help of friends. Indeed, as those who knew him best know well, he was generous to a fault, and often gave away to others more than he could really spare. As has been noted, "the man who goes amongst God's poor is likely to become an able minister of the New Covenant," and certainly the training so gained proved most helpful to Dr. Cranage. Moreover, we should remark that he became a total abstainer "for others' sake," and lest by using his liberty he should cause a brother to stumble. Special missions were held in the New Hall from time to time, and many were turned "from darkness to light, and from the power of Satan unto God." Dr. Cranage sometimes received letters telling of blessing received through his preaching many years before.

We may relate one incident, out of very many, of his work in Wellington. On one occasion he had large texts placarded in various parts of the town, and it happened that "Thou God seest me" was put on a wall opposite the house of a man who was noted for his wicked life, and who had a bitter hatred to the Doctor. The man was in a terrible rage, and swore that the text was put there by the Doctor specially to annoy him. His wife asked him why he didn't tear it down, but he dared not do that, and the paper remained there, and was gradually destroyed by the weather. About the same time in the following year, Dr. Cranage gave another bundle of texts to the bill poster to put up, and, strange to relate, utterly ignorant of the effect it had produced, he posted "Thou God seest me" on the same wall. This time the man's rage knew no bounds, he cursed and swore like a madman, and vowed he'd be revenged on the Doctor for his spite. Still he wouldn't pull it down, and it made him uncomfortable for months. Some time after this the man became very ill, and thought he was going to die. He immediately told his wife that Dr. Cranage must be sent for at once. The Doctor went down, and found the strong man turned into a little child. He repented of his sins, and received forgiveness through faith in Christ. He recovered from his illness, and lived for some years a happy Christian life.

Out of the Object lessons mentioned above came the "Lectures on the Tabernacle," illustrated by a beautiful model on a small scale. Afterwards, in addition to this, full-sized models of the Ark of the Covenant, the Golden Candlestick, the Table of Shewbread, and the Altar of Incense were constructed under his supervision. These lectures—amongst the first of their kind—were given at Mildmay Conference Hall, Stafford House, Lilleshall

Hall, the residence of the Duke and Duchess of Sutherland, and many other places, and opened out such a fruitful line of instruction that many others have profitably followed on the same plan.

Then it must be remembered that, with all his genial kindness and large-heartedness, Dr. Cranage was a man of strong convictions. He was a staunch Protestant, and, when need be, a stout controversialist, being reasonably convinced of the unscriptural character of the Church of Rome, and the danger to England lying in the Romeward drift of so many within the Established Church. But while opposed to Romanism on the one hand with its allied Ritualism, he was equally firm in resisting Rationalism on the other hand, avowing boldly his belief in the absolute inspiration and authority of Scripture, in the Divinity and Substitutionary work of Christ, and in justification by faith. There were three important factors in his teaching. These were:—heaven, hell, and escape; and these three constituted the theme of his always earnest appeals, and proved very effectual weapons in his warfare with sin. Of these verities he was a fearless exponent.

He was a regular attendant at Church, and firmly convinced of the principle of Establishment, but differed from Church teaching on some points, and worked heartily with all Evangelical bodies.

In view of his varied undertakings, many feared the Doctor was overtaxing himself, and attempting more than he ought for his own sake; and, indeed, the state of his health gave him repeated warnings, which, however, were ignored, for no sooner did he recover than he was as busy as ever. Meanwhile, he was "diligent in business," while "fervent in spirit, serving the Lord"; throwing his energies into the school, which accordingly prospered and grew, becoming recognised by many Christian parents as a place where they could send their sons, in the full assurance that, while the best possible was done for their education, their deeper spiritual needs would not be overlooked. Hence repeated enlargements of the school became necessary. One who writes from personal knowledge of the school, speaks of Dr. Cranage as a master in the art of teaching, and recalls his addresses to the boys on self-improvement and mental training. Morning and evening prayers were no perfunctory and formal matter, but real spiritual services. In the mornings he would give an instructive exposition, and in the evening an exhortation or Gospel appeal. Long will his earnest addresses on these occasions remain in the minds and hearts of many, now engaged in Christian work at home or abroad, who look back on them as the starting-point of their spiritual life.

His later years were clouded, to some extent, by feebleness of health, and in 1890 he gave up the management of the Old Hall School, which he had held for forty-five years, to his eldest son (by whom it is now continued on similar lines with efficiency and success). He did not, however, long survive to enjoy repose, for on November 12, 1891, he passed in perfect peace to the presence of Him he had loved so long and served so well.

As a friend of thirty-five years' standing wrote when his death was made known:—

> A standard-bearer of the truth has fallen; a more unflinching defender could hardly be found; ever ready to go into the thickest of the fight, and, forgetful of all personal interests, seek at all costs to hew down the foe without halting or hesitating. The friendships he formed in all ranks of life were almost innumbered. He had a magnetic nature, which attracted friends of a like character to it, and thus all over the world was he known and loved. Above all, the person and work of the Saviour were ever uppermost in his thoughts, and most prominent in his converse and preaching.

The Mission Hall is under the care of trustees, who are determined to carry it on upon the lines followed by Dr. Cranage. Mr. Robert Weston, for so many years associated with the late Doctor, both in the Mission and school work, and himself one of the trustees, has been appointed superintendent of the Mission.

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THE RECLAMATION OF WOMEN.

As many are already aware, the managers of the St. Giles's Christian Mission took advantage of the sensation that was caused by the Whitechapel murders, to found a branch for the reclamation of such women as had, in any way, become victims of wrong-doing. The work has now gone on for about three years; the police have co-operated in the most cordial manner, and the results have probably exceeded all expectations. As three Homes have to be maintained—one in Drury-lane, one at Seven Dials, and one of a more semi-rural character at Kentish-town—the current expenses are, of course, considerable; but no Christian heart, who has ever had an opportunity of seeing what has been attempted and done, would ever wish any of the operations to be curtailed. During the year, ending on October 31st, over sixteen hundred cases were admitted to the three Homes for longer or shorter terms; and, as a rule, those who thus surrender become changed in their lives, and not a few are, by the grace of God, changed in heart also. Indeed, it is a very reassuring fact that, however low down in the mire of sin these poor women and girls may be found, they seem to be peculiarly amenable to the influences of Christian friends who seek them out, to give them one more chance of obtaining a respectable footing in the world. The transformations we have been privileged to look upon from time to time among these women and girls, have been such as excite wonder and gratitude.

This is especially the case when we take into account the deplorable condition from which many of these young creatures have been reclaimed. Vice and crime do not walk in silver slippers in St. Giles's; the portrayal of the Prodigal Son as he lived among swine in "a far country," whither he had strayed in his blindness and folly, being no inapt picture of what many of these outlawed sinners are in modern London to-day, when first taken in hand. Their condition is such, in many instances, that they could not with propriety be allowed even to enter an ordinary house, so completely does the outward defilement correspond with the moral degradation. All this, however, only makes the transformation of the sinner the more wonderful to us, who see, in such conversions, direct evidence of the divine power of the Gospel.

A case typical of many others was that of a girl who came from Seven Dials, and who has been in the Home at Kentish Town for nearly three months. When received, a black eye, her extremely disgraceful condition, and the fear she entertained of her old companions, told only too plainly what kind of company she had been keeping. As a housemaid, she had once received £24 a year; but she fell so low, that when she first entered the Seven Dials Refuge, it appeared to be a palace to her. Now, even after five years of such a life, she is so thoroughly transformed, that the matron regards her as really a converted character, and she will take a domestic servant's situation in the country. Girls of this class fall into the lowest possible depths; but in the course of three years a large company indeed of such have been won back for something better.

Some who are rescued for lives of honour and usefulness, are of a different class, being subjects of crime. Occasionally these are very young, and are thus the more tractable, but at the same time their expert mastery of criminal arts painfully suggests what their attainments would be in the school of crime if left to themselves. Thus one child of fifteen, who is now a promising member of the Bible-class in the Home at Kentish-town, had actually commenced life as a burglar, having broken a pane of glass seven feet from the ground, to enter a house she had "put up" for the purpose. Another, who was a mere child, had stood in the dock with her mother, for stealing jewellery, and even the prosecutor had shown true Christian anxiety to have her rescued rather than punished. Another was a servant-girl who had robbed her employers; but whatever the offence might be, what was true of one seemed to be true of all, they showed true penitence, and learned that only in God's strength could they expect to stand in the future.

Thus, this mission to women in St. Giles's is a far-reaching work, and not a merely local one; for as many of the subjects it seeks migrate from the East-end, and elsewhere, to the West, its influence extends to other quarters. It is a work of genuine mercy and should call forth the compassion of all. Many whom it reaches are too young to understand the nature of the path of ruin on which they are entering, while the fact that others, who are older, show an ardent desire to be saved, gives them an irresistible claim on our pity. Though still partially invalided, Mr. George Hatton (4, Ampton-street, Regent's-square, W.C.) is still able to give some attention to the work as hon. superintendent; and the growing number of those who have been rescued, is the best recompense and encouragement still to go forward.

OXFORD NOTES.

(From Our Correspondent.)

Mr. Henry Thorne is at present holding a Mission in Oxford in connection with the Y.M.C.A. Bible-readings are given in the afternoon in the Hall, and Evangelistic meetings are conducted every evening in the Corn Exchange. The severe weather and the epidemic, now so prevalent in Oxford, combined to lessen the attendance during the first week, but it is hoped that the meetings of the concluding week will be more largely attended. The Mission is being cordially supported by the various Evangelical churches of the city.

The influenza has been busy among the Christian workers of Oxford, very many being laid aside and some having died; while meetings, also, have been postponed on account of the general sickness. A prominent worker among the Wesleyans has been removed by death—Mr. Joseph Richardson, the headmaster of the Wesleyan School, and an active member of the Wesley Memorial Church. A cordial testimony to his life and work was given at the funeral by Rev. James Chapman, senior minister of the Oxford circuit.

A very well-known Churchman, too, has passed away in the person of Rev. Canon Freeling. As Rural Dean of Oxford, and as vicar of Holywell Church, he was to the front in church-work, while his connection with Merton College, as Fellow and Chaplain, gave him considerable influence in the University.

Recognition services, in connection with the pastorate of Rev. F. W. Collyer at the Cowley-road Congregational Church, were recently held. Dr. Fairbairn, of Mansfield College, and other prominent Oxford Congregationalists, supported the new pastor, whose coming, it is believed, will do much to increase the prosperity of this church.

The proposal to erect a statue in Oxford to Cardinal Newman is causing much feeling among local Protestants, especially as the site suggested for the statue is in the same street as, and very near to, the cross which marks the spot where Cranmer, Ridley, and Latimer were martyred. The committee of the City Council have unanimously accepted the proposal, and urge its acceptance by the Council itself; but it is hoped that the scheme may yet be defeated, or, at any rate, modified, so as to prevent the public and general recognition of a man who, necessarily, is admired by but a comparatively few in the city.

The Oxford Church Sunday-school Association held its annual New Year's meeting on January 15, when the subject of "A Model Sunday-school" was discussed. Helpful contributions were made by several speakers, including Rev. G. C. Bowring, vicar of Holy Trinity Church, and Rev. J. Hewetson, vice-Principal of Wycliffe Hall.

MR. HERMANN WARSZAWIAK'S work among Jews in New York is causing some stir. A recent issue of *The Jewish Messenger*, a paper devoted to Hebrew interests, contained an article entitled, "At our Doors—a Call for Action," in which the following sentences occurred:—"At the De Witt Memorial Church, in Rivington-street, a curious sight is witnessed on Saturday afternoons. A converted Hebrew delivers German lectures to a mass of Russians, and his addresses have proved so attractive that in the course of a year his audiences have increased from twenty to five hundred and more." The writer concluded that the audiences are made up of poor Jews who have no where else to go, and he, therefore, called upon the synagogue rulers to do more for the moral, intellectual, and physical welfare of the people.

The Revival in Scotland.

(BY OUR SPECIAL CORRESPONDENT.)

MR. MOODY AND THE BIBLE.

It used to be a favourite expression with Mr. Moody that he received and believed the Bible "back to back." He has kept well out of the currents of negative criticism that flow so freely in these days, and his faith in the authenticity and veracity of the good old Book in its entirety is as unswerving as ever it was. There can be no doubt that this explains the wonderful success with which God everywhere crowns his preaching. Since coming to Scotland this time he has been so busy declaring and expounding the contents of the Book, that no opportunity has seemed to present itself for an address on the claims of the Bible, till last week. On Friday, at Forfar, he spoke three times. At the first meeting, at eleven o'clock, held in one of the Free Churches, he gave a lecture on "The Bible: is it true, and can we rely on it?" This is a subject after the evangelist's own heart, and he appeared to get as much refreshment out of its treatment as his hearers did in listening.

The successful minister of the future, he said, will be the man who takes up the truths contained in the Scripture and makes them real to the people. What we need in these times is to get away from human theories back to the Word of God. The people have got perfectly tired of the logical and critical speculation. One reason why so many flock to hear Rev. John McNeill is because he takes up the Bible and makes its pages live. Let our teachers feed upon the Word and give it out to the people. Then we shall have a generation of healthy Christians. What is needed is more daily study of the Bible. A man said in one of our special meetings he hoped he had got such a blessing as would last him all his life. Why, he might as well try to make one day's breakfast last a whole lifetime.

It is quite fashionable for people to say that they believe in the New Testament, but not in the Old. I believe we make a great mistake in distinguishing thus between them. As long as a Christian minister or worker is in doubt about the weapon he uses he will be a poor soldier of Jesus Christ. When Paul wrote to Timothy that all Scripture was given by inspiration of God the New Testament was not then in existence, therefore the reference was to the Old Testament Scriptures. When a man begins to cut and slash away at the Bible, throwing out this or that part because he does not understand it, he does more harm than Satan himself can do. A man in our country went to his minister and said he wanted to show him his Bible. "That is not my Bible," replied the minister. "Well, I have been under your ministry for some time, and when you have said that that part and this other part is not authentic I have gone home and cut out the part you referred to, and this is what is left." After you hear some men preach, about all you would think you had left is the covers.

To show the unreasonableness of rejecting the Old Testament, while accepting the New, Mr. Moody showed how frequent are the quotations from the former which are contained in the latter, especially in the four Gospels and the Epistles to the Hebrews, the Romans, &c. The Bible, he said, must stand or fall as one undivided book. It is very striking to notice how the things that unbelieving men cavil at most in the Old Testament are the very things that Christ set his seal to in his utterances, *e.g.*, the narratives of Noah and the flood, the destruction of the cities of the plain, the manna in the desert, the healing of the bitten Israelites by erecting a brazen serpent, the story of Jonah and the whale, &c.

Many people's objection to parts of the Bible is really a desire to do away with the supernatural. But there is not a book in the Bible that has not got the supernatural in it. Every writer who recorded the supernatural, and did not believe what he wrote, must have been telling a lie. There are more supernatural things in the four Gospels than anywhere else, yet men usually begin at Genesis and cut out and leave the four Gospels. What is the worth of the Bible if we do not believe that everything in it is authentic? Christ said that heaven and earth would pass away, but his words would not pass away. If one of our modern philosophers living in those days had heard this Jewish peasant make that remark, he would have turned away and said, "Did you ever hear such conceit?" Yet, was there ever a time in the history of the world when the words of Jesus Christ were so well known as they are to-day?

A great part of the Bible was written by prophets, and yet we seldom hear a sermon on prophecy. People seem to be as afraid of prophecy as they are of lightning, or some contagious disease. The reason we have got so many one-sided Christians is that they live on some particular portion of Scripture. There is nothing more convincing than the prophecies. There are portions of the Bible that have not been explored any more than Central Africa. It seems as if men were paid nowadays for what they do not know, rather than for what they do know. A man once said it was time they had got a new Bible. "Well," was the reply, "let's see what you know of the old before you cast it away. Which is the first book—Genesis or Revelation?" He could not say, but he knew they wanted a new Bible, because the old was worn out.

On the question of prophecy, Mr. Moody instanced Babylon, Nineveh, Egypt, Tyre, and Jerusalem, and showed how the things that had been written of them had come to be literally fulfilled. He strongly advised people to study the Word of God for themselves. It is a good thing to have a good minister, but suppose they had not, or suppose they went off into the wilds of America, it was a good thing to learn to feed themselves. He pitied the man that needed to be fed with an ecclesiastical spoon. There are many professing Christians forty years old who cannot feed themselves. They should go to the fountain-head.

A good way to study the Bible was to take up a subject. There are fundamental doctrines which, if we get them into our being, will make us as strong as the Rock of Gibraltar. These include repentance, faith, assurance, atonement, justification, resurrection, &c. Let us take up any one of these great subjects, and try to master them by the help of what other men have written, even if we take six months to do it. The trouble with many people is that they are ready to read all the infidel books that come out, rather than the Bible. No wonder they lack peace and joy and assurance. The world can get on very well without the theories of our modern philosophers, but it cannot get on without Christ. At the close of his address, Mr. Moody declared that the hour had been to him a good time, and he had enjoyed it. Judging from the demeanour of his hearers, they could have said the same thing.

GREAT SERMONS IN THE ACTS.

To a large gathering on Sabbath morning, in Bethelfield U.P. Church, Kirkcaldy, Mr. Moody gave a Bible reading on the Book of Acts; it illustrated vividly the way in which he handles the Word of God and brings out of it things new and old. If all those present were real "Christian workers," according to the advertisement, they must have got a "good square" strengthening meal to fit them for the service of the day. Speaking of the writer of the book, Mr. Moody remarked that both in his Gospel and in the Acts Luke never mentions his own name; so the true Christian worker will always hide himself that he may exalt his Master. Luke's Gospel tells of the deeds of Christ in the body; Acts records his deeds in and through his Church. The one book speaks of his humiliation; the other, of his exaltation. Instead of being called the Acts of the Apostles, it might properly be called the Acts of the exalted and glorified Christ.

Mr. Moody dwelt some time on verse eight of the first chapter:—"Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." If the disciples who had heard the sermons and parables of our Lord, and had seen his miracles, needed still to be endowed with power from on high, how much more do we? The Apostles would never have left all and followed the Saviour unless they had been moved by Divine power; but they needed a fresh and special anointing before they went out to be witnesses for the risen Christ, whether in Jerusalem or elsewhere. If they had not waited for this power, we may be sure there would have been no results from their testimony. If our work as Christians is not successful, let us pause and ask ourselves whether or not we have received the unction from the Holy One.

In some of the large American cities you will see bills put up in shop windows:—"This shop to let, with or without power." There is engine power somewhere on or near the premises, and the occupant can have the power hitched on so that he can carry on the manufacture in which he may be engaged. When people come to join our churches it would be a good thing if the elders asked whether they wished to be members "with or without power." If they wish to join the church "without power," let the reply be, "We have got plenty of that kind just now."

In the Book of Acts, said Mr. Moody, we have eight great beginnings:—The first apostolical miracle, the first sermon under the new Dispensation, the first ecclesiastical organisation, the first persecution, the first martyr, the first Gentile convert, the first missionary tour, and the first European Church. The preacher passed on to point out the characteristics of the

TEN GREAT SERMONS

which are recorded in the Book, and which show the whole sweep of its teaching. Here we discover what sort of preaching it was that moved the world in those early days. There could be no harder people to reach than those Jews in Jerusalem, so many of whom were convicted and converted through the preaching of the Apostles.

Of the ten sermons five were by Peter, one by Stephen, and four by Paul. In the first sermon by Peter (Acts ii. 36) we find that it was the Holy Ghost bearing witness to the fact that Jesus Christ had risen from the dead, and was at the right hand of God, that produced such wonderful results. When that truth flashed into the minds of the Jews, three thousand of them were convicted and converted. There are many who say they are not qualified to speak for Christ; let the Word of God speak through them. If men are to be convicted of sin, it will be through the living Word, and not through our opinions and theories. Would to God we could get

THE CURSED SPIRIT OF CRITICISM

out of our churches! If the other Apostles had been criticising Peter all the time he was preaching on the Day of Pentecost, do you think any would have been converted? But the hundred and twenty were holding him right up to God, and that was how he had power over the people. If we examine the history we will find that every time the Holy Ghost came down in mighty manifestations on the disciples or on Christ, it was during prayer and in answer to prayer. Let us pray for preachers of the Gospel rather than be criticising them and finding fault all the time.

Peter's second sermon is recorded in Acts iii. 12-26. Here, again, we find it was the death and resurrection of Christ that was the burden of the discourse. And this sermon was even more successful than at Pentecost, for we read that there were 5,000 converted. These were wonderful results, but why should there not be as great results now if all our preachers kept to the truth of God, depending on the power of the Holy Ghost. I do not believe that Pentecost was a miracle that is never to be repeated; I am firmly persuaded it was only a specimen day. If we get on our faces before God, and are filled with the Holy Ghost, we will have results.

In the third sermon (iv. 8-12) we see again how these unlearned men from Galilee had turned Jerusalem upside down.

HOW SUBLIME WERE THE WORDS

of Peter in answer to the question of the rulers:—"By what power, or by what name, have ye done thus?" "Be it known unto you all, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, doth this man stand before you whole." What a grand privilege it was for Peter to stand before the members of the Sanhedrim and preach this blessed Gospel! In chapter 5 we find Peter, with his fellow-apostles, again brought before the council, after God had delivered them from prison. It was the same Gospel of a crucified, risen, and exalted Saviour that was preached. They had no other Gospel; they knew nothing of rhetoric or metaphysics. They were simply witnesses that Jesus Christ had lived and died and risen. They went away and held another prayer-meeting, and again the Holy Ghost descended on them. They must either have lost some of their power, or they had greater capacity. And if they needed to be re-baptized with the Holy Ghost, don't you think that we need to be filled with his power once in a while? Have you not met with preachers who have lost power? Some were filled with the Holy Ghost five years ago, but now they are dry and powerless.

The fifth sermon was by Stephen, whom we would call a layman. Nearly the whole of chapter vii. is taken up in it. Some one has said that God lit up Stephen's face with the same glory that He lit up the face of Jesus Christ on the day of

his transfiguration. The man who is filled with the Spirit of God will have a shining face. Do you know that?

Then we have the sermon in the centurion's house at Cæsarea by Peter—the only meeting, I believe, that was ever planned in heaven in all its details. If we want to see what an enquiry meeting should be, we have it here. While Peter spake, the Holy Ghost fell on the company, and the whole audience was converted. It is important to see what kind of preaching it was that brought about such a result. "We are witnesses of all things which He did, whom they slew and hanged on a tree; Him God raised up the third day and showed Him openly . . . to Him give all the prophets witness, that through his name whosoever believeth on Him receiveth remission of sins." As Peter spake, the Holy Ghost fell on all them that heard. Why should not the Holy Ghost fall on the Christians in Scotland to-day? When we are looking for the Spirit to fall upon the people, then we may expect to see results.

Little time remained for Mr. Moody to refer to the four discourses by Paul of Antioch, at Athens, at Jerusalem, and before Agrippa. He pointed out, however, that it was the same old Gospel of the death and resurrection and exaltation of Jesus Christ that was the theme of the great apostle of the Gentiles. Paul did not change his tone or his text for those cultured Athenians. When he spoke of the resurrection some believed and some mocked. So it will be to-day. Some will scoff and ridicule and others will believe. God nevers tell us that we must be successful. We have got to be faithful; results belong to God.

THE WEEK IN FORFAR.

The second and closing day at Montrose was a not unworthy successor to the first. Having a few days to spare before beginning a mission in Glasgow, Mr. J. M. Scroggie, of Haddington, joined the Evangelists on Monday, and lent a hand. Considering the severe weather, the company that gathered in the afternoon in the parish church was very large. Mr. Moody was led to choose a subject that he has not preached on before during this campaign—the parable of the rich man who essayed to build bigger barns for the storage of his much goods just when he was about to leave them all, and give an account of his stewardship to God. The discourse, delivered in unusually subdued tones, was a powerful exposure of the folly of straining every nerve to accumulate the perishing and vanishing possessions of this world, while the greater riches of the heavenly life are utterly neglected. By illustration and by example this truth was pressed home very closely, and the hour was a very solemn one.

In the evening, before beginning his farewell discourse to a gigantic congregation, Mr. Moody made a warm appeal to the rich citizens of Montrose to support the local Y.M.C.A., and furnish it with a suitable building. He said he hoped the time would soon come when Scotland's wealthy Christians would invest their money in such institutions that would live after them as streams of blessing to society rather than accumulate great fortunes, perhaps to be squandered by and to cause the ruin of those who inherit them.

The last after meeting in the Congregational church was a time of busy and joyous ingathering. The Montrose friends are taking some steps to perpetuate the interest. A week's mission is being held in one of the churches during the present week by Mr. Smith, an Aberdeen evangelist.

ARBROATH AND BRECHIN

were the scene of the evangelists' labours on Tuesday and Wednesday. There is not much to be said about Brechin, where a single meeting in the Cathedral on Wednesday morning was all that could be given. There was a large attendance. It is an interesting fact that many employers of labour in the town permitted their workers to attend the meeting without any loss of payment. Mr. Moody's address was chiefly directed to stirring up the Christians in the district to united effort in the power of the Holy Spirit.

The work at Arbroath was of an exceptionally encouraging kind. The ground had been well prepared, and the people flocked to the meeting in great numbers. So great was the interest that separate services were arranged in the evening for men and women, so as to draw as many as possible within the circle of influence. Mr. Sankey, Mr. Scroggie, and Mr. Robertson all took their share in the conduct of the meetings, and in the inquiry-room work, which was extensive, speaking by comparison with some other places. If the visit of the evangelists could have been longer there is no doubt the mission would quickly have broadened and deepened in volume and in results. It remains for the local friends to follow up and to garner the fruit that may yet appear.

FORFAR

was visited on the two closing days of the working week. Since the days of Duncan Matheson, at any rate, this community seems to have been regarded as an exceptionally difficult and flinty-hearted one in the matter of Gospel effort. Indeed, there is a current saying to the effect that however remiss the enemy of souls might be in regard to other places, he has "kept his thumb on Forfar." What malign or deadening influences may be at work it is impossible for a passing stranger to say. At any rate, the two evening meetings in the Established Church were very large, and the spirit of hearing was manifest. The after meetings in the Congregational Church were not, perhaps, so large, in proportion, as in some other places, but God was evidently owning the faithful messages of his servants, and the workers had to deal with some very interesting cases of soul anxiety and decision.

Reference has been made in an earlier part of this report to Mr. Moody's talk on the Bible, on Friday morning, In the afternoon of the same day a large company met in the First Free Church, when a prayer-meeting followed the usual Gospel service. The evangelists had barely arrived in Forfar, after travelling from Arbroath, when the sad and sudden news reached them of the death of the Duke of Clarence. They were deeply affected by the event, so tragic in some respects, and so calculated to "eclipse the gaiety of nations." Though much attached to their fatherland, Mr. Moody and Mr. Sankey have great respect for the British Crown and Constitution, and they do not scruple to say that no existing form of government the wide world over is more conducive to the general good of the governed, and the purity of the governing class. At the opening of the evening meeting on Thursday, Mr. Moody made a pathetic and feeling reference to the blow that had so unexpectedly fallen on the reigning house of these realms, and he bespoke the sympathy of the congregation for the bereaved parents and bride-elect. Prayer was made by one of the ministers, the assembly rising *en masse*.

SABBATH AT KIRKCALDY.

The County, or "Kingdom," of Fife has been very earnest in its desire to obtain a visit from the American brethren, and it will not be possible for them to comply with nearly all the requisitions sent in, as one brief week only can be given to the shire. As the largest centre of population, Kirkcaldy had the two opening days of the week assigned to it, and the meetings of Sabbath showed every indication of universal and genuine interest. At 9.30 in the morning the Bethelfield United Presbyterian Church was the scene of a splendid gathering of Christian workers, to whom Mr. Moody gave the address which is briefly reported in a preceding column. During the forenoon the evangelists rested, and in the afternoon they spoke and sang to a large congregation in the parish church of Dysart, which is at the northern end of "the lang toon."

Sabbath evening services are not customary in the churches of Kirkcaldy, and so all the people were free to be present, so far as space would allow, at the special Gospel meetings arranged for in the parish church and in the St. Brycedale Free Church close by. Soon after six o'clock the parish church, where Mr. Moody was to speak, was crowded out, and the overflow very speedily filled St. Brycedale's to the doors. Probably many hundreds went away disappointed. Mr. Sankey, having sung his couple of solos to Mr. Moody's vast audience, proceeded to the Free Church, where he sang again and also addressed the congregation, several ministers also taking part. At the close Mr. Sankey conversed with a number in the church, and found not a few who had either decided for Christ or were anxiously seeking the way.

In the course of his powerful address, Mr. Moody caused some sensation by his strong remarks on the whisky curse. He cried aloud and spared not, and when he saw that some of his audience "looked very strange," he did not hesitate to say so. Would to God Scotchmen had some of the patriotism of which Mr. Moody speaks, and which ought alone to prompt them to fight this national evil that seems to have laid its evil hands on every community in the old land of Bibles and covenants.

A great proportion of the audience stayed for the second meeting, and to them Mr. Moody declared the way of life as plainly as words could make it. Then the workers (who were very few) spent some time in personal converse with those who were in soul anxiety. The Kirkcaldy friends, in concert with the Edinburgh committee, had been having special preparatory meetings, some of which are said to have been very fruitful. They have also arranged for following up by a week of services, conducted by Rev. John Robertson, of Glasgow. Mr. Robertson, in the days before he was known to fame, was for some time engaged in school teaching in the "lang toon," and there are many who remember him in that capacity. Much interest will attach to his meetings.

MR. McNEILL IN ABERDEEN.

Throughout the past week Mr. McNeill has kept the fire of spiritual interest well alight in the northern city, by his remarkable addresses given twice a day during the week. Large crowds continued to go and hear him, and at the evening meetings in the Music Hall numbers have manifested spiritual concern by rising for prayer. On Wednesday evening last week Mr. McNeill preached in the North Parish Church in the east-end of the city. A good proportion of the congregation were apparently of the genuine *bourgeois* type, and the preacher's words were such as would appeal to their peculiar difficulties and surroundings. The influence of this special effort is being very widely felt throughout the city. District visitors and Bible women say from personal knowledge that in almost every house they visit there is a deep interest awakened, and it can truthfully be said, as of old, that "there is great joy in the city." One case has a peculiar interest. A man was present in the Music Hall one evening and decided to accept Christ. When he went home he found that his wife had attended a kitchen meeting that evening, and had also experienced the beginning of a new life. The joy in that humble home that night may be "better imagined than described."

Last Sabbath Mr. McNeill preached three times, in the forenoon in Rev. G. Adam Smith's Free Church at Queen's-cross, and in the Music Hall afternoon and evening. This week the meetings will be dispersed more throughout the city, Mr. McNeill's desire being to break through the crust of sleepy indifference in the churches and stir them up to take hold on the irreligious masses around them.

MR. SANKEY

continues to be cheered by hearing of the blessing that has resulted from the singing of his Gospel songs in past years. Some of the hymns from which little result of this kind had been expected have been channels of power to the hearers. Thus the Gospel singer is encouraged to go on singing the Gospel, with heart and voice, leaving the full results to God aad to the day when the books shall be opened and the secrets of all hearts revealed.

DUBLIN.—For some time past many Christian workers in Ireland have felt convinced that Dublin should have a Medical Mission at work amongst its poor, and to this end a committee has been formed, who state that the Medical Mission will supplement, and not in any sense compete, with existing agencies for healing, or evangelistic work; and will commend itself to Christians of all denominations as affording a valuable opportunity for showing sympathy with and interest in the poor of Dublin, while at the same time commending, by practical action, the love of God in Christ Jesus. The hon. secretaries are Mrs. E. J. Figgis, jun., 30, Lansdowne-road, and J. Marshall Butler, 4, Victoria-terrace, Terenure-road, Dublin.

THE SUNDAY SCHOOL UNION is organising a trip to Rome for Sunday-school teachers, and those interested in Sunday-schools. The party will leave London about February 22, and reach home again on March 5. The proposed route is from London to Paris, *via* Newhaven and Dieppe, thence by the Mont Cenis Tunnel and Turin to Rome; returning *via* Venice and Milan, through the St. Gothard Tunnel to Lucerne, thence by way of Paris to London. All this is to be accomplished for £13 13s., which will cover all travelling and hotel expenses. A number of ladies and gentlemen have already signified their intention of joining the party. Full particulars will be supplied to those wishing to accompany them, on application to the Secretaries, 56, Old Bailey, London, E.C.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

SUNDAY, JAN. 24.—EPHESIANS VI.

Children and Parents (1-4).—It is a good thing to base the education of children on what is *right*. A strong sense of rightness is the granite foundation of character. 3. Spiritual rectitude is followed by material blessings. May we not claim the fulfilment of these promises? 4. "The chastening and admonition of the Lord" (R.V.). There is a chastening which is in Christ.

Servants and Masters (5-9).—These servants were almost invariably slaves. But their obedience to the imperious and selfish demands of their masters was to be as to Christ, and was accepted by him. Servants of men because slaves of Christ. To do all for Jesus is to do the best for the earthly employer. Apparently they were to discover God's will in men's commands. 8. No noble and unselfish act on the part of the believer escapes the notice or reward of Christ. 9. "Their Master and yours." The greatest are after all but slaves to the Divine Master. We are set to rule others in his name and for the doing of his will. To shirk responsibility, and not to see that the work of subordinates is properly done, is to fail in duty to Him.

The Daily Fight (10-20).—Many are strong in their own resolves, but they soon tire and fail. We must get his strength into us by a faith momentarily exercised. When we are strong in the Lord He is strong in us. 11. We cannot overcome our enemies without, unless we are thoroughly right within, and this is compared to the girding on of armour, each part of which represents a new element in the secret temple of the soul. 12. "Against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (R.V.). Christ is in the heavenlies, and the nearer we get to Him the more shall we be tempted. Satan wants to injure Christ through those who are nearest Him. It appears probable that heathen darkness is the direct result of Satanic agency. 13. It is often the greatest victory just to stand. 14. Be true in your most secret parts. Be righteous in your thoughts and hearts. 15. Be peaceful in your goings. 16. Insert the Lord Jesus between yourself and temptation by the uplook of faith. 18. Count the *alls* of this verse.

Farewell (21-24).—Peace, love, faith—a precious trio. Peace, the element; love, the deposit; faith, the channel. And all due to the grace of God. 24. "In incorruptness" (R.V.). Let us see that no jealousy or envy corrodes or corrupts our love in Christ and to the brethren.

THE EPISTLE TO THE PHILIPPIANS.

Philippi was the chief city of the western part of Macedonia, and a Roman colony (Acts xvi. 21). The Apostle suffered much there (1 Thess. ii. 2). But he gathered around him a very attached band of friends and disciples, who seem to have given him every ground for encouragement and comfort. They had apparently sent him a present in his confinement through Epaphroditus, their pastor, which he acknowledges in pleasing terms. This is one of the prison epistles, dictated to an amanuensis, whilst a soldier was bound to his wrist. It abounds in the tenderest expressions of goodwill and kindness. Nothing to condemn, everything to commend.

MONDAY, JAN. 25—PHILIPPIANS I.

Inscription (1, 2).—Servants, *i.e.*, slaves. Bishops, several in one church. The R.V. marg. gives *Overseers*.

Loving Expressions and Desires (3-11).—This is the only epistle in which there is no trace of chiding or rebuke. All remembrances with thankfulness, all supplications with joy. 5. "Your fellowship in furtherance of the Gospel." 6. "Will perfect." God's beginnings always involve their endings. 7. We may be absent from each other on different parts of the battlefield, and yet engaged in the same war, and moving in close conformity to the same commands. 8. "In the tender mercies of Christ Jesus" (R.V.). How much this loving nature must have suffered in its absences from the objects of its love. 9. Each of these prison epistles has its collect. Abounding love leading to increased knowledge; this to discrimination between things that differ, however outwardly similar; that to freedom from blame and offence, and all resulting in the fruit which is sweet to Jesus and to the praise of God.

The Heroism of Suffering (12-30).—Prisoner as he was, his one thought was of the effect of what he was suffering on the cause of the Master whom he loved. 13. "Throughout the whole Pretorian guard!" (R.V.), the soldiers of which may have taken it in turn to be chained to him. 14. The sight of that patient and noble sufferer made "most of the brethren" brave. 18. So good is the Gospel seed that it will bear fruit, even when scattered by the hands of partizans. 20. The only thing that could have shamed the Apostle would have been that he had failed to magnify Christ. If only that were secured he cared for nought else. 21. If life is Christ and death a gain, this must lead to more of Christ. 22. "If to live in the flesh be my lot" (R.V.). If life were to be his lot, he desired that it might be full of fruit: if death, then he could not be other than glad, since it was to be, not a state of unconscious sleep, but of face to face fellowship with Jesus. 25. Our own desire for rest and relief from the daily strain of service must be subordinated to the needs of others. 27. "Manner of life" (R.V.). What a test for us all. 29. What a legacy is this; one with Him in suffering, and in glory, in his cross and in his crown. Do not be startled if it comes to you.

TUESDAY, JAN. 26.—PHILIPPIANS II.

The Meekness of Christ (1 11).—Because there are these resources of tenderness and gentleness in Jesus they may be also in us; let us draw on them. 3. Do not compare your best with others' worst, but your worst with their best. If they had but had your advantages, how much better had they been than you. 4. Always think of what would promote another's weal. 6. There was no need for Jesus to aspire after equality with God; it was his by inherent right. 7. "Emptied Himself"—*i.e.*, laid aside the use of his attributes as God, that He might live a truly human life. 8. Deeper, deeper, deeper yet. 9. In proportion to his descent has been his ascent. 10. Heaven, earth, hell, own the supremacy of Christ. And whenever the tongue confesses it, God is glorified. But none can say that He is Lord, save by the Holy Ghost (1 Cor. xii. 3). If we will dare to imitate Him in his descent, we shall resemble Him in his ascension and power to help and bless others.

Working out Salvation (12-18).—Man's soul is the workshop of God. We must work out what He is ever working in, and so co-operate with Him to become saints. He never wills in us that which he will not enable us to work. We must take care, with fear and trembling, not to lose by friction aught of his blessed impulses, so shall He be pleased. 14. Murmurings against God, disputings with each other, 16. We can only illuminate the world in proportion as we are filled with the word of eternal life. 17. The metaphor here is a touching one, their sufferings for the cause of Christ the sacrifice, on which the Apostle was willing that his life should be poured forth as a libation.

Timothy and Epaphroditus (19-30).—21. Oh, to live always seeking the things of Jesus Christ! 24. This hope was probably fulfilled, so that He escaped from this imprisonment, and visited again for the last time the churches he loved so well. 27. God never gives more sorrow than we can carry. His hand is always on our pulses during his operations. 30. "Hazarding his life" (R.V.); such a man was meet to be the Apostle's fellow-soldier (25). This hazarding of life was frequent in those great days in the story of Christ's Church (xv. 26). All honour to the roll-call of her martyr-band!

WEDNESDAY, JAN. 27.—PHILIPPIANS III.

What He had left Behind (1-7).—2. Notice that he distinguishes between the counterfeit and the reality, applying a new name to those who contended for the mere rite, apart from its spiritual significance. One of the concisest epitomes of true religion. But the last item takes much learning. For even when we have renounced our own efforts for justification, we cling to then for sanctification. 5, 6. Saul of Tarsus might have been that young man who came running to Jesus, and whom He loved. But none of these things availed to satisfy his yearnings after the real life. 7. And when he came to Christ he had to put them all aside, and begin on the lowest rung of the ladder, alongside of such a man as the dying thief. The man who has become heir to millions thinks lightly of the farthings which made him feel rich when a child.

What He had Gained (8-11).—The knowledge of Jesus, the winning of Jesus, the righteousness of God, besides other things enumerated in 10th verse. 10. We first learn the power of his resurrection, or we could never endure the fellowship of his sufferings. 11. The daily conformity to the death of Christ, in acts of self-denial, involves a daily conformity to him in his Resurrection life, not hereafter only, but here and now.

What He looked for (12-21).—The nearer we get to the soaring Alps, the loftier and more inaccessible their peaks appear. It is for us to realise day by day that ideal, lovely life which lay in the mind of Christ when He first called us to Himself.

13. Let us forget past attainments, past successes, and even past sins, and on our dead selves, as stepping-stones, climb to higher things. The men that do one thing are almost certain to succeed in doing it. And we may pursue the one aim of attaining a lovely character, amid the many things of daily living. We may choose the one thing of sitting at Christ's feet, even when we are engaged in waiting on Him. 14. The goal is the perfected life, the prize is blessedness. 15. Perfect, *i.e.*, mature (Heb. v. 14). 16. Live up to all you know to be right, and more will be revealed to you. 19. They are the worst enemies of the cross, whose life is unworthy of its sacred demands. 20. In the French version this reads, "We are burgesses of the skies." "We wait for a Saviour" (R.V.). 21. "Who shall fashion anew the body of our humiliation....He is able to subject all things unto Himself" (R.V.). If He can do so much, surely He is able to cope with our rebellious hearts and wills.

THURSDAY, JAN. 28.—PHILIPPIANS IV.

Final Exhortations.—1. Another allusion to their stability of character. 2. Two Christian women, who had laboured with the Apostle, but were at variance with each other. 3. "These women" (R.V.). What need to mention names which the Lamb has already chronicled? 4. "Always," in winter as summer; in storm, as sun. 5. Forbearance or gentleness. 6. In nothing be anxious, in everything prayerful and thankful. 7. The very act of telling brings relief to the overpressed soul. The peace of God is here compared to a sentinel pacing to and fro before the soul, keeping watch over affections and thinkings. 8. What a theme for devout meditation. As we think, so we become. 9. Just now we had the Peace of God, now the God of Peace. 11. This art is one which cannot be acquired by hearsay, and only by experience, that may cost deep pain. 12. It is easier to be abased than it is to abound. "In everything and in all things have I learned the secret" (R.V.). What is that secret other than accepting all things from the will and by the permission of God? 13. Notice how the words, "all things," recur again and again in this chapter. When we are in Him, He is in us. 18. A prison, a chain, a meagre, scanty lot, how could he be said to abound? Yet so it was, because his heart rested in the will and love of God. Let us so live as to make God well-pleased, to render heaven sweeter. 19. What we give in our poverty returns to us multiplied according to the glorious riches of God.

THE EPISTLE TO THE COLOSSIANS.

Colosse was a large city in Asia Minor, not far from Laodicea and Hierapolis. The church there had been planted by Epaphras, and was now a flourishing one. The Apostle had never visited it himself (ii. 1), but was probably deeply interested in it through the report of his friend.

The Epistle was directed against the teachings of certain who diligently inculcated, not only the observance of the ceremonialism of Judaism, but the fantastic gnostic heresies which were beginning to invade the Church, and amongst which were the worship of angels, the mortification of the body, and other superstitions of the same kind.

This Epistle also emanated from that prison whence so many living streams flowed out to water both the Church and the world.

FRIDAY, JAN. 29.—COLOSSIANS I.

The Inscription (1, 2).—Saints, *i.e.*, those who are wholly yielded to God are they who, beyond all others, can believe. 2. Grace to help, peace to solace.

Commendation (3-8).—We can do a good deal with those whom we wish to correct or instruct, if we will commend all that is capable of being praised. 4. The trinity of Christian grace, Faith, Hope, Love, here as so often. 6. "Bearing fruit and increasing." The handful of corn on the top of the mountains was already beginning to shake like Lebanon. 7. How charming it was for the Apostle to class himself with Epaphas as a fellow-servant.

Holy Prayers and Ascriptions (9-23).—Here is a paragraph which might well form part of our daily intercession for ourselves and others. We need quicker insight into his will, always on the alert to read it in the impulses of his Spirit, in his word and circumstances. 10. But the knowledge and the walk must be parallel each with the other, then fruit-bearing, increased knowledge and strength are inevitable. 11. How often it happens that our strength has to find its sufficient outlet in patience and long-suffering. To manifest these with joy is the loftiest use to which God's power can be put. 12. We are made meet directly we believe in Jesus. It is a past act. 13. Let us live in this kingdom. 14 Mark the definition of redemption. 15. He who images the invisible God must be equal to God. The first born is heir; our Brother is heir; and we joint heirs of all things. 16. There was a tendency in the Colossian Church to interpose a chain of angelic and other beings, of which Christ was thought to be one, between man and God. The Apostle sweeps all these away, or if any are permitted to exist their very being is attributed to the creatorship of Jesus. 17. And their continued existence is said to be due to Him. 18. All believers together can only make a body worthy of such a head. All that is good in any one and in anything begins in Him. Death is a birth into the eternal sphere. Pre-eminent in dignity, in glory, in the love of the Father, in creation and his Church. 19. See ii. 9. 20. Peace was made at the cross, which ultimately is to pervade and pacify the whole universe, wherever troubled through moral evil. 21. We have been reconciled judicially, we must now yield unconditionally and absolutely. 23. Oh, for the steadfast heart!

The Mystery Revealed (24-29).—"Now," *i.e.*, as a chained prisoner. The sacrificial sufferings of Christ cannot be shared in by any, though they be the most devoted of his followers; but those that are behind, and which touch his sympathies with suffering and sorrow, are within our reach. 25. Dispensation, *i.e.*, stewardship. 26. That Jesus Christ should be an indwelling presence, not to Jews only, but to Gentiles also, was never realised as within the

Divine programme till it was made known to and by the Apostle. 27. Is He in us, filling us with the sure presentiment and essence of glory? 28. Notice the individuality of the Apostle's interests. 29. When God mightily works within the spirit, it is not so difficult to labour. May our outward life ever keep pace with his inner strivings!

SATURDAY, JAN. 30.—PHILIPPIANS II.

Conflict (1-7).—Already that process was at work which brought the Church at Laodicea to the state described (Rev. iii. 14). 2. It is possible for the believer to be fully assured in his understanding, as well as his heart, of the truth of revelation. 3. "That they may know the mystery of God, even Christ." To have Christ is to possess the keys of knowledge. 6. As our Christian life began by faith, so by a daily exercise of faith it must be maintained. 7. Our only source of stability is by abiding fellowship with Him.

The Circumcision of Christ (8-15).—We need nothing outside of Christ. The philosophy and traditions of men are needless in the case of those who love and trust Him. The R.V. brings out a very beautiful and important meaning, in Him dwelleth all the fulness of the Godhead, and in Him ye are made full. As if God stored his fulness in Jesus, so that it might be accessible to each member of his Church. The analogue of Circumcision is the putting away of sin. We must all have our Gilgals if we would cross the Jordan into the Land of Promise. 12. The baptism of believers, plunged into the burial of a grave of water, symbolises the death and burial of Christ, and their desire to be conformed to both in daily behaviour. But this life of death and resurrection is only possible through *his* grace, who is the spirit of resurrection. 14. The ceremonial law was fulfilled in Jesus, and its ordinances had no binding effect on Gentiles. It was like a legal document cancelled by having a nail driven through it. 15. On his cross our Lord led in triumphal procession the principalities of powers of darkness, which sought to stay him with their battalions. He overcame them by suffering.

Ceremonialism (16-23).—The Apostle beheld with dismay a tendency amongst his converts to observe the rites of Judaism, as a necessary appendage to the faith in Christ, and as constituting a further claim on the mercy of God. 17. Of what use to follow the shadows, when the body is possessed in having Jesus? 18, 19. The only source of spiritual life is in the fellowship of the risen Jesus; it was a great mistake, therefore, to dwell so much on inferior beings, even though there was an appearance of humility in their worship. Some are for supply as ducts and arteries, some for binding as muscles. 20. Going back to that death in Christ, which in baptism they had professed. 21. The ordinances consisted in the prohibitions, hereinafter named, such as Touch not, &c. 23. "Severity of the body, but are not of any value against the indulgence of the flesh." This is very instructive. We shall never be able to conquer moral evil merely by dieting ourselves. Only spirit can subdue the evil in our members.

Evangelistic Notes.

Faversham.—A series of highly successful evangelistic services have this week been brought to a close at Faversham by the Gospel Band.

Messrs. Fullerton and Smith began a promising evangelistic mission at Cavendish Baptist Church, Ramsgate, on Saturday week. Up to the present the meetings have been well attended, and several persons have professed to have received benefit.

Spalding.—A five days' mission has been conducted at the Baptist Chapel, Spalding, by Mr. S. D. Richards, of the London Children's Special Service Mission. The mission has been productive of much spiritual benefit, both amongst the adults and children.

Sheepwash.—Mr. W. Harry Dawe has concluded a fourteen days' mission in the Baptist Chapel, Sheepwash. Many of the Lord's people have been stirred up to more vigorous work, and careless and undecided ones have been led to think of their "latter end."

Mr. J. E. Taylor begins this week a series of special meetings in Fifeshire, for which he will be glad of prayer. The Bucks Evangelistic Mission has been much blessed of late in the town, while special services are being held at the out stations and surrounding villages.

Mr. Charles Inglis has recently been holding a nine days' special mission at the Wesleyan Mission, Bromley, Kent. His earnest and powerful addresses have been greatly owned of God to the salvation of many. The services were well attended, the numbers increasing as the mission continued, and the result has been most gratifying. The gathering at the afternoon Bible Readings showed how helpful and appreciated these meetings were.

Ireland. — Evangelistic services have just been held by Messrs. Peatt and Crozier, of the Irish Evangelisation Society, in a moveable wooden hall, at Portaferry. Similar services have been held in Salem Church, Belfast, by Rev. H. Smith, of Staffordshire, and in Portstewart Methodist Church, by Mr. Peter Donnelly, a convert from Romanism. The prevalent epidemic interfered with the attendance, but in each case good was effected.

International S. S. Lessons.

SUNDAY AFTERNOON, JAN. 31.

The Suffering Saviour.—Isa. liii.

Golden Text: Isa. liii. 6.

Chapters xlix.-lvii. of Isaiah set forth the work of the Servant of Jehovah as Prophet, Priest, and King, his exaltation after the deepest humiliation. The Prophet addresses some rousing calls to the people, asking them to "awake," give attention, and "seek the Lord," but to these the majority are deaf; his revelation of God's plan of providing a Saviour for sinful men was delivered to no purpose to such as were walking in the ways of unbelief and rebellion (l. 10, liii. 1). The sub-section, chap. lii. 13—liii. to end, describes the Servant as both priest and sacrifice, as "despised and rejected" yet "exalted and lifted up." Of all the prophetical books Isaiah is most frequently quoted in the New Testament, and there are more references to this than to any other division. It is made abundantly clear that the prophet depicted beforehand the sufferings of Christ (Luke xxii. 37, Acts viii. 32, 35), who took upon Himself the form of a servant before He was "highly exalted" as Head over all things to the Church (Phil. ii. 7, 9; Eph. i. 22). The chapter under notice is not without allusion (10, 12) to "the glory that should follow" (1 Pet. i. 11).

Christ was Rejected of Men (1-3).—The "report" or message of the Saviour was not believed; therefore the wondrous purpose of Divine wisdom and power was not realised. Thus the Saviour was misunderstood; being lowly he was disregarded, and, indeed, held in contempt. It is the same to-day. Men who have no disposition Godward see nothing to desire in Christ; and so they put Him from their thoughts. Let us set our hearts upon God; then we shall see grace and glory in Him who revealed God to lost men (John i. 17, 18).

Christ Saves Men (4-9).—In the days of his public ministry, Christ relieved men of griefs and diseases (Matt. viii. 14-17), and when He died He bore their sins and carried their sorrows in a still deeper sense. Wayward man, without restraining grace from God, goes headlong into sin (6); and to reconcile the sinner to the Holy God is beyond human power. Divine love "designed the way to save rebellious man," and this was by the voluntary sacrifice of God's well-beloved Son, who died "the Just for the unjust" (1 Peter iii. 18). Chastisement leading to our peace was endured by Christ; "with his stripes we are healed," for "the Lord hath made to light on Him the iniquity of us all" (6. R.V. *marg.*). By being "cut off out of the land of the living," He came under the power of death, which He conquered; and his victory is effectual to all whom He justifies, and for whom He makes intercession (11, 12). If this way of salvation shows the love of God, its history shows the wickedness of man, for one who "had done no violence, neither was any deceit in his mouth" was rebelliously and cruelly treated as a usurper and an enemy of men. This exhibits the corruption of the human heart, which cannot endure holiness, and so compassed the murder of the Holy One and the Just (Acts. iii. 14; vii. 52). Boys and girls should look at both aspects of the crucifixion.

Christ will be Satisfied (10-12).—In suffering for sin Christ did the will of God, for which express purpose He came into the world. What seemed to righteous men in Jerusalem to be a disaster, and to evil men to be cause for congratulation, was differently regarded by the only wise God, who rules and overrules throughout the universe. He looked upon Christ as a consecrated offering for human sin, and his submission to death as an act enabling the Righteous God to pardon repentant sinners. The Saviour was raised from the dead to a life of triumph and glory, and shall yet in the diffusion of blessing throughout the world, and the bringing of men into fellowship with God, "see of the travail of his soul and be satisfied." God's will is still Christ's work, and in *vv.* 11, 12, the Divine verdict is pronounced; it is a full recompense for the condescension and suffering which Christ assumed in compassion for man.

The "Golden Text" (6) is the Gospel in a nutshell, so to speak, setting forth the fruit of sin and the means whereby sin, with its fearful results, has been put away. Let us not reject Christ, thus crucifying Him afresh (Heb. vi. 6); but, accepting Him, let us have his humility of mind (Phil. ii. 5-11), and so share his salvation and victory.

THE SABBATH IN GERMANY.—A correspondent writes:—"The Sabbath can hardly be called a day of rest in Germany. The services in the Lutheran churches are held very early in the day, after which there is little more done in the matter of religion. There are exceptions; *e.g.*, in the town where I stayed there would be service at 4 p.m. in a little church, and one or two services in hospitals or convalescent homes, and places not particularly inviting to attend. Sunday is a great day for attending the theatre, and so one cannot be surprised that the common places of amusement are also open. It is not merely a matter of pleasure, as about midday down go nearly all the shop shutters, and one sees very little difference from the other days.

Personalia.

Rev. W. S. Swanson has been, during the past week, among the sufferers from influenza.

The Archbishop of Canterbury, now in North Africa, has arrived at Biskra, 150 miles south of Constantine.

Consett.—Mr. G. S. Meek, of Glasgow, has concluded a most useful mission in the Primitive Methodist schoolroom in this Durham town.

Rev. Thomas Macpherson, whose work at Everton Valley, Liverpool, is well and widely known, has felt compelled, by reason of ill-health, to resign his pastoral charge.

Rev. W. J. Dawson, preaching at Westminster Chapel on Sunday week, chose in the evening the subject of the Prodigal Son—"a parable," he said, "in which the whole Gospel is condensed."

Rev. S. H. Booth, D.D., the Secretary of the Baptist Union, who has been visiting Egypt for the sake of his health, is now on his way home from Cairo, feeling much the better for his tour.

Dr. Knox, Primate of Ireland, and **Lord Plunket**, Archbishop of Dublin, are recovering from influenza; but the Bishop of Meath is still suffering from a severe attack of bronchitis.

Dr. Pierson, we regret to hear, was unable to preach on Sunday, being laid up at Bournemouth with a severe cold. His place was taken at the Metropolitan Tabernacle by Rev. H. O. Mackay.

Mr. Spurgeon, in the letter read from him on Lord's-day morning, refers to the broken, uncertain weather at Mentone as retarding his recovery. He is, however, free from pain, and feels hopeful as to the ultimate result.

Rev. David Baron, with his wife, has returned to London after more than thirteen months' travels in Bible lands and on the Continent, testifying to Jews that Jesus is indeed the Christ. His present address is 23, Grove-road, Highgate-road, N.W.

Mr. J. S. Harrison, the well-known Australian evangelist, who has been laid aside for sixteen months, is now so far recovered as to undertake Sunday work and occasional week-night services. He is now preaching at the Great Assembly Hall, and letters may be addressed to him, care of Mr. F. N. Charrington.

Of Dr. Valentine, of Agra Medical Missionary Training Institution, an Indian contemporary says:—"We are glad to be able to put to rest a report that Dr. Valentine, on account of ill-health, is on the eve of leaving India. His health is now better than it has been for a long time, and his work in India never seemed more important or more promising."

Rev. William Stott bade farewell on the evening of Monday week to many warm friends he has made at the Metropolitan Tabernacle during his twelve months' work as assistant pastor. It is not his intention to accept any pastorate, but to give himself to visiting among the home churches. He commenced on Thursday (14th) a week's mission in Battersea-park-road Chapel.

Rev. Robert Wallace, of the Marchmont Home, Belleville, Canada, is again in England making arrangements to take out the usual boys' party in the early spring. He writes: "Our work is prospering. We placed out 282 boys and girls in comfortable houses during the year." Communications to Mr. Wallace should be addressed care of Mr. B. P. Bilbrough, 92, Wellesley-road, Croydon.

Mr. Charles Edwards, well known as an Evangelist and Superintendent of the Winchester Soldiers' Home Mission, is laid up with an attack of rheumatic fever following influenza. His wife thanks God for raising her up from a recent illness in time to nurse her beloved husband. The members of the Mission are much in prayer that God will graciously restore his servant, whose ministry amongst them has been so marvellously blessed for many years. Many doubtless will unite in these petitions.

Orphans at Bangalore.

Allow me to thank the few unknown friends who have so readily responded to my appeal. The response has not yet been adequate to our need. The British resident, Sir H. Prendergast, visited the Home on November 12, and writes as follows: "I visited the Children's Home, and was much pleased with all that I saw at this interesting institution, which seems admirably conducted and calculated to ensure the welfare and happiness of our waifs and strays."—

A. Burnet.

THE PERSECUTION OF STUNDISTS.—An Odessa correspondent says:—"A party of ten Stundists have passed through Tiflis on their way to Gerusi, on the Persian frontier. These unfortunate sectaries have been sent from Orenburg, a province contiguous to Siberia. Caucasian Protestants who have become obnoxious to the police are forwarded to Orenburg, and doubtless the object of these transfers is to prevent the possibility of union and organisation among the Stundists. Yet another Baptist preacher has been banished to the Trans-Caucasian provinces from the Don Cossack country."

Letters to the Editor.

THE RELIGIOUS CONDITION OF THE PEOPLE.

Dear Sir,—I have read with much interest Dr. Elder Cumming's two articles on "The Religious Condition of the People." The picture is all too true, and it is well that it should be exhibited to the public to stir them up to renewed exertions in behalf of a world lying in wickedness. But although I agree with almost everything that he says, I cannot discover anything in it that ought either to surprise or alarm us, as if the battle were lost and the Church helpless, and as if our only hope lay in the coming of our Lord to judgment.

Dr. Cumming speaks of the religious condition of "*the people*"—a phrase which, of course, includes both the Church and the world; but as he describes the religious condition, not of the Church, but of the world, it is necessary to amend the title, and call it "the moral condition of the world," because the world has no religion. The moment we do so the subject presents itself in a new light, because the wickedness of the world can never be to the Church the cause either of surprise or alarm. What else do we expect? The corrupt tree cannot bring forth anything but bad fruit. The skin of the negro is very black; but if it were anything else, he would not be a negro; and so unless the world be wicked, as Dr. Cumming describes it, it would not be the world.

But it will be said that it is *very* bad. Well, was it only the little sinners that Christ came to save? or must the world reform itself a little before the Gospel can undertake to do the rest? When the disciples brought the sick to Jesus they never troubled themselves whether the case was very bad or no. Christ healed them all, and He can do so still.

For thirty-four years I have been preaching that the present state of society is not the fault of the world, but the fault of the Church, and I have never seen cause to recant. The world will never be converted until the Church is both reformed and revived. Christ tells us that the Church is the salt of the earth, and He very plainly warns us that if the earth is not salted it is not the fault of the earth, but the fault of the salt. It has lost its savour. If Dr. Cumming were now to turn the canvas, and tell us the sins of the Church, the picture would be complete.

The only thing in which I do not agree with Dr. Cumming is his regarding it as a calamity that the world *has fallen away from the Church of Christ*. Would that it were so. If the Church will not come out from the world, the next best thing *is* that the world would come out from the Church.—Yours faithfully,

JAMES GALL.

Edinburgh, Jan. 8, 1892.

Dear Sir,—The question to which the Rev. Dr. Elder Cumming has drawn attention is the most important of our time. But it is to be wished that he had stated definitely what he means by "the Church of Christ," for if he means to use that phrase as a synonym for the churches, as he seems to do in the seventh and eleventh paragraphs of his first article, then, as one who must identify himself with the lapsed multitudes, I humbly, respectfully, but very sincerely beg his attention and the attention of your readers to the following considerations.

In the fifth paragraph of the first article Dr. Cumming leads us to hope that he is about to show the origin and explanation of the falling away of multitudes of the people everywhere from the churches, but in the end he does nothing more than dwell on certain special evils which he conceives mark this falling away. It may be, however, that he considers these evils are themselves the origin and explanation of the problem in question. If so, I beg him, and those who think with him, not to take it ill if I say that most of the evils to which he alludes have existed in former times, and some to a far greater extent than to-day, while the one or two which may perhaps rightly be regarded as forming part of the origin and explanation of the problem are quite insufficient to explain its magnitude and persistent growth.

Intemperance and immorality, compared to the increase of population, are nothing like the gigantic evils they were in the days of our fathers and grandfathers. In this assertion I feel that I am well backed historically, and also in the memories of those who, like myself, can go back to the earlier half of this century. History again shows us that in every age and country where the Sabbath has been represented as a Christian institution its desecration has been ceaselessly deplored. Neglect of Church ordinances, again, is rather a result than an explanation of the origin of the problem. Nor can it be found in the extraordinary and mysterious indifference to the prevalence and power of Rome, grave a symptom as that is of the state of religion in England. The only points that can be spoken of as in some degree an explanation of the problem are unbelief and scepticism and the revolt against authority, these features, though existing in other times, being undoubtedly far more thorough and widespread to-day than at any previous period.

Dr. Cumming has had before him one consideration which might have led him farther, and enabled him to see that evils peculiar to this country could not be the origin and explanation of this falling away of the people. He notes that it is common to all the churches in England; he might have extended his observations, and he would then have found that it was common to all the churches in Europe, and that in a far greater degree than in England.

But what renders the portent so peculiarly striking is that this great and ever-increasing falling away of the people from the churches has taken place concurrently with a religious propaganda never before equalled for its vigour and widespread activity. Under such circumstances, does it not seem more probable that the origin and explanation of a falling away so general lies rather in some evil common to all the churches in Christendom than in the special and peculiar wickedness of the people in our age and in this particular generation?

The people of this, as the people of other European countries, are becoming more and more convinced that the churches of all denominations, together with their allied institutions, are unfaithful, insincere, and unreal. On the very day Dr. Cumming's last article appeared the Church of England began to read in our national temples the words which, above all others, express the doctrine of Jesus Christ, so opposed to human wisdom, and therefore exactly calculated to test the real faith, obedience, and Christ-likeness of English Christianity. Few who listened, from the 7th to the 12th of January, to the New Testament morning lessons but must mournfully admit that they act on quite the opposite doctrine to that taught in the Sermon on the Mount, justifying themselves in the thought that, however difficult it may be to prove their practice is in harmony with the doctrine of Christ, it is certainly in harmony with the doctrine and practice of all the churches.

This illustration shows that our churches do not so much set forth the religion of Jesus Christ as the religion of England. And it is the same on the Continent, the churches being rather maintainers of a traditional Christianity adapted to the prevalent national ideas than of the never-changing, universally true doctrine of Jesus Christ. And thus it comes to pass in the various wars which have desolated Europe, and threaten in the near future greater desolation still, the various churches always sympathise with their own nation, right or wrong, rather than with the kingdom of Christ.

What the people feel is that the churches are world-like—that is to say, they think as the world thinks and do as the world does. There may be much that is right, true, and noble in this, for there is much that is right, true, and noble in the world's teaching and practice; but in the struggle of life the people feel they want something more than this—something that shall help them, not only in their individual trials, but shall assure the triumph of justice, truth, and love upon the earth.

This falling away of the peoples of Europe does not imply a falling away from Christ, as would be proved should the Stundists, who from all accounts preach and practise a more Christlike religion than that for a long time prevalent in Europe, be able to send missionaries to us who sit in darkness and the shadow of death.

ONE OF THE LAPSED MULTITUDE.

Jan. 10, 1892.

Palmer-Place Mission.

THIS growing Mission has for several years been carried on at Palmer-place, Holloway-road, in a rented hall, which is now about to be demolished, as it stands in the way of some local alterations. The work of the Mission is varied and extensive. On Sunday mornings, from November to March, a free breakfast—the expense borne by Mr. M. H. Rackstraw—is provided for the very poor. These gatherings are enlivened by Gospel singing, and closed by a brief address. The Sunday afternoon school numbers 300 scholars. On Sunday evenings services for children and adults are held. Volunteer workers from a Bible-class Aid Society, in connection with Mr. Rackstraw's establishment, visit the necessitous poor at their homes, and dispense relief by tickets.

The threatened stoppage of all this work, through the demolition of the Mission premises, and the lack of suitable accommodation elsewhere, has been causing very serious anxiety, the more so that three somewhat similar North London Missions have lately been closed in this way.

The Palmer-place Mission friends have, however, at last, after considerable difficulty, secured convenient premises nearly opposite those they occupied—viz., Gordon Hall, at the corner of Drayton-park, thereby also putting an end to much that had been carried on there, objectionable from a Christian point of view, and derogatory to the noble Christian hero's name it bears. This step involves increased expenditure, but the working committee have ventured upon it in the faith that the Lord will provide the additional funds that are needed. Communications should be sent to Mr. E. W. Jones, 57, Park-street, Islington.

DEVOTIONAL MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, PORTMAN ROOMS.—These meetings are now resumed every Friday at 3.30 p.m. The following are the speakers for the next three Fridays:—Revs. A. E. Barnes-Lawrence, F. B. Meyer, and Dr. Donald Fraser.

The Book World.

THE OLD HOUSE AND ITS LITTLE INMATES. By Mrs. Bevan. (2s. 6d. *Holness.*) The pathos and point of this pretty narrative will charm juvenile readers, and also impress them with the love of Jesus.

THE METHODIST FAMILY, a well-known monthly illustrated magazine, is now in its twenty-third volume. The parts for last year make a very readable book, which will be welcome in many a home. (2s. *Elliot Stock.*)

THE PLATFORM RECITER, edited by Alfred H. Miles. (2s. 6d. *Hutchinson and Co.*) This volume of 650 pages, printed in good plain type, contains a large and varied collection, from which all tastes and ages may make choice for recitation.

THE BEAUTIFUL LIFE OF CHRIST AND OTHER STUDIES. By G. B. Johnson. (5s. *Alexander and Shepheard.*) Here are twenty-three discourses, many of them very thoughtful and inspiring. They come from the pen of a pastor of many years' experience, and embody sound and robust evangelical teaching.

ROGER WENTWOOD'S BIBLE (*C. H. Kelly*) is a story of absorbing interest, from the facile pen of Charles R. Parsons. The follies of unbelief and intellectual pride are laid bare, and the story ends with the once infidel lecturer receiving and loving the Bible he had refused at the hands of a dying Christian mother.

ROMANS VII: WHAT DOES IT TEACH? By Frederic Bishop. (2s. 6d. *Nisbet.*) The thoughtful writer of this little work holds that the Apostle describes in this passage his experience as a Jew under the law, so that it does not conflict with the truth he loved to proclaim, of victory over sin being attainable through faith in the power of Christ.

HYMNS ON THE SECOND ADVENT OF THE LORD JESUS, edited by Rev. Dr. Bullinger, is a collection which will be welcome to many for use on special occasions. The hymns are admirably classified, and some of the best will be new to most Christian people. An index completes a beautiful contribution to a glorious literature. (6d. *The Author, 7, St. Paul's-churchyard, E.C.*)

QUAKER PICTURES, by Wilfred Whitten, is a charming quarto publication by *Edward Hicks, jun., 14, Bishopsgate Without.* (3s. 6d.) Many great painters have worked on Quaker subjects, and some of their pictures are here produced by engraving. Famous faces and historic scenes, accompanied by succinct letterpress descriptions, constitute this a book which will have attractions for many beyond the limits of the Society of Friends.

BEHRAMJI M. MALABARI. A Biographical Sketch. By Dayaram Gidumal, LL.B., C.S., Acting District Judge, Shikarpur. (6s. *T. Fisher Unwin.*) Florence Nightingale writes an introduction to this very interesting book, which is valuable for the large amount of information it affords regarding the infant marriage and enforced widowhood evils of India, rather than for its statement of the peculiar theological opinions of the well-known "Pilgrim Reformer."

RICHARD DE LACY, a Tale of the Later Lollards, by C. Edmund Maurice, is eminently readable. The pages depict life in Oxford and London in the fifteenth century, showing the risks a young man had to run because he held strong opinions on religious matters. A prominent character in the story is Jack Cade, whose political position and movements are forcibly delineated. The book is obviously the work of one who has endeavoured to do justice to a subject he has carefully studied. (*Wells Gardner, Darton, and Co.*)

THE GREAT REST GIVER. By Wm. Haig Miller. (2s. 6d. *Religious Tract Society.*) Right grandly does this volume show that Christ has power to give relief under all the various troubles that assail humanity. The sections are brief and numerous; they not only set forth the glories of Christ, but offer tender counsels to those who feel their need of Him. Bright with anecdotes and historical allusions, the pages are worthy of their versatile author, whose departure many do not cease to mourn. The book will afford acceptable reading to distressed and afflicted Christians.

THE SABBATH IN NEW ENGLAND. By Alice Morse Earle. (6s. *Hodder and Stoughton.*) The worship of the Pilgrim Fathers and their successors in New England is laid bare in this attractive volume. The buildings and meetings, the ministers and deacons, with the various appointments and officers of religious life, are described in a very readable manner, and with a great wealth of anecdote. The book should not be overlooked by those who study Puritan history. The pages are very entertaining, the author having a strong sense of humour. Many will think that this latter faculty might with advantage have been held under firmer control.

BOOKS RECEIVED.

From Sampson Low and Co.:—THE RECTOR OF AMESTY. A novel in three volumes. By John Ryce. 31s. 6d.

From H. Alabaster, Gatehouse, and Co., 22, *Paternoster-row*:—THE STRANGE HISTORY OF A DYNAMO. By T. E. Gatehouse. 1s.

From James Clarke and Co.:—THE CHRIST OF THE HEART AND THE CHRIST OF HISTORY, and Other Sermons. By Rev. Z. Mather, 5s.

OBITUARY.

MRS. J. R. CHEYSE.

We announce, with deep regret, the death, on January 11, of Elizabeth J. Cheyse, aged sixty-five, who succumbed to influenza followed by bronchitis. She was the wife of Mr. J. R.Cheyse,who for twenty-seven years held a responsible position in the office of The Christian.

MR. JOHN CHAPMAN, OF HARROW.

On Lord's Day morning, January 10, Mr. John Chapman, of Suffolk House, Harrow-on-the-Hill, passed away after a few days' illness, to the great sorrow of the loved ones left behind. His loss will be felt by all, especially the poor, whose cause he was ever ready to help. Since 1834 he has been actively engaged in his Master's work, and he leaves behind him a memory to be cherished.

LADY CAVAN.

We much regret to learn that the Countess of Cavan died in Ottawa on Monday last, from illness caused by a severe chill. She was on a visit to her son, Viscount Kilcoursie, who is a lieutenant in the Grenadier Guards and an Aide-de-Camp to the Governor-General of Canada. The Countess was the only daughter of the Rev. John Olive, Rector of Ayot St. Lawrence, Herts. She took an active interest in various forms of Christian work.

MR. JAMES WILSON, OF WALTON, LIVERPOOL.

In the closing days of the old year there passed away, after a painful illness, an aged believer who was remarkably blessed of God, and the brightest and happiest of Christians. Since his conversion in 1879, Mr. Wilson had set himself resolutely to bring personal persuasion and influence to bear on all with whom he came in contact. His pastor at Walton traces three distinct stages in his spiritual life, each leading him into a deeper and fuller experience of the things of God; and fitting him for peculiarly fruitful service. In August last he ruptured a blood vessel, and although he rallied to some small extent the pain returned, and he suffered intensely, but without murmuring. Amongst his latest utterances was, "Oh, that men would accept Christ."

MR. B. SCOTT, CITY CHAMBERLAIN.

While many will deeply regret the loss sustained in the falling asleep of the City Chamberlain, Mr. Benjamin Scott, F.R.S.A., the mournful circumstances attending his death will be felt, far and near, to add a singular touch of pathos to the sad event. His golden wedding was about to be celebrated, and at the beginning of his last illness his wife devoted herself to nursing. In a few days, however, she was struck by influenza, from which she died last Thursday, the faithful nurse thus going home before the sick patient. Mr. Scott, who had been City Chamberlain since 1859, was highly respected in City circles, being one of the most active and influential of City officials. As a faithful and devoted Christian he was loved by many, being ever ready to further by every means in his power the Lord's work. The position he has firmly taken and eloquently defended for years, in regard to the Opium Question, the Contagious Diseases Acts, and similar evils, is well known. He has published several works of importance on City matters, while his books on "The Catacombs of Rome," and on "A State Iniquity," were able and useful contributions to Christian literature.

MR. WILLIAM TAYLOR, THE NAVVY EVANGELIST.

All who are interested in the evangelising of the masses will regret to hear of the death of this veteran in the service of the King, which occurred at his residence at Fulwell on January 12, after only ten hours' illness. The immediate cause of death was apoplexy, though he had been suffering from cardiac debility for some years past. He had been connected with the London Evangelisation Society for upwards of twenty-five years, was their oldest and most successful evangelist, and God has greatly owned and blessed his efforts. He was probably the most successful working-man preacher of his day. The secret of his success, under the Divine blessing, lay in the simplicity and clearness with which he preached the saving truths of the everlasting Gospel. He was also richly endowed with a large share of native eloquence and homeliness which found its way to the hearts of his audiences.

RIGHT REV. DR. REEVES, BISHOP OF DOWN.

Much regret is felt throughout Ireland generally at the unexpected death of Dr. Reeves, Protestant Bishop of Down, Connor, and Dromore. He died in Dublin on Tuesday week of influenza after a few days' illness. He was a native of Charlville, co. Cork. He was born in 1815, and after a brilliant course in Trinity College, Dublin, where he graduated both in arts and medicine, he was ordained in 1838 for the curacy of Lisburn. He became Dean of Armagh in 1875, and was elected Bishop of Down, Connor, and Dromore in 1886. He was also an honorary Fellow of the Royal College of Physicians, Ireland, and President of the Royal Irish Academy. He was the most eminent Celtic scholar of the day, and the greatest authority upon Irish antiquarian matters. He was an able speaker, a conscientious and upright man, and the Church has lost by his death one of her best and most gifted prelates.

Among the Churches.

CHURCH OF ENGLAND.

The Archdeaconry of Bristol, vacant through the death of Canon Norris, has been filled by Canon H. Robertson, of Tewkesbury.

The new chapel which has been erected at Ridley Hall, Cambridge, at the expense of a former member of the Hall, who desires to conceal his name, will be opened on the 27th inst.

At St. Luke's, Liverpool, Rev. J. T. Madden is giving, on Friday afternoons, important series of lectures on the Epistle to the Hebrews, which are attracting some attention.

Bishop Bardsley, the other day, signalised his approaching departure from the Isle of Man by entertaining to supper the postal and telegraph staff at the head post-office, Douglas, addressing them at the close in earnest terms.

It is understood, says *The Manchester Guardian*, that Archdeacon Straton will be consecrated Bishop of Sodor and Man by the Archbishop of York on February 24 (St. Matthias's day), and that the ceremony will take place in Wakefield Cathedral.

The Bishop of Sydney has made a request that a representative should be sent out from this country to Australia for the purpose of testing and of accepting candidates for the missionary field. It is expected that ere long the Church Missionary Society will respond to the appeal thus made.

Lady Clarke, wife of the Solicitor-General, has given £5,900 for the purpose of raising a permanent church in St. Peter's district, Staines, and Sir Edward Clarke has promised to arrange for an endowment of the building. A fund for the erection of such a church had previously received the support of Princess Christian.

CONGREGATIONAL.

The P.S.A. movement seems to be spreading widely in Liverpool.

It may be noted as a matter of general interest that *The Evangelical Magazine* has now entered on its hundredth volume.

The Congregational Union announces an examination of young people in religious knowledge, to be held on Tuesday, 9th February.

A series of addresses on "Truths for the Times" are being delivered on Sunday evenings, by various preachers, in Christ Church, Teddington.

With the object of promoting the social and spiritual welfare of the young a Christian Band has been formed in connection with Oakham Church.

Rev. W. H. Hill, pastor of Faversham, was suddenly seized with illness whilst preaching on Sunday week, and the service was abruptly closed. He has, however, now recovered.

On the morning of Sunday week a fire broke out in the vestry of the Congregational Church, Newport, Dundee. The block containing the schoolroom and offices was totally destroyed, and considerable damage was done to the interior of the church.

Rev. Newman Hall's New Year's sermon was from the motto text of the church for the year, "Keep yourselves in the love of God" (Jude 21). At the Communion service Mr. Hall announced that though the weather of the past month had been very severe, no members of the church had died during that period.

BAPTIST.

The good results of Messrs. Fullerton and Smith' s labours at Ashford continue to appear.

Brentwood Church Young Men's Society have started a series of Pleasant Sunday Evenings for the people.

Riga papers mention that many of the persecuted Baptists in Russia are emigrating to Brazil.

The pastor of the Tunbridge Wells Tabernacle announces that there were forty-three additions to the church last year.

Rev. G. Anderson Miller, of Rochester, has commenced a series of bright, homely services for the people on Sundays.

The Baptist, we observe, has a capital portrait and sketch of Rev. Hugh D. Brown, whose devoted work in Dublin is so well known.

Brief and bright Sunday afternoon services were commenced in the Vines Christian Institute, Rochester, on Sunday, by Rev. W. J. Andrew.

At a meeting of the Baptist Social Union, held on Friday week, Rev. F. B. Meyer gave an informative address on "Women's Work in Our Church."

Rev. G. T. Ennals, pastor of Cann Hall Baptist Church, Leytonstone, E., has celebrated simultaneously his silver wedding and the semi-jubilee of his ministerial life. In his manifold and earnest labours, which are continually and increasingly blessed, he enjoys the help and encouragement of a devoted wife. In his general work he is cheered by the hearty co-operation of a united church.

PRESBYTERIAN.

Rev. Mr. Norwell, of Dunblane, has resolved to accept the call to Islington.

Haverstock-hill is to lose Rev. Duncan Sillars, who has accepted the call to Merchiston, Edinburgh.

It has been decided to prosecute the work in Drury-lane on new and vigorous lines, under the care of Rev. Courthope Todd.

Messrs. Duffus and Gregory, whose illness in China we noticed lately, have been ordered home, and are now on their return voyage.

The South London Presbytery has had an animated discussion on the new "Articles of Faith," it being maintained that these were of the nature of a popular exposition, and not of a subordinate standard.

Active steps are being taken throughout the Presbyteries for the purpose of attracting attention to the foreign mission work of the Presbyterian Church of England, and raising £10,000 to place the missionary fund on a satisfactory basis.

Dr. Edmond, as Convenor of the Jewish Committee, has issued a letter on the work in Whitechapel-road and in Morocco, both of which have been owned of God. He feels that prophecy and providence alike emphasize the present importance of missions to Israel.

The Oldham congregation held its annual meeting on Saturday, the minister (Rev. Thos. Boyd, M.A.) in the chair. The reports, financial and otherwise, were cheering. Despite many deaths, the membership, Sunday-school, and choir had all increased during the year, and the sum raised for all purposes was also enhanced. The church is free from debt, and the congregation are addressing themselves to the clearing of their buildings from ground rent.

METHODIST.

The Wilts and Somerset Mission has opened a new station at Sutton Veney.

The work at Green-lanes and Mildmay-park has of late made most cheering progress.

At Chatham the new chapel and school for soldiers are progressing, and a very good work is going on.

The work at St. Peter's, Leeds, under the care of Rev. G. Denton, has been remarkably blessed of late.

Special services are being conducted during the present week by Rev. T. Waugh at the Wesleyan Chapel, St John's-wood.

The work at the New Surrey Chapel has, during the past year, been remarkably successful, and Mr. Senior feels greatly encouraged.

The Victoria Wesleyan Chapel at Kingswood, Bristol, is building a new Sunday-school, of which the memorial-stones were laid on Monday week.

The Methodist work in the Mendi country has now been commenced, and much is expected from this Forward Movement work in Africa.

Rev. Charles Garrett preached the Trust sermons at Longsight on Sunday week and distributed the juvenile missionary prizes on Saturday. This society has raised £228 during the year.

Dr. Rigg has a valuable paper on the three years' circuit system in *The Connexional Magazine* for the month. While admitting that certain advantage might attend some relaxation of the rule, he claims there is no general desire for its alteration.

SOCIETY OF FRIENDS.

Isaac Sharp has reached Busawal on his ministering journey.

The Friends in Glasgow have an interesting shelter work among young women.

An interesting series of drawing-room meetings has just been held in Sunderland for the deepening of spiritual life among the Friends.

Messrs. Brooks and Fox, the delegates deputed by the Society of Friends of Great Britain to visit the famine-striken districts in Russia, have returned here from their tour in those regions. From what these gentlemen saw and heard they are convinced that the distress is spread over a vast extent of country, and they express the hope that all nations will give proof of their sympathy for the people of Russia in its present distressed condition.

Mr. J. B. Braithwaite, in a paper read lately, held that Friends have six weapons qualifying them particularly for the evangelisation of the masses—(1) Their belief that God had a witness for Himself in the soul of every human being; (2) their belief in the immediate and direct guidance of the Holy Spirit; (3) their belief that salvation may be obtained through Christ alone; (4) their disuse of outward rites and ceremonies; (5) the absence of a paid ministry; and (6) their democratic form of Church government.

NOTES FROM IRELAND.

The Women's Missionary Association, connected with Eakenhead Presbyterian Church has raised during the past year £160 for missions.

An Irish Presbyterian minister has offered £100 a year for three years towards the cost of an additional Presbyterian missionary for India.

A Christian Workers' Association has been formed in connection with the Congregational churches in Belfast, and specially aims at the training of local preachers.

A meeting to bid farewell to Revs. W. C. Radcliffe and A. Wilson, who are about to leave for work in Queensland, was held on Monday evening week in the Assembly's College, Belfast.

There are now in connection with the Baptist Mission in Ireland, seventeen churches, twenty-two agents, and 1175 members, against twelve churches, seventeen agents, and 958 members three years ago.

The influenza epidemic is at present very severe in the South of Ireland. Many ministers of various denominations are suffering from it; several schools in Cork are closed on account of it; and the Bishop of Killaloe has issued a special form of prayer to be used in the churches in reference to it.

Rev. W. F. Carstin, incumbent of St. Luke's Church, Belfast, who is opposed to the pew-rent system as a hindrance to God's work, has taken the bold step of throwing himself, as to his stipend, upon the liberality of his congregation, provided they are willing to abandon the system.

The correspondent of an English weekly having stated that Protestantism was nearly extinct in the dioceses of Cashel and Limerick, it turns out that there are in the former diocese eighty ministers, with an average of 127 persons under their care, and a salary of £186; while in the latter there are sixty ministers with an average of 208 persons, and an average salary of £233. There are also several Methodist and Presbyterian congregations in the districts referred to.

FALLEN ASLEEP.

Mr. T. Willand, an old and valued member of Uffculme Congregational Church: Rev. Mr. Watkins, of Cardiff, one of the most useful and energetic of South Wales Wesleyan Methodist pastors; George Nelson Haden, one of the oldest members of Tabernacle Church, Trowbridge; at Houghton-le-Spring on Jan. 6, aged sixty-three, Rev. James Milligan, D.D., well known as a successful Presbyterian minister and author; at Inverurie, on Jan. 8th, Rev. John Davidson, D.D., aged seventy-six, after forty-eight years' faithful ministry; at Hawick, on Jan. 8th, Rev. Dr. Macrae, who has laboured in the Gospel forty-nine years; Mr. W. Rouse, an old and valued member of Liskeard Primitive Methodist Circuit; Miss Gray, for twenty-two years a member of Herne Bay Congregational Church; at Moville, co. Donegal, Rev. John Bell, Presbyterian minister; at Dunmanway, co. Cork, Mr. Thos. Hollins, a zealous and successful Christian worker; at Hillsborough co. Down, Rev. Wm. Robinson, rector of Kilwarlin, aged seventy-seven years; Mr. Roger Horner, a Methodist class leader for many years in Dublin.

Special Religious Services in Theatres and Town Halls.

These Services were commenced more than thirty-two years ago and have been held every winter with great success. The Committee have recently added to their labours by building Mission Halls in memory of their late president, the seventh Earl of Shaftesbury, K.G., while some hundreds of smaller halls have been assisted by grants of money. The majority of these buildings are in the very poorest parts of London, where it is utterly impossible to raise funds locally.—Contributions will be gratefully received by the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, or by the Secretary, Mr. C. M. Sawell, 3, Bridewell-place, E.C.

LONDON CITY MISSION.

500 MISSIONARIES now employed in beseeching the masses in the Metropolis to be reconciled to God through Jesus Christ our Lord.

House-to-House visitation. Personal dealing.
Work purely undenominational.

For the last two years the expenditure has exceeded the income by **£3500**. To meet this deficit of **£7000** the Committee have been compelled to draw upon their comparatively small reserve fund.

Unless there is an immediate increase in the income of the Mission they fear they will be obliged, most reluctantly, to reduce their staff of Missionaries.

To avert this calamity they ask all friends to come, without loss of time, to the help of the Mission. The need is urgent.

Treasurer, F. A. BEVAN. Secretaries, { T. S. HUTCHINSON, M.A. / ROBERT DAWSON, B.A.

Office: 3, Bridewell Place, E.C.

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SILENT SUFFERING!

Your practical sympathy is earnestly asked for continuing the Free Dinners to Drift Children, Meals to Famishing Men, and for the Widows' Sewing Classes, in connection with the N.E. London Gospel Missions.

Contributions thankfully received by Mrs. F. A. BEVAN, 59, Princes-gate, S.W., or by the Director, WM. CHORLEY, 2, Marquess-grove, Canonbury, N., or Messrs. MORGAN & SCOTT.

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AND
THE LOST WOMEN OF ST. GILES.

£1000 ARE NEEDED to enable us to meet pressing liabilities.

Who Will Help Us?

Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; to our Secretary, Mr. W. WHEATLEY, 29, Brooke-street, Holborn; or to the Superintendent, Mr. GEORGE HATTON, 4, Ampton-street, Regent-square, W.C.

INFLUENZA.

F. WRIGHT, MUNDY & CO.'S
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IS AN EXCELLENT NON-ALCOHOLIC TONIC AND RESTORATIVE. Wine Quarts 40s. per doz.; Wine Pints, 22s. per doz. *A Sample Half-bottle free by Parcel Post for 2s. 6d.* Prospectus, giving full particulars of dose, &c., post free, on application to
27, MERTON ROAD, KENSINGTON, LONDON, W.

THE ENGLISH & FRENCH COASTING MISSION

In connection with HENRY COOK, of 47, Stoke Road, Gosport, will (God willing) hold its 38TH ANNIVERSARY on
TUESDAY, FEBRUARY 9, 1892,
IN THE
VERNON HALL, STOKE ROAD, GOSPORT.
The Chair to be taken at Seven o'clock by Major PORCELLI, R.E.

Several Christian Fishermen and Friends will address the Meeting and give some accounts of the work among them in the various Ports round the coast.

Our New Mission Steamer is not yet secured for the want of £1100. T. A. DENNY, Esq., has offered £50 if others will kindly make up the sum needed, that the vessel may be obtained at once for this year's work, so pressingly needed by thousands in France, and for our lighthouses and lightship men in England very much so.

CONTRIBUTIONS will be gladly received by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN.

St. John's Hospital for Skin Diseases.

LEICESTER SQUARE, LONDON, W.C.

FUNDS ARE URGENTLY NEEDED.
1000 Patients treated every week.
56 beds maintained (32 at the Hospital, and 24 at the Convalescent branch).
BANKERS: London and Westminster Bank and its branches.
ST. VINCENT MERCIER, Secretary.

THE SHIVERING & SUFFERING POOR

Mr. Greenwood and Admiral Champion are most heartily thanked for their sympathy in providing Food, Coals, and Clothing for widows and other necessitous persons in a large and poor London parish.—Bankers: L. and County.—A. STYLEMAN HERRING, Vicar (31 years) St. Paul's, Clerkenwell; 45, Colebrooke-row, N.

Watercress and Flower Girl Mission,

11 & 12, CLERKENWELL CLOSE, E.C.

The Institutions of this Mission embrace:—ORPHANAGE AND HOMES for Waif Girls with 100 Inmates, Children's Cottage Hospital, Reception Home and Shelter, Industrial Brigade in which about 50 young Girls taken from Street Hawking are trained, a Flower Girl Sisterhood with 9 Branches, and over 800 enrolled Members, Breakfast and Club Room for Weary and Hungry Girls while in the early Morning Market, and a large number of other endeavours for the elevation and comfort of Young and Old of this poor and neglected class.

Already 800 Girls have passed through the Industrial agency, and many Young Children rescued from surroundings inimical to their highest welfare.

FUNDS ARE URGENTLY NEEDED to sustain this Mission, which during 25 years has performed a much-needed ministry in the Metropolis.

JOHN A. GROOM, Hon. Superintendent, 8 Sekforde Street, E.C.

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THIS is a **Genuine Remedy.** It cures **INDIGESTION.** This is not mere assertion. It is a fact. Experience has proved it. DR. ANDREW WILSON, F.R.S.E., says:—"The many martyrs to the ignorant use of unsuitable and crude drugs will benefit largely by from use." MRS. HENRY KING-PARKES, F.R.S.A., says:—"I have had its efficacy tested in several severe cases of dyspepsia, and invariably with beneficial results." One patient says:—"I have derived more benefit from **Pepsonymin Tonic** than from any of the remedies so much advertised." Another writes:—"The headache, dizziness, and drowsiness have entirely, and, I hope, permanently left me." Try it. Ask your Chemist for it. If he does not keep it in stock, ask him to order it for you. If difficult to obtain, order direct from FRANCIS SPITE & Co., Ltd., St. ENOCH SQUARE, GLASGOW, who will send it post free for **1s. 1½d., 2s. 9d.,** or **4s. 6d.** per bottle. The trade supplied with *Pepsonymin Tonic* by LYNCH and Co., MAY, ROBERTS and Co., F. NEWBERY and SONS, London, E.C.; GOODHALL, BACKHOUSE and Co., Leeds, &c.

POST FREE, Pamphlet on "**INDIGESTION,**" by Dr. Andrew Wilson, F.R.S.E.

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*** Donations should be sent by Cheque or P.O.Orders, not by stamps.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank**;" this will effectually prevent loss.

J. C.—Please say if amount is for "Social Scheme" or S. A.

S. M. P.—Please say whether C. I. M. or C. T. M.

	£	s.	d.
Figueras Mission (Pastor Rodriguez)—J.M., 2s. 6d.; R.T., £5	5	2	6
Cape General Mission—J.M.	0	2	6
Relief of Sufferers of the Japanese Earthquake—Christ's Sake	0	3	0
Anti-Opium Convention—W.S.M.	1	0	0
British and Foreign Bible Society—W.S.M., £5; M.J.R., 10s.	5	10	0
Zenana Bible and Medical Mission—Old Indian Navy Officer	1	0	0
Society for the Relief of Persecuted Jews—C.H.S.W., £1; Botolph, £1; For His Sake, 10s.; Thank-offering, 5s.; Christ's Sake, 2s.; A.F.M., 2s. 6d.; Old Indian Navy Officer, £1; C.S.A., 5s.; R.T., £10; M. and M.W., £1; S.C., 5s.; D.J., £1	16	9	6
Mr. Warszawiak's Work for Jews, New York (Building Fund)—J.B.K.W.	1	10	0
China Inland Mission—J.H.M., £2; F.leB.B., £1; Thankoffering, £1; A.P., £2; M.D., 2s. 6d.; W.S.M., £3; M.F., £25; W.M.W., 5s.	34	7	6
Famine in Russia—Dalkeith Y.W.C.A., 10s.; M. and M.W., £2 10s.; Nemo, £1 1s.	4	1	0
Baptist Missionary Society (Zenanas)—G.H.	0	5	0
Persecuted Stundists—G.C.F., £1; W.P., 10s.; Cambria, £1; Christ's Sake, 5s.; W.S.M., £2; M. and M.W., £1; W.M.W., 5s.; D.J., £1	7	0	0
English Women's Russian Famine Fund—M.H., Cheshire, £1; R.S.S., 10s.; E.B., £1; W.O.M., 10s.	3	0	0
Mildmay Mission to Jews—L., 10s.; A Friend, 5s.; W.M.W., 5s.	1	0	0
London Missionary Society—W.M.W., 10s.; A.B.C., 5s.	0	15	0
Souvenir, Dr. and Mrs. MacAll—M.S.	1	1	0
Church Missionary Society—F. le B.B.	1	0	0
Turkish Missions Aid Society—R.T.	10	0	0
Miss de Broen's Work, Paris—R.T., £10; Mrs. G.P., 10s.	10	10	0
Spanish and Portuguese Church-Aid Society—R.T.	10	0	0
Mission in Rome (Rev. J. Wall)—Mrs. G.P.	0	10	0
MacAll Mission, France—Thankoffering, £1 10s.; J.M., 2s. 6d.; R.T., £20; Mrs. G.P., £1	22	12	6
Paris City Mission—A.P.	1	0	0
THE CHRISTIAN *for Foreign Missionaries*—E.S.	0	3	0
Relief of Jews in Russia—Cambria	1	0	0
Poor Jews, Jerusalem—Cambria	1	0	0
Lepers, Siberia (Miss Marsden)—Cambria	1	0	0
Scripture Readers' for Blind, China (Mr. Murray)—E.C.S.J.	1	0	0
London Society for Promoting Christianity among Jews—Cambria, £1; S.M.P., 10s.	1	10	0
Mr. Fegan's Boys' Home—C.H.S.W., £1; J.H.M., £2; Frieden, 4s. 11d.; Leta, Bath, 10s.; S.M.P., 10s.; W.S.M., £5; A., £20; M.L., 10s.	29	14	11
Destitute Children's Dinner Society—C.H.S.W., £1 0s. 1d.; H.N., 15s.	1	15	1
Bristol Orphan Houses—C.H.S.W.	1	0	0
London Bible and Domestic Mission—J.H.M.	5	0	0
Home of Industry—C.H.S.W., £1; J.H.M., £2; A.Z., £1; M.L., 10s.; (*Widows*) R.T., £5; Lizzie, 4s.	9	14	0
Distressed Widows' Society—C.H.S.W.	1	0	0
Miss Mittendorff's Home—C.H.S.W.	1	0	0
Mrs. Hilton's Crèche, &c.—C.H.S.W., £1; J.H.M., £1; Leta, Bath, 10s.; K.K., 5s.; W.H.R., 2s.	2	17	0
A.F.D. Society—X.O.	10	0	0
Dr. Barnardo's Homes—C.H.S.W., £1; J.H.M., £1; Mrs. White, £2; A.Z., £1; Leta, Bath, 10s.; M.D., 2s. 6d.; Cambria, £1; J.M., 2s. 6d.; M.B.B, 10s.; S.M.P., £1; E.M.S., 5s.; W.S.M., £5; K.K., 10s.; Old Indian Navy Officer, £1; W.H.R., 4s.; E.M.C., 2s. 6d.; W.M.W., 10s.; D.J., £1; Dr. B., 10s. 6d.; M.L., 10s.	17	17	0
Church Pastoral Aid Society—X.O.	15	0	0
Flower Girls' Mission, &c.—C.H.S.W., £1; Frieden, 4s. 11d.; Leta, Bath, 5s.	1	9	11
Rev. T. Jackson's Mission Work, E. London—P.J.D.	0	5	0
Tower Hamlets Mission—J.H.M., £2; R.T., £10; W.H.R., 2s.; (*Most Needy*) R., £5; (*Aged and Poor*) R.T., £5	22	2	0
London City Mission—J.H.M., £2; A.Z., £1; A.P., £2; W.S.M., £5; M.F., £15; A., £20; W.H.R., 4s.; (*Disabled Missionaries*) A., £5	50	4	0
Mrs. Meredith's Institutions—J.H.M., £2; X.O., £10; (*Prison*) S.C., 5s.	12	5	0
Robin Dinners—W.S.M.	2	0	0
George-yard Mission—J.H.M., £1; Cambria, £1; V., £5; R.G.H., 7s. 6d.	7	7	6
Missions to Seamen—H.B., £1; W.S.M., £5	6	0	0
Irish Evangelisation Society—A.H.	0	5	0
Mission Deep Sea Fishermen—L., 10s.; A.P., £2; W.S.M., £3; C.S.A., 5s.; R.T., £5; W.H., £1; (*Widows' Fund*) Old Indian Navy Officer, £1;	12	15	0
Cloudesley Y.W. Institute—M.S.	3	3	0
Free Dinners Poor Children—G.H., 2s. 6d.; W.S.M., £3	3	2	6
Widow of the late Mr. Henry Moorhouse—J.W. Leng	0	5	0
National Refuges for Homeless Children—H.N.	0	10	0
St. Giles' Christian Mission—H.N., 10s.; F.G.H., 10s.; Leta, Bath, 10s.; M.C.F., 6s.; Cambria, £1; A Reader, 5s.; E.M.S., 5s.; K.K., 10s.; (*Children's Fortnight in Country*)—P.J.D., 10s.; (*Prison Mission*)—Miss M.O., 10s.; A.P., £1; A., £20; M.L., 10s.; (*Juvenile First Offenders*)—Notting-hill, £1	27	6	0
Cow Cross Mission (Mrs. Catlin)—P.J.D.	0	5	0
National Society for Prevention of Cruelty to Children—W S.M.	5	0	0
Distressed Jews, East-end (Mr. Oppenheim)—E.A.P., 5s.; R.B., 10s.	0	15	0
Soldiers' Homes (Miss Daniell)—D.J.	2	0	0
Relief of London Poor—F. le B.B.	1	0	0
Royal Navy Scripture Readers—F. le B.B.	1	0	0
Salvation Army (Slum Work)—Frieden, 9s. 11d.; (*Social Wing*)—J.M., 2s. 6d.	0	12	5
Evangelistic Mission—Leta, Bath	0	10	0
"The Haven," Southwark—Leta, Bath	0	5	0
Aged Pilgrims' Friend Society—M.C.P.	0	15	0
Homes for Aged Blind, Crouch-hill—E.S.	0	10	0
London Medical Mission—M.A.G.	0	10	0
Printers' Pension Corporation—M.S.	1	1	0
Rev. F. B. Meyer's Mission Work (Debt)—One of his readers	0	5	6
Dock Labourers' Mission—Cambria, £1; R.T., £10	11	0	0
Poor, East London (Miss Macpherson)—Cambria, £1; X.O., £5	6	0	0
Christian Community—Cambria, £1; (*All Night Rescue Work*) A Reader, 5s.	1	5	0
Seamen's Christian Friend Society—A Reader, £1; R.T., £10	11	0	0
King Edward Ragged Schools—A Reader	0	5	0
London Lock Hospital and Asylum (Rescue Work)—A Reader	0	5	0
Ragged School Union—A Reader	0	5	0
Homes Working Girls, London—A Reader, 5s.; A.B.C., 5s.	0	10	0
Congregational Church-Aid and Home Missionary Society—A.B.C.	0	5	0
London Samaritan Society, &c.—A Reader, 5s.; R., £5; Lancaster, 10s.	5	15	0
Rev. J. W. Atkinson's Work, East London—A Reader, 5s.; Psalm xxiii. 1, 5s.	0	10	0
Christmas Help to Poor—Servant's Collection	0	15	0
Royal National Lifeboat Institution—G.H., 2s. 6d.; W.H.R., 4s.	0	6	6
Fire Brigade—G.H.	0	2	6
Congregational Free Night Shelter—G.H.	0	2	6
Miss Weston's Work, Royal Navy—J.M., 2s. 6d.; W.S.M., £5; A., £20	25	2	6
Miss Robinson's Work (Soldiers)—J.M., 2s. 6d.; A., £20; (*Portsmouth*)—A.P., £2	22	2	6
Stockwell Orphanage—J.M.	0	2	6
Friendless and Fallen—Mrs. W., 10s.; W.S.M., £2; Old Indian Navy Officer, £1; M.J.R., 10s.; D.J., £1	5	0	0
Dinners for Sick Children—W.S.M.	3	0	0
Gratuitous Circulation of THE CHRISTIAN—W.S.M., £1; W.E.D., 2s. 6d.	1	2	6
Costers' Mission (Orsman)—R.T., £5; *Dinners and Breakfasts*—R., £5	10	0	0
East London Training Institute (Rev. H. G. Guinness), (Students and Poor, &c.) R.	10	0	0
Mildmay Institutions (Bethnal-green Hospital)—R., £5; (*General Poor Fund*)—R., £5	10	0	0
Bridge of Hope (Miss Steer)—M.F., £5; R.T., £5; W.M.W., 5s.	10	5	0
Cripples' Home—M.F.	5	0	0
Thames Church Mission—R.T., £20; X.O., £70	90	0	0
North-East London Gospel Missions—R.T.	5	0	0
Union Hall Mission—R.T.	10	0	0
Rescue Society—R.T.	5	0	0
Irish Church Missions—R.T., £5; X.O., £20	25	0	0
East London Sewing Class Fund (Lady Hobart, Hampden)—R.T.	10	0	0
Rev. A. G. Brown's Work—A.	20	0	0
Homes for Worn-Out Governesses—W.H.	1	0	0
	£708	0	10

[ADVERTISEMENTS.]

"Christmas Cheer" Fund (Mrs. Cadner).—Sperenza, 5s.; Well-Wisher, 10s.; Governess, 3s.; A Reader, 5s.; Anon., 1s., 2s., 2s. 6d., 5s., 10s., £1; One Who is Thankful, 1s.

The Evangelistic Mission.—W.S.M., 5s.; Lambeth, 2s. 6d.; Leicester, 1s.

The London Samaritan Society and Homerton Mission (Free Meals).—A Friend, 1s.; F., 5s.; A., 4s. 6d.

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Bow Baptist Chapel.—The pastor pleads for help in relieving the poor by soup suppers, tickets for food, and children's dinners. There is much sickness and poverty in the district.—Address Rev. N. Vanstone, 50, Tredegar-road, Bow, E.

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Temperance Notes.

A conference of Friends interested in temperance has been called, February 3, in Devonshire.

The Bishop of London, speaking last week in Hackney, held that the strength of the temperance cause lies in the Bands of Hope.

A number of pledges were recently taken by the Penge Tabernacle Total Abstinence Society at a tea provided for two hundred of the labouring classes.

Since the commencement of an Undenominational Christian work at Rainham, Essex, over 350 have signed the Temperance pledge and donned "the Blue."

During the year some excellent aggressive work has been carried on in connection with Brighton Thomas-street Gospel Temperance Society. As many as 184 pledges have been taken.

The Temperance secretaries of the various Methodist districts in Ireland have earnestly taken up "The Million More Scheme," and are hoping to secure the enrolment of a very large number of new names in the various Sabbath schools on the first Sunday of the New Year.

Mr. Benson, of Southwark and Lambeth Mission, reports that during his sixteen years' work he has ta ken 2138 Temperance pledges. These are taken at the various indoor and outdoor Meetings—often at the homes of the people—and occasionally at his own house.

On a recent Saturday evening at Upper Norwood, it was found that at eight public-houses within one hundred yards of the St. Aubyn's-road lecture hall, 3104 persons entered within two hours—1984 men, 914 women, and 206 children, 1202 having entered one public-house.

An Ottawa despatch of the 8th inst. to *The Times* states that "the policy of prohibition in the North-West Territories received a death-blow on Thursday, when the Legislature passed an ordinance respecting the sale of intoxicating liquors, and providing for the issue of licences with that object."

The Annual Prayer Meeting of the Manchester Women's Christian Temperance Association and Police-court Mission was held on Wednesday, 13th inst. Canon Hicks and Rev. James McDougall spoke encouragingly of the future of the Temperance cause. There was a good attendance.

The Free Church of Scotland Temperance Society issue a very satisfactory report for 1891, stating that of ministers in charges 681 are abstainers, and of 36 ministers ordained during the year 35 are abstainers. At the New College, Edinburgh, out of 130 regular students, 110 are total abstainers. The figures show that the cause is steadily progressing in Scotland.

A German paper states that the Bill now before the Reichstag for the prevention of drunkenness is of a most sweeping character, and in all probability it will be carried. The most notable of its provisions is that which would give power to local authorities to confine all persons known to be habitual drunkards until such time as they should be certified to be cured. The spread of habits of intoxication is said to be serious in many parts of Germany; and the Emperor says it shall be put a stop to by the strong arm of the law, just as shop-lifting, or rioting, or burglaries have to be dealt with.

Madame Antoinette Sterling attended a Band of Hope *conversazione* at the Morley Hall, Hackney. When asked to sing she said she would like to give a few words of personal testimony. She had been nearly all her life a total abstainer. When on long tours with members of her profession it had been rather an aggravation to them to see, when they were pretty well prostrated, that she was almost or quite as fresh at the end of the journey as at the beginning. They also complained of the quality of the wine furnished them, as well as of the water. She took milk and cocoa, and also water, of which she did not complain, and had scarcely missed one engagement in the year. She had never had a day's bad health, and had not suffered from those aches and pains of which she had heard other people complaining continually.—Dr. Richardson said that this lady's testimony was as strong physiologically as any individual could give, and was most valuable, coming from a member of her profession.

The Native Races and the Liquor Traffic United Committee have just received a letter from Gunguyana, King of Gazaland, in answer to a letter sent to him from the Committee by the hands of his envoys, with whom the Committee had a long interview last June. He writes:—"Nondwengo Kraal, November 16, 1891. I have been strengthened in my endeavours to suppress 'Liquor Traffic' in my country by this communication from you on the subject, and if it were possible for your committee to influence the Governments of England and Portugal towards preventing the introduction of intoxicants to my country they would be conferring lasting favour on me and the Gaza nation. The difficulty of my stopping my people purchasing drink from the white man is small. It would be a great matter, however, for me to close my country to white traders. Now, if you two powerful white nations, who are both my friends, would unite your influence to stop this introduction of liquor—then the curse of drunkenness would pass from my land. I thank you for your efforts amongst the peoples of my brother kings—and the noble aims of your Society will have with the men of Gaza the support of their King, Gunguyana X (his mark)."

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Gospel address to young men, Tues., 6.45 p.m.; Missionary Prayer Meeting, Thurs., 6 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Jan. 24, 3 and 7 p.m., Mr. Oscar Owers. Y.M. Foreign Mis. Soc., Wed., 8.15 p.m. Tues., 8.15, Y.M. Bible-class.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 (men only) Rev. Donnelly Pink; 7 (public) Mr. George Hyde. Meetings for men nightly, 8. Cheerful service Sat., 8. French Bible-class, Thurs., 8. Organ Recitals, Sat., 7.30. Prayer Meetings, Mon. to Fri., 1 till 2 p.m. Missionary meeting (men only), Thurs., Jan. 21, Rev. J. Sibree, of Madagascar.

Y.M.C.A., 186, Aldersgate-street, E.C.—Thur. and Fri., Jan. 21 and 22, 8 p.m., and Sun., Jan. 24, 3.30 p.m., Mr. Henry Varley. Rev. Professor Agar Beet, D.D., on "The Christian Argument," Tues., Jan. 26, Feb. 2, 9, and 16, at 8 p.m. Rev. F. B. Meyer, Sat., Bible Lectures, from Jan. 23, 3 p.m.

Y.M.C.A., 23, Savile-row, Regent-street.—Sun., 3.30 p.m., Thurs., Jan. 21, 8 p.m., Reception; Host, Mr. Edmund S. Hanbury; speaker, Rev. Alexander Connell.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., at 7 p.m.; *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Mr. Geo. Hucklesby. Anniversary, Thurs., Jan. 28, 4 and 7 p.m.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., Feb. 5, Rev. C. G. Moore, 3 p.m.; Dr. F. Montagu Miller, 7. Tea 5. Prayer meeting 6. Sun., 3.30, Bible readings by Miss Mason.

Talbot Tabernacle, Notting-hill, W.—Sun., Jan. 24, 11 a.m. and 7 p.m., Rev. J. Wilkinson.

Great Assembly Hall, Mile-end-road, E.—Sun., 11 a.m. and 6.30 p.m., Mr. J. S. Harrison; 3 p.m., Rev. J. F. Porter.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. H Bright.

St. George's Hall, Langham-place, W.—Mr. Shuldham Henry during Jan. Sun. 11 and 7; Wed. at Burlington Hall, 8 p.m., subject, "The Emblems of the Holy Spirit."

Police Institute, 1a, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

Metropolitan Music Hall.—Sun., 6.30 p.m., Mr. Charles Cook.

Agricultural Hall, Islington.—Sun. next, 3.30.

Conference Hall, Mildmay-park.—Sun., Jan. 24, 3.30, Mr. P. S. Badenoch; 7, Colonel Wroughton. Tues., Jan. 26, 8 p.m., Mr. J. B. Wookey and Dr. Barnardo's Boys.

Rome.—A Bible Reading is held every Thursday evening, at 8.30, at 34b, Via Porta Pinciana. Apply to Mr. Cheyne Brady.

Regent's-park Chapel.—Bible-class for Workers postponed till Fri., Feb. 5.

Billingsgate Mission Hall.—Mon., Jan. 25, noon, Rev. E. Roberts (South London Tabernacle).

Revs. F. C. Spurr and F. B. Meyer will hold Missions in the Baptist Chapel (near Stroud Green Station), Jan. 16 to 27.

Merchants' Lecture, Memorial Hall, Farringdon-street, E.C.—Tues., Jan. 26, 1 p.m., Rev. Newman Hall, LL.B.

Open-Air Mission.—Quarterly Meeting of members and friends, Metropolitan Tabernacle, Newington, Mon., Jan. 25. Tea, 6; meeting, 7. Address by Rev. Arthur T. Pierson, D.D.

Portman Rooms, 32, Dorset-street, W.—Meetings for Deepening Spiritual Life, Fridays at 3.30. Jan. 22, Rev. A. E. Barnes-Lawrence; Jan. 29, Rev. F. B. Meyer.

Gospel Mission Hall, Kensal-road, W.—Christian Convention Jan. 24—31, Suns., 11, 3, and 7; weekdays 3.30 and 7.30. Rev. W. Haslam, Mr. E. Fox Butlin, and others.

Sailors' Welcome Home, 173, St. George's-street, E.—Monthly Muster of "Christian Lifeboat Crew," Tues., Feb. 2, 7.m.

Medical Prayer Union.—Annual Meeting Wed., Jan. 27, 8.15 p.m., Memorial Hall, Farringdon-street, E.C. Chairman, Dr. T. Bastow.

Baptist Zenana Mission.—A special prayer meeting at the Mission House, Furnival-street, Holborn, Thurs., Jan. 28, 12 to 1 o'clock.

Commercial Travellers' Christian Association.—Prayer and Praise Meetings for business men only; at 185½, Aldersgate-street, Tues., 1.15 to 2; also at Burlington Hall, Savile-row, Regent-street, Fri., 1.15 to 2.

National Protestant Congress.—A Prayer Meeting will be held in the Y.M.C.A. rooms, 186, Aldersgate-street, on Fri., Jan. 29, 7 p.m. All are cordially invited. Short addresses by well-known speakers.

Clapham-road Conference Hall.—Quarterly Meeting of World-Wide Prayer Union for the Coming of the Lord Jan. 22, 11 a.m. and 3 p.m. Revs. N. S. Taylor and James Maclaughlin.

Ben Jonson-road Mission, Stepney-green.—Eleventh anniversary on Mon., Jan. 25, at 7.30. Mr. Taylor (superintendent) will also give an account of the work at the Aldersgate-street noon prayer meeting on the same day.

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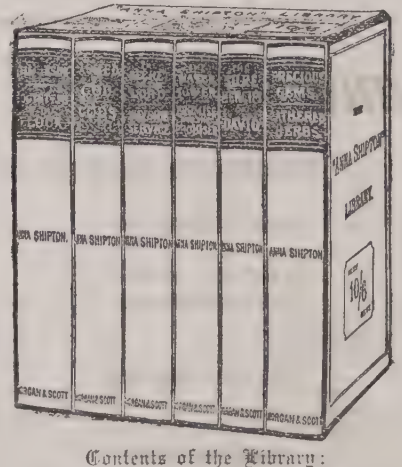
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Salisbury. (If the reader will refer to Mr. G. T. Congreve's book on "Consumption, &c., &c.," on page 55, case No. 96, he will find the remarkable recovery of Mrs. BRIDER. In the year 1879 Mr. Congreve's attention was called to this case. Rev. C. BRIDER then wrote on behalf of his wife, who was suffering from chronic phthisis—a slow, progressing form of Consumption. She recovered under Mr. Congreve's treatment, and in recording this result Mr. B. wrote:—"Her case is very marvellous, and appears a miracle to friends who have known her for years. We can only trace the arresting the disease to the timely use of your means.")

Since the death of her husband, Mrs. Brider has carried on the "Gospel Book Mission" with good results at the Mission House, Wilton-place, Salisbury.

In a letter to Mr. Congreve, dated May 28th, she says: "I enclose you a letter relative to your medicine, of which you can make any use you like. I cannot thank you enough for the good I experienced through your treatment (under God) some years ago. I am now carrying on the work that my dear husband loved so well."

The letter Mrs. Brider refers to is from Miss M. M. R., of Dublin. She says:—"Seeing an account of your case, and of the benefit Mr. Congreve's medicine had been to you, I obtained it for a young friend who suffered greatly from her lungs and throat. It had a marvellous effect, with God's blessing. She had taken sixteen bottles of other medicines this winter and was worse, but the first few doses of this relieved her. I have recommended it since to several."

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Donations will be most gratefully acknowledged if sent to our Treasurer, F. A. BEVAN, Esq., 54, Lombard Street, E.C.; to our Secretary, Mr. W. WHEATLEY, 29, Brooke Street, Holborn, E.C.; or to

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MANAGER, British Workman, Crayford, Kent.

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MATRON, Devon Lodge, Starcross, Devon.

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MATRON in institution, or housekeeper in widower's family. Lady thoroughly domesticated. Good manager, and of cheerful disposition. Good reference. London or suburbs preferred.
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T. D. C., 122, Lancaster-road, Notting-hill, W.

A THOROUGHLY GOOD PLAIN COOK wanted. Must be a steady, quiet, Christian woman. Quick, clean, energetic, and an early riser. No kitchen-maid kept, but no housework out of kitchen, &c., required. Comfortable home. Abstainers.—State wages, capabilities, age, length of personal character, and very full particulars, in first instance.
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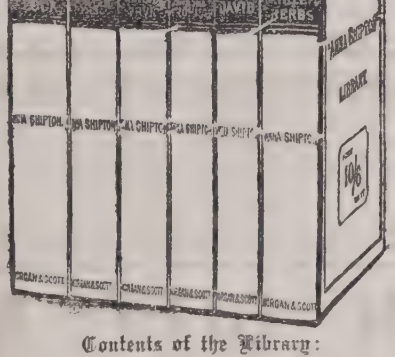
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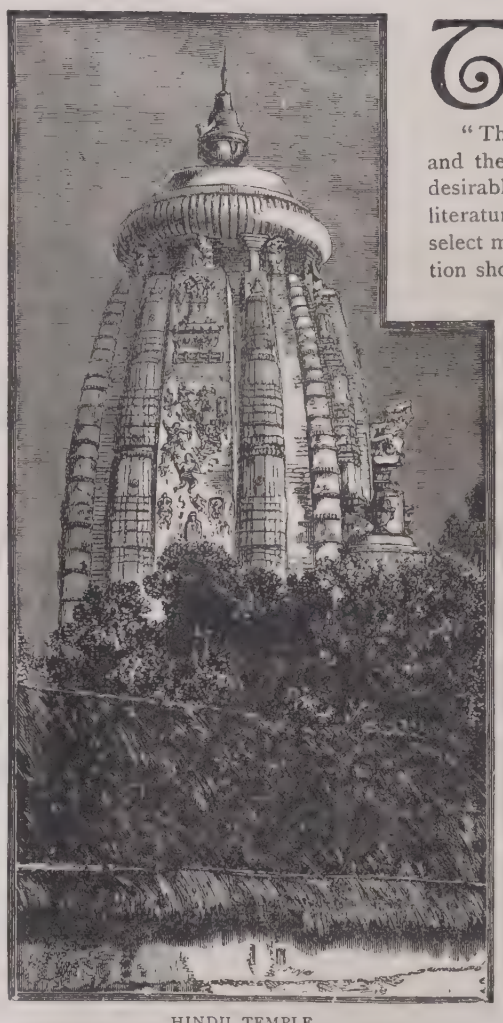
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Widening Work and Greater Needs.

THE field for the operation of the Religious Tract Society becomes daily larger—the appeals made for its help more pressing and numerous. The spread of Education—the increase at home and abroad in the number of Readers—the prevailing sense of the importance of a Christian, pure, and wholesome Literature—the progress of Foreign Missions—the growth of Native Churches—all combine to cause this; and the Committee invite attention here to the more recent examples of these fresh calls for help.

Offices: 56 PATERNOSTER ROW, LONDON, E.C.

I.—Christian Literature for India.



HINDU TEMPLE.

THREE important Missionary Conferences held at Calcutta, Madras, and Bombay, respectively, have passed the following resolution:—

"That in view of the spread of Education in India, and the growing need of the Indian Churches, it is highly desirable that Missionary Societies should recognise Christian literature as a department of Evangelistic effort, and that select men who have shown the requisite ability and inclination should be set apart for it, being supported, as before, by their respective Societies, and reporting to them, but working in connection with Christian Publishing Societies."

This is enough to show how the help of these Societies will be sought more and more. It is with this conviction that the Committee have been for long seeking a suitable Agent to superintend and promote the work of the Religious Tract Society in India.

Meanwhile, in conjunction with the Christian Vernacular Education Society, they have arranged that the Rev. A. W. Prautch, of Bombay, who has been distinguished already by his zeal and successful work in the circulation of religious literature, should, at the cost of the two Societies, visit some of the principal cities of India, and confer with Missionaries as to the best method of infusing life and energy into such circulation.

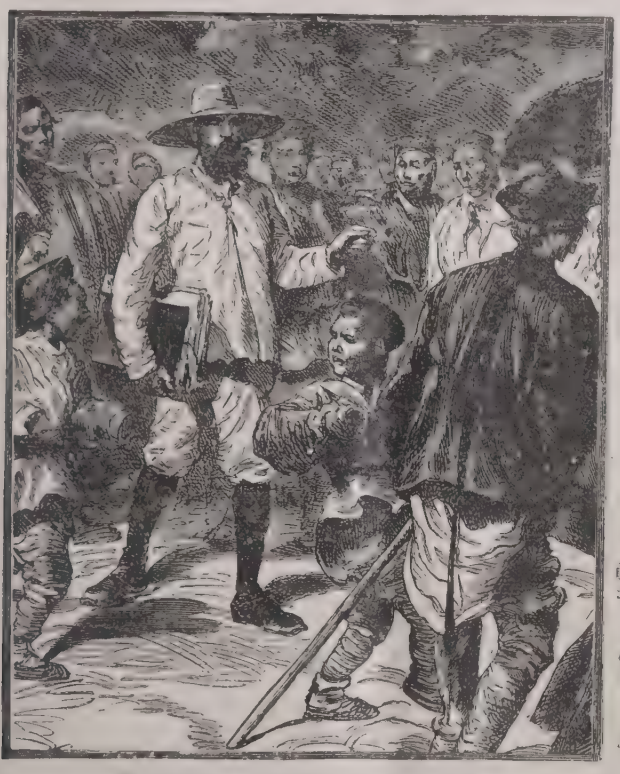
In India, both the Mohammedans and Hindus, realising the power of the Christian Press, have started their own Tract Societies, and are incessant in their efforts to overturn new-found faith in the hearts of converts, and to steel the minds of the natives against the entrance of the glorious Gospel.

Publication and Distribution have long been conducted from the following centres:—

CALCUTTA.	LAHORE.	Lucknow.	Surat.	Bangalore.
BOMBAY.	Mozufferpore.	Fategarh.	Lohardagga.	Loodhiania.
MADRAS.	Ahmednagar.	Chota Nagpore.	Mangalore.	Masulipatam.
ALLAHABAD.	Monghyr.	Cuttack.	Neycor.	Poona.
	Benares.			

Twenty years ago the total circulation of all the Tract Societies in India was only about half a million a year; it is now eight-fold that amount.

Still, contrasted with the wants of the case, the supply is quite inadequate. Not only are Hindu and Mohammedan readers multiplying, but the Native Churches demand a much larger supply of Christian literature to fit them for taking an active part in the great work of evangelising India.



THE CHRISTIAN MISSIONARY IN CHINA.

II.—China.

IN the great Missionary Conference lately held in Shanghai, attended by 432 Missionaries, representatives of almost all the Protestant Churches and Missionary bodies in China, much attention was given to this subject. Along with the consideration of the great subject of the New Version of the Chinese Bible, the question of Explanatory Notes to help to its better understanding was considered.

A Committee was appointed to prepare such notes and comments, and it was resolved that the help of the Religious Tract Society should be asked in their production and publication.



THE BUDDHIST PRIEST IN JAPAN.

III.—Japan.

A FORWARD step has been taken in connection with the work of Christian Literature in Japan, from which the Committee trust it will receive great encouragement. The Rev. W. J. White, who has taken a leading and active part in the work of the Corresponding Committee at Tokio, now devotes himself wholly to it, as the Agent in Japan of the Religious Tract Society and the American Tract Society, who will be responsible for his salary. The work is carried on by a Joint Committee, of which Mr. White acts as Secretary, managed by representative Missionaries and others, both British and American.

IV.—Corea.

THE Committee have received from Seoul, the capital of Corea, a letter announcing the formation of a KOREAN TRACT SOCIETY, and earnestly asking help from London. The Committee have asked for fuller information, and are awaiting a reply to their letter. There is no doubt that they will be urged to enter on this almost untrodden and interesting field.

The Religious Tract Society.

THE RT. HON. THE EARL OF ABERDEEN:

"I have alluded to the width and the scope of the operations of the Society. It reminds us of the words of the sacred parable, 'The field is the world,' the field for sowing the good seed which is so abundantly cast forth by its operations."

WHAT THE REV. C. H. SPURGEON SAYS:

"I am growingly impressed with the great services which your Society renders to our common cause, and with the extent and variety of its influences. It is one of the best allies of the Christian ministry .... I rejoice in its earnest evangelising spirit .... I wish the Society ever-growing success."

WHAT THE REV. E. A. STUART, OF HOLLOWAY, SAYS:

"With regard to the Religious Tract Society I think we need have no fear, for they are always perfectly safe. It is not only that they are safe in doctrine, and pure in the truth that they convey, but I thank God also that, so far as I have come across them, they are loving, gentle, and Christlike in their spirit."

MORE HELP NEEDED.

IT will be easily seen from the appeals on the other pages that widening work requires an increase of means. INCREASED EXPENDITURE to a considerable amount will be necessarily involved. Can the Committee, while thankfully acknowledging these new and important openings for the Society's work, report that large funds are likely to be at their disposal for entering into them? They regret to say that is not the case. The contributions to the Society's missionary work do not increase as the Committee feel they should, if the increase of expenditure demanded by such extension of work as has been mentioned above is to be met.

It is, therefore, to increased support for the specially Missionary Operations of the Society that the Committee must look, if they are to respond as they would wish, and as the state of the case requires, to these URGENT APPEALS from the Mission Field.

It is evident that the field for work is ever extending. It is plain that the needs are becoming greater and greater. If the Committee so earnestly call the attention of the friends of Missions to the facts, and press for larger help, it is because they feel that the LORD IS CALLING THEM to occupy the widening field and to supply the greater needs.

I gladly send £ : : as a Subscription to the Extension of the Religious Tract Society's MISSIONARY WORK, *and ask you to let the amount be entered to commence from this date* [*or if Donation please insert the word instead of Subscription*].

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R.T.S. Leaflets, No. 2. *Pardon & Sons, Printers, London.*

SUPPLEMENT TO "THE CHRISTIAN," JANUARY 28, 1892.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Miss E. SANDES, of the Soldiers' Home, Cork.

The tide of public sympathy with the Royal Family, which has flown so heartily ever since the death of the beloved Heir Presumptive to the throne of England, took a special and appropriate form on Sunday last, when, in the churches and chapels throughout the land, the compassions of the Gospel were emphasized and the lessons of the sad event presented. It is a pleasing recollection that His Royal Highness the Duke of Clarence was amiable in disposition, and showed great promise of a life of usefulness and honour. Our cordial sympathy has been combined with much prayer that, in this painful affliction, the members of the Royal House will all be supported by Divine consolations, and brought nearer to the God of all grace.

In the Free Assembly Hall, Edinburgh, on Wednesday last week, when the Royal bereavement was a subject of universal grief and conversation, a telegram of sympathy was sent to the Princess of Wales in the following terms:—

"Conference of two thousand Christians meeting in Edinburgh to-day pray for you, and send verse of a hymn sung in memory of your beloved son—

"'Not now, but in the coming years,
It may be in the Better Land,
We'll read the meaning of our tears,
And there some time we'll understand.'"

The Princess sent a kind and grateful reply. The lines are from a piece in Mr. Sankey's NEW HYMNS AND SOLOS, which we give in full, with music, on p. 16.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." Such is the declaration which prefaces the book which is the climax and consummation of the Scripture, which cannot be broken, and which is able to make wise unto salvation.

In the days of David there were men who had understanding of the times to know what Israel ought to do." Second to the knowledge of the only true God and of Jesus Christ whom He hath sent, which is eternal life, there is no knowledge more needful than the understanding of the times. The Pharisees and Sadducees were sternly rebuked because they could not discern the signs of their time, and Jesus wept over Jerusalem because she knew not the time of her visitation. To give this knowledge is one great end for which the Scriptures were written. "O, fools, and slow of heart to believe all that the prophets have spoken. Ought not the Christ to have suffered and to enter into his glory?" Did not all the Scriptures say so?

There is nothing in history or experience so calculated to give understanding of the times as the reading of the Revelation of Jesus Christ. Its successive visions rehearse the great drama of the ages during which Jesus sits at the right hand of God until his enemies be made his footstool.

To read this book, prayerfully and constantly, without note or comment, free from the confusion and contradiction of human systems of interpretation, is to sit at Jesus' feet and hear his word. No one can thus read without acquiring an understanding of the times. In these days of optimism and pessimism, of the enthusiasm of humanity and the revival of paganism, of intellectual boastfulness and spiritual poverty, the Revelation, the Unveiling, is as a light shining in a dark place, whereunto we do well to take heed in our hearts, until the day-dawn and the day-star arise. For it is the outcome and essence of all Old Testament prophecy and of all New Testament teaching, and is, therefore, the Divine corrector of error and director in the truth.

The friends of national righteousness will learn with joy that the public indignation, in view of Britain's responsibility in the matter of the opium traffic in India, is growing both in intensity and volume. The various reports from official sources, just now appearing in the daily papers, require to be received with great caution. It is difficult, in fact, to get coherent and consistent information from these sources. In answer to a question in Parliament last June, Sir J. Gorst stated that there were 8834 opium shops in British India in 1890; in a despatch of December 17, by Lord Cross, it is stated that the Viceroy reports that there were 10,100; in the Blue Books, published under the auspices of both the Viceroy and the India Office, it is stated that there were 11,244 licensed shops in 1890. There is a fourth statement, that of missionaries and others on the spot, which is to the effect that the highest figures are much below the actual number of places in which the soul-destroying drug is sold.

The urgency of the agitation for the abolition of this wicked traffic is not appreciated as it should be. The reason is because Christian people are generally ignorant of the fearful wrongs for which Britain is responsible. The Committee of Urgency, appointed by the National Christian Anti-Opium Convention last March, is making a supreme effort to diffuse knowledge and stir up public sympathy. It is labouring in the faith of coming victory, and it is hoped that much-needed encouragement will not now be withheld. We understand that for the operations of the next ten weeks about £3000 will be required. We sincerely trust that many of our readers will have a hand in this courageous endeavour at once to free Britain from an alliance with evil, and to do something to emancipate millions of Asiatics from a truly accursed bondage. Mr. A. S. Dyer, hon. secretary of the Committee, may be addressed: 31, Paternoster-square, E.C.

"As the twig is bent, the tree's inclined." A child who is allowed to grow up to boyhood or girlhood without religious instruction is not likely to develop into a good and useful citizen. It is satisfactory to note that the German Government is recognising this fact. The new Education Bill about to be introduced provides that every child shall of necessity receive religious instruction according to the teaching of the communion to which the pupil belongs, and there are no loopholes provided whereby parents may escape by the device of declaring themselves without religious belief. The object of the Bill is to prevent any child from being brought up as an atheist. It is true that religious teaching is the only solid foundation of that much-abused word, education. But to be really salutary and lasting, great care must be taken to guard against its degenerating into a mere perfunctory form, or becoming a medium for party interests.

The Bishop of Wakefield, who seems to owe much to his East-end of London training, has lately given utterance to some opinions in regard to the Church in its relation to labour problems, and it is interesting to note that he expresses himself as being quite unable to imagine a church,

> commissioned to preach a Gospel to the poor, remaining indifferent to the problems difficult though they may, hopeless of solution as they may seem to some) concerned with the startling inequality in the distribution of wealth and comfort, and the general raising of the condition of the poorest class of labourers.

After pointing out that all great and beneficial social changes are of slow growth, and that it is madness to hope for any real amelioration of the conditions of labour or of society from sudden subversive changes, Dr. Walsham How, adds:—

> I am quite sure of this, that the great duty of the Church at all times and in all cases is to set forth and enforce high and holy motives. I am quite sure one is bound to point out that Christianity is meant to govern all spheres and phases of life; and that religion is concerned not only with prayer, Bible-reading, and church-going, but is a thing for strong men to take with them into all the business and work and trials and temptations of their daily life... I desire to see Christianity interpenetrating more and more the whole life of the nation, and I do not think the Church ought to rest satisfied until social and political problems are handled and treated upon Christian principles, and in obedience to the laws of God.

The old opposition, based on tradition, and fostered by the devil, is dying, and the beautiful spouse of Christ is being seen as she really is—Divine and Godlike.

So spoke the Roman Catholic Bishop of Nottingham, a few days ago; and not without some show of reason did he congratulate Romanists upon the cooling down of the old Protestant fervour. We are living in strange times, as all will admit, in view of the fact that a list of subscribers to a statue, which it is proposed to erect at Oxford in honour of the late Cardinal Newman, contains the names of Dr. Allon of London, and Dr. Dale of Birmingham. It is not surprising that singular things are done under the sun in days when men of light and leading are, by a spirit of false liberality, beguiled into acts whereby Popery is aided and Evangelical religion injured. Nominal successors of the Puritans might be expected to see through any such endeavour as that which Romanists are trying to carry forward in Oxford.

The site proposed for the statue is in Broad-street, close to the spot where the most prominent martyrs of the Reformation laid down their lives to free England from the yoke of Rome. A memorial to the Town Council contains the following sentences:—

> However estimable in character or eminent in learning Cardinal Newman may have been, Oxford is not the place for exhibiting practical approval of a theologian who, by his writings and his example, has led more people into the Roman Communion than any man who has lived since the Reformation. A public monument on a public site, granted by any municipality, ought to carry with it the general approval of the citizens. To persist in giving an honour, unique in Oxford, to Cardinal Newman, will be to engender bitter strife and offend the religious sentiments of multitudes who glory in the great traditions of the University city.

Needless to say, the controversy is causing much discussion in the city. Canon Christopher, in last Saturday's *Oxford Times*, writes:—

> We give the fullest toleration to Romanists, but should those who desire to be faithful to the glorious Gospel of God assist in glorifying the intolerant Church of Rome, the opponent of all Protestant churches and of the truths which they maintain in opposition to her own errors—the Church which cruelly burned alive our faithful Reformers for protesting against the errors which Newman did all he could to promote? It is impossible to set up in Oxford on public ground a statue to a cardinal of the Church of Rome without thereby glorifying to all future generations the church which he represents.

Doubtless a sentiment that is widely prevalent is dominating the municipality—that one form of religion is about as good as another. The fallacy of this was well shown by Dr. Ince, Regius Professor of Divinity, in a recent letter to *The Times*, when he said: "It is an abuse of the modern spirit of toleration to act as if all religious opinions were to be considered equally true if only they are held sincerely."

The Romeward tendency of Ritualism is so obvious that we do not require the testimony of a Papist to impress us with the fact. Yet Monsignor Munro, in a lecture at Glasgow a few days ago, criticising all kinds of "irregular" religious work, referred to "a small, but able, earnest, and not uninfluential knot

of ministers of the Established Church who think to popularise religion by multiplying the public services," and added:—

They would throw the churches open every day, give short daily service, beautify the church itself with the creations of art in form and colour, have music of high order; have, too, such ceremony and ritual as will show that public worship is a great and solemn act. Our sympathy must be largely with these men. They are working on right lines, for they are working towards the Catholic Church. They have come to feel—possibly they may yet come to see and believe—that the fundamental, the dominant idea of a church is the Catholic idea—viz., that it is a temple, not a meeting house—that worship is the essential reason of its existence.

There are too many centres of this erroneous and corrupt teaching. True spirituality of worship leaves no room for Popery, whether licensed from the Vatican, or practised irregularly in churches which are Protestant in name though not in active influence.

The "Catholic Directory" for 1892, just published, furnishes some very striking statistics in regard to Romanism in Great Britain. The total number of priests in England and Scotland is given as 2,929, only 356 of them being stationed in the latter country. The Roman Catholic population of the United Kingdom is stated to be about five and a-quarter millions, including 3,549,956 in Ireland, and 343,000 in Scotland. The hierarchy in England has seventeen members, and that in Scotland six. Of the fifty-eight Cardinals only four are British subjects. There are forty Roman Catholic members of the Upper House, five Roman Catholic Members of Parliament for English constituencies, and seventy-two for Irish.

We note with pleasure the signal failure of Mr. Gordon Bennett's attempt to graft a hurtful branch upon the tree of British journalism. His seven-days-a-week publication of the *New York Herald* in London gave place, after a very short time, to a single Sunday edition, and this has now ceased to appear. There is already, in our large towns, a deplorable amount of trading on the Lord's Day, so we rejoice at the non-success of this irreligious enterprise.

The high death-rate throughout the country due to the epidemic, points to the fact that for some years back we appear to have been claiming too high a prerogative in regard to the eradication of disease. Some of our scientists have been speaking and writing as though in a few years' time, at the alleged rate of progress in discovery, disease would be quite a thing of the past; but in the midst of these assurances and hopes comes a mysterious scourge that shows us how weak we are, and how little we know.

Many will have read with deep pity the accounts published of the burning down of an American hospital, the National Surgical Institute, at Indianapolis, which was destroyed after midnight on Friday morning. Every effort was made to save the helpless patients; but, unhappily, at least twenty, chiefly children, perished. The lesson will, we trust, be laid well to heart by hospital authorities generally, who will surely see to it that of none of the institutions under their care could it truthfully be said: "There were no conveniences in case of fire."

Last week we noted the return of the two delegates sent by the Society of Friends to investigate the state of affairs in Russia. These gentlemen have now reported to the Committee of Sufferings, who have issued a circular setting forth the appalling ravages of famine, disease, and death in the stricken districts.

Mr. E. W. Brooks, one of the delegates, gives the following comprehensive indication of the area within which the famine is most severe:—

The distressed districts comprise no less than twenty-two provinces or governments, as they are called, situated in the eastern and south-eastern portions of European Russia and the south-western limit of Siberia. Each of these governments is as large or larger than England, and contains an average population of about two millions. It is stated that one-half of the entire population of that area is destitute, and one-quarter on the verge of actual starvation. The cause of the destitution is partial failure of the harvest for five or six years past (varying with different localities), ending with total failure of the last. So absolute was the failure in 1891, that even the seed sown was not recovered, and the straw, so necessary in a country where a mixture of it with animal excreta constitutes the only fuel, was wanting also.

The *Friend* devotes its issue for January 22 largely to this pressing matter, and calls earnestly for instant aid, not from Friends only (though these are coming forward nobly), but from all, of every name, who have hearts to feel for the destitute millions. As we mentioned in our last, subscriptions should be sent to Joseph Gurney Barclay, care of Barclay and Co., 54, Lombard-street, E.C.

"Old Testament Criticism" is still the subject of vigorous discussion in *The Record*. It having been claimed that the attitude of Christ to the Law and the Prophets settles for ever questions of inspiration, canonicity, and authorship, several correspondents have argued that the manhood of Christ involved Him in limitations of knowledge, even as regards these matters of fundamental importance. We have already pointed out that, in taking this position, criticism arrogates to itself a wisdom which it denies to the Divine Teacher. It is not as a child, nor as one "increasing in wisdom and stature" that Christ is presented to our notice in the Gospels, "preaching the Kingdom of God;" but as the Son of God—"My Servant, whom I uphold"—the Prophet like unto Moses, whom all are commanded to obey in all things. This point is well stated by Rev. Osmond Dobree, of Colwich, as follows:—

I do not for a moment allow that there was any limitation whatever in our Lord's power or knowledge after his baptism. Then it was that the Holy Ghost came upon Him; then it was the humanity reached its perfection according to the Divine idea, becoming the temple of God, and so, being in union with the Eternal Word, became the perfect instrument for the manifestation of God. Whatever He did thenceforward, whatever He said thenceforward, and, wonderful to say, whatever He suffered thenceforward, was in the power of the Holy Ghost. Are we going to assert ignorance, or imperfection, or limitation there?

In our judgment the appeal to Christ is legitimate and decisive. The Living Word and the Written Word both declare the will of the Eternal God. Trust in the inspired page helps our confidence in the Divine Revealer, and of both is testimony borne in the souls of such as are "led by the Spirit of God."

Our special correspondent in Scotland has already referred to the running fire of newspaper criticism, frequently degenerating into un-Christian abuse, through which Mr. Moody and Mr. Sankey have had to pass in their evangelistic campaign in Scotland. If they had been at all unpleasantly affected by these attacks (which, we believe, they have not), more than ample compensation would have been found in the very remarkable gathering that filled the Free Assembly Hall, Edinburgh, on Wednesday morning of last week. That meeting and the ulterior proceedings of the same day were the best possible proof that our American brethren possess the confidence and the affection of the great mass of living working Christians throughout the country. The meeting was also a very noteworthy sign that the old-fashioned theology is still the great uniting and working force of Scottish Christianity in its aggressive aspects.

News has been received of the death of Rev. W. D. Dalrymple, a Presbyterian missionary at Rampur Beauleah, in Bengal, from leprosy, contracted about two years ago while attending upon the lepers. Rev. W. D. Dalrymple had devoted himself to the service of the wretched sufferers, and he had only been six months in their midst before signs of the disease made themselves evident in his own frame. Surely this is a noble martyrdom.

THE LATE DUKE OF CLARENCE.

In a sermon on Sunday last on Isaiah liii. ("Surely He hath borne our griefs," &c.), Dr Vaughan, Master of the Temple, dwelt upon the sympathy of Christ as one of the unique evidences of the Gospel. He said: Sickness and sorrow, these two, lie heavy upon us to-day. A subtle and mysterious influence—so impalpable that we are content to make "influence" its proper name—is darting hither and thither, i domesticating itself in one place and one region after another, catching its victims as they wall the streets, transact their business, or take their journeys, slaying its thousands, and crippling its ten thousands, sparing neither youth nor age neither cottage nor palace, giving no account o itself to skill or science, and making all men hold their life in their hands with a precarious ness which renders all promises peradventures and all engagements guesses.

After drawing some of the lessons which such a visitation ought to suggest, Dr. Vaughan proceeded:—A great sorrow has fallen upon us—suddenly, like a thunder-bolt out of a clear sky We ought always to have imprinted in our re membrance the great sorrow, public as well a private, which has fallen in these last days upon the land and upon its families. For a sorrow a all like it in its peculiar features we must go back in thought exactly three-quarters of a century Then, in the year 1817, the Heir Apparent's Heir Apparent—a Princess then, as a Prince now—was cut off, together with the child of many hopes who should have carried on the direct line of the succession into a third generation—cut off in one hour, and men knew not which way to look for a possible heir to the throne. A few elderly men and childless women were all that stood on the steps of it. That feature of anxiety is wanting to-day. Princes and Princesses sprung from the best of Queens, are not lacking to us now.

The death of a young man is always pathetic So much that is immature behind, so much that is unaccomplished before him, it is a picture (on its earthly side) of mere disappointment. And if that young man was a Prince, heir to the loftiest (as we count it) and most august of thrones, who shall say that there is nothing of pathos added to that premature death? When we think what was apparently before him, what of dignity, what of influence, what of opportunity, what, in due time, of history made by him, we cannot but weep, as he lies there in his coffin, over so much of baffled hope, of broken promise, of buried possibility.

And who shall have no tear of respectful and reverent sympathy, as for the Royal mother "in bitterness for her firstborn," so also for one young mourner beside her, standing (as it were but yesterday) on the threshold of a splendid future, with a throne, the throne of thrones we reckon it, in the far distance indeed, but in full view and clear prospect before her, now cast back into the shadow of a maiden widowhood, a widowhood inaugurated, we had almost said mocked by an unexampled profusion of meaningless bridal gifts? It is not the prospective crown that she mourns to-day—it is the one young love, snatched from her by a chill, cold hand before it was quite hers, and deaf already, as she hung over the deathbed, to her passionate cry for one, one response to the sound of the sweet name.

The sermon ended with the mention of the one only topic of earthly consolation at all worthy of a moment's thought.

THE LONDON JEWS' SOCIETY.—The Annual Prayer-meeting of the London Society for Promoting Christianity Among the Jews was held on Thursday last at the Inns of Court Hotel, Lincoln's-inn-fields, Mr. W Nowell West presiding. The exercises were of a deeply devotional character, and the large audience gave evidence of warm sympathy with the objects of the Society, and of the necessity of constantly imploring the blessing of the Almighty upon the efforts put forth. Leave was taken on the occasion of the following missionaries:—Mr. P. C. D'Erf Wheeler and Miss Lindsay, who are returning to Jerusalem; Rev and Mrs. B. Z. Friedman, returning to Safed, Palestine; and Dr. H. A. Hallen, who is going out to Safed for the first time. In relation to this circumstance Rev. Mr. Painter led in prayer for all missionaries of the Lord Jesus Christ, and for an increasing interest of the Church of Christ in the Lord's Advent and in the House of Israel. Rev. Gilbert Karney followed with some words of counsel and encouragement to the outgoing missionaries.

Gathering God's Gifts.

By Rev. JAMES STALKER, D.D.*

That thou givest unto them they gather.—Ps. civ. 28.

This text refers to the animals mentioned the preceding verses of this psalm of nature. e birds and beasts are set forth by our rd as examples of the providence of God. Your heavenly Father feedeth them," says He. d perhaps to our minds they supply the most rfect illustration of dependence. God supplies eir wants; He gives them everything; and if did not feed them they would perish.

Yet, though He gives all, they have to gather . Not a mouthful does one of them get which it s not worked for. The birds lead a busy life. You ink you are busy; but are you up as early as ey? You have your household cares, but so ve the birds. Many an anxiety has the mother d about her housekeeping and the bringing of her family. And the bee—do you think it ds an idle life and gets everything done for it? t at all. God gives it the honey in the blossom d the flower, but the bee has to gather it eily. And besides, it has the cells of its comb make, with the skill of a mathematician and nicety of an artist. And, if it did not do its rk, what would the honey in the flowers tter?

Now, there is a great principle of the divine ocedure here, which God observes not only in ovidence but in grace. He gives, but we must ther. He is able to make his grace abound to , so that we, always having all sufficiency in all ings, may abound unto every good work. It is is fulness of the divine grace, accessible and ailable to us, that we must think of first ien we are speaking about the deepening of e spiritual life. But the other side is not to forgotten, or the good of it all may be lost that which He giveth we must gather.

Often you hear it put in this way. It is said, have the organisation of the Christian e and of Christian work perfect. There it lies, readiness and in order, and what we need the power from on high to fill it. You ve often heard it illustrated by the image a railway train. There are the rails, provid- g the track, and on them is lying the huge gine, with its wheels ready to revolve, and e carriages and trucks behind it. But why es it not move? It is lying heavy and inert. hat it needs is warmth; it must get the steam ; then the piston will begin to act, and the ole mass, obeying its impulse, will go.

Now, this is perfectly true; yet I think the se is often just the other way. God's power is ere, but we are not in a position to use it. d is giving, but we are not gathering.

Take even the illustration of the steam- gine. You say, What would the engine be thout the steam? Yes; but what would the eam be without the engine? There was plenty steam in the world before James Watt was rn. But it was not gathered. It was only ien he constructed the steam-engine to collect d condense it, to harness it to its work with rong iron bands and direct its force to a ven point, that it became our servant, to carry from place to place and to multiply a thou- ndfold the merchandise of the world.

Take another illustration. Here is a rifle, quisitely constructed, beautifully grooved in- e, and with it cartridges made on the st scientific principles. You might look it and moralise in this way: What a avy thing; what a cold thing; how useless it uld be to hit anything without the power; it the little thimbleful of gunpowder and the sh of fire by which everything is done. Now, is is perfectly true, and it illustrates a grand ritual truth. It is the flash of fire from heaven t does all the execution in the wars of the Lord. t how important also is the other side of the th. What would the powder be if it were not the gun? Why, the puff of it would hardly ge a fly. It is when its force is gathered and ked close in the cartridge, and when the ball directed on its course by the finely-grooved rrel, that it brings down the object at a thou- nd yards.

God's power, I say, is often there; but we not in a position to use it and to retain it. gives, but we do not gather.

* Notes of address at the Conference in Free Assembly Hall, Edinburgh, Wednesday, January 20.

Why, take the address we heard this morning. Where did it come from? From God, was it not? We are sure it was. God gave it. Yes, but Mr. Moody gathered it. I wish you divinity students could hear him tell how, when a subject strikes him, he writes the name of it on an envelope, and keeps that envelope by him for months, popping into it everything he thinks, or reads, or hears, bearing on the subject; and then, when the time comes, he is ready to make the address with what he has gathered.

This is the grooving of the rifle. God's power flows in the same channel as our honest work. Others may speak for themselves; but my experience is that those sermons and addresses in which God's power is most conveyed are those which have been most honestly prepared. It is when you have cleared other engagements away in order to get to your work, and have studied down and down into your subject till you have touched the central fire, that you obtain the elements which will kindle and inspire those who listen to you.

This is a principle in Christian work of every kind. Mr. Moody has been going from town to town over Scotland. Now, if you meet the ministers of some of these towns a year hence, they may tell you that the meetings were very successful, the district was stirred, the churches were filled, and there were hundreds of inquirers. But it has not come to much. The results that have lasted are small. This may be true, but what is the reason of it? In many cases the reason, I believe, is this: God has given, but his servants have not gathered. They have not followed the work up. They have allowed the smoking flax to be quenched instead of fanning it into flame, and impressions to be slowly dissipated instead of driving them home with one effort after another.

Ah! we all do this. God is in our work; He gives us his Spirit; impressions are made; but we do not follow them up, to see that the decision is made, and the newly consecrated talent fitted to its appropriate work. God gives, but we do not gather.

It is the same with his work in our own souls. He blesses us, but we lose the blessing. For example, I hear a Christian complaining that he is cold and not growing in grace. But I take up his Bible and turn over its leaves. They are as clean as when they came from the printer, and here and there they are actually sticking together. The man might as well construct a zinc covering over the flower-bed in his garden and then complain that the flowers are dying for want of rain. There is plenty of rain, but he has kept it away from the plants.

Or I meet a young man or woman—and this happens often—who is at that period of life when the mind is all awake and alive, reading books, acquiring scientific methods of research, and entering into the glorious heritage of the knowledge of the past. The man complains that he is not enjoying his Bible; and the fact his Bible is distressing him. I ask him how he reads it, and he says: "Oh, just as I have always done." "That is," I say, "you read a chapter a-day, and you give five minutes to it?" "Yes." "You never spend the time on it that you do on an ode of Horace or a paragraph of Thucydides; you never study a book of it as you would a play of Shakspeare?" "Oh no, I never thought of such a thing." "Then no wonder you are getting no good out of your Bible. You will never get the good of it till you use upon it the same methods of reading and the same concentration of all your powers as you make use of in reading other books. God's manna is there, but you are not gathering it."

Men and brethren, we are not straintened in God; his blessing is not far off; his Spirit is not restrained; his power and his peace are ours in Jesus Christ. But we must gather them, and, when we get them, we must keep them. In many an Eastern country on the edge of the desert there are spots to be seen side by side, the one of which is a garden and the other a wilderness. Yet the soil is the same, and the amount of rain falling on them is exactly the same. But in the one place the rain is gathered. When it comes it is stored up in tanks, and from these a system of canals is organised to every corner of the garden, by which, as it is required, each spot is refreshed just as it needs it, and the place smiles in everlasting beauty and fruitfulness. Is our life a garden or a wilderness? It is not that the heavens are as brass. No; the river of God is full of water, and He gives showers of blessing. But do we gather; and do we know how to keep and use?

Universal Peace:

IS IT A POSSIBILITY?

By Rev. MARK GUY PEARSE.

Do not think it only a vision and a dream that wars will utterly cease. Do not think it impossible so long as the selfishness and pride of man endure. Even if it were only a vision and a dream, yet is universal peace so fair a vision that the Churches may well give up one Sunday in the year to longing for it. Many a thing which is now a solid possession began by being the dream of some visionary who would not rest until he set other people dreaming his dreams.

Universal peace might have been impossible when all State affairs were settled by the king and his armed counsellors, who sent forth the people to fight for them and to kill or be killed. But now that the people make the Government and unmake it, surely peace ought not only to be possible, but war ought to be an impossibility. We who hold the purse-strings and who elect men to Parliament can and must demand that not until an attempt at arbitration has been made, and until the voice of the nation has been heard, shall England be committed to any war. Thank God, the conscience of the nation is being enlightened in this matter. Just think that there was a time in the history of this land of ours when all private and personal disputes were settled, not by trial by jury, but by *trial by combat*, as it was called. A man's innocence or guilt was decided by the issue of a fight, and the unhappy wretch who got the worst of the encounter was forthwith hanged or otherwise punished. No matter how innocent he might be, if defeated in combat he was counted guilty. Can anything more utterly absurd or wicked be conceived of?

Green, in his history of the English people, tells a very interesting story of how the people of Leicester got the privilege of trial by jury. (Green's Short History of the English People, p. 189.) It chanced, says a charter of the time, that two kinsmen, Nicholas and Geoffrey, waged a duel about a certain piece of land concerning which a dispute had arisen between them; and they fought from the first to the ninth hour, each conquering by turns. Then one of them fleeing from the other till he came to a certain little pit; as he stood on the brink of the pit, and was about to fall therein, his kinsman said to him, "Take care of the pit, turn back lest thou shouldest fall into it." Thereat so much clamour and noise was made by the bystanders and those who were sitting around that the Earl heard these clamours as far off as the castle, and he inquired of some how it was there was such a clamour, and answer was made to him that two kinsmen were fighting about a certain piece of ground, and that one had fled till he reached a certain little pit, and that as he stood over the pit, and was about to fall into it, the other warned him. Then the townsmen, being moved with pity, made a covenant with the Earl that they should give him threepence yearly for each house in the High-street that had a gable, on condition that he should grant to them that the twenty-four jurors who were in Leicester from ancient times should from that time forward discuss and decide all pleas they might have among themselves.

Now, as combat is no more the test to which *personal* disputants appeal, why should not we hope that nations, *above all, Christian nations*, will come to learn how foolish and how wicked it is to appeal to arms to settle *national* disputes? Why should the people not demand the appointment of a Court of Arbitration, to which national disputes should be carried, and by whose decision the nations should abide? Men are not always going to be fools, especially when the folly is so cruel and so costly, and when they who pay and suffer have the control of the nation. If only the Christian conscience and vote of this country and of Germany were solidly one in antagonism to war it would be safe to say that the other nations of Europe would be speedily guided to the same happy decision. Nothing else will secure universal peace but the *aroused Christian conscience of Christian nations*. Family alliances and Great Exhibitions are not strong enough to restrain the greed and lust of emperors and kings. But the people have this power, and when they find that they *can*, assuredly it will not be long before they *will*. Let us every one use our citizenship for this sublime purpose. Whatever we call ourselves in politics let us demand that war shall be the very last possibility to which this nation shall be committed.

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Moses, the Servant of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

THE GIFT OF MANNA.

Exodus xvi.

We may *encamp* at Elim, and stay for long happy days in its green bowers, but we may not live there; at least, the majority cannot. It is so much harder, and needs so much more grace, to remain devoted and earnest, to retain the girt loin and the soldier-like bearing, in its soft, enervating climate, than on the bare and sterile sand of the desert, with its rare and stimulating air. Few characters are able to reach their highest and noblest excellence amid the genial conditions through which at times each life is permitted to pass. Therefore it is that, though the cloud of the Divine Guidance broods at Elim long enough to recruit us, it soon gathers up its folds, and commences its majestic progress over the desert expanse, leaving us no alternative but to strike our tents and follow. So it is said that "they took their journey from Elim; and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai."

Farewell to the seventy palm-trees and the twelve water-springs! Farewell to the brief, bright hours of respite from the blinding glare of the desert marl! Farewell to the sense of plenty suggested by the scenery of their camp! But He whose nature was mirrored in that exquisite beauty, who contained in Himself the reality of which its component parts were transient emblems, who was able to reproduce any number of Elims if He chose, and who could give such blessings straight from his hand that all the essential parts of the Elim blessedness could be repeated even amid the sand wastes, *He* could never be left behind, but always must accompany his people. Whom He had led forth, He could not desert. Whom He had redeemed, He could not forsake.

"I have made, and I will bear," is a sentence that may be written over all lives, all experiences, all goings-forth in which God's hand and will are concerned, so that when once we are sure that He is guiding us we become indifferent to the appearances of things. It is immaterial whether He locates us amid verdure or desert. He is responsible to make up from his own resources for that which is lacking in outward circumstance. What if there are no palm trees? The shadow of the Almighty must be our shelter from the sultry heat. What if there are no crops waving over the waste? He must Himself provide the manna for the host. What if there be no water gushing down the torrent bed, heaped with stones? From Him, stricken and smitten, must flow the rivers of water that make the desert to rejoice and sing.

There are things about God, and his ability to supply all needs of the soul of man, which could not be learnt in any Elim with all its beauty, and can only be acquired where its bowers are exchanged for those long corridors of rock which lead to the foot of Sinai, as the ancient approaches of obelisks conducted to the pillared halls of Karnak. The eagle wings on which God bears his people are only spread beneath them when the nest is broken up and left. The supremacy of God over all natural laws is only learnt when they are seen to stand before Him as the angels who do his bidding, hearkening unto the voice of his word. The patient tenderness of God, the mother side of his nature, is only apparent where a whole host breaks out into the sobbings of a querulous child. The punctuality of God is more easily discerned in the spread breakfast-table of the wilderness than in the procession of the seasons or the march of worlds. It is well, then, to leave Elim; beyond it lie Sinai, Pisgah, and Canaan.

I. The Desert Murmurings.—It was a great aggravation of the responsibilities which already lay heavily on the heart of Moses, to have to encounter the perpetual murmurings of the people whom he loved so well. It only drove him continually back on his Almighty Friend and Helper, to pour into his most tender and sympathising ear the entire tale of sorrow. But the repeated outbreak of these murmurings all along the wilderness route only sets into more conspicuous prominence the beauty of his gentle meekness, and the glory of his faith, which probably was the one channel through which the power of God wrought for the salvation and blessing of his people.

The race of murmurers is, alas! not extinct. Lips which have joined in singing consecration hymns, sometimes give passage to complaints. And we are none of us so careful as we ought to be to restrain the expression of discontent. How often are murmurings mingled with the food we eat, because we are not exactly pleased with its quality or preparation; with the weather, because it does not quite fit in with our plans; with our daily calling, because it is irksome and distasteful; and with the presence or the absence of certain persons in our lives.

Murmurers are short of Memory. It was only one little month since the people had come forth out of Egypt—a month crowded with the wonders which the right hand of the Lord had wrought. The chronicler specially notes that it was the fifteenth day of the second month, and adds, "The whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness, and the children of Israel said unto them, Would God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger."

They could remember very well the sensual delights of Egypt, but they forgot the lash of the taskmaster, and the anguish of heart with which they wrought at the kneading of the clay. They forgot how graciously God had provided for their needs, ever since they had stood around their tables to eat the flesh of the paschal lamb. They forgot the triumph-song which recorded their undoubting faith, that God would bring them in and plant them in the land of their inheritance. None of these things availed to stay the torrent of their murmuring complaint.

Whenever a murmuring fit threatens, let us review the past, and recount the Lord's dealings with us in bygone years. Did He deliver in six troubles, and is He likely to forsake us in the seventh? Has He ransomed our soul from the power of the grave, and will He not regard the body, which is included in the purchase-money? When David complained, and his spirit was overwhelmed, he tells us that he considered the days of old, the years of ancient times, he called to remembrance his song in the night, he remembered the years of the right hand of the Most High. "I will remember the works of the Lord, surely I will remember thy wonders of old." And as at the summons of memory, the sea of the past gives up its dead, each risen record of God's goodness will condemn the murmur, and rally the wavering faith.

Murmurers are short of Sight. They fail to see that behind all the appearances of things there lie hid the Presence and Providence of God. Moses called the attention of the people to this fact, which enhanced so gravely the magnitude of their offence. They thought that they were only venting their spleen on a man like themselves. Annoyed and apprehensive, it was some relief to expend their annoyance on the one man to whom they owed everything. Ah! how vain it is to trust the populace, which to-day cries Hosanna, to-morrow, Crucify. But their faithful leader showed them that their insults were directed not against himself, but against Him whose servant he was, and at whose bidding everything was being wrought. The Lord heareth your murmurings which ye murmur against *Him*, and what are we? Your murmurings are not against us, but against the Lord."

It becomes us to ponder well those words. Some of God's children are more willing to admit a general providence than a special particular one. But the former involves the latter. The whole teaching of Jesus compels us to believe in a care which counts the hairs of our heads. The very necessities of our education demand a Divine superintendence of the insignificances and commonplaces of life. God must be in all things, ordaining and permitting them. It is impossible, therefore, to grumble, without the sword of our words cutting through the gauze-like drapery of what we see, and wounding Him whom these things scarcely avail to hide. Grumblings, murmurings, complaints, these are directed against the will and arrangement and plan of God. And their cure is to accept all things from his hand, to acquiesce in his wise appointments, and to believe that he is securing the very best results.

Murmurers are Short of Faith. The pressure of want had begun to make itself felt but very slightly, if at all, on the host. It was not so much the hardship that they were at that moment experiencing, but that which they thought to be imminent. Provisions were running short; supplies were becoming exhausted; the slender store refused to be eked out beyond a comparatively short period. It was thus that they came to Moses and murmured.

God often delays his help. He tarries ere He comes, long enough to bring us to the end of ourselves, and to show the futility of looking for creature aid. At such times we too often evade the lesson which He would teach, and bemoan our hard lot, though it is only a suggestion of our fearful hearts. From the marshy swamps of our inner life arises the miasma of unbelief, in the folds of which our imagination affects to descry gaunt and fearful objects, and immediately we hold that they have, or will have, a real existence, and we fall straightway all along on the earth, and are sore afraid, as Saul before the ghost of Samuel.

Too many of God's children despond because of what they dread, and break out into murmurings that they are going to be killed, when if they were to stop to think for a single moment, they would see that God is pledged by the most solemn obligations to provide for them. Why do you murmur? It is because you doubt. Why do you doubt? It is because you will look out on the future and consider your circumstances, apart from God. But when the eye is single in its stedfast gaze towards Him, his love, his wisdom, his resources, then faith grows strong, and reads his love in his eyes, and reckons on his faithfulness, and realises that He who spared not his own Son, but delivered Him up for us all, will with Him also freely give us all things.

How different to this murmuring life was that of our blessed Lord, who also was led into the wilderness, and was without food for forty days. But He did not complain; no word of murmuring passed his lips, although He might have remonstrated with the Father for dealing thus with one who had always yielded him a prompt and glad obedience. And even when He hungered, and the devil suggested that hunger was not becoming to the newly-designated Son of God, He meekly said that it was enough for Him to have his Father's will. He was prepared for all that it might involve. He insisted that if God withheld bread, He would sustain the body He had made in some other way. The Son never for a moment questioned his Father's right to follow any line of procedure He chose, and was apparently perfectly satisfied. He had learnt the secret of how to be full and to be hungry, how to abound and to suffer need. He did not live by bread only, but by every word that proceeded out of the mouth of God. And

in this divine patience He has shown how murmuring may find no foothold, and how the soul may be braced to endure hardship.

II. The Wilderness Food.—It is not for us to tell here the whole story of the manna, with its wealth of spiritual reference to the true Bread, which is Christ. It is enough to remember:—

To look up for our supplies. "He gave them bread from heaven to eat." For the believer there are five sources from which help may come, for in addition to the four quarters of the winds he looks up to the heavens. There came *from heaven* the sound of the rushing of a mighty wind. Look higher, child of God, to the heart and hand of God.

To feed on the heavenly bread daily and early. "They gathered it every morning, and when the sun waxed hot it melted." There is no time like the early morning hour for feeding on the flesh of Christ by communion with Him, and pondering his words. Once lose that, and the charm is broken by the intrusion of many, though it may be they are all useful and necessary, things. You cannot re-make the broken reflections of a lake swept by wind. How different is that day from all others, the early prime of which is surrendered to fellowship with Christ! Nor is it possible to live to-day on the gathered spoils of yesterday. Each man needs all that the day can yield him of God's grace and comfort. It must be daily bread.

To feed on Christ is the only secret of strength and blessedness. If only believers in Christ would realise and appropriate the lesson so clearly taught in this narrative, as well as in the wonderful discourse which our Lord founded upon it (John vi.), they would find themselves the subjects of a marvellous change. It is almost incredible how great a difference is wrought by the prolonged and loving study of the Bible. To sit down to enjoy it. To read two or three chapters, an epistle, or a book, at a sitting. To let the heart and mind steep in it. To do this before other intruders have noisily entered the heart and distracted its attention. Ah! how this transforms us.

We become purer by the washing of the water of the Word, even though necessarily we cannot retain it all, as the sieve through which the water percolates is cleaner for the process, though it fails to hold a drop. We sit in a very sun-bath of glory, and some of the transient beams linger on our faces. We walk the ivory palaces, scented with myrrh and aloes and cassia, and as we come away our garments are fragrant.

Many a believer, who is now forlorn and strengthless, mourning a dead past, cringing before an untoward and merciless present, dreading a menacing future, would suddenly rise up strong, and calm, and resourceful, and able to play the part of a Christian man; and though he might not himself realise all the glory of the transformation, others would; and in after-days he would come to see that the birthday of his new life was synchronous with his freshened interest in feeding on the Bread of God.

We close, however, by calling attention to the remarkable expression used by our Lord, when He said, "Moses gave you not that bread from heaven" (John vi. 32), intimating that though Moses did not give that eternal Bread of which He was speaking, yet he did give some sort of bread, i.e., the manna, so that there was a sense in which the faithful servant procured and gave daily the provision on which his people fed.

We are not unfamiliar, in these days, with instances in which the faith of one man avails to procure the daily food of hundreds of orphans and of others. God gives to them that they may give to those with whom they are charged. But all these are dwarfed before the stupendous miracle of a faith that was capable of covering the desert place with food for forty years.

No one who reads these words need ever hesitate to enter into partnership with God for any enterprise to which the Almighty may summon him. The only thing that is at all necessary is to be quick to catch the faintest expression of his will, and prompt to obey, and strong to persevere. When these conditions are fulfilled the soul walks with God in blessed companionship, taking pleasure in difficulty, straitness, famine, and peril, because each of these becomes a foil for the display of the Divine resources, who makes even mountains a way. Such an one is perfectly indifferent to murmuring or applause, to censure or praise, since the soul is engrossed with a companionship which is perfect bliss because perfect satisfaction.

Let us, then, unceasingly make our boast in the Lord as we step out on to the unknown and untried. And who shall lament the beauty of Elim, or the fleshpots of Egypt, or the frugal meals of Jethro's tent, when such lessons are to be learnt in the society of our eternal Friend, who can never fail those who dare to trust Him, and who gives to the uttermost capacity of our faith, that we may in turn give as much as they need to those poor friends of ours, with whom we have become entrusted for his sake? (Luke xi. 5-9.)

A RABBI ON JUDAISM.

Rabbi Lichtenstein's new work, "Judaism and Christianity," is attracting much attention among the Jews. It is an examination and comparison of the doctrines of Judaism and Christianity, with several striking passages concerning his own people which, coming from a man who still discharges rabbinic functions, are specially interesting. It is touching to read his allusions to what he has had to suffer for his confession of Christ as the Messiah and Saviour of the Jews. The book appears in German, but the Mildmay Mission to the Jews have been requested to issue an English edition. We append a few extracts:—

"They have been dark, sad, painful, miserable years which I have lived since the publication of my three brochures. Threatened, coerced, attacked by authorities whose shoe latchets I am unworthy to unloose—condemned and cast off by my venerated elder brother, the guide of my youth, the example of my life—scoffed at, hounded, slandered, blackened and condemned for the most part by the Jewish newspapers, held up to suspicion, grieved and wounded in my holiest feelings. One Jewish editor has liberally pardoned me as insane!

"Yes; he is guilty of moral murder and suicide who sells his convictions and conscience, for the sake of money, to deceive others, to lead them astray, while they vacillate in their faith in their holiest feelings. And such a deed is imputed to me when my opponents maintain that not conviction, nor the irresistible force of truth have put the unaccustomed pen into my hand, but that the missionaries have bribed me, bought me. What is there to justify this infamous assumption? Forty years I have worked as a Rabbi. I am old, and have become grey; here am I, tell it against me, before the Eternal One and his Anointed. Whom have I defrauded? whom have I oppressed? or of whose hands have I received any bribe to blind my eyes therewith? Is it not an open secret to all my acquaintance that my otherwise favourable circumstances as regards fortune have become rapidly worse since the publication of my books? Certainly, later on, several large-hearted gentlemen and tender-hearted ladies have kindly remembered me; yet this help in the time of need is the most irrefutable proof that I have done this in the sincerity of my heart and with clean hands.

"Everything is in motion, everything awake; only the Jew is still asleep in the vestibule of the Lord, at the entrance to God's treasure. And while the world reforms itself, and nations, lands, seas, mountains, are drawn nearer to one another, while the electric spark brings news—messages from the extreme ends of the isles; while peoples fraternise, the Jew stands still musing, while life rushes past him and without him. Afar off he sits, like the Buddhist monk, with head sunken on his breast, his gaze directed to the ground; he dreams and raves, like all idle nations who rest upon their laurels; upon the past he hopes, yearns, sighs, for the approach of deliverance for a glorious future, but has no eye for the present, for the signs of the times. He is colourblind; sees not the rainbow which shines out of the dark clouds of his fate, as a sign of the everlasting covenant, and hears not the soft beseeching voice of his Friend, who comes, leaping upon the mountains, skipping upon the hills. He does not understand the unambiguous, comforting, promises of his prophets; but he gropes for his Messiah with the left hand, and, alienated, pushes Him from him—with the right hand!

"Yet, the New Testament, which is the continuation, the climax, the fulfilment of the Old Testament, from which, indeed, it is inseparable, is kept at a distance, forbidden, avoided, condemned without being heard, read, tested, examined!"

POOR JEWS IN PALESTINE.

Mr. Scott Moncrieff has been again at Jaffa visiting the people there, and in surrounding colonies and places. He finds the condition of at least two thousand Jews "most distressing after eight days of continuous heavy rain"—no work to be got by any. These people were dependent on relief for their subsistence. Rations of flour and food at the Jaffa Soup Kitchen and elsewhere are being given to nearly seven hundred, and other relief as far as possible. "To add to this distress the steamer from Beyroot brought thirty Yemenite Jews, refugees from persecution, one of whom was found dead by the wayside. There is too much reason to fear that he died of want."

There is not snow at Jaffa as on the mountains, but the cold is severe, and the poor Jews are "literally in rags." After setting going for their relief all he could, Mr. Scott Moncrieff started back for his work at Jerusalem at 5.30 in the morning, while it was raining "buckets of water." There he found things worse still, and wrote on December 24, "The weather for the past four days has been frightful—floods of rain, with half a gale of wind, coming in terrific gusts all day. Thermometer outside my window forty-two degrees." The same night he informed us, by telegram, that a great snowstorm began, and lasted for three days. The sufferings of the destitute Jews were terribly aggravated by the cold and want, especially of those living in "shanties" outside the city. Very many families are living in the utmost misery, "literally lying together *in the mud* of the floors of their huts, without bedding, without fire, without food." Several hundreds are in this condition. He immediately ordered thirty-five plank bedsteads to be prepared with all despatch for distribution.

A telegram of January 6 reports:—"Many hundreds are starving; am giving flour rations and fuel in small quantities. Permit, if possible, £100 weekly." We have this week remitted £150, of which £100 was by telegram. And most earnestly we ask for continued aid that this work of rescue be not stopped while the urgent need continues.

F. A. Bevan,
Hon. Treasurer, 54, Lombard-street.
E. A. Finn,
Secretary, Parliament-street, S.W.

Society for Relief of Persecuted Jews (Syrian Colonisation Fund.)

GOD'S CARE FOR ISRAEL.

"God hath not cast away his people [Israel] which He foreknew." Of the truth of this statement we had fresh evidence in the opening of a shelter for destitute Jews by Mr. Wilkinson, of Mildmay. Hundreds of men, women, and children belonging to this unhappy people are literally starving at the present time, and the hearts of the missionaries have been deeply pained, day after day, by the sight of their misery. After much prayer, Mr. Wilkinson decided to open two shelters—one in London and another at Tilbury, if permission could be obtained from the dock authorities to erect one there for the use of Jewish immigrants.

A house facing the gate of the London Dock, being No. 46, Upper East Smithfield, was rented and fitted up for this purpose. It contains sleeping accommodation for about seven men, and has for its caretakers an earnest Hebrew Christian and his wife, converts of the Mission. Food will be provided twice daily—at 10 a.m. and 3 p.m.,—when really destitute Jews will receive a meal. But this cannot be had except by ticket, which must previously be obtained from the missionaries, who are expected to exercise much care in the distribution. The missionary in charge will preach Christ to every Jew who partakes of the hospitality of the Mission, and family worship will be held both morning and evening for the benefit of the inmates.

This much-needed shelter was opened with praise and prayer on the 22nd inst., the place being earnestly and solemnly dedicated to the God of Israel.

Mr. Wilkinson, who occupied the chair, read and commented on Psalm cxxvii., dwelling with much emphasis on the opening words, "Except the Lord build the house, they labour in vain that build it," &c. We may open shelters such as this, but if God withholds his blessing, our labour is in vain.

AMERICAN NOTES.

(FROM OUR SPECIAL CORRESPONDENT.)

The hope expressed at the late Methodist Œcumenical Conference at Washington, that all sections of Methodism would soon be united in one grand consolidated party, receives little encouragement from the Methodist Episcopal Church, South. There are two great barriers in the way, according to the frank admission of Southern editors. One is the coloured race, and the other the question of Woman Suffrage. The Southern whites are not yet ready to accept African bishops, who would be elected to office in districts where the coloured people preponderate. Nor do they agree with their Northern brethren, who would thrust woman into civil and religious offices, giving her an equal share in national and ecclesiastical affairs. Outside of these lines they fraternise with the Northern Church in aggressive effort.

Freemasonry, Odd-Fellowship, and similar secret societies, which lay claim to be exponents of the best religion and the highest morality, come in for severe criticism at the hands of many faithful ministers of Jesus Christ. Pastor A. J. Gordon, of Boston, denounces these Orders with special zeal. We are informed by pastoral brethren that there are churches so honeycombed with masonic influence, that none but masonic preachers are allowed to occupy their pulpits. Certain it is that many popular preachers are in close league with these organisations. Dr. Goodwin, of Chicago, has also raised his voice. He protests that Masonry is not a Christian institution. Our Lord, he declares, never had any little cabal, any little gathering with its secret passes and grips. The very attempt to couple such a thing with the ministry of the Son of God shows its folly.

La Maréchale Booth-Clibborn is making a tour in this country for the purpose of interesting American Christians in her work in France and Switzerland. The best class of pastors are won to her side, and invite her to their churches. Crowds throng to hear her: she wins respect from the first, and invokes enthusiasm before she concludes. Her story is thrilling and fascinating. She hopes to secure £4000 for her mission before sailing from our shores. The Maréchale's health is far from robust, yet it is marvellous how she journeys thousands of miles, and addresses multitudes night after night. No doubt her visit has brought the Salvation Army into favour; she has disarmed prejudice, and won golden opinions from pulpit and press. She has observed what has been noticed by all foreigners, the surplus of food with every sign of super-abundant wealth, in contrast to the great lack in other countries.

We are glad to welcome Pastor Anderson, of the McAll Mission, who is here also to represent that work. He is well received in our various cities.

The Chinamen in our Sunday-schools is the subject of discussion. The method of instructing them is harshly condemned by some pastors, while public indignation meetings have been held to denounce the critics. It has been hitherto proved as the best plan of teaching to have each teacher limited to one pupil. The Chinese are heathen when they reach our shores, and not able readily to acquire our language. Many young ladies have undertaken the work of teaching them English, in order thereby to gain influence over them, which they utilise for the Gospel's sake. Large numbers of the Chinese have been converted through this instrumentality, and have proved loyal to the evangelical churches, of which they have become members. The gist of the complaint now made is, that this close relation between young lady teacher and Chinese pupil is degrading to the former; that all Chinamen regard every woman as depraved who would come down to their level; and that their motive in attending Sunday-school is to spend the hour in looking at pretty faces and listening to sweet voices. Assuredly we have never known of any evil attending this kind of mission, but, on the contrary, vast good. Yet there may be wisdom in the suggestion made that henceforth elderly gentlemen and ladies become the teachers.

We are frequently perplexed to notice, in many of our religious papers, quotations from non-Christian men, simply because they are intellectually great. I have before me such a paper, commending the teaching of a certain transcendentalist, who certainly spent much of his time and strength in antagonising the blessed Word of God. Is not the tendency of such indiscriminate commendation of unbelievers harmful? If one extract, or quotation, is worthy of our acceptance, why not follow such teachers further? Are all those who read the flattering allusions made by Christian editors to intellectual sceptics able to discriminate? May not many follow such teachers blindly until they are led away by the error of the wicked? Is it not as dangerous to lead the simple-minded to sip at the fountain of error as to offer the sensitive youth his first glass of wine? Even Voltaire wrote good things, Bradlaugh said wise things, and Ingersoll more than once spoke truth. But surely, to publish such items in a Christian journal is playing into the hand of the enemy.

DEACONESS WORK IN SYRIA.

The following is sent us by Mrs. Meredith, of Clapham Conference Hall. The work which she has organised in Palestine is already known to many of our readers. The nature of such operations is well expressed in *Daughters of Syria*—"When the people find we are not lady doctors they often turn away. They don't want to hear our message as as a rule, but they do want medicines for coughs, colds, fever, sores, &c."

For six weeks our party of deaconnesses have been on our hearts night and day. The uncertainty of their whereabouts, and the fact that our house in Jerusalem was empty, weighed heavily on us. Quarantine and weather fought against them; but, at last, they are relieved. Our prayers are answered. We have received a telegram announcing their safe arrival in Jerusalem. This incident of delay has been very painful, causing us great expense and trouble, hindering our movements, and making our friends doubtful of the Lord's purposes. But it has, indeed, been blest to the strengthening of faith and the encouragement of our service.

We have now the command to "go forward!" The sending out of our medical staff is but a question of money and time. The other day we purchased the whole of the materials to supply a station *that is the most interesting spot in the Holy Land;* while another has been given us to occupy—all for Jesus.

We need a fund to maintain this all-important work. Schools for the young, and medicine for the sick, are what Palestine wants. Doctors and nurses and teachers must go out. If they faithfully dispense the balm of Gilead, and tell the story of the Cross, souls will be healed, and Christ will receive his own. No evidence can so strongly attest our adherence to the Bible as the support of Missions to the Jews, and to the people of the "Land for which the Lord careth"—his native land, where He died, and was buried, and rose again, and where his feet will stand in the day that He returns to his waiting people.

"THE HAPPINESS."

The happiness of tasting, as the days and months roll on,
The fulness of the blessings treasured up in God's dear Son!
The happiness of seeing, as the bygone years you trace,
He loved with everlasting love, and called you by his grace!
The happiness of feeling, amid the world's alarms,
Beneath, around, about you are the Everlasting Arms!
The happiness of hearing, above its rush and din,
The tender Shepherd calling, the still small voice within!
The happiness of yielding yourself, your life, your all,
To Him who keeps you by his power, and will not let you fall!
The happiness of leaving with Him your every need,
Who will not quench the smoking flax, or break the bruised reed!
The happiness of knowing, when your earthly course is run
He hath prepared a home for you in realms beyond the Sun.
The happiness of trusting in his unchanging grace,
In life, in death, in weal or woe, until you see his face!

EPILEPTIC CHILDREN IN SWEDEN.—Mdme. E. de Ramsay writes from Wilhelmsro:—"Our refuge for epileptic children has now twenty-one inmates. We should like to separate the idiotic epileptics from other sufferers, and accommodate twenty-one more in another house. We follow the method of the French homes at Laforce. God alone and those who nurse the patients can tell how sad the effects of such an illness are to witness, especially where neglect, cruelty, and extreme poverty have reduced the children to living skeletons, or brutalised them. The Home for cripples has been the mother of several similar institutions in other places. A society has been formed at Stockholm in the interest of work of this kind. The Blue Ribbon Society gains new members week by week."

TOWN AND VILLAGE IN CHINA.

Ning hai Cheo is a comparatively clean little town, situated about three and a-half miles from the coast, twenty miles S.E. of the Port of Chefoo. The city lies low—unlike most of the cities in the central and southern districts of China, which are usually built on higher ground than the country surrounding, so as to afford better defence. The scenery around is beautiful, and there are, within a radius of five miles, seventy to eighty villages, varying in population from one hundred and fifty souls to two thousand each.

Mr. and Mrs. Judd have been working at this station of the C.I.M. for about four years, and since their coming a great change has come over the feelings of the people toward foreigners and the Gospel. Twice our friends were almost driven from the place, but now, in all the country round the work is known, and for many a mile visitors come in (especially at certain times of the year when they are slack of work) for Scriptures and other books. Mr. Judd has visited nearly all the villages in the neighbourhood, some repeatedly, and his venerable appearance and earnest labours have won the esteem of the people. There has also been some definite work; souls have been gathered, some of whom show good evidence that they are truly the Lord's. Since our coming here last July, we have endeavoured to render what help we could.

There is a market held every five days, when we have preaching or conversation to those who come in; and sometimes speaking in the street and distributing books. Those who can read here seem better to apprehend the purport of what they read than the majority of readers I have met with in the west and central districts of China. It is doubtless owing to the parrot-like system of teaching to read which is in vogue throughout China, the children being taught for the first three years to memorise several thousand different characters, without having any explanation given them of their meaning; thus, many of the people will read through a whole page and not take in anything of its meaning. In many districts the poorer classes cannot afford to send their children to school for longer than two or three years; hence, they do not get beyond the initial stage of their studies.

I have been struck with the way in which the people of this district show interest in what they read. I was on my way to some villages a few miles distant, and came to a muddy portion of the road, where I had to pass very close to a man travelling in the opposite direction. I offered him a copy of Mark's Gospel, saying a few words by way of explanation as to what the book was, and of whom it spoke. About ten days afterwards, this same man called at our chapel (or mission room) and asked for more books, as he had been so interested in the copy of Mark. I interrogated him as to certain portions of the book, and he gave very intelligent answers. He said that there was an old gentleman at his village who had read many of our Christian books, and when he came to any part he did not understand he took the book to this old gentleman for explanation. I gave him other portions of the Testament, with a copy of "Peep of Day."

At some of the villages we have had splendid opportunities for speaking, at other times we could get hold of nobody, as all seemed hard at work in the fields. The summer is the time to get hold of the people, but it is then that we find the work most trying to ourselves.

Now the winter is on and the people shut themselves up in their houses to keep warm. Most of them are very poor, with scarcely enough food to support life, and scarcely any rags to cover their bodies. Everywhere one goes the state of things is depressing in the extreme, such hopeless masses of wretchedness and sin, the accumulation of the centuries.

Their only hope is the reception of the Gospel of God. It seems as though they were just ready for the quickening work of the Spirit. For this let us pray. Arthur Eason.

China Inland Mission, Ning Hai.

MR. WILLIAM NOBLE visited West Hampstead on Monday (18th), and delivered an address on Gospel Temperance at a meeting in connection with the Emmanuel Church Temperance Society. There were several hundred people present, and, many people signing the total-abstinence pledge, the workers were greatly encouraged by the words spoken. Mr. Noble's many friends will be gratified to know that his health has so far improved as to enable his resuming the work which is so near his heart

THE McALL MISSION.

The twentieth anniversary of the McAll Mission in France was celebrated on Monday last week at the Oratoire du Louvre, simultaneously with the seventieth anniversary of the birth of the worthy founder of the Mission. On the previous Saturday Pastor R. Hollard presided over a meeting of workers and friends in the Mission Hall in the Rue Royale, and in the course of a forcible and hearty speech recalled the claim Dr. and Mrs. McAll have to the gratitude of the French churches.

M. Louis Sautter followed, and after expressing similar sentiments, begged Dr. McAll to accept, from the pastors, workers, and friends, a pocket-book, the contents of which (£180) might go to purchase some souvenir of the *fete*. He also begged Mrs. McAll to accept from the ladies of the Mission a beautiful palm plant in a handsome pot. Greatly moved, Dr. McAll expressed his gratitude, and that of Mrs. McAll. He spoke of those who had passed away, and of those who were present, with that warmth, kindliness, and sympathy by which he wins all hearts.

Addresses were also delivered by Pastors Dhombres (Reformed Church), Appia (Lutheran), and Hocart (Wesleyan). Mr. J. F. W. Deacon, of London, spoke in the name of the English Auxiliary, and Pastor Decoppet (Reformed Church), in a poem, which called forth loud applause, responded to Dr. McAll.

On Monday evening the attendants of the Mission stations in Paris and numerous friends of the work met in the great church of the Oratoire du Louvre, which they filled. Pastor Recolin (Reformed Church), who took the chair, set forth the claims of Dr. and Mrs. McAll to the gratitude of the French people. Then, in the name of those who attended the people's meetings, Pastor Theodore Monod presented to Dr. McAll a bronze statuette, the product of a penny subscription among the attendants of the meetings throughout France. This statuette, representing Luther when a boy singing for his bread, and having for base a timepiece, formed, in M. Monod's judgment, a fitting symbol of the "Réunions populaires." After a bright speech the pastor handed to our venerable friend an elegant album, containing letters from 125 mission-halls, signed by some 5300 attendants, and prefaced by charming verses written by himself.

Thankfulness for the beautiful *fête*, remembrance of the humble beginnings of the work, gratitude towards God for blessings received, affectionate remembrance of those who had died, affection towards the living workers, and an earnest appeal to the attendants of the halls—all this was most pathetically expressed by Dr. McAll. Interesting addresses were also delivered by Pastor Picard (Reformed Church), M. Ruvéillaud (*Mission Interieure*), Pastor Vincent (Baptist), and Cordey (Free Church). Pastor Fisch (Free Church) offered prayer, and then this closed a meeting which will not soon be forgotten by any who were privileged to attend it.

The Gospel in Ireland.

Mr. John Charles Going, representative of the late founder of Castle Cranna Orphanage, near Nenagh, county Tipperary, informs us that the institution is about to be closed, as the trustees are unable to obtain funds to carry on the charitable work. He is willing to place the buildings at the disposal of any society desirous of establishing a centre of evangelistic effort in Ireland.

He says: "There seems to be but little knowledge among Christians in England of the open door there is in Ireland for the preaching of the simple Gospel of Jesus Christ; and people do not seem to have grasped that it is the only cure for all Ireland's ills." Communications may be addressed to Brigade Surgeon White, St. Catherine's View, Winchester.

THE GOSPEL STILL A POWER.—In connection with the Newcastle-on-Tyne Y.M.C.A., a young men's Bible-class is held on Sunday afternoons with an average attendance of about 350. On January 3 the usual New Year testimony and praise meeting was held. After a large number of the members had testified to their faith in Christ, the leader of the class asked all who were wishful of becoming Christians to stand up. Twelve manly young fellows at once arose to their feet, and later on in the meeting fourteen others asked the prayers of the Christians on their behalf that they, too, might be saved. On the following two Sundays several others were inquiring the way of life.

THE LOUISA ASHBURTON MISSION.

The Louisa Ashburton Mission at the Victoria Docks should not pass without mention at this season. Her ladyship has been there herself to see to both the temporal and spiritual good of those whom, for love of Jesus, she has made her special charge. It is not, indeed, given to every one to support missions at their sole cost, but when we see a work like hers, we cannot but pray that God may send some more such labourers into his vineyard.

The work, commenced but a few years since, has grown to vast proportions. It began, as such works have often begun, with a secret, sudden inspiration. Lady Ashburton was going on business late one Saturday evening through the district which is now so favoured with Gospel light. Her soul was stirred within her when she saw a scene of revelry which might have almost disgraced the very heathen. She bemoaned the sorrow of her people, of the souls, blood-bought by her Master, and she asked herself what shall be done to stay this plague, to save these souls?

Lady Ashburton's first idea was to purchase at least one of the gin palaces where she saw this wretched throng, but for the moment this was impossible. Later on she was able to secure one building, and now the whole street is a busy hive of Divine industry. Once Satan laid his snares day and night to drag souls down to hell, to bring temporal as well as eternal ruin to those for whom the Master died; now all is changed, and beautiful snares, or rather beautiful devices, of holy love are used to win men and women to their best interests.

In the large hall which has been built with a view both to the comfort of those who attend it, and of those who speak in it, there are constantly interesting addresses, which are attended by the people with great benefit, and are a pleasant as well as a profitable way of passing the evening. There are large Sunday-schools, and we heard of a Christmas-tree that had been prepared for no less than 1200 children.

In addition to this part of the work there are the dining rooms for the dock labourers both in this Mission and at Manor Way. Some four hundred meals a day are taken in these places. The poor are not pauperised, for each meal is paid for, but the payment is small, so as to be a substantial help to the purchaser, while saving his self-respect.

The sick are visited by those who have charge of these Missions, and the sorrowful are comforted. There is an average attendance of three hundred women at the mothers' meetings, and the Sunday Schools are crowded. The Sailors have also a place where they can have a comfortable bed for a very small cost, and that they all appreciate. We heard, not from Lady Ashburton, but from a grateful chambermaid in a London hotel, how she fed and clothed and comforted the women and children in the dock strike, which, but for her, would have had superadded horrors of starvation.

M. F. Cusack.

DR. PENTECOST'S MISSION IN INDIA.

It is an evidence of unusual interest in a religious movement when the secular papers, in addition to reports of the meetings, have leading articles on the work. Such has been the case in several of the places where Dr. Pentecost has been during his remarkable mission in India, which has now continued with unabated power for more than a year.

So great is the interest, that friends who have benefited by the Mission are begging him to return next winter, and urging the importance of it on him. The strain of work has been so heavy, that it is impossible for him to give an immediate answer, and such hard work as he has been through in the trying climate of India necessitates some rest from work for a time.

All readers must feel that the claim of the English-speaking native gentleman is great upon English and American evangelists, and even on the more regular ministers of the Gospel who might be sent on an embassy by their congregation.

MIDNIGHT MEETING MOVEMENT.—The annual prayer-meeting of workers and friends was held on Thursday (21st) at the Kingsgate-street Chapel, Holborn, Mr. Hornibrooke presiding. Many friends were present, and earnest prayers were offered for increased prosperity in the work. Mr. Christien, organising superintendent, gave an address on the fulfilment of prophecy, accompanied with limelight views of Bible lands.

THE EVANGELISATION SOCIETY.

The first annual meeting of the Scottish branch of this Society was held on Monday, 18th inst. in the Christian Institute, Glasgow. There was a large and representative audience.

Mr. J. Campbell White, of Overtoun, presided, and from personal experience of the Society for a number of years, warmly commended the evangelists sent out by the Evangelisation Society to the ministers of Scotland, saying that in the long course of its history there had been little or no jarring between the Society and the churches. He also emphasized the great need of evangelistic work, despite the dislike of many professing Christians to what they were pleased to term "these peripatetic evangelists," a title which he held was applicable to our Lord, who went from place to place preaching the Gospel of the kingdom, and these were but seeking to follow in his footsteps.

The Secretary's report was then read, showing that during the past year—the first year's existence of the Scottish branch—3872 meetings throughout Scotland had been supplied with preachers. The income for the year had been £1093 10s. 6d., of which £751 10s. 6d. were thank-offerings, and £342 subscriptions and donations. There are now ten evangelists fully employed on the Scottish staff, but much valuable assistance is rendered, especially on Sabbaths, by a large number of voluntary preachers. To make the branch in Scotland self-supporting—*i.e.*, to cover expenses of salaries, travelling, and management—it is estimated that the sum of £2000 per annum will be required, which amount it is earnestly hoped will be forthcoming during the current year.

Addresses were delivered by Sir Archibald S. L. Campbell, of Succoth, Bart., Revs. James Stalker, D.D., James Paton, B.A., and John Young, M.A. (Home Mission Secretary of the U.P. Church), all of whom heartily commended the Evangelisation Society to the ministers and office-bearers of the various churches, and also to the liberality of the Christian public. If one thing more than another were made evident by the various speeches, it was the fact that the Society was working hand in hand with the churches, and that its co-operation was most desirable in the work of preaching the Gospel.

The Secretary of the Scottish branch is Mr. E. J. Mitchell, who may be addressed: Grove-street Institute, Glasgow.

CAMBRIDGE NOTES.

The University Church Missionary Union have a most interesting set of speakers on successive Mondays for the term. Rev. H. C. G. Moule, M.A., Presidential Address; Rev. P. H. Chapman, M.A., "Henry Martyn, and Chaplain's work in India"; Rev. T. S. Treavor, M.A., "Missions to Seamen" (from the Downs); Rev. F. E. Wigram, M.A., Hon. Sec. of the C. M. S.; Dr. Wheeler, Jerusalem; Rev. E. C. Gordon, Uganda; Rev. A. B. Hutchinson, Japan.

On Monday, 18th, a most interesting address was given by Mr. Moule on the "Moravian Church." In the course of his remarks he traced the origin of this community in Moravia, and their persecution and subsequent settlement on the estates of Count Zinzendorf, in Lusatia. By the power of God they became wonderfully endued with a missionary spirit—some went to Greenland, some to preach to the negroes in the West Indian islands, later on to Australia and South Africa, &c., &c. At the present time one in four of the Moravian Church is in the mission field. Throughout, the Moravians have kept true to the cardinal doctrines of the Word of God.

The Cambridge Inter-Collegiate Christian Union have drawn up a good programme for this term. The following are the speakers at the Alexandra Hall:—Major Liebenrood; Mr. Stanley Smith, M.A.; Mr. R. P. Wilder, M.A., Princeton, U.S.A.; the Hon. and Rev. W. Talbot Rice, M.A.; Sir Arthur Blackwood, K.C.B.; subject, "A Door Opened in Heaven;" Mr. E. J. Kennedy. We trust to have large numbers, and the power of the Holy Ghost working in our midst, in convicting of sin and leading to the Lord Jesus.

On Friday, 22nd, in the evening a meeting of members of the University, at the invitation of Rev. Handley and Mrs. Moule, was held at Ridley Hall to hear Surgeon-Major Pringle, M.D., and Mr. Cheong on the subject of the opium traffic. After a telling address by the Chinese gentleman, Dr. Pringle spoke a few heartfelt words on the grievous wrong England was doing to China, showing she was wholly responsible for its exportation from India to China.

DEVIZES.—Mr. John Elliott is now conducting a special mission in connection with the Devizes Y.M.C.A.

COSTERS' HALL, HOXTON.

That the work at Costers' Hall, Hoxton, reaches the surrounding people of all ages, was pleasingly shown on Wednesday evening of last week, when 550 children attended the New Year's festival, the main cost being borne by the Robin Dinner Society. These young persons were, of course, a portion of the Sunday-school, which crowds the building on the Lord's day, and which might be much larger than it is were increased accommodation available. The children thoroughly enjoyed the fare provided, and throughout the evening they showed great capacity for entertaining one another. The way they sang "Come ye that love the Lord," proved what music there is in children's voices. Some had learned whole chapters of Scripture, which they gave with good effect.

The working Mission Church at Costers' Hall was never in a more prosperous condition. During the last year, seventy-seven persons were added to the roll of membership, all being converts and not one by transfer. Thus the spiritual work is characterised by Mr. Orsman himself as being of a most delightful kind. About fifty meetings are held every week, and these, especially the Gospel services and the prayer-meetings, are attended with great blessing. Instead of being obliged to meet in rooms at public-houses, the costers and others can here transact all of their club business free of cost, and with safety to themselves and families. One of the Thrift Societies which needed £1845 to pay it out just before Christmas, showed a profit of twelve per cent.

After the London County Council election in March, when Mr. Orsman will no doubt be again returned, he hopes to leave England for some rest and change. Our friend now freely gives the whole of his time to the comprehensive evangelistic work in Hoxton, and to the County Council with its several committees. Although Mr. Orsman is still comparatively young and looks well, he finds that anxiety tells upon him more than it used to do. The general anxiety is of course increased by the influenza in the neighbourhood. The cocoa breakfasts to half-starved Board School children, and the soup at a nominal charge, will this season be more needed than ever. So also will the cast-off clothes, which the keeper at Costers' Hall is always glad to receive on account of the poor. Mr. Orsman's address is Milton House, Shacklewell-green, N.E.

SHOREDITCH TABERNACLE MISSION.

The Preachers' third anniversary in connection with the Gibraltar-walk Chapel, Bethnal-green, was held on Monday, January 25, Mr. W. R. Fox in the chair.

The Secretary, Mr. Cook, reported a year of much success in the work. They were developing a many-sided mission. The workers now numbered seventy-two. Among many branches of work was the tract society, with some twenty members, who visit some twenty districts, distributing the Gospel message and giving such temporal help as they can. They have made over forty thousand visits during the year.

The services had been much owned of God, as also have the open-air meetings, the lodging-house work, the large Sunday-school, and the several other efforts.

The chapel has been renovated during the year, and is now very cheerful and comfortable, but this work is not yet paid for, and the general account is in arrear. Letters for hospitals, parcels of clothing, and tracts are very acceptable in the good work which is done among the many poor of this part of London. Mr. C. A. Cook, 244, Kingsland-road, N.E., is Secretary, and he is ably helped by a band of workers, who, like himself, give their services voluntarily. Mr. Pickersgill, Mr. G. Nokes, and others addressed the meeting.

REV. H. O. MEYERS (late of Emmanuel Church, Putney) has for many months been travelling in the colonies in quest of health—although he has not been altogether idle. At Melbourne, where he made a long stay, he preached in several of the churches, and gave a series of addresses at the Y.M.C.A. on "Palestine light on difficult texts," which were much appreciated. He went on to Fiji on a visit to the Mission station. From there he visited Auckland, New Zealand, giving accounts of the mission work in Fiji. At Sydney he has delivered addresses at the Y.M.C.A. and other places, besides preaching at Botany Bay.

THE RESCUE OF YOUNG WOMEN.

In a report recently issued by the "Homes of Hope," some very interesting and encouraging results are published. Since the establishment of the homes 3117 young women have been admitted, of whom 1195 belonged to the class of young mothers, all of whom were rescued while in most perilous surroundings, and thus saved on the threshold of a life of sorrow and shame. In almost every instance these unhappy young people were permanently benefited and have turned out well.

Perhaps one of the most promising features of these rescues is the fact that these poor young women were made to see the sin and disastrous consequences of their fall, and led to follow a pure life in the future, although many were burdened with the support of their illegitimate offspring. It is painful to think of the amount of misery and shame often brought upon young and erring girls by unscrupulous men, who, in numerous instances, have taken advantage of untoward circumstances to bring ruin and life-long disgrace upon the foolish and unsuspecting. More than one instance is given of clergymen writing to the Homes requesting admission for young girls of fifteen and sixteen years of age who have been betrayed, and are seeking with importunity and penitence the shelter of a Rescue Home.

A notable feature of this institution (situate in Regent-square, W.C.) is the efforts always made by the committee to compel the father to pay towards the maintenance of the infant, and thus bear some share in the penalty of his misdoing. Many instances are recorded of the good spiritual influence brought to bear upon the inmates while staying in the Homes, and the way in which the grace of God has been brought home to many souls.

The homes are conducted on the classification principle, care being taken that those who belong more markedly to the fallen class are not associated with young girls whose first step in sin has brought them thither. There is a continuous spiritual work going on. Like most other benevolent enterprises the Homes of Hope seem to have suffered recently through great lack of funds to carry on their mission.

Post-Office Employes.

On Friday last, the Western District Post-Office Institute, in connection with the Postal and Telegraph Christian Association, held its second annual meeting in Middlesex House, Chapel-street, Edgware-road. The most notable feature of the report is that a new departure was made last year in admitting senior sorters and postmen, so that it now consists of two divisions—a senior and a junior. All the departments report progress.

Sir James Fergusson, M.P., the Postmaster-General, who presided, in the course of a sympathetic address, assured his young friends present that they would find that there is no security like religious principle for guiding lives aright.

Sir Arthur Blackwood, Mr. F. Hill, and Miss Edmonstone also addressed the meeting.

ISLE OF SHEPPEY Y.M.C.A.—This Association celebrated its sixth anniversary on Monday last week, by holding a public meeting in the Bethel schoolroom. The hon. secretary, Mr. Edward J. Penney, read the report, which showed an increase of seventy-five members including village branches. While deeply thankful to the pastor and deacons of Bethel Chapel for having so kindly given the use of the schoolroom every week, the Association feels that steps should be taken to have a building erected for its own special purposes, and an Institute Building Fund has been started. The secretary's address is 66, High-street, Blue Town, Sheerness.

CHELSEA PREVENTIVE AND RESCUE HOMES.—The Report of past year says:—"We have had almost a Pentecostal blessing among our poor girls, which makes it the best year's spiritual work we have had, because we have seen during this year a larger number turning to the Lord than we have ever before known." The figures given show that a total of 183 cases have been dealt with in the two Homes, half of whom have been provided with situations. The president, Lady Ida Low, writes:—"The Rescue Home is almost entirely unsupported, except by gifts and donations. The loving sympathy and true religious influence has been blest to most of the girls, who when their troubles are over are only too desirous to redeem their characters, go into service, and maintain their children. Few of them go back into evil ways. There is, however, the constant anxiety of insufficient funds; one quarter's rent now due, and nothing to meet it." The year's income was about £300. The hon. sec. is Mr. S. E. Moorcroft; and the address of the Homes is 168, King's Road, Chelsea, S.W. A Bible-reading is given every week in both Homes, and is much appreciated by the girls.

PRISONERS AT SINGAPORE.

Mr. W. H. Stanes, of Toneyville Estate, Yercand, S. India, describing his visit to Singapore, writes:—

The mission work in the large gaol is most encouraging and deeply interesting. Every Sunday the prisoners, about two thousand in number, are assembled in the various wards, and are seated on the floor in groups of about two hundred to four hundred, according to the various dialects and languages, and mission agents from the different denominations preach the Gospel to them from twelve to one. The commanding officer welcomes any Christian teacher, and stipulates only that in every case the Gospel shall be the theme. It was truly an impressive sight, and one that stirred the heart, to see the deep attention shown.

Every Saturday, also, from two to three p.m., any of the prisoners who are in any way interested in the Gospel are assembled into classes, and again have the Word preached to them by earnest Christians. I had many opportunities of speaking by interpretation, and was much pleased by the way they understood and enjoyed the Word spoken. By these means many have been truly converted, and witness bright confessions to the power of God to save even the worst. Also, from three to four, a meeting is held for the Europeans in their ward, and this, too, has been much owned of God, and quite a number have been saved.

One is an especially interesting case. While under sentence of death for murder he was converted and asked for baptism ere he was hanged. But, unexpectedly, a reprieve was granted, and he is serving his fifteen years. He is now a bright, earnest Christian, and has been used already to his fellow prisoners. When condemned some months ago he did not know much English; he now writes and speaks it fluently, and, best of all, has much grown in grace, and loves his Bible. He has also learnt Malay, so that when released he hopes to be a missionary to proclaim the glorious Gospel that has saved a sinner like him.

THE OPEN-AIR MISSION.

At the quarterly meeting of the Open-Air Mission held on Monday night at the Metropolitan Tabernacle, Mr. Gawin Kirkham said it was two years since they last met in that Tabernacle, and they then had the pleasure of hearing a stirring address by their pastor. They were very glad to hear that his illness had not taken a serious turn, and trusted it would be their good fortune to have him with them when they next visited the Tabernacle.

Rev. H. O. Mackey said it was well known to those engaged in preaching the Gospel that there was a large class who could not be induced to enter the ordinary places of worship, and but for such agencies as the Open-Air Mission it was probable they would never hear the Word of God.

Rev. A. T. Pierson, D.D., gave a special address on "Seeking for Souls." In the course of his remarks he said that he admired the Open-Air Mission because the members fulfilled the command of our Saviour by going out to the people "where they do congregate." They were fishers of men and they cast their nets where fish were to be caught, and where he was glad to know they were caught.

The Soldiers Home, Hamilton, N.B.

The Lady Superintendent writes:—During the past year we have had wonderful encouragement. God has greatly blessed our work amongst the young recruits who pass through to their regiments, as well as among the militia. Over twelve thousand have attended the Home since 1890, and though their stay here is necessarily short, frequent letters and after-visits at the furlough season testify to the change wrought through the Spirit applying the simple Gospel messages brought home personally to them at the Home. The small coffee-room is generally full each evening till eleven p.m. Friends gave us a second-hand piano last spring, which has proved an invaluable help. Four evenings in the week, as well as on Sundays, a short pointed Gospel address is given. Last year a sale of work helped us through, and we are hoping to have one in February, but at present have had very little sent in for it. We should be most thankful for contributions of articles, sent by post or rail, to Miss Barton, Honorary Superintendent, Soldiers' Home, Hamilton, N.B.

For the Young.

"Y. H. L."; OR, WHO WILL TRY?

Down the cold, cheerless street came two childish figures, with aching feet and hands benumbed by the bitter frost of a raw January evening. They trudged along the slippery pavement, often jostled rudely by hurrying foot-passengers, too busy to notice or pity the children as they rushed hither and thither towards happy homes or various places of amusement.

They were not much to look at, the shivering little pair, for they were ragged and dirty and pale; so if nobody noticed and nobody cared, perhaps it was hardly to be wondered at!

On they wandered, apparently aimlessly, looking into the great, gay shops, and pausing now and again under the rich stream of light that blazed from the flaring gas-jets in some of the windows. They kept in that stream, as though gathering something of warmth and cheeriness, until pushed aside, or told peremptorily to "move out of that!" Presently Jimmie began to cry, not noisily, but quietly, the big tears falling down his thin and dirty cheeks on to his tattered jacket, and the weak little voice wailed, "I'm orful cold and hungry and tired! Oh, Nance, I can't walk no more, an' I think I'm freezin' to death!"

Poor Nance tried to pull him along, but her fingers and his were stiff with cold, and the little boy's feet were weary.

"Come under my cloak," she said, pulling him towards her with a pretty motherly action. "'Taint very big, but 'tis warmer than your jacket, and if you keep close to me I guess it'll hold us both."

"It won't hold me an' you," sobbed wee Jimmie, "if I squeeze myself ever so small."

"Oh! yes, it will," bravely urged the elder sister, unbuttoning it round her throat. "See, Jim, I can stretch it a little, so cheer up, for 'tis nice and big now."

Poor little cloak! It was threadbare, small, and old, but in a few moments the younger child was lovingly folded in close to the motherly heart of the older one, and together they went on—on—on!

Why, Nance, dear child, what wonderful secret have you learned, that some of your richer, happier brothers and sisters in this world know nothing about as yet? Who taught *you* that stretching your cloak for the needs of two, *doubled the warmth*, and *halved the pain* of cold, and icy sleet? Who gave you that sweet, self-denying, loving desire to cheer and comfort a weaker one at the cost of a little extra suffering to yourself? Some of us want to learn your secret, and we have come to you to have it whispered to our hearts to-day.

Ah! girls and boys, some of you live in homes full—aye, overflowing with comforts, luxuries, and joys. They lie all round you, and you are rich in their possession. Are you content selfishly to enjoy them, or will you try to make them reach a little further? Further than yourself, and your schoolmates, and friends; further than your fathers, and mothers, and dear ones; see if you cannot *stretch them a little*. Some other life than your own, poor, sad, suffering, shorn of all that makes child-life such a joy and delight, is even now waiting to share your happiness; waiting to be helped, and cheered, and blessed. What can you give? Helpful deeds, loving words, earnest prayers, gifts of service, and gifts of gold. You may lay them all like golden sunbeams across some other life, which, but for *you*, might be drearily dragged out under the dark shadows of sin and suffering.

How can you do it? Join our "Young Helpers' League," and we will show you. We have formed this great world-wide union of boys and girls everywhere just to teach loving young hearts dear little Nance's secret. Waiting to be cheered, comforted, and helped are *thousands* of poor little lads and lasses, drift of the streets, unwanted, unloved, uncared for, and untaught. If each happy boy and girl will but stretch his or her comforts and joys a little, so as to let them wrap round some one sad life out of the thousands, who can say how many tears may be dried, how much cheer may be given, how much pain may be halved and gladness doubled.

What is our scheme? A very simple one. Only that every boy or girl willing to become "Young Helpers" of Dr. Barnardo's work among the outcast and waif children of London will join our "Y. H. L. League," and immediately set to work in real earnest. Let them pray our daily prayer, "Our Father, bless all poor little children throughout the world, and fill our hearts with loving desires to help them, for the sake of Jesus Christ our Lord," until their hearts are all aflame with love for the unloved. Let them devise some plan (and love makes us very clever) for raising money or showing practical sympathy with the *four thousand three hundred* waif children now in the Homes. Or, best of all, let them enlist young companions, get up a meeting, ask me or other friends to come and tell them all about the League and see if we cannot form a Habitation of our League in their immediate neighbourhood, so that by means of collections, gifts, and work, that body of Young Leaguers may support *one child* in the Homes at £16 per annum, or fill one cot in Her Majesty's Hospital for waif children with inmates every year. This only means £30 a year, plenty of work and prayer, and perhaps a good deal of "*stretching*" on some young reader's part; but having learnt love's secret, we shall find it sweet and easy to deny ourselves for the sake of others. Surely the dear Lord pleaded with us for such poor children when He said, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto ME."

Eva Travers Evered Poole.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. A. G. Dodderidge, who conducted the Children's Seaside Services at St. Leonards last summer, is now working regularly in connection with the Children's Special Service Mission.

Mr. R. Callender, B.A., has been appointed to represent the Mission in Manchester and neighbourhood, and is ready to take Scripture Union meetings or a series of mission services. He may be communicated with at 75, Carlton-street, Moss-lane, East Manchester.

Mr. T. B. Bishop, hon. sec. of the Children's Special Service Mission, writes from 13A, Warwick-lane, Paternoster-row: "We shall be glad to hear from friends who desire to arrange for a series of mission services for young people in their neighbourhood."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, St. John's, *Highbury*, Jan. 28 to Feb. 5; Finsbury-park Congregational Church, Feb. 7 to 12; Mr. T. Lewes Sayer, Presbyterian Church, *Wandsworth*, Jan. 24 to 29; St. Mary's Hall, *Merton*, Feb. 7 to 17; Mr. A. G. Dodderidge, Holy Trinity Schools, *Richmond*, Jan 18 to 30, at 6 p.m.; Mr. Livesey Carrott, Athenæum, *Camden-road*, every Sunday at 3 p.m.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Jan. 31, Philippians iv. 10-23; Mon., Feb. 1, Ruth i. 1-9; Tues., Feb. 2, i. 10-22; Wed., Feb. 3, ii. 1-12; Thurs., Feb. 4, ii. 13-23; Fri., Feb. 5, iii. 1-18; Sat., Feb. 6, iv. 1-17.

South Arcot Highways and Hedges Mission.

The good work at Thiruvithi, Panrutti, Madras Presidency—the evangelisation among the rural populations of the district—is steadily continued. Miss F. M. Reade, founder and managing director, calls attention in her report, to the fact that new buildings are sorely needed in place of the make-shift ones at present used, and which are in constant need of repair. No building, it seems, is available on hire because of the strong caste-prejudice, which will not suffer a Christian as a next-door neighbour. For this, £250 is needed. Helpers are further informed that the expenses of training young men for the work, and supporting the adopted child, Rockia Bi, do not come out of the Mission funds, but are met in other ways.

The Medical Branch bids fair to develop and extend under the care of its new missionary, Miss Werfel, for whose success prayer is desired. Miss Frankland (late helper) has left to join the Friends' Mission in the north. Much pain has been caused through the sustained and systematic opposition of the Qazi, necessitating the closing of the Mohammedan Girls' School. The Mission Staff includes nine workers, all told.

REST FOR YOUNG WOMEN.—At "The Hawthorn," Framfield, Sussex, Miss Harriet Mason opened, some years ago, a Home where young women in business might find rest and change. The Home has not only been most helpful to wearied bodies, but has been owned of God to the souls of many who have visited it; and during the past six years some six hundred have stayed in it. An interesting Gospel work has also been opened up in the surrounding villages. The work is highly commended by Mrs. Arbuthnot and others. Doubtless some will wish to aid this effort, and cheer one who for it has made not a little personal effort.

THE FIELD IN WEST AFRICA.

A correspondent, writing from Loanda, says: "This field is white for the harvest, and, but for the comforting faith and hope given me in proportion with the trials, I would be crying most of the time over the lack of workers, who will build on the right foundation, that of the native language and love for the African, not because of his loveliness, but because one cannot help it, because of duty.

If the Missionary Bureau, at the Aldersgate-street Y.M.C.A., has any young man who is a carpenter, or book-binder, or engineer, or builder (or knows any good trade), and would like this field of work, he could easily earn his living and do much good. Only, he should not be an Englishman; as, for the present, the Portuguese are exasperated against all that is English. Of course he should not come without first corresponding and knowing all about it. When he has a situation, or has got his customers, an able tradesman can make his three to five dollars a day; but, of course, expenses are higher than in England. Still, a frugal man can live cheaply.

From Benguella I have just heard that Arnot is gone to Garenganze, whence Swan has started for Europe, *via* Congo River. Dr. Johnston and his coloured men have gone to the Barotse. Mrs. Sanders, of the American Board Mission at Bihe, who had come out with the first party of that Mission, some ten years ago, has gone to the home above.

Mr. Sanders keeps at the front. Mr. and Mrs. Cotton and Mr. Currie, of the same Mission, will soon go home. The Bishop Taylor Mission in Angola, pursues its normal course.

COMMON LODGING-HOUSE MISSION.

In connection with this Mission, bands of devoted men and women devote their Sunday afternoons and evenings to the work of evangelising the inmates of the lodging-houses of London. This work is done by taking the Gospel to them in the lodging-houses. At the present time perhaps the greatest need in connection with this Mission is a Home to which girls and young women, on being first driven by the force of untoward circumstances to seek refuge in a common lodging-house, could be at once removed from all the evil influences there to be found, pending arrangements for restoring them to their friends, or for placing them in other established Homes, where they could find sympathy and help, according to the particular circumstances of their various cases. In order to promote the establishment of such a Home, a drawing-room meeting was lately held at Kent House, Knightsbridge. Archdeacon Sinclair presided, and Mr. John Harvey (Secretary) gave an address on the urgent need for establishing a Home. His statements were fully substantiated by others from facts which had come under their own personal observation. Archdeacon Sinclair, Lady Ashburton, Rev. Marcus Rainsford, Mr. F. E. Paynter, and others, earnestly supported the project.

DEPTFORD MEDICAL MISSION.—The second annual gathering of this Mission was held on January 20, when quite a number of converts and friends met together. An address, full of wise and earnest counsel, was given by Mr. J. Crofton Rainey. A pleasant feature of the evening was a presentation of a marble clock to the director, Dr. F. A. Pring, by a number of working men and women.

DR. HOLLY, BISHOP OF HAYTI, writing to *Pentecostal Power*, the quarterly paper of the Daily Prayer Union and Worcester Tract Society, says: "Devotion to God the Holy Ghost, the stronger man armed, is one of the things needful for the success of our Gospel work in Hayti, which is a country emphatically possessed by Satan, the strong man armed. Satanic mysteries, brought from ancient Africa, are everywhere prevalent here; and it is only the power of the Holy Ghost responding to our fervent prayers that can dislodge this strongly-entrenched demon! Indeed, we need to redouble our supplications in the short space of time now left to us before the close of the Evangelic ages; when, as just before the flood, the Spirit of God will cease to strive with man for his conversion, and leave him exposed to the judgments of Almighty God, now ready to be poured out from the Apocalyptic vials, full of his bottled-up wrath. We have been menaced with this withdrawal of this gracious influence of the Holy Spirit since 1870, in which year, on the 18th of July, the blasphemy against the Holy Ghost was consummated in Christendom by the decree of the Vatican Council, which dared to place a sinful, fallible, mortal man in the place, office, and work of the Divine Comforter, as the only Universal Vicar of Christ, to teach, lead, and guide us infallibly in all truth!"

The Anti-Opium Movement.

WOMEN AND THE TRAFFIC.

All national distinctions fall before Christianity's enlarged law of the neighbour. Such was the unanswerable proposition which, after fervent prayer, Mrs. Grattan Guinness submitted to the women gathered in Harley House, Bow-road, London, E., on Thursday afternoon last week, by invitation of the Women's Anti-Opium Urgency League. The painful and, of late, oft-told tale of England's Governmental iniquity in regard to China, India, and Burmah, was once more sketched, in order that enlightened female persuasion may be brought to bear upon Christian fathers, brothers, and husbands, whose electoral influence and power should be used for God, as never before, in demanding the prompt and total abolition of opium growth and traffic. Pointing out that the resolution of the House of Commons has produced no practical effect, and that, in view of the present agitation dishonest attempts are being made, by certain officials, to conceal that fact, Mrs. Guinness urged the need of securing by prayer Divine power for awakened Christians who seek to cope with a formidable adversary, namely, the

DEVIL IN GOVERNMENTAL FORM.

Mrs. Adams, who appeared in Chinese costume, and who, with her husband, has spent about fourteen years in China, was another witness among the many who have preceded her, as to the serious obstacles which opium puts in the way of missionary enterprise. Amongst other things, she told of a lad who had acquired the opium habit, secretly strangling a younger brother, so as to lay hands on an ornament which the latter wore, and barter it for the deadly drug. A mother, too, was found beating her daughters because they would not become infamous to procure opium.

Mrs. James Mathieson, who occupied the chair, read a long memorial to Lord Salisbury, representing the aroused conscience of women in London's East-end Christian churches on the question. This document was unanimously adopted by the meeting, and was numerously signed at the close thereof.

Mrs. Maurice Gregory told her Christian sisters something of what she had seen in the horrible opium dens of Bombay, and of the physical, mental, and moral degradation which therein abounds.

Mrs. Fox Butlin's advocacy took the form of a reminder concerning

INDIVIDUAL RESPONSIBILITY,

and of a resolution, duly adopted, in favour of memorials to the Cabinet, from women's public organisations, which resolution also pledged each woman present to promote such a memorial from the church with which she is connected. The meeting also bound itself to exert personal influence in obtaining like memorials from friends in the provinces.

Miss Guinness asked why they should not obtain ten thousand signatures against opium from the women of East London alone, and suggested the holding of a women's mass meeting in the Great Assembly Hall at an early date. She also mentioned that the Urgency League needs some three thousand pounds for the purposes of its operations—a statement which one could well believe, judging by the abundance of anti-opium literature placed at the disposal of those who attended this meeting, and the business-like and practical tone which characterised the proceedings.

We trust many Christian women will put themselves in communication with the organising secretary of the League, Miss Rachel B. Braithwaite, 312, Camden-road, London, N.

WESLEYANS AND THE MOVEMENT.

We are thankful to observe that our brethren of the Wesleyan Church are taking up the opium question in vigorous and business-like fashion. On Wednesday in last week (20th) a large number of London ministers met at breakfast in the Morning Chapel, City-road, when serious statements were made as to the state of affairs in the East, and important action was resolved upon.

Rev. W. F. Moulton, D.D., presided, and referred to a telegram received from the President of the Wesleyan Conference expressing the earnest hope "that they would strike an effective, and prepare for a final, blow at the iniquitous traffic."

Mr. Alfred Dyer maintained that the results of opium vice were but imperfectly understood. From personal observation, and from the testimony of trustworthy witnesses, he showed that the opium crave, once acquired, meant the agonies of a life-long misery, the utter ruin of body, soul, and spirit, the destruction of the home, and the neglect of wife and family. No words could be too strong, no language too severe, no picture too striking for the horrors of the opium traffic. The one thing now to be desired was that all churches and congregations should unite in memorialising the Cabinet, so that not less than fifty thousand or sixty thousand memorials should be poured in upon Lord Salisbury within the next two months. In the present balance of parties that would be sure to have a very salutary effect. As to the question of revenue, was it too much to ask for a subsidy to be granted of ten million pounds sterling to spread over a period of seven or more years on a diminishing scale?

Rev. John Walton, M.A., confirmed what had been said respecting the terrible nature of the opium traffic by references to what he had seen in India and elsewhere, and urged immediate and united action.

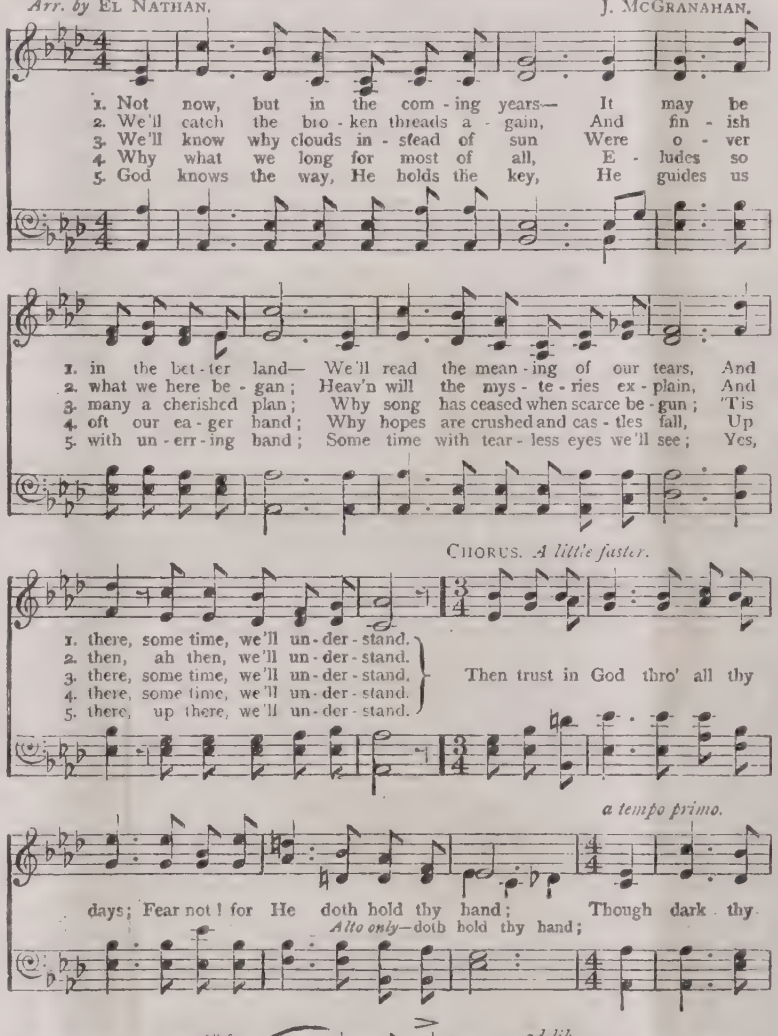
Strong and forceful words followed by Dr. J. L. Maxwell, Messrs. George Gillett, Donald Matheson, B. Broomhall, M. Gregory, Revs. G. Piercy, S. Weaver, T. Wheatley, and others. Eventually the following resolution was adopted:—

That this meeting of Wesleyan ministers assembled in the Morning Chapel, City-road, having heard from some of the prominent leaders of the anti-opium movement the position of the British Government in relation to that iniquitous trade, is deeply moved, and records its profound sense of the wrongs inflicted thereby upon the people of India. This meeting also earnestly commends the matter to the earnest consideration of all the Wesleyan ministers and people, and implores them to memorialise the Government for the entire prohibition of the growth of the poppy except for medicinal purposes.

Some Time we'll Understand.

"Now we see through a glass, darkly; but then face to face."—1 Cor. xiii. 12.

Arr. by El Nathan. J. McGranahan.



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This piece, sung at the Conference held last week in the Free Assembly Hall, Edinburgh, is from Mr. Sankey's latest collection, New Hymns and Solos.

MR. MERTON SMITH AT ROTHESAY, N.B.

This popular resort was recently the scene of earnest and effective evangelistic work under Mr. Merton Smith, of Chicago. On the invitation of a joint committee of ministers and others from the Free, United Presbyterian, and Baptist Churches, a fortnight's campaign was commenced on Friday, Jan. 8th, and terminated on Friday, Jan. 22nd.

The principal features of the Mission were a daily service at noon and a Gospel meeting at night, at both of which the attendance was uniformly large. In addition to these meetings, Mr. Smith was unweariedly active in addressing gatherings of children, young men and women, mothers, &c.; and in some instances he visited the careless, unconcerned, in their own homes, endeavouring by personal dealing to lead them to Christ. Mr. Smith's grasp of central truth is strong and unwavering. His addresses are characterised by the same earnest conviction, and are driven home by apt illustrations.

As the result of this mission, several persons profess that they have given their hearts to the Lord, many Christians have been greatly refreshed, and the workers have been drawn more closely to one another. Mr. J. Ritchie Bell, evangelistic singer from Montreal, was during the last week, associated with Mr. Smith. His singing of the Gospel is sweet, expressive and cultured, and his dealings with inquirers in the after-meeting were, along with those of Mrs. Smith, a like-minded worker with her husband, singularly helpful. Mr. Smith left on Saturday, Jan. 23, to conduct meetings in Dunfermline, and he is followed there with the affectionate interest and prayers of many friends in Rothesay.

MR. CHEOK HONG CHEONG,

Superintendent of the Church Missions to the Chinese in Victoria.

THIS week we introduce to the notice of our readers Mr. Cheok Hong Cheong, who is now in this country to plead for the millions of China who are victims of the opium traffic. He was born in Fatshan, in the province of Canton. His paternal and maternal grandfathers were, respectively, a banker and a well-to-do paper manufacturer. Although neither joined with the rebels in any way, both were completely ruined by the Taeping rebellion, which arose out of the political disturbances caused by the last great opium war. In consequence, Mr. Cheong's father emigrated to Australia, when Cheok Hong Cheong was a little boy. Here Mr. Cheong, senr., became converted to God, and was eventually appointed pastor in the Chinese Christian Church.

The history of the Chinese Christian Church in Australia is a very interesting one. Dean Macartney, and other earnest workers, seeing the great need of Gospel work amongst the thousands of Chinese immigrants in the gold-rush of 1855, formed the Church Missionary Society of Victoria, obtaining the first teachers from the Anglo-Chinese Missionary College of St. Paul's at Hong Kong. Emulated by their example, the Wesleyan and Presbyterian Churches soon started work on similar lines. In spite of the peculiar difficulties that the pioneer missionaries had to contend with—the gold-fever and the absorption of mind connected therewith—a number of converts were gathered, and several little churches of Chinese Christians formed. Better still, some of the converts, remembering the great needs of the countless millions of their mother country, returned to China as missionaries, and there, with a truly apostolic zeal, they have been, and are still, engaged in planting and establishing churches wherever and whenever God opens up the way.

The work has also gone on extending in Australia, and it is a significant fact that for every Christian worker that has gone home to China as a missionary, God has raised up another in his place to carry on the work in Australia itself. Mr. Cheong has numbers of interesting details to give with regard to his work. In reply to the question, "Are the converts you speak of genuine, 'good men and true'?" he says:—

"One of the most exemplary Christians that I have met with in Australia was a Chinese miner in the 'golden city'; and, strange as it may appear, one who came to his Christianity through a terrible affliction—he was demonised. The friends of the demoniac who heard the public proclamation of the Gospel believed the religion of Jesus to have the power of driving away devils, so they besought the evangelist to take home the demoniac, and do what he could for him. Nothing daunted, the evangelist acceded to their request, and by constant, persevering prayer and reading of the Holy Scriptures on behalf of and together with the demoniac, he succeeded in bringing him to the feet of Jesus, and in his right mind."

This man, out of whom the devils were thus cast, has now been for years a respected member of the Church, and is earnest in declaring to his countrymen what the Lord has done for his soul. Mr. Cheong also tells of a Chinese tradesman who failed very badly in business, and afterwards became converted. The Lord prospering him after his conversion, he repaid all his creditors. His largest creditor, a heathen Chinaman, on unexpectedly receiving the balance of the debt, said to him, "If you had not become a Christian, you would never have paid this!" Mr. Cheong adds:—

Since he became a Christian this man has felt himself involved in another and far heavier debt—even the debt of gratitude to his Saviour. To discharge that debt was utterly beyond his power. What, then, did he do? He went and diligently sought out all those for whom Christ has left a legacy of love, and endeavoured through them to show his gratitude to his Saviour. He is still continuing in his good work.



From a Photograph by Messrs. W. S. Bradshaw and Sons, 103, Newgate-street, London, E.C.

Mr. Cheong is not only an earnest evangelist, but a warm patriot, using his influence for the assistance of his countrymen against the great opium evil, as well as for the abolition of the oppressive legal disabilities under which they labour in Australia. With regard to the first, Mr. Cheong has headed a great movement for the total prohibition of opium in Australia, except for strictly medicinal purposes. This movement is on the eve of victory, and the legal enactment for the abolition of the traffic is expected to be passed in the next session of the Colonial Parliament.

The laws against the Chinese which Mr. Cheong especially wishes to see repealed are—first, the statutes which practically prevent a Chinaman in Australia bringing his wife and children to the colony, which are indirectly the cause of a good deal of the immorality with which the Chinese are charged; secondly, Mr. Cheong is doing all he can to remove the great misapprehension which exists that the Chinese, as a nation, is a great emigrating nation. He points out that the whole of the emigrants come from one province—Canton, and nearly all from a particular district within that province. The excitement of the gold-fever at its height, with the utmost facility of ingress into the Australasian colonies, only attracted a total Chinese population of sixty thousand, and that population has never been exceeded. Mr. Cheong ridicules the periodical panics in California and Australia, arising from the supposed danger of "the overplus population of China flooding the world," and says that it is a great mistake to suppose that China is, in any sense, an over-populated country. Whilst the population of China is eighteen times that of Great Britain, its square mileage is seventy-six times as great. England is, therefore, four times as thickly populated, in comparison to its size, as China.

Our friend is very enthusiastic with regard to the great possibilities of mission work in China, were the opium traffic once abolished. He earnestly insists upon the power and will of the Chinese Government and people to abolish the home traffic, if once the heavy hand of the enormous British import trade were taken off. The Chinese Government has only permitted the home growth of the drug in order to starve out the Indian imported opium—a policy of despair, and not in any way successful as yet, for the import into China of the most virulent kind of opium sold in Asia, that manufactured by the British Government at Patna and Ghazipur, has been increasing for many years past (from 42,900 chests in 1872 to 57,000 chests in 1890), and shows no signs of decline.

The responsibility of England in this matter is stupendous. Looking back over past history, it will be found that the teetotal Mohammedans introduced the use of opium into Asia, and traces of their influence in doing so are to be found right along the line of their ancient conquests, from Persia in the west to Yunnan in the east. But this was a comparatively small trade, until it was taken up by the incomparably greater energy and intellect of Englishmen, an energy and an intellect which was the direct outcome of the fact that our nation has for centuries possessed an open Bible. With these gifts of God, given by Him for high and holy purposes, the traffic was organised by godless Englishmen into the present monstrous proportions, so that it now threatens half the population of the world.

Slavery in America was brought to a termination in a very tragical fashion, and at an

awful cost of treasure and blood. How shall the opium traffic come to an end? Shall it cease amidst the lurid glow of pestilence and war, and amidst the awful scourges of Divine judgment? Or will the Christian Church do its duty, and be used as God's instrument to bring the thing to a speedy end?

Higher Criticism on Jonah.

No miracle has been more frequently objected to than that of Jonah and the fish. If this objection were urged only by open enemies of the truth, we might be content to let it alone. But when Christian scholars, who occupy the position of teachers of others, repeat this objection, and affirm that the whole book of Jonah is to be regarded as fable or parable, but not as literal fact, the matter becomes more serious. It is needful to utter an earnest warning against the acceptance of a theory which, the more carefully it is examined, the more unwarrantable will it appear.

It is not only the book of Jonah that is involved in the issue. By frequent New Testament references that book is recognised as a part of the sacred canon. To deny it is, therefore, to weaken the authority of the whole. And if that book be untrue, it is difficult—if not impossible—to continue our faith in Jesus as an infallible and all-sufficient Teacher. A theory that threatens us with such disastrous conclusions ought not to go unchallenged.

When we seek for the grounds upon which this bold theory rests, we can find only two. First, it is alleged by some scholars that the language of the book proves it to have been written some two centuries later than the date of the historic Jonah. Against this it will be enough for some to know that other scholars—equally able and devout—deny this conclusion, and believe that Jonah's residence in the northern kingdom of Palestine is sufficient to explain his language. But even if the critics are right as to the date when the book was written, their conclusion that the whole story is untrue by no means follows. A story is not necessarily false because it is not told until two centuries after the event. Is not this a very shadowy foundation upon which to build such a superstructure?

The second ground is, that the story itself is improbable. This, to most readers, will be refuted as soon as it is stated. To deny a miracle because it is improbable is to deny all miracle, and this is practical atheism. Faith in God implies faith in the miraculous. If it be replied that the miracle is denied, not because it is a miracle, but because there is no adequate reason for it, the answer is—There may be very much reason that critical students of the book fail to discover. The fault may be in the mind of the critics, and not in the book itself.

According to the words of Jesus (Luke xi. 30) there was abundant reason for the miracle. Jonah was a sign *to the Ninevites*, as Jesus by his resurrection would be to his generation. This statement, in our judgment, makes the whole story simple and harmonious. There are two great miracles in the book of Jonah—one physical, involving the practial death and resurrection of Jonah; the other moral, and manifested in the ready repentance of the whole city of the Ninevites. Either of these looked at alone is improbable and difficult to believe—the latter more difficult than the former. But looked at together, it is easy to accept them both. The one was the sign by which the other was effected. Without the moral miracle the physical miracle was without purpose; without the physical miracle the moral miracle would have been impossible.

The whole story then becomes more than a history. It has its place among the minor prophets, because a prophecy is embedded in the story itself. Jesus accepted the literalness and truthfulness of the story, and saw in Jonah's miraculous preservation a sign of his own resurrection; while in the Ninevites' equally miraculous repentance, He saw a prediction of his reception by the Gentiles, after his rejection by his own people. By this interpretation of the book, the miraculous appears to have very substantial reason. The alleged improbability of the story is, therefore, equally worthless as a reason for denying that it ever occurred.

The language of Jesus is, however, the greatest difficulty in the way of the modern critics. That He knew the story was believed by the people is clear from the use He makes of it. If they had not believed the story, it would have been impossible for Him to put the great Gospel fact of his resurrection side by side with it. A mere fable or parable would never have sufficed as the basis for such a comparison.

From the fact that the critics affirm this story to be untrue, while Jesus never hinted at such an idea, one of two conclusions must follow:—Either (1) He did not know that the story was only a fable; or (2), if He knew, He did not care to correct the error in the minds of the people. Can we accept either of these? As to the first, let it be remembered that no new facts have come to light which put modern critics in a more favourable position for knowing the truth than was possible then. Their position is reached by looking at the old facts in a new and, some of us think, a very questionable spirit. The attitude of Jesus towards the Old Testament Scripture was one of child-like faith and obedience; can it be affirmed that the same attitude is assumed by those who represent the higher criticism? None of us are willing to concede to them a fuller acquaintance with the truth about Jonah than was possessed by Jesus.

To accept the second conclusion is equally impossible, for this would be granting to the advocates of this theory a greater concern for truth and for the removal of error than Jesus Himself possessed. Recall how carefully He spoke of the infallibility of the Word of God, and distinguished between that and the human traditions with which it had been overlaid, how He brushed aside the false, in order to give greater prominence and emphasis to the truth, and it will be seen that He was not likely to be less concerned to correct the people's error about the story of Jonah, than those who take this task upon themselves today. Our respect for Christian scholarship is not equal to our reverence for the Lord Jesus. We will listen respectfully to all that devout criticism can say, but none of their conclusions do we accept without examining for ourselves the alleged facts upon which they depend. Toward Jesus we maintain an attitude of unquestioning faith. Truth dwelt in Him without any admixture of error, or even of uncertainty. Upon every subject He "speaks with authority," as one who knows, and not as one who makes doubtful guesses. That He made use of this story as though it were true to those who believed it to be true is very strong ground for believing that "this Scripture cannot be broken."

We know that the critics reply to this by saying that our Lord used this story for purposes of illustration and comparison, without thereby affirming its truth. Before accepting this as an explanation of his words, we urge our readers to examine how carefully our Lord repeated every detail of the story. (See Matt. xii. 39-41.) The miracle of the fish, the preaching of Jonah in Nineveh, the repentance of the Ninevites, all are mentioned as facts. Is the explanation satisfactory when applied to these particulars? Even if it will apply so far, there is a still greater difficulty suggested by the reference to the future—"The men of Nineveh shall rise in judgment with this generation, and shall condemn it." In what way can such a prediction be spoken concerning Ninevites, who, as critics affirm, never heard Jonah's preaching, never saw in him so wondrous a sign, and never were the subjects of such a wonderful repentance? This is, in our judgment, fatal to the explanation the critics offer, and to the theory on whose behalf it is advanced.

Does not the theory stand condemned as untrue? It rests upon a doubtful inference from the language of the book, and an assumption that the story of the book is improbable. Against this we place: (1) the harmony of the story when the miraculous preservation of Jonah is regarded as the sign which led to the miraculous repentance of Nineveh; (2) the detailed reference of our Lord to the narrative as true, and the comparison He makes between Jonah's preservation and his own resurrection; and, still more, (3) the future rising again of the Ninevites for the condemnation of those who, with clearer light, still remain impenitent. The choice seems to lie between the word of the critics and that of Jesus. To accept their doubtful conclusion is to weaken, if not wholly destroy, faith in the infallibility of Him who is THE TRUTH.

George Wainwright.

THE INFLUENZA.

What is abroad? A danger great and real,
A danger that we know not how to fight;
"Walking in darkness"—moving stealthily—
It may be on us—ay, this very night.
Where shall we find a rock on which to rest,
A God in whose blest keeping we are blest?

The God we worship, can He calm our fears
And give composure as the danger nears?

Who is our God? Is he a "providence?"
A sort of unknown something—more or less—
So near akin to the Athenians' god,
Who had no power to save, who could not bless.
I fear he is by far too far away,
To be much comfort in this troublous day!

Who is our God? Is he a "church" or sect?
Is that the lord to whom we homage bring?
A lifeless form—or prejudice most strong—
Is that the one from which our life does spring?
He hears not, if we pray him to avert,
Aught that would bring us, or our dear ones hurt.

Who is our God? Is he a puny god?
Or is he that great god, the god of Gold?
Who'd quickly bring physicians—ay, the best
To our relief (if we are sick) we're told.
While death and sickness overspread our land,
We need a God that has a mighty hand.

Who is our God? Is he that skilful god,
The god called Science? that most potent king,
Who has our best men at his beck and call,
Who rules in such high places; is the spring
Of all the wonders of the present day:
Can't this great god drive sickness far away?

Who is our God? That fascinating one,
The god of Pleasure—and of fun and mirth?
Cannot he laugh this pestilence away,
So that we need not yet "return to earth"?
From pain and death, if he deliver now
Thousands of others at his shrine may bow.

Who is our God? Ah! is he "Alcohol,"
That cruel king men are so loyal to?
They'll give up wife and children; yes, e'en life
To serve him faithfully in all they do.
Cannot he save the men who love him best,
Now in the time of this most grievous pest?

This is our God—the Great, the Mighty One,
Ay, the "All Mighty," He who sent his Son
To have compassion on the sick; to raise
The dead to life. He also is the one
Who died to give us life. Who saves us now,
And at whose blessed feet we humbly bow.

Can this God hear? Yes; hear and answer too!
Oh, that the rulers of our Christian land
Would call upon Him with united voice:
Might He not stay the fell destroyer's hand—
Show Himself greater than all these, to be
The One to whom all flesh *should* bow the knee.

Helen Tracy.

THE BABY BRIGADE is the latest form of missionary work in New York. The brigade is (*Woman* explains) formed of young ladies not averse to babies, who go out to the houses of the mothers and care for the little ones on Sunday morning or evening, to permit mothers attending a place of worship.

The Revival in Scotland.

(BY OUR SPECIAL CORRESPONDENT.)

THE EVANGELISTS AT EDINBURGH.

The interest that has been aroused throughout Scotland, especially the southern parts of it, by the visit of Mr. Moody and Mr. Sankey, may be said to have culminated in the remarkable gatherings in Edinburgh on Wednesday of last week. They were remarkable for numbers, but still more for their representative character. Never during any previous visit by our American brethren to the Scottish capital have they been greeted by a company at once so large, so influential, and so full of promise. Before the hour of meeting, 11 a.m., not only was the Free Assembly Hall crammed in every nook and cranny, but the crowd overflowed into the adjoining Free High Church, and about filled the spacious structure.

The composition of the audiences was unique, we should think, in the history of British evangelism. All the professors of the Free Church and United Presbyterian Church Colleges in Edinburgh were there, with Principals Rainy and Cairns at their head. The professorial staff of the Edinburgh University was also represented. As for students, we are informed that there were in the audience 170 from the Free Church College, 100 from the United Presbyterian College, and eighty from the Established Church College. It would probably be easier to specify those evangelical ministers of the city and neighbourhood who were not present, than to give a list of those who were. All the denominations were represented. There was a large delegation from Glasgow, both of ministers and laymen, and there were also many leading business men and professional men from both cities. Visitors came from many parts of Scotland—north, south, east, and west, while Ireland and India also had their representatives; and workers from the Edinburgh and Glasgow mission and church organisations were as plentiful as blackberries. It was altogether a memorable gathering as to the texture of it, and formed a weighty tribute to the widespread esteem entertained for our evangelistic brethren. The overflow meeting in the Free High Church was addressed by Dr. ANDREW A. BONAR, Dr. J. STALKER, and Mr. SANKEY.

Mr. Moody and Mr. Sankey, who had travelled that morning from Cupar in Fife, entered the hall shortly before eleven, and the proceedings were at once opened with the singing of the well-known:—

> Come, Holy Spirit, Heavenly Dove,
> With all thy quickening powers,
> Kindle a flame of sacred love,
> In these cold hearts of ours.

Then prayer was offered by the venerable Principal Cairns, who did not fail to thank God for all the great things He had done in by-gone years by the instrumentality of Mr. Moody and Mr. Sankey in their own land and ours, and for what He is now doing by them in Scotland. There was also a touching reference in the aged Principal's prayer to the Royal bereavement, which the nation was then remembering in connection with the funeral of the Duke of Clarence. Mr. Sankey very feelingly sang, "Pray, brethren, pray," with its solemn refrain, "Eternity is drawing nigh." Before leaving for the overflow, Mr. Sankey sang, "Nothing but leaves."

MR. MOODY ON THE HOLY SPIRIT.

An address on this subject was the principal engagement of the hour. After a brief reference to the *personality* of the Holy Ghost, Mr. Moody remarked there is much ignorance as to the definite work of the Spirit, in the economy of grace. First of all, He convicts men of sin, and chiefly of the sin of unbelief. The work of the preacher is to hold up Christ; the Holy Spirit alone can carry the truth home with convicting power. A man might preach with all the eloquence of Demosthenes, but unless the Holy Ghost is working with him, there will be no conversions, and the whole thing will pass away like the morning cloud.

The Spirit also sheds abroad in the heart the love of God. What we need in these days is to be carried above party feeling and sectarianism. Without love in his heart a man is not fit to do God's work. There are many men in our pulpits who might do just as much good by standing there and ringing a tea-bell as they do by their hard and unlovely preaching. How can the Holy Ghost work where there is quarrelling and backbiting—one minister in a town not being on speaking terms with his fellow-minister? As the voice could not travel without the atmosphere, so the work of God cannot prosper where it has not an atmosphere of love to work in. May God baptize us with his own love. ("Amen," "Amen.") Let the Church of God move into 1 Cor., chap. xiii. If the Christians in Scotland would live there thirty days they might revolutionise the whole country. But the love must be

REAL AND SPONTANEOUS.

The Spirit of God imparts *hope*. If we are filled with Him we shall not be discouraged and always looking on the dark side of things. If the pulpit loses hope, the same feeling will very soon infect the pews. Why should we be all the time living on past experiences? I meet with so many who are always talking about the wonderful revival there was in 1859! Why, I expect far better times in '92 than there were in '59. Our best times are on before; do not let us go about whining and moaning and finding fault. God has never yet used for great ends a man who was easily discouraged.

Another thing that the Spirit gives is *liberty*. I would like the brethren here to testify whether or not they have liberty in their meetings. If they have not, there is something lacking; but do not let the Christians imagine that all the fault is in the pulpit. I do not believe that Gabriel himself could preach with much unction and liberty if the congregation are all the time criticising and picking holes in the sermon. Do you suppose there would have been any blessing on the Day of Pentecost if the disciples had been criticising Peter's discourse, instead of holding him up in prayer?

Mr. Moody went on to show how it is the work of the Holy Spirit to testify of Christ. When a minister holds up Christ as a Saviour before the people, the Spirit has then something to work on. If we preach science or metaphysics, and leave out the living Christ, the Spirit has not got a chance to work. As to the dwelling-place of the Holy Spirit, Mr. Moody pointed out that while in the old dispensation the Shekinah took up its abode in the tabernacle and afterwards the temple, now, the bodies of believers are the temple in which God desires and delights to dwell. If we are indwelt by the Spirit, how is it that so many of us are without spiritual power?

POWER FOR SERVICE.

was the topic of some very earnest closing words. Mr. Moody urged that repeated baptisms of the Holy Ghost are necessary for the Church; giving some of the points that were emphasized in our report last week of his Bible reading on the great sermons in the Acts. He said he saw no reason why the Holy Ghost should not fall on that assembly now, and on the city of Edinburgh and on all Scotland? How great is the need! An earnest appeal was made to fathers and mothers to seek the Spirit's power in saving their land from the power of the drink curse, that is destroying so many of the very flower of Scotland's youth. Speaking on the lack of success in winning souls, Mr. Moody illustrated it by an incident of a lady whom he met, and who was led to see the failures in her own life were the cause of her spiritual unfruitfulness, she confessed her shortcomings both to God and to her household; then the Lord used her to the conversion of her husband, of some of her servants, and of a number in her Bible-class. Having graphically described the falling of Elijah's mantle on the young Elisha with a double portion of the old prophet's power, Mr. Moody said that the God of Elijah still lives, and is ready to use all who are willing and fit to be used. Eternity alone could tell the results of that gathering if the power of God were to sweep over all those present. What might be done through those students soon to go forth preaching the Gospel. Why should there not be streams of salvation breaking out in all the parishes from which those ministers came? It appears as if God were very near to us in Scotland; wherever we have gone he seems to have gone before. Surely the time has come for the Church of God to rise, to fall into line, and move forward.

A SOLEMN SEASON OF PRAYER

followed, during which the petitions of the bowed assembly were earnestly led by Principal Rainy, Mr. J. Campbell White, Rev. John Smith, Dr. Marcus Dods, Rev. H. M. Williamson, of Belfast, Mr. Moody, and others. Mr. Moody prayed especially for the young students present, that they might all receive the Unction from the Holy One before they went into the pulpits of the land to preach his Gospel.

After lunch Mr. Moody and Mr. Sankey hurried off by the 1.40 train to Dunfermline, where they were due at 3 o'clock, to commence a two days' mission.

AN AFTERNOON CONFERENCE

was held in the Free Assembly Hall from 2 to 4.30, the building being quite full, but not so crowded as in the forenoon. Mr. J. CAMPBELL WHITE presided, and a number of well-known ministers and other workers sat on the platform. Before the addresses Professor BLAIKIE offered prayer on behalf of the Royal Family in this time of their bereavement. Miss Darling and Mrs. Barclay sang with great beauty and pathos the hymn, "Some time we'll understand"—the sentiment being very appropriate to the circumstances of the youthful Prince, cut down in the flower of his days, and at the opening of what seemed to be a long and brilliant earthly career.

THE CHAIRMAN

led the way in the conference with a brief address. Our spiritual life, he said, is apt to become shallow, and we need constant reviving. It is one thing for us to possess the Holy Ghost, as every true believer does, and another thing for the Holy Ghost to possess us. We need a fresh anointing of the Spirit that we may be healed of our indolence, our quick tempers, our selfish inclinations, our worldliness, our self-seeking. We seek this blessing not for itself, but that we may spend our strength for God and for others. The more we are filled with the Holy Ghost, the less conscious we shall be of it. We should be humbled before God. We will not need to go about telling other people; it will shine out through our lives, and the blessing will not be intermittent.

DR. ANDREW A. BONAR,

referring to the prayer offered for the Royal Family, drew attention to the circumstance that it was "in the year that King Uzziah died" that the Lord appeared to his servant Isaiah, and gave him such a wonderful visitation of grace and power. Might not many of us expect to look back and date the time of our own spirit reviving from the very day on which the nation was mourning the death of its Prince? In that day, we are told, the Lord appeared to his servant and showed him the throne and Him that sat on it. We know what happened. Isaiah was prostrated on the floor of the sanctuary, and was made to feel, "I am undone, because I am a man of unclean lips, and I dwell among a people of unclean lips." He got a fresh sight of himself, and that is the prelude to all true spiritual revival. Then his iniquities were put away after his mouth had been touched with the live coal from the altar of sacrifice. See what power for service came out of it. When God said, "Whom shall I send, and who will go for us?" the prophet immediately replied, "Lord, send me." That was not presumption on his part; it was the constraining love of Christ going forth to One who had given him a new discovery of himself. If we would have power for service we must have from time to time such a discovery as Isaiah had that day. Then if we know our acceptance through contact with the sacrifice of Christ, our hearts must glow within us, and we cannot but speak to our fellow-men.

Another thought is this: One great means of getting power from God is *expectation*. Let our expectation be enlarged. God does not seem to be so ready to give us a little as to give us a great deal. "I will show thee great and mighty things that thou knowest not," said God to Jeremiah. Do not let us say that our prayer meetings are cold, and there are few that sympathise with us; God can show us mighty things in answer to our own prayer. Our chairman spoke of the blessing of God coming in rivers and not in rills. Isaiah says "When the poor and needy seek water I the Lord will hear them, and will not forsake them. I will open rivers in the high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water." What a full answer to the cry of the poor and needy! If we are not getting it, perhaps it is because we are not expecting it.

Another thing to be noticed is that the Lord is so anxious to give to his people, that when they ask a special thing and no more He adds something to it. Solomon asked for wisdom, but the Lord added to that riches and power. In Ephesians we have a prayer by the Apostle to this

effect: "that ye may be strengthened with all might by the Spirit, in the inner man, that Christ may dwell in your hearts by faith." Ah, what will be driven out when He comes in? "That ye being rooted and grounded in love may be able to comprehend with all saints what is the height and depth and length and breadth, and to know the love of Christ that passeth knowledge." What a great thing to ask! It was not a mere form of prayer; it was real request that was to be answered. But that was not all. "And to be filled with all the fulness of God." Have you ever got that prayer answered? Yet that is not the whole of it. The Apostle adds: "Now unto Him that is able to do exceeding abundantly above all that we ask or think . . . unto Him be glory in the Church by Christ Jesus." What an open door is here set before us! Let us ever remember that God's desire is that we should ask these great things and expect them.

Rev. Dr. Stalker, of Glasgow, having given the address, of which a report appears on a preceding page, Rev. Dr. McMurtrie offered prayer.

REV. JOHN SMITH,

of Broughton-place United Presbyterian Church, Edinburgh, said:—This is a day to which, I believe, we shall look back for many days to come. It is a day in which we have incurred very peculiar responsibility. In the most solemn way we have asked God to give us, and we have yielded ourselves to receive his Holy Spirit. Nothing could be more true than what has been said by Dr. Stalker, but another truth has been coming home to my mind, and I wish to ask this question. Did it ever occur to you whose Spirit this is? Have we realised what we are asking? This is the Spirit of Jesus Christ. The first time the Spirit came on Him, He came in the form of a dove and rested upon Christ in his baptism, and from the first time since the fall God in very deed dwelt in man. When Christ went up to heaven He sent forth his Spirit, and we have to-day yielded ourselves up to receive Him. Now as I say this is the Spirit of Christ, and He is going to live in us the Christ-life. He can only abide in us and work through us as we yield in Him to Christ's will. It is here, I believe, that many of us have failed. Again and again we have been conscious that the power of the Holy Ghost has come upon us, and given us unspeakable joy. He has worked through us in some measure, but one day we were brought face to face with some will of Christ that we were not ready to do, and that we failed to do. This is where the responsibility comes in. The Holy Spirit comes to us that He may realise the mind and will and life of Jesus Christ through us. I do not say these things to bring you into bondage; far from that. But we often speak about receiving the Spirit and realising the presence of the Spirit without apprehending fully what it means. He is the burning Holy Spirit that dwelt in the bosom of God, that cannot brook evil, that hates everything opposed to the will of God; the Spirit that throbbed in the manhood of Jesus Christ, that led Him through the gate of self-sacrifice, and that carried Him unshrinkingly along the dread and dolorous way to the cross. And if He is to reign in power in us, it is not that we may get strength to win the admiration of our fellows, to manifest peculiar power, and attract to ourselves peculiar admiration. The Holy Ghost comes in, as I have said, to create the Christ-life within us; to make us willing to be nothing; willing that He may do anything or nothing with us; willing to bear reproach to count the glories and splendours of this world as nothing; willing to be in a minority of one with Him if it please Him; anxious to serve Him much and please Him perfectly.

If we go back with Him to-day into our closets, there will be such a humbling of heart—aye, and more, such a revelation of ourselves to ourselves, as will astonish us. What Dr. Stalker said was absolutely true. We must gather what the Lord gives. But we cannot continuously enjoy the presence of the Holy Ghost without abiding in daily real communion with Christ. He must be our Teacher. Day by day we must see our nothingness in his presence. We must bring to the test of his will all the ambitions and influences—things of which we may have never dreamed before, and that may be opposed to the will. If we do this, there is not one of us here, no matter what we are, whom God cannot use, and will not use, for the glory of his name. I believe one characteristic of the glory of the latter day, for which we long, will be that every talent, every power, every requirement, every capacity will be laid down at the feet of Christ, to be absolutely possessed by Him.

As I speak thus, I think of the potentiality of talent here to-day. Let us all consecrate ourselves to God, that He may work through us. Whatever our distinct aptitude or power may be, He will consecrate and glorify that, and will use it to the glory of his holy name. We hear people speaking of the pressure of modern life. I am afraid that none of us are living at much more than half pressure in the highest and truest sense of the term. I was immensely impressed with Mr. Moody's rapid etching of what God has done through the agency of one man—Mr. Spurgeon. Let us all put our personalities into the hands of the Holy Ghost. Let Christ have his will with us, and who can tell what may be accomplished?

REV. WM. ROSS,

of Cowcaddens, Glasgow, followed with some very stirring words on the induement of the Spirit for life and service. From the typical ceremonies of the priestly code as given in Leviticus xiv., he showed how the believer under the Christian dispensation may, and ought to be, not only cleansed from sin by the atoning blood of Christ, but anointed with the oil of consecration for holy living and service. For the knowledge and the enjoyment of this privilege we must go to the sure promises of God and rest on them. If we, being evil, give good gifts to our children, *how much more* will our Heavenly Father give the Holy Spirit to them that ask Him? A brother-minister, explaining the Christian life, said that when a man is converted, it is not so much that he has got new *abilities*, as that he has got new *availabilities*. The Spirit of God takes the whole man and woman and lays them on the altar for service. There is in this gathering to-day what would turn Edinburgh upside down within one month if all the talent and power represented here were available. There is wealth enough in the Christian Church to evangelise the whole world within a short space of time, but it is not available, because Christian men and women are not filled with the Holy Ghost. There is power for service here which, if it were at the disposal of the Holy Spirit, would mark this year 1892 as memorable in the history of Scotland.

In closing, Mr. Ross said that when one is filled with the Holy Ghost, two things inevitably follow—a passion for Christ and a passion for souls.

REV. WM. ROBERTSON,

Home Mission Deputy of the Established Church of Scotland, said that we ought to go away from the Conference with these words ringing in our ears: "Ye shall be witnesses unto Me after that the Holy Ghost is come upon you." Are we to prove by our witness that what has been spoken to-day is the truth? That is the testing question. Our witness need not be confined to public testimony. We are too technical in our ideas of Christian service. We say that district visiting, tract distributing, or Sabbath-school teaching, are "Christian work." So they are, but they are not by any means the whole of it. Our daily life will furnish tests whether or not the Spirit of God is dwelling within us. We have had a long sermon to-day; the practical application will be that we should go out solemnly resolved that, in the duties of daily life, in the humblest spheres of service, men shall see and feel that we have the Christ-like spirit of which Mr. Smith has spoken, that will make us Christly to all to whom we are sent.

Mr. W. M. Oatts, of the Glasgow Y.M.C.A., having given a brief exhortation as to the need of watching, lest we grieve or resist the working of the Spirit, the profitable Conference was brought to a close.

In the evening, to a great audience in the Assembly Hall, the Gospel was very tellingly preached by Revs. Messrs. Lee, of Nairn; Houston, of Dundee; Grant and Drummond, of Edinburgh.

THE FIFESHIRE MISSION.

During the past week events have moved so rapidly with the evangelists that it is not easy to keep pace with them. Monday found them holding their last meeting in St. Brycedale Free Church, Kirkcaldy. There was a good after-meeting, as well as a large prayer-meeting, in the church. The meetings were followed up on the later evenings of the week by Rev. John Robertson, of Glasgow, who had growing congregations in the Bethelfield United Presbyterian Church, and whose glowing Gospel addresses were greatly enjoyed. Whether or not the mission in Kirkcaldy will have its due effect depends on the local pastors and the heartiness with which they follow up the special effort. Of course this applies to other places, but Kirkcaldy is a large scattered town and the mission was very brief, so that the work of gleaning will be essential if there is to be an adequate harvest.

Early on Tuesday morning Mr. Moody and Mr. Sankey were under way for Cupar, the county town. Here they found a refreshing unanimity and heartiness among the local pastors. There were large concourses afternoon and evening—one in the Free and the other in the Established Church. It was market-day, and many friends were present from the country districts. A splendid choir helped Mr. Sankey in the service of song. In the evening there was a good after-meeting, and there is every reason to believe that the flying visit of the evangelists has left its mark in the district.

The forenoon of Wednesday was spent in Edinburgh, and the points of interest about the great meetings in that city are pretty fully recorded in preceding columns. Leaving the capital, the evangelists proceeded to Dunfermline, where the way had been well paved for their advent by large preparatory meetings, in which several Edinburgh friends took a leading part. The two days passed here were full of interest. There were large afternoon meetings, and each evening there were overflows in addition to the regular crowded gathering in the large U.P. Church. The last evening, indeed, there were two overflows. All these extra engagements kept Mr. Sankey very busy, as he is always expected to sing. It is a matter for much thankfulness that in this severe and changeful weather the singing evangelist has been kept in such excellent voice and health as to be able to meet the many calls on him.

Friday was divided between the villages of Lochgelly and Cowdenheath, where largely attended meetings were held, and earnest testimony delivered. The evangelists could only sow the seed of the Kingdom, and leave the local Christians to harrow it in by prayer and further effort. They will be helped in doing this by Mr. S. McCracken, a young Irish worker who has come across the Channel to lend a hand in the movement. He joined Mr. Moody and Mr. Sankey at Dunfermline and will help wherever he is directed. It may also be noted here that Mr. J. Ritchie Bell, of Montreal, being on a visit to this country, has for a time joined his friend, Mr. Merton Smith, at Dunfermline, and has been helping there in Gospel song. He has worked in America in that line and is well qualified to be a musical exponent of the sweet story of the Saviour's love and grace. Thus the cohort of active workers is being swelled, and the Gospel chariot is rolling through the land.

REV. JOHN M'NEILL

has terminated his present mission in Aberdeen, and during this week, with Mr. J. H. Burke as singing companion, he will be busy at Peterhead and Fraserburgh. These places had to be left unvisited by Messrs. Moody and Sankey, but doubtless the friends will rally around Mr. McNeill, and will seek to turn his stay among them to the best advantage. The closing meetings in Aberdeen on Sabbath were in every respect remarkable. In the evening not only was the Music Hall crowded out, but there were two overflow meetings, both of which Mr. McNeill had to address. His visit to Aberdeen, we may be certain, will not be forgotten for many a year to come. Heedless of the prolific criticisms of the unsympathetic and the hyper-refined, he has gone on, consecrating his keen intellect, his powers of satire, and his bubbling humour to the service of his Master, and not scrupling to press into that service the common, everyday speech of the people.

THE MISSION AT PERTH

by Mr. Moody and Mr. Sankey, was held on Sabbath and Monday. We must reserve a detailed report to our next issue. Blairgowrie, Crieff, Auchterarder, Dunning, Ladybank, and Auchtermuchty are all to be visited this week. Stirling, Alloa, and Falkirk have next week allotted to them.

The evangelists have received a very cordial invitation to visit the cathedral city of Norwich, some time in the course of their sojourn in England. The requisition is signed by the Mayor and by no less than forty-eight Church of England clergymen and forty-one Nonconformist pastors in and around Norwich. An earnest and hearty call has also come to them to hold Gospel services in the German capital, Berlin.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

SUNDAY, JAN. 31.—COLOSSIANS III.

Our Risen Standing (1-4).—The Apostle goes back to chap. ii. 12, where he referred to the act by which his converts had professed their oneness with Christ and his resurrection; and appealing to them on the ground of their oneness with the Risen Christ he says: "You were raised together with Christ in the Father's purpose, and in your own endorsement, now act worthily of so high a profession, seek the things which belong to the Resurrection Life. Live on the highest side of your nature. Conduct your selves as the children of eternity, the home of Christ."-2. "Set your mind." (R.V.) 3. "Ye died" (R.V.)' A definite, past act. Ah, how secret and safe tha. life must be which is always in touch with Christt and ever God-enclosed! 4. The hidden Christ shall, be unveiled, and, at the same moment, the true nobility of Christian character, here often obscured, shall emerge (Matt. xiii. 43).

Making Dead (5-11).—Mortify, *i.e.*, make dead, (R.V. marg.). We are to make that real in our daily life which is ours in Christ, by standing and position. "Passion and evil desire" (R.V.). Covetousness makes to itself a god of gold. 6. See Eph. v. 6. Note the present tense "cometh," as if it does not wait till the Judgment Day. 9. "The old man" represents the Adam-nature with which we were born, and which revolves around the pivot of self. "The new man" represents the Christ-nature which we put on by profession as Christians, but we have also to adopt its daily behaviour. 10. "Which is being renewed" (R.V.) *i.e.*, day by day the Holy Spirit is working a growing likeness to the image of Jesus, in those who yield themselves to his gracious power. 11. "There cannot be," all national and other distinctions vanish when we are in Christ, and Christ is in us. He is all we need, and in all who believe Christianity is a great leveller. It levels up and down.

The Dress of the Risen Life (12-17).—What a tender and gentle disposition does Christ beget in us! First forbearance in provocation, and then forgiveness to penitence. The Lord's perpetual and immediate forgiveness of us is our only model. 14. Over all as a girdle. 15. The peace of God (of Christ, R.V.) is there, but it is not always allowed to rule. The word "rule" might be rendered *arbitrate* (R.V. marg.). When there is a controversy within let God's peace turn the scales. 16. "In all wisdom" belongs to "his word." It maketh wise the simple. This is a forgotten use for hymn-singing. 17. Do all, as Christ's representatives, that He would do in your place. "What would Jesus do?"

Home Duties (18-23).—Remark the constantly reiterated word "Lord," and learn how all our life is to be en-sphered in Him, and wrought through Him. Without Him the home-life is an arid waste. Do all that is right in and for Christ. He accepts and rewards all, and will vindicate the right, and avenge those who are wronged.

MONDAY, FEB. 1.—COLOSSIANS IV.

The first verse ought not to be separated from the previous chapter. Masters are but slaves and servants after all.

Intercessory Prayer (2-6).—The secret of a blessed life is to maintain a perpetual chain of petition, woven into all our life, and plentifully intermingled with praise. 3. Prayer should also be definite and specific. How much Paul believed in the power of prayer to open doors for the word (R.V.). 4. It is a great responsibility to make God's hidden things clear. 5. "Buying up the opportunity," *i.e.*, by using each for the blessing of those who are without. 6. What a contrast to the "corrupt talk" of Eph. iv. 29. Salt sparkles, but it is pure and healthy, and preserves against all impure taint.

Tychicus (7-9).—What a graceful note of commendation, full of Christian courtesy! Onesimus was a runaway slave, who had been discovered in Rome, brought to the Apostle Paul, whom he had met long before in his master's house, Philemon's, in the neighbourhood of Colosse. How much in his case was meant by "faithful and beloved brother."

Salutations (10-18).—Mark had caused the contention between Paul and Barnabas, but all that had been long ago forgiven and forgotten, and it is pleasant to find him here (Acts xv. 37). 11. Epaphras, Luke, Demas, were Gentiles. 14. What a sweet title for the historian Luke. 18. The hand was shackled with the bonds, but not the heart. These references remind us of the Book of Life, and of the way in which our Master notices, and will reward with his smile all faithful service.

THE FIRST EPISTLE TO THE THESSALONIANS.

Thessalonica stood on the sea-board, the centre of a large trade, which it shared with Corinth and Ephesus. There were many Jews there and a synagogue. The account of the visit of the Apostle is given in Acts xvii. 2-9. Probably this Epistle was written whilst he was at Corinth; compare i. 1, iii. 1, with Acts xviii. 1-5. It is the earliest of the Epistles. It is very much more elementary than the later ones, and lays much more stress on the Lord's near advent. It is interesting to trace the development of the Apostle's thought, under the gracious teaching of the Holy Spirit, to the fuller revelations of the Epistles to Rome, Colosse, or Ephesus.

TUESDAY, FEB. 2.—I. THESSALONIANS I.

The Salutation of Affectionate Commendation (1).—Silvanus was Silas (Acts xv. 40). These two had helped the Apostle to found the Church (Acts xvii. 1-14). 3. Here, as so often, note the combination of faith, hope, love. Faith works, love labours, hope patiently waits. 4. Our election is made manifest by the beauty of our character and the consistency of our lives. 5. Too often the Gospel comes only in word; let us who are entrusted with it be more careful about these other three accessories. 6. How few among Christian teachers could urge their people to *imitate* (R.V.) them, as they imitate Christ. The joy of the Holy Scripture is compatible with much affliction, as a spring of fresh water in a salt sea. 7. Macedonia and Achaia represented all Greece, according to the Roman divisions of the country. 8. This is the way that makes the formal preaching of the word needless, when the life of each professing Christian becomes a sermon. 9. Directly we turn to God we turn from idols. "A living and true God" (R.V.) in opposition to dead and senseless images. 10. The believer stands at the oriel window, looking for the first herald streak of the day. The resurrection of Jesus is the pledge of his return. How beautiful will be the feet of those angels who shall proclaim his advent. "Delivereth," this is the present tense, because the Lord Jesus is ever doing this blessed work of salvation in and for us.

WEDNESDAY, FEB. 3.—I. THESSALONIANS II.

The Apostle Recalls His Course of Life (1-12).—"Not in vain," *i.e.*, not wanting in efficiency and power. 2. Though they had been only recently so evilly treated, and though even at Thessalonia there was "much conflict" (R.V.), yet God made them bold to speak (Acts xvi. 10, xvii. 5). 3. "Not of error" (R.V.). 4. "Approved of God to be entrusted with the Gospel." Do we sufficiently realise that as Christ is our Trustee, entrusted with God's gifts for us, so we are trustees for the world of men, who will have a serious charge against us if we are unfaithful. God tests us ere He commits to us this precious privilege, and our one aim should be to please Him. This is the question we should put to ourselves at the end of each service, and of each day, "Art Thou pleased?" God is always proving our hearts. 6. They might, as Apostles, have charged their maintenance on their converts, but this they had not done. 7. Connect as R.V., "We were gentle as when a nurse," &c. 8. How easy love makes sacrifice, and there is a sense in which we can give ourselves to those whom we love. 9. "Not to burden any of you" (R.V.). Think of Paul sitting up all night to work at his trade, because his days were so invaded with work for the souls of men. 11. The threefold burden of a faithful ministry—exhortation, comfort, and giving men a solemn charge. 12. How solemn the question suggested, Is my walk worthy of God, who *calleth*?...(R.V.).

The Apostle Renews his Thanksgivings (13-16).—Compare unceasing thanks with unceasing memory (i. 3). "The word of the message" (R.V.). It is the secret of successful preaching to feel that we are charged with a distinct message to our hearers. Allow God's truth to work in you. 14. Of these churches we have trace in Acts ix. 31. 15. "And drove us out" (R.V.). The men who please God are helpful to others. 16. The measure of sin must be filled before God's judgments descend (Gen. xv. 16). Even then there were signs that punishment was near, and in twenty years from the writing of this it befell them in the Fall of Jerusalem.

The Apostle Records his Hope (17-20).—"For the season of an hour" (R.V. marg.) 18. The opposition of Satan must always be reckoned on in making plans, but when God is for us, his work is carried forward in spite of all that the devil can do to hinder it. 19. Those whom we win for Jesus will make our heaven doubly sweet, and be crowns to cast at the feet of our Master.

THURSDAY, FEB. 4.—I THESSALONIANS III.

These Afflictions (1-5).—"Our brother, the fellow worker with God." What a marvellous title, and yet it is one which may be borne by all faithful servants of God. 2. The Church was passing through a great time of persecution and difficulty. But it was always one of the Apostle's admonitions to his converts that they were to expect these (Acts xiv. 22). No sailor can expect to escape squalls and tempests. Every ocean is swept by them. It is only then that the hardihood and bravery of men is brought into action and manifested. 5. There must be anxiety to every faithful minister as to the way in which those on whom he has expended thought and care act in moments of trial. Only then does he fully know the value of his work.

Comforted (6-13).—"Charity," *i.e.*, love. The good news of their stability was like a cordial to that weary heart. What he suffered was as nothing compared with his joy at their stability. And passing from the servant to the Master, how much joy must be afforded to Him by our standing true amid all the assaults of the devil. 10. As he wrought night and day at his handicraft (ii. 9), so he prayed night and day for them; the stitches put into the canvas cloth were accompanied by the invisible thread of holy desire. This impetuous, loving heart was sorely tempted to cut and carve its way to them, but it quieted itself and asked God to direct. 12. As he was unable to supply any deficiencies, he asked God to undertake their case. Note how in prayer he addresses the Lord Jesus Christ as well as God the Father. Love and blameless holiness are the subjects of his intercession. Each of the chapters of this epistle ends with a reference to the Second Advent.

FRIDAY, FEB. 5.—I THESSALONIANS IV.

Various Precepts for the Living (1-12).—"Finally then" (R.V.). Life should be a walk which pleases God, as much as our ministry should be (ii. 4). It matters little what men say or think, so long as our conscience witnesses to this. 3. In seeking to be wholly sanctified, we have the blessed satisfaction of knowing that we are in a line with the will and purposes of God. 4. Impurity was the sin of the time, and the body is regarded as a vessel to be kept separate from sin for the glory of God and for the Master's use (2 Tim. ii. 21). 5. "Not in the passion of lust." There is a knowledge of how to possess oneself for God which can only be acquired from the Holy Ghost, but which He waits to teach. And He not only teaches, but empowers. 6. "In *the* matter" (R.V.), *i.e.*, that in the matter of impurity, no one should invade the rights of any other. "The Lord is an avenger in all these things" (R.V.). 7. If God has called us to holiness, surely He will accomplish that to which He has called us. 8. The Holy Spirit is given for the express purpose of possessing our bodies as a pure temple for the indwelling of God (1 Cor. iii. 16; vi. 19). 9. Such love is the direct evidence of Divine teaching. 10. "More and more" is characteristic of this epistle. 11. To be quiet and calm needs to be studied. It was important that these Gentile converts should teach those around, by their quiet application to the tasks of their daily calling, that there was nothing revolutionary in the teachings of Christ, and that those who professed Christianity were most exemplary in the performance of ordinary duties.

Comfort as to the Departed (13-18).—According to the teaching of the Apostle, the believer, having died in Christ, is living on the other side of death; and, therefore, the act in which the spirit passes from the body must have another name found for it, and what could be better than that used of Lazarus by the Lord, "He sleepeth." Ours is not the hopeless sorrow of the materialist, because if Jesus brings with Him the beloved who have passed from us, we shall see and know them again. Where would be the comfort if they only came again, and we did not recognise them? 14. They sleep *through Jesus*. It is only in connection with Him that death becomes so transformed. Some add these two words to the following clause, and think that the Apostle means that their coming again will be through Jesus. God will bring them again; till then He must have them in his holy keeping, and they are evidently now with Jesus. 15. The indication of a special revelation. "We" intimates his hope that he might be among the happy number. "Shall not take precedence of." 16. "An archangel." Perhaps the world may hear that shout without apprehending its meaning, which will be intelligible only to purged ears (John xii. 29). These words refer to the first resurrection, that of the saints at the beginning of the millennium. The Lord comes into the air to meet his saints and reward them, and to welcome them to the bridal feast, before He descends with them to the earth

SATURDAY, FEB. 6.—I THESSALONIANS V.

Times and Seasons (1-11).—Founded on Matt. xxiv. 42.—How unexpected and painful will that day be, and so far from being heralded by any events, it will befall when the universal cry is "Peace and safety." No escape out of Christ. 4. Ignorance and unbelief benight souls who love darkness rather than light. 5. "Sons of light and sons of the day." God is Light and we partake his nature. 6. We must live with girded loins, standing to feed on the Paschal Lamb, while all our heart is alert to hear the sounding of the trumpet of Exodus. 7. Drunkenness may stand for being steeped in worldly pleasure and indulgence. 8. These are defensive weapons, as if the Christian must constantly expect attack. There is a sense in which our salvation is still a matter of hope, when the work of grace will be completed on body as well as soul. This has yet to be obtained, but we are appointed thereunto. 10. Whether we continue in life or we die, it is possible to live in unbroken union with Jesus as much on earth as they do in heaven, and they who have passed from us as much as we here. We go with Christ to the veil, with Him we pass through it, and we continue with Him on the other side.

Closing Exhortations (12-28).—The Christian attitude is here defined towards teachers, fellow-members, and those who do not keep step with the main body. 14. We are not to leave the wounded and feeble to make what shift they can, but to take them with us in our march. 15. The good of every other person in the Church and out of it must be the golden centre for our aim. 16. God's will for us is a threefold cord of joy, prayer, and thanksgiving. Let us dare to give thanks

for things from which we naturally shrink, because so sure that our God is doing the very best for us He can. Why do we wait to see it ere we believe it? Whether we see it or not, it must be so. 19. We grieve the Spirit in ourselves; we may quench Him in others by a spirit of criticism and want of sympathy; in other words, by despising the prophesyings (the addresses) of our fellow-believers. 20. Whilst we are careful not to despise the words of any, yet we are bidden to test them, if they seem at all doubtful, not captiously, but for the safety of ourselves and of others. The child who eats all the berries it finds in the woods will soon poison itself. 21. Store the good in memory and heart, let the wind winnow away the chaff. 22. Not only from evil, but from its appearance and form. 23. Spirit, our God-consciousness; soul, our thought-consciousness; body, our world-consciousness. A Trinity in Unity, like the three parts of Solomon's temple. All meant to be irradiated from the Spirit of God dwelling in the human spirit, as the Shechinah in the most holy place. Blameless here, but not faultless till within the gates of pearl. God can do it, or the Apostle would not have asked it. He will do it, or He would never have excited the desire for it by calling us. 27. What Rome forbids under an anathema, Paul enjoins with an adjuration. [Bengel.]

OBITUARY.

LADY PETO.

Many will hear with regret of the death of Lady Peto, who has not long survived her husband, Sir S. Morton Peto, who, we believe built Bloomsbury Chapel at his own cost. Her loss will be sorely felt by many Christian workers, and especially those serving in St. Giles, to whom she was ever a willing and sympathetic helper. The interest she showed in home mission work was very personal and practical.

MRS. JAMES SPICER.

We regret to record the demise of Mrs. James Spicer, of Woodford, a member of the well-known Congregational family, and a lady well known for her large-hearted philanthropy. Only recently she was appointed president of the ladies' auxiliary of the Metropolitan Essex District of the London Congregational Union, and president of the settlement of women workers at Canning-town. Her age was seventy-eight, and her death is widely mourned.

REV. BREWIN GRANT.

For many years the name of Mr. Grant has been familiar as that of an earnest labourer among the poor; hence his death on Monday morning (25th), at the age of seventy-one, will be widely regretted. In his own parish (St. Paul's, Bethnal-green) he will be mourned and missed by the poor, in whose temporal and spiritual interest he took the deepest concern. His own father was a poor woolworker, near Leicester, and Mr. Brewin Grant worked his way upward by hard, earnest toil and study. He was at one time in the Congregational ministry, but over twenty years ago entered the Church. We need scarcely add he was a thorough-going Evangelical. During the last ten years he had five strokes of paralysis, and consequently has withdrawn largely from active service.

MR. WILLIAM WILLIAMS, OF THE NATIONAL REFUGES.

With deep sorrow we have to record the falling asleep, at the age of seventy-three, of this noble-hearted and able servant of the poor children for Christ's sake. Others were doubtless associated with him in the founding of the original Home, which has now developed into the numerous homes, institutions, and ships grouped under the title National Refuges for Homeless and Destitute Children; but, speaking generally, Mr. Williams may be termed the founder, as it was certainly his intense energy and devotion which was used by God to plant and foster this great work. Thousands who have passed through the various Homes mourn him as one who was to them a true father. He passed away on Friday last (22nd), after a week's illness, at his residence, 191, Uxbridge-road, Shepherd's-bush. His funeral has been fixed for Wednesday (27th) at Abney-park Cemetery. Shortly we hope to give a biographical notice of his life and labours. One who knew him well writes:—"He leaves imperishable evidence of his devoted labours in the noble institutions of which he was founder and director until last year, when he retired from active service. . . . We mourn the loss of an earnest and successful worker among poor children."

A LARGE TRUST.—The local papers state that Mr. David Cobb, who died at Dundee last week, has left £70,000 to be applied to benevolent and charitable institutions. The trustees have sole discretion as to the disposition of the money. The deceased gentleman was a native of Dundee, and always took great interest in the fishing population on the east coast of Scotland. He was never married, and had no near relations. Quite recently £30,000 was left by Mr. Peter Carmichael, and £10,000 by Mr. Thomas H. Cox, both of Dundee, for local charities.

International S. S. Lessons.

SUNDAY AFTERNOON, FEB. 7.

THE GRACIOUS CALL.—Isa. lv.

GOLDEN TEXT: Verse 6.

THE former lesson (liii.) dealt with the great Gospel fact of our Lord's atonement, by which a sufficient provision was made for the salvation of all. This lesson gives the universal call to salvation. His work is only effective in those who hear and respond to his call.

1. The first word evidences the earnestness and urgency of the Prophet, and the difficulty of securing the attention of men. The invitation is as wide as language can make it; the only condition demanded is *thirst*. (See Matt. v. 6; John vii. 37.) A sense of need is our best fitness for the Gospel. *Come*—the word is repeated three times in this one verse. Gospel blessings cannot be sent to us while we remain away from God; we need to come to Him through Jesus. Sin robs us of everything, because it robs us of God; Christ restores us to everything by restoring us to God. *Waters—wine and milk.*—Thus the Gospel blessings are described. They are designed to meet our deepest need to quench the soul's thirst, to give it exhilaration and joy, and to nourish and support it. *Without money, &c.*—The same terms are offered to all. None can purchase because they are rich; none need want because they are poor. Not that the Gospel is "cheap"—judge of its costly nature by chapter liii.; but the terms bring it within the reach of all.

2. Here expostulation enforces the call. Sin is folly; godliness is wisdom. In the world men pay a great price—their money and their labour, and get no satisfying return. The best the world can offer—its pleasure, fame, wealth—leaves the soul's thirst unquenched. *Soul delight, &c.*—In contrast with the world's vanity here is the inward delight the Gospel gives. As the fish in the sea, the bird in the air, the child in the home; so does the soul find its element in God. 3. *Incline your ear* as one who desires to shut out other sounds in order to miss nothing of the very important message. Hear God's call like that. It is possible to hear without advantage (Luke viii. 18). We must hear attentively, obediently, and diligently. *Live.*—Until this call is heard and heeded, the soul is dead (See John v. 24-25). *Everlasting covenant.*—All who live in Christ are brought in Him into covenant relationship with God, and to a participation in all spiritual blessings (Psa. lxxxix. 2-4).

4. God's unspeakable gift is not the whole sum of Gospel blessings, but the Lord Himself as the embodiment of all (2 Cor. ix. 15; Col. i. 19; ii. 3). Note the threefold office Christ sustains to us. He must be received not only as witness (Rev. i.5); but as leader or prince (R.V., *marg.*) to rule in us and over us; and as commander to whom we must yield obedience. Full salvation is impossible where He is not fully received. 5. This is either an address to our Lord Himself, or probably to the collective people when they shall thus fully receive Him. Besides our own personal salvation, there is the additional prospect of being made a blessing to others to induce us to respond to his call.

6. Here are three things: *our duty*, "seek, call"; our *opportunity*, "He may be found," &c.; and *our warning*, "while He is near" intimating that the opportunity will soon cease, when it will be vain to seek or to call (Compare Matt. xxv. 11-13; Luke xiii. 24-29). It is a serious thing to trifle with present opportunities. While you have them, use them by earnestly seeking and calling upon God. Eager though God is to save, He saves none who do not express their *want* of salvation. 7. There could be no better definition of repentance than this. It consists in *turning from* not ways only, but thoughts. Without *turning to God* there may be reformation, but not repentance (See 1 Thess. i. 9). God's way and God's thoughts must be accepted in place of our own. *For mercy* with a conscious need of pardon, and a confident expectation of receiving it. God's promise pledges Him to it "*abundantly*," as though He would meet the need of the worst sinners. His grace overtops our highest sins.

8-9. But how can such a gracious pardon be offered? If we limit God by what we see exemplified in men, we shall never be able to expect such mercy from Him. God's way of dealing with us is the expression of his thoughts towards us. And as his thoughts are infinitely above ours, so is the way of his mercy beyond human understanding. To forgive so many offences, attended by so many aggravating circumstances: to do it not only freely, but eagerly; to provide an atonement of such a character to form the righteous basis for the pardon; this is God-like (Psa. ciii. 11).

10-11. Nature is made to illustrate grace. As God gives from heaven the influences which make the earth fertile, so shall his word prosper. Every message of his has a purpose, and will not fail to accomplish it. Rejected by some, it is accepted by others; and it is a solemn thought that even in those who reject it the Divine purpose is not frustrated (See 2 Cor. ii. 15-16).

12. The acceptance of the Gospel evidences itself in the life. Joy and peace become constant companions of the man who believes; and even nature itself enters into sympathy with his joy. A man, after his conversion, describing a road along which he passed every morning, said, "Either the road was new, or he was; for it was never so beautiful before" (2 Cor. v. 17).

13. Does not this describe the change of character that also follows? That which was *thorn*-like or *briar*-like in us gives place to that which is attractive and Christ-like (Gal. v. 22). The name of the Lord is glorified by such changes as these.

Evangelistic Notes.

Polesworth.—Rev. C. Duxbury has just concluded a successful mission in this town, with satisfactory tokens of blessing.

Rev. E. Payson Hammond is in the midst of a good work at Jersey City, and many profess to have yielded themselves to the Saviour.

Ancoats.—A fortnight's special mission is being held in this busy working suburb of Manchester by the Evangelistic Committee of the Presbytery.

Mr. George Hefford, of the Evangelisation Society, has just concluded an eighteen days' mission in Jubilee Hall, Victoria-park, E., with encouraging results.

Rev. W. Hay M. H. Aitken is now conducting a special mission in the Victoria Hall, Sunderland, to continue until February 8. Prayer is desired for much blessing.

Cambridge.—An interesting mission has just been held in the town churches; and although certain difficulties have been felt yet there are indications of genuine result.

Northenden.—Mr. Thomas Elliot has been evangelising in the Gospel Mission Hall, Northenden, for a fortnight, and many profess to have been brought to a knowledge of the truth.

Mr. William Day is continuing the special Sunday-evening services in the Good Duke Humphrey, East Greenwich. The hall, which seats eight hundred, has been well-filled, and God has given blessing.

Buxton.—A week's mission has been conducted by Mr. W. Forbes at the Congregational Church, Buxton. Meetings have been held every evening, Rev. R. Rew, pastor of the church, assisting. The result is very cheering.

Winchester.—A fortnight's mission has just been conducted at the Soldiers' Home, Winchester, by Mrs. Tanser Dawson, the converted gipsy. Many testified to having found the Saviour, both at the meetings in the Home and at the branch stations.

Ireland.—A series of Gospel services has just been held in Agnes-street Methodist Church, Belfast, by Rev. Jas. Stewart, Methodist Conference evangelist, and a similar series has been held at Ballinful, co. Sligo, by Revs. W. A. Bracken and John Linahan.

Shipley.—A successful mission is being conducted here by Mrs. Horton and Miss Parker. Some seven hundred women were present at the Sunday afternoon service for "Women Only." At the Bible readings and night meetings deep interest is shown and several during the past week have decided for Christ.

Paignton.—A mission was held by the Young Men's Christian Association from Sunday, 16th, to Friday, 22nd. Gospel addresses were delivered by Messrs. W. H. Roberts and Chas. Wood, of Plymouth. The attendance throughout was most encouraging. The word was with power, and many were led to decision for Christ.

Mr. Benson, the evangelist, of Christ Church (Rev. Newman Hall's), commenced his 17th year of missioning with a free tea to 150 poor people, held in one of the schoolrooms belonging to Christ Church. Some old helpers in the division came to give a cheering word; while some brought to God in the Mission and now labouring in other fields gave happy reminiscences of past work.

Rev. T. Waugh has just held a mission at Spalding, of which a correspondent writes: All the services have been well attended, and great power has accompanied the Word. One delightful feature has been the large proportion of people well advanced in years who have given themselves to the Lord. Men and their wives have sought mercy, and children and their parents have been saved. The meetings for "men only" and "women only" were seasons never to be forgotten.

Mr. Charles Inglis has been holding a mission in Enderby, Leicestershire (January 5 to 12), and we have great cause for thankfulness in the blessing which has resulted. The meetings were held in the National Schools, and the attendance throughout was good; the last two nights the building being quite full. The good seed has been sown for some time in P.S.A. classes, mothers' meetings, and boys and girls' classes, and the Mission proved a harvest time, persons from all these classes coming forward to decide for Christ. On the 14th Rev. F. B. Meyer, who was paying a visit to some friends in the village, gave a very helpful address to a crowded audience. At the close he asked the men to remain behind, and some seventy to eighty stayed whilst he spoke straight and loving words on being "All for Jesus," and the greater part stood up in response to his appeal to declare their resolve to be out and out. J. W.

Letters to the Editor.

RELIGIOUS CONDITION OF THE PEOPLE.

DEAR SIR,—While quite agreeing with Dr. Elder Cumming as to the spirit of the age being one of apostasy, falling away from all that is of God, irreverence for the Word of God, and infidelity making rapid strides, it seems to me that several of his statements are very misleading, and the whole tone of his article savours of a want of drawing a clear line between the saved and the unsaved. Take one statement: "Multitudes of the people everywhere in our country have fallen away from the Church of Christ," and, again, he speaks of seeking to bring the nation back to the feet of Christ, as being the great Christian problem of the day. Surely Dr. Cumming knows that the nation as such has never been at the feet of Christ. Undoubtedly there has been, and still will be, a great falling away, but not from Christ, rather from a mere profession, a form in which there is no power. The Scriptures are plain and clear on the question of eternal life. The Master said, "I give unto them eternal life, and they shall never perish." Falling away there may be from an empty profession, and falling away from steadfastness and communion on the part of the believer in Christ, but to fall away from salvation—impossible. The Christian problem, rather, ought to be how to reach the unconverted with the Gospel, and if Christian ministers would preach the simple Gospel instead of preaching sermons in which there is but little of Christ, and not much said about the new birth, many more would come to hear, and many that would come would be brought to Christ.—Yours in Christ,

Stromness, Orkney Isles. WM. S. KING.

SIR,—Your correspondent "One of the Lapsed Multitude" describes merely a state of our churches which has been foretold as characteristic of these later times—men lovers of pleasure rather than lovers of God, having the form of godliness but denying the power thereof. The question seems to be, Is the religious teaching of the day answerable for this state of things? I answer, Yes. People dare to love pleasure more than God, because they have not the fear of God.

The necessity, nay, even the rightfulness, of this fear is utterly denied by the teaching of the present day. Now, the Bible's teaching is throughout that the fear of the Lord is the beginning of wisdom. I will quote only from the New Testament, "The law was our schoolmaster to bring us to Christ." "Work out your own salvation with fear and trembling." "Fear God, yea, fear Him who can cast both body and soul into hell." "To those among you who fear God is the word of this salvation sent." "Servants obey your masters, fearing the Lord." "Be not high-minded, but fear." "His mercy is on them that fear Him." "Let us fear, lest a promise being made we may fall short of it." I quote now from the very last book in the New Testament, the Revelation: "The time is come to give their reward to them that fear thy name." "An angel having the eternal Gospel to proclaim, saith with a loud voice, Fear God and give Him glory."

It is true that St. John says:—"He that feareth is not made perfect in love;" but this is merely saying that love is the crowning of the edifice of a religion built on the fear of God. Let him who is, in his utter unworldliness and consecration of life, perfect in the love of God, dispense with the need of the fear of Him; but let him be assured that God will adjudge hell to all those who have neither the fear nor such love. This is unpalatable teaching, but it is for lack of such teaching that the religious condition of the people is what it is.—Yours faithfully,

W. M.

SIR,—I have read with interest the two papers by Dr. Elder Cumming on the "Religious Condition of the People." The hindrances to the spread of vital godliness which he mentions, are such as might have been anticipated, and there is no room for taking exception to any of them. Doubtless intemperance, the neglect of all church services, the sin of Sabbath breaking, the prevalent spirit of scepticism and unbelief, the revolt against authority of every kind, our national sins, as the opium traffic, &c., &c., and the latitudinarianism that manifests itself in the significant tolerance of Popery in our midst, are all most influential in maintaining that indifference to the claims of religion which all true Christians deplore.

But Dr. Cumming's conclusions are painfully disappointing, and there is nothing in them to encourage anything like hopeful effort in the future.

He gives three alternatives—(1) a wonderful revival by God's Spirit of true and vital Christianity, as in the earliest days of the Church, among all classes; (2) The abandonment of our country by God to the total overthrow of Christianity. "Our light," he says, "may go out; our candlestick may be removed elsewhere; and superstition and darkness and the tyranny of evil may reign in these lands again"; (3) The third alternative is the end of the present dispensation, as anticipated by those who hold the popular idea of the "second coming" of Christ.

As to the first of these alternatives, it is beyond our control, and we must not wait for it, much as we may desire it, while there remains so much to be done that is quite within the range of human possibility.

As to the second, the record of the past should forbid us to entertain the idea for a moment. England, with all her faults, has hitherto led the van in the grand march of Christian civilisation and progress, and the vantage ground now reached affords a most promising starting point for further action. There is a political power for good, and a healthy public opinion in this country superior to those of any other time. The overthrow of slavery and the measure of religious freedom enjoyed in this land, with a hundred other triumphs of Christian influence over godless indifference or cruel selfishness, achieved with far less favourable conditions, warrant our hoping great things in the near future; and everything is to be regretted that would in the slightest degree damp the ardour or lessen the confidence of Christians in immediate effort put forth in humble reliance on the co-operation of the good providence of God.

Among the many hindrances to vital godliness named by Dr. Cumming, two call for special notice. The one is intemperance and its grand national source and provocative, the liquor traffic. So much of the worst depravity which we deplore is the direct result of this traffic, and so great is its effect in placing large sections of the population quite beyond the ameliorating and elevating influence of the Gospel, that it is simply impossible to estimate the impulse that will be given to true Christian progress when once that gigantic incubus—and it is only a question of time—the accursed traffic, is doomed; and those who wish well to the cause of God and humanity cannot aid that cause more effectually than by the most vigorous and energetic effort to bring the power of the law to bear on that evil. Local prohibition is now a part of the programme of the Liberal Party—and a very few years will doubtless see that step of the way fairly made—and in due time all the rest will follow. In Maine the principle has been in successful operation for more than forty years, and in six or seven other States of the Union it has been in operation long enough to prove its practical utility as a grand means of lessening pauperism, vice, and crime, and preparing the people for every kind of elevating influence.

The other subject to which I wish to refer is the insidious spread of Popery. I have long lamented, like Dr. Cumming, the strange indifferentism and latitudinarianism of Christians of all denominations in relation to this evil. No stretch of Christian charity can require our being reconciled to that utterly false and soul-destroying misrepresentation of Christian truth. Its votaries make no secret of their design upon the Protestantism of England; their methods are utterly unscrupulous, and their secret emissaries are everywhere. What is wanted is a most determined and vigorous movement to counteract it. For this purpose it seems to me that the best possible method is to inundate the country most persistently and extensively with well-written, pithy tracts, fully exposing the delusions of Rome and the pretensions and machinations of her priests. Public lectures are of little use, for no sooner has the lecturer succeeded in rousing public attention, than he is silenced by mob law, instigated by the priests, as was poor Murphy at Whitehaven, some years ago. But tracts can be scattered and given away under all kinds of circumstances—and, like the Oxford Tract movement, they may accomplish equally great results, but in a better cause. What I long to see is an organisation for this very purpose, to be styled, say, the Anti-Ritualistic League, which should raise funds to be devoted to this special object, and deluge the country with judiciously-written tracts, prepared expressly for the occasion. If this letter should be read by any who are similarly minded with myself, I should be glad to hear from them with a view to co-operation for this most desirable end.—I am, yours truly, SAMUEL FOTHERGILL.

Pierremont-crescent, Darlington.

ELLIOTT'S ROW, SOUTHWARK.—For some two years past, a London City Missionary has been labouring in this populous district (situate near the Elephant and Castle). But the Mission Room used for the purpose of the work has been found quite unsuitable both as to situation and accommodation, it being situated outside the district. A local committee has been lately organised, and have acquired suitable premises on which a sum of £50 is required to be expended in furnishing, &c., before they can be suitably employed for the purpose. Any willing to help should communicate with the hon. sec., Mr. A. E. Compton, 8, Richmond-street, St. George's-road, S.E.

MR. RICHARD WEAVER.—Miss McLean, who has spent a few days in Edinburgh helping Mr. Weaver in his mission in the Free McCrie Roxburgh Church, writes:—"I have been struck with the frequency of the requests for prayer for children sent in from fathers, mothers, and others who, twenty or thirty years ago, were brought to Christ through 'Richard Weaver;' indeed, it has been quite cheering to find in all directions those who are exclaiming in shops, at dining-tables, in the streets, at the sight of the placard announcing his meetings, and by letters, that Mr. Weaver led them, or some relative, to Christ some years ago. This, in addition to well-sustained nightly meetings in the Free Roxburgh Church, as well as very decided cases in the inquiry room every night, has made his present visit to Edinburgh as much a reaping as a sowing time of what is called 'the good old-fashioned Gospel.'"

The Book World.

DISLOYAL, by Sydney Watson, a purposeful story, relates the sad experiences of a Christian young woman who became the wife of an unbeliever. (2s. 6d. *Drummond's Tract Depot, Stirling.*)

JESUS IN THE OFFERINGS, by Pastor H. E. Stone, is a little work which is likely to help many Bible readers who cannot consult exhaustive treatises on Leviticus. Those who have studied detailed expositions will find this outline, which is illustrated by lithography, suggestive in a high degree. (*Ernest Nister, 24, St. Bride-street, E.C.*)

FAMILY PRAYERS. By the late John Henry Gurney. Edited by his son, J. H. G. (*Simpkin.*) Here are a hundred petitions, which were not written for publication. They are printed in the hope that they may be of service to Christian people. This they should prove to all who are of devout mind, for a beautiful simplicity runs through every prayer.

THE NATIONAL TEMPERANCE LEAGUE'S ANNUAL FOR 1892 is as useful as its excellent predecessors, thanks to the able editorial oversight of Mr. Robert Rae. There is a portrait of Canon Fleming, and the usual budget of facts and figures on the drink question and the temperance reform, from the pens of well-known writers. (1s. 6d. *National Temperance Publication Depot.*)

THE LOVE OF CHRIST: His to Us—Ours to Him. By Rev. J. P. Hobson, M.A. (*Religious Tract Society.*) Sound, solid, and spiritual. While popular writers catch vain ears by lauding benevolence and philanthropy as proofs of human progress, this author puts first things in their proper place. First the sun of Christ's free love to sinners, then the responsive rays that love can kindle; first the fountain, then the stream it supplies. The little book is a jewel of Christian thought.

BRIGHTER ENGLAND: INCIDENTS ON THE WAY TO IT. By Thomas Whittaker, Scarborough (3s. 6d. *Hodder and Stoughton*). When Thomas Whittaker speaks, Total Abstainers are always ready to listen, and in this volume they will learn much that is of great interest of the early days of the Temperance Movement. Mr. Whittaker was a Temperance speaker before the days of railways, and the way up to the "Brighter England" of the present day forms a very interesting narrative.

THE WORD OPENED; or, Materials for Bible Readings. By Rev. Evan H. Hopkins. Second series. (1s. 6d. *Marshall Bros.*) We welcome another volume of suggestive outlines from the pen of Mr. Hopkins. The readings are thirty in number, and the "materials" include comments and illustrations gathered from a wide range of literature. The whole relate to fundamental truth, so that evangelists and preachers are likely to find the book, with its blank pages for personal notes, of real service in their work.

TALKS WITH MEN, WOMEN, AND CHILDREN. In a goodly volume of over 600 pages, Rev. David Davies, minister of Holland-road Baptist Church, Hove, Brighton, has issued the third series of his admirable talks. The addresses to children effectively rehearse Bunyan's "Pilgrim's Progress"; the sermons cover a wide range of teaching vigorously expressed, and the words to teachers are uniformly hearty and suggestive. An additional feature is a series of thoughtful "Studies for the Pulpit." Many a Christian worker will find help and inspiration in these pages, which convey evangelical doctrine and practical counsels for daily life. (6s. 6d. *Alexander and Shepheard.*)

THE NEWLY RECOVERED APOLOGY OF ARISTIDES: its Doctrine and Ethics, with Extracts from the Translation by Professor J. Rendel Harris. 2s. 6d. *Hodder and Stoughton.* Mrs. Harris has admirably introduced ordinary English readers to the long-lost Apology, which her husband unearthed two years ago in the Convent of St. Catherine, on Mount Sinai. The story of the recovery is deeply interesting, and the extracts from the Athenian philosopher's statement of the Christian doctrine and manner of life show how beautifully the truth was held and lived by converts from barbarism, under circumstances of peculiar stress and trial, in the second century of our era.

A YOUNG HEART OF OAK: Memories of Harry Stuart Boldero, Lieutenant, R.N. (5s. *Hodder and Stoughton.*) Dean Spence writes a preface to this volume, which is appropriately dedicated to Miss Agnes Weston, "servant of God and friend of sailors." The opening chapters tell of worthy parentage and exemplary training; and after an account of life on board H.M.S. *Britannia* and in South Africa, we have a record of the youthful officer's conversion to God. Whether studying at Greenwich, or on duty in British ports, in the Mediterranean, off Canada, or in the West Indies, Mr. Boldero bore a grand testimony for Christ by word and deed. His letters and his mother's diary will have a special charm for those who know the family and their (in the highest sense) influential connections and friends at home and abroad. The pages will impress the general reader with the beautiful character of "a young heart of oak," who served his country in the fear of God, showing at once a righteous patriotism and a manly piety, which secured for him the respect of superiors and inferiors in the naval service.

Personalia.

Mr. Eugene Stock still remains indisposed at Nice.

Mr. A. H. Baynes has been ill for some days at Bournemouth.

Sir Arthur S. Blackwood has been laid aside by an attack of the influenza.

Canon Barlow has been elected to the Bishopric of North Queensland in succession to Dr. Stanton.

Earl Compton has, we hear, become the President of the Silver Star Society, noticed in a recent issue.

Mr. Shuldham Henry, owing to an attack of influenza, will be unable to continue his work this month at St. George's Hall.

Pastor Chiniquy.—From a private letter we learn that another attempt has been made on the life of this veteran servant of Christ.

Mr. W. R. Lane, we rejoice to learn, is progressing towards recovery, but it will probably be some time before he can resume preaching.

Dr. Pierson, we regret to say, was again unable to preach last Lord's Day. His place was supplied at the Metropolitan Tabernacle by Rev. Robert Morgan.

Professor Godet, of Neuchatel, will, we hear, shortly publish what he regards as his most important work—an Introduction to the books of the New Testament.

The Bishop of Liverpool was too unwell to attend the memorial service in the Cathedral on Wednesday week. His indisposition is, it is hoped, but temporary.

Mr. Martin Hope Sutton, we regret to learn, has been very ill during the last ten days with influenza and bronchial affection. He is, however, rather better now, though still suffering greatly.

Mr. E. P. Telford has been holding meetings in Chelsea, Mass., U. S.A., and was engaged to hold three weeks' meetings in Dr. O. A. Brown's church, West 18th Street, New York, from January 16, for which he asks the prayers of our readers.

Rev. W. Adamson, Vicar of Old Ford, was taken suddenly ill a week ago whilst performing the marriage ceremony. We understand that he is progressing, though not so favourably as his family would wish. His illness is attributed to overwork and mental strain.

Rev. John McLean, who has been labouring for twelve years most successfully among the Indians of the North-west Territory, Canada, is now on a visit to this country, seeking to stir interest in the work. He is anxious to give addresses or lectures on the Canadian Indians. Letters may be addressed to him, 40, Rectory-place, Woolwich, S.E.

Rev. John Thomas, D.D., of Liverpool, an ex-chairman of the Congregational Union, was lecturing last week in Anglesea. While speaking, he complained of dizziness and had to desist from his task. After a hymn had been sung he attempted to complete the lecture, but failed in the effort, and the audience dispersed. He has since returned to Liverpool, and is constantly attended by two medical men, the hopes of his recovery being regarded as slight.

Mr. C. H. Spurgeon has had a slight relapse. His letter from Mentone, dated January 20, and read at the Metropolitan Tabernacle on Sunday, said:—"The sun shines at length, and now I hope to get on. I have not been up to the mark the last few days, and have a little gout in the right hand, which makes it hard to write." The letter was followed on Saturday by the following telegram:—"Mentone, Saturday, 2.17 p.m., Jan. 23.—Pastor been very ill. Cannot write. Kept his bed three days. Decided improvement to-day. Pray earnestly."—HARRALD.

General Booth, who left Bombay on Saturday, is expected to arrive at Southampton on Friday, Feb. 12. He will be met by a fleet of ten steamers, with 4500 soldiers on board, who will accompany him ashore, and partake of luncheon in the Drill Hall. On the Saturday the General will be met by ten thousand soldiers in Hyde-park, where a demonstration will take place. On the Monday a great banquet for ten thousand persons will be served in the Agricultural Hall, and on Tuesday and Wednesday the General will deliver addresses on his Colonial tour in Exeter Hall.

Dowager Lady Cavan.—Misled by the omission from "Reuter's" telegram of the word "Dowager," we gave in our obituary last week particulars which apply to the present Lady Cavan, and not, as they ought to have done, to the widow of the late Earl of Cavan, so well known and warmly loved amongst Christians. A lady writes: "She had gone to spend the winter with her second son, the Hon. O. H. Lambart, who resides in Ottawa, where her grandson, Viscount Kilcoursie, is also at present. She was the daughter of the first Lord Hatherton. Her loss will be deeply felt and will cause mourning among many."

Rev. Theodore L. Cuyler, D.D., celebrated on January 10 his seventieth birthday by preaching to a crowded congregation in his old church. After a stirring sermon he concluded by saying that in his life he had received between four thousand and five thousand persons into church membership. His had been a very joyful ministry. He had never in his seventy years spent a Sabbath day in bed, and had only stayed away from church three or four Sundays, and then by the advice of his physician. Forty-five years of his life he had been in the ministry, thirty of which as pastor of the church on Lafayette-avenue. The past year had been a very happy one to him, in preaching around—at Washington, Philadelphia, Pittsburg, Poughkeepsie and other large cities. He believed he could do the best work of his life in preaching at large.

Temperance Notes.

THE London Temperance Hospital has treated upwards of 40,000 patients without alcohol.

Mr. George Blaiklock, the Temperance advocate, is going to Eastern South Africa for three months to labour in the cause.

The East London Women's Christian Temperance Union held last week a conversazione and exhibition in aid of the police-court missionary work.

Two lady workers in the East End (Wesleyan) Mission held, on Wednesday last, a most interesting total abstinence meeting in the Archway-road Chapel, Holloway.

The National Temperance League held, on Tuesday evening (19th), a great abstinence meeting, in the Polytechnic, Regent-street, addressed by Rev. Canon Fleming and Mr. William Noble.

The British Women's Temperance Association entertained, on Sunday week, 300 show people connected with the World's Fair. The meeting closed with Temperance and Gospel addresses.

The Mayor of Burnley invited, the other evening, guests of all denominations to a social *réunion*. No intoxicants were provided, but instead, he handed over fifty guineas to the local hospital.

An interesting debate on the question, "Is Teetotalism sound Scripturally and Physiologically?" took place at Mildmay-park the other evening, between Dr. Mortimer Granville and Mr. Offen.

After forty years' study of the Temperance question, ex-Bailie Lewis of Edinburgh, has arrived at the conclusion that until they demanded prohibition there was no deliverance from the evil of drink.

It is believed that more than 200,000 children make a living in the streets, and the majority of them support idle and drunken parents. What a destroyer of the first instincts of humanity is strong drink!

The Union Signal states that great anxiety has been caused by the report of Miss Frances Willard's sickness. It is authorised to say that while she is confined to her room, no serious consequences are apprehended.

The Earl of Meath says that recent legislation has practically closed public-houses in the rural districts of Norway, and greatly reduced their number in the towns. As a result, there are no men or women to be seen in rags, no drunkards, no brawlers, no beggars, no taverns.

Within the province of Canterbury there are upwards of one thousand parishes in which there is neither public-house nor beershop, and where in consequence of the absence of these, the intelligence, morality, and comfort of the people are such as friends of Temperance would anticipate.

Writing in *The New Review* on "How Intemperance has been Successfully Combated," the Duchess of Rutland says: "Would that every hamlet in our land possessed a public-house without the drink, open to all, with no rules or regulations; would that a village-hall, a reading room, and a Temperance Society existed even in the smallest village!"

Rev. G. A. Bennetts said last week, speaking in Holloway, that "If the Christian people of this country had only brought home to their imagination all the awful results accruing from drink, the whole Church would rise up in antagonism against it. There were some who shut themselves up in the comfortable seclusion of middle-class homes, and fondly imagined that because they did not know of all the evils intemperance was working they were not responsible, but he would impress upon such there was an ignorance which was a guilty ignorance, and they would not be exonerated in that way."

Maurice, Landgrave of Hesse was the founder of a temperance society towards the end of the fifteenth century, under the title of "The Order of Temperance." Several princes and lords became members of this association, the singular statutes of which are still in existence, and show the light in which temperance was held in those days. Each member entered into a formal engagement never to get drunk, and to this end promised he would never drink more than seven glasses of wine, of a certain fixed measure, at any one meal. He was authorised to take two solid meals in the twenty-four hours, and consequently might drink fourteen glasses of wine a day, independently of a moderate quantity of beer and other liquors.

KENNINGTON CITY MISSION-HALL.—This "Hall" is simply the Kennington Sunday-school (established eighty-five years) in White Hart-square, White Hart-street, Lower Kennington-lane. The present missionary, Mr. J. Denchfield, was placed in the district in February last, and he has not been without encouragement in his work. A ten days' mission was recently held, and attended with real success. The secretary and treasurer of the branch is Miss J. Burrow, 119, Vassal-road, Brixton, S.W.

Among the Churches.

CHURCH OF ENGLAND.

On Wednesday in last week a new mission church was opened in the Lillie-road, Fulham.

A ten days' church mission in the parishes of Christ Church, Monks Coppenhall, and St. Paul's and St. Barnabas's, Crewe, closed on Tuesday last.

The Bishop of Gloucester and Bristol, in a pastoral just issued, dwells specially on Old Testament Criticism—the question of the day—and church discipline.

The Archbishop of Canterbury has been invited to attend the Provincial Synod in Canada in the autumn, when the consolidation of the Church in British America will be discussed.

The village of Cheriton, Kent, has just benefited by an order made in Chancery to the extent of £10,000, which sum was left some years ago by a lady for the building and endowment of a church in that parish.

The Bishop of Wakefield and Rev. G. S. Reaney have arranged to deliver addresses in Manchester Cathedral on behalf of the Manchester Branch of the Christian Evidence Society. The Bishop's subject will be, "The Knowledge of God," Mr. Reaney addressing himself to "If not Christ—What?"

The Church of England Scripture Readers' Association makes grants for East London (including Stratford and Plaistow) for thirty-three Readers, who labour—and labour "most acceptably," the Bishop of Bedford says—amongst an aggregate population of about 300,000; while South London receives aid for forty-four Readers, the total number of the people amongst whom they work being about 380,000.

BAPTIST.

Rev. R. E. Gammon, who has been home from Trinidad for a brief rest, left Southampton last Wednesday on his return to work.

Special meetings were announced for Tuesday (26th) at Regent's-park Chapel. Amongst the speakers are Dr. Pierson and Rev. F. C. Spurr.

A series of special meetings were held last week in the chapel, Kingston-on-Thames, by Pastor E. H. Brown, with, it is believed, abiding issue.

Rev. A. Holborn, M.A., who has been pastor of College Chapel, Bradford, since 1877, announced on Sunday week his intended resignation in consequence of ill-health.

The work, which for some years has been carried on at Freshfield Hall by Mr. and Mrs. Radcliffe, has been transferred to the care of the Pioneer Mission.

General Sir Robert Phayre conducted the services in the Baptist Chapel, Kidderminster, on Sunday week, and lectured on the Monday evening on "Practical Christianity."

During the year eighteen members of Rochester Bible-class have been converted, nine have been baptized, eight have joined the church, and four have become Sunday-school teachers.

On Sunday, at the Baptist Chapel, Polesworth, a successful seven days' evangelistic mission, conducted by Rev. C. Duxbury, was brought to a close. The interest was well sustained, and the results so far satisfactory.

On Sunday last Mr. Henry Varley received at the West London Tabernacle a very hearty welcome. The large building was crowded, and the deepest interest prevailed. In the after-meeting, to which hundreds remained, twenty professed to yield themselves to God.

Rev. S. G. Green, D.D., is expected to preside at the Mission House prayer-meeting this day (Thursday, 28th), and next week Dr. Pierson. It is gratifying to know that representatives of all the great Evangelical societies are showing interest in these special meetings for united prayer in the centenary year.

On Sunday week, instead of the ordinary evening service a missionary meeting was held at Mare-street, Hackney, when addresses were given by Rev. A. G. Jones, missionary from China, and Rev. William Hill, formerly missionary in Orissa, India. Mr. Jones gave a graphic account of his labours amongst the Chinese, and in spite of the present riots, &c., spoke very hopefully of the rapid progress of Christianity in that country. Mr. Hill drew a vivid picture of his work in Orissa, giving several instances of the triumph of Christianity over idolatry.

CONGREGATIONAL.

Mission-rooms in St. George's-street, Bolton, have been opened by St. George's-road Church.

Rev. W. A. Meaton has just concluded an eight days' mission in Zion Chapel, Bristol, with satisfactory results.

A fire, originating with the heating apparatus, has caused damage to the amount of £110 in the chapel at Worksop.

The fourth anniversary of the Rev. Henry Simon's ministry at Harecourt Chapel, Canonbury, was celebrated on Tuesday in last week.

The roof of Bedford Church, Charrington-street, N.W., was so much damaged during the storms of last month as to involve an expenditure of at least fifty pounds in repairs.

Two united services were held on Sunday week in Sowerby Bridge Town Hall, Yorkshire, Both clergymen of the Established Church and Nonconformist ministers took part.

A new mission chapel has been erected at Wilmington, in connection with Pevensey-road Church, Eastbourne (Rev. George Thompson), as an outcome of cottage meetings held in the village.

After a week of prayer-meetings, a series of special evening services were held last week at Holywell Green Church, near Halifax, last week. The addresses were given by various ministers of the denomination in the district, and the services were well attended.

Mrs. Bosworth, from Stepney, assisted at the anniversary services of Harrow Green Congregational Church last Sunday, and as a result of her prayer and pleadings the two front seats of the church were filled with enquiring souls.

METHODIST.

It is proposed that a Local Preachers' Union, for mutual help and counsel, be formed in London.

Special services have been conducted at Brigg (Ashby) by Miss Brewster, with tokens of real work.

A fresh mission effort is in full operation in Oakham, and new premises have just been opened by Rev. Thomas Champness.

Some earnest ladies in Leeds conduct a most useful Work room Mission, holding services in many shops where girls are employed.

A series of mid-day services, conducted by Rev. W. L.

(Continued on page 26.)

MARYLEBONE MEDICAL MISSION,

12, BELL STREET, LISSON GROVE, N.W.

ESTABLISHED 1878.

OBJECT:—**CARE FOR SOUL AND BODY.**

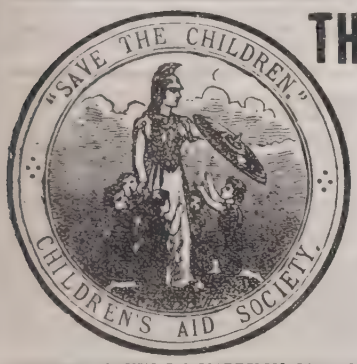
Having laboured among the poor in the Lisson Grove district for about sixteen years, we have NEVER BEFORE seen so much DISEASE, SUFFERING, and MISERY as there are at present.

PRESENT NUMBER OF PATIENTS PRESCRIBED FOR WEEKLY, 500.

The work is carried on in one of the poorest districts in London.

CONTRIBUTIONS will be thankfully received by Dr. R. CHAMBERS, 12, Bell-street, Lisson Grove, N.W.; by the Treasurer, Dr. E. PARKER YOUNG, L.C.C., 30, Westbourne-square, W.; also by Messrs. MORGAN & SCOTT, Office of "THE CHRISTIAN," 12, Paternoster Buildings, E.C.

ALL PARCELS should be sent to Dr. CHAMBERS.



THE CHILDREN'S AID SOCIETY.

Established 1856. President—LORD ABERDARE, G.C.B.

2,412 Children have been rescued from Dens of Infamy.

5,000 Children are in Industrial Homes, to which Grants have been made.

8,222 Children (boys and girls) have been aided by the "Boys' Beadle."

The Society has an Emigration Agency with a reception house in Manitoba, at Shaftesbury House, Winnipeg, whence lads are carefully placed in employment.

PARTICULARS of the WORK will be sent on Application.

FUNDS ARE URGENTLY NEEDED.

Secretary—ARTHUR J. S. MADDISON. Office: Charing-cross, S.W. *Bankers*—Messrs. BARCLAY, BANSOM & CO., 1, Pall Mall East, S.W.

THE ENGLISH & FRENCH COASTING MISSION

In connection with HENRY COOK, of 47, Stoke Road, Gosport, will (God willing) hold its 38TH ANNIVERSARY on

TUESDAY, FEBRUARY 9, 1892,

IN THE

VERNON HALL, STOKE ROAD, GOSPORT.

The Chair to be taken at Seven o'clock by **Major PORCELLI, R.E.**

Several Christian Fishermen and Friends will address the Meeting and give some accounts of the work among them in the various Ports round the coast.

Our New Mission Steamer is not yet secured for the want of £1100. T. A. DENNY, Esq., has offered £50 if others will kindly make up the sum needed, that the vessel may be obtained at once for this year's work, so pressingly needed by thousands in France, and for our lighthouses and lightship men in England very much so.

CONTRIBUTIONS will be gladly received by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN.

COLD AND HUNGRY.

FIELD LANE REFUGES & RAGGED SCHOOLS

ARE WORKING AMONGST THE POOREST AND MOST DESTITUTE.

URGENT APPEAL.

The Applications for Help are Urgent and Numerous.
Nearly 1000 Persons Sheltered Annually.
Also 200 Children Fed, Clothed, and Educated.
Upwards of 300 Persons helped to Employment Annually.

FUNDS ARE EXCEEDINGLY LOW.

£1500 will enable the Committee to close the Financial Year (31st March, 1892) free from debt on the Year's Expenses.

President—THE EARL OF ABERDEEN. *Treasurer*—WILFRID A. BEVAN, Esq., 54, Lombard Street, E.C.
Secretary—Mr. PEREGRINE PLATT, The Institution, Vine Street, Clerkenwell Road, E.C.

UNFERMENTED WINES.

As used for **COMMUNION** purposes by upwards of 4,000 Congregations.

Wine quarts, 24s. to 36s. per doz. Wine Pints, 14s. to 24s. per doz.

Small samples of 4 varieties, free by parcel post, for 2s. 6d. Price List, 250 Testimonials, &c., post free on application to

F. WRIGHT, MUNDY & CO.,
MERTON ROAD, KENSINGTON, LONDON, W.

BE CAREFUL WHAT YOU EAT.

Do not be poisoned by using BAKING POWDER adulterated with Alum. Insist on having

BORWICK'S

which is pure and wholesome. The best that money can buy, and has the largest sale in the world. 600,000 packets sold weekly.

Test Them Free of Charge.

Write for samples of Frazer's Sulphur Tablets, naming *The Christian*, and they will be sent you gratis and post free. Frazer's Sulphur Tablets are the pleasantest and most efficacious of all spring medicines. They are invaluable in the treatment of all Blood and Skin Diseases, Eruptions, Eczema, &c. They are specially indicated for children, being alike safe, pleasant, and efficacious. As a remedy for women's complaints they are unequalled. They are preventive of chills, colds, rheumatism, and constipation, and are of great service in the treatment of these complaints. They are the best of all blood purifiers, and ward off influenza and infectious complaints.

Those who desire a good skin and complexion, clear, healthy, and free from blemish, are especially recommended to use Frazer's Sulphur Tablets internally and Frazer's Sulphur Soap externally. The last-named is the purest of all soaps, and absolutely the best. It leaves the skin soft and smooth, and neither dries the nails nor hair. It is free from excess of alkali or fat, and contains extra soft cream, which is especially soothing and beneficial to the skin. About 600,000 packets were sold in 1891; Frazer's Sulphur Tablets being one of the greatest successes on record.

Frazer's Sulphur Tablets are put up in 1s. 1½d. packets; post free 1s. 3d. Frazer's Sulphur Soap (scented) in white card boxes, price 6d.; unscented, in green boxes, price 6d.; three, post free, 1s. 6d. Frazer's productions are sold by or may be ordered of all Chemists and Medicine Vendors at home or in any part of the world. Sole Proprietors, FRAZER'S TABLETS, LIMITED, 11, Ludgate-square, London, E.C.

"THE WORLD'S PROVED REMEDY FOR ALL CHEST DISEASES."

COUGH, ASTHMA,

CHRONIC BRONCHITIS,

INFLUENZA.

Rev. F. E. HEAPE, of DERBY, in a recent letter, says:—"*Your Medicine always puts my lungs right, and drove out the terrible* INFLUENZA *last May.*"

This Medicine has been prepared for 65 years.

CONGREVE'S BALSAMIC ELIXIR,

In Bottles **1s. 1½d., 2s. 9d., 4s. 6d., 11s., and 22s.** may be had of all Chemists and Medicine Vendors.

ALLCOCK'S POROUS PLASTERS.

The REV. MARK GUY PEARSE says: "I find them a very breastplate against Coughs and Colds."

MAZAWATTEE

Recalls the Delicious TEA of Thirty Years ago.

(Continued from page 24.)

Watkinson, and others, in the Central Hall, Manchester, are proving very successful.

At Stamford Rev. W. Stanley Hunt has conducted successful special services. The attendances were satisfactory, and good results were seen.

A mission work, commenced some years ago at the Hagg (a suburb of Newcastle), has been so successful that a chapel is now necessary, and efforts are being made to secure a plot of land.

Over two hundred poor people, who had no homes to go to, were entertained to a free entertainment at Chatham Lecture Hall recently by Revs. J. Fletcher, T. Hancocks, and Alderman Belsey, J.P.

At the invitation of the Leeds Methodist Council about 1,500 young men assembled on Monday week in Brunswick Chapel. Dr. Moulton presided, and gave an address full of sympathy. Rev. C. W. L. Christien, in a stirring speech which roused the enthusiasm of the meeting, drove home responsibility. Dr. Hellier gave an address on purity. Rev. S. Chadwick followed with a talk on betting and gambling.

At a meeting of the London Wesleyan Council on Monday week a long discussion took place on the apparent indifference of the artisan class to public worship. It was resolved:—"That no movement which aims at improving the moral condition of the working classes can be of permanent value unless identified with the Gospel of Jesus Christ, and that when the ordinary agencies of the Christian Church (such as preaching the Gospel, visitation by ministers and others, and simple yet sufficient arrangements for Christian fellowship) are well organised, wisely adapted, and worked in an earnest and brotherly spirit, there is no insuperable obstacle in the way of winning working men to Christ, of which our own missions in large towns, as well as other similar missions, afford conclusive proof."

PRESBYTERIAN.

Rev. John More, one of the Synod's evangelists, held a series of special services in Wolverhampton last week.

On Thursday week Dr. Monro Gibson opened a new church in Doncaster. On the Sunday following, a clergyman of the Church of England preached at the afternoon service.

The Presbyterian Church in Canada have two stations in their new mission of North Honan, on the Yellow River, China, with a staff of three ordained and one medical missionary.

The Caledonian Christian Club at 5, Southampton-street, Bloomsbury, is proving "the missing link" in bringing strangers from the North arriving in London into contact with Christian friends.

NOTES FROM IRELAND.

The annual collection on behalf of Presbyterian Foreign Missions was made throughout Ireland last Sunday.

The Dublin Presbyterian Association has had a good year, which closes with a considerable balance on the right side.

Revs. Drs. Murray, Chadwick, Campbell, and Maguire have been named for the bishopric of Down, Connor, and Dromore, vacant by the death of Dr. Reeves.

The Queen has appointed Rev. Dr. Leitch as Dean of Residence for Presbyterian students in Queen's College, Belfast, in place of the late Rev. Dr. Murphy.

St. Enoch's Presbyterian Church, Belfast, of which Rev. Dr. Hanna is the pastor, has 2700 scholars and teachers in the Sabbath-schools, and has paid off in the last sixteen years a debt of £6557, besides expending £8000 on school buildings.

There are now 327 Methodist Sunday-schools in Ireland, with 2853 officers and teachers and 25,090 scholars, and also ninety National schools under Methodist management, with 9500 scholars. In each of these particulars there has been a considerable increase during the year.

The second meeting of the Methodist Council of the Enniskillen District has been held. Mr. Thomas Elliott occupied the chair, and papers were read and discussed on "The Needs of Irish Methodism" and on "Holiness." An evangelistic service was held in the evening by Revs. H. Frackleton and John Hadden.

A convention for the deepening of spiritual life was held in Salem Church, Belfast, on Wednesday week, when addresses were delivered by Revs. W. T. Newsam, F. H. Robinson, and A. Smith. A similar convention has also just been held in Cork under the auspices of the Ladies' Prayer Union, Mrs. Crawford presiding.

FALLEN ASLEEP.

Mr. John Greig, engineering superintendent of the Scottish East African Mission, of dysentery, on December 18, at Kibwezi; Rev. H. S. Warleigh, vicar of Castleton, Derbyshire, aged seventy-eight, for fifteen years Her Majesty's chaplain at Parkhurst, Isle of Wight, and afterwards rector of Ashchurch, Gloucestershire; at South Norwood, Rev. T. C. Carter, an esteemed Baptist pastor (though lately retired); at the Rectory, Lawhitton, Rev. Francis de Boulay, aged eighty-two, for fifty-two years rector of the parish; at West Dulwich, Mr. Hubert Joslin, an earnest and successful worker at Gipsy-road Chapel; Rev. Benjamin Lawn, a devoted Methodist minister at Hereford; at Drumreagh, Coleraine, Rev. Thos. Beare, Presbyterian minister in the eighty-fourth year of his age and fifty-seventh of his ministry; in London, Rev. Richard Maxwell, Irish Methodist minister, and a most amiable, godly, devoted pastor, in the seventy-second year of his age and forty-sixth of his ministry; at Lisburn, Mr. Jno. McConnell, an earnest Sabbath-school worker; at Sligo, Mr. Matt. Rowlette, a devoted class leader; Mr. J. Grant, a very acceptable local preacher in Kent, aged eighty-five; Mr. George Knox, aged ninety, of Romford Congregational Church; Rev. T. Morrell, for many years a devoted and successful pastor at Little Baddow, Essex; Mrs. Elliott, the beloved mother of Mr. John Elliott, Evangelist, who passed away in London on Monday, January 18; Rev. Thomas Chamberlain, formerly vicar of St. Thomas, Oxford, and secretary of the Diocesan Board of Education, and author of several theological works.

Special Religious Services in Theatres and Town Halls.

These Services were commenced more than thirty-two years ago and have been held every winter with great success. The Committee have recently added to their labours by building Mission Halls in memory of their late president, the seventh Earl of Shaftesbury, K.G., while some hundreds of smaller halls have been assisted by grants of money. The majority of these buildings are in the very poorest parts of London, where it is utterly impossible to raise funds locally.—Contributions will be gratefully received by the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, or by the Secretary, Mr. C. M. Sawell, 3, Bridewell-place, E.C.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Gospel address to young men, Tues., 6.45 p.m.; Missionary Prayer Meeting, Thurs., 6 p.m.; Tues., Feb. 2, 6 p.m., address by Pastor Archibald Brown.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Jan. 31, 3 and 7 p.m., Mr. Oscar Owers. Meetings for Young Men, Sun. 3, Tues. 8.15, Wed. 8.15, Sat. 7.30.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 (men only), Rev. T. Clarke; 7 (public) Mr. George Hyde. Meetings for men nightly, 8. Cheerful service Sat., 8. French Bible-class, Thurs., 8. Organ Recitals, Sat., 7.30. Prayer Meetings, Mon. to Fri., 1 till 2 p.m. Lecture, Feb. 10 (Illust.), New Zealand, by Mr. Herbert Jones, F.R.G.S.

Y.M.C.A., 186, Aldersgate-street, E.C.—Fri., Jan. 29, 7.30, Social Reception of Youths; Sat., Jan. 30, 3 p.m., Rev. F. B. Meyer on "Anointed for Service"; Sun., Jan. 31, 3.30 p.m., Mr. Robert Burn; Mon., Feb. 1, 8 p.m., Gospel address, Mr. J. H. Putterill; Tues., Feb. 2, 8 p.m., Lecture; Wed., Feb. 3, 8 p.m., Limelight Lecture by Mr. Gambier Bolton, F.Z.S.

Y.M.C.A., 17, Camden-road, N.W.—Annual meeting, Feb. 4, 8 p.m., Mr. George Williams, Canon Girdlestone, Rev. George Hawker.

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Special Meetings for Y.W.C.A. Workers and Young Ladies, 3 to 4 p.m.; Mon., Feb. 1, Rev. G. W. F. Head; Tues. and Wed., Feb. 2 and 3, Rev. F. B. Meyer; Thurs., Feb. 4, Hon. and Rev. T. W. Rice; Fri., Feb. 5, Rev. E. W. Moore. Bible Readings by Miss Maynard, 11.30 a.m., Feb. 10, 17, 24, and Mar. 2.

Y.W.C.A., 14, Finsbury-square, E.C.—Special services, 8 p.m., Tues., Feb. 2, Mr. W. T. Paton; Wed., Feb. 3, the Hon. L. Kinnaird.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W. Sun., at 7 p.m., Mr. J. T. Dunn; *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Mr. Geo. Hucklesby. Anniversary, Thurs., Jan. 28, 4 and 7 p.m.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., Feb. 5, Rev. C. G. Moore, 3 p.m.; Dr. F. Montagu Miller, 7. Tea 5. Prayer meeting 6. Sun., 3.30, Bible readings by Miss Mason.

Talbot Tabernacle, Notting-hill, W.—Sun., Jan. 31, 11 a.m. and 7 p.m., Mr. Herbert Francis.

Great Assembly Hall, Mile-end-road, E.—Sun., 11 a.m. and 6.30 p.m., Mr. J. S. Harrison; 3 p.m., Mr. J. Louis Fenn.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., Jan. 31, morning at 11, Dr. Barnardo; afternoon at 3 and evening at 7, Rev. H. Hagell.

St. George's Hall, Langham-place, W.—Mr. J. G. McVicker, on Sun. next, at 11 and 7.

Police Institute, 1a, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

Metropolitan Music Hall.—Sun., 6.30 p.m., Mr. Charles Cook; solos by Mrs. Randall.

Agricultural Hall, Islington.—Sun. next, 3.30.

Conference Hall, Mildmay-park.—Sun., Jan. 31, 3.30, Mr. P. S. Badenoch; 7, Rev. J. Wilkinson. Thur., Feb. 4, noon. Anti-Opium Prayer Meeting.

Rome.—A Bible Reading is held every Thursday evening, at 8.30, at 34b, Via Porta Pinciana. Apply to Mr. Cheyne Brady.

Regent's-park Chapel.—Bible-class for Workers Fri., Feb. 5.

Billingsgate Mission Hall.—Mon., Feb. 1, noon, Mr. Geo. Nokes.

Portman Rooms, 32, Dorset-street, W.—Meetings for Deepening Spiritual Life, Fridays at 3.30. Jan. 29, Rev. F. B. Meyer; Feb. 5, Rev. Dr. Donald Fraser.

Gospel Mission Hall, Kensal-road, W.—Christian Convention Jan. 24—31, Suns., 11, 3, and 7; weekdays 3.30 and 7.30. Rev. W. Hasluin, Mr. E. Fox Butlin, and others.

Sailors' Welcome Home, 173, St. George's-street, E.—Monthly Muster of "Christian Lifeboat Crew," Tues., Feb. 2, 7 p.m.

Baptist Zenana Mission.—A special prayer meeting at the Mission House, Furnival-street, Holborn, Thurs., Jan. 28, 12 to 1 o'clock.

National Protestant Congress.—A Prayer Meeting will be held in the Y.M.C.A. rooms, 186, Aldersgate-street, on Fri., Jan. 29, 7 p.m. All are cordially invited. Short addresses by well-known speakers.

Wimbledon Convention.—Mar. 14 to 18.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Sailors' tea and social gathering, Fri., Jan. 29, at 6. Monthly Workers' Meeting, Fri., Feb. 5, tea at 6, meeting at 7; Mr. J. T. Primrose Pechey will preside; address by Rev. Chas. A. Fox, M.A., on "Christ and His Tools."

REQUESTS FOR PRAYER.—For a Gospel mission by Mr. W. Henry Collins, at Heywood, Lancashire, from January 31.—For a fourteen days' mission in Buckinghamshire, by William Day.—For a fortnight's mission in the Primitive Methodist Chapel, Murrow, Wisbech, Cambs, from January 24, by Mr. Ernest Bailey, Evangelisation Society.—For ten days' mission at Vulcan Hall, Cuddington, Bucks, by Mr. W. Monro Collings, from February 1.

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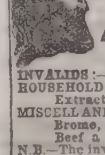
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Y.W.C.A. Home of Rest, Sutton.—If the present claims (about £50) are met, the Home will shortly be self-supporting.—E. Savage (Hon. Sec. Y.W.C.A.), Chestnut House, 156, High-street, Sutton, Surrey.

West Bromwich.—A Christian tradesman and his wife, having recently moved into a spiritually destitute and much-neglected neighbourhood, have opened a small mission-room, and encouraging work is being carried on amongst the young of the poorest class. Any who would like to send parcels of left-off clothing, &c., may address J. Hewitt, 127, Hill Top, West Bromwich.

Coals for the Poorest.—Only those who live and work amongst the poor in East London can form any estimate of their suffering under the privation of firing, especially its effects upon poor little children. We earnestly appeal for help to alleviate this suffering. One guinea will keep one fire going daily in a poor family for nearly four months. —E. Philbrick, 57, Stepney-green, E.

King Edward Schools and Mission appeals for special help in relieving the sick poor suffering from influenza. Never (writes the superintendent) since the great cholera epidemic of 1866 (when 1300 people died in a week of cholera in the East of London) have we known so much sickness to prevail. Whole families are stricken down and rendered helpless. Medical men strongly recommend warmth and nourishment, but, unfortunately, many of these poor people are unable to procure either. Our trained nurse and sick visitors find it heartrending to go into houses where there is no fire, no nourishment, scanty bedcovering, clothing of the thinnest description, and in some cases children crying for bread. We are doing what we can, but help is sadly needed in this hour of trial.—Charles Montague, 4, Bedford-square, E.

Notices.

A CORRESPONDENT would like to know the first line of the hymn containing the following stanza:—

I have heard the voice of Jesus,
Tell me not of aught beside;
I have seen the face of Jesus,
And my soul is satisfied.

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APPLICANTS FOR TRACTS.—Mr. Bridger, 43, Willow-street, Willow-walk, Bermondsey; W. Geo. Frizell, Umgola Factory, Armagh; C. Norcliffe, 2, Villa de Belboa, Lincoln-road, Millfield, near Peterborough; Rev. J. S. Haggett, Watchett, Somerset; S. H. Williams, "Moorcroft," Russell-road, Moseley, near Birmingham; G. W. Ayres, 39, Mossford-street, Burdett-road, E.; Henry H. Fisher, 17, Barker-square, Morley, Yorkshire; Albert J. Treloar, 11, Stonebridge-buildings, High-road, Tottenham; John A. Stagg, 2, Victoria-terrace, Mortlake; Henry Cole, 14, Etherington-street, Gainsborough, Lincolnshire.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers sent should be carefully read before being given away.]

Mr. W. H. Bacon, who has been working, with tokens of success, in connection with the Salvation Army, having lately resigned his post for reasons of which a satisfactory account is given, is anxious to find a sphere of Evangelistic Mission labour, in which, while serving the Lord he might support his family. His address is 9, Lammermoor-road, Balham, S.W.

Rev. John Hines, of Devon Mission, The Pas, *via* Prince Albert, Saskatchewan, Canada, writes:—"We have left Sandy Lake. Living entirely among Indians necessitates our being doctors as well as missionaries to our people, and we should be very grateful if some kind friend would send us a small compendium of *materia medica*. The one we use was published in 1848, and something more modern would be acceptable."

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DEAR FRIENDS,

In consequence of the terrible distress at the commencement of last year, we had an unusual drain upon our resources. The result is, we find ourselves at the beginning of the new year with a serious

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We are extremely anxious to wipe off this debt on or before the 4th February, so that we may have funds in hand to carry on the work during the year before us. Towards this amount, Mr. JOHN CORY has kindly promised £100, on condition that others come forward to give the remainder of the money required; Mr. F. A. BEVAN, £50; Mr. E. M. DENNY, £25; Mr. SAMUEL GURNEY SHEPPARD, £10.

For over twenty years I and my fellow workers have toiled on in this poor East-end, often out of health as well as out of pocket through the strain of the work. I have not made many appeals to the Christian public, although we have the largest Mission Hall in the world, which is open every night all the year round. Now, however, I am compelled to make a very earnest appeal for help. Our Bible Women and voluntary visitors are overwhelmed with applications for relief in consequence of the distress and prevailing epidemic. There have been more cases of death from starvation recorded this year than we have ever known before.

We therefore earnestly appeal to readers of THE CHRISTIAN to follow the example of our kind friends, by giving similar (or smaller) sums, which will be most thankfully received and acknowledged by

Yours faithfully,

FREDK. N. CHARRINGTON, L.C.C.,
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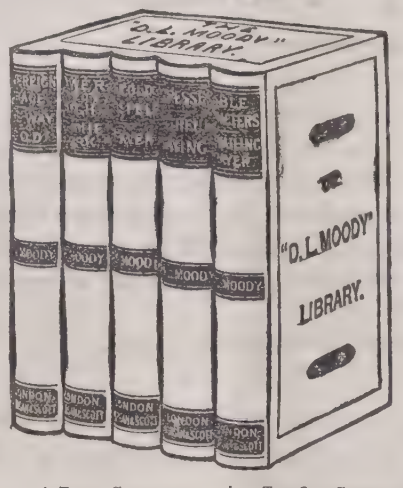
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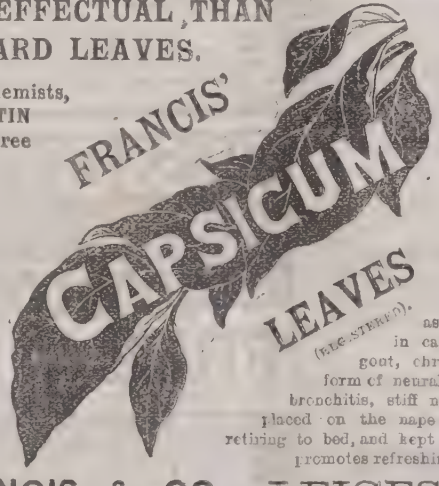
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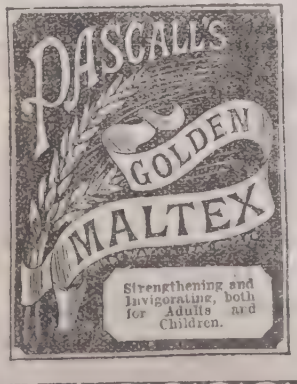
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Donations will be most gratefully acknowledged if sent to our Treasurer, F. A. BEVAN, Esq., 54, Lombard Street, E.C.; to our Secretary, Mr. W. WHEATLEY, 29, Brooke Street, Holborn, E.C.; or to

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GOVERNESS.—A lady recommends her Governess, Sincere Christian. Young and refined. Good disciplinarian. Competent to educate children from 5 to 13.
G., 18, Foulser-road, Upper Tooting, S.W.

A CHRISTIAN GIRL, of gentle birth, 21s year, as Companion or Governess to girls from 8—1 years. English, mathematics, French and German (acquired abroad) music, drawing. 1 year's experience. References sent. £30.—M. BARRETT, Rev. A. Wainewright, Iken, Wickham Market, Suffolk.

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VICAR, Fosbury Vicarage, Hungerford.

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Appointments, Situations, &c., Wanted.

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A WELL-KNOWN EVANGELIST, with twenty years' experience, is open for Pastorate, Chapel or Superintendence of Mission.—"EVANGELIST," care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

AN EXPERIENCED EVANGELIST will be free May 1st, to take charge of any large mission, and conduct services. Young. Acceptable preacher. Highest testimonials.
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AS HEAD WORKING GARDENER, a good Singlehanded. Age 30. Married. Salvationist. 14 years practical experience in all branches. Well recommended.—GARDENER, care of W. Nisbet, 122, Fleet-street, London, E.C.

GARDENER (Head-working) desires engagement with a Christian lady or gentleman. Age 37. Married, no family. 23 years' practical experience. Highest testimonials.
W. BRUNSWICK, 3a, Quentin-road, Lee, S.E.

GARDENER, head, or good single handed. Practical experience in all branches. Married. Age 30. Abstainer. 7 years' character.—H., Clarenont Cottages, Horsham, Walton-on-Thames, Surrey.

AS GROOM AND COACHMAN. Fill up time in garden By a Christian man. Middle-aged. One in family, girl 14. Excellent character.
ALFRED SMITH, Colham-green, Uxbridge.

UNDER-GARDENER requires a situation. Eight years' experience, under glass and out. Age 23. Height 5ft. 9in. Christian and abstainer.—J. COX, The Gardens, Malvern House, Sydenham, Kent.

MAN AND WIFE seek employment as caretakers, or some similar capacity. Man could take part in mission work. Abstainers.—W. S., Burr's Library, High-street, Stoke Newington, N.

THE SISTERS, West London Mission, recommend a man and wife as Caretakers. Good references. Ages 28 and 29.—60, Greek-st., Soho.

A LADY (39), of small, independent means, is anxious to find some sphere of definite work. Would prefer to superintend small Y.W.C.A. Home, and to furnish her own rooms. Would not undertake classes or secretary's duties, but with thorough practical knowledge of housekeeping, would see to the general comfort of the home. Highest references.—Address, for all particulars, WORKER, 10, College-terrace, Brighton.

ENGAGEMENT DESIRED by earnest Christian young lady, in Evangelistic or temperance work. Experienced in addressing and conducting meetings. Highest references. Vicinity of Manchester preferred.
N. HOWARD, 16, Hall-street, Stockport.

RE-ENGAGEMENT in Christian work. 2½ years' experience in work among girls. Good at housekeeping and accounts. Age 23. Could help in Y.W.C.A.
HOPE, 94, Ashford-road, Eastbourne.

AS BIBLEWOMAN. — A middle-aged Christian woman seeks re-engagement in the Lord's work. A. Z., C. C. Cottage, Enfield, N.

AS MATRON, Housekeeper, or any Place of Trust, by Christian widow lady. Been used to Sunday and ragged school work. Highest references.—A. B., 42, Southwold-road, Upper Clapton, London.

A LADY HIGHLY RECOMMENDS gentlewoman as housekeeper, companion, care of invalid, position of trust. Domesticated, musical, experienced, good seamstress. Age 33. Church. Eight years' personal reference.—BETA, 4, Whitehall-lane, Buckhurst-hill, Essex.

A MATRON can be highly recommended for a small rescue or convalescent home. Good experience, Christian. Total abstainer. Age 36. J., care of Miss Gough, 17, Old Cavendish-st., W.

USEFUL COMPANION, Assistant Matron, Housekeeper, or any position of trust. Good reader, amanuensis, cheerful, active. Good manager. Accustomed to care and training of children. Highest references.
R., Miss Buchanan, Cheshunt.

AS USEFUL LADY HELP.—Wanted, engagement by young lady to Christian lady. Domesticated, obliging, good needlewoman. Highly recommended. Salary £16. Christian home earnestly desired.
B., 106, Torrlano-avenue, Camden-road, N.W.

A LADY can highly recommend, from personal experience, a lady companion or housekeeper. No objection to travel. Has had entire charge of advertiser's house for over a year.—Address HELP, at Shelley's Advertising Offices, 38, Gracechurch-street, E.C.

HOUSEKEEPER in a private or public school, boarding house, or house of business. Had good experience. Age 46. Salary from £40.—M. E. FRIEND, The Yew Trees, Love-lane, Stourbridge.

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Miss JONES, care of Mrs. Kirby, Ongar, Essex.

TO WIDOW LADY, or Gentleman.—Position of Trust required by practical lady, useful companion-housekeeper. Cheerful, obliging, needlewoman. References. Christian home valued. Middle-aged.
S. LANE, Stationer, 207, Finchley-road, N.W.

COMPANION.—A lady (25) desires a re-engagement as Companion. Good reader and amanuensis. Musical. Could undertake housekeeping if necessary. Good references.
Miss WOOD, Lancham, Lincoln.

AS USEFUL COMPANION, or Mother's Help, in a practical Christian family. Domesticated, willing, and useful. Abstainer. Aged 19. Highest references.—T. G., care of Miss Plumridge, 12, Arkwright-road, Hampstead.

USEFUL MAID. Charge of one or two rooms. Attendance on lady. Care of linen, mending, or parlourmaid, and wait on lady. Quiet situation. Country only. Age 30. Dissenter. Good character. £15-£20.
F. B., 47, Basuto-road, Fulham.

WANTED, AT ONCE, situation as attendant on invalid lady, or any position of trust. Thoroughly domesticated. Good references. Comfortable home valued. Middle-aged.
A., 215, Harrow-road, W.

PARISIAN NURSERY GOVERNESS.—A lady wishes to recommend a trustworthy Protestant Parisian nursery governess, who has lived with her two years and a-half. Could take entire charge of children. Can teach elementary music, is handy at needlework. Age 22.—Apply to L. R., care of Mrs. Gerard van der Vliet, Overveen, near Haarlem, Holland.

MISS SHARMAN, 20, West-square, S.E., wishes to recommend one of her former orphans from Hastings House, aged 20, as mother's help or nursery governess. Rudiments of French, music, and drawing. Good needlewoman. Has had experience with children.

RESPECTABLE MARRIED WOMAN wishes for a situation as cook-housekeeper, where one could have her child, aged seven, with her. Good character. Town or country.
E., Thurlston House, Pellstone, Yorkshire.

AS PLAIN COOK where one other servant is kept. Small, quiet family. Age 36. Wages £16 or £18. Wesleyan.
A., 96, Malvern-road, Hornsey.

TWO YOUNG WOMEN require situations as House-parlourmaid or Housemaid; ages, R.W., 25; F. F., 22. Christian families, Brighton preferred. Disengaged.
Y.W.C.A., Gloucester-road, Brighton.

AS HOUSEMAID. Situation wanted, where cook is kept. Age 19. Wages £14. Good personal character. Christian and abstainer. Neighbourhood of Brixton preferred.—A. SPARROW LINDEN, 179, Loughboro'-road, Brixton.

SERVANTS SEEKING SITUATIONS.—Miss Lovejoy offers comfortable home. Lodgings 2s. 6d. to 3s. 6d. weekly, in compartments. Meals provided moderately. Registry. Charge for ladies, 1s. entry, and 2s. 6d. to 3s. 6d. when suited. Established 1881.
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Mrs. MARSHALL, The Cloisters, Windsor Castle.

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Longfleet, Poole.

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A SELECT AGENCY for Male and Female Servants is opened by Mr. FORDER at 105, Gloucester-road, South Kensington, S.W. Hours, 8 till 6 Numbers of all better-class servants are required daily to fill vacancies. Also Soho Bazaar, 77, Oxford-street, W.

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SECRETARY wanted, at once, for suburban Y. M. C. A. Evenings only. Small salary.—State full particulars as to occupation during the day, age, qualifications, &c., A. B., care of Mr. W. H. Mills, Exeter Hall, Strand, W.C.

CHRISTIAN COUPLE without children, wanted, as Plain Cook and Groom-Gardener, and General Handy Man. Abstainers. Country situation.—Apply by letter, "RECTOR," care of Mr. Heinig, S. W. R. Office, Grand Hotel, Trafalgar-square, W.C.

FOOTMEN.—First and second footmen under a butler wanted for large family in the country. Abstainers and non-smokers. State age, height, and wages.
Mrs. ARBUTHNOT, East Grinstead.

MISS MEREDITH BROWN requires a Man, about 30, for mission-hall and open-air work, chiefly among the sunken classes.—Apply by letter, enclosing testimonials,
Shaftesbury Institute, Lisson-grove, N.W.

HEAD WORKING GARDENER and Bailiff wanted, understanding vines, orchids, early and late forcing, management of stock, milking, &c. Wife care of poultry.—Write, stating wages,
F., 1, Cullum-street, E.C.

ARTICLED PUPIL.—An architect and surveyor in the City requires a youth as articled pupil; small premium. References exchanged.—Replies to Box "E 5," Messrs. Deacon, Leadenhall-street, E.C.

FREEST SCOPE FOR WINNING SOULS.—Wanted, earnest spiritual men and women to be trained as Evangelists, Labour Home Evangelists, Evangelist-Colporteurs and Mission Nurses. Allowance to family where needed during the short training. Sufficient salary guaranteed. When health prevents full active service in quieter C. A. posts generally obtainable.—Consult in confidence, Rev. W. CARLILE, Hon. Sec., Church Army, 128, Edgware-road, London, W. Funds urgently needed for training.

WANTED FOR Y.W.C.A. Institute, Waterford, Honorary Lady Superintendent. Comfortable apartments. Any lady possessing private means, wishing to devote herself to the Lord's work, invited to communicate.
SECRETARY, 7, Lady-lane, Waterford.

THERE IS A VACANCY for a Probationer at the North Eastern Hospital, Hackney-road, London. Applicants must be strong, healthy, capable women of good education. Height about 5ft. Age 23 to 28. Must be able to refer to an employer (amongst others) as to character.—For particulars, call on the MATRON, any day between ten and four. Travelling expenses not paid. For terms send a stamped addressed envelope.

CHRISTIAN LADY wanted, 24—30. Useful Companion, musical, domestic duties, needlework, dressmaking. Evangelical clergyman's daughter preferred. Not too far for interview. Salary £20.
Write, A., 186, Elms-road, Clapham-park.

CAN ANY LADY recommend a thoroughly clean, steady, well-trained, hard-working lad, of about 18, as Second Footman under a butler, where no other help is given? Town and country. Abstainer preferred.
T., Roberts' Library, 110, Brompton-road, S.W.

MOTHER'S HELP wanted, in a Christian family to take entire charge of nursery, and to assist in teaching.—Reply, giving full particulars and salary required,
23, Vanbrugh-hill, Blackheath, S.E.

MOTHER'S HELP wanted. One who understands good plain cooking, and can make herself generally useful. Age about 30. A Christian woman preferred. Comfortable home.
Mrs. NEWBY, 41, St. Michael's-hill, Bristol.

THE WIFE OF A CHRISTIAN MISSIONARY is desirous of meeting with a lady who would be a companion and helper to her during her husband's absence abroad for three years. No salary, but comfortable home offered.
B., 69, Crescent-road, Ramsgate.

NURSE-ATTENDANT required for elderly invalid lady. Thorough hospital training indispensable. Age about 30. Good references. A Christian earnestly desired. State salary
Miss WALLMORE, Woodcyde, Chislehurst

TOONBARRI TEA ESTATE.—Wanted, lady agents. £900 by estimate will be available this year as commission on orders for tea. Ladies are already working as agents, but more are required. Lady agents may depend on being treated with utmost courtesy, and on incurring no risk.—R. MORTON (Planter), care of Major-General Morton, 2, Priory-parade, Cheltenham.

NURSEMAID wanted by February 21 for one baby (13 months'), also to assist in housework. Washing and ironing indispensable.—Mrs. RHODES, Llugwy House, Selsdon-road. Wanstead, Essex.

A NURSE wanted. Good needlewoman, five children.
Mrs. W., Cranbrook, Oakleigh-park, N

WANTED, FOR A GIRLS' ORPHANAGE, a strong, active, young servant, between 23 and 30 years of age. Able to train the girls for service, and take entire charge of the cooking and laundry work, under the direction of the matron.—Reply, giving full particulars as to previous service, wages, accompanied by references as to character, to the MATRON, Orphan Asylum, Lockyer-street, Plymouth.

TO CHRISTIAN LADIES.—Wanted, in May, suitable person as Matron in young gentlemen's boarding school. Must have some idea of duties. Able to carve. Age not over 30. Comfortable home. Give full particulars, lowest salary and photo, if possible, SCHOLASTIC, Porter and Co., London-road, St. Leonards-on-Sea.

WANTED, in a Y.W.C.A. Institute, Bulwell, a lady with small means as Superintendent Religious and secular classes. Visiting. Board, residence, and attendance offered. No salary.
Mrs. W. H. CAREY, Clarendon House, Nottingham.

A WOMAN TEMPERANCE MISSIONER or Visitor wanted. Member of B.W.T.A. preferred. Thoroughly evangelical. To work amongst the poorest people.—Apply, stating age, terms, &c., to Mrs. F., Beech Holm, Tunbridge Wells.

A COMFORTABLE HOME is offered to a young Christian lady who would fill the place of daughter to a widow lady.—M. G., Miss Harris, 14, Shardeloes-road, New Cross.

A LADY wanted, the daughter of an officer or clergyman. A Christian. Even-tempered. Over 25. Care of one child, aged 8.—Apply, by letter,
Mrs. BOYD, 16, Leigham-street, Plymouth.

AN INTELLIGENT YOUNG PERSON wanted, as mother's help or children's maid, in home for blind children. Accustomed to children. Also housemaid. Good needlewoman. Christians and abstainers.
LADY SUPT., Goldsmith's-place, Kilburn.

MAID ATTENDANT or Nurse wanted, for invalid lady (paralysed). Good reader indispensable. Needlewoman. Abstainer. Comfortable home not given to change.
M., 2, East-ascent, St. Leonards-on-Sea.

NURSE-HOUSEMAID required in a comfortable home. Age about 22. Fond of children, willing and active. Boy 34, girl one year old.
W., 95, Balfour-road, Highbury, N.

USEFUL HELP wanted for a boarding home. Must be thoroughly domesticated. Salary £16. Eversfield Mansions, St. Leonards.

HOUSE-PARLOURMAID wanted, for private family. Five in family. True Christian. General servant and nursery governess kept. Wages £13. All found except beer.—Either write in first instance, or call any evening after seven, Mrs. DOUGLAS, 99, Blenheim-crescent, Nottinghill, W.

HOUSE-PARLOURMAID.—Wanted, by the 12th of February, in a private family, a respectable Christian young person, fair needlewoman. One other servant kept.
Mrs. G., 10, Lancaster-road, West Norwood.

HOUSE-PARLOURMAID wanted, experienced and good needlewoman. Comfortable home. Wages £16. Good character indispensable. Age about 25.—Mrs. THOMAS, Braemar, Sandown, Isle of Wight.

HOUSEMAID wanted, experienced, upper of two. Christian. Abstainer. Early riser. Good needlewoman. Over 30 years of age. Thorough good character.
Mrs. C., 66, The Drive, West Brighton.

SECOND HOUSE-PARLOURMAID wanted. A good general servant would do. Good needlewoman. Age about 27. Small family.—Write for and with particulars, Mrs. MAY, 41 Grove-hill-road, Tunbridge Wells.

OFFICES FOR HOME HELP, 9, Upper Baker-street, N.W. Miss Hooper, introduces Christian Governesses, Companions, Housekeepers, Maids, Hospital Trained Nurses, and Medical Rubbers. Also superior domestic servants.—Telegrams "HELPFULNESS," London.

A THOROUGHLY GOOD PLAIN COOK wanted. Must be a steady, quiet, Christian woman. Quick, clean, energetic, and an early riser. No kitchen-maid kept, but no housework out of kitchen, &c., required. Comfortable home. Abstainers.—State wages, capabilities, age, length of personal character, and very full particulars, in first instance,
Mrs. C., Ivy Mount, Streatham, S.W.

WANTED, AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 97 Harrow-road, Paddington-green. Stamp for reply

THOROUGH GOOD COOK wanted, in Christian household. Town or country. Wages £25, all found except beer. Abstainer preferred. Must have good character.—Write to
F., 4., Berkeley-square, London, W.

GOOD PLAIN COOK wanted, not under 30, for a widow lady without family. Late dinner. Early rising. Wages £18 to £20, all found except beer. Quiet place.—Write to T., Devonshire House, Uxbridge-road, Ealing, Middlesex.

THOROUGH GOOD PLAIN COOK wanted for gentleman's family; not under 30; assistance given in afternoon; personal character required; wages £30, all found except beer.—Apply by letter,
N., The Manor House, Sidcup, Kent.

LADIES OR GENTLEMEN wanted, to obtain orders from friends, &c., for choice Teas at moderate prices. Liberal payment. Strictest confidence. Little trouble.—S. J., Shelley's Advertising Offices, 38, Gracechurch-street, E.C.

A GOOD GENERAL SERVANT. Plain cooking. Two in family.
13, Pond-street, Hampstead, N.W.

A RESPECTABLE PERSON, 18 to 22, wanted for general work in small private family. No cooking. Abstainer and early riser. Good wages.—Mrs. PEACOCK, 21, Sutton-court-road Chiswick, W.

A SERVANT wanted, to attend upon a lady, and do needlework. Also a general servant, who can do plain cooking. Moderate wages.
Mrs. CHITTY, Great Bookham, Leatherhead.

SUPERIOR GENERAL SERVANT required, by an elderly lady (no family) living at Tunbridge Wells. Comfortable home and good wages.
Mrs. R., 78, Stockwell-park-road, London, S.W.

TWO TRUSTWORTHY SERVANTS wanted, one as good general, who can plain cook well, about 28 or 30, the other as house-parlourmaid (not short), 23, cleanly, and early risers.—Apply before 12 or after 7, 74, Fellows-road, South Hampstead.

GENERAL SERVANT.—Wanted, by a lady, without family, a respectable, trustworthy person (under 40) as General Servant. Must be abstainer and able to do plain cooking. £16.
LADY, List Villa, Portslade.

AS GENERAL SERVANT wanted, for a family of two, a respectable, middle-aged woman able to do plain cooking.
Mrs BROOKE, Langport, Somerset.

GENERAL SERVANT.—Can any lady recommend a Christian girl as General Servant. Only one kept. Small family, no children. Washing put out. Good wages to capable maid.
E., 5, Larkhall-rise, Clapham, London.

A GENERAL SERVANT wanted, who can cook well. Must be neat, respectable, and an early riser. Housemaid kept. Comfortable home. Good character indispensable.
Mrs. BALLANCE, Milverton, North Finchley, N.

A GENERAL SERVANT wanted as plain cook. Three other servants kept. Must be an abstainer. Congregationalist preferred. Lady's recommendation valued.—Write, stating age, wages required, and particulars to Mrs. BENRY, Johannisbad, Wickham-road, Beckenham, Kent.

A GOOD GENERAL SERVANT wanted, who can cook. Housemaid kept. No children or washing. Christian privileges. Good personal character and cleanliness indispensable.—All particulars, by letter only, to
Mrs. BAYLEY, 42, Widmore-road, Bromley, Kent.

GOOD GENERAL SERVANT wanted, at once. Another servant kept. Comfortable home. Good wages.
Miss EVERARD, Normanhurst, Bournemouth West

CHRISTIAN GIRL wanted, at once, as General Servant to do plain cooking. Wages £12 to £14. Also Housemaid in March.
Mrs. SANDWITH, Bracknell, Berks.

AN ACTIVE, reliable Girl wanted, to assist in housework, waiting, &c., and be generally useful in a small family (clergyman's).
C. T., Christ Church Vicarage, Ore, Hastings.

A STRONG, RESPECTABLE GIRL wanted, about 17, for housework. One been out before preferred. Must be quick and clean.
Mrs. BURCH, 145, Brompton-road, London, S.W.

UPPER HOUSEMAID wanted in a Christian family. Must be able to wait at table when required, and be well recommended.—Apply by letter only, A. Z., Lovejoy's Library, Reading.

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BEDFORD HOTEL, LONDON,
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THOMAS HENRY WALDUCK, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Silent roadway now laid. One minute from Rev. John McNeill's Church, Regent-square. Testimonials.

LONDON.—JACKSON'S PRIVATE FAMILY HOTEL, adjoining British Museum, 3, Montague-street, Russell-square. Most superior and central. Highly recommended by several clergymen and others. From 5s. daily, including breakfast, lunch, dinner. Weekly by arrangement. Reduction for two. No extras.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

ST. LEONARDS.—Eversfield Mansions. Boarding establishment on the best part of the sea front. South aspect. Very warm for winter months. Visitors would find every home comfort on moderate terms. Misses JONES.

BRIGHTON.—SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.
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BOURNEMOUTH.—A superior, comfortable Boarding House, very conveniently situated as to churches, pier, and railway station. Every accommodation.—Address Miss Dandison, Milnthorpe, Bournemouth.

BOURNEMOUTH.—To let furnished, Sitting-room and two Bedrooms on same floor. Cheerful situation. Good cooking and attendance. Terms, one guinea weekly. Miss Maton, 54, Holdenhurst-road.

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FOLKESTONE.—Christians received in refined, total abstinence home from home. Best part. Four minutes from Leas and lift. Warm house. Winter comforts. Good cooking. 35s. to 52s. 6d., inclusive, weekly.—Miss Woodward (of British Nursing Association), Haverstock Villa, Claremont-road, Folkestone.

FOLKESTONE.—Board and Lodging for Christian workers at the London City Missionaries' Seaside Home, 1, Earl's-avenue, from October 16th to 30th April. Terms—women, 15s. per week; men, 17s. 6d.—For terms of application apply to the Lady Superintendent.

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Editor—REV. F. B. MEYER, B.A. (Minister of Regent's Park Chapel).

The present issue contains the following items by the Editor:—

ARTICLES ON THE PILGRIM'S PROGRESS.
NOTES ON THE INTERNATIONAL SERIES OF SUNDAY SCHOOL LESSONS.
REVIEWS AND PERSONAL NOTES.
SKETCHES OF MY WORK IN LEICESTER.
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At 11 a.m., 3 p.m., and 7 p.m. each day.

[N.B.—In consequence of the Hall being otherwise occupied on the Evening of the 10th, the CLOSING MEETING will be held in the FRIENDS' MEETING HOUSE, 52, St. Martin's Lane, Charing Cross.]

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The following SPEAKERS will Address the Meeting and lead in Prayer:—

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Pastor Jacob, and Moressa his wife, evangelists to Mohammedans in Persia.

The loss which the Church of Christ has sustained by the death of Mr. Spurgeon deeply impresses us all at the present moment. The faithful standard-bearer entered peacefully into rest on Sunday last, after a life in which he took a worthy part in that conflict which he tersely described as "the greatest fight in the world." While sincerely condoling with Mrs. Spurgeon and the family, we earnestly pray that Divine grace may tenderly assuage their grief, and enable them to praise God, even while sorrowing over this most painful bereavement.

The feelings of the moment find appropriate expression in the following lines, written a century ago, culled by a correspondent:—

Well may we think God is intending wars,
When calling home his great ambassadors.

So prompt to teach and preach and pray and praise,
His labour had no end but with his days.

Mourn, Zion, your Elijah's gone
And wafted to the skies!
Mourn, till His fiery car send down
A soul of equal size.

We direct earnest attention to a "Call to Humiliation, Prayer, and Fasting," in regard to the Anglo-Asiatic Opium Traffic, which appears on page 13. The letter, with other information, is being sent to forty thousand ministers of the Gospel throughout the kingdom, and there will doubtless be meetings, for the purpose specified, in other places besides Exeter Hall, on Monday, Tuesday, and Wednesday next.

In the Supreme Court of Heaven, a Righteous God will hear with favour the petitions that an honourable policy may speedily replace that which is now criminally pursued. For the sake of our country and the millions of Asiatics who are in bondage to a degrading vice, we trust the evident will of God will soon find acquiescence in the Councils of the Empire. When Britain frees her skirts of this and other iniquities, how will not a pardoning God bless her, both at home and abroad, for the furtherance of his kingdom of righteousness and peace! Those who desire further information respecting the meetings should communicate with Mr. A. S. Dyer, 31, Paternoster-square, London, E.C.

Writing to *The Record* in connection with the Old Testament discussion, Dr. W. O'Neill, of Lincoln, says:—

I have been perfectly shocked at the great variety of unbelief that is at the present time spreading among the clergy, many of whom are not ashamed to divulge it. It would seem to me as if Apollyon had sent a special Mission to the clergy, and that the members of the Commission were succeeding to their hearts' content. "When the Son of Man cometh, shall He find faith on the earth?" Which is tantamount to saying that when He cometh He will find little faith and few faithful ones.

Those who are actively faithful to Christ will give the tempter small chance. Occupied in doing their Lord's will, they will have neither time nor disposition for doubtings and disputings. This lesson was pointed with practical force in a recent speech by Dr. Northrup, President of the American Baptist Missionary Union:—

Why is it that the heresy of unbelief is regarded with such apprehension or alarm, while the heresy of inaction is viewed with comparative indifference? Is faith without works any better than works without faith? Are they not alike dead and displeasing to God—equally vain and perilous? To the heresy of inaction, far more than to the heresy of unbelief, is due the deplorable fact that the midnight darkness of heathenism still envelopes nearly two-thirds of the population of the globe. What, then, shall we do? The alternatives are—either cease to claim to be the true successors of the earliest Baptist churches, or obey, with the devotion which characterised them, the Lord's command, "Go, preach the Gospel to the whole creation."

It is important, not only that we be established in the faith in its primitive purity, but that we also aim at abounding in faithful service to our Divine Master. Let us not only acknowledge Jesus to be Lord, but let us earnestly do the things which he commands.

The Echo of Saturday contained the following characteristic anecdote:—

Is the Millennium at hand? Mr. Percy Bunting, in his reminiscences of Cardinal Manning, describes an extraordinary meeting at his house, the parties present being the Cardinal, Dr. Fairbairn, Dr. Paton, Mr. Lilly, and Mr. Bunting himself. After a free discussion of theological differences, the Cardinal rose to go, and the parting is thus described:—"Rising from his seat, he grasped Dr. Fairbairn by the hand, and, with the greatest warmth, said how glad he was, in spite of what he must consider imperfections, to be able to recognise him as a brother in Christ. Dr. Fairbairn, with like feeling, replied how happy he was to be able so to regard him, without even speaking of imperfections, and even happier to be in a position to acknowledge him as a teacher called to his office, like himself, by the Master, and possessed, therefore, of the same right to serve Him. It was a mutual benediction, and a scene I shall never forget."

In our view, consistency seems, in this incident, to be remarkably one-sided; and it is not on the side of nominal Protestantism. In the words of a correspondent, a Dissenter of fifty years' standing: "The Cardinal, with the quasi superiority of his church, speaks of imperfections; the Protestant waives the point." A false liberalism and charity explain what otherwise would be difficult of comprehension.

If, on the one hand, at the present time, we see a Romanism helped by the sacerdotal pretensions and ritualistic practices of clergymen belonging to the Established Church, on the other hand, we cannot but observe a Romanism which propagates itself under the complacent patronage of Nonconformists, who are as lamentably destitute of Protestant jealousy as they are avowedly disloyal to the old Puritan doctrine. If the evangelical churches do not soon awake to their duty, they will be aroused, when it is too late, to find Rome in full possession of place and power, and free to enforce her will with the relentless cruelty of days which we do not sufficiently bear in mind.

The Rome correspondent of *The Catholic Times* writes in reference to the question of the Egyptian Hierarchy:—

I can now state, upon the most reliable authority, that certain propositions from the Foreign Office had been made to the Papal Secretary of State in this connection. The Pope was willing to receive them favourably, and to transmit them to the Propaganda for proper development and organisation. But the Ambassador of France declared that he would resign his post as Ambassador if the propositions made by England concerning the Egyptian Hierarchy were accepted, and this opposition sufficed to stop all negotiations.

The letters of Reuter's special correspondent descriptive of visits to various Russian provinces affected by the terrible famine, contain most distressing pictures of the peasant, the victim, on the one hand, of hunger and poverty, on the other, of oppression and fraud, with none to look up to, none to influence him for good. It might have been expected that those charged with the spiritual oversight of the poor people would have been ready with help, encouragement, and comfort at this time of stress; or that, at least, they would have set an example of patient endurance. But the following description of a typical specimen of the Russian priesthood in the Province of Tamboff dispels such an illusion:—

Here was a curious revelation! Before me stood the disciple of Christ, with long hair, pale face, cassock touching the ground, looking like a sacred picture. Round him was a starving people. And what was his dominant idea? The succour of the afflicted? The feeding of the hungry and the clothing of the naked? Nothing of the kind. His one concern was the price of the corn he had contrived to hoard!

A nation, whose "Orthodox" religion is a compound of superstition, ignorance, and intolerance, can never be truly prosperous. Russia has yet to learn—it may be in a very bitter school—that it is righteousness only which exalts a nation, and where this is found without mercy it is not after the Divine type and pattern.

It is pleasing to read that the Mayor of Burnley the other day, after a gathering to which guests of all denominations and parties were invited, handed to the treasurer of the local hospital the sum of fifty guineas, the amount which intoxicants would have cost had not his worship wisely determined to entertain his guests without giving them spirituous liquors. The example is one that might, with much advantage to our public charities, be followed, even in private circles, and we earnestly commend it.

The Speaker of the House of Commons recently at Leamington commented upon the "appalling" dimensions of the pauper-roll of last year, showing 728,000 recipients of poor relief. It is well to remember, however, that these figures are apt to convey an impression more alarming than a closer view of all the facts justifies. After making allowance for children who are reckoned as paupers if the father merely receives some trivial, temporary relief at a crisis, and for the aged and infirm, the adult able-bodied paupers are not more than 100,000, or about three per thousand of the population. But even these figures are far larger than they ought to be. Many of the causes of pauperism are preventible; for instance, it has been calculated that fifty-one per cent. of its numbers are attributable to drunkenness alone. The vexed questions o the administration of the Poor Law cannot be entered into here, nor can the various preventive schemes at present in the air be discussed in these columns; suffice it to say that no action can be really successful which is not founded upon Christian motives and cemented by Christian purpose.

It is stated that the Intoxicating Liquors Bill (Ireland) will again be introduced in the next Session of Parliament, and hopes are expressed that the new First Lord of the Treasury will give the measure a good position in the "business," as he is personally favourable to the measure. Mr. Jackson, the next Chief Secretary for Ireland, unfortunately has hitherto voted against the measure, but it is anticipated that after a short residence in the sister island he will come to recognise what the drink curse really means in Ireland, and be led to change his opinions.

It is remarkable how the drink question invariably comes to the front when any broad question of poverty and distress has to be looked into. A writer in a recent issue of *The Economic Journal* deals with the subject of destitution in a certain large district, and in doing so gives the cause of the poverty in the case of 150 families, in the case of each of which application had been made for parish relief. In a painfully large number of instances—sixty-seven out of the total—sickness and want of work were responsible for the distress; but in no fewer than nineteen drink was the direct cause. The figures need no comment, especially when it is remembered that in many cases drink also is the indirect cause of the want of employment.

The Death of Mr. Spurgeon.

We shall have cause to remember the dark month which has just expired. For many a coming year it will be remembered for the sorrow that draped its days in mourning. First, the young Prince, in the prime of life, and on the threshold of his joy; then the aged Cardinal, who, however mistaken his religious convictions, wrought nobly for the welfare of his fellows; and now the renowned Pastor of the Metropolitan Tabernacle.

Wherever our mother-tongue is spoken, and in those foreign lands where translations of his books circulate, there will have been a sob of genuine regret and sympathy, which, though it cannot heal the recent wound or fill the desolate blank, must do something towards comforting those that formed the inner circle of his life. Even men who have experienced the heaviest blows which "the last of the Puritans" dealt out on behalf of the truth he loved so well, have already washed out the memory of the conflict with the tears of a manly grief for the stalwart warrior, who never took an unworthy advantage of his foe, and was ever animated by the purest, loftiest purpose. He might hit hard, but there was no suspicion of personal animosity. In the unanimous verdict of the great court of public opinion it has been a great life which, so far as this world is concerned, has now for ever closed; a life of which all Englishmen, whatever their religious convictions, may be proud. For once, the many voices that generally speak discordantly enough in our public Press, have blended in an almost unanimous testimony, when speaking of the nobility of his life and the greatness of his work.

Many elements of character have endeared him to the people, to say nothing just now of his fellow-believers. He has always spoken in a language which ordinary folk could understand, and expressed in colloquial English thoughts passing in many minds, but needing to be expressed. "I hate oratory," he said. "I come down as low as I can. High-flying and fine language seem to me wicked when souls are perishing." Clear, terse, transparent language expressed the results of robust, strong thinking, and wide reading in the works of Puritan theology. And to this we must add the music, the charm of that marvellous voice, which could cast its spell over audiences of twenty thousand people, and combined the sweetness of a flute with the volume of an organ.

It has been said that no man can wield power over men who is destitute of humour; and this quality played like summer lightning in spoken address as well as on printed page. It was homely, genial, mirthful. Many a lesson was taught in a joke. Many a weak point in an adversary's armour was indicated with a pleasantry that robbed the wound of its smart. How delightful to be in his company, especially if he met with a congenial spirit, then story would follow story, drawn apparently from inexhaustible stores, while mother wit and racy description and good-humoured sally would make the time fly fast. It was a rare treat to be in his company. And when he appeared on the public platform how easily could he put his audience and himself in touch by some genial pleasantry! And the most severe taste could hardly condemn the natural bubbling up of humour in some quaint touch during some most impressive discourse.

For forty years he has spent his life in the fullest blaze of popularity, surrounded on all hands by adulation and the evidences of unbounded affection, whilst success, such as is granted to few men, has crowned his every effort. But he never failed to be simple, humble, and sincere. Perhaps, the one feature in his character oftenest noticed by those who came into personal converse with him was his extreme humility, the absence of all affectation. Strong in speech, emphatic in denunciation, unsparing in his criticism of those whom he deemed disloyal to truth—though he was all this on the public platform and through the press, when great interests were at stake, yet in his home and among those whom he loved and trusted he was as unaffected and simple as a child. No breath of suspicion ever blurred his fair name. No stain ever attached to an unimpeached private character.

Probably there has been no instance in the history of Christendom, of one man able to hold an audience of six thousand persons Sunday by Sunday for thirty years. And when there is added the printed sermons, reaching an average of twenty-five thousand weekly, and reprinted in every part of the world; the mass of literature which proceeded from his prolific pen; the institutions which he inaugurated and maintained; the influence which he wielded through the students that had gone from his college; it is difficult to realise that all has emanated from one brain and from one heart. Into his life he has put the work of three or four ordinary lives. Nor can we conceive that any man, during an ordinary life-time, has spoken to vaster audiences, wielded a wider influence, or won more souls for the Redeemer's kingdom than he whom we mourn to-day.

But chiefly he endeared himself to all who love the Truth for the clearness of his teaching on the fundamental facts of the religion of the Lord Jesus Christ. Brought up in Calvinistic doctrine, he yet preached the Gospel freely to all men, and did not blindly permit himself to be fettered by the narrower convictions held in that school of religious thought. There was, indeed, a perceptible broadening of conviction during the course of his ministry, though to the end he held most tenaciously to the doctrines of the straitest orthodoxy. For these he was willing to suffer the loss of all things, and, indeed—as all the world knows—did not hesitate to tear himself away from valued associations and early friends, prepared, if necessary, to stand and fall alone in the defence of the truth as he understood it.

But what Christian is there, who knows anything of his teaching or writings, that does not value them for their devoutness, their unction, their breathings of love to the Redeemer, their accurate delineation of the main features of the believer's experience, their triumphant outbursts of rapture, their emphatic references to the words of promise, their yearning eagerness over the souls of men? There are few that have not been deeply in his debt for a clearer apprehension of Christian truth, for comfort, direction, quickening, and increased faith.

What a welcome he must have received as he neared the celestial portal! If an abundant entrance is ministered to any, it must have been awarded to him. If "Well-done" is addressed to any, it must have been spoken to him. If rest is sweet to any, it must be sweet to him. And as we turn away from the door through which the man, the Christian minister, the author, the philanthropist, the friend, has passed to join his peers, we feel that earth is perceptibly poorer, and its atmosphere greyer and more ashen because he has gone.

Rev. Jas. Douglas, of Brixton, for many years an intimate friend of Mr. Spurgeon, writes:—

After a temporary and partial recovery, in which hope rose high in many hearts—a feeling in which Mr. Spurgeon himself strongly shared—our brother succumbed to the grievous disease that last summer made him to taste the bitterness of death, and is now absent from the body and present with the Lord. This deeply-lamented event took place on Sunday last, at 11.5 p.m. It is a comfort to know that his last moments were free from pain, and that she was by his bedside who had been so long to him a helpmeet indeed. Mentone was his earthly paradise. We think of him now as in the paradise of God.

Waiving, for the moment, relative considerations, the removal of Mr. Spurgeon will be deeply felt by many on personal grounds. He was a man to be loved. There was a large fund of human nature in him, and he drew to him a great variety of types. One felt an instinctive *abandon* in his presence. There was nothing to chill the heart, and everything to thaw reserve. Mr. Spurgeon was a great man were it for nothing else than this, that

HIS HUMANITY WAS GREAT

and his range of human interest wide. What we heard him say once of the late Hugh Stowell Brown, of Liverpool, might well be applied to himself: "There was room enough in his heart for all the fleets of Europe to anchor." Hence multitudes, and we subscribe ourselves among the number, mourn him for his own sake. We miss him, and will miss him, for there was a magnetism in his very presence that acted as a charm. That he had no faults is not for us to say. He was too impulsive, too child-hearted, to be altogether proof against criticism. But let those criticise who have a mind for it. We remember his warm greeting, his frolic sometimes, and fun, his rare mimicry of and genuine love for worthies of older-fashioned days than these, and as we think of them the words of Horace stand out with new beauty: "Dulce est desipere in loco—" (It is delightful to unbend on occasion). Nor can the times be forgotten when the gay gave place to the grave, and when some great trouble or profound feeling moved in utterance that tongue now stilled in death. And now the curtain has fallen. He is gone with whom we had so often sweet fellowship; but we sorrow not as others who have no hope.

But if the personal element weighs so heavily in the case of many, what are we to say of the relative aspects of this bereavement? We had hoped to have seen him restored, for was there not need of him? There was. Truly if any man might be deemed indispensable to the Church and the world it was Charles Haddon Spurgeon. He had the ear of men to an unrivalled extent. The Metropolitan Tabernacle great as it was, did not describe his sphere. His words penetrated to the uttermost parts of the earth. His sermons were reproduced in tongues to him unknown. His very holidays at Mentone were prolific of results. He seemed, even when he went out to glean, to return with sheaves. In some way or other, he addressed not one denomination alone, but

THE WHOLE UNIVERSAL CHURCH.

The Master had set before him an open door, and he did not fail to speak in such a way that all the world might hear. In such circumstances it is not surprising that the true Church of Christ at large should receive the news of his death with great lamentation.

Besides, the need of his continuance appears to our poor senses all the greater in the light of the firm stand for truth Mr. Spurgeon had been emboldened to make. Faithful amid the faithless he. We do not err in saying our brother knew vital truth, and so knew it as to risk all for it. The Gospel did not obtain at his hands a mere milk-and-water allegiance. He had a big-hearted jealousy which nothing could appease in regard to the crown rights of the doctrines of grace. He had no sympathy with the so-called teacher or preacher who had no creed, and who made it his boast that he knew nothing definitive. He loathed looseness of expression or error of statement wherever soul-saving truth was concerned or the fundamentals of the faith affected. It is easy to understand how all this could be misconstrued by men ignorant alike of the nature of the law on the one hand and expiation by blood on the other, and how the charge of bigotry could be constructed by minds whose only idea of charity was a pantheon of religious notions. But all these things only make the lover of the truth to mourn all the more that his voice should be stilled who could distinguish between things that differ, and who would rather die than sanction the action of corruption of the faith.

But that is not all. There was not only the mighty faith, and the grand, firm expression of it—Mr. Spurgeon was eminently a man of the people. "The common people heard him gladly." He was commissioned "to preach the Gospel to the poor"; he knew by Divine grace "how to speak a word to him that was weary"; he was a born preacher. He had no need to memorise or read his sermons. The truth he possessed possessed him. He marshalled his thoughts as a consummate general disposes his troops on the day of battle. His

DICTION WAS RACY, PITHY, FORCEFUL,

simple, and clearly-cut. There were no hump-backed or broken-backed sentences, no wearisome iterations, no obscurities, no monotony. The effect of the service was always cumulative. There were many changes of scene, but one purpose ran through the whole. The subject

opened out and grew in his hands, anon stimulating interest by its homeliness, anon thrilling us by its sublimity, anon melting us by its pathos, anon searching us by its pungency, and anon entrancing us by its worth. In the judgment of truth Mr. Spurgeon was an orator of the foremost rank, in whom reason, passion, imagination, and utterance had full play. Now, alas! he is gone, and yet the need of him is as great as ever before.

Nor can we fail to think at such a time of the many works that were the accompaniments of his ministry. He had, under God, a large household to provide for. He was the widows' and orphans' friend.

The Pastors' College, too, will miss him more than tongue can tell. The College Conference will hold their next gatherings under sad auspices indeed since their President has fallen on sleep.

But why enlarge? It has been said that men die, but principles do not. It is well to remember it. Elijah departs, but his mantle remains, and the spirit of his testimony is immortal. It is not yet clear who is to be Elisha. We hope that if he exists at all the bereaved church of the Tabernacle may speedily find him.

Monday, by suggestion of Mr. Spurgeon, had been set aside for special prayer as to "the prevailing sickness and sorrow," but the tidings, flashed from Mentone at midnight, of his decease (in his fifty-eighth year), turned the whole proceedings of the day into a fresh channel. From the early morning prayer-meeting to the last gathering at night, a quiet, restful spirit was manifested. "It is the Lord. He doeth all things well."

Mr. J. T. Dunn, at the morning service, said: I do not know how we can sing this morning. The Lord has been pleased, as no doubt most of you know, to take away our head. In meeting, however, for prayer on this occasion I may recall, in the first place, that we have need to plead with God for a blessing upon the beloved wife of our dear pastor, and upon all the friends who have been round about him so long. We also have need to plead for the blessing of Christ upon this church, and though we are called to mourn, yet we may not mourn as those who are in despair. It is true we have lost our pastor, but we have not lost our Lord, and He will remain with us, the same yesterday, to-day, and for ever. I think, too, that we might pray that God may mercifully turn the hard hearts of the people, so that by the death of his servant many thousands may be brought to the feet of Jesus. Their privileges are now gone so far as his faithful testimony is concerned, but may we not ask that God will so bless the bereavement to us as individuals that we too may be up and doing, not knowing how soon we may be called to render our account. We are now bowed in grief, for we have lost a loving friend, of whose value no person who is not a member of this church can form a proper estimate. But he has gone before, and we weep because we are on the earth-side. He rejoices, and would we might join with him in his joy. We have sympathised with him in his sorrow and in his pain, and there are scores of members of this church who would gladly have taken his place had that been possible. Let our sympathies, then, follow him, and may we have grace to become as valiant for Jesus as he, and fill up the vessels of our service full to the brim.

At the noon meeting a solemn and sorrowful stillness pervaded the bereaved assembly as they were reminded that their beloved pastor had passed at the close of the Lord's Day into the eternal Day of the Lord. They desired strength to bow before God—not in a stoical spirit of submission, as those who bowed to inevitable fate, but as those who would say, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

Dr. A. T. Pierson, who has filled Mr. Spurgeon's pulpit for the last three months, followed this line of thought as he expounded 2 Kings ii. We must not forget that it is the Lord's doing. Death had not come accidentally, but by the decree of God. He in his loving and wise purposes knew what was best for his children. We ought to pray for a double portion of the spirit which rested upon Mr. Spurgeon. The workman dies, but the work goes on. It would be a great iniquity if the sheaf of wheat fell asunder. Those who would honour their pastor's memory, let them carry on the work in which he had been engaged for forty years. The thought must not occur to their minds that that great church is to be disintegrated because the Great Master has taken away their head. The Almshouses, Orphanage, and Pastors' College are not in any sense to decline. The Lord God of Elisha still lives, and they must stand by the waters of their sorrow and cleave them with the mantle of Spurgeon, calling upon the Lord God to let the work go forward, with new consecration, and emulation, and imitation of everything good that Mr. Spurgeon has done. This would be the noblest monument to his memory, and if there be any communication between this world and the next, and it were possible to add to the joys of their pastor in heaven, nothing would do more to increase his happiness than to see the work go on uninterruptedly with double promise and increased faith in God.



(From a photograph by Messrs. J. Russell and Sons, Baker-street, London, W.)

Another great gathering was held in the evening, when the platform railings were draped in black, and the time was chiefly spent in prayer.

It is understood that the remains of the beloved pastor will be brought home and buried in Norwood Cemetery early next week, in compliance with the desire expressed by many, that Mr. Spurgeon's ashes should rest amongst his friends at home.

PROTESTANT REVIVAL.—A meeting for humiliation, and prayer for Divine guidance will be held at St. James's Hall, Piccadilly, on Friday evening next week, at 7.30. It has been convened by Mr. J. L. Wood, of Oakleigh-park, Whetstone, with the co-operation of the Protestant Alliance.

CHRISTIAN BLIND RELIEF SOCIETY.—The annual tea was given on Tuesday in last week to the pensioners of this society at the People's Palace. Short addresses were delivered by the Bishop of Bedford, Mr. Spencer Charrington, and Mr. T. A. Denny. The society has 327 pensioners on its books, who reside in all parts of the United Kingdom. Information respecting the Society's work may be obtained from Rev. J. Pullein Thompson, St. Stephen's Vicarage, North Bow.

THE LIVINGSTONIA MISSION.

The Glasgow Committee of the Livingstonia Mission, Nyasaland, have issued a letter, signed by Mr. J. Campbell White, in which they recall the story of the origin of the Mission in British Central Africa, and add: Notwithstanding much hardship, disease, and death in the earlier years the progress of the Mission has been steady and rapid. The Spirit of God has blessed the teaching and the preaching of the Bible in the native languages, to the formation of native churches, the members of which support missionaries to their countrymen. Thousands of children and of young men and maidens flock to the schools, which in many cases they build for themselves, while they pay fees and purchase books. The medical missionaries attract hundreds of men and women to the dispensaries, where they learn the Gospel, and are influenced by gratitude to seek the highest good. The workshops, under godly skilled artisans, are making civilised and busy Christian communities. Agriculture and trade are taking the place of war raids and slave hunts. Every year the number of adults baptized, and the numbers of inquirers under training for admission to the Church of Christ, are increasing. The warlike Zulu tribes on the uplands are tamed, the weaker on the Lake shore are no longer oppressed, but manifest a Christian independence and growing self-respect. In very truth the process is going on before our eyes predicted by the Old Testament prophet—nations are being born in a day.

The Livingstonia Mission began at Cape Maclear, at the south entrance from the sea to the Lake, where the Shirè flows out of it. That is now a subordinate station under the first convert, A. Namalambi; and the headquarters of the Mission have for several years been at Bandawè, which commands the west shore of the Lake. From that centre, south and west and north, the Mission has extended. A country the length of Scotland is now taken possession of for Christ, by a series of central and out-stations linked together so as ultimately to be brought into the kingdom of Christ as one vast unit. The Livingstonia Mission depends entirely on subscriptions specially given, and manages its own finances in Glasgow. It is locally conducted, under the instructions of the committee in Glasgow, by a Mission Council, consisting at present of seven graduates, of whom six are medical missionaries.

The missionaries have reduced to writing seven languages, in which they have prepared grammars, and into which they have translated the whole or portions of the New Testament. They have prepared school books in Nyanja and the other dialects, on the principle of the Board School standards of our own country. The Native Church must be more than a hundred strong as to communicants alone. All the different lines of work, preaching and teaching, healing and printing, industrial and agricultural, "converge," writes Dr. Laws, "in what is the main object of our efforts, and of which these are the handmaids—the evangelisation of Livingstonia. *Direct evangelistic effort* is carried on by regular Sabbath services on the different Mission stations, various meetings and daily services held during the week, when people are at work on the stations, and by preaching at out-stations, in connection with the various centres."

To the south and south-east of the Livingstonia Mission is the Blantyre Mission of the Established Church of Scotland. To the north is that of the London Missionary Society. To the north-east, in German territory, are those of the Moravian Brethren and the Berlin Evangelical Society. The Dutch Reformed Church of South Africa works along with our staff in the Livingstonia Mission field.

Moses, the Servant of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

REPHIDIM.

EXODUS XVII.

If you essay to lead men, you will sooner or later come to a Rephidim. We are distinctly told that it was according to the commandment of the Lord that the children of Israel journeyed "by stages" (R.V.) from the wilderness of Sin and pitched in Rephidim. The character of the worker is as dear to God as the work he is doing, and no pains must be spared by the Divine artificer to complete the design to which He has set his hand. Do not be surprised then, Christian worker, if you find yourself landed in Rephidim. There are lessons to be learnt there of incalculable worth.

Geographers and historians have found it difficult to fix on its precise locality, but the site is immaterial. It lay, no doubt, somewhere along that coast in one of the wadys that lead up into the heart of the mountains of the central table-land. But the experiences of which that place was the scene are common to all lives, ages, and lands.

I. THERE WE LEARN THE LIMIT OF OUR ABILITY.—Few of us can stand great or long-continued success. It is comparatively easy to walk in the valley of Humiliation when our path is hidden and the faces of men are averted; but to stand on the height, with none to rival, with nothing left to scale, the wonder and the envy of a host—ah! this is a task in which the brain reels, the step falters, and the heart gets proud. It is easier to know how to be abased than how to abound, how to be empty than how to be full. We are so apt to repeat the folly of Hezekiah in showing his treasures to the ambassadors of Babylon, and to utter the mad vaunt of Nebuchadnezzah, "Is not this great Babylon which *I* have built, by the might of my power and for the glory of my majesty?"

But whenever this happens, directly the heart of man is inflated with pride, and lifts itself up in self-confidence, there is an end to its usefulness. God will not give his glory to another. He will not permit his power to be employed for the inflation of human pride, or to minister to the exaltation of the flesh. It is his solemn decree that no flesh shall glory in his presence. "Shall the axe boast itself against him that heweth therewith? Shall the saw magnify itself against him that slaketh it? As if a rod should shake them that lift it up."

This is why so many of God's servants, who once did yeoman service, are laid aside. They were marvellously helped till they were strong, but when they were strong their hearts were lifted up to their destruction. They still preach the old sermons that once pealed like the archangel's trumpet, or thrilled with the wail of Calvary's broken heart, but there is no stir or shaking among the dry bones that strew the valley of vision. They utter the old exorcisms, but the demons laugh at them from behind their ramparts, and refuse to go forth. They know that the Lord has departed from them, and that it is not with them as in the days that are past. If such would only consider and search their hearts, they would find that they had commenced to trust in the momentum of past success, and to think that somehow the draught of fishes was due to their own fisher-experience, instead of being the direct gift of One who often traverses all the rules of art by a Divine knowledge and power.

We can easily suppose that Moses was in danger of a similar fall. For the last few months his career had been an uninterrupted line of success. He had brought the proudest monarch of his time to his knees with the cry of a suppliant. He had become very great in the eyes of priesthood and court. He had led the greatest exodus the world had seen or would see. The parted ocean, the submerged host, the song of victory, the fall of the manna, the evidence of his statesmanship and sagacity as a born leader of men—all combined to place him in an unparalleled position of authority and glory. As the triumphal ode puts it, "He was King in Jeshurun, when the heads of the people were gathered."

Was there no temptation in all this? Men warn others against temptations on which they have been at the point of sliding to their fall; and may it not have been from his own experience that Moses derived the caution given to the people, "Beware lest thou forget the Lord thy God, lest when all that thou hast is multiplied, thine heart be lifted up, and thou forget the Lord thy God, and thou say in thine heart, My power and the might of mine hand hath gotten me this"?

Great and good men are not proof against these attacks of pride and vainglory. We are none of us free from the tendency to sacrifice to our net, and burn incense to our drag, because by them our portion is fat, and our meat plenteous. It was for this reason that Paul gloried in his infirmities, finding in them perpetual reminders of his weakness which kept him low enough for God to choose him as the platform for the putting forth of his might.

It was probable, therefore, that God brought Moses to Rephidim to counteract and check all uprisings of self-sufficiency, to bring him down to the dust of abject helplessness, to teach him the narrow limits of his resources and ability. "Lo, all these things doth God work, that He may withdraw man from his purpose, and hide pride from man."

Whatever Moses may have been beginning to think, all self-confidence must have vanished like a wreath of mist among the hills when he found himself face to face with that infuriated mob, who broke through every barrier erected by gratitude, or patriotism, or self-respect, or memory of past deliverances, and with violence demanded water. "The people strove with Moses and said, Give us water that we may drink. And the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us, and our children and our cattle with thirst?" And such was their irritation that they seemed ready to stone him.

Was this the way that they repaid his unstinted service for them? Did they not care for him more than this? Ah! he was not king of their hearts, as he had thought and hoped! And as for water, whence could he procure it? No wisdom or power of his could help in such a strait. Nothing that he could suggest would meet the case. He was absolutely at the end of himself, and "he cried unto the Lord, saying, What shall I do?"

It is a blessed position to which the providence of God reduces us when we find ourselves face to face with an overmastering necessity. Were it a brook we might ford it, but here is a river! Were it the thirst of a little child we might quench it, but here are two millions of hirsty souls! Were it for the water of earth's wells, we might begin to build aqueducts from the lakes that lie in the bosom of the hills; but here is thirst for the living water which issues from the throne of God and the Lamb! Then we learn the limit of our sufficiency. We cry, Who is sufficient for these things? And we confess that we are not sufficient of ourselves, to account anything as from ourselves, but our sufficiency is from God. We cannot make a revival; or save a soul; or convince a heart of sin, or break it down in contrition; we cannot comfort, or counsel, or satisfy the parching thirst. And when we have reached the end of self, we have got to the beginning of God. It is from the low threshold of the door that the life-giving stream gushes on its heaven-sent way.

II.—HERE WE LEARN MUCH ABOUT GOD.—This always follows the other lesson. We are brought to know ourselves that we may be prepared to know God. The Master always says, "Whence are we to buy bread that these may eat? how many loaves have ye?" not because He needs the information, but because He desires to bring his workers face to face with the utter inadequacy of their supply, and to prepare them better to appreciate the greatness of his power. But that question, eliciting the fewness of the loaves, is invariably followed by the demand, "Bring them hither to me," and by the heaps of broken victuals, evidence of the abundance of the supply. So at Rephidim the need which abases us and drives us to God reveals God.

We learn his patience. Not a word of reproach or remonstrance breaks upon the still desert air. If the people had been exemplary in their humble trust, they could not have met with more tender willingness to supply their need. The people, and perhaps Levi especially, proved Him at Massah, and strove with Him at the waters of Meribah, asking whether the Lord were among them or not, though the cloud brooded overhead, the manna lay each morning around the camp; yet there was no word of rebuke, only directions for the immediate supply of their need. It is only at Rephidim that we learn his patience towards ourselves and towards others, because He will ever be mindful of his covenant. "His mercy endureth for ever."

We learn the reality of his spiritual presence. "I will stand before thee upon the rock in Horeb." The people had just threatened to stone Moses, but God, in effect, bade him not to fear. It was as if He said, "Fear not, I am with thee; be not dismayed, I am thy God; none shall set on thee to hurt thee, for I am with thee to deliver thee; pass on before them, thou shalt take no harm; and this shall be a sign that I am actually there upon the rock, it shall gush with watersprings." Never before had God been more real to his servant than He was that day, when He rose up as a rampart to protect him from the infuriated crowds with their threatening stones. It is when men turn against us most, that the Lord stands beside, as He did to Paul, and says, Fear not.

We learn God's secret storehouses.—"Thou shalt smite the rock, and there shall come water out of it." This is strange! A rock would seem the last place to choose for the storage of water. But God's cupboards are in very unlikely places. Ravens bring food. The Prime Minister of Egypt gives corn. Cyrus lets go the people of Israel from Babylon. The Jordan heals the leper. Salt makes poisoned pottage wholesome. Wood makes iron to swim. A Samaritan binds up the wounds and saves the life of the pillaged traveller. Joseph of Arimathæa buries the sacred body in his own new tomb. It is worth while to go to Rephidim to get an insight into the fertility and inventiveness of his providence. There can be no lack to them that fear Him, and no fear of lack to those who have become acquainted with his secret storehouses. "Eye hath not seen what God hath prepared for them that wait for Him, but He hath revealed them unto us by his Spirit."

That smitten rock was a type of Christ. A ock, indeed, stable amid upheaval, permanent mid change. A smitten rock! Reproach broke is heart, and the soldier's spear set abroach the lood and water, which have issued to heal the ations and quench their thirst. "They drank f that spiritual Rock that followed them, and hat Rock was Christ." There is no water that ill so satisfy thirst as this crystal Rock water. Rock of Ages, cleft for me."

III. THERE WE LEARN THE POWER OF PRAYER. -The tribe of Amalek was probably descended rom Esau, and, like him, was wild and fierce nd warlike. Were they likely tamely to submit to he intrusion of a new people into their pasture- nds and fastnesses, which they had succeeded n holding against Egypt? It was impossible, nd so, according to Josephus, this powerful ribe gathered to this spot all the forces of the esert, from Petra to the Mediterranean; and they smote the hindmost of the Israelites, even ll that were feeble among them, when they ere faint and weary."

If Egypt represents the power of darkness, malek is a type of the flesh, which, though horoughly defeated and broken, is always apt o crop up in moments of weakness and un- atchfulness. Far down the history of Israel laman, the Amalekite, had nearly compassed he annihilation of the whole people. It is in eeping with this typology that Saul was com- issioned utterly to destroy the Amalekites, and hat Jehovah solemnly pledged Himself to have ar with Amalek from generation to generation.

Moses, now eighty-one years old, shrank from he brunt of the battle. He entrusted the troops o Joshua, here first brought into prominence, whilst he climbed the hill, with the sacred rod n his hand. Thence he surveyed the battle, and tretched out his hands in prayer, fought with nseen combatants the livelong day, and won the ictory by intercessions, of which those steady rms were the symbol. It is a most beautiful icture. Three old men in prayer! Two staying p the third!

In Rephidim we learn the lesson, that prayer ill do what else were impossible. In earlier lays Moses would never have thought of winning battle save by fighting. He now learns that e can win it by praying. Probably Paul, too, earnt that lesson in his long and wearisome im- risonments. How they must at first have chafed is eager spirit; accustomed as he was to gird himself, and go whither he would. He may have ven been tempted to feel that all his power to ffect the destiny of the Church was at an end; hen he suddenly discovered a leverage by which e was able to secure greater results than ever; nd henceforth each epistle contains a reference o his prayers. Remember his recurring phrase, I never cease to make mention of you in my rayers."

We cannot compare ourselves with either of hese, save as Lilliputians might with a Gulliver, nd yet we may, at least, emulate them in their ntercessions. According to the prayers of a hurch are the successes of a church. Are they naintained, the banner floats on to victory; are hey languid and depressed, the foe achieves a ransient success. Let us, then, learn to pray, lling our Rephidims with strong crying and tears, btaining by faith for ourselves and others ictories which no prowess of our own could win. hese shall encourage us like nothing beside, lling our heart with joy, our lips with songs, nd our hands with the spoil of the foe. What eliverances might we win for our dear ones, nd all others who are strongly molested by the lesh, if only we were more often found on the op of the hill with the uplifted rod of prayer in ur steadied hands!

Bethany Church, Philadelphia.

MAJOR WHITTLE, assisted by Mr. Geo. C. Stebbin, began a series of meetings in Bethany Church, Philadelphia, January 3. This church of over wo thousand members, is the outcome of a Sunday-chool organised by Mr. John Wanamaker, then a usiness man, now Postmaster-General at Washing- on. He continues as superintendent of the school, oing from Washington to Philadelphia each Satur- ay to be present at the Sabbath services.

The church has had a large ingathering during he past twelve months under the pastorate of Rev. Wilbur F. Chapman. In spite of this fact, on the first night of the Mission fully fifty persons stood desiring an interest in the prayers of God's people, hat they might be saved. Mr. Wanamaker was present, and addressed the young men after meeting. The meetings have been well attended and much interest shown till the close on January 17.

THE FIGHT WITH UNBELIEF.

ONE who has met many sceptics in argument writes to us: "Atheism is a failure throughout the world. The leading infidel society has no meeting place of its own." This is doubtless true, but the correspondent goes on to show that though unbelievers may be disorganised as a body, the cloud of unbelief envelopes large numbers of people everywhere. Where there is not mental perversion and heart hostility to the Gospel of the grace of God, a spirit of indifference is abroad, arising largely from an impression that scientific investigation and historical criticism have so shaken the foundations of Christianity, that to reject its doctrines and disregard its institutions is only a sensible course for thinking people. A failure to grasp the real facts of the situation lies at the base of this state of things, for other ages have had their boasted victories of investigation and criticism no less than the present; but these do not satisfy the intellectual pride of to-day, any more than they upset the rooted convictions of believers at whom they were hurled when first launched upon the world of thought and speculation.

As the remedy for sin is the pure Gospel of Christ, so the remedy for the prevailing misapprehension and ignorance is light as to what the Gospel really is. Where there are doubts as to God and his revelation, a simple statement of the evidences on which the mind may grasp the truth, until the spirit realises it, may properly be circulated. Literature to serve this purpose should be plain and to the point, and for the perusal of thoughtful people, who are candid though distressed, we strongly recommend the "Present Day Tracts" of the Religious Tract Society (4d. each). About seventy in number, these publications, all from the pens of men of scholarship and weight, deal with a variety of topics, scientific, philosophical, theological, and critical. A list should be procured by Christian workers who have to deal with sceptics or doubters, for very often it will be found that the arguments of unbelievers have been fully and succinctly met by the able writers of this temperate and useful series.

The well-known pamphlets of Mr. H. L. Hastings, of Boston, Mass., are sufficiently charged with ammunition to silence most questioners. These pungent and powerful booklets have had a very large circulation—that on "The Inspiration of the Bible" being at present in the second million! Mr. Hastings originally issued his little works periodically in what he called the "Anti-Infidel Library," and many have laboured to send them all over the earth. Latterly some of the most valuable of the series have been republished in a penny form, and their character may be judged from their titles: "Who made the New Testament?" "Is the Bible a true Book?" "The Witness of Sceptics to the Truth of the Bible," "Friendly Hints to Candid Sceptics," and "Fourteen Nuts for Sceptics to Crack." Other publications well worth reading are: "A Warning Word Concerning the Spread of Infidelity," "Israel's Messiah; or, Why the Jews Reject Christ," and "Israel's Greatest Prophet." These, as well as budgets of "grape shot" leaflets for distribution at infidel meetings, may be had from Marshall Bros., 10, Paternoster-row, E.C.

In the same connection we may mention, too, the "Anti-Infidel" tracts and pamphlets of Mr. W. R. Bradlaugh, brother of the late infidel leader. His monthly magazine, *The Anti-Infidel*, is yet another weapon in the fight, published by him at 70, King's-cross-road, E.C.

Real service may be rendered to the cause of Christ by the dissemination of such literature, and we would strongly urge those who cannot distribute them, either in person or by post, to aid, with funds, those who can.

In days when some public teachers so misapprehend their duty as to sow the seeds of doubt broadcast, it is needful to remember that the ignorant as well as the learned are affected by the consequent evil tendency. To counteract the mischief, we advise our readers to spread the simple truth, and proclaim the unadulterated Gospel of Christ, the Light of the World.

EXETER Y.M.C.A.—Better premises have long been needed in which to carry on the work. Friends have now completed the purchase of King's College, off High-street, and alterations will at once be made to adapt it to the requirements of the Association. At least £3000 will be required. The General Secretary, Mr. E. D. Collins, 49, St. David's-hill, Exeter, is receiving promises of help.

CENTRAL AFRICAN NOTES.

SEVEN senior students have just lately left the Lagos Training Institution for missionary service in the Yoruba interior.

Latest letters from Uganda state that Rev. R. H. Walker visited Mengo from Budu in July, and Rev. G. K. Baskerville returned with him to Budu at the end of that month. Mr. Smith was at Mengo in September, and gave an encouraging account of the work in Busoga; the chief, Wakoli, was friendly, and the people anxious to learn. Mr. Smith was purposing not to return to Wakoli's, however, but to a place about three days' journey from Mengo, where the people had offered to build a church. Four Waganda Christians were to accompany him to labour at various out-stations under his superintendence; they were to be entirely supported by the Church in Uganda.

It is deeply interesting to find in Mr. G. L. Pilkington's latest letter from Namirembe (Uganda) the following evidence of the desire felt for instruction in the way:—"I have the names of *thirty-six* chiefs who have offered to build for and feed a European residing at their place. I could easily add to this list if I tried, but surely this is enough to show what is wanted. At most of these places a good number of the people have already learnt, or are learning, to read. The outlay would be (the missionary once in the country) next to nothing, and who can estimate the returns? The Baganda have already begun to go out to preach in other countries (in Busoga and Usukuma). I believe that, with God's blessing, this ought to be the centre of African Christianity, sending the messengers of peace East and West, North and South."

Dr. G. A. Wolfendale (L.M.S.), writing of his first year's service in the Urambo Medical Mission, in connection with the Central African Mission, now well established, states that he selected Kilonguli, situated on a hill three miles from Urambo, as the site for his own residence. Prior to going there he occupied temporary premises at Urambo, and treated a great variety of cases from far and near, averaging ten to fifteen per day. Even native doctors came to him, some for treatment, and others bringing their own patients. Many of the people in their ignorance scarcely know what thankfulness is, but he has been cheered by the thought: "Done to one of these, done to Me." "In my own mind," he adds, "I feel convinced that our work is not in vain." He has not, indeed, been entirely without manifestations of gratitude on the part of his patients, and those who have shown gratitude have been in thorough earnest. For example, "a poor old man came with a tumour which was giving him a great deal of pain, and gradually weakening him, wearing away his strength. I operated, and thus relieved him, and the poor fellow fell upon his knees and elbows, and with clasped hands and tears in his eyes, and a face full of gratitude and love, expressed in his native tongue his gratitude. I said to myself: 'Well, if only I see the spirit of thankfulness thus shown once a year, I shall feel rewarded.'"

Rev. J. C. Price, of Mpwapwa (C.M.S.), in a short account of an itineration made in September among the Wagogo, the people who are such a terror to caravans, says:—"I thought the people in Ugogo would have almost forgotten me, after being nearly three years without going to see them; but nothing of the kind. Almost everybody seemed to know me, and I was often asked why I had stayed away from them so long. Some remembered what they had heard on previous visits, and it was encouraging to be told, 'We are still holding on to Jesus Christ; we have given up Satan.' It would be difficult to know *how far* they spoke the truth; still, it shows they had not all forgotten—praise the Lord! The old chief of Msómalo seemed quite overjoyed to see me again; he took my hand in both his, and kissed it over and over again!"

MOTHERS' UNIONS.—The friends carrying on rescue work in Swansea held, on Wednesday in last week, the first gathering of the members of their mothers' union, when three hundred members sat down to tea, and the meeting was afterwards thrown open to all mothers. Between four hundred and five hundred listened attentively to addresses given by Lady Llewelyn (who presided), Mrs. Henry Trotter, Mrs. J. Allan Smith, and Mrs. F. S. Bishop. Such gatherings of mothers we believe do much good, as they tend to rouse the thoughtless mother to her solemn responsibilities which she has hitherto, in many cases amongst the poor, much neglected. Hence arises the need for rescue and preventive homes.

Mr. Moody's Schools.

Mr. D. L. Moody is desirous that the Press throughout Great Britain and Ireland should give publicity to the following facts with respect to his schools in America. This would enable him to satisfy many inquiries concerning them:—

By the goodness of God and the hearty aid of many generous friends, Mr. Moody has been enabled to set on foot a number of schools that are now in active operation as channels of blessing and help to many young men and women.

THE NORTHFIELD SCHOOLS

were the first to spring into existence. Mr. Moody was led to think first of the large number of young girls throughout New England of fine mental ability, but whose parents had not the means to give them a liberal education in the high-class schools of the land. Many of the keenest intellects in American communities are to be found among this class. He started a seminary at East Northfield for young girls, some twelve years ago. It began in a small way, but the Lord has greatly prospered it, and now there are about 350 young ladies from the ages of sixteen to twenty, largely from the New England States, being educated there every year. There is a three years' course of study, and a capable staff of lady teachers in the different branches. No pains is spared to secure the best talent in this direction. The school is established on a thoroughly Christian and evangelical basis, and practical religious instruction finds a prominent place in the daily studies of the pupils. Some of these young people, after graduating at Northfield, proceed to Wellesley College, near Boston, to Smith College, Northampton, and similar leading institutions, where they finish their collegiate course. They afterwards take up positions as teachers and as mission-workers at home or abroad.

Through the kindness of a friend, a school for boys was founded about a year later, at Mount Hermon, on the opposite side of the Connecticut River, and within sight of Northfield. It is intended for youths of sixteen to twenty, who have not had early advantages in education, who possess some force of character and show considerable promise as to the future. The course of training, from an educational and religious standpoint, is on similar lines to that in the girls' seminary. Practical daily instruction is also given in agriculture and in other forms of industrial occupation, so that the young men may be as fully equipped as possible for any branch of the world's work which they may afterwards take up as their life's career. Before being admitted to the advantages of the school, candidates must furnish good testimonials as to character. They are not restricted to America. Among those who have already passed through the Mount Hermon school have been a number of young men from Great Britain and Ireland. Some of these are now filling important posts in the United States as Christian pastors, and in many other departments of Christian work.

Mr. Moody specially wishes it to be understood that both these institutions are not in any degree orphan schools or reformatories; they are strictly confined to the helping forward of such young women and young men as are here described. The cost of board and tuition at either of these Northfield schools is £20 per annum for each scholar. That amount represents only about half the actual cost; the balance is made up by the sale of books and donations from Christian friends.

WINTER SCHOOL FOR DOMESTIC TRAINING.

The large "Northfield" Hotel recently erected in the village is closed to its ordinary visitors during the winter months, and Mr. Moody resolved to utilise it for a training school where Christian young women could be taught the different branches of domestic economy, dressmaking, and related subjects. The purpose in view is that when these young women enter on mission work among the people they may be well qualified to instruct mothers in the best ways of housekeeping, and to counsel them in making their homes healthy and attractive. This is a kind of practical Christianity that is greatly needed in all large cities.

THE CHICAGO SCHOOLS.

Some years ago, Mr. Moody established a Bible Training Institute in the city of Chicago. It has two sections. The ladies' department is under the management of Mrs. Canon a returned Indian missionary. Regular instruction is given in the truths of the Bible, and much attention is paid to training in Gospel song. The work of the ladies in the Institute is to visit the homes of the working people in the city and to carry the Gospel to the lapsed masses. There are many mothers with large families in the poorer parts of the city who never go to church. If they are ever to be reached with the message of the Gospel, it must be by godly women who can go into their homes, hold cottage and kitchen meetings, and attend them in their times of sickness. Some portion of every day is allotted to such work in addition to the Scripture training, and lady workers are, in that way, fitted for practical Christian work among the needy.

The men's training school is conducted in a separate building, where the students attend Bible lectures every morning. In the afternoon and evening they engage in some kind of actual mission and evangelistic work in halls or tents. This practical element constitutes the difference between the Northfield and the Chicago schools. Tuition and board at the Chicago training school are given to each student for £30 a year, which is only about half the real cost; the remainder is provided by the kind aid of friends of the work. One year's training will in most cases qualify the student for some post where that kind of work is needed. If students desire to go to the foreign field, they are better fitted for service there after having had practical training in mission work at home.

The Great World's Fair in Chicago, during 1893, will furnish such a wonderful opportunity for preaching the Gospel to men and women of all nationalities as is not likely to occur again in this generation. Mr. Moody strongly feels that while the world will be very active in providing numberless allurements in order to catch the people, the Christian Churches ought to be fully awake to their privilege and responsibility in taking the message of salvation to the perishing multitudes. He proposes to arrange for the carrying on of special Gospel effort in all parts of the city while the Fair lasts—in churches, mission halls, or tents, as may be found practicable. In order to sustain such a large enterprise many earnest-minded helpers will be needed, and Mr. Moody is hopeful that many young men and women in Great Britain, whose hearts are on fire with compassion for the unsaved, will come to his aid. Young friends of both sexes who desire to consecrate themselves to this service, if they were enrolled among the students at the Chicago Institute within the next six months, would be prepared for work among the thousands of strangers in the city by the time the Fair commences.

Such young men and women are invited to put themselves at once into communication with Mr. D. L. Moody, Christian Institute, Bothwell-street, Glasgow.

SURSUM CORDA.

Long lasts the night of sin,
Slowly the darkness wanes.
Oh! faithless heart, look up, rejoice,
The Lord Almighty reigns!

The weak are trodden down,
And none their cause maintains.
Think not their sighing is unheard,
The Lord Almighty reigns!

See China sore opprest,
Still suffering cruel pains.
Yea, *One* forgetteth not her cry,
The Lord Almighty reigns!

Shall Britain's Opium still
Reap its unrighteous gains?
Let that unholy traffic quake,
The Lord Almighty reigns!

Remember that for Him
Eternity remains.
A thousand years are as one day,
The Lord Almighty reigns!

At his appointed hour
The judgment He ordains.
The vintage shall be counted ripe,
The Lord Almighty reigns!

Then from our ransomed world
Shall rise triumphant strains.
"Rejoice! Ye Heavens, thou earth give thanks,
The Lord Almighty reigns!"

E. C. P.

REUNION OF CHRISTIAN WORKERS

On Thursday, January 14, a meeting was held at the Wellington-road Hall, N., by special invitation, "that brethren and sisters who are engaged in active service for the Lord may have the opportunity of meeting one another for a season of fellowship, both social and spiritual, for the promotion of unity and brotherly love, for renewal of consecration, and for the glory and praise of God."

The number present fell decidedly short of what had been anticipated, only about eight turning up out of 140 acceptances. The time allotted to social intercourse prior to the general meeting in the Hall was a period of deep interest, those who seldom meet under conditions favourable for the purpose being able to give and receive experiences, and speak of the Lord's goodness, and "of his wonderful work to the children of men." Heart seemed to flow out to heart, and *all* toward the gracious "Author and finisher of their faith." At the meeting which followed there was no regular president, but Rev. Darlow Sargeant took the lead, and the great and glorious subject of "The Will of God" was selected as being of paramount importance as the centre around which it was requested that the remarks of the speakers would to concentrate.

Mr. H. W. Fry, as the nominal convener of the meeting, briefly explained the object of asking those present, and unfortunately others who were unable to come, to meet where they were; and bidding, in the name of Dr. and Mrs. Miller and the Wellington-road Hall friends, a most cordial welcome to all who were present, with most earnest desires and prayer that a very rich blessing might be the result of that evening's gathering. A season of heart-searching prayer followed, and the presence of the Lord was, indeed, felt by those present. Rev. Darlow Sargeant then more formally opened the meeting, leading into the subject selected. We do not intend to particularise the remarks of the various speakers, but cannot refrain from alluding to the telling and loving words of Mr. Crossley, of Manchester, on Christian tenderness, as being inseparable from the will of God. On the whole the meeting was a very helpful one, and it is to be hoped that it will prove only the first of the kind held within the great metropolitan area. The proceedings were interspersed by hymns.

Among those present we noticed Messrs. F. W. Crossley, T. B. Miller, C. Boardman, Frank Smith, E. Fox Butlin, Rev. C. G. Moore, Mr. Rendel Harris, and other well-known workers in the vineyard. Of those who had accepted, but were not present, were Mr. Russell Hurditch, Dr. McKilliam, Major Mackinlay, Dr. Latchford, Messrs. Reader Harris, A. A. Head, Sir Christian Dundas, Miss Mason, and others. Letters of regret at inability to be present were received from Generals Sir Robert Phayre and Sir John Field, Dr. Barnardo, Messrs. Gawthorn, Kirkham, J. E. Mathieson, Mrs. H. W. Smith, Dr. Maxwell, and others.

PREACHING ON BOSTON COMMON.

Mr. W. F. Davis, of Mount Washington, Chelsea, Mass., in a recent letter, says: "I have preached Christ publicly and freely on Boston Common every season but one during the past ten years, and have never asked a permit of the Mayor or of any other officers of the civil Government, as required by a wicked city ordnance. Not only is there no valid law against the free publication of God's Gospel on the Common, but there is no consistent and persistent attempt on the part of Boston city officials to enforce the prohibitory bye-law. The attempt was, indeed, made four years ago to frighten Christ's servant by thrusting me into gaol for a year. But at the end of eleven months I came out, and went straight to the Common and preached, and have preached there every season since, without asking permit of any one, having plain commands from God, such as have all who read and fully believe the Bible.

"This summer, for example, the police have repeatedly threatened with arrest, and that is all. Others who have preached on the Common this summer have also been similarly threatened. The startling deaths of a number of the most prominent persecutors of free preaching in Boston within a short time after my incarceration has checked the fearful blunder into which the priest-ridden politicians of Massachusetts led four years ago."

Days of Humiliation,

PRAYER, FASTING.

E Committee of Urgency appointed by the National Christian Anti-Opium Convention ondon has issued the following appeal to sters of Christ in Great Britain and nd :—

AR BRETHREN,—It has been said that Britain e known in history as the nation that made to sin. Yet who can say that our national is one of humiliation? Do we not the r thank God that we are not as other peoples God has exalted us with privileges, and in midst we are the guilty principals in the est crime against humanity that the world ver witnessed.

nguage is powerless to portray the miseries n Britain's hand is scattering over vast lations in Asia. Through the sin of our leged nation, millions of Asiatic homes have plunged into a depth of sorrow not less acute that which has recently overtaken the y of the heir to the British throne. Through in there ascends to the ear of God to-day, countless homes in India, Burmah, China, Malaysia, the heart-breaking sounds of ning, lamentation, woe! Do our countrymen usly regard these far-off peoples as of less equence than our own in the sight of the tor of us all, or as not possessing similar butes of affection? The Lord Jesus Christ s the depth of sorrow of which an Asiatic t is capable, for in the days of his humanity Himself groaned and wept at the grave of rus; and it was upon the Cross at dark ary that the heart of an Asiatic, howbeit the of God, broke beneath the weight of the of mankind. "For verily He took not on the nature of angels; but He took on Him eed of Abraham."

it nothing to Jesus Christ, who in his human nation "was in all points tempted like as are, yet without sin," and who now as the Priest of mankind is "touched with the g of our infirmities"—is it nothing to Him this privileged nation of ours, through our esentatives in India, is committing in cold d the unparalleled crime of tempting millions ose for whom He died, into the most im- us vice that is known to humanity? Shall lead before Him that it is done for revenue? have mercy upon us.

Britain will be known in history as the nation made Asia to sin." Mark the infamy of our ion. The drug which is grown, manu- ured, sold, and exported under the auspices ur Indian Government, is thus scattered dcast—for what purpose? For its only legiti- object, medicinal use? No. For purposes of uchery. We are engaged in a stupendous ness of panderers to the vilest and most de- tive passions. From the Government opium eries at Patna and Ghazipur in 1890, seven ts were issued for medical use (in the British y in India, &c.), and 57,526 chests were sent which had been specially prepared under supervision of two experienced and highly ied chemists, Government officials, for pur- of loathsome and degrading sensuality; the moral and physical massacre of beings ed in the image of God, and belonging to same race as those by whose hands God e his Holy Book—the race that produced great characters of sacred history, the archs, the prophets, and the first martyrs ne Cross. It may help us to measure the nt of our national sin if we consider the vast tual possibilities of the countless multitude ir victims.

der the deepest sense of our national guilt, in its essence and in its magnitude, a call has issued to three days of prayer at Exeter London, on February 8, 9, and 10.* The 's people throughout the United Kingdom nvited to observe these three days in their tive localities by congregational gatherings possible; but where that is impracticable, by prayer in the family and in private. our prayers be accompanied by whatever nal sacrifice our Lord is requiring of us, to bringing the terrible iniquity of the opium to an immediate termination, that thus sting may be not only of the letter, but of irit.

"It is of the Lord's mercies that we are not consumed." "Let us search and try our ways, and turn again to the Lord."—We are, faithfully yours in the Lord's service,

GEORGE GILLETT.	JAMES E. MATHIESON.
DONALD MATHESON.	JAMES S. MAXWELL.
B. BROMHALL.	MAURICE GREGORY.

ALFRED S. DYER.

BIRMINGHAM FACTORY GIRLS.

THE condition of many thousands of factory-girls has for some years occupied the minds of Christian workers in our large towns, and evening homes, or clubs, have been started where they may pass their evenings. A useful work has been successfully carried on during the past year in Chapel-house-street, Deritend, one of the busy manufacturing districts of Birmingham, densely populated by factory workers of the poorest class. An Evening Home, opened in 1890, showed such a necessity for the work, that at the commencement of 1891, enlarged premises were secured and opened as "The Young Women's Institute" and "Girls' Evening Home." Very bright and happy the girls look, sewing and knitting round the tables in the sewing-room, and enjoying a piano kindly given by a lady. Classes for cookery, dressmaking, and singing are also formed, while any wishing to improve in reading or writing are helped. An interesting Bible-class is held each Sunday morning and afternoon.

At nine o'clock each evening the work is put aside and a short portion of Scripture is read and explained, and prayer offered. The attention and interest of the girls are most encouraging. After prayers, coffee and cake are sold at the charge of ½d. A coffee supper, held monthly, is much enjoyed by the girls, and kind friends are generally found willing to entertain them. The first Annual Tea and Entertainment—held on December 30—was a great success. Much as has been done, the work is still in its infancy, and the Secretary feels the great need of more funds to carry on a home so much needed, so that she may be able to devote more time to visiting the girls. Communications should be made to Miss E. Marshall, Secretary and Superintendent, Young Women's Institute, Chapel-house-street, Deritend, Birmingham.

Mr. J. B. Wookey at Mildmay.

ON Tuesday evening last week a meeting was held in the Conference Hall, Mildmay, on behalf of Dr. Barnardo's Homes. Colonel Morton, who presided, spoke in warm commendation of the work. The musical boys from the Homes gave various selections of music.

Mr. James B. Wookey founded his remarks on the words, "No man gave unto him," and said the Church had much cause for thankfulness in these latter days, that the criminal and vicious poor are receiving attention and help to an extent never perhaps known in the history of the world. Very earnestly and tenderly did he plead for the children with their cry so weak and claims so strong. Unlike the prodigal son, thousands of them had never enjoyed the priceless privileges of a home; they were born in the "far country, and had always fed on swine's food." Yet they were amongst those for whom the Savior died. Mr. Wookey emphasizes the fact that the work of the Homes is something more than a gigantic humanitarian scheme for feeding the hungry and clothing the naked. It is pre-eminently a Christian effort to bring the children to the Lord Jesus Christ.

The address was illustrated by a series of beautiful limelight views, and the meeting, which was largely attended, was both interesting and profitable.

POOR JEWISH CHRISTIANS AND INQUIRERS.—The fifty-sixth anniversary of the Episcopal Jews' Chapel Abrahamic Society was held on Wednesday last week at the Chapel, Palestine-place, Cambridge-heath, E., Rev. A. Lukyn Williams, M.A., chaplain and president, occupied the chair. The honorary secretary, Mr. F. Spiro, having read the report and financial statement, Rev. J. H. Scott, M.A., rector of Christ Church, Spitalfields, delivered an address. To illustrate the need for this Society, he said that when a Jew comes out of Judaism, and therefore is cast off by his friends, and practically stands alone in the world, he very naturally looks to those who brought him to the knowledge of Christ to help him in case of need. Christians cannot answer such an one that they have a purely spiritual work in hand, and therefore cannot help him in his straits. They must help such, and thus show that sympathy which Christ teaches. To search out good cases, and to help them as the Society does, is the best form of charity.

NEW SAILORS' REST AT GENOA.

SIXTEEN months ago we read of the changed condition of the Genoa Harbour, of the transference of the floating Bethel to Naples, and of the purchase of a house on shore which was to be transformed into a Sailors' Rest when funds could be found. The response to the appeal was prompt and generous, and the Rest has been opened, though at a cost of £5000, practically free of debt.

The inauguration service was on Sunday, January 17, when Rev. Donald Miller preached, as the Master did of old, from the text, "Repent, for the kingdom of heaven is at hand." Captain Clucas and another Christian Captain prayed for the blessing of the Lord to rest on the building, and the Sailors' Rest was dedicated.

Monday night saw two hundred people, half sailors, half shore friends, assembled to hear how it had come about, and what were to be the uses of the striking-looking edifice. That, the Chairman, Mr. J. R. Young, happily and graphically explained, while the Consul-General of Sweden and Norway, the German and the Waldensian Pastors spoke of what they, too, hoped to do in these rooms with their sailor fellow-countrymen. Then followed music, songs, and recitations, a foretaste of what may be expected on Friday evenings.

The building is peculiarly adapted for its purpose, and all readers of THE CHRISTIAN who may pass through Genoa are asked to pay a visit to the Sailors' Rest, 15, Via Milano. Prayer also is asked that this house may not have been built in vain, but that God's richest blessing may rest thereon. Thanks are rendered for the widespread response to the appeal made in these columns for reading material.

WORK AT CAMBERWELL.

THE Schools and Mission at Toulon-street, Camberwell, is really one of the oldest educational and evangelistic stations in London. As a charity-school it attracted the notice and the patronage of the late Duke of Sussex, a son of George III., more than eighty years ago. Later on, towards the middle of this century—or what may be called the heroic age of ragged-school effort—this Nelson-street School, as it was then called, was an enterprise which delighted the heart of the late Earl of Shaftesbury and Judge Payne. During recent years the original building has been taken down to give place to a more commodious pile better adapted to modern requirements, the hon. secretaries being Messrs. John Kirk and A. H. Ward, of the Ragged School Union. Like many of the other older stations, the work here has now developed into one of a really comprehensive character. It was here that we first became acquainted with Sunday morning breakfasts to the unemployed, followed by an earnest evangelistic service, and which, though a depressing sight to look upon, have been followed by good results.

The work is now carried on by seventy voluntary helpers. The Sunday-school meets twice a day, in addition to a service in the morning; and there is a Gospel service for adults in the evening, when the hall is well filled. The mothers' meeting attracts a goodly company on Mondays, and on Tuesday the City missionary conducts a people's service. The Bible-readings by Miss Poor, on Wednesdays, have become so much appreciated that the conductor was last week presented with a writing-desk by way of testimonial. The Band of Hope and a Temperance meeting occupy Thursday evenings, and this is followed on Thursday by the Christian Band. There is a Lads' Club, which meets every night, and on Wednesdays, during the winter, dinner is given to three hundred children who do not get enough at home. There are, besides, Bible-classes and prayer-meetings, the whole being supplemented by a penny bank, a library, and various clubs. Efforts are being made to hold a bazaar in May, with the object of raising two or three hundred pounds in aid of the work, which at a recent meeting was cordially advocated by Mr. J. R. Kelly, M.P., and Rev. W. R. Mowll. The hon. secretaries at 37, Norfolk-street, Strand, answer all inquiries.

BRIGHTON.—Owing to the continued success which has attended the labours of the Bute-street Mission, at Brighton, it has been decided to erect a new hall capable of seating three hundred people. The Mission began in 1876 in a carpenter's workshop.

h day at 11 a.m., 3 p.m., and 7 p.m. In consequence all being otherwise occupied on the evening of the the closing meeting will be held at the Friends' g House, 52, St. Martin's-lane, Charing-cross.

THE OUTLOOK IN IRELAND.

(FROM A SPECIAL CORRESPONDENT.)

The present religious condition of Ireland is deeply—indeed, intensely, interesting. During many centuries the Irish Kelt and the religion of Rome seemed so suited to each other that he would have been pronounced a false prophet indeed who foretold their separation. Not alone was the priest the spiritual guide, but he was the parish dictator as well; while, owing to the isolated position of Ireland—"a wart on the chin of the universe"—clerical tyranny excited no public attention. The change in this respect has been rapid beyond expectation, and perfectly marvellous in its dimensions. A well-equipped and ably-edited pair of journals—one a morning, the other an evening sheet—are now in very extensive circulation, and their principal *raison d'etre* seems to be to drag the petty despotisms of the Roman Catholic clergy from the obscurity of village life into the glare of public notoriety.

The Roman Catholic Archbishop of Dublin has, during several years, been writing on all sorts and conditions of things. From the report of a meeting of the St. Vincent de Paul Society, held in Westland-row Roman Catholic Church, one would gather that he might usefully have employed his superfluous energy nearer home. Rev. I. O'Malley, the administrator of the parish, informed the handful of persons present that while Westland-row parish has a Roman Catholic population of over thirty-two thousand, the subscriptions for 1890 amounted to only £35 8s. 7d. This, it seems, is the smallest subscription on record. In 1887, it amounted to £65 11s., but there has been a regular fall every year since. The same remark applies to the workers under the society. "In 1880, thirty-four visiting members were enrolled, now it can only count upon eight or nine to co-operate in the active work of visiting the sick poor of the parish." This does not convey the impression that Roman Catholicism is flourishing in Dublin.

The Independent has unearthed a very suggestive letter, written by Canon O'Mahony, a parish priest, living in Cork, a few days before the recent election in that city. It has been again and again denied that the priests interfere in Irish elections any more than ordinary citizens. This letter proves conclusively that Canon O'Mahony was the wire-puller from beginning to end. He says, in writing to a friend: "I think Flavin is the strongest man we could get. I had considerable difficulty with his *domestic ruler*, before the veto on his going forward was removed. We have called a 'convention,' consisting of our friends on the public boards, and all the members of the National Committee of last December, and the members of the Federation, to be held in the Imperial Hotel at one o'clock to-morrow. Pat Dunne is to propose Flavin, and Clanchy will second him, and he will be supported by Christopher Dunne. *All clerical dictation will thus be avoided.* We will then hold a meeting in the Hall here in the evening, and give it to those ruffians hot and heavy." Flavin was the clerical candidate at Cork. Every detail was arranged by Canon O'Mahony, who adroitly pulled the wires while laymen danced before the eyes of the public.

Very many of the Roman Catholic clergy do not seem to realise the altered aspect of affairs, and fancy that a little extra coercion will bring the people to their knees. Thus, Dr. Nulty, Bishop of Meath, heaps abuse upon the people of Waterford because they rejected Mr. Davitt, the clerical candidate. "A little more than two years ago," he says, "the people of Waterford would welcome and receive Mr. Davitt with open arms. But the citizens of Waterford had not then parted with their senses, and their political action was then guided by the principles of reason, religion, and patriotism." Then, the *Irish Catholic*, an organ specially favoured by Archbishop Walsh, recommends that there should be "embodied in any Catechism in general use in Ireland, some enunciation of the obligations of Catholics as *citizens* and *electors* which have been added in many of the dioceses in France." This is the very thing against which the French Ambassador at Rome protested, in a recent interview with the Pope.

Ireland at present is in a state of transition, and either additional glory for Christ and his Church, or a deeper degradation for thousands of Irishmen will be the outcome. At the present moment there are thousands of Roman Catholic Irishmen in Dublin alone who have ceased to go to mass or sacraments, and are among the most intense priest-haters in Christendom. What is to become of them? Are they to go the way of Continental infidels, or are they to be one day reckoned up by Christ among his most precious jewels? The Christian people of Ireland have responsibilities cast upon their shoulders of immense magnitude. The Christian people of England have their obligations too in this matter. Do they love their Irish Roman Catholic brother? Do they pray for him? Christ died for him. He has been born and reared in darkness and error, while they had the priceless privilege of an open Bible won for them by the blood of their martyred forefathers. The future no man knoweth, yet it would seem as if in the wonderful providence of God, while England is being torn and rent by Ritualism and Rationalism, Ireland was going to find her way back to her old allegiance—to the pure Gospel. May God hasten that glorious day! It is worth praying for; it is worth labouring for. "Behold He cometh." "Even so, Amen!"

SCRIPTURE READERS FOR IRELAND.

Preaching in Christ Church, Leeson Park, Dublin, a few days ago, Rev. Anthony Elliott, M.A., said: The Scripture Readers' Society for Ireland works alike among Protestants and Roman Catholics in the South-East and West in Ireland, and the Readers belong to the humbler ranks of life, and understand the ways and language of the people; thus they are admirably suited for reaching both their hearts and their understandings. They are earnest, godly men; they visit the sick and comfort those in trouble, and, not engaging in controversy, they receive a cordial welcome wherever they go. The average cost of the Readers is £55 per annum.

The number of the Readers is limited, because the funds provided for their support are limited. But, added the preacher, at the present moment no money can be better spent, and no evangelical effort more judiciously directed than that which is carried on through this instrumentality, which is warmly to be recommended to everyone who loves Ireland, and who desires to see the knowledge of the blessed Gospel spread among the people. The secretary of the Society is Captain J. Kearney White, 27, Lower Pembroke-street, Dublin.

NOTES FROM CHICAGO.

There is a general feeling of revival abroad among the churches here. Large numbers are giving in their names as having found the Saviour.

Our Chicago brethren are still vigorously working away on the World's Christian Congress for 1892. It is coming into shape slowly, and will certainly be intensely interesting.

The vigour of the Sunday-school work here is something worthy of note. About one new church a day has been dedicated during the past few weeks, some of them very fine structures. Growing congregations and flourishing Sunday-schools are gathered.

Miss Frances E. Willard has been very ill for some weeks at her home in Evanston, near Chicago. The funeral of Miss Ames, assistant-editor of *The Union Signal*, was conducted by Miss Willard, and the strain was too much for the noble worker.

The magnificent Woman Christian's Temperance Union building is under roof, and inclosed. An army of men are hastening the completion of the interior, which will be the first of its kind in the world, and one of the finest buildings in Chicago.

Lady Henry Somerset has made a powerful impression on the Chicago *elite*. It is a benediction to find one of high social rank possessing the true spirit of Christianity. She has won our estimable Miss Frances Willard, and the two are planning for more aggressive work in the Lord's vineyard.

Rev. Lewis N. Beaudry, of the new French mission work, called from New England to open Gospel service among the French, died of pneumonia, and is greatly missed.

CIVIL SERVICE PRAYER UNION.—The annual meeting of this Union was held at Exeter Hall on Monday week, Mr. Stephen Bourne occupying the chair, in the unavoidable absence of the president, Sir Arthur Blackwood, K.C.B. An excellent address was given by Rev. F. B. Meyer on "The Indwelling of the Spirit," and the meeting was made an occasion for special prayer and humiliation in consequence of the epidemic now raging.

DUBLIN HOLINESS CONVENTION.

The fourth annual convention for the "Deepe ing of Spiritual Life" was held in Dublin la week. The attendances at the various meetin were large. Owing to the regretted absence Mr. R. Wilson, Rev. E. H. Hopkins presided.

At the forenoon meeting on Tuesday the ke note was struck by the Chairman, "The need God's presence in our midst." In the afterno Rev. Hubert Brooke gave a Bible reading the responsibility of Christians to God as th Master. In the parable (Luke xvi.) Christ bukes the steward, not for having kept his goo but for having wasted them, therefore for bei dishonest. The speaker referred to the th classes of stewards mentioned in Scripture first, wise; second, faithful; third, good. Wi towards man, faithful towards God, and go towards his own heart or conscience, a "perfe heart." In the evening Mr. Sloan present three thoughts contained in Phil. ii. 5 (R.V.) T mind, humiliation, and obedience of Christ.

On Wednesday afternoon Rev. H. Broo spoke of God's people as priests, and enlarg upon the privileges and conditions of the prie hood. On Thursday afternoon a special meeti was held for ladies, at which an earnest addr was given from John xiij. 1 to 8, by Rev. Battersby, Christ teaching Peter the lesson humility. First, true humility will never h back from taking any position Christ has to gi or means us to take; false humility considers t details of ordinary daily life too common for G to have anything to do with. The second less was that Peter must yield to Christ, whether understands what Christ is going to do or n The third lesson is that the consequence of r permitting Christ to wash his feet would be have no part with Him.

The conditions of Christians walking wi God was also dealt with by Mr. Brooke. Fi agreement about three things—namely, t starting-point, the course of the walk, and t goal or end of the walk. It is impossible walk without such an agreement (Amos iii. The Cross is our starting-point, the course is o whole life, the goal is God's manifested gl hereafter. Rev. F. S. Webster spoke on Psa xxvii. 4. The single life, or life with one desi has its issues. "To dwell, to behold, and inquire." Mr. Brooke dealt with the th aspects by which God is known to his peop Isaiah xxxiii. 22, "Our Judge," "Our La giver," "Our King."

On Friday evening a parting word was giv by Mr. Hopkins, taken from Matt. v. 16: "I your light so shine," &c. A praise meeting w held on Saturday morning, at which many b testimony to having received blessing and h during the Convention. Afterwards, a missio ary meeting, presided over by Mr. Battersby, which the claims of both home and foreign m sions were pleaded for by Rev. Thomas Connell and by retired and out-going missionaries Africa, Ceylon, and Palestine. A special meet for children was also held, in connection w the "Children's Special Service Mission," a the large gathering of little ones was earnes addressed by Mr. Williams and Dr. Turner.

The Late Mr. Ahok, of Foochow.

It has been suggested that the most suits memorial of this earnest servant of God, would b build a new wing, for the reception of women, to hospital at Foochow, which in his lifetime he l so much, and to which he devoted so much of time and money. Such a building is greatly nee and would be the means of obtaining access to m houses, and many hearts, now unreachable.

Mrs. Robert Stewart, 7, Waldeck-avenue, Bedf writes: "If the Christian friends in England Ireland, who listened last year with such deep terest to the words of our dear Chinese sister, w give but a trifling sum each towards this ob the needed money, about eight hundred pounds, w soon be raised. A lady with some medical trai has gone to China to take charge of this branch o hospital, and over one hundred pounds has alr been contributed towards the new building.

SHAFTESBURY MEMORIAL.—Mr. C. Er Tritton presided last week at the annual meetin the Shaftesbury Memorial Mission Hall, U street, Borough, when addresses were delivere Mr. R. K. Causton, M.P., Mr. H. J. Millner (Treasurer), Mrs. Lynn, (representing the Ra School Union), Mr. P. Belsham, and Mr. Wardl missionary. The secretary read the annual r and statement of accounts, showing a defic £12 14s. 10d. in addition to outstanding liabiliti £9 17s. 6d.

For the Young.

READ YOUR BIBLES.

In our obituary is a short notice of the life of General Sir Arthur Lawrence, K.C.B. We cannot refrain from giving a memorable incident in his useful Christian life, for it may be suggestive to others similarly situated. When quartered at Halifax, in 1844, a young officer, in the heyday of youth—tall, handsome, with a singularly bright and prepossessing countenance—the most popular officer in the regiment—joined Lawrence's battalion. Captain and Mrs. Lawrence were greatly drawn to this young officer, and in October, 1844, they sent him an invitation as follows:—

"Dear Hammond,—We purpose devoting an hour on Saturday evening to reading the Bible with ——; and if you will join our party after mess it will give us great pleasure. At the same time, I would not wish you even to send an answer to this should you not feel inclined; or, if you should feel disposed to come to us this evening, that you should consider yourself the least tied to do so the following Saturday. We feel the value of these things, and we would gladly share them with you."

Maxy Hammond went, and the outcome of this Bible-reading was his conversion. From that year till he fell at the assault of the Redan, in September, 1855, Maxy Hammond's life was *wholly* consecrated to the service of that Saviour who had redeemed him, and whom he loved with all the affection which his ardent nature possessed.

If Maxy Hammond is a bright star in the crown of Sir Arthur Lawrence, both speak from their graves to young people (Hammond was little over twenty years of age, and Lawrence over only fifteen years older when this incident took place), and teach us to read and study our Bibles, to neglect no opportunities of helping each other, and to follow the Lord Jesus closely, earnestly, and lovingly unto death.

TWO BEARS.

Possibly some of the little folks who read this story have often listened with great delight to the marvellous fairy tale of "Silverlocks and the Three Bears."

It is not this I would tell you, but of a family of children, who heard that a great King who lived in a far-off country had issued a proclamation that he would send two beautiful white bears to any one who would ask him for them, provided the message was sent by an earnest, trusty messenger.

So these children sent the request to the King, and their parents promised, if the petition were granted, they would find room for the bears in the house.

One day, when they were all engaged in a grand game of hide and seek, the bears arrived. Everybody gave them a most joyful welcome, as well they might, they were such beautiful, perfect creatures, so docile and loveable. Wherever the children went they went too, and all were glad to have them. Mother never refused them a place, even at the dinner-table. They joined in the children's games, and often accompanied them to school, indeed, the teachers were always glad to see them come, and did not mind how much they walked in and out among all the school children.

But there was one peculiarity in these bears. Whenever their little companions quarrelled they immediately disappeared, and never came out of their hiding-place till peace was restored.

And they did not eat the same food as other bears. There is one called the Sloth, which is so lazy, that if it climbs a tree it does not trouble to come down again till it has eaten all the leaves and bark, and stays there till it is so hungry, it is obliged, from sheer want, to come down to look for more food.

Then there is another—a great, black bear, and if you were to meet him he would probably stand up on his hind legs, take you in his front paws, and give you such a hug, it would squeeze all the life out of you, and then he would devour you for his dinner.

But the two white bears did not eat that kind of food. Each day the children had to send a message to the King, who, in return, sent them just enough for the day. They were never hungry, except the children forgot to ask for their supply, and then they soon discovered their neglect, for the bears kept in some hiding-place, and they were always unhappy without them.

Thus they grew up together as inseparable companions, and as years rolled on, and the children merged from boys and girls into men and women, and left the homestead to form homes for themselves, the mother said, "Even if she were compelled to lose her sons and daughters, she could not spare the bears; she had grown so fond of them, that she hoped they would live with father and her till the end of their days."

So, as each member of the family settled down in their own home, they sent a request to the King for two white bears, and it was never denied.

But it is a singular fact that wherever the two bears went they were always called by the same names—Bear and Forbear!

And, dear children, if you, too, would send a message to the King of kings by the trusty messenger, Prayer, He would also send the two bears to help you, and be your daily and hourly companions.

> Prayer makes the darken'd cloud withdraw,
> Prayer climbs the ladder Jacob saw,
> Gives exercise to faith and love,
> Brings every blessing from above.

E. M. Sanders.

CHILDREN'S MISSION AT WANDSWORTH.

Special services for young people were held in the Presbyterian Church from January 24 to 29 by Mr. T. Lewes Sayer, of the Children's Special Service Mission. Although the numbers attending were much affected by the prevailing epidemic, there were many tokens of Divine blessing, the meetings all being characterised by earnestness and solemnity, and the interest and attention leaving nothing to be desired. It is believed that teachers and scholars alike have been helped and strengthened by the Mission.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Feb. 7, Matthew ii. 1-12; Mon., Feb. 8, ii. 13-23; Tues., Feb. 9, iii. 1-17; Wed., Feb. 10, iv. 1-11; Thurs., Feb. 11, iv. 12-25; Fri., Feb. 12, v. 1-16; Sat., Feb. 13, v. 17-32.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, St. John's, *Highbury*, Feb. 5 at 4.30 p.m.; Finsbury-park Congregational Church, Feb. 7 to 12; Mr. T. Lewes Sayer, St. Mary's Hall, *Merton*, Feb. 7 to 17; Mr. Livesey Carrott, Athenæum, *Camden-road*, every Sunday at 3 p.m.; Mr. E. Arrowsmith will conduct a Mission at Lecture Hall, Union Chapel, York-place, Oxford-road, *Manchester*, Feb. 6 to 21; Mr. Josiah Spiers will spend February in visiting Orphanages in and near London.

MISS ANSTEY and the KOLAR MISSION.

Miss Anstey, whose long and faithful service, at Kolar, as superintendent of the Faith Mission endeared her to many, has, since August last, had a home at Bangalore for Eurasian boys and girls, in which there are now sixty-four children. Writing in December, she remarks: "We received our first gift from England by last mail," and it seems to have been peculiarly welcome by reason of the fact that food has been at famine prices during the past month or two. The circumstances, we are informed, under which the work at Kolar was handed over to the care of Bishop Thoburn, of the Methodist Episcopal Church, have in some quarters been misunderstood. In order to remove such misconceptions, Miss Anstey has sent us a letter from Rev. A. H. Baker, Richmond Town, Bangalore, in which the various steps taken to ascertain the wishes and views of the native members, and the scrupulousness shown by Miss Anstey in avoiding any action likely to influence unduly any one concerned, are minutely and clearly detailed. We do not feel it needful to give this letter, but we think well thus to note the facts of the case.

With regard to the present state of the Kolar Mission, we are assured that evangelistic effort is going on earnestly and extensively, and that there are healthy tokens of growth and fruitfulness manifested in the various branches.

ON SIBERIAN ROUTES.—A colporteur of the Russian Bible Society (supported by the American Bible Society) has recently made a journey through Siberia, travelling four thousand miles and circulating upward of ten thousand copies of the Bible. He found copies of the Scriptures which he had left at various post-offices two years before, and that almost all showed signs of having been read by travellers along that route. One person in Irkutsk said that he had read the whole Testament through by reading a portion at each station. Some of the copies were so worn that it was necessary to replace them with fresh ones.

THE STORY OF AFRICA.

Until quite recently, stories of Africa were as rich in conjecture as the maps of the Dark Continent were lacking in scientific authenticity. To-day, however, "the Last of the Continents" is occupying a foremost position in the interest of Christian philanthropists, and is absorbing at the hands of civilised humanity the attention demanded by a "new world." Explorers have passed through the land which had been reckoned impenetrable, and peoples and tribes and languages which had never been conceived to exist have been discovered, and in some cases heralds of the Gospel of Christ have taken up residence in their midst.

This being the case, Messrs. Cassell are not behind the time in bringing out The Story of Africa and Its Explorers, by Dr. Robert Brown. The first monthly part has just been issued, accompanied by a beautiful map, showing the routes of the principal travellers and European possessions and spheres of influence. The many volumes that have of late years been published with regard to Africa have been so over-weighted with details of scant interest, that a work giving the cream of the romantic story will be welcome on all hands. This "Story," with its many illustrations, promises to meet a specific want, and we trust it will do much to excite Christian enthusiasm in the evangelisation of the continent.

In the introductory chapter we have a brief description of Africa as it was supposed to be, and as it actually is. During recent years much has been done to open up the country. Dr. Brown says: "There are steamers on the river down which Stanley canoed in 1877, Europeans of all sorts at the court of the savage king whom Speke and Grant first introduced to the outer world just thirty years ago. Post runners and ladies in Sedan chairs travel in perfect safety over the route between Bagamoyo and Tanganyika, which Burton first saw in 1858; railways are being surveyed between the east coast and the great lakes, and one is actually being built from the Portuguese colonies on the western side; and a recent traveller tells us of a 'pink-faced baby, in a British perambulator, whom he encountered on the shores of Lake Nyassa, which was not on the map of East Africa when the father of that child and the writer of these lines were 'boys together.'"

Dr. Brown tells us that within the shores of Africa—11,277,364 square miles, exclusive of Madagascar—there are 164,000,000 people, speaking more than six hundred languages and dialects. His reference to the labours of the missionaries makes us thirst for the graphic pages which subsequent parts of the work will doubtless devote to them and their work. We sincerely hope that this story will do much to direct attention to the spiritual needs of Africa. It may sound the Divine call to some to take up the mantle of missionaries who now rest from their labour; and others will, we trust, be stimulated to sustain those who, in various divisions of the field, are telling the negro and his neighbours of Jesus, and praying that the time may soon come when "Ethiopia shall stretch out her hands unto God."

Miss De Broen's Work in Paris.

Miss De Broen, the well-known foundress and honorary superintendent of the Belleville Mission, Paris, feeling the need of obtaining more systematic help for her work, and of extending and stimulating interest in it, has appointed Mr. W. Waters as travelling deputy for this country. Friends can render great assistance by giving Mr. Waters opportunities of laying before them the many interesting phases of work in connection with the Mission, and Miss DeBroen hopes that any who can lend their drawing-room or arrange a public meeting will write to him at the London office of the Mission, 4, Horbury-crescent, Notting-hill-gate, W. A very pleasant evening can be spent in any town or village by arranging with Mr. Waters to exhibit the magic-lantern slides of scenes in Paris and in the Belleville Mission. As he is now making engagements for February and March, communications should be made with him at once.

Miss De Broen also intimates that Mr. Waters is authorised on his tour to receive donations or subscriptions for the Belleville Mission, for which he will always give an official receipt.

REV. W. D. DALYRMPLE.—In reference to the paragraph which appeared on page 8 of our last issue, we are informed that Mr. Dalrymple died over a year ago; and while he suffered from leprosy, it was not "contracted while attending lepers."

A STEPNEY SLUM.

A few days ago the Ben Jonson-road Mission celebrated its eleventh anniversary, and the occasion was used by Mr. Jas. Taylor, the superintendent, to take some of his friends on a brief visit to a few of the residents in the neighbourhood of his work.

In a room, ten by twelve feet, occupied by a man and his wife, with her aged mother, and partly sublet, was discovered the dead body of a child awaiting burial. At the foot of the stairs, underneath the room just referred to, was a cellar, at the end of which a fire threw out light just sufficient to show that the dismal and damp den was inhabited. At one corner were some rags serving as a bed, and the whole of the household effects consisted of a few tin pans for cooking. In this place were four children—namely, a girl of nine in a ragged calico dress, a boy of seven with a short pair of trousers; another boy of five quite naked, save for a jacket which covered back and arms; and an infant partially in some tattered garment. The parents were out, trying to earn something wherewith to get food.

Space would fail for the detail of other and not less frightful discoveries. Occasionally, however, in the very midst of degradation and misery, homes were entered which were surprisingly clean and orderly. These were invariably occupied by avowed Christians, using their scanty means wisely, and—like Paul the Apostle in his prison—turning circumstances which might be productive of bitterness into occasion of joy.

It is no wonder that many of the poor are driven into a life which has no regard for the future, either for time or for eternity. Then, too, house-owners and employers take full advantage of the helplessness of the poor. Thus, between the upper and nether millstones of their own ungodliness, and the avaricious iniquity of others, the poor of large cities become an increasing reproach and peril. Indiscriminate charity will not meet the case, nor will anything else short of the grace of God. The most stringent enactments will not, without adequate support from Christian sentiment, suffice to make the rich deal justly towards the poor. No; the hope of humanity is not Cæsar, but Christ.

As the visitors retraced their steps respect for Mr. Taylor was apparent on every hand. There are unmistakable signs that he, and his good wife who so ably assists him in the work, are acknowledged as friends even by those who decline the Gospel message. His history is known throughout the district. In his life of sin as a dock labourer he was arrested by the death of his mother, and under the ministry of Pastor Archibald Brown he was found of the Saviour. Then he sought to reveal the truth to others in the darkest haunts of vice. In Stepney Market on Sunday morning, and to the amazement of buyers and sellers, he knelt in the open street, and implored God to guide him to the best measures for compassing the salvation of those around him. From that time he entered upon an evangelical mission, in which he received the encouragement and support of several good men, whilst the poor and the abandoned welcomed his devoted ministrations on their behalf. The Princess Louise and the Princess Christian are patrons of the Mission, and Mr. Richard Cory has become its president for the current year.

House-to-house visitation, street-preaching, distribution of Gospel literature, personal dealing with the unconverted, and the relief of the destitute,—all these things are energetically prosecuted in connection with the Mission. The lady superintendent, Miss A. Daw, is indefatigable in her efforts among women and children, and, under her management, the Clothing Club, strange as it may appear, has become self-sustaining—a fact which she accepts as an outward proof of inward Gospel influence.

Mr. A. Garstin presided over the annual meeting; Mr. Taylor related how converts had been made, and recounted some of the many blessings which God had vouchsafed upon the work; and Mr. John Harvey spoke hearty words of commendation based upon long acquaintance with the work and its founder. Communications to Mr. Taylor should be addressed to him at 28, Cressy-place, Stepney-green, E.

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THE CONDITION OF CONVENTUAL ESTABLISHMENTS.

In a Conference of Protestants, held at Shoreditch Tabernacle on Monday morning, January 25, a resolution was adopted expressing approval of the movement initiated by the Protestant Alliance, for promoting petitions for the appointment of a Royal Commission of Inquiry into the condition of conventual institutions in this country, and in favour of such means as shall secure the due observance of the law and the liberty of the subject. Any person who is willing to help in obtaining signatures should write at once to the Protestant Alliance, 9, Strand, W.C., or to any of the undersigned (enclosing a few stamps for postage), and tracts upon the subject, with petition forms and full instructions, will be sent:—

Rev. Archibald G. Brown,
Pastor of East London Tabernacle;
Rev. W. Cuff,
Pastor of Shoreditch Tabernacle;
Mr. W. J. Orsman, L.C.C. (Costers' Mission),
Milton House, Shacklewell-green, E.;
Mrs. Arbuthnott,
Hon. Sec., Women's Protestant Union,
Plaw Hatch, East Grinstead;
E. Fromow, Esq.,
7, Westbourne-terrace, Chiswick, W.;
Mr. A. H. Guinness,
Secretary, Protestant Alliance,
9, Strand, London, W.C.

BIBLE SOCIETY NOTES.

Her Majesty the Queen has been graciously pleased to accept a copy of the New Testament in the Motu language of New Guinea. This is the first New Testament in the language of Her Majesty's latest subjects. The version was begun by Rev. J. Chalmers more than ten years ago, and has been completed by Rev. W. G. Lawes, who has borne a distinguished part in bringing "the Golden Isle" under British rule. The Port Moresby dialect, in which the version is made, is in the mother tongue of about five thousand natives, but it is the best known of the various languages along the coast, and the missionaries have resolved to make it the literary language for the entire island from Possession eastward. As it will be the language of commerce it will doubtless become the victorious and standard language of New Guinea.

An encouraging instance of the help afforded to the Society by the working-classes is given by the undenominational mission in Crossley Hall, Openshaw, Manchester, under Mr. Macknight, pastor, which seeks to evangelise the masses outside of al churches. The working people of the district, to the number of seven hundred or eight hundred or more, assembled at the various services and meetings in this fine hall, contribute generously to the Bible Society, the Church Missionary Society, the China Inland Mission, North Africa Mission, London Missionary Society, McAll Mission in France, and various philanthropic objects, such as the support of the poor, the Consumption and other hospitals. During 1891 the Bible Society has received over £22 from its friends at Crossley Hall.

The annual meeting of the Helpers' Association—a recently-formed auxiliary to the Bible Society, similar, in some respects, to the Church Missionary Society Gleaners' Union—took place on Tuesday, January 5, when a review of the work of the year was made. In the accounts given there was much encouragement. Many tokens of interest in the work of the Society were manifest. Mr. W. H. Harris has been elected President of the Association, and it is confidently hoped that accelerated progress will be made under his guidance.

MISSIONS ON THE CONGO.—On Thursday last, January 28, Rev. C. Ingham, who has spent over ten years in missionary work on the Congo, delivered at the Y.M.C.A. Rooms, Kingston-on-Thames, an interesting lecture illustrated by maps. The chair was taken by Mr. William Dixon, who has also been a missionary on the West Coast of Africa. The lecturer described the condition of missionary work at Banza Mantcka, and the surrounding districts on the Congo. It is evident that a steady work is in progress amongst the tribes surrounding the Mission stations. But it is also equally clear that the Congo missionaries labour under very great difficulties. Not only have they to contend against the climate and mysterious sleeping sickness that has decimated the native church at Banza Mantcka, but the passage and evil deeds of depraved Europeans form a serious barrier to the progress of the Kingdom of God amongst the Africans. Nevertheless, the Lord has given his servants great encouragement and there is promise of much blessing to come. The Chairman fully endorsed by his own experience what had been stated. He also expressed the opinion that in due time a great revival would take place amongst the native converts that would give a great impulse to the carrying of the Gospel into the interior.

BRIGHTON Y.W.C.A.

A public meeting of the Brighton Y.W.C.A. was held at the Hove Town Hall, Brighton, on January 27. The Countess of Chichester, who presided, in her opening remarks, said that the work of the Y.W.C.A. had, for a number of years, been very near to her heart. She referred to the basis of the Association as being "a living union with Christ," showing that it had therein followed the example of the wise builder and built upon the rock. After glancing at the world-wide influence of the Association, Lady Chichester referred to the fact that it had been for thirty years at work in Brighton.

In the absence, through illness, of the President, Secretary, and Lady Superintendent (Miss Hedley), a very interesting account of the local work was given by Mrs. Gregory, showing that there are in Brighton and Hove six branches, all doing good work. Included in this is a Bible-class for ladies, as well as those for young women in business, and servants. There is a very large and flourishing class at West Brighton, held on Sunday afternoons, chiefly for servants, but largely attended by others, presided over by Miss Annie Meyer. At the Central Branch, Victoria House, 51, Old Steine, there is accommodation for forty-eight boarders and five hundred passed through during last year, while seventy new members have been added to the roll. In summer holiday time the applications for admission are often so great that many have to be refused. The boarders' fees have been steadily increasing since 1885. But we all know that to this part of the question belongs an outgoing as well as incoming side, and it is to be regretted that there is a far less encouraging report of the income, derived from annual subscriptions and donations. These, on the other hand, have been steadily decreasing, with the result that, whereas in 1883-4 they amounted to £238, last year's report shows a record of only £125 from this source.

It was to stir up local interest on behalf of the branches that this meeting was held, and Mrs. Gregory made a special appeal for fresh annual subscribers. An interesting address from Miss Morley, of London, gave to those present a clear and comprehensive idea of the general work of the Y.W.C.A.

The Southsea Mission.

Mr. John Denning has issued a "Brief Record of Ten Years' Service for the Lord in Southsea," telling how, after sixteen years' labour in Somerset and Devon, he was led to pitch, in 1880, his Gospel tent on Southsea Common, leading by-and-by to permanent mission service in a new hall in King-street as well as in the tent during the summer months. Much interest also attaches to the accounts given of the Bible carriage and the Gospel tent work. He says: "For about twenty-six years now my whole time has been given to this most blessed work, and during the last ten years I have been in this town, thousands of houses have been visited, and souls of the healthy, sick, and dying continually been dealt with, and work amongst the fallen has been done at midnight and at other meetings, and in other ways; and much open-air preaching and tract distribution among the crowds at racecourses, reviews, regattas, on public holidays, &c. I have also frequently held missions in different towns, &c., as doors have been opened from time to time, with encouraging results.

"As to the financial part of the work, I would say my firm conviction, from my earliest days of Christian life, was that if the Lord needed my services, He was not only able, but would certainly provide for all that I needed, and by the grace of God I was able to start on this principle twenty-six years ago, and I can say He has never disappointed me; man has often done so, but He never has, and I can speak to the praise of his name; if I had to live over the time again, I would not, as far as his dealings with me, have had it different." Communications should be sent to John Denning, Myrtle Cottage, St. James'-street, Southsea.

WORKING LADS' INSTITUTE, WHITECHAPEL.—A meeting for special prayer is to be held in the Conference Room on Thursday next, Feb. 6. We hope that all who can attend will do so, and cheer our friend in his good work.

PROTESTANT DISSENTERS IN RUSSIA.—The several funds that have been opened for the relief of starving Russian peasants include one in connection with Mr. Hohenberg's Mission. Protestant Dissenters receive no help from funds that are officially administered, so that outside help is very urgent. Mr. Thomas Martin, writing from White-hill, Crowborough, Wilts, is receiving donations in aid.

MISS MARIANNE FARNINGHAM, in connection with a series of "Sunday Evenings for the People," specially designed for those who do not attend the ordinary administrations of the Gospel, addressed an audience of two thousand persons, which closely packed the Guildhall, Plymouth, last Sunday. Touching allusion was made to the illness of Mr. Spurgeon, his death not having then been announced, and the large assemblage showed manifest tokens of sympathy.

MISS ELISE SANDES,

THE FRIEND OF SOLDIERS IN IRELAND.

Miss Sandes comes of a good county family of Kerry, in the south-west of Ireland, and is the daughter of the late Mr. Stephen Creagh Sandes, of Sallow Glen, in that county. The great revival of 1859, which reached in some degree the whole of Ireland, brought salvation to her father's house, and in later years her home extended its hospitality to many Christian workers whose names are still prominently before the public.

When Miss Sandes was ten years of age one of the evangelists happened to ask her the question: "Do you love God?" "No," she replied, "I am afraid of God, but I do not love Him." Listening to an address, subsequently, on 1 John iv. 10: "Herein is love, not that we loved God, but that He loved us," she learned the love of God, which dispelled her fears, and gave her peace and joy in believing. Other events early in her life's experience pointed to the future service to which the Lord was directing her course. A school companion in Dublin, Miss Marie Fry, held classes nightly for the band and drummer-boys, and this had the effect of suggesting to her some form of definite Christian work.

On leaving school she felt an earnest desire to enter upon a path of service for God, and in due course His providence opened the door, and pointed the way. Her mother, Mrs. Sandes, was led to hold a class for soldiers at her own house, and her daughter, Elise, assisted at these meetings. They, however, increased so rapidly in numbers that it became necessary to take a room in the neighbouring town of Tralee, and this was furnished as a reading-room for soldiers and policemen. The work here went on for about nine years, a minister of the Gospel, well known in the East of London, being one of the trophies from the ranks. During these years Miss Sandes had learned to leave everything for her Lord's sake. Not only the world, which is properly relinquished by the true Christian, but also legitimate society in which her talents and gifts would have given her a distinguished place, was also abandoned, that she might devote herself entirely to Christian work among the soldiers.

About this time the claims of Cork, where there was a large garrison, were presented to her mind. Earnest prayer had been going up from the hearts of Christian soldiers who had attended the meetings at Tralee that something of a similar kind might be done for their many comrades in Cork. Miss Sandes brought this to the notice of a friend, who spontaneously took for her a private house. Leaving her luxurious home, and leaving it, we may say, for ever, Miss Sandes went to Cork to occupy one small, scantily-furnished room in this house, the remaining apartments of which were used as a Soldiers' Home. She now gave herself up to hard work of every description, shrinking from nothing that her hands could find to do, in order to curtail expenses and keep the house over the heads of the soldiers who sought refuge within its walls.

In a short time she was joined by another Kerry lady and friend, Miss M. A. Stokes, who, possessed of a similar spirit, laboured devotedly for the salvation of the soldiers. Many were their triumphs and many their trials in their new home. The work of a single day included correspondence, visitation of the hospital, the married quarters, and the barrack-rooms, with notices of forthcoming meetings; the evenings were occupied by conversations in the reading-room with individuals and special cases, often till beyond midnight. In 1880, to her great sorrow, her dearest friend and fellow-worker, Miss Stokes, passed to her reward, leaving a vacancy never to be filled again in her heart or home.



(From a Photograph by Messrs. Guy and Company, Limited, Cork.)

Soon the private house, with even another, which had been taken for sleeping quarters for soldiers on furlough passing through the city, was found to be too small, and Miss Sandes gave herself to prayer for a larger and more commodious building. After some trials of faith, her touching record of the work done in the private house moved the hearts of several friends. The funds were found, and the Home, which now stands on Lower Glanmire-road, was erected and opened before Christmas in 1885. The new place offered a happy Christmas greeting to many a Christian soldier who received an invitation to spend it there, away from the many temptations and trying scenes of the barrack-room and other places of resort. In this Home Miss Sandes found wider scope for her untiring labours among the soldiers. The cheerful reading-room was the resort of many who cared nothing for religion, but it gave opportunity for quiet talks, that led many a soldier to the meetings, and eventually to Christ.

Very numerous are the testimonies to the value of the Home, and the following may express them all:—A sergeant-major said: "It is a regular heaven for a soldier; the greatest boon he has ever had." And from foreign lands and distant scenes, from the camp and the battle-field came words of grateful, touching acknowledgment to Miss Sandes and her fellow-workers, from those who had found a refuge in Christ amid the scenes of fire and blood and tumult.

Soon, however, a severe trial was in store for this indefatigable worker. Several things combined to bring this about—unceasing labours and excessive nervous strain being amongst them. In the permissive providence of God there lay a most important reason. Like many other diligent workers, the work itself had become the supreme end of her life, and devotion to the soldiers overshadowed devotion to her God. In love, her heavenly Father allowed the ill-course of overwork to bear fruit, and about the middle of 1886 Miss Sandes was completely laid aside. Very gloomy was the prospect of the future. The best medical authorities declared her unfit for work during life, and held out no brighter hope than that of permanent invalidism.

At this period one precious text of Scripture vividly impressed her mind: "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." As is frequently the case, the bodily ailment was attended with severe spiritual trial and temptation—sleepless nights giving place to days of weariness and gloom. Later on, her attention was directed to the subject of Divine healing, and in the end of 1886 she crossed to England in a very precarious condition. After staying for a time at various places, she reached Rutherford Lodge—a home of rest for Christian workers at Worthing, on the South Coast. Here she met some friends who had considerable influence upon her future life and service. It was here that the end of the dark valley through which she had been travelling was at length reached. She learned to give herself away to God in a new consecration, to trust with a new faith, to bring to Him her whole spirit, soul, and body, sickness and circumstances, and to trust Jesus to save, heal, and deliver. Almost immediately the crisis was passed, restoration to health proceeded steadily, and her spiritual darkness and trouble were dispelled by a new-found joy in her Saviour and God. With brighter hopes and fresh joy she returned to Cork in March, 1887.

About this time a friend brought to her notice the claims of Belfast, where there was a large garrison, but no Home for the soldiers. Miss Sandes was unwilling, on account of her still feeble strength, to attempt to open a fresh field of labour, but, having in a measure been committed to it by her friend, who had seen gentlemen of influence in regard to the enterprise, she visited that city in July, 1887 In a short time she found many kind friends in the bright, prosperous Metropolis of the North. The people of Belfast responded nobly to the call for funds to establish the Home, and last March the commodious and handsome premises in Clifton-street, having passed out of the hands of the builders, were thrown open in a quiet way to the soldiers of the neighbouring garrisons.

On September 23, H.R.H. the Duke of Cambridge, accompanied by Lord Wolseley and Staff, in the presence of a distinguished and brilliant assembly, formally opened the Belfast Soldiers' Home. On that occasion His Royal Highness bore striking testimony to the value placed by the military authorities upon the work which Miss Sandes has been enabled to accomplish. In the course of his speech he said that "Miss Sandes, to whom he was happy to be introduced that day, had been most successful in establishing that Home in Belfast, as she had done also in other parts of the country. He thought the public, the official public like himself, and the Commander-in-Chief in Ireland, should express their sense of appreciation of the work of so excellent a lady, and he did so with pleasure." Lord Wolseley also gave expression to his high and cordial appreciation of the efforts Miss Sandes was making for the weal of the British soldier, adding that "she had done a noble work."

About the same time, the Committee of the Soldiers' Home at Dublin, finding that for various reasons the institution there was failing in its usefulness, persuaded Miss Sandes to undertake the superintendence. In a similar way the Homes at Dundalk and Fermoy have come under her care. Simultaneously with these events, a Home at Queenstown, which friends there had in contemplation for some time, and for which they had raised funds, was started in a temporary form, Commandant-General Davies rendering practical support to the institution. These in all make six "Homes" for the soldiers in Ireland which the grace of God has enabled one little woman to found or take under her superintendence.

Faith has often been sorely tried in efforts to find suitable workers to fill responsible positions in these various fields of self-denying Christian labour. May this sketch of what one life has already accomplished, stir up the hearts of some others to devote themselves to this singularly interesting department of work, for the glory of God and the salvation of the sons and brothers of many a loving mother and sister far away from home, and exposed to the fiery temptations of military life.

PRESSING MISSIONARY CALLS. — Of four candidates recently accepted by the Committee of the Missionary Bureau (1, Gresham-street, London, E.C.) Two, Mr. and Mrs Allen, were chosen for work among the aboriginal tribes of Eastern Bengal, and two to act as colporteurs in and around Bombay. Applications were also before the Committee from Mr. John Yair, who has been called to work in Jamaica, and from Mr. Geo. Eveleigh, Cape Verde Isles, who wishes a substitute to be sent. Both he and his wife greatly need a change to England, but cannot leave till relief arrives. To enable the Committee to send out these six workers there will be required a sum of £300.

PECKHAM-PARK MISSION.—For the past fourteen years Mr. Lewis Wood has carried on this Mission, and he reports that he does not remember a time when the distress in the district was so general or so severe. He writes, "As I visit the homes, I am continually finding whole families without food and firing, and destitute of almost everything. In order to get bread, many have sold or pawned even their bedding. We are giving over four hundred meals, every week, of bread and soup to poor children besides groceries, &c., to deserving families." The work of this Mission is well known to me, and I beg to commend its claims to the practical sympathy of your readers. V. J. Charlesworth.

Stockwell Orphanage, S.W.

[100]

Keswick in Winter.

BY J. E. BUDGETT MEAKIN.

Snow lies on all the Cambrian hills—pure, spotless, white, and untainted by the smoke of busy haunts, untrodden by the foot of man. Where once we gathered in the Keswick tent to wait upon the Lord, silence now reigns—that hallowed spot in Nature's winter mantle wrapped. The glinting sun strikes feebly now where once it burned. The lakes are bridged across with crystal, and the boughs above the roadway droop with ice. The ring of skates on Derwentwater takes the place of splashing oars, and Friar's Crag, in hoary grandeur, is as silent as the tomb. Whatever Keswick was in summer, it is none less beauteous now, for winter lends its own peculiar charm, since God has planned it all.

How one unfathomable Love pervades the whole! How one creative mind is visible throughout! Instinctively one's thoughts go back to when the place was full of seekers after truth—when every corner swarmed with happy faces, Bible in hand and God in heart. Did Keswick possess aught at that time which it lacks at this? Was the Holy Spirit's work confined at any time to this fair spot? Thank God, his gifts are everywhere, at all times, and for all men; the same if we but ask for them in faith, in spirit, and in truth. His blessing may be ours, and we may learn as much amid the piercing blasts of winter or the darkest clouds of woe, as when the summer sunbeams gladden or our fondest hopes are ours.

What would this landscape be when spring returned, but for the rest of winter, but for its icy coverlet protecting all below? Forced inactivity and days of tribulation are to us as needful—when they come—for 'tis an all-wise Father's hand that sends them. How often the coldness of human friends draws us closer to the Friend of friends. It is when we feel the frozen side of selfishness that we appreciate most fully the true warmth of Him "who pleased not Himself," and are reminded of our duty to be like Him.

And trouble is often a shield for us. Many a temptation is drowned by sorrow, and many a proud thought levelled. In health and happiness we may forget our constant need for prayer and watchfulness, but in the time of sickness we remember that we are but dust. The ice that covers yonder lake protects the fishes and the water flowers beneath, and so our trials often hem us in, and keep our faith alive. The bite of poverty, though hard to bear, is precious too, for the temptations of the rich increase with riches, and grow daily more insidious.

Hark! How the wind whistles through the tree tops. Down from that gorge below Skiddaw sweeps that subtle unseen power. We know not whence it cometh nor whither it goeth, but we see what is wrought by it. Such is the Spirit of the Holy God, a mighty, rushing wind, which fills us with a heaven-born strength and love, and overcomes all obstacles. Such, too, is the keen blast of adversity, inexplicable to our feeble minds, but part of one great plan for our well-being. The whirlwind, which would have carried us off our feet, but for the strong arm holding us up in slippery places, teaches us to rely more implicitly upon that sure support, just as its dealings with the oak trees' boughs make its roots strike deeper for security. And as that dalesman on the hillside there crouches beneath that grey rock's lea until the storm be past, so may we shelter beside a Great Rock in a weary land, for He who watches over us will stay his rough wind when the east wind blows. Not only shall no temptation, no trial overtake us but such as is common to man, but we have the assurance that all is tempered to our strength, and that in the might that is not our own we shall come forth as more than conquerors.

The sun is sinking o'er the hills, another short-lived day is nearly done, and starry night will soon be here. So shall the daytime of our earthly lives depart, and all the opportunities for good and bad shall cease. But as that sun shall rise, so man shall rise, for Christ has risen. Hallelujah! As the germs of springtide's beauty sleep beneath the fall of purity, so shall we sleep until the glad beams of the resurrection morn shall melt away our bonds, and we shall rise to be with Christ for evermore. Oh, death, where is thy sting?

The sunset is succeeded by the shimmering moon, night's opal beacon shedding fresh glories on the glistening scene. Then one by one the stars come out in all their scintillating brightness all the clearer for the frosty atmosphere. And so, as one light pales, another rises on the Christian's pathway, even his tears as lenses opening up new vistas to his gaze. Whether at home amid harmonious fellow-soldiers, or at work in desert wastes, he still perceives his Leader's footsteps, feels his touch, and hears his gentle "Follow Me." Rejoicing, sorrowing, summer and winter, he sees the Master's hand in everything around him, for all nature cries, "Lo, God is here."

Keswick, January 8.

MOVEMENT IN GIRONDE.

"If I could divide myself into four parts, and preach twice every Sunday in four places, I could not manage to satisfy every demand. During the whole winter I have held meetings in seven different villages, and new prospects open before me." Such is the cheering and solemn news that comes to us from St. Aubin-de-Blaye (Gironde), a little place in the south of France, near Bordeaux. The people are all Roman Catholics. Having been left without a priest for some months in 1886, they sent to the Protestant congregation of Bordeaux, and asked for a pastor.

A first meeting was held in the dancing-hall, attended by sixty persons. The work soon proved very serious, so much so that in August, 1890, a young and enthusiastic minister settled in the village. This was the starting-point of a most remarkable movement in all the country, one village after the other begging for the pastor. Over fifteen hundred Catholics heard the glad tidings for the first time. In the fairs religious topics became the favourite theme of these peasants, an echo of the Reformation times!

The young congregation of St. Aubin is in sore need of a place of worship, and its devoted minister has a real claim upon the sympathy, the prayers, and the help of his brethren, when he says to them, in the words of the Psalmist: "The Lord hath done great things for us; whereof we are glad. . . . O, magnify the Lord with me, and let us exalt his name together." Communications may be directed to M. le pasteur Alexandre Faivre, à St. Aubin-de-Blaye, Gironde, France. Pastor Theodore Monod, 36, Boulevard Henri IV., Paris, speaks of the excellence of the work, and may be referred to by interested friends.

ISLE OF SHEPPEY.—Branches of the Isle of Sheppey Y.M.C.A. have been established at Queenborough and Minster, the former with twenty-two members and the latter with eighteen members. The report of the Sheppey branch states that during the year the membership has increased from fifty-five to ninety, and at the annual meeting it was stated by the chairman, Mr. J. Chapman, that he had been personally told by several soldiers and sailors that it was through the Y.M.C.A. they had found Christ.

THE EVANGELISTIC MISSION.—The annual gathering of the Haverstock-hill Branch of the Evangelistic Mission was held on Thursday, 28th ult., at Malden Hall, and drew together a large and representative company of prominent leaders in evangelical work. Among those present who took part in the proceedings were Colonel Morton, Revs. John Wilkinson, F. B. Meyer, Dr. T. Neatby, and Messrs. Robert Paton, J. G. M'Vicker, and T. R. Miller. Mr. C. Russell Hurditch, who presided, asked united prayer on behalf of Her Majesty and the other Royal mourners. The eighteenth annual report showed that every department of this branch of the Mission is in a flourishing condition, and the warmest testimony was borne by the various speakers to the importance and success of the work of the Mission

The Revival in Scotland.

(BY OUR SPECIAL CORRESPONDENT.)

THE PERTH MEETINGS.

There are few towns in Scotland of an equal size more closely associated with the religious history of the last half century than the fair city of Perth. When the Duchess of Gordon, of blessed memory, departed this life, the annual Christian conferences held in her park, near Huntley, were transferred to a more central point near Perth. For a number of years the Perth Conference was the rallying ground each autumn for many of the most live and earnest-minded Christians throughout the kingdom. Conferences have vastly multiplied within recent years, but it is not to be forgotten that at Perth the flame of spiritual zeal was kept lit when in other parts of the country the Christians slumbered and slept.

With such a history it is not to be wondered at that Perth gave the evangelists a cordial welcome, and that large masses of people came together to get a share in the spiritual warmth that is generated wherever Mr. Moody holds high the flaming Gospel torch, and Mr. Sankey scatters the truth on the wings of the sweetest song. Perth would fain have secured more than two days, but that was all the evangelists could spare in fairness to other parts of the county. With the exception of a discourse in the Established Church on Sabbath forenoon, all the meetings were held in the City Hall. Here, on Sabbath morning, Mr. Moody exhorted workers to faithfulness from the story of Daniel. At four in the afternoon he faced a crowded audience of women, and at seven another crowded gathering of men. Meetings were also held Monday afternoon and evening, so that altogether, besides after-meetings in the evenings, Mr. Moody gave six of his red-hot sermons either to saints or sinners. Mr. Sankey, of course, sang on each occasion, not excluding the Sabbath forenoon service in the Established Church. Mr. Fleming, the pastor, for some reason or another, was not sympathetic when the evangelists were in Perth before, but this time he heartily joined with his brethren in the ministry in inviting and co-operating with them. The fact that our American friends are eagerly welcomed back after the lapse of years by all their old friends, and by new ones as well, is the best answer to the stray carping critic who crops up here and there. On Monday afternoon Mr. Sankey was accompanied by Mr. Bell, of Montreal, in the singing of that beautiful and heart-moving Gospel message—

Though your sins be as scarlet,
They shall be white as snow.

Another worker at Perth was Lieutenant Tapp, of Woolwich, who felt so interested in the Scotch work that he obtained leave of absence for a time and joined the evangelists to help in the after meetings. Perth is better off in respect of workers than many places which the evangelists have visited, but after a stirring appeal by Mr. Moody there are almost always many more anxious ones than there are helpers to point the way to faith and peace.

Since the departure of the evangelists the meetings were continued, for the first two nights, in the City Hall, afterwards in Free St. Leonards. Rev. M. Murray, of Glasgow; Mr. Robertson, of the Carrubbers' Close Mission; and Mr. McCracken, of Belfast, were speakers on the first two evenings; Rev. G. H. McGregor, of Aberdeen, spoke on Thursday and Friday. Last Sunday was the Quarterly Communion in most of the churches, and the City Hall was again opened for an evangelistic meeting in the evening.

A WEEK OF FLYING VISITS.

Since they started out in this Scottish campaign, Mr. Moody and Mr. Sankey certainly have not allowed the grass to grow under their feet. Last week, however, they probably reached high water mark in the number of places visited. A Perthshire ministerial newspaper critic evidently thought he had scored a great point against the evangelists when he described them as "peripatetics." He got the best possible answer from a fellow minister, who said that in that respect they were only treading in the footsteps of the great Exemplar, Jesus Christ, who continually "went about doing good."

The beautiful county of Perth has been the scene of the past week's labour with the exception of a re-incursion to Fife for the closing day. On Monday the evangelists closed their work in the Fair City. On Tuesday morning they went northwards to Alyth, and after a single service there, drove to Blairgowrie for the afternoon and evening. By Wednesday afternoon they had reached the picturesquely situated town of Crieff, where two meetings were arranged. Next morning there was an early start by carriage for Auchterarder, where one of the most interesting and hopeful meetings of the week was held. A further five miles' drive brought them to the ancient little town of Dunning—a sort of modern "sleepy hollow," and there the Gospel was preached and sung afternoon and evening. Another early drive on Friday enabled the evangelists to get from Bridge of Earn to Ladybank in Fifeshire in time for an eleven o'clock service, and the working week was rounded off by two meetings the same day at Auchtermuchty. Eight different centres of population reached within the compass of five days; surely a unique record!

To those who know the workers it is not necessary to say that all this hurry implies nothing hasty or slipshod in the work. Mr. Moody has declared, time and again, that there is no spot on the world's surface where the way of salvation is better known and understood intellectually than in Scotland. It is almost like carrying coals to Newcastle for a preacher to come from another hemisphere to declare the Gospel message in Scotland. What the people in this land of Bibles and catechisms and Sabbaths and sermons really need is to have their dormant knowledge set in motion, and brought to a dúe and decisive issue. And this is what Mr. Moody has been striving to do with all the urgency of his native and national character, and all that passion for souls and for reality in Christian life with which God has so richly endowed him.

PLAIN SPEAKING TO CHRISTIANS.

One of the undoubted secrets of Mr. Moody's success is his great plainness of speech. He speaks as bluntly and outspokenly to the half-hearted Christian as he does to the procrastinating sinner. On Wednesday afternoon at Crieff, in the Free Church, he gave a very deep-cutting discourse on Conformity to the world. The futility of attempting to live a double life, and the misery that falls to the lot of "border Christians" were very tellingly and practically depicted. As the fruit tree that grows by the roadside gets more stones and sticks than all the other trees in the orchard, so the professed Christian, who tries to live hand and glove with the giddy world is a target for both sides, and gains the respect of neither. In his last sermon at Perth Mr. Moody dwelt on the importance of a faithful ministry. He urged that Christian parents, for the sake of their children, ought to bring them under the influences of sound Gospel teaching; if their minister was one who flattered his hearers, and did not deal faithfully with their souls, let them get out of the church, even though their family had attended it for generations. That was pretty strong and bold advice to give in a denomination-loving country, but the wisdom of it cannot be gainsaid.

A NOTEWORTHY FEATURE

of the week's work has been the frequency with which the meetings have been held in buildings belonging to the Established Church. The same thing, indeed, has been true of the campaign from the beginning. Out of the Highlands it is rare to find a Free Church minister who does not heartily join in this evangelistic crusade, but there are here and there ministers of the Establishment who are such strong believers in "the authorised channels" of grace that they refuse to countenance what they call American importations, or irregular methods. But the extent to which the ministers of denominations that are, in certain matters, antagonistic to each other, have heartily united in rallying round the evangelists, has been a very happy feature of the work. Nobody seems to think of sects or parties while the Mission lasts; Jesus Christ is all in all. How far this delightful unity exists after the special effort has passed away one can scarcely surmise.

BLAIRGOWRIE

is a place of special interest in connection with the visits of our American brethren. Some eighteen years ago they held a solitary service there in the summer time, but that single testimony was blessed in leading to decision not a few which since have been adorning the doctrine of Jesus Christ by active work in their own community. Some of them were there to greet the evangelists on their return, and to thank them for the impetus given on that beautiful summer day, towards holiness and heaven. Several rather remarkable cases came to the knowledge of the workers on this day's visit to Blairgowrie. A man who had been in soul-concern prayed that morning that he might be consciously converted that day. He attended the meetings, and was able to step into the light of assurance. A well-to-do husband and wife were both in a state of anxiety at the close of one of the meetings. Both were dealt with, and the husband came so clearly and firmly out on the side of decision that the workers had scarcely left him before he joined himself to another anxious inquirer, and began to point out that way of life on which he had himself entered but a few minutes before. To some that may seem "almost too quick," as Mr. Moody would say; but there is a beautiful reality and naturalness about it which carries one back to the day when Peter, having met the Lord, went at once and invited his brother Andrew to join the ranks of the disciples.

The evangelists were greatly helped by the fine choir at Blairgowrie, led by a leading business man in the place, who had inspired the singers with something of his own consecrated enthusiasm. A warm-hearted and skilful choir leader can do much to oil the wheels of the Gospel chariot.

CRIEFF

is generally associated for its far-famed hydropathic establishment, which so many find a place of refreshment both to body and to spirit. The sojourners at Dr. Meikle's institution were greatly interested in the visit of the evangelists, and prayer-meetings were held by the more earnest spirits for a rich blessing on the work. United prayer-meetings were also held in the town. The two large meetings on Wednesday were held in the Free Church and Established Church respectively, with an evening overflow in the United Presbyterian Church. There were good after-meetings both afternoon and evening, and a good impression was evidently made on many. An interesting fact was the presence at the evening meeting of a little band of very intelligent youths, who are boarding at the local Academy, who came with their master in charge. Those who were conversed with showed a very hopeful interest in the truths that had been proclaimed.

AUCHTERARDER

was the next point of attack, and the single moving meeting here was regarded by Mr. Moody as one of the best of the whole week. The message, which was a very searching one, gripped the people, as abundantly evidenced in the short after meeting, when a number gave in their names. By some strange oversight Auchterarder had been left out of the original programme, in favour of Dunning, a much smaller place. Through the energetic representations of Rev. D. Colvin, the Free Church pastor, and the ready compliance of Mr. Moody, a morning meeting was arranged for at short notice, and the mistake was happily repaired. The local factories were stopped for the time to enable the workers to attend, and, altogether, this little town, which is historic in the birthday annals of the Free Church of Scotland, is not likely soon to forget the passing call made by the American brethren.

The meetings at Dunning, Ladybank, and Auchtermuchty were all marked by real interest, but there is not much that specially calls for notice. All of them were smaller centres of population than most of the places visited, but the districts round about sent their quota of expectant and eager hearers, who gave the utmost attention to preacher and singer, and showed all the customary signs of being impressed by the words of truth spoken and sung. Mr. W. Robertson, of Carrubber's-close (whose hearty and valued help during the greater part of this campaign has placed Mr. Moody under a deep debt of gratitude to the Edinburgh Committee), remained at Dunning to keep up the interest for an evening or two; and Mr. Colvin, of Auchterarder, was to lend a hand on Sabbath last. The following up has also been, or is being, energetically seen to at Kirkcaldy, Dunfermline, and other places, but we have not space for details in this issue.

MR. MOODY INTERVIEWED.

It is not often that Mr. Moody is lured into the net of the newspaper interviewer, but last week at Crieff he had a conversation with the special representative of *The Scottish Leader*, whose full and judicious daily reporting have had a uni-

versal meed of praise. As this interview covered a good many points of interest in connection with the progress of the movement, we make some extracts from it:—

"Where our work," said Mr. Moody, "has been preceded by preparation, and followed up by some good man, on whom the people could all unite, the results have been very gratifying and satisfactory. I have more confidence now in regard to the outcome of our visit than I had expected to have. Of course, if there has been nothing done before we get to a place, and nothing is done after we leave, eternity alone can tell what the results may have been."

"There are some places which can be very highly spoken of?"

"Yes; for example, Aberdeen, Dunfermline, Dingwall, Nairn, and Wick. There were good results there, because our work was followed up.

"You are being well supported by the clergy everywhere," I remarked.

"I can readily say we have never had such support from the ministers as we have had on this occasion. All branches of the Church are supporting us very cordially. I really cannot understand how we are receiving such united help; and we have hardly had any complaint. I should like to say in particular that the Established Church is more with us to-day than when we were here before. It might be said that the half of the time Mr. Sankey and I have been evangelising has been spent in Established Churches. That speaks well for the evangelistic spirit in the Church of Scotland."

"You have always had splendid congregations?"

"Yes, we have; and what has surprised us greatly is the large churches that we have come across in the more outlandish districts. We had no idea that such capacious buildings could have been found. The only defect was the scarcity of accommodation for meeting with inquirers. We need separate halls for the more efficient carrying on of this particular work."

"Something was said of your coming to a different Scotland than you came to previously?"

"Yes, some of the papers said we would find a 'New Scotland.' But we have not realised that. On the contrary, we have found Scotland more cordial than ever, and, as I have said, our hands have been held up in a way that is most encouraging."

"Then do you think that Scotland was ripe for this revival movement?"

"Well, we never came to Scotland without being invited, and we do not believe that such a large number of friends would have asked us at this time had there not been appearances that the present was eminently suited for evangelistic work all over Scotland. The reception and the response which we have met with show that if there is a special season of blessing it is now."

"I suppose you find some peculiarity among us?"

"The Scotch are very reticent and shy; but when you get a Scotchman converted you have got a man who will stick to what he has done."

"That leads me to ask if you have come across evidences of your former visits?"

"Everywhere we have been we have come across fruits of the work of '73 and '82."

I was coming away when Mr. Moody, as an additional item of interest, gave me his opinion that he had never preached to so many ministers as he has done during the last three months. He was struck with the number that attended every meeting, and it was specially gratifying to think that many had come to hear him and Mr. Sankey from twenty to thirty miles off.

THE STIRLING MISSION.

Seven meetings, besides overflows and after meetings, is a pretty good tale of work for two days. Sabbath and Monday last were allotted to Stirling, and that ancient, historic town had six out of the seven. A meeting on Monday forenoon at Bridge of Allan came in to make up the perfect number. These gatherings must have reached, at first hand, a considerable portion of the residents, for every time the buildings were crowded to the door; on Sabbath evening the meeting for women in the Free North Church overflowed into the Baptist Church across the street, where Mr. Sankey sang, and Mr. J. M. Scroggie preached to a packed and attentive audience.

The Sabbath morning meeting for workers in the Public Hall was an interesting occasion. Mr. Sankey invited his fellow Christians to "Throw out the life-line," and also sang sweetly about

The good we all may do
Whilst the days are going by.

Mr. Moody had many things to say about the importance of the disciples of Christ being small enough and weak enough for God to use them. He seemed scarcely able to find words expressive enough to describe his scorn for those who are all the time wanting to do some great thing, but are not ready and willing to do the humble piece of work that lies nearest to their hand. It was a very strong and stimulating utterance. Indeed, one might say that boldness and strength were the characteristics of his speaking throughout the day. To a splendid congregation in the North Parish Church, in the forenoon, he discoursed on the lessons to be learned from the life of Jacob — showing how much the patriarch lost by his sojourn at Haran when he ought to have been serving God at Bethel. In the evening when speaking to a great audience of men in the Public Hall, Mr. Moody had some very trenchant advice for ministers of the Gospel. He told them plainly that it were far better for them to lose their rich, rum-selling hearers, and even to lose their pulpits altogether, than to keep back any of the counsel of God. John the Baptist lost his head by his faithful testimony, but he gained immortal renown and his Master's "Well done!"

There was a large and very encouraging after-meeting of women in the lecture-hall of the Free North Church. When Mr. Moody called for tokens of decision, there were very numerous responses, and much interesting conversation followed.

The news of Mr. Spurgeon's death was received by the evangelists with deep sorrow. At the Bridge of Allan meeting prayer was offered for the bereaved relatives, and Mr. Sankey sang "Eternity is drawing nigh." At the Monday afternoon meeting in Stirling Mr. Sankey feelingly alluded to the occurrence, and sang the hymn, "Only remembered by what we have done." On Monday evening Mr. Moody spoke of the death of "the greatest preacher of the nineteenth century," and pressed home the lessons of the event. This closing meeting was singularly impressive.

Rev. John McNeill and Mr. Burke have closed a week's mission at Fraserborough and Peterhead. At the former place the work took hold from the start, and showed good results. The Peterhead people were stiff to move at first, but the closing services were marked by a breaking down of this reserve, and the Gospel messages were eagerly received.

WHAT SHALL WE GIVE THEE PRINCESS MAY?

What shall we give thee, Princess May?
Since fond Heaven stooped through the ages hoary
And illumed thy brows with love's tragic glory,
Thy fair name's writ in undying story,
And none shall erase it thence for aye.

What shall we give thee, Princess May?
Shall we give thee gold in a mighty dower,
A king's inheritance reaped in an hour,
What royal sceptre like this for power?
Ah, famine of heart no gold will stay.

What shall we give thee, Princess May?
Shall we bind in a bouquet to charm thy fears
All the blossoming heads of the coming years,
Seen snapt in a moment through thy tears?—
"They would die in my chilly grasp," you say.

What shall we give thee, Princess May?
Shall we give thee lordly lands and towers,
Where the winding stream haunts sylvan bowers,
And rainbows dance o'er the chasing showers?—
"But a wounded heart cannot rest," you say.

What shall we give thee, Princess May?
Some priceless watch whose magic chime
Of seraph bells shall cheat slow time,
All crusted with gems from every clime?—
"But I've heard Eternity strike, you say."

What shall we give thee, Princess May?
Shall we give thee love? Thou hast it all.
Shall we give thee tears? The great showers fall.
Shall we give thee honours? They only pall
On the orphaned soul of hope's castaway.

What shall we give thee, Princess May?
All our gifts are vain; but ah, instead,
With thy love-pierced heart that was never wed,
Just torn from a throne and bridal bed,
Run in with haste betwixt living and dead,
And, for love's sake, *give thyself* away!

Lo, this is God's message to thee to-day—
'Twas echoed of old where the martyrs trod,
And breathed with each breath by the Son of God
As He stretched those nail-pierced hands abroad:
Stanch others' wounds and thine own shall stay,
Brave, beautiful, stricken Princess May.

Charles A. Fox.

THE MILDMAY MEDICAL MISSION HOSPITAL.—The new buildings in Bethnal-green are now steadily rising, the difficulties caused by the labour strikes being now over. It is, we understand, fully anticipated that the structure, at least, will be completed in time for the June Conference.

OXFORD NOTES.

(From Our Correspondent.)

One of the oldest clergymen of Oxford lately passed away in Canon Chamberlain, who had been Vicar of St. Thomas' for the last fifty years, though unable to do much active service of late. He was a distinct High Churchman, and in sympathy with the Tractarian movement.

The United Methodist Free Church in Oxford has just lost its oldest member, Mr. J. M. Crapper, who has died at the age of eighty-two. He was a most active worker, and had filled several offices in the church with ability and success. The Rev. H. M. Booth conducted a memorial service, and preached from Heb. xiii. 7, 8.

Mr. Henry Thorne's Mission proved a very successful and helpful season. As the work advanced the attendances became larger and the meetings closed with large gatherings. Mr. Thorne inaugurated during his stay a series of Pleasant Sunday Afternoons for men at the new Y.M.C.A. hall. This marks the introduction of the movement into Oxford.

During the Vacation the Fellows of Pembroke met to elect their new Master, but, not being able to come to any agreement, the matter was referred to the Chancellor of the University, Lord Salisbury, who is also Visitor of Pembroke College. He has appointed Professor Bartholomew Price, Senior Fellow of Pembroke, and Oxford's most distinguished mathematician. During the last forty years Professor Price has been a well-known and eminent man in the University.

Public feeling in Oxford has been remarkably aroused over the proposed Newman memorial. A crowded meeting to protest against a public site being given was held in the Town Hall on Jan. 26. The meeting was of the most earnest and enthusiastic nature. Canon Ince, whose letter to *The Times* called forth the opposition to the proposal, spoke at the meeting; and also several other representatives of the University and City. Facts brought to light at the meeting showed the real character of the proposal, and its Roman Catholic source.

It is clear from letters received from subscribers to the statue, which were read at the meeting, that the suggestion emanated from a sub-committee of seven, five being Romanists, and that the general body of the subscribers have had nothing to do with this flagrant act of the Duke of Norfolk and his friends. The small opposition at the meeting were not slow to remind the speakers of the names of the subscribers, including some prominent Nonconformists. And a further difficulty was the conspicuous absence of the Nonconforming ministers of the city. It was a pity that such a splendid opportunity was missed of showing an united front on behalf of our common Protestantism and religious liberty. Nevertheless, the unanimity of thought and feeling among many very different men and classes was most striking, and the meeting will long be remembered in Oxford. Among the speakers were Canon Christopher, Rev. F. J. Chavasse, and Professor Burrows, and letters were read from some of the most prominent Ritualists of the city.

CAMBRIDGE NOTES.

On Thursday (28th) a meeting of the Gleaners' Union for the town was held, when Mr. H. C. Lees, of St. John's College spoke.

At the University C.M. Union meeting on Monday evening, a most instructive and stirring address was given by Rev. P. H. Chapman, M.A., on "Henry Martyn."

Rev. W. W. Hough, of the Corpus Christi College Mission, Camberwell, lately gave an account of the work being carried on there. He also preached in the College Chapel.

The deaths of Professor Adams and of Sir George Paget will be felt by many friends and admirers in the University. Dr. Adams was a fellow of Pembroke College for forty years. His funeral was attended by most of the leading members of the University.

The University sermon on Sunday (24th) was preached by the Bishop of Chester. His subject was "Eternal Hope." The Bishop dwelt at some length on God's love towards mankind, but his comments on God's justice were but few. An inadequate view of the sinfulness of sin in God's sight most evidently pervaded the discourse.

Rev. Handley C. G. Moule is preaching this term a course of sermons on Ps. xxxii. On Sunday (24th), he described "The blessedness of forgiven sin." In the course of his remarks he stated how that though there is a deep solemnity about religion inseparable from it, yet there is happiness in it; it is indeed a happy thing to belong to Jesus Christ, making earthly joy brighter. It is a practical happiness, not a figurative one, a joy that lives in practical life. The man who has found God in pardon, finds this very real. Jesus is the one possible secret for happiness for the one who has sinned.

BAGDAD.—Rev. C. H. Stileman, C.M.S. missionary, sends a forcible and urgent appeal for a missionary to the Jews in that city, who number, it is said, thirty thousand, and appear to be willing to listen to the Gospel.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

2 THESSALONIANS.

Like the former Epistle, this was probably written from Corinth, during the Apostle's long stay there (Acts xvii. 5-18). It was probably indited soon after the first, in order to correct certain false conceptions of the immediate coming of Christ, which that had excited, leading to a feverish and unsettled state of feeling, prejudicial to a steady application to daily duty.

SUNDAY, FEB. 7.—2 THESSALONIANS I.

The Salutation (1-2).—Where we are *in*, thence we may expect grace and peace *from*. See that you are always in the blessed circumference of God's presence, which you may be if your heart ever circles around the centre of his glory, and then derive grace and peace as you need for each moment.

Thanksgivings (3-10).—What a record! Growing faith; abounding love; patience and faith in persecution. Can we stand the test? 4. The Apostle was able to point to the triumph of the Gospel in their case, as an argument for the Gospel which he preached. 5. The fact that God enabled them to endure so meekly and patiently was a certain evidence that He would ultimately avenge their cause (Phil. i. 28). Not that they should be counted worthy to obtain or earn the kingdom — that could not be in his mind, who attributed all so absolutely to the unmerited grace of God—but that their character should be in keeping with their high dignity as heirs of that kingdom. 6. This explains the first clause of verse 5. 7. The "us" intimates how eagerly the Apostle counted on the rest which remaineth; and which becomes ours at the first stage of the second Advent, when the saints are gathered around the Lord, previous to his descent to the world. "The angels of his power," *i.e.*, through whom He manifests it. 8. This is a wilful ignorance, as it is a wilful disobedience. Man's rejection of the Gospel is the result of a disobedient heart. The *taking* vengeance is rather *rendering* (R.V.), *i.e.*, meting out deserved and accumulated penalty. 10. The glory of Jesus will be reflected in his people. Ah, how wonderful that He should ever be admired in such as we are!

Prayers (11, 12).—We cannot imitate Him in his Apostolic gifts, but in his prayers we may. Oh to be people of more constant prayer, that God may fulfil every desire of goodness, and every work of faith, with power (R.V.). 12. We need not wait till his coming, as verse 10, in order to contribute to the glory of Jesus, but here and now He may be glorified in us.

MONDAY, FEB. 8.—2 THESSALONIANS II.

The Precursors of Christ's Coming (1-12).—"Touching the coming" (R.V.). Our gathering together unto Him must be the same as 1 Thess. iv. 17. 2. "Shaken out of your mind," *i.e.*, out of your senses (R.V.). "That the day of the Lord is now present" (R.V.). It was being asserted that the Church was even then living amid the glory of the Lord's second advent. 3. "Except *the* falling away come first and the man of sin be revealed" (R.V.). This has been held by some to refer to the Apostasy of the Roman Catholic Church, while others think it indicates the heading up of all the corruption and evil of this age in some one horrible impersonation of sin, the last masterpiece of Satan, the fell mimicry of the Man Christ Jesus (Dan. viii. 26; xi. 31). 6. This, perhaps, refers to the presence of the Church in the world, through which the Holy Spirit works to the restraint of the powers of evil. 7. Both here and in *vv.* 3 and 8 the word *lawless* occurs in the Greek. 8. So far from the world being in a state of holiness when the Master comes, it will appear cursed by forms of sin, which his presence alone can subdue. 9. The words used here are remarkably significant of the spread of what we know as spiritualism, so alarmingly on the increase. 10. Men take pleasure in unrighteousness, therefore they do not love the truth, therefore they are open to believe the lie, and become enslaved to the working of error, which is permitted in the wise government of God, and which is, in point of fact, his judgment upon them.

Exhortations to Steadfastness (13-17).—"In sanctification of the Spirit and belief of the truth." These are the two instruments of sanctification, the Spirit and the Word. We come in contact with the Spirit through the Word. We must keep in them, as the sponge in sea-water, or the flower in the air, so shall we become saved from evil, and realise the eternal purpose of God. What a contrast to those described in verse 10. 14. The purpose of God expresses itself through the Gospel call. How wonderful that we have an opportunity of sharing the glory of Jesus according to his prayer (John xvii. 22). 16. Notice that the Apostle does not hesitate to put the name of Jesus before that of the Father, showing the equality of the blessed Trinity. He hath given *eternal comfort* (R.V.), may He now give temporal and daily comfort. Oh, for the stablished heart! This is the work of the Holy Ghost (2 Cor. i. 21).

TUESDAY, FEB. 9.—2 THESSALONIANS III.

Pray for Us (1, 2).—The Apostle counted much on the prayers of his converts (Eph. vi. 19; 1 Thess. v. 25). He knew that it would make an appreciable difference to the success of his life-work. "Free course," *i.e.*, *may run* (R.V.). 2. The opposition here referred to was overcome through Divine help (Acts xviii.), and how much of that was probably due to the power of believing prayer.

The Lord is Faithful (3-5).—This reference to the stablished life, so soon after ii. 17, shows how much need there is for it in our religion. Do we lay sufficient stress on it? "Guard you from the evil one" (R.V.). The word translated guard was a favourite with the Apostle (2 Tim. i. 12-14). 5. The thought in the word "direct" is that of putting them in the way of, or making a way through, so that the love of God and the patience of Jesus may enter to abide.

We command you (6-18).—"Disorderly," *i.e.*, who does not keep rank. There is no room for eccentricities when an army is engaged in battle. 8. Acts. xviii. 3. 9. The Apostle felt that he was at liberty to claim support from them, but he forbore to use it (1 Cor. ix. 6). 12. What a lesson is incidentally taught to our hurrying, busy days—to work *with quietness*. 14. The Early Church was more stringent in its discipline than we are, but its exclusions always pointed to correction, as between brethren. 16. "At all times, in all ways" (R.V.). At hours the most disturbed, through means the most unlikely. 17. The signature attested the genuineness of the letter which was dictated to an amanuensis.

FIRST EPISTLE TO TIMOTHY.

It was written not long after Paul had left Ephesus for Macedonia; but it is a matter of debate as to when this was, some holding that it must have been about the time of the great riot which drove the Apostle from the city; others that it was nearer the time of his second and last imprisonment at Rome.

Timothy is first mentioned as living at Lystra (Acts xvi. 1). His mother, Eunice, was a Jewess (2 Tim. i. 5); his father was a Greek. He was early the subject of pious influence (2 Tim. iii. 14, 15). He was well spoken of by his fellow-believers, and became the intimate friend and companion of the Apostle.

The Epistle was designed to teach him how to deal with false teachers, how to conduct public worship, and to urge him to cultivate all those qualities which would better equip him for the discharge of his important duties.

WEDNESDAY, FEB. 10.—1 TIMOTHY I.

The Inscription (1, 2).—That commandment lay at the basis of his life (Acts ix. 15; xiii. 2). All our hope for this life and the next is entwined about the person of Jesus. 2. Timothy had evidently been won for Christ through the Apostle, who therefore counted him as his child.

Reminded of his Commission (3-11).—Timothy had been left at Ephesus as temporary representative of the Apostle, and as if to guard against the evils prognosticated in Acts xx. 29. 4. *Fables*, probably Gnostic speculations about angels (Col. ii. 18). *Genealogies*, not those of human descent, but of spirits, emanations, aeons. *Endless* implies their tedious monotony of uselessness (Titus iii. 9). *Questions*, speculations. "A stewardship of God." 5. Instead of "now," *but* (R.V.), which shows that what follows is a contrast. "The end of the *charge*," *i.e.*, that referred to in 3 and 13, and which includes the whole tenour of Gospel teaching. When the heart is purified by faith, and the conscience is healthy, and faith is simple and sincere, love arises like a pure fountain. 6. Many miss their aim, which should be love, and turn off into vain discussion. 8. The lawful place of the law is to use it, not by it to become good, but by it to convince of sin. 9. Instead of "murderers" read *smiters*. 11. "Sound," *i.e.*, healthy, a word of frequent use in the pastoral epistles (vi. 3; 2 Tim. i. 13, iv. 3; Titus i. 13, ii. 2). "The Gospel of the glory of the blessed God." In revealing the love and wisdom of God the Gospel glorifies Him. Because He blesses, He is blessed, *i.e.*, happy, and his aim is to make us so.

The Apostle's Conversion a Pattern (12-17).—God never puts us to a work for which He does not enable us. Some versions give the present tense, "enableth." "Appointing me to his service" (R.V.). We hold our office direct from our Lord. 13. Blasphemer toward God (Acts xxvi. 9-11); persecutor towards fellow-men (Gal. i. 13); injurious, insolent, overweening in pride. 13. Ignorance did not make him entirely guiltless, because he might have known, but it somewhat excused him. He did not sin against known light. 14. Grace brought faith and love into his heart, a great contrast to *v.* 13. 15. Compare *v.* 9; 2 Tim. ii. 11; Titus iii. 8. Faithful is the saying, because spoken of God, who cannot lie, and attested by universal Christian experience. Christ, as promised; Jesus, as manifested. (Bengel.) Each man thinks his own sins most aggravated, because he cannot imagine that any could have sinned against so much light and love. 16. "In me as chief." A sample of mercy, a specimen of what Christ could do, a sketch to be filled up. "Believe *on* Him"; Faith rests on Christ as a foundation. Peter and John use another preposition, *towards* or *into*, the mystical union, of which all else is a preliminary stage. 17. King of the Ages, all the æons of which the false teachers speculated were subject to Him. "Incorruptible, invisible, the only God."

The Charge Renewed (18-20).—"Child Timothy" (R.V.). The prognostications given when Timothy was formerly set apart, must have been unusually clear and hopeful. "War *the* good warfare;" there is only one kind of warfare which is good—that against sin. 19. Again (as in *v.* 5) these two are mentioned. When men *thrust* these away from them, they drive the only pilot away that can steer them safely, and make shipwreck. 20. Hymeneus, (2 Tim. ii. 17.) Alexander (2 Tim. iv. 14, 15). This sentence was possibly executed in some sickness which befell them.

THURSDAY, FEB. 11.—1 TIMOTHY II.

Universal Intercessions (1-8).—This multiplication of the terms for prayer indicates that mere cold and formal prayers will not suffice to fulfil the Apostolic ideal. How often did he plead for Nero who, like a lion, threatened his life! Such intercessions should have a larger place in our private, as well as public, prayers, and we should give thanks. 2. "Godliness and gravity" (R.V.). The one towards God, the other towards men. 4. God *desires* all men to be saved; if we then are in living union with Him, we shall desire it also. But such salvation can only come through the full knowledge of the truth as it is in Jesus. 5. As God is one, so He comprehends all in his tender love. And it follows that all our race is *one*. Between the one God and the one race there is One Mediator, *himself Man*. All blessings come to man through Him, and all who are reconciled and saved must receive those blessings by his instrumentality. It is by Him that all acceptable worship is presented to God. 6. The voluntary substitution of Jesus is brought out into clear and emphatic prominence: He gave Himself a ransom on behalf of all. The word translated ransom is a very strong one. Note that this vicarious substitution was for all. The full unfolding of this mystery was left to subsequent times. 7. "I was appointed a herald" (R.V.); see also i. 12.

On Public Prayer (8-15).—"*The* men" (R.V.), as distinguished from women. Every place may be hallowed ground. Only holy hands should be uplifted, and holy lips opened. "Doubting" as to whether their prayer is accepted. 9. "Shamefastness" (R.V.) is that which is held fast by an honourable shame (Trench). Perhaps with gold and jewels intertwined. 10. That on which a woman should lay most emphasis is not in outward array, but in the temper of her soul, the beneficence of her life. 11. She might teach, but not in the public assemblies of the Church (Acts xviii. 26; 1 Cor. xiv. 34). In applying these rules to our own time, we must remember the altogether different status of woman then as compared to now. 14. The receptiveness of the woman's nature makes her peculiarly liable to be led astray, and, therefore, unfits her to be a safe guide of the Church. 15. A woman's sphere is the home and in the rearing of children, and there she shall attain all the advantages and blessings of God's salvation, if she continues in faith and love and holiness. It is not in the arena of theological conflict that a woman will best reach salvation, but in the regular performance of home duty. Some lay emphasis on "the," *e.g.*, "*the* child-bearing" (R.V.), referring to the bearing of the child Jesus, through whom salvation has come to all.

FRIDAY, FEB. 12.—1 TIMOTHY III.

The Eldership (1-13).—"Bishop," *i.e.*, overseer. There were many such in one church (Acts xix. 28). Good work demands good men. 2. The restriction as to marriage indicates that the Bishop should not have lightly put away his wife after the loose notions of the time. "Vigilant," *i.e.*, ever on the watch; "of good behaviour," *i.e.*, orderly. The previous word, "sober," refers to his inward temper, this to his outward behaviour, manner, dress, &c. 3. How careful should the servant of God be in his demeanour, showing the gentleness of Christ in speech and act, especially avoiding contentiousness. "Not contentious, no lover of money." 5. What a man is in his home that he will be in the Church, and he who cannot secure right order in the one will certainly fail in the other. 6. "Not just converted," Satan fell by pride, and so brought condemnation on himself, and there is the same danger to those put into prominent places. 9. "The faith" is a hidden thing to the natural man, but it is revealed to those whose consciences are free from sin. 10. This probation was probably less one of time than of searching inquiry. 11. "The women" (R.V.). There is nothing here said about the wives of deacons, but about the women who were called to act as deaconesses (Rom. xvi. 1). 13. This does not refer probably to promotion in the church, but rather in that heavenly kingdom, the rewards of which are assessed according to our faithfulness here. Faith gives us great boldness.

The Mystery of Godliness (14-16).—The R.V. makes a remarkable change, not "how thou oughtest to behave," but "how *men* ought." The Church here is the holy catholic Church which is described as the House of God. It is also the pillar and stay, that is, the upholder of the truth about Christ in the midst of the world. The living witness of Christians to the truth of Christianity has been an essential condition of its maintenance amongst men. 16. In order that they might know what the truth was which was thus maintained, he proceeds to describe, and then enumerate, its more important facts, quoting apparently a bit of an old antiphonal hymn. The six contrasts being *flesh, Gentiles, world*, as against *spirit, angels, glory*; the Incarnation, Spirit-baptism,

ministry of angels, heralding to men, acceptance by human hearts, and recognition in the Divine kingdom. These are the principal items cited.

SATURDAY, FEB. 13.—1 TIMOTHY IV.

The Signs of the Latter Times (1-5).—Many of these are taking place amongst ourselves, especially those which are included in the word "doctrines of demons," which can only refer to the modern development of spiritualism. The men who deal in these are false to themselves and to their knowledge of right, and become "seared in their consciences" (R.V.). 3. It is a remarkable fact that this prohibition of marriage is also in vogue amongst the very circles where spiritualism is rife. 4. The fact that you can thank God for that which you receive proves that it is his good gift, prayer and thanksgiving being the sufficient test. If you can pray over a matter, and give thanks for it, you need not refuse it.

A Good Minister (6-16).—"Nourished in the words of faith" (R.V.), so only can we become strong and healthy. 7. This is the exercise of the gymnasium, which is to be our model in our strenuous efforts after a godly life. 8. Timothy seems to have inclined to a vigorous physical regimen (*v.* 23), but the Apostle says that it is only profitable "for a little." The godly man inherits the best of both worlds, though this is not his aim. He places himself and his property at Christ's disposal, content to do so, and lo! he finds his nets filled to breaking. 10. There is a sense in which the salvation wrought by the Lord Jesus affects all men, but only those who believe experience its full meaning. 12. "Be thou a pattern." We should always consider the effect produced on others by our behaviour. 14. Beware of unused and buried talents. The special gift to Timothy seems to have been simultaneous with his setting apart to the ministry. 15. "Be diligent in these things" (R.V.). Only he who gives himself up to truth and God can find himself possessed and filled. 16. Character and teaching are the two essentials of a successful minister of Jesus Christ; the one is useless without the other; but they are mutually corroborative.

Personalia.

Rev. George Grenfell and his wife have, it is announced, reached the Congo safely.

Rev. G. W. Olver has been somewhat seriously ill, but is making satisfactory progress.

Rev. W. S. Swanson, has recovered from his attack of influenza, but is still forbidden to resume work.

The Bishop of Liverpool, whose illness we mentioned last week, was confined to his room for ten days. He is now able to resume work.

Mr. C. H. Collette, the well-known Protestant advocate, we regret to hear is lying somewhat seriously ill at his residence in St. Peter's-park.

Rev. John E. Wakerley who has been ill, recovered sufficiently to proceed to the seaside for a few days last week, and was able to resume his duties on Sunday.

Rev. G. S. Barrett entered last week on the twenty-fifth year of his ministry at Norwich. The congregational work of the past year has proved successful in every way.

Rev. Frank Smith.—Many who know of this devoted minister's work at Peckham-rye Tabernacle will deeply regret to hear of the blow which has fallen on him in the loss of his wife.

Dr. Pentecost, writing from Mandalay on January 9, says: "We have closed a good mission in Rangoon, and I am taking ten days' rest before beginning again in Madras on the 20th."

Principal Douglas, D.D., of the Free Church, Glasgow, has intimated his intention of resigning in May his post as Principal, and also that of Professor of Hebrew and Old Testament Exegesis.

Dr. Baedeker, who has been enabled to cheer and aid suffering Christians, has been in Moscow and is now in St. Petersburg. Letters may be addressed care of Rev. W. Nicolson, B. and F. Bible Depôt, St. Petersburg.

Mr. James Monro, so well known in London as formerly head of the police force, has now reached Calcutta, meaning to labour as a voluntary missionary in the Nuddea district, where years ago he acted as magistrate.

Archdeacon Mules has been chosen to fill the vacancy at Nelson caused by the resignation of Bishop Suter. The selection is regarded as a guarantee for the maintenance of the Evangelical principles so sturdily held by the late Bishop.

Rev. Robert Steel, D.D., one of the best known and valued ministers in Sydney, who has been very seriously ill, writes to a relative here: "God has brought me up from the gates of death that I might serve Him better. I have many mercies, and much cause for gratitude to God."

Mr. John M. McAuliffe, of the Wayside Mission, has been very unwell. He fell ill in November last with a cold, which left congestion of the lungs and brought to light weakness of the heart. He had to cancel all distant mission engagements this side of March. Being partially restored, he is now preaching again at home, Tunbridge Wells, and God is graciously owning his labours.

International S. S. Lessons.

SUNDAY AFTERNOON, FEB. 14.

The New Covenant.—Jer. xxxi. 27-37.

Golden Text: Verse 34.

Jeremiah began his work as a prophet about the thirteenth year of the reign of Josiah, and continued until the people of Jerusalem were carried away to Babylon. Most of his messages were predictions of judgment upon the sins of the people; and he lived to see many of his predictions fulfilled. The prophecy of which this lesson forms a part looks beyond the captivity to the restoration; and even beyond that to the future glory of Israel, of which the restoration was a type. No event short of that can be a complete and literal fulfilment of this word. The continued preservation of the Jews among, yet distinct from, the nations is in order to that event. From Heb. viii. it is clear that the new covenant began with the Gospel dispensation.

Restoration (27-30).—With 27 compare Ezek. xxxvi. 9-11, and Hos. ii. 23. The condition in which the country would be left by the captivity would be one of desolation and ruin. The prophet foretells a change. The figure of *sowing* suggests the rapid increase of people in the land that had been desolate. While we look for a literal fulfilment let us learn the present lesson—where sin has caused desolation and distress, grace can give glory and prosperity. 28. This verse reminds us that God's threatenings of judgment are not idle words. See chap i. 10. The Baybylonish captivity and the present condition of Jerusalem are evidence of that. Do not trifle with New Testament threatenings. The word of God cannot be broken. But out of this solemn truth comes the inference that God's promises are just as sure as his judgments. He who is so true to his word in the one case will not violate it in the other. A boy who had done wrong feared to return home because he knew that punishmeut awaited him. "Oh, your mother is so kind she will not punish you," said a companion. The boy replied, "My mother never tells a lie." Neither does God (Heb. vi. 18). Fear his threatenings, and trust his promises, for neither can fail. 29, 30. Many proverbial sayings are dangerously false, because they only contain half a truth. That is true of this proverb. It was a false inference from Exod. xx. 5, and was used by the people as an excuse for their own sin, and as a ground of complaint against God (Ezek. xviii. 2, 3). But it was contradicted by Deut. xxiv. 16. It is true that every man's actions influence his children for good or evil; but this popular proverb went much beyond that, and destroyed the important truth that we have an individual responsibility before God (Gal. vi. 5, 7).

The New Covenant (31-37).—Why a *new* Covenant? Because the old was not faultless (Heb. viii. 7). Yet the insufficiency of the old covenant arose only from the fact that the people were unfaithful to it, although God had the strongest claim upon their obedience (32). They made promises with the best of intentions, but were not able to keep them (Exod. xix. 8).

The advantages of the new covenant are many. 1. *Its surety* (Heb. vii. 22). God deals with men in Christ, their representative and mediator. The conditions upon which all the covenanted blessings are to be ours are fulfilled by Him. We have not to purchase them; our Surety has done that. 2. *Its promises* (Heb. viii. 6). The language of the old covenant was "Thou shalt"; that of the new covenant is "I will" (33). What was then demanded as a condition of blessing is now promised in the covenant itself. (See xxxii. 40.) 3. *Its obedience.* The work of the Surety is not to be an excuse for our disobedience. "I will put my law in their inward parts" (33; Ezek. xxxvi. 26, 27). This makes obedience possible, and shows us its character. It is not that which we render to a command outside of us; but that willing obedience of the heart. (See Psa. xl. 8; li. 6, 10.) 4. *Its blessings.* These are *Acquaintance with God* (34). To know means affectionate intimacy, and expresses itself in quiet confidence in Him. *Possession of God and being possessed by Him* (33). To have Him is more than to have some of his gifts. We are made "heirs of God" (Rom. viii. 17). And we only enjoy Him as ours while we recognise that we are his. *Forgiveness* (34). The covenant would be imperfect without this. No one ever gets beyond the need of pardon. The prayer for daily forgiveness is as necessary as that for daily bread. (See Matt. xxvi. 28; Acts xiii. 38.) 5. *Its stability* (33-37). Sun, moon, stars, earth, and the sea, all become witnesses to the unalterable nature of this covenant. The continuance of all things according to his word (2 Pet. iii. 5-7) strengthens confidence in the fulfilment of all that word has promised.

Anticipate joyfully the future fulfilment of this prophecy for Israel. Seek, through Jesus, the Mediator, a share in the new Covenant blessings now.

MR. HERBERT R. FRANCIS and his wife, who have been ill with influenza, are now, we are thankful to learn, much better. On Saturday they were able to travel to Bournemouth, and although all work is given up for some time—owing to weakness—Mr. Francis hopes that ere long he will be enabled to resume his labours.

Temperance Notes.

The Band of Hope Union annual *soiree* was held at the Memorial Hall on Monday week.

Dr. Richardson points out that alcohol, far from being a remedy, adds to the dangers of influenza.

Mr. Robert Rae stated last week that he had been a total abstainer and a worker in the cause for fifty-three years.

A coffee-house has been established in Tralee, co. Kerry, for the purpose of counteracting the efforts of the public-houses.

The Hitchin Blue-Cross Temperance Brigade reports steady progress during the past year, with forty-five new members.

At the annual service of the Bradford Band of Hope Union just held, the membership was reported to be twenty-eight thousand.

At a conference last week of the Leeds Working Men's Temperance League, reference was made to the evils arising from drinking clubs.

In connection with the National Temperance League 127 prizes were distributed last Thursday in Kensington Town Hall to boys and girls of West London Board Schools for essays on Temperance.

At the annual members' meeting of the United Kingdom Alliance, held on Wednesday evening (27th) in Exeter Hall, Mr. Kempster (secretary) gave an encouraging account of the past year's temperance progress.

Mr. W. S. Caine was a speaker at the fifty-sixth annual meeting of the Bristol Temperance Society, and moved a resolution protesting against the continuance of legalised temptation to the consumption of alcoholic drink.

The Free Church of Scotland issue a satisfactory report for the past year. Of the ministers in charges 681 are total abstainers, and of thirty-six ministers ordained during the year, thirty-five are abstainers. Out of 130 students in Edinburgh, 110 are teetotalers.

A canvass has been taken at Eccles, Maidstone, upon the Sunday Closing question in connection with the British Women's Temperance Association. The total number of forms issued were 280, and of these 110 were in favour of Sunday Closing, twenty-four against, and twenty-seven neutral.

At an adjourned conference of the British Women's Temperance Association, held on Thursday, at the Memorial Hall, Farringdon-street, it was decided, in view of the County Council election, to appoint representative ladies to interview the candidates in each of the divisions of London, in order that action may be taken in regard to temperance reforms.

On every hand we hear how missions at home and abroad are hindered by the drink traffic. One who has long laboured in the mission-field says: "After many years' experience in home-mission work, I feel convinced until the Church uses all her influence for the entire removal of the drink traffic, she is doing little better than wasting her money in supporting me as a missionary."

The thirty-fourth anniversary of the Irish Temperance League was held in Belfast last week, and was one of the most largely attended and successful ever remembered. The most important resolution adopted was one requesting Christian churches to cease using intoxicating wine at the Lord's Supper. As an illustration of the march of public opinion, it may be mentioned that three or four years since a resolution on this subject was ignominiously rejected at the annual meetings of the League.

Speaking last week at the annual meeting of the Church of England Temperance Society, the Bishop of Wakefield appealed to those who were not temperance people or total abstainers to set those around them an example of self-denial and self-abnegation for the sake of those less able than themselves to resist temptation, for if there was one truth more clear and patent on the surface of the Gospel than another it was that Christianity as regarded its human relations was unselfishness.

The fourteenth annual meeting of the G. P. O. Total Abstinence Society was held on Thursday evening in Falcon-square Chapel. Sir S. A. Blackwood, who presided, said, numbering as they did about 120,000 persons all over the kingdom, they ought to have one of the most numerous and effective societies it was possible to imagine. In conclusion, the chairman said he was sorry to say that during the past year no less than 375 cases had passed through his hands in which it had been necessary to inflict greater or lesser punishment upon officers for intemperance, the only class which did not figure in this "black list" being the telegraph messengers. Canon Leigh and others addressed the meeting.

The Canadian Liquor Licence Bill, the main features of which have been accepted by the Legislative Assembly of the North-West Territories, contains a clause by which liquor dealers are to be held responsible for fatalities resulting from the too free sale of intoxicants. It is provided that if any person shall drink to excess of intoxicating liquors on any premises, whether licensed or unlicensed, and while so intoxicated, come to his death by suicide or drowning, or by cold or other accident, "the keeper of such hotel, restaurant, or other house or place, and also any person who for him or in his employ delivered to such person the liquor whereby such intoxication was caused, shall be jointly and severally liable to an action for personal wrong at the suit of the legal representatives of the deceased."

Letters to the Editor.

"PRISONERS AT SINGAPORE."

SIR,—In his communication to you respecting the Prisoners at Singapore," Mr. W. H. Stanes has newhat overstated their numbers. There are not re than one thousand prisoners in the gaol at gapore, and the average is generally between ht hundred and nine hundred. He rightly scribes as a most wonderful sight the assembling these prisoners every Sunday at noon for service. ey are divided up according to their language and lect into groups of fifty to one hundred, and are ached to by the missionaries or catechists speak- that dialect, and the results have been most couraging, several men having been baptized from ong them. I was privileged for three years to d the Sunday morning service for the European soners, and can testify to the truly Christian luence that the converted prisoner Grabousky exer- es in his ward, and to some men thanking God that y were sent to prison, as it was there that they t received the message of salvation.—Yours thfully,

J. JOHNSON TUCK.
Colonel Army Pay Department.

Woolwich, January 28.

PARSEES IN BOMBAY.

DEAR SIR,—There are some mistakes which, if not rrected at once, will make a permanent wrong im- ession on the minds of many. As we are living at ch a long distance from you, I fear it is already late to prevent this in the case of one made by v. George Everard, who is represented in THE RISTIAN of December 17 as writing from India, at there is *no* missionary engaged among the rsees in Bombay. This statement is only correct intended to mean no agent of *any missionary iety*.

Mr. Everard was, I believe, only two or three days Bombay, but there must be few residents who are aware that a missionary to Parsees takes his daily nd at the junction of six of the principal thorough- es, preaching in their vernacular to a large num- r of them. Scores of them come regularly day after y, notwithstanding many counter attractions, igious holidays, &c. This is the only way in which husband can get at them, because, being a con- rt from among them, he is not received into their uses, and it would be difficult to get even two or ee into a building. Several inquirers have come see him at his own house, but from the want of oral courage they shrink from anything like being blicly seen in Christian meeting-places. Other tionalities crowd to his open-air preaching, and ese he also addresses in other languages, but his in object is to reach his own people, the Parsees, d for this sole reason he lives in Bombay.

Eighteen years ago, immediately after his conver- n, he commenced this work, and, according to the od hand of our God upon him, he has kept it up id great difficulties and opposition to the present e, excepting, of course, during intervals of absence m Bombay. Some Zenana missionaries, too, have ew Parsee houses, among others, to visit, in order teach the ladies.—Yours in the Lord,

ISETTE TERESA MODY.

Falkland-road, Bombay, Jan. 9, 1892.

"WHAT HINDERS THE LORD'S COMING?

SIR,—In the summary on the programme of the eek of Prayer, which you recently published, it s stated that "the great hindrance to our Lord's umphant return is the Church's apathy in regard the world's evangelisation; if we would hasten coming, we must see that the Gospel is preached a witness unto all the world."

This idea is no doubt gathered from Matt. xxiv. 14. is to be noticed that the passage does not speak of e Gospel of Salvation through the Blood of the mb, but of "this Gospel of the Kingdom." The ole preceding past from 23-27 regards Jerusalem d the Kingdom over which Jesus was born to eside, and the glorious time when He comes to g. over this earth. Until then Israel will not be livered from the ruinous condition in which they ve been so long involved; and not even then, til the knowledge that "the kingdoms of this rld have become the Kingdom of our Lord and of Christ" (Rev. xi. 15), and that his Imperial jesty is sitting upon the throne. Any one who ds the original will perceive the word rendered world" at the end of Matt. xxiv. 3, has nothing to with the material earth, merely referring to the riod when the sorrows of Israel will come to an d.

A far more important matter may possibly delay e coming of our Lord for his redeemed people; it sists in the hardened state of his people in using to obey his repeated orders to LOVE ONE NOTHER. The programme advocates this, yet o attends to it? Though often repeated by the s and, perhaps, by some hearts sincerely desired, ll, where is the indication seen of Christians for- king their own formalities and superstitions, and iting as the Family of God, in distinctive separa- n from the world that lies in the wicked one What will the Master think of this long-continued, glaring disobedience of his servants?

ROBERT NELSON.

Waveridge Lawn, Malvern.

A Mission Bible-Class.

HAVING heard of a remarkable Bible-class in Paisley, I determined to pay it a visit. Passing along the main thoroughfare of the quaint old town, which has become famous all over the world for its thread and its philanthropists, we reached Storie-street. About half-way down it we came upon a beautiful hall, into whose open door was pouring a stream of young people from fourteen to twenty years of age. Most of them were girls, plainly but neatly dressed, who seemed to be eager to be in good time for the opening hymn, which was led by the wife of the missionary, Mrs. Andrew, who presided at the harmonium. The sight that now met my eyes as that audience sang was most cheering.

There were about two hundred present, a fifth of them young lads who occupied seats in the aisles, the girls in a dense mass filling the area. It was this central body that most drew my attention, for the girls "to a man" were singing with evident heartiness, whilst their bright faces, neatly arranged hair, and little shawls round their shoulders told of a short toilet after tea on coming home from mill. Here they were after a hard day's work, looking as happy as if they had just risen for this one enjoyment. Surely the Word of God has not lost its charms when to study it so many young people can be brought together, on a cold winter evening, in a town where there are many counter attractions to those held out by a mission-hall. The explanation of this presence is, however, largely found in the fact that the workers in connection with the Mission are zealous, the teaching given by the missionary, Mr. Andrews, simple and direct, and the singing all that could be desired. It is from this class that most of the workers come, so that they have a deep interest in inducing others to attend it, since it was there they themselves found the pearl of great price.

At the close of the lesson, which was on the first Passover feast, I was asked to speak to a young woman who had been impressed that evening. I found that she was anxious to be sheltered 'neath the shed blood of the Lamb of God. The light broke upon her mind as I continued the exposition of the lesson which had been up that evening, and her glad face at the prayer-meeting, held in the same place a night or two after, told of an experience which would soon lead her to take her place among the workers. Such classes should be tried in all our large centres of population, and wrought vigorously, for as prevention is better than cure, so when the young are brought to the Lord, they spend life not against, but for Him.

J. B. S.

Sunderland Y.M.C.A.

THE Y.M.C.A. at Sunderland is thoroughly aggressive and wide awake in its religious work, and it is remarkable how well the young men of the town support the Association in its highest and noblest efforts. Scores of young men have been won to the Saviour by the efforts of the members in the regular meetings and classes, as well as by open-air agencies. Some of these are now engaged in the mission-field. The average attendance at the Sunday afternoon Bible-class is one hundred, and altogether by the various agencies upwards of forty-eight thousand persons were brought under Gospel influences last year.

In the promotion of evangelistic missions and missionary conventions, the Association has been very successful. Rev. W. Hay Aitken is at present holding meetings in the largest hall in the town. The work began on Jan. 23, and will continue until Feb. 8. Inquirers have entered in the ante-room each night, and many have found joy in a risen and living Saviour. It is remarkable how many of those spoken to have had praying mothers or brothers and sisters. So far the meetings have been highly encouraging and successful.

THE LATE M. DE LAVELEYE.—The distinguished publicist, of Liège, Belgium, left the Church of Rome in 1878, and openly avowed himself an Evangelical Protestant. He maintained that morality must have a religious basis, and championed the cause of international concord and social purity as a humble disciple of Christ as well as a learned philosopher.

LIVERPOOL TOWN MISSION.—A public meeting of the friends of this Mission was held on Tuesday week in Hope Hall. Mr. B. F. Babcock, who presided, said that the work done during the past year showed they were [entitled to general support. There had been progress in every department of the Mission work; and, besides a better financial statement than usual, they had a larger number of missionaries at work. They were thankful for the changes that had been brought about in the condition of the city through the efforts of earnest Christian citizens. Rev. H. W. Bainbridge delivered a special address to the missionaries and friends on "Serving the Lord." Rev. J. K. Nuttall and others also gave short addresses.

The Book World.

Church of England Doctrine.

THE CHURCH AND HER DOCTRINE. By the Bishops of Sydney and Ossory, Revs. E. Hoare, H. C. G. Moule, H. Wace, and others. (6s. *Nisbet.*) Articles on leading doctrines and ordinances by such representative divines will interest many besides Churchmen. Papers on Justification and the Sufficiency of Holy Scripture could not well be entrusted to abler pens than those of venerable Edward Hoare and deep-thinking R. B. Girdlestone. But the paper that chiefly attracts us is one by Prebendary Wace on that most difficult subject, "The Church." After clearly distinguishing between the spiritual, invisible Church of Christ and visible Christian Churches, he repeats the protest of the Reformers against any true Apostolical succession apart from purity of doctrine. He states with masterly conciseness the good intention and disastrous results of Cyprian's view of the one true Church. The statements of Rev. C. Gore, so admired in some circles, about the efficacy of both Sacraments, he shows to be not only inconsistent, but heretical. On the validity of Sacraments duly administered in non-Episcopal churches, and the duty of intercommunion with them, he quotes large-hearted Bishop Cosins against the bigotry of some who profess the same principles. His remarks on the connection of a national Church with the sovereign, and the inherent blemishes of a so-called "spiritual" Court of Appeal are excellent. This article alone makes the book valuable, and it has ten worthy companions.

Missionary Publications.

THE ILLUSTRATED MISSIONARY NEWS. *Partridge*, Vol. XXV. contains last year's issues of this excellent monthly. The contents, original and selected, deal with work at home and abroad. There are many engravings, and in all its features the volume is calculated to stimulate interest in Christian missions, and excite sympathy with those who are engaged in the work.

INDIA'S WOMEN, the magazine of the Church of England Zenana Missionary Society, is always full of deeply interesting matter. The eleventh volume tells a tale of need, labour, and responsibility, the contents including many letters from European ladies who live and labour among the benighted millions of India, China, and Japan. There is a portrait and several items of news from Mrs. Abok, of Foochow, who visited England two years ago. (*Nisbet and Co.*)

THE MIRACLES OF MISSIONS, or THE MODERN MARVELS IN THE HISTORY OF MISSIONARY ENTERPRISE. By Alfred T. Pierson. (Paper 1s. 6d.; cloth 4s. *Funk and Wagnalls.*) The emphatic title of this little work is justified by the remarkable contents. In a manner peculiarly his own, Dr. Pierson surveys missionary biography and history, showing deliverances of missionaries and transformations of human character which admit of no adequate explanation if the Divine element in missionary enterprise be denied. The book contains twelve chapters, all of them informing and luminous; beginning with an account of John Williams's work in the South Seas, and ending with the wonderful story of Madagascar, which, it is truly said, should compel even the sceptical and unbelieving to exclaim, "What hath God wrought!" God's marvels in the mission-field have for the most part been wrought in answer to the fervent prayers and courageous testimony of his faithful servants, so these pages speak of Fidelia Fiske and Mary Lyon, J. E. Clough and J. G. Paton, Fritz Fliedner and Alexander Mackay. We trust they will have many readers, and be influential in pressing upon many the Master's call given long ago: "Go ...and preach...I am with you."

Miscellaneous.

Messrs. Cassell and Co. are issuing a popular edition, in threepenny parts, of THE CHILD'S BIBLE AND THE CHILD'S LIFE OF CHRIST. The complete book will contain about 500 illustrations.

CASSELL'S STOREHOUSE OF GENERAL INFORMATION. We welcome the second volume of this work, which is fully illustrated and furnished with maps and coloured plates. The contents extend from Beast to Castro, specialists having contributed many of the most valuable articles. As a companion to the dictionary, and a popular encyclopædia, this work will occupy an honourable place peculiarly its own.

BOOKS RECEIVED.

From *J. Nisbet and Co.*:—AVONMORE, and other Poems. By Christopher Dawson. (5s.)

From *S. Bagster and Sons, Limited*:—RECORDS OF THE PAST. Edited by Professor Sayce. New Series, Vol. V.

From *Jarrold and Sons.*—THE GIRLS' OWN BOOK OF HEALTH AND BEAUTY. By Gordon Stables, M.D., C.M., R.N. 2s. 6d.

From *J. Clarke and Co.*:—NINETEEN HUNDRED? A Forecast and a Story. By Marianne Farningham. (3s. 6d.)—SCHOOL HYMNS, edited by E. H. Mayo Gunn. 3d.

From *C. S. Palmer*, 100, *Southampton-row, W.C.*:—THE DEVELOPMENT OF REVELATION. An attempt to elucidate the nature and meaning of Old Testament inspiration. By E. Reeves Palmer. M.A.

OBITUARY.

DR. FREDERICK J. WOOD.

Many will have heard with regret of the death, on Monday week, of Dr. F. J. Wood, at the age of seventy-two, an additionally mournful point being that his wife died only two days previously, both being buried together in the same grave at Abney-park Cemetery. In his educational literary career he achieved considerable eminence, taking a leading position in the affairs of the London University, and being for some years Chairman of the Convocation of that University. As a Christian worker he was also loved and valued. In recent years he has done good service in connection with Rev. J. Guinness Rogers' church at Clapham. It is stated that as a deacon of that church he exercised wide influence, and secured universal affection by the sweetness of his spirit and his eminent consistency of character. In the British and Foreign Bible Society and in the London City Mission he found congenial spheres for untiring and energetic service. On the committee of the Bible Society his scholarship and devotion to the cause made him greatly valued.

GENERAL SIR ARTHUR LAWRENCE, K.C.B.

We much regret to hear of the death at the Fox Hills, on January 25, of General Sir Arthur Lawrence, K.C.B., Rifle Brigade, aged eighty-two. Sir Arthur belongs to a generation now passing away, but for many years this General was in the forefront of the Christian soldiers in our Army, and perhaps no single officer has done more for the Lord Jesus Christ in the British Army. We go back nearly fifty years, and find him in 1844 holding a Bible-class for officers in the barracks at Halifax, Nova Scotia. In that room met two or three officers of the Rifle Brigade and one or two of other regiments every Saturday evening, and at that meeting the late Captain Maximilian Hammond found Christ as his Saviour. We have not space here to detail the career of this departed saint. He was for a time a member of the Committee of the British and Foreign Bible Society, and for upwards of thirty years he was the president of the Army Scripture Readers' Society and an earnest supporter of the Army and Navy Prayer Union. Wherever he was quartered, whether in Nova Scotia, Canada, Aldershot, or in the Crimea, the late Sir Arthur Lawrence was a faithful witness and an active worker for the Lord Jesus Christ.

MADAME COILLARD.

We regret to announce the death of Madame Coillard, wife of the well-known French missionary to the Barotsi in Zambesia. She expired on October 28 at Sefula, and in the words of Rev. A. Baldwin, a Primitive Methodist labourer on the Zambesi River, she was a "good and heroic woman, who toiled and suffered to the last for the uplifting of the poor ignorant and sinful women and children of that part of Africa."

Madame Coillard was of a Scottish family, and the mission school was her especial care. In a short account of the work, recently issued by the committee of friends in Glasgow, M. Coillard says:—"When our native teacher left, the whole burden of teaching fell upon us. Mrs. Coillard threw her whole heart into it, but her health completely broke down. From twenty-five or thirty, the number of pupils rose speedily to more than one hundred. Four books and half-a-dozen slates composed all our school materials, and progress was necessarily slow." In these circumstances our brave sister was compelled to take rest, and her illness has for some time excited much anxiety among her friends and the supporters of the very interesting mission connected with her worthy husband's name.

MISS F. H. BAGGE.

We regret to report the death of Miss Frances Henrietta Bagge, eldest daughter of the late Sir William Bagge, Bart., M.P., of Stradsett Hall, Norfolk, which took place at Norwich on January 16. During the last three years, owing to delicate health, Miss Bagge had not been able to take the active part in Christian and temperance work which had been her pleasure for several years, but she still continued up to her death to let her influence be felt for the cause of good. In her village home at Stradsett she did much in Gospel and temperance work, and many soldiers have reason to thank her for being chief promoter, in company with General Hoste, R.A., C.B., then commanding the S.E. division, of reopening the Soldiers' Home, Castle-street, Dover (now removed to Snargate-street), in January, 1879. To her is, moreover, owing the selection of the present much-esteemed lady superintendent of that home. Miss Bagge several times took the superintendence of the Soldiers' Home at Woolwich during Mrs. Digby Dent's summer-holidays. She was also instrumental in reopening the little Sailors' Home in Chapel-street, King's Lynn, some years ago, and though she often wished the inhabitants of Lynn would wake up to their responsibilities in regard to those who visited their town by sea, and so enable her to do more for the temporal and spiritual welfare of the sailors, she was very thankful to find how much the little home and the kind, motherly attention of the matron were appreciated by those who visited the port. Miss Bagge, some months ago, started a missionary to visit the ships and change bags of books, which have been found to be a great help in keeping the men from the many public-houses. The superintendence of the home will be carried on by Miss Bagge's sister.

Evangelistic Notes.

Rev. T. Cook, the Wesleyan evangelist, has concluded a fruitful mission at Brixton-hill, and is now in Edinburgh.

Worthing.—Rev. Walter Bradbury and Miss Appleton have just held a nine days' mission in Holy Trinity Parish, Worthing, not without precious fruit.

Brookland (Romney Marsh).—A fruitful evangelistic mission, extending over two weeks, has been concluded here by Mr. Dykes, and several profess to have been converted.

Mr. George Hefford, of the Evangelisation Society, addressed two meetings at the Theatre Royal, Cambridge, on Sunday last: also a gathering of men only at Nelson-street Mission-hall.

Mr. William Forbes has just closed an eight days' mission at Leytonstone. The workers were greatly encouraged, and tokens appeared of good issue, many pledges being also taken.

Auchterarder, N.B.—A most interesting and fruitful mission work is going on in the villages round this town, under the care of Miss Hislop. The evangelistic service is extending far and wide.

Ireland.—Successful evangelistic services have just been held in the Railway Mission Hall, Belfast, by Mr. David Burrowes, of the Irish Evangelisation Society, and at Legateriffe, Co. Antrim, by Rev. W. J. Christie, of Glenavy.

Leeds.—A United Church Mission is being actively arranged for, to be held in the town February 14 to 24. A preparatory address was given last Sunday by the Bishop of Ripon on "Prayer Needs Single-mindedness," "God's Promise Unfailing," and "Prayer Sure of its Answer."

Dunfermline.—Following last week's large and impressive meetings addressed by Messrs. Moody and Sankey, Mr. Merton Smith, of Chicago, assisted by Mr. Ritchie Bell, of Montreal, conducted a most successful week's evangelistic meetings, under the auspices of the United Evangelistic Committee. Their earnest and forcible appeals and sweet singing of the Gospel attracted large audiences, and quite a number have professed conversion. Several most interesting children's meetings were also held.

Lincoln.—Under the auspices of the local Y.M.C.A., Mr. Henry Varley has paid a three days' visit to the old cathedral city. The Wesleyans kindly placed their largest chapel at the disposal of the Association, and large congregations gathered. On Thursday last week nearly sixty persons stood up in response to the appeals of the preacher, and confessed a desire to follow Christ. A meeting for men on Friday, at which a profound impression was evidently manifest, concluded Mr. Varley's visit, which will long be remembered.

Mr. Henry Lakin has just concluded the mission at Mill Hill Iron Mission Church, Blackburn, for which prayer was lately asked. Wonderfully rich blessing has been poured out, in spite of inclement weather and the fact that the curate in charge and many helpers were stricken down with influenza. Notwithstanding that, humanly speaking, the mission was carried on under discouraging and almost disheartening difficulties and misfortunes, yet over three hundred have cause to bless the Lord for his goodness. Truly, it was the Lord's doing, and it is marvellous in our eyes.

Mr. Richard Weaver.—The special meetings conducted by this veteran in Edinburgh, in connection with the McCrie Roxburgh Church, have now closed. The services have been carried on with very great interest, the attendance being so encouraging, while nearly every night there were some to be found inquiring after the way of salvation. One Sabbath evening the inquiry-room was quite a scene, both old and young being evidently under the power of conviction of sin. Mr. Weaver seems to be in excellent spirits, and a good deal of the zeal of his early days accompanies his preaching. Altogether there is reason to believe that genuine cases of conversion have taken place through the meetings.

Mr. Edward Hurditch, who has had many years' experience as an evangelist, with much acceptance at home and in Australia, is now at liberty to conduct missions or evangelistic meetings, for longer or shorter periods, in any part of Great Britain or Ireland. Address care of Mr. C. Inglis, Eaton-villas, Harlesden, London, N.W. We commend Mr. Hurditch as an able and faithful preacher of the Gospel.

JEWISH CHILDREN'S CHRISTMAS TREE.—The Hebrew Conference Hall, Old Montague-street, Whitechapel, was occupied on Thursday evening by about three hundred and fifty Jewish children who attend the hall for religious instruction. A Christmas tree, provided by Mrs. Ehrlich and friends, was the centre and source of much pleasure. Addresses were given by Mr. Cruikshank, Mr. Ehrlich, and Rev. J. B. Barraclough, the latter questioning the children and receiving ready and satisfactory answers. At the instance of Mr. Boyer, of the Drift Children Mission, the whole body sang, "I've got a Father in the promised land," after which they were entertained with recitations, the proceedings concluding with a distribution of cuffs, scarves, dolls, books, &c

Among the Churches.

CHURCH OF ENGLAND.

The Dean of Norwich has accepted the invitation of the committee of the C.M.S. to preach the anniversary sermon in May.

Regret is freely expressed that a High Churchman should have been appointed vicar of Wakefield, in place of the evangelical Archdeacon Straton.

At last week's meeting of the Liverpool branch of the Church Association, General Sir R. Phayre dwelt strongly on the evils wrought in India by Ritualism.

Rev. T. Howard Gill has arranged for a series of Evidential Lectures in the Parish Church, Canterbury, to be given by Bishop Barry, Canon Elwyn, the Dean of Canterbury, Canon Girdlestone, Canon Bernard, and Rev. J. E. C. Welldon.

A conference of Evangelical Churchmen has been called for Friday (5th), in connection with the Clerical and Lay Union. Rev. H. W. Webb-Peploe will preside; and a discussion will be opened by the vicar of Islington on "The best means of organising Evangelical influence in the diocese of London."

Prebendary Eardley Wilmot, who is leaving Walcot, Bath, for St. Jude's, South Kensington, preached on Sunday week his farewell sermons. In the evening he chose the words, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Rev. James Ormiston, in a stirring lecture at Hastings on "A priestly delusion"—*i.e.*, sacerdotalism—showed that the question must finally turn on the conclusion—Bible or no Bible? If there be a Bible, and if that Bible be of God, then sacerdotalism is condemned; for Christ by his one sacrifice, once for all, has made an end, and there remaineth no more sacrifice for sin.

Canon Bardsley, addressing a meeting in Huddersfield last week, pointed out that it was of small service reading the Bible in the schools without note or comment, and the children could not take in the facts and truths except by teaching line upon line and precept upon precept. Besides, no teacher was allowed to appeal to the Lord Jesus Christ, who could help the children to conquer sin.

The Bishop of Wakefield, speaking last week at Dewsbury, urged strongly the claims of the masses of London. He remarked that, "so far from young men seeking curacies where there is 'light work and good fishing,' the tendency is now to seek laborious work amongst the poor."

CONGREGATIONAL.

Mr. R. F. Horton, of Hampstead, disclaims the use of the prefix "Rev." to his name.

At Hessle-road Church, Hull, Rev. E. Dudley has just concluded a fruitful mission.

Rev. J. Fearnley, for fifteen years pastor at Bullershaw, has entered on his ministry at Norristhorpe.

Mr. D. A. Davies will commence his ministry at Aylesbury on the last Sunday of the present month.

We are glad to hear that Rev. John Thomas, D.D., is somewhat better. He is being urged to take a long holiday.

At Saltburn-on-Sea, an admirable site has just been secured for a new chapel for the congregation now meeting in the Institute.

At a meeting last week of the Manchester and Salford Auxiliary of the Church-Aid Society, an interesting report was rendered of progress in the village missions.

The week beginning Sunday, February 21st, is definitely arranged as the week of self-denial on behalf of the Forward Movement of the London Missionary Society.

For some time a successful mission has been carried on at a cottage at the village of Wilmington, Sussex, in connection with Pevensey-road Church, Eastbourne, and as a result a church has been formed. A suitable building has been erected, and opened last Wednesday.

A donation of £2000 has been received towards the "Forward Movement" initiated by the directors of the London Missionary Society from "One who desires to consecrate every talent to the Master's Service." It is proposed to increase the staff of missionaries by one hundred, and the yearly income by £30,000.

PRESBYTERIAN.

Rev. C. Anderson Scott has received a warm welcome in entering upon his ministry at College Park, Willesden.

Rev. W. B. Macleod, who rendered good service at Norwood, has been warmly received by his new flock in Jersey.

The church at Leytonstone is making most satisfactory progress, and is proving a fresh and vigorous centre of work in suburban East London.

Rev. John More has completed a week of most successful services at Wolverhampton. The interest was deep, and there were many conversions.

The congregation at Nottingham are contemplating the raising of about £2000 to complete the mission premises and the two Sunday-schools, and increase the accommodation in the church, which has become a matter of urgent necessity.

The Women's Foreign Missionary Society of the Presbyterian Church of Canada have issued an Open Letter, inviting sister societies to send delegates to a conference to be held at Toronto at the time of the meeting of the General Council of the Presbyterian Alliance.

Rev. Dr. Muir, speaking at a meeting a few nights ago at Mount Pleasant, Liverpool, emphasized the importance of labouring for those outside the church; for in proportion as a congregation reached the outside world would it build up the inside life.

Mrs. Stuart, widow of the late R. L. Stuart, who died in New York recently, bequeathed all her property, amounting to about £1,000,000, to benevolent and Christian uses. One of her bequests was £16,000 to her pastor, Rev. Dr. Hall, and £2000 to his wife. The family of which Mrs. Stuart was the last representative were eminent Presbyterians.

BAPTIST.

Rev. W. J. Mayers reports a warm welcome and good meetings in South Australia, Victoria, and Queensland.

The evangelistic work in connection with the chapel at Morley (Leeds) has of late been increasingly encouraging.

Fruitful results have attended a nine days' evangelistic mission, conducted at Zion Chapel, Gravesend, by Mr. A. A. Harmer.

Rev. G. H. Harris has resigned the pastorate of All Saints' Baptist Church, Guernsey. His address is now The Hundred, Romsey, Hants.

The Lodging-house Mission, in connection with John

(Continued on page 26.)

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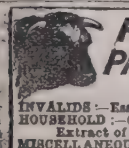
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MAZAWATTEE

Recalls the Delicious
TEA
of Thirty Years ago.

(Continued from page 24.)

street Chapel, held its annual tea on Tuesday week, when many testimonies were borne as to the results of the past year's work.

The total receipts and promises for the Baptist Missionary Centenary Fund has now reached about £52,000, of which amount nearly £11,000 has been contributed by young people.

At the annual meeting of the London Baptist Association, held on Tuesday, 26th ult., Rev. F. B. Meyer, the new President, delivered his presidential address on "Our Attitude in These Trying Times."

Rev. F. C. Spurr, speaking last week on evangelistic effort, said that if we want to see a great revival of Christian life in London, we must subscribe to the conditions that God had laid down for its attainment, namely, implicit obedience to Him, the cultivation of the consecrated spirit, and an enthusiasm for saving souls.

On January 28, a meeting in connection with the centenary celebration, held in the Swaffham Baptist Chapel, was addressed by Revs. C. Williams, J. H. Shakespeare, the pastor, Rev. J. Wilkins, presiding. The fervent spirit and earnest words of the speakers thoroughly aroused the congregation and deepened their interest, both in the approaching commemoration and in foreign missions.

METHODIST.

A fine new Wesleyan Chapel was opened on Thursday, in Salford, by the Mayor.

A successful round of missionary meetings has lately been conducted at Dersingham, Snettisham, Bucham, and Docking.

The annual report of the Manchester Mission shows remarkable progress and not a little blessing in every department.

The South-East London Mission (in the Borough) has lately had a busy time, owing to the pressure of poverty in the surrounding district.

At the annual meeting of the Liverpool Wesleyan Mission, held on Monday week, Rev. C. Garrett showed a record of good work done.

There is now every likelihood that the work at Shaftesbury Hall (Aldersgate-street) will be taken charge of by the Central London Mission.

At the fourth annual meeting of the Adult Bible-class held last week at the Centenary Chapel, Middlesbro', the membership was shown to be six hundred, while many tokens of real usefulness were reported.

Rev. Arthur E. Sharpley, who has charge of the Methodist work at the Portsmouth Garrison and Naval Port, is being greatly encouraged just now by the gratifying success of the Eastney Soldiers' Home.

The "Gospel Car" has been working through Newcastle circuit with good results. At Stargate, where a fort night's mission was held, many interesting cases of awakening occurred. The Car next visited Crawcrook, remaining nearly two weeks, with much success.

NOTES FROM IRELAND.

Two new Protestant churches are in process of erection in Belfast.

There are now thirty-two Methodist students in Queen's College, Belfast.

Presbyterian services have been begun, under encouraging circumstances, in New Ross, a town of six thousand inhabitants.

The influenza epidemic in the diocese of Armagh is so extreme that two or three Sundays ago six churches were closed, the rectors being ill.

The General Assembly of the Presbyterian Church is to meet in Dublin in June, and Rev. R. McCheyne Edgar is freely mentioned as likely to be chosen Moderator.

The Church of Ireland Young Men's Society, Belfast, has added 157 to its membership during the past year, and has resolved to continue the experiment of admitting as associates members of other denominations.

Miss Logan, who for the last seven years has been engaged in mission work in Syria, is at present home on furlough, and has been addressing missionary meetings at Radalstown and elsewhere with marked effect.

A successful missionary conference has just been held in Kilmore Presbyterian Church, Revs. T. Alexander, R. H. Semple, Jas. Knowles, Dr. Brown (Moderator of General Assembly), and others taking part in the proceedings.

Mr. Thos. Plunket Cairnes, J.P., Governor of the Bank of Ireland, and High Sheriff of co. Louth, has recently given £9000 for religious and benevolent objects, including £1000 towards building a children's home at Monkstown, Dublin, £3000 towards increasing the clerical incomes in the diocese of Meath, and £5000 towards building artisans dwellings in Drogheda.

The Belfast Female Mission—an undenominational society—is a very valuable organisation. During the past year its agents paid nearly eighteen thousand visits, many of these being to the aged and sick, got sixty persons to sign the pledge, cared for twenty-seven children neglected by their parents, and established clothing clubs for the purpose of teaching the poor habits of thrift.

The Belfast Town Mission is doing a most useful work. It employs seventeen agents, who last year visited forty-six thousand families, held nearly four thousand meetings, distributed a large amount of religious literature, and got 107 families to join different churches. Its aim is to lead the spiritually destitute to Christ, and its methods are house-to-house visitation, personal dealing, and the holding of cottage meetings. It finds drunkenness, gambling, Sabbath desecration, and the circulation of infidel literature its great hindrances.

FALLEN ASLEEP.

At Finsbury-park, on the 16th inst., Rev. R. Maxwell, long a devoted Wesleyan minister; at Wood-green, Mrs. Howell Jones, wife of the Wesleyan minister and a devoted worker: in the Precincts, Rochester, on Tuesday, 26th, Rev. Canon Burrows, aged 76, well-known as a theological author; at Langley, Rev. W. T. Taylor, of influenza, a devoted labourer; at Goodnestone-park, Kent, on Sunday, January 24, Mrs. Plumptre, widow of the late Rev. H. W. Plumptre, a helper of many; at Lowestoft, Mr. Michael Hinde, a Christian of exemplary piety, and influential of much good, formerly as master of the British School, and latterly as a journalist and preacher of the Gospel.

Special Religious Services in Theatres and Town Halls.

These Services were commenced more than thirty-two years ago and have been held every winter with great success. The Committee have recently added to their labours by building Mission Halls in memory of their late president, the seventh Earl of Shaftesbury, K.G., while some hundreds of smaller halls have been assisted by grants of money. The majority of these buildings are in the very poorest parts of London, where it is utterly impossible to raise funds locally.—Contributions will be gratefully received by the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, or by the Secretary, Mr. C. M. Sawell, 3, Bridewell-place, E.C.

[1108]

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Gospel address to young men, Tues., 6.45 p.m.; Missionary Prayer Meeting, Thurs., 6 p.m.; Daily Prayer Meeting, St. Peter's Vestry, Cornhill, 1.30 to 2 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., 3 and 7 p.m., Rev. C. G. Moore; Thurs. Feb. 11, Y.M. Meeting, Rev. Marcus Rainsford.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 (men only) Mr. E. J. Kennedy; 7 (public), Colonel Macgregor, C.B.; Meetings for men nightly, 8; cheerful service (public), Sat., 8. French Bible-class, Thurs., 8; Prayer Meetings, Mon. to Fri., 1 till 2; Organ Recitals, Sat., 7.30; Lecture (illust.), Feb. 10, "New Zealand," by Mr. Herbert Jones, F.R.G.S.

Y.M.C.A., 186, Aldersgate-street, E.C.—Thurs., Feb. 4, 8 p.m., Y.M. Devotional Meeting; Fri., Feb. 5, 8 p.m., Limelight Lecture, Mr. A. K. Langridge, on Rev. John G. Paton; Sat., Feb. 6, 3 p.m., Y.M. Bible Talk with Young, Rev. F. B. Meyer; Sun. Feb. 7, 3.30 p.m., Mr. J. H. Putterill; Mon., Feb. 8, 8 p.m., Y.M. Gospel Meeting; Tues., Feb. 9, 8 p.m., lecture, Rev. Prof. Agar Beet, "The Christian Argument."

Y.M.C.A., 198, Upper-street, Islington.—Gospel Temperance Meeting, Sat., Feb. 6, 8 p.m., open to both sexes; Rev. Andrew Miers and Sermon-lane Mission choir; Sun., 3.15 p.m., Monthly Address to Y.M., Mr. W. T. Paton.

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Special Meetings for Y.W.C.A. Workers and Young Ladies, 3 to 4 p.m.; Thurs., Feb. 4, Hon. and Rev. T. W. Rice; Fri., Feb. 5, Rev. E. W. Moore. Bible Readings by Miss Maynard, 11.30 a.m., Feb. 10, 17, 24, and Mar. 2. Special Services (young women only), 8.30 p.m.:—Mon., Feb. 8, Rev. M. Washington; Tues., Feb. 9, Rev. W. Hay Chapman; Wed., Feb. 10, Mr. E. J. Kennedy; Thurs., Feb. 11, Mr. H. W. Maynard; Fri., Feb. 12, Rev. W. H. Stone. Plenty of bright singing. Books provided. Sun., Feb. 14, Rev. W. Hay Chapman in All Souls' Church, Langham-place, 4 to 5.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., at 7 p.m., Mr. H. D. Brown; *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Mr. Wm. Grove.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., Feb. 5, Rev. C. G. Moore, 3 p.m.; Dr. F. Montagu Miller, 7. Tea 5. Prayer meeting 6. Sun., 3.30, Bible readings by Miss Mason.

Talbot Tabernacle, Notting-hill, W.—Sun., Feb. 7, 11 a.m. and 7 p.m., Mr. J. L. Stanley.

Great Assembly Hall, Mile-end-road, E.—Mr. Henry Varley will preach at 11 a.m. and 6.30 p.m., on Mr. Spurgeon's Life and Work.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., Feb. 7, morning at 11, Rev. H. Hagell; afternoon at 3, Rev. H. Bright; evening at 7, Dr. Barnardo.

St. George's Hall, Langham-place, W.—Mr. Milne Kyd during Feb., Sun. 11 and 7; and on Wed. at Burlington Hall, Savile-row, 8 p.m.

Police Institute, 14, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Metropolitan Music Hall.—Sun., 6.30 p.m., Mr. Charles Cook, "A Life Sketch of Mr. Spurgeon."

Agricultural Hall, Islington.—Sun. next, 3.30.

Conference Hall, Mildmay-park.—Sun., Feb. 7, 3.30 and 7 p.m., Mr. Henry Cook (Gosport) and five skippers; Tues., Feb. 9, 7.30 p.m., Waldensian Missions, Signor E. Rievoir, of Como.

Rome.—A Bible Reading is held every Thursday evening, at 8.30, at 34b, Via Porta Pinciana. Apply to Mr. Cheyne Brady.

Merchants' Lecture, Memorial Hall, Farringdon-street.—Tues., Feb. 9, 1 p.m., Rev. Dr. Allon on "What is Religion?"

Portman Rooms, 32, Dorset-street, W.—Meetings for Deepening Spiritual Life, Fridays at 3.30; Feb. 5, Rev. Dr. Donald Fraser; Feb. 12, Rev. M. Washington.

Wimbledon Convention.—Mar. 14 to 18.

Conference of Ministers and Church Officers on Christian Morals in Relation to Political Life and Legislation upon the Liquor Traffic, Exeter Hall, Wed., Feb. 17, 3 p.m. Chairman, Archdeacon Farrar.

Foreign Missions (Y.M. Auxiliary).—Monthly Prayer Meeting, Wesleyan Mission House, Bishopsgate-street, Fri., Feb. 5, noon. Address by Rev. Chas. Ingham, from the Congo.

Conference Hall, Strangeways, Manchester.—Deepening Spiritual Life. Address by Rev. F. B. Meyer, Tues., Feb. 9, 3.30 and 7.30.

Monthly Prayer Meeting for Ireland, 11, Buckingham-street, Strand.—Fri. Feb. 12, 4 p.m.

Ipswich Convention.—Mar. 8 to 11.

Welsh Branch of the London City Mission.—Mansion House Meeting, Fri. Feb. 19, 3.30 p.m., the Lord Mayor in the chair. Cards from 3, Bridewell-place, E.C.

Women's Protestant Union.—Exeter Hall Council Chamber, Instruction Lecture, Mr. E. H. Hill, "The Present Conflict and the Final Issue," Feb. 10, 7 p.m.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. C. Russell Hurditch during Feb., Sun., 6.30; Fri., 7.30.

Working Lads' Institute and Home, Whitechapel.—Meeting for Special Prayer, Tues., Feb. 9, 6 p.m.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

(For Donation List see page 30.)

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the One Hundred and Thirty-Fourth Annual General Court Governors, held at the City Terminus Hotel, Cannon-street, E.C., Wednesday, January 27th, 1892, the following twenty children e declared to be elected, subject to a scrutiny being demanded re Tuesday, February 2nd, 1892. Basil Woodd Smith, Esq., J.P., , in the chair.

SENIOR LIST—GIRLS.

Patton, Ellen H. ... ... 966 | 2. Shaw (No. 2), Gertrude C. 825
S. Thomas, Dora Emily, 818

SENIOR LIST—BOYS.

Brooks, C. M.... ... ... 748 | 9. Lynn, C. E. S.... 636
Lacey, H. H.... ... ... 738 | 10. Stephenson, J. 633
Heather, A. W. ... ... 736 | 11. Curtis, P. E.... 610
Tubbs, W. Q.... ... ... 666 | 12. Wybrow, W. J. 585
Hedgis, H. T.... ... ... 645 | 13. Miller, F. R. 580
14. Thompson, F. H., 579.

JUNIOR LIST—GIRLS.

Grimes, V. A.... ... ... 687 | 16. Tooley, F. M. 605

JUNIOR LIST—BOYS.

Norbury, F. B. ... ... 769 | 19. Peat, H. C. 669
Hall, R. H. ... ... 747 | 20. Huson, R. W. C. 653

he proceedings terminated with a vote of thanks to the Chair- n, Basil Woodd Smith, Esq., J.P., D.L., and to William Snowdon d, Esq., Chairman of the Tellers' Room, and to the Scrutineers the conduct of the election.
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Many writers are mere echoes of other men's voices, and are mainly of use in stirring up pure minds by way of remembrance. Dried fruits are their merchandise; such a thing as a freshly-gathered peach is never seen in their basket. One of the excellences of Dr. CULROSS is the freshness of his thought. The dew is on his branch: he is no withered bough of the autumn forest. His mind allows young flowers to break through its soil after their own fashion, and to blossom in their own sweet way.

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Miss Whateley's Work, Cairo—L.G., Bengal, £3.

Appeals.

Southwark and Lambeth Mission.—The Evangelist appeals earnestly for help on behalf of the poor in the district.—William Benson, 129, Royal-road, Kennington-park, S.E.

Vale Mission, Guernsey.—This work, in a very poor district, is greatly crippled for want of funds.—Address, Peter M. Vaudin, General Superintendent, Vale Mission Hall, Guernsey.

Spurgeon's Sermons.—G. W. Gill, 24, Convent Lane Anlaby-road, Hull, asks readers of Mr. Spurgeon's Sermons to send him read numbers, with a view to circulation among working-men. He can use also back numbers of The Christian, *British Workman*, and similar papers.

Notices.

Several correspondents inform us that the hymn [containing the stanza, "I have heard the voice of Jesus, &c.," about which inquiry was made last week, begins—

"I was journeying in the noontide,
When his light shone o'er my road;
And I saw Him in the glory,
Saw Him—Jesus—Son of God."

The hymn is from the pen of Mrs. Frances Bevan. A poem on Abigail, by the late Mr. Denham-Smith, in his "Brides of the Bible," contains a verse similar to the one about which our correspondent inquired.

Communications Received with Thanks.—W.J.F. J.W.K. J.M. C.F.W. J.K. E.M. R.J.L. C.H.C. M.M. H.B.W. C.T. M.O. W.H.N. E.B. H.E. A.F. J.M.D. E.B. A.M. S.E.B. J.E.H. D.M. T.M. W.B. W.O. T.M. M.J.G. J.J.T. A.R.E. T.A.I. J.H. J.D. S.B. A.H. S.A.B. H.W.E. M.F.W. H.W.F. S.S. F.B.J. J.H. S.E.B. Z.T.D. W.K.F. R.S.A. J.T.T. T.W.S. J.B.B. R.M. G.W.H. J.W. H.M. A.T. A.J.B. A.F.M. T.J. G.E.L. J.B. M.E.A. C.E.P. S.T. C.M.F. A.J.B. A.C. G.B.T. H.L. G.R.C. E.N.S. M.E.W. R.N. J.W. C.S.T. N.M. E.S. D.M. H.J. F.A.G. F.S. G.B. J.N.R. B.W. T.D.S. H.E.B. E.A.W. G.G.A. H.C.P. W.M. E.A.C. D.A.H. W.B. F.W.B. E.W. T.D. E.C. M.B. W.J.M. M.C.F.

Applicants for Tracts.—W. Lippett, 1, Walker's-buildings, Lich-street, Worcester; G. B. Taylor, 32, Gerrard-street, W., Soho; H. Bridger, St. Bride's Institute, Shoe-lane, E.C.; F. J. Hopkins, 7, Clarence-terrace, Silverhill, St. Leonards-on-Sea; R. Sinnett, Grove-row, Haverfordwest; Mr. W. Turner, 8, The Pavement, Lower-road, Charlton, S.E.; J. Neuzerling, 121, Royal Mint-square, Whitechapel; A. E. Howard, 34, Mansford-street, Hackney-road; G. Fearn, 43, Everton-road, Liverpool; Frederick W. Brown, 2, Belmont-terrace, Hillhead, Glasgow; Wm. M. Jeffrey, 70, Campbell-street, Riccarton, by Kilmarnock.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers sent should be carefully read before being given away.]

REQUESTS FOR PRAYER.—For services in Town Hall, Carsham, by Mr. John Elliott, from Feb. 7.—For meetings by Miss Robinson at Maunby (Thirsk), from January 31.—For a mission about to be held at Cherry Tree, Blackburn.—For a week's mission by Mr. Henry Lakin, at Worthing, from February 7.—For a mission at Potter's-green, Coventry, Feb. 6 to 15.—For evangelistic and Gospel temperance meetings by Mr. Matthew Burnett, in Jubilee Chapel, Scarborough, Feb. 7 and 8; also at Sherburn and Weaverthorpe.

PRAISE.—For great blessing on a missin at Wilmcote.—For restoration to health of Mr. and Mrs. Herbert R. Francis.—For great blessing granted on a mission held at Blackburn Mission Church.

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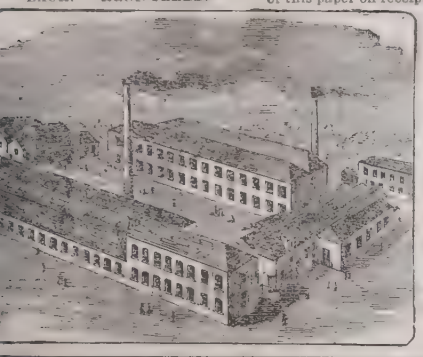
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Also warm underclothing. It is distressing to us who visit the sick poor in East London at this time of sickness and death, to find in most cases they are without fuel, or the means to get any. They have no means whatever of getting warmth for their poor bodies, being alike destitute of food and warm clothing—the poor children especially suffer. One Guinea will keep one fire going three months, but smaller donations will be thankfully received.

Parcels and donations will be thankfully received and acknowledged by EDWIN PHILBRICK (Deacon), 57, Stepney-green, London, E.; or donations to, to Miss BENN (Hon. Worker), 38, St. Peter's-road, Mile-end-road, London, E.

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The Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly appeal for help in aid of the poorer patients and their families. Contributions in money, coal and bread tickets, and warm clothing are much needed.

It is particularly requested that all contributions be given to the "Ladies' Samaritan Society."
ROSA PEARMAN, Vice-President.

DAILY PRAYER UNION } for the Ipswich Convention on the lines of Keswick, &c. March 8—11.

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A First-grade modern School. Resident graduate masters. Preparation for all examinations. Backward, delicate, and young boys have careful attention. Decided Christian training. Splendid premises, laboratory, workshops, cricket-field, tennis-courts, &c. Fees, £45 per annum; no extras whatever. Honours' list and prospectus on application.

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MR. WILLIAM FORBES desires that all letters and telegrams to supply pulpits, conduct evangelistic services, or Gospel Temperance Missions, may be sent to his residence,
71, Tollington-road, Holloway, London, N.

COFFEE TAVERN. — An experienced manager, Christian and total abstainer, is open for engagement, or would rent coffee tavern or temperance hotel, and assist in Christian work. Town or country.—MANAGER, Louisa Ashburton House, Victoria Dock-road, E.

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MANAGER, British Workman, Crayford, Kent.

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H., 31, Gathorne-road, Wood-green, N.

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TO FARMERS.—Young man, aged 18, wishing to learn dairy farming, desires situation as Working Farm Pupil. Small premium.—C. W. BARRAT, Trig-lane, Upper Thames-street, London.

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J., care of Mrs. Webbe, 117, Mile-end-road.

WILL SOME ONE kindly give or suggest employment for a deaf and dumb youth, aged 19 (son of a civil engineer, deceased), who is obliged to earn his own living. He has been well educated at Ealing College, and taught to speak by the oral system. He is very intelligent and gentlemanly, and writes a good hand.
A. M., 2, Chesham-place, Brighton.

A LADY (39), of small independent means, is anxious to find some sphere of definite work. Would prefer to superintend small Y.W.C.A. Home, and to furnish her own rooms. Would not undertake classes or secretary's duties, but with thorough practical knowledge of house-keeping, would see to the general comfort of the home. Highest references.—Address, for all particulars, WORKER, 10, College-terrace, Brighton.

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K. A., Miller's, New-street, Dorset-square.

BIBLEWOMAN, in London or suburbs. Nine years' experience in the work. Good references. J. J., Y.M.C.A., Stafford-rooms, Tichborne-street, Edgware-road.

AS WORKING HOUSEKEEPER or Lady's elp in a Christian home. Situation wanted by young lady. Age 23, good references.—A. S., c.o. obinson Bros., St. Mary's-street, Southampton.

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MISS GOUGH desires to recommend ristian worker as Matron to small convalescent me, children's home, or any Place of Trust.—A. care of Miss Gough, 17, Old Cavendish-street, ndon.

AS LADY SUPERINTENDENT, Matron small home, or any position of trust. Christian, ow lady. Good careful manager. No salary. ighest references.—Letters only, FAITH, Cowing's Library, Barnet.

ASSISTANT MATRON or Sewing Matron. ot laundry work. Has had experience in institu-on work. About 25. Country or neighbourhood London.—Apply to Miss SETON-KARR, Atherton range, Wimbledon.

DRAPERY.—The friends of a young lady sh to apprentice her in a drapery establishment-er Christian influence. Country preferred. ate premium and full particulars.—M., care of B., 44, Parchmore-road, Thornton-heath.

A YOUNG WOMAN, a widow, wishes for situation as Housekeeper or Matron where she uld have her two young children with her. She n be highly recommended.—S. B., Stangmore dge, Dungannon, co. Tyrone, Ireland.

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USEFUL COMPANION-ATTENDANT to valid, housekeeper (one or two in family), or any sition of trust. Domesticated. Experienced in kness. Good needlewoman. Highest references. E., care of Mrs. Harms, Hertingfordbury, Hert-rd.

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12, Kensington-park-road, W.

YOUNG LADY desires situation as Useful mpanion or any position of trust. Would value ening for definite mission work.—C. B., Mrs. and, 25, Carfingford-road, Hampstead-heath, ndon.

LADY, CHEERFUL, MUSICAL, domesti-ted, good reader, seeks comfortable Christian me in return for slight help and companionship. ferences, expenses. Neighbourhood of London Brighton preferred.

ALPHA, 36, Western-road, Hove, Brighton.

A LADY, thoroughly domesticated, is eking a home in a quiet family, where she uld pay partial board, and be willing to make rself useful. Good reader and good references. K. F., 28, Radford-road, Nottingham.

RE-ENGAGEMENT desired as Useful ttendant, or any position of trust. Accustomed invalids. Really domesticated and fond of ildren. Good needlewoman. Age 39.

ETA, Y.W.C.A., Widmore-road, Bromley, Kent.

AS PLAIN COOK where one other servant kept. Small, quiet family. Age 32. Wages £16 £18. Wesleyan.

A., 26, Malvern-road, Hornsey.

CLERGYMAN'S WIFE seeks situation r girl of twenty, in country, with Christian lady small family. Unless a helping hand is ex-nded she may fall into ruin. Is clean and capa-e.—Mrs. LAYCOCK, St. John's Church, Highbury.

WILL ANY LADY take into her service, general servant, a woman of 39, who wishes to gain her character? London or suburbs pre-rred.—Apply to Miss GOUGH, 17, Old Cavendish-street, W.

MRS. PARSONS will be grateful if some ristian lady will take into her kitchen not very ght girl of 16, finding clothes, &c., in lieu of ages. Eastfield House, Walthamstow, Essex.

AS HEAD NURSE, or would go as Matron Housekeeper, or any position of trust. Eleven ars in two last situations. Highest references. E., care of Mrs. Bennett, Langstone, Horrabridge, Devon.

A LADY WISHES to find a Situation for very clever needlewoman as head of the work-om in an Institution worked on total abstin-ce lines.—For particulars apply to Mrs. STREAT-IELD, 26, Chester-square, S.W.

AS NURSEMAID, and also as Help or neral Servant, by two young girls, aged 14. rs. BROWN, 123, Wilberforce-road, Finsbury-pk.

Appointments, Situations, &c., Vacant.

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A SELECT AGENCY for Male and Female rvants is opened by Mr. FORDER at 105, Glouces-r-road, South Kensington, S.W. Hours, 8 till 6 umbers of all better-class servants are required daily to fill vacancies. Also Soho Bazaar, 77, ford-street, W.

COACHMAN.—Wanted, a good reliable an (single preferred) as Coachman, and willing make himself useful. Must have a thorough owledge of horses. Protestant and abstainer. B., 22, Hamilton-square, Birkenhead.

PLUMBER, GAS, HOT-WATER, &c.—rst-class Man wanted. Do not apply if you are t truly converted, as I allow no lies nor tricks. omfortable berth for a man who does his work or the glory of God.—Write full particulars, S. LEVERMORE, 1, Kate-street, Balham.

TO PARENTS AND GUARDIANS — n Architect and Surveyor, A.R.I.B.A., has a cancy for a pupil, who will be under Christian fluence. Large offices in important London oroughfare. Careful personal instruction in all anches of the profession. Special training for e examination of the Royal Institute of British chitects. Moderate premium.—CHRISTIAN, care Mr. Hayslep, 3, Fleet-road, N.W

TOONBARRI TEA ESTATE.—Wanted, lady agents. £300 by estimate will be available this year as commission on orders for tea. Ladies are already working as agents, but more are required. Lady agents may depend on being treated with utmost courtesy, and on incurring no risk.—R. MORTON (Planter), care of Major-General Morton, 2, Priory-parade, Cheltenham.

AN ACTIVE, SENSIBLE CHRISTIAN COUPLE, without children, wanted, as master and matron of the Boys' Home, Strangeways, Manchester. Salary to commence £100 per annum, with full board and apartments.—Apply, by letter, stating ages, experience, and all other particulars, to L. K. SHAW, Strangeways, Manchester.

BLACKHEATH CONGREGATIONAL CHURCH.—Wanted, Man and Wife as Caretakers. Two-roomed lodge provided. Church members desired.—Apply by letter, stating ages, qualifications, and references, as well as wages required, to W. DUNCAN KNIGHT, Stonefield, Kidbrook, S.E.

YOUNG MEN wanted, who are calling upon families, to accept a profitable agency. No risk or outlay of capital.
C. WRIGHT, 3, Norton Folgate, London, E.

EASTBOURNE.—Trained worker (Church) for preventive work. Earnest, spiritual, aggressive. Salary £20, with board and lodging.—Mrs. HEWETT, Christ Church Vicarage, Eastbourne.

WANTED, FOR Y.W.C.A. INSTITUTE, Londonderry, Ireland, honorary Lady Superintendent. Religious and secular classes, visiting. Board, lodging, attendance, fire, light, and laundry
Mrs. TILLIE, Duncreggan, Londonderry.

BIBLEWOMAN wanted, to work in a poor district of Deptford. One who understands nursing and a Congregationalist preferred.—Apply to Mrs. MATTHEWS, Roxburgh, Vanbrugh-park-road West, Blackheath

YOUNG WOMAN wanted, for institution in Edinburgh. Accustomed to or learn packing-room work in laundry. Must board on premises. Good wages to a suitable person.—Apply, with references, to MACFARLAN and Co., Chemists, 2, Grange-road, Edinburgh.

LAUNDRY MATRON wanted. Must understand and be able to teach the work in all branches. Apply, in writing, to The Secretary, London Female Guardian Society, 191, High-street, Stoke Newington, N.

DRESSMAKING.—First Hand wanted, to take sole charge of room (eight to ten hands). Reliable fitter. Used to good-class trade.- State experience and salary required by letter to H. M. WRIGHT, Draper, 2, South-hill-park, Hampstead, N.W.

SUPERIOR CHRISTIAN WOMAN wanted as working housekeeper. Single-handed. Good cook. Abstainer. Two in family. Comfortable home. Excellent references required. Age about 40. State wages.
Mrs. MORRIS, St. Peter's-park, St. Albans.

WORKING HOUSEKEEPER wanted to do work of small house for 3 clergyman's daughters, out all day. Must be early riser, abstainer, active, and good plain cook. Unexceptionable personal references as to trustworthiness required. Salary and comfortable home.—Apply, by letter only, to M., 7, Hafer-road, Clapham-common.

COMPANION FOR LADY wanted, in weak health, under medical treatment, to care for wardrobe and manage generally. Must be a gentlewoman, kind, sensible, cheerful. Christian desired.—E. K., 3, Lexham-gardens, Kensington.

BOARD, &c., offered to a lady, Evangelical Churchwoman, at nominal terms in return for light services. Good health. Active. References exchanged.
D., 3, Oakley-street, Bellevue, Shrewsbury.

USEFUL MAID wanted. Good needlewoman. Strong, willing. Country.
Mrs. CHRISTY, Boyton Hall, Chelmsford.

LADIES OR GENTLEMEN wanted, to obtain orders from friends, &c., for choice Teas at moderate prices. Liberal payment. Strictest confidence. Little trouble.—S. J., Shelley's Advertising Offices, 38, Gracechurch-street, E.C.

CHILDREN'S NURSE wanted for two children. Age about 25. Wages £20. Cheerful. Good needlewoman. Comfortable home. Protestant.—Apply Miss HOOPER, 9, Upper Baker-street, N.W.

NURSE.—Wanted, a conscientious young person for 3 little children, youngest 18 months.—Write or apply to 167, King Henry's-road, South Hampstead, N.W.

NURSE.—Wanted, at once, a thoroughly experienced Christian Nurse, under 35 years of age, for three small children, baby in arms. Must be good needlewoman. Girl to help.—Apply, by letter, to Mrs. GUINNESS, Harley House, Bow, London, E.

MOTHER'S HELP (superior) wanted, in small gentleman's family. Domesticated, fond of children. Not under 20.
30, Ash-grove, Cricklewood, N.W.

LADY WANTED as mother's help. Active. Good needlewoman. Country town, Fife. Salary £15.—Address No. B. 5, Keith and Co., Advertising Agents, Edinburgh.

AS MOTHER'S HELP.—A young lady wanted who can be very firm and kind with children. Decided Christian.
Mrs. SCHOFIELD, 56, Clifton-road, Rugby.

MOTHER'S HELP wanted, at once, a lady about 30. Experienced with children. Good needlewoman. Rev. F. W. Moore's ministry. Personal interview.—Write to
Mrs. WARREN, 23, Spencer-hill, Wimbledon.

HOUSEMAID-WAITRESS wanted. Christian preferred. Willing to undertake light charge of two children attending school. Girl to help. Highest references indispensable.—Please write, stating age, wages, and full particulars, to Mrs. WILSON, Castle Lodge, Kendal.

HOUSE-PARLOURMAID wanted. Good personal character. Housemaid willing to learn parlour work not objected to. Wages £16. No beer.—Write Mrs. COPE, 12, Douro-place, Kensington, London.

HOUSE-PARLOURMAID.—Can any lady recommend conscientious, efficient house-parlourmaid? Twenty miles from London. Two in family. Three servants kept. Christian abstainer valued. Good waitress. Understand silver. Good wages.
Mrs. HATT-NOBLE, Reigate.

ARTICLED PUPIL.—A firm of auctioneers and estate agents in the Midlands have a vacancy for a youth. Small premium, returnable in salary. One who knows shorthand preferred.—MACAULAY, care of Housekeeper, 13, Rose-street, New Bute-street, E.C.

MESSENGER.—Wanted, a respectable boy as above.—Apply by letter only to B. and L., care of Leathwait and Simmons, 1, Pope's Head alley, E.C.

RESPECTABLE WOMAN wanted, about 40. Accustomed to charing. Willing to help in large household. Can be of house when family is away. Must be an abstainer.
MACKIE, Sedbergh, Yorks.

RESIDENT HEAD MATRON wanted, total abstainer, of some experience, for Girls' Temporary Training Home and Free Registry in Liverpool. Salary £25, rising to £30.
Mrs. RENDALL, 38, Bedford-street, Liverpool.

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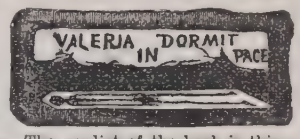
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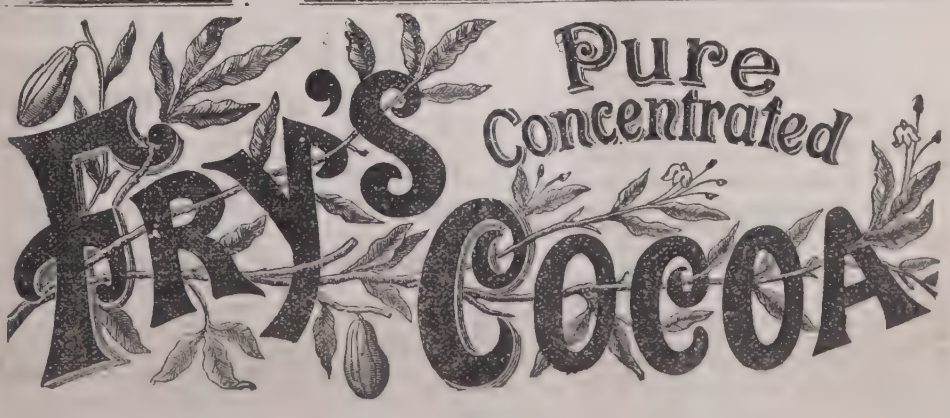
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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Canon Brooke, r nearly half a century Protestant rector of rishes in county Down, Ireland.

The "February Simultaneous Meetings," e being held this week and next (Feb. 8-19) the Southern and Midland Counties, for vakening and deepening interest on behalf Foreign Missions. Though inaugurated d worked by the Church Missionary ciety, these meetings are not, as ordinary eetings, for the support of any one society; t the special aim is to press home on the urches, and upon individual Christians, the rd's claim on the sympathy and active par-ipation of each in the great work of angelising the heathen. It is hoped that all 10 look for His appearing, and would hasten will, according to their ability, attend ese meetings in a spirit of believing prayer, at so a rich blessing may fall on the Church home and the workers abroad.

It is stated in the Romanist organs that rangements are being completed at the atican for the foundation of a new mission Africa. Exception is taken to the arrange-ents under which, up to the present time, e Protestant missionaries have been left in disputed possession of the field in the Re-blic of Liberia, and nearly four years have en spent in negotiations with the autho-ies of the country for the authorisation of Romish mission. It is asserted that they have length been successfully terminated, and at four priests will soon take up the work. here is, therefore, now another strong reason r renewed zeal in mission-work in the strict in question.

It is remarkable that so many of the mem-rs of the Anglican sisterhoods should go er to Rome. At least two communities ve gone ever bodily, and it is now announced at a sisterhood, known as "The Sisters of e Faith," has been dissolved formally, the ason not being given. It is to be hoped, erefore, that its members have not followed e example of the community who now form e Roman society at East Grinstead.

We are glad to observe that the Oxford ty Council has decided against the Broad-reet site for the Newman statue. No stone s been left unturned to set up the offensive onument in the midst of an unwilling people. he purpose of the Romanist and Ritualist omoters is obvious; and those members of e Council who belong to neither section of e community, but who, through want of prin-ple or through religious weakness, supported e obnoxious proposal, should be reckoned th in due course by the citizens. If the Pro-stants of the city bestir themselves, they ay yet advance sound political and religious ews among the people, even although the welcome statue may be raised in some oroughfare less objectionable than the one first suggested.

The British Weekly, in its leading article on r. Spurgeon, thus records its adherence to s Scriptural teaching on the Fatherhood of od:—

> There is a very prevalent notion that the doctrine a universal Fatherhood, as often preached, springs om a truer charity and is more comforting than the old way of teaching that God is the Father of his children through faith. A man says: "God is the Father of the East-end of London," and thinks he has uttered a consoling truth. What Mr. Spurgeon felt was that the Fatherhood of God must mean a great deal more than that. In a sense God is the Father of the most degraded, but what does that come to? Before we know the Fatherly nature the Son must reveal it, and, if we dare to say it, there is something beyond that. The going out of the Divine Heart to poor, lost, guilty creatures, is an expression of the lower deep of love in God's own being, and means something—means everything for as many as receive it. It is not the cold comfort, the unsheltering shadow of an empty phrase.

We thank our contemporary for so clear a condemnation of the leading current fallacy, and for its testimony that the Fatherhood of God, to those who are his children in Christ Jesus, is "not the cold comfort, the unsheltering shadow of an empty phrase," such as "the Universal Fatherhood of God."

The appearance of a book called "The Imitation of Buddha" may possibly please those who are apparently ever more ready to appreciate the beauties and the wisdom of some non-Christian religion and religious books than of Christianity and the Bible. In Buddhistic literature there may be great truths gracefully expressed, and bearing a superficial resemblance to Scripture. But are they anything more than mere pious sentiments? Have they had a purifying and elevating influence upon the life? No amount of medicine such as this book prescribes—however skilfully the ingredients may be blended, or however carefully the doses may be regulated—will ever restore fallen humanity to spiritual health and strength. The all-powerful tonic of Divine motive-power has no place in the Buddhistic pharmacopœia.

It is with pain that we observe the degree of contempt shown by many Europeans in India, not only for Christianity, but also for its beneficent institutions. An esteemed correspondent calls our attention to announcements in a newspaper circulating in the North-west Provinces, giving details of horse-racing fixtures on the Lord's Day, in Calcutta and Lahore. He writes:—

> As Britons, we are supposed to believe in God, and gratefully to own his unmerited favour to Britain, which has been so highly favoured these many centuries. All labour on the Lord's Day, in connection with the public works and other departments, was long since prohibited in India; but if educated men in any grade of society are allowed with a high hand to dishonour God's holy command before the heathen, and irreverently refuse to "remember the Sabbath-day to keep it holy," can any one doubt that the crime will be punished in God's own way and time?
>
> This impropriety should not be permitted in British territory—it is even contrary to the Articles of War; and it is, indeed, a sad reflection that any of our countrymen in India are able to throw off all restraint and can act in a way they would not venture to do in the Fatherland! Often have the heathen asserted that Britain's sons and daughters in Hindostan have no religion; and it is painful to think that in December, 1891, such a dishonour has been brought on the holy name and cause of God.

We sincerely trust that this protest will be seconded by many others, which shall be duly regarded in influential quarters; so that those who go to India with the Gospel may not have to endure the taunt that irreligious practices are winked at, and even patronised, by Europeans who, in early life, enjoyed Christian training and Sabbath blessings.

While thankfully rejoicing in the spread of elementary education, in the introduction of a national system, which goes far to secure to every child a fair acquaintance with the "three R.'s," earnest and thoughtful men have ever received with wise reserve the sanguine anticipations, somewhat freely and loudly expressed, that vice must vanish with ignorance, and that general education would usher in the decadence of crime. All who know something of the human heart, as it is by nature, are well aware that only "an inward and spiritual change" can supply power for newness of life; that, in fact, no amount of mental cultivation will regenerate the moral nature. The education which is radically to reform a people must find its basis in the moral law and in the Gospel of God.

Our contemporary goes on to show that offences against morals "have increased to an alarming extent." We fully and heartily agree with a recent writer in *The Times* when he adds:

> It is not easy to calculate the benefit which comes from the mere fact that for a few years, at the most impressionable time of life, the children of the poorest get their education, not solely at the street corners, or in the sordid surroundings of their homes, but partly in an airy schoolroom. What a measureless advantage it is that habits of personal cleanliness, conducing to self-respect, are enforced! We are not supporting a paradox, but, on the contrary, combating one, in drawing attention to facts, part of the very alphabet of moral statistics, which show that the spread of education, as school boards understand it, has but little to do with the direct repression of crime.

The lesson surely repeats itself with growing urgency, that the well-being of our nation as well as that of individuals demands the earnest and faithful dissemination of that Word which alone "maketh wise unto salvation," for now as ever it is "righteousness that exalteth a people."

While commenting on these facts we do not forget there is another side to the question. The latest report of "H.M. Commissioners of Prisons," now lying on our table, shows by figures that there has been a "remarkable decrease in the prison population since 1877," while the report of the "Directors of Convict Prisons" enlarges on this diminution of crime, and shows that in consequence thereof "no less than eight convict prisons, containing accommodation for upwards of six thousand prisoners, have, since 1882, been assigned to other public purposes." Thus education and Christian effort are evidently producing real result; but, on the other hand, offences committed by educated persons have in certain districts, at least, increased in number. Facts like these ought to be noted and pondered by all who seek the good of the nation, so that wherever that teaching based on the Word of God fails to penetrate, more active measures may be taken to introduce its wondrous message in all its power and potency.

Amongst devout believers these facts are fairly well understood, but the glowing predictions with which many welcomed the Education Act revealed that this force was by no means generally grasped. *The Times* has commended to "people of an optimist temperament" a report issued by the Chief Constable of Manchester on the relation of crime and education. Summarised tersely, this report shows that crime "has apparently decreased," and that the decrease is "largely attributable to the operation of the Education Acts." This seems satisfactory, but as *The Times* says:—

> The Chief Constable of that city states some facts which put a very different colour upon the matter. Never in Manchester, he remarks, was there a time when crimes were so frequently committed by persons of good education as now. "Hardly a day passes that letters are not received complaining of 'long firm' frauds, which are rampant in all parts of the country, and all of which require the ingenuity and dexterity which are alone given by good education." The majority of such cases are hushed up, but the Chief Constable offers to produce instances of persons in good position having committed such crimes, and then absconded, or made restitution or otherwise obtained condonation for their offences. The Recorder of Liverpool has also been speaking to much the same effect as his brother Recorder.

The proprietors of a number of theatres and music-halls, which were closed on the night of the funeral of the Duke of Clarence, were not slow to take credit for the arrangement; but it now appears that at most of them the wages of the *employes* were stopped for the day. One of these places is owned by a company, and the dividend for some time back has been at the rate of twenty-six per cent., yet the same practice obtained there, the already low wages of a large number of girls and others being reduced by a few shillings, in consequence of the directors resolving to pay what was announced as "a mark of respect to the late Duke." This needs no comment.

"The Religious Condition of the People."

BY Rev. ELDER CUMMING, D.D.

No. III.

If your readers are not already sated of this subject, the writer may be allowed in another paper to make some explanatory statements, not in a controversial tone, as to some remarks on the previous papers, to which his attention has been called. He is one of the many sufferers from the prevailing disease, and writes in a somewhat unfit condition, hoping that your readers will bear with him, rather than wait longer. The subject is a very large as well as a very important one, and it is not easy, when writing for those who are strangers, to avoid the use of language that may be misleading to them. May I notice *separatim* some of the many queries addressed to me, either in public or private, most of them very kindly in tone, and some accompanied by the gift of pamphlet or book, which I may, perhaps, be permitted to acknowledge here?

I. One query appears so frequently in the letters as to lead me to fear I must have been vague in what I said about the subject. While holding as strongly as any of my correspondents the distinction between the world and the Church of Christ, I hold that all who are born again belong to the one and all who have not been born again belong to the other. Now, knowing where we are, No. 1, the Church of Christ is one thing; No. 2, the churches of Christ are quite another, embracing all professed believers; and No. 3, the world. No. 3, may be used in two senses, (*a*) as opposed to the first, because unregenerate, and (*b*) as opposed to the second as making no profession of Christianity. "The people," again (I began by complaining of the title given to the articles, for this reason, but not for this only), may be understood as embracing 2 and 3, or embracing 1, 2, and 3; or possibly by some as 3 only. Only the context can decide in each case what is meant; and I probably should have been more careful in observing the distinctions referred to. May I say that the correspondent who signs himself *A Lapsed-Masser* would not be put into that category by me.

II. I also quite agree with one of your correspondents in the low view of the Church (No. 2) that he entertains; with another, who has for thirty-four years been preaching that the Church (I don't know what he means, but I mean both Nos. 1 and 2) is largely responsible for the state of things; with another, still, that the people or the nation (Nos. 2 and 3) have never been at the feet of Christ; and I should like to add that one of the greatest works laid on believers to-day is to preach to the Church itself (No. 1) a new life of much deeper holiness, much fuller faith, and much more earnest work. When I have written, then, about bringing back the nation to the feet of Christ, what was meant was only that, comparatively speaking, there have been times, in this or other countries, when they were much more at the feet of Christ than they are now. It is not that there has ever been, or shall ever be, a time when absolutely all in a nation shall be converted souls; for even in Millennial times, as I read the passage in Isaiah, there shall be one in a hundred who shall deserve to be called a sinner (I *don't* mean that this percentage is to be universal, by any means!). But there have been small societies, in the Valleys, in the Scotch glens, in Huguenot villages, where the people were practically all born again; and it is where, in a country like Scotland, or a district near Bristol, or in some of Fox's haunts, the people (No. 3, *a* and *b*) are now so godless, immoral, and intemperate, that we write of them as fallen away from God and from the churches of Christ.

III. Some friends, again, who write appear to have made so much of their own specialities, as to give to these undue importance as causes of the evil of the times. Questions as to Sabbath keeping, and as to which day of the week ought to be kept, are no doubt important, especially in the mode of treatment they are susceptible of receiving; but I do not think the church at large (No. 2) will see the importance of that application to the present matter.

IV. Others, again, remind me that I have touched on both cause and effect in discussing the present state of things, and have not clearly distinguished, which of the two I was writing of at the moment. I confess to the haziness to some extent, and can only plead the rapidity with which my work was originally done, and the small leisure that I can generally command to revise it. But the fact is, that after a state of things has gone on for a time within a nation, action and reaction work so together, and cause and effect become so intermingled, that they cannot be separated. Does a dead church (No. 2) make a covetous and intemperate village; or does the village drag down the church? Or do they both interlace and go back from God together? In most cases we must be content to state the facts to be observed, wisely and fairly, and then take much time to observe their mutual bearing.

V. Let me raise a warning voice against the well-meant confidence with which one of the correspondents urges, that there can be no danger of the candlestick of Great Britain being removed. Are we very far from a time when the candlestick of a pure Protestant Church may be virtually removed from Ireland? Will any man who knows what Alexandria and what Carthage once were, deny that the cases are largely parallel; and will any Christian man assert that the conduct of our people for many years has not *deserved* it? Happily, God's dealings with us are not on the ground of desert; but to act on such a thought is surely a presumptuous sin!

VI. With the appeal made by correspondents to make earnest effort against the flood of Intemperance and Popery I most thoroughly agree. I hope friends will not forget the faithful and God-fearing men who have led the van—sometimes, I fear, on lines that have been too political, but something can be said for that, too; and another part of the movement under the admirable management of my friend, Dr. Guinness, and his able wife, who have made, and (thank God!) are still making, an attack on both these evils. And I hope, as these past efforts should not be forgotten, men will not be too confident that new recruits will do so much more than the veterans have done. But let all buckle to the important work. I am willing to confess that the chief defect of my earlier papers is that I ought to have insisted more strongly on the doing of work; the buckling on of armour; and the striking in at the side of those who are in the thick of the battle. God prosper them! and give them many more at their side!

VII. But do *not* let us begin with the idea which (surely by a slip) one correspondent suggests, that a Revival by the Spirit of God is something which we have no part in bringing, while we *have* it in our power to labour. Have prayer and have faith nothing to do with *bringing* the full outpouring of the Spirit of God? Without Him, remember—nothing! Without prayer and faith, He does not work! It may be said that without Him there is no faith and no prayer! Here again we meet one of those mysteries of God which are only solved in experience. Go to your knees; keep on your knees; trust God; tell Him you trust Him; keep on trusting; and the result is that *you*, at all events, are revived in soul!

VIII. Another correspondent has put into words what I had been inwardly revolving, that I might be supposed at least to have leaned to *pessimism* when the remedial part of my subject was dealt with. I certainly did not so mean it. Beyond the three alternatives in the future, I do not know any other. Work on the present lines, by the same people and a few more, with the same spirit—we have seen what they have done; and we see, I think, which way the tide in this country is flowing. The alternatives are *still* three.

Are they "very disappointing," as one of your correspondents writes? Is it disappointing to look for a great revival from the Spirit of God? Does not that depend on the faith with which it is asked and expected? I should say it is not a disappointing remedy, and it *is* within our power to obtain, if the sustained, entreating, persistent cry of the Church (No. 1) go up to the Father.

Is it in vain to warn, to threaten the disappearance of the great Protestant light, which has long been here in Britain, on the candlestick which has given light to the ends of the earth? Is it so unlikely that the Church of Rome should yet come to rule over King, Lords, and Commons? Read the laments over the two able men who have but lately put aside the robes of a prince to appear in the presence of God! Read that remarkable book (say of it what men will, and make from it what deductions men may, on the score of wisdom or even on the ground of veracity—for it must come to that), Lord Robert Montagu's "Recent Events, and a Clue to their Solution." Think over the proposal to have a statue of Newman in the same street in Oxford as holds the statues of the martyrs put to death by the Church of Rome! Take into account that Bill, defunct for the time, but ready to appear again, backed by the venerable leader of the Liberal party, to allow the Lord Lieutenancy of Ireland to be held by a Papist; for what purpose is that done? Read the most recent of all the magazines, and almost the most popular, *The Review of Reviews*; and read, as I was able to do when the *Review* began, the little book of Mr. Stead's visit to Rome; watch for the next number of the said *Review*, and what it says about the Cardinal just departed; and even a blind man will be able to see for himself. There is danger nearer and greater than most of us suppose!

IX. As for the coming of Christ—the Promise of God and the Hope of his people. It may not have been always used rightly, or always spoken of reverently; we may have been often too confident and too clamant on the one side! But what of the other side—formerly and now? And what saith the Word?

"Comfort one another with these words."

THE HOME OF INDUSTRY.

New Year among the young in Bethnal Green has been shaded with much solemnity. There has been sickness and death in many homes. We entertained a thousand young people in seven different parties. Each guest received either a warm garment, book, or gift suited to age and sex.

Among the company were sixty-six cripples, who live around our Mission House—little sorrowful lives, half starved, but much loved by their poor relatives, many of whom were carried to the Home to enjoy a meal, and see the pictures. Most of the thousand carried back a portion of the fare for either mother or baby. Most evenings the popular story of "Poor Joe" was recited, and as the varied scenes in this history of a drunkard's son were depicted on the screen, many a young heart shed tears, proving to us that to them it was an "ow're true tale."

To us the month has been full of privileged service, and now the strain is to help hundreds of poor starvelings through the next two months with soup, bread, coals, clothing, and blankets. Workers at the Canadian Home describe a happy time, some 130 grown-ups bringing independently their Christmas gifts, as they come for a three days' visit. The opportunity was used for their spiritual welfare. It is the cheering side of the work to observe the changes in the young men and women growing up industrious and intelligent citizens of the Dominion. As the means warrant us, we give similar chances to hopeless orphans in this struggling mass for food and life.

Annie Macpherson.

HAMBURG.—The annual meeting of the English Reformed Church in this city was held on Wednesday evening last week, Rev. J. D. Kilburn, the pastor, in the chair. Revs. C. F. Weidemann, M.A., J. C. Aston, and Arnold Frank, also Baron von Oertzen, Messrs. Renton, Ogilvy Jones, Cargill and Harvey, took part in the meeting, which was the first held in the new church, and was of a helpful and interesting character.

Moses, the Servant of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

THE GOD-WARD ASPECT.

EXODUS XVIII.

When the Israelite host had left Rephidim, they began to climb up from the coast of the Red Sea into the heart of the mountain range of Sinai. Their route has been compared to a stair of rock. Before them, through the pure air, floated the majestic cloud, leading them they knew not whither. They only knew that they had no option but to follow, their supply of manna and water depended on absolute obedience to its movement. And on either side rose the cliffs of red sandstone, like the walls of some mighty temple, to the Holy of Holies of which they were ever approaching. It was apparently on the route that the incident reported in this chapter took place. For the words, "at the mount of God," will probably refer to the entire region. Tidings in the desert fly fast, and the aged priest, in the fastnesses of Midian, had been kept fully informed of the wonderful series of events of which his relative had been the centre. When, therefore, tidings came of the arrival of the vast host in the vicinity of Sinai, he took Zipporah, his wife, and his two sons, who had been entrusted to his care, and brought them unto Moses. After the customary profuse Oriental salutations, they spoke long and admiringly of the way in which the Lord had led his people. And the day closed with a solemn feast and sacrifice. The morrow seems to have been a rest day. The cloud did not move forward, but remained stationary, as if moored by an invisible cable, and spreading itself out as a refreshing canopy from the burning heat of the sun. And on that day an incident took place which was destined to have important issues on the history of the great leader as well as of the people whom he led. "It came to pass on the morrow that Moses sat to judge the people, and the people stood about Moses from the morning unto the evening."

Moses' Habitual Practice.—We get a sudden glimpse here into the kind of life which Moses at this time was leading. When the host encamped, and there was a day at liberty from the weariness of the march, he seems to have sat on a judgment seat to which all the people came who had any disputes, or grievances, or matter about which they desired to obtain advice and Divine counsel. Despite all their murmurings they looked upon him as the organ for the voice of God, and sought from his lips an authoritative declaration of the Divine will. To use his own words, when the people had a matter, they came unto him to inquire of God, and he made them know the statutes of God and his laws.

It was a Divine work, sufficient to engross his noblest powers, and to tax resources which had been stored up within him through long years of waiting; for what is higher in all this world than to serve as the interpreter of whom Job speaks, "One among a thousand, who can show unto man what is right for him"? To hear the difficulties, perplexities, and hard questions of the anxious and troubled, to inquire for them to God, to bring their causes to his bar for judgment, and to his mercy-seat for help, to come back to them to teach them, to show them the way in which they should walk, and the work they should do—this is employment which were worthy of the delicacy and strength of an angel's love, and most nearly approaches the ministry of the Redeemer. This blessed work of mediatorship was not borne by Moses as a Priest, for as yet the Priesthood was not constituted, but as a large-hearted, noble man, who was at leisure from himself, and had the ear of God. "He was for the people to God-ward." And it opens up a very interesting vista of service for us all, especially for those who are intimate with the king, and habituated to the royal court. Why should not we enter more largely into participation with Moses in this delightful service, which is open to those who are slow of speech equally as to those who are golden-mouthed; and affords opportunities for the very powers which most shrink from the glare of publicity and the gaze of men?

We can imagine him going to God each day with long lists of questions for one and another of the mighty host. This and the other cause he laid before Him for counsel, quoting names and circumstances, arguments and reasons on either side, and waiting for the message which he was to carry back. What variety! What directness! What reality must have pervaded his prayers! How vividly must he have realised that he was, indeed, in partnership with the Most High, a fellow-worker and yoke-fellow, and that they had a common interest in the people whom they loved. Why should not we also begin to live such a life? The voice that spake to him speaks to us, "Be thou for the people to God-ward, and bring thou their causes unto God." And the gates through which he passed and repassed stand open day and night.

We often wonder at Luther, who spent three hours each day in prayer and meditation; at Bishop Andrewes spending the greater part of five hours every day in fellowship with God; at John Welsh, who thought that day ill spent which did not witness eight or ten hours of closet communion. It seems to us as if such prolonged praying must involve an endless monotony of vain repetitions. We forget that when men are sent to market with a host of commissions from their neighbours and friends, they must needs tarry longer than when they go only for themselves. It would be a very wholesome thing if the causes of others were to detain us more constantly before the Lord.

This being for the people to God-ward became more and more characteristic of the life of Moses. Whenever the people cried unto him, he prayed unto the Lord. When the spirit of revolt spread through the camp, he fell upon his face. When it seemed likely that the whole nation must perish for their sin, he stood in the breach, and besought the Lord, and turned away the destruction that hung over them like a lurid cloud. For twice forty days their interests detained him in the holy mount. And in long after years he is classed with Samuel as one who had stood before God for his people.

What a striking type is this of our Lord Jesus, though at the best there is a marvellous gulf between the two. For Moses was faithful over God's household as a servant, but Christ as a Son, whose house are we. All that Moses did He will do, and more. When we have a matter let us go to Him. He is for us to God-ward, and will bring our causes to God. Through Him we may inquire of God; and he will make us know (for the responsibility of *making* us know is on him, and if one way will not suffice we may trust Him to adopt another) the statutes of God and his laws; and will show us the way in which we should walk and the work that we must do.

Moses' Expenditure.—Work like this cannot be done without severe expenditure of all that is most vital to man. It drains the sympathies, taxes the brain, wearies the heart, charged with the anxieties and sorrows, the burdens and needs of a throng of perplexed and troubled souls. You cannot save others and save yourself as well. Virtue cannot go forth to heal without your becoming conscious of the drain. You can only comfort others when you understand them, and you cannot understand them till you have given yourself away to them. But the effort to do this costs you all that you are worth to some other soul. And it therefore became apparent to the keen eye of Jethro's loving solicitude that both Moses and the people were being worn away in his attempt to meet all their demands.

In after years Moses himself seems to have broken down under the burden. "And Moses said unto the Lord, Wherefore hast Thou afflicted thy servant? And wherefore have I not found favour in thy sight, that Thou layest the burden of all this people upon me? Have I conceived all this people? Have I begotten them that Thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?" Moses did not feel that strain now when Jethro spoke, for it was as yet fresh on him, but it was, nevertheless, sapping his strength, and Jethro remarked it.

We do not always see the cost at which we are doing our work. We are sustained by the excitement and interest of our work. The stir, the rush, the cry of the combatants, the chances and opportunities of the battle, the alluring form of victory, to be won at the price of just one more effort—all these things conceal from us the expenditure of our reserves, which is patent enough to others. Some men get weary of forbearing; they cannot live slowly; they must expend themselves, pouring their lives out as a libation from a bowl. And it is an act of benevolence when some Jethro is prompted to interpose and suggest a mitigation of the fever, a slackening of the eager rush. The Jethros seldom prevail with us. They get scant thanks for their pains. We have to learn by some terrible collapse. But they have, at least, deserved well by us.

From man, breaking down under the weight of human care imposed on his heart by his fellows, let us turn to the true Priest and Brother of Man, into whose ear is being poured one incessant stream of complaint and sorrow, of care, and need, and sin. It is as if all the letters, deposited in all the receiving boxes of England year by year, were directed to one man, who must open and answer them all himself. But even that illustration gives an utterly inadequate idea of all that devolves on our dear Master Christ, whose heart is the receptacle of all the anguish, sorrow, and soul-travail of mankind.

Thank God, there is no fear of his breaking down under the strain. He faints not, neither is weary, because He combines with a woman's sympathy and delicacy of touch and insight, all the patience and strength of the Divine. But do we sufficiently realise the cost at which, through the ages, He is exercising his ministry on our behalf? Think ye not that the festal processions of the glorified often halt upon their way, like that which stayed on the shoulder of Olivet, because the king is in tears! He is "touched with the feeling of our infirmities."

Moses' Assent to Jethro's Proposal.—It cannot be God's will that any of his servants should wear away. He knows our frame too well to overtax its frail machinery. No hard taskmaster is He, driving his slaves beyond the limit of human endurance. The burden of responsibility which He lays upon their shoulders may be heavy, but it is not too heavy. The engagements which He assigns for each day may be many, but not too many for its working hours. The souls committed to their charge may be numbered by thousands, but they are not more than can be overlooked and shepherded.

Whenever the demand on heart or brain or hand becomes excessive, and loving eyes anxiously scan the probability of the workman being able to sustain it, they may be sure that, if the work is really part of God's plan, there are reserves of strength, which the worker himself had not realised, and which will answer to his call, in that the God of all strength and grace is prepared to reinforce his failing energies out of the plenitude of his resources. The bell never summons a servant to a duty concerning which God does not say to him, My grace is sufficient for thee; as thy day so shall thy strength be.

Sometimes God's workers make the mistake of burdening themselves with work which others could do as well as themselves, and, indeed,

would be the better for doing. This seems to have been the case with Moses. He appeared to think that he alone could judge, manage, and administer the affairs of Israel. And this monopoly of the administration was working adversely. It was overtaxing himself; it was wearing out the people; it was delaying the course of justice, and it was allowing a large amount of talent to lie unused. Jethro's advice was therefore most timely, that he should provide out of all the people able men, with the three important qualifications, that they should fear God, love truth, and hate unjust gain. These were to deal with the small matters, whilst the greater ones were still brought to himself.

Moses has been blamed for doing this. It has been said that if he had trusted God, the power which was now to be divided among many might have been concentrated on himself, so that he might have continued to bear the responsibility and honour of judgment alone. God could have enabled him to do all the work which these others were now to divide with him.

But, surely, even if that had been the case, and we would not for a moment dispute that it could have been so, yet, it would not have been so well as the division of interest and labour which now took place. It was much better to set all these men to work than to do all their work. It evoked talent; it ennobled them by placing them in positions of responsibility before their fellows; it drove them to personal dealings with God; it inspired them with a fellow-feeling with Moses; it turned critics into sympathisers and companions; it educated them for positions for which they might be required in the emergencies of the future. It is a great matter to be a good workman, one not needing to be ashamed; but it is a greater to be able to call out other workmen, and to set them at work.

This policy was that which the apostles adopted when the business of the Church had so grown upon their hands as to engross too much of their time and energy. They could no longer combine the serving of tables with the ministry of the Word, and as they could not hesitate which side of their double office to abandon, they called in the help of Stephen and his colleagues "to serve tables," whilst they gave themselves to prayer and to the ministry of the Word.

Is there not a thought here for many of the Lord's workers who may read these words? Are we not dissipating our energies over too wide an area? Do we not attempt to embrace in our life many things which others could do as well as ourselves? Ought not those specially, who are gifted with the power of prayer and spiritual insight, to cultivate those special sides of their nature, leaving details of management and direction of finance to others? We should live on the greatest side of our nature, reserving ourselves for that; not careless of minor details, if there is no one else to manage them; but glad to hand them over to "able men," even though they may have to learn their duties at a cost in the beginning of some mistakes and failures.

Let us lighten our lives of all that conflicts with ultimate fellowship with God. Everything should make way for this. The important duties of the magistrate and judge may yield to those of prayer and fellowship with Heaven. It might seem that to do so would be a mistake, that the practical is the most real, that the man who is always mixing with his fellows is exerting the widest influence for good. But within due limits, there is another side to all this. The mountain brow, with its fellowship, affords a leverage from which we may best move earth. We touch men most when we most touch God. The prophet and priest, the man of God, the teacher, these are among the choicest gifts of God to men. And if you are gifted specially in these directions, cultivate these endowments to the uttermost—they are rare enough—leaving other details to be cared for by others who may be cast in a more practical mould.

SAILORS' WELCOME HOME.—At last week's muster of the Christian Lifeboat Crew, Miss Child referred to the departure of Mr. C. H. Spurgeon, and dwelt on the text for the month, "They shall see his face; and his name shall be in their foreheads" (Rev. xxii. 4). Many present testified to the Lord's goodness and power. Amongst other interesting items, extracts from letters from men at sea were read. Praise was offered for God's blessing on the numerous visits of detachments from the crew to various mission-halls in and around London, and the meetings in connection with the free suppers at the Welcome Home.

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Mr. Charrington's Missions.

Soon after Mr. Charrington's conversion, when his soul was beginning to feel the burden of the perishing multitudes around, he heard of a little work which had been started in a hay loft over a stable, and by the feeble light of one or two paraffin lamps. In conjunction with the late Rev. Joseph Bardesley, he took up this work in 1869, secured more suitable rooms, which by and by developed into the Boys' Mission and Home, out of which has grown the remarkable network of evangelistic and mission operations grouped under the title Tower Hamlets Mission. God being pleased very greatly to bless the work in the conversion of souls, it became necessary to form a church, because those who had been won to newness of life in the Hall preferred to remain there and refused to go elsewhere. The church so formed held its anniversary last Thursday evening, when the honorary superintendent invited all the members of the church—over two thousand—to tea in celebration of the church anniversary and of his own birthday.

Tea being over, the doors were opened, and in rushed the great crowds who had thronged the pavement, filling both the upper galleries, and that not "for a feed," as tea was finished, but merely to enjoy the meeting. This of itself is illustrative of one point about the mission. It is often said, both with regard to churches and chapels and mission-halls, that it is a pity they cannot be utilised more frequently—being shut up usually a large part of the week. No such plea, however, can be urged against the Great Assembly Hall, for since its opening in 1877 it has been used for some purpose every evening, weekday and Sunday, and in the course of three months will complete

SIX THOUSAND CONSECUTIVE NIGHTS

open to the people, who flock in, attracted not by sensationalism, but simply by faithful Gospel preaching and temperance teaching. Thus the great Hall may be said to represent a permanent evangelistic effort among the East-end poor, and one which has been largely blessed of God.

At the anniversary meeting just mentioned, Mr. T. A. Denny presided, and after praise and prayer called on

Mr. F. N. Charrington, L.C.C., to make a statement. Patiently, indeed, had he to wait a hearing, for again and again the cheering broke out, as some enthusiastic individual or another here and there in the dense throng called for

THREE CHEERS MORE FOR CHARRINGTON.

When at length he did gain a hearing, he began with a touching and telling tribute of affection and esteem to Mr. Spurgeon, whose death had inflicted a well-nigh incalculable loss on the Church at large. In him the greatest preacher of our own or of any land has been taken away, and of him can truly be said, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

After a glance backward at the origin of the Mission—just described—Mr. Charrington spoke of present needs. The year had closed with a deficiency of £800, and fully resolved to clear this off, if possible, he had set to work in every way he could, with the happy result that, owing to the kindness of Messrs. John Cory, F. A. Bevan, G. Williams, and many others, £650 had already been raised, leaving but £150 to clear off the deficiency. This, he hoped, would be accomplished that evening (as we may note it was).

He would have his friends remember that this was the

LARGEST MISSION HALL IN THE WORLD,

seating as it did five thousand; and that it was open every evening all the year round. The Gospel is constantly preached, and God is pleased to give blessing. But in view of the curse of strong drink, Gospel Temperance was also kept well to the front, and besides temperance meetings, the "Crusaders" (a band of aggressive Gospel temperance workers) were earnestly at work. The result during the past year has been the taking of 2370 pledges; and those who sign are not left to the mercy of the tempter, but are looked after by Christian men and women. The church, formed only of those, who give satisfactory evidence of genuine conversion, numbers over two thousand. Some reference followed to the helpers and workers, who have rendered such good service; to Mr. Kerwin's illness, the Y.M.C.A. and Y.W.C.A. (branches which are regarded as the backbone of the whole), the Bible-classes, the Sunday-schools, the trained nurses, and the Bible women. The hall has also a number of philanthropic agencies for the relief of the poor and destitute, and a most successful Emigration Society; so that the temporal, as well as the spiritual, necessities of the people are provided for.

The Mission is, however, inadequately supported, and much rests upon the shoulders of its Superintendent, who has given up his whole life to the work. An idea appears to be existing that because he has a sufficiency to live upon, he ought wholly to sustain the work, without appealing for extraneous aid. But he is not a rich man, and does not possess sufficient to defray the cost of this work, and meet the incidentals of the necessary working expenses. He contributes largely to it, and the people in connection with it certainly do their utmost.

It is a *quiet* work for God; and because it is quiet

IT IS COMPARATIVELY UNKNOWN,

and consequently has not received the support it deserves.

Some explanation followed of the reasons which had led Mr. Charrington to enter the London County Council, believing he could do good service for the poor and tempted of Whitechapel. The result had confirmed his belief, and he had since been the means of closing some houses of ill-repute and low public-houses, and also of stopping the supply of drink to the insane, who through drink had to be placed in the asylums. He thought that they would agree that he had been of some use, without at all interfering with the work of the mission. As to present needs, the speaker wanted funds for a Convalescent Home at the seaside, as well as for cleaning the Hall interior, and for the ordinary mission work.

Mr. T. A. Denny very warmly commended the work of the Mission, giving a practical proof by tendering £100, on condition that £1,000 be raised to clear off the deficiency and leave a balance to go on with.

Amongst the speakers who followed were Mr. Henry Varley, Mr. George Nokes, Rev. Marcus Rainsford, jun., who referred to the fact that his brother (now of New York) had been the means of the conversion of Mr. Charrington, the Superintendent of the Mission, and he had known and appreciated the work for many years past.

Mr. Thomas Richardson, in seconding, took the opportunity of presenting a testimonial to Mr. Charrington on behalf of the Gospel Temperance "Crusaders," the present being a handsome flower vase, Mr. Charrington saying, in reply, that as long as God spared his life he would do all that lay in his power to continue to fight the hydra-headed monster of strong drink.

The meeting was not closed till eleven o'clock at night, when the choir sang with fine effect the "Hallelujah Chorus," most of the great audience remaining to the end. Altogether twenty pounds more than the sum asked for (namely £800) was raised, the Chairman promising £100 on condition that the amount was made up to a £1000 before the end of February, as he thought there ought to be a fund to go on with, considering the great distress existing through the prevailing epidemic.

THE RIVIERA.—The Evangelical Mission, carried on by Mr. and Mrs. Newbery, has besides the extensive circulation of Scripture, tracts and Gospel books, established services for Italians at San Remo, Monte Carlo, Ventimiglia, Camporosso, and Borghetto; also occasional services at Oneglia and Eze. On all hands there appear to be openings for the Gospel, and the people seem ready to hear. Will friends pray that much blessing may be granted?

RESCUE WORK IN SHEFFIELD.—The Lord specially laid this work upon our hearts about three months ago, and in a wonderful way we were led to rescue a girl from Doncaster who had been three months in a low part. Before this she had been through the gambling places of Paris, although not quite fifteen years of age. Three others have passed through our Home. Help in provisions, cast-off clothing, or money, may be sent to

250, *Duke-st., Sheffield.* William Corbridge.

GOVERNESSES AND YOUNG WOMEN IN BUSINESS.—Mrs. Shaw, who has lately been led to take an interest in the trials and difficulties of young people employed in business or tuition, some years ago opened a Blyth Blink House, 21, College-street, Islington, as a home where lonely women may enjoy real home comforts. We observe that Miss Tait, of Addington Park, warmly commends the home and its founder. It may be that some of our readers know of governesses or young women to whom such a Christian home would be a true blessing.

THE FIGUERAS MISSION.

Pastor and Mrs. Rodriguez give in their latest "Letter from Spain" some capital incidents as the evangelisation in progress.

Through the Lord's goodness the pastor's health was so improved after a few weeks in this beautiful climate that he was able to renew the work of evangelisation. In the south of the province is the town of Santa Colomba, where no Protestant had ever been known to set foot. As usual, he and his helpers began by distributing Gospels, and gave away 825 copies, and hundreds of texts to the children. No sooner did the priests hear of what was going on than they hurried out into the streets and shouted in tones of indignant command,

"BURN THE BOOKS! BURN THE BOOKS!"

"Read before you burn them!" urged the pastor, carrying on the distribution with the utmost calmness and rapidity, to the great satisfaction of the people, who eagerly accepted the Scripture portions. Finding their efforts fruitless to stop the work, the priests afterwards offered five centimes (one halfpenny) for every Gospel they could induce the people to sell to them, proving that Rome's hatred and fear of God's Word is unchanged.

The next place evangelised by the pastor was the village of Llansá, only a short distance from Figueras by train. On asking permission from the Mayor to show the magic-lantern in the largest café, he not only granted it, but volunteered to give any further help in his power. That was, indeed, an answer to prayer to cheer us at the outset. He was himself present on the occasion, and was so pleased and interested on seeing the first Bible pictures shown, that he begged the pastor to do him the favour to stop for a few minutes whilst he went home to fetch his wife and daughters, that they also might share the pleasure and profit. At the close twenty men stayed behind and begged that the pastor would preach to them again. He there and then announced his willingness to do so on the following Sunday evening, stating there would be the preaching of the Gospel without pictures. The meeting was also duly advertised by the crier to take place at 7 p.m., and at 5 p.m. the place was packed, also the staircase, all standing, and numbers in the street unable to gain admittance. The Gospel address ended, two men came forward and decided for Christ, one of whom said that for five years he had read, and almost learnt by heart, the Gospel of John given to him by the pastor when on a visit to the place five years ago. How strengthening to our faith thus to see the actual fulfilment of that ancient promise, "Cast thy bread upon the waters, for thou shalt find it after many days." At the close the people went up to the platform and received Gospels, and before leaving the whole village *en masse* begged him to preach soon again, which he gladly promised to do.

NEW YEAR'S DAY

was spent by all of us in the beautiful little village of Llansá, we ladies being anxious to see the work there for ourselves, and become personally acquainted with the converts—fourteen in number—who are now candidates for the Lord's Supper. As two balls were going on, we sent out the town-crier to announce that the Gospel will be preached at four o'clock by the Gospel pastor. In half-an-hour the place was crowded, numbers outside not being able to get in. The people were delighted with the hymns we sang. One of our evangelists told the story of the Philippian gaolor, taking for his text, "Believe on the Lord Jesus Christ, and thou shalt be saved." Just the simple, comprehensive truth which they need. It was such a happy time. Among those who stayed behind for conversion was a poor woman, who said to the pastor with tears, "Will you speak to my husband as you did to that man?" naming a convert who used to treat his wife so badly. "Now he is quite a different man—gives her all his love and his money. So she and the children are so comfortable and happy. Do speak to my husband, and perhaps he will change also."

The first Sunday in the New Year was brightened by our receiving at the Lord's table six new converts, amongst them Major M——, who boldly faced the whole congregation, which probably needed more courage than to have faced the foe in many a battlefield. That a retired officer in the Spanish Army should thus confess Christ, and publicly show his colours, is no ordinary event—it is probably unparalleled in Spain.

In closing, reference is made to the pecuniary necessities of the Mission. God appears to be opening wide the door, but the question is, Will these faithful workers be enabled to enter, and extend their testimony for Christ in a dark district? Communication may be made through Rev. J. C. Stewart Matthias, Consington Rectory, Leicester, or direct to Pastor Lopez Rodriguez, Calle Pedro, 3, Figueras, Spain.

A PLEA FOR CHINESE TURKESTAN.

Dr. Thomas Van Norden has just returned from a seven months' journey through Chinese Turkestan and Western Mongolia, which he describes as the most inaccessible, desolate, and poverty-stricken portion of Asia. The region is inhabited by Mohammedans, Chinese, and Mongols, uncared for by any missionary society. In the course of an interview with the Committee of the Missionary Bureau, he gave an interesting account of the country and the people, and it is hoped that a band of evangelists will take the field towards the end of March.

In Eastern Mongolia the late Rev. James Gilmour and others have been witnessing for Christ, but in the whole region for which Dr. Van Norden pleads, there is not to be found a single missionary. In the city of Karashar and its vicinity, there are about fourteen thousand souls, ten thousand being Mongols, one thousand Chinese, and the rest Mohammedans. To the westward from Karashar, in an oasis skirting the Tian Shan and the Karakorum Mountains, are the cities of Bugyur, Kuchar, Bai, Ak-su, Kashgar Yarkand, Khotan, and many smaller towns and villages, inhabited mostly by Turkish Mohammedans. South of Karashar is the country of the Mongols, whose chief trading centre is Karashar.

Neither here nor throughout the whole region of Chinese Turkestan and Western Mongolia have the glad tidings of salvation yet been preached, other than by the quickly passing traveller, or from the silent page of the Holy Scriptures, from the hands of Colporteurs. This latter agency, however, has not yet reached the Karashar country. Throughout Chinese Turkestan there is but little needed for the supply of material wants, money having five times the value of money in England. There are three routes by which this country can be reached, either from Russia, through the district of Ferghana, over the Terek Pass; or across the Himalayas by Leh; or by way of China—which is probably the best, though most expensive—from the port of Tientsin, by Pekin, across Mongolia to Gucheng, and thence to Karashar.

The committee of the Missionary Bureau will be glad to receive offers from unmarried artisans who would be willing to accompany Dr. Van Norden to this spiritually destitute portion of the vast Chinese Empire. Applications should be made to the Missionary Bureau, 1, Gresham-street, E.C.

FRIENDS' RUSSIAN FAMINE FUND.

On behalf of the Central Committee in charge of the Friends' Russian Famine Fund, I beg the favour of publicity to the following facts:—Up to this date more than £17,000 has been received, some of which has already been transmitted to trustworthy unofficial agents, chosen under the advice of our commissioners, who since their return from Russia have been addressing meetings in various parts of the country, with eminently successful results. E. W. Brooks is now returning to Russia accompanied by Herbert Jones, who has resided in that country and is well acquainted with its language. As already stated, their travelling expenses will be defrayed by the Society of Friends, and will not form a charge upon the fund.

Whilst thanking the public generally for the response made thus far to our appeal, we would impress upon your readers that the need of funds is great, that the short time that will elapse before the break up of the frost, makes the matter one of extreme urgency, and that if they desire to take part in the alleviation of the distress that prevails, they cannot do better than forward liberal subscriptions to the Treasurer, J. Gurney Barclay, 54, Lombard-street, E.C.; or 1, Pall Mall East, S.W.—Yours faithfully,

Isaac Sharp,
Secretary of the Society of Friends,
Devonshire House, 12, Bishopsgate-st. Without. E.C.

MRS. RICKETTS ON THE CONGO.

The many friends who helped to send out this dear little "coloured" woman to join her husband at Lukunga, and whose safe arrival was announced in The Christian, will be interested to know that she has sent home several bright reports of what she and Mr. Ricketts are doing. Thus:

"We are greatly encouraged in our work; many have been baptized at this station, and more at one of our out-stations, Banzandanda. My school at Ngoyo is progressing; the people are regular in attendance. In other towns, where my husband often visits, they are listening to the Gospel.

"There are bright hopes for the future because they are listening to his word, and not only so, but they are calling for me now to come and open a school, . . . but I am so much employed at Ngoyo, we have not seen how I shall manage to keep another school. The people at N. are building their school-house; my husband goes to direct them; men, women, and children are very cheerful in the work; nails and other materials are given them.

"I cannot help telling you how very useful the many things are which you have sent out. The men bring their work, as well as the women. When they ask, 'Where is the needle and thread to sew my coat?' they look as if it would be impossible for me to say there are no more needles or thread."

To-day my object is to say that on the 17th a box is going from Liverpool, with a few things that have come in. Will Mrs. Ricketts' friends send, by *parcel post*, on 15th, to reach Liverpool on 16th, any contributions of garments, pins, needles, and thread they may like to contribute, or money to buy in Liverpool what will be useful—addressed to Mrs. Thomas Jameson, care of Young Men's Christian Association, Mountpleasant, Liverpool? The time is short, but *parcel post* and money orders are expeditious!

Rebekah S. Hind Smith.

February 5.

MESSRS. FULLERTON AND SMITH.

These well-known servants of Christ have lately conducted a very successful series of Gospel meetings in Dover. The time was one of great blessing to believers and to many seekers. All the services were held in the spacious and commodious new Town Hall. At the first meeting the hall was filled, and, as the interest in the services increased, the hall was not large enough for the numbers which came. At the last service, after using all available space, hundreds of persons had to be refused admission.

The names were taken of 150 persons who during the mission had professed faith in Christ. It is believed that many more also have trusted him. Much prayer was offered before the mission commenced, and there was harmonious co-operation on the part of believers connected with almost every evangelical church in the town.

PROTESTANT CONFERENCE.—Sir S. Arthur Blackwood is to preside at the meeting for humiliation and prayer, to be held on Friday evening in St. James's Hall, Piccadilly. The purpose is to promote a spirit of humiliation in view of prevailing error and superstition, and to pray God for forgiveness and for grace and power in testifying for the truth in its purity.

THE BIBLE IN LIFU.—Lifu is the central and largest island of the Loyalty group, lying east of New Caledonia. The Christian islanders, and those who speak the language elsewhere, have had for some time portions of the Bible translated for their use by the late Bishop Patteson and others, but it is only recently that the completed and revised Scriptures have been put into their hands by the British and Foreign Bible Society. In 1890 Rev. James Sleigh sent to press the last revised sheet, and in February of 1891 the first consignment of two thousand copies arrived in the island. They were received with universal thanksgiving and prayer, and by September 750 copies were sold. A recent letter from Lifu says, "the people are poring over their Bibles for hours with evident interest." A forthcoming article in the Society's *Monthly Reporter* concludes thus:—"In view of the present position, the uncertain future prospects of Lifu and of the entire Loyalty group, we may derive comfort and hope from the fact that the complete Lifu Bible is now being distributed among the people; and at Lifu, as elsewhere, God will bless his word and his children."

The Late C. H. Spurgeon.

TRIBUTE BY PASTOR WHITE.

I am bowed with grief for my unspeakable loss in the death of Mr. Spurgeon. I fear it must seem most small and selfish of me to be referring to the removal of such a man as *my* loss, when it is shared, at least in measure, by myriads throughout the world. But I may, I trust, be forgiven, since to the many he will be remembered as the great preacher, the large-hearted philanthropist, the fearless defender of "the faith delivered once for all to the saints," or as the diligent and faithful under-shepherd of the flock of Christ. I knew him well as all these, and more—much more. I knew him with a near heart-intimacy, as one knoweth his peculiar friend. How precious his memory is to me in this light I dare not attempt to say, lest I offend some who may feel they have a prior claim to myself; so I forbear.

I cannot, like many, cry, "My father, my father." I do not owe to him my conversion, but under the blessed Spirit of God I do owe to him my consecration to the ministry of Christ's Gospel, and, to a very large extent, my equipment for its exercise.

About the year 1856, soon after I had tasted the sweets of redeeming love, I read an early sermon of his on 2 Samuel v. 24, entitled, I think, "A going in the tops of the mulberry trees." In this sermon I believe I heard the Lord calling me to yield myself fully to the work of preaching his Word. Not immediately, however, was this grace given me, as I did not enter the Pastors' College till early in 1862. It seems but as yesterday I sat amidst the wondering thousands (myself wondering more than any one) when Mr. Spurgeon preached the first sermon in the Metropolitan Tabernacle from Acts v. 42: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." One part of my wonderings was whether the privilege would ever be given *me* to stand where he stood and preach the unsearchable riches of Christ to such an audience. Surely "our times" are in God's hands.

He moves in a mysterious way
His wonders to perform.

For now full thirty years our friendship has held, and never have I felt it holding so strong as in the last few years of his great life. There is no love so binding as "love in the truth." Nothing above or below, in time or in eternity, can loosen its fastenings.

Only a few weeks ago, in writing to me of our annual Pastors' College Conference, he said: "The disease is a little less, but it is a terrible drain on me. It will all go, and leave a blessing behind. *God works a perfect work, and I believe it will be so in my case;*" and then he added in his own loving, unaffected way, "I pray that He may restore *you* also, my dear and precious brother. My heart is with you. May the Lord Jesus feed you on Himself."

Truly, God has wrought "a perfect work" in his case. Although not as he and we had hoped, yet perfect, most perfect, notwithstanding, as perfect as perfect love and perfect wisdom could fashion it. Instead of taking away the disease from his suffering servant, He has taken his suffering servant for ever away from the disease, to where there shall be "no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." "Oh! what joy to the invalid," once exclaimed our beloved friend, "to know that he shall leave his bed, on which he has suffered so much, and go where the inhabitant shall no more say, 'I am sick.'" Then he added, "How glad I am that this shall be in so short a time. Some here present may be in heaven before this year is out. Ah! *perhaps he who speaks to you now may have gone very soon away to his own country.* Shall it cost us any regret? It does for others, but not for ourselves. The contemplation is one of unmingled delight. The change has no loss about it; it is unspeakable gain. We lose nothing by departing to be with Christ, for it is not only better, but 'far better.'"

Truly, we can dry our tears over such precious words as these. Still, we may weep without despairing or doubting. We weep not on his account, but our own, our families, our fellow-believers, the poor, thoughtless, Christless worldlings who to-day are deliberately rejecting the claims of that Saviour whose dying love was the main theme of our departed friend's preaching. We may weep also for that gentle widowed wife and the two sons, for the bereaved members of his own flock. One of these wrote me a few days since: "Thanks for your words of sympathy and encouragement at this hour of deep distress and terrible bereavement. *Time would fail to utter all our beloved pastor has been to me in the last thirty-six years of my life.* Eternity alone will reveal it, and thousands of other Christian souls can say the same." We may weep, too, for the five hundred girls and boys of the Stockwell Orphanage; for the eight hundred and more of the dear brethren connected with the Pastors' College. No one but one of themselves can estimate *their* loss. One of the earliest and most honoured amongst them, my old college companion, Mr. A. G. Brown, writing to me since our bereavement, says,

"LIKE YOU I FEEL HEART-BROKEN.

I cannot bear to think of his being gone from us. It makes me weep like a child."

I doubt if so many tears have been shed over the death of any one man, and he a servant of the living God, since Stephen "fell asleep, and devout men carried him to his burial and made great lamentation for him," or when the Ephesian elders wept sore as they hung on Paul's neck and kissed him, "sorrowing most of all for the words which he spake that they should see his face no more."

Yes, we may, we must weep; we should lack both the human and the Divine if we did not weep. We must take heed, however, we give no place to the adversary of our souls. It is a time to weep; but it is a time also to wait humbly on God, to bow low under this the stroke of his hand, listening the while, to hear as the learner. Without doubt his voice is abroad just now. Let us hearken and obey. Bishop Burnet used to say he regarded his acquaintance with Archbishop Leighton as a talent for which he would have to give an account. Must we not say the same of our acquaintance with Pastor C. H. Spurgeon? "Whose faith follow," runs the apostolic exhortation to the Hebrew saints, in the face of the withering winds of "divers and strange doctrines" which were blowing around them, "whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, to-day, and for ever." Let the fact that this day a prince in Israel has fallen with his face to the foe be no subject of discouragement to the rank and file of Christ's army. Rather let it reveal to each one of us our individual responsibility to "put on the WHOLE armour of God," that we may be able to withstand in the evil day, and having done all to stand. "The good soldier fleeth from nothing so much as the mention of flying." "I likewise do exhort you to stand to the defence of the truth," wrote Barnham to the martyr Latimer, "for you that shall be left behind have need of strength also, the world being so dangerous as it is." Surely, as Bunyan's pilgrims said to the shepherds, we "who are left behind" have "need cry to the strong for strength." (How significant the shepherd's answer, "Ah, and you will need to use it, too, when you have it.") But let me not multiply words. For my own part, I find myself continually thinking of those almost last utterances of our brave-hearted brother. They seem as if given us for this hour that we may adopt them for our very own. "With my whole soul," said he, "I praise delivering grace. To the Lord God, the God of Israel, I consecrate myself anew. In the covenant of grace, for the revelation of infallible truth in the Bible, for the atonement by blood, and the immutable love of the ever-blessed Three-in-One, I am a witness, and more and more would I abide faithful to the Gospel of the grace of God. I see each day more reasons for faith and fewer excuses for doubt Those who will may ship their anchors, and be drifted by the current of the age; but I would sing, 'My heart is fixed, O, God, my heart is fixed; I will sing, and give praise.'" Amen, amen.

FRANK H. WHITE.

HIS EARLY LIFE AND MINISTRY.

In continuation of his sketch given in our last issue, Rev. JAMES DOUGLAS, of Brixton, writes:—

CHARLES HADDON SPURGEON was born at Kelvedon, in Essex, on June 19, 1834. At school he excelled particularly in the branches of arithmetic and mathematics. He was fond of speaking of his boyish days. His power of speechifying attracted the notice of his playmates, and on occasions when debates were extemporised he was not unfrequently called upon to speak on both sides, it being found that there was no other way of matching him than that of making himself his own opponent.

It does not follow because one is converted in early life, after having had all the advantages of pious home training, that he escapes the black shadow of doubt or is a stranger to the law's convicting power. Speaking of his experience as a lad he says:—

"There was an evil hour in which I dipped the anchor of my faith; I cut the cable of my belief; I no longer moored myself by the coast of Revelation; I allowed my vessel to drift before the wind, and thus started on the voyage of infidelity. I said to Reason, 'Be thou my captain;' I said to my brain, 'Be thou my rudder;' and I started on my mad voyage!"

But Divine grace soon stopped him in his course. Conviction set in, and deeply did the iron enter his soul. Deliverance came at a little Primitive Methodist service in Colchester, one Robert Eaglen being the preacher. Mr. Spurgeon thus describes the occasion:—

"At last a very thin-looking man came into the pulpit, and opened the Bible and read these words, 'Look unto Me and be ye saved, all ye ends of the earth.' Just setting his eyes upon me, as if he knew all my heart, he said, 'Young man, you are in trouble.' Well, I was, sure enough. Says he, 'You will never get out of it unless you look to Christ.' And then, lifting up his hand, he cried out, as only I think a Primitive Methodist could do, 'Look! look! look! It is only look,' said he. I saw at once the way of salvation. Oh, how I did leap for joy at that moment. I know not what else he said. I did not take much notice of it, I was so possessed with that one thought. Like as when the brazen serpent was lifted up, they only looked and were healed. I had been waiting to do fifty things, but when I heard this word 'Look!' what a charming word it seemed to me! Oh, I looked until I could almost have looked my eyes away, and in heaven I will look on still in my joy unutterable."

This notable event was speedily followed by his adhesion to the Baptists and public profession of faith, May 3, 1851, his mother's birthday. Constrained by redeeming love, he could not but do what in him lay to make known the glorious evangel to others. We have often heard him speak of those early days and the signs following that marked his juvenile efforts. As a lay preacher the success became still more marked, crowds flocking to hear the boy preacher, and in a short time he was installed as a Baptist pastor at Waterbeach.

Providentially, all things considered, this vessel unto honour escaped the somewhat stereotyping influences of a collegiate course, and took his place as a God-sent man to fulfil the ministry which he had received of the Lord. Though not academically trained, however, he was well up educationally for all practical purposes, and to the last was an omnivorous reader and busy gatherer from all sides. Especially was he a devoted student of the queen of the sciences—theology—and an ardent lover of the Word of God. Probably no living man knows so much as he did of the Puritan divines. While almost execrating the style of John Owen, which, in his judgment, was no style at all, but a mere putting of things together anyhow in the required sequence, he yet admired him above all the Puritans, and acknowledged that he owed more to him than to any of the others. "I never," he said, "read a page of John Owen without distinct benefit. His style I think nothing of, but his matter is ever weighty."

The particulars of his London career are well known, we infer, to the readers of THE CHRISTIAN. He rose to eminence with a rapidity and to a degree that was phenomenal, and ere he had reached his majority his popularity was at the zenith. There were many croakers about who foretold a speedy collapse. Yet it was not the flash of a meteor in this case, but the glare of an inextinguishable star. He lived on, and witnessed on, with no waning of power or diminution of results. The hand of the Lord was with him, and great numbers believed and turned to the Lord.

Great as has been his success in pulpit ministration, and in the conduct of the Stockwell Orphanage, the Pastors' College, the Colportage Society, and kindred institutions, this honoured servant of the Lord has been for many years great as regards his experience of suffering. He was often brought low down; he had often to pray out of great deeps. Some of these times, however, were specially endeared to him because of the rich delivering power shown, and the special mercies from on High that were vouchsafed. On one occasion, he said, the torture was so excruciating that he challenged God to remove it instantly,

saying, "How could He lay upon a child of his more than he was able to bear." No sooner was the word gone from his lips than instantly there was a great calm, and a heavenly peace succeeded the tempest of pain.

We saw him for a few minutes alone a few days before his departure to Mentone. Though sanguine of recovery, his talk was of readiness for the better land. Some medicine, he told us, that he had been urged to take was so nauseous as to lead him to say, "Doctor, shall I die if I do not take this?" and on being told that might be the consequence, his ready answer was, 'Well, then, I will." Commenting further on this he said, "How blessed not to be afraid to die! You are not, are you?" On assuring him that I was not at all afraid to die, his face brightened responsively; and on parting with him he said, "It is grand to know where our destination is. Good-bye; if we meet not on earth we shall above." Thus we parted, but not for ever.

May the God of comfort, comfort those that mourn, and set his bow in the cloud.

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

The Times of Monday last, in a sympathetic article, said: "Mr. Spurgeon's real strength lay in his grasp, at once homely and profound, of vital religious truth, and in his power of delivering that truth straight into the hearts of those who heard him. When he left the pulpit, said Lord Houghton, 'he was an inspired apostle.' He has left the pulpit for ever, but his apostleship lives on in the quickened hearts and heightened lives of his innumerable hearers, and his inspiration is acknowledged of all men."

Mr. Henry Varley, preaching on Sunday in the Great Assembly Hall, Mile End-road, said it was his great privilege, on December 20 and 21, to visit Mr. Spurgeon at Mentone. The great preacher was then fairly hopeful, and talked freely of recovery. Though sharing that hope, Mr. Varley could not but observe that the eye, which was once so bright and cheering, was dim; and misgivings, which he promptly tried to stifle, troubled him. Mr. Varley pressed home on his large audience the lessons to be learned from Mr. Spurgeon's life, dwelling in particular upon his unswerving fidelity to the truth of God.

Mr. Spurgeon's life was noble all round, and some of his most casual remarks were eloquent in meaning. There is but one adequate explanation of his life and service, and it was expressed by himself at a Pastors' Conference a few years ago. As recalled by Rev. G. T. Ennals, at the service on Sunday evening last in Cann Hall Baptist Chapel, Leytonstone, this significant utterance was to the effect that his habit of prayer was such that he was not conscious of passing a quarter of an hour without it, except when taking rest in sleep. Here we have the true secret of Mr. Spurgeon's greatness, and, moreover, a fact which accounts for the signal success which attended his manifold and long-continued labours. There was vast natural ability and mental application; but there was also heavenly anointing and abounding grace for labours without parallel in variety and extent. Mr. Spurgeon's life was made up of prayer and work; communion with God and a joyous discharge of the Gospel ministry absorbed his affections and occupied his powers. All who magnify the grace of God as shown in this distinguished servant should be inspired to go to the same Source for ever-increasing supplies; and "every quarter of an hour" is not too frequent to hold communion with Him who "giveth more grace."

LAMBETH RAGGED-SCHOOLS.—The Committee have undertaken work of a more directly educational character than hitherto, the results of which are recorded in the new report. The total number of the persons attending the different branches of the society every week is three thousand, and no small amount of good must necessarily follow. As evidencing this, the Temperance section points to many who have been saved from the slavery of drink; while the religious work generally has been productive of manifest fruits in "more consistent and godly lives than formerly." The success of the Ambulance class is suggested by the fact that one of the members having met with an accident, himself gave all the instructions to his companions how to treat him until medical aid arrived. The hon. secretary is Mr. J. M. Brash, 3, Fenchurch-street, E.C.

IN MEMORIAM.

CHARLES HADDON SPURGEON.

ENTERED INTO REST, JANUARY 31, 1892.

Spurgeon, the man of God;
A household word his name,
Raised from the zenith of renown,
To wear the amaranthine crown,
With stainless, deathless fame.

On earth his brethren mourn;
In heaven a glorious throng,
From every clime and kindred, meet
Their father in the faith to greet,
With shouts of holy song.

And still that happy band,
And still that joyous lay—
While saints by death's dark river weep,
And souls ascend the starry steep—
Are swelling day by day.

Not dead, we say, but sleeps;
His life is but begun
In Paradise—beyond the reach
Of brightest thought and grandest speech,
Where Jesus is the sun.

Yet Spurgeon lives on earth;
His mighty heart and mind,
Great with the love and thoughts of God,
And grace that saves through Jesus' blood,
In myriad souls are shrined.

The preacher of the age,
To God alone would bow,
Clear to his light he preached the Word,
Far-flashed and keen, his two-edged sword,
Oh! who shall wield it now?

His highest meed of praise
Has sounded from the Throne,
Yet let us tread our Pastor's track,
And to his memory echo back
His Master's words, "Well done!"

Donemana, Ireland. J. K.

O glorious brother, how Heaven's victor song
Burst from thy trembling lips, whence oft sublime
Borne on that grand voice calm mid surging throng,
Eternity come singing into time!
Though foremost flashed thy helm mid hottest strife,
And sin and wrong unmasked were dragged to doom, [life,
Though death disguised rode by thee half through
Thou diedst the martyr's death in thine own room.

Ah, slowly did reluctant Love unfold
That wondrous veiled world known so long by fame;
Thou grand soul-archer, ranging free and bold
With bow bent and thine eagle eye aflame,
Lettered, unlettered, struck down by Truth's blaze,
Peasant and prince fell pierced!—To God the praise.

Charles A. Fox.

Ah, not before the journey
Of life was fully run,
And not before life's warfare
Triumphantly was won,
The message of the Master
Came lovingly to thee,
That thou should'st rest from labour
And welcomed home should'st be.

'Twas no uncertain conflict
In which thou didst engage,
Sublime, momentous, sacred,
The warfare thou didst wage;
With armour gleaming ever,
With sword and buckler bright,
To heaven with eyes uplifted,
Thou stoodest in the fight.

Who shall recount the victories,
Or who shall tell the gain,
The spoil by thee well gathered
On many a well-fought plain;
Who tell what souls enkindled
With energy divine,
Pressed boldly on, beholding
The dauntless soul of thine!

But now the warfare's over,
The warrior sinks to rest;
The morn was bright and beauteous,
The eventide is blest;
The Lord for whom thou labourest,
By whom the fight was won,
Has crowned the grace with glory,
Has spoke the meed, "Well done!"

Albert Midlane.

POOR CHILDREN IN FLORENCE.—Mme. De Satur, of Villino Lazzeri, 11, Viale dei Colli, has for years had chief care of a school for the children of poor women who work for their living, and therefore cannot attend to their little ones during the day. The school has at present eighty-five children, who have to be partially fed as well as instructed. The work is in two divisions, one for infants under four, and the other for children as old as eight; these are in the charge of good mistresses. The work costs about £280 a year to keep going; and in a Roman Catholic country it is hard to get funds for its maintenance.

NOTES FROM INDIA.

Miss Ellen Dawe, of the C.E.Z.M.S., describing a journey in the north of the Nuddea District, where no lady had before been with the Gospel message, says:—"Over and over again the women said how glad they were to have a *Mem* to speak to them; that the *Sahib* came to talk to the men, but, of course, they could not go to listen to him, and now they had a *Mem all to themselves!* As the news spread through the villages round, messages were sent to us, begging us to go to them. Riding through one village, the women came out and called to me as I passed, 'Are you not going to stop? Are we not to hear?'" Miss Dawe hopes many will hear the loud cry of the women of India for the Gospel. She says: "Here are heathen women ready to be taught, longing for more light, and there is no one to go to them. There are many villages, very many, all through this district, where no lady has ever been. It is most touching to leave them, begging for more visits and teaching, and to have to tell them I am going, and cannot say when I shall see them again. 'A *thousand* missionaries'! If only the Church were awake to her responsibility, *ten* thousand would be thought little to ask for."

Mr. A. Le Feuvre, Associated Lay Evangelist, C.M.S., Santirajpur, Shikarpur, Nuddea, recently sent a substantial sum towards succouring Jewish fugitives in Palestine. He wrote:—"In this Nuddea Zillah there are, amidst awful darkness and sin, over seven thousand who are called by the name of Him who, to effect man's salvation, became a man and a Jew. The majority of these seven thousand are poor cultivators, who have just struggled through three very bad years. Of the rest there are a few missionaries of both sexes, and fewer planters and civilians. It struck me that it would help us to think of, and pray more for, the Jews, whose future is so inseparably interwoven with all the zeal and hope-inspiring promises in the Bible which still remain unfulfilled, if we sent them a practical sign of our sympathy and love."

After mentioning that the offering represents the compassion of planters and civilians, as well as missionaries, and includes the free-will offerings of native Christians and the mites of school children, Mr. Le Feuvre says:—"The great want all round is 'conviction of sin.' There seems none of it. In the greater part of these villages the Bengali woman has never seen a Christian woman's face, while in the villages where we have preached the barest sprinkling of women will venture near enough to hear. There is, on all sides, much room for ladies, and also for more evangelists."

GOSPEL WORK IN HOLLAND.

The committee of the Dutch Baptist Union have set forth two itinerant missionaries, who daily carry the glad tidings from village to village and from house to house. Mr. Bolman reports having found (in and around Muntendam) much indifference, also many open doors, hearts willing to receive Christ. An alarming state of spiritual destitution prevails, and much opposition to the doctrines of the Cross.

Mr. Katuin has visited several places in Friesland, holding meetings where possible, and mixing freely among the people. The results were often cheering. But at Wieverd, Akkrum, and three other villages, the people were so permeated with Unitarianism, and a socialistic, democratic spirit, that the message of salvation through Christ met with much scorn. Yet many tracts are distributed.

The committee regret their inability, through lack of funds, to send out more than two brethren this winter. They have at times sent three and four, and in view of so much spiritual want and prevalent unbelief, they long to send out a much larger number.

BOLEYN MISSION AND SCHOOL, Boleyn-road, East Ham, E.—The report for the past year says: "There has been an improvement in the Sunday attendances; great attention has been paid to the exposition of the Word; decided cases of change of heart and altered life have been seen, and a number of converts have joined the church." Sixty members attend the Band of Hope, carrying away good influences to their homes; thousands of children have been supplied with dinners, prizes have been awarded for good behaviour, and the building debt reduced. Mr. J. C. Page, Queen's-square, Upton-park, E., is the Superintendent.

The Revival in Scotland.

THE STIRLING MISSION.

Stirling, Alloa, and Falkirk—the field of operation during the past week—are three busy, thriving towns, rich in the sacred memories of the past, associated closely with many a stirring episode of endurance unto death in Covenanting days, and known in later times as the spheres in which godly and faithful ministers of the Gospel have laboured. Last week the evangelists devoted two days to each of these places—Sunday and Monday to Stirling, Tuesday and Wednesday to Alloa, and Thursday and Friday to Falkirk; and in each case those who have thrown themselves into the work have been thankful to find many indications of God's blessing in bringing men and women, long familiar with the truths of the Gospel, to personal decision and the acceptance of the Saviour.

On Monday, the meetings in the Public Hall, Stirling, were densely crowded, and amongst the audience, as well as on the platform, were many ministers. The death of Mr. Spurgeon was made the subject of a few touching remarks by Mr. Moody. They were living in solemn days, he said, and it befitted them to consider well their latter end. God was speaking loudly at the present time, and no one knew who might be the next to receive the call to go hence. The greatest preacher of the century had gone;

A PRINCE IN ISRAEL HAD FALLEN.

Might his departure be a blessing to many souls, though they lamented his death, and sympathised with his family in their sore affliction.

Mr. Moody told of a gentleman who that afternoon had been blessed to the salvation of his soul through the death of the great preacher. He had often heard Mr. Spurgeon preach, but with no benefit to himself, and on his way to Mr. Moody's meeting he was very much struck with the fatal intelligence that was conveyed to him by the newspaper bills. He went home from the meeting, said Mr. Moody, rejoicing in having found Christ.

THE ALLOA MEETINGS.

Tuesday afternoon saw the opening in Alloa, the services being held in the fine Town-hall. Notwithstanding that heavy sleet had been falling all the morning, the building was packed long before the time announced for the afternoon meeting. Most of the ministers of the town were present, and several took part.

Mr. Sankey sang, "Throw out the Life-Line" with much vigour, and the old favourite, "The Ninety and Nine."

Mr. Moody called attention to twenty-one things the Shepherd does for his sheep, and based his address on the 34th chapter of Ezekiel. Time did not permit him to speak on all of the twenty-one things in the chapter, but he urged his hearers to study them up for themselves. The whole chapter would well repay careful study.

In the evening the hall was again crowded in every corner, many being unable to gain admission, and a large overflow, addressed by Mr. Wm. Robertson, being held in the Townhead Church.

Mr. Moody is not a man to

WITHHOLD ANY PART OF HIS MESSAGE

to please men, and Alloa being a great brewing centre, he "let go" at the trade in the most merciless style. Taking his favourite verse, "Whatsoever a man soweth," he showed that men reap (*a*) the same kind of fruit; (*b*) they reap more than they sow; and (*c*) ignorance of the kind of seed sown makes no difference.

It is seldom an audience breaks into applause during one of Mr. Moody's discourses; but this happened when he urged those whose consciences were aroused on the liquor question not to sell it; but to pour it down the gutter. The evangelist immediately silenced the stamping, remarking that he wanted the truth to get into their heads, not into their feet.

INTERVIEW WITH MR. SANKEY.

At Alloa the representative of *The Scottish Leader* secured an interview with this sweet singer. After touching on Mr. Sankey's introduction to the work, and his experiences during the past twenty-two years with Mr. Moody, the conversation turned on supposed prejudices against solo singing; and the interviewer asks:—

"Have you written many of the hymns and tunes that are found in your various collections?"

"No; I have written but a small proportion of them. I believe my *forte* has been more in the selection of pieces that would become popular and useful than in composing, although I am singing on this mission a number of pieces the music of which I have written; as, for instance, the 'Ninety and Nine' and 'The Mists have Rolled Away.' These two are being asked for at almost every place we go to. They are special

FAVOURITES OF MR. MOODY,

and they are therefore more frequently used than some others. 'The Life-Line,' which you have heard nearly every day, is a new song, written by a friend in America. It is much of the character of 'Hold the Fort,' and will probably wear out about as soon."

"Do you believe these songs that you sing have been blessed to the conversion of people?"

"I do, as I have during this trip met scores of people who have said it was the singing of some particular hymn that led them to take the step to decision and to come out on the Lord's side. Mr. Moody, too, bears constant testimony to the power of the hymns to lead men to decision for Christ. We have also abundant evidence from Christian workers all over the country to the same fact, and therefore I am encouraged to go on and use these songs which are blessed by God to the conversion of men."

"How does the singing of to-day compare with that of eighteen years ago, when you first came to this country?"

"I am exceedingly gratified with the singing of the choirs that have helped us during this campaign. They have been very strong in number, and the singing has been excellent. On our first mission it was hard to secure choirs to lead the congregational singing, but at this time in every one of the fifty towns and villages which we have been in up till now we have been supported with splendid choirs."

"I suppose your hymns were by no means familiar here at your first visit?"

"I believe they were not known much on this side of the water prior to our advent in 1873. To-day we find they are universally used wherever any spiritual work is being carried on."

"Let me ask, last of all, how your voice is standing out amid this long and incessant campaign?"

"I would rather that other people would judge as to that. But I can tell you that I am singing more frequently than I ever did, and with greater ease; and I believe that my voice is better than it was on my former visits to this country."

Mr. Sankey's last remark is confirmed by many competent judges, but not in depreciation of his remarkable powers when he visited our country before. Mr. Sankey, it may be added to what he has already remarked, is impressed with the great hush and stillness that prevails in every audience while he sings. It is all the better that this should be, for he cannot get on where there is noise and confusion.

On Wednesday, as the interest increased, special trains brought many into Alloa. With a view of reaching the careless and indifferent, tickets were issued for the evening meeting, and Mr. Moody, with his insatiable appetite for work, volunteered to speak in the Townhead United Presbyterian Church at seven o'clock, before proceeding to the Town-hall at eight o'clock. The latter spacious building was crowded soon after seven, and the audience sat quietly for more than an hour, waiting the arrival of the evangelists.

Mr. Sankey appeared first and commenced the meeting. In the meantime, Mr. Moody preached to a large audience in the church, on the "Dying Thief," with the most intense earnestness. We have seldom heard anything more thrilling than the picture he drew of a drunkard's home, and then the change that comes over it when the prayer, "Lord, remember *me*," has gone up to heaven.

After preaching nearly an hour, and leaving the inquirers to be dealt with by the ministers and friends, Mr. Moody proceeded to the Town Hall, and spoke again for a full hour.

It seemed as though two-thirds of the audience remained behind, in answer to the invitation that Christians would remain to pray whilst the anxious were being dealt with.

We had a most interesting case. A fine young fellow, who had been longing for power to overcome sin, being beaten again and again, he was anxious to know Christ as his Saviour and Deliverer. He came into the light on John v. 24: "He that heareth and believeth *hath*" . . . And no sooner had the truth taken hold of him but he expressed anxiety to get home before his brother went to bed, to tell him, and try to lead him to Jesus, for, said he, "He is in just the same condition as I was—wanting to be a Christian." It is worth coming to Scotland for this, if one gets nothing else.

THE FALKIRK MEETINGS.

On Thursday morning the evangelists left Alloa for Falkirk, reaching this great Iron centre in time for a dinner-hour service. A second meeting followed in the afternoon in Graham-road Church, when Mr. Moody spoke on the "True Elements of Prayer," dwelling principally on *restitution and forgiveness*, hoping that any Christians who were not on speaking terms with some fellow-Christian would get the matter "straightened out" before the sun went down, and not be an hindrance to the work of God, as was often the case. A goodly company of ministers seemed to enjoy the good things brought out. In the evening the Town Hall was soon filled uncomfortably full, and then overflowed into West United Presbyterian Church, where Mr. Sankey sang twice. Mr. J. Campbell White gave an earnest address on Isaiah xlv. 22: "Look unto Me and be ye saved," not without signs of blessing.

On Friday the arrangements had all to be altered, as it was found the Graham-road U.P. Church and the Free Church were much too small to accommodate the people. It was decided to split up the evening meeting, Mr. Moody preaching three times: at four, in the parish church, a capacious building, standing in the centre of the town; at seven, in the Free Church, to women only, which was crowded; and at eight, to men only, when the parish church was again completely packed. Mr. W. M. Oatts and Mr. J. Campbell White took charge of the women's inquiry meeting. Mr. Sankey was unsparing of himself, as he sang at each of these services.

Brief as the missions of the past week may have been, there are many indications that the results have been most cheering. Everywhere God's Spirit appears to have been at work convicting and converting, and leading the halting and irresolute to decision for God.

During the present week Hamilton, Paisley, Renfrew, and Barrhead are amongst the places to be visited.

A correspondent writes to us:—"It is known that Rev. John McNeill has promised to give a year to evangelistic work in his native land. He has just finished his first month, and as far as overflowing congregations and deep impressions are concerned, that month of arduous toil has been remarkably successful. Surely every one that believes in the power of prayer should plead earnestly with God that his health may be sustained, and that his ministry may become increasingly mighty. Mr. McNeill has the ear of the people, students and professors, ministers and laymen, infidels and agnostics flock to hear him, and, as tens of thousands of his countrymen can testify, he preaches with no uncertain sound. "Ye that make mention of the Lord, keep not silence and give Him no rest," &c. (Isaiah lxii. 6 and 7), and in your prayers remember Rev J. McNeill, who is just now 'in labours more abundant.'"

YOUNG CITY WORKWOMEN.

Mrs. Fisher's work, which centres in "The Old Welcome" Young Women's Christian Institute, held on Wednesday week its annual gathering in Y.M.C.A. Hall, Aldersgate-street. Many of the ladies who hold Gospel services in warehouses gave delightful testimony to the blessing received. Some encouraging letters were read from young women, who testified to the real helpfulness of the short services weekly held in the midst of many trying and difficult surroundings. One friend, who takes a weekly service for young women in the hall, has prevailed upon many to join "The Young People's Scripture Union," and letters had been sent to her recording blessing and strength received through the daily study of the Word.

For several months there had been difficulty in the general work of the Institute, funds having been very low; but at the end of the year all the difficulties had vanished, the Lord had abundantly answered prayer.

Some time ago hindrances were in the way for carrying on special services when a Christian employer, and a band of Christian men and women from his firm, came forward and offered to put forth efforts to win their fellow men and women in other firms if we would lend "The Welcome Room," and co-operate; this we most gladly did, believing it to be a call from God. In fact, one of the most encouraging fruits of Gospel services held in the workrooms is *that* witnessed every Tuesday night from seven till eight o'clock in "The Old Welcome," when some of the Christian men and women from Mr. Garstin's warehouse, hold an evangelistic service with bright singing and short Gospel addresses, special efforts being put forth to bring in the men and women employed. The report of the work will soon be ready, and may be had of Mrs. Eleanor Fisher, care of Hallkeeper, 186, Aldersgate-street, E.C. More devoted ladies are greatly needed for dinner-hour services, and one or two who could help with secretarial work. We trust all our friends will continue their practical help and earnest prayers. E. F.

For the Young.

BUILDING ON THE ROCK.

My Dear Young Friends,—I wonder if you have noticed the words in John ii. where it says, "This beginning of miracles." The Lord Jesus was to do many others, but the one recorded here was the first. Have you ever asked which was the first parable He spoke? We do not know that exactly, but the thought I want to give you is, that the parables are going on still, and that you may look out for them everywhere in your daily life and your daily walks.

Do you remember, but of course you do, the last verses in Matthew vii.? I will only write a line of it, as I know you can repeat it by heart. A foolish man built his house on the sand, "it fell, and great was the fall of it." Now, I am going to tell you what really happened not very far from us; it will make you, perhaps, realise the danger of "building a house on the sand." On the other side of Roche Courbe, on the slope of Cuspo, there was forty years ago a hamlet called Besaudun; one long street of houses going straight up the hill. There was a temple a little aside from the village, but on the same slope. One evening all was quiet and peaceful as usual; it had rained long and heavily for days, but that day the men had been out to their work and came back in the evening. Some of them noticed that the doors did not open easily, some found the clock had stopped, but no one paid great attention, and the soup was preparing for the evening meal, when a poor sick girl in bed in the uppermost house, lying helpless and with nothing to occupy her attention, noticed the walls of her room giving way. She gave the alarm, and not a moment too soon; she was carried out of the danger, as they thought, to the house below; but this was no safe refuge—it also was giving way! And the next, and the next!

All was confusion and haste; cattle, sheep, and fowls were hastily turned out, a few household treasures secured, and then came a sound that struck terror into all who heard it—the temple bell rang of itself as if it tolled the knell of the village. In headlong flight the poor inhabitants fled to the houses in the valley below to tell their sad story, literally not having where to lay their heads. Next morning, when the dawn rose on the Valley of the Rontion, all looked eagerly for Besaudun, but it was *gone*. Only a fragment of the temple wall remained, where the bell had caught in falling. Not a trace remained of the village street; a black, treacherous quagmire covered what had been houses.

So quietly had all happened that for days one could hear a clock striking from underground, and a poor cock which had been left behind was heard crowing as if he was calling for the day which he was never to see. This happened, as I told you, forty years ago. Schoolboys and schoolgirls who looked into that black abyss are fathers and mothers of families now, and it is from one of them that I heard the story. Of course I had many questions to ask. What become of the people? "Oh, the pastor collected money in England, Switzerland, and Holland to build houses, but no one dared build on the old spot." What is it now? For years it was left desolate, but of late years it has been ploughed over and cultivated.

But, added my informant, if you want to hear more you should ask the mayor of the commune, he even wrote a "Complainte" about it. Was he in the village? "No, but he saw it all." How did he escape? Why, his house was just above the village. *He had built on a rock*, and so, when all the other houses were destroyed, his was left standing. Is not Besaudun a parable for us, whether we are French or English? "And the temple?" I asked. It was rebuilt in a safer place, but the old bell was hung in it, and some one had saved the old pulpit Bible; and the young pastor, who preaches there once a month, uses it still.—Your sincere friend,

S. R. Geldard.

Montclar, par Aouste, Drome.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Lecture Hall, Union Chapel, York-place, Oxford-road, *Manchester*, Feb. 6 to 23; Blundel Sands, Feb. 24; Southport, Feb. 26 to 28; Mr. H. Hutchinson, Finsbury-park Congregational Church, Feb. 7 to 12; Finchley, Feb. 20 and 21; Mr. T. Lewes Sayer, St. Mary's Hall, *Merton*, Feb. 7 to 17; Mr. Josiah Spiers is spending February in visiting Orphanages in and near London; Dewsbury, March 18 to April 1; Mr. A. G. Dodderidge, All Souls' Church, *Nottingham*, Feb. 14 to 21; Mr. Livesey Carrott, Athenæum, *Camden-road*, every Sunday at 3 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.

A large and varied effort was put forth by Mr. Arrowsmith among the Bedford school boys and girls during the Christmas holidays. Mr. Arrowsmith was assisted by Mr. W. Harry Roberts, B.A. (who has lately joined the staff of the Children's Special Service Mission), and a large number of men from Oxford and Cambridge.

Bedford swarms with schoolboys, and naturally the efforts of the missionary were bent to reach these. All sorts of special gatherings were arranged for them, and the missioners showed themselves their friends by arranging games, such as hockey, football, snow-fights, &c.; and many a fellow came to the meetings drawn by the interest excited by the games.

The special meetings for the boys were capitally attended by an average of 150. Mr. Roberts was especially acceptable, and his earnest words went to many a heart which will never forget the message of life spoken.

Dr. Barnardo came on January 20 and addressed a crowded meeting in the Town Hall; Mrs. Poole on January 21. Rev. F. B. Meyer and Mr. Hutchison, editor of *The Boy's Own Paper*, also gave addresses.

Messrs. E. M. Dennes and J. M. Wigner, B.A., of the London Committee, also came down to Bedford and addressed the young people.

A large number of drawing-room meetings were also held, and attended with blessed results.

Much prayer had gone up to the Throne from Christian parents in the town, and also from the Bible-classes already in operation. These latter will reap a blessing in answer by reason of their largely increased numbers.

At the preparatory meeting on December 18 Rev. W. H. M. H. Aitken gave an interesting address, and spoke of the way in which he met everywhere those who had received blessing through the Children's Mission, and also that the bulk of those reached by evangelistic missions were young people.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Feb. 14, Matthew v. 33-48; Mon., Feb. 15, vi. 1-18; Tues., Feb. 16, vi. 19-34; Wed., Feb. 17, vii. 1-14; Thurs., Feb. 18, vii. 15-29; Fri., Feb. 19, viii. 1-17; Sat., Feb. 20, viii. 18-34.

Miss Mittendorff's Home.

All friends of the above Home will be glad to know that Miss Mittendorff, "the honoured foundress, has returned to England with restored health, and, though quite incapable of taking any active part in management, would gladly speak at drawing-room meetings in the neighbourhood respecting the work." Meanwhile, her place is occupied by Miss Macgrath, who speaks of the past year as having been one of inexpressible trial joined with remarkable interpositions. Readers of the report before us will discover instances of both these phases of experience. Miss Macgrath adheres to the plan followed by the founder, as she does not ask for assistance from anyone, looking to the Lord alone for aid. Though she has had seasons of painful waiting, yet all her needs have been supplied, and she has had the joy of closing the financial year without debt. In response to prayer and faith no less than £750 has been sent in, beside garments, provisions, medicine, &c., one friend always supplying the meat for Sundays throughout the year.

In this way provision has been made during the past year for the sixty-three children who have formed the inmates. These are all being trained in the fear of God, provided with a plain English education, instructed daily in God's Word, and fitted for situations as domestic servants and housekeepers. Clayton House, Epsom, is very near to either of the railway-stations; and it is much wished that kind friends and helpers would take the opportunity of paying a visit any afternoon and thus "see for themselves." Definite information may also be obtained of Deputy-Surgeon General Partridge, M.D., of Beckenham, who is a member of the council and a constant visitor to the Home. The report is written by Mr. Joseph Weatherley (51, Gordon-square, W.C.), one of the trustees, who speaks in the highest terms of the present manageress, and much regrets "the wear and tear" which her dependent life and course involves, though thankful for its successes and achievements.

MR. THOMAS MARTIN, who is receiving donations in aid of the fund for the relief of starving peasants in Russia, should be addressed "White Hill, Crowborough, Sussex." Protestant Dissenters receive no help from funds that are officially administered, and the present effort will be in connection with Mr. Hohenberg's Mission.

DR. STEPHENSON'S HOME.

Special effort is being made, says the new report issued by the President of the Wesleyan Conference, at the present time on behalf of "those lads who are about our streets from morning till night doing odd jobs, having half their time unoccupied, are becoming more vicious and demoralised every day, have graduated as casuals, never learnt a trade, and who ultimately form the largest constituent in the submerged tenth." For these Dr. Stephenson suggests the purchase of a farm, where they can be industriously employed and religiously trained; towards this, £500 has been given by a friend, and the project is fairly on its way toward realisation.

During the past year the existing work has been steadily and successfully prosecuted. The finances show a larger income than ever before, amounting to nearly £17,000. More than one thousand children were under our care, says the Doctor, and the moral and spiritual tone of the Homes has been encouraging. The London Branch of the institution (Bonner-road, N.E.) admitted 126 children last year, one of whom was picked up in the streets of a northern town with a label on his back, "Whoever finds, keep," and was handed over to the Home by the S.P.C.C. In another case, replying to a request to let the poor neglected child come into the Home, the so-called drunken mother exclaimed: "Oh, yes; anywhere to get rid of him."

The several branches at Edgworth (near Bolton), Gravesend, Ramsey (Isle of Man), Birmingham, Alverstoke, and the Emigration Depôt at Hamilton (Ontario), are also progressing. The one at Edgworth, near Bolton, tells of "an awful boy, dangerous, a police pest, a nuisance to everybody, damages property, runs the streets, sleeps anywhere, and does nothing," but who was changed marvellously. Almost a compliment is paid by the Government Inspector to the manager of the Gravesend branch, where ninety-four per cent. of the boys "passed"; also "that the school is managed with much special knowledge and experience." A letter, received from Canada, written by one of the old boys, says: "You will be pleased to hear that I have taken my stand for the Saviour and am about to confess Him before men. I see that Christ died for the ungodly, and that I come under that head, and could see myself a lost, helpless sinner, but Jesus found me and now I am his." Concerning the children sent out, it is observed, with marked impartiality, that the majority of them do *not* attain to *extraordinary* success, but that they *do* attain to a degree of success which is frequently greater than could have been possible to them in England. One of these is about to enter on a course of theological training for the ministry of the gospel. Another, who was formerly "one of the most hopeless cases," is now engaged in Mission work in China.

Communications may be made to Dr. T. B. Stephenson, The Children's Home, Bonner-road, Victoria-park, N.E. The report closes with devout gratitude to God "for young hearts that have given themselves to the Saviour," also for increased faith in his word and in the power of his grace "among us all."

Dr. Stephenson writes well and to the point when he says, "Much thought and attention are required by our children who have gone out into the world. It should be remembered that we have not done with our children when we place them in a first situation. We feel that they are ours still, and we have to keep in touch with them by visitation, by correspondence, and in other ways. This should be remembered by those who criticise the cost of our work. Nothing can be more unjust than that which is often done, viz., to take the total number of inmates, and divide by that the gross expenditure. Hundreds of pounds need to be spent in caring in various ways for our children who have gone forth from us, but who have not yet reached years of independence. If we are not to lose the advantage of work already done, and money already spent, we must watch wisely and tenderly over our youths and maidens. It should be remembered, therefore, that our work is much wider than the care and maintenance of those children who at any one moment are resident under our roofs.

"It should also be remembered that our work includes much effort for the protection and rescue of young girls. This department, though very valuable, might be greatly increased in value if we had the means to extend it, and to open branches in various towns."

Our National Guilt.

HUMILIATION, PRAYER, FASTING.

There is hope for the lands whose sons suffer so terribly through our national greed, because the spirit of prayer, as well as that of honest, individual and united activity, is manifestly and widely abroad among God's people of every denomination. Monday last, the eve of the legislative re-assembly at Westminster, was observed as the first of three days devoted to confession, supplication, and thanksgiving, in connection with the growing agitation for the immediate abolition of the devastating Anglo-Asiatic opium traffic. Doubtless, besides those who gathered three times a day in Exeter Hall, London, the Lord's remembrancers throughout the kingdom and the world largely swelled the volume of petition by congregational and family gatherings, and in the quiet of individual privacy.

Monday morning's meeting was occupied with "The Godward Aspect of the Question," and was very fairly attended. Mr. Donald Matheson expressed from the chair his sense of the need for the presence of God's Spirit and for unwavering faith. He said that as prayer on this matter is undoubtedly in the line of God's will, this

MOUNTAIN OF INIQUITY

must eventually be cast into the sea of abolition, and the answer may come as quickly as that which surprised the little band who prayed for Peter's deliverance from prison.

After the chairman's address, there came from one and another thanksgiving for the spirit of true concern now obtaining in godly hearts, followed by prayer for Divine compassion in the humiliation which avarice in high places and the neglect of Christians have brought upon God's Church.

Rev. C. A. Baskerville, vicar of Walthamstow, instanced Daniel as an example of abundant confession while burdened with the sins of the people, and the speaker further lifted up his voice to God in acknowledgment of the Church's

GUILTY IMPOTENCE

to deal with the drink blight at home or the opium curse abroad. While the language of God's own is, "We know not how to go out against this great foe," their spirit should be "Our eyes are up unto Thee."

Others present offered thanksgiving that the richly-deserved judgments of God for England's fostering of the opium appetite and ministration to debauchery have been so far delayed, and that so long time has been given for repentance; with supplication that God's people may see the matter in his light. One petitioner fairly broke down and wept at the dishonour done to the Saviour's name, in the fact that the poison is beginning to be called "Jesus opium."

There was a decidedly increased attendance for the

AFTERNOON MEETING.

Mr. J. Bevan Braithwaite presided, and reminded the meeting of Christ's assurance concerning heavenly ratification of his Church's binding and loosing on earth. The several and many friends who promptly led in prayer plainly recognised the grave responsibility of the Church of God for the traffic; and repeated supplication was made that, in the spirit of Him who gave his Son for the salvation of the world, Christian men and women may deem no sacrifice too great in seeking the deliverance of the helpless millions who groan in opium slavery.

Mrs. Michael Baxter drew an instructive parallel between the oppression of the Israelites under Pharaoh and that of our Asiatic dependents. It is sad to find a Christian people acting like the Egyptians of old, but our abused power is without precedent in history, and, unless we humble ourselves before God, there is nothing before England but his curse. Mrs. Baxter narrated some striking deliverances from the morphia habit, and thought such instances might encourage to prayer not only for the stoppage of the opium trade, but for the healing of those whom it has enslaved.

The address was followed by some stirring appeals that God would lay his mighty hand upon the satanic power behind officials and rulers whose eyes are blinded of the devil by misleading reports. Another fervent supplicator besought God, while pardoning the idolatry of Asia, to forgive that of England in worshipping

THE IDOL OF REVENUE.

Mr. J. E. Mathieson said he would be glad to see more of the people of God coming out from the position which Jude describes as occupied by those who are "blind and cannot see afar off." English Christians have largely come to regard themselves as pre-eminently the chosen of God; but surely He has an equal regard for the millions of China, India, and Burmah. The speaker closed with an earnest prayer that God would be pleased to give ministerial watchmen to digest, for the benefit of themselves and their flocks, the appalling facts disclosed in the literature which has been so freely circulated among them of late.

EVENING MEETING.

The last gathering of the day was occupied with humiliation before God for the comparatively small results, through the opium bane, of much mission labour in Asia; and prayer that all mission boards at home may take action in a prayerful spirit, and bring the subject prominently forward in their March magazines.

Mr. George Gillett took the chair, and opened with some impressive Scriptures, showing that the true worship of God cannot be separated from righteous action. One friend among the audience went so far as to pray that the opium crops may fail! Throughout the day the voices of women were frequently lifted up in prayer to God; and some petitions, very remarkable for directness and pathos, were heard from them at this closing meeting.

Brigade-Surgeon Pringle, M.D., of the Bengal Army, gave very decided testimony concerning the extent to which Gospel work among the heathen is made of none effect through the contempt excited in the Indian native mind by drink shops and opium stores under British auspices. God may withdraw from British Christians the present opportunity, unless it be promptly used to atone in some measure for our historical reputation as the nation which has

MADE ASIA TO SIN.

A lady in the audience read Ezekiel's fulfilled prophecy of Tyre's destruction, as showing how easily God may shatter both the golden idol and the merchandise which seems to bring the curse of an Indian revenue continually deficient. Another petitioner besought God to help Christians answer their own prayers by consistent action.

Mr. B. Broomhall found much encouragement to prayer through the marked progress of the last twelve months. Still, were there not a lamentable lack of knowledge, especially among the managers and supporters of mission work, concerning the way in which the eternal welfare of millions of souls is involved in the opium question, missions would be more largely represented than they are in this agitation for the just abolition of that which causes God's name to be blasphemed, hinders his work, as does nothing else, and ruins the souls of men.

Mr. J. E. Mathieson prayed God to cast out the dumb devil which, from false considerations of loyalty to an earthly government, shuts the mouths of Anglo-Indians now occupying centres of influence in England, concerning opium evils well known to them; whereas, the highest loyalty requires unflinching testimony to the truth, for God, and for the sake of an oppressed humanity. The Chairman closed by beseeching Divine intervention between those who battle for the right and the opposing forces of mere sordid official interests.

OLD KENT ROAD Y.M.C.A.—A new branch of the Young Men's Christian Association has just been formed in the Old Kent-road, S.E. Books, wall-texts, also funds for the purchase of furniture, &c., would be thankfully received by the Hon. Sec., Mr. H. E. Fairbairn, 17, Relf-road, Peckham, S.E.

THE PROTESTANT-REACTION PLEDGE.—Referring to the suggestion of a correspondent that there is need for an "Anti-Ritualistic League," Rev. E. A. Watkins, vicar of Ubbeston, Suffolk, writes to us calling attention to the Protestant Reaction Pledge, which is designed to induce Christian people to take active measures against the spread of the deadly errors and practices of Romanism and Ritualism. The agency has not political or sectarian bias, but is formed simply and entirely on Protestant lines. Two leaflets have been published in connection with the movement—one being a call to Protestants, and the other giving a variety of reasons for opposing Romanism and Ritualism. Copies of these and, other information may be had from Mr. Watkins at the address given.

CONGO-BALOLO MISSION.

DEATH OF MR. J. M'KITTRICK.

The Congo-Balolo Mission has sustained a grievous loss; its founder and head has been taken away, and one of his helpers has simultaneously been called to rest. The first intimation was received on Friday week, by telegram from St. Thomas, and seven days later confirmatory intelligence and sad details came to hand. Then letters were received from Dr. Harry Guinness and Mrs. McKittrick, written from Stanley Pool about the middle of December. These stated that Mr. McKittrick had suffered from an attack of hæmaturic fever while with Dr. Guinness at Bagala, but had recovered, and seemed fairly well on the way home. The day before arrival, however, he began to complain of his head, and on arrival at his own station developed anæmic symptoms which made extraordinarily rapid progress, so that in a few days he was carried off.

Mrs. Guinness writes to us: "Neither Dr. Guinness nor Mrs. McKittrick thought that he was dying. A sudden change came, however, and she sent in haste for Harry. As soon as he entered the room he recognised the state of the case, and falling on his knees prayed God to be with his beloved servant in the hour of death! This was the first intimation the poor dear young widow had of the stroke that was hanging over her, and it stunned her with horror. Dear McKittrick passed away quite quietly and peacefully, and was not, I think, conscious that he was dying. Brother John Luff's death seems to have taken place at Stanley Pool, but the letters were written before the date of the event. We think that Dr. Guinness is now on his way home, and that he will probably be in Madeira by the Portuguese mail. I suppose he will come on by the next Castle packet from the Cape, but we hardly know yet at what date we may expect him.

"The blow has been a very severe one to us, and especially to Andrew McKittrick, dear John's brother, who was a student here, and to Edith, whom you know is with us. The loss to the Mission is very great indeed; but, thank God, not irreparable now, since Harry is himself acquainted with the country, and with the practical working of the Mission. This makes all the difference. Had McKittrick been removed before, it would almost have shipwrecked the Mission. Now I trust it will not do any very serious damage. It is sweet to think that he knew before he died that spiritual blessing was breaking out all around them. Both at Bonginda, Ikau, and Lulanga, as well as at several of the stations of the Baptist Missionary Society on the Upper Congo, baptisms are taking place. He has not laboured in vain, or spent his strength for naught!

"*Sooner than I ever remember in the history of missions* the Gospel labours of the brethren on the Congo have been crowned with spiritual success. In the Telegu country the missionaries had to live and die and labour for forty years without seeing a convert. In the Karen country it was over twenty years. In the Sandwich Islands I think it was seventeen, and in our own original Mission on the Congo it was seven years before we saw a convert. The Balolo Mission is scarcely three years old yet, and at three of its four stations there are now native Christians! While much tried and discouraged on the one hand, we are thus encouraged and rejoiced on the other.

"Harry writes that we must look to sending out two large parties soon after his return. He seems to be well himself, but exceedingly thin, and I have no doubt we shall see him very much worn and altered. Dora (Mrs. McKittrick) will come home at once, if possible. She is mercifully sustained, but heartbroken. She means to return soon. Where he is buried, and her only little one, her heart is, and there her life will be spent."

THE SABBATH IN CANADA.—A great victory on behalf of the observance of the Sabbath has just been gained at Toronto, Canada. An attempt was made to run street-cars on the Lord's Day. The ladies of the Women's Christian Temperance Union organised a band to visit in every district of the city, and stir up the people to think rightly on the subject. Prayer-meetings were also held. On January 4 a poll was taken, when 10,351 voted for Sunday cars, and 14,287 against, a majority of 3936 on the right side. The example of Toronto might well be followed by towns and cities elsewhere.

PASTOR JACOB AND HIS WIFE,

OF OROOMIAH, PERSIA.

The portraits we give this week recall glorious memories of the work of Fidelia Fiske in Persia, well-nigh half a century ago. The marvels that were then wrought by Divine grace come within the category which Dr. Pierson has appropriately termed "Miracles of Missions." If the narrative tells of Christian devotion, it still more evidently exhibits the power of God put forth to establish Gospel light in the midst of spiritual darkness.

Pastor Jacob and his wife, Moressa, who are at present on a visit to this country in connection with their work among Mohammedans in Persia, are natives of the city of Oroomiah. Their story is very interesting. They were originally members of the old and corrupt Nestorian Church. Both were, however, early in life brought to the knowledge of the truth as it is in Jesus, through the instrumentality of the first American missionaries who settled in the country. Pastor Jacob was educated under the superintendence of Dr. Perkins and others, while Moressa was trained under the care of Miss Fiske, whose life and labours have been long known to many Christians through her memoirs, in which frequent mention is made of Moressa, then a young girl.

The conversion of both took place about the same time, during a period of religious revival in 1846 and 1847, the Pastor being then nineteen and Moressa twelve years of age. The work was manifestly of the Lord. In the schools that had been established for boys and girls, instruction in Gospel truth was faithfully given, and prayer was unceasingly offered for the Divine blessing to own the endeavour. Miss Fiske thus describes what took place:—

Monday, Jan. 19, 1846.—There were such marked indications of interest in my school, that I asked those who felt that they must now care for their souls to come to my room at five o'clock. I had been out of my school but a few minutes, when I found that a number of the girls had sought places of prayer. While asking for wisdom to guide the dear children, Mr. Stoddard came to the door, and said, "I cannot stop, but I want you to know that four or five of my boys are much distressed on account of their sins." How our hearts went up to heaven in thanksgiving at that hour; and how were they filled with trembling and anxiety!...For three weeks after the revival commenced we had but little company. The time seemed to be given us to labour expressly for our pupils, and it was to us like one continued Sabbath. Every place in our house was consecrated by prayer, and all our work was for souls.*

Moressa was among the first to cheer the heart of Miss Fiske by testifying for Christ; and her betrothal to Pastor Jacob was a touching incident, which Miss Fiske described as follows, in her diary, under date Dec. 1, 1847:—

Moressa, one of our older pupils, was to-day betrothed. When the time came for placing the ring, which is the seal of the engagement, upon her finger, she was not to be found. The house was searched, and in its remotest closet her plaintive voice was heard pleading for the blessing of the Holy One on what she was about to do. The company who had assembled were long detained, but were deeply interested in thinking that a child of prayer was to be added to their family. It was a day, not of customary mirth, but of deep and holy feeling.

Pastor Jacob was for many years an ordained minister of the "Reformed Nestorian Church." The condition of the benighted followers of the False Prophet had, however, long pressed heavily on his heart, although various circumstances had prevented his taking any steps towards the carrying out of a long-cherished desire to evangelise among them. But the way seemed to open during a visit to this country in 1880. In London and in other parts of England he and his wife made many friends, and it was during a stay in Manchester that their course became clear. In that city they resided for nearly four months, with a friend to whom they had been recommended and introduced. This friend bears the following testimony regarding them:—

Having during four months, in 1880, had daily, almost hourly, opportunities of becoming acquainted with and observing the characters and objects of Pastor Jacob and Moressa, his wife, and having also, after their return to Oroomiah, kept up a constant correspondence with them, I have never lost nor had occasion to modify the high opinion which I had at the first formed of them both. I think Pastor Jacob eminently fitted for the work he has undertaken—and dangerous work it is—courageous, sensible, straightforward, full of earnestness and love to God and men, and "sound in the faith."

Moressa endeared herself to all who knew her in Manchester, and her value as a helper in the Pastor's work—especially in having to deal with the unfortunate females who suffer from the worst evils of a polygamous system—cannot be over-estimated. A small number of Christian friends united in promising support to the Pastor, and in providing an income for him—a very moderate income, indeed, but sufficient if it had been maintained. But the lapse of years, the loss of interest on the part of some, and the difficulty of keeping up and disseminating a knowledge of what was going on, caused a serious falling off even in this very moderate provision—so much so that about one-half of it came at last to be furnished by two or three Christian friends, who had the means as well as the faith and love to continue the indispensable aid.

Thus, after much consideration and much prayer, the Pastor resolved once more to visit England, with his wife, and a son who is, we believe, desirous, if possible, of obtaining a medical qualification, in order that he may assist his father in a department which would be highly appreciated in Oroomiah. So it comes about that Pastor Jacob and Moressa are among us once more. The journey was a serious undertaking at his age (sixty-four),





(From photographs by F. Warwick Brooke, 350, Oxford-road, Manchester.)

* From Fidelia Fiske: the Record of a Consecrated Life. (*Morgan and Scott.*)

but the choice lay between such a step and allowing the work to die out for want of sustained interest on the part of those who must needs supply the means of its support.

As for the results of the Pastor's labours, these have been very pronounced and decided. We believe, however, that it is necessary to be exceedingly cautious in what is said as to this. God seems to have stopped the mouth of the lion, but any unwise or rash statement made in print might arouse opposition and persecution. Those who listen to the Pastor in any of his meetings—speaking in Syriac, interpreted by Moressa—will hear enough to fill them with intense interest, and evoke their active sympathy.

These very interesting visitors have three principal objects in view at present—to start as evangelists to their own people some of the Mohammedan converts whom they have trained in Scripture knowledge; to provide for the establishment of a medical mission in connection with the specific Gospel work; and to arrange for an extension of the Pastor's own operations, so that he may be able to take the Scriptures and their message into parts of Persia where the Word has never yet been preached. To make known the needs of his country, and set forth his plans, the Pastor has been addressing drawing-room and other meetings in various towns and cities of England; and he remains a short time longer to avail himself of further opportunities.

The Pastor's work is difficult and dangerous, but full of importance, and it calls for the earnest prayers of the Lord's people, as well as for their material help.

ON THE BLACKDOWN HILLS.

A very fruitful evangelistic Mission has been held at the Baptist Chapel, Hemyock, on the Blackdown Hills, by Mr. J. Burnham, the well-known singing evangelist of the Metropolitan Tabernacle. He was assisted by Pastors W. L. Smith (of Hemyock and Sainthill), W. Gillard (Uffculme), I. Showell, and W. H. Brealey (of the Blackdown Hills Mission). A week of special and united prayer had previously been held, and great expectancy was raised. The Lord did not disappoint us.

Notwithstanding inclement weather, dark nights, and rough roads, most encouraging numbers attended night after night. It was most refreshing to hear the many public testimonies of definite blessing received, and especially to observe the goodly number of young men who boldly declared themselves on the Lord's side. The Lord's people have been greatly stirred, and we fully believe the blessing will spread and deepen till many a hillside and valley shall re-echo the story of "Jesus and his love."

In connection with the Mission work in our hands, we are now rejoicing over many and many a family who are unbroken in their union with Christ, though some of them number a goodly company. Our day and Sunday-schools are seed-beds of Gospel truth; where the Word of God is daily read and expounded, and the matters of the soul and eternity are earnestly and lovingly impressed on heart and conscience. The seed lies buried, but not forgotten, and the incorruptible Word bears fruit to the glory of God and our hearts' joy and rejoicing. We have been made glad indeed by seeing many young men and others who were former scholars in our schools and Bible-classes, led to Christ during our Brother Burnham's visit.

W. H. Brealey.

Clayhidon, Wellington, Som.

WAIFS AND STRAYS SOCIETY.—At a meeting of the Committee, held recently at Church House, Dean's-yard, it was reported that five offers of £100 each had now been received to meet the donation of £100 conditionally promised towards the deficit on the General Fund. Four more are now required. It was reported that the Children's Union in connection with the Society was rapidly extending, a large number of branches having already been established.

THE GOSPEL IN FRANCE.

For the encouragement of God's children, it is often necessary to remember that the Lord's kingdom does not come with observation, but that it works secretly, as the leaven through the lump. Of this kind is the work which the Société Evangélique de France has pursued for the last fifty-nine years, and is pursuing still, with unabated faith.

The difficulties, however, seem enormous. We are so few; the ignorance is almost too great to be credited by those who have but a slight knowledge of the country. The indifference, sedulously fostered by the Romish clergy—the worldliness—is such that, unless sent by the Lord, a casual worker is almost sure to return home in despair, and declare labour impossible.

We have now built in Brive a mission-room, which was opened in October, and since the opening our congregation has nearly trebled. We can but wait with patience for results.

In the neighbouring town of Tulle, work was begun nine years ago, with financial help from Mr. McAll. In the beginning we had some rough work—uproarious meetings, stone throwing, sometimes the room filled with the smoke of squibs, &c. My wife accompanied me for a time, to help to maintain order, and order was at last established. But indifference took the place of hostility, and the room was emptied. I remember preaching one night before two persons—one an old man fast asleep, the other a confirmed drunkard.

The Lord has called this drunkard to Himself. Now he is a pillar of this little church, with his wife, his eldest son, and his brother-in-law. The Sunday-school has these for teachers. And is it not wonderful, indeed, to see this former drunkard, now a model husband and father, commanding influence enough, through his holy life, to gather round him every Thursday night some ten or fourteen workmen like himself, to whom he teaches what he knows of God's Word? Most of these are hopeful inquirers. The other day a backslider was restored, and after we had partaken of the Lord's Supper together, he thanked this friend for opening his eyes to his true condition.

A few days ago I received a letter from a turnkey who lived in the neighbourhood of Tulle. He writes thus:—"It is now ten years since I invited you to preach in my village. I was then prompted only by hatred against the priest, but now I have learned something better," &c. No, the seed is not sown in vain.

If France is to be brought back to the Gospel, it must be by such patient sowing. Let me say that this Société Evangélique de France, whose secretary is Pastor Mouron, 76, Rue d'Assas, Paris, is just now in financial difficulties through the death of wealthy supporters, amongst them Dr. G. Monod, its general secretary. On December 31, 1891, the debt amounted to £1100. Should such a work be crippled for want of funds, when a large extension seems to be commanded by the fact that France is everywhere open to the preaching of the Word? May those who really pray for the coming of his kingdom see to this.

C. W. Cremer, Pastor.

Brive, Correze.

TANDRAGEE, IRELAND.—An adult Bible-class probably unique in character, has been conducted here for thirty-five years by the same leader. It consists of about twenty persons of various ages, from twenty to seventy, of whom three have been members throughout the thirty-five years, one for thirty years, and five from sixteen to thirteen years, and of the first four three have attended every Lord's Day for twenty-two, twenty, and thirteen years of their membership, and the remaining five have attended one eight years, another seven, another six, and two others five years, each without being absent during any of these years. Better than all, there is good ground to hope that many, if not all, the members have been born again.

MISS PROCTOR'S DRUSE SCHOOLS.

In the new report of the Druse Schools Schwifat, Lebanon, Miss Proctor says:—"Th year that is past has been one of much anxiet on account of the cholera; nearer and nearer i seemed drawing to us, and much fervent praye went up that we might be spared. The Lor heard our prayer, the pestilence was stayed, an all our children returned to their homes in goo health for the summer holiday. The schoo reopened October 15 with increased numbers and within a week we heard of the outbreak o cholera in Damascus, and at once quarantine wa enforced; no one could come from that neigh bourhood, so some of our little ones were de tained, and have not yet been set at liberty.

"As we heard day by day of the ravages of th disease, how earnestly we prayed, and how thank ful for our continued preservation! Now we trus the danger is past. The quarantine is still con tinued, and makes all kinds of provisions muc dearer, as trade is hindered, not only with Damas cus, but all through the country. Thank God, He ha given sufficient to meet the increased demand.

"Our schools have been very prosperous throughout the year, and the children passed a most creditable examination in June. We ha many applications for admission, and have no twenty-five girls and seventeen boys boarding i the house; we expect five more early in the ne year. We have also twenty-five day scholars, s there are seventy-six children under instruction I have been obliged to increase my staff o teachers, and have now seven besides myself, a boarding in the house. The friend who came t me last year is still with me, and has taken u work among the women. She is assisted by ou head teacher, who acts a Bible-woman.

"Some of the neigh bouring villages are askin us to extend our work t them, which we woul gladly do as far as tim and means will allow. have arranged to visi three of them in turn and hold a women's meet ing. I would like t employ a good colporteu to visit and read to th people. There is a blind man here who, I think, would be very suitabl He was being trained for a teacher when h lost his sight; he is intelligent and capabl having learned to read the raised type. Ou dispensary has been open eight months, and ha been attended by 439 patients. Our Youn Women's Christian Association is flourishing we have twelve members and eighteen asso ciates."

MR. EOLL AT PORT SAID.

Writing from this busy Eastern port, Mr. Eol thanks heartily all who have co-operated b showing sympathy in his service amongst sailor of all lands, as also those who have sent clothin and blankets for use among the poor Jewis refugees. It appears that from November, 189 to October, 1891 (the latest statistics issued between eleven and twelve thousand Jews hav passed through this port on their way to th land of their fathers. Of these, 1640 were helpe in food and clothes, and some with passage t Jaffa. Since the outbreak of cholera at Damas cus, the Syrian ports have been under quaran tine, and in consequence thereof the immigratio was stopped.

At times Mr. Eoll and his helpers were sorel tried when seeking to aid the poor starvin people, and once or twice they were forced to sen them away for want of means, and some of thos died on the streets from weakness and want Not a few told me: "If we had been so kindl treated at home, in Russia, we should never hav come this way to ask for help, nor to have becom a burden upon you, dear sir." 8000 Scriptures i Hebrew, Polish-German, and Spanish-Hebre were distributed amongst them.

When the quarantine is removed, streams o refugees will begin to flow once more. Meanwhil the general work among sailors, emigrants, an others, is going on, with tokens of the goodnes and grace of the Lord.

Young Men's Evangelists' Association.—Mr. J. Pe man, of 142, Ossulston-street, N.W., appeals for funds to giv free Magic Lantern Entertainments in workhouses.

AMERICAN NOTES.

(FROM OUR SPECIAL CORRESPONDENT.)

Lady Macdonald, the wife of the late Prime Minister of Canada, has set a noble example to the higher classes of the Dominion in her life of strict adherence to the principles of total abstinence. She avows that in health she can perform her work without stimulant, while in sickness she invariably and positively refuses to touch it. Certainly, considering the practice of "society," Lady Macdonald is a brave woman.

General O. O. Howard, the present official head of the American army, is another bright example of Christian heroism. Both in his official and private life he adorns the Christian profession. Like the late General Gordon, he is a great worker among street vagrants. On the field of war he has been proved as a gallant soldier, but his dearly-loved work is in the pursuit of peaceful philanthropy. Whether searching along the Bowery after a lost lad, addressing a Sunday-school, occupying a church pulpit, or making a speech at a banquet, General Howard is loyal to Christ, and loving towards humanity. His large-hearted generosity has kept him a poor man—poor in this world, but rich in faith, and an heir of the kingdom. In the city of New York, where thousands are on the verge of starvation, and thousands more stand in need of a helping hand to place them in a position where they can earn their bread, where hospitals and other benevolent institutions call loudly for financial aid, twenty-six persons paid for one club dinner the enormous sum of 3900 dollars. Here is a text for a sermon.

The Bible continues to be the subject of sharp debate. The Higher Critics have been delivering lectures on its Errancy. Now the tables are turned, and some strong men have engaged to follow with a series of lectures on its Inerrancy. There is a loud outcry over Dr. Lyman Abbott's recent fulmination against the Holy Scriptures. *The Herald and Presbyter* speaks of it as "simply scandalous." This successor of Henry Ward Beecher out-Herods Herod. While some of his audience left in disgust, others who remained seemed to relish his criticism of the decalogue when he remarked "that a man might keep the whole law, and yet be unfit for decent society in the nineteenth century." The Bible, he declared, was insufficient as a rule of faith and practice.

The Young Men's Christian Association of New York has recently come into possession of its third large legacy. The first amounted to 150,000 dollars, the second reached the sum of one hundred thousand dollars, while this last legacy, from the Will of the late Mrs. Robert L. Stuart, amounts to eighty thousand dollars. This estimable lady has left a few millions for other religious institutions, besides sums of money for her pastor, Dr. John Hall, and his family not less than fifty thousand dollars. She remembered President McCosh and many other worthy persons.

I have noticed, on several occasions, how much of the blessed hope of our Lord's second Advent is found in Negro melodies. Evidently their former bondage evoked this anticipation. But they still sing with a sublime pathos while enjoying their liberty those hymns which look forward to that glad event. And such hymns are not a few. Here is a specimen :—

'Twas inch by inch I sought de Lord—
Jesus will come by-and-by;
And inch by inch He blessed my soul—
Jesus will come by-and-by.

We'll inch and inch and inch along—
Jesus will come by-and-by;
And inch and inch till we gets home—
Jesus will come by-and-by.

The servant-girl question is becoming serious. The complaint has been made that shops, factories, hotels, and office employment have drawn away from domestic service every girl who can find herself a place. Even low shop and factory wages, with greater expense and narrow quarters, will not drive girls to live as cooks, housemaids, or chambermaids in private homes. But servant girls have spoken, giving other reasons, among which are these :—That they are generally overworked and restricted in their liberty; that their rooms are generally poorly furnished, dark, unwholesome, cheerless; that they are made to feel their position as menials; that the kitchen, generally, is their only room for visiting friends; that scoldings are too frequent. It is an undoubted fact, of which I have ample proof, that many Christian ladies are most inconsiderate of their servants' comfort. As for ungodly mistresses, they are too often despots.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

English people are, doubtless, tired of hearing about Ireland, which has of late "stopped the way" to much useful legislation; and yet I venture to ask your Christian readers to weigh the following appeal. England *owes* such consideration to Ireland for two great reasons, if none other. *First*, when most of England was reduced to heathenism under the Saxon invaders, it was from Ireland that Christian men came to evangelise those Saxons, long before the pompous Roman Mission of Augustine. And *again*, it was by England—under Henry II. and his successors—that Romanism, *the source of Ireland's troubles*, was forced on our nation, depraving the purer faith implanted by St. Patrick over six hundred years before, and which Irish missionaries had borne to England and Germany. If, therefore, Ireland has been a trouble to England, it is but the reflex of English action, and it behoves English Christians, with all patience, to supply the remedy—the same pure Gospel which Irishmen bore to England in her need, and which she is largely responsible for crushing in Ireland.

Herein lies the remedy for Ireland's distress, and the present is a most propitious time for its introduction. Divisions among contending parties are making manifest to all thoughtful onlookers the false religion interwoven with the agitations which are desolating our land; and also, openings—such as have not been for many years—are made for the introduction of the pure Word of God. Irishmen are beginning to see the unreality of the Roman system and reacting against it, and in the reaction there is danger of many drifting into infidelity. Is it not England's duty in this emergency to supply the Word of God, which only can make them "Wise unto salvation"? I submit that England is our debtor in this matter. May I appeal on behalf of a society, not making high-sounding professions, but real and efficient in its action, which for over sixty years has been steadily applying this remedy? I mean the Scripture Readers' Society for Ireland, which takes the Gospel to the people in their homes. The Scripture readers have always found admission to the houses of the people, but now, especially, in the inquiry which is abroad among them, they are welcomed, and if, instead of the fifty agents of the Society now labouring through Ireland, five times the number could be sent out, they would find ample work.

I need not explain the merits of this noble Society. What I specially desire is that the readers of The Christian would be very earnest in prayer in our behalf, that the Word of God may indeed be quick and powerful among the Irish people, and also that they will liberally assist to maintain and multiply the Scripture readers so that the Gospel may be sent into districts hitherto unreached. Further information will be gladly supplied by Captain J. Kearney White, 27, Lower Pembroke-street, Dublin.

G. B. Sayers, Vicar of Ballinderry.

THE BERLIN CHRISTIAN MISSION.

Last year was to us a period of much blessing, as also of severe trials. All that we needed has come forth, even though we have been, and are still, in financial straits.

Meetings were held, with cheering results, every night during the year; our hall was crowded regularly by those who live far from God and deep in sin. We can look on quite a good number who, according to their own testimony, have been saved. We have lost our Hall, because the residents of the houses in the neighbourhood object to the great concourse of people. Till a new hall is found, which I hope will be the case in the next few weeks, we hold meetings in private dwellings. Our paper, the *Vorwarts*, we trust has done considerable good; our own people are very eager to buy it, and we have over one hundred subscribers for it in all parts of Germany. We distribute a good many in the streets and elsewhere, with other literature and tracts.

House-to-house visitation has also been carried on, and we enter upon another year's service with gladness, trusting to kind friends to remember us in their prayers, and sustain our feeble hands.

Fritz Schaaff.

33, *Britzer Strasse, Berlin, S.*

THE BRIGHTON Y.M.C.A.

The Brighton Y.M.C.A. held its twenty-first annual meeting on Wednesday (3rd), when its "coming of age" was celebrated by one of the largest meetings ever held in the Brighton Dome.

Mr. R. A. Bevan was in the chair, and the platform was well filled with representative men associated with the evangelical work of Brighton. The Chairman, in a brief sketch of the commencement and progress of the work in Brighton, alluded to the opening, in 1884, of Steine House, by the late Lord Shaftesbury. Now, the institution was one of which everyone in Brighton might be proud; but let them never forget the assistance they owed to friends who, when appealed to, came forward from London and other great centres, and helped them most liberally and generously on that great and important occasion. Now they had an institution carrying on a great and important work on a secure basis, practically free from debt, open to all young men. Formerly some excuse existed for its advantages not being known, but under existing circumstances there was no excuse for any young man remaining in ignorance of it.

Mr. Henry Varley gave an address on "What is Christian Manhood?" Basing his remarks on the words, "He that hath the Son of God hath life; he that hath not the Son of God hath not life," he went on to show that Christian life is that which is Scripturally expressed by such words as "born again" and "born from above," and that out of Christ Jesus there is no true life. "Christian manhood presupposes the possession of Divine life." The speaker made a powerful appeal to the young men of Brighton to be careful that they were "overshadowed by the personality of Jesus Christ"; that without sinking each his own individuality, all should be subordinated to Him.

Mr. Marriage Wallis, J.P., said he had been at the birth of the Brighton Y.M.C.A.; he had "tried with others to nurse the bantling," and now it had attained full age, being truly, in its present position, a home for young men from home.

Mr. John T. Dorland (Canada) said that while the Y.M.C.A. was not a church, it was not a mere social club, its spiritual work being the most important.

Rev. J. S. Geale moved a resolution commending the Y.M.C.A. to sympathy and support. Messrs. W. Willett, M. Wallis, and Buchel followed, and the proceedings were brought to a happy close.

THE STRANGERS' REST.

At the monthly meeting for Christian workers, on Friday last, the chair being occupied by Mr. J. T. Primrose Peckey, an address was given by Rev. Charles A. Fox, M.A., on "Christ and his Tools," based on Luke v. 1-11.

The "tools," he pointed out, are emptied vessels, weary, disappointed workers, and the old quarters where we have worked without any blessing. He then showed the difference made when Christ entered the vessel. When Christ would thrust us out, let us *go*. The vessel close to shore is hampered and hindered, cannot float, while out on the waters it becomes a living, moving thing. We move when the Holy Spirit is beneath us. How did this "going down" of Peter affect Christ's estimate of the man? "Fear not, Simon, from henceforth thou shalt catch men." How does Christ being in the vessel affect our estimate of Him? "They left all and followed Him."

The secretary of the Rest, Mr. J. Theo. Isaac, in the course of the evening, made an appeal for Italian and German Scriptures; and for more bags, of which there is great need. He also stated that funds are required for the Zanzibar Rest, another worker being ready to start as soon as possible.

Communications may be addressed to Mr. Isaac, at the Rest, 163, St. George's-street, Ratcliff-highway, E.

THE DEACONNESS AND MISSIONARY TRAINING INSTITUTE, 31, Mount-pleasant-square, Dublin, is in connection with the Young Women's Christian Association. Miss E. Gage-Brown, who is in charge, writes :—"I cannot stay in Palestine on account of health; seeing I myself cannot work in the foreign field, it is very good of God to give me this opportunity of helping others to prepare for going out. We are getting many inquiries about the Home, and hope soon to begin active work."

THE "YOUNG HELPERS' LEAGUE."

The "Young Helpers' League," which was started early in December last by Dr. Barnardo, of the Advisory Council of which I have the honour to be chairman, has now reached the large membership of six thousand. We have Companions of the League in almost every large city and town throughout the United Kingdom, as well as in smaller places, and from abroad the communications have been most encouraging. Certain of the young English residents in Constantinople, for example, are now pressing for the formation of a "habitation" in that city, where we already have several Companions.

My object in writing this is to urge upon all boys and girls under eighteen years of age, possessing happy home privileges, and who are in sympathy with such beneficent work on behalf of crippled, sick, deaf and dumb, or blind waifs and strays, to send in, with as little delay as possible, written applications for membership of our League, accompanied, of course, with their name and address, their exact age last birthday, and sixpence in stamps for their first year's subscription, to the Secretary, Miss Rachel Norton, at the head office of the League, 18 to 26, Stepney causeway, London, E.

Many have supposed that the new League is strictly local and very limited in the application of its benefits to unhappy children of the waif class; but it is the desire of the Council to make known, through your columns, that they hope, as the League grows in numbers, influence and usefulness, to be able not only to undertake the charge of all crippled and other suffering children who may be in Dr. Barnardo's institutions, but also to pass beyond these, and give help to every institution in the kingdom that undertakes the Christian care and training of such afflicted little waifs and strays. I cannot conceive a wiser or more noble thing to do in the training of our own children, so happily shielded from want and temptation, than to habituate them, while young, to entertain loving, tender thoughts towards their poorer brothers and sisters, and to accustom them also to practical deeds of usefulness, benevolence, and self-denial on behalf of the helpless and suffering. All this may be accomplished through the medium of the "Y.H.L."

May I venture to advise ministers everywhere to endeavour to establish a "habitation" of the Young Helpers' League in their neighbourhoods, and to have it well under their own eye, so that they may possess an active share in the local management, a result much desired by every member of the Council, and not least of all by the founder himself?

I may be permitted to add that the task of forming the children who have already joined into "habitations" necessarily progresses very slowly, the organisation requiring great care; but I am in a position to say that within one month from this date all those who have by that time joined the League will find themselves in direct relation with a local habitation.—I am, sir, yours faithfully.

GORDON CALTHROP.

St. Augustine's, Highbury, N.

THE RECLAMATION OF DRUNKARDS. — The methods of curing the drink craze are varied, but many people have had reason to speak highly of that followed for eleven years by Miss Pudney in dealing with female inebriates at Buxton House, Earl's Colne, Essex. Miss Pudney receives patients into her home, and has them under her immediate influence and observation. The regulations have been framed with tact and wisdom, and, excepting the restriction which is essential to the treatment, inmates can have nothing to complain of. Former patients bear grateful testimony to benefits received in this Home—of a class only too sadly necessary, owing to the hold strong drink has gained upon the community in general.

BISHOPSGATE MISSION TO THE JEWS.—The annual tea-meeting in connection with this Mission was held on Tuesday, February 2. Over three hundreds Jews and Jewesses of the poorer class were present; their pale faces spoke eloquently of the distress which many of them are passing through. Rev. Prebendary Gordon Calthrop presided. Isaiah lxii. having been read in Hebrew and German, addresses were delivered by Mr. J. P. Cohen, Rev. J. B. Barraclough, and other friends. This undenominational work has hitherto been carried on in a hall kindly lent by the minister and deacons of Bishopsgate Congregational Church. The missionary, Mr. A. Hornstein, is proposing, however, shortly to acquire a house in the locality, in which to centralise operations and develop the various agencies of the Mission.

OBITUARY.

SIR JOHN E. WILMOT, BART.

We regret to announce the death of Sir John E. Wilmot, Bart.—a good Protestant, and at one time regarded as a possible leader of the party. He it was who, in years gone by, organised a great Protestant demonstration on Greenwich-common.

REV. THOMAS PATTINSON FERGUSON.

This devoted and faithful servant of Christ, who since 1864 has been rector of Shenfield, Essex, passed to his eternal rest on January 28, deeply mourned by all who knew him as a simple, earnest, painstaking pastor loved by all. He was a firm believer in and faithful preacher of the Gospel of salvation by faith in the Lord Jesus Christ.

THOMAS BRAITHWAITE PALMER, OF HOUNSLOW.

Many friends will hear with deep regret of the decease of this devoted servant of Christ, who fell asleep on January 18, aged 43. For many years he had been the prime mover in the Gospel work carried on in a mission-hall adjoining his business premises in Hounslow-heath. Many have been helped through his instrumentality.

MISS ANNETTE F. CORKE.

On January 23, at 54, Kensington-park-road, Notting-hill, after a short illness, Annette Frances Corke, Hon Sec. to the Luther Memorial Home, 120, Ledbury-road, Bayswater. Her indefatigable labours on behalf of this institution, which provides, rent free, rooms to eight aged gentlewomen in reduced circumstances, will be greatly missed.

MR. RALPH BROCKLEBANK.

This well-known and highly-esteemed helper of every good work was called to his rest last week at Childwall Hall, at the age of eighty-nine years. Until about six years ago, he was a member of the firm of Messrs. T. and J. Brocklebank, who built ships which were in favour with mariners because of their practical immunity from casualty of any sort. During his connection with the dock administration he was one of the valued members of the board, and the Liverpool Seamen's Orphanage, the Home for Aged Mariners, the Royal Infirmary, and many other local charitable enterprises had the advantage of his financial liberality and personal attention. He was an earnest Churchman.

REV. GEORGE DRYSDALE.

Many, in North London especially, will mourn the loss of this earnest and faithful minister, who for five years rendered good service at New Barnet, and afterwards at Crouch-hill, where he became the first pastor of the Presbyterian Church. His teaching was always fresh and instructive, and many loved him as a most helpful preacher of the Gospel, a man of unaffected piety, a true and generous friend. He has left a widow and three children. Mrs. Drysdale met with a terrible accident in the course of an Alpine expedition a number of years ago; and the shock, and the long illness which followed, had much to do with his own ill-health in the later years of his ministry.

REV. DR. PHILLIPS.

The death is announced of Rev. George Phillips, D.D., President of Queen's College, Cambridge, aged 88. Born at Otley, in Suffolk, he had a brilliant University career, and after spending some years as tutor of Queen's, accepted, in 1846, the incumbency of Sandon, in Essex. In 1857 he became President of the College, serving the office of Vice-Chancellor in 1861-2. Besides being an excellent mathematician, he was celebrated for his attainments as a Hebrew and Syriac scholar. He took an active part in promoting the study of these languages in the University, and was instrumental in founding the Semitic Languages and Indian Languages Triposes, and by his influence Dr. Wright, the Professor of Arabic, was elected to a Fellowship at Queen's. He published "A Syriac Grammar," a commentary on the Psalms, and a series of sermons on the Old Testament Messianic texts.

REV. SAMUEL ANTLIFF, D.D.

Far beyond the limits of Primitive Methodism, Rev. Samuel Antliff, D.D., was known and valued as a faithful minister of Christ; hence his death on Tuesday week, at his residence, Braycott, Derby, and at the age of seventy, will be regretted by many. A friend writes: "In June last, the jubilee of his ministry was celebrated in Traffic-street Chapel, Derby, when a large and representative gathering gave proof of the esteem in which he was held by all sections of the Church of Christ. At that time he seemed full of energy and full of hope, and his love of work had not abated by one jot. In September he went to America, with the intention of attending the Œcumenical Conference at Washington, but was confined to his bed during the whole of the session. Having recovered from what was hoped was only a temporary illness, and relying upon his naturally vigorous constitution, we accepted the Canadian physician's prediction that there 'was yet fifteen years' work in him.' How suddenly our hopes have been cut off! Let us, however, give thanks to Almighty God that his life has been spared so long, that he has been able to render so much service as he has, that his testimony for Christ has been continuous and consistent, and that he finishes his course beloved on earth and meet for Heaven."

REV. HUGH HANNA, D.D., BELFAST.

The Protestantism of Ireland in general, and the Presbyterian Church in particular, has suffered a severe loss in the death of Rev. Dr. Hugh Hanna, senior minister of St. Enoch's Church, Belfast, who passed away with impressive suddenness on the night of Tuesday week. He had been that day at a meeting of Presbytery in which he took an active part, went home, had dinner, went out again to a temperance meeting and returned home about nine o'clock rather poorly and died in three hours. Dr. Hanna commenced life as a draper's assistant in Belfast, but while yet a mere youth became a day-school teacher. In 1852 he entered the ministry as pastor of Berry-street church, Belfast, but in five years the building could not accommodate the congregation and a larger edifice had to be erected. During the revival of 1859 this was the centre of a great work, and Dr. Hanna himself stated that at that time he passed through the important spiritual change called conversion. The second church was like the first, soon crowded to excess, and consequently in 1870 St. Enoch's Church, which holds two thousand persons, was built. Here Dr. Hanna wielded an influence for good unparalleled in Belfast. He was a born educationalist, and established a very large number of most successful day and Sabbath schools. He was an eloquent preacher and faithful pastor, yet a keen and able controversialist when need be. Altogether Dr. Hanna was a man amongst men, and his sudden death is much deplored. He was in the 69th year of his age and 40th of his ministry.

CAMBRIDGE NOTES.

The death of the President of Queen's College, at the age of eighty-eight, has removed from our midst a sincere and devoted follower of the Lord Jesus. He was a great admirer of the C.M.S., and upheld sound evangelical doctrines and principles.

A very good work is being carried on in connection with the Castle End Mission. Every Saturday evening a concert of a thoroughly high tone is held; a fair number of poor people attend. This effort to bring cheerfulness into the lives of our poorer brethren is a work for God.

The University sermon on Sunday, January 31, was preached by Rev. Professor Browne, B.D., Canon of St. Paul's. He took as his text Ps. cxv. 5. "Eyes have they, but they see not." He spoke of the importance of cultivating and nurturing spiritual sight in the Christian, and what a power this has upon the body.

An address full of thought and deep teaching was given to University men, on Sunday evening week, at the Alexandra Hall, by Mr. Stanley Smith, M.A. Being an "old blue" he was heartily welcomed, and especially as one of the "Missionary Band" of seven Cambridge men who, in 1885, sailed for China under the auspices of the China Inland Mission.

At the weekly meeting of the University Church Missionary Union on Monday week, Rev. T. S. Treanor, M.A., Chaplain to the Missions to Seamen in the Downs, gave us his experiences of his life in this great work. He described how, in almost any weather, he and his two boatmen, sail out and board the ships and then hold short services. The object of the work, he said, was to bring the men to a personal knowledge of the Lord Jesus as their own Saviour.

On Thursday, February 4, the Bishop of Ely dedicated the new chapel of Ridley Hall. Lunch was provided in the Hall for distinguished guests and the students. Principal Moule, in rising to thank the Bishop for the kindness of coming at some considerable personal inconvenience, alluded to the architectural beauties of the chapel, and trusted that these would be only helps to a hearty worship and a real sight of the presence of the Lord day by day. A few words were also said by Mr. Sydney Gedge, M.P., one of the trustees.

MISSIONARY BANDS.—The third half-yearly conference of Missionary Bands, will be held on Saturday afternoon next (3 p.m.), in the Bishop Wilson Memorial Hall, Upper-street, Islington, N., under the presidency of Rev. W. H. Barlow. Papers will be read and addresses delivered by various friends.

C. M. S. MISSIONARIES' BOOK FUND.—By this little effort, begun in 1885, helpful religious books are sent to C.M.S. missionaries abroad. The sum of twenty-five pounds was required to meet last year's expenditures, but as only about sixteen pounds came in there is a small deficit. Missionaries write home letters full of gratitude for the useful little volumes that have been sent to them. In a circular Miss Tucker, who superintends the work, says, "Think how lonely many of our missionaries are, how depressed by heathen surroundings and want of Christian fellowship. Some of those whom you may cheer this year, by sending a little volume, may be beyond the need of such help before it has run its course." Miss Tucker's address is 74, Carlton-hill, Abbey-road, N.W.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

SUNDAY, FEB. 14.—1 TIMOTHY V.

Instructions for Dealing with Various Classes in the Church.—Widows (1-16).—*Elders* not in office but in age. Rebuke, *i.e., strike hard on.* 2. More than once the Apostle urges on Timothy the necessity of purity. The Lord will not put his crystal rock-water into contaminated vessels. 3. Women who had lost their husbands and were poor were to be placed on the church-roll as fit objects of charitable assistance. 4. "Nephews" would include descendants of any degree, and grandchildren. True religion always enforces the obligations of nature and morality. 5. What a beautiful pattern of the life which a woman should lead when free from other ties. She may be "desolate," so far as earthly ties are concerned, but her heart is the trysting-place of all holy thoughts and interests (Luke ii. 36, 37). 6. We get a glimpse here of what *death* means when employed in Holy Scripture. Under a wanton, prodigal life (and that is the real sense of the Greek) there is the sleep of death to all true life. 8. "Than an unbeliever." Too often non-professors shame those who profess most. 9. It would appear that in the early Church there was a sisterhood of the elder women who were widows for work connected with the Church, and it is to this that the Apostle refers. They were supported by the church. Thus three classes of widows are mentioned—the widow who had children to support her, the widow of whatever age who needed maintenance, and the elder widow who was entrusted with church functions. 10. A lovely apprenticeship! 12. The Apostle says nothing about re-marriage in general, but simply refers to the fact of younger women being liable to accept an offer of marriage, and so to abjure that "first faith" in which they had pledged themselves to the service of the church. 13. Unless there is great watchfulness, the practice of going from house to house, ostensibly on the business of the church, may degenerate into gossip-mongering. 14. "Therefore," *i.e.*, because of their liability to these temptations, the younger widows should not be put on the roll for church-service, but be allowed to marry. A woman's rule should not be exerted over her husband, but over the household. 15. Let us often think what the adversary, *i.e.*, the opponent of Christianity, may say. 16. If some young widow had dependants upon her, especially if they too were widows, she was to do her best for their maintenance. How careful the Apostle was that there should be no idling among Christian disciples. Work is one of the greatest incentives to a pure and noble life. Elders (17.25). If an elder is worthy of honour; he who does so well, is worthy of double. 18. The second quotation was from Luke's Gospel, here recognised as Scripture. 20. Public sins were to be met with public rebuke, in the presence of the assembled church. 21. "Elect" in contrast to 2 Peter ii., 4. "Without prejudice," R.V. 22. No man should be ordained to the ministry until tested and approved. 23. Evidently Timothy was a total abstainer, but the Apostle recommended him to take wine for a special weakness.

MONDAY, FEB. 15.—1 TIMOTHY VI.

Exhortations to Servants (1-2).—The yoke of slavery might be a very galling one, and yet it was to be borne sweetly and gladly, to bring credit to the name of God. Was it not this that made our holy religion spread like a prairie fire in those early centuries? 2. "Because they that partake of the benefit are believing and beloved" (R.V.). Oneness in Christ should be an additional incentive to faithful service.

General Exhortations (3-10).—"Wholesome," *i.e.*, healthy, as opposed to "doting" (4), which means *diseased.* 5. "Wranglings of men corrupted in mind and bereft of truth" (R.V.) How often does a corrupt imagination rob the mind of all power to enjoy God's truth. Keep the window clean and the light will enter. These men supposed "that godliness was a way of gain" (R.V.). It is well to keep aloof from the diseased, lest we catch the contagion, unless we go to them as physician or nurse. 6. There is a sense in which godliness is great gain. It makes us content with what we now have, and it opens to us stores of blessedness which the wealth of Cræsus could not buy. 7. We are stripped as we pass out of the world of everything except character. 8. There is blessedness in having just what is necessary. More than that breeds anxiety. Oh, to be content with God's choice for us. He is pledged to give food and covering, the latter including shelter. 9. "They that have a mind to be rich," *i.e.*, who make this the one object of life, who desire wealth for the sake of self-aggrandisement. Note the ever-descending velocity of evil from temptation to perdition. The love of money opens the door to so many evil lusts, in which men drown. 10. Not money, but the love of it. "Some reaching after have been led astray from the faith" (R.V.). Avaricious and evil-living men suffer more than we think. Thus far the Apostle has addressed those who are poor and those who want to be rich, in the concluding paragraph (17-19), he will address those who are rich.

The Concluding Charge (11-21).—A young man may be a man of God. What a high calling! Oh! to be worthy of it. 12. "Of *the* faith," (R.V.), see 2 Tim. iv. 7, *i.e.*, the faith as it is presented in the Gospel of Christ. 12. *The* good confession, (R.V.). At his ordination Timothy doubtless confessed his allegiance to the Gospel, before he was set apart for his high calling. 13. What a thought that we are simply following in the footsteps of our Lord, who was the faithful martyr, using that word in its literal sense of *witness.* 15. God will one day manifest the Lord Jesus, to the revealing of his own unspeakable glory. What an ascription is here! Life in its spring, Light in its source, Power and Authority in their essence and home. Invisible and unapproachable, and yet seen and known of the soul, who, being in Christ, is also in God. Let us claim that life, and dwell in that light. 17. Not on the thing which passes, but on the God who gives, and who loves to see us enjoy. 18. We are dowered to become trustees for others. 19. What we give away we store, what we hoard we lose. The life, "which is life indeed," is acquired through death and self-giving. 20. Only such as seek God really know.

THE SECOND EPISTLE TO TIMOTHY.

This was probably written some time after the former one, when Paul was for a second time imprisoned in Rome, not now in his hired house, but in the Mamertine prison, from which he was to be led forth to die.

He was eager to see Timothy before his death, and that he should bring Mark with him. But lest he should not arrive in time, he gives some last warnings as to the heresies being sown so freely.

This epistle then contains the last words of this noble Apostle, true to the Gospel he taught in his First Epistle, but with a mellower experience. "It is the last testament and swan-like death-song of Paul" (Bengel).

TUESDAY, FEB. 16.—2 TIMOTHY I.

Salutation (1-2).—"My beloved child" (R.V.). Apparently the young evangelist was becoming daunted by the gathering difficulties of the time; hence the Apostle speaks of "the life" which is promised in the Gospel.

Early Reminiscences (3-7).—In his desire to get Timothy to persevere in his religious course, he quotes his own example of having served the God of his forefathers with undeviating consistency; and, by implication, urges Timothy to be specially faithful to the piety of his parents and ancestors. Obviously the Apostle looked on Christianity as the consistent outcome of Judaism; the flower of which that was the root. The tears had probably been shed at their parting. 5. There is such a thing as a family succession of piety (Isa. lix. 21). But we cannot transmit our faith, we can only inculcate the Word of God, as Eunice did (iii. 15). 6. Sometimes the grace of God seems to get low like coals that cake together; then we need to stir our hearts, that they break out into a flame. 7. God does not intend his children to be cowardly and fearful, but brave and unflinching in meeting the opposition of men. Let us claim that *power*, that *love*, which shall lift us above all fear of criticism, that *discipline* (R.V.) or self-restraint. They are the gift of God.

No Cause for Shame (8-14).—Timothy was naturally timid. The tense indicates that he had not yet been ashamed, but that he might be. The Apostle looked past the agents to the Lord, whose will was being done in his imprisonment. *His* prisoner. Ah, sick, incapacitated Christian, his dear hand has bolted that door, rivetted that chain. 8. Only the power of God can enable us to bear hardship for the Gospel. 9. Given in eternity, manifested in time. 10. To the believer, death is as though it were not. The fangs are drawn from the adder, the teeth and claws from the lion. Before Christ rose, men had reasoned of the probability of immortality. Afterwards they were assured of it because they beheld it in the glory of the risen Lord, and, indeed, became recipients of it by faith. 11. The herald of such glad tidings lost count of their weight in his estimation of the message he bore. 12. "I know Him whom I have believed" (R.V.). We begin by the venture of faith, we end by the certainty of personal knowledge. "Able to guard my deposit" (R.V.), which surely included the Apostle and all his interests (iv.8). 13. "Hold the pattern of healthful words." It is well to hold the words as a means of holding the truth they contain. 14. We commit our deposit to God, God commits to us the deposit of his holy Gospel, that we may be his trustees for men. But we can only keep it in the power of the blessed Spirit, who is in us and waits our use.

Forsaken (15-18).—His former friends and associates from Asia Minor no longer cared to identify themselves with him, when visiting Rome. There was a hint here to Timothy, which must have touched him to the quick. 16. The household of Onesiphorus were in Ephesus, where this Epistle reached Timothy, who was bidden to salute them; he was probably travelling homewards (iv. 19). As he found Paul, so might he find mercy without such a search.

WEDNESDAY, FEB. 17.—2 TIMOTHY II.

A Good Soldier (1-7).—The grace is in Jesus, incorporate it into thyself by faith, and by abiding fellowship with Him. 2. "Commit," the same word as in i.14, entrust as a deposit. 3. "Suffer hardship with me." We enlist not for a parade, but for battle. 4. "No soldier on service"; the idea is that as a soldier abstains from encumbering himself with superfluous baggage, so we must not weight ourselves with too many earthly ties. The more unencumbered and light we are, the more easily shall we obey the least wish of our great Captain, going, coming, doing, as he bids. Oh, the honour of having been enrolled to be soldiers! Shall we not please Him! This the one passion of our lives! 5. No crown for us any more than the athlete, unless we are careful in obeying the needful regulations as to diet, exercise, purity, &c. (1 Cor. ix. 24-27). 7. The emphasis is on the word *laboureth.* Only so can we enjoy harvests.

Life Through Death (8-13).—Ask the Holy Spirit who brings all things to remembrance, to enable thee to obey this command. Fix the eye of the soul on Him as risen, but know that his resurrection was through death. It must be thus with thee also. 10. No true suffering in the world but procures blessing for others. 11. We died in his death, we rose in his resurrection. As we endure, so shall we reign. The depth to which we shall descend with Christ is the measure to which we shall ascend with Him. To deny Him is to court denial. But if we are faithless, yet that shall not frustrate his purpose of promise. This is a comfort when we fail to muster faith enough, to remember that the keeping of promise is independent of us. Three things are impossible to God—to die, to lie, to be deceived (Aug).

The Servant of God and his Work (14-16).—The one thing we need care about is whether God approves us. For "rightly dividing," the R.V. margin suggests "holding a straight course in the word of truth," like an undeviating furrow. But some think the idea is that of a steward cutting up bread (Luke xii. 42). 18. Hymenæus had been excluded from the church, but having been readmitted, again caused trouble (1 Tim. i. 20). What Paul spoke metaphorically and spiritually about our having risen in Christ, they took literally. 19. In contradistinction to the overthrown faith, "God's firm foundation standeth." Seals or inscriptions were often put on foundations. Here are two—one between God and the believer, the other between the believer and the world. What a privilege to be known by God! 20. Each of us is represented by one of these vessels. But notice! those to honour are not of the more precious metals, but clean. Cleanliness is more to God than cleverness. Do not be anxious about service; be ready and the Master will use you. Lay like a cup or silver bowl in the trough of the fountain. 24. "The Lord's bondservant" (R.V.). 25. Repentance is God's gift, but there is a *peradventure* in it. 26. "Recover themselves"—*i.e.*, return to sobriety from intoxicating drugs. The devil drugs those whom he intends to ensnare. The R.V. gives a striking turn here; "taken captive by the Lord's servant unto the will of God—*i.e.*, we may catch men for God whom the devil had entrapped.

THURSDAY, FEB. 18.—2 TIMOTHY III.

Signs of the Last Days (1-9).—"Perilous"—*i.e.*, grievous. 3. "Truce-breakers"—*i.e., implacable* (R.V.). 5. It is our solemn duty to examine ourselves; men may profess the form, but lack the power, and be eaten through with these sins. 6. When women are laden with the consciousness of sins, they are more liable to be led away by men who, under the cloak of earnest religion, deny its power. 7. As men may attempt in vain to row across a stream so long as they do not heave up the anchor, so we may endeavour to learn in vain, so long as we hanker after our lusts. 8. See Exodus vii. 11-22.

Persecution (10-13).—"Thou hast traced down," as Luke i. 3. Each of these demands our reverent attention. For instance, what is the purpose of our life, and is our conduct compatible with it? 11. Our God loves to bring us into difficulty that He may educate our trust and show his ability to help. 12. "All who are minded to live godly." The world does not love Christ any better than of old; and all who follow Him come at last to a cross. To be without persecution may make one doubt if one is on the right track.

Continue (14-17).—Let the characters of those who taught thee make the truth they taught dear. 15. He is speaking here of the Old Testament. What would he not have said of the New? The study of Scripture is a preservative against error. 17. "Perfect," *i.e.*, complete, lacking no weapon, no development on any side of character, no further qualification for service. All are in the Bible, and may be derived from its pages.

FRIDAY, FEB. 19.—2 TIMOTHY IV.

A Solemn Charge (1-5).—"By his appearing and his kingdom" (R.V.) 2. Do not only take opportunities, but make them. 3. Make haste, because such opportunities are closing in. "Sound" all through these pastoral epistles means *healthy*, and *health-giving.* 3. Note that striking phrase of the itch in the ear, turning it in any direction where it will get a moment's relief. 5. Watch with the alertness of one who is sober. "Fulfil," work out its full pattern and measure.

Life a Libation (6-8).—Words of inimitable pathos and beauty. Paul regarded his life-blood as about to be poured out as a libation. (R.V. marg.). Departure, *i.e.*, loosing anchor. 7. Often in earlier life he had compared himself to a wrestler or combatant in the arena, and hoped that he would not

fail of the prize, now there was given him the serene consciousness that he would not. His strife had been a good one, his course was a finished and fulfilled one, his trusteeship of the faith had been a faithful one, and his crown would be a sure and bright one. 8. *Me*, I shall not be lost among the tens of thousands, and all who love his appearance shall share with me. The crown is the reward of righteousness, it is itself righteousness, and its reception is guaranteed by the righteousness of the righteous judge. Heaven is God's free gift, but there are rewards in Heaven. Love for his appearing is a supreme test of character. Mark the three tenses. *Have* fought, &c., *is* laid up, *will* give.

Farewell (9-22).—Demas had been closely allied with Paul (Col. iv. 14; Phil. xxiv.). What a contrast, to love this evil world instead of *his* appearing. 11. Thus Paul wiped out the memory of a former lapse in Mark's adherence. Let us never despair of men. Demas, of whom we were sure, goes back; Mark, of whom we were in doubt, steps into the breach. 13. The winter was approaching (21), and a cloak would be grateful in the damp cell. He had but one, and could not afford to get another. The books may have been the Scriptures, and the parchments copies of his own epistles. 14. Acts xix. 33. "The Lord will render to him," the apostle assuredly believed in the ultimate punishment of wrong. 16. His defence in his first examination. 17. The Lord is generally most present when we are most lonely. From the bar at which he stood condemned, he fearlessly preached the Gospel. The lion probably stands for Satan (Luke xxii. 31; 1 Pet. v. 8). 18. We may die as martyrs, and yet be delivered from evil. The only evil we need dread is that which threatens the soul. 20. It would seem that the miraculous gifts of healing, like the power stored in Jesus, could not be used for any private ends. And the best of workers may have to learn some lessons which sickness alone can teach. 21. Claudia is said to have been a Briton, and to have afterwards married Pudens. So the lion-hearted apostle ceased his work on earth, promoted to loftier ministry.

THE EPISTLE TO TITUS.

Titus was a Gentile (Gal. ii. 3), converted through Paul (Tit. i. 4); and then a fellow-worker whom the Apostle highly valued (2 Cor. viii. 23). He was entrusted with various ministries (Gal. ii. 1; 2 Cor. xii. 17-21); and latterly had been left in Crete for the purpose of superintending the affairs of the Christian churches there.

It is supposed that Paul visited Crete some time after his first imprisonment at Rome, but the Gospel may have been introduced by some who were present at the Day of Pentecost (Acts ii. 11).

SATURDAY, FEB 20.—TITUS I.

The Salutation (1-4).—The election is of eternity, faith is our response in time. Paul's aim was to make men know thoroughly God's truth, which makes for godliness here and which promises eternal life hereafter. 2. He promised "before times eternal," but "in its own time manifested his word in the message." 3. Each true servant of God is entrusted with that message. Ah! what an honour.

The Qualifications of Elders (5-9).—The Apostle left Titus to follow up the work he had begun by completing the organisation of the churches. 6. A man's character is tested by his home-life. 7. The bishop or overseer or elder needed to be a blameless man, else a stigma on the holy cause of Christ, whose steward and representative he was. 9. The strict adherence to Apostolic doctrine was hardly less important than a blameless life.

False Teachers (10-16).—There were many intriguing Jews going about trying to subvert the apostle's teaching and introduce Rabbinical traditions of legalism among the adherents of Christianity. Their motives were of the basest description. 12. This was Epimenides, a priest or bard who lived 600 B.C. False, rapacious, sensual, slothful. 14. The fables referred to speculations about the origin and propagation of angels; the commandments of men to the ascetic regulations they sought to impose, as to food, &c. 15. Impurity is not in things, but in our handling of them. The defiled heart will extract evil suggestions out of the holiest services, as men distil poison from barley. The pure heart passes uncomtaminate through foul and corrupt scenes and talk. 16. Men may often avoid things because they say they are an abomination to God, without realising that they are themselves abominable. Reprobate, *i.e.*, rejected after being tested.

THE EVANGELIZATION SOCIETY OF VICTORIA, whose offices are at the Y.M.C.A. Hall, Melbourne, sends out its eighth report, declaring the past year to have been one of unexampled blessing. Most of its thirty pages are occupied with details of the several missions conducted by the evangelists. "Churches revived, men and women saved, and pastors themselves stimulated and quickened," seems to represent the general results. The scene at Jeffcot is thus described:—"The power of God in the meetings has been irresistible. Strong men have bowed themselves. The last meeting was closed over and over again. The whole congregation was under the Spirit's spell, and many were broken down, men, women, and children seeking for peace and crying for mercy." Mr. C. Carter is the secretary.

International S. S. Lessons.

SUNDAY AFTERNOON, FEB. 21.

JEHOIAKIM'S WICKEDNESS.—Jer. xxxvi. 19-31.

GOLDEN TEXT: Heb. iii. 15.

JEHOIAKIM has the unenviable distinction of being one of the worst men of whom the Bible speaks. His wickedness is described in 2 Chron. xxxvi. 5-8, and especially in Jer. xxii. 13-19, and xxvi. 20-23.

He was the son of Josiah, one of the best kings that sat upon the throne of Judah. This is mentioned as an aggravation of Jehoiakim's wickedness (xxii. 15-17). After such an example of the prosperity which followed true godliness, his determined opposition to God was without excuse. Sin is never so exceedingly sinful as when committed in spite of godly instruction and example. Beside the example of Josiah to lure him to what was right, he had been warned by the brief reign of his younger brother Shallum—called Jehoahaz (2 Kings xxiii. 31-34; Jer. xxii. 10-12). In Josiah he saw godliness followed by prosperity, in Jehoahaz he saw sin bringing speedy ruin, and is called to make his own choice. What blindness he manifested! Do not repeat his folly.

This lesson records the crowning sin of his life. Tell the story of the whole chapter:—the writing of the roll containing predictions of coming judgment (2-7); the Divine hope in having this message read to the people ("It may be," 3, 7); the roll being read first in the Temple on the fast day (9-10), when the people might be supposed to be in a right condition for hearing the word; then to the princes (11-15), upon whom it made a deep impression (16); and then to the king himself. The caution which the princes gave to Baruch and Jeremiah (19) indicates that nothing good is expected from the king. If he had killed Urijah (xxvi. 22-23), why should he spare Jeremiah?

THE ROLL READ (20-22).—The princes acted with considerable prudence. To have carried the roll in to the king and proposed to read it would have defeated their purpose. It was wise to excite his curiosity by telling what had so deeply interested them (20). There were other "princes which stood beside the king" (21) who were probably like-minded with himself, and hence were chosen as his companions. Among these Jehudi seems to have been prominent. He was ready to be the king's tool for evil. "The winter house" (22) was part of the king's palace (Amos iii. 15), and was built with a south aspect in a sheltered position. "Ninth month"—that is, about our November or December; hence the fire, a brazen vessel containing burning charcoal. For the king it was a more momentous occasion than either he or his companion princes knew. Would he heed the warning and turn from his sins, as God hoped? With the same anxious question does every teacher give his message.

THE ROLL DESTROYED (23-26).—The action of the king seems to have been more deliberate than at first sight appears; and hence more wicked. "*All* these words" (24) imply that he heard the whole of the message. He used the penknife to every few leaves, or columns, as they were read, and burned them in parts until the whole was destroyed (23). He did this in spite of the entreaties of three of the princes (25), who had heard the message and trembled at it before; and he added to this the greater crime of attempting to take Jeremiah and Baruch (26). It is possible to repeat his sin. To us, as to him, a message is sent from God. In our message, as in his, there are solemn warnings of coming judgment and earnest entreaties to return. We repeat his sin (1) *when we hear, but do not heed the message.* Not one of them to whom the roll was read gave any indication of repentance (24). To hear of judgment against sin without heeding it only hardens the heart the more. (2) *When we refuse to believe parts of it.* There are many ways of using the penknife to God's Word. Humbling doctrines, unwelcome duties, assertions of coming judgment are cut out of the Word by many. "See," said a man to his minister, "I have brought you your Bible." It was cut into shreds; and as the minister took it he said, "No, that is not mine." "Yes," said the man, "as you have told us that one part and another were not inspired, I have cut them out, and this is all I have left." There is a solemn warning pronounced against those who treat the Bible so (Rev. xxii. 19). And (3) *when we refuse to hear at all.* Rome, Pagan and Papal, has repeated Jehoiakim's sin literally, but we do equal dishonour to the Word by burning it, so that it may cease to speak to us, or by never reading or hearing it for ourselves.

THE MESSAGE RE-WRITTEN (27-31).—So far, Jehoiakim seems to have the best of it. The roll is destroyed, and the prophet and his scribe are concealed; may not the king go on in his own way undisturbed by these unwelcome threatenings again? These verses answer *No*, the word of God is indestructible (27, 28); but destruction falls inevitably upon the man who seeks to destroy it (29-31). The judgment threatened came to pass. The throne was occupied only for three months by Jeconiah the son of Jehoiakim, then passed to his uncle Zedekiah (2 Kings xxiv. 8-17).

LESSONS.

1. REFUSING TO HEED GOD'S MESSAGE DOES NOT RENDER IT UNTRUE. Ahab's hatred of Micaiah because he prophesied evil did not prevent the evil coming (1 Kings xxii. 8). For the Indian woman to destroy the mirror because it showed her ugliness did not alter the fact. Accept the warnings, which are sent in mercy.

2. THERE IS NO HOPE FOR THE MAN WHO REFUSES GOD'S MESSAGE. Ralph the Rover stopped the unwelcome sound of the bell on the Inchcape Rock, and because its warning note was silenced he suffered shipwreck there. In the word of God that warns us of coming ill is our only hope of mercy. To refuse the warning is to render our salvation impossible.

Evangelistic Notes.

Ryde.—A fruitful mission has been conducted at Ryde in connection with the Oddfellows' Hall and Railway Mission.

Chippenham.—Rev. J. and Mrs. Turner have held special evangelistic services at the Baptist Chapel here, and as a result several have been won for Christ.

Mr. G. R. Cairns, "the singing evangelist," who has just closed a fruitful mission in Seattle (U.S.A.), intends coming to England in May for evangelistic service.

Tavistock, Devon.—Mr. W. Mortlock, who been labouring here for the past sixteen months, held a special Gospel Lantern Mission for three days, the object being to reach non-church and chapel goers. Many were present and were much impressed.

Consett, Co. Durham.—A good work is going on in the Gospel Hall amongst the working-people—steel-workers and turners—of the district. Two evangelists have been conducting special meetings. The hall has been crowded, and many profess to have been blessed.

Ireland.—A very successful fortnight's Gospel Mission has been held in the parish of Ardmore, co. Armagh, by Rev. John P. Cushing, of Liverpool, and as the result the number of communicants has been quadrupled; a ten day's similar mission has just been held by Rev. Jas. Stewart, in Agnes-street Methodist Church, Belfast.

Devizes.—A three weeks' Evangelistic Mission has just been conducted by Mr. John Elliot, of the Evangelisation Society, in the Y.M.C.A. Hall, concluding on Sunday with a crowded meeting. Cases of blessing have resulted; while at the last meeting a number stayed behind, and several professed to find peace in believing.

Mr. Matthew Burnett, Australian evangelist, after a brief respite has resumed public work. On Sabbath week he opened a series of Evangelistic services in South Cliff, Scarborough. Last Sunday (7th) he commenced similiar services in Scarborough, after which he will visit some of the former scenes of his labours in the Scarborough district. His address is Stainton Dale, Scarborough.

Crouch-hill.—Revs. F. B. Meyer and F. C. Spurr have just concluded a most successful twelve days' mission at Crouch-hill Baptist Church. The neighbourhood had been well canvassed previously, and the Divine blessing has been abundantly granted. Not only has the church been quickened, but a great number of Christians and others from a widely-scattered district have gathered to the meetings, and have professed to receive much good.

Rev. R. Balgarnie's engagements up till May are as follows:—Long Buckley (Baptist), Feb. 11-18; Launceston, 20-26; Winchmore-hill, London, March 1-7; Woodgreen (Presbyterian), 12-18; Louth, 20-21; Farnworth, 22-28; Eastwood, Notts (Congregational and Wesleyan), April 2-15; Sneinton, April 17; Worksop, 21-27.

HAM-YARD SOUP KITCHEN AND HOSPICE (Great Windmill-street, Haymarket, W.). More than forty-eight thousand penny dinners were provided last year for the destitute; upwards of two hundred sick persons were admitted into the Refuge; employment was found for nearly one hundred, and 145 tons of coal were given away during the winter months. The hon. secretary is Mr. Henry S. Trower, who in his report adds:—"Gifts of left-off clothing will be gratefully received; these often enable men to obtain employment from which the shabbiness of their appearance would otherwise debar them. Boots also are particularly useful for the inmates, many of whom have completely worn out their own in the weary search for work."

NORWICH.—Mr. Edward Wright recently visited Norwich, and told the story of his life before a large audience in the Victoria Hall. The seats in the gallery, which holds about 200 people, had been reserved for recipients of invitation cards from the right worshipful the Mayor (Mr. G. M. Chamberlin), who, accompanied by several ladies and gentlemen, occupied a prominent position on the platform, and was thus placed opposite to his guests, collected from Pockthorpe, St. Martin's, Ber-street, &c., by the City Missionaries, and who previously to the commencement of the service were treated with a plentiful supply of buns and hot coffee. The hall was crowded with a most attentive audience. Before Mr. Wright delivered his address the Mayor, at the request of Mr. Adcock, leader of the Mission, read John iii. A correspondent writes to us rejoicing that the city has a Mayor who in word and deed witnesses for Christ.

THE LATE MADAME COILLARD.

In communications published in the February ue of the *Journal des Missions Evangeliques*, M. illard gives a touching account of the last ars of his devoted wife. Mme. Coillard had en ill for some time, but at last the fever did deadly work with alarming rapidity. Between r expressions of confidence in God she encour- ed her husband to renewed earnestness in the rk to which he had given his life.

For emphasis she occasionally used her mother ngue, and said, "Do be in earnest, do!" Then, hen the end drew near, she declared in ordi- ry French converse that dying was not so ficult as she expected, for (quoting from e English Bible) "Underneath are the ever- ting arms!" Finally, looking upward, she cried rapture, first in French and then in her loved tive speech, "Oh, how very beautiful!" She d where she laboured, among the poor ricans, refusing while yet able to return to eat Britain to recruit her health. She said, ife is too short, and the work too great. Let remain at our post till the end. The Master ows that I am in need of health, and He is le, if He wills, to give me here what I may go ewhere to seek."

The Paris correspondent of *Evangelical ristendom* writes: "We knew Christina Mackin- h long before she entered the mission-field. e presenting on a Scotch platform at a mis- nary meeting of little Sarah Roby—whose ry every child knew at that period—an infant ried alive by heathen parents, and rescued by missionary and his wife who had heard its fled cries—made an impression on the mind of Scotch lassie in favour of the missionary life ver to be effaced. And when, after testifying her Lord in Paris, she was claimed as help- et by the noble-hearted François Coillard—an inently endowed French peasant, a good son his mother, and most successful missionary dent—she joined him at the Cape, and in suto'and doubled his usefulness during thirty ars, accompanying him, as usual, in his ilous pioneering on the Zambesi, until, at ula, fever called her to the Heavenly Mansions October last."

"SERPENT" MEMORIAL WORK-ROOMS.

Although many a gallant ship has gone wn since November 10, 1891, the loss of H.M.S. *pent* is still fresh in the public mind, and the very of officers and men, in dying at their ts, touched such a chord in the country's art that the sum of £13,581 was subscribed in ler that the widows and orphans and aged ents might be adequately pensioned. While ing, at the request of Admiral H.R.H. the ke of Edinburgh, on the Relief Committee, I very strongly that some permanent good ght to be conferred on the wives and widows of er seamen, who are so constantly left desti- e by the invaliding or deaths of their hus- ds. I consulted H.R.H. on the subject, and agreed with me that the establishment of k-rooms in connection with my Sailors' Rests ld be a great boon to the service.

The public, once more appealed to, most kindly trusted me with the sum of £2265. I have ned a spacious work-room in Portsmouth, e to the Sailors' Rest, where some thirty or ty women are constantly employed. Many the wives of stokers, who, being lately ruited, earn but boys' pay. I am anxious teach them all plain needlework, and o the use of the sewing machine, and pe to add knitting, tailoring, &c. A small che below provides for the safety of the little es, and a free registry office is attached, by ich I have found work for numbers of wives ose husbands have gone away for three and r years. The workroom is pleasant and bright; ny a hymn is sung as the machines whizz nd; an interesting tale is read by one of my y helpers; and the working hours close with ling and prayer. The money earned is a real p, and keeps the wolf from the door. I shall be too glad to receive orders from ladies for r clothing for themselves or their children, d can guarantee thoroughly good work at very sonable prices. We also make strong clothing the poor. Boxes containing £2, £3, £4, or of useful garments are sent, carriage paid, to y address.—Yours in the Master's service,

Agnes E. Weston.

Sailors' Rest, Portsmouth.

Letters to the Editor.

CARDINAL NEWMAN'S MEMORIAL.

Sir,—In the discussion about the proposed site for the Newman statue, no reference was made to the letter of Lord Halifax, in which he confessed that it was he who made the suggestion of Oxford being the place. The Roman Catholics on the Duke of Norfolk's committee were divided, some preferring Birmingham and others London as the site. The blame of stirring up all the strife must be mainly borne by the extreme Ritualists, Lord Halifax being the representative of the English Church Union. These men hate the very name of Protestants, and some of them call the Reformation the Deformation. Their relation to Rome is not remote.

It is not surprising that many Ritualists are rejoicing at this expected triumph of the "Oxford Movement," by having an imposing statue of the Cardinal in the University city. But the most melancholy part of the whole affair is to find a majority of the Town Councillors indifferent to the cause of Protestantism, and unable to distinguish between charity towards individual Romanists, and opposition to Vaticanism as a system. One of the intelligent speakers said he would be delighted to see the statue of Newman standing in sight of the Martyrs' Memorial. He cannot know that, although kept in check in England, the principles of the Church of Rome are unchangeable, and that her persecutions are as cruel as ever in some lands. Lord Macaulay said, "The worst vices of Popery are a complete subjection of reason to authority; a weak preference of form to substance; and, *above all, a merciless intolerance.*" These Oxford town councillors would have us forget the noble words of Latimer at the martyr-fire, "Be of good comfort, master Ridley, and play the man; we shall this day light such a candle as by God's grace in England I trust shall never be put out." The words of Dr. Ince, Regius Professor of Divinity, are good, "It is an abuse of the modern spirit of toleration to act as if all religious opinions were to be considered equally true and equally false if only they are held sincerely."

One of the Oxford newspapers states that the majority of those who carried the resolution to accept the offer of the statue, and to confer with the Duke of Norfolk's Committee as to the best site (other than Broad-street), are what are known as "political dissenters." The better class of Nonconformists voted with the University members. Nothing is settled by the vote of the Council. It is to be hoped that no public position will be granted for a memorial, intended by many as a triumph of Popery and an insult to Protestants.

It is not Newman as the author of "Lead, kindly Light," but Newman as Cardinal that the statue will commemorate. The "Apologia" is a painfully interesting record of declension, and a warning to all who leave the solid rock of Scripture for the shifting sand of Tradition. That he was a good man to the last, proves how the grace of God can live under loads of error and folly. He was honest enough to leave the Church of England, while many Tractarians remained; of whom Adam Sedgwick, of Cambridge, said, "I pity their delusion, I despise their sophistry, and I hate their dishonesty." Of Newman himself Thomas Carlyle said, "He has the brains of a sheep;" thus emphatically condemning the submission of his reason to authority. The reply of Bismarck to a German archbishop who said, "We must obey God rather than man," is worthy of remembrance; "Yes," said the Chancellor; "but the Pope is not God."

James Macaulay, M.D.

THE "HIGHER CRITICISM."

Sir,—Is not much that is written about the higher criticism likely to be unprofitable and unsettling to the mass of ordinary readers?

To all but unbelievers is not the authoritative statement of the New Testament, "All Scripture is given by inspiration of God" (2 Tim. iii. 16) sufficient?

When the Lord Jesus Christ Himself gave the command, "Search the Scriptures—they are they which testify of Me," there was only the Old Testament Scripture to search.

When He told the Jews, "The Scriptures cannot be broken," and "Ye do err, not knowing the Scriptures" (Matt. xxii. 29), it was still the Old Testament of which He spoke.

May God the Holy Ghost, by his mighty power, lead many ere it is too late to realise the solemn import of Christ's own words, "The Word that I *have spoken* the same shall judge him in the last day" (John).

H. W. Ellis.

REV. EDWARD SMITH, now of Bradford, who did such good work in the Methodist Central Mission at Clerkenwell, will preach at Christ Church (Rev. Newman Hall's) next Sunday morning and evening. He will give a Gospel Temperance address in the afternoon, and the next evening (Monday) at 8.30 he will speak on the Gospel to the masses, with some account of three years' work in Clerkenwell.

The Book World.

Books by Mr. Spurgeon.

Published by Passmore and Alabaster.

The sermon for reading last Sunday in *The Metropolitan Tabernacle Pulpit* series was one entitled "God's will about the Future," and it was based on James iv. 13-17, "Go to now," &c. In a postscript the publishers record the death of Mr. Spurgeon, and intimate that the weekly discourse, as well as *The Sword and the Trowel*, will be continued as usual, as they have on hand a large quantity of manuscripts and sermons by Mr. Spurgeon that have not yet been published.

The Metropolitan Tabernacle Pulpit. Sermons preached and revised by C. H. Spurgeon during the year 1891. (7s.) Volume xxxvii. of a series which will long be famous on account of their revered author, and owned of God because of their loyalty to revealed truth. To describe the discourses is needless, for readers in all parts of the world agree with preachers of all denominations that they are peerless for their full statement of the Gospel of the Grace of God, and reliable instruction in fundamental doctrine. The area covered in this volume is as large and broad as ever, the year opening with a discourse on "Jehovah Shammah" (Ezekiel xlviii. 35), and ending with one on "Prodigal Love for the Prodigal Son"—"and kissed him much." (Luke xv. 20, R.V.)

The Sword and the Trowel, for 1891 (5s), will have a peculiar interest as the last edited by Mr. Spurgeon. The pages contain intimations of many occurrences connected with the last year of the life of the celebrated preacher, who, in concluding the preface, says: "Strength and space alike fail the editor, and he patiently resumes the couch. Gratitude to God and to all sorts of friends, brings the water into his eyes as he writes." The articles are as varied as ever; Mr. Spurgeon's solid vigorous expositions and meditations being interspersed with sketches and articles on practical subjects from the pens of trusted contributors. Of course the many institutions associated with Mr. Spurgeon's name are described and their progress reported upon at length.

Life of Pastor A. G. Brown.

The Life and Work of Archibald G. Brown, Preacher and Philanthropist. By Godfrey Holden Pike. 1s. 6d. *Passmore & Alabaster.* This is an appropriate "Silver Wedding Memorial" of one who has done grand work for God and humanity in East London. We trust it will be a long time before Mr. Brown's "Life" will require to be written. While, however, he is with us, and throwing all his heart into his much-loved service, this sketch will assuredly interest his friends, and, without doubt, help forward his many important enterprises. The introduction by Sir Arthur Blackwood, under whose preaching the youthful Archibald Brown was converted thirty years ago, is redolent of grace and truth. The pages tell of a modest man and a marvellous work, and we trust they will have many readers. The illustrations include excellent portraits of the Pastor, and his daughter Nellie, who recently left England under the auspices of the China Inland Mission.

"Darkest England" Social Scheme.

Here we have the first year's report of the social work of the Salvation Army, admirably illustrated, well-written, and presenting something like a comprehensive view of the various operations put in motion during the past year. As we have already said in these pages, the whole movement is full of promise, as the reader of this able report will perceive from the facts and figures adduced on well-nigh every page. The Shelters and Food Depôts, the Labour Bureau, the Elevators, the City and Farm Colonies, the Salvage Wharf, Prisoners' Home, Women's Rescue Work—these and other branches show evident tokens of result among the hopeless and helpless. All who wish to know something of this Social Scheme in practical working will do well to secure and read the report, which may be had of the Salvation Army, 101, Queen Victoria-street, price one shilling.

A special number of Footsteps of Truth is issued to-day as a Spurgeon Memorial Number. It contains a memoir and personal reminiscences, with a large selection of extracts from leading articles and other notices relative to Mr. Spurgeon. Being largely illustrated with portraits and sketches, this special number will form an interesting *souvenir*. (*Shaw.*)

Messrs. James Clarke and Co. have published an excellent portrait of the late Mr. Spurgeon in mezzotype and colours, reproduced by the London Stereoscopic Company from one of the most recent photographs of the deceased preacher. It is a faithful likeness, such as no doubt very many of Mr. Spurgeon's admirers will be glad to have. (1s. 6d.)

BOOKS RECEIVED.

From *James Mackelvie and Sons.*—Parting Memorial of John James Bonar, D.D.

From *Seeley and Co.*:—Prayers for the Home, by Rev. H. C. G. Moule, M.A.

From *W. G. Wheeler*:—The Pioneer Preacher, an autobiography by Rev. Sherlock Bristol. 3s. 6d.

From *Alexander and Shepheard.*—The Propitiation of Our Lord in its Bearings on Ethics. By James Kenedy, M.A. 2s. 6d.

Temperance Notes.

In the University of Zurich, the newly-appointed Rector and the President of the Medical Faculty are both total abstainers.

Rev. C. Garrett has issued to Sunday-school teachers an earnest letter on the temperance question, urging the value of personal example and effort.

Mrs. Ward Poole reports the formation of a Branch of the British Women's Temperance Association among the ladies of Londonderry, who promised united and hearty action in Temperance Work.

Mr. W. S. Caine points out that if we had the Maine law for this kingdom to-morrow, we should require every public-house for some other trade. And the other trades, let us remember, would require many more workmen than does the liquor traffic.

The Dublin, Glendalough and Kildare Diocesan Temperance Association has arranged to hold an examination on the principles of temperance on March 25, the text-books being "Economy and Morals" and "Temperance Addresses for Young and Old."

The executive committee of the London auxiliary of the United Kingdom Alliance has issued an appeal to the ratepayers of London, in which they urge the importance of maintaining and developing the temperance policy systematically pursued by the present London County Council.

Lady Somerset has assumed the editorial charge of *The Union Signal*, the organ of the World's Women's Christian Temperance Union, at Chicago. American papers say that Lady Somerset's residence in Chicago is likely to be a long one—so interested has she become in her work.

A lady who does not wish her name to be known has provided an establishment combining café, farmer's yard, &c., about to be opened at Coleraine; and the Irish Temperance League has opened a new café in Donegall-street, Belfast, making the seventeenth establishment of that sort which the League has now in the city.

The Friends' Temperance Union held on Wednesday week three meetings at Devonshire House. The morning meeting was devotional, and Mr. Arthur Pease, J.P., presided. This was followed by a meeting of the General Council of the Union. In the afternoon the subject was, "How can Friends best promote temperance legislation?"

A correspondent in Australia writes as follows to a prominent temperance worker in this country:—"Could not something be done in reference to the drinking bars on the Australian ships? You have no idea how dreadful they are, both on the liners and on the local steamers. Drinking goes on all day, and to idle men, with so little to amuse them, the temptation must be very great."

The wife of a leading American Senator says: Never since the days of Mrs. Hayes has so little wine been taken at public official receptions as during the present administration. Very few U.S.A. official homes, during this administration, furnish wine; and even when it is furnished, the example of the Harrisons, Wanamakers, Millers, Proctors, and many others, has a restraining influence. Scarcely any of the men selected by President Harrison as his advisers ever take wine."

The first annual meeting of the Brighton and Hove Cabmen's Gospel Temperance Association took place on February 4. About seventy accepted an invitation to tea. Afterwards a meeting was held and addresses given. A pleasing feature of the evening was that the president of the Association presented a sovereign to each man, whom it was ascertained had faithfully kept his pledge for twelve months. This Association now numbers nearly one hundred members, and is making steady progress.

The annual meeting of the Dublin Women's Temperance Association was held on January 28, in the Friends' Meeting House. Mrs. Henry Higham presided, and Mrs. Ward Poole gave a stimulating address. The report, which was read by Miss Edmundson, the Secretary, detailed the work of the Committee in the past year. Many meetings had been held, and the work commenced in the early part of the year, among telegraph boys, had been carried on with much interest and considerable success.

Mr. Joseph Rowntree, at a meeting last week in Devonshire House, sketched a measure of licensing reform, the leading provisions being (1) That money compensation be regarded as inadmissible; (2) after a fixed date the number of public-houses be largely reduced, and not to exceed, say, one to 1000 people in towns; (3) popularly elected licensing boards to take over the magistrates' powers, and be invested with larger powers; (4) ratepayers to have power to prohibit all licences, or to diminish the number, or to prohibit any new ones.

The Committee of the Londonderry Gospel Temperance Association has issued an appeal, which has been distributed in the various churches of the city, and in which it says:—"We have ventured to issue this circular to you after much prayer, and with a conscious sense of our deep responsibility to God, and to the claims of our brothers and sisters who are tempted and overcome by the demon of strong drink. We are also conscious that, until the Church of Christ has arisen to a sense of her duty, and to the dreadful enormity of this evil, and until this barrier is swept away, we cannot expect to see the work of God prospering in our midst."

Personalia.

Rev. G. W. Olver is slowly recovering from the influenza, but is not yet allowed to leave the house.

Rev. A. N. Mackray.—Many will be glad to know that Mr. Mackray has so far recovered as partially to resume work.

Mr. A. H. Baynes has, we are informed, so far recovered as to return to his post at the Mission-house, though he yet feels the need of care.

Rev. S. H. Booth, D.D., has, we are glad to hear, been able to resume his secretarial duties. His three months' stay in Egypt has done much for him.

Dr. Pentecost has concluded a fruitful mission in Burmah, and on January 14 wrote:—"I now go to Madras, to close my work in India. I leave India in March."

Mr. W. Lethaby, who, with his wife, has for some years been labouring at Kerak ("Kir of Moab") amongst the Bedouin tribes, has just reached England for a much-needed rest. He may be addressed Market-place, Sidmouth.

Bishop Richardson, it is announced, has resigned his jurisdiction as Bishop of the Reformed Episcopal Church, and Bishop Sugden, D.D., has been appointed to the oversight of all the congregations of this church in Great Britain.

Rev. Edward Stevenson has completed fifty years' pastorate of Baxter-gate Chapel, Loughborough, where for thirty years previously his father was minister. The event is to be celebrated by special services on the 14th and 15th inst.

Rev. W. J. Woods, of Clapton-park, who has been elected by the Committee as Secretary of the Congregational Union (subject to ratification at the Union meeting in May), succeeded in 1881 Rev. E. Paxton Hood in Manchester, and has since, for five years, laboured successfully in Clapton-park.

Grove-street Institute, Glasgow.

The new report relates that a little boy of twelve years, having been charged with theft before a police-court, was asked by the magistrate what he had to say for himself, and pathetically replied, "Please, sir, I never got a chance." The children's department of this institute claims at least to give the children "a chance," the Bible being systematically taught, and portions of it committed to memory. Further, the elevation and evangelisation he whole family is said to be an integral partof the society's aim, hence the young women of the city are provided with all good influences, including Bible-classes, as the result of which "not a few have become decided Christians." On Sunday afternoon a class of working-men gathers for the study of the Bible.

The Gospel services have increased in attendance, many new helpers have joined, the Divine blessing has been largely vouchsafed, and evident signs and fruits have followed. As to the Evangelistic Department, we read: "Under this head may be briefly summarised all the Gospel meetings held in the institute. The Superintendents and workers are thankful to be able to report a steady increase in the attendance, at the meetings. Many new workers have joined us, and a hearty and zealous spirit, accompanied by unbroken harmony, have pervaded all. The Divine blessing has been largely vouchsafed. As results in God's work cannot be tabulated, so statistics of attendances are not always a certain indication of true progress, for often some of the smallest meetings prove the most useful."

It is now proposed to commemorate the semi-jubilee of the institute by a considerable enlargement and extension of the premises at a cost of £2590, toward which sum several hundreds have already been promised. The erection of this new wing is deemed an absolute necessity if the work is to go on in its prosperity, and for the needed funds a strong appeal is made. Mr. T. A. Boyd is the Superintendent.

MISS MASON'S HOUSE OF REST.—At the monthly meeting of the House of Rest, Finchley-road, held on Friday last, Rev. C. G. Moore gave a heart-searching address on John xii. 24, 25, and 26: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." When the Christ-life is first given to us, the death of self begins; but as time goes on there grows up another self-life, not the old self, but a new self-life. This has to be destroyed; it is not that of a good-self, but of Christ alone that our life must be. Just as a seed, a germ of life, self-encased, needing nothing, giving nothing, with no communication with the outer world, is put into the ground, and there, in the damp and darkness, is pulled to pieces until a fresh self springs up, and, finally, as a tall blade of wheat comes into fellowship with all God's universe—the sun, the clouds, the air—and then gives forth abundantly for the good of man, so the Christian, to be what God would have him, must be buried by God until self of every sort is dead, and the Christ-life springs up, bringing him into fellowship with God's work and God's people everywhere, and making him a fruitful blessing to others. In the evening an address was given by Dr. Montagu Miller.

Among the Churches.

CHURCH OF ENGLAND.

A memoir of Bishop Perry, by Canon Goodman, will b published by Seeley and Co. in a few days.

The C.M.S. Layworkers' Union were addressed last wee by Mr. Deckes, who had much to tell of his experiences i the Ugogo country and Uganda.

The Bishop of Saskatchewan and Calgary (Dr. Pinkham will shortly arrive in England with the object of raising fund for the separate endowment of the See of Calgary.

Dr. Haikes, speaking last week at a meeting of th National Protestant League in Everton, Liverpool, uttere earnest warnings as to the insidious spread and Romewar drift of Ritualism.

The Bishop of Liverpool, in a letter issued last week to his clergy, gives a number of facts affording gratifyin evidence that church work in the Liverpool diocese i prospering well.

There was an interesting gathering at C.M.S. Hous on Tuesday week, when Miss Effie P. Buxton was "dis missed" to join her brother in Japan as an honorary mis sionary of the C.M.S.

Speaking a few days ago at Blackburn, Rev. D. W. E Chapman defined Rome as "the perfection of naturn religion, and purely pagan in origin." The only antidot is, said he, the proclamation of the simple Gospel, whic overthrew Rome of old, and will do so yet once more.

Canon Christopher has seen Grandpont Church built, an its cost entirely provided for; but just as he is free fron this anxiety a new one is laid upon him. The Educatio Department now insists that the increased population o his parish demands more extensive school accommodation The old buildings attached to the Parish Church of St Aldate's must be enlarged, and a new school built at Grandpont.

CONGREGATIONAL.

Mr. George J. Whiting, evangelist in the Honiton Dis trict, has accepted the pastorate at Dolton.

Mr. T. S. Brunning was last week warmly welcomed as pastor of the Maynard-road Congregational Church.

The Manchester District Union have been seriously con sidering the needs of the rapidly-growing working-clas suburbs.

At the annual meeting of the Lewisham High-road Church, on Monday, Rev. I. Morley Wright showed grea advance in the work of the past year.

A new church and schools erected at Blackbrook (St Helens) by Miss Ruth Evens, of Rainhill, in memory o her departed brother, were opened on Friday.

A son of John Williams, the martyr of Erromanga, wh is now pastor at Catford, has placed in his chapel a stained window representing the Saviour bidding his dis ciples go into all the world and preach the Gospel. Th inscription is: "Born, 1798; martyred at Erromanga 1839."

On Wednesday week, a meeting was held in Lewisham High-road Church, to further the interests of the Forward Movement of the London Missionary Society. The chai was occupied by Rev. Morley Wright, and addresses were delivered by Revs. W. J. Woods and J. Sibree, of Madagas car. It is believed the effect of the meeting will be a con siderable awakening of interest, and that the church wil gladly take up its share in the work.

Rev. R. Wardlaw Thompson, Secretary of the Londo Missionary Society, says that four more men than are a present available are required to fill up actual vacancies i the staff in India and China, whilst fifteen new mission aries are needed to complete the additional hundred whon it is desired to send out under the new forward movement An anonymous donor has sent £2000 towards the expense of this new movement.

Rev. Stanley Rogers has compiled a Missionary Praye Union Calendar for the use of members of the Prayer Union The objects are to deal with work of the Missions in a direct and definite manner, to bring the missionaries by name before God, and to record answers in order to further stimulate to prayer. In the calendar some special mission field is selected for each month; a map is given with the names of the missionaries engaged, the character of their difficulties, and the success attained are recorded.

BAPTIST.

Rev. J. M. Stephens, through ill-health, has resigned the pastorate of Commercial-road Church, Hereford, and i about to leave for the Continent for complete rest.

Rev. J. H. Shakespeare writes forcibly in *The Baptis Magazine* on "Baptist Church Extension in Large Towns," suggesting various useful plans for occupying the ground.

A new chapel, which has been erected at Bodley, York shire, to seat three hundred persons, was opened on Thurs day, by Rev. T. Vincent Tymms, Principal of Rawdon College.

As many as fourteen members of the Bible-class in con nection with Rochester Church have professed conversion while eight have joined the church, nine have been baptized, and four have become teachers in the Sunday school.

The Baptist Church, Arbroath, N.B., is flourishing under the preaching of its new pastor, Rev. John Spence. During his three months' pastorate there have been several bap tisms, and upwards of twenty have been added to the church. The Sabbath evening services have been crowded to excess.

The Baptist Missionary Society recently received £2 from an unexpected source. A London scavenger called at its office in Furnival-street, and handed in four £5 Bank of England notes, and giving a text of Scripture in place of his name, said, "Please put that down to the centenary fund."

Special meetings are to be held in Liverpool in celebra tion of the centenary of the Missionary Society on Monday March 21. There will be in the afternoon a reception by the Mayor at the Town Hall, and a public meeting in the evening. Revs. Drs. Maclaren, Angus, and Glover have promised to attend and speak.

The fifteenth anniversary of the church meeting at High gate-road Chapel, London, was held on Feb. 3, Rev. James Stephens, M.A., presiding. From the report read by the Church Secretary, it appeared that the present number of members is 676, seventy-eight having been added during the past year. The number of missionary members in other lands was eighteen, the first break in this band being caused by the recent lamented death of Mr. John Luff, on the Upper Congo. The various agencies of the church have been well sustained, and a new movement had been started in the hire of Stanley Hall, in the neighbourhood, for a series of evangelistic services.

(*Continued on page 26.*)



CADBURY'S COCOA

ABSOLUTELY PURE, THEREFORE BEST.

The late Editor of the *Sanitary Review*, writing on "The Consumption of Cocoa," warns the public against the use of foreign cocoas containing alkali, and makes the following allusion to the firm of Cadbury Brothers:—"It is the aim and practice of this famous firm to send out cocoa absolutely pure, of the highest quality which art will permit.

The Editor of the *Medical Annual* speaks in the highest terms of Cadbury's Cocoa as a beverage and a food for invalids on account of its absolute purity, high quality, and great solubility; and counsels the Medical Profession to remember, in recommending Cocoa, that the name Cadbury on any packet is a guarantee of purity.

NO CHEMICALS USED.

(Continued from page 24.)

PRESBYTERIAN.

Special services for the young have recently been held in several South London churches.

The annual meeting of the Young Men's Societies' Union was held last week at Regent-square Church, when the report read showed good and useful work for the past year.

A meeting in connection with Presbyterian missions was held in Manchester on Monday evening, when Revs. Dr. Monro Gibson, H. L. Mackenzie, of Swatow, and Thos. Barclay, of Formosa, were among the speakers.

At the Regent-square annual meeting, a few days ago, when the present position of affairs was seriously considered, a committee was appointed to co-operate with the Session in seeking a suitable minister.

The annual meeting of Brunswick-street Church, Manchester (Rev. W. Rigby Murray's) was held last week. The reports submitted showed that the congregation is in a more prosperous condition than it has been at any period in its long history; that is, since its origin in 1790.

During the past three weeks a series of united prayer meetings has been held in the Established, Free, and United Presbyterian churches of South Morningside, Edinburgh. The three ministers, their office-bearers and people, have entered most heartily into the movement, and the meetings were held alternately in the three churches for three nights each week. Last week special evangelistic meetings were held in the several churches, addressed by the three ministers.

METHODIST.

Large and enthusiastic meetings on behalf of the London Mission were held last week in York.

A fruitful ten days' mission has just been held at Witney by Mr. and Mrs. Stanton.

Successful meetings in connection with the London Central Mission have just been held in Ilkley.

A very thorough system of house-to-house visitation has been organised in Bradford, in the hope of reaching and stirring the indifferent.

It is proposed by Rev. R. Spooner, the superintendent of the Windsor Wesleyan Circuit, to hold a Temperance mission, beginning on February 14, in which he invites the Nonconformist churches of the borough to join. Some of the clergy of the neighbourhood have shown much interest in the movement.

General Sir Robert Phayre, K.C.B., presided at the annual public meeting of the Mission Band associated with the Wesleyans at Clifton-street and Studley-road, Stockwell. Rev. W. Waters characterised the Mission Band movement as one of the most promising in modern Methodism.

SOCIETY OF FRIENDS.

The Bradford Friends' Mission reports good work for the past year.

Joseph Taylor reports busy evangelising in the villages of the Hoshangabad district, India.

The Bedford Institute has completed its twenty-fifth year of work, and in every respect is doing good service. A labour agency has lately been started, securing employment for not a few.

Reviewing the present position of the Friends as a society, *The Friend* calls attention to the fact "that sixty years ago we were one of the most self-contained sects; to-day we have become one of the broadest in Christian sympathies and philanthropies. The change is shown to be from that of a religious recluse to that of an active citizen."

NOTES FROM IRELAND.

A Baptist Church has been formed in Limerick, and several members of the Congregational Church in that City have joined it.

A large number of Presbyteries met last week. Several of these made nominations for the Moderatorship, and Rev. R. McCheyne Edgar, Dublin, obtained the largest number.

The Society for Providing Penny Dinners for the Poor in Cork is doing a good work. During last year, 17,109 such dinners were sold, and a balance of over £19 remains in hand.

The late memorial service in Cork for the Duke of Clarence, has given rise to an animated discussion in the local press on the subject of prayers for the dead, and a correspondent has asserted that in that city there is a High Church party getting stronger and stronger every day.

At the monthly meeting of the Belfast Ministers' Union, representing nearly all the evangelical denominations in the City, held on Monday week, a resolution of sincere condolence with Mrs. Spurgeon in her sad bereavement was agreed to, and a similar resolution was passed by the Belfast Presbytery last Friday.

FALLEN ASLEEP.

At Leeds, on February 1, Rev. G. S. Daniels, the devoted superintendent of the circuit; at Bognor, on February 3, Rev. J. W. S. Sanders, a well-known Wesleyan minister; Mr. T. F. Hepworth, J.P., an indefatigable church worker at Huddersfield, being churchwarden and superintendent of Sunday-schools; at Lower Ince, Rev. C. S. Smith, who died two days after the day which had been fixed for his marriage; at Meysey Hampton, near Fairfield, Canon Calvert, aged seventy-two, after fifty years' faithful ministry; at 277, Coldharbour-lane, Brixton, on January 31, Mr. John Mearns, aged eighty-two, father of Rev. Andrew Mearns, secretary of the London Congregational Union; at Ringclare, Mr. Ralph Todd, aged seventy-eight, a godly and devoted servant of Christ; at 28, Albert-street, Oldham, on February 8th, Susannah Street, fell asleep in Jesus, a succourer of many; at Colchester, on January 25, Mr. H. W. Jones, aged 25, a devoted Christian worker, both at Exeter Hall and Colchester; at Kilrush, co. Clare, Rev. Wm. Sorsby, Presbyterian minister, aged 83 years; at Dunmore, co. Waterford, Rev. Wm. Bunbury, rector of Shandrum, co. Cork, aged 89 years.

HOW TO REACH THE MASSES? GO TO THEM.

The Committee for Special Religious Services in Theatres, Halls, and Mission-rooms, have the following buildings open every Sunday:—Queen's Theatre of Varieties, Poplar; Pavilion Theatre, Whitechapel-road; Agricultural Hall, Islington; Town Hall, Shoreditch; Town Hall, Holborn; Town Hall, Kensington; Morley Hall, Cambridge-heath; Homerton Hall, High-street; Queen's-park Hall, Harrow-road; Shaftesbury Memorial Hall, Bethnal-green; Shaftesbury Memorial Hall, Union-street, Borough; Shaftesbury Memorial Hall, Kirby-street, Poplar; South Norwood Hall; Railway Arch, Bermondsey, and various City mission-rooms in poor and destitute districts. Cheques and P.O.'s can be remitted to the Secretary, Charles M. Sawell, 3, Bridewell-place, New Bridge-street, E.C.; or to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Gospel address to young men, Tues., 6 p.m.; Missionary Prayer Meeting, Thurs., 6 p.m.; Daily Prayer Meeting, St. Peter's Vestry, Cornhill, 1.30 to 2 p.m.; Thurs., Feb. 11, 6.15 p.m., Meet of workers to bid farewell to a member going abroad.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., 3 and 7 p.m., Mr. Graham Aspland. Meetings for Prayer, Sun., 7.45 a.m.; Fri., 8 p.m.; Sat., 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p.m. (men only), Mr. E. J. Kennedy; 7 p.m. (public), Mr. John Jackson; Gospel meetings for men nightly at 8 p.m.; cheerful service (public), Sat., 8 p.m., French Bible-class, Thurs., 8 p.m. Organ Recitals, Sat., 7.30 p.m. Prayer Meetings, Mon. to Fri., from 1 till 2 p.m.

Y.M.C.A., 186, Aldersgate-street, E.C.—Sat., Feb. 13, 3 p.m., Bible Talk, Rev. F. B. Meyer; Tues., Feb. 16, 8 p.m., lecture, Rev. Prof. Agar Beet, "The Christian Argument." Evening meetings as usual.

Y.M.C.A., "The Priory," 198, Upper-street, Islington, N.—Thurs., Feb. 11. Members' Quarterly Meeting, address by Mr. W. Hind Smith.

Y.M.C.A., 172, Queen's-road, Bayswater.—Annual meeting in Paddington Baths' Hall, Thurs., Feb. 25, 8 p.m. Chairman, Mr. J. D. Allcroft. Revs. E. A. Stuart, F.B. Meyer, Filmer Sullivan.

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Bible Readings by Miss Maynard, 11.30 a.m., Feb. 17, 24, and Mar. 2. Special Services (young women only), 8.30 p.m.:—Thurs., Feb. 11, Mr. H. W. Maynard; Fri., Feb. 12, Rev. W. H. Stone. Sun., Feb 14, Rev. W. Hay Chapman in All Souls' Church, Langham-place, 4 to 5.

Y.W.C.A., 14, Finsbury-square.—Special Service, Rev. F. B. Meyer, Feb. 17, 8.30 p.m.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and (to young men) 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Talbot Tabernacle, Notting-hill, W.—Sun., Feb. 14, 11 a.m. and 7 p.m., Rev. Michael Smith, of Bow; Feb. 17, Lantern Lecture, Mr. J. L. Stanley, "How we got our Bible," 8 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., Feb. 14, 11 a.m. and 7 p.m., Rev. Dr. Grattan Guinness; 3 p.m., Rev. H. Bright.

Great Assembly Hall, Mile-end-road, E.—Mr. Henry Varley at 11 a.m. and 6.30 p.m.

St. George's Hall, Langham-place, W.—Mr. Milne Kyd during Feb., Sun. 11 and 7; and on Wed. at Burlington Hall, Savile-row, 8 p.m.

Regent's-park Chapel.—Rev. F. B. Meyer, B.A., Sun., 11 a.m. and 7 p.m. Bible Readings for Christian Workers, Fri., 8 p.m.

Police Institute, 1A, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Metropolitan Music Hall.—Sun., 6.30 p.m., Mr. Charles Cook. Solos by Miss Keith Ashton.

Merchants' Lecture, Memorial Hall, Farringdon-street.—Tues., Feb. 16, 1 p.m., Rev. Dr. Allon on "The Law of Christian Conscience."

Portman Rooms, 32, Dorset-street, W.—Meetings for Deepening Spiritual Life, Fridays at 3.30; Feb. 12, Rev. M. Washington; Feb. 19, Rev. Hy. Sharpe.

Conference of Ministers and Church Officers on Christian Morals in Relation to Political Life and Legislation upon the Liquor Traffic, Exeter Hall, Wed., Feb. 17, 3 p.m. Chairman, Archdeacon Farrar.

Monthly Prayer Meeting for Ireland, 11, Buckingham-street, Strand.—Fri., Feb. 12, 4 p.m.

Welsh Branch of the London City Mission.—Mansion House Meeting, Fri., Feb. 19, 3.30 p.m., the Lord Mayor in the chair. Cards from 3, Bridewell-place, E.C.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. C. Russell Hurditch during Feb., Sun., 6.30; Fri., 7.30.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

Queen's-gate Hall, Harrington-road, S. Kensington.—Anti-Opium Meeting, Wed., Feb. 17, 8 p.m., addresses by Mr. A. S. Dyer, Mr. B. Bromhall, Mrs. Gregory, and Rev. J. S. Adams.

Baptist Mission House, 19, Furnival-street, Holborn, E.C.—Public Missionary Prayer Meeting, every Thurs. 11 a.m. Feb. 11, chairman, Rev. John Sharpe; Feb. 18, chairman, Rev. R. Wardlaw Thompson.

Home of Industry, 29, Bethnal-green-road, E.—Monthly Meeting for Christian Workers, Wed., Feb. 17. Tea 6. Meeting 7. Address by Dr. McKilliam.

Salvation Army.—Holiness Meetings conducted by Mrs. Bramwell Booth, Exeter (Lower) Hall, Strand, every Thurs., 3 p.m.

East London Tabernacle, Burdett-road, Bow, E.—Twenty-sixth Annual Sermon to Men only, by Pastor Archibald G. Brown, Sun., Feb. 14, 6.30 p.m.

Brunswick Chapel, Upper Berkeley-street, W.—Wed. morn., Feb. 17, 11.30, first of a new course of lectures on "The Italics of the Bible," by Rev. Dr. Bullinger.

REQUESTS FOR PRAYER.—For special services at Sherborne-street, Gloucester, by Mr. Opie Rodway, of Stroud, and others, Feb. 7-22.—For a fortnight's special services in the Primitive Methodist Chapel, Thorney, Peterborough, from Feb. 14, by Mr. Ernest Bailey, Evangelization Society.—For a mission at Godmanchester, by Rev. E. Bacheler Russell, Feb. 13—23.

(For Donation List see page 28.)

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TESTIMONIALS.

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Zenana Bible and Medical Mission—E.A.	1	0	0
McAll Mission, France—J.A., 5s.; M.R., 5s.; Mrs. B., 10s.	1	0	0
Pastor Chiniquy's Work—Miss E. W.	5	0	0
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Mrs. Meredith's Work in Syria—Col. iii. 17	6	0	0
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Society for the Relief of Persecuted Jews (Syrian Colonization Fund).—E.S. and E.L.S., 12s.

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The late Rev. Donald Fraser, D.D.

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No. 1151.] THURSDAY, FEB. 18, 1892.

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A RECTOR AND HIS WIFE, of good position, residing in very healthy parish, with large house and grounds, would like to take entire charge of little girl (having no daughter of their own). Every care and comfort, with thorough education (an excellent resident governess) offered. An orphan, Chancery ward or otherwise. Good references given and required. Terms to be arranged.—MATRE, care of Messrs. Terry and Co., 6, Hatton-garden, London, E.C.

TO PARENTS GOING ABROAD.—A missionary's widow, residing in exceptionally mild healthy climate, would take charge of one little girl, 6 to 12. Personal care. Good education. Sea and mountain air. Specially suited to Indian child. References exchanged.—Mrs. J. WELLAND, Post-office, Ballybrack, Co. Dublin.

SCHOOL TRANSFER. — The Principal of a Ladies' College, South London, wishes to dispose of her school on moderate terms, by Lady Day or Midsummer. Applicants should be competent to continue the preparation of pupils at present working for the University and London exams. The advertiser is willing to remain and assist in the school for a time if desired.—Apply, by letter, to Z., care of Miss Ashcombe, 30, Oakley-street Flats, Chelsea, S.W.

ARABIC, HEBREW, GREEK, Latin, German, Spanish. Tuition by correspondence in these languages.—For prospectus apply to
F. H. ARDLEY, 35, Mimosa-street, Fulham, S.W.

TUTORSHIP DESIRED by successful Christian tutor. Lond. undergraduate. Latin, Greek, French (acquired in France), German, mathematics. Preparation for Lond. matriculation, preliminaries, &c.
F. G. W., 1, Forefield-place, Bath.

GOVERNESS, certificated, experienced, desires re-engagement with earnest Christians. Teaches English, advanced arithmetic, music, German, French, Latin, drawing, painting, calisthenics and needlework. References. Salary £40 to £50.—LOUISE, care of Housekeeper, 13, Rose-street, Newgate-street, London, E.C.

AN ENGAGEMENT wanted as Kindergarten Teacher, with drill. Music to juniors. Elementary subjects. Needlework, &c.—Address Miss BADMINTON, care of Miss Newbery, Goldsmith's-place, Kilburn, N.W.

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GOVERNESS required. Three pupils (60. Thorough English, fluent French and German, good music, drawing, and painting.—Mrs. EDWIN HOOPER, Governesses' Home and Institute, 36, Compton-terrace, London, N. Special interest taken in Christian governesses. No charge made unless an engagement is obtained. Board and residence for governesses or ladies of limited means. 13s. to 16s. weekly.

EARNEST CHRISTIAN TEACHER wanted, for Barclay Hall Middle-Class School. Large classes. Disciplinarian. Drawing, singing and sewing.—Apply,
PRINCIPAL, 643, Fulham-road, Fulham, S.W.

ENGLISH GOVERNESS wanted in April, earnest Christian, evangelical, young, for girl of 12. Thorough English required, good music, fluent French and German. Salary £50.—Send copies of testimonials to Miss GALBRAITH, care of Archdeacon Galbraith, Enniskerry, Co. Wicklow, Ireland.

COMPANION GOVERNESS wanted in April for 3 girls, aged 8, 13, and 15. Must be a decided Christian. Cheerful in disposition, active, and good needlewoman.—Apply, by letter, with references, to Mrs. RICHARD CADBURY, Moor-green, Birmingham.

YOUNG LADY desires an engagement as Governess in or near London. English, French, music, drawing (water), elementary Latin and needlework.—N. E., 238, Brixton-road, S.W.

Appointments, Situations, &c., Wanted.

30 WORDS for 3s.
9d. *for each Additional* 9 *Words.*
Advertisements should arrive not later than MONDAY.

TO RELIGIOUS AND KINDRED SOCIETIES.—Advertiser desires position of trust as Asst. Home Secretary, or manager of office. Twenty-three years librarian and bookkeeper to a Protestant Society. Undeniable references and testimonials.
Mr. W. T. GIBSON, 5, Albion-road, Lewisham.

EVANGELIST (married) seeks engagement about April. Thoroughly experienced. Good organiser and musician, to take charge of unsectarian mission, or as Scripture Reader.
ALPHA, 11, South-street, Dorking, Surrey.

CHRISTIAN YOUNG MAN (30), ex-soldier, abstainer, fair education, desires situation in connection with soldiers' home, reformatory, boys' home, or Y.M.C.A. Unmarried.—Address M., care of Hall Porter, 127, Princes-street, Edinburgh.

AS SCRIPTURE READER or Village Missionary.—A clergyman recommends a very energetic Evangelist. Successful visitor and speaker. Could take charge of mission hall.—Full particulars, ALPHA, care of Rev. D. P. Alford, Tavistock, Devon.

HEAD WORKING GARDENER, age 22, or Single Handed. Well up in vines, fruit, flowers, and vegetables. Early and late forcing. Good references from present and last situation. Total abstainer.—T. DRAPER, West-lodge-park, Hadley-wood, Barnet, Herts.

GARDENER, age 25, single-handed, desires engagement with a Christian lady or gentleman. Ten years' practical experience. Single. Near O. B. assembly preferred.
C. PALMER, 11, Gladstone-street, Kettering, North'n

GARDENER.—Great experience in laying out new grounds, planting with the best-known shrubs, trees, fruits, &c. Could take a temporary engagement to carry out this work with justice and efficiency.
A. B., 10, New Brent-street, Hendon, N.W.

GARDENER (single-handed). Good knowledge of vines, flowers, greenhouse, kitchen-gardens. No objection to one cow. Married. Four children. Christian man. Age 41. Sixteen years' character.
J. D., Ludstone, Enstone, Oxon.

GROOM-COACHMAN (no objection to small plain garden) by a Christian man. Married. One girl, 14. Middle-aged. Excellent character.—ALFRED SMITH, Colham-green, Uxbridge, Middlesex.

COACHMAN.—Wanted, by a Christian man situation as coachman, 24 years' good character. Aged 46. Married. One son, 18. Drive single or pair. Total abstainer.
BARNARD, Asglit-road, Richmond, Surrey.

A SUPERIOR CHRISTIAN WIDOW (middle-age) seeks engagement as companion, housekeeper, or position of trust. Experienced manager. Good in illness and needlework. Excellent references.
H., c.o. Miss Applin, Fordingbridge, Hants.

AS HONORARY LADY SUPERINTENDENT of Y.W.C.A. home (seaside); by Lady, 35. Has some previous experience. Practical housekeeper. References. Miss PAYNE, 10, Norcott-road, Stoke Newington, London, N.

BIBLEWOMAN (middle-aged) desires re-engagement in or near London. Mothers' Cottage or Mission Meetings, visiting. Abstainer. Highest testimonials.
A. T., Christchurch Cottage, Enfield, N.

RE-ENGAGEMENT desired in mission work (Evangelical). Experienced. Accustomed to Bible-classes, mothers' meetings, and visiting. Musical. Disengaged the middle of March.
Miss FYFFE, 40, Coborn-road, Bow, E.

A LADY who has had some experience in a boys' orphanage is anxious to find Christian work. Is cheerful, active, and musical. Highly recommended by a clergyman of the Church of England. State salary.
C. N., 113, Malvern-road Villas, Kilburn, N.W.

A LADY SEEKS a comfortable home and small salary in return for active companionship. Assistance given in housekeeping, &c. Cheerful, refined. Church of England. References.
ALPHA, Eastwell Cottage, Milverton, Leamington.

LADY, AGED 25, desires engagement in Christian home as useful COMPANION to a lady. Domesticated. Could undertake housekeeping if necessary. Salary required.
W., care of Housekeeper, 7, Poultry, E.C.

RESPECTABLE TRUSTWORTHY PERSON desires engagement. Good plain cook. Also good needlewoman. Domesticated. Abstainer. Would take housekeeper's place or other post of trust.—M. A., Thorp's Library, Sandgate-road, Folkestone.

ATTENDANT, COMPANION, or Housekeeper to elderly or blind lady. Middle-aged, good reader, refined, cheerful, domesticated. Only leaving through death.
MONA, 30, Sandringham-road, West Hackney, E.

REQUIRED BY TWO FRIENDS, re-engagement as Matron and Under Matron in a home for girls. 6½ years' experience. Good references. Good needlewomen.—E. B., care of Mrs. Collelo, 83, Parkhurst-road, Holloway, London, N.

ATTENDANT TO ELDERLY LADY.—Thorough Christian seeks engagement as above. Can take charge of wardrobe, good reader. Excellent references, over five years' experience.
H. S., 14, Henrietta-street, Cheltenham.

SERVANTS SEEKING SITUATIONS.—Miss Lovejoy offers comfortable home. Lodgings 2s. 6d. to 3s. 6d. weekly, in compartments. Meals provided moderately. Registry. Charge for ladies, 1s. entry, and 2s. 6d. to 3s. 6d. when suited. Established 1831.
83, Sydney-street, Fulham-road, London, S.W.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan & Scott, and not to individual members. Communications for The Christian should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mr. Benjamin Scott, for thirty-three years Chamberlain of the City of London.

Mr. James Van Sommer, in last week's *Word and Work*, had a heart-searching article on sin. It was suggested by the prevailing epidemic, which has invaded his household with grievous consequences, carrying off his wife. The same issue of our contemporary contained a portrait and biographical sketch of Rev. John Urquhart.

We regret to hear that the invaluable work of the St. Giles' Christian Mission is in a difficult condition, owing to the insufficiency of the subscriptions. Few, probably, need to be told that the Mission has done, and is doing, a remarkable work, which, notably amongst prisoners and lads, has been greatly blessed of God in the salvation of many, and the deliverance of large numbers from a life of crime. At present, fully £1000 are required, in order to clear off the deficiency and enable the operations to proceed with vigour. Towards this the treasurer, Mr. F. A. Bevan, has made a special gift of £100, while a lady promises another £100, provided the remaining £800 is cleared off by the end of February.

There have been two main characteristics of the Asiatic opium traffic—devastation in India and China, and discredit to the name and fame of Great Britain. Both characteristics are to-day realised to an unparalleled extent throughout the Christian community, and were properly accentuated at the meetings held last week for humiliation, prayer and fasting, and reported on page 13. The wicked traffic has long been doomed, and now its end seems almost in view. The resources of Satan are such, however, that energy must by no means be suspended nor vigilance allowed to wane. Righteousness will not be nationally magnified if God's remembrancers hold their peace. Humiliation, prayer, and fasting must still go on, until the iniquity is put away, and Britain's name associated with reparation rather than degradation.

We welcome back our old friend, General Booth, of the Salvation Army. Others have received him in a public style, which the daily newspapers have described at length. We must confess that we do not see the true relation of the parade and pageantry to the professed aims and endeavours of the Salvation Army. A very sympathetic critic has written of the "show of glory" in the proceedings. If not justified by New Testament teaching, this should be estimated in the light of the Gospel; and then it will surely rank as essentially "according to the course of this world."

That Ireland's woes can find no true remedy save in the Gospel is fully and freely admitted by all who themselves know and value its saving-power. Mr. Townsend Trench, however, feels that while this fact may be conceded, it is not altogether acted upon by the Lord's stewards. On this point he writes:—

> I notice that out of some £430 acknowledged in one week's issue of The Christian, as having been received towards the promotion of the Lord's work in various places, only ten shillings thereof appears to have been given to the Lord's work in Ireland.
>
> England has long tried coercion in Ireland; when will the day dawn that she will try the power of love? Will not the Christians of England lead the way? If they do so, you will have no difficulty in pointing out for their information those fields of evangelistic labour that are now in active operation, and those who work in a spirit of love and keep themselves free of sectarian controversy and politics.
>
> The Irish are the most affectionate people on the face of the globe. They recognise love when they see and feel it, and Irish Christians still hope for the loving and practical sympathy of their brothers and sisters in England, so that Ireland may feel that, so far as Christian England is concerned, she has not been quite forgotten.

Untaught even yet by the dealings of God in the appalling famine raging within her borders, Russia seems still bent on further cruelties against the Jews, for, according to latest advices, preparations are being made for an exodus far greater than anything yet witnessed. Every Jew who has means, it is said, is looking forward to an early departure. Notices of expulsion served on the Jews of Moscow for the end of January are now being relentlessly executed, and, despite the intense cold that prevails, no provision is made for protecting the exiles against the inclemency of the weather, and many are left exposed for hours to the severest rigour of the cold and snow. The Moscow correspondent of the *Berliner Tageblatt* telegraphs:—

> The dreadful scenes which took place here on January 26 were repeated on the following day, although the number of those expelled was smaller. The protests of the general public at the severity of the officials became so violent, that the Chief of the Police was compelled to defer the further expulsions till February 13.

Nor is it the Jews only, for other correspondents show that the harshest measures are being dealt out to any brave enough to search into and accept for themselves the Gospel according to the Word of God. From various sources we learn that in Baranovka the fund at the disposal of the authorities for the relief of the distress is devoted altogether to the needs of the Orthodox. Stundists applying for relief are told that the fund is not for heretics. In Nerubalsk terrible distress prevails among the Stundists, as they are unable to obtain work on account of their faith. Kuzma Grebeniuk, in Nicolaieff, a Baptist preacher, is again in prison for permitting meetings of his co-religionists in his wife's house. His wife has just been liberated after three months in gaol for the same offence.

Those who are being led to put their trust in the "Higher Criticism," and to reject the testimony of the Lord Jesus Christ concerning Moses and the Old Testament writings, on the ground of his "becoming subject to human limitations of knowledge," may be thankful to be reminded of the testimony of Scripture on this point. As though in anticipation of these sceptical suggestions, God has made the authority of his words absolutely sure. In Deut. xviii. 18 God said to Moses, "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him."

The Lord Jesus Christ says, concerning his own testimony (John viii. 28), "Howbeit He that sent Me is true, and the things which I heard from Him, these speak I unto the world...As the Father hath taught Me, I speak these things." And again (John xii. 48-50), "He that rejecteth Me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak...The things, therefore, which I speak, even as the Father hath said unto Me, so I speak." If the critics *could* break down the first line of defence of the Divine authority by limiting the knowledge of the Son, they will find the second line of defence, that the words He spake were "spoken" and "commanded" by God, an insuperable barrier to their impious suggestions.

The election in May next of "the Black Pope," as in Rome the General of the Jesuits is termed, is already causing no little excitement in Romish circles. The society now consists of nearly thirteen thousand members in various countries of the world—Italy, strange to say, having the fewest, or only 1764, as compared with the 2863 in France, and 2307 in the English province, which latter, however, includes Ireland and North America and Canada. A Romish contemporary a few days ago referred to the Jesuits as "the *corps d'elite* of the Church militant," and claimed for the era that they have had a large share in the "making of Church history." There would, however, appear to be very strong grounds for believing that the order meddles with other history as well, and the Italian Government has not hesitated to give very practical expression to the view.

In the current number of *The Review of the Churches* Dr. Lunn gives details of a Conference to be held at Grindelwald, in the Bernese Alps, next summer. His idea is to induce a number of leaders of the different Churches to spend at least a part of their holiday in this delightful Swiss village, discussing the possibilities of reunion, and the methods by which they may solve the different problems which now confront the Churches.

> We are told that, amongst others who have expressed their willingness to be present, are the Hon. and Rev. Canon Fremantle, Canon Basil Wilberforce, Canon Body, Dr. Parker, Dr. Clifford, Dr. Mackennal, Mr. Price Hughes, Mr. R. F. Horton, Mr. Percy W. Bunting, and Mrs. Sheldon Amos. In order to secure audiences for the Conference, Dr. Lunn has made arrangements by which any who wish to combine a fortnight's holiday in Switzerland, with the pleasure of listening to these discussions, can do so at a cost of ten guineas each. Canon Wilberforce thinks that "all theological hatchets would find a grave in the Grindelwald glacier," and his hope seems to be shared by the others who are joining in this Conference.

The burying of theological hatchets in the ice of Grindelwald will of itself scarcely bring about the union for which Jesus prayed, and no reunion of Christendom is worth even the short journey to Switzerland if it does not mean "that they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." Burying the hatchets would be a very good beginning, if followed by an absolute and loyal return to the Scriptures of truth. To see a council of representative Christian men bury each his weapon, and each assume the whole armour of God, even to the sword of the Spirit, which is the Word of God, would be the grandest sight since Pentecost. But along with the hatchets must be buried many venerable ancient traditions, and many modern vested interests, and the council must consist of men of whom the world is not worthy.

It is to be regretted that in the Court of Queen's Bench in Ireland it has been laid down a few days ago that the decision of the House of Lords in the famous licensing case of Sharp *v.* Wakefield does not apply to Ireland, and it, therefore, follows that in the sister island the magistrates have no absolute discretionary power to refuse an application for the renewal of a licence. The point is of such vital importance that it is hoped that the decision will be taken to the Lords. If there is a country in which, above all others, it is essential that the justices should be able to weed out licences, that country is Ireland, where, as a matter of fact, the number of spirit-shops is disgracefully large in almost every town and village throughout the land.

A committee, representing the drink interest, met in London on Friday last, and with closed doors discussed the steps to be taken to obtain the introduction of a Bill this session of Parliament for the amendment of

the Licensing Act, so as to do away with the necessity, which at present exists, for yearly applications for the renewal of licences. The measure is intended to secure the legal continuance of licences, except in cases where there has been offence against the law, and it is not difficult to see what is the object behind the action of the promoters. There should be a strong and speedy pronouncement of public opinion on the subject.

It is gratifying to observe that the movement in favour of the proper observance of the Sabbath is gaining ground in France. The congress on the subject, which recently met in Paris, was largely attended, and was a very successful gathering. With considerable foresight, the society is at present aiming rather at the education of the public mind on the subject than at legislative interference; when that education has progressed somewhat, the time will have come for the other course.

A short time since, we inserted a note respecting a new departure in the way of itinerant evangelisation in Spain. There is abundance of room for this, as half of the country is unevangelised. We find, however, the evangeliser in question writing thus:—

To-day, what Spain wants is not periodicals, nor schools, nor political influences, or other like things of this world. Without the Holy Ghost—without preachers filled with Him—there is nothing to be done here.

This is a very mixed and misleading paragraph. Why are periodicals and schools thus connected with political influences, except to produce a false impression? Is not the Gospel preached in periodicals in Spain, as well as elsewhere? Is there anywhere in Spain better work being done than in the evangelical schools? There is more here than meets the eye; there is an unworthy attempt to disparage other work and workers. We have heard of a threat to "take away the credit in England" of some whom we know to have been for years doing an unostentatious and blessed work, in the power of the Holy Ghost, though schools are included in the procedure. We do not say more now, but this unworthy persecution has gone on too long already, and, if necessary, we shall speak more plainly.

Missionaries and "The Christian."

Rev. Joshua Knowles, writing from Martanchum, Travancore, where, after a brief rest at home, he is now in the midst of his loved work, thanks most warmly the friends—to him unknown—who send weekly a copy of The Christian. The only clue afforded, he remarks, is the post-mark "Leamington." He adds:—

Living as we do over sixteen miles from any European, it is a treat to get papers unexpectedly. I have charge of over fourteen thousand native Christians, and a considerable number of them speak and write English; and I should be thankful for any books which might be put into the agent's library, and I would be glad to send letters and photographs in return to those kind enough to help us. I enclose two photographs, No. 1 one of a few of the native Christian girls in our boarding-school, and No. 2 a small photo of a Bible-woman. The girls cost about £3 a year, and the Bible-woman about £10, and are supported by friends. If the kind friend who sends the paper should send for them might I kindly ask you to forward?

I also send two small photos No. 3 and 4 for yourself. No. 3 is the ruins of an old Hindu-temple and a banyan-tree. No. 4 is a little girl of the name of Janika, who attends the boarding-school. Her father came one day to me to ask might she attend; and I said, of course; but did he know, I asked, that it was a Christian school, and Christian teaching. Yes; he said he knew, that was all right; so for some months she came, and seemed quite happy to be with the Christian girls. Then she went to her grandfather's at Tuvandram. Yesterday she came to wish us a happy new year. Will you pray that she may come to know the Saviour's love, and that God's blessing may rest on the little ones? I do not wish to beg, but if any one would like to train a good Christian girl in the boarding-school, or to support, a Bible-woman, I should be so glad.

Convalescent Home and Weary Toilers' Rest.—A lady has kindly promised to provide for a long-felt need, in the shape of a Weary Toilers' Rest and Convalescent Home for East London respectable poor, on condition that funds are raised for the furnishing. If £50 be forthcoming the Home can be opened at once. Owing to the effects of the prevailing epidemic, the Home is sadly required. Contributions will be gratefully acknowledged by Miss Ewer Benn (Hon. Worker), 33, St. Peter's-road, Mile End, London, E.

"Add to Faith, Courage."

It was the great desire of the Apostle of the Gentiles that prayer might be made for him, that utterance might be given unto him, that he might open his mouth boldly...to speak boldly, as he ought to speak.

The two most prominent preachers of this generation have been C. H. Spurgeon, who has just been called to his rest, full of sheaves, if not full of days; and D. L. Moody, who is yet, by the good hand of God upon him, at work with undiminished energy. One chief characteristic which these two men had in common is courage to speak out the truth of the Gospel as it ought to be spoken.

But of the Lord Himself was this pre-eminently true, and of Him, beyond all his servants of ancient or modern times, was it true that the people hung upon Him for to hear Him. The people love reality, and the highest courage, in this world of shams and lies and evils of every sort, is needed to declare the truth and to bear witness to the right.

Many preachers are afraid to touch the prevailing vices, which are eating like a cancer into the people's life. They are afraid of being called fanatics, or, worse still, faddists, as *The Times* and the Anglo-Indian Government, and the distillers and brewers and licensed victuallers stigmatise those who, in the name of God, denounce the opium curse abroad and the drink iniquity at home.

The unwisdom of timid reticence was shown in Scotland as well as England last week. On the occasion of the funeral of Mr. Spurgeon many of the publicans of South London closed their establishments for a short time. They thus showed respect for one who did not hesitate, throughout a long ministry, to denounce their demoralising traffic. There was a similar expression of esteem for Mr. Moody in Scotland. Our American friend has never so "gone for" the drink demon as he has in this campaign in that whisky-loving country. Yet, in spite of this, we find the publicans of Hamilton unanimously agreeing to close their houses for two hours on a week-day, in order that they and their assistants may have an opportunity of hearing the evangelist and Mr. Sankey.

Is it that they are in a degree conscience-stricken? Or do they act so because they admire the dauntless courage of the man? In either case the effect is equally salutary.

Let preachers everywhere realise—what we believe to be the fact—that men respect straightforward, honest, unflinching testimony, while at heart they despise the man who only utters pleasantries which are too feeble to do either good or harm. The faithful preaching of the heart's sinfulness, and the plan of redemption, will ever be honoured of God to accomplish his purposes towards the children of men.

UNBELIEF IN GERMANY.—The Berlin correspondent of *Evangelical Christendom* writes:—"In the Grand Duchy of Berlin the pastors have now received the permission of the Church Government to officiate at ceremonies of cremation. The author of a well-known pamphlet in the sense of modern rationalism has given some addresses in our city, but they were very scantily attended. A great number of people shout loud applause when anything appears which they think they can make use of against the Christian faith, but that is all; for the moral and religious thoughts of such half Christianity they have no interest. Therefore, our unbelieving pastors receive loud praise in the Press, but have no hearers for their sermons."

CORK Y.M.C.A.—A site for the new building has been obtained. The members have increased during the year. The expenditure has been heavy, says the report, owing to large aggressive movements having been started to counteract evil influences around, but the year closes free of debt. The holiness convention, held on the lines of Keswick teaching, resulted in blessing to many. During the year one of the members entered a foreign missionary college, another offered himself to the C.M.S., and others are waiting as opportunities may offer. The Sunday-night Meeting has been a decided success, and many, it is believed, have received definite blessing. It is also pointed out that the prominent feature of the entire work is evangelistic, and that the spiritual agencies predominate. The Hon. Sec. is Mr. W. A. Boyd.

FIVE RULES FOR DAILY LIVING.

At a recent meeting of the North-East Metropolitan District Union of Young Men's Christian Associations at Stratford Rev. Mark Guy Pearse made some helpful suggestions for godly living. He made two preliminary remarks—(1) that while *we* count our lives by *years*, God speaks of *our days*, "So teach us to number our days," teaching us to "live a day at a time"; and (2) no rules are of any value until we know that we are in the right road.

Rule 1. *Put the Word of God in the right place.* "Wash yourself regularly in the bath of God's Word every day." Rule 2. *Pray for what you want.* "When you pray for blessing on a certain thing you are going to do you touch it with grace; and when you come to the time for action, you see the grace waiting for you." Rule 3. *Think of God when you hear the clock strike.* "Get a breath of heaven and a sight of God. Rule 4. *Get a dinner-time for your soul.* Rule 5. *End the day rightly.* "When you kneel down, and look back over the day, do not ask God vaguely to forgive your *sins*. Bring them out, and call them by the right name."

A member of a church once got drunk. He sought to go back to God and get his peace restored. He could not find the Saviour, so he sought again. His minister called upon him. The minister said to him, "You pray again." They knelt down together. He began: "Oh, God! Thou knowest thy servant in a moment of unwatchfulness was overtaken by sin." "Nonsense!" said the minister; "tell the Lord you got drunk." That was another matter; he could not bring that up. He began again: "Oh, Lord! Thou knowest thy servant in his weakness and frailty was overtaken by a besetment." "Nonsense! tell the Lord you *got drunk*." At last the poor fellow said, "Oh God! Have mercy upon me; I got drunk." Then very speedily that man was at peace with God again. The fact is he used these phrases to wrap up his faults. Again some people are afraid to thank God. It is a good thing to come and say, "Oh, my Father! I do thank Thee; about eleven o'clock this morning I was worried and vexed. I do thank Thee that by thy grace I kept my temper." Yes; *end the day right.*

ANOTHER DOOR OPENED.—Chiningchow, a city four days south of Chinanfu, is now open to missions, and a piece of property has been bought there by the American Presbyterians. Just a year ago Dr. Hunter and his brethren were driven out of this city by a mob. Negotiations for an adjustment of relations, which have been pending ever since, were consummated in October last through Rev. Gilbert Reid, of Chinanfu. He was tendered a partial recompense in money for the few things stolen from Dr. Hunter, a present to the doctor and himself from all the gentry of the city, and a feast from a chief official, whose word is pledged to protect missionaries in future and to punish any who may scatter abroad anonymous placards reviling Christianity.

PARMITER-STREET MISSION.—One of the oldest and largest Sunday-schools in Cambridge Heath was, until October last, linked with the Episcopal Jews' Chapel, but in consequence of changes there the connection was severed, and the title changed to "The Parmiter-street Sunday-School and Mission." For over sixty years most successful work has been carried on here by a devoted band of teachers and helpers; the schools are vested in trustees, whilst the management devolves on a responsible committee. On Thursday week the friends of the Mission had their annual tea and social gathering, followed by the annual meeting, presided over by Rev. J. B. Barraclough, M.A., President of the Mission. Amongst those who took part were Rev. H. Oliver Allbrook, A.K.C., Messrs. A. H. Cocks, Alfred Hughes, G. H. Gillman and A. Robins. The hon. secretary gave a condensed report of the work of the past year, from which it appeared that although a period of trial and difficulty, it had been one of marked advance. This the friends trustfully take as an earnest of still greater success and blessing in the future. The scholars on the books number over four hundred and the teachers thirty-four, whilst among other departments of Christian work are Mission and Children's Services, Bible-classes, Soup Kitchen, Tract Distribution, Mothers' Meetings, Factory Girls' Instruction Class, Benevolent Society, Scripture Union, Sabbath Union, &c. The committee are very anxious to increase the usefulness of the Mission and strengthen and add to its agencies; they therefore earnestly appeal for personal or monetary help. Inquiries will gladly be answered by Miss Bock, Lady Superintendent, 40, Groombridge-road, South Hackney, or Mr. G. W. Lonsdale Barraclough, Hon. Sec., 11, King Edward-road, South Hackney.

Moses, the Servant of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

AT THE FOOT OF SINAI.

EXODUS XIX.

FROM Rephidim the children of Israel marched slowly and laboriously through the great thoroughfare of the desert now known as the Wady-es-Sheykh, the longest, widest, and most continuous of those vast desert valleys. It must have been an astonishing exchange from the flat alluvial land of Egypt, where the only hills were those raised by the hands of man. On either side of the pilgrim host lofty and precipitous mountains reared their inaccessible ramparts of red sandstone and variegated granite, without verdure, or gushing rills, or trace of living thing. They must have appeared like the stately corridors of a vast temple, to the inner shrine of which the pillar of cloud was conducting them by its stately march.

The Red Sea, which must have seemed like a friend, had been long ago left behind, and there was no chance of retracing their path or returning. There was nothing to allure them or arrest their steps amid the awful desolation and grandeur of those inaccessible precipices. They must have sometimes been almost overwhelmed by the bare sterility of the scene, and the awful silence that was stirred to resent the intrusion of such a multitude upon its ancient reign. But their course was always onwards, until they must have been impressed by a deepening awe, such as became those who were already treading the precincts of a temple not made with hands, a shrine of incomparable majesty, to which those vast and sublime avenues were the befitting approach.

At last it broke on them. After a march of eighteen miles from the Red Sea, they came out on a perfectly level plain of yellow sand, some two miles long, and half-a-mile wide, nearly flat, and dotted over with tamarisk bushes. The mountains which gather around this plain have for the most part sloping sides, and form a kind of natural amphitheatre, but towards the south there is one pile of jagged cliffs which rises sheer upwards in wild precipitousness, whilst behind lies the granite mass of the range of Gebel Mousa, deeply cleft with fissures, and torn, as though it had fought a hard battle with earthquake, storm, and fire. This pile of rocks is called Ras Susâfeh and was probably "the mount that might be touched and burned with fire." It rises from the plain below as a huge altar, and all that transpired on its summit would have been easily visible to the furthest limits of the camp of two million souls pitched beneath.

Such was the chosen scene for the giving of the law. There the hosts of Israel remained stationary for long weeks; and there, whilst clouds veiled the heights, and fire played from peak to peak, and mysterious voices, resembling at times a trumpet's notes, awoke unwonted echoes in the heart of the hills, God met with his creatures and gave them his law, writing his name, not on tablets of stone merely, but on the entire course of human history.

I. GOD'S OBJECT AT SINAI.—We can but briefly touch on this, as we are most of all concerned with the character of the great leader; but in that more exclusive study we may for a moment consider the impressions which the marvellous scenes associated with Sinai were calculated to produce on the people and on himself.

At the time of the Exodus the world was almost wholly given to idolatry. The first objects of idolatrous worship were probably simply the sun and moon and heavenly bodies, or other conspicuous objects of creative wisdom and power. Afterwards the Deity was supposed to reside in men, and even beasts. Of these, images were made and worshipped—at first covered with drapery, but afterwards in a state of nudity, and exerting the most demoralising effect. "Professing themselves wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up to the lusts of their hearts."

In dealing with this deluge of idolatry, God acted as with the deluge of water that drowned the ancient world. He began with a single family, teaching them the sublime lessons concerning Himself, which when they had perfectly acquired, they should make the common coin of the world.

Let us notice the successive steps.

1st step.—God chose from the masses of heathendom one man, "called him alone," led him to follow Him into a strange land. There, shut away from surrounding peoples, He began to teach him about Himself. As a gardener selects one plant that he may bring it to rare perfection, and make it the means of improving its entire sisterhood, so Jehovah spared no time or pains with the first great Hebrew, that being blessed he might be the means of blessing to the race.

2nd step.—God welded the Hebrew people together into one, that they might be able to receive and retain as a part of their national life those great truths with which they were to be entrusted. This welding was accomplished by the tie of a common parentage, of which they were justly proud; by the bond of a common occupation, which kept them to themselves as shepherds, apart from the busy traffic of cities and marts of commerce; and, lastly, by the pressure of a common trial, which, together with the marvellous deliverance that was granted them, remained fresh and indelible in all after generations, like those colours in the land of their bondage, which in that dry desert air have lasted unfading for thirty centuries. So perfectly did God do this work that while other nations have risen, reigned, and fallen, and their disintegration has been utter and final, the children of Abraham endure, like an imperishable rock, undestroyed by the fret of the waves or the friction of the ages.

3rd step.—God revealed his existence. Into the midst of their bondage tidings came that the God of their fathers was a living God, that He had met one of their number in the desert and had called him by name, and had promised to interfere in their behalf. The news may have excited but a languid interest. They were glad that like other nations of the time they had their tutelary deity, but that was all, and they knew little or nothing beside.

4th step.—God showed by the plagues that He was stronger than the gods of Egypt. Can you not imagine the children of Israel saying, "Our God is great, He has turned the water into blood, but perhaps He is not so strong as Isis or Osiris or Serapis or the sacred bull"? But the wonders which were wrought on the gods of Egypt settled that question for ever.

5th step.—God excited their love and gratitude. You can do anything you like with those who love, but to get you must give, to excite love you must declare it. Hence they were touchingly reminded of what He had done: "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto Myself."

6th step.—God set Himself to teach them concerning certain of those great qualities, the knowledge of which lay at the foundation of all right dealings between the people and Himself. And in order to achieve his purpose, He made use of outward significant signs which did more than the most elaborate discourse to instruct the ignorant and sensual people whom He had taken for his own.

7th step.—God clearly designated Moses to be the organ and channel of his communications to man. "Lo, I come to thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever" (9). It was impossible to forecast the way in which God was fulfilling his purposes at the time, but as we look back on the story we can detect the development of his plan, just as from the summits of the eternal hills we shall see the way by which He has been leading us all the days of our pilgrimage.

II. THE LESSONS OF SINAI.—(1) *The Majesty of God.* The natural scenery was sufficiently majestic, but it became more so as the incidents of the third day were unfolded. Was there not majesty in the thunders and lightnings, in the brooding cloud where clouds were almost unknown, in the flashing lightning dispelling the pitchy gloom, in the trumpet peal echoing through the hills, now soft as a flute rolling through the yielding air, now loud as an organ striking against some outstanding cliff? Meanwhile the clouds dropped water, and there were showers of tropical rain. And it was amid such scenes that God spake. Could any combination of natural phenomena have given grander conceptions of the Majesty of the Divine Nature?

(2) *The Spirituality of God.* What was their God like? Would He assume the form of anything that is in the heaven above, or in the earth beneath, or in the waters under the earth? Would it be in any, or in a combination of all, of these forms that they should see Him who had brought them out of Egypt? But on that memorable occasion, "when Moses brought forth the people out of the camp to meet God," they saw no likeness. He was there, for He spoke But there was no outward form for the eye to discern.

It was very hard. The extreme difficulty of the human heart accustoming itself to the worship of what the eye cannot perceive, or the imagination realise, has been attested by the repeated relapse into idolatry, from the days of the golden calf to the crucifix which the Roman Catholic devotee presses to her lips. It has not been easy for mankind to learn this lesson so clearly taught on Sinai, that God is a Spirit.

(3) *The Holiness of God.* This primal lesson was taught in striking fashion by outward signs which impressed the sense. Bounds were erected to keep the beasts from grazing on the thin herbage of the lower slopes; whoever touched the Mount must die; all clothes were to be carefully washed against that third day; absolute purity was to be observed in heart and life; Moses alone was called up to the top of the Mount, where smoke and fire and lightning flash commingled, and the thunder peal vied with the trumpet-blast; and when he had climbed thither, he was sent all the way down again for the express purpose of charging the people, and even the priests, not to break through upon the Lord to gaze, lest God should break forth upon them.

All these significant acts converged to give outward and sensible manifestation of the Holiness of God.

(4) *The Royalty of God.* In their triumphal ode of victory by the shores of the Red Sea, the people had confessed the right of Jehovah to reign over them for ever, but they were yet to learn that He was indeed absolute monarch. The Jewish state was a kingdom, and God was King. And the reality of his government appeared in the way in which Moses himself obeyed his behest. It was a sight never to be forgotten to see how their great leader Moses was absolutely subservient to the command issued from God's pavilion. At the best he was only God's executor, "the passive instrument of the Divine will." The Decalogue was spoken by God Himself "out of the midst of the fire, the cloud, and the thick darkness, with a great voice." Every ordinance of the Law, every custom and provision for domestic and civil life, every item in the construction of the sanctuary and in the order-

ing of the priests, was due to the direct will of God, spoken from his mouth. "God, and not Moses, was the author of each proviso, the real legislator, the real law-giver, the real King, Moses was but the mouthpiece, an intermediary to communicate God's decrees to his people." How clear was the testimony to the supremacy of the Most High! Such were some of the lessons taught at Sinai.

III. Moses at Sinai.—He seemed at home there. Though as to his physical system he could not but fear and quake from the unwonted accompaniments of the Divine Glory, yet there was no slavish dread such as would make him draw afar off, as the people did. Mark the successive stages in that familiarity between him and God. "Moses went up unto God" (3). Having reported God's words to the people, he appears to have returned to tell the people's words to the Lord, for we are told "he went down from the mount unto the people" (14). When Jehovah came down in thunder and smoke, for the third time Moses went up to the top of the Mount (20). When the ten words of the law had been spoken, Moses drew near to the thick darkness where God was (xx. 21). After this, he was bidden to ascend the mountain a fifth time, the elders accompanying him to a certain point, and Joshua still further, but he alone entering the cloud, which was like devouring fire on the top of the mount, and he remained there forty days and forty nights to receive the Divine instructions for the erection of the Tabernacle (xxiv. 18). A sixth time he returned unto God, offering to be blotted from his book, if only Israel might be spared, and their sin atoned (xxxii. 30). And yet a seventh time he was invited to come up early in the morning, carrying with him two tables of stone, and there, as he stood in an alcove of the rocks, the presence of God passed by, and the name of God was proclaimed, and he remained for a second period of forty days and forty nights, descending to the people with shining face, the living evidence of the reality and closeness of the fellowship. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

This fellowship had an ennobling effect on his character. Not only did his face, but his life shine. There was henceforth a supernatural grace and beauty about his aspect and demeanour which clearly marked him out as "the man of God." His meekness, his gentleness under provocation, his jealousy for the name and cause of God burnt with an intenser and more even flame. He must have been regarded by the people with a kind of reverential awe, as one who was a favourite courtier in the presence of the great King, and had the right of entrance there as he chose.

The life of fellowship with God cannot be built up in a day. It begins with the habitual reference of all to Him, hour by hour, as Moses did in Egypt. But it moves on to more and longer periods of communion. And it finds its consummation and bliss in days and nights of intercession and waiting and holy intercourse. Ah! what patterns are seen on the Mount! What cries are uttered there! What visions are seen there! What revelations are made there! What injunctions are received there! Alas for us that we remove so far away from it, or at the best are admitted to stand only with the elders and see paved work of sapphire stone beneath God's feet! Oh! for the closer access, the nearer view, the more intimate face to face intercourse, such as is open still to the friends of God.

THE ANGEL OF DEATH.

The angel of death is abroad,
He stalketh the land in his pride;
No age or condition can parry his blow,
Or safe from his presence can hide.

Away in the palace he's found,
On the rich and the noble he waits,
No obstacle hinders his stealthful approach,
Or stayeth the foe at their gates.

The poor and the humble he meets,
Eclipsing the cottage with gloom,
The father, the mother, the bridegroom or bride
He ruthlessly marks for the tomb.

Since then we in jeopardy stand,
'Tis wisdom at once to repair
To Him who can aid in the bitterest hour,
And thus for his mandate prepare.

For *One* has abolished death,
By going Himself to the grave,
And now in the heavens exalted He sits,
The Mighty, the Mighty to save!

Albert Midlane.

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A NATION'S APOSTASY.

Many, at this time, feel deeply that God's chastening hand is stretched out over the land, and that while various national sins must be mourned over, the great sin bringing down judgment is that of apostasy, from God and into idolatry. A special meeting for humiliation and prayer in this matter, held in St. James's Hall, on Friday evening, was well attended and earnest in tone. Although several addresses were delivered it was felt throughout that the gathering had been called for prayer; and each speaker concluded with a few words of earnest petition. The proceedings opened with praise, prayer, and the reading of Joel ii. 12-20.

Sir S. A. Blackwood, K.C.B., who presided, said: We are met at a solemn moment for a solemn purpose—not for

DECLAMATION OR DENUNCIATION

of others, but for the confession of our own sin. If our land be full of iniquity, if truth has fallen in the streets, where does the guilt rest? If there be clouds of darkness, is it not because those who are the lights of the world have failed to shine; if there be corruption, is it not because the salt has lost its savour? Hence we are not to lay the guilt upon others, but to confess our own failure and to ask God to let his light shine, and to show the people of God what they are, and what they are doing, and wherein they have turned aside. In the language of the opening prayer, we acknowledge that the hand of God is stretched out; He has taken away one of the Royal House, and has He not also taken one who was a mighty champion for the truth, and removed him to higher service? It has been hoped that a day would be set apart for humiliation. The Chairman did not think that such a day would be set apart, seeing how many had no such wish; but it was for Christians to pray apart, and by their influence to lead men to break from their evil ways. He conceived that the most grievous sin was the apostasy from the Protestantism of their forefathers, and the going over to the superstitious idolatry of Rome. They must not, however, confine themselves to one form of evil, but take a wider view of all the sins which are inflicting injury throughout the land, so that as a nation we might be a holy and God-fearing people.

Rev. E. W. Bullinger, D.D., read Judges ii. 14 and 15, and brought out the lessons of the story, as well as of Josiah's reformation, for the present time. In the course of his address he said that for two hundred years the nation sang praises for deliverance from the persecution of the Roman Catholic Church. At the end of two hundred years the Government removed the barrier, and opened again the gates of idolatry, and God had sent chastening upon the land, the particulars of which he traced.

Rev. H. Grattan Guinness, D.D., said they had met to humble themselves before God for national sins—for permitting the continuance of the drink and opium traffic, but especially because of the more terrible evil of Ritualism and Romanism, which he looked upon as part of the great apostasy—which God would judge as He had done in former times. The speaker went on to draw an analogy between the history of the Jewish and Christian Churches, showing how

THE APOSTASIES OF THE PAST

brought down the judgment of God, and how again judgment seems to be impending. Yet underneath all these succession of apostacies we have the movement of the Divine purpose which makes ceaseless progress in the destined and predicted direction.

Miss Cusack (the "Nun of Kenmare") said that while the Church of God was founded upon a rock which never could be overthrown, the professing Church, or the reformed portion of it, may be. There is, she said, cause for humiliation in that evil of evils—the turning away from Jesus. There is a system which presumes to teach that a man can be God's vicegerent on earth, a system, therefore, which dethrones God, and puts a man in his place. But we want no King but Jesus, and no book but his blessed Word, which Rome hates and fears. The question of questions for to-day is, Who shall be king? Shall we have King Jesus or Rome? We cannot have both; and if Ritualism had been crushed in England, as it ought to have been when it first raised its idolatrous head, Jesus would now be owned and known as King in this land.

In a few burning sentences Miss Cusack went on to charge nominal Protestants with supporting Rome politically, socially, and financially. Let that support be withdrawn, and Rome in this country will collapse.

Rev. W. Sinden reviewed the Old Testament parallels of humiliation and prayer, and trusted the present gathering would prove a breakwater to the judgments of God.

Mr. Mark Knowles traced the sad progress of Romanism in recent years; and gave some details of a painful case in Torquay, in which a devoted foreign missionary returned from his field of service only to find his home broken up, his wife in an asylum, and his children captured by the Jesuits. Such things reminded us we must be alert and on our guard against this unsleeping foe.

A JEWISH MISSION TOUR.

Mr. C. T. Lipshytz, superintendent of the Barbican Mission to the Jews, has just returned from a month's tour on the Continent—a long-cherished hope which, by the kindness of a friend, he has at last been enabled to realise. Going over ground with which he was familiar, he met many old Hebrew Christian friends, some of whom had heard of his growing work in London, and all of whom gladly facilitated his purpose to preach Christ among Jews in France and Germany.

During a stay of nine days at Paris on his outward journey, Mr. Lipshytz preached several times, visited in many Jewish homes, and engaged in discussion in the restaurants. Having called at Basle and Strasburg, he spent a brief season at Stuttgart, and thence passed to Heidelberg. In some of these places the opposition was very strong, the Jewish disposition being soured by the deplorable fact that the Christian community, to a large extent, shows neither love nor pity for Israel. At Darmstadt the Anti-Semitic feeling was very pronounced. Nevertheless, loving Gentile Christians gathered round Mr. Lipshytz and interested themselves in his mission, greatly to the astonishment of the Jews, some of whom confessed that the prevailing prejudice and hostility is largely responsible for their stolid refusal to listen to the Gospel. Pastor Wagner, formerly of Sydenham, resides at Darmstadt, and shows a special interest in the evangelisation of Israel.

At Mayence Mr. Lipshytz found a goodly number of Jews, among whom he used to visit years ago. He was much encouraged to learn that in two instances at least the Lord had blessed his testimony after many days. These convinced and converted men have been baptized, and are leading godly lives, rejoicing in Christ. After Frankfort and Leipzig, Berlin was reached, where the good work done by Mr. Rohrbach at Moabit, and by Fräulein von Blücher at Bülowstrasse, was a gladsome inspiration. Mr. Lipshytz spoke several times in Berlin to Jews concerning Christ and to Christians concerning the Jews, and addressed a meeting of students at the Institutum Judaiacum, directed by Dr. Hermann L. Strack. Continuing his tour, he passed through Hamburg and Bremen, and, coming to Cologne, was again among old acquaintances in a familiar field. Here he had planned to stay a day, but was compelled to remain four. During his journeyings he distributed about two hundred New Testaments and four thousand tracts in German and Hebrew.

The work at the Mission House, 33, Finsbury-square, is still carried on with much encouragement, and Mr. Lipshytz resumes it with renewed vigour. The degree to which in Germany the Jew-hate, in which many nominal Christians are implicated, has estranged Israelites, and prevents them from so much as giving a hearing to the Gospel, caused him much sorrow; and he hopes to be able to do something to promote, at least in one German centre, mission work of that sympathetic and gracious type which God has so abundantly blessed to Jews in our own land.

PARIS MISSION TO THE JEWS (21, Quai aux Fleurs).—The Jews recently driven from Russia here tell their own tale of suffering, and misery, and persecution. The work accomplished during the past year has been on the lines of missions in general religious and philanthropic. Deep interest is evinced by many in the study of the Scriptures, while not a few are secret disciples, who it is believed, will in due time "come out straightaway." The report speaks of a clever Russian student who on taking his leave of the Mission said, "Your preaching has been the means of entirely changing my life." And a postscript adds: "Our present need is a home for Judæo-Russian fugitives and inquirers; this would immensely extend the usefulness of our Mission." Miss M. A. Palmer is the hon. treasurer.

Funeral of C. H. Spurgeon.

THE MEMORIAL SERVICES.

We cannot epitomise these services better than by saying, in the language of Scripture, "the whole city was moved." A cedar has fallen, the uprooting of which has sent a thrill of dismay, and a profound sense of loss, even to the ends of the earth. Dr. Pierson only gave voice to wide-spread conviction, when he said we must go back for at least one hundred years, to find a parallel to the bereavement which now has so sorely stricken the Church of God. The funeral of C. H. Spurgeon must take rank as a great historic event, of which not the oldest man amongst us has seen the like, nor of which the youngest spectator, however long he may live, is likely to see the equal. A man of unique personality has passed away, and instinctively society is moved to its depths, even in quarters usually case-bound, by the feeling of deprivation. As a friend remarked, "Not even in life has the great preacher preached such a sermon as he has done in his death." It is indeed so. The effect of the death is the most touching tribute to the life. Even those of us who knew him best and valued him most are strangely conscious to-day that we were but half awake to his real worth. We thought much of him before, but we think more of him now. And this feeling, common to those in the innermost circle, is reflected to such a degree as to constitute a national, and, almost, a world-wide, sorrow. Oh, that the chastening may be as widely hallowed as it is penetratingly felt!

The first of the memorial services was held on Wednesday morning at the Metropolitan Tabernacle, Rev. J. A. Spurgeon presiding. This was strictly a gathering of the Tabernacle Church and congregation with a representation of the College, Colportage, Orphanage, and other Tabernacle organisations. It was, therefore, the most private commemorative meeting held. After prayer had been offered by Mr. S. R. Pearce, and the hymn "All hail the power of Jesu's name" was sung, Dr. Angus, a former pastor of the church when in Park-street, briefly addressed the great assembly. "For fifty years," he said, "I have been severed from this church, but have been in constant touch with its pastor and many of its members." There was one passage he desired to fasten on their hearts: "Remember them that are your leaders, inasmuch as they have spoken unto you the Word of God, whose faith follow."

DR. PIERSON

(officiating pastor) followed with an address that rose to the level of an oration. After describing the gathering as the unique one of the series to be held, for herein the family met together to weep and pray, and also to talk about the spiritual father and brother who a few days since was in the land of the dying, but was now in the land of the living, Dr. Pierson said, "Before proceeding further, I must relieve myself of the last message from dear Mrs. Spurgeon, contained in a letter to hand this morning." The extract as read, and by which many were moved to tears, concluded with these words: "How little we thought what God meant to do with his dear servant, when He called you from beyond the sea. But our faith shall not fail. He hath done all things well, and though the future, both to you and me, may seem clouded and uncertain, we will trust and not be afraid. *With me it is an absolute necessity that I keep looking up*" (at hearing this many gave way). "'He is not here, he is risen,' is as true of my beloved as of my beloved Lord. To-day" (this was written on the Lord's Day) "he has been a week in heaven. Oh! the rapture of seeing his Saviour's face! Oh! the welcome home which awaited him! He has left this sad earth. Not for a moment do I wish him back, though he was dearer to me than tongue can tell. I shall pray much for you all during this week of grief. I feel myself like a shipwrecked mariner" (here there was an outburst of sobs), "who has with difficulty reached the shore, and now looks with streaming eyes and fainting heart on others still struggling through these awful waves of sorrow. With Christian love and intense sympathy, your grateful friend, Susie Spurgeon."

We can give but a meagre outline of the able address which followed the reading of the foregoing extract. Dr. Pierson was *en rapport* with his theme, and borne along in it like a ship in full sail before a strong breeze. "This beloved man of God," he said, "was in that family circle a preacher of the Gospel. And what a preacher! I am persuaded that the century has known no other that was his equal in the simple and persuasive utterance of the Gospel message. It was a heroic resolve on his part to know nothing but Jesus Christ and Him crucified; but it was a rare success on his part, knowing nothing but this, to gather and hold the largest Christian congregation within the bounds of the Christian world. There were some who depreciated him as a man who had no broad horizon, as a man whose range and scope were narrow; but such depreciation reacted upon his accusers, for it showed how little they appreciated the genius of his ministry. The fiddler who, after hearing Paganini, went home and burned his own fiddle, did so not simply because the master violinist had brought out of the wooden box the most marvellous melodies and harmonies he had ever heard, but because upon one string he had effected melodies and harmonies that no other living performer had been able to bring out of four strings. And the glory of Charles Haddon Spurgeon in preaching the Gospel was that on that one string, 'Christ and Him crucified,' he effected the melodies and harmonies to which the whole orchestra of intellectual instruments was not equal. *The glory of his ministry was the limitation of his ministry.*"

Next Dr. Pierson showed that Mr. Spurgeon's celebrity as a preacher was matched by his celebrity as a pastor; that he did not require to repeat himself; and that though shut off from this by his published discourses, he could yet keep on with perpetual freshness with his one perpetual theme. Dr. Pierson's last point was to the effect that what Mr. Spurgeon was as a preacher, what he was as a pastor, and what he was as a worker, he owed to what he was as a believer in Christ Jesus. The address closed with an eloquent appeal to carry on the work which had so blessedly prospered in their late pastor's hands.

The hymn, "Servant of God, well done!" was then sung, and

REV. J. W. HARRALD,

private secretary to Mr. Spurgeon, next spoke. Needless to say, every ear was awake. Mr. Harrald has been more than a private secretary; he has been a loving, close, laborious friend, who has long and faithfully served the departed one with heart as well as nerve and brain. "I wish," he said, "to bear testimony on behalf of Mrs. Spurgeon to the sustaining grace of God which had been granted to her, and to all of them who had sorrowed with her away in the sunny land. Many of them, perhaps, knew that the loved pastor said to many friends, 'I shall be home in February. I shall be home in February.' And he was. Before the time he had himself fixed he was at home, for ever with the Lord." In tender tones Mr. Harrald added: "As five of us gathered in that little room at Mentone, after he had entered into rest, I felt that I ought to lead the little company in prayer for all who had been bereaved; but we were touched beyond expression, as we still continued on our knees, to hear the voice of the loved one, so sorely tried, thanking God for those many years that she had had the unspeakable joy of having such a precious husband lent to her."

Another point in Mr. Harrald's statement which evoked intense interest was what he had to tell touching Mr. Spurgeon's last moments. In reply to a question that had been often put to him since his return from Mentone: "When did the pastor say, 'I have fought a good fight,' &c.?" the speaker observed: The pastor had not said it at all. He (Mr. Harrald) had taken every opportunity to make known to every one that the last message their beloved pastor was able to deliver to the congregation, or to any one, was that memorable message which had been telegraphed to them the very day that they were bringing their thank-offerings for his partial recovery. In the course of its dictation Mr. Spurgeon fell into unconsciousness. He (Mr. Harrald) tarried, and on the pastor's coming to consciousness again, asked him if he had finished the message, saying, the congregation would want to know how he was progressing. In his own characteristic way, he said, "Let them find out." Mr. Harrald's conviction was that for some days before that the pastor knew he was dying, for in a most solemn conversation to him he had said, "My work is done," and then began talking of certain matters which no man, such as he, would speak of unless he was certain his work was done; and yet, knowing that he was lying on his dying bed, and perhaps knowing that that was the last message he would ever send, he did not speak of himself. Beyond the telegram referred to, then, there was no last message. All for others and not a word about himself—such his characteristic up to the last. As to how the text came to be applied, Mr. Harrald said that it had been his painful duty to submit to Mrs. Spurgeon certain matters that needed attention, and among others he took in the text, and as soon as he did so she said, "How is it you always think of just what I have been thinking? There is no other text for him." "I have fought a good fight," they knew how true that was. "I have finished my course," it was no broken column they had to rear; his work was finished. "I have kept the faith," every one there and throughout the world knew how true that was. Proceeding a step further, Mr. Harrald observed: "Many voices would say this, but none ought to say it more distinctly than my own. Within that olive casket there lay all that remained mortal of a martyr for the truth's sake." After quoting Mr. Spurgeon's words in *The Sword and Trowel* for this month, in confirmation of that view, Mr. Harrald drew attention to the peculiarity attaching to the sermon of the week, which was one Mrs. Spurgeon herself had entitled "His Own Funeral Sermon." In the text and his treatment of it there lay for them his message: "After he had in his own generation served the counsel of God he fell on sleep."

At the close of Mr. Harrald's touching address, Mr. Charlesworth read a selection of the wonderful words of life from God's own Book, and Mr. Medhurst (the first to go forth from the College) led in prayer.

Mr. T. H. Olney (treasurer), who followed in a brief address, said, "They had no need to-day to set aside seats for special mourners—they were all special mourners."

Mr. J. T. Dunn, who represented the eldership, followed in the like tender vein, saying that the kindness and sympathy of their Pastor had been beyond expression; while in discussing business, when they were in difficulty, the pastor would solve it in a word. As for the future, the officers were pledged to hold together in the name of the Lord, and to stand fast for the sake of the Gospel of our Lord Jesus Christ.

The Chairman then read the following telegram from Mrs. Spurgeon at Mentone, which had just arrived: "My heart bleeds with yours, but our beloved's joy is full; we shall see him again, and our hearts shall rejoice. Death shall be swallowed up in victory, and the Lord God will wipe away tears from off all faces." The hymn, "O God of Bethel," was next sung, and Mr. William Olney having supplied another tribute of warm love to the beloved pastor's memory, the proceedings closed with the Benediction.

THE MINISTERS' SERVICE.

In the afternoon of the same day, a memorial service was held for ministers and students of all denominations. The gathering was enormous, suggesting the idea of an Œcumenical Council. It was a grand testimony to the influence of the departed that from all parts of London and the provinces, and from all sections of the Church of Christ, ministers and students, moved by a common impulse, should have assembled in their thousands to honour the dead. The gathering of Pastors' College men alone, not including the present students, must have been nearly, if not over, five hundred. Yet neither expense nor inconvenience was thought of in the absorbing desire to pour out the heart's love in the farewell offices to the earthly remains of one they so much revered. With the generosity of a noble mind,

DR. MACLAREN,

of Manchester, himself far-famed as a preacher, struck as Chairman the key-note of the proceedings. "We are gathered," he said, "this afternoon united in one sentiment of affectionate reverence for the greatest preacher of the age." In uttering this sentiment there is little doubt Dr. Maclaren expressed the general feeling. Three things the speaker noted as characteristic of Mr. Spurgeon—profound faith, earnest devotion, and self-oblivion. He had learnt, thinking of Charles Spurgeon's life, what was the staple of a successful ministry. The first thing was that if a man desired to reach and to hold and to bless the largest number of his fellow-men he must hold fast by the great central verities of the Christian religion. Another thing was toil and pains. Their brother was gifted with a natural genius for forceful utterance such as set him beside the great masters of the English tongue; but it was not because of natural genius, but it was because he had set

himself to be understanded of the common people that his words crystallised themselves into proverbs, and flashed and glowed with illustration, and never transcended the possibilities of the comprehension of the lowest of his audience, which was an ambition that the most learned, cultured, and refined among them might well set before themselves. Dr. Maclaren further enlarged on what he called their brother's most winning and powerful trait—namely, his utter self-forgetfulness. There was no affectation, no contortions, few exaggerations, a rich variety of tone and subject, and all made mighty because it could be seen that the last thing he was thinking of was himself. Dr. Maclaren next dwelt on the spirit of faith animating the man, saying, "From that bier there came the voice, 'I believe, therefore have I spoken.' Let them answer, 'We also believe, and therefore speak.'"

CANON FLEMING

followed in an address no less emphatic than the Chairman's in the estimate put upon Mr. Spurgeon's character and work. "There was not the suggestion of incompleteness resting upon his work. He had the endowment of a surpassing memory, and that was no small matter; that he could forget nothing, but could command and use whatever he had read and learned; and yet all the gold and myrrh and frankincense of his genius were laid at the feet of Christ with the humility of a little child, unconscious of the gift which it carried in its hand." Having spoken a stimulating word to the bereaved students, the Canon concluded his eulogistic address in the words: "The world to-day is colder, duller, darker, poorer for his absence; but heaven is fuller, warmer, richer for his presence."

Prayer having been offered by Pastor Cuff, and a hymn sung, Dr. Monro Gibson spoke, and took as his key-note the grounds of consolation that were theirs in this emergence. Was there any reason for their not believing that there might not be another Spurgeon raised up in the coming generation? He trusted that that great time of mourning and of the stirring of thoughts and hearts might leave behind it a rich harvest.

DR. HERBER EVANS,

Chairman of the Congregational Union, followed in an address marked by much pathos. He remembered Mr. Spurgeon saying he could always preach better on the Sunday if he only went to see the dying on the Saturday, to have just a look over the brink. They were taking a look over the brink now. God could not have conferred a greater blessing on this age than by giving them Charles Haddon Spurgeon, with his great soul, and that soul fully possessed of love for Him and his Gospel, because he loved not his own life only, but moulded the lives of thousands. His goodness and his character were not like a watch hidden away in the pocket to tell on the life of one man, but rather a great clock on the tower, directing and correcting the lives of millions by showing them time in the light of eternity.

The next to address the gathering was the President of the Wesleyan Conference,

DR. T. B. STEPHENSON,

The words, "If you would find his monument, look around," had been in his mind ever since he had gazed on that sea of faces. Men were not always appreciated at their real greatness in the hour of death; but no man who was not in the noblest sense a great man could have won or deserved such a testimony as was now being borne to his memory. In the course of his address, Dr. Stephenson observed that Mr. Spurgeon had rendered great service to his age in that he had upheld the majesty of preaching. The silver voice of Mr. Spurgeon would be heard no more; but they thanked God that they had heard it, and they glorified God for the grace that dwelt so constantly on his lips.

At this stage of the meeting "The Homeland" was sung by a number of lads from the Orphanage; and then Dr. Pierson spoke with much fervour and force, this time as representing American Christians, in whose name he desired to lay a garland alongside of the grave. After a few words had been spoken by Rev. F. B. Meyer and prayer offered, the benediction was pronounced by Dr. MacEwan, of Clapham-road.

SERVICE FOR CHRISTIAN WORKERS.

Before the ministers' service had closed, great crowds were awaiting, outside the gates, the opening of the doors for the public service to begin which was designed to give the Christian public, outside the bounds of the Tabernacle, an opportunity of taking part in the general sorrow. This meeting, which began at 7 p.m., was presided over by Mr. Geo. Williams, who remarked in his opening address that Mr. Spurgeon's work extended beyond the walls of that Tabernacle to wherever the English tongue was spoken.

Speaking of the revered name of C. H. Spurgeon, Sir S. A. Blackwood said: "If the beloved brother whose remains lie there to-night could speak to us, I believe he would say, 'Speak not of me, but of my Saviour; or, if you must speak of me, speak of the great God who was magnified in me.' He, Mr. Spurgeon, ever loved to hide himself behind the Saviour whom he loved."

Perhaps the most touching incident of the evening was Mr. Sankey's tender tribute to the memory of the departed. Among other things he said: I think it a great privilege to gather here with these thousands to pay my little homage to one who has done so much for the truth. That voice is silenced for ever on earth, but who of us here to-night cannot recall its clarion tones as it moved us from time to time in this great temple? It has always been my custom in coming over here to come to the Tabernacle to have my torch lighted anew for the great work I have been engaged in for Jesus. Mr. Sankey fittingly closed his tribute by singing Miss Sarah Doudney's hymn, "The Christian's 'Good-night'":—

Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast.
We love thee well, but Jesus loves thee best—
Good-night! good-night! good-night.

Addresses were subsequently given by the Rev. G. T. Palmer, the Vicar of Newington; Colonel Griffin, Pastor A. G. Barley, from Paris; and Mr. C. R. Hurditch. The last service of this memorable day commenced at 10.30 p.m., and was impressively conducted by Messrs. Fullerton and Smith, the Tabernacle evangelists. Mr. Sankey sang with much pathos the hymn, "Only remembered by what I have done," all in the congregation in the meantime bowing their heads and engaging in silent prayer.

THE FUNERAL.

THURSDAY, FEB. 11, AT 11 A.M.

Seldom in history, we should think, has a service of such solemnity and unaffected sorrow taken place as that which constituted distinctively the funeral service of the late C. H. Spurgeon. Speaking for ourselves, the strain was almost more than one could bear. And what we felt was reflected on every hand. How, then, must they have felt who were of his own kith and kin—the brother in his solitariness, the son, his twin-brother (being far distant), and those who, though not present in body, must have had bleeding hearts all the time, present in spirit if not there in actual person. The whole character of this service was subdued and touching to the last degree. It was sorrow's gala day, and if the outside signs of mourning were inconspicuous, the heart within was all the more heavily draped. Mr. Harrald's prayer was grief overflowing; Mr. Arch. G. Brown's reading of Scripture was, as it were, grief in pause, stilled at the voice of God, but there all the same, though compressed by a power greater than nature. As the hymn arose it was grief that was praising—the grief of many tongues, yet of one heart. So in Dr. Pierson's magnificent address, it was grief that touched the harp of eloquence and swept the strings of loving eulogy. Ah me! it was a meeting never to be forgotten. God grant we may all meet again in that land where tears are wiped from every eye.

And if it was sorrow's gala day inside the Tabernacle, it was as if London had gone in mourning outside of it. All along the route to Norwood Cemetery the people were massed together—in some places from ten to fifteen deep—shops were closed, and even the public-houses had shutters up. The people had come out to see, and it was not sensation that drew them—for no pageant was this *cortège*—but the impulse of a sorrow and respect that must find vent.

On the way the Stockwell Orphanage was passed; and here, on a raised platform, stood the fatherless children, now twice bereaved, the very picture of grief. They had essayed, as the coffin drew up, to sing, but grief broke them down. They were weeping as we passed along.

At the graveside the service was brief, but exceedingly touching. In words that made strong men sob,

PASTOR A. G. BROWN,

apostrophising the mortal remains of him he had loved so well, said (the usual words of committal having been pronounced): Beloved President, faithful pastor, prince preachers, brother beloved — dear Spurgeo we bid thee, not farewell, but, only for little while, good-night! Thou shalt rise so at the first dawn of the Resurrection Day of t Redeemer. Yet is not the good-night ours to bi but thine. It is we who linger in the darknes thou art in God's own light. Our night, t shall soon be past, and with it all our wee ing. Hard worker in the field, thy toil ended. Straight has been the furrow thou ha ploughed. No looking back has marred thy cour harvests have followed from patient sowing, a heaven is already rich with ingathered sheave and shall be enriched through years lying eternity. Champion of God! Thy battle lo and nobly fought is over. The sword that cla to thy hand has dropped at last; a palm-bran takes its place. No longer does the helmet pre thy brow, oft weary with its surging thoughts battle. A victor's wreath from the Great Co mander's hand has already proved thy full r ward. Here for a while shall rest thy precio dust. Then shall thy Well-Beloved come, and his voice thou shalt spring from thy couch earth, fashioned like unto his body in glor Then spirit, soul, and body shall magnify t Lord's redemption. Until then, beloved, slee We praise God for thee, and, by the Blood of t Everlasting Covenant, hope and expect to prai God with thee

Prayer by Dr. Pierson followed these gra words, so heartfelt and simple, and the Bish of Rochester having pronounced the Benedictio the vast gathering slowly and sadly disperse If, as Dr. Pierson said on Wednesday afternoo "God never reproduces a man," and as anoth speaker observed, "There are no duplicates God's museum," we cannot hope to see on ear his like again.

Jas. Douglas.

THE MINISTERS' MEMORIAL SERVICE,

METROPOLITAN TABERNACLE.

The Pastor's Silent Coffin of Olive Wood Standi in the Midst.

Thy sleep was tranquil, Brother, 'neath the palms,
The fronded palms arched o'er death's olive lid!
Though all the Churches vied 'mid sobs and psalms
To chant thy praises,—God his servant hid.

And all the while I saw thee, stand without,
With rapt gaze fixed upon the Master's face;
But when the angels caught the victor shout,
I watched the bursting tear-drops stream apace.

These straight the Master wiped Himself away,
And leaned thee on his breast in converse sweet;
And lo! our wintry earth seemed turned to May,
Unearthly fragrance rare filled house and street.

Thy home is henceforth 'mid the glorious stars,
Though fiery was the track that led thee there;
But, ah! for us still staggering in the wars,
Where is thy prophet's mantle, Brother—where?

"God's Spirit changeth not!" But, Brother, where,
Where is thy prophet's mantle for the strife,
Our clothes are rent—yea, rent in self despair?
"*My prophet's mantle was the Word of Life,*

Prayer-steeped, like Gideon's fleece spread out all night
Beneath the dews of Heaven, then boldly wrung
By faith with both her hands at morning light—
God's secrets learnt in darkness fire the tongue,

The Spirit's tongue, which, although steeped in dew,
Flames forth unquenched with pentecostal fire,
And, piercing guilty conscience through and through,
Heals while it wounds with love-notes from Heaven's lyr

Thus armed, seek Jordan's brink; cry, Where's the Lord
God of Elijah, nay, Emmanuel's God!
Then smite the depths as I did—seek no ford,
Through fire and flood Faith cleaves her conquering road.

Baptize us, Lord the Spirit, once again,
Wreath Spirit fire afresh round every head,
Baptize us with thy glorious latter rain,
Baptize, Oh, *now* baptize us for the dead!

Charles A. Fox

THE LATE REV. BREWIN GRANT.—Since t death of Rev. Brewin Grant, the question has aris on all sides, "What will become of his library which is undoubtedly a unique one on Christian e dence. If the Memorial Hall scheme is carried t successful issue, a home will be provided for t books, and the place will become a centre students to be trained and equipped from the sourc which did much to make Mr. Grant such a valia champion of the faith. The books, about two th and in number, are full of Mr. Grant's own an tations, which make them specially valuable. T treasurer of the Memorial Hall Fund is Mr. H. W. Grant.

The Opium Humiliation.

A spirit of intense solemnity and fervour arked all nine meetings on the three great ays of public prayer last week, which gather- gs, with one exception, were held in Exeter Hall, ondon, and had reference to the righteous emand of the Anti-Opium Committee of Urgency r the immediate and total abolition of official inistrations to Asiatic debauchery. Monday's atherings had closed as we were going to press ith our last issue, in which they were duly ronicled.

Most manifestly were the sorrows of oppressed nd helpless heathen heavy upon the hearts of hose who continued to assemble morn, noon, and ight on the Tuesday and Wednesday, in by no eans despicable numbers, to plead before od strong reasons for the baring of his mighty rm against wickedness in high places.

"The sin of the English Government" was the rder of Tuesday's meetings. Mr. Robert cott presided in the morning, remarking that o topic of the Queen's speech could compare in nportance with that occupying the attention of is meeting, and, as he proceeded to read cripture, the thought was again forcibly borne upon one's mind how terribly condemnatory f modern iniquities are the inspired words of od's ancient prophets. Comparing the bugbear f loss in revenue—a matter of some three and -half millions—with the six to seven hundred illion souls in India and China, more or less ffected by the traffic, Mr. Scott estimated that ur

GOLD-BLINDED GOVERNMENT

gard half a sovereign as of more value than one undred of our fellow creatures. Later in the eeting, Mr. Scott also read a letter of expostula- ion and protest concerning legalised vice and pium poisoning in India, which, as chairman of he influential meeting held on January 12, he ad addressed to the Premier and other members f the Cabinet. A copy of that letter has also een sent to every member of Parliament.

Mr. Maurice Gregory announced that, as hon. ec. of the Urgency Committee, he had received any letters showing deep interest in the urpose of these meetings.

Mr. J. E. Mathieson thought that all temper- nce effort at home must fail to be fully owned of od while this great Indian wrong remains nredressed.

Mr. Hind Smith referred to the odious practice hich he had witnessed on the part of some ndian mothers, who press opium into their hildren's finger-nails, to procure a deadly sooth- ng, which must create a fatal appetite. At the lose of the meeting, and to a small company of en only, gathered in an ante-room, Mr. Hind mith repeated a startling confession made to im by an opium smoker, who follows in India an ccupation equivalent to that of the English abman, which statement threw a lurid light n the vicious basis of the opium fascination.

The prayers of the morning breathed the con- iction that it was not God's will to have Asia's

DOOR BARRED AGAINST THE GOSPEL

y this traffic; and the spirit of these numerous nd burning supplications was against party pirit in relation to this question, and for Divine nlightenment and guidance to the Premier, the ndian Secretaries, and the newly-assembled arliament.

The afternoon saw the Hall full, and some raying ones looking down from the gallery. he solemnly-worded subject of "The Indian overnment in the Sight of God," was opened rom the Chair, by Mr. T. A. Denny. It is an wful thing, he said, for the Indian Executive o put God out of their sight, to say that they annot afford to do right, and to practically urder people by the million. Surely the niquity cannot last much longer, now that light as been let in upon it.

After succeeding petitions, lamenting that the pirit of lying had seized upon officials, and that he famine sign is seen in India, the meeting stened with the utmost attention and interest o a long address from Mrs. Grattan Guinness, ho contended that God *does* govern in the orld, proving this position by instancing the ivine retributions which have come not only on such as Jeroboam and Manasseh, but upon odern nations which, at the Reformation, re- ected the truth of God; hence the Indian Ad- inistration cannot expect to be an exception to rule which has prevailed the world over; and, common with an individual who robs and poisons his neighbour, the Indian Government stands.

A CONVICTED CRIMINAL

in the eyes of the whole world. Moreover, that Government recognises the principle of slavery, in practically holding that one race of mankind may be demoralised for the benefit of another. English legislative safeguards respecting poisons have no counterpart with respect to this governmental manufacture and monopoly in India, which is accompanied by deliberate falsification of statistics. While strongly condemning Indian administration as regards opium, Mrs. Guinness seemed disposed to extend much kindly and prayerful consideration to individual members of the executive, under the disadvantages of an "official conscience," the traditions and customs of a ready-made policy, and the possibility of personal loss through righteous action. Side by side with crying to God about the evil, there must be continued pressure upon human authority, the task of enlightening the people of England generally, and the tiresome work of getting signatures to petitions; and, in the direction of practically applying evangelical truth, it would be well to ask all the Gospel ministers of England to preach a sermon on the opium curse, on a given Sunday in March.

Mr. Denny thought India must either give up opium or give up missions. An open vanload of opium smokers, taken from the Tower to the Reformers' Tree, might be a useful object lesson.

The voice of entreaty once more rose to God against

ATHEISM IN POLITICS,

blended with requests for softened hearts and opened eyes in the men of this Parliamentary session, especially among those who are just entering upon official life. Prayer was also made for righteous discharge of electoral responsibility in the coming general election, and for the deliverance of Africa from the curse which is threatened by the opium importation just beginning.

Tuesday evening was devoted to prayer on behalf of

THE CHINESE GOVERNMENT,

Dr. J. L. Maxwell leading the meeting, and calling attention to the happily altered conditions which the past twelvemonths had brought about in the holy war against opium, a progress which should strengthen the attitude of confidence in God, and which would warrant faith's large expectations from Him. That meeting was held for confession of the awful crime which our fathers committed in resisting the endeavours of the Chinese authorities to withstand the wholesale introduction of opium into their land, and to pray that, realising its noble traditions in this conflict, the Government of China may yet obtain deliverance for its people. Desire for added power with the Gospel was a very strong motive for seeking these things at the hand of God.

Mr. A. S. Dyer's consuming earnestness found vent in a prayer which produced a powerful effect of sympathy in all who heard it. He called God to witness that a monstrous crime had been perpetrated, under circumstances of the greatest aggravation, by a nation which boasts of its favour with God. The Christian endeavour of a heathen nation had been met by England's brute force. God would not deal with governors in a corporate capacity, but one by one; and He would not always suffer the

HIGH-HANDED SIN

of a nation exalted by privilege. The heathen who had heard the Christian protest were looking to see whether our God is like unto their own gods. In a very agony, the suppliant cried, "O God, save Asia, even though this corrupt nation of ours be extinguished; break the curse, by thy mercy if possible, but, if not, break it in judgment."

Other prayers followed, and Dr. Maxwell, as secretary of the "Christian Union" against opium, read a letter from Sir Arthur Blackwood, regretting unavoidable absence and giving assurance of fellowship in prayer for speedy fulfilment of anticipated victory.

Mr. Maurice Gregory refuted the suspicion that the Chinese hope to starve out Indian opium from China by home cultivation, mentioning the fact that the Chinese consumption of the imported Indian kind, which acquires peculiar and inimitable strength by a secret process of manufacture, has increased by thirty per cent. within the last twenty years.

More prayer was made for strength to Chinese waverers, and for unity on the part of the Christian Church in condemning this sin, with never ceasing sense of the suffering which the iniquitous traffic entails on our poor suffering fellow creatures who come under its fascination.

The third day of prayer,

WEDNESDAY,

opened with some weighty words from the chairman at the morning session, Mr. J. E. Mathieson, who cited the doom of ancient tyrant empires, and the national calamities which have followed the modern barbarities of Spain and Portugal, as object lessons whereby the people of the United Kingdom may realise that true prosperity can never accompany cruel wrong-doing. Our unrighteous wars with both America and China followed, in the first case, on the sinking of taxed tea off Boston; and, in the second case, on the patriotic sinking of poisonous opium off Canton; and our national rebuke in America's independence may also find a parallel with respect to China. The present question is certainly a Christian and a missionary one, but it touches the very existence of our nation. Prayer followed for repentance concerning Babylonish greed and cruelty.

It was announced that Mr. Cheok Hong Cheong was prevented from attendance through the imperative necessity for rest, in order to recover from the strain of continuous public speaking. Letters of warm sympathy with the objects of the meetings were read from Mr. Lakhman Rao, a converted Brahmin, and from several prominent ministers of the Gospel and others.

Some of the subsequent prayers asked that our legislators may be impressed with the need for

REPARATION RATHER THAN REVENUE,

and that newspaper editors may feel a solemn sense of responsibility in writing about the traffic.

Mr. Alfred S. Dyer delivered an impassioned protest against any attempt to minimise the blood-guiltiness of Indian officials, on the score of difficulty in relinquishing large salaries, when he had endured so much personal sacrifice in twenty years' labour on behalf of wronged and despised Asiatics, who are as dear to the heart of Christ as are Europeans, and quite as faithful to Him. Amid evident signs of strong approval, Mr. Dyer declared that the time has come for representatives in India of the corrupt and decayed Christianity of western civilisation, whose mouths are stopped concerning iniquity, through fear of losing Government grants and emoluments, to give place to fearless exponents of the primitive Christianity of the early Church. Mr. Mathieson strengthened the powerful indictment by reference to Sunday horse-racing in Calcutta and Lahore.

The sorrowful letters which come from missionaries in all parts of China concerning opium ravages and hindrances was testified unto by Mr. Benjamin Broomhall, Secretary of the China Inland Mission, in taking the chair for the meeting on Wednesday afternoon; and he brought the good news that agitation in England is carrying hopefulness into Chinese hearts. Then came two earnest prayers, calling God to witness that

CHRIST'S COMMISSION IS DISPLACED

through this curse, and recognising his righteous action in overthrowing some modern confederacies which have been inimical to human interests.

Mrs. Maurice Gregory read about the bondage of the Israelites and God's deliverance for them, and repeated her stirring story, already reported in our pages, of the sights which she has seen in opium dens. It was encouraging to hear from other speakers, of expressions of sympathy received from all parts of our country, and of the circulation of twelve and a half tons of literature for the enlightenment of English Christians upon this dreadful subject. More prayers followed for those who have no human helper, mingled with confessions of shame and confusion of face, about souls and bodies wounded and left to die.

Mr. Broomhall recapitulated the plainly-formulated demands of the Urgency Committee, and was reminded by a friend on the platform that there was also much need of funds to support further aggressions upon ignorance and apathy.

Dr. Maxwell referred to the company of young men gathered that afternoon around the remains of Mr. Spurgeon, and prayed that the occasion might be one of blessing in raising an increased number of Gospel labourers.

Other petitions besought the power of the Holy Ghost upon the leaders of this holy war

against the poppy, and an increased sense of individual responsibility about the evil among Christians generally.

MR. SPURGEON'S WORDS

were quoted, and fell with pathetic and powerful effect upon the meeting: "The revenues of India are fed by ministering to one of the most degrading vices into which men can fall." Throughout the afternoon, all who attended laboured under a deep sense of the heavy burden which had been assumed before God, on behalf of the British and Indian Executive.

In consequence of Exeter Hall being engaged for another purpose, the closing meeting on Wednesday evening was held in the Friends' Meeting House, St. Martin's-lane, under the intensely solemn direction of Mr. A. S. Dyer, who started with thankful recognition of what God had wrought in this righteous cause during the past two years, of the profound sense of humiliation which had characterised the present meetings, and of the God-inspired petitions which arouse confident expectation of a gracious and abundant answer. After several others had lifted up their voices in the spirit of

PRAISE FOR THE COMING VICTORY,

Mr. Dyer said that, disregarding conflicting opinions about his statement, he could say that two years ago, at a prayer-meeting in Shanghai, he received what he believed to be God's assurance that the death blow to the traffic will be given in the early months of this year. "That conviction," said he, "has been confirmed by all that has happened since, and it exists to-night!" After a detailed and God-glorifying review of the recent history of the agitation, Mr. Dyer acknowledged that the apathy of the Government in view of Christian opinion was unexpected, but said that when the victory comes, it will be seen to be due to God's interposition, and not to organisation.

Mr. Samuel Smith, M.P., stated that he had received official confirmation of the report that the Indian Government intends to close its opium dens. Although he seemed to consider this a great point gained, his enthusiasm was not shared by the meeting nor by subsequent speakers, who demanded nothing short of the absolute prohibition of the traffic in any form.

Miss Soonderbai Powar urged that unless opium growth be abolished, there may be a hundred dens in the homes of the people for a single public one. Christ does not teach us to stop sin gradually.

In a voice tremulous with emotion, Mr. George Gillett begged the meeting not to be deceived. Six years ago Lord Cross recommended the closing of opium dens, but they are open to-day. But for the wish to spare England, it were possible to make the whole traffic stink in his nostrils, and, if needful, the evil must yet be lifted.

Mr. Dyer was thankful for Mr. Smith's position in "the House," but God may show our country which is the more expensive way, if we dare to trifle with iniquity. Mr. Dyer closed with a comprehensive prayer, asking for a continued sense of personal responsibility in the minds of God's people as instruments of righteousness; that they may abide in fellowship with Christ in his sufferings on behalf of oppressed humanity; and for preparation in view of the tremendous evangelising possibilities which shall follow the coming victory.

THEATRE SERVICES, CAMBRIDGE.

Some thirteen years ago, the Barnwell Theatre, in a dark and low part of Cambridge, was secured for Gospel work, the lease being purchased by the aid of the late Hon. Ion Keith Falconer, Mr. F. N. Charrington, Rev. W. R. Mowll, and other friends. Since then, a splendid work has been done amongst the people, and many have been led to the feet of Christ. Situated as it is, on the main road between Cambridge and Newmarket, the hall attracts many passers-by. In early days the services were conducted by various gentlemen from the University and town, as well as others from a distance. Of late years very considerable help has been received from the Evangelisation Society, which has supplied preachers the greater part of the year. The ordinary branches of mission work such as Temperance, Band of Hope, weekly Bible-classes, working men's band, are in full operation; and it is good to see the bright faces of some of the men, rough in the exterior, yet rejoicing in the knowledge of the forgiveness of sins.

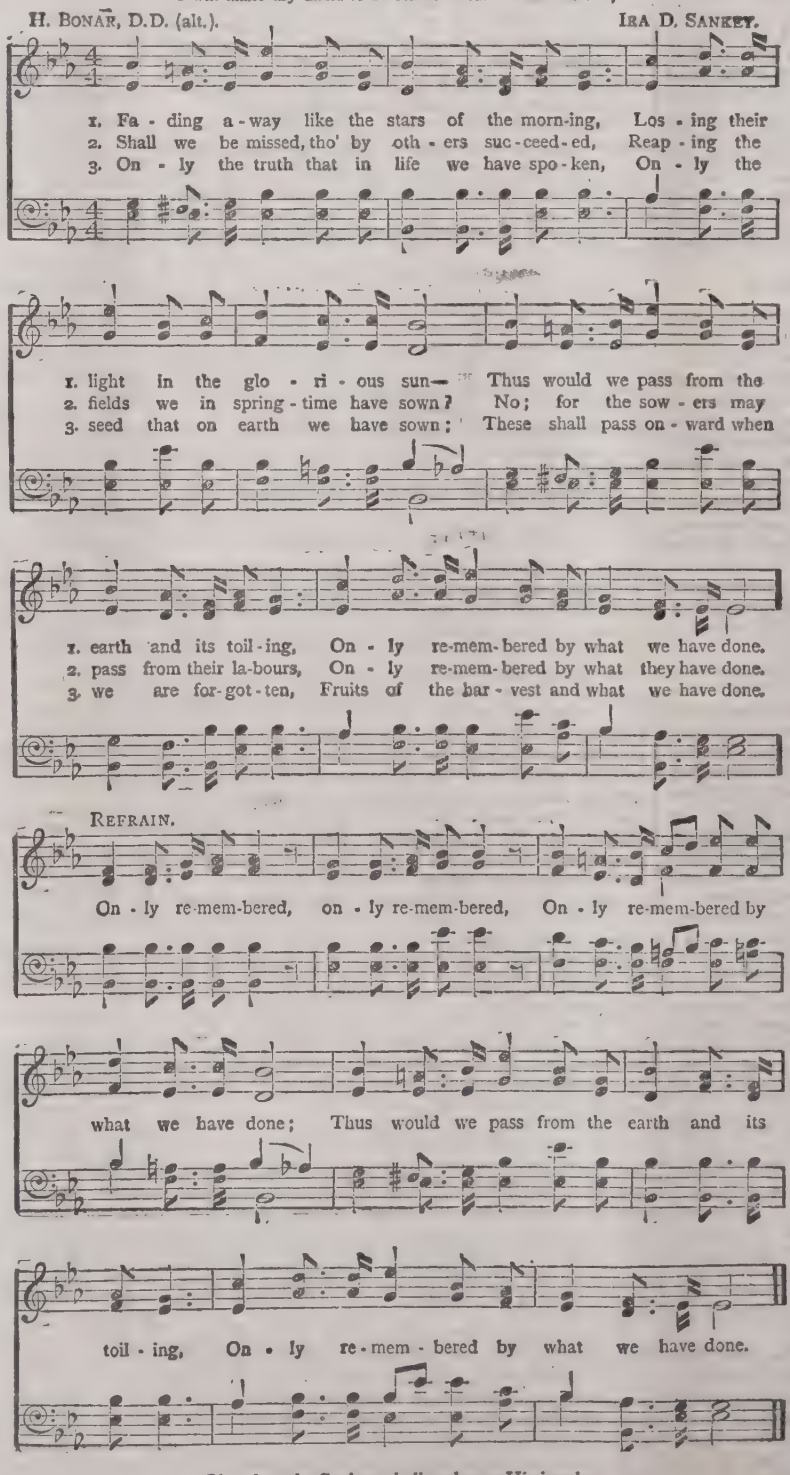
Since the death of her husband, the Hon. Mrs. Keith Falconer has rendered valuable financial assistance, making herself responsible for support of a missionary, Mr. G. F. Barnes, who, during the last three years, has diligently visited in the homes of the people, has conducted the minor meetings, and by earnest personal dealing has been the means of blessing to many. Owing to the multiplication of other agencies, such as the Salvation Army, Church Army, and various mission-halls, the attendances have not lately been so large as formerly; but since, in the aggregate, a larger number of persons are reached, the workers are content to rejoice therein. With the increase of other agencies, Cambridge friends who support mission work are unable to give as much as formerly to the Theatre Mission, while, at the same time, the decreased attendance involves decreased collections. The help, therefore, of outside sympathisers would be greatly welcomed, and would lessen the burden of the hon. supt., Mr. W. K. Vawser, who, since the commencement of the work, has laboured indefatigably to make it a success.

The Sunday afternoon and evening Gospel services have, during the past four months, been well attended; while the Tuesday evening meeting, the Wednesday and Thursday evening Bible-classes, and the Gospel Temperance meeting on Friday evening, have shown tokens of real interest and blessing, of which many illustrative incidents can be given. Communications should be addressed to Mr. W. K. Vawser, The Cury, Cambridge.

Only Remembered.

"I will make thy name to be remembered."—Psalm xlv. 17.

H. Bonar, D.D. (alt.). Ira D. Sankey.



4. Oh, when the Saviour shall make up His jewels,
When the bright crowns of rejoicing are won,
Then shall His weary and faithful disciples
All be remembered by what they have done.

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This is the hymn which was sung by Mr. Sankey, at the last of the services in memory of Mr. Spurgeon, in the Metropolitan Tabernacle on Wednesday last week.

PROPOSED ENGLISH "OCEAN GROVE."

Rev. W. B. and Mrs. Osborn, of America, are in this country for rest and Christian work. Mr. Osborn has been engaged for many years in evangelistic and camp-meeting work. We met him twenty years ago at the third National Camp Meeting at Round Lake, N.Y., conducted by the late Rev. J. Inskip. Mr. Osborn is hoping to inaugurate in this country a seaside summer resort after the manner of America's "Ocean Grove." In Australia such a resort has resulted from his visit there some years ago.

Mrs. Osborn, formerly Miss Lucy Drake, went from Dr. Cullis's institution in Boston, as a missionary to India, but failing health obliged her to return. She founded, seven years ago, the Missionary Training Institute in Brooklyn, and is still its principal. Already twenty-five of its students have gone into the foreign field. She is open to give missionary addresses in England. Communications for Mr. and Mrs. Osborn may be addressed to our care.

For the Young.

"ANGELS UNAWARES";

OR, THE BOYCES' NEW YEAR'S EVE.

It was a glorious evening, the birds were still singing, and the flowers were sending forth their evening fragrance as John Boyce pushed open the gate at the end of his fine garden, and introduced himself for the last time in the year 1887 to his family.

"I expect it's cutting fine capers just now in the old country," he said, as he put on a linen house-coat for coolness, and went out to the door with the youngest in his arms. "Fancy these roses on New Year's Day in England. Ha! ha!" he laughed, as he set down the child, plucked a red rose, and, turning back, put it in the brooch at his wife's throat. "Which do you like better, Moll," he asked, "a warm, sunny Christmas-time, spent a few miles out from Sydney, or a cold one in Camden-town?"

"Pooh," answered the wife, "they're all the same to *me*, so long as *you're* there, John; and you know that, too."

John's eyes twinkled; he was quite satisfied with the verdict.

"I declare, you're as bad as ever, Moll," he rejoined; "I must confess I should like to see a familiar face from old England just at this time, without any disrespect to you, dear."

"The thing I miss most," answered his wife, "is the watch-night service I used to go to with dear mother. She was good, was mother, John. I often wish as you'd known her," and a wistful expression stole over Mary Boyce's face.

"So do I, if she was anything like you, Mary, as I've been told she was. But wasn't she religious?"

"She was good, John. Leastways she read the Bible, and I know she used to practise what she read. She was always trying to get me to read it; more's the pity I didn't."

"So, after all, you're not quite content with only me," said John, a little huffily, Mary thought. "You suit *me* better with*out* the religion, and that should satisfy you, I think."

John Boyce strode out into his garden. He was feeling just a little put out that Mary should have any sort of desire, however limited, outside himself. Man-like, he did not know of the fathomless depths in a woman's heart, which can be reached and soothed alone by the infinite love and the infinite pity of the heart of God the Father.

Some such thoughts as these were passing through the mind of Mary Boyce as she put her three little ones to bed. She longed just then for a power to rest her such as she knew had stayed her mother in times of need, a power higher and greater than any she had yet known, beyond the love of husband, or the awakening touch of helpless childhood. She felt that she needed God.

Presently she heard John talking, and looking through the bedroom lattice she saw he was heartily shaking the hand of a stranger, who looked dusty and weary with much walking. He was holding by the hand a flaxen-haired child, who limped with the pain of blistered feet. All the mother in her came out then, her own needs were forgotten, and quick as thought Mary Boyce was presently in the garden, leading the child into her cool room.

"We will not say a word," said she, "till we have bathed these poor little tootsies, and had some bread-and-milk ready for the parched little throat. Poor baby!"

"Tired, but not a *baby*," demurred the child; "I'm nearly eight, and have come all the way from England with father. Father and I have no mother now, so we have to be brothers. I take care of father, father takes care of me, and God takes care of us both. But I'm sleepy now."

After the bread-and-milk, the child fell asleep; and the weary traveller, much refreshed, told his tale. He had come out to settle in the New World, when he had found his late wife's brother. He thought he should like to settle near relatives, though he had never seen the man, and if his kind friends would give him and his child accommodation for the night—well, he would push on in the morning. He had but a few miles to go now, and he should always remember their kindness, and give them a place in his prayers.

John coughed at this, and was less talkative than before, but Mary's heart warmed to the stranger, and she put her best linen on the bed that was soon got ready for the travellers.

John and Mary sat up talking long after the strangers had retired for the night. Through the thin wooden partition that divided the rooms they could hear the heavy breathing of father and child. Still they talked on. Then John said: "It's nearly time for your watch-night service, Mary, isn't it? We may as well keep watch-night together now, for it is half-past eleven. We've not been so late for years."

"Thank you, John," said Mary, "there'll be no service; but it'll be nice seeing the new year in together, won't it?"

Hand in hand, they became silent. There was something so solemn in thus waiting for the death of the old and the birth of the new, that, gazing into each other's eyes, each saw the other in tears. They could not speak, but a thrill passed through them when they heard a voice reading: "Jesus said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live," right through from John xi. 25 to 44. They did not know where the words were, but they knew them to be Scripture.

Then th 'child's voice asked, "Now, daddy, read me the Shepherd chapter." The father read John x. Still John and Mary sat hand in hand listening—it was, indeed, their watch-night service, and both were strangely moved. "The kind people won't hear us, will they, daddy?" the child asked.

"No, they are asleep hours ago; people retire early here. Why do you ask, my child?" said the father.

"Because, father, we must not forget them. They forgot Jesus when we sat down to supper; nobody said grace. I'm sorry they forgot Him, so we must pray for them."

Then John and Mary heard such words as they had never listened to before, words that drew Mary to her knees, while she hid her face in John's arm. Presently a tear fell upon her neck, but she never moved, she knew John, *her husband*, was crying, and that he was crying because he had forgotten God. She, somehow, also knew that neither would forget Him again, and that though no word was spoken between them on the subject, each was ashamed and broken-hearted because of neglect and sin.

The kitchen clock began to strike the midnight hour, then the chime of the town church rang out clear upon the still air—1888 was born—it was the New Year. As the last stroke died away, John and Mary rose and faced each other, while in the next room two hushed voices began to sing the Doxology. Without a moment's hesitation the Boyce's accompanied the strain—

Praise God from whom all blessings flow,

but before it was ended the stranger and his child had joined them, and it became a thanksgiving service. The summer morning dawned before Mary, John, and the stranger, had exhausted all they had to say of the goodness of God that leads to repentance, to pardon, and to peace. Mary, with glad tears in her eyes, said, "We have entertained angels unawares, but now that we know it, we cannot let you go so soon."

"No need for going yet awhile," said the stranger; "my wife's portrait, as I first knew her, hangs in the next room. You are John and Mary Boyce, and I have no need to travel further. 'This is the Lord's doing, and it is marvellous in *our* eyes.'"

It was true. John had not long left the township to which the stranger was going the night before, and so he did not know of his removal. But, as all were ready to believe, it was God's providence over all that had thus brought them together. John found the friend he wanted to see from the old country; Mary had her watch-night service, but better than and beyond all, both had been found of Christ. It could never be anything for them now but a happy and blessed New Year.

M. Butler Geeds.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Feb. 21, Matthew ix. 1-13; Mon., Feb. 22, ix. 14-26; Tues., Feb. 23, ix. 27-38; Wed., Feb. 24, x. 1-15; Thurs., Feb. 25, x. 16-31; Fri., Feb. 26, x. 32-42; Sat., Feb. 27, xi. 1-15.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Lecture Hall, Union Chapel, York-place, Oxford-road, *Manchester*, to Feb. 23; Blundel Sands, Feb. 24; Southport, Feb. 26 to 28; Mr. H. Hutchinson, Finchley, Feb. 20 and 21; St. Stephen's, *Walthamstow*, March 5 to 13; Mr. T. Lewes Sayer, St. John's Hall, *Forest-hill*, Feb. 21 to March 4; Mr. Josiah Spiers is spending February in visiting Orphanages in and near London; Dewsbury, March 18 to April 1; Mr. A. G. Dodderidge, All Souls' Church, Radford, *Nottingham*, Feb. 14 to 21; Mr. J. S. Tyler, Congregational Church, *Smethwick*, March 5 to 11; Mr. E. Collier, Verulam Presbyterian Church, *Kennington-road*, March 7 to 11, and 13; Mr. Livesey Carrott, Athenæum, *Camden-road*, every Sunday at 3 p.m.

STREET-ARABS' GRATITUDE.

A cablegram from Toronto has just brought us the gratifying news that an "Old Boys' New Year's Gift" for this year amounts to £272—an increase of £68 upon last year—all cheerfully contributed out of their hard-earned savings. It is not only an indisputable proof of their prosperity, but a touching token of their grateful affection for their old home and of their self-denying sympathy for those left behind in London slums still needing a helping hand in life.

"Rescued to rescue" has been a principle we have sought to instil into the hearts of each outgoing party, and the teaching is bearing cheering fruit indeed. Several of our "old boys" have come over the sea this Christmas to visit their friends in the Old Country, but all of them have taken our advice, and, before starting, remitted to us enough for their passage and expenses back again. It is noticeable, too, that they do not return, as they went out, in the steerage, but as intermediate passengers.

Some of our "old boys" are now ministers of the Gospel in Canada; many of them earnest Christian workers as local preachers, Sunday-school teachers, &c., in sparsely settled districts, where their help is much valued. Their steadfastness and growing usefulness are a great encouragement to us here. One we saw out there last spring, rescued from the low music-hall stage, is now toiling at lumber work (filling timber, &c.), for three or four months, living on the plainest food, that he may be able with his savings to carry the Gospel for two months or so without money and without price to out-of-the-way settlements; then returning to his heavy labour till he has saved enough to go forth again in soul-winning work.

In the whole range of present-day Christian activity I really do not know a better investment for a £10 note than the taking of a boy (or girl) right away from London streets, struggles, and snares to a simple, healthy, natural life on a Canadian homestead, with sound, moral, and spiritual influences. What a debt we all owe, under God, to Miss Rye and Miss Macpherson, whose womanly intuitiveness first discovered this unequalled opening in life for our teeming juvenile home heathen.

We are commencing preparations for our next party. Our friends in Canada ask for an earlier party this year than usual, and a larger party, or a second one, somewhat later; but I have been very ill for some weeks, and am making only a tedious recovery, so that I am comparatively useless, yet God's strength is made perfect in weakness. The issue is in his hands. I can only say, "Wait thou upon God, O my soul, for my expectation is from Him."

J. W. C. Fegan.

The Boys' Home, 95, Southwark-street, S.E.

Y.W.C.A. HOME OF REST.—Miss L. Harris, Cotswold, Clevedon, Somerset, writes: "For some time we have longed to open a small seaside Home of Rest in connection with the Y.W.C.A. at this lovely health-giving place. Now we feel that, as we have the furniture and the offer of a most suitable lady superintendent, the time has come to start the little Home. To open free of debt £50 is required. We feel sure that in the near future the Home will be entirely self-supporting."

MR. McAULIFFE'S WAYSIDE WORK.

The Wayside Mission, carried on by Mr. John McAuliffe, is increasingly interesting to those who know its sphere, methods, and results. In a "Pen-and-Ink Talk," just published, Mr. McAuliffe gives a brief retrospect of thirty years of his career and details of work during 1891. The story is well worth reading, and we recommend our friends to procure copies from the Mission House, John-street, Tunbridge Wells.

The record of last year's effort includes the following with reference to a Mission at Glasgow:—"Never on earth can I forget a midnight meeting of fallen women held during this Mission. Our friends at the hall came together for prayer at 10.30, and an hour later went forth into the streets, and in a brief space of time gathered together 150 young fallen sisters from sixteen to thirty years of age. A warm, midnight meal was given to them. I was permitted to speak of Jesus, the sinner's friend, and God's Holy Spirit owned the word. Among that company of Satan-bound sisters was found the daughter of an old and faithful servant of the gentleman who was paying the expenses of this work. The father died; and in the drift of this human life of ours she went down; but it was the privilege of this servant of Christ to rescue at midnight from the winter streets of Glasgow this daughter of an old servant, whose life on earth had closed for years, and to give her back again, we trust, to womanhood and better things.

"From Glasgow I returned home to give myself up for a few weeks to lectures on the Reformation and the principles of Protestantism. We need now not only to preach the Gospel, but to lift a warning voice against this plague of ritual and teaching of the doctrines of Rome, which is to be found not only in our cities and towns, but in our obscure and hidden villages. Undoubtedly, infidelity and Romanism are largely on the increase, to say nothing of the jelly-fish school of religion, with no distinct tenets or doctrines, and sermons as smooth as billiard balls, without either edge, point, or corner."

Mr. McAuliffe further writes:—"At Kenilworth, in happy fellowship with its Vicar, blessed work was done, hundreds of Bibles and Testaments and thousands of books and cards were circulated. The people would stop the carriage in the streets, and say:—'Preach here.' I could weep for joy as I write these pages in the quietude of a sick-room, as I recall men and women who were blest by the Spirit of God during the summer time of this year also."

Speaking of *Wayside Words*, his pretty and useful little monthly tract, he says:—"Upwards of one hundred and thirty thousand copies have been printed and circulated during this year in many parts of our land, and in regions beyond. Many people send for parcels, whom I know nothing about, save that they do send in his name, and as far as I can I gladly send back for his sake. In our home work God is with us in deed and in truth. Our mission-hall is all too small for us, and we hope soon to enlarge it further."

STREET LICENTIOUSNESS IN PARIS.—A league of fathers of families, called "Central Society against Street Licentiousness," has been formed, independent of all religious opinions, to "raise a clamour" against the abominations of literature high and low, and is following out its plan. The future looms fearfully when the instruction in schools, so liberally meted out to children, is still more extensively met by filthy dreamers' incubrations pouring from the press, and forced freely upon the notice of all who have not the sense and firmness to turn their eyes and hands away from the distributors and bill-stickers.—*Evangelical Christendom.*

IN MEMORIAM.

REV. DONALD FRASER, D.D.

With profound regret have thousands received the tidings of the death, late on Friday evening, of Dr. Fraser, the beloved and honoured minister of Marylebone Presbyterian Church, who for over twenty years has been regarded as one of the leaders of the Presbyterians in London.

On Sunday morning, long before the beginning of the service, Marylebone Presbyterian Church was crowded in every part, the announcement in Saturday morning's paper that Dr. Donald Fraser would occupy the pulpit the following forenoon, and the report of his sudden death in the evening journals, being, no doubt, instrumental in attracting such an immense attendance. Before the service began, Mr. Cecil Robertson, one of the deacons, who was accompanied by other prominent members of the congregation, broke the intelligence of their minister's sudden and unexpected death. Dr. Fraser,



(From a Photograph by Messrs. Elliot and Fry, Baker-street, London, W.)

it was stated, died on Friday night at ten o'clock, of pneumonia, after an illness of only four days' duration. On the previous Sunday he occupied the pulpit as usual, and no later than Monday took the chair at the annual business meeting of the congregation. Dr. Fraser had been for twenty-three years the minister of that church. His fame was in all the churches, and everywhere he was honoured and revered; but they who knew him intimately and had constant intercourse with him regarded him with deep, warm, ardent affection. The funeral would take place at Inverness on Saturday next; the mortal remains of their beloved minister would be brought to that church on Thursday, when a memorial service would be held. An appropriate service then followed, with a short address from a Canadian minister, Rev. Mr. Hamilton, who was a personal friend of Dr. Fraser's nearly forty years ago in Montreal. In the evening Rev. Dr. Matthews, secretary of the Pan-Presbyterian Alliance, preached to a numerous congregation.

Dr. Fraser, who has twice been Moderator of the Synod of the Presbyterian Church of England, was but recently elected to represent the London congregations at the Great Synod of Presbyterians to be held in Toronto during the present year.

We gave in July, 1888, a biographical sketch and portrait of Dr. Fraser, hence we need not now review his career. It is sufficient to note that in his death the Christian Church has suffered yet another serious loss. All will pray that God will be pleased to raise up men of grace and gifts to supply the place of those trusted leaders who have been called to their eternal rest.

MR. A. G. BROWN'S SERMON TO MEN.

Pastor Archibald G. Brown preached his twenty-sixth anniversary sermon "to men only" at the East London Tabernacle on Sunday evening. It is estimated that about 3500 persons were present. The assemblage presented an imposing sight; and the eloquent and impressive discourse was listened to with profound attention. Words which went home to the heart and drew forth many audible responses.

Just before the sermon the Pastor addressed a few personal words to his hearers, saying that since he first addressed the men's meeting, twenty-six years ago, many changes had taken place, but God was the same, and his presence was still manifest in their midst. The text was Luke v. 12, 13, especially the words, "Lord, if Thou wilt Thou canst make me clean...I will, be thou clean." The preacher remarked that "If Thou wilt" is man's language; "I will" is Christ's. The Master knocked the "If" out. So the subject of Mr. Brown's sermon was, "No 'if' about it." How much hangs on this little word, "If." Yet there is no pleasurable association connected with it. It is a word allied with doubt, disquiet, and distrust. No hope is to be found in it. "If" is the misery of many a life. It takes a wonderfully strong character to stand an "If." It is like the poison of a doubt injected into the mind. It is a most uncomfortable word. What was the condition of a leper? Physically, he was a mass of corruption—corruption eating even into his bones. Socially, he was, to use a vulgar term, boycotted—living separate outside the city gates. Religiously, a leper was to the Jew unclean. This man was full of leprosy. He could not be more full. He was not indifferent to his condition. It troubled him very much. Yet those who have the leprosy of sin do not seem to trouble themselves much because they are sinners. The man's leprosy did not carry him into the recklessness of despair. What wonderful faith he had! His "If" was not only excusable, but commendatory. He could not *claim* healing from Christ. Then what could he do but say "If"?

Christ can revolutionise a life. He will; three things prove it: 1st, Christ's appearance—He was moved by compassion, see Mark's account; 2nd, Christ's action—He stretched forth his hand and touched him; 3rd, the result. *Immediately* the leprosy left the man. The cure was as deep as it was sudden. Christ pronounced him *clean*. He went to the *roots* of his being. So with salvation. The Master's "will" has more than met the man's "If." Then he was told to go to the priest, *i.e.*, the sanitary officer, and get a certificate of his cleanness. "Show thyself." When Jesus saves a man He makes him so that he will bear any inspection. If your life as a Christian will not bear inspection, Christ has not had much to do with you. If you were as anxious to be saved as God is to save you, your salvation would be a fact *now*. The power of the Holy Spirit was very manifest, and many hearers remained to a prayer-meeting.

THE LATE CANON BROOKE,

FORMERLY RECTOR OF MARALIN, CO. DOWN, IRELAND.

CANON BROOKE, who was taken to his rest a few weeks ago at Rostrevor, in the North of Ireland, in his ninety-third year, has left behind him a name and memory much honoured and beloved by all who knew him, especially by his former parishioners in the two large parishes of Drumgooland and Maralin, both in the county Down, of which he was successively rector during a period not far short of half-a-century.

Edward Perry Brooke was born in January, 1799. He was the second son of an eminent physician in Dublin. His elder brother—the late Right Hon. William Brooke—was well-known in Ireland, especially in connection with the Prayer Book Revision Movement of the Irish Church, and his younger brother—the late Rev. Dr. Brooke, Rector of Wyton, Huntingdon—had for many years of his life been known as the able and eloquent Chaplain of the Mariners' Church, Kingstown. Edward Brooke began life in the Army as an ensign in the 62nd Regiment, and rose to be a captain before that great change took place in his life which made him, through grace, so earnest a Christian and so faithful a minister of the Gospel of Christ. So far as his conversion can be traced to any human instrumentality, it would seem to have been due, under God, to the unceasing efforts of his elder brother, who had himself been converted to God through reading Wilberforce's "Practical View of Christianity," a book much blessed in that generation. Captain Brooke had lived a very worldly life in the Army, and, much as he loved his brother, he was not easily won; but grace at last triumphed, and having found peace through the Blood of the Cross, he determined henceforth to be a witness to others of that Saviour whom he had found to be a Saviour to himself.

It was not so easy in those days as it is now for a Christian to work for God in the Army. He, therefore, determined to give himself to the ministry of the Gospel, and, with considerable resolution for one who had for so many years been living a life of pleasure, he went through the University of Dublin, as well as the Divinity-school attached to it, and was ordained in what was then the United Church of England and Ireland in the year 1834, being then in his thirty-fifth year. His first curacy was in the Isle of Man under the late Archdeacon Philpot, with whom he maintained an uninterrupted friendship till the death of that truly venerable servant of God, which occurred not long ago. Mr. Brooke used often to tell a story of a humiliating experience which happened to him at that time. He had a tendency to stammer, which was much increased by any circumstances which made him feel nervous. In one of his early sermons a fit of stammering came on, which he was unable to overcome, and, to his intense humiliation, he had to give up the effort, and come down from the pulpit. He afterwards heard that a lady in the congregation who was suffering from religious melancholy, arising from a fear that God had forsaken her, was restored to joy and peace in believing through this incident, for she argued, "If God could forsake his servant on such an occasion, I need not suppose that my being forsaken proves me not to be a child of God." Thus did the Lord, through the stammering lips of one of his servants, speak peace to the soul of another, and the humiliation of the one became the deliverance of the other.

He afterwards returned to Dublin, and took a curacy in Swift's-alley, one of the poorest districts of that city. Here he learned something of what hard work amongst the poor meant. He married about this time Miss Lucy Saurin, a daughter of the last sole Bishop of Dromore, and a descendant of the celebrated French preacher at The Hague. She died some years before her husband, but her name is still beloved in his former parishes, where she worked with him as a true helpmate. Shortly after their marriage Mr. Brooke was appointed to the large and populous parish of Drumgooland, part of which lay in a wild mountain district of the county Down, chiefly inhabited by Roman Catholics, while the other part contained a large and sturdy Protestant population, partly Presbyterian, partly Established Church. Between these two opposing elements of Protestants and Romanists, the feuds were frequent, and the rector's influence was often of use in the preservation of the peace, especially at the well-known fight at Dollysbrae, which was in the parish. Thither he rode off at once on hearing of the attack made by the Romanists on the Orangemen, who were returning from Lord Roden's park, and though his own people besought him not to risk his life by exposing himself, he exerted himself so in the cause of peace that the officer commanding the troops told him afterwards that his presence had done more than anything else to restrain the excitement of both parties, and bring about a cessation of the fighting.

Though known to be a strong Protestant, he was greatly respected and trusted by the Romanists, many of whom would come to his house for advice as to their family affairs, and would entrust him with their money matters rather than go to their own priest. On such occasions he never failed to speak a word for his Master, and Roman Catholics would occasionally be seen even at his family prayers, to which he invited all who happened to be in or about the house at the time.



(From a photograph by Messrs. Chancellor and Son, 55, Lower Sackville-street, Dublin.)

He valued very highly the work in his parish of an admirable Scripture reader, supplied to him by the Society of which Captain Kearney White is now the efficient secretary. He often spoke of his services as more valuable to him than those of a curate, and, partly on this account, and partly from being one of the oldest members of the Committee, and so knowing its work well, the Scripture Readers' Society for Ireland had a very foremost place in his esteem. His elder brother had been one of the original founders of the Society.

In the year 1859 came that remarkable visitation of grace commonly called the Irish Revival. It broke out in Drumgooland—for the language usually applied to an epidemic was often used in describing it—as it did in other parts of the North of Ireland, in places where no human effort was made to produce it. On the mountain side, in the lonely road, by the fireside of the cottage, strong men, as well as women and children, would suddenly be prostrated under a deep conviction of sin, and nothing seemed to restore them but the message of salvation, which, when received, produced in a very real and visible form, "joy and peace in believing." Mr. Brooke was at first somewhat suspicious of the movement, fearing that it might be mere physical excitement, but when sent for at all hours to go to all parts of the parish, to visit those who had been "stricken down," as the saying was, he soon learned to regard it as a mighty work of the Spirit of God, preparing souls for the message of life, which it was his high privilege to minister. Many at that time received the message of salvation from his lips, and gave satisfactory evidence, through changed life and ways, of the reality of their conversion. He, however, always thought less of those cases where excitement of any kind had been an element in producing effects. Late meetings, in crowded rooms, under excitin;

preaching, seemed to him to produce man's imitation rather than God's work; and, in many cases, there soon followed undeniable proofs that hysterical excitement is not spiritual awakening.

In the year 1863 Mr. Brooke was promoted to the more valuable living of Maralin, near Lurgan, which he held for about twenty years. In his days the sturdy Protestantism of the parishioners received no such rebuff as, not long ago, caused the church to become a scene of unseemly conflict between the rector and his people. Mr. Brooke attached far more importance to preaching faithfully the Gospel of the grace of God than to adorning the building in which they met for worship. He had no desire to offend the strong Protestant susceptibilities of a North of Ireland congregation. His untiring labours amongst the people, visiting from house to house, and holding cottage lectures, soon gained him the loving attachment of an affectionate people, and to this day the name of the former rector is as much beloved in Maralin as it is in Drumgooland. He was ably seconded in his house-to-house visitation by his excellent wife, whose labours, especially amongst the young women and the aged poor, will long be remembered in the parish.

His preaching was very effective. With considerable natural eloquence and fervour, he used to set forth the subject so dear to his heart—full and free salvation through the finished work of the Lord Jesus Christ. The writer can never forget a sermon he once heard him preach on the first verse of Psalm ci., "I will sing of mercy and judgment," in which he showed that the theme of the believer must ever be mercy to the sinner combined with judgment to the surety who took the sinner's place and died in the sinner's stead. His teaching was very much on the lines of that of the late Rev. Francis Goode, of Clapham, brother to the late Dean Goode, whose sermons, as well as his "Better Covenant," he always referred to as, in his judgment, unequalled as expositions of true Gospel teaching. He saw and preached faithfully the pre-millennial advent of the Lord Jesus.

A few sentences from a funeral sermon preached in his old pulpit at Drumgooland by Rev. William Moore, the present rector of the parish, will best conclude this slight sketch of his ministry.

"You all know better than I can tell you how much he was beloved by rich and poor, and respected by all creeds and classes. How anxious he was for the welfare of the souls committed to his care; if he missed any worshippers on Sunday, on Monday he was off to discover the cause of absence. Some here can recall his self-denying efforts in this parish during the great famine years. When fever raged he fearlessly entered homes from which others fled; in his Master's service he knew no fear, and the only illness he almost ever had was brought on by his unselfish work for the good of others. Noble in physique, he was nobler in character; in his day he was like Saul, or one of Homer's heroes, head and shoulders above his fellows. He was a staunch supporter of Scriptural education, and gave largely in his lifetime to this and all other societies connected [with our church for the spread of God's Holy Word and teachings. Some here, I am sure, remember the last beautiful and solemn service held in this church, which he loved so well—aye, and continued to love until the close of his life. At that farewell service his dear and honoured friend—that true Christian nobleman—the old Earl of Roden, was present. Although it is almost a generation since he ceased to minister here, his name and memory are affectionately cherished. During his pastorate in this place his earnest and powerful expositions of Divine truth attracted large and interested congregations. The small parish church had to be enlarged to its present proportions to accommodate the numbers who crowded to listen to his faithful preaching of the Gospel of Christ. Like St. Paul, he preached not himself, but Christ Jesus the Lord. The Word of God was his spiritual meat and drink. He took his stand upon the impregnable rock of Holy Scripture, accepting it, with unfeigned faith, as the inspired and infallible rule of faith and the Divine charter of man's salvation. The faithful pastor, the aged saint, has reached home at last. He has entered into the joy of his Lord."

THE NUN OF KENMARE.

Miss Cusack has been engaged, since her return to England as a lecturer—and with marked success, among those who wish to be informed as to what Rome does and what Rome teaches. She "speaks the truth in love," studiously avoiding anything like rancorous controversy.

Her experience as the Mother-General of a religious order in the Romish Church, has placed her in a position to know the inmost feelings, hopes and fears of the sisters, and to be a safe guide in efforts to liberate those who wish to be free, but who scarcely dare to entertain such a wish, even in their most secret thoughts. In view of the domination which Rome is at present obtaining, socially as well as politically, every Christian should know why she claims a dominion which no other church asks, and what she proposes to do when she has obtained the power which she makes no secret of claiming, as a Divine right.

Miss Cusack has been lecturing for Lady Ashburton at her Dock Missions. Her ladyship, who introduced her on each occasion, indicated the very high position which the lecturer held for so many years in the Roman Catholic Church, where, being a Mother-General, or head of a religious order, she was practically a sort of archbishop. Pope Pius IX. sent her an apostolic brief, in which he said she had "surpassed the ordinary powers of women in her literary and other work;" and the present Pope had granted her a private audience when she visited Rome, and bestowed on her the authority to found a new religious order—a favour only granted to those who are held in the highest esteem.

Miss Cusack's health—always delicate—does not permit her to give many lectures, so that those who may wish to avail themselves of her services need to make application well in advance. In leaving the convent she sacrificed all her fortune, and is at present dependent on the very precarious charity of Christian people. Miss Cusack's great desire now is to give the rest of her life to work for her Irish fellow-countrymen, to whom, Protestants as well as Catholics, she rendered liberal succour in the famine of 1879-80. We understand that some friends are endeavouring to found a small annuity, which would enable her to pursue her work on independent lines.

Miss Cusack has an important course of lectures. One is on "Convent Life"; one on the "Political Power of the Pope," which gives information of the greatest moment at the present time. Miss Cusack does not make statements at random. She has been able to procure an immense fund of information while in America, which is of the deepest interest and importance for us. Another is on "Roman Catholic Education," and treats of facts in connection with Roman Catholic Schools and Universities. On this subject Miss Cusack speaks from personal experience. A fourth is on "The Jesuits," and in this the history of this most extraordinary order of men is given, and much information from inside sources as to their methods of working. A fifth is called "What Rome teaches"; and we know of scarcely any subject which is more important for the young. Forewarned is forearmed, above all when the warnings are given in the shape of facts, taken from approved Roman Catholic sources.

THE Y.M.C.A. AND THE CHURCHES.

A conference on this important subject was held on the 7th inst. at Newcastle-on-Tyne. Two speakers were invited to speak from the Church's point of view. Rev. J. H. Jowett, Congregational minister, desired wider openings for ministers in Association work; that the responsibility resting upon each of the Association members to his own particular church should be more earnestly pressed upon his attention. He also felt that young men should have the privilege of urging the claims of the Association from the pulpit, on one Sunday in the year at least, in the several churches in the town. The attitude of the Newcastle ministers to the Association was, he said, distinctly friendly, a statement heartily endorsed by subsequent speakers. Mr. McLean, an evangelist in connection with the Presbyterian Church, thought the churches ought to cater for the recreation of their young people. If they would undertake this there would be no need for the Y.M.C.A. He would rejoice if, by the churches rising to their duty, the downfall of the Association were effected.

Mr. Robert Burn (London) replied that the Y.M.C.A. sought to be the instrument of the united churches in the town, in reaching the young men with the Gospel, and in providing them with social comfort and recreation. No one church could do the work thoroughly, and young men in general would be hindered from availing themselves of the advantages it could offer, on account of its denominationalism. There were great advantages resulting to churches that co-operated with the Association: (1) by means of their young men members newly-converted young men were drawn into Church fellowship; (2) their members received training in the Association in active, aggressive Christian work. The minister's interest should be maintained by his being supplied with information up to date. He, on his part, should encourage his people to support the Association financially, not fearing any diminution of local supplies, remembering that the more people learn to give the more they enjoy giving. The following was a good plan, which had worked excellently in Hackney:—The clergy and ministers gladly gave the Association a sermon and a collection yearly, in some cases quarterly. It was made mutually advantageous by the following methed: The Association printed and circulated the announcements; they worked up the audience; the church then became known to many who had never entered it before. From the total collection the average amount was taken by the church, the balance (sometimes amounting to £20) went to the Association. It was felt that this plan might be widely adopted.

The alienation of ministers and churches from the Association was sometimes caused by—(1) the object and methods of the Y.M.C.A. being unknown to, or misunderstood by, the ministers, and no earnest effort having been made to remove them; and (2) by the Association departing from its proper work, of seeking young men, by engaging in work for young women also. This incongruity was made conspicuous by a suggestion that the Young Women's Christian Association should hold meetings for young men! No effort was too great to secure the sympathies and co-operation of the ministers. It was reported by some of the delegates present that in some towns the ministers manifested opposition. It was felt that these cases called for a visit from an experienced Association officer—one able to meet and remove the objections entertained, or, where necessary, to remove from the Association programme the objectionable items. It was said that some young men attached to the Y.M.C.A. did not seek Church communion. This was strongly condemned. It was recognised by all that each member should be urged at once to unite himself with a church. On the other hand, it was contended that, as a rule, the best Y.M.C.A. workers were the best Church workers also.

A minister present rejoiced in the freedom and unconventionality he experienced when speaking on a Y.M.C.A. platform, when compared with the stiffness and formality of the pulpit and gown. He greatly desired to promote hearty young men's meetings in connection with all the churches. In Newcastle-on-Tyne it was apparent that the churches and the Association were working for one end, and that there is perfect friendliness and co-operation.

The Revival in Scotland.

Last week began with a visit by Messrs. Moody and Sankey to Hamilton and Bothwell, the great centre of the iron and steel industries in Scotland. Here, as in many such districts, religious indifference largely prevails, and hence the general interest awakened by the great meetings of Sunday and Monday is regarded by many as a token of much hopefulness. From Hamilton the Evangelists went on to Paisley for Tuesday and Wednesday.

THE WORK IN PAISLEY.

Many were the pulpit references on Sabbath to Mr. Moody's expected visit; and these brought together on Monday evening a large and representative company, who filled the beautiful Margaret Brough Memorial Hall. Mr. Wilson, of the Evangelical Union Church, New-street, presided, and after prayers had been offered up by Rev. J. M. Sturrock, of the Free High Church, and Rev. Mr. Farquhar, of George-street Baptist Church, the meeting was thrown open, and then several engaged in prayer. The hour went past on flying feet, for all present felt that it was good to be there. In the prayers allusions were made to Mr. Moody's previous visits to the town, which were accompanied and followed by marked blessing. At the close, those who volunteered to form a choir for the special services remained to sing over the hymns which Mr. Moody had selected; and their enthusiasm and efficiency were so evident that the members of the arrangements Committee were satisfied that the praise part of the coming services would be all that could be desired.

Tuesday turned out to be a mild spring day, and by two o'clock people began to gather at the gate of the Free High Church, though the service was advertised to begin at three. Mr. Moody gave his

BIBLE-READING ON "THE BLOOD."

At the close of the service a prayer-meeting, attended by several hundreds, was held, which was very solemn and refreshing.

By half-past six a large crowd surrounded the gate of the church, which was crammed shortly after the doors were opened, and Mr. Moody began the service half-an-hour before the advertised time, announcing that an overflow meeting would be held in Free St. George's, a neighbouring church. This became known to the people outside, who at once made for the other church, which was soon closely packed. Although many were disappointed that Mr. Sankey was not present, yet all felt that it was but fitting that one of the evangelists should be present at the funeral of Mr. Spurgeon, the greatest preacher of this generation. Mr. Moody gave a very powerful address, which contained many impressive counsels and appeals to three classes—Christians, backsliders, and the unconverted. At the close the anxious were dealt with by earnest Christian workers in the adjoining hall, whilst Mr. Moody made his way to Free St. George's Church, where, with great animation, he spoke on repentance, from the familiar text, Is. lv. 7: "Let the wicked forsake his way, and the unrighteous man his thoughts." Many inquirers remained, and were spoken to by ministers and others, most of whom departed after professing faith in Christ.

One of the most interesting cases dealt with was that of a man, who was found by

A YOUNG LONDONER

standing in the dark outside the door of the inquiry-room. He was speechless, and trembling violently, whilst the tears rolled down his cheeks. With clasped hands the two stood for five or ten minutes, the teacher kindly and plainly explaining the way of salvation, when the strong man, who had become like a little child, heaving a deep sigh, at length said, "I see it all clearly; here and now I give myself to God, and accept Christ as my Saviour." He had been for some time separated from his wife, who had joined the Salvation Army, and, on announcing this, he added, "Though she came not to me, yet I will go to her, and tell her that I now love her Saviour whom I once despised."

Wednesday was bright and genial, and by three o'clock the Free High Church was again filled by an audience, whose deep interest in the present revival movement was evident in the singing of the hymns and the rapt attention given to the speaker. Mr. Moody was in his best form, though he complained of headache due to the overcrowded meetings of the previous night, and delivered a pointed and powerful address on

"THE NEW BIRTH."

It was full of telling hits and touching stories. On seeing two mothers leaving the church because the babies they carried had become restless, he entreated them to remain, and threw out a hint that ladies who easily get to church all the year round might find a sphere of practical usefulness by renting a room and taking charge of the children of working-men's wives, who often find it difficult because of home duties to get out on Sabbaths. He made good use of this incident, and then returned with fresh vigour to his proper subject. Speaking of culture as a substitute for conversion, he said it reminded him of a man expecting a crop in autumn, by simply ploughing the field over and over again without putting in any seed. He also questioned if there was more than one-tenth of any existing congregation who could give a personal testimony, and said he would count it a greater honour to be called "an out-and-out Christian" than if all the universities of the world were to tack on all their titles to his name. It was a stirring Gospel address, which will be long remembered and spoken about in Paisley.

In the evening both churches were crowded an hour before the advertised time, and service was at once proceeded with in both places, Mr. Campbell White, of Glasgow, giving the address in Free St. George's. Mr. Moody's subject in the Free High was "Sowing and Reaping," and most powerfully did he explain and illustrate the law which operates in the moral as well as the natural world, "whatsoever a man soweth that shall he also reap." Particularly impressive was he in enforcing his third proposition, "that a man reaps more than he sows," and this part of the discourse was listened to with deep emotion. It was here that his power to get at the hearts and consciences of men was best manifested, and it was not at all to be wondered at that at the close the inquiry-room, capable of accommodating three hundred, was at once filled by the anxious and Christian workers.

Arrangements have been made for continuing the special meetings in the Free High until Sabbath, the 21st inst., when the Rev. John McNeil will carry on the work for other four days in the Clark Town Hall. His visit is being looked forward to with great expectations, as his voice will be new to the people of Paisley.

RENFREW AND BARRHEAD.

Thursday was devoted to Renfrew, a thriving town at the junction of the Cart with the Clyde, and largely peopled by intelligent mechanics and engineers. Short as the visit was it had been well prepared for by united services. Both afternoon and evening great throngs assembled, the keen, shrewd men being largely represented in the audiences.

On Friday two services were held in Barrhead, a busy manufacturing town. At the first the U.P. Church was filled. Mr. Moody's address was on "Prayer," and referring to "the greatest preacher of this century," Mr. Spurgeon, he said that his prayers were even more remarkable than his preaching. In the evening the Established Church was crowded. Mr. Moody spoke from Mark xii. 34, "Thou art not far from the kingdom of God"—enforcing the danger of allowing any one sin to keep us without the kingdom from the case of Herod, of whom it is written (Mark vi. 20) that at a certain period of his history he "feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." Some talked of their intellectual difficulties, but he believed that nothing but sin kept people from receiving Christ, and if they went on neglecting their soul's salvation they would come to "refuse" and ultimately to "despise." A large number remained to the after meeting, and were conversed with throughout the church.

A CONVERT'S LETTER.

One of the hardest evangelistic workers now in the Scottish field, and one of the most earnest, is Mr. Merton Smith, late of Chicago, the tragic story of whose conversion in that city, several years since, has been published by Mr. H. Pickering, of 180, Buchanan-street, Glasgow. Mr. Smith recently conducted a fortnight's mission in a town in the south-west of Scotland, and among those who were won over to the side of the Saviour was a man who had been a confirmed and outspoken infidel. He now rejoices in and proclaims the truth that he formerly sought to destroy. The following extract from a letter he recently wrote to Mr. Smith is an admirable testimony, and one that ought to encourage all who labour for the souls of pronounced unbelievers:—

Dear Mr. Smith,—I am praising God all the time for that ever blessed "Friday night, at 1 o'clock in the morning," when his light broke on my darkened soul. I never expected to experience such a sense of complete rest and peace of mind as I have had ever since. My poor thanks to God seem so inadequate that I must ask you, dear friend, to thank Him too for me. My wife is fairly at her wits' end with joy. I can assure you the prayers of us both will follow you wherever you go.

My wife is a member of the ——— Mission, and I arranged to join them. On Sunday night I took your advice, and openly confessed Christ in the hall. I was greatly pleased to hear two or three others stand up and say they had been born again that same Friday evening. I think that the devil must have been off watch that night. He knows what an energetic servant he had in me, and he has been pulling at me from time to time since then, but Jesus is giving me strength to resist. Of course, I expect to have to stand a good deal of sneering from the world, but as the same people would probably sneer as much if they met me in the street and I were drunk, I do not see that their opinion matters a great deal. "Let them laugh who win."

And now, may God strengthen your heart and assist your labours wherever you are. Attack the infernal drink traffic without mercy; it will kill our nation if it is not checked. I know something about it, for I have been in the depths there too.—Your sincere friend,

THE WORK OF FOLLOWING UP.

A most gratifying and hopeful feature of the present movement is the way in which the permanent church workers have been stirred to seek a widening of the area of blessing. In a circular sent out to Free Church pastors throughout the north by Principal Rainy, Rev. J. M. Sloan, and Rev. John Burnett, as conveners of three leading Free Church Committees which are co-operating, these brethren say:—

On two successive Committee days there has been special conference among brethren in reference to the work of religious awakening which appears to be going on in various parts of the country. Strong testimony has been borne to the existence of a widespread desire for plain and earnest dealing with souls concerning the things that pertain to their peace, and encouraging reports have been made of the apparent fruit in connection with the means used in various places. A Committee has been appointed, which has secured from various brethren promises of help in the work in any places where these services may be required, and they are now anxious to ascertain in what congregations and districts there may be an opening for efforts in this line.

We shall be glad to learn whether, in your opinion, it would be desirable to have special meetings and services in your congregation and district, with a view to awaken religious interest and inquiry, or to extend and deepen these where they have been awakened. The Committee would endeavour to provide assistance on the part of brethren of the ministry willing to be so employed. We believe many persons in almost every district have lately been led in some degree to serious thoughts; that many more might, with God's blessing, be so led; and that we might cherish the hope of a signal ingathering in connection with the earnest and prayerful use of fitting means. We beg the earnest prayers of yourselves and of believers around you, that the work of the Lord may go on without hindrance and without offence; that the Spirit may be graciously poured out from on high, and that all the churches may be enabled to use wisely and successfully the opportunities which appear to be opening at this time.

It seems a thing incredible that such an invitation, sent out with the highest imprimatur of the Free Church, should receive anything but a glad welcome and a promise of cordial co-operation from all to whom it was addressed. It ought to be known that a very different reception has been accorded to it by Rev. Messrs. Mackenzie of Inverness, and Mackaskill of Dingwall. The reserved attitude of these two, however, throws into a pleasant relief the action of others who have entered most heartily into the proposals made. In a recent letter to our correspondent from Rev. Alexander Lee, of Nairn, some deeply-interesting details are given as to the past, present, and future arrangements for keeping alight the torch of special Gospel testimony at this season. Mr. Lee says:—

"Meetings have already been held at Findhorn, Burghead, Lossiemouth, and Grantown, with excellent results. The movement in Grantown is most remarkable. Services were begun there at the end of December in preparation for an ex-

pected visit from Messrs. Moody and Sankey, and they are still going on. The Grantown meetings have been addressed by Messrs. Grant of Helmsdale, Lee of Nairn, Martin of Stornoway, Paterson of Edinburgh, Lister of Dundee, and for the past ten days by Rev. J. J. Mackay of Glasgow. Mr. Mackay has had a most remarkable time. He never saw anything like it. A large number have publicly professed conversion during the past fortnight.

"Messrs. Sinclair of Broxburn, Martin of Stornoway, and Grant of Tain, took the services in the other districts around, and much refreshing and quickening were enjoyed. In Hopeman especially the impression was deep, and there we are going on yet.

"Services are arranged for Banff and Macduff for the end of March, to be conducted by Rev. Mr. Currie, of Edinburgh. Mr. Gullan, Glasgow, is expected for Buckie and Portsoy about the same time. We hope to start services at Peterhead on the 22nd inst., I think by Mr. Grant, of Tain. Fraserburgh is to be taken up also this month if possible.

"Messrs. Howie, of Govan, and Sloan, of Edinburgh, take a fortnight each in Easter Ross in the week beginning Jan. 14. Then Golspie, Halkirk, Canisby, and Lybster are to be visited later on by other friends. Services are now being held in Skye. I go to Stornoway for Jan. 21, in connection with their communion, and hope to arrange for five or six deputies going there early in March. I start a week of meetings in Cawdor to-morrow evening; the snowstorm interfered with our former plans there."

MESSRS. SMITH AND BELL AT KIRKCALDY.

These two friends have been vigorously at work in Kirkcaldy during the bygone week, and will continue the special meetings to the end of the current week. The evening meetings last week were in Raith Parish Church, at the extreme west end of the town. The audiences rapidly grew in numbers, indicating a rising tide of spiritual interest. Mr. Merton Smith's addresses have been intensely earnest and practical; while Mr. Ritchie Bell's delightful and expressive rendering of the Gospel hymns has lent much interest to the mission. Inquirers have been dealt with at each meeting, and a goodly list of names has been added to those who decided for Christ during the earlier weeks. The week-day afternoon Bible-reading in St. Brycedale Free Church has been much enjoyed. On Sabbath the centre of effort was moved eastward, to the populous district of Pathhead, and the evangelists had a very busy and fruitful day; they were assisted by Mr. and Mrs. G. A. Barclay, of Edinburgh.

Messrs. Moody and Sankey have received many invitations to undertake mission services in England. Dr. Dale, in conveying to the evangelists a resolution of invitation, passed at a meeting of ministers and laymen of various denominations in Birmingham, writes:—"God has greatly blessed your work in this city. As the result of your first visit, I received about two hundred members into Carr's-lane Church, and after four or five years 75 per cent. of them were standing well. Some of them have lived a very beautiful life, and have gone home. If you come again there will be much prayer before you come, and I trust that the blessing will be as large as that which we had when you came first."

Drunkenness in Morocco.

The correspondent of *The Times* in Tangier writes:—"There is a drastic form of dealing with inebriates pursued by the Moors which might perhaps be useful in a modified form at home with some of our drunken wife-beaters. In the smaller town prison I saw a Moor who was what is called "mad drunk," and for the time being as dangerous as a wild beast. This man was chained to the wall by a collar round his neck, and consequently quite unable to do any harm. He himself treated it rather as a joke, because he would be certainly set at liberty next day when he was sober. Strong drinks are not allowed by the Mohammedan religion; but, unfortunately, the low grog shops so largely introduced by Spaniards into Morocco are working untold evils with the poorer class of Moors. The Foreign Minister, Sid Torres, told me that this disgraceful traffic is largely on the increase, and the Spanish Government, when remonstrated with, say that by treaty they are at liberty to carry on this trade."

Thus will men ruin their fellow creatures for gain. "Treaty," may for a time displace the golden rule, but retribution must follow, if men will not recognise that "the heavens do rule."

THE ALDENHAM INSTITUTE.

During the past year the Aldenham Institute, Goldington-crescent, N.W., has taken a marked step forward. The membership has increased, as well as the number of new members who have entered the classes. Gratifying results have been achieved by the students who presented themselves at the Science and Art, the City and Guilds of London Technical Institute, and the Ambulance examinations. Social and religious work has been zealously pursued. Above all, and what gives the best assurance of future progress, there has been a decided deepening of the spiritual life among both members and associates. All this was detailed at the thirteenth anniversary, which was held on Saturday week, and which was attended by a very large audience.

After glancing rapidly over the various features of the Institute, Mr. Hugh M. Matheson, who presided, appealed earnestly for regular attendance at the Bible classes. The great facts, principles, and promises in the Word of God best promote man's usefulness in the world, and alone supply a sure support when the hour of trial or suffering arrives.

In faithful fulfilment of a promise made months ago, Dr. A. T. Pierson, officiating minister of the Metropolitan Tabernacle, delivered an address on "How to Make the Best of Life." The saddest sentence in our language, he said, was, "It might have been otherwise." But that was too frequently the verdict of a review of life. It was, therefore, a momentous question how life may be ordered aright. No man can afford to be anything else than a Christian. "Fear God and keep his commandments, for this maketh the whole man," is what Solomon said, though the translators have not uniformly given it so. That was exactly what he (Dr. Pierson) maintained. Make the most of the body by observing carefully the great physiological laws that promote its development and preservation. Cultivate the mind, bring out the powers with which it has been endowed. "Know thyself," for with self-knowledge and a recognition of opportunities will be found success. Obey conscience, the something within man that is like the tribunal of God. Train the will, for a man without a will is like a jelly-fish—without the power of decisive action. Lastly, have a noble aim, following closely the most exalted example given to man.

Mr. Moir, in a brief speech, counselled the young men to make the best possible use of the Institute, and endeavour to extend its benefits to others. Mr. James Robertson, in an eloquent address, warned young men against the vain attempt to secure happiness in the means so speciously presented by the world, and pleaded with them to seek true happiness in God's way. The Institute would fail of its principal object if it did not lead its members to Christ, and he hoped with all his heart that the attendance at the Bible classes would increase more and more.

THE GOSPEL BY POST IN IRELAND.

Rev. F. Boland writes:—"Now that the people of Ireland are rapidly throwing off priestly rule and superstition, we must supply them with the pure Gospel of our Lord and Saviour Jesus Christ, to save them from the reaction of infidelity. One of the best, and most speedy and sure means of doing this is the post. There are thousands of Roman Catholics in Ireland who can be reached in no other way. Many who would either be ashamed or afraid of being seen speaking to Protestants on religious matters, will gladly read in the secrecy of their own homes portions of the Word of God, tracts, or pamphlets, suitable for their condition of mind, and calculated to meet their difficulties.

"With a few others I have started this Postal Mission in Galway, the population of which is fourteen thousand, thirteen thousand being Roman Catholics, and we are anxious also to include the surrounding neighbourhood, but we have not sufficient funds at our disposal for carrying it on."

Communications for Mr. Boland may be addressed 12, D'Olier-street, Dublin.

"SHALOM" HOUSE, 134, UPPER PARLIAMENT-STREET, LIVERPOOL.—This home for missionaries and workers has just closed its third year with increased prosperity, and evident tokens of the Lord's presence and blessing.

HOSPITAL AT MARSOVAN, ARMENIA.

As is known to our readers, Madame Thoumaian, the wife of Professor Thoumaian, of Marsovan, Turkey in Asia, is in Great Britain, collecting funds for the establishment of a hospital in Marsovan, under the auspices of the Armenian Evangelical Church of that place. The *need* of such an undertaking is evident from the fact that it is a week's journey to the nearest hospital. The undertaking was recently formally inaugurated, Mr. Thoumaian having rented the greater part of the building once used for the girls' boarding-school under the care of the American missionaries, the women of the church rendering efficient help in the work of furnishing.

The "ward" of the hospital was crowded to its utmost capacity by the two hundred persons gathered to celebrate the opening of the first institution of this kind in Asia Minor. It is a very humble beginning, indeed; but the enthusiasm with which gifts were made and pledges for permanent support were offered made the gathering a memorable one. In the Armenian Evangelical community of Marsovan there are three fully-educated physicians, who guarantee their services gratis for the present.

In the absolute lack of trained nurses, a man of some experience in the healing art is engaged. Medicines are promised by reliable persons, which will go far toward meeting the needs of the hospital for the coming five years. Ten pounds was contributed on the spot; wood, coal, lamps, bed furniture, curtains, books and papers, a bath, kitchen utensils, &c., &c., are cordially promised, and a vote of thanks was carried to Madame Thoumaian for her self-denying efforts. The memorable proceedings lasted three hours, fully half of the time being devoted to a distinctly religious service. Now all are rejoicing that it can be said, "Our hospital work is really begun."

The Broussa Orphanage

This institution was founded by Rev. Gregory Baghdasarian in 1875, following upon the severe famine of the previous year. The little report for 1891 gives a brief account of its present condition, showing that thirty children were received last year, making a total of 90 all told. Of those who have gone forth, some have become teachers and others have entered theological seminaries. To carry on the work efficiently £1000 annually is needed, and as this is the only orphanage in all Asia Minor, a strong appeal for support is made to English Christians, who are assured that the strictest economy is observed in the outlay of funds placed at their disposal.

Spiritually, there have been times of refreshing, groups of girls having at different times come forward and publicly confessed the Saviour. Mr. Baghdasarian adds that the present need is more room for the preaching of the Gospel. "Many who hunger and thirst after righteousness attend the meetings, and the hall is now too small." £300 will be required for the new building. Dr. Hamlin, who for forty years was a missionary in Turkey, warmly commends the work; and all who wish to aid it may communicate with Rev. Dr. Brown, 32, The Avenue, Bedford-park, Chiswick.

BIBLE FLOWER MISSION (110, Cannon-street, E.C.).—One of the missionaries writes: "The flowers and text-cards that we have received week by week during the past year have opened for us many doors in the dwellings and common lodging-houses, and we are not without evidence that the Word has accomplished the purpose of God, and some have been born again." The brief report contains heart-rending details of poverty and misery among the recipients of the texts, with allusions to sickening tales of horror "that cannot be transferred to writing." One man acknowledged that for sixteen years he had not entered a place of worship, nor bowed the knee in prayer, nor lifted his voice in praise. The hon. superintendent is Miss Anne Dove.

EAST-END EMIGRATION FUND (44, Newark-street, Stepney, E.).—During the past year the hon. secretary, Captain Gretton, spent seven weeks among the settlers in Canada, visiting seventy families, and "found the large majority of them doing remarkably well." The number sent out to the colonies was 314, making a total of 3602 since the foundation of the fund. The office is open from 11 to 3 (Saturdays excepted), and information concerning emigration will be given on application to the secretary. A sample case is as follows: "A poor man from Hackney Wick emigrated to Manitoba, and did so well that he sent for his parents to follow him. Every year since then other members of the family have gone and joined them; the sons have sent for their sweethearts, and now there is a little tribe of them numbering twenty-five."

CANON CHRISTOPHER'S MISSIONARY BREAKFAST.

This gathering, which is now quite a feature of Oxford life, was held on Saturday last at the Clarendon Hotel, and was attended by over 250 guests, who filled the large room to overflowing. The attendance of men belonging to nearly every section of the Christian Church, and of very varied ranks in the University and City, is not the least noteworthy feature of the meeting; indeed it is probable that only Canon Christopher could command such an assemblage in Oxford. The University was represented by the Vice-Chancellor (Dr. Boyd, Principal of Hertford College), and several other heads of houses, Canons Ince (Regius Professor of Divinity) Cheyne and Fremantle, and a number of professors and tutors. Mansfield was represented by Dr. Fairbairn, Wesleyan Methodism by Rev. James Chapman, Congregationalism by Professor Legge, the S.P.G. by the venerable Dr. Pope, the Baptists by Rev. James Dann, while many other workers were present. The attendance of undergraduates was, as usual, very large. Canon Christopher welcomed his guests in his own hearty way, saying that, although the breakfest meeting was more particularly in connection with the C.M.S., he hoped it would further the work of other societies. In conclusion, he appealed to young Oxford men to follow the good example set them by Cambridge volunteers for missionary work.

The Bishop of Exeter gave some account of his recent visit to Japan, where his son is the English Bishop. He spoke of the missionary work at Tokio, where six Oxford men work together under the Bishop of Japan, bound, however, by no monastic vows, evangelising in that city of over one million inhabitants, and also going out for special work in different parts of the field. The reference to this and to a similar mission among women carried on by six lady workers, elicited from the Bishop the opinion that, from what he had seen, the combination of community missions with the support of married missionaries for pastoral work, was the strength of missionary effort. The Bishop narrated his own and other marvellous escapes during the recent earthquakes. He closed an interesting address with an earnest appeal for men for Japan.

The Vice-Chancellor spoke very tellingly about the influence of Western ideas in Japan. Thus ended the sixteenth C.M.S. breakfast, with feelings of thankfulness to Canon Christopher in giving to Oxford such a singular opportunity for missionary testimony, and with prayers that he may be spared to continue for several years to come his noble work for God.

METROPOLITAN MUSIC-HALL.

For two Sunday evenings recently it has been my privilege to preach Christ in this well-known centre. The weather was well-nigh as disagreeable as it could be. For all that, the large building was crowded to the doors. These conditions are not exceptional, for I am informed that similar interest attaches to the meetings every Sunday.

Our energetic brother, Mr. Charles Cook, has solved the pressing question of true and popular Gospel services for the people. For many years, on the greensward in Hyde-park itself, in Hyde-park Hall, and in the Metropolitan Music Hall, Edgware-road, these services have been continued with great zeal and untiring industry. Without question hundreds of our fellow-men have, as a result, been brought into vital union with the living Christ. A large fellowship of believers exists, and the Lord Jesus is their one exalted Head and centre. In this work tens of thousands have heard the Word of Life.

Our brother possesses remarkable fitness for open-air meetings, and the large and well-trained band of Christian men and women who render the services of praise have done, and are doing, excellently. Mr. Cook needs sympathy and assistance. The rent of the music-hall alone is five pounds per Sunday, to say nothing of the printing and advertisements necessary to arrest attention in this busy, crowded thoroughfare. To those who *serve by giving*, I would commend our brother and his work. Let those who *serve by earnest and fervent prayer*, also aid this vigorous and courageous work.

Henry Varley.

OXFORD NOTES.

(From Our Correspondent.)

The Principal of Pusey House is giving a short course of four addresses at All Saints' Church after the ordinary Sunday evening services. The subject on February 14 was "The Control of the Body."

Dr. Fairbairn's proposal for a Summer School of Theology at Mansfield in July next will still further shorten the long vacation. The programme of lectures on Old and New Testament theology, apologetics, and introduction to special books, promises well, though the names of Drs. Driver, Sanday, Dods, Bruce, and Cave as lecturers suggest that a great diversity of views will be manifested.

The question of Newman's statue remains slightly in abeyance at present, the City Council having decided to grant a site, excluding, however, the one proposed in Broad-street and appointing a committee to arrange matters. This decision was unfortunately largely due to three or four prominent Nonconformist members, who, however, are by no means representative of Nonconformist feeling on the matter. At a meeting of the New Road Baptist Chapel Young Men's Society the proposal to erect a statue was debated, with the result of a majority of over 2 to 1 against it, and that in the presence of the Councillors referred to above.

The Oxford Union has also debated the question, and, to the surprise of every one, the proposal for the statue was rejected, even by a crowded house of undergraduate members. It is hoped that the Statue Committee will withdraw their application in the face of such a general, influential, and deep-seated feeling against the erection in Oxford.

CAMBRIDGE NOTES.

(From Our Correspondent.)

The Prince Consort Prize has been won by Mr. J. N. Figgis, B.A., son of Rev. J. B. Figgis, M.A., of Brighton. His dissertation on the "Divine Right of Kings" is to be published.

The University Sermon, on February 7, was preached by Rev. A. J. Worlledge, M.A., Canon and Chancellor of Truro Cathedral. He took as his text Ephesians iv. 13. His sermon bore chiefly on the great need there is for unity amongst Christians.

A series of four Bible readings for members of the University was commenced on Sunday last by the Principal of Ridley Hall in the Martyn Hall. "Something wanting" (Hag. i) was the subject of the opening reading. Next Sunday "A Divine Regret" (Ps. lxxxi. 8-16) will be expounded, and on succeeding Sundays "Self Dedication" (2 Cor. viii. 5), and "The Master's Use" (2 Tim. ii. 20, 21).

At the Alexandra Hall, Mr. R. P. Wilder, M.A., Princeton, U.S.A., addressed about 250 members of the University on the claims of the heathen. The University C. M. Union was also addressed by Mr. Wilder, who asked the men why they should not go out for foreign mission work. He introduced his Students' Volunteer Scheme, and, after the meeting, several subscribed their names to missionary pledges. He also addressed the Bible Reading Meeting at Corpus Christi College on Sunday morning, while on Tuesday evening, the members of the Church of England Young Men's Society had the pleasure of listening to an address from him in connection with the February simultaneous meetings. On Wednesday afternoon Mr. Wilder addressed a number of undergraduates at Ridley Hall, and on the following day a gathering of lady students, chiefly from Girton College.

Rev. Handley Moule's second and third sermons on Psalm xxxii. were delivered on the evenings of January 31 and February 7. The earlier discourse on verses 1 and 2, treated of 1. Sin as a load ("covered," Heb. "lifted off," used of a weight). 2. Sin as a crime detected and exposed. 3. Sin as an unpaid debt. Genuine penitence has no eyes except for "my" fault. It is absolutely safe for the believer, and absolutely just in Him for the hidden, secret sin to be detected and exposed.

Verses 3 to 5 occupied the preacher's attention in the third sermon. 1. Silence to God and its results. 2. Speech to God and its results. David kept silence for about one year with reference to his great sin. The outward life of the palace went on; under the surface was terrible anguish. Verse 5, "I said I will confess." It is such a grand thing when a man takes himself in hand. But there is an impotence in "I will;" but say, "I will go to Him who can." Put your sin and yourself under his feet. It is blessed when, in the confessional of Jesus Christ, intercourse is renewed.

OGLE MEWS RAGGED SCHOOLS.—The Committee draw attention to the numerous agencies comprising the entire work of the Mission, including day-schools, Sunday-schools, penny dinners, working-girl's institute, holiday homes, the infant nursery, maternity society, boot club, lending library, pure literature depot, band of hope, penny bank, mothers' meetings, Dorcas society, coal club, and bureau. With many thanks for past aid, urgent request is made for continued and increased support, so that the benefits of the Mission may be extended. Gifts may be sent to the hon. secretary, at the Schools, Foley-street, Middlesex Hospital, W. Also new and second-hand clothing, toys and picture books, and other useful literature.

OBITUARY.

MRS. J. F. ELWIN.

We regret to announce the death of Mary, widow of the late John Fountain Elwin, F.R.C.S., whose biographical story was told in The Christian about a year ago. Mrs. Elwin succumbed to influenza on January 17, at Cotswold, Clevedon, Somerset.

MR. C. C. COUSINS.

Many interested in mission and ragged-school work in West London will remember the faithful service rendered by Mr. C. C. Cousins, for twenty years in connection with the Latimer-road Mission. He was, it may be noted, a child of the Mission. Prior to his conversion he was nightly a chairman of public-house sing-songs; and after the great change, threw his talent of music into the service of God and for the reclamation of drunkards, being remarkably successful in taming and interesting the roughest class of boys. Just about a year ago Mr. Cousins bade us farewell, going off full of hope and spirits to join his son in Mobile, Alabama (U.S.A.). There, however, he soon took ill, and passed away on Jan. 13, 1892, mourned by many.

MR. THOMAS WESTLAKE, OF FORDINGBRIDGE.

In the falling asleep of this devoted servant of Christ, who passed away on January 23, aged sixty-five, all sections of the Christian Church feel they have suffered a loss. Early in life he began work in the Sunday-school, in 1867 commenced an adult school, and in 1874 erected a large mission-hall, which has since been a centre of useful service. Although a member of the Society of Friends this did not prevent him from working in loving fellowship with any of the Lord's people, his scriptural ground for this being 1 John iii. 14. As a preacher of the Gospel his success was very marked. He had a well-balanced and gifted intellect, together with a most accurate knowledge of God's Word, and these talents the Lord made of much service in his vineyard. In is impossible here to speak fully of his manifold labours and the many monuments of his philanthropy, but there was no department of Christian effort that did not find in him a friend. A local paper fittingly says: "Those who knew him best knew that throughout his beautiful and consistent life his constant endeavour was to keep near to God, to live peaceably with all men and to adorn the doctrine of Christ his Saviour."

MRS. BARBOUR OF BONSKEID.

But a little while ago we were mourning the loss of Rev. R. W. Barbour, of Bonskeid, and now his godly and gifted mother, Mrs. Barbour, who died on Friday week at Bonskeid, has also been called home. When yet in her teens she came, in Perth, under the influence of the great revival associated with the name of Rev. William C. Burns, and the blessing thus bestowed sweetened all her future life. Out of the sore trial that fell on her early married life—in the death of her two children through a railway accident—came her first book, *The Way Home*, which told the story with a pathos and power, going straight to every heart. Other books followed, such as "The Child of the Kingdom," "The Soul-Winner," "The Irish Orphan," and, last of all, a Life of her own mother, Mrs. Stewart Sandeman. "She had," says Rev. Dr. Robert Stalker, "only one passion, and this was to bring others to Christ. In this work she displayed unexampled courage, skill, and fertility of resource; and she was marvellously successful." Her surviving children are Dr. Hugh Barbour, at present in China; Mrs. Simpson, well known as an authoress, and wife of Professor Simpson; and Mrs. Whyte, wife of Rev. Dr. Whyte. A relative writes: A singularly beautiful and fruitful life came to a close when Mrs. Barbour died. In her life of her mother, Mrs. Sandeman, she has traced the surroundings of her own early days, and helped us to understand the genealogy of her lofty spirit, her poetic instincts, her patriotic sympathies. Trained from her childhood to communicate freely of her best, when through the preaching of William Burns she came fully under the power of the Gospel, her life was wholly consecrated to the service of Christ. Her last work on earth was to arrange for postcards being sent out to call together the prayer-meeting for mission work in China. To the friend who was helping her, she said, "There must be much of the Holy Spirit to spare now that Spurgeon is away. Let us ask for a large share." When a soul whom she had prayed over wrote to tell that he was receiving fuller blessing, she replied, "Your letter was God's best Christmas gift to me." We are all feeling to-day how true her own lines are:—

> How much of heaven flows out into our hearts
> While those we love pass in! It is as though
> The angels from the shore cast grappling chains
> Into our gliding barque and drew us near
> To mingle with the best.

Clapton Park.—Rev. Thomas Jackson, 41, Powerscroft-road, Clapton, E., says: "The influenza epidemic has spread to an alarming extent among the very poor of Clapton and Homerton. Whole families are helpless and destitute. We have five nursing sisters employed in attending to the most distressing cases, and in various ways we are seeking to alleviate the sufferings of the poor."

The Book World.

Books about the Bible.

The One Book: A treatise on the unique character of the Bible. By Ven. Joshua Hughes-Games, D.C.L., Archdeacon of Man. (3s. 6d. *Hunt and Co.*) Emphatically a book for the times. The author keeps well to his subject, and his work is a valuable addition to religious literature of an important class. Designed for the ordinary reader, this little volume will prove of service to all who are engaged in emphasizing the unique character of the Bible at the present day, when, sad to say, so many who profess to be its friends are ranged with the supporters of a depreciatory and destructive criticism.

Stumbling Blocks Removed from the Word of God. By Arthur T. Pierson. (*R. D. Dickinson.*) Dr. Pierson knows how to meet atheists and those who assault the Divine Oracles, but that is not his purpose in this little volume. Rather, he desires to help believers, by examining and explaining the difficulties and so-called "discrepancies" of Scripture, and by setting forth canons of sound interpretation. The entire symmetry and consistency of the Word of God is shown in these pages, which are specially designed for those who cannot consult learned treatises or have command of theological libraries.

How to Treat the Bible. A Plea for Discrimination in the Study of the Sacred Scriptures. By Clement Clemance, D.D. (*R. D. Dickinson.*) The formula of discriminate study is "Each part of the Bible is to be taken for what it professes to be, whether the declared Word of God, or the reported words of man." To some this may prove a helpful method, the pursuit of which in the scholastic sphere by no means excludes devotional study with its spiritual heights and depths. Dr. Clemance shows the fallacious and dangerous character of the Higher Criticism, and proceeds to propound in a forcible manner the "higher unity" of the Book. Though small, this volume is a thoughtful contribution to a great subject.

The Tabernacle in the Wilderness and its Teachings. By the late Dr J. Ed. Cranage. Many may be glad to know that copies of this book, containing notes of three valuable lectures on Tabernacle types delivered by this departed teacher, may still be had of *Mr. R. Weston, Old Hall, Wellington, Salop* (post free 1s. 1d.).

Burdett's Hospital Annual and Year-Book of Philanthropy, 1891-2, contains a review of the position and requirements of the voluntary charities, and an exhaustive record of hospital work. As a guide to British and Colonial hospitals, dispensaries, nursing and convalescent homes and asylums, it will serve a very useful purpose. (*The Hospital, Limited*, 140, *Strand, W.C.*)

The Girl's Own Book of Health and Beauty. By Dr. Gordon Stables. 2s. 6d. *Jarrold and Sons.* Maintaining that there can be no beauty without health, the accomplished author of this manual aims at placing in the hands of girls a practical hygienic guide. The pages are simple and attractive reading, and those who act upon the counsels presented will escape many ills, and enjoy an ease of body and mind which ill-health renders impossible.

Chimes for the Times. By M. A. Chaplin. (*W. Wileman, 27, Bouverie-street, E.C.*) Rev. W. Lancelot Holland, M.A., writes a preface to this bright little volume. The "Chimes" are humane and evangelical; and those which sound warnings for our times expose Popery, both incipient and full-fledged. "Convent Chimes" plead a noble cause, and are among the best in the collection. Sound in Protestant sentiment, this is a sterling little book.

Hymns of Hope for Israel is the title of an attractive collection of melodies by Rev. John Wilkinson, director of the Mildmay Mission to the Jews. Between thirty and forty were composed specially for the book; the rest have been gathered from various sources. Besides pieces relating to the restoration and salvation of Israel, and to the second Advent of our Lord, there are some of a more general character, and others for use on special occasions. (1s. *Depôt of the Mildmay Mission to the Jews*, 60, *Newington-green, N.*)

The Cyclopedia of Nature Teachings is a large collection of striking passages from the writings and utterances of well-known authors and speakers, conveying information such as may profitably be employed by way of illustrating religious truths or moral principles. The contents are well classified, and there is a full index of contents and list of the Bible texts alluded to. Dr. Hugh Macmillan contributes an introduction, and in thoughtful hands the volume will prove instructive and suggestive. (7s. 6d. *Elliot Stock.*)

The Greatest Work in the World; or, the Evangelisation of all peoples in the present century, is a stirring missionary booklet by Rev. Dr. Pierson. The obligation of the Church to send the Gospel into the regions beyond is powerfully enforced, and believers are urged to rise to their privileges, and the Church to discharge the great commission of her Lord. Full of information, and aflame with zeal, these pages should be read and their counsels heeded by all who pray "Thy kingdon come." (6d. *W. G. Wheeler, 21a, Warwick-lane, E.C.*)

The Converted Catholic, Vol. VIII., includes last year's monthly issues. Besides its special features—testimonies of converts from Rome to evangelical Christianity and instructive articles for the enlightenment of Roman Catholics—this magazine presents every month an array of Scriptural and historical facts and arguments upholding Protestantism and justifiying converts for leaving the Roman Catholic Church. Rev. James A. O'Connor, the editor and publisher, was for many years a Roman Catholic priest. (*Office*, 142, *West Twenty-first-street, New York.*)

The Lepers of our Indian Empire. A visit to them in 1890-91. By Wellesley C. Bailey. (*Shaw.*) Here are amplified notes of the travels and observations of one who knew what to look for and understood what he saw. The various centres in which something is done to ameliorate the condition of the poor lepers are described, and a peculiar pathos attaches to many of the details of devotion on the part of Christian workers and appreciation of kindness on the part of the afflicted. There are several illustrations and a good index, and the book may be strongly commended to the attention of all who are interested in the subject of befriending lepers in the name of Christ.

The Christ of the Fourth Gospel. A miracle of truth or a miracle of falsehood. By J. M. Denniston, M.A. (2s. *Nisbet.*) This little volume shows that the Christ portrayed in St. John's Gospel is a miracle in Himself, with nothing in natural law or human experience to explain Him, the only reasonable account of Him being that by which He is introduced at the opening of the Gospel—"The word was made flesh, and dwelt among us, full of grace and truth." The argument is cogent, powerful, and useful, and should not be overlooked by theological students. Those who are inclined to "harmonise" the Fourth Gospel with naturalistic or Unitarian views, should have this work brought under their notice.

Moses and Geology, the well-known work by Rev. Dr. Kinns, continues to enjoy a well-deserved popularity. The title-page of the new edition, just issued by *Messrs. Cassell*, states that the book is in its thirteenth thousand, and at the reduced price of 8s. 6d. it is sure to find many more readers. We have already spoken of the undoubted value of this large and handsomely illustrated volume, and we are glad to observe that the scientific chapters have been revised up to date, eminent specialists in various departments of learning having co-operated with the widely-read and patient author in his work of showing, as he assuredly does with convincing force, that there is no conflict between true science and divine revelation.

Messrs. W. Hunt and Co. have re-issued the excellent penny booklet, Christ Our Example in His Intercourse with the World, by Caroline Fry.

The Good Shepherd and His Lambs. (9d. *Holness.*) A collection of true stories, specially told with the object of pointing boys and girls to Christ. This illustrated book is deserving of a large circulation.

Interesting and instructive papers on the construction and care of the pianoforte and American organ, are to be found in The Keyboard, a new journal for musical amateurs. (22, *Paternoster-row.* 1s. *Monthly.*)

The Presbyterian Year-Book, issued by Mr. T. Ogilvie Smith (6d.), is really what it claims to be—a handbook of information about all the Presbyterian Churches in the world; well conceived and well arranged.

"Missed" is a brief, but loving, memorial of the late Mr. Clarke Aspinall, of Liverpool, by "A Lay Fellow-worker." The subject enjoyed more than a local fame, and these pages will interest those who knew him. (1d.) *Liverpool: G. G. Walmsley, 50, Lord-street.*)

Mr. G. H. Graham, "Temperance Worker" Office, Maidstone, issues some very useful serials. The Worker (2d. monthly) should be read by all who take an active part in temperance reform; and the Wide-awake Temperance Reciter (1d., monthly) should prove of special use to Band of Hope organisers.

Sell's Dictionary of the World's Press gets more bulky every year. The new issue contains over sixteen hundred pages, the advertisements being almost as interesting as the journalistic information is really valuable. (2s. *Sell's Advertising Agency*, 167 *and* 168, *Fleet-street, E.C.*)

Recent publications from *Drummond's Tract Depôt, Stirling*, include Prison Stories, by Charles Cook; packets of twenty-five assorted, 6d. Also three series by the author of "Evanescent Philosophies," called the Weston Series, in which plain words are addressed to plain people. Packets of twelve cost 6d.

Influenza, and How to Go Through It. By Clare Goslett. 3d. *Simpkin, Marshall and Co.* This is a practical pamphlet. It should have a wide circulation, and prove specially useful in rural districts, where medical advice and attention are not easy to command. After reading these pages, Christian workers will be in a position to give welcome advice to the poor and ignorant.

BOOKS RECEIVED.

From *Bagster and Sons.*—Keble's Christian Year. 1s. 6d.

From *Partridge and Co.*—The Countess of Huntingdon and Her Connexion. By Rev. J. B. Figgis, M.A. 2s.

From *Elliot Stock.*—The Wonderful Story. An Illustrated Booklet of Poems. Should Women Preach? An inquiry by Philip Cadby.

From Kegan Paul, Trench, Trubner, and Co.:—Universalism as Related to the Church and the State. By the Author of "Darkness and Dawn." 5s.

From *C. H. Kelly.*—The Indians of Canada: Their Manners and Customs. By John McLean, M.A., Ph.D. Third Edition. 3s. 6d.

From *Alexander Gardner.*—America and the Americans. Narrative of a Tour in the United States and Canada. By Alexander Craib, F.S.A.

From *Lang Neil and Co., 66, Chancery-lane W.C.*:—Palestine Re-peopled; or, Scattered Israel's Gathering a Sign of the Times. By Rev. James Neil, M.A. Ninth edition. 3s.

Letters to the Editor.

THE LORD'S DAY.

Dear Sir,—A correspondent in your paper of last week, says that the contempt shown in India, by some in authority, to the observance of the Sabbath, is "even contrary to the articles of war." If so, how is it that at Seaforth Barracks, near Liverpool, the men are allowed, by permission of their officers, to play quoits, football, and cricket on Sunday afternoons in view of the general public, many of whom are scandalised by such proceedings?

This looks as if, nationally, we were repudiating the keeping of the Sabbath. The first Sunday the soldiers had their cricket, a sergeant burst a blood-vessel and died almost immediately. This had the effect of stopping the playing at the time, the men themselves being a little afraid; but only for a time. I do hope that Christians will throw off selfish indolence, and use every means in their power to avert God's anger against us as a nation, by earnestly contending for the privileges gained at so much cost in the past, and with which our present and continued well-being is indispensably bound up.

Protest.

Waterloo, Liverpool.

A CALL TO HUMILIATION AND PRAYER.

Dear Sir,—We are glad indeed that three days have been set apart for humiliation and prayer, on account of our sin in connection with the opium traffic in China. But why—oh! why has our nation not long since recognised that the chastening hand of our God is upon her, and prostrated herself in the dust at his feet, who is righteous as well as merciful, just as well as loving?

The pale messenger of death is stalking through our land. The rich and the poor, the high and the low, are being cut down by his keen and relentless scythe. Even to-day, in palace and cottage alike, there are stricken and bereaved hearts. From prince and peasant there goes up the wail of anguish for loved ones torn from the fond embrace; and through the length and breadth of our land may be heard echoing the sad refrain—

> Oh, for the touch of a vanished hand
> And the sound of a voice that is still!

Yet England stands erect, and hitherto has proudly refused to acknowledge her sins, or come to repentance, or call upon God. When this was proposed the other week, you remarked that the writer forgot that this scourge is not confined to our country, but is widespread throughout the world. Be it so; but this does not affect the question in the least. If Christian England does not lead the way, who will? If *she* refuse to bow in the presence of the God she professes to love and worship when his chastening hand is laid so heavily upon her, to whom are we to look? A reason given in headquarters as to why a call to humiliation and prayer has not gone forth ere this, is lest it should create a panic in the land. But if by a panic is meant the people being thoroughly roused to a sense of their danger and of God's wrath, so justly merited, surely the sooner such a panic takes place the better, and the more speedily we may hope for a removal of the scourge. Jonah's preaching created a panic in Nineveh, but well was it for the city that it did.

Christ is coming—*He is coming soon!* Earnestly, patiently, persistently, is our gracious and long-suffering God seeking to gain the ear and the heart of our nation—yea, of the world; but we will not hearken. The dulled ear and the heavy mind refuse to awaken. Rapidly is the Eastern sky crimsoning beneath the beams of the rising "Sun of Righteousness." Soon, so soon, will He be here "whose right it is to reign." But a deep sleep has fallen upon us; an awful stupor seems to have taken possession of our senses, benumbing all our faculties. Oh! may God in his mercy arouse us ere it be too late, and the thunderbolts of Divine vengeance have fallen darkly and finally upon a doomed and horror-stricken world!

A. M. Barboue.

The Seamen's Rest, Marseilles.

The twelfth report of the Rest at 38, Quai du Port, Marseilles, declares its object to be the spiritual and moral wellbeing of some of the 140,000 sailors of all nations who annually visit this port. During last year the work was carried on in its several forms, comprising reading-room, Gospel services, personal converse, visits to ships and hospitals, and correspondence with the awakened and anxious. The visits of sailors to the Rest numbered five thousand, "and the daily effort of Mdlle. Keller among them have been accompanied with most encouraging results." Alterations in the building arrangements have been made, and the year has been marked, says the report, by unusual trials of faith, but also by the removal of the heavy debt with which it opened. Among the awakened is a former atheist, now so changed that his wife says she can scarcely recognise him as the same. Often after closing, the sailors beg to be admitted again to have their favourite hymn sung, "Come to the Saviour; make no delay." Communication may be made to Mr. Charles E. Faithful, at the Rest.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

SUNDAY, FEB. 21.—TITUS II.

Special Exhortations (1-10).—The Apostle recalls men from the useless speculations, of which he had spoken in the foregoing chapter, to practical duties, which indeed are the best corrective. "Sound," *i.e., wholesome*, as so often. 2. "Sober," *i.e., temperate* (1 Tim. iii. 2). "Temperate," *i.e.*, self-restrained (1 Tim. ii. 9). We must be sound in love as well as in faith, orthodox in heart. 3. The women are especially warned against slander and wine. Intemperance was very rife among the Cretans. Evidently the teaching was to be given in private (1 Cor. xiv. 34). 5. Instead of "keepers," read "workers at home," active and assiduous in attending to the duties of the home (Prov. vii. 11). Our doctrine is to be without corruptness as to matter, and with gravity as to manner, and is to mould our lives, so that we may be living examples of all we teach others. 8. Oh to live so that men may have no fault to find with aught but our doctrine. It is much to be able to face the world and know that it has no evil thing to say of us except in so far as we are the followers of Jesus. 9. These were slaves. They are counselled to do their work willingly and pleasantly, anticipating wishes before expressed, and hastening to do their duties with a smile. 10. Lay the emphasis on *all*, and see what a great life these Christian slaves were called upon to live. What could have carried them through it, but the recognition of the perpetual presence of Christ? And how wonderful that such lives are as jewels on the person of Christ.

The Basis of all Christian Morality (11-15).—"For the grace of God hath appeared, bringing salvation to all men." (R.V.) The word "appear" means *shine out*, as the sun from a veil of clouds. There has been the appearance of grace, there shall be the appearance of glory (13). 12. "Teaching" might be rendered *disciplining*. We are yet at school, and need the discipline of a wise, loving teacher, *to the intent that*, &c. (R.V.) There must be a constant denial of self if we would live as we should. All must pass through the strait gate. It is only in proportion as we say No to self that we say Yes to God. Soberly, as to ourselves; righteously, as to our fellows; godly, as to God. 13. The denial is to be irrevocable and once for all, the anticipation is to be perpetual. Note the contrast between the *present*, so transient, and the *future* so radiant and blessed. Such a hope blesses and ennobles the whole life. The words God and Saviour are here assigned to our blessed Lord. He is the great God, and also our Saviour. 14. What a gift was this, and it outweighed all of us, with all our sin. Notice the object that impelled Christ to this great sacrifice, not only to save us from the penalty, but to emancipate us from the thrall of sin. "A people for his own possession." The Lord's people is his inheritance, as He is theirs. The flame of Christ's love kindles on our hearts, and burns there as *zeal*.

MONDAY, FEB. 22.—TITUS III.

Rules for Christians.—1. "Principalities and powers" are magistracies and authorities. The words "good work" are very characteristic of this epistle. 2. When we come to see God's gentle goodness to all men we become partakers of it, and manifest it. "Not contentious, gentle, showing all meekness"; such is to be our character to *all* about us, whilst in defence of the truth we are to be strong and uncompromising. 3. The memory of what we once were, needing so much tender love, is the reason why we should bear with others. We are what we are entirely because of the pure benevolence and undeserved grace of God. 4. "His love toward man" is his philanthropy (Greek). 5. Works of our own righteousness are completely out of court in commending us to God, or winning salvation. It is all of grace and according to his mercy. We may therefore exercise an infinite patience with others. Nothing but love can save us or them. Regeneration and renewal, which are the exclusive work of the Holy Spirit, are set forth as *washing*, because these tend to the removal of the guilt-stains and the cleanliness of life, which are their necessary outcome. Regeneration is wrought once for all, renewing is progressive. 6. The Holy Spirit as to its measure is richly, abundantly; as to its channel is through Jesus Christ. Note how in this wonderful passage the Holy Trinity are combined in our salvation. 7. We are now heirs in hope, but soon to be in possession. 8. This either refers to works of Christian usefulness or to honest occupations. (R.V.) See also v. 14. 10. Heretical or schismatical persons should be publicly warned, and then avoided as unfit for Christian fellowship.

THE EPISTLE TO PHILEMON.

TUESDAY, FEB. 23.

Philemon dwelt at Colosse (v. 2 and Col. iv. 17), having been converted through the ministry of the Apostle, and become his fellow-worker. His slave, Onesimus, had defrauded his master, fled to Rome, and there had been converted to God through the labours of the Apostle. From that moment he became his favourite attendant, and would have been retained but for Philemon's prior claim. This letter was sent to explain the circumstances to his former master, and to secure a welcome for the absconded but now penitent slave, who had become a "brother beloved." It is a model for Christian correspondence.

The Inscription and Greeting (1-7).—2. Apphia was probably Philemon's wife, and Archippus their son, who was minister of the church at Colosse (Col. iv. 17). 3. In the absence of a proper meeting-place, the wealthier members of the early Christian Churches were in the habit of placing their houses at the service of their fellow-members. 4. The R.V. joins "always" to *thank*. Be sure to thank always for all you can, and praise will fill the heart with prayer. They act and react. 6. The aim of the Apostle's prayers was that the impartation of Philemon's faith and love, flowing out in practical helpfulness to others, might lead them to recognise the good things which were in Christian hearts to the glory of Christ. 7. Before asking of his friend the great boon that was on his heart, the Apostle lays loving stress on the goodness which he had already shown to the saints, in refreshing their hearts.

The Request (8-20).—How many threads were woven into the one strand—that Paul had been the means of his conversion, that he was now an old man, prematurely so on account of many trials and much sorrow, and that he was suffering for Christ. This threefold plea must have been irresistible. 10. Onesimus had become his son, because converted through his means, and therefore Philemon's brother (19). 11. There appears to be a play on the name Onesimus, which signifies useful or helpful. 13. In receiving the runaway slave, Philemon was receiving the Apostle's heart. How could he be other than gentle and tender? 14. The Apostle would fain have kept the services of Onesimus to minister to his need, but it would not have been fair to his master that he should do so; without obtaining his consent. It was a most delicate way of showing how valuable Philemon would discover his services to be, now that he had become a Christian. 15. The "hour's" absence would be more than compensated for by the depth and intensity of his after service. May we not hope that the devotion of a life of consecration to our Lord may follow the hour's rebellion of bygone years? We were once absconding slaves, but are now brothers beloved. The Apostle did not ask for the emancipation of the slaves; that would come as the principles of Christianity became disseminated. In the meanwhile he sought that the relations of master and slave should be Christianised. 17. It is thought by some that there had been some business partnership between these two, and Paul wished his account to be debited to the extent that Onesimus had robbed Philemon. Is not this what the Lord Jesus says of us, "Put that to my account." All through this epistle we get a faint shadowing forth of what He must feel about us. 19. Similarly, we owe our own selves to Christ. It is a debt that can never be discharged. 21. We may well ask ourselves if we repay the confidence which Christ reposes in us, as Paul expected Philemon to repay his. Doing more than I say. Ah, how often has Christ had reason to mourn a misplaced confidence. 22. When he came he would be able to see for himself how Philemon had fulfilled his request. So Christ is coming again to reward us. Meanwhile, let us prepare Him a lodging. 23. Epaphras had been sent by the church at Colosse to inquire after Paul, and had perhaps been thrown into the same prison on suspicion; or the Apostle only refers to the faithfulness of his voluntary attendance on him in his trials.

THE EPISTLE TO THE HEBREWS.

It was evidently written before the destruction of Jerusalem, and addressed to Hebrew Christians, who were located in some special place (xiii. 23), with an organised society and Christian ministers.

The writer is not certainly known. Luther thought that it was written by Apollos, and this view has been strongly advocated by Alford. The preponderance of commentators ascribe it to the Apostle Paul; and this was the opinion of the early fathers.

The object was to fortify the minds of Hebrew converts against the fascinations of Judaism, to which they were tempted to return, and the pressure of persecution which was brought to bear upon them. Hence the writer magnifies the transcendant glories of Christianity over those of the Mosaic ritual, and urges the dangers of apostasy in appeals most eloquent and terrible.

WEDNESDAY, FEB. 24.—HEBREWS I.

The Dignity of Christ (1-4).—The name of God fitly stands at the commencement of this great treatise—the origin and fount of all. He spoke *in* the prophets, that is the true conception of inspiration. But no one prophet had all the truth. Each was a broken light. "Divers portions," Isaiah, Daniel, Paul, and John, each reflected truth at their own special angle—some in prose, others poetry, others prophecy. 2. Christ was the organ through which the creative purpose and power moved. 3. "The effulgence of his glory" refers to the essential oneness of their nature as a beam with the sun. "The image of his substance" indicates that Christ's nature was co-extensive with the Father's, as die with seal. He created, He sustains, He made purification for sin, He is exalted to the right hand of God. 4. He is not only greater than the angels as God, but He has become so as Mediator.

The Superiority of Christ over Angels (5-14).—The quotation of this verse leads us to see that throughout Jewish history, as in the reign of Solomon, there was ever a mystical and spiritual reference to Christ. Let us seek grace to read between the lines. 6. This is probably quoted from Psa. xcvii. 7, which in the Septuagint puts angels for gods. 7. Swift as wind, ardent as flame. Would that we might continue these in our service. 8. We may read the name of Jesus throughout Psa. xlv. 10. Psa. cii., from which this sublime quotation is made, is evidently true only of Deity, and its reference to Christ is a clear proof that He is God. Generally, the worker vanishes and the work remains, here the work vanishes the worker remains. Creation is the vesture of God. 11. "Thou remainest," is a sweet motto-text. 14. We do not always recognise the kind offices of the angels in safe-guarding us. They receive charge over us to keep us in all our ways, and we owe to their kind care many a deliverance. Let us not grieve their holy eyes and ears with sin.

THURSDAY, FEB. 25.—HEBREWS II.

The Result of the Foregoing Argument (1-4).—"Lest haply we drift away from them:" the insidious drift of life is more perilous than direct temptations to apostacy. 2. The Jews held that the law was given on Sinai through the ministry of angels (Acts vii. 53). If all acts of disobedience and transgression, under a system of which angels were the organs, were so immediately and terribly avenged, what must not the fate of those be who have deliberately sinned against the Gospel, communicated by the Son? 3. Salvation is a wide harbour, large enough to contain the names of a world of sinners; and if we neglect the harbour-lights, and permit ourselves to drift from it, there is no other refuge. 4. Signs illustrate spiritual truth, as the healing of the blind; wonders arrest attention; "miracles" should be rendered *powers* (R.V.). All these attested the truth of Christian revelation. To neglect is to reject; and to reject in the face of such signal proofs, is to court destruction.

Christ's Superiority as the Exalted Man (5-9).—"The world to come" is probably the world around us, the system by which we are surrounded, and of which we form a part. 6. In Psa. viii., David quotes from the original words addressed by God to Adam, who though lower than the angels in his constitution, was yet appointed as his vicegerent (Gen. i. 28). Obviously, that prediction had not been realised in man as such. 8. All creation seems to defy man. There are but few traces of his original supremacy left. 9. Turning our eyes away from man to Jesus, who took our nature, albeit that it was lower than that of the angels, we see that because of his obedience to death He is crowned with glory and honour, in which He sits at the right hand of God. It is important to notice that Christ's exaltation is distinctly ascribed to his obedience unto death. Every man had a share in the death of Christ as a right, and may inherit the blessedness of it as a privilege.

The Justification of his Humiliation as Suffering Saviour (10-18).—Throughout the ages God is engaged in bringing sons to glory: it is a long procession, of which Christ is Captain and Leader. Since the sons suffer He must suffer; only through suffering could He be perfectly equipped for his work. Only so could his oneness with us be approved. 14. The demands of the sins and sufferings of men justify the humiliation and death of Christ. Only by death could He destroy Him that had the power of death, as David killed Goliath with his own sword. 16. "He took hold" (R.V.), and He will never relax his grasp. 17. As a merciful and faithful high priest He has made a propitiation for sin, and now waits to succour the tempted. He is well able to succour us; let us appeal to Him in the hour of trial.

FRIDAY, FEB. 26.—HEBREWS III.

Christ's Superiority to Moses (1-6).—Christians are called to holiness, to brotherly love, and to heaven. Life should be one long consideration of Jesus. As Apostle He came from God to us; as Priest He goes from us to God. 2. Our Lord was appointed in his mediatorial capacity by God, and He was faithful. God's House probably stands for the congregation of faithful people. 3. But though He was "appointed," it must never be forgotten that He built all things as Creator. 5. At the most Moses was only a servant, but Christ is son. What an immeasurable distance there was between them! And if Moses received so much honour, what shall not be said of the glorious Lord? And if the doom of those who rejected Moses was great, how much greater will be ours if we reject Him.

The Testimony of the Desert Graves (7-19).—Unbelief springs from an evil heart. The heart goes wrong before the head. We fall away from the God of life. 13. We must care for each other, and exhort any who seem becoming hard, as travellers in the Arctic circle chafe those who give symptoms of being frost-bitten. Sin is very deceitful in its hardening process. 14. Our continuance to the end approves our oneness with Christ. 17. Those bleaching bones in the desert bear witness to the disastrous results of disobedience and unbelief, which are two sides of

one attitude of mind. We disobey because we fail to believe. We disbelieve because we fail to obey. Such must be our fate if we yield to either. The weary, aimless wandering over the desert waste is a fit representation of the aimless, weary experience of many who were redeemed by the blood of Christ for something better.

SATURDAY, FEB 27.—HEBREWS IV.

Let Us Fear (1-10).—The promise of entering God's rest is clearly unexhausted; let us enter by the open door of faith. 2. "A Gospel" of rest (R.V. marg.). It has been suggested that the last clause should read, "Because they did not unite faith with hearing." 3. The rest is not future only, but here and now: "*do* enter." And it is unexhausted, because long after God had finished his works of creation He spoke of that rest as being yet future (Psa. xcv. 11). 7. It is clear, too, that that rest was unappropriated by the Israelites when they entered Canaan, because the reference about not entering God's rest was made long after the tribes had been settled in the land of promise. 9. If, then, the promise of rest was not realised in creation or in Canaan, it is clear that "the Sabbath rest for the people of God" remaineth, *i.e.*, it is unexhausted, unexplored, and awaits our entrance. It is not material, but spiritual; not for eternity, but here and now.

Let us Give Diligence (11-13).—We enter God's rest as we obey and believe. But we cannot mock God with the appearances of these things. He pierces to our innermost secrets, and demands reality. And He waits, if only we will let Him, with drawn sword to pierce the secrets of our being, and cut away all that interferes with our entire devotion. 13. We are opened before Him, as the sacrificial victim to the priest. Oh, those searching eyes, that cannot look at sin, and yet regard us always!

Let us Come Boldly (14-16).—This is a beautiful contrast, full of comfort. If on the one hand we have good reason to fear the knife; on the other we need not dread the priest who holds it. He has passed "through the heavens," He is a great high priest, He is the Son of God; but He is touched with the feeling of our infirmities. 15. He knows sin, not by yielding to it, as we do; but by resisting it. 16. At any time we may go to that throne. It is ever full of grace, and we may always get mercy for the past, and grace for our times of need.

Personalia.

Rev. C. A. Berry is expected home this week, looking, it is said, vigorous and well.

Dr. and Mrs. W. W. Eddy completed on February 1 forty years' labour in Beyrout.

Rev. Robert Taylor has been warmly welcomed back, after his illness, by his attached people at Norwood.

Rev. Eustace Conder, D.D., who was to have preached at Mansfield on Sunday week, was prevented by illness.

Rev. David Kinnear, of Dalbeattie, is to be nominated as Moderator of the United Presbyterian Synod for next year.

Rev. Thomas Champness says that last year he received £6000 for the *Joyful News* Mission, without asking one penny.

Rev. E. S. Bickford, who has done twenty-seven years' good and faithful work in New South Wales and Victoria, is now on his way home to England for a brief visit.

Dr. H. Sinclair Paterson, who has been ill, is now recovered, and was able on Sunday week to preach on the life and labours of his close personal friend, Mr. C. H. Spurgeon.

Rev. R. Lang, who has for ten years acted at Salisbury-square, has resigned his post as secretary of the Church Missionary Society in order to enter on the incumbency of Old Warden.

Mr. Graham Wilmot-Brooke still, at latest accounts, holds his advanced post at Lokoja; but, owing to the Mohammedan agitation in view of the French advance in the Lower Soudan, the position has become an anxious one.

Rev. J. H. Rigg, D.D., is, we are glad to hear, now convalescent. It will be remembered that a few days ago he was unable, owing to an attack of influenza, to be present at the unveiling of his bust in the Westminster Training College, of which he has been president for twenty-three years.

Mr. Walter Douglas and his wife are now at Launceston, Tasmania. Their voyage to the antipodes was a very trying one, Melbourne being reached on October 12. After visiting their son at Hagley, near Launceston, they hoped to make for New Zealand in order to see their other three sons, but Mrs. Douglas suffered so distressingly from a bronchial affection that this arrangement had to fall through. Mr. Douglas is not equal to any great exertion, but he hopes yet to be able to preach occasionally. His address is—Care of Dr. Maberly, 215, St. John's-street, Launceston, Tasmania.

Distress in East London.—Rev. Stewart Smyth, vicar of St. Mark's, Silvertown, Victoria Docks, E., writes: "The influenza has caused appalling distress, striking down bread-winners—all dock-labourers and factory-hands—and killing the infirm and aged poor and a multitude of little children. The vicar, his wife, the Bible-lady, and city missionary are doing all in their power, but, if funds are not forthcoming, the effort will have to be given up."

International S. S. Lessons.

SUNDAY AFTERNOON, FEB. 28.

JEREMIAH PERSECUTED.—Jer. xxxvii. 11-21.

GOLDEN TEXT: Jer. i. 19.

ZEDEKIAH, the son of Josiah, who succeeded to the throne after the brief reign of Coniah, was less guilty, but not less foolish than his three predecessors (2), yet he could ask Jeremiah to pray for him and his people (3). How many forget that wilful disobedience to the Word of God closes God's ear against our prayers (Prov. xxviii. 9).

Against the threatened invasion by the Chaldeans the confidence of the people was placed in Egypt, and this confidence was strengthened by the fact that already the Chaldeans had once withdrawn from the city when the Egyptians approached (5). It is needful to destroy our confidence in that which deceives us before we are led fully to trust in God.

JEREMIAH IMPRISONED (11-15).—He had faithfully foretold the city's doom, and earnestly and affectionately warned and entreated the people; but his messages had been disregarded. For this reason he sought to leave the city which he had tried in vain to benefit, and to retire to his own country (comp. 12 with i. 1). The attempt was discovered, and was regarded with suspicion. Many of the Jews, fearing the result of the siege, had deserted to the Chaldeans (xxxviii. 19, 20), and thus increased the fear of Zedekiah. Jeremiah was charged with similar desertion (13). They knew that he had predicted the overthrow of the city by the Chaldeans, and concluded therefore that he wished it, and would help in bringing it about. If they had known him better they would not have made such a charge. He was too true a patriot to wish for his country's doom, and wept bitterly over his own predictions; but he was too true a man of God not to believe what God commanded him to speak. If he sought to escape it was not that he might help the enemy, but rather that he might weep for the stubbornness of his own people (xiii. 17).

His denial was not believed (14), so they smote him and imprisoned him (15). In this fact see (1) *the common experience of God's true witnesses.* The more faithfully a man denounces sin and foretells its punishment, or even witnesses against sin by a godly life, the more surely will he suffer persecution (Jno. xvi. 33; 2 Tim. iii. 12). For examples see Joseph, Daniel, Peter, and Paul. Patient endurance of such suffering is well pleasing to God, and according to the example of Christ (1 Peter ii. 20-23). Cultivate this spirit of fidelity to God at whatever cost to yourself. An old writer tells of a certain pilot who, as he began his voyage, said, "Father Neptune, you may sink me, or you may save me, but I'll hold my rudder true." Be true to God by life and testimony, and leave consequences with Him.

We see (2) *the folly and inconsistency of the wicked.* The presence of Jeremiah in the city had been a torment to the people, as God's true witnesses always are to the wicked (Rev. xi. 10). Then why not let him go gladly? Evidently they *feared*, while they hated him. They punished because they hated him; but they would not let him depart, because they feared they might need him. Even Enoch, whose bold witness was disregarded, was missed when God took him (Jude 14, 15, with Heb. xi. 5).

HIS PUNISHMENT LIGHTENED (16-21).—The imprisonment lasted "many days" (16), during which it would appear that famine was beginning in the city (21), probably because the Chaldeans were already besieging it. This fact would help to convince the king of the truth of Jeremiah's predictions, hence his secret interview with the prophet (17). Why should he ask for any further message from the Lord? His request was like the appeals made to God when men on a sick-bed are prompted by fear. When the terror goes, the desire to hear God's Word goes too. This is Jeremiah's opportunity. A favourable message—a prediction of smooth things—may secure the King's favour. Will he speak it? The favour of God is more important to him, hence he repeats the message for which the people hated him. If "the wrath of the king" is to be feared (Prov. xvi. 14, 15), the wrath of the King of kings is even more terrible. Jeremiah's fear of God delivered him from fear of Zedekiah.

Having delivered God's message to the King, Jeremiah pleads his own cause. His imprisonment is unjust, for he is innocent of any crime deserving of it. (18.) As the prophet of God, what could he do but deliver God's message? And if the message was full of threatening, why should the messenger suffer? Compare again Joseph and Daniel (Gen. xl. 14; Dan. vi. 22). Besides which, the event was already proving his predictions to be true (19). In the end it will be seen that we consult our highest happiness in heeding God's warnings, however terrible, and in disregarding lying prophets, however smooth their message. Better be troubled by an unwelcome truth than deceived by a comfortable lie.

The prophet's sufferings were not ended (xxxviii.), but for a while they were mitigated. God secured him relief through the timid king. He who cares for God's kingdom and righteousness will never find God unmindful of him.

Evangelistic Notes.

Southminster.—Mr. John Gibbons, of the Evangelisation Society, has conducted a fruitful evangelistic mission here, and several persons have been led to decision for Christ.

Milborne Port.—A very fruitful mission has been conducted here by Mr. Wm. Sampson, the Cornish evangelist. Great interest has centred in the work, and many conversions are recorded.

Brookland (Romney Marsh).—Mr. Dykes has concluded a fortnight's mission in this village, and his labours have been blessed. He is conducting a similar mission at Boughton-under-Blean.

Mr. George Hefford, of the Evangelisation Society gave four addresses at Victoria Hall, Ipswich, on Sunday week, and is now conducting a three weeks' mission at Hammersmith, for which prayer is asked.

Mr. Henry Thorne has just concluded a ten days' mission in Totnes, South Devon. Numbers professed to find peace in Christ, and it is believed that the churches will be strengthened as a result of the mission.

Devon Evangelistic Mission.—Missions have just been held by Mr. W. H. Dawe in Newtonpetrock, and Shebbear (North Devon), and God has been pleased, in answer to united prayer, to grant much blessing.

Ireland.—Rev. J. P. Cushing, of Liverpool, has just conducted a week's series of Gospel meetings in the parish of Donaghmore, co. Down, with excellent results, and Mr. Peter Donnelly, a convert from Romanism, has conducted a three weeks' similar series in the Methodist Church, Portrush.

Mr. John Elliott has, during the past fortnight, been preaching in the Town Hall, Corsham, and God is blessing his Word. The pastor of the Baptist chapel has placed his large chapel and schoolroom at the evangelist's disposal for any week nights when the hall is not available. As the numbers are increasing the meetings are to be continued a third week, and prayer is requested for still greater blessing.

Dover.—One of the most interesting missions ever held in this town has just been closed by Messrs. Fullerton and Smith. Large crowds assembled at the services, and on several occasions persons were unable to gain admittance to the building. The mission has been the means of reviving evangelistic work in the town, and large numbers have received spiritual benefit.

Stratford-on-Avon.—Mr. W. A. Meaton has just concluded a successful mission here. A daily prayer-meeting, for half an hour in the middle of the day, was well sustained, as were the after meetings. The Divine life in believers has been quickened, and many have been reconsecrated to the Master's service. Many conversions, including some young children, have gladdened the hearts of all. A band of young men preached in the streets before each service.

MISSION WORK IN NEW BRIGHTON.—"The past year has been one of increased activity, the Divine blessing has rested upon the work done, the meetings have been better attended, and more interest has been shown by Christians." The new report further details the aims and successes of the Mission, showing that the Sunday-evening Evangelistic service has been larger than formerly, the Bible-class fairly sustained, that the special meetings brought blessing to many, and work among the coastguards continues. The Hon. Sec. is Mr. Thomas A. Leigh, Lyndhurst, New Brighton.

BELFAST PRISON GATE MISSION.—The annual meeting was held last Friday, and the report showed that during the year 420 discharged prisoners breakfasted in the Home, and to many of these aid was also given, 108 took the abstinence pledge, and those of them living in the city have been regularly visited by the ladies of the committee. A Bible-class is held in the Home every Sunday afternoon, and also every Thursday evening. The jail is visited each morning, and also the police court, and the magistrates assist the committee every way they can. Altogether the mission is carrying on an excellent work.

ROSS BIBLE CARRIAGE MISSION.—The tenth annual report details the work done during the past year, including the towns visited, books and tracts distributed, open-air services conducted, and Bibles circulated. A young man was saved through reading a book entitled, "How Can I be Saved?" The writer quotes from an atheistical paper a passage showing the progress of freethinking: "New members are being enrolled, persons of means and influence are joining the movement, funds are flowing in more rapidly, and every branch of the work is being developed." And adds the following facts: "A short time ago a lady was seen throwing from her carriage neatly made-up parcels as she drove through a fashionable resort. On examination they were found to contain infidel literature of the most blasphemous character." On these and other facts Mr. John Coates, Landseer House, Ross, founds an appeal for aid toward maintaining the free and extensive circulation of the Bible and all Christian literature which is fitted to meet and to counteract the poisonous influence of infidel tracts and books.

(*For Temperance Notes and Church News see page 26.*)

THE TURKISH MISSIONS AID SOCIETY

Continues to assist EVANGELICAL MISSION WORK IN BIBLE LANDS. Last year upwards of 50 STATIONS received help. Funds are urgently required. Contributions thankfully received by Rev. T. W. BROWN, D.D., Secretary, 32, The Avenue, Bedford-park, Chiswick.

CHURCH PAROCHIAL MISSION SOCIETY.

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Funds are urgently needed for the carrying on of the work.

General Superintendent— Rev. W. HAY AITKEN, M.A. Treasurer— EDW. M. DENNY, Esq.

Secretary (to whom all communications should be addressed)—Rev. HERBERT MUIR, M.A.

WIMBLEDON CONVENTION.

March 14th to 18th, 1892.

A Convention for the Deepening of Spiritual Life will (D.V.) be held in the Drill Hall, St. George's Road, Wimbledon, as above.

Chairman: Mr. ROBERT WILSON, of Carlisle.

SPEAKERS EXPECTED.

Rev. J. T. BUTLIN	Rev. F. B. MEYER
,, C. A. FOX	,, J. G. MANTLE
,, J. B. FIGGIS	,, C. H. McGREGOR
,, G. GREGSON	,, F. PAYNTER
,, E. H. HOPKINS	,, H. SHARPE
,, J. LUCE	,, W. STANDEN
,, C. G. MOORE	,, DARLOW SARJEANT
	F. WEBSTER

DRS. T. H. WHITE, A. B. STONEY, and others.

Hon. Sec. to the Convention, **CAPTAIN TOTTENHAM, The Elms, Wimbledon-hill**, from whom all information may be obtained.

London Missionary Society.

FORWARD MOVEMENT.

One Hundred Additional Missionaries.

SELF-DENIAL WEEK,

FEBRUARY 21—28, 1892.

The Directors of the Society, at their meeting on December 15th, adopted the following resolution:—

"That in order to stimulate a Missionary Spirit in the Churches, to obtain more workers in the Mission Field, and also to increase the income of the Society within the next few years £30,000 a year, the Churches and friends of the Society everywhere be earnestly appealed to, to observe a Week of Thanksgiving, Prayer, and Self-Denial in the month of February, 1892, viz., from February 21st to February 28th."

Copies of a leaflet, giving suggestions as to how this week may be observed, may be obtained at the Mission House, 14, Blomfield-street, London, E.C.

PITIFUL SCENES!

Few can realise what it means to minister amongst the suffering prevailing just now in East London. Half-fed children crowd our doors for a meal, and poor men fight for a morsel of food.

Contributions thankfully received by Mrs. F. A. BEVAN, 59, Princes-gate, S.W., or by the Director, North-East London Gospel Missions, WM. CHORLEY, 2, Marquess-grove, Canonbury, N.

BYWATER, TANQUERAY & PHAYRE,

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6 „ „ for six „
Interest paid quarterly.

For many years the appointed Agents to 15 of the leading Missionary Societies, English and American. 2000 References. Drafts issued on Foreign Countries free of charge.

HOMES FOR
AGED CHRISTIAN BLIND MEN & WOMEN.

HANLEY ROAD, CROUCH HILL, LONDON, N.

AN URGENT AND EARNEST APPEAL is made on behalf of these Homes to meet present and pressing liabilities. The Inmates number 80, many are very aged and infirm as well as blind. These require night and day nursing, taxing much, and in many ways, the funds which are at the present time exhausted. Not sufficient to meet last month's account.

Also a strenuous effort is being made to raise £514 to free the property from debt. This done the General Maintenance Fund will be greatly helped as the interest will be saved.

Contributions will be gladly received by the Founders and Hon. Superintendents, Rev. H. and Mrs. BRIGHT, at the Homes; or by Messrs. MORGAN and SCOTT, Office of *The Christian*.

THE ANCHORAGE.

SPECIAL HOUSE OF SHELTER FOR THE MORE RESPECTABLE CLASS OF YOUNG WOMEN.

Trustees:—REV. H. E. FOX & GEORGE HANBURY, Esq.

NINETY-SIX per cent. of the Mothers sheltered last year are now known to be leading respectable lives. The Committee therefore confidently appeal for funds to maintain the work, full particulars of which will be found in the Annual Report, which will be forwarded on application to the SECRETARY, 32, Charing Cross, London, S.W.

Orders for garments made at the **ANCHORAGE** will be thankfully received by the SECRETARY as above, from whom price list may be obtained.

Contributions may be paid to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings; or, to the SECRETARY OF THE ANCHORAGE, 32, Charing Cross, London, S.W.

"Serpent" Memorial Industrial Rooms

FOR SAILORS' WIVES.

Will Ladies please send Orders for Underclothing for themselves or Children, or for Sailor Boys' Suits? Boxes of Clothing for the Poor, £2, £3, and £5, sent to any address, Carriage paid. Work cheap and good. Address, MISS WESTON, Workrooms, Sailors' Rest, Portsmouth.

Church of England Central Society

FOR PROVIDING

HOMES FOR WAIFS & STRAYS

Presidents—The ARCHBISHOPS OF CANTERBURY AND YORK.

Means adopted—1. Establishing Small Homes.
2. Boarding-out.
3. Emigration.

HELP URGENTLY NEEDED for the support of the 1,600 Destitute and Orphan Children under the Society's care, and to enable the Executive to accept very many deserving cases.

The Clergy are earnestly asked to allow the Society a Share in the Offertories devoted to extra-parochial objects, nearly the whole of the children in the Homes having been accepted on their recommendation.

Contributions will be gratefully acknowledged by
E. DE M. RUDOLF, Secretary.

Offices of the Society, The Church House, Dean's Yard, Westminster, S.W.

Cheques should be crossed "Lloyds," and made payable to "E. de M. Rudolf."

THE STIRLING PUBLICATIONS.

RAILWAY BOOKLETS. By the late W. P. MACKAY, M.A., M.D.

First Series. 8 pp., tinted paper. Illustrated. 2s. per 100, or packet of 25, assorted, 6d. 1. The Railway Engine. 2. The Railway Coupling. 3. The Express. 4. Third-Class Carriages. 5. The Up Line. 6. "Tickets Ready!" 7. The Danger Signal. 8. My Own Way.

Second Series. 16 pp. Illustrated. Tinted paper. 6d. per dozen. Packet of 12, assorted, 6d. 1. Time taken from the Railway Clocks. 2. The Tunnel Through the Mountain. 3. "I Cannot Feel Right." 4. "What Must I Do?"

SNARES FOR UNWARY FEET. By WILLIAM THOMSON, Evangelist. 2s. per 100. Packet of 25, 6d.

Snare No. 1. Faith is Feeling. 2. Forgiveness is Healing. 3. Falling is Perishing. 4. Repentance, &c. 5. The Bible, &c. 6. Waiting God's Time, &c. 7. Inconsistencies of Professing Christians. 8. I Don't Love the Lord, &c.

GLASGOW SERIES. By WILLIAM THOMSON.

8 pp. Tinted paper. 2s. per 100; or 25, assorted, in a packet, 6d. No. 1. Two Conditions upon which God will Save Any One. 2. About My Own Conversion. 3. Three Sweet "I Wills." 4. God Says So: an Illustration of Personal Dealing. 5. A Letter and its Reply. 6. "Just Believing." 7. "He Just Took Me." 8. "How Do you Know You Are Saved?"

DRUMMOND'S TRACT DEPOT, STIRLING.
LONDON: S. W. PARTRIDGE & Co.

One Shilling, post free, 1s. 3d., strongly bound.

GARDEN ORACLE for 1892.

GREATLY ENLARGED. MUCH IMPROVED.

A Year's Work in the Garden; Selections of Plants, Flowers, Fruit, and Vegetables for Exhibition or Home Use; Garden Foes, pictured and described; Horticultural Societies, with Secretaries' Names and Addresses and Dates of Shows; List of Public Parks and Gardens, with names of Superintendents; New Plants, Flowers, Fruits; Useful Tables for Gardeners; Almanack and Diary, &c.; Statistical Information in regard to Crops, Allotments, Small Holdings, Exports and Imports, &c.

Sold by all Booksellers. Offices, 4, Ave Maria-lane, London.

After Influenza.

The resultant weakness of this depressing complaint will surely disappear if a short course of Guy's Tonic be resorted to. Guy's Tonic increases the appetite, strengthens the stomach, regulates the liver, gives tone to the nervous organization, and by imparting vitality, strength, and energy to the entire muscular and mental systems, makes the feeble and delicate vigorous, robust, and strong. The weary brain, the languid nerve, and the prostrate muscular frame receive support and capacity for renewed exertion.



THE REV. E. CORNEILLE, writing from the Manse, Donegal, Ireland, says:—"I have derived wonderful benefit from the Guy's Tonic you sent me. After taking a first bottle I ordered a second, and since I have finished that bottle I have been free from indigestion. I have recommended it to several members of my congregation, and they have experienced great good from its use."

THE REV. CHARLES LEACH, D.D., writes on February 10, 1892, to the proprietors of Guy's Tonic:—"I have myself used some of your medicine with considerable benefit, and believe it to be a really excellent Tonic."

MR. W. H. GLEDHILL writes from Leeds:—"I beg to inform you that being a sufferer from what is generally termed Indigestion, have found great relief after taking a course of Guy's Tonic. I suffered severely from dizziness, headache, and a general feeling of weariness and uneasiness. I am pleased and very grateful to say these symptoms seem to have completely gone."

TO ANY ONE DESIRING to test our remedies, we will send, securely packed in a special box, a bottle of Guy's Tonic, together with a free sample box of Guy's Fruit Pills and complete "Guide to Digestion," containing simple instructions as to the Guy's Tonic Treatment, post paid, for 2s. 9d. Address all letters to Guy's Tonic Company, 4, Ludgate-circus, London, E.C. Guy's Tonic is sold retail of all Chemists, at 2s. 9d. per bottle, and Guy's Fruit Pills at 1s. 1½d. per box.

Temperance Notes.

There are eleven hundred Juvenile Temples in the United Kingdom, with 82,906 young adherents.

The Juvenile Branches of the Church of England Temperance Society number 3469, with 416,280 members.

Rev. Charles Garrett, in presenting the annual report of his Liverpool Mission, says the great enemy the Mission has to contend with is drink.

Mr. Alexander Guthrie reminds Christian electors that there must be no shrinking from duty, in dealing with the drink traffic. Prohibition will work wonders, and make reformation easy.

The first anniversary of the Woodford Temperance Union was celebrated at the Grove-road Mission Hall on Wednesday (3rd). Addresses were given by Messrs. W. P. Forbes, F. Cowley, and Rev. D. W. Barr.

Dr. B. W. Richardson, who has recently been investigating the causes of suicide, puts alcoholic intoxication first as the cause of that crime, because it disposes first to the crime and then determines towards it.

Mr. William Noble, at a great meeting held last week in the People's Palace, said emphatically that the impregnable rock of the temperance movement was total abstinence. Take that away, and the fabric came to the ground.

The Sheffield Women's Christian Temperance Association was addressed at the Montgomery Hall on "Save the Children," by Mrs. Ormiston Chant, who urged women to do all they could to keep strong drink out of the home-life.

It is said that the railroad managers of Holland have found it impossible to man the switches with men who can be depended upon to let liquor alone, and have accordingly substituted women, Not an accident, it is said, has occurred since as a result of carelessness.

The Boston Traveller, in an article on "Moderate Drinking," says: "We feel it our duty to say distinctly that no agency is so effectually baffling the efforts to save the young men of our land from moral and physical death as is fashionable drinking, assumed to be moderate."

We are glad to report that Dr. F. R. Lees is recovering in a very satisfactory manner from his recent illness. The veteran Temperance advocate has been brought safely through a dangerous crisis without the aid of any stimulant save a slight preparation of ammonia.

Mr. T. B. Fox, J.P., has contributed an excellent paper on this subject to *The Western Temperance Herald* for February, which recommends that Parliamentary candidates should be asked to support a repeal of the Acts which enable grocers and confectioners to sell alcoholic drinks.

Mrs. Eynon reports during January the formation of branches of the British Women's Temperance Association at Petersfield, Neath, and Abergavenny; and Miss Heddinott, during the same period, has addressed twenty-two meetings, gained forty-five pledges, and seventy-two new members.

A largely-attended meeting of the City of London Total Abstainers' Union was held on Thursday week, at the warehouse of Messrs. Copestake, Lindsay, Crampton and Co., Bow-churchyard. Mr. W. W. Thompson and Rev. G. Ernest Thorn gave addresses. On Tuesday a similar meeting was held at Messrs. Wates, Hinton, and Dew's, Falcon-avenue.

While wealthy men were losing money last year, and perhaps stinting their consumption of such luxuries as wine, the lower or spirit-drinking classes consumed more than ever. The Inland Revenue Office have compiled a statement showing that the quantity of spirits retailed for consumption as beverage last year was 30,744,209 gallons, compared with 29,410,431 gallons in 1890. This was also a great increase on the consumption of the previous year.

On Saturday, the first meeting of a series in celebration of the fourteenth anniversary of the introduction of the Blue Ribbon movement was held at Hoxton Hall, under the presidency of Mr. Wm. Noble, an address being given by Mr. J. Louis Fenn, of the National Temperance League. On Sunday Mr. J. W. Jones conducted the Gospel Temperance meeting, at which Mr. Noble spoke. On Monday Mrs. J. Christie Mackenzie presided over a united meeting of the men's and women's societies.

The Liverpool Ladies' Temperance Association celebrated its twenty-second anniversary on Thursday week at the Liverpool Town Hall. Councillor T. D. Lawrence read the report, which stated that during the year there had been 4357 visits, paid by missionaries and others; sixty-four special cases visited in connection with police-courts and meetings; 232 pledges taken; 185 visits to city police-courts; fifty-two visits to county sessions courts; forty-six girls and women taken to different homes; three women put into lodgings; two aged captains put into lodgings; one boy sent to Boys' Home; thirty-six situations found for women and girls; two women restored to their husbands; and eight girls restored to parents and friends.

Among the Churches.

CHURCH OF ENGLAND.

The meeting of the London Diocesan Conference has been fixed for Tuesday and Wednesday, April 26 and 27.

Rev. W. Allan, of Bermondsey, contributes to *The Record* an account of Bishop Crowther's death, which appears to have been very sudden.

Rev. R. W. Randall, of All Saints, Clifton, has been appointed Dean of Chichester in succession to Dr. Pigou. He is an extreme High Churchman.

The Bishop of Bedford held on Friday week, in Poplar Town Hall, a Conference of working men in order to discover how best the Church may reach their class.

Throughout the southern parts of England missionary meetings (F.S.M.) have been very generally held during the past week and this, and a deep interest has been widely shown.

Rev. W. Howard Coates, entering on his new charge at Christ Church, Plymouth, preached from the words, "I am determined to know nothing among you save Jesus Christ, and Him crucified." This he said, God helping him, was his determination, and he had firm faith that it was the secret of success for any Christian minister.

Concluding a visit to the Three Towns, the Bishop of Exeter on Friday week held a special service in the prison, and during the dinner hour gave a short address to the *employes* in a biscuit manufactory. In the evening a special service was held at St. Saviour's. The sermon was preached by the Bishop, who based an earnest spiritual discourse on John xiv. 27.

By permission of Lord and Lady George Hamilton, a course of four lectures are being given at the Admiralty, Whitehall, at three o'clock, on Tuesdays, February 16 and 23, and on March 1 and 8, on "The Canon and Authenticity of the Gospels," by Rev. H. E. J. Bevan, Gresham Professor of Divinity. Applications for tickets may be made to branch secretaries, or to Rev. Blomfield Jackson, 29, Mecklenburg-square.

In Manchester Cathedral Rev. G. S. Reaney has opened an Evidential series of lectures, his subject being "If not Christ, What?" Take Christ, the great spiritual force, out of this century, and what an abyss remained! If the historic fact was a fable, if the spiritual force was a myth, if Christ be rejected both as a fact and force, what should take his place with men and for men? Whom should we put in his place? For a thousand years there had been no pretender to that high and lofty throne. If we did not accept Christ, then nothing remained but self, each man thus becoming the profoundest egotist and ranking himself the spiritual force of the day as greater than Christ.

CONGREGATIONAL.

The P.S.A. Movement has just been inaugurated in Coventry.

Rev. W. Hardy Harwood, M.A., the newly-appointed co-pastor with Dr. Allon at Union Chapel, Islington, commenced his ministry there on Sunday morning.

Rev. Dr. Newth, speaking last week at Harecourt Chapel, traced the office of deacon from Apostolic times, and showing that the New Testament dwells chiefly on what deacons ought to be, rather than do.

The manual of New Court Chapel (Rev. W. Pierce), which extends to nearly one hundred closely-printed pages, gives detailed reports of the numerous organisations of which this church is the centre.

Stapleton-road Sunday-schools, Bristol (Rev. J. James), have celebrated their twenty-fifth anniversary. In the schools there are 1822 scholars, and 101 teachers, nearly all of whom had been formerly scholars in these schools.

The London Missionary Society on Monday last held a meeting in East Parade Chapel, Leeds, the principal speakers being Rev. R. F. Horton (London) and Professor Armitage (Bradford). Mr. Horton urged the importance of keeping missionary work in the forefront, and advocated the training of children in a love of missionary enterprise.

The professors and students of the two London Congregational colleges, including about seventy young men consecrated to the Christian ministry, assembled on Friday week in their respective institutions, and were addressed on the missionary movement by missionaries and pastors, whose words produced a general and deep impression.

In connection with a special mission just completed at Sion Chapel, Whitechapel-road, E., the pastor, Rev. R. Mackay, who has recently returned from a visit to the Antipodes, gave a "treat" to over 400 poor children gathered in from the neighbourhood. Addresses were given by Mr. Walter Hazell, Captain Clarke, R.N., and others. On the previous Monday a special tea was given to over 200 "mothers."

According to the "Bishopsgate Chapel Illustrated Monthly," whose editor ought to be well informed, steps are being taken for the removal of the Fetter-lane Chapel to some growing suburb. "It is to be hoped," adds the writer, "that all difficulties in the way may ultimately be overcome. So close to the City Temple there is scant occasion for another church of our order, while in the suburbs there is a very urgent and pressing need."

By the sudden death of Mr. Wm. Gibson the church at St. Petersburg has been deprived of its senior deacon. He was without exception the best known and most respected person in the British community, and by his kindness and gentleness made himself a friend of all. The sailors trading to St. Petersburg will, when the season opens, miss a good friend, for his house was always open to them, and he was ever ready to assist them. He was the moving spirit in the effort to found a Sailors' Institute at St. Petersburg, and promised £100 towards the erection of a suitable building.

Dr. Allon, speaking in the Merchants' Lecture last week on "The Ground of Social Obligation," said that Christianity had been instrumental in putting down a thousand iniquities, and in quickening the social conscience, which was far more intolerable of the lesser wrongs which remained unredressed than it used to be to the greater wrongs which have been removed. Wrongs which were formerly unresisted would now cause revolution. This was simply because religion had nurtured a spirit of brotherhood. Never was the cry for the redress of wrong so clamorous and universal than it was to-day. Religion in a thousand ways nurtured the mind and heart, and with it the practical remedying of wrongs must come.

BAPTIST.

The church at Ilfracombe received last year forty-four new members.

The Ashford Baptist church reports 256 members and an income for the past year of £630.

The Sunday-schools in Wales had raised before the close of last year £2263 towards the Centenary Fund.

At a special meeting at Brown-street Chapel, Salisbury, £250 was subscribed in aid of the Baptist Missionary Centenary Fund.

On Sunday and Monday week, Rev. J. E. Shepherd celebrated the fifth anniversary of his settlement at John-street, Bedford-row.

Rev. George P. McKay, from Great Yarmouth, was publicly recognised as the pastor of Devonshire-square Church, Stoke Newington, on Wednesday last week.

Mr. J. D. Jones and Mr. Richard Hughes, brothers-in-law, were last week buried together at Carmarthen. They were fellow-deacons and co-trustees of Penuel Chapel in that town.

At the annual meeting of the Enfield Baptist Church (pastor, Rev. George W. White), held last week, it was reported that 91 persons had been received into membership during the year.

Pastor Archibald G. Brown wishes to remind former members and friends of the East London Tabernacle that next Monday (22nd) is the annual "Thanksgiving Day," when he hopes to hear from many and so maintain the happy fellowship of past years.

A building at Birmingham formerly used as a circus and lately as a chapel was put up for sale by auction the other day. The bidding reached £1190, but it was not sold, and the trustees now think of renovating it and using it again as a place of worship. It has been closed for twelve months.

METHODIST.

The Handsworth students have just held their missionary anniversary.

Special services in support of the London Mission have been held in Newcastle-on-Tyne, South Shields, Houghton-le-Spring, and Crook.

At Wakefield last week, Rev. Thomas and Mrs. Champness gave interesting addresses in connection with the missionary anniversary.

The Hull Mission is providing eight hundred breakfasts per week for its poor children. About 160 urchins gather in the breakfast room every morning; and of these 109 are fatherless.

Rev. Dr. Greeves, in his inaugural address to the students of the Westminster Training College, dwelt forcefully on the value of good reading in moulding the mind and directing the energies.

Rev. F. W. Macdonald, speaking last week at Nottingham, remarked that "Missions depended not on resolutions that might be passed, or speeches that might be made, but upon the spiritual life and devotion of our churches."

On Sunday last a twelve days' mission, preceded by a week of special prayer, was commenced at Throckly, Newcastle, by Rev. David Knapp, to quicken the life of the Church, to win the unsaved for Christ, and to attract to God's house many who seldom cross its threshold.

A valuable endowment of £10,000, left by the late Mr. Hugh Henry Boyd, has been settled by the Educational Endowment Commissioners in connection with the Belfast Town Mission, and has been vested in four trustees, for the promotion of the religious and secular education of the Presbyterian poor of Belfast.

On Sunday last, two excellent sermons were preached in the Haverfordwest Wesleyan Chapel, by Rev. Dr. Maclean, Pioneer Missionary to the Blackfoot Indians, who, in the afternoon, gave an address to the Sunday-schools of various denominations. On the following day, Dr. Maclean lectured in the Wesleyan Schoolroom on "Life among the Cowboys," narrating, in a very graphic and fascinating manner, his own experiences in the Wild West.

Through the operation of the Methodist Metropolitan Chapel Building Fund, the chapels in London have been increased from sixteen to ninety-five. No fewer than one hundred cases have been assisted, and the total sum paid in grants and in loans without interest has exceeded £200,000. Three chapels are now in course of erection, and twenty sites are waiting for occupation. The fund needs £30,000 per annum merely to keep pace with the growth of London, and will even then be leaving untouched 450 chapels now in arrears, including fifty-five sub-districts, some of them of 60,000 inhabitants, where there is no Methodist service of any kind, and 2,000,000 of people in the heart of Christendom that never enter a place of worship, and are practically abandoned to infidelity and all the resultant social and national evils.

PRESBYTERIAN.

Rev. Richard Leitch has just closed a ten days' mission in the Dudley Church.

Rev. Duncan Sillars, late of Haverstock-hill, will enter on his charge at Merchiston, Edinburgh, on the 25th inst.

At the annual meeting of the St. John's-wood congregation evidence appeared of satisfactory progress during the past year.

On Sunday Rev. A. Connell, of Westbourne-grove, preached the monthly Gaelic sermon in Whitfield Church, Drury-lane.

The Presbytery have adopted the report of the committee placing Mr. Courthope Todd in charge of the Whitfield Church, to be worked as a mission.

Rev. R. M. Thornton reported last week to the Presbytery that the Foreign Mission Fund shows an increase of £2,300 for the year 1891 as compared with 1890.

The mission carried on by the St. Columba congregation in Kirkstall-road, Leeds—a rapidly-growing artizan district—has lately proved remarkably successful.

At a mission conference of ministers and delegates in Manchester last week, it was resolved that special efforts should be made to deepen the missionary interest.

SOCIETY OF FRIENDS.

Isaac Sharp has left India for Japan and China, Dr. Dixon still accompanying him.

The Manchester Adult School reports at its annual meeting encouraging progress during the past year.

E. W. Brooks and F. W. Fox have, since their return from Russia, been actively engaged in addressing meetings in various large centres, with successful results.

Six ladies connected with the Friends reside in Forster House, Tottenham, spending their time in visiting among the homes of the very poor, and assisting at the Medical Mission.

NOTES FROM IRELAND.

It is said that the sum of £10,000 has been promised towards the re-establishing of a separate bishopric of Connor.

The agents of the Belfast Town Mission paid four thousand visits during the past month, although some of the staff were laid aside with influenza.

A training home to accommodate twelve ladies who wi

(Continued on page 28.)

Gigantic Sale of the "Queen's Royal" Household

HEARTHRUGS

Regd.

Carriage Free. **2\6** IN REVERSIBLE RICH TUR KEY PATTERNS, measuring 6ft. long and 3ft. wide. These Hearthrugs have gained a worldwide reputation for magnificence, cheapness, and utility, having no equal. Registered Designs, and considered works of art. Thousands o RE PEAT ORDERES and Testimonials received. IN CLUDING UNDERMENTIONED, giving the highest satisfaction. SPECIAL OFFER. Three for 7s.; Six for 13s. 6d.: Twelve for 26s. CARRIAGE FREE.

"Black Mount, Tyndrum, N.B. Nov. 24th, 1891.
Lord Breadalbane writes: "Will feel obliged by Mr. Hodgson sending to above address two more of the 'Queen's Royal' Carpets 9 ft. by 10½ ft. Cheque £2 1s. 6d. enclosed."

Archbishop of York. | Prince Louis of Battenberg.
Archdeacon of Dromore, D.D. | H.R.H. Prince K. Bigit (Siam).

The "QUEEN'S ROYAL" Household Reversible

Rich Turkey Pattern CARPETS (Regd.)

Admittedly the Cheapest in the world. Woven without a seam, superior quality, with handsome border to correspond; a marvel of excellence and beauty.

6 ft. by 9 ft., price	...	11s. 9d.	10½ ft. by 12 ft., price	...	25s. 9d.
6 ft. by 12 ft.	,,	15s. 6d.	9 ft. by 15 ft.	,,	27s. 9d.
8 ft. by 9 ft.	,,	12s. 6d.	12 ft. by 12 ft.	,,	27s. 9d.
9ft. by 9 ft.	,,	17s. 9d.	12 ft. by 13½ ft.	,,	31s. 3d.
9 ft. by 10½ ft.	,,	20s. 9d.	12 ft. by 15 ft.	,,	34s. 9d.
9 ft. by 12 ft.	,,	22s. 9d.	12 ft. by 18 ft.	,,	42s. 0d.
9 ft. by 13½ ft.	,,	25s. 9d.	12 ft. by 21 ft.	,,	49s. 3d.

Trade Mark on all Goods. Beware of Imitations.

The World's Wonder **'ECLIPSE' CARPETS (Regd.)**

THE LARGEST EVER SOLD AT THE PRICE.

Carriage Free. **4/9** I will forward direct from the looms to any address on receipt of amount a Genuine Woven Reversible Carpet, suitable for sitting-room, bedroom, bordered and woven in art shades, large enough to cover any ordinary sized room. A Rug sent with Carpet, 1s. 6d. extra, or Two Carpets and Two Rugs for 10s. 6d., carriage paid. Satisfaction guaranteed.

Do not miss this opportunity.

"Portman-square, London, W., Nov. 23, 1891.
Lady Julian Walker writes: "I am much pleased with the 'Eclipse' Rugs and Carpets sent last week. Would Mr. Hodgson send twelve more of them. Cheque enclosed."

Illustrated List and Testimonials free. To readers of THE CHRISTIAN all goods sent carriage free. Cheques and P.O.O.'s payable to

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WOODSLEY ROAD, LEEDS.
Please mention this Paper.

"THE WORLD'S PROVED REMEDY FOR ALL CHEST DISEASES."

COUGH, ASTHMA, INFLUENZA.

CHRONIC BRONCHITIS,

Rev. F. E. HEAPE, of DERBY, in a recent letter, says:—
"*Your Medicine always puts my lungs right, and drove out the terrible* INFLUENZA *last May.*"

This Medicine has been prepared for 65 years.

CONGREVE'S BALSAMIC ELIXIR,

In Bottles 1s. 1½d., 2s. 9d., 4s. 6d., 11s., and 22s. may be had of all Chemists and Medicine Vendors.

PURE BEEF Cos PREPARATIONS.

MADE IN ENGLAND

INVALIDS:—Essence of Beef. Concentrated Beef Tea.
HOUSEHOLD:—Clear Beef Stock. Thick Beef Stock. Extract of Beef. Desiccated Soup.
MISCELLANEOUS:—Brole, a powdered Meat Extract. Brome, a powdered Thick Stock. Concentrated Beef a la Mode. Meat Lozenges.
N.B.—The invalid preparations are guaranteed of highest quality and about half the price of any similar goods For Parish Work, Soup Kitchens, &c., the Beef a la Mode and the Desiccated Soup will be found marvellously cheap, simple to prepare, highly nutritious and palatable. Free sample of any of the preparations to any clergyman on application.

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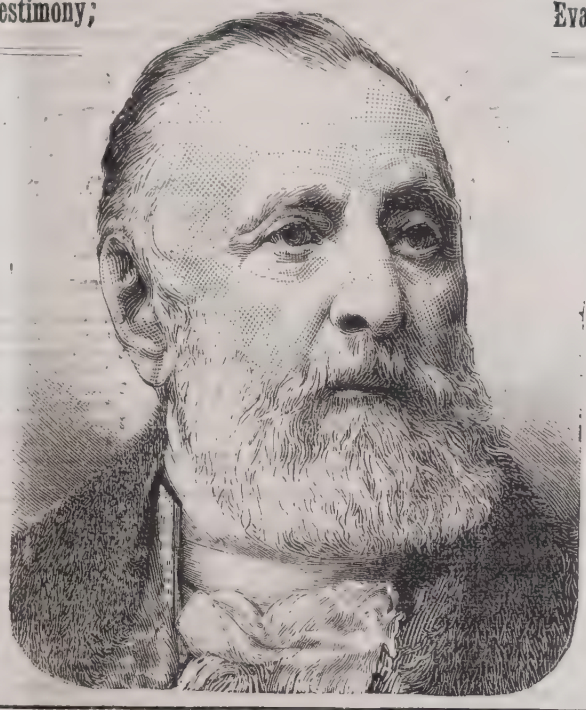
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SWISS PROTESTANT GOVERNESS (32) desires re-engagement in Christian family. Fluent and pure French and German. Good English. Elementary Latin, music, drawing, needlework (certificated). Highly recommended. Two years with Lady C. Mis. EDWIN HOOPER, Governesses' Home, Compton-terrace, Highbury, London. English and Continental schools recommended. Reliable information gratis.

A CLERGYMAN wishes to recommend as nursery governess an ex-pupil teacher trained in first-class infant school. Bright, intelligent, willing.
H. EVERETT, Rectory, Dorchester, Dorset.

GOVERNESS WANTED, in quiet clergyman's family for four girls, eldest 12. Thorough English, good French, music, drawing, needlework, and harmonium in very small country church. Age 25 to 35. Evangelical Churchwoman, lady like, obliging. Moderate salary.
RECTORUM, Nuffield Rectory, Henley-on-Thames

CHRISTIAN GOVERNESS required, for Colonel's family. Must be thoroughly efficient, and well recommended. Mrs. EDWIN HOOPER, Governesses' Home, Compton-terrace, London, N. No charge unless an engagement is obtained Special interest taken in Christian governesses. Several excellent vacancies for English and foreign ladies, £20 to £80.

COMPANION GOVERNESS wanted, in April, for three girls, who attend the high school. Must be decided Christian, cheerful in disposition, active, and good needlewoman.—Apply by letter, stating age and salary required, to Mrs. RICHARD CADBURY, Moor Green, Birmingham.

SUPERIOR NURSERY GOVERNESS wanted, to take charge of two little girls. Country situation. Salary £20. Applicants to state age, experience, &c. No original testimonials.
Mrs. SCOTT, Hayocks, Stevenston, Ayrshire, N.B.

Appointments, Situations, &c., Wanted.

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AS CLERK, Collector, or any place of trust.—Re-engagement sought by a respectable man (40). Active, conscientious. Thoroughly well recommended.
G., 38, Bishop's-road, Cambridge-heath, N.E.

MR. FEGAN desires strongly to recommend an earnest Christian man for employment as clerk, timekeeper, or any quiet post, where absolute trustworthiness will be appreciated Competent to teach young boys.—Mr. J. W FEGAN, The Boys' Home, 95, Southwark-st., S.E

COACHMAN, thoroughly experienced, for quiet Christian family. Accustomed to London and suburbs. Good character. Christian. Abstainer. Married. Middle age. Wishes to get nearer London.
S.B., 46, High-street, Glastonbury, Somerset.

AS COACHMAN, by a Christian man. Single or pair. Married, no encumbrance. Highly recommended by a gentleman. Eighteen years' good character. Total abstainer. Willing to be useful. Death the cause of leaving.
T., 89, Napier-road, South Croydon.

WOULD ANY CHRISTIAN LADY or gentleman kindly help young married man into situation as butler, who unfortunately has been out long time. Well recommended. Church of England clergyman will give particulars.—BUTLER, care of Moxham and Cooper, Stoke-road, Guildford.

ANY PLACE OF TRUST desired. Nineteen years' good character. Or attending to poultry and cattle. Good driver. Married, no family. Age 32 years.
J. A., 4, Mandar-road, Hanwell, Middlesex.

GARDENER (single-handed). Care of stock or any place of trust. Wife could manage dairy. One child about 8 years old. Nine years in last situation. Leaving place being sold.
S.T., care of Mr. Scott, Godstone Station, Surrey.

GARDENER'S HANDY MAN wants work. Good painter, glazier. Handy at repairs. Good reference. Any district.—G., care of Mrs. Baker, 10, Secretan-road, Camberwell, S.E.

PORTER, HANDYMAN, &c. Church Army soldier. Age 31. Reliable and trustworthy. Salary £1 per week, or £20 per annum, all found.
W. H., 128, Edgware-road, W.

WILL ANY CLERGYMAN or minister of Christ offer to a thoroughly competent organist, who has fallen through drink, but is believed to be sincerely penitent, a chance of regaining his position.—References to Rev. W. Hay Aitken, Rev. Talbot Hindley, Vicar of St. Barnabas, Holloway, and Rev. E. G. C. Parr, Church Army, 128, Edgware-road, W.

TO WATCHMAKERS, JEWELLERS, &c.—Wanted to place as an indoor apprentice in a market town, an intelligent youth (aged 16) where he would be taught the trade thoroughly.—Apply to H., 34, Wickham-road, Brockley, London, S.E.

MISSION WORK wanted, by a lady, town or country, varied experience, earnest in soul-winning. Good references. Moderate remuneration.
SPERO, 12A, Merton-road, Kensington, W.

A GENTLEWOMAN (43) earnestly seeks mission work. London or suburbs. 25 years' experience. Able to conduct meetings. Good speaker and singer. Evangelical. Highest references.
C. M., 149, Campbell-road, Bow.

A LADY who has had some experience in a boys' orphanage is anxious to find Christian work. Is cheerful, active, and musical. Highly recommended by a clergyman of the Church of England. State salary.
C. N., 113, Malvern-road-villas, Kilburn, N.W.

MATRON.—Re-engagement in Children's or adults' convalescent home. Certificated Masseuse. Long experience. Economical manager. Christian. Abstainer. Excellent references. Medical and otherwise.—S., care of Hill, 33, Dynevor-road, Stoke Newington, London.

HEAD MATRON seeks Re-engagement 2nd May (or before by arrangement). London or provinces. Considerable experience. Excellent testimonials. Middle age. Abstainer. Communicant and well qualified to fill position of trust.
M. J. C., 1, Park-street, Hitchin, Herts.

LADY DESIRES MATRONSHIP or assistant matron, or as Housekeeper in school, hospital, home (convalescent or otherwise). Good references.—H. B., 29, Broad-street, Regent-street, W.

AS BIBLEWOMAN or private missionary.—Mr. J. T. Dunn, of Metropolitan Tabernacle, wishes to recommend a devoted Christian young woman, age 22. Well instructed in the Scriptures.
J. T. DUNN, 93, Grosvenor-park, Camberwell.

A RE-ENGAGEMENT wanted, by a lady, as Lady Housekeeper. Ten years' reference. Good testimonials. Thoroughly experienced.
S., 18, Darnley-street, Gravesend.

AS HOUSEKEEPER or housekeeper and companion. Re-engagement required by a lady with nine years' experience. Thoroughly domesticated. Good cook and needlewoman. Fairly musical. Good references. In North London preferred.—R., 5, St. Peter's-road, Tufnell-park, N.

LADY DESIRES ENGAGEMENT to assist lady with housekeeping, care of children, or where slight knowledge of nursing would be useful. Good references. Moderate remuneration.
J., 63, Warwick-road, Ealing.

LADY CARBERY highly recommends a young lady (32) as Companion or Secretary. Church of England. Salary necessary.
Miss S. RANDALL, Lexton Hall, Stamford.

AS COMPANION, Nurse, or Lady Help.—Re-engagement wanted by middle-aged lady. Domesticated, obliging. An abstainer. Christian home valued. Highest references.
HOPE, 13, Lower Rock-gardens, Brighton.

AS HEAD ENGLISH GOVERNESS.—Earnest Christian Lady required, after Easter, in large Ladies' School. Must be certificated and experienced, good disciplinarian, with kindly tact and sympathy. Thoroughly efficient English, with mathematics and advanced arithmetic, and Latin, to prepare successfully for the local exams. Preferred if speaking French or German. State age (not under 25), and all particulars, with salary.
Miss PENN, St. John's South View, Eastbourne.

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is the Hotel in which the late **REV. C. H. SPURGEON** first slept when he came to London, and which he recommended till he died. Room for 50 Visitors. Bedroom and Gas, Breakfast, Dinner, Tea, and Attendance, 7s. If without Dinner, 5s. per day.

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AS COMPANION. Housekeeping and needlework. Re-engagement required by a lady (35). Several years' reference.
O. P., Cotham, Letter Exchange, Bristol.

A YOUNG LADY (19) seeks engagement as Useful Companion, willing to help in housework. Church of England.
F. C., 8, Lorne-road, Forest Gate.

AS MOTHER'S HELP.—Situation wanted, by a young person, aged 27. Wages required, £15 to £20.
C. M. G., Welbeck House, 101, Mortimer-st., W.

LADY'S MAID.—The Dowager Lady Lichfield wishes to find a place as maid to young ladies in schoolroom under another maid, or as useful maid to a lady, for a Christian young woman, aged 22. Is good dressmaker. Can do hair and has had some month's experience of service. Abstainer.
Lady LICHFIELD, Aruewood, Bournemouth.

A LADY WISHES to recommend her thoroughly Christian nurse. Has had hospital training. Is most judicious and obliging. Well suited for parish work. Abstainer.—NURSE, care of Mrs. Mackenzie, 34, Victoria-street, Wolverhampton.

AS SICK NURSE or attendant to elderly lady. M. A., 65, London-road, Clapton.

AS ATTENDANT on elderly lady in a Christian home, wanted by respectable middle-aged woman. Good needlewoman and housekeeper. Light housework not objected to
E. W., 3, Cambria-road, Camberwell, S.E.

RESPECTABLE WIDOW, with excellent character, desires office cleaning or other suitable employ.—Mr. BOLTON SMART, Wesleyan East-end Mission, 242, Cable-street, E.

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WANTED, BY TWO FRIENDS, middle of March, situation as Nurse to one child and Housemaid in small family. Comfortable home more object than wages.
A. P., 50, Hanover-street, Brighton.

WANTED TO PLACE in a Christian home a Youth, aged 16, to learn a trade. Strong and willing. A small premium would be paid.
H. G. B., "Herald" Office, Alton, Hants.

Appointments, Situations, &c., Vacant.

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A1 TEA AGENCY.—Any one wishing to increase their income can easily do so by selling our Fine Ceylon Teas among friends and customers. The exceptional terms we offer enable Agents to earn £2 weekly. Compare samples.—United Tea Supply, Union-court, London, E.C. Name paper

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SEVERAL YOUNG MEN wanted for office work, must be quick and accurate at figures, good writers and willing to make themselves generally useful. Saved men only. Apply by letter, stating age, qualifications, and references to "EPHRODITUS," care of Housekeeper, 13, Rose-street, Paternoster-square, E.C.

ARTICLED PUPIL required in an architect and surveyor's office in the City. Small premium. References exchanged.—Apply, by letter, to Box D5, Messrs. DEACON'S, Leadenhall-street, E.C.

TO CHRISTIAN PARENTS.—Vacancy for Articled Pupil in old-established seaside college. Moderate premium and light duties. Special preparation for London matriculation, Cambridge, local, or other examinations. —"SIGMA," care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

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WORKING GARDENER AND BAILIFF wanted. Thoroughly acquainted with vines, melons, orchids, early and late forcing, land stock, Milk three cows. Wife dairy and poultry. No encumbrances.—FRASER, 4, Berkeley-square, London.

FOOTMAN.—Can any lady recommend a highly-respectable, well-conducted lad, about 16, as second footman under a butler. Town and country.—Write R. M. M., May's, 162, Piccadilly, W.

GROOM - COACHMAN, not over 35. Married. No family preferred. Must thoroughly understand his duties, ride and drive well. Light weight, smart appearance. Highly recommended. Willing to make himself useful.—Apply by letter, giving full particulars,
F. FREMLIN, Maidstone.

MARRIED COUPLE, without children, or widow, as caretaker in an institution. The man must have work in Notting-hill or Kensington, or else have a pension. The woman will be given a rent free room for small services, and small remuneration for occasional nursing or cleaning.—Apply Honorary Secretary, 5, Grandacre-terrace, Anerley, S.E.

LADIES OR GENTLEMEN wanted, to obtain orders from friends, &c., for choice Teas at moderate prices. Liberal payment. Strictest confidence. Little trouble.—S. J., Shelley's Advertising Offices, 38, Gracechurch-street, E.C.

PROBATIONERS WANTED to train as Nurses. No previous knowledge required. Aged from 23 to 30. Apply to the LADY SUPERINTENDENT, National Hospital for the Paralysed and Epileptic (Albany Memorial), Queen-square, Bloomsbury, W.C.

TOONBARRI TEA ESTATE.—Wanted, lady agents. £100 by estimate will be available this year as commission on orders for tea. Ladies are already working as agents, but more are required. Lady agents may depend on being treated with utmost courtesy, and on incurring no risk.—R. MORTON (Planter), care of Major-General Morton, 2, Priory-parade, Cheltenham.

TOONBARRI ESTATE TEA is clean and wholesome, being prepared and dried by machinery at 300° 10lb. leads 18s. 4d.—R. MORTON (Planter), 2, Priory-parade, Cheltenham. Lady agents wanted.

AN EARNEST CHRISTIAN wanted, bright and active, to take charge of small convalescent cottage for women near London. Board and lodging. No salary.
Miss THOMPSON, Gospel Mission, Kensal-road, W.

LADIES AND GENTLEMEN most cordially welcomed to give half-hour addresses in City work-rooms in dinner and tea hours once a week. Also help for general work. Remuneration if needed.—Wm. FISHER, care of Hallkeeper, 186, Aldersgate-street.

WILL ANY LADY, with private means, offer her services as superintendent of Y.W.C.A., Institute recently opened? Comfortable rooms.—SECRETARY, Y.W.C.A., 1, Lawn-villas, Woodgreen, N.

GOOD WORKING MATRON wanted immediately for small children's training home. Good references indispensable.—Address, stating age, experience, salary, &c., Mrs. EDMONDSON, Heath Avenue, Halifax, Yorks.

WORKING MATRON, widow or spinster, for small home for mill girls. Rent, fire, light, 7s. 6d. a week. Earnest Christian desired. Churchwoman.
Mrs. WYATT, Eastcourt, Wells, Somerset.

WORKING MATRON wanted, for Y.W.C.A. Institute, age between 30 and 40. Capable housekeeper. State wages required.—Letters only, to
B., 114, Newington-green-road, London, N.

ASSISTANT MATRON wanted in small Preventive Home. Must understand laundry and housework. Churchwoman and abstainer.—State salary, Mid-Kent Training Home, Boxley-road, Maidstone.

AN UNDER MATRON for the Laundry wanted, age about 20, abstainer.
Cripples' Home, 171, Marylebone-road, N.W.

A RESPECTABLE PERSON wanted, who understands laundry work, and is willing to train girls in a small home. State wages.
Mid-Kent Training Home, Boxley-rd., Maidstone.

USEFUL MAID wanted. Plain needlework, and little light housework, to wait on one young lady. One who has been parlourmaid preferred. Age about 30. Nonconformist.—State wages and reference,
Mrs. SPELMAN, South Dene Lodge, Gt. Yarmouth.

GOOD NURSE wanted, for three children, ages 6 and 4, and baby. Must be strong and healthy, and fond of children. Good wages given. —Apply, by letter, stating age, and former situations held, to
Mrs. S. B., Coniston, South Hill, Bromley, Kent.

NURSE.—Wanted, an experienced, conscientious Nurse, for two children, one an infant. No under-nurse kept, but assistance given. She must be well recommended.
Mrs. J. B. PETTER, Borough, Yeovil.

MOTHER'S HELP wanted, in small family. Thoroughly domesticated young lady. Must be decided Christian. Open Brethren preferred.
A. M. P., 4, Normanton-road, Clifton, Bristol.

YOUNG MOTHER'S HELP or nurse to assist with 3 children from 8½ to one month. A bright, active, willing Christian. Accustomed to and fond of children.
Mrs. GERRALD STEPHENS, Basingstoke.

GOOD CHILDREN'S MAID wanted, for Guernsey. Bright, active, early riser, and a good needlewoman. No assistance. Good personal character indispensable.
Mrs. TUPPER, 16, Hauteville, Guernsey.

NO SALARY.—A comfortable home is offered to a middle-aged Christian Lady, who will assist in light household duties, and make herself companionable.—GLENDOWER, 2, Friend's-road, East Croydon.

HOUSE-PARLOURMAID wanted (experienced) for gentleman's family. Quiet. Assistance given. Personal character indispensable. No fringe allowed. Wages £20.
M. D., 86, Lower Addiscombe-road, Croydon.

HOUSE-PARLOURMAID wanted. High-principled, methodical, Church of England. Comfortable place. £18. Christian person valued.
Mrs. MORRIS, Sunny Mount, Ramsey, Isle of Man.

AN EXPERIENCED LAUNDRYMAID (single-handed) wanted, where assistance is given. Age about 30. Church of England.—Apply, giving full particulars, to Lady MOSTYN, Mostyn Hall, N. Wales.

CHRISTIAN PERSON wanted, not under 30. Abstainer. Willing make herself generally useful, and take charge of young baby at night. Servant kept.—Apply, by letter,
H., 38, Fairmead-road, Holloway.

TRUSTWORTHY WOMAN wanted immediately as general servant. Good plain cook, strong, and active. Abstainer. Young housemaid kept. Widow and daughter, or other relatives would suit.—LADY SUPERINTENDENT, Young Women's Christian Association, Worthing.

MAID wanted, under 30, for invalid lady (paralysed). Strong, kind, good reader, needlewoman. Abstainer. Small, quiet family. Two other servants. Comfortable home.
M., 3, East Ascont St. Leonards-on-Sea.

TWO USEFUL HELPS wanted, who would do the work of cook and housemaid. Three in family. No children. Small private house. Servants may apply
22, Gresham-road, Brixton, S.W.

NURSE OR MOTHER'S HELP wanted, thoroughly trustworthy, fond of children, and good needlewoman, to take charge of three children, ages 14 months to 4 years. Good salary to competent person.—Mrs. FRANCIS A. WALLIS, Eype House, Basingstoke.

CAN ANY LADY recommend a thoroughly good Nurse for two children, aged 3 and 4 years. Able also to take a baby from the month. Must be a good needlewoman. Under nurse kept. Town or country. Personal character.—Apply, in first instance, to Miss WOODRIFF, 8, Palace-gate, Kensington, between 10 and 1 o'clock, on and after the 25th.

GOOD COOK wanted, for large boarding establishment. Christian and abstainer preferred. Early riser. Also single-handed Laundress.—State age, experience, and wage, K. L., Beechwood, Harrogate.

WANTED, AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 97, Harrow-road, Paddington-green. Stamp for reply.

SUPERIOR COOK (General Servant) wanted. Country (16 miles out of Kent). Two in family. All found but beer. Early rising indispensable. Age 25 to 28 preferred. Church of England. House-parlourmaid also wanted. No offices.—Reply by letter, stating wages and full particulars, T., 90, Norroy-road, Putney.

GOOD PLAIN COOK wanted for Wilton House of Rest, St. Leonards. Age about 30.
164, Alexandra-road, St. John's-wood.

COOK WANTED (good plain). Age about 30. Wages £25. Small family. Comfortable home. Sunday privileges. Protestant.
Miss HOOPER, 9, Upper Baker-street, N.W.

COOK (useful) in small Christian family; wages £20. Comfortable home. Housemaid, with assistance.—Mrs. ORSMAN, Milton House, Shacklewell-green, London, N.E.

A TRUSTWORTHY PERSON wanted, in a quiet family as General Servant. Able to do plain cooking nicely. Six in family. Three servants kept. Country person preferred. Wages £16.—Mrs. GRUGGEN, The Governor's House, H.M. Prison, Wandsworth.

GENERAL SERVANT wanted. Age about 20. Must be able to do plain cooking. Five in family. Nurse kept.—Apply, stating wages, to Mrs. KING, Oak Lodge, Queen's-road, Wimbledon.

A GOOD GENERAL SERVANT wanted, at once. Small family (quiet).
Mrs. JONES, Burchester, Venner-road, Sydenham.

A GOOD GENERAL SERVANT wanted. Must have good character. Four in family.—Apply, stating age, wages, &c., to W., 36, Buckleigh-road, Streatham-common, S.W.

GOOD GENERAL SERVANT wanted, at 52, Tresillian-road, Brockley, S.E. Able to do plain cooking. And Housemaid. Good needlewoman. Age 18 to 22. Must have good characters. Quiet, comfortable home.

GOOD GENERAL SERVANT wanted in small family. Must understand plain cooking. Christian and abstainers. Also Housemaid. Nurse kept.—Mrs. COLWELL, 67, Gordon-villas, Victoria-park-road, Hackney.

GOOD GENERAL SERVANT wanted for a position of trust. Must be intelligent, trustworthy, obliging, able to do plain cooking. Wages £18.—Apply, by letter, "Alpha," WILLENS, 29, Ludgate-hill, London.

GENERAL SERVANT wanted. Good cook, fond of children. Nurse and girl kept. No washing.—CHARLTON, 20, Clarendon-road, Lewisham, London.

SUPERIOR GENERAL SERVANT wanted, or plain cook. Christian. Good character indispensable. Two servants and girl kept. Small family.—Apply, stating wages and full particulars, to Mrs. WILSON, Castle Lodge, Kendal.

GENERAL SERVANT wanted, who can do plain cooking. Good character required. Four in family.—State age, length of service, and wages, F., 9, Queen's-gardens, Richmond-hill, Surrey.

GENERAL SERVANT (good Plain Cook); also House-Parlourmaid wanted, in small family. Must be early risers.—State age, wages, and experience to
Mrs. E., 15, Beckenham-road, Beckenham, Kent.

A GIRL wanted, aged 16, for housework, where children will be kept. No other servant. Seven rooms. Baptist preferred.—Apply for particulars. ALICE, 86, Carlton-road, Lowestoft.

GENERAL SERVANT.—Lady wishes to meet with good General Servant, who knows how to do plain cooking and housework. Age 20 to 30. Good-tempered. Good character. Wages, from £14.—Apply by letter
A. B., Sunnybank, Inglis-road, Addiscombe.

A GENERAL SERVANT wanted, at once, able to cook nicely. Good character indispensable. Early riser. Christian much valued. Housemaid kept. No washing. Wages £16.
Mrs. FAWCETT, St. Matthew's Vicarage, Luton.

GENERAL SERVANT wanted in Wesleyan minister's family (Paris). Wages £16 to £18. Christian preferred.—Write
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ST. LEONARDS-ON-SEA.—Rev. F. Whitfield desires to recommend select and home-like boarding establishment to Christian visitors. Central position. South aspect. Near piers, baths and station. Terms moderate.—Mrs. WARSCHAWSKI, Avondale, 16, Warrior-gardens.

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BRIGHTON. — Comfortable, well-furnished sitting and bed room, near sea; large pleasant rooms, 17s. week. Less for permanency. Extra bedroom. Quiet home. No children.—Mrs. THOMPSON, 54, Westbourne-terrace, W. Brighton.

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BRIGHTON.—Good comfortable home with full board, offered lady. 16s. weekly. Pleasantly situated. House near St. Peter's and St Bartholomew Churches. Only three boarders received.
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BOURNEMOUTH.—A superior, comfortable Boarding House, very conveniently situated as to churches, pier, and railway station. Every accommodation.—Address
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BOURNEMOUTH.—Comfortable, warm apartments, south aspect, in own grounds among pines on best part of East Cliff. Near pier and gardens. Terms moderate.
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F., 21, Poet's-road, Canonbury, N.

FOLKESTONE.—Home of Rest for Governesses, workers, and other ladies. Under the presidency of Rev. Claude Bosanquet.—For terms and particulars, Miss A. RODWELL, Honorary Lady Superintendent, Pembroke House.

FOLKESTONE.—Best part, not far from Lees and lift. Christian abstainers, not strong, will find home comforts at Haverstock-villa, Claremont-road. Those recovering from infectious complaints ineligible. Terms 33s. to 52s. 6d., inclusive weekly.
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Proprietress, Miss PALMER.

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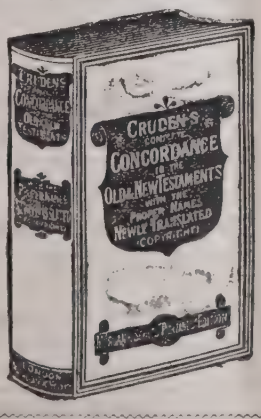
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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. R. A. Torrey, Superintendent of Mr. Moody's Bible Institute, Chicago.

☞ Our advertising friends will kindly note that, commencing with the next issue, the Advertisement Department of The Christian will be under the management of Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, E.C., *to whom all communications respecting advertisements should be addressed.*

If, on the one hand, error is propagated by misinterpreting Holy Scripture, on the other hand both error and superstition abound, in consequence of systematic neglect to read the Book. A correspondent, who mourns the too prevalent ignorance, writes:—

One of the causes of modern departure from the faith is found in the general neglect of Bible study among professing Christians. Too terribly true is the statement I have heard enunciated by Rev. H. C. G. Moule, that "the Bible is the most awfully unread book in our day."

Could it be possible that unblushing Popery (no longer under the thin veil of Ritualism), and all the horde of sceptical blasphemies, doctrines of devils, and vain deceits of seducing spirits, would take root in our midst if the people were grounded in the most elementary truths and doctrines of God's Word? I think the practice of past days might well be renewed, and prizes given to the young for committing to memory portions of Holy Scripture.

Although ignorance of the type here specified abounds, we rejoice to know that on all hands faithful men are encouraging the people to study their Bibles. As sure as the heights and depths of the heavenly doctrine are explained to spiritually-minded people, the desire will be fostered for further knowledge, which only the Word itself can supply. And a Bible-reading Church will testify for Christ with a fidelity and power that cannot co-exist with a superficial and fragmentary acquaintance with God's ways and will, as described and revealed in the Inspired Volume.

Christian duty no less than Christian love demands that those who, in a Godly spirit and with befitting zeal, devote their time and powers to the direction of the work of our churches, should be relieved of anxiety as to daily needs. An esteemed correspondent writes to us:—

As a rule we do not half realise the solemnity of our relations towards our ministers, nor inquire how God views the matter. Under the Mosaic economy: "Unto the tribe of Levi Moses gave no inheritance; the Lord God of Israel was their inheritance"; and their maintenance was to be found in the offerings of the people to whom they ministered. Not only was the proportion to be allotted to them specified, but the people were directed to share with them all their joys and good things (Deut. xxvi. 11). Similarly, of the Christian ministry, it is written: "Even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel."..."Let him that is taught in the Word communicate unto him that teacheth in all good things." "If we have sown unto you in spiritual things, is it a great thing if we shall reap your carnal things?"

True ministers of the Gospel do not seek earthly advancement; nevertheless, their temporal needs are assuredly their due. Our correspondent proceeds:—

Is not the neglect of the churches in this matter the symptom of a disease deep down in the heart? "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, *how dwelleth the love of God in him?*" Our appetite for spiritual food would be largely stimulated if we were to make it our daily practice to pray for those who are set over us in the Lord.

The reproof and the appeal of our correspondent demand earnest and generous consideration. If the churches are too exacting, and if in many cases they require bricks without supplying straw, they must expect to be treated on the same principle as the Egyptian king, unless they consider and amend their ways, and, like their Father in heaven, let grace reign through righteousness.

But may not Christ be saying to many of these ministers, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth"? For "the same constituency which has *seven thousand* ordained missionaries on the foreign field has *a hundred and twenty-seven thousand* ordained ministers on the home field." Well, therefore, might the President of an American Missionary Union say, "Brethren, I would that one-half of our ministers would give themselves to the work of evangelising the heathen. It would bring to our churches an unparalleled prosperity."

One of the most important improvements in the R.V. is effected by the correction of an error of the A.V., in Eph. iv. 11, 12, verbally slight, but vital in its result. The Revised Version reads:—

He gave some apostles and some prophets and some evangelists and some pastors and teachers, *for the perfecting of the saints unto the work of ministering*, unto the building up of the body of Christ.

Has this ever been accepted as the reason why these gifts were given? To make every saint a minister, to perfect every one unto the work of ministering, not in order only to what we call the edifying of the saints, but to the *building up* of the body of the Christ—seeking the stones of the temple, which is his body among all peoples and nations and tongues and kindreds.

So far from gifted men training and perfecting the gifts of others, finding opportunities for their exercise, pressing them out into service, it is often the case that nothing can be done without "the minister." If he be unwell, or called away by some sudden circumstance, instead of having around him a band of men whose hearts God hath touched and whose mouths He hath opened, post and telegraph are put to work to find some one to occupy the pulpit, because the gifted absentee has not perfected the saints under his charge unto the work of ministering unto the building up of the body of Christ. And so, instead of the saints being perfected unto the work of ministering, all their ministering is done by proxy by *the* minister, who, if conscientious, is often overworked, and generally underpaid.

It is certainly noteworthy what prominence is being given, in widely-divided centres, to the great importance of missionary work in China. The February number of *The Missionary Review of the World* has no fewer than three leaders on the importance of winning China for Christ, each of which is of singular interest; and there is quite a consensus of opinion, there and elsewhere, that with faithfulness on the part of the Church of Christ there will soon be a mighty ingathering in China. Writing in the same journal, Dr. Gracey would fain prepare the churches for the harvest time in China, and, as Bishop Thoburn has said, "if this world is to be saved, there must come a time when the heathen shall be gathered in by the hundred thousand—by the million." Another writer points out that our timid faith may soon be shamed into bolder belief.

The new measure of the French government in regard to associations, copies of which have recently been put in circulation in the Chamberr, is a somewhat drastic one, as might perhaps be expected in the present condition of political feeling in France. It seems to be aimed primarily at the nunnery and the monastery, as it provides that every association, religious or otherwise, shall submit to the Government, not only its statutes and rules, but also an explicit statement of its resources. Moreover, it provides that the law shall declare, from time to time, the amount of property that a community shall have the right of possessing. Another clause invests the authorities with power for entering and inspecting at any time premises belonging to associations, that is to say, convents and other places of the kind. Perhaps, by-and-by, the need for legislation of this kind will be recognised in this country also, when we have learned to distinguish the difference between liberty and licence.

The Excise returns for the year 1891 are well calculated to depress all who have the moral and spiritual welfare of these islands at heart, for they show a very large increase in the consumption of intoxicating drink in England and Wales, Scotland and Ireland. In the United Kingdom, there was an increase in spirits of 1,333,778 gallons over the figures of the preceding year, and in beer, 430,488 barrels over the number for 1890. In Ireland there was an increase all round, as the returns show the national consumption to have exceeded that of the previous year by 51,204 gallons of spirits and 67,313 barrels of beer. We may, therefore, confidently look for a proportionately larger outlay in the repression and punishment of crime and the relief of poverty, for it is only a fictitious revenue which reaches the Chancellor of the Exchequer through the medium of the national sin.

From another point of view this growth of drinking is even more serious, for the Drink Bill for the United Kingdom last year was a hundred and forty and a quarter millions sterling, a sum equal to about seventy-five shillings per head of the entire population, children included; and no one can look thoughtfully upon this terrible expenditure, and its increase of a million and three quarters over that of the former year, without seeing behind it a large proportion of the "submerged tenth," or without seeing in front of it the evils and sorrows which the wasted millions otherwise might go far to remove.

Public attention has recently been directed to the painful disease of the jaws which is contracted by some of the women engaged in the manufacture of common lucifer matches. The disease was still more prevalent among these workers in days when matches were made in a small way in houses and living apartments; and, in spite of the many precautions which the Factory Acts enforce today, cases of this necrosis, or "phossy jaw," frequently occur. The manufacture of those matches which strike only on the box is not attended with these sad risks and consequences; and we would urge all who sympathise with such workers, and desire to mitigate this evil, to discountenance the use of the old-fashioned matches, which have, in some quarters, retained their popularity simply because they may be ignited by rubbing on any surface.

We have from time to time given details of the quiet but earnest mission work going on in Greece, amongst the most prominent labourers being Mr. Kalopothakes, the agent of the British and Foreign Bible Society. While in the past some opposition has been shown by officials of the Greek Church, little actual violence has been offered to the Protestants. All the more regret will, therefore, be felt for the outbreak last week. A recent telegram says—

The Protestant church which was attacked on February 15 by the mob had only lately been erected, the cost of construction being defrayed by subscriptions in England and America.

The Evangelical pastor is a Greek subject, and lives in a house attached to the church. He has lost everything. The other minister who was present at the service, and was maltreated by the mob, is named Kalopothakes.

Many of the rioters were masked. After forcing an entrance into the church, they dragged all the chairs, fittings, and books, and also the harmonium, into the square, where they burned them in a huge

bonfire. Petroleum was poured on the heap of furniture and other things, in order to make them burn well. The interior of the church is a complete wreck. Nothing remains but the bare walls. Two or three members of the congregation were pursued by the mob, and had to seek refuge in the British Consulate.

A Good Foundation.

Know ye not that a prince and a great man has—not fallen, but gone to be with Christ, which is far better? Died Spurgeon as a fool dieth? The fool hath said in his heart, There is no God; but Spurgeon sanctified the Lord God in his heart, and was always ready to give an answer to every one that asked him a reason of the hope that was in him, with meekness and fear. Neither as a man falleth before wicked men so did he fall; but God drew in his breath, and the spirit of his beloved son and faithful witness returned to God who gave it.

Very tenderly all Christians sympathise with the heroic-hearted wife, and with the sons, in their sore bereavement, and not less warmly with the sorrow-stricken church mourning for its pastor, revered and loved as few pastors have been revered and loved. But "not in cruelty, not in wrath, the reaper came that day." Forty years of unremitting service in a suffering body called for rest. Far better that the good soldier of Jesus Christ should be called to his reward in the zenith of his fame than that he should have continued in life with enfeebled body and weakening mind.

Removed, as he has been, in the wisdom of eternal love, he, being dead, will yet speak more impressively than before. The power of God in the Christian preacher and philanthropist has been felt and proved by thousands; but the power of God working in the hidden depths of his own spirit has been less appreciated and understood. The sounding of the deep within, the profound searching of his inmost spirit, the light let into the recesses of his being by the candle of the Almighty, the tears which were his meat day and night—these never can be known by the unthinking crowd; nor, on the other hand, the deep and intimate fellowship of the adorable God with his loyal servant and his faithful child.

These are days of shallow experience, but it is to be hoped that the death of this man of God in the midst of his days will lead to the study of the inner life from whence proceeded those unexhausted streams of truth. As an example of his deep convictions, the following is extracted from one of his early sermons:—

Had He been a changing God, ye had been amongst the filthiest of the filthy, and the vilest of the vile. Cannot you remember in your life seasons similar to those I have felt? I have gone right to the edge of sin; some strong temptation has taken hold of both my arms, so that I could not wrestle with it. I have been pushed along, dragged as by an awful Satanic power to the very edge of some horrid precipice. I have looked down, down, down, and seen my portion; I quivered on the brink of ruin. I have been horrified, as, with my hair upright, I have thought of the sin I was about to commit, the horrible pit into which I was about to fall. A strong Arm has saved me. I have started back and cried, O God, could I have gone so near to sin and yet come back again? Yet I am here unconsumed because the Lord changes not.

As illustrating the same phase of his experience in later years, this circumstance is told us by one who owed his spiritual life to him in the Park-street days:—

Mr. Spurgeon, and the family by whom he was entertained on one of his preaching visits, had retired to rest. In the small hours his hostess heard groans, which proceeded from his room. Her husband went to enquire the cause, fearing to find him in bodily pain. He found Mr. Spurgeon still undressed, prostrate on the floor, in evident distress, and anxiously expressed his fear that he was ill. "No, my brother," said the preacher, "leave me alone with God. I shall be right presently." It was not bodily pain, but painful exercise of soul. Men of God suffer thus. One day a member of the household of the saintly William Pennefather knocked at his study door. She was not immediately admitted, and when the door was opened she saw that his face was wet with tears. She asked the cause of his distress, and he replied, with broken voice, "My sins! my sins!"

It was these intense experiences which caused Mr. Spurgeon's tenacious grasp of what have been described as the doctrines of grace. Out of the deep and horrible pit he cried, and God answered him. The comforting Spirit showed him the righteousness of God vindicated and manifested in Jesus Christ crucified and risen, and the assurance of his own justification was as real and deep as his conviction of sin by the same Spirit.

Have we not somewhat forgotten 1859 and the years that followed? Then the foundation truth of justification was deeply laid, and souls who had been terribly convicted of sin rejoiced with great joy in their justification by union with the crucified and risen Christ. Their gaze was on Him and not on self.

After a time it came to be said that Justification is only the vestibule, and Sanctification is the temple. This may not be altogether incorrect, but the tendency of the illustration naturally is to depreciate Justification. This it has certainly done, and as compared with those days there is far less of deep conviction of sin, and less of that satisfying knowledge of Christ and his work, which we generally ascribe to the reception of foundation truths.

Consequently, houses are built upon the surface of the ground without a foundation dug down deep into the soul. It was this deep inward work which made Spurgeon such a mighty preacher. He could never preach without telling men how to be saved, because he had had such vivid experience of what it was to be lost.

In some good and earnest Christian work which we might specify, there is superstructure without adequate foundation—and "holiness" occupies more attention than the Foundation other than which can no man lay, which is Christ Jesus. Is it not thus that "holiness teaching" can, in some cases, go hand-in-hand with progress-of-humanity teaching; while regeneration is not insisted on, and the new creature in Christ Jesus is scarcely even heard of; and while such deep experiences as those recorded of C. H. Spurgeon are unknown—experiences which laid the foundation of and gave continuance and coherence to his faithful and fruitful ministry?

FOREIGN MISSIONS.

SUGGESTIONS FOR PRAYER.

Mr. J. A. Stooke, of the C.I.M., Chefoo, writes:—"It has struck me that we need more definite, distinct prayer for the workers in China, Africa, India, and elsewhere. The 'wear and tear' upon the spiritual life of a missionary in heathen lands is an awful reality. We have our rock 'Christ Jesus' to hide in. Yet, the other fact remains, and may it send many to their knees, so that we may be more intelligently prayed for day by day, and week after week.

"Many, I am glad to know, are interesting themselves in foreign missionary work, through direct communication with those on the field. May I emphasize the importance of this branch of service, for I personally know it to be specially helpful? Might I also suggest special prayer for our children? As they grow up, the question what to do with them is a pressing one. Heathen surroundings are often very detrimental, but with care and years of watchfulness, the difficulties are greatly minimised. But after they have grown, the question causes no little anxiety to the parents' hearts.

"In the case of boys desiring to give themselves to the Lord's work, let prayer go up, not only that friends may be raised up to assist in their education at home, but also that only those be encouraged who really are fit for such exalted service. I know of two cases now for which prayer will be greatly valued.

"Lastly, there should be far more individual responsibility as to the sending out and support of workers for the foreign field. The cure for any seeming apathy in this direction would be the Heaven-directed prayer, 'Lord, what wilt Thou have me to give?' Individuals with means, and churches also, might find this plan a great means of grace. Prayer then should arise for *more* hearts to be moved in this way."

Gathered Gold.

Deeds unfinished will weigh on the doer.
—*E. B. Browning.*

Wisdom is ofttimes nearer when we stoop
Than when we soar.—*Wordsworth.*

My proud foe at my hand to take no boon will choose—
My prayers are the one grace which he cannot refuse.
—*Trench.*

A praying man can never be a useless man.—*Austin Phelps.*

Rise odours sweet from incense uninflam'd?
Devotion, when lukewarm, is undevout;
But when it glows, its heat is struck to heaven!
—*Young.*

Like to the sunlight—gladdening, brightening all,
Quiet as dew, which no man heareth fall—
So let thine influence be.
—*Anon.*

HEART BEFORE HEAD.

To halls of heavenly Truth, admission would'st thou win?
Oft Knowledge stands without, while Love may enter in.—*Trench.*

THOSE WHO WATER ARE WATERED.

Seldom can the heart be lonely,
If it seek a lonelier still;
Self-forgetting, seeking only
Emptier cups with love to fill.—*F. R. H.*

Why shouldst thou fill to-day with sorrow
About to morrow,
My heart?
One watches all with care most true,
Doubt not that He will give thee, too,
Thy part.
—*Paul Flemming.*

How good it is, when weaned from all beside,
With God alone the soul is satisfied,
Deep hidden in his heart!
How good it is, redeemed, and washed, and shriven,
To dwell, a cloistered soul, with Christ in heaven,
Joined, nevermore to part!
—*G. Tersteegen.*

Not words alone it cost the Lord,
To purchase pardon for his own;
Nor will a soul by grace restored
Return the Saviour words alone.

With golden bells, the priestly vest,
And rich pomegranates bordered round,—
The need of holiness expressed,
And called for fruit as well as sound.—*Cowper.*

THE GOSPEL.

The Gospel is fresh, though age after age has passed and one system of religion and philosophy has died after another, because before the Gospel presents salvation it presents a Saviour. It is not to Christianity that we owe the blessings of our modern civilisation, ingathered by ungrateful and often unconscious hands, but to Christ. The Gospel is but the body of which the Living Word is the soul.
—*Rev. John Watson (Liverpool).*

FAITH AND LOVE.

The Christian's love advances by equal paces with his faith, as the heat of the day with the shining of the sun. Faith, like Mary, sits at the feet of Christ to hear his sermons; and love, like Martha, compasses Him about with services. Faith is the great receiver, and love is the great disburser. We take in all by believing, and we lay out all by loving. Faith at first works love, and then it works by love; as the workman sets an edge upon his tools, and then carves and cuts with them. —*Wm. Secker.*

THE NEED FOR PATIENCE.

The nearer time approaches its end, the more need there is of patience. Let us strengthen our patience by confidence, and by a life consecrated to God. An early Christian bishop and martyr wrote in his last hours to the Christian Church at Rome, "Fare ye well in the patience of Christ until the end." The Apostle desired to send us the same blessed greeting in the words, "The Lord direct your hearts into the love of God and into the patient waiting for Christ" (2 Thess. iii. 5).—*The late Dr. Christlieb.*

PEACE IN OLD AGE.

True Christians, amidst the consciousness of many infirmities, have a retrospect of life as having been in the main sincerely devoted to the service of One who will not forsake them when grey hairs are upon them. "I am on the bright side of seventy," said one, "the bright side, because nearer everlasting glory." "Don't call me an old man," said Dr. Guthrie, "for I feel as young as ever I did."

Serene and bright
And lovely as a Lapland night,

was the old age of Dr. Marsh, meeting, at the age of ninety, a gathering of his friends, to speak to them of all the gracious dealings of the Rest-Giver with him in the journey of life.
—*W. Haig Miller.*

Is Christ's Coming Imminent?

BY HENRY VARLEY.

FIRST PAPER.

THE unwise and unscriptural attempt to fix dates for the great events connected with the Lord's second coming has tended to unsettle the minds of many believers in regard to the actual time of his glorious appearing. What is worse, it has led many to discredit the truth itself, and caused others to regard the subject simply as speculative, and to be avoided rather than intelligently studied and held fast.

To strengthen the faith of many of the Lord's people, and to aid those who have a limited knowledge of the Scriptures in regard to the glorious theme of Christ's coming kingdom, I put in order certain statements made by our Lord which confirm the fact that we, in the year 1892, are nigh to the end of this wicked and sinful age, and, therefore, near the coming glory of the Great King.

It is one thing to fix dates as to the day, month, or year of the Lord's personal appearing. It is quite another carefully to study as Daniel did by books (*i.e.*, by Divine testimony) whereabouts upon the stream of time we are. Against the former we are distinctly warned (Mark xiii. 32). Concerning the latter our Lord counsels us to be on the alert, and not to sleep (Matt. xxiv. 32-33: Mark xiii. 37). There is nothing in the Scriptures, so far as I am aware, to justify the fixing of any day or date. Neither is there to justify neglect of the signs and proofs which the Lord Jesus has declared will precede his second coming to our salvation (Heb. ix. 28).

The prophet Daniel writes these remarkable words, "I, Daniel, understood by BOOKS the number of the years whereof the Word of the Lord came to Jeremiah, that He would accomplish seventy years in the desolations of Jerusalem" (Dan. ix. 2). It was not vain speculation, therefore, but the Divine will and guidance which Daniel dealt with when he looked forward to Israel's return from the Babylonish Captivity. The time was fixed and determined by God—viz., seventy years (see Jer. xxiv. 11, 12)—and the prophet was sure that the Divine will would be accomplished.

In the same definite way Daniel dealt with the existing conditions of bondage. He recognised that "as it is written in the law of Moses, all this evil is come upon us, yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth (Dan. ix. 13). Indeed, the whole passage (verses 10—14) shows conclusively that the key which unlocked the position—viz., Israel's bondage in Babylon—was to be found in the writings of Moses.

MOSES AND MODERN CRITICISM.

Whatever modern criticism may advance concerning either the date or the authorship of the Pentateuch, it is obvious that Daniel believed that the testimony given by Jehovah to Moses nearly nine hundred years before the Captivity, and found in Leviticus xxvi., was the key to the whole situation. No more striking reproof was ever administered to the rationalising critics of our time than is found in verses 11 and 12. Daniel thus writes for Jehovah: "Yea, all Israel have transgressed thy law even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath THAT IS WRITTEN IN THE LAW OF MOSES the servant of God, because we have sinned against Him. And He hath confirmed his words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem" (Daniel ix. 10-14).

Following the admirable precedent given by the prophet, we search the books, and deal with a higher authority even than that of Daniel or Moses. The Lord Himself, instructing his disciples concerning the great interval of time which would elapse prior to his coming again and the reinstatement of Israel in the national position as his earthly executive, said, "Jerusalem shall be trodden down of the Gentiles until THE TIMES OF THE GENTILES are fulfilled" (Luke xxi. 24). Now, the expression, "the times of the Gentiles," as really give a fixed, though protracted, date as the forty years' wandering in the wilderness, or the seventy years gave a definite period for Israel's captivity in Babylon. The question therefore arises, Can we be assured of the precise meaning of the phrase, and the exact number of the years herein defined and marked off?

We at once turn to the testimony given by the living God to his servant Moses in Leviticus xxvi., bearing date 1490 B.C. Here the threatenings and judgments are found concerning Israel, to which Daniel referred. Let it not be forgotten that they were made known 884 years before the judgments determined began to come to pass.

JEHOVAH'S SOLEMN WARNING.

We carefully notice that four times over—viz., in verses 18, 21, 24 and 28—the Eternal God repeats the solemn words of warning. The judgments are progressive, intense and protracted, and they culminate in the overthrow of the cities of Israel and the long-continued desolation of the land (see verses 31 to 38).

This prophecy from Jehovah, to whom is known "the end from the beginning," is now assured fact and Israelitish history. The twenty-sixth chapter of Leviticus is to-day a concise statement of that which has happened unto Israel during the past 2500 years. The expression SEVEN TIMES denotes not only the intensity of the Divine judgments, but the lengthened period known to us as "the times of the Gentiles." Now, according to the mind of God revealed to Moses (Numbers xiv. 34), to Ezekiel (iv. 6), and to Daniel (ix. 24—26), a day stands either for a year, or, as in Nebuchadnezzar's personal experience, for an ordinary day.

In the two former cases cited the day represents a year. Thus interpreted A TIME represents 360 years—*i.e.*, according to the measurement of the prophetic year, which is 360 days. "*Seven times*," therefore, give 360×7—a total of 2520 years. Now, in the light of Daniel's prophecy, our Lord's "*times of the Gentiles*," and Israel's history we are confronted with the fact that 2520 years was the period fixed by God for Israel's chastisement, judgment, and national rejection. It was to this term of years our Lord referred when He used the words, "Jerusalem shall be trodden down of the Gentiles UNTIL *the times of the Gentiles are fulfilled*."

No one can fail to see the force and importance of this statement when read in the light of Daniel's "time, times and a half," as the great bisecting period of the *seven times* (Daniel xii. 7). No doubt the Hebrew words translated *seven times* in Leviticus xxvi. mean, primarily, intensity and fulness in regard to the threatened judgments. Conditioned, however, as those judgments were upon Israel's repentance or hardening of heart, it is obvious that their force and meaning in relation to time must be looked for, not in Leviticus, for there the time is veiled and hidden, but in Daniel, and from our Lord's words. Jewish history says the threatened SEVEN TIMES of Leviticus xxvi. meant in regard to fulness of time 2520 years

COMMENCEMENT OF ISRAEL'S JUDGMENT.

We are not in doubt as to the time of the commencement of Israel's judgment at the hands of Jehovah. We know that Nebuchadnezzar carried Jehoiakim and Israel away captive into Babylon, either in the year 605 B.C., or close to that very date. The date is, without question, substantially correct, and from that time onward no king of the line of David has ever sat upon the throne of Judah or Israel. Now, if we take the period 605 B.C., and add to the year 1892 A.D., we reach an aggregate of 2497 years, or, by this computation of historic fact, we are within twenty-five years of the close of the SEVEN TIMES fixed by the living God. as the period for Israel's judgment and the setting aside of Israel from her national position.

Now, it is remarkable that from the time that Zedekiah was carried away captive to Babylon no king of the house of David has reigned in Jerusalem. The fact is before us that the date of the beginning of the Babylonish captivity was the time of the commencement, at the instance of God, of Gentile supremacy in regard to government. The taking away of sovereignty from Israel was contemporary with its delegation into the hands of Nebuchadnezzar. Of this protracted period Hosea writes: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image (or statue), and without teraphim. Afterward shall the children of Israel return to seek the Lord their God and David their king; and shall fear the Lord and his goodness in the latter days" (ch. iii. 4, 5).

We are thus confronted with the fact that the times of the Gentiles" began when God's judgments upon Israel commenced. Daniel ii. proves this to a demonstration. The truth is that that which was foreview and prophecy in Leviticus xxvi. and in Daniel ii. has become history to-day. The great image which Nebuchadnezzar saw in vision was the figure given of God to illustrate the character, course, and duration of Gentile rule and supremacy during the 2520 years of Israel's judgment and national rejection. Well, therefore, might the Apostle of the Gentiles write to the Church of God in Rome: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in" (Rom. xi. 25).

THE FOREVIEW OF GENTILE GOVERNMENT.

Inspired of God, Daniel gives the course and end of the times of the Gentiles. He portrays in the progressive development of the great image four distinct kingdoms. The King of Babylon, Nebuchadnezzar, was the first. "Thou art this head of gold" (*v.* 38). The Medo-Persian was the second. The Grecian was the third. The Roman, in two phases, imperial, and subsequently divided into ten kingdoms, the fourth. Therein is the complement and full development of the great image.

Deterioration in quality marks its progress. The gold gives place to silver, the silver to brass, the brass to iron, the iron to iron mixed with potter's clay. Instability, unfitness, and incompetency pertain to the great image, inasmuch as the living God declares that when the bound and limit of "the times of the Gentiles" is reached, the whole colossal image is to be suddenly and by supernatural power dashed to pieces.

The words which the living God gave to Daniel are conclusive: "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth" (Daniel ii. 34, 35).

Such is God's testimony concerning his rejection and judgment of Gentile authority and government, and we know that the time appointed for this supreme and tremendous crisis draweth nigh. Clearly the events are of sudden and Divine working. There could be no such thing as the gradual falling of "the stone." Thus is it written: "Thou shalt break them with a rod of iron; thou shall dash them in pieces as a potter's vessel" (Psalm ii. 9).

THE FIFTH UNIVERSAL SOVEREIGNTY.

The fifth monarchy gives the sovereignty of the Lord Jesus Christ over the whole earth, and it follows the close of the fourth kingdom. It is not contemporary with, but succeeds the breaking to pieces of the image. These are

the words of the living God: "The stone that smote the image became a great mountain and filled the whole earth" (v. 35).

It is remarkable to observe how in the expression, "The times of the Gentiles," our Lord refers to and endorses the testimony which He gave to Moses and the prophetic statements spoken through Jeremiah, Isaiah, Ezekiel, Daniel, Hosea, and Zechariah. Nor this only, but the Lord has put into our possession an accurate determining measure, which proves that the end of Gentile rule is within twenty years, and that the treading down of Jerusalem, together with the persecutions and rejection of Israel, continue until "the times of the Gentiles" are run out. These conditions are fulfilled before our eyes.

Without fixing any date, therefore—for "of that day or hour knoweth no man"—we are instructed that the corrupt and dreary period of Gentile sovereignty and supremacy is all but over. The members of Christ's body, the Church, may, indeed, "lift up their heads, for their redemption draweth nigh." We are as certain of this as though, having started for Australia, we had been out from England thirty-nine days, the voyage usually occupying forty. Under such circumstances we should consider the voyage to be practically over, the land may appear in sight within twenty-four hours. In like manner we know not that the end of the world has come, but that the consummation of this "adulterous and sinful age" is at hand. Gentile government and existing earthly sovereignties are about to be "dashed to pieces" by the advent in overwhelming and supernatural judgment of the Lord Jesus Christ (Matt. xxiv. 29, 30).

BILLINGSGATE CHRISTIAN MISSION.

"This then is the message, that God is light, and in Him is no darkness at all." Taking these words as his text, Mr. Williamson, C.C., treasurer of the Billingsgate Mission, delivered, on Monday week, an address to a large company of Billingsgate fish porters and others, gathered together in the hall of the Billingsgate Christian Mission. After prayer by one of the men, Mr. Williamson told how he was "led to a knowledge of Christ" through the medium of this Mission, and the reading of a little book entitled "Immediate Salvation." This, he declared, was at a time when he was as far from being a "son of God" as the most depraved sinner, although to all appearances he was a Christian man, for he was a constant church-goer and a Sunday-school teacher, and he had secured for the use of this Mission the old rooms in Billingsgate Market, facing the waterside.

After, however, attending a few of the Mission services, God's Spirit came into his soul and showed him that his life had been a sham, and that if he was to claim sonship with God he must give up the world, whilst at the same time he was a worker in it. And then, having related his own experience, he urged those of his hearers who had not accepted "the gift of God," to do so that day, and to fight God's battle amongst their fellow men in Billingsgate. He pointed to some of the depravity which exists in the neighbourhood, and to lives which are being wasted in the effort to obtain wealth and enjoyment in this life, whilst the most important matter of all, salvation, is being entirely neglected. In the darkness which surrounded them, he said, he wanted the message to go out that "God is light," and he asked his hearers to be the message-bearers.

LAW CLERKS' CHRISTIAN UNION.—For many years previous to 1890 a number of law clerks asked why they could not start a Christian Union for the purposes of prayer and evangelistic effort. With the help of Mr. H. C. Nisbet, the esteemed secretary of the Lawyers' Prayer Union, the "Law Clerks' Christian Union" was inaugurated in April, 1890. Clerks above the age of 15 "engaged in the legal profession, or in any office or employment connected therewith, who, professing faith in the atonement of the Lord Jesus Christ, according to the Holy Scriptures, and in obedience to his commandments, desire to witness for Him in their daily lives, and wish to join the Union for the purpose of mutual encouragement and united prayer," may become members. The annual subscription is 6s., which is employed in paying the expenses of the hall, social teas, &c. Mr. J. C. Allday, the honorary secretary, 35, Lincoln's-Inn-Fields, will gladly send particulars on receipt of a stamped envelope.

THE "JESUS DOCTRINE" IN CHINA.

Rev. S. B. Farthing, Baptist missionary in China, in the February issue of *The Missionary Herald*, states that some time the year before last, among other inquirers, he had two men who were not content with being saved by the Gospel themselves, but bought Gospel books to distribute among their friends. They returned to their home at Chiao Cheng, a county-town forty miles from Tai Yuen Fu, and established a service for their neighbours in order that they might impart to them the knowledge of the true God. The two men were baptized last spring; and reports of their own meetings showed constant progress. The numbers attending in May were seventeen, in July forty.

As early as it was deemed wise Mr. Farthing visited Chiao Cheng. The blacksmith's house, to which he was directed, was the place of meeting for the inquirers. The idol niche was empty, and the plaster, on which had been set forth the high-sounding titles of the god, had been scraped off. Some little distance from the idol niche was a horizontal slip similar to what is usually seen above the idol, with the words, "The holy instruction of Jesus." Beneath this was a statement that all were welcome on condition that they neither spoke idle words, nor brought their opium with them, nor discussed the affairs of others, but came with sincere hearts to speak of the love of Christ and the things of heaven. The rest of the wall was placarded with Gospel tracts.

After the first Sunday service, conducted by Mr. Farthing, there was an earnest cry, "Establish a Mission cause here. We should welcome it." But the expense of rent, fuel, and light for the place of meeting, how did they propose to supply that? The following appeal was drawn up by the people themselves, Mr. Farthing adding a number of texts, that it might be clear that they were acting upon New Testament lines. "We, some forty Chiao Cheng men, having been enabled, by the help of God, to break off the opium habit, and to put our trust in the Christian doctrine, would like a mission cause established, so that we, who are brethren by bonds of love, and possessed of but one heart, might frequently meet together for mutual help and exhortation, all of which could only be to our highest profit. Our prayer is that God may increase our faith, love, and zeal, and help us by the preaching of his truth so to believe as that we all, by his grace, may obtain salvation. Therefore it is that we joyfully subscribe in order to aid the Mission."

The response to this from the over twenty persons present was sufficient to provide rent, fuel, and light for *one year*. It was hoped that the gifts of those who were not present would meet the expense of modestly furnishing one room as a chapel. Such incidents as this read like new chapters to the Acts of the Apostles. Mr. Farthing may well cherish the hope that a mission begun in such a manner will prove a centre of important work in the near future.

Sailors at Rio de Janeiro.

In July, 1890, the needs of the thousands of English-speaking sailors visiting Rio de Janeiro were laid on the hearts of a few Christian gentlemen, who paid for outfit and passage of Mr. Edward Wesson, a young man who gave up a lucrative employment in London, and went out in dependence on God. Without introduction or local influence of any kind, he has so won his way that he has now opened a Sailors' Home and Institute (with reading room, &c., and thirty beds) where there are Bethel services held twice on Sundays and during the week.

Mr. Wesson has lately been imprisoned, at the instigation of the crimps and lodging-house keepers, for keeping an unlicensed lodging-house; his efforts have considerably affected their unrighteous gains. The work is now causing much anxiety to its originators, who earnestly ask for the prayers and practical assistance of all who have the best interest of our sailors at heart. Any information will be given by the Hon. Sec. Colonel Hobbs, Carlisle.

IN THE PUBLIC-HOUSE.—A vicar in the North gives the following instance of the courage of a woman worker in carrying her Master's message under circumstances that might cause an inward tremor in the breasts even of one of the sterner sex:—In our densely-populated parish, with a very large number of public-houses, our C.P.A. woman worker is not only going from house to house visiting the sick, but is visiting every public-house, interesting the publicans and their customers as far as possible in Gospel truth. A few days ago she was speaking for three-quarters of an hour in the lowest public-house in our parish.

THE CHINESE MISSION IN LONDON.

Rev. George Piercy sends the following account of a group of Chinese now under his instruction, but soon to leave this country:—"They are twenty-two in number, sent by a leading firm in China to await the completion of a large new steamer recently built at Glasgow, and already they have been here six weeks. I have had a great deal of pleasant intercourse with them. They landed on a Sunday morning, and in the evening seventeen of their number were at my usual Sabbath evening's service in West India Dock-road. This at least shows their social desires. We had an interesting meeting, and at once we were in touch with one another.

"I hardly need say they are a picked lot of men, superior in many respects to the great mass of Chinese who come to London. Some have been almost daily at the mission-rooms, and have made marked progress; while on all occasions of religious service and teaching they have been most attentive. The Chinese missionary from Australia now so eloquently advocating the suppression of the opium trade, Mr. Cheok Hong Cheong, gave us a Sunday evening, and preached to his countrymen who gathered in the mission hall, and found them very ready hearers.

"I have great confidence that in the hearts of some of this special crew, truths have been lodged that will not be easily uprooted. In a week they will be away to Glasgow, followed by prayerful solicitude on the part of those who have met them here, and I would also ask earnest prayer on their behalf. We wish also that our Mission to the Chinese in London may be specially remembered on Friday evenings, when we have a prayer-meeting for it, and for the mission of Mr. Lethaby to Kerak. In 1891 there were 3903 visits paid by Chinese to the mission rooms. We look for a blessing on this work." Communications should be made to Rev. George Piercy, 276, Burdett-road, E.

"FORWARD"—A MISSIONARY CALL.

"Go ye"—'twas the Saviour's order,
Standing 'neath the opening sky—
"To the world's remotest border,
Preach the Gospel far and nigh."
Ours it is the great salvation,
Thus to spread at home—abroad;
Perish then all hesitation,
Forward, in the name of God!

"Go," nor fear the toils and dangers
Of a bleak or burning zone;
Cast, perchance, 'mong savage strangers,
All defenceless and alone.
"I am with you,"—blest assurance,
True on Afric's darkest sod—
Braces for sublime endurance:
Forward, in the strength of God!

Venturing on bold advances,
Hail, ye souls which throb and glow!
As ye trust your frail finances,
In his hand who bids you go,
Seek the lands whose woes constrain you,
Now by Christian feet untrod:
Go, your King can well sustain you,
Forward, in the faith of God!

Jesus, multiply the numbers
Of thy consecrated host;
From her long inglorious slumbers
Wake thy Church to seek the lost;
Turn the tide of wasting treasures,
Till, upon its bosom broad,
Love shall launch her liberal measures,
Big with enterprise for God.

"Go ye"—'tis thy word, Oh, Master;
Help us gladly to obey;
Speed our lagging footsteps faster,
Great the task and brief the day;
Saved from sin and sealed for glory,
Free us from our brother's blood;
Let us, through the Gospel story,
Claim earth's every tribe for God.

Belfast. W. Maxwell.

FERMOY SOLDIERS' HOME.—Miss A. Williamson, who originated this Home, still has charge of it—not Miss Sandes, as was recently stated in error.

A NEW MISSION STEAMER.—A Yorkshire friend of sailors has offered to the Missions to Seamen a mission steamer valued at £3500, for the use of their chaplain on the Tees, in boarding the ships and light vessels in the reaches of that river, and ministering to their crews.

Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

THE VISION OF GOD AND ITS EFFECT.

Exodus xxxiv.

We are justified by the highest authority in deriving spiritual lessons from this incident in the life of the great Lawgiver. The Apostle expressly refers to it when he says that we all may, with unveiled face, behold the glory of the Lord, and be transformed. That blessed vision which of old was given only to the great leader of Israel, is now within reach of each individual believer. The Gospel has no fences to keep off the crowds from the mount of vision; the lowliest and most unworthy of its children may pass upward where the shining glory is to be seen; we are not living in the morning when the rays of the sun reach only the elect spirits that tower above the rest, but in the noon when every tiny flower and hidden nook lies in full view of the meridian sun. "We *all*...

I. The Desire to see God Carries with it the Pledge of its Gratification. During long years the desire had been growing in the heart of Moses to see the face of God. "Show me thy way that I may know Thee"; "I beseech Thee, show me thy glory." Prayers like these were constantly on his lips. And sometimes with him, as with saints of later days, the yearning must have become almost too intense to be borne. No invalid in the dark cold winter days so longs for the summer, no true heart so longs for its mate, no young bride just widowed so longs for the everlasting reunion of heaven, as do some saintly hearts long for God. "Oh that I knew where I might find Him!" "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God." "My soul thirsteth for Thee."

This instinctive craving of the soul for God has driven men to idol shrines, and philosophic academies, and ornate rituals, in the hope of slaking their bitter thirst, doomed at last to turn wearily away, and cry, "Oh, thou unknown God, whom we ignorantly worship, give us to know, to see, to understand Thee." And if this has been the experience of those who have not tasted of the river of revelation, how much more must it be that of those who have drunk deep draughts of its ravishing bliss, such as have only whetted the thirst for more.

But these longings are certain to be fulfilled, because God is faithful. There is no stronger argument for immortality than this; it must be, because all men forecast it. There is no stronger argument for retribution than this; it must be, because men's consciences demand it. There is no stronger argument for the Being of God than to say, it must be because the heart of man craves infinite love, the mind of man infinite truth, the spirit of man infinite communion with spirit. And in the same way we must infer, that the very presence of these intense yearnings for Himself, for face to face fellowship and intercourse, are the herald symptoms, the premonitory signs, that within our reach there is the possibility of an intercourse with God which up till now our hearts have not conceived.

If we resist these desires, or quench them by studied neglect, or allow them to expend themselves, as the sailor who should refuse to hoist his canvas to the favouring breeze; if we are too occupied by the trivialities of life to arouse ourselves to apprehend that for which Jesus has apprehended us, then we shall be left to the valley of yellow sand where the majority of men have pitched their tents, and are satisfied to live. But if, on the contrary, we garner every opportunity, and cultivate each faculty, and keep our faces ever toward the mountain of communion, we shall infallibly find that the heart which yearns for the vision shall not be left without the vision for which it yearns, and that the yearning is the unconscious awakening of the soul to the fact that it is standing on the threshold of the highest privilege possible to man. It is thus that a babe awakens to a mother's tenderness, and a maiden becomes conscious of the great destiny to which an unexpected love, which has stolen so mysteriously upon her, beckons. Oh, these mysterious risings of the water in the river where the barges lie, bearing them up on their arms, rattling their chains, straining their cords, and bringing them an assurance of the swell and fulness and glory of the great ocean which calls to them to launch forth on its broad expanse and fathomless depths! And the Lord said unto Moses, "I will do this thing also that thou hast spoken, for thou hast found grace in My sight. Be ready in the morning, and come up in the morning unto Mount Sinai."

II. The Gratification of our Desire depends on our Fulfilment of certain Conditions.—(1) *We must learn to obey.* This was the great characteristic of Moses. He was faithful in *all* God's house as a servant. His proudest title, by which he is known even in heaven, is "the servant of God." "They sing the song of Moses, the servant of God." And the repeated refrain of these books is the phrase, which sounds deep and often, as the toll of the Inchcape bell over the waves: "as the Lord commanded Moses, so did he." God could always depend on him. He was a man after his own heart, who could fulfil all his will. And it was to him, rather than to the disobedient hearts of the people, that God revealed Himself.

And this is consistent with the words of our Lord, who said, "He that hath my commandments and keepeth them, he it is that loveth Me, and I will manifest Myself unto him." Clearly obedience is the stepping-stone to vision. We must be servants ere we can be friends. The path of literal obedience, albeit that it is rough and steep, is the alone path to the mountain-summit, with its marvellous revelation. Is it not so always? The discoverer must obey nature before he can expect to reach the vantage-ground from which to survey the harmony and helpfulness of her mighty laws, and the mystery of her secret processes.

Do not be disobedient to heavenly visions; never turn aside to your own preferences from the narrow path of unswerving loyalty to the voice of God, speaking in his word, and in your heart, and in circumstance; dare to do right, though you stand alone amongst the recreant hosts, and you will thus fulfil one prime condition of the vision of God.

(2) *We must be willing to pass through the thick cloud.*—"God called to Moses out of the midst of the cloud, and Moses went into the midst of the cloud." Thick banks of dense cloud, dark in their earthward aspect, though insufferably bright on their inner side, shut out the light of sun and the spectacles of earth, and shut him in with God. But he had not seen the vision had he not been willing to pass through the cloud and to stand beneath the shadow of the Divine hand.

The traveller who would pass from the wintry slopes of Switzerland into the summer beauty of the plains of Italy must be prepared to tunnel the Alps. The garden, the cross, and the grave, are the only way to the Easter morning. The walls must be toned to a neutral tint on which masterpieces of painting are to be exhibited. The eye, injured by the glare of the marble, must become accustomed to the soft shadows of the cathedral aisles ere it can discern the exquisite beauty of the great eastern window. And it seems indispensable that we should pass into the shadow of bereavement, temptation, and distress, if we are to emerge into God's marvellous light and estimate its brilliance.

> Not first the light, and after that the dark;
> But first the dark, and after that the light.
> First, the thick cloud, and then the rainbow arc;
> First, the dark grave, and then the resurrection light.

(3) *We must dare to be alone.*—Let the ground lie fallow, alone through the year with its musings, and it will most quickly recuperate itself for its losses; and when the soul is let alone, allowed to confront God and itself and its destiny, it becomes strong and radiant, and able to see. The insulated cloud alone contains in its bosom the mighty thunderstorm; that which is stranded on the mountain slope is soon robbed of its electricity.

When we read those solemn words, "Be ready in the morning, and come up in the morning, and present thyself unto Me at the top of the mount, and no man shall come up with thee; neither let any man be seen throughout all the mount, neither let the flocks or herds feed before the mount," they seem to echo down to us in other but similar tones, "When thou prayest, enter into thy closet, and shut thy door, and pray unto thy Father in secret." Jacob must be left alone if the Angel of God is to whisper in his ear the mystic name of Shiloh; Daniel must be alone if he is to see the celestial vision; John must be banished to Patmos if he is deeply to take and firmly to keep "the print of heaven."

Valuable as are the prolific opportunities for Christian culture and service which surround us, they will be disastrous indeed in their effect if they rob us of the time that we should otherwise spend with God, or give us a distaste for lonely heart-fellowship. Let the first moments of the day, when the heart is fresh, be given to God. Never see the face of man till you have seen the King. Dare to be much alone on the Mount.

III. When the Conditions are Fulfilled the Vision is Sure.—It may not always come as you anticipate. Perhaps Moses, as he entered the cloud, expected that the Almighty would pass before him, riding upon a cherub, flying upon the wings of the wind, girt with rainbow and storm, while the thunder rolled as drums in his march. But, lo! he seemed to stand in a ravine, upon a ledge of rock, shadowed by a hand, whilst through that mountain rent passed the Divine procession, and a voice, still, sweet, penetrating, told that God was Love.

See the progress of revelation to the adoring soul. In Horeb, Moses had stood in the outer court to learn that God is changeless. In the giving of the Law he had stood in the effulgent glory of the Holy Place to learn that God is righteous. Now he was admitted to the inner shrine to learn that the Lord God was merciful and gracious, long-suffering, and abundant in goodness and truth.

No; the answers to our prayers for spiritual vision have not always come as we thought. When men said Lo! here, and Lo! there, it was all the while within growing into ever distincter beauty. The glory of the Only-Begotten was not shown in destroying men's lives, but in gentle and unselfish ministries, full of grace and truth. When Philip asked to behold God, Jesus told him that anointed eyes could see Him in the humanity with which they were so familiar.

But, however it come, come it will. None of those who wait for Him shall be ashamed. He will satisfy desires which He has Himself implanted. The King will be punctual to enter to see the guests who have complied with his conditions. As to Fletcher of Madeley, to Catherine of Siena, to President Edwards, to Dr. Payson, and to hundreds besides, so to you, when least expecting it, will come the beatific vision, perhaps constraining you to cry, as John Tennant did: "Hold, Lord, it is enough, or the frail vessel will break beneath the weight of glory."

IV. Such Visions Leave Unmistakable Traces.—The face of Moses shone, and did not

his heart and life shine also? Could it have been otherwise? Linen in which the housewife has laid rosemary and lavender will smell fragrantly; ordinary iron placed near a magnet becomes magnetic; those that are in king's courts catch a refined and courteous mien; the friend of wise men gets wisdom; the members of a closely-knit family contract by association some tiny gesture, a peculiarity which betrays their oneness; it is proverbial how on the faces of an aged couple there is seen a strong resemblance, so that each reflects the other. And it is impossible for us to be much with God without becoming godly, *i.e.*, Godlike. "Beholding... we are changed." "We are like Him, when we see Him as He is."

The old legends of the saints tell of those who, by long meditation on the crucifixion of the Lord, received in their very flesh the marks of his wounds. There is certainly a spiritual counterpart of this in the long, fixed gaze of the soul on the vision of God, by which the lineaments of the Divine beauty pass into the life, and light it up with a loveliness which is not of earth.

It is not enough to pay transient visits into his presence. We must remain there. We must lie to take in his grace. We must be exposed, as the photograph to the sun, for the light to do its perfect work. To become like Christ cannot be a pastime; it must be the serious labour of a life. Its one secret is to abide always in the conscious realisation of Christ's presence, to do all things as beneath his eye, and to be ever looking up from the work to win his smile, or to catch some symptom, slight as the movement of a hand, to indicate his will.

V. Such Traces are not perceived by those who present them.—"Moses wist not that his face shone." He was glorious in all eyes but his own.

There is a law known to medical men as Holland's law, which affirms that whenever attention is directed specially to any one organ of the body, the action of that organ is more or less disturbed. If, for instance, we begin to think of our heart, counting its beats, and listening to its throbs, we disturb its rhythmic action. There are few who can let the physician feel their pulse with perfect composure, and he is generally obliged to make some allowance for the effects of this self-consciousness. So with the functions of digestion, and respiration, and thought. These great and vital processes of the body go on most healthily and satisfactorily, when they are not made direct subjects of attention. And in these respects we may trace a close analogy between the physical and the spiritual life of man. A counterpart of Holland's law pervades the physiology of the spiritual life. We shall do best, and make quickest progress, when we know it not.

It is well sometimes to compare ourselves with what we were, and with what we might have been; but if we look away from the light to concentrate our thoughts on our frames and feelings, questioning whether the glow on our faces is what it was, we shall be doing the one thing of all others most likely to retard our spiritual progress. Look not at thy face, but at Christ's. Muse not on thy love, but on his. Look unto Him and be lightened.

True Christian excellence is as unconscious of its beauty as Moses was; whenever it becomes self-conscious it loses its charm. Beware of the man who talks about his graces. There is such a thing as being proud of humility, and making capital out of our nothingness. The man who boasts of a shining face is a counterfeit and a cheat. The possessor of the genuine article never talks about it, never thinks about it, and would be almost overwhelmed to hear of any such thing being ascribed to him. The charm of a little child is its utter unconsciousness of self, and that is the charm in true God-like-ness. It is like the bloom on a peach, the dew jewels on the morning lawn, the stillness of the surface of a mountain pool.

The angels must be very fair, who have ever lived in his presence. But they never think of it; they have never sought beauty as an aim or end in itself; they have just lived as near Him as they could, and, unconsciously, they have become like Him. Oh that all would betake themselves to the mountain, with its steep ascent, its clouds of darkness, its flames of purifying fire, its long, still hours of fellowship, not with the object of becoming saintly, but drawn by the irresistible attraction into the secret of God's presence, and then, though they will be the last to know it, their faces, too, will begin to shine.

The Outlook in Ireland.

(FROM A SPECIAL CORRESPONDENT.)

As an indication of the growing spirit of independence in Irish Roman Catholic minds, I give an extract from a Roman Catholic journal. *The Irish Daily Independent* has commenced a series of papers on "The Situation," in which deadlier blows are delivered at Papal supremacy in Ireland than have ever been dealt even by Protestant arms. Take the following as a specimen:—"But it will be said, how do you, who are only a pen, a voice, a nothing, dare to challenge the action of the Hierarchy? Is it not presumption of the most audacious kind to criticise or withstand the formal, official action of ecclesiastics of the first rank, done in performance of what they lay down as their duty?...In the concrete, we reply with two words, 'Cardinal Cullen.' This eminent man had in his day as a Churchman no superior and few equals. To suggest equality in any Irish ecclesiastic of the present day would be preposterous. Yet in public affairs he betrayed the best interest of the people. He broke down, by the exercise of despotic power, the *Tenants' Defence Association*. He swept out of public life every honest politician, clerical and lay, of his time; made alliance with the infamous Sadlier, and the still more infamous Keogh. His policy was the proximate cause of the ruin of millions. He went shamefully, shockingly, ruinously wrong. So wrong that it was long ago written that 'Since Oliver Cromwell landed on the shores of Ireland no greater calamity happened her than the advent of Cardinal Cullen.' The sentence was never challenged, because it was true."

Is not the preceding significant language? In Ireland, Cromwell's name has been used as a bogey with which to frighten children. The "curse of Cromwell" was supposed to be the deadliest imprecation coming from an Irish heart. Yet here we have an Irish Roman Catholic journal declaring that Cardinal Cullen deserves to be bracketed with Cromwell.

The same journal—and although only a few weeks in existence, it already commands a large circulation—advocates the withdrawal of the national schools from the managership of the priests. In fact, it advocates the principle of parish school boards. Already, its teaching is bearing fruit, as the following item of news will show: "We gather from provincial advices that in the case of the most important schools, perhaps, in Munster, the locality has refused to recognise the right of the parish priest and manager to appoint a teacher. The issue is by no means uninteresting, as the people, who are amongst the most spirited as well as the wealthiest in the South of Ireland, have subscribed largely and generously to provide the necessary apparatus for the furnishing and equipment of a new school, which, by the way, we notice has been named *The Independent*. A public meeting was recently held to protest against the manager's attempt to ignore the wishes of his parishioners, and to claim for parents the right to determine where and by whom their children shall be educated." At a time when the Government is disposed to hand over immense sums of money to the Roman Catholic clergy for educational purposes, it is significant to see the Roman Catholic laity combining for the purpose of withdrawing the control of the schools from the priests.

Meanwhile, the priests, or a considerable number of them, are playing into the hands of their opponents. A parish priest in County Kerry has been indulging in the practice of sending scurrilous and highly offensive postcards to every one who differs from him in politics. To the editor of a local journal he writes on a postcard as follows: "'Twould be no great loss if your vile sheet never again appeared. Out upon you both, vile wretches." The remaining half-dozen sentences are unfit for publication. The same meek minister of the Gospel dubbed as an "audacious blackguard" a newsagent who sold papers politically distasteful to the writer. The editor of the local journal, already referred to, published several such postcards, and charged this parish priest with being their author. In a letter marked "private," the incriminated cleric says: "With regard to these postcards you published, I acknowledge them," and he adds, "this letter is not for publication, but a private note to yourself." The editor, needless to say, published the whole correspondence, but the parish priest remains in his position, a light upon a candlestick, one of those men who, according to Mr. Stead, is an example of sanctity and culture to his flock!

At the Cork Criminal Sessions, recently, another priest made a similar exhibition of himself. A man was charged with having assaulted the police with a shovel during a recent political fracas in Cork. Father Buckley, of Buttevant, came into court to champion the patriot who had used the shovel; and he simply turned the whole proceedings into burlesque. When the Recorder mildly told Father Buckley that his performance was very irregular, the rev. gentleman delivered himself of the following speech: "I place myself and my friend entirely in the hands of Mr. Laurence. What are we to do now? I will ask you a question: 'What are the seven things a man would rather give than take?' They are: Kicks, good advice, a toothache, castor oil, a mother-in-law, and to be informed by letter from your Bishop that you are to be removed from Buttevant to Valdevoray. I suppose we leave this court without a stain on our character"! The report tells us that Father Buckley then left the court, but soon returned "with a package of grapes, some of which he presented to the Recorder and to the solicitors engaged both for the prosecution and defence."

Bishop Nulty, of Meath, seems to be losing his senses over Parnellism. There is at present a vacancy for the position of Coroner in Bishop Nulty's diocese, and he has publicly announced that the voters would be guilty of grave dereliction of duty if they did not return the clerical candidate. Speaking from the altar recently, Bishop Nulty, as usual, made a political pronouncement. He said: "Parnellism is not yet two years old, and it has already done more harm to faith than the brutal persecutions of three hundred years. These persecutions had the effect of binding still closer the priest and his people, whilst Parnellism has produced an estrangement and a coldness between the priest and some of his people."

It is interesting to know that the experience of Christian workers in Ireland enables them to support Bishop Nulty's testimony. There is a greater readiness to listen to the truths of the Gospel. The cowering, superstitious dread of the priest, the great barrier to successful Christian work among Irish Roman Catholics, has entirely disappeared in the more enlightened centres, and is fast disappearing even in the most rural parts. Copies of the Douay New Testament are freely bought up and read. At the close of the recent "Keswick" Convention in Dublin, several Roman Catholics—some having travelled from remote country districts—sought out Rev. Thomas Connellan, and definitely took their stand on the Lord's side. One of them, a young man of great promise, has written an account of God's leading in his case, which will appear in the March number of Mr. Connellan's magazine, *The Catholic* (Mecredy and Kyle, Middle Abbey-street, Dublin). Another Roman Catholic priest has passed over from darkness into light; and in due time will, no doubt, let his light shine before the eyes of his fellow-countrymen. For long years, God's people in Ireland worked and prayed, and there was not much visible fruit. A change has come over the land. "Behold, there ariseth a little cloud out of the sea like a man's hand." "Oh give thanks unto the Lord; for He is good; for his mercy endureth for ever."

The Evangelists' Home.

The fourth published report of this institution states that candidates for admission are required to be entirely surrendered to Christ; the distinctive teaching would seem to be upon the lines of entire sanctification. Rev. Joseph Odell, resident and principal of the Home, Moseley-road, Birmingham, rejoices in the freedom vouchsafed to him by the last Primitive Methodist Conference, and deems the encouragement of the churches and the abundant blessing of God, in reference to the work, a sufficient warrant for going on with it. Our friend is certainly all alive with enthusiasm, and the brief statements of the men who are at work in several of the counties show that they all partake of the same Methodist fire. Brief articles upon the missionary spirit, the larger ministry, &c., invest the pamphlet with more than ordinary interest.

WELSH CITY MISSIONARIES.—The London City Mission has now four missionaries specially engaged among the Welsh residents in the metropolis, and the Lord Mayor of London being this year a Welshman, it was but natural he should invite the friends of the Welsh Auxiliary to a gathering at the Mansion House. This meeting took place on Friday last, and after a warm plea by the Lord Mayor himself, addresses were given by Messrs. F. A. Bevan, D. Thomas, Dr. Owen Edwards, and others.

Protestant Paris.

BY. J. E. BUDGETT MEAKIN.

I.—Native.

To attempt, within the confines of a couple of short papers, to give a complete account of all the Protestant agencies in a vast city like Paris, would be but futile; so a bird's-eye view must here suffice to convey a general impression of the whole. The early struggles of the Light in France against the darkness of the Papacy need no re-telling; they are matters of Christian history of which the Church is proud. The *Reformed Church* of France dates its origin as far back as 1512, when the heretics of Maux arose within the Romish pale, but its first distinct organisation was formed in 1555. It is this body which is probably the best known in England, especially through one active representative, Rev. Théodore Monod. There are in Paris eighteen churches under its direction, in all of which the Gospel is proclaimed. "Is this Pastor Monod's church?" I inquired one Sunday morning at the door of the sixteenth century convent church of St. Mary, once overshadowed by the grim Bastile. "No; this is *our* church," replied the official addressed, one with a sash over his shoulders which gave him the appearance of an "odd-fellow." But seeing my disappointment, he added, "M. Monod preaches here." So I entered. In the little man with whom I chatted afterwards, in velvet cap and "bands," one at first hardly recognised the figure of the Keswick platform; but the voice, and the true note it uttered, were still the same.

The *Lutheran* Body was originally a German exotic, and from 1626 to 1806 took refuge at the Swedish Legation; but in the latter year, under Napoleon's toleration, it was allowed to stand alone. Till 1842, however, it only possessed one church in Paris, but it is noteworthy that for many years it maintained the only Protestant school in the city, established in 1847 in connection with an orphanage, &c., still prospering. Since that time the numbers of this church have been steadily increasing, and a good work is being carried on.

The *Free Church* came into existence after the Revolution of 1848, and owes its being to the refusal of its members to accept the State aid accorded to the others, with its consequent responsibilities. This is but a small body compared with those already mentioned. It also is Evangelical.

The *Methodists* last year celebrated their centenary in France, though in Paris they have only been at work since 1820; they opened their schools there in 1840. This effort was at first semi-English, originating from Guernsey, but the establishment in Paris of an English minister under this denomination was as late as 1833. Methodism in France is essentially

THE SAME AS IN ENGLAND,

and complete harmony prevails between parent and offspring. Later on a branch of this work, which partakes more of the nature of a foreign mission, will be considered under that head.

The *Brethren* established meetings in France in 1830, and are fairly represented in Paris.

Baptist churches, branches of the American Union, were first established in the capital in 1850. Of late they have received an important accession in connection with the work of M. Saillens, formerly carried on under the McAll Mission, but now distinct. As this is almost entirely French—with the exception of the assistance rendered by Mr. Barley, of Mr. Spurgeon's College, and an English lady or two—it may be considered now as a native agency. There are seven preaching halls, under the direction of three pastors, three evangelists, a colporteur, and other workers. Since the beginning of this year there have been 130 baptisms in connection with this church, which now embraces some 320 members.

As the *Salvation Army* in Paris only counts two foreigners upon its list—Commissioner and Mrs. Booth-Clibborn—it, too, may rank as a native organisation. It is difficult to place in one category or the other some of these more recent undertakings, which have been organised from without, but which have rightly become naturalised in course of time. For ten years the Army has been fighting at this centre, from which radiates not only the war in France, but also in French Switzerland, in which some 450 officers are engaged. In Paris itself, they muster 120 soldiers, divided into four corps. At present they carry on no other work than preaching, though, as a shelter opened last winter proved a success, the experiment is likely to be repeated. The meeting I attended, in one of the most central positions of the city, partook of the usual characteristics. The room, which was large, was freely adorned with tricolors and flags of all nations, and filled by a well-dressed audience, admitted on the payment of twopence halfpenny each. Processions are permitted, but not with music, though the would-be players carry their instruments, and employ them on arrival in their own courtyard.

One more completely French organisation is the Y.M.C.A., which for nineteen years enjoyed the hospitality of the Anglo-American branch. It was founded in 1852, by Mr. Geo. Williams, and now counts some 500 members and associates, some of the latter being Romanists. A generous American has combined with their French supporters to enable them to purchase, and add to, new premises, which are to be fitted with every convenience. Their income enables them, as it is, to pay a high rent for a very good flat, comfortably furnished, with a well-patronised *table d'hôte*. The energetic secretary, M. Van der Beken, means to make the thing a grand success, and it looks as though he were doing so.

Under the auspices of the bodies mentioned, there are quite a number of charitable institutions, schools, &c., too varied for enumeration here. The late Pastor Delille's work, carried on now by Pastor Hirsch, is a most encouraging and worthy enterprise, and so is Mdlle. Dalencourt's Mission to Women; and there is a special society for priests converted from Romanism. As a result of a joint mission undertaken during the Exhibition o 1878, a *Comité Auxiliaire d'Evangelisation de aris* was formed on the lines of the London City Mission, and, though practically a branch of that society, is native in organisation. It does

A MOST ENCOURAGING WORK,

supplying labourers to eight distinct bodies, and tends by its nature to maintain harmony among them. The largest mission in connection with the native churches is the *Central Evangelisation* committee, founded in 1846, which continues to fight on bravely.

The Paris *Bible Society* was established in 1818, and the Paris *Religious Tract Society* in 1820. In 1883 the Paris *Sunday School Union* was formed, all these three societies being linked with the corresponding ones in London. Space will not permit of any detail as to their steady progress, and the blessing which has followed these united efforts.

France may well be proud that her soil saw the starting of the *Evangelical Alliance*, which has since encircled the globe. This was at Lyons in 1844, and in 1846 and 1855 important Conventions were held by it in Paris. Its bond of union is one not to be despised, and its basis is that of most of the organisations I have noticed. Temperance work is represented by the *Blue Cross Society*, affiliated to that of Switzerland, with its active propaganda, doing a work as needed there as here. It is now approaching the close of its seventh year.

Several able Protestant newspapers are published weekly in Paris. Prominent among them are *Le Signal*, an unsectarian and pushing sheet, now about to be enlarged and to embrace a wider field, with special attention to foreign missions; *Le Christianisme*, the organ of the Reformed Church, full of interesting matter well edited; *Le Témoignage*, organ of the Lutheran Church, a smaller paper well got up; and *En Avant*, the *War Cry* of the Salvation Army, also a very creditable production. For general readers and young people there are several fortnightly or monthly illustrated publications, and *L'Espérance*, of the Y.M.C.A. A monthly, published further south, *Le Huguenot*, has reached a circulation of ten thousand. It is a pleasure to be able to state, rather on the authority of labourers on the spot than on a slight personal acquaintance with them, that almost without exception these publications are strictly evangelical and practical. There is, however, the same tendency, as is noticeable at home, in certain circles, though not in those mentioned, I believe, to adopt the looser and broader notions of Christianity, which would make the strait gate wider, and to maintain those retrogressive ideas falsely represented by their holders as advanced. A literary society and a college or so flying the Protestant flag make these points their boast.

Our Paris brethren are not unmindful of the Grand Commission, and maintain their representatives in several foreign fields—notably in Western Africa and Tahiti; but the churches seem to do but little more than support themselves, even with State aid for some, and most of the home missions have to rely on foreign support. The total of Protestant Church members in Paris is estimated to exceed eighty thousand, of whom a half at least belong to the Reformed Church, the President of which is Rev. L. Vernes, himself an earnest worker.

CHICAGO BIBLE INSTITUTE.

Mr. Moody has issued an inspiring report for last year. We read: The students enrolled in the men's department represent twenty-six denominations. One hundred and fifty are Americans, natives of twenty-eight different states. Of the remainder, twenty-one are from Canada, thirty from England, four from Ireland, three from Scotland, two from Wales, three from Sweden, two from Syria, and one each from Norway, Denmark, Germany, Switzerland, Persia and Alaska. They have been engaged in eighty-seven secular occupations before entering Gospel work. Eleven of the students have been ministers or evangelists who came to us for further study, and ten have been either Presidents, Vice-Presidents, Secretaries, or Evangelists in the Y.M.C.A. One student has gone this year as a missionary to China, one as a printer to a mission in Guatemala, one to Africa, and another is probably going. Of the men enrolled since the year came in, twenty are now preaching as evangelists, fourteen as regular pastors, four as assistant pastors, five are in city mission work, five in Y.M.C.A. work, four are S.S. missionaries, and one is in the employ of the American Missionary Association among the Dakota Indians. Eleven have gone into other schools and colleges.

Total No. Students Enrolled	221
Church, Cottage, and Mission Meetings Conducted	3089
Tent Meetings Conducted	251
Tent, Cottage, and Mission Meetings Attended	13,178
Children's Meetings Conducted	227
Children's Meetings Attended...	629
Inquirers Talked with	15,808
Inquirers Professing Conversion	2506
Visits Made	9268
Saloon Visits Made	2329
Hospital Visits Made	99
Lectures Attended	26,351
Hours of Bible Study	39,143
Sunday-school Classes Taught	1782

In the ladies' department twenty-three states are represented. Canada sends three, Norway two, and Turkey two. One has gone to Persia, two to Africa, one to Burmah, one to Japan, one to Bulgaria, and two await appointments under the China Inland Mission. Three are at work among the North American Indians, ten have entered city mission work, three evangelistic, one is assistant superintendent in a charitable institution, one is Y.W.C.A. secretary, three are engaged in educational work, and four are wives of pastors and evangelists. Twelve denominations are represented. Eleven are members of the Student Volunteer Band. We are also represented in the foreign field by two in India, one in China, one in Chili, and three in Turkey.

Total No. Students Enrolled	90
Mission, Cottage, and Mothers' Meetings Conducted	148
Mission, Cottage, and Mothers' Meetings Attended	6832
Children's Meetings Conducted	576
Children's Meetings Attended	996
Inquirers Talked with	7007
Inquirers Professing Conversion	1439
Visits Made	22,221
Hospital Visits	37
Lectures Attended	16,841
Hours of Bible Study	20,915
Sunday-school Classes Taught	1880

In addition to the day classes in music there is an evening vocal class, composed of pupils outside the Institute. The membership numbers over five hundred, coming from fifty-one churches, representing nine denominations.

THE BIBLE IN ITALY AND RUSSIA.—The increasing circulation of the Scriptures in Italy is significant. In 1888 the returns in connection with the Bible Society's work were over 139,000 entire Scriptures and portions. In 1890 the figures were close on 154,000, and the agent's report just received shows a further increase in the issues for last year of 13,000 copies. This is welcome and important intelligence. The returns from the Russian Agency are also good, amounting to over half-a-million copies. Of this the northern countries have taken 360,000, and the southern and Asiatic 154,000. There are few countries in which the increasing popularisation of the Bible means more than in the Italy of Victor Emmanuel and the Dominions of the Czar.

CHRISTIAN CONVERSATION.

Extracted from a sterling article by W. Scarnell Lean, M.A., in the current issue of *The Friends' Quarterly Examiner.*

Christian conversation may imply either (1) conversation carried on in the spirit of a Christian on any topic, or (2) conversation between any persons on subjects especially germane to Christian faith and practice. Under the former head it is the tone of the conversation that is Christian, or is at least not un-Christian; under the latter head it is the subjects taken up that are peculiarly Christian... We may recognise how easily we may pass, by an almost imperceptible transition, from conversation on ordinary topics, conducted in the spirit of the Christian, to conversation on topics more closely connected with our religious faith, by calling to mind such a subject as the manifold works of God in nature, or, again, the providence of God in history.

We need not look round for a far-fetched suggestion of any of these topics that lie close beside a Christian's personal experiences. No apology is needed for introducing them if only it be done reverently. Nevertheless, there is an instinctive shrinking, in some most deeply religious minds, from obtruding the highest themes uninvited upon others...If our life is in Christ, ought not the word of Christ to dwell in us richly? If our affections are set on things above, how can we be silent about them? And yet many a true Christian has been most reticent as to his spiritual state and that of his constant associates. Is there not a cause? Is it not that, firstly, the very magnitude of the themes, when justly gauged, brings in diffidence; and, secondly, that a sort of manifest coincidence of inclination, on the part of two or more who are conversing, is desiderated as the fit condition for opening up more sacred subjects? There is at least an advantage in delicacy of feeling and in courtesy in the way of first presenting what we may consider of supreme importance to others, who have their own views as to the themes that are acceptable to them.

No one, however enthusiastic and ready to confront all risks in speaking out courageously in the cause of Christ, will be anything but pleased if the way opens easily for the utterance of what is on his heart. And any one may covet the faculty of availing himself in an easy, natural way of such openings. A conversation on a period of history once brought up the name of a certain Roman Catholic; this suggested the Virgin Mary, and a youth said he could not think why she should be worshipped. His friend remarked on the attractive idea of womanly and motherly tenderness, and, following up this thread, passed on immediately to speak of the still greater and better tenderness of Jesus; and the youthful listener at once assented, and his heart was open then and there to anything his friend could wish to say of the character and work of his Saviour.

Are we ever in danger of being spoiled for speaking of the excellencies of Christ by a habit of talking much of the foibles of others? Conversation on persons is, on the whole, more dangerous than conversation on things, though it is generally more lively, and therefore more tempting. Remarks unfavourable to the living may be made in the hearing of their acquaintances, who may be put unpleasantly upon their defence, feeling as though they themselves had been disparaged.

In all Christian conversation, as in all the intercourse of life, whether we regard the tone of our words and the motive-power of our actions, or the more or less elevating nature of the subjects to which we must necessarily give our attention, few helps towards maintaining a high tone without affectation will be greater than the recollection of the Saviour's presence, and the definitely avowed aim to refer everything for final judgment to his approval. This will still prove its power to bring the warm glow of his love into our hearts, whether in days of sunshine or in shade, just as it did to the two disconsolate disciples on their walk to Emmaus, when the friends of Jesus were but few.

Foreign Stamps.—Any kind of used foreign postage stamps wanted for ornamental work. Profits on sale will be devoted to Gospel work in foreign lands.—Address J. N. M., The Craig, Rostrevor, co. Down.

Liverpool.—Mr. G. H. Billington, of Byrom Hall Liverpool, writes:—"We have run out of tracts, leaflets, copies of The Christian, &c., for distribution among those who throng the busy thoroughfare in which Byrom Hall is situated. I shall be glad to acknowledge parcels."

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"TIED" PUBLIC-HOUSES.

Mrs. Buss, wife of the Vicar of Shoreditch, in a letter on the drink traffic, says:—"The country is groaning under the infliction of a pauper tenth, created almost entirely, directly or indirectly, by the drink traffic, which is on a par with the opium trade of India in its disastrous results on the moral and physical welfare of the people. The public-houses are crowded together in the poor districts of the towns, frequently numbering seven to one of shops furnishing the necessaries of life, most of them being 'tied houses.' The value of this class of property may be estimated by a glance at the list of public-houses and hotels submitted to auction in London from January to November, 1891. The prices of 102 of these range from £10,000 to £20,000, while thirty-two reach enormous sums—between £20,000 and £60,000, much of the property being situated in poor neighbourhoods.

"By the tied-house system the owner or lessee of the licensed premises is a brewer or a brewery company. The publican to whom the licence is granted is not a *bonâ fide* tenant, but a servant or manager, holding under an agreement by which he is dismissible at a moment's notice. He is compelled to buy his liquor from the brewer or company under which he holds, and mostly pays six shillings or eight shillings more for each barrel than the price at which it is sold to free houses. The brewers charge the publican a much lower rent than they pay in order to get a low assessment, thus throwing an unfair burden of taxation on other ratepayers. If the house has been so ill-conducted that complaint is likely to be made of it at the Licensing Sessions, the present occupier is turned out a few weeks before, and 'a most respectable man, your worship,' substituted. The Bench will only hear as evidence what has occurred since the new servant has been put in occupation, and the house gets its licence renewed to carry on for another eleven months the demoralisation of its neighbourhood.

"The licensing laws are strict on the subject of the houses being used for criminal purposes, or permitting drunkenness, or serving the police on the beat, or supplying children under thirteen years of age with drink, but they are evaded at all points. (1) The police are encouraged by the publicans not to report cases, and are discouraged by the authorities if they do report them. (2) If the public report irregularities of this kind, the brewers' lawyers stop the complainant at once by legal formularies. The result is that the drink traffic is fixed on the nation as a tyranny, more disastrous in its effects than was the slave trade.

"The costly scheme of national education is being rendered in a great measure nugatory by the drunkards' children roaming the streets till after midnight, learning the vice of the night side of London, and being, of course, totally unfit for next morning's school. Five hundred children were last year taken up in London alone under ten years of age drunk and incapable, and a group of boys and girls were lately seen coming out of a public-house at closing time, one child in a pinafore being too tipsy to stand without support."

THE BERLIN Y.M.C.A.

It will be encouraging to many, who are anxious about the success of our Y.M.C.A., to hear of the wonderful results which our brethren in Berlin have had, by the blessing of God, in their work amongst young men.

On January 28 they celebrated their ninth anniversary. The rooms of their splendid building in the Wilhelm-strasse were crowded; many high officers and ladies and gentlemen of all ranks came to show their interest, and Count Andreas von Bernstorff took the chair. From the report of the General Secretary it appeared that during the last year the rooms of this Association were used by 128,000 young men (daily average 350); 1017 new members were received, 900 of these being strangers in Berlin. The extensive work of the Association, which includes a large Sunday-school, classes for lads and boys, visiting employment-agency, &c., is done by 18 paid agents, and 150 volunteer helpers. During the last year 651 strangers have been provided with lodging; 80 lectures for instruction, and 400 religious meetings were held. Eleven members have entered the home mission, six went to the foreign field.

Arrangements are made to have special meetings for students, soldiers, bakers, and others The meetings for waiters are most interesting. Their only convenient time to come is midnight, but they come even at such an hour and listen with much interest.

Those who know the spirit of this Association know the prayers, the faith, the devotion of those who have charge, and do not wonder that God has blessed it so richly. Z.

DR. BAEDEKER IN RUSSIA.

Writing from St. Petersburg on Feb. 15, Dr. Baedeker says: "I have spent ten days in Finland, and had the privilege of visiting several large prisons, accompanied by Baroness Wrede. The authorities very readily granted me permission to preach to the prisoners. In Russia, also, the permit for visiting the prisons has been renewed to me for another year; thus a large field for the spread of the Gospel is still open to me.

"Of the believers in Petersburg several have gone into the famine districts to minister food to the hungry, and to give the word of life to famishing souls. I believe that the many prayers of God's children for Russia will yet be abundantly answered, and that out of the famine-stricken provinces a rich harvest will be gathered for the Lord. The accounts of deep, unparalleled distress are terrible, but already there is the little cloud, like a man's hand, promising 'showers of blessing.' May God's servants not be faint-hearted, but pursuing.

"I have been able to secure channels of communication, and continue to send supplies to the needy and oppressed Stundists. My intention is (D.V.) to remain here till Feb. 24 (O.S. 12), and then to go to Riga, where letters will reach me care of British and Foreign Bible Depôt. I hope also to visit Warsaw and other cities in Poland before recrossing the Russian frontier.—Yours in the Master's service."

SOCIETY OF FRIENDS AND GAMBLING.

At a representative meeting of the Society of Friends for Sussex, the evil consequences of gambling, whether at the gaming table, on the racecourse, or the Stock Exchange were considered. In a minute passed they say: "The gambler is a weed in the garden of society: money paid and received in industrial and commercial callings, represents honest labour—the conversion of raw material into the necessaries of life and their distribution. In gambling, the money merely changes hands, not only without profit, but with ruinous waste of time and thought; it may enrich the few, but it beggars the many. The winner, moreover, is often none the better for his gains, for what is won by chance goes as lightly as it comes. More than this, those who addict themselves to gambling, whether winners or losers, suffer a loss far greater than that of gold. Gambling sours the temper, and intensifies the natural selfishness of the heart.

"When this fatal besetment has taken possession of a man, it leaves him no time for the pursuit of true happiness, no room for genuine sympathy with his neighbour, no inclination for the service and love of God. Gambling leads to commercial ruin and loss of character. It has spoiled many a fine business, driven many a promising young man into the clutches of the money-lender, and plunged many a family into poverty and woe. Some maintain that so long as a man stakes only what is his own, he is safe. But this is not so; the habit of gambling is in itself evil, and it is well known that when this infatuation is once admitted, the mind becomes heated and blinded, and the restraints of prudence and all other checks are cast aside. There is no safe rule but to refrain altogether. For those for whom the net is spread, and those who are already entangled in it, there is but one availing helper, the Lord Almighty, who bids us all who have foresaken Him to return, 'for He will have mercy upon them,' and all who are in temptation to 'Call upon Him for He will deliver them.'"

The Home Teaching Society for the Blind were £200 short on December 31. We trust more friends will rally around this beneficent mission. The Secretary's address is 31, New Bridge-street, E.C.

For the Young.

THE STORY OF THE LOST SHEEP.

Told By Himself.

How glad I am to be at home again! At first, when the Shepherd brought me back, my ninety-nine companions looked askance, but when they saw how much He loved me, they gathered round me in the fold. "Do tell us," they said, "where you have been, and all that happened to you. How came you to go astray?"

"Foolish! foolish me!" I answered. "It was a mirage, you know. We were browsing on the slopes outside the city on the day I left you. It was a lovely morning, and I lingered behind the rest. 'Take care!' our Shepherd said to me, 'do not leave my side.' And then my wicked heart rebelled, and I thought, I am quite clever enough to take care of myself, thank you. So I hid behind a bush until the flock passed on, and though several times I heard the Shepherd calling, I would not obey, for my heart was lifted up with pride.

"Then it was that I looked around, and in the distance among the hills I saw what seemed like pastures of wondrous beauty; sweet hill-sides clothed with greenest grass, gentle streams of water, shady nooks, and noble trees! It did not look so very far away, and I thought, 'I will go at once; I will enjoy myself. I will leave this stupid humdrum life for a little while, and when I come back, how envied I shall be by all the other sheep.'

"Foolish, foolish me! I did not know it was all a mirage, and not real at all; so I set off at a run. Soon I had left the pasture-lands, and was in the desert. My eyes were fixed on the prospect in the distance, and at first I did not heed the sand. But the heat of noon began to make me tired, and the sweet pastures did not seem much nearer than they were. It was too late to turn back, however, so I still walked on. 'I shall soon be there,' thought I, and, oh, won't I enjoy myself then! On I went. It was hours since I had left you, and I began to feel very hungry and thirsty.

"Presently the way became rougher. Instead of soft sand, rough, rocky ground lay in my way, and I had to climb. Every moment the hills grew higher, and among them thorny bushes began to frighten me, for I could not avoid them, and they scratched my face and tore my wool. I stopped and turned. Where was I? I knew not. Where was home? I could not tell. Where was the pleasant prospect that allured me in the morning? Fading in the distance, even as the sun's bright rays were fading. The day was going; I was alone, and—lost!

"Somewhere I thought I heard the sound of running water. It was my only hope; I started up to reach it. Over rocks that grew more rough at every step; through shrubs that threw their thorny branches across my path, I plunged again. It was sunset, and my strength was going. On, on, on! And the mirage faded, and the cruel thorns caught in my wool and tore it, till the blood flowed freely from my face and from my sides; and my feet almost refused to move, every step became so painful; and, worst of all, I heard a lion's roar across the hills. O foolish, foolish me! Why had I left my Shepherd, and disobeyed his kind commands?

"Suddenly, the sound of the water became more clear, and I knew it was not far off. My hopes rose, and I hastened on. But darkness fell, and I did not see that close before me was an awful precipice. So at the moment when my wicked heart began to whisper of satisfaction after all, I stumbled, and fell blindly down the hill, jagged rocks and thorny plants tearing and wounding me as I fell.

"There I lay, bleeding, dying! Water was close at hand, but I could not reach it; across the stream I thought I saw a patch of tender grass, while I was perishing of hunger and thirst and wounds. How bitterly and vainly did I reproach myself! I saw my folly, and knew that I had sinned. Then I swooned away.

"I awoke, and it was day. It was day, and I was dying. No hope, no help appeared, and every moment seemed an hour.

"Ah, then it was I heard our Shepherd's voice! He called my name again and again, and the voice drew nearer and nearer. Oh, how my heart beat fast lest He should miss me even then! With my last strength I uttered a feeble bleat. He heard it, and I saw Him come.

"But, oh! how shall I tell you what I saw? His face was pale, his locks were wet with night-dew, and from his hands and feet and brow his blood was flowing down. A deep gash in his side laid bare a dreadful wound, and I knew that these were marks of deadly conflict with the lion I had heard. He stooped, and his blood fell upon me like a cleansing shower. His face beamed looks of love, and from his lips came words, not of anger, but of joy. 'I am so glad I have found you!' was all He said, and then He bore me away to the river. He bathed my wounds, and bound them up with his own garment; He gave me water for my thirst, and fed me with his own hand. And then He laid me on his shoulders and brought me safely home. He told me of his love, and pardon, saying many times, 'Fear not; I have called thee by thy name; thou art Mine.'

"'Dear Shepherd,' I said, 'keep me close to Thine own side henceforth, and suffer me not to stray.' 'Nay,' He answered, 'thou shalt be my lamb. I will gather thee with my arm, and carry thee ever in my bosom.'

"Happy, happy me! I was lost, but my Shepherd found me; I was wounded, but He healed me; I wandered, but He brought me back—never, never to stray again, for He will keep me!"

* * * *

Dear children, can you see the meaning of all this? *You* are that lost lamb, for "all we, like sheep, have gone astray; we have turned every one to his own way." Sin and the world's pleasures are only a mirage. Away from Jesus, the path grows harder and rougher every day, and more difficult to retrace. But He is the Shepherd who seeks us in our sins. He came all the way from heaven to do so. He says, "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep." And again, "I lay down my life for the sheep." The lion is Satan, but Jesus conquered him at the cross. The Good Shepherd seeks you now by his Holy Spirit; yes, even by this message. Trust in Him, and you will be his own dear little lamb.

Frank Cockrem.

CHILDREN'S MISSION AT MERTON.

It is with feelings of much pleasure and deep thankfulness to God that we look back on our happy ten days' mission just conducted by Mr. T. Lewes Sayer. Our parish is long and straggling, and therefore somewhat difficult to work in the matter of parochial missions. To obviate these difficulties, we held some of our meetings at the Mission Hall, and some in the girls' school near St. Mary's Church. The meetings were well attended from beginning to end, in spite of the weather being cold and stormy, so thoroughly interested were our young people in the bright and happy services that, neither rain, mud, nor snow seemed to keep them away. Our short prayer meetings were hearty and most helpful. God's blessing, which was earnestly asked for, was most graciously bestowed upon the mission work. Many, we feel sure, both amongst children and workers, realised the power of his presence. But what is still more joyous to record, several, we know, have been won for Christ, and given their hearts to Him for ever.

S. H. Brown, Curate of Merton.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Feb. 28, Matthew xi. 16-30; Mon., Feb. 29, xii. 1-13; Tues., Mar. 1, xii. 14-30; Wed., Mar. 2, xii. 31-50; Thurs., Mar. 3, xiii. 1-17; Fri., Mar. 4, xiii. 18-30; Sat., Mar. 5, xiii. 31-43.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Southport*, Feb. 26 to 28; *Ilfracombe*, March 18 to 29; Mr. H. Hutchinson, St. Stephen's, *Walthamstow*, March 5 to 13; Drill Hall, Caroline-place, *South Kensington*, March 14 to 20; Mr. W. H. Roberts, Clareville-grove, *South Kensington*, March 14 to 20; Mr. S. J. Hewlett, Manor-street Mission Hall, *Chelsea*, March 14 to 20; Mr. T. Lewes Sayer, St. John's Hall, *Forest-hill*, to March 4; Mr. Josiah Spiers is spending February and part March in visiting Orphanages in and near London; Industrial Hall, *Dewsbury*, March 18 to April 1; Mr. James S. Tyler, Congregational Church, *Smethwick*, March 5 to 11; Mr. E. Collier, Verulam Presbyterian Church, *Kennington-road*, March 7 to 11, and 15; Mr. A. G. Dodderidge, St. Andrew's Hall, *Upper Norwood*, Feb. 29, at 8 p.m.; Mr. Livesey Carrott, Athenæum, *Camden-road*, every Sunday at 3 p.m.

SILVER STAR SOCIETY.—Earl Compton has accepted the presidency of this home mission agency, and attended a meeting held on Wednesday last week, at which several friends delivered addresses of encouragement to the workers. The hon. sec. is Mr. Walter S. Robbins, 23, Carlton-road, Manor-park, Essex.

AN OLD CHIEF'S CONFESSION.

A remarkable letter from Bishop Ridley, telling of Gospel progress in Metlakahtla, gives the following words, burning with native eloquence, in which an old "chief of chiefs," a determined enemy of the Christians, lately avowed his new-found faith before heathen and Christian Indians:—

Up rose Sheuksh grandly, and though the Christians are too numerous to apprehend any serious attempt to curtail their liberty or power, yet they anticipated an attempt to do so. He stretched out his arms, as if to display his sturdy person and the robe that had figured in many a heathen orgie.

"I wear," said he, "the outward sign of former ignorance and of ancient customs, that never changed until the white man's faith was preached. I thought I ought to keep them, for I am not wiser than the ancients who kept them and did great deeds. I loved them. So did you. I have struggled to maintain them. I have defied the Queen's officers. They threatened me as late as this last springtide with prison and disgrace. I told them I would not avoid them. I also resisted the Bishop, and suffered not his teachers to land. I concealed not the wish of my heart. You know to what lengths I went. Most of you approved my doing. But the end has come. Let the waves tell the story of our fathers. Our children's lips will form no fit words. Where do dead things go? This goes with them."

Here he threw off his scarlet robe and the other insignia of a heathen chief. "I am naked, but can clothe my body with the white man's clothes." This he there and then proceeded to do.

"What will cover my heart? I can wrap nothing round it. God sees it, and He knows all the past and the present. He knows I am ignorant and sinful. He has this summer made me know it. I am now dressed like a Christian. Those tokens of the dark past I will never touch again. What shall I do next? I am too old to go to school. I cannot read. I am like a child, knowing little, but wanting to learn. Will Jesus Christ have me? Will He help me? I will never turn back. I give myself to God. Now pray for me—pray, pray! I want to know what will please Him. I must know. Begin at once to pray!"

HEALING THE SICK IN PALESTINE.

Mr. Meredith writes from 143, Clapham-road, S.W.:—"Our medical missionaries and nurses are doing as much as possible to relieve the griefs of the poor in Palestine, but they write and wire home that an experienced doctor must be sent out at once, or they cannot keep up with the work. In answer to prayer, we have an experienced doctor offering to sell his practice and go out. He would visit, periodically, the villages and towns, to prescribe for the numerous cases introduced by our missionaries and nurses, and others, as time would permit. If possible, he will take out extra nurses with him.

"Shall we send him? Any friend, lady or gentleman, willing to become hon. sec. of a 'local association' may have collecting cards for this purpose. Drawing-room meetings would be a great help; or we can send a lecturer, with magic-lantern slides of 'a visit to the Holy Land,' to any part of London or suburbs on due notice. Our work is extending, and our funds are all gone, so that we do not feel free in going into more expense unless the means are forthcoming."

Christian Endeavour Societies and Foreign Missions.

A missionary pamphlet, by Margaret W. Leitch, of Ceylon, entitled "A Great Opportunity," has been sent to each of the sixteen thousand young people's societies of Christian Endeavour in the United States, in the hope that the attention of the young people may thereby be more and more awakened to the crying needs of unevangelised lands. Associated societies in different parts of America are already supporting missionaries working in connection with various denominations.

The appeal of this booklet, characterised by warm Christian earnestness and Scriptural consistency, should do much to increase existing interest, as well as to excite in the hearts of many a desire to go forth with the heavenly light into dark places of the earth. In a brief introduction, Dr. A. T. Pierson directs attention to the many open doors: "The cup of God's preparation overflows. The open door of the ages is before us. The whole world invites and challenges occupation." The office of the United Society of Christian Endeavour, from which copies of the pamphlet may be had at 1 dollar 80 cents per dozen, is 50, Bromfield-street, Boston, Mass.

The Bible for the Heathen.

Dr. Griffith John, of Hankow, in sending us the following letter, says:—"You have done a real service to missions in this country by publishing Mr. Foster's letter on ministrations for the Chinese. My son-in-law, Mr. Sparham, is sending you another on the same subject. The views expressed so well by him correspond with mine exactly; and my views on this subject are those held by ninety-nine missionaries out of every hundred in China. I have yet to meet the first exception."

Sir,—I have read with keenest interest the letters that have appeared under the heading "The Bible for the Heathen" in your highly-valued paper. As I write from Central China, and mails at best travel slowly, it is inevitable that my remarks should be rather after date. Yet, inasmuch as this is a burning question, and a grave misapprehension seems to exist in the minds of many earnest Christians in England which it is a matter of the utmost importance to remove, I should be glad if you could find room for these few lines.

1. Though we desire that certain editions of the Scriptures, or portions of the Scriptures, should be issued with annotations, we have by no means lost faith in the Bible as the Word of God. The missionaries of China are to-day, as a body of men, in fullest sympathy with the men of the Reformation, and would, if necessary, gladly suffer for the Word of God as their forefathers did. The great aim that we have before us is the bringing of the millions of China under the direct influence of Scripture truth. The more one studies the religion, ethics, and customs of the Chinese, whether as written down in their books or shown forth in their lives, the more is it borne in upon one that an intelligent and wide-spread knowledge of the Word of God is the deepest need of China. This being so, one can but speak in terms of enthusiasm of the work that the Bible societies are doing; and most of the missionaries in the field willingly render them aid, some of the most experienced men devoting time to translation, many undertaking the superintendence of colporteurs, and almost all endeavouring to sell Scripture portions on the streets or in the chapels and hospitals. Did space permit, it would be easy to show that the very men who are rendering most valuable aid in these ways are the ones who plead most earnestly for annotated Gospels.

2. I will now endeavour to explain why we ask for annotations. In all Bible work we have before us two classes of readers: Christians and heathen. To the Christian Chinaman having a good general knowledge of Christian doctrine, attending services and Bible-classes, and having more or less intercourse with a native or foreign teacher, and above all realising in his own soul the truths of the spiritual life, the Bible is just what it is to ourselves, a priceless boon. For this class of reader notes and comments are by no means a necessity. A good reference Bible, with plain maps and strongly bound, is what is needed.

Commentaries have their place, but I know many Christian men in this province of Hupeh who have never opened a commentary and yet have a good working knowledge of the Gospel and Epistles, who might indeed put to shame many of our home Christians. But the Christians in China number only some thirty-five thousand men, the heathen three hundred millions.

For one man within the church there are nearly ten thousand without. The great bulk of the Gospels, &c., circulated in China fall into the hands of these heathen people. *Without note or comment a single Gospel is to these almost always unintelligible.* This is the conclusion to which, one by one, almost all of us are sorrowfully forced.

The Gospel of Mark is considered the most suitable to put into the hands of a heathen, because of its simplicity and brevity. Yet, when bookselling, I have heard the remark, "I will buy any tract or book you have, but I don't want the Gospel of Mark. I bought a copy some time ago, and I can't understand it. I don't want Mark." One is saddened to hear a remark of this kind, but you have only to turn to the first two verses of Mark i. to understand it. For within these two verses you have the expressions—*Gospel, Jesus Christ, Son of God, Prophet, Isaiah.* To the ordinary reader each of these terms is, in itself, of necessity incomprehensible, and when so many such terms come together, the ordinary reader is apt to give up in despair, thinking that the whole book must be beyond him, and the more so as the most profound treatises in Chinese generally commence with some very simple or very familiar sentences.

This is not a matter in which a good translation removes the difficulty. A passage such as this, which to us is so full of meaning, to the intelligent heathen reader is either a jumble of meaningless characters, or he attributes utterly erroneous meanings of his own. Take the expression for *God*. The classical term *Shangti*, Supreme Ruler, is perhaps that most frequently used by missionaries. But it is a term also used, blasphemously indeed, for the Tavist divinity *Yü Hwang*. I have almost shuddered at times to hear our Blessed Lord spoken of by a heathen man as the Son of *Yü Hwang*. Then take the term *Chen Shen*, favoured by some missionaries, which simply means "True Spirit." This, strange to say, is the very term used in certain parts of China for the Buddhist saint *Cheu-sz. Tien Chu*, Lord of Heaven, is the term used by the Romanists, but similar misconceptions arise in connection with it. A mandarin was conversing with a Roman Catholic priest, and assured him that he understood it quite well. "We in China style our Emperor the Son of Heaven, you in France call your Emperor the Lord of Heaven!" I might multiply examples in connection with the misunderstanding of other terms referred to above had I sufficient space. But a short, simple note in the margin of the Gospel would remove the perplexity at once, and there would be no difficulty in so wording such notes that all evangelical Christians would at once assent to them, while the intelligent heathen reader, understanding, would read on and learn the wondrous story of the Saviour's life.

3. But it may be asked, Why look to the Bible societies for such editions? It is clear that they are needed, but the tract societies should furnish them. We ask the Bible societies to furnish these editions:—

(*a*) Because what we need are not long comments, but such brief notes on theological terms, the names of Jewish customs, &c., as are needed to make them intelligible.

(*b*) Because the Bible societies' colporteurs are in many cases pioneer missionaries, travelling in districts that have been seldom or never visited by a Christian teacher and distributing the Scriptures among raw heathen. These agents are among the most heroic of the missionary band in China. The strain of mind and body to which many of them are exposed home friends know little of. Not a few of them feel keenly the fact that after all their endeavours, although they have placed the Scriptures in the hands of many hundreds of men, yet the form in which the Scriptures are given is not that best calculated to appeal to the heathen reader. Hence we find that many of these devoted men are those who plead most earnestly in favour of annotated Gospels. The tract societies in China employ no colporteurs.

(*c*) The Bible societies are always glad for their agents, whether European, American, or Chinese, to preach or explain the Scriptures that they circulate, and we rejoice to know that not a few of these brethren do this work very thoroughly, especially when the books are being sold by ones and twos by the way-side. But often a large city is visited, then Gospels and Testaments are sold by the score or hundred—for they are foreign books and so cheap! In such cases there is no chance of explanation, and the Gospel or Testament is often taken, glanced at, and then put on the shelf. One is constantly hearing of cases where a New Testament has been kept for years, until a tract has been met with or some teacher has come who could expound it. Such work is not unproductive, but it is not so productive as it might be, were there a few notes elucidating the various points of difficulty.

Besides, while many agents are well able to expound the Word, some, whether from insufficient knowledge of this difficult language, or, in the case of the native colporteurs, from insufficient knowledge of the Bible as a whole, may give inadequate or erroneous explanations. It would surely be better that there should be a few marginal notes, carefully prepared by old and well-experienced missionaries, and sanctioned by the committees of the Bible societies in China, which might give lucid and accurate statements, instead of leaving all to the vague, and possibly erroneous, statements of an earnest, but only partially-instructed, Chinese Christian.

My earnest prayer is that the Bible may ere long become *the one Book* in every home in China, that it may be reverenced, loved, and studied, as it is among the hills and valleys of our own loved land. My firm conviction is that the circulation throughout the land of annotated Gospels would hasten this day. A similar conviction has been expressed by men so universally known and respected as Revs. Dr. Nevius, J. Hudson Taylor, Dr. Griffith John, and the late Dr. Williamson. Hence, many of us pray most earnestly that God would move the Bible societies to sanction the publication of the editions that we so much need.—I am, Sir, yours in the Master's service,

C. G. Sparham.

Hankow, China, December 28, 1891.

PASTOR A. G. BROWN'S WORK.

"God First" is the title of the booklet in which Pastor A. G. Brown records the work carried on last year under his direction. The opening address is based on the testimony of John to Christ, as expressed in John i. 15. In a letter to his helpers, Mr. Brown acknowledges the abounding grace of God in continuing to use and own the efforts put forth in his service. He glories in the old Gospel, and says, "After five-and-twenty years the atoning sacrifice on Calvary is still our trust, our joy, our theme. The precious blood is yet more precious. The priesthood of Jesus has become a more delightful theme, and the personal return of our Lord is a brighter hope than ever."

The various Homes in connection with the mission work have been centres of practical Christian testimony. The "Christian" buildings on Bow-common have from the first been an unqualified success. "It is quite full, being tenanted by Christian people—chiefly widows—who have a set of three rooms for 2s. per week. It has, during the year, paid its own expenses, and we have been able to add the £32 3s. to the reserve fund. Each of the Mission Halls is a centre of active Christian work, with many societies of its own. One of them, attended by none but poor, has its clubs, bank, &c., and raises no less than £300 in the year in the way of self-help. Nearly twenty, also of the poorest, have from this Mission come out for Christ, been baptized, and joined the church at the Tabernacle during 1891. There are many others also ready to follow suit, of whose conversion we have no doubt. This Mission is the nearest to the Tabernacle, and therefore, we see more of the fruits, but the others are all doing well."

The missionaries, apart from their spiritual work, which stands first, are indispensable in the administration of relief to the poor. The record contains some very interesting incidents. Here is a case of superstition:—"Hie! can you let me have an old Prayer Book?" called out an old man. "No, old gentleman; but I can let you have a Bible, if that will do." "Well, sir, I will tell you what I want it for. Do you see, I suffer with nightmare, and I thought if I had an old Prayer Book under my head, it might cure me, for it wakes me up, and I get no sleep after." "Perhaps the Bible will do." "I will try that." I took him one, and said, "That is the Word of God, but you must read the 3rd of John before you put it under your pillow." "Thanks, sir," and holding it with both hands under the back of his head, he said, "That will do it." Seeing him the next morning, I asked him how he got on. "Oh, my! never had such a beautiful night for years. That did it. God bless you!"

Another story, which aptly illustrates "God first" is: Said Mr. H. to his wife, "I believe you love Jesus more than you do me." She answered, "Yes, John, but I give you the second place, and by-and-by, when you know Him, you will love Him best too."

We trust our friend will have another year of service equally happy, and continue to enjoy the same encouragement from sympathisers far and near.

BURNHAM.—Mr. Charles Lazenby, of the Evangelisation Society, is conducting an evangelistic Mission at Burnham Congregational Church. Much interest has been aroused by the services, and several conversions are recorded.

WORK AMONG JEWS.—The eleventh anniversary of the London City Mission to the Jews, 119, Leman-street, Whitechapel, was held on Friday evening, when the little hall was crowded. In the unavoidable absence of Prebendary Calthrop, Mr. J. Dodsworth presided, and addresses were delivered by Revs. M. Brown and J. B. Barraclough, and in German by Dr. Benoly and Mr. Shaper. The Jews, amongst whom were many poor refugees, listened with attention. The room proves much too small, and efforts are being made to secure a larger one. The missionary (Mr. Oppenheim) finds that the distress amongst the Jews is still very great; illness and misery abounding on every side.

MR. BENJAMIN SCOTT, F.R.A.S.,

CITY CHAMBERLAIN AND ADVOCATE OF THE OPPRESSED.

"WHATSOEVER thy hand findeth to do, do it with thy might." The faithfulness and devotion to duty implied in this inspired counsel were eminently exemplified in the veteran City Chamberlain who so lately passed from our midst. It has been said that, in business and official affairs, "conscientiousness and thoroughness were among his chief characteristics. He always held that whatever was worth doing, was worth doing well." But while, on the evidence of those who knew him best at the Guildhall, this was true in relation to his public duties, it was no less true of his Christian service, in connection with certain great and pressing evils, into which he threw himself. That is to say, his Christian work was marked by the same thoroughness and determination which characterised his official labours. His was no half-hearted advocacy of the cause of the weak and wronged; what he undertook he did in the spirit of one who meant to go through with it.

BENJAMIN SCOTT was born in 1814, the year before Waterloo, and his father being an officer of the Corporation of the City of London, it was but natural he should train his son for the same service. Hence, on leaving school (at Totteridge), young Benjamin, at the early age of thirteen, entered the Corporation offices. Inasmuch as, with one brief interlude, the whole of his subsequent career was associated with the Guildhall, it becomes necessary we should rapidly review his public labours, ere passing on to what is of more immediate concern to our readers.

As a mere boy, then, he entered, in 1827, the Chamberlain's office, in the capacity of junior clerk, and with this particular department he continued associated during his long and honoured career, save for the break just alluded to. Steady perseverance and attention to the minutiæ of his duties soon won the lad promotion, and step by step he ascended until, on the death of his father, he had conferred on him his father's post of chief clerk to the Chamberlain. On the Chamberlainship becoming vacant, some years later, by the death of Mr. Brown, Mr. Scott sought the honour of filling it, but his time was not yet, and another was elected. A few years afterwards came a break in his connection with the Guildhall, for, resigning his post of chief clerk, Mr. Scott devoted himself entirely to philanthropic and Christian work, founding, a little later on, the Bank of London, of which he became secretary, until, in 1858, on the death of Sir John Key, he was unanimously elected City Chamberlain, a post he held from that time to the day of his death, that is, for thirty-four years, being annually re-elected.

A well-informed journal, *The City Press*, reviewing his official career, says:—

> Of his work in connection with the management of the finances of the Corporation we cannot speak in terms of too warm praise. Perhaps to the public at large the Chamberlain will be best remembered by the eloquent—may we not say silvery?—speeches that he was wont to deliver on the occasion of the presentation of the honorary freedom of the City to notabilities who were deemed worthy of the distinction thus conferred upon them. No one who has heard Mr. Scott on such occasions is likely, we think, to forget his quiet but persuasive eloquence. A memorial of his services in this direction is to be found in the "Roll of Fame," the handsome volume which was published a few years since, and which contains the speeches delivered and the replies that were made at the numerous presentations in which he was privileged to take part.

This "Roll of Fame," it is interesting to observe, begins with Lord Chatham and ends with the Earl of Shaftesbury.

An old City journalist notes that, "Although Mr. Scott was essentially a man of business, and much of his time was devoted to the moral and mental improvement of his fellows, he was nowhere so happy as in the bosom of his family. He has often told me how much he enjoyed the three months' vacation which the Corporation gave him when his health broke down a few years ago. He went to some secluded country place, far away from the din and bustle of the great City, and here, surrounded by his grandchildren, he lived over again the days of his youth."

Mr. Scott was in Ireland in the great revivals of 1859-60, and was not only himself much blessed, but also took some part in the work. This was a joyous period of his life.

But apart from, and in addition to, his laborious public labours, Mr. Benjamin Scott was an earnest Christian worker in his own chosen sphere. Himself, as those most closely intimate with him attest, a godly and faithful follower of Jesus, he helped, as in him lay, many good institutions; but for many years his own energy and effort were thrown chiefly into movements for the redress of national wrong-doing, such as the legalisation of vice and the opium traffic, while he was also chairman of the committee for the suppression of the wicked traffic in British girls for the purpose of continental prostitution. The truth is, he appears to have drunk deeply of the Puritan spirit, abhorring all that seemed contrary to the mind and will of God, as well as opposed to public morals; and he shrank from no personal sacrifice necessary in order to raise his protest against the wrong done, and bring to bear his influence in stirring others to similar action.



(From a photograph by Mr. A. Bassano, 25, Old Bond-street, London.)

A typical instance of his self-denying and unsparing labours in any such cause is afforded by his book, "A State Iniquity: Its Rise, Extension, and Overthrow." Here we have a concise yet complete history of that remarkable, and, by God's blessing, successful crusade against the C.D. Acts, in which Mr. Scott bore a memorable part. Nor, in becoming its historian, is there any vestige of self-glorification, for it is noteworthy, to those of us who closely followed the movement, that while Mr. Scott figured conspicuously in the conflict, he counts for but little in the record thereof. The "campaign in favour of purity, liberty, and righteousness" being ended, and victory having been won, it was felt (he tells us) that some history of the twenty-years' war should be penned, to remain as a witness against any possible restoration of the iniquity, and as a help and encouragement to any who in time to come might be called to engage in the "strife between truth and falsehood, right and wrong."

An interesting personal allusion is given on page 203, where the author relates how the City of London Committee of Repeal originated. It seems that at a public dinner in 1877 Sir W. McArthur, M.P., sat next the author (Mr. Scott), and the conversation turned on scenes witnessed in France during the great Franco-Prussian War, when both had visited Metz, and had witnessed for themselves the deplorable results, in the encouragement of vice, of the regulation system in force. Sir William informed Mr. Scott that the same system had been "stealthily introduced" into English garrison towns. The outcome was a firm resolve to form a City Repeal Committee with a view to energetic action. A meeting was called at the Cannon-street Hotel, a strong committee was formed, which issued a stirring appeal, and helped not a little in the final stages of the conflict. The first victory came on that memorable April 20, 1883, when the House of Commons gave, as the London press said, "the death-blow to the system," by passing, Mr. Stansfeld's resolution condemning "the compulsory examination of women." Shortly

after a Bill was brought in by the Government, but, proving unsatisfactory, was dropped; and in 1886 Mr. Stansfeld brought in a Repeal Bill, which was passed, and received the Royal assent on April 15—the date, as Mr. Scott remarks, of his own birthday. "Thus," he writes, "fell in Great Britain the Giant Iniquity—the State recognition, regulation, and sanitation of a degrading vice."

Into another great movement, against another national wrong, the City Chamberlain also threw his energies and eloquence. In the anti-opium agitation he took a leading part, and, indeed, as our columns told but the other day, was to have presided at a great meeting in Exeter Hall, to protest against "The Wrongs of India." But at the meeting a touching letter of apology was read, and within a few days after he had passed away. The end of this movement is not yet, the victory has still to be won; but doubtless, ere long, the history recapitulated above will be repeated, and God, in his own time and way, will crown with success the efforts of his faithful ones, who lament that England's fair scutcheon should be blurred by so foul a blot as that of the opium traffic.

Mr. Scott took also an active part in the successful efforts made to preserve Bunhill Fields—the resting-place of John Bunyan and other Puritan worthies—from desecration by being built over.

The sturdy spirit which characterised Mr. Scott finds apt illustration in a pamphlet he issued last year, while the International Congregational Council was sitting. This was a fourth edition of a lecture given in 1866, on "The Pilgrim Fathers neither Puritans nor Persecutors," and it was avowedly re-issued for the purpose of "making our distant Congregational workers aware of their heroic ancestry." Like all his other writings, it displayed great industry of research, and an intense desire that the descendants of the Puritans might know and serve in a simplicity of faith like that of their fathers.

A series of lectures to working-men on Underground Rome, which awakened considerable interest, were afterwards issued under the title "The Catacombs at Rome,"* a work we have read again and again with deepening interest, describing, as it does so well, three Romes—Rome Pagan, Rome Christian, and Rome Papal. Romanism, the author shows, with pitiless logic, to be but "baptized Paganism." All the time, while Rome's abominations have been flaunting themselves as "derived from the usages of the primitive Christians," the Catacomb carvings have been bearing silent but unchallengeable witness to the Scriptural simplicity of the faith and practice of the early believers.

Mr. Scott's personal faith shines out beautifully in the following sentences, occurring near the close of this delightful volume:—"I have made plain, I trust, that these fundamental corruptions (those of Rome) consist in a derogation from the honour of the Lord Jesus Christ, and a usurpation of his rights, by setting aside his teaching and infringing upon his various offices—that of *Priest*, by substituting an unauthorised priesthood; that of *Saviour*, by supplying a supplementary sacrifice; that of *Mediator*, by adding a host of unnecessary intercessors; and that of *Prophet*, by withholding the inspired Word of God."

At Weybridge, where Mr. Scott had a country house, he laboured largely in Gospel and open-air services, as also in the strengthening and encouraging of the Congregational churches, for he was, it must be noted, a staunch Nonconformist, although ever ready to work heartily with all who sought the good of their fellows, and by all such he was warmly respected and highly valued. He and Mrs. Scott worshipped at Horbury Congregational Church, Notting-hill, and for several years he held office there—until quite recently, when failing health induced him to resign, much to the regret of his brother deacons.

His Will, which has been published in full, contained two points worthy of note—1st, he directed his funeral to be of the simplest and most inexpensive kind, having a strong objection to pretentious show; 2nd, he made no charitable bequests, having, he explained, given in his lifetime all, he felt, he could possibly afford. As many workers know, he was a willing and hearty giver when the object commended itself to his judgment.

Friends will be glad to know that Mr. Bassano has published a large portrait of Mr. Scott, which has been much admired by all who have seen it.

* Published by *Morgan & Scott*.

MR. RABINOWICH'S MISSION.

The new report of the London Council for aiding the work of Mr. Rabinowich has been drawn up by Rev. Theo. J. Meyer. Acknowledging in Rabinowich a man especially raised up and fitted for a special work, the Council have not interfered with the direction of the Mission, but have simply endeavoured to give counsel where needed. The most important event to record in the Kischineff work is the opening of the "Somerville Memorial Hall." Illustrations of the building are given in the report, copies of which may be had from Mr. J. E. Matthieson, 47, Phillimore-gardens, Kensington, W.

We give a few extracts from the report: "From his 'hired synagogue' the Lord led Rabinowich into this suitable and comfortable place, made room for him" (Gen. xxvi. 22). The hall is in itself a powerful preacher. It has shut the mouths of all adversaries—Jewish and Christian—who denied the solidity of the Kischineff movement, who asserted that it was superficial and would soon die a natural death. There it stands in a prominent part of the town, an evidence of the solidity of the movement, bearing on its front, in the Hebrew and Russian languages, the words from Acts ii. 36: "Therefore let all the House of Israel know assuredly that God has made that same Jesus, whom ye have crucified, both Lord and Christ."

Of late, Mr. Rabinowich has dwelt more than formerly on the work of the Holy Spirit, and our need of Him, for repenting and believing. Many of his discourses have been printed as tracts, in Hebrew and Judeo-German, and disseminated in all parts of Russia. "Add to this the daily conversations with Jews calling upon him,—an extensive correspondence with inquirers in all parts of Russia, and we shall, with gratitude towards the Lord, have to acknowledge that our brother is doing a great and noble work,—a work which, perhaps, is too great for the strength of one man. We thank the Lord who has hitherto sustained him, giving him grace and strength, and we trust that, in his own good time, He also will raise up a suitable help for him in this great work."

Owing to legal and political difficulties, Mr. Rabinowich is not allowed to baptize his converts; hence the hope which he and many friends fondly entertained, of seeing at Kischineff a Hebrew Christian congregation arise has not as yet been fulfilled; but on the other hand, he has opened the way for the Gospel into circles which, ten years ago, were considered to be almost inaccessible. "Even if he were nothing but a John preparing the way for Jesus, this would be a thing to be highly thankful for. But he has not been that only, but direct blessing in the conversion of souls to Christ has not been withheld from him. Owing, however, to the cause already alluded to, a good many Jews who, through his instrumentality, were brought and converted to Christ, have been obliged to seek elsewhere admission into the visible Church of Christ."

Last year, he had the joy of seeing his wife, who has for some time been a believer, baptized as a follower of Christ. Writing with reference to the joyful event, he says: "Thanks to the Lord, who enabled her to go without the camp bearing the reproach of the Messiah, together with her husband and six children, and to walk together in newness of life by the power of the resurrection of Christ."

JEWISH POVERTY IN EAST LONDON.

With all the sufferings of Israel in Russia and elsewhere, we must not forget the woes of the thousands of Jews of our own great city. The prevailing poverty in the East-end of London is terrible, if not unprecedented. Many poor Jews are wandering about the streets in search of work, or, what is more likely to be found, the face of a friendly missionary from whom they can beg a little help to take home to their families. Numbers of families who before were able to struggle along are now plunged in distress, and have had to endure the recent bitter weather as best they could with scanty clothing and fireless homes. Large numbers of single men, too, wander idly about the streets day and night.

The shelter recently opened by the Mildmay Mission to the Jews, though small, is distributing an average of 120 meals a day. The little room just opposite the London Dock gates, where many immigrants arrive, is crowded twice a day with hungry sons of Abraham. The meals are given at ten and three, the Gospel being preached in the meantime. It is touching to find that many of the married men with families, although they are offered tickets, will not come to the shelter for a meal; for they say, "We cannot bring our families, and how can we eat while they sit hungry at home?" Much help, therefore, needs to be administered by visiting, and the workers of the Mission are doing everything they can. The meals at the shelter cost over one pound a day. The attendance consists principally of men.

Jewish women, however, feel hunger as well as men, and anything undertaken for them needs to be done separately. The Mission, therefore, organised a tea for Jewish women last Thursday evening at the "Old Mahogany Bar," in Wellclose-square. Many of the poor women were half-afraid to pass through the Jewish neighbourhood on their way to the hall, as the Jews persecute them for attending Christian meetings; but in spite of this 250 turned up and partook of a substantial tea. After tea Rev. Mr. Wallfisch preached the simple Gospel to them, taking as his subject the life of our Lord Jesus Christ, which was illustrated by dissolving views. The greatest attention was paid, and many, with tears in their eyes, expressed their gratitude at the close. "Feeding the hungry" is a pleasant occupation, but especially so when the recipients are of the same nation as those whom our Lord fed when on earth, and from which He Himself sprang.

MR. BEN OLIEL'S JERUSALEM MISSION.

Rev. A. Ben Oliel, writing from Jerusalem, says:—"After labouring in North Africa, Turkey, Spain, and Italy, the Lord has brought me to Jerusalem, to tread in the footsteps of the sainted Levi Parsons, Pliny Fisk, and Dr. Barclay, of the United States; and God is reviving afresh in the churches of the States a holy zeal and devoted interest on behalf of the Jews and Jerusalem. I trust the General Assemblies of the Presbyterian Churches in the States, Canada, Australia, New Zealand, &c., and the Unions and Mission Boards of other denominations, will respond more fully to my earnest appeal for united testimony in the Holy City, thereby manifesting our essential oneness in the vital doctrines of the Gospel, in face of Latins, Greeks, Armenians, Copts, Moslems, and Jews; and proclaiming the unsearchable riches of Christ to the latter, to whom God is opening to me a wide door of access among the Sephardim—Spanish Jews.

"I want helpers of both sexes for schools. The Missions of our Episcopal brethren have volunteer assistants in many of their stations, and particularly here in Jerusalem. Two that were coming for this winter—a devoted American lady from Switzerland, and a Wesleyan brother from Ireland—have been deterred by quarantines. May the Lord raise up and send others from all churches and lands to this Christian Union Mission. The field is large; there are forty thousand Jews in Jerusalem, and over one hundred thousand in Palestine. I am overwhelmed with work, I cannot overtake fully as I would, though devotedly assisted by my beloved wife and two eldest daughters and son."

The Revival in Scotland.

(FROM OUR SPECIAL CORRESPONDENT.)

THE MISSION IN GREENOCK.

The circumstances are so diverse in different places that it is very unfair to draw comparisons in gauging the results of a widespread movement such as that which is now in progress throughout the length and breadth of Scotland. God is not to be charged with arbitrary action because less immediate fruit is apparent in one place than in another. The Spirit's working may be hindered by "some little rift within the lute" that does not appear on the surface; some very small hindrance may choke the channel of his inflow in a community. Without setting the Greenock meetings over against those previously held in any other centre, it can, however, be thankfully said that they were full of great good cheer and encouragement to the evangelists. They began on Sabbath week, and the working force was strong—Messrs. Moody and McNeill as preaching, and Messrs. Sankey and Burke as singing, evangelists, besides other able helpers in both departments, not to speak of the local pastors and friends. Ten meetings were held in the town during the day, and it is estimated that on these occasions a grand total of some 17,000 persons must have heard the reviving of the life-giving message. How many effectually responded it must be left to the great day of reckoning to discover; but it is no great stretch to be assured that the slain and the wounded of the Lord were many.

Mr. Moody and his companion had to pass on to another place at the end of two brief days, but Mr. McNeill continued his powerful ministry all the week, and will prolong his stay in Greenock this week also, as intimated elsewhere. He has had the happy privilege of gathering many sheaves for the Master, as the outcome of his own labours and those of his fellow-workers, who could do little more than scatter the seed before departing for other fields. As the days and weeks go by, it becomes more and more evident that Mr. McNeill has found his niche, and that if health and years are granted him he will prove to be one of the most useful servants of God that this generation has seen; his gifts of clear, piercing vision and of popular address are such that, like Wesley, Whitfield, and Moody, he ought to have the world for his parish.

AMONG THE MINERS.

Scotland is comparatively a small country, but among its people there are to be found plenty distinct types. In their tour from north to south, our American friends have been passing through very varied strata of human society. They encountered the fervid, superstitious Highlander; the more cultured and, perhaps, more cynical folk of Inverness and Moray; the hard-headed, but by no means cold-hearted, Aberdonian; the shrewd and stolid Fifer; the horny-handed artisan of the banks of Clyde, and many others whose characteristics are not sufficiently marked to allow of classification. The greater part of last week was spent among the miners of Lanarkshire, the places visited being Wishaw, Lanark, and Bellshill. The evangelists must often have been reminded, these bygone days, of Pittsburg, the great mining centre of the State of Philadelphia, in their own country. Tall, black, ugly chimneys are the conspicuous features of the landscape, telling of many thousands who toil from week to week in manipulating the mineral wealth of Central Scotland.

If report be true, the mining population of these parts are more at home in matters spirituous than spiritual. Facilities for over-indulgence in drink are disgracefully plentiful, with the usual outcome of intemperance, crime, and indifference to the higher interests of the life of the soul. Not that there has been any lack of eagerness to attend the special meetings—far from it. Indeed, the success of the work, from that point of view, has been a drawback. The available places of concourse have been much too small, and the unwholesome air engendered in small churches not well ventilated has caused Mr. Moody no small discomfort. He has

SUFFERED GREATLY FROM HEADACHES

on this account. Still, he has gone on bravely, preaching the old Gospel with might and main, and keeping many other friends at work as well. When at Wishaw, Mr. Sankey received by cable from America

THE SAD NEWS

of the death of his eldest sister. This is the third bereavement that he has had to undergo when absent from his own land on the King's service. During former visits to our shores he had to mourn the loss, by death, of mother, sister, and his father. It has not been easy to sing with this burden of sorrow freshly resting upon him, but strength and grace have been given to go on with his work, and this added proof of the nearness of the unseen and eternal world has not diminished the pathos which our friend throws into the tones of his consecrated voice. The lamented death of Dr. Donald Fraser, that came as a heavy shock to his many friends north of the Border, was very feelingly referred to by Lord Kinnaird at Wishaw.

STORM-STRUCK AT COATBRIDGE.

There have been many outstanding incidents in this Scottish campaign that will come up at the call of memory in future years. But probably no meeting in the whole series held between Campbeltown (in the south-west) and Castleton (in the extreme north-east) will be better or more frequently remembered by Mr. Moody and Mr. Sankey than their first service at Coatbridge last Sabbath morning. In the matter of weather, and considering the season of the year, they have, on the whole, been singularly fortunate. The Aberdeen week was severe—so far as frost and snow went—but not to the extent of interfering with the attendance. The visit to the far North had been accomplished before the heavy snowstorms and the subsequent floods that have made the opening of the year memorable and have caused loss of life, delays in travel, and no small destruction of property. At last it seemed as if the snow-king had overtaken them. Towards the end of last week the lowest readings of the thermometer were recorded in Scotland that have been known for a number of years. Saturday evening in Coatbridge was clear and starry, and the fullest effect was given to the big, belching tongues of flame at the iron works, that light up, after nightfall, the lower end of the town. During the night the wind rose and the temperature fell, and morning dawned on a perfect hurricane of driving snow. A stranger looking out on the main street about 9 a.m. would have been struck with surprise to see a seemingly endless stream of people, mostly of the poorer orders, judging by their dress, with a large proportion of young boys and girls, wending their way along, bravely battling with the fury of the elements. A little inquiry would have revealed the fact that these were Roman Catholics, bound for early "mass." It appears that out of the thirty thousand people in Coatbridge some eight thousand are Romanists, and they are so well indoctrinated into the tenets of their faith that no rain that ever fell, or wind that ever blew, will keep them from "mass." It was something of a revelation to witness such a sight in an age supposed to be specially one of religious indifference.

The question that arose in one's mind was this: Would the Protestants struggle through the awful storm in as great numbers for the meeting with Mr. Moody and Mr. Sankey in the Coats Parish Church, fixed for 9.30 a.m.? In order to answer his own question the writer sallied out and made for the church; to get there, he passed about the worst quarter of an hour he has ever experienced in the line of snow storms. The church stands high on the crest of a steep hill, and the battle with the snow-laden gale up from the main street of the town was one that will certainly never fade from memory this side the river of death. Almost as "breathless all" as was FitzJames when he arose after the duel with Roderick Dhu, one reached the church, to find scarcely a vacant seat; and the building is seated for a thousand.

Nobody seemed more surprised than Mr. Moody. After Mr. Sankey had grandly sung two solos, and two brethren had offered prayer, his brother evangelist stood up in the pulpit and made a little preliminary speech, such as seldom falls from his lips. "Mr. Sankey and myself," he said, "never had a greater compliment paid to us all the twenty-two years we have been working together than we have had this morning. We thought that if there were a hundred people present it would be a great deal, but we never expected to find such an audience as this on such a morning, that had come here through

A YOUNG AMERICAN BLIZZARD.

I have been led to understand that this was rather a dead town, but there must be a good deal of life in it somewhere. When I saw the storm I said to myself that we were going to have a great blessing. There will be only a few people here, who have come together to get quickened, and God will bless us."

A TALK ABOUT AFTER-MEETINGS.

Then Mr. Moody plunged into what he called a social talk about after-meetings, and how to reach those who are not Christians. He said he believed that if there were in all the churches one live Gospel address every week, followed up by an after-meeting, the disciples of Jesus Christ would be largely multiplied in Scotland inside of twelve months. To be a whole year with hardly any accessions to the church on profession of faith is not the normal state in which the church ought to be. The annual report was lately issued of one of the leading churches in an American city. The minister is one of the ablest men in the American pulpit to-day. The building is in one of the most expensive parts of the city, and probably the yearly expenses of the church, with the cost of the choir and interest on the money for the building, will be not less than £5000. It is reported that during the past year eighteen had been added to the membership on profession of faith—one and a-half every month. Yet they state that they have had a successful year! In the great American cities the churches are losing hold of the people, and the reason is that there are very few evangelistic addresses where the Gospel is put plainly before the people.

Mr. Moody proceeded to urge that, while Sabbath morning in the churches should be devoted to the feeding of the flock of God, the afternoon or evening address ought to be of a strictly Gospel character, and should be followed up right on the spot by an after meeting. He told of a young minister in a wealthy American church who said to his people, after he had been with them about six months, that he thought he ought to resign. They asked the reason; he said that very few attended the evening service; he wanted an entire change in the methods of conducting that service, and he was afraid they would think his plans

TOO REVOLUTIONARY.

On being pressed to specify, he said he wanted the elders (some of whom were millionaires) to act as ushers at that service; the young men to go out into the streets and distribute invitations to the passers-by, and all the pews to be free. The congregation liked their minister and did not care to lose him, and so his plan was agreed to. Inside of three months the building could not hold the people that came on Sabbath evenings. There was half-an-hour of a praise service, then a Gospel address and an after meeting, and there had been conversions right along ever since. Other churches took up the idea, and nearly every church in that city is now crowded on the Sabbath evening.

Mr. Moody proceeded to urge that Sabbath evening is the only time when the churches can get hold of working men, who, as a rule, get up late on Sabbath morning. A minister once preached against after-meetings, saying that the seed, when sown, should not be disturbed. But (replied Mr. Moody), if it is not harrowed and rolled in by personal effort, most likely the enemy will carry it off. Many a man convicted of sin has all his impressions dissipated as soon as he gets outside, for want of some one to converse with him, and bring matters to the point of decision. It is folly for a minister to tell the anxious on a Sunday evening to come on the following Friday evening and meet the session in the vestry. That is enough to scare any anxious soul. As to

THE METHOD OF CONDUCTING

after-meetings, Mr. Moody pointed out that all who desired to become Christians should be urged to remain, except those who were obliged to go. After a few short prayers, let the Christians be asked to speak to those near them. If those in our churches were only trained to do this work, they would soon discover its importance and would know the luxury of it. The evangelist went on to show from the methods of John the Baptist, of Christ Himself, and of the early apostles, how Scriptural is this method of personal inquiry and personal dealing after the Gospel message has been declared. After Christ spoke to his followers he asked them whether they had "understood these things." When some modern preacher had expatiated on metaphysics, or the higher criticism, it would be a good thing if he would stop and ask his congre-

gation if they had understood the things he spoke of. Surely the great object of preaching is to make people understand. At Pentecost Peter was not allowed to finish his sermon; before he got through the people broke in with the cry, "What must we do to be saved?"

Mr. Moody next referred to the importance of dealing with different people according to their peculiar state of mind. Scarcely any two men or women are converted in the same way. It is therefore very necessary to deal with the anxious singly. There are in Scripture passages exactly suited to all sorts of cases, however varied they may be. The closing part of Mr. Moody's lengthy talk was devoted to an interesting exposition of the way of dealing with different sorts of inquirers. Those who lack assurance should be taken to the Epistles of John. Backsliders should be dealt with from the book of Jeremiah. For those who are self-righteous or not really convicted, the third chapter of Romans is a very suitable portion of Scripture; while those who are broken down should be taken to the third chapter of John's Gospel. Romans x. is the passage for any who are not ready to confess Christ. The Law is only good for showing a man his lost condition; when he sees that, take him to the Gospel. Christians were earnestly entreated to study up their Bible, so as to be able rightly to divide the word of truth in dealing with different states of the soul. Great stress was laid by Mr. Moody on the absolute necessity of

KEEPING TO THE FRONT

the doctrine of the Atonement. He had yet to discover a man who hid the cross of Christ, and was successful in winning souls. Moral philosophers of the present day must not suppose that these old doctrines are worn out; there can be no greater mistake. Some very telling things were also said about the folly of unconverted men stumbling over the doctrine of election; that is a thing that an unconverted man has no more to do with than with the Government of Japan. When once a man has obeyed the Gospel and is inside the Church of God he can get comfort from this doctrine, but till then it has no relation to him. It was a very long talk, indeed, that Mr. Moody gave to the Coatbridge Christians, but he probably thought they deserved to get good measure after having braved such a storm. If they carried away for future use half of what he gave them, they will not be badly equipped for service.

The after proceedings of the day were full of the deepest interest. In the Dunbeth United Presbyterian Church in the afternoon Mr. Moody preached to a great crowd. He commented very strongly on the drink question, speaking from some facts that had been supplied to him as to the great prevalence of whisky shops in the town. Certainly no words he used could be too strong on this point. At the same hour there was an overflow in the East Free Church, where Mr. Sankey took part with several ministers.

In the evening there were two other great meetings; one for men only in the Theatre Royal, addressed by Mr. Moody, and one in the Middle Free Church, where Rev. Sholto C. Douglas preached a powerful but very long discourse on the folly and danger of "supposing Christ to be in the company," founded on Luke ii. 44. Mr. Sankey sang at both meetings. Early in the day the snowstorm had ceased, and a partial thaw set in which turned the streets into broad expanses of slush.

MR. McNEILL AND GLASGOW BUSINESS MEN.

Every mid-day this week from Monday to the Friday inclusive, Rev. J. McNeill is addressing business men for half-an-hour in the Merchants' Hall, George-square, Glasgow, in the very centre of the city. The beautiful hall was crowded on Monday with an audience in which ministers and evangelists were freely intermingled with the throng of sharp-looking men of business. Mr. J. Campbell-White and other friends well known in the evangelistic and commercial world were on the platform. Mr. McNeill gave a splendidly pungent, powerful, and practical talk on the healing of the blind beggar, as recorded in John ix. Next week we hope to give notes of the address, and his other addresses during the week will appear in succeeding issues. Mr. McNeill preached to an immense congregation in the parish church, Gourock, on Sabbath morning, and continues his mission all the week at Greenock afternoon and evening, being assisted by Mr. Burke as Gospel singer.

Foreign Stamps.—Rev. C. F. Jones would gratefully receive any old foreign stamps to sell for the Church Missionary Society.—Baildon, Shipley, Yorks.

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Popish Protestantism.

We have recently had a mission in Bournemouth worked from St. Peter's as the centre, and including two other parishes, of which St. Ambrose, of Westbourne, is one. The energy with which it has been worked is worthy of a better cause. One announcement was quickly followed by another, and accompanied by personal invitation. Missions in connection with the Church of England are often heartily supported by all evangelical Christians, but unhappily this mission does not appear to have been conducted on such lines as to deserve the sympathy of evangelical Nonconformists, nor even of Protestant Episcopalians.

The first large bill bore a very suspcious look. It was headed with a cross, and the mission preacher was announced as Rev. Father Maturin. St. Peter's was favoured with the ministrations of this reverend father, while another preacher did duty in Westbourne, who was described as mission priest.

The appearance of these missioners in the public streets has excited no small amount of comment among Churchmen as well as Nonconformists. They have been described as men in petticoats, and, however undignified the description may sound, one cannot but feel how accurate it is. They certainly remind one more of Romanism than of a Protestant Church.

As in the "missions" of Father Ignatius and Rev. Luke Rivington, a great deal of sound evangelical truth is stated and many evangelical hymns are sung; but Mr. Rivington became a Papist, and Ignatius is Papist in all but the name. With the Apostle we rejoice when Christ is preached, by whomsoever preached; but Romish perversions of truth, sandwiched between Gospel truths, do their deadly work.

In connection with the Mission a number of "St. Bartholomew's Church Tracts" have been circulated. Two of these have come under my notice, and it is impossible to read them without indignation, surprise, and grief. Indignation against those who are using a Protestant Church for disseminating teaching so decidedly Romish; surprise that intelligent people, with an open Bible, should be ready to receive or even to countenance such teaching; and grief concerning those whom this Mission is so calculated to mislead and to injure. When the blind lead the blind, we know where both must be found at last.

"When a good man dies, where does his soul go to?" Such is the title of one of these tracts. It is difficult to see in it anything else than the Romish doctrine of Purgatory put into other words. The writer shows an utter ignorance of the Gospel, and the present deliverance from judgment, which is the portion of all who are in Christ. He assumes that the decision as to whether we are saved or lost will not be given till the Judgment Day, and as that is yet future he suggests how absurd it would be to think of a man now in heaven being brought out at last to be tried before the Judgment. If the writer were not grossly ignorant of the doctrine of Justification through the righteousness of God revealed in Christ, and of the important difference between the Great White Throne and the Judgment Seat of Christ, he would never have used such an argument. Is he as ignorant as he appears? or, is he seeking to take advantage of the supposed ignorance of the people?

Among other reasons why the soul does not go to heaven immediately, he affirms that it is not fit for heaven, and that the perfecting and purifying work must continue in the other world. He cites Scripture in proof of it—here is his solitary passage (Phil. i. 6), "Being confident of this very thing that He which hath begun a good work in you will perform it until the day of Jesus Christ." Again, we must marvel either at his own ignorance, or at that which he supposes in his readers. Has he never read Col. 1. 12: "Giving thanks unto the Father, who *made us meet* to be partakers of the inheritance of the saints in light"? Does he not know that his interpretation of the text he quotes is directly contradicted by verse 23 of the same chapter? And that such a method of interpreting Scripture is directly condemned by Article xx. of his own church? Surely evangelical Church people will not, without protest, allow such teaching as this.

The other tract is entitled, "Is the Bible, and the Bible only, the religion of Christians?" It will be noticed that the title itself is an alteration of Chillingworth's famous phrase. Why was the word "Protestants" omitted and "Christians" put in its place? Is it not because Protestantism commands no sympathy from the writer? The further one reads the more it appears that the aim of the tract is to undo as far as possible the work of the glorious Reformation. The question of the title is answered in the first sentence of the tract. "No; certainly not." What, then, is necessary besides the Bible? The answer is—the Church, which alone can interpret the Bible. A few sentences may be quoted. "The Church teaches, the Bible proves. God has given us the Church to be our guide." "It is not really honouring the Bible to put it into the place of the Church." Here is one of his illustrations of the usefulness of the Church as an interpreter of the Bible. A man who had been born out of wedlock read Deut. xxiii. 2, which says: "A bastard shall not enter into the congregation of the Lord." He concluded that he could not be saved, and gave up Holy Communion. This writer adds: "He forgot that, *being a baptized man*, he himself was already a member of Christ, the child of God, and an inheritor of the kingdom of Heaven. If he had gone and asked his clergyman about it he would have been set right at once." Surely a much less important individual than the clergyman might have corrected so glaring a mistake. We venture to think that a youthful scholar in one of our Sunday-schools could have set the man right.

We give a few other illustrations of the manner in which the tract insults the intelligence of its readers. Against those who would oppose the advance of Ritualism by saying "The Bible does not say that you are to burn candles in church," the writer replies, "It does not say that you are to burn gas either." This is supposed to be an answer to the objection. To strengthen this foolish argument the writer adds, "There is no text which says we are not to murder our grandmothers, but no sensible person doubts that it is forbidden by the Sixth Commandment." Who but those utterly destitute of intelligence could receive such imbecility as argument?

The true position of the writer appears in the following sentences: "We cannot value the Bible too highly if we value it properly. It is, *next to the Sacraments*, the most precious gift God has given to the Church." Note the words italicised. So the order is—first Church, next Sacraments, and third the Bible! And here is a definite advice as to how to use it: "Every Christian ought to read at least a few verses of one of the four Gospels every day of his life." Why the four Gospels only? Why not the Epistles, and the Old Testament, as fulfilled and interpreted by the New? Is it because Sacerdotalism has no chance of existence when the whole Bible is diligently studied?

Other sections of the Church are thus described:—"All the different sects receive the Bible from the Church, for none of them is more than three hundred years old. When their founders separated from the Church, they took the Bible with them." Is this statement made ignorantly, or is it a deliberate breach of the Ninth Commandment?

Is it not time for evangelical Christians of all denominations to unite in a protest against such errors being taught in a Church which has been called, "The Bulwark of Protestantism"? Surely another Reformation is becoming necessary.

George Wainwright.

West End Branch Y.M.C.A.

Sir T. Fowell and Lady Victoria Buxton held an evening reception at Burlington Hall, Savile-row, on Thursday week. Owing to a recent attack of influenza, Sir Fowell Buxton was prevented from personally presiding, but his place was filled by Mr. Victor Buxton, who gave, in his father's name, a cordial welcome to all present. He then went on to urge the claims of Christ, a Leader who could never fail, and who alone could inspire perfect confidence and bring peace to the soul.

Canon Fleming followed, speaking of the great work being carried on by the Y.M.C.A., so entirely suited to the needs of the young men of the present day. As to its unsectarian character, he said that neither the Nonconformists nor the Church of England could claim the organisation as their own, but that its members belonged to the true Church Catholic, the Church of Christ. He then urged the advantages of being constantly at work, and of uniting every-day work with some work for Christ—in fact, making it all Christ's work, inasmuch as it is done for his glory.

A BIRMINGHAM PARISH.

The parish of Aston, Birmingham, has an evangelical vicar, Rev. E. A. Knox, who labours by many means to make good proof of his ministry. There are two churches, each well attended, and seven mission services for adults, in various buildings and rooms, every Sunday evening. There are two "lay" readers, one of whom has been at work for many years. There are five cottage meetings weekly, conducted by laymen, who are joined together in a little "Home Workers' Union," the members of which undertake to be directly engaged in spiritual work. Some are in training for open-air services, it please God, for the summer months, either give addresses or assist in the singing.

Nearly fourteen hundred children are under instruction in eight Sunday-schools, which are of various grades, some for boys attending the Grammar School, some for the different Board schools, while one, newly opened, is for perfectly ragged children, into which some 150 children have already been gathered. For work among men and youths there is an early morning school, in which the religious character is steadfastly maintained. This numbers about one hundred adults every Sunday morning. There is also a working men's Bible-class with an attendance of about fifty, and a Lads' Brigade for youths between fourteen and seventeen, which has its Bible-classes and Sunday service. This brigade is formed chiefly of the roughest lads of the parish. Better-class youths have a club, with Bible-class, gymnasium, and debating society, all on the model of the Young Men's Christian Association, though not at present affiliated to it.

For girls there is a branch of the Girls' Friendly Society; but the work in this direction sorely needs extension. Only one room is at all available, and that a most unsuitable one, only free for meetings once or twice a week. Parts of the parish are mapped out into districts, visited by nearly eighty men and women, who keep the clergy informed of cases of sickness and distress. They also distribute tracts. Most of these districts are small, for while there is a desire eventually to cover the whole ground of the poorer neighbourhood with district visitors, there is a still greater anxiety for each visitor, as far as possible, to be able to form a real acquaintance with the character and needs of the people in his or her district, so as, to some extent, to be to each a real friend.

The most urgent needs of the parish are rooms to work in, there being only two rooms perfectly rent free, and these only accommodating 150 and 300 people respectively. Specially there is needed a Home for factory girls, in which work might be carried on on the lines of the Y.W.C.A. A site has been procured and partly paid for, but without help from outside this most pressing undertaking cannot even be begun.

MR. C. INGLIS AT BRIDGWATER.

A gracious visitation of blessing has been experienced at Bridgwater, in connection with the United Mission conducted by Mr. Charles Inglis. Not for many years has there been such a widespread interest in the things of God. The largest buildings in the town have been crowded nightly, and hundreds have stood all through the services, so eager were they to hear the Gospel. Every night five open-air meetings were held at the same hour by the different denominations, and bands of Christians sang through the streets. Many came in from the villages round, some walking twelve miles to attend.

The after-meetings will not be easily forgotten by the hundreds who stayed behind, many of whom were under the deepest conviction of sin. The inquiry-room was often filled with the anxious, and all the ministers of the town were busily engaged till a late hour, pointing inquirers to the Saviour. A large number of names were taken of those who professed conversion, and it has been very cheering to see wives rejoicing over husbands, parents over children, and teachers over scholars brought to decision for Christ. The afternoon Bible-readings were attended by all classes, the Memorial Hall being filled. God's people have been greatly blessed, and many lonely workers encouraged. The unity among all denominations has been so marked that even people in the town have had to say—"See how these Christians love one another." Mr. Inglis is now holding meetings twice a day.

MARCHMONT HOME, ONTARIO.

The work carried on by our friends, Mr. and Mrs. Bilborough-Wallace, at Marchmont Home, Belleville, Ontario, continues to prosper. The new report says:—

The labour and responsibility of placing 282 boys and girls in as many different homes, watching over them, corresponding with them, &c., has not been light; we have often been tired *in* the work, but never *of* it, the joy of the Lord has been our strength, and it has brought its own reward. We have had a large number of young children this year, some of them only two and a-half and three years old. These have nearly all been specially nice (but we always think the last the best), such bright, clever, affectionate little things, it seemed sad to see so many deprived of the natural love and sheltering care of their own parents, but He who has said, "leave thy fatherless children, I will preserve them," has graciously provided loving hearts and homes, and they are now enjoying the individual love and sympathy that are needed to develop them, and are shedding joy and brightness into many a hitherto childless home. We are glad the prayerful interest in our missionary boy continues, and our prayer is that many more may be led to follow his example and take the Gospel to the regions beyond.

In April, last year, we returned from England with our 182 children, the largest party for a number of years, and all was soon bustle and excitement at the Home. This large number means hardwork and plenty of it; they have all splendid appetites, and require three good meals a day, and a bed at night. Thank God, they are all well and strong, and old enough to look after themselves, so we have very little trouble with them, and only need to keep them busy or amused and out of mischief. They soon begin to scatter, and we have the pleasure of receiving letters from them giving their first impression of the country, their new homes and surroundings.

Seven parties of boys and girls, lads and lasses, numbering 282 have been received into the Home this year; we have sought to sow in their young hearts the good seed of the kingdom, and much prayer has been offered on their behalf. We now leave all with Him who has promised that his word shall not return to Him void, asking those who may read these words to unite with us in the prayer, that the Holy Spirit may so richly and abundantly bless what has been done, that when the Master makes up his jewels, not one of these little ones may be missing. The address of the Home is Marchmont, Belleville, Ontario.

ON the DEATH of MADAME COILLARD,

ZAMBESIA, S. AFRICA.

..... Her mortal remains repose under that great tree in the forest where we had once made a picnic, and under whose branches, when she was able, we used to sit reading, talking, meditating. "What a delightful spot! How calm! how reposing! You will let me be buried here when I die, will you not?" And there she reposes.—*Letter from M. Coillard, in the "Journal des Missions," Paris.*

Far in the land where Afric's sun is burning,
She lies at rest,
The clay to earth, the soul to God returning.
Vain are our tears, vain our hearts' sad yearning,
He knoweth best.

Long years of toil, endurance, high endeavour,
Lost souls to save,
Long years of weeping, hoping, praying ever—
Till Death's cold clasp her strongest tie should sever—
And then the grave.

No marble slab her lofty virtues telling
Marks her release;
But one, whose heart with anguish deep is swelling,
Prepares with loving hands her humble dwelling,
And all is peace.

They laid her near the tree, whose branches weeping
Shadow the mound.
And there, in faith, though eyes be dimm'd with weeping,
Her life's work done, they leave her calmly sleeping,
In holy ground.

And o'er the tomb, in fondest recollection,
They sing and pray;
And to the heathen preach Christ's resurrection,
How she will be restored to their affection,
At his bright day.

Oh, lonely missionary, comfort taking
Beneath the rod.
The heathen shall be Christ's! The day is breaking;
A little while, and then the glad awaking,
At Home with God.

M. A. P.

University Notes.

[FROM OUR CORRESPONDENTS.]

OXFORD.

The work among the tramps and the open-air services at the Martyrs' Memorial are diligently prosecuted by the Inter-Collegiate Christian Union. The Daily Prayer Meeting continues to be well attended.

The Y.M.C.A. continues to increase its membership, and is now at full work in the new buildings. The Pleasant Sunday Afternoons attract about two hundred men, and it is hoped they will lead many to Him who can make every day pleasant.

The Oxford University Missionary Union holds a weekly meeting during term, and has arranged for a very interesting list of speakers this term. Surgeon-Major Pringle and Rev. H. E. Fox, of Durham, addressed the first two gatherings.

The President of the Wesleyan Conference recently paid his annual visit to Oxford. Dr. Stephenson gave an address to a body of Wesleyan undergraduates banded together as the Wesley Guild, and preached twice to very large congregations.

On Tuesday, February 16, two more meetings were held in connection with the February Simultaneous Meetings, when the same deputation attended, and Surgeon-Major Pringle presided. The inclement weather affected the attendance, but made no difference to the power and blessing which many felt throughout the meeting.

Canon Christopher's Missionary Breakfast is always the first of the series of annual gatherings of the C.M.S. in Oxford. Sermons were preached in several churches, and on Monday, Feb. 15, public meetings were held at Wycliffe Hall and in the Town Hall. The speakers were Mr. Miles MacInnes, M.P., an old Balliol man, as chairman, Rev. H. E. Fox, of Durham, and Rev. H. C. Knox, a C.M.S. missionary at Fuh-Chow, China, as deputation. The addresses were on a high level of interest and spiritual power; seldom has the testimony at these meetings been so uniformly striking and good.

CAMBRIDGE.

A library has just been opened to students at the Divinity Schools; a large selection of books from the late Bishop Lightfoot's library forms the chief portion of the contents.

On Sunday afternoon Rev. F. B. Meyer spoke to men only in the Andrew-street Chapel. The subject dealt with the need and necessity for a higher Christian standard and life.

On the same evening a series of lectures on "Recent Controversies" was begun in the University Church. "Father" Wood, of St. Clement's, was to have spoken but for sudden illness, so his place was taken by Rev. F. Watson, who treated of the "Essays and Reviews."

At a meeting of the Committee of the Cambridge Inter-Collegiate Christian Union, on February 15, it was resolved that the open-air services, held during the summer term in "the Backs," should be discontinued, and the Alexandra Hall meetings be continued during the summer term on Sunday evenings.

The University sermon on February 14 was preached by Rev. A. W. Robinson, of Allhallows, Barking. The preacher attacked the Broad Church idea of "the imitation of Christ" as insufficient in itself, and appealed to love for humanity. He maintained that though social catchwords are useful, yet the great doctrine of forgiveness of sins must be the foundation of practical Christianity.

A great revival of missionary enthusiasm is in progress in the city. The S.P.G. made an effort at its annual meeting recently, whilst the weekly assemblies of the University C. M. Union show a keen interest. On Monday, last week, Dr. Wheeler, of Jerusalem, gave a stirring address in his medical mission work among Jews in the Holy City. He earnestly appealed for a fellow-worker, and also for money to build an efficient hospital, the small one now in use being totally inadequate. On the same evening was held the annual meeting of the London Society for Promoting Christianity among the Jews, at which Rev. J. Schor spoke.

Rev. Handley Moule, in his Bible-reading on Haggai i. on Sunday, 14th, spoke of the need of doing all for edification. He touched on the spending of the Lord's Day, frivolous conversation, &c. His fourth sermon, on Psa. xxxii., was delivered in the evening of the day named. "In a time when thou mayest be found" (6) may be translated, "In a time when Thou hast found out them." It was a time of "finding out" when Nathan came to David; for Hezekiah, about the ambassadors and his own pride; for Peter, when, after months of leadership, he found out himself; for Saul, as described in 1 Tim. i. 16. This verse practically says: "My being led round to the peace of God again is for a pattern to every one that shall be touched by God." "The floods of great waters." The man whom God has touched has come to touch Him.

The Book World.

Voices From Nature (1s. *Holness*). An admirable book for the young, showing how Nature speaks of God, and associating Gospel truths with facts which little folks can easily apprehend.

Gleanings in the Hebrews is the title of a series of thoughtful studies by James Sprunt. Such as cannot read scholarly expositions will find these simple chapters suggestive. (2s. *George Stoneman.*)

The Subject-Testament, by William Foster, is a useful manual, arranged to facilitate the study of the many topics of the New Testament. The classification—historical, doctrinal, practical, and prophetical—has been well devised; and the textual references have been selected with care. (1s. *Simpkin, Marshall and Co.*)

The Nurse's Dictionary, compiled by Honnor Morten, describes the principal medical and nursing terms and abbreviations, instruments, drugs, diseases, treatments, &c., encountered in the ward or sick-room, and is likely to prove of special use to novices in the work of caring for the sick. *(The Hospital, Limited,* 140, *Strand, W.C.)*

Pastor Archibald G. Brown's Memorial Sermon on the late Mr. Spurgeon has been published by *R. Banks and Son, Racquet-court, Fleet-street.* (1d.) It forms No. 6 of the new series of discourses by the minister of the East London Tabernacle Church, and is based on 2 Kings ii. 3. It will occupy a place peculiarly its own among the many pulpit utterances called forth by the departure of the great evangelical preacher.

Quelques Pensees is a volume of selections from the works of the Countess Agénor de Gasparin. Many of the thoughts are gems of the first water; all are worth reading, most of them provoke admiration, some compel earnest reflection. A few poetical and prose fragments complete a volume which is specially valuable because the photograph of the talented author appears as a frontispiece. (3 fr. 50. *Paris: Calmann Levy, 3, Rue Auber.*)

Old England is the title of a goodly volume of historical sketches by E. A. W. In free and parish libraries it is sure to be a favourite, for the pictures are large and numerous, and the letterpress is always clear and pointed. Another recommendation of the book is that the author gives no fanciful interpretation to those great events which patriots and Protestants should at the present time bear well in mind. (3s. 6d. *W. Hunt and Co.*)

The Indians of Canada: Their Manners and Customs. By John McLean, M.A., Ph.D. 3s. 6d. *C. H. Kelly.* This eminently readable work has reached a third edition. Nine years spent among the Blood Indians of the Canadian North-West have given the author opportunities of learning much that is interesting to young and old. He tells his story admirably, and after describing the life of the people shows what has been done for their evangelisation. We heartily commend the volume.

Messrs. Horner and Son are steadily carrying forward their useful series of Penny Stories, the ninety-third having just been issued. The circulation of these capital books has been enormous, each tale having been printed to the number of from 100,000 to 350,000 copies. The very handy Threepenny Library is also being added to at short intervals. Each book contains two or more stories, illustrated, and stitched in attractive colours. We trust these bright and wholesome publications will continue to enjoy the popularity they so richly deserve.

The Hidden Hand. The striking pamphlet on Romanism bearing this title has been issued in an enlarged form. On the cover there is a representation of the golden cap of mystery extended by a priestly hand. The pages give fearful facts concerning the apostasy and wickedness of the Papal system, and an additional chapter is devoted to the cause and remedy of Ireland's sorrows. There are no compliments to Rome or halting statements as regards error in this pamphlet, which should be widely circulated at the present time. (3d. *Marshall Brothers.*)

The Christ of The Heart and the Christ of History, and Other Sermons. By Rev. Z. Mather. (5s. *James Clarke and Co.*) These are carefully-prepared discourses, which, as we gather from the preface, the author did not like to consign to the flames. Coming across passages favouring the delusive doctrine of universal salvation, we conclude that the mission of the book can be only hurtful, and that it would have been well if the author had destroyed his sermons, rather than to send them forth to inspire false hopes in the breasts of unspiritual men.

Pain, its Mystery and Meaning, and Other Sermons. By Rev. J. E. Foster. *(Nisbet and Co.)* This book evinces deep thought and considerable knowledge of the two Divine books, nature and revelation. The writer knows the value of illustrations and apt quotations from secular literature. The first sermon on Pain is exceedingly suggestive, and those on Redemption, and the Church and the World deal with old subjects in a fresh and impressive manner. We observe, however, here and there, an uncalled-for depreciation of doctrine as the basis of true piety and righteousness.

The Saint and His Saviour: The progress of the soul in the knowledge of Jesus. By C. H. Spurgeon. (3s. 6d. *Hodder and Stoughton.*) The departure of the celebrated preacher invests with a special interest this reprint of his first book. The chapters are twelve in number, and are characterised by sound teaching, forcible expression, and spiritual unction. Each study is followed by an appeal to the unconverted reader, and the volume deserves the attention of theologians and the earnest perusal of all—whether they be disciples of Jesus or are exercised in mind concerning eternal things.

The Pioneer Preacher: An Autobiography. By Rev. Sherlock Bristol. (3s. 6d. *W. G. Wheeler.*) Over seventy years of age, the author of this work has had a varied and marvellous career. Breaking down in health, he gave up pastoral work, and spent the year 1850 in gold-mining in California. Resuming ministerial duty, he was no less diligent or fervent than before in Christian service. The pages are all alive with incident, relating how the pioneer preacher dealt with wild animals and human ruffians, as well as escaped drowning and all sorts of deaths in regions which less than a generation ago were entirely outside the pale of civilisation.

Rest, Conflict, Victory, or Lights and Shadows of the Inward Life. By Samuel Garratt, M.A. (1s. 6d. *Hunt and Co.*) Canon Garratt's aim in this little volume has been to give some help to those who are desiring to grow in grace and follow after holiness. He maintains that rest is the common privilege of all believers, the blessing inseparable from true believing. It is not a rest of indolence, but of conflict with the powers of evil, in which we shall prove victorious through Him who encourages us in the words "Be of good cheer; I have overcome." The pages are rich in suggestion as to the true meaning of many scriptures, and offer counsels of supreme practical importance in the life of faith.

Thomas Cook's Early Ministry: with incidents and suggestions concerning Christian work. By Henry T. Smart. (2s. 6d. *C. H. Kelly.*) A Wesleyan minister here sketches the career of the well-known Methodist Evangelist, who for ten years has done an important spiritual work. We agree with the author that the story is calculated by the Divine blessing to encourage God's people and to stimulate evangelists and lay preachers, as well as ministers, to emulate Mr. Cook's singleness of purpose and sincere devotion to the Lord Jesus Christ. The early difficulties of the evangelist are as interesting as the results of his labours have been truly significant. All who are engaged in aggressive Gospel work will find much in these pages to assist them. There is an admirable portrait.

The popular paper for pianoforte and American organ players, The Keyboard (22, *Paternoster-row, E.C.*), is twopence monthly, and not one shilling as stated, by error, in our last issue.

"How Readest Thou? or, Christian Baptism as Contained in the Word of God." By Frank H. White. (4d. *Partridge.*) The immersion of believers on profession of personal faith in Christ is here advocated with much force, and in the right spirit.

The Crimes of Atheism is the title of a sermon by Edward Poulson, in reply to a plea for Atheism. It is a useful commentary upon godless opinions, teachings, and practices, as well as a vindication of the Christian faith. (3d. *Reeves and Turner,* 196, *Strand.*)

The World and the World to Come. By Captain C. J. Yeatman. (1s. *Economic Publishing Co.,* 30, *Bouverie-street, E.C.*) The principles and pursuits of the present evil world are brought to the light of God's revealed will, and exhibited in contrast with eternal realities.

Christian Loyalty. Rev. G. D. Hooper has published a pamphlet containing addresses answering the questions: "Why am I a Christian—a Protestant, a Nonconformist, a Baptist?" The pages are thoughtful, and characterised by charity as well as candour. (6d. *From the Author, Hendon, N.W.*)

The Wesleyan Missionary Society is arranging to issue a new magazine entitled Work and Workers in the Mission Field. It will appear monthly, price 3d., will be well illustrated, and be devoted, not merely to the missions of the Wesleyan Missionary Society, but to Christian missions in general, as now carried on throughout the world.

The Place and Service of Women in Churches. By Frances S. Hallowes. (*J. Clarke and Co.*) This paper, read at the Autumnal Session of the Congregational Union of England and Wales, deals with an important subject in a reasonable manner. Equality of responsibility and privilege is contended for, and this is distinguished from identity of specific work or duty.

The Greatest Evil of our Time is an address to men by Dr. J. Adams Rawlings, of Swansea. It is a plain and pointed argument and appeal for purity of life. We trust it will be brought under the notice of such as it is specially designed to influence. Many who have so far kept themselves pure might be safeguarded against temptation by the perusal of this very valuable little book. (6d. *W. G. Wheeler,* 21a, *Warwick-lane, E.C.*)

The Old Testament and Its Critics, a lecture by Rev. Dr. G. C. M. Douglas, Principal of the Free Church College, Glasgow, is a pamphlet showing discernment as well as scholarship, a sound spiritual sense as well as thorough intellectual grasp. Those who wish to know the course of Old Testament criticism during the past generation will find it briefly set out in this address, recently delivered by the Professor to his students of Hebrew and Old Testament theology. (6d. *Glasgow: John N. Mackinlay.*)

BOOKS RECEIVED.

From *A. Holness:* The Wicket Gate, and Some Who Found It. By H. N. 1s. 6d.

From *The Religious Tract Society:* The Orphans of Merton Hall. By Emily Brodie.

From *Digby Long and Co:* A Ride Across Iceland in the Summer of 1891. By Rev. W. T. McCormick. 2s. 6d.

From *J. G. Hitt,* 37, *George-street, Edinburgh:* The Decalogue: a Tract for the Times. By Rev. D. Fraser, A.M. 2s. 6d.

From *T. Fisher Unwin:* The New University for London. A Guide to its History and a Criticism of its Defects. By Karl Pearson, M.A. 2s.

Letters to the Editor.

A QUESTION FOR CHRISTIAN FARMERS.

Dear Sir,—Farmers will be busy in the next few weeks sowing spring corn. In the face of all the evil that is caused by drink, is it right for Christian farmers who are total abstainers and members of temperance societies to grow barley to sell for malting to be made into beer?

I am a farmer, and ever since I read letters in The Christian some time ago about Christian grocers selling intoxicating drinks, this barley-growing has been much in my mind. It is written, "Let every man be fully persuaded in his own mind," Rom. xiv. 5. I am happy to say I am; for ever since I have been a Christian I have had a strong feeling against the drink evil.

I know it is said—What am I to grow in place of barley? But the first question should be "Is it right before the Lord to grow it for this purpose?

Albert Rivett.

Blundeston.

THE LORD'S DAY OBLIGATION.

Dear Sir,—I think it would be helpful to many of us if the practical subject of "Sunday travelling" were allowed to be discussed in The Christian.

By this term I mean the regular or occasional practice by Christian workers of making use of public conveyances, whether cabs, 'busses, railways &c., on the Lord's Day, on their way to or from mission and other like work in which they are engaged, carried on at a distance from their homes.

Few, if any, amongst us would even *aim at* the observance, in its entirety, of the Jewish Sabbath according to God's command to his ancient people.

Many amongst us may feel that there is no direct or indirect prohibition to Christians to use public conveyances on the First Day of the week, on the Lord's work.

But when the consideration of "expediency" comes in, there is surely something to be learned from whole-hearted, sensible, experienced Christians.

Believers who are equally desirous to do their Lord's will, differ widely in their opinion and practice in this matter, and there are, at times, grave misunderstandings amongst them on this account. Would not a calm, prayerful, unprejudiced and fearless expression of opinion as to what is to be gathered from God's Word, tend to allay needless fears in some, or change the practice of others, according to *pros* and *cons* brought forward on due authority.

It is wrong, I think, for a Christian to act against his conscience; but so fallible a guide as mere "conscience" is, has to be educated and informed, else it may lead a man to do the most foolish things—and for a man to do foolish things is not according to the will of God.—Yours faithfully,

London. H. G. MacGregor.

OBITUARY.

MR. JAMES NEWCOMB.

Mr. James Newcomb, who for nearly a quarter of a century has been closely connected with Dr. Barnardo in his Edinburgh Castle Mission Work, fell peacefully asleep on Tuesday, 16th inst. He had reached the threescore years and ten, and had been a valiant soldier of the Cross for nearly fifty years. In his work as visiting elder of the Edinburgh Castle Church, he had come to be one of the most widely known and respected Christian workers in East London. The Lord's poor, among whom he was a welcome visitor, will sadly miss their dear old friend.

Mrs. Ricketts on the Congo.

Mrs. Hind-Smith writes us from 20, Gildridge-road, Eastbourne:—"Accept my thanks for inserting my appeal for the box going to Mrs. Ricketts on the Congo. Let me, through you, thank the friends who made a liberal and prompt response in goods and cash. Mr. Jameson (Liverpool Y.M.C.A.) writes:—'We sent off a very handsome package, well screwed up and air-tight, not an inch to spare.' He also mentions the receipt of some parcels *too late.* We shall (D.V.) *send again in May.*

"Parcels have been received from Mrs. Wycliffe Wilson, Miss J. Goundry, Mrs. Mansel Rees, Mrs. Desgrand, Miss Ethel Taylor and sisters, Mrs. Cannings, Mr. W. Wilson Hind-Smith, Miss Pearce, Miss S. Dawson, Mr. A. Plummer, Mrs. E. K. Brown, 'A Reader of The Christian,' and Mrs. F. H. Fox. Money from: Miss Jones, Miss Hebden, Mrs. West, Mrs. E. A. Beddow, Mrs. Herbert, and Mrs. T. Harvey. Also some anonymous gifts."

Influenza and the poor.—The terrible epidemic is playing sad havoc in thousands of East-end homes. In some instances whole families are stricken down. Honest, hard-working men and women are unable to earn their daily bread. Privation and suffering and, unless speedy help be given, the prospect of death is on all hands. Will your readers kindly help us to provide milk, beef-tea, and other suitable nourishment and clothing for such?—Rev. J. W. Atkinson, Claremont, Cawey-road, E.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

SUNDAY, FEB. 28.—HEBREWS V.

Christ's Qualifications as Priest (1-10).—"Ordained," *i.e.*, appointed (R.V.). Having to act for men He must be a man, acquainted with human weakness and need; having to do with God, He must be called and appointed by Him (4). 2. "Who can bear gently with the ignorant and erring?" (R.V.). It is very helpful, in our often inability to see God's will, and in our wilful wandering from it, to realise how completely our High Priest understands, and how mighty and tender is the love that broods over us. 3. The Aaronic high priest had to make special atonement first for himself (Lev. iv. 3; xvi. 6, 15-17). But Jesus was without sin. He learnt what sin was by resisting it; we, alas! by being overcome. 4. The selection of Levi was an act of pure grace on God's part; indeed, it must be so with all who stand before God. They must be chosen and caused to approach (Psa. lxv. 4). 5. The reference to Christ being begotten applies to Him in his Resurrection Glory (Rom. i. 4; Acts xiii. 33). His Priesthood dates from the completion of his mediatorial work on the cross. 7. No scene in our Lord's life perfectly fulfils these marvellous words like Gethsemane. It was there that his real humanity showed itself. God though He were, yet He was swept by anguish in anticipation of the sin-bearing of the cross. And if the anticipation were this, what must have been the weight of a world's sin when really assumed? "Was heard and delivered from his fear," *i.e.*, the awful fear that threatened to paralyse Him passed away. He was strengthened. 8. We never really learn a thing till we put it in practice. Hence Christ had to obey to death, to learn what obedience meant in its uttermost meaning. 9. He was always perfect as God, He was now perfected as Man, and can effect in each of us, if only we will obey Him, a perfect deliverance from all evil. 10. In Psalm cx., which is evidently Messianic.

Spiritual Ignorance (11-14).—The teacher has to suit his pace to his pupils. How many things we miss because we are such inapt scholars in God's school! 12. God always reckons up the time during which we have been scholars. "The rudiments of the first principles." Milk is food which does not come direct from natural substances, but is prepared through another's digestion. So many cannot get nutrition direct from God's truth, but have to depend on what others obtain, and pass on. 13. "Without experience" (R.V.). 14. "For full-grown men." We grow by using our faculties and perceptions.

MONDAY, FEB. 29.—HEBREWS VI.

The First Principles (1-3).—"Let us cease to speak of the first principles of Christ." Leaving them only as a builder leaves a foundation, he is never so much on it, as when furthest from it in the upper storeys. It is not improbable that the third and fourth of these six classes are synonymous with the first and second, and should be considered as a parenthesis containing the Jewish equivalents. Dead works are those which are wrought apart from the life of God. Even though they seem religious, they are dead, and need to be repented of. 2. Baptisms, or washings, indicate outwardly what repentance is inwardly. The laying on of hands indicates what faith is spiritually. "My faith would lay her hand."

The Once Enlightened (4-8).—This is a very difficult passage. In reading it we must remember others which speak of the eternal safety of the believer; chosen in Christ, "he shall never perish." And we are therefore almost compelled to think that the description given here cannot imply that they had been really saved, but that they were promising professors, enlightened, but not lit; the good Word of the Lord was tasted, but not eaten; they had been brought within the range of the unseen, but were not permanently affected by it. The Jew who was discontented with Judaism might find refuge in Christianity; the emotions which had petrified under the one might be softened and touched under the other; but if a man had passed untouched through Christianity there was nothing beyond that. The most powerful motives possible having been presented to him in vain, there was nothing beyond. 6. When the Son of God is crucified, there is no further messenger; the next thing is destruction. 7-8. The failure is not due to any lack of the genial influences of heaven, but to the nature of the soil. And if we are at last reprobate, it will always be our own fault. The rain and sunshine are not partial; it is we who are contumacious. 2 Pet. ii. 21, 22, gives an illustration to the same effect.

Better Things (9-12).—We should not only seek salvation, but all its accompaniments. 10. God has put into us the qualities which lead to a fair and holy life, and when those qualities blossom in the love, hope, faith and patience which are mentioned here, He rewards them with righteousness. 11. The more diligence we show, the more hope we enjoy. 12. "Followers," *i.e.*, imitators. Notice the two conditions by which promises are inherited; we must believe and wait for them.

The Promise to Abraham (13-20).—The foregoing paragraph receives a conspicuous illustration in this. Abraham believed God, and patiently endured. 17. "Wherefore." 18. God's promise and God's oath are a double door, behind which they who have fled for refuge are safe—a double window, behind which all noise dies down. 18. The allusion is either to the cities of refuge, or to a ship fleeing before a storm. 19. Hope is sure, because it grapples an unyielding bottom; stedfast, because it will not snap under the strain; entering &c., because it unites us with the unseen. Jesus has taken our hope and let it down in the clear waters of the inner harbour.

TUESDAY, MARCH 1.—HEBREWS VII.

Melchisedec (1-3).—He was probably a literal ruler and priest in Salem. The blue smoke betokened his sacrifices morning and evening. His realm was peace amid the turbulent lawlessness of those wild days. Like him, Jesus meets us when flushed with success, and, weary in body, especially liable to temptation. 2. Righteousness must always precede peace. 3. The silences of Scripture are to be noticed, and, therefore, the writer lays stress on the absence of ancestry in the case of Melchisedec, so great a contrast to the requisites of the Aaronic priesthood, and argues that in this he was a type of the eternal Son of God. If our Lord was to be a priest after the order of Melchisedec, it would be essential that He should not come of a priestly family. We know nothing of Melchisedec's birth or death. He glides mysteriously before our eye for a moment, like a figure past our window, and is gone. Notice that Christ was not made like him, but he like Christ—Christ the archetype.

Melchisedec Greater than Aaron (4-10).—This was established by the fact of Abraham giving him tithes and receiving his blessing; and in the patriarch Levi was represented. Obviously, then, if our Lord is a priest after his order, He must, like him, be greater than the priests of the house of Aaron; as much greater than they, as they are greater than the people of whom they receive tithes.

A Change in the Law (11-19).—The imperfection of the Levitical priesthood also appeared from the fact that in Psalm cx., long after its first establishment, God spoke of the rising up of another priest. 16. Evidently the Aaronic priesthood had finished its mission, because it was maintained only in obedience to a mere outward and carnal commandment; Christ's, on the other hand, is the expression of an eternal life. 18. "For there is, on the one hand, a disannulling ...and, on the other hand, a bringing in thereupon of"...19. The Law was the introduction to the Gospel, in which we *draw nigh*.

Christ Appointed by an Oath (20-22).—Here, again, his superiority is apparent. The solemnity of an oath, and the fact of there being a surety to secure its fulfilment, indicated the same great lesson.

Christ's Eternal Prevalence (23-25).—Aaron went up to die on Mount Hor. Each priest left his office and robes to another, but Christ's priesthood cannot pass to another. And, therefore, He will save to the uttermost extent of time and requirement, from the greatest and from the minutest sin, all his people who come to God by Him.

Christ's Inherent Quality (26-28).—No infirmity weakens Him, no stain or sin unfits Him. Above the heavens and in the throne He exercises his ministry; He is the Son, perfected for his office by obedience unto death.

WEDNESDAY, MARCH 2.—HEBREWS VIII.

The True Sanctuary (1-3).—"Now in the things which we are saying, the chief point is" (R.V.). The sitting down indicates a finished work: on the right hand, &c., his Majesty; the right hand is also the symbol of energetic action. 2. "True," *i.e.*, *real*, of which the Mosaic Tabernacle was the type. That sanctuary is the meeting place of all saintly hearts.

The Better Covenant (3-13).—The gifts which Christ offers are those which we bring to Him and He perfumes. 5. All life should be made after that pattern. Be much in the mount of God, and be sure to repeat in each tassel and board and curtain what He shows (John v. 19). 6. In proportion as the new covenant is better than the old must the Mediator of the one be better than the mediator of the other. The superiority of the new covenant is thus another proof of the superiority of Christ; and the new covenant is so much superior because its promises are so much better. 8. We, though Gentiles, come into the provisions of this new covenant because we are of the true circumcision (Phil. iii. 3). 9. How eager the people were at the outset to promise obedience as their share of the covenant (Ex. xix. 8). So, indeed, is it with us all, till we learn by repeated failure that we cannot fulfil the conditions on which God proposes to bless us. 10. A covenant is a promise with a condition, but there is no condition here, because Jesus Christ has stood as our surety, and his obedience is reckoned as ours. Notice these seven *I wills*. 11. Up to that moment it is our evident duty to teach fellow-citizens and brothers. 12. How blessed that sin is not remembered. God treats us as if it had not been (Micah vii. 19).

THURSDAY, MARCH 3.—HEBREWS IX.

The Tabernacle and its Service described (1-10).—1. "A Sanctuary of this world" (R.V.) 4. In this enumeration the altar of incense is associated with the most holy place, because it stood so near the veil. Its analogue is Rev. viii. 4. The ark was an emblem of Christ; the wood of his humanity; the gold of his deity; He is the manna of the world, the ever-budding plant of renown, beautiful and fruitbearing through death. In Him the demands of the law represented by the tables are hidden by the Mercy Seat or propitiatory (Rom. iii. 25). 7. The difficulty of a sinner's access to the holy God was set forth in this striking symbol. There is a gateway in St. Peter's through which the Pope passes only once a year; how glad we may be that the gates for prayer stand open day and night! 10. Ps. li. and Micah vi. 6 show the sadness of pious, thoughtful Jews at the inefficiency of their holiest ritual.

The Good Things to Come (11-14).—12. The eternal redemption of the cross is only possible through the Eternal Spirit of *v.* 14. The cross of Christ is the expression of the eternal purpose of God. 13. The ashes of the heifer were for the daily purification of the ceremonially defiled, and we need to apply for the daily cleansing of the blood of Christ. Acts which are destitute of a living faith are dead, however religious in their outward appearance, and we need very carefully to seek daily cleansing. Paul meant this in Acts xxiii. 1, and xxiv. 18. Mark the inveteracy of sin: we cannot do without the blood of Christ. Not by water only, but by water and blood.

The Covenants Contrasted (15-22).—15. God was able to introduce a new covenant, because the death of Christ had taken place to put away the transgressions committed under the first, so that Christian Jews might partake as well of the eternal inheritance as of the eternal redemption. It must never be forgotten that all forgiveness of sin under the Mosaic law was with reference to the cross (Rom. iii. 25). 16. Here the writer turns aside to the illustration of a will or testament, which comes into operation only after the death of the testator, and the new covenant is dated from Calvary. 18. In token of this the first covenant was ratified by blood-shedding (Ex. xxiv. 8). The blood must have very much spoilt the beauty of the new-made Tabernacle, but everything had to be subservient to the great lesson of the necessity of blood, as an atonement for sin.

Christ's Three Appearances (23-28).—24. He appears in heaven for us, manifested there as our Intercessor. 26. He appeared at the ridge or meeting-place of the ages to put away sin. 28. He will appear the second time. Note the writer's insistance on the *once* offering, and contrast Calvary's sin-bearing with the Second Advent, which will be "apart from sin," and shall accomplish the complete salvation of those that wait for Him.

FRIDAY, MARCH 4.—HEBREWS X.

The Insufficiency of the Levitical Dispensation (1-18).—What the rough outline is to the completed picture, that the law of Moses and the Levitical prescriptions are to the Gospel. "The good things to come" are the Gospel times. (2) The very fact of daily repetition argued their insufficiency. (3) The daily and yearly offering was, so to speak, an incessant confession of their inefficiency, and reminder of Him who was to come. (5) Noting the powerlessness of man, by any sacrifices he could devise, to atone for sin, the Lord Jesus volunteered to do what no ritual or ceremonial could have done. The story of Jesus is written large for those whose eyes are opened to see it in the Old Testament Scriptures. There is a slight change between the "opened ear" of the Psalm and the "prepared body" of this quotation. But the difference is not so great, for the ear bored to the post indicated the entire surrender of the servant's body to his owner's will. (9) What a glorious example is given in Jesus of absolute obedience to the will of God. If always these words were on our lips, how blessed and helpful our lives would be, because the will of God is the blessing and sanctification of men. (10) We have been sanctified as to our standing, set apart for God; and we may reckon on the grace of the Holy Spirit to set us apart in our experience and walk. (11) Note the contrast between the *standing* of the priests and the *sitting* of the Priest, the one indicating an incomplete, the other a complete work. (14) All that needed to be done for our final and entire deliverance from sin was done when Jesus returned to God; it is for us to claim and enter upon our full inheritance. (15) How evidently are these words attributable to the Holy Ghost, spoken through Jeremiah. They are quoted to show that Christ's work for us was so absolutely perfect that God could promise these blessings to us, sinners though we were, without let or hindrance. Let us believe for them.

Urgent Exhortations (19-25).—The way was *new*, because so recently opened by the Saviour's death, and *living* because only those can tread it who are possessors of the Divine life. 20. When Jesus died, the veil of the Temple was rent from the top to the bottom, emblem of his rent body, through the offering of which our reconciliation with God was wrought. 22. Four conditions for close communion with God—*true*, *i.e.*, sincere, *believing*, sprinkled with the blood, our bodies kept pure by the daily grace of God, like water to the flesh. 24. We must not be selfish in our religious life, but looking after others. With one hand holding fast, with the other hand withdrawing the souls of men from peril. 25. "The day" would probably mean that of judgment on Jerusalem; but with reference also to "the day of God."

Warnings against Apostasy (26-39).—These strong remonstrances were needed in those days of sore persecution. Consider the certain punishment (28) consequent on the contumacious rejection of the greatest offers God could make (26-31). Consider the sufferings of the past, the reward for which will be imperilled if you falter now (32-35). Consider the blessed advent of the Master, with his complete salvation and his Well done (36-39). The faith by which the just live lays hold on the unseen, and takes thence the supply of hope it needs for patient endurance.

SATURDAY, MARCH 5.—HEBREWS XI.

Faith and its Heroes.—"Faith is the assurance of things hoped for, the giving substance to things not seen" (R.V.). When we believe we are able in thought to enjoy what is as yet unseen and future. *Faith greatens men.* Many names mentioned here are of men not specially gifted, who yet through faith wrought great marvels for God. *Faith lifts up the most ordinary human life.* Take, for instance, Sarah or Rahab. *Faith is possible to all classes:* to women as well as men. Jacob the cattle-rearer, and Moses the student, and Barak the soldier. *Faith is consistent with different degrees of knowledge.* How different the knowledge of God possessed by Samson and Abraham! *Faith can master insuperable difficulties.* Enoch can walk with God. Daniel can pass unhurt through the lion's den. 8. Faith steps out on the word, and finds it rock. 9. Faith can dwell in tents, because it is sure of the city. 11. Faith looks away from the promise to the Promiser. 13. "Greeted them," as the returning traveller extends his arms to his native village. 16. God cannot belie the faith He has implanted. 23. "Proper," *i.e.*, beautiful. 26. Even then the promise of the Messiah was bound up with the destinies of Israel. 32. Not only in the book of the Judges, but in those of the Maccabbees we may discover the incidents to which reference is made here, and the list has been added to from that day to this. 39. The blessed, who have come off victorious, expect us on the further shore, their full happiness awaits the completion of the whole family of the faithful.

Personalia.

Rev. H. A. Birks has undertaken the writing of a biography of the late Bishop French.

Rev. G. C. Grubb has, by latest accounts, had remarkably interesting services in Sydney.

The Bishop of Bedford had last week to cancel his engagements, owing to an attack of influenza.

Principal Fairbairn intends sailing on March 12th for the United States, in order to deliver the Yale Lectures.

Rev. Wardlaw Thompson, foreign secretary of the London Missionary Society, has been laid aside awhile by ill-health.

Rev. Evelyn Hone, vicar of St. John's, Deptford, and well-known as an earnest Evangelical, has been appointed rural dean of Greenwich.

Ven. Archdeacon Warren, whose good work in Japan is so well known, is shortly to be married to Miss Fawcett, who went out to the Mission last year.

Ven. Archdeacon Taylor, D.D., of Liverpool, is now progressing towards recovery, but has been advised to take some rest and change ere resuming his duties.

Rev. G. S. Barrett, who is to preach the London Missionary Society's annual sermon in May, has been stirring his own congregation, in Norwich, on missionary matters, and that with marked success.

Mr. Benson, of the Southwark and Lambeth Mission, has been enabled to resume his work after several weeks' illness. He commences, however, under the shadow of bereavement, having lost his wife after a few days' illness.

Rev. F. E. Clark, D.D., founder of the Christian Endeavour Society, intends visiting the Antipodes in the autumn, in order to encourage the workers in the Christian Endeavour Society, which has taken good hold in the Colonies.

Miss Y. M. Skinner, the well-known authoress of the "Friendly Lotter" series, has now become Mrs. J. Cattermole. Her husband is a clergyman, at present without any official duty. Mrs. Cattermole's address is Eleigh Water, near Chard, Somerset.

Pastor A. G. Barley.—We understand that owing to circumstances arising out of Mr. Spurgeon's death, and the absence of arrangements for his continued connection with the French work, Mr. Barley will probably seek at once a return to a home pastorate.

Mr. Reginald Radcliffe is still at Cannes. In a recent letter Miss Radcliffe says: "My father is now getting on nicely, and is convalescent. He has been very ill. We thank you most heartily for requesting prayer on his behalf in the columns of The Christian."

Rev. Evan Hopkins is leaving Marseilles for Jerusalem on Feb. 27, and will hold some meetings there for the deepening of spiritual life among Christian workers. He then proposes to travel up to Damascus, visiting the various mission labourers, and home *via* Athens.

International S. S. Lessons.

SUNDAY AFTERNOON, MAR. 6.

The Downfall of Judah.—Jer. xxxix. 1-10.

Golden Text: Matt. xxiii. 38.

For further details of this story see 2 Kings xxv. 1-12; Jer. lii. 1-16. The wickedness of Judah which led to this judgment is described in 2 Chron. xxxvi. 14-16. A terrible judgment such as this is always the consequence of terrible and persistent sin.

Jerusalem taken (1-2).—The event took place in the reign of Zedekiah, the son of Josiah, and the uncle of Jehoiakim. He was not one of the worst, but was, perhaps, the weakest and most irresolute of the kings of Judah. He had the name and position of king, but was really a helpless tool in the hands of his princes (xxxviii. 5). He was willing to hear, and would, if he dared, have heeded Jeremiah's warning. He has many imitators. Those who know God's message, but have not courage to act upon it, are repeating his folly, and will as certainly be judged. Note the company among which God places "the fearful and unbelieving" (Rev. xxi. 8).

The siege lasted eighteen months before the city was "broken up," *i.e.*, before a breach was made (1, 2). This is a testimony to the natural strength of the city, for there were comparatively few people left to defend it. The fact reminds us that nothing can resist the judgments of God when they fall. Now the weakest and guiltiest may flee to Him and be saved; then the strongest will resist in vain (Heb. ii. 3). It is also a testimony to the persistence and skill of the Chaldeans. See how they effected a breach (2 Kings xxv. 1). What these "forts" were cannot be exactly defined. "We must suppose some line of enclosure, or erections from which the besiegers could with greater effect discharge missiles over the walls." During the siege the people within the city suffered unutterable horrors from famine. See Lam. ii. and iv. What an evil and bitter thing it is to rebel against God.

The event had been frequently foretold. This had been the burden of Jeremiah's predictions, who had also announced that the only way of salvation for king and people and city was submission and surrender to the Chaldeans. Why had not his message been heeded? Because then, as now, men did not care to believe that they were deserving of such terrible judgment; then, as now, the way of salvation was too humbling to their pride; then, as now, there were false prophets like Hananiah (xxviii. 1-4) who prophesied smooth things; and then, as now, their confidence in another way of salvation—the help of Egypt—rendered their acceptance of God's way impossible. We are reminded that, however unpopular or unlikely, or opposed to our own ideas God's word may be, it is unalterably true (Matt. v. 18), and must be accomplished.

Zedekiah's flight and capture (3-7).—According to Josephus, the Chaldean princes entered the city in the darkness of night, and took up their position in the middle court (3). The king does not seem to have known that they had effected an entrance until he saw them there (4). Then he made an attempt to escape. The *plain*—or Arabah (R.V.)—describes the whole valley stretching from the Sea of Galilee southward. He sought to make his way to the east of the Jordan, where pursuit would have been more difficult. If he had believed God, he would have known that his attempt was vain (xxxviii. 17,18). "*Riblah* was a city on the Orontes, and on the road which led from Palestine to Babylon." Here Nebuchadnezzar waited during the siege, and here Zedekiah was judged, his sons slain, and his eyes put out.

In all this, *prophecy found accurate fulfilment.* There were two apparently contradictory predictions concerning Zedekiah, one in Jer. xxxiv. 3; the other in Ezek. xii. 13. How can it be that he shall see the king of Babylon, shall go to Babylon and die there, yet shall never see Babylon? Unconsciously, Nebuchadnezzar answers the question, and exactly fulfils the Divine Word. Who dare trifle with a word which God can fulfil by such strange means? It is the word of the same God with which we have to do.

The failure of Zedekiah's attempt to escape is an illustration of Luke xiii. 24-29. He was terribly anxious to be saved, but at the wrong time, and in the wrong way. What is God's time for saving us? and what is God's way? See 2 Cor. vi. 2; Rom. x. 3.

The butchery of his sons was the last sight upon which the eyes of Zedekiah looked. How memory must have tortured him during his subsequent imprisonment! Was he not himself responsible for their doom? No man sins alone. His example involves others, whose judgment aggravates his own.

Judgment and Mercy (8-10).—Both were mingled in Nebuchadnezzar's treatment of Judah and Jerusalem. According to the prediction, the city, with its walls and palaces, and even its temple, were destroyed. This was a deep grief to Jeremiah (Lam. i. and ii.). Yet Nebuzar-adan, prompted by Nebuchadnezzar, showed kindness to Jeremiah (11-14; xl. 1-4). God takes thought for his servants who care for Him. "The poor of the people" (10), who formerly had nothing, now possessed vineyards and fields. Is this typical of the blessing which comes to the poor in spirit? See Jas. ii. 5; Matt. v. 3.

Evangelistic Notes.

Mr. William Forbes has been giving Gospel Temperance addresses at the Central Hall, Manchester, and in other parts of the city.

Eastry.—An evangelistic mission, extending over two weeks, has been conducted here, and has proved a source of great blessing to many.

Rev. E. P. Hammond has been holding an interesting series of evangelistic meetings and children's services in various churches in Jersey city.

Great Somerford.—Mr. W. Evill has conducted a special Mission at Great Somerford and Seagry. The Mission has proved a source of blessing to many.

Wainfleet.—Special evangelistic services have been conducted here by Mr. Philpott, *Joyful News* evangelist, and the spiritual results are very satisfactory.

Guildford.—An evangelistic mission has just been held at Guildford by Rev. Geo. Eddy, district missionary. The results have been very gratifying to the workers.

Cropwell Bishop.—Mr. J. W. Shaw, one of Rev. T. Champness's evangelists, is conducting a fruitful Mission at the Wesleyan Chapel here, and much good is being done in the village.

Stony Stratford.—A series of special services has just been held in the Congregational Chapel by Mr. H. Bateman and Sergt.-Major Hines. Several profess to have received great blessing.

Mr. Rowland Sturt has just concluded a successful mission at Mount Zion Chapel, Wolverhampton. The meetings throughout have been well attended, and blessing has followed the preaching of the Word.

Shotley Bridge, Durham.—A fortnight's mission, held here by Mr. G. S. Meek, was brought to a successful issue on Sunday, the 14th inst. The meetings have been largely attended, great interest has been manifested, and much spiritual good done.

Ireland.—A successful evangelistic Mission has been held during the past fortnight in Salem Church, Lisburn, by Mr. H. Powers. A similar mission has been held in St. Luke's Church, Belfast, by Rev. P. Bowers, of Market Bosworth.

Cookhill.—On Saturday the last of a series of evangelistic services, conducted at the Baptist Chapel here by Mr. H. Murch, of the Evangelisation Society, was held, when testimony was given of the great spiritual benefit that had been derived from the Mission.

Mr. W. Monro Collings has just concluded a ten-days' mission at the Vulcan Hall, Cuddington, Bucks. Each night in the after-meetings some were found seeking the Saviour. The mission was arranged by friends, who received great blessing in a mission at Winchendon a short time ago. Others might follow their example, and arrange for missions in villages where otherwise there would be none.

Irish Evangelisation Society.—A three weeks' mission has lately been held in Clonmel by Messrs. T. M. Carleton and S. Millar, resulting in blessing to God's children, and many young people have been able to rejoice in Jesus as their Saviour. A weekly united service has been commenced in continuance of the work. Missions have also been held by Mr. Carleton in Tallow, Lismore, and Dungarvan, co. Waterford, with very encouraging results. Will our readers pray that many doors may be opened for God's servants to proclaim his truth in the small dark towns of the South of Ireland?

The Lord's Day in France.

The recent Congress in Paris has emphasized the privilege of weekly rest, if it has done but little to urge the true Sabbath obligation. The rest day was viewed from social and hygienic points of view by speakers of many different shades of thought, and Romanists agreed with Protestants as to the pressing importance of the subject.

The cause was advocated with much power by M. Bardoux, Vice-President of the Senate, also by M. Léon Say and M. de Nordling. Some of the newspapers have ridiculed the movement as "an article of British importation," but warm sympathy has, nevertheless, been very generally expressed, even although prompted by merely humanitarian motives. The Protestants, who initiated organised effort in the matter, are more earnest than ever, for when the day of rest is secured to the working people they will be more accessible than hitherto to the Gospel message.

BOW COMMON, E.—Rev. J. T. Hazzard, of Blackthorn-street Chapel Gospel Mission, writes:—"I am here without salary, and God has not failed me. I am also obliged to make myself responsible for the financial needs of the entire work, for the people are all so poor they cannot assume responsibility. Just now the burden presses, for we need £30 to meet demands which must be faced at once. Our congregation has increased in three years from about seventy to four hundred, our school to six hundred, and our teachers to thirty, while the net gain in membership has been one hundred." Mr. Hazzard's address is 27, Cottage-grove, Bow, E.

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,, J. R. FIGGIS	,, C. H. MCGREGOR
,, G. GRIEGSON	,, F. PAYNTER
,, E. H. HOPKINS	,, H. SHARPE
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THE REV. CHARLES LEACH, D.D., writes on February 10, 1892, to the proprietors of Guy's Tonic:—"I have myself used some of your medicine with considerable benefit, and believe it to be a really excellent Tonic."

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Temperance Notes.

GOJUMRA, in Japan, is a total abstinence village, and each house has a motto on the door, "Frugal in all things; liquors prohibited."

In one of the great Paris hospitals, out of eighty-three patients who suffered from epilepsy, sixty were found to be the children of drunken parents.

Mr. Howard Livesey, a well-known personage in the Lake District, a fisherman, died in Lancaster last week. He was the fifth son of the late Joseph Livesey, the "Father of Teetotalism," and was sixty-four years of age.

The town of Sheerness has a good temperance record, for there are no less than ten abstaining ministers. 138 out of 160 Sunday-school teachers are avowed abstainers and twenty-five out of thirty local preachers are also abstainers.

On the 16th inst. the first Women's Temperance meeting ever held in Horncastle, was addressed by three ladies of the town and one from the neighbouring city of Lincoln. The speeches were earnest and powerful, and listened to by the large audience with great attention.

An East End clergyman lately asked a gathering of poor children this question:—"What is water used for?" Among the answers were such as the following:—"To give horses," "To wash clothes," "To water streets," "To put out fires," but not one child said "To drink."

The society for the abolition of strong drink in Holland certifies that in a population of 3,500,000 there are 35,000 licences for the sale of liquor annually granted. Computing two-thirds of the population to be women and children, there is a saloon to every thirty-three men.

Mr. J. R. Diggle, writing last week to the Central Association for Stopping the Sale of Intoxicating Liquor on Sunday, said:—"I believe that the need for Sunday closing is one which is increasingly felt. A boon which has been granted to Scotland, Wales, and Ireland cannot long be denied to England."

Lady Henry Somerset's projected visit to Japan is abandoned, as she remains for a short time longer in the United States, having, in conjunction with Miss Willard, undertaken the editorship of *The Union Signal*, during the temporary absence of Miss West, who, after seven years' hard work, is taking a much-needed rest.

The German Evangelical Church, U.S.A., with a large publishing house and a membership of over one hundred thousand members, is a Temperance Church, and its Discipline says: "None of our members shall be allowed to make or prepare, or deal in or use as a drink, spirituous or intoxicating liquors, except as medicine."

The Mayor of Manchester states that the Retreat for Inebriate Women has been a great success, having proved that inveterate drinkers, or a large percentage of them, could be reclaimed. What was the use of constantly fining or committing a woman who had been up scores of times before? Such a one required protection against herself, and he trusted the magistrates might be allowed by law to send incorrigibles to retreats for inebriates.

The Women's Christian Temperance Association and Police-court Mission, Manchester, held its annual meetings on the 15th inst. The report which dealt with the Police-court work and Inebriate Home, recently opened, was full of interest. This Society is doing a really good work quietly and unobtrusively. Mrs. Ormiston Chant told of some touching cases which had come under her own notice and been reclaimed.

Lady Frederick Cavendish last week, addressing meetings in Newcastle in connection with the twenty-fifth anniversary of the local Band of Hope Union, spoke strongly on the evils resulting from what are elegantly termed "pick-me-ups," deplored the recent introduction of champagne and claret-cup at afternoon parties, and the deadly custom of taking a drop of "something" at 11 o'clock, in regard to which Sir Andrew Clarke once said to her that the woman who craved for something strong at 11 o'clock was lost.

The Representative Committee formed at the instance of the Bristol Methodist Council to oppose the granting of drink licences to the proposed Palace of Varieties in Old Market-street, or the renewal of existing licences in connection therewith, has issued memorials for signature by the congregations of the various places of worship in the city. Separate forms have been prepared for signature by owners of property and employers of labour in the neighbourhood of Old Market-street. A solicitor has also been instructed to oppose the application when made.

A conference of Christian ministers and church officers was held at Exeter Hall on Wednesday in last week on "Christian Morality and Liquor Legislation." A resolution was carried, declaring that the principles of Christian morality demand that all legislation relating to the liquor traffic should have regard to the happiness and wellbeing of the people, and that the deplorable evils arising from it call for legislation that should aim at the removal of those evils. Resolutions were also carried in favour of Sunday Closing, Local Option, and other measures that would diminish drunkenness, and advising the ratepayers to elect those representatives on the County Councils and other local bodies who would make it their aim to discourage those causes of intemperance over which they had legal control.

Among the Churches.

CHURCH OF ENGLAND.

Fifty-four Cambridge students have just offered themselves to the C.M.S. for foreign work.

In connection with the F.S.M. numerous missionary meetings have been held during the past week in many provincial towns.

The Manchester auxiliary of the Church of England Zenana Society held last week its annual meeting, in the Mayor's parlour, Manchester, when Miss Hanbury, Canon Lloyd, and others, gave addresses on the work in India.

Canon Woodward, speaking last week in Hope Hall, Liverpool, on "A Protestant Hero," protested strongly against the proposal to erect a statue to Cardinal Newman on a site associated with martyr memories.

Rev. Philip Norton concluded on Sunday week a successful eight days' mission at St. George-the-Martyr's Church, Bolton. As many as 150 persons were present at the prayer-meeting. It is interesting to note that this church is dedicated to the memory of George Marsh, a godly curate who suffered martyrdom in Queen Mary's reign, because he refused to accept the Roman dogma of Transubstantiation.

Writing from Leeds a correspondent says:—"The United Church Mission, which began on Saturday week, is one of the best organised evangelistic efforts I have ever seen. They have gone into it as if they had some faith in it, and meant business. Every week since Jan. 1 a new announcement has been placarded through the town, and for the same period the houses have been visited weekly by earnest mission workers. The Bishop has written letters commending the Mission to the people of Leeds, and the newspapers from time to time have published various items of interest. The effort brings out the strength and resources of the Church in the town. Missions are being held in fifty churches, no less than eighty missioners taking part."

The Protestant Churchmen's Alliance has a vigorous branch in Oldham, which was last week addressed by Rev. F. J. Horsfield, who said:—"The Reformation gave them the glorious liberty of an open Bible, but surely and certainly the Ritualists were bringing them back to the old trammels and fetters of Roman Catholicism. Ritualists, in spite of their protestations, were actually and literally bringing religion into ridicule, and, further, were actually reviling and rejecting doctrines which they held to be most precious. For example, the doctrine of justification by faith was described by a Ritualist at Bath in 1877 as the most immoral and blasphemous theory ever held. The Ritualists were restoring the grossest forms of superstition.

CONGREGATIONAL.

Mansfield College proposes holding a Summer School of Theology in July.

Rev. Samuel Pearson was, on Tuesday week, publicly recognised as pastor at Broughton-park, Manchester.

Mr. J. W. Holdsworth, of Airedale College, has been unanimously elected to the pastorate of Cavendish-street Chapel, Manchester.

Medland Hall, the Congregational Union East-end centre, burned down last year, has been rebuilt, and was reopened on Thursday last.

During the year sixteen of the scholars of London-road Sunday-school, Hastings, have professed conversion, and have joined the church.

Estimating the growth of Congregationalism in the United States, *The Boston Congregationalist* remarks:—"Roughly speaking, the denomination has, during the last five years, been making a net gain of from fourteen to eighteen thousand a year."

Chorlton-road Congregational Church, Manchester (Rev. A. Goodrich, D.D., pastor), shows by its new report that on December 1, 1891, the total number of members on the church roll, inclusive of those from the missions, was 1156. The number of members admitted during the year was 145.

Dr. Mackennal preached the anniversary sermons for Gallowtree-gate Church, Leicester. At the annual meeting it was reported that the various organisations connected with the church were flourishing, that nearly £900 was contributed during the year, and that the church was free from debt.

"The Law of Christian Conscience" was the theme of Dr. Allon's Merchants' Lecture, delivered last week. Basing his thoughts on 1 Cor. viii., the speaker showed the teaching of Christ must be brought to bear on the conscience; for it was quite possible to act conscientiously and yet sinfully.

The present week is being observed by many as a "Self-denial" week on behalf of Foreign Missions. A leaflet, prepared by Rev. J. P. Gledstone, at the request of the directors of the London Missionary Society, suggests abstinence from tobacco, alcoholic drinks, the giving up of unnecessary books, papers, and magazines, drives, concerts, visits, &c., and the use of cheaper food, travelling third-class or walking, taxing the savings of the week. The Self-denial Week is on behalf of the Forward Movement of the Society to send out one hundred additional missionaries.

BAPTIST.

Rev. T. A. Carver returned home last week from his trip to Australia in improved health.

A special mission is now being held by Mr. Henry Thorne in the Clarendon Baptist Chapel, Camberwell New-road, for which prayer is desired.

The recognition services of Mr. H. Thomas as pastor of Beulah Baptist Chapel, Thornton-heath, took place on Tuesday, February 16.

The congregation which has hitherto held services in the Public Reading-room, Garston, near Liverpool, has prospered so well that it has been decided to erect a new chapel.

Rev. R. Wood, of Cavendish Baptist Church, Ramsgate, having accepted an invitation from Scarborough, will close his ministry at Cavendish at the end of March. He has been at Ramsgate ten years, and his ministry has been greatly owned of God.

The memorial-stone of a new Sunday-school, and enlargement of the Baptist Chapel, Burnham, Somerset, was laid on Wednesday last by Mr. G. Wilson, of London. The pastor, Rev. J. Felmingham, stated that the collections amounted to over £70.

At the last monthly meeting of the London Baptist Social Union, Mr. R. F. Horton, M.A., delivered an interesting address, "The Church Considered as a Mobilised Army." Rev. J. Guinness Rogers, B.A., spoke vigorously on "The Spiritual Message of the Free Churches of England."

Rev. Dr. Landels, of Edinburgh, mentioned, at a meeting in Dunfermline last week, that one of his congregation, a "boots" in a temperance hotel, had promised £3 to the centenary fund of the missionary society, and that an old lady was going to attempt her own washing in order to be able to give £5 annually instead of two.

Upton Chapel, Lambeth (Rev. W. Williams), reports 631 members. There are 530 Sunday scholars in the home school, and the mission schools have all they can accommodate. The income from all sources amounted to over £1600. During the year the church has adopted unfermented wine at the Communion.

The ministerial jubilee of Rev. Edward Stevenson as pastor of Baxter Chapel, Loughborough, was celebrated on Sunday week; sermons were preached by Rev. T. Barrass. Mr. Stevenson, who was born at Loughborough in 1812, commenced his ministry while yet in his teens, and, after eight years' work at Chesham, succeeded his father in the pastorate of Baxter-gate Church in 1842.

PRESBYTERIAN.

Dr. Kerr sends home an interesting account of recent itinerations amongst Moorish soldiers in Fez.

Colonel Grant, the celebrated African explorer, who died a few days ago, was the son of the parish minister of Nairn.

The annual report of Prospect-street Church, Hull, shows that the amount raised for all purposes during 1891 was £2120. Of this the amount for the China Mission was no less than £453.

At Longsight, Manchester, the Sunday-school anniversary sermons were preached, on Sunday week, by Dr. Monro Gibson to large and attentive audiences. Dr. Gibson also spoke at the Pleasant Sunday Afternoon gathering.

Rev. W. Johnman, of Hawick, preached special sermons at St. James's, Alnwick, and spoke on the following day at the congregational meeting. This interesting congregation is now in the 203rd year of its existence.

The Presbyterian evangelists continue busily and successfully at work; Rev. John More conducting special services at Wolverhampton; Rev. G. M. Smith holding a week's mission at Hanley; and Rev. Richard Leitch labouring at Dudley.

Rev. C. G. M'Crie, of Ayr, in the first of his Cunningham Lectures, in the Free Assembly Hall, Edinburgh, on "The Public Worship of Presbyterian Scotland Historically Treated," said while Presbyterianism was a form of church government, historically it was a good deal more, for there had come to be associated with it Christian life of a particular type, a confession of theology of a pronounced school, and a well-defined ritual of Divine service. Remarking that antiquarian remains showed there had been Christian membership in Scotland prior to the departure of the Romans, the lecturer traced the history of Christian worship through the Monastic period down to the Reformation.

METHODIST.

It is proposed to erect a new iron school-chapel to accommodate 250, at Westwood, Tankersley.

Rev. M. Wintersgill is holding special missions in the Lincoln district, and great interest is being awakened.

The Primitive Methodists at Chapel-town, near Sheffield, held a meeting last week to celebrate the extinction of the debt on their chapel.

The second anniversary of the Leeds Central Wesleyan Mission was held on Tuesday in last week. Rev. Hugh Price Hughes, at a crowded meeting held in the evening, characterised the Mission as an unmistakable success.

At a convention for the consideration of Christian work in the Army and Navy, held the other day in the City-road Chapel, Rev. R. W. Allen and others bore testimony to the good work being done in the ranks and on board H.M. ships of war.

Last week a special meeting of the London Wesleyan Council was held for the purpose of giving Rev. F. W. Macdonald, the recently-appointed missionary secretary, an opportunity of expounding suggestions for the attainment of more perfect administration of the affairs of the Missionary Society, and for the reaping of greater results in their work on the mission fields.

The Wesleyan Methodist Council of Sheffield has had a serious discussion on the opium question, whereat Dr. Branson, speaking as a medical man, challenged the statement made that the effects of opium were not worse than those of tobacco and drink. They were fifty times worse, and if they, as Christian men, did not try to stop the opium traffic, they would deserve the name of hypocrites.

At the monthly London Ministers' Meeting, held on Monday week at City-road, Rev. Dr. Jenkins delivered a remarkable critique on Mr. Spurgeon and his work. His strength and secret of success, said the Doctor, lay not so much in his wit, his Calvinistic theology, his elocution, his bulldog courage, as his remarkable and persistent faith in the Gospel; whatever doubts he had in his closet there were none in his discourses. This is the only spirit in which we can win the masses, and if we bring the Gospel forward on the ground of probability we are not worth much.

SOCIETY OF FRIENDS.

The amount reached by the Friends' Russian Famine Fund was last week £24,000.

The Preparative Meeting at Maidstone has had under its serious consideration the fact of the large non-attendance in the town at any place of worship.

The annual meeting of the Chesham Adult School was lately held. A happy and profitable evening was spent. The school has now twenty-two members.

Pastor Francis, writing from St. Petersburg to Isaac Sharp, gives deplorable details of the sufferings of many Russian peasants and German colonists from the "typhus," which seems to be following the steps of the famine.

Howard Nicholson, of London, assisted in a series of special meetings held at Leiston. The meetings increased in attendance and interest as the week went on, and at the closing meeting several gave testimony that they had experienced the forgiveness of sins, and many that they had received definite blessing.

THE SALVATION ARMY.

A week of special meetings held at Wrexham was attended with marked blessing.

At Holbrook we hear that souls are being saved at nearly every meeting.

General Booth is visiting the larger towns in the north, and will return to town at the beginning of next week.

Mrs. Bramwell Booth continues to hold meetings for the

(Continued on page 28.)

PEPSONYMIN TONIC

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MAZAWATTEE

Recalls the Delicious TEA of Thirty Years ago.

(Continued from page 26.)

promotion of holiness in the Lower Exeter Hall each Thursday at three p.m.

All the World for March offers some attractive articles. Mr. Tristam contributes for the first time. The illustrations are enriched by the well-known pencil of J. H. Bacon.

Major and Mrs. Cooke, who have conducted the slum-work in this country from its infancy for the past five years, sailed this week for the United States, where they will take up similar work.

It appears that, notwithstanding all past efforts to find work for the unemployed, there is still great need, for the figures show that nearly 15,700 applicants are on the books of the Labour Bureau.

Mrs. Booth-Tucker will (D.V.) recommence her meetings and addresses on Sunday afternoon next and following Sundays at Princes' Hall, and on Wednesday afternoon next and following Wednesday at Steinway Hall, at three p.m.

NOTES FROM IRELAND.

A soldiers' reading-room is about to be started in Youghal, co. Cork.

The first of a series of lectures for Sunday-school teachers was given in Dublin on Monday by Rev. C. J. Graham.

Miss Woods who, after several years spent in mission work in China, is home for rest, has been telling in Cork, with marked effect, the story of her missionary experiences.

Rev. Dr. Welland, rector of St. Thomas's Church, Belfast, was on Friday last elected Bishop of Down, Conner, and Dromore, as successor to the late Dr. Reeves.

Nine of the Irish Protestant Bishops have signed and published a declaration practically approving of Lord Plunket's action in ordaining ministers for the Reformed Churches of Spain and Portugal.

Messrs. Bill and Ballie are doing an important work at Qua Iboe, West Africa, and the first annual meeting of the mission was held in the hall of the Y.M.C.A., Belfast, on Monday week, when Mr. A. Pim presided, and an address was delivered by Rev. S. Kershaw.

There are at present twenty-seven inmates in the Ulster Female Penitentiary, and during the year eighty-three persons received the benefits of the institution. Of these ten were sent to situations, fourteen provided with outfits, nine sent to Canada, and some others restored to their friends. Thus the fairly large and satisfactory percentage of about fifty per cent. of those who received the advantages of the home during the year can be accounted for.

The quarterly returns show that during the past three months Irish Presbyterian Missions have been getting on successfully. On his last journey Rev. Mr. Fulton baptized thirty-two converts at Surat, India. In Hamburg the work is in a very flourishing state. Two converts have been baptized, and two are preparing for baptism. In Cordoba the missions are in an interesting state, and one person has offered at his own cost to defray quarter the expense of regular services in San Fernando. In Damascus cholera has not yet abated, and in China the riots somewhat disorganised the work. At home the colporteurs sold £176 worth of books.

FALLEN ASLEEP.

Mr. Henry Wardle, M.P. for South Derbyshire, an earnest helper of Christian work and a loyal and leading Protestant; at Eastbourne, Mrs. W. W. Phelps, a devoted and loving helper of many; at Cleator Moor, on Thursday, the 11th inst., Rev. Alexander Davidson, aged 57, a faithful and useful Presbyterian minister; at Blackburn, very suddenly, Rev. J. C. Archer, who, while conducting on Sunday week a service in the house of a friend, fell back as he was leading in prayer, and expired almost immediately; at Bradford, on Friday, the 12th inst., Mr. John Wilson, a prominent member of the Society of Friends; at Nottingham, Mr. Henry Blood, aged 72, a faithful deacon and worker at the Tabernacle; at Cardiff, Mrs. Rees, a quiet but earnest worker; at Leeds, Mr. Thomas Heaps, a leading member of the Methodist body; at Cork, Rev. Horace T. Townshend, rector of Kilcoe, co. Cork, a faithful, earnest minister and pastor, in the 52nd year of his ministry; at Kilrea Rev. Jno. Colhoun, Presbyterian minister, of typhoid fever, in the fourth year of his ministry, a faithful pastor and a promising minister; at Dublin, Rev. H. J. Ringwood, a devoted clergyman.

Notices.

Correspondents inform us that the hymn beginning "What is it to cast the care on God?" about which inquiry was made last week, may be found in "The Fireside Hymn-Book," compiled by M. Braithwaite (*Hamilton, Adams, and Co.*), and, with modifications, in "Pietas Poetica" (*Nisbet and Co.*), both of them published over a quarter of a century ago. The verses also appear in "A Selection of Scriptural Poetry," by Lovell Squire. In all cases they appear without any indication of authorship.

Communications Received with Thanks.—E.S. R.D.R. I.B. H.J.B. W.A.I. J.F. M.E.A. H.L.B. T.D.S. J.W. J.T. G.M.T. G.C. C.T.J. J.C.A. A.D. A.T.F. W.O.H. H.T. T.G.R. M.M.R. S.W. M.H. W.M.O. E.G. A.L.S. F.M.M. D.McL. F.W.M. M.C.F. C.A.P. H.N. A.R. H.F. H.H. C.E.L. E.A.K. A.C.T. H.E.F. G.W.G. A.F. D.O. C.P. R.S.H.S. J.R. W.W. M.A.N. W.A. S.C. S.F.S. H.C.A. F.C.M. J.S.C. D.L. J.V.S. E.D. W.B.D. W.S. J.P. J.R.E. C.R.P. R.H. E.E.W. J.J.C. L.P. M.A.H. G.G. J.F.W. A.W. G.J.H. J.L.H. R.S. J.W.L. W.W.H. E.O.C. S.A.W. A.J.B. J.B.M. R.T.

Applicants for Tracts.—J. Stanliland, 1, Tooley-street, Gainsboro', Lincs.; T. S. Bolton, 17, Salisbury-road, Everton, Liverpool; V. Wiles, 119, Bevois Valley-road, Southampton; Rev. W. Williams, 12, South View-terrace, Fellingon-Tyne; Miss M. A. Vickers, 18, Balfour-road, Highbury New-park, N.; R. Killens, 24, Burcham-street, Railway-street, Poplar, E.; M. Weston, Providence Cottages, Little Kimble, Bucks; James E. Cooper, 38, John-street, Bush-hill-park, Enfield, N.; Rev. Wm. Smith, Avon Manse, Melksham, Wilts; Jas. Watson (Anti-Romanist tracts), Staines-road, Sunbury-common, Middlesex; Miss Neve, 261, New-cross-road, S.E.; J. S. Stevenson, 484, Edgware-road, Maida-vale, W.; M. E. Lewis, Ty Twyn, Navigation, South Wales; L. McLean, Skerries Mission, Lerwick, Shetland.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers sent should be carefully read before being given away.]

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*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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Society for the Relief of Persecuted Jews—R.H., 10s.; Miss L.H.M, 3s.; Of Thine Own, 10s.; J.Y.Z., £1; E.B.S., 10s.; Miss C., £1; Miss D., 10s.; T.H.S., £1 1s.; B., 5s.	5	9	0
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Mission in Moab (Mr. and Mrs. Lethaby)—E.B.S....	0	5	0
Mildmay Mission to Jews—Mr. and Mrs. A.S., 10s.; J.C.L., £1	1	10	0
English Presbyterian China Mission—A.S.F.... ...	0	10	0
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London Jews' Society (Work in Jaffa)—R.	20	0	0
Figueras Mission (Pastor Rodriguez)—J.C.L. ...	0	10	0
China Inland Mission—M.A., 10s.; A.S.F., 10s.	1	0	0
Indian Rescue Work (Miss Richardson)—A.W.S...	1	0	0
Moravian Missions (London Association)—E.B.S.	0	5	0
Friends' Russian Famine Fund—Twit, 7s. 6d.; B.A., £1; E.B., 10s.; Miss L., 3s.; W.J., 10s.	2	10	6
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Mr. Moody's Work, Northfield—G.L.D.	0	10	0
Relief of Jews in Russia—R.A., £10; A.H.R., 3s.	10	3	0
Anti-Opium Fund—D.E. O'C., 5s.; Mrs. C.J., 5s.; E.B.S., 5s.; B.A., £1	1	15	0
Miss Proctor's Druse Schools—Mrs. C.J....	1	0	0
Foreign Mission Candidates' Fund—Mr. and Mrs. A.S.	0	10	0
Dock Labourers' Mission—Chiswick	0	1	0
Dr. Barnardo's Homes—A.M.M., £20; Bath, 10s.; B.A., £1; E.W., £1; P.B., Yorks, £1; M.M., Belfast, 10s.	24	0	0
Poor Jews (Mr. Hornstein)—J.D.S.	0	10	0
St. Giles's Christian Mission—R.B.J., £20; Elitta, 5s.; Of Thine Own, £1; B.A., £1; Sidcup, 10s.; A.H.R., 2s. 6d.; J.M.J., £1; P.B., Yorks, £1...	24	17	6
Home of Industry—J.M.J.	1	0	0
Poor in East London (Miss Macpherson)—E.B.S....	0	5	0
Coombe Boys' Home, Dublin—R.B.J.	10	0	0
Mr. Wintle's Work, Pontymoile—R.B.J.	3	0	0
Mr. Fegan's Home—Bath, 10s.; E.W., 10s.	1	0	0
Mrs. Wilke's Rescue Work, Poplar—Elitta	0	5	0
Tower Hamlets Mission—Of Thine Own, £1; B.A., £1; E.M.D., 5s.; J.C., £1 0s. 2d.; N.A.Y., 2s. 6d.; J.M.J., £1	4	7	8
London City Mission—Of Thine Own, 10s.; M.T., 3s.; Mother, £1	1	13	0
Destitute Children's Dinner Society—Of Thine Own, 10s.; E.B.S., 5s.	0	15	0
George Yard Mission—Of Thine Own, 10s.; B.A., £1	1	10	0
Tramcar, &c., Text Mission—M.S.	0	10	6
Indigent Blind Visiting Society—M.S.	1	1	0
Rev. D. M. Cameron's Work—M.S.	2	2	0
National Temperance League—M.S.	2	2	0
Poor Children's Dinners—Mrs. J.F....	0	2	6
Robin Dinners—C.B., 5s.; B.A., £1	1	5	0
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Scripture Readers' Society, Ireland—E.B.S., 5s.; B., £10	10	5	0
Poor Jews, East London (Mr. Oppenheim)—J.W. ...	0	10	0
National Society for Prevention of Cruelty to Children—B.A.	1	0	0
Relief of London Poor—E.W.	0	10	0
Halfpenny Dinners for Poor Children—E.T.	1	0	0
Stockwell Orphanage—Gratitude, 5s.; R., £5; J.P., 3s. 6d.	5	8	6
Invalid Children's Aid Association—M.J.C.	5	0	0
Poor Jews (Mr. Lipschytz)—J.D.S.	0	10	0
Working Lads' Institute, Whitechapel—R. '... ...	10	0	0
Bristol Orphan Homes—R.	10	0	0
Mrs. Hilton's Creche, &c.—P.W.M.	2	10	0
Ragged School Union—P.W.M.	2	10	0
Mildmay Institutions—Miss B.	0	5	0
Miss Cusack's Annuity Fund—E.M....	1	0	0
African Mission (Rev. T. L. Johnson)—In Memoriam H.T.C., ...	0	4	0
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[Advertisements.]

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Mr. Fegan's Homes.—S.H., £1; E.U., 4s.

The London Samaritan Society and Homerton Mission Offices, 98, High-street, Homerton, E. (Free Meals).—C., 10s.; H.H., 1s.; H.W.D., 2s. 6d.

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The Committee for Special Religious Services in Theatres, Halls, and Mission-rooms, have the following buildings open every Sunday:—Queen's Theatre of Varieties, Poplar; Pavilion Theatre, Whitechapel-road; Agricultural Hall, Islington; Town Hall, Shoreditch; Town Hall, Holborn; Town Hall, Kensington; Morley Hall, Cambridge-heath; Homerton Hall, High-street; Queen's-park Hall, Harrow-road; Shaftesbury Memorial Hall, Bethnal-green; Shaftesbury Memorial Hall, Union-street, Borough; Shaftesbury Memorial Hall, Kirby-street, Poplar; South Norwood Hall; Railway Arch, Bermondsey, and various City mission-rooms in poor and destitute districts. Cheques and P.O.'s can be remitted to the Secretary, Charles M. Sawell, 3, Bridewell-place, New Bridge-street, E.C.; or to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 13, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Gospel address to young men, Tues., 6.45 p.m.; missionary prayer-meeting, Thurs., 6.15 p.m. Mission work each evening at Meliorstreet, S.E., and East-end. Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.30 to 2 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Feb. 28, 3 and 7 p.m., Mr. C. Boardman. Y.M. Meetings, Sun. 3 p.m., Tues. 8.15 p.m., Wed. 8.15 p.m., Sat. 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only); 7 (public), Mr. Herbert R. Francis. Meetings for men nightly, 8. Cheerful service, Sat., 8. French Bible-class, Thurs., 8. Lecture, Wed., Mar. 2, 8, Rev. Jas. Cunningham, "John Wycliffe." Debating Society, Mon., 8. Organ Recital, Sat., 7.30.

Y.M.C.A., 186, Aldersgate-street, E.C.—Sat., Feb. 27, 8 p.m., Bible Talk, Rev. F. B. Meyer; Sun., Feb. 28, 3.30 p.m., address, Mr. J. H. Putterill; Mon., Feb. 29, 8 p.m., Y.M. Gospel Meeting; Wed., Mar. 2, 8 p.m., "A Talk about Railways" Mr. Robert Burn.

Y.M.C.A., 172, Queen's-road, Bayswater.—Annual meeting in Paddington Baths' Hall, Thurs., Feb. 25, 8 p.m. Chairman, Mr. J. D. Allcroft. Revs. E. A. Stuart, F. B. Meyer, Filmer Sulivan.

Y.W.C.A., 14, Finsbury-square.—Address by Miss Coles, Mar. 2, 8.30 p.m.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., 11 a.m. and 7 p.m., Mr. J. B. Wookey; 3 p.m., Rev. H. Hagell.

Great Assembly Hall, Mile-end-road, E.—Mr. Henry Varley, Sun., at 11 a.m. and 6.30 p.m.

St. George's Hall, Langham-place, W.—Mr. Milne Kyd during Feb., Sun. 11 and 7; and on Wed. at Burlington Hall, Savile-row, 8 p.m.

Regent's-park Chapel.—Rev. F. B. Meyer, B.A., Sun., 11 a.m. and 7 p.m. Bible Readings for Christian Workers, Fri., 8 p.m.

Police Institute, 1a, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Metropolitan Music Hall.—Sun., 6.30 p.m.

Portman Rooms, 32, Dorset-street, W.—Meetings for Deepening Spiritual Life, Fri., at 3.30. Feb. 26, Rev. Chas. A. Fox.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

Baptist Mission House, 19, Furnival-street, Holborn, E.C.—Public Missionary Prayer Meeting, every Thurs. 11 a.m.

Brunswick Chapel, Upper Berkeley-street, W.—Rev. Dr. Bullinger's course of lectures on "The Italics of the Bible" Wed., 11 a.m.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., Mar. 4, 3 p.m., Rev. F. B. Meyer; prayer and testimony at 6, Col. F. Cardero at 7, on "The South East African Mission"; Sun., 3.30, Bible readings by Miss Mason.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. H. D. Brown; *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Mr. W. Grove.

Sailors' Welcome Home, 173, St. George-street, Ratcliff-highway.—Monthly muster of "Christian Life-Boat Crew," Tues., Mar. 1, 7 p.m., Messrs. Chas. Pinhorn, James Sprunt, and others.

International Postal and Telegraph Christian Association.—Annual meeting, City Temple, Holborn-viaduct, Tues., Mar. 1, 10.30 a.m., 3 and (mass meeting) 8.30 p.m.; evening chairman, Sir Arthur Blackwood, supported by Revs. William Haslam and Gelson Gregson. Meetings on Wed., Mar. 2, at 3 and 8.15 p.m.

Conference Hall, Mildmay-park.—Sun., Feb. 28, 3.30 and 7 p.m., Mr. Gammage; Tues., Mar. 1, 7.30, Zenana Mission, Lantern Lecture by Rev. G. E. A. Pargiter.

Billingsgate Mission Hall.—Mon., Feb. 29, Rev. W. Pettman, of Brixton, at noon.

Strangers' Rest, 163, St. George-street, Ratcliff-highway.—Monthly Workers' Meeting, Fri., Mar. 4, tea at 6, meeting at 7. Colonel Morton will preside. Pastor, Wm. Fuller Gooch. Mr. Hy. Maxwell Wright on "Work in Brazil."

Manresa Hall, Trafalgar-square, Chelsea.—Four special addresses to Christians by Mr. G. Warraud-Houghton, Mar. 9, 16, 23, and 30, 8 p.m.

Law Clerks' Christian Union, Orde Hall-street, W.C.—Tues., Mar. 1, 6.30, chairman, Mr. J. T. Cooke-Collis; subject, "True Manliness."

[Coming Conventions.]

Ipswich Convention.—Mar. 8 to 11.
Wimbledon Convention.—Mar. 14 to 18.
Exeter Convention.—Apr. 25 to 29.
Woodford Convention.—Tues. and Wed., May 24, 25.
Manchester Convention.—June 1, 2, 3.

REQUESTS FOR PRAYER.—For a mission in Forest-road Chapel, Nottingham, February 21 to March 4, by Mrs. Horton and Miss Parker.—For an evangelistic and gospel temperance mission at Waterhouse, near Durham, from March 5-19.—For a mission from February 28, at Lady Ashburton's, Melchet Court, by Mr. Henry Lakin.—For fourteen days' mission in Baptist Chapel, Lifton, Devon, from February 28, by Mr. W. H. Dawe.

A TOUCHING TRAIT.

"OUR OLD BOYS' NEW YEAR'S GIFT" for this year amounts to £272, as against

1889	-	£108.	1891	-	£204, increase £56.
1890	-	£148, increase £40.	1892	-	£272, „ £68.

Thus in four years these rescued Street-Arabs have sent OUT OF THEIR OWN POCKETS £732 in support of their "Old Home," and to "help other lads out."

We are now preparing to send out 120 boys, if possible, this Spring. Nothing will delight our "Old Boys" more than to learn that their self-denying gratitude has moved Christian friends in the Old Country to give other poor boys a helping hand. Any kind messages of appreciation and encouragement to them I will gladly insert in the next number of "The Home Budget" we send them. A copy will be sent to any friend wishing for one.

The cost of placing each boy far away from the wretchedness and temptations of London street-life in the healthy, self-reliant environment of a Canadian homestead is only £10. Particulars and photograph of special boy thus benefited will be sent to donor.

Who will help us in this interesting work? Even the smallest token of Christian interest will be gratefully received.

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8,222 Children (boys and girls) have been aided by the "Boys' Beadle."

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PARTICULARS of the WORK will be sent on Application.

FUNDS ARE URGENTLY NEEDED.

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PRESIDENT: SIR ANDREW LUSK, BART.

Office:
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This Society (Unsectarian) helps poor widows in London permanently and practically by obtaining Sewing Machines, Laundry Appliances, Stock, Utensils in Trade, &c., as occasion requires.

155 cases considered in 1891. In addition 40 Christian Widows, average age 75, received a £5 Pension. All cases personally visited by Committee on recommendation by Minister or Subscriber.

SUBSCRIPTIONS earnestly solicited, especially to Pension Fund.

Management expenses very small.

M. KENCHINGTON, *Secretary.*

THAMES CHURCH MISSION.

This Society, which has been doing good work on the Thames since 1844, is earnestly commended to the consideration of the Public.

The field of labour is from Richmond to the Nore, among vast fluctuating population of Seamen, Emigrants, Bargemen, &c.

CONTRIBUTIONS are most URGENTLY NEEDED to carry on this important work.

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(Paymaster-in-Chief, Royal Navy), Secretary.
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President: JOSEPH PETERS, Esq., Park Street, W.
Treasurer: Rev. J. GOSSET TANNER, M.A.
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£100 is immediately required to complete the furnishing of the Mission House, and to enable me without delay to commence my work in the House, which has been leased in the most populous centre of the Jewish population.

Services will (D.V.) be held when completed, in the Hall, every Saturday and Sunday afternoon; there will be a Special Class for Jewish children, to train them from their childhood to love the name of the Lord Jesus Christ, as well as Special Bible Classes for those who are anxious to become closely acquainted with the claims of the Gospel. Poor and persecuted Jews will find a refuge here.

Who, of the Lord's stewards, will without delay offer this gift, or contribute towards the same?

My Monthly Record will be published regularly. When the House is completed, due notice will be given of the opening of same.

Contributions to be sent to the new Mission House, addressed to the Director of the Mission,

A. HORNSTEIN.
Devonshire-street,
Bishopsgate Without, London, E.C.

Christian Community.

ALL-NIGHT RESCUE WORK.

ALREADY, since this work began, 33,000 poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual pressure, and from present appearances a very hard season is apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by Messrs. MORGAN AND SCOTT, office of THE CHRISTIAN.

JAS. ATKINSON, *Secretary.*
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SCRIPTURE READERS' SOCIETY FOR IRELAND.

Funds greatly needed to extend the work.

Irish-speaking readers are sent where required, and the work is carried on in a spirit of love.

Reports sent on application to Captain J. KEARNEY WHITE, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. JOHN xiii. 35.

Please notice exact title of Society.

THE THEATRICAL MISSION,

Macready House, Henrietta Street, Covent Garden.
Founder, 1876: COURTHOPE TODD.

The Committee and Directors are in urgent need of Funds to maintain the Institute and to carry on the winter's work, which is meeting with God's blessing. Lady Correspondents needed and Visitors. Contributions payable to Joseph Peters, Esq., Treasurer; or will be received by Messrs. Morgan & Scott. Bankers: London and County, Covent Garden. Communications to W. A. Wilson, Esq., Secretary (as above).

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"JOHN, WHOM JESUS LOVED,"

we have found *a book*. It is part of our appointed suffering in this life to be compelled to winnow heaps of literature, with great result in chaff and dust and small gain in breadcorn, and therefore our rejoicing is the greater when grain comes to our garner as clean provender, in good weight and measure. The work before us is a great book for matter, though modest in size.

Many writers are mere echoes of other men's voices, and are mainly of use in stirring up pure minds by way of remembrance. Dried fruits are their merchandise; such a thing as a freshly-gathered peach is never seen in their basket. One of the excellences of Dr. Culross is the freshness of his thought. The dew is on his branch: he is no withered bough of the autumn forest. His mind allows young flowers to break through its soil after their own fashion, and to blossom in their own sweet way.

This excellent author deals with John—the man, the companion of Jesus, the apostle after the Ascension, the writer, and the theologian—thus furnishing us with a full-length portrait of "the beloved disciple." He has evidently chosen a congenial subject, and has such sympathy with the man before him that he can see far into his mind and heart. Even to comment upon John's writings is far from easy; he is so simple, and yet so fathomlessly deep; he uses so many of those pregnant monosyllables, so much more expressive than long words. Dr. Culross is a Christian of the Johannean stamp, and hence he is at home with the beloved disciple.

It is altogether without reserve that we commend the work before us. It is not a bottle of milk for babes, but a portion of meat for men. A half-dozen readings will only make it more interesting to those who meditate on what they read.

We heard of a gentleman who entered an hotel and ordered a dinner of chops. One chop was brought him with due state, this being considered enough for a meal. The hungry diner inserted his fork into the lonely portion of flesh, and as he put it on his plate he said, "Yes, this is the sort of thing; bring me a dish of them." So have we risen from the perusal of many a modern book, feeling that the one or two thoughts we obtained were good; but we wanted more of them. No such tantalising have we undergone while reading this work; but, on the contrary, we have had a feast of fat things full of marrow.—*Sword and Trowel.*

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Last June I received a letter from Mr. T. H. PHILLIPS (of 17, St. Clair-street, GLASGOW) relative to his son, enclosing also a recommendatory letter from the Rev. THOMAS MARTIN, Baptist minister of the same city.

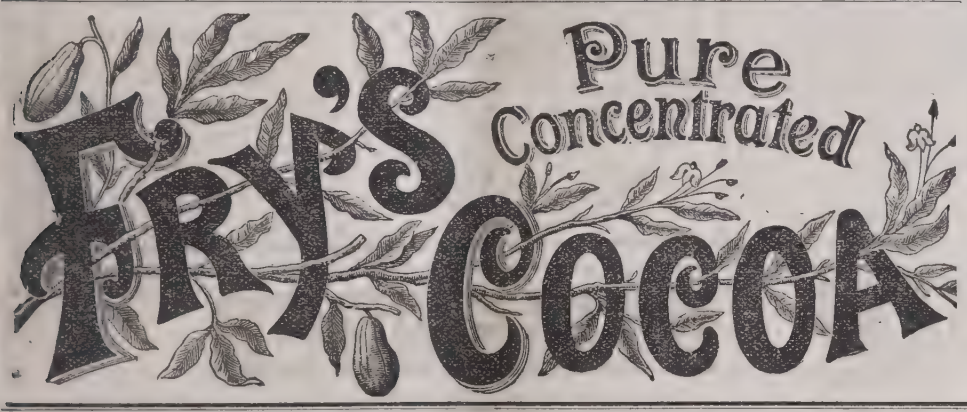
The illness arose as a sequel to the epidemic so widely prevalent in all parts, and which assumes so many forms and so frequently leaves in its track some lung disease. In addition to a harassing cough, there was expectoration of the most offensive kind; the body was wasting; there were pains in front and back of both lungs; the feet had begun to swell, and the swelling was increasing. The prospects of his case were unfavourable in the extreme.

The lad soon recovered under my treatment, making steady progress from the first (as various letters testify). The swelling of the feet disappeared; the phlegm became a simple natural mucus; the cough gradually ceased, and he rapidly regained flesh and strength.

In the next letter the father says:—"God has signally blessed your wonderful remedy. Make what reference you please to this case. May you be spared many years for a great blessing to the human race.

I have just had a letter (dated January 24th) in which Mr. Phillips writes:—"My son continues well. *I look back to the time when he was nothing but skin and bone,* and thank God for your treatment; for *now he is strong and hearty and better than he ever was in his life.*"

In the same letter Mr. Phillips writes as follows:—"It may interest you to know that some years ago, when my father was Baptist minister at Snailbeach, he recommended Mr. ROWSON, now Baptist minister at Welshpool, to try your treatment, and wrote to you for medicine. Mr. R. could scarcely walk, but he became a fine, stout man; I hardly knew him, such was the change.



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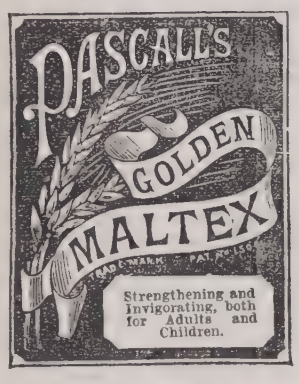
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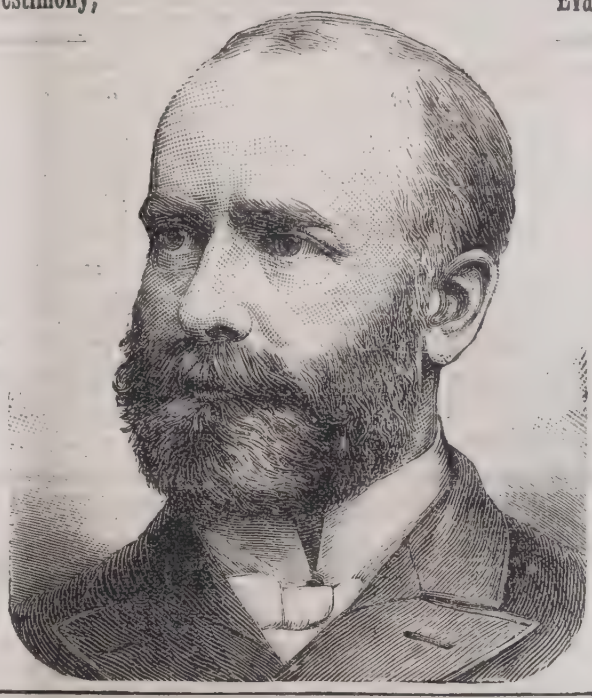
The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life and Testimony; Evangelistic Effort, and Missionary Enterprise.

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No. 1153.] THURSDAY, MARCH 3, 1892.

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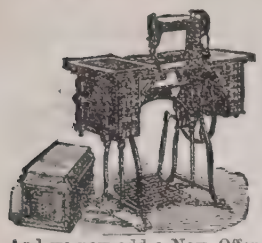
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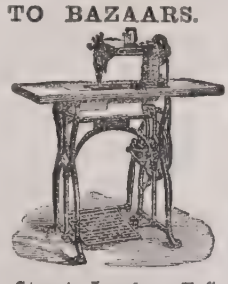
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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Bishop Philpott, of Worcester.

We have received about £700 for various funds for the relief of the victims of the Russian famine. As the need is urgent, we shall be happy to receive further donations.

Mr. Moody and Mr. Sankey have now conducted meetings in seventy different places in Scotland during this campaign; and about thirty are still to be visited before the end of March.

Candour in the pastor is as desirable as loyalty in the people of any church. We commend to earnest attention the faithful words of Dr. Bullinger, in the extract, given on page 18, from his recent pastoral letter. It were much to be wished that all ministers were equally mindful of their vows, and careful to warn their people from the quicksands of error as to doctrine and danger as to practice. The times demand outspokenness on the part of teachers, and earnestness of purpose on the part of all who bear the Christian name.

"The Accuser of the brethren" is a term often used without any adequate sense of its significance. If its meaning were understood we should more deeply sympathise with our brethren who lived under Law, and more highly appreciate our own blessedness in living under Grace. For the Accuser of the brethren was a terrible reality to the saints under the Old Covenant, who were always in bondage through fear of death; but when He who is not ashamed to call us brethren, through death, silenced as an accuser him that had the power of death, that is, the devil, He delivered them who through fear of death were all their lifetime subject to bondage.

If Satan is accusing justified believers *before God*, our justification is an unreality. He may accuse us to our own consciences, he may go about seeking whom he may devour; but from the court of Divine justice he was cast out for ever when the Expiator of our sins entered heaven by virtue of his own blood, and sat down on the right hand of the Majesty on high. There is no more room for an accuser when the case is finished, the verdict given, and judgment pronounced. Romans viii. 33, 34 emphatically substantiates this with reference to God's elect.

We respectfully and kindly ask the attention of the General of the Salvation Army to the following extract from *The Western Morning News*, forwarded to us by a correspondent with some very pungent remarks:—

The last issue of *The War Cry* contains an exhortation to the use of the Confession which, if not new, is not usual in the Protestant religion. The duty of Confession is urged in general terms, and then to the question, "Is Confession necessary in every case?" the reply is given—"Tell your sin to your captain, or find out some officer or friend in whose heart or judgment you can confide, and tell it in the ear of that brother or sister, as the case may be; but it may be necessary for you to confess in some form." Thus is clearly indicated the Auricular Confession which is adopted by the Salvationists from another Church.

In many ways it would appear that our old friend, Mr. Booth, has been drinking of the poisoned waters of Rome, and we earnestly hope that he, or those who act in his name, will retrace their steps.

Our readers will learn with deep regret of a sudden blow that has fallen upon the family of Dr. Grattan Guinness and his band of workers. On Monday afternoon, while apparently in the best of health, Mrs. Guinness was laid low by an apoplectic stroke. At first it was feared that she had met with a third paralytic attack, such as she experienced in 1884 and 1887, but the medical opinion gives a much more serious verdict. It is feared that though Mrs. Guinness may recover the use of speech, her arms will be permanently affected, if, indeed, she ever recovers.

Miss Guinness, who was expected to return from China in a short time, has been telegraphed for, as also Miss Lucy Guinness, who was in Ireland at the time, on the Anti-Opium Crusade. Dr. Harry Guinness is likely to reach England in the course of a few weeks. The Master, whom our sister has served so well, has power to heal, and the prayers of thousands will, we are sure, rise on behalf of the sufferer and her family at this anxious time.

The retirement from office of the venerable and venerated Principal Cairns of the United Presbyterian Divinity Hall, Edinburgh, is an event that has caused widespread regret, though not surprise, among the numerous friends of the learned Professor. Dr. Cairns has for many years been a tower of strength in the ranks of Scottish Evangelical divines, and we doubt if he leaves his equal, intellectually, in pulpit or Professor's chair. If he had chosen a purely literary or scientific career he would have made himself an honoured name among the original thinkers of to-day. He preferred to lay his gift at the feet of his Master in service of a strictly spiritual sort, and there are many active servants of the Christian Church who owe him a heavy debt for stimulus and direction. We hope his declining years of freedom from responsibility will be bright with holy influence among his younger brethren.

In a special eight-page supplement the *Christian Leader* for last week gives a full report of a meeting, held in Glasgow on February 18, of Free Churchmen dissatisfied with the Declaratory Act passed by the General Assembly of the Free Church in May, 1891, for "the purpose of removing difficulties and scruples felt by some in reference to the declaration of belief required" of ministers and office-bearers. This Act Sir W. Mackinnon regards, according to a message sent by him to the meeting, as involving "the sacrifice of some of the distinctive principles...for which our fathers contended even to the death." The meeting raised a strong protest against any lowering of the standards; the addresses of various well-known leaders of the orthodox party being vigorous and outspoken. If the effects of the Declaratory Act be, as they fear, "the opening of a door to fatal error," then surely it is time for the watchmen in Zion to sound the alarm.

The righteous agitation against the Anglo-Asiatic opium traffic is steadily growing in influence. Writing to *The Times*, Sir Joseph W. Pease, M.P., says:—

The advocates of the movement have now the support of every section of the Christian Church at home, in China, and in India. This is evinced by the petitions and memorials sent in by the unanimous vote of Convocations, General Assemblies and Conferences.

Sir Joseph Pease gives some significant facts and figures from the recently-published Blue-Book, upon the consumption of opium in India, and, in conclusion, says:—

Whilst admitting the curse of opium smoking, the Indian Government take credit for every step taken to reduce the evils it occasions; at the same time, they attempt to justify every action that has hitherto been used to procure increased sales. What the anti-opium party more particularly complain of is that it is our Government, the Government of a professedly Christian country, that has the monopoly of the trade—is the manufacturer and the vendor of the drug which, in its widespread abuse (to use the words of the protest of the Bombay Government), is subversive to public morality.

A Wesleyan missionary, Rev. G. Mackenzie Cobban, writing in last week's *Christian World*, attributes the movement against this wicked traffic to "ignorance of the facts." He says:—

Why should so many good people hysterically urge a particular kind of legislation for the races of India, so coercive in form that they themselves would not brook it for an hour, and urge it, not knowing the facts, and heedless of the vastly different and peculiar social conditions of the Indian Empire?

We would remind this writer of a previous question: Why was "the poppy plague," which the British "would not brook for an hour," promoted in India, to supply a source of income, heedless of Christian principles and true imperial interests? If "peculiar social conditions" explain some of the evils of India, they do not excuse the wrong-doing of those who rule her millions. If Mr. Cobban's letter correctly indicates his attitude to the ills and sorrows of India, he is, we are glad to know, far from representing the home churches. It is satisfactory to know that the Wesleyan Missionary Society has declared itself in entire opposition to Mr. Cobban's view.

It is gratifying to note that in the "Shop Hours Bill," which has just been read a second time in the House of Commons, and which is really a renewal, with important additions, of the Regulation Act of five years ago, more power is given to inspectors; adult women are brought within the clauses, and public-houses and refreshment-houses are defined as coming under the term "shop." The last addition was urgently needed, the publican being proverbially a hard task-master, and the extended hours of labour required from barmen and barmaids being simply scandalous.

We have previously in these columns called attention to the severe and prolonged toil which is required from many shop assistants and others on Saturdays, as being an important factor amongst the causes which lead to the absence of so large a proportion of the working classes from Divine worship on Sundays. A few days ago, the Bishop of Chester expressed his opinion that "late hours of business on Saturday nights, in our great towns, fall little short of a public scandal," and added, that "it is impossible to believe that there is no escape from a custom which for myriads devotes the evening hours of Saturday to a debauch of drudgery, and makes Sunday a day, not of rest, but of exhaustion."

Preaching at Liverpool, on Sunday week, one of a series of sermons intended for the enlightenment of Protestants, Father Eager enlarged upon the claim made by the Romish Church that salvation is to be found only by those within her communion—the doctrine "extra ecclesiam nulla salus." In the course of his sermon he made the following noteworthy utterance in referring to "the reasons of the Church's zeal in making converts," and the necessity of "a prudent aggressiveness in the dissemination of Catholic truth":—

The Church, as a true mother, was anxious that all her baptized children, even those without her pale, should share her privileges, knowing how difficult it was, after the commission of mortal sin, to obtain its forgiveness otherwise than by the Divinely-appointed and supernatural healing of the sacramental system of which they were deprived.

In view of the advance of sacerdotalism and priestcraft, of Popery and Paganism, Protestants, whether Episcopalians, Presbyterians Independents, or Methodists, must begin at home. Only by ridding ourselves of Popish and Pagan principles can we be strong to contend against Popish and Pagan practices, and sacramentarianism in every form must be cast out as one of the most mischievous of those pernicious principles.

Africa is opening up to civilisation with marvellous rapidity. Last week Parliamentary papers were issued respecting the proposed railway from Mombasa to Lake Victoria

Nyanza, the preliminary survey of which is now in progress. Present efforts to stop the slave trade are confined to the coasts; while the comparatively small export trade is thus hampered, the more profitable trade in the interior is untouched. Railway communication with the heart of the country is calculated to supersede caravans, promote legitimate commerce, and facilitate at once the civilisation and evangelisation of the benighted millions whose lot has been cast in the Dark Continent. So we pray that, whether by a commercial syndicate or under Imperial auspices, this important work may speedily go forward.

Higher Criticism on Esther.

In a lecture on the New Testament Canon, a learned professor is reported to have said:—

Luther's position as to the self-evidencing power of Scripture underlies the whole Protestant position. "We believe," said Luther, "a book has been written with Divine aid, because the Spirit in us responds to the Spirit that is in the book."...Where is the "inward witness" to Esther?

The answer to the question, "Where is the 'inward witness' to Esther?" depends upon the possession of eyes to see and ears to hear. Because a blind or blinded man does not see an object, it does not follow that it is not there. Dr. Bullinger has lately shown that—

The Spirit has so ordered it that *in the Book of Esther the name of Jehovah is given four times in an acrostic form.* The Masorah has a rubrick calling attention to this fact in these four passages; and three ancient manuscripts have been discovered by Dr. Ginsburg, and used by him in editing the new Hebrew text of the Old Testament, in which these acrostic letters are written in larger characters, and in a more prominent form, so that the Hebrew reader of the book would *see* the word Jehovah four times, while the Gentile hearer who could not read it would not *hear* the sacred Name, which revealed the source of the secret influence at work. *(The Name of Jehovah in the Book of Esther. By Rev. E. W. Bullinger, D.D., 7, St. Paul's-churchyard. 3d.)*

That is an "inward witness to Esther" of a visible kind. Here is one of another kind from a pamphlet entitled, "Mordecai and Esther. By Rev. J. W. Niblock." It is now out of print, but the following is a quotation from its opening pages:—

If any have not yet discovered all the things which they think are wanting in Esther to stamp the book with the impress of Divinity, that is a proof rather of their ignorance than of the deficiency, much less the apocryphacy, of the book itself...The author, for one, has long seen that in this very book, calumniated by some and little read by others, the Gospel of Christ is, if not in *words*, yet by *events* and *facts*, not only foreshadowed and foreshown, but made to stand out in bold relief; and the way of salvation is emblazoned, as it were, on these hand-posts on the road to heaven, in characters so vivid that "he that runs may read." And the Lord Jesus Christ, his person and work, his glory and grace—so far from not being even alluded to—is in *a figure* made its sum and substance, its end and aim, its Alpha and Omega, its all in all. In fact, the whole scheme of redemption—the whole economy of mercy, from the earliest revelation of God's will to his fallen creature man, down to the final destruction, not only of the wicked but the Wicked One; and going on to that great consummation, "most devoutly to be wished," the everlasting happiness of all the people of God in the beatific vision of Christ and his Spirit, and in the bosom of God—are all *figuratively* indeed, but yet most strikingly displayed; extorting from the heretofore unobserving (if candid) reader the confession, "Surely the Lord is in this [book] and I knew it not."

Is not the "Higher Criticism" on a lower level of vision than this? Are not its agnostic dicta (using the adjective in its normal, not its technical sense) a practical proof that God hath made foolish the wisdom of this world? "For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" But this pretentious and unspiritual shallowness, which glorifies itself as "higher criticism," replies to God: "Here are we, the wise, the scribes, the disputers of this world. We represent the world's wisdom; and we have no inward witness to the inspiration of the Book of Esther." We think we hear some man, born blind, indeed, but whose eyes have been opened, replies to them: "Why, herein is a marvellous thing, that ye know not from whence the Book of Esther is, and yet the Spirit hath opened mine eyes to see that it is a foreshowing of the truth in Jesus." And Jesus says: "If ye were blind ye should have no sin; but now ye say, 'We see,' therefore your sin remaineth."

"BUT."

A word of restriction and limitation, stretching like a *three*-barred gate across the path of so many to-day, as it stretched across the path of Naaman hundreds of years ago. So much prosperity, such a catalogue of honours and successes and brightnesses, and yet a great barrier between him and happiness raised by this little word. *But* he was a leper. And there are many of my readers who will instinctively revert to a "but" in their lives, some qualifying circumstance, some secret anxiety, some grim "skeleton in the cupboard" that comes between them and entire satisfaction. Possibly, in some instances, it is self-manufactured, or arising from a constitutional infirmity or a want of self-control and self-discipline; or, it may be, resulting from a lack of the "education to happiness," of which, in his "Friends in Council," Sir Arthur Helps so strikingly speaks, and which, if it could be imparted to young people, would be such an unspeakable boon. There would not then be so many unfortunate victims of gloom "going through life with garments broidered with hooks wherewith to catch at every passing annoyance." Nevertheless, when all these deductions are made, there remain some very real crooks in the lot, some very thorny and prickly "*buts*," which, if they were truly revealed to us concerning our friends and neighbours, would change into deep sympathy the feelings with which we now regard some whose lot, to outward seeming, appears so exceptionally favoured and blessed.

This little word has not, however, an invariably sombre aspect. If sometimes it is like a dark cloud in a bright sky, far more frequently in the Bible it is a brilliant star in what would otherwise be thick darkness. Let us look at a scene in the old Book which has touched many a heart by its pathos. A young lad of seventeen, handsome, well-favoured, godly, his father's special darling and the inmate of a prosperous home, suddenly becomes the victim of a terrible reverse. Treacherously sold into slavery, coming, after the weariness of a long desert journey, into a strange land, with its unknown language and heathen customs, tortured by the thought of his father's anguish and his younger brother's sorrow, and yet bravely doing right until, after a few years of brightening prospects, his faithfulness brings him to "bonds and imprisonment." And just then, as the heavy gates of the Egyptian State-prison clang behind him, we see the light flashing from our little gem,—and it irradiates the darkness and continues to shine henceforth through this romantic history until the morning clouds of sorrow and disappointment merge into the perfect day of honour and prosperity. Slavery, lying accusation, imprisonment—"but *the Lord was with Joseph*," and the prison with that companionship became such a finishing school for manners and general culture, that when one day a royal mandate brought Joseph hastily from the dungeon to the palace, the testimony of the greatest monarch of his time was: "Can we find such a one as this is!" and a change was instantaneously wrought in his fortune without any parallel in sacred or profane history.

In the morning prison raiment, prison food, prison discipline; in the evening the ring of Pharaoh, a golden chain, a fine linen vesture, a tour through the land of Egypt in a chariot—second only to Pharaoh's in its magnificence—amidst acclaim and homage of all spectators. Well might they cry, "Bow the knees," for by royal mandate he was made ruler over all the land, with entire control of the food supply.

All this the Lord, who "was with him," wrought for Joseph, and we take courage as we think of it. As we pass forward in the year that is still new, and think anxiously of some dark "but" that threatens our peace or welfare, we can write over against it this bright countersign—*But* this Lord is with us! In the words of an admirable address recently listened to with much profit by the writer: "Whatever your trial, *put God between it and your soul.*" "They shall call his name—*our Saviour's*—Immanuel, which, being interpreted, is, God with us." Is not that enough for our every need?

M. C. F.

Percy Park, Tynemouth.

THE WIDOW'S GRATITUDE.

The following letter from a poor widow, whose son—a bright, well-educated youth—fell before temptations to dishonesty, and found in Mr. Wheatley a friend indeed, speaks for itself. She writes to him:—

"I cannot resist the impulse of writing to you this night when my son is leaving the St. Giles' Christian Mission Boys' Home, which has been indeed a home to him. It is impossible for me to express in words one tithe of the gratitude—the earnest gratitude—of my heart for your kindness to him. By God's providence you have been the means of saving him from the further temptation which must have assailed him if he had been thrown on his own resources, and exposed to the too often pitiless treatment by the world of those who have fallen. I pray that by God's grace he may be kept from any further wrong. He goes away with an expression of firm resolve for the future, and an utter dread and hatred of the sin of the past; bright and happy and grateful for all your goodness to him, as well as for the outfit you have provided him with for his new sphere. And I am thankful, with a great thankfulness, for the mercy that has hidden us, both him and me, under the shelter of his wings.—M. M."

Few readers probably know how many mothers' hearts have been thus caused to sing for joy over the rescue from a life of crime of their foolish boys who have blundered into a first offence, and who but for the St. Giles' Christian Mission must have been sent to prison, to come out most likely contaminated and hardened to plunge into fresh wrong-doing.

Apart altogether from the remarkable work this Mission is doing among prisoners and convicts—winning many to paths of honesty and of peace—its preventive service, in its four Boys' Homes, among lads committed on a first offence is of the highest importance to the nation at large, to the sorrowing parents, and to the boys themselves.

As we intimated a week or two since, this valuable Mission is sorely straitened by lack of funds. Such a fact surely needs only to be known to be remedied. Communications should be made to the Superintendent, Mr. George Hatton, 4, Ampton-street, Regent-square, W.C.

MR. SWAN, from Garenganze, is to be in London in a day or two. He will doubtless have an interesting tale to tell. He came home with the Belgian Expedition, covering ground that has not been touched before.

SIR JOHN FIELD AND THE EVANGELICAL ALLIANCE.—We greatly regret to announce the approaching retirement of General Sir John Field from the Secretariat of the Evangelical Alliance, on account of advancing years. The Council have reluctantly accepted his resignation, which they are assured will not sever his connection with, or interest in, the work of the Alliance. They have fully considered the question of the future working of the Secretariat, and have decided that instead of appointing another joint Secretary, Mr. Arnold should continue as General Secretary, and that two ministers, one a Church of England clergyman, and the other a Nonconformist minister, should be appointed as Deputation Secretaries. It is hoped that thereby a considerable increase of interest in the work of the Evangelical Alliance may be looked for, especially from the cause of Christian union being pleaded in the pulpits of both Church of England and Nonconformity, in the latter of which this has hitherto only been done, as from time to time Mr. Arnold has had access to pulpits in various parts of the kingdom to make known the principles and work of the Alliance.—*Evangelical Christendom.*

Is Christ's Coming Imminent?

BY HENRY VARLEY.

SECOND PAPER.

THE WAR SPIRIT IN EUROPE.

THE present year (1892) sees the whole area of the Roman Empire in Europe, yea, and beyond its limits, "*a vast armed* camp with 14,000,000 of soldiers ready for the dread arbitrament of war. Such are the conditions at the end of an age which began by rejecting the Great Prince of Peace, and crucifying the Lord of Glory. Every deadly engine, instrument, and agent which modern science could devise or invent, in order to the destruction of human life in the event of war, is to the fore.

Not only is the flower of the young manhood of Europe trained and disciplined to serve the ambitious purposes of Imperial greed, or to preserve what is called "*the balance of power*" in Europe, but £400,000,000 of the world's wealth is being spent every year to maintain these huge military and naval armaments. Well may wars and rumours of wars abound, and commercial depression with degrading poverty sit as a self-inflicted and burdensome yoke upon the neck of the nations. Two or three of the European Governments may be described as superior and more stable than their peers. Weighed, however, in the balances of the Divine purpose in regard to righteous authority and government, they are, as a whole, proved to be disastrous failures. Nebuchadnezzar in his personal history foreshadowed Gentile rule. Through a bitter experience he was compelled to learn that 'the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. iv. 32).

The testimony pronounced by the prophet against the great despotic King, four times over states "SEVEN TIMES shall pass over you" (see Dan. iv. 16, 23, 25, 32). There was necessarily in Nebuchadnezzar's experience the limitation before referred to—viz., *seven actual years of days*, that is, 2520 ordinary days (see ch. iv. 32, 33). Addressed, however, as the representative of the great Gentile image, or as the 4th chapter gives it (*v.* 20), as the fully-developed tree "which was strong, and the height thereof reached to heaven, and the sight thereof to the end of all the earth," it is clear that Daniel did but emphasize the word of Jehovah that SEVEN TIMES—viz., 2520 years—was the fixed period for "the times of the Gentiles" to continue.

MICHAEL THE ARCHANGEL'S TESTIMONY.

Let the reader carefully ponder Daniel's prophecies given in chaps. ii. and iv., observe how completely their figurative testimonies are in agreement with the words of God to Moses in Lev. vi. and Deut. xxviii. Well might Michael the archangel speak to Daniel these significant words, "Now I am come to make thee understand what shall befall *thy people in the latter days, for yet the vision is for many days*" (Dan. x. 14). We understand now why Daniel was commanded to *shut* up the words and *seal* the book to THE TIME OF THE END. We can sympathise with his ardent inquiry, "O my Lord, what shall be the end of these things?" and perceive the need which existed for the Divine reply, "Go thy way, Daniel, for the words are *closed* and *sealed* till the time of the end" (Dan. xii. 4, 8, 9).

What significance is thus given to the words, "Known unto God are all his works from the beginning of the world" (Acts xv. 18). Here also is the key which fits the lock of Israel's coming national sovereignty. Just prior to our Lord's ascension the disciples asked Him (Acts i. 6), "Lord, wilt Thou at this time restore the kingdom to Israel?" Hearken to his reply. He did not state that the disciples were mistaken in regard to fact, and had become possessed of a carnal idea concerning the restoration of the kingdom to Israel. No; his reply was thus given: "It is not for you to know the times and the seasons which the Father hath put in his own power" (Acts i. 8).

The Lord Jesus knew the times and seasons, and was necessarily acquainted with the fact that nineteen centuries of "the times of the Gentiles" had to run on before they could be fulfilled. There would be no restoration of the kingdom to Israel in the face of his word that "Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Oh, the matchless wisdom hidden in the Lord's silence as well as in his word! Had He *at that time* revealed that which was then *necessary to be concealed*, how should believers in each generation have "waited for the Lord from heaven"? The blessed hope of his coming and glory could not have cheered the hearts and stimulated the faith of his people from the apostolic age until now had they been informed of that which we now clearly know. Well does Paul, writing for Christ, say, "To the intent that now unto the principalities and powers in the heavenlies might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Ephes. iii. 10, 11).

THE TIMES OF JESUS CHRIST OUR LORD.

It cannot be too strongly emphasized that the Apostle never confounded "the times of the Gentiles" with those of our Lord's sovereignty over the whole earth. The mind of the Holy Spirit, given in the New Testament, clearly regards "the times of the Gentiles" as having nothing in common with the times of Jesus Christ. The times of the restitution of all things, when God shall again send Jesus Christ (see Acts iii. 19—23), are yet future, and must not be confounded with this wicked, ungodly age.

The Apostle, writing to Timothy, charges him to keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ (1 Tim. vi. 14, 15). Mark! how he adds, "which in his times He shall show who is the *blessed* and *only potentate*, the King of kings and Lord of lords." There is here no confounding the fourth monarchy, Rome, which Daniel describes as "the fourth beast, dreadful and terrible, and strong exceedingly, which had great iron teeth, that devoured in pieces, and stamped the residue with the feet of it," with the supreme and beneficent sovereignty of the Lord Jesus Christ.

The terms BLESSED and ONLY are words purposely used for contrast. The Blessed Potentate is contrasted with the ambitious and corrupt kings common to "the times of the Gentiles;" the Only Potentate, with the many monarchs common to the experience of the dispensation now closing. Seeing there are now many earthly sovereigns reigning we know that "the times of the Gentiles" are yet in progress. These times must run out and be fulfilled before the times of the Blessed and Only Potentate begin. It is written, "The Lord shall be King over all the earth, in that day there shall be one Lord, and his name one" (Zech. xiv. 9). The Supreme Sovereign can have no peer.

NEW TESTAMENT DISTINCTIONS.

That the Lord had instructed Paul in regard to the times of the Gentiles we have seen (Romans xi. 25). He also knew that many centuries of THOSE TIMES must pass before the times of the Blessed and only Potentate could begin. Guided of the Lord, and writing in one of his latest Epistles, he uses the emphatic future tense, "Which in his times He SHALL show"; not He is showing. With equal clearness the same is taught by the Lord in Eph. i. 10. Paul writes, "Having made known unto us the mystery of his will according to the good pleasure which He purposed in Himself; that in the dispensation of THE FULNESS OF TIMES (mark the words) He might gather together in Christ all things both which are in heaven and which are on earth, even in Him."

Here, also, the dispensation of "the fulness of times" is clearly contrasted with the times of the Gentiles which precede. Here, also, the future tense is used. The fact is evident, neither our Lord, nor Paul, nor the Scripture ever confounds "the times of the Gentiles" now closing, with the times of the Blessed and only Potentate about to begin.

In this connection the reader's attention to Isaiah's prophecy (xxiv. 21-23) is asked. Here is given the graphic foreview of the judgment of the Lord upon Satan and his hosts in the heavenlies, and also upon the kings of the earth prior to his reign in Mount Zion and Jerusalem. In still more remarkable words does the Apostle John speak of "that great and terrible day of the Lord" in Rev. vi. 15-17: "And the kings of the earth and the great men, and the chief captains and the mighty men, hid themselves in the dens and rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?"

Writing from Syria, and now somewhat familiar with the rugged mountain heights and the extraordinary rocky fastnesses which exist in Lebanon and Palestine, and aware that amid *these scenes* the judgment of Christ is to rest upon the assembled kings and their armies, how striking is this solemn appeal to the rocks and mountains (Zech. xiv. 1). Evidently earthquake convulsions of stupendous and destructive force attend "the great day of his wrath." In like manner, Paul writes, "The Lord Jesus shall be revealed from heaven with the angels of his might in flaming fire, yielding vengeance upon them that know not God and obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 7, 8).

THE LIMIT OF JERUSALEM'S DOWNTREADING.

I proceed to notice our Lord's words concerning the treading down of Jerusalem. This was, as we have seen, to continue for a protracted period. This in 1892 is also history. Such has been the experience of the city from the time of its overthrow by Titus. Nor let it be forgotten that there is now proceeding in Jerusalem a remarkable incipient revival. Not only has there been during the past ten years the predicted return of thousands of Israel, but "the measuring line" of the builder is, indeed, passing over "the hill Gareb," and hundreds of houses are in course of erection at the very places named by Jeremiah xxxi. 28, 29. Our Lord's limit for the desolation and downtreading of Jerusalem is UNTIL the times of the Gentiles are fulfilled. Until, be it observed, and not beyond. It will not be in excess of the fact to state that fifty thousand of the houses of Judah and Israel have returned to Jerusalem and its vicinity during the past fifteen years.

Probably some of my readers will think that I am laying undue stress upon these items. I do not acknowledge it. At our Lord's first advent it is clear that, excepting to Zechariah, Elizabeth, Mary, Anna, John, and aged Simeon, the time was not only unknown but disbelieved. Nevertheless, Paul writes that "the fulness of the time" for the coming and Incarnation of the Son of God had then come (Gal. iv. 4).

To the Scribes and Pharisees, to the elders and religious teachers of that day, the Lord's coming was not only discredited, but we may rest assured the little company who were "waiting for the consolation of Israel" were regarded as so many fanatical enthusiasts. How well we can understand the jest, and the unbelieving laugh which would be heard when Simeon declared that it had been "revealed to him that he should not see death till he had seen the Lord's Christ" (Luke ii. 26).

THE CONCLUSIVE TESTIMONY OF THE SCRIPTURE.

Isaiah, speaking as a prophet seven hundred years before the birth of our Lord, writes of the land thus: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (lxi. 4). O Jerusalem, the Lord instructs him to say: "Whereas thou has been hated and forsaken so that no man went through thee, I will make thee an eternal excellency, the joy of many generations. Violence shall no more be heard in thee, wasting nor destruction within thy borders; but thou shalt call thy walls Salva-

tion and thy gates Praise" (lx. 15-18). Jeremiah teaches the same concerning Israel: "And it shall come to pass that, like as I have watched over them to pluck up, and break down, and to throw down, and to destroy, and to afflict, so will I watch over them to build and plant, saith the Lord" (Jer. xxxi. 28).

A LARGE BIBLE-CLASS.

The Men's Bible-class conducted by Mr. C. R. Parsons, in Old Market-street Chapel, Bristol, is becoming celebrated far beyond the limits of the ancient western city. The report for last year shows that there are now as many as 1046 members on the roll. In a "message" just issued to the men, Mr. Parsons says: "Our Bible-class was begun in Redcross-street. It was there that a young man came to me and said, 'I hear, sir, that you are about to begin a Bible-class; if so, I should like to join.' 'All right,' said I, struck with his courtesy, gentlemanliness, and manly bearing, 'you shall be the first member, and, indeed, you shall be the first secretary.' That young man has proved himself worthy, and now fills the same post."

The class has its savings bank, burial society, and library; and for all purposes over £1000 was subscribed during last year, nearly £200 towards Home and Foreign Missions, and the Wesley Hall Building Fund. Mr. Parsons has proposed, as a suitable commemoration of the fact that the membership has passed into four figures, that there should be a week of thanksgiving, during which the members should encourage one another in praise and prayer, and practise self-denial in the interest of the various agencies of the class.

On the site of the new Wesley Hall there was once a dancing saloon. It was enlarged and rented by the Mormons; then it was opened as a mission-room, where the converted men of Old Market-street Bible-class might employ their talents on Sunday evenings. It soon became too small, and had to be pulled down to make way for the present commodious building. In the old room souls were saved almost every Sunday evening. The new hall will seat five hundred persons, but it has school-room and vestry accommodation for three hundred more, at a cost of about £1700. Every chair is occupied on Sunday evenings, and conversions are continually taking place. About £300 is still required to free this building from debt. The address of the leader of the class is: One Poplar, 73, Ashley-road, Bristol.

'NEATH THE SHADOW O' HIS WING.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Psalm xci. 1.

Sae cozily I nestle doon
Aneath his oot-spread wings,
Nae place on earth is hauf sae dear,
Sic peace an' rest it brings.
A shadow frae the scorching heat,
A shelter frae the blast,
Whaur I can coorie doon an' hide
Till a' the storm is past.
Sae come an' rest ye here awhile,
Your cares a' frae ye fling;
There's nought to fear gin ye abide
In the shadow o' his wing.

The downie feathers o' his wing
Sae saftly roun' me fa',
I dinna feel the bitin' frost,
Nor heed the drivin' snaw;
For safely in my hidin' place,
Sae coothie an' sae warm,
The powers o' darkness strive in vain
To hurt me or alarm.

Wi' dowie heart an' weary feet,
Boo'd doon wi' cank'rin' care,
I trudged alang a dreary road,
An' maist sunk in despair.
But noo thick clouds may gather roun',
An' a' in darkness hide—
Nae evil thing hae I to fear
Sae lang as here I bide.

Destruction sair, wi' reckless han',
On ilka side I've seen;
But frae the wily fowler's snare
I hae delivered been;
Sae noo to Him wha' reigns aboon,
Wi' grateful heart I sing,
May He aye be my dwelling-place,
An' hide me 'neath His wing.

Eliza Crawfurd.

Shawlands, Glasgow.
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Missionary Proxies.

That the world needs to be evangelised, and that Christ has commanded his followers to see to its being done, by commissioning them to preach the Gospel to every creature, are propositions acknowledged to be true by the great majority of those who bear his name. From the close of the first century of the Christian era, till one hundred years ago, very little was seriously attempted by the churches in this direction, and although to-day, more than at any other period since the days of the Apostles, Christians of all denominations are, with a holy emulation, vying with each other in their resolve to obey the command of Christ, still three-fourths of the inhabitants of the earth are yet without a knowledge of the true plan of salvation.

With a view to overtake the work still to be done, and to possess the land in this generation, all the great Missionary Societies are developing schemes for a grand Forward Movement, and the spirit of the times has given birth to many smaller agencies, inspired by a desire to add their quota in the same great cause.

For nearly six years The Missionary Bureau has been collecting and disseminating information concerning all spiritually destitute and neglected places throughout the world, emphasizing the claims of these unevangelised peoples, and showing the greatness and the urgency of the responsibility resting upon all Christians to give them the Gospel.

In addition, however, to the needs of these unoccupied fields there is a constant, pressing demand from missionaries everywhere, beseeching that bands of young men might be sent to their sadly undermanned stations, where the people are perishing from lack of the knowledge of the Gospel of God. All the Missionary Societies would be glad to respond generously to these cries for helpers, did the state of their funds warrant it. When one reads in the daily papers that £140,00,000 are puffed away annually in tobacco-smoke, and that a sum of £500,000,000 represents the taxable income of England and Wales alone for one year, one may conclude it is not from lack of ability to contribute that the people of Great Britain leave the Exchequers of Missionary Societies empty. Comparing the above figures with those given by Canon Scott Robertson in his last returns, the difference is astounding between the millions annually burned in tobacco-pipes (not to speak of our drink-bill), and the miserable pittance given by the wealthiest nation in the world for the cause of missions in heathen lands.

We deluge the nations with maddening drinks; we poison our millions by the opium traffic; we spend lavishly, pandering to our follies; while, as a nation, we leave three-fourths of our fellow-creatures to live in sin and to die in misery, without God and without hope. How long is such a state of matters to continue? How long are the efforts of Missionary Societies to be paralysed through want of funds? When will all members of churches, chapels, mission halls, and Christian Associations see it to be their bounden duty to rally to the cause of Foreign Missions, and realise that, by failing to do so, they are neglectful of the souls of men and disloyal to Christ?

We heartily rejoice at what is being done, collectively and individually, by those who are alive to this great question; but our present purpose is to emphasize the great desirability and practicability of doing almost infinitely more; especially urging upon Christian congregations everywhere, as well as upon individual Christians, as far as the Lord has prospered them, the advantages of having their own personal representative in the Foreign Mission Field. Not a few known to us are doing this now, who take a very special interest in their proxy, and who have their own spiritual life greatly quickened by being thus in direct touch with the heathen fields. There must, however, be hundreds more, both of Churches and individuals, who could do the same, thereby greatly helping forward the world's evangelisation, and at the same time reaping to themselves reflex benefits simply incalculable.

Such proxies could work in connection with whatever Society or Mission commends itself most to those whom they are to represent. In this way, without any interference with present givings, or with existing arrangements, hundreds of Missionaries could be sent out, and the heart of Christ greatly gladdened by seeing a more general desire throughout the Churches to obey his parting command.

Should the Lord cause any to be exercised in mind about this matter, they are earnestly requested to communicate with the Secretary of their own missionary Society; or with the Secretary of The Missionary Bureau, 1, Gresham-street, London, who will be pleased to give further information in connection with this plan.

R. Caldwell.

MR. CHARLES COOK'S PRISON WORK.

"In the name of God give me one of those books," said a prisoner to me, in the great prison of Moscow, and by his head being half shaved I knew he was soon to go to Siberia.

"Oh, if there had only been one more *I* should have had one," remarked, on another occasion, a convict in a foreign gaol, as I handed out my last copy of the New Testament.

In my many journeys to foreign prisons, I have noticed the eagerness exhibited by Mohammedans as well as Roman Catholics, to obtain possession of the Book of which they have heard something. It was at first my only object to leave with them a copy of the Testament, but when I have found many hundreds starving in prison dungeons, or on the other hand unjustly detained for years without ever having been tried, I have felt obliged in the one case to feed them, and in the other to protest loudly against the great injustice done them, before I have been able to offer them the Word of Life. The Sultan of Morocco has said that, "It is cheaper to let the prisoners die of starvation than to pay the butcher's bill for having them killed"; and there are thousands to-day in Moorish prisons suffering from disease and starvation, and if I might speak as one of them, I would say, "Who will care for our souls?"

Being in possession of credentials from the Governments of most of the countries of Europe, besides those of other continents, I am privileged to have *entrée* into any of the prisons of the world; and whilst I have done a little in carrying the Word of God to prisoners, yet there remains a vast untrodden field. I am looking to our God for direction, and hope once more to go amongst this neglected and almost forgotten class.

During my last journey through Northern Europe my opportunities greatly increased, the prison churches being thrown open to me, and special services being allowed to be held daily; this I hope to see repeated. There are many who would wish to help me in this matter of supplying these shut-up ones with Testaments—I never give anything else. Brethren, pray for us. Remember also our Stundist brethren in Russia; many believers are now in prison for Christ's sake. Italy has over five thousand men under a "life sentence," who know no day of rest during the week, having to work on the Lord's Day. I desire to be able to say on "that day I have given them thy Word."

Charles Cook.

6, *Frithville-gardens, Shepherd's Bush, W.*

UNION HALL MISSION.

The work of this Mission has been continued with many evidences of blessing to souls in the five Halls. There has been a large amount of sickness and sorrow among the poor, and our workers have been earnestly engaged in visiting the suffering and dying, and ministering to them the comforts and consolations of the Gospel of God's grace and love, and in relieving distress as far as possible.

We believe that through the solemn events which of late have taken place, there is a more eager attention to the great truths of the Word of God, both in the services in the halls, and in the open air. We ask the earnest prayers of the readers of The Christian on behalf of our evangelistic work, that many may be led to Christ just now, and that we may be guided and helped in all the work.

We purpose, God willing, to have the annual meetings on March 24, and would be glad if, through the sympathy and prayers of God's people, we might be enabled to close the year free from debt.

Robert Bilke.

Greenhill-road, Harlesden, N.W.

MISS CUSACK.—We are requested to state that the treasurer for the Nun of Kenmare's Annuity Fund, recently alluded to in our columns, is Mr. James L. Wood, Protestant Alliance Office, 9, Strand, London, W.C.

Moses, the Man of God.

By F. B. MEYER, B.A., Regent's-park Chapel.

THE BROKEN SENTENCE.

EXODUS XXXII. 32.

THIS is one of the most pathetic verses of the ble, which bears on its face the evidence of its nuineness. It could not have emanated from mind or pen of some later scribe, because entirely unexpected, so strange and yet so ely. It reminds us of the shaft of a graceful umn broken off in the middle, or of a strain plaintive music hushed to sudden silence by snapping of a string. It is the fragment of a tence of which we would have given much to r the conclusion, but who can presume to finish t which in this supreme hour was choked by a roxysm of grief, a sob of irrepressible emotion?

I. THE PROBLEM WITH WHICH HE HAD TO AL. (1) *Their idolatry.*—After the utterance the ten great words of Sinai, the people, ghtened by the thunderings and lightnings, d the voice of the trumpet, and the smoke of mountain, entreated Moses to act as their ysman and mediator. "They said unto him: eak thou with us and we will hear, but let not d speak with us, lest we die." The great law- er and leader, acting on their request, there- on withdrew himself into the divine pavilion, d was absent for about six weeks.

At first, without doubt, the people were well tent. Better to be temporarily deprived of ir leader, than be exposed to those terrible nderings. But, after a while, they became asy and restless. From one to another the d passed, "Where is he? He did not take d enough with him to sustain him for so long. he met with some mishap on those lonely eps? or perchance he has been destroyed by t burning fire, or absorbed into the unseen." s for this Moses, the man that brought us up of the land of Egypt, we know not what is ome of him." And then turning to Aaron, man of words, sure that neither he nor twenty him could fill the gap which the loss of Moses d caused, they cried, "Up, make us gods, ich shall go before us."

We may notice, as we pass, the essential ure of idolatry. For in this marvellous pter we have its entire history, from the t cry of the soul, which betrays a mighty rning for an idol, to the draining of the last ter dregs, with which, when ground to powder, idolater has to drink its very dust. Men metimes speak of idolaters bowing down ore material forms, whether of gold, stone, or d, as if they supposed that these were ine, and possessed Divine attributes. This be the case with the more degraded and ased. But in the beginning it was not so if we carefully study the question in all its ings, we shall discover that the idolater does —in the first instance, at least—look upon image as God, but as a representation or nifestation of God. It is an attempt on the t of the human spirit which shrinks from effort of communion with the unseen and ritual, to associate God with what it can own handle, so as to have a constant and evident en of the presence and favour of God.

his was the case of Israel. It was only three nths since they had stood by the Red Sea, seen its waters roll in pride over the hosts Pharaoh. Every day since then God's love followed them. For them the heaven had en bread and the rocks had flowed with water, his cloud had sailed majestically through sky, shielding them in the daylight and ning like a watch-fire through the night. even at the time with which we are dealing whole summit of the mount was crowned by pavilion of cloud, which was the emblem of Presence in their midst. But notwithstanding all, they had been carried away before that imperious craving of the human heart which cries out for a sensible image of its worship.

Their idolatry, then, was a violation, not of the first, but of the second commandment. They did not propose to renounce Jehovah—that was left for the days of Ahab; but they desired to worship Jehovah under the form of a calf, and in distinct violation of the emphatic prohibition which said, "Thou shalt not make unto thee any graven image, or the likeness of any form that is in heaven above, or the earth beneath; thou shalt not bow down thyself to them nor serve them." This was the sin also of Jeroboam.

(2) *Their Degradation.*—There can be no doubt that the worship of the calf was accompanied with the licentious orgies which were a recognised part of Egyptian idolatry. As much as this is implied in the narrative. "The people sat down to eat and to drink, and rose up to play." In the R.V. a striking emendation is given of the 25th verse. "Moses saw that the people were broken loose, for Aaron had let them loose for the derision of their enemies." And from this we may infer that the bonds of continence, that had restrained them since the Exodus, had been suddenly slackened, with the result of their breaking from all restraint, and giving themselves up to their unholy riot. It is an awful thing when a single man throws the reins on the neck of inordinate desire, but how passing terrible it must have been when a whole nation did it. "Behold, the whole herd of swine rushed down the steep into the sea, and perished in the waters."

And such was the inveteracy of the evil that, even after Moses had reached the spot, his presence did not avail to check the outbreak, nor even the bitter waters of which he made them drink. Nothing availed to arrest it till he stood at the gate of the camp, gathered around him the tribe of Levi, who with drawn swords slew 3000 men, and quenched the flames of passion in streams of blood.

3. *The Claims of God.*—There was every reason to believe that God would exact the full amount of penalty, not because He was vindictive, but because the maintenance of his authority seemed to demand it. The righteousness of his character, the inviolability of his oath, the authority of the Ten Commandments, so recently given, combined to make it necessary that He should do as He had said.

And yet, on the other hand, there was the fear lest, if, to use the language of men, God's anger waxed hot and He consumed them, the Egyptians might say, For evil did He bring them forth to slay them on the mountains, and to consume them from the face of the earth. And thus Jehovah's character might be misunderstood and maligned amongst the nations around.

How could God maintain his character with his own people without imperilling it with the Egyptians? If He spared the people they would begin to think that neither his threats nor his promises were worth their heed. And if He destroyed them, his glory would be dimmed, and He might seem to have become unmindful of the oath which He swore by Himself to his servants, Abraham, Isaac, and Israel, that He would multiply their seed, and give the land of Canaan to them as an heritage for ever. So greatly did these considerations weigh with Moses that he refused the Divine offer to make him the only survivor of the host, and the progenitor of a great nation.

It would almost seem as if this proposal was like the suggestion made to Abraham that he should offer up his only son Isaac. In each case God tried or tested his servant. But there is this great difference between the temptations of the devil and of God. The former seeks to bring out all the evil, and to make it permanent, as the streams of lava poured from the heart of a volcano; the latter seeks to bring out all the good, and to make it ours; for moral qualities never become ours till we have put them into practice.

II. THE EMOTIONS WITH WHICH HIS SOUL WAS STIRRED.—In the mount he acted as intercessor. When God told him all that was transpiring in the plain below, and showed the glittering sword of justice suspended over the guilty nation by a thread, he pleaded for the people whom he loved. "And Moses besought the Lord his God: Turn from thy fierce wrath and repent of this evil against thy people." And the Lord repented of the evil which He said He would do unto his people.

On his way down from the mount, when he came near enough to see the calf and the dancing, peering over some over-hanging ledge of rock, the old impetuous vehemence which had characterised him in earlier life, and had slept for so many years, broke out with all its old intensity. It was not against the people, but against their sin, that his anger flamed out. "Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Those splintered bits leaping from crag to crag are an apt symbol of man's inability to keep intact the holy law of God.

When he reached the camp he seems to have strode into the astonished throng and broke up their revelry, overturned their calf, ordering it to be destroyed, and the fragments mingled with the water they drank. But as it would seem that this did not avail to stay the inveterate evil, He was compelled to use more drastic measures, and by the sword of Levi to extinguish the evil with the life-blood of three thousand men.

Then when the next day came, when the camp was filled with mourning over those new-made graves, when the awful reaction had set in on the people and himself, the tide seems to have turned. His indignation was succeeded by bitter sorrow and pity. The thunderstorm was broken into floods of tears. The pitiable state to which their sin had reduced them aroused his deepest compassion, and he said unto the people, "Ye have sinned a great sin, and now I will go up unto the Lord, peradventure I shall make atonement for your sin;" but he did not tell them the purpose which was in his heart, nor the price which he was purposing to pay.

III. THE OFFER THAT HE MADE.—He went quietly and thoughtfully back to the Presence-chamber of God, as the people stood beholding. "Peradventure," he had said. He was not sure. He felt that the sin was very great. He could not see how God could go back from his solemn threatenings. He was convinced that if the merited judgments were averted, it must be in consequence of an atonement. Yet, what atonement could there be? Animals could not avail, though they were offered in hecatombs. There was only one thing he could suggest—he could offer himself. He was, of course, by no means clear that even this would be accepted or avail, but he could at least make the offer. This was the secret which he locked in his breast as he climbed the mountain. And it was this which made him say, "Peradventure." He could not be sure that the ransom price would be large enough.

It may be asked how came he to think of atonement? But we must remember that probably there had already been much talk between God and himself about the sacrifices which the people were to offer. Again and again had the word *atonement* been employed; he had learned that one by suffering could redeem others, he had seen the deep possibilities in the law of substitution, and it seemed a natural thing, therefore, to propose that he, the chosen servant, the prince and leader of the people, should be weighed in the scale against the nation, and God should accept his blood as a ransom for their life.

And Moses confessed his people's sin to God, and added: "Yet now, if Thou wilt forgive their sin ——" He would not finish that sentence. He could not trust himself to depict the blessed con-

sequences that would ensue, if only God would forgive. If Thou wilt forgive, freely, and without a ransom price, *then* thy noblest attributes will appear, *then* my tongue shall sing aloud of thy goodness, *then* I will bind myself to thy service with new enthusiasm, *then* the people surely will become touched with the passion of gratitude and love.

But the dark fear oppressed him that free pardon was too much to expect. Ah! how little did he realise the love of God in Jesus Christ our Lord. And he therefore added: "And if not, blot me, I pray Thee, out of thy book which Thou hast written." That book may be the Book of Life; or it may be the registry of God's people, whether in this life or in the next. So that the proposal was either that he should there and then die, and not see the good land beyond Jordan; or that he should cease to be numbered with God's people and miss for ever the beautiful vision, finding his portion among the reprobate.

This proposal was made deliberately and thoughtfully. He had had ample time to think it over during the long and tedious climb from the mountain foot. He was quite prepared for God to accept it. Oh, how the heart of God must have moved towards the faithful servant, whose proposal recalled another scene in the far-away ages of eternity, when the Son of God undertook to redeem man by making an atonement through the shedding of his own blood.

Of course, the offer was not accepted. No one can atone for his own sin, much less for the sins of others. Yet the people were spared. The passing by of their transgression was rendered possible by the propitiation which was to be offered in the course of the ages on the cross (Rom. iii. 25). And though they suffered from that moment the loss of the Divine Presence in its former manifestations, yet the angel of God was sent before them to lead them into the land of promise.

OPEN DOORS IN CHILI.

From a recent number of The Christian, I understand that a Society for the Evangelisation of South America has been formed in England. It is certainly a cause for thankfulness; but at the same time it appears to be for the aboriginal tribes only, and from this I judge that the real needs of South America are not even yet fully understood. The Indian tribes certainly need the Gospel, but not more than the mixed races and Spanish populations. Neither in England nor Rome itself, can one come to an understanding of the true inwardness of Romanism. As seen here, it is the most brutalising power that Satan ever devised; it brutalises the ignorant into idolatry and gross superstition, or drives the intelligent into materialism.

God puts upon the heart of different men special fields—Chili is mine. I am here supporting myself as best I may; praying, hoping, and believing, that sooner or later some church or society will take an interest in this field. It is ripe for the sickle of the reaper. There are two places to my knowledge in Chili where the Bible work has brought together congregations who are asking for pastors, offering to pay part of their support, and hoping later to pay all. They still have none. Concepcion, where I am, is the centre from which four railroads reach large towns, and from here evangelisation can be done. I have now rented a small piece of ground, hoping to buy it later on, and to make it a centre for Christian work. Should any society or church desire to send any one out here, I would do all in my power to help, taking them on to my land, teaching them the language, and aiding them in every way that my means will permit. My heart is full of the needs of Chili. I thank the Christian friends in old England for their support in prayer, and am sure that had they not upheld us we would not have felt the rest and assurance we did during the troublous and trying time of the dictatorship and revolution. Pray for Chili. "Come over to Macedonia and help us."

Geo. D. Coleman.

Concepcion, Chili.

POLITICAL CLUBS AND SABBATH OBSERVANCE.—Mr. J. Blundell Maple, M.P., speaking recently at Brixton, called attention to the fact that while the Radicals on the County Council advocate restricting the sale of liquor, yet they encourage the Working-men's Clubs, in which dramatic and variety entertainments take place every Sunday, and intoxicating liquor is sold on Sundays as well as on week-days, till the small hours of the morning.

MEMBERS OF PARLIAMENT AND THE OPIUM QUESTION.

Sir Joseph Pease, Bart., M.P., presided at an important meeting of members of Parliament and friends of the anti-opium movement at Westminster Palace Hotel on Tuesday last week, convened for the purpose of considering the best means of bringing the question to an immediate settlement. In his opening remarks Sir Joseph Pease pointed out that in the Blue-book on the subject just issued, each of those officials who attempted to palliate and minimize the evils of the traffic, also strongly urged the fact that he was trying to limit the consumption of the drug. If the drug was harmless, why limit its consumption?

Mr. George Gillett, Treasurer of the Committee of Urgency, maintained that Burmah, India, and China, were all against the traffic. Mr. A. S. Dyer, in his late visit to the Court of Peking, had ascertained that the most prominent Chinese statesmen were in favour of the abolition of the traffic, provided the heavy hand of England was taken off. Dr. Dudgeon, of Peking, who was medical adviser to many of these statesmen, corroborated this statement, and the Dutch Ambassador, from a late interview with great Chinese officials, also confirmed this view. The opium slaves' petition against the traffic from Bombay, the expression of the native press, and the fifty thousand spontaneous signatures to petitions in India for the abolition of the traffic, show the opinion of India. Half measures are of no avail. In Burmah, the Government had gone as nearly as possible to prohibition, and had found that everything short of prohibition is futile. The Government of India are not manufacturing a medicine, but a drug for sensual purposes, for the use of degraded men and women for the purposes of debauch.

Dr. Maxwell dwelt upon the rapid spread during recent years of the use of opium for vicious purposes in England. He gave some terrible facts on this line from the experiences of medical friends of his. He felt that one strong reason for the great rapidity with which the five thousand signatures to the late medical memorial were sent in, was the fact that medical men all over the country are finding the vice spreading in English society. It is by legislation alone that the vast mass of temptation which has been induced by British action in Asia can be removed. This legislation must be enacted in this country.

Mr. Mark Stewart, M.P., said that anti-opium workers might feel congratulated by the admission contained in the recent Blue-book issued by the Government. Mr. Joshua Rowntree, M.P., called the said Blue-book "an arsenal of weapons" for the anti-opium party.

Mr. Alfred Dyer spoke of the exceeding pride with which the English nation looked upon their share in the abolition of slavery, but the Anglo-Asiatic opium traffic was based upon the principles of slavery. Over a hundred native newspapers in India have issued anti-opium pamphlets. Largely-attended public meetings in India have asked as a matter of simple justice that the sale of opium in India may be placed on a level with that in England. In their opium policy England is denying that Asiatics have any rights which Europeans need respect. This was the root principle of the slave traffic. It is the fashion in English politics to-day to deal with philanthropic and social measures—such as Free Education, Small Holdings Schemes, and Old Age Pensions—but these schemes only affect a small population of forty millions, whilst nearly twenty times that population are in danger from the opium traffic. Delay in putting an end to this evil means that the cries of wronged wives and starving children are being left unheeded.

Colonel Hughes, M.P., moved a resolution urging upon the members of Parliament who voted in the majority on the 10th April last, the desirability, by questions and in debate, of continuing to elucidate the proceedings of the Indian Government, both in regard to the Indian consumption and the trade with China and other foreign parts. He spoke of the traffic as "a national sin," and urged the necessity of repeated blows until the thing was abolished.

A suggestion of a practical and important character was thrown out for combined action of a non-party character among members of Parliament. This hint was received with sympathy, and will doubtless be acted upon.

In conclusion, Sir Joseph Pease dwelt upon the littleness of the revenue question, when all deductions are made.

WORK IN MADAGASCAR.

BURNING OF A MEDICAL MISSION HOSPITAL.

Mr. J. G. Mackay writes from Antsihanak as to the Medical Mission and the burning the new hospital:—Few of your readers doubtles know of the existence of this province, much le that the London Missionary Society has impor ant general, educational, and medical missio work going on in it. The station from which write, Imerimandroso, is about 140 miles nort east of Antananarivo, the capital, and since las April my wife, the only European lady in th province, and myself have been working alon our colleague, Rev. E. H. Stribling, having le on furlough early in the year.

During the past seven months we have bee building a much-needed cottage hospital for th province at this station. The foundation-layin took place on June 11. Since then we had com pleted the brickwork, and had nearly complete the roof, thatched, as is the custom here, *when was burnt* on the morning of December 8 by som of the emissaries, viz., spirit-dealers from th capital, who deemed their trade to have bee injured by us. Great was our dismay and that of the people, who had jus three days before collected twenty pounds (on hundred dollars) through their six-monthly con ference and a special collection. The total ex penditure up to the date of the fire was abou £120. Bricks to the value of about eight or nin pounds, as well as wood and other material, ha been contributed by the natives. The loss ha been estimated at about sixty or sixty-fiv pounds. In our difficulties I am glad to say th natives have given decided help. The director of the L.M.S. have also voted us £150, so tha about £100 are still needed to rebuild and com plete.

The need of such an hospital is continuall pressed upon us; many of the Hova from Imerni and the superstitious native Sihanaka come t us, and from want of accommodation the ba cases cannot be nursed by us as they should, an the art of nursing is almost unknown by th natives.

IN THE BETSILO COUNTRY.

From Antananarivo a Norwegian missionar (Mr. C. Bordigrevink) writes:—"The missio work of the Norwegian Missionary Society i Madagascar is prospering. We work har moniously with other Protestant missions, an have gradually succeeded in getting the di ferent spheres of labour so defined that a overlapping is avoided. Lately we have take up work among the hitherto heathen Baraland and other tribes not yet touched by Christia missions. In our first field, the Betsilo country we have now about four hundred churche twenty-eight thousand baptized Christian (of whom about twenty thousand are com municants), eighteen ordained native minister more than one thousand teachers for about fiv hundred schools, with about thirty thousan pupils. In our theological seminary we have a present forty-two students, of which the mos are hopeful young men. At Siralie we have leper home, with more than one hundred poo invalids, taken care of by a devoted deacones from Norway. The number of Norwegian mis sionaries in Madagascar at present is twenty three, while ten ladies are working as teacher and deaconesses."

REV. J. JACKSON WRAY being sufficiently re covered from his recent severe illness to undertak pulpit work, arrangements have been entered int with the church at Westminster Chapel by which h will take the Sunday and week evening service during March. The friends at Westminster ar greatly encouraged by recent tokens of spiritua awakening and growth. For the last three week prayer-meetings have been held every evening spe cially to seek the outpouring of the Holy Spirit upo the church; the meetings have been characterised b deep earnestness, and with daily increasing number in attendance.

THE MISSIONS TO SEAMEN.—A little report o work done during the past quarter of a century con tains much interesting and instructive matter, and i written in a devout and earnest spirit. The result include the sale of a large number of Bibles in eight languages to sailors, while eighty-five thousand me have taken the total abstinence pledge. The societ occupies fifty-two seaports at home and abroad, i provided with forty-three mission vessels and boats and fifty-one seamen's churches and institutes. Th secretary is Commander Dawson, R.N., and th offices are at 11, Buckingham-street, Strand, W.C.

Protestant Paris.

BY. J. E. BUDGETT MEAKIN.

II.—Missions.

No Gospel work in Paris is better known to hristians all the world over than the McAll ission, and that not because of its leader's con-nued appeals and blowing of trumpets—both of hich are features entirely foreign here—but be-use of outside helpers whom the Lord has ised up for him. Exactly twenty years ago, e founder and his wife were led to take up eir abode in the French capital by the opening hich had been shown them on a previous visit st after the Commune. People who would not ve listened to the Gospel message a year be-re, were then prepared to drink it in. I well member the shattered buildings and the ruins, s we drove through the streets at that time, t more than these had suffered, for full many home was broken up, and many a heart was nt, and the nation was humiliated—prepared us for the seed. That seed has rapidly grown,

ITS SOWERS HAVE MULTIPLIED,

d the good work prospers grandly, since it is done r God. For eight years those two toiled alone and ere blessed, till independently of them an in-rest was aroused in America, which sent them nds and helpers, enabling new halls to be taken d fresh departures made. There are now no ss than forty preaching places in Paris and its v.rons, and many more all over France—some amed after the towns in America from which ey are supported. It was, of course, impossible visit all these—even within the city walls—uring a short stay, but all to whom I spoke of em, testified as to the good that was being ccomplished by them. A special feature of this ork is its undenominational character. Its aim not to form churches, but to feed those already existence. Some feel this is a weakness, as so any fall away for lack of being at once welcomed to active membership somewhere. The ques-on is a very difficult one, but it must be faced.

About the same time that this work took its se—perhaps a little earlier—a young Dutch lady, ss de Broën, received a similar summons to ter this newly-broken ground. She, too, has en greatly honoured by God in her efforts mong the poor of the East-end of Paris. Her edical mission, under Dr. Wm. Roberts, is a great traction,

DAILY BRINGING CROWDS TOGETHER,

whom Christ is preached. A wider open door ed not be wished for, nor a better neighbour-od to enter it. The mission is one which is orthy of reorganisation, under a committee, on larger scale, to relieve Miss de Broën of some her responsibilities, enlisting a wider range of mpathies, and greatly enlarging the sphere of tion. The leader, who has borne the heat of d burden of the day, should not be always pressed with the necessity of personal super-sion of the whole, and of the collection of funds.

The morning I visited this mission, Rev. C. Moore, of China, had both encouraged the orkers and interested the attendants by an ddress while they waited to see the doctor, hose fame has spread far and wide. Patients ve to come in time for the morning service, at hich they receive a ticket which will admit em to the consulting-room any time during at day. In the course of each week, some 0 or 500 sick folk avail themselves of this room, d in doing so, come under Gospel influence. esides this branch there are day and night hools, and in the winter a soup kitchen and orking meetings. A more eloquent testimony to the way in which these efforts are ap-eciated for their own sake need hardly be ed than the presentation, in 1879, of a silver edal to Miss de Broën by the Paris *Société de Encouragement du Bien*.

In close proximity to Miss de Broën's centre Belleville is one of the missions of the Re-rmed Church, and the ignorance of friends in ngland that this was the name of a large strict has led at times to confusion of appeals ade on behalf of one or the other. The McAll ission also originated in Belleville, which was e of the Communist strongholds.

Perhaps, of all the evangelistic organisations Paris, none is doing a more solid work, and at with less stir, than Rev. W. and Mrs. bson's Wesleyan Mission. Previous to the mmune, and for some years afterwards, Mr. bson laboured among his fellow-countrymen, t latterly his whole attention has been given the French. At the numerous preaching places under their supervision, outsiders are not only gathered in, but, once saved, they are "built up" in the methodical fashion which earned for Wesley's followers their distinctive appellation. In the busy quarter of the Batignolles a most encouraging work proceeds nightly, having in connection with it women's and children's Bible-meetings, Sunday-schools, cottage meetings, and district visiting. In several other quarters, too, inside and outside the walls, and at Mr. Gibson's home at St. Cloud, an equally promising work goes on, with real earnest endeavour to gather in the poor and wretched to the feast of life. Every Sunday evening addresses, chiefly on social questions and Christianity, are delivered by Mr. Gibson and his friends in a hall on the Boulevard des Capucines, which afford also an opportunity for the upper classes to learn of the glad tidings they have to tell.

There are in Paris three missions to the Jews—the London society is represented by Mr. L. C. Mamlock; there is a French society, whose agent is Herr Leub; and there is an independent work carried on by Mr. and Mrs. Feingold, in connection with which a dispensary is opened on certain days by Dr. Mieg.

There is also a small branch of the Christian Postal Union.

The visit some time ago of Mr. H. Cook's mission ship to Paris is still warmly spoken of as having been productive of much good. The novelty of what was facetiously styled by the Press a "Salvation Navy," attracted crowds to hear the Gospel message; and, indeed,

QUITE A SENSATION WAS PRODUCED

by the evident earnestness and zeal of the visitors, and those who helped them.

There are, moreover, many Christian residents who are ready to assist one agency or another as need arises, whose labours are no less important than those of salaried workers. Passing visitors even are able to do much to encourage the labourers, whether they speak the language or not, by the enjoyment of fellowship with them, and by showing kindly faces and outstretched hands to the native converts. Of course, those who know the language can afford relief as well as encouragement, and both are ofttimes needed.

There would seem to be at present a special opportunity for further extension of the work, rather by the strengthening of the hands of the agencies already engaged, than by establishing new ones. On every side the same cry is heard, Send us workers, send us money, pray for us. Notwithstanding the whirl of thoughtless gaiety in which so many Parisians live—most, perhaps, who can afford it—there is apparent the same dissatisfaction with it all that is observable in other lands, which should be made an opportunity to sow the seed. Students are growing tired of dilettantism; infidelity and scepticism they find afford no joy, yet they have nothing before them but dry husks to turn to. Pastor Monod remarked to me that even the Press seemed to be adopting a higher tone of late, and to afford less countenance to immorality. It was as though the nation had begun to feel its need of being lifted up, its moral level was so low.

Yet in the midst of all this need, notwithstanding our great command, the pioneers who have gone forward are compelled to spend a considerable portion of their time at home, in stirring up the Christian public to support them. Is not this a disgrace to us? When I arrived in Paris I found that Mr. McAll was sending the Rev. S. H. Anderson to America to preach for funds—a very great expense in itself. Mr. Gibson was already there for a like purpose, and had been over the year before. Miss de Broën had been several months in England, working hard on platforms and in drawing-rooms; and this seems a periodical necessity! If Christians mean to give at all, why not do so without all this waste of time, money, and energy? The practice of thus compelling work abroad to be abandoned to induce us to unloose our purse-strings cannot be too strongly condemned, or its evil tendencies too well made known. Those who come home should come to rest and to recoup their strength, not to go touting for cash. The very nature of these agencies prevents the possibility of their being self-supporting. They are not colonies, but armies, which must ever draw supplies from home. As churches are formed they should become self-supporting; but this, mission work cannot be.

III. FOREIGN.

Under this head come the various undertakings among strangers, who, of course, abound in Paris. There are some twelve thousand English alone, the majority of them being stable-men or *employes* in gas-works, &c.; but a constantly-changing number serve behind the counter, or in offices, to equip themselves with French. Ten English congregations meet each Sunday in different places—three Church of England, three Methodist, one each Scotch and American Episcopalian, Congregational, and undeterminate American. The Church of England also conducts several mission services. The need for real aggressive and reclaiming work among our fellow countrymen and women abroad cannot be over-estimated.

Miss Leigh's (Mrs. Travers Lewis') Homes for English women are well known, and occupy a most important sphere. But they are more than homes and registries, for they are utilised to conduct schools for English children, and in winter to supply soup and assistance to English poor. They are supervised by a committee of friends on the spot, who make personal inquiry as to the situations from which applications come, and they are deserving of every support. A Y.W.C.A. branch is also carried on.

The Anglo-American Y.M.C.A., already alluded to, has about a hundred members, and a much larger number of associates, having doubled during the past year under the secretaryship of Mr. Basil Hewer. It is now over twenty-three years old. The Sunday afternoon gatherings, followed by an informal tea, to which every English speaking young man is welcome, are a special feature of this work, and a most important one.

Mrs. Gibson has a home for Christians passing through Paris at 20, Rue Clairault; and Miss de Broën has a similar institution at 205, Rue St. Honoré, the profits from both—when there are any—going towards the mission work. Ladies finding themselves even one Sunday in Paris will find a hearty welcome at these centres, and those who go to Paris to stay should be provided also with the address of Miss Leigh's headquarters, 77, Avenue Wagram.

For the nationalities besides English and Americans, there are four German Protestant places of worship, and two Swedish. There is also a German Home for Governesses, and another for Servants.

This concludes the notice of all the Protestant agencies in Paris of which I am aware: should any remain unmentioned, so much the better for the cause, though I should regret the oversight on my part.

EDUCATION OF AMERICAN NEGROES.

Mr. M. J. Maddox, principal of the Normal Industrial and Christian Training School, Gainesville, Florida, U.S.A., continues for a short time longer in Great Britain. He has availed himself of many opportunities to evangelise in England, and is now devoting his energies more especially to making known the needs of the important institution with which he is connected. Himself a coloured gentleman, he speaks from knowledge as to the social disabilities under which many of the negroes of America are labouring. He desires to raise £4000 towards enlarging and thereby increasing the usefulness of the Gainesville School. £2000 has already been contributed, a considerable part of it by coloured folk. He has come among us with the endorsement of many prominent Christians in the United States, and has won the confidence and interest of not a few influential pastors and workers in London.

In a large part of America the negro is unable to engage in artisan work because of the prejudices and exclusive union rules of the whites. In the South the trades are generally open to journeymen blacks, but opportunities for learning trades and professions are very limited. To meet this state of things Christian colleges have been established which combine industrial training with intellectual tuition. Since 1884 more than a hundred persons have gone from the Gainesville School as Christian teachers, workers, and mechanics. The desire for education among the blacks, and their warm religious nature, is well known. Mr. Maddox, who may be addressed 30, Avondale-square, North Camberwell, London, S.E., hopes, in a short time, to return home with substantial evidences of the sympathy of English Christians in the welfare of the many thousands of negroes in the state of Florida.

Newquay Y.W.C.A.—A few books (new or second-hand), suitable for a small library in connection with a branch of the Young Women's Christian Association, lately formed at Newquay, will be gratefully received by the Secretary, Miss Michell, The Fort, Newquay, Cornwall.

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IN MEMORIAM: MRS. MERRY,

OF THE HOME OF INDUSTRY.

For many years three sisters have been linked in loving labour, having consecrated their lives to the Lord's service among the poor: Miss Macpherson at the Home of Industry, Mrs. Birt at the Sheltering Home, Liverpool, and Mrs. Merry, whose ready and tender ministry has long been devoted to the interests of her beloved and honoured sister's East-end and Canadian work. This bond of mutual helpfulness has now, however, been broken for a time by the calling home of her whose bright kindliness endeared her to many. Mrs. Merry fell asleep on Wednesday week (Feb. 24), after two weeks' severe illness. Her end was perfect peace, and calm, restful confidence in Him she had known and served in many a trying and anxious hour.

Rachel Stuart Merry was the wife of Joseph Merry, of Eversham, Cambs, widely known from his close connection with the Home of Industry and his able assistance in organising and superintending the operations in the Dominion. Her introduction to the work dates back to the last visitation of cholera, when, with her husband, she threw herself into effort for the aid of the sufferers. Since that time both have been honorary (but constant) workers in East London and Canada.

Mrs. Merry was specially the friend of the aged widows who have met regularly, ever since the terrible scourge just mentioned, at the Home of Industry—that busy centre of loving and varied service on behalf of the poor and needy. The Home itself owes its origin, in 1866, largely to the great need discovered at that time among the hundreds of widows and the destitute and orphan children. When the plan of taking these little ones to Canada, and placing them out in happy homes and watching over them, was adopted, Mrs. Merry gave herself up to it with delight. Since then she has had the joy of helping to outfit 5500 and seeing them settled beyond the sea. She has accompanied no less than thirty parties, so that she has crossed the Atlantic, out and home, sixty times—not that she loved the stormy billows but that she loved the service. She has, indeed, been "the Mother" in the Homes, and ever seemed on fire with longing for the conversion of the children. How we have seen her eye kindle, and heard an exclamation of praise burst from her heart, when news was brought her of some big lad's decision for Christ and consistent conduct.

Nor was she, in caring for others, forgetful of her own children. Almost her last utterance of praise, ere she passed away, was one of thankfulness to God that her four sons and one daughter are all true followers of Jesus, being brought to the Lord in early years, and are all now witnessing for Him and serving Him in various spheres.

During the past winter she has worked with a burning intensity in every branch of the East-end service. As the foundress of the Bible Flower Mission, she rejoiced over the extent to which such work is now carried on, and in the lovely bouquets, with attached texts, carried by devoted ladies to the sick and dying in the hospitals and infirmaries around. Her great desire was to go home in full work, and her prayer has been granted. The aged and the young miss already her sunny smile and words of cheer. Many a soul redeemed by His precious blood will be her crown of rejoicing in that day.

Beloved Mrs. Pennefather writes:—"I can hardly think of the work I have loved for so many years without *her*, but she has entered into the glorious rest, and how soon we all may follow. It may be the King Himself is on the eve of returning for his waiting people, and how many will go out to meet Him, to whom she has had the privilege of proclaiming the Gospel of Salvation."

One of the Home of Industry helpers writes:—"As a band of workers, we follow her the little while in all her unselfish, devoted love to the Master's aged widows and orphan destitutes."

No grudging! The heart may bleed
When the ties of this earth are riven,
But, oh! 'tis a joy indeed
When our treasure to God is given.
Yea, joy to the Lord of heaven!

A touching memorial service was held on Monday morning in the Children's Home, London-fields. Many sorrowing friends, representing Christian work of many kinds, assembled; but the specially pathetic feature was the large gathering of weeping widows, reminding us strongly of the scene described in Acts ix. 39. A number of factory girls, too, were present; also the children in training for Canada, and some big lads soon to start for the other side.

After a hymn and prayer, Dr. M'Killiam, who conducted the service, read various Scriptures, and spoke of the sympathy of Jesus in sorrow, and of the comfort inspired by the hope of the joyous reunion at his glorious return. Various brethren followed in earnest prayer for the bereaved ones at home and in Canada.

The funeral took place in the East London Cemetery, Ilford, where the dust of the beloved departed was laid to rest in the sure and certain hope of a blessed resurrection. Amongst well-known friends present we observed Messrs. George Holland, B. Broomhall, J. E Mathieson, R. C. Morgan, Robert Scott, Robert Paton, H. A. Maude, C. Dobbin, Henry Varley, John Stabb, and W. R. Lane, several of whom took part in the proceedings.

We feel sure many will pray not only for the bereaved husband and sons, but also for Miss Macpherson, that she, too, may be supported under this heavy loss.

LIVERPOOL CONVENTION.

An esteemed correspondent writes:—We have just closed the fourth of the annual conventions for the deepening of spiritual life (presided over by Mr. Robert Wilson)—one which in power, and we believe also in definite spiritual results, has exceeded any such previous meetings in this city.

For weeks before unceasing prayer had gone up, and the believing expectation of God's people had claimed a season of special blessing. And this the Lord graciously gave in a very remarkable manner. The pledge was realised in the first opening meeting for prayer on the Monday, when over five hundred assembled to intercede for the longed-for "showers." Then day after day, through his own servants, precious truths were unfolded, and carried home in the power of the Holy Ghost. Although the large numbers who gathered together caused an overcrowding of Gordon Hall, yet on each occasion a spirit of calm and holy solemnity so rested upon the meeting that the presence of the Lord was very specially realised.

The need for heart-holiness, and for the manifestation of this in the daily practical life—the power of Christ to cleanse, to keep, and to endue with the Holy Ghost—these were the blessed truths (with singular harmony of thought) upon which the Lord's servants enlarged, and which were applied powerfully to the hearts and consciences of many present. So that when Friday came, and we gathered for praise and testimony, a large number told how the Lord had revealed Himself afresh, how his light had searched heart and life, had discovered and brought down the lurking idols, and had revealed the willingness and power of Christ to occupy alone his own rightful throne-chamber. "And there was great joy in this city."

Friday afternoon and evening were occupied almost entirely with Foreign Missions. The cause of China was pleaded by Mr. Marcus Wood of the C.I.M.); of Persia, by Pastor Jacob and Moressa his wife; of India, by Dr. Morrison; whilst one of the town missionaries, just leaving for the "North Africa Mission," asked earnest prayer for his future sphere.

Very short and simple, but touching testimonies were given at the evening meeting by a number of candidates training for the foreign field in the Liverpool Deaconess House and Missionary Training Institute. An opportunity was also given to any present who were willing to consecrate their life to this work (provided the Lord should call them) to signify this by rising. *Many* responded, so that we trust this blessed season will bear definite fruit, in calling forth workers for the "regions beyond."

Towards the close of the meeting Dr. C. Harford Battersby sent up a special request for prayer, as he was sailing next morning, Saturday, for the West Coast of Africa. At the close many felt it a privilege to grasp the hand of this devoted servant of Christ, and to bid him God-speed in this his second attempt to reach Central Africa.

The closing words of the Convention were spoken by Rev. C. Inwood. Thus ended a season of special teaching and blessing—not as a pond, to be dried up and forgotten—but as a channel from the fulness of our risen Head, to follow each dear servant of Christ into his or her life-sphere, and there abidingly and continually to be a source of strength and blessing. "And unto Him—who alone is worthy—we would yield all the praise, the power, and the glory for ever.

DR. PENTECOST IN MADRAS.

Dr. Pentecost is with us in Madras. He has been here for a fortnight, and expects to be with us still for a fortnight. To the many Christian friends at home who are praying for India, and who, being especially interested in this Mission, are praying daily for the Divine blessing on his labours, it will be encouraging to know that the Hearer and Answerer of prayer is faithful to his promise. Drops of blessing were early granted to us, gentle showers are beginning to fall, and we are hoping that they will yet be copious and widespread. News of the good results that accompanied Dr. Pentecost's labours in the North of India led many here to desire his presence, and to pray that he might be with us in the "fulness of the blessing of the Gospel of Christ."

As soon as he came, he was able to begin with a good audience. His large tent, which holds between eight hundred and a thousand people, was pitched between Fort St. George and Black Town, on the Esplanade, and it has been always well attended, and generally full to overflowing. In it a service has been held five evenings of the week, and on Sunday afternoons a meeting has been held at 4 p.m., to allow those to attend who cannot come on the week evenings. On Sundays the Doctor has preached in the churches morning and evening.

At the first service in the tent almost three-fourths of the available seats were occupied, but soon the whole tent was well filled before the address began, and latterly people have had to stand outside. The chapels have always been crowded to the door, and the Bible-reading has been well attended. The bulk of the audience consists of the better class of Eurasians, the class that forms the mainstay of the churches here; well-educated and well-to-do Hindoos and Mohammedans; and a very few of the better classes of Europeans have also attended pretty regularly. The seats are almost all occupied before the address begins, and very few leave before the close of the after-meeting. As a friend said to me this morning, "When a person once comes he wishes to return, and he is sorry to lose a meeting." The same people are coming again and again, and when any who have been once cannot come, it is because business prevents them. The people come to hear God's truth. They feel that the Doctor is himself resting firmly on the same foundation-stone of God's revealed Word, and that from this vantage ground he speaks to his audience of the things he knows to be true for himself and all men. He explains, in clear, forcible language, what is meant by such familiar terms as forgiveness, justification, redemption, and illuminates his exposition by apt illustrations. He began his work by a series of addresses on the "Fulness of the Blessing," and laid a good historical foundation for what was to follow.

As one looked on these crowded congregations, and saw the same intelligent people there service after service, and going from one service to another, which they know will be equally long, and as one saw their rapt attention, one was led to the conclusion that the cause of decay of pulpit power, wherever it exists, is not due to the absence of learning or ability, but to the preaching on topics of little interest to any, to the neglect of the truths that God has given, and which He uses to save men from sin and to fit them as the true children of God for the proper work of life. In spite of the heat and distance a thousand people met every day of the week to hear the Gospel of Jesus preached simply and sincerely. The pastors of churches are rejoicing over many that have taken the decisive step, and we rejoice with them.

A Missionary.

Madras, Feb. 9.

IPSWICH CONVENTION is to be held from March 8 to 11 in the Public Hall. The speakers include Revs. Barnes Lawrence-Figgis, Luce, Webb-Peploe, Haslam, Meyer, Moore, and John Wilkinson; Drs. Clement Clemance, Arthur T. Pierson; Pastor Theodore Monod. The hon. secs. may be addressed at 20, Providence-street, Ipswich.

For the Young.

FIVE PENNIES.

Acts xx. 35.

A friend of the Highland Orphanage, Inverness, N.B., has written these verses.

Such a pretty picture!
Children's service o'er,
Boys and girls are grouping
To the open door;
Can you spare a minute,
Will you kindly wait
Till five sample pennies
Reach the "Orphans' Plate"?

First goes Miss Louisa,
Elbowing along,
For she calls the meeting
Half an hour too long!
In the greatest hurry
Throws her money in,
Laughing when she clinks it—
Penny hers of *tin*.

Next is Master Edmund
In the sailor suit;
How he shrugs his shoulders,
Stern and resolute!
Listen to the mutter:
"Really horrid this,
I must do like others"—
Iron penny his.

Smiling Fanny follows,
Twinkle in her eye;
Holds her contribution
You can see how high
"People will admire,"
Thinks she, "when I pass,
Say I'm so unselfish"—
Penny hers of *brass*.

Then comes sister Nettie,
Stepping close behind,
Sensitive and thoughtful,
Charmingly refined;
Ev'ry tale of sorrow
Nettie's bosom stirs
Eager to show kindness—
Silver penny hers.

Only just another,
Special notice take,
John, the little Christian,
Gives for Jesus' sake:
Much the Saviour loving,
Blood-cleansed from all sin,
'Tis the *golden* penny
Little John drops in!

Here, then, ends my story,
Now its purpose know;
For our orphan-bairnies
Present funds are low:
Give your golden penny,
Pound, if wealthy, please;
Jesus will accept it
Through "the least of these."

Clara St. Clair.

HERO OR COWARD?

It would be a great mistake to think that the names of all the heroes are written in history. There have been many heroic lives which have been humble and unknown, but which deserve the admiration of the world just as much as those that have been more famous. They, perhaps, sometimes deserve our honour more, because those who lived then knew that they should never receive honour from men. After a battle, men celebrate the deeds of the leaders in the fight; but there has been just as much bravery among the privates, whose names are never heard out of their own little circle, and the fortune of the day depended as much upon their courage as upon that of the general in command.

There is one danger in reading these stories of heroic lives. They may sometimes make us feel as if we were also heroes, when, perhaps, there is very little that is heroic in our lives. We think what we would do if some great occasion offered, and it does not occur to us that we are cowards in the little occasions that meet us any day.

A boy, for instance, walks along the streets, thinking of the knights, the story of whose exploits he has been reading. He wishes that he could have lived in those old times, and thinks what a brave knight he would have been, how he would have protected oppressed ladies, and would have fought the cruel and false knights in the face of any odds. As he thinks about all this, he sees a boy tip over the table of a poor apple woman by the sidewalk, and then run away and jeer at her from a distance. Now the boy that was dreaming about the knights-errant, pities the poor woman, and would like to stop and help her pick up her apples, but he does not, for he is afraid that he shall be laughed at. So he passes on, and gives no sign of the pity or anger that he feels. I hope, however, that he does not imagine himself any longer to be a brave knight of the olden time, for he has shown that he is nothing but a coward.

From this it will appear that there are a great many opportunities for heroism in the life of an ordinary man, and even of a boy or girl.—*Selected.*

A TOUCHING INCIDENT.

Once a little boy came to a city missionary, and holding out a dirty and well-worn bit of printed paper, said, "Please, sir, father sent me to get a clean paper like that."

Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanza is as follows:—

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come!

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket, after she died; and she used to sing it all the time when she was sick, and loved it so much that father wanted me to get a clean one to put in a frame to hang it up. Will you give us a clean one, sir?"

The little page, with a single hymn on it, had been cast upon the air, like a fallen leaf, by Christian hands, humbly hoping to do some possible good. In some little mission school, probably, this poor little girl had thoughtlessly received it, afterwards to find in it, we hope, the Gospel of her salvation.

MISSION AT RADFORD.

Mr. A. G. Dodderidge, of the Children's Special Service Mission, has concluded a nine days' Mission at All Souls Church, Radford, near Nottingham. Many were led, by the simplicity and clearness of the Gospel message, to rest upon the Atonement of Christ for salvation, both amongst the senior scholars and adults, members of the congregation, and much regret was felt that, owing to previous engagements, the Mission could not be continued another week. The members of our Scripture Union have been greatly blessed by the Mission, and many new members have been added to the branch.

Arthur B. Good.

All Souls, Radford, Nottingham.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Ilfracombe*, March 18 to 29; Mr. H. Hutchinson, St. Stephen's, *Walthamstow*, March 5 to 13; Drill Hall, Caroline-place, *South Kensington*, March 14 to 20; Mr. W. H. Roberts, Clareville-grove, *South Kensington*, March 14 to 20; Mr. S. J. Hewlett, Manor-street Mission Hall, *Chelsea*, March 14 to 20; Mr. Josiah Spiers is spending part of March in visiting Orphanages in and near London; Industrial Hall, *Dewsbury*, March 18 to April 1; Mr. James S. Tyler, Congregational Church, *Smethwick*, March 5 to 11; Mr. E. Collier, Verulam Presbyterian Church, *Kennington-road*, March 7 to 11, and 15; Mr. A. G. Dodderidge, *Paignton*, March 7 to 16; Mr. T. Lewes Sayer, Harecourt Chapel, *Canonbury*, March 20 to 31; Mr. Livesey Carrott, Athenæum, *Camden-road*, every Sunday at 3 p.m.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Mar. 6, Matthew xiii. 44-58; Mon., Mar. 7, xiv. 1-12; Tues., Mar. 8, xiv. 13-23; Wed., Mar. 9, xiv. 24-36; Thurs., Mar. 10, xv. 1-14; Fri., Mar. 11, xv. 15-28; Sat., Mar. 12, xv. 29-39.

BIRKENHEAD Y.M.C.A. INSTITUTE AND GYMNASIUM.—The report just issued declares that the new building has in a pre-eminent degree, and in all particulars, answered the ends for which it was reared. It has been the centre of constant activity, has considerably increased in membership, and promises well. Two hundred men assemble every Sunday afternoon for a Gospel service; a Tramway Mission has been started by earnest workers; the Book Club has distributed a fair amount of useful literature; and the various departments of the Association have been maintained with general success. Our present great need, adds the report, is an increased number of honorary subscribers.

"A TRIP TO BABYLAND."

So, writing in the Jubilee year, I entitled an article giving an account of a visit paid to Mrs. Hilton's famous *crèche*, and the phrase may be used once more, for it not inaptly expresses the impression left on one's mind after a walk through the charming nurseries all alive with happy, well-cared-for babies.

Last Friday I found under Mrs. Hilton's care nearly one hundred little mites, ranging from three weeks to five years old. In the infants' room almost every cot had its tiny inmate, fast asleep or hard at work at the bottle. In the next room, those a little older were perched on baby chairs having their evening meal, and in a few minutes they would be tumbling about in "the pound," and otherwise amusing themselves with the toys supplied by many good friends. On another floor were the seniors—those who can toddle about—

ALL MERRY AND BRIGHT.

Higher up is the infirmary, not, of course, for serious or infectious cases, but for weaklings needing special attention.

These babies, thus nursed and tended, belong to poor mothers compelled to work for their children's bread. *Crèches*, or day nurseries, thanks to Mrs. Hilton's initiative, are now widely spread, but without such kindly provision how sad the lot of those tiny dots, who in mother's daily absence must be left in the care of a child scarcely older than themselves, or locked up alone in a dull room all day long, or handed over to the care of some woman who lets them mind themselves. Here, for the small sum of 2d. per day, mother may leave her little one, sure it will be tended with scrupulous care, and even this small fee is reduced or remitted in extreme cases. The minutest details necessary to ensure the health and happiness of so many babies are heedfully seen to, while the nurses in charge are carefully selected for their aptitude and gentleness in handling infants. To the poor mothers of the district Mrs. Hilton's *crèche* is indeed a relief and joy.

THE TWO HOMES.

But, besides the *crèche*, there is also a Home which has grown out of it. Here I found about forty tiny ones, orphans, the children of poor, struggling widows and widowers. The Home is for girls, but very young boys are admitted, and on reaching four or five are transferred to some suitable home—that is, if they are friendless.

Yet further, at Feltham, there is another Home—the loving gift of a lady friend, and designed for training the older girls for service.

On Monday in last week the twenty-first anniversary of the *crèche* was held. Special treats were given to the inmates, and many friends assembled to show sympathy. Every department of the institution was reported to be in vigorous working order. It was stated that the attendance at the *crèche* is at least eighty a day. The Orphanage is full, having forty inmates, while there are seventeen children in the Country Training Home (Feltham). Toys contributed by visitors and friends were given to the little ones. Mrs. Hilton and several members of her family welcomed the visitors and entertained the children.

The one regrettable feature in all this bright and beautiful work is that the burden of financial need rests heavily on the devoted founder and superintendent. Mrs. Hilton, through the death of several loving helpers, closed the year with an adverse balance, and now requires £300 to clear off the deficiency. Surely this burden will not long be suffered to try her—certainly it would not if many friends would but accept her invitation to come and see. The *crèche* and Home are open for inspection daily from noon to five p.m. (Saturdays till two p.m.). Those who go will find themselves charmed by the dear, bright, wee faces and the many tokens of care and love. Communications should be addressed, Mrs. Hilton, The Crèche, 16, Stepney-causeway, Commercial-road, E.

Pearl Fisher.

METROPOLITAN TABERNACLE SUNDAY-SCHOOL.—A missionary meeting was held on Tuesday, February 23, when interesting addresses were given by Mrs. Armstrong, from Burmah, and Mr. F. Marcus Wood, from Mid-China. G. H. Judd (Missionary Secretary) reported that £250 was raised by the school last year for mission work. Mr. S. R. Pearce, the Chairman, read a recent note he had received from the late Mr. Spurgeon, in which he said: "The school is always a fruitful field, and it makes one happy to think of the boys and girls praying for me."

Addresses to Business Men

IN GLASGOW.

BY REV. JOHN McNEILL.

I. THE HEALING OF THE BLIND BEGGAR.

A man that is called Jesus made clay and anointed (or smeared) mine eyes and said unto me, Go to the pool of Siloam and wash; and I went and washed, and I received sight.—John ix. 11.

Here is personal testimony. And after all, seeing that religion is still the great matter of controversy, there is no better contribution to the generation-long discussion than one's own stone upon the cairn. The scientific method is much wanted to-day; it has always been the best method of the Church's apologetic. We simply point to drunkards converted, harlots made chaste, covetous men made liberal, and ask them to give their own testimony. Right there before they have spoken ten sentences every soul of them will utter the name of Jesus as being the be-all and the end-all of whatever mighty change has passed upon them. I say it is high time that in this tremendous controversy, with the battle thickening at all points, the Church should bring to bear her best weapon of personal testimony.

Jesus Christ is the biggest trouble in Glasgow to-day—in business, in commerce, in the home, and everywhere. I want to ask every man of you if you have made a contribution to this question; and if so, has it come along this line of personal testimony? Has Jesus done something for us that at all corresponds to this man's experience? If not, why not?

Notice that the heart of the testimony is Jesus. I do not care who you are; but if you stand up here to-day and tell your biography, and if it does not run out into the name of Jesus, it is not worth listening to. The man who tells his story, or who writes and publishes it, if the centre and circumference of it is not Jesus, whatever little light is in it will soon flicker out into darkness. Every lamp that He has not lit shall sputter out finally into total darkness, and every lamp that He has kindled shall shine like the stars for ever and ever.

Look at this blind beggar. He is a greater man to-day than Alexander. The most that we know about Alexander, I suppose, is what we got in our school books—that he sat down and cried because he had no more worlds to conquer. I hope, for his own sake, that modern criticism will spoil that story, as it has many another. But this blind man is a bigger man to-day than yesterday, and his light will shine more brightly still to-morrow,

BECAUSE JESUS IS ITS CENTRE.

We all want to live, and to make the best of life. We like to be remembered after we are gone, and to be heard tell of again. And so you shall if Jesus Christ gets into the centre of your life. That young fellow down there, who has slipped in here, calls himself of no account. Let him take Jesus into the heart of his life, and he will be heard of yet. My young friend, He will make you a burning and a shining light to his praise and glory. This is not the story of a beggar. No, no. It is the story of a beggar, PLUS JESUS. And that "plus" is the x that will multiply your life to the nth power—if I may remind you of your algebra. Perhaps the formula is about all we know of it by this time. The darkness, the weariness, the insignificance, the misery, the loss of independence—all old things will pass away, and you will walk under new skies, because the Light of Life has come.

As it was with this blind beggar, so it comes to us still. I waken up some day to discover that Jesus and I are contemporary; and every miracle of bodily healing recorded here is for me a parable of spiritual grace. His work in the visible world is but a picture of how He can cure spiritual blindness and lead men out of spiritual beggary and bankruptcy; how He can enable me to do my own day's work; give me my own independence; make my own life, worked out by my own hand, worth living.

How did He do it? He "made clay and anointed mine eyes." I want to say that just as the Lord dealt with that man physically—in a region where you could see Him and follow Him—so He works in the invisible region of faith and spirit. There is a stage at which Christ's work on me may seem rather to add to the darkness, and

MAKE CONFUSION WORSE CONFOUNDED.

To make clay, moisten it with the moisture from his own blessed mouth, and smear that upon a man's eyes—why, that would ruin eyes that see. So there is a stage, paradoxical as it may seem, at which Jesus Christ and his Gospel seem to deepen the darkness in a man's soul.

If any of you are at that stage, lie low; keep close; but do not lose hope or heart. The Gospel requires no exaggeration and no false notes. Do not say you feel something you do not feel. Do not construct a more or less elaborate make-believe that you are something you know you are not. If some of us to-day are natural—and I trust we all will be, for first there is that which is natural, and afterward that which is spiritual—we will admit that at the stage we have reached Jesus Christ and his Gospel simply thicken the darkness. In the case of many there is no name on the tongues of men more opaque than the name of Jesus; no book darker than the Bible. Do not force yourself to praise the Bible, because it is the correct thing to do; simply tell the truth.

It may be that the Gospel is the most irritating thing you ever listened to. You are simply glowering into the darkness, as you hear it. You can listen to politics, or science, or commercial matters, and can keep wide-awake; but when you come to religion the darkness deepens. The minister is a weariness; but he is not altogether to blame. There is a good deal of preaching, but there is also a deal of mighty poor listening. It is so in the nature of the case. You are on the road to brightness; but I say there is a stage at which the very Gospel seems to thicken the darkness. It is in grace as in nature; it is the old story—

THE DARKEST HOUR BEFORE THE DAWN.

So it is sometimes at the very end; conscience, reason, memory, intelligence—all fading away and flickering at the dying moment, just before the soul is ushered into the blinding blaze, the larger life, the loftier activities of the world to come. So it may be with some of you who are not young. Grey hairs may be upon you. You are a decent man as the world counts it, and you deserve to be so counted. But you may still be at that stage when the Gospel is a puzzle and a torment. Men round about you are saying it is so bright and clear and simple; but if you are honest you will say, "I can make nothing of it." The explanation lies here: the natural man receiveth not the things of the Spirit, because they are spiritually discerned. The carnal mind is enmity against God; and the very Gospel itself is an irritation at first.

How did the darkness lift? What a philosopher this man was, though he was a blind beggar. When the man called Jesus smeared his eyes with clay he said to himself, "I will wait." He did not see the man who anointed him, but perhaps there was something on the tips of Christ's fingers that made him wonder whether he was not in his Maker's hands. My friend, do not go away, although it may seem foolish to take clay and make an optic nerve out of it. Hold on a bit. Did Christ not take clay one morning, and make a whole man out of it—a whole man, eyes and all? Christ was wonderfully consistent in what He did. The beggar had got back into his Maker's hands.

So with us when our Lord's fingers in the Gospel are working round about our debility and breakdown. Let Him do his work. I am preaching to you salvation and brightness that shall be eternal to heart and mind and feet, through simple faith in Jesus Christ; though the one looks as foolish as the other to the natural understanding. Suppose you never heard the Gospel before, in the brief way that I have stated it, it seems perhaps to your mind to thicken the darkness. How does it save? "Go the pool of Siloam and wash. I went and washed, and I received sight." Practically, salvation from darkness, from ignorance, and from all that it involves—stumbling on into the outer darkness—comes to me along the simple line of obedience. "Jesus Christ is the Author of eternal salvation to them that obey Him." Obedience is just ringing the changes on faith, lest it should get to be commonplace.

> So coin grows smooth in traffic current passed,
> Till Cæsar's image is effaced at last.

God reveals Him in different phrase, "lest one good custom should corrupt the world." Go on; be and do all as for Him and from Him, and this wonderful change will come. This may not explain every conversion, but it will explain some, and that is sufficient. Do not kick or fret. Do not demand that the Lord and the Gospel should suit your whims, caprices, and foregone conclusions. No doctor would listen to you if you should dare to order him or dictate to him how you think your trouble ought to be treated. So with Jesus Christ. You are in a state of desperate darkness, for the Divine operation of his free spirit has not been upon you. Do not say: I think this, that, or the other thing. Lie in his hand as the clay to the potter's wheel. Be obedient. *Solvitur ambulando*: the thing will be "solved in the going" in many cases.

I see this man going away to wash, and I believe the hardest part of it was in the first two or three steps. There must have been a strong temptation to turn round and stop and say: "Do not add insult to my misery. What kind of quackery is this—after I have been trying to avoid quacks all my days?" But, whatever he felt, he set his teeth and clenched himself hard, and

SET HIMSELF AGOING.

God be praised, I believe I shall get some of you started to-day to go: no longer to argue and fly in the face of preacher and message, and say: "How is that so-and-so?" Nay; go along and say: "God helping me, I will try."

The man started, and at last he got to the pool. I see him stooping down to wash, and as he did so, that clay mixed with the water literally became the "solution" of his difficulty—the lotion for his blindness. As the Apostle says, "The word preached"—that is the clay to human wisdom—"not being mixed with faith in them that heard it," did not profit. The clay was laid on, but they did not go and wash.

I cannot tell how the cure was effected; neither could he. There are more things in heaven and earth than are dreamt of in any of the philosophies. The last link in the process was as mysterious as any of the others. The man would say: "I stooped down and washed; I rose up; and, wonder of wonders, for the first time I saw those blue skies, the Temple turrets and towers, the trees, the sweet faces of my fellow men. I came away from the pool saying: God of Abraham, what a world! and I called it a dark and dreary world. Many a day I wished that I were dead, and at the noontide hour I stumbled and groped for the wall. Now, what a world it is! Surely the light is sweet, and a pleasant thing it is for the eyes to behold the sun!"

Why do I ask you to come here? Believe me, I would not be guilty of the rudeness of asking business men to come here that I might speak to them about business. You know more about that than I do. But I think I have a message from God that justifies this gathering to-day. There is a world of light, a world of peace, a world of exquisite beauty; and that world beats all round about thee, as the sweet, natural sunlight beats round the darkened eyes of the blind man. Oh, that thou mayst see that world of which Jesus Christ is the Centre and the Sun; so that when you see Him you are already in eternity; you are away from the mist and darkness of time and sense and sin; the curtain has been lifted; "your life is hid with Christ in God."

> Far from the world of grief and sin,
> With God eternally shut in.

You are translated—beautiful expression!—from the kingdom of darkness to the kingdom of God's dear Son.

There is no more to say virtually; the thing now is to do. You are practical business men. I like to meet with practical men. I am wearied with speaking to unpractical people, who listen and go away and do nothing. God be praised, the Gospel will get on to-day. You say business is business. I have got you into my trap beautifully. Fall to now and believe. Be true to your own creed. Believe, obey, and not a few of you will go out of these doors in the light of life.

EASTBOURNE Y.M.C.A.—At the annual meeting of Eastbourne Y.M.C.A. on Wednesday it was reported that the committee had had during the past year many evidences of the great benefit the Association had conferred upon a large number of young men, and many gratifying testimonies had been received from those who had left the town.

REV. R. A. TORREY,

Superintendent of Mr. Moody's Bible Institute, Chicago.

LONG ago, in his far-reaching and remarkable evangelistic experience, Mr. Moody came to the conclusion that much energy, zeal, and ability was running to waste, or was being utilised to but a limited extent, which, with proper training, might be turned to real service in the spread of the Gospel. Something, he felt, was wanted, which, without interfering with divinity halls and colleges, as due preparation for the regular ministry, might supply that systematic and thorough Biblical instruction, and that training in practical evangelistic methods, so sorely needed by many earnest but inexperienced young men and women. The outcome of careful consideration given to this matter was the establishment of the Bible Institute in Chicago, of which the subject of our present sketch has been for some years the successful superintendent.

R. A. TORREY was born on January 28, 1856, at Hoboken, N.J., his father being a manufacturer in Brooklyn and New York City. From his earliest childhood he was brought up in the fear and nurture of the Lord, being taught to read his Bible and pray daily; a habit, he himself remarks, he maintained even during some later years of wandering and scepticism. His first definite religious impression came from reading a book on which he stumbled, when but a boy, in the lumber-room at home. Reading this book, the question arose: "Will you be a Christian now?" but with that came the thought that if he said "Yes," he would have to be a minister, and, shrinking from such a calling, he said "No," and for some years seemed to be left alone.

At the age of fifteen he entered Yale College, and having no spiritual life, easily fell into the ways of sin, associating with a fast set, and becoming very reckless, even while continuing constant in attendance at church and prayer-meeting, as well the reading of the Bible and daily prayer. In all this he found, of course, no true happiness; and, indeed, confesses that, "during my junior years life became an utter burden, of which I wanted to be relieved, until, in sheer desperation, one night I rose from my bed and told God that if He would give me relief I would preach the Gospel, should He bid me. I found peace at once, but I did not come out openly as a Christian." This open confession he made in the last term of his senior year. Entering Yale Theological Seminary, after four years in the College, he fell away for a time, and professed to be a sceptic, but was brought by the goodness of God out of the darkness of scepticism into the light of life, through the study of Christian evidences and the illumination of God's Holy Spirit. During his last year in the Seminary, he worked for six weeks in the inquiry-room in Mr. Moody's meetings at New Haven, Conn, where he got his first taste of personal work and the joy of winning souls. This experience, he believes, moulded and influenced all his subsequent service.

Graduating in 1878, he entered the Congregational ministry. His first charge was at Garrettsville, where in a year or two God gave much blessing, "in answer," it is believed, "to the prayers of a woman who had been one of the first converts in the place." Anxious further to equip himself for his work, Mr. Torrey resigned his charge in 1882, and pursued studies at Leipsic and Erlangen, under Professors Delitzsch, Luthardt, and Franck. Returning home in the autumn of 1883, he accepted a pastorate at Minneapolis, becoming subsequently superintendent of the City Missionary Society in that town, founding by-and-by an Independent People's Church. During this period he passed through deep spiritual experiences—doubtless the training of God for his future service. Feeling his lack of power, he was led to call upon God, telling Him he could not preach again until fresh-filled with the power of the Spirit, and made to realise that he was bidden "Go, in this thy might." After days of heart-searching and prayer, he believed himself to have received an endowment of power such as he had never known before. When, therefore, a little later, he was called by Mr. Moody to become superintendent of the Bible Institute, he felt the call to be of God, and hesitated not to accept, and entered on the charge in 1889.

Such were the early experiences of and the leadings of the Lord in regard to one who has now become so closely associated with a great and fruitful undertaking, that the remainder of our space must be devoted to the work rather than the worker, to the Institute rather than its superintendent. The large church in Chicago, built for and still under the care of Mr. Moody, has, like the late Mr. Spurgeon's Tabernacle, become a centre of Christian effort in many forms; and just as the Metropolitan Tabernacle has its Pastor's College and Evangelists' Association, so the Chicago Tabernacle has its Bible Institute and Evangelisation Society, both of which, in the first place, carry on much aggressive evangelistic work in the great business centre of the West; and, in the second place, train efficient labourers for similar service in many lands.

The Bible Institute is built immediately behind Mr. Moody's church. This is the "Men's Department," which is under Mr. Torrey's superintendence; but it must not be forgotten that in an adjoining avenue a similar Institute for women is carried on under the care of Mrs. S. B. Capron. This latter is doing valuable service, but at present we must confine our attention to the particular branch under Mr. Torrey's charge. The object is thus defined by Mr. Moody himself:—

> There is a great and increasing demand for men skilled in the knowledge and use of the Word of God, and familiar with aggressive methods of work, to act as pastors' assistants, city missionaries, general missionaries, Sunday-school missionaries, evangelists, and in various other fields of Christian labour, at home and abroad. All over the land are men who would, with a little well-directed study, become most efficient workers in these fields.
>
> There are also many men called of God into Christian work at too late a period of life to take a regular college and seminary course, but who would, with such an opportunity of study as our Institute affords, be qualified for great usefulness.
>
> There is a third class: Men who do not intend to devote their entire time to Gospel work, but who desire a larger acquaintance with the Bible and methods of Christian effort, that while pursuing their secular callings they may also work, intelligently and successfully, in winning men to Christ. The object of our Institute is to meet the needs of these several classes.



(From a photograph by Messrs. L. M. Melander Bros., Chicago, U.S.A.)

The present extent of the work of the Institute and its satisfactory results were shown in our last issue in the course of a review of the report for the past year. Hence, without recapitulating these, we may best illustrate the *modus operandi* by giving an extract from an able article penned by Rev. John Smith, M.A., of Edinburgh, who lately visited the Institute, and for three weeks gave expository lectures on the Epistle to the Galatians. He says:—

> The superintendent of the men's department, Rev. R. A. Torrey, has proved very successful. By direct exposition, by analysis of the dogmatic contents of passages exegetically studied, he contrives, in a somewhat popular but very thorough fashion, to give the students a clear comprehension, and a real mastery, for teaching purposes, of Holy Scripture. Indeed, while valuing very highly, and regarding as indispensable the more minute examination of the text in Greek exegesis, one often wished that in our

theological halls students were carried into the heart of the Epistles, and were enabled to master their theological contents through some such rapid but careful system of exposition and analysis. He also gives them a thorough course of instruction inconduct of meetings, dealing with inquirers, and all matters entering into aggressive Christian work.

Associated with the superintendent are many leading ministers and well-known professors, who come into residence for a month or so, and supplement by expository or theological lectures his more detailed and systematic instructions. Through this arrangement the students are brought into contact with scientific teachers, and also with some of the most forceful personalities in the American religious world.

A little farther on, in the article referred to, Mr. Smith, dealing with the practical and prayerful spirit animating the whole, says:—

The whole scope of the instruction was designed directly to train and furnish for practical and aggressive Christian work. Those only were admitted who had given some evidence of burning zeal and devotion; and every effort was made, while imparting the necessary training, to maintain great warmth of spiritual life. All the students resided in the institution, under the eye of the superintendents, and much time was given to prayer. Throughout the city, too, in the more sunken and degraded parts, were mission-halls and tents, to which the students went night by night under the guidance of skilled evangelists. Here they took part in singing, in dealing with inquirers, and now and again in speaking. A more magnificent training than this hand to hand fight with the devil in his chief seats one could not conceive. The men came back sometimes flushed with conquest, on other occasions baffled and in agony of need. Their common talk was of notable cases—of some notorious thief humbled at the foot of the cross—of work among characters where the bowie-knife and the revolver were as common as swearing or drink. We met after supper (corresponding to our tea), like a regiment before going into action, to lay the whole matter before God, and I shall never forget their brief, burning, and pointed prayers. God was being counted on, there and then, to stand by them, and so they went to the fight.

Nor, on the students leaving the Institute, does all concern in them cease. From time to time forms are sent out, which they are requested to fill up, in order that their whole service may be followed with prayer and sympathy. These returns reveal much of genuine interest. Here is one from S. A. B., a young man who entered the Institute "a green labourer from a lumber-camp," and who, after sixteen months' training, went on to become a "Sabbath-school organiser," a type of effort peculiar to America, but virtually that of a pioneer evangelist in territories freshly settled and not occupied by the churches. S. A. B. appears to have been much used of God, and has developed a remarkable ability for dealing with drinking men. Next we have a return from J. L., a young Englishman, who, after thirteen months in the Institute, is being used of God at Deadwood, in the Black Hills, South Dakota. Another, W. B. W., had been in a theological seminary, and after being licensed entered the Institute, to gain a knowledge of practical methods. He writes: "My stay in the Institute has been an untold benefit to me." He is now being much blessed in South Carolina.

So might we give many instances of labourers in the States and in the foreign field, but these must suffice to indicate the value of the training received in the Institute.

The course of study is described under eight heads: 1, Biblical introduction (inspiration and authority); 2, exegetical study; 3, typology and prophecy; 4, doctrine; 5, in reference to practical use; 6, methods of exposition in Bible readings, &c.; 7, methods of work; 8, music. The whole course covers two years, but is so arranged that those who come for shorter periods find their need met.

This combination of constant and devout Bible study with prayer and effort weeds out the unfit men, while those really called of God are developed and strengthened. As Rev. John Smith remarks: "The interests, sympathies, and aspirations are all centred in the cross. This whole-absorption in the work of winning souls for God gave to our studies of Scripture a vivid reality such as I scarcely ever experienced."

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A PASTOR TO HIS PEOPLE.

Rev. Dr. Bullinger, in a pastoral letter to the congregation of Brunswick Chapel, Upper Berkeley-street, W., says:—

It may be well, in this first pastoral letter, to let you know something of the principles which govern me, and which will animate me in my ministry for you. I desire to glorify God, and to work for eternity: to be guided by what God commands, rather than what people demand. Hence my object is to foster spiritual worship, and to preach Christ as a crucified, risen, ascended, and coming Saviour and Lord. Hence such changes as I have made in our service have all been backward towards the Reformation.

At my ordination I was commissioned to *feed the flock of God*. I was not appointed to be a provider of "entertainments" for the world, but I was exhorted in the name of Christ to have in remembrance the office and charge to which I am called, "that is to say, to be messengers, watchmen, and stewards of the Lord, to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world (*i.e.*, this world of naught), that they may be saved through Christ for ever (See the Bishop's Charge in the Ordination Service)." Further, the difficulty of this work was impressed upon me, and I was assured that I could not "by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures." Further, I was exhorted: "forsake and set aside (as much as you may) all worldly cares and studies," and "apply yourself wholly to this one thing, and draw all your cares and studies this way."

Now I desire to profess my full confidence in God's Word, as the only means by which God's work is to be done. I believe that it is still "the power of God unto salvation to every one that believeth" (Rom. i. 16): that it is still "able to make wise unto salvation" (2 Tim. iii. 15): that "it shall accomplish that which Jehovah pleases and prosper in the thing whereto He has sent it" (Isa. lv. 11). I am not tempted, therefore, to adopt any of the modern methods of the nineteenth century, which all proceed on the implied assumption that the Word of God has grown weak, and has lost its ancient power.

No! "I believe in the Holy Ghost." I have no apologies to make for the truth of his word, and I have no commission to treat with its enemies, I am charged to "preach the Word"; and bidden to have faith in its power, while forewarned that "the time will come when men will not endure sound doctrine" (2 Tim. iv. 2, 3). It is not my business, therefore, to study the tastes of such by what are called "attractive services," which mean that the music is to get longer and longer, and the sermons shorter and shorter, because the time has come when men will not endure sound doctrine.

Many of God's children are led away and deceived with the fallacy that, what we may lawfully enjoy in our homes we may suitably transfer to our churches. It is a fallacy. For in the church at Corinth there were those who acted on this principle. Food is God's gift, and eating and drinking are of God's ordinance. He has also ordained that at his table we are to eat bread and drink wine in remembrance of our Saviour's death for us. But these saints ate and drank as they did at home, and the Holy Spirit by the Apostle rebuked them, "What? have ye not houses to eat and to drink in? or, despise ye the Church of God? Shall I praise you in this? I praise you not" (1 Cor. xi. 22). This same principle applies to all the so-called "Bright services" with their music and decorations and other attractions. Have ye not houses to decorate? Have ye not houses to enjoy music in? or, do ye despise the church of God by introducing such things there? The only music that goes beyond the roof of the church and reaches heaven is that of converted people "singing with grace in your hearts to the Lord." All other music in his house is an abomination unto Him. "If any man hunger (for such things) let him eat at home."

They that worship God "must worship Him in spirit and in truth" (John iv. 24). There is no *choice* in the matter. We have no liberty to *prefer* this or that service: the word of this great rubrick is "MUST." This "must" of John iv. 24 is the same word as John iii. 7, "Ye *must* be born again"; and of John iii. 14, "Even so *must* the Son of Man be lifted up." As the death of Christ was necessary for the salvation of the sinner, and the new birth is necessary for the gift of eternal life, so *spiritual* worship is as absolutely necessary for the support of that life, and for the true expression of it.

THE METROPOLITAN TABERNACLE.

The following letter has been issued by Rev. James A. Spurgeon:—

Dear Friends,—At the unanimous desire of all my dear brother's (the Rev. C. H. Spurgeon's) church officers, I have agreed to continue the discharge of the leadership vacated by his removal from us, until the will of the Lord in the whole matter shall be more fully revealed to us, alike as to the future of the Church at the Tabernacle, and of the varied agencies now connected with it.

The past years of his life have been so much broken with long periods of pain and affliction that, under his direction, the whole area of his work, save the pulpit duties, has been otherwise provided for under my supervision. By God's good providence the staff of helpers is ample and efficient, and if we can command the continued confidence and support of his many long-tried friends, we can carry on all his varied works without any change, save that involved in the inevitable loss of that inspiration which his name and presence ever afforded to us all.

It is in calm reliance upon God's promised power, and in obedience to what I believe to be his Divine Will, that I assume for the present the conduct of this great and to me familiar work, though now, alas! as to the leadership, it will be no more unitedly with him.

The gracious Master, whom in all this I wish alone to honour, greatly comforts me with the prayers and aid of a goodly band of brothers in the faith, who have stood by our side many years, and who now promise to remain and share with me the heat and burden of the day, till our Lord's will in all matters shall be made clear.

My heart is and will remain at rest as to the preaching of the Word in our midst, while my true colleague, Dr. A. T. Pierson, continues to carry that load for us with so much satisfaction to us all.

May I not confidently rely in this time of need upon the continued generous support of all who have helped hitherto, and also of many others, who will step in to take the places of many who have of late fallen asleep, and whose kind gifts we shall sadly miss in the future?

May God richly bless and carry on his own work, here and everywhere, prays,—Yours to serve in Gospel Bonds, Jas. A. Spurgeon.

LIVERPOOL.—The Liverpool Mission (Wesleyan) is still, according to its new report, thriving, and maintaining its debtless reputation. With seven missions to support, six of them being important halls, as well as the Lads' Home, and the work lying mainly among conditions more unfriendly than can be found in any other town in England—London not excepted—the marvel is that the work should be done so successfully and at such small cost. £2,237 is the outlay for the year, and the subscriptions rather more than cover the expenditure. The report gives some striking facts illustrating the extreme difficulties which the Mission has to face. The population is by no means English. People of all nations are in its streets. It is the English stronghold of Popery. The drink traffic is a mightier power than anywhere else. Multitudes are steeped in ignorance, crime, and barbarism. Nothing in Whitechapel, Manchester, Birmingham, or Leeds equals the sin and misery of the worst parts of Liverpool. Moreover, it must be remembered that Mr. Garrett and his devoted helpers are wrestling with the *worst* of Liverpool degradation. Yet, amidst all this, a very real work is being accomplished.

The Revival in Scotland.

(FROM OUR SPECIAL CORRESPONDENT.)

GRANTOWN-ON-SPEY.

Public attention is, of course, chiefly concentrated on the great meetings held by Mr. Moody and Mr. Sankey, which have the advantage of being fully reported day by day in *The Scottish Leader*. But one of the most remarkable visitations of reviving and converting grace that has marked the past months has been that at the pretty little country-town of Grantown-on-Spey, in Inverness-shire. Passing reference to the work there was made in a recent issue, but the story deserves a fuller recital. It is one that ought to give heart and hope to all true evangelists, and also to all consecrated workers who are earnestly seeking to build against their own houses, without much encouragement or help, it may be, from fellow Christians near at hand.

Some of the good folks at Grantown were very anxious to have a visit from the American evangelists in December, but it was found impracticable to arrange for that, in view of other engagements entered into. There was disappointment, of course, but the failure only threw the local friends more unreservedly on God, who can work by whom He will. It is only stating a patent fact to say that one of the most zealous Christians in the town is Mr. Grant, a leading business man in the drapery line. His brother, Rev. Mr. Grant, of the Free Church, Helmsdale, who was paying a short New Year's visit to Grantown, was induced to hold some Gospel meetings. The snowstorm that came at that time prolonged his stay for several days, and these were well utilised. No striking results were seen at the time, though it has since transpired that some decided for Christ at those first services.

A committee was formed to continue the special effort, and flying visits followed from Rev. A. Lee, Nairn; Rev. Mr. Lister, Dundee; Rev. Mr. Martin, Stornoway; and Rev. Mr. Paterson, Edinburgh. The work had thus gone on for three weeks, with much evident interest in the matter of attendance, but with little sign of breaking down or definite conversions. It was then resolved to seek the co-operation of Rev. J. J. Mackay, of Free Trinity Church, Glasgow, one of the most living evangelistic preachers that Scotland possesses today. He superintends a large and successfully aggressive work in his own district, and, of course, there are many calls on him from other places to "come over and help." He was able to arrange for a four-days' visit to Grantown, and entered on the work in the assured confidence that God was about to manifest his saving power. Indeed, the Spirit of God had already been moving deeply in the hearts of the people, but

THE CRUST OF HIGHLAND RESERVE,

and prejudice against open profession of salvation, had not been broken.

Avoiding minute detail as to what followed, it may be said that for the first two nights there was shown a wonderful spirit of hearing; the people would patiently sit through two consecutive addresses, but they still kept their resolves and councils locked up in their breasts. One evening the preacher took the unusual step of asking those who were Christians to manifest it by rising. Some of those present professed to be very angry at this, and declared they would not go to any more of the meetings. But some were like the son in the parable who changed his mind and went. Indeed, this was done at the cost of absenting themselves from a public ball, which they had previously agreed to attend. Though no one had yet openly declared for Christ, Mr. Grant, the business man, had encountered and spoken with several young men in the dark street, and had discovered that they were seeking the Lord, Nicodemus fashion.

It so fell out that the next evening Mr. Mackay, at the close of his address, went down among the audience, and, without knowing it, but clearly guided of God, found himself speaking to some of those very young men who had been spoken with the night before. He asked the general congregation to retire and the young men only to remain. A dozen stayed, and before the little company broke up nine out of the twelve had stepped "over the line" of definite decision. The workers had been on the stretch for three and a-half hours without a break, but they went home with thankful hearts.

THE ICE WAS NOW BROKEN,

and next night, which was the Saturday, there were further decisions at the after meeting. The specified time for Mr. Mackay's visit had now almost concluded, and he purposed to return and fulfil Glasgow engagements on the Monday. Just then came the sudden thaw, and the floods in the River Spey that washed away part of the railway and blocked all traffic for several days. The evangelist was storm-staid; and surely the hand of God was in that—turning a seeming evil into a certain good.

What remains to tell must be very briefly stated. The Sabbath was a very busy day for the preacher and the other workers. In the evening the hall was crammed with a congregation of some five hundred persons—a third of the entire population of the town. It is computed that at that service as many as forty made the great decision; many of them having done so during the address and without any other human intervention. On Monday night there were more accessions to the ranks of the open confessors. The whole place was now thoroughly stirred; the revival was the theme of talk at railway stations, at the doors of the public-house, and everywhere. The fact that there were opposers, and that some of the converts had to bear the brunt of ridicule, only showed the reality of the movement. Tuesday night saw more in-gathering, and on the Wednesday night the same test was put as that which had roused such searchings of heart six nights before—the professors of Christ were asked to "stand up for Jesus." The contrast in the response may be faintly imagined. The Highland reticence was fully broken down, and the people seemed glad of the opportunity to declare themselves. Before Mr. Mackay was able to leave for Glasgow the list of converts had greatly swollen (like the Spey), and numbered between eighty and ninety In many cases there was no mistake about the change. Young men politely but manfully cancelled engagements, made before conversion, to attend balls, and did not scruple to give their reasons. Mr. Paterson, of Edinburgh, was on the scene again for one evening after Mr. Mackay had gone. For the present the special meetings have ceased, but means are being taken to consolidate the work and keep the converts true to their profession. The local Y.M.C.A. has been reorganised, with a large accession to its membership; and a Y.W.C.A. has been started, in addition to a weekly fellowship meeting for all the young Christians. At a social thanksgiving service recently held there were close on a hundred converts present, and some thirty older Christian friends. All the three pastors of the place were present and spoke.

Some exceedingly interesting facts could be told; but, perhaps, it is wiser not to be too specific. It may be said, however, that Mr. Grant has a large number of persons in his employ in one capacity or another, and many of these are among the converts; so that he, at any rate, has had a full reward for his devoted labours in the movement. Country relatives of converted residents have been invited to visit the town, and have come within the circle of blessing. In one case, a young lady, living in a distant city, hearing that so many of her former companions in Grantown had become disciples of Christ, wrote to her parents there, and gave them the joyful news that she, too, had cast in her lot with the company of believing souls. Surely every reader of these lines will praise the Lord for his goodness and for his wonderful working among the folks at Grantown.

MESSRS. McNEILL AND BURKE.

The attention that the labours of these two friends have received in our columns during recent weeks has not been commensurate with their deserts; but a reporter suffers from the same disability as everybody else in not being able to be in two places at the same time. A friend in Glasgow has supplied the following interesting particulars with respect to Mr. McNeill's visits to Aberdeen and Stirling shires:—

"Many of Mr. McNeill's friends thought that he made a grave mistake when he resigned his charge in Regent-square in London. But those who have had the privilege of following his work in Scotland will thank God for setting free such a man to awaken the conscience of many sinners, and lead them to the Saviour.

"Mr. McNeill's work has been deep and real, and very much fruit has been gathered as the result of his faithful preaching. His three weeks' mission in Aberdeen was blessed in a most remarkable way; and one of the best testimonies that we could have was the sharp criticism that was passed upon his work by the secular press. Those who are interested in the Lord's work there have acknowledged that the "Granite City" has never before been so moved. Christian workers are still coming across many interesting cases of conversion under the preaching of our friend. After a few days' rest Mr. McNeill had a week's mission in Stirling. The large Albert Hall was well filled in the afternoon, and crowded every night. It was the privilege of the writer to visit Stirling on Sabbath, February 14, and he saw unmistakable signs of times of blessing. At the after meeting, held in connection with the Railway Mission evangelistic services, 160 young men remained, and thirty-three in that company testified to blessing received during the services of Mr. McNeill and Messrs. Moody and Sankey; and from what we could hear we understand that scores of others have been savingly converted.

"One of the striking features of the preacher's power is the wonderful way in which the Spirit owns the message as it is being spoken. Many of the conversions that take place happen while the address is being delivered, and we feel sure that the Lord is using his servant. We request Christians to remember our brother in prayer, and to ask that he may be anointed with the Holy Spirit for this great and important work in Scotland."

THE GREENOCK MEETINGS.

Not so many years ago Mr. McNeill was an unknown item in the Greenock community, acting as booking clerk at one of its railway stations. To day he is probably the best-known man in the place; judging from the vast throngs that have been crowding, night by night, to hear his addresses in the splendid Public Hall, he has certainly been the great centre of attraction these past two weeks. His elevation to public fame has been wonderfully rapid, but the abundant entrance he has received into the hearts of Scotch and English communities has been fairly won, and God ought to be praised that this man's natural endowments have been consecrated to such noble ends. Mr. Moody, at any rate, is far-sighted enough to recognise the unique qualifications of his Scotch brother, and he deserves the hearty thanks of the entire Christian world for the share he has had in setting Mr. McNeill free for the work in which he is now so busily engaged.

The hall in Greenock in which Mr. McNeill and Mr. Burke have been evangelising for the past two weeks is a magnificent structure, with two galleries, and a seating capacity of some 2500. The afternoon meetings have grown in attendance, interest, and power, and for the closing days there were very large concourses, mostly of the well-to-do section of society. To these the preacher has addressed himself right earnestly, dividing the word of truth with a master hand and an outspoken, faithful tongue. On Thursday afternoon, when our correspondent was privileged to be present, the subject of address was

"DAVID IN THE DUMPS,"

as described in the inspired record thus:—"David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in all the borders of Israel; so shall I escape out of his hand" (1 Sam. xxvii. 1). A better spiritual tonic than this discourse of Mr. McNeill's it would be very hard to find outside the pages of Scripture, and we would strongly commend any timid, discouraged, despairing souls, whose hearts are failing within them by reason of the seeming difficulties of their life's pathway, to get this sermon in its published form.* If it were not thus easily accessible we should furnish notes of it; but our available space is taken up with other utterances of Mr. McNeill's. To speak at these afternoon meetings Mr. McNeill has had to hurry straight away by train from his talks with the Glasgow business men. It must be a heavy strain on

* The title of the discourse is "What David Said in His Heart," and it is published by *Messrs. Nisbet and Co.*, price 1d.; it is the first sermon in Vol. III. of Mr. McNeill's collected discourses.

him, and we trust he will not unduly tax his physical and mental strength, superabundant though it be.

The great Greenock hall on Thursday evening afforded a truly inspiring sight. Seats and standing room were packed with a crowd that comprised all sorts and conditions of people in the town. Mr. J. H. Burke, who has been singing the Gospel in conjunction with Mr. McNeill since his arrival, early in the year, from America, is meeting with great public acceptance in that line of service. On this occasion he sang with great feeling and power a most pathetic Gospel invitation entitled "Welcome, wanderer, welcome." One might almost have "heard a pin fall," as the saying goes, while the sweet singer's notes, now rising and now falling with appropriate cadence, rang clearly through the lofty auditorium, and the pleading invitation was sounded to the prodigal to "Come home; come home." No. 4 in "New Hymns and Solos"—"The Land Afar"—was also beautifully sung as a quartette. In giving out a congregational hymn Mr. McNeill said: "Duets and quartettes are all very well, but I like to have a hand in it myself"; need it be said that he and everybody else sang with a will. These Gospel songs are doing far more good than most people imagine. They get into the minds and memories—we trust also into the hearts—of the common people, and continue to witness for God and his truth long after the special workers have vanished from the scene.

Mr. McNeill's address on Thursday evening was on the choosing of David as King in place of Saul. The story is one that freely admits of dramatic treatment, and the great gathering was held captive while the preacher passed in review the successive incidents in the old-world narrative, and gave them a very telling

PRESENT-DAY APPLICATION.

His sanctified humour had full play when he described the high looks and swelling pride of Eliab, the eldest son of Jesse, with whose fine outward appearance Samuel was so fascinated that he had almost poured on him the anointing oil; and again, as he portrayed the careless indifference of the rest of the seven, whose chances of the kingdom were lost because they did not deem themselves worthy of such a privilege, and were quite contented to jog along at the plough tail all their days. The choosing of the modest and goodly shepherd youth, David, and his ready acceptance of the high distinction, were made the texts for a most powerful Gospel appeal, in which the glories of eternal salvation and Divine worship were set forth as something to be coveted and accepted far before any mere earthly possession or honour. There was a very large second meeting, which Mr. McNeill conducted with great skill and tenderness. A perfect stream of personal requests for blessing on unconverted and other relatives came from the hearts and lips of those present, and a goodly number also indicated anxiety of soul; with these latter the workers, of whom there is a fine band in Greenock, dealt personally for a considerable time. Mr. McNeill's special mission in Greenock closed on Friday, and on Sabbath Mr. J. Scroggie was the preacher. He had a crowded audience in the Town Hall in the evening, and much blessing. One deeply interesting fact is that during Mr. McNeill's mission over thirty of the men working in one mill in the town have professed conversion. Messrs. McNeill and Burke are following up this week at Paisley, where they have the fine George-Clark Hall for the meetings.

MR. McNEILL IN GLASGOW.

The mid-day addresses to Glasgow business men were continued each day during the past week, and they have proved eminently successful. On the third day the audience fairly overflowed the Merchants' Hall, and the meeting was adjourned to St. George's Established Church in Buchanan-street, close by. This fine, but somewhat dingy, edifice was crowded — passages, pulpit-stairs, and all—for the rest of the week, not less, we should say, than a thousand men being in attendance every day. The auditors were by no means confined to commercials, pure and simple; for there were to be seen many types of "business men"—from the venerable minister to the roughly-clad artisan.

The preacher seemed quite at home among his brethren, and very skilfully adapted himself to the peculiar circumstances. Without any constraint or restraint his soulful utterances came thick and fast—tender appeal, courageous statement of doctrinal truth and playful humour being very happily mixed. The hearers were quite

SYMPATHETIC AND EVEN ENTHUSIASTIC,

for they frequently broke into applause—not, be it observed, at any of the speaker's declamatory periods, but when he had, in his own genial and decided way, given form and shape to the foundation truths of the Gospel and the glorious experiences of the true Christian life. To see such a sight in the heart of one of the busiest cities in the world, in the middle of a working day, and in an age of fierce commercial competition, was no ordinary treat. One could not help reflecting sadly on the short-sightedness of our Presbyterian friends in London in not providing Mr. McNeill with a similar opportunity somewhere close to the Royal Exchange, when he was a dweller and a worker in the Great City. Perhaps it was better so; if London had been sufficiently wide awake it might have retained for itself a man whom God has most plainly baptized for a world-wide mission. These mid-day meetings are to be continued this week in Glasgow, in response to an acclamatory vote given on Thursday. The meeting of Monday was very large, and the address was a beautifully-simple and pathetic Gospel appeal. There must have been close on a hundred ministers in the congregation.

MESSRS. MOODY AND SANKEY.

As their Scottish mission begins to draw near its close these two brethren seem to get more intense in aim and unresting in movement than ever. When one thinks of the frailties incident to all human life, and the trying conditions of their work at this severe and changeful season of the Northern year, their continued bodily health and elasticity of spirit become marvellous. Of a truth God is having them in his holy keeping.

Our report last week found them in the somewhat unlovely but populous suburban centre of Coatbridge, preaching and singing the Gospel to crowds who flocked to hear, despite the snow blizzard of Sunday, February 21. Before the week closed the evangelists had visited the sister town of Airdrie and the four villages of Strathaven, Stonehouse, Lesmahagow, and Larkhall. Without entering on minute details of the meetings, it may be said generally that the story to be told in each case is virtually the same—ministers of the different denominations rallying around the chief workers, and helping them by prayer and effort; the largest available buildings crowded out, and goodly overflow gatherings to boot; rapt attention to the heartfelt song of the one evangelist, and the cyclonic, burning, soul-stirring, sinner-awakening utterances of the other; the manifest working of God the Holy Ghost in the minds and consciences of believers and unbelievers; great searchings of heart among the Christians through Mr. Moody's vehement indictment of the doings of the whiskey-fiend, and his plain-spoken impeachment of the Christian Church for its connivance at the "infernal traffic"; stricken souls anxiously seeking the way to God, or back to the One from whom they had backslidden in heart and life; not a few making the great decision and receiving the gift of eternal life. This last is a statement not to be made lightly, or at random—and one can but judge from appearances; if these are to be trusted, the good old Gospel of full redemption through faith in the finished work of the Saviour Christ is as much as ever in Scotland the power of God unto salvation. It is no flash-in-the-pan affair. One fact may be taken as a sample of many similar facts. On Saturday evening Mr. Moody, by chance as we say, encountered a young minister at a Glasgow railway-station, as he was about to start for a fresh field of effort on the Sabbath. This young man was converted through the instrumentality of the evangelist in 1874; as a divinity student he got a lift from Mr. Moody's visit of 1882; now he is an active, earnest worker among the Glasgow masses, and full of thankfulness at having the first opportunity of grasping the hand of the man, who, under God, turned his feet, eighteen years ago, into the narrow way that will land him one day in life eternal, with the souls that God has given him. Such a fact is sufficient in itself to keep the hearts of our American friends full of song; and it is but one of many.

SCOTLAND'S GREAT CURSE,

the whisky bottle, has received no quarter from Mr. Moody for the past three months, as these columns have amply testified. Of late the evangelist has seemed to outdo himself in the strength and frequency of his assaults on this giant evil that stalks up and down the land, defying God and man and slaying its ten thousands year by year. The point of Mr. Moody's later references has been the extent to which the so-called Church of Christ has made itself responsible for the continuance and even the growth of such a social and national plague-spot. His contention is that the churches have the disposal of the matter in their own hands, and, therefore, they must bear the heavy responsibility. So long as the makers and the retailers, not to say the consumers of this demon alcohol, get the stamp of respectability and of Christianity put upon them by admission to the membership of the churches, so long will the ghastly farce of attempting to serve God with one hand and the devil with the other go on. How comes it that while in certain sections of society temperance sentiment has made rapid strides these last ten years, the great masses of the population in cities like Glasgow, and in the thickly-peopled suburbs—such as Coatbridge and Airdrie—are becoming more and more the degraded and helpless slaves of the drink? Is it not high time that Scottish churches of every name should with one consent cry truce to their internal squabbles and fall at the feet of God, calling for grace and strength to rid their country of this deadly incubus? One of the most active and best-informed Glasgow ministers has given it as his solid conviction that some thirty thousand men or women go to bed drunk in Glasgow every Saturday night. In view of such a state of things, the new moons and even solemn assemblies of the Churches must be an abomination to God, as was said by the prophet of old time. Mr. Moody, at any rate, has effectually cleared the skirts of his garments from all responsibility for this accursed Achan in the Christian camp; it remains to be seen whether his fellow-Christians in Scotland will hear his message to any purpose. If they do not, there will be a fearful score of reckoning to pay one day.

THE FOLLOWING-UP

continues to be actively maintained. Mr. J. M. Scroggie remained at Coatbridge for two nights, while Messrs. Moody and Sankey were at the adjacent town of Airdrie. Mr. Sankey bore an added burden of labour by driving over to Mr. Scroggie's meetings each night after he had sung and spoken at the central service and the overflow in Airdrie.

The Coatbridge meetings were encouraging in attendance and in result. It is manifestly a difficult task to follow up, in any place, the work of our American brethren, and those who essay to do it are much to be commended for their disinterested courage. This week Mr. Scroggie succeeds Mr. McNeill at Greenock. Mr. Morton Smith, after a brief respite from activity, is busy this week at Wishaw. The close of his recent labours in Kirkcaldy showed a very considerable muster-roll of professed conversions. Mr. Smith is a well-equipped and vigorous worker, and God is everywhere owning his testimony and his teaching.

Rev. Sholto Douglas, who kindly entertained Mr. Moody and Mr. Sankey at his country mansion during the Coatbridge and Airdrie missions, did good service in the conduct of overflows, and also in personal dealing with the inquirers. On the last evening of the Airdrie visit the large overflow meeting in Flowerhill parish church was taken in hand by Rev. J. J. Mackay, of Glasgow. He preached powerfully to believer, backslider, and the unsaved, from the familiar text: "Behold, I stand at the door and knock," &c. His appeals and forceful illustrations produced a deep impression, and there was a very good after-meeting. At the same hour Mr. Moody was delivering his final message to the people of Airdrie in the public hall, and a very memorable occasion it was.

Friday's work was noteworthy for the meetings held forenoon, afternoon, and evening in the large Established Churches at Stonehouse, Lesmahagow, and Larkhall.

LENZIE AND KIRKINTILLOCH,

residential suburbs of northern Glasgow, were privileged with the ministrations of the evangelists on Sabbath. The forenoon meeting in the Free Church, Lenzie, was a very large one. In the afternoon the crowd overflowed Free St. David's, Kirkintilloch, into the Temperance Hall, where Mr. Sankey spoke as well as sang. At night the two Established Churches in Kirkintilloch were crowded out. The building which accommodated the overflow is said to be one of the oldest buildings in the district, and did duty about six centuries ago as a Romish place of worship. It is cruciform in shape, and has some

dozen doors or more; telling of days when privileged persons had their private entrance, and did not care to rub shoulders with the vulgar crowd. It is said that an evangelistic service has not been held within these ancient walls for three hundred years at least. On Sabbath, at any rate, they resounded with the music of the Gospel story as sung and spoken by Mr. Sankey and spoken by Mr. Telfer, a Glasgow F.C. minister. Quite a number of requests for prayer were presented, and there was a deep spiritual impression throughout.

On Monday the evangelists held meetings at Kilsyth (a place fragrant with memories of Wm. Burns and of revival seasons) and Campsie, a favourite summer resort of the Glasgowegians.

In last week's report a printer's blunder made it appear that Mr. Sankey, during previous visits to this country, had received word of the death of "*mother*, sister, and father;" it should have been of "*another* sister and of his father." His mother, we rejoice to say, is still alive and a hale-hearted old lady.

Referring to Messrs. Moody and Sankey's recent visit to Hamilton, N.B., a correspondent writes:—"Mr. Moody felt Hamilton was ripe for blessing, and it proved itself to be so. There were never such meetings held in Hamilton as when he was here. A third place had to be opened on the same evening for overflow meetings. Between the Victoria Hall, Free St. John's Church, and the Town Hall, over three thousand people were assembled. Since Messrs. Moody and Sankey left, we have had Mr. J. M. Scroggie for a week, and notwithstanding the inclemency of the weather the meetings were well attended. They were brought to a close on Sunday week, when the Victoria Hall, the largest hall in Hamilton, was crowded. During the mission here not a few have entered into peace, through faith in the sacrifice of the Man Christ Jesus.

EPIGRAM FOR THE TIMES.

What next? Shall I give up my creed,
Because some man has writ a screed
Of doubt and scientific fiction?
Never! but firm, so help me God,
I'll tread where burning martyrs trod,
Till God give God the contradiction.

Charles A. Fox.

PAST, PRESENT, FUTURE.

"Who delivered us from so great a death, and doth deliver, in whom we trust that He will yet deliver us."

Past grace, that brought salvation,
Past love, that cheered the way,
Past strength, for all the burdens,
Past songs, for every day.

Present—a Father's blessing,
Present—a Saviour blest,
Present—a Spirit's guiding,
Present—a perfect rest.

Future—a clearer knowledge,
Future—a brighter way,
Future—far sweeter service,
Future—the "perfect day."

Till then—the "patient waiting,"
Till then—a life of praise,
Till then—a glad surrender
To God of all my days.

E. M. S.

[This poem may be had printed on a gilt-edged card, at 9d. per doz., from *H. Burnside, Blackheath.*

MR. HERMAN G. HARRIS left on Thursday last for Tripoli, with two more workers for the Central Soudan Mission around Lake Tchad—a region long closed to the Gospel. In February of last year Messrs. Harris and White landed at Tunis, where two months were spent, learning something of Arabic. Then came a tour on foot of 200 miles to the south, to Gabes. From Gabes they went to Tripoli, to continue the study of Arabic. A good many portions of Scripture have been distributed by them among the Arabs both in the province of Tunis and at Tripoli. In September they were on the point of starting for Murzuk, when the news reached Mr. Harris of his father's sudden death, and he felt it his duty to return home for a time. In November Mr. Harris returned to Mr. White at Tripoli, but, before leaving England, appealed for volunteers for the Central Soudan. Various meetings were held, several young men offered themselves, and five were accepted, making up a party of seven endeavouring to penetrate the Tchad region from the north. Prayer is earnestly asked for these pioneers of the Gospel.

University Notes.

[FROM OUR CORRESPONDENTS.]

CAMBRIDGE.

The new President of Queen's College is Dr. Campion. He has been tutor of the college for nearly forty years, and since 1862 rector of St. Botolph's Church. In 1870 he was appointed Rural Dean of Cambridge. His election has given great satisfaction both at the college and elsewhere.

At the University Church Missionary Union, on Monday (23rd), Rev. E. C. Gordon, of Uganda, gave a most interesting account of the work going on there. He first entered into the details of the life of the people and the various classes in the State, and then traced the work of the Mission to the present time.

In the University sermon, on February 22, the preacher spoke from Eph. iii. 20, and in the course of his remarks spoke of the attention that has increasingly of late years been drawn to the person of Jesus Christ. "Men and women to-day want to hear about Jesus Christ, and will listen with very grateful attention to any who will speak to them simply and naturally of Him."

At the Alexandra Hall, on Sunday evening (22), Sir Arthur Blackwood addressed the undergraduates. He read the story of the Crucifixion, as recorded in Matt. xxvii., and spoke of the Lord Jesus having opened a door in heaven for all who are willing to enter. The veil was a symbol of sin, separating the sinner from God; when it was rent it was by a Divine hand, for it was rent "from the top." Had man rent it, it would have been torn from the bottom.

The fifth sermon by Rev. H. C. G. Moule, on Ps. xxxii. was preached in the evening of Sunday, February 22, verse 7, "Thou art my hiding place." The weakest inside his strength, is stronger than the strong. The Lord does not say: "Go to sleep, and I will keep you," but "in your weakness keep awake, and I will keep you." "Thou shalt preserve me from trouble." There will be a rest of faith, a peace of soul, which is power; a humble confidence that the one will never be at the end of his resources, because the resources are Jesus Christ's for all the need of every day. "With songs of deliverance" God can so revive and restore even the soul that has kept sin unconfessed, as to make the life bright and happy. It it not always "forte" or "fortissimo," but it is always a song.

OXFORD.

The Dean of St. Paul's (Dr. Gregory) preached the University sermon on Feb. 28.

All true friends of the Reformation are rejoicing that Newton's statue is not to be placed in Oxford. The protestors, though regarded as a "feeble folk," have, nevertheless, been owned of God in this matter, and much thankfulness has ascended and is ascending to Him for the wonderful answer to prayer.

Rev. G. E. A. Pargiter, C.M.S. Missionary in the North-West Provinces of India, addressed the University Missionary Union on Feb. 23. Much prayer is being offered that Oxford may soon emulate the sister University in missionary interest and zeal, and there are indications that the answer is already coming.

The Principal of Pusey House, Rev. Charles Gore, is drawing large numbers of undergraduates to his Sunday morning addresses, All Saints' Church being crowded. His subjects are: "The Control of the Body," "The Claim of Truth," and "The Claim of Friendship." Notwithstanding his extreme Churchmanship and other peculiar tenets, it is noteworthy how much of vital evangelical truth he seems to have assimilated; so different in this respect from the majority of his fellow Ritualists, and herein we may rejoice, since Christ is preached, even if only partially. Certainly no teacher in the University has the ear of the men in any degree like Mr. Gore.

Three large gatherings in Oxford during the same week, with special reference to missionary work in China, is a noteworthy fact. On Monday, February 22, Rev. D. Hill addressed a large assemblage in the Wesley Memorial Chapel. On Friday, February 26, the Y.M.C.A. Hall was crowded to excess with a meeting addressed by Rev. J. S. Adams, on the opium traffic in China; and on Saturday, February 27, the annual Breakfast of the London Missionary Society was held at the Clarendon Assembly Room, when the speakers were both connected with China.

This Breakfast follows the worthy example set by Canon Christopher, and has now been held for two years by the invitation of Prof. Legge (so long connected with China) and Dr. Fairbairn, of Mansfield. The company numbered about 150 and consisted, in addition to the larger proportion of undergraduates, of several representative men. Canons Cheyne, Fremantle, and Christopher, the Rector of Exeter College, Rev. J. F. Heyes, treasurer of the S.P.G., Rev. Jas. Chapman, Wesleyan minister, may be cited as showing the general response to the invitation.

The first speaker was Mr. Lavington Hart, M.A., D.Sc. (Camb.), who is giving up his Cambridge lectureship and other work in that city, and, with his wife, is about to set sail for China in connection with the L.M.S. Dr. Hart's speech was couched in an intensely spiritual tone, and made a real impression on the men by its effective testimony to past results, its solemn statement of the reasons for missionary work, and its earnest appeal for volunteers from Oxford.

The second speaker was Dr. Glover, of Bristol, who recently returned from a visit to the Baptist Missions in China. After a telling reference to the influence of Carey on modern missions, Dr. Glover gave some general impressions of his visit. He said that he had taken a roseate view of the work before he started, and had seen nothing to dissipate that view, the results being far beyond any expectations. On one point he spoke with great emphasis and vigour, saying that China needs the best men, leaders of leaders if possible, and that it is no place for the cheap, raw celibate missionary, but for men of the manliest and godliest type of character, who can face many of the subtlest of problems. Although some of Dr. Glover's hearers would have liked a few more details of his visit, the address was thoroughly enjoyed and valued. Altogether the breakfast was a most helpful gathering, and cannot but prove of great service to the L.M.S. in Oxford.

The breakfast is now the prelude to the annual sermon and meeting of the Oxford University Branch of the L.M.S. Dr. Glover preached, and spoke at Mansfield College in this connection on Sunday, February 28.

Personalia.

Mr. Mitchell-Carruthers has, we hear, resigned his post at the C.M.S. house.

Rev. Dr. Kennedy will deliver the Merchants' Lecture during March, his subject being, "Christ and Paul."

Rev. Walter Bradbury, of Weston-super-Mare, intends sailing on March 21 for the Cape, in order to enter on a mission tour in the colony.

Rev. W. F. Clarkson, of the Church Aid Society, has been ordered to the Riviera for some weeks, partly by reason of an affection of the throat.

Rev. C. A. Berry, who last week returned home from his Australian trip, finds himself fairly restored to health, and hopes to resume his ministry on Sunday.

Mr. W. R. Lane is, we are glad to note, recovered from his illness and regaining strength, though not yet able to resume his evangelistic labours.

Rev. George Nickson, M.A., well known in Cambridge as an earnest evangelical and a preacher of some promise, has been instituted to St. Benet's, Cambridge.

Mr. Eugene Stock, who has been staying at Bournemouth since his arrival from the Continent, returned to town last week, and hopes shortly to resume his duties.

Rev. Thomas Smith, D.D., the Moderator of the Free Church, has, we understand, resigned his post of Professor of Evangelistic Theology at the New College, Edinburgh.

The Baroness Burdett-Coutts, who has been suffering from the effects of a severe illness, is now, we are glad to learn, making favourable progress towards convalescence.

Alderman R. Cory, of Cardiff, has felt himself compelled to withdraw from the Baptist Union, for doctrinal reasons, given plainly in a letter written to Dr. Booth and published in the Press.

Bishop Tucker, according to latest letters, intended starting for Kilimanjaro, on January 25, so as to cross the waterless desert ere the pools in the wells dried up. He had himself passed through a week of fever.

Rev. Francis Paget, D.D., in his first sermon as Dean of Christ Church, Oxford, on the theme, "The power of the Bible manifested in the formation of Christian character," delivered, what is said to be, a discourse of singular eloquence and ability.

Dr. Harford Battersby sailed, we are informed, for West Africa last Saturday in the s.s. *Boma*, full of heart and hope. Before entering fully upon missionary work he intends investigating the causes of African fever, with a view to the wiser distribution and development of missionary agency.

Miss Charlotte Murray. — Our readers are familiar with the name of Miss Charlotte Murray through her striking, stirring, and very practical poems. It will interest them to know of her change of address. Hitherto she has lived at the Manor House, Hastings, where her father and then her brother kept a high-class boys' school for thirty-five years. But being gradually enclosed by the advancing buildings, the school has, with marked advantage, been removed by the present principal, Mr. A. E. Murray, to St. Clare, Upper Walmer, Kent—a noble house, whose extensive and delightful surroundings cannot but afford our friend poetical inspiration. It must have been a painful uprooting for Miss Murray and her relatives to leave Hastings, and the Christian work so long engaged in; but the loss to Hastings will be gain to Walmer.

Letters to the Editor.

BRITISH SYRIAN SCHOOL, CAIRO.

Dear Sir,—As you have been kind enough to insert from time to time appeals from me on behalf of the British Mission Schools, I think it is due to your readers, to inform them, through your columns, of my withdrawal from any connection with the work.

The Committee here having found it necessary to resign, owing to the apparent impossiblity of introducing certain much-needed reforms, I did not feel that I could conscientiously remain on in the post which I had undertaken as joint-superintendent with Mr. Shakoor, of the Mission.—I am, dear Sir, yours faithfully, D. Vernon.

12, *Faqallah, Cairo.*

PERSECUTION IN GREECE.

Sir,—With deep sorrow I have read the account of the savage and unprovoked attack made on the Mission premises at The Piræus, Athens, by a mob of Greek Church fanatics. Dr. Kalopothákes, who superintends that good work, is well known, and he deserves the warm and practical sympathy of all who are interested in the spread of the Redeemer's Kingdom. During the winter I spent in Athens some years ago, I had ample opportunities of seeing the good work he was then doing, which has spread and flourished ever since. Last year I gave a letter of introduction to him to the son of a leading physician here, who has gone out to study Modern Greek on the spot, and he has written to me in terms of warm commendation of the worker and his work. When I was there a reforming young monk, Lotas by name, preached some eloquent sermons during Lent, in one of which I heard him quote the whole of St. Paul's speech on Mars Hill, with the fire, and (as I think) the pronunciation of the Apostle himself. But he disappeared soon after; for, of all Churches, the Greek Church is one of the most intolerant.

Yet the good work goes on, and it is earnestly to be hoped that the wrecking of the Mission premises will be soon repaired, and that no delay or hindrance may take place. Remittances may be sent direct to Rev. M. D. Kalopothákes, M.D., Athens; or *you* would, I am sure, gladly receive and transmit any sums. No time is to be lost.—I remain, yours faithfully, W. Millar Nicolson, D.Sc.,

Minister of the Presbyterian Church, Bristol.

Cotham-grove, Bristol.

"A QUESTION FOR CHRISTIAN FARMERS."

Dear Sir,—Mr. Albert Rivett's letter under the above heading in your number of February 23 fairly raises an important issue. If he is one of those who, after prayerful consideration, have come to the conclusion that the use of alcoholic drinks is not warranted by Holy Scripture (our only rule of life), then Mr. Rivett can have no difficulty in giving up the growth of barley, the principal use of which in this country is the manufacture of beer.

If, on the other hand, he believes that such passages as Numbers xxviii. 7, Judges ix. 13, 2 Sam. xvi. 2, Deut. viii. 8, 1 Kings iv. 25, Ps. civ. 15, Matt. xi. 19, John ii. 10, Ephes. v. 18, 1 Tim. v. 23, Prov. xxxi. 6 clearly indicate that it is not the use but the abuse of such products of the vine and grain which is forbidden, Mr. Rivett will thankfully avail himself of the opportunity afforded by the soil and climate of this country to produce a sample of barley so specially suited for the brewing of a beverage which the great majority of our doctors tell us is the most wholesome in existence.

Mr. Rivett will further have the great satisfaction of feeling that he is, however slightly, increasing the quantity of genuine malt available, and to that degree discouraging and rendering unnecessary the resort of brewers to other and less innocent substitutes, such as sugar and molasses, with their inevitable correctives in the shape of those brewers' drugs which, with raw, immature, adulterated spirits, are the chief source of the drunkenness and misery of the lower classes.

It is remarkable that vines in Palestine and barley in England grow on soils evidently more suitable for the production of those crops than any other; from which we may gather that good barley ground is as distinct a gift to us as good vineyards were to Israel. The drinking habits of fifty years ago, prevailing amongst the upper and middle classes, were not changed by teetotalism, but by the introduction of the lighter and more genuine wines of France, and by greater knowledge of the hygiene of foods.

And so great good would be done now if some of the energy expended on the total abstinence propaganda were made useful in stopping the sale as beer of poisonous concoctions, as innocent of malt and hops as they are guilty of the ruin and degradation of those who imbibe them.

Or at least those Christians who feel that nothing less than total prohibition is worthy of their own attention and support might hail with sympathy and thankfulness efforts of their less advanced brethren in the above direction.—Yours faithfully,

Caversham, Oxon. M. J. S.

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OBITUARY.

MR. W. H. H. MORGAN.

On Sunday last, at Bournemouth, William Henry Hawker Morgan, elder son of R. Cope Morgan, entered into rest, at the age of 35, after a long and painful illness. During several months of suffering he was able to magnify the Lord, and to "rejoice in His salvation."

PROFESSOR L. F. STEARNS.

Many will have heard with regret of the death of Professor L. F. Stearns, D.D., of Bangor Seminary (U.S.A.) who took a leading part in the Congregational International Council. He was regarded as a promising young theologian; his best known work being devoted to the evidence of religious experience.

MRS. CLARK, FORMERLY OF JAMAICA.

A sweet and active presence, of which fragrant memories are strong in Jamaica, has passed away. Mrs. Clark, wife of Rev. T. H. Clark, who for forty-three years ably seconded her husband's efforts in that island, has entered into rest, and was interred at Abney Cemetery on Saturday, Feb. 27.

MRS. J. HALERO.

Sunderland is mourning the loss of a noble and useful servant of God in the falling asleep of Mrs. J. Halero. A correspondent writes: "We can ill spare such earnest, untiring workers. The Religious Tract Society, the Bible Society, the British Society for the Propagation of the Gospel among the Jews, the Town Mission, and the Girls' Industrial School have lost a true friend and warm supporter. Many a poor widow and weary sufferer will now look in vain for her kind help and sympathy. Though 82 years of age, yet until very lately she might have been seen out in all weathers collecting subscriptions and inspiring younger persons, by her persevering labours, to bestir themselves to more earnest zeal."

REV. JOHN HEWLETT, M.A., OF BENARES.

We deeply regret to announce the death, on Sunday, Feb. 21, of Rev. John Hewlett, M.A., one of the foremost missionaries of the London Missionary Society. Seventeen of the thirty years of his laborious life have been spent in Benares, the stronghold of Hinduism, and in many respects the most difficult post in India. He was well qualified for such work, being both talented and amiable. He knew many eminent Hindu priests and teachers, who allowed him to visit them, to state and explain the great leading truths of the Gospel. The fierceness of the feeling against Christianity has been in this way reduced at headquarters, although even now the prejudice of rich Hindus in the city is still so strong that those who have come under the power of the Gospel have had to seek employment elsewhere. Mr. Hewlett was the Principal of the Mission College, and in addition to much educational success he made every possible effort to maintain its missionary character. The Scriptures were read and expounded, and prayer offered daily in the presence of all the students. Although the telegraphic announcement does not state the cause of death, it is well known that the strain of overwork has for some time been telling upon Mr. Hewlett. While feeling that the Church can ill-spare such workers it is a mournful satisfaction to know that this loving and faithful missionary has pursued his course without slackness to its very end. We hope to give in an early issue some account of his career.

Anti-Opium Meetings in Dublin.

Archbishop Plunket presided over a conference held a few days ago in the Leinster Hall, Molesworth-street, Dublin, at which stirring addresses were delivered on the various phases of the Anglo-Asiatic opium question.

Mr. Cheok Hong Cheong graphically pointed out the deadly enemy the opium drug is to the Chinese, and said the whole strength of arguments for the traffic rested in the one word "revenue." Miss Soonderbai Powar followed, and earnestly pleaded on behalf of her sisters in India, who are broken-hearted and shedding tears, because (as they said) "the Christian Government wants money." Miss Lucy Guinness entreated the ladies of Ireland to join the "Anti-Opium Association." At the close of the meeting a memorial was adopted and signed by the Chairman, and forwarded to the Prime Minister.

A public meeting was held in the evening in the Antient Concert Rooms, at which the Lord Mayor presided, and addresses were given by the deputation and others. The hall was crowded to its fullest extent.

HORSTED KEYNES.—Last autumn Mr. John Cooke, of the Evangelisation Society, commenced services in an old cottage in this small Sussex village, and the interest growing rapidly, the committee (of four labourers) had to pull down the internal walls to increase the accommodation. These Gospel services are now being continued regularly, and certain structural alterations, estimated to cost fifty pounds, have become necessary to provide for the people attending. Should any feel interested, communications may be made to Edward Awcock, Church-lane, Horsted Keynes.

The Book World.

Night and Day. This annual volume of Dr. Barnardo's magazine contains a fairly full chronicle of the progress and position of the institutions under his direction up to the close of the year, when 4219 children were in residence in the homes. (3s. 6d. *J. F. Shaw & Co.*)

"Some Time We'll Understand." This hymn, which was sung by Mr. Sankey at a meeting held in the Free Assembly Hall, Edinburgh, on the day of the funeral of the Duke of Clarence, has now been published—music by James McGranahan, and words by El. Nathan. (3d. *Morgan and Scott.*)

The Sword and Trowel. The March issue is a special memorial number. It opens with Mrs. Spurgeon's message of thanks to the many correspondents who so lovingly shared her sorrow, and then gives an account of the last days of Mr. Spurgeon, and a report of the memorial services. (3d. *Passmore and Alabaster.*)

North Africa. The monthly parts of the record of the North Africa Mission contain much that is instructive and encouraging; and the annual volume is rendered specially valuable through being furnished with an excellent map of its large and important field of evangelistic operations. (*S. W. Partridge & Co.*)

The Story of the Exodus, told in Simple Language for Children. By Frances Younghusband. (2s. 6d. *Longmans.*) An ever-memorable story is here told in an admirable manner, and the book will be useful to many who are no longer young in years. The author has given due attention to Egyptian antiquities, which are represented by a number of excellent illustrations.

Notes on the Book of the Revelation. By Thomas Newberry. (*Shaw.*) This is the second edition, revised and enlarged, of a little book which is the result of much independent thought, and as useful for its indirect suggestiveness as for its positive and direct teaching. The "notes" will be welcome to students of all schools of interpretation, although the author, generally speaking, holds what are called literal and futurist views of the book.

Palestine Re-peopled. By Rev. James Neil, M.A., formerly incumbent of Christ Church, Jerusalem. 3s. *Lang Neil and Co., 66, Chancery-lane.* The fact that this work is in its ninth edition is evidence of the widespread interest in the fulfilment of prophecy, in which the gathering of scattered Israel occupies such an important place. We spoke highly of it when it first appeared, indicating the impending accomplishment of predicted events; and we now give it our hearty commendation, in view of the fact that the Divine programme which its pages outline is being enacted so marvellously before our eyes. Mr. Neil says in his latest preface: "When the first edition appeared, in 1875, the Jewish population of Palestine was about thirty thousand. It is now upwards of seventy thousand, some say a hundred thousand—it is believed that there are forty thousand in Jerusalem alone—and the cry is, 'Still they come.'" Quite recent events are included in the survey, and there is a good index. In prophetic interpretation Mr. Neil seems to combine features of both schools—the historical and the futurist. The book should be read by all, for it demonstrates the inspiration of Scripture by pointing out how prophecy is being fulfilled; and it gives an explanation of current history as regards the Jews by setting forth God's purpose, past, present, and future, as it affects the chosen nation.

The Clifton and Bristol Pictorial gives an entertaining historical sketch and general description of Bristol and neighbourhood. The illustrations are numerous and well executed. (6d. *W. F. Mack, 70, Park-street, Bristol.*)

The "Devotional" Series of Booklets, by Rev. F. C. Spurr, are made up in packets of eight varieties at 4d. (*Penman and Co., 33, Furnival-street, E.C.*) They are on subjects of supreme practical interest, and are specially suited for enclosing in letters to correspondents.

The Epidemic.—Mr. James Van Sommer has reprinted, from *Word and Work*, two articles, entitled, "A Call to Personal Reformation," and "A Call to Confession, Humiliation, and Intercession." The booklet is emphatically a word in season. (1d. each, 50 copies 2s. 6d. *J. F. Shaw and Co.*)

The History of Relic Worship, by Rev. J. Campbell Strickland, D.D., vicar of Christ Church, Tunbridge Wells, is a succinct exposure of wickedness and folly found alike in sanctuaries dedicated to Christ as well as in Pagan temples. The author properly urges his readers to pity and enlighten the victims of Romish superstition. (6d. *Tunbridge Wells: W. J. Speirs, High-street.*)

Messrs. Deighton and Co., 53, High-street, Worcester, have published, in pamphlet form, a deeply interesting memoir of Rev. Samuel Strong Forster, M.A., for nineteen years Head Master of the College for Blind Sons of Gentlemen, Worcester. From the pen of Rev. Charles E. Medhurst, M.A., this brief account of Mr. Forster's life and work will be read with pleasure by all friends of the higher education of the blind.

BOOKS RECEIVED.

From T. Fisher Unwin.—Thoughts and Reflections of the late David Tertius Gabriel, concerning social, metaphysical, and religious subjects. 6s.

From *Elliot Stock*:—Woman's Influence in the East, as shown in the noble lives of past Queens and Princesses of India. By John J. Pool.

From *J. Nisbet and Co.*:—The Martyrs of Blantyre. A chapter from the story of missions in Central Africa. By Rev. Wm. Robertson, M.A. (2s. 6d.)

NOTES ON DAILY READINGS.

hese notes run concurrently with the Readings of the "Bible l Prayer Union," founded and conducted by Rev Thomas hardson, Vicar of St. Peter's, Mile End-road, London, E., of om card of membership may be had for 1d., and Monthly Notes pared by himself, for 1s. per annum, post free. We hope many our readers will become members of the "Bible and Prayer on," and take its Monthly Notes, which, of course, are entirely erent from these.

SUNDAY, MARCH 6.—HEBREWS XII.

Chastening (1-13).—The saints enumerated in the vious chapter are regarded as the spectators, king down on an arena, where we are running our e. Weight, *i.e.*, encumbrances. There are ghts, which may not be sins, but they must be d aside no less than sins. The sin which so easily ets us is probably *unbelief*. We must not look the difficulties or length of the course, but away Jesus. 2. He is the Leader (ii. 10) and Perfecter, He is the complete Exemplar of that faith ich characterises all sons. We may not expect joy v, but count on it afterwards. Faith fetches cup- s of joy from the future. 3. When the gainsaying sinners long-continued makes us wax faint in soul, us consider Christ. 5. "Which reasoneth with i" (R.V.) If we compare this verse with the pre- ding ones, it will appear that God's chastenings metimes come through the gainsayings of sinners. Oh that God's children had the faith to take their ses and sorrows as marks of his tender love. Your urging proves that you have been received as a . 7. What you suffer is not punishment, but astening. 9. It is not enough to bear suffering ggedly, because we cannot help it; we must sub- t ourselves to the Father, then we shall live. 11. e results of chastening are Righteousness and ace. 12. "Feeble," *i.e.*, *palsied* (R.V.) 13. Let make plain paths for others.

Esau (14-17).—There are three *lests* in these verses, l we are to look carefully that not one of these ce contingencies shall take place, if we are able prevent it. Lest any man should fall back m. Lest any root of bitterness, as Deut. xxix. 18, ere the sin was idolatry. Lest as Esau, &c. The thright was to be in the line of spiritual blessing, l the progenitor of the Messiah; this he sold for ne mess of meat" (R.V.). What he did he could undo. Tears cannot recall or alter the past. You y be forgiven, but you cannot undo. Beware of act or habit by which you may sell your birth- ht—communion with God—for some mess of red, thly pottage.

Mount Sinai and Mount Zion (18-29).—In this wing passage we are taught that the spiritual vileges we enjoy in this dispensation are immea- ably superior to the material ones in the Levitical. , too, have our mountain, Sion; our city, the venly Jerusalem; our festive gatherings, of saints l angels; the Judge, the Mediator, and the blood. wever lonely we are, or bare and uninviting the ce where we assemble, in all spiritual worship we one with all holy souls in heaven and on earth. The blood of Abel spoke from the earth, and cried vengeance, that of Jesus speaks and cries for rcy. 27. The shaking is permitted that all mere ms and shams may pass away, and that only the litics may remain. 28. "A Kingdom that cannot shaken," R.V. We may be therefore free from iety, and at leisure to give ourselves to God's vice. 29. God's fire will consume our sins, and us alight.

MONDAY, MAR. 7.—HEBREWS XIII.

Exhortations (1-10).—2. "Forget not to show love strangers." R.V. There is allusion probably to raham's hospitality on the plains of Mamre. 3. ause you are in the body, and therefore exposed similar griefs, you ought to have quick sympathy h others. 4. "Let marriage be held in honour" V.). There has always been a tendency to con- r celibacy as higher than the married state, hence necessity for this inspired command. 5. Do not ager after money, you have got God, and in Him have the Giver of all. There are five negatives this promise. We might read it with two *nevers* ore fail, and three before forsake. 7. Three times meet the phrase, "them that have the rule" (17- . "Considering the issue of their life, imitate ir faith." Do you want the influence over other n, the manifest beauty of character, which they oyed, there is but one way of obtaining these ngs—"imitate their faith." 8. Human teachers s away, but Jesus Christ is the same (i. 12; vii. . Let us seek permanence by adhering, not to s and ceremonies, but to Him. Oh for the estab- ed heart, rooted in the changeless grace and love God.

Strangers and Pilgrims (11-16). Lev. xvi. 27.—Our d was "made sin," hence He was cast out of the vish camp. 12. "By his blood" our Saviour chased us for Himself, that we should be set rt from the service of the world, and sin, and self, devoted only to Himself, his glory, and his use. As the people gathered around the outcast David, let us gather to the outcast Lord. He will make nto an army, as David did the debtors and others came about him. 15. "That is, the fruit of lips ch make confession to his name." There is no ice so dear to God as this. 16. Doing good and contributing to the relief of others is another form of sacrifice. The smoke of these two sacrifices should never be permitted to die down.

Doxology and Closing Words (20-25).—How quietly God does his work, "the God of Peace." What can He not accomplish since He brought Jesus from the dead? If the Shepherd is so exalted, may not we, the flock, claim to be made even as He is? But there is no ascension except through death, no covenant without blood, no crown but it is preceded by a cross. 21. "Make you perfect" means literally "set you in joint." When we are so, He will work through us unhindered, and will accomplish his will in us and by us; and all the issues of our life will please Him well, it always being understood that we stand before Him accepted in Jesus Christ. Glory to God (21) means Grace to Man (25).

THE EPISTLE OF JAMES.

This James, who must be distinguished from the brother of John (Acts xii. 2), was the Lord's brother (Matt. xiii. 55; Gal, i. 19), and was President of the Church at Jerusalem (Acts xii. 17; xv. 13-29; xxi. 18-25). Probably he joined the disciples after the Lord's death and resurrection had taken place and convinced him.

He was a strict observer of the moral and ceremonial Law, and lived an eminently holy and spotless life. His raiment was white linen, and he was known as "the Just."

He was, therefore, specially qualified to address Hebrew Christians, and to exhort them to holiness of character, and patience amid their many trials.

The Epistle was written, perhaps, about 60, James being martyred about the year 62.

TUESDAY, MARCH 8.—JAMES I.

Trials (1-4).—"To the twelve tribes which are of the Dispersion" (R.V.). Many of these had been converted on the day of Pentecost, and during the first years of the early Church history; but scattered through the Roman Empire, were meeting the trials with which the new faith was being assailed. 2. These "temptations" were trials which put their faith and patience to the test, but there was comfort in knowing that opportunity was thus being given for the acquisition of patience, *i.e.*, endurance (Rom. v. 3). The only way to acquire spiritual graces is to practise them. 4. A full-orbed life, lacking in nothing, can only come through the patient endurance of sorrow.

Unwavering Hearts (5-8).—We specially need wisdom in trial. However heavy the demands we make on God, He does not find fault. But we can only count on what we believe for. 8. A double-minded man is a man of two minds, hovering between certainty and uncertainty. Such a man has no power with God, and his life-course is unsteady and disappointing.

Temptation (9-18).—We do not always realise, when we ask not to be led into temptation, that we may be praying for great changes to be wrought in our outward circumstances, the low being exalted, the rich made low. The poorest is the heir of the great King; the rich must needs boast in the unsearchable riches of Christ, because riches are as perishable as wild flowers. 12. Love best endures trial. Wear life as a crown. 13. God permits us to be tempted, but He cannot tempt. Probably it could not be otherwise than that we should be exposed to the solicitations of the tempter. (Luke xxii. 31.) 14. The inordinate desire which is in us either to have too much of good things, or to satiate itself with forbidden ones is the cause of outward things becoming sin to us. We need constantly to ask that the Holy Spirit should contend against the flesh, so as to keep us from acting as otherwise we should (Gal. v. 16, 17). 15. Learn the genesis of sin. An unholy desire may not always give rise to a sinful act at the moment, but it will breed it. 17. So far from God being the originator of temptation, He is the Fountain and Source of good And He does not turn aside from his course of divine benevolence; "in Him can be no variation, neither shadow that is cast by turning." 18. These Hebrew believers were the firstfruits of a mighty harvest. Born of the will of God through the truth (John i. 14; 1 Pet. i. 23).

Not Hearers only (19-27).—Swiftness in hearing, and slowness in speaking is the reverse of the world's maxims. 21. The daily reception with meekness of God's word, grafted into and planted in the soul, will save us from the love and tyranny of sin. 23. But we must be careful not to hear only. We must do, and we are blessed in doing. The real blessedness only begins when we begin to practise all we have heard. "This man shall be blessed in his doing" (R.V.). The Gospel is a perfect law, full of liberty, because its constraints are love. But we must continue therein. 27. We must not divorce religion and morality. We serve God best, not in singing hymns and attending services, but in living an unspotted and ministering life.

WEDNESDAY, MARCH 9.—JAMES II.

Respect of Persons (1-13).—How contemptible are our distinctions in the face of Christ's incomparable glory! True faith in Jesus leads to perfect equal love. 2. "Into your synagogue" (R.V.): appropriate to Hebrew converts. 5. It would almost seem from these words that we must look for God's special favourites among the poor. 6. There is no need for the Church to pay homage to wealth, since God can supply her needs, and wealth has often been distinctly cast into the balance against her, with some noble exceptions. 8. This law has a sort of kingly supremacy over the rest. Our love to men must not be determined by their ability to help us, but by their need of our help. 12. The Gospel is called the law of liberty, because, though it is a positive rule for life, our obedience is prompted and inspired by love. 13. Only the merciful obtain mercy (Matt. v. 7).

Faith without Works (14-26).—A holding of a creed; which is all that many mean by faith, cannot fulfil the Divine requirements any more than mere professions of kindness will clothe the naked or feed the hungry. There is no kind of collision between this paragraph and the teachings of the Apostle Paul in the Epistle to the Romans. For each agrees in demanding that saving faith should be considered to belong, not to the head, but to the heart; that it is not simply an intellectual attitude, that it moulds character and life and action. 17. The only test whether a herb has life in it is to put it in the ground and see if it will grow, and the one sufficient test for faith is to see whether it affects heart and life. 18. This challenge really points to an impossibility. As a matter of fact, it is impossible to show faith except by works. 19. The devils have an intellectual belief, but they are devils yet. We must have something more than that if we are to be saved. 23. It is still true that the man who will walk with God by faith will be taken into the shrine of God's inner intimacy and friendship. 26. What the spirit is to the body, that faith is to our work, giving vitality, nerve, beauty, sustenance. But where the connection is broken, the faith is the mere dead adherence to a formulary, and the works are also dead.

THURSDAY, MARCH 10.—JAMES III.

The Sins of the Tongue (1-12).—No man need wish to teach others, for larger light means heavier responsibility and a more terrible reckoning if we fail. 2. Even the best of us stumble in many respects, but oftenest our failures occur in connection with speech; if we are watchful there, we shall be able to control our whole nature. So often the refusal to express an evil thought kills the thought. 3. The way in which we use our tongues determines the entire course of our lives. The tongue is the bridle, the rudder of the nature. 4. "Governor," *i.e.*, steersman. 5. "How much wood is kindled by how small a fire" (R.V.). A wrong word has sent families and states into conflagration. 6. Sinful words defile the entire nature, and being themselves set on fire by hell, pass that fire on to "the wheel of nature." 8. Untameable, a restless evil, full of poison deadlier than that of the rattlesnake. It is well to remember such words, that we may be led more earnestly to appropriate the keeping power of Christ. 12. "Neither can salt water yield sweet." These questions teach us that what the mouth is, that the heart is. We must judge the heart by the words the lips speak in daily ordinary talk. What need there is to ponder the meaning of our Master's words (Matt. v. 37), and to ask Him to set a watch over the door of our lips, and to entrust the tongue to Him that He may fill it with sweet and wholesome messages from Himself; stilling it when we ought to be quiet, prompting it when we ought to speak.

The True Wisdom (13-18).—The true wisdom is not the child of the intellect but of the heart, and consists not only in what we know, but in what we are. Throughout the Book of Proverbs, wisdom is evidently the product of the moral nature, so here. Works, a good life, and meekness of wisdom, are absolutely needful to the wisdom that cometh down from above. 17. What an exquisite string of qualities! Above all things, strive to be stainlessly pure, peace will then begin to reign within and keep the heart, then gentleness and mercy will follow, whilst "partiality and hypocrisy" will be alike impossible. 18. Peace is the seed germ of righteousness, and those who make peace shall be first permitted to enjoy the result of their own autumn sowing. Those that in peace sow peace, shall reap righteousness, the fruit of peace.

FRIDAY, MARCH 11.—JAMES IV.

Wars and Fightings (1-10).—Referring to the bitter "jealousy and faction" of iii. 14. These evils are traced to the prevalence of lust, that is, the desire to enjoy pleasure, inordinately in right directions, and at all in wrong ones. The restless inward war is the origin of so much failure in speech and act. 2. In our eager desire to gratify our evil propensities, we go so far as to murder in thought and intention, and even then fail to obtain, whereas, if we would pray more, one of two things would happen. Either we should find the fire of unholy desire dying out, or we should be able to trust God to supply all that He knows to be needful. 3. How much prayer is abortive, because its petitions are prompted by unholy desire. 4. Infidelity to God is constantly in Scripture compared to infidelity to the marriage vow. Whoever is "minded to be" the world's friend, drives, so to speak, the Spirit of God to jealousy. God must have our exclusive love and devotion. We have no right to seek after any other approval than his. 5. This is the purport of many Scriptures, as Rom. x. 19. "Doth the Spirit which He made to dwell in us long unto envying?" That Holy Spirit longs for the complete possession of our whole being, and is jealous when aught is given away from Him. Or the passage may mean, that the Spirit which dwells in us could never prompt us to those unholy

lustings to which our attention was drawn above, but instead is prepared to give more grace for their subjugation and removal. 7. Yield to God and you will conquer and overcome the devil. 8. Notice the antithesis. Resist the devil, and he will flee; draw near to God, and God will draw near. We determine the repulsions and attractions of the spiritual life. But if we would draw nigh to God, we must cleanse our hands and purify our hearts. (Psa. xxiv. 4; Heb. x. 22). 9. We must put away the frivolous hilarity of the world, and get low in contrition and penitence before God, and He will exalt with a joy that cannot be taken away from us. (Luke vi. 20-26.)

Evil-Speaking (11-12).—To speak evil of another, is to usurp the functions of the only lawgiver and judge. And especially if that other is modelling his life by the law, to speak evil of him not only calls his action in question, but the law also. Would that we always searched and judged ourselves as we do others; merciless on ourselves, whilst we are merciful to all else. When you see wrong in another, first ask whether the same thing is not in yourself, if so put it away, and you will see clearly how to remove it from another. Do not speak *of* men, but *to* them, as to their faults.

The Need for Submission and Trust (13-17).—We are apt at making plans without reference to God's will. All plans may be upset by the transience and vanishing away of life, which is like the will-o'-the-wisp, a miasma, a meteor. Our one endeavour should be to discover what God's plan is, and to do it. If we do not constantly say, "if the Lord will," it should at least be ever in our hearts.

SATURDAY, MARCH 12.—JAMES V.

The Rich (1-6).—"Your gold and silver are rusted" (R.V.) The rust of unused and misused money shall not only eat into the metal, but into the miser's flesh. 4. These terrible denunciations are intended for those who have gathered wealth by fraud and oppression. By an inevitable Nemesis, either in this world or the next, all the wrong they have done to others will return on themselves. And in the thought of the Apostle, it is as great a wrong to hoard up for selfish ends money entrusted for use as God's steward, as it is to obtain it unrighteously. Sabaoth is the Hebrew word for "hosts." 5. Luke xxi. 34; Acts xiv. 17.

The Oppressed (7-11).—7. Though the just is led as a lamb to the slaughter, God will avenge his cause. 8. All oppressed ones may possess their souls in patience; the day of the Lord is nigh, and He will redress their wrongs. 10. That those suffering wrong may be still further encouraged, James cites the case of the prophets and Job. These endured the pressure of their sorrows with commendable fortitude and patience, and learned the secret of blessedness (11); and at the end the Lord vindicated and delivered them. Wait for the end of the Lord, He will do more than justify Himself.

Various Exhortations (12-20).—Let our words be few and simple, that we may be saved bitter regrets (Matt. v. 33). 14. The oil is the symbol of the Holy Spirit. The body is his temple, and in this act He is asked to expel the intrusion of disease. The one condition to be fulfilled in this case is the ability to pray the prayer of faith. Where this is not offered we fail to fulfil these conditions, and cannot count on recovery. The raising up is entirely the Lord's work. 16. The confession and putting away of sin, so far as known, must precede physical healing (1 Cor. xi. 30). The supplication of a righteous man availeth much in its working. Prayer is something more than a holy reverie, with reflex action. It works and avails much. Ought we not more and more to use it, and especially in cases of bodily or spiritual ill-health, not once only, but repeatedly. 17. It is comforting to see Elijah who had stood for God on the Mount, and by his fervent prayers had secured the drought and its removal, prone on the desert sands. It shows that he was made of the same materials as ourselves. He was as he was by faith and prayer. The ladder on which he climbed did not start from a higher level than that which is placed against our feet. He probably prayed that it might not rain in the hope that suffering would drive his people back to God. 19. We may "convert," *i.e.*, turn souls back from wandering, by our entreaties and remonstrances, and shall thus save them from eternal death, and lead to the covering of sin under the precious blood of Christ.

PACIFIC GARDEN MISSION, CHICAGO.—The testimonies of salvation wrought by God through this Mission include the following:—"A few years ago a man of some thirty-five years of age came into the Mission in a deplorable condition, nearly naked, and crazed with liquor, having been on a long debauch. This man was cared for, and is now doing a vast amount of good." Another says:—"I was totally ruined in body and mind by the drink; it robbed me of character, money, family, health, friends, and everything; and at last cast me into prison. But through this Mission I found salvation and peace." The report adds:—"Our mission work has now gone on for fourteen years, and last year was by far the most fruitful we have ever had." The lease of the existing premises (East Van Buren-street) expires in May, and it is doubtful at present what the future may reveal. Col. G. Clarke is the superintendent.

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International S. S. Lessons.

SUNDAY AFTERNOON, MAR. 13.

The Promise of a New Heart.—Ezek. xxxvi. 25-38.

Golden Text: Ezek. xxxvi. 26.

This lesson is full of rich promises of grace to be fulfilled at the restoration of Israel (24). The return from Babylon was but partial; a future restoration "from all countries" is to be expected. With this will be connected a spiritual revival. Outward prosperity will be associated with true holiness; so that the heathen who saw in the captivity of Israel a reason for profaning the name of Jehovah (20), as though He were not able to deliver his people, will see that sin was the only cause of Israel's distress. God will so restore his people as to make his name known to the heathen (35-36).

The prophecy finds present fulfilment in the spiritual blessings of this dispensation. We shall best hasten its literal fulfilment by seeking a present appropriation of its blessings for ourselves. Notice that Grace speaks in the whole lesson by its frequent "I will's," in contrast with Law, which says, "Thou shalt." Grace gives what Law commands. A useful way to deal with the lesson is to take each separate "I will," and present it before God with the prayer, "Thy will be done."

Full Salvation (25-28).—Four things are included in this: Justification (25), regeneration (26), power for obedience through the indwelling Spirit (27), and communion with God (28). These four follow one another like links in a chain. The aim of all God's dealings with us in grace is to restore us to that fellowship with Him in which consists our only blessedness, but which sin has destroyed. Jesus is "the way" to the Father (Jno. xiv. 6); He suffered to "bring us to God" (1 Peter iii. 17). Full salvation admits us into the land on which his favour rests from the beginning of the year to its end. The land of the promises is the antitype of the land of promise.

Clean Water (25) is not merely water that is pure, but that possesses the power of making pure. The reference is to Numb. xix, where running water was mingled with the ashes of the red heifer and sprinkled upon the unclean. Christ is the anti-type of the Red Heifer. His blood applied to the conscience by the Word of God cleanses from sin (Heb. ix. 13-14; x. 22). *All your filthiness* reminds us of the unlimited efficacy of the atoning blood (1 Jno. i. 7). Only by the power of the atonement can men turn from their idols to God (1 Thess. i. 9).

Conversion is incomplete unless the outward cleansing is accompanied by an inward change (26). See David's prayer:—not only "Purge me with hyssop," but "Create in me a clean heart" (Psa. li. 7, 10). Acts of sin are the natural outcome of a heart of sin (Matt. xv. 19). Holiness was defined by a Sunday scholar as being "clean inside." Christ makes the life holy by changing the heart from which the life issues (Prov. iv. 23). *Heart of flesh* does not mean "carnal"; but impressible in contrast with hard and stony. Notice xviii. 31, where what is here promised is there commanded. The promise makes obedience possible.

The renewed Spirit within is not enough to secure a holy walk apart from the indwelling of the Spirit Himself (27). God renews our spirit that it may be the fit abode for his own Spirit. The great distinguishing feature of the New Testament is the indwelling of the Holy Spirit. Do you think it hopeless to attempt to "do all his statutes"? Look at the word "He shall *cause* you." There is a difference between you trying to do it with the help of the Holy Spirit and the Spirit *causing* you to do it. In all your striving remember who works mightily within you (Col. i. 29).

The Results of Full Salvation (29-36).—In those who are saved the effects are *continual dependence* (29). Salvation is never so complete that God can leave us to ourselves. The most perfect saint needs to be constantly saved from sin. *Self-loathing* (31). Pride and holiness are as wide asunder as the poles. He who is not lowly cannot be holy. Nothing so melts us into grief concerning our own sin and unworthiness as rich displays of unexpected grace. *Full Satisfaction* (29-30).—"There is *no* want to them that fear Him" (Psa. xxxiv. 9). All needed blessings are obedient to his "call." But there are results upon others as well (33-35). An individual life quickened and filled with the Spirit soon tells upon others (Jno vii. 37-39). A community of people thus blessed makes a powerful impression upon "the desolate places" around. If the promised effects are not realised is it not because the necessary condition is not fulfilled? The world may oppose and persecute, but it cannot *ignore* a living, Spirit-filled Church.

The Condition on which all Depends (37-38).—What is it? Some difficult, almost impossible thing, that can only be expected of the most eminent saints of God? "*I will be inquired of*"—that is all. Earnest, united, expectant prayer. Any Church that will fulfil this condition will find these promises true. Why should Pentecost be regarded as special and never to be repeated? What other church has ever spent ten days in quiet prayerful waiting upon God for the Holy Spirit's power? The conclusion is irresistible,—we "have not because we ask not" (Jas. iv. 2). The desire for blessing should be intensified by the manner in which the promise is given. Picture the highways around Jerusalem at the time of the Passover Feast, when multitudes of the very pick of the flocks of Israel are being taken to the Temple for sacrifice. Is not that a promise of large increase of holy, consecrated men? God says "Inquire, and I will do that for you."

Note also that concerning Israel's future the matter is not left doubtful. This is one of the "I will's" of God, and is as sure to be fulfilled as the rest. (See Psa. cii. 13-22; Zech. xii. 10-14.)

Evangelistic Notes.

Rev. R. Balgarnie has concluded a seven-days' mission at Launceston, Cornwall.

Hanley.—Rev. G. M. Smith has held a week's mission in this busy town, with encouraging results.

Upwell.—Rev. J. Edmunds, of the Pastors' College, has concluded an evangelistic mission here, and many cheering results were granted.

Nottingham.—A ten days' mission has just been held in Canaan Church by Mrs. Horton and Miss Parker. Men and women have professed to decide for Christ and Christians have received blessing.

Mr. Ned Wright is preaching for eight consecutive Sunday evenings in the Assembly Rooms, Friar-street, Reading. Helpers are needed to point the anxious to Christ.

Rev. R. Leitch has been holding a ten days' mission at Dudley, and apart from the special services in the Presbyterian Church, has been visiting some of the large works and factories and addressing the employés.

Lydd.—Evangelistic meetings have been started here by the local Y.M.C.A., the services being held after the various places of worship are closed. Prayer is desired that this new departure will prove fruitful.

Rev. F. T. Hallowes concluded, on Sunday last, an eight days' mission at Trinity Congregational Church, Birmingham. Believers were greatly edified, and many evidences of the Lord's presence and blessing have been granted.

Mr. James Neech, of the Evangelisation Society, has just concluded a fortnight's mission in the Railway Mission Hall, Wisbech. Sinners have been saved, and the afternoon Bible-readings were very helpful to believers.

Wolverhampton.—A successful series of evangelistic services has just been held in this great manufacturing centre by Rev. John More. Much interest appears to have been awakened, and it is believed blessing has been granted.

Aylesbury.—Mr. William Forbes gave last week an address at the Assembly Hall. Mr. Day is now conducting services in this hall, in connection with the Bucks Evangelistic Mission. The gatherings are encouraging, and conversions are professed nearly every night.

Mr. J. Brown, of the Evangelisation Society, has just concluded a three weeks' mission at St. Barnabas' Church, Blackburn. The afternoon meetings for believers were well attended, and the gatherings in the evenings very large. Believers have been blessed, and over 330 have professed conversion. Prayer is asked for a mission now being held at Bembridge, Isle of Wight, by the same evangelist.

Mr. J. W. Moodie conducted a series of meetings at Wishaw, N.B., during the first fortnight in February. The meetings were held in the Town Hall and in the Baptist Chapel, and were largely attended. Mr. Moodie preached the Gospel faithfully, making the Bible itself illustrate the great truths of sin and salvation. As a proof that the Word was approved of God there was not one night without manifest fruit.

Ireland.—A ten-days' series of Gospel services has just been held by Rev. James Kirkwood in the Methodist Church, Wexford, and at the closing meeting about forty persons testified to blessing received during the mission; a fortnight's series of similar services has been held in the First Presbyterian Church, Magherafelt, by Rev. W. G. Strahan and others, and was largely attended. Mr. William E. Lawson has held a ten-days' Gospel mission in Ballyfarnon, co. Roscommon, which has resulted in much good.

High Wycombe.—An evangelistic mission has been held here by Mr. William Sampson, the Cornish Evangelist. On Sunday afternoon a men's meeting was numerously attended, and at the evening meeting many entered the inquiry-room, and sought the Saviour. Throughout the mission there has been a manifestation of power, and it is asserted that many who came to mock, criticise, or to be amused, remained to pray. Several noted drunkards have been reclaimed, and many pleasing cases of backsliders being restored have occurred.

The Helpless Blind.—For three years past efforts have been made in Brighton to maintain a lending library of books, embossed on the Braille system, for the benefit of persons afflicted with the terrible calamity of blindness. A minimum expenditure of £10 per annum would give a liberal supply of the required books, but much more than this could be well spent in the scheme.—Donations will be received at D. B. Friend and Co.'s Library, 77, Western-road, Brighton.

"OUR COLONY OVER-SEA!"

300 Trained Lads (our First Party this year) will (D.V.) "Swarm Off" from our various "Homes" for Canada, on March 17th. Of this number about 70 will be bound for our New Industrial Farm, Manitoba, the remainder for Ontario.

Dear Friends,

After the trials and struggles of another Winter's toil amid the **Slums of London,** *I am now ready to commend to GOD'S care my first party of Young Emigrants for this year, consisting of about* **300** *dear Young Lads, trained and tested in our Workshops and Homes, many of whom have undoubtedly yielded their own selves to the Lord and have for some time been actively engaged in His service.*

The prospect before my Boys is, indeed, a bright and hopeful one, for already I have received more demands for them from Farmers in excellent positions in Canada than would suffice to engage this whole party.

Although the **OUTFIT** *given to each Young Emigrant is* **ample in quantity** *and of the* **best quality** *(experience having taught me the prime importance of this), yet, by the exercise of* **rigid economy** *in all the arrangements, I find that* **£9 per boy** *entirely covers the whole cost incurred in settling him happily in Ontario, after which no further expenditure will be needed on his behalf, except that involved in some measure of supervision for awhile.*

£54 *will therefore give* **Six Boys** *a start in life, or* **£108** *will do the same for* **Twelve Boys.**

To send great Youths (of 17 to 20 years of age) to Manitoba is more expensive, a railway journey of 2000 miles further West having to be paid for, which involves an additional cost of £2, or in all **£11 per head;** *but the greater advantages of placing these big fellows from our Labour House there, rather than in Ontario, are well worth paying the higher rate to secure.*

£66, *therefore, will give a start in life to* **Six Lads** *sent to Manitoba:* **£132** *will do the same for* **Twelve Lads;** *or* **£220** *for* **Twenty Lads.**

No truer, wiser method has ever been devised for effecting **four desirable objects** *than this scheme of well-organised Christian Emigration of trained and tested Young People, for*

1*st.—It* **saves the boy,** *delivering him for ever from the perils of his former lot.*

2*nd.—It* **relieves our over-crowded cities,** *the labour markets of which are hopelessly congested, and in which the struggle for existence is growing fiercer every day.*

3*rd.—It* **supplies Canada with her greatest need:** *additions to her population of the choicest materials—honest, industrious, and piously-trained Youths, who, by God's blessing, will grow into the successful Citizens of the near future.*

4*th.—It* **provides room** *for the immediate admission to the Homes of as many* **fresh cases,** *to be rescued from the streets and lanes of our great Cities all over the land.*

It will greatly strengthen my hands if readers of THE CHRISTIAN *are led this year, as on former occasions, to manifest prayerful and practical sympathy with the present undertaking, and so to give a real start to these Young Fellows rescued from utter destitution and evil surroundings, and carefully trained for years or months past in our "Homes." Our need is pressingly urgent, for the time for preparation is very short. Elsewhere will be found an announcement of the* **Farewell Meeting** *at* **Exeter Hall** *on the 15th March.*

I hope during **the present year** *to be permitted to place out at least* **600 trained children in the Dominion,** *far from the squalor and wretchedness of the East End of London. Last year I sent out* **422** *such.*

Gifts of **£9** *or* **£11,** *or, indeed, of any sums, however small, in aid of our* **Emigration Fund** *will be gratefully received and acknowledged by*

Your faithful Servant for Christ's sake,

Thos. J. Barnardo.

18 to 26, STEPNEY CAUSEWAY, LONDON, E.
March 1st, 1892.

Temperance Notes.

The new patrol waggons to clear the streets of Liverpool of drunken people will contain compartments for eight inebriates.

Mr. W. S. Caine, speaking on Tuesday week at Liverpool, delivered an impeachment of moderate drinking which, for simple and yet severe logic, could hardly have been more perfect.

A very successful Juvenile Temple, consisting of eighty members, called the "Gordon Crusaders," is working and meeting in the same room at Greenwich in which General Gordon used to teach his boys.

The fifty-fifth annual meeting of the Bath Temperance Society was held on a recent Monday at the Guildhall. Mr. Isaac Pitman presided, and the hon. secretary, Mr. W. Manchip, read an encouraging report.

The National Temperance Society of America has memorialised Congress to appropriate no more money to the World's Fair unless the same shall be closed on Sundays, and no intoxicating liquor shall be sold on the grounds.

"You may convince me," said a talented votary of drink, "that it is bad for my body, bad for my soul, and bad for my pocket; but there is one thing you cannot convince me of—you cannot convince me that I do not like it."

The Temperance Festival—one of the great gatherings of the year at York—has just been held in the Great Exhibition Hall, addresses being delivered by Canon Barker, Mr. C. Fenwick, M.P., Rev. J. Jackson Wray, and others.

The art of imitating brandy distilled from grapes is now so perfect that only by analysis can it be discovered to be an imposture. An enterprising Frenchman is said to have succeeded in producing delicious wines without any grapes at all.

Relief, the organ of the Workhouse Drink Reform League, declares that a pension of four shillings weekly for nearly six hundred paupers could be procured with the sum now wasted every year upon alcoholic stimulants in pauper institutions.

One little child brought her father to a temperance meeting. He had been a great drunkard for the first few years of his married life, and on one occasion he spent £100 in six weeks. He signed the pledge, and appears likely to keep it. Truly a little child shall lead them!

The Boston *Traveller*, in an article on "Moderate Drinking," says:—"We feel it our duty to say distinctly that no agency is so effectually baffling the efforts to save the young men of our land from physical and moral death as is fashionable drinking, assumed to be moderate."

Dr. Bull, one of the most eminent surgeons and physicians in New York city, in addressing a medical class of the New York Hospital, on "The Use of Alcohol in Cases of Pneumonia," claimed that sixty-four per cent. of pneumonia patients receiving alcoholic medicines died.

The Committee of the Band of Hope Union have, through their President, Mr. George Williams, addressed a letter to the School Board for London, calling attention to the importance of giving to the children in elementary schools fuller and more specific teaching as to the nature and physiological effects of alcohol than has hitherto been provided.

Sir George Trevelyan, M.P., speaking at a political meeting last week, said, that at Bristol there were 287 public-houses in the hands of one person, while at Blackburn one person held 132, and in Liverpool 143. In St. Margaret's parish, Westminster, there were thirty-eight public-houses owned by two brewers. It was necessary that a reform should be brought about.

Under the School Scheme of the United Kingdom Band of Hope Union, since 1889, 6770 illustrated lectures, on the nature and physiological effects of alcohol, have been given in day schools; 742,000 children having attended, from whom 261,000 written reports of the lectures have been received. Similar work has been done under the auspices of the National Temperance League and other temperance bodies.

The Temperance Movement is gaining a hold amongst French Christians. The French organisation is known as "La Société de la Croix Bleu," and the earnest secretary is M. Maillet. A section has been formed at the Rue St. Denis, and meetings are held monthly. At one of these recently the large hall was crowded, and some forty pledges were taken. At Rouen also, amongst a community of working men, the movement has gained a remarkable hold. Though France is often spoken of as a temperate nation, it is all too apparent that the drinking of ardent spirits, and especially of the deadly absinthe, is working havoc amongst the masses.

At the annual meeting held last week of the Dundee Temperance Union, Rev. J. E. Houston said that to him it seemed there were two things necessary for them to do. The first was to endeavour and get the Church to shake itself free from all complicity in the drink curse, and if there were those who spoke with no bated breath on the one side, it became them to speak with no bated breath on the other side. A man in his congregation informed him the other day that he was endeavouring to drink himself to death. That man's name was on his communion-roll. He tried to see him on the Saturday night, but failing in this, he went on the Sabbath evening, and found him, if not in a state of delirium tremens, almost bordering upon it.

Among the Churches.

CHURCH OF ENGLAND.

Bishop Oxenden died on the 22nd ult. at Biarritz. His life-work belonged largely to the past.

It is announced that £32,000 has been raised towards the £50,000 required for the Birmingham Bishopric Fund.

Rev. F. N. Eden, so well known in connection with the Niger Mission, has accepted the vicarage of Belvedere, Kent.

In the church at Hatcham, associated so sadly for years with the extremest ritualism, Rev. W. H. Stone is now carrying on a valuable and faithful work.

It is intended to revive the practice of holding an annual public meeting in connection with the Society for Promoting Christian Knowledge, no such gathering having taken place for twenty-five years.

Mr. J. Inskip, speaking the other night at Hatcham, showed how England had for forty years been going backward to Rome. Unless God graciously interposed a serious state of things must ere long be manifest.

The Leeds Mission is said to be one of the best organised ever held. Five bishops and eighty special preachers have taken part. The Bishops of Ripon and Wakefield have paid daily visits to the great workshops and manufactories of the town.

CONGREGATIONAL.

Rev. Edwin Legg has accepted the pastorate of the Church at Arundel.

An eight days' mission has been held at Hundon by Rev. W. Courtnall, of Sudbury, Suffolk.

Rev. T. Mann, after fifty years' service as secretary of the Wilts and East Somerset Association, has just resigned his post.

New Court Chapel, as shown by its manual for 1892, continues a centre of earnest thorough-going work. The pastor, Rev. W. Pierce, has been greatly encouraged during the past year.

House-to-house visitation is being carried on very thoroughly and systematically in Bradford, and it is reported that comparatively few sceptics have been found, the vast majority being simply indifferent.

The directors of the London Missionary Society have received a copy of the diary kept by Rev. J. Parker, their missionary, who had to escape from Mongolia during the recent rebellion, and, after running many hazards, arrived safely at Tientsin.

The Yorkshire Congregational Union are endeavouring to secure Rev. W. H. Skinner, of Lodge-street Church, Bristol, as organising superintendent of two churches at Middlesborough, which are to be worked on the lines of the Forward Movement.

Sir William M'Gregor, in his annual report on the administration of affairs in New Guinea, bears testimony to the value of the schools of the London Missionary Society at Port Moresby, and to "the invaluable work performed by this mission in educating the natives."

The Welsh Weekly, referring to the criticisms on the action of the committee in appointing a secretary of the Union, remarks: "A prophecy of future woe is declared, on the ground that the action of the committee is unconstitutional. The important facts are overlooked that this office has been vacant for a long period of time; that the organisations of the denomination are suffering in consequence; that the churches are impatient of this long delay; that Mr. Woods is an excellent man, with an excellent record; and that the churches will soon forgive and forget all the wrong-doings of the committee if, as is sincerely hoped, they have succeeded in making a wise appointment."

BAPTIST.

A week's mission has just been concluded by Rev. J. T. Mateer at Moulton.

The North Wales Prayer Union has held special and profitable meetings at Nantmawr, Buckley.

Mr. D. Thompson, of the Pastors' College, has been welcomed as the minister of Bunyan Church, Norbiton.

The manual just issued by the church at Queen's-road Chapel, Coventry, exhibits a great variety of agencies vigorously worked and liberally sustained.

Pastor Brown's annual "Thankoffering Day" resulted in £491 8s. As the Tabernacle was opened on the 22nd February, 1872, the work has now entered on its twenty-first year.

The manual of Graham-street, Birmingham (Rev. W. Hacknen, pastor), describes the various branches of church work during the last twelve months to have been generally encouraging.

At the annual meeting of the church at Enfield (pastor, Rev. George W. White), held on Monday week, it was reported that ninety-one persons had been received into membership during the year.

Rev. J. H. Miles, of Cardiff (formerly of Whitland, Pembrokeshire), has accepted the pastorate of the English Baptist Church at Porthcawl, and intends commencing his ministry there the first Sunday in March.

Rev. J. J. Brown, in the twenty-ninth year of his pastorate at Cirencester, has intimated his intention of retiring from the ministry in May next. By that time he will have seen forty-four years' service, first in mission work, and then, for thirty-six years, in two pastorates.

It will be remembered that Rev. T. Lardner, who recently resigned the pastorate at Battersea-park Tabernacle, where he has laboured for the past fifteen years as a faithful and devoted minister of the Gospel, is still suffering from the effects of an amputation of his left arm some three years ago, caused by being thrown from a vehicle, which followed a dislocation of the same limb by an accident two years previously, entailing many months of severe and acute suffering through repeated but necessary operations. A few friends desire to give practical expression to their esteem and affection, and to show their appreciation of the good service rendered by him to the Master's cause, by subscribing for some suitable testimonial, and a committee has been appointed to carry out this object, Rev. V. J. Charlesworth, Stockwell Orphanage, being amongst the co-treasurers.

PRESBYTERIAN.

Rev. Henry Norwell, of Dunblane, has accepted the call to Islington Church.

Trinity Church, Canonbury, appears to be steadily progressing in various directions.

The work of the church at Grange-road, Birkenhead, has during the past year greatly prospered.

The earnest work carried on at Silvertown by Rev. W. A. McKee and others appears to be building up a strong church.

At the annual meeting of Camden-road congregation Mr. Clark spoke of the important mission work carried on at Leighton-road, Kentish-town, by that congregation.

The annual examinations under the Synod's scheme for the Higher Instruction of Youth are fixed for March 21, 22, 23, and 24, and cover portions of the Old and New Testaments, the History of English Presbyterianism, and the Art of Teaching.

Mr. Robert Thomson read a paper, at a recent Conference in Hull, on the "New Testament Elder," an office not connected with the priestly service of the temple, but with the worship of the synagogue, from which it was taken by the Holy Ghost and put on a permanent footing in the Church. The sole spiritual office in the Church is that of elder, which is identical with that of bishop. The special function of the elder is to rule, though he may also teach if he possess the necessary gifts. The qualifications of an elder are laid down in Scripture with much minuteness.

METHODIST.

A promising men's Sunday afternoon Bible-class has been formed at Market Rason.

The anniversary of the Central Mission, Leeds, just held, has proved most successful.

The English Calvinistic Methodist chapel at Treorchy will be opened next Sunday.

Rev. S. H. Hall is conducting deeply interesting Sunday afternoon services for men in Bradford.

The first Foreign Missionary meeting in connection with the West London Mission, held on Friday week, was addressed by Revs. David Hill and W. Macdonald.

Mr. Raymond Preston, a *Joyful News* evangelist, has been conducting successful mission services at Risca. On a recent Sunday over forty persons professed their anxiety to lead a Christian life.

At a conference of working men, convened on Monday week in the Wesleyan Chapel, Middlesborough (in the heart of the iron district), the men (iron-workers) declared that Sunday labour at the steel works and blast furnaces could be dispensed with.

Since October last the West Parade Mission Band (Wakefield) has conducted services on Sunday evenings in the Ragged School for people who attend no place of worship; and the workers, while intensely anxious for the salvation of souls, take pains to let it be seen that they care for the bodies of the people also.

NOTES FROM SCOTLAND.

There are twenty Bands of Mercy in Glasgow.

The United Presbyterian Church raised upwards of £41,000 for foreign missions last year.

The semi-jubilee of the ministry of Rev. W. Reid, of the Free Church, Airdrie, on Tuesday week, was an interesting occasion. Principal Rainy, Professor Lindsay, and others delivered congratulatory speeches.

During the past year the Carr Night Refuge in Dundee has sheltered a total of 10,280 persons. Many of the cases of real rescue effected by the devoted workers are of a remarkable and even romantic character.

Mr. J. Campbell White has been elected hon. president of the Glasgow branch of the National Anti-Gambling League. Branches have been formed at Ayr and Paisley, and a conference is to be held in Aberdeen early this month.

General Booth had a reception in Glasgow from his Scotch followers on Wednesday last week. There was a parade through the centre of the city, an afternoon banquet in the City Hall, and an evening mass meeting in St. Andrew's Hall.

After a year's work in Glasgow Rev. John Robertson finds increasing acceptance with the people. At the last three Communions at his church in Gurbals the accessions were 150, 250, and 170. Even at noon on Sundays the great National Hall is crowded.

There are two professional vacancies to fill in the Free Church colleges in Edinburgh and Glasgow, through the resignations of Principal Douglas and Professor Thomas Smith. The retirement of the venerable Principal Cairns, of the United Presbyterian College, is referred to in our leading columns.

NOTES FROM IRELAND.

A working-girls' club has been established in Newtownwards, co. Down, under the auspices of the Marchioness of Londonderry.

The annual meeting of the Brown-street Sunday and day schools, one of the oldest institutions in Belfast, was held on Tuesday week. The schools were reported as having now 1,246 pupils.

At a largely-attended meeting of ministers and laymen held last Friday night in Belfast, it was resolved to establish a Methodist Council for the city, with the object of promoting social, moral, and religious work, and encouraging spiritual aggressive efforts.

FALLEN ASLEEP.

At King's-heath, Birmingham, Mr. E. N. Cooke, aged sixty-nine, for many years a devoted mission worker; at Eshott Hall, Felton, Northumberland, on Sunday, 21st ult., Mr. E. M. Bainbridge, J.P., aged seventy-five, a true and faithful helper of the Lord's workers; at Wellingborough, on Wednesday, 24th ult., Rev. Thomas Bromage, the president of the Wesleyan Reform Union; at Widdrington, Northumberland, on Saturday, 20th, Rev. Matthew Edwards, aged eighty-seven, beloved and honoured as self-denying and faithful labourer in the Gospel; at Blackburn, on Tuesday, 23rd, very suddenly, Rev. J. Ogmore Davies, Congregational minister; at Saintfield, co. Down, Rev. Samuel Hamilton, senior Presbyterian minister; at Ballinderry, co. Antrim, Mr. Alex. Addison, an earnest Presbyterian elder.

(For Donation List and Forthcoming Meetings see page 18.)

HOW TO REACH THE MASSES? GO TO THEM.

The Committee for Special Religious Services in Theatres, Halls, and Mission-rooms, have the following buildings open every Sunday:—Queen's Theatre of Varieties, Poplar; Pavilion Theatre, Whitechapel-road; Agricultural Hall, Islington; Town Hall, Shoreditch; Town Hall, Holborn; Town Hall, Kensington; Morley Hall, Cambridge-heath; Homerton Hall, High-street; Queen's-park Hall, Harrow-road; Shaftesbury Memorial Hall, Bethnal-green; Shaftesbury Memorial Hall, Union-street, Borough; Shaftesbury Memorial Hall, Kirby-street, Poplar; South Norwood Hall; Railway Arch, Bermondsey, and various City mission-rooms in poor and destitute districts. Cheques and P.O.'s can be remitted to the Secretary, Charles M. Sawell, 3, Bridewell-place, New Bridge-street, E.C., or to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.

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On MONDAY, March 7, Afternoon 3, Evening 7 to 9.30, and
Myddleton Hall, Upper-street, Islington,
On TUESDAY and WEDNESDAY, March 8 and 9, Afternoons 3, Evenings 7 to 9.30; and
Masonic Hall, Camberwell New-road, S.E.,
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Mr. BAXTER will also Preach on these subjects in ST. ANDREW'S CHURCH, CHATSWORTH-ROAD, LOWER CLAPTON, N., on Sunday, March 6, at 11 a.m., 3 p.m. and 7 p.m.
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The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Gospel address to young men, Tues., 6.45 p.m.; missionary prayer-meeting, Thurs., 6.15 p.m. Mission work each evening at Meliorstreet, S.E., and East-end. Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.30 to 2 p.m.

Corn Exchange Christian Union.—Inaugural address by Rev. E. A. Stuart in the Y.M.C.A. Hall, Tues., Mar. 15, 6.30 p.m. Tea and coffee at 6 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Mar. 6, 3 and 7 p.m., Mr. Graham Aspland; Anti-Opium Meeting, Mar. 10, Mrs. Adams, Miss Soonberbai Power, and Mrs. Guinness. Mrs. Arnold Pelly will preside at 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only); 7 (public). Meetings for men nightly, 8. Cheerful service, Sat., 8. French Bible-class, Thurs., 8. Lecture, Wed., Mar. 9, 8, Rev. Jas. Cunninghan, "John Calvin." Debating Society, Mon., 8. Organ Recital, Sat., 7.30.

Y.M.C.A., 186, Aldersgate-street, E.C.—Fri., Mar. 4, 7.30 p.m., reception of youths; Sat., Mar. 5, 3 p.m., Bible Talk, Rev. F. B. Meyer; Sun., Mar. 6, 3.30 p.m., Mr. Robert Burn; Mon., Mar. 7, 8 p.m., Y.M. Gospel Meeting; Wed., Mar. 9, 8 p.m., lecture by Mr. T. C. Hepworth.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., 11 a.m. and 7 p.m., Mr. Henry Varley; 3 p.m., Rev. H. Bright.

Great Assembly Hall, Mile-end-road, E.—Mr. Charles Inglis, Sun., at 11 a.m. and 6.30 p.m.

Regent's-park Chapel.—Rev. F. B. Meyer, B.A., Sun., 11 a.m. and 7 p.m. Bible Readings for Christian Workers, Fri., 8 p.m.

Police Institute, 1a, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Metropolitan Music Hall.—Mr. R. A. Elvey, Sun., 6.30 p.m. Solos by Miss Keith Ashton.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

Baptist Mission House, 19, Furnival-street, Holborn, E.C.—Public Missionary Prayer Meeting, every Thurs. 11 a.m.

Brunswick Chapel, Upper Berkeley-street, W.—Rev. Dr. Bullinger's course of lectures on "The Italics of the Bible" Wed., 11 a.m.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., Mar. 4, 3 p.m., Rev. F. B. Meyer; prayer and testimony at 6, Col. F. Cardew at 7, on "The South East African Mission"; Sun., 3.30, Bible readings by Miss Mason.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. George Hucklesby; *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Mr. W. H. Seagram.

Billingsgate Mission Hall.—Mon., Mar. 7, Rev. H. Bone (Hackney), at noon.

Strangers' Rest, 163, St. George-street, Ratcliffe-highway.—Monthly Workers' Meeting, Fri., Mar. 4, tea at 6, meeting at 7. Colonel Morton will preside. Pastor, Wm. Fuller Gooch. Mr. Hy. Maxwell Wright on "Work in Brazil."

Manresa Hall, Trafalgar-square, Chelsea.—Four special addresses to Christians by Mr. G. Warrand-Houghton, Mar. 9, 16, 23, and 30, 8 p.m.

Mrs. Yapp's Lectures to Ladies Only, on "The School of God in the Old Testament," Burlington Hall, Savile-row, Thur., Mar. 17, 24, 31, April 7, at 3.30 p.m.

Army and Navy Prayer Union.—Annual Prayer-meeting, City Terminus Hotel, Cannon-street, Sat., Mar. 12, 2 p.m.

Mr. Henry Varley on "Christ's Coming Kingdom," North-street Church, Brighton, Mar. 8 to 12, 7.45 p.m.

Women's Protestant Union.—Lecture by Mr. H. F. Witherby on "Purgatory," in Council-chamber, Exeter Hall, Mar. 9, 7 p.m.

Rev. W. Hay Aitken's ten days' Mission in St. John's Parish Church, Paddington, from Sun., Mar. 6. Suns. 11 a.m. and (men only) 7 p.m.; weekdays (except Sat.) noon and 8 p.m.

Conference of Members, of Undergraduate, Student, Civil Service, Professional, and Commercial Prayer Unions, Exeter Hall, Wed., Mar. 23, from 1 p.m.

Mrs. Booth-Tucker, Prince's Hall, Piccadilly.—Suns., Feb. 28 to April 17, 3 p.m.; and in Steinway Hall, Lower Seymour-street, Weds., Mar. 2 to April 13, 3 p.m.

Talbot Tabernacle, Talbot-road, Notting-hill.—Mr. J. L. Stanley, Sun., Mar. 6, 11 a.m. and 7 p.m.

Conference Hall, Mildmay-park.—Thur., Mar. 3, noon, Anti-Opium prayer-meeting; Sun., Mar. 6, 3.30, Mr. P. S. Badenoch; 7, Dr. Albert Carless; Tues., Mar. 8, 7.30, London City Mission Lantern Lecture.

St. George's Hall, Langham-place, W.—Mr. Herbert Taylor during Mar., Sun. 11 and 7; and on Wed. at Burlington Hall, Savile-row, 8 p.m.

[Coming Conventions.]

Ipswich Convention.—Mar. 8 to 11.
Wimbledon Convention.—Mar. 14 to 18.
Exeter Convention.—Apr. 25 to 29.
Woodford Convention.—Tues. and Wed., May 24, 25.
Manchester Convention.—June 1, 2, 3.
Clapham.—June 14, 15, 16.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, FEBRUARY 29, 1892.

*** Donations should be sent by Cheque or P.O.Orders, not by stamps.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank;**" this will effectually prevent loss.

	£	s.	d.
Society for the Relief of Persecuted Jews—E.T.L., £2; Major B.Y., £3; Dr. and Mrs O., £5 5s.; R.K., 5s.; E.S.B., 10s.; E.J.S., 10s.; Albert, £6; M.A.B., £3; E.S.C., £1 7s. 4d.; E.T., 5s.; M.J.W., 2s. 6d.; A.R.W., 5s.; P.M., £5; A.B., £1	28	9	10
Famine in Russia—M.J.R.	0	5	0
Leper Hospital, Pak Hoi, South China—T.R.	0	10	0
Miss de Broen's Work, Paris—Faith, 2s.; A.G.P., £1 10s.; H.M.L., £1	2	12	0
Kanaka Mission, Queensland—Mrs. B.	1	0	0
Church Missionary Society—S. Dawson	0	5	0
Anti-Opium Fund—S. Dawson, 10s.; C.M.N., 2s. 6d.; W.G., £1 1s.; H.M.R., £20; A.R.W., 5s.	21	18	6
Persecuted Stundists—W.M.J., £1; Rev. and Mrs. C., 5s.; Mrs. J. W., £1; H.H., 10s.; W.G.N.Z., £1 10s.; M.L., £10; M.A.B., Paptist, £2; Eta, St. Leonards, £1; A.G.P., £1; Amica, 2s. 6d.; E.A., £1; S.S., £1; E.S., £5; Collected by M.F.L., 16s. 6d.; H.H., London, 5s.; H.D., 10s.	26	19	0
China Inland Mission—T.J., 7s. 6d.; A.R.W., 5s.	0	12	6
Church of England Zenana Missionary Society—M.L.	10	0	0
Miss Whately's Work, Cairo—E.S.C.	0	13	8
Mr. Eell's Work, Port Said—M.M.	5	0	0
Englishwomen's Russian Famine Fund (Miss Hesba Stretton)—Cannock, 15s.; Zoe, 10s.; A Governess, 2s. 6d.	1	7	6
Society Evangelique de France—Per M.P.D.	2	2	0
Relief of Jews in Russia—Eta, St. Leonards, £1; Zoe, 10s.	1	10	0
McAll Mission, France—A.G.P.	1	0	0
Turkish Missions Aid Society—A.R.C.M.	0	2	6
Figueras Mission (Pastor Rodriguez)—A.R.C.M.	0	2	6
Paris City Mission—A.O.	5	0	0
Friends' Russian Famine Fund—Delta	10	0	0
St Giles's Christian Mission—Rev.J.B.R.,£5; C.F., 10s.; G.H., 5s.; H.M.R., £5; E.S.C., £1 7s. 4d.; S.L.A.T., £1; A.G.P., £2; G.R., 2s. 6d.; E.H.C., 2s. 6d.; (*Prison*) H.A.B., 10s.; E. & A.W., 10s.; H.E.R., £2	18	7	4
Gospel by Post in Ireland—Rev. J.B.R.	0	5	0
Theatrical Mission—H.B.	1	0	0
Relief of London Poor—G.W.	0	0	11
Mr. Fegan's Home—H.A.B., 10s.; S.L.A.T., £2; A.G.P., £1; H.E.R., £2; (*Emigration*) A Servant, £100	105	10	0
Thames Church Mission—A.G.P.	1	0	0
N.E. London Gospel Mission—G.H.	0	5	0
Dr. Barnardo's Homes—Friends from A., 12s.; T.J., 7s. 6d.; H.R., 10s.; A.O., £10; H.E.R., 10s.; (*Emigration*) A Servant, £100	111	19	6
London City Mission—M.L., £50; H.E.R., 10s.; T.O., 5s.; (*Disabled Missionaries' Fund*) A.O., £25	75	15	0
Missions to Seamen—M.L.	10	0	0
Miss Miltendorff's Home—A Servant	40	0	0
Field-lane Refuges, &c.—M.L.	10	0	0
Friedenheim Home for Dying—A.G.P.	1	0	0
Tower Hamlets Mission—M.L., £10; A.G.P., £1; A Servant, £30	41	0	0
Bridge of Hope (Miss Steer)—A.O.	20	0	0
George Yard Mission, &c.—M.L.	10	0	0
Mission to Deep-Sea Fishermen—M.L.	5	0	0
Irish Church Missions—M.L.	5	0	0
Robin Dinners—M.L.	2	0	0
Curates' Augmentation Fund—M.L.	10	0	0
Friendless and Fallen—M.L., £5; E. and A. W., £1; In Memory, 5s.	6	5	0
Spitalfields Poor (Rev. J. H. Scott)—M.L.	5	0	0
Poor of Victoria Docks (Rev. S. Smyth)—M.L.	5	0	0
Poor of Walworth-road (Rev. G. T. Cotham)—M.L.	3	0	0
Scripture Readers' Society, Ireland—A.N., £1; Thankoffering, £5; H.E.R., £1	7	0	0
National Vigilance Society—A.G.P.	1	0	0
Mrs. Meredith's Mission, &c.—A.G.P.	1	0	0
Open-Air Mission—A.G.P.	1	0	0
Distressed Irish Ladies' Fund—A.G.P.	1	0	0
Mildmay Hospital—A.G.P.	1	0	0
Society for Distribution of Scripture Truth—A.O.	10	0	0
Home of Industry—(*Little Matchbox Makers*) E.W., 5s.; (*Emigration*) A Servant, £30; (*Poor Widows*) A.G.P., £1	31	5	0
Homes for Aged Blind, Crouch-hill—E. and A.W., £1; H.E.R., £1	2	0	0
Church of England Scripture Readers' Association—E. and A.W.	0	10	0
Miss Robinson's Work (Soldiers)—E. and A.W.	0	5	0
London Samaritan Society—E. and A.W., 10s.; H.E.R., 10s.	1	0	0
Poor Shirt Makers—E.W.	0	5	0
Destitute Children's Dinner Society—A.W.	0	5	0
Mildmay Mission to Jews—Sympathy, 2s. 6d.; H.H., London, 5s.	0	7	6
Strangers' Rest, Ratcliff-highway—A.O.	15	0	0
Association for the Free Distribution of Scriptures—A.O.	20	0	0
Bible Stand, Crystal Palace—A.O.	5	0	0
Stockwell Orphanage—A Servant	100	0	0
Penny Dinners for Poor Children—Collected by Ethel and Cecil Rea	0	5	0
Aged Pilgrims' Friend Society—H.E.R.	1	0	0
Church Association—H.E.R.	1	0	0
Miss Daniell's Work (Soldiers)—H.E.R.	0	10	0
Flower Girls' Mission, &c.—A.R.S.	0	3	0
Gospel Purity Association—Collected, Miss W. and friends	1	0	0
	£868	13	3

[Advertisements.]

Society for Relief of Persecuted Jews—"A Pair of Bracelets," per A.M.

Ham-yard Soup Kitchen and Hospice, Great Windmill-street, W.—W.G., 4s.; M.B., £5 5s.

The London Samaritan Society and Homerton Mission Offices, 98, High-street, Homerton, E., gratefully acknowledge the following donations for *Free Meals*—V.P.W., £1 1s.; M.C., 5s.; F.M., 5s.; M.J.G., 2s. 6d.

Notices.

A correspondent would like to know where the hym may be found which begins:—

"Jesus, no tongue can ever tell
All that Thou art to me,
The fulness of the joy and peace
My spirit finds in Thee."

Also, who is the publisher of the "Invalid's Hymn-Book," if it is still to be obtained?

Communications Received with Thanks.—A.C.C. C.M S.L.E. G.T.H. G.E.G. J.H.S. H.D.I. M.S.R. A.G. H.T C.C. F.M.T. G.W.B. J.R. C.B. C.J.D. F.B.P. J.F.P A.T.F. W.P. G.W. W.J.L.H. W.C. R.T.T. R.T. W.U M.H.W. H.C. W.G.J. J.C. W.B. S.W.W. N.L.B. E.I J.K. T.S. A.B.G. M.B.H. W.M.C. O.W.G. J.B.W. E.I P.P.B. J.S. W.E.H. W.R. A.H.B. J.T.H. R.L.H. G.A.H A.M. G.F.G. H.E.B. G.M. E.A.B. W.B. G.W.G. E.I S.R.G. M.J.G. G.H.J. J.R. F.W.B. O.W. F.C.S. A.C.G H.G.H. A.S. S.S.M. M.J.S. B.S. M.E.J. D.A.H. W.J.W W.W. M.A.P. W.J.W. W.W.S. M.G.O.S. W.F.B. L.P D.N.M.K. W.R. J.T.I. H.H. W.D. W.M.N. W.H.S G.A.K.W. E.A.H. S.D. J.B.B. D.E.A. S.M. S.E.R. W.J G.D. R.H.C. H.G.H. C.R.S. A.M.S.G. J.S.P. M.G.T D.G. G.F.W. M.B.G. H.J.K. F.H.S. M.A.F. H.A.J R.G. A.B.C. W.A. S.W. C.I. W.M.L. D.M.

Applicants for Tracts.—William Roberts, 29, Edward street, Langley-green, near Oldbury; William Vaughan P.M. College, Alexandra-road, Manchester; H. Eagen, 5 Rumford-street, C-on-M, Manchester; A. Ellis, 3, Walton cottages, High-street, Poplar; R. Charlton, 11, High street, Felling-on-Tyne; H. Ellis, 88, St. Paul's-road Burdett-road, Bow; A. E. Beale, 40, Cambridge-road Battersea, S.W.; John Sawyer, 20, St. George's-terrace Brighton; Henry Burnett, 21, Strathmore-road, White horse-road, Croydon; Alex. Sinton, 46, Ronald's-road Highbury, N.; Rev. C. Chrystal, Dunnington, Alcester H. Tree, 194, Green-street, Bethnal-green, E.; C. H. Pake man, Stoneleigh, Frederick-road, Gravelly-hill, Birming ham; G. T. Jordan, Poor Office, St. Helens, Africa; J. F Johnson, 15, Gibson's-buildings, Stoke Newington; Mis Willoughby, 8, Earls-park-terrace, Beechcroft-road, Upp Tooting; J. Butcher, Stapleford, Cambridgeshire; Geo. F Row, 18, Steeles-road, South Hampstead; William Perrett 19, Granville-street, Gloucester.

[As it is found that infidels and others send tracts to th persons whose names are inserted here, it is most desirabl that all books and papers sent should be carefully rea before being given away.]

Appeals.

Help for Christian Jews.—Rev. J. B. Barraclough Hon. Director of Christian Help for Christian Jews, i anxious to establish at once, adjoining Victoria-park, small "Home for Aged and Afflicted Hebrew Christians, and appeals for help towards rent, furniture, maintenance &c. His address is 11, King Edward-road, Hackney.

Ben Jonson-road Mission Stepney, E.—On Thursda and Friday last six hundred poor children received supper. Mr. A. Garstin presided on Thursday, and M Richard Cory on Friday. The latter gave a stirring ta to the workers. Funds are urgently needed to continu these free dinners.—J. Taylor, Cressy-place, Stepney green, E.

Westbourne-grove Y.M.C.A.

The 6th annual gathering of the Westbourne-grov branch of the Y.M.C.A. (172, Queen's-road) was hel on Thursday last at the Paddington Baths. A brie extract was read from the annual report, showing th branch to be prospering and free from debt. Letter were also read from members who had gone into th foreign mission field, one at Cape Colony and anothe at St. Vincent, West Indies. Mr. J. D. Allcroft, th chairman, in opening the meeting, spoke with muc appreciation of the large gathering before him, an said that such an assembly greatly cheered the heart of all workers in the cause of the Y.M.C.A.

Rev. F. B. Meyer desired to address especially th young men present on the subject of moral and spir tual strength. The Christian Church ought to be gymnasium, not a hospital. The first condition o such strength was purity, such as Tennyson had se before us in "Sir Galahad." The second was goo food for mind and soul. The value of the Bible i this direction must be tested by personal experienc and by its effect upon character.

Rev. E. A. Stuart delivered a cordial and helpfu address on the dangers and difficulties which woul beset the young Christian in the search for practica faith. The speaker dwelt particularly upon th temptation of the patriarch Abraham, enforcin lessons of self-sacrifice and perseverance, with man telling illustrations and anecdotes.

REQUESTS FOR PRAYER.—For a mission i South Devon by J. Crofton Rainey, at Bee Sands Stokenham, Mar. 3, 4, and 5, and at Kellaton, in th same parish, Mar. 6-12.—For nightly evangelisti meetings in Campsie from Feb. 29.—For special ser vices by Mr. Opie Rodway at Workman's Institute Gloucester, Sun., Mar. 6.—For evangelistic service by Mr. J. J. Scroggie at Liphook from Feb. 28, and a Basingstoke from Mar. 6.—For a Gospel mission i Margate by Mr. Henry Thorne, from Mar. 6.—For mission at Coate, Devizes, by Mr. J. Elliott, of th Evangelisation Society, from Mar. 6.—For a fort night's mission by Mr. W. Packer, at Kenyon Chape Brixton, S.W. PRAISE.—For blessing in conver sion of souls at Gerston Hall, Paignton, during visi of Sergeant Major J. Hines, and subsequently.

A Touching Trait.

"OUR OLD BOYS' NEW YEAR'S GIFT" for this year amounts to £272, as against

1889	-	£108.	1891	-	£204, increase £56.
1890	-	£148, increase £40.	1892	-	£272, „ £68.

Thus in four years these rescued Street-Arabs have sent OUT OF THEIR OWN POCKETS £732 in support of their "Old Home," and to "help other lads out."

We are now preparing to send out 120 boys, if possible, this Spring. Nothing will delight our "Old Boys" more than to learn that their self-denying gratitude has moved Christian friends in the Old Country to give other poor boys a helping hand. Any kind messages of appreciation and encouragement to them I will gladly insert in the next number of "The Home Budget" we send them. A copy will be sent to any friend wishing for one."

The cost of placing each boy far away from the wretchedness and temptations of London street-life in the healthy, self-reliant environment of a Canadian homestead is only £10. Particulars and photograph of special boy thus benefited will be sent to donor.

Who will help us in this interesting work? Even the smallest token of Christian interest will be gratefully received.

THE BOYS' HOME,
95, Southwark Street, London, S.E.

J. W. C. Fegan

Cheques and Postal Orders may be crossed LONDON & COUNTY BANK (Southwark Branch).

Watercress and Flower Girl Mission,

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The Institutions of this Mission embrace:—ORPHANAGE AND HOMES for Waif Girls with 100 inmates, Children's Cottage Hospital, Reception Home and Shelter, Industrial Brigade in which about 50 young Girls taken from Street Hawking are trained, a Flower Girl Sisterhood with 9 branches, and over 800 enrolled Members, Breakfast and Club Room for Weary and Hungry Girls while in the early Morning Market, and a large number of other endeavours for the elevation and comfort of Young and Old of this poor and neglected class.

Already 800 Girls have passed through the Industrial agency, and many Young Children rescued from surroundings inimical to their highest welfare.

FUNDS ARE URGENTLY NEEDED to sustain this Mission, which during 25 years has performed a much-needed ministry in the Metropolis.

JOHN A. GROOM, Hon. Superintendent, 8 Sekforde Street, E.C.

WIMBLEDON CONVENTION.

March 14th to 18th, 1892.

A Convention for the Deepening of Spiritual Life will (D.V.) be held in the Drill Hall, St. George's Road, Wimbledon, as above.

Chairman: Mr. ROBERT WILSON, of Carlisle.

SPEAKERS EXPECTED.

Rev. J. T. BUTLIN	Rev. F. B. MEYER
„ C. A. FOX	„ J. G. MANTLE
„ J. B. FIGGIS	„ C. H. McGREGOR
„ G. GREGSON	„ F. PAYNTER
„ E. H. HOPKINS	„ H. SHARPE
„ J. LUCE	„ W. STANDEN
„ C. G. MOORE	„ DARLOW SARJEANT
	„ F. WEBSTER

Drs. T. H. WHITE, A. B. STONEY, and others.

Hon. Sec. to the Convention, **CAPTAIN TOTTENHAM, The Elms, Wimbledon-hill,** from whom all information may be obtained.

T. GILES' CHRISTIAN MISSION.

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£1000 ARE NEEDED to enable us to meet pressing liabilities.

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Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; to our Secretary, Mr. W. WHEATLEY, 29, Brooke-street, Holborn; or to the Superintendent, Mr. GEORGE ATTON, 4, Ampton-street, Regent-square, W.C.

LONDON CITY MISSION.

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The object of this Society is to promote **MISSION WORK** in the Church of England by supplying a staff of experienced Mission Preachers.

The Rev. **A. J. HARRISON, B.D.,** has been specially appointed to deal with **EVIDENTIAL QUESTIONS,** and the Committee will gladly welcome applications for his services. Particulars can be gained by writing to the Secretary.

Funds are urgently needed for the carrying on of the work.

General Superintendent— Rev. W. HAY AITKEN, M.A.
Treasurer— EDW. M. DENNY, Esq.
Secretary (to whom all communications should be addressed)—Rev. HERBERT MUIR, M.A.

IUN OF KENMARE FUND.

CONTRIBUTIONS have already been received for the ove Fund, and further Contributions may be sent to the easurer, Mr. J. L. Wood, Protestant Alliance, 9, Strand, ndon, W.C.

A. H. GUINNESS, Secretary.
Protestant Alliance.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Funds greatly needed to extend the work.

Irish-speaking readers are sent where required, and the work is carried on in a spirit of love.

Reports sent on application to Captain J. KEARNEY WHITE, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. JOHN xiii. 35.

Please notice exact title of Society.

£120 IN CASH PRIZES.

See MARCH Issue of

OUR MOTHERS AND DAUGHTERS.'

EDITED BY MRS. G. S. REANEY.

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THE THEATRICAL MISSION,

Macready House, Henrietta Street, Covent Garden.

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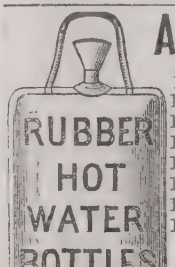
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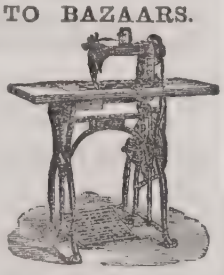
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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mr. William Taylor, the navvy evangelist.

Well might Luther say that justification by faith is the article or test of a standing or a falling church. Assurance of justification is fatal to priestly power, and the exercise of priestly power is fatal to the enjoyment of peace with God. Justification in regard to sanctification is not as the vestibule to the inner apartments, but as the foundation to the building; and anything that could sap the foundation must be jealously guarded against.

The function of an accuser belongs to Law; but we are "not under Law, but under Grace." An accuser laying charges against an accused person means that a process of judgment is being carried on; but "he that believeth shall not come into judgment." A judge upon the judgment-seat listening to an accusation implies possible condemnation of the accused; but "there is therefore now no condemnation to them which are in Christ Jesus." An accusation laid against a believer, before God the Judge of all, implies the possibility of the death-sentence, for "the wages of sin is death"; but "He hath put away sin by the sacrifice of Himself"; we "have been baptized into his death"; we "are risen with Christ"; "our life is hid with Christ in God."

Sin in the believer is not dealt with at the bar of judgment, but in the Father's house. God's Advocate, the Holy Spirit, the Comforter, is not exercising legal functions toward the saints on earth, nor is Jesus Christ the Righteous, our Advocate with the Father, pleading as a barrister in a court of justice in opposition to an accuser accusing us before God day and night; for, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

When Jesus had cried "It is finished," and, "Father, into thy hands I commend my spirit," no further indignity was permitted to be perpetrated even upon his dead body. Not a bone was broken; loving hands took it down from the cross and buried it, in a grave where none other had been laid; honourable counsellors anointed it with abundant and costly spices, and angels guarded it until the resurrection morning. Is it possible or credible that God is allowing his Son, the Prince of life, at his right hand, to be insulted by the presence of Satan, the accuser of the brethren, accusing before God day and night, those whom He has justified by his blood? Is not such an idea foreign and antagonistic to the Gospel of the glory of the blessed God, by which life and immortality have been brought to light?

With deference to those of our brethren, preachers of the Gospel, beloved in Christ, who may not have been thinking of the accuser of the brethren from these points of view, we submit that the supposition that Satan is accusing Christian believers before God day and night is incompatible with the Gospel of the grace of God—is a piece of Law brought into the Gospel; and that a little leaven leaveneth the whole lump.

The root of Sacerdotalism consists in the spiritual power supposed to be possessed by "the Clergy" over "the Laity." But Peter calls the people the clergy, and thus exhorts the elders:—

> Feed the flock of God, which is among you, taking the oversight thereof, not by constraint but willingly, not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage [God's *cleros*—God's clergy], but being ensamples of the flock.

So far from the clergy being an order distinct from the so-called laity, it is the flock of God who *are* the clergy—God's clergy, over whom the elders are not to "lord it" (R.V.). Matthew Henry thus comments on the passage in 1 Pet. v. 2, 3:—

> These poor, dispersed, suffering Christians were the flock of God, redeemed to God by the Great Shepherd, living in holy love and communion according to the will of God. They are also dignified with the title of God's heritage or clergy; his peculiar lot, chosen out of the common multitude for his own people, to enjoy his special favour, and to do Him special service.

Compare with this the words of the Lord Jesus, Luke xxii. 24-27. According to Scripture, there are no priests on earth, except as all God's people are priests (1 Pet. ii. 5; Rev. i. 5); there are no clergy, except as all God's people are his clergy, his heritage, his peculiar lot. This was strongly insisted on very early after the Revival of 1859. It needs to be emphasized now, when all Protestant Christians should put away from themselves all pretensions which savour of Rome. The title "Rev." and the term "clergy" may be convenient as indicative of occupation, but as involving spiritual dominance they are of Papal not to say Pagan origin.

A well-known Roman Catholic writer, Mr. W. S. Lilly, speaking on Tuesday week at a Catholic Reunion in the Town Hall, Birmingham, devoted a long address to "The Temporal Power of the Pope," endeavouring, as he said, to meet the objections felt by Protestants to the restoration of the temporal sovereignty. He maintained that the civil princedom

> has throughout the history of the church (of Rome) proved the bulwark of Western Christianity, and has prevented it from sinking into the degradation of the Eastern Church....An effective civil sovereignty—a sovereignty which assures the Pontiff's political and financial independency—is as necessary as ever for the peaceful and complete discharge of his œcumenical mission.

Strong as the case may seem (from the speaker's point of view) for the importance of the temporal power to the Romish Church, we gather that Mr. Lilly is altogether without hope of any such miracle being wrought as would be required for its restoration. Nor do we think that any who recall the abuses of the past and the cry of the Romans for deliverance from the Papal rule, will admit that its restoration is either desirable or possible.

On the pages of history few lessons are writ more plain and clear than Rome's undying hostility to and merciless crushing of freedom of conscience. Yet Mr. Lilly makes the astounding claim that—

> An effective civil sovereignty is necessary for the free and perfect exercise of the sovereign Pontiff's œcumenical office—that it is inseparably bound up with the spiritual freedom which, if conscience has any rights at all, is the God-given heritage of every man and woman....It is his (the Pope's) special office throughout the ages to bear witness to the truth, and specially to the supreme truths of man's moral freedom and moral responsibility.

Rome posing as a witness to moral freedom, a conservator of liberty of conscience! Where, and how? By rack and gibbet, torture and massacre, wherever her power has reached, she has ruthlessly destroyed those who dared to think for themselves; and yet in face of these historic facts, this bold advocate speaks of her as guaranteeing "spiritual freedom." No one familiar with the simple recitals of history, or with the experiences of missionaries in Papal lands, can yield a moment's credence to any such plea.

Father Eager, from one of whose sermons preached at Liverpool, for the enlightenment of Protestants, we quoted in the last issue of The Christian, has since given utterance to his views on the subject whether Catholics may read the Bible; and in protesting against what he termed "the honest opinion held by Protestants that the Bible was a sealed book to Papists of all classes, and that the Roman Church feared and hated the Scriptures because they contained the complete refutation of her errors," made, of course, the usual defence of "interpretation," as opposed to the Protestant claim to "private judgment." He went on, however, to exhort Catholics to the more frequent reading of Holy Writ, on the ground that "the salutary practice would result in a confirmation of their faith, a greater facility in dealing with honest religious inquiry, and would prove an antidote against the pernicious errors, the decay of faith, the intellectual immoralities and spirit of worldliness which pervade the present age."

This advice we can heartily endorse, and we, therefore, give it a wider circulation than the preacher anticipated, especially as we are satisfied that students of the Word of God will find there the Divinely-appointed way of salvation, as distinguished from the misleading "sacramental system," for which, in a previous utterance, Father Eager claimed the power of supernatural healing.

Lady Aberdeen, in the current number of *The Nineteenth Century*, deals with the somewhat pressing question of domestic service, especially in regard to the growing disinclination of young girls to join the class of servants. Her ladyship, of course, recognises two or three causes as potent in creating this unwillingness—the first, and, perhaps, the chief, being that of the greater freedom of other occupations—a freedom which, alas! only too often is an unhealthy one; and the second being the "great gulf" between the employers and the employed in a large household. It is not reassuring to find Lady Aberdeen anticipates a time not far distant when the standard of domestic service will be still further lowered. Yet the best means which her ladyship believes would bring about a better state of things are not difficult of attainment—a little more consideration on the part of the master and the mistress for the servant, and a clearer recognition of the rights of the domestic to periods of leisure.

In how many houses does the servant-girl's week consist of seven days of toil, unrelieved by any kindly recognition, the Sunday being, of all others, the day for additional cooking and attendance upon guests. Setting aside the higher and spiritual considerations which are involved, what other class of workers are treated with so little consideration in regard to their claims for a Lord's Day of rest? Yet the Fourth Commandment has its definite clause as to the observance of the Sabbath being obligatory upon "thy man-servant and thy maid-servant."

Without entering in any way into party politics, we note thankfully that the London County Council Election, held on Saturday last, has resulted in the return of several members of the old Council who had drawn upon themselves not a little odium in certain quarters by reason of their courageous crusade against the immorality and other evils associated with low music-halls, theatres, and similar places of resort. Two of these—Messrs. F. N. Charrington and J. McDougall—were at the head of the poll in their respective divisions, while a third—Mr. W. C. Parkinson—has been returned by a good majority. Our friend, Mr. W. J. Orsman, was also at the head of the poll in Haggerston. Certainly some have been elected who cannot be welcomed from a Christian point of view, but on the whole we rejoice that the cause of temperance, public morality, and the social well-being of the people seems to have gained considerably in the contest.

The Society for the Prevention of Cruelty to Children has amply justified its existence. In an appeal just issued, Rev. Benjamin Waugh says that since the Society got its new Act, in 1889, it has had to interfere on behalf of more than thirty thousand child victims of

cruelty—in most cases very little children, a shameful proportion of them being quite babies. For almost all of these who are still living the Society has secured more food and clothes and better treatment, and for the small number still remaining whose parents are hopelessly inhuman, it has found homes either with relatives, under the power of the new Act, or in institutions. Besides London, the Society is making itself felt in eighty provincial centres, where "children's men" are at work; but not a third of the country is yet touched, and all the while the cruelties are going on, and are causing needless pain, languor, and death. An agency, at once so essentially humane and like minded with "the Friend of Little Children," ought not to ask in vain for the needful financial support. The offices of the Society are at 7, Harpur-street, Bloomsbury, W.C.

The circumstances which led to the painful sights in Vienna, where women and children and starving men have been fighting fiercely in the streets for a loaf of bread during the public distribution of food, illustrate somewhat forcibly the prayer in the Church of England Litany for forgiveness for "our ignorances." In the gay city there was an amount of utter wretchedness unequalled in but few other centres of population, yet, say the correspondents, "the better classes in Vienna had no idea till now that the distress was so great." It is to their credit that, when it is brought under their notice, they take some steps to relieve it; but must not the cry come to many, as it did to Cain, seeing that whilst they were "enjoying life," and tasting its good things, others only a few streets distant were dying of hunger?

Mr. George A. Huntley, of the China Inland Mission Station, Ch'en-ku-hsien, has collected the opinions of many medical missionaries in China regarding the protection of Europeans against the small-pox scourge. The urgent importance of missionaries being successfully vaccinated before leaving for China has often been expressed, and in the judgment of careful observers in various parts of the Empire the need was never more pressing than at present. Remarking with sorrow that some of the youngest, strongest, and most promising missionaries have been removed by the disease during recent years, Mr. Huntley gives a number of "cases," showing the serious risks of such as are unprotected by vaccination.

Rev. J. Hudson Taylor, M.R.C.S., the director of the Mission, writes:—

It is most desirable that the home officers of the various missionary societies should not merely recommend, but *insist* on all candidates being vaccinated shortly before leaving for these shores.

Other correspondents agree with this, and Dr. Randle (of Tungshin, Chefoo), adds:—

Small-pox is one of the most prevalent diseases in China, and I think of the more dangerous diseases it is the most common. It is not specially deadly in its ravages among the Chinese, but Europeans are apt to suffer considerably, mortality among them running very high. We have lost a good many valuable workers in the C.I.M. through small-pox.

The subject is of great importance, and will doubtless receive the careful attention of missionary societies and intending missionaries also.

A letter, which appears on p. 23 entitled "God's Dealings with England," is from a highly respected and very aged friend. We cannot but say, however, that we think it very dangerous to suppose that God is dealing with this or any other country upon any special principles. He was righteous in his dealings with Israel, and will be in his dealings with Britain; and in proportion to her privileges—as in every other case, individual and national—must be her responsibility. In view of Britain's national crimes, we look forward to the future with an awful sense of impending judgment.

Gen. Booth on Confession.

In reference to our note of last week we have received the following extract from General Booth's last Letter to Backsliders, with a request for publication:—

ABOUT CONFESSION.

3rd. *You must confess your sin to God and before his people.*

I believe in confession, but not the confessional. The honest practice may be carried too far, but that would be difficult. The sincere confession of ill-doing is profitable in several ways.

First, it is good for the soul of the one who makes it. It helps him to realise the evil of his sin, and brings it out before him in its true character. It is calculated to break up the fountain of emotion in his soul, and to lead the wrong-doer to *feel* how deeply he has sinned.

Secondly, it is good for those who stand by; for all who hear it. My beloved wife used to say confession is often of far more use than profession. For the husband to confess his backsliding before his wife and children is almost certain to lead some of them to Christ. For the master to acknowledge how far he has diverted from the path of rectitude before his servants is equally certain to break somebody's heart.

For the comrade of bygone days to stand up and confess his backslidings and hard feelings and hard words and suspicions and misrepresentations before his brethren, is calculated not only to bring other wanderers to do the same, but to wake up a whole corps to a sense of their own backslidings and unfaithfulness.

Then confession is pleasing and acceptable to God. If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Backslider, you must confess. I believe this stands between many wanderers and the salvation they need.

Perhaps it keeps you back from the fold, from the forgiveness of your brethren and the favour of your Father.

Now, do pride and obstinacy hinder? Put them behind you, and come out before heaven and earth with the acknowledgement of your sins. Hear David cry out, "Against thee, thee only have I sinned and done this evil in thy sight."

Oh, copy the poor Prodigal when he cries, "Father, I have sinned against heaven and before thee and am no more worthy to be called thy son. Make me as one of thy hired servants!"

IS CONFESSION NECESSARY IN EVERY CASE?

Does any poor backslider inquire whether it is absolutely necessary that in every case he should make a public confession of his sin? I reply that I think in most cases it is the best and most useful course he can take; but where the sin has been hidden from the gaze of men and where it is honestly confessed to God, the open confession may be dispensed with; but where sin has been publicly committed, I certainly think it should be as publicly confessed.

Again, some one says, "My sin is not suitable for the public ear; it would damage the cause and dishonour the Master for it to be published on the housetops; indeed such a confession would do more harm than good." Well, my friend, tell it to your Captain or find out some officer or friend in whose heart or judgment you can confide, and tell it in the ear of that brother or sister as the case may be, but it may be necessary for you to confess in some form.

We have no wish to misrepresent the above teaching, which in the main we welcome as Scriptural and timely, and useful to everybody. We entirely agree with the statement that "where sin has been publicly committed it should be publicly confessed." If it has involved a church, it must be confessed to that church. If an individual has been wronged, confession must be made to that individual. But it will be observed that the passage from 1 John i., which speaks of confession to God, is used as if it meant confession to man, and insists upon such confession as pleasing and acceptable to God.

In the last sentence of the above quotation, it is not public but private sins which are under consideration; for public sins, as has been already shown, are to be confessed publicly. Now we think that the suggestion that into the ear of the Captain or some other friend it may be necessary to confess sins which the Holy Ghost never directs to be confessed to any other than to God, has in it, at least, the germ of Auricular Confession, and we are seeing every day how rapidly germs of Romish error develop and increase.

Having, however, submitted these remarks to "Headquarters," we append the following reply:—

We abhor what is understood by "confession," as you do, or as you would wish us to.

Every one knows that men who have grievously backslidden often seek for help from God's servants, and, seeking that help, confess the wrong they have done to others. If a man has sinned against a *church*, and so sinned that to confess to the church as such would perhaps bring evil and disrepute upon it, and yet being repentant, he still desires to confess to someone, who so fitting as the *leader* of that church to hear the wrong committed against the whole flock of God under his care? If he *ought* to confess to the church, why not (when such a confession may be disastrous to others) to its pastor?

You see that the confession to the individual is only suggested as an *alternative* to the confession to the church when unsuitable.

We have much pleasure in publishing this explanation, and frankly admit that, so understood, the words are not open to the same objection.

MISSION WORK AMONG THE BLIND.

Mrs. R. B. Pim and other Christian ladies carry on in Belfast useful and earnest work among the blind in connection with which a home was opened just over a year ago. The annual social reunion of this Mission was held lately in the Exhibition Hall, Belfast, when some four hundred poor guests, blind and guides, were present, the Mayor presiding.

Mrs. J. O. Wallace read the report, which showed that the Mission is carried on with simple trust in God; that in cases of distress money is lent (small sums), and has been honourably repaid; that the Bible woman continues her good work; that the Home, opened in February, 1891, with seven women and two children, has gone on well; that the library (Moon's type) proves most valuable; and that the weekly meetings for the blind and the evangelistic efforts have been blessed to many. The report concludes:—"Our one great desire is to be helpful both spiritually and temporarily to our blind brothers and sisters, the true way being to help them to help themselves. We commit our work and the many friends who enable us to carry it on into the care and keeping of Him who has promised, 'I will never leave thee nor forsake thee.'"

It appears also that a warm friend of the blind offers £500 towards endowing the Home, provided an additional £2500 is raised within the year.

Addresses followed by Messrs. R. L. Hamilton, F. Green, and L. Shields, and Revs. W. Park, J. Robertson, and Dr. Watts. Full details of this interesting work may be had of Mrs. Pim, West Elmwood, Belfast.

TAKEN.

"God took him" (Genesis v. 24).

Miss Charlotte Murray's poem, written some years ago, will speak a message of peace in many homes at the present time.

"Taken:" our boy is taken
From earthly honour here,
By a loving Hand,
To a holier band,
And a nobler, wider sphere.

"Taken:" we could not *give* him;
We tried to hold him fast;
But it might not be:
Then in agony
We were forced to yield at last.

"Taken:" we do not murmur,
But seek to kiss the rod;
And to find it sweet
At the Saviour's feet
To behold the love of God.

"Taken:" ah, yes! God took him
To His own bright home of joy;
And our spirits yearn,
As they homeward turn,
To behold again our boy.

"Taken:" but soon in glory
We all shall meet once more,
And together raise
Glad songs of praise,
And our Father's love adore!

From "Messages from the Master."

Homes for Working Girls in London.—Will ladies kindly bear in mind the needs of the poorly-paid working girls of London in this respect? Gifts of wearing apparel of all kinds—under-garments, over-garments, waterproof cloaks, left-off dresses, &c., will be thankfully received by the respective Superintendents of the Homes.—John Shrimpton, Honorary Director, Westminster-chambers, 3, Victoria-street, London, S.W.

Is Christ's Coming Imminent?

BY HENRY VARLEY.

CONCLUSION.

It is clear that we are close to the appointed time when the words concerning Jerusalem, which closed my second paper, shall be fulfilled. How this great subject was presented by the Holy Spirit to the mind of the Church of Christ in the Apostolic days. The distinction between the Church, which is his body, and Israel's future earthly nationality, the early disciples appear scarcely to have apprehended. The Church, which is Christ's body, partakes of his Divine nature, and awaits "the manifestation of the sons of God." This takes place when the Lord descends into the air and certainly precedes, in order of time, Israel's national reinstatement and the Lord's occupation of David's throne (Rom. viii. 19 and I Thes. iv. 14-17).

THE JEW, THE GENTILE, AND THE CHURCH OF GOD.

It is melancholy how few believers intelligently understand the distinction which exists between the Jew, the Gentile, and the Church of God (1 Cor. x. 32). The future of the Church, dating from the time of the Lord's descent into the air, is to be with Him where He is, and to be like Him even in bodily glory; to be his associates, the heirs of God, and joint heirs with Christ (Rom. viii. 17). These will not sin, neither can they die any more for ever.

The future of Israel is to be Christ's national and theocratic executive upon the earth, partakers, as now, of human life, sharing the knowledge of the Lord, but not members of his body nor partakers of the "Divine nature." The Church, in her completeness and glory, may well be called the Elect of God, the Bride, the Lamb's wife. Israel, on the contrary, is an earthly people with a nature human, their position being on the earth, amid great splendour of national glory. They will be "a righteous nation" and completely loyal to their Lord and King.

Israel will be reigned over by the Lord in whom, at that time, will be fulfilled the words spoken by Gabriel to Mary. "He shall be great, and shall be called the Son of the highest, and the Lord God shall give unto Him the throne of his father David; and He shall reign over the House of Jacob for ever, and of his kingdom there shall be no end" (Luke i. 32, 33).

It is certain that the Lord Jesus never yet has occupied the throne of David. In the light of Gabriel's word He must so reign. Is it written in vain: "God is not a man that He should lie; neither the son of man that He should change his mind? Hath He said and shall He not do it, or hath He spoken and shall He not make it good?" (Num. xxiii. 19). Fulfilled prophecy is a sheet-anchor to the believer in these days of the rejection of the Inspiration of the Scriptures. It is written: "Heaven and earth shall pass away, but my word shall not pass away" (Luke xxi. 33).

AN IMPORTANT DISTINCTION INDICATED.

In this connection let it be carefully borne in mind that there must be no confounding of the Father's throne in the highest heaven with the sovereignty of Christ, the Son of God and King of Israel (John i. 49). See, *e.g.*, 2 Chron. xviii. 18; Psalm xi. 4; ciii. 19; cx. 1; Matt. v. 34; Heb. i. 3; viii. 1; xii. 2; Rev. iii. 21; xx. 11.) Failure to distinguish here has proved to be as mischievous in regard to Christ's coming kingdom as the confounding of Israel with *the body of Christ* has been. The Word of God needs rightly dividing at all times, but especially in regard to this great question. I am anxious not to make this paper one of undue length, and can but ask my reader's careful attention to the following passages—Psalm lxxii.; Isaiah ix. 6, 7; Dan. vii. 13, 14; Zech. xiv. 9; Matt. xix. 27, 28; xx. 20, 21; Luke xxii. 28-30; Rev. iii. 21; xx. 6. The sovereignty in all these passages has relation to the earth, and to the Son, and is to be distinguished from the throne of God. The spheres of heaven and earth must not be confounded. Far from the throne of Christ on the earth being confounded with the Father's throne in heaven, the word distinctly declares that when the Son has subdued all things unto Himself, them He will deliver up the kingdom to the Father and Himself as the Son be subject to the Father, that God may be all in all. (1 Cor. xv. 24-28). Then will the Lord's prayer of faith be answered, "Thy kingdom come, thy will be done on earth as it is in heaven." To this end the competent King cometh. He cometh, He cometh to judge the earth. With righteousness shall He judge the world and the people with his truth (Psalm xcvi. 13).

THE CONFERENCE AT JERUSALEM.

Further, I note the fact that the Assembly in Jerusalem possessed the knowledge of, and were guided by, this important truth (see Acts xv. 13-18). Paul and Barnabas having spoken of their ministry among the Gentiles and the grace of God seen by them, James leads the thought of the assembly to the prophetic Scriptures, which told of the purpose and course of the Lord in regard to the Gentiles. These are his words: "Men and brethren, hearken unto me, Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name" (referring evidently to the Gentile members of the body of Christ). And to this agree the words of the prophets, "As it is written, After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up that the residue of men might seek after the Lord and all the Gentiles (nations) upon whom my name is called, saith the Lord, who doeth all these things" (Amos ix. 11, 12).

The order of the Lord's working is thus given: The taking out of the Gentile members of his body, the Church, in view of his coming kingdom. After this is complete the Lord returns to the earth. Observe the words, "After this I will return." And one great object of his coming again is to restore the kingdom to Israel, according to Divine purpose. Meanwhile, the earthly conditions are as God declared they would be. "The whole creation groaning and travailing in pain together until now, is waiting for the adoption, to wit, the redemption of the body." For this stupendous crisis heaven and earth waits (Rom. viii. 19-23). The time is at hand.

THE BITTER CRY ANSWERED.

Thank God the bitter cry of his people Israel in Russia will soon be over, and the time of Jacob's great sorrow past. The days of dark Africa are numbered, and the times of the submerged masses ready to come to an end. Darkest England and the still blacker darkness of eleven hundred millions of the heathen world await the light, the salvation, and glory of our Great King's magnificent reign. As Peter, taught of the Holy Ghost, said after Pentecost be it noted, "And God shall send Jesus, who before was preached unto you" (Acts iii. 20).

He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

In conclusion, I ask my readers' attention to what with reverence I would call the commonsense of this Divine programme. The close of the times of the Gentiles finds human government and kingly authority a miserable failure. The peace of Europe and the world is not to-day worth six months' purchase. Incompetency, to use no stronger term, is the condition of every earthly potentate and Government so far as righteousness and peace are concerned. Were I asked, as a politician, the world's greatest need, I should answer, a wise and competent ruler; as a student of Scripture, I reply, "God's anointed King, the Lord Jesus Christ" (Zech. xiv. 9).

Who need fail to see that, given the supreme sovereignty of Christ as King over the whole earth, and war must cease unto the ends of the world? Given, that which is to take place when He comes, viz., the reversion of all property and power into his almighty hands, and the earth must be filled speedily with the knowledge of the Lord, and of his glory also—*e.g.*, Let one supreme will rule the whole earth, not a ruler such as Alexander, Cæsar, or Napoleon, but "Jehovah's fellow," the Christ of God, and at once the military and naval forces which exist might be disbanded. Supremacy can have no peer or rival.

THE BLESSED AND ONLY POTENTATE.

The logic of "the position of the Great King over all the earth," is that peace must become universal, and the nations learn war no more. Then shall be fulfilled Isaiah's welcome foreview, "And it shall come to pass in the last days that the mountain of the Lord's house shall be prepared in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii. 2, 4). The oath sworn to David stands thus, "That of the fruit of his loins according to the flesh God would raise up Christ to sit on his throne" (2 Sam. vii. 13-16, 24-29; Acts ii. 30).

THE EARTH'S ANTHEM—PSALM XLVII.

Then shall the prophetic anthem of the forty-seventh Psalm girdle the whole earth, "O clap your hands all ye people, shout unto God with the voice of triumph, For the Lord most high is terrible, he is a great King over all the earth." "Sing praises to God sing praises, sing praises, unto our King, sing praises." "For God is King of all the earth; sing ye praises with understanding," In the light of these glorious words how striking is our Lord's answer to Pilate's inquiry, "Art thou a king?" (See Matt. ii. 2-11). His reply was, "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth. Every one that is of the truth heareth my voice" (John xviii. 38).

How powerfully does the Apostle vindicate the truth of Israel's coming reinstatement to national pre-eminence in Romans xi. How he reminds of God's ability and willingness to "graff them in again" (23); "And they also, if they abide not still in unbelief, *shall be graffed in.*" "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" "And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my Covenant unto them when I shall take away their sins—for the gifts and calling of God are without repentance" (change of mind), verses 26—29; Isa lix. 20, 21.

Israel's restoration as a theocratic kingdom in Syria, Palestine and the Euphratean valley is thus declared to be contemporary with the commencement of "*the times of the blessed and only Potentate.*" The coming of the Lord FOR his people must be imminent, for the glorious appearing of the great God and our Saviour Jesus Christ takes place before the close of the times of the Gentiles, even as his coming WITH his people in power and great glory inaugurates his reign. His coming, therefore, is not only the hope of the Church, but will yield *after the great day of his wrath* the final deliverance and salvation of the world. To what end or purpose the post-millennial view of our Lord's presence as King on the earth at THE END of the reign, I am quite at a loss to know. Certainly in all earthly kingdoms the presence and coronation precede the reign. His manifestation in power and great glory, with ten thousand of his saints, will gloriously inaugurate his coming and his magnificent reign over the whole earth. Such manifestation in power and great glory is according to the testimony of the Word (Psalm xlv. 1-7 Rev. xix. 11-21).

Finally, a few thoughts on two other items. It will be seen that the Scriptures are strongly

identified with the direct and, in that sense supernatural intervention of the Most High in regard to the government of the earth. "The world is his and the fulness thereof." To limit the Divine operation, either to morals, ethics, or the spiritual forces which pertain to the ministry of the Holy Spirit during this dispensation, shows a lack of comprehensive discernment.

The Lord distinctly stated concerning the Holy Ghost, "Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him for He dwelleth with you and shall be in you" (John xiv. 17). The judgment of the world at the close of this age arises from the rejection of the Holy Spirit's testimony, as Heb. x. 28-30 clearly shows. How, then, doth this sufficiency and adequacy to the subjection of the world to Christ appear? The truth is that the Scriptures do not declare that the Holy Spirit will convert the world. "He convicts of sin, of righteousness, and of judgment,"—these are very different issues.

Am I asked, Is the Lord Jesus Christ, as "the great King over all the earth," going to dwell in Jerusalem, after the fashion of a temporal monarch? If by this is meant permanent residence, certainly not. On the morning of the resurrection, after comforting the heart of Mary, He ascended to the Holy Father, as John xx. 17 and 18 clearly prove, and as Levit. xxiii. 10, 11 absolutely required the Great High Priest to do. (See also 1 Cor. xv. 20-23; compare Heb. ix. 11 to 14.)

These items show that after the Lord's resurrection He was no longer subject to the limitations which pertain to the human body in the present condition. With the rapidity of the activities of the mind, so will resurrection personality pertain to and inhere in each member of his Glorious Body. The principal dwelling-place of the King and his august Bride will be the magnificent residence which his own wisdom and power during nearly two thousand years has been fashioning, and is now completing (John xiv. 2, 3).

Absence, either of personality or locality, is not thinkable. "Nowhere," "Nothing," and "Nobody" are simply terms of common stupidity. That we will come with the august King, the Blessed and only Potenate, to the earth, is as clearly revealed as that the Scriptures are inspired of God. The Body of Christ will not be separated from the Great Head, the Lord Jesus. The occasions of our coming will be many, the manifestations magnificent, and, if necessary, as swift and sudden as our present mental activities. Probably, the glory on the summit of the Mount of Transfiguration was indicative of that which will pertain to the heirs of God and the joint heirs with Christ. (See Matt. xiii. 43.)

The dwelling-place of the incorruptible saints with their Lord must necessarily be in the inheritance which is incorruptible and ready to be revealed. (1 Pet. i. 4).

Accurately stated, the Church of Christ, with her King and Lord, will reign over the earth, rather than upon it. An earthly illustration is to hand. Her Majesty the Queen reigns over India and the Australias, but she usually resides either at Osborne, Balmoral, or Windsor.

In conclusion, I have no sympathy with any statement which gives a crude localising on the earth (*e.g.*, at Jerusalem) of the Great King. When our Lord said to Nathanael: "Verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man," He probably intimated a fact which will then be common.

REST AND CHANGE.—Mrs. Bloy, who has lately gone to reside at Birchington-on-Sea, has found her own health so greatly benefited that she has taken a house, furnished and opened it for other poor sufferers needing rest and change. The idea is to open it free to poor Christian workers and other women, who would have to find their own food, provided help is forthcoming to pay rent and rates. A good work is also carried on amongst the village lads. Communications should be made to Mrs. Bloy, Lenlah, Prospect, Birchington.

[2041]

MISS DE BROEN'S BELLEVILLE MISSION.

"Now it's done!" said a young man, whose serious face had long caught the attention of the preachers in the Iron Room. He meant that he had accepted the Lord Jesus as his Saviour, and believed on Him from the heart. The person to whom he spoke was herself one of the fruits of the Mission, and has for years been consistent in her life and influence. The young man had for some time past seen himself a sinner before God, which is very difficult, for a spirit of self-satisfaction, of opposition to God, or of patronage of Him, which is equally blasphemous, reigns in France. The young wife shared her husband's feelings, and on being asked if she had accepted the Saviour, she replied, "*Yes, indeed I have!*" Of course these persons have been faithfully visited, to see if the happy news is true; it appears to be true, and we ask the prayers of Christian friends for these and many others, that they may be brought into complete light and freedom.

A few weeks ago, a request was brought from a poor woman to be visited, in order that she might receive spiritual instruction. Very lonely in her life, sitting at her handicraft, with her wooden leg straight out before her, she told the story of her life. A servant in America, years ago, she worked in a Christian household, and scoffed much at the religion and prayers of the family. For some time past, however, she has attended the Iron Room, and truly regrets the mocking laughter she used to indulge in at the expense of her pious employers. She says: "Such great peace overflows my soul, that I desire to give myself up entirely to the Lord Jesus. But how am I to do this?" "Oh!" said the person we have already mentioned as a consistent follower of Jesus, "his arms are open to receive you, just let yourself drop into them." "That I shall do," said the first, "*Je veux m' abandonner au Seigneur.*"

How true are the words, "Cast thy bread upon the waters, for thou shalt find it after many days." How encouraging that a steady testimony for God, such as was borne by the unknown American family, cannot be neutralised in spite of the mockery with which it may be received. Ought we not ever to realise that we are to be shining lights for Him who saved us, and who said, "He that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing." K.

ANOTHER SEAMEN'S REST FOR LONDON.

In connection with the British and Foreign Sailors' Society, a new Seamen's Institute and Rest on the Isle of Dogs, at the entrance of the Millwall Docks, was, a few days ago, dedicated by praise and prayer, precious testimonies, and the word of the Lord, for the use of seamen of all nations. Louisa, Lady Ashburton, the principal founder, and host of the occasion, was unable through severe indisposition to be with us. We all thanked God for her ladyship's personal consecration of living service and generous means to the Docks of London, and prayer was made to God for her. The building is not quite finished, but a letter was read from H.R.H. Princess Mary Duchess of Teck, to say that she would gladly attend at the public opening, in July next.

Mr. T. A. Denny presided over the dedication meeting. The vicar of the parish (St. Luke's) Rev. J. Hewlett, Rev. Dr. John Gritton, the missionaries of the different London Docks, with other friends and workers, took part. Mrs. Matthews sang the Gospel, and an evangelistic meeting followed.

Arrangements will be made for services among seamen in Spanish, German, Scandinavian, and English. A telegram was received from Mr. John Cory, who, with his friend Mr. Denny, had given £100 each to this extension, to say that he would give £50 to purchase the old Jolly Sailor public-house in the West India Dock-road, and join Lady Ashburton and others in immediately going forward to establish a "Sailors' Rest" in that much-needed quarter. Mr. and Mrs. Welin, of the Scandinavian Temperance Sailors' Home, were present and rejoicing at the growth of the work of the Lord. A memorable day was closed in the history of sailor work in London with hearty praises to God, who has visited us with his grace. It was beautiful to see seamen of several nations leaving their ships, some for only a few minutes, to see and rejoice. Communications can be sent to me as Secretary of the parent Society.

Edward W. Matthews,
Sailors' Institute, Shadwell, London, E.

DEACON ABRAHAM'S WORK.

In a letter dated Oroomiah, Persia, January 23, Deacon Abraham says:—"By the grace of God, and with the help of our Christian friends in England, we have been able for another year to carry on our work among orphans, and to preach the Gospel to the poor in different places, and we trust our labours have not been in vain. Our Lord said, 'In the world ye shall have tribulation.' So we have met with many trials, some of them very severe, but we have learned where to go at such times. Praise the Lord, to Him we have gone; He has been a refuge to us.

"What a firm foundation have those who trust in the Lord. Lately I was under great need of supplies for our work, not knowing where to get help, nor whence it would come. I did not expect help at the time, as I knew not where it could come from. Two elders of our church visited me for a conversation, and one of them sighed hard. I said, 'You must not sigh so, brother, for a Christian must not be unduly careful and anxious. No sorrow for a Christian. Christ has borne all our sorrows.' The other brother said, 'You have hope of relief, but we have not.' I answered him, 'Indeed, I have no hope or expectation for a long time to come, but I must rejoice in the Lord.' Two hours after that I got the letter from England, in which I found £100, help sent for our work. I then praised the Lord, and continued to do so for some days.

"Let me ask your readers to sympathise with our work, and pray for it, that its chief object may be God's glory."

CALL FOR MEDICAL MISSIONARIES.

Dr. R. Lynn Heard, joint hon. secretary of the Medical Missions Aid Society of Ireland, writing from Eversley, Monkstown, co. Dublin, sends us the following appeal from Dr. W. W. Colborne, C.M.S., Canton (itinerating):—

"I do not wish now to apply to you for a money grant, though at another time I might be glad of assistance in that way. What I would wish to get by means of your Society is something more valuable than money—namely, a man. Owing to present arrangements in our Mission I am without a European companion when intinerating, and likely to remain so for some years. There are openings in connection, I think I may say without exaggeration, for six medical missionaries; but when I speak of needs or openings the truth is that the requirements are those of a land parched with drought, in which there have been some local showers here and there.

"I could give any one who came out room for him and his teacher on board my boat, and he could travel with me until he knew something of the language and of the character of the people. I can guarantee his allowance for all necessary expenditure for three years out of money at my disposal, if he be unmarried and does not live at Hongkong or Canton. I think the man most suitable would be an unmarried and unengaged man of about twenty-five to twenty-eight, who has distinguished himself as a *practical* surgeon, who has held good resident appointments, and who has good prospects of distinguishing himself at home. There is, I think, scope for good qualifications of a practical sort in the service of Jesus out here. The great qualification is that he himself should know himself to be saved, and have a fervent desire to be the means of saving others, and furthering God's plans with that end in view. Such a man, the more he gave up to come out here, the more earnest would he be, I think, in realising the inheritance laid up for him in heaven. He could, I think, only give up good prospects at home by the power of the Holy Spirit given in answer to prayer; and after going through the experience of seeking and obtaining this, of being really made willing to give up all for Christ, he would be the fitter for the mission field.

"If he applied to the C.M.S. at once, he might come out in time to go up country with me for the winter trip next October, as I expect to do."

"MAY MEETINGS."—Mr. E. J. May writes to us from 100, Fleet-street, E.C., "I am anxious to include in the 'Handy Guide to May Meetings,' now in the press, a complete list of the Christian Conventions and Holiness Meetings to be held in all parts of the country, between May and December. I have particulars of many, but would esteem it a favour if those of your readers who may be acquainted with details as to date, chairman, or speaker at any such meetings, would kindly send them on to me."

Moses, the Man of God.

ev. F. B. MEYER, B.A., Regent's-park Chapel.

GOD'S PRESENCE OUR REST.

Exodus xxxiii. 14.

This assurance of rest is as applicable to the esent age as to that of the Exodus. Nay, rhaps there is a special message in it to these verish days, so filled with discord, confusion, d strife. Its very utterance shows a deep quaintance with the heart of man. For there a settled conviction with us all that we are not live ever thus, the victims of merciless dis-ict.

Every revolution, the Anarchist's plot and e Socialist's dream, the well-meant effort to ing about the kingdom of heaven by social construction, is a plea on the part of men for st. But that rest must be sought deeper down an in circumstances. It must begin at the ntre of our being, and in its accord with the ing of God. His presence must be welcome to , and accompany us, or rest is a vain dream.

I. The Circumstances by which this Assurance was Called Forth.—(1) Moses was a very nely man. Perhaps more lonely in the midst the two millions of people whom he was lead-g as a flock than he had been amid the solitudes the desert, tending the flock of Jethro. The ry contrast between his lofty enjoyment of vine communion, and the people, always set on nsual pleasure, must have lent intensity to the olation of his spirit, which reared itself amid eir sensual longings, as the peak of Susafeh ove the lower ranges of Sinai.

In this his loneliness he has been compared to ijah at Cherith or on Carmel; to Paul standing ed and friendless before the tribunal of Nero; Alfred when, in the words of the old ronicler, he "lived an unquiet life in the odlands of Somerset"; to Columbus when, h his great secret locked in his heart, he ll prosecuted his quest over the weary waste waters. But perhaps no one ever lived who uld so sympathise with him as the Lord. member how He went to and fro in the rden, and how Himself He said, "Behold the ur cometh, yea, is now come, that ye shall be ttered, every man to his own, and shall leave alone; and yet I am not alone, because the ther is with Me." Jesus was the most lonely n that ever lived. He drank the cup of lone-ess to its dregs. He trod the winepress alone, l of the people there was none with Him. ver and friend stood afar off. Men miscon-ued his motives, failed to appreciate his aims, ected his tender advances, left Him alone at hour of his betrayal and amid the scenes of trial and death; and at last our sins built an awful wall of separation between Himself d his Father, so that He cried, "My God, why t Thou forsaken Me?" No one has ever ched that extreme of lonely sorrow, but ses, perhaps, comes next to it, more especially en he suddenly awoke to find that Aaron, on om he had leaned since that memorable meet-; in those very parts, was unable to stand the ain of the common burden. And Moses said o the Lord, "See, Thou sayest unto me, Bring this people: and Thou has not let me know om Thou wilt send with me." Note that last use, "whom Thou wilt send with me." Do they contain a sigh for a comrade, a companion, a nd, in whose sympathy and judgment he ght confide.

t is certain that these words will be read by ny whose lives are outwardly solitary. Some eft during long hours to bear the burden of home, or of suffering, or of foreign service, a sentry on night-duty at a lone post. Others d crowds are not less solitary; many soldiers, no brother-officer; many voices, but the one e missing; many companions, but no friend. In the physical world we are told that in the most solid bodies the atoms do not touch; and how often though the crowd throngs us we are not conscious that any one has touched us. It is to that state of mind that the assurance of the text is given.

(2) In addition to this, the hosts were soon to leave the mountain region of Sinai, with which Moses had been familiar during his shepherd life, in order to take the onward road through unknown deserts, infested by daring and experienced foes. What though the pillar and cloud led them slowly along those solemn desert pathways, and at night shed a broad flood of light on the clustered tents of the desert encampment, yet the prospect of that journey through the great and terrible wilderness was sufficient to abash the stoutest heart.

Such a summons to arise and depart is often sounding with its bugle-call in our ears. We are not like those who travel by the metal track of the railroad, on which they have been to and fro every day for years, and are able to tell exactly the names and order of the stations; but like an exploring expedition in an absolutely unknown district, and even the leader, as he leaves his hammock in the morning, does not know where it will be slung at night. What seems a monotonous life, always the same, does not revolve around a beaten circle, as the horse or ass winding up buckets from a well, but is ever striking out over new tracts of territory, which we have not traversed before.

(3) Still further difficulties had lately arisen in connection with the people's transgression. From a careful study of the passage it would seem that a change was proposed by their Almighty Friend. Hitherto He had gone in the midst of them. Now He avowed his intention of substituting an angel for Himself, lest He should suddenly consume the people because of their stiff-neckedness (xxxiii. 3). Already the people had been bidden to strip themselves of their ornaments, and the tent, which was recognised as the temporary pavilion for God, must be pitched without the camp, afar off from the camp, so that those who sought the Lord were compelled to take a considerable journey to reach his visible shrine. But now it seemed likely that some sensible diminution of the evidence of the Divine Presence and favour was about to take place; and the fear of this stirred the soul of the great leader to its depths. Like Jacob at the fords of the Jabbok, he felt that he could not let God go, and he told Him so: "If thy presence go not with us carry us not up hence." Better abandon thy mighty scheme, slay us at once, and wrap us in a winding sheet of sand than allow us to take another step without thy presence.

Are there not times with many of us when we have reason to fear that, in consequence of some sad failure or sin on our part, the Lord may be obliged to withdraw the conscious enjoyment of his love? A chill fear lays its icy hand upon the strings of our heart, and almost petrifies it into silence. Supposing He should be compelled to leave me to myself, to withdraw his tender mercies, to shut up his compassions. Supposing that I should be like a sledge abandoned in Arctic snows, or a ship abandoned by its crew in mid-ocean. Supposing that the fate of Saul should be mine, and that of me God should say, It repenteth me that I have made him king. Such thoughts quicken the pace of the soul as it goes to his footstool.

II.—The Place Where this Assurance was Given.—The earlier intercourse between the servant, faithful in all his house, and Him who had appointed him, seems to have been on the mountain summit. But after the outburst of the people's sin, a change was made which did not necessitate such prolonged or distant absences from the camp. Indeed, he was absent for only one other period of forty days till the time of his death, some thirty-eight years afterwards (xxxiv. 28).

During the prolonged interview which he had been permitted to enjoy, God had spoken to him much of the Tabernacle which was shortly to be reared. He at once saw the blessedness of this proximity of the shrine for worship and fellowship, and his ardent soul seems to have been unable to brook delay. A tent was therefore selected, it may have been his own, or one specially prepared, and was pitched without the camp, afar off from the camp. It was known as the Tent of Meeting (7), and it came to pass that every one which sought the Lord went out into the tent of meeting, which was without the camp.

But its special benefit was obvious in the case of Moses himself. It was no longer necessary for him to climb to the mountain summit, entrusted with errands on behalf of the people, or eager for advice in difficult problems. He was able to transact all necessary business by going out to the tent. And when it was rumoured through the camp that he was about to do so, all the people rose up to see the marvellous spectacle, and stood, every man at his tent door, looking after him, because, so soon as he entered into the tent, the pillar of cloud descended from its position in mid-heaven, and stood at the door of the tent, the vehicle and emblem of the Divine Presence. Thus the Lord spake with Moses face to face, as a man speaketh unto his friend; and Moses spake to his Father, who is in secret, with the freedom of a child. And as the people beheld that wondrous sight of God stooping to commune with man, they rose up and worshipped, every man at his tent door.

It was there that this amazing colloquy took place. Moses spoke of his loneliness, and asked who was to be associated with him in his great task; and contrasted this silence on the part of God in a particular which so closely concerned his comfort and efficiency with all his other dealings with him, Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Then it seemed as if that faithful heart suddenly caught sight of a blessing more transcendent in glory than any he had yet dared to ask. His petition was couched in great humility, sandwiched between a double reference to the grace to which he owed everything; but he ventured to suggest that God should Himself show him his ways, that he might know Him. It was as if he said, Wilt thou thyself be my comrade and companion, my Referee in difficulty, my Adviser in perplexity, my Friend in solitude? Thine angels are strong and fair and good, but none of them will suffice me, nothing short of thyself. Without Thee, it were better for me to relinquish my task and die; but with Thee, no difficulty can baffle, no fear alarm, no obstacle deter.

And God's answer came back on his spirit with music and balm, "My Presence shall go with thee, and I will give thee rest." Nothing was said as to the people. The promise of the Divine Presence was made apparently to Moses alone.

But faith gets bolder as it mounts. Each answer to its claims makes it claim more. We may seriously question whether our faith is of the right quality if it is unable to compass more in its hand to-day than it did a year ago. And, therefore, Moses not only took the assurance of the Divine Presence for himself, but asked that it should be extended to include the people. "Wherein now shall it be known that I have found grace in thy sight, I and thy people? Is it not that Thou goest with us, so that we be separated, I and thy people, from all the people that are upon the face of the earth."

In this request also he was successful. And the Lord said unto Moses, I will do this thing also that thou hast spoken, for thou hast found grace in my sight. There are moments of holy

intercourse with God, rapturous, golden moments, in the lives of all his servants; when next they visit us, and we would make the most of their brief, bright, rapturous glow, let us plead, not only for ourselves, but for others, asking for them an equal blessedness.

III.—The Blessedness which this Assurance Guaranteed.—There was, first, the Divine Presence; and there was, secondly, the promised Rest; not the rest of Canaan, for this Moses never saw, but a deeper and more blessed inheritance, which may be the portion of all faithful souls. But at their heart these two are one. The Divine Presence is Rest.

Of course the conscious Presence of God with us is only possible on three conditions. Firstly, we must walk in the light, as He is in the light, for He will have no fellowship with the unfruitful works of darkness, or turn aside to go with us on any crooked path of our own choosing. Secondly, we must recognise that the blood of Jesus Christ his Son goes on cleans'ng us from all sin, not only that which we judge and confess, but that also which is only seen by his pure and holy eyes. Thirdly, we must claim the gracious aid of the Holy Spirit, to make real that Presence, which is too subtle for the eye of man, unless it be specially enlightened. And, above all, we must remember that for us, at least, that presence is localised in the man Christ Jesus. For us there is no attenuated mist of Presence, though a mist of light, but a Person in whom that Presence is made real and touches us. But when these conditions are fulfilled, the blessed soul enters upon an experience of the Presence of God, which can find no better words to express its bliss than the Psalmist's, as he turned from the prosperity of the wicked to consider his own estate, "Nevertheless, I am continually with Thee, Thou upholdest me with thine hand. Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee."

God's Presence is Rest from the Conscience of Sin. It silences accusing memories, it stands as a rearguard between the believer and the pursuit of the past; and as one sin after another arises from the vasty deep of bygone years, each is met by the assurance of forgiveness so utter that God's memory has lost record of its having taken place. "I will remember their sins no more."

God's Presence is Rest from Anxiety. The future is dim, and we are apt to strain our eyes as we peer into its depths. We listen for its voices, but only weary ourselves in our effort to distinguish what they say. Sometimes the veil of mist grows golden with auroral light, and we think it is on the point of parting before the touch of the sun; at other times it seems more opaque and dense than ever. Now we are elate with building castles of light, and again we are immured in dungeons of foreboding. We cannot rest tossed to and fro like this, but when we can look from the mist to the face of our Guide, who goes with us, such wisdom and kindness mingle there that we are at rest.

God's Presence gives Rest to our Intellect. The mind of man turns sick before the trifles and frivolities with which men, for the most part, seek to satisfy its insatiable appetite, and craves eternal truth, and this alone can be found in God.

God's Presence is Rest to our Judgment. This regal faculty is constantly being called into play to select out of one or two paths, which offer themselves, that which we should follow. And many are kept in perpetual agitation by the necessity of choosing their course. They have so often chosen amiss. But when God is there the burden of the choice is left to Him. It is left for Him to choose, and to make known his choice, whilst the soul waits, exercising careful thought indeed, but concentrating its whole power in seeking to know the Divine will.

God's Presence is Rest to our Will.—The will of the self-life, which chafes like an unquiet sea, can only come to rest in the will of God, compelled by the powerful attraction of his near Presence, just as we might conceive of a body passing from the earth to the sun, increasingly losing the attraction of the planet as it feels the pull of the mighty orb of day.

God's Presence is Rest from Weariness.—There is in each of us a fund of natural energy, determined largely by health or temperament, or favourable circumstances. But at times this is crushed by disappointment, and failure, and the sense of its inadequacy for some great task. But when God is near, it falls back on Him like a tired child on a father's strength, and is at rest. Granted that my arm cannot stem the tide that is sweeping me out to sea, God is with me, and He can. Rest! weary arm and tired brow, God is here and God is strong.

God's Presence is Rest to our Heart.—Who is there that does not pine for love? In most of us the cry for love is an insatiable passion! Nor can any find in man or woman its sufficient good! As well fill the Atlantic with wheelbarrows of soil! But to know God, to love God, to be loved by God, to delight in God's perpetual Presence—this is Rest. The eddies of the affections are smoothed out by the pull and the fall into that fathomless abyss; inclinations are stilled; sighs are hushed; desires are satisfied; and the nature enters on the Rest, not of drowsy inaction, but of complete fruition.

I have a vision of a woodland glade. A group of tired, frightened children are cowering around the bole of an old tree, dropping the fragile, withered flowers from their hands and pinafores, as the first great drops of the thunder shower, which had been darkening the sky, begin to fall. They have lost their way, they sob bitterly, and crowd together. Suddenly through the wood there comes a quick step, beneath which the twigs crackle and break—Father has come, and as he carries some in his strong arms through the storm on the nearest track for home, and the others run at his side, they have learnt that there is a Presence which is Rest.

THE FEAST OF PURIM.

The Jewish month *Adar* commenced this year on February 29th, and therefore its dates keep just one day behind our month of March. It contains three days of note to the Jews which fall on the 10th, 13th, and 14th March, called respectively the "Fast of Esther," the "Feast of Purim," and "Shushan Purim."

The Fast of Esther is in memory of the fast observed by the Jews in Shushan, as recorded in Esther iv. 16, when the whole of the Jews in the kingdom of Ahasuerus were condemned to extermination. The Feast of Purim commemorates the glorious deliverance of the Jewish people, wrought out for them by God, through the mediation of Esther with King Ahasuerus. Purim means lots; see Esther iii. 6, 7; ix. 22-25. The spirit of the feast, with its "portions" and "gifts," is maintained by the Jews of our own day, to whom Purim still is a time of peculiar festivity and joy.

On the evening of the 13th of *Adar*, when the feast really commences, devout Jews attend synagogue, where, after the usual service, the whole book of Esther is read through. It used to be customary, whenever the name of Haman occurred, for the worshippers to make various demonstrations of disgust and indignation, even stamping on the floor and saying, "Let his name be blotted out; the name of the wicked shall rot." The names of Haman and his sons are now read rapidly through, sometimes in one breath, signifying the sudden destruction that befel them.

Jews and Christians alike, on reflecting upon the events which gave rise to these ceremonies, are reminded of the treatment to which the Jews are in our day subjected by a modern Ahasuerus. Both kings are similar in more respects than in having names of equal length, and commencing with "A." Both are powerful sovereigns, despots, and influenced by their councillors against the Jews. "And Haman said unto King Ahasuerus, 'There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.' This, especially the last clause, is substantially the creed of Russian Ministers of State. Oh, that in place of Esther another mediator might strive with the heart of Alexander, that the King of the Jews Himself might conquer by his grace the Russian monarch's heart, and teach him to revoke his oppressive decrees!

But, meantime, God is using Alexander III., not merely to drive out his people from dark Russia into more enlightened lands, where they may hear the Gospel freely; but also to be a means in breaking that other chain, which binds the Jewish mind as tightly as any Siberian prisoner's body may be bound, the chain of Talmudism. Shall the Jew at this juncture be presented with the Gospel of Christ, which maketh free indeed? The answer must come from the Christian Church.

THE FAMINE IN RUSSIA.

"Shall the Russian Peasant Starve?" is the title of the second appeal issued by the Society of Friends. The committee having charge of the relief fund acknowledge with thankfulness the assistance already extended to them, about £26,500 having been subscribed directly to the fund, in addition to £1000 handed over to it by the committee organised by Lord Monkswell and the Hon. Gilbert Coleridge. The greater portion of this sum has already been remitted to Russia, where it is now being distributed by the Society's Commissioners, E. W. Brooks and Herbert Jones.

Before leaving the capital for the famine stricken districts, the commissioners had many opportunities of meeting with persons who had been assisting in the relief of the distressed peasantry. They describe a condition of abject misery scarcely to be exceeded. Mr. Brooks adds: "We find the prevailing apprehension is already heightened by what must happen at the break of the frost, when all the land transit of food will become impossible for at least a month. If the heart of the great City of London could be moved so as to call forth large donations from City bankers and merchants, we should then feel liberated to give at once with a more free hand, and *thousands of lives might be saved, which I fear will now be lost.*"

Some idea of the extent of the famine may be gathered from the fact that, although the Russian Government has already devoted the sum of £15,000,000 to purposes of relief, a sum which would be a heavy drain on the resources of any nation, however wealthy, there is nevertheless ample scope for the exercise of private charity. The committee remind their fellow-countrymen that, at the time of the Irish Famine in 1847 the Russian people generously sent their contribution in aid of the starving peasants. Subscriptions may be forwarded to Joseph Gurney Barclay, Treasurer of the Friends' Russian Famine Fund, care of Barclay and Co., 54, Lombard street, E.C., and 1, Pall Mall East, S.W.

THE CRY OF THE STUNDISTS.

Sterile and grim, the frost king's reign,
And fierce the piercing breath,
That spoke to Russia's outcast ones
Of famine, pain, and death.

Like phantoms dim, the mountains stretched
Deeply the sunset's glow
Dyed, in that icy northern land,
The silent, stainless snow.

But sterner far than winter's hand,
Dark superstition's rod,
And deeper than the sunset's flush
The blood which cried to God.

Hell's antichrist is not yet dead,
Since darkness hates the light,
'Tis pain and death on Russian soil
To dare to do the right.

Hated of all, for Christ's dear sake
In this sad land of woe,
His followers share the bitter cup
He drank for them below.

O Lord! how long? the piteous cry,
The agonising prayer,
Of those who count all things but loss,
That they his cross might bear.

How long, O Lord? our hearts reply,
Shalt Thou be put to shame,
And persecution be the lot
Of those who love thy name?

Return, O Christ! avenge thine own,
Give all to live in love,
And let thy will be done on earth,
As it is done above.

Harriet Julia Evans.

A YEAR'S WORK IN PARIS.—The Anglo-American Y.M.C.A. (160, Rue Montmartre) reports increasing interest in the study of the Word of God, also the doubling of membership during the year. "Other agencies" include educational classes, a bureau, receptions, "and every endeavour to promote the interests and comfort of young Englishmen and Americans." The announcement of the removal of previous deficit through the special contributions of a few friends is gratefully recorded in the new report; and the present need is for a larger annual income, so that the sleeping department of the institution may be re-opened. This branch is an important one, and an immense boon to young men. The Hon. treasurer is Mr. C. E. Lord, 13, Boulevard des Italiens, Paris.

The Revival in Scotland.

(FROM OUR SPECIAL CORRESPONDENT.)

MESSRS. MOODY AND SANKEY.

While their colleague Mr. McNeill is, to e a military metaphor exploding his Gospel mbs in the very centre of Glasgow's citadel, ese two evangelists are laying active siege to e suburban outposts of the city. Owing to e shortness of their stay at the different ints, the most they can do is to lay the train t it thoroughly alight, and leave others who llow them to complete the attack on "Man- ul." Mr. Moody may not inappropriately be lled the general in this special campaign gainst the forces of evil, but he does not direct erations from a safe distance; he is always in e very hottest of the battle. He leaves behind m many wounded, besides not a few who have en captured outright for his Master and Com- ander Jesus Christ.

Let us pass from halting metaphor to the nar- tion of simple fact. The workaday week began ith an afternoon meeting at

KILSYTH.

This quiet country spot was the scene in 1839 a wonderful revival, in which Wm. Burns, cCheyne, and the Bonars were the leading man agents. The meeting on Monday week as in the Free Church, and very large. Most the shopkeepers in the place had closed their ors for a couple of hours so as to set buyers d sellers free to hear the Gospel. Rev. John obertson, of Gorbals, and others did the work o llowing up. We have no definite information as results

CAMPSIE,

ven miles distant, was visited the same even- g. This place, unlike Kilsyth, is said to famous, or perhaps notorious, in never ving had anything that could be called season of revival. It has a population of five ousand, many of the people being workers in e print works and chemical works. To the ening meeting contingents came from the sur- unding districts, many walking five or six iles to be present. It is affirmed that the cient parish church, in which the evangelists livered their messages, had only once before all its history been lighted up artificially for evening service. A lot of paraffin lamps did ty instead of gas. The father of the famous orman Macleod was once minister of this parish, d the remains of the illustrious Presbyterian vine himself now mingle with the dust in the urchyard. Having kindled the torch of iritual interest that evening, Mr. Moody and r. Sankey left it to be kept alight by various lasgow ministers, who held after-services in the ee and U.P. Churches.

The two evangelists next took a clear jump ross Glasgow to the southern suburb of

RUTHERGLEN,

here meetings were held on Tuesday afternoon d evening. Ru'glen (as it is colloquially called) a very ancient burgh, older than Glasgow elf. Indeed, it claims to be the parent of otland's great commercial capital. Large owds came out to see and hear the American iends on both occasions. In the evening the ors of the central meeting-place had to be shut ng before the hour, and a large overflow con- egation in The Institute was addressed by Mr. Campbell White. Good and solid work was ne for eternity, and the impression was epened here also by following-up meetings on bsequent evenings.

CAMBUSLANG

s almost adjacent to Rutherglen, and to this ace the evangelists tranferred their services on ednesday. There are several points of interest out Cambuslang that might be noted. One m of painful interest is the fact that the main reet of the place contains twenty drink shops, ve one. There are large steel works in the ighbourhood, and many of the skilled artisans rn wages ranging from three to five pounds a eek. One would like to know exactly what pro- rtion of these big weekly earnings is diverted from the homes of the workers into that bag without a bottom—the till of the publican. Local Christian workers greatly lament the prevalence of drunkenness and religious death.

The two chief meetings of the day were held in the Kirkhill Parish Church. An interesting thing about the building is that near by is the spot where Whitfield preached to twenty thousand persons some 130 years ago. In the prayers that went up to God from the two congregations on Wednesday there were some earnest beseechings that God would bring back again the manifestations that marked those olden times. The probable thing is that the Christian Church of to-day can do a great deal to answer its own prayer in that respect. Any other supposition would be flatly blasphemous. Mr. Moody proclaimed the Gospel message in the evening with as much abandonment and intensity of soul and fervour of utterance as any Whitfield could have done, and to all outward appearance he easily swayed the vast throng, as wave after wave of emotion rolled over it. The after meeting was large and good. There was an overflow in another church some distance off; here Mr. Sankey sang (having given three Gospel songs, with the help of Mrs. Oatts, in the big meeting), and Mr. Oatts preached. The gathering was not large, but some ripe fruit was gathered. At the main meeting almost all the ministers in Cambuslang and Rutherglen were present. Surely they must have caught some of the fire that Mr. Moody's utterances always generate! But, indeed, observation throughout Scotland leads one to the belief that the average modern minister is a very incombustible entity!

MOTHERWELL

is in the Hamilton district, and was passed by when the evangelists were there, for reasons of local convenience. To it, therefore, they directed their steps for Thursday and Friday. The growth of the industrial population has been rapid, and, of course, the devil has taken good care to impress the licensing magistrates into his service. The Christians have not been asleep meanwhile; and the Lanarkshire Christian Union, which has its headquarters here, is doing all it can to drive back and arrest the tides of evil. Its President, Mr. Colville, is also Provost of the town, and, no doubt, if he were able to exercise a benevolent autocracy, there would be short shrift to the drink-shops. But in this democratic era every community has to work out its own salvation—generally at a heavy cost in blood and tears and the souls of men.

The meetings in the Public Hall were in every way encouraging. On the first afternoon Mr. Moody expounded the doctrine of the resurrection of the body. Next day his congenial topic was the Second Coming of Christ. His address on that comforting truth fairly warmed up some of the congregation to shouting point; while many others were suffused in tears by some of the pathetic passages. At the close of Mr. Moody's last evening address to a densely-crowded house, the kingdom of heaven seemed to be very near. In urging the bold and open avowal of faith he took the unusual course of asking all who truly believed in Christ, or desired now to confess faith in Him, to rise. It seemed as if nineteen-twentieths of the congregation took to their feet. At the afternoon meeting, Mr. Moody had specially requested the Christians to stay away and allow the unconverted to get seats. If they complied with the request, the manifestation in the evening was a truly wonderful one. An interruption on both evenings from a man under the influence of potent liquor gave Mr. Moody opportunities of delivering his soul on the whisky question in a way that thrilled everybody, and must have staggered some. The overflow on Friday evening was conducted by Mr. Sankey and Rev. Mr. Hutchison, of Coatbridge; the latter, with several other ministers, will help in the work of following up every evening this week.

SUNDAY'S MEETINGS.

Between them Mr. Moody and Mr. Sankey took part in five meetings last Sabbath in the pleasant little town of Dunbarton, on the north bank of the Clyde. At 9.30 a.m. there was a goodly gathering of Christian workers in the Burgh Hall, whom Mr. Sankey exhorted in song, and to whom Mr. Moody gave an exceedingly practical and helpful address, based on the outstanding lessons of Mark's Gospel. The "three incurable cases" recorded in chapter v. were made the theme of some very stirring words about never giving up any one outside of hell, however bad they may seem to be.

Mr. Moody preached to a large congregation in the Free High Church in the forenoon, and in the evening spoke to crowded audiences of men and women in the Burgh Hall and the parish church respectively. There was an overflow women's meeting in the United Presbyterian Church, conducted by Mr. J. Campbell White, of Overtown (who is entertaining the evangelists). Major Colquohoun (late of Glasgow, and now of Mentone), briefly spoke, and Mr. Sankey sang. At the evening meetings there was a good deal of reaping work done. The evangelists continued the Dunbarton mission on Monday and Tuesday evenings, holding afternoon services on both days at Helensburgh, a few miles further down the river.

REV. JOHN MCNEILL.

This redoubtable champion of the faith has passed another very busy week. The midday meetings in St. George's Church, Glasgow, have been as crowded as before—sometimes more so. The manifestations of genuine interest from day to day have been remarkable enough to be described as phenomenal. One very hopeful element in the case is the fact that the bulk of the daily audience is gathered from all the points of the compass in the Glasgow social firmament, while there are not a few casual visitors from outlying places. Many brethren of the "white tie" are regularly to be seen in the crowd, drinking in enjoyment and inspiration from the preacher's unconventional, but most powerful presentations of Bible truth. Straight Gospel talk is freely mixed with clever ethical counsel, and the claims of God are made very real to those who are in close daily touch with the seen and temporal. Much good fruit must inevitably come from these meetings, which are being continued for the first three working days of the present week.

Mr. McNeill and Mr. Burke have been valiantly holding the fort at Paisley for the afternoons and evenings of the past week. "Paisley bodies," to use the curt and rather contemptuous outside designation, are said to regard their town as the pivot of the kingdom, if not as the "hub" of the universe. At any rate, they are being drawn in their thousands to the splendid George-Clark Town Hall, where Mr. Burke has been ringing out the Gospel music and Mr. McNeill has been preaching as only he can preach. At first the people were stiff to show what they must have felt, but the later meetings showed more of the Spirit's melting and softening power. The Sabbath gatherings and the closing up meetings of the first half of the current week are sure to be seasons of great interest.

Messrs. McNeill and Burke had a busy day at Paisley on Sabbath, the George-Clark Hall being crowded with audiences of 2500 souls three times, at 9.30, 5, and 7. At the last of the three, for men only, quite a number indicated that they had received blessing since the mission began. It was to close, so far as Mr. NcNeill is concerned, on Wednesday evening this week. After a fruitful stay of a few days in Greenock, Mr. J. M. Scroggie began on Sabbath a fortnight's mission at Rutherglen.

THE FOLLOWING UP

is being vigorously sustained at different points. You have no space for detailed notes, but it may be said generally that in the meetings held by Messrs. Smith and Bell at Wishaw, by Mr. Richard Hill at Lesmahagow, by Mr. W. J. Taylor at Larkhall, and by Mr. J. M. Scroggie, at Greenock, the word spoken has been with power, and it is confidently believed that many have been led to the point of true spiritual decision. A large and interesting meeting of converts and workers was held on Wednesday evening last week at Kirkcaldy, despite the fact that that district was in the throes of a hot and many-cornered Parliamentary election contest. Some interesting facts are to hand also respecting the work at Coatbridge. Mr. Hutchinson, of Coats Established Church, reports that he has met with a dozen men in his own parish who trace their conversion to the Sabbath-evening meeting in the theatre. Gospel meetings are to be arranged for now in the theatre each Sabbath evening.

THE ALL-DAY MEETING,

to be held in Glasgow this day (Thursday), is sure to be an occasion of much concentrated interest and blessing. There will be three meetings in St. Andrews' Halls. Mr. Moody, Mr. McNeill, Dr. Bonar, Dr. Stalker, Rev. John Smith, Professor Simpson, and other well-known

friends will give addresses, while Mr. Sankey and Mr. Burke will lead the song.

A large number of responses have been received by Mr. Moody in answer to his recent appeal for helpers for the Chicago World's Fair. The cases of the applicants are being carefully considered.

Arrangements are in progress for getting Rev. John McNeill to conduct a month's continuous mission in Glasgow, beginning soon after his visit to Dunbarton next week. There is a likelihood of the evening meetings being held in the East-end exhibition building at Dennistown, just vacated by "Buffalo Bill's" Wild West, with afternoon addresses to Christians in another part of the city.

Mr. W. J. Taylor, of the Evangelisation Society, has been conducting meetings at Wishaw, under the auspices of the Ministers' Evangelistic Committee. In spite of the inclement weather, excellent services were held at the Town Hall and Free Church. Mr. Taylor afterwards proceeded to Larkhall, where he again followed up the remarkable work of Messrs. Moody and Sankey. At this place it pleased the Lord to grant splendid meetings and a great deal of spiritual blessing. The Free Church was crowded to the doors each night, with increasing interest at all the services.

MR. C. INGLIS AT YEOVIL.

After an absence of eighteen years Mr. Charles Inglis has visited Yeovil, under the auspices of the Y.M. and Y.W.C.A. We had heard what God was doing in Bridgwater through his honoured servant, and our hearts were full of expectation, and truly our God has not disappointed us. We hardly ever remember, in the history of our town, such a widespread interest in eternal things as we have experienced during the past ten days. The largest building in the place has been too small to hold the crowds who, on week nights, were eager to hear the Gospel, while on Sundays the hall has been filled an hour and a-half before the time announced. It has been a new experience to see hundreds of Christians and others, at the early hour of eight o'clock on a Sabbath morning, wending their way to the Town Hall.

Never have we seen men and women under deeper conviction, and through the Spirit of God we attribute this to the way his servant has preached night after night on sin and its awful results. Large numbers have gone into the inquiry-room, which has been a "Bochim" and a "valley of decision" to many. The Spirit has worked among all classes. One young lady, who was converted the first night, has been the means of leading six of her companions to Christ. It has been touching to see men, who have been the victims to intemperance, broken down under a sense of sin; and to see sisters weeping for joy, as they have realised that years of prayer have been answered in the salvation of their brothers. We cannot and dare not tabulate results, but with the large number of names taken by the workers, we expect to see many in the presence of the King as the result of this mission.

God's people have been greatly helped and quickened in the afternoon Bible-readings, and the notes taken by them will help many a worker in days to come. We are deeply thankful to God for sending his devoted servant to us; the prayers of hundreds in this town will follow him to his month's services at the Great Assembly Hall, London.

W. B. Collins,
Secretary Y.W.C.A., Yeovil.

CAGE-LANE MISSION, PLUMSTEAD.—During the year the Mission services have been regularly carried on. The attendance has been encouraging, and, says the report, some who seemed to be most unimpressionable have been brought to the Saviour. Many have become total abstainers; the meetings for mothers and for young men continue to prosper; about a thousand children belong to the Sunday-school, and a Sabbath morning service recently started has so increased as to necessitate a removal to the old hall. The brief report is signed by General and Mrs Anderson (*née* Russell), who added: "It is now, as ever, the one object of this Mission to preach Christ and to point to Him as the Lamb of God whose precious blood cleanseth from all sin; and as long as God spares us we hope to be found doing what we can in his strength to promote his glory and the good of souls among the careless multitude around us."

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DR. PENTECOST'S MISSION in MADRAS.

Writing about three weeks ago, a correspondent says:—This remarkable Mission is continuing week after week with increasing interest, so that it is found impossible to close. The large tent is crowded in every part, every available corner is filled, and there is not standing room even for the numbers who come late from business. It is interesting to note the motley crowd that stand all round the tent, for in this hot climate the sides are not let down; dozens of men with turbaned heads and in Eastern dress press eagerly to hear, and what is most surprising is that thoughtful Hindoos and busy students come night after night and listen with unabated interest. Here, as at Lahore, there has been no difficulty in getting all classes of the community to attend together, so that the audience presents a varied aspect—English civilians, men of business of all grades, students, educated Hindoos, women of all classes, from the grey-headed to the native girls in the Christian schools.

It was at the earnest request of the missionaries and others that Dr. Pentecost changed his plans and came to Madras, and they have not been disappointed. From day to day he receives letters showing that a spirit of inquiry is abroad, and bringing out in sad contrast the rapidity with which scepticism is spreading among the educated community in India, and how eagerly sceptical literature is devoured among them. Dr. Pentecost's method of presenting the truth is specially calculated to show to them the reasonableness of Christianity, and its claim on them as thinking men. He does not shrink from discussing with them vexed questions in religion, while never losing sight of the one object of his mission, to bring them to the feet of Christ. It is not the crowd alone that testifies to the good being done in Madras, but night after night, as he asks those who come to step forward and choose the side of Christ, not a few accept the invitation. The hearts of the missionaries and workers in Madras are cheered by seeing those they work amongst yielding themselves to God. Such testimonies as these were heard yesterday: "I am glad that I did not miss the meeting last night; three of the girls of my boarding-school came forward, and I was glad to be there to tell them how glad I was." "Pray for our college; the students are attending your meetings; some have been converted; we want to be an earnest band and to have more added to our number."

Dr. Pentecost will not be able to continue the service much longer, as his voice has already failed several times, and he is in much need of rest.

CHRISTIAN LITERATURE IN INDIA.

Mrs. J. S. Haig, of the Christian Vernacular Education Society, Ahmednaggar, Bombay, in a recent letter, says:—"We are very glad to get The Christian, as it brings us into touch with many kinds of Christian work that we should otherwise hear nothing about. Our own work here is chiefly amongst the young, especially the training of native Christian lads for mission-school teachers. These are engaged in all the Evangelical missions in the Presidency, wherever the Marathi language is spoken, especially in the country districts, and it is from amongst the children trained in these country mission-schools, and their parents and relatives, that the chief accessions to the Christian Church are gained.

"For years past we have had a school in a little village on the outskirts of the town, and now within the last two months twelve adults have been baptized in this village, many of them being old pupils. These are able to read the Word of God for themselves; after their baptism we presented each one able to read with a New Testament. What an advantage that gave them over the ordinary uneducated villager! This fruit after many days was a great encouragement.

"Our Society is also doing a great deal to provide suitable Christian literature for the masses of the people. As this work is being very much expanded to meet the growing needs of the country, the name of our Society has been changed to the Christian Literature Society, but our educational work is carried on as before."

POSTAL AND TELEGRAPH C.A.

A series of meetings was held on Tuesday and Wednesday last week, in the City Temple, Holborn-viaduct, by the International Postal and Telegraph Christian Association, which is year by year extending to new countries godly fellowship and influence among *employés* of these public services, while developing varied beneficent operations in its earlier centres of work.

It was the fourth occasion on which British annual gatherings have been held, including, this year, a workers' conference, and tidings of cheer from metropolitan and provincial delegates, and a mass meeting presided over by Sir Arthur Blackwood, and enlivened by the excellent singing of the Post Office Choir.

The Chairman's inspiriting address at the last-named well-attended meeting dealt with branches increased and work revived both at home and abroad; but he said that friends in Vienna asked prayer on account of the sudden and forcible stoppage of the work by those in authority. Sir Arthur proceeded to show that the Association is unassailable in its principles, unsectarian in its character, and unlimited in its field of operations; and he sought to stimulate effort for Christ by telling how, in connection with the "Mission Band" department, one watchful and earnest postman had been the means of starting a Sunday afternoon meeting among the spiritually-neglected servants of a large hotel.

Rev. Wm. Haslam delivered encouraging and strengthening testimony concerning God's grace in Christian despondency, conflict, and triumph; and the characteristic and, at times, homely manner in which he set forth the essentials of faith's victory, met with evident appreciation on the part of the many earnest souls who listened.

Among other speakers during the two days were Sir Robert Phayre, Colonel Elliott, Revs. C. G. Moore, E. W. Moore, Messrs. Albert Head and H. Maynard.

We are glad to learn that the present year promises to prove, in regard to sound work for God, the most useful that the Association has known. The office is at 11, Little Britain, E.C.

MISSION TO THE WESTERN MONGOLIANS.

With reference to the mention made in our issue for February 11 of the need for labourers among the Mongolians of Western China at Karrashar, Western Mongolia and Zungaria, Dr. Van Norden writes:—One acceptable worker is ready, his expenses being wholly provided for by the church sending him forth. Two more young men are needed—patient, gracious, enduring in the Lord, and content to labour in the glad tidings in all lowliness and meekness among this simple and poor people. By this mission the great Mohammedan population and the comparatively few Chinese will also be reached indirectly. For the former a minister who has laboured in the Gospel in North India, and is desirous that something should be done for their salvation, has offered assistance in the providing of Scripture tracts for distribution, and a liberal gift of money. A contribution has also come from Liverpool. So the Lord is helping little by little. Any desiring to be witnesses among the Mongols, or otherwise to have fellowship in this work, may obtain information either at the Missionary Bureau, No. 1, Gresham-street, E.C., or at the address below.

The object of this Mission is a simple testimony to Christ crucified and risen, in dependence on his guidance and power by his Holy Spirit. To this end, only "unlearned and ignorant men" are asked for, and only such maintenance is sought from the Lord as shall enable the workers to live very plainly, that the glad tidings of eternal life in Jesus may not be hindered by an apparent seeking after the things of this world.

It is also desirable that those who go forth from churches should, in their witness to Christ among the heathen, represent and receive maintenance from the same, that at the coming of our Lord, those who have abode by the stuff may share equally in the spoils of victory with those who have gone down to the battle. It may be that pastors and elders will make known in their churches this opportunity for service.

Thomas Van Norden.

15, *King-street, Whitehall, S.W.*

For the Young.

THE BOY WHO DID HIS BEST.

He is doing his best, that boy of sixteen, stretched out before a bright fire in the tanning shed. Reclining upon an old sheepskin with book in hand, he is acquiring knowledge as surely as any student at his desk in some favoured institution, with all the conveniences and facilities for learning. He is doing his best, too—this same boy Claude—as he helps his master to prepare the sheep and lambs' skins for dyeing, so that they can be made into leather. He is doing his best by obedience and by respectful conduct to his master, in endeavouring to do his work well, although he often makes mistakes, as his work is not so well suited to his tastes as the study of Greek and Latin.

"See there, young rapscallion!" calls out Gaspard Beaurais, the tanner; "how you're mixing up the wools." For Claude's wits were "wool gathering" sure enough; but he was not sorting the wool aright.

"Aye, aye, sir," replied the apprentice, "but I will fix them all right." And he quickly set to work to repair his mistake.

"He'll never make a tanner," said Gaspard to his good wife, "and much I fear he'll never be able to earn his bread.

"Sure enough," replied his wife; "and yet he's good and obedient, and never gives back a word to all your scolding." And in after years, when the aged couple received handsome presents from this distinguished man who had been their apprentice they thought of these words.

One evening there came a stormy, boisterous wind, and the little stream in which the tanner was wont to wash his wool upon the skins was swollen to a torrent. To attempt to cross it by ford at such a time would render one liable to be carried down the stream and dashed to pieces on the rocks.

"We must get all the skins under cover," said Gaspard to his apprentice; "a storm is at hand."

The task was finished, and the tanner was about to return to his cot and Claude to his shed, when the boy exclaimed, "Surely I heard a cry. Some one is trying to cross the ford."

In an instant he darted towards the river, followed by his master carrying the lantern. Some villagers were already there, and a strong rope was tied around the waist of the brave boy, who was about to plunge into the stream, for a man upon horseback was seen coming down the river, both rider and horse much exhausted. Claude succeeded in grasping the rein, and the strong hand of the master that held the rope drew him to the shore, and all were saved. Soon afterwards, the stranger sat by the tanner's cheerful fire, having quite won the hearts of the good man and his wife by his kind and courteous manner.

"What can I do for your brave boy?" he asked.

"He's none of ours, and not much credit will he be to any one, we fear. He wastes too much time over useless books," was the bluff reply of the honest tanner, who could not see what possible use Claude's studies would be to him.

"May I see the books?" asked the stranger.

Claude being called, brought the books of the Greek and Latin classics, and stood with downcast face expecting to be rebuked. But instead he received words of commendation from the gentleman, who, after some talk and questions, was astonished at the knowledge the boy had acquired.

A few months later, instead of the old tanning shed as a study, Claude might be seen with his books in a handsome mansion at Paris, in the house of M. de Vallis, whose life he had saved, and who had become his friend and benefactor. The boy felt that he had only done his duty, and that he was receiving much in return, and he determined to make every effort to meet the expectations of his patron.

He succeeded. Claude Copperonier, the boy who did his best, became the most distinguished Greek and Latin scholar of his time. At the age of twenty-five he filled the chair of Greek Professor in the Royal College of Paris. More than this, he became a man who feared God, and was much beloved for his goodness and amiable qualities. He never forgot his former master and wife. Their old age was cheered by many tokens of remembrance in the form of substantial gifts from the man who, when a boy, studied so diligently by the fire of their old shed, but who "would never make a tanner."—*Selected.*

"ONLY A GOLDEN CROCUS."

Only a golden crocus,
That bloomed in the early spring,
When the frosts were rude and ruthless,
And life was a hardy thing;
Only a golden crocus,
That the tempest bent and blew,
With only a snowdrop near it,
To prove that one love was true.

Only a golden crocus,
Only a short-lived flower,
That would have to go when the sunshine
Illumined the summer bower;
But that fragile golden crocus
Was blooming its little best,
And the country people loved it,
And I felt it was truly blest.

Only a golden crocus!
Many are blooming so,
Out in the chilling tempest,
Out in the driving snow.
Little they know of summer,
Little they see of flowers;
They are the lonely blossoms
Born in the wintry hours.

Only a golden crocus!
Short is the life they live;
But they bloom as the Master bids them,
With beauty that He doth give.
So the people prize and love them,
Though quickly they pass away;
And the Lord will have such blossoms
In His golden crown some day.

William Luff.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Cambridge* and *Oxford*, March 12 to 17; *Ilfracombe*, March 18 to 29; *Taunton*, March 31; Mr. H. Hutchinson, St. Stephen's, *Walthamstow*, to March 13; Drill Hall, Caroline-place, *South Kensington*, March 14 to 20; Mr. W. H. Roberts, Clareville-grove, *South Kensington*, March 14 to 20; Mr. S. J. Hewlett, Manor-street Mission Hall, *Chelsea*, March 14 to 20; Mr. Josiah Spiers is spending part of March in visiting Orphanages in and near London; Industrial Hall, *Dewsbury*, March 18 to April 1; Mr. J. S. Tyler, *Smethwick*, till March 11; Mr. E. Collier, Verulam Presbyterian Church, *Kennington-road*, till March 11, and 15; Mr. A. G. Dodderidge, *Paignton*, till March 16; Mr. T. Lewes Sayer, Harecourt Church, *Canonbury*, March 20 to 31; Mr. George Goodman, Harvey-street, *Hoxton*, March 13 to 20; Mr. W. H. Wilson, *Nailsworth*, to March 15; Rev. Martin J. Hall, Hurdsfield, *Kidderminster*, March 5 to 13; Mr. Livesey Carrott, Athenæum, *Camden-road*, every Sunday at 3 p.m.

Destitute Children in Dublin.

Larger premises had long been greatly needed for the work of the Homes for Destitute Children, Dublin, and since the publication of the last report, have been found, much to the joy of the committee, at 64 (instead of 71), Eccles-street. Here every facility for increasing the numbers and adding to the comfort and advantages of the little inmates has been eagerly appropriated and wisely developed, so that already the growing family has gone up to 123; the requisite sum for purchase fund has been provided, the good seed is bearing its fruit in the young hearts and lives.

The Home is under the care of Miss L. H. Carr, who adds: "We close the year without any money in hand, but we feel that our Heavenly Father who has entrusted us with this work for Him will supply all our need, and, as hitherto, will give us day by day our daily bread."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Mar. 13, Matthew xvi. 1-12; Mon., Mar. 14, xvi. 13-18; Tues., Mar. 15, xvii. 1-13; Wed., Mar. 16, xvii. 14-27; Thurs., Mar. 17, xviii. 1-20; Fri., Mar. 18, xviii. 21-35; Sat., Mar. 19, xix. 13-30.

UNION TABERNACLE, WANDSWORTH-ROAD.—The annual meeting was held on Monday week. Addresses were given by Messrs. Robert Paton, H. D. Brown, J. S. Harrison, H. J. Fry, and Dr. Howie. Reports were given of blessing in the Gospel both in the Tabernacle and in the open air, also of the prospering work in connection with the mothers' meeting and Sunday-school. Much help has been rendered to the sick and poor, specially during the winter.

NEWFOUNDLAND FISHERIES AND FISHERMEN is the title of a little book written by Francis J. S. Hopwood, of the Board of Trade, in the interests of the Mission to Deep Sea Fishermen, 181, Queen Victoria-street, E.C. Originally contributed to *Toilers of the Deep*, these pages suggest that the scope of its philanthropic work and aims of the Mission should be extended so as to reach British fishermen in the waters of Newfoundland, the oldest colony of the Crown. The annual migrations to the coast of Labrador are attended with many scandalous evils, and should no longer be tolerated. The pamphlet may be obtained at the offices of the Mission.

WORKING SOCIETY FOR POOR CHILDREN.

Some time ago the Baroness Burdett-Coutts became the President of the Ladies' Working Society for Poor Children, in connection with the Ragged School Union, and for long past her Ladyship has been desirous of an opportunity of meeting the chief representatives of the Association. Some disappointment was therefore felt when the Baroness was unable to be present at a largely-attended drawing-room meeting, held at Mrs. Knight's, Stanhope-gardens, South Kensington, on February 23. Lady Lumsden well filled the place of honour, however, and brought a letter from the President, expressing her sorrow at being unable to be present, and her deep interest in the charitable work undertaken.

Mr. John Kirk, Secretary of the Ragged School Union, stated that the work done by the ladies was distributed among two hundred schools in London. In the year there had been received 6321 garments, besides a quantity of material to make, and over two thousand garments which had been worn. These all represented a great variety, and would find ready acceptance among the 50,000 children who were in the schools. Other friends had sent toys, eggs, and such eatables. There were scrapbooks also, which were left at the homes of the crippled little ones. The plan was to replenish the clothes cupboard of each school according to its needs. The Union had been at work almost fifty years, and they still received sad accounts of the condition of some of the children.

Mrs. Lynn explained that she and others had undertaken this work because the Lord had touched their hearts. To work so as to get benefit they had to work for the glory of God. They need never get discouraged; they should rather place themselves in God's hands, and ask Him to direct them. It all went for little unless they did solid Christian work. While they cared for the little bodies of the children, it should be known that every stitch was done, because God had moved them to do it. God would always open a way for them if they sought his glory. They needed to have wise hearts, such as would prevent their being blinded by new fancies, and which would enable them to do all things as unto the Lord. It was a privilege to be co-workers with Christ. As Ragged School agents they touched the very lowest grade of humanity; and with a family of 50,000 to look after, they could do with all they could get.

Mrs. E. H. Watts, of Chiswick, showed how she and her helpers had provided 1300 garments, and about four hundred pairs of boots for the Holiday Homes. She also strongly disapproved of holiday children being placed in cottages, which, in a large number of cases, were quite unsuitable. Mr. C. Montague, of the King Edward Schools, Spitalfields, testified to the extreme value of the assistance given by the ladies to such schools as he represented. He could not describe how much sickness there had been. In holiday time many children would have to stay at home but for such help as that Association rendered, and he hardly knew what could have been done without such aid. Children were the hope of the future, and there were never such times for helping them as now.

Mr. J. R. Diggle, Chairman of the London School Board, said that the Ragged School Union touched the lowest depths, and only those acquainted with the children could realise the extent of the influence exercised. In doing good harm was occasionally done as well, but they could not make a mistake with the children. The work undertaken was a true outcome of Christian faith. Great care was taken in the distribution. There had been difficulties in days gone by, but now there were no difficulties. He asked them to enlarge their sympathies. How little did they realise how great the kindness of the poor was for the poor! Proportionately the poor did much more for the poor than the rich. He thought that more support should be accorded to the Ragged School Union, because they had now an extended area. All should help in such a work, which would be judged of in accordance with the spirit in which it was undertaken. It was a practical outcome of love. In proportion as they felt that God had been good to them would their lives be useful to others.

Addresses were also given by Mr. Hayward and Mrs. Poor. Ladies wishing to co-operate should communicate with the Secretary, Mr. John Kirk, 37, Norfolk-street, Strand, W.C.

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RATCLIFF BRIDGE OF HOPE.

The Bridge of Hope has again this winter thrown wide-open its sheltering doors to many hopeless and helpless waifs, who, standing at the foot of the precipice into which they have fallen, see no way by which to climb back again to life and hope. Those to whom the vision of Heaven is shut out, and for whom earth brings forth only thorns and thistles—friends gone, love lost, and home only a memory—till, in their despair, they scarcely believe in a God! Such come to our doors, and since last October, to nearly six hundred of these forlorn ones have we opened. To each one, to the best of our ability, according to her need, have we ministered, and a loving hand of help has been held out.

The work is as diverse as the numbers who come, for each is the centre of her own little world, and each has her own separate heart-ache. How we rejoice when in any way we can help any one again to get a foothold on the ladder of life, and begin again the weary climb up in this over-crowded city; but still more blessed to tell the weary one of Him who gives true rest, and to speak to the soul that is sick to death with the struggle for bare subsistence, of Him who came to bring life—the life more abundant.

Our family here, and in our country Homes, daily numbers over two hundred, and never anywhere is there a corner to spare. As one passes out, again to take her place in the world as an honest worker, the place is instantly filled by another who has been waiting for admittance; and this goes on all the year, winter and summer alike.

Every morning, before the bell rings at the Board School opposite our Home, some sixty little children—the most hungry and needy among the eight or nine hundred who daily assemble there—come into our dining-hall for a comfortable breakfast of hot cocoa and bread-and-butter. Scarcely a morning passes but some little garment is found for the most ragged and forlorn-looking child, and we often wish our stores could supply more clothes. Jackets, and knickers, and shirts for the boys are the most sorely needed.

We have lately opened a little Cottage Home, for young mothers and their poor little infants. But I scarcely dare to make mention of any such addition; it only means that applications come from so many quarters for admission—and, although our walls are elastic, still there is a point beyond which they will not stretch. The Mothers' Cottage Home was full the week after it was opened.

We have changed another of the children's country cottages into a home for little girls, who, more than any other class in the whole community, are to be pitied. Poor darlings! how one would like to give them back the memory of an unsullied childhood; but so often, so miserably often, the one toward whom the little one should look with a child's devoted love and reverence, and from whom, looking up, she should learn to love and reverence her Father in heaven, has been the cause of her misery and ruin. This is working in the depths indeed! and our hearts are often nearly broken as we strive to heal the little shattered lives. And did we not hear our Lord's voice, as we stand dumb before many a child who is brought to us, saying, "Bring her hither to Me!" I am sure the work would be impossible. Will our friends remember the very special grace we need for this difficult service, and see that our hands are well sustained in it by every means?

We could do much more among these children, strictly keeping to our own lines of work. It seems always we are saying, "No." Applicants for places in the Homes are so much more numerous than vacancies.

We are careful not to go beyond the means our friends send us; but we have helpers, we have experience, and we have a yearning love for the little children. Will not some motherly and fatherly hearts, whether wealthy or with only a little to give, go shares with us in still further stretching out helping hands of rescue to many more of these little girl waifs?

Mary H. Steer.

Bridge of Hope, St. George's, London, E.

POLICE SEASIDE HOME.—The second annual meeting of this West Brighton Home was held on Wednesday, March 2, when details of the work were given. The Home accommodates sixteen men and has been well used during the past year. The committee have resolved to build a permanent Home, and a lady has already given two thousand pounds for the purpose.

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"Admitted to Die."

BY THOS. J. BARNARDO, F.R.C.S.E.

The fact has been emphasised that the work of the Homes under my care is "something more than a gigantic humanitarian scheme for feeding the hungry and clothing the naked. It is pre-eminently a Christian effort to bring the children to the Lord Jesus Christ." And as a result numbers of our lads and girls are, indeed, now practically missionaries in various parts of the world whither they have gone, and where they are exemplifying the power of the Gospel of Christ.

But many who came under my care came *only to die*. Such a one was Christopher Wren, whose record was remarkable in many respects. Unless my drag net had been not only wide in its sweep, but small in its mesh, he would never have seen the inside of our Homes. For he was wholly without relatives or friends: under the great vault of heaven there was not one human creature upon whom he had—so far as he could trace—any special claim of kindred. He was a genuine specimen of a street wanderer. He believed his father to be a certain hawker of canes, whose whereabouts, however, he did not know. Seldom had I seen in all my experience of rough lads from the street a less prepossessing youth. His coarse features, hollow cheeks and attenuated frame gave him a haggard appearance,



CHRISTOPHER WREN, AGED 18.

which prevented him from appealing to personal sympathy on any mere sentimental grounds.

But he had unquestioned claims upon our Homes. There was no doubt whatever that he was destitute and friendless. Furthermore, alas! his constitution had been thoroughly undermined by the exposure to which he had been subjected, and which had developed the seeds of phthisis lying latent in his system. Christopher was admitted at once; *but*—he was *admitted to die!*

For some time Christopher had been the inmate of an Industrial School; then, three years before I first saw him, on the occasion of one of our Free Meals, to which he had been invited by one of my Slum-Searchers, he had left the school and gone to his father, who was at the time living in Flower-and-Dean-street. Those who know what Flower-and-Dean-street used to be will understand what kind of home it was he went to. But only for three weeks did the ill-assorted partnership continue. "Without natural affection" characterises very often the lowest depths of London life: his father would have nothing more to do with him, and from that time forward Christopher was thrown entirely on his own resources. What was he to do? Odd jobs, of course, claimed him. For ten days he had a temporary engagement as a scavenger; then he fell back on selling matches and newspapers, a trade that any one can start with a capital of sixpence. For a time, too, he associated with a street singer, and shared his gains; but this partnership soon dissolved, and Christopher had to fall back on his odd jobbing.

When our Free Supper first claimed Christopher as a guest, he was about as sad a specimen of physical misery and wretchedness as I had ever seen; and it was not difficult to perceive that exposure and privation had left deep traces on his worn frame. I remember the eagerness with which he made application for admission to the Homes at the close of the meal, and the gleam of a new hope in his face when he learned that misery and destitution were his best passports. He had never met with anything of the kind before, through all his wretched homeless wanderings. I had his story taken down, and tested by personal investigation afterwards, so far as was possible. At several points my agents picked up the clues he gave us; but in such a broken, discontinuous career as his there were no connecting threads, and it was only here and there that we could gain independent confirmation of his tale. But his appearance and present condition were his best advocates, and I felt no hesitation in opening my doors to this poor outcast.

Hardly, however, had he been added to my flock before his health utterly broke down. He was transferred straightway to Her Majesty's Hospital,—and there it soon became apparent that he would not be long for this world. All that could be done for him was done, but his case was one of hopeless consumption. Medical and nursing skill could only alleviate suffering, and smooth the passage of the poor storm-tossed street waif through the dark valley. It was a new experience to him to be surrounded with the earnest, spiritual atmosphere of our hospital. But it was beautiful to see the refinement that came into his face and transfigured his coarse features as with the light of a higher life. His mind opened with touching and child-like simplicity to receive the old, old story of Jesus and his love, which was yet new to one who had lived in heathenism under the very sound of the church bells. Thank God that we *have a message from the Master for sin-stricken souls*, as well as succour for wrecked and helpless bodies! If the spiritual side of our work were ever to fall into abeyance; if mere philanthropy were to swallow up Gospel teaching; if Christ's Name and the power of his word and grace were to fall into the background, I should feel that my strength was, indeed, gone, and that this could be my life-work no longer.

There is no hope for the lapsed masses, whether young or old, save in Christ's Gospel; but, oh, the infinite possibilities of Divine grace in a human soul!

18 *to* 20, *Stepney-causeway, London, E.*

TOWER HAMLETS MISSION Y.W.C.A.

It is not always that one has the privilege of spending such a happy time as was passed at the Great Assembly Hall, Mile-end-road, on Monday evening, last week, on the occasion of the annual tea and public meeting of the Tower Hamlets Mission Y.W.C.A. Miss Turner, the hon. sec. of the Y.W.C.A. in that district, was so fortunate as to secure for her platform Rev. W. Haslam, Mr. E. C. Tritton (Chairman), and Mr. Dashwood. Mr. Tritton suggested two beautiful thoughts as connected with the Y.W.C.A. and its object. He said it had two fundamental principles, viz., "A living union with Christ, and a loving union for Christ." On each point he threw out most profitable reflections.

Mr. Dashwood gave a brilliant object-lesson, the keynote being our beloved Queen's initials, V.R. As he rang the changes upon the various phases of spiritual life they represented, "Very Religious," "Very Real," &c., the theme became instructive and interesting.

Lady Sebright gave a very touching recitation, with that power and pathos for which she is so well known; and Mrs. Braithwaite favoured the audience with two sacred songs. Then Mr. Haslam seemed to gather up all the salient points from the previous speakers, and wind them into a rare Gospel message, plain, practical, powerful, as is his wont.

Not of least interest was Miss Turner's Report, which set forth the main object and working of the Y.W.C.A. as a whole. She compared the Association to a network, that now spreads itself more or less all over the world for the protection of young women, and the safe guidance of the inexperienced, who are sure to find friendship and counsel at the various branches. A great need at the Tower Hamlets branch at present is a piano, as the present instrument is in the last stage of decline. Miss Turner's address is 85, St. Peter's-street, Mile-end, E.

THE LATE

RIGHT REV. HENRY PHILPOTT, D.D.,

For Thirty Years Bishop of Worcester.

THE late Dr. Philpott was known and loved far beyond the confines of his own church; for, apart from his personal characteristics, all honour and admire the men who, when called to a high position, fulfil its duties with devotion and zeal, and who, moreover, while loyal and true to their own convictions, are yet large-hearted enough and loving enough to recognise real work done for Christ by other churches and other labourers outside the pale of their own communion. There is, in truth, no reason why unfaltering devotion to personal duty should be inconsistent with a just appreciation of the service rendered by others to the same Lord and Master, though under a different name ecclesiastically. The fact that these two are perfectly consonant one with the other receives fresh illustration in the career of the subject of our present sketch, who devoted himself with remarkable singleness of aim to the work of the office laid upon him, while so bearing himself towards the Nonconforming churches as to win general love and esteem.

HENRY PHILPOTT was born in Chichester in November, 1807, and received his education in the Cathedral School of the same city. Going up to Cambridge in 1825 (Catherine Hall), he became, in 1829, Senior Wrangler. It is told by the late Dr. Kennedy, Regius Professor of Greek, how, in the long vacation of 1828, he and the great mathematical tutor, Mr. Hopkins, discussed the merits of their pupil, Lord Cavendish—the late Duke of Devonshire — each maintaining that if he would give less of his time to the other study, he might be Senior Classic or Senior Wrangler in the ensuing year, though Mr. Hopkins hinted he had a "dark horse" in hand, from a small college, likely to beat every one else. The reference was to Philpott, who realised his tutor's anticipations by coming out Senior Wrangler, while Lord Cavendish stood second.



(*From a photograph by Messrs. Russell and Sons, Baker-street, London, W.*)

For some thirty years after his election to a fellowship, Mr. Philpott devoted himself to tutorial work and University labours, being appointed in 1845 Master of Catherine, his own hall, and becoming Vice-Chancellor of the University in 1846, during which year the Queen and Prince Consort visited Cambridge, and dined with Dr. Philpott in the College Hall.

Curiously enough, his public service divides itself into two periods of thirty years; the first, as we have seen, devoted to University labours, and the second to the duties of a bishop. In 1860 he was nominated—shortly before the death of Prince Albert—to the Bishopric of Worcester, being consecrated in 1861. From that time he gave himself entirely to his diocesan duties with a whole-hearted ability and zeal which soon made themselves felt, and won for him the appellation of a "working bishop." He had no residence in London, rarely appeared in the House of Lords, only once (and that by special summons) attended Convocation, and never, we believe, the Church Congress; but gave himself wholly to "genuine hard work, the example of unstinted liberality, and the exhibition of the most cordial sympathy with all found in need." When men called him a "stay-at-home bishop," no one intended to imply that he stayed by his own fireside to the neglect of duty; but rather that he rarely left his diocese, devoting himself altogether to its spiritual and ecclesiastical needs and necessities.

Many have testified to the extreme simplicity of his household arrangements and personal habits, and it was believed he gave away nearly the whole of his income. His will, now published, shows he did accumulate some money, but he left it largely to the Lord's service, for on the death of his widow, £10,000 is to go to the Church Pastoral Aid Society, and £10,000 to the Church Missionary Society.

Speaking of his personal affairs, we should, ere passing on, mention that in 1846 he married Mary, daughter of the Marchese de Spineto, who, by her loving helpfulness, soon won, both in Cambridge and Worcester, affectionate esteem. Some fifteen or twenty years ago, however, she lost her eyesight, and the tender way in which her husband ministered to her infirmity, so as to prevent her feeling its full burden, was most touching.

While personally, as evidenced by his Charges, an earnest and faithful Evangelical, and remarkably practical in the application of the principles he held and taught, he was no controversialist. When need be he spoke with no uncertain sound, but, as a rule, he was content faithfully to discharge his own responsibility, and leave the rest. The following extract from his Charge delivered in 1886 shows how large was his heart, and how resolutely he resisted the exclusive claims advanced by extreme men within the Church of England:—

> The great divines, whom we regard with respect as the Fathers of the Church of England, asserted that the government of the Church by Bishops was "ancient and allowable"; but they never ventured to urge for it an exclusive claim to adoption, nor denied the name of Church to men who have it not; still less did they venture to connect the validity of the sacraments of grace with the continuance of an unbroken line of succession of Bishops from the days of the Apostles.

In a like tone and spirit we find him writing at another time as to the Gospel:—

> If there is one thing more than another which shows the true character of real faith, it is the power of the Gospel practically upon the hearts and lives of those who submit themselves to it. No one of unprejudiced judgment can withstand the argument of a consistent holy life. We say, without fear of contradiction, that in proportion as the main simple doctrines of the Gospel are put in active use by the believer (apart from the accretions which have been allowed to grow up around them), the world of living men would present the picture of heaven upon earth: righteousness and peace and joy would flourish and make us happy. What would not love to Christ and love to men for Christ's sake enable those who are urged by these principles to do and suffer? Can it be, we say, that the teaching is erroneous which produces such results?

At the close of a quarter of a century's episcopal charge, he wrote the following words of retrospect and resolve:—

> Cheerful as is the retrospect of the work of a quarter of a century in the light in which I like to view it, and grateful as I have reason to be to our Heavenly Father for the measure of health and strength which has made my work a pleasure, it is not possible to suppress a feeling of sadness of heart and disappointment also. Life, with its many opportunities, has slipped away; and I have been able to do so little for the cause to which I have wished my life to be devoted. Too many instances occur to me of leaving undone what I ought to have done; perhaps also of doing what I ought not to have done. Too many hopes and aspirations remain unfulfilled. Too many opportunities have been lost. Knowledge of Divine things, which has been my unceasing, earnest aim, and which, perhaps, more patient and devout inquiry might have put me in possession of, has been attained only in part, and communicated imperfectly to others. The things of heaven are still seen too much "through a glass darkly," though waiting, let me say, in humble trust for the fulness of joy in seeing "face to face" hereafter.
>
> Amidst all the imperfections and infirmities, however, of which I am deeply conscious, I take comfort in the thought that, in the service of a gracious Master, I am—
>
> But as the hind,
> To whom a space of land is given to plough,
> Who may not wander from the allotted field
> Before his work is done.

It will be within the memory of all that

in August, 1890, Dr. Philpott resigned his bishopric, giving as his reason "the growing infirmities of old age"; and addressing to his clergy words of tender and touching farewell.

For a little over a year he devoted himself to his afflicted wife, passing away in January last, lamented by many who knew and loved him. Nor were his sincere mourners Churchmen only, for his energetic, faithful and large-hearted devotion had won for him, during his long career, the affections of many belonging to other Churches. It may be noted that Mrs. Philpott still survives, but there were no children.

To close in the words of one who knew him well, "No chief pastor ever gained more thoroughly the esteem and affection both of the clergy and laity in his diocese and of all with whom he came in contact."

WHY BELIEVE IN THE BIBLE?

Those who have drunk in good measure of the well of Holy Writ, will agree with the author of a leaflet, which has recently been brought under our notice, that without the solutions given in Biblical revelation life and death are impenetrable mysteries. Having found in its moral teachings, and historical and prophetical characteristics, reasons for believing in the Bible, the author proceeds:—

I believe in the Bible because I find in the Old Testament an oft-recurring special promise that a Divine Saviour should come into the world. He was to be also the "Son of Man," and, as such, to be of the seed of Abraham, of the tribe of Judah, and of the family of David. Yet, notwithstanding this noble descent, He was to be born of a lowly virgin mother, and in the city of Bethlehem, which, save for its connection with the House of David, was accounted but "little among the thousands of Judah." He was to give proof of his being the Promised One by the perfection of his character, by the excellence and authority of his teaching, and by the benevolent and supernatural works which He did. Still He would be rejected by his people and ignominiously put to death. But He would rise triumphantly from the dead. In the New Testament I find a fourfold testimony (given through eye-witnesses) that every one of these prophetic promises was fulfilled in the birth, life, teaching, miracles, death, resurrection, and ascension of Jesus Christ. Thus Jesus is fully proved to be the Saviour of fallen man.

But Jesus having been declared to be "the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," the seal of his sanction must ever remain the final and supreme test of each subject of Christian faith. This seal has been indelibly impressed on the inspiration of the Old Testament Scripture by his own example. From this armoury Jesus Himself drew the weapons with which He foiled the temptations of the devil, and to this tribunal He brought every controversy. Even his own claims to the Messiahship He desired his hearers to test by the Scriptures, as an authority to which all must bow. With the inspiration of the New Testament Scriptures the Lord Jesus Christ is entirely identified. The writers of the New Testament shared in the all-sufficient promise made by their Divine Master on the eve of his passion, and repeated just before his ascension, that He would not leave them comfortless, but would come to them through the gift of the Holy Ghost. He would abide with them, leading them into all truth, and enduing them with power from on high. This promise had its special fulfilment from the day of Pentecost to the end of the Apostolic age, during which time the New Testament was written by men who were moved to commit to writing the facts of which they were personally cognisant, and to communicate to others the revelations which had been made to themselves as to the faith and practice of the members of the Christian Church until the Lord's second coming to restore all things. To the beloved Apostle John the Holy Spirit committed the closing book of the Bible, and the New Testament, ending "God's Word written," is the completion of and key to the Old.

Other important considerations, well expressed and cogent, we do not reproduce, as interested readers can have copies of the leaflet by writing to Mrs. Clunie, The Leys, Cambridge.

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NOTES FROM CHICAGO.

(From our own Correspondent.)

The Sunday Question is still before the people. Shall the World's Fair be opened on the Sabbath? is still an unanswered question. The powers of darkness are moving all their minions in favour of it, and the churches have from all quarters thundered the emphatic No! But the pressure from abroad, and even in America, is strongly in favour of all the gates being thrown open on the Lord's-day. License has been granted to sell liquors on the ground, and many a good heart will be pained at the sight of this Dagon in the palaces of industry.

Several new efforts have been inaugurated in mission work in our great city. Coffee waggons, with delicious fresh coffee, drive up before the gates of the large factories just as the whistle tells of the dinner hour, and as hundreds of men are rushing for the nearest saloon for beer. Scores of men prefer the hot coffee, with cream and sugar, and in many cases have been known to throw the beer into the gutter, and accept a quart of coffee. The usual price of the coffee is about three cents per quart. Many employers encourage the work, and come out and get some coffee for their own use.

Miss Catherine Gurney, of London, has been conducting a mission among policemen in Chicago. She appeared before the ministers of the Congregational Church, and explained the work in England. She is sure there is an extensive field here, and if the proper efforts are made missions can be established, and a great many officers brought to Christ. Rev. Dr. Gilbert, editor of the *Advance*, warmly commended her work, having studied it in London. Vigorous work was begun at once, on the lines suggested.

The intrigues of Romanism have stirred up great commotion in Minnesota. It seems that public money has been appropriated to certain schools, declared by the people to be parochial, and not legitimately under the direction of the School Boards of the State. Long years of careful manipulation have brought about these appropriations contrary to the constitutional laws of the State. Civil injunctions have been served, and test cases are before the Courts.

The Young Men's Christian Association of Chicago is preparing plans and raising money for the erection of a beautiful twelve-storey building, which it is hoped will be ready for occupation before the opening of the Columbian Exposition. The building is to cost about 700,000 dollars, and the site is valued at about 800,000 dollars, making the total cost of 1,500,000 dollars. The association expects to secure 400,000 dollars in subscriptions, which amount, with the property now owned by the association, will insure the success of the enterprise. 270,000 dollars has already been pledged. The building will be of steel frame, stone, pressed brick and terra-cotta, and will be absolutely fireproof. The site is on La Salle-street in the very heart of the city. Fully one-half of the large structure will be devoted to the uses of the association, while the portion rented for office purposes will insure a permanent income to the association, to be employed in the extension of the work in different parts of the city. It is hoped that the building will be completed in time to receive the thousands of association men who will visit the city in 1893. The Chicago Association has a membership of 5000 young men, rooms in nine sections of the city, all open every day and freely used by the members.

A VIAL FULL OF ODOURS.

Rev. v. 8.

An old Spanish proverb says, "A good life is a good sermon." The truth of this received a beautiful exemplification in a life just passed from out a large circle of friends and loved ones—that of Mrs. Shrimpton (*née* Bruford). As the daughter of an old Somersetshire squire, she had opportunity and means, in her earlier life, of entering into the gaieties and pleasures of the society by which she was surrounded. Courted and admired, and known as "the beautiful Miss Bruford," she has related how often, after some excitement, she would go to her room, and a feeling of despondency would creep over her heart, to cure which, she would indulge in some fresh excitement. So it went on, until the call came—"The Lord hath need" of thee. Before this, she had been a devout Sunday Christian, had been the chief means in the restoration of her beloved church, and had in many ways shown that she was what the world calls "religious." But our Father wants *the hearts* of his children, He wanted Miss Bruford's, and she yielded it to Him.

Her life at once took a different colour; but, as yet, she was only half in the light. Through a long illness she patiently nursed her father, and, shortly after his death, married, and came to London. Here, in an influential circle of Christian friends, she found her vocation as a servant of the Lord. She became 'a succourer of many'—her sweet example of faith, her winsome Christianity, her personal charm, her desire to win souls for her Lord, made her "a burning and a shining light," and day by day one saw the beautiful life opening out into holier fruition, as flowers open their hearts to the sun. Young people flocked to her—she had a very large branch of the Children's Scripture Union; meetings, correspondence, private talks, prayers (and she believed in prayer as the breath of her life), were all used to win the young, the old, her friends, to Christ. One could not be in the house with her without feeling that her presence and her power made it as the gate of heaven.

A great trial came to her, but it became a means of the highest blessing. When it seemed to others that she was being strained on the rack, her beautiful smile and her wonderful faith would say, "It is the Lord; let Him do what seemeth Him good." To the writer she once said: "You think this a great trouble, but oh! if you knew how much I have seen of my Lord in it, how tenderly He has led me out of *myself* into *Him*self, you would thank Him every day for me for this chastening." She never missed an opportunity of speaking for Him; a peculiarly sweet and winning manner gave her easy access to others, and there be many who rise up to call her blessed. Extreme weakness and bodily suffering did not diminish her zeal in the cause of the Master she loved so well. When her case was pronounced hopeless by the doctors she gave herself to prayer, trusted the Lord for healing, and was restored to her loved ones for some years—a miracle of grace and faith in God.

One beautiful trait of her character was her tender dealing with the faults of others; no breath of uncharitableness could find expression in her presence. "Hush!" she would say, "Cannot you find something better in him (or her) than that? *The Lord loves him!*" A few days before her passing away, after bidding adieu to a beloved niece who was going to India as a missionary, the omnibus in which she was came to a standstill for a few minutes; in that brief time she spoke to her fellow-passengers on the uncertainty of life, and the necessity for decision when *two* roads are before us. She was a golden vial, full of the odour of sanctity—a sweet savour unto the Lord, so that, even the Materialist and the Agnostic could say of her, "She was a veritable saint of God." Her reality put many a half-and-half Christian to the blush, and compelled them to seek out their sources of weakness, and to become "Strong in the Lord." She passed away very suddenly at the last, and for her, we who are left know, that sudden death would be sudden glory.

M. B. Geeds.

REV. THOMAS CONNELLAN continues his faithful testimony to the truth in Ireland, and his efforts are being blessed to many. Nearly eighty thousand copies of his and his brother's writings have been circulated within the last three years. The ex-priest's valuable pamphlet, "Hear the Other Side," is now stereotyped, and can be had in any numbers from Mr. George Herbert, Grafton-street, Dublin. *The Catholic*, Mr. Connellan's monthly, has met with much acceptance.

REV. H. C. G. MOULE AT ST. PAUL'S.

THE SOUL'S SILENCE, SPEECH, AND SHELTER.

At three of the Lenten services in St. Paul's Cathedral last week, the pulpit was most acceptably occupied by Rev. H. C. G. Moule, Principal of Ridley Hall, Cambridge. The large audiences which assembled beneath the dome at 1.15 on Wednesday, Thursday, and Friday, must have been solemnised, profited, and cheered by the faithful words which they were privileged to hear. All the discourses were grounded upon Psalm xxxii.

The first brief afternoon meditation was a graphic pourtrayal, from *v.* 3, of the painful and spiritually-injurious effects of the silence and reserve which men often maintain before God, under conviction of sin. On Wednesday part of *v.* 5 furnished the basis of plain and gracious teaching concerning God's tender mercy towards the burdened one who at length breaks into the utterance of confession. When selfish excuses for sin collapse, and the once rebellious soul takes a definite and real resolve to submit, surrender, and confess to God, Divine grace takes effect through the human will. Even in the Christian heart a hopeless barrier may be raised between the penitent and peace, by the spirit of extenuation. Real confession is not only regret for, but rejection of sin; and the Divine forgiveness which succeeds such a state of soul, is no half measure given grudgingly, but includes acceptance of the penitent into the presence, the love, the home, and the embrace of a pardoning God. Nor is such forgiveness a long-delayed thing. The Psalmist was not excused discipline, but he was nevertheless forgiven immediately on confession. If we confess our sin, God is not only kind and merciful, tender and gracious, but He is also faithful and just to forgive us our sins and to cleanse us from all unrighteousness. His pledge of pardon is written in the blood of the cross; sealed, to the soul that cometh, by the Word; and confirmed by the indwelling Spirit. The Martyr—Bishop Hannington, was brought decisively and definitely to his Saviour's feet by its being pressed home upon him, in homeliest style, that since God has promised pardon, it is for man, upon his knees and with his face in the dust indeed, to *claim* fulfilment of that promise.

God, the soul's hiding-place (verse 7 of the Psalm already quoted) was the glorious theme by which the preacher, on Friday afternoon, closed his series of helpful expositions. How, he asked, should a forgiven soul hold on its way? Then he proceeded to show that the grace of God is not something separate or separable from the God of grace. The saved sinner is not withdrawn from the plane of active life; but, while such as he are called to be the light of the world and the salt of the earth, they find in God their hiding-place not only protection but life, power, victory, and triumph—in short, the secret of a steady-flowing spiritual strength equal to all their necessities. While watchfully looking out from our hiding-place, the foe may threaten but cannot prevail against us. Temptation will have no power against us there. Things which are mournful or mean in themselves, will take on beauty when seen through the atmosphere of our Lord's presence, and when met in the strength which comes of union and communion with Him. The saved soul is encompassed not only by the grey walls of safety, but also with songs of deliverance. The Christian's life and trust is meant to be a song of joy, not always in the same key nor of the same force, but music always, because ever flowing from living contact with Jesus Christ, the source of true happiness.

THE CHRISTIAN ENDEAVOUR SOCIETY.—*The Golden Rule*, the organ of the Christian Endeavour Societies, says: "Mr. A. M. Boolgoorjoo, of Marash, Turkey, sends us a very enthusiastic account of a gathering of over fifteen hundred, chiefly young people, who met to hear Mr. Wishard explain Y.M.C.A. work, and Mr. Grant explain the Y.P.S.C.E. These fifteen hundred were seated on the floor in Oriental style. They gave the best of attention, and before the foreigners left the city they held a genuine consecration meeting. We join heartily with Mr. Boolgoorjoo in the wish: Long live Y.M.C.A. and Y.P.S.C.E.; and may they travel round the world together!" The Society is making advances in the Maritime Provinces of Canada, especially in Nova Scotia, where the societies have more than doubled during the past year.

NATIONAL BIBLE SOCIETY OF SCOTLAND.

At the recent annual meeting of this Society Mr. W. T. Slowan (secretary) presented an encouraging report of work in the far North, where one of the agents has been visiting the Laplanders; also in Continental lands, in Syria, India, China, Japan, in Africa, America, and in the Home lands. One gratifying feature in the year's income is the contribution of £8000 by the 330 auxiliary societies. Another, the fact that the large expenditure of £30,000 has been more than met by current receipts; legacies, however, have been unusually large, or there would have been a deficiency. The expenses are running up, especially in China, the most important foreign field occupied by the Society. Three additional agents, the new version, and the erection of buildings at Hankow, point to larger outlay. The budget for 1892 contemplates an expenditure of £32,000. The Board are anxious to have the regular annual income placed on a broader basis. They would fain see the annual circulation a million.

Lord Kinnaird, who presided, said it was significant that even Roman Catholics, at least in this country, were putting Bibles in the hands of the people to prevent them reading the Protestant Bible. But if they wanted to see whether the Roman Catholic Church, as ruled from headquarters, had changed in its opinion, they had only to go and see what was happening to their colporteurs in Spain—within twenty-four or thirty hours' journey of London—where there was persecution nearly as bitter as that which had been impossible in this country for several hundred years. If they attempted Bible distribution they would likely find themselves in prison—not because it was contrary to the law, but because the administrators of the law were under Roman Catholic influence. One gratifying point in the report which he thought very encouraging was the increase of circulation that had taken place especially in Roman Catholic countries.

Rev. D. Clement Scott, of Blantyre, Central Africa, said that the work in Africa in connection with this Bible Society was one of great importance. Just as at home, there was the beginning of a very great and important work. Their scholars were learning to read the Scriptures in their own tongue, and the translation of the Bible put into their hands by the society helped them in their work. There were great fields still unoccupied to which missionaries must be sent, and they must send the Bible along with them to enable them to carry on their work.

Rev. John C. Gibson, of Swatow, testified to the frank and generous response given by the directors of Bible societies to appeals which came to them from the mission fields abroad, and gave an interesting address on the work being done in China for the circulation of the Bible. He urged upon them the importance of a greater circulation within the Christian Church in China, because he felt there was a great work to be done in making these native Christians more intelligent and better grounded in Christian truth.

Rev. T. T. Matthews, of Madagascar, said it was the Bible that had made Madagascar. They had now in Madagascar 1360 congregations—self-supporting Christian congregations—and that work had been mainly done by the Bible. The people of Madagascar had one book, and that book the Bible, and they regarded all other books as only useful so far as they threw light on the Bible and helped them to understand it. The Roman Catholics had been in Madagascar since 1616, but no trace of their work remains, because they did not give the Word of God to the people.

THE CLOUDESLEY INSTITUTE AND HOME, 34, Barnsbury-street, Islington, N., exists for the purpose of helping and benefiting working girls, and the little pamphlet "Our girls and what is done for them," shows that it has been greatly owned and blessed in leading many of them to the Saviour. "I look forward all day," said one, "to coming here in the evening." And another, "The Sunday Bible-class is to me the bright spot in the week." It is added that already the influence of the Christian members predominates over the careless and worldly, and thus gives a moral and spiritual tone to the place which is in the highest degree helpful. These are teaching in no fewer than twenty-six Sunday and Ragged schools, beside other Christian work. Aid may be sent to Mrs. Susannah Paton, Hon. Secretary, 22, Highbury-terrace, N.

WORK IN THE NAVY.

Some seventy thousand in number, the seamen and marines of the Royal Navy secure our commerce, protect our colonies, and guard our coasts. Are not the souls of these fine fellows as precious as any others? Viewed from even a selfish point, it is surely to our interest that they be sober, vigilant, and trustworthy. Though the Royal Naval Scripture Readers' Society has existed for over thirty years, patiently pursuing its Christian efforts among these men, yet so unobtrusively has the work been carried on, that the Christian public seems scarcely to have heard of its existence. Since 1860, the number of Readers has been increased from one to sixteen; but "what are they among so many?"

There are about 270 ships afloat, and more than two-thirds of them without a chaplain; in the largest vessels, containing from three hundred to six hundred men the chaplains have found the services of the Readers invaluable. The Readers visit H.M. ships, hospitals, and barracks upon a regular system, for the purpose of reading and speaking to the men. They distribute tracts and books, and are almost invariably very well received.

It is with the greatest difficulty that the Society raises the modest income of £2,000 per annum; although with greater support it could easily increase its staff of workers, and do more to meet the pressing needs of the Navy. The chairman of the general committee is Admiral Sir F. L. McClintock, K.C.B., and the organising secretary, Mr. W. A. Mount, Sliema House, Hazlitt-road, Kensington, W.

A MISSION TO COALIES.

As the readers of The Christian are already aware, there is a Mission to Coalies and Carmen, in connection with the London City Mission, at work in the northern districts of London. Mr. Walter Prentice, the missionary, was himself a furniture mover, and displayed so much tact and zeal in a mission which he founded for his mates and others, that the City Mission made a place for him on their staff, and allied his mission with theirs. The figures for the past year are of a most encouraging character. It is computed that more than twelve thousand men have been conversed with at the coal depôts, while more than eight thousand have attended the 163 meetings held, over thirty anxious inquirers have been dealt with, and ninety temperance pledges taken.

In addition to meeting the men at the wharves, the missionary has read the Scriptures 1473 times in house-to-house visitation, and paid one hundred visits to the sick and dying. District committees have been formed at Stoke Newington, Holloway, Kentish-town, King's-cross, and in the East-end, and a quarterly tea meeting is held in each of these districts. The City Mission meets the cost of the missionary, but the working expenses must be provided from other sources. Sympathetic friends may write to Mr. Gawin Kirkham, the president, at 14, Duke-street, Adelphi, London, W.C.

Glasgow Seamen's Friend Society.

The new report says:—A few more months will bring this Society to the close of its seventieth year's work. Founded in 1822, the efforts then made to reach and influence the men of the sea for good have been steadily carried on and extended from time to time, until now the Society is in a more healthy and vigorous state than ever it has been before. The work of the past year presents no outstanding or special features, but has progressed, with continued indications of the Lord's presence and blessing, and many of the sailors are believed to have been led to the Saviour. Among the first-fruits is the case of a sailor who, for four years, was anxious about his soul, though resolving, every time his vessel came into port, that he would get the matter settled. Finally, he got rest and greatly rejoiced in the salvation he had so long sought.

An interesting testimony was also borne at one of the meetings by a young seaman as to how he was brought to Christ. One night, when he was "aloft," he became giddy and looked downwards. The Captain shouted to him "Look heavenwards, my boy." He did so, and at once regained his steadiness and got through his work. When he came down, the Captain talked with him about his soul, and gave him a New Testament, and from that day he said "I began to look heavenward." The work on the south side has been also followed by Divine blessing. The Hon. Sec. is Mr. Richard H. Hunter, 27, Jamaica-street, Glasgow.

University Notes.

OXFORD.

Mr. Gore's last special address was given on Sunday evening, March 6, when he spoke very tellingly and practically to a crowded church on "The Claim of Humanity."

The University Missionary Union was addressed on March 1 by Rev. A. B. D. Hutchinson, C.M.S. Missionary in Japan, who gave a most interesting account of his several years' labour there.

The Dean of Christ Church (Dr. Paget) preached one of his peculiarly-helpful sermons in the Cathedral on Ash Wednesday on the Temptation of Christ. Canon Knox-Little is preaching a course of sermons in St. Barnabas Church.

The advent of a High Church vicar at Headington Quarry has not affected the Sunday-school, now for some time undertaken during term by undergraduates, the school being still worked as a branch of the Inter-Collegiate Christian Union.

The work of the Navvy Mission was brought before a number of Oxford men on March 3, at a meeting presided over by the Principal of Wycliffe Hall (Rev. F. J. Chavasse), when Mrs. Sleight gave a deeply interesting account of this excellent mission.

The Sunday evening evangelistic work in the Tramps' Lodging Houses, so well-known to several generations of Oxford men, is still prosecuted with great vigour, the attendance of undergraduate workers this term being even larger than usual.

The annual meeting of the Oxford Sunday School Union was held last week. Encouraging reports of the different branches of the work of the past year were read, special references being made to evangelistic services and systematic visiting in several neighbouring towns and villages. The Rev. H. B. Case, pastor of the Commercial-road Baptist Chapel, was elected President for the ensuing year.

Meetings were held on March 1 in aid of the Waldensian Church Missions in Italy, when Signor Rivoire delivered addresses on this very valuable work. Speaking of the Waldenses as forming the oldest Protestant Church in the world, he showed, by reference to the present work and the results, how full of life and vigour are the congregations. Canon Christopher also spoke at these meetings.

Most of the Oxford churches have issued lists of special services for Lent, and amid much that is far removed from New Testament light and liberty there can be no doubt that the emphasis on sin and sins must be useful in the direction of causing longings for deliverance, peace, and power.

On Sunday last the Bampton Lectures were commenced, the lecturer being Bishop Barry, formerly of Sydney. The lecturer's reputation as a preacher and thinker will assuredly secure for him a large and attentive audience, the church being well filled for the first lecture. The subject of the lectures is "Christianity and Science"—a topic eminently suited to the mind of so earnest a Christian and so acute a thinker.

The text of the first lecture was Gal. iii. 24, and was used to illustrate one position of science in relation to the Gospel, namely, "a schoolmaster to bring us to Christ." The lectures are to be with special reference to two present-day problems of science which concern Christian truth very directly—(1) the doctrine of heredity; (2) the doctrine of evolution.

CAMBRIDGE.

The University sermon was preached on Sunday, February 28, by Canon Body. It was most earnest and practical, but it is difficult to see how he could reconcile "the sacramental mysteries of the Catholic Church" and "the definite crisis of conversion." The influence of evangelical teaching is making itself felt amongst High Churchmen. The address to undergraduates at the Alexandra Hall was given, on the same day, by Canon Taylor Smith, of West Africa.

The annual meeting in aid of the London Missionary Society was held the same evening in the town; the chair was taken by Mr. A. W. W. Dale, M.A., of Trinity Hall, and addresses were given by Mr. S. L. Hart, D.Sc., and Rev. J. J. K. Hutchin, of Rarotonga.

The combination of the colleges in support of good work is earnestly needed. Rev. W. Bryant Salmon, district secretary of the Missions to Seamen, has during the past week been going the round of various colleges, holding meetings, and stirring up interest in the work. Rev. J. Norman, the new secretary of the Bible Society, is arranging a similar series of meetings.

The sixth sermon of Rev. Handley Moule on Psalm xxxii. was given on February 29. Verses 8 and 9 occupied the preacher's attention. "I will guide thee;" God is going to take the soul in hand. "With mine eye:" the counsellor and the counselled are in such touch with one another that a look does the work of a word. Don't be looking earthward or self-ward, but Christ-ward. "Be ye not as a horse," &c. Be a willing disciple. He has put you into the school chamber of his house. Oh, what a place of blessing is that! Do not be restive, do not be impatient; He has taken thee in hand to train thee. Do not let us forget we are in the Father's schoolroom *at home*. He does not send us away from home to be taught, but it is still school.

During the last few months there has been a decided advance all along the line of missionary interest at Cambridge. This has been shown in many ways, more especially by the increased attendance at the Church Missionary Union meetings, and by the growing efficiency of the missionary clubs. Also in general conversation there has been a marked improvement, missions coming in for a good share of time and discussion. But during the last few weeks the mass of smouldering embers has been fanned into a bright and burning flame by that servant of God, Mr. R. P. Wilder, M.A., of Princeton, U.S.A., who has made a halt in Europe on his way to India from America, where God has much used him in connection with the Student Volunteer Movement.

Some weeks ago he spoke at the Inter-Collegiate Christian Union meeting, and stirred up a deep interest, which only wanted some practical plan to enable it to become a real power. Accordingly, after some deliberation, it was decided to draw up a covenant, to be signed by those who intend to become foreign missionaries. This was warmly taken up at the church missionary meeting on the following evening, when Mr. Wilder also spoke, and many new recruits were enlisted by being brought face to face with a tangible reality in the shape of the covenant. So the movement grew day by day till it was seen to be essential to have some organisation to work it on a satisfactory basis. A meeting was, therefore, called for the evening of March 1, to consider what should be done. Most of the volunteers availed themselves of the opportunity of being present, and perfect unanimity prevailed all through the proceedings. Finally, after much prayer, an executive committee of three was elected to be in office for one year. Mr. Wilder, who had kindly returned to Cambridge so as to be present, spoke on various phases of the period of waiting, with kindly warnings of certain lurking dangers sure to come upon volunteers. The members, feeling that the Lord had wonderfully blessed and guided all the arrangements thus far, then separated, with a firm trust in his abiding Presence for the future.

This movement, like its prototype, "The Student Volunteer Movement for Foreign Missions," in America, is entirely undenominational. The battle cry of this new enrolled army corps is "the Evangelisation of the World in the Present Generation." With this great object in view it is hoped that all party difference will be kept in the background, and that all will join hands together to hasten the return of our absent Lord and Master.. As soon as possible it is hoped that the work will be organised for the whole of great Britain, for which end is needed the practical support of all the churches.

Female Strangers in Manchester.

Founded in 1877, under the late Bishop Fraser, and designed for the convenience and protection of respectable women and girls who may be strangers in Manchester, the Female Strangers' Lodging House continues to do valuable work. In the new report we read that great care is needed in dealing with the lodgers, it having been found that there is a large class who wander about from home to home, living on the good nature of any who will help them. This discretion, however, is evidently possessed by the matron and housekeeper, as is seen by the testimonies received.

Young women are cautioned against being deceived by advertisements offering immediate situations with great advantages; and a typical case is given of a respectable person who failed to get the promised situation, and found her way, penniless, to the Lodging House, where she was cared for. The Hon. Supt. and Treasurer, Miss Wright, tells of a respectable woman who was saved from putting an end to her life through the kindness received while a casual lodger; and adds: "How are we to raise the tone of womanliness and sobriety among women? Must it not be by having a better race of both fathers and mothers!" The address is B105, Piccadilly, Manchester.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—The Christian Harbour Lights held their last muster in the old chapel, belonging to the Society in Ratcliff-highway, on Thursday evening last week. Mr. Maynard, Mrs. Maynard, Mrs. Hill, and Miss Messer gave soul-stirring addresses, encouraging those whose hearts were right with God, and urging the unconverted to make up their minds to become disciples of Christ. A number of bright testimonies were given by seamen, showing how the grace of God had kept them on shore and on sea, letting their light to shine that it was seen by their mates.

FACTORY LADS' CHRISTIAN HOME AND INSTITUTE, 1, Patshull-road, Kentish-town, N.W.—Many evidences, says the new report, have been given us that God's blessing has rested on our efforts during the past year. Thirty-three lads were received into the Home; many of them, as well as adults attend the meetings, and have been awakened to their need of Christ. The new premises have proved a great boon, and the further need is for dormitories, &c., at a cost of about £500. Mr. and Mrs. Markham are the superintendents. A brigade has been formed of the lads, who pledge to abstain from alcohol, tobacco, and profane language. Friends are invited to visit the Institute, which is open every evening from 7 to 10, and is well attended by the factory lads, of whom nearly 250 are on the books as members.

OBITUARY.

SIR JOHN COODE, K.C.M.G.

Many will have heard with regret of the death of Sir John Coode, which took place on Wednesday in last week, after a long illness. Sir John, who was 76, was well and widely known as a warm and hearty Protestant, taking the deepest interest in all spiritual work, and ever ready to aid evangelical effort, such as the Evangelical Alliance, the Church Association, and the Lord's Day Observance Society. He was, it may be remembered, one of the foremost civil engineers of the day.

MRS. SMEDLEY, OF RIBER CASTLE.

We deeply regret to hear of the death, on Thursday week, of Mrs. Smedley, who to many was well known, not only as the widow of the founder of the hydropathic establishment at Matlock, but also as a devoted Christian worker, an unwearying helper of the poor, a true hostess for Christ's sake, and a helper of many of the Lord's servants. A friend writes:—"Mrs. Smedley must be known to thousands for her practical Christian work, as well as her medical work. In this she was a true medical missionary. Her house was ever open as a resting-place to Christian workers, many of whom can testify to bodily and spiritual benefit under her care. What she was to this neighbourhood, and to us who were more constantly with her, words cannot tell. Our loss is indeed great. Many will remember with pleasure the Missionary Week which she held yearly in Riber Castle, when workers of all Evangelical sections of the church were welcomed."

MISS SUSAN R. GUINNESS, OF DUBLIN.

A devoted worker, unsparing in her devotion to the cause of Christ and his service among the poor, is being mourned by many in Dublin who long have known and loved her. Miss S. R. Guinness, who was the second daughter of Mr. R. R. Guinness, of Stillorgan, has been for many years one of the leaders in Christian service in Dublin. She had for some time been suffering from a painful malady, for the relief of which a dangerous operation was proposed to her; after waiting on God she resolved to undergo it, leaving the matter wholly with Him. Amongst her papers the following was found (after her death):—"Don't fret or regret, beloved ones. I have undertaken this operation after much consideration and prayer, and I see God's guidance that I should do so. My only hesitation was the possible shock to my beloved H——, when she is ill and so far away. But, thank God, she is better, and the doctors advise no longer delay. I feel I should be wrong to refuse to try this door of hope...and I know whatever happens is God's holy will and directing. My only regret will be that I have not trusted Him more and served Him better.

All anxious thought and care,
Lord, I resign;
Mine is to do and bear—
To choose is Thine."

The Archbishop of Dublin (Lord Plunket) delivered at the funeral an address recalling Miss Guinness's beautiful example and loving service, and showing well that such a life was truly worth living.

Progress at Budapest.

As our work here progresses we require more room. Our Mission Committee, at its meeting in Edinburgh about a fortnight ago, accepted plan and estimate for the reconstruction of a school-house and the building of a large hall behind, and granted for this object the sum of £750, being almost the entire balance of its Jubilee Fund. The whole sum required will be about £1600. For the £800 still wanted, I appeal to friends, and hope for a generous and quick response, as we have waited long, and wish now to build immediately.

Our second hall, which was opened in 1890, for evangelistic meetings, somewhat on the Paris McAll lines, is usually filled, frequently crowded. The hall now to be built will take the place of our first one, and be considerably larger, while through the reconstruction of our school-house we shall obtain room for our Children's Home, &c. House to house visitation is prosecuted diligently, and the people are called in from "the streets and lanes, highways and hedges." We have now a population of five hundred thousand, of whom one hundred and twenty thousand are Jews.

Andrew Moody.

Rudolf Quai 8, Budapest.

SANDWICH ISLES.—A Portuguese evangelical church has been formed in Hilo, Sandwich Islands. Ever since the visit of Rev. E. N. Peris, of Illinois, in 1890, there has been an increasing interest among the Portuguese with a constant attendance of more than a hundred on the services conducted by Rev. R. K. Baptist. A building has been erected with the assistance of the Hawaiian Board and the Portuguese Mission in Honolulu. Eighty-one were admitted to the church, and the outlook for the development of Christian life in the constantly-growing Portuguese community is of the brightest.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

1 and 2 Epistles of PETER.

After the last references made to Peter in the Acts of the Apostles, he seems to have itinerated, preaching the Gospel (1 Cor. ix, 5). It was during his residence in Babylon that he wrote his first epistle, probably about the year 64. The Church was then beginning to suffer the first premonitary symptoms of its terrible sufferings and persecutions.

The second epistle was written probably about the same time, and from the same place, and deals specially with the evil teachers, who were desolating the Church from within.

SUNDAY, MARCH 13.—1 PETER I.

The Inscription (1 and 2).—"To the elect who are sojourners of the dispersion," R.V. These were Jews, scattered throughout the Roman Empire, and especially likely to be influenced by the Apostle Peter. "Asia" would stand for Proconsular Asia. 2. God foreknew those who would trust Christ, and chose them (Rom. viii. 29). Election and sanctification, obedience and sprinkling, grace and peace, are double links in one chain, reaching from the eternity of the past to that of the future. Note the presence of the Trinity in these verses.

The Inheritance (3-12).—What an outburst! May our hearts be so attuned, that our lips may be laden with such ejaculations. Our title depends on the new birth, and on the resurrection of Jesus Christ. Living Hope springs from his open grave, where angels sit emblems of its immortal vigour. 4. The inheritance is incorruptible in substance, undefiled in its purity, unfading in beauty, and it is safe because kept. There is a crown which will be placed on no other head; a mansion to be tenanted by no other saint, 5. The power that keeps it for us, keeps us for it. But faith must accept and appropriate that "guarding" power. 6. There is a "needs be" for grief, but at the longest, it is only for a little while. 7. "Temptations," *i.e.*, trials for the proof of faith. Faith has so great a part to play in Christian experience, here and hereafter, that it cannot be allowed to pass untested. We just now heard that salvation was to be revealed (5), we now learn that Christ is to be revealed; and his glory is to be revealed (iv. 23). Ah, what spectacles lie behind the thin veil of sense! Then our faith also will be revealed, and we shall be compensated for all that we have passed through, if it shall bring praise and honour and glory to our blessed Lord, who is acting as the Divine Artificer before the crucible—the Goldsmith at the furnace. 8. Unseen, not unknown; unseen, but loved and trusted. Joy amid sorrow, as the singing of birds in a cloudy day, and all because of the gracious work of the Holy Spirit. The presence of Jesus makes the heart glad even when passing through the fire. When our joy is deepest we can say least about it. It is glory in the bud, bursting in blossoms of indescribable beauty. 10. What a glimpse into the method of inspiration, ministered by the Spirit in words which they who uttered them failed fully to comprehend! The testimony of the Divine Spirit was primarily to Christ's sufferings. Suffering and glory are indissolubly bound together. 11. The words of the prophets had often messages for their own times, but their full meaning awaited the times of the Gospel. There only is the key to be found which can unlock all the hidden stores. 12. Prophets, apostolic preachers, the Holy Ghost, and angels, are depicted as converging in their wistful gaze upon the work of redemption.

Be ye Holy (13-25).—We often lose our alert attitude and need to gird again the loins of our mind. Sober in respect to all indulgence. "Set your hope perfectly on the grace" (R.V.). Grace also is to be brought to us as well as salvation at that supreme revelation for which we look. 14. All are children, not all obedient. Ignorance and lust act and re-act, the one inducing the other. 16. "Ye shall be holy" (Lev. xix. 2). God never commands the impossible; there is always grace to effect what He bids. 17. "If ye call on Him as Father" (R.V.). God's impartiality enables Him to judge by what we do and are. The child's fear, born of love. 18. "The vain manner of life" (R.V.). From this we have been bought. Let us live worthily of the great price. 19. Precious because of its purity, the worth of his nature, and its efficiency for untold myriads. 21. Faith in Christ is really faith in God. 22. Souls become pure as they obey the truth, but they can only obey through the Spirit. Such obedience is the direct path to unfeigned love. 23. As the seed germ carries life, so does the Word of God carry his Life Let us "preach the Word" (James i. 18). Contrast the transience of that in which man glories with the permanence of the Gospel. 25. Xerxes wept because his hosts must pass away within a century So kings and generations vanish, while the imperishable Word of God remains unchanged and unchanging.

MONDAY, MARCH 14.—1 PETER II.

The Corner Stone (1-10).—The first three verses are a necessary conclusion from the foregoing chapter, "wherefore." "Long for the spiritual milk." (R.V.). Such longings only come when we put away sin in heart and speech. Only guileless souls appreciate the guileless word. And only as we feed on it can we "grow unto salvation" (R.V.). 3. To taste is to create insatiable thirst. 4. A remarkable succession of images. First the Lord Jesus is compared to a stone, which is living, and has the power of communicating life to all who come into contact with it. It is cast away amid the rank herbage, disregarded by the builders, but it is God's election, and it is priceless in its worth. How many structures are being erected in neglect of the one foundation that can give them permanence. But this stone, attracting living stones, becomes at length a house, unseen and spiritual, in which God Himself resides. 5. They who a moment ago were stones are now viewed under the image of priests, whose sacrifices of praise, almsgiving, and services, are accepted through the mediation of Christ. 7. "For you, therefore, which believe is the preciousness" (R.V.). Not only is Christ precious to us, but in Him we are as precious to God as He is. 8. Our spiritual condition determines what we obtain from Christ, of help or hurt. He would be a foundation, but He may become a stumbling-block. We stumble at the word, because our hearts disobey it. 9. Quoting Hosea ii., the Apostle shows that all who are one with Christ constitute as much a redeemed and elect people as the children of Israel, when, ransomed from Egypt, they stood under Sinai (Exodus xix. 6).

Strangers and Pilgrims (11, 12).—The tent life is only possible to those who have caught sight of the city which hath foundations. Evil desires devastate the spiritual nature. A holy life is our best reply to malicious scandal. Good works should point to their source—God. They are not the best when they attract attention to the doer.

Subjection (13-25).—"For the Lord's sake" makes all things easy. The Apostles strongly insisted on the submission of their converts to ordained authority, as representing that of God. And yet the spirit of Christianity has done more to subvert wrong and evil governments than all the revolts and insurrections of armed force. 15. "The will of God" is a favourite phrase in this epistle. 16. Though the servants of God are free from all slavish restraint, and, indeed, belong to another sphere than that ruled by earthly monarchs, yet their slaveship to God and the constraints of his love and will, bind them in the strongest of obligations. 18. Some of the tenderest words in N.T. are addressed to domestic slaves. The obedience of a slave was determined, not by the temperament of his master, but by the presence of Christ. 19. God says Thank you to all who, because they are conscious of his eye upon them, and his hand to vindicate them, suffer wrongs patiently. 21. The word "example" has the idea of a copy placed at the top of a child's copy-book. The snapt twig tells where Jesus has gone in front. 23. How absolutely has God indicated the character and glory of Jesus from the aspersions of his foes! Do not be ever vindicating yourself, but commit your cause to God. 24. If He bore our sins, they cannot be on us, they are for ever gone, and the one object of that death was to secure our death, that we might in Him pass over to resurrection ground, where sin might no longer master us. His stripes not only deliver us from penalty, but heal us. Sound as well as safe. 25. The Good Shepherd not only bought us, but sought us.

TUESDAY, MARCH 15.—1 PETER III.

Wives (1-7).—The subjection of which the Apostle spoke in the previous chapter towards governors and masters is here carried out further towards husbands. "Without the word" means that the lives of these Christian women should do for their husbands what preaching might otherwise have done in gaining them for Christ. 2. Behaviour which is governed by fear to God is pure and chaste towards men. 3. These methods of adornment are not absolutely forbidden, but are treated as if of no account in comparison with the "incorruptible apparel of a meek and quiet spirit." 6. Those that are right with God need not fear any other terror. Women must guard against fear, as men against anger. 7. The life of the home is a very important condition of mutual and individual prayer. Vessels may be weak, but they may hold the grace of life.

Good Days (8-17).—"Tender-hearted, humble-minded." The true life of love acts and speaks "on the contrariwise" to that which our own nature dictates. We pass on that which we inherit. 10. See Psalm xxxiv. 12. The use or abuse of the tongue has a great effect on the joy or sorrow of our days. Lips and tongue alike need to be put under the care of Him who sets a watch on each. 11. "Eschew," *i.e.*, "turn away from;" "ensue," *i.e.*, follow. 13. How good it is to live always under that eye, and to speak constantly into that ear! 13. No real harm can accrue, though many things may happen to intimidate and threaten. 14. Amid the suffering there is a consciousness of blessedness, which compensates the soul. 15. "Sanctify in your hearts Christ as Lord" (R.V.) This reminds us of Rom. x. 9. Each passage is an appeal for consecration. 16. A man whose conscience is good is never taken off his guard. He is meek towards men, and has a holy fear of grieving God. Truth will out, and the certain way to silence false accusation is to pursue a course of humble godliness. The life which is thus sketched is the only really blessed life, and conducts the soul into conformity to the life of Christ, the fellowship of his sufferings; whilst it secures for the soul a share in his future revelation and vindication.

Death and Resurrection (18-22).—The Apostle desires to encourage those to whom he wrote, and who were suffering keenly, by reminding them that Christ's spirit passed uninjured through his sufferings, and continued still to minister. Similarly their sufferings would not necessarily impede or impair, but perhaps augment their usefulness to the world. 20. It is not here taught that our Lord "descended into hell," as the Creed has it, but into Hades, the place of disembodied spirits, heralding his finished work. 21. The deluge through which the world passed is here compared to the waters of baptism, through which the believer passes in emblem from the old to the new. The virtue of the ordinance does not consist in the application of the water to the flesh, but in the aspect of the conscience looking fearlessly towards God. 22. The way of death is the way to supremacy, not only for Christ, but for us.

WEDNESDAY, MARCH 16.—1 PETER IV.

Ceased from Sin (1-6).—Suffering for Christ must not only be borne with dogged endurance, but with the same willing mind as He had; so that we should take opportunity of breaking with sin, and passing with him into the life in which sin ceases to dominate the soul. 2. "The rest of your time on earth" must be spent in the flesh, but not according to the flesh. 3. "The desire of the Gentiles" is further worked out in all the terrible words which follow. 4. They think it strange because they see what you give up, but do not see the strength and blessing you receive. 5. The sight of the Great White Throne is sufficient to take all zest from worldly and sinful pleasure. 6. From the living the Apostle turns to the martyrs, who, through death as men, had passed into the light of heaven, and exhorts his readers that they should do likewise, living according to God in the spirit, whatever men might say or do as to their flesh.

Ministry (7-11).—8. Love should ever be at boiling point, because kept over the fire of the Holy Ghost and it covers the sins of others (James v. 20). 10. Each believer has a gift, at least one, though the grace of God is manifold in its operation. Our one object should be to glorify God, whether in showing hospitality, in speaking, or in ministering. Different as these appear in the eyes of men, the same great motive for the glory of God lifts them to an equally great level. God supplies the grace, the oracles, and the strength of which we are stewards.

The Fiery Trial (12-19).—It would be strange if we did not suffer when we consider how much we need proving. 13. As Christ suffered so all his own must, and we may be even glad to do so, because as we are with Him in his sufferings we shall be with Him in his glory. Joy is now unspeakable (i. 8). It shall then be *exceeding*. 14. Reproaches for the name of Christ indicate the possession of the Spirit of Christ. 16. The word "Christian" is not often used in the New Testament; this is one of the few passages. 17. Referring perhaps to the destruction of Jerusalem, or it may be to the sufferings which were being endured by these believers; and the inference is, that if God's own children suffered so much unrighteously, how would those fare whose sins deserved punishment. Note that it is a crime not to obey the Gospel, and that the ungodly are classed with sinners. "The righteous" seems to refer to Lot, who was scarcely saved out of Sodom. 19. The will of God dictates suffering because it is in collision with the course of this world, but amid all, we must go on doing well, believing that He who created is faithful to keep and to save to the uttermost.

THURSDAY, MARCH 17.—1 PETER V.

The Elders (1-4).—Peter does not boast his apostolate, but takes his stand on the level of those addressed. But to have been an eye-witness gave him authority. This expression suggests that he was present at the death-scene, though perhaps afar off. How careful he is always to speak of the glory in the same breath as the sufferings. 2. "Tend the flock," *i.e.*, exercise a shepherd's care for the weak, erring, &c. Position in the Church in those days involved more persecution; hence the need for this exhortation. "Willingly, according unto God," *i.e.*, as God would have it done. 3. The elders are not to lord it over God's heritage, *i.e.*, God's clergy. The so-called laity are God's clergy. 4. The crown of empire belongs only to Christ, but crowns are given for faithful service, like those at the old Grecian games, only they will never wither.

Clothed with Humility (5-7).—The younger men may mean the deacons or subordinate ministers. "Gird on humility," as a slave does his towel (John xiii. 4), "to serve one another" (R.V.). Compare James iv. 6, 7, with Prov. iii. 34. Let us cultivate the spirit to which God is ever making pre

sents of grace. The one thing is to be right with God, all anxiety being cast on Him. What a motto this is for a blessed life: "He *careth*," and "He careth *for you*"!

The Conflict (8-11).—Adversary, Zech. iii. 1. The insatiable hunger of a lion for food is an emblem of the desire of Satan for our souls. Well is it for us that our David can rescue us from the jaw of the lion! "Walketh about"; temptation never assails us long from the same quarter. 9. So long as we are within our faith, *i.e.*, within Christ, we are invulnerable. 10. All grace is in God for every hour and kind of need. The call, the end, the path of suffering are all part of his eternal purpose. The suffering is only for "a little while" (R.V.). Perfect, there shall be nothing lacking; stablish, so as not to waver or be swept to and fro; strengthen, with inward might (Eph. iii. 16).

Salutation (12-14).—Silvanus, *i.e.*, Silas, had been the former associate of Paul and Timothy. "Our faithful brother, as I account him" (R.V.). "This is the true grace of God: stand ye fast therein" (R.V.). "He began by grace, he finishes with grace, he has plentifully besprinkled the epistle with grace, that we might understand how entirely our salvation is due to grace." 13. A church had been founded at Babylon, where Peter was now staying, and he conveys its greetings with his own to the Christians whom he addressed. 14. To be in Christ is to be in peace indeed.

FRIDAY, MARCH 18.—2 PETER I.

These Things (1-11).—Servant—*i.e.*, bondservant—and apostle are inseparable titles, and they come in that order. A precious Christ (1 Peter ii. 4), precious faith, precious promises (4). Christ is distinctly described as "our God and Saviour" (R.V.). 2. The more we know of God and our Saviour through the Spirit, the more are our grace and peace multiplied. 3. Everything needed for a godly life is already ours in Christ. We must avail ourselves of what we need, and we do so best as we know God. The fact of his call carries with it the assurance of his provision. 4. These words clearly prove the dignity of the believer. He has become a partaker of the Divine nature. The word "escape" is that used of the criminal emerging from a condemned cell; here made filthy through impure and inordinate desire. 5. The fact that we have escaped such pollution, and have been called to such honour, should lead us not to relax but redouble our energies: "Yea, and for this very cause" (R.V.). "Supply" conveys the conception of a choirmaster adding one part after another to his band of singers. Virtue, *i.e.*, manly courage. 6. Temperance, *i.e.*, self-control. 7. Love of the brethren must be followed by love to those outside that circle. 8. Again that word "knowledge." As the knowledge of Christ is wrought into the soil and texture of our nature, it bears blessed harvests of fruit. 9. To be without the qualities just mentioned indicates great blindness of heart to the true joys and interests of life. "Seeing only what is near" (R.V.). Near-sightedness is a failing with most of us. We are so much more concerned with what we can see and handle than with the harvests that are being prepared for by a present patient continuance in well-doing. Let us never forget our cleansing, it should be an incentive to holiness always, so that we may keep our robes as white as He originally made them. 10. Election is at the root of all, then calling, then the making sure. The latter is like proving the sum. It shows that God's choice was not a phantom of the imagination, but a fact which works mightily to produce a holy character. 11. The same word is used here as in verse 5. An abundant entrance is a choral triumphant one, like the return of a conqueror of old. What a contrast to 1 Cor. iii. 15.

Certainty in Religion (12-21).—This second epistle, so soon after the first, indicated this. 14. Tabernacle, 2 Cor. v. 1. Compare Rev. xii. 12. He never forgot those memorable words addressed to him on the shores of the lake. John xxi. 18, 19. "Decease," *i.e.*, departure (R.V.), or exodus, the word used of Christ's death on the mount of Transfiguration, to which he is about to advert (Luke ix. 31, 33). 16. From the Transfiguration, of which he had been an eye-witness, he derives indubitable proofs of the majesty of the Redeemer. 19. A triple light illumines our path from the person of Christ, from the testimony of prophecy, and from the day-star which heralds the coming day. 20. Private interpretation, *i.e.*, it did not originate in the prophet's own heart, and it has a wider application than to the circumstances that called it forth. 24. "Moved," or "borne along," as by a mighty rushing wind.

SATURDAY, MARCH 19.—2 PETER II.

False Teachers.—1. What a contrast to the prophets described at the close of the previous chapter. Christ is Master because He bought us. 2. "Pernicious," *i.e.*, lascivious or licentious. False doctrine and evil living are closely united. 3. Their sentence has been passed, and their destruction is hasting towards them. 4. Hell is translation of Greek word *Tartarus*, used nowhere else in N.T. What a striking thought that darkness may be a chain. 5. "Noah with seven others." Here we have a glimpse of his occupation during the one hundred years of respite whilst the ark was being prepared. 6. Instance after instance is given of the inevitable doom which has overtaken the ungodly, and must, therefore, befall false and licentious teachers. 7. How delightful to discern God's discriminating grace. We should have hardly thought Lot, to judge from his proposals and conduct (Gen. xix.), worth saving. But he is here described as righteous, and we are told that he was "sore distressed by the lascivious life of the wicked" (R.V.). 9. Thus there is the double lesson. God will know and keep his own, but will inevitably punish the wicked. 10. Dignities here must mean the spirits which surround us, and which these teachers traduced. 12. "Creatures without reason, born mere animals to be taken and destroyed . . . shall in their destroying surely be destroyed, suffering wrong as the hire of wrong-doing" (R.V.). Those who lay traps for others fall into them themselves. 13. "Whilst partaking of the love-feast with you they are luxuriating in their own deceivings." How eagerly ought we to examine ourselves, lest any of these features appearing in us indicate that after all we are self-deceived. 16. Balaam is an awful example of the combination of spiritual vision with a love of money which at last ruined him. 18. "Those who are just escaping." We must never think ourselves to be safe until we have really got away; and let us all beware of licentiousness, which is the great foe to grace. 19. If we are constantly overcome by a certain sin, we are really enslaved to it. Why not cry out to the Victor Emmanuel, Emancipator! 20. The defilements of the world are like the meshes of a net. We are extricated when we know Christ, but we may be easily entangled again by impurity. 22. They were sows and dogs before; their nature was never really changed, though their manner of life was temporarily.

Evangelistic Notes.

Mr. Charles Cook preached on the Pavilion Pier, St. Leonards, on Sunday afternoon. The meeting was the first of a series, and there was a crowded attendance.

Burnham.—A fruitful evangelistic mission has been concluded at Burnham Congregational Church by Mr. Chas. Lazenby, of the Evangelisation Society. The services have been appreciated, and spiritual good has been effected.

Sheffield.—A special mission has just been held in Nether Chapel, the largest Congregational Chapel in the town, by Mr. R. F. Horton, M.A. The afternoon Bible readings and evening Gospel addresses were full of interest, while a noteworthy feature was the midday address to business men, delivered in the Y.M.C.A. hall.

Hull.—Rev. Thomas Waugh has just been holding a stirring mission in Kingston, Hull, while Rev. Darlow Sarjeant has held a similar mission at Beverley-road. In other chapels in the town, others have been labouring. Much interest has been awakened and real blessing granted.

Ireland.—A successful series of evangelistic services has just been held in Armagh Methodist Church by Rev. Patrick E. Donovan, a recent convert from Romanism; and a similar series has been held in Clonakilty, co. Cork, by Rev. Jas. Kirkwood, Methodist Conference evangelist.

High Wycombe.—In consequence of the success which attended Mr. W. Sampson's mission at the Wesley Chapel, his visit was extended for a few days. On Sunday, 1200 persons attended a special service, when many converts were present, and were exhorted to continuance in the faith.

Wilts and Dorset.—Mr. W. Day has been holding meetings in the villages of Martin in Wilts and Pentridge in Dorset—about two miles apart from each other. We believe much good will arise from his addresses and labours. Why is it so little is done for the villages in our own land? Surely in most places some Christian could be found who would gladly accommodate a weary town worker, who could get back to health and strength while dispensing spiritual food to hungry souls!

Blaydon-hills, Dorset. M.

Norfolk.—Special evangelistic services have been held in Upwell during the past fortnight by Mr. J. Edmonds (Pastors' College) and Mr. Crowe (London Hospital). Previous to the services prayer-meetings were held nightly for a fortnight. The answers to prayer have been many, upwards of seventy having passed through the inquiry-room. Some who have professed faith in Jesus Christ were formerly known as bad characters. The whole village seems to have been stirred, and there is still a spirit of earnest inquiry.

MISSIONARY LEGACIES.—The American Bible Society, the Boards of Home and Foreign Missions of the Presbyterian Church, and the Society for the Employment and Relief of Poor Women are made residuary legatees of the estate of Henry Ten Broek Gamage, who was found dead in his room in the University-buildings in Washington-square, New York City. The estate includes 30,000 dols. to 40,000 dols. in bonds and a large number of paintings, many of which are supposed to be of great value. The societies will get the greater part of the estate, as there are only a few personal bequests. It is reported that relatives will contest the Will.

International S. S. Lessons.

SUNDAY AFTERNOON, MAR. 20.

REVIEW OF QUARTER'S LESSONS.

GOLDEN TEXT: 1 John iv. 14.

NOTHING more than the most general outline is possible in reviewing this quarter's series of lessons. The Golden Text in each case will suggest the main point of the lesson.

Lessons I. to III. remind us of the ultimate triumph of the Saviour; of the faith without which we cannot share any of the blessings of his kingdom; and of one of the greatest hindrances to the progress of the Gospel both in individuals and in nations. Repeat the Golden Texts in order to apply the lessons.

Lesson IV. is illustrative of the deliverance which the Gospel secures to every believer. Imitate Hezekiah in his confession of helplessness, in his appeal to God, in his expectation from God, and the Golden Text will be fulfilled to you.

Lessons V. and VI. give, first, the Atonement wrought out by the Suffering Saviour, which is the very foundation of the Gospel, and, secondly, the Gracious Call which is now made to all men. In order to save men God needed not only to provide men a Saviour, but to invite and even to entreat men to come and partake of the blessings provided. The Golden Texts again enforce the lessons. Emphasize the guilt of refusing to seek a Saviour who consented to bear the burden of men's iniquity.

Lesson VII. should remove all fear of beginning the new life. The New Covenant secures to us what it demands from us.

Lesson VIII. is a warning example of wickedness, resulting from the neglect of the Divine message, and leading to fearful consequences. Repeat the Golden Test. To refuse to hear God's voice is to repeat Jehoiakim's sin.

Lesson IX. prepares us for meeting difficulty and persecution for the name of Christ. If the Golden Text is fulfilled to us, why need we fear to suffer?

Lesson X. warns us that if we reject Christ in order to escape suffering here, there is a worse judgment to be feared. The destruction of Jerusalem, and the punishment of Zedekiah are proofs of God's faithfulness to his word of threatening.

Lesson XI. glistens with most precious promises, of which the Golden Text is one. On what condition can all be fulfilled to us? See verses 37, 38.

The Golden Text of this Review Lesson enforces the teaching of all. It traces back this great salvation through Jesus to the Father Himself. To reject Jesus is therefore to despise his suffering and death with all the blessings He has secured, and also to despise the Father's gift of love. All are either receiving or refusing this unspeakable gift. If you have never accepted Him before, will you not do so now?

Gospel Work Amongst Theatricals.

"MACREADY HOUSE" was visited on March 4 by Mr. Josiah Spiers, of the Children's Service Mission, who conducted the usual Friday Professional Reunion. In his impressive way he pleaded for an immediate acceptance of the "present salvation" of Christ, and the true and telling anecdotes, related from his long experience, were attentively listened to by a large gathering of young actresses and theatrical children. Upwards of eleven hundred copies of his "True Stories" have, through his influence, been presented to members of the profession. A letter received by Mr. Courthope Todd from a young lady at The Eden in Paris, speaks with much appreciation of this gift.

Assistance is just now sorely needed by the Committee, for "great doors and effectual" are open both in the provinces and abroad. Louisa Lady Ashburton has just given £100 towards meeting immediate and pressing liabilities. Christian friends are invited to visit Macready House, Henrietta-street, Covent-garden, on Tuesday and Friday afternoons.

LEICESTER.—A convention for the deepening of spiritual life was held last week. At the opening meeting Mr. Robert Wilson presided, and read John xiii., showing the need of cleansing. Dr. White and Rev. C. Inwood followed. Amongst the speakers at subsequent meetings were Revs. W. S. Standen, W. Haslam, E. W. Moore, and F. B. Meyer. The interest deepened on each succeeding day. Many of the addresses were most searching, and led to large numbers seeking a fuller experience in the way of holiness.

STRANGERS' REST.—The monthly meeting of the workers and friends was held on Friday. Colonel Morton presided, and a most helpful and interesting address was delivered by Pastor W. Fuller Gooch, the subject being "A Word to the Weary," or the "Gospel of Rest," from Isaiah l. 4-10. Mr. H. Maxwell Wright gave a short account of his mission-work in Brazil. Since the Republic perfect liberty for Gospel preaching had been given. The people, however, were fast sinking into materialism and infidelity, while but few labourers were telling out the Gospel.

Letters to the Editor.

GOD'S DEALINGS WITH ENGLAND.

Sir,—When our Lord was on earth He once and again reproached the people with not discerning the signs of the times. He said at one time, "Ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" And again, "Say ye not there are yet four months and then cometh the harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest." They were so thoughtful about earthly things that when the corn was but just out of the ground they were sure both that there would be a harvest and when it would be; while in respect of the Kingdom of God they were so ignorant of Scripture and so stupid that they could not discern the fulfilment of the Word of God that was then going on before their eyes, in respect of Himself, his work, and the effects of it, in the men of Samaria flocking out to see and hear Him. If the Lord could speak of things in his day in this way, what ought we to discern if we lifted up our eyes and saw the things around us in Scripture light?

Of course, we may go on guessing for ever if we try to discern the things of the Kingdom by our own imaginations. The question is simply what are the signs of the time as shown by the light of Scripture? It was said in old time that a time should come when God would make a new covenant with his people. The allusion is to the old covenant, which began with an if and ended with a but; but this new covenant is simply "I will be to them a God and they shall be to me a people." When God engages for both sides, then the covenant will stand.

Now surely the question is, *Is this realm of England now under this new covenant?* Has God now taken the matter into his own hands, and is He dealing with this favoured people in the way of sovereign grace and mercy? Most certainly. If any man will lift up his eyes and look upon these fields, he cannot possibly fail to see that God has indeed taken us up and is dealing with us "as He has not dealt with any people."

Has He dealt with us after our sins, or rewarded us after our iniquities? I can here, of course, only call attention to one or two out of a thousand instances, but the same thing is shown throughout our whole history for hundreds of years. First, there is only one land in the whole earth that has not been deluged with blood again and again for many generations, and that is England.

Again, how did God deal with us in respect of our monstrous load of sin in the matter of slavery? He delivered us from this sin, without demanding one drop of blood, but only a nominal fine of twenty millions.

Again, how many victories has He granted to us by sea and land? Who can count them? And so with every temporal matter.

And in spiritual things He has caused these "isles to wait for his law." In what other land is the whole constitution based upon the blessed Word of God? And in what other has He been pleased in his unspeakable goodness to cause a pure Scriptural form of worship, with the reading of fifteen or twenty leading portions of the Word, without human comment, in every parish of the land every week, so that the whole land should be kept redolent with the blessed truths of the Bible in spite of anything that man can do. Every Pharisee, Sadducee and Herodian, who under the shelter of a false oath (perjured man) thrusts himself into the ministry of the Church of England, whatever blasphemy or foolishness he utters from the pulpit, is thus under a blessed compulsion to give out from the reading-desk nothing but the great things of God's law. Who can consider these things without exclaiming, What hath God wrought for this land alone out of all the earth!

Again, how has God been pleased to honour us in the world? First, in temporal things. He has prepared us physically, mentally and spiritually to take the charge of three hundred and eighty millions of people, one-fourth of the whole human race already, and scarcely a week passes without some new race coming under our rule, and hundreds of millions more are at this moment only desirous of one thing, and that is to come under our blessed rule, for though there are still abundance of evils amongst us, one thing is certain, there is not, and never was in the world before, a rule which was mainly based upon the principles of the Bible. Think of the anarchy, oppression, and misery that pervaded the three hundred millions of India within this century, and of the peace, justice, and mercy that now cover the land from Persia to China and to Borneo.

Think, again, of our wonderful navy. Does it carry war and bloodshed and terror wherever it goes, or is it the police of the ocean, putting things to rights on every coast?

And in respect of spiritual things, think of the thousands of both men and women, true, faithful, well instructed, taught of God, whom England sends forth into the very darkest places of the earth, into Asiatic Russia, Thibet, Africa, taking their lives in their hands, and with nothing but Scriptural weapons to contend with every hardship, danger, and difficulty that could be imagined.

And again. Even compare God's dealings with his favoured people of old, when a single copy of the Scriptures was discovered and carried by the High Priest to the King as a great curiosity, with the millions of copies of portions of the Word, unadulterated, in three hundred languages, which are now every year distributed through every corner of the earth, chiefly by the hands of this people.

When we look at these things, can we imagine that God will again "destroy the work of his own hands," as He did under the old covenant? Can we fear that a handful of poor priest-ridden Southern Irishmen shall be permitted to break up this empire and overthrow all these wonderful works of God? Or that the "Man of Sin," whom God has now for four hundred years been *consuming* before our eyes, will again be restored, instead of that consumption continuing till the time arrives for him to be "*destroyed* by the brightness of his coming"?

These few things thus referred to are not imaginations, they are simply facts. Ought we not to observe and consider them in the light of Scripture? And so with all the multitude of facts belonging to this glorious empire.

This is God's doing, and it is indeed marvellous in our eyes. It is indeed quite true that there is a flood of shameless Popery overflowing the ministry of the Church of England, and of infidelity in the Nonconformist and Presbyterian churches; but most certainly there is at the same time a far greater and deeper flood of truth advancing, both among the ministry of all these churches, and among the laity. Thus is most assuredly fulfilled before our eyes that word, "When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him." Compare the state of things even within my own lifetime with the present; the time when a great missionary society could not find in all England one missionary man or woman, with the thousands that are now offering themselves without any earthly security of even food and clothing, to go to any climate, among any race, any religionists, throughout the whole world.

Are we not to acknowledge the hand of God in all this, to praise Him, and to rest assured that his set time has now indeed come for the speedy fulfilment of all his gracious promises which fill his Word from the time of Abraham to that of John?

I trust you will kindly allow your readers to see his side of the question that has been started in our true paper.—Yours obediently,

An Old Man.

THE LORD'S DAY OBLIGATION.

Dear Sir,—I fail to see how this question admits of argument at all. "In it thou shalt do no manner of work." This is plain enough. Surely, if it is wrong for me to steal a pair of boots from the outside of a shop, it is equally wrong to get some one to do it for me; therefore, I hold that to make another break the Fourth Commandment is, at least, as bad as breaking it myself.

If there were no riders, there would be no cause for thousands of hard-working men to lose their Sabbath rest—to put it on no higher ground than that. I know of one engaged for many years in most interesting ragged school work, yet, after his removal to a distance, and although he had a season-ticket, that would have taken him almost from door to door, yet felt compelled to give all up, rather than have a hand in making others work on the Lord's Day. Surely all Christian workers could find something to do within a couple of miles of their own doors.

How can any Sunday-school teacher tell his children to obey God's law, while breaking it himself regularly? What must the children think of such inconsistency? What about St. Paul's words, which we may be allowed to paraphrase thus: "Let no man put a stumbling-block, or an occasion to fall, in his brother's way. It is good neither to take train, nor to travel at all on the Lord's Day, nor to do anything whereby thy brother stumbleth or is offended or is made weak" (Rom. xiv. 13-21). See also 1 Cor. viii. 9-13. I have myself done without Sunday travelling for over twenty-five years, though often at an inconvenience.—Yours faithfully,

Kensington: A. B. Clementson.

"THE VEIL"—CHRIST'S HUMANITY.

Sir,—I see that your Cambridge correspondent represents me to have said, in a recent address to undergraduates, that the veil was the "symbol of sin." This is a mistake. The inspired exposition of the meaning of the veil, given in Heb. x. 20, declares that it typified the flesh (*i.e.*, the humanity) of our Lord Jesus, and it was thus, and thus only, that I spoke of it. Kindly insert this correction, or I shall be overwhelmed with letters charging me, and not unreasonably, with heresy.—Yours faithfully,

March 7, 1892. S. Arthur Blackwood.

AT MISS MASON'S HOUSE OF REST, Finchley-road, N.W., on Friday afternoon last, Rev. F. B. Meyer gave a helpful address on the Blood of Christ. When we use the word "blood," he said, we mean three things: firstly, shed life; secondly, life shed violently; and thirdly, life offered as a sacrifice, willingly offered. Mr. Meyer directed attention to various passages in the writings of St. John regarding the great redemption. In the evening Colonel F. Cardew gave an interesting account of Mr. and Mrs. Osborn-Howe's South-East African Mission.

The Book World.

Life of Mr. Spurgeon.

From the Usher's Desk to the Tabernacle Pulpit: The Life and Labours of Pastor C. H. Spurgeon. By Rev. R. Shindler. 2s. 6d. *Passmore and Alabaster.* This very readable book makes us long for the monumental biography which is to be. There is no doubt about the reliable character of the story as here outlined, for the proof-sheets of the book were, we are informed, revised at Mentone, under Mr. Spurgeon's supervision, during his last illness; and an added chapter brings the history down to the date of his lamented death. Devoted to a great subject, the pages are bright with anecdote and incident, the many important enterprises of the preacher being clearly described. The story of the church worshipping in the Tabernacle is intensely interesting, bringing to notice the names of Keach, Gill, Rippon, and other worthies. There are over fifty portraits and engravings; and we wish for the work the large circulation it deserves.

"Stones Crying Out."

Records of the Past.—The fifth volume of the new series, edited by Professor Sayce, has peculiar value, containing translations of some ten important monuments recovered from the dust of ages in Egypt and Western Asia. Rev. H. G. Tomkins contributes a rendering, with notes, of the lists of places in Northern Syria and Palestine, conquered by Thothmes III., of the Eighteenth Egyptian Dynasty, and engraved on the walls of his Temple at Karnak. Another intensely interesting section is devoted to a version, by Dr. Sayce, of correspondence between Palestine and Egypt in the fifteenth century before Christ. These are from the famous cuneiform tablets found at Tel el-Amarna, and refer to a time when the cities of Canaan were subject to the King of Egypt, who appointed governors over them and received tribute. Jerusalem occupied an altogether unique position, for its ruler, Ebed-tob, claimed to rule by Divine appointment and not by human nomination or dynastic descent. Moreover, he combined priestly with princely functions. He was apparently a successor in office of Melchizedek, of whom we read in Genesis; in dignity he was a very long way behind him, for he declares himself the abject vassal of the Egyptian king, and is the occasional advocate of war instead of peace. This book is a useful addition to a series which careful students cannot but find of great service. We decidedly object, however, to some very positive judgments adverse to Scripture authority and inspiration, expressed on evidence of the most fragmentary character. (*Bagster and Sons.*)

How to Read the Prophets: being the prophecies arranged chronologically in their historical setting. By Rev. Buchanan Blake, B.D. Part I., containing Jonah, Amos, Hosea, Zechariah (ix.-xiv.), Micah, Nahum, Zephaniah, Habakkuk, Obadiah, and Joel. 4s. *T. and T. Clark.* The author has more respect than we have for the results of modern criticism. His main purpose is simple, and thoughtful readers will find the pages of great assistance in prosecuting a thorough study of the various prophetical books.

A Month's Walking Tour in Palestine. By Joseph Hannington. (4d. *Morgan and Scott.*) A brother of the late martyr-bishop of Central Africa describes in this booklet a tour at once delightful and instructive. The party, which numbered four, visited in a leisurely manner the principal places from Beyrout to Jerusalem, and the entire expense was well within the modest sum of twenty pounds. Though likely to be of special value to travellers, the pages have that independent interest which attaches to all records of sojourn and observation in the Holy Land.

The Countess of Huntingdon and Her Connexion: with notes of services at the centenary of her death. Edited by Rev. J. B. Figgis, M.A., Brighton, president of Conference for the year 1891. (2s. *Partridge and Co.*) A manual of information concerning Lady Huntingdon's Connexion and its Foundress has long been a desideratum; and it is here supplied, coupled with an account of the services held in celebration of the centenary. Controversy is kept out of sight, and the pages breathe a spirit befitting the deeply interesting subject, with its varied historical charms and true nobility of purpose.

BOOKS RECEIVED.

From *J. Snow and Co.*—The Life and Labours of John Wray, Pioneer Missionary in British Guiana. Compiled chiefly from his own MSS. and diaries, by Thomas Rain. With map and portraits, 5s.

From *Hodder and Stoughton.*—The Divine Enterprise of Missions. By Arthur T. Pierson, D.D., 4s. 6d.—D. L. Moody: his Earlier Life and Work, by Rev. W. H. Daniels, M.A., Chicago. New edition, 2s. 6d.

From *Novello, Ewer, and Co.*—Unison Chants for the Psalter. A selection of single Anglican chants appropriated to the Daily Psalms in the Book of Common Prayer, expressly selected and adapted for the use of church choirs and congregations. Edited by Rev. Canon Sir F. A. G. Ouseley, Bart., Mus. Doc., and Edwin George Monk, Mus.Doc. Organ Harmonies, 5s.; voice part, 1s.

Temperance Notes.

There are said to be 17,500 total-abstaining soldiers in India.

Professor Herkomer is to address the National Temperance League May Meeting.

A Women's Temperance Association has been formed in Cork under hopeful auspices.

An effort is being made in Liverpool to raise £3000, in memory of the late Mr. Clarke Aspinall, to employ five more police-court missionaries—a department of work greatly valued by the late coroner.

Gospel Temperance addresses were delivered at the Lecture Hall, Watlington, on Feb. 24 to 26, by Mr. W. Forbes. The meetings were held under the auspices of the Watlington Total Abstinence Society and proved very successful.

Very successful meetings have been held by the St. Helen's Branch of the B.W.T.A, which is little more than a year old. Mrs. Ward Poole was the speaker, and a number of pledges were taken, as well as new members added to the Association.

There is an enthusiastic lady in America who devotes her time and means to the production of unfermented wine, which she uses her influence to have substituted for alcoholic wine at the Communion. She owns a large vineyard, and employs many persons in preparing the wine.

Rev. W. G. Lawes, the veteran missionary to New Guinea, says drunkenness is a vice which has been introduced by the Europeans. An inventory of the cargoes of vessels bound for South and West Africa, stopping at Madeira in one week, showed that they contained spirits valued at over a million sterling.

The Lancet, commenting on the increase in the National Drink Bill, says this expenditure "means so much cirrhosis (a fatal disease of the liver), Bright's disease, gout, rheumatism, insanity, &c., disabling employment, taking the pleasures out of the life of families, and bread out of the mouths of children."

A vigorous Gospel Temperance Mission has recently been held in Deal. The meetings were well attended, and 312 pledges were taken. A branch of the B.W.T.A. was formed, and fifty members enrolled. A Young People's Society, called "The Deal Temperance Crusaders," is also in process of formation.

The practice of ether-drunkenness (says *The Medical Press*), to which attention has been called in Ireland, and which has required a change in the law to put a stop to, has extended to Russia; and it is rapidly becoming necessary to prohibit the sale of ether and of correlative substances, such as Hoffmann's anodyne, spreading there.

Miss Richardson, of Bessbrook, the favoured Irish manufacturing village that owns neither public-house, pawn-shop nor policeman, recently addressed a drawing-room meeting for the Stoke Newington Branch of the B.W.T.A. Miss Richardson is an admirable speaker, and gave a thrilling description of the evils of drinking in upper-class society.

A largely-attended Conference and Public Meeting, in connection with the B.W.T.A. was held last week in Bristol. Mrs. H. Bright Clark, of Street, presided over the Conference, and valuable papers were read by Miss Docwra and Miss Pewtress. Mrs. Bousfield, Mrs. Servanté, and Miss Cole addressed the evening meeting, when the chair was occupied by Mr. J. S. Fry.

The town of Cupar has a licence for every twenty-two families—taking a family as averaging five persons; Peebles has one licence for every twenty families; Stranraer, one licence for every seventeen families; Wick, one licence for every sixteen families; Burntisland, one licence for every thirteen families; while Irvine, with its population of 4508 people, has sixty-six licences, or one for every twelve families.

Mr. Foster, secretary of the United States Treasury, who arrived in England last week, is better known in his own country as the "Total Abstinence" Governor of Ohio, than as the Financial Secretary of the Republic. During the struggle over the temperance question in Ohio, Governor Foster took such extreme ground that his party lost the support of the heavy German vote in Cincinnati, and the State government passed into the hands of the Opposition.

The Temperance cause is making progress in the University of Dublin, in which there is now a flourishing temperance society, under whose auspices Mr. T. Pakenham Law, Q.C., delivered, a few days ago, a powerful address. He said he himself had for several years worn the blue ribbon with the view of helping others, and that recently there were in the South Dublin Union four paupers who held Trinity College degrees, and who had been brought to their position by drink.

The Presbytery of Londonderry has taken a step in advance in the matter of temperance. It has recommended that a lesson on temperance be given quarterly in all the Sabbath schools under its care, that instruction be given in all Band of Hope meetings from such works as Dr. Richardson's Temperance Lesson-Book, that all total abstainers be urged to use their best endeavours to get others to follow their example, and that all members of the church be urged to set an example of total abstinence and of entire separation from the drink traffic and the drinking customs of society. These resolutions are expected to do much good.

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Personalia.

Rev. J. H. Rigg, D.D., is, we are glad to hear, recovering steadily.

Rev. Andrew Mearns has resigned his office as Secretary of the London Congregational Union.

Rev. W. J. Woods has written, accepting the appointment as Secretary of the Congregational Union.

Ven. Archdeacon Taylor is recruiting at Abergele, and hopes soon to be able to resume his duties.

Rev. Dr. Pierson has consented to continue his ministry at the Metropolitan Tabernacle until June next.

Rev. W. Skinner, of Forest Gate, has been ordered by Dr. Kidd to take a three months' complete rest.

Archdeacon Mules, according to a special telegram from Auckland, has been consecrated Bishop of Nelson.

Mrs. Spurgeon writes home that she is recovering strength, and hopes to return to Westwood this week.

Mr. Eugene Stock sails for Australia on March 18 at the invitation of the New South Wales C.M.S. Auxiliary, and on a mission from the Home Committee to Evangelical Churchmen in the Antipodes.

The Bishop of Exeter having, the other day, had a narrow escape from serious injury when his horse fell, sent, by way of thankoffering, a cheque to the Devon and Exeter Hospital.

Lady Frederick Cavendish threw herself very fully into the Leeds General Union, speaking with earnestness and power to great gatherings of women and visiting many of the common lodging-houses of the town.

Mr. James Sharman, B.A., of Hackney College, has been appointed to Antananarivo, Madagascar, by the directors of the London Missionary Society, and hopes to sail with the Madagascar party on June 23.

R. C. Morgan returns very sincere thanks on behalf of himself and his family to the many friends who have written letters of kindness and sympathy in reply to the announcement last week of the death of his elder son.

Rev. P. Carmichael, of Highbury-park, is giving on Sunday evenings a series of addresses on "Biblical Difficulties," inviting his congregation to make known to him any points they would be glad to have dealt with.

Dr. McLean, the "pioneer Blackfoot missionary," has met with much acceptance in several parts of England. He describes with much force and interest his life among the cowboys of the far West of North America.

The Bishop of Derry, Dr. Alexander, accompanied by his daughter, sailed from Queenstown last Thursday for America, where he is to deliver a course of lectures on the evidences of Christianity. He expects to return about the end of April.

Miss Baldwin, formerly connected with the North Africa Mission at Tangier, is on her way to Lovedale Institution, Alice, Cape Colony, to be married to Mr. Matthew Lochhead, who is in charge of the Galla slave children, under the Free Church of Scotland Missionary Society.

Mr. J. W. C. Fegan, of the Boys' Home, Southwark, has, we regret to hear, been very ill for several weeks, and is still confined to his room. At the present busy season of the year, this causes special sorrow to Mr. Fegan, whose friends, we trust, will remember him in their prayers, and not forget the needs of his important work.

Mrs. Guinness is, we are glad to learn, making steady progress towards recovery. She is now able to lift her right arm, which was paralysed. Though she is still very weak and not wholly out of danger, yet the improvement in her condition seems almost like a resurrection. Dr. Guinness believes that it is answer to prayer, and regards it as a very great mercy.

Rev. C. A. Schönberger has, we learn, severed his connection with the British Society for the Propagation of the Gospel among the Jews, under whose auspices he has worked for the last twenty years, first in Prague, and for the last eight years in Vienna. Mr. Schönberger, who is now recovering from his recent severe and prolonged illness, is looking forward to some new sphere of labour in the mission to Israel.

THE CONVALESCENT HOME AT WEST NORWOOD, S.E., is intended for the respectable poor of both sexes over twelve years of age, and is conducted on Protestant and total abstinence principles. The seventeenth annual report, just issued, contains all necessary instructions to applicants for admission, and may be obtained from Miss Ellis, hon. superintendent, at the Home, 56, Gipsy-road. During last year one hundred and fifty sick, weak, and weary women and children sojourned in the Home for a period of from one to eight weeks, and in almost every case with great benefit. The one desire to win the patients for Christ is being rewarded. Although the Home has been open for years it is not so well known and supported as it deserves. The labours of the Bible-woman nurse continues to be greatly appreciated by the people.

Among the Churches.

CHURCH OF ENGLAND.

The Church Association Spring Conference is being held this week at Yarmouth.

Rev. W. H. Langhorne has been appointed by the Simeon Trustees to the vicarage of Walthamstow.

St. Paul's Cathedral was crowded on the evening of Monday week for the annual Welsh service; the sermon was preached by Archdeacon Howell.

For years a faithful evangelical has laboured at St. John's, Fulham, but now that he has gone to another charge, an advanced Ritualist has been appointed.

Rev. T. W. Drury, Principal of the Church Missionary College, Islington, has been appointed Assistant Examining Chaplain to the Bishop of Liverpool, in the place of Rev. H. James, resigned.

A course of six lectures is being delivered at St. Mary Aldermary, Queen Victoria-street, on the Mondays in Lent, by Rev. J. F. Osborne, St. Antholin Lecturer, on "The Holy Scriptures."

St. Margaret's, Lothbury, having been closed for some months for renovation and repairs, is being reopened on Tuesday in this week for the customary "Gordon Lecture." A course of lectures on some "Topics of the Day," by special preachers, inaugurates the opening.

At Christ Church, Endell-street, W.C., special addresses are being delivered on the Sunday evenings in Lent by the following preachers, licensed as diocesan readers by the Bishop of London to deliver addresses in churches:—Mr. Edward Clifford, Dr. Robert N. Cust, Mr. Evered A. Ford, Mr. Thomas Rutt, the Earl of Stamford, and Mr. Philip V. Smith.

CONGREGATIONAL.

The Congregational Union is being asked to hold its autumnal session this year at Bradford.

The annual assembly of the Lancashire Congregational Union is being held this week in Preston.

A site has been secured at Swindon for the erection of a new church to seat about nine hundred persons, the estimated expenditure being £3500.

A freehold site has been secured for a new church at Chichester, which will include accommodation for four hundred worshippers, and a lecture-hall to seat three hundred.

At Highfield Chapel, Huddersfield, on Sunday week, the result of the "week of self-denial" was collected in boxes held at the doors by eight little girls from the congregation.

The annual missionary meeting was held on Friday week at the New College, when Revs. J. Ewen, Professor Armitage, Dr. Jenkins, and Mr. Wilder were among the speakers.

The present year being the jubilee of New Zealand Congregationalism, an international conference of the Congregational churches is to be held in Wellington, at which all the Australasian unions will be represented.

A series of monthly services for the people on Sunday evening has been commenced at St. Nicholas Chapel, Ipswich, when this spacious chapel was crowded. Rev. J. Saunders gave an address on the words, "What think ye of Christ?"

The annual missionary meeting of the Southampton Auxiliary of the London Missionary Society was held in Southampton on Thursday week, when Rev. A. J. Huckett, of Madagascar, delivered an address descriptive of the work that is being carried on in Madagascar.

The Cambridge-heath missions have just held the most successful anniversary for many years. Revs. Mark Guy Pearse and W. Marshall preached the sermons, and Mr. G. W. Dodds, of Sydenham, presided at the meeting addressed by Revs. W. E. Hurndall and O. Thomas.

BAPTIST.

The Pastors' College Conference is fixed this year for May 2-6.

The delegates now in America in connection with the approaching Baptist Centenary report a hearty response on all hands.

The Hale-road Chapel, Bowden, after a somewhat chequered career, has been closed, and the remnant of the congregation dispersed.

The mission at Longsight commenced under the management of Brighton-grove College, and supplied by students for several years, has been discontinued.

Rev. W. Hughes, of the Congo Institute, gave a special address on Sunday week at Mount Pleasant, Cardiff, on behalf of fresh missionaries on the Congo.

At Franksbridge, Radnorshire, a series of special evangelistic services has just been held by Revs. D. Davis (Maesyrhelem), W. G. Mansfield (Felindre), and J. O. Jenkins (Dolau).

At the annual meeting of the members of the Metropolitan Tabernacle, held last week, Rev. James A. Spurgeon was unanimously elected pastor *pro tem.*, as foreshadowed in our last issue.

The report of the work for the past year at Sidcup is of an encouraging character, the membership of the church, as well as the attendance at the Sunday-school, having substantially increased.

The annual meeting at Wynne-road, Brixton, was held on Wednesday evening last week, the pastor, Rev. Z. T. Dowen, in the chair. The reports from the various societies indicated health and prosperity.

In connection with the celebration of the one hundredth anniversary of the formation of the Baptist Missionary Society by William Carey, it is suggested that all the London Baptist Sunday-schools should join together for a centenary celebration at the Crystal Palace.

METHODIST.

The annual meeting of the London Wesleyan Mission is to be held in Exeter Hall on March 14.

At Wesley Hall, Newcastle, a good deal of work has been done amongst the labouring people suffering through the strike.

Mr. M. Kennedy, Connexional Evangelist, concluded a successful fortnight's mission in Bolton on Thursday. The whole Church has been thoroughly roused up, an earnest, enthusiastic spirit evoked, and many sinners converted.

The Wesleyan London Mission has captured the historic theatre of Sadler's Wells, which will, as soon as the transfer to the Wesleyan Central Mission has been completed, become the scene of evangelistic services, and the centre of the missionary labours of Rev. J. E. Wakerley.

In the Grove-road New Connexion Chapel, Wakefield, anniversary sermons were preached on Sunday week to large congregations by Councillor Pilling, ex-Mayor of

(Continued on page 28.)

Street Arabs' Gratitude.

Our "Old Boys' New Year's Gift" (1892) amounts to £272. In four years these rescued Waifs and Strays have sent £732 from Canada to their Old Home—all out of their own pockets.

We hope to send out 120 boys during this Spring. Each boy's emigration (passage, outfit, &c.) costs £10.

In Memoriam. Many friends contribute the cost of one boy In Memory of some dear brother, son, &c.—bearing, if possible, the ever-dear name—Henry, James, &c. Photo and particulars are sent of the special boy thus benefited.

We need £700 before the end of this month. The time is very short. It would be very sad for any who are eagerly expecting this start in life to be disappointed at last.

Who will help? Even the smallest Gift will be welcomed.

THE BOYS' HOME,
95, Southwark Street, London, S.E.

J. W. C. Fegan

Cheques and Postal Orders may be crossed LONDON & COUNTY BANK (Southwark Branch).

THAMES CHURCH MISSION.

This Society, which has been doing good work on the Thames since 1844, is earnestly commended to the consideration of the Public.

The field of labour is from Richmond to the Nore, among a vast fluctuating population of Seamen, Emigrants, Bargemen, &c.

CONTRIBUTIONS are most URGENTLY NEEDED to carry on this important work.

F. PENFOLD
(Paymaster-in-Chief, Royal Navy), Secretary.
31, New Bridge-street, Ludgate-circus, E.C.

UNFERMENTED WINES.

As used for COMMUNION purposes by upwards of 4000 Congregations.

Wine quarts, 24s. to 36s. per doz. Wine Pints, 14s. to 20s. per doz.

Small samples of 4 varieties, free by parcel post, for 2s. 6d. Price List, 250 Testimonials, &c., post free on application to

F. WRIGHT, MUNDY & CO.,
MERTON ROAD, KENSINGTON, LONDON, W.

HELPLESS SUFFERING!

Painful suffering and dire disease, silently endured amid the darker gloom of abject poverty, is daily met in the homes we are visiting, with no adequate means of succour.

Contributions thankfully received by Mrs. F. A. Bevan, 59, Princes-gate, S.W., or by the Director, North-East London Gospel Missions, Wm. Chorley, 2, Marquess-grove, Canonbury, N.

SCRIPTURE READERS' SOCIETY
FOR IRELAND.

Funds greatly needed to extend the work.

Irish-speaking readers are sent where required, and the work is carried on in a spirit of love.

Reports sent on application to Captain J. Kearney White, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London, where Donations may be sent; or to the Office of The Christian. John xiii. 35.

Please notice exact title of Society.

St. Giles' Christian Mission.

WORK AMONG DISCHARGED PRISONERS
AND
THE LOST WOMEN OF ST. GILES.

£1000 ARE NEEDED to enable us to meet pressing liabilities.

Who Will Help Us?

Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; to our Secretary, Mr. W. Wheatley, 29, Brooke-street, Holborn; or to the Superintendent, Mr. George Hatton, 4, Ampton-street, Regent-square, W.C.

THE POPULAR IRON-FRAMED PIANO

Price 26 Guineas, net cash.
On Hire One Month for Approval, 21s.
C. VENABLES & CO., 187 and 189, Essex-road, N.

PEPSONYMIN TONIC

THIS is a Genuine Remedy. It cures INDIGESTION. This is not mere assertion. It is a fact. Experience has proved it. Dr. ANDREW WILSON, F.R.S.E., says:—"The many martyrs to the ignorant use of unsuitable and crude drugs will benefit largely from its use." Mrs. HENRY KING-PARKES, F.R.S.A., says:—"I have had its efficacy tested in several severe cases of dyspepsia, and invariably with beneficial results." One patient says:—"I have derived more benefit from Pepsonymin Tonic than from any of the remedies so much advertised." Another writes:—"The headache, dizziness, and drowsiness have entirely, and, I hope, permanently left me." Try it. Ask your Chemist for it. If he does not keep it in stock, ask him to order it for you. If difficult to obtain, order direct from FRANCIS SPITE & Co., Ltd., St. ENOCH SQUARE, GLASGOW, who will send it post free for 1s. 1½d., 2s. 9d., or 4s. 6d. per bottle. The trade supplied with *Pepsonymin Tonic* by Lynch and Co., May, Roberts and Co., F. Newbery and Sons, London, E.C.; Goodhall, Backhouse and Co., Leeds, &c.

POST FREE, Pamphlet on "INDIGESTION," by Dr. Andrew Wilson, F.R.S.E.

MAZAWATTEE

Recalls the Delicious
TEA
of Thirty Years ago.

(Continued from page 24.)

Southport. On the following day the annual meeting was held, with the Mayor of Wakefield in the chair.

The work in Yarmouth is still being pursued with vigour and success. The congregations have been well maintained, and week by week conversions have occurred. Recently Rev. Thomas Waugh conducted three services on the Sunday, and gave an address at a largely-attended meeting on the Monday. Great power accompanied the Word, particularly at the men's meeting and the evening service, and there were many inquirers.

PRESBYTERIAN.

Rev. John S. Cockburn, of Penrith, has accepted a call to Harrogate.

Rev. J. A. Watt, of Gateshead, read last week before the Newcastle Presbytery, a suggestive paper on Home Mission work.

The congregation at Brondesbury have just held their annual meeting, when the report showed progress in many directions.

Great and widespread regret is felt within the Presbyterian body at the resignation of Principal Cairns, which we announced last week.

The report of the Islington congregation shows not a little encouragement, notwithstanding the vacant pulpit for a good part of the past year.

In his sixth and concluding Cunningham lecture, Rev. Charles G. M'Crie dealt with recent developments in the public worship of the Scottish Presbyterian churches.

THE SALVATION ARMY.

Six hundred and ten people came forward to seek salvation in Army meetings in France and Switzerland during the month of January last.

General Booth intends visiting Holland and Germany next month. He will conduct two days' meetings at Exeter Hall on April 5th and 6th.

A girl has just been imprisoned at Thisted, in Denmark, for nailing a collecting-box to the wall of the Hall in order to receive an offertory from the audience.

The first number of *The Colonist* will appear shortly. It will be conducted by Major Wright, the Governor of the Farm Colony, and will describe the doings of the Colonists.

A girl at a penitent form in Canada asked God to "forgive her guilty past," and to "keep her in *the past which is to come.*" A profound prayer from simple lips. Her *past* would, she felt, recur. At least the old temptations and the old tempter would, she knew, come back again, and God must keep her. Would that all young converts were equally aware of their danger!

SOCIETY OF FRIENDS.

The Home Mission staff of workers has just been augmented by the addition of four names, and several of the oldest stationary workers are changing their spheres of labour, while others are doing active evangelistic work.

Robt. F. Crosland, of Cleckheaton, and Wm. Hobson, of Cardiff, are at present visiting the "Ayrshire Friends," and on Sunday last were at Ardrossan, where they had a cordial reception. They look to holding series of meetings in various centres in and around the county.

As the Friends rendered great service during the Irish famine, and subsequently during and following the Franco-German War, so now they are actively relieving the famishing Russians; and the public, having confidence in their wise administration of funds, are subscribing liberally through them. Last week, the amount had reached about £25,000, but £200,000 are wanted to carry out their purpose, and supply in part the dire need in Russia.

While the venerable Isaac Sharp and Dr. Dixon are actively and earnestly at work in India and Japan, representing and promoting spiritual truth there, and George Grubb, of Cork, has been authorised to visit Canada and parts of the United States, in order to carry out his religious concern, we are glad to know that Mary C. Woody, Laura A. Winston (if health permits), and Addison Coffin, all of North Carolina, were expecting to leave New York for Liverpool on the 13th inst., on a visit to this country, thus replacing those gone out in the same service.

NOTES FROM IRELAND.

Methodism in Londonderry is prospering, having six flourishing Sunday-schools and a Christian Endeavour Society.

By the death of Mr. Jas. Adams, of Belfast, the Presbyterian Church comes into the enjoyment of legacies amounting to £1000.

Eight conversions from the Church of Rome are said to have lately taken place in different parts of Ireland, and among these that of Rev. Dr. Joseph Anthony O'Shea.

Cork has just been visited by the anti-opium deputation, and Mr. C. Cheok Cheong preached in Wesley Chapel, while Miss Guinness preached in the Congregational chapel.

The Dublin Methodist Union, for enabling ministers and others to meet together and discuss in a devout spirit important religious questions, is getting on successfully, and has had a prosperous session.

On Sunday last there was an interchange of pulpits in Cork between the Presbyterian, Methodist, and Congregational ministers, and on the following day a united communion service was held in Wesley Chapel.

There are about 150 deaf mutes in Belfast, and for these an undenominational mission is being carried on, which includes two services on the Lord's Day, a weekly prayer meeting, a Bible-class, and a weekly lecture.

The Victoria Homes, Belfast, are doing a good work, and support now 73 destitute little girls. If the £1270 necessary to clear the Homes of debt be raised before June, Mr. Forster Green offers £250 in addition to £1,000 which he gave to the same object a year ago.

The Belfast Methodist City Mission, which is only two years in existence, is carrying on an excellent work, conducting a very large number of services, also open-air meetings in the slums, and has already reached many who never entered any church. It has the largest Sabbath evening congregation in the city, and has a day-school with 330 pupils on the roll.

FALLEN ASLEEP.

At Brighton, Mrs. Watts, well known for her generous aid of Christian effort; at Leeds, Mr. Thomas Heaps, a leading Methodist; at Gimingham, Norfolk, on March 1, Archdeacon Ralph Blakelock, aged eighty-eight, a faithful and beloved servant of Christ; at Shireshead, near Garstang, on Feb. 25, suddenly, Rev. J. Bickerdike, aged seventy-six, an earnest and evangelical clergyman; at Palaveram (India), on Feb. 25, Rev. W. T. Satthianadhan, B.D., well known as a devoted and successful native clergyman and missionary; on March 1, at Liverpool, Rev. James Kelly, of St. George's Church; at Boulogne, on Feb. 16, Mr. Benjamin Gregory, who settled, many years ago, in business in Boulogne, and has rendered great service to mission work; at Finnoe, co. Tipperary, Rev. Jas. Martin, for forty years rector of Finnoe, and previously for some time rector of Kilkee, co. Clare; Dr. Noah Porter, President of Yale College, eminent as a lexicographer and theologian.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Gospel address to young men, Tues., 6.45 p.m.; missionary prayer-meeting, Thurs., 6.15 p.m. Mission work each evening at Meliorstreet, S.E., and East-end. Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.30 to 2 p.m.

Corn Exchange Christian Union.—Inaugural address by Rev. E. A. Stuart in the Y.M.C.A. Hall of the above, Tues., Mar. 15, 6.30 p.m. Tea and coffee at 6 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Mar. 6, 3 and 7 p.m., Mr. Graham Aspland; Anti-Opium Meeting, Mar. 10, Mrs. Adams, Miss Soonberbai Powar, and Mrs. Guinness. Mrs. Arnold Pelly will preside at 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3 p.m. (men only), Mr. Henry Varley, and at 7 p.m. (open to all) on "Future Punishment." Meetings for men nightly, 8. Cheerful service, Sat., 8. French Bible-class, Thurs., 8. Lecture, Wed., Mar. 16, 8, Rev. Jas. Cunningham, "John Knox." Debating Society, Mon., 8. Organ Recital, Sat., 7.30. Farewell to 300 of Dr. Barnardo's young emigrants, Tues., Mar. 15, 8 p.m., Colonel Howard Vincent in the chair; tickets from 18, Stepney-causeway, E.

Y.M.C.A., 186, Aldersgate-street, E.C.—Thurs., Mar. 10, 8 p.m., Devotional Meeting; Fri., Mar. 11, 8 p.m., Foreign Missionary Prayer Meeting; Sat., Mar. 12, 3 p.m., Bible Talk, Rev. F. B. Meyer; Sun., Mar. 13, 3.30 p.m., Mr. J. H. Putterill; Mon., Mar. 14, 8 p.m., Y.M. Gospel Meeting. Dr. Barnardo and 300 young emigrants, Mar. 14, noon.

Y.M.C.A., 23, Savile-row, W.—Annual Meeting this evening (Mar. 10) from 7.30. Address by Rev. E. A. Stuart.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and (to young men) 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. H. Bright.

Great Assembly Hall, Mile-end-road, E.—Mr. Charles Inglis, Sun., at 11 a.m. and 6.30 p.m.

Regent's-park Chapel.—Rev. F. B. Meyer, B.A., Sun., 11 a.m. and 7 p.m. Bible Readings for Christian Workers, Fri., 8 p.m.

Police Institute, 1a, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Metropolitan Music Hall.—Mr. Charles Cook, on "The Books," Sun., 6.30 p.m.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

Baptist Mission House, 19, Furnival-street, Holborn, E.C.—Public Missionary Prayer Meeting, every Thurs. 11 a.m.

Brunswick Chapel, Upper Berkeley-street, W.—Rev. Dr. Bullinger's course of lectures on "The Italics of the Bible" Wed., 11 a.m.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., Mar. 18, prayer and praise, 4 p.m.; consecration meeting, 7, Dr. Cook and others; Sun., 3.30, Bible readings by Miss Mason.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. George Hucklesby; *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Mr. Wm. Grove.

Billingsgate Mission Hall.—Mon, Mar. 14, Pastor Ed. H. Brown, of Twickenham, at noon.

Manresa Hall, Trafalgar-square, Chelsea.—Four special addresses to Christians by Mr. G. Warrand-Houghton, Mar. 16, 23, and 30, 8 p.m.

Mrs. Yapp's Lectures to Ladies Only, on "The School of God in the Old Testament," Burlington Hall, Savile-row, Thur., Mar. 17, 24, 31, April 7, at 3.30 p.m.

Army and Navy Prayer Union.—Annual Prayer-meeting, City Terminus Hotel, Cannon-street, Sat., Mar. 12, 2 p.m.

Mr. Henry Varley on "Christ's Coming Kingdom," North-street Church, Brighton, Mar. 8 to 12, 7.45 p.m.

Rev. W. Hay Aitken's ten days' Mission in St. John's Parish Church, Paddington, from Sun., Mar. 6. Suns. 11 a.m. and (men only) 7 p.m.; weekdays (except Sat.) noon and 8 p.m.

Conference of Members of Undergraduate, Student, Civil Service, Professional, and Commercial Prayer Unions, Exeter Hall, Wed., Mar. 23, from 1 p.m.

Mrs. Booth-Tucker, Prince's Hall, Piccadilly.—Suns., Feb. 28 to April 17, 3 p.m.; and in Steinway Hall, Lower Seymour-street, Weds., Mar. 2 to April 13, 3 p.m.

Talbot Tabernacle, Talbot-road, Notting-hill.—Rev. Hugh D. Brown, M.A., Sun., Mar. 13, 11 a.m. and 7 p.m.

Conference Hall, Mildmay-park.—Sun., Mar. 13, 3.30, Mr. P. S. Badenoch; 7, Major Seton Churchill. Tues., Mar. 15, 7.30 p.m., "Ten Years on the Congo," limelight lecture by Rev. C. J. Ingham, in aid of Mr. and Mrs. Searle's work at Las Palmas, Grand Canary

St. George's Hall, Langham-place, W.—Mr. Herbert Taylor during Mar., Sun. 11 and 7; and on Wed. at Burlington Hall, Savile-row, 8 p.m.

Christ Church, Endell-street, W.C.—Special Lenten Address, Sun., Mar. 13, Mr. Robert N. Cust, LL.D., 7 p.m.

(Continued on page 28.)

THE PRESS FOR CHRIST.

The CHRISTIAN LITERATURE SOCIETY for INDIA, which has, as the C.V.E.S., for thirty-four years done much to provide CHRISTIAN BOOKS for schools and educated youth of India, is REDOUBLING its efforts to meet THE WANTS OF THE MILLIONS WHO CAN NOW READ, and CAN FIND NOTHING TO SATISFY THE APPETITE CREATED.

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(Continued from page 26.)

HOME OF INDUSTRY, 29, BETHNAL-GREEN-ROAD.—Monthly Meeting for Christian Workers, Wed., Mar. 16. Tea 6, meeting 7 o'clock. Mr. Charles Inglis on "Wilderness Lessons in Numbers xxi."

MONTHLY PRAYER MEETING FOR IRELAND, 11, BUCKINGHAM-STREET, STRAND.—Fri., Mar. 11, 4 p.m., Rev. D. F. A. Grahame, of Reading.

SALVATION ARMY.—"Two Days with God," Exeter Hall, Apr. 5, 6, General Booth conducting.

DRILL HALL, HAMPSTEAD.—Mr. Geo. Hucklesby on "The Lord's Second Coming," Sundays in Mar., 3 p.m.

IRISH CHURCH MISSIONS TO ROMAN CATHOLICS.—Prayer at 11, Buckingham-street, Strand, Fri., Mar. 11, 4 p.m., conducted by Rev. D. F. A. Grahame.

[COMING CONVENTIONS.]

IPSWICH CONVENTION.—Mar. 8 to 11.
WIMBLEDON CONVENTION.—Mar. 14 to 18.
EXETER CONVENTION.—Apr. 25 to 29.
HASTINGS.—Apr. 26, 27, 28.
WOODFORD CONVENTION.—Tues. and Wed., May 24, 25.
MANCHESTER CONVENTION.—June 1, 2, 3.
CLAPHAM.—June 14, 15, 16.

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British and Foreign Bible Society—N.B.	1	1	0
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North Africa Mission—G.W.H.N., £2; F.R.S., £1	3	0	0
Baptist Congo Mission—G.W.H.N.	1	0	0
Society for the Relief of Persecuted Jews—S.H.B., 2s.; E.T., £2; E.H.P., 5s.; M.E.H., £1 1s.; N.B., 10s.; J.H.L., 5s.; Forty-six, 1s. 6d.; Mrs. M., £3; S.B.M., £2 10s.	9	14	6
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Barnave Orphanage, France (Madame Marzials)—Hon. Mrs. D.P.	1	0	0
McAll Mission, France—F.R.S.	1	0	0
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Mrs. Meredith's Work, Jerusalem—G.W.H.N.	1	0	0
Relief of Jews in Russia—Wormley, 2s. 6d.; M.M., £1	1	2	6
China Inland Mission—Wormley, 4s. 6d.; R.C., £10 10s.	10	14	6
Moravian Missions (London Association)—F.C.H., 10s. *(Alaska)*—J.F.M.C., 12s. 7d.	1	2	7
Poor Sick Jews, Jerusalem—C.C.E., £2; C.C.M., £2 10s.; E.R.T., 5s.	4	15	0
Church of England Zenana Missionary Society—E.T.	2	0	0
Mildmay Mission to Jews—M. T., £3; T.A., £5; G.W.H.N., £1; C.O.M., 10s.; *(Poor Jews, East London)* Miss F.B., 10s.; Miss S., £1; E.R.T., 5s.	11	5	0
Mildmay Institutions—T.A., £2; *(Mildmay Hospital)* Mrs. M., £1	3	0	0
George Yard Mission—J.F.M.C.	0	10	0
National Society for the Prevention of Cruelty to Children—T.A., £2; C.C.M., £2; Mrs. C., 10s.	4	10	0
Homes for Little Boys, Farningham, &c.—G.W.H.N.	1	0	0
"Arethusa" Training Ship—G.W.H.N.	1	0	0
Field-lane Institutions—G.W.H.N.	1	0	0
Poor Jews, East London (Mr. Oppenheim)—E.T., £1; C'Frith, 10s.	1	10	0
London Jews' Society—G.W.H.N.	1	0	0
Home of Industry—G.W.H.N., £1; Mrs. M., £2; *(Dinners to Poor Children)* T.L.S., £1	4	0	0
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Y.W.C.A., Finsbury-square—M.S.	0	10	6
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Food and Fuel (Rev. J. W. Atkinson)—E.T.	1	0	0
Rescue Society—Mrs. B.	0	4	0
St. Giles's Christian Mission—R.C., £5; F.R.S., £1; J.F.M.C., 10s.; E.M.D., 5s.; Nil, 10s.; C.C.B., 10s. 6d.; C.L.M.T., £1; M.M., Belfast, 5s.; A.C.T., £2; W.C., £1; S.G.N., £3; M.L., 5s.; S.M., 10s.; *(Prison)* H.P., £2	17	15	6
Homes of Hope, Regent-square—H.B.	1	0	0
Gratuitous Circulation of THE CHRISTIAN—N.B.	0	10	0
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Friendless and Fallen—H.P.	1	0	0
Flower Girls' Mission, &c. (Free Meals)—M.L.	0	5	0
Dock Labourers' Mission—A Widow	0	5	0
London Samaritan Society—Miss D.	1	0	0
Bristol Orphan Houses—C.L.M.T.	1	0	0
Poor of East London (Miss Macpherson)—F.T., 2s.; *(Aged Poor)* H., Natal, £1	1	2	0
National Lifeboat Institution—J.F.M.C.	0	10	0
Dr. Stephenson's Children's Home—B.C.	16	0	0
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Notices.

IN answer to a recent question, we are informed that "The Invalid's Hymn-book" is out of print.

COMMUNICATIONS RECEIVED WITH THANKS.—W.G. M.E.B. J.H.B. C.E.I. G.P. R.P.C. A.M. S.C. J.B.D. S.E. J.R. S.S. M.A.H. A.M. E.G. J.S. C.B. S.A.G. H.O'B. J.H. S.R.C. R.C. K.M.W. J.W.H. J.L.M. F.S. W.A.P. E.T. R.H.W. W.H.N. W.H. F.W.G.W. A.B. H.K. W.C.B. I.S. G.P. D.M.C. R.B. H.B. C.M. C.T. S.E.B. T.W.S. W.W.S. J.G.A. G.K. G.J.H. C.A.F. A.S. L.B. G.W.C. C.W.F. D.B. G.S.G. G.T. X.P.M. J.N.G. W.D.N. W.S. J.S. S.M.P. T.D. E.C. F.C.S. V.M.C. J.M.V. W.E.T. A.E.W. J.F.T.H. W.D. I.M.B.K. R.H. M.E.P. R.C.H. E.H.W. M.C. W.E.B. R.N. C.H.C. C.F.R R.D.P. A.M.M. J.H. C.E.T. T.S. R.S. S.C.H. E.T. J.H.B. H.T. S.C. J.M. J.G.H. M.D.K. A.W.B. S.H. M.E.A. J.M.B. C.B.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers sent should be carefully read before being given away.]

Captain Knox writes to say that the stock of Christmas cards sent to him two years ago by readers of THE CHRISTIAN is running out, and he would be glad of a fresh supply, either by book or parcel post to 27, Cliveden-place, Eaton-square, S.W. Bible and temperance albums have been sent to the Sailors' Rooms at Monte Video, Buenos Ayres, and Rosano (South America); also Savona, in Italy, besides to many of the English seaports. Cards have also been sent for children in Sunday-schools in Newfoundland and Nova Scotia.

REQUESTS FOR PRAYER.—For a mission by Mr. Joseph Cleworth in John-street U.P. Church, Glasgow.—For the success of the Student Volunteer Movement for Foreign Missions at Cambridge, and that it may spread to other educational centres.—For services at New-cross Public Hall, and praise for much encouragement to workers in Christian effort there.—For fifteen days' mission at Clay-cross by F. S. Ball, of the Evangelisation Society.—For services in Hazelbury Plucknett, by Mr. John Bennett, Evangelisation Society.—For services at the "Iron Room," King Henry-street, Mildmay, by Mr. FitzSimons.—For a mission in Coldstream, N.B., from Mar. 20, by Mr. C. G. Roger, Evangelization Society.—For a blessing on Invergowrie village.—PRAISE—For answered prayer on behalf of a mission at Beesands, S. Devon, by J. Crofton Rainey last week, for the conversion of souls there.

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7th March, 1892.

Dear Fellow-Helpers,

I am (D.V.) sending off to Canada, on the 17th March, the largest party of Young Emigrants ever sent out at one time from the Homes. It will consist of 300 Trained Lads, who will be commended to our Father's care at a Farewell Meeting in Exeter Hall, on Tuesday Evening, the 15th inst.

Will you help me to give these dear young fellows a start in life? £9 per lad for Ontario, £11 per lad for Manitoba, will pay the whole cost of journey and outfit, thus giving a fresh start in life to 300 boys rescued for the most part from the slums of Darkest England, and enabled through your kindness to turn their backs for ever upon the East End of London.

Say that the cost is on an average £10 per boy. That would amount for the whole party to £3,000. As yet I have only received about £310. Unless the hearts of God's people are moved to supply the necessary cost, I will be compelled to reduce the number of those to be sent out. Will you help me to avoid this? Last year one generous friend gave me £1,000, which paid the entire cost of 100 boys right away.

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3rd.—It supplies Canada with her greatest need: additions to her population of the choicest materials—honest, industrious, and piously-trained Youths, who, by God's blessing, will grow into the successful Citizens of the near future.

4th.—It provides room for the immediate admission to the Homes of as many fresh cases, to be rescued from the streets and lanes of our great cities all over the land.

Every year an increasingly large sum is received as Thank-offerings from Old Boys who have been placed out in Canada, and who are now doing well. These gladly contribute of their comparatively small means to help out others who are as forlorn as they themselves once were.

Commending my dear lads to your sympathies and prayers,

Believe me to be,

Yours sincerely in Christ's service amongst the Waifs,

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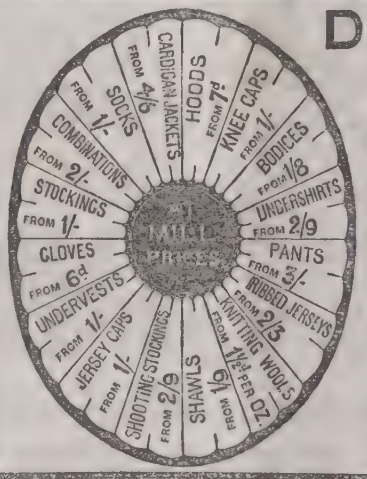
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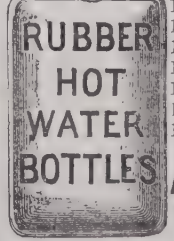
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PROGRAMME FOR JULY.

(With the exception of the day given up to the "Reunion" discussion in the middle of the month, the mornings and afternoons will be entirely devoted to mountain-climbing and other recreations. The first object of the gathering will be to secure for all who are present a genuine rest, and this would be prevented by meetings during the day. In our winter party we found discussions on alternate evenings to be sufficiently exciting, and I have adhered to this plan as a rule. It is possible that some of the party may even find the programme with this proviso appear too much like work. To reassure them I may say that there is no compulsion about attendance at these discussions. I have no doubt, as a matter of fact, that when we get to Grindelwald the discussions will prove too tempting to be neglected by any excepting those who have been doing very hard mountain-climbing on any particular day.)—Gen. Ed., *Rev. Ch.*

FIRST PARTY.

Wednesday, June 29, 8.30 p.m. Reception Meeting. Rev. Dr. Lunn.
Thursday, ,, 30, 8.30 p.m. "Our Common Ground; what is it? and how can we co-operate for its enlargement?" Rev. H. Armstrong Hall, B.D., Vicar of St. Mary's, Spring Grove, near Isleworth.
Friday, July 1, 8.30 p.m. Concert or Social Evening.
Monday, ,, 4, 8.30 p.m. "The Meaning of the Reformation from a Congregational Standpoint." Rev. Dr. Mackennal, of Bowdon.
Tuesday, ,, 5, 8.30 p.m. Concert or Social Evening.
Wednesday, ,, 6, 8.30 p.m. "Points of Contact in Opposing Views on Eschatological Subjects." Rev. W. Hay M. H. Aitken, M.A., of Bedford.
Thursday, ,, 7, 8.30 p.m. Conversation or Address (subject to be announced later).

SECOND PARTY.

Saturday, ,, 9, 8.30 p.m. Reception Meeting. Rev. Dr. Lunn.
Monday, ,, 11, 8.30 p.m. "Some Lessons from the Fathers of the Second Century." Rev. Dr. Clifford, Westbourne Park Chapel.
Tuesday, ,, 12, **REUNION CONFERENCE.**
Morning Session, 10.30—12.30. Chairman, The Lord Bishop of Ripon.
Afternoon Session, 2.30— 4.30. Chairman, Rev. Dr. Clifford.
Evening Session, 8.30—10.30. Chairman, Rev. Hugh Price Hughes.

The Hon. and Rev. Canon Fremantle, Rev. H. Kingsmill Moore, Rev. W. Hay M. H. Aitken, Rev. Armstrong Hall, Principal Cave, Dr. Mackennal, Mr. R. F. Horton, Mr. W. T. Stead, Mr. Percy Bunting, and other leading ministers and laymen will take part in these discussions. The full programme and the special phases of the question to be dealt with at each session will be published in a later number.

Wednesday, July 13, 8.30 p.m. "Inspiration." Mr. R. F. Horton, M.A., of Hampstead.
Thursday, ,, 14, 8.30 p.m. "National Christianity." Rev. Hugh Price Hughes, M.A.
Friday, ,, 15, 8.30 p.m. Concert or Social Evening.
Saturday, ,, 16, 8.30 p.m. "Missionary Progress and Problems." Rev. A. R. Buckland, M.A., Morning Preacher at the Foundling, formerly Associate Secretary of the Church Missionary Society.

THIRD PARTY.

Tuesday, ,, 19, 8.30 p.m. Reception Meeting. Rev. Dr. Lunn.
Wednesday, ,, 20, 8.30 p.m. "Sisterhoods, Anglican and Nonconformist."
Mrs. Price Hughes will describe the work of the "Sisters of the People," and it is hoped that representatives of the Anglican Sisterhoods and Deaconesses' Homes will be able to be present and give information respecting their Institutions.
Thursday, July 21, 8.30 p.m. Concert or Social Evening.
Friday, ,, 22, 8.30 p.m. "Denominational Education in Elementary Schools, with special reference to Ireland." Rev. H. Kingsmill Moore, M.A., Principal of the Church of Ireland Training College.
Tuesday, ,, 26, 8.30 p.m. Address (subject to be announced later). Rev. Canon Body, of the College, Durham.
Wednesday, ,, 27, 8.30 p.m. Concert or Social Evening.
Thursday, ,, 28, 8.30 p.m. Address (subject to be announced later).

Special arrangements will be made for "Reunion" Sunday evening services at an hour which will not conflict with the services conducted by the Chaplain of the English Church at Grindelwald.

Full details of the arrangements with hotels and railway companies, with a forecast of the September programme, will be found in The Review of the Churches *for* March.

The sum of TEN GUINEAS includes the Return Ticket (Second Class Rail, First Class Steamer), and Ten Days First Class Hotel Accommodation at Grindelwald, which is situated 3,600 feet above the level of the sea, in the midst of the Bernese Alps.

Those who wish to join any of the Parties should write at once for Booking Arrangements and all particulars to REV. DR. LUNN (General Editor of The Review of the Churches), 5, Endsleigh Gardens, London, N.W.

The Christian.

☞ It is particularly requested that all letters relating business matters should be addressed to the *firm*, ssrs. Morgan & Scott, and not to individual members. mmunications for The Christian should be addressed the Editor. Letters of a personal nature should in ry case be so marked.

Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mrs. Barbour, Bonskeid.

There will be an unusual interest this year aching to the open-air gatherings held in ly at Fenaghy, near Belfast; both Mr. ody and Mr. McNeill are expected to take t. Would it not be well for the Christians some of the populous communities in pro- cial England to arrange similar gatherings ile Mr. Moody is with us, and Mr. McNeill free to help him? Vast numbers of the sed masses might thus be reached with the ssage of the Gospel, in open-air meetings ing the day and in churches or other ldings at night.

From our own knowledge, and from intima- ns that reach us from time to time, we oice to believe that an increasing volume of ayer is ascending to God for the long-desired ritual revival. The gracious visitation is ded at home and abroad, and when the d is fully realised by the Lord's remem- ncers, it will surely be satisfied, for there be no doubt that the Divine Will accords h this holy aspiration. In proportion as we awake to the grave importance of our timony for Christ, we shall recognise the gency of work for God. If "the King's siness requireth haste," we who are engaged ein not only require to toil with devotion, t to live in constant communion with the ng.

In his new book, "The Divine Enterprise Missions," Dr. Pierson maintains that ction, the anointing by the Holy Spirit for vice, is the greatest lack of missions, both home and abroad. He speaks to workers lividually in words from the heart:—

Tarry before God till you get it. No waiting, for s is wasting time. Better one day, with power m on high, than a hundred or a thousand in its sence. God would not have us neglect the natural sis of studious and systematic preparation, for se sets no premium on sloth, and a mind and rt fitted by devout study of the Word of God is st likely to be endued.

The anointing implies previous cleansing, as the ites were washed with water before they were inted with oil. But, beside and beyond this, God uld have us feel our deep need of the promise of Father. May the Spirit of God be to us all a erates, to bring us from ignorance and impotence conscious to ignorance and impotence conscious, en let our need drive us to God. Let the securing his unction be our supreme aim and absorbing yer.

In more senses than one such a presence of Spirit of the Lord among us would bring erty—sinners would enjoy spiritual eman- ation, and servants a freedom enhancing eir usefulness in the cause of Christ.

The Book of Leviticus is of primary impor- ce as to atonement for sin and growth in liness. In a typical book there is much room divergence of view as to details; and this the case with regard to Leviticus; but with pect to the main teaching of the book, there general accord amongst all evangelical positors. The latest of these is Mrs. Synge, ghter of the late Rev. E. B. Elliott, author the Horæ Apocalypticæ, to whose memory book is dedicated, entitled, "The Five eat Offerings and their Law." It is faced by a commendatory letter from Prin- al H. C. G. Moule, the author's cousin; and preface by Dr. J. Elder Cumming. The ws taken are sufficiently original to give book a special interest. (*Marshall thers.* 3s. 6d.)

It is nothing new for the study of prophecy to be ridiculed because of the extravagant speculations of some who are wise above what is written. The last issue of *The Christian World* contained an article which by no means discriminated between sober attention to the prophecy and that treatment which finds special favour among those who seem to disregard the Lord's warning: "Ye know neither the day nor the hour." We only call attention to this criticism in order to show the lengths to which naturalism is disposed to go in the imposing name of "sound and scientific principles of Biblical criticism." The writer says:—

Elaborate calculations are founded on the supposition that the Book of Daniel was written by Daniel, to the quiet ignoring of the fact that the almost unanimous verdict of modern criticism places its date 150 years later, in the time of Antiochus Epiphanes.

All the worse for the "criticism," for on this point recent correspondence in *The Record* has shown on how very weak evidence the position is being held at the present moment. We would remind the critics, however, that bringing the date down by 150 years by no means helps them, for even then the book remains with its many prophecies which only the Spirit of God could have inspired. And is no weight to attach to our Lord's Mount Olivet admonition, when he referred to "the abomination of desolation" as "*spoken of by Daniel the prophet*," and added the significant words of caution, "Whoso readeth, let him understand"?

Prophecy is as offensive as miracle to the "higher critics"; and the Revelation must go as well as Daniel. Both must be discredited if possible, and by all means divested of any present predictive value. So we read in the article referred to:—

Sober criticism is now almost unanimously agreed that the writer of the Book of Revelation was writing for his suffering Christian contemporaries, and that his work deals, in the highly figurative and mystical language which was common at the time, and of which the "Shepherd of Hermas" is another remarkable illustration, with current affairs; that it is, in fact, a sacred drama, whose action pivots on the destruction of Jerusalem and the Temple, that event of overwhelming interest to both the Jewish and the Christian world.

On this we remark that the plain reader will easily discern in the book an horizon far beyond the earthly limits of the "critical" gaze. To class the Apocalypse with the "Shepherd of Hermas" is like comparing Milton's "Paradise Lost" with the inane production of some obscure rhapsodist. Those who have not studied the Apocalypse may compare it with writings at once uninspired and uninspiring, but we thank God for it. It is a sorry sign of the times that it should be lightly esteemed; yet the benediction with which it opens holds good: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

The Second Reading of the Bill brought in by Mr. Fowler "to Amend the Eastbourne Improvement Act" was carried in the House of Commons on Thursday night by 269 votes to 122. The Solicitor-General supported the Bill on the ground that "no locality ought to have power to do just what it pleased in regulating by a majority matters which might affect the property, liberties, and even lives of a minority." Presumably the advocates of this Bill are advocates also of Local Option and even of Prohibition. But we do not see with what consistency they can now advocate these principles, for by them the "property" of brewers, distillers, publicans, *et hoc genus omne*, would be affected, not to say depreciated or destroyed, and their liberty to demoralise and pauperise both majority and minority would be restricted or abolished.

The Home Secretary supported the Bill, not on behalf of the Government, but as a private member, "because he was opposed to a special law for particular localities which was contrary to the general law of the land." Another undermining operation as to Local Option and Prohibition

Mr. Matthews and the astute Romish Hierarchy doubtless see their opportunity, and bide their time. The principles laid down by the Solicitor-General and the Home Secretary only require a little extension to form a basis of appeal for the removal of the prohibition of Popish processions with their Pagan "Host." For, if "public meeting and public procession" constitute, without qualification, "two of the cardinal and invaluable rights of the people," how is the prohibition of Roman Catholic processions to be defended? Extremes meet, and the advocacy of unqualified liberty of procession opens the door for a kind of procession which may deny our liberty to keep our hats on at the passing of the bread-god, illustrations of which are continually taking place in Spain.

After writing thus far we met with the following in *The Pall Mall Gazette*:—

A curious, half-forgotten point was raised in the Eastbourne debate yesterday. Roman Catholics are still forbidden to conduct religious processions or to appear in canonical dress in the public streets. The reasons for the prohibition at the time it was made, and at the time it was continued, are obvious enough. The "No Popery" riots towards the end of last century showed sufficiently the spirit in which the English people approached the question of toleration to Roman Catholics; and probably the remembrance of these riots strongly influenced Parliament in 1829. But is there any reason to think that the same disturbances, or, indeed, any disturbance, would now attend a Roman Catholic procession? The majority of non-Catholic Englishmen would probably regard it as a picturesque break to the monotony of commercial life. Not the least of the contrasts that attract Englishmen to the Continent is the greater picturesqueness which free exercise of the Roman Catholic religion is able to throw into the ordinary life of the people. And this is probably why in the case of the Salvation Army so many people half enjoy the tuneless bands and the noisy drum.

Many things in Paganism were and are picturesque; but the "picturesque break to the monotony of commercial life" supplied by popish-pagan processions will be procured at a costly price. Truly the liberty of these latter days is "freedom free to slay herself, and dying while they shout her name."

The Pall Mall Gazette is mistaken. The prohibition of Popish processions is not a "half-forgotten point." Notice has already been given in the House of Commons of a motion to repeal this prohibition. It has been ruled out of order in the form in which it has now been brought forward, but we may expect very soon to hear of it again.

The view of this division, given by a London correspondent, is not a pleasant one.

The debate and division on the Eastbourne Bill was a remarkable example, not of *fin-de-siècle*, but of end-of-a-Parliament tactics. The Gladstonians forgot all their devotion to Local Option and Home Rule; the Conservatives forgot all their pious horror of Salvation Army methods; and both sides united in bidding as highly as they could for the Salvationist vote, which has now become sufficiently important to be greatly valued.

So that after all, if this be true, it was not a vote for liberty, but a vote for votes.

Portions of Mr. Lilly's address at Birmingham, to which we referred in our last issue, have given offence at Rome, and have been the subject of much discussion at the Vatican, where it is said there is an idea that the speaker "forgot important points of doctrine impossible for a Catholic to overlook." It is difficult to see what passages are referred to, unless, indeed, they are those in which Mr. Lilly said that he had no desire "for the restoration of the old Papal government by Cardinals and Monsignors in the old Papal States, or in any smallest portion of them," and that he did not wish to see foreign bayonets force the Pope's temporal kingdom upon "an unwilling people."

A leading Romanist contemporary, while admitting that "the necessity of temporal power for the Church is not an article of faith," insists upon it, however, that "this necessity is the natural effect of the *revealed dogma*, which declares that the spiritual authority of the Papacy should be thoroughly independent of all political powers," and it blames

Mr. Lilly for "injudiciously interfering in a question which directly concerns the Pope." Mr. Lilly asserted that spiritual freedom was the heritage of every man and woman, and we are inclined to think he will himself find how little spiritual and mental freedom there is within the boundaries of Rome, for the feeling at the Vatican certainly seems to be pointing to the exaction of a recantation.

Much prominence is being given to the proposed erection of a Roman Catholic "Thanksgiving Church" in London, a feature of which will be "constant masses and devotions for the conversion of England, the restoration of apostates, and the forgotten dead." It is announced that the Romish Bishop of Southwark has "blessed the scheme," and that Walworth has been selected as the site for the church, "in honour of the five wounds." The appeals which are being circulated for funds are peculiar in many respects; but perhaps the most noteworthy paragraph is one in which it is stated that "the Dedication to the Five Wounds is due not only to the fact of its being an old English devotion, but also of the Sacred Stigmata being the Price of Ransom."

The Apostolic Speeches.

In the Acts of the Apostles there are related several speeches. They were addressed to different sorts of persons, who also were in very diverse states of mind; but all needed salvation.

Whilst these discourses are full of most important instruction and exhortation for every one's personal good, do we not well to study them, and to follow them — not rigidly, indeed, which would destroy all the freshness of spiritual admonition—still, as models of addresses for all time?

A few main features—say, four—will be found to characterise all of them, more or less, namely—

1. The speaker spoke *with authority* as commissioned of God, proclaiming God's message, putting God in the foreground.

2. He *gave information* in touch with the hearer's existing state of mind—also in general, not as a teacher, but as a witness of the facts or of the power of them.

3. He *cleared up difficulties*, which may and often do exist in the minds of hearers. And

4. Whilst instructing the mind in what was Divinely true, *he applied the truth* to the hearts and consciences of those who heard; and called them to take the preliminary step, to repent.

I now proceed to study the Apostle Peter's first sermon, just guarding myself from being supposed to imply that there was any designed order. But the Apostle did so speak, and he was guided by the Holy Spirit. Therefore, here are footsteps for the servants of the Lord to tread in.

Acts ii. 22-42.

On the occasion here narrated the Apostle Peter laid the foundation for what he had finally to say, in facts. No doubt this discourse was specially applicable to the Jewish audience. But the substance itself is important to us as human beings—for all of us, and for all time.

(*a*) The facts are opened easily, as they bore upon the existing condition of things in Jerusalem. The hearers knew of Jesus of Nazareth, and He is placed in the foreground, and the action of God through Him is proclaimed. In contrast, and to arouse the conscience, the wicked action of man towards Jesus is stated with unsparing truthfulness.

(*b*) They also knew the Old Testament prophecies. The facts declared were the fulfilment of the chief prophecies about the Messiah. The fulfilment of prophecy is a most important fact, or argument, in preaching.

(*c*) Possible difficulties are cleared up. Many a doubtful, inquiring mind needs this consideration.

(*d*) Besides the historical facts, Peter declared by inspiration that this very Jesus of Nazareth was to the right hand of God exalted—that he had received the promise of the Holy Spirit, and was commencing the application thereof—the special wonders, the tongues of fire, and the sound from heaven, were the exterior tokens to the eye and ear. The preaching of the Gospel should include the promise of the Father, the Holy Spirit.

(*e*) Peter authoritatively, in God's name, declares the conclusion:—

1. They, indeed, had crucified Jesus of Nazareth; but
2. God has made Him both Lord (Ps. cx.) and Christ (Ps. ii.).

(*f*) Here the teaching closes. Next is related:—

1. The pricking of the heart;
2. The earnest cry—"What shall we do?"
3. The commanding answer—Repent and be baptized;
4. The object, the remission of sins;
5. The encouraging promise—"Ye shall receive the gift of the Holy Spirit."
6. The urgent entreaty—"Save yourselves from this crooked generation."

(*g*) The narrative is resumed. Numbers repented, believed, were baptized, rejoiced, were added to the Church. *Whereabouts are we?*

(*h*) Then followed the true evidence of their sincerity and conversion:—

1. They continued steadfastly in the teaching of the Apostles;
2. and in fellowship with their teachers;
3. and in breaking of the bread;
4. and in the prayers.

(*i*) *Are these things so with ourselves?*

James Van Sommer.

MISSION WORK IN NORWAY.

Mr. Louis Andersen, of the Free Mission community, Christiania, writes:—"In the autumn of 1889 I came here as a missionary from America. I commenced work in a mission-house that was placed at my disposal, and a most blessed revival was started immediately. The ecclesiastical party tried to impair my efforts, and I was refused admission to the mission-house any longer. I hired a larger place (a gymnasium), and preached about half a year; the awakening continued, and many were saved.

"I had hardly returned to America when a summons came from the faithful in Christiania for me to resume my work among them. I embarked again for Norway, and took up again the ministry amongst my many friends, who now are arranged as a free communion, and for which I hired our present place, which was formerly a Baptist chapel. God has, indeed, been with us; we are increasing in numbers, and the place is overcrowded on Sundays. Amongst those who have come over to the Lord's side I may mention the elder and deputy for our cause in England, Mr. T. Kristiansen and his wife. If will be a great gain for our cause if we can get our own chapel, the estimated cost of which is about £3000."

Communications to Mr. Kristiansen may be addressed to the care of Mrs. Hedenström-Welin, at the Scandinavian Sailors' Temperance Homes, West India Dock-road, E.

THE EVANGELISTIC MISSION.

Times of refreshing have recently been vouchsafed at several branches of this Mission. At Malden Hall Mr. W. Grove has been holding a Mission for three weeks with manifest blessing. The people have thronged to hear the word, the interest deepening night after night. The hall proved insufficient to accommodate the eager crowds. The interest manifested by the men, for whom special meetings were held, was very marked. Mr. Grove commences a month's mission on the first day of April at Bignold Hall, for which prayer is asked. At Swindon Mr. Herbert Hurditch has been holding special services. Similar services have been held in Banbury and Streatham by Messrs. David Newell and Routledge, the superintendent of the Cambridgeshire branch of the Mission. Here, also, much blessing has been witnessed, especially among the younger people.

Many friends have prayed for this work, and we ask them now to unite in thanksgiving for the grace bestowed, as well as for help sent towards the funds. A goodly sum is, however, yet required to enable us to close our financial year free of debt.

C. Russell Hurditch.

MR. SWAN IN GARENGANZE.

Much interest was manifested in the story of travel, detailed at great length in Malden Hall, Kentish-town, to the crowded audience gathered there on Friday evening last week, when Mr. Chas. A. Swan gave his novel experiences in the arduous task of journeying to Garenganze for the purpose of co-operation in Mr. Arnot's Gospel labours there. The address covered many strange incidents, and illustrated in a marked manner the care and interposition of God for those whom He sends forth into far-off lands with his messages of mercy. We can only sum up a few of the main points in the narrative, by saying that in 1886 Mr. Swan was strongly moved to visit the Dark Continent. Feuds between the Bihé and Bailund chiefs, and Mside of Garenganze, made it no easy thing to reach the interior, but the voyager joined Mr. Saunders, and pushed on amid the difficulties of double-dealing native chieftains and carriers, fatigue, lengthened sicknesses, and loss of goods by fire during absences. Twice did he return to the coast, once accompanying a sick missionary who had decided to return to England, and on the second occasion to obtain supplies reported in long-expected letters at length to hand from Mr. Arnot. One obstinate chief, who claimed to be a god, was removed out of the way by death in a very remarkable manner. When refused passage through any part of the country, Mr. Swan would tell the chief, "Very well, we will stay and preach the Gospel to your people;" and in course of time, finding that the traveller was to be trusted, the chief would yield, and the journey was resumed.

Mr. Swan spoke in warm appreciation of the kindness received from other missionaries, especially Americans, with whom he was brought into contact from time to time. He graphically described the joyful meeting with Mr. Arnot, and how they spent the whole night together in conversation. When the time came for an interview with Mside, Mr. Swan was received with much favour, and laid special stress on the fact that he was in the country on that chief's invitation.

Referring to Gospel progress made in Garenganze, the speaker declared that he had never met an African unwilling to listen to God's Word. Mr. Swan described the introduction of an alphabet for systematising translation into the native language, portions of the Scriptures having already undergone that process. Schools had been started, and there was much encouraging work among the children. One little fellow had come to England with Mr. Swan, having been relinquished to his care by the converted son of a slaveholder, who died in their village. Another lad died from cancer in the throat, and the night before his decease, when warned of his approaching end, and questioned, he declared that he was going to be with Jesus, and gave as a reason for his confidence, "You have told us that if we believe in Christ we shall be saved." The people know and assent to the Gospel, but prayer is needed that they may be brought to decision for Christ.

Mr. Swan had also seen something of work by various societies in the Congo Free State, of which work he gave encouraging particulars. He had derived much benefit to his health from the sea voyage to England, and was hoping for a speedy return to his loved occupation in Garenganze.

THE LONDON WESLEYAN MISSION held its annual meeting on Monday evening. We are compelled, by lack of space, to reserve our report to next issue.

DR. BARNARDO IN THE CITY.—The hall used for the daily noon prayer-meeting in Aldersgate-street was crowded last Monday on the occasion of a "farewell" to over three hundred youths who had drifted into London destitution from all parts of the country, and some from abroad, being the largest number ever gathered together for emigration to Canada in connection with Dr. Barnardo's rescue work. It must have been gladdening to the intending emigrants and to Christian friends present to know that, as the Doctor said, if the former prove industrious, honest, and sober, every one of them will leave poverty behind him for ever. Mr. Robert Paton commended to the memories of the lads some helpful Scriptures, and brought them a good report from his recent journey in Manitoba. The lads were very warmly commended to Divine care by one and another of the many Christian workers present.

Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

TABERNACLE BUILDING.

Exodus xxv. 9, 40.

The heart of the Jewish people was the Tabernacle, around which their tents circled, and the movements of which determined the journeyings of the host. The Tabernacle also taught them some of the deepest thoughts about God, in a kind of picture language, which was best suited to their immature minds. These we can touch on but incidentally, as our main point is the part borne by Moses in its creation.

We must remember that the children of Israel did not possess a language like our own, with many words, and a rich vocabulary, capable of expressing all kinds of abstract ideas, such as love, wisdom, purity, spirituality, holiness. We hardly realise how great a hindrance to the communication of spiritual truth arises from the lack of suitable words to act as the counters of thought. How could you speak of love to savages if the only word in their language had coarse associations. So that before making his revelation God had to provide language for his thoughts. This He did largely in the construction of the Tabernacle.

I. The Conception of the Tabernacle. The pattern on the Mount! Then clearly there must have been some visible phenomenon, some bright apparition, some glorious picture cast on the clouds or built on the old rocks. There may have been stakes and curtains, cherubs and lamps, gold and silver, altar and candlestick, but they would not bear the touch, they existed as a beautiful dream, like some mystery of cloud that stands for a moment in the heavens at sunset, and then is gone, tumbled to ruin by the wind, like a vision.

But, at the same time, it is almost inconceivable that God did not at the same time explain to Moses those wonderful conceptions of his own nature, and his relations to men, which were designed to be set forth in this material structure. In those days of hallowed intercourse the Almighty Teacher must have impressed on the reverent and receptive mind of his pupil trains of holy thought which engrossed and delighted him. It may be that even to him they were first conveyed under those pictorial forms in which they were afterwards presented to the people, but in any case they were surely communicated by the Spirit which reveals the deep things of God, and makes them known to those who love Him.

The first of these was God's willingness to share man's life. If the people had only seen the wavering fire on the top of Sinai, the pavilion of God's presence, they would never have dared to think that there was any community of interest between Him and them. To their minds, He would always have seemed distant and unapproachable. So God said, "Let them make Me a sanctuary, that I may dwell among them," and as promised concerning it, "I will dwell among the children of Israel, and will be their God."

Thus it was ordained that this larger tent should be pitched among them, only differing from their own in its proportions and materials, but standing on the same level sand, struck and pitched at the same hour, and enduring the same vicissitudes of weather and travel. I do not this say, as plainly as words could, that the tabernacle of God was with men, and that He was willing to dwell with them and become their God? Did it not teach that Jehovah would become a pilgrim with the pilgrim host, no longer a God afar off, but a sharer in their national fortunes? And is not this the very reason of the Incarnation? May we not venture to suppose that the Church, that holy body which is being prepared for the Son of God, was even then revealed to the faithful servant? and that in his wonderful structure he repeated, in material forms, that mystic union of spirit, soul, and body in the man Christ Jesus, of which the Holy of Holies, the Holy Place, and the Outer Court were the transient but striking emblem.

It was thus that the mind of man was prepared to learn that God could become flesh and tabernacle amongst us. It was thus that the first syllables were coined which were to be built up into the name Emmanuel. It was thus that the Incarnation was prefigured. Yes, the body of Jesus is the true tabernacle, which the Lord hath pitched, and not man; that body which was born of the pure Virgin, in which he abode with men, and through which he achieved redemption.

The next of these great thoughts which probably passed through the mind of Moses during those days of marvellous fellowship was an enlarged conception of the greatness of God. To this too, a visible expression was to be given. The Tabernacle was the most superb building of its kind ever reared by man. It must have cost at least a quarter of a million sterling—an immense sum for that fugitive nation of slaves. The silver pedestals placed at intervals along the sand to hold the upright boards; the gorgeous tapestry which composed ceiling and walls; the golden furniture, of which the seven-branched candelabra alone weighed one cwt. of gold, equal to £5500 in value; the brass wrought into sixty brazen pillars, with their silver capitals and hooks, from which were suspended curtains of so slight a gauze that people could see all that was transpiring in the outer court. How costly were these!

On that new year's day, the anniversary of the Exodus, as it stood forth completed in the desert sunshine, it must have seemed to all who beheld it as fair as the New Jerusalem did to the eye of the seer as he beheld it descending out of heaven from God, and must have furnished new and enlarged conceptions of the Divine majesty, though to the eye of Moses there must have been almost a disappointment, because the actual fell so far short of the pattern he had seen.

Then, next, the thought of God's unity must have been presented to the mind and heart of his pupil for him to realise and transmit. All around, the nations were under the spell of idolatry. Lords many and gods many divided the kingdom of human wills between them. But the Tabernacle, with all its differing parts, and materials, and accessories, was one. One ark; one incense altar; one altar of burnt offering; one sacred purpose in every order and rite for the putting away of uncleanness. It stood, therefore, among men as a perpetual protest against idolatry, and as an emphatic witness to the Unity of God. "Hear, O Israel; the Lord our God is one Lord." Such was the perpetual message that floated on the desert air from that unique structure.

But how sublime, how awe-inspiring must that message have been as it first broke on the heart of Moses! He knew it before, but he saw it as one who looks into the heart of truth; comparing small things with great, it was as when we look into the eye of our friend, and detect there depths of life and love which we could not put into words, and which had passed our thoughts.

Again, there was the conception of God's spirituality.—On the mountain the lawgiver saw the robes of the King, but not the King; his glory, but not his person; his back part, but not his face; and the conception that God was a Spirit was conveyed to the people in the most striking form.

Enter the Holy Place; your eye is arrested by the heavy but magnificent curtain, wrought with cherubim, that cuts off six feet of the length of the entire structure. Pull that aside, and you pass into a chamber which is a perfect cube, a miniature of the New Jerusalem, whose length, and breadth, and height are equal. In the Egyptian temple, this apartment would contain the crocodile or ibis; but here there was only a box, over which forms of exquisite beauty bent with outspread wings; and between them a light shone which was not borrowed from sun or stars. Could anything more significantly convey the idea that God was a Spirit?

This absence of any visible form in the inner shrine most astonished the rough soldier Pompey, who strode with eager curiosity across the floor, which had never before suffered aught but the unsandalled foot of the high priest once a year. He expected to find some visible embodiment of Jehovah, and turned contemptuously away deriding the empty void. But to Moses it must have been an unparalleled conception, overpowering his thoughts.

The last main thought must have been God's purity.—The impression of this was produced by a series of comparisons. First, the Tabernacle stood within a courtyard fenced from public approach, the outer part could be trodden only by those men who had passed through certain rites of purification; and as to the inner it could be only trodden once a year by the high priest, carefully cleansed by many rites, and clad in garments of special design, whilst the blood of slain animals, selected out of the herds for their freedom from any blemish or speck, was sprinkled around. All was done to impress upon the people the care with which they must approach God, and in this way impressions were wrought into the national mind, which succeeding centuries have not been able to efface, of his holiness.

And throughout these arrangements, and notably these repeated references to the blood of sacrifices that was to be shed and sprinkled, Moses became much familiarised with the philosophy of the Atonement. He must have seen across the centuries the cross of Jesus, with its mystery of love and sacrifice, and substitution for the sins of men, and there must have been a very clear prevision of those various aspects of that marvellous death, which were faintly shadowed forth in the offerings, and which touch God, and the believer, the offender in ignorance, and the sinner in presumption, the great world of men, and apparently the universe of God.

Such thoughts as these must have penetrated into the soul of Moses as he waited before God, oblivious to the flight of time, the waning love, idolatry of his people, the demands of the body for food. And as we behold the great spectacle of that rapt and spell-bound soul, we get some conception of one part at least of the engagements of eternity, and we are stirred to seek after a more intimate knowledge of God.

Oh, to know God! Not to know about Him, but to know Him; to follow on to know the Lord; to think his thoughts; to give Him time to convey his thoughts into our minds; to acquaint ourselves with Him, who, indeed, invites us to the knowledge, and sets open all the doors of his nature for us to enter. This were better than all beside; no rapturous experience, no deliverance from evil, no flight of emotion, could so repay our soul as this, which must carry in its embrace all of these. It were well, indeed, to suffer the loss of all things to know Him.

II. The Reproduction of the Pattern.—There is a special interest to us all in this. We are not called to build again the Tabernacle, after that old pattern which has served its purpose, and fallen into disuse because superseded by the clearer revelations of the Gospel, and yet there is an analogy in the life of every true believer which is full of instruction and inspiration, and deserves our attention for a moment.

As the Tabernacle dwelt in the mind of God before it was reproduced on the desert sands, so do the lives of us all exist, as conceptions in that same infinite intelligence, which comprehends in its sweep the flight of an angel with the everlasting Gospel, and the fall of a sparrow to the ground.

When a child is born into the world, with all its faculties shut up within it, as a flower in the bud, there is in the mind of God a perfect picture

of what that life may become, an ideal to which it may be conformed. There is a clear anticipation of what it will be, but side by side there is a distinct prevision of what it might be. And if only that pattern could be seen and literally reproduced, if only that life could attain to the Divine ideal, there would be no room for regret or disappointment. It would fulfil its complete purpose as a thought of the Divine mind, and attain its perfect consummation and bliss.

So with the believer standing on the threshold of the Christian life, full of hope and purpose. For him also there is a perfect ideal stored in the Divine Nature, of a life full of the blessedness of the Beatitudes, and overflowing with the mighty works of the Gospels. If only it were realised from day to day of growing glory, from strength to strength, from grace to grace! Alas! that with so many of us, as the years have passed, we have wrought our own evil will and followed our own design. Oh, for one other chance! Oh, for the years to return devoured by the canker-worm and caterpillar! Oh, to be able to start again with an unblemished record! This may not be; the cherubim with drawn swords forbidding return on the past, the gate of that Eden is shut, but Christ calls us to the hope of a future which shall henceforth repeat on earth the Divine ideal, even as it is known in heaven.

The main inquiry for us all as we enter on any fresh enterprise, or even pass over the threshold of each new day, should be, *not* how would other men act, *not* what will make for my own advantage? *not* what would increase my reputation or add to my gains? but what is God's ideal God's thought, God's pattern? And our one, aim should be to understand it, sure that to fulfil it is to have lived well.

God's Pattern was Comprehensive. No tassel or socket or tiny detail was left to the fancy or ingenuity of the artificers; all was comprehended in the Divine plan. Of every detail God had a plan, because in each some purpose was hidden, and the symmetry of the whole depended on the perfection of each part. So in life God's thought covers all details. Nothing is too trivial to be made a matter of prayer and supplication. "In everything let your requests be made known." No great life is possible that does not comprehend in its scheme and scope attention to the commonplaces and trifles of character.

God's Plan was Unfolded Gradually. Probably the account of the revelation of the successive parts of the Tabernacle is an exact transcript of the method by which the Divine design was unfolded to Moses' thought. Line upon line, precept upon precept—such is ever the Divine method. If we may so put it, the plan of the life of Jesus was only unfolded to his human intelligence a step at a time. Remember how He said, "the Son can do nothing of Himself, but what He seeth the Father do." "He will show him greater things than these." The eye of the perfect Servant was always fixed on the development of his Father's scheme for Him, and which was shown in the touch of a wasted hand, the cry of an agonised parent, the pressure of the hate of his foes, the demands of the crowds.

We shall not be able to see far in front, nor the whole completed plan of our life, but as we complete one thing, another will be revealed, and then the next and the next. It may be that we shall have to fulfil the different portions of the Tabernacle of our life, without apparent connection with each other, "by divers portions and in divers manners," and we shall not understand the Divine purpose, but at the end of life we shall see that it was one complete and exquisite structure, of which no part was wanting.

God's Plan was Commensurate with the People's Resources. As the pattern was there on the Mount, there were the materials for its realisation in the possession of the people below. The gold and silver and precious stones, the blue and purple and scarlet, the fine linen and goats' hair, the rams' skins and badgers' skins; the genius of the artificers, and the willingness of the people.

God never gives a man a pattern without making Himself responsible for the provision of all materials needed for its execution. Take God's plan, and then trust God utterly for the needful grace; it is there; it only awaits the claim of your faith. If the materials are not forthcoming you may seriously question whether you are not working on a plan of your own. God will not provide for a single tassel of your own addition to his scheme.

God's Plan Must be Resolutely Obeyed. Again and again in the last chapter of Exodus we are told that all was done, "as the Lord commanded Moses." This was his supreme joy and satisfaction, that he had not added to or diminished from the Divine command; and so the work was finished. And it would be well for us to cultivate the habit of immediate and entire subservence to the prompting of the Divine will, repeating it in the tiniest details as well as in the most difficult experiences.

Thus would the human life become harmonious with the Divine, the Tabernacles of our lives would become the Home of Him that inhabiteth eternity and whose name is Holy; and there would be the settling down upon us of the Divine Shekinah, "the cloud by day and fire by night," through all our journeys, till we reach our Father's Home.

SECRETARIES' PRAYER UNION.

One of the cheering signs of the times is the desire for union in prayer on the part of Christian workers. Five years ago this desire was embodied in a union of the secretaries of various religious and philanthropic institutions, who agreed to meet once a month for prayer. The first president chosen was Rev. W. A. Blake, who served two years, and was succeeded by Revs. W. E. Thomas, Robert Dawson, and Dr. John Gritton.

At present sixty-one societies are represented on the Union, and at the monthly meeting on Wednesday last week, in Exeter Hall, fifteen were represented (in three instances by two secretaries each), viz.:—Army Scripture Readers, British Jews, British and Foreign Sailors, Christian Community, Christian Literature for India, Evangelical Alliance, Home Teaching for the Blind, London City Mission, Lord's Day Observance, Midnight Meeting Movement, Open-Air Mission, Orphan Working School, Ragged School Union, South American Missionary, and Young Men's Christian Association.

As this meeting closed the fifth year of the Union's existence, the president and secretary were chosen for the ensuing year, Mr. Gawin Kirkham being selected for the former, and Mr. Frank Cockrem for the latter. Secretaries who may desire to join the Union should write to Mr. Cockrem, 14, Duke-street, Adelphi, W.C. The meetings are held at an hour which will not prevent secretaries from attending to evening engagements.

AMONG AUSTRALIAN ABORIGINES.

Mr. G. C. Smith, late of Ealing, who left England about two years ago to work among Australian Aborigines, writes from Warangerda Mission, Darlington Point, Murrumbidgee, New South Wales:—After a brief stay at Maloga with Mr. D. Matthews, I joined myself to the Aborigines Protection Society of New South Wales, and gave my services for eight months at their station, Cummerozuja, on the Murray River. I was much pained to leave the natives of that part, many of whom came in tears to bid me farewell.

I came here in September last; there is not one Christian in the place. The work was started about eleven years back, and has been for some years under the Aborigines Protection Association. We have been the means of forming a branch of the Children's Scripture Union on two of our missions, one at Cummerozuja, which has fifteen members, and one here with twelve members, and, through the kindness of the New South Wales Committee of the Bible Society, we have supplied the children with Bibles, from which to read their portion. I believe this is the means the Lord will use in bringing many of these poor outcasts to Himself. Since I have been stationed here, my beloved co-worker has died from typhoid-fever. He suffered much, and was followed by three natives, who succumbed to consumption, which carries off very many. Since I have been obliged to take to medical work, it opens the door for the Gospel.

THE PUNJAB.—We learn from *The Punjab Mission News* that the recent Census in the district Sialkot shows a total increase of ten per cent. The Moslems have increased little more than two per cent.; Hindus and Sikhs about twenty-four per cent. each. The Christians have increased in the extraordinary ratio of 660 per cent.—to give the exact figures, from 1535 in 1881 to 11,668 in 1891. The number of *native* Christians returned in 1881 was 412; now it is 9711. The enormous growth of the Christian community is due to the great blessing which has rested upon the Church of Scotland Mission, and upon the work of the American missionaries who labour alongside.

IS A REVIVAL AT HAND?

BY REV. J. IDRISYN JONES.

The above question is momentous; it is tantamount to asking if blessed times are at hand for the people of God; if salvation is at hand to perishing myriads; if a new momentum is at hand to the forward march of Christ's kingdom; and if a signal rebuke is at hand for the kingdom of darkness? Taking a view of the matter all round, we venture to think that the glorious event is within measurable distance. In support of this opinion, we submit the following considerations:—

1. *A great revival must come some day.* The law of reaction is as certain in the spiritual world as in the physical; if the tide ebbe, it will flow again; if the pendulum swings to the right, it will swing back again to the left; if the light of day is quenched, the morning will again dawn. So, if Zion droops, she will regain her energy. If religion is in its neap-tide, its spring-tide will return; if God's people have backslidden, they shall draw near again. A revival must come, and it is not impossible that it may come quickly.

2. *Many are praying earnestly for it.* Amid the abounding worldliness of Christians, never were so many weeping between "the porch and the altar," and crying, "Save thy people, O Lord." The Christian life has entered upon a stage of *intensity*, never surpassed, if equalled. This is a natural sequence to the greater intensity of evil; the one reacts upon the other, and as iniquity grows more defiant, godliness becomes more pronounced. "And shall not God avenge his own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily" (Luke xviii.).

3. *There are now many local revivals.* The moral world of to-day is like an Arabian desert, with its dreary wastes of sand, with here and there and yonder the oasis green and fertile; amid dead churches one and another are rejoicing in new life and power. Surely these are the first drops of the coming shower.

> Lo! the promise of a shower
> Drops already from above,
> But the Lord will shortly pour
> All the spirit of his love.

4. *There is an appointed time to favour Zion.* So has it always been along the ages of the past, nor have the intervals been of long duration. A godly old saint once remarked that she "never knew the Lord to leave Wales more than twenty years without a revival." This time of the interregnum is certainly more prolonged, for the last one took place in 1859 but this is but an additional reason for thinking that it must now be near to us—and we venture to believe that it is more needed now than on the last occasion, for the worldliness of to-day is more worldly than thirty years ago—the forces of evil work with greater energy and ingenuity, and we may appeal to heaven with more hope of a speedy answer.

5. *There are signs of impending judgments.* A time of judgment is ever a time of revival, for then, the Bible tells us, the inhabitants of the world "learn righteousness." That such judgments are at the door we infer from the present condition of the moral world. In the Church vital truths are subordinated to secular themes; sin, atonement, futurity are less heard of; the pulpit is largely shorn of its *converting* power, however much it retains the level of its intellectuality and rhetoric. Unscriptural methods are adopted to attract the people. In the forefront it is not Christ but amusement as the alluring bait; our young people are not so much drilled in the Bible as in days gone by, because they are too busy with calisthenics and various indoor and outdoor games; one and a-half hour in seven days is the maximum time which the bulk of genteel Christians devote to God's house of prayer. And because iniquity abounds the love of many waxes cold. While in society there is a growing antagonism to Christianity; a greater laxity in the observance of the Sabbath; a more eager thirst for the cup of pleasure; a continued sensuality and dissipation on the part of myriads; a rapid development of anarchical principles, stimulated by a greed for gold. While on every hand there are the symptoms of a universal crisis, and therefore of a universal revival.

Let us then assume an attitude of expectation; let us work the harder; let us echo and re-echo the fervent supplication of Habakkuk, "O, Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

From Dr. Griffith John.

Dear Sir,—Little did we think this time last ear that so many trials were in store for us in is valley. The year began auspiciously with s, and we were looking forward to a time of uch prosperity,

BUT THE RIOTS CAME,

nd it looked at one time as if they would never ave an end. For some time the natives were in state of great excitement, and none of us could ell from one day to another what might happen ext. Our work in certain directions was greatly terfered with. The hospitals were almost serted; the attendance at the day-schools windled down to almost nothing; and applica- ons for baptism grew more and more rare as the ear went on. Fortunately, our daily congrega- ons at the chapels showed no falling off, and ur Sunday services kept up well to the end. he Christians, so far as I know, displayed no ck of courage. From first to last we had much ason to thank God on their behalf.

The riots interfered a good deal with the cir- ulation of Christian literature. At one time the ople seemed afraid to touch our books. They d evidently come to the conclusion that the ay for driving out the Christian missionary and urning the Christian books had arrived, and ought it safest not to have the dangerous ticle in their houses. This is not to be sur- ised at, for in the Hunan publications our oks are strongly denounced, and the possessors them threatened with direst punishment. overtheless, the quantity of Christian literature nt forth to all parts of China by the Central ina Religious Tract Society was very large. uring the year no less than 846,000 books and acts were issued by this Society alone. There is uch in the

ANTI-CHRISTIAN LITERATURE OF HUNAN

encourage us. Though foul and blasphemous yond all description, it testifies to the activity d power of our missionary operations in these rts. Hitherto our efforts have only created e opposition in Hunan; still, better opposi- n than utter listlessness. We have not been le to do much for Hunan as compared with at we have done for Hupeh; but what has en done has made a deep impression on the anan mind. Hunan men attend the daily eaching at the various chapels at this centre. ey carry with them to their native province me knowledge of the truth as the result of e preaching. They also buy our books, and rry them to their distant homes, where they e more or less read. Missionaries have been siting Hunan off and on during the past fifteen ars, and though they have not been able to do uch there in the way of preaching in its cities d towns, they have done a great deal in the ay of book distributing. The Hunan anti- ristian publications show clearly that our oks have not been issued in vain, but that they ve been read, and that the main drifts of their ristian teaching has not been altogether ssed.

In these publications some of our tracts are ntioned by name, and the points in the Chris- n creed most furiously attacked are the very ints which are most prominently brought rward in our books. Our books teach the rship of the one true God in opposition to the rship of nature, of ancestors, and of saints d heroes; and because of this the Christian ligion is denounced as *reviling* the powers nature, the ancestors of men, and all the great d the good of the nation. Our books teach e Divinity of Christ, and the duty of all men believe on Him and worship Him; and because this the Christian religion is denounced as olating the sacred rites, and breaking through e bounds of propriety. What they see clearly this, namely, that Christianity strikes at the ot of the present order of things, and that with incoming old things must pass away, and all ings become new; and for this vision of the future ey are mainly indebted to the books and tracts ich have been scattered over the face of Hunan the

CENTRAL CHINA RELIGIOUS TRACT SOCIETY.

The present stage, however, is only a transi- n stage; ere long, many among the Hunanese ll ponder seriously over the truths which they d in our books, and receive them into their arts. Among the best Christians we have in se parts are Hunan men, and I am looking rward to the time when Hunan will give to the ristian Church in China some of her noblest angelists. The people of Hunan have more strength and force of character than those of Hupeh. They speak of the people of Hupeh as made of bean-curd, whilst they speak of them- selves as made of iron. The comparison is not altogether devoid of truth.

Among the anti-Christian writers in Hunan there is

ONE MAN WHO STANDS PRE-EMINENT.

His name is Chou Han, a man of high official rank, and a scholar of no mean order. This day last year Chou Han was busy at work concerting plans for the destruction of the foreigners re- siding in this valley. His name was unknown to us then. Eight months ago, his emissaries were in this valley actively engaged in carrying out his nefarious schemes. We were told at the time, that a high official was connected with the publication and dissemination of the anti-foreign books and placards. But we knew nothing certain as to his name, his whereabouts, or the actual part he was taking in the movement. In October a copy of a letter of his to the governor of Hupeh, fell in my hands, and ever since the whole man has been coming more and more into the light.

On the 1st inst. many of the converts called on me to pay their respects, and offer their con- gratulations. One of those who called is a Hunan man, and he brought with him five or six of his heathen friends. As soon as I found that one of them was from Chang Sha, the capital of Hunan, I asked him if he knew Chou Han. He knew him well, having been at one time his cook. This led, as you may imagine, to a very interesting conversation. Thus Chou Han is no more a myth to us. Even his *quondam* cook is known to us. This is a discovery I never ex- pected to make; but having made it, I am begin- ning to

WONDER WHAT WILL HAPPEN NEXT.

The thought has struck me that I may have the pleasure of seeing Chou Han himself walking into my study one of these days.

One of our Hunan converts, in his last letter to me, speaks of Chou Han as a man of great in- fluence in the province, and as living on terms of perfect intimacy with the Governor of Hunan, and others of the higher officials. He closes his letter with these words:—

"I am thinking of what the Lord said to Paul. 'It is hard for thee to kick against the pricks.' It seems to me that the conversion of Chou Han is a most difficult matter. Let me beg of you, venerable pastor, to pray for him, that he may be made to turn to the Lord as Paul was made. I believe the will of the Lord in regard to Hunan is about to be accomplished."

It was very delightful to receive such a letter from a Christian brother in Chang Sha, writing, as he was doing at the time, from the very mouth of the lion; for his name had been already reported to Chou Han, and they were searching for him in every direction. I may say, however, that my friend's exhortation was not necessary in order to induce me to pray for Chou Han. I had been doing so for some time. Since October last this man has ever been in my thoughts. I find it almost impossible to kneel in prayer without offering up an earnest supplication on his behalf. During the week of prayer, many a fervent peti- tion was presented by the native converts on behalf of Chou Han. We have been praying for a long time for the appearence of

A PAUL AMONG OUR CONVERTS.

Should this man turn to the Lord, the prayer would, in all probability, be answered. It will interest you to know that I have written a long letter to this man, with the hope of leading him carefully to consider the claims of Christianity. The letter left me three days since, along with a copy of the New Testament and a selection of Christian books. Should I receive a reply, and should his reply be worth translating, I will send you a translation of it. I have also given him a very cordial invitation to come to Hankow and talk the matter over with me. I hardly expect he will do this, and yet I feel that nothing is impossible.

The following is a translation of one of Chou Han's sheet tracts. I send it as a specimen of the Hunan publications, and also as giving some insight into the character of our arch-enemy in Hunan, the inspirer and leader of the present anti-foreign movement. Your readers will be shocked at the language, but let me assure them that it is decency, modesty, and reverence itself, as compared with most of the Hunan publications. My aim in inserting it here is to awaken a prayer- ful interest in Chou Han on the part of your readers. It refers to the so-called sacred edict. And this requires a word of explanation. The Sacred Edict is a kind of paternal address from the Throne to the people. In 1670, the Emperor Kang Hi, published a hortatory edict in sixteen sections of seven words each. His son and suc- cessor, Young Cheng, published, in 1724, an amplifi- cation of each of the sections, being sixteen lec- tures on the sixteen texts of his father. These lec- tures, with the themes on which they were written, constitute what is called the Sacred Edict. The seventh chapter has for its theme, "suppress strange religions for the purpose of exalting orthodox doctrine," and in this chapter Christianity is classed among the strange religions which are not to be followed by the Chinese people. In the Hunan publications it is fre- quently referred to in justification of the anti- Christian movement. It seems to me that the time is come when the foreign powers should ask the Chinese Government to expunge from the Sacred Edict its very hostile reference to Christianity. Among all the writings published for the instruction and improvement of the people by their rulers, none have been so celebrated as the Sacred Edict. It is held in greatest rever- ence by the Chinese, and it is by law required that it be proclaimed throughout the Empire by the local officers on the first and fifteenth day of every month, in a public hall set apart for the purpose, when the people are requested and en- couraged to attend. This being the case, it is very important that it should be revised with reference to the point in question, and brought into harmony with the *Imperial Edict* issued this year. If Christianity is allowed to appear as a proscribed religion in the *Sacred Edict*,

THE RECENT IMPERIAL EDICT

will soon become a dead letter, so far as the people are concerned. With this explanation your readers will have no difficulty in under- standing Chou Han's sheet tract. It is entitled "Heresy Exposed, in respectful obedience to the Sacred Edict." It reads as follows:—

My neighbour, T'suei Wu-tsze, when compiling the *Death Blow to Corrupt Doctrines*, concealed his real name, and called himself "The man most distressed in heart." This he did in order to avoid the point of the devils' spear. Not so Han! The Roman Catholic sect [literally the heaven-doomed depraved sect] have fabricated the name of the depraved devil Jesus, and, violating the sacred rites and breaking through the bounds of propriety, honour and worship him as the equal of Heaven. They have fabricated monstrous books, in which they vilify heaven, earth, and the three lights [sun, moon, and stars], saying that they are mere utensils and things created by the depraved devil Jesus. They vilify the deceased parents and ancestors of men, saying that when they leave the world they are nothing better than broken, discarded utensils. All the sages and gods of China are insulted and reviled by them. They have the impudence to disseminate these books in every direction, deluding the simple among the people, and committing lewdness with men's wives and daughters. Their sins have reached heaven. Both gods and men are incensed. If we do not beat the drum and attack them, how can this depraved sect and those mon- strous books be exterminated? Most hateful of all are those fellows [friendly officials], who follow the depraved devils [foreigners], and assist the devils in oppressing the people. As they seek to be at enmity with me, I swear that I will fight them to the death. I now write a distich for my funeral scroll, to be printed and handed down to all future generations. The distich reads thus: "I having suffered death in following the instructions of the gods, expounding the Sacred Edict, and exposing depraved re- ligions, come boldly into the presence of all the Emperors of the Great Pure Dynasty, and the Spirits of all the Sages, Immortals, and Buddhas, and, bowing my head to the ground, style myself Chen Tieh Han [A Genuine Man of Iron, and may be translated, 'Han the Ironside']. But should I allow myself to be cast down by reason of unex- pected calamity, or deluded by empty talk, or frightened by the bark of mad dogs [foreigners], and thus be led to abandon my principles, then shall I at my death bequeath to posterity the bad reputation of a disloyal subject, of an unfilial son, and of a foolish, cruel cowardly fellow, utterly unworthy of being counted among the men of the Great Pure Dynasty."

Issued for general circulation on the 1st day of the 16th year of Kuang Hsü (January 21st, 1890) by Chou Han, styled Tieh Chen, a native of Hunan, Ninghiang District.

There is much in the present aspect of things to encourage us. It will be found in due time that the trials of the past year were blessings in disguise. The atmosphere has been greatly cleared by the storm which raged in the valley for some months, and some formidable obstacles have been removed. We are indebted to the riots for some valuable provincial proclamations. Nothing could have been more satisfactory than the proclamation issued by H. E. Chang, the Viceroy of Hupeh and Hunan. Above all, we are indebted to the riots for the Imperial Edict issued in June last, one of the

MOST IMPORTANT DOCUMENTS

ever sent forth by the Central Government on the question of religious toleration. It matters

not that the Edict was obtained with difficulty. There it is among the archives of the Empire, never to be dislodged. By it the people are made to know that the Christian religion has been received by express laws of the State into the class of lawful religions. As in the Roman world in the days of Tertullian, so in China, the common taunt of the heathen against the Christians has hitherto been *non licet esse vos* (you are not allowed by the laws). The promulgation and wide dissemination of this Edict must do much everywhere towards silencing that taunt. It has done a great deal of good already, but it will do more good in the days to come. Once more, Hunan is, doubtless, going to be opened, and when the long-hoped-for day arrives, it will be seen that the riots of the past year will have had much to do with that splendid consummation.

The opening of Hunan to the Gospel will tell mightily on the whole Empire. Hunan will give us some of our best native helpers, riots in the Yang-tsze valley will die down, and the Gospel will have a comparatively free course throughout the whole of this region.

Finally, it is reported that the Emperor himself is studying the English language. Is it not possible that the riots of last year have had something to do with *hastening* on this most significant event? In any case, the fact is full of meaning. It may mean much to our work; it will in all probability mean a great deal to China. It will probably soon become

THE FASHION TO LEARN ENGLISH

among the officials high and low; the people will follow in the wake of their superiors, and the demand for English may become as great a rage in China as it is in Japan. Thus everything in China is pointing to great changes as about to take place in many directions. May God so move the hearts of his people everywhere that these changes shall not find them sleeping, but ever waiting in faith and prayer, and ready to move forward when the word of command comes.

I have called attention to the noble work which the Central China Religious Tract Society has been doing in these parts. Many of your readers have been assisting as most generously in this branch of the missionary work. One of your readers in Chicago sent me 128 dollars, and another in New Zealand sent me £25, quite recently. We held our annual meeting on Friday last, and our secretary was able to tell us that the Society was not only free from debt, but could boast of a small balance to the good. Everything looked bright, till the morning of the 12th, when

A GREAT FIRE BROKE OUT

in the vicinity of our dépôt, and consumed all our stock, valued at about £300. This is a heavy loss to us, and, what is still worse, we do not know how to make it good. The parent Society in London has helped us nobly in all the past, and we do not feel that we can ask for more money of them. But among your readers, who feel a deep interest in God's work in China, there are not a few who could, *single-handed*, put us on our feet again. I appeal to them; and ask them to read this letter right through, and see if I am not fully justified in making this appeal. *Bis dat qui cito dat.*—With kindest regards, I remain yours faithfully,

Griffith John.

Hankow, Jan. 15, 1892.

P.S.—Chou Han's *quondam* cook is now attending our services as a candidate for baptism.

G. J.

Jan. 18, 1892.

THE STORY OF SENOR ALBERTO J. DIAZ, formerly Cuban Revolutionist, now a soldier of Jesus Christ, has been reprinted in tract form for general distribution. The wish of many who read it in The Christian is thus complied with, and the animated and purposeful story, accompanied by a portrait of Señor Diaz, will command the eager perusal of all classes. (2s. per hundred. *Morgan and Scott.*)

THE RIOTS IN CHINA.—"The Story of the Anti-Christian riots in China," covering the period between June 1891 and Feb. 29 of the present year, is told in a Blue-book of exceptional interest issued last week. It contains the whole of the official correspondence exchanged within those dates between the Foreign Office and our Minister, Sir John Walsham, and the British Consuls in the disturbed regions, besides some personal narratives of sufferers from the bloodthirsty excesses of the Chinese mobs and soldiery. Among the curiosities of the Blue-book is the text of some of the anti-Christian pamphlets and proclamations, in which the natives are incited to rise and kill the "Devil Doctriners."

JEWISH NOTES.

A GOOD LITERARY UNDERTAKING.

Among efforts to reach the Jews with the Gospel, we must include the Society for Distributing Scripture Truth, 47, Pevensey-road, Eastbourne, which has issued a striking book, entitled "The Promised Messiah: Good Tidings for the Children of Abraham." The volume contains eighty-two chapters of two pages each; the left-hand page gives extracts from the Old Testament, and the right hand is devoted to explanations from the New. Thus the types, ordinances and prophecies of the former are shown to have their elucidation and fulfilment in the latter. Those who are familiar with work among the Jews will at once realise the importance of such a manual being produced in languages more generally understood by the seed of Abraham. Mr. M. Bergmann, of the London City Mission, has translated it into Judeo-German, which is the familiar speech of the majority of the Jewish people, and Major Giberne, the compiler, is entering heartily into the proposal for a large edition in this useful form. A number of friends of Jewish Mission work have come forward to help the project by contributions of money. Communications to Major Giberne may be addressed 5, Hyde-gardens, Eastbourne.

BARBICAN MISSION TO THE JEWS.

The work under the care of Mr. C. T. Lipshytz has developed considerably since the opening of the present Mission House, 33, Finsbury-square, E.C. There are meetings for various purposes throughout the week, and the missionary is assisted by two permanent coworkers as well as voluntary helpers. The evangelistic meetings on Saturday afternoons are of prime importance, for then in the course of lectures and addresses the hearts and minds of the Jews are appealed to, and it is shown that the Christ of New Testament story is the Messiah of Old Testament promise. Friends who attend are continually astonished at the large assemblage of Jews, and the remarkable degree to which their interest is secured. The several Bible-classes during the week have attendances ranging from twenty to thirty, some of the men being earnest inquirers.

The Home for needy converts has proved of great value. During the past five months thirteen have been admitted, and three are still remaining. Persecuted for the sake of Christ, these poor men would otherwise have been at a very great disadvantage. As it is, they have in some cases lost their all, and in every case they require a helping hand to put them in a position to earn their livelihood independent of Jewish patronage. A typical case is of an inmate who had a thriving business, but no sooner was his religious anxiety known among his friends than they ceased to be his customers, and thus reduced him to poverty. Mr. Lipshytz helps these unfortunate men to a living in various ways, often by getting them suitable situations.

Another important agency is the reading-room in which there are English, Hebrew, Russian, Polish, and German daily papers, as well as other literature. This is frequented most numerously in the evenings, and the room often becomes the scene of friendly discussion on religious questions.

BARON HIRSCH'S SCHEME.

Lieutenant-Colonel Goldsmid, who has been appointed Director-General of the Jewish colonies now in process of organisation in the Argentine, occupied, until quite recently, the position of Deputy-Assistant Adjutant-General at the War Office. These colonies are the outcome of the movement known as "the new exodus," which Baron Hirsch has initiated on behalf of Jews who are suffering persecution in the Russian Empire, and which he has endowed with the munificent capital of three millions sterling. Colonel Goldsmid is now in his forty-sixth year, and is described as a genial and energetic man. He takes his wife and family to Argentina, and enters upon his work with much heartiness. He comes of a family of soldiers, traditionally descendants of the Maccabees.

Colonel Goldsmid has for a good while been an earnest advocate of the colonisation of Palestine, and in an interview with the correspondent of *The Daily Graphic* he last week declared himself still deeply attached to this ideal. He said: "My colonists will, I hope, become faithful Argentine citizens, and in time will supply an important part of the agricultural population. But I look upon the Argentine as a nursery ground for Palestine. In a revival on a large scale of the agricultural life of their early history, the Jews will see a picture of their future.

"The creation of a land of milk and honey in South America will bring the question of the reclamation of the Holy Land within the bounds of practical politics. We shall train a Jewish yeomanry to whom the future of Israel will be no longer a dream. They will cultivate the national aspirations which of late years have made so much progress under the auspices of the Chovevei Zion (Lovers of Zion) Society. I am taking out with me a selection of songs calculated to foster this inspiration. One thing I shall do in order to promote it. The use of the Jewish jargons I shall resolutely discountenance, but side by side with the vernacular Spanish I shall give every encouragement to the use of pure Hebrew.

"The Jewish question will never be solved until a Jewish state guaranteed by the Powers is established in the Land of Israel. Such a State will not be physically, though it may be morally, powerful. Constituted as it will be of a nation gathered from among all nations, it will be admirably fitted to act as an international arbitrator. I hold that the more we Jews identify ourselves with the interests and welfare of the lands of our birth, the nearer we are bringing ourselves to this ideal, for in such an experience we are collecting precious material for building up our own State."

AMONG CHINESE LEPERS.

Extracts from a letter received by Mr. Wellesley C. Bailey, secretary of the Missions to Lepers in India (17, Glengyle terrace, Edinburgh), from Rev. W. Banister, C.M.S., Foochow, China.

"I have heard with great thankfulness that your Society has determined to extend its operations to China, and I therefore venture to write to you for help and advice. Just outside the west gate of this city there is a colony of lepers, who live in two groups of small and dilapidated Chinese houses, and who receive a wretched pittance from the Government. This is, of course, supplemented by begging and help from benevolent persons.

"During my absence in England one of my oldest catechists was laid aside with illness, which eventually developed into a clear case of leprosy. This was a great trial to the old man's faith, for to be thus afflicted after nearly twenty years of service in God's vineyard was indeed a mysterious dispensation of Providence. After being under the foreign medical men in Foochow, he was pronounced hopeless, though he still refuses to believe he is incurable. He was finally received into the leper colony, and he has been a veritable apostle amongst them.

"During the present year I have frequently taken the service there, and it has often been a real blessing to myself to see how these poor hopeless creatures took in the Word of Life. One old blind leper I shall never forget; his face would change as he heard the truth, and word by word, and sentence by sentence, he would follow, and also repeat the prayer that was made. Others have shown very evident interest in the Gospel of blessing, and the number of real believers has steadily increased.

"It was with very deep feelings of thankfulness to God that I was enabled a few Sundays ago to baptize eighteen inmates of this leper colony and hospital.

"I trust your means will be largely increased, that they may be in some degree commensurate with the vast responsibility you have incurred in including China in the field of your operations."

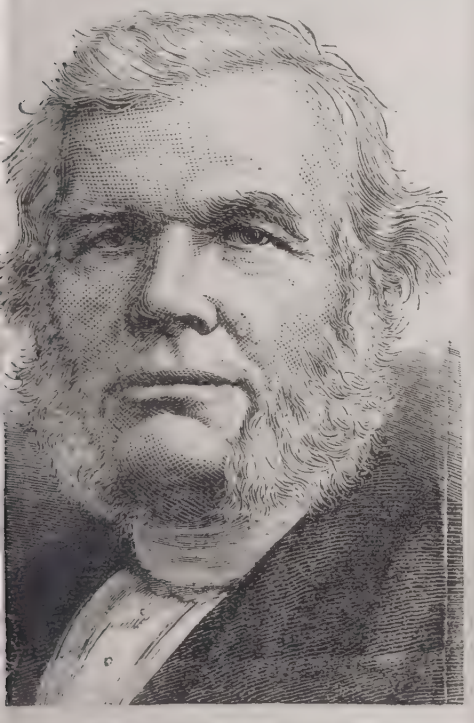
DURHAM UNIVERSITY CHURCH MISSIONARY UNION.—The last meeting for the session 1891-2 was held on Tuesday evening, March 8. Rev. C. H. Boutflower, M.A., addressed the meeting on the "Punjab," his heads being:—(1) This Punjab Mission is a campaign on which rests a great deal of the future of Asia; (2) The national condition of the people; (3) What will Christianity become in a land of shifting belief? (4) The history of the people is of singular interest.

HANTS VILLAGE COLPORTAGE MISSION.—Mr. J. H. Charlton says in his new report: "More than two hundred places have been visited by our Bible carriage; several thousands of Gospel books, Bibles, and Testaments have been sold." In an accompanying letter he writes that Ritualism is growing much faster than is conceived by Christians generally. To carry on the aggressive part of the work, which seems to be opening up on every hand, £50 is asked for to build another Bible van; also any quantity of Gospel books for free circulation. The headquarters of the Mission are at Gosport.

The Late Principal Cairns.

The death of this much-beloved Scottish theologian in Edinburgh on Saturday morning last was tragic in its suddenness, and the news of his decease has awakened universal sorrow. He recently recovered, in a measure, from severe illness, and it was only a fortnight ago that we recorded his resignation of the office of Principal of the United Presbyterian Theological College. On Friday he was seized with illness, and before the dawn of Saturday, his spirit had gone into the Silent Land. Many and earnest were the tributes of respect and affection uttered from the pulpits of Edinburgh and elsewhere last Sabbath. Rev. John Smith, of Broughton-place United Presbyterian Church (of which the late Principal was a member) said, in the course of his remarks, on Sabbath morning :—

"Of even the outstanding facts of his great career, of his personal character, in which strength and tenderness, elevation of soul and simplicity of life, the prophet's ardour and the scholar's patient industry, were so beautifully combined; of that antique Roman greatness, made up of stern self-repression, concentration on the loftiest aims, and martyr-like devotion to study, united to Christian qualities, which this



THE LATE PRINCIPAL CAIRNS.

(From photograph by Mr. J. Moffatt, Edinburgh.)

generation at least has seldom seen equalled, unfeigned humility, a charity that never failed, and a magnanimity which could not brook anything that was crafty, or ungenerous, or small; of all that made him the glory of his own church, and won to him universal affection and esteem, the time is wanting to speak. As a Professor he exhibited such fulness of resource, width of intellectual view, catholicity of judgment, along with spiritual insight and devotion, as fairly carried us students away. Following him in Berwick, I had reason to know that while he had been maintaining a high intellectual life fitting himself for the onerous tasks of future years, and while as a preacher and a speaker on public questions he was making his influence felt far and wide, yet he was, in an extraordinary degree, faithful to every pastoral duty. In visitation he was laborious to a proverb. He made his people's interests his own. As a consequence he was loved as few pastors are loved. When the great revival, coincident with and consequent on Mr. Moody's first visit, reached Berwick, it caught Dr. Cairns into its strong current. He wrought in the meanest tasks with the lowliest fellow-labourers, preaching in lane and street. Yet never for a moment did he decline from his lofty self-imposed course of intellectual toil. What he has been throughout Scotland, and in the wide Presbyterian world, it were difficult fully to show. For nearly a quarter of a century in the Professoriate he has done a magnificent work, which will tell on the Church for generations."

Rev. Dr. Macgregor, of the Established Church, paid a most touching tribute to the departed, all the more impressive as coming from the minister of another section of the Church. "A man of splendid intellect, of wide experience, and of vast ability and culture, had he chosen he would have ranked among the foremost scholars and philosophers of his time. But the strong bent of his nature, by the grace of God, led him to consecrate his life to the ministry. Rarely has a whiter or purer spirit passed into the presence of his Maker than the spirit of Principal Cairns. His last words were —'None but they that openly confess Christ will be openly confessed by Him and be triumphantly glorious in his kingdom.' All over the Church, all over the Presbyterian world, there will be a solemn sadness that one has been taken away of whom we may say he was the foremost minister and preacher of the whole Presbyterian Church of Scotland, and it might be said of the whole Presbyterian Church of the world."

With childlike nature and with stalwart mind,
And a big heart,
And pure spirit, and great love for human kind,
He played a part
That few have played, and fewer still surpassed,
And won himself a name that long will last.

Philosophy he prized, and ably wrote
Of its great themes.
But, fired with quenchless zeal, for Christ he fought,
The King of kings;
And with a rushing, rugged eloquence,
Claimed loud for Him the heart's allegiance.

The rest he sought, as evening shades drew on,
Was of brief stay.
The evening calm he had so nobly won
Sped fast away.
His latest words were worthy of the man,
They told of his belief in Heaven's great plan—
A shout of victory throughout them ran.

Ventnor-terrace, Edinburgh. Robert Henderson

TWENTY-EIGHT YEARS A SLAVE.

Rev. Thomas L. Johnson, returned missionary from Africa, tells a story of thrilling interest in Twenty-eight Years a Slave. (Is. *Alexander and Shepheard*). Born in 1836 in Virginia State, he was early removed from his parents. From his mother he learned the Lord's Prayer, and when quite young had an earnest desire to know more of the peace and joy of the religion of Christ. At the age of twenty-one, during a period of revival, he was among the many in the city of Richmond who sought the Lord. To use his own words, "Jesus found him."

Not long after the emancipation of the slaves in America, he determined to go north in the hope of gaining a livelihood and qualifying as a Christian teacher among his own race. After a time he made for the West, and settled in Chicago as pastor of the Providence Baptist Church. His special desire was to go to Africa, and the opening of his way brought him to England, where he was privileged to enter Mr. Spurgeon's College. He tells us that there he commenced his first regular course of studies at forty years of age.

After two years devoted to preparation Mr. Johnson, accompanied by his wife and Rev. C. H. Richardson and his wife, left for Africa under the auspices of the Baptist Missionary Society. Arrived at the Cameroons, they were heartily received by workers who knew the ground well. The conditions of life imposed many hardships, and involved painful experiences, one of the first of these latter being the death of Mrs. Johnson, from the African fever, after less than three months' residence in the country. Mrs. Richardson also died, and Mr. Johnson kept his bed with continued attacks of the fatal malady. From February to November, 1879, he did not enjoy good health for so long as two successive weeks. He came back to England in the hope of regaining strength, and after medical examination was advised not to return to Africa. It was deemed wise that he should resume his labours in the United States, and in going again among the coloured people there, he told of the needs of dark Africa, and awakened increased enthusiasm in the evangelisation of that Continent.

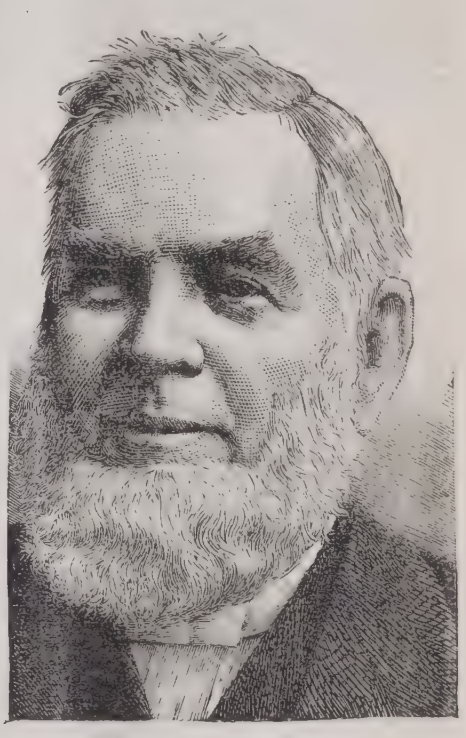
His watchword is still "Africa for Christ." He has not only advocated the cause in America, but attended meetings throughout the British Isles, delivering Gospel addresses, and endeavouring to be instrumental in raising up friends for Africa. He maintains that Africa must be evangelised by native labourers, and that the Republic of Liberia is the door to the West and East Central regions. As general financial secretary of the African Mission of the Western States and Territories for sending coloured missionaries to Africa, he is at present delivering lectures in this country, and may be addressed, care of Mrs. E. E. Stroud Smith, 134, Upper Parliament-street, Liverpool. He hopes soon to accompany two fresh workers to Africa. The extended circulation of his book will help him to effect this purpose.

The Late Rev. James Calvert.

"When he came there were no Christians, when he left there were no heathen," was written of another noble missionary, but it might not inaptly have been applied to Mr. Calvert on leaving Fiji after well-nigh thirty years' faithful labour. It is true that late in life, and with a rare devotion, he went to South Africa, and did for about ten years good service; but still the work of his life, the work nearest his heart, the work with which his name will ever be closely associated, was that at Fiji; and even as late as 1886, being then in his seventy-third year, Mr. Calvert revisited the Fijian islands, when he reported that some ninety per cent. of the native population were regular worshippers in the Wesleyan chapels.

This honoured missionary fell asleep on Tuesday, 8th inst., at Hastings, aged seventy-nine. Only a few weeks before his death he said to a friend, "I keep uncommonly well, and hope to be equal to the heavy work asked of me—to supervise the reprinting of the Bible in Fijian, the third edition."

In 1888 we gave in these pages a detailed account of his life and labours, but here we may briefly epitomise the facts.



THE LATE REV. J. CALVERT.

(From photograph by Messrs. T. C. Turner and Co., 10, Barnsbury-park, N.)

James Calvert, born in 1813, in Pickering, Yorkshire, began life as a printer. He was converted at the age of eighteen, during a serious illness, which brought him face to face with his eternal interests. Some few years after he entered the Theological Institution with a view to the ministry, and there formed a friendship with John Hunt, afterwards his co-worker in Fiji. The cry from cannibal Fiji reached the hearts of these young men, who offered and were accepted for the service. Before going forth Mr. Calvert married Mary Fowler, who went with him, stood by his side in many an hour of peril, shared his privations and hardships, rendered noble and good service, and lived to labour with him also in South Africa.

Settling at Lakemba, amongst heathen of the most savage and forbidding type, they laboured ten years. Then came the death of Mr. Hunt, whose last breath was, "Lord, for Christ's sake, bless Fiji! save Fiji!" Some years afterwards came the conversion of King Thakombau, the beginning of a whole series of Gospel triumphs.

After seventeen years of heroic labour in the islands, Mr. and Mrs. Calvert sailed for England. The chief object of their visit was that Mr. Calvert might revise the translation of the Bible, and see it through the press. Before the work was complete, it became necessary for Mr. and Mrs. Calvert to return to Fiji. A missionary on the field had died, and five young men were about

to set sail for the work. What made the sacrifice all the greater was the necessity for leaving their children behind. Yet the sacrifice was unhesitatingly made. This time they settled at Levuka. Here they devoted themselves to work among the mixed population, until their return to England in 1865. For six years they lived at Bromley, Mr. Calvert devoting himself to the advocacy of the cause of Missions and the Bible Society. In 1872 Mr. Calvert was called upon to take charge of the new work in the South African Diamond Fields, and laboured there and on other South African stations until 1881. In January, 1882, Mrs. Calvert passed triumphantly away at Torquay.

Seven years ago, at the age of seventy-two, Mr. Calvert, on the occasion of the celebration of the jubilee of missions, paid his last visit to Fiji. He was greatly delighted with the progress which had been made during the twenty-one years of his absence, and in Conference, and elsewhere, bore remarkable testimony to the genuineness of the work accomplished. None who heard his simple statement of the results of Christianity could help being profoundly impressed thereby. The last few years of his life have been spent in comparative retirement at Hastings.

One who knew him well mentions an interesting fact as to his later years.

Almost the last time we saw him he was on his way to a meeting of a learned society to which he had been specially invited, "I shall give them my religious experience," said he. We smiled a little incredulously. "I always do so," said the old man, "and they like to hear it." Instinctively, whenever there was to be a great lovefeast, especially a missionary lovefeast, the people expected James Calvert to lead it. All his life amongst us since he retired from the mission-field has proclaimed, "Come, all ye that fear God, and I will tell you what He hath done for my soul."

THE HELP-ONE-ANOTHER SOCIETY.

About fourteen years ago a series of women's meetings were started in connection with the Blue Ribbon Army. Three meetings were held each week, and resulted in the formation of what is know as the Help-One-Another Society, which consists of 245 full members. There is in connection with the work a Rainy Day Club, a Maternity Society, and a Nursing Society. Many of the women are to be found giving their loving and helpful service in the homes of those whose circumstances will not allow of paid nurses.

On Monday, March 7, the annual meeting was held at Hoxton Hall when over 300 members and friends sat down to tea, after which the public meeting, presided over by Mr. W. I. Palmer, was addressed by Mrs. S. Buss, of Shoreditch, Rev. Owen Thomas, and Mr. William Noble. The report was read by Mrs. Howell, the Bible-woman and secretary of the society. The earnest spirit pervading the whole proceedings was a proof that the work of the Gospel and Temperance was making progress in this special branch of the work of the Gospel Temperance Movement.

The McAll Mission in Algiers.

Under the superintendence of Mons. Borel, the McAll Mission has four halls, in which an encouraging work is being done among the French. A number of those frequenting the meetings give evidence that they have been truly converted. A hall has also been opened for French soldiers to use as a reading-room, &c., and here it is sought to bring them under the influence of the Gospel.

A tent, capable of seating from 130 to 150 persons, has now been secured for the purpose of evangelising in the French towns and villages of Algeria, which are very dark spiritually. M. Borel hopes, accompanied by Mr. Pope, of the North Africa Mission, to begin this work when the weather is settled. They would like to take with them a portable organ and some Gospel lantern slides if someone would supply them. There is great need of French-speaking evangelists among the many thousands of French colonists.

THE NEED OF PRISON REFORM.

By CHAS. COOK.

Will there, or can there, be anything done to make our English prison system a greater success than it is? Our prisoners are, indeed, well fed and clothed, and our gaols are models, as regards sanitary rules; but on carefully comparing my notes and experience, I am just finding out some things which need ventilating. Having recently been to Scotland, and talked with some of our friends there, I find they are moving in the right direction, and will soon be asking that substantially accredited, and duly qualified Christian men and women—as honorary workers—may visit prisoners at times when their work will not be interfered with, and thus, in the mind and spirit of our Lord Jesus, bring to bear on the criminal his message of love and mercy, which I am convinced will be specially productive of good, as coming from persons who are not officially attached to the prison.

Love is the great lever which will have to be used if we are to move the rocky hearts of habitual criminals, but at present there is far less liberty accorded to qualified prison visitors and philanthropists in England, than was given me in Russia and Morocco. At the close of my lecture in the Assembly Hall, Edinburgh, the other day, an ex-warder of Chatham Convict Prison said: "You are quite right, sir, about the need of reform. Why, I once spoke in kindly tones to a convict, and he burst into tears, exclaiming: 'Oh, sir, those are the first kind words I have heard for years!'" If they could only hear of the love of Christ simply and freely told out, many a "first time" convict would be converted, and even "old lags" would be softened. Discipline only hardens, whereas kindness often softens when men are thirsting for sympathy.

Unfortunately the only person who has any right whatever to deal with prisoners spiritually is "an officer"—I mean the Chaplain, whose keys often dangle ostentatiously from his hands. I say advisedly, and I think truly, that our English prison system is constructed *on the principle of punishment only*. Should it not be *restorative* as well? There is nothing in our system calculated to reform, to restore, much less regenerate. A deputy governor of a convict establishment held a Bible-class among the men, but it had to be dropped. Souls might perish, but red tape must be upheld. "It was not the right thing," and he "was not the right person." Oh! the wretchedness of this miserable policy. There are men inside and outside of the gaols who would willingly give their services in this unsavoury and apparently unfruitful field, but law and authority — dog-in-the-manger like — step in, and says, "You are not the proper person to do this."

Scotland is certainly more ripe for this "forward movement" than England, but it would be well for thoughtful Christian men here to think over this matter. In America there are many things to deplore in prison life, but in other respects they are far ahead of us. For instance, the officers and warders in some of the States are selected for their competency and Christian character. When will England do the like? Again, there is no "cropping" of the hair, for it is considered "degrading," and everything is done to foster self-respect rather than to degrade. This is another move in the right direction. Canada is advancing with the times, apparently, for I am informed that in Kingston, Ontario, some of these very needed reforms are in actual operation.

In some of the prisons of the United States a governor, if convinced that the convict is a reformed man, and honestly wishes to do right in the future, has a right to order his discharge, though he may only have served half his sentence. England will need, first, to introduce a "Christian system," in order to bring to bear the gospel of mercy and love upon her gaol-birds, before we can give our governors the right to open their doors and let them "fly away and be at peace."

Some of us are pained at the severity of some of our judges. Recently a person guilty of robbery to a large extent and perjury, got nine months; whilst a man who stole twenty shillings was sentenced to "ten years' penal servitude." It is true he had been previously convicted, and it is *equally true he had served out his sentence for his previous crime*. Why should he be punished twice for one offence?

I leave shortly (D.V.) to run through two Roman Catholic countries in the hope of again scattering the Word of God among the prisoners who would not otherwise see it. If any friends wish to help they can address me at 6, Frithville-gardens, Shepherd's-bush, London, W.

REVIVAL IN THE SOUTH HAMS, DEVON.

It is always cheering and encouraging to hear of a real moving among souls, when the Holy Spirit of God awakes the dead in trespasses and sins, and breathes life. Ten years ago the large parish of Stokenham, near Kingsbridge, was the scene of a gracious work of conversion, when we took our Gospel tent into the hamlets of Ford and Kellaton. As one result, at the latter place a mission-hall was soon afterwards built, where a simple, earnest Gospel has been preached ever since.

Some of the converts also found their way among the Congregationalists at Ford, and Methodists at Hall Sands, there witnessing for Christ. The Lord of the harvest also has sent an earnest, soul-winning vicar into the parish, who, with his curates, preaches a faithful Gospel. Those who were mere boys ten years ago have now grown into young men. The evil spirit possessed them, and they attended the usual services only to create disturbance and amuse themselves in rough "horseplay." They would also insult the quieter members of the congregation with coarse and offensive observations, in going and coming.

They were made the subject of fervent prayer, and during these ten years faith was tried. Now behold the answer. A few weeks ago an earnest evangelist, Mr. Wooldridge, held a mission in the chapel at Hall Sands, and many were converted, among them some of the ringleaders in this gang of young men. Then followed the services at Bee Sands and Kellaton during the past ten days, for which prayer was asked in this paper a fortnight ago. And God has wondrously blessed. Each day there have been gracious conversions—principally among these young men—who sat in row after row, not, as formerly, "just inside the door," but now up against the platform, their serious, eager attention brightening into joy as the glad message of forgiveness and deliverance was received.

The hearts of God's people are bounding upward with thanksgiving, that they who in times past persecuted the Church are now obedient to the Word. The change in countenance, manner, and life is marked, and remarked. Prayer is desired that wisdom and grace may be given to take care of the lambs.

Paignton. J. Crofton Rainey.

Scepticism in Ceylon.

Rev. J. A. Spaar, Wesleyan Methodist, Colombo, desires anti-infidel pamphlets and tracts for circulation among the ignorant and deceived among whom he labours. He writes: "Never were Buddhists and Theosophists so active as now. Free Thought and Theosophical literature is industriously scattered. I have commenced a Reading Society, and am trying with a little press to reproduce sound teaching, and circulate it among the poorer classes." Mr. Spaar adds that his Reading Society would be glad of copies of evangelical newspapers posted regularly.

LIBERAL GIVING.—Some of the Nonconformist congregations in London and the suburbs have done lately well in the matter of raising money. At Lyndhurst-road Chapel, Hampstead, of which Mr. R. F. Horton, M.A., is pastor, the contributions of the congregation amounted in 1891 to £7933. Next to this comes the Presbyterian Church at St. John's-wood (Dr. Monro Gibson's) with over £6000. Several others have reached £4000. It is announced that the stipend of the Presbyterian Church at Marylebone, now vacant by the death of Dr. Donald Fraser, will in future be about £1300 per annum.

For the Young.

LITTLE CHRISTIANS IN AMERICA.

Young readers will be interested to hear something about children's meetings in Washington, during which many were led, I believe by the Holy Spirit, to feel that they were sinners, and that Christ loved them and died for them on the cross that they might be saved.

At the first children's meeting I explained to them that our sins helped to nail Jesus to the cross, and at the close of the meeting one of the teachers found a boy six years old weeping bitterly. She asked him what was the matter? He did not seem inclined to tell at first, but finally bursting into tears, he said: "I am not going to steal any more bananas!" The teacher told me that great loads of bananas were carried often through the street near where this boy lived, and that he and other boys were in the habit of stealing them.

While I was speaking of how Christ had to bear the punishment of "our sins in his own body on the tree," the boy was so deeply affected that tears rolled down his cheeks. The teacher told him that though our sins had in one sense helped to drive the nails through the Saviour's hands, and to press the crown of thorns upon his brow, yet because He had so willingly loved us and given Himself for us, God would forgive all our sins for his sake, and change our hearts. Then she prayed with him, and the little boy prayed, and gave his heart to Christ.

The Sunday after I found this little boy as happy as a lark, and ready to tell to others what a dear Saviour he had found. Have you, my dear young friend, had your sins forgiven? Have you ever thought that it was our sins that made it necessary for Jesus to die on the cross? And have you asked God, for Jesus' sake, to forgive your sins? If not, I ask you to do it at once. In some of the services in Washington as many as thirty or forty in one meeting gave themselves to Jesus. They don't go out and steal bananas after that. Their parents testify that they show by their lives that they belong to Jesus, and are trying to please Him.

Sixteen years ago I held meetings in the same city every day for twelve weeks, and many boys and girls gave themselves to Jesus and joined the churches. During my present visit every day and night I am finding some of them at work in the inquiry meetings, trying to lead the children and men and women to Jesus. Those who become Christians when they are young are more likely to live consistent lives than such as are converted after habits of sin have become fastened upon them. So the sooner you make up your mind to become a Christian the better.

One Sunday evening a little boy was going by the church where I was preaching, with his mother, and he said: "Let us go into these meetings, for I have heard that many children in them have become Christians." He and his mother entered, and in the second meeting I noticed the little boy in tears, and yet his face was wreathed in smiles. I asked, "Have you given your heart to Jesus?" "Yes, sir!" "When did you do it?" "Just a little while ago." "Are you sure of it?" "Yes, I am sure of it. I know He loves me—He died on the cross for me—and now I love Him."

That little boy has done all he could to get his young friends to come to Jesus. His mother told me, with tears of joy, that he was now a changed boy, and she believed he had become a true Christian. A young minister, who kindly writes this at my dictation, is one of those who became a Christian in my children's meetings when he was six years old. He loves to work among the little ones, and lead them to Christ.

A son of Mr. Baker, a member of Congress, with his mother, was at one of my recent meetings. She had attended my meetings in Rochester when a girl, many years ago, and was very anxious that her dear boy should love the Saviour whom she began to love in her youth. Before the meeting closed I found him weeping for his sins; but he found how Christ atoned for all our sins on the cross, and the next day he came back with a radiant face, telling us that he believed he had been led to trust in Christ alone for salvation. E. Payson Hammond.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Mar. 20, Matthew xx. 1-16; Mon., Mar. 21, xx. 17-34; Tues., Mar. 22, xxi. 1-16; Wed., Mar. 23, xxi. 17-32; Thurs., Mar. 24, xxi. 33-46; Fri., Mar. 25, xxii. 1-14; Sat., Mar. 26, xxii. 15-33.

CHILDREN'S MISSION AT FOREST-HILL.

Mr. T. Lewis Sayer, of the Children's Service Mission, has just concluded a series of special services for young people in St. John's Presbyterian Church, Forest-hill. The services had been originally arranged to last for twelve days, but so great was the interest aroused in the district, and so manifest were the tokens of good being done, that they were prolonged for an additional period of four days. Careful preparation had been made beforehand, and a large committee representing all Christian denominations had been formed.

The opening meeting on Sunday, February 21, was very largely attended, several of the Sunday schools of the district being present. Meetings were held during the two following weeks in the lecture hall, which was filled almost every night. Prior to the meetings each evening, a meeting for prayer was held, or special addresses to boys only and girls only were given, and these were special seasons of blessing and of refreshing. Mr. Sayer has the rare gift of drawing out the personal affection of young people to himself, and many of those who heard him, though they did not speak with him, have come to regard him as a personal friend. Requests for special prayer were abundant from the beginning of the mission, and towards its close there were mingled with these many other requests for praise because of blessings received.

William Martin, M.A.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Ilfracombe*, March 18 to 29; *Taunton*, March 31; Mr. H. Hutchinson, Drill Hall, Caroline-place, *South Kensington*, to March 20; Mr. W. H. Roberts, Clareville-grove, *South Kensington*, to March 20; Mr. S. J. Hewlett, Manor-street Mission Hall, *Chelsea*, to March 20; Mr. Josiah Spiers, Industrial Hall, *Dewsbury*, March 18 to April 1; Mr. T. Lewes Sayer, Harecourt Church, *Canonbury*, March 20 to 31; Mr. George Goodman, Harvey-street, *Hoxton*, to March 20; Mr. Livesey Carrott, Athenæum, *Camden-road*, every Sunday at 3 p.m; Mr. A. G. Dodderidge, at *Torquay*, March 17, 19, 21; *Paignton*, 18; *Totnes*, 20; *Plymouth*, 22 to 26.

WORKING-GIRLS OF LONDON.

The working-girls of London are a class demanding the warmest interest, and the most affectionate support of Christian men and women. Thousands of them know the bitterness of unsatisfied hunger, and suffer torments of mind-worry and wretchedness.

The gladness of heart of those who carry on the Homes for Working Girls in London, has been very great for the hearty interest and continued ready help afforded by so many kind friends since the first establishing of the Homes. Many a story might be told of the brightness and happiness which have lightened many a weary life since the Homes were founded, but the real results which have been attained, in consequence of the wholesome spirit of self-help which has been engendered, in the place of a dreary and dogged perseverance, can never be adequately measured.

Little need be said for the necessity of the Homes, but it is not perhaps generally realised that they have the strongest claims upon provincial support. On one occasion it was found that out of sixty-six girls who were living in one of the Homes, only nine were London born, and as a general rule, it seems that country lasses predominate. A large proportion of the population is continually gravitating towards the towns, and this is very much increased in "bad times."

The Homes, which accommodate 502 inmates, are situated in various parts of London, and are intended for girls and young women employed in the factories and workrooms of the metropolis, and who are earnestly striving to gain an honest living, but who are "homeless." Full board (*i.e.*, breakfast, dinner, and tea) is provided at 4s. 6d. per week; the rent of bedroom accommodation (including the use of dining and sitting-rooms, supplied with a library, magazines, and newspapers) is 2s. 6d. and 4s. per week. Any respectable working-girl or young woman, who can satisfactorily substantiate her character, is eligible for admission.

In bringing a Home with bright and happy Christian influences within the reach of these toilers, this organization is doing much to make up for the grievous sins of omission and commission perpetrated against them by the giddy crowd, and is pointing out opportunities of usefulness which cannot be lightly passed by. All communications should be addressed to Mr. John Shrimpton, Honorary Director, Westminster Chambers, 3, Victoria-street, London, S.W.

GIRLS' LETTER GUILD.

The Girls' Letter Guild was begun in Birmingham about two years ago by Miss Kenward. It aims at giving factory girls instruction, sympathy, and kindly counsel for their daily life, by a system of regular and individual correspondence between cultured Christian women and themselves. Each lady in the Guild takes one girl as her charge, and writes to her regularly once a month at least, on various subjects which may interest and help her. About two thousand girls are, at present, members of the Guild, and a number are waiting to join.

Miss Kenward, writing from 280, Hagley-road, Birmingham, says: "The majority of the girls ask for a 'chapel' lady to write to them. While we have a fair supply of Church of England lady-helpers for the 'Church' girls, we have very few Nonconformist helpers. Consequently, girls have had in some cases to wait months before they can join. Will not some of your Nonconformist readers come to our aid? The monthly letter will not involve much time; and surely there are hundreds of Christian ladies who would do this much if they knew how much the help was needed."

A similar appeal comes from Leeds, where a centre of the Guild was established in August last. There are 250 girls on the books, a number of whom (principally "chapel" girls), have not yet been assigned to any lady correspondent. Full particulars may be had from the Hon. Sec. of the branch, Miss A. M. May, High Brooms, Tunbridge Wells.

The Mount Hermon Orphanage.

The annual prize-giving of the above Orphanage took place lately at 55, Cambridge-avenue, Kilburn. Over a hundred orphans and many friends of the work were present.

Mrs. Parry gave a short account of the history, progress, and methods of the Orphanage, which was founded in 1864 by her cousin, the late Miss M. A. Cole, who passed away in 1887, leaving her large family in Mrs. Parry's charge. Five hundred and ninety-four girls had passed through the homes, in which at the present time there were over a hundred orphans of all ages between three and fifteen.

Rev. F. B. Meyer, who presided, addressing the children, said he was glad to hear that nearly all of them had given their hearts to God. Those who were about to leave he asked never to forget to spend a few moments alone with Jesus every day. He also wanted them to think every morning that they must take Christ's yoke upon them; and thirdly, they must be very careful to keep their hearts clean. Every sin made a stain on their white garments, which they should at once ask the Lord Jesus to cleanse away. He also urged them to do all their work for the Master thoroughly and well, and never to let a day pass without doing a kind act for somebody.

Another hymn was then sung, and a number of prizes distributed, consisting, at the children's own request, principally of Bibles. The proceedings then closed with prayer.

NEWPORT, MON.—Our esteemed friend, Mr. J. H. Hall, reports the sixth anniversary of the Police Bible-class. Nearly one-third of the members of the force have professed Christ since the class was started. Mr. Hall says: "We have a Christian mayor (80 years of age, serving his second mayoralty) in the chair, and eight Christian members of the Town Council present. The head constable also attended, and allowed forty of his sixty-eight men off to be present; and eight of them, members of the Bible-class, testified of the grace of God."

THE SLAVE TRADE.—The news has been received at Brussels that Captain Hinck and his lieutenant, M. Ectors, who are in charge of an important expedition directed against the slave trade in Central Africa, have reached the west shore of Lake Tanganyika by following the course of the Congo. Captain Hinck will co-operate with Captain Jacques, who has reached the Lake by the eastern route. On Captain Hinck's arrival on the Tanganyika, the Arab chiefs there disbanded their native levies, which were preparing at the time to make slave raids.

PROTESTANT PARIS.—Though I regret the oversight, I am glad to find that the Y.W.C.A. has an independent branch in Paris, in addition to the one mentioned in my second paper on that city. This is situated in the centre of employment for English girls, at No. 10, Rue de la Paix, where there is accommodation for a dozen boarders, and a reading-room open every evening; on Sundays from two o'clock, when a Bible-class is held. The existence of such an institution cannot be made too widely known, and Miss Temple, the hon. sec. in charge, welcomes every young lady visiting Paris. I find that the Paris City Mission prefers to be considered an outside agency, and does not aspire to rank as a native work. Budgett Meakin.

Launching Out.

ADDRESS TO STUDENTS AND MINISTERS.

By REV. JOHN McNEILL.

"Launch out into the deep, and let down your nets for a draught."—Luke v. 4.

Our subject is "Launching out; letting down; leaving all." While these men were fishing for fish our Lord was fishing for the fishermen, and splendidly they tumbled into his net. I am face to face to-day with a company of fishermen, or intending fishermen. And, after all, Christ's great difficulty is not with the fish—the great sea of humanity; his difficulty is to get the fishermen into his hands—to teach us his ways, and get us to walk according to his instructions.

Notice how all this came about. These men had toiled all night and caught nothing. At the close of his sermon Jesus Christ asked Simon to launch out and let down the nets for a draught. His word of command is pregnant with meaning. When the Lord steps on board a man's boat, there is no more ownership or mastership with him. Christ takes command. We need to remember that when the Lord is away—and in a time of weak faith, or doubt, or formalism, He is virtually away—

WE PLAY NICE GAMES

on board the boat. See, for instance, how we divide it up into sections and compartments. There are the rough, honest fellows in the forecastle; there are others in the waist of the ship; while the superior officers are away back on the poop-deck. But when the Master's presence is realised, the best of us is only a deck-hand; the thing for us to do is to bend our back and fish. Then there is no standing apart and looking at these rough fellows, who do not know the original documents, and to whom *Jehovah* and *Elohim* are the same thing. Honest, hard work is sublimed, by the Master's presence, into something for which the angels might well leave their blissful seats.

"Launch out into the deep." Alas! to a far too great extent we are timid; we are but poor shrimpers ofttimes among the shallows. There are deeps. What deeps there are in God's Word! What rocking deeps in his promises! What depths in his

ETERNAL FATHOMLESS PURPOSES!

What profound deeps in the Christ of God! The pity of it is that we think we know. We have been so long in the ministry, so long engaged in the work of fishing among souls, that we think we are journeymen now. Like Simon, we are experienced fishermen, born and bred and trained to the business. Yet the Lord Jesus Christ dared to show that He knew more about fishing than these fishermen.

It was not that there were not plenty of fish; yet the most experienced of the fishers had toiled all night and taken nothing. There is only one thing more uncertain than success in catching fish, and that is success in catching men. Here is a vivid parable for us all. Let us be like little children in the Master's hand—hearing his voice as He steps on board and the boat yields to his weight. Have we lost faith, enterprise, inventiveness, or ingenuity? He comes into our congregation, our ministry, or our church, and He bids us forget the things that are behind. "Behold, I make all things new. You will see and you will do new things. Discovery and well-directed enterprise will break out on the right hand and the left, for I have come." It is when we reach the low point of utter failure and exhaustion that we

TAP THE STRENGTH OF GOD.

The miracle of the barrel of meal comes when the meal is exhausted, and we are like to tumble in, scraping our nails along the bottom of the barrel.

"Into the deep." God has taken me away on a mighty deep. For years I hesitated and hung back, afraid to venture. I knew the inshore fishing better, and had good success; there was no need to leave it. But God can step in and cut away all fastenings, and He has launched me out into the deep. He has the same blessing for you as for me. Well may the Breton fishermen's prayer come into our mind as we launch out with Jesus, and the caller air of eternity begins to fan our faces, and the mighty swell of the ocean tide lifts the billows: "Have mercy upon me; my boat is so little and thy sea is so great."

"We have toiled all night and caught nothing." What a suggestive combination—night and nothing. And how beautiful is the combination in the next verse,

MORNING AND THE MASTER.

A splendid combination when the Master comes. "Weeping may endure for a night; but joy cometh in the morning."

Oh, for some "new business!" as the commercial traveller would say. I rejoice in this evangelistic work—"peripatetic" they call it—because there is new business in it. It is true one does not always get a cordial welcome. Some "houses" will not do business with us. Some clergymen will not look near us. In one place a brother minister (and he was not an Established Church man—one of the "Government Trawlers") intimated our meetings, but said he did not take much stock in these

"EVANGELISTIC CARPET BAGGERS."

I am not a carpet bagger. I carry the same kind of bag as my brother does himself—one in which the shirt and the sermon can both lie full-length without any damage to the starch in either!

Dear brethren, let us face the worst. Do not manufacture evidences. If souls are being saved, you will not need to be in any doubt about it, but you cannot manufacture the thing.

"Nevertheless, at thy word, I will let down the net." Simon wanted to let the Lord know that he was an authority in fishing matters, and that if this new venture was not a success he would have something to say about it later on. Just as in our Presbytery meetings there are those who reserve their right to enter a *caveat* when any new scheme is on hand, and to say, should it happen to miscarry: "I told you so." If brother Simon must use his breath, it would have been quite as easy for him to say "Hallelujah" as "Nevertheless." Really there would have been

NO PARTICULAR MERIT

in Simon's doing what Christ told him, instanter, and without a single word. Christ might have said to him: "At my word 'the heavens were of old, and the earth standing out of the water and in the water'; at my word light came, and the heavens were studded thick with stars, and the hills forsook their fixed seats." So there is not a shade of merit in implicitly, at Christ's word, doing what we never did before, or never dreamt of doing.

But suppose the fish had not come, how wise, how unbearable Simon Peter would have been. And I tell you, my brothers, we may keep the fish from coming. If the Lord sees that we are more anxious to safeguard our own reputation than to run risks for Him in a day of rebuke and blasphemy, He may leave us to our little concern for our reputation. We are desperately far astray; there is something wrong with us. This Glasgow of ours is a mighty sea, and

IT SWARMS WITH FISH.

There is no fear of the Lord doing his part. Are we ready to do ours? Of all kinds of evangelical alliances that I care for is the alliance of all the denominations flocking together for some big take of sinners. I have no objection to our Keswicks and our Retreats, and so forth; but commend to me the bringing together of the fishermen for a big haul. I sometimes wonder a little if the Lord is present in such power as we are told at some of our conferences when there is no great "take." Pentecost was a great revival of spiritual life, but it was a magnificent ingathering of souls. I must confess that, in my own spiritual life, if I ever take a step forward it is when the Lord condescends to save souls at my hand. Nothing should deepen the spiritual life more quickly, or produce greater humility, brokenness of heart, and conviction of sin, than when the Lord deigns to give some success. God grant the time may come in all our congregations when the brethren shall beckon to their partners in all the churches to come and help them in a big take. We never lose sight of our poor denominational divisions so much as when we are busy saving souls. God give us all such blessing that we shall be compelled to say: "Withhold; I can take no more." It is in the Master to do it. Oh that we could trust Him for it!

University Notes.

OXFORD.

The Principal of Wycliffe Hall (Rev. F. J. Chavasse) is preaching a course of sermons on the Sunday evenings of this term in St. Peter-le-Bailey Church. His subject is Lazarus (John xi.), and, as usual, there are large congregations.

The veteran missionary of the S.P.G., Dr. G. M. Pope, reader in Telugu and Tamil in the University, has just concluded a short course of sermons on Isaiah lv., at Holy Trinity Church, Oxford, where Rev. G. C. Bowring is fighting bravely with the sin and misery of one of Oxford's very poor parishes.

The annual meeting of the Toynbee Hall Settlement was held at Balliol on March 6, when Professor Jowett, Rev. S. A. Barnett, Lord Herschell, and Mr. Asquith, M.P., spoke. Toynbee Hall, now six years old, is the precursor of several more or less similar settlements of University men among the poor of London.

The University Missionary Union was addressed on March 8 by Rev. L. G. P. Liesching, C.M.S. missionary from Ceylon. The visit of Mr. Wilder, whose work among students in the United States is so well known, is being keenly anticipated, and prayer is asked that Oxford may respond loudly to the missionary call.

A convention of Wesleyan local preachers and class leaders was recently held in Oxford, when Rev P. Thompson, of the East London Mission, preached and addressed a public meeting. Rev. S. Chadwick, of Leeds, and other ministers also spoke. Mr. Thompson made special reference to the importance of the work in villages in relation to young people leaving home for London.

The anniversary of the Baptist Missionary Society was held on Sunday and Monday last. Sermons were preached at New-road Chapel by Rev. H. J. Thomas, of Delhi; and the meeting was addressed by Mr. R. Souttar, Rev. T. D. Landels (son of Dr. Landels), and Rev. H. J. Thomas, of Delhi. The centenary year will doubtless stir up still greater interest in this valuable Society.

The second Bampton Lecture was delivered by Bishop Barry, on Sunday last, to a large gathering of men. The text was I Cor. xv. 22, "As in Adam all die," and the subject was "Heredity." The lectures are evidently going to be "strong meat" for the listeners, and by no means addressed merely to the average undergraduate hearer. This may affect the attendance, but not the interest and value of the subsequent printed form of the lectures.

CAMBRIDGE.

The University sermon on Sunday, March 6, was preached by Rev. Dr. J. W. Hicks, Bishop-elect of Bloemfontein. He took for his text Matt. viii. 9, and spoke on the Life of Discipline.

On Friday, March 4, in the Council Chamber of the Guildhall, Rev. S. Thelwall, vicar of West Leigh, Devon, spoke for the University Protestant Union, enlarging upon great examples of Protestantism in the Bible.

The Principal of Ridley Hall concluded the course of Bible readings in the Martyn Hall on Sunday, the 6th, taking for his final subject "The Master's Use." It is because we were unready, and therefore useless vessels, that He is so often unwilling to use us. He only uses for honour the one that is clean and pure for his service.

Bishop Barry addressed a meeting of members of the University on Monday evening last week on "Some Phases of Unbelief." The Henry Martyn Hall was crowded. Sir Gabriel Stokes, M.P., who presided, distinguished disbelief, the denial of faith, and misbelief, the corruption of faith. Charles Darwin, in his later years, confessed that he had lost all reverence and adoration—a statement which, though nobly candid, was very significant.

On Sunday evening Mr. Moule concluded his series of sermons on Ps. xxxii., taking verses 10 and 11. "Many sorrows...to the wicked," not necessarily the open sinner, but the one who has pulled away the shoulder when He touched them. What a thin partition keeps the inroad, in God's mercy, of many sorrows from invading the soul. "He that trusteth." How much the Bible has to say about "trusting." The Christian's life is all shut up in "I trust." "I cannot, but I come to Him who can." Shall we take our place among the trusting ones? People so trusting are not made languid by it. "Mercy shall compass him." Mercy behind—the past under the blood. Mercy before—the future in his hands. Mercy on either side—the present all cared for. V. 11. A call for joy. "I *will be* glad in the Lord." Why should it not sometimes be that a Christian speak his joy? 1. In the Lord, not in what we are or in our experience, but in Him who never changes is the reason for joy. 2. The *power* of Christian joy. You cannot manufacture it—it must come of knowing *Him*.

THEATRICAL EMPLOYEES.—Since the opening of the Olympia in December last Mr. Wm. Forbes has from time to time, as funds permitted, entertained at tea the women and girls employed in the ballet in the Iron Room, St. Mary's, West Kensington. About one hundred generally accept the invitation, and from the earnest manner in which they sing the hymns and listen to the Gospel invitation one feels that this work is being blessed to many lives.

THE LATE MR. WILLIAM TAYLOR,

THE "NAVVY EVANGELIST."

AS Harlan Page from the carpenter's bench, and William Carey from the cobbler's stool, were, a century ago, called to be mighty winners of souls, so in later days have we seen John McNeill brought from the railway platform, and William Taylor from the navvy's hut to be used of God in the same glorious service. The earnest Christian lady, who, when Hampstead Junction Railway was being constructed, sacrificed personal comfort in order to reach the poor neglected navvies with the Gospel, little dreamed that one of these reckless men was a chosen vessel of God, whom she was to be the honoured means of calling. Thus the potentialities of Christian service, on which we have so often heard Mr. Moody insist, find in our present sketch fresh and stirring illustration.

WILLIAM TAYLOR was born in 1834 at Middleton Cheney, a Northamptonshire village; his father being a sober, industrious farm-labourer, who worked for over forty years on one farm. Young William early showed a wild and restless disposition, becoming the leader in michief among the village lads. His educational advantages were but meagre, as he was sent to a small school in the village for a few weeks only, and most of that time played truant. To keep him employed, his father sent him, when but seven years old, to scare crows; but finding this life irksome, the boy soon left it.

His cherished desire was to seek his fortune in London; so at about the age of fourteen he packed up a little bundle, and trudged off on foot for the great city. *En route* he worked awhile in the brickfields at Aylesbury, and then resumed his tramp to the metropolis, where he found employment as a navvy on the new railways under construction. Getting on fairly well, he returned in a few years to his village home to be married, bringing his young wife with him to the humble railway hut.

A little later on, a *mêlée* over a raffle brought him into the hands of the police, when he and others were fined. Afterwards, he was wont to say that this incident first led him to think seriously of his course of life, fearing what might befall his wife and child if he got into prison.

Neither Navvy nor Railway Missions had been thought of in those days; but ever there have been faithful servants of Christ seeking to do good as they had opportunity. So it came to pass that a devoted lady began visiting the navvy huts on the Hampstead Junction Railway, distributing tracts and speaking earnestly to the men and their wives. Taylor noticed particularly that she came whether the weather was fine or foul, and this led him to consider that there must be *something* in religion to induce a lady to tramp through mud and snow to visit a lot of drunken, swearing navvies. Thus stirred to think, he ventured to go to a little Gospel meeting, where, to his surprise, he found that one of the speakers was the very policeman who, a little while before, had arrested him. Moreover, with the instinct of the "Force," the constable recognised his man, and as Taylor, at the close, rose to go he found his former captor by his side, begging him to wait a minute and talk matters over. After prayer and conversation as to the Way of Life, they parted, and for some days a great struggle went on in the navvy's mind. He felt himself a lost, helpless sinner, but could not understand how God could save him. One day, while working on the line (just where Finchley-road Station now stands) light broke into his soul, and, dropping his tools, he ran to his hut, shouting to his astonished wife, "Thank God, I've got it! The Lord has saved me!" Falling on his knees he offered his first prayer—one of thanksgiving. Mr. Taylor at once began to witness for God, amidst the persecution and ridicule of his ungodly mates. Soon he became a colporteur, and set himself resolutely to learn to read and write, sitting up late after his day's work was over. It was a hard task, but he felt amply rewarded when, by-and-by, he found himself able to read the wonderful words of life. It soon became apparent that the converted navvy had a remarkable gift for preaching the Gospel, and his services were sought far and wide. Hence, though successful as a colporteur, he felt called to give himself entirely to preaching the Gospel. Nor was he ashamed to learn. Many must recall how in these days, when reading the Scriptures on the platform, he would, on coming to a hard word, spell it out, and turn to some one, saying: "What does that word spell?"



(From a photograph by Mr. J. D. Cooper, Montague House, Kingston-on-Thames.)

A good deal of his early work was done connection with Mr. Henry Varley's tabe nacle, and he often confessed he owed muc to this servant of God.

By-and-by the fame of this humble preach attracted the attention of Captain W. Smith, then stationed with his regiment Hythe, and the navvy was invited by him preach at this place. When, afterwards, Ca tain Smith became Honorary Secretary of th Evangelisation Society (then in its infancy William Taylor was accepted as one of its fir working-men evangelists, and his connectio with this Society (so greatly owned an blessed by God) continued for upwards twenty-five years, being only severed by th hand of death.

From his first missio the navvy became famous a an evangelist. His preach ing was with power, an many signs of God's bless ing rested on his labour As a result, Taylor's se vices were greatly in de mand, and whether in villag or town, souls were save and the Lord's people en couraged. Possessed of determined will, and un shaken confidence in hi Father's promises, he tri umphed where many woul have failed. Some of hi greatest successes were ac complished where disaste had been prophesied. Hi best missions were gene rally those in which al denominations united wit the object of bringin the masses to hear the Gos pel. Such seasons were indeed times of refreshin from the presence of th Lord, and resulted in a rich harvest of precious souls.

Mr. Taylor has preache in every county of England and in many parts of Scot land, Ireland, and Wales His missions at Oxford Southampton, Plymouth Manchester, Liverpool, Bir mingham, Gloucester, Bur ton-on-Trent, York, and Cambridge, will never be forgotten by those who took part in them. In rural parts the country people would walk many miles to and from the services.

On one occasion Mr. Tay lor was on his way to preach when he was accosted by a man going in the same direction. "I hear a *navvy* is going to preach to-night." "Yes," replied Mr. Taylor, "I have heard the same, and am going. Where are you bound for?" "Well," said the stranger, "you see, I'm a bit of a discussionist, and I am going to ask this navvy a few knotty questions that he cannot answer. I'm going the same way as you." At length they arrived at the hall, which was filling rapidly. Taylor suggested that his friend should take a front seat so that he might hear the navvy better, and then calmly mounted the platform and conducted the service. At the close he told the audience that there was a friend present who had some questions to ask him. He would now give him the opportunity. It is needless to state that the "friend" was dumb with astonishment and had no question to ask that night.

Infidels and other enemies of the Gospel

found very little success in disturbing Mr. Taylor's meetings, as his ready wit was always more than a match for the infidel's arguments, for he was never at a loss for a reply. The navvy usually secured the goodwill and sympathy of his audiences by his own homely style, in such a manner that the people resented any interference with his preaching.

A very gracious work of grace took place at the Public Hall, Croydon, in 1877. Night after night the inquiry-rooms were crowded with anxious souls, and scores decided for Christ. Many years after a gentleman met the navvy in another part of England, and told him with joy how he was brought to God through his message at Croydon.

At a mission Mr. Taylor held in a tent on Glasgow-green his heart was gladdened by the salvation of a poor, wretched woman, who had determined to take her own life by means of poison. She was led to enter the tent one evening, and God blessed the simple testimony to her salvation. She left that tent rejoicing in the finished work of Christ. Many similarly striking incidents might be given of remarkable conversions which took place at his numerous missions.

At a place in Kent where the navvy evangelist had concluded a very successful mission, crowds lined the streets to bid him farewell. The late Duchess of Kent, who happened to be driving through the streets, stopped her carriage, shook hands with Mr. Taylor, and spoke kindly to him, giving him also a bunch of flowers and a present for his wife.

Mr. Taylor was, without doubt, one of the most successful working-men preachers of his day. He knew his Bible thoroughly, and used the sword of the Spirit well. The secret of his success under God lay in the simplicity and clearness with which he preached the saving truths of the Gospel. He was endowed with native eloquence and homeliness of delivery, which carried his message to the hearts of his audiences. He appeared to be able to make them weep or laugh at pleasure.

As time rolled on, his great platform efforts began to tell upon his robust constitution. Acting under strict medical orders, he gave up prolonged missions, and preached only on Sundays, or when his health permitted. This retirement from active service was to him a sore trial. Realising that his life was drawing to a close, he began to set his house in order, and consider the welfare of the dear ones he was soon to leave. Living as he did, prepared to hear his Master's call at any moment, the shadow of death had no terrors to him, and his happy presence and cheery words continued to gladden all around him.

It may be truly said of William Taylor that "he died in harness," as he preached at the Mission Hall, Fulwell, for the last time on Sunday afternoon, January 10, 1892, from 1 Peter ii. 6 and 7, Christ, the chief cornerstone, and his preciousness to believers, being the topic upon which he dwelt with great sweetness and delight. His son, Noah Taylor, preached in the evening, when his father read and expounded the 91st Psalm, which was his last public act of service. On the following Tuesday, whilst engaged in writing a letter, he was suddenly struck with apoplexy, and, after being unconscious for ten hours, passed peacefully into the presence of his Lord and Master.

It may be well to mention that Mr. Taylor leaves a widow, one daughter, and four sons. Two of the latter—Messrs W. J. Taylor and Noah Taylor—are preachers of the Evangelisation Society. The daughter is the wife of Mr. W. Dixon, of Gordon School, Kingston-on-Thames, and formerly a Baptist missionary at the Cameroons, West Africa.

This review of one taken from humble life and used greatly to the glory of God may well be concluded with a stanza of which he was very fond, and which in the memory of many lingers as his parting message:—

Hark! hark! my Lord and Master calls me,
All is well.
I soon shall see his face in glory,
All is well.
Farewell! dear friends. Adieu! Adieu!
I can no longer stay with you,
My glittering crown appears in view.
All is well. All is well.

THE NAVVY MISSION.

Perhaps no mission is so little known to the Christian public as the Navvy Mission Society, founded in 1878. Navvies are employed in every part of our land constructing railways, canals, docks, reservoirs, &c. Formerly they were utterly neglected, and were a heathen class in our midst. They had no mission-room, school, or hospital, but nearly always a drinking shanty. They were, and still are, by the wandering condition of their lives, outside the reach of Christian ministrations.

Now, in every public works there is, where needed, a mission room and missionary; day, night, and Sunday schools; divine services; prayer and temperance meetings; reading rooms, &c. Every year, 128,000 copies of the Navvies' Letter, and an immense number of tracts, besides forty-two good libraries, are circulated. The Gospel has been taken to the men, and tens of thousands are under its influence. The number of attendances at services, meetings, &c., during 1891 was 526,934. As a result of the efforts put forth the whole navvy class has been raised. Wherever they wander the Mission goes with them, and they look for it everywhere. The once miserable huts are now comfortable, the children taught, and all the conditions of life are improved. Thousands of lives have become reformed, and besides those influenced for God outside it, we number six hundred members in the Christian Excavators' Union—men who confess Christ, and are willing to suffer persecution for his sake.

All this, under God, has been done by our missionaries, themselves working-men. The Society employs two secretaries, who organise the missions and superintend and visit the forty missionaries, whose work takes them out "in all weathers," walking great distances. Any Christian worker will sympathise with the labour of such a life. But the Society is so poor that even a holiday cannot be afforded these men, and under all the strain of their anxious life there is nothing to look forward to. Two of our best men, who have refused offers of far higher pay if they would leave the Mission, which had been the means, by God's blessing, of leading them to the Saviour, came, a short time ago, to us with the inquiry, "When we break down or get too old to work, can the Mission, after all these years, allow us 10s. a week to keep us from the workhouse?" And what could we reply? Only, "We have no pension fund; every penny we receive we need to carry on the constantly-growing work. We have insured your lives for £100 *in case of death*, for your families." Most earnestly the committee appeals to all those who love the Lord Jesus Christ and heed his commandments, to "go out into the highways and hedges," to assist us in this strait. If the sum of £5000 could be *now* invested, we should be able to promise small pensions, when they were worn out, to these devoted men. The missionaries preach the pure Gospel which, from personal experience, they know brings salvation. The Hon. and Rev. R. Grimston, Latchford, Warrington, and Mrs. C. Garnett, Princess-road, Ripon, are the honorary secretaries.—Faithfully yours,

Elizabeth Garnett.

BIBLE SCENES.—Rev. W. E. White writing of life in Santalia says:—It is interesting to see many things which recall Bible scenes and explain graphically Scripture statements. The women draw water from the wells and carry away the pitcher on their heads; the men, with a stick upon their shoulders, bear a divided load—such is the custom. They are to be seen winnowing, and the chaff is carried away on the wind. Women are seen grinding at the mill. You understand how easily a man can take up his bed and walk. You realise the significance of the promise: *The sun shall not smite thee by day*; and you learn to know what is meant by *a thirsty land where no water is.*

MISS ROBINSON'S WORK.

The annual report of Miss Robinson's work among soldiers and sailors is very interesting. The history of the Soldiers' Institute at Portsmouth, from its commencement in 1874, is declared to be one of continuous blessing amid much opposition and difficulty. The additional branches include a private temperance hotel, the Sailors' Welcome, mission buildings, restaurant, Gospel Hall, and the Alexandria Institute in Egypt. At the present time over four hundred women are in the mothers' meetings, while nearly one thousand children and young people are in the Bands of Hope. Forty meetings of various kinds are held every week; the young soldiers are taught trades and athletics, and provided with all the advantages of a club and home. Book-packets and letters are sent by post to all regiments, both at home and abroad; and large numbers, including wives and families of the soldiers who do not stay in the town, are helped and cheered and influenced for good through the systematic visitation of the vessels in port.

During last year the work of the Institute was vigorously maintained. Two ladies have devoted their evenings to the recreation-room, to teach music, chess, knitting, and the like; registering pledges, receiving savings, lending library books, &c. Then comes the Bible-class or Gospel service; then family prayers, making the Institute to be "Home, sweet home"; and, best of all, it is added, "God is with us." "Many hundreds of the soldiers have learned here to know the Lord Jesus Christ as their Saviour, and not a week passes without some new recruits being won for Him." Two Scripture readers constantly visit the barracks room by room, also the hospitals, cells, and distant forts, besides assisting the ladies in the troopship work.

The report further declares that it is of the utmost importance to the country at large that every effort to benefit our soldiers in every way should be *well sustained*, inasmuch as thirty thousand of them are sent back into civil life every year, and will be "sure to leave the Army either better or worse." The deep and real impression which Miss Robinson's love and efforts for the soldiers' welfare, both soul and body, have made is seen in the following extract:—"I am interested often in seeing soldiers from India who come here 'just to see Miss Robinson'; strangers, who have heard of the Institute from others (I often wish I were better worth seeing); they are solemnly ushered into my presence, sunburnt, shy, grave men, who stand in a perfectly stiff attitude, and gaze intently; my efforts to put them at their ease are totally unavailing, but I trust they go away gratified by a warm shake of the hand; they certainly put their feelings into *that*." Deeply interesting also is the chapter on "Reminiscences," showing that what is now a reaping in joy was formerly a sowing in tears, and a hard struggle. The report concludes with a note of praise "from all our workers to our gracious God." Communications may be addressed to Miss Robinson, The Soldiers' Institute, Portsmouth.

A RETROSPECT.

Is it a vision, or is it a dream?
I know not, for "things are not what they seem."

'Tis a cold grey morn, and I think I stand
Alone, in the midst of a desert land.

I can see no tree—no flower will grow:
Ah, me! I remember I would not sow.

2 Cor. ix. 6.

Others were busy, their gardens are bright;
Alas! for *me*, only mildew and blight.

Gal. vi. 7.

The Master had called, but I would not go;
Oh! how can I reap? I refused to sow!

He bade me some precious seeds to set;
I answered, "I go," but not *yet!* not *yet!*

Many were patiently kneeling around,
Putting dull brown seeds into dull brown ground.

Their ground now is full, the harvest they wait,

John iv. 36.

While I stand and mournfully cry, "*Too late!*"

Hos. viii. 7.

Helen Tracy.

The Revival in Scotland.

(FROM OUR SPECIAL CORRESPONDENT.)

ALL-DAY CONFERENCE IN GLASGOW.

"Thou hast given us to-day a red-letter day in the history of this city." With these words of grateful thanks Dr. STALKER led in prayer the annual meeting of the Glasgow "Mizpah Band" last Thursday evening. And surely they convey no idea of exaggeration; for those who were present at the various meetings held that day at the St. Andrew's Halls are not likely soon to forget the scene and its surroundings. The gatherings were designed to focus and to crystallise the deep widespread interest that has been awakened in the west central district of Scotland by the revival movement in which Messrs. Moody and Sankey and Rev. John McNeill have been the chief actors. The day was a very full one. At eleven o'clock, in the Berkeley Hall, there was a crowded meeting of ministers, office-bearers, and students; immediately afterwards there came a three hours' conference in the great St. Andrew's Hall. At seven p.m. the annual gathering of the Mizpah Band took place in the small hall, and almost at the same hour the general crowd filled to repletion the large hall for the anniversary of the Glasgow United Evangelistic Association. Dr. Stalker was therefore amply justified in regarding the quadruple event as constituting a "red-letter day" in the annals of the city. At the same time it was an unmistakable token of the high esteem in which the evangelists are held by the most active and warm-hearted portion of the religious community of central Scotland. Among those present we noticed at least one well-known Christian friend all the way from Inverness, and doubtless there were shoals of pastors, evangelists, workers, and converts from the towns and districts round about Glasgow. One of the principal features of the day's speaking was the hearty reception given everywhere to Scotland's

LATEST EVANGELISTIC RECRUIT

Rev. John McNeill. He has certainly caught the popular ear of his countrymen. We wish him health and graceand length of days in which to fulfil the high promise of his new career.

Mr. MOODY presided over the throng of pastors, students, and others that filled every available corner of the Berkeley Hall at eleven o'clock. He had been announced to give the principal address, but he impressed his friend, Mr. McNeill, into that service, and gave his address later in the day in the large hall. We cannot venture, from lack of local knowledge, to describe the distinguished audience in the Berkeley Hall, but it seemed to contain all the best-known ministers and men in the evangelical world of Glasgow, not forgetting a goodly contingent from Edinburgh. The galleries were crammed with students, who were warmly interested in the proceedings, and cheered Mr. McNeill to the echo on every possible excuse. It is a very noteworthy fact that the authorities of the Free Church College had given a forenoon holiday to all the students to enable them to attend—a thing, we are informed, without precedent in the history of the institution. Principal Douglas, Prof. H. Drummond, and probably other of the professors, were among the auditors at the meeting.

With business-like promptitude Mr. Moody called on Mr. McNeill to speak, after a psalm had been sung and Rev. Dr. Black had offered prayer. Mr. McNeill gave three addresses during the day, and this first address was perhaps the most pungent, pointed, and profitable of the three. We give an outline of it on another page. Some of the more local allusions, which we have not reproduced, went home; and the frequent sallies of sanctified humour kept the gravest of the audience in a state of mild excitement and expectation. With Mr. McNeill on his legs there is certain death to dull and frigid formality, while there is no lack of pathos and real spiritual power.

At the close of his remarks the company adjourned to the big hall, where seats had been specially reserved for them. Mr. MOODY again filled the president's chair. Dr. ANDREW BONAR, venerable, but still youthful in spirit, led the assemblage in prayer, and Mr. SANKEY very feelingly sang the late Dr. Horatius Bonar's hymn, "Pray, brethren, pray." The

THREE HOURS' CONFERENCE

was begun by a fervid address from Rev. JOHN SMITH, of Broughton-place Church, Edinburgh. The thought borne in upon him, he said, by such a gathering was—We are almost at the close of a special religious movement that has awakened most profound interest almost from end to end of Scotland. The momentous question arises: What is this great movement to come to? God has been giving showers of blessings in many parts of the land, and great promise of further blessing. Will all this interest, which has been so suddenly aroused in the country, pass away? When Mr. Moody and Mr. Sankey came to Scotland in November, the thought in many minds was that the old times were coming back again. Is that to be all! "I have the profoundest conviction, which I must express, that God designs to give us far deeper and

MORE LASTING BLESSING

than that." As illustrating his conviction on this point, Mr. Smith referred to a passage in the history of Judah, mentioned by the prophet Micah—a period when they had lost their ascendancy amongst the nations, and there was a blight on the religious life of the people. It was at such a crisis that God, by the mouth of the prophet, gave them to hope that they might have back again the glories of the early days when they ere delivered from Egyptian bondage. In some respects Scotland's spiritual history has corresponded to the great movements in ancient Israel. It is my firm and unshaken faith (said the speaker) that this movement, the beginnings of which we see around us to-day, is not to pass away. I believe we are standing at the beginning of a great,

CONTINUOUS, SPIRITUAL MOVEMENT

in this land; that God is saying: "Open your mouth wide and I will fill it." Have we faith to expect it? We are face to face with a most momentous crisis, and God is saying to us that according to our faith it will be unto us. May God enable us to realise his almightiness; that there is nothing too hard for Him, and that not only according to the measure of his past working, but in far higher, grander measure, He will work for us. We may well look to Him when we contemplate the drunkenness, uncleanness, and other mighty evils that inflict such havoc upon tens and hundreds of thousands here in Scotland. Mr. Smith went on to say that, after his work in preaching of the Gospel, he felt that they ought to thank Mr. Moody for the splendid service he had rendered in laying his finger on the drink traffic as

THE PLAGUE SPOT OF SCOTLAND,

and placing the responsibility for its continuance upon Scottish Christians, in the way that he had done.

As to the outcome of it all, Mr. Smith said we are so apt to forget, in regarding the thousand millions that lie in heathen darkness, that it is God's design to give us this spiritual fire and this hungering after spiritual life, in order that, not in ones or twos, but in tens and hundreds, men and women may go forth to the heathen world and lift high the standard of King Jesus. Our place is at the throne of grace, that this may follow. Let us believe, and God will do greater things than we can even imagine.

The next address was from Dr. STALKER, and was a very practical exhortation to

CONTINUOUS EFFORT,

based on the words in Proverbs, "The slothful man roasteth not that which he took in hunting." There is a touch of the ludicrous, he said, in the picture of the huntsman who had spent his breath and his strength in catching his prey, but never had a slice of the carcase because he was too lazy to roast that which he had caught. It is an extreme illustration of a mood and temperament of which we need to beware. The mood is the relaxation that is apt to ensue after severe exertion. There is the temperament that goes along with it which is splendid at beginnings, but at some critical moment the nerve effort seems to be cut, and the whole thing comes to nothing.

It helps to spoil every revival movement. There are some aspects of religion that appeal strongly to sanguine and excitable natures. There are those who seem to run well for a time, but suddenly effort is relaxed, and everything collapses. In the Word of God everything is promised to the man who overcomes. I hope I am not saying too severe a thing if I remark that the religious history of many might be thus described: they got religion a good many years ago, and they never have done anything with it since. There is only one epoch in their religious life, and that is their conversion. If you ask them to speak of their experience, they have nothing to say of yesterday or last year; it was all at their conversion. Some one has said that there are multitudes of Christians, but there is only one here and there who has spiritual power. Is it not too true? Does God in'end it? Is the Christ of any man different from the Christ of the man who has spiritual power? There are so many professing Christians who only derive from Christ a kind of

STARVATION EXISTENCE.

Dr. Stalker also urged the need of unrelaxed and persevering effort in the varied branches of Christian work; illustrating his point by the persistent action of the stone mason, who, by steady and repeated blows, breaks asunder the mass of granite on which he is operating. It was the hundredth blow that did it; if he had stopped at the ninety-ninth he would have been a failure. When the man went out after the lost sheep in the parable, he did not merely keep up his search till some one told him he had done his duty, or till people were praising him as a model shepherd. He sought the sheep *till he found it.*

Mr. BURKE having rendered with splendid effect the song, "When the mists have rolled away,"

REV. JOHN McNEILL

followed with a very telling address on the testing of Gideon's army, according to God's instructions. Commenting on the story, which he described as a very scarifying one for professed Christian workers, he graphically portrayed the depletion of Gideon's forces when the first test of fear was applied to the thirty-two thousand Israelites. Twenty-two thousand of them "executed a magnificent strategical movement upon home"; and when they got there they explained their return to their families by saying that "the fight hadn't come off when they left." There is an awful edge of severity in the narrative, and God's fan is in his hand still. There are multitudes of such cowardly, nerveless Christians in all our congregations. The further test by lapping at the water brook was very cleverly expounded, with fitting play of gesture. The faithful three hundred who remained were those who scented danger from the foe as they drank, and kept themselves in wakeful readiness for the onset of the Midianites. The applications of the lessons in the narratives are obvious, and the speaker faithfully set them in order before his audience, composed mainly of professed Christian workers. At the outset of his remarks Mr. McNeill bespoke earnest prayer for himself and Mr. Burke, and paid a hearty tribute of personal esteem to his singing companion in the fight.

The beautiful hymn, "Sometime we'll understand" (given in these columns some weeks ago), was sung, with moving sweetness and effect, by Miss Darling, Mrs. Barclay, Mr. Sankey, and Mr. Burke, arranged as a solo, duet, and quartet. Two brethren led the meeting in prayer, and then

THE LAST HOUR

was largely filled up with Mr. Moody's address on "The Holy Spirit." He began by remarking that it was a very difficult thing to preach to preachers, as they were not accustomed to listen for themselves, but for their congregations. Alluding incidentally to an observation of Mr. McNeill at the students' meeting, Mr. Moody said he had met with many Scotch ministers who had been set on fire at Keswick, and therefore he believed that that conference had proved a great blessing to Scotland. If any minister or worker present were not bringing forth fruit he ought to examine himself and give himself to prayer that that very day the Holy Ghost might fall upon him so as to give anointing for service. He went on to speak of the work of the Spirit in this dispensation. He convinces of sin; He imparts love, so that the worker does not go about his work from a cold sense of duty; He gives hope; He bestows liberty—a thing that is badly wanted in many churches throughout Scotland; He delivers from the carping and critical habit; He testifies of Christ. All these points were amplified with much power and unction. Different degrees of Spirit possession were described, and the need of the fulness of the Spirit as an enduement of power for service was urged. Finally, there was a vivid sketch of the way in which Elisha got his

heart's desire to have a double portion of the spirit of his father in the faith, Elijah. The utterance was a very helpful and inspiring one, and awakened heartfelt responses in many a hearer.

After prayer the great audience dispersed, many of those present having been in close attendance for the space of four solid consecutive hours.

The annual meeting of the "Mizpah Band" was held in the evening. Lack of space compels us to hold over our report of this to next week.

THE EVANGELISTIC ASSOCIATION.

At the same time as the Mizpah men were cheering Mr. Moody and Mr. McNeill, the anniversary of the Glasgow United Evangelistic Association was being held in the Grand Hall, which was everywhere crowded with a brilliant and enthusiastic audience. Mr. J. Campbell White, as President of the Association, was in the chair. The large united choir was ably led by Mr. J. H. Burke.

Principal Douglas having led in prayer, a report of the past year's work of the Association was submitted by Mr. Miller, the secretary. Grateful reference was made to the origin of the Association as an outcome of Mr. Moody's visit to the city eighteen years ago. The many and varied branches of the Association's work were briefly passed in review—the noonday meeting, the Fellowship Association, the Gospel work at the Tent, Bethany Hall and Mizpah Hall, the Girls' Home in St. Vincent-street, the Fresh-Air Fortnight scheme, the Homes for Destitute Children at Saltcoats, &c., &c. It was stated that last summer no fewer than 3500 poor children had got a fortnight's outing in the country through the scheme. At the close of the financial year there was a satisfactory balance of £1870 in hand.

THE CHAIRMAN'S SPEECH

was excellent, and highly practical. Referring to bygone periods of blessing, he mentioned the dates of 1859, 1874, 1882, and (thank God) 1892, as years to be for ever remembered as seasons of the Spirit's working in the hearts of the people of Scotland. He thanked God for the successive visits of Mr. Moody and Mr. Sankey, and referred specially to 1874, when so many of the existing Christian agencies had sprung into existence. These branches were alluded to, and the Chairman appealed for the continued support of Christian friends in the vigorous maintenance of the work of the Association. The unsectarian platform of the Association's work was commended, and the aggressive element pressed home. A word was said in passing about the importance of divinity students receiving practical training in Gospel work as a portion of their curriculum. Then the "lapsed masses" of church members were exhorted to rise to the level of their privilege and responsibility; and Mr. White wound up an effective utterance by a rousing defence of the fundamental Christian doctrines which, in many quarters in our day, are called in question.

Professor Simpson having uttered a brief but compactly expressed appeal for greater consecration in service and liberality in giving to foreign missions, Mr. Burke sang with great expression and pathos "He saved a poor sinner like me."

REV. JOHN McNEILL

was called upon, and soon put himself *en rapport* with the great audience by some flashes of homely and caustic humour. He said he had now lost some of the sweet compensations and strong consolations of the stated ministry. But his new work had its advantages also. He had reached a haven where "the elders cease from troubling and the deacons are at rest." Not being tied to any church whose members could take offence at too plain speech, he was able to say things that needed to be said, but from saying which many ministers shrank. Then Mr. McNeill launched out into a

VIGOROUS, FRESH, AND TELLING

exposition of the text, "Whatsoever thy hand findeth to do, do it with thy might, for there is no wisdom or device or knowledge in the grave whither thou goest." It is a strange text, he said, so breezy at the beginning and so funereal at the end. Though there is so much of the word "do" in it, it is a grand evangelical utterance, because faith precedes work. What a word it is, too, for daily life! Let us not dream about this and that; but *do it*. A trumpet blast like this is needed to take the laziness and sloth—the "canna be fashed"—out of us. We have so much talking and so little real doing. Here in Glasgow we are on the bank of a dark, turgid stream of sin, and as the bodies go floating by we see that they are our own brothers and sisters. Christian! pluck thy hand out of thy bosom and rescue these perishing souls! Every one of us has got a hand that can do something to

> Rescue the perishing; care for the dying;
> Snatch them in pity from sin and the grave;
> Weep o'er the erring one; lift up the fallen;
> Tell them of Jesus, the Mighty to save.

How often our great purposes for God and the world "burn away, and lose the name of action." The Lord save the Evangelistic Association and all the churches from

"FUSHIONLESS" CHRISTIANS.

Notice the motive to earnest action: "For there is no device," &c. This looks like a wet blanket upon all energy. To tell me I am going to die will surely make me sit down, and take all the steam power out of me. Nay; the New Testament has given this Old Testament text another setting. As Christians we do all our work—secular and sacred—under the impulse of two great motives—an opening grave and an opening heaven. Which will open first none of us knows; but from either and from both combined, how splendid should be the energy for Christian work! What a pressure is thus put on the believer! An engine works far better at high pressure than at low pressure. People sometimes come to me and say, "Take it easy." If they only knew me they would not give that advice, for I have a tremendous capacity for taking it easy. And how many people there are in our Churches to whom you would think the Lord had given the word of command,

"STAND AT EASE!"

I remember my boy coming home one day after hearing me talk something like this in a sermon. He stood before his mother and said: "Mother, I don't know all that father said, but he said it means this, 'There is to be less talk and more work in this house.'" We are doing the Lord's work; let us work hard. "The night cometh"; and that for us means sweet rest. The Lord puts none of his workers on the "night shift." Let us work for our rest and our reward.

MR. MOODY'S NEW SCHEME.

On rising to give the last address of the day, Mr. Moody was greeted with rounds of cheering. Without any prelude he plunged into the heart of a practical proposal that he must have been meditating beforehand, but which no doubt took the audience by surprise. The address was a capital commentary on Mr. McNeill's exhortation that had gone before. This association, said Mr. Moody, ought to move forward on a new line. The cry is coming from all parts of the world for Christian workers. I do not know any country where there are so many good workers as in Scotland. I would like to see you make a new departure, and start a

TRAINING SCHOOL FOR WORKERS.

I believe that your ministers generally are educated away from certain classes of the population. Do not run away and say that I have been talking against educated ministers; I am not. But there is a class of people we are not reaching, and I do not believe that our highly-trained ministers will ever reach them. The quicker we find this out the better. In your large cities we are told that ninety-five per cent. of the working population never go inside a church. In America the bulk of our working-men are outside the churches. Take a boy who goes from the academy to the university and then to a theological seminary; let him put on a white cravat, and do you think he will reach these working-men? If some of our theological students were to act as reporters on the daily papers for six months, or were to work at a trade for a year—trying meantime to preach to street crowds, they would soon find out whether God had called them to preach or not. If God calls a man to preach He will send some one to hear him. The time has come, I think, for us to

CALL OUT THE VOLUNTEERS.

Suppose a youth of twenty-two is converted, and the Spirit of God moves him to go into the ministry. It will take him four years to prepare for the University, then four years at the University, and then four years at the Divinity Hall—twelve years in all. Perhaps, after all, he is not fitted for the regular pulpit, and could have been doing good Christian work without entering the ministry.

Mr. Moody went on to describe the sort of training in vogue at his Chicago Bible Institute—instruction in the Bible and in music in the forenoon, and actual mission work of some kind in the latter part of the day. Godly women trained in this way could hold mothers' meetings which very few ministers were qualified to conduct. Street preaching and work of that sort, he said, should not be left to untrained men; it needs the very best men that can be got, only they must be in touch with the people and have a command of the colloquial English. Such a training school would also prepare

WORKERS FOR THE FOREIGN FIELD.

He did not think that any man or woman ought to go to the mission field abroad till they had proved themselves successful workers at home. Why should there not be in Glasgow an institution of this kind, that would prepare Christian men and women for work in all parts of the world? Mr. Moody quite warmed up to his subject, and, like the practical man he is, he declared that Glasgow's wealthy Christians ought to secure a site for this training college close by the Christian Institute in Bothwell-street, and have a suitable building erected without delay. They had plenty of money, he said; indeed, some of them had so much they did not know what to do with it. As to a fitting person to superintend the work, he said they had in Mr. John Anderson, of Ardrossan, the very man for the post.

Of course, the great audience cheered Mr. Moody's proposals very heartily, particularly when he secured from the chairman, Mr. Campbell White, a promise to give the site, if the Lord opened up the way of carrying the project though, and like promises of help in erecting the building from Mr. Napier and Colonel Buchanan, who were sitting on the platform. As a finishing touch to his address Mr. Moody asked the audience to pray earnestly about the matter and go forward; when he came back to Glasgow he would expect to find the Training School in operation, and he would be much disappointed if it was not. The Chairman also asked that prayer should be made, not only about this matter, but on behalf of the American Evangelists, and Messrs. McNeill and Burke in their arduous Gospel work. Mr. Sankey sang, by request of Dr. Bonar, "Jesus of Nazareth passeth by"—a hymn greatly blessed in past missions to Scotland—and Dr. Bonar closed the memorable gathering with prayer.

Among the new hymns sung in the course of the evening was a stirring one by Mr. James McGranaham, "Preach the Gospel"; words and music will be found on another page.

So much of our space is taken up with a report of the Glasgow Conference that we do not in this issue give any detailed notice of the meetings held during the past week by Messrs. Moody and Sankey, Mr. McNeill, and others. They have been busy, however, and have been seeing fruit of their labours. After closing the western campaign at Dumbarton, Helensburgh, and Alexandria, Mr. Moody and Mr. Sankey began on Sabbath a week's work in the Lothian district. Mr. McNeill having closed at Paisley, is now following up at Dumbarton. His coming mission in Glasgow will be held at Newsome's Circus, and not at the East-end Exhibition building. This will accommodate some four thousand or five thousand people, and is much more centrally situated. At Carrubber's Close, Edinburgh, noon meeting, on Monday, Mr. Sankey sang, and told of the blessing that had been given the previous day at the Bathgate meetings held by Mr. Moody and himself.

Professor Simpson reported a winter session of blessing in the students' meetings held on Sabbath evenings by Professor Drummond. He related an extremely interesting fact. A young American minister, who had been studying lately in Edinburgh, felt so deeply concerned for the spiritual welfare of one or two students he had met there, that he came over the Atlantic for the winter solely with the view of influencing these friends, especially one who held sceptical views. At the closing students' meeting for the session on Sabbath evening last, this young minister was present with his quondam sceptical friend who has been led to decision for Christ, and sat down at the Lord's Table in the Oldfellows' Hall, with several hundred other students who have attended Professor Drummond's meetings. The Professor gave a simple earnest, and powerful valedictory address, and at the Communion service helpful addresses were given by Principal Rainy and Rev. John Smith, of Broughton-place Church.

Medical Missions.

AN EDINBURGH JUBILEE.

Fifty years have passed away since the founding of the Edinburgh Medical Missionary Society, and the jubilee has just been fittingly celebrated. The first of the series of meetings was one specially for medical students, and was held in the Free Assembly Hall on Saturday evening. There was a large, brilliant assemblage. The area of the hall was reserved for the students, who turned out in large numbers, and proved to be as mercurial in temperament as young "medicos" generally are. Doubtless a principal attraction was the presence and speech of Archdeacon Farrar, who came down from London specially to advocate the great cause of the twofold Gospel of healing for body and soul.

Professor Simpson presided, and briefly introduced the business of the evening. In speaking of the vastness of the work to be done, he expressed a hope that the young friends before him would rise to the height of their responsibility, and would "take off their coats to the work." A very able, graphic, and intensely interesting address was given by Dr. Henry Martyn Clark. He described the actual work of a medical missionary, from his own experience in India, proving up to the hilt that as a real evangelistic agency among a heathen people a medical mission is unsurpassable. Some of the facts he related as to the way in which prejudice and opposition had been overcome through the exercise of the healing art were very striking, and altogether his speech was a splendid plea for the special work of the Society.

He was followed by Archdeacon Farrar, who kept the audience spellbound as he enlarged, in elegant and eloquent language, on the extent to which the pioneer missionary work of the world had been successfully accomplished by young men, often at the cost of much suffering and self-sacrifice. He made brief and rapid mention of the noble achievements of devoted men in days past and present—men who gave themselves to the service of Christ and humanity while the dew of youth was yet upon them, and who had accomplished great things, though in many cases at the price of much self-denial, and in some instances at the cost of life itself. Then there came a powerful plea for a like devotion from the Christian youth of to-day founded largely on the peculiar responsibility which Great Britain bears in its relation to heathen countries, and on the heavy debt which it had contracted through the misdeeds of many of its sons, who have been missionaries of evil and not of good. The Archdeacon's peroration was most thrilling and weighty. He bowed his head, he said, and blushed for very shame, when he thought how there had gone from this, as from other European lands, the kidnapper, the man-stealer, the drink-seller, who had heaped stumbling-blocks before the inoffending childhood of the world. What we have to do in regard to the heathen nations is not the mere granting of a boon out of our plenty, but rather the imperfect payment of a heavy obligation, and the tardy reparation for an intolerable wrong.

The effect of Dr. Farrar's appeal was heightened by the singing of Miss Darling, who rendered with much feeling and due emphasis Miss Sarah Stock's new missionary hymn, of which the following is the first stanza:—

A cry as of pain, again and again,
Has come o'er the desert and wide-spreading main;
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing;
It comes unto me; it comes unto thee;
Oh, what shall the answer be?

Mrs. Bishop, the well-known traveller, was the next speaker, and nothing could have been heartier than the testimony she bore to the value of medical missions as she had seen them working in many lands. The greater part of Mrs. Bishop's remarks took the form of practical counsels to those students who were intending to enter on missionary work. These counsels were full of sound wisdom and spiritual force. She exhorted intending missionaries to the exercise of great care in preserving the keen edge of spiritual life, and conserving enthusiasm in the time of preparatory study. She also gave some very plain but not unneeded advice on the question of marriage, and the importance of having a life companion who is in full sympathy with missionary work. Mrs. Bishop's address ought to be published in pamphlet form, and distributed widely among all intending missionaries, medical and otherwise.

There was only time left for a very short address by Professor Drummond. The greatest fact in history to-day, he said, is that the kingdom of God is advancing in the world; and Christian young men are coming to see that their lives can be spent in no better way than in giving their little all to the direct furtherance of God's purposes. As a minor traveller through some parts of the world, he cordially confirmed Mrs. Bishop's estimate of the worth of medical missions. He had visited these missions in some very remote places, and he declared that they were doing good, and nothing but good.

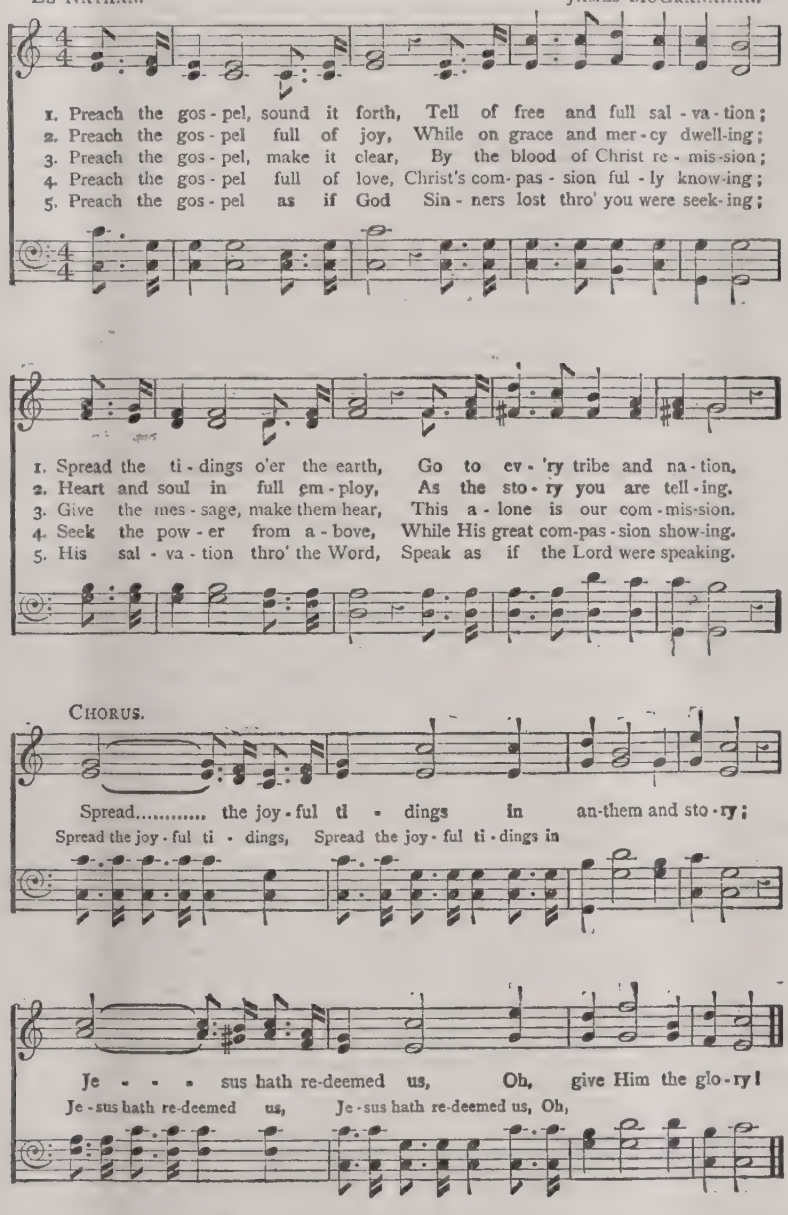
Archdeacon Farrar's sermon in the United Presbyterian Synod Hall on Sabbath afternoon, drew together an immense congregation, and thousands, it is said, were unable to get in. The preacher took a very comprehensive survey of the present aspect of the world religiously, and dwelt emphatically on the solemn obligation that rests on Great Britain for furthering the evangelisation of those who dwell in heathen or semi-heathen darkness. Towards the close of his splendid discourse, he drew a graphic and scathing picture of the wrongs that European nations had inflicted on the heathen in different lands, in order to their own self-aggrandisement, and regardless of the devastation they had caused to the souls and the bodies of their fellow-men. He closed with an earnest appeal for support to the Edinburgh Medical Mission, and its operations at home and abroad.

A large public meeting was also held on Monday evening.

Preach the Gospel.

"Go ye into all the world, and preach the gospel to every creature."—Mark xvi. 15.

El Nathan. James McGranahan.



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From "New Hymns and Solos." Compiled and Sung by Ira D. Sankey. (*London: Morgan & Scott.*)

The Constantinople Rest.

The new report is accompanied by the following letter from Miss Kool, one of the managers of this Institution:—"For over seven years Miss Armytage has been engaged in the Lord's work among the sailors who visit Constantinople. The Lord has given us his blessing and has set his seal of approval to it; precious souls have been gathered into the fold, and many a seaman looks back to the Rest as his spiritual birthplace. The work is quite unsectarian, and depends entirely on the free-will offerings of the Lord's people. The strictest economy is observed in carrying it on, the expenditure last year amounting to only £250. The funds just now are very low; indeed, we are in debt."

The grateful acknowledgments of those who have come to know the Rest overflow with thankfulness. One says: "How I love this place, and thank God for bringing me here. It was all *his* doing; I shall never forget it as long as I live." Another said he had thrown all his novels overboard, as he did not want *them* now. A young German said, "I never knew what happiness was till I came to Jesus. It has changed my life, and I only wish all my companions knew it too." The wife of a Roman Catholic wrote saying she would thank God to her dying day for the good her husband had received, and for the Holy Book he had brought her. "Surely," she says, "there never was such a book in all the world, and I will read it every day." Over six hundred new members have been added to the temperance roll during the year, organisations have been formed in Russia and Prussia, and many have also joined the Bible Union.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

SUNDAY, MARCH 20.—2 PETER III.

As it was in the Days of Noah (1-7).—"This is now, beloved, the second epistle I write unto you" (R.V.). 2. Note that the apostles are put on the level of the prophets as being the medium of the voice of God, and also note (R.V.) "the commandment of the Lord and Saviour through your Apostles," from which we gather that the Master gave commandments from Heaven as of old on earth (Acts i. 2). 3. How often unholy desire warps our judgment. 4. The permanence of natural law is a stumbling block to the reception of the truth of Christ's coming, unless we remember that it has not always been permanent, as when the Deluge broke in upon the world of men. It is not true that things have always continued as they were from the Creation, else Noah had never built the ark. 5. There is a *wilful* forgetting. It is convenient to forget some things. "Compacted out of water and amidst water." This may mean, which is a geological truth, that water had much to do in moulding the shape of the physical world. 7. What the Word of God did in commanding the waters of the Flood, it can do again in loosing the fires from their leash. "The heavens and the earth have been stored with fire" (R.V.) is remarkably corroborated by physical science, which describes a planet as a crust solidifying over fire.

The Coming of the Day of God (8-13).—God can do in one day the work of a thousand years, and a thousand years being as one day, it was only in the morning of yesterday that Jesus died. It is not long ago. 9. The delay of judgment means, not indifference to sin, but yearning love over sinners. 10. The universe shall pass through a baptism of fire, from which it shall emerge pure and beautiful. 11. Conversation, *i.e.*, "living" (R.V.). 12. Hastening, *i.e.*, "earnestly desiring." Some render it "hastening the coming of the day of God," as though believers are able to bring it nearer by their longing and devotion. 13. The promises are scattered through the Bible, and specially in the Prophets (Isa. lxv., lxvi.).

Be Watchful (14-18).—The coming is certain, but not the time. The uncertainty should lead to a holy living (Matt xxiv. 43). Blameless now, faultless presently. 15. How lovely to find that Peter speaks of Paul as a beloved brother, in spite of Gal. ii. 14. We can write according to the wisdom given. Much depends on our use of Scripture, either to salvation or destruction. 17. Forewarned is forearmed. 18. "Grow in the grace and knowledge" (R.V.). All is ensphered in Christ.

The Epistles of JOHN.

These three exquisite writings, so full of love and truth and obedience, are the worthy product of the disciple whom Jesus loved, and were probably written by him from Ephesus, at a time when Gnostic and other heresies began to blight the early promise of the Church. His name is not affixed, but in his spirit and style we detect the Apostle of love. There are close analogies to the Gospel that bears his name, both in the teaching and language, and this confirms the universal tradition of the past.

MONDAY, MARCH 21.—1 JOHN I.

The Word of Life (1-4).—Compare John i. 1-5. He was from the beginning, because He was before it. He was without beginning of days. The Apostle goes back on the reminiscences of his early manhood, and recalls the voice, the face, the touch of the Son of Man, who was, indeed, the Word of God. "Concerning the Word of Life." 2. The life of all living beings is in God, but it was hidden and secret until it took visible shape in Jesus. That word "manifest" implies the bodying forth of that which had been pre-existent. The day is not far distant when it shall again be manifested. 3. We cannot keep the good tidings to ourselves (2 Kings vii. 9). There is no fear that numbers can exhaust those stores; but the more that are led into the blessed fellowship, the more is the common gladness increased. Ah, how the glad circle of the redeemed has been swollen by the addition of countless myriads since these words were indicted! The Apostles' fellowship is rapidly filling the vast spaces of Heaven. Directly we are in fellowship with God, we are also with man. To touch God is to touch man. To have power with God is to have power with man. 4. There is some diversity whether it should be *our* or *your*. But it is much the same. Our joy bubbles over whether we give or take. The world says, Give and Take; the Gospel says, Take and Give. The word "fellowship" may be rendered "partnership." We are in real partnership with the Eternal God.

Walking in the Light (5-10).—The risen Christ sent messages to his apostles by the Holy Spirit, as He will also to us: only let us see to it that what we hear we tell. 5. The Divine nature is gentle in its manner and all pervasive, as light which, though it leaps the abyss and fills the immensity of space, is yet so tender that it does not injure the most delicate organism of the eye. Darkness means either sin or ignorance, neither of which can exist in God. 6. It is possible to say this to ourselves and to others, and yet to contradict it by our behaviour. But if we really are walking with God, the secret will soon betray itself, for in us also there will be no wilful darkness. 7. To walk in the light is to avoid known sin—to open our entire being to the indwelling and irradiation of the light, and to avoid turning to the right or left of any known or wilful sin. To walk in the light is to walk with God; to be led and governed and purified by the Holy Spirit; to yield the will to be energised and pervaded by his holy will in all things. In the best of us, at the best, there are things which we may be ignorant of, but which would deprive us of God's company, if it were not for the blood of Jesus, which is always cleansing us. 8. Distinguish between sin and sins (in the next verse), the former being the fact that by our very nature we must come short of God's glory; the latter referring to the outbreak of sin in our lives. 9. He is faithful and righteous, because He must keep to his promise, and honour the sacrifice of his Son. We are saved, not by sufferance, but as a matter of justice. 10. God's justice is no longer against, but for us. God's word in a man compels him to realise his sinnership, though it reveals to him the possibility of salvation from known sin.

TUESDAY, MARCH 22.—I JOHN II.

Our Advocate and Example (1-6).—By pondering these deep and blessed words we shall be kept from wilful sin. But if, through want of watchfulness and abiding in Jesus, we are betrayed into sin, the Advocate is always ready to intercede. "Advocate" is the same word as is used of the Holy Spirit in John xiv. 16; it is the Greek word *Paraclete*; in classical usage *patron*: he who pleads the cause of his client. How wonderful that the righteous Lord should intercede for us when we sin. 2. The death of Jesus is co-extensive with all the family of man, but all do not avail themselves of its benefits. 4. Obedience and not profession is the only sufficient test of character. 5. If you want to know God's love to the uttermost, obey to the uttermost. 6. "Even as He walked" should be our daily motto, our one question being what would Jesus do under these circumstances.

Love to the Brethren (7-11).—These teachings were not new; they were embedded in the heart of the Old Testament, but they were illumined by the life and character, the death and example of Jesus. 9. Any trace of hatred or jealousy veils our eyes to the beauty of the Gospel, and to the true policy of life. Love to the brethren is a condition of the clear shining of the light of God.

Love not the World (12-17).—All believers are included in the designation "little children." Their sins are forgiven, and they know the Father. And there are two classes—the elder, who know God in the intimacy of years, the younger, who, strong not in their own strength, but in the word of God, have learnt the secret of victory over Satan. The talisman of victory is the indwelling of the word of God. 15. The world is the spirit of the age; or it may be defined as that system of things around us which is inconsistent with the love and nature of God. Only love can expel love. It may be defined also as the sum of all that is sensual, vain, and proud. 17. Not only do the things of the world pass away, but the power to enjoy them, "the lust thereof." Let us be nailed to the will of God. To obey is the secret of stability, and abiding influence on men.

The Last Time (18-29).—"As ye heard that antichrist cometh" (R.V.). The age may be regarded as a book divided into chapters, and as each chapter closes there is a last time. But ere long we shall come to the last line of the last chapter. Each last time has had its anti-christs, described as denying the fundamentals of our faith, though once nominal disciples. 20. "Unction" is anointing (2 Cor. i. 21, 22). These anointings occur perpetually through life, if we seek them. The anointed know by a holy intuition. 21. Though we know the truth, a brother's voice confirms us. 23. This verse answers the difficulty of those who lament because the Lord Jesus is more real to them in prayer, &c., than the Father. But in Him they have the Father. 24. When the Word of God abides in us we abide in God, and enter on the deeper enjoyment of eternal life. 27. God's Holy Spirit comes to abide. God only can teach us how to live the life of abiding fellowship. 28. He was manifested (iii. 5), He shall be manifested (here, R.V.). We can never be ashamed if only we live in abiding fellowship with Jesus; and the joy of seeing Him is the only addition to the blessedness which is within our reach now.

WEDNESDAY, MARCH 23.—1 JOHN III.

The Children of God (1-10).—We are not only *called* sons, but "such we are" (R.V.). Only infinite love could ever have availed to do such a miracle as this. The more we resemble our elder brother, the less will the world think of us. 2. The possibilities to which the germ of sonship is to unfold are beyond the reach of our wildest dreams to conceive. One thing at least is sure, we shall be like Him. We must be like Him, or we could not see Him; if once we see Him, we shall be like Him. Look and be like (2 Cor.. iii. 18). 3. "This hope set on him" (R.V.). Through this link of union, transforming grace flows into the believer. Attached to Christ, he is detached from the world. 4. "Sin is lawlessness" (R.V.). Three arguments against wilful sin: it is a violation of God's law; it is directly contrary to the work and character of Christ; it is a belying of our faith. 6. "Sinneth not," as long as we are living in abiding fellowship with Jesus by the Holy Ghost, we are delivered from known sin. "Whosoever sinneth," *i.e.*, as the rule and practice of life, indulging in known and presumptuous sin. 8. There are two classes of men, those who permit and practise sin, whatever their protestations to the contrary, their parentage is obviously of the Devil; and those who are born of God, and who cannot accept the supremacy of sin as the law of their existence. The latter cannot be happy and content whilst indulging in it or being overcome by it. The sow and the sheep fall into the same morass, but the former wallows in it, the latter leaps out and bleats piteously till clean. 10. Rightness to God involves rightness to man, *i.e.*, love.

Love in Deed and in Truth (11-24).—To be destitute of love to the brethren is to be in the same category as Satan and Cain, and the world of the ungodly, and to be destitute of the life of God. 14. With some much-tried souls, doubtful of their acceptance, this verse is peculiarly precious, because it gives a sure sign of faith and acceptance with God. (15. Matt. v. 22-32.) 16. We are not to wait to feel love. We must do the deeds which love prompts, and we shall find that love will grow up almost invisibly in our hearts. 17. There is to be no limit to our willingness or endeavour to help our fellow believers but that imposed by our circumstances. 19. As we review these deeds we shall become conscious that they could not have emanated from ourselves, and shall trace them to a source higher than ourselves, in God; thus we shall assure our heart before Him "whereinsoever our heart condemn us" (R.V.). 22. There are two conditions of all successful prayer; first, we must keep his commandments; second, we must please Him. Then we shall only ask what is in his mind to bestow, and we shall know that we receive. 23. Faith in Christ and love to his saints are two sides of the same act. 24. Oh, blessed fruit of obedience! The interlocking of fellowship between Christ and us; and the evidence of that fellowship appears in the ever new reception of the Holy Spirit.

THURSDAY, MARCH 24.—1 JOHN IV.

Prove the Spirits (1-6).—Religious teachers must not be taken without anxious and prayerful sifting (1 Thess. v. 21; 1 Cor. xii. 10). 2. The Pre-existence, Incarnation, and Messiahship of Jesus are contained in this testimony. 3. "Every spirit which confesseth not Jesus" (R.V.). This spirit was never so prevalent as to-day. It is in the air. 4. This is the secret of victory, when the stronger than the strong man is within; little children can be overcomers then. 5. We should be in great fear, when our teachings are palatable to worldly men, lest they should be of the world, and prompted by the spirit of error. 6. Those who know God detect a kindred spirit in those who speak from Him.

God is Love (7-21).—If you do not feel love, go on doing deeds of unselfish kindness. Since you are a child of God, you must partake of your Father's nature, and there must be, therefore, within you the power of loving as He loves (Matt. v. 48); only we must give it scope. 8. The more we act love, the more we shall understand it, and the deeper will be our insight into the nature of God. We know God, not by the intellect, but by the heart, *i.e.*, by the intuitive knowledge of sympathy. 9. Love gives. God has loved us better than He has loved Himself. 10. As God's love did not originate in our love, so it is maintained unaffected by our sinful changes; and the one aim of his love is to set us free from the condemnation of the power of sin, so that we may partake of real blessedness in fellowship with Himself. "Propitiation" is borrowed from the mercy-seat or propitiatory which covered the Ark (Rom. iii. 25). 12. Love to each other makes the unseen God real; nay, the loving heart is as conscious of Him as it is of its life. The more we love, the more we receive of his love, till that love brims up to the perfect measure of our capacity to receive it. 13. The indwelling of God is attested by the possession of the Spirit of God. He indwells by his Spirit. 14. This was the burden of the apostles' testimony. They were eye-witnesses. 15. Three tests of this reciprocal indwelling are given in this epistle: Obedience, iii. 24; His Spirit, v. 13; Confession, here. 16. We know God by realising Him as within us. Love is his nature; all pure love emanates from Him; to love is to be God-possessed; we thus know Him, and become able to believe in his character and his dealings whatever they may involve. 17. How can we fear the judgment, when we and Jesus are linked in the tenderest love! Besides, as He is before the throne, accepted and beloved and glorified, so, by virtue of our union with Him, are we, though still limited to earth. 18. Love begets the fear of the child that dreads to cause grief, but it casts out the fear of the slave. 19. At the best our love is only our answer and echo to his. We catch his love on the mirror of our nature, and flash it back to Him. 20. How many are self-deceived; communicants, members of churches, &c., and yet living at variance with fellow-Christians, and, therefore, not only destitute of the new nature,

which is love, but living in direct opposition to the Divine command.

FRIDAY, MARCH 25.—1 JOHN V.

Faith in Jesus the Son of God (1-12).—Faith and the New Birth are two sides of the same act (John i. 12). If a man truly loves God he will inevitably accept Christ when presented to him. 2. Give yourselves up to God, and to obey Him, and love will arise naturally to all beside, as fountains fed from the hills arise in the valleys. If we love God we love God in our brethren. 3. The test of love is to obey, and as we obey we love. All God's commands are enablings, and therefore they are not too heavy to be borne. Besides, it is easy to obey when we are in the line of his will and purpose. 4. Those who are one with Jesus in living union participate in his victory (John xvi. 33). 5. No one else can. 6. There is a reference here to a sight which greatly impressed the beloved Apostle (John xix. 34). This double issue indicated a ruptured, broken heart. Water as indicating ceremonial ablutions, could not avail. Blood alone can atone for and expurgate sin. 7-8. The best MSS. omit the clause which names the Father, Son, and Holy Ghost, as an interpolation of later date (See R. V.). 9. In the descent of the dove at his baptism, in the voice that spoke from the Mount of Transfiguration, and in his resurrection from the dead, God has borne witness to his Son. 10. God also gives testimony to Jesus by the convictions which He produces in each believer. 11. There is no eternal life apart from the Lord Jesus. To reject Him is to reject it; to possess Him is to possess its germ at least, though it is destined to flower out into endless beauty.

That Ye May Know (13-21).—The accent of this Epistle is the conviction of certainty. The word "know" rings through it like a refrain. It is a knowledge which any one of us may possess, because it originates in the pure heart. 13. "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (R.V.). 14. True and successful prayer is the reflection cast in our hearts of the will of God. We learn our Father's will, and forthwith turn it into supplication. To such prayers the conviction is borne in on us, that we have the answer, though it may have to lie in the hands of God till the moment comes when it will be best for us to receive it. 16. For all, save those who sin unto death, we may obtain eternal life. 17. The sin unto death is surely the same as that against the Holy Ghost, which is not forgiven, because it does not seek forgiveness. 18. Ch. iii. 9. "Keepeth Him," *i.e.*, Jesus, who is the only-begotten, keeps his child. His invisible presence lies between the evil one and the believer. 19. We know three things: that we are of God, else why so great a difference between us and the world? that the Son of God is come, and has given us spiritual insight; and that we both know and are in living union with Jesus Christ. 21. An idol is all that draws away our love and life from the one true and sufficient object of trust.

SATURDAY, MARCH 26.—2 JOHN.

A Model Letter.—1. The name of this Christian lady seems to have been Kyria. The elder is the Apostle John, and refers either to his office in the church, or to the fact that he was the only survivor of the apostolic band. Eight of the verses have already been considered in the first epistle. Love and truth are one. And the emphatic reference to truth in the earlier verses indicates that the Apostle's love was not only founded in truth, but was elicited for the truth's sake. 2. The truth shall be in us, and with us for ever, because Jesus is the Truth, and nought can sever us from Him. 3. Where truth is, there must be grace, mercy, and peace. 4. Having encountered some of her children, the Apostle congratulates their mother on their godly walk. 5. We may still receive commandments from the Father. 6. To walk in those commands is the true evidence of love. There has never been a variation in this teaching from the time of Christ's ministry (John xiv.). 7. Love must not lessen our antagonism to those who teach false doctrine. 8. This may be read, "Look, that ye lose not the things ye have earned, but may receive a full reward." Probably we make too little of the rewards which await all faithful servants of Christ. 9. 1 John ii. 23. 10. The believers in those days were bidden to keep clear of false doctrine and teachers. Are we careful enough to maintain the lines of demarcation? 12. If this is true of earthly reunions, what will not the reunion of Heaven be!

WELCOME HOME, RATCLIFF HIGHWAY.—The steady growth in strength and power of the work among sailors and of the "Christian Life Boat Crew" was forcibly seen throughout the proceedings of the last muster at the Welcome Home, Ratcliff-highway. Deputations from various branches gave most encouraging accounts of the progress. Extracts from letters were read, among others from one received from Louisa, Lady Ashburton. Practical addresses were given by Messrs. Charles Pinhorn, James Sprunt, Patterson (of the Gospel Union), and, as usual, many of the seafaring men gave stirring testimonies. Miss Child gave the text for the month, "Blessed are they that dwell in thy house; they will be still praising thee" (Psalm lxxxiv. 4), and asked the friends to join in praise for blessing on the work.

International S. S. Lessons.

SUNDAY AFTERNOON, MAR. 27.

The Blessings of the Gospel.—Isa. xl. 1-11.

Golden Text: Verse 5.

With this chapter the second part of Isaiah's prophecy begins. Without any valid evidence the authorship of chapters xl. to lxvi. has been attributed to some person or persons unknown. As the New Testament quotes from these chapters, and describes the words as "spoken by Esaias the prophet" (Matt. iii. 3; xii. 17-19), there seems to us to be good reason for accepting the newer theory. The division of the twenty-seven chapters into three equal parts, each of which is closed in similar language (see xlviii., lvii.) indicates that the whole prophecy is one.

Chapter xxxix. closes with a prediction of the Babylonish captivity. This lesson assumes the fulfilment of that prediction, and foretells the deliverance from Babylon, and the greater deliverance under the Messiah, of which that was only a type. This prologue contains four herald voices, which give the whole course of Israel's redemption.

1, 2.—The first voice is that of God, speaking through his prophet. The scene is laid in Babylon, whither Isaiah, in imagination, transports himself, near to the time when the captivity is to close. "*My* people, *your* God," upon this covenant relationship the work of deliverance is grounded. Though they have been the cruel jest of the heathen (Psa. cxxxvii.), God does not disown them. The voice speaks first "to the *heart* of Jerusalem" (see margin). It is the wooing of love. The Deliverer must be admitted before the deliverance can be known. The God of consolation can alone minister heart comfort when his people are in distress. *Cry unto her.* The tone of voice changes. It is no longer a whisper of love, but now an exultant call. *Her warfare is accomplished,* &c. The predicted years of her captivity are drawing to a close, and her deliverance is at hand. The language had only a limited application to the Jews then (Lev. xxvi. 41-43). It becomes much more significant in the light of New Testament teaching. It is not by our suffering for sin, but by the greater sufferings of Jesus, the Sinbearer (liii. 5, 6), that sin is amply expiated. This is the only solid basis for a proclamation of comfort to the guilty and the oppressed.

3-5. The second voice describes the beginning of the actual work of deliverance which faith has already received. (See Matt. iii. 3.) John preached in a literal wilderness; but a moral wilderness and a moral desert are intended, in which the way of the coming Deliverer is prepared. "Eastern monarchs send heralds before them in a journey, to clear away obstacles, make causeways over valleys, and level hills." Such was John's work as the herald of Jesus. His work is still needed. The knowledge of sin, true repentance, humbling of pride—these are necessary preparations for the incoming of the Saviour. It is just the want of such experiences that hinders many from receiving Christ. Mary's song teaches us the same lesson (Luke i. 52, 53). *All flesh shall see,* &c. God's deliverance shall be as manifest to the nations as the captivity of his people had been. No salvation is worthy of the name which does not make a change which the world can see.

6-8. The aim of the third voice is to assert the certain fulfilment of all that the Word of God has spoken. It is better to regard the description of the frailty of men as the complaint of the prophet. What call could be of any service to a people who were so rapidly passing away, and who could now boast no great leader to inspire them with courage? The answer comes back from the Lord Himself. Everything and everybody else may fail, but one thing abides secure and eternal. In spite of every difficulty, and even of seeming impossibility, *the Word of our God shall stand for ever.* Expect its fulfilment when circumstances seem to contradict it.

9-11. This fourth voice calls Jerusalem to the work of heralding to others the good news of salvation. It is ever the Divine method, to use those who have been saved as Gospel messengers. The Spirit *and the Bride,* and he that heareth, must say Come (Rev. xxii. 17). Boldness, distinctness, and strength must characterise the Gospel proclamation. The message directs, not to the messenger, but to God (compare Jno. i. 29). God is announced, first, as *delivering his people* (10). It is a work of power requiring his "strong hand," and his own "arm" of might. The cross shows us the passive side of his atoning work; but to endure it required all his strength. The hymn puts it, He

> Bore all incarnate God could bear,
> With strength enough and none to spare.

The reward before Him, which enabled Him to endure, was that of possessing his saved people (Heb. xii. 2). Next, God appears as *shepherding his people* (11). He is as wise and watchful and tender, in caring for those whom He has delivered as He was strong to deliver them. Note how discriminating He is. They are a "flock"; but the individual is not lost among the many. The weakest and the youngest receive the more special and tender care. In a Chinese Christian family, the youngest of three children asked to be baptized, and was told that he was too young. To this he replied, "Jesus has promised to carry the lambs in his arms. As I am only a little boy, it will be easier for Jesus to carry me."

Personalia.

Rev. G. Pittendrigh, of the Madras Christian College, is expected shortly in Scotland—home on a brief furlough.

Rev. John Thomas, D.D., of Liverpool, is, we are glad to hear, progressing favourably after his serious illness.

Bishop Marsden has been appointed by the Bishop of Gloucester and Bristol to assist in the work of the diocese.

Rev. J. C. Carlile, of Bermondsey, was, we regret to learn, injured on Sunday by an explosion of gas at his residence, being burned on hands and face.

Rev. R. W. Stewart, a well-known advocate of the C.M.S. and enthusiastic missionary speaker, is to accompany Mr. Eugene Stock to Australia.

Mr. A. H. Baynes has been asked by the Committee of the Baptist Missionary Society to visit the mission stations in Italy, after the May anniversaries, some fresh arrangements having become necessary.

The Hon. and Rev. W. Talbot Rice has been appointed to the important vicarage of Great Yarmouth. The nomination will be received with thankfulness by many, as that of an earnest young Evangelical.

Mr. George C. Needham, who is still busy in evangelising services, besides leading in Bible-readings and Bible-schools, wishes it to be known that his new address is 1490, North 55th-street, Philadelphia, Pa.

Rev. Newman Hall, B.A., LL.B., has received the degree of D.D. from the University of Edinburgh. Years ago, we believe, he received degrees from several American Universities, but has never attached them to his name.

Mr. W. Pierce, of New Court Chapel, speaking on Sunday week on ecclesiastical titles, requested his congregation not to address him by the title "Reverend," which he had always considered out of harmony with the spirit and example of the New Testament.

Mr. T. Shuldham Henry has, we are glad to hear, so far recovered from the effects of his attack of influenza as to be able to resume work. He hopes to be at Clapton Hall next month, and at St. George's Hall in May, but asks prayer for full restoration.

Rev. C. A. Berry has resumed his ministry at Wolverhampton after an absence of nearly twelve months. He told his people, in his first sermon, that while out of the church he has not been out of service; for wherever he had gone he had sought to witness for Christ individually.

Rev. W. E. Robbins, M.A., of Bombay, who accompanied Mr. Dyer on his anti-opium mission at Pekin, is in England, and intends remaining here about a month. He is open to address anti-opium meetings. Letters to him may be addressed care of Mr. A. S. Dyer, 31, Paternoster-square, E.C.

Rev. Dr. Elmslie, with his wife and a young lady engaged to be married to Dr. Fotheringham, sail on Saturday from Southampton for Nyasa-land, after furlough. Dr. Elmslie has been detained for six weeks to confer with Rev. Dr. Laws and the Livingstonia Committee, on matters of importance.

Rev. F. B. Meyer has, we understand, given notice of his intention to move, in the approaching assembly of the Baptist Union, "That this Union views with great disfavour the interchange of pulpits on the part of the ministers of any of its associated churches with Unitarians, as tending to impair its testimony to the Gospel."

Rev. John Brown, D.D., of Bedford, with Mr. T. W. Harrison, of Hanley, has been appointed to represent the Congregational Union at the Triennial Council of the Churches in the United States, to be held at Minneapolis next October. Dr. Brown, who is now suffering from a throat complaint, left England last week for a brief rest at Mentone.

Canon Paget (who is just completing his eightieth year) intimated to the congregation at Welton on Sunday week that, in consequence of the infirmities of advanced age, which disable him from the discharge of important duties, he had decided to resign the living which he had held for exactly forty-seven years, and that his resignation would take legal effect at the beginning of May.

Rev. J. Stephen Barrass, well known as the Secretary of the Church of England Young Men's Society, has been appointed to St. Michael, Bassishaw, vacant by the death of Canon M'Caul. Mr. Barrass has for some three or four years past visited regularly the young men in the City warehouses, conducting services and meetings amongst them, and generally endeavouring to promote their welfare. His appointment to a church in the heart of the City will, it is believed, give a strong impetus to this work.

COREA.—The Southern Presbyterian Church (U.S.A.) has decided to open a mission in Corea, and two members of Union Seminary, Va., have been commissioned to commence it. They will sail probably in August.

Letters to the Editor.

A QUESTION OF CONSCIENCE.

Sir,—In September last I read with much interest a letter you published on "Railway Investments," and I have been disappointed that there has been no correspondence on the subject. Being concerned in the matter myself, I shall be very glad if some of your readers will give their opinion as to whether a Christian ought to invest money in railway shares or not. I believe there is no Company that does not run some trains on Sundays. In what *may* a Christian invest and have a conscience "void of offence"?—Yours faithfully, Inquirer.

MISSIONARY PROXIES.

Dear Sir,—In connection with the Rev. J. Heywood Horsburgh's work in Mid-China there lies in the bank nearly £300, given for the very purpose of supporting proxies. Where are the men? Where are the women? The fifty-four undergraduates at Cambridge who have signed the covenant which expresses willingness to go, are not ready yet. "One million in China die every month," and the Master says, "Go out quickly."

Those willing to join Mr. Horsburgh in the "Mid-China Interior Evangelistic Mission," should apply at once to Rev. H. E. Wigram, Church Missionary Society, Salisbury-square.—I remain, yours truly,

A. Christy Wilson, M.D.

89, Hall-gate, Doncaster.

A QUESTION FOR CHRISTIAN FARMERS.

Dear Sir,—I am a farmer, but for many years have not been able conscientiously to grow barley for malting purposes. The Bible says: "Touch not the unclean thing." Now beer must be unclean to those who are teetotalers on principle; in which case, can we consistently make profit by producing any part of it? I think not.

I grow oats in place of barley, and think I don't lose much; but if I do, I certainly regain all in a clear conscience. I have seen quite enough of drunkenness produced by real home-brewed beer, which certainly was innocent of "brewer's drugs" or any other drugs. I have teetotal neighbours who do grow barley, but I frequently hear them ridiculed by non-teetotalers as inconsistent, so that their influence goes for very little on our side the question. Northamptonshire.

Sir,—It is with regret that I read the letter of "M. J. S." in your last week's issue, and I grieve that, with his evident knowledge of Scripture, he has not learned what Paul wrote, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." I admit at once that there is no distinct command, "Thou shalt be an abstainer;" but, considering the awful sin of drunkenness, I grieve that a professing Christian can be found to lift up his voice in defence of drinking habits. Let us act in the spirit of our Master, who considered not Himself.

Upon the question as to whether Christian farmers should grow barley for malting purposes, perhaps my own experience may be useful. Some years ago I dealt, to some extent, in malting-barley, and when reproached with inconsistency, and reminded that I was a tectotaler and a Christian, I always replied that I considered it "plundering the Phillistines." This, however, did not quite set my conscience at rest, and before long I was in a crowded meeting publicly challenged with inconsistency. This was too much, and I felt that at once the question must be settled, and I then stated, in reply to my questioner (a publican), that I would offer no more barley for malting purposes. I was told on all sides that I was a fool, except by those whose opinion I most valued.

I now decline all offers of malting barley, and devote my attention to other grain; and whilst, of course, it sometimes involves an apparent loss, I can thankfully say the Lord has prospered me in my business. To carry on a successful business in malting barley it is necessary to be on good terms with brewers and their agents, and my experience is that the fewer relations we have with such men the better for our spiritual happiness.—Yours truly,

Herts. Corn Merchant.

Romish Persecution in Spain.

We have had a Gospel work going forward at Criptana, La Mancha, for nearly three years. Soon after commencing our labours there, there was in one of the rooms an image, which we broke up and burnt. The owner, backed up by the priests and fanatics, began a lawsuit, which has dragged on slowly, and ended at Madrid, where it has been decided against us; and for this and other law expenses a sum of £39 is demanded.

Though the matter is unpleasant, yet I feel thankful for the testimony thus given for the Gospel and against idolatry and Romish image-worship. I trust that kind friends will help us with funds towards this expense.—Yours truly,

3, Endsleigh-Gardens, N.W. W. Greene.

1240

Evangelistic Notes.

M. Le Quere has now four *salles* in which the Mission among Bretons is carried on at Havre.

Hythe, Kent.—Mr. Rowland Sturt has just concluded a ten days' mission here, with good gatherings and much interest.

March. — Much spiritual benefit has been effected as a result of a special mission which Gipsy and Mrs. Smith have conducted here in connection with the Railway Mission.

Soham.—A ten-days' evangelistic mission has been held here. All the meetings have been instructive and profitable to many, and it is hoped that the greatest good will result.

Rev. T. Crocker has just finished a very successful eight days' mission in connection with the Gospel Hall, Lower Weston, Bath. The large hall was nearly full each evening, and many received blessing.

Mr. M. Kennedy, of Southport, concluded a successful mission on Thursday week at Culcheth, near Manchester. The meetings were well attended, and sinners professed to be converted each evening.

Gatley.—Mr. J. Albinson and Rev. J. W. Paull have conducted a special mission in this place, and as a result thirty-eight new members have been added to the church. The mission is being continued by local helpers.

Ireland.—A successful four weeks' series of Gospel services has been held at Corvalley Presbyterian Church by Mr. J. H. Crawford, of the Irish Evangelisation Society, and several interesting cases of conversion took place.

Irish Evangelization Society.—Messrs. Peatt and Crozier, of this Society, have just finished a successful series of meetings at Crossgar, co. Down. A large number professed conversion, backsliders were restored, and Christians blessed.

Salisbury.—Mr. Payne has just concluded a fortnight's mission here among railwaymen and others. The meetings have been characterised by much spiritual power. Many felt their lost condition and were obliged to cry to God for mercy. When Mr. Payne visited Salisbury four years since, many local preachers and young men received blessing, and four of these are in active mission work. On the Sunday concluding the mission, a number of railway-men and women assembled in the large market square, and testified to a large gathering, of God's saving and keeping power.

Major Cole has been labouring in the Gospel for seven weeks in Kansas City with somewhat remarkable results; it being stated that over one thousand have publicly testified to having found peace. As indicating the interest awakened, we may mention that nearly two hundred places of business were closed on certain days from ten to twelve to permit of the assistants attending the morning service. All classes have been moved, including mechanics, policemen, teachers, and merchants, also not a few gamblers and infidels. Mr. P. V. Tenness is travelling with Major Cole and singing the Gospel.

Rev. F. C. Spurr with Rev. F. B. Meyer will hold missions in Sidcup, March 26 to April 6; West Croydon (Rev. J. A. Spurgeon), April 9 to 20 (Good Friday all day); Camden-road Chapel, May 1 to 11.

THE LATE MR. SPURGEON.—The March issue of the Metropolitan Tabernacle Pulpit (5d.) contains the four special memorial sermons—all of them of the best, and each remarkably opportune to the experiences and condition of the great preacher. Many will be glad to possess this part, as well as the memorial number of the Sword and Trowel (3d.) which is amply illustrated, and replete with matter of deep and pathetic interest. Memories of Stambourne (1s.) Mr. Spurgeon's last-published work, the charms of which we have already spoken of, is now in its tenth thousand. *Passmore and Alabaster.*

THE JOLLY SAILOR.—This old public-house in the West India Dock-road, referred to in a recent issue, has now been bought by the British and Foreign Sailors' Society for a "Jolly Sailors' Rest," where, it is believed, by the ministry of Christian men and women, seamen will be made happy through "righteousness and peace and joy in the Holy Ghost." The widowed mother of the lost sailor who took Mr. Spurgeon £50 for the above society, generously paid the deposit, and so secured the old "Jolly Sailor," which, through the help of the Lord's stewards, will henceforth be turned to a better use than ever.

DUBLIN UNIVERSITY MISSION TO CHOTA NAGPORE.—The second annual meeting of supporters was held on Wednesday evening in Trinity College, Rev. Dr. Gwynn, Regius Professor of Divinity, presiding. The report, read by Rev. H. B. Kennedy, B.D., stated that on December 18, five missionaries sailed from Gravesend, and arrived safely at Ranchi. Rev. J. H. Bernard reports the financial position of the Mission to be fairly satisfactory. Rev. F. C. Boyd, M.A., for ten years missionary, from Chota Nagpore, gave an interesting account of the work. He asked those present not to discourage young men who are willing to go out, as there is a great work to be done. Earnest addresses were also given by Dean Dickenson and Mr. Martin.

Among the Churches

CHURCH OF ENGLAND.

Another ritualistic clergyman has been appointed a Canon of Bristol Cathedral.

The Spring Conference of the Church Association was held last week at Yarmouth.

The parish church of St. Nicholas, Rochester, was, on Sunday week, partially destroyed by fire.

Rev. G. Collett, a thorough evangelical, has been appointed by the Simeon Trustees to Basildon, Berks.

Bishop Mitchinson, writing in *The Church Times*, contends firmly that "fasting communions" and "early celebrations" form no part of the Church's intention.

News has been received at Salisbury-square of the death at Saadani of Mr. J. H. Redman, who went out with Bishop Tucker at the close of last year. Mr. Redman was for some years secretary of the Y.M.C.A. at Reading, and private secretary to Mr. Martin Hope Sutton.

Last year the congregation of St. Mary Abbott's, Kensington, contributed in offertories to the work of the church not less a sum than £19,000. This exceeds all previous records, and the amount for the past decade reaches the extraordinary total of £161,559, of which nearly £11,000 was given to London hospitals.

CONGREGATIONAL.

Rev. John Wills has entered on the pastoral charge of Hanover Chapel, Peckham.

It is said that by the will of the late Mr. Simpson, of Spalding, the L. M. S. receive £300.

The one-hundredth anniversary of the Kent Congregational Association will be held at Maidstone in April.

A vigorous effort made by the members of Clarendon Park Church, Leicester, to reduce the building debt by £1200, resulted in the subscription, within a week, of £1050.

At the meetings of the Somerset Congregational Union, held the week before last at Castle Cary, the special theme was "Christian Work Among the Masses," especially as regards villages.

An enthusiastic response has been made to the L. M. S. Forward Movement by the congregation of New Court Chapel, the offerings from the week of self-denial amounting to over £200.

The annual meeting of the men's Sunday-morning adult school, in connection with the Tabernacle Church, Sheffield, was held on Tuesday week. Encouraging reports of several branches of the work were given.

The annual Conference of the Lancashire Congregational Union was held on Wednesday week at Preston. The presidential address was delivered by Professor Wilkins, of Manchester, who touched upon the difficulties and aims of Congregationalism.

Rev. M. E. Smit has completed fourteen years' pastorate at Bridlington Quay. When he relinquished his profession as a lawyer in South Africa (writes a correspondent) his income was over £1200 a year, and he has served us faithfully now for fourteen years, refusing calls to other churches owing to our building debt, which, however, he has now succeeded in discharging by his strenuous efforts, except the cost of the site.

BAPTIST.

Rev. W. Stott has been invited to succeed Rev. T. Lardner at Battersea-park.

Rev. J. P. Clark, M.A., has undertaken the charge of the Gunnersbury Church for three months.

At the recent half-yearly meetings of the Midland Baptist Association, held in Birmingham, the amalgamation of the Particular and General churches was effected.

The Baptists, who in Launceston, Cornwall, have been conducting services for the last eleven years in the Oddfellows' Hall, have now started building a new chapel.

On Thursday, last week, 250 "drift" children were invited to a free soup supper at the chapel, High-street, Bow, after which Pastor Vanstone conducted a Gospel lantern service.

Rev. T. Lardner, having resigned the pastorate of Battersea-park Tabernacle, is open to engage in Christian work and preach as openings offer. Address 65, The Chase, Clapham, S.W.

Rev. C. Stanley, who for the last eighteen months has been engaged in evangelistic work at Westoe Hall, South Shields, has received an invitation to the pastorate of the church at Waterhouse.

A special meeting in connection with the centenary of the Baptist Missionary Society was held last week in Brockley-road Chapel, New-cross. Mr. A. H. Baynes gave an address on mission work, with special reference to the centenary celebration.

A number of young men connected with Graham-street Church, Birmingham, have commenced a mission in Camden-drive—a neglected locality. They have taken an old public-house, and fitted it up as a reading and coffee room. Bright services and meetings of a varied character are held each evening.

This being the centennial year, the Students' Association connected with Bristol Baptist College, have been making an effort to stimulate interest on the subject in the villages, and with this object a conference took place on Friday week at the Institution, Stokes Croft. Dr. Culross presided, and Dr. Glover gave an interesting address on mission work at the afternoon meeting. In the evening a public meeting was held at the college.

PRESBYTERIAN.

A fresh cause has been started by the Home Mission Board at Church-end, Finchley.

Rev. E. J. Dukes, of Bridgwater, has been laid aside with illness for several weeks at Durham, whither he had gone for a few days' holiday.

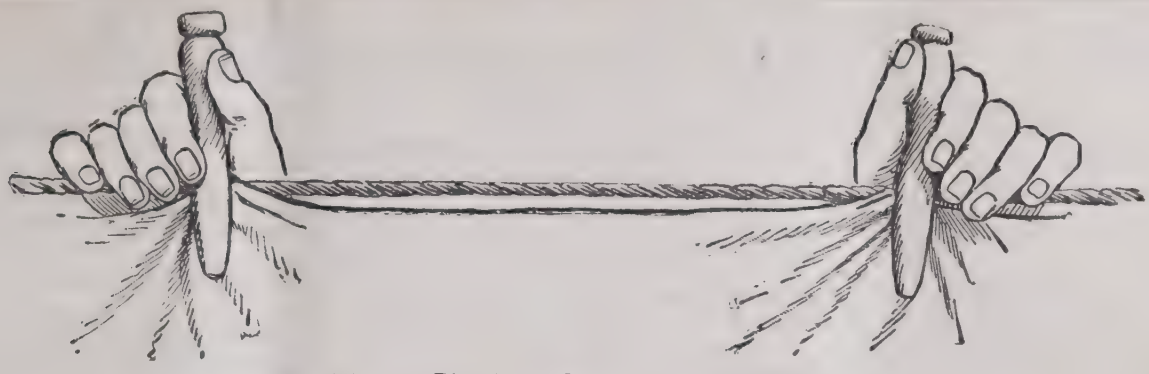
At the annual meeting of John Knox Church, Stepney, on Thursday week, addresses were delivered by Dr. Monro Gibson, Mr. H. M. Matheson, and Rev. J. T. Levens.

It is said that since the Disruption no Free Presbytery has grown to such an extent as that of Hamilton, owing to the increasing mining population, and the efforts put forth to meet their needs.

We hear that the trustees of the late Mr. George Sturge have forwarded another handsome gift of £2000 to the Foreign Mission Committee of the English Presbyterian Church, making £9000 in all.

Rev. Alfred Holborn, M.A., who some weeks ago announced his intention to retire from the pastorate of College Chapel, Bradford, on account of ill-health, preached his farewell sermon on Sunday week.

(*Continued on page 26.*)



JUST A LINE

to tell you something worth knowing. **SUNLIGHT SOAP** will make your clothes clean and white. It will not injure the most delicate fabric. It will not shrink flannels and woollens.

It will not keep you at the washing-tub from early morn until night, but will enable you to do a large wash in half a day. No hard rubbing is required, and you, therefore, escape without the backache and sore knuckles incident to an old-fashioned wash-day. Give it a trial. One Tablet of

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Sunlight Soap Fine Art Prizes.—Everyone wishing to possess facsimile copies of the pictures by Miss Dorothy Tennant, entitled, "**Heads Over Tails,**" and by W. P. Frith, R.A., entitled, "**So Clean,**" can (until further notice) obtain them free of cost by sending their full Name and Address to Lever Bros., Limited, Port Sunlight, near Birkenhead, together with Sunlight Soap Wrappers, as follows:—

For	25	Sunlight Soap	Wrappers,	ONE of the above Unframed.
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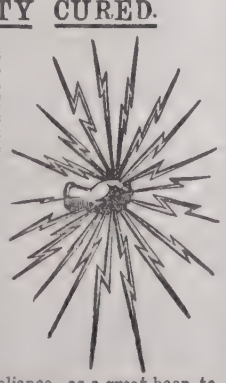
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DEBILITY CURED.



John Hablet, Esq., Norwood Hotel, West Norwood, writes:—"Some two years ago I purchased one of your Electropathic Belts, but at that time neglected to use it. Some three or four months ago, however, I had a languid, depressed feeling, and made up my mind to try it, and the result is I never felt better in my life. So much good has it done me that, a week or two ago, I purchased a Belt for my wife, who received great benefit from it. I recommend the appliance as a great boon to all who require new life put into them."

DR. ANDREW WILSON'S OPINION.

"The Medical Battery Co.'s Belt has been frequently recommended as a genuine electrical appliance which the public may purchase with safety and satisfaction. In these days of electrical quackery it is highly satisfactory to find such an enterprise for the development of electrical manufacture on a large scale so successfully carried out at their commodious premises (52, Oxford-street, London, W.)."

NERVOUS EXHAUSTION.

Mr. J. E. Taylor, 13, Sutton-street, Holloway Head, Birmingham, writes: "I have commenced wearing my new Electropathic Belt, and am much pleased with it. My previous one I wore daily for two years, during which time I travelled through America, British Columbia, Japan, China, East Indies, and South Africa, and as I have worn it when performing on the stage at night, it has had some rough usage at times, and, considering the intense heat of the climates I have been in, I think it has lasted wonderfully well. When I first began wearing the Electropathic Belt I was suffering from Renal Calculi, Nervous Exhaustion, and Dyspepsia. I took to it in sheer desperation, hoping that it might do me some good, but not having much faith in it, and in about three weeks' time I found that I could run upstairs; hitherto I had crawled up, holding on to the banisters. I then began to give it a fair trial. I gave up taking medicine of any description, and trusted entirely to my Belt, and now, at the age of 61, I am a strong, hearty man, suffering from neither ache nor pain, and able to digest or eat anything."

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52, OXFORD ST. LONDON, W.

PAMPHLETS FREE.
Cheques and Postal Orders should be crossed "London and County Bank."

(Continued from page 24.)

The missionary contributions (it is announced) from the Sabbath-schools of the English Presbyterian Church for 1891 amount to £2210, being an increase of £340 on 1890. Of this, the sum of £2120 was voted to foreign missions.

On Sunday week Rev. Hugh McIntosh, of Brockley, visited his old church in Glasgow (London-road Free), preaching to large congregations, and lecturing on the following evening on "Typical Present-Day Churches." The visit proved a time of much blessing.

The death of Charles A. Aitken, Professor of Oriental Literature in Princeton Theological Seminary, who was a member of the American Committee for Old Testament Revision, is felt as the removal of a man of remarkable literary taste and ability, and one who always took a deep interest in the students.

The Town Hall Lantern Services, Gateshead, continue to afford the most gratifying evidences of the deep and sympathetic interest which they have aroused among the non-church-goers in the poorer parts of the town. On each of the past two or three Sabbath evenings, in spite of weather inclement enough to deter all but those genuinely interested in the services, the hall has been crowded as usual with an eager and attentive throng, not merely of listeners, but evidently of sincere, though perhaps unconventional, worshippers.

METHODIST.

Rev. Mark Guy Pearse preached last week in Leeds to great gatherings.

A great Home Missionary meeting was held last week in Brunswick Chapel, Newcastle.

A united gathering of local preachers was held on March 3, in Nottingham, for mutual help and study.

Rev. Thomas Champness paid a visit last week to Nottingham, and held deeply interesting meetings.

The executors of the late Mr. Samuel Turnbull, out of the residue of his estate, have granted £1000 in aid of the Central Hall Mission, Manchester.

The Students' Missionary Union, in connection with the Primitive Methodist College, Manchester, is holding interesting meetings in the Central Hall.

The committee of the Children's Home having resolved to commemorate the election of its founder and principal, Rev. Dr. Bowman Stephenson, to the chair of the Wesleyan Conference, by raising a special fund of £10,000 for the purposes of the children's home, some wealthy Wesleyans have taken the matter up, and privately subscribed more than half the required amount before any appeal has been made to the Wesleyan body as a whole.

An "All-Day Convention" of great interest and profit was lately held at the Central Chapel, Hastings. For some time past the heavy debts on the chapels have weighed on the hearts of the ministers, and it was felt that, in making a special effort to reduce these by self-denial and sacrifice, there would be, not only a blessing received, but the way would be cleared, to a large extent, for aggressive work. After prayerful consideration it was decided to endeavour to reduce to one-half the amount of the existing debt, for which the sum of £4000 was necessary. At the close it was found £2600 had been given or promised.

A local preacher writes in reply to a question as to method and preparation:—"My plan has been as follows: To procure texts, my wants are made known to God, not so much by prayer upon the knees, but by inward yearnings that some portion of his Word may be laid upon my heart, and when it fastens itself there, I get my Bible, read the connections, search out references, and get Matthew Henry's Comments, then let my mind be fixed upon it as much as possible, asking for the help of the Holy Spirit, so that my heart may be inspired. Sermons I never write, notes I rarely use, but with a good confidence in God and his promises I go forth—and for some years I have been used signally in the work."

THE SALVATION ARMY.

General Booth is shortly about to visit Holland and Scandinavia.

A Servants' Home has been opened at 90, Ladbroke Grove-road, Notting-hill, with a registry office.

The growth of the Salvation Army Social Work may be inferred from the fact that no fewer than 382 officers are now exclusively devoted to this work.

The life of Mrs. Booth, on which her son-in-law has been engaged for six months, will be issued in the autumn. It will form a handsome book of three volumes.

The following is a pleasing evidence that spiritual work goes hand in hand with social efforts at reformation. The officer in charge of the Wharf says that forty-five out of his ninety men are saved, and that four fresh conversions are reported in the wood-cutting section at Old-street, and at the Prison Gate Home, "The Bridge," a large proportion of the inmates are professedly saved.

SOCIETY OF FRIENDS.

Friends' work extends in Mexico, a parcel of several acres having recently been secured for missionary buildings.

Owing to his opposition to the rum interest, Charles H. Edwards has been shot in Alaska. "As we mourn the murder of our friend, let us renew our opposition to this foe that has slain him."

The condition of Jamaica seems deplorable. Gilbert F. Farr nobly represents Iowa yearly meeting there, and has just been joined by Arthur Swift; but more help is much needed amid the "moral miasma."

Joseph Cosand, who has been so successful a worker in Japan, is obliged to return to America on account of failing health. Yet the work spreads, and one English and three Japanese Friends have opened a mission in Yokahama.

Very cheering accounts come to hand of a great revival in Carthage, Indiana. After 140 professed conversions, the meetings could not be closed, but were being continued. John H. Douglas had been engaged in the gracious work.

Appeals for help to build new meeting-houses are frequent both in *The Christian Worker* and in *The Friends' Review*. Among them is an earnest one for Portland in Oregon. A new yearly meeting is in prospect for that division of the Pacific coast.

NOTES FROM IRELAND.

Sermons were preached last Sunday in the Presbyterian churches on behalf of the Church Extension Fund, which maintains in the South and West of Ireland forty congregations, and seventy-five mission stations.

Albert-bridge Congregational church, Belfast, of which Rev. James Cregan is the pastor, is prospering. It has three day schools, has nine hundred scholars in the Sunday-school, and every seat in the church is occupied.

An interesting and successful conference on missions and evangelisation has just been held in Cootehill in connection with the Presbytery of Cavan. Addresses were delivered by Revs. H. Henry, J. S. Gass, E. W. Hamilton, and others.

One of the most deservedly popular organisations connected with Irish Presbyterianism is the Orphan Society, of which Rev. Dr. Johnson, Belfast, is the founder and secretary. The Society has now on its roll 2404 orphans, of whom 2061 are fatherless, and 343 have lost both parents, while the total number placed on the books since the commencement of the Society has been 916!

At present various places in the North of Ireland are agitated over the question of burial rights. In several parish churchyards, where Presbyterians and other non-Episcopalians have for generations buried their dead without hindrance, the present incumbents are now trying to restrict that right by imposing a fee, and this has given rise to unpleasant scenes at Killinchy, Donoughmore, Ballyrashane, and other places.

The annual meeting of the Belfast Society for the Employment of the Industrious Blind was held last Friday in Belfast, Lord O'Neill presiding. The number of blind persons employed during the year was seventy-seven, of whom sixty-three were Protestants, and fourteen Romanists; twenty-seven were women. The men earn from six shillings to twenty shillings a week, and the women from five shillings to ten shillings. A sick fund has been established, which has proved of great service, and 1390 home lessons were given, while the missionaries of the Society are doing a most valuable evangelistic work.

FALLEN ASLEEP.

At Tring, Mr. W. H. Grange, aged seventy, well-known as an earnest Christian worker; at Gloucester, Mr. John Wilson, an active helper in the work at the Brunswick-road Chapel; at Southport, Alderman Batty, a well-known and leading Wesleyan; at Rusholme, Mr. T. Lowe, a devoted local-preacher and class-leader; at Chepstow, Rev. Joseph Lister, an able and experienced Wesleyan minister; at Barnard Castle, Mr. F. Wimpenny, who for half-a-century has been a Sunday-school superintendent and an earnest Christian worker; at Swansea, on March 2, Rev. John Thomas, a faithful Congregational minister; at Smarden, Mr. Joseph Kedwell, who for years, notwithstanding great affliction, has has been a zealous worker for God; at Cala, South Africa, Rev. John Wilson, for fifty years Wesleyan minister and missionary; at Preston, on Feb. 21, Mrs. Briscombe, wife of Rev. W. Briscombe, a true and faithful ministering servant of Jesus; at Birch Hall, Colchester, Mrs. C. G. Round (widow of the late Mr. Round, M.P.), who has been a helpless invalid for nearly twenty years, yet by prayer, gifts, and sympathy has been a helper of many; on Feb. 28, at Blisand, Rev. F. W. Pye, aged ninety, a learned and devout, yet remarkably faithful and sturdy evangelical; at Omagh, Mr. Jas. Greer, J.P., Senator of the Royal University, and a most earnest member of the Presbyterian Church; at Dublin, Mr. Jno. McCallum, M.A., aged forty-seven years, financial secretary to the Commissioners of National Education, and a devoted Presbyterian.

Notices.

J. R. B. (Plymouth).—Please send full address.

Communications Received with Thanks.—M.P.D. A.B. H.D.G. A.E.M. J.H. E.C.L. H.G.R. M.G. D.Y. L.R.F. H.J.G.H. S.M. L.S. H.R. W.W. P.T. C.E. E.V. A.D.B. P.M.H. M.M.P. G.N.P. J.S.P. A.C. E.R.G. J.C.A. G.J. G.I. T.W.K. C.F.W. G.J.P.H. T.L.S. F.H.D. G.H. J.T.P. E.A.N. G.P. M.A.W. J.G. C.J.B. J.W. W.D. M.E.H. J.F. W.C. H.H.C. G.T.H. E.L.W. J.E.B. J.S.S. W.S.E. J.P. A.S. J.B. A.S. E.W.D. C.F. M.H. A.C.P. F.E.M. E.H. E.R.H. E.R.G. W.D. A.J.C. W.B. E.H.W. C.N. J.K. M.P.C. E.F. M.J.G. J.W.A. W.F. W.D. A.J.C. A.P. G.K. J.H. W.K. R.S. F.W. E.F.H. G.M. E.T.T. A.D. E.A.S. R.H. J.R.B. E.B. E.C. A.S. M.P.H. A.C.W. J.F.B. W.B A.E.K. A.C. J.A.H. R.P. W.H. J.T.S.

Applicants for Tracts.—A. E. Tollemache, The Limes, Great Shelford, Cambridgeshire; Dr. E. Harle, 27, Earlswood-road, Redhill, Surrey; Miss M. Shutler, Drimpton, Beaminster, Dorset; Mrs. Fifield, Chapel-road, Pirbright, Woking; Mr. Kelland, Caldecott, near Uppingham; E. C. Latham, 50, Church-lane, Aston, Birmingham; R. H. Parsons, 82, Gt. Bland-street, Gt. Dover-street, Borough, S.E.; J. J. Browne (missionary to public-houses), 48, Upper Park-road, Hampstead, N.W.; Rev. T. L. Clemens, Moravian Missionary, Moriah, Tobago, West Indies; John Godden, 9, Gellifaelog-terrace, Penydarren, Merthyr, South Wales; G. E. Pearce, Camelford; George Bickle, Rock Head, Medrose, Cornwall; J. Parsons, Camelford, Cornwall; C. Bowman, 25, Melville-street, Toxteth-park, Liverpool; John H. L. Christien, Midnight Meeting Movement, 8A, Red Lion-square, W.C.; Miss M. Vickers, 18, Belfour-road, Highbury New-park; A. Millard, 49, Gurdon-road, Westcombe-park, Charlton, S.E.; Mrs. Barrow, 1, Darlington-street, Egremont, Cheshire.

REQUESTS FOR PRAYER.—For meetings by Mr. Wm. Day in the Workman's Hall, Bread-street, Leicester.—For special Gospel meetings by Mr. W. Henry Collins, at Leominster, from Mar. 20.—For Mr. Opie Rodway's six days' Mission at Shurdington, Gloucestershire.—For special services this week at Friends meeting-room, Nailsworth, near Stroud, by Mr. Jones and Mr. Opie Rodway; for a mission in Leek by Miss Horton and Miss Parker, Mar. 20 to 31.

HOW TO REACH THE MASSES? GO TO THEM.

The Committee for Special Religious Services in Theatres, Halls, and Mission-rooms, have the following buildings open every Sunday:—Queen's Theatre of Varieties, Poplar; Pavilion Theatre, Whitechapel-road; Agricultural Hall, Islington; Town Hall, Shoreditch; Town Hall, Holborn; Town Hall, Kensington; Morley Hall, Cambridge-heath; Homerton Hall, High-street; Queen's-park Hall, Harrow-road; Shaftesbury Memorial Hall, Bethnal-green; Shaftesbury Memorial Hall, Union-street, Borough; Shaftesbury Memorial Hall, Kirby-street, Poplar; South Norwood Hall; Railway Arch, Bermondsey, and various City mission-rooms in poor and destitute districts. Cheques and P.O.'s can be remitted to the Secretary, Charles M. Sawell, 3, Bridewell-place, New Bridge-street, E.C.; or to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.

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Also a strenuous effort is being made to raise £514 to free the property from debt. This done the General Maintenance Fund will be greatly helped as the interest will be saved.

Contributions will be gladly received by the Founders and Hon. Superintendents, Rev. H. and Mrs. BRIGHT, at the Homes; or by Messrs. MORGAN and SCOTT, Office of *The Christian*.

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Orders for garments made at the **ANCHORAGE** will be thankfully received by the SECRETARY as above, from whom price list may be obtained.

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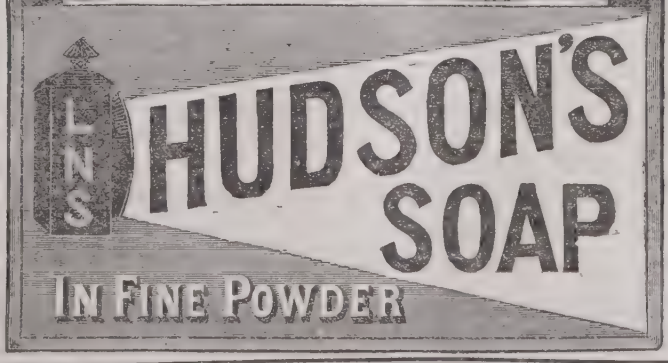
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Recalls the Delicious TEA of Thirty Years ago.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Gospel address to young men, Tues., 6.45 p.m.; missionary prayer-meeting, Thurs., 6.15 p.m. Mission work each evening at Melior-street, S.E., and East-end. Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.30 to 2 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Mar. 20, 3 p.m., Rev. Steven Jones; 7 p.m., Mr. John Boardman. Mizpah Band Service, Sat., 7.30 p.m. Public Bible Reading, Wed., 8.15 p.m.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only), Mr. E. J. Keunedy; 7 (public), Mr. T. Richardson. Meetings for men nightly, 8. French Bible-class, Thurs., 8. Cheerful service (public), Sat., 8. Prayer meeting, Mon. to Fri., 1 till 2. Thurs., Mar. 17, 8, lecture on "The Chicago Exposition," by Major C. E. Malet. Organ Recital, Sat., 7.30.

Y.M.C.A., 186, Aldersgate-street, E.C.—Thurs., 8 p.m., Devotional Meeting; Fri., 8 p.m., Foreign Missionary Prayer Meeting; Sat., 3 p.m., Bible Talk, Rev. F. B. Meyer; Sun., 3.30 p.m.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., 11 a.m., Rev. W. H. Daniels; 3 p.m., Rev. H. Bright; 7 p.m., Dr. Barnardo.

Great Assembly Hall, Mile-end-road, E.—Mr. Charles Inglis, Sun., at 11 a.m. and 6.30 p.m.

Regent's-park Chapel.—Rev. F. B. Meyer, B.A., Sun., 11 a.m. and 7 p.m. Bible Readings for Christian Workers, Fri., 8 p.m.

Police Institute, 1a, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Metropolitan Music Hall.—Mr. J. H. Lydall, Sun., 6.30 p.m. Solo by Mrs. Randall.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

Baptist Mission House, 19, Furnival-street, Holborn, E.C.—Public Missionary Prayer Meeting, every Thurs. 11 a.m.

Brunswick Chapel, Upper Berkeley-street, W.—Rev. Dr. Bullinger's course of lectures on "The Italics of the Bible" Wed., 11 a.m.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., Mar. 18, prayer and praise, 4 p.m.; magic lantern, "Scenes on the Congo," 7; Sun., 3.30, Bible readings on "The Connection Between Genesis and Revelation," by Miss Mason.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. George Hucklesby; *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Mr. Wm. Grove.

Billingsgate Mission Hall.—Mon, Mar. 21, Mr. Geo. Hucklesby, at noon.

Manresa Hall, Trafalgar-square, Chelsea.—Special addresses to Christians by Mr. G. Warrand-Houghton, Mar. 23 and 30, 8 p.m.

Mrs. Yapp's Lectures to Ladies Only, on "The School of God in the Old Testament," Burlington Hall, Savile-row, Thur., Mar. 17, 24, 31, April 7, at 3.30 p.m.

Conference of Members of Undergraduate, Student, Civil Service, Professional, and Commercial Prayer Unions, Exeter Hall, Wed., Mar. 23, from 1 p.m.

Mrs. Booth-Tucker, Prince's Hall, Piccadilly.—Suns., to April 17, 3 p.m.; and in Steinway Hall, Lower Seymour-street, Weds., to April 13, 3 p.m.

Talbot Tabernacle, Talbot-road, Notting-hill.—Mr. J. E. Cooke, of India, Sun., Mar. 20, 11 a.m. and 7 p.m.

Conference Hall, Mildmay-park.—Sun., Mar. 20, 3.30, Mr. P. S. Badenoch; 7, Mr. Robert Paton.

St. George's Hall, Langham-place, W.—Mr. Herbert Taylor during Mar., Sun. 11 and 7; and on Wed. at Burlington Hall, Savile-row, 8 p.m.

Christ Church, Endell-street, W.C.—Special Lenten Address, Sun., Mar. 20, Mr. Evered A. Ford, 7 p.m.

Salvation Army.—"Two Days with God," Exeter Hall, Apr. 5, 6, General Booth conducting.

Drill Hall, Hampstead.—Mr. Geo. Hucklesby on "The Lord's Second Coming," Sundays in Mar., 3 p.m.

Mr. Charles A. Swan will give some account of experiences in Central Africa, at Welbeck Hall, 71, Welbeck-street, W., on Mar. 21, at 7.30, and at Beresford Chapel, Beresford-street, Walworth, on Mar. 23, at 7.30.

Anti-Smoking Conference, Memorial Hall, Farringdon-street, E.C.—Mon. Mar. 21, 7 p.m.

Union Hall, Carlisle-street, Edgware-road, W.—Annual gatherings, Thurs., Mar. 24, at 4 and 7.30; tea 6. Messrs. Robert Paton, W. H. Seagram, T. B. Miller, J. E. Hawkins, C. S. Thorpe, Dr. R. McKilliam, and others.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Miss Charlotte M. Mason on "The Training of Children," April 4, 5, 6, 8, at the *Polytechnic*, 309, Regent-street, W.

Rev. W. Hay Aitken's Mission, in *St. James's Church*, Paddington, daily, to Mon., March 21 inclusive; week-days (except Sat.), noon and 8 p.m.; Sun. 11 a.m. and (men only) 7 p.m.

[Coming Conventions.]

Exeter Convention.—Apr. 25 to 29.
Hastings.—Apr. 26, 27, 28.
Nottingham.—May 16 to 20.
Wellington-road, Stoke Newington.—May 30 to June 5.
Woodford Convention.—Tues. and Wed., May 24, 25.
Manchester Convention.—June 1, 2, 3.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, MARCH 14, 1892.

S. and E. P.—Kindly say which Zenana Medical Mission.

	£	s.	d.
Rev. J. Knowles's Mission School, Martanchum—Miss C.	3	0	0
Persecuted Stundists—Miss A. Charlbury, £1; Oxoniensis, £10; Aidyl, £1; B.M.O., 2s. 6d.; S A., £1; Miss H., 5s.; H.H.H., 10s.; C.Y.S., 10s.; M.L., 2s. 6d.; H.D.F., 15s.; W.A.F., 5s; U.N.V., £1; W.A.L., 5s.; W.J.C., £1; Z.A., £2; Rev. T.B.R., 10s.; Miss D., 10s.; E.A.K., 1s. 6d.; S.H. Matt. xxv. 35, 4s.; Mrs. J., £1 10s.	22	10	6
Pastor Jacob's Work, Oroomiah—Aidyl, 10s.; Mrs. R., £5; Misses C., £1	6	10	0
Poor and Sick Jews, Jerusalem—M.F., 2s. 6d.; Longtown, 3s.; Longtown, 6s.; S.T., 10s.	1	1	6
The late Mrs. Boyce's Work, Bordighera—Misses C.	1	0	0
Englishwomen's Russian Famine Fund (Miss Hesba Stretton)—H.B., Jarrow, £1; H. B., 3s.; C.Y.S., 10s.; Miss J.S.C., £2; Dollar, £1; Mary D., 5s.	4	18	0
Miss Whately's Work, Cairo—S. and E.P.	0	5	0
Famine in Russia (Rev. Alex. Francis)—W.H.B., 2s. 6d.; Anonymé, £1 11s. 7d.	1	14	1
Society for the Relief of Persecuted Jews—W.H.B., 2s. 6d.; Miss H., 5s.; R.H.C., 5s.; H.H.H., 10s.; W.P., £1; Z.A., £2; J.C., 1s. 6d.; J.W., 2s. 6d.	4	6	6
China Inland Mission — W.A., 10s.; Nernie, 2s. 6d.; In Memoriam of a Brother, £1; B.J.S., 10s.	2	2	6
Church Missionary Society—L.R.	0	10	0
Friends' Russian Famine Fund—W.A., 5s.; E.P., 2s.; Mrs. D.G., £1	1	7	0
London Missionary Society—Two Well-wishers	0	10	4
Osaka Japan Girls' School (Miss Webb)—Misses C.	1	0	0
Relief of Russian Jews—C.Y.S., 10s.; M.L., 2s. 6d.; S. and E.P., 10s.; Well-wisher, 4s.; Sympathiser, 10s.	1	16	6
Anti-Opium Fund—I.L., £8; Z.A., £2; Two Friends, Helensburgh, 5s.	10	5	0
Jaffa Mildmay Hospital—G.L.D.	0	10	0
Mrs. Meredith's Work, Jerusalem—M.J.S.	0	7	6
Moravian Missions (London Association)—M.J.S.	0	7	6
Halfpenny Dinners for Poor Children—Gl. R.	1	0	0
Rev. Styleman Herring's Work—Gl. R.	1	0	0
Relief of London Poor—Gl. R.	1	0	0
Friendless and Fallen—Gl. R.	1	0	0
Home for Dying—Gl. R.	1	0	0
London City Mission—Gl. R.	1	0	0
British and Foreign Bible Society—Alpha	5	0	0
Aged Pilgrims' Friend Society—Alpha	5	0	0
Evangelistic Mission—Alpha, £5; A.M.D., 5s.	5	5	0
Metropolitan Tabernacle Pastors' College—G.L.D.	0	10	0
Dinners to Sick Children—Lieut. A. P. D. 1s. 6d.; Gl.R. £1	1	1	6
Sermon-lane Mission—M.S.	5	0	0
Poor of East London (Miss Macpherson)—Gl.R.	1	0	0
Dr. Barnardo's Homes—C.J.H., £1; F.G.B., 1s. 6d.; Misses C., £1; H., Swansea, 10s.; Lieut. A. P. D., 5s.; Alpha, £5; M.J.S., 2s. 6d.; (Emigration) Z., £2	9	19	0
Dinners for Poor Children—Gl. R.	1	0	0
Poor of East London (Rev. J. W. Atkinson)—S.A.T., 10s.; Gl. R., £1	1	10	0
St. Giles's Christian Mission—F.G.B., 1s.; E.M.D., 5s.; E.P., 2s. 6d.; H.H.H., 2s. 6d.; Mrs. W., £2; M.S.S.F., 10s.; C.Y.S., 10s.; C.C., £1; J.C.P., 5s. 6d.; S. and E. P., 15s.; Ignotus, £1; (*Day in Country*) C. C., £1; (*Prison*) B.M.O., 2s. 6d.; H., Swansea, 5s.; A.D., 1s. 6d.	8	0	6
Dock Labourers' Mission—E.M.D., 5s.; Two Sisters, 6s.	0	11	0
Destitute Children's Dinner Society—Gl. R.	1	0	0
Mr. Fegan's Home—E.P., 2s. 6d.; J.C.P., 5s. 6d.; Gl. R., £1	1	8	0
Penny Dinners for Poor Children—E.P.	0	2	6
East London Training Institute (Rev. Dr. Guinness)—W.A.	0	5	0
Scripture Readers' Society, Ireland—Miss H., 5s.; Netley, £5	5	5	0
Home of Industry—G.L.D., 10s.; J.C.P., 5s.; A.M.T., 10s.; (*Poor Widows*) A.N., 1s.	1	6	0
Stockwell Orphanage—G.L.D.	0	10	0
Bible Women and Nurses (Mrs. Leonard)—Misses C.	1	0	0
Tower Hamlets Mission—Gl. R.	1	0	0
Irish Distressed Ladies' Fund—C.R.G.	1	0	0
Flower Girls' Mission, &c.—M.S.S.F., 10s.; E.R.T., 3s.; S. and E.P., 2s. 6d.	0	15	6
Homes Working Girls, London—A.D.	0	1	0
Mrs. Wilkes' Rescue Work, Poplar—C.C.	1	0	0
Miss Lee's Homes, Eastbourne—C.C.	1	0	0
Miss Weston's Work (R.N.)—C.C.	1	0	0
Soldiers' Home, Aldershot (Miss Daniell)—C.C.	1	0	0
Irish Evangelisation Society—C.C.	1	0	0
Bible Colportage Society, Ireland—C.C.	1	0	0
The Christian Tract Fund—C.C.	1	0	0
Day in the Country Fund—C.C.	1	0	0
Society for Distributing Scripture Truth—C.C.	1	0	0
George Yard Mission, &c.—C.C., £1; Gl. R., £1	2	0	0
Union Hall Mission—C.C.	1	0	0
Rev. A. G. Brown's Work—C.C.	1	0	0
Destitute Children's Friend Mission—C.C.	1	0	0
Church of England Book Society—C.C.	1	0	0
Mrs. Hilton's Creche, &c.—J.C.P., 5s.; I.H.D., £1	1	5	0
National Society for Prevention of Cruelty to Children—M.L.S.	0	5	0
Free Dinners, Board School Children—M.L.S.	0	5	0
Gospel by Post, Ireland—Z.A., £2; H.H.H., 2s.	2	2	0
Mission to Deep Sea Fishermen—Z.A.	2	0	0
Royal Blind Pension Society—M.	0	10	6
Rev. W. Cuff's Work, Shoreditch—Gl. R.	1	0	0
Theatrical Mission—S. and E.P.	0	5	0
Spitalfields' Poor (Rev. J. H. Scott)—S. and E.P.	0	5	0
Field-lane Refuges, &c.—E.M.D., 5s.; S. and E.P., 5s.	0	10	0
Robin Dinners—S. and E.P., 5s.; Gl. R., £1	1	5	0
Mr. Chas. Cook's Work (Scriptures for Foreign Prisons)—H.C.B.	0	3	6
	£152	7	11

[Advertisements.]

Field-lane Refuges and Ragged Schools—G.M., 4s.
Ham-yard Soup Kitchen and Hospice—Miss H., 10s.; C.M., 3s.; C.M., 3s.
The London Samaritan Society and Homerton Mission Offices, 98, High-street, Homerton, E. (Free Meals)—Miss H.C.P., 10s.; T.D., 5s.; Miss E., 11s. 6d.
"*The Gospel by Post in Ireland.*"—P.Q., £5.

A CALL TO ACTION.
"GO FORWARD."

A very warm response having been given to the "CALL TO PRAYER AND HUMILIATION," let us now respond to this call by "buckling on the armour," and as "true soldiers of Jesus Christ" "contend for the faith once for all delivered to the saints," in setting forth the truth, and exposing the error of the "GREAT APOSTACY." Many methods can be adopted; by lectures, establishing branches in connection with the Protestant Alliance, Colporteur work, and free distribution.

Having received numerous letters urging this last method, I here give a sample:—"I am very wishful that the "HIDDEN HAND" may be got into the hands of the people, and as you are seeking help for that purpose, would it not be well to have a Central Committee, and also to have a committee in every city and town in Great Britain? My great concernment is *that it may be done quickly*, that the Protestantism of our country may be aroused. I am writing for a second dozen. "G. M. B.

"Keswick, Cumberland, March 2."

In response to this, three gentlemen have formed themselves into committee for this work:—

William Green, 3, Endsleigh-gardens, N.W.
William Frith, Harringay, Hornsey.
James L. Wood, Cranbrook, Oakleigh-park.

Unity is strength. Shall we not one and all make a grand effort, and set apart a week for self-denial, the proceeds to be used for this cause. Let all readers feel their responsibility and share in this privilege of taking part in this glorious work, that the candle lighted by "Master" Ridley may be made to burn more brightly in shedding forth the light and truth so dearly purchased by the blood of the Martyrs. Reflect! Is there not a cause? Let the response come by every one "bringing an offering and all the people saying, Amen, and praise the Lord." J. L. W.

A Special Grant of the "HIDDEN HAND" is offered at half-price for this purpose.

Remittances addressed to Committee of "Hidden Hand," care of Messrs. Marshall Brothers, 10, Paternoster row.

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THE
SCOTTISH CHRISTIAN CONVENTION
FOR THE
PROMOTION OF PRACTICAL HOLINESS
BRIDGE OF ALLAN, June 13th-18th, 1892.

Dear Friend—In accordance with the earnest wish many Christians in Scotland, including ministers, office-bearers, students, evangelists, and Christian workers in the various Churches, we purpose, God willing, holding Convention for the spiritual improvement and growth in grace of the children of God. In many lands, and not least in our own, the desire for a fuller measure of Divine fellowship and power has found expression in similar Conventions, and from very many believers who have thus waited upon God, the testimony comes that beyond their utmost expectation and prayers, God has revealed Himself in blessing. That the interest in such gatherings should have deepened year by year is no more than might have been anticipated, and it is with the hope that a great central Midsummer Convention in Scotland (Bridge of Allan having been chosen as the most convenient centre) will commend itself to your sympathy and prayers, that we venture in much humility to invite you to this Convocation. Convinced that such assemblies have been owned of God in promoting the greater unity, faith, holiness, and power for service of the Lord's servants, we further venture to ask your co-operation in making this Convention known to your friends. No ecclesiastical distinctions are maintained, no doctrines at variance with evangelical standards are taught, no sectarian aims are in view in the Convention. We meet as brethren—"all one in Christ Jesus" with the one object of cultivating and manifesting, as the Holy Spirit shall enable us, that life of holiness and practical obedience which finds its centre and source in the indwelling Christ, and its sphere in the private and public relationships, duties, and details of daily life. We bespeak therefore your presence and prayers, trusting that, by the blessing of God, all who come to this Convention will have reason to praise Him for new discoveries of His love and richer experience of His grace and power.

We are, dear Friend, in name of the Committee,

Yours very truly in Christ Jesus,

WM. D. MOFFAT, *Convener*, 16, *Forth-street, Edinburgh.*
WM. FERGUSON, *Treasurer, Kinmundy House, Mintlaw.*

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"Ye shall go over, and possess that Good Land."

7th March, 1892.

Dear Fellow-Helpers,

I am (D.V.) sending off to Canada, on the 17th March, the largest party of Young Emigrants ever sent out at one time from the Homes. It will consist of 300 Trained Lads, who will be commended to our Father's care at a Farewell Meeting in Exeter Hall, on Tuesday Evening, the 15th inst.

Will you help me to give these dear young fellows a start in life? £9 per lad for Ontario, £11 per lad for Manitoba, will pay the whole cost of journey and outfit, thus giving a fresh start in life to 300 boys rescued for the most part from the slums of Darkest England, and enabled through your kindness to turn their backs for ever upon the East End of London.

Say that the cost is on an average £10 per boy. That would amount for the whole party to £3,000. As yet I have only received about £310. Unless the hearts of God's people are moved to supply the necessary cost, I will be compelled to reduce the number of those to be sent out. Will you help me to avoid this? Last year one generous friend gave me £1,000, which paid the entire cost of 100 boys right away.

No truer, wiser method has ever been devised for effecting four desirable objects than this scheme of well-organised Christian Emigration of trained and tested Young People: for

1st.—It saves the boy, delivering him for ever from the perils of his former lot.

2nd.—It relieves our over-crowded cities, the labour-markets of which are hopelessly congested, and in which the struggle for existence is growing fiercer every day.

3rd.—It supplies Canada with her greatest need: additions to her population of the choicest materials—honest, industrious, and piously-trained Youths, who, by God's blessing, will grow into the successful Citizens of the near future.

4th.—It provides room for the immediate admission to the Homes of as many fresh cases, to be rescued from the streets and lanes of our great cities all over the land.

Every year an increasingly large sum is received as Thank-offerings from Old Boys who have been placed out in Canada, and who are now doing well. These gladly contribute of their comparatively small means to help out others who are as forlorn as they themselves once were.

Commending my dear lads to your sympathies and prayers,

Believe me to be,

Yours sincerely in Christ's service amongst the Waifs,

Thos. J. Barnardo.

18 to 26, Stepney Causeway, London, E.

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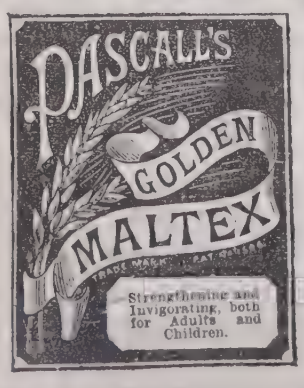
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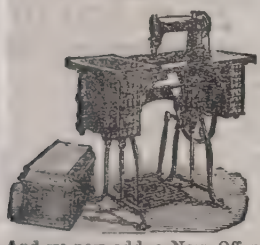
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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Right Rev. Dr. J. W. Bardsley, Bishop of Carlisle.

Invitations to conduct special missions continue to reach Messrs. Moody and Sankey. A largely-signed and urgent requisition comes to them from Christian friends in Australia. An accompanying letter says:—

Never were these colonies so ripe for blessing, or Christians so really in earnest. We have had two years of much prayer all round.

The project for founding in Glasgow a Bible Training School, mooted by Mr. Moody at the recent all-day conference in that city, has now been placed in a fair way of realisation. Mr. Campbell White, of Overton, as already intimated, will acquire a site in Bothwell-street, at a cost of some £14,000. The United Evangelistic Committee have unanimously agreed to ask Mr. John Anderson, of Ardrossan, to superintend the Training Institution. Arrangements are in process for the formation of a similar Training school in Edinburgh, so that the evangelists are likely to leave behind them enduring mementos of their third Gospel campaign in Scotland.

We rejoice to learn that Mrs. Grattan Guinness has to a considerable extent recovered from the effects of the paralytic stroke which she experienced on February 29. Though still extremely weak, she is now able to raise her right arm, and to converse with the members of her family. Telegrams have been received from Dr. Harry Guinness, from St. Palmas, in the Canaries, and also from Madeira. It is expected that the steamer by which he is coming will reach Plymouth on Sunday next. The spiritual work which lately commenced among the natives in the Balolo Stations on the Upper Congo still continues to make cheering progress.

Our readers will share the deep sorrow we feel in reporting the death of Mr. Graham Wilmot Brooke, the devoted leader of the Mission on the Upper Niger. A telegram was received from Brass, on March 19, by the Church Missionary Society, in the following terms:—

Wilmot Brooke at rest—March 5—black water fever.

The sad news was thus reported by Rev. H. H. Dobinson, and we shall have to wait a month for further intelligence. It is supposed that Mr. Brooke died at Lokoja, which is a long distance from Brass, hence the considerable interval between the sad event and the receipt of the telegram. An exemplary and useful life has thus been terminated. We pray that the God of all wisdom may graciously sustain the sorrowing relatives, and raise up many other such devoted missionaries of Christ.

The current issue of *Regions Beyond* reports a very helpful address by Pastor A. G. Brown on "The Will of God." It was delivered to a party of missionaries, but the counsels and instruction deserve the earnest attention of all who bear the Christian name Having spoken of the Lord Jesus Christ as the perfect missionary, whose heart-refreshment was found in doing the will of his Father, Mr. Brown said:—

The will of God is that his Gospel "shall be preached in all the world for a witness unto all nations." Then it is not for us to stop to argue whether missions are a success or not. It is not for us to inquire whether they pay or not. It is God's will they should be carried on "until He come." It is for us just to carry out his will, and in perfect subjection thereto, to find, as Jesus did, our rest.

It is after we have prayed "Thy Kingdom come, thy will be done on earth as in heaven," and not till then, that we are at liberty to ask God for our own daily bread. Is this the order of our prayers and desires? I fear with some of us not only does daily bread come before the accomplishment of the will of God, but we want our bread buttered and a little cake thrown into the bargain too! I fear that only after we have asked the Lord for the things we desire for our private life—almost as a postscript—comes that which should have the very first position of all, "*Thy will be done.*"

Doing the will of God costs much, and it is well that those who give themselves thereto should view the situation in the light of God's revealed purpose. Mr. Brown says:—

For many years I have been engaged in home mission work. I believe God will always tell his servants just what particular work they have to do. He will lay that on the heart of his servant which He wishes him to accomplish. I have found gradually more and more my thoughts, not lingering less perhaps on the poor of East London, but lingering more on the heathen nations lying in darkness. The cry of those near is not less distinctly heard, but the cry of those afar off is ringing more loudly in our ears. I believe that the coming of the Lord draweth nigh. The King is on the return. There is no time to spare.

Jesus says, "Occupy till I come," and it is impossible to shut one's eyes to the fact that if the masses of East London are not *saved by* the Gospel, at least they are *sodden with* it. Up and down the streets, five and six deep, go God's workers, treading one upon another, and still offering the Gospel to those who have rejected it times without number. I would not have it less so, but I would that there were more ready to say, "Let me go to fresh soil, and break that up; let me go to those who at least are not Gospel hardened; let me go and tell it out where its gladsome notes have never yet been heard."

World-wide evangelisation is the Divine command; and those who strive to carry out that command should be encouraged by the certainty of future triumph, as well as the abundance of present grace.

It would be amusing, if it were not painful, to observe the wanderings of those who are not satisfied with God's way of salvation, and who persist in suggesting improved methods for the moral and spiritual amelioration of humanity. The latest of these "fads" is to be found in a paper in the current number of *The Fortnightly Review*, in which it is claimed that men are simply irresponsible automata, and a system of "Determinism" is propounded as a substitute for the Christian religion. And the result of this "Determinism," it would appear, would simply be the adoption of self-interest as the mainspring of action, and that vice and crime would be abandoned only so far as it might be judged to be prejudicial to that interest.

God is evidently answering the many prayers that have been offered for the suppression of the opium traffic in India. Only a short time ago the proposal that the iniquity should be abolished by law, instead of being, as at present, regulated or promoted, was contemptuously pooh-poohed by statesmen of rank and influence. The next step was an attempt to minimise the evil. Still, however, in the name of national righteousness and human compassion, the cause of the millions of victims of the degrading vice was not allowed to pass out of sight; it was remembered before God, and proclaimed in the ears of legislators and the masses who, by the exercise of the voting franchise, make Governments and establish imperial policies.

Only lately it seemed to some as if victory was very near, but those who were acquainted with "the depths of Satan" were not so sanguine, for they reasonably expected blank denial and ingenious misrepresentation to continue until the Christian honour of the country would rise to the fervour needful to vindicate the cause of righteousness. The end is not yet. A long article in Monday's *Times* offers the latest and most audacious opposition, by maintaining that the prohibition of the use of opium in India "is indefensible on moral grounds. and would lead to the demoralisation of the Indian races"! The contentions and admissions of the writer are somewhat difficult to harmonise. He seems to regard the opium habit as a valuable safeguard against endemic disease—at once a necessity and a luxury, and rarely, if ever, a vice.

Evidently the apologists of the traffic are in straits. The grounds alleged by this writer would suffice to justify or excuse many practices which the law stringently forbids; and until two blacks make a white it cannot be rational or opportune to twit philanthropists with attempting, in regard to opium in India, legislation such as has not been enacted in regard to strong drink in our own country. The fear of God and the welfare of man has called into existence both the anti-opium and the anti-strong drink movements, and they will proceed on their mission until God shall grant the blessed emancipation for which his servants pray and work.

A writer in *Regions Beyond*, dealing with the financial aspects of the opium traffic, says:—

Happily the system is a Government monopoly, and can, therefore, be abolished by a single stroke, as it were. Happily the revenue derived from it is a mere *bagatelle*, only amounting to three or four millions annually, and can with facility be dispensed with by a country that is spending an additional twenty millions in five years (1888-1894) on her Navy, and that had two millions surplus on last year's Budget concurrent with a reduced taxation.

A Roman Catholic contemporary takes occasion to comment upon the address delivered by Professor Wilkins at the opening of the Conference of the Lancashire Congregational Union as containing much matter for reflection for those outside the Congregational body; and if the Professor has been correctly reported, we do not wonder that exception should have been taken. It is sufficiently painful to find evidences of the down-grade antagonism to sharply-defined doctrine, but what shall be said of the following:—

They believed in the Divine education of the world, and they saw that this education was being given still, as it was of old, in many portions and in many ways. Newton and Darwin, as well as Isaiah and Paul, were making known to them the thoughts of the Eternal. Was it to be wondered at that some were tempted to feel that the teaching of the Bible needed to be supplemented, interpreted, and even corrected by the teaching of Providence?

The Solicitor-General is credited with having stated in his speech in Parliament on the Eastbourne Bill that, so far as he knew, the Salvation Army "is the only religious organisation that made the sole test of membership personal purity and holiness of life," and we are somewhat surprised that this unwise utterance has not ere this called forth a flood of strong protests. A speaker in the elevated position of the Solicitor-General ought not to require to shelter himself behind the shield of the qualification, but is in honour bound to acquaint himself with the whole of the facts before making sweeping statements affecting those who cannot answer at the time.

The New York Independent gives some interesting details of a remarkably fruitful revival in various towns and villages in Connecticut, following the labours of Rev. I. H. B. Headley, an evangelist whose work God has already blessed greatly elsewhere. After describing the interest awakened, our contemporary adds:—

The Church in Wauregan has already received a large accession, on account of the faithfulness of its young people, who went in large numbers to the meetings. The pastor of the Central Village Church says the work has brought about an entire change in the town. All classes have been reached. Storekeepers and their clerks, town officers and prominent citizens, and occasionally a whole family have been brought to a knowledge of the truth.

Following his work in this village an invitation came from Brooklyn, Conn. Two weeks there added about thirty to the roll of converts. The next place visited was the little hamlet of Packersville, where there was a small church, with a congregation of some thirty or forty, and a parish widely scattered and difficult to reach. In no place have there been such marked results. It might, with almost literal truth, be said that not an unconverted person is to be found there.

The Accuser Cast Out.

The following paragraphs are in continuation of the Notes on the same subject in our issue of March 10. We have received some communications respecting them, but it will be more convenient to reserve replies until in this and another paper the case has been stated.

God in his wisdom left Satan at large when he had himself rebelled, and after he had tempted our first parents to their fall. He had access to the council chamber of God in the days of Job. He was the accuser of our brethren throughout the legal dispensation. In accusing them he, by implication, accused God of injustice in passing over their sins, instead of condemning the saints who sinned (Rom iii. 25, 26). Satan derived his status as the accuser from the fact that no atonement had been made, and yet God in his forbearance passed over the sins of those who acknowledged their iniquity, and sought forgiveness (Pss. xxxii., li.).

The Old Testament saints were well aware of the legal status held by Satan as the enemy of God and man and the avenger of the broken law, and were profoundly affected by it, so that they were all their lifetime in bondage through fear of death. The consummation of the misery of Israel is thus pathetically expressed in Psa. xliv. 15, 16: "My confusion is continually before me, and the shame of my face hath covered me: for the voice of him that reproacheth and blasphemeth—by reason of the enemy and avenger."

Yet they who saw the promises afar off, and were persuaded of them and embraced them, were able to rejoice in the excellent name of God, who, out of the mouth of babes and sucklings, ordained strength: that He might still the enemy and the avenger (Ps. viii. 2).

This function of Satan as the accuser is referred to in the imprecation in Ps. cix. 6, quoted by Peter as referring to Judas: "Set Thou the Wicked One over him, and let Satan stand at his right hand"—"to accuse him; for this was the place and posture of accusers in the Jewish courts."

In the later days of the dispensation, when the priesthood had altogether failed, the prophet saw Joshua, the high priest, clad in filthy garments, and Satan at his right hand (the judicial place of the accuser) to resist him. But the Lord rebuked him thus: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Joshua was a type of Jesus, the Branch, who was made sin for us, and who removed the iniquity of that land (and of all the world) in one day—the day of Calvary; in fulfilment of the word, "I will remove the iniquity of that land in one day" (Zech. iii. 9).

Jesus, looking back to the foundation of the world when He became in purpose the Lamb slain, and looking forward to his approaching death, said to the seventy who rejoiced in their power over demons through his name, "I beheld Satan like lightning fall from heaven." And, as the day of his lifting up drew nearer, He said, "Now is the judgment of this world; now shall the prince of this world be cast out" (Luke x. 18; John xii. 31). Just as it was the removal of his iniquity by God's Servant, The Branch, that procured Joshua's change of raiment, so it was the putting away of sin by the blood of his cross that gave the name of Jesus power to cast demons out of men, and on his ascension to cast Satan out of heaven.

The rejoicing Apostle, seeing that all this had come to pass, makes affirmation in the most emphatic form possible to human speech, when he asks the unanswerable question, "Who shall lay anything to the charge of God's elect?" (Rom. viii. 29, 30.)

All Heaven was profoundly moved, as the everlasting doors were lifted up that the King of glory might come in—Jehovah-Jesus, the Lord, strong and mighty, the Lord mighty in battle, mighty to save.

> Through suffering and defeat
> He won the meed and crown;
> Trod all his foes beneath his feet
> By being trodden down.

And as He took his seat on the right hand of the Majesty on high, Michael (who before had judicially debated with the devil concerning the body of Moses, using the same words as the angel in Zechariah's vision, "The Lord rebuke thee"—Zech. iii. 2; Jude 9) cast him out of heaven and his angels with him.

Only in the light of the Old Testament record and recognition of Satan's judicially acknowledged position as Accuser, and the awful bondage occasioned by the presence of such a foreign element—a piece of hell in heaven—only thus can we appreciate the enthusiastic Hallelujah which rang through all the heavens, when at the entry of the Redeemer, the Atoner, the Justifier, by virtue of his own blood, the morning stars sang together, and all the sons of God shouted aloud for joy: now when redemption was accomplished, as before when the foundations of the earth were laid (Job xxxviii. 4-7). For the incoming of Jesus was the signal for the outcasting of Satan, and his angels with him.

Love's redeeming work was done; the Redeemer had, through death, annulled the devil, the accuser, who had the power of death (because the wages of sin is death), and had charged sin against those whose sin had been passed over in the forbearance of God. But Jesus had put away sin. And John heard a loud voice saying in heaven,

> Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death (Rev. xii. 10, R.V.).

If he was not then cast out, there will never be anything more done on the ground of which he can be cast out. And being cast out, nothing will ever take place to bring him back again. Because "It is finished." M.

PRAYER FOR REVIVAL.

For the last eighteen months, a number of Christian men, representing various branches of the Church of Christ and different spheres of Christian work, have been meeting, from 2 to 3 on Monday afternoons, at 186, Aldersgate-street, London, E.C., for purposes of Bible study and spiritual converse. The meetings have been quite informal. Mr. Robert Paton has given any direction to them that they have needed, but there has been an absence of any marked leadership throughout the entire course.

Within the last few weeks, however, attention has been remarkably converged towards the state of religion in London and throughout the United Kingdom; and many fervent desires have been expressed from time to time that God might grant the manifested power of his Holy Spirit, and that days of revival might be granted.

These culminated recently in a conference as to the best means of promoting a general revival of religions, and on the last occasion, a considerable period was spent in united prayer for guidance as to what steps should be taken. It was finally resolved that a short account of the meeting should be circulated, with a view of calling in the co-operation of all Christian men who are working for God in London, and who are in sympathy with the object which has been laid so heavily upon the hearts of those who have been meeting—namely, a wide-spread revival of the Church, leading to the awakening of the world; that all such should be invited to meet on successive Mondays at 186, Aldersgate-street at two o'clock.

Who can tell whether from such a meeting on unsectarian lines—not to hear speeches or addresses, but to unite in fervent and believing prayer—might come, as with the prayers that were offered upon Carmel, a plentiful rain by which God's heritage should be refreshed.

THE McALL MISSION.—Dr. McAll gave an account on Thursday last, at the noon prayer meeting in Aldersgate-street, of the work of this mission, dwelling specially on the new mission boat secured after much prayer for the purpose of working on the inland waterways of France, and carrying the Gospel from place to place. Already much encouragement has been granted. Dr. McAll also spoke of interesting work among young people, and told how a little girl had but recently been the means of bringing her sceptical father, first to the mission meetings, and then to the Saviour. He closed by asking earnest prayer for the whole of the work in France.

THE IPSWICH CONVENTION.

This Convention for the Deepening of Spiritual Life has been felt by many to be a time of real profit. Wednesday morning was marked especially by an address from

Pastor Theodore Monod, who as a correspondent puts it, in gentle but regretful terms, compared a certain class of professing Christians to coins which passed as of current value, but were not really so, having been worn by years of circulation. These said they were Christians, but had not the stamp of Christians; as they did not live in fellowship with God they had not the weight of Christians. Passing on, he reminded his audience that "Christian man" might be rendered "a man in Christ," and after speaking at some length on the phrase in this light he turned it once more, remarking that the same letters might be changed to "Christ in Man." Christ should dwell in all the thoughts and desires of Christians, and they should not only receive Him in their souls for an hour or two at time, but receive Him all the time.

Dr. A. T. Pierson, speaking in the evening, on spiritual life, made incidentally an eloquent defence of the Bible as the book of Divine revelation. He regretted that there was a tendency to treat the Bible like other books, but it had an immaculate conception. The Bible was the nearest thing the world had got to God. The bread and the wine at the Table were not so near; they were emblems, but the Word of God, instinct with his life and inspired by his Spirit, was living, because it was the Word of the living God.

Amongst other speakers of the day were Revs. J. J. Luce, C. G. Moore, A. E. Barnes-Lawrence, and F. B. Meyer.

On the second day of the Convention Mr. Robert Wilson again presided, and addresses were delivered by Revs. Clement Clemance, D.D., A. E. Barnes-Lawrence, F. B. Meyer, and Pastor Monod. Mr. Meyer began with a telling illustration. There was a very simple experiment which a mere child in chemistry might try. It was to take a little spark of fire out of the common atmosphere and to plunge it into a jar filled with oxygen gas. The effect of that operation upon the little spark would be to make it glow and flame out, until the eye could scarcely stand the brilliancy. So did a great change come over some human lives. Of this he recalled several notable instances, including that of the brothers Wesley and Whitfield, of whom it was recorded in John Wesley's diary that after spending afternoon, evening, and night in prayer, there came upon them such a sense of the Almighty presence that they fell prostrate on their faces, and presently rose up singing with one accord, "We praise Thee, O God; we acknowledge Thee to be the Lord." From that manifestation dated the great revival of the past century. Had any such crisis come in the lives of those he was addressing? That was the question, for there was, he urged, another and greater power to be had in Christian living than was realised by most Christian people.

On the last day of the Convention, Rev. W. Haslam delivered two stirring addresses, while amongst the other speakers were Revs. C. G. Moore, F. B. Meyer, and John Wilkinson.

ON BEHALF OF VILLAGE CHILDREN.—Mr. S. J. Hewlett proposes, at the beginning of May, commencing a mission to children in outlying villages. He will be assisted by friends, and in addition to the services for children it is intended to make a systematic distribution of Gospel literature. The workers will make a short stay in each village, and hold their meetings either indoors or in the open air. For conveying the harmonium, literature, &c., a Bible-carriage is required. Should any one be able to lend such to Mr. Hewlett for the proposed tour he will be glad to hear from them without delay. Address 6, Park-terrace, Mitcham-road, Streatham, S.W.

THE EVANGELICAL ALLIANCE.—We recently announced the new arrangement regarding the Secretariat of the Evangelical Alliance, caused by the retirement of Sir John Field as joint secretary. The Council, after much prayerful consideration, have appointed Rev. James Consterdine, M.A., clergyman in charge of Little Heath, Herts, and Rev. Philip Colborne, Congregational minister, late of Birmingham, as Deputation Secretaries. They will act in conjunction with Mr. Arnold as General Secretary; and the Council earnestly hope that the good work accomplished by the joint secretaries during the past thirteen years, may be carried on with even increasing interest and usefulness in the future.

Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

THE START FROM SINAI.

Numbers x. 29.

Israel sojourned under the shadow of Sinai for about eleven months, long enough to see the round of the seasons, but the green verdure of the spring and the fading tints of the autumn would leave no trace on the appearance of those vast sandstone rocks. But what a change had been wrought in their condition! They arrived there a fugitive and unorganised people; they left it a mighty nation in battle array, provided with a sacerdotal system which was to last for centuries, as a type of the priesthood of Christ and his saints; and furnished with a code of laws and sanitary enactments which have been a model for the most civilised peoples of the world.

The very appearance of the camp indicated this marvellous change. In the midst the sacred tent with its brooding cloud, and around it the goodly tents of the people, "as gardens by the riverside, as lign aloes which the Lord had planted, or as cedars beside the waters." The priests and Levites pitched immediately around it, in the inner circle; and around them again the twelve great tribes, three towards each point of the compass, guarding the Tabernacle as a most sacred charge, and as the centre of their national life.

It was a marvellous spectacle, also, when the cloud was taken up, and the priests, through the silver trumpets, gave the signal that the camps on the east side should begin to lead off the march. Then Judah passed on first, followed by Issachar and Zebulun; and the sons of Gershom and Merari, with their six wagons, bearing the heavier portions of the Tabernacle, came next; and after these Reuben, followed by Simeon and Gad; then the long lines of Kohathites, carrying on their shoulders the vessels of the Holy Service; and, lastly, the remaining six tribes in two great divisions, the one led by Ephraim and the other by Dan.

All was beautifully ordered, and though we may not attribute the mighty revolution which had been thus effected to the unaided genius of Moses, we cannot but feel that, as God for the most part gave his teachings through minds competent to receive and transmit them, so the mental endowments of Moses must have been of no mean order, that he could so readily take, and keep, and transmit the legislation which made Israel a great people. But side by side with this colossal intellect there was still a weak, human heart, which betrayed itself in the proposal which he made to Hobab.

I. Moses' Proposal.—During their stay at Sinai, it is probable that deputations from neighbouring tribes visited the people, and amongst them was this chieftain of a tribe closely related to Moses by marriage. Hobab, we are told, was the son of Reuel, the Midianite, Moses' father-in-law. Of course, he knew the country well, every foot of it, where the springs lay, and the pastures, and the safest, shortest routes, and so Moses approached him with the request that he would go with them, to give them the benefit of his practical knowledge. "Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes."

This request was, of course, most natural. Moses was a very lonely man, as we have seen, and it was pleasant to have one, bound to him by a blood affinity, to unburden himself to, in any special crisis.

At the same time, it was at variance with the general custom, which even then must have commenced strongly to assert itself, of Israelite exclusiveness. This national characteristic was keenly perceived and adverted to by Balaam, when he said: "Lo, it is a people that dwell alone, and shall not be reckoned among the nations." The Jew made no intermarriages with neighbouring peoples on pain of death, dressed in a special garb, and differed from all other men to the very dressing of his beard. And all this, to keep the people free from the plague-spots of the earth, which, in the expressive language of Leviticus, was vomiting out her inhabitants.

Even though we admit that at the heart of the nation there were tenderer emotions towards any who were willing to sympathise with its spirit, to a Rahab and a Ruth, to the strangers within its gates, and to the Gentiles, who might in after days be attracted by the light which shines from Zion's hill, yet it was an unusual thing for the great lawgiver to go out of his way to utter this winsome invitation to a Midianite prince. And there must have been a strong reason that prompted it.

And shall we not find it in that instinctive shrinking of the human heart from the strange and unknown way? It was because Moses had never gone that way before that he was so eager to obtain Hobab's company, and offered as a bribe that what good soever the Lord should do to them, they would do also to him. How closely home does this phase of thought come to us all. We do not know what may await us at the next turn of the path, or at the top of the pass; what foes may lurk; what emergencies arise; what unexpected barriers arrest our steps. What if we are going into the midst of the foe, or missing a sweet glen with its luscious herbage, or making for a *cul de sac*, through which we shall find no aperture, and must return. And then how shall we survey the place in time to get suitable camping-grounds for the coming hosts! How well to have a Hobab who knows the ground!

We seek our Hobabs in the advice of sage, grey-haired counsellors; in the formation of strong, intelligent, and wealthy committees; in a careful observance of precedent. Anything seems better than a simple reliance on an unseen guide. Now, in one sense, there is no harm in this. We have neither right nor need to cut ourselves adrift from others, who have had special experience in some new ground on which we are venturing. It is a mistake to live a hermit life, thinking out all our own problems, and meeting all our own questions as best we may. Those who do so are apt to become self-opinionated and full of crotchets. God often speaks to us through our fellows; they are his ministers to us for good, and we do well to listen to our Samuels, our Isaiahs, our Johns. But there is also a great danger that we should put man before God; that we should think more of the glasses than of that which they are intended to reveal; and that we should so cling to Hobab, as to become unmindful of the true Guide and Leader of Souls. How often God is compelled to isolate us from human voices, and to remove our Hobabs from our side, that we may be shut up to Himself. When we have given Him his right place, He will probably restore our judges as at the first, and our counsellors as at the beginning, but the first necessity is that the eye should be single towards Himself, so that the whole body may be full of light.

II.—The Failure of Hobab, and the Divine Substitute.—The desert chieftain was by no means enamoured of the proposal of his great relative. He had no desire to leave his tribe, his camping-ground, his free, careless existence, to link his fortunes to that vast and ill-mannered host.

And other considerations may have weighed with him. It was only a month before that Aaron and his sons had been set apart for their sacred work, and the fire of God had fallen on their dedicatory sacrifices. The people had seen and shouted; but before evening their joy had been shrouded in sudden mourning. For some violation of the sacred ritual, or perhaps, as the subsequent prohibition of wine suggests, for personal misconduct whilst engaged in their ministry, the two young priests had been stricken dead, and Aaron forbidden to weep. This must have struck an awful fear through the camp.

Shortly after this, another incident occurred. The son of an Israelitish woman, whose father was an Egyptian, had blasphemed the holy name of God, and cursed in the midst of conflict with a man of Israel. The blasphemer had been stoned. The sentence must have seemed severe, though, as God was King, it was high treason; but this may have been another deterrent cause in influencing the decision of Hobab.

The result of it all was that in reply to Moses' request, he said bluntly, "I will not go, but I will depart unto mine own land and to my kindred." Moses still further urged and entreated him, but whether he succeeded or not is doubtful, though there are some reasons for thinking that the second request prevailed, because the descendants of the Kenite are numbered amidst the chosen people.

But it would seem as if his aid was rendered needless by the provision of guidance immediately promised. Up to this moment the position of the Ark had been in the midst of the host in front of Ephraim, Benjamin, and Manasseh, but henceforth it went three days' journey in front of the people, "to seek out a resting-place for them." We are left to conceive of its lonely journey as it went forward, borne by its attendant band of priests and Levites, and perhaps accompanied by a little group of princes and warriors, and specially by the great lawgiver himself. Far behind, at a distance of miles, followed the camp with its tumult, its murmur of many voices, the cries of little children, the measured tramp of armed bands. But none of these intruded on the silence and solemnity which, like majestic angels, passed forward with that courier group accompanying the ark, over which cherubic forms were bending. That Moses was there is indubitable, for the august sentences are recorded with which he announced its starting forth and its setting down. In the one case, looking into the thin air, which seemed to him thronged with opposing forces of men and demons, he cried, "Arise, Jehovah, and let thine enemies be scattered, and let those that hate Thee flee before Thee"; and in the other he cried, "Return, O Lord, unto the many thousands of Israel." What need for Hobab now! Though all the guides that knew the desert pathways had gathered in one great band to help the pilgrim hosts, there had been no need for any one of them, or all of them together. The Lord Himself had become director and guide, and all that Israel had to do was to keep at a distance sufficiently wide to enable them to reap the fullest benefit of its advance guard. Thus God Himself superseded the proposal of Moses by an expedient which more than met their needs.

What consolation there is to each of us, in realising the spiritual truth underlying this historical fact! We have to pass into the untried and unknown, and know not the way we should take. Some have to go alone. Some with the memory of companions that once went at their side, but whom they will see no more in this life. Some, though at present dowered with dear fellow-pilgrims, are apprehensive and fearful as to the route, and what a day may bring forth. But amid all Jesus is with them, and goes before them, whether for war or rest. He never will forsake nor leave them. And the days as they pass will enable them to say with ever new meaning, I know whom I have believed.

The Lord Jesus is the true Ark of the Covenant, who has gone before us through the world and death, through the grave and the last rally of the hosts of darkness to the glory. We have but to follow Him. It is for Him to scatter our enemies, while we stand still and see his salvation. It is for Him to choose our resting-place, while we lie down and prepare ourselves for new obedience.

Let us not anticipate God's guidance, or press on Him unduly. Those that believe shall not make haste. Let there be an interval between the Ark and your steps, so that you may see, so far as possible, what God would have you do; and then deliberately, thoughtfully, but with fixed determination, follow. *He* will "be to us instead of eyes."

And, oh! the bliss of knowing that Jesus is between us and our foes. Before they can hurt us they must reckon with Him. In Him, too, is Rest, so that we may lie under his shadow with great delight, and know that all must be well, since He has chosen our inheritance for us.

THE LONDON WESLEYAN MISSION.

The annual meeting of the London Wesleyan Mission, held at Exeter Hall last week, was full of enthusiasm and animation, the mission work in the great City having, as the Chairman put it, "roused the circuits."

Mr. John Hall, who presided, said that the work of the London Mission had struck a chord that had vibrated in the churches, and reached the country towns. He came from a village, and it had been felt there; it had reminded them in his town of Leek that they ought to be doing more. In that little town they had thousands of people who never entered a place of worship. They had got two of Mr. Champness's evangelists, who were doing a grand work, which allowed one of their best local preachers to be set aside for special work. It had all come from the Wesleyan London Mission, and thousands of other circuits in the Connexion could say the same.

Rev. W. D. Walters, secretary, said: So far as the spiritual work is concerned, there is an advance all along the line. Never were there more abundant evidences that God is in our work. During the year we have secured two additional halls—one in connection with the South Mission, and one in connection with the Central Mission. So that we have to-day eighteen halls and chapels in connection with the London Mission. We have ten ministers appointed to this work. We have between sixty and seventy sisters doing Christ-like work in visiting the homes of the people, and I have sometimes ventured to say that this loving ministration is the very backbone of the London Mission. We have twenty devoted men set apart specially to this work. We have some hundreds of voluntary workers, many of whom devote hours every day. Last year we reported 3068 members, with 902 on trial. We shall have an increase this year of quite five hundred members. When it is remembered that last year and the year before we reported similar large increases, this is matter for congratulation. The vast majority of these are gathered out of the world. We have at the present time in round figures, nearly five thousand people actually meeting in class. We must look abroad to estimate the results. In moving up and down the country, we have met, in every circuit more or less, young men and women who had been converted by the instrumentality of the London Mission, and have had thereby enkindled in their hearts an enthusiasm which is setting the country on fire. When we went to the Œcumenical Conference, we found in America that the London Mission and its work were recognised. Mr. Mark Guy Pearse also found in Australia that everywhere the news of the London Mission had gone before, and only last week I received news from a place in that part of the world where they have opened a large hall on the lines of the London Mission.

Testimony as to the operations in the various districts followed: Rev. Walford Green speaking of the general work, Rev. Peter Thompson of the East-end, and Rev. Hugh Price Hughes of the West-end Mission.

AMONG THE SANTALS.—Miss F. Rowat, who, three years ago, went from Bristol to work among the Santals, under the direction of Mr. Haegert, has removed to Mihigam, E.I.R., Bengal, and, unconnected with any society, has taken up the work formerly carried on by Miss Hollyer. Writing from the Mission House at the place named, on February 22, she says: "We have been in camp for the past three months, and have enjoyed seasons of much blessing. We have a mixed population to labour amongst, but the Santals are in the majority, therefore our efforts are chiefly directed to bringing them to a saving knowledge of the truth. Our hearts have rejoiced by seeing the first-fruits gathered in; several more are not far from the kingdom. Our schools give Bible instruction to over sixty scholars daily, and two native evangelists are visiting the people systematically."

WORK IN THE WEST INDIES.

HAYTI.

Rev. D. N. M. Kitchin, Baptist Missionary, Cape Haytien, Hayti, writes:—"Our hearts are more than ever gladdened in the work connected with the North Haytian Mission. We have laboured throughout the year without interruption, and the efforts put forth were not without the 'signs following.'

"A most hopeful sign of late has been a stronger desire on the part of converts generally to rescue their perishing fellow-citizens. At one of the stations, where there is a church of only fifteen members, there are three evangelists, three local preachers, and two Bible and tract colporteurs.

"At all four of our Mission stations may be found some agency or auxiliary Bible Society for the purpose of scattering the Word of God among the people. At one station two young men, full of promise and hopefully converted, have gone forth to pursue such studies as will, under God, fit them for the work of the Gospel ministry. This fact, while auguring well for the future of the Mission generally, dates a new era for that station in particular. Given a long lease of peace, and multiplied missionary agencies, with the blessing of the Prince of Peace, what may we not be emboldened to expect for Hayti in the not very distant future? We earnestly solicit the prayers of your readers in all lands on the behalf of Hayti."

BARBADOS AND ANTIGUA.

Admiral H. D. Grant, C.B., sends us the following notes of work in the West Indies:—"I am sure it will rejoice the hearts of many of your readers to hear of the progress of the Y.M.C.A. at Barbados. It was my privilege twelve years ago to found this branch, amid many prognostications that it would not succeed. I have heard of it from time to time, and great was my pleasure, when at Barbados last month for a fortnight, to find it very much alive; the spiritual work was to the fore, and the young men on Sabbath mornings were afloat, speaking the Word to the seamen, and encouraging them to come to the services in the rooms. One young man has set on foot a Fishermen's Mission, has raised the money to build a small mission-room, and I believe has an idea of converting it into a Sailors' Rest.

"I was glad to find that racial difficulties had been overcome, coloured men and negroes taking full part. The hon. secretary, Mr. Trimingham, a partner in a leading firm of solicitors, is most active and earnest in the work. His sister, Miss Edith, is the hon. secretary and the moving spirit in the Y.W.C.A., which however is not supported as it deserves to be. The meetings during the Y.W.C.A. Week of Prayer were well attended, and much earnestness was manifested. There is, unfortunately, a lack of funds, and so real danger of its being dissolved. I should be glad to receive pecuniary help, as only a comparatively small amount will serve to give the Y.W.C.A. a building of their own, and renew its life. I noticed much more religious activity, but, alas! there is also a growth of ritualism, in the Church of England, and antagonism to the simple Gospel.

"I spent a month in Antigua, where I was permitted to stir the community up to observe the Week of Prayer. The Moravian Bishop, Mr. Weiss, and the Wesleyan pastor, Mr. Sansom, entered most warmly into the work, and crowded congregations assembled each evening in the alternate churches. The prayers by our negro brethren were marked by a brevity and deep reverence which completely surprised me. Sometimes I was obliged to look at the speakers to realise that it was one of the unjustly disparaged race who was leading our prayers. I was desirous of starting a Y.M.C.A. in St. John's, and had a successful meeting, to whom I explained the *modus operandi* and value of Y.M.C.A. Some forty gave in their names; but the absence of any prominent member of the Christian community to take the lead has, for a time at least, caused the formation of one to be in abeyance.

"I am not anxious to speak of all I have been permitted to do on my recent voyage. I would only ask the Lord's people to give Him the praise and glory for whatever has been done."

Communications to Admiral Grant may be addressed 54, Redcliffe-square, S.W.

AMERICAN NOTES.

[FROM OUR OWN CORRESPONDENT.]

Mr. Robert Ingersoll, the noted infidel, has sued Pastor A. C. Dixon, of Brooklyn, for libel. The case will attract great attention. It is reported that Mr. Ingersoll, some years since, headed a list of free-thinkers, who made every effort to revoke the laws which exclude impure literature from the United States mail. Such action placed him in the category of those who seek to poison our youth by impurity and obscenity. This corrupt fruit of his atheism lowered him in the public estimation. However much he tries now to advocate liberty and morality, the record of this outrageous attack on moral law hangs as a black, condemning cloud upon him. Pastor Dixon on a public occasion referred to Ingersoll's relation to the would-be repealers of this law, charging the infidel with being their *paid* agent; whereupon, the Pastor was sued for five thousand dollars. Ingersoll requests a secret trial; Dixon demands a public one. It will soon come on.

Another priest has walked out a free man from Roman slavery. The shackles were broken through the instrumentality of "Father" O'Connor. The convert is Father Nicholas Redding, who was ordained priest in 1879 by Bishop Kendrick, of St. Louis. He made his first address as a converted man on Sunday evening, February 28, in "Christ's Mission." The iniquities of the Confessional first disturbed his mind. If faithful to his calling, he must indoctrinate young people in unlawful deeds by probing questions, if through native modesty he refuses to discharge the duties of his office, he is an unfaithful priest. Each horn of the dilemma gored him. He came to Brother O'Connor, who soon taught him the way of the Lord more perfectly. Father Redding now rejoices in salvation through our Lord Jesus Christ alone. In his testimony he stated that the Confessional was the foundation and pillar of the Romish system, and if it were banished the great ecclesiastical structure would collapse, while every priest would be rendered powerless over the Catholic conscience.

Philadelphia, always prompt in her charities, has sent a noble steamer, laden with tons of food, to the starving Russians. Immense crowds were present on Washington's birthday, when the ship hoisted her flags and started her steam for the ocean voyage. Public prayer was offered, speeches made, and good wishes heartily bestowed. The offering was costly, and thousands participated; but it has not—in any measure noticeable—rendered the city poorer, or lessened comfort in her homes. We could send a hundred such ships from our shores, and still have fulness of bread. God has prospered our nation beyond many; may we ever be prompt to give to those who are in need!

Rev. Jacob Freshman, who has been doing a blessed work among the Jews of New York city and elsewhere, has been recently attacked most violently by certain of our religious newspapers. Should these wicked reports reach your shores, I hasten to say, that they are false and foolish. Mr. Freshman has a noble committee co-working with him, who repudiate the charges *in toto*. The vindication is complete, but our honoured brother has been stabbed by some one who misled the journals, which hurriedly published harmful misstatements concerning a laborious and zealous missionary.

IN THE INTEREST OF THE FEEBLE-MINDED.—An energetic effort is being made to establish in the vicinity of Birmingham a working home for semi-imbecile women and girls. The necessity for such an institution is probably but little recognised by those who are unfamiliar with Poor Law work, and with the class of feeble-minded persons who are the greatest source of difficulty to Boards of Guardians. For absolute lunatics, the blind, and the deaf and dumb, provision has been made; not waiting for the extension of the law so as to meet the case of such as are semi-imbecile, a committee of Birmingham ladies has taken the matter up. The suggestion is that premises be taken for laundry purposes far enough away from the city for the air to be good and healthy, and that two or three cottages, rather than a large house, be secured or built adjoining the laundry, in order to give power to classify the girls according to age and moral character. Of course the Homes will not be self-supporting; the work is charitable in conception, and must be so in its general execution. In view of the sad consequences of the neglect which is now so common, the importance of the undertaking, will be readily conceded. Further information may be had from Miss Stacey, 30, Calthorpe-road, Edgbaston, Birmingham.

FAREWELL TO EMIGRANT LADS.

A large audience was drawn into Exeter Hall, on the evening of last Tuesday week, to join in the expression of hearty and prayerful wishes for God's blessing upon three hundred lads who have since started for Canada from the Homes in which they had been gathered by Dr. Barnardo from the poverty, misery, and danger of overcrowded London.

The meeting had many attractive accompaniments. Most of the youthful voyagers were on the platform behind the numerous influential ladies and gentlemen who attended to show sympathy with this good work. In the course of the evening a troop of about forty robust-looking youths, intended for farm work in Manitoba, marched on the platform from the side of the hall, and went through some drill in their farmer's costume; little handbell ringers pealed out "Home, sweet Home"; girls wielded dumb bells in musical time; xylophone and dulcimer were deftly handled by three boy players; and half-a-dozen little fellows showed what they can do in the gymnastic way.

In the absence of Colonel Howard Vincent, through indisposition, the chair was taken by Mr. E. S. Norris, M.P. for the Limehouse division of the Tower Hamlets, whose words indicated enthusiastic appreciation of Dr. Barnardo's rescue efforts. Mr. Norris claimed that the success of this work is due to the rigid application of wise principles, namely, in selecting only lads morally and physically fit for emigration; in the careful instruction and training which precedes departure; and in continual supervision after lads have been placed out. Thus, the waste material of our cities is being turned into the precious metal of fruitful lives.

Dr. Barnardo's long speech covered many interesting details, all strongly appealing to the well-earned confidence of the Christian public. He earnestly desired that the lads may feel they are carrying with them the kindly feeling and prayerful thoughts of Christians at home. The party about to start for Canada is the largest ever sent out at one time. The amount needed to send out these 308 lads is £3060, of which £700 remained to be collected, a sum which he hoped would be made up at that meeting. The cost of emigration for boys and lads is nine pounds and eleven pounds respectively, including every expense from the time of leaving the institution in London to arrival at Montreal. Some joyful, spontaneous letters from lads who are prospering in their adopted country, were read, one expressing gratitude for having been won to the house of God before he left England. Every lad who puts his name down for the colonies is examined as to his fitness, and is well tested, and unless he proves satisfactory is not sent out. There is, moreover, a home ready for each emigrant. This emigration scheme is no longer an experiment, but an undoubted success. Of the three hundred then ready to go out, only forty-six had father and mother living, 115 had only a mother living, and one hundred are absolutely orphans. These rescued lads, from various parts of the United Kingdom, some from abroad, had been swallowed up in the terrible destitution of the great city. Work such as this only needs larger opportunities to prove itself the truest and most successful means of solving some of England's darkest social problems.

Canon Barker spoke very sympathetically and hopefully concerning the departing lads, suggesting that each supporter of the work should keep up correspondence with some individual boy or girl. He rejoiced that these rescued ones were being cut adrift from pernicious, dangerous, and destructive surroundings, which are the disgraceful results of bad laws and past neglect of Christian responsibility; and, as they went forth from the encouragements of a meeting like this, he reminded them that, under God, their future is in their own hands, exhorting them to truthfulness, honesty, abstinence from evil, and to prayer and the use of God's Word.

Mr. Henry Varley said that poverty has caused the emigration of millions in the past; but he hoped that philanthropic sagacity may lead to the devotion of Christian wealth to the purpose of peopling vast lands which are pining for human life. The state of our streets at night eloquently indicates the evil harvest of dangerous forces for which we are largely indebted to great brewers and distillers. Would that every lad going out to Canada might take with him the consciousness of heart and life yielded to Jesus Christ. He implored them to go nowhere and not to do or say anything which would make sad the heart of him who had been used of God in their rescue. He trusted that Dr. Barnardo will know not only the sympathy of the British public, but also the continued favour of Him who says to his servants, "Be strong and courageous; for lo! I am with you always."

In the course of a few eloquent words, Mr. S. Gurney Sheppard mentioned that besides the emigration work, Dr. Barnardo has placed out in situations at home over one thousand rescued children.

Donation papers filled up during the evening, together with the collection, represented a sum of £300 towards the balance referred to in the Doctor's speech.

The party of emigrants left Euston, *en route* for Canada, on the Thursday morning following this meeting in Exeter Hall.

THE BAPTISTS IN FRANCE.

Probably there is nothing more striking or encouraging in recent evangelistic effort than the progress of our Baptist cause in France during the past year. Numbering in all but eleven churches, two of which are in Paris, and not one of these of any great standing as to numbers or social influence, a spirit of devotion and aggression has manifested itself, which now gives promise of large things. The Paris churches are working vigorously, and several mission-halls are sustained within and without the city walls, in addition to the main centres of church and evangelistic work.

Pasteur Saillens's church was only founded three years since, and it now numbers nearly two hundred members, whilst the older church of the Rue de Lille has grown at almost the same rate. During 1891 ninety-three converts were baptized at the Rue St. Denis by M. Saillens, and sixty-nine at Rue de Lille by M. Vincent, the great majority of them being from Romanism, or the infidelity which the Papal system has generated amongst the masses. Almost every evening in the week large numbers come in to listen to the Gospel, and no meeting is without its enquirers, so that numerous additions are being received almost every Sabbath. A dinner-hour service is also conducted every day in the Rue St. Denis Hall, and there are seldom less than forty working-men present, whilst the number sometimes rises to sixty or seventy. The results gathered by the small provincial churches have been also in like proportion. They are to be accounted for by the growing disposition and longing of the people for the true Gospel, together with a spirit of prayer and faith, which has been divinely bestowed upon the churches.

The temperance movement is also gaining a growing hold. In connection with the organisation known as "La Société de la Croix Bleu," a good rescue work is being accomplished, hand-in-hand with the preaching of the Gospel. There is much need for such effort, for here, as in England, intemperance is the curse of the people. We rejoice, however, that some of our most wonderful triumphs of conversion are from amongst the slaves of the glass.

A. G. Barley.

121, *Rue du Point du Jour, Paris.*

THE OUTRAGE AT THE PIRÆUS.

Writing with reference to the recent outrages upon Protestants at the Piræus, Dr. Kalopothákes, of Athens, says:—"The newspaper telegrams were inaccurate in details, but the one great fact was true—that the little evangelical church was dismantled and pillaged, and the company of believers shut up in it, during the long-continued bombardment with stones, were exposed to the greatest peril. I wish publicly to express our grateful recognition of the signal manifestation of God's protecting care in preserving the lives of all, and protecting from serious injury.

"We would ask Christian friends everywhere to unite in fervent prayer that this trial may be blessed to the spiritual good of those who are the objects of persecution, that wisdom and grace may be given according to our need, and that the power of a living faith may be manifested to the praise of the blessed Lord. We ask, too, for prayers for the nation and for the Established Church, that a better spirit may be awakened, that the principles of true religious liberty may come to be better understood, and that there may be a return to the purity and simplicity of the truth as it is found in the Gospel."

INDIAN VILLAGES ENLIGHTENED.

The name Tarn Taran means, "The place of getting saved and saving others." Some years ago, when Rev. R. Clark, of the C.M.S., was working at Peshawar, a servant of his accepted the message of God's love, confessed Christ, and was baptized with his wife and son. Years passed; Mr. Clark went home on furlough, the servants were dismissed, and this man returned to his village home in the Tarn Taran district, a part of the Màjha Country, where dwell that great and most interesting of tribes in North India, the Sikhs. The man, having a house and a good deal of land of his own, settled down to farming. But alas! like too many of our own countrymen when far away from the surroundings of Christianity, and the ordinances and helps of our faith, he became careless and forgetful, and sank almost, save in name, to the level of heathenism. No missionary had as yet gone forth to the homes of the Sikhs, and there was no Christian friend or teacher for many miles. Other children were born, and though taught in a rough way, they grew up almost heathen.

About nine years ago Rev. E. Guilford, of the C.M.S., went out to this large district, which contains about four hundred towns and villages, and commenced working amongst the people, finding a very warm welcome in most places, and a hearty response to the Gospel message. Soon afterwards some of the ladies of the C.E.Z.M.S. followed and commenced work among the women. Among the first to come under conviction of sin was the eldest son of the man above-mentioned. As a little boy he had been taught by Mrs. Robert Clark, and now the lessons of his childhood came back to him. Alas! the heathen wife to whom he had been married was greatly enraged at her husband's state of mind, and vowed she never would embrace "the religion of the English." However, months passed, and the ladies diligently sought her out, and after a time she became as eager as her husband to accept Christ and become one of his true followers. After this couple followed a little band of nineteen relations out of that village, among them the old father and mother, who became penitent.

From another village there came one day to the door of the little hospital worked by the C.E.Z. ladies a woman sick unto death. She was relieved, taught concerning the Saviour, and went home to tell the good news, with the result of one or two afterwards accepting Christ, whilst she herself was baptized, and died rejoicing. From another village came another patient to the hospital, and, after a long stay, she also went home and witnessed for Christ, finally returning for baptism, accompanied by a friend, a dear old Sikh widow, whom she had drawn by her words but who was not baptized then. In a fourth village, where Rev. E. Guilford preached, the head man became impressed, and communicated his convictions to his fellow-villagers, when, finally, the whole village decided for Christ, and after instruction were baptized. Thus God by his Holy Spirit is building to Himself a Church of living stones in that district. But alas! there is no building belong to the Mission as yet into which these people can be gathered for religious teaching and worship. For many years a bedroom in Mr. Guilford's house sufficed, but it is impossible now for all to find room there.

After not a few hopes and fears, Mr. Guilford now writes that a most suitable piece of land has been offered him by Government, which will afford room for a church and hostelry, where our Christian friends can put up and stay when they come in for services and religious gatherings of any kind. The price of the land is £500, of which sum Mr. Guilford has none at present, though that needed for the building is almost complete now. Help is urgently needed, as the opportunity may pass of obtaining this site, which it is most important to get if possible, connecting as it will do the two Mission Compounds, and bringing the people into close communication with the missionaries and workers in the little mission station. We appeal to all who love the work of the C.M.S., to which this church will belong—we appeal to all who love our Lord Jesus Christ's appearing, to come speedily to our aid that we may obtain this much-needed building for the spiritual instruction and help of the people of the Màjha. Communications may be addressed to Miss Hanbury, Dynevor House, Richmond.

E. Rose Gridiwood.

Annie Ireland MacAlpine.

BY J. WAKEFIELD MACGILL.

Manchester witnessed a melancholy scene on Saturday last—an enormous line of mourning coaches bearing to the Southern Cemetery at Manchester the precious remains of a most holy and gifted saint. At 3.30, on Wednesday, Annie Ireland MacAlpine passed away, upon a deathbed of surpassing triumph.

The funeral service was conducted by Rev. Dr. Maclaren, in Cambridge-street Mission Hall, where her marvellous series of weekly addresses were given to the ladies of Manchester. The coffin, covered with a few exquisite white wreaths, was laid on the very spot where she had stood for years eloquently unfolding the deepest truths of our religion to about three or four hundred women, chiefly of the middle-classes. Councillor McDougall, her old and tried friend, pointing to her coffin, pronounced quite an elegy on her memory. He spoke of her youthful devotion, her burning zeal, the mighty influence of her testimony, the hundreds that were awakened through the unction of her splendid proclamation of the Gospel; of her leaving Manchester in the midst of a career of usefulness, bearing away the sorrows of a city; then of her return, not again as the powerful evangelist, but as the marvellously-gifted teacher. She gathered round her, like a magnet, all the women of genuine metal; all the hungry souls who wanted feeding; all the empty souls who wanted filling; all the shivering souls who wanted heat; all the sorrowing souls who wanted comfort; all the wretched souls who wanted to slough the world; all the ardent souls who wanted to know how to fight the battles of the Lord. These came week after week to this school of the prophetesses, and were taught by this inspired woman, who dwelt meanwhile in the midst of the sanctities of home, caring for a delicate husband and little children, but abiding in the secret place of the Most High, and receiving messages direct from Himself to carry to the people.

I never met in Manchester one single woman of the highest type of devotion, consecration and power, united to well-balanced views of truth and a broad, comprehensive grasp of the theology of our religion, that I did not find owed much to Mrs. Macalpine. I consider that the great forward movement of the Church of God in this city, which has been witnessed during the last ten years, owes its existence to her influence. The constituency she gathered round her came from all churches and all undenominational organisations. She fed the ragged schools with teachers, the street-corners with the best preachers, she led the Christian women of the city in Gospel temperance, she instituted the highest class of rescue work for the fallen, she originated our prison-gate mission, and up to and beyond her health and strength she was ready to stand up for God and temperance and purity.

Though she was essentially a woman, no man could take a firmer grasp of a subject, or brighten it with a more lucid intelligence, or advocate it with more burning earnestness. And Manchester has lost all this, and well might Manchester weep when the *cortège* moved along its streets. The heavens might well smile upon us as we passed along our way, for what the earth had lost the sky had gained. As the venerated and venerable father of the Baptist body of this city stood at the head of the newly-opened grave, at the foot of which were her sorrowing husband and her little children, the scene was very impressive. About three hundred women—many of them her spiritual children—were grouped around, dressed in black, but nearly all with a good deal of pure white, as an emblem of the brightness that mingled with their sorrow.

Just as the coffin had been lowered into the grave a brilliant beam of sunshine seemed to fill it with the most glorious light, and sparkled on the wreaths that lay around. Dr. Maclaren thanked the Lord for the emblematic ray that was making even the darkling grave so bright.

The following lines sing to the hymn on page 66, in part 4 of the old Revival Tune Book. As it is probably out of print I shall be glad to send copies to any of your readers who write for them.

Gently we bore her to her rest—
Sweet perfumed flowers upon her breast—
Tenderly laid her beneath the sod,
Knowing her spirit was with her God.
Lay her to rest;
Jesus will watch her,
Lay her to rest.

Hers was a bright and burning soul,
Wholly resigned to his control;
Pure as the snowdrop her spirit fair,
Never a shadow had rested there.

Hushed is the tongue that spoke his word,
Powerless the hand that held his word,
Cold is the heart that impassion'd burned,
Silent the footstep that never turned.

Hers was the voice that woke my soul,
Showed me my name on the muster-roll,
Led me to pathways of joy and life,
Called me to enter the glorious strife.

She dwelt up there in the purest light,
Wondrous the view that met her sight,
Gazing in worship on things unknown,
But to her Lord and his chosen one.

Ne'er fell that voice upon mine ear
But I felt sure my Lord was near;
Ever her great theme, "A world to save,
God in his mercy a Saviour gave."

Many a tear was shed to-day,
Passing along that solemn way.
But every ray of the cloudless sun
Seemed like a word from the glorified one.

Then when a beam lit up the grave,
Gilding the flow'rs that lovers gave,
Into each heart stole a glory bright,
Brought on the wing of the beauteous light.

So we have left the casket fair,
Knowing right well no gem was there.
Jesus will watch o'er the mystic mould,
And the pure soul in his love enfold.

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FROM LADY HOPE.

For some time past a great effort has been made to help the poor people of the Borough, London, S.E., where many thousands are crowded together in blocks of houses, and close dark streets, many in the very greatest poverty, and suffering from cold, sickness, and many other distresses. Clothing and coal clubs have been opened, mothers' meetings, and sewing-classes for women and children, as well as entertainments and readings for the men. For cases of illness a dispensary has been tried, and many other ways are found by which the misery of distressed families can be alleviated, and their lives brightened. Hundreds of rooms are visited, and the welcomes there received prove the importance to the poor of true friendliness.

"Don't pass us by!" they say sometimes. And certainly *they* never pass *us* by! For as regularly as our various meetings and classes are held, they are crowded by these poor people, anxious to pay in their pennies for substantial clothing and fuel, and also to learn of true comfort, to meet their friends, and get a cheering word, sometimes a cup of hot tea or coffee. The coals are now selling at such exorbitant prices that the grates are in numberless cases empty, and the sufferings from cold and illness are indescribable.

A child, dying of bronchitis in a room where the whole family lived, and the father sat bemoaning his long absence from work through severe illness, was visited by one of our helpers. Finding the mother almost prostrate with grief and weakness, she stayed the whole night to nurse the child. There was no food, no fire. Presently she heard a whisper, "Go to Mr. —— and borrow a penny, we must have a shovelful of coals to keep the lady warm." *Now*, the penny would not buy the coals. They asked nothing for themselves.

The news has just been brought me that the small hall used by us as the centre of our work is suddenly to be taken from us, as the rent cannot be paid. And we are to be turned out of these premises, which already are far too small and ill-ventilated. We wanted more space, and now we find ourselves deprived of what we have. The hall has been in the hands of friends who have allowed us to use it.

Nothing can do more desperate harm in these days of necessity amongst the poorest and most atheistic of the working classes than suddenly, with a few days' notice, to break up their clubs and meetings, so that they find themselves all turned adrift, and deserted by those who have professed an interest in them. It means to them a loss of almost everything that is bright and hopeful in their lives. Will your readers come to our aid, and help us immediately to obtain, if possible, a better and permanent room? Or to retain and enlarge the one we are using?

On account of severe illness, I have been obliged to try southern air, but I hope soon to return to England.—Yours truly,

G. R. Hope (Lady Hope).

Hotel Californie, Cannes, La France.

MISSIONARY PENNIES.

Only a penny! What a trifle! And yet, startling as it may seem at first sight, the great question of Foreign Missions is, in one aspect of it, *mainly a matter of pennies.* The Lord of the Harvest has laid the burden of the world-wide whitened fields on the hearts of many, who are both able and willing to go forth to reap. And He has put into the hands of his Church the means for sending them. And yet, shameful to say, at the end of the nineteenth century since our Risen Lord said go ye, and at the end of the first century of the Modern Missionary Movement, the gifts of the wealthy Church of Christ in the United Kingdom amount to less than one penny per head per week! What a miserably infinitesimal percentage of the incomes of her members this represents cannot, of course, be accurately calculated, nor is the subject an inviting one.

A moderate estimate places the number of Church members and adherents in the United Kingdom at *five millions*, and their contributions to foreign missions at *one million* sterling. A simple sum in mental arithmetic shows us that this averages less than a weekly contribution of one penny per member. (And of this it should be remembered that a considerable proportion is derived from the pence-boxes of the Sunday-schools.)

Is not one reason why the amount *given* is so shamefully small in proportion to the amount *needed*, and to the amount *withheld*, that the *system of giving is defective?* Is it not too much taken for granted, when those best able to give or most interested have paid their annual subscription, and those not so able to give or not so much interested have put their extra shilling or half-crown into the plate when the missionary has made the annual appeal, that they have *discharged their responsibility* until next year?

Seeing that *a penny a week* is about the rate at which the Christian public gives of its abundance towards its prime duty of evangelising the world, the

MISSIONARY PENCE ASSOCIATION

has been formed, with the object of getting this *small subscription doubled.* There are *hundreds* who could help the cause of foreign missions *by collecting* and *thousands by giving* these "Missionary Pennies," and it is hoped that this Association may prove a real aid to all Protestant missions.

Its principal rules are—

1.—That the membership consist of those who will undertake to collect contributions of one penny and upwards per week.

2.—That members may state *any missionary society or mission* to which they wish their collections to be given.

In order to sustain the interest of members in mission work a copy of *The Illustrated Missionary News* will be sent monthly to each, and every one who sends up a contribution card entirely filled will receive an interesting volume on foreign missions.

It may be noted that, although the aim of the association is to secure regular contributions at the rate of one, two, or three pence per week, this does not necessarily mean weekly collections, as the amount can be paid quarterly or monthly.

The Council of the Association includes the well-known names of Rev. H. Grattan Guinness, D.D., Rev. F. B. Meyer, B.A., Mr. R. C. Morgan, Mr. Reginald Radcliffe, and Mr. Geo. Williams.

The Association is intended to help all missions equally, and members may nominate the particular society, or mission (or even individual missionary), to which they would like their collections devoted. It will enable all well-wishers of missions to help on the work regularly, either as collectors or contributors.

Members of churches or missions, Young Men's or Young Women's Associations, or Bible-classes, senior scholars, or others willing to *become members*, or who can induce *others to join*, are invited to write for forms of application and contribution cards, to the Hon. Secretary, Mr. John Jackson, St. Martin's House, 1, Gresham-street, London, E.C.

JEWS IN NEW YORK.—A correspondent writes: "It is remarkable how great a work the Master has laid upon this our young brother, Mr. H. Warszawiak. There are every Saturday afternoon pretty near a thousand Jews earnestly listening to his preaching. Souls are coming out to the light; we have just had the privilege of baptizing four of our most earnest Hebrew brethren."

L.M.S. "SELF-DENIAL" WEEK.—We are glad to hear that this year the income of the London Missionary Society from all sources promises to be £11,000 larger than last. Rev. Dr. Mackennal, writing in *The Review of the Churches*, remarks:—"It will be found that Self-denial Week was a joyous week in the experience of those who adopted it, and that its outcome has been the recognition that God's claim on his people for service is far more pressing than religious conventionality has yet recognised. The whole style of Christian living is coming up for review."

The World's Young Men.

MR. L. D. WISHARD'S TOUR.

One of the most capable, active, and best-known workers among the educated young men of the United States in recent years has been Mr. L. D. Wishard, to whom was mainly due the inception of the famous Summer School at Mr. Moody's home in Massachusetts. About four years since, Mr. Wishard, accompanied by his wife, started out on a visit to Eastern lands, to investigate the religious condition of young men in such great countries as India, Japan, and China. He and his wife have now returned to our shores, having reached Edinburgh at the beginning of last week from Norway. Our special correspondent in Scotland was fortunate enough to meet Mr. Wishard soon after his arrival, and, in conversation with him, learned many interesting facts with respect to the subject which has been occupying his attention throughout his long journey in Oriental lands. The conversation first of all turned on the state of matters in

NORTHERN EUROPE,

as that topic was freshest in Mr. Wishard's mind. As to Copenhagen and its students, it was pleasing to hear that the "Summer School" is being acclimatized in the capital of Denmark. In the year 1889 five hundred Japanese students sent a message to the Students' Conference at Northfield, expressing heart sympathy with the desire "to make Jesus King." This message from the far East was privately sent from America to one of the most active Christian pastors in Christiania. When he received the message several Christian young men were with him, and the resolve was taken then and there to institute a Summer School for Scandinavian students. Accordingly, 160 young men met and spent nearly a week in a most profitable conference. In their general character the proceedings were similar to those at Northfield, and it was altogether a great advance on anything of the kind ever held in Northern Europe.

One of the rarest men in Scandinavia, says Mr. Wishard, is M. Westergaard, Professor of Political Economy in Copenhagen University. He is a very choice spirit, is popular among students, and bids fair to become a spiritual leader among them. Another conference is to be held next August, on board a naval ship, at which three hundred students are to be accommodated. It is exciting much expectation in the different universities, which are sending representative groups, and a time of much spiritual quickening is anticipated. Foreign missions will be a prominent topic of discussion, and there seems to be an increasing missionary interest among the Scandinavian universities.

Karl Fries is the able general secretary of the Swedish Y.M.C. Associations. After taking a philosophical degree, he is to give himself up to Association work. A university man himself, he will be able greatly to influence the university element. There is a Y.M.C.A. in Upsala, including in its membership a hundred students.

GERMANY.

Passing next in thought to Germany, where he had made a stay, Mr. Wishard said that the Christian students in German universities had also started a conference on the Northfield lines, having been suggested by the meetings there, attended by German delegates to the International Y.M.C.A. Convention in America. Baron von Starck, a bright young man, of good social standing, is assistant secretary to the Berlin Y.M.C.A., and is much interested in work among students. Another excellent worker there is Count Puckler, who leads and largely supports a City Mission in Berlin, and who has also been prominent in connection with the students' movement. In the Berlin University there is a Y.M.C.A. with a membership of one hundred. The Berlin Y.M.C.A. has three departments, one for business young men, one for mechanics, and a third for students. The German students held their second Conference last year near Berlin, when there was an attendance of sixty students and professors.

Mr. Wishard had an interesting fact to mention about Geneva. The students there, he says, are becoming interested in the modern development of university "settlements" in poor districts. A bright young pastor in the city, M. Choisy, who is in pretty close touch with students, is anxious to enlist their help in carrying on aggressive work, and something of this sort is likely soon to be organised. The students at Buda Pesth, in Hungary, have a missionary society, and there is a deepening of spiritual life among them. As to the students throughout Continental Europe generally, Mr. Wishard is of opinion that they are in a much more hopeful spiritual condition now than they have ever been in the history of university life on the old Continent.

JAPAN.

Mr. Wishard's mission was chiefly to the far East, and the state of things in the Empire of Japan claimed a good deal of his time and study. The Y.M.C.A. in Japan, he believes, is being solidly organised. It is reaching the student class, and among them Christianity is to-day winning its greatest victories. Its influence is spreading from the middle ranks of society both upward and downward, though not rapidly. It has scarcely as yet touched the lowest labouring class, such as the coolies and jinricksha men. A careful estimate shows that in seven of the leading Government universities, a fourteenth part of the students are professing Christians. This is a larger proportion than could have been found in American universities at the beginning of the century. It is the ambition of every Japanese student to graduate at an Imperial university, and many go from the Christian colleges to complete their course in the Government institutions, while young men from Christian families go there direct. No organised work had been done among these students till about four years ago. As a result of the formation of Y.M.C. Associations in the Government universities, the movement has spread to the Christian colleges, and there are now twelve students' Y.M.C.A.'s. Nine of these are in the city of Tokio, which has over forty thousand students—the largest number of advanced students in any city in the world. These organisations are steadily growing in influence. A new building is being erected at an expense of some £3000, contributed by American associations and other friends. A building is also being erected for the business men's Y.M.C.A., in another section of the city, at a cost of eight thousand or nine thousand pounds. Mr. Swift, the general secretary, is being reinforced by an additional secretary from America; and the first Japanese general secretary has been secured—a young man of high education, as well as executive ability. It is purposed to extend the influence of the movement among the universities throughout the Empire. Last summer their third National Conference was held, modelled on the Northfield plan. This annual gathering is increasing in attendance and influence.

CHINA.

Some six months were spent in China by Mr. and Mrs. Wishard. There is very little government educational work of a modern character attempted at present in that vast country. The only thing which would correspond to our Western ideas of education is that maintained by the English and American missionaries. The Chinese appear to have no conception of intellectual culture as we regard it. Association work has been started in six of the mission schools, and has been successful. The most thoroughly organised Y.M.C.A. work that Mr. Wishard found in all Asia was that carried on in one of the Chinese high schools. The Chinese, he says, are the most enterprising people in the Orient. If it were not for the baneful influence of the opium habit, one could confidently forecast a wonderful outcome of mission-work in China during the next twenty-five or fifty years. The opium evil is on the lips of everybody, especially the missionaries, who find in it the most gigantic hindrance to the spread of Christianity. The Chinese, of course, blame England for the introduction of the evil, and it is now so prevalent as to be apparently without remedy. The Government officials in vast numbers are themselves so thoroughly infected by the use of the drug that they wink at the evil. The Church of Jesus Christ is making solid advances in China, and in all probability the recent persecutions, that called forth such a remarkable endorsement of the Christian faith from the Emperor, will help on the extension of the Redeemer's kingdom in that mighty empire.

In a succeeding article we shall give Mr. Wishard's impressions of Christian work among the young men of our great Indian dependency.

CORN EXCHANGE CHRISTIAN UNION.

The inaugural meeting of the Corn Exchange Christian Union was held on Tuesday evening, March 15, by the kind permission of the Y.M.C.A., at the Metal Exchange, Whittington-avenue, E.C., Mr. William Aste, president, in the chair. About 130 were present, chiefly Corn Exchange men; and at the close of the meeting many applied to be enrolled as members.

After praise and prayer an address was given by Rev. E. A. Stuart, M.A., vicar of St. James's, Holloway. Taking for his text, "Sir, we would see Jesus," the speaker urged the necessity of professing Christians being perfectly honourable in all their dealings with their fellow-men, not only keeping the inner courts of our temples sacred to the Master's use and glory, but also the outer courts pure and clean—in fact, living consistently, and being the same in the house of God, in the homes, and on the public market.

After the address Mr. Aste, the president, briefly explained the objects of the Union—to unite, for mutual edification and encouragement, those engaged in business on the London Corn Exchanges (principals and clerks) who desire to live as the disciples of Christ, and to associate their efforts for the extension of his kingdom. A meeting for prayer is to be held once a month, open to all engaged on the London Corn Exchanges.

A gentleman from the Bankers' Prayer Union stated how fruitful for good its influence had been upon young men coming up from the country into London banking-houses.

A MISSIONARY HYMN.

[This hymn is written in honour and memory of my little niece and godchild, Mabel Adelaide Horsburgh, a baby missionary of only four, who died in China ("distant Sinim") December 14, 1891, very soon after her arrival. *"Out of the mouth of babes and sucklings Thou hast perfected praise."*

Fight on, fight on, though fiercely rattle
The fiery arrows on the shield
By faith uplifted, for the battle
Is still the Lord's, and who would yield?
Fight on, fight on, we dare not linger,
The trumpet notes of the command
Call, and the cross with solemn finger
Our banner is that none withstand.
Fight on, fight on, o'er ridge and hollow,
Of foaming wave and furrowed shore,
God fights with us, and we must follow
When Christ has conquered all before.

Work on, work on, but not for wages,
On burning plains and fields of frost,
If wildly round the tempest rages,
And often all but Christ is lost.
Work on, work on, the day is flying,
And scanty time at most we give,
For some are dead and some are dying,
But all who hear the message live.
Work on, work on, for night is nearer,
With patient toil and holy plan.
God works with us, and what is dearer
To brothers than their brother man?

Trust on, trust on, for faith is living
And from the Heavenly fountains drawn;
And all our doubt and dark misgiving
Are but the heralds of the dawn.
Trust on, trust on, the Word is certain
That will the distant Sinim seal,
And from far Ind the heathen curtain
Shall drop and Christ the Truth reveal.
Trust on, trust on, though weakness hanker
For pleasant ports by which we sail,
God is our faith, we may but anchor
Upon that Rock which cannot fail!

Love on, love on, in spite of danger
And falling men and martyrs gone,
Who died to save from death the stranger,
Fill up the broken ranks; go on!
Love on, love on, the sons and daughters
Of palmy isles shall hear our plea;
And love shall cover earth, as waters
That cover all the boundless sea.
Love on, love on, while one to cherish
And teach the Gospel yet remains;
For God is love, and though we perish,
He still the glorious work sustains.

F. Harald Williams.
(*Author of "Women Must Weep," and "'Twixt Kiss and Lip."*)

THE OPEN-AIR PREACHER.

Rev. G. W. McCree was pledged to address the South London Auxiliary of the Open-Air Mission last week in his own chapel, Borough-road, S.E., on "The Open-Air Preacher: his Call, Message, Style, and Strength." But being unable to attend, he wrote for the meeting from his sick chamber as follows :—

The Call from Above.

The open-air preacher has a Divine call. He is not called of God to preach in St. Paul's, or in any celebrated buildings. No; the Spirit saith to *him*, "Go into the highways, and as many as ye shall find bid to the marriage." This is a very honourable and holy call; and whosoever hears and obeys it shall have an exceeding great reward. The lost sheep—the prodigal far from home—the friendless women, the victims of strong drink, the men who are without God, are in "the highways." Let us "go" to them. A plenteous harvest is there waiting for us. Who will "go" and gather in the sheaves?

The True Message.

We are the King's messengers. We are heralds. We have a celestial proclamation to make known. These are its terms :—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "Repent ye, therefore, and be converted, that your sins may be blotted out." "Behold, now is the accepted time; behold, now is the day of salvation." Keep to your message. Don't touch politics. Don't discuss the rate of wages. Don't mention the London County Council. Let Socialism alone. Be ye filled with the Holy Ghost, and preach the Word with power from on high, and sinners shall be converted to God. This is the end—the consummation of open-air preaching; and blessed is "the company of preachers" who hear not the cheers of the mob, excited by a political sermon, but the heart-broken cry, "Men and brethren, what shall we do to be saved?"

The Style of the Speaker.

First of all, let it be his own style. Imitators of anybody are puppets, and not preachers. Away with them! Send them all to Jericho! Give us real men, honest souls, silver trumpets, actual personalities, ambassadors fresh from the presence of the Lord. Be men of simple speech. Long words, involved sentences, great swelling phrases, flashy rhetoric, are of no use here. Talk in John Bunyan's Saxon. Use the language of the market-place. Short, sharp, shining sentences are wanted. Look at John Wesley's style—how simple and strong it was. So with John Bright; a severe simplicity was the majesty of his speech. Yes; be of simple, clear, direct, unadorned address, and the common people will hear you gladly.

The Strength of the Man.

The open-air preacher must not be a spiritual weakling. No; he must be strong enough to put on and bravely use the whole armour of God—the helmet of salvation, the shield of faith, the breastplate of righteousness, and the sword of the Spirit. Where, then, is the source of this strength? Not in creed or culture, not in loudness of voice, not in fluent speech, not in affluence of anecdote. No; your spiritual strength and mine will be found in personal, inseparable, loving, perfect communion—oneness with our Lord Jesus Christ. Paul was a great open-air preacher because he could truly say, "I can do all things through Christ, which strengtheneth me." Christ in the heart, Christ as our creed, Christ as our teacher, Christ as our joy—this, this, brethren, means strength and victory for us all.

Let us, then, who have received the Divine call go forth this coming summer-time in the name of the Lord Jesus, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus;" and if we do this in all simplicity and godly sincerity, then "my God shall supply all your need, according to his riches in glory by Christ Jesus." Here, then, is our hope—Christ *in* us, *for* us, and *with* us day by day, until our last open-air service shall have been held, and we shall be for ever with the Lord. Brethren, the time is short, let us arise and go forth into the highways and bid all men to the Gospel feast, for the Lord cometh, and will not tarry. Go ye out to meet Him!

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RED INDIANS IN GLASGOW.

During the visit of "Buffalo Bill's Wild West" to Glasgow this winter, there has been a little work done among the Red Indians employed there. Colonel Cody kindly allowed a lady to visit the Indians, and hold meetings for them in their encampment. The Indians much appreciated these, and with the help of an interpreter their visitors were able to talk to them. After their reserve was overcome, the Indians were most willing to talk and ask questions about the Gospel. They accept what is told them implicitly, and several have said God has given them "white hearts," and that now they "talk to God."

They are very fond of singing hymns, but having only three hymn-books in the Sioux language, one of them undertook to copy out some of their favourites, so that all could join. Some of them were hostages from the last rebellion in America, the cause of which was the strange "Messiah" craze. They believe the Messiah is coming soon to restore them their lands and avenge them on the white man, who has treated the red man so badly. The "Messiah Dance" was instituted to welcome the deliverer when he came, and was a religious ceremony. Chief "Short Bull" was the high priest of this craze among the Sioux, and was taken as a hostage. He is an interesting man, he knows all about Christ, and says he believes God has given him a "white heart" through his Son. When he gets back to his own people, "his children," instead of fighting any more he is going to tell them about Jesus.

"No Neck," another chief, a "Friendly," asked to be taught about God; he said he would believe all that was told him. Afterwards he said he had got a "white heart," and was also going home to tell the Indians about God. The greatest temptation in this country for the Indians is strong drink, which has serious effects on them. When spoken to on the subject they were at first amused; but they know it is wrong to drink whisky, though many of them do so; also that if they have "a white heart" they must not touch it. Several said they were asking God to keep them from it, and some never drink. These young warriors have now nearly all returned to their own land, to be replaced by others; but although they may have learnt some bad habits here, they will carry home with them some knowledge of Jesus Christ and his Gospel.

Glasgow. K. M. Lowe.

ENGLISH YOUNG WOMEN IN PARIS.

Miss Carmichael, writing from 77, Avenue de Wagram, thus describes a very opportune special effort in connection with Mrs. Lewis's (Miss Leigh's) Homes :—"Having been informed, on Saturday, March 5, that some forty English young ladies had arrived in Paris, to fulfil a three months' engagement at the Eden Theatre, we at once made our way to the Eden to seek them out. When we told the manager we wished to give an invitation to dinner to the English ladies, he very promptly admitted us into the room where they were. They all welcomed us gladly, expressing how lonely they felt in a foreign country, not knowing the language, and in what difficulties they were often placed.

"The next day twenty-one of them dined and had tea with us in our Hall, 79, Avenue de Wagram, and spent a very happy, bright evening. Rev. Dr. Noyes gave a few words of address, which the young people appreciated highly. Songs and recitations followed.

"We have made the young ladies welcome every day since, but the Avenue de Wagram is too far from the theatre for them to walk, so, after some difficulty, we have succeeded in finding a small apartment for the three months, within four or five minutes from the Eden—95, Rue de Provence, which we opened on Saturday, March 12. It is to serve as an eating room, where they can have English dinners and teas at a moderate price, and a reading room, where they can write their letters. We have a harmonium, and hope to have many profitable mission meetings.

"We require from fifteen to twenty pounds to pay the rent, supply a new stove and other necessaries. Two ladies have already promised twenty-five francs each, and Rev. Courthope Todd, of the Theatrical Mission, five pounds, so that we hope other friends will kindly support our effort to throw a sheltering arm round our young friends in this foreign city."

STARVING JEWS IN PALESTINE.

Mr. R. Scott Moncrieff was still at work throughout February in feeding destitute Jews in Jerusalem and Jaffa. Many of the poor outside the city have no shelter but rude huts, covered on roof and sides with the tin of paraffin oil boxes, flattened out, and put together more or less closely. Without food, fuel, or bedding, these poor people have felt the severity of the winter intensely. Mr. Scott Moncrieff has provided one hundred plank bedsteads for the most needy, and has arranged for the feeding of two thousand at Jerusalem, and twelve hundred at Jaffa daily.

The case of some two hundred Jewish refugees from Persia is peculiarly sad. They had found shelter among the poor who live in the huts above described. But suddenly the police authorities seized and locked up a number of men, women and children in a warehouse, and ordered all to leave Jerusalem for Jaffa, and there take ship for somewhere! Then ensued a most distressing scene. The wives and children assembled in the synagogue, prayer was offered for mercy amid wailing and weeping, the poor mothers holding up their babies to the Sacred Books. English gentlemen appealed in vain to the authorities. Soldiers with fixed bayonets were placed on guard over them, and they beat and pushed the women with the butt-ends of their rifles. There had been much rain, and the prospect of having to toil on foot down to Jaffa was a terrible one for these poor people.

At the urgent entreaty of the Chief Rabbi a short respite was granted, and Mr. Scott Moncrieff was thus enabled to arrange for carts, and to provide for a hot meal at the first halting-place. This cruel and high-handed treatment, simply because the people were poor Jews, is scandalous. They had fled from persecutions, and thought they had found rest and a home at last in the Holy City. Where will they find it now? Driven from country to country, the lot of all Jewish refugees is, indeed, a sad one. Donations towards the work of the Society for Relief of Persecuted Jews will be received by Mrs. F. A. Bevan, Hon. Treasurer, 54, Lombard-street, E.C., and by Mrs. E. A. Finn, Secretary, 41, Parliament-street, Westminster, S.W.

OXFORD NOTES.

The University Protestant Union continues to do a most useful work under the presidency of Rev. C. J. Casher. Meetings are held fortnightly during the term, while other and more indirect efforts are made from time to time by the members.

Very wet weather interfered with the annual meetings of the London City Mission on March 15, but the audiences greatly enjoyed the addresses of Mr. Edward Barnett, who gave an account of his work in the common lodging-houses of Westminster.

The University Missionary Union are making an earnest appeal and effort to build a Hannington Memorial Hall, to be used for the furtherance of missionary work in Oxford. Such a hall is very much needed, and it is sincerely to be hoped that success will crown the endeavour to erect it.

Rev. F. W. C. Rigby, Chaplain of Mildmay Conference Hall, preached two sermons, on March 13, in St. Clement's Church, to large congregations. Mr. Rigby was in charge of St. Clements for some months in 1889, when he made himself a good reputation by his valued ministry of the Word.

The third Bampton Lecture, by Bishop Barry, was devoted to the Scientific Law of Evolution, and its bearings on—(1) The Argument from Design, and so on the Witness of God; (2) The Progress through Matter, Life, and Humanity, to the Higher Beings in the Kingdom of God, wherein the Lord Jesus Christ crowns all.

Another special preacher on Sunday was Dr. Wace, of King's College, where he succeeded Dr. Barry. The subject, according to ancient statute regulations, was Messianic Prophecy with the particular objects—(1) Of refuting the arguments of Jewish commentators, &c.; (2) Of promoting the conversion of God's ancient people.

A quiet but effective work is done in Oxford by means of occasional meetings of small numbers of men in their college-rooms, when the cause of the Bible Society, Children's Special Service Mission, and similar agencies is pleaded by invited speakers. Several of such meetings have been held this term, with encouraging results.

A most interesting lecture (illustrated by views) was delivered, on March 14, in St. Clement's Mission-room by Rev. R. H. Maddox, for seventeen years a missionary in Travancore. The lecture was with special reference to work in connection with the Church of England Zenana Society, and dealt with the problems of female life in India, and Christian work among women.

For the Young.

"MAY I GO?"

"MOTHER?"

"Yes, little one."

"Why has my dollie a brown face?"

"Because it's a *brown* boy-dollie."

"But *are* there brown boys?"

"Why, yes, of course!" and the mother stooped and picked the little questioner up from the floor.

With solemn eyes the little one looked at her own soft, fair hands, even thrusting out one plump leg to see if that were brown or pink; then looked up again, asking incredulously, "Where are they?"

"When mother was in India she saw many, many poor brown boys and girls."

The sensitive little heart caught at the word "poor."

"Are they unhappy?"

"Some of them, *very*. Fancy if you were taken from mother, and sent to live with people you never knew before, and were made to do hard work, bear cruel blows, and were shut up from ever seeing the fields, and trees, and flowers."

"Why do they do that?"

"Because GOD is the only one who can teach us to be loving and gentle, and they have never heard of Him."

"Didn't you tell them?"

The mother's heart winced as she remembered the many opportunities lost when she was in the land.

"*Some*, darling, but there are such numbers and numbers of people, it needs a great many messengers to tell them. I could have only reached a very few."

"*May I go one day*, mother?"

Ah, little one, will you be willing to give up mother and home "one day," and all your present comforts, and go across the sea to bring happiness to some other little heart? Perhaps; for the love of GOD can so fill our hearts, that we shall count all loss but gain.

Now, little friends, this is only a story, but I wonder if instead of an imaginary little girl, you had been asking these questions, you would have ended up with the one great question, "MAY I GO?" Would you? We want to tell you, if the answer is "Yes," how in heart you can go now, and how your love for these little boys and girls can reach out, even as far as India. You know the sun is about 94,000,000 (units, tens, hundreds—count up!) miles away, but you can lay your hand in the *shining* of the sun down here, and feel its warmth. There is a verse in the Bible (Heb. i. 3) which means that though GOD, who is LIGHT, is hidden from our eyes, yet the LORD JESUS was the *shining* of that light in this dark world. Now if GOD has placed the light of his love in your heart, the shining and warmth of that love can be felt even as far away as India! Yes, as warm and bright as the blessed sunshine on our earth.

"*May I go?*" Yes, in love to-day; perhaps, in person on some far to-morrow.

"How *can* we go in love?"

Love has three outlets: Speech, action, and sympathy.

1. SPEECH.—We cannot *speak* to them, but we can to GOD. Look at Matt. ix. 38; James v. 16; Col. iv. 2, 3. GOD asks us to speak to Him about others, the heathen, and those who are working amongst them? And for every prayer you pray for them in England, some one is helped and blessed in India.

2. ACTION.—"What are we to *do*?" Space will not allow us to give long lists of work here, but there is *so much you can easily do*. Because we need your help we have formed a "Loving Service Band," on purpose to enable children (between six and sixteen) to work for our Zenana Bible and Medical Mission. Will you join? We should be so glad. If you send your name and address, and 1s. subscription, to the Secretary of the L.S.B., 2, Adelphi-terrace, London, W.C., we will send you a card of membership and one of our "Welcome" leaflets, and plenty of suggestions as to what you might do. If your brother or sister will join also, you need only send 6d. each. What do you like best to do? Collecting, needlework, making scrapbooks, dressing dolls, or will you help us with a nice large children's sale?

3. SYMPATHY.—Will you read very thoughtfully Matt. ix. 36? *Learn* it! That long word compassion means to "suffer with." "In all their affliction HE was afflicted" (Isa. lxiii. 9). You know the LORD JESUS died to bring them salvation, and forgiveness, and love, just as much as us. He doesn't think what *colour* a child is. He looks right into the heart, and if He sees the little one is lonely and unhappy because there is no one to speak of a Saviour, then He suffers with that child until we send the message. What shall we *pray*, what shall we *do*, what shall we *feel*, we who know of Him?

"As thou hast done, it shall be done unto thee, thy reward shall return upon thine own head." Shall it be said of you—"SHE HATH DONE WHAT SHE COULD"?

MAY E. HODGES.

AT PAIGNTON, SOUTH DEVON.

A SERIES of sixteen days' meetings has just concluded here. Year by year a special united effort is made, sustained by local workers, to bring young people to definite decision for the Lord, and there has always been cause for gratitude in God giving the increase. Two meetings were held daily, at 6.30 p.m. for children and at 8 o'clock for adults.

The attention and interest of the young people and children was quickly caught and retained by Mr. Dodderidge, of the Children's Special Service Mission.

To the great prominence given and the honour placed upon the Word of God may undoubtedly be traced the great power in true, quiet, and thorough conviction and conversion that has resulted.

The members of other churches have co-operated with singleness of eye and heart, and have themselves received definite blessing and stimulus from the faithful and wholesome doctrine that has been declared.

J. CROFTON RAINEY.

A BOY'S LETTER FROM ROME.

THE following extracts from a letter appeared recently in an American religious paper. The letter, it seems, was sent from Rome to Northfield, to the Junior Christian Endeavour Society, of which the writer is a member. The communication will not have less interest for our young readers when they are told that internal evidence shows the writer to be Mr. Moody's second son Paul. Those who wish to understand fully his reference to the Pudens family should read 2 Tim. 4-21, where mention is made of them by the Apostle.

"Rome, Italy.

"We are in the city which the Roman Emperor Nero lighted with the bonfires of living Christians. We have seen the arena where the followers of God used to be burned or torn to pieces by wild animals. We went to the Catacombs where the Christians used to hide long ago; there are old skeletons there. We went to St. Peter's to see the Pope, but he has not been outside the Vatican (his palace) since Victor Emanuel II. took away his power; but we did see an archbishop. There are about as many churches, and old pagan temples and priests and monks and soldiers and policemen as you can count within the walls of Rome. We went out for a drive the other day and went the same way as some of the people did when they went to greet Paul the Apostle.

"I went to a church—a Catholic one—which stands in the place where the Pudens family lived. They show you some of the original floor of the house; it is Mosaic. Pudens, the owner of the house, was a Roman Senator, and when Paul the Apostle came to Rome he stayed with Pudens. The name of the church is St. Pudentia, named after his daughter, and they show you the place in the floor where there is a dry well filled with the bones of a thousand martyrs that Pudens gathered and placed there. Also I saw the prison—the name is the Mamertine—where they put Paul and also Peter; but as it is not really known whether Peter was ever in Rome or not, we cannot tell whether he was in the prison. They also say that on the way down into the prison a soldier struck Peter's head against the wall, and they show you the impress it made. The Catholics have a statue of the Emperor Nero and his mother when he was a baby; they kiss the toe of his mother and call the statue 'The Virgin and Child Christ. —With much love, your absent member,

"PAUL M."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Ilfracombe*, to Mar. 29; *Taunton*, Mar. 31; *Birmingham*, Ap. 5; *Bowden*, Ap. 6; *Bedford*, Ap. 2 and 3, and 17 to 27; *Moseley*, Ap. 28 to May 6; Mr. Josiah Spiers, *Dewsbury*, to Ap. 1; *Tynemouth*, May 6 to 20; Mr. H. Hutchinson, *Kilburn*, Mar. 22, 24, 25; *Broxbourne*, Mar. 25; *Durweston*, Mar. 28; *Pimperne*, Mar. 29; *Brockley*, Mar. 30; *Stamford-hill*, Mar. 31; Bradford, *Yorks*, Ap. 6; Christ Church, Kensington, *Liverpool*, Ap. 16 to 26; Mr. T. Lewes Sayer, Harecourt Church, *Canonbury*, to Mar. 31; Kilburn Town Hall, Ap. 1 to 17; Mr. J. S. Tyler, Percy-road Schools, *Kilburn*, Ap. 11 to 13; Mr. Reginald Callender, St. Paul's Schools, *Bolton*, Ap. 24 to 30; Mr. Geo. Goodman, Hilcot-street, *Haggerston*, Ap. 4 to 8; Rev. Martin J. Hall, Christ Church, *Derby*, Ap. 9 to 17; Annual Meetings of the Children's Scripture Union, Exeter Hall, Ap. 4, 3.0 and 6.30 p.m.; Strangeways Hall, *Manchester*, Ap. 7, 3.30 and 6.30 p.m.; Y.M.C.A. Rooms, *Liverpool*, Ap. 8, 3.30 and 7 p.m.

REV. E. P. HAMMOND IN JERSEY CITY.

THIS well-known evangelist has just concluded a four-weeks' mission in Jersey City, holding services in eleven different churches. In localities where the Christians were in a spirit of prayer there was much blessing. Sometimes from fifty to a hundred in a single service expressed the hope that their sins had been forgiven. The work was largely among the children and youth of the Sunday-school, and it is impossible to tell how many have been truly converted. Over five hundred names were given of those who professed to have trusted in Christ, and who signed a covenant card embodying that conviction. There were some very interested and striking conversions among the adults. In some localities the work went on with much blessing after Mr. Hammond left.

A lady brought a number of the pupils of her private school, and entered with hearty sympathy into the work. Though Mr. Hammond only remained two days in the locality of her school she determined to do what she could to interest other children who had not attended his services. The following letter from her shows with what results the effort was made:—

"At the first service ninety-two children were present. At the close many were found anxious to know how they could be saved. They were of all ages from five to fifteen. The meetings have increased in numbers and power. Those who have found Christ sometimes tell their experience; at least fifty in one meeting told what the Lord had done for them. Yesterday one boy and three girls spoke of the joy that filled their souls. One said, 'When I heard you tell about Jesus, how He died on the cross for us, I went home weeping. Soon as I reached home I prayed that God would give me a new heart. He answered my prayer and I was happy. I sang so loud my mother asked, "What are you singing so much for; what is the matter with you?" I said, "I am so happy because I found Jesus, and I love Him. He has given me a new heart." My mother was glad too.'

"This is a German child, nine years old, with speech somewhat broken. It would have made you happy to hear with what earnestness she told her story. About eighty signed the covenant card, and these give good evidence of real conversion.

"A girl of thirteen, who used to be in my infant class, was much affected as I handed her your tract, 'Do you love Jesus?' I could see the Spirit of God was striving with her. She was convicted of sin. I talked and prayed with her, still she did not find peace, and went home weeping. On Sabbath afternoon she came to meeting and spoke beautifully. Her sister came with her and said 'I, too, have found Jesus.' Some of the boys who have been converted have started a prayer meeting of their own.

"Facts like these show how these meetings continue often in interest and power after the evangelist leaves a place. This is a good indication that the Spirit of God is at work on the hearts of the people. Do we not too often forget the words of Christ, "How much more shall your Heavenly Father give the Holy Spirit to them that ask it'?"

J. W.

Of a later mission at Bridgeport *The New York Evangelist* says:—"On Sunday last Bunnell's Opera House in Bridgeport was crowded by an audience of men only, to listen to an address by Rev. E. P. Hammond. At the close hundreds gathered round him. In the Sunday-school of the South Church he spoke for half an hour, and held an inquiry meeting, at which some professed to find Christ. Among the teachers were found some who were converted in his meetings there twenty-seven years ago. Edward Sterling, who has been the clerk of the church for nearly thirty years, informs us that at that time some seventy joined the church who have held out well, and many of whom are now earnest workers."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Mar. 27, Matthew xxii. 34-46; Mon., Mar. 28, xxiii. 1-15; Tues., Mar. 29, xxiii. 16-28; Wed., Mar. 30, xxiii. 29-39; Thurs., Mar. 31, xxiv. 1-14; Fri., April 1, xxiv. 15-28; Sat., April 2, xxiv. 29-41.

NEW CITY PREMISES FOR THE Y.M.C.A.—We are glad to find that the Association which has done such useful and extensive work in Whittington-avenue, is removing to a more prominent position—namely, Cornhill House (59 and 60), City. The twelfth anniversary is combined with opening meetings from 12.30 p.m. to-day (Thursday).

David's Threefold Victory.

ADDRESS TO GLASGOW BUSINESS MEN.

BY REV. JOHN McNEILL.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but there was no sword in the hand of David.—1 Sam. xvii. 50.

You remember how it came about. All Israel was on one hillside, and the powers of Philistia on the other. On the level ground between was giant Goliath, of Gath, parading up and down for days and weeks, and challenging any Israelite warrior to settle the matter—as was often done—by single combat. Nobody came, for reasons that are easy to see. All the commentators have noticed that when you follow out David's share in this wonderful day's work, you see that he gained three victories in gaining one: a victory over himself; a victory over custom; and third—and that as the result of the other two—a victory over the terror of his country, and the insulter of his God.

We are all called to be soldiers. Military and militant metaphors run all through the Bible description of the life and conduct of the man who would live for Jesus Christ in this evil world. We wrestle not with flesh and blood, but with principalities and powers in high places. We are told to fight the good fight of faith; to watch; to stand fast; to take unto us the whole armour of God. From the ringing Psalms of David to the end of the New Testament you find military metaphors used to describe the Christian's inevitable conflict with sin still unsubdued in himself, and sin in the moral world of men all round about him. Though it gets illustrated here in an Old Testament subject, the New Testament

GLEAMS ALL THROUGH IT.

First of all, David arrived on the scene, and gained a victory over himself. He was sent by his father to see how his brothers fared in the ranks of the army of Israel under Saul. Remember what David had to do a little later, with clear eye and steady nerve, when the giant lifted up his visor for a little and displayed the broad, white disc on his forehead. He had to keep himself well in hand when his elder brother, Eliab—like all elder brothers—talked down to the young fellow: "I know the pride of thine heart, for thou art come down that thou mightest see the battle." What could he have done if he had allowed his blood to boil with passion and his nerves to jar with angry feeling, no matter how just, when his brother collided with him, and did his best, under the devil's agency, to spoil that young warrior for God? David builded better than he knew when he held himself in hand, and, in the words of Peter, "added to his faith self-control." "Ho, ho, what has happened to the sheep to-day," said Eliab scornfully, "that thou hast come down to see the battle?" David could easily have given as good as he got. He could have replied: "Well, it seems to me that if I have, I have come in vain, for there is not much fighting going." In a little while you might have had that scene which the devil has started far too often for his delectation and our sorrow—two brothers flying at each other's throats, either in

A WORDY WARFARE OR SOMETHING MORE.

David gave the soft answer that turneth away wrath. "Is there not a cause?" Greater is he that ruleth his own spirit than he that taketh a city, or killeth a giant. If we are going to be the Lord's men in our day and generation against sin within, and against colossal, rooted, inveterate forms of commercial wickedness and social wickedness that say in their insulting might: "We have been here and will be here, God and the Church to the contrary notwithstanding," we shall need to get better disciplined ourselves. A man's first battle is with himself, and if he win that battle he may become invincible. God will send such a man crashing through the hosts of opposition. Our passions, our tempers, our infirmities and sins, our tendency to greed and grasping covetousness—if all that were overcome, the whole city would relax into greater openness and generosity. We know where our weakness lies, and if we do not the devil does. Our weakness will likely lie alongside of our strength. Let us be familiar with ourselves and set our eyes upon the mark, so that we may live for God and for righteousness; then, no little thing will turn us aside for a moment.

Then David gained a victory over custom. He was introduced to Saul; and Saul, no doubt, thought he was doing a fine thing when he persuaded the youth to put on a suit of armour, and said, "Go, and the Lord be with you." For various reasons, the king thought it better that he himself should stop at home—as we say to foreign missionaries, "The Lord be with you; we will stay at home and watch." After David had put on the armour and "essayed to go" he said, "I cannot go with these; for I have not proved them; and David put them off him." So he gained a victory over custom. That is another giant that needs to be toppled over—the giant of routine, lifeless decorum, and pipeclay generally—ecclesiastical pipeclay, as well as military pipeclay. It is too often a hindrance and an obstruction—

A SWADDLING BAND TO FULL-GROWN MEN.

King Saul cuts a poor figure in the narrative, if we read it with open eyes. It was a sorry day for big men, because there never was one big man but a bigger turned up. Saul was chosen king because he was head and shoulders above everybody else; now there comes this Philistine head and shoulders above him. And Saul petulantly but prudently says, "It is not fair; I will stop at home!" Saul and those trained bands of Israel were paralysed by this pipeclay giant of custom and routine. There were big fellows there, with bursting hearts, no doubt. "Enterprises of great pith and moment" were in their brains and hearts, but they became "sicklied o'er with the pale cast of thought;" they reflected, and they did not go. To reflect is often to lose; second thoughts are not always best. The first thought may be God's inspiration; the second may be your own. There they stood—those big Israelites and that Philistine giant: so many hundred pounds of muscle and iron. And they were paralysed because they looked at things seen and temporal. This man grew so big in their eyes that they could not see God—the God of Israel hidden behind a trumpery man! When God wanted to get his work done that day he had to take an ingenuous, unsophisticated youth from the hills and get him to be reckless enough to overlook the muscles and inches of the man, and to see God.

God is doing this every day. If we are to be paralysed by custom and routine, saying that things have always been done so, and they must continue to be done so, God will take a man like Mr. Moody from out the shoe-store, and use him to do more good in his day and generation than whole colleges of ministers. In saying this, am I therefore pouring contempt upon the trained soldiers of the Church? By no means. But the very genius of David came out in this, that he

PRESERVED HIS OWN INDIVIDUALITY.

He refused to be David plus King Saul jammed on the top of him.

It is not always easy for a man to strike out for being himself; he will have a good deal to stand. If you look at things with your own eyes and form your own judgments and run the inevitable risk that there is in all enterprises of an original kind, Mrs. Grundy—the commercial, or the ecclesiastical, or the editorial Mrs. Grundy—will be down upon you. What a revival would come to us all to-day if we would only get baptized with the genius of young David, who refused to sacrifice his individuality—even to the armour of a king, and who resolved that he would be himself.

Out of this refusal to yield to custom came the victory. See how naturally this supernatural deed was done. David remembered how, on many an afternoon on the Judean hills, he had spent the time with sling and stone in stripping off the topmost leaf of the topmost twig of the topmost branch of a tree. And he thought to himself he could surely hit a mark the size of the gable of his father's house. The Frenchman might exclaim: "It is magnificent, but it is not war." But it *was* war—splendid war and splendid tactics. David refused to do what he could not do, and struck out for what he could do. Know what you can do, and in God's name go and do it, and be kept back by nobody. Would that all workers for God could be baptized back into their own individuality; that, after all, is

THE TRUEST CONSECRATION.

You may not be able to stand up and preach in the pulpit, but you may have a perfect genius for button-holing a man. Or you may have a knack of stone-throwing, as David had. It may not be the regular way of cannonading, but what of that if it gains the victory? See David as he goes down to the brook and chooses five smooth stones. Is there not here a parable that suggests "great David's Greater Son?" Five stones, and only one needed; four shots to spare. The Lord Jesus Christ, the Captain of our salvation, will win in this tremendous conflict with the powers of hell—not barely, but gloriously—"more than conqueror." Conqueror is too feeble a word to describe the end of the day! He will be more than conqueror; and poor, feeble you and I more than conqueror in Him. What, then, are we afraid of? Why do we die a thousand deaths in fearing one, and as it turns out, in fearing none? Rise against your own Goliath—your own passions, that seem to defy you. Rise in the strength of God, for greater is He that is in you than all those that can be against you. This is the victory that overcometh the world, even your faith.

David goes out against Goliath, and the giant laughs at the youth. "Am I a dog that thou comest to me with stones?" He pushes up his vizor, and stands there in his pride, when lo! the stone—the happiest little atom in God's universe at that moment—sunk into his forehead, and he fell. Why did the stone sink into his head? Because it was empty; there was no resistance worth speaking about. Do you think I exaggerate? Nay; I could not. The swaggering and blustering unbelief of to-day is like Goliath. Do I speak to any man here who sneers at evangelical religion? He has dabbled a little, perhaps, in science or philosophy, and he sneers at the simple-minded believer—adopts the attitude that Goliath took to David. My friend, God grant that some stone flung between the eyes of your unbelief may bring you down. You sneer at evangelical faith, simply because although your head is not as big as Goliath's, it is quite as empty.

LET THERE BE NO BRAVADO.

If you are going to be a sceptic, be a sceptic; but understand that you, of all people, ought to be a serious man. Be done with mirth and swagger; you cannot afford it. In the day when Jesus Christ meets your contemptible bluster—I need not say God pity you, for there would be no God to pity you. God has sent the shot home, and there is no smiling now. I tell you the powers of darkness are represented by Goliath, and Jesus Christ has struck at the head. "He shall bruise thy head."

I would not have described this scene unless I could have finished up by saying that it was a victory of simple faith. Before David entered the lists, what did he say? "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." Thus he gave God the glory. His energy was not the mere carnal energy, or even the splendid patriotism, of this shepherd lad. So in the Christian warfare thou canst not fail, if thou strike the blow in the name of God. Let us each be up and at our own Goliath, in simple faith in Jesus Christ, and we shall gain the victory. And in the great thickening battle let us stand in somewhere for cleanness of speech and morals in business and social life. If you cannot be preacher or orator, do not stand out of the fight on that account. You must be a very poor hand if you cannot fling a stone. God helping, you strike your blow from your shoulder, for Jesus Christ, in your own day and in his all-prevailing Name.

Mr. Henry Cook's Work.

Writing with reference to his English and French Coasting Mission, Mr. Henry Cook, of Gosport, says:—"Our Gospel ship, *Herald of Mercy*, has this year, by the grace of God, followed up the fishermen to Plymouth and other ports with much blessing. She is now working among the Lowestoft and other fishing boats along Devon and Cornwall. Through this humble agency many a mission has been started at home and in France. Now I am old I cannot bear the strain as formerly, yet if friends will make up the loss of many of my earliest and most valued helpers, I may yet live to work for the Lord Jesus among the toilers of the deep.

"Some warm woollen comforters, overalls for the face and neck, gloves for the poor men steering in this bitterly cold weather, will serve to soften hard hearts and make them more accessible to the Gospel; a tea in our comfortable cabin once a week proves a boon, indeed, by bringing together the profligates to hear the Word. Many of these have been caught in the Gospel net, and are now exercising an influence for good in the various fishing ports of England. Gospel books, illustrated papers, with small bags (eight inches by seven), are much needed."

THE LATE MRS. BARBOUR,

OF BONSKEID.

WITH the death of Mrs. Barbour of Bonskeid a great religious centre has been removed from Scotland. For more than a generation her house has been the home of evangelism, philanthropy, and Christian Missions. No good thing that went on in the country or in the world failed to find from her and her family a sympathetic support, and not the humblest of the visitors who passed in endless stream through Bonskeid, or the winter home in Edinburgh, ever left Mrs. Barbour's presence without carrying away some new belief in the power of a Christian faith and a fresh inspiration for their work. When waning health compelled her latterly, and especially since the death of her eldest son, to live a more retired life, the graces of her generosity and hospitality continued to find expression in forms as large and beautiful as they were original. When the end came, she did not know it. Her death took place in Edinburgh, after a few unconscious hours of illness, on Friday, Feb. 5, when in her sixty-ninth year.

None of the older readers of THE CHRISTIAN can be unfamiliar with the name of Mrs. Barbour. When times of blessing were passing over the land, there was no one more alive to all the movements, and her graphic pen had the power to make readers of this journal feel as if they had been present at the meetings she described. Many will be glad to see the portrait and to know something of the history of the writer who often helped them almost to gaze upon the evangelists and their audiences, to hear the telling points of their addresses, and to witness the thrilling incidents of the after-meetings that came under her own notice in those revival times.

Those who have read her published works, indeed, have already made some personal acquaintance with her; for in all of them she gave glimpses into her own life. Especially is this true of her first book, "The Way Home," and the latest, her "Life of Mrs. Stewart Sandeman." This last unfolds a genealogy embracing names of high renown in Scottish history, and, better still, reveals the happy influences of a Christian home, and the prevailing power of a saintly woman's prayers. It lets us see Margaret, born on March 24, 1823, and six brothers younger than herself, all trained to know the Scriptures, to keep the Sabbath, and to honour the godly. Three of the brothers who predeceased their sister grew up to be active in the service of Christ; and a biography of David, who died as a missionary in China, was written by Dr. Andrew Bonar.

Before she was well into her teens, Miss Sandeman began to exercise her gifts as a teacher among the children from the cottages around her father's home at Springland, in the neighbourhood of Perth. In the garden tower, on the banks of the Tay, she gathered a company of little ones day by day from ten to one o'clock, giving them all the rudiments of an ordinary education as faithfully and diligently as any paid schoolmistress, and gaining, as her reward, such insight into young hearts, and such skill in winning their interest and affection, as can only be attained by teachers of the highest type. Two of the brightest of the scholars, after long years of faithful service with her mother, were privileged to minister to her own comfort in later years.

Two of the years most important in her development were spent in the companionship of her grand-aunt, Lady Nairne. That sweet singer of "The Land o' the Leal" had just lost her only son, the last of his race, at the age of twenty-nine; and it was thought well that, besides her sister and niece, who had been with her for some time, she should also have as a companion the grand-niece, aged fifteen, whose presence would have no association with her heart-breaking sorrow. How these years were passed at Brussels, Munich, the Tyrol, the North of Italy, the South of France, Mrs. Barbour has related in the most interesting pages of "The Life and Songs of the Baroness Nairne," by Dr. Rogers. She came back from that tour not only with expanded intellect and rare linguistic and musical accomplishments, but inspired with interest in what she had seen of some of the Continental churches, and, above all, touched with the tender patience and the brightness of hope that beautified the life of her gifted relative.

She returned to Perth, to find her mother and other Christian friends rejoicing in the revivals at Kilsyth and Dundee, under the preaching of Rev. William Burns. When he came to Perth she attended his services, came under very deep and prolonged conviction of sin, and by-and-by into the sweet liberty of the Gospel. The young convert became one of Mr. Burns' most devoted helpers, and took notes of his addresses, which were afterwards published. From this time onwards her heart's interest centred in the progress of the Kingdom of God. She looked and laboured for it in the individuals around her, and did what she could to advance it in her own and other lands.

She was carried for a short time out of the central current of Scottish life when, in 1845, she married Mr. George Freeland Barbour, who, with his elder brother, established the mercantile house in Manchester that bore the brothers' name. It was a joy to her to be able to assist her husband in extending the usefulness of the Presbyterian Church of England, but it was a still greater joy when Mr. Barbour retired from business, a few years later, and they made their home in the Scottish capital.



(From a photograph by Mr. Ferrier, Dundee.)

It was on one of their journeys to Manchester that the railway accident occurred in which the two little boys were killed whose story is so touchingly told by their mother in "The Way Home." Written at first for the young widow of her favourite eldest brother, after the book had been printed for private circulation, friends insisted on its publication. It soon sped on a wide mission of comfort to mourners, and of instruction to parents in the training of the young; and mothers named their infants after the Freddy and Georgy, who had swiftly passed from a happy home on earth to the happier home in heaven. Fragments of her own history in the work enable us to understand how, during a residence in Italy, she acquired her keen perception of the wiles and wickedness of the Papal system, and was, along with Mr. Barbour, drawn to follow the work of the Waldensian Church with sympathetic interest, and to forward its enterprise by generous help. They show also something of the beginnings of their association with the China Mission of the English Presbyterian Church, which had William Burns for its first missionary, and which found Mr. and Mrs. Barbour among its most loving and liberal supporters to the end of their days.

We have not space even to name the missions at home, such as the Carrubbers' Close Mission, and others abroad, like the McAll Mission in Paris, in which she took a share, sometimes by addressing meetings of women, and always by labouring earnestly in prayer, and giving freely of her means in their behalf. But any notice of her would be incomplete which did not make reference to her quite unique power of winning all kinds of people to see the beauty of her Saviour. From the message-boy calling at the door, to

the arch-priest of science in the circle of her acquaintance, all who came within the sphere of her influence felt that she was commissioned by Christ to call out their highest aspirations, and to bring them into converse with their Father in heaven. They were touched by the tenderness of her sympathy, and attracted by a radiancy of chastened joy that constantly lit up her face. If they were seeking after peace, they were sure before they parted with her to be led in prayer into the presence of the King, till, as she poured out her soul in seraphic strains, they seemed to feel the flutter of the wings of attendant angels, and to see in all its beauty the face of the Invisible. In the Memoirs of Sir David Brewster and of Sir J. Y. Simpson we can read how she was thus helpful to them at critical moments in their spiritual history, and in many another life, of which the record is kept only in heaven, she rendered the same happy service.

The one outstanding interest of Mrs. Barbour's life, indeed, was the conversion of individuals. She lived literally on the watch for souls. She never gave up any one, never lost heart, never ceased to pray—would wait for years, and plan, and be defeated, and begin again, with a faith which was as devouring as it was joyous. Almost the only gossip that she cared to hear was that people were coming to Christ. Of telling the story of how God led this one and that one she never wearied. She moved amongst providences. God was more real to her than matter. To pray was almost easier than to speak. Notwithstanding this intensity of religion, Mrs. Barbour was almost with equal intensity human. Her womanhood was large; and a broad geniality enriched and enlightened her disposition, making it easy to carry the graver thoughts, which otherwise might have lain heavy on a heart so earnest. So strong, indeed, was this undertone of geniality that a certain playfulness was never far from the surface, even in the more serious passages of her life, and probably the chief impression of her which the visitor carried away was of her triumphant gladness of heart and simple content.

Writing to Mrs. Barbour's daughter, Mrs. Simpson (wife of the well-known professor), the late Principal Cairns said:—

"10, Spence-street, Edinburgh,
"*February* 8, 1892.

"My dear Mrs. Simpson,—I have, with many others, been much affected by the death of your venerated mother, following so closely the removal of your dear brother. My very last act of contact with her was in thanking her for her generous gift to our students of Dr. Stalker's Yale Lecture, in memory of her son; and now she herself is gone! What a beautiful life now ended, or, rather, let me say, translated. We will not wrong our religion so much as to speak of anything as ended, but imperfection and weakness and the whole burden of the flesh; while all that was pure and loving and saintly has gone to its own centre, and is safe for ever in its own home, and exalted in its own congenial circle. To depart and to be with Christ is, indeed, far better; though often she may have repeated the Apostle's choice, and desired to abide, as more needful. However, the highest voice has spoken, and in that she has perfectly acquiesced, as we, with whatever deep sense of loss, may be helped also to do. There are not many such to part from in our churches; and to those who stand nearest, it must be a severance not to be repeated.

"How long it is since I first knew her, at her own table, when dear old Isaac Taylor was lecturing here on Hebrew poetry, and I happened to be in from Berwick. The whole scene has been recalled to me, and the friends of that now long-past day. I now regret that in after years I did not meet her oftener, but it was better. She was constant in every Christian work; and it was enough that now and then, in this great whirl of right and useful service, we should come together. Her presence made the atmosphere all around sweeter and more bracing. She was a constant quantity in all the Christian work of this great city.

"It must be a source of trial that your brother is at this time away on that far distant Chinese visit, yet what, after all, could be more consolatory to his own feelings and to yours, when the first shock is over? It is Christ's work, such as is given to few to share in, the making up of what his brother was hindered from carrying out, reminding us of the element of change and sudden alternation that lies in our whole militant state, and brings our life into harmony with that of our Lord. The end will make up for all, and we shall be found to have been all through, if we followed his bidding, in the right place and at the right time.

"May I ask you, my dear Mrs. Simpson, to remember me very kindly to your husband, and to Dr. and Mrs. Whyte, and to your lately bereaved sister-in-law, and also to Dr. and Mrs. Barbour? May a rich blessing come to all with such a sorrow, and turn its shadow into the morning.—I am, my dear Mrs. Simpson, very sincerely yours,

"John Cairns."

HOME OF INDUSTRY WORKERS.

The monthly "Workers' Meeting," which was held last week, was felt by all who gathered to be a solemn time, for the presence of one so much loved, who had been wont with sunny smile to greet the friends, was sadly missed. The thought, however, that she had been called to higher service, in the very presence of the King, was real joy, even to sorrowing hearts, and all felt they must press on towards the goal which their beloved friend had safely reached, realising that the time is short. "A little while, how soon, the coming One will be here!"

Miss Macpherson was enabled to speak on Ps. lxxxiv. 6, "Passing through the valley of weeping, they make it a place of springs" (R.V.), pointing out what a reward and harvest God's children would lose if they did not sow in tears, and how wonderful it was that the very valley of weeping should become to them a place of refreshing springs. Her desire was that spiritual blessing, many souls won for Jesus, should be the outcome of trial; and then she told of two evenings of great blessing among the little East-end children, through a visit of Mr. Josiah Spiers.

Mr. C. Inglis gave a Bible reading on "Wilderness Lessons," in Num. xxi.

Mr. Maxwell Wright spoke a few earnest words on the need of Gospel work in Brazil, remarking that if Africa was the *dark* continent, South America was the *neglected* continent. The people were mostly Roman Catholics, sunk in gross superstition, needing the Gospel as much as the heathen.

IRELAND.—Successful Gospel services have just been held at Ballybay Methodist Church, by Rev. G. R. Rea; at Boyle, by Mr. Wm. Elsworth Lawson, of the Joyful News Mission; and at Shankill-road, Belfast, by Mr. Peatt, of the Irish Evangelisation Society.

REV. A. B. HUTCHINSON, C.M.S., who has charge of a province in Japan which contains one million seven hundred souls, is on a short visit to this country. Preaching at Raim's Chapel, Homerton, recently he spoke most encouragingly of the work in Fukeoka, where his own work mainly is, and at places twenty or thirty miles distant, where natives are not satisfied with learning the truth themselves, but are anxious others should know it as well. This is one of the marked traits of Japanese character, as also is their love of simple worship. They say that if gorgeousness and ceremonials were wanted, Buddhism could completely supply that. Mr. Hutchinson has done good work in Biblical and other translations into the Chinese and Japanese languages.

DR. PENTECOST IN MADRAS.

(From a Correspondent.)

As this wonderful Mission draws to a close it deepens in interest and power, the crowds increasing each day. It has often been said that it is impossible to get an Indian audience to stay long at a religious meeting, and that sermons in India should not last more than fifteen minutes, yet Dr. Pentecost's tent is crowded long before the announced time, and his address is often of more than an hour's duration. At a special morning service in the Doveton Institute, at an hour when most of the places of worship are half empty (for the morning hour is not a favourite one for service in India) the large hall was crowded. Never has Madras seen such a sight, and never have the hearts of Christians been so rejoiced. Relatives are rejoicing over the conversion of those they prayed for; pastors are rejoicing over blessing in their congregations; missionaries are rejoicing over the evident stir among the Hindoos; and the spirit of inquiry evinced by dozens of letters received by the evangelist is a joy to all. The community has been moved, and the most uninterested are beginning to say that they must go and hear Dr. Pentecost, so that when the final report of this Mission is given the good news promises to be even more astonishing. It is like old revival times; scarcely is the invitation given in the after-meeting to come forward, than many come forward to profess their faith.

And not only is this so in Madras, but, as Dr. Pentecost observed, "Salvation is going by post;" for some names have been sent to him by people from another city, who, through the letters of their friends, have been led to accept Christ, and wished him to know how his words could reach even those he could not speak to. Madras, like many other places, is urgent in its petition to him to return if he cannot prolong his visit; which, it is feared, he cannot do, as already his throat has failed several times, and he is in great need of rest.

THE LESSON.

My soul, what is this new-found joy,
This quickening unto service sweet,
This power that claims my hands, my feet,
My being all, in one employ?
"It is the Lord."

But yesterday it was not so;
A laggard and an ingrate, I
Clung to my idols—"Bid me die,
But do not tell me I must go!"
Then came the Lord.

"What is thy life—Creation's whole
Is it a needs-be thou shouldst live?
Were it not better far to give
Thy life, than, living, kill thy soul?
I am *the Lord.*"

It *was* the Lord—how well I knew
Only the last great day may tell!
Silent before that name I fell,
Till a new heart within me grew
Unto the Lord.

"Lord, I *will* go!" I held his feet,
Knowing that now I should be led;
Friends, home, ambition, were as dead;
I longed to go, his will to meet,
My gracious Lord!

And then, O wonders of his grace!
He took my gift, but bade me stay;
"Take back thy work anew to-day,
In faith to serve in thine own place."
Thus spake my Lord.

Now I was willing to obey,
My Lord withheld the final task,
The lesson learned. No need to ask
Is life a joy? for all the way
It is the Lord!

And work that I had deemed at end
He gives me back, re-consecrate;
I hold the gift, with soul elate,
For Him, who will the unction send—
Christus, my Lord!

M. Butler Geeds.

MISS ROBINSON'S MISSION.—The evangelistic work has lately been prospered so that Mr. Hogben has felt it necessary to secure a large music hall, The Empire Palace, for Sunday evening services. Mr. Richard Weaver hopes to take the services in April. God has been saving sinners and arousing many through these efforts in Portsmouth.

The Revival in Scotland.

(FROM OUR SPECIAL CORRESPONDENT.)

THE LOTHIAN CAMPAIGN.

In legal parlance, the "venue" of Messrs. Moody and Sankey's work was last week moved from west to east of central Scotland. Glasgow and its populous environs were exchanged for the principal centres lying within easy distance of Edinburgh. The week began with a busy day at Bathgate; at the evening service, for men only, the indications of spiritual concern were unusually plentiful, and the evangelists were greatly cheered.

Monday evening found them facing a great crowd in the People's Hall, West Calder. It is in this building that Mr. Gladstone addresses his Midlothian constituents of that district. It may be doubted if even the eloquence of the right honourable gentleman would have kept the closely-packed audience in their seats so long as they did in order to hear Mr. Moody and his *confrère*. The people began to flock into the hall at half-past five. The meeting began at seven and was not over at ten; so that many had remained there for an evangelistic service for four and a-half hours. Yet some would have us believe that the Gospel has lost its power to attract in this enlightened and much-belauded generation. Mr. Moody rewarded the congregation with three addresses in the course of the evening, despite the fact that he was suffering from hoarseness. He certainly "earned a night's repose" that day.

Dalkeith, a market-town about seven miles from Edinburgh, was the scene of Tuesday's labours. Two mass meetings were held in the spacious United Presbyterian Church, with an evening overflow in the Free Church. To all human appearance a deep impression was created, and there was a fair amount of reaping done at both the evening meetings.

Wednesday afternoon and evening were given to Musselburgh; both meetings were held in Northesk Parish Church, of which Mr. McGill is the energetic pastor. The ministers of the town, without an exception, had united in desiring a visit from the evangelists. Perhaps the most notable feature of the Musselburgh meetings was the prayer-meeting at the close of the afternoon service. It had a good, old-fashioned Methodist ring of fervour and reality about it, and many spoke out their heartfelt longings for deeper consecration or for blessing on unsaved relatives.

On Thursday the evangelists proceeded somewhat further afield—to Haddington—"the Lamp of the Lowthians," as it is termed. It has the distinction of being

THE BIRTHPLACE OF JOHN KNOX,

and is commonly associated in modern days with the name of Dr. Brown, the Bible commentator. The Corn Exchange, where the two meetings were held, does not furnish a particularly suitable auditorium. The room is long and narrow, and the platform being at the side, a section of those at each end can only hear with difficulty. The afternoon prayer-meeting, following on Mr. Moody's powerful address on Deliverance, was a season of much refreshing, while some anxious ones were led into conscious peace. The after-meeting at night would have been more fruitful if the supply of workers had been equal to the need.

On Friday the evangelists were driven some nine miles, to the pretty and popular watering-place, North Berwick, one of the most famed of Scotland's golfing grounds for jaded senators and city men. An afternoon meeting was held here in the Free Church, and was remarkably well-attended. Mr. Moody and Mr. Sankey were then treated to another carriage drive of eleven miles to Dunbar, for an evening meeting. The day, from the weather point of view, was simply delightful, and gave the first real indication we have had in these northern parts that "Spring's delights are all reviving," and the voice of the sower will soon be heard in the land. The Dunbar meeting was in the spacious and ancient parish church, which cannot boast of gas illumination, and had to be lighted up for the occasion with lamps. Mr. Moody's hoarseness had not altogether gone, but he kept the great audience riveted as he unfolded the wonders of the Divine love. The story of how the late Harry Moorhouse preached in Chicago from John iii. 16 on seven or eight consecutive evenings, and how Mr. Moody's own preaching underwent a revolution in consequence, was narrated with telling effect. Many remained for the second meeting and for personal conversation. That service closed the working week, and a very "working week" it had been. The exclamation that one often hears from pastors of "two-sermon power" is, "I can't understand how Mr. Moody gets through so much without breaking down!" No man in these isles more surely earns and deserves the Saturday's respite from mental toil.

THE MUSIC OF THE GOSPEL.

The physical strain on the singing evangelist is, of course, not so great as that on Mr. Moody. But even greater care is needed to keep Mr. Sankey up to the point of efficiency; inasmuch as hoarseness or other affection of the voice would be fatal to his working capacity. He has passed through the severe winter unscathed, and was in capital voice all through the week. He has sometimes sung three Gospel songs at one service, besides a couple more at an overflow, with sundry small addresses thrown in. His homely illustrative talks at the overflow meetings are much appreciated, and most helpful in leading up to spiritual decision.

The singing of these sweet spiritual songs continues to be a vehicle of blessing to many. One of the speakers at an overflow meeting in Dalkeith was Mr. George Macfarlane, president of the Glasgow Y.M.C.A. In his address he made a happy reference to the Gospel songs, comparing them to angel visitants whispering messages of peace and hope. The refrains of many of them, he said, linger in our minds and hearts, and we wake up in the morning to find ourselves humming them.

INSTANCES OF DISTINCT BLESSING

in connection with the singing of the hymns during former visits of Mr. Sankey, now and then come to light. A striking example of this was related to the evangelists last week by one of the persons chiefly concerned. A godly wife attended some of the meetings and received great benefit, but her husband was hotly opposed, and told her that he thought she was becoming crazed. He could not for some time, be persuaded to hear the evangelists. Saturday night came, and it was wholly spent by this woman in prayer for her husband. Early on the Sabbath morning she laid out his "go-to-meeting" clothes, much to his surprise. However, he donned them, this time to his wife's surprise and delight. He accompanied her to the early Sabbath meeting, and one of the hymns sung by Mr. Sankey was "Hold the Fort." The man's heart was melted, somewhat strange to say, for this rousing battle song is not one that would be expected to soften a stubborn hearer. At any rate, the man was convicted and on the evening of the same day was soundly converted. The story came from the lips of the wife herself last week. A hymn, the singing of which has been known to carry comfort with it last week, was the beautiful one in "New Hymns and Solos," "Sometime we'll Understand."

At West Calder, Dalkeith, and Musselburgh, some of the singing friends from Carrubbers'-close Mission were present to assist in the praise. At the last-named place Mr. Sankey had the very efficient aid of Miss Darling and Mrs. Barclay; while at Haddington he was helped by a lady member of the local choir.

MR. MOODY'S HELPERS

during the week have embraced among others Mr. Robertson and Mr. Barclay, of Carrubbers'-close, Mr. L. D. Wishard, Mr. J. M. Scroggie, and Mr. Macfarlane, of Glasgow; beside, of course, the local pastors in the different places. It has already been hinted that in some of the places there was a scarcity of workers for the after-meeting. This want, indeed has been felt in a greater or lesser degree throughout the entire mission. Here and there one or more pastors in a place have entered heartily into the work of the inquiry meeting; but it is only telling the simple truth to say that far more often they have been willing to sit on the platform and to offer up prayer, but not to enter on hand-to-hand dealing with those whose spirits had been wounded by the preaching. Occasionally Mr. Moody has asked a minister to take some case in hand, and has had the disappointment of receiving a decided refusal. Such facts as these go far to explain the Laodiceanism that characterises so many of the Christian Churches in the present day.

THE DRINK CURSE

keeps intruding itself on the notice of the evangelists. At West Calder a man under the spell of liquor interrupted Mr. Moody during his Scripture exposition, and was conducted from the meeting muttering words that showed he was not unacquainted with the Bible. Mr. Moody stopped the flow of his exhortation to comment on the incident and its lessons for the Christians in the neighbourhood. There are a number of oil mines around West Calder, and the miners are credited with being a very rough set. The condition of the place on a Saturday night is reported as being disgraceful, for its scenes of bestial drunkenness. In Musselburgh the evils of gambling and betting are sadly prevalent, and militate greatly against the spread of the Gospel. In this as in other parts of the country the game of football is engaged in on Saturday to such a degree that its abuse is becoming a source of demoralisation, and quite unfits its votaries for any proper observance of the Day of Rest. Local pastors and workers have to contend against these hindrances, and it is difficult to know how best to cope with them effectually and permanently. There is great need for an awakened and purified public opinion with respect to them. In compliance with the urgent desire of the Edinburgh friends, Mr. Moody has consented to have an all-day meeting in the city on Thursday next, March 31. The gatherings will be in the Free Assembly Hall, and it is expected that Mr. Moody will give addresses, chiefly to Christian workers, morning, afternoon, and evening, Mr. Sankey singing on each occasion. These services will conclude the present Scottish campaign. When it terminates the evangelists will take a period of rest, and their future movements will be duly notified.

A SABBATH ON THE BORDER.

Berwick-on-Tweed is the Border town *par excellence*, and one can scarcely be certain whether it is in Scotland or in England. The greater part of the town lies on the northern side of the Tweed, yet in its Parliamentary representation it is regarded as part of Northumberland. Moreover, it has a "mayor" instead of a "provost," and it also possesses the doubtful English privilege of keeping up its liquor saloons on the Lord's Day. But whether its inhabitants be Celt or Saxon, Norman or Dane, a large proportion of them were extremely anxious to be present on Sabbath last at the services held by the American brethren. The townspeople were reinforced by visitors from the surrounding country, many coming from places as far distant as Newcastle.

Six meetings were held during the day. Soon after eight a.m. streams of people could be seen flocking down town to the Corn Exchange, where the first service of the day was fixed for 9.30. By that hour the large room was filled with some 1500 people or more, many of them standing. Mr. Moody delivered a rousing address on the Bible; maintaining boldly that the Old and New Testaments must stand or fall together. Christians were earnestly exhorted to feed continually on the Word, if they would be strong to suffer and to serve. Some of the leading truths of salvation were lightly touched on, and the audience were refreshed and strengthened.

The original arrangement was to have three meetings in the day, but Mr. Moody, finding that his voice was recovering its *timbre*, announced an additional service at two p.m. open to all. The Exchange was crowded, and Mr. Moody's words of Gospel appeal were with great power; the waves of feeling seemed to sweep over the assembly as the autumn breeze sways the standing corn. The evangelist had to leave early to address a crowded company of women in Wallace-green Church—the place hallowed by the ministry of the lately-departed Dr. Cairns. Mr. Sankey had meantime been singing and speaking there, and he afterwards proceeded to an overflow meeting in another church. Three meetings were thus in progress at the same time. Mr. Richard Hill, of Melrose, and Mr. Robertson, of Edinburgh, took up the threads that Mr. Moody had dropped in the Exchange, and most of the people waited till Mr. Sankey by-and-by returned for more song and speech ere the gathering finally dispersed.

An immense throng, mostly of men, crowded every nook and corner of the Corn Exchange at the evening hour; while the overflow was accommodated in one of the churches of the town. In the great meeting Mr. Moody discoursed with in-

tense earnestness of temperance, righteousness, and judgment to come, closing up with a plain Gospel exposition. The after-meeting audience more than filled the area of the hall, and there were a good many encouraging responses to his calls for personal decision.

In the evening overflow the chief speaker was Mr. Richard Hill, who declared the Gospel message with much unction and power. Mr. Sankey bore his full share of the work, and had altogether a full and exhausting day. At the early morning meeting he sang a hymn we do not recollect having heard from him before—537 in "Songs and Solos": "Oh, wonderful, wonderful, word of the Lord." It was quite in accord with the tenor of Mr. Moody's discourse. Rev. Richard Leitch, of Newcastle, was preaching at Wallace-green Church the funeral sermon of Dr. Cairns in the forenoon. In the latter part of the day he was present, and took part in the special Gospel meetings. Verily the seed was sown in Berwick last Sabbath with a generous hand! The work is being followed up every evening this week.

REV. JOHN McNEILL IN SCOTLAND.

Mr. McNeill has just closed a four weeks' mission to business men in Glasgow. Never before in the religious history of our city have such gatherings been held by any minister or evangelist. When the meetings commenced the committee were more than satisfied when four hundred gentlemen assembled in the middle of the day. After the third day's service the meetings were held in St. George's Parish Church, and every day between twelve hundred and thirteen hundred men gathered together to hear a simple statement of the old Gospel truths. It is evident that much lasting good has been done by means of these services. The last address was given on Friday, 18th inst., to a congregation that filled the church in every part, many being unable to gain admittance. Mr. McNeill gave a graphic sketch of Paul's shipwreck, and turned it into a parable with such force and aptness that many in the congregation were moved to tears and resolved to lead a new life. Several men were spoken to at the close of the service, and it appears that this address has been productive of much blessing.

Mr. McNeill has also finished a week's services in Dumbarton, and so large have been the congregations that after the first night two meetings required to be held, one for women and the other for men. Many striking cases of conversion have taken place.

Mr. McNeill and Mr. Burke are working this week in Dumfries. Last Sabbath three services were held, and during the week a Bible reading is to be given in the afternoons, and an evangelistic meeting held in the evenings.

The directors of the United Evangelistic Association have arranged a month's campaign in Glasgow, beginning on Sabbath, April 3. Hengler's Circus has been taken for three services each Sabbath, viz., 2 30 p.m. for non-church goers, 5 o'clock for women, and 7 p.m. for men. Every night an address will be given in the Circus at 8 o'clock. On the afternoons of Tuesday, Wednesday, Thursday, and Friday Mr. McNeill will give addresses in St. Andrew's Hall, at 3 o'clock.

We ask special prayer for Mr. McNeill and for Mr. Burke, whose singing in Scotland has made a very deep impression.

MR. MOODY AND THE "MIZPAH" MEN

One of the most tangible memorials of Messrs. Moody and Sankey's last visit to Scotland is the Glasgow "Mizpah Band." It was originally a company of men redeemed from the bondage of strong drink, who were associated under this happily-chosen designation for purposes of mutual help as well as of aggressive work for others. The band had held together, and kept on all these intervening years, and had done good service as Gospel workers in and around Glasgow. The annual meeting of the Band was arranged for Thursday week, in the Berkeley Hall, and when Mr. Moody stepped on the platform, shortly after seven, he received a royal welcome, though the male choir were in the middle of one of their rousing songs.

Dr. Stalker having offered prayer, another hymn was sung by the male choir, and then Mr. Moody began to cross-question his brethren of the band. He called for "his friend Baker," who had, ten years ago, presented him with a cane, which he said he still preserved. Baker, a working man well advanced in years, jumped to his feet. In answer to Mr. Moody's questions he said he had been a drinking man for forty years before his conversion, ten years ago. Since then he had

LEFT THE WHISKY ALONE

and stuck to water, "glory be to God." Baker went on to say that for ten years he had gone on singing all the time, and God had taken away the desire for strong drink and sin of every kind. The reference to singing led Mr. Moody to call on Mr. Sankey for his own favourite hymn, "Then shall my heart keep singing." Mr. Sankey took up the catching chorus first, and drilled the Band till they could sing it fairly well, after which he sang the verses.

Mr. Moody next called on another old friend Andrews, who also rose, and told at length, the story of his sad fall, ten years ago, from an honourable position, through spiritual pride and strong drink; of his wandering one night into St. Andrew's Hall, where Mr. Moody's sermon on "Sowing and Reaping" laid hold of him; and of his ultimate restoration, not only to God's favour, but to useful service as a Christian worker. Mr. Moody next alluded to the proposed month's special campaign in Glasgow, and introduced

REV. JOHN MCNEILL

to the audience. After some humorous pleasantries, happily expressed, Mr. McNeill referred to the suggested services in the East-end of Glasgow, and put it to the Mizpah men whether they would rally to his help in getting the drinking men to go to the meetings. He facetiously claimed ability to speak three languages—English, Scotch, and Irish—so that he would be able to speak to all these nationalities in the East-end. He told an amusing story of the Irish agitator, Dan O'Connell, who once asked a Dublin crowd if they would fight on his side. "We will!" Noticing that the throng in the rear were only catching up the cries of those in front, he asked, "And when the police come, will you run away?" Again the response came, "We will!" Amid much laughter Mr. McNeill said he did not ask for support of that kind, and in a few cheering words exhorted them to unity and perseverance in their efforts to save the victims of the drink.

Shoreditch Iron Room.

Mr. Joseph Knowles has for many years superintended a Gospel Mission in Shoreditch, and the Iron Room, in the rear of the Goods Station of the G.E.R., is the centre of his work. He preaches in the great Bird Fair, and carries on various agencies for the temporal comfort and spiritual enlightenment of the people. Mrs. Knowles and other ladies conduct mothers' meetings; and there is a Sunday-school for the young and a soup kitchen for the poor. Almost the entire population seems to come under this latter designation.

In a brief record of his efforts, Mr. Knowles invites those who are interested in Christian work in London to pay him a visit. He says: "We have to praise the Lord that He has given us to see fruit of our labour. A great deal is being done at a small cost, and our opportunities of materially helping those to whom life is a heavy burden are unlimited." Communications should be addressed to Mr. Knowles, at 21, Benthal-road, Stoke Newington, N.

THE PASTORS' EVANGELICAL CONFERENCE will be held May 2nd to 6th. On Monday a meeting will be held at the Metropolitan Tabernacle. On Tuesday Mr. James A. Spurgeon will deliver an address. The Tuesday-evening meeting at the Orphanage will be presided over by Rev. Charles Spurgeon. On Wednesday morning Professor D. Gracey will deliver an address, and on Thursday morning a memorial service will be held. The usual public meeting will be held in the Tabernacle at night. On Friday morning Pastor A. G. Brown will preach, and after the sermon the communion service will be held. It has been agreed to recommend that the Conference appoint Rev. J. A. Spurgeon President for the ensuing year, but that he be permitted to nominate his own Vice-President.

LITTLEHAMPTON HOME OF REST.—Some four years ago Rev. Darlow Sarjeant opened a Cottage Home at Littlehampton, for Christian workers needing rest. In due course a second was required, but these have now been replaced by one large permanent Home. Shelton House, apparently fitted providentially for the very purpose, has been purchased for £2200, and was opened on Tuesday. "It is," says Mr. Sarjeant, "with great joy we look forward to the increased possibility of offering to Christian men and women relaxation from work and from the weary strain of muscle and brain. Among the many we shall be able to help are not a few who, in happier days, looked forward to a resting time as a necessity; but through failing health, or otherwise altered circumstances, their brighter days are for ever gone. It is no exaggeration to say that numbers of Christian workers permanently lose their health, and some their lives, through want of timely rest." Communications should be made to Rev. Darlow Sarjeant, The Hillyers, Oseney-crescent, Camden-road, N.W.

OBITUARY.

REV. NEIL BRODIE, FREE CHURCH MINISTER.

By many in the north this aged Free Church minister was known and loved as one who for many years did faithful and good service. A pre-Disruption minister, he laboured at Shandon on the Garloch, and later in Pollockshaws, retiring from active duty some eight years ago. He passed away on March 10, at Craigmore, Bute, in his eightieth year.

MRS. J. H. SHOLL, MANCHESTER.

Many will receive with regret the intimation of the death of Mrs. Sholl, the beloved wife of Rev. J. H. Sholl, superintendent of the Radnor-street Circuit, Manchester, a sketch of whom we gave in August last. The deceased lady has been in failing health for a very long time—in fact, for several years, and for many months has been an invalid. Her long illness, which terminated at 67, Withington-road, Whalley Range, Manchester, on Wednesday, 9th inst., was borne with truly Christian fortitude and resignation. In Cornwall, Birkenhead, London, and Manchester, where Mr. and Mrs. Sholl have earned the respect and esteem of thousands, the death of this lady will be sincerely mourned.

PASTOR W. JACKSON,

Mr. Spurgeon's brother-in-law, who was with him at Mentone during the last few months of his life, has not long survived him. Mr. Jackson, who has for some time suffered from cancer, died on Wednesday, March 2, at Waltham Abbey. For forty years he had laboured as a Baptist pastor, marrying Mr. Spurgeon's eldest sister while in a pastorate at Colchester. Rev. D. Russell, at a memorial service, reviewed thus Mr. Jackson's life and labours:—"Of his homiletical outlines he could not speak too highly; his diagnosis of texts was rapid and effective. He had a passion for preaching, and he hoped to the last to resume his labours in the pulpit. He had known him in the Fraternal as a fearless upholder of the old truths as opposed to the new preaching of theosophy and kindred heresies."

REV. PERCY E. COMBER.

Many will hear with deep sorrow of the death of this devoted missionary—the last of the Comber family—six of whom, three brothers, one sister, and two wives, have laid down their lives for Africa—the eldest brother, Thomas, being with Mr. Grenfell, the first Evangelical missionary to enter the Congo country.

Mr. Holman Bentley writes from Wathen Station, Congo, to Mr. A. H. Baynes, under date January 23:—"It is my distressing duty to inform you of the death of our dear brother, Percy Ebenezer Comber, after brief pernicious fever of only fifty hours. At midnight two days ago I was called to him; he was in fever, and hæmaturia was intense. We treated as usual, but no remedy seemed to touch the disease. The temperature rose steadily and surely with but slight remissions—due to sponging—to 103.8, 104.8 115.2, and just after midnight he passed peacefully away. Brother Cameron and I have just laid the dear brother out, and I write hurriedly, before going to bed, in order to have the letter ready for a special courier at dawn, to inform Mr. Davies, who is at Lukunga, and this, therefore, will forestall any other communication that can reach you. I will write by the usual State mail in a few days, when I have had time to realise what has happened. It is so sudden and bewildering I cannot write more."

Mr. Grenfell, writing to Mr. Baynes, says:—"Comber won the affectionate regard and love, not only of all his colleagues, but of all the peoples around Wathen. His sun has gone down while it is yet day, and we must bow in reverent submission to the Divine will under this heavy loss."

MR. J. H. REDMAN.

We have already mentioned the death of Mr. J. H. Redman, at Saadani, on the East Coast of Africa, when on the eve of starting for his post at Mamboia. His work at Reading was so well known that very many will deeply regret to hear of his unexpected call from service to rest.

Mr. Martin John Sutton, whose private secretary he formerly was, writes: "For twelve years, in my absence, he presided over the meetings in our hall, averaging, Sunday by Sunday, some 1500 persons. His zeal and enthusiasm for the spiritual welfare of young men and for evangelistic work generally made him especially suitable as a leader of the work so long carried on at the Abbey Hall. There he was known and loved by hundreds who attended the meetings and Bible-classes, but especially by the band of some three score young men, who, under his lead and direction, nightly preached the Gospel in tents and in the open air in summer, and in cottages and mission-halls in winter.

"Although a member of the Church of England and much attached to the Evangelical doctrines of that Church, he was as greatly beloved by Nonconformists as by those of his own communion, and as hon. secretary of the Reading Town Mission, the Berks Auxiliary of the Church Missionary Society, and the Y.M.C.A., he greatly furthered Evangelical effort. He told me his sudden decision to offer himself to the C.M.S. was the result of something that was said to him at a missionary meeting on March 9, 1891, exactly twelve months to the day his life was sacrificed. His loss to me after so many years of faithful, loving service I dare not speak of; but there are so many who knew and loved him that I cannot withhold this affectionate tribute to his memory."

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

SUNDAY, MARCH 27.—3 JOHN .

Gaius is mentioned Rom. xvi. 23, and 1 Cor. i. 14. He seems to have been an earnest Christian, and very hospitable. 2. It is not possible to wish this of all, for did their external condition be in exact accord with their soul-health and spiritual prosperity, some who are now in health would become consumptive and emaciated, and others who are prosperous would go about in the extreme of poverty. 3. When the truth, that is Christ, is in us, we walk in the truth. 5. All Christians should remember the needs of Christian brethren who may be strangers in the towns where they reside, or who may be passing through, extending to them, where possible, such hospitality as is in their power. 6. "Worthily of God." We should treat the servant with the honour which we would pay to his King. 7. "For the sake of the Name." This word recalls the earlier chapters of the Acts, where it was so constantly used of the new sect, who met in the name of Christ. What ought we not to do for the sake of the Name? The early preachers refused to take support from their Gentile hearers, lest there might be prejudice against the Gospel they proclaimed. There was the more need, therefore, that earnest Christians should do their best to help them by hospitality; in this way they would promote the progress of the Gospel. 9. Diotrephes not only refused to receive the Apostle's emissaries, but forbade such as were prepared to do so, and even cast them out of the Church. 11. "Beloved, imitate not," &c. 12. In contrast to him, Demetrius deserved the confidence and love of the Church. How delightful it would be to have such a record borne to us, not only by our brethren, but by the Lord Himself. 14. So in prayer let us often tell Christ of our anticipation of meeting Him, when we can explain, and have explained, all that words refuse to carry.

MONDAY, MARCH 28.—JUDE.

Jude, being the brother of James, was without doubt brother also to the Lord, and is probably one of those referred to (Acts i. 14). It is not known to whom this Epistle was addressed, but it was probably written a little before the destruction of Jerusalem.

1. "To them that are called, beloved in God the Father, and kept for Jesus Christ." 3. We share in God's salvation, and therefore are bound with common interests to all the saved, and we should contend together to keep it against the attacks of evil men. "Once for all," it therefore admits of no change or addition. It is blessed when a man is under the constraint of the Spirit of God, and this is generally experienced most when he is giving all diligence. 4. There is a remarkable similarity between many expressions in this Epistle, and those in 2 Peter ii. Here, as there, ungodliness and lasciviousness are combined with false doctrine. As certain flowers distil poison out of sunshine and dew, so do evil men turn the grace of God into licentiousness. "Denying our only Master and Lord." How perpetually does this conception of the Lord Jesus, as Master, pervade the apostolic writings. 5. Here follow several examples of those who had received condign punishment for treading in the same evil courses. And first the Israelites dying in the desert-march. 6. The R.V. is remarkable: "the angels which kept not their own principality, but left their proper habitation"; which suggests that there is some connection with Gen. vi. 1-4. Fallen angels, apparently, are to stand before the great white throne (1 Cor. vi. 3). 7. In order to prevent the contagion of sin from spreading, God had to resort to very severe measures. "As an example of eternal fire," *i.e.*, in their destruction we may learn the awfulness of the fire that is never quenched. 9. There is only one archangel, "the," but he is not the same as our Lord (1 Thess. iv. 16). He is always represented as the champion of Israel (Dan. x. 13). The dispute probably concerned whether that body was to be handed over to God's special care or not. The argument is that if angels do not indulge in railing, though they have the devil to rail at, and that because there are some vestiges in him of the power with which he was once invested, still less have sinners any right to rail at sinners. 10. There are two verbs translated "know." The former implies a deeper knowledge than the latter, which refers only to such knowledge as may be obtained by the use of natural senses. 11. Sin repeats itself. 12. "Hidden rocks in your love-feasts, shepherds that without fear feed themselves"; "Autumn trees without fruit" (R.V.). In these graphic and terrible metaphors notice that there is in each case the promise without the fulfilment, the appearance without the reality. 14. This reference is from the Book of Enoch, and it, but not the whole Book, is stamped as true by the Divine Spirit. 15. This is Hebrew poetic parallelism, and some think that Lamech's was a parody on it. From the earliest ages there has been the premonition of the Lord's advent to judgment. 16. Those who are adepts at railing are equally so in "showing respect of persons for the sake of advantage." 17. Already the words of the Apostles were quoted as authoritative. 20. Four exquisite injunctions, which comprehend foundation work on the one hand, and the outlook at the oriel window on the other. You are in God's love; abide there consciously. 22. Have mercy on those who are in doubt. Save others by snatching them out of the fire. On others have mercy with fear, lest you should contaminate your own garments (R.V.). 24. "Able to guard from stumbling." Look from your own weakness and temptations, and say constantly, He is able. And He will not stay till He has brought us safe to glory (Ruth iii. 18).

The Book of REVELATION.

Otherwise known as the Apocalypse. Each of these words refers to the unveiling of events which were future, when the Apostle wrote, and of those eternal mysteries which are hidden from common eyes.

The revelations took place when the Apostle John was banished to the Isle of Patmos in the Ægean Sea, by the Emperor Domitian, about A.D. 94.

During the half-century of the Church's history, it had suffered greatly from declension, and it was in the highest degree needful to show that the Lord was still working in the world, watching the condition of his own, and conducting the course of human history towards his return.

We may view this book as the topstone in the structure of Revelation, the summing up of the purposes of God, the outline of the events which are to take place till the setting up of the great white throne. It is the chart, and guide, and inspiration of the bride till the coming of her Lord.

TUESDAY, MARCH 29.—REVELATION I.

Introduction (1-3).—"Of," *i.e.*, *from*. The Lord Himself is the author of this book, through his servant; it is his last priceless gift to his Church. The Revelation was first made by the Father to the Son, as the Head of the Church, the Man Christ Jesus (John xii. 49). 2. "Signified," *i.e.*, conveyed under the form of signs and symbols, and, therefore, we must penetrate beneath them to acquire the inner meaning. "Bare record," as 1 John i. 1-3. 3. The public reader in the assemblies of the Church, as well as his hearers, may claim this special blessing. And, indeed, there always is a special charm and depth in this book. But we must study it not to speculate, but to keep.

Salutation (4-8).—Asia, *i.e.*, Asia Minor. The perfect number, perhaps, denotes that these words are addressed to the Church of every age. Note the Trinity. The Father, who is not affected by the succession of the ages; the Holy Spirit, *seven* bespeaking his perfection; and the Redeemer. These three epithets describe his earthly life and death (John viii. 14; xviii. 37; 1 Tim. vi. 13), his resurrection, and his reign throughout the present age. 6. "He loveth us and loosed us." Often through this book we are directed to that precious blood, and the references point so often in the direction of our sanctification. This seems to be an echo of the heavenly anthem, transposed into the language of earth (v. 9). 7. Acts i. 9, 11. This allusion to the piercing reminds us of John xix. 37 and 1 John v. 6. The pierced One pierces the heart. The vision of Christ makes men wail. 8. "Saith the Lord God." This is also the affirmation of Jesus (xxii. 13). What a tribute is therefore given to his Deity in these words. These are the first and last letters of the Greek alphabet, so God comprehends all events in the mighty sweep of his nature.

The Vision of the Glorified Christ (9-20).—All children of the family have to pass through similar sufferings, though in other forms. The R.V. accurately links these three words together, preceding them all by "in the," because they are inseparable. If we suffer, we shall reign, and for the trial we may claim his endurance. 10. A testimony to the practice of the early Church (Acts xx. 7; 1 Cor. xvi. 2). Though severed from the meetings of God's people, we may experience what even they know not of, if we keep still in sympathy with them and with the risen Lord. 10. He was worshipping in spirit in the Holy of Holies, and therefore the candlesticks were behind him (Heb. x. 19). 12. Not the one candlestick of the Jewish dispensation, but the clustered, though separate, light of seven. 13. "A son of man" (R.V.). The garment, emblem of priesthood. The ordinary girding was at the loins, but Josephus says the priests were girt higher, as more befitting calm and reposeful movement. His golden girdle betrayed the King (Is. xi. 5). 14. The white, not of age or decay, but of purity, as of incandescent fire. The priest's eyes (see Lev. xiii. 3, 5, 10, 13, &c.). 15. The fire of purity and judgment. Many waters, this expresses a great multitude (Dan. x. 6). It is as if all human experiences and faculties speak through Him. 16. "Had"—*i.e.*, held firmly (1 Tim. i. 19). The sword, see xix. 15 and Heb. iv. 12. 17. The touch of Jesus! (Dan. viii. 18, x. 10; Matt. viii. 3, 15). "I am the first and the last, and the Living One" (R.V). The peculiar expression used of his death indicates that it was a voluntary act on his part—"I became dead." 18. "Keys" are emblems of authority. Hell is Hades, the Unseen. Souls pass into the Unseen only as Jesus unlocks the doors. He has wrested all power from him that had the power of death. 20. "The mystery," in opposition to the things which thou hast seen, indicates the obscurity in which the meaning is veiled. "The angels"—*i.e.*, the presiding ministers or elders. How safe are these in the right hand of their Lord!

WEDNESDAY, MARCH 30.—REVELATION II.

The names of these towns are recited in their geographical order. The Epistles are arranged on precisely the same plan. The introduction refers to some characteristics of Christ, taken from the preceding vision, and appropriate to the general bearing of the Epistle. A description of the leading characteristics of the Church addressed. And promises of reward which ascend as they proceed. Only one Church escapes reproof. The lessons inculcated are deeply needed in every age, though some have traced analogies to the seven ages of the inner history of the visible Church during the present age. These letters are addressed to the minister, because his condition is closely bound up with that of the Church.

The Letter to Ephesus (1-7).—There may be strict orthodoxy, and watchfulness against false teachers; and there may be also the patient bearing of trial; and yet a decadence in the early warmth of love. And in Christ's judgment nothing can possibly compensate for that. 4. The germ of all subsequent evil is contained in this first sad change. 5. Memory will sometimes stir the dying embers of love. We must do the first works with the first love. The old love will be restored if we put away the evil which choked the work of the Holy Spirit. Churches are removed when their love wanes. 6. Nicolaitans means the same in Greek as Balaam in Hebrew. They turn the grace of God into lasciviousness, and their spiritual unfaithfulness is often connected with actual impurity. 7. Paradise regained. Though but one overcome, he shall win a great reward. What Adam lost the second Adam regains for us. Is not Jesus that tree of life? Oh to feed on Him more—even here! Warm love leads to life.

The Letter to Smyrna (8-11).—How fitting it was that those who were to suffer should have such a vision of Him who had died, but lived. 9. Poverty in earthly possessions is so often associated with spiritual wealth (Jas. ii. 5). The Lord knows the blasphemy which is being uttered continually in the ears of his own. Jews (Rom. ii. 28, 29). 10. The devil had still power left to persecute, but there was a limit placed to it, only ten days. Faithful unto death, like the sentry found at his post at Pompeii. 11. Our true life is beyond the devil's reach (Matt. x. 28; Luke xii. 4).

The Letter to Pergamos (12-17).—This city, the centre of idolatry and sinful indulgence, was as it were the very metropolis of the devil's power. "Even in the days of Antipas, my witness, my faithful one." How inexpressibly precious those possessive pronouns. 14. Those who are most true to Christ will find Him quick to perceive that in which they might be better, and to incite them to it. 16. The words of Christ cut like a sword and slay our sins. 17. Those who resist and conquer feed on hidden stores (Ex. xvi. 32-34) and have unique revelations of the name and nature of the Lord. Perhaps this white stone is the Urim and Thummim stone; or the great crystal in which the Shekinah flashed Yes and dimmed to No.

The Letter to Thyatira (18-29).—The fire of purity in his eyes and goings. 19. There had been growth in these Christian graces. 20. This woman may have been a prophetess or priestess of the unhallowed idolatry, who had contrived to gain a considerable influence over members of the Church. Under the appearance of inspiration she led them astray into libertinism and idolatry. 22. Adultery is constantly used of unfaithfulness to God, the husband of his chosen people (Jas. iv. 4). How careful we should be to search our hearts, lest we be inveigled into it? 23. He is not satisfied with a merely outward devotion. He is the King of hearts that love Him in their depths. 24. The double duty of resisting further inroads of evil and holding fast. Sometimes this is all we can do. Having done all, we can only stand. 27. The saints are to be allied with Christ in his empire. 28. He is the Morning Star (Rev. xxii. 16), the herald of the coming day. Throughout these chapters remember that Balak, Balaam, Jezebel in the Church answer to the Beast, the False Prophet, and the Great Harlot in the world.

THURSDAY, MARCH 31.—REVELATION III.

The Letter to Sardis (1-6).—It is easy to get a name for life, a little activity and philanthropy will do it, but Christ knows whether or not the name and character agree. 2. "I have found no works of thine fulfilled before my God." Works need to be filled up with spiritual life and power. 3. 1 Thess. v. 2. The stealth and unexpectedness of the coming of Christ demands our constant heed and preparedness. 4. The Lord is quick to notice the few that are worthy of his kingdom. It is possible to live even in Sardis without defilement, but we need the constant application of the blood of Christ. Mark the reward, those who have so loved purity here as to cultivate it at all costs shall have it there for ever. 5. Here, as always, it is the white raiment which is bright and lustrous, like the robes of the Lord in the Transfiguration.

The Letter to Philadelphia (7-13).—There is no blame here, all is praise and love. All power is his in heaven and on earth. He can open hearts, homes, closed doors, and continents. In his hands is the master-key. 8. Use the little strength which is yours, and you will find open doors of usefulness (1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3). 9. See ii. 9. God will vindicate his saints. 10. One hour of trial ushering in an eternity of glory. But when the trial comes, it will find us sheltered. The Gospel is the word of his patience, because it teaches us patiently to anticipate his coming. Keep it and He will keep you. 12. Steadfast as a pillar; and for ever reckoned a part of the city of God. Consigned and labelled for the New Jerusalem, and destined to be some day delivered and set up in the temple. But in the meanwhile there is a good deal of chiselling to be done.

The Letter to Laodicea (14-22).—Amen, because He is the ratification of all God's promises (2 Cor. i. 20). Mind that your prayers are such that He can say Amen to them. He bore witness to the truth on earth, but He was before all things, and by Him all things were made. 15. Christ would rather do with the cold than the tepid, with atheism than a mere nominal piety. 16. If all the heat of the Gospel has done nothing more than make you tepid, it has failed indeed. Christ is sickened with such. 17. The people who have least to be proud of are generally the most boastful and talkative. "*The* wretched one," &c., R.V. Oh, to see ourselves as He does! 18. Wealth, purity, vision are in His gift. 20. This is addressed to professing Christians. There must be something seriously wrong when Christ prefers the doorstep. Admit Him. He will bring his own provender for thee and Him. 22. We share with Him as He shares with God.

FRIDAY, APRIL 1.—REVELATION IV.

The Glory of God.—This "hereafter" refers back to i. 19. As the seven epistles were introduced by a splendid vision, so with the seven seals. 2. He who opens the doors gives special communications of his Spirit. The imagery is borrowed from the Jewish temple. 3. The appearance of God's glory is depicted, but nothing is said of his form, since He is a spirit. The rainbow here is a semicircle; there the circle is complete, "round about the throne." This book is not of Fatherhood, but of government; therefore God is upon the throne, encircled, however, by the rainbow of the covenant made with Noah. Jasper, clear as crystal, his mercy. Sardine, judgment. 4. Either referring to the twenty-four courses of Jewish priests, or twelve for the tribes of Israel and twelve for the Apostles; see xxi. 12, 14, and so representing all believers. 5. Here is the Holy Spirit, and in the next chapter our Lord; so that the Trinity is here. Note the comparison of the Holy Spirit to fire. 6. Sea for depth, glass for calm. No storms ruffle it. The living creatures are the same as the cherubim, *i.e.*, the redeemed animate creation. Lion, royalty and majesty; calf, patient labour; eagle, soaring flight and undazzled vision; man, intelligence. They seem to act as the Divine executive, carrying out God's decrees. 8. This is the song of worship. Next we have that of creation. Finally, of redemption. 11. "Because of thy will" (R.V.). This is the sufficient reason for all, and God's will is ever good will.

SATURDAY, APRIL 2.—REVELATION V.

The Sealed Book.—This book probably stands for the sum of God's purposes. One skin was wrapped over another, each securely fastened, so as to be hidden from prying eyes. 2. Denoting not only the power to know, but the power to accomplish. 4. A strange sight for heaven. 5. This is heaven's perpetual message to earth, Weep not. "Hath overcome," *i.e.*, the word so often used in the preceding chapters is here applied to Christ, and his power is the reward of his suffering. These majestic designations remind us of Isa. xi. 1 and iv. 2 and Gen. xlix. 8-10. 6. He looked for a lion, and behold a little lamb, for the Greek is the diminutive; he looked for a conqueror, and behold one who bears the tokens of defeat. And yet for all that, what signs of Divine greatness; perfect in power; perfect in vision and knowledge; perfect in his all-pervasiveness. In heaven Calvary is well remembered, and surely the wounds of Jesus make and claim our peace. 8. See where the saints' prayers go; they make heaven sweeter. 9. Always the same theme, but new emotion, new rapture, new depths, new singers. "Didst purchase unto God with thy blood men of every tribe," &c. (R.V.). The sweet side of redemption, never to be lost sight of, that we have been bought. Always remember the purchase-money (1 Peter i. 18). 10. "They reign on the earth" (R.V.), as though our rule had already commenced. We shall for ever share in Christ's empire—nay, we share in it already. 11. The song begins with the redeemed, but it is contagious, and spreads to angels, who love our Saviour, and are glad to see Him exalted. 13. And from angels the song spreads throughout the universe of God, till to the anointed ear all created things join in the chorus and swell the mighty anthem. And there is a deep sense in which all the universe has been affected by the death of Christ (Col. i. 20). It is to be remarked that the Lamb shares in Divine worship, as the fellow of Jehovah. Behold the mighty harvest, of which Jesus in his resurrection was the first-fruit sheaf!

International S. S. Lessons.

SUNDAY AFTERNOON, APRIL 3.

THE WAY OF THE RIGHTEOUS.—Psalm i.

GOLDEN TEXT: Verse 1.

It is impossible to determine with certainty who was the author of this Psalm. It may be regarded as a preface to the whole collection of Psalms, and summarises the teaching of all. Its theme is the blessedness of the righteous in contrast with the misery of the wicked. In enforcing its teaching it should be remembered that all people belong to one of these two classes. There is a sharp division between those who are God's people and those who are not. A neutral position is impossible; so that every scholar we teach must experience either the blessedness or the misery of which the Psalm speaks.

THE GODLY MAN (1-3). True happiness depends not on what we have but what we are—not on our circumstances, but our character. The most favourable surroundings cannot make an ungodly man truly happy; the most unfavourable surroundings cannot destroy the real blessedness of the godly. Be more concerned to *be* what you ought than to *have* what you wish.

The *negative* side of the godly man's character is put first (1). He must *not* be as others are. True godliness never has been popular, and never will be in this age (Exod. xxiii. 2; Matt. vii. 13). Young men who are content to drift like dead logs down the stream cannot be godly. Note the gradations of evil:—*walking in the counsel*—not yet in the company of the wicked, but adopting their plans, pursuing their pleasures (Mic. vi. 16). This leads to *standing in their way*, laying ourselves open to their temptations, so that we become companions in their evil doing. He who seeks to live the godly life must avoid the place of temptation (Prov. iv. 14, 15). The lowest grade is *sitting in the seat of the scornful*, as one at home among those to whom sacred themes are a subject of mockery (Jer. xv. 17). The appearance of scoffers in these last days is an evidence of the truth of Scripture (2 Pet. iii. 3); but a man has reached the lowest depth when he makes these his boon companions. The lesson all this teaches is: to beware of the small beginnings of evil. A little leak may sink a vessel; a single spark may destroy a city. The first step in sin makes other steps more easy. Dare to be *not* what the ungodly are.

The positive side of godliness is described first as to *its root* (2). Has the godly man nothing to compensate for the loss of the pleasures of sin? In the law of God he finds "delight" greater than sin ever yields. To that word he owes everything:—his new birth (1 Pet. i. 23), his assurance of salvation (1 John v.13), his growth (1 Pet. ii. 2), and his complete equipment (2 Tim. iii. 16, 17). Yet some Christians do not find delight in it. Perhaps because they do not *meditate in it*. The treasures of the Word, like the treasures of the earth, do not lie on the surface. We must dig for them (Prov. ii. 2-5). Careless, forgetful reading leaves the soul unblessed. We must eat the Word (Jer. xv. 16), and like the cows, must *chew the cud*.

Next, *its manifestation* (3). Every word is significant, especially when compared with Jer. xvii. 8. A *tree*—not a bit of desert heath, but something beautiful in appearance, comfortable for shade, and useful for fruit bearing. A tree *planted*—therefore having an owner to care for it, and to ensure its being in the right position (Isa. lxi. 3; Matt. xv. 13). *Rivers*—the Word of God, through which the Spirit nourishes and sustains the life of the godly. Its fruit is *seasonable*—the right fruit at the right time (contrast Matt. xxi. 19). The *leaf* is the adornment of the tree. Neither winter's frosts nor summer's droughts cause its beauty to wither. *Shall prosper*—like Joseph (Gen. xxxix. 3, 4). Such is the character which will be manifest in the true man of God (compare Josh. i. 8, 9). Faith, by which we receive the blessedness of sins forgiven (Psa. xxxii. 1, 2) is not a substitute for practical holiness, but a means to it.

THE UNGODLY (4). "Not so" (1) *in their character*. What can be more worthless than the chaff? "In the East threshing-floors are placed on a height; the threshed corn is thrown aloft for the wind to carry the chaff away." As the chaff to the wheat so are the ungodly to the people of God (Matt. iii. 12). Deeply impressed on the writer's memory is a lesson received by him from a godly father years ago. This Psalm was the subject. How worthless appeared the character that was like the chaff—empty, light, vain, and blown hither and thither by the wind. "Don't be like the chaff, boys." The lesson is not forgotten yet.

(2). "*Not so*" *in their present experience*. The godly are blessed even now; "not so" the ungodly. The wicked may prosper, as the world counts prosperity (Psa. xxxvii. 35, 36; lxxiii. 3, 12); but without the conscious favour of God they cannot be blessed (1 Tim. iv. 8). An accusing conscience puts bitterness into the sweetest cup, and thorns into the softest pillow.

(3). "*Not so*" *in their destiny* (5, 6). Their way leads to "judgment," from which there is no escape (Ecc. xii. 14, Heb. ix. 27), and in which they shall not be able to "stand," that is, they shall be condemned (Mal. iii. 2; Rev. vi. 17). Contrast the privileged position of the godly (John v. 24; Rom. viii. 33, 34). "The congregation of the righteous" is that from which everything ungodly is excluded. Men choose their company down here. If they are not among and *of* the righteous now they cannot gather with them when the Lord shall come.

The way (6) of both righteous and wicked is before the Lord, but He knows—that is, approves the one, and condemns the other. The two are closely mingled together now, but God distinguishes between them.

The two are put before us. To which do we belong? If you would have the end of the righteous, you must have the way of the righteous. This requires deliberate choice,—have you made it? determined resistance of opposing influences,—are you willing *not* to be and do what is popular?

Personalia.

Bishop Bardsley has now bidden farewell to the Isle of Man.

Mr. and Mrs. H. M. Stanley are now on their voyage home from Adelaide.

Canon Bell, D.D., of Cheltenham, has gone for a few weeks' needed rest in Sicily.

Mr. Eugene Stock and **Rev. R. W. Steward** sailed for Melbourne on Friday, per s.s. *Britannica*.

Dr. Chaplin, of the London Jews' Society, has started on a mission visit to the Society's stations in North Africa and Rome.

Rev. A. McCaig, B.A., LL.B., has accepted a tutorship at the Pastors' College, vacant through the resignation of Professor Ferguson.

Rev. T. R. Stevenson, the well-known and beloved pastor of Union Church, Shanghai, has been laid aside by serious illness and has been ordered home.

Mr. W. R. Lane is, many will rejoice to hear, now so far recovered as to resume work. During the past week he has been holding at Plymouth his first mission since his recent illness.

Rev. Dr. Bullinger, incumbent of Brunswick Chapel, Upper Berkeley-street, W., is recovering, we are glad to report, from a very severe cold, which has for the past week or two incapacitated him from attending to some of his public engagements.

"**Mr. C. H. Spurgeon.**" Such is the simple inscripton on a marble slab, which has been put upon Mr. Spurgeon's grave, in Norwood Cemetery. It is stated that at Mrs. Spurgeon's desire, one other word, "*waiting*," is to be added to the inscription.

Mr. Charles Edwards, of the Soldiers' Home, Winchester, who has been very seriously ill, is now much better. After such a long and dangerous illness recovery will be very slow, and some time must elapse before he will be able to take any active part in the Lord's work.

The Faith Mission.

A MISSION conducted by Mr. Horace E. Govan and Pilgrim Corsie has just been closed at Blackrock, co. Dublin. The meetings were only announced for four days, but the interest and attendance were so encouraging that they were continued for four weeks, and even then the people expressed much regret that it should close, as the blessing deepened each week.

The surrender to Christ on the part of the converts seems to have been definite and full. Not only have the unsaved been blessed, but Christians have been really awakened to realise and respond to God's claims upon them.

At the close of the Mission a testimony meeting was held, at which a spirit of true thankfulness and joy led very many to rise and tell of the wonders God had wrought for and in them.

In order to lead on the converts, a weekly Prayer Union Meeting, in connection with the Faith Mission, has been established, with the view of helping those who have received blessing to go "from strength to strength," so that God's working through the visit of the Faith Pilgrims shall be felt far and near.

GLENVAR.

THE FRATERNAL UNION for the defence of the Old Faith held its monthly meeting at Upton Chapel, Lambeth-road, on the 15th inst., under the presidency of Rev. W. Williams, whose anniversary was celebrated that day. The afternoon was devoted to prayer and conference, followed by an address by Dr. Pierson, which will be long remembered. A public meeting was held in the evening, Revs. J. Douglas, M.A., W. Fuller Gooch, Dr. Pierson, and G. D. Hooper taking part. Mr. Gooch bore witness to such vital doctrines of the Evangelical Faith as the infallibility of Scripture, our Lord's propitiatory sacrifice, the personality and work of the Holy Spirit. Dr. Pierson gave powerful testimony to the finality and authority of Revelation, and to the eternity alike of bliss for the saved and woe for the lost. The church secretary gave a most encouraging report of the church and its work, as well as of the value and success of their much-loved pastor's labours.

Letters to the Editor.

LORD'S DAY OBSERVANCE.

Dear Sir,—In large towns there is so much Sunday trading, Sunday pleasure-seeking, and Sunday travelling, that Christians get accustomed to it, and, I am afraid, do not think about it as they should. In fact I believe *Christian pleasure-seeking* on the Lord's day has a far-reaching influence in favour of worldly pleasure-seeking on that day.

How seldom do we hear attention called to the evils that befel the Jews for profaning the Sabbath, or the manner in which God desires his day to be kept, as shown in the following verses: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Is. lviii. 13, 14.

I hope that you will try to keep the subject before God's people, so that a decided opinion may be formed on it, as it has upon the Drink question, and is, I hope, being formed on the Opium and Purity questions. I am, your obedient servant, T. C. M.

Dear Sir,—After prayerful consideration, I feel that Christians ought to battle against the evil of Sunday travelling on the part of Christian workers, side by side with Romanism and Ritualism. Travelling by any means involving labour by others is a tremendous obstacle to the progress of Christian work. The drivers and conductors of our 'buses and trams say:—"If it were not for parsons and religious people riding on Sundays, we should at least get the morning off."

Can we for one moment imagine our Lord doing anything to cause one of the weakest to stumble? See Isa. lvi. 2, 4, 5, 6, 7; and lviii. 13, 14. Though we seek not to fulfil this in a legal sense, yet we ought to look at our duty from the standpoint of 2 Cor. v. 14, or Rom. xiv. 13. Surely, it does not help our ministers to have to catch a certain train in order to take a service, but a quiet waiting upon God would. Depend upon it, if we sought the teaching of the Holy Spirit more, we should get blessings showered upon us, and there would be no need to invite Mr. So-and-so in order to get souls saved, or means to carry on the Lord's work; but men and women would be used, however humble.

"For we have this treasure in earthen vessels"; and the Lord is always willing to use the empty, waiting soul.—Respectfully yours,

London, W., March 7, 1892. E. Townshend.

"A QUESTION OF CONSCIENCE."

Sir,—I have wondered that the difficulty referred to by your correspondent "Inquirer," as to investing in railway stocks, has not oftener agitated the conscience of some of our Christian magnates. In my experience, I have sometimes met with investors who would not hold railway stocks where the directors were in the habit of running Sunday excursion trains; and, in investing their trust funds, I believe that even now the Society of Friends will only select those public funds which have no connection with loans raised for warlike purposes.

Possibly "Inquirer" might be conscientiously enabled to draw a distinction between work that was necessary to some extent on a Sunday (such as a *certain amount* of train service, maintenance of gas and water, and other works), and the work represented by pleasure traffic, excursion trains, &c. Supposing "Inquirer," if troubled with a surplus of unearning cash, were to extend his inquiries, he would probably find opportunities of employing it in helping on many a concern, large or small, that is at present languishing because the wealthy select the Government funds of the country, or help with their money to increase the two hundred millions of deposits in the Joint Stock Banks, which is thus, to a great extent, practically withdrawn from the trade of the country.

How far Christians are justified in hoarding up the large sums which have been entrusted to them, might also be taken into consideration.—I remain, yours very truly, Stockbroker.

London, March 21.

THE BEST MONUMENT TO SPURGEON.

Dear Sir,—His family will sweetly tend his grave; his congregation will erect a statue to his memory; his denomination will honour it in many ways; but the best monument to this man of men for united Christendom to raise would be *for Christendom to become united*. It is as he said himself, in the last paper he ever wrote, a thing hardly to be believed, that he, a simple Baptist minister, steadfast and unmoveable too in that faith, should have been called on by bishops and dignitaries, referred to in synods, prayed for in St. Paul's and Westminster Abbey. That all this interest should have been shown, and that it should have been continued, so that from the Archbishop of Canterbury downwards members of the Church of England showed a real desire to do homage to the humble sectary, was something to make us feel that after all the English heart is one, that some of the Master's spirit has come to the Church of Christ.

But then to this clear-cut medal, bright with the lines of Christian charity, there is a sad obverse. Had Mr. Spurgeon lived, not one of the clergy that delighted to do him honour could with safety have received him to his pulpit. Nay, the Bishops themselves, the very men full of a sympathy, perfectly unaffected as we believe, with Mr. Spurgeon in his illness, would have come down regretfully but firmly on any incumbent who would have ventured on such a step. Does that prove all the seeming interest then only a pretence? By no means. But it proves that we live in the midst of a great anomaly. We are kindly at heart, but our hands are legally bound. Is it not time that Christian earnestness rose to demand that such anomalies should cease; time that English common-sense should break such legal fetters, by any needed alteration of our laws? Personal salvation comes first, personal holiness next, but after these to pant and pray and labour for the manifestation of Christian unity would, some of us think, be "the best monument to Spurgeon."

Brighton, March 15, 1892. J. B. Figgis.

USE HOSPITALITY.

Dear Sir,—The message of Gospel love is carried by many servants of the Lord to distant lands, where their children cannot remain with them on account of education or health, and they are unavoidably separated from each other for lengthened periods at that time of life when a parent's watchful care is most required. As their children grow they generally embark in life at a distance from their parents.

The Christian worker abroad has many trials from opposition, loneliness, enervating climate, and not seldom from sickness and poverty; should not the Lord's people in England do what they can to help and sympathise with him in his family responsibilities? It is not so much a question of money as of sympathy and watchful care, which may produce most valuable results.

There are many Christians who have for years done much in this way, but doubtless there are many more who have not noticed what need there is for this useful work, and who would gladly enter this field of service for the Master if the opportunity presents itself of caring for and helping the children of missionaries abroad.

I would, therefore, propose that any workers abroad who would appreciate this should be invited to give the names and addresses of their children who are not living with them to Mr. R. Caldwell, Missionary Bureau, 1, Gresham-street, London, E.C.; whether they are at school or starting in business; and that all the Lord's people who have houses of their own, and whose hearts are made willing, should communicate to him their readiness to entertain the young people occasionally. Mr. Caldwell could then make the necessary introductions with tact and discretion, and thus many a Christian would have the opportunity of asking a missionary's son or daughter to his house to spend a few days or an afternoon or evening. Children may be invited for the holidays; this is, of course, both a tie and an expense, but very much may be done by asking them occasionally for a few hours at a time if they live in the same neighbourhood. A missionary's son starts in business in a large city, where perhaps he knows no one; what a help to have a Christian household where he may occasionally stay from Saturday to Monday. Sunday is apt to be a very dull, unprofitable day to a young man living alone, but it is the best day to reach him spiritually in the way proposed.

A worker abroad wrote to us about his son the other day, to say that if we could care for him it would materially help them, and encourage them in their successful work, in which they have been engaged for the past twenty years. Let us hold up our brethren's hands in this way! We who have comfortable homes in our own country, and whose children grow up under our own care, hardly realise to what dangers those are exposed who are separated for years from their parents; a direct blessing also comes to those offering their hospitality, as personal interest and love is drawn out by this personal service.

All missionaries have their own Christian friends, but they are not always in a position to help in this way, as they may not live in the same place as the children, and a missionary who is abroad for many consecutive years is apt to lose his friends by death, and personal touch with others may not always be maintained—care for the children should form a connecting bond.

As one who was cared for with hospitality as a young man by older Christians, and who has tried in some small way to seek out young men in their first start in life, I would commend this subject to the prayerful consideration of the Lord's people, with a hope that more and more may be done in this direction, as there is increasing need of this service.—Yours very truly, George Mackinlay, Major.

Books for Soldiers.—Mr. George Wratten, Army Scripture-reader, 114, Sandy-road, Seaforth, near Liverpool, appeals for sound Christian literature, periodicals, or tracts, for distribution among the nine or ten thousand troops annually encamped at Altcar Camp, Lancashire. The season lasts from May till October and sometimes as many as five regiments are encamped at one time. No meetings are held, not even Sunday evening services. There is simply a "Church Parade" for all troops on Sunday morning.

The Book World.

Foreign Missions.

The Martyrs of Blantyre. A chapter from the Story of Missions in Central Africa. By Rev. William Robertson, M.A. (2s. 6d. *Nisbet.*) This is a simple memorial of Henry Henderson, Dr. John Bowie, and Robert Cleland, who were not martyrs in the popular sense of the word, but courageous and devoted witnesses for Christ, who did not count their lives dear to them that they might make the Gospel known in Central Africa. All three of these successors of Livingstone were Scotchmen, and in the service of the Church of Scotland's Mission at Blantyre. Their lives were as fruitful as their deaths were much lamented, and the record of their work should incite others to serve Christ with like zeal and energy.

The Life and Labours of John Wray, pioneer missionary in British Guiana. Compiled chiefly from his own MSS. and diaries, by Thomas Rain. (5s. *J. Snow and Co.*) Before he died, half-a-century ago, John Wray undertook to write the history of the great work in which he spent many years of a valuable life. The book was not finished when the missionary was called to his rest. Though belated, the story is very welcome. Mr. Rain has been judicious in dealing with the large amount of material at his disposal, and the pages are full of life and interest. Negro emancipation was one of the many important events witnessed by Mr. Wray, who endured great hardships in the course of his missionary career of thirty years.

The Divine Enterprise of Missions. By Arthur T. Pierson, D.D. (4s. 6d. *Hodder and Stoughton.*) This volume contains a course of lectures delivered in the early part of last year before the Theological Seminary of the Reformed Church in America, at New Brunswick, N.J. Opening with the Divine Thought, Dr. Pierson proceeds to expound the Plan, the Work, the Spirit, and the Force of Missions; then, in glowing terms, he sets forth the Fruit, and powerfully presents the Challenge. The duty of believers and the obligation of the Church are Scripturally stated and logically enforced. The pages are a mine of information and a quiver of arguments for all who advocate the mission cause; and the language is glowing, as befits the inspiring theme. Indolent disciples of Christ should be stirred by reading this volume, which will assuredly intensify the zeal of all earnest workers in the great vineyard. There is a good index, and we have no doubt the Master will use the book in the glorious enterprise which it has been published to promote.

C. H. Spurgeon: His Life and Ministry. By Jesse Page. (1s. 6d. *Partridge*). A valuable addition to the excellent series of "Popular Biographies." The outstanding facts have been well presented, and there are many illustrations.

Dr. Clifford on "Inspiration," criticised by Henry Varley. (3d. *Holness.*) This vigorous tractate will be welcome to those who are unable or indisposed to read large volumes in which present-day speculation and perversity are exposed. Some will doubt whether the article here criticised was worth so much attention, but those who know and love their Bibles will be generally disposed to thank Mr. Varley for his earnest defence of fundamental truth. At the same time, the pages do not seem to have been written with that judicial calmness which a subject so important requires.

A Ride Across Iceland in the Summer of 1891. By Rev. W. T. McCormick, F.R.G.S. (2s. 6d. *Digby, Long & Co.*) Though not envying Mr. McCormick some of the inconveniences and disappointments here described, we nevertheless confess to a strong desire to go over the ground he covered with so much intellectual profit and enjoyment. The wonders of nature and the peculiarities of the inhabitants of Iceland, are the staple of these chatty pages, which, while interesting to all, will be of special value to those who intend paying a visit to an island which, as viewed from a distance, Mr. McCormick speaks of under the designation of "a huge Arctic cinder, awful-looking in its barren grandeur."

BOOKS RECEIVED.

From *J. F. Shaw and Co.*—Life Abundant, and Other Poems. By Sarah G. Stock.

From *Funk and Wagnalls Co.*:—The Moral Crusader: William Lloyd Garrison. A Biographical Essay. By Goldwin Smith, D.C.L. 4s.

From *Home Words* Office.—Doubly Royal: Memorials of the Princess Alice. By Rev. Charles Bullock, B.D. Fourth thousand. 2s.

From *Elliot Stock.*—The Problem of Immortality. By G. Petaret, D.D. Translated from the French by Frederick Ash Freer. 10s.

From *Hodder and Stoughton.*—The Ethics of Drink and other Social Questions; or, Joints in our Social Armour. By James Runciman. 3s. 6d.

From *John Haddon and Co.*—The Buchanan Ballads, Old and New. By Robert Buchanan. 1s.—Prayers for Schools and Families, with an appendix of prayers for private use, by a Teacher.

From *J. Snow and Co.*—Spiritual Blessings: A Discourse on Personal Election and Divine Sovereignty. With an appendix containing notes and observations on collateral subjects. By the late Joseph Fletcher, D.D. Sixth edition. 1s.

From *The Student Publishing Co., Hartford, Conn., U.S.A.*:—The Genesis of Genesis: a study of the Documentary sources of the first Book of Moses in accordance with the results of critical science. By Benjamin Wisner Bacon. 2 dols. 50.

Temperance Notes.

It is proposed to form an East London Church Officers' Total Abstinence Society.

Sunday being the day approved by the Bishop of Norwich, sermons on the subject of temperance were preached in the churches of the diocese.

At the annual meeting of the Temperance Hospital, it was stated that, shortly after Easter, a Children's Ward will be opened by the Duchess of Westminster.

Rev. J. H. Bateson, general secretary of the Army Temperance Association, states that 17,500, or a quarter of the total British force in India, are total abstainers.

A Band of Hope was inaugurated last week at Stamford-hill Congregational Church, under the presidency of Rev. J. M. Gibbon, when 138 young people gave in their names as members.

It is computed that no less a sum than £15,000,000 is annually spent on Sunday drinking alone, in the United Kingdom. From a merely economic standpoint, what a boon would Sunday closing be to the British workman.

Belgium, with a population of only six millions, has a yearly drink bill of 135 million francs, spent principally upon Geneva, by the artisan classes. And it is estimated that twenty thousand persons are annually ruined in consequence.

Mr. W. S. Caine points out that if we had the Maine law for this kingdom to-morrow, we should require every public-house for some other trade. And the other trades, let us remember, would require many more workmen than does the liquor traffic.

A lady on board a Pacific Coast train asked a young man where he was going; he replied, "Pasadena"; "Oh, for pity's sake, don't go there," she cried; "the Salvation Army is so bad there that they can't get anything to drink—not even wine!"

Dr. Richardson's "Temperance Lesson Book" has had a larger circulation than any similar book of the century. In Holland it has been admitted into the prisons with the Bible, and it is said that 25,000 copies have been distributed among the black population of America.

The Monthly Meeting of the St. Pancras Total Abstinence Association, on Monday week, was devoted to the "Political Side of Total Abstinence;" and the chairman, Mr. Bowen Rowlands, M.P., spoke of the County Council Election as being decidedly encouraging to temperance reformers.

In the Province of Quebec the study of physiology and hygiene, with special reference to alcohol, is compulsory in all the Protestant schools. In Ontario and New Brunswick there is the same obligation to teach temperance and hygiene as to teach other subjects. British Columbia and Nova Scotia are moving in the same direction.

Mr. Matthew Burnett presided the other day at the annual meeting of the Queen-street Total Abstinence Society, Scarborough. Mr. Josiah Nix, of London, had a most cordial reception, and delivered a powerful address. Mr. Burnett has recently addressed five meetings in this neighbourhood, at which 114 persons signed the pledge.

A great Temperance Mission has been held by Mr R. Coad in Bradford during the past week. There has been a large gathering each night in the Temperance Hall. On Friday and Saturday the place was crowded. The testimony meeting on the Saturday was a glorious time for the Temperance workers.

A conference of the Birmingham Band of Hope Union was held at the Friends' Meeting House, Bull-street, on Monday afternoon week. Mr. H. Bisseker, who presided, said Band of Hope Unions would do well to keep together both youths and adults who had once joined them by finding some entertainment to prevent them visiting music-halls, theatres, and public-houses.

Temperance work is going forward in the Navy. Miss Weston has addressed a circular letter to the Committees of the Royal Navy Temperance Society on board all Her Majesty's ships, in which she pleads for more thorough and systematic work among the boys constantly drafted into our warships, of whom she believes quite 50 per cent. are abstainers on drafting, but who drift away under temptation.

A Midland Railway guard writes:—"From the time I left London with my train—an express one—to the end of my journey, I was asked to drink no less than thirty-one times; each time I was asked I made a mark with a bit of chalk in my brake-van. One would tempt me to have a drop of whisky, another a drop of brandy, and others a glass of ale or stout; but, thanks be to God, by his strength I was able to refuse them all."

Presiding at a recent Band of Hope anniversary at Dewsbury, the Mayor of Leeds (Mr. Aderman Boothroyd) said: The temperance movement, to his mind, was one of the finest movements of the present day. They might speak about shorter hours of labour; that would be good in itself. They might try to get better wages and less work; these were desirable. His opinion was that if throughout the world not more than six hours labour per day were required from the working-man it would be a good thing. Suppose every penny earned by the working-man—whether his wages were large or small—was spent in providing that which was necessary, instead of that which was not necessary, what a benefit it would be to his wife and children and home.

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Evangelistic Notes.

Newcastle.—Special missions have been held at St. Anthony's and Walker with cheering tokens for good.

Rev. W. Barnes has just concluded a series of special services at Carthorpe and Morton with encouraging results.

Hull.—A fortnight of special Gospel services have been held in St. George's-road Chapel with many indications of blessing.

Mr. W. H. Dawe has just completed an eighteen days mission at the Baptist Chapel, Lifton, Devon. The meetings throughout the mission have been well attended.

Mr. William Sampson has held an interesting and stirring mission in High Wycombe, and many profess to have been awakened to flee from the wrath to come.

Mr. Henry Thorne has just concluded a mission at Margate. Night by night some were found seeking the Saviour, and not a few profess to have passed from death to life.

Littletown, Yorkshire.—Mr. C. Wickerson has just concluded a fourteen days' mission here. The Lord's people have been blessed, backsliders restored and sinners saved under his earnest preaching. —T.C.

Mr. John Harris, of the Evangelisation Society, has been holding an eleven days mission at Wix, Essex, which has been owned and blessed of God. Sinners have been converted, and backsliders recovered.

Sheffield.—Special meetings have been held by Mr. Henry Collins during the past three weeks in the Cambridge Mission Hall. Hundreds have heard the Gospel in the open air and indoors, and many have confessed Christ.

Mr. Matthew Burnett, having concluded a series of evangelistic and Gospel temperance meetings in Yorkshire, commenced, on March 5, a mission in Waterhouses. After a fortnight's services great blessing has been given, and some remarkable answers to prayer have taken place.

Rev. G. C. Grubb has, we learn from the Melbourne *Spectator*, paid a remarkably fruitful visit to Sydney. The Centenary Hall was densely crowded night after night, and especially at the closing Convention. A minister writes: "The influence in the meetings has been very often overwhelming. Mr. Grubb's addresses have been the most wonderful and powerful I have ever heard. Ministers and members of the Anglican, Presbyterian, Independent, Baptist, and Methodist Churches were all in earnest about the blessing." At the closing meeting over a hundred young men and women intimated their willingness to be sent anywhere the Lord may will in his service.

Mr. Wm. Grove has been conducting a three weeks' Gospel Mission at Malden Hall, Kentish Town. The meetings were preceded by a week of special waiting upon God for much blessing, and truly He has answered prayer. Night by night large numbers came together to hear the Word preached, and on Sunday nights the large hall has been crowded. The presence and power of God were manifest, and many stayed to the after-meetings for personal conversation. Many have professed conversion, backsliders have been restored, and the hearts of God's people have been rejoiced, especially those who were brought to the Lord during our brother's previous visits.

Mr. J. H. Moodie, soldier evangelist, recently conducted a most successful mission under the auspices of the Perth City Mission. This is the third mission Mr. Moodie has conducted in Perth during the past year, and never has his ministry been more highly appreciated than on this occasion. His Bible readings in the afternoons were largely attended, and many of the Lord's people testified to the help they had received. The meetings were held in the new Mission Hall, South-street, but on the Sabbath evening in the City Hall, when a congregation of not less than two thousand gathered to hear the Gospel. Mr. Robert Pullar, of Tayside, President of the City Mission, presided, and was supported by a number of the Directors and prominent Christian workers. At all the meetings there were many who professed to decide for Christ.

EAST LONDON INSTITUTE. — Dr. Grattan Guinness writes in the March issue of *Regions Beyond*: "The Institute was never so large and, on the whole, so prosperous as to day. It has lately added two houses to its premises in East London, and has beneath its roof no fewer than one hundred and forty-five missionary students, devoted men and women preparing to go forth for Christ's sake and the Gospel's to all parts of the world." In view of the serious illness of Mrs. Grattan Guinness and the lamented deaths on the Congo, Dr. Guinness says: "The waves are running high just now with us, but there is One very close at hand, who walked of old upon the stormy waters and stilled the tumult of winds and waves with his almighty word. A very present help is the Lord in the day of trouble! We have often believed and said He was so, and we feel it now."

Among the Churches.

CHURCH OF ENGLAND.

A fruitful mission for young people has just been concluded in St. Stephen's, Walthamstow.

The Archbishop of Canterbury, replying to a letter on Sunday postal labour, says that "for the last thirty years he has never had his letters delivered to him on Sunday."

Archdeacon Blakeney, addressing, last week, a company in the Church Institute, Sheffield, on "Modern Criticism," made a strong point of the very incompleteness of the Mosaic and prophetic systems as a proof of their Divine authority.

Some three months ago the rector of Hackney (Rev. F. E. Gardiner) commenced a series of special services for the crowds who throng Mare-street each Sunday evening. Large audiences have been attracted.

Rev. A. Lyne, vicar of St. Saviour's, Westgate-on-Sea, has instructed the local postmaster not to deliver letters to him on the Lord's day, and he has lately given notice in church that he has taken this step and invited his parishioners to follow his example.

A clergyman, having asked the Bishop of Worcester for a dispensation from fasting during Lent, Dr. Perowne replies in terms which might profitably be pondered by many. Being, as he says, not aware that the Church has prescribed a fast during Lent, he does not see how he is to "grant a dispensation (even if I possess the dispensing power) from a law of the very existence of which I am ignorant." The Bishop, in conclusion, wishes people would study carefully Isa. lviii. 1-9.

CONGREGATIONAL.

Rev. H. H. Carlisle, of Eccles, has accepted an invitation to South Cliff, Scarborough.

Vines Church, Rochester, is about to lose its pastor, who has been with them thirteen years.

Sunday morning services, for men only, have been commenced in the Co-operative Hall, Greenacres, Oldham.

Rev. J. F. T. Hallowes, M.A., has just concluded a nine days' mission under the auspices of the Nonconformist Association at Redcar.

At Milborne Port a fortnight's special services, conducted by the pastor, Rev. E. A. Arthurs, have been made a great blessing to the church. The services were well attended.

Rev. J. E. Hodge states that some of the worst characters in Baddeley have been drawn to mission services through bills circulated in the public-houses with the consent of the landlords.

Rev. Andrew Mearns has published a brochure on "The New Census and the Responsibility of Congregationalists," dealing with the increased population of London, and its bearing upon the accommodation provided by the Congregational churches.

Percy Chapel, Bath, has been renovated at a cost of £634, and the whole amount raised within a year from the commencement of the work. A thanksgiving meeting has been held, presided over by Rev. E. Simon, who is now fully restored to health, and stirring addresses were given.

Canon Bardsley took part in the farewell meeting to Rev. A. Holborn, who has resigned the pastorate at College Chapel, Bradford, and said Mr. Holborn would be missed beyond that congregation; his connection with movements for the benefit of the town had been such as to endear him to many.

In connection with the various mission agencies carried on by the Lyndhurst-road Congregational Church, Hampstead (of which Mr. R. F. Horton, M.A., is minister), in the district of Kentish-town, new mission premises have just been secured in Warden-road, Kentish-town, at a total cost of about £5400. The opening meetings of these premises, known as Lyndhurst Hall, were held last week.

BAPTIST.

Bloomsbury Chapel, W.C., reports 792 members, and large and flourishing Sunday-schools and other mission work.

The annual meetings of the Metropolitan Strict Baptist Association were held last week in Mount Zion Chapel, Dorset-square.

The friends working at the Athenæum, Shepherd's-bush, have now secured a good site off the Uxbridge-road, and are about to build.

The members of the Baptist Social Union had at their last monthly meeting an interesting address from Dr. Booth on "Up the Nile and What I Saw."

Fuller Chapel, Kettering, is undergoing renovation preparatory to the gatherings which are to be held in the summer, in connection with the Missionary Society Centenary.

A new chapel and Sunday-school are to be erected at Fenny Stratford, at a cost of £2,100. The chapel will seat 500; the schoolroom, to be called "The Spurgeon Memorial Hall," will accommodate 300.

At the last meeting of the committee of the Baptist Missionary Society, Mr. G. D. Brown, of Bristol College, was accepted for missionary service on the Congo, and it is anticipated that Mr. Brown will leave for Africa at the close of next month.

Pastor A. G. Brown has been staying in St. Leonards on his homeward journey from the Continent, and on Sunday evening he took part in the service at the Baptist Church, preaching the sermon from 2 Chron. iv. 21, "Gold, and that perfect gold."

The Centenary of the Missionary Society is to be observed by special meetings on May 31 at Nottingham, on June 1 at Leicester, and on June 3 at Kettering, these three places being historically associated with the foundation of the Society. At Liverpool there is to be a united gathering in Myrtle-street Chapel, and a reception by the Mayor in the Town Hall on March 21.

METHODIST.

The work in Skegness has been greatly revived during the past few weeks.

Mr. Josiah Nix has just paid a visit, of which much fruit will be found, to Blyth.

Interesting meetings on behalf of the London Mission have just been held in Halifax.

The Poole Adult Bible-class numbers 250 members, and continues to grow and prosper.

Revs. Peter Thompson, H. P. Hughes, and W. D. Walters held, the week before last, stirring meetings in Leamington.

Great gatherings have just been held in the Hengler's Circus, Liverpool, addressed by Revs. C. Garrett, H. P. Hughes, W. D. Walters, and others.

(Continued on page 26.)

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HER MAJESTY

The Queen.

AND

HIS ROYAL HIGHNESS THE

Prince of Wales.



(Continued from page 24.)

The Liverpool Wesleyan ministers meeting has been carefully considering the offertory system, coming to the conclusion that its advantages outweigh its disadvantages.

Mr. W. S. Clark, J.P., of Millfield, a member of the Society of Friends, has presented to the trustees of Street Chapel, Glastonbury, a valuable site in the Leigh-road, a quarter of an acre in extent, for a new chapel and schools.

The annual report of the Wesley Hall Mission, Newcastle, for 1891 is interesting reading. The hall is situated in the midst of a large artisan population, generally supposed to be the most difficult to reach. The congregation on the Sunday night is, however, one of the best in the West-end of Newcastle.

PRESBYTERIAN.

The Presbyterian missionary anniversaries are fixed for Friday, May 13.

Good foreign missionary meetings have lately been held in and around Liverpool.

A very practical Sunday-school convention has just been held in Canning-street Church, Liverpool.

Rev. D. Eades, of Aston Tyrrold, has been invited to Silverton Church.

The mission work of the Presbyterian missionaries in Hak-ka (South China) is warmly reported on by Mr. McIver.

Mr. Smith, speaking last week, at the Bristol Presbytery, described the evangelistic work as specially encouraging.

The paper by Mr. Robert Thomson, of Hull, on "The New Testament Elder," to which we lately referred, has been published at 14, Paternoster-square.

A series of Bible readings is being given in South Kensington Presbyterian Church, on Wednesday afternoons at three o'clock. The first was delivered on Wednesday week by Dr. Monro Gibson, on "Power with God and with Men," based on the incidents in the life of the Patriarch Jacob.

THE SALVATION ARMY.

A cheap Salvation "weekly" (one pice) is advertised for early publication in India, called the *Mukti Semachar*.

A private letter from a missionary in China to a friend in England, urgently appeals to the Salvation Army to assist in the work of evangelising its "three hundred" millions.

A pressing appeal has been received by the Salvation Army, within the last week, to commence operations in Malta, a lady offering a furnished house, rent free.

A hall in New York City, seating five hundred hearers, with living rooms attached, has been handed over to the Salvation Army by the Board of Missions, rent free for one year.

A converted cab-driver in Brussels, belonging to the Salvation Army, recently fell asleep in the Hospital. Even when driving he was always about his Master's business, speaking to his "fare" about eternal things. His zeal a few days since led him to preach from his box to the bystanders, and to sell some *War Crys*, and thus he brought himself into trouble. The *gendarmes*, thinking him to be insane, arrested him, and lodged him in the hospital. Here he addressed all the patients, going from bed to bed, entreating them to be saved. The agitation, however, caused by his arrest brought on an attack of apoplexy, and he passed away next day.

NOTES FROM IRELAND.

A Methodist new church is being erected at Rathmines, Dublin, at a cost of about £6000.

The Dublin University Mission, which has now five ordained missionaries in India, has just held its second annual meeting, and has had an encouraging year.

Last Thursday being St. Patrick's Day, special united prayer-meetings on behalf of Ireland were held in Dublin, Belfast, and other places under the auspices of the Evagelical Alliance.

On Sunday week disturbances were renewed in connection with the Arklow open-air services. The police tried to prevent Rev. Mr. Hallowes from preaching, and several unseemly scuffles ensued.

The Dublin Needlework Guild, organised for the useful purpose of supplying clothes and other articles for the poor in hospitals and charitable institutions, has 2862 lady associates, fifty vice-presidents, and received last year 5861 useful articles.

The Bible and Colportage Society of Ireland has twenty-five Colporteurs in the South and West of Ireland, and is doing an excellent and most encouraging work. The annual meeting was held last week in Belfast, Mr. R. L. Hamilton, J.P., presiding.

The Protestant Orphan Society of Down, Connor, and Dromore, which has been twenty-five years in existence, has now 635 children under its care, and its receipts last year were £3815 4s. 5d., or, taking the whole of Ireland, the Society has charge of 2628 orphans, and its income last year amounted to £24,000.

FALLEN ASLEEP.

At Shrewsbury Mrs. John Barker, aged fifty-eight, well known as a devoted Christian worker; at York, Mr. Wm. Carter, aged seventy-nine, a helper of many; at Aberystwith, Mrs. John Morgan, an aged saint, whose sweet character and earnest spirit had for many years been used of God to win many; at Southport, on March 4, at Highfield, Macclesfield, Alderman Wadsworth, J.P., a leader in Christian work; on Monday, March 14, at 22, Bloomsbury-street, W.C., Rev. Joseph Heaton, a well-known Wesleyan minister and author; in the Falkland Isles, Rev. Lawrence Good, who went from the Pastors' College some eighteen months' ago; at Bridgnorth, aged eighty-seven, Mrs. Mary Brown, a devoted Christian and helper of many; at Sligo, Rev. F. Hamilton, formerly incumbent of Estersnow, aged eighty-eight years; at Downpatrick, Mr. J. Waterworth, an earnest Presbyterian elder; at Durban, Natal, after twenty-seven years of faithful service in the Lord's work as minister of the Baptist Church at Durban, and a long, consistent, godly life, Pastor Isaac Cowley, who passed to his reward and rest on February 11, aged seventy-eight years.

Toys for Hindu Girls.—Mrs. McCulloch, of the Free Church of Scotland Rural Mission, Bengal, writes:—"Last year we were able to make over 500 little girls happy with dolls and toys sent from Britain for them. Hindu girls do not have much to brighten their lives, and the little gifts they get for attending school are all the more valued on that account. Almost anything that an English child likes will be suitable, but dolls are best for the greater number of the girls. We live in a *hot* country, and wax dolls never reach us in a state fit to give away. Mrs. Cleghorn, of 26, Queen-street, Edinburgh, kindly undertakes to send the dolls off at the beginning of July, and will give any information required as to suitable articles. Parcels should be marked outside 'Mofussil Mission.'"

Notices.

Several correspondents having inquired respecting "The Invalid's Hymn-Book," now out of print, we have been informed that most of the contents of that highly-esteemed volume are found in "Selections from the Poems of Charlotte Elliott." 4s. *Simpkin, Marshall and Co.*

A correspondent would like to know where to find a hymn beginning—

"Blessed are the dead,
In Jesus' arms who lie."

Another asks for the source of a piece with the verse—

"There is no rose without a thorn,
Who has not found it true?
And knows that griefs of gladness born
Our footsteps still pursue?"

British Syrian School, Cairo.—Under this heading, a letter appeared in our issue for March 3. As must have been perfectly clear from the letter itself, the word "Syrian" was printed in error for "*Mission*." The British Syrian Schools are, of course, a wholly distinct organisation.

Communications Received with Thanks.—W.J.S. W.H. J.S. T.C. G.B. C.H. L.E.B. R.G. J.M. E.P.B. W.C. F.B. W.S. R.T. M.W.J. L.W.P. G.K. T.B. G.E.D. H.C. H.F. W.R. C.T. J.D. E.F.M. J.C. H.D. A.E.M. J.S.D. J.G.H. S.T.C. J.H. H.A. A.J.B. K.C. J.P. J.D. G.N.W. G.W. A.M. G.W.B. J.S.K. E.M.M.Mc. F.G.W. J.B.F. E.H. D.M.B. W.H.N. M.A.P. E.G. E.T.P. C.M.H. G.K. H.H. J.K.W. J.N.B. H.J.E. A.P. S.A. S.T. R.E. W.E.H. G.A.H. A.H. J.H.K. R.F. R.P.S. H.C. W.O.M. W.R. E.B. A.B. K.R. A.L.M. H.M.H. G.H.G. E.R. S.A.B. R.P.S. F.W.C. E.T.T. C.S. J.C.B. M.J.B. G.H. J.W.H. W.M.O. C.G. S.G.S. A.J.S.M. J.T.I. W.G.H. O.H.O. J.E.

Applicants for Tracts.—Fred. Tagg, Ackroyd-street, Morley, Leeds; R. Gardiner, 107, Hamilton-square, Bermondsey, S.E.; W. Nichols, Midland Locomotive Sheds, Peterborough; J. H. Hayward, 26, Morpeth-street, Gloucester; Mr. Lawrence, 6, Harefield-road, Crouch-end, N., Edward T. Taylor, 24, Ellathorpe-street, Kerbey-street, Poplar; G. Brereton (wants addresses by D. L. Moody), Portarlington, Ireland; James Snow, 118, Berridge-road, Marine-town, Sheerness-on-Sea; W. J. Miller, 114, North-cote-road, Walthamstow; Chas. W. Coultas, Halton House, Mayfield, Sussex.

Appeals.

Wesleyan East-end Mission.—The very cold weather has brought much suffering to the destitute poor around us. Help of all kinds will be most welcome in the midst of our distress.—Peter Thompson, 242, Cable-street, E.

Children's Friend Mission.—Through the death of several warm supporters of the Mission, the funds have fallen off. The work has been much blessed. Left-off clothing, Bibles, tracts, and also gifts, should be sent to the Superintendent, Mr. Geo. Fuller, Brunswick Hall, Brunswick-road, Poplar, E.

The Gospel in the Public-house.—Mrs. H. Grattan Guinness writes:—"Many of our deaconesses at Doric Lodge visit the public-houses in the neighbourhood on Sunday evenings, and in nearly every case meet with a kindly reception from both landlords and customers. For this work a large number of visits is required, and we should be happy to receive parcels of Gospel tracts from any Christian friends."—28, Bow-road, E.

Railway Men at Bristol.—The work among the railway men of Bristol and neighbourhood commenced in 1877, and has been much blessed of God. The monthly packets of periodicals, tracts, &c., are greatly appreciated. Owing to the lamented death of one friend, and the inability of another to continue the work, two stations, containing altogether about twenty-four men, are unsupplied. I should be very thankful to hear from Christian friends who would undertake to send monthly to these men, or some of them.—(Miss) L. Stevenson, 65, Hampton-park, Redland, Bristol.

REQUESTS FOR PRAYER.—For blessing upon a special meeting, Mar. 31, for barmen and publicans in King's-cross Theatre, in connection with London City Mission.—For a week's special services, by Mr. J. Croffon Rainey, from Mar. 26, at Miss Daniell's Soldiers' Mission Hall.—For special mission in Coldstream, N.B., from Mar. 20, by Mr. C. G. Rogers, Evangelisation Society.—For Sabbath evening meetings in Crosses Hall, Monaghan, and praise for past blessings.—For Mr. Matthew Burnett's last meetings at Waterhouses.—PRAISE.—For answers to prayer in connection with Mr. Matthew Burnett's work at Waterhouses, Deesham.

HOW TO REACH THE MASSES? GO TO THEM.

The Committee for Special Religious Services in Theatres, Halls, and Mission-rooms, have the following buildings open every Sunday:—Queen's Theatre of Varieties, Poplar; Pavilion Theatre, Whitechapel-road; Agricultural Hall, Islington; Town Hall, Shoreditch; Town Hall, Holborn; Town Hall, Kensington; Morley Hall, Cambridge-heath; Homerton Hall, High-street; Queen's-park Hall, Harrow-road; Shaftesbury Memorial Hall, Bethnal-green; Shaftesbury Memorial Hall, Union-street, Borough; Shaftesbury Memorial Hall, Kirby-street, Poplar; South Norwood Hall; Railway Arch, Bermondsey, and various City mission-rooms in poor and destitute districts. Cheques and P.O.'s can be remitted to the Secretary, Charles M. Sewell, 3, Bridewell-place, New Bridge-street, E.C.; or to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.

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The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Cornhill (59 and 60) House, E.C. late Whittington-avenue.—Twelfth anniversary and opening of new premises, Thurs., Mar. 24; prayer meeting, 12.30 p.m.; luncheon, 1 p.m.; prayer, 5.30 p.m.; reception, 6 p.m.; prompt. Addresses by Dr. A. T. Pierson and Mr. J. Hughes, National Sec. Y.M.C.A.'s of France. Collections at each gathering. Friends unable to attend are invited to send their contributions by the opening day.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Mar. 27, 3 p.m., Mr. T. Thomas; 7 p.m., Mr. C. Boardman, Jun.; Y.M. Bible-class, Sun., 3 p.m., Tues., 8.15 p.m.; Prayer Meeting, Sat., 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only); 7 (public). Meetings for men nightly, 8. French Bible-class, Thurs., 8. Cheerful service (public), Sat., 8. Prayer meeting, Mon. to Fri., 1 till 2. Organ recital, Sat., 7.30.

Y.M.C.A., 186, Aldersgate-street, E.C.—Thurs., 8 p.m., Devotional Meeting; Fri., 8 p.m., Foreign Missionary Prayer Meeting; Sat., 3 p.m., Bible Talk, Rev. F. B. Meyer; Sun., 3.30 p.m.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., 11 a.m. and 7 p.m., Mr. Henry Varley; 3 p.m., Rev. H. Bright.

Great Assembly Hall, Mile-end-road, E.—Mr. Charles Inglis, Sun., at 11 a.m. and 6.30 p.m.

Regent's-park Chapel.—Rev. F. B. Meyer, B.A., Sun., 11 a.m. and 7 p.m. Bible Readings for Christian Workers, Fri., 8 p.m.

Police Institute, 1a, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Metropolitan Music Hall.—Mr. George Morgan, M.A., Sun., 6.30 p.m. Solo by Miss Keith Ashton.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., April 1, 3 p.m., Rev. R. F. Horton; Prayer Meeting, 6; Mr. Reader Harris, 7; Sun., 3.30, Bible readings, "The Connection Between Genesis and Revelation," by Miss Mason.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m.; *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m.

Billingsgate Mission Hall.—Mon., Mar. 27, Rev. T. S. Hutchinson (London City Mission), at noon.

Manresa Hall, Trafalgar-square, Chelsea.—Special address to Christians by Mr. G. Warrand-Houghton, Mar. 30, 8 p.m.

Mrs. Yapp's Lectures to Ladies Only, on "The School of God in the Old Testament," Burlington Hall, Savile-row, Thurs., Mar. 24, 31, April 7, at 3.30 p.m.

Mrs. Booth-Tucker, Steinway Hall, Lower Seymour-street.—Weds., to April 13, 3 p.m.

Talbot Tabernacle, Talbot-road, Notting-hill.—Mr. J. E. Cooke, of India, Sun., Mar. 20, 11 a.m.; Dr. Barnardo, 7 p.m.

Conference Hall, Mildmay-park.—Sun., Mar. 27, 3.30, Mr. P. S. Badenoch; Captain Baring, Wed., Mar. 30, 8.45 p.m.; Annual Meeting Men's Night School, Captain C. Orde Browne presiding.

St. George's Hall, Langham-place, W.—Mr. Herbert Taylor during Mar., Sun. 11 and 7; and on Wed. at Burlington Hall, Savile-row, 8 p.m.

Christ Church, Endell-street, W.C.—Special Lenten Address, Sun., Mar. 27, Mr. Thomas Rutt (Church of England Sunday-school Institute), 7 p.m.

Salvation Army.—"Two Days with God," Exeter Hall, Apr. 5, 6, General Booth conducting.

Drill Hall, Hampstead.—Mr. Geo. Hucklesby on "The Lord's Second Coming," Sundays in Mar., 3 p.m.

Union Hall, Carlisle-street, Edgware-road, W.—Annual gatherings, Thurs., Mar. 24, at 4 and 7.30; tea 6. Messrs. Robert Paton, W. H. Seagram, T. B. Miller, J. E. Hawkins, C. S. Thorpe, Dr. R. McKilliam, and others.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Miss Charlotte M. Mason on "The Training of Children," April 4, 5, 6, 8, at the *Polytechnic*, 309, Regent-street, W.

Mr. Henry Varley to Young Men, Y.M.C.A., 17, Camden-road, N.W., Sunday next, 3.15.

The Hall, 77, Church-street, Lisson-grove.—Special addresses on "The Christ of God," Sundays to April 17, 7 p.m.

Sailors' Welcome Home, 173, St. George-street, Ratcliff-highway.—Monthly Muster of "Christian Lifeboat Crew," Tuesday, April 5, 7 p.m. Addresses by Mr. George Holland and others.

Ladies' Zenana Prayer Meeting, Baptist Mission House, Furnival-street, Holborn, Thurs., Mar. 24, 12 to 1.

Finsbury-park Y.M.C.A.—Annual Meeting, Wortley Hall, 242, Seven Sisters-road, Mon., Mar. 28, at 8, Revs. W. R. Mowll and Alex. Ramsay. Mildmay Conference Hall choir.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly Workers' Meeting, Fri., April 1, Tea, 6; Meeting, 7, Admiral Grant on his Recent Visit to the West Indies; Miss Granger shortly leaving for Zanzibar, will also speak.

[Coming Conventions.]

Redhill.—April 18 to 22.

Exeter Convention.—Apr. 25 to 29.

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Hastings.—Apr. 26, 27, 28.

Nottingham.—May 16 to 20.

Wellington-road, Stoke Newington.—May 30 to June 5.

Woodford Convention.—Tues. and Wed., May 24, 25.

Colwyn Bay, N. Wales.—May 8 to 15.

Manchester Convention.—May 31, June 1, 2.

Clapham.—June 14, 15, 16.

Evangelical Alliance Con., Dundee.—Sept. 26 to 29.

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*** Cheques, Money Orders, or Postal Orders should be made payable to Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank**;" this will effectually prevent loss.

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O.H.O.—Please communicate with us in regard to amount not acknowledged.

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Friends' Russian Famine Fund—G.R., 10s.; J.R.C., 2s. 6d.; G.H.M., £2; A.M.T., 7s. 6d.; H.M.A.S., £1; A.G.S., £1; A.S.T., 10s.; A.D., 2s. 6d.; E.H., 10s.; Leam, 10s.; R.M., 2s.; M.T., £1; S.C.P., 2s. 6d.	7	17	0
China Inland Mission—J.A.G., £2; L.L., 5s.	2	5	0
Persecuted Stundists—Per Mrs. S., 5s.; E.R., 1s. 6d.; Beth, £1; Mr. W.C., £5; A.D., 2s. 6d.; W.G., £5; M.H., £50; E.R., 2s. 6d.; Queen's-road Chapel, Coventry (Classes and Friends), £10 17s. 8d.; G.J.S., 3s.; A.W.B., 10s.; Coll. by M.K.L., 17s. 9d.; W.J.G., £3; M.J.M., 10s.; Mrs. E.R., £1; Fides, Glasgow, £10; Morija Friends, £2 17s. 6d.; S.C.P., 2s. 6d.; M.A.C., 2s. 6d.	91	12	5
Relief of Jews in Russia—Longtown	0	5	4
Distressed Jewish Rabbi—J.R.	1	0	0
Miss Whately's Work, Cairo—H.M.A.S	0	10	0
Englishwomen's Russian Famine Fund (Miss Hesba Stretton)—M.A., 10s.; Dr. C., £1; P.T.B., £1; M.B.K., 10s.; J.S., £1; Morija Friends, £2 17s. 6d.	6	17	6
Church Missionary Society—M.D.	0	2	6
African Mission (Rev. T. L. Johnson)—P.A.	5	0	0
Count Tolstoi's Famine Fund—Two Workers	1	6	6
Church of England Zenana Missionary Society—S. and E.P.	0	5	0
Society for the Relief of Persecuted Jews—M.H., £50; Dr. C., £1; Coll. by M.K.L., 12s. 6d.; C.E.R., 5s.; M.S., 4s.; O.H.O., £50; M.A.C., 2s. 6d.	102	4	0
Central China Religious Tract Society (Rev. Dr. Griffith John)—J.F.S., £1; J.B., £5	6	0	0
Mission Work, Norway—Of Thine Own	0	10	0
Russian Persecuted Jews—Willingly Given	5	0	0
Persecuted Jews, Palestine—Willingly Given	5	0	0
Famine in Russia (Rev. A. Francis)—A.M.C.	1	5	0
Dr. Barnardo's Homes—S.C.B., £1; Senoj, 10s.; K.M., 5s.; M., £10; A.M.C., £1 5s.; (*Emigration*)—F.J.O., 5s.; M.B., £1; H.I.M., £2 10s.	16	15	0
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Society Prevention Cruelty to Children—M.S.W.	2	10	0
Miss Okell's Work—J.M.	2	0	0
Mrs Meredith's Mission—Mrs. C.J.H. £1; (*Prison*)—M.E.L., £2	3	0	0
Seamen's Christian Friend Society—H.M.A.S.	1	0	0
Miss Daniell's Work, Aldershot—H.M.A.S.	0	10	0
Freedmen's Missions Aid Society—H.M.A.S.	0	10	0
Y.M.C.A., Aldersgate-street—H.M.A.S.	1	0	0
Christian Community—H.M.A.S.	1	0	0
Y.M.C.A., Hackney—M.S.	1	1	0
Nun of Kenmare Fund—Misses C.	1	0	0
Barbican Mission to Jews (Poor Jews)—M.H., Glasgow	0	5	0
Stockwell Orphanage—J.S.	0	10	0
Ben Jonson-road Mission, Stepney (Children's Meals)—Collected by S.C.M., four years old	0	10	0
George Yard Mission, &c.—S.T.B	2	0	0
Penny Dinners for Poor Children—Of Thine Own	0	2	6
St. Giles's Christian Mission—K.R., 5s.; S.T.B., £1; M.M., Ross-shire, 5s.; C.E.R., 2s. 6d.; Of Thine Own, 10s.; A.M.C., £1 5s.; (*Prison*)—Netley, £5; (*Juvenile Offenders*)—Notting-hill, 10s.	8	17	6
Scripture Readers' Society, Ireland—G.J., 5s.; Of Thine Own, 10s.; O.H.O., £15	15	15	0
Bridge of Hope (Miss Steer)—C.E.R.	0	2	6
Soldiers' Institute, Portsmouth—M.	15	0	0
Gospel by Post, Ireland—M.D., £2; Of Thine Own, 5s.	2	5	0
Halfpenny Dinners for Poor Children—Of Thine Own	0	2	6
Discharged Prisoners' Aid Society—H.I.M.	2	10	0
Royal Hospital for Incurables, Putney—M.E.L.	2	0	0
Trinitarian Bible Society—M.E.L.	2	0	0
Friendless and Fallen—M.E.L.	2	0	0
Mission to Deep Sea Fishermen—M.E.L.	2	0	0
Flower Girls' Mission, &c.—Netley	5	0	0
Tower Hamlets' Mission—A.M.C.	1	5	0
Mildmay Mission to Jews—A.M.C., £1 12s. 3d.; (*Poor Jews, East London*)—M.R., 5s; O.H.O., £10	11	17	3
Home of Industry (Aged Christians)—H.M.A.S.	1	0	0
Sermon-lane Mission (W. D. Lewis Memorial)—M.S.	2	2	0
	£351	0	6

[Advertisements.]

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Bethnal-green Free Library, E.—Mrs. P., £1.

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The Committee of the *Evangelisation Society for South America* thankfully acknowledge receipt of a donation of £3 from A.K.M., towards self-supporting missionary work in South America.

The London Samaritan Society and Homerton Mission Offices, 98, High-street, Homerton, E. (Free Meals)—C., 10s.; A.W.D., £1; R., £1 1s.

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AN INTERNATIONAL CONFERENCE of the YOUNG WOMEN'S CHRISTIAN ASSOCIATION will be held (D.V.) on WEDNESDAY and THURSDAY, APRIL 6th and 7th, 1892, at EXETER HALL.

WEDNESDAY: Prayer Meeting at 10.30. Morning Meeting at 11.30; Chair, The COUNTESS OF CHICHESTER. Afternoon Meeting at 3; Chair, MRS. J. HERBERT TRITTON.

THURSDAY: Prayer Meeting at 10.30. Morning Meeting at 11.30. Chair, LADY CARBERY. Afternoon Meeting at 3; Chair, MRS. FREDERIC BARKER.

ANNUAL MEETING in Exeter Hall, THURSDAY, APRIL 7, at 8.30 p.m. Chairman, The Right Hon. LORD KINNAIRD.

Programmes of the Conference and Tickets for the Annual Meeting from The Secretary, 16a, Old Cavendish-street, W.

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BOOKS OF THESE TICKETS, containing assortment of each (for those desiring them), may be purchased, value 5s. Packets of either kind will be sent on receipt of P.O. to value.

Applications to be made to Commissioner CADMAN, 101, Queen Victoria-street, E.C.

THE SUFFERING POOR.

While the recent mild change has wrought much, yet over many the cloud of daily want and enfeebled health still hangs with sorrowful intensity. Our doors are still crowded with hungry ones, and in our visitation dire need prevails.

Contributions thankfully received by Mrs. F. A. Bevan, 59, Princes-gate, S.W., or by the Director, North-East London Gospel Missions, Wm. Chorley, 2, Marquess-grove, Canonbury, N.

OXFORD UNIVERSITY MISSIONARY UNION.

Patron—Rev. CANON CHRISTOPHER, M.A., Rector of St. Aldate's.

PROPOSED

HANNINGTON MEMORIAL HALL,

OXFORD.

COMMITTEE:

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Vice-President—Rev. F. J. CHAVASSE, M.A., Principal of Wycliffe Hall.
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E. J. WOODHOUSE, Oriel College.
T. E. ALVAREZ, Jesus College. A. P. BIRCH, Christ Church.
E. H. ELWIN, Merton College.

OBJECTS.

1. To raise funds to purchase a site and erect a Hall, with Library and Reading-room, for the use of the Oxford University Missionary Union, which is carried on in connection with the Church Missionary Society.
2. To secure in this way, not only a centre of Missionary Influence, but also to provide suitable headquarters for all efforts connected with the Evangelical cause in Oxford.

NECESSITY OF SUCH A BUILDING.

1. There is no suitable place of meeting for the Union or for the Daily Prayer Meeting, Special Addresses, or Missions to the Undergraduates, or other kindred undertakings.
2. There is danger lest the present greatly-increased Missionary zeal and activity among the Undergraduates wane, unless such a centre of influence is provided to sustain and increase it.
3. The usefulness of the Henry Martyn Memorial Hall at Cambridge shows how great the advantages of such a building would be in Oxford.

JUSTIFICATION FOR THE APPEAL.

1. The supporters of the Missionary and Evangelical causes in Oxford feel that they may reasonably look for support from sympathisers throughout the country, as it is obviously impossible for the necessary funds to be raised in Oxford only.
2. There is a prospect of obtaining an admirable freehold site, IF FUNDS BE IMMEDIATELY PROVIDED, but negotiations cannot be commenced until a definite offer can be made. For this purpose about £1,200 will be required, while it is estimated that the further cost of providing suitable premises will be from £2,500 to £3,000. It is hoped that it may be found possible to vest any property that is acquired in the Church Missionary Society.

NAME.

The Committee feel that since the late Bishop Hannington was an Oxford man, and in fullest sympathy with the objects they have in view, they may without impropriety associate his name with the proposed building.

LIST OF SUBSCRIPTIONS ALREADY PROMISED OR RECEIVED.

Rev. F. E. Wigram, Hon. Sec., C.M.S.	£100	0	0	Rev. J. Harris, Eastbourne	£21	0	0	Rev. J. Hewetson, Measham	£10	0	0
Anonymous (in three years)	100	0	0	Rev. F. J. Chavasse, Principal of Wycliffe Hall...	20	0	0	Sir J. Kennaway, M.P., President C.M.S.	10	0	0
Rev. C. L. Burrows	25	0	0	Rev. Canon Girdlestone	20	0	0	M. A., Exeter College	10	0	0
James Dawson, Esq.	25	0	0	Rev. H. C. Squires, Rector of St. Peter-le-Bailey	15	0	0	* F. Sellwood, Esq.	10	0	0
Samuel Hannington, Esq.	25	0	0	Rev. J. Hewetson, Vice-Principal of Wycliffe Hall	10	0	0	Anonymous	10	0	0
Anonymous	25	0	0	Rev. F. W. Wingfield-Digby	10	0	0	* *This subscription will be doubled if £2,000 is soon raised.*			

And many smaller sums. c66

SUBSCRIPTIONS may be sent to the Treasurer, the Rev. J. Hewetson, Wycliffe Hall, Oxford; or to the Bankers, London & Westminster Bank, Temple Bar Branch. *Any further information concerning the scheme may be obtained from the Hon. Secretary, T. W. Ketchlee, 42, Worcester-terrace, Oxford.*



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5,000 Children are in Industrial Homes, to which Grants have been made.
8,222 Children (boys and girls) have been aided by the "Boys' Beadle."

The Society has an Emigration Agency with a reception house in Manitoba, at Shaftesbury House, Winnipeg, whence lads are carefully placed in employment.

PARTICULARS of the WORK will be sent on Application.

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1. For the General Fund; the expenses of which amount to about £5 a day.
2. For the Child's Fund; a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
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Irish-speaking readers are sent where required, and the work is carried on in a spirit of love.
Reports sent on application to Captain J. Kearney White, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London, where Donations may be sent; or to the Office of The Christian. John xiii. 35.

Please notice exact title of Society.

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YOUNG LADY seeks engagement as companion or secretary. Domesticated, musical. Could help in mission work, play American organ, train choir, &c. Good references.—M., care of Rev. W. Clarkson, Tunbridge Wells. c38

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CAN ANY ONE RECOMMEND a respectable middle-aged person, capable of helping in a large family? No servant, but suitable help given. —State references, salary, Mrs. ALDRIDGE, Sliedrecht, West Worthing. c64

YOUNG WOMAN.—Required in a large family in London, a strong, good-tempered, Christian young woman, between 23 and 25 years of age. Must be an abstainer, and able to make herself generally useful. No one need apply who cannot speak German fluently.—A. B. C., care of Messrs. Street Brothers, 5, Serle-street, Lincoln's-inn-Fields, W.C. c94

WANTED, AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 97, Harrow-rd., Paddington-gn. Stamp for reply. 1067

GOOD PLAIN COOK in a clergyman's family. Trustworthy. Good character indispensable. Churchwoman. Abstainer. Age 30 to 40. Wages £18 and all found.—Mrs. BARKER, The Crescent, Sidcup, Kent. c76

GOOD PLAIN COOK wanted, about April 10, for small family. Age under 35. Wages £18, all found. Two other servants kept.—Mrs. C., South Elms, Oxford. c84

USEFUL CHILDREN'S MAID wanted. Not object to little housework. Youngest child four, others in schoolroom. Good dressmaker. Conscientious, willing, healthy.—State age, wages, experience, Mrs. S., Hendry's Library, Eastbourne. c83

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WANTED, ABOUT EASTER, a thoroughly respectable General Servant, not under 25, for family of three in country village. Good wage to capable person.—Apply, Mrs. O'DWYER, Hutton House, Burton, Westmoreland. c19

A SERVANT wanted, not too young, to wait on a lady, and do needlework, also a few light household duties. Wages moderate.—Mrs. STEDMAN, The Croft, Great Bookham, Leatherhead. c70

GENERAL SERVANT wanted in a Christian family. Must understand good plain cooking, and be able to furnish character for trustworthiness, industry, and cleanliness. Age over 24. Much help given.—Apply personally at 28, Ashley-road, Hornsey-rise. c66

HOUSE-PARLOURMAID wanted, for a clergyman's family. Christian preferred. Age 25 to 30. Wages £14 to £16. No beer. Good references required.—Rev. WHITFIELD, St. Mary's, Hastings. c77

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A GENERAL SERVANT wanted, where housemaid is kept. Family of four. Must be thoroughly clean, an early riser, able to do a little plain cooking.—Mrs. BARKER, Silverleigh, Tonbridge. c113

TWO GOOD SERVANTS wanted by April 22. One as General, who can do plain cooking; the other as Nursemaid for two children. Comfortable Christian home.—State age, wages, and experience, Mrs. PRATT, Fairlight, Kirkstall-road, Streatham-hill, S.W. c110

GOOD GENERAL SERVANT wanted. Plain cooking. Three in family. Trustworthy, clean, obliging. Early riser. Age over 20. Christian abstainer requisite. Happy home. Wages £14.—Mrs. TOWNSHEND, 9, Cottage-grove, Bow. c20

GIRL.—Wanted, by 10th April, a willing, industrious young Girl to assist in housework, under a cook-housekeeper. No children or washing. Christian privileges.—All particulars, by letter, to Mrs. BAYLEY, 42, Widmore road, Bromley, Kent. c14

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Private Establishment for Lady Patients suffering from Hysteria and Nervous Affections (not insane). The house is pleasantly situated in its own grounds, in a well-known health resort. Christian influence and home comforts. Massage, Baths, and Electrical treatment carried out under a Medical Specialist of many years' experience. Highest reference. Letters and Telegrams—Proprietor, CLEVEDON, SOMERSET.

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ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W. 2 Cor. v. 20.

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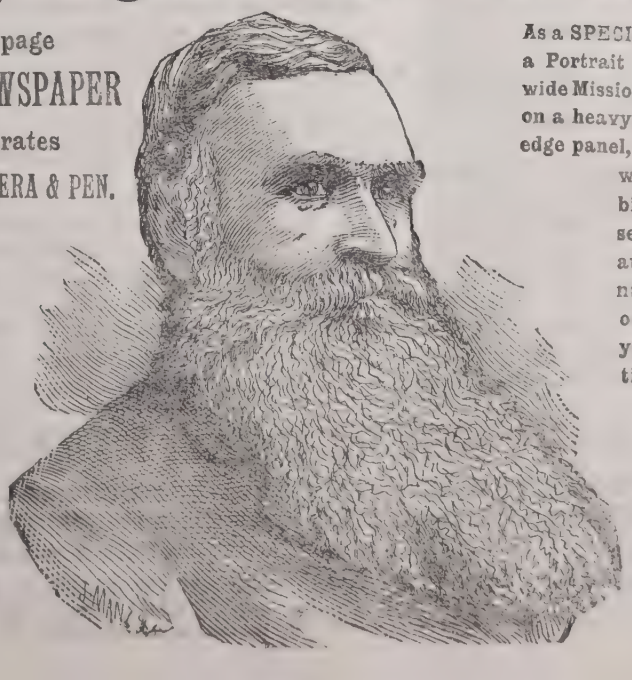
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PROGRAMME FOR JULY.

(With the exception of the day given up to the "Reunion" discussion in the middle of the month, the mornings and afternoons will be entirely devoted to mountain-climbing and other recreations. The first object of the gathering will be to secure for all who are present a genuine rest, and this would be prevented by meetings during the day. In our winter party we found discussions on alternate evenings to be sufficiently exciting, and I have adhered to this plan as a rule. It is possible that some of the party may even find the programme with this proviso appear too much like work. To reassure them I may say that there is no compulsion about attendance at these discussions. I have no doubt, as a matter of fact, that when we get to Grindelwald the discussions will prove too tempting to be neglected by any excepting those who have been doing very hard mountain-climbing on any particular day.)—Gen. Ed., *Rev. Ch.*

FIRST PARTY.

Wednesday, June 29, 8.30 p.m. Reception Meeting. Rev. Dr. Lunn.
Thursday, ,, 30, 8.30 p.m. "Our Common Ground; what is it? and how can we co-operate for its enlargement?" Rev. H. Armstrong Hall, B.D., Vicar of St. Mary's, Spring Grove, near Isleworth.
Friday, July 1, 8.30 p.m. Concert or Social Evening.
Monday, ,, 4, 8.30 p.m. "The Meaning of the Reformation from a Congregational Standpoint." Rev. Dr. Mackennal, of Bowdon.
Tuesday, ,, 5, 8.30 p.m. Concert or Social Evening.
Wednesday, ,, 6, 8.30 p.m. "Points of Contact in Opposing Views on Eschatological Subjects." Rev. W. Hay M. H. Aitken, M.A., of Bedford.
Thursday, ,, 7, 8.30 p.m. Conversation or Address (subject to be announced later).

SECOND PARTY.

Saturday, ,, 9, 8.30 p.m. Reception Meeting. Rev. Dr. Lunn.
Monday, ,, 11, 8.30 p.m. "Some Lessons from the Fathers of the Second Century." Rev. Dr. Clifford, Westbourne Park Chapel.
Tuesday, ,, 12, **REUNION CONFERENCE.**

Morning Session, 10.30—12.30. Chairman, The Lord Bishop of Ripon.
Afternoon Session, 2.30— 4.30. Chairman, Rev. Dr. Clifford.
Evening Session, 8.30—10.30. Chairman, Rev. Hugh Price Hughes.

The Hon. and Rev. Canon Fremantle, Rev. H. Kingsmill Moore, Rev. W. Hay M. H. Aitken, Rev. Armstrong Hall, Principal Cave, Dr. Mackennal, Mr. R. F. Horton, Mr. W. T. Stead, Mr. Percy Bunting, and other leading ministers and laymen will take part in these discussions. The full programme and the special phases of the question to be dealt with at each session will be published in a later number.

Wednesday, July 13, 8.30 p.m. "Inspiration." Mr. R. F. Horton, M.A., of Hampstead.
Thursday, ,, 14, 8.30 p.m. "National Christianity." Rev. Hugh Price Hughes, M.A.
Friday, ,, 15, 8.30 p.m. Concert or Social Evening.
Saturday, ,, 16, 8.30 p.m. "Missionary Progress and Problems." Rev. A. R. Buckland, M.A., Morning Preacher at the Foundling, formerly Associate Secretary of the Church Missionary Society.

THIRD PARTY.

Tuesday, ,, 19, 8.30 p.m. Reception Meeting. Rev. Dr. Lunn.
Wednesday, ,, 20, 8.30 p.m. "Sisterhoods, Anglican and Nonconformist."

Mrs. Price Hughes will describe the work of the "Sisters of the People," and it is hoped that representatives of the Anglican Sisterhoods and Deaconesses' Homes will be able to be present and give information respecting their Institutions.

Thursday, July 21, 8.30 p.m. Concert or Social Evening.
Friday, ,, 22, 8.30 p.m. "Denominational Education in Elementary Schools, with special reference to Ireland." Rev. H. Kingsmill Moore, M.A., Principal of the Church of Ireland Training College.
Tuesday, ,, 26, 8.30 p.m. Address (subject to be announced later). Rev. Canon Body, of the College, Durham.
Wednesday, ,, 27, 8.30 p.m. Concert or Social Evening.
Thursday, ,, 28, 8.30 p.m. Address (subject to be announced later).

Special arrangements will be made for "Reunion" Sunday evening services at an hour which will not conflict with the services conducted by the Chaplain of the English Church at Grindelwald.

The LORD BISHOP of WORCESTER, Archdeacon FARRAR, & other leading Clergymen will be present in September.

The sum of TEN GUINEAS includes the Return Ticket (Second Class Rail, First Class Steamer), and Ten Days First Class Hotel Accommodation at Grindelwald, which is situated 3,690 feet above the level of the sea, in the midst of the Bernese Alps.

Those who wish to join any of the Parties should write at once for Booking Arrangements and all particulars to REV. DR. LUNN (General Editor of The Review of the Churches), 5, Endsleigh Gardens, London, N.W.

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The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan & Scott, and not to individual members. Communications for The Christian should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rabbi Lichtenstein, Synagogue minister and confessor of Christ, Tapio-Szele, Hungary.

Probably the Poet Laureate had no mental reference to anarchists and murderers when he wrote his progressive poem, "Locksley Hall;" but *The Times* does not speak extravagantly when it includes these untoward classes among "the heirs of all the ages, in the foremost files of time." Of the Rainhill murderer the leading journal says:—

However the criminal may be named, it is plain that he is one of those exceptional monsters who appear from time to time, as if to remind us in a striking and forcible manner that the automatic development of scientific and social organisation, commonly called progress, is not necessarily correlated with ethical advance. Everything perfected by civilisation for its own purposes is equally employed by its enemies, and, by a sort of irony not infrequent in the natural world, the very schools of thought that divide the civilised portion of mankind can equally be traced among the criminals who prey upon it. The Rainhill criminal is an Individualist. He fights for his own hand and pursues his own ends with undeviating singleness of purpose.

But not only by individuals, but by organisations, are the powers of modern science and the processes of modern thought turned to mischievous account:—

The Paris dynamiters are the criminal representatives of the other great school of modern thought. They are organised for common purposes, to which individual wills are subordinated, they fight for an idea which with them takes the place of the State, and they are firm believers in the necessity for enforcing by any needful amount of violence the will of the chaotic organisation which they themselves obey. Both classes of criminals make free, and often very dexterous, use of the latest results of scientific discovery. Both may boast themselves, in common with the most virtuous among us, "heirs of all the ages, in the foremost files of time." Both call for prompt and merciless suppression by the strong arm of the law.

Whether the arm of the law, however mercilessly applied, will be strong enough to suppress the crime of the days on which we are entering may well be questioned. The nihilism and anarchy which are the terror of society are the outcome of the abuse of governmental power, which began with the times of the Gentiles, under Nebuchadnezzar, and has been continually checked by the growing power of the people, until these last days, when we are seeing that the kings and the people do not cleave one to another, even as iron is not mixed with clay.

We are often told that the rack and the stake, the Inquisition and the torture-chamber, have been left behind by the spirit of the age; but the daily newspaper is terribly assuring us that the Inquisitor and the torturer, as well as the anarchist and the murderer, are "heirs of all the ages, in the foremost files of time."

An awakening of altogether a remarkable character has taken place at Cincinnati in connection with the labours of Rev. B. Fay Mills, and, according to a writer in the New York *Independent*, this great and wicked city has been stirred from its centre to its most distant suburb. It is stated that—

Thousands of Christians have been quickened into new life; thousands of others have been converted to Christ. The largest churches have been crowded with the multitudes. The Music Hall has been packed in every corner, and thousands turned away. No one who witnessed it will ever forget the sight when within the doors of this magnificent edifice nearly eight thousand people pressed into the seats and aisles and platform and doorways and corridors, and when, before the evangelist had announced his text, at least six thousand others had failed to obtain entrance, and had reluctantly gone home. No one who saw it will ever forget the strange scenes of the remarkable "Mid-week Sabbath," when Cincinnati, a city noted for her Sabbath desecration, for her Sunday saloons, and Sunday theatres, and open Sunday stores, closed her places of business by thousands, from her great wholesale and retail houses and factories down to the smallest shops and offices, in the midst of the busy week, at the request of the churches, and out of respect for the great religious movement, and sent her *employés* in multitudes to hear the Gospel preached.

All classes appear to have been reached—from the wealthy merchants down to tramps and criminals; and, according to the accounts given by Rev. Drs. J. J. Francis, W. McKiblin, and other ministers, nothing like it has previously been known in Cincinnati. On page 14 we give some account of this remarkable movement.

We regret to find in the current number of our useful and valued contemporary, *The British Workman*, an article on "Timothy's 'Little Wine,'" which contains statements that must pain all who reverence and love the inspired Scriptures. The writer asserts that Paul's counsel to Timothy (1 Tim. v. 23)

Is evidently a thought that occurred to him on the spur of the moment, for it is thrust right into the midst of a paragraph with which it has no sort of connection, and without even parenthesis marks. I suppose he thought he might forget it if he didn't put it down then and there. It was very good of Paul to take thought for Timothy's infirmities, but I guess he has felt sorry a good many times since that he ever put that down in writing.

Shallow flippancy like this is unworthy of the excellent periodical in which it appears and of the Temperance cause which it advocates We can only suppose it was inserted inadvertently, and we hope that the influence which this periodical possesses is not to be used in aid of the assault upon the inspiration of the Bible.

An able writer in *The Leisure Hour* points out that it is really the Minister of Worship, Pobiedonestzeff, "a nineteenth-century Laud," who is responsible for the anti-Semitic movement and the religious persecutions in Russia, that minister having obtained so much influence over the Czar as virtually to have overshadowed the throne. The writer says:—

A narrow-minded man, unscrupulous in misrepresenting his opponents for the sake of the orthodox cause, fiercely ambitious, he is convinced that he is doing his duty; that it is he who has been called of God to save Russia from that breaking up into rival creeds which exists in the rest of Europe. To him Russia is a church—she is primarily a religious communion, and only secondarily a secular community... The religious persecutions which had been undertaken at his instigation, have since been carried on with redoubled vigour now that he himself superintends their execution...It is he who keeps alive in the Czar the belief that he is the Anointed of the Lord, the representative of God upon the earth, and that the population of the endless Empire only exists in order to obey his will.

Neither persecution nor philanthropy will solve the Jewish question; but the merciful providence of God will, in due course, bring the seed of Abraham to acknowledge Christ, and realise before the nations of the world the Divine utterance by the mouth of the prophet Isaiah: "This people have I formed for myself. They shall shew forth my praise." The teaching of Scripture on this important subject is lucidly outlined by Rev. David Baron, of the Mildmay Mission to the Jews, in a small volume just published: "The Jewish Problem—its Solution; or Israel's Present and Future." (1s. 6d. *W. G. Wheeler, 21a, Warwick-lane, E.C.*)

The duty of the Church of Christ to pray and work for the enlightenment of the Jews is Scripturally enforced by Mr. Baron. We read:—

In spite of a few recent, inadequate, and not always wisely-directed efforts, the great mass of the Jewish nation is left in perfect ignorance of the holy name of Christ, and of the very existence of such a book as the New Testament.

You believe that Gentiles can only be born again by the Spirit of God, yet you do not expect those to whom the Gospel has not been preached to believe and call on the name of Christ! Those among Israel who have heard the glad tidings of salvation through their crucified and risen Messiah, *have not all disbelieved it*; and it is a matter of fact, which, however, those not informed on this subject may be surprised to hear, that there is no modern mission so hopeful, or which has produced such glorious results in conversion, or the converts from which have, by their usefulness and service to the Church Universal, so abundantly rewarded all the efforts put forth, as the Jewish field.

In all the centuries there have been Jewish confessors of Christ, notwithstanding the many cruelties that have from time to time been perpetrated upon the scattered nation by such as have claimed to be Christ's representatives upon earth.

The case for the opium traffic was influentially stated on Thursday last at a meeting at the Society of Arts. When we consider the weight of the facts suppressed, and the un-Christian character of the apologies presented, we are compelled to estimate the "case" as essentially immoral as well as extremely weak. Some friends of national righteousness attended, and made the most of the scant opportunities that were afforded them to reply to speeches in which the wicked traffic was not only condoned, but actually advocated as contributing to the social well-being of hundreds of thousands of people! *The Echo* has well expressed its indignation:—

The history of the Indian opium trade with China is, without exception, the darkest chapter of British annals, as it is one of the deepest blots on British civilisation. We hardly know which is the most infamous—the systematic production of the drug for revenue purposes, or the opium wars waged by this country against the Chinese to compel them, against their own customs' regulations, to take and pay for the opium so produced.

The whole story, from beginning to end, is hideous and humiliating. Fortunately, for the sake of our name, stained as it is, and the moral basis of the Empire, weakened as it has been, by opium production and opium wars, a portion of the conscience of the country has been aroused, and the traffic in the drug has been condemned.

One of the official opium advocates described those who are agitating for the suppression of the traffic as "an irresponsible party of philanthropists seeking to obtain their ends by the despotic action of the Parliament of the United Kingdom." We remember that similar taunts were ineffectually levelled at the men who demanded the abolition of slavery. Such shafts, however, must be utterly powerless when directed against the leaders of a cause which is unquestionably based upon righteous principles, and animated by human compassion and the spirit of Christ.

Mr. Cheok Hong Cheong delivered a lecture against the opium traffic a few days ago to Members of the House of Commons, in the Palace of Westminster. According to *The St. James's Gazette* of March 22—

Dr. Farquharson asked the lecturer rather an awkward question when he inquired whether the use of opium shortened life. The lecturer replied somewhat lamely, that not being a medical man he could not say, but he knew it could not be given up without suffering.

The question would appear to have been prompted by settled hostility to the cause to which Mr. Cheong has of late rendered such valuable service, and not to any desire to gain practical information on an important subject. This appears by a letter we have received from Mr. W. A. Edgar, F.R.C.V.S., Dartford, in which we read:—

Had Mr. Cheong gone down to the House of Commons fortified with a copy of Dr. Farquharson's "Therapeutics," 5th edition, 1891, he might have answered that learned physician by saying, "Out of thine own mouth will I condemn thee."

Summarizing Dr. Farquharson's statements on the physiological effects of opium, admitting the ruinous consequences of taking the poison, our correspondent transcribes "cautions" including this: "*We must be very careful to warn our patients from time to time of the absorbing nature of this practice* [taking opium], *and of its enervating effects on mind and body.*" The legislator is less humane

than the physiologist. Mr. Edgar well concludes:—

It having become necessary to schedule ether under the Poisons Act in Ireland, in order to protect the people of that country from the rapidly-growing curse of ether-drinking, may not the same generous act be justly claimed from the Government of our country in respect of opium for the protection of the natives of India?

A fresh expulsion of Jesuits seems to be threatening in France. Two Jesuits—one described as a "Scotch Jesuit," and the other as a "revivalist and political incendiary"—have been creating serious trouble and uproar, and the Government feels it necessary to expel one or both. So once more the Order is discovered as the deadliest of foes to the peace and safety of society. Few, we venture to think, are aware of the extent to which the Jesuits—these insidious foes of faith and freedom—are working in our own land.

The Accuser Cast Out.

[CONCLUDED.]

Last week we showed the reality of the bondage which oppressed the heirs of God in the time of their minority—that is, as long as the heir was a child, differing nothing from a servant, though he be lord of all (Gal. iv. 1, compare Rom. viii. 15; Gal. ii. 4; iv. 9, 24, 25; v. 1).

In pursuing the subject, we would ask special attention to this consideration (viz., the reality of the bondage in which the saints lived under the legal dispensation), and then to the necessity of discussion primarily on the ground of doctrinal truths upon which all are agreed, and not first with reference to the prophetic interpretation of Rev. xii., on which there is a large divergence of view. Moreover, if the question we are considering can be decided on the ground of definite doctrinal teaching, this will go far towards deciding the true meaning of Rev. xii.

In Judaism Satan was specifically known as the Accuser. Job i. and ii. and Zech. iii. have been regarded as affording glimpses of his deadly work and purposes against all who seek to serve God. The pious in Israel lived in continual fear, because of the great adversary, and their prayer has been, in the words of Elihu, "If there be a messenger with Him, an interpreter (or mediator)!" Yet peace with God seemed unattainable; until "God found a ransom" his graciousness was not enjoyed (Job xxxiii. 23, 24). Professor Stevens, of Yale, summarising the true state of things, says:—

Two facts stand out prominently in the Talmudic doctrine of salvation—the multitude of means for securing righteousness and atonement, and, in spite of these, perhaps rather on account of them, the constant uncertainty of the sinner concerning his relation to God. As illustrating this variety of means, we have, in addition to deeds of obedience to the law, a system of works of supererogation; in addition to one's own merits, we have the vicarious merit of the fathers; to daily repentance must be added special penitence on the Day of Atonement; we have the atonement for sins by a variety of sufferings, especially by death. Yet with all these, the certainty of salvation is not attained, peace with God is not won, and fear pursues the Israelite to the grave; nay, haunts him in the realm of the dead. The dread of death and judgment is ever present. It is only to the greatest saints that there come peace and confidence in death, and this by special revelation, and not because of a consciousness of being justified and reconciled with God.

Contrast with this Paul's—"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ," and with Luther's—"Learn to sing the new song—

Thou, Jesus, art my righteousness;
I am thy sin.
Thou hast taken on thyself what was mine;
Thou hast given me what was thine.

When Satan accused Luther to his own conscience about his sins, saying he had done this, that, and the other, Luther allowed it all, and told him to add yet more and more, and then to write across it all: "The blood of Jesus Christ his Son cleanseth us from all sin." Luther knew that he was a justified man, and that God was justified in justifying him. All accusations must be made against his Surety, and the idea of Satan being in heaven, laying charges against HIM before God, day and night, only needs to be mentioned to be disproved.

With this Rev. xii. perfectly agrees. It was fitting, in the light of the fear of death above described as being the habitual condition of those under the Old Covenant, that the ejector of Satan should be Michael, the prince who stood for Daniel's people—the Jews. The exultant shout, "Now is come salvation," was in harmony with the declaration that Jesus became partaker of flesh and blood, that through death He might render powerless him that had the power of death—*i.e.*, the devil, the accuser;—it was on the ground of an accomplished salvation that Satan was cast out, and it was consistent with this that in heaven they cried, "Now is come the salvation and the power and the kingdom of our God and the authority of his Christ: because the accuser of our brethren is cast out, who accused them before our God day and night!"—just as the Apostle speaks of our salvation being already accomplished to the uttermost even to our glorification (Rom. viii. 30).

Old Testament and New Testament agree in connecting the expulsion of the accuser with the atoning work of Christ. Apart from the exigencies of systems of prophetic interpretation, the natural reading of Rev. xii. is in absolute accord with this. Otherwise, John the Apocalyptist would contradict Paul the Apostle, and the Revealing Spirit would contradict the Son of the Father (Luke x. 20; John xii. 31). M.

The Apostolic Speeches.

Acts x. 33-48.

As regards nationality, the speech related in Acts ii. was made to Jews. The one now to be considered was addressed to Gentiles. They were well-disposed persons, who were partially enlightened and devout. They had also been specially prepared by Divine action to hear the way of salvation. The passage is, therefore, very suitable to bring before true-hearted persons, who, though not far advanced in the knowledge of the truth, are nevertheless conscious of the working of God's Holy Spirit in their own souls. Happy the audience and happy the instructor of those who can say, "We are all here present in the sight of God to hear all things that have been commanded thee of the Lord."

How many leading truths of Christianity can be embraced in a short passage! Let us just notice them ere we pass on:—Peace by Jesus Christ; his character; his anointing with the Spirit; his death; his resurrection; his lordship; judgment; remission of sins; the gift of the Spirit.

(*a*) The speaker, although an Apostle, frankly acknowledges that he himself had only recently, and after some resistance, come to a right understanding of the present aspect of God towards mankind in general. He had thought that all other nations besides his own were of a lower order, and unfit for fellowship with God. But God had showed him that he was not to call any man common or unclean. God is not drawn to any of us because we possess external advantages. He looks to the inward condition, so that in every nation he who has a reverential awe of God, and who acts in a right-minded way, is acceptable to Him.

(*b*) The Apostle briefly recapitulates the facts which the Assembly already knew, so that the further instruction might become attached to the existing knowledge—a simple yet important principle in speaking, without which hearers do not perceive the drift of what is being said to them.

1. God had sent the Word unto the Children of Israel.
2. Whereby He preaches peace by Jesus Christ.
3. God anointed Him with the Holy Spirit and with power.
4. His outward life is pointedly described as of one that went about doing good and healing all that were oppressed of the devil.
5. For God was with Him. Then the Apostle leads them on:—

(*c*) As in a parenthesis Peter introduces the fact that Jesus Christ is "Lord of all"—words that to a Roman centurion, the servant of a Cæsar exercising almost universal sovereignty, would convey the idea of marvellous exaltation, dignity, and greatness. And they should do so to us also.

(*d*) Next the Apostle states further facts concerning the Lord Jesus Christ, and he speaks as a personal witness.

1. The Jews slew Him—and by crucifixion;
2. God raised Him up the third day;
3. And made Him manifest to chosen witnesses, the speaker being one of them.

(*e*) Then the commission:—To preach and testify that Jesus is ordained of God, Judge of quick and dead. Jesus, as Judge, should certainly be more set forth than is sometimes the case; not, indeed, as if his judgment would only lead to condemnation, but as showing forth the investigation, the manifestation, and the revelation of our inmost lives, and that in their entirety, our hidden self, our life, our privileges, mercies used, mercies neglected, our works, our fruits, all are to appear in their reality, and will meet with a corresponding award (2 Cor. v. 10). The Apostle Paul expressly includes judgment in his preaching. He says (Rom. ii. 16): "In the day when God will judge the secrets of men according to my Gospel by Jesus Christ."

(*f*) All the prophets had given witness to Jesus that through his name (as the meritorious foundation) every one (not Israel only, but from all nations) that believeth on Him shall receive remission of sins.

(*g*) Lastly, we are told of the first bestowal of the gift of God's Holy Spirit on such persons irrespective of nationalities. And that gift on this occasion preceded baptism, and, in fact, became to the Apostle and his followers the credential for it.

Let us in our own spirit dwell on the two special blessings of the Gospel dispensation which believers receive—the forgiveness of sins, and the gift of the Holy Spirit; and give God the glory of his wondrous grace, and yield a loving allegiance to Him who is "Lord of all." James Van Sommer.

CHARACTER GROWS; it is not something to be put on, ready made, with manhood or womanhood; but day by day, here a little and there a little, it grows with the growth and strengthens with the strength, until, good or bad, it becomes a coat of mail.—*Selected.*

THE TRAVELLERS' NATIONAL TOTAL ABSTAINERS' UNION has been at work for the past eleven years among show people with encouraging results. The free teas given on the Lord's Day by so many kind friends during the annual fairs have brought thousands under the sound of the Gospel. Miss Millington writes from Layerthorpe Grove, Yorks: "We are hoping to place a copy of God's Word in every caravan in the United Kingdom. Schools are opened on the fair grounds for the children, and many of our members are working in the cause as they travel up and down the country. May I bring before Christian workers in the country the great need of Sabbath meetings amongst the vans. I shall be very glad to give every information respecting the mission, and forward a report and copy of 'The Caravan' to any address."

EVANGELICAL ALLIANCE.—The usual quarterly meeting for conference and spiritual edification was held in the Council Room, at the Alliance House, on Friday last. The attendance was not large, but it was a representative gathering, and remarkable, as these meetings generally are, for the large proportion of gentlemen attending. Rev. D. MacEwan, D.D., spoke on, "I come quickly: hold fast that which thou hast, that no one take thy crown" (Rev. iii. 2). His powerful and lucid address included an exposition of the messages to the seven churches, and was greatly appreciated by all who were present. Captain Charlton, Revs. Philip Colborne, C. H. Field, Mr. J. E. Cooke, and Sir John Field took part in the proceedings. Several friends suggested that these opportunities for spiritual refreshment might be provided oftener than at present—monthly instead of quarterly.

The World's Young Men.

INDIAN STUDENTS AND CHRISTIANITY.

Continuing his remarks to our representative in Scotland on his Eastern tour, as intimated in our last issue, Mr. L. D. Wishard said he supposed that English people were naturally interested in questions relating to Association work in India, for which country they are peculiarly responsible. In some respects India is accessible to Christian work in a way that other Eastern lands are not. Young men who go there as Association secretaries do not need to wait while they learn a foreign language. Millions of the natives understand the English tongue, which is being taught very vigorously in the lower schools, and which is likely to be widely known within the next twenty years.

The great problem to which the Y.M.C.A. ought to address itself in India is that of reaching the educated class of young men. They ought to concentrate effort on this class because of the fact that a mere fraction of the educated young men of India are accepting Christianity. Mr. Wishard says he was unable to learn that many conversions among students are resulting from the system of higher education in the country. Doubtless something is being accomplished in connection with primary education among the children; but personally he saw little evidence that the missionary colleges are doing much in the way of Christianising the young men who study in them.

THIS IS A DEPLORABLE FACT,

but it is a fact, nevertheless. In one city the professors reported that among the students in two of the leading colleges there had been scarcely any conversions for a number of years past. Out of a thousand students in these two institutions there are not more than twenty-five professing Christians, and nearly all of these are said to be sons of Christian parents, and have not received Christianity in the schools.

The professors in the Indian Christian colleges are fully alive to the existing state of things with regard to results, and they deeply lament it. But it appears that all they can do at present is to hold the fort, and hope for a change for the better. Mr. Wishard expresses the feeling that these professors are overworked school-teachers. They go to their professional tasks every morning, and work for some hours in the hot, enervating climate. After the exertions of the day, they really have not the physical strength to follow up the impressions that may be made in a general way, by close individual contact with the students. If the home churches desire to continue the system of higher education—and Mr. Wishard is strongly of opinion that they ought to continue it—they must man the institutions with a larger corps of teachers, so that the educational work may be more widely distributed, and each teacher may have more leisure for personal evangelistic work, in whatever way he may be able to undertake it. That is the strong feeling of the teachers themselves. Mr. Wishard declares that he has never met a more earnest-minded class of men, but they are overladen with scholastic work. In India, an Englishman cannot do more than half the amount of work he could accomplish in a temperate climate. Having lived in their homes for days at a time, Mr. Wishard says he does not know a more hard-working class of men than these teachers in the colleges, but the conditions of their work, as at present arranged, are too much for them to enable them to engage sufficiently in personal and public evangelistic work pure and simple. Yet the educational work

MUST BE SUSTAINED.

The Scottish missions have the strongest educational work in India. Their colleges in Madras, Calcutta, and Bombay, are four of the best known and most widely influential institutions in all India. The American and English missions have also several very good colleges.

If the Y.M.C.A. is to help materially in the solution of these pressing problems in India, it ought to send out at once several very carefully selected young men. They must be men of rich spiritual endowment, and men of good executive ability. It is also indispensable that they be men of University education, so as to be in touch with the students of India. They should also have had experience in Christian work among young men. For the filling of such important posts it is useless to send out young men without practical training to enter on this pioneer work, and grapple with these new questions, in a land like India. No doubt the men who are needed will be hard to find, but it is the first duty of the Association in Great Britain and America to meet this call; for the problem of Christianising the students will not ever be solved until some such special movement in their behalf is inaugurated. Of course there is need of work among less educated young men in India, but those who reach the educated classes and help to raise up leaders among them will do a much more fruitful work than they could by working only among the uneducated.

When the first call came to the American International Committee, it sought to find a man who possessed these four principal qualifications. They selected Mr. McConaughy, General Secretary of the Philadelphia Y.M.C.A. He was a man of University training, of good administrative ability and fine spiritual endowments, and a leading man in the work of Bible training. He had enjoyed ten years' experience before he went to India, and had been successful as a secretary in one of the most difficult centres in America. He went out to Madras two years ago, and took hold of the work among young men there. In Mr. Wishard's opinion, he has grappled with the difficulties of the work, and has had good success. He has organised an Association, largely composed of the student class. He has a building right in the centre of the student population. The work carried on is fourfold—spiritual, social, educational, and physical. The Association methods in Madras are modelled closely on those that experience has shown to be best in America and Great Britain. There is not a man in Madras to-day better known by students and educated Indians than Mr. McConaughy, or one who sustains closer relations with them.

The Scotch and English and American missionaries in Calcutta have asked the American Committee for some one to take up similar work there. A very successful Y.M.C.A. among young Englishmen in India has been organized in Bombay. It was initiated by the late Rev. Dr. A. N. Somerville, about fifteen years ago, under the leadership of a man of splendid business qualities, the General Traffic Manager of the Great Indian Peninsular Railway, Mr. Conder. He has given much time to the development of the work, and has had associated with him a young civil engineer, Mr. Clark, who has thrown all his enthusiasm into organization. Mr. R. McCann, of Belfast, is considering a call to act for two years as Y.M.C.A. travelling secretary for the Bombay District.

While it is right that the young Englishmen should be attended to, a great and important work has to be accomplished for the Indian young men. It must be done through the educated young men of the country, and these must be reached by the educated young men of Britain and America. A national organisation has been formed in India, the first of its kind in Asia. Its second National Convention is to be held in April.

STRAY NOTES.

Mr. Wishard visited, among other places, Siam and Burmah. He thinks the time is not yet ripe for the extension of Y.M.C.A. work to these lands. In Egypt he found scarcely any organised work for young men. In Cairo something might be done in the near future, but an experienced secretary from Britain or America would be needed. He need not necessarily be a University man, as the system of higher education is not so far advanced in Egypt as in India.

A small Y.M.C.A. work has been started in Jerusalem, and is making slow progress. One branch is intended to reach the Anglo-Hebrew element, and another works among the Arabic-speaking young men. The latter centres in the school of the Church Missionary Society, and will probably have fair success.

Mr. and Mrs. Wishard, on their journey westward, made a lengthy tour through portions of Persia, Khurdistan, and Asia Minor, visiting a number of educational centres at stations of the American Missions. There is no Government education in Persia, and the Government schools in Turkey are Mohammedan. Several very successful Y.M.C.A. movements were found away in the very heart of Asia Minor. In Aintab, Association work has been so well maintained for ten years past, that a well-adapted building has been erected, and a young Armenian has been acting as general secretary for some time. There is a little Association in Tarsus; one has lately been organised in Athens; and a small one is doing a limited work in Constantinople. The leading missionaries feel that several men might very profitably be allotted to Association work in Turkey, to develop and extend the movement, as organising secretaries; two could be located in Turkey in Asia, and one in and around Constantinople. The Association work among Armenians, Mr. Wishard thinks, will probably yield greater immediate fruits than in any other country outside of Japan. A strong Christian element is already developed among them. The work will, no doubt, be subjected to many difficulties, as all missionary work is under Turkish rule. The authorities are continually crowding the missionaries closer and closer, and throwing every possible hindrance in the way. The Russian empire was also visited, but there is so much restriction, and even persecution, in that country, of those who do not conform to the Greek Church, that little is being accomplished.

LETTER FROM BISHOP TAYLOR.

The African Conference of the M. E. Church met at Careysburg on January 20. There had been no deaths of members of Conference during the past year, nor of our missionaries, except that of our dear old Captain Borella. We had an unusually large attendance of our people; preaching at early morn and night of each day; church thronged at all the services, and a deep, joyous religious life pervaded the assemblies all through. The testimonies, about a hundred at love feast, were short, clear, and emphatic, and altogether we had a harmonious, profitable session.

We got to seat of Conference by small boat twenty-three miles up St. Paul's river to White Plains, thence fifteen miles on foot to Careysburg, the most easterly Liberian town on that parallel, situated on a high ridge, bounded north and south by very steep sides and deep hollows. Most of the country round about, and on both sides of the path out from St. Paul's River, is covered with orchards of coffee-trees, now in full fruit, in appearance like red cherries, each cherry containing two grains of coffee. Properly cleaned, it is the "best coffee in the world," and a special boon to Liberia. The Liberian seed has been introduced into fifteen different coffee-growing countries, in all of which it produces well, but inferior to its native flavour.

A new industry has sprung up during the year 1891, which is now absorbing the attention of many thousands, comprising all classes of this coast. The product is called "bamboo fibre," but is really from a species of the palm, and known by the name of "Piassava." The fibre is very coarse, and as tough as rattan, and is used in the manufacture of scrubbing brushes, brooms, and chair bottoms. It abounds in African woods, and though often difficult of access, is easily prepared for the market, and is quoted in Europe at seventy pounds per ton.

Our missionaries are all well, and the spiritual work on this coast more hopeful than ever before. I am in perfect health. Hallelujah!

Wm. Taylor.

Muhlenburg Mission, Liberia, Jan. 28, 1892.

Bible Stand, Crystal Palace.

Nearly thirty years have passed since the commencement of this work, during which period more that twelve million copies of Gospels, Testaments, and Bibles have been disposed of, also eleven million Scripture cards and leaflets. The report just published is for the past two years, and is deeply interesting to all lovers of the sacred Word. Readers will here learn, through numerous testimonies, how great and widespread is the good that is being done through this simplest of all evangelistic agencies—the free circulation of the Divine Revelation. This is being effected not only from the Bible Stand itself, from which grand centre a large number of cards and leaflets are gratuitously handed to visitors, and portions of the Scriptures to foreigners in their own language, but also through clergymen, missionaries, and Christian workers in London and elsewhere, including Italy, France, Egypt, and Africa.

A vast amount of good is evidently being done through the Bible Carriage in France; and the accounts written by the agent, M. Pointet, telling of successful encounters with the clericals and others in public debate, are well worth reading. The suppression of the Word by the Church of Rome is equally clear. "I read yesterday some of the Gospel you gave me," said a young French girl; "and how surprised I have been to learn of many great things of which I had never heard a single word." Mr. William Hawke, Secretary and General Manager of the Stand, pleads strongly the cause which he so well represents, and evidently looks to God to prompt his stewards to continue or even increase their subscriptions to the work.

CITY MISSION INCIDENTS.

WORK AMONG BAKERS.

To bring the Gospel before journeyman bakers is a work requiring much tact, prayer, faith, and zeal for God. The missionary has first to gain the confidence of the proprietors, and then admission to the baking department, after which suitable times in the day must be fixed for visitation, so as not to hinder the men in their work. The London City Mission has at present three missionaries specially appointed to the North, West, and East of London. The following incidents come from West London:—

SAVED AND WORKING.

I have long been interested in the young men who were working in a bakehouse at Notting-hill, although one of them was a Roman Catholic he always read the German Christian papers which I left for him and his master. The second hand is a young man from the country, not having been long in London. I noticed that he listened as though he was receiving the truth in the love of it. I urged him to connect himself with some Young Men's Bible-class in the neighbourhood; and, finding that he had been accustomed, when in the country, to attend such a class at a Baptist chapel, advised him to go to the Talbot Tabernacle. He did so, and was brought into the enjoyment of peace with God. He thanked me for my visits to him in the bakehouse. I urged upon him to confess Christ both by lip and life. In a subsequent visit to this bakehouse I found that another young man from the country—a friend of his—was at work. In order to benefit his friend, this converted baker had undertaken to accompany him to church to save him drifting away, as so many had done.

HE IS SO HAPPY.

In a bakehouse in Camden-town, one out of four workmen to whom I had often spoken had been brought savingly to Jesus since my last visit. I had frequently dealt very pointedly with him. Just before the close of the year a young man that he knew died suddenly. This event, with other considerations, led him to go to a Watch-night service, where he was struck with some things that the preacher said, confirming statements that I had previously made. He was led to see himself and his unreconciled condition towards God, and subsequently found the peace which Jesus gives to the soul that trusts Him. He is so happy, and promises to be useful in Sunday-school and other Christian work. The shopwoman—a decided Christian—was delighted to tell me the glad news, and assured me that she often prayed for me and my peculiar work.

STORY OF A GERMAN.

Near Manchester-square I had a most encouraging interview with the foreman, who is a German. When I first met with him he was a Roman Catholic, and would have nothing to do with me. I gave him some German papers, which led us to become friends. Although he has worked at different shops, he has kept within my boundaries, and so, from time to time, we have been brought into each other's company. I have never dealt with him as a Roman Catholic, but as a sinner, and have taken care to keep before him the leading truths of the Gospel. When I first knew him he had no Bible, but has since bought one, and I think he must love its truths as he is instructing a young German who works with him to read and love it too. The papers that I give him he reads first, and then sends them to his brother, who lives at a distance. He is always delighted to see me, and is never in a hurry to get rid of me. I trust his name is written in heaven.

A GERMAN SOCIALIST.

At a bakehouse in Edgware-road I met five hands, one a German with strong Socialistic tendencies. He kept aloof from me; but kind words work wonders. I offered him a *British Workman*, but he refused it and said, "Something of a freethought character would suit me better. I have had enough of religion drilled into me in my younger days, now I have gone to the other extreme." I assured him that I had not come to speak about religion, but *of Jesus*, who found me twenty-seven years ago; of my joy in God, and God's joy in me, and kindred truths. I offered him something in German to read, which he accepted. I also asked him to select anything he liked from my bag, and turning over my papers, he saw, "Is the Bible a True Book?" This led me to speak of *the* Book and its contents, pointing out the difference between a heart-knowledge of God and mere theories. The man looked at me and listened while I unfolded something of the riches of God's grace. On the next visit he was delighted to see me, and said: "I thought so much about you and your former visit; I have been wanting to see you. I have the conviction that you are a happy man. I have read that pamphlet, and you may be surprised to hear that I have bought a Bible, and am reading it through. Can you tell me what I can do to be happy like you?" I then explained fully the plan of salvation and left him. On a subsequent visit he assured me that he had lost that feeling of antipathy and indifference to the teaching of the Bible which, until recently, had possessed his mind. This cheered my heart, and led me to praise God for his glorious grace.

SUNDAY BAKING.

I am glad to say (writes the missionary) that the Sunday baking of dinners for the public is not continued to the same extent as formerly. I believe I am warranted in saying that each year there is an improvement in this direction. Where this is the case it gives a man a longer time out of the intense heat, and more time with his wife and family. It also provides him an opportunity of going to a place of worship, or to some open-air service where he may hear words whereby he may be saved. Still, I believe that personal dealing with men is the work upon which God largely sets his seal; indeed, I find this to be so year by year.

REMARKABLE REVIVAL IN CINCINNATI.

Rev. John Junkin Francis, D.D., describes an altogether remarkable evangelistic movement which has just closed in Cincinnati. Rev. B. Fay Mills began a special mission toward the end of January, and the increase growing and deepening in an exceptional manner, the mission was continued till the middle of March, the services being held in various churches, and in the closing weeks in a great music-hall, capable of seating six thousand, and in which some eight thousand persons were crowded night after night. Another remarkable fact has been the closing of most of the business establishments of the city on Wednesdays, in order, according to announcements, to permit their employés attending the special meetings.

Humanly speaking, much of the success has been due to the admirable plan of organisation whereby local committees were formed all over the city, and every street and district systematically visited.

There were (says the New York *Independent*) several features which are peculiar to Mr. Mills, two or three of which may be mentioned. One of the most striking of these is the "Mid-week Sabbath," or business-house closing day. A second is a kind of mathematical demonstration to which Mr. Mills occasionally resorts, and which is remarkably convincing. For instance, at a great meeting for "men only," he wasspeaking of the two great opportunities which come to men for entering the kingdom of God; first, in their *youth*, enforced by the text, "Those who seek Me *early* shall find Me"; and, secondly, in a time of *revival*. He said: "Some people say that a revival season is not a good time to come to Christ. Far from this being true, I say that for those who have grown to manhood it is almost the *only* time. I solemnly declare, from my observation, that to you who are *men*, a time of revival, a revival season such as this, is almost your *only chance* to get into the kingdom. If you are not saved during a revival, there is an awful risk that you will *never* be saved, and I am going to *prove* it. I want to ask every man in this great audience who is a professing Christian, who was converted after he was *twenty-five years old* and who was *not* converted during a time of revival, to rise to his feet and remain standing until I count." In the entire audience of several thousand men, just *twenty* men stood up. "Just twenty," said Mr. Mills. "It is an awfully slender chance, my brothers." He then said: "More than this, I affirm that the great majority of *men* who are converted at all, at any period of life, are converted in seasons of revival. Now, I want all the men in this house to-night who are members of the Church to rise." Fully *two thousand* men arose. "Now I want all these two thousand Christian men who were converted and came into the Church in a season of *revival* to *sit down*; and all of you who came into the Church when there was *no special revival* to remain *standing*." All sat down except *two hundred*. "Here," said Mr. Mills, "is the proof; of the two thousand Christian men in this house, eighteen hundred were converted in times of revival, and only two hundred when there was no revival."

TEMPTED BOYS:

HOW THEY ARE SAVED.

The preventive work of the St. Giles' Christian Mission in saving boys, committed on their first offence, from prison taint and a probable life of crime becomes increasingly important as its usefulness and fruitfulness wins recognition. Valuable as are the other branches of the Mission's work for prisoners, no part is more hopeful and profitable than that among the lads. Indeed, the present three Homes are full, and unless boys seeking help to escape from temptation are to be refused aid at a critical moment, an additional Home has become absolutely necessary.

A friend writes as follows of one morning's observations at the Mission Office, 29, Brooke-street, Holborn:—There were many brought to Mr. Wheatley—boys just released from prison; boys committed to the care of the Mission, that is handed over by magistrates for the Secretary to do the best he could with; boys snatched from temptation.

There was the pale-faced boy, physically and morally weak, by his mother's side, who in her love had known no peace, no rest whilst he was in trouble. She was a poor, respectable widow, whose earnest thankfulness none could doubt, as the loss of time she could so ill afford was made up to her, and her boy was retained in the Mission Home, where clothes, shelter, food, and work would be given him. There was a bright-eyed, good-mannered lad, whose very daring and love of mischief, aided by bad companions, had led him into offence, and who had accepted the invitation to breakfast in the Mission room, given at the prison gates.

Then there was one case of peculiar interest to me, where the friend of a boy, himself a working-man, had given up a day to bring this boy to the Mission, to beg that he might be taken in, and saved from the moral depravity and squalor of the place he had known as home.

Many others appeared seeking a way of escape from temptation and danger; but these given must suffice to illustrate the value of such service and the imperative necessity, unless help is to be refused and the lads left to drift, of increased accommodation. In giving such boys a fresh chance in life, removing them from vile tempters, and pointing them to the only abiding Helper, the St. Giles' Christian Mission is doing noble service on behalf of the Church and nation.

Full information as to this interesting work may be had of the Hon. Superintendent, Mr. G. Hatton, 4, Ampton-street, Regent-square, W.C.

The Distress in South India.

When I left Madras in May last the distress was very keen among the labouring and poorer classes. After my arrival in London in June last I was deeply grieved to see the telegrams from India Office announcing the failure of the monsoon. Knowing that this would aggravate the distress felt by classes among whom I work, I appealed to the English public, and the result was £30, which was at once remitted to my brother, Mr. Samuel Israel, who is now in charge of the nine hundred pupils in our twelve ragged schools in Madras, with an instruction that he should select the most destitute cases and give them free dinners. This has enabled him to provide meals daily for seventy starving children for seven months. Now the amount is almost exhausted, whilst the distress is steadily increasing.

The scarcity of food has caused increased prices of all necessaries of life, whilst wages have decreased owing to the over-stocking of the labour market through the migration of the country population to Madras. The distress will continue till September next, at best, and £30 is urgently needed to maintain the present relief. The English honorary secretary of our work is Mr. James Carter, The Elms, Illingworth, Halifax, Yorks.—I am, very sincerely yours,

G. Joseph Israel.

Tamil Mission Ragged Schools, Madras.

7, *Clare-street, Halifax.*

SOUTHWARK Y.M.C.A.—The eighteenth annual meeting of this Association was held on Thursday at Christ Church, Westminster-bridge-road, Mr. Sheriff Foster presiding. Mr. Charles Woollard (Sec.) read an abstract of the annual report, from which it appeared that the past year had been a most successful one. The Chairman said there were many movements which had for their object the benefit of the people, but, after all, these social endeavours touched but the fringe. The Y.M.C.A. was founded on a spiritual basis, and having made this its keynote all the other works associated with it had been grafted on the original tree. Addresses followed by Revs. Newman Hall and W. J. Dawson, Messrs. P. Esslemont, M.P., and E. Putley.

For the Young.

WHO ARE YOU FOR?
OR,
THE TEMPERANCE BOAT-RACE.

By William Luff.

As all the boys and girls are excited over the Oxford and Cambridge Boat-race, let us see if we cannot gather some good lessons from the event.

Have a good beginning,
And go in for winning.

In a race a great deal depends upon the start; so life depends greatly upon a good beginning. "Well begun is half done!" Mrs. Hilton, who has a nursery at Stepney, tells of a little girl she had, who at five years of age would scream for brandy. That was a bad beginning. To be a young total abstainer is to start well, and to be a young Christian total abstainer is better still. The tube of a cannon is not very long; yet the direction of that tube decides the whole course of the cannon-ball for, perhaps, a mile. So, "*have a good beginning.*"

Then, "*go in for winning.*" If the crew are down-hearted they will not half row, nor shall we. The cause of temperance is God's cause; we are in his boat, so we are sure to win. "Moderation" is a leaky boat; it lets in little drops, while the boat "Intemperance" has a drunken steersman, and will never reach the goal. Still, we shall not win without exertion. If Band of Hope boys and girls fold their arms, success will not be gained. Somebody once asked, "What is the best coat of arms?" A sharp worker replied, "Arms without a coat!" Shirtsleeves win the race. A little girl had a heap of coals to carry in with a very small shovel. A passer asked her if she ever hoped to finish her task. "Yes, sir," she replied, "if I keep on long enough." Keep on, and you will win.

Be united,
But never excited.

If the crew of the boat kick, and pinch, and stick pins in each other, they will not get on; they must pull together if they would win. So must we. Conductor and children, speaker and listeners—must all help! "Unity is strength." A robber once had a gang of men; they were rebels and knew if caught they would have a rope put round their necks: so their leader said, when they were pursued, "Men, we must all hang together, or we shall all hang separately." We want boys and girls, fathers and mothers, preachers and congregations—all to be united in this Temperance race.

"*Never excited.*" How calmly good rowers row! The crowd may cheer or hiss; they keep cool. When we see what harm the drink does, it is enough to make us excited; but we must remember what a steady brother once said to an excited orator: "Friend, stop! It is the lightning that kills, not the thunder." Steady pulling wins the race. How does a hen hatch her eggs? By running about, and getting impatient? No; she sits calmly on the nest and does her work.

Avoid all collisions,
Make void all derisions.

When the Oxford and Cambridge men are rowing up the Thames, barges, and boats, and bridges come in their way; so it is important who holds the yoke-lines and steers the race. Companions, temptations, oppositions will float across our course; we must avoid such, and the best way is to let Jesus steer.

As for derision, who cares for that? Do the men say they will not row, because some one laughs at their form and training? I have noticed that those who hoot at the hindermost boat are quite ready to cheer it if it happens to win. Are we laughed at in our home, at school, or at our work? Let us make void the derisions by avoiding all collisions, and so winning.

Take backward glances,
Make forward advances.

In ploughing, it does not do to take backward glances. Jesus said so (Luke ix. 62). He told us, too, to "Remember Lot's wife," who looked back; but in rowing it is different. The crews see their progress as they look back; see what they have passed, and where they are. As we look back we can see our progress in the Band of Hope race, progress among Sunday-school teachers, ministers, doctors, and all sorts of people.

While taking *backward glances* we must also make *forward advances.* It would be very silly if either Oxford or Cambridge were satisfied when they had passed Hammersmith-bridge and took "an easy." We must not rest on our oars, or we shall become mere passengers. There are some great black monsters that always follow the Race, and threaten to swallow up the boat that lingers behind—I mean the big steamers. Destruction follows us if we stay; so we must make forward advances.

Show your blue,
And have the right end in view.

Boys are not ashamed to show what side they are on in the Boat Race; why should they be ashamed to wear the blue for Jesus? Some people try to wear both colours at once; they condemn the drink, and yet drink it. Some show a red colour, generally upon their face. Sailors would call it a "port light," and often it means port-wine, or some other intoxicating liquor. Show your blue, boys and girls, and stick to it. It is the winning colour. At election times children like to let people know what is their favourite colour, and who they are for. A little fellow put on some yellow ribbon. A big boy said, "What colour are you?" "Yellow," he replied, and received a thrashing. "What colour are you now?" said the bully. "Yellow," persisted the brave youngster.

Have the right end in view. Perhaps you take sides for Oxford or Cambridge without any particular reason. We want you to wear the blue of total abstinence for a right reason. What is the right end? Because it will help you to save money? No. Because it will be good for your health? That is not all. Because it will set a good example? That is a good end; but the best of all is, God's Word says, "Look not thou upon the wine when it is red" (Prov. xxiii. 31), and to obey God pleases God. Nothing short of this must be our end, and this is the only winning-post for which our boat must make.

After all, the Boat Race is not the great object in life of the Oxford and Cambridge men. Some look forward to being learned men in Law and Church; rowing is only a part of their training. Temperance, though a glorious race, is not in itself our end. Salvation is the true goal, and it is found in Jesus. Trust Him, and so have a good beginning. Go in for winning; be united, but never excited; avoid all collisions, and make void all derisions; take backward glances and make forward advances; show your blue and have the right end in view!

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Taunton*, Mar. 31; *Birmingham*, Ap. 5; *Bourden*, Ap. 6; *Bedford*, Ap. 2 and 3, and 17 to 27; *Moseley*, Ap. 28 to May 6; Mr. Josiah Spiers, *Dewsbury*, to Ap. 1; *Tynemouth*, May 6 to 20; Mr. H. Hutchinson, *Stamford-hill*, Mar. 31; Bradford, *Yorks*, Ap. 6; Christ Church, Kensington, *Liverpool*, Ap. 16 to 26; St. Simon's and St. Jude's, *Liverpool*, Ap. 30 to May 9; Mr. T. Lewes Sayer, Harecourt Church, to Mar. 31; Kilburn Town Hall, Ap. 1 to 17; Mr. J. S. Tyler, Percy-road Schools, *Kilburn*, Ap. 11 to 13; Mr. Reginald Callender, Christ Church Schools, *Didsbury*, Mar. 27 to Ap. 3; St. Paul's Schools, *Bolton*, Ap. 24 to 30; Mr. W. H. Wilson, *Maryport*, Ap. 25 to 29; Mr. Geo. Goodman, Hilcot-street, *Haggerston*, Ap. 4 to 8; Lordship-road, *Stoke Newington*, Ap. 24 to 29; Rev. Martin J. Hall, Christ Church, *Derby*, Ap. 9 to 17; Annual Meetings of the Children's Scripture Union, Exeter Hall, Ap. 4, 3.0 and 6.30 p.m.; Strangeways Hall, *Manchester*, Ap. 7, 3.30 and 6.30 p.m.; Y.M.C.A. Rooms, *Liverpool*, Ap. 8, 3.30 and 7 p.m.

Work Among Soldiers in Cyprus.

In the Church of Scotland *Mission Record*, Rev. W. Ferguson, Presbyterian chaplain at Cyprus, gives an interesting account of his work there among the soldiers, telling how the great need for a reading-room, library, and refreshment bar induced him to allow the chapel to be used for this purpose during the week. Such an arrangement, however, could necessarily only be of a temporary character, and Mr. Ferguson makes an earnest appeal for help in erecting a new chapel, so that he may be able to devote the present building entirely to work among the soldiers.

He writes: "As those who enjoy the benefits of the chapel and reading-room are of all denominations, so this appeal is made to all alike—be they Episcopalian, Presbyterian, Wesleyan, or others—to all, indeed, who believe in the utility and need of our work." Again, "As a rival of the canteen, the refreshment-bar has helped not a little in the promotion of temperance, and it has helped also towards an increased attendance at the religious meetings...." From Mr. Ferguson's letter it is evident that if funds for a new chapel are not forthcoming the only alternative—and a most deplorable one—will be to abandon these special efforts.

Mr. Ferguson further informs us that the Cyprus Government have already given a beautiful site for the proposed building, the estimate for which, in substantial material, is only £200! Communications may be made to Mr. G. B. Wilson, 22, Queen-street, Edinburgh, or Rev. W. Ferguson, Limassol, Cyprus.

Hon. Mrs. T. Fiennes.

Villa des Fleurs, Mentone, France.

"CASTING ALL YOUR CARE UPON HIM."

1 Peter v. 7.

"Casting all your care upon Him,"—try Him
ye who doubt and fear, Psa. xxxiv. 8.
With the cares of life so burdened, in the progress of the year. 2 Cor. i. 20.
Strive no more that load to carry—leave it with Him, He is true,
And He says that He will bear it—why? because He cares for you.

"Casting all your care upon Him," light will
be the feet that tread Isa. xl. 31.
Through the gate that now is opening as the eastern sky grows red.
Once a load of sin we brought Him, and He bore it all away— John i. 29.
Can you think that Arm will fail us for the cares of Time's short day?

"Casting all your care upon Him,"—Ah! we
fail Him hour by hour: Matt. xiv. 31.
Weep and pray, and bring our burden, asking great things from his power;
Then we rise and clasp it closely—to the heart the sharp thorns press— Phil. iv. 6, 7.
Burdened—leave the presence chamber—though the King was there to bless.

"Casting all your care upon Him,"—is it thus that we obey,
Fretting sore, and sore discouraged, for the troubles of the way? Num. xxi. 4.
Just to trust Him with the tangle! just to trust Him with the fear, Nahum i. 7.
As the crew can trust the Captain 'mid the rocks and shoals to steer.

"Casting all your care upon Him,"—does the
hand take back again Rom. xi. 29.
What it casts into the ocean, what has sunk beneath the main?
Ah! it cannot. In the ocean of the Father's love, cast in Micah vii. 19.
Every weight that thou are bearing, every sorrow, every sin.

"Casting all your care upon Him,"—is it that you cannot trust?
Stretch the withered hand to Jesus—He remembers we are dust; Psa. ciii. 14.
Say not when the word is spoken, "Ah, the power is not there"—
Life flows out to him who ventures, all upon his word to dare. Mark xiv. 5.

"Casting all your care upon Him,"—step by
step, and day by day. Deut. xxxiii. 25.
Does the soldier plan the battle, or his Captain's plan obey?
Raise the banner as ye ask it—soldier of the Lord march on, Psa. xx. 5.
Weighted only with the armour, every other weapon gone.

"Casting all your care upon Him,"—Ah, the child forgets to weep,
Who, altho' the ship is tossing, in the father's arms can sleep. Psa. iv. 8.
This the shelter of each spirit, who believes the message true—
"Casting all your care upon Him"—Wherefore? "For He cares for you." 1 John iv. 10.

Mary Gorges.

[This poem may be had in pretty booklet form (1d.) from *Charles Caswell, Printer, Edmund-street, Birmingham.*]

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Ap. 3, Matthew xxiv. 42-51; Mon., Ap. 4, xxv. 1-13; Tues., Ap. 5, xxv. 14-30; Wed., Ap. 6, xxv. 31-46; Thurs., Ap. 7, xxvi. 1-13; Fri., Ap. 8, xxvi. 14-30; Sat., Ap. 9, xxvi. 31-46.

LONDON CHINESE MISSION.—Mrs. George E. Piercy held last week a successful meeting, in the Public Hall, Pickering, in support of the Mission to the Chinese in the East of London, winning the sympathetic attention of the audience by her simple and effective narration of facts concerning the work. Mrs. Piercy held similar meetings in York, saying, in the course of her address, that about 2500 Chinese come to London every year, remaining here only for a short time. The aim of the Mission is to befriend these, sow the seed of Gospel truth, preserve them from the deadly dangers to which they are exposed; in a word, to show them such Christian love and help that when they return to China they shall carry back a good report of this land. The working expenses of the Mission are about £400 per annum. Should any of your readers wish to help, communications should be sent to Rev. George Piercy, 276, Burdett-road, E.

GIBRALTAR AND ITS NEEDS.

TEMPERANCE ON THE ROCK.

The Band of Hope in connection with the Soldiers' Institute, Gibraltar, recently celebrated its fifth anniversary. About 120 children, representing both the military and civilian elements, sat down to tea.

Mr. Marshall, superintendent, gave an abstract report of the year's work, and expressed his thankfulness to God for the blessing vouchsafed, the Band of Hope having increased in membership from seventy-six to 128. Lieutenant Stileman, H.M.S. *Mariner*, then gave an interesting address, telling the children that he had just returned from a slave country, where he had frequently seen one hundred human beings packed together in a tenth of the space that they occupied that evening, but he rejoiced to be able to say that he had been able to assist in liberating these poor creatures. He then spake of an even worse slavery, that of strong drink and sin in every form, and pointed the children to the only One who can break its chains.

A LADY'S WORK.

Mrs. Joseph Hannington writes:—Whilst passing the winter of 1890 at Gibraltar the great need of a branch of the Y.W.C.A. there presented itself to me. The work thus begun was taken up the following winter by my friend, Miss Squire. Her appeal for sympathy in her more extended labours amongst the native population of the Rock I venture most warmly to support. It speaks for itself. Any communications may be addressed to me at La Corbinière, St. Servan, France.

Miss J. Squire says: We came out last winter to carry on Y.W.C.A. work among the English and English-speaking girls, but we were appalled to find a dense population of Spanish-speaking people as dark spiritually as the heathen in Africa, and for whom literally nothing was being done. It seemed incomprehensible how such a state of things could exist, Gibraltar having been a colony of Christian England for so many years.

I suppose that hundreds of missionaries touch here in the course of the year, for places not more needy, but Gibraltar is always passed by. Does it not seem a disgrace to Christian England that the mass of the population of a place in our own possession should be so neglected? As we see the numbers of native funerals week after week our hearts ache, knowing that most probably the soul has passed into eternity without having once heard the Gospel message.

My own soul was so stirred within me as these facts dawned upon me gradually after I came here, that I felt I must learn Spanish and do what I could. We had no funds for work among the Spanish people, and I could find no one to take up the responsibility of forming a regular Mission; but we laid the matter before the Lord, and He sent us enough to make a small beginning. So in November last we took a little room in one of the worst slums and commenced, with the help of an English lady who resides here, who speaks Spanish, and one of my own Y.W.C.A. members, who can interpret. But this is only like a little rushlight in one tiny corner, there are thousands yet unreached. We want more workers and more funds to enable us to extend the work, and we want the Christians at home to pray for us.

Our English work, too, is greatly needed here; the young girls brought out by the officers' families are exposed to terrible temptations, and need a home to which they can come when out of place, and someone to whom to come for counsel and sympathy. Only last week an English girl was sent away from her place at an hour's notice, a complete stranger in Gibraltar, not knowing a soul here. Mercifully someone sent her to us; we took her in and found her a situation, and she was grateful indeed for the shelter and help we were able to give. We have Bible-classes for these girls, and besides this, children's meetings, ladies' Bible readings, meetings for young ladies, and also for younger girls of the upper class.

We have had tokens of blessing, and we are looking for more, in all branches of our work; but we do want more help from Christians at home—more prayer and sympathy and practical help in the form of contributions to our funds. We earnestly pray that the knowledge of the sore need of this place may awaken in many a desire to assist us.

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THE GOSPEL IN PERU.

Rev. Dr. Wood, of the Methodist Episcopal Mission, Callao, Peru, writes:—"An interesting field in the Western Hemisphere is this old Empire of the Incas. Three religions are found here, like three great strata of superstition and perverted truth. The most recent is Roman Catholicism, of a grossly idolatrous type, brought here by the Spaniards, and enforced by the power of the sword on the millions of the aboriginal race. The next oldest is the sun-worship which prevailed for centuries, under the Incas, being enforced throughout their dominions by imperial authority. Older still are the remains of an idolatrous paganism, which the Incas attempted to exterminate, but without success.

"All classes of the people are open to the Gospel, and would hear it gladly, but for the dominant priestcraft—which has acquired such power in the civil and social, as well as the religious life of the people, that it can stir up mobs, control magistrates, rule governments, make revolutions, imprison and kill its enemies, and hinder the preaching, to a degree unknown in other parts of the continent. Despite these difficulties, the Gospel is establishing itself in the land. The murder of José Mongiardino, and the long imprisonment of Francisco Penzatti, have not been in vain. Native converts have been inspired with the zeal and bravery necessary to face the extraordinary difficulties, and have already proven their high calling by enduring persecutions.

"What is needed now is money for securing places of worship, Sunday-schools, and day-schools. Crushed by foreign war, and paralysed by domestic strife, without immigration, without credit, without moral power—Peru is the most poverty-stricken country in all America. There is no other in which local resources are so hopelessly inadequate for the material and moral enterprises indispensable for the country's progress. Penzatti could not have held his ground but for the generous support of the American Bible Society and the influence of foreign diplomacy. The present work, which is the outgrowth of his labours and sufferings, would find all aggressive lines untenable, but for the moral and financial backing of the Missionary Society of the Methodist Episcopal Church.

"English engineers are making plans for irrigating the desert lands of Peru, and converting them into tropical gardens. The Andes are full of water, and all the enterprise needs is sufficient capital and adequate management. The Gospel is the water of life for these unfortunate people. We sigh for means to get to them. The preachers and teachers that God has raised up are ready for work on far-reaching lines. But how shall they preach except they be sent?"

MISS READE'S WORK in CUDDALORE.

Writing from Fort St. David, Cuddalore, towards the end of January, Miss Reade makes thankful mention of a Christian Library she has been able to open for inquirers and converts needing instruction, and adds:—"It is mainly for Brahmin and educated natives. Several have entered already their names as members, and have taken out such books as Matthew Henry's 'Commentary on Genesis.' Two or three feel themselves confronted with the subject of baptism. It is not an easy matter to them, for it means, humanly speaking, the closing of every earthly prospect, the loss of everything dear, public contempt, and perhaps hard usage as well. The library is situated on the bridge over the Guddelum, a shed being rented at 18 rupees a month; but a shed is precarious in case of opposition. I have engaged a man on probation as librarian at 10 rupees a month, and have given about 70 of my own books.

"I would be most grateful if any one felt led to give a good book or periodical (1) on Christian Evidences, (2) Expository, (3) Ethical, (4) specially for young men, (5) Instructive, (6) Religious biographies, also good Gospel tracts, especially such as point out the impossibility of works having any saving efficacy, the absolute necessity of an Atonement and Mediator, Christ as a Saviour from the power of sin, the new birth, the holy life of those who trust in Christ. The demand for reference Bibles and commentaries has been most remarkable, and it has been so interesting the way they bring questions ready prepared—Bibles, New Testaments, and portions marked all over here and there. Often they ask for pencil and paper to take notes of what I say and go home and talk together over it."

A NEW Y.M.C.A. CENTRE.

The City Y.M.C.A. has, as we have noted ere now, a sphere peculiar to itself in the tens of thousands of City clerks who throng the City during business hours. Amongst these Mr. Hughman and his helpers have been doing a good work, albeit the rooms at Whittington-avenue were, as a centre of Christian work, at some disadvantage by reason of being in the basement. Now, however, the association has secured premises worthy of the name, and may well be expected to attract larger numbers.

Cornhill House, the new premises, is planted right at the corner of Cornhill and Gracechurch-street, and is within half-a-minute's walk of Lombard, Leadenhall, Threadneedle, and Old Broad streets. Thus the position is all that can be desired, and so with the interior. We remember the King William-street rooms, where the association started; the Gracechurch rooms, on an upper floor; then the Whittington-avenue; and, in contrast with these, the new rooms seem ideal. The entrance belongs to the Y.M.C.A. only, which has secured the entire five floors. The first floor is the reading-room, employment agency, &c.; the second floor the prayer-meeting and spiritual room; the third the restaurant; the fourth the Bible-students' and Bible reading-rooms; and the fifth floor the dwelling of the restaurant manager. Possession of these premises was gained on Wednesday in last week, and within twenty-four hours the removal had been effected and the informal opening was being held.

At 12.30 on Thursday the first meeting in the place was held — an earnest, bright prayer-meeting. Then, at 1 p.m., came luncheon, presided over by Mr. Causton. Thereafter a short meeting was held, when addresses were delivered by Messrs. Fry (chairman of the City Y.M.C.A.), H. W. Maynard, J. Hughes, Larminstine (Amsterdam), Hatch (South Carolina), W. H. Mills, Head, and others.

In the evening a large company attended a reception, after which a public meeting was held in the Lecture-hall, Whittington-avenue, Mr. Macgregor presiding.

Rev. A. T. Pierson, D.D., congratulated the members on having such a new building, and congratulated London on having a building in its very midst devoted to such a purpose. There were four great critical periods in human life. First, birth into the world; secondly, childhood, which was the time when impressions were received that went towards the formation of character; thirdly, manhood, when character assumed a definite shape; and, fourthly, mature age, when final ripening took place. Life took its complexion from surrounding influences, therefore arose the necessity of imbuing young men with Christianity. The most important period of life was from sixteen to twenty, when character was formed. In his church in America he had some hundreds of young men under his care, and during the eight years he spent among them every one of them did some active Christian work. Any pains taken to equip young men for Christian labour were well spent. The condition of London thirty years hence would be determined by the way in which the young men of the present day were trained.

Mr. J. Hughes, of the National Y.M.C.A., spoke of work in France.

Prayer for Revival.

The meeting of Christian men to pray for the revival of God's Church and for the awakening and conversion of others, took place, as announced, in the lecture-hall at 186, Aldersgate-street, last Monday, from two to three o'clock. A similar meeting will be held there next Monday at the same hour. It has been thought well to maintain for the present its character as a meeting for men only; all such as feel the need are cordially invited. It is hoped that believers in other places—in numbers, few or many—will meet for the same purpose, and that the much-desired showers of blessing may soon fall abundantly.

BLACKGANG MISSION.—This interesting work in the Isle of Wight goes on well and steadily. Mr. C. W. Smith, in sending the annual statement, mentions that fruitful special services have lately been held, that a hundred German and Russian Gospel and books were distributed amongst the salvage crew of the s.s. *Eider*, and that the mission work among the villagers has been blessed of God.

RIGHT REV. JOHN W. BARDSLEY, D.D.,

BISHOP OF CARLISLE.

THE name of Bardsley is associated in many localities with zealous and unsparing devotion to the work of the ministry in the Church of England. Bishop John Wareing Bardsley is the eldest son of the late Canon Bardsley, of Manchester, who, it has been said, was, under God, the means of introducing to the ministry no fewer than forty clergymen now actively at work.

The late Canon Bardsley in 1834, while curate of Keighley, married Sarah, daughter of Mr. John Wareing, of Greenacres, Oldham. Their family consisted of seven sons, who grew to man's estate, and a daughter, who died in infancy. All seven sons followed in their father's steps, and became clergymen. Three of them, however, pre-deceased Canon Bardsley.

Bishop Bardsley has, therefore, three brothers in the ministry, viz., Canon Jas. W. Bardsley, Vicar of Huddersfield; Rev. R. W. Bardsley, Vicar of Skelton, Yorkshire; and Canon Chas. W. Bardsley, Vicar of Ulverston. Canon Joseph Bardsley, Vicar of Bradford, Yorkshire, is an uncle, as was also Rev. Samuel Bardsley, Rector of Finchley, N. It is, therefore, not surprising if confusion occasionally arises, and if the Bishop's ministrations be sometimes mistaken for those which should be more correctly attributed to his relatives.

Born, in 1838, at Brierley, near Bradford, the future bishop was educated at Trinity College, Dublin, where he took his B.A. degree in 1859. In the same year he was ordained deacon by the late Bishop Graham, of Chester, and licensed to the curacy of St. Anne's, Sale, near Manchester.

In 1861 Mr. Bardsley was appointed Curate of St. Luke's, Liverpool, but soon left this important sphere for London, having accepted the secretaryship of the Islington Protestant Institute. In 1864 he returned to Liverpool, being appointed incumbent of St. John's, Bootle. About this time he married the sister of Mr. Francis Sharpe Powell, M.P. for Wigan At Bootle there was a wide field for his administrative energies, and for the use of those gifts which it speedily became apparent the new incumbent possessed. Bootle was all but destitute of parochial agencies, and he exerted himself with the commonsense and sound judgment which have made him one of the best organisers and most respected dignitaries in the Church.

During the seven years of his vicariate at Bootle he effected a wonderful improvement in the parish organisation. By the establishment of working men's clubs and lectures, and Bible-classes for men, he vigorously kept himself in touch with the masses, and wielded considerable influence, which was speedily demonstrated by the remarkable attendances of men at his Bible-classes. At the end of his seven years' work at Bootle, he was able to leave behind him the largest schools in the neighbourhood and other useful institutions in a most satisfactory condition. Speaking of his work at Bootle, the Bishop recently said: "There is nothing I value so much as an oak chair and silver plate, presented to me—from whom? When I was a vicar of a parish in the north of Liverpool, I had a Pastoral Aid Society there. The curate and myself were amongst the population of seven thousand, and we established a working-men's Bible-class; and seventeen years after I had left that parish, when I was appointed Bishop of Sodor and Man, I was astonished to receive a letter by post, with a tremendous chair accompanying it, to say that, although in the seventeen years that had elapsed since I left the parish some of the working-men members had passed away, and others were scattered in different parts of the world, yet seventy-four were still members, and met together in that class to wish their old pastor success in his new sphere of life, and to beg his acceptance of the chair."



(From a photograph by Messrs. Elliott and Fry, Baker-street, W.)

In 1871 he was appointed to the living of St. Saviour's, Falkner-square, Liverpool, and here his exceptional qualifications as a preacher, and his force of character, promptly gained for him a crowded congregation and a wide reputation. In 1880 the Bishop of Liverpool appointed him his chaplain and Archdeacon of Warrington, subsequently transferring him to the Senior Archdeaconry of Liverpool. In 1887 he was appointed Bishop of Sodor and Man. A year previously he had declined the important vicarage of Islington, London.

The Bishop belongs distinctly to the Evangelical school of thought, and he soon made his mark on his little diocese. By his personal piety, his winning earnestness, his administrative capacity, he infused new spiritual life and vigour into the island. His open-air evangelistic addresses to large crowds during the summer were a feature of his work.

Bishop Bardsley has devoted a good deal of energy to the promotion of the temperance cause, and, as a lifelong abstainer, has taken an active part in supporting the Church of England Temperance Society since its foundation, thirty years ago. Many years ago, in response to the question: "What made you an abstainer?" he wittily replied, as a life-abstainer, "I never was *made* a teetotaller; 'specs I growed,' like little Topsy!" When a Liverpool branch of the Society was formed, in 1876, he and the present Bishop of Newcastle (Dr. Wilberforce) were the honorary diocesan secretaries, and his interest in the Society has never flagged. In his own diocese he is, by virtue of his position, and by his natural bent, chairman of the Diocesan Executive Committee. Amid his multifarious duties, and the pressing claims on his time and attention, he has even been most regular in his attendance at the numerous committee meetings of the Society, and his services as a deputation have been given most ungrudgingly.

As an author, the name of Bishop Bardsley is not unknown. As a result of his frequent visits to Palestine, we have his lectures on "Those Holy Fields"; and his series of papers to *The Church Sunday-School Magazine*, entitled, "Bible Details Verified," contains an inexhaustible store of materials on the land and the Book. Dr. Bardsley's "Origin of Man" is a paper, republished in popular form, read before the Victoria Institute. It contains a vast amount of scientific thought in small compass.

The Bishop has just entered upon his duties in the See of Carlisle, in succession to the late Dr. Harvey Goodwin.

The change from the snug little Isle of Man, with its twenty-eight beneficed clergy, to the scattered diocese of Carlisle, with its 293 beneficed clergy and eighty-four curates, will be considerable. But Bishop Bardsley will rejoice that in the larger sphere there is full scope for his administrative gifts, and for the continuance of that work amongst men of all sections in which he so delighted when in Liverpool. In the new diocese he will be amongst friends. His youngest brother, the Vicar of Ulverston, and the author of several interesting religious tales, is already a canon, and the bishop has several friends and connections in various parishes in the diocese. Yorkshire and Lancashire both claim share in the Bardsleys, for though the present bishop and his father, the late Canon Bardsley, were both of them born in Yorkshire, most of their lives and most of their work were in Lancashire. And the

experience gained amongst the Lancashire folk will be of great use in dealing with the hard-headed men of Cumberland. Nor will Bishop Bardsley be very far from his old field. His diocese includes Barrow, from which steamers ply daily to the Isle of Man, making the passage in less than four hours.

Taken as a whole, we fear the spiritual tone of the diocese is not as high as some other dioceses we could mention. Keswick, of course, is synonymous with spiritual life and power, and our own columns bear witness to the periodical gatherings at Carlisle for the deepening of the spiritual life. But at Keswick, since the old days of Canon Battersby, the movement now draws its strength almost entirely from without, from those who are attracted to the spot from a distance, and though Cumberland undoubtedly shares in the reflex blessing from the Keswick Convention, it does not so share to a greater extent than do many more remote counties. The broad influence of Bishop Goodwin and Dean Oakley have left their marks upon the diocese, but there can be no question that these will now be counteracted by the true ring of Gospel teaching, so far as Bishop Bardsley is concerned.

We exhort our readers to remember the Bishop at the Throne of Grace, and trust that in this way his hands may be strengthened and his usefulness increased in his new sphere.

SIGNOR CAPELLINI'S WORK.

Signor Capellini, of the Military Church at Rome, writes:—"This is the twentieth year of the Military Mission in Italy. Thanks to Divine Providence, the Mission has grown to a large and flourishing church, with branches in other cities. In Rome, where we have nine hundred members, the hall is lent to us by the Methodist Church; but we have to bear the other expenses.

"On September 1 next the garrison of Rome will be entirely changed. I was in hopes that the Government would choose regiments from cities near the capital, and that, with relations already formed with these men, I might have hope for a full church. Instead of that the regiments are coming from Sicily, with strict orders to make no friendship with the people of Rome, on account of the Socialist spirit abroad in the city. All this gives me great anxiety. How can I reach these men and convince them that I wish their spiritual well-being?

"Whilst thinking the matter over this thought came into my mind: If I could take a journey to Sicily before the regiments are moved! If I could become acquainted with them in their present quarters, then, when they come to Rome, I should only have to renew the acquaintance to invite them to the meetings and refill the church! Yes, this is the best means to adopt, but without funds I cannot do it. If now I have not enough for my needs from month to month, where can I get the sum (£100) required for a journey to Sicily, accompanied, as I must be, by my colporteur? The time is very short; I ought to start directly after Whitsuntide, when I have paid my pastoral visit to my six stations. I have prayed and sought counsel from God, and now, in his name, I turn to my friends."

Signor Capellini's address is: 14, Pozzo delle Cornacchie, Rome.

MR. SPURGEON AS AN OPEN-AIR PREACHER.—Mr. Gawin Kirkham, secretary of the Open-Air Mission, 14, Duke-street, Adelphi, W.C., informs us that he is about to write an article on Mr. Spurgeon as an open-air preacher; but that, never having heard him preach in the open air, he must necessarily depend upon the testimony of others. He will value communications from those who were privileged to attend any of those vast gatherings "under the blue sky," which the famous preacher addressed in the earlier days of his ministry.

THE RUSSIAN OPPRESSION.—A correspondent who recently visited a Russian prison writes:—"I found among the inmates a true Christian hero. He had been in solitary confinement for five months without trial, some of the witnesses having been prevented by illness from bringing accusation against him. The dear man had his joy and comfort in the Word of God. It was a privilege to minister to him some help, and to cheer and encourage him by telling him that other members of the Body of Christ seek to share his burden. Lord, how long?"

ON THE UPPER CONGO.

Mr. J. B. Ellery, of the Congo Balolo Mission, writing from Ikau, Upper Congo, on October 1, says: Mr. Whytock and myself go to various towns every Lord's day and hold services; then also we have services daily in the chapel. We are busy employed during the week with the building, farming, and other work, as at all our other stations we are making sun-dried bricks and building.

On September 13 we visited some far-away towns, Mboma, Bokata, and Bongundanga, where the Gospel had never before been preached. After a sail or pull up the river in a canoe for three miles, and three-quarters of an hour's walk, we arrived at Mboma. After resting awhile and taking a little food, we had a meeting in one of the houses. We sang and preached to the people, who listened with rapt attention. Arrived at Bokata, we found long streets crowded on every hand. Before proceeding very far, Brother Whytock said we must have another service, so we sat down and commenced singing the words of Jesus. With mouths open the people afterwards listened to the "wonderful words of life," spoken by Brother Whytock. The people were very kind, and gave our men plenty of sugar-cane.

When we continued our journey, crowds followed us. We had not gone far when our boys stood before a house, and looking at us, laughed loudly. Here was the "devil doctor," casting out devils. The house was full of people, and a poor woman lay flat on the ground with her arm in the "doctor's" hands. He had brought out several, so he claimed. After some discussion Brother Whytock showed the people that it was the "doctor" who had the evil spirit. The people looked around amazed, and I really believe their faith in the "doctor" was shaken. Our way to Bongundanga led through fields of rich manioc, maize, and sugar-cane. The sun is low down and we must be at home before sunset. So we determined just to see the king, who, poor man, caught us by the arm and begged us to come early and preach in his town. So we learned that the fields around are "white unto the harvest," and there are doors wide open for Christ's servants to enter. After reaching home, by road and canoe, we had dinner and a meeting for our boys. Thus the day finished, and we had great reason to praise God or all his mercies to us throughout the day.

Women's Temperance Home.

The Brownsland Temperance Home for Working Women was opened some sixteen years ago. Amid difficulties and discouragements peculiar to such a work, there have been many tokens of the Lord's blessing in saving souls, and in recovery from the evil of intemperance. The Home is undenominational and under the superintendence of a committee of ladies. There is accommodation for twelve women; seven shillings per week for board is required for each inmate; and they are expected to remain one year at least for permanent reformation. But something more than reformation is looked for. Whilst in the Home they are not only shielded from temptation to drink, but a wise, kind, and Christian influence is exercised. In many cases there is a turning from darkness to light, and from the power of Satan unto God, so that, as "new creatures in Christ Jesus," many of these women have returned to their homes or employment, and the letters received from them and their friends are often most gratifying, proving the reality and permanence of the change in their lives and hearts.

The great difficulty in carrying on the Home is want of funds, and help would be gratefully received. Women are admitted from all parts of the United Kingdom. Communications should be addressed to Mrs. Wilson, Barclay Manse, Edinburgh.—Yours faithfully, M. Brown Douglas.

21, Moray-place, Edinburgh.

The Revival in Scotland.

(From our special correspondent.)

A WEEK IN THE BORDERS.

Throughout the past week Messrs. Moody and Sankey have been moving about on classic soil. The Border country has been made immortal in story and in song by the writings of Scott, Burns, Wilson, Hogg, and other of Scotia's sons of genius. The shade of the great Sir Walter has seemed to follow the evangelists day by day, till Saturday, when the traces of his eventful and chequered career headed up in a visit to Abbotsford with its many relics of the part he played in the social and literary life of his time.

As noted in our last issue Berwick-on-Tweed had only one day allotted to it—Sabbath, March 20—but the interest and the influence of the meetings were by no means confined to the town itself. The people came from far and near, and not a few, it may well be hoped, carried back with them impressions and impulses that will colour all the rest of their lives. As samples of the fruit that was gathered, two cases met with by one experienced worker may be mentioned. A farmer drove in some miles, and several of his family accompanied him. At the evening service for men in the Corn Exchange a son was brought to decision for Christ. The father was overflowing with joy at the outcome of the day's services, and declared that it was "better than two farms." Another parent, a missionary, had a son with him who entered into joy and peace in believing, and the father went away full of tearful gladness.

FLYING VISITS

were made on Monday and Tuesday to Duns, Kelso, Coldstream, and Jedburgh, with a single meeting in each town. At three of these places the meetings were convened in the parish churches, as being the most commodious. It was cattle market day at Duns, otherwise the shops would have been closed for the time of service. Many drove in from the country, in every case, drawn by the fame of the evangelists, and also, we trust, by a desire to share in the blessing. At Kelso there was an overflow in the United Presbyterian Church, where Lord Polwarth and Mr. Richard Hill exhorted, while Mr. Sankey did his best to mitigate the disappointment of those who failed to hear the preaching evangelist. At the Jedburgh meeting, on Tuesday evening, there were some very encouraging cases of decision.

SELKIRK,

picturesquely situated in the Vale of Ettrick, had Wednesday all to itself, and both meetings indicated the unmistakable workings of the Spirit of God through the labours of his servants. In the evening there was a good overflow in the U.P. Church, with several addresses by Mr. Moody's helpers. The second meeting in the parish church at night was very large, and even when this was weeded out, many remained for the third or conversational meeting, which Mr. Moody regards as "the very cream of his work." A number of quite interesting cases were met with among the inquirers, and there seemed a general and hopeful readiness to "step over the line" that marks the boundary between dreary doubt and gladsome assurance.

One interesting fact in connection with the Selkirk meetings was the closing of a large tweed factory for the afternoon, to enable the workers to be present.

TWO DAYS AT HAWICK.

Thursday and Friday were spent in this busy centre of manufacturing industry in the soft goods line. The way for the American brethren had been well prepared by a previous fortnight's earnest Gospel effort by Mr. Merton Smith, whose labours were reported to have been very fruitful. He was aided in the singing of the Gospel by Miss Stewart, of Leith. Mr. Smith himself is a very capable musician, and varies his spoken testimony with an occasional song.

The meetings of Thursday were held in the Exchange, the architect of which, if he be yet alive, ought to be roundly censured for the wretched arrangements for ventilation. It was a real tribute to the fascinating virtue of the Gospel that the crowds sat patiently through long meetings breathing such vitiated air. There was an immense overflow in one of the parish churches on Thursday evening, conducted by Mr. Merton Smith. In both meetings the workers

had a busy season of converse with individuals. In the Exchange after-meeting the people seemed hard to move at first, but the reserve was ultimately broken down. Some were met with who had come very long distances to be present, and it seemed as if they had not made the journey in vain.

The Exchange could not be had on Friday, as it had been taken for a ball in connection with the football club. The meetings were shifted to the Free and U.P. Churches, and three were held during the afternoon and evening—one being for women and another for men only. Mr. Walker, an evangelist, follows up at Hawick with a week's meeting, and it may be that he and the local pastors will have much of the joy of reaping which the shortness of the time did not permit with the American brethren.

SOME HYMNS, AND THEIR BIRTHPLACES.

There is not a spice of exaggeration in the remark that by his *Sacred Songs and Solos* Mr. Sankey has opened up a new region of spiritual experience and created a powerful agency in heralding the Gospel story among the peoples of the earth. Some day, if God spares him, he means to write and to publish the stories of some of these hymns, and how they found a place in his popular collection. Nothing is more interesting to our singing friend than to note and trace the genesis of the songs which have proved such effectual messengers of God's grace to sinning men. Last week he had the pleasure of visiting the places where some of the best and most useful of his songs were born. At Kelso he made pilgrimage to the house in which Dr. Horatius Bonar lived when Free Church pastor there, and where many of his earlier hymns were penned, such as that grand anthem of the soul:—

I heard the voice of Jesus say,
Come unto Me and rest,
Lay down, thou weary one, lay down,
Thy head upon my breast.

The later hymns by Dr. Bonar, and those written specially for Mr. Sankey's collection, were, of course, written in Edinburgh; but for some of its finest sacred lyrics the Christian world is indebted to the inspiration that God's servant experienced while he sojourned on the banks of the beautiful Tweed, after there had mingled with its waters those of the Yarrow and the Ettrick, both of them renowned in the minstrelsy of Scotland.

At Melrose, last Saturday, Mr. Sankey found himself at a spot specially rich in holy hymnal memories. Of all the sacred strains that he has sung these twenty years in two hemispheres, no single song has been sounded out so often, or has carried such saving comfort to sin-burdened men and women as

"THE NINETY AND NINE."

The story has often been told of how Mr. Sankey casually discovered it in a stray newspaper sheet, on a railway journey, and how it first sped its musical flight on the spur of an inspired moment in the Edinburgh Free Assembly Hall. Miss Elizabeth Clephane, the lady who wrote it, resided at Bridgend, in the environs of Melrose, and she has years since gone to join the heavenly choir. She was taken home at the early age of thirty, but that one song—not to speak of

Beneath the Cross of Jesus
I fain would take my stand,

and others from her gifted pen—had given her a place among the immortals in sacred poetic literature. Mr. Sankey and a few friends paid a visit on Saturday for the first time to what was Miss Clephane's restful earthly home, and where two surviving sisters still abide. It was deeply interesting for the evangelist to be under the roof where she dwelt and wrote; to see the garden where she often walked and meditated in the cool of the day; and to stand in the chamber whence her spirit left its frail earthly tenement and soared to that God who gave it, and around whose throne there circles the echoing joy that greets the bringing home of the lost one, as portrayed in the last verse of her hymn. Mr. Sankey sang it throughout in the house, and we fancy there will be an added strain of pathos in every future rendering of it, now that he carries in his mind a vision of the place where it was sent forth on its wondrous and fruitful mission. The hills lie plentifully enough round Melrose, and their slopes are not too "wild and bare" to prevent the sheep from seeking pasture there. So that one can easily imagine the Divine parable shaping itself in poetic form in another's mind, and being crystallised into the stately, rolling stanzas that have become so familiar.

Another, and still more widely-known, hymn-writer associated with Melrose, is Mrs. Cousins, whose husband was at one time pastor of the Free Church there. She is now resident in Edinburgh, but some seventeen years ago she had her home in Melrose, and there she wrote the famous hymn that has thrilled so many devout hearts:—

The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair, sweet morn awakes.
Dark, dark hath been the midnight,
But day spring is at hand,
And glory, glory dwelleth
In Immanuel's land.

Another fine hymn by Mrs. Cousins, that has a place in Mr. Sankey's collection, is—

Oh, Christ, what burdens bowed thy head?
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Didst bear all ill for me.
A victim led, thy blood was shed;
Now there's no load for me.

The house in which Mrs. Cousins lived stands next to that of Miss Dunn, the lady who entertained the evangelists on Saturday, and Mr. Sankey was kindly permitted by its present occupants to see the little room that did duty as a boudoir for the hymn writer, with its bow window specially placed there to enlarge her outward view. By request, Mr. Sankey sang a verse of "The sands of time are sinking" in the room where it was written. Melrose people ought to feel honoured in the fact that it has been the natal place of nobler and more elevated strains than were ever chanted in the dim aisles of its venerable Abbey, the ruins of which attract so many shrine worshippers in these days of universal travel.

A stay in Melrose would not be complete without

A PILGRIMAGE TO ABBOTSFORD,

the home of Sir Walter Scott, on the banks of the silver Tweed. Under the guidance of Mr. Richard Hill, the evangelist (whose residence is in Melrose), Mr. Sankey and his companions viewed the house where the great *litterateur* and poet evolved from his teeming brain those wonderful creations that have placed him in the very front rank of the world's story-tellers. The study (with its chair and table at which Sir Walter sat and wrote), the gigantic library, the drawing-room, the armoury, and the hall are all preserved in much the condition as that in which their illustrious proprietor left them. Each is filled with articles that could speak, if they had voice, of persons and events which helped to mould Scottish, and in some cases European, history during the early years of the present century.

LAST SABBATH IN SCOTLAND.

One by one the weeks and months have slipped away; and the evangelists have come to the last Sabbath of their third visit to Scotland. On Saturday evening they came on to Galashiels from Melrose in a snowstorm. Sabbath morning dawned with several inches of snow on the ground. The early morning meeting for workers was held in the drill hall, which is said to be seated for over two thousand. In spite of the heavy walking, there was not a vacant seat when all had gathered; some had to stand. In addition to the local pastors on the platform, there was the local M.P., Mr. A. L. Brown, who has the distinction of being one of the small band of preaching Members of Parliament. Mr. Sankey's first solo was the inevitable "Life Line"; it has become so popular during this campaign that it has to be sung wherever the singer goes. His second song, if not new, was one of the best and most enduring in his book. Never, in all the writer's lengthened experience of our brother's musical ministry, has he sung more finely, and with more swelling pathos and thrilling power, than when he sounded out on Sabbath morning this timely exhortation:—

There's no time for idle scorning,
While the days are going by;
Let your face be like the morning,
While the days are going by.
Oh, the world is full of sighs,
Full of sad and weeping eyes;
Help your fallen brother rise,
While the days are going by.

The song was an admirable prelude to Mr. Moody's address from Dan. xii. 3: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." The preacher was in his most characteristic vein, the fire seemed to burn in his very bones, and it came out in impetuous, red-hot speech. These words, he said, were the dying testimony of the old warrior-statesman, Daniel, whose fame has outlived and outshone that of Nebuchadnezzar, Darius, Cyrus, Alexander, and all the other mighty generals of ancient empires. Many throughout Scotland have said that their particular town was a specially hard field for Christian work. Think of the hard field that Daniel had in heathen Babylon. Yet he commenced to shine for God early in life, and he shone on right to its close. No cloud veils the brightness of his testimony. It was the spirit of unselfishness that made him shine, and that is the spirit that we need to-day.

Early in his discourse Mr. Moody let fling very vigorously at the whisky traffic, and at the supine indifference in the churches which allows men to go down to death through this evil, and never reaches out a hand to save them. He said he had been told that if he was so outspoken on this question, the churches would be closed against him. "Well, the warm weather is coming, and I will take to the open air. If our Christianity does not prompt us to try and save some one else it is a sham. 'The set time to favour Zion' comes when we are ready; God is always ready. These dark waves of sin and damnation that are rolling through the towns and villages of Scotland can be driven back."

The two words "concentrate" and "consecrate" formed a basis for a fervid appeal, in the course of which Mr. Moody told of his visit to Scotland in 1867 to hear the venerable Dr. Duff speak, and of the devoted missionary's thrilling speech in the Free Assembly of the previous year, when he said: "If it be true that Scotland has no more sons to give to India, I will go back to the shores of the Ganges and let these Indians know that there is one poor old Scotchman who will die for them if he cannot live for them." Mr. Moody closed with a graphically powerful presentation of the consuming zeal and singleness of purpose shown by the Apostle Paul, who was not to be daunted by stripes, persecutions, shipwrecks, or imprisonments, but in the midst of all said, "This one thing I do."

In the early afternoon the evangelists were

DRIVEN OVER TO MELROSE,

where a largely-attended meeting was held in Dr. Herdman's parish church. Mr. Sankey of course sang "The Ninety-and-nine," which was fitting in the place of its birth. Mr. Moody preached with great liberty and power, and if time had permitted the holding of a second meeting, there were signs that much fruit would have been gathered from the single service. The workers

RETURNED TO GALASHIELS,

straight to a mass meeting of women in the Drill Hall, where there was a great breaking down under one of Mr. Moody's most tender and earnest utterances. A very large after meeting was held in the Free Church close by, and numbers were conversed with individually about salvation. Meantime Mr. Sankey had been singing and speaking to a crowded mixed company in the U.P. Church. Here, also, there was much manifestation of anxiety, and the workers had a busy time. The experiences of the afternoon were to a large extent repeated in the evening. Mr. Moody had a magnificent audience of men in the Drill Hall and a good inquirers' meeting in the church. In the overflow one of the speakers was the second son of Lord Polwarth, who, in a simple and manly way, told the story of his own conversion ten years ago, his soul-awakening having been brought about through the singing of the hymn, "I have a Saviour, He's pleading in glory," by a lady in his father's drawing-room. Altogether, the last Sabbath of the evangelists in Scotland was one of the very best they have had throughout their campaign. On Monday they received news of a great Gospel temperance meeting at Hawick on Saturday, when 350 persons were enrolled as abstainers. Large and fruitful meetings were also held there on Sabbath. Mr. J. M. Scroggie has had a successful time in following up at Dunbar.

At close of the meetings in Edinburgh this day (Thursday), Mr. Moody will leave for the Continent, where he will rejoin his family for a season of rest. Mr. Sankey will be joined by his wife, who expects to sail from New York on April 9, and they will spend some time visiting in England.

THE GOSPEL IN AUSTRIA.

The Evangelical Church of Austria may be described in the words of the prophet Isaiah (i. 8, 9): "a cottage in a vineyard, a lodge in a garden of cucumbers. Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." We are like the poor, wretched man who went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment and wounded him, and departed, leaving him half dead! Who will become our merciful Samaritan to bind up our wounds and pour in oil and wine? The history of the Protestant Church of Austria is one of a long trial and martyrdom.

I hope God will soon give me the opportunity of telling our history to the English Christian public. I should like now to say a little about my work. In the small Austrian province of Silesia there are living about fifty thousand Poles, and a few thousand German Protestants. My parish consists of fourteen thousand Poles and four hundred German members, and the Gospel is preached in the Polish and German languages. Our Poles are native in the country, being small farmers and workmen, whose fathers, centuries ago, found safe shelter in forests and caverns, while they testified for the faith during cruel persecutions. The inhabitants of the plains and the gentry were compelled either to turn Roman Catholics or to leave their native country. The Protestant inhabitants are therefore very poor.

The little town of Teschen is situated in the heart of the province, and is the centre of the evangelical life. Although the people once professed the Protestant faith, the Jesuits and soldiers have got them back to the Roman flock. Nevertheless, there is in this town the oldest and largest evangelical church of the whole Empire, built up in the time of the severest oppression of our fathers. In summer, 1707, Charles the Twelfth, King of Sweden, passed ahead of his military through Silesia, driving before him his adversary, August II., King of Poland and Elector of Saxony. A poor Protestant farmer went up to the Swedish king, fell upon his knees, and begged him with many tears to make intercession at the Emperor of Austria for the persecuted Silesian Protestants. Charles sent directly a courier for the Court of Vienna, expecting the answer, and the Protestants of Silesia were permitted to build up six churches. One of them is ours, the others are altogether in the Prussian part of Silesia.

We preach the Gospel in the Polish language Sunday by Sunday before an audience averaging four thousand souls. Residents in outlying villages in some cases leave home as early as four o'clock in the morning, in order to attend public worship. On Good Friday and Easter there are often eight thousand persons crowd and overcrowd the church. Within the Teschen parish, two hours distant from the town, is a large iron factory, where more than eight hundred Protestant workmen are employed. Some of these workmen are in the habit of coming to church on Sundays after having spent the whole night in the factory. When they return home on Sunday in the afternoon it is to resume their "night shift" at six o'clock. For these workmen and their families we long to erect a place of worship in the village of Trzynice. The owner of the factory has built a church for the Roman Catholic workmen, but he has done nothing of the kind for the Protestants. The workmen themselves have made heroic efforts for several years, they have every month put by the small wages of one day, but this accumulation is very slow.

Our farmers get poorer and poorer, and I fear for the future of our churches and schools. It would be lamentable that the torch of the Gospel, which was kept lighted for so many centuries, should at last be extinguished.

I intend visiting England soon, to inspect the many Christian institutions, in order to profit thereby in my work, which, indeed, is not mine, but the work of the Great Shepherd, who, for the present, leads us through the shady valley.

J. Pindor, Dr.Theol., Pastor.

Teschen, Austria, prov. Silesia.

A NATIONAL ANTI-TOBACCO SOCIETY was formed at the Anti-Smoking Conference, held last week in the Farringdon-street Memorial Hall. The president is Dr. C. R. Drysdale, while the hon. secretary is Mr. William Forbes, 71, Tollington-road, Holloway, N.

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SPECIAL SERVICES COMMITTEE.

The committee for the holding of special services in theatres, halls, and mission-rooms have issued their annual report, showing that the rapid growth of London, together with the constant tendency of many to give up attendance at places of worship, makes such special services in places where the people willingly go a matter of great importance.

In the larger buildings services are held during the winter and spring months for Sunday services for the non-church-and-chapel-goers, while in the mission halls meetings are held throughout the week as well as on the Lord's Day. The services are, for the most part, held in the very poorest localities in London. The report is full of incidents of blessing resulting in the various buildings under the earnest preaching of the regularly-ordained ministry, and godly and gifted evangelists, who have rendered gratuitous service.

The buildings in which these services have been held include the following:—Queen's Theatre of Varieties, Poplar; Pavilion Theatre, Whitechapel-road; Standard Theatre, Shoreditch; Agricultural Hall; Central Temperance Hall, Great Eastern-street; the Town Halls, Shoreditch, Holborn, Kensington; Morley Hall, Cambridge-heath; Homerton Hall; the Golden Bells Coffee Palace, Notting-hill-gate; Shaftesbury Memorial Hall, Bethnal-green; Shaftesbury Memorial Hall, Borough; Shaftesbury Memorial Hall, Poplar; South Norwood Hall; and Railway Arch, Bermondsey.

The work to a great extent is hidden. Nobody goes to see it, and hence, being "out of sight," it is apt, also, to be "out of mind" of the Christian public. The committee conclude their report as follows:—In one of the many speeches delivered during the past year on evangelistic efforts, Dr. Monro Gibson is reported to have said: "The respectable sinner needs the Gospel as much as one of the submerged tenth." But this committee, while fully admitting the truth of the remark, think that already sufficient has been spent on means to secure the salvation of this class of London's population. Costly churches, the most elaborate ritual, the most ornate services, whether wisely or not, invite the attendance of the well-to-do in the sanctuaries scattered throughout the land. If such are still without the Gospel, it is not because of insufficient outlay. But until within the last few years, what has been done to provide places for the poor and industrious classes, such as experience has shown are suited to their needs, and which have not, as the Archdeacon of London puts it, like the churches, "the reputation of being the place for best clothes"? What they want is, as this committee have for years pleaded with the Christian public, "comfortable places for meeting and earnest men to preach."

Funds are needed to carry on this work. Communications may be sent to Mr. C. M. Sawell, Secretary, 3, Bridewell-place, E.C.

SOCIETY of CHRISTIAN ENDEAVOUR.

Rev. Dr. Clark, founder of the Young People's Society of Christian Endeavour, writes:—

"Numerically the societies are growing faster than ever before. An average of over one hundred are known to be formed every week, while the latest report showed one hundred and fifty-five in one week. There are now over nineteen thousand societies with considerably over eleven hundred thousand members. The growth is remarkably uniform in all parts of the United States, and, indeed, throughout the world.

"I have just returned from the South, where, in almost every State, the work has obtained a good foothold, and is found to answer the needs of churches as well as in the North. In England there are now nearly two hundred and fifty societies, and in Australia hundreds more. But the numerical growth is the least significant part of the movement. Testimony comes from all sections that the young people are growing in spirituality, evangelistic power, and in fidelity to their own churches. Recent statistics, compiled from the reports of a large number of societies, show that sixty-four per cent. of the active members of the societies (and they are average societies) attend the mid-week prayer meetings of the church, that eighty-one per cent. of these active members habitually attend the Sunday evening service, while in the same churches less than forty per cent. of all the church members are reported as attending these services.

"This growing sense of the loyalty of the young disciples to their own churches has very materially affected the attitude of the evangelical churches toward the Society, and increased their cordiality toward it. With but few exceptions it is to-day heartily favoured by denominational leaders and by pastors generally. The Methodists of Canada have added the title Christian Endeavour to their Epworth League name, the Free Baptists have added it to their Advocates of Fidelity. The Friends have done the same thing, while the Baptists, Presbyterians, Congregationalists, Methodist Protestants, Disciples and Lutherans give the Society a warm place among the children in their household of Faith."

"OPIUM REVENUE" v. ASIA'S MILLIONS.

What! call ye England "Christian,"
When this curse lies at her door?
When she so unconcernedly
Beholds this festering sore!—
When, 'mid death and degradation,
Of two vast and mighty lands,
'Mid their misery and sorrow
She calmly folds her hands!

Hears she not the mother's weeping?—
Heeds she not the children's cry?—
And the prayer of souls in anguish
Who in thousands fade and die?
Is her conscience seared and deadened?—
Has her once warm heart grown cold?—
Cares she not that millions perish—
Die in wretchedness untold?

* * * * *

With all the joy of Heaven's light—
The Gospel light of God—
That shines around the pathway
In which your feet have trod,
Shall the souls in heathen darkness,
Who of you this Gospel crave,
Be accursed, for paltry millions
Your "revenue" to save?

* * * * *

O England, wake! arise! beware!
Stretch forth thy hands to God!
Break down that deadly thing that dooms
The sons of Asia's sod!
Oh, hear that awful Voice that warns
Your apathetic ears—
For Nations, as for men, the Lord
The Sword of Judgment bears!

If, in the light of God, you still
Refuse to lend an ear,
To the wailing cry of those who die
In thousands every year—
Beware! lest, in his righteous wrath,
His pestilential breath
Spread o'er your happy English homes
And still your sons in death!

Arise, ye Christian people!
And, by the might of God,
Drive out this demon evil
That sways your Empire's rod!
Go forth in panoply of faith;
Lay not your armour down,
Till England's Opium sin and shame
Degrade no more her crown!—

Till over all her wide domain
Shall break the Gospel light;
And 'neath the sway of England's Queen
Henceforth shall right be might!
Cease not your strife and warfare,
Sheathe not your battle sword,
Till o'er our Kingdom's deadly crime
We're conquerors through the Lord!

Helen E. Wood.

Wexford, Ireland.

The complete poem (thirteen stanzas) may be had in leaflet form from *Maurice Gregory, hon. sec. of the Anti-Opium Committee of Urgency, 31, Paternoster-square, E.C.*; or from the office of this paper. 1s. 6d. per hundred.

LIVERPOOL.—The Liverpool branch of the Railway Mission has just held its Annual Conference in the Y.M.C.A., Mount-pleasant. On Saturday evening there was a meeting in the Association Hall, which was crowded to its utmost capacity. The Bishop of Liverpool (President) took the chair, and, referring to the importance of steadiness in those employed by railway companies, said if they wished to make men sober, the first thing to do was to bring them under the influence of the Gospel. Rev. Dr. Harrison preached the Annual Sermon on Sunday afternoon, and various meetings were held during the day, all of which were characterised by spiritual power.

Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

THE TRUE NURSING-FATHER.

A CONTRAST.

Num. xi. 12; Deut. i. 31; Acts xiii. 18.

It was but three days' march from Sinai, and the people encamped on a site which was ever memorable in their history, as recalling one of the gravest, saddest scenes in the experiences of the wilderness journey. We are only, however, now concerned in the incident so far as it affects the character of Moses, and suggests a striking contrast between human frailty and the Divine sufficiency.

I. The Test beneath which Moses broke down.—A great mixed crowd came up with the people out of Egypt. It was largely composed of Egyptians who joined the exodus from various motives. They had no ancient traditions of a religious ancestry, no national hopes or promises, no right to count on any share in the land of promise. Some came to escape the bitter bondage of the Egyptian kings, some to traffic with the people, some because swept by a sudden awe into the current of that great movement. And in all probability they were a loose, coarse, common, and heterogeneous company; mere riff-raff, loafers, hangers-on; who had mingled freely with the people when they, too, were somewhat disorganised, but had perhaps been driven out of the camp, when the host was properly marshalled under its respective standards. Then, congregating together, as they were compelled to do, they were better able to assert themselves, and make their power felt for evil.

It is said of them that the mixed multitude fell a-lusting. They despised the manna which God gave them so bountifully, "nought save this manna." They talked with gusto of the luscious vegetables of Egypt, "the cucumbers, and the melons, and the leeks, and the onions, and the garlick," without saying a word of the miseries under which they had groaned, and from which they had been only too glad to escape. They cried, Who will give us flesh to eat? Their discontent spread like a contagion throughout the camp, and the children of Israel also wept again, and Moses heard the people weeping throughout their families, every man at the door of his tent.

Imagine that, six hundred thousand footmen (21) weeping for food! How the desert air must have been laden with their complaints, like the murmur of the autumn sea, moaning and sighing under the pressure of the rising gale. It seemed as if Moses could bear it no longer. Overstrained, overwrought, utterly dispirited and depressed, he said unto the Lord, Wherefore hast Thou evil entreated thy servant? and wherefore have I not found favour in thy sight, that Thou layest the burden of all this people upon me? Have I conceived all this people? Have I brought them forth that Thou shouldest say unto me, Carry them in thy bosom as a nursing-father carrieth the sucking-child?

It was very pitiful, that complaint, especially when he spoke as if he had to provide the commissariat and to find flesh for them all, and to bear them alone. His bitter complaint and prayer to be killed out of hand is marvellously similar to that other cry of one who was to stand in after years with him beside the Lord on the Transfiguration Mount. "Elijah went a day's journey into the wilderness, and came and sat down under a juniper tree, and he requested for himself that he might die, and said, It is enough now, O Lord, take away my life, for I am not better than my fathers."

In each of these cases something was due to physical and nervous overstrain, the reaction, in the one case, from the burdens of government, and, in the other, from the excitement of that day on Carmel. And in each case this was recognised by that pitiful heart which pities us as a father his children, because of the frailty of our frame. "He knoweth our frame, He remembereth that we are dust." To Moses He gave seventy elders to share the burdens and responsibilities of office, and to Elijah He gave Elisha.

But in the case of Moses there was surely an outbreak of impatience which was hardly justifiable. He loved the people, but his love was not strong enough to sustain the terrific test to which it was exposed. He pitied them, but beneath the scorching sun of their repeated provocations that pity dried up like waters which are absorbed in the desert heat. For twelve months he had been grieved and fretted with their murmurings; now he could stand it no longer, but gave notice that he must resign his position of nursing-father if ever he had been supposed to hold it.

II. The Parallel in Christian Experience.—(1) We also have need to beware of the influence of "the mixed multitude." Had it not been for these, Israel had walked with God, and been satisfied with his provision on their behalf. It was from them that the discontent proceeded, it was they who spoke about their souls being dried away. There are many professing Christians who have the form of godliness but deny its power, and who pass freely in and out among the children of God. They cannot tell their pedigree, they are not part of the redeemed host, they do not encamp under one of the standards, but they are carried along in the skirts of the Church. It is among these that we may expect to hear complaints that religion is dry and irksome, or rapturous descriptions of the food of Egypt, or special pleadings that there should be a mingling of the delights and frivolities of the Egyptian world, which should have been left behind for ever, with the manna which God lays on the dew of the desert floor.

We must be carefully on our guard against all such. There is no earnest body of people among whom persons of this description may not be found, and their influence is all the stronger in that they appeal to tendencies within us, which are so susceptible to their call.

(2) We must distinguish between appetite and lust. The appetites have been implanted within us to maintain the machinery of life. If it were not for their action, we should neglect food and rest and exercise, and many other things necessary to our well-being. They are like alarum bells ringing when the time has come for us to make provision in these respects. And God is pledged to supply all these — the manna from heaven as bread to our hunger, and the waters of the rock for our thirst.

But in us all appetite is apt to run up into lust. In other words, we seek satisfaction, not for the necessary supply of our physical needs, but for the momentary pleasure which accompanies the gratification of appetite itself. Our motive is not the obtaining of some lawful and necessary end, but the titillation of taste and sense. Appetite has, therefore, to be curbed with a strong hand, lest it become inordinate passion, for the moment we take pleasure in the indulgence of appetite for its own sake, and apart from the legitimate end for which it was intended by the Almighty, we begin to tread a path that leads swiftly down to the bottomless pit. We have no hand strong enough to curb these fiery steeds, so fit to draw the coach of life, but so apt to run away with it. Nought can help us here save the grace of the Holy Ghost, who lusteth against the flesh, so that we may not do what otherwise we would.

(3) Let us guard against the resurrection of easily besetting sins. Often had the people murmured about their food at their first setting out, and talked of the flesh-pots of Egypt, where they had had flesh to the full (Exodus xvi.). But they had learnt much since then. They had seen the cloud on Sinai's brow, and heard the voice of God; had been organised into a host, and had started full of joy and zeal and courage for the land of promise. We can almost hear them say, as they hear the blast of the silver trumpets, and start forth, "We love the delicate angel food. We care not for the luxuries of Egypt. We are glad for the privations and toils of the desert march." And perhaps they no more expected that they would murmur again than that they should see the forms of their Egyptian taskmasters.

We often comfort ourselves thus. We say to ourselves that certain forms of sin have died down within us, and will never trouble us more. We have grown out of them. We may have to fight other battles, but not this, never this, no, never more. But at that very moment the ghastly shape of that temptation is at hand, mocking, and ready to lay its hand on the shoulder to assert all, and perhaps even more than all, its olden force.

You can never be sure of yourself. The suggestion that a certain form of temptation can have no further power over you is of the devil, and should excite you to greater watchfulness, for you may be sure that under the covert of the suggestion you are to be more tempted than ever. And yet, though we are forewarned against these things, how apt are we all to fall under the power of lust! And beneath the ravings of its brief delirium, we speak against God and say, "Can God prepare a table in the wilderness? Behold, He smote the rock and waters gushed out, and streams overflowed, can He give bread also? Will He provide flesh for his people?"

Inordinate desire, murmuring and mistrust, are linked in the closest association. When one of these enters the window of the heart, it goes round to open the door to the other two. We want what we have not got. The tendrils of our desire reach over the wall of God's order; we murmur at our lot; and we end by distrusting the love and care of our Heavenly Father.

Oh, how often have we grieved Him! Have we not had days of provocation and temptation in the wilderness? Have we not tempted Him, proved Him, and seen his work? Have we not erred in our heart, despised the pleasant land, and turned back in our thoughts to Egypt? Look back on the desert way and see your Massahs and Meribahs and Kibroth-Hattaavahs, the cairns of stones raised to set forth the stages of your pilgrimage, and the infinite anguish caused to the heart of God.

III. The Contrast between the Servant and the Father.—Moses repudiated the office of the nursing father. He could not sustain its responsibilities. But his failure only serves to bring out into distincter relief a touching conception of the Fatherhood of God.

Forty years afterwards, as the aged law-giver, at the foot of Pisgah, was summing up the results of his experience, he said, "Thou hast seen how that the Lord thy God bare thee, as a man doth bare his son, in all the way that ye went, until ye came unto this place" (Deut. i. 31).

Some centuries after this, in one of his noblest sonnets, the great evangelical Prophet tells us, that in his love and in his pity God redeemed his people, and bare them, and carried them all the days of old (Isa. lxiii. 9).

And, again, in the first sermon of his first missionary tour, the Apostle Paul told his audience, gathered in the synagogue of the Pisidian Antioch, that for about the time of forty years, God bare his people as a nursing-father in the wilderness (Acts xiii. 18, R.V. marg.).

Moses' patience gave out in a twelve-month, God's lasted till his work was done, and the people were safely deposited in the land of promise. Yea, moreover, through the ages there has been the same unwearied bearing of his

petulant and sinful children, untired and untiring, patient and tender, strong and sweet.

If only the true story of our lives were written, it would be the most astounding record of God's forbearing and pitying love. Truly, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great his mercy" has been toward us. The story of the desert wanderings and murmurings has been the literal record of our behaviour toward our heavenly Father, who has had enough ingratitude to wear out any patience short of infinite. But He faints not, neither is weary. He loves us still, and by his love He will yet subdue us to Himself, and secure that glorious result on which He has set his heart.

But let us beware: there comes a time in the history of besetting sin when God ceases to strive against it. He gave them the quails they asked, flesh to the full. Over a territory of fifteen or twenty miles across, the wind of the Lord brought up quails from the sea. They flew two cubits high above the earth—that is, breast deep, so that they would be easily knocked down by the club and caught by the hand. And the people rose up all that day, and all that night, and all the next day, and gathered the quails, and they spread them all abroad around the camp on the sand to dry.

This is a terrible example of how God will sometimes grant us our heart's desire and give us what we have passionately asked, not because it is the best thing, but because of our importunate desire. If a man will grovel when God gives him wings, will adopt a prone position when God lifts him up to set him before his face, will clamour for flesh when the manna which God gives lies rejected beside him, then God may leave him to his choice. "Ephraim is joined to idols, let him alone." "He gave them their heart's desire, and sent leanness into their souls."

You may be mad for gold, and gold may pour in; mad for pleasure, and the golden barges wait to waft you on the swelling current; mad for applause, and it is yours till you are surfeited. God does not curse you, He leaves you to yourself, and that is curse enough. You may press against the barriers He has erected, till you will find them all swept away, and your path clear. "Flesh, flesh," you cry, "give me flesh." "Yes," is the terrible reply, "here it is, as much as you like. Kill and eat. See it is falling around you in showers."

But the end of that is a grave. "The name of that place was called Kibroth-hattaavah, the graves of lust, because there they buried the people that lusted. We, however, do not need graves in the desert: men are their own graves. How many a man is simply an animated sarcophagus, carrying within him a dead soul, which has perished whilst he was gorging his inordinate passion. The miser, a grave! The woman of fashion, a grave! The sensualist, a grave!

Oh! it is well for us when God steps in to dash away our bowls of pottage, with their savoury steamy seduction, lest we barter for them the precious birthright of communion with the Father.

It is best to let our Father choose. His choice as to route and manna and length of daily journey, must be the best. And when our yearnings are in opposition to his evident intention, his wise provision, let us quench them back, let us yield our will about them, let us ask that the ocean of his fulness may flow up into the babbling brook of our desires quieting and stilling them, so that there may be a great quiet in our heart, as when the Severn pours its tidal wave far up the babbling Wye, and there is a great silence in the hills.

Let us get more alone with our Father who is in secret. There passion cools, and desire dies down, and the heart is satisfied, and the will is magnetised by the Will of God, and the nature attains its perfect balance.

LADS' REST, DULWICH.—A meeting was held last week in St. John's Parish Room, Sandown, I.W., in connection with work amongst the street arabs of East London. Mr. W. H. Dalton made a powerful appeal on behalf of these poor destitute waifs. It is surely a Christ-like work to rescue these poor lads and to teach them the fear of God and the love of Christ. The vicar of the parish, Canon Whitby, took the chair, and a collection was made at the close in aid of the Lads' Rest, West Dulwich.

REV. JOHN WILKINSON'S ANNUAL.

THE MILDMAY MISSION TO THE JEWS.

Israel and all that concerns her welfare have now happily become matters of real interest to the Church at large, to an extent, at all events, unknown for ages. Whatever other means have been used of God in bringing about this awakening from the neglect of centuries, few will deny that the testimony borne by Mr. Wilkinson and the work of the Mildmay Mission to the Jews have been important factors. Hence the annual summary of the work of this Mission has for many a special interest. The sixteenth year of the Mission will close on June 1, and looking back on these past years it must be owned that God has blessed this institution wonderfully. The record for the year extends to over eighty pages, the branches are many and the incidents numerous; hence we can but briefly note a few leading points which may commend the deeply interesting report to many.

Details are given of Mr. Wilkinson's personal work, which has now extended over forty years, and in the matter of funds it is stated that,

Without sending deputations over the country to collect funds; without advertising and without personal solicitation, the needs of the Mission and of its director have been supplied from its commencement in June, 1876. God has sent through his children, during the sixteen years and a-half of its existence, about £75,000. This sum has come from all evangelical denominations of Christians from all parts of the world, and from all classes—from the domestic servant to the nobleman.

During the past year the freewill offerings have amounted to £9500, sent in in sums varying from two farthings to one thousand pounds. As to spiritual results, it is stated:

We have never measured results by baptisms, although we have had several this past year. Numbers in the course of the year voluntarily confess their faith in the Messiahship of Jesus, and many seem to give evidence of real trust in Jesus for salvation who are still unbaptized. Obedience to our blessed Lord is what we are concerned about, and that is the true road to blessing. In the reports from Russia, further on, our friends will find that not only has the ploughshare of persecution prepared the ground for the seed, but the reaping time is appearing.

The individual labourers are permitted each to report on their special branch. Thus Drs. Dixon and Rocha, and the deaconesses tell of good work at the Medical Mission, while Messrs. Adler, D. Baron, Barnett, S. H. Wilkinson, Keys, Clancy, Goodman and others tell of labours at home and abroad,

"CHRIST, MY PASSOVER."

Amongst the many testimonies given, we find the following borne by a Christian Israelite:—

"Jesus has saved me from the misery of sin and from the iron yoke of Satan, and given me peace. Judaism never satisfied my soul with all its ceremonies. I used to read my Bible then, but could not understand it as I do now. My brethren commemorate the deliverance from a physical bondage when the Passover was instituted, but they are still under the bondage of Satan, which is not merely physical—Christ is my Passover!" "What effect has your becoming a Christian had upon your daily life?" "It has made a great difference; God has taken away the stony heart and given me one of flesh. I am in a worse *temporal* condition since my conversion, but I am far more happy."

HEBREW NEW TESTAMENT WORK.

The stories of New Testament distribution work in Russia and Eastern Europe generally, Syria, Palestine, India, Persia and Arabia, Northern Africa, America and South America, and the Antipodes are deeply interesting, and show the remarkable way in which this work has aroused a spirit of enquiry all over the Jewish world. The total distributions in 1891 are returned thus:—

Hebrew New Testaments; Judeo-German Portions; Russian New Testaments and German New Testaments, 331,952. Total during the past five years, 465,824. We have purchased and paid for already, Hebrew New Testaments and Judeo-German Portions, Russian and German New Testaments, about 575,000. We purpose, the Lord permitting us, to go on to the purchase and distribution of a *million* copies; and if the Lord tarry, and we be spared, we shall go on to a second million copies.

Neither the Jewish nor the Gentile world will ever get the Scriptures if the principle of selling be insisted on. God's principle is giving, and we cannot improve on God's way of doing things. God sells nothing, but gives everything. Let us work on God's plan, and we shall soon sow the field, which is the world, with the seed, which is the Word.

The central Jewish mission-hall in Philpot-street, E., will, it is hoped, be opened shortly. Progress has been slower than expected owing to unforeseen difficulties.

Doubtless much interest has been felt in many quarters in regard to the exceptionally large bequest left to the Mission. As to this matter a full statement is made by Mr. Wilkinson, who gives the history of the facts, the amount of the legacy, and the objections raised. Two points are emphasized, first, that not a penny of this has yet been received; second, that when received it will be expended on special work. It would be (comments Mr. Wilkinson) nothing short of a calamity to the Christian Church should she be led, from any cause, to lessen her interest in the evangelisation of the Jews throughout the world.

We trust these few notes on this interesting work will stir many to deeper concern and warmer sympathy on behalf of God's chosen people. Communications should be made to Rev. John Wilkinson, Mildmay Mission to the Jews, 79, Mildmay-road, N.

CONVENTION IN JERUSALEM.

A correspondent at Jerusalem, writing on March 16, says:—

"The Lord has been pleased to give us a time of spiritual blessing during the past week. There had been a great desire for a time of waiting on the Lord for fuller blessing, and this desire was graciously granted by the way being opened for Rev. Evan H. Hopkins to come into our midst.

"The attendances increased during the three days, till on the Friday evening the room, which holds a hundred, was overcrowded, and many were obliged to sit outside. All societies and workers in Jerusalem participated—clergy (English and native), missionary ladies, Bible-women, and teachers; while Bethany, Bethlehem, and Jaffa were also represented. The first meeting began, as usual, with the hymn, 'Search me, O God,' and then followed a solemn time of finding out our own weakness, and seeing sin as 'exceeding sinful' in the sight of God. Indeed, this was true of all the meetings, and seemed to be the special feature of the convention. In the words of the speaker, it was a time 'when the tools are taken aside into the workshop to be adjusted and fitted for fuller service.' It was shown that capacity to receive belongs to us, while ability to accomplish belongs to God. Knowledge sees what God has provided; faith puts out the hand and claims it.

"Before the close of the last meeting on Friday, Mr. Hopkins asked all those who were seeking the blessing for the first time to stand, when several rose; and, second, all who had received definite blessing during the past days were asked also to rise. Solemn words of prayer followed, and the meetings closed with a burst of praise in the words of the hymn, 'All hail the power of Jesu's name.' It was fitting we should thus crown Him in the city where He was crucified. The following morning such as loved to remember his death until his coming again were gathered in the C.M.S. Church."

The Lichfield Soldiers' Home.

We have just received the second annual report of the Lichfield Soldiers' Home, from which it appears that the work grows and deepens, that the redcoats are finding their way to the Home in increasing numbers, and being there hear the Gospel plainly and pointedly. "Having once broken the ice, and having found a bright, attractive place together with a warm welcome, men often come again, and are not afraid to attend the more distinctly religious gatherings."

Amongst the many interesting incidents recorded we find the following letter from one who had been a "hard drinker," which indicates the reality of the change:—"Two of my old mates came to see me on Saturday evening, one was drunk, and the other half-and-half. I told them to come into the house, they came in, and I said, 'Now, lads, what do you want?' One said that he would pay for a quart to start with, and the other said, 'I will pay for another one.' 'Mates,' I said, 'just you sit you down a bit and listen to me,' so I reached the Bible down from the side-shelf, and knelt down, and opened the good old book, and I read the eighteenth chapter of St. Matthew. They looked at me, but not one said a word till I had finished reading. Then the one that I have been working so long for the devil with, said, 'Bill, thee baint the same Bill that left us to go to Lichfield, thee promised us when you came down that we should have a spree together.' I said, 'No, Jack my lad, I am not the same Bill that went away from home a sinner, but I am now a child of the Lord Jesus.' So he said 'Good night, Bill,' and went out, the other following."

Communications may be made to the Hon. Superintendent, Major Seton Churchill, White Hall, Lichfield.

The Nightingale Psalm.

By the REV. JOHN MCNEILL.

NOTES OF AN ADDRESS.

I WANT to talk to you a little about the twenty-third Psalm. If I had my friend Mr. Sankey's gift, I would sing it instead of preaching it. No wonder that all the commentators break out into raptures over it, when we think of its quiet, tender, inexpressible beauty, and of all that it has done to comfort God's people. You who have come far along life's journey know how it has comforted you, and how it comforted your father and your mother before you. Our heart fills as we think of it, and we feel that silence would be the truest praise, both of the psalm itself and of the God whose grace it so wonderfully celebrates.

This Psalm has been described as being among the psalms what the nightingale is among singing birds. It is small, and of a homely feather; but what a singer it is! How it fills the night with the throb and the pulse of its music! How it has sung itself, through the night of darkness and sorrow and trouble, into the hearts and homes of God's people; and how it will go on singing until the last pilgrim is gathered home! Then it will spread its wings and fly away back into the bosom of the God from whom it flew out at first when it came down here to exercise its ministry of healing and of comfort.

The Lord help us to begin and sing it at once—to catch the keynote; to sing our sorrows to sleep, and sing our very sins out of sight, as we praise Him who is our Shepherd and our all.

One of the great charms of the Psalm is that

IT IS A PERSONAL AND INDIVIDUAL SONG.

Martin Luther said that the heart of religion lay in the personal pronoun. Certainly that is illustrated by the Psalms, and especially by this one: "The Lord is *my* Shepherd; *I* shall not want. *He* leadeth *me*," and so on. It is *God* and *me*—"as if, besides myself, nor man nor angel lived in earth or heaven." You have lived for little if you have not begun to sing in such fashion and make melody in your heart unto the Lord. Cast out the dumb devil of doubt and unbelief, and let your heart begin to hum and croon this twenty-third Psalm. God will never stop you and say it is not for you.

"The Lord is my Shepherd; I shall not want." These two things always go together; and what God hath joined let no man put asunder. What is unbelief but the tendency in our hearts to take these two truths and violently divorce them? "The Lord is my Shepherd; yet I will go to rack and ruin one of these days." Is that the twenty-third Psalm? Nay. Because the Lord is my Shepherd, I shall not want. Sing it again, my doubting brother; you were flat last time. Sing it again, and

THE FULL ROUND MUSIC

of faith, and hope, and confidence will come out without a jar and without a false note in it. Bless God! I see it better than I can express it; it is all right for time and for eternity—

A King of love my Shepherd is.

What can ail me or fail me? Argue it out thus with the devil. Bring your doubts—even your sceptical doubts and your scientific doubts as well as the deeper doubts of your heart, and instead of arguing on other grounds, try the first verse of this psalm: "The Lord is my Shepherd." Do you hear that, devil? How do you like that, Mr. Ready-to-Halt? Heaven pity us, we have forgotten the situation: I the sheep, and He the mighty Maker and Sustainer of all things, my Shepherd. Is it not time we were beginning to understand what doubt and misgiving are? There is nothing grand or dignified about unbelief. It spoils everything.

I was speaking to a Scotchwoman in London one Sabbath. She had been in some difficulty, but at length she had got a situation, and I saw her at the service in Regent-square. After shaking hands with her, I said, "How are you getting on?" "Oh, I have got a nice place; I have £25 a-year and all found." She spoke the last words, "*all found*," with a kind of smack, which seemed to indicate that that bulked more largely in her view than the pounds sterling. I could not help thinking of it in the vestry, and this psalm came into my mind: "The Lord is my shepherd and all is found; I shall not want."

Eighteen years ago I woke up one day to the thought that

I HAD A BIG WANT:

I wanted to be saved, to have my sins blotted out, to get eternal life. I stand here to say that I asked God to supply that want, and He did it. I have never had as big a want as that since, but I know that whatever want I have to-day and on to the judgment day, He will help me through, right along.

"He maketh me to lie down in green pastures. He leadeth me beside the still waters." We might almost take this first clause literally; we need to be *made* to "lie down." The trouble with many Christians to-day is just this—God cannot get them off their legs, so to speak. He cannot get them off the wing to take their needed rest. "Return unto thy rest, O my soul." "He commanded them to sit down," when He wanted to feed them. So to-day He makes us to lie down that He may look after us.

"He leadeth me in the paths of righteousness." For all our daily walk and conversation God leads us, just as David led his sheep day by day. He knew what shepherding was. He had spent years at it. And one day it broke upon his mind, "Dear me! what I am to my sheep, that God is to me." He could not but sing about it. It made him a poet. He saw that just as he went before his sheep to lead them in the best way, so the Lord led him in the paths of righteousness.

"He restoreth my soul." Shepherding has far more of the veterinary surgeon's work in it than some people would think. I used to imagine that it was a very romantic kind of life. You have seen pictures of the sheep lying round about, and the shepherd playing on the flute, with somebody dancing in front of him. So shepherding has come to have that mediæval, far-away, Chloe-Phyllis-and-Daphne look about it. But it is all nonsense.

KEEPING SHEEP IS HARD WORK.

The shepherd has to be a man of stout limb, good wind, and strong arm and nerve; patient and loving. For he has got to care for the stupidest kind of animal that man can deal with. He needs to be a man of many qualifications. Long ago when God wanted a king for a stupid kind of nation he took a man from this training-college. He took David from following the sheep and appointed him to be shepherd over his people.

So it is with Jesus Christ; He restoreth my soul. He is my doctor. It was only after I went out with a shepherd several times that I found out how much of the veterinary surgeon the shepherd needs to be. There is nothing very romantic about it, but much that is the very opposite. I said to myself: Is not that like Jesus Christ in his dealing with us? The only genius we have is genius for going wrong—an infinite capacity for stupidity; for mistaking the right hand for the left; for getting torn among the briars and lost in the wilderness. Our Lord is a great strong powerful shepherd, with his crook in his hand and a love which never tires. "He restoreth my soul."

"Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." That is a colossal idea—"*Thou* art with me." How many more than God do we want? If we have got Him, what are we grumbling at? "The valley of the shadow"—we are apt to make that refer to the deathbed; but with some people it is a long process. David had sometimes to lead his sheep through deep defiles and narrow gorges, where there was very little sunlight; but they had to be led that way to get to the sheepfold. God is pleased sometimes to lead his people down darksome valleys and through lonely places, by waterfalls and rushing rivers, and by dens and caves where wild beasts are lurking. If the shepherd were not there with his strong arm and his ceaseless vigilance, it would be all the worse for the poor sheep. This valley of the shadow is not only the deathbed, but the life of poverty and toil and care, or the life of ill-health. Perhaps you have married a workingman, and the wages are uncertain; or the business is failing; or the family is going wrong, and you are losing hope. My dear mother was twenty-five years a-dying; she lay in the valley of the shadow of death for a quarter of a century in poverty, pain, and hardship.

ONE OF MY OLDEST MEMORIES

is the waking up at nights in the wild wintry weather, with the wind whistling about the gables and through the chimney tops and hearing a voice that came plainly to me in the silence of the night. It was the voice of my mother as she sat up in her bed, crooning a song and reading the twenty-third Psalm, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." I seem to hear it in my ear now; sweetest sound a man's ear can have—the voice of his mother reading the Word of God. It was a long while for her to be in the shadow, but she got to the sheepfold at the end. Yes, it is true in poverty, ill-health, struggles, trials all around, in death even, "I will fear no evil, for Thou art with me." A young Scotchman lay dying. A minister called upon him and found him fast passing away. The minister repeated these lines:—

> When gathering clouds around I view,
> And days are dark, and friends are few
> On Him alone——

"Stop," said the dying man; "that half line is eneuch—'On Him alone.'" I believe that is true. "Thou art with me; I will fear no evil."

I cannot go further, as time is gone; but I trust we have gone far enough to make us feel brighter and better. I hope every soul here can say, "Yes, preacher, I am ready to go, I have got a grip of the Shepherd, and He has got a grip of me. I am going to trust Jesus; to let Him keep me and support me, and make this blessed psalm a great reality in my life."

A GOOD DIVINITY SCHOOL.

I.

Four saints of God in silence fed my youth,
And still in silence lofty converse hold,
Whose lives flashed forth afresh God's ancient truth,
Whose words on earth's rough counter rang like gold.
Hail, thou seraphic Rutherford! who wrought
In prison wings that time and space defy;
Hooker, whose mighty masonry of thought,
Cathedral-aisled, hid truth mid tempests high!
Next holy Leighton, star-pale, purified,
Wooed me with studious soul divinely stored;
And meek George Herbert, who still singing died
Self-hid, while angels listened as they soared.
George Herbert, Leighton, Hooker, Rutherford,
These held high converse with my soul unheard.

II.

BISHOP BUTLER'S ANALOGY.

Strong thinker, rare, incomparable seer!
Subtlest prose-poet this world ever saw;
Thou, at Truth's high springs bowed with mortal ear
Rapt, didst profound analogies thence draw.
Imagination, star-eyed pioneer,
Piercing life's veiled first principles with awe,
Cried, Secrets of the universe are here.
See, Nature mirrors back Heaven's moral law.
Go, write, the Voice said. Straight there streamed sublime
Words close-knit, rugged, strenuous and bold—
Words that have wrestled with the winds of Time,
Yet root the more in minds of rocklike mould!
Truth's long-lost sword flashed blazing from its sheath,
Nature's worn sheath, dinted and dimmed with death.

CHARLES A. FOX.

The Newmarket of France.

THERE are about twelve hundred English residents in the district of Chantilly, Lamorlaye and Creil, department of Oise, France. In January, 1890, I received my marching orders from the Wesleyan Church of Paris, aided by the Paris City Mission, to come here and "do the work of an evangelist." I have found a great door and effectual and many adversaries. After two years' hard work we can truly say, "The Lord hath done great things for us." I believe He is ready to do greater.

The chapel at Chantilly is a very good and useful building, where, in addition to Sunday and weekday services, we have succeeded in establishing a good Sunday-school. But at Lamorlaye we are compelled to hold our meetings in most unsuitable places. It is therefore laid upon my heart to build a small chapel at a cost of about £200. A piece of land has been given for this purpose, and a subscription list opened. For a large proportion of the sum, however, we are looking to English friends, who may address communications to Mr. James Crump, "St. Cyres," 104, Stockwell Park-road, London, S.W.

W. HAWKINS,

85, Grand Rue, Chantilly, Oise, France.

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"ON THE BRINK."

THE HOMES FOR WORKING BOYS.

By PEARL FISHER.

In days gone by, as every reader of Dickens and many another annalist of old London knows, the City apprentices lodged with their masters. Rough enough at times was their bed and board; still, they were looked after in a fashion. But the old order passeth, and under the new circumstances of modern life, boys employed in the City are left to shift for themselves. Certain large houses have boarding arrangements for assistants and apprentices, but the vast majority of boys have to live as best they may. Many, of course, have parents and homes, but very many have not; and with scanty earnings to begin with, are sorely put to exist at all. It is, indeed, no rare thing to find in miserable common lodging-houses boys employed in the City, who, when questioned how they come there, reply: "We have six shillings a week only, and we can't get lodging and meals for that, and we have to come here." What evil they learn in such resorts needs no description. Such are, indeed, ever on the brink of a plunge into moral ruin.

Years ago the evils ensuing from this state of things pressed on some earnest minds, amongst the earliest to move in the matter being the Mr. A. (now Lord) Kinnaird, Messrs. Quintin Hogg, A. O. Charles, G. Hanbury, and Samuel Morley, M.P. About 1870 the first Home for Working Boys was opened in Spital-square; now there are

EIGHT SUCH HOMES

in various parts, accommodating 350 homeless lads. Moreover the whole work is, while certainly philanthropic, essentially a Christian undertaking, for every possible means is adopted to place before the inmates the joy and strength of personal salvation. Outside such a Home these boys would rarely hear of spiritual things; inside, while made happy and at home, they have Christian teaching and Christian example constantly before them, and this frequently with the best results. Outside they are peculiarly exposed to temptation, inasmuch as evening hours are spent usually at the street corner; inside there are good books, and many innocent and harmless ways of passing pleasantly the hours of leisure.

Haddo House, 88, Blackfriars-road, may be taken as a good specimen of the other seven Homes. Here there is accommodation for sixty boys, under the superintendence of Major Collier, whose long experience and personal qualities fit him admirably for such a post. Genial and kindly in his dealings with the boys, he can be firm enough when need be, and takes full care that due and proper discipline is preserved, while the inmates enjoy that amount of freedom demanded by the fact that it is

A HOME, NOT A REFORMATORY,

and that they pay, and are thus on an independent footing. The happy medium is not always easy to hit, but, so far as I have seen in repeated visits, and heard from others fairly familiar with these Homes, it is well exemplified in their internal management.

After their day's work the boys may read (and there is a capital library), or write (a separate room being provided, for the sake of quietness), or play, under careful oversight, various games, or exercise on the gymnasia, or, permission being obtained, go out for a walk. Summer has its cricket club, winter its mutual improvement society; while, apart from these, pleasant evenings, musical and the like, are arranged by various friends. It should be added, that evening-classes, under certificated teachers, are held in the various Homes, for the improvement of the inmates.

As to terms, the fixed charges are 4s. 6d. per week for food, plentiful if plain, and 1s. and upwards for accommodation. Even this minimum is, however, beyond the means of some young fellows just starting on small pay, and in such cases the committee make an allowance on behalf of these boys. The principle is thus maintained that it is for *working* boys who pay their way, while elasticity is introduced when really necessary.

Turning over the carefully kept case-book, I noticed many instances of the kind just mentioned. Two poor boys (13 and 14) are found deserted, one is earning 4s. 6d., the other has a chance of a place at a small wage to begin with;

BUT WHERE AND HOW ARE THEY TO LIVE?

Admitted, at first, on exceptional terms, these are now doing well. Another boy was brought to the door at ten at night by a working man. He had been turned out of doors by a stepmother, and though he had a situation, must walk the street all night, unless admitted. The compassionate fellow-workman kept him that night; next day he was admitted, and is still in the Home doing well. But a hundred similar facts might be cited, and I may not enlarge further. Suffice that any boy willing to conform to the reasonable rules is admitted, if he is in a situation or going to one; though, also exceptionally, situations are often found for unhappy boys. About the age of eighteen, when they ought to be able to do for themselves, they are expected to turn out to make room for others in greater need.

The boys come to the Homes in various ways. Some have come up from the country to make their way in London, others have been in orphanages or workhouse schools, while many are simply

FORLORN AND FRIENDLESS YOUTHS

found in London. For example:—

One lad was found by a Christian worker in a very low lodging-house. He had been well brought up, and had been educated in France. On his return home his father's circumstances had become so altered that the poor boy was compelled to seek a situation and provide for himself. His wages were so low that he could not afford to pay for a better shelter than a common lodging-house. Unfortunately, he had innocently been directed to a very low one. Had he remained there the consequences would doubtless have been deplorable. Finding himself in such happy surroundings, he requested the superintendent to be allowed to bring to the Home his younger brother, who was in a similarly destitute and forlorn condition. Now both are in situations and doing well. They speak French fluently.

Speaking generally, the Homes for Working Boys are to a large extent self-supporting, but (besides rent, taxes, repairs, &c.) the imperative necessity of saving at a critical time young beginners, unable as yet to pay their own way, implies a certain need for financial support, and this no one who knows the sad case of such boys can possibly refuse. Apart, however, from this a special necessity has arisen.

THE OLDEST OF THESE HOMES,

Pelham House, in Spital-square, must imperatively be rebuilt. The lease expired at the end of 1890, and the ground landlord offered on reasonable terms the freehold, which, after careful consideration, the committee accepted. Towards the £9500 required for site, building, &c., the committee have raised over £2000 among themselves, and a few friends (including the late Mr. W. H. Smith, M.P., who gave £250), looking to those who understand the urgency of the case to aid them in raising the remainder.

They are, they say, anxious to have a comfortable and suitable building rather than an ornamental one. They desire to accommodate as many boys as possible, having due regard to comfort and health. The larger the number of inmates the larger will be the weekly income from the boys' payments, and with eighty boys it is anticipated that the Home will be almost self-supporting.

The upper part of the building will be arranged in dormitories, some open, and some divided into cubicles, for the use of the elder boys, who will pay a higher rent in proportion. In the lower part of the house will be a dining-room, a meeting or reading room, and a moderate-sized gymnasium, as well as kitchen, bath-room, lavatory, &c.

The foundation stone will be laid in June next by H.R.H. Princess Christian. In providing and maintaining such Homes for friendless and struggling boys on the brink of danger, exposed to much temptation in this great city, the committee may surely reckon on the hearty sympathy and help of London's merchant princes, as well as of all in every part who know that from town and village boys going up to the metropolis find themselves sorely in need of just such paces of safe and happy shelter.

Communications should be made to the Hon. T. H. W. Pelham, Hon. Sec., 50, Palace-chambers, Westminster, S.W.

UNION HALL MISSION.—The thirty-second of the annual gatherings of this Mission were held at Union Hall, Carlisle-street, Edgware-road, on Thursday last. In the afternoon addresses were given by Dr. T. Neatby, Messrs. E. Ives, R. Paton, and J. E. Taylor. In the evening nearly three hundred people sat down to tea; afterwards the large hall was well-filled with friends and helpers. Mr. Robert Paton presided, and Mr. Robert Bilke gave a statement of the work during the year, regretting that the balance-sheet showed a deficiency of £61 2s. 1d. Addresses followed by the Chairman, Major Windham, Mr. T. B. Miller, and others.

SCUTARI MEDICAL MISSION AND HOME

Dr. and Mrs. Alexandrian continue their deeply interesting work, which is still full of vitality and promise. The fifth annual report states that during the past year our labours have been more widely extended among the Mohammedans than any others, though Jews, Greeks, and Armenians always attended in considerable numbers. Strange to say, Jews and Jewesses are the most indifferent; Greeks and Armenians are rather proud on account of their ancient Christian profession; but the Moslems hear the Word with warm interest and profound attention.

I once invited the Baptist minister of Pera to address my patients, who was so much taken with the eager attention of Moslems and others, that he said it was the most interesting audience he had ever addressed, and that this Mission was doing a more valuable work for the Lord than many ministers do through their pulpits. "This is Christ-like preaching," he said, "hence most suitable for Bible-lands. We cannot think of a better arrangement than this to reach Moslems and indifferentists." While he was speaking a few began to wipe their tears away, which moved the minister to prolong his address with fiery zeal, and so the service became a great blessing both to the hearers and the speaker.

Over five thousand of all ages have been attended to during the year in the dispensary, to all of whom the pure doctrine of Salvation, with the best medicine, has been supplied, and about four hundred in their own homes. Among these were some heartrending cases.

One morning I was called to see a patient. On arriving at the house I found a girl lying in a miserable room upon a bed hardly a yard long, half a yard wide, and three inches thick. She was suffering acutely from tubercular disease of the intestines, and had kept this painful bed for six months. She was reduced to a mere skeleton, and her breathing was short and quick. The only friend she had on the face of the earth was her old mother, who was blind of one eye, and the only diet the poor mother could supply to her dying child was some stale bread and a few olives. No medical man had ever seen her, and when we saw her her speech was intelligible, but only for a day. We did our best to provide some nourishing food and a comfortable bed for her, with the necessary medicines, but it was too late. She soon left all, and slept in the sweet arms of the Redeemer, I trust, as she expressed a desire to be with Jesus.

The story of the securing and opening of a new hall is full of interest, as told in the report; while of

THE ORPHANS' HOME

a most encouraging account is given, and that has already become fruitful for Christ. "Girls who were slaves to ill-temper and living in misery and sin when they entered, have, in a few months or a year's time, been altogether altered. Wartoohy was a selfish and ignorant girl; but now she is wonderfully changed; she has a ready heart to help any one, and tries to keep a pure conscience, and her daily life leaves no doubt in our minds that she is a truly converted girl. We have reason to expect a great deal of good from many of them in their future lives. Akaby, an intelligent and interesting girl, who is supported by the Misses Haig, is one of those who promise to be very helpful in the orphanage in a year or two. The number of the orphans at present is twenty-eight; they are of three nationalities, and from six different countries of Turkey."

Communications may be addressed—Dr. Alexandrian, British Post Office, Constantinople.

DUBLIN.—The annual meeting of the Dublin White Cross Association has just been held in the Gregg Memorial Hall. Lord Plunket presided, and congratulated the association on the progress of the movement. The objects of the Association are threefold — firstly, purity among men; secondly, a chivalrous respect for womanhood; thirdly, a higher tone of public opinion in the matter of purity. A paper was read by Mr. Dix, and Rev. H. B. Kennedy, hon. sec., read the sixth annual report, which showed that considerable advance had been made during the past five years. Five new branches have been formed, and arrangements made for starting others. Twenty-three disorderly houses have been closed. Much has also been done in the way of prevention and rescue, and at tracing missing girls at the request of friends. M. E. A.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

SUNDAY, APRIL 3.—REVELATION VI.

The Opening of the First Six Seals.—The seals seem to indicate the great features of the present age, so far as concerns the history of the world, viewed in relation to the Church and Advent of Christ. They are the vivid pictorial counterparts of Matt. xxiv. 6, 7. It is difficult to assign them to any specific portion of the history of the age, because they are the perpetually recurring features of all ages. The R.V. properly drops *and see*, 1, 3, 5, 7.

2. The white horse is emblematic of the progress of the Gospel of Peace, which is destined to lasting victory. This is assured, whatever else may happen. Amid all the sorrows and convulsions of human history, the Gospel of the Grace of God has continually been riding forth. 3. This typifies the wars, as the next does the famines and scarcity, which, from time to time, have visited the world. 6. Amid all the scarcity, it would seem that a Divine limitation were insisted upon, so that a "choenix" (two or three pints) should not cost more than a penny. God tempers mercy with judgment. Even the luxuries of life are spared for the refreshment of the sufferers. 8. Death by God's four agents, Ezek. xiv. 21. Hell is Hades (R.V.) "With death," better "with pestilence" (R.V. marg.).

9. *The Martyr Host* (Matt. xxiv. 9, 10).—The scene changes from earth to heaven, where we see another argument brought to bear on the King to hasten his advent. Every age has had its martyrs. The red line of blood has followed the history of mankind. As the blood of sacrifices was poured at the foot of the altar, so the souls of martyrs. 10. "How long, O Master." Such vengeance as they long for is surely like the Pentecostal blessing which vindicated the righteousness of the first Martyr, the Lord Jesus. 11. The full blessedness of the saints is not realised until the whole family is gathered (Heb. xi. 40).

12. *Convulsion and Revolution* (Matt. xxiv. 29-30).—The shaking of all things is a necessary preparation to the establishment of that Kingdom which cannot be shaken. The present age has been repeatedly rent by national and spiritual earthquakes, the unrest and chafing of human wills, before which the stoutest as well as the frailest have quailed. 16. How often men have thought that the great day had come, but it has still been postponed. How terrible its advent will be if its premonitory signs have been so awful. Let us shelter in the Rock of Ages, that we may not have to cry at last in vain for the shelter of the rocks and dens.

MONDAY, APRIL 4.—REVELATION VII.

Before times of great trial God prepares for the safety of his own people (Gen. vii. 1, xix. 16; Exodus xii. 13; Ezek. ix. 3-5; Matt. xxiv. 15, 16). What a majestic conception this is, and how comforting the thought that the winds are held by angels, and that the storm is beneath the Divine control. 2. God's people are not always safe out of trial, but they are kept in the midst of it. Sealed, *i.e.*, the likeness of God stamped on yielded hearts (Eph. i. 13). 5-8. As Jews in ii. 9 signify those who are Jews inwardly (Rom, ii. 29), for this is a book of symbols (i. 1), so here the tribes of Israel in our view represent the elect—the Israel of God (Gal. vi. 16). 9. The multitude of the redeemed draws its contingents from all tribes and peoples and tongues, and the aggregate defies the power of human arithmetic, as the stars of heaven, and as the sand-grains of the sea. There is one focus on which they all converge—the throne, amidst which stands the Lamb. The palm-branch bespeaks their victory. 10. All praise for salvation is ascribed to God the Father, equally with the Lamb. This is the theology of the New Testament. 12. *The* blessing, *the* glory, &c., a sevenfold doxology. 14. When we stand perplexed before some great mystery, how comforting to look up and say, Thou knowest. *The* great tribulation; this term covers all the special trials to which all the followers of Jesus have been exposed during their earthly sojourn, in conflict with sin and Satan; but their sufferings for the Redeemer do not constitute their claim for salvation: that becomes theirs only through his precious blood. The washed robe is the emblem of the stainless soul, in which is neither spot, nor wrinkle, nor any such thing. This may be ours even here (iii. 4). 15. The Beatitude of the redeemed is their face-to-face fellowship with God, their perpetual and unbroken service, and their safety, for "He that sitteth on the throne shall spread his tabernacle over them." 16. This exquisite description of heaven is largely composed of negatives. There will be an exclusion of the adverse conditions of this life. Perfect satisfaction of the entire nature; no scorching trial; no fear of lion or wolf; no finality, because, under the guidance of the Lamb, they will visit an endless succession of "fountains of waters of life." 17. To no other hand will the Eternal God entrust the work of stanching the very sources of grief and removing each trace from the cheek.

TUESDAY, APRIL 5.—REVELATION VIII.

The Trumpets.—The trumpet is a martial weapon, and these visions have to do with the desolations by which the kingdoms of the earth are disintegrated and overthrown in anticipation of the setting up of that Kingdom which shall never be moved. 1. This silence corresponds to an interval which occurred in the Jewish service, when the musical instruments and singing which accompanied the first part of the service were hushed during the offering of incense (Psa. lxii. 1 marg.; Luke i. 21). 2. *The* seven angels, those of his presence-chamber. 3. As the Angel of the Covenant Jesus ministers at the Golden Altar, mingling with our prayers the sweet incense of his merit. 5. In the stern retributions of eternity the prayers of the redeemed receive as answer the judgment of their foes. Sooner or later God must avenge his own elect, who cry day and night unto Him. 7. The first four trumpets affect natural objects, the last three, the woe trumpets, affect men. The language is borrowed from the plagues of Egypt (Ex. vii. 19; ix. 24; x. 12, 21; xi. 18). The first plague is fire, "burnt up"; in the second water is turned into blood; the third is bitterness; the fourth darkness. All of these may stand for spiritual equivalents, or for those various agencies before which the most stable empires are afflicted, disintegrated, and destroyed.

WEDNESDAY, APRIL 6.—REVELATION IX.

This is one of the most difficult of interpretation of all John's visions. Many attempts have been made, none wholly satisfactory. But as all outward wars arise from the lusts within, and as all outward history springs from the human heart, we will look at this vision, not on the scale of nations, but of a man only. It may be that the thoughts thus obtained may assist in leading to the true outward solution. Read Matt. xv. 19; James iii. 6.

The fallen star, Satan, by his temptations opens the bottomless pit within us, the heart deceitful above all things. Then arises a smoke as of a great furnace—(compare Hosea vii. 4-7)—which darkens the sun and air (see Rom. i. 21; Acts xxvi. 18; 1 Peter ii. 9). The locusts typify the fleshly lusts which war against the soul (see Joel ii.).

Dr. Pusey, in his "Minor Prophets," speaks of the four kinds of locusts enumerated by Joel (i. 4), and quotes S. Greg. Mor. xxxiii. 65, p. 614, Oxf. Tr., as follows:—

> Morally, also, four chief passions desolate successively the human heart. For what is designated as the *palmer-worm*, which creeps with all its body on the ground, except it be lust, which so pollutes the heart which it possesses that it cannot rise up to the love of heavenly purity? What is expressed by the *locust*, which flies by leaps, except vain-glory, which exalts itself with empty presumptions? What is typified by the *cankerworm*, almost the whole of whose body is gathered into its belly, except gluttony in eating? What but anger is indicated by *mildew*, which burns as it touches?

Like scorpions, they sting—at the last it biteth like a serpent and stingeth like an adder (Prov. xxiii. 22). Only those men who have not the seal of God (Eph. i. 13; iv. 20) in their foreheads are hurt by them.

They are like horses prepared for battle, and as the horse carries his rider, so the lust carries the man (see Job xxxix. 19-25), who, throwing the reins on the neck of passion, is impetuously borne along.

Crowns like gold denote their despotic rule (Dan. ii. 37, 38; v. 19). With faces as of men, they speak us friendly as one of ourselves; they take human views of things, reason with us, persuade us, as for our good; as the old prophet did the man of God (1 Kings iii. 18). They fascinate us; they hold us, as women do, in the tresses of their hair (Cant. vii. 5, R.V.). But they tear us afterwards, as with lions' teeth. They are mail-proof against law and grace. No arrow of conviction can pierce the joints of their iron breastplates. The sound of their wings is as the sound of chariots of many horses running to battle. Each several lust is like the war-horse in Job; but the great and terrible army of them, their despotic rule, their friendly faces and deceitful dalliance, their cruel teeth and iron breasts, their wings and wheels, their innumerable multitude and tumultuous noise:—well may the pitiful God beseech us as strangers and pilgrims to abstain from fleshly lusts which war against the soul (see Rom i.; Jas. iv. 1-3.)

This mighty and terrible army is generalled by superhuman experience and skill. Their Wellington is Abaddon, their Napoleon is Apollyon.

Sixth Trumpet (13-21).—This second woe differs from the former in that it is a direct infliction from the hand of God through the instrumentality of the four angels who are loosed. At the appointed hour, of the appointed day, of the appointed month, of the appointed year (see Dan. iv. 29, 31, 33). But in spite of all the plagues the survivors do not repent.

THURSDAY, APRIL 7.—REVELATION X.

1-4. *The Covenant Angel*—Christ. The rainbow upon his head, which in chapter iv. was seen encircling the throne. 2. The Scriptures are opened by his death and resurrection (Luke xxiv. 25-27, 44, 45). He claims earth and sea which He had redeemed. 3. *Cried*—against those who would destroy (or corrupt) the earth (xi. 18). 4. Seal up the thunders of the law, because He is the end of the law for righteousness to every one that believeth (Rom. x.).

> He has hushed the law's loud thunder;
> He has quenched Mount Sinai's flame.

5-7. God vindicates his people, and repents himself for his servants when He sees their power is gone, and no resource shut up or left (Deut. xxxii. 36). When He shall have accomplished to scatter the power of the holy people, all these things shall be finished (Dan. xii. 7). When the kingdom becomes the Lord's and his Christ's the mystery of God is finished (comp. Rev. x. 7 and xi. 15). The fall consisted in man acting on his own judgment and disobeying God. When his people are reduced to helpless dependence, and God in Christ reigns, all is made plain, the mystery is done.

8-11.—But this cannot be until the Gospel of the Kingdom has been preached for a testimony among all nations; then shall the end come. Therefore John, who is our brother and companion in the tribulation and Kingdom and patience in Jesus, is made in his vision to eat up the little book, for a sign to himself and all the servants of Jesus. "The husbandman that laboureth must be first partaker of the fruits" (2 Tim. ii. 6). Observe in Luke xxiv. how the opening of their understandings to understand the Scriptures is followed by preaching among all nations, after tarrying to be endued with power from on high.

FRIDAY, APRIL 8.—REVELATION XI.

1, 2. God distinguishes between the true and faithful, and the false and only-professing Church. The time of the Gentiles and the Beast is forty-two months—*i.e.*, seven times six, a fulness of imperfection and labour, as seven times seven is fulness, completeness and rest. The same period, applied to the witnesses, is counted by days, for we are of the day; we pray for our *daily* bread. 3. Ye shall receive power and be witnesses unto Me (Acts i. 8). *In sackcloth*—And we are his witnesses, . . . rejoicing to be counted worthy to suffer shame for his name (Acts x. 32, 41).

4. The two olive-trees were Zerubbabel the Governor, and Joshua the High-priest (Zec. iv. 3, 11, 14), perhaps representing the Church as kings and priests. Lampstands holding forth the Word of life (Phil. ii. 15, 16). The church in chap. i. is symbolised as seven lampstands; the witnesses here only as two; yet every member of the Church should be a lightbearer.

5. Cp. ch. xix. 15; Hos. vi. 5; Rom. xii. 20.

6. Referring to Moses and Elijah. It might seem that such authority as this did not belong to this dispensation; but see Acts v. 1-11; xiii. 11; and the effect of prayer (Rev. viii. 3-5). 7. This has happened again and again. 8. *Great city*—Jerusalem, symbolic of degenerate Christianity or Christendom. 9, 10. A living testimony torments them that dwell on the earth, but when the life is gone out of it they keep its dead form. 11-13. But God vindicates his witnesses and judges their enemies, who, if not converted, are affrighted, and give Him glory.

14. The second woe ended with ch. ix., but its ending is more appropriately stated here as introductory to the third woe.

15-19.—The third woe is the judgment of the quick and dead more fully unfolded in succeeding visions.

SATURDAY, APRIL 9.—REVELATION XII.

1-6.—This vision is retrospective. The woman is the Church, not of Israel only (Isa. ix. 6, 7), but of all time, as symbolised by Eve (Gen. iii. 15). The child is Jesus. 3, 4. The dragon. Satan, the prince of this world in the Roman period. *To devour* (Matt. ii. 13). 5, 6. A male son—a son of man's sex—emphatic. This Son, caught up in resurrection to God's throne, is God's allusive contrast to the pagan worship of the male (Ezek. xvi. 17 mar.) This is the true Hero (as against all the deified dead men) who is to rule all nations with a rod of iron. 7-12. Satan, as the Accuser, had been an incubus in heaven. When Jesus entered, by virtue of his own blood, the Accuser's occupation was gone. It was fitting that Michael should cast him out, for he was the great prince who stood for Daniel's people (the Jews), and it was they who, under their legal dispensation, had been in bondage through fear of death (10, 11). *Now is come* (cp. Heb. ii. 14). They overcame him because of the blood of the Lamb slain from the foundation of the world. 12. He still has access to the heavenly places (Eph. vi. 12), but not to heaven itself, where Christ appears in the presence of God for us (Heb. ix. 24). *A short time*—compared with his past existence, and with the coming eternity.

13, 14. *Eagle* (Ex. xix. 4; Deut. xxxii. 11; Psa. xxxvi. 7).—The eagle's wings are God's wings. "What is good, what is Divine, has not in this world its Canaan. It is still in the wilderness, but it is preserved there by the loving care of the Most High." —*Milligan.* 15, 16. Floods of ungodly men, swallowed up like Korah (Ps. xviii. 4; Num. xvi. 32). 17. *The rest of her seed*—the faithful remnant, the witnesses of ch. xi.; the saints of xiii. 7; xiv. 12.

PASTOR W. STOTT having announced his intention of conducting missions in various places, writes us (too late for this week's issue) his reasons for now accepting the pastorate of the Baptist church at Battersea.

International S. S. Lessons.

SUNDAY AFTERNOON, APRIL 10.

The King in Zion—Psalm ii. 1-12.

Golden Text: Verse 12.

The authorship of this Psalm has been attributed to different persons. Of its theme there need be no doubt. Lowth says, "The establishment of David upon his throne, notwithstanding the opposition made to it by his enemies, is the subject of the Psalm. David sustains in it a twofold character, literal and allegorical." As applied to David literally, the language of the Psalm would be too exaggerated. That its chief reference is to the Messiah is evident from the New Testament quotations from it (Acts iv. 25, 26; xiii. 33; Heb. i. 5). It is being fulfilled now in the establishment of the Kingdom of God, in spite of the opposition of men; and is yet to have a more literal fulfilment when Christ comes to inaugurate his millennial reign. The Psalm divides itself into four parts of three verses each.

The Opposition of Men (1-3). The description is very graphic. First *the multitudes* combine (1), and with unrestrained fury rush against the kingdom of God. If majorities must rule what chance has the anointed King against such a company? Then *their leaders* (2) appear, and act with not less malice, but with greater deliberation. The zeal and persistence and unity of the wicked in seeking their evil purpose are an example and a reproof to the righteous.

The question "why?" is significant. Nothing is more irrational than rebellion against God. (1) *It is without any just cause.* For why should men refuse such a yoke as that of Christ? His are "the bands of love and the cords of a man" (Hos. xi. 4, Matt. xi. 28-30). To refuse his authority is to subject ourselves to one more painful by far. (2) *It is utterly futile.* Rebels against God are attempting "a vain thing." Who has resisted Him and prospered? Pharaoh tried it—did he succeed? Herod, Pilate, the Gentiles, and the people of Israel tried it (Acts iv. 27, 28)—did they succeed? A medal was struck by Diocletian bearing the inscription "The name of Christians being extinguished." In Spain two monumental pillars were raised to commemorate the overthrow of "the superstition of Christ." Did they not imagine a vain thing? As well attempt, like Canute, to control the waves of the sea, as to resist the accomplishment of the Divine purpose. Every one is either for or against God. If you are against Him, is it not wise to at once cease from such an unequal warfare?

The Derision of God (4-6). God laughs, not in pleasure, but because He knows the impotence of man's opposition to Him. Matthew Henry says, "Sinners' follies are the just sport of God's infinite wisdom and power, and those attempts of the kingdom of Satan which in our eyes are formidable, in his are despicable." It is mercy towards the rebellious that prompts Him first to allow their fury to spend itself, then to trouble them with his Word. If He sought nothing more than their defeat and destruction, how easily could He accomplish that. But He neither smites them nor is turned aside from his purpose of blessing. The King is established upon his throne, so that they who now oppose Him may yet share the results of his beneficent reign.

Learn two lessons: (1) Be not discouraged by the apparent triumph of the wicked. If God can view it calmly and without alarm, we, who have much less at stake than He, can be confident too. (2) Let not the opposition of men hinder your effort. While they rebel against Him they need Him. Continue your testimony until He finds a throne in their heart.

The Divine Decree (7-9). The Son speaks here and proclaims God's decree concerning Himself as King. The opposition of man may well be silent before this, for the council of God shall stand. Certain overthrow awaits all those whose devices are against the Divine decree.

The Person of the King (7). The Sonship of Christ is eternal (Jno. xvii. 5). It was attested by the Father at his incarnation (Heb. i. 6), during his life (Matt. iii. 17; xvii. 5), and especially at his resurrection (Acts xiii. 33; Rom. i. 4). It was then that He became "the firstborn among many brethren." The dignity of his person increases the guilt of those who rebel against Him.

The Possession of the King (8). "It was a custom among kings to give favoured ones whatever they might ask" (Esther v. 6; Matt. xiv. 7). It is important to remember that the Son receives his possessions in answer to prayer. What emphasis this fact gives to his teaching upon prayer.

The Power of the King (9). It will be used for the certain overthrow of those who continue in rebellion against Him (Rev. ii. 27; xix. 15). There is unmistakable reference to his second coming, when enemies shall be destroyed, and his own kingdom established (Luke xix. 27; Dan. ii. 34, 35, 44).

A Merciful Exhortation (10-12). "Be wise." Ignorance and folly underlie all ungodliness. Truest wisdom consists in fearing God. Note the word "therefore!" All that is terrible in this Psalm bids men cease to war against God. Yet note how fear and joy are combined (11). A devout life is not an unhappy life. The joy of the Lord is not frivolity. Deepest seriousness may unite with fullest happiness. [282]

Kiss the Son (12). It is the token of subjection (1 Sam. x. 1.); of religious worship (1 Kings xix. 18); and of reconciliation. We are urged to this by a threat and a promise. Choose your portion. Will you perish from the way (Psa. i. 6); or will you be blessed with those who trust Him (Jer. xvii. 7, 8)?

Evangelistic Notes.

Harrold.—Rev. H. Trueman, of Chesham, has concluded a mission here. Many persons who have not attended a place of worship for years have attended the services, and several have professed conversion.

Mr. H. Powers has been holding missions in Bulwell, Hucknal, Newark, Nottingham, Lisburn (Ireland), Cheadle-heath, Crook, and Hunwick, and the power of God has been manifest, both sinners and backsliders having been awakened.

Rev. W. Haslam has just held a mission attended with much blessing at Clapham. In the afternoons addresses were given to believers, when Mr. Haslam dwelt much on the necessity of speaking to others, and telling them of the good things the Lord has done for us. Mr. Haslam's next mission will be at Richmond, April 2 to 11. M. P. C.

Coalsnaughton, Tillicoultry. — Mr. Charles Galletly, of the Evangelisation Society, has just had a five weeks' mission in this village. On the closing night all who had given themselves to Christ during that time were asked to stand up, and 81 responded. The work still goes on, and some of the most careless in the place have professed conversion.

Martin (Wilts).—We are glad to learn that this village (lately mentioned in these pages) enjoys the earnest ministry of Rev. Eardley W. Michell, that the Gospel is faithfully preached, while at special services held in the schoolroom addresses are delivered by godly and gifted preachers—this week, for example, Captain Henslow, and next, Miss Gorham. Hence while many villages are neglected spiritually, this cannot be said of Martin.

Mr. John Elliott, who has spent several years evangelising in Wiltshire, holding services in tents, barns, public halls, &c., has been requested to undertake similar labours in Devonshire, where it is felt such special work is much needed. For this purpose he hopes to use a tent belonging to the Evangelisation Society during the summer months. The first mission will be at South Molton in connection with the Y.M.C.A., and will be held in the Assembly Rooms, commencing on Sunday next. The tent work will be started in May.

Aberdeenshire Ploughmen.—A friend writes: In Aberdeenshire there has been a great attraction for a large class of working-men in the preaching of Rev. Norman Macfarlane, who has been addressing crowds of agricultural labourers, who, though very hard to reach, have shown an eager interest in his services. While freely exposing many evils and touching upon life at many points, the grand doctrines of grace are the main part of his preaching. As he said lately in a sermon to farm workers, "the life of Christ is a big white lighthouse rising high on the stormy cliff, but his death is the blazing lamp at the top that flashes its piercing light over the seas of darkness."

West Kent.—A series of Evangelistic Services and Bible Readings has been held at the Baptist churches, Plumstead, Sidcup, and Deptford, by Revs. F. B. Meyer and F. C. Spurr. The meetings have been well attended, have proved a great help to Christians, and have been the means of bringing many undecided ones to Christ. Rev. D. Honour writes: "We rejoice very much that our brethren visited Octavius-street. A good number professed to find Jesus, and all God's people speak of untold blessing received. It has been a soul-quickening time. I believe all the churches of the district will reap a rich harvest as a result of these services." R. E. C.

Rev. J. F. T. Hallowes has concluded a successful mission at Redcar. The services were conducted under the auspices of the local Nonconformist Association, and were held in the Central Hall. The mission was inaugurated by a children's service, when upwards of four hundred children assembled from the Nonconformist Sunday-schools; three other meetings specially for the young were held. On Sunday evening a large company gathered to hear the missioner, and through the week numbers assembled and listened with close attention to the Word. On Saturday afternoon Mr. Hallowes gave a special address on "The Work of the Holy Spirit," to lay preachers and Christian workers. And on Monday evening a meeting was held in the Congregational Church to advocate the claims of foreign missions.

Spitalfields Lodging House Band. — The Superintendent and members of this Band often come in contact with young women who, by giving way to temptations, have been forced to take refuge in the common lodging houses. Some of these cases are very hopeful, but, on account of not having homes to send them to, many drift away and become irreclaimable. We shall be glad to hear from any Christian ladies willing to take one of these under their charge. The Superintendent would investigate each case, and place the facts before the ladies willing to help. We have now under our care two young women who, we believe, are sincere, but if some employment or home cannot be found for them, will, we fear, drift away and probably be lost for ever.—G. F. Ward, Hebrew Conference Hall, Old Montague-street, Whitechapel, E

Temperance Notes.

Mrs. Wynford Philipps and Sir Wilfrid Lawson have consented to speak at the annual meeting of the B.W.T.A., in St. James's Hall, on May 5.

Mr. Justice Grantham, speaking from the bench at Durham Assizes, said that "more than half the crime in that county was caused by drink."

At a recent meeting of the Caterham Valley B.W.T.A., Miss Orme, of the London Temperance Hospital, spoke of the advantages of total abstinence in illness.

"If," says the *Union Signal*, "one would form an idea of what the saloons are doing, let him visit the police-court; in almost every case liquor is the cause of arrest.

A successful seven days' Gospel Temperance Mission, under the auspices of the Tunbridge Wells Temperance Society, has been conducted by Mr. Thomas Barker.

Temperance conferences have been held in various towns and districts in Ireland under the auspices of the Presbyterian Church, and are expected to prove the means of doing much good.

Judge Kimball, in a recent address before the Washington Y.M.C.A., averred that, year in and year out, the great majority of those who came before him were brought there by liquor.

At the last quarterly conference of the B.W.T.A., Mrs. Phillips said that—"As Temperance workers; we must not be discouraged by seeming failures, remembering that we must be defeated till we conquer, and that our opponents will conquer till defeated."

"Talk about the evangelisation of the world in this century! (says a West African missionary). The world will never be evangelised so long as this death-dealing liquid is manufactured and sold by Christian(?) nations and shipped by the millions of gallons to heathen shores."

Some one recently put this question to Whittier: "What, in your opinion, is the secret of sustained earnestness in a great cause?" He replied, "If a man once has had a true vision of the necessity of exertion and labour, in behalf of Temperance, freedom, or any great cause, he can never lose that feeling."

It is stated that an appeal is to be entered against the recent decision of the Queen's Bench in the case of Smith *v.* the Justices of Cavan, in which the court issued a *mandamus* directing the justices not to refuse to grant a transfer of a licence to the prosecutor on the ground that there were already a sufficient number of licences in the district.

A movement has been begun in Liverpool for preventing the supply of drink to children under sixteen, whether wanted for consumption on or off the premises. The desire, in fact, is to interdict young people from entering the public-house at all. A society has been formed under the designation of the "League for the Prohibition of the Sale of Intoxicants to Children," and a meeting in pursuance of its purpose is to be held shortly.

The twentieth anniversary of the District Band of Hope Union in Leeds was a brilliant success. The Town Hall was crowded. Mr. Moses Atkinson, President of the Union, occupied the chair, and addresses were given by Rev. C. Garrett and others. The Union does good work in the interests of Temperance. It sends speakers to various Bands of Hope, issues a monthly paper, and has just engaged Mr. Thompson to devote his whole time to the Union.

The tenth annual meeting of the Tabernacle Total Abstinence Society was held last week in the lecture-hall of the Tabernacle, the chair being occupied by Colonel H. M'Gregor, C.B. Addresses were delivered by Mr. Stubbs, Rev. Canon Leigh, and Mr. William Noble, who denounced Christians who took the money of publicans to build chapels and churches as being highly inconsistent. The abstinence question was the burning one of the hour, and no doubt the flowing tide was with them.

Temperance reformers may take heart from the progress of the struggle with the liquor saloons in America. In the State of Massachusetts Local Option is in force. Some five years ago a vote was taken in Mr. Moody's native place, Northfield, when there was a majority of fifty for license. The anti-liquor people commenced to agitate, and two or three years ago managed to get a majority of six for no license. This year's vote was recently taken, with the result that ninety-five voted for no license and only sixteen for license. This is a sample of what may be done by persistent education of public sentiment.

The most defiant and destructive power on the earth (says *The Lutheran Observer*) is the liquor power. It enslaves nations, perverts governments, degrades homes, and seeks to entrench itself even in the sanctuary. This power is subtle, deceptive, persistent, insatiable, and when compared with other human powers, well-nigh omnipotent. In this land there is but one power that is stronger, and that is the Christian Church. If this monster evil, this giant of iniquity, is to be overthrown, it must be done by the Christian Church. Even railroads and large corporations are many of them declining to take into their employ those who use intoxicating liquors. Shall the Church allow a lower standard of moral obligation than that which commerce demands solely for business consideration and pecuniary gain?

Letters to the Editor.

LORD'S DAY OBSERVANCE.

Dear Sir,—I think the Lord's Day question ought to be taken up by Christians. Is it right to encourage Sunday travelling? Do not those who are engaged during the week look forward to Sunday as their right? They should then be released from their daily duties, to engage themselves more especially in the Lord's work. Such is surely the will of God concerning all.

Putting on one side altogether the observance of the Jewish Sabbath, which, as far as I understand, the Church has had no part in—"Where the Spirit of the Lord is, there is liberty"—let us not abuse our liberty, but from motives of love let us secure to all the opportunity of hearing the Gospel.—Faithfully yours, Sissie Steele.

Birmingham.

Dear Sir,—For myself, I am fully with your correspondent A. B. Clementson; but, unfortunately, I find myself under the protection (shall I say?), or teaching, of two "travelling ministers," who, with a number of local preachers many years my seniors, always take train on Sunday to their appointments. When I dare to differ from them, I am told that we are not under law, but under grace. One told me to go and fulfil all the other Jewish laws, if I did the commandments.

I am sorry to have to admit, that while in my own mind I am fully persuaded, I am unable to handle the questions or arguments of my opposers with anything like satisfaction to them or myself. Perhaps some of your correspondents will kindly help me.—Yours faithfully,

Exhorter.

Dear Sir,—The question of Sunday Travelling, which has been raised in your correspondence columns is, I think, one which deserves far more attention on the part of Christians than is generally given to it.

I suppose it is impossible for all to see "eye to eye" on the subject, many thinking that in order to *get* good, or *do* good, Sunday travelling is at least permissible. To my mind, however, the point at issue is chiefly arguable from the broad general standpoint that God intended the Sabbath for *all* men, and not merely for the great majority of men, and that consequently it is not right for Christian people to deprive others of its benefits, even in order that they may carry on the Lord's work.

Christ declared that "the Sabbath was made for *man*" (*i.e.*, for the whole race.) It is thus his inalienable birthright and possession, and this being so, it seems to me that nothing short of absolute necessity can justify Christians in Sunday travelling, or indeed in doing anything which results in their brother man being robbed in whole or in part of the Day of Rest. "Works of necessity" on the Sabbath Christ fully recognised, but surely no necessity is laid upon Christians to make the free and constant use of Sunday conveyances which they now do.

The statement which is often made that the trains, &c., would run whether Christians travelled by them or not is one which cannot be seriously advanced as an argument any more than the assertion that the men are fully aware that Sunday labour is involved in their taking situations as railway and tramcar *employes*, &c., can justify Christians in availing themselves of the opportunities thus given for Sunday travelling. If "Esau" is willing to "sell his birthright for a mess of pottage" (and the temptation to do it in these hard times is very great), let Christians at any rate have no part in the miserable bargain, and see to it that their hands are clean in the matter.

The humblest of those engaged in Sunday traffic has as clear a right to the Day of Rest as I, and surely there is nothing in the Bible which entitles me to take it from him. We cannot compel him to spend it in a Christian way, but we can at least refrain from depriving him of the *opportunity* of so spending it.

This naturally necessitates the exercise of personal sacrifice and self-denial; but do not these virtues lie at the root of the Christian life and character?

I feel that much more could be said in opposition to the practice of Sunday travelling, which is now so widely prevalent among Christians, but I fear I have already too greatly trespassed upon your space.—Yours truly, H. R. B.

Addiscombe.

Sir,—The first argument usually brought against the practice of Sunday travelling, whether engaged in necessarily or for pleasure, is, that "it is contrary to the Law of Moses." Then when it is shown that this either proves too much or too little, it is averred that obedience to an iron legal mandate is not expected, but that the new dispensation merely requires subjection to a moral principle. The third argument is as to expediency.

With regard to the first argument, as so few Evangelical Christians admit the position, it is only necessary to say that, if the first day of the week is to be observed in place of the Jewish Sabbath, then not only is travelling on Sunday by vehicle out of the question, but travelling on foot as well, and all other, even necessary, work is prohibited, not to speak of keeping the Sabbatic year, &c.

As to the second argument, there are more objections to it than space will allow me to point out. But a very important one is, Shall aught be allowed to hinder the clear and urgent command to carry the Gospel to the unconverted? One of your correspondents says, "If we sought the teaching of the Holy Spirit, more blessings would be showered on us." But the Holy Spirit never teaches apart from the Word, and nothing as to travelling on Sunday, by vehicle or otherwise, or any general teaching covering such travelling, is to be found in the Scriptures. There is not even a suggestion as to an "unrepealed moral law." The whole of the teaching is deduced from passages which relate solely to the Jewish Sabbath, and these deductions are all brought to bear, not against Sunday labour generally, but against "Sunday travelling." The New Testament teaches freedom, and the preaching of the Gospel at all costs. This middle position is really legalism with a glove on its iron hand.

The last argument is expediency. "Drivers and conductors say, If it were not for parsons and religious people riding on Sunday, we should at least get the morning off." This is untrue. Christians are reproached, and will be, just as much whether they ride, or walk, or stay at home. The only true way to look at the matter is thus: If the train, 'bus, or cab is running, I am free to travel. The lamps are lit on Sunday, our churches and chapels are lighted and warmed by gas, all entailing Sunday labour, and no sound Scriptural argument, I judge, has been brought against them. Further, there are thousands of clergy and pastors whom Sabbatarians are listening to, that do their hardest work on Sundays.

The speech of those who disagree with "Sunday travelling" often betrays the inconsistency of legality in heart. I know some rich Christians who will not allow a preacher to come to their house from London on Sunday. He must come on Saturday and leave on Monday; but when they have him there they care not how he labours, Sunday notwithstanding. They march him to two meetings in their hall, and between these they expect him to walk three miles to a village to take another meeting, and then walk home again; and this in rain, wind, storm, frost, or what not. And they have strong horses in their stable that it would be God-service to lend the preacher, and spare him his wearying task, undertaken after a week of hard toil at his business to earn his bread.

The first day of the week holds a peculiar place in Scripture, and has the most precious and sacred associations. Thank God for such a day! No time for worldliness, no time for luxurious rest, nor riding (or walking) to distant places to enjoy the pleasures and excitement of eloquence. But a time for worship, self-denial, and obedience, for it was on this day that the Risen One said to the fearful, stay-at-home disciples, "As the Father hath sent Me, even so send I you."—Yours faithfully,

F. W. Pitt.

445, *Fulham-road, S.W.*

EMIGRATION TO AUSTRALIA.

Several years ago, when labour in England was in a most depressed condition and men were out of employment by the thousand, I was led to take an interest in emigration, and in 1885, through my personal friends in Canada, work was found for a large number of men, who were carefully selected from the ranks of the unemployed. In after years the work increased to such an extent that it was necessary for me to make two visits to Canada, for although I had lived in that country for ten years, and had travelled more than 120,000 miles in connection with my missionary labours, I felt it was necessary to reorganise with a view to the extension of the work. This I had no difficulty in doing, and, the fact that in the following few years a very large number of men were placed in employment is an evidence of the success of this method.

In relation to Australia I have always felt some difficulty, owing to the cost of passage and the lack of correspondents to whose care emigrants might be sent. I have pleasure, however, in now informing those interested in well-directed emigration, that I have lately returned from Australasia, having appointed correspondents in all the Southern Colonies, including Tasmania and New Zealand. Emigration to Australia must be conducted with great caution. At present things are not very encouraging, and it would be utter folly for any man to abandon a living here, however precarious, on the mere chance of bettering his condition in Australia, unless, indeed, he had a definite promise of work, or were going to friends who could provide him with a home until he found employment.

That Australia has been "the Paradise of the working-men" few will deny, but the exclusive policy that would keep it forever for the Australians is as short-sighted as it is selfish, for no country can progress without population. Those desiring information or advice may communicate with me or call upon me at my office, 36, Lime-street, E.C.

R. Mackay.

March 21, 1892.

REV. B. SENIOR will ere long leave Surrey Chapel, where he has laboured hard and well; feeling unable longer to bear the burden and strain involved. He removes to West Brighton.

OBITUARY.

MISS EMILY TANNER, C.I.M., WENCHOW.

We regret to hear of the death, on Tuesday, February 8, of Miss E. Tanner, of Winchester, who sailed for China in November, 1890, in connection with the C.I.M., and was placed with Mrs. Stott, of Wenchow. Some five months ago, when walking on the city wall, a strong gust of wind blew her over, and in the fall one arm sustained serious fractures. She was taken to Shanghai, to the house of Mr. and Mrs. Hudson Taylor, where she received the best medical care and nursing. After consultation with two skilful surgeons, it was found necessary to amputate the arm. With her full consent the arm was removed, while many pleaded for her in prayer. But her work was done. All went well for a few hours, but towards evening she became rapidly worse, and gently passed away.

PROFESSOR JULES DE LAUNAY.

We regret to announce the death of Professor de Launay, of Paris. He was brought up in the Church of Rome, and while parading the catacombs with Jesuit companions, realised the simplicity of the faith of the early Christians. Boldly renouncing the errors of the Papal system, he went to America, and after a period of professorial work entered the pastoral office. He subsequently returned to Paris, the city of his birth, as a Christian missionary, and his labours were attended with blessing to many. We gave his portrait and sketch on June 17, 1887. In England and America Professor de Launay was well known for his lectures on the Catacombs of Rome, whereby he at once enlightened Papists and instructed Protestants regarding the primitive faith. A Paris correspondent writes: "Dr. de Launay has left a wife and two young children entirely unprovided for. He succumbed to pneumonia following upon influenza. He lived for God and the faith of Christ."

The Abbey-street Mission.

In the dense and dark district of Bethnal-green, many good workers are endeavouring to witness for Christ, and relieve the suffering around them. Amongst these the old Abbey-street Sunday and Ragged School Mission and Institute has its own special sphere, and is rendering good service. The Sunday-schools and Bible-classes have been remarkably well attended, and many from these have united themselves to the Christian Church. A good work is going on amongst young men and young women, as also in the working-men's Bible-class.

The Christian Band, somewhat analogous to the Christian Endeavour Society, holds weekly meetings, and these have been the means of leading out many to work and witness for Jesus. The Sunday-evening Ragged-school has lately proved most encouraging.

Owing to the severe weather and the distress in the district, the free breakfast provided for really starving children before going to school, has been thronged with hungry little ones, of whom we read in the latest report: The condition of the children is, in many cases, most distressing; scarcely any clothes to cover them, and quite shoeless; their pinched and pale faces tell their own story. Hundreds of these children, we know, would be without food all day if it was not for this timely meal. In some cases the children are brought to the breakfasts by their parents, so that they, with their little ones, might receive the early meal, there being nothing at home; thus helping them in a time of difficulty and distress during the winter months.

Another useful branch is the Holiday Home opened three years ago at Pitsea, and removed last year to a larger home. Here many little ones have found health and spirits, and many this year, it is hoped, will enjoy its benefits.

We believe these earnest and busy workers are greatly in need of help. Communications should be made to Mr. Benjamin Wire, 50, King Edward-street, Hackney, E., from whom also copies of the new report may be had.

MR. EDWARD HURDITCH has just concluded a successful series of evangelistic meetings at Bignold Hall, Forest-gate. The meetings have been well attended. Christians have been greatly stirred and others have been led to decide for Christ. He will be glad of the prayers of fellow Christians for his month's work in Belfast.—J.H.C.

THE SOLDIERS' HOME.—The second anniversary meeting in connection with this Home in Buckingham Palace-road was lately held at the Grosvenor Hall, Mr. Alexander M'Arthur, M.P., in the chair. Rev. R. W. Allen presented a report, which stated that the home had been very successful during the past year, and had been largely frequented. Major Smith, speaking on the temperance question, pointed out that the Indian Army contained no less than nineteen thousand total abstainers, and expressed a hope that they would soon see a British Army Temperance Association on unsectarian lines. One battalion of the Guards contained 535 abstainers. Sir G. H. Chubb, treasurer, wished it to be known that they had to raise about two hundred pounds per annum, in addition to the income of the home, in order to keep it going.

The Book World.

Story Books.—The Orphans of Merton Hall is a capital story of village life by Emily Brodie. (*Religious Tract Society*). Much Coin Much Care, by Rev. T. S. Millington, M.A., is an animated illustration of a patent fact. (1s. 6d. "*Home Words*" *Office.*)

Hand-book of the Book of Common Prayer. By Rev. H. M'Neile, M.A. 1s. 6d. *Nisbet.* Evangelical adherents of the Church of England will find this little work full of historical and explanatory information, and expressing their own views on most controverted matters.

Parting Memorial of John James Bonar, D.D. (*Greenock: James MacKelvie and Sons.*) All too brief and fragmentary this memorial of a devoted life. It consists chiefly of sermons preached by personal friends, and while these are full of interest, they can but pave the way for the more complete biography we yet hope to see.

The Christian Year.—*Messrs. Bagster* have published a pocket edition of Keble's celebrated work. (1s. 6d). The collects from the Book of Common Prayer are added, and the notes placed in an appendix at the end. The printing and binding are tasteful in the extreme, and as a "Christian classic" the book will be heartily welcomed by most.

Christian Pharisees and Other Poems. By John Bate. (*Kensit.*) These are poems with a purpose. The inconsistencies and reproaches of the present time are depicted in vigorous language in the long poem which supplies the title. The miscellaneous pieces breathe sound evangelical doctrine, and some of them are well suited for recitation.

The Merchant's Children. By Eleanor Stredder. (*T. Nelson and Sons.*) This story of two English children, who, going with pitying hearts after a poor neglected Chinese baby, get lost among river thieves, but after many adventures are found and brought home, has much interest for young folk, and illustrates admirably the life of the poorest classes in China.

Life Abundant, and Other Poems. By Sarah G. Stock. (*Shaw.*) A choice collection of pieces by a charming writer. Poems for sacred seasons and missionary hymns are among the gems of the volume, which is characterized by an intense spirituality. The pages are calculated to inspire hope in despairing hearts, and to speak of rest and peace to such as are weary and troubled in soul.

Mr. Holness's London Series of Penny Life Stories form attractive and wholesome reading for young and old. Over forty have been published, and all are admirably illustrated. Two bright shilling volumes are: Rose, Robin, and Little May, a story of country life, by Mrs. Drewson; and The Wicket Gate and Some Who Found It, by H. N., a book that should prove helpful to many in finding peace with God.

Prayers for the Home. A month's cycle of morning and evening family worship, with some occasional prayers. By H. C. G. Moule, M.A. (*Seeley and Co.*) The esteemed author of this work does not wish to discourage personal and extempore prayer; his endeavour is to render help to some in the observance of regular united worship. Evangelical members of the Church of England will specially value the volume, in the compilation of which spiritual discrimination has been exercised, and earnest, practical purpose ever kept in view.

Under the title of Follow Me (*D. Bryce and Son, Glasgow*), our esteemed friend, Mr. W. T. McAuslane, has prepared and published a loving tribute to the memory of his only son who died two years ago, soon after he had crossed the threshold of his life-work as a minister of the Gospel. The biographical sketch reveals many a pathetic touch of paternal fondness, but the son well deserved to be thus remembered. The outline sermons and other products of his pen show great promise, intellectually and spiritually. We trust the little volume will have a wide-spread mission among British youths.

A Gentle Life. Notes from Diary of Leila Roberts, of Manchester. Edited by A. M. Page. (*Manchester, W. Neill.*) The subject of this fragmentary memoir has many sweet traits of character, and though dying at the early age of 17, displayed many truly Christian graces. The book is too exclusively introspective to be, in our judgment, strengthening and bracing. The peculiarities of Wesleyan teaching are very prominent. Those who knew Miss Roberts, and those whose activity is hindered by frail health, may learn from one who was

> Content to fill a little space,
> So Christ was glorified.

America and the Americans. A Narrative of a Tour in the United States and Canada, with Chapters on American Home Life. By Alexander Craib, F.S.A. *Alexander Gardner.* These are entertaining pages from the pen of a keen observer. Much is said of religious and philanthropic work; conversations are recorded, and incidents narrated. Mr Craib's visit was paid several years ago, when Rev. Henry Ward Beecher was yet alive. We do not always agree with the author's judgment; yet we do not doubt that those who know Canada and the United States will enjoy his book; and those who contemplate travelling in those spacious lands will do well to read their guide-books in the light of these interesting and instructive pages.

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The Problem of Immortality. By E. Petavel, D.D. Translated from the French by Frederick Ash Freer. (10s. *Elliot Stock.*) This is the English edition of a work which has excited considerable attention in France and Switzerland. Sublime as it is, the theme has ever been the subject of human speculation, but we rejoice to find it fully solved in the Gospel of Him who "brought life and immortality to light. Dr. Petavel's contention is that immortality is not inherent in man, but is a gift offered to all in the Gospel. This is the view commonly designated "Conditional Immortality." It is fair to say that the pages display much learning and research in the fields of Theology and Philosophy; and that Universalism, which in its several forms is so seductive to-day, finds in Dr. Petavel an uncompromising opponent.

The Genesis of Genesis. By Benjamin Wisner Bacon. (2 dollars 50. *Student Publishing Company, Hartford, Conn., U.S.A.*) This work professes to be "a study of the documentary sources of the first book of Moses in accordance with the results of critical science." There is no more authentic statement of the case of the Higher Criticism, for by means of several diverse types Mr. Bacon shows at a glance the "processes and results of Pentateuch analysis." We do not believe in the method, and have no sympathy with its outcome. Yet the author has doubtless done a good service by illustrating in this manner the criticism in which he so thoroughly believes. We are satisfied that it will follow into well-merited discredit and contempt other literary theories which, in effect if not in outward form, have been hostile to Holy Writ.

Christ Crucified. Remarkable Sermons preached (from the the same text, 1 Cor. i. 23) by Rowland Hill and C. H. Spurgeon, the former at the opening of Surrey Chapel in 1783, and the latter at the opening of the New Surrey Chapel in 1888. Both discourses are of full weight, and we thank Rev. B. Senior, the pastor of the church, for the treat afforded by their publication. Surely the preacher's duty has never been urged with more cogency and force than in these pages, wherein, moreover, the Gospel is defined with a precision that cannot but delight evangelical souls. There are portraits of the famous preachers, and in an introduction Mr. Senior says he desires to publish a hundred thousand copies of the booklet. We trust friends will assist him to do this, and that the sermons will have a large circulation by free distribution. (3d. *Passmore and Alabaster.*)

"A Godly Seed," is a thoughtful discourse by Rev. H. W. Webb-Peploe, preached on behalf of the Society for the Rescue of Young Women and Children. (1d. *From the Offices of the Society, 79, Finsbury-pavement, E.C.*)

The "Finger Post" Series of handbills, issued from the Gospel Depôt, Exeter, may be had from *Partridge and Co.* (100 copies in a packet for 6d.) Each bill gives Scripture statements and invitations on the subject of personal salvation.

How Do I Know that the Bible is True? is a sound and useful booklet, belonging to a striking series which have had a very large circulation. The author generously devotes the proceeds to the support of Christian agencies. (6d. per doz. *Nisbet and Co.*)

Precious Portions is a booklet giving extracts from addresses to believers, by Robert C. Chapman, of Weston-super-Mare. No one who has heard of the author needs to be told that the matter is of a highly instructive order. Our only regret is that the pages were not many instead of few. (*Hawkins.*)

Willing's (late May's) British and Irish Press Guide is a very useful manual. The nineteenth annual issue, just published, is a concise and comprehensive index to the Press of the United Kingdom, and, with other information, gives lists of the principal colonial and foreign journals. (1s. *Willing, 162, Piccadilly, W.*)

Theosophy and Christianity; or, Occultism Contrasted with Revelation, is the title of a paper read before the Medico-Chirurgical Society, Andersonian College, Glasgow, by F. J. E. Lakshman Rao, Mysore, India. The pages are a statement of essential truth, as well as a warning against dangerous error. (*J. E. Hawkins.*)

Gypsy Children; or, a Stroll in Gypsydom, with Songs and Stories. By George Smith of Coalville. 6d. *From the Author, The Cabin, Crick, Rugby.* The curious, as well as the philanthropic, will find these pages attractive. The songs are set to music, and Gypsydom is described with unvarnished simplicity by one who has long been the advocate of the gypsy's best interests.

In connection with Mr. W. R. Bradlaugh's *Anti-Infidel Tract Enterprise*, 70, *King's-cross-road, W.C.*, two striking pamphlets have been published. The Coming Scramble, by Rev. F. C. Fowler, M.A., dealing with Atheism and Socialism; and The Dream of the Atheist, by Rev. G. Litting, M.A., is at once an exposure of error and an argument for the truth. These capital penny boooklets should be freely circulated among those who claim to approve infidel opinions.

How to be Satisfied; or, the Anxious Sinner's Manual. By Rev. Thomas B. Harpur. 6d. *From the Author, Ardmore Rectory, Lurgan, Ireland.* Not all Evangelical Protestants will follow the author in what he says regarding public worship and the Prayer-book, and in his references to baptism. He has, however, written especially for adherents of the Church of Ireland; and by those who labour in connection with that branch of the universal church these earnest pages will prove helpful, as they have in the author's own parish.

Carrying the Lamp is an illustrated booklet in which Helen C. Reid tells the story of the Foreign Mission of the Women of the Church of Scotland. The pages will have a special interest to those who feel for the woes of the women in the Zenanas of India; for that very beautiful work is described in detail. This third edition of the booklet records the departure of two lady missionaries from the Church of Scotland "carrying the lamp" to Africa and India. (6d. *Office of the Church of Scotland Ladies' Association for Foreign Missions, 22, Queen-street Edinburgh.*)

Personalia.

Rev. Henry Simon, of Harecourt Chapel, has gone to Italy for a month.

The Bishop of Bedford, who has been seriously ill, is now recovering strength.

Dr. A. T. Pierson addressed last week the C.M.S. Younger Clergy Union at the Mission House, Salisbury-square.

Bishop Bromby has been appointed by the Bishop of Bath and Wells Assistant-Bishop of that diocese; he will reside in Clifton.

Mr. Henri Merle d'Aubigne (son of the famous historian) is resigning his pastorate in order to work in connection with the McAll Mission.

Rev. W. Fuller-Gooch has resolved to resign his pastorate at Chatsworth-road. His intimation of this intention has been received by his people with deep regret.

Dr. Griffith, Hon. Sec. of the Zenana Medical College, is recovering from his long and tedious illness, although still very weak. He hopes in a short time to be able to resume his duties.

Rev. A. R. Goddard, of Ipswich, who has been incapacitated from illness for six months, being advised by several medical men that there is no hope of his recovery for a long time to come, has sent his resignation to the church.

Mr. Henry Hull, who for nearly seven years has been labouring among the soldiers at Sandgate and Shorncliffe, has been appointed on probation by the committee of the London City Mission to the Royal Artillery district, Woolwich. His address will be The Soldiers' Home, Hill-street, Woolwich.

Rev. Walter Baxendale, in entering on his new charge at West Norwood, said that his mission was to preach to sinners and build up the church. He should preach his certainties and not his doubts. His chief topics would be the Atonement, the indwelling Spirit of God, and conversion. The words, "He bare our sins in his own body on the tree," had been and would continue to be the central point of his theology.

Rev. R. J. Ward, whose successful work at St. Helens is well known to many, has offered himself for foreign mission service, has been accepted by the London Missionary Society, and will probably leave for India in June. It is stated that a few years ago he developed great interest in foreign missions, and seldom concluded a service without fervent prayer for missionaries abroad. When the L.M.S. made lately a special appeal, a contribution of £1000 was sent by a member of Mr. Ward's church. Two years ago Mrs. Ward died, and now the husband has resolved to devote his life to the heathen.

Notices.

The piece beginning "There is no rose without a thorn," is by Miss F. R. Havergal, and may be found in her book, "The Ministry of Song."

The other poem mentioned last week was presumably that by Bishop Bickersteth:—

> "Hush! blessed are the dead
> In Jesus' arms who rest,
> And lean their weary head,
> For ever on his breast."

It may be found in the "Hymnal Companion."

Communications Received with Thanks.—J.K. A.C.C. W.D.W. J.L. J.E. J.R. L.J.C. M.J.S. E.L. H.S. S.W.G.C. W.L. G.C. W.G. A.M. M.H.S. F.B. D.B.T. S.E.M. A.J. E.R.H. A.T. J.E.T. M.P.C. K.B. M.G. E.M. C.J.B. J.T.P.P. C.H. B.B. R.K.H. J.C. J.P. W.H.C. A.L.G. A.M. H.H. A.A.C. R.B. A.W. M.P. J.M. E.W. P.M.C. E.B.M. R.C. G.E.W. R.B. S.J.D. H.E.C. A.H. A.B.O. T.W.G. J.G. W.W.G.C. A.F.H. W.E. L.L.B. G.L. A.F.S. E.G.B. M.H.S. M.W.M. S.M. F.W.P. E.H.S. E.C.A.M. J.R. D.O. D.J.J. G.H.P. A.B. L.D.W. A.M.L. M.McK. A.J. A.G.E. E.P.H. F.M.McC. E.A.R. F.S. A.H. E.T.E.P. A.J.A. H.R. F.C.S. D.M. T.F.R. J.W.D. S.L.B. E.J.S. R.E.C. M.V. J.L.P. W.J. E.T. E.W.Y. T.S. J.K. H.B. E.G. T.S. L.C.R. W.J.B. R.M. A.B.C. J.B.S. K.B. A.H.W. E.H.W. J.C. E.A.H. A.W.W. G.H. J.G.C.

Applicants for Tracts.—W. D. Tilley, Newtown, Parkstone, Dorset; Rev. E. M. Potter, The Manse, Bere Regis, Dorset; W. R. Bessant, 105, Teviot-street, Poplar, E.; Joseph N. Goad, 76, Torriano-avenue, Camden-road, N.W.; Elizabeth Strout, Sea View Cottage, Port Isaac, Cornwall; Mrs. J. Symons, King's Arms Hotel, Camelford, Cornwall; J. T. Stevenson, 494, Edgware-road, Maida-vale, W.; George F. Row, 18, Steele's-road, South Hampstead; J. Staniland, 1, Tooley-street, Gainsborough; Miss A. B. Brenton (temperance), Glyn-terrace, Llantrisant, Wales; H. Cole, 14, Ethrington-street, Gainsborough; J. Walford, 41, Glyndon-road, Plumstead; Miss M. Shuttler, Drimpton, Beaminster, returns thanks for generous response in tracts; Mr. May, Saffron's-place, Folkestone (tracts for children).

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers sent should be carefully read before being given away.]

HOW TO REACH THE MASSES? GO TO THEM.

The Committee for Special Religious Services in Theatres, Halls, and Mission-rooms, have the following buildings open every Sunday:—Queen's Theatre of Varieties, Poplar; Pavilion Theatre, Whitechapel-road; Agricultural Hall, Islington; Town Hall, Shoreditch; Town Hall, Holborn; Town Hall, Kensington; Morley Hall, Cambridge-heath; Henderson Hall, Bethnal-green; Queen's-hall Hall, Harrow-road; Shaftesbury Memorial Hall, Bethnal-green; Shaftesbury Memorial Hall, Union-street, Borough; Shaftesbury Memorial Hall, Kirby-street, Poplar; South Norwood Hall; Railway Arch, Bermondsey, and various City mission-rooms in poor and destitute districts. Cheques and P.O.'s can be remitted to the Secretary, Charles M. Sawell, 3, Bridewell-place, New Bridge-street, E.C.; or the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.

DUM VIVIMUS VIVAMUS!

Which, being interpreted, is, "While we live, let us live," and to interpret it further, let us live as we *should* live. Martial has truly said, "Life is not to live, but to be well," and one need not be a sage to know that to be well enables us to live to some purpose. Sick folks have often accomplished great works. Suffering men and women have done much to benefit humanity, and to enrich "the treasures of the mind;" but these have been gifted with genius that mounted superior to the restraints of pain and suffering. Numbers of those who would gladly bear a part in work for their fellows are kept in the rear when they would be in the van, solely because of infirmities which they have not physical power to overcome. To them the cry, "While we live, let us live," is bound up with a yearning to be up and doing; and who would not help them to realise their longing desire? Help is often a nearer possibility than many such sufferers think. Numerous erstwhile invalids are now, thanks to the adoption of magnetised clothing, strong and active in the work of life; even those who were once fast in the grip of paralysis have been restored, while the prisoners of less rigorous but equally exacting complaints have in large numbers been enabled to cast off the fetters of disease and suffering.

There is nothing in the least artificial about the strength thus gained. The garments, or *Appareil Magnetique* above named, are simple in themselves, but they are the embodiment of an energising power which directly strengthens and assists our recuperative forces, and when the recuperative processes of the human system act normally and fully, the balance of health must be speedily restored and maintained.

The following are quoted in evidence of this:—

Mrs. ELWYN, 19, Burlington-place, Eastbourne.

March 13th, 1892.—"The magnetic apparel I am wearing was obtained from you about 16 months ago. I suffered from extreme sensitiveness to damp and wet and also from coughs and colds, and was also liable to bronchitis. Having been in India for many years my constitution had suffered much from Indian fever, and I suffered, too, from suppressed gout and rheumatism in a mild form. This winter I have had no coughs or colds, nor have I had the least tendency to bronchitis. Indeed, I have occasionally been out in the damp, and I have been none the worse for it. In former days I should have been laid up with a cold had I done so. Altogether, I feel quite well, and can now do things which I could not do formerly, and I am told that I look quite well. I tell my friends of your treatment and also about your *Appareil Magnetique*, and I hope some will try it."

Mr. E. J. PARKER, 73, Gossett-street, Bethnal Green, London, E.

Sept. 23, 1891.—"I think it only just to write and tell you how well and free from pain I am at the present time, after having suffered since my earliest infancy from dreadful bilious attacks, which grew worse and worse as time went on. Before I consulted you the attacks became so violent that they would prostrate me for nine days at a time, then a fortnight's freedom would ensue, but this was not sufficient to admit of recovery, and with pain and weakness I stooped like an old man. If I tried to stand or sit upright, it caused a severe pain in the breast-bone as though it would break. However, all this is changed now, as a result of your Treatment. I feel quite young, I am quite upright, and my business is a pleasure to me, whereas formerly it was a trouble, a heavy weariness, a wishing-myself-out-of-the-world sort of feeling being continually upon me. What I suffered with headache during the bilious attacks no tongue could tell nor pen describe. My friends have watched me to see that I did myself no harm, for they were afraid I should injure myself. Can you fancy what it is to be free from all this?"

A BAPTIST MINISTER writes:

"I have just resumed work again, after eighteen months' rest, and feel sure that your Treatment has done more to bring this about than anything else. For a long time it had no effect whatever, indeed my life was despaired of six months after, but from then until now I have been improving, and I am almost well. My wife and I feel very grateful to you for your kindness to us in the time of our greatest need. We have done what we could to recommend your Treatment wherever we can."

Sufferers of every class are cordially invited to lay their cases before Mr. B. Copson Garratt, 16, Finsbury Square, London, E.C., who will be pleased to advise gratuitously in any instance. A thoughtful and candid opinion is always given. c77

For Liver Complaints.

There is no medicine that so speedily restores this organ (however gravely or chronically affected) as Guy's Tonic. Congestion and other biliary derangements are cured with unerring certainty. The complete and permanent restoration resulting from a short continuance of this valuable remedy causes universal wonderment, a cure invariably taking place although all other remedies have been used without benefit.

Albert-st., Wednesbury, Staffs., Sept. 18, 1891.

Dear Sirs,—Having suffered from severe liver complaint for the last three years, with pain in the back and mental depression, I have tried nearly everything without benefit; but after taking three doses of Guy's Tonic the pains in the back have entirely gone. I now feel as I have not done before for years. I shall recommend it wherever I go.

Yours truly,
J. H. Kight.



TO ANY ONE DESIRING to test our remedies, we will send, securely packed in a special box, a bottle of Guy's Tonic, together with a free sample box of Guy's Fruit Pills and complete "Guide to Digestion," containing simple instructions as to the Guy's Tonic Treatment, post paid, for 2s. 9d. Address all letters to Guy's Tonic Company, 4, Ludgate-circus, London, E.C. Guy's Tonic is sold retail of all Chemists at 2s. 9d. per bottle, and Guy's Fruit Pills at 1s. 1½d. per box.

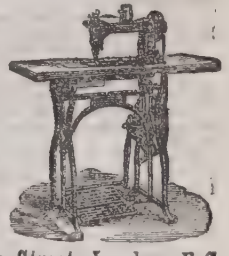
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In the course of a year we usually present to Bazaars or deserving objects several of our Sewing Machines. This we have hitherto done on our own estimate of individual applications, but in future we will be guided by the written recommendations we may receive of particular objects, Bazaars, or Institutions. Our business extends into every corner of the land, and this method is likely to ensure a fair distribution of this return we make for the patronage bestowed on us. We do not claim to be Philanthropists—Business is our Business. We offer now, EACH MONTH,

ONE WHEELER & WILSON No. 9 D.A.A. Lockstitch Sewing Machine
THIS STYLE. LIST PRICE, £10.
A FREE GIFT (One Each Month) **TO BAZAARS.**

And we now add a New Offer to a **DESERVING WIDOW,** who could earn her living by Working a Sewing Machine if she had one



ONE WHEELER & WILSON No. 9 PLAIN TABLE MACHINE
THIS STYLE. LIST PRICE, £7 10s.
A FREE GIFT (One Each Month) **TO WIDOWS.**

Please mark Letters of Recommendation with the letter "R" in top left-hand corner of envelope. Recommendations endorsed by our Local Agent will have more weight. Forms of Recommendation and addressed Envelopes may be had from our Local Agent, on personal application. We cannot promise to acknowledge or reply to any recommendations. Our nearest Agent's address may be had by sending to us a stamped addressed envelope.

WHEELER & WILSON MANUFACTURING CO., Chief Office: **21, Queen Victoria Street, London, E.C.**

BE SURE TO CUT

10,000 RUGS GIVEN AWAY.

IT MAY THIS OUT,

THIS PHENOMENAL OFFER is made to the Readers of this Journal only. On receipt of this advertisement, accompanied by Postal Order for **5/6,** or 68 stamps, we will forward DIRECT FROM OUR LOOMS to your address, one of our genuine **SEAMLESS WOVEN REVERSIBLE CARPETS,** suitable for Drawing-room, Dining-room, Bedroom, &c., handsomely bordered and woven in 30 different patterns and art colourings to suit all requirements, and LARGE ENOUGH TO COVER ANY ORDINARY SIZED ROOM. These carpets are manufactured from a material equal in wear to wool, and are undoubtedly the cheapest in the world.

With every Carpet we shall ABSOLUTELY GIVE AWAY a very handsome RUG to match, or we will send 2 CARPETS and 2 RUGS for 10/-

The Queen says: "Decidedly stouter and handsomer than any of the kind, the price being the astounding part of the matter." *Schoolmistress:* "For style, durability, and cheapness, they cannot be beaten." *Penny Illustrated Paper:* "Manufactured in every variety of colour, and is one of the most surprising bargains I have seen." *Church Bells:* "Truly wonderful value."
Thousands of Testimonials similar to the following, & Repeat Orders, have been received from our Customers:
GENT, 14, London-street, Folkestone.
The Carpet I bought of you last year wears well and gives every satisfaction. One which has been in use four years is as strong and keeps its colour as well as ever.—J. Ashtell.

This offer is made to the Readers of this Paper only, and *will not be repeated.* All Orders despatched same day as received. Cheques and Postal Orders to be crossed "Union Bank." Address—

The British Carpet Weaving Co., *250, HIGH HOLBORN, LONDON, W.C., & 31, OLD STREET, LONDON, E.C.*

Note.—Having bought up Messrs. Oliver, Mason, & Co., we have now opened at the above address.

NOT APPEAR AGAIN.

Among the Churches.

CHURCH OF ENGLAND.

Rev. Marmaduke Hare has been appointed to the important rectory of Bow.

The new Bishop of Sodor and Man (Dr. Straton) was consecrated at York Minster on Friday, Dean Lefroy preaching.

In view of the announcement of Mr. Wilmot Brooke's death, it is noted that the Niger Mission has suffered sorely of late. Bishop Crowther is dead: Mr. Robinson is dead; Mr. Brooke is dead; Mr. Eden has resigned.

Rev. W. Tyndale Hollins, of St. Peter's, Bristol, has been appointed to the vicarage of St. George's, Tufnell-park, vacant by the transfer of Rev. M. Washington to the incumbency of Portman Chapel, in succession to Rev. H. N. Sherbrooke.

The Bishop of Saskatchewan and Calgary has a diocese the area of which is 300,000 square miles, and as this important and attractive part of the Canadian North-West is developing with great rapidity it is no wonder that Dr. Pinkham finds it rather large for one diocesan. The object of his visit to England is to raise funds for the endowment of a separate bishopric in Calgary.

Rev. John Bullen, preaching on "The New Criticism," at Bootle, questioned the correctness of the term "new criticism"; it was really old. He refused even the credit of originality to the adverse criticism of the Old Testament Scriptures—their present opponents were merely brightening up the weapons of a bygone day. He described the nature and methods of the assault upon God's Word, pointing out by several remarkable instances the untrustworthiness of the German critics. As for their English followers, some of whom were ordained clergymen, he observed that the anomaly of their position as enemies of the truth, while at the same time its sworn defenders, was quite enough to discredit their opinions in the eyes of all reasonable and right-thinking men.

CONGREGATIONAL.

Rev. W. H. Harwood was publicly welcomed last week as co-pastor at Union Chapel, Islington.

An eight days' mission has just been held at Offord-road, Hornsey, by Mr. W. A. Meaton.

Mount Pleasant Church, Hastings (Rev. Arthur Hall), reports 100 members, 246 Sunday scholars, and 25 teachers.

At the ninth annual tea given to the aged inhabitants of Soham on Friday, 78 attended, the average age being 72½ years.

The bitter cry of the villages was anxiously considered at the annual meetings, held last week, of the Gloucester County Union.

A week of mission services, conducted by Mansfield men at Cowley-road Church, Oxford, has just been brought to a conclusion.

Rev. G. S. Barrett, speaking at Manchester, on the "Congregational Idea," showed how it imposed a sacred responsibility on each individual member.

A service in memory of the late Professor Griffith was held on Sunday morning in the church at High Barnet, where he was at one time pastor.

A series of monthly services for the people has been commenced at Meyrick-road Church, Sheerness, various ministers of the town being asked to conduct the services.

Wycliffe Chapel, Stepney, has celebrated the first anniversary of the settlement of Rev. C. James. "The work," writes a correspondent, "has brightened since the advent of the present pastor, the congregations have nearly trebled, all the societies are most active."

BAPTIST.

Rev. S. Mann has entered on his ministry at Wotton-under-Edge.

A successful mission has just been concluded by Rev. R. A. Burrows in Burnley.

By the last Congo mail comes news of the death of Rev. R. D. Jones—another Congo missionary.

An eight days' mission has been conducted at the Baptist Chapel, Rayleigh, by Rev. John Burnham.

Interesting services have just been held at Morice-square, Devonport, in connection with the reopening of the chapel.

Rev. W. H. King, who has been pastor at Highbury-hill for twelve years, has just resigned, much to the regret of his people.

Rev. Z. T. Dowen has just conducted a four days' mission at Semley, Wilts. It is hoped that permanent blessing will follow.

Revs. Dr. Angus, Maclaren, and Glover addressed, last week, large meetings in Liverpool, in connection with the Missionary Centenary.

Last week the annual meeting of members and workers of the mothers' meeting at John-street, W.C., was held. The secretary stated that there were now 150 mothers on the books, with a good average attendance. During the year several of the mothers have decided for Christ. Addresses were delivered by Sister Francis and Messrs. Deighton and Williams.

METHODIST.

Rev. W. D. Walters and Mr. Nix have had good meetings at Sheffield and Canterbury.

A fresh and vigorous start has been made in part of Norwich hitherto untouched.

Lantern Services in the Temperance Hall, Bolton, on Sunday evenings attracted numbers of working people.

The anniversary of the vigorous mission in the Brunswick Wesleyan Circuit, Sheffield, was successfully celebrated recently.

The students of the Primitive Methodist College, Manchester, held on Thursday a good foreign missionary meeting at the Central Hall.

At the anniversary meetings of the Surrey Chapel, held under the presidency of Mr. George Williams, interesting details were given showing good and fruitful work for the past year.

There is some probability that the important pulpit in the Blackfriars-road Surrey Chapel may be filled by the appointment of Dr. Ferguson, the President of the Primitive Methodist Conference for this year.

A new mission-car has been opened in Bristol in connection with the "Out-and-Out Band" Gospel Mission Cars Association. This car, named not inappropriately "Peace," is intended for the North of Ireland, and is the fifth sent forth by the Association.

The Sunday Evangelistic services at both the Central and Free Trade Halls, Manchester, are very largely attended. Gipsy Smith, at the latter on Sunday evening, had an immense audience, and Rev. D. L. Pawson had a large congregation at the Central. The results were most encouraging.

PRESBYTERIAN.

The annual meeting of the Clapton Church showed much cause for encouragement and hopefulness.

The cause at Woolwich goes on well. God is blessing the work, and the agencies are in a healthy condition.

The work under the care of Rev. Thomas Curry, in Southwark-bridge-road, makes steady and cheering progress.

The church at Longsight, Manchester, continues in a flourishing and vigorous condition, reporting good work all round.

Mr. R. P. Wilder, of the American Volunteer Missionary Movement, has been addressing students at Marischal College, Aberdeen, under the auspices of the University Missionary Society.

In Edinburgh sixty students are looking forward to foreign mission work, while in Glasgow over fourteen have signed the covenant to give themselves to such service should the Lord open the way.

Rev. G. M. Smith, of Gloucester, has held a fortnight's mission at the Presbyterian Church, Nechells, Birmingham. The meetings are largely attended, and there are many tokens of spiritual awakening.

SOCIETY OF FRIENDS.

The Friend gives a very interesting account of a small congregation of native Friends existing in Calcutta during the last thirty years. Isaac Sharp and Dr. Dixon have just paid them a welcome visit.

Dr. Kingston Fox is paying a visit to Friends' mission-stations in Syria, much to the refreshment and help of the ever-increasing band of workers on and around "The Goodly Mountain."

The Russian Famine Fund amounts to over £31,000, and out of the shipment of flour from America seventy trucks, worth £6000, have been placed at the disposal of the committee. More money is needed.

We regret to learn that Robert J. Davidson, of Chung-King, China, has been laid aside temporarily through illness owing to overstrain and anxious labour. The recent increase of helpers from home, however, affords some much-needed relief.

NOTES FROM IRELAND.

A new mission car, to be worked in the North of Ireland, has been fitted out by the Out-and-Out Mission Band.

A very successful Sabbath School Convention has just been held under the auspices of the Presbytery of Templepatrick.

Rev. F. W. Gason, late rector of St. Thomas, Dublin, has accepted the position of mission preacher to the Home Mission of the Irish Church, and will enter on his duties on 1st May.

The Dublin Woman's Work Association has now six Bible women, and one hundred other workers, and has been for over twenty-five years in existence, during which it has been doing a good and useful work.

Messrs. Moody and Sankey intend, we hear, not only to visit Feenaghy, but also Belfast, Derry, Dublin and Cork, spending a day or two in each of those places, where, during their former visits to Ireland, they were permitted to reap such a rich harvest of souls.

The Moderator of the General Assembly—Rev. Dr. Brown—has issued an address to the people of Ulster, in which he pleads for the closing of shops and places of business not later than seven o'clock each evening, on the ground that late closing is injurious to the moral, intellectual and physical health of the young people employed.

The Belfast Y.M.C.A. is in a very flourishing condition. At the annual meeting, which was held on Tuesday week, it was stated that the membership, which is now the third largest in the United Kingdom, with the exception of Glasgow and Manchester, is about 2600; that during the past year it sent out seven of its members as missionaries to India, China, or Africa; and that it has a Sunday morning Bible class, with an average attendance of over two hundred.

FALLEN ASLEEP.

At Sackville-place, Leeds, aged eighty-seven, Rev. J. J. Poulter, long known as a useful minister; at Kingswood, Rev. Owen Corbett, aged seventy-seven, for many years a faithful pastor; at Sutton-in-Ashfield, Mr. W. Starr, aged fifty-seven, an active Christian worker; at Killina, Carbury, co. Kildare, John Rice, for more than forty-seven years a faithful and devoted agent of the Scripture Readers' Society; at North Thoresby, Rev. R. E. Bassett, aged seventy-six, an earnest clergyman; at Steeple Claydon, Mrs. C. M. Gough, beloved wife of the vicar; at Tiverton, Devon, Rev. G. Hadow, on March 20, aged seventy-four, a faithful and devoted Evangelical; at Dublin, Rev. Marshall R. Clarke, incumbent of Mountfield, co. Tyrone; at Oughal, co. Tyrone, Mr. T. Henderson, aged eighty-eight years, for fifty years a devoted Sabbath school teacher, and for forty-two years an earnest elder in connection with the Presbyterian Church.

Appeals.

Mrs. Meredith appeals earnestly for the necessary funds to send at once a doctor and two extra nurses to the Holy Land, the need being great.—Address 143, Clapham-road, S.W.

West Sandwick Mission, Shetland, N.B.—Rev. John Love, minister of the parish of Mid Yell, writes:—"West Sandwick is a district distant six miles from the parish church, with a fair population. The people, who are all crofters and fishermen, belong, with one or two exceptions, to the Church of Scotland; and as the only place for meetings—viz., the Public School—is found to be far too small, it has been resolved to build a mission church and house. Help is urgently needed. The treasurer is Mr. Hugh Sinclair, West Sandwick, Ulsta, Shetland, N.B."

REQUESTS FOR PRAYER.—For six days' services by Mr. Opie Rodway, at Primitive Methodist Chapel, Chedworth, Gloucestershire, from April 2.—For three weeks' special mission at Brancaster Staithe, King's Lynn, from April 3, by Mr. F. W. Walter, Evangelisation Society.—For mission services during April, at Greville-place, Kilburn (Rev. Francis Sloper).—PRAISE.—For blessing with a mission at Oulton Broad, Lowestoft, by Mr. Ernest Bailey, Evangelisation Society.

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Forthcoming Meetings.

Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., 59-60, Cornhill.—Address to young men by Mr. Huntingdon Stone, Tues., Apr. 5, 6.45 p.m. Daily prayer meeting, 1.30 to 2 p.m. Rev. W. R. Mowll will address members of the Stock Exchange Christian Association and London Bankers' Prayer Union, Fri., Apr. 8, 6 p.m. Male choir practice, Fri., 8 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Apr. 3, 3 and 7 p.m., Mr. Walter Robson; Public Bible-reading, Wed., 8.15 p.m.; Y.M. Foreign Miss. Soc., annual meeting, Apr. 7, 8 p.m., address by Miss Lucy Guinness.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only); 7 (public). Meetings for men nightly, 8. French Bible-class, Thurs., 8. Cheerful service (public), Sat., 8. Prayer meeting, Mon. to Fri., 1 till 2. Organ recital, Sat., 7.30.

Y.M.C.A., 186, Aldersgate-street, E.C.—Thurs., 8 p.m., Devotional Meeting; Fri., 8 p.m., Foreign Missionary Prayer Meeting; Sat., 3 p.m., Bible Talk, Rev. F. B. Meyer; Sun., 3.30 p.m.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., 11 a.m., Rev. H. T. Hagell; 3 p.m., Rev. H. Bright; 7 p.m., Dr. Barnardo.

Great Assembly Hall, Mile-end-road, E.—Sun., Apr. 3, Mr. Joseph Clarke, 11 a.m. and 6.30 p.m.

Regent's-park Chapel.—Rev. F. B. Meyer, B.A., Sun., 11 a.m. and 7 p.m. Bible Readings for Christian Workers, Fri., 8 p.m.

Police Institute, 1a, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Metropolitan Music Hall.—Mr. J. B. Wookey, Sun., 6.30 p.m. Solo by Miss Keith Ashton.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., April 1, 3 p.m., Rev. R. F. Horton; Prayer Meeting, 6; Mr. Reader Harris, 7; Sun., 3.30, Bible readings, "The Connection Between Genesis and Revelation," by Miss Mason.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Mr. H. Lydall, Sun., 7 p.m.; *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Dr. A. M. Neatby, Sun., 7 p.m.

Billingsgate Mission Hall.—Mon., Apr. 4, Mr. H. W. Maynard, at noon.

Mrs. Yapp's Lectures to Ladies Only, on "The School of God in the Old Testament," Burlington Hall, Savile-row, Thurs., Mar. 31, April 7, at 3.30 p.m.

Mrs. Booth-Tucker, Steinway Hall, Lower Seymour-street.—Weds., to April 13, 3 p.m.

Talbot Tabernacle, Talbot-road, Notting-hill.—Mr. J. L. Stanley, Sun., 11 a.m. and 7 p.m.

St. George's Hall, Langham-place, W.—Mr. T. B. Miller during Apr., Sun. 11 and 7; and on Wed. at Burlington Hall, Savile-row, 8 p.m. Wed., Apr. 6, Dr. Henry Soltau on "Burma, China, and the Opium Hindrance," with limelight views.

Christ Church, Endell-street, W.C.—Special Lenten Address, Sun., Apr. 3, the Earl of Stamford, 7 p.m.

Salvation Army.—"Two Days with God," Exeter Hall, Apr. 5, 6, General Booth conducting.

Drill Hall, Hampstead.—Mr. Geo. Hucklesby on "The Lord's Second Coming," Sundays in Mar., 3 p.m.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Miss Charlotte M. Mason on "The Training of Children," April 4, 5, 6, 8, at the *Polytechnic*, 309, Regent-street, W.

The Hall, 77, Church-street, Lisson-grove.—Special addresses on "The Christ of God," Sundays to April 17, 7 p.m.

Sailors' Welcome Home, 173, St. George-street, Ratcliff-highway.—Monthly Muster of "Christian Lifeboat Crew," Tuesday, April 5, 7 p.m. Addresses by Mr. George Holland and others.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly Workers' Meeting, Fri., April 1, Tea, 6; Meeting, 7, Admiral Grant on his Recent Visit to the West Indies; Miss Granger, shortly leaving for Zanzibar, will also speak.

Sermon-lane Mission.—Annual Meeting in Bishop Wilson Memorial hall, Upper-street, N., Fri., Apr. 8. Mr. F. L. H. Collins will preside. Public Meeting, 7.

Law Clerks' Christian Union, Shaftesbury Hall, Orde Hall-street, Gt. Ormond-street, W.C.—Mr. S. J. Daw on "Faith in God," Tues., Apr. 5, 6.30 p.m.

Irish Church Missions, 11, Buckingham-street, Strand.—Meeting for Prayer, conducted by Rev. J. R. Cotter, Fri., Apr. 8, 4 p.m.

Women's Protestant Union.—Lecture by Mr. W. Wood on "The Story of English Martyrs," Exeter Hall, Wed., Apr. 6, 7 p.m.

M. Eugene Reveilland on the Evangelisation of France, Wed., Apr. 6, 3 p.m., French Church, Monmouth-road, Bayswater, W.

International Y.W.C.A. Conference, Exeter Hall.—Wed. and Thurs., Apr. 6 and 7, 10.30, 11.30, and 3 p.m. Annual Meeting, Apr. 7, 8.30. See advertisement.

The Nun of Kenmare (Miss Cusack) on "Convent Life," East London Tabernacle, Burdett-road, E., Tues., Apr. 5, 7.30. Tickets sixpence.

Marylebone Medical Mission.—Prayer and Conference, Thurs., Apr. 14, 3 p.m., 12, Bell-street, Edgware-road. Address by Mr. C. Y. Biss, "How to set forth the Atonement."

Open-Air Mission.—Annual Meeting in Exeter Hall on Mon., Apr. 11, Chairman, Sir Arthur Blackwood. Speakers, Revs. Archibald G. Brown, Dr. Alfred Cave, and Dr. John Edmond. Tea, 6; meeting, 7.

[Coming Conventions.]

Glasgow.—Apr. 2, 4, 5.
Redhill.—April 18 to 22.
Exeter Convention.—Apr. 25 to 29.
Hastings.—Apr. 26, 27, 28.
Nottingham.—May 16 to 20.
Wellington-road, Stoke Newington.—May 30 to June 5.
Woodford Convention.—Tues. and Wed., May 24, 25.
Colwyn Bay, N. Wales.—May 8 to 15.
Manchester Convention.—May 31, June 1, 2.
Gloucester.—June 6 to 10.
Clapham.—June 14, 15, 16.
Burgh Heath.—July 6, 7.
Evangelical Alliance Con., Dundee.—Sept. 26 to 29.

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Evangelical Church of Italy—Hope	0	1	0
Church Missionary Society—G.M., £2 2s.; Prov. xxiv. 11, 12, £1 1s.; M.J.S., 10s.	3	13	0
Relief of Jews in Russia—J.H.B.	2	10	0
Friends' Russian Famine Fund—E.M.Z.	0	5	0
China Inland Mission—Prov. xxiv. 11, 12, £1 1s.; Widow's Mite, 1s.	1	2	0
Englishwomen's Russian Famine Fund (Miss Hesba Stretton)—S.F.D., £1 10s.; Cannock, 5s.; E.M.P., 10s.	2	5	0
Famine in Russia (Rev. Alex. Francis)—S.S., 5s.; Mid Ross Friends, 15s.	1	0	0
London Missionary Society—A.G.P., £2; (*Relief of Famine in South India*) G.H.R., 10s.	2	10	0
British and Foreign Bible Society—G.M.	2	2	0
Scripture Readers' Society for Ireland—Captain G.H.F.M., £5; Mrs. M., £1	6	0	0
National Lifeboat Institution—Capt. G.H.F.M. ...	5	0	0
The Christian *Tract Fund*—Capt. G.H.F.M., £5; H.H., 3s.	5	3	0
Dock Labourers' Mission—Capt. G.H.F.M.	5	0	0
London Temperance Hospital, Hampstead-road—Capt. G.H.F.M.	3	0	0
East London Training Institute (Dr. Guinness)—Capt. G.H.F.M.	2	0	0
Railway Benevolent Institution—Capt. G.H.F.M.	1	1	0
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Mr. Fegan's Home—Zeta, Bath, 5s.; M.J.S., 5s. ...	0	10	0
General Booth's Scheme (Cheap Breakfasts for Children)—Zeta, Bath	0	5	0
St. Giles' Christian Mission—Zeta, Bath, 5s.; A.G.P., £5; E.C., £1; A.H., 2s. 6d.; (*Prison*) M.H., £10	16	7	6
Flower Girls' Mission, &c.—G.H.B.	1	0	0
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Poor East London (Rev. J. W. Atkinson)—G.M. ...	1	1	0
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Church Army (Social Scheme)—A.G.P.	2	0	0
Homes for Aged Blind, Crouch-hill, &c.—A.G.P. ...	1	0	0
Mr. Chas. Cook's Work (Scriptures for Foreign Prisoners)—A.G.P., £1; E.R.T., 10s.	1	10	0
George Yard Mission, &c.—A.G.P.	3	0	0
Railway Mission—A.G.P.	2	0	0
Mrs. Smyly's Homes, Dublin—S.S.	0	5	0
Mildmay Mission to Jews—S.S., 5s.; A.F., 4s.; M.J.S., 10s.	0	19	0
Gospel by Post, Ireland—O.E.	2	0	0
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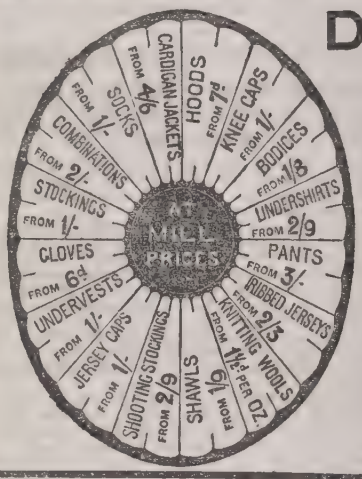
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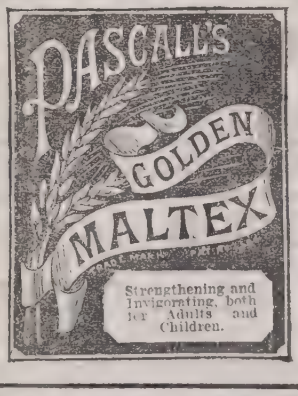
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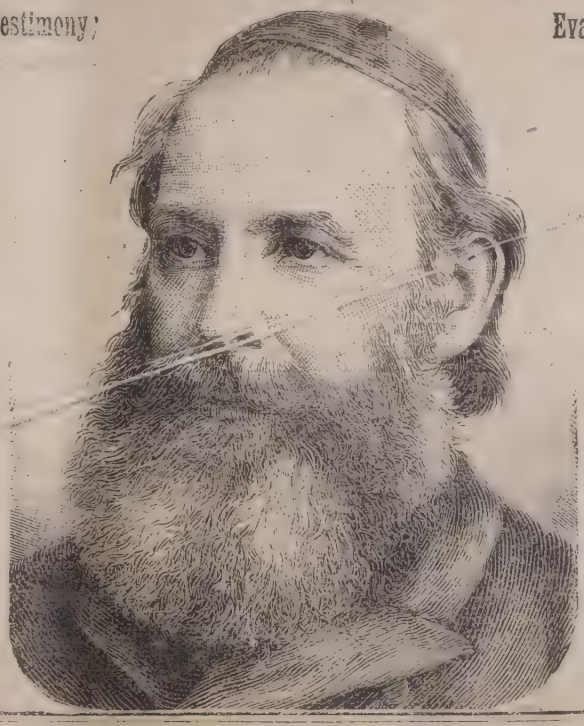
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EASTBOURNE—Clergyman's widow offers happy home and thorough education, with careful training, to one or two children, at reduced fees of £6 8s. a term; also to Governess-Pupil for £15 per annum.—Mrs. A., Muncaster House, The Avenue, Eastbourne. c37

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HIGH-CLASS CHRISTIAN HOME SCHOOL. Languages and music specialities. The very young and delicate lovingly cared for. Entire charge taken of Indian and other pupils.—References, KÖNIGSHEIM, Gorringe-rd., Eastbourne. c106

BYFLETE HALL, BYFLEET, SURREY.—Residential school for Gentlemen's Daughters. Classes for non-resident pupils, 20 miles from London, near railway station. Treasurer, Mrs. Meredith. The Establishment is conducted on Evangelical, Protestant principles, and works on high-school lines. Special attention to the study of Holy Scripture. Pupils prepared for Examinations. For particulars apply to the PRINCIPAL. Summer Term begins May 2 (D.V.). c124

MORAVIAN LADIES' SCHOOL, East Tytherton, Chippenham.—Christian training. Preparation for examinations. Moderate terms.
Principal, Miss HOLLIS. c164

LADIES' COLLEGE, Goudhurst, Kent.—Conducted by the Misses Kendon, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea-level. Pupils prepared for the College of Preceptors and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, A.C.P. c86

GERMANY.—Düsseldorf a/Rhine. High-class school for girls. Miss Natorp, Principal receives a limited number of young ladies to finish. Thoroughly refined home with English comforts and every educational advantage. Lessons in music and painting from first-rate professors if desired.—For particulars, apply to Miss BLAIN, 81, Loughborough-park, S.W.

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DRESDEN.—Two German Ladies, who receive a few young English Ladies in their comfortable home, have a VACANCY. Excellent masters attending for music, painting, &c. Family life. English comforts. Highest references in England. FRL. MORAND, 15, Walpurgisstrasse. c152

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CLEVEDON LODGE, Reading.—Misses Aston and Balch. High-class school for Girls. Very successful in exams. Use of private swimming-bath. Governess-student wanted. Premium. Referees, parents of pupils. 241

MELROSE COLLEGE, St. Leonards-on-Sea.—A few vacancies for next term in above high-class home-school for gentlemen's daughters. Education thorough. Terms moderate. Studies resumed May 2. Address PRINCIPALS. c220

HIGHLY RECOMMENDED by 3 ladies of rank in neighbourhood. Two vacancies in school conducted by Christian lady on High School system. Certificated governesses. Successful Oxford and Cambridge exams. Soil dry. Air bracing. Terms moderate. Church, chapel, and meetings among "Open Brethren" close by.—Mrs. JONES, Clifton House, Backhall. c210

BELLEVUE, AMBLESIDE.—Good School for Girls. Careful Christian training and thorough teaching. House large, in healthy and beautiful situation. Garden and tennis ground. Resident foreign and English governesses, certificated and experienced. Visiting masters. Principal, Mrs. FLEMING. Inclusive terms, 50 to 70 guineas. c158

DARWEN COLLEGE, Buckhurst H[ill], Epping Forest, London, N.E. Principal, M[r.] Franklin Reeves. Superior educational advantages. Very best London masters. Resid[ent] governesses. Every attention paid to health. [Ex]clusive terms. c[illegible]

TO BE OPENED, May 3, a collegi[ate] school for girls, combining technical train[ing], practical cooking and housekeeping, with highest educational advantages. Large house grounds. Prospectuses forwarded. — Princip[al] Haddon's Central Advertising Offices, Bouv[erie] House, Salisbury-square, E.C. c[illegible]

GIRLS' DAY-SCHOOL for immediate d[is]posal in large provincial city. Many years present hands. First-class position. Satisfact[ory] reasons for selling.—Address letters M., 78, Oxf[ord] road, Islington, London. c2[illegible]

HOME EDUCATION offered to three four little girls. Every care. House in healt[hy] situation, with sea view and large garden. Re[fer]ences exchanged.—A., care of Prince, Bridport. c2[illegible]

LADIES' COLLEGE, GLASTONBUR[Y], Somerset. Principal—Miss Marian Cruse. R[esi]dent certificated governesses, visiting professo[rs]. Successful preparation for exams. Loving Ch[ris]tian care. Entire charge of Indian pupils. Ter[ms] moderate and inclusive. c1[illegible]

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MARGATE.—STRATHALBYN, CL[IF]TONVILLE. School home for few boys. Health[y] position. Liberal diet. Genial home. Christ[ian] training. Thorough individual preparation [for] Commerce, French, German, Spanish (Co[r]respondence); Portuguese (Translations). Delic[ate] boys sedulously studied. Highest reference[s]. Write for particulars to PRINCIPAL. 18

MANY CHRISTIAN PARENTS, w[ho] at the present time are seeking a School at wh[ich] to place their Sons, are invited to write to [the] undermentioned, who is desirous of recommend[ing] an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, where the constant [aim] of the Principal is to train those committed to [his] care in the fear of the Lord; and by the power [of] Gospel teaching maintain a Christian tone and [spirit] the boys, combining this with a thorough and fi[rst-]class Education.

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STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

Thorough education, classical or commerc[ial] with decided Christian training. Workshop [and] laboratory for technical instruction. Half [the] pupils entered for and passed some public ex[am] last Christmas. Separate premises for ju[nior] school.—Prospectus on application to PRINCIP[AL] c[illegible]

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LATE MANOR HOUSE SCHOOL, HASTINGS.
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For gentlemen's sons under 14 years of age
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Tennis Courts, Gymnasium, Workshop, Cha[pel]
Sanatorium, &c.
Referees, Parents of Pupils, Lord Radstock, [Sir] Lady Anne Trench, Rev. Claud Bosanquet, Colo[nel] Bruce Brine, R.E., James E. Mathieson, Esq.,

MR. J. W. C. FEGAN desires to reco[m]mend to Christian parents a high-class School [for] Sons of Gentlemen, at a very select and temper[ate] South of England seaside health resort. A [re]roughly good education, with real Christian in[flu]ence, home comforts, and close individual attent[ion] to each boy.
Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surre[y]

OXFORD COUNTY SCHOOL, Thame. Established 1846. Efficient, home-like. Excell[ent] table. Perfect sanitation. Fine premises [and] grounds (11 acres.) Tepid swimming bath, g[y]nasium. Exams. University. Locals, Chambe[r of] Commerce, &c. Many distinctions. Referees: The Vicarage, Thame; The Manse, Thame; [The] Rectory, Aston; Sandford, Thame, &c. "Fri[end] much pleased with care and attention receive[d]." Rev. C. H. Spurgeon.

DELICATE BOYS.—Education and c[are] by Physician, high classic, late public sch[ool] master, and on resident staff of several hospit[als]. Highest scholastic and medical references.
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YOUR BOYS will have Christian ho[me] and sound education with Mr. and Mrs. Dis[ney] Gordon Middle-class School, Kingston-on-Thame[s]. Near Richmond and Bushey parks. Establis[hed] 1883. 18 to 30 guineas. Entrance any time. 12

ETONHURST, WESTON-SUPER-MAR[E].—Preparatory School for the Sons of Gentlem[en]. Competent masters attend daily.—Prospectus [on] application to LADY PRINCIPALS.

OAK HOUSE SCHOO[L],
BEXLEY HEATH, KENT.
Principal: G. E. OXLEY, M.A.
Terms moderate.

ALRESFORD HOUSE,
Queen's Avenue, Margate.

High-class School for Sons of Gentlemen. Spe[cial] care of Indian and delicate children. Christ[ian] home. Address, The PRINCIPAL.

TO BIBLICAL and Linguistic Students. Tuition by correspondence in Hebrew, Gr[eek], Latin, Arabic, Spanish, French, German, &c.—[For] prospectus apply to Professor Hamilton, 57, Kin[g] road, Peckham, S.E. c[illegible]

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan & Scott, and not to individual members. Communications for The Christian should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 2.)

Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mrs. Mentor Mott, Honorary Directress of the British Syrian Mission.

A correspondent writes:—

There is a great deal of preaching and teaching, but it seems to me the disciples do not *walk to* Emmaus as they used to do *together*, so they miss the heart-burning as they "spake one to another," and they do not tell us what the Lord *said* to *them* personally as they "walked by the way." The simple accent of the wayside traveller has often set my soul on fire. So few care to hear anything but a good sermon. The Accuser *is* cast out; but he still accuses the brethren to themselves and to each other.

With reference to a paragraph which appeared in this column last week, we are assured by the Editor of *The British Workman* that that periodical will most certainly *not* be used "in aid of the assault upon the inspiration of the Bible," or in any way to weaken the authority of the Scriptures. The Editor deeply regrets that, in the article on "Timothy's Little Wine," a paragraph giving colour to the suggestion should have been inadvertently admitted. In the June number (the May issue being now at press) a disclaimer of any such intention will be published.

It has been agreed to raise a "C. H. Spurgeon Memorial Fund," in aid of the Stockwell Orphanage and other institutions connected with the Metropolitan Tabernacle, and founded by the late Mr. Spurgeon. Mr. George Williams and Mr. Thomas H. Olney, who have each contributed two hundred guineas to the fund, will act as joint-treasurers.

The late Mr. Spurgeon was wont, full often, to speak strongly against money-hoarding; hence some, since his death, may have been asking how he, with his many and exceptional opportunities, would be shown by his will to have acted; and especially as from time to time considerable legacies had been left for his personal benefit. This will has now been published; its total amount is a little over £10,000, including copyright valuations, &c., and with an actual personalty of about £2000. In view of such facts it will be felt that Mr. Spurgeon practised what he preached: that the warnings against the love of money, which he addressed to others, he was himself careful to heed.

Dr. Harry Guinness has returned safely to our shores, after a year's absence in Africa. Readers of *Regions Beyond* will have followed with deep interest his perilous journey to the heart of Congo-land, and rejoice that, in spite of many serious fevers and imminent danger of death at the hands of the N'Gombe savages, he has been spared to return in safety to his family and to his work in this country. He bears the mark of wearing travel and wasting fever, and still evidently carries the seeds of malaria in his system. A severe attack of hæmaturic fever prostrated him within twenty-four hours of his reaching London. But prayer was heard on his behalf, and he is now recovering. The news he brings of spiritual blessing on the Congo is of a most encouraging kind. Not only in the Cataract region, but even in the heart of the continent—in Balololand—the Gospel is proving its power to save the people from their sins.

We are glad to say that Mrs. Guinness, sen., continues to improve in health, and is slowly regaining the powers of which she was deprived a month ago by a stroke of paralysis. Dr. Grattan Guinness wishes us to say to any friends who may have refrained from writing to the Institute of late, fearing to burden him with correspondence at this trying season, that one of the kindest and most effectual ways of lightening his burden just now, is to send help to the Missionary Training Institute, for whose support and management he is responsible. Nearly 150 missionary students, men and women, are now under his care, and £300 a-week are needed for their support and training, and for the Home and Foreign missions connected with Harley House, Bow, E.

As Merchant Lecturer for the present month, Rev. Edward White has courageously entered the lists against the so-called "Higher Critics" of the Old Testament. The first of a series of four addresses was given on Tuesday. While modestly disclaiming any special qualities of scholarship, Mr. White was very trenchant and thoroughgoing in his treatment of the subject; and before he concludes his examination he is likely to put the "handful of cloistered Europeans," as he described the critics, into some tight places. After a splendidly eloquent tribute to the services which the Bible has rendered to humanity in every clime and in every age of the Christian era, the lecturer showed the consequences that must inevitably result from a general acceptance of the conclusions at which the critics are arriving; this he described as "the rapid disintegration of faith in historical Christianity altogether."

Mr. White did not mention by name Professor Cheyne, of Oxford, but the severest portion of his address was directed to the destructive theories of that scholar, who, he said, had "sawn Isaiah asunder" and expelled David from the ranks of the Psalmists. He maintains that it needs much more than learning to understand or appraise the sacred writings; and, in closing, called for "some delay" in accepting the theories and speculations now sought to be foisted on the Christian world. These lectures are sure to constitute a most valuable addition to modern apologetics, and we heartily advise all to attend them who can conveniently do so. They are given in the Memorial Hall, Farringdon-street, at 1 p.m. on the Tuesdays of April.

"We garnish the tombs of the prophets, and stone their successors still." So remarked a well known London minister on Sabbath evening last in an exposition of Matthew xxiii. He remarked upon the opposition with which modern reformers, such as Wilberforce, Shaftesbury, and others, had to contend in the early days of their battle for justice and humanity; and added, as a note of personal experience, that he had been denied access to several pulpits, because of outspoken advocacy of the social purity movement. Those who are now labouring for the suppression of the Indian Opium Trade, have an equally uphill task, and they need the hearty support of all lovers of national and international righteousness. We would direct the attention of our London readers to a series of missionary addresses on the Opium question on the Wednesday evenings of this month at Burlington Hall, Savile-row, W.

Firmness and tenderness are equally apparent in the terms of the motion, of which Rev. F. B. Meyer, B.A., has given notice at the forthcoming Baptist Union meetings. The discussion will be watched with eager yet painful interest. It may confidently be expected that those ministers who believed that Mr. Spurgeon had reason for his protest, while they might not approve of his methods, will loyally support Mr. Meyer. That there is need for action is proved by the fact that Rev. H. C. Leonard, M.A., has given notice of a counter proposition, in which Unitarian churches are described as "*Christian* communities." This language is all the more serious, in view of Mr. Meyer's description of Unitarians as those "who do not hold the Deity of our Lord Jesus Christ." Mr. Leonard is therefore contending, not only *against* interference with the liberty of separate churches, but *in favour of* the recognition of those who deny the Divinity of Christ as in some true sense Christians. This is very serious. If the Unitarian is right, the Evangelical is an idolater and a blasphemer; if the Evangelical is right, the Unitarian is an unbeliever, and a denier of the Father because a denier of the Son. Can both these be "Christians"? Or is it possible for one to fraternise with the other without impairing, if not altogether destroying, our testimony to Evangelical truth? We deeply grieve that such a discussion should be necessary; but we earnestly pray that those who are seeking to "contend for the faith once for all delivered to the saints" may be enabled to do it in the spirit of love, and that God may lead back to the truth those who have gone astray.

Cigarette-smoking is a very dangerous form of a very objectionable habit, and we are glad to note that measures are being adopted in several countries for its repression, if not suppression. The United States Congress has been urged to impose a special tax upon the cigarette, which is stated to have caused the deaths of a hundred American young men last year, *post-mortem* examination showing that phosphorus and arsenic had been absorbed from the paper wrapping; while a hundred other victims have found their way into the insane asylum. The Legislature of Ontario has read a second time a Bill prohibiting the use of paper-wrapped tobacco by any one under eighteen years of age. It is sad to reflect that a practice attended with results so disastrous to health and injurious to moral fibre should have become popular among women in some circles of society.

In the language of *The Jewish World*, the Hebrew population of Russia is, for the present, "penned in." The Austrian frontier has been practically closed for some time; Turkey refuses to receive Jewish refugees in Asia Minor; and now Germany has resolved to close the frontier against Jewish emigrants of every description. With no other channels of escape than the Baltic and the Black Sea, and then the prospect of long and expensive voyages, the oppressed people are in great perplexity and sorrow of heart. The only crumb of comfort in the present situation is the report that the Russian Government will shortly give official sanction to the statutes of the Society for Promoting Jewish Emigration, founded by Baron Hirsch. As soon as this is done, the Russian Jews who wish to leave the country will be able to depart, after observing the prescribed formalities, with a view to settlement in the Argentine Republic. In any case, there is not likely as yet to be emigration on a large scale, for it is expected that when the Hirsch scheme gets into full operation, those who wish to leave Russia will have to encounter many obstacles, in the way of vexatious formalities imposed by minor officials, and especially by the police. The exodus from the lands of the north threatens to partake of a character similar to that from Egypt thousands of years ago, when for a time the king "would not let Israel go."

An esteemed friend, who has been interesting himself in the relief of the famine-stricken in Russia, writes as follows, on March 31:—

I have in hand a considerable amount of money, and communication in Russia is somewhat difficult and uncertain. It might be well to say in The Christian that for the present no more money will be required, as free-will offerings for suffering Stundists have been received largely. Not only through The Christian, but from many other sources, money has been sent in for them, a gracious manifestation of the oneness of the Body of Christ.

The East-end factory inspector, Mr. Lakeman, unconsciously, the other day, threw

some light upon at least one of the causes of the absence of so many of the working-classes from Divine worship on Sundays, for in his evidence before the House of Commons Committee on the Shop Hours' Bill, he stated that from eighty to ninety hours a week are usually worked in North London by shop assistants. When it is borne in mind that this attendance is only too often given under very unsanitary conditions—a fact strongly borne out by Mr. Lakeman's evidence—it is not difficult to see what the mental and physical condition of the worn-out workers must be on the Lord's Day. That the Bill before Parliament should be simply an endeavour to reduce the hours to twelve a day on weekdays shows what the state of things must be.

Some of the evidence which has recently been laid before the Labour Commission is indescribably painful, and it is to be hoped that the wide publicity which has been given to some of the evils complained of may result in drastic remedies being applied without avoidable delay. One witness from the Black Country, referring to bolt and chain makers, &c., stated:

> The women work in the sheds scantily covered, and in the summer time have to divest themselves of nearly all their clothing while hammering nuts and bolts. They bring their children to the factories, and cover them up to prevent them being burned by red-hot sparks. Often they have to carry iron weighing half a hundredweight. For such work they earn four or five shillings a week, while the men earn about fourteen shillings.

Years ago the Legislature interfered and prohibited the employment of women in mines, and surely the condition of things pointed out in the above evidence must be not less injurious to health and morals than that which was then so sternly suppressed.

Anything more pitiable than the condition of things revealed under most of the prosecutions at the London Police-courts the other day, in connection with the Compulsory Education Act, it would be difficult to conceive, and after reading a number of the cases it is impossible to avoid harbouring doubts as to the wisdom of legislation which involves the starvation of families in order to secure a smattering of education to children who are old enough and able to be bread-winners. One case may be taken as an example of hundreds of others none the less heartrending, the reports stating that the Courts were not large enough to hold the offenders, batches of whom had to wait outside until there was room. One poor woman was for the fifth time fined for not sending her son, who was at work, to school, and was ordered to send him regularly, and, crying bitterly, she said:—

> I can't do it, it's no use. I'd rather do away with myself, and be done with it all. You've had my home off me with fines. I sold the boots off my feet last time to pay, and now you've got everything. Nine children at home, and the boy earning five or six shillings a week. I can't do without it. I'd rather do away with myself, and have less trouble.

In one of the provincial cases of the kind, a labourer at Dunmow stated that the girl had no boots to wear, and that he could not provide them, as he had nine people to provide for out of only eleven shillings a week. Despite this the magistrates—three clergymen, it is stated, being included in the number—ordered him to send the children to school, and fined the offender one shilling, "with four shillings costs," to be paid within a fortnight. In such a case comment is needless.

English friends who may be visiting Paris at Easter-time will be glad to know that they can find excellent accommodation at the central office of Miss de Broen's Belleville Mission, 205, Rue St. Honoré. Strangers in the city will there receive good advice, and every help with the language.

Stirred into activity and some show of interest by the success of the Protestant evangelists who work among the troops in Italy, the Pope is credited with having given directions for military "clubs" to be established for the soldiers in all the large centres in the Peninsula where regiments are stationed.

Messrs. Moody & Sankey in Scotland.

Our readers have been kept fully informed from week to week of the movements of these brethren, during their Gospel tour throughout Scotland, now concluded. Some notes and reflections, by way of summing up the characteristic features of the campaign, will be of interest to those who, in spirit, have followed the evangelists from place to place.

It may be remarked, at the outset, that nothing would be more foolish than to institute comparisons or contrasts between this visit and the two that have preceded it. The circumstances of the former missions in Scotland were entirely different; fewer centres were touched, and the stay in each place was much longer, generally speaking, than on the present occasion. Mr. Moody was led to the conclusion, on commencing the work last November, that the best way to fill up the brief time at his disposal would be to devote special attention to "the young men of the provinces," leaving the great seats of population out of account. This plan was faithfully adhered to, with the exception that Inverness and Aberdeen had each a week allotted to them. We think the results have proved that the decision of the evangelist, which was endorsed by the two co-operating committees at Glasgow and Edinburgh, showed wisdom and foresight.

It may be said by those who are desirous of criticising, that the stay in most of the places was so short that comparatively little fruit could be expected. When all the factors in the situation are taken into account, this contention will not hold good. Mr. Moody often remarks that he would much rather set a hundred men to work than attempt to do it all himself. He and his colleague have acted on this sound principle during their sojourn in Scotland, and they have certainly been justified. All they really aimed at was to infuse a fresh spirit of realised responsibility and of consecrated zeal into the Christian churches wherever they went, leaving it to work out its natural result in a quickened practical resolve on the part of those churches to care for the spiritually lapsed or semi-lapsed in their own communities. That is the ideal state of matters, and the conviction of its necessity has, at any rate, been sharply brought home to the professed Christians throughout Scotland. If they have not fully risen to the height of their recognised privilege and duty, that is not the fault of the evangelists.

But much has been done in this direction. It would be very difficult to estimate the number of earnest and competent workers who have been stirred up to special and more or less prolonged effort in connection with this Scottish missions. Among the places visited by Mr. Moody and Mr. Sankey, numbering almost a hundred, there are very few that have not had a season either of preparatory and united prayer and work, or a time of "following up"; in many cases there have been both. Our earnest hope is that these special endeavours by local or other friends will be kept up, and that the fires will spread into corners untouched by the influence of our American brethren.

While urging this, we thankfully record that the direct and ascertained fruits of the meetings held and addressed by the evangelists themselves, have been by no means small. We share Mr. Moody's deep-rooted objection to any numbering of the converts. All movements of the kind have their residuum of unsatisfactory cases; but the good reports everywhere heard as to the stability of the converts brought in on former visits of our brethren, lead us to the confident belief that a like result will follow the mission just terminated. The Scottish people, as a whole, are so conversant with the doctrines of the Christian faith, that no prolonged preaching course is needed to prepare them for an intelligent saving acceptance of the truth. What is mostly wanted are a few such sharp and telling strokes, directed to the conscience and the heart, as will induce men and women to act up to the fulness of head knowledge they possess. Mr. Moody has aimed at bringing this about in his brief and almost flying visits from district to district. Many have unmistakably been the slain of the Lord, and the responsibility of the local under-shepherds will be great if the many young believers throughout Scotland are not confirmed in the faith, and if the still wavering ones are not led to the point of definite decision. Mr. Moody has no patent process. He certainly has open vision as to the state of the unregenerate man, and the absolute need of the new birth, and the Spirit of the Lord has anointed him with a burning zeal that is too uncommon, with a pathos that sometimes seems irresistible, and with great persuasive powers of utterance. But all these gifts are equally at the disposal of every servant of God who craves their possession.

As in the two previous missions of Mr. Moody and Mr. Sankey amongst us, a great outstanding feature of the meetings has been the spirit of unity shown by those of diverse denominational names. Indeed, it exceeded anything experienced by our friends before, and went far beyond their most hopeful anticipations. It has been conspicuously shown that Jesus Christ and his great salvation form a rallying ground for common effort among all who hold evangelical views of truth that no other theme possesses. Those who differ strongly on many subordinate though important matters of creed or church government, will gladly join hands in order to save their fellow-men. The ecclesiastical world of Scotland is at present in a very disturbed condition, so that the well-nigh universal manifestation of unity in connection with the labour of the Evangelists is all the more remarkable.

The extremely strong position taken by Mr. Moody on the omnipresent drink question and his scathing denunciations of the making, the vending, and the consumption of Scotch whisky, have been frequently noted in our weekly reports. The cordial endorsement of his utterances by the great bulk of his audiences affords ground for hope that the national conscience is being educated up to the point of practical and effective warfare against this gigantic curse.

With a few conspicuous exceptions, the daily press throughout Scotland has been friendly in its attitude towards the work of the evangelists. *The Scottish Leader* alone, among all its contemporaries, rose to the occasion by giving full and daily accounts; but many of the local broadsheets did good service in scattering the utterances of Mr. Moody and Mr. McNeill. The accession of the latter to the evangelistic ranks was a very noteworthy circumstance, and is likely to have lasting results for good in many parts of Scotland. His popular gifts are having the fullest scope among his own countrymen, and none rejoices more in his success than Mr. Moody, who was largely responsible for setting his brother evangelist free for this service.

Of Mr Sankey's special share in the work little need be said in addition to what our weekly notes contained. The marvel is that he has been preserved in such excellent voice throughout our changeful winter, and with so much exposure in journeying. The commonly-expressed opinion has been that he was singing even better at the close of the mission than at its start, and all will join in the prayer that his consecrated voice may long retain its wonderful purity and power as a vehicle for sounding forth the music of the Gospel.

As a final comment, we may say that the work of the past months has proved to demonstration that the old Gospel has lost nothing of its power to attract the masses of the people. Mr Moody's methods of preaching have not changed since he first came among us. He raises aloft the ancient Pauline banner, on which is inscribed "Christ and Him crucified." The people everywhere have flocked to it in their thousands, and have found in its glorious motto the sufficient and efficient antidote for sin and all its woes.

Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

NOBLE TO THE CORE.

Num. xi., xii.

Uninterrupted success is hard to bear, much more so than perpetual trial. This was the moral of the story of the plains of Capua, where the demoralisation, wrought in the troops of Hannibal by the enervating climate, wrought more havoc than the prowess of the legions of Rome. Many who were vigorous and energetic, when climbing the steep cliffs of adversity, have succumbed to petty temptations in days of sunny prosperity.

If it should be debated as to whether sunshine or storm, success or trial, were the severer test for character, the shrewdest observers of human nature would probably answer that nothing so clearly shows the real stuff of which we are made as prosperity, because this of all tests is the severest. When the younger son came to possess the portion of goods that fell to him, he went down to feed swine.

For some two years Moses had been borne along on a flowing tide. Through faith in the living Jehovah, he had vanquished the proudest monarch of his time, had conducted nearly three millions of people through the wilderness wastes without a settled commissariat, had disciplined an unorganised multitude into a mighty host, with a code of legislation and ritual which is the admiration of all thoughtful men. This was success enough to turn the head of any ordinary man; nor could we have wondered if he had shown signs of undue elation and pride. But the two incidents which we are now to consider show how absolutely simple and humble he had remained amid a very summer of success.

Eldad and Medad.—In condescension to his weakness, his Almighty Friend appointed seventy colleagues to bear with him the burden of the people; and concerning them the somewhat ominous announcement is made that "the Lord came down in the cloud, and took of the spirit that was upon him and put it upon them."

I do not agree with those who think that there was any diminution of the spirit that rested upon Moses. It is very difficult to speak of the subdivision of spirit. You cannot draw it off from one man to others, as you draw off water. The whole Spirit of God is in each man, waiting to fill him to the uttermost of his capacity. It seems to me, therefore, that nothing more is intended than to affirm that the seventy were "clothed upon" with the same kind of spiritual force as that which rested upon Moses.

In each case of those thus anointed, the accession of spiritual force was marked by the sudden breaking forth of prophecy, reminding us of that memorable day, of which this was a miniature, when "they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." May we not say that the entrance of the Holy Ghost in fulness to the heart of man will always lead to the utterance of thoughts that strive for expression, as the ocean wave sweeps along the sea wall seeking for the inlet where it may expend itself.

For sixty-eight of them the power of utterance was only spasmodic and temporary. "They prophesied, but they did so no more." Emblems are they of those who, beneath some special influence like that which cast Saul down among the prophets, suddenly break out into speech and act, and give promises not destined to be fulfilled. Two, however, of the selected number, who, for some reason, had remained in the camp, suddenly became conscious of their reception of that same spirit, and they, too, broke out into prophecy, and appeared to have continued to do so. Instantly a young man, jealous for the honour of Moses, carried to him the startling tidings, "Eldad and Medad do prophesy in the camp"; and as he heard the announcement Joshua, equally chivalrous, exclaimed, "My lord Moses, forbid them!" eliciting the magnificent answer, "Art thou jealous for my sake? Would God that all the Lord's people were prophets—that the Lord would put his spirit upon them!"

It was as if he said, "Do you think that I alone am the channel through which the Divine influences can pour? Do you suppose that the supplies in the being of God are so meagre, that He must stint what He gives through me, when He gives through others? If it should please Him to create new stars, must He rob the sun of its light to give them brilliance? Is the gratification of a mean motive of vanity a matter of any moment to me, who have gazed on the face of God? Besides, what am I, or what is my position, amongst this people, compared with the benefit which would accrue to them, and the glory which would redound to God, if He did for each of them all that He has done for me?"

This is the spirit of true magnanimity. A spirit of self-aggrandisement is set on retaining its exclusive position as the sole depository of the Divine blessing, and this has the certain effect of forfeiting it, so that fresh supplies cease to pass through. But whenever the eye is single for the glory of God, and position is looked upon only as his gift to be used for his glory, and when the spirit is concentred in one eager and intense desire to see his will done, the glory of that light extinguishes the fires of ambition, and the faithful servant is willing to be anything or nothing, if only the Divine purpose is accomplished.

There is no test more searching than this. Am I as eager for God's kingdom to come through others as through myself? In my private intercessions can I pray as heartily and earnestly for the success of my competitors as for my own? Can I see with equanimity other and younger men coming to the front, and showing themselves possessed of gifts which I always considered to be my special province? Am I conscious of the rising of jealousy or envy when my leadership is subordinated to the claims of rivals? Should I be willing that the will of God should be done though another if he suited God's purpose better than myself? Few of us could answer these questions without the sense of almost insuperable difficulty in assuming the position taken up by Moses when he heard that Eldad and Medad prophesied in the camp.

And yet, in so far as we fall short of that position, do we not betray the earthly ingredients which have mingled, and mingle still, in our holy service? Yes; it is ourselves that we serve—our schemes and plans and selfhood. And if we were to eliminate from Christian service all that has emanated from these sources, what a scanty handful of gold-dust would be left! Oh! when shall we be able to say, "Would God that all the Lord's people were prophets," and view with thankful joy the levelling up of all Christians to the table-land of our gifts and grace?

This, however, can never come till we have learnt to spend long hours with God; till we have been taken into his secret place; till we have come to care for his honour more than for our own; till we have become absorbed in the one consuming passion to see Him glorified in his saints, and admired in all them that believe. "The zeal of thy house has eaten me up." Thus does the herald star, which on the fringe of night has told weary eyes that the dawn is near, sink contentedly into a very ocean of light, though not itself less bright because every inch of space is illuminated with a lustre like its own.

Miriam.—We remember her as the little black-eyed, watchful maiden who stood beneath the tall palm-trees of the river's brink to watch the bulrush ark, and again as the heroic woman who answered the deep bass of the delivered hosts by leading the women's chorus on the shores of the Red Sea. What did she not owe to Moses? But for him she must have been an unknown slave girl, mated to a toiler in Pharaoh's brickfields, the mother of slaves. But now she was free, and the representative woman of an emancipated race, through the brother whom she had rocked in her arms. Ah! it was sad, indeed, that, at the age of ninety, she should turn against him whom she had tended and loved, and that she should poison the mind of the elder brother who had been his spokesman and right hand.

They spoke against him because of the Ethiopian woman whom he had married. Some have thought that Moses had married a second time, but it seems wiser, since the death of Zipporah is not mentioned, to consider the reproach as applicable to her, especially as she probably bore in her complexion the brand of another race. Cushite means black, or dark-complexioned. She had comparatively recently come to the camp, and for some time Miriam may have been carefully watching her, with the result, that her whole woman's nature revolted from the thought of having to resign her primacy to such as she was. It is always difficult to see another filling the place which we have looked upon as ours, especially if we are conscious of being able to fulfil its duties better.

How well we can imagine her talking to Aaron and to the women with whom she was intimate, about these "Cushites," until she had raised quite a storm of feeling. This was bad enough for her, but how much worse for Aaron, who held the proudest position in the camp? The function of Moses was temporary, and would pass away with his life, whereas that of Aaron was permanent to himself and his heirs. Yet Aaron could not but feel how vast was the gulf between him and his brother. And out of this there sprang the jealousy which made Zipporah its excuse. "And they said, Hath the Lord indeed spoken only by Moses; hath He not also spoken by us?" How easy it is to disguise jealousy beneath the cloak of zeal for the law of God, and to think ourselves immaculate when rebuking the faults of others.

And how did Moses act, he who, years before, had felled an Egyptian with one blow of his fist? Did he pour out a torrent of indignation, assuring himself that he had just cause to be angry? Did he show them the door of the tent, and bid them mind their own affairs? Did he call on God to strike them down in his anger? Nothing of the sort. He answered not a word, "for the man Moses was very meek above all the men that were upon the face of the earth." In his bearing he reminds us of Christ in the judgment-hall, who, "when He was reviled, reviled not again."

Was this weakness, as some would say? Nay, verily, it was the exhibition of colossal spiritual strength. Only a Samson with unshorn locks could have acted thus. It is the weak man who gives blow for blow, who blurts out his wrath, who cannot control the passion of his spirit. Only the strong man can be perfectly still under provocation, holding himself in, and turning the vehemence of his soul into the heat of an intense love.

It may be well to give some closing rules as to the attainment of this meek and quiet spirit, which in sight of God is of great price.

First, let us claim the meekness of Christ. This, of course, was not possible for Moses in the direct way in which it is for us. And yet there was no doubt in his case also a constant appeal for heavenly grace. The humility of Jesus did not forbid his proposing Himself as our model for meekness. "Learn of Me," He said, "for I am meek and lowly in heart." The likeness of the dove that rested on his head, and the lamb to which he was compared, were the sweet emblems of his heart. And in moments of provocation there is nothing better than to turn to Him and claim his calm, his sweet silence, his patience

and meekness, saying, "I claim all these, my Lord, for the bitter need of my spirit."

It is acquired next by cultivating the habit of silence. Express a thought, and you give it strength and permanence; repress it, and it will wither and die. Wisely did the Apostle James lay such stress on the use of the tongue, as the rudder and bit of the whole body, for its use will instantly determine whether the heart is filled with evil or peace. You will often hear it said that the best way of getting rid of an importunate passion is to let it out and have done with it. It is, however, a very mistaken policy. Utterance will give it vigour, and will sow another crop that will soon fruit again. Silence will kill it as ice kills fish when there are no vent-holes by which they can come up to breathe.

Learn to be still, to keep the door of the lips closed, to give, indeed, an answer when it is asked, and an explanation when it is needed to correct a misapprehension, but for the most part imitate the example of David, who was prepared for his victory over Goliath by the previous victory which he won over his elder brother in the soft answer returned to his insulting questions. "Let every man be swift to hear, slow to speak, slow to wrath."

Next, by considering the harm done by the aggressors to themselves. The cloud removed from over the tent, as if it must leave the very spot where the culprits stood; and behold, Miriam was leprous, white as snow. There is a profound piece of instruction here; you cannot say unkind or bitter things about another without hurting yourself more than you hurt him. Like the boomerang of the savage, curses come back to the spot from which they start. And the wronged one may well forget his own anguish as he pours out his soul in pity and prayer for those who, in dealing out their bitter words, have contracted the blot of leprosy on themselves.

In allowing God to vindicate our cause.—Moses let God vindicate him, and the Almighty God rode upon a cherub and did fly, and flew on the wings of the wind. The Lord heard all that was said, and spake suddenly to the three, and told them that whilst He would speak to others in visions and dreams, it was to Moses only that he would speak face to face, so that he might behold Jehovah's form. "Wherefore then," said He, "were ye not afraid to speak against my servant, against Moses?" This is the secret of rest, to cultivate the habit of handing all over to God, as Hezekiah did, when he spread out Sennacherib's letter in the house of the Lord.

Commit yourself to Him that judgeth righteously, in sure certainty that He will vindicate you, and bring out your righteousness as the light and your judgment as the noonday.

Also in intercessory prayer. Moses cried unto the Lord, saying, "Heal her, O God, I beseech thee." When we pray for those who have despitefully used and persecuted us, it is marvellous how soon the soul gets calm and tender. We may begin to do it as a duty, in obedience to the command; we soon discover it to be as snow on a fevered forehead, cooling and soothing the soul. Do not wait to feel an inspiration; act on the sense of what your Lord requires; and as you pray, in the calm and holy presence of God, in the secret where your Father is found, you will drop your silt, and the river will run pellucid and clear.

And the Lord heard his servant's prayer, and healed Miriam; but the whole host was delayed a week through her sin. We may be forgiven, but these outbreaks of sin always entail disaster and delay. Neither we nor others can be where we might have been had they not occurred.

The Chiswick Mission.

For eleven years Mr. R. T. Smith has laboured among the very poor people of Chiswick but during the last twelve months the Mission has been specially useful owing to the good accommodation afforded by the new mission premises in Fraser-street. Not a day but brings its duty, or an evening its effort, touching in some beneficent way the lives of young or old. A band of ladies devote a portion of their time to visiting, and a Samaritan fund enables them to relieve many cases of distress they meet with. There are large Bible-classes for men and for women on Sunday afternoon, and the teaching of Mrs. Watts and Mrs. Brown has been most useful.

The cost of the building was entirely defrayed by Mr. E. H. Watts, and an effort to raise a capital fund of £1000 has been responded to to the extent of two hundred pounds. The cost of the Mission annually is over £1200, an expenditure which the annual report fully justifies. Mr. Smith's address is 15, Linden-gardens, Chiswick, W.

DR. PENTECOST'S INDIAN MISSION.

A Madras correspondent writes to us:—

The Mission of Dr. Pentecost has come to an end, and he has left South India for the present.

The Mission lasted five weeks, and was a season of great blessing to all the churches and congregations in Madras. Those who entered into the spirit of the Mission were sorry when it came to an end. Hundreds have publicly testified to their faith in Christ, and have afterwards signed a covenant entered into with God.

All who came forward and were prepared to accept Christ as their Saviour received a card, on which was printed a covenant with God, which he or she was carefully and prayerfully to study. If the covenant could be deliberately entered into, the receiver was to write his name, address, and the church to which he belonged on the opposite side of the card, and then return it to the Doctor for his information. He then received a paper copy of the Covenant to paste on the inside of the cover of his Bible for daily reference. Dr. Pentecost was thus made acquainted with the churches to which the inquirers belonged, and the names and addresses of those of each congregation have been sent to their respective pastors.

The letters the Doctor has received, and the testimony given by many privately, as well as that of those who know them, unite in proving that God has been working in many hearts, producing conviction of sin, and revealing his saving grace in Jesus. Members of every congregation in Madras have been thus blessed. Young boys and girls of about ten years old and old men of sixty have felt the leading hand of God upon them. Isolated cases, and all the members of a family, have acknowledged that God has been near them in blessing. The first to come were grown-up people; the children did not join the number till the middle of the Mission was past; and as the work went on some of the better class of the Eurasians, and Europeans of the respectable artisan class, gave themselves publicly to God.

From the first tent was well filled, but as the weeks went on the attendance became more dense. On several nights many gentlemen had to rise to accommodate ladies with a seat, and then to stand all through the service at the edge of the tent. On those evenings fully one thousand people were hearing the Gospel preached plainly, earnestly, and without any effort to produce excitement. The audience to the end was very mixed: a few Europeans, a very large number of Eurasians—the mainstay of the congregations in Madras—some native Christians, including pastors and other agents, and a fair number of educated Hindoos, some of them occupying high positions. Some of this last class attended regularly every evening till the close of the Mission. To many of these the Doctor gave copies of the New Testament under the promise that they would read them. Several hundreds of copies were thus distributed.

On the evening before the evangelist sailed, all the converts were invited to tea in the Congregational chapel, to meet their pastors, and to say farewell to the Doctor. This was felt by all present to be one of the happiest gatherings of the Mission, and to be a fit termination to such a blessed season. Nearly five hundred were present, including friends of the converts. On Sunday morning a few friends saw the Doctor on board the *Manna*, to say good-bye to him. We all hope, however, to see him back with us for a few weeks in the autumn on his way to Australia.

At Poona Dr. Pentecost preached in a large theatre. The committee of management so arranged it that none but educated Brahmins should be admitted, and every night of a whole week the building was crowded to the door to hear the Gospel preached simply and directly to their minds and hearts. At the close of this series of services a request was sent to Dr. Pentecost that those who heard him should be permitted to pay all the expenses incurred that week; and at the last meeting a gentleman stood up, and in the name of all assembled thanked the Doctor for what he had been teaching them and trying to do for them, and he added, "If any man had attempted fifteen years ago to speak in this manner to such an audience in Poona, he would have been torn in pieces; but here have we been filling this place night after night for a week, to hear, not lectures on secular subjects, but a plain, simple, direct exposition of the Gospel of Christ. This shows how great a change has come over us in Poona." This change has been largely brought about by the daily faithful teaching of the Scriptures in the schools and colleges and in the street.

MEDICAL MISSIONS TO INDIA'S WOMEN.

If medical mission work generally is so important an agency, what shall we say as to its value in a land like India, among 139,000,000 of women, inconceivable numbers of whom are shut up in the zenanas, which social customs forbid any but women to enter? The field is well-nigh untouched and practically unlimited. The urgent need for such a work as this can readily be understood, when the exceptional conditions of the women during sickness are considered. Their sufferings, extreme before, are considerably aggravated by the ignorant treatment of the so-called native women-doctors, who are sent to their aid in order to keep off the evil spirits who are supposed to be tormenting them.

One of the oldest Women's Missionary Societies is the Zenana Bible and Medical Mission, which was founded in 1852 under the name of the Indian Female Normal School and Instruction Society. It commenced medical mission work so long ago as 1875, when a small dispensary was opened in Lucknow. In those days Indian women were not so accessible to lady missionaries as they are now, and it was not till 1883 that premises were secured for the purposes of a hospital, with accommodation for in-patients. It was about this time that the lady medical missionary in charge was called to render aid to the Maharoni of Punnah, and the story is very well known, how the Maharoni, having been successfully brought through a serious illness, sent a message to Queen Victoria, describing the sufferings of native women in times of sickness, and Her Majesty's answer to the missionary is also well known: "We had no idea that things were so bad as that. Something must be done for these poor creatures."

Passing on from those days to the present time, the Society has now three medical mission stations, at Benares, Lucknow, and Patna respectively. At the two former places large and commodious buildings have been erected within the past few years at a cost of some £6000 to £7000, the money being specially subscribed for the purpose. Then there are the Victoria Hospital for Women at Benares, a gift from one of the Society's subscribers; and the Lady Kinnaird Memorial Hospital at Lucknow, in memory of the foundress of the Society. The Medical Mission at Patna is comparatively young, but the lady doctor in charge, together with an English lady nurse, find themselves overwhelmed with applications for medical relief, and steps are being taken to erect a third hospital here. Nearly £2000 has already been subscribed for this purpose, but another £1000 is very urgently needed before the buildings can be completed.

The lady doctors are assisted by an English matron, native Christian trained nurses, and other Christian attendants. The latest development has been the appointment of a zenana lady missionary at each of the hospitals, to follow up the work of the lady medical missionary by visiting the patients afterwards in their homes. There are also five ladies now studying in London whose medical course is approaching completion, when they will at once proceed to the Indian mission field. During the year 1890 (the last for which particulars are to hand) the in-patients of the hospitals at Benares and Lucknow numbered 326, and the out-patients 6963, the total attendances being 22,056.

The work provides for the relief of a mass of human suffering and misery which few can realise. The main object of the Mission is to seek the salvation of souls, and the doctor is never allowed to displace the evangelist. The office of the Society is at 2, Adelphi-terrace, Strand, W.C.

THE CHILDREN OF POOR EUROPEANS IN INDIA.

Committees have been formed at Calcutta and Melbourne, to carry out Mrs. Euxton's scheme for providing homes for poor Anglo-Indian children. The committee at Calcutta will receive and investigate the applications of those who are anxious to send children out to Australia; and will collect money to defray the expenses of passage, and the support of the children who are selected. Several names of children have been registered, and the committee await more applications, and the names of any one who would guarantee the support of a child in order to give the scheme a fair trial. The passage money, &c., of each child between the ages of nine and ten will average about, Rs. 217, and once landed in Australia each child's support will cost about Rs. 15-8 per month, that is, thirteen pounds per annum. The hon. treasurer is Mrs. C. F. Ruxton, Partabgunge, Tirhoot State Railway, Bengal, India.

The Outlook in Ireland.

(BY OUR SPECIAL CORRESPONDENT.)

The Irish Poor Law elections, just over, afford striking illustration of the amount of toleration nceded by the priests to their political ponents. Let it be carefully borne in mind at the Parnellite candidates are all Roman atholics. They go to mass, pay dues to the iests, and in many cases are frequent attend- its at the Confessional. They, however, refuse follow the guidance of the priests in politics, d for this a united and most determined effort as been made to drive them from the Poor Law oards. The system of open voting still prevails Poor Law elections. This gives the priests a omendous advantage, and they were not slow to e it. They were able to know exactly how each an voted. They followed the voting papers from use to house, in some cases, it is openly alleged, aring them up when the vote was found to ve been cast for an anti-clerical candidate. us, in Navan, Dr. Nulty, Roman Catholic ishop of Meath, preached a regular crusade ainst the Parnellite candidates. The editor of a ublin weekly organ says: "We have in our sk a letter from a well-known gentleman in avan, declaring that the result of the elections that Union has simply been brought about by lerical intimidation of the ignorant and super- itious.' The election, he declares, was made a ligious question, and clergy were brought in om distant parishes, lest the local clergy alone ight not be sufficient to intimidate the people." In St. Mary's Ward, Cork, Canon O'Mahony ed every weapon in his armoury against the rnellite candidate. Yet the latter was success- l, and declared after the declaration of the ll that "calumny and slander were unfairly ed against him, and every householder in the ard was informed by a certain reverend gentle- an that he would rather see an Orangeman turned than him." Such were the lines on ich the Poor Law elections have been fought re. Altar denunciation, boycotting in their siness, and even violence, have been employed ainst the anti-clerical candidates. *The Inde- ndent* charges that in some places the "voting pers for a whole country side were left at the use of the parish priest." It asserts, too, that e priests insisted on "going into the houses of mble men, and on having the voting papers lled up as they, and not as the voters them- lves, desired, and in actually tearing up the ting papers when they found the voters durate in holding to their convictions."

These are very specific charges, and they have t been refuted. Of course, every one at all nversant with the present condition of Ireland ows perfectly well that it is not to uphold the ral law that the priesthood of Ireland is now hting a death struggle in the political arena, t to try and win back political power wrested m the clergy by Parnell.

The folly of the course now being pursued by e Irish priesthood is so apparent that it is ming they have not long since changed their tics in the interests of self-preservation. The lowing is culled from a Dublin daily paper, d depicts a scene enacted in Archbishop oke's Cathedral grounds: "Yesterday evening unday, March 27), after Complin in the Cathe- al, a respectable man, named Denis M'Carthy, s returning home with his two children after tending the devotions. Meeting with a friend stopped to speak to him on business matters, en, in a moment or two, Father Rafferty, dm., came out of the palace gate and called Carty.' Not knowing who called, in the semi- rkness of the evening, M'Carthy approached, d met with the salutation, 'You ruffian! why e you obstructing the place?' and without rther preface the inoffensive man received two avy blows, one on the eye the other on the eek. M'Carthy asked for an explanation, which s not given him, and said he would make the v. gentleman answer for his conduct at the xt Petty Sessions. Informations were lodged -day."

It does not require much acquaintance with e Bible to know that such men as Mr. Rafferty not possess the spirit of Christ. Accordingly, e breach between priests and people is daily owing wider; old prejudices against Protes- ntism are fast dying out; the Word of God is ing eagerly scanned for arguments against iestly aggression. The district visitor and the portear find an open door where hitherto bolts and bars stopped their progress. In fact, Ire- land is passing through a revolution in which she needs the prayers and best Christian efforts of God's people. In Rev. T. Connellan's paper, *The Catholic*, for March (Mecredy and Kyle), there was given an account by a converted Roman Catholic of God's leading in his regard. The writer is a young man living in the south of Ireland. When he had found Christ for himself, he immediately began to work among those who did not enjoy the same happiness. His labours have been so marvellously blessed that now he forms one of a body of seven—all converts from the Church of Rome—who night and morning kneel together to praise God for having revealed to them Jesus Christ, the Great Shepherd of the sheep, the same yesterday, and to-day, and for- ever. This is but one of many instances tending to show that there is an open door in Ireland for preaching the Gospel and winning souls to Christ.

Mr. Connellan, the ex-priest, is conducting Gospel meetings in Dublin every Sunday for Roman Catholics, and they are well-attended. He works quietly, and, as far as possible, eschews controversy. His labours have already been much owned of God. All over the island, but especially in the towns and centres of enlighten- ment, there are evidences of an inquiring spirit among Roman Catholics, and a feeling of pro- found discontent with their Romish priests and system. A clergyman in connection with the Irish Society recently wrote: "I am speaking from personal experience when I say that there is a very fair proportion of the Roman Catholics who do not at all believe in the principal doc- trines of the Church of Rome." Let us praise God for this, and may God's people in England and Ireland let their light so shine that their Roman Catholic brethren may glorify our Father in heaven.

MISS ROBINSON'S WORK.

In my "Annual Statement" last January, I mentioned that a very large, handsome music- hall, with a seven days' licence, "The Empire Palace," had been built almost behind our "Speedwell," and that we had succeeded in hiring it for Sunday-evening services for three months, at a cost of £60. The results have been such that, now the time has expired, we dare not give up these services, and I have engaged the Hall for fifty-two Sundays, with liberty to use it afternoon and evening. The rent alone is £250, besides other expenses; I appeal to the Lord's stewards for support in this undertaking.

If any Christians visiting this neighbourhood would *come and see*, they would be welcomed. In close proximity to the People's Park and to the railway station, this part of the town is thronged by thousands of persons on a Sunday, and we have sustained open-air meetings, besides the meetings in our own Speedwell Hall and this Empire Music Hall all the winter, and all crowded. The behaviour has been exceptionally good, and God has given us many conversions, both among soldiers and civilians. The most advanced Ritualist clergyman here had bespoken the music-hall for three months after us; this confirmed me in my resolve to retain possession. We are expecting Mr. Richard Weaver during April. "Brethren, pray for us."—Yours faith- fully, Sarah Robinson.

Soldiers' Institute, Portsmouth.

PERSECUTION IN FINLAND.—An occasional correspondent of *Evangelical Christendom* writes:— "It is said that the Lutherans, and especially the Lutheran pastors, in Finland, are trying to get a law passed to prevent all free religious services. If such a law were passed, scores (if not hundreds) of the best Christians of Finland, would be thrown into prison. It is to be hoped that the report is not true, though, as far as we can judge, we fear that it is. One of the lay preachers who will be affected by the new law—if it passes—speaks of prospective fines and imprisonments as follows: 'But if they put us in prison they cannot take Christ from us. We are prepared for everything except to renounce Him. If they imprison us, we will make the prison walls sound with the Songs of Zion. They may take away our good name, but we have "a new name" they cannot take away. They cannot confiscate Heaven. We shall one day pass through the Golden Gates, and no one will there hinder us telling the wonderful story of Jesus and his love. But we long to tell of that love here below, that the travellers on the world's highway may catch the hope that shines through centuries from the crucified King on Cal- vary.'"

CITY OF LONDON ABSTAINERS' UNION.

The fourteenth annual meeting of this Union took place on Thursday last at the Y.M.C.A., Aldersgate-street. The report stated that strenu- ous efforts were made in opposition to the pro- posal to licence the large premises at the corner of Jewin-street, Redcross-street, for the sale of intoxicants, and with the help of the officers of the Young Men's Christian Association some thousand signatures were obtained, and the com- mittee was glad to state that the licence was refused. An investigation by the secretary showed that within a radius of three hundred yards of the premises in question there were at least twenty-five public-houses or wine bars. The meetings of the Union in the warehouses had been on the whole well attended, the addresses being much appreciated. The committee con- tinued to receive gratifying assurances that their work was appreciated in the City warehouses. The Bishop of London, who presided, said the City Total Abstinence Union was doing, in the sphere in which it operated, a great work. He did not know any other cause that had made such steady progress during the last half-century as the total abstinence question. There was no sign of any abatement of interest; it was a cause which must succeed by its own force, and they would at last make this country sober. The effort made to limit the number of public-houses was taking effect, and the authorities had come to the conclusion that there were too many of them. The work of the society was both mis- sionary and educational.

Dr. Edmunds (of the Temperance Hospital) said he had been an abstainer for thirty years, and had come to the conclusion that he was much better for having been an abstainer.

Rev. Septimus Buss said it seemed to him that the prospect of the temperance cause was never more favourable than at the present time.

Rev. Thomas Evans delivered a vigorous ad- dress, principally dwelling on the question of Sunday closing. It was a shame that the ques- tion had not been settled long ago. Scotland and Wales had Sunday closing, and if the heads of all religious denominations were to unite and determine that the Sabbath in England should be free from this disgrace, Sunday closing would become a fact before twelve months had gone by.

JEWISH WORK IN ODESSA.

Pastor Kornmann, of the Reformed Evan- gelical Church of Odessa, writes:—"During the past year I have baptized thirty Jews, although I had to send away many others. They all seem to have a preference for the Reformed Church for different reasons; among others, because the Ten Commandments are repeated in the same order as in the Synagogue, which is not the case in the Lutheran Church; then, because our churches are devoid of crucifixes or images of any kind; and, again, because of the simplicity and solemnity of the Reformed service. Many of them, however, are in pecuniary distress, and although we have no funds for such purposes, I spent three hundred roubles in the form of relief.

"It gives me pain to send away the poor Jews, for there are able men amongst them; but I cannot, by receiving them into the Church of Christ, sever them from their friends and natural sources of help, and then leave them to starve. If I receive them into my congregation I have duties towards them which I cannot conscien- tiously shirk."

Pastor Kornmann's address is 58, Chersoner- strasse, Odessa.

Rev. C. A. Schönberger, formerly of Vienna, speaks in high earnest of the pastor, and says:— "I should be most thankful if some practical and prayerful interest could be excited in his work among the masses of Jews in Odessa."

STRANGERS' REST, RATCLIFF HIGHWAY.—On Friday evening the Strangers' Rest was once more the scene of a farewell gathering, the occasion being that of bidding God-speed to Miss Granger, one of the workers, who is about to sail for Zanzibar to help in the Sailors' Rest recently opened there. After a few words from the Chairman, Mr. G. Garden, on Luke v. 1-11, and prayer, the Hon. Secretary, Mr. J. Theo. Isaac, made an appeal for Scriptures in several languages, and gave an encouraging account of the work of the past month. The principal part of the meeting was taken up by a helpful and heart- stirring address from Dr. Neatby, based on Phil. iii. 8-12.

THE GOSPEL IN ITALY.

Some time ago I gave in your valued paper an account of the opening of the Parish Church at Mont Orfano, for Protestant worship. Readers of The Christian will be interested to hear of the extension of the movement to another village. Several of our lady workers have been holding a cottage meeting at Trobaso every Sunday, besides visiting, and going once a week to teach the young people to read, &c. This has greatly annoyed the priest, who caused an anonymous letter to be written to Pastor Bossi, saying that if he continued to send "his women to teach false doctrine," they would not "return on their own legs." This threat, however, only made the ladies rejoice, feeling that the enemy would not be so busy if there was not real work going on; and they have not only steadily persevered, but have been invited to visit the surrounding villages by those who came to the meetings at Trobaso.

The meetings have been held in the house of a man who was a mason, and worked in the building of our new church at Intra. This man had been a great deal in Switzerland, and frequently attended evangelical services. He gladly offered his house for the meetings, and having embraced the truth, was received into the church at Intra last Easter. How little we thought, when that robust, fine, man stood up to testify of his faith in Christ that the following Easter he would be at rest in the Lord! Matteo attended the service at Intra with his son and daughter whenever able to do so, often bringing a friend with him. He frequently spoke to his acquaintances of Christ as the only way of salvation. He became a very staunch Protestant, but until he was taken ill, the workers did not know how truly he leaned upon Christ. His wife and others now bear testimony to the change in his life and conduct, and of how constantly he read the Gospel and spoke of it to them all. He died from an illness following upon influenza. He saw all the relatives and friends who went to inquire after him, and spoke to them of his perfect rest in Christ. A brother-in-law begged him to confess to the priest, but he replied that he had confessed to Christ, and did not need the help of any man.

On the Sunday after our friend's entrance into the heavenly mansions his body was carried to its last resting-place. It had to be let down in a sheet from the balcony and placed in the coffin, as the crooked staircase was too narrow to carry down the coffin. Even this was directed of the Lord, for thus many people saw the body after death, which was well, for the Roman Catholics say that after death Protestants have horns and other disfigurements. On arriving at the village cemetery we found many gathered together. When Signor Bossi began to speak, the bells of the church pealed forth to drown his voice, but unavailing, for at least three hundred must have heard as he preached Christ, the Way, the Truth, and the Life. Our thirty-five orphans sang hymns, and after the funeral, Gospels and tracts were distributed, even the *carabinieri* asking for them.

A deep impression seems to have been made at the funeral. Matteo desired that the text which had sustained him should be sent to the priest—"Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me," &c. These poor, ignorant people believe the tales circulated by a half-witted sister of Matteo's, who has said, publicly, that when her brother was dying, the bed jumped up in the air, and they afterwards heard dreadful noises, as his spirit frequently appeared to them. One woman, much opposed to us, who was present when the poor man was dying, told the priest of his peaceful end. The priest has since been round the cemetery, in procession with the "host," carried under a gorgeous umbrella, and has consecrated the ground, omitting the Protestant grave.

I would ask readers of The Christian to pray for the widow and family, that they may become earnest Christians, and keep the house open for the meetings. The daughters are fully persuaded, but the poor widow is still undecided.

(Miss) Jane Cox.

Intra, Lago Maggiore, Italy.

IRELAND.—A successful series of Gospel services has just been held in the Gospel Hall, Loughbrickland, co. Down, by some agents of the Irish Evangelisation Society; and a similar series has been held at Castledawson, co. Derry, by Rev. Dr. Hall, of Maghera, and others.

SOUTH-EAST AFRICA MISSION.

Permit us to thank those of your readers who have followed the itinerants in Zululand with their prayers and sympathy. It may interest them to know that at this, the hot, rainy season, the evangelists are engaged in work at Durban among the thousands of heathen workmen and servants who come to the town for short periods of service. The men are always to be found in the evening in their barracks. One of the largest meetings was among the harbour labourers, when there was scarcely standing-room in the building. There are many inquirers and much interest is evinced, but we need the quickening power of the Holy Spirit. For this we pray.

A great work waits to be done among native girls in service. Many come from mission-stations to the towns. In most instances they lodge where they like, being free every evening at an early hour. Noble work is being done at Maritzburg, by Mrs. MacLaren, among this class, for whom she opened a Home some years ago. Similar help is greatly needed for them in other towns.

When not preaching, our evangelists are occupied in various ways; Mr. Olsen in tent-making. He has made a serviceable tent for the

NEXT ZULULAND CAMPAIGN,

on which they are eager to start as soon as the rains cease. The chief through whose district they itinerated has sent a message, asking them to return and remain amongst his people. In April we hope three other workers will start on a journey through the colony, carrying books and Scriptures for sale and distribution. They also will be provided with a home-made tent. Their work will be among Europeans, and as they go they will preach as well as scatter Gospel literature.

The colporteurs' sales in and around Durban have been very encouraging. The Gospel has also been carried to the sailors, the ships being regularly visited. The Railway Mission branch is very promising. The gangers and their families, in their isolated cottages along the line, will be reached by the colporteurs. Two families came a long distance in a trolley through a thunderstorm to our meeting held at a small station. One of the wives said it was the first service for nine years which she had had the opportunity to attend.

Mr. Howe and myself have been engaged in some of the country towns. Christians at home, who are favoured with so much to sustain and stimulate the Christian life, cannot realise the position of many of God's people who are earning a living in these colonies. Many here might truthfully say, as did a poor Zulu woman,

"I HAVE TWO HEARTS;

my big heart is for the world, and my little heart for Jesus."

We are spending the hottest month in a fine climate, 5500 feet above the sea, under the shadow of Majuba. On its summit and slopes are the graves of many British officers and men who gave their lives in their country's cause. In the valleys below and around are hundreds of kraals, to which as yet no messenger has gone for the honour of Jesus. We hope to welcome three or more workers from England to our mission in April. Others who may be stirred to come should communicate with the hon. treasurer of the Mission, Brigade-Surgeon Robinson, Northfield, Eltham, Kent.

Colonel Cardew, late Resident Commissioner in Zululand, is now in England, and has kindly consented to give information, if desired, regarding work among the Zulus, in whom he feels a deep interest. To the glory of God let me add that, depending on Him alone to meet the needs of the workers and the work, we have not lacked. Last week, after posting £5, the rent of the Mission House, we told the Lord the general fund was now exhausted. An hour later a letter from England brought us exactly that sum! Once, in a time of need, a passing stranger, from Australia, visited the Mission House, gave £10, and afterwards left a sealed packet, which was found to contain £20. "God is unto us a God of deliverances." (Mrs.) M. S. Osborn-Howe.

Box 164, G.P.O., Durban, Natal.

CAPE GENERAL MISSION.—The Annual Report of the Cape General Mission for 1891, entitled "In the Far South," has just been published. It has been tastefully printed, and contains illustrations bearing on work among the heathen. Copies will be sent gratis, on application to the secretary of the Mission, 2, Berkeley-terrace, Wimbledon.

EVANGELICAL SCHOOLS IN SPAIN.

In evidence of the usefulness of evangelical schools in Spain, I give the following extracts from communications recently received from Mr Murray (of Fuente de Vaqueros), our missionary to the towns and villages of the Vega of Granada. Mr. Murray writes:—

"Again diphtheria has appeared, and six of our brightest and best boys have died of it. I was in constant attendance twice a day from the time that I heard of each seizure. Without exception, the boys took medicines from me that they would not take from their parents or doctors. One, with the muffled voice that this disease often produces, sang our hymns in his last hours. All the others were directed to the Saviour, and expressed themselves as having asked salvation by Jesus only. The answers to my appeals and questions were often touching. Not one of the six families asked the priest to perform the customary funeral rites, or visit the children when dying. This has terribly roused him. ...We have now troops of friends among the children and youths of both sexes. These have gained us the goodwill of scores of mothers and grandmothers. At first, women were rarely seen in our services. They are still less numerous than the men and lads, but now they come in dozens. I have been asked to hold meetings or plant schools in ten villages and towns. Our tracts, gospels, and Bibles have reached at least thirteen villages."

Besides the day-school for boys, there is a night-school for men, which is very popular. Mr Murray further writes:—"Sixty to seventy now read in the New Testament. A small part of these have not read one gospel. Many more than these have read two and three, and a class of fifteen to twenty men have besides read the Acts, Romans, and 1 Corinthians. The Gospels and New Testaments are often conned in the houses, and carried to the fields and read aloud at mid-day gatherings of workers. Instead of the foolish and sometimes wicked songs, some ten young women were heard recently singing, whilst gathering olive-berries, one of our favourite hymns, begging for pardon through the Redeemer....We have more than a hundred under instruction, and I have been asked to receive sixteen more that we cannot now take for want of space."

These facts, coming from a mission station which was only opened during the course of last year, speak for themselves. I may mention, however, that the work is carried on in the face of the most determined opposition of the priest and authorities of the place. Mr. Murray is very anxious to open a school for girls and young women, but we cannot do so at present for want of funds. I shall gladly send, upon application, free copies of "Times of Refreshing in Spain" to any who may desire further information regarding the work. Our funds are very low, owing to the very many recent deaths among our supporters, and I would be very thankful to receive help at this time of need from friends of the Lord's work in Spain. Spain's need is great, and, as Mr. Murray says, "we can descry, though the harvest is not yet, fields whitening for the sickle."

(Mrs.) J. Maria D. Peddie,
Secretary and Treasurer of the Spanish Evangelisation Society.
22, Hartington-place, Edinburgh.

THE COMING DAY.

Oh! haste the day when Israel's land,
From Gentile bondage free,
Shall own the sway of Christ's command—
In Him Messiah see!

Oh! haste that day when Jesus' reign
Shall spread to every shore,
When kings and powers that strive in vain
Shall strive 'gainst Him no more!

Oh! haste that day when Israel's host,
Redeemed from every clime,
No more on troubled billows tossed,
Shall hail the welcome time!

Oh! haste that day when Judah's tribe
With Ephraim shall be one,
When both to Christ shall praise ascribe,
As David's royal Son!

Oh! haste that day when God's elect
Before his throne shall stand,
No more trod down, cast off, deject,
But crowned at his right hand!

Bournemouth. W. V. Drury.

THE CHRISTIAN POLICE ASSOCIATION.

Already the "May" meetings are upon us, and one of the earliest of them took place on the last day of March, when Exeter Hall was captured by a strong force of police, who from early morn to late at eve united in prayer, praise, and earnest testimony. The occasion was the ninth anniversary of the Christian Police Association, which has now become international, and which certainly has already done a remarkable work at home, which it may be expected to be the means of doing in other lands also.

The proceedings on Thursday last began with an early prayer meeting, followed, morning and afternoon, by conferences of delegates, presided over by Messrs. A. A. Head and T. A. Denny, both of whom addressed helpful and hearty words to the members and friends present.

We do not intend giving any detailed report of the words spoken by the delegates; suffice it that men representing the Metropolitan and City police, the provincial forces, both county and borough, in many parts of England, Scotland, and Wales, also the Royal Constabulary of Ireland, spoke tersely and to the point, telling of good work going on in their respective divisions and districts. All, of course, was not *couleur de rose*; difficulties and disappointments were at times frankly indicated, but, on the whole, no one could listen to the numerous testimonies borne—borne, too, by men accustomed to observe and note—without coming to the conclusion that the C.P.A. has been used of God in doing a very real work, in uniting together and encouraging Christian men, in bringing backsliders home to their Father, and in leading the unconverted and careless to consider their ways, reflect on their danger, and seek mercy through Jesus Christ.

POLICE OF AMERICA AND CANADA.

Miss Gurney, Hon. Sec., speaking at the afternoon meeting, gave a really interesting and hopeful account of her experiences in America and Canada, where, with a lady friend, Mrs. Walker, she has been journeying in order to stir up interest in Christian work among the police. By her own express desire we refrain from giving details of her visit to New York, Philadelphia, Baltimore, Washington, Boston, Hartford, New Haven, Bridgport, Rochester, Detroit, and Chicago in the United States, and Toronto, Hamilton, London, and St. Katherines in Canada.

The new report, presented at these meetings, concludes an outline of this tour in the following words:—"All through our tour, we praise God for health and strength and safety, and a kind and cordial welcome in every place we have visited. We are favourably impressed with the police departments of America, and believe, that should our Association take firm root amongst them, it will be carried on with a power and vigour unsurpassed in any other country. We have had many opportunities of speaking to the officers at 'roll-call,' and also of personal conversation, and we have always met with respectful and cordial attention and deep interest. In Chicago, during four weeks, we have been busy every evening in this way, speaking at twenty-four stations out of thirty-four, and visiting several two or three times to hold voluntary 'half-hour meetings,' and in no place have we received more genuine courtesy and marked appreciation of our efforts, from every commanding officer, as well as from the department at large. The work here is left in charge of four ladies, assisted by other ladies, who hold fortnightly meetings for prayer and consultation."

THE PUBLIC MEETINGS.

Two public meetings were held in the evening in the large hall, which was crowded by the police and their friends. At the first

General Brownlow, C.B., presided, and after a few opening words on the importance of such work, gave an earnest address based on 1 Cor. xvi. 13, "Watch ye, stand fast in the faith, quit you like men, be strong"—words which ring like the final words of a great commander on the eve of some great and decisive battle, and which seem, he felt, peculiarly suitable as a motto for Christian policemen.

Mr. J. Herbert Tritton gave an outline of the report, which referred with thankfulness to the extension of the work among policemen in various parts of the world, and the great awakening amongst the C.P.A. members as to their personal responsibility to live uprightly before their comrades, adorning the doctrine of Christ, their Master, and seeking to win others to Him. A remarkable wave of blessing has passed over many of the branches; there seems a greater spirit of inquiry than the workers remember to have seen at any time since the work began. This they chiefly ascribe to the constant prayer that goes up day by day for blessing. There is a daily one o'clock prayer meeting at the Central Institute, besides the weekly workers' prayer meeting on Wednesday, at 4.30 p.m. The "Quiet Days" are times of definite waiting upon God. The promise has been proved—"Ask and ye shall receive." The reality of the work is shown by the fact that week by week the workers are privileged to rejoice over precious souls born into the family of God. Many instances could be given of the various ways in which men, their wives, and friends, have met with the Saviour.

Proceeding, Mr. Tritton stated that one of the principal events of the year had been the extension of the Christian Police Association to the American continent through the tour just described. In Melbourne a branch had been established; in Tasmania it was trusted that the work would soon take a settled form; whilst in West Africa, at Sierra Leone, a little branch of Christian coloured policemen had been opened under the care of Mrs. Ingham. Work was also being done in Cape Colony, Bechuanaland, Shanghai, Singapore, and Sweden. A women's branch of the Association had been formed, and the Central Police Institute had been attended with much success. The total abstinence cause had been actively pushed in many branches, and the roll of membership in the Police Temperance Union now now amounted to six thousand. A sum of £2000 was needed annually for the work of the Association, besides the necessary funds for the Convalescent Home and Orphange. The report concludes thus—"The time is short. We feel sure that those who know and love our coming Lord will help us, that our 'Peace Preservers' may be ready in their turn to greet the 'Prince of Peace!'"

The addresses which followed, by Revs. Thomas Lancaster and Charles Inwood, were not pleas on behalf of the work, but earnest and plain Gospel addresses, the aim being to win the unconverted in the audience to the Saviour. The Gospel was also beautifully rendered in song by Miss L. Harper, R.A.M. (Sister Louie), of the North Birmingham Mission, whose singing of "Remember now thy Creator" will surely linger long in many minds. Some 150 children from the Metropolitan and City Police Orphanage were also present, and, in conjunction with members of the Police Choir, sang a number of hymns, Mr. S. Millar conducting.

After a brief interval, a second and similar meeting was held, presided over by Mr. J. Herbert Tritton, and addressed by Revs. J. Gelson Gregson, and J. G. Mantle.

MR. STOTT AND BATTERSEA PARK.

As you were good enough to report my intention to go visiting churches and conducting missions, rather than accept any of the churches which have honoured me with a call to the pastorate, it is due to your many readers to know why I have accepted the oversight of the church at Battersea-park.

It is, firstly, because I have had a strong drawing towards the place and people ever since the call was given.

Secondly, because there is a grand opportunity for earnest service among old and young.

Thirdly, because these are very commodious and suitable premises, well adapted for evangelical and evangelistic work, and a vastly populated neighbourhood to work upon, chiefly small tradesmen and artisans.

Fourthly, because the people seem so united, kind, and anxious to co-operate in every effort for the glory of God and the welfare of men.

Lastly, we may appropriately call the work the South London Baptist Forward Movement; and if there should be any Baptist friends living within reach of this centre of work, but unconnected with any other place of worship or work, we shall hail their presence and kind sympathy with gratitude and delight. We commenced work on Sunday (4th ult.), when fifteen were added unto the church. W. Stott.

11, *Chatsworth-road, West Norwood.*

BERLIN DEACONESSES, stationed in different parts of the city, are very often called for at the desire of the Empress. The plan proves a decided success. The sisters hardly suffice to do all the work, and it is now planned to form a ladies' association in connection with every station. The duty of these ladies will not only be to assist in gathering the necessary funds, but also to help in visiting the sick people among the poor.—*Evangelical Christendom.*

MILDMAY MEN'S NIGHT SCHOOL.

The twenty-second anniversary of the Mildmay Men's Night School was appropriately celebrated on Wednesday evening last week, in the Conference Hall. The attendance of both the scholars and their friends was large. Colonel Morton, who presided, said that the work accomplished during the winter session had been exceptionally thorough, and the results of the examination were most satisfactory. In Biblical knowledge especially the progress had been very gratifying, and though the questions proposed were far more searching and profound than in any previous year, they were answered with facility and accuracy. There was also every reason to believe that the spiritual lessons of the Scriptures, to which prominence is ever given, would be found to be a source of eternal joy and blessedness to many.

A brief statistical review of the school for the past session was submitted by Mr. P. S. Badenoch. The total number on the roll was 748, and the high average attendance (460) afforded one of the healthiest signs of the real vitality of the institution. Several married men had joined the school, but most of the students were young men, and unmarried. All of them were engaged during the day in some industrial vocation, as bakers, builders, confectioners, drapers, labourers, packers, warehousemen, clerks, printers, policemen, cabinet-makers—in short, no fewer than 130 different occupations were represented. The public sentiment (so to speak) of the school was excellent, and all the students were resolute in the endeavour to make the most of the advantages brought within their reach. In addition to the classified results, there were others of infinitely higher importance which could not thus be set forth, and these, without any attempt definitely to estimate them, Mr. Badenoch left to God.

The prizes (47) and certificates (170) were distributed by Mrs. H. C. Nisbet, who, in fulfilment of a promise made whilst residing at London, had come that day from distant Yorkshire to perform the interesting ceremony. Certain of the men were applauded as they were handed a certificate or a prize. When a negro over thirty years of age passed along the platform to receive his reward of merit, he was greeted with the hearty, prolonged applause of all within the hall.

The concluding address was delivered by Captain C. Orde Browne, who based his remarks on the account given in John ix. of the man that was born blind being restored to sight. He dwelt with great force and effect upon the necessity, not simply of knowing the facts of the Gospel, but of such a vital realisation of them—of the relation of the blind, helpless sinner to the Saviour, the sole source of pardon, light, and life—that each may be able, from the assurance which comes direct from God, to declare, "One thing I know, that whereas I was blind now I see."

In the Schwartzathal.

Miss A. Von Weling, of the Alliance House, Blankenburg, Thuringia, writes:—We are able to report gratefully of the progress of our Mission, which is entering upon its seventh year. The meetings are increasingly well-attended, and we have proofs of the working of the Spirit of God. The increase also in the number of visitors as of orphans has necessitated the building of a third house; our only cause of regret being that, owing to want of accommodation, we have weekly to refuse admittance to little ones whose case is laid before us. At our out-station, too, our Evangelist is doing good work, and we are most anxious to place a second in that wide region. We are looking forward to English visitors (in search of health) and Christian intercourse during the summer months.

The Superintendent of the Mission, Rev. G. A. Kaiser, purposes visiting England, Scotland, and Ireland, for a month, beginning with March 30. He will be glad to give any particulars about this "mission work in Luther's land," at drawing-room and other meetings, and begs that any proposal of meetings will be forwarded to his address, care of Rev. D. Baron, 23, Grove-road, Highgate-road, N.W.

TAUNTON.—A three days' convention for the deepening of spiritual life has been held in this town, addresses being delivered by Rev. C. G. Moore, J. T. Butlin, J. J. Luce, and W. Houghton and others. The gatherings were felt by many to be a time of real spiritual power and blessing.

AMONG LEPERS OF UPPER BURMAH.

Upper Burmah was annexed to the British Crown in 1886, and it was a day of great excitement when English gunboats touched the strands of Mandalay and British troops marched through her streets to the palace-gates and demanded the surrender of King Theebaw and his Court. All was accomplished without the crack of a single rifle, and Mandalay soon saw the Union Jack flying over the ex-king's throne-room.

If Government saw fit to annex the province, the Church of Christ was not slow to realise her responsibility to the newly-acquired realm. Christian missions had previously been at work here, and the Wesleyan Foreign Missionary Society sent Rev. W. R. Winston to found another centre of Christian influence and enterprise. Buddhism is the religion of Burmah, and I can imagine no race more devoted than the Burmese to Lord Buddha. His images are everywhere—on hill-top and in valley, in jungle and in town; in the rich man's home and the poor man's bamboo shanty. Buddhist shrines of beautiful design are built so freely that Burmah is called the land of pagodas.

Beneath the shadow of Buddhist shrines are often found the most miserable and diseased mortals in this or any land. These are the lepers. How few of your readers have any idea of what a leper is! 2 Kings v. 1-14 is perhaps the sum of their knowledge of leprosy; but Naaman can teach them very little. At home you never have the sad sights which we in Burmah daily witness. Often are the poor lepers handless, footless, noseless, blind—absolutely rotting in the blazing sun of Burmah! We see these creatures, and have begun a work among them to alleviate their bodily miseries and to save their souls. Buddhist monks do not preach to these lone people; and though the lepers dwell around the pagodas it is only because these are public buildings and places where outcasts may remain undisturbed. Rev. W. R. Winston first thought of leper work in this country, and canvassed north and south and east and west for money to begin a work for the rescue of these creatures. He collected nearly £400, and then built a small Home to which lepers might come. It fell to my lot on March 1, 1891, to go out and try to gather in the first lepers to the Home. When I invited these that first morning many were frightened and suspicious. What could an Englishman want with *them?* Many thought I wished to end their sufferings by death. Persuasions and kindness were my only weapons, and I was glad at the end of the day to have been able to induce seven lepers to come to the Home provided for them. The work grew by the aid of those already gathered in, advertising the refuge among other lepers, and two larger wards were built capable of accommodating about eighty inmates. To-day we have fifty under our care. These we house, and feed, and clothe. They are nursed when sick, and daily is the Gospel preached to them.

Dr. G. A. Pedley, a private practitioner in Mandalay, and son of well-known Christians in Camberwell, has kindly given his services to the Home. In his hands the medical work is placed. If your readers could only see for themselves the terrible instances of the power of this fell disease in ruining the lives of men, they would be moved to practical pity towards them. Naturally human beings already "dragged by leprosy" (as the Burmese say) are only too exposed to the attacks of fever, dysentery, and all the other ills to which those who live in the Tropics are liable; hence the medical work is great, and we need money to do our best to place this department in a proper position. A wound-dresser is needed, and £25 a year will enable me to lend the doctor the services of such a helper. I have witnessed the Scripture scene—even here in Burmah—of a dog licking a poor leper's wound.

Every morning we have a service for Christian worship among them. Such hymns as, "Take the Name of Jesus with you," and "Wash me in the blood of the Lamb," are often sung, and the lepers listen attentively to the preaching of the Gospel. Death has been busy in our diseased household. One old woman, named Ma So, was the saddest sight I ever saw—so mutilated and wasted. When admitted to the Home she was very weak, but food and care lengthened her life. In a little hut made on purpose for her, she prayed, the night before she died, the following short prayer: "Lord Jesus, I am Ma So, a dying leper; take me in my weakness, and save me now. Amen."

This work is purely undenominational. A sum so small as five pounds means a year's happy life to a fellow-creature who to-day is utterly without hope or brightness in the world. From our point of view, out here on the field, *Christian service* means to thousands at home *Christian giving*. You cannot come here and do the work, but you can *give* to the work itself; and this *service of giving* will be as real and acceptable to God as though you were with us among the lepers themselves.

Mandalay. (Rev.) Arthur H. Bestall.

NEWS FROM CENTRAL CHINA.

Mr. J. J. Coulthard, writing from Cheo-Kia-K'eo, Honan, says:—

"The appointment of a co-pastor at this station will be a great help to work in this centre. During the past year three have been baptized, and three or four others are waiting for baptism. I have been much encouraged by the earnestness shown by some of the native Christians, and of one in particular. They are subjected to very many difficulties and temptations, to which the Christian world in the home lands is a stranger. Some have given me deep sorrow, and fallen from the happy state in which they were rejoicing a year ago. How much they need our sympathy!

"This year the contributions of the native church defray the expenses of a chapel upon one of the main streets. It has been recently opened for the purpose of daily preaching the Gospel to the many thousands on this the south side of the river, and will be maintained by the native Christians themselves. Lately we have had an introduction through medicine to the palatial abode of His Excellency the Chinese Minister to Corea. He listens attentively to the truth. Oh, that he might be led to accept it! His mother has just died of cancer and a complication of diseases. The influenza has at length reached Honan, and this city is ravaged by it. Thousands have been attacked, and numbers have died."

THE SCRIPTURES IN WEST CHINA.

I desire to express to you my sincere thanks for so kindly sending The Christian every week. It has come as a most welcome packet regularly for the last four years. It is read with deep interest both by myself and fellow-labourers, and it is a source of help and encouragement to us in the Lord's work.

You will be glad to know that the work of giving the Bible to the heathen goes on in West China with increasing energy. The circulation from this centre was larger last year than in any previous one, and our operations were extended to regions more remote, in some cases ours being the first foreign foot.

The circulation from the Chungking Agency for last year was:—2120 New Testaments; 63,737 Gospel portions and Acts; 105,008 Christian tracts; total, 170,865. Our rule is to sell these copies at about one-third of their cost, but this year we made an exception, and in addition to our sales made a distribution at the Great Triennial Examination, held in the provincial capital of Chen, Tu last September. There were fifteen thousand students gathered there to compete for one hundred Chinese degrees of M.A. The first ten thousand of these men received each a Gospel portion and a Christian tract as they retired from the Examination Hall.

During the year journeys covering a distance of fifteen thousand English miles have been undertaken by myself and colporteurs, and countless cities and market towns have been visited. We would be glad of the prayers of God's people for blessing on the seed thus widely sown.—Yours sincerely, James Murray.

Chungking.

IN THE CHINA SEAS.—From Hankow an interesting account comes of evangelistic services held on board a British man-of-war by Messrs. F. R. Johnson and Walter Milward, agents of the National Bible Society of Scotland, who recently went to China. While studying the Chinese language, they asked permission to hold weekly meetings with the men on the gunboat then lying in the river. This was readily granted by the officer in command. In the course of two months four of the crew have professed conversion, and several others are giving evidence of a hopeful change in their lives.

TELUGUS IN WANT.

Rev. J. Kiernan, missionary at Vinnukonda, Kistna District, Madras Presidency, who labours under Dr. Clough amongst the Telugus, in a recent letter said:—

"We have just now famine staring us in the face; grain and water are scarce. I have drawn up a petition to the Collector and Magistrate of the Kistna District, praying that he would start famine relief works for our poor Christians who are the most in need. Cattle are dropping off by the hundred. The petition was signed by about thirteen hundred men, all Christians. The Collector, in reply, told me that Government has granted seven thousand rupees for the deepening of wells and tanks. With our seven thousand poor Christians that sum will be very inadequate to give them work even for one month.

"We have many months more before the *monsoon* sets in, and I do not know what the people will do till then. Preaching to those who are starving appears out of the question, and to help them in any small way, so as to get even one substantial meal, is beyond my power. We pray that help may not come too late, as on the occasion of the last Indian famine, when many thousands were in their graves. Dr. Clough, the 'Apostle to the Telugus,' is now in America. May he long be spared to work in this field. Until the Lord comes, let us work, work, work!"

We described, a year ago, the great work of the American Baptist Mission among the Telugus. There are many converts every year; but of late there have been no baptisms, because there is no water. In an address delivered a few weeks ago in Chicago, and reported in the *Standard*, published in that city, Dr. Clough said: "We have fifty thousand Christians over there. About ten thousand of them have been baptized within the last thirteen months, and they are coming as fast as we can take care of them at the present time. These fifty thousand live in about fifteen hundred towns and villages, peopled by probably eight millions of human beings." We trust these Oriental Christian converts will realise Western Christian sympathy in their sore distress.

NOTES FROM CHICAGO.

Lady Henry Somerset has gone from our "garden city." A public farewell was given in the Central Music Hall, and the best young America could do was freely tendered. A testimonial on vellum was presented, and a committee appointed to see her safely on board the departing steamship on April 13. It is understood that she will continue to write for the *Union Signal*, the organ of the W.C.T.U.

The magnificent Temperance Temple is nearly completed, and will be formally opened May 1st. Over one hundred thousand dollars' worth of rents have already been taken for the spacious and elegant rooms. Old Farwell Hall will soon be demolished. The new steel structure will give more ample room for the Y.M.C.A. work. A call has been issued to nearly every religious paper in America for aid to erect a model Sunday-school building on the grounds of the World's Columbian Exposition. This building would also be used as a Sunday-school headquarters and reception-room during the Exposition, and, if possible, as a headquarters for colporteur and personal Christian work on the ground. It is proposed to raise the sum of twenty-five thousand dollars for the building, and an additional sum for expenses, by contributions from Sunday-schools and individuals. F.

"THE AFRICAN NEWS."—Bishop William Taylor's monthly illustrated newspaper, in addition to the latest news of work in the African field, contains a chapter from the life-history of its editor and one of his Scripture expositions. The year's subscription for a post-paid copy is 5s., which should be sent to Rev. Ross Taylor, 210, Eighth-avenue, New York. As a special premium a portrait of the Bishop with autograph signature is now being given to subscribers.

BIBLE TEACHING.—A Manchester gentleman, who prefers to remain anonymous, with the desire of raising the standard of Bible teaching which prevails in so many Sunday and ragged schools, has generously offered £100 per year for five years to defray the cost of prizes and certificates to be awarded annually to the teachers and scholars of Manchester who take the highest positions in a Scripture examination to be conducted by a joint committee composed of representatives of all the Christian denominations.

For the Young.

THE GOSPEL IN PARABLE.

Dear Young Friends,—I want to write you something about the parable of the Good Shepherd and the lost sheep. You know where to find it, in the fifteenth chapter of St. Luke's Gospel. First I have a story to tell you, and a question to ask, and then another story, which I do not think you have ever read. My first story is very short and simple. Near our house live three sisters, who each in her turn has kept her father's little flock. Now it is the youngest, Denise, who is shepherdess; perhaps she wearies a little when she is all day alone from dawn to sunset, with no one to speak to but her sheep and lambs.

Well, I don't know how she managed it, but one night she came home in great trouble—she had lost a lamb! Her flock that day was several miles from the house. She was obliged to lead the others to shelter for the night, so she was forced to leave the lamb behind in the glen, and go home without it. When her big brother Jem heard her story, he took his lantern and set off in search of the little wanderer. Where do you think he found it? Fast asleep at the foot of a rock, not in the least concerned about its danger. Then, like the Good Shepherd in the parable, he carried it home rejoicing; though I don't think the lamb cared at all about it. Now for my question—Do you think this is the way the Lord Jesus saves us?

I want you to think a little before answering yes or no. I think He wakes his lost sheep before he carries them home. He does not find them asleep and leave them so. You know in the same chapter where we have the parable of the lost sheep, and the lost piece of money, we have also the parable of the lost son, and *he* goes back himself to seek his father and his home. We must read the two parables if we want to learn how God saves the sinner. The Lord Jesus bids us "come," "ask," "seek," "knock," "strive," "look." He never tells us to go to sleep and wait till He finds us.

Now for my second story, which seems to me a parable in itself. I do not think that the Canadian minister who told it me ever thought of its being a parable. When he was a little boy, he lived with his father in the "backwoods." Their house was built on a hillside, and below them in the valley was a great swamp, frozen in winter, and dried up in the summer, full of tall trees, among which wild beasts were always lurking. The swamp was so near the house that at night the howling of the wolves was always heard, and the child took a strange pleasure in listening to them, feeling himself in perfect safety at home. One evening at sunset he was sitting on the doorstep listening to the wild concert just beginning, for it was dark before sunset under those great trees, when suddenly a piercing terrified cry rose from the swamp below. Lost! lost! lost! it said, and he recognised the voice as that of his elder brother. You can imagine the stir and alarm in the house. Almost sooner than I can write the words, his father and the men had seized guns and torches and were hurrying down the hillside to "seek and save" the lost boy. Thank God, they were in time; the wolves were driven off, and the terrified boy brought in safety to the house. How had it all happened? He had been sent on an errand along the safe upland path, but had taken it into his head to come back across the swamp, hoping to get home by daylight. As might be expected, he lost his way; of course he tried to find it, but in vain. Still he would not give up, and it was only when darkness came on, and he heard the wolves howling around him, that he uttered the despairing cry which reached the ear of his brother in his father's house.

Now I am sure you understand the teaching of this story. The boy was in danger by his own fault. He could in no way escape by his own efforts. His only hope was in what others could do for him. He could only *call*, and that call said, 'I am in terrible danger; I cannot help myself. Come, and save me!"

And to the *lost* the message comes, "Whosoever shall *call* on the name of the Lord, shall be saved."—Your sincere friend,

S. R. Gelderd.

Montclar, par Aouste, Drôme, France.

THE CHILDREN'S SCRIPTURE UNION.

How wonderfully this Union grows was well shown on Monday (4th inst.), when Exeter Hall was crowded, afternoon and evening, on the occasion of the anniversary of the C.S.U., this being the first time this large hall has been used by the Children's Special Service Mission or the Scripture Union.

Rev. E. A. Stuart, M.A., who has long taken a deep interest in the work, gave an address in which he traced the connection between the books of the New Testament, just as last year he did that between the books of the Old Testament. The four Gospels, he said, might be looked on as the four walls of a house, the Acts of the Apostles as the roof, the Epistles as the furniture inside, while in the Revelation we see the glory of God filling it all.

Mr. Lidstone, on behalf of Mr. Bishop, who, though present, was unable to speak, gave a cheering account of the progress of the Children's Scripture Union.

Canon Taylor Smith, who has long laboured in West Africa, told how Scripture Union work is taken up in Lagos. He spoke also very eloquently on the triumphs and trials of the Word of God.

Amongst other speakers were Mr. Edwin Arrowsmith, who told of the work among boys, and urged every one going to the seaside to look out for new members among the boys and girls on beach and parade; and Rev. A. F. Huckett, who delighted his hearers by the good things he related of the work in the South of Madagascar.

In the evening Mr. H. Hutchinson showed, in a few stirring sentences, how God's Word is being flashed into the dark places of the earth by means of the earnest workers connected with this Union.

Dr. H. Sinclair Paterson, who presided, said he rejoiced to hear of the progress of this Union, which believed in the Divine authority of the Bible, and sought to teach the children to read, love, revere and follow that Book which proves its power as no other book can do by changing hearts and transforming lives. Addressing the workers, the Chairman showed that the deepest and closest study only compels to the conclusion (notwithstanding all the learned critics) that these Books are from God, and speak with a voice and authority which no book beside can claim. After all we come to this, that our faith stands not in the wisdom of man, but in the power of God.

Rev. F. A. C. Lillingston, M.A., said he was constantly finding the good results of leading the children to read the Bible. He loved to see "Hidden Bibles." Did the children present know what that meant? It meant what David spoke of, "Thy word have I hid in my heart." He could not help feeling that there is a tremendous amount of ignorance of the Bible. How few of the middle and upper class children know anything of the Scriptures? They learn everything else, and nothing of the truth of God. This state of things is greatly to be deplored, and one of the best remedies is in the work of such a Union as this.

Rev. Martin J. Hall, B.A., spoke of the Scripture Union secretaries as fishers for souls, such work affording favourable opportunities for pointing the children to Jesus. Some experience had shown him that he could get hold, through the Scripture Union, of many schoolboys who otherwise would be beyond reach. This responsibility is a very solemn one, and he trusted all would seek to be able to render a good account of it. He would suggest all such secretaries should have "a day at home" once a week, when the children might come for help and counsel.

Mr. J. Reginald Naylor described, for the sake of new beginners, how to form and work a Children's Scripture Union branch. Little workers, trusting in God, doing his will, would be used wonderfully by Him in blessing to others. One thing must be guarded against, and that is mixing up the work with amusements; to do so spells "ruin" to all power and blessing. Certain branches had grown from very small numbers to large, simply because God had given the secretaries and workers grace to be in earnest, definite and real, among the children.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Ap. 10, Matthew xxvi. 47-58; Mon., Ap. 11, xxvi. 59-75; Tues., Ap. 12, xxvii. 1-14; Wed., Ap. 13, xxvii. 15-26; Thurs., Ap. 14, xxvii. 27-38; Fri., Ap. 15, xxvii. 39-54; Sat., Ap. 16, xxvii. 55-66.

CHILDREN'S MISSION AT CANONBURY.

A twelve-days Mission for young people was concluded on March 31 at Harecourt Church, Canonbury, conducted by Mr. Lewes Sayer. From first to last the attendance and attention left nothing to be desired. The numbers steadily increased till at the closing meetings the area of the large building was filled. The results of the Mission have filled us with thanksgiving. Workers quickened and stimulated to increased zeal, young men resolving to be "soldiers and servants" of Jesus Christ, and children intelligently grasping the truth as it is in Jesus—these and many other tokens of Divine blessing were graciously given.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Bowden*, Ap. 6 to 9; *North Wales*, Ap. 10 to 12; *Bedford*, Ap. 17 to 27; *Moseley*, Ap. 28 to May 6; Mr. Josiah Spiers, *Tynemouth*, May 6 to 20; Mr. H. Hutchinson, Christ Church, Kensington, *Liverpool*, Ap. 16 to 26; St. Simon's and St. Jude's, *Liverpool*, Ap. 30 to May 9; Mr. T. Lewes Sayer, Harecourt Church; Kilburn Town Hall, Ap. 1 to 17; Mr. J. S. Tyler, Percy-road Schools, *Kilburn*, Ap. 11 to 13; Mr. Reginald Callender; St. Paul's Schools, *Bolton*, Ap. 24 to 30; Mr. W. H. Wilson, *Maryport*, Ap. 25 to 29; Mr. Geo. Goodman, Hilcot-street, *Haggerston*, Ap. 4 to 8; Lordship-road, *Stoke Newington*, Ap. 24 to 29; Rev. Martin J. Hall, Christ Church, *Derby*, Ap. 9 to 17.

"A Holy Ghost Church."

Pastor Archibald Brown read a paper, with this striking title, before the Baptist Board, at the Mission House, Furnival-street, on Tuesday evening, March 29. The president, Rev. G. W. M'Cree, occupied the chair, and there was a large attendance. The proceedings opened with a season of prayer, led by Revs. J. Baillie and W. Cuff. Mr. Brown's paper was of a searching character, setting forth the importance of a distinct recognition of the Holy Spirit as a Divine Person, his office as an interpreter of the truth as it is in Jesus, and his wonderful working in the hearts of all the saints. He also made some pungent and earnest utterances on doing nothing, either in life, our spheres of usefulness, or in church work generally, which might grieve the Divine Spirit.

An edifying conversation followed, in which Revs. G. D. Hooper, J. H. Cooke, W. Cuff, J. Baillie, Dr. Clifford, and others took part. It was felt by all present that the meeting was full of spiritual profit, and would tend to promote the welfare of the churches in London.

Homes of Hope, Regent-square.

The following fact is recorded in the last report of this Home for the Restoration of the Fallen, 4, Regent-square, Gray's-Inn-road. Not many months ago the secretary was told that a lady desired an interview with Him, which, being granted, there was ushered in a person very neatly attired and of prepossessing manners. She looked very hard at the secretary, and before stating the object of her visit said, "Do you not know me, sir?" and the response being in the negative, she related that eighteen years ago, she herself, being then a young woman, had applied to Mr. Hornibrook, being at the time in deep sorrow on account of the trouble into which she had fallen. The secretary then, at her earnest entreaty, consented to aid her, and admitted her to the Home. After a time a situation was obtained for her by which she was enabled to maintain herself and infant, and to start again respectably in life. And she added, "From that time, step by step I have gone on prospering by God's goodness, and never relapsed; on the contrary, I have been married for some years to my husband, who is a foreman in a good way of business and am very happy and doing well in my married life." She further explained that her present errand was to seek the secretary's kind aid in rescuing a young girl who had fallen into temptation, and expressed a fervent hope that the career of that young girl might turn out to be as prosperous in the future as her own case, through the instrumentality of the Home, had been in the past. Thus, a rescued one becomes in turn a rescuer of others.

COASTGUARD MISSION IN GREAT BRITAIN.—This comparatively new Mission is an endeavour to supply the men of Her Majesty's Coastguard with monthly packets of Gospel papers, and also an occasional letter. Those who have received papers are most grateful for them. As yet barely one-tenth of the men have been reached, and more helpers are much needed. The hon. secretary is Miss Jackson, Valetta, Weston-super-Mare, who will gladly give further information.

THORNE EVANGELISTIC MISSION.—The Annual meeting was held on Friday last in the Council Room, Exeter Hall, Mr. Geo. Williams in the chair. Mr. Thorne gave an encouraging report of the year's work, while Rev. J. Gossett Tanner testified to the work as coping with some religious difficulties of the time. Rev. J. Mathews gave testimony to the good effects produced on the churches visited, Rev. T. Ogden Taylor referred to the value of the Bible Readings. A member of the Polytechnic gave some good results accruing from a mission held in 1890; and Mr. W. Owen Mell related some conversions resulting from the Margate Missions.

Prayer for Revival.

The prayer-meeting for revival—"Wilt Thou not revive us again, that thy people may rejoice in Thee?"—was continued on Monday afternoon, from two to three, and will, we trust, be continued, until the answer comes abundantly.

One friend, well known as a devoted Christian worker, has said that we have no reason or right to expect any great revival until we have rid Asia of the opium curse and our own land of the opium crime.

But is not this to confuse between the Church of Christ and the British nation? Those who are protesting against the curse and the crime are surely not to abstain from crying to God to reveal Himself. A revived Church seems a necessary antecedent to any awakening of the conscience of the nation. When the Gospel has been demonstrated to be the power of God, and sinners have flocked into the kingdom, publicans have been converted, their houses have been voluntarily closed by themselves. If a mighty revival comes, this nation may be so convicted in its own conscience, that it may shake its skirts free of this loathsome and sordid and cruel crime, and sit in sackcloth, like the king and people of Nineveh; or in answer to the prayers of his witnesses that God may reveal Himself, there may come terrible judgments on men with names, and the remnant be affrighted and give glory to the God of heaven.

For surely our friend is right in calling attention to the heinousness of Great Britain's opium crime against weaker nations—a crime which, judging from Scripture and experience, will certainly bring down a fearful retribution upon this nation.

Another equally earnest and devoted servant of Christ, a Vicar in a very crowded part of the metropolis, writes thus, in reply to the circular inviting him to unite with the meeting for prayer:—

I doubt whether any Christian minister, or any member of the Christian Church at large, has a stronger conviction than I have of two facts: *first*, the need of the manifested power of the Holy Spirit; and, *second*, the restraint of that power in our land amongst the regenerate and unregenerate alike—the one for higher consecration, the other for heart conversion. So that I am in full sympathy with you on these points. But I am afraid that I differ widely, not on the value and virtue of intercessory prayer, but on the propriety of such prayer, unless preceded by and associated with certain fulfilled conditions. These I find from Holy Scripture to be essential to *acceptable* prayer, and to the removal of the Divine restraint of the Holy Spirit.

The burden has pressed heavily upon my mind and heart for twelve years at least; and each year its weight has increased with the increase of my experience and knowledge that the vices of Sodom and of Jerusalem are not only present in London, but are also growing worse and worse. And as a humble but earnest student of prophecy, and of historic parallelism (or typology) therein, I see that Judah and Jerusalem in the time of those prophets may guide us to-day in London, both as to what we are as a nation and a Church, and as to what we ought to do.

1. The nation is under the Divine displeasure for unfaithfulness to Him in *faith* and in *practice*. All political rulers are alike blameworthy in this respect, and political parties have alike departed from God and pandered to the carnal man, regardless of God's law.

2. The Church has itself erred in *faith* and in *practice*. Its ministers have abandoned the sure foundations of evangelical doctrine, so that the Divinity of our Lord, his Atonement, Justification by Faith, Regeneration as in John iii. and Titus, Everlasting Punishment, and even the Plenary Inspiration of Holy Scriptures are declared not merely to be non-essential, but even erroneous—superstitions which cannot remain before the better light of the nineteenth century.

These are sad restraints put upon the Personal Power of the Holy Spirit; but, alas! they are not all.

3. The ministers of the Church are at variance with one another in spirit and fellowship. Where are more jealousies, rancours, envyings, backbitings, revilings, and *injuries* than amongst those who are or who call themselves the ministers of Christ? I refer equally to the relations between parson and parson, minister and minister, as between the Established Church and Nonconformity.

4. The members of the Church have deliberately effaced the line of separation between the Church and the world, and have also introduced "the fruits of the carnal mind" into Church affairs and work; so that there are more evil practices in connection with church buildings, machinery, activities, and charity, than in the world itself. And the competition to-day amongst church membership is a foul system of "touting and gambling"—a lie upon the Faith, which our Lord says is the secret of effectual prevailing with God.

5. Last, but not least, both ministers and members of the church have supplanted "the bond of the fellowship of the Spirit of Love," and substituted in their daily walk and conversation the imperfect material of "personal friendship and likings."

I hold that the Church of God has sadly erred in all these respects, precisely as Jerusalem of old; and that only by observing the Divine Voice and hearkening diligently thereto in the Prophecies, can England's Christianity escape Jerusalem's doom. The *reformation* must precede as well as accompany prayer for the manifested power of the Holy Spirit. There must be humble confession, and absolute renunciation of the apostacy from faith and practice within the Church, on the part of ministers and members, before claiming the fulfilment of the promise of the Holy Spirit. That blessed Spirit has said so in the prophecies of Jeremiah and Malachi, and has shown us this in the two overthrows of Mount Zion by Chaldea and Rome.

Now, have we this practical repentance manifesting itself to-day, I do not say in the *nation* (that seems hopeless), but in the *church*—*i.e.*, amongst the ministers and members of England's Christianhood? I cannot hear or see it. Worldiness, self-seeking and self-pleasing, pride, jealousies, hatreds, partialities are in possession, even amongst the most professedly devout and spiritual, and restrain the Holy Spirit from giving the Church of Christ "showers of blessing." So that if we want them for the welfare of the church, of our country, and of the world, we must obey the monitions of the Holy Spirit in his Word, and make and execute a solemn league and covenant.

Here, also, the Church is more or less identified with the nation; but we need not remark further upon this. The writer has somewhat misconceived the purport of the invitation. Those who had been reading the Bible together on one afternoon in the week were led to pray that God would revive his work; and to invite others to join them in waiting upon Him. Accepting all the Vicar has said, we think the spirit of confession and repentance and renunciation of evil must all come from God, and as judgment must begin at the House of God we present ourselves before Him that we may prove what is his holy acceptable and perfect will concerning us. Those who have thus been meeting at 186, Aldersgate-street, and many who are with them in spirit in other places are at one with the Vicar in desiring to hear and obey the call of our God in Joel ii.; in acknowledging that our own condition is there described, and in believing that those promises shall be fulfilled to humbled and contrite hearts.

A Minister on Theology.

Preaching recently upon the Epistle to the Galatians at Mount View Congregational Church, Stroudgreen, N., of which he is the pastor, Rev. Griffith Jones referred to the dread in which a "theological discourse" is held by congregations, as if theology were but dry dogma, having nothing in common with practical daily life.

The pill, he said, must be hidden in a coating of gold or silver, or at least of sugar. The old-fashioned definitions are considered out of date. *Original sin* is spoken of as "heredity"; *Conversion* as "the elevation of humanity to a higher plane"; *Backsliding*, as "reversion to type." For a truth like "*As in Adam all die, even so in Christ shall all be made alive*," we have such a term as "spiritual solidarity"; no more do we learn that "*evil communications corrupt good manners*," but we are taught of "the influences of environment." In the course of a useful and practical discourse Mr. Jones showed how absolutely Paul's theology was a part and parcel of his life. "I live, yet not I, but Christ that liveth in me."

WIMBLEDON.—Rev. J. G. Train has just concluded a special mission. The meetings during the week grew in interest, and the attendance increased as they went on. From the earnest attention given by all it is hoped that a deep and lasting impression has been made. The afternoon Bible-readings were also well attended and highly appreciated.

ITALO-ANGLICAN CHURCH.—Rev. Dr. Stauder's Mission in Gray's-inn-road is steadily developing, and branch stations are already proposed at Hammersmith, Olympia, and Soho. A Mission-house has been opened at 34, John-street, W.C., for promoting education and religion among the poor Italians of London. In a circular Dr. Stauder says: "This house is in the immediate vicinity of several thousands of sons and daughters of Italy, whose condition appeals to the feelings of every Christian man and woman in England." Communications may be addressed to Dr. Stauder, at the Mission House.

MANCHESTER WESLEYAN MISSION

This Mission, of which Rev. S. F. Collier is superintendent, is just issuing its annual report, and it will be found to be a remarkable record of success. In 1886, the Mission began with one centre, now there are nine. The membership has risen from sixty to nearly fifteen hundred, then the Sunday-night congregation was twelve hundred, now the various congregations number seven thousand. At first the work was almost purely evangelistic, now the agencies are manifold and various, between thirty and forty meetings being conducted weekly by the staff, in addition to an average of twelve open-air services. Among the departments may be named the Men's Home, Workshop, Food Depôt, Labour Bureau, Servants' Registry, Girls' Institutes, Gymnasium, Gospel Temperance Concert, Savings Bank, and other similar agencies.

The Mission employs all means in harmony with New Testament teaching, and all kinds of work are made subservient to spiritual issues. The influence of the Mission reaches, directly or indirectly, almost every quarter of the city, and evangelistic work has been attempted in workhouses, hospitals, mills, lodging-houses, and, in fact, anywhere indoors or out, where opportunity offers any hope of good results.

One very unpretending but interesting department is the Cottage Mission. A proved Christian man and his wife are put into a cottage in a slum district, and the effect of the services held there, and the example shown in daily good living, is of great value. The man continues to work during the day for his living, the Mission only paying the rent and a few necessary extras. This is very noble work, and needs no small self-denial.

The Social Department, of which Mr. Sackett has charge, grows rapidly, and were there but funds could be largely attended. The fifty beds in the Home are insufficient to meet the daily applicants. By means of the Labour Yard unemployed men are enabled to recoup the Mission for their cost while they stay. The change in the condition, and even in the character, of many of the men helped has been very cheering. A considerable amount has been expended in helping the destitute. The report will give typical cases of remarkable reformations effected in connection with the social work.

Miss Renshaw gives a very encouraging account of the rescue and other work among girls and women, some of the cases being full of pathetic interest. A number of girls and young women have, at considerable expense and trouble, been restored to their anxious parents or friends. A home for young women is at present one of the pressing needs of the Mission.

The work at the various branches of the Mission is carried on on pretty much the same lines as that at the Central Hall. Amongst these are Daniel-street, Ebenezer, Great Bridgwater-street, and the Wesley Institute. Lastly, the Free Trade Hall Sunday service has proved a greater success than ever.

SPRINGTIME

The Spring awakes with a gentle sigh;
There's a gladdening glance in her sunny eye;
There's a rippling smile where the ice was seen;
There's a dewy pearl where the snow had been;
There's a song in the forest,—the wild birds sing
For the birth of the flowers, the return of Spring.
But, O my soul! has your winter fled
In a holy Spring which revives the dead?

The sun only shines on the winter's snow,
The earth only basks in the quickening glow;
And the drift-bars melt on the hoary hill,
And the ice-ribs burst on the frozen rill;
And blade and blossom and fruit are given
Abundant and free by the power of heaven.
O my soul! do you look on your Father's face?
Do you live and grow by the Spirit's grace?

When abiding in Jesus, the love of God
In the heart of the faithful is shed abroad;
And the sorrows of time are dissolved like snow,
And the blessings of Heaven in clusters grow;
No winter to come, neither storm nor shine
Can wither the branch in the Living Vine.
O my soul! are you bearing the fruit that remains
Where a joyous summer for ever reigns?

Donemana, Ireland. J. K.

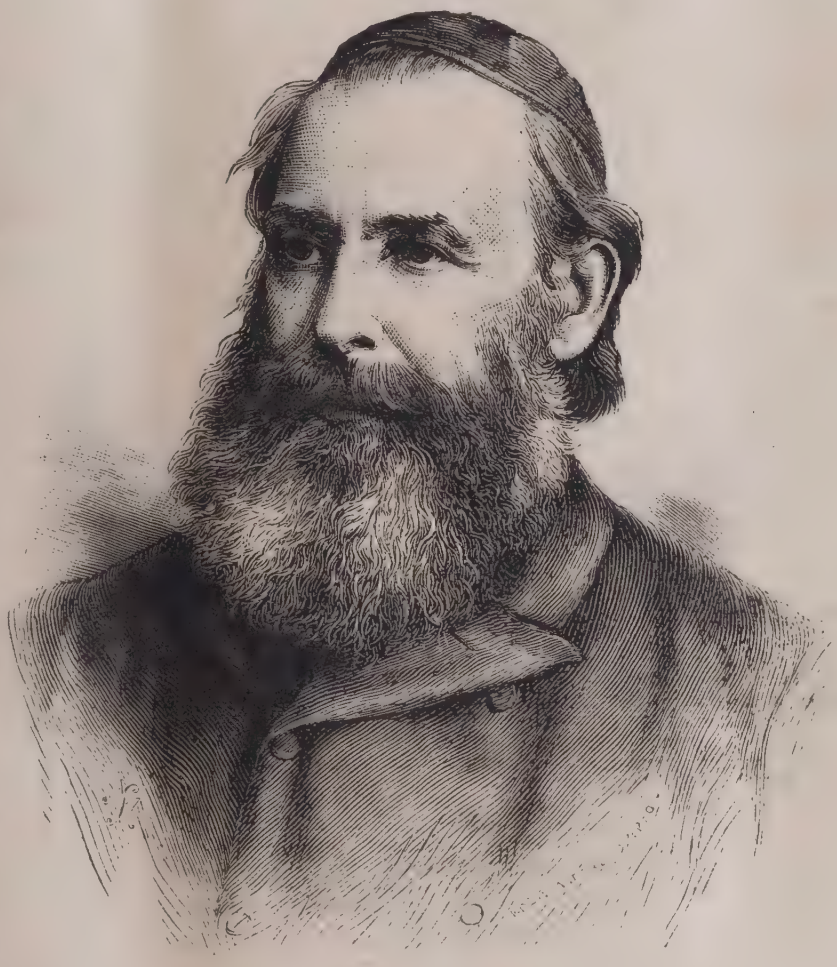
FIELD-LANE REFUGES.—Mr. Peregrine Platt writes to us.—"We are greatly in need of lady teachers at the following schools: Girls' Sewing School, on Tuesdays, 6.30 to 8.30 p.m.; Girls' Bible School, on Fridays, 7 to 8.30 p.m. I feel sure that if you would give publicity to our wants some Christian ladies would offer themselves in one or other of these branches in the Lord's work. Both schools are held in Vine-street, Clerkenwell-road, E.C."

IGNATZ LICHTENSTEIN,

CIRCUIT RABBI, TAPIO-SZELE, HUNGARY.

AUGUSTINE is reported to have said that the conversion of the soul is one of the greatest miracles. In our day, when so many are loth to believe in miracles, especially in regeneration, it is faith-confirming to have such a remarkable proof of this blessed experience as the subject of our present sketch.

Rabbi Lichtenstein was not only never surrounded by Christian influences, but never heard the Gospel preached, and never had intercourse with real Christians. He was trained in the strictest Jewish schools, and faithfully discharged, for over forty years, the duties of an orthodox Rabbi. He frequently spoke violently against the New Testament, which he regarded as the cause of the Anti-Semitic movement, and a copy of which he had angrily taken from one of the teachers in his congregational school.



This Hebrew New Testament lay over thirty years in his study unread. One memorable evening, when troubled about the religious or, rather, irreligious state of the majority of his brethren, he took the New Testament from the bookshelf, opened, and read it. Forthwith the "veil" was taken away. The effect which the Word had upon him he thus describes in his recent work, "Judaism and Christianity": "I felt myself strangely, wonderfully fascinated; a brightness, a flash of lightning passed through my soul. As though an electric shock had opened my blind eyes, I gazed with astonishment into the future. I felt as one who had recovered from a severe illness—as a prisoner released from his fetters, for I had sought thorns, but gathered roses; instead of stones I found pearls—celestial treasures; instead of pride, humility; instead of hatred, love; instead of bondage, liberty; instead of revenge, forgiveness; instead of enmity, atonement; instead of death, life—resurrection." He communicated this marvellous discovery to his wife and to his son, who was then a medical man in a royal hospital in Budapest. They not only rejoiced with him in this great truth, but also encouraged him to make it known to his congregation, and to the Jewish community, the son promising the father to stand by him in every way, no matter what the consequences might be.

The Rabbi published, in quick succession, three pamphlets in German. Shortly after the appearance of these tracts, which were sold with amazing rapidity, a fierce storm of persecution broke out against him. The Synod of the Rabbis in Budapest called on him to withdraw his statements regarding Christ and the New Testament, or to be baptized, and thus leave his congregation. Lichtenstein did neither the one nor the other; and as to leaving his congregation, he replied that he would do so as soon as they could prove his teaching to be unbiblical.

As the Synod could not alter matters, it tried to induce the Rabbi's congregation to dismiss him; but as this effort was equally futile—most of the members being in full sympathy with him—enemies endeavoured, and with success, to injure his staunch adherents and relatives in monetary matters. The Rabbi helped his afflicted friends as long as his small capital lasted. Just at that time his son, who had promised to be his stay, died—died with the name of Jesus on his lips. Not wishing to bring further calamity on his people, the Rabbi refrained from issuing other writings until the stress of the storm should pass over.

Representatives of various denominations tried to win his services for their respective churches, but he refused very enticing offers, believing that, for a time at least, he could as a Rabbi have more influence among the Jews. Thus he has remained in the Synagogue. He has made the New Testament an obligatory subject in his congregational school, has been the means of leading several members of his flock to Christ, and has seen them confess their faith by baptism.

The Rabbi holds that the prejudices and ignorance of the Jews regarding the New Testament prevent them from reading it, and coming to the saving knowledge of Christ. He consequently considers it his main work to remove all hindrances, and lead them to the New Testament. In his "Judaism and Christianity" he first tells of his own conversion; then he shows the oneness of the Old and New Testaments, proves that Isaiah liii. refers *only* to Christ; and as the spirit of the Old Testament—the foundation of true Judaism—is the same as the spirit of the New Testament, he appeals to his people thus: "Join them one to another into one stick, and they shall become one in thine hand" (Ezek. xxxvii. 17).

The Rabbi's references to Christ are clear and beautiful. He says that he never thinks of this God-man without being enchanted, and asks the Jewish teachers, "Why do you hesitate to give the great Prophet and the true Shepherd the right name? Why does courage fail you to proclaim openly that the law was given by Moses, but grace and truth came by Jesus Christ?" And the booklet closes with the words: "The Talmud is being translated; Jewish poetry, Jewish learning popularised; and the New Testament translated into the holy language. Now, should not the Jews search the New Testament in order to know Christ? Truly, he who knows Him must love Him; he who loves Him must honour Him; he who honours Him must adore Him; and he who adores Him understands when He says, 'I and the Father are One.'"

Though many Jewish papers write bitterly against the Rabbi, they cannot touch his noble, unimpeachable character. His enemies have often tempted him, and always found him immovable. Only lately a Jewish deputation offered him a considerable sum of money and a yearly grant, if he would undertake not again to speak or write about Christ. To this he replied in the language of Num. xxii. 18: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God."

The Rabbi is held in the highest esteem by his congregation, and by all who have the privilege of knowing him, for he is not only learned, modest, and amiable, but also most conscientious and godly. He is full of hopes that he is called by God to remove the hills of prejudice, to fill up the valleys of ignorance, to prepare the way for the acceptance of Christ by his people. Referring to the ill-treatment of which he has been the subject, he writes:—

> They have been dark, sad, painful, miserable years which I have lived since the publication of my three brochures. I have been threatened, coerced, attacked by exalted authorities; condemned and cast off by my venerated elder brother, the guide of my youth, the example of my life; scoffed at, slandered, held up to suspicion, indeed, grieved and wounded in my holiest feelings. One Jewish editor has generously forgiven me as insane!

Rabbi Lichtenstein's conversion gives all lovers of God's ancient people new reason to praise the Lord God of Israel, "Who only doeth wondrous things." It is a new proof of the Gospel's power, a new encouragement to continuance in labours of faith and love for this nation; and, moreover, it is a call to the Church of Christ for prayer, that the Rabbi's endeavours to lead the Jews to the New Testament, and thus to Christ, may be blessed, so that soon all Israel may be saved, and again become a blessing to the world.

A PROSPEROUS GLASGOW CHURCH.

The annual congregational meeting of Trinity Free Church, Glasgow, of which Rev. J. J. Mackay is pastor, was held last week. Cheering reports were submitted; and stimulating addresses were delivered by Principal Rainy, Rev. Alex. Lee, Nairn, &c. &c. It was stated that during Mr. Mackay's pastorate of seven and a-half years the membership had risen from 380 to over 950, and the total funds from £584 to over £2100. A splendid suite of new halls was opened a few months ago, costing nearly £2500. The congregation, though almost all of the working class, raised within itself £1300 of that sum in two years without any bazaar. The rest has been raised from generous friends outside, and only about £100 remains to be cleared off. Seat rents were abolished five years ago, and all the congregational work made to depend on the church door collections; for the year just closed about £700 was put into the plate. For foreign missions about £100 was contributed as against £4 eight years ago. The income for the year just closed is nearly £400 above that of the previous year; or deducting the sums raised for the new halls, the ordinary income is fully £100 above that of the previous year.

A few special features of the work were specially emphasized. Prominence is given to work among the young. In the East-end of Glasgow the churches are very thinly attended in the forenoons, and well-attended in the afternoons. In Trinity the forenoons are given specially to the young, and the attendance now is almost equal to the afternoon—as many as eight hundred being present at times, nearly one-half being young people, whose attendance is stamped on a card as they enter. Prizes are given yearly for attendance, combined with quarterly repetition of Bible-verses and catechism; ninety-two boys and girls earned prizes for 1891. Many mission children who attend become the very best missionaries in bringing their non-church-going parents to the church in which they themselves are interested. A Gospel meeting for the young every Friday evening also is attended by about three hundred children, and scarcely a week passes without little ones being anxious about their souls, and seeking and finding Jesus. In several instances children as young as ten years of age have been admitted to the Lord's Table, and the Kirk Session have never had any disappointment yet among these, though they have had among those admitted at maturer age.

Much aggressive work is continually carried on, and not a Sabbath evening passes without some anxious ones being dealt with. About eleven hundred have been added to the membership in seven and a-half years, and about two-thirds of these have been a profession of faith. Many of them were rescued from very low depths of Glasgow life, including returned convicts, confirmed drunkards, &c.

A Medical Mission is in full operation, where free advice and medicines are given to the poor in the congregation, and in the Mission district specially under the care of the congregation.

There are classes for young women, to teach them cooking, sewing, baking, &c. In all, over thirty separate meetings are held every week. The Gospel is preached in the open air several times a week; the lodging-houses in the district are visited any Sabbath and meetings held; and the Gospel is sung and spoken in back closes all over the district every Sabbath between the church services.

It was stated at the annual meeting that much blessing is being received among the young men at present; and on the previous Sabbath evening nine young men professed to take Jesus as their Saviour and Master, during a special meeting for young men held after the evening service. It was spoken of as one of the best meetings seen in Trinity.

Gospel Temperance work gets great prominence. A large and enthusiastic meeting is held every Saturday evening, and is very fruitful, many of the greatest drunkards having been rescued and brought to Christ. Between young and old, there are over one thousand pledged abstainers in connection with the congregation. In all these meetings the Gospel is the lever used to lift all classes. It has been a standing rule in Trinity for about six years that no secular singing be allowed at any meeting, social or otherwise, in connection with any department of work. And the history of these years affords ample evidence that God has set his seal on this rule. It has been proved that all Band of Hope work, Temperance work among the lapsed, &c., is far better carried on with sacred singing alone. Trinity meetings will compare favourably in attendance, liveliness, and joy with any others on different lines; whilst as to spiritual results, there really is no comparison to be instituted. The Gospel alone is able to raise the fallen and save the perishing, and the Church stultifies herself and dishonours her Master when she calls in the world's or the devil's help to do the work of the Lord.

"KESWICK" IN SHEFFIELD.

In outward conditions, perhaps, no place in the land is more unlike the lovely Lake District than Sheffield, the abode of smoke; but, thank God, spiritual blessing and power do not depend on beautiful surroundings. And so, last week, the evangelical Christians of this town were permitted to realise some of those sanctifying spiritual influences which are experienced so mightily at Keswick. The occasion of this blessing was the first Convention for the deepening of the spiritual life held in Sheffield. The meetings were held in the Montgomery Hall, beginning on Monday evening, March 28, and continuing with morning, afternoon, and evening gatherings each day till the 31st.

One of the great features of this Convention was the delightful spirit of unity manifested by all evangelical Christians. The general committee comprised clergymen of the Church of England, and ministers and laymen of all denominations, and on the platform all branches of the one Church were well represented each day. The speakers were Revs. Philip Norton (Church of England), Hugh Price Hughes (Wesleyan), J. K. Nuttall (Congregationalist), W. R. Skerry (Baptist), T. Rider (Methodist New Connexion), Wm. Redfern (United Methodist Free Church), and Danzy Sheen (Primitive Methodist). The congregations were large, and grew in numbers and interest each day.

The Convention was a memorable season to many, and, as the chairman of the closing meeting remarked, had grown in interest and depth. All the churches of the town are debtors to Mr. W. Jervis, the secretary of the Y.M.C.A., for calling them together to consider the possibility of such a convention, and for the untiring energy and devotion which have so largely helped to carry the convention through successfully. Many will be the prayer that such a convention may become annual.

S.

Dr. L. W. Munhall.

This evangelist has had a large measure of blessing upon his labour in the States during the past nine weeks. In Cohoes, N.Y., four churches united in the movement. About 1200 persons expressed publicly their desire to begin a Christian life, and nearly four hundred openly confessed Christ, forty-two of whom were Roman Catholics.

In Mount Vernon, N.Y., quite 1400 persons made public their desire to become Christians, and more than four hundred accepted Christ as Saviour, and verbally confessed Him. Five churches were united in the work here.

In Jersey City three churches united in the work, and three others co-operated. More than two thousand persons acknowledged publicly that they desired to lead a Christian life, and fully six hundred made the good confession, nearly or quite half of whom were young men. Hundreds of backsliders were led to repent to do their "first works." Great crowds of people attended these meetings. Sometimes two churches would be filled at the same time, and hundreds turned away, unable to get into either place. Mr. George C. Needham followed up the work at Mount Vernon, with most excellent results.

DIVINE COMPENSATIONS.

(Deut. xxxiii. 25.)

'Tis "As thy day," whate'er its stress of duty,—
More grace than God can give thou canst not need,—
"So shall thy strength be," precious word of promise
To nerve the timorous heart to noblest deed!

(1 Cor. x. 13; Dan. iii. 25.)

Or if the fiery trial be thy portion,
He will not send thee more than thou canst bear;
And thou shall surely find, amid the furnace,
That thou art not alone, for *He* is there.

(2 Cor. i. 5.)

Just as the stars of midnight shine more brightly
Above us, when the darkness gathers round,
So we may taste divinest consolations
In seasons when our sorrows most abound.

(Mark iv. 39.)

And when the night falls, and the tempest threatens,
We most may feel the Heavenly Captain near;
His "Peace, be still," restrains the boisterous billows,
And both by deed and word He calms our fear.

(2 Cor. i. 7.)

Thus trials make more room for consolation,
They bring us closer to our God in prayer,
And prove, indeed, a very benediction,
By teaching us on Him to cast our care.

(2 Cor. iv. 17.)

Our present trial is but "light affliction,"
The "weight of glory" waits us by-and-bye;
"Our light affliction" only "for a moment,"
The promised "weight of glory" is for aye.

(2 Tim. ii. 12; Psalm lxxxiv. 11.)

And if with Christ we suffer tribulation,
Then not less sure are we with Him to reign;
The grace He giveth is the pledge of glory,
The heavenly treasure everlasting gain.

Fern Bank, Brentford. John Burnham.

Wimbledon Convention

A correspondent writes:—"The convention held at Wimbledon has proved a time of refreshing which will not be soon forgotten. The presence of the Lord was realised from the commencement of the meetings, and many seekers received definite blessing before the close. A spirit of brotherly love and unity prevailed throughout, ministers of all denominations signing the invitation and taking part in the proceedings.

Mr. Robert Wilson presided, and among the speakers were Revs. J. T. Butlin, J. B. Figgis, C. A. Fox, E. L. Hamilton, J. G. Mantle, W. J. Maxwell, F. B. Meyer, C. G. Moore, E. W. Moore, F. Paynter, W. Darlow Sarjeant, W. S. Standen, and Colonel Sladen. The closing meeting, addressed by Revs. C. G. Moore and W. Darlow Sarjeant, was a fitting conclusion to a week of blessing. It was a time of marvellous power and grace.

Many most encouraging testimonies have been given, and are still continuing to be received, as to the good effected by the meetings. To the Lord alone be all the praise. The attendance throughout was excellent, and in the evenings the hall (holding thirteen hundred people) was crowded to excess, many being turned away unable even to find standing room. A debt of gratitude is due to Captain Tottenham, who took charge of all the arrangements.

LADY HOPE, in whose appeal, which appeared in our issue on March 24, some few friends have interested themselves, desires that communications may be addressed to her at Mickleham, Dorking, as she is returning from the continent. Her desire to consolidate her work among the poor in the Boro' will need further support before such a result can be satisfactorily effected.

DUBLIN Y.W.C.A.—The formal opening of the "Deaconess and Missionary Training Institute," Mount Pleasant-square, Dublin, took place last week, there being a large gathering of friends and workers. His Grace Lord Plunket, presided, and expressed his full approval of the Institute in view of the great need existing at present in Dublin for such a home where Irish missionary candidates can be trained. Addresses were afterwards given by Revs. Canon Neligan, Dr. Burrows, and G. Mahaffy. The Institute is to be worked on the lines of the Mildmay Training Institute, Miss Gage-Brown is hon. resident superintendent.

JEWS IN MILE-END.—A good work is being done among poor Jewish immigrants in this district. Mr. F. N. Charrington gives the use of a room in the Great Assembly Hall for several meetings a week, and endeavours are made to show kindness to the distressed, and to press the claims of Christ upon their hearts. There are about three thousand Jewish families in the neighbourhood of the Hall, and most of them are in actual need of clothing and food. The committee, under whose supervision the work goes on, are unable for lack of funds to extend it as they would wish. Communications respecting it may be sent to Mr. F. N. Charrington, Great Assembly Hall, Mile-end-road, E.

The Revival in Scotland.

(FROM OUR SPECIAL CORRESPONDENT.)

MESSRS. MOODY AND SANKEY'S CLOSING MEETINGS.

The evangelistic labours among the Scottish people of our two American visitors have terminated, and the workers are now enjoying a period of needed and well-earned rest. The last three days of Gospel-work were as full of real interest, perhaps, as any in the whole campaign. There were two meetings in the Drill Hall, Galashiels, on Monday week. The universal testimony was that this thriving, industrial centre had never before shown such widespread interest in eternal things. A very large proportion of the inhabitants must have been present at the gatherings of the two days.

On the Monday evening, while Mr. Moody was wielding the sword of the Spirit with great effect on the crowded assembly in the Drill Hall, a very interesting overflow was being held in the United Presbyterian Church. After a simple but telling exhortation from Hon. Henry Scott, son of Lord Polwarth, an address was given by

MR. A. L. BROWN, M.P.

for the Hawick District of Burghs, and a tweed manufacturer in Galashiels. Earlier in the day he had conducted Mr. Sankey and some friends through his mills, and shown them the ingenious processes of converting the native wool into tweed cloth. On the evangelistic platform Mr. Brown is an earnest and interesting speaker, and naturally free from the conventionalities of utterance of the regular preacher. He weaves bits of personal experience into clear and freshly-expressed statements of Gospel truth, and is fitted to be an effective expositor to his fellows of spiritual things. He was very emphatic in his tribute of thankfulness to Mr. Moody for the impressions produced on himself by the evangelist's addresses on the preceding Sabbath. When he had spoken, Mr. Richard Hill made an extremely powerful appeal for immediate decision. Overflow congregations are generally regarded as made up of semi-disappointed persons, but on this occasion, at any rate, they had no reason to complain.

The closing after-meeting in the Free Church was one of the largest that Mr. Moody has held during the past four months, and, we should think, one of the most fruitful. The supply of workers was unusually good, and all were kept busy directing the inquirers into the way of life.

INNERLEITHEN AND PEEBLES

had a meeting each on the Tuesday—at both places in the parish church. It was the weekly half-holiday at the former place, and so the villagers could freely join the country folk in attending the meeting. Mr. Sankey sang several of the most popular of his solos, and Mr. Moody preached so as to enchain the attention of the people, who were quite melted by some of the evangelist's closing incidents. There was no time for an after-meeting, but the congregation seemed quite ready for one, and moved out of the building with evident reluctance.

The meeting in Peebles was one of the largest that Mr. Moody has addressed for some time. Mr. Sankey's notes rang through the lofty building with splendid effect. A goodly number proceeded at the close to a church at some five minutes' distance, and personal conversation was earnestly kept up, after some guiding words from Mr. Moody. A number professed to step "over the line."

PENICUICK AND LINLITHGOW

were the last two places on the programme. Early in the mission Penicuick came into public prominence because of some foolish remarks by its parish minister, who declared that the evangelists would only enter his church over his dead body. His fellow pastors in the neighbourhood were of a very different opinion, for they invited Mr. Moody and Mr. Sankey to visit their town, near which is situated the Mauricewood coal-pit, where an explosion took place a few years ago, causing the loss of over sixty lives. Having arrived in the little town ahead of the hour of meeting, the evangelists were very hospitably received at the residence of Mr. John Cowan, of Beeslack, an earnest Christian gentleman who takes a practical interest in the welfare of the people. The meeting held in the Free Church was large and enthusiastic. Mr. Moody has stood before few more receptive and responsive congregations. He gave them two discourses full of positive truth, and had so much liberty of utterance that he found it difficult to close the meeting. If an after-meeting could have been held the apparent fruits would certainly have been great. As it was, a hasty departure had to be made. There were no convenient trains, and a carriage drive of nine miles had to be made to Edinburgh to catch a train to Linlithgow.

A large assembly came together in the Victoria Hall of this ancient burgh for the final Gospel meeting of the Mission. Mr. Sankey sang three of his most telling solos, while Mr. Moody preached from a threefold text on "Seeking the Lord." His last words took the form of an intensely earnest appeal to parents to see to it that they and their children were safe within the ark. The after-meeting was held in the Town Hall. Mr. Moody could only address a few words to the inquirers and hurry off to catch the evening express back to Edinburgh, leaving one of the local pastors in charge. This concluded the third lengthened mission in Scotland by the two evangelists.

ALL-DAY MEETING IN EDINBURGH.

The three monster gatherings at the Free Assembly Hall, Edinburgh, which occupied the closing day of the month were not in Mr. Moody's original intention; at the urgent entreaty of the Edinburgh Committee, he agreed, however, to spend the day in that city. An all-day conference having been held there in January, the evangelist resolved to address himself to Christians on work in the inquiry-room, and how to use the Bible in dealing with the anxious. The interest shown in the occasion was widespread and very great. No tickets were issued, and the hall was freely open to all. It was crowded to excess at all the three meetings, and large numbers who were disappointed of entrance betook themselves to the Free High Church close by, where Mr. Sankey and a number of other friends took part. In the Assembly Hall itself Mr. Sankey sang a number of his songs, old and new, being accompanied in many of them by his esteemed and musically gifted friend Miss Darling. Many well-known ministers of different denominations and Christian workers were present. It was a noticeable fact that at the afternoon meeting both the Moderators-Elect of the coming Established and Free Church Assemblies, Professor Charteris and Professor Blaikie, were present, and in consequence of the pressure on seating accommodation had to share between them the president's chair. This fact may be taken as a crowning illustration of the brotherly and thoroughly unsectarian spirit that has marked the Mission in almost every place where the meetings have been held throughout the length and breadth of old Scotland.

After prayer at the forenoon meeting by Dr. J. H. Wilson, of the Barclay Free Church, Dr. Andrew Thomson, of Broughton-place United Presbyterian Church, and Lord Polwarth, Mr. Moody addressed himself to what he regards as

THE PRESSING NEED OF THE CHURCH

in the present day. He said he would not speak in any spirit of fault-finding, but experience had driven him to the conclusion that nine-tenths of the church members were not qualified to do Christian work. He did not altogether blame them for this; the fact was, that church members generally were not trained to work. Many a time during the past months he had seen scores of people go away from the inquiry meetings unspoken with, simply because there were no workers willing or qualified to converse with them. Although this dealing with the anxious is the very cream of the Church's work it is left undone; if it were properly attended to the professed disciples of Jesus Christ would be doubled throughout Christendom within twelve months. There are words of guidance and comfort in the Bible to meet every conceivable case of soul concern or bondage; if Christian men and women only understood how to use the Bible, how greatly they would be blessed in leading the anxious to decision. Impressions that are not dealt with on the spot are apt to fade away, and thus the fruit of preaching is lost for want of some one to gather it. Mr. Moody repeated his oft-expressed conviction that after every Gospel meeting the net should be drawn; and he gave some instances of success where the Sabbath evening service had been devoted to this kind of work. The pastor should have the support and practical help of his office-bearers, and the active spirits in his congregation. When the minister is left to do all the preaching and the talking to inquirers, the church will be

A COMPARATIVE FAILURE.

In taking up his subject proper, Mr. Moody said that there was great variety in the spiritual as in the natural kingdom, and one worker could scarcely lay down hard and fast rules for another; he could only give some hints and show how the plans he followed had proved successful. Workers should study the Bible as a whole, and find out what parts of it are best suited to meet the need of different cases. For example, what would have been splendid advice for the Publican would have proved rank poison to the Pharisee. Nicodemus and the woman at the well in Samaria needed altogether different treatment. Then, workers should not put forward their own peculiar experience, otherwise the inquirer may look for the same sort of experience. Take the anxious one straight to the Word, and take plenty of time with him. The work cannot be done in a wholesale way. If it is it will not be lasting, and this is what gives occasion for criticism of special evangelistic efforts. Be content to speak to one and do the work thoroughly. Plenty of people can be found who will address the crowd, but the great need is for those who can intelligently deal with individuals.

In order to this, however, Christians must be sure of their own salvation. Too many professed believers are living in Doubting Castle. It is the privilege of every Christian to walk in the uncloudled light of God's countenance; but in many of the places he had visited throughout Scotland the Christians seem to be living on doubts. There are three classes of professors who ought not to have assurance—those who are only nominal Christians, those who are not willing to confess Christ before men, and those who will not take their part in bearing the heat and burden of the day. Mr. Moody referred in detail to passages in John's first epistle, which was written for the express purpose of confirming the faith of believers. He also urged that in order to have sure and certain footing for our faith, we must abide by the old doctrine of Atonement. Let philosophers and rationalists speculate as much as they like, joy and peace can only flow from the assurance that Christ has tasted death for us and borne our sins in his own body on the tree. Another test by which we may certainly know if we have passed from death to life is love of the brethren. One reason why so many are in doubt as to their salvation is their unwillingness to treat sin as sin rather than as infirmity.

REPLY TO CRITICISMS.

At the afternoon meeting, which was even more crowded than in the morning, in commencing his remarks, Mr. Moody took occasion to reply to some criticisms that had appeared in the daily papers of that morning. They were to the effect that he had cast a slight on the educated ministry in one of his addresses at the recent all-day conference in Glasgow. Mr. Moody asserted that he had said he did believe in an educated ministry, and appealed to those present who heard him if that was not the case. In the Chicago Training School with which I am connected (said Mr. Moody) the man at the head is not only a college man, but he has studied two years in Germany. The principal of our Young Ladies' Seminary at Northfield is a graduate of a college for ladies that stands higher educationally than any I know of in this country. Our Training School for dressmaking, cookery, and Bible knowledge is also superintended by a college graduate. At our Mount Hermon School for young men, nearly all the teachers are graduates from leading colleges in America. I have sent one of my sons to college, where he has lately graduated, and I want my second son to go through college and the Theological Seminary as well. I do believe in an educated ministry,

BUT I DO NOT STOP THERE.

Mr. Moody went on to say that many young men enter on Christian work far too late in life for them to go through the regular college course. The Church ought to take these men in hand and give them the chance of doing that for which they are fitted. Peter, the unlettered fisherman, did work as good as Paul, the man of education. Of course Paul did his special work better because of his education. But there are some kinds of work that men, whether educated or not, are not fitted for. Why should not devoted Christian women be trained to hold mothers' meetings, cottage meetings, and to teach young mothers cooking, dressmaking, and

so forth? That is a practical kind of Christianity that only consecrated and trained women can accomplish. The churches ought also to train helpers to go round among the people and get hold of the non-churchgoers, and in that way supplement the regular ministry. The time has come to call out the volunteers. In Scotland there are piety and education and money enough to evangelise the whole world. If a man has a desire for university education let him have it by all means, but it is not necessary for every one to know Latin, Greek, and Hebrew. As a finishing stroke on this point, Mr. Moody quaintly observed that he regretted exceedingly he had never had a college education himself; but he did not get it, and he was doing the best he could without it. Some people did not like to hear him, but he always got an audience anyway.

Resuming his comments on the topic of "Assurance," he combated the idea prevalent in some parts of Scotland that it is presumption to know and to believe in certainty of salvation. Such was not Paul's view. No man said so much about works after salvation, but no one showed more clearly than Paul that salvation itself is entirely of grace and not of works. There is, therefore, no presumption in being certain of salvation.

Another class of people that the churches ought to deal with are backsliders. He urged great tenderness as well as faithfulness in seeking to win them back. The book of Jeremiah is specially suited for this kind of work. The spirit of Pharisaic self-righteousness is too prevalent; we need more of the spirit of Christ in dealing with those who are out of the way.

THE BIBLE

was the main theme of the evening address, given to an overflowing audience. Mr. Moody said he wanted that his last words in Scotland should be about the good old Book. No man is fitted for efficient service in God's vineyard unless he can wield the Sword of the Spirit. The speaker proceeded to show, in his own characteristic way, how those parts of the Scripture that men cavil at most in our day are the very parts on which our Lord set his seal. It is very easy to pull down, but not so easy to build up, and before we part with our Bible let us be sure of getting something better. Why, asked Mr. Moody, have Scotchmen taken such a high place among the leading business men and financiers of the world? Because of the teachings of the old Book. When Scotland gives up the Bible, woe be to it. The study of fulfilled prophecy was shown to be of very great value in confirming one's faith in God's revealed Word, and the marvellous growth of its circulation was referred to as an evidence of the Divine character of the Book. In closing a long and very interesting address, Mr. Moody commended the practice of Bible-marking, and said he would be glad if any friends throughout the country would send him specially good things they met with in their study of the Bible; they could send them to Mr. W. Robertson, of the Carrubber's Close Mission, Edinburgh, who would transmit to him.

After Mr. Moody had closed, a few warm words expressive of thankfulness to the evangelists were spoken by Rev. Dr. J. H. Wilson. He also stated that a series of Gospel meetings in connection with the special mission would be held in the Free Assembly Hall, to be addressed by ministers and others of various denominations. The hymn, "God be with you till we meet again," was sung, and Mr. Moody left the hall to catch the evening express for London. A number of friends assembled on the platform to see him off, and once more bid him God-speed. As stated last week, he will spend some time on the Continent before resuming active work, Mr. Sankey remains in this country.

WEST CALDER.

Mr. Samuel McKenzie has conducted a most successful series of meetings following up the recent visit of Messrs. Moody and Sankey. The meetings have been held in the Established, Free, and United Presbyterian churches during the past three weeks. A deep impression has been made by the earnest, heart-searching addresses of the evangelist. The power of the Spirit was manifestly present in all the meetings. Many remained to the after-meetings, and not a few profess to have decided for Christ. Besides the local clergymen, Rev. J. Jeffrey (Shettleston), Rev. G. Crawford (Fauldhouse), and Rev. R. Kay (Crofthead) took part in the meetings.

MR. MCNEILL IN GLASGOW.

The month's Gospel campaign in Glasgow, to be led by Rev. John McNeill, began with three monster meetings in Hengler's Circus on Sabbath last. The place holds some four thousand people, and the crowd at the men's meeting in the evening was so great that an overflow had to be held in the Christian Institute. The afternoon service was announced as specially for non-church-goers, but probably the great audience contained many who, as Mr. McNeill slyly remarked, had lost their reputation in order to be present. His addresses were sparkling and powerful. Mr. Burke sang sacred solos with fine effect.
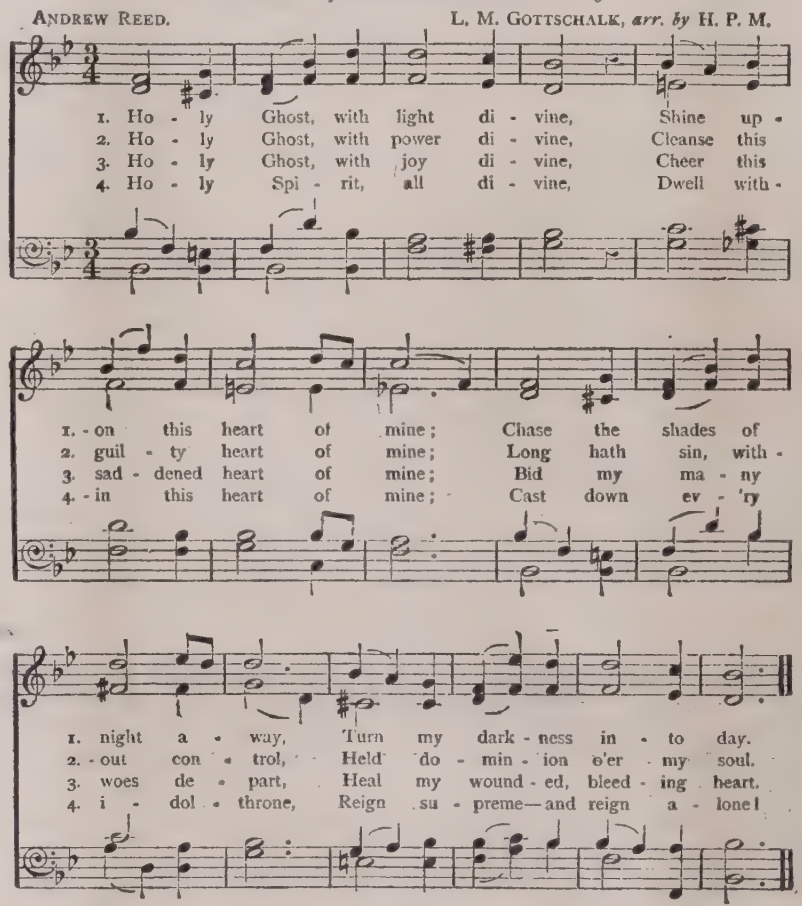
The circus meetings will be continued on week evenings; and on four afternoons of the week meetings will be held in St. Andrew's Hall.

FRENCH MISSION IN LONDON.—Last week Madame Waddington, the wife of the French Ambassador, inaugurated a three days' sale of work in the Kensington Town Hall in aid of the mission work of the French Reformed Evangelical Church in Bayswater, under the pastorate of Rev. J. M. H. Du Pontet-de la Harpe. The sphere of operations includes a well-attended church; a Home for governesses, in which 4380 ladies have stayed since 1878; a society for befriending servant-girls, in connection with which 441 registered during the year ending with this month; upper day-school, infant-school, and Sunday-school, with 270 scholars; and a medical mission, which during the past twelve months has rendered aid to 1831 patients.

Holy Ghost, with Light Divine.

"Lead me in Thy truth and teach me."—Psa. xxv. 5.

Andrew Reed. L. M. Gottschalk, *arr. by* H. P. M.



From "New Hymns and Solos."

SEAMEN AT DUNKERQUE.

"It's only Him," said a young Swedish sailor the other day, in a voice choked with emotion, while tears of joy streamed down his face, in the Seamen's Home at Dunkerque. I went down to the Home on the Saturday; some forty men, just paid off, were staying there. About twenty came into the hall, and we had a bright meeting, with plenty of singing, which sailors enjoy so much. The importance of at once accepting the salvation of God through Jesus Christ was plainly put before them, and our meeting closed.

On Sunday afternoon I again went to the Home, and could only get four men to come in for a meeting. But how often the greater blessing comes from the smaller number! Asking how many present belonged to Jesus, the young man referred to above said, "I do; but only since you were here last night. I gave myself right up, just as I am." On asking what was the ground of his salvation, he replied, in his broken English, but with an expression which left no doubt of his sincerity, "*It's only Him*," and he wept like a child as he realised the greatness of that love which caused the Shepherd to "lay down his life for the sheep."

Our little gathering at once became a praise-meeting, and the change which had been wrought within that soul, by the power of the Holy Spirit, was manifested without by the joy which shone in his face and his changed demeanour. Of his own accord he renounced the drink, put his name in my pledge book, and is proud of the "bit of blue," which now adorns the lappet of his reefer. Like all who have a real experience of the love of God in Christ Jesus, he began at once to work for others, visited a young sailor (also a Scandinavian) lying in the hospital with a broken leg, taking him tracts in his own tongue, and telling how happy he was in Jesus his Saviour. He also induced four others of his shipmates to sign the pledge, thus testifying, not only by the lip, but with the life, the reality of the change through which he has passed.

He has now shipped for South America, and we shall probably see him no more in this life, but his parting words will remain a precious memory. In his simple, straightforward sailor fashion he said, as he grasped my hand, "You are the best friend I've met since I left home nine years ago." To God be all the praise! Truly, the waters of this important French seaport swarm with fish, but where are those who, at the Master's bidding, are ready to "let down the net"?

A. J.

Malo-les-Bains, Dunkerque, France.

HATFIELD-STREET MISSION.—The forty-fourth annual meeting took place in the mission-hall on Wednesday, 30th ult., under the presidency of Mr. J. Calvert Coates, C.C. The annual report was of an encouraging character, the committee being able to state that during the year all the varied agencies connected with the Mission had done good service in the neighbourhood. The Chairman, in expressing his sympathy with the object of the gathering, touched especially on the work of dealing with the young. It was important, he remarked, that the rising generation should be mentally, morally, physically and religiously instructed. In teaching the children, their influence might perchance extend far and wide, as these little ones in many cases became home missionaries, thus fulfilling the prophecy, "A little child shall lead them." Mr. W. C. Parkinson, L.C.C., as the representative of the Ragged School Union Committee, declared that but for missionary efforts like that of ragged-school work, he believed that many more industrial institutions than was the case at present would have to be supported by municipal and other bodies.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

SUNDAY, APRIL 10.—REVELATION XIII.

The Vision of the Two Beasts (1-10).—*The First.* The R.V. joins the first sentence to the end of the previous chapter. "And the dragon waxed wroth... and he stood upon the sand of the sea." Then the new paragraph begins with the words, "And I saw." This first beast represents the world-power, which is hostile to the true Church of Christ. He comes up out of the sea, the symbol of the peoples of the world. The "ten horns and seven heads" (R.V.) bespeak the assertion of power and intelligence, and the crowns indicate sovereign rule. 2. Leopard for agility and swiftness; bear for cruelty; lion for strength. The dragon is Satan, who is described as giving the beast his power, because it is through the rulers of the world that he is achieving his purposes. 3. This trait is referred to again *vv.* 12, 14. The Paganism of the world-power, seemingly wounded to death by Christianity, revives. The harlot-apostasy is the healing of the wound (Fausset). 4. A parody of Ex. xv. 11. 5. See also xi. 2, 3; xii. 6. Evil is limited in its duration. 6. Those who dwell in heaven include the saints on earth, who spiritually tabernacle in God's secret place. 7. How much has rthe Church suffered from the violence of worldrulers, and the saints have fallen before their assaults, overcome so far as their physical life is concerned, but not in their testimony. 8. "In the book of life of the Lamb that hath been slain from the foundation of the world," R.V., *i.e.*, slain in the purpose of God. The death of the cross was the revelation, amid the conditions of human life, of an eternal fact. How solemn the thought that all the sacrifices of Judaism and of mankind have borne their silent witness to that fact, and it was this which enabled God to forgive the sins committed before Jesus died. Are our names enrolled? 10. As our persecutors have dealt with us, so shall they be dealt with. We can only conquer in this war by patience and faith.

The Second Beast. (11-18.)—Represents the sacerdotal power, which has so often, under a show of religious zeal, been brought to bear against the Church. 12. Mark the close alliance between the world-power and priestcraft. 13. An allusion to Elijah's experiences on Carmel. 14. Miracles here, as elsewhere in the New Testament, are signs; but they ust be tested by the Scriptures; we must always take into account the teachings with which they are coupled. In all this there is a counterfeit of God's word and work among men. 15. As the three youths refused to worship Nebuchadnezzar's image, and were thrown into the furnace, so all who will not conform to the dictates of a false priesthood, and an intolerant world-power, must suffer for it. 16. The mark in the right hand denotes service; in the forehead intelligence, devoted to the cause of evil. 18. Six is the number of man in units, tens, and hundreds.

MONDAY, APRIL 11.—REVELATION XIV.

The Lamb and his Followers (1-5).—As before, so here, a vision of the redeemed precedes the record of judgments falling on the world. If this be the first-fruit sheaf, what will not the harvest be, when all the redeemed have been gathered in! What a contrast is the mark on their foreheads to that on the followers of the beast (xiii. 16). Every soul of man is branded by one or the other. Note that the name of Jesus is mentioned on an equality with that of the Father. 2. "And the voice which I heard was as the voice of harpers," &c. (R.V.). The voice was full and far-sounding, as the break of the surf, but melodious and sweet. 3. "As it were," because it is a song old as God's eternal pupose, though always sung with new emotion. There are elements in the joy of the redeemed which none can know save those who have been forgiven and tried. "Purchased out of the earth." O, my soul, live worthily of that ransom price! 4. Virgins—not adulteresses (Jas. iv. 4, R.V.). 5. Can we ever hope to stand amongst them? What a triumph of Divine grace will be there, to make white paper out of such rags as we are.

6, 7.—Before judgment descends, one last opportunity is given of hearing and receiving the Gospel (Matt. xxiv. 14). The Gospel is as indestructible as the nature of God; we need not tremble for the ark of God. How delightful to associate God with all created things, and especially with the rills and springs, which so represent his own Spirit.

8.—Anticipation of xviii. 2.

9-13.—Referring back to xiii. 12, 15, 16. Better suffer all that such persecution can do than incur the undiluted wrath of God. 12. Resumed from xiii. 10. All the persecutions to which the saints are subjected shall but bring out their faith and endurance, which are ever being nourished from Divine resources. 13. Especially spoken to those who die under the persecutions of the beast. "Write," put it on lasting record. "From henceforth," with no interval or delay. Blessed rest which wearies not in the service of eternity. The works do not precede to secure admission, but follow to receive a reward.

14-20.—The Harvest and Vintage. The crown is the garland of victory. The former of these refers to the ingathering of the elect (Matt. xiii. 39, 40). The latter to the judgment of the wicked. See Joel iii. 11, &c.

TUESDAY, APRIL 12.- REVELATION XV.

The Song of the Conquerors.—"Seven plagues, which are the last" (R.V.). 2. This must refer to the Red Sea, when it had returned to its strength, after the passage of Israel, and the emancipated hosts stood on its shores, and beheld it spread out like a sea of glass, and bathed in the fire-light of the rising sun. Glass and fire, like jasper and sardine, (iv. 3), mercy and judgment. Those who had died in the persecutions of ch. xiii., and had been referred to in xiv. 13, are now seen standing as victors, like Israel in that proud moment when the host sang to the Lord who had so gloriously triumphed. 3. The old and new dispensations are one in their triumphs. All former victories are but parables and anticipations of that. God will yet vindicate Himself in the eyes of men, and his saints will be satisfied that all his ways have been righteous and true. "King of the nations." In view of impending judgments the "holy nation" (1 Pet. ii. 9) praises the King of the nations. 4. The elect will clearly see the result and out-working of the Divine plan in the worship of all nations. Compare Zech. xiv. 16-19, and also Ex. xv. 14-16. All this is not only applicable to the great march of the dispensations, but to ourselves. All God's righteous dealings in respect of our own lives will be explained and approved. 5. We must stand in God's holy place to understand his ways (Dan. x. 14). 6. A striking description of the angels, "arrayed with a precious stone, pure and bright, and girt," &c. R.V. Priestly dress (cp. i. 13). 7. Bowl, a broad shallow cup. 8. What a contrast to Rev. viii. 3, 4. Compare Isa. vi. 4; 2 Chr. v. 14.

WEDNESDAY, APRIL 13.—REVELATION XVI.

The Seven Vials.—As the trumpets affected the kingdoms of the world, so do the vials the kingdom of the beast. We are reminded of Ex. ix. 8. The first four affect the earth, sea, springs, and sun; the last three the throne of the beast, the Euphrates, and the grand consummation of the age. 2. Ex. ix. 9. 3. Ex. viii. 17. 4. The angel who must delight in crystal brooks, which are in his special charge, acquiesces in the rectitude of this retribution. 7. And the altar, beneath which the spirits of the martyrs cry, assents. It is a vast comfort to know that though now God's character is aspersed, it will be fully vindicated in the purest light of eternity. 9. If affliction does not soften, it hardens. Heat melts wax, but hardens clay. 10. Ex. x. 21. 12. "That the way might be made ready for the kings that come from the sun-rising" (R.V.). The Euphrates is used in a symbolic sense, as the word Babylon, which of old stood on it, is. Indeed, all these judgments apparently refer to the destruction of those great systems of falsehood and apostasy which have set themselves against the truth and purity of God. 13. The dragon, beast, and false prophet are the devil's mimicry of the Trinity in Unity of the Godhead. The dragon corresponds to the Father in delegating his authority; the beast, like Christ, is crowned with diadems (xiii. 1; xix. 12); the false prophet, like the Holy Ghost to Christ, directs attention to the beast. These three unclean things have been said to stand for Blasphemy, Lawless Impurity, and Spiritualism. 14. The mystery of iniquity is to make one last effort for the empire of the world, seeking to effect its design through a confederacy of mankind. 15. That confederacy will be close upon the coming of the Son of God, hence the necessity of watchfulness and purity. Whenever sin has reached its climax, Christ is near. 16. "Har-Magedon," "the mountain of destruction" (R.V.). Josiah, during his alliance with Babylon, was slain at Megiddo. See Joel iii. 2, 12, 14, and Zech. xii. 11. 19. This great city is Jerusalem, become as Babylon, symbolising the apostate church, or professing Christendom. This must be swept away ere the true Bride can be revealed.

THURSDAY, APRIL 14.—REVELATION XVII.

The Description of Babylon the Great.—This terrible and vivid description applies to the Romish apostasy as its head and front, and it includes all that professes the form, but denies the power, of true godliness. The word Christendom covers the thought of this chapter. The judments of God must descend on all that is founded in the wisdom and power of man, and that is impregnated with the cruelty and impurity of the human heart. 1. The many waters (peoples) represent the far-spread extent of the apostasy. 2. The kings of the nations have availed themselves of the power of the priest and the church to further their own selfish and evil schemes. 3. What a contrast to the Bride, the Lamb's wife! The beast is that of xiii. 1 (see *v.* 7); it is covered with names of blasphemy to indicate the virulence of its foul pretensions. As if the apostate system would incite the world-power to put forward more blasphemous claims than it had otherwise been capable of. 4. "Purple," of empire; "scarlet," of blood; "decked," of her wealth and ostentation; "abominations," the Scriptural name for idolatry; "harlotry," of spiritual unfaithfulness, which so often leads to the grossest forms of indulgence. Each line of this description may be verified in Rome, but not in her only. 6. "I wondered with a great wonder" (R.V.). 8. The "is not" refers to the deadly wound inflicted (xiii. 3) by Christianity, but the world-power recovers itself, though only for a little time. It comes up out of the abyss, but it goes into perdition. The writing in the Book of Life indicates an entire change of character, which remains unaffected by the fascinations and temptations addressed to it. 9. Spiritual insight is needed for spiritual truth (xiii. 18; Dan. xii. 10). Rome is always known as the seven-hilled city, but the meaning is deeper than this, as, indeed, appears from the words: "The seven heads are seven mountains, and there are seven kings." In Dan. ii. 35 the stone becomes a mountain, and the seven mountains may therefore stand for the power of the kingdoms of men with which the apostate church is allied. 11. "The Church passes through the death of the flesh to the glory of the Spirit; the beast passes through the glory of the flesh to death and perdition." 12. If "the beast" culminates in some final manifestation of Antichrist, these ten stand for some confederacy of kings by which his pretensions will be acknowledged and supported. 14. "And they also shall overcome that are with him." (R.V.) Sweet promise! To be near Jesus is to be more than conquerors. 16. The world-power shall ultimately break with the apostate church, with which it had been in close alliance, just as the kings of Europe, notably France, have broken with the Roman Catholic Church. 17. See how absolutely the minds of men are in the Divine control!

FRIDAY, APRIL 15.—REVELATION XVIII.

The Fall of Babylon (1-3).—*The Angel's Proclamation.* 1. What must the Lord of the angels be? 2. Devils, *i.e.*, demons. Spiritualism and impurity are in close alliance, and each is the result of apostasy from God, as the fungus comes where life decays. 3. The wantonness is spiritual. Woe be to those who have been misled by the evil ways of the false church; they must suffer with her.

4-20. *The Demand for an Exodus.*—Even amid the ranks of the apostasy God has a people. 6. This is an address to the executioners of the divine wrath. 9. The world has been encouraged in sin by the false teachings of the professing church, and may well bewail her downfall. What a contrast to ch. xi. 10. 12. This description of the items of commerce and luxury may be taken literally or spiritually. If the former, we may suppose that the literal fall of some system of error is intended; if the latter, we must refer it as representing certain forms of fleshly indulgence which the professing Church did not condemn. "Thyine wood." Tables made of this wood were objects of great extravagance in the ancient world. 20. "Heaven more rejoices at the downfall of the harlot church than of the world-power of the beast. For the most heinous of sins is that of those who know the Word of God, but obey it not. The fullest development of unfaithfulness is where the Church assumes worldly power, spreads her dominion of sword or money, fascinates men with worldliness beneath the cloak of religion."

21-24. *The Final Doom of Babylon.*—These artificers had been called in to adorn the formal worship with sensuous arts. The entire paragraph delineates the utter desolation which is to ensue when the judgments of God have finished their mission against professing Christendom. Let us beware of identification with it in any degree; but cultivate an ever-growing oneness with the true Church, the Bride of the Lamb.

SATURDAY, APRIL 16.—REVELATION XIX.

1-10. *Thanksgiving.*—Constantly throughout these judgments we meet with these attestations of the justice and truth of God. 2. We can afford to wait till God vindicates us. 4. Here we often have to say Amen, without being able to add Hallelujah; there we shall combine the two. 5. In Heaven one calls to another, and one voice may create an avalanche of praise. 6. The great obstacle being removed, there is no further hindrance to the universal reign of God. 7. The heavenly bride is the Holy Catholic Church, comprising the entire body of the elect; the marriage is that time of holy union with Christ which is to be the full consummation of those aspirations which He has created in saintly hearts. This marriage precedes that descent to earth which is the theme of the after-part of this chapter. 10. Angels and prophets are one in their desire to magnify and exalt the Lord Jesus. Compare xxii. 9.

11-21. *Christ's Advent and Victory.*—A sublime picture of our Lord, when, his marriage being accomplished, He comes to avenge the blood of his chosen and to punish his adversaries (Luke xix. 27). 12. Matt. xi. 27. 3. Surely this is his own blood. Mark the name, "the Word," as John i. 1—4. 15. What a terrible picture of the doom of the impenitent! My soul come not thou into their secret. 19. We have already seen the destruction of the apostate church, here is that of the world-power on which she had relied. The harlot was destroyed by the beast, and the ten kings, and these in turn are destroyed by the Lord Himself. 20. This lake of fire is Gehenna, a living death. (Mark ix. 44.)

International S. S. Lessons.

SUNDAY AFTERNOON, APRIL 17.

God's Works and Word—Psalm xix. 1-14.

Golden Text: Verse 7.

The heading of this Psalm rightly attributes its authorship to David. His occupation as a shepherd gave him abundant opportunity of studying the two great books of God—Nature and the Scriptures. To him there is no contradiction, but perfect harmony between these two. He could see God as the Author of them both. Yet Nature does not render the Scriptures unnecessary. There is a point beyond which mere natural religion cannot go. It can show forth "God's eternal power and Godhead" (Rom. i. 20), but it has no message for the troubled conscience, and hence is not sufficient to meet the needs of guilty man. Learn the lessons of both creation and the Bible.

The Works of God (1-6).—It is no evidence of heavenly-mindedness to be insensible to the wonders of creation. The devout mind will "consider the heavens" (Psa. viii.), that the condescending grace of God may appear more wonderful. David could see the glories of created things, yet he did not make them the objects of his worship. Through Nature he saw the God of Nature. The Creator was to him more glorious than his work. *The heavens* are awe-inspiring even when nothing more is known of them than the eye can see. True science, by increasing our knowledge of the heavenly bodies, serves to deepen our reverence. It is difficult to be an astronomer and an atheist. During the French Revolution a revolutionist said to a peasant, "I will have all your steeples pulled down, that you may no longer have any object by which you may be reminded of your old superstitions." The peasant replied, "But you cannot help *leaving us the stars*."

What *glorious preachers* are here! The heavens, the firmament, day and night. *How unceasing is their testimony.* The verbs of verses 1 and 2 may be rendered "telling, displaying, welleth forth, breatheth." Other preachers on earth may be silenced, but these never cease to proclaim God's glory. *How wide-reaching is their message!* Though there is no articulate sound (3 R. V.), yet all the world is their diocese. In this their message resembles that of the Gospel, of which it was a kind of forerunner (see Rom. x. 15-18).

The Sun, as the most glorious of the heavenly objects, receives special notice. All the heavens are but as a tabernacle to make him conspicuous. His glory and strength and universal beneficence are all mentioned. Is there not in these things a reference to Christ as the Sun of Righteousness (Mal. iv. 2)? The Gospel sheds new light upon the teaching of nature. We can not only hear its testimony to the glory of God, but can see in it a picture of grace. Things seen are shadows of things unseen. The works of God are parables which the word of God explains.

The Word of God (7-11).—These verses are full of instruction as to the Bible. Here are *six titles* by which it is described. No single one is sufficient to declare it. All are needed to set forth its value. *Six qualities* belonging to it. What the message of Nature lacks Revelation contains. And *six effects* it produces. Are not these just what we seek for in Creation in vain? The order of these is significant. *Conversion* comes first, and after this instruction, rejoicing, purity of heart (Matt. v. 8). Then the two qualities, stability and discrimination, which belong to the Word itself, are seen as attaching also to the man who receives it. If these verses were understood men would avoid two common mistakes:—first, that of supposing that the Word can be the guide and joy of those who are unconverted; and, secondly, that of regarding conversion as everything. It is not the end, but only the beginning of the godly life.

It is only to those who have experienced the effects of the Word that the Psalmist's language (10) will apply. Trapp says, "Old people are all for profit, the young for pleasure; here's gold for the one, yea, the finest gold in great quantity; here's honey for the other, yea, live honey, dropping from the comb." The *warning* (11) of the Word will never cease to be necessary to us. It is our chart that shows us where the dangerous rocks abound, our guide to keep us from the path of peril. We shall not be ignorant of Satan's devices if this be our study. A faithful friend sent to Luther a portrait of a certain Jew who had designed to poison him. By this portrait Luther knew the man, and escaped his hands. So does the Word reveal to us the face of those lusts that would destroy us. "To be forewarned is to be forearmed." *Reward* comes not *for*, but *in* keeping God's commands. This is true, though obedience involves outward loss (Phil. iii. 7-8). The inward rest and satisfaction of doing his will more than compensate for temporal distress.

An Appropriate Prayer (12-14).—A right apprehension of the searching holy law with which we have to deal destroys all vain confidence. The light of God's word reveals the corruption within the best of saints. Most appropriately, therefore, prayer closes this meditation.

The prayer concerns *secret sins* (12). Not only secret from others, but secret from ourselves. No man could bear a full revelation of his own errors. We need cleansing from unknown as well as known sins. He who walks in the light, and whose fellowship is undisturbed, still needs the constant cleansing of the blood (1 Jno. i. 7). *Outward keeping* (13). This is not more than God promises (Rom. vi. 12-14). See what human helplessness underlies the petition. Presumptuous sins will be committed by him unless God "keeps him back." However strongly the temptation impels you, cry to God for his restraining power. *A devout spirit* (14)—one that is continually occupied with God, and lays a *personal* claim to Him as Strength and Redeemer. If the heart is filled with devout meditations, the words of the mouth will be right (Matt. xii. 34-35). God keeps the life right by keeping the heart right (Prov. iv. 23; Phil. iv. 7).

Evangelistic Notes.

Messrs. Potter and Miller, evangelists, have had wonderful success in cities near the centre of the State of Illinois.

Freeport, Ill., 150 miles west of Chicago, has had a gracious revival. Large numbers have professed faith in Christ.

Revs. John More and R. Leitch have held an interesting and encouraging mission in Broad-street church, Birmingham.

Turner Junction, thirty miles west of Chicago, has had a blessed revival. Help has been called for by the pastor, and other ministers have gone to his aid in carrying on the good work.

Burnham Overy.—Mr. F. W. Walter, of the Evangelisation Society, has just closed a three weeks' mission here, which has resulted in great blessing. The meetings have been well attended, and God's power has been made manifest. Many backsliders have been restored and precious souls saved, and God's people greatly blessed.

Rev. George C. Grubb has, as our readers know, been labouring with much success at the Antipodes. Mrs. Reed writes from Tasmania: "Very great blessing has attended the mission of Mr. Grubb to the Colonies, and our hearts are filled with overflowing joy and thanksgiving. Mr. Grubb and his party left for New Zealand on March 3, the prayers of many following them."

Mr. W. R. Bradlaugh, of the Evangelisation Society, has during the past fortnight conducted a mission in Ebenezer Chapel, Coalville. Many have professed to receive blessing. He has also spoken to the men in the railway Waggon Works in the dinner-hour. Several of the men, sceptics and readers of "freethought" publications, accepted copies of anti-infidel papers.

Leicester.—A very successful mission has just been conducted at the Leicester Ragged School by Mr. Rowland Sturt, of the Evangelisation Society. God has owned the word, and some who have laboured in this part of God's vineyard for many years were gladdened with the sight of old scholars coming out on the Lord's side; while many others tell of the help and blessing they have received.

Hawkhurst.—Mr. John H. Cooke, of the Evangelisation Society, has just concluded here a fortnight's united Mission, extending from March 21 to April 3. The attendance, which was good at the commencement, steadily improved as the Mission progressed. Christians of long-standing have been quickened, others have been brought nearer, and many have openly sought the Lord. The Mission was preceded and is being followed by a week of prayer.

Rev. R. Balgarnie has just closed a seven days' mission at the Presbyterian Church, Wood-green, which has proved, by God's blessing in a remarkable degree, a time of refreshing and ingathering. As many as 147 have professed conversion, most of these being drawn from the Bible and senior classes. Meetings are being continued for the young converts. These are largely attended and most interesting. Sunday-school teachers and other Christian workers, who had been long praying and looking for an outpouring of the Spirit, are entering into the movement with the greatest earnestness, and are filled with the joy of harvest. The spirit of expectancy abroad in the whole Church gives the greatest hope that the good work will continue to go on. D. M.

A Village Mission.—The success of a mission, as has been frequently remarked, greatly depends on the prayer-meetings. The following incident, which occurred in connection with a week's services recently conducted by two ladies in a Somersetshire village, well illustrates the point. A prayer-meeting was announced for the Saturday evening, but beside the two ladies and the friend who arranged the mission, only *one* person attended; these, however, joined in earnest prayer for the salvation of souls during the special effort about to be made, and a happy hour was spent together. Before the ladies left the village they had the joy of seeing this woman's husband, son, and two daughters (one married) yield to Christ and rejoice in his salvation; this was the more noteworthy, as these four were the only people belonging to that village who openly professed conversion. The son and one daughter have offered themselves as Sunday-school teachers, and their services are most gladly welcomed, as during the week there has been a marked work among the children, who flocked to every meeting held, and many of them promised to attend regularly.

Personalia.

The Bishop of Bedford is recovering from his serious illness.

Rev. Robert Laws, M.D., D.D., of Livingstonia, has arrived home, and is now addressing meetings in Scotland.

Rev. W. Duffus, who has done noble work at Swatow, has, we regret to learn, been compelled by ill-health to resign.

Rev. John Smith, of Edinburgh, has resolved to decline nomination to the vacant professorship in the United Presbyterian Hall.

Mr. Alfred Alsop.—We regret to hear that this devoted labourer in Manchester is seriously ill, it being feared he has cancer in the throat.

Miss Reed, who, after labouring some time in China, was compelled to leave through ill-health, is now in Tasmania, and is improving greatly.

Rev. H. H. Bourn, who has been in poor health since his removal from Windsor in 1875, was on Sunday, March 26, stricken down by a paralytic seizure affecting his speech and his right side.

Mr. Reginald Radcliffe, though still delicate, is much better. He has been staying in the south of France with Miss Radcliffe, but is now returning to England by easy stages.

Ven. Archdeacon Taylor, D.D., after five weeks rest at Abergele, has so far recovered strength that he was able to occupy his own pulpit last Sunday, and hopes shortly to resume full work.

Mr. J. C. Sherrard, J.P., who has for nearly fifteen years superintended the Lamb and Flag Ragged-School Mission, has been compelled by increasing age to resign, greatly to the regret of many. Mr. Noel Cox has kindly consented to fill the vacant post.

Mr. and Mrs. Wallace, of the Marchmont Home, Canada, sailed from Liverpool on Thursday, March 31, in the *Sarnia*, with a party of 150 boys. We would ask the prayers of our readers on their behalf, and that of their large family, that the Lord would give them a safe and prosperous journey, and "bless the lads" and make them a blessing in the new land.

Rev. Dr. Doudney.—Many will deeply sympathise with this veteran servant of Christ in the bereavement he has been called on to suffer through the drowning of his youngest son, Mr. Arthur Doudney, which occurred through the capsizing of the schooner in which Mr. Doudney was proceeding to Manua, one of the group of Navigators', or Samoan, Islands, in the South Pacific.

Mr. Cuff's Silver Wedding.—An interesting meeting was held on Monday night in the New Hall, Shoreditch Tabernacle, to commemorate Mr. William Cuff's silver wedding. Mr. G. T. Dearburgh presented to the pastor an address. In doing so he stated that twenty years ago Mr. Cuff took the pastorate of Providence Chapel, Hackney-road. During the years that had elapsed since then, great things had been done. When Mr. Cuff came there was a debt on the old chapel of £1200, but the debt was paid, and large amounts had been spent in erecting the tabernacle and that spacious hall. In 1883 there was a debt of £9000, which had been reduced to £4000, the amount now owing, and of this amount £800 had been promised. Various interesting presentations followed, which Mr. Cuff acknowledged in a warm and hearty address.

Mr. William Head.—Pastor Frank H. White writes:—"For more than twelve years Mr. William Head with his devoted wife (both members of the Talbot Tabernacle Church) have been patiently, and with much real blessing, labouring in the Gospel, in the Island of Jamaica. Never very strong, our brother has been in weakness oft, but now it is evident that to be spared to his important sphere of service, it is absolutely necessary he should at once come to England for change and rest. For the home and return journey of his wife and two little ones, with expenses of maintenance whilst in England, quite one hundred pounds are needed. Though the pastor of four native churches, Mr. Head's income is a very small one, and only a little beyond his actual necessities. I shall count it a great privilege to be the channel for ministering of the bounty of any of the Lord's people. Mr. Head is unconnected with any missionary society, so cannot look for help in that direction."

AFRICAN MISSIONS.—Three ladies, Miss Annan, of Dundee, and Misses Lockie and Marshall, of Glasgow, are about to join the staff of the Morocco Mission. Mr. Peter M'Omish, of Glasgow, proceeds to labour at Old Calabar.

THE LETTER MISSION.—The Secretary, writing from Clapham, S.W., says:—We thank God He has blessed our efforts to many weary, sin-sick souls, who have been led by his Spirit to write to the Mission. Many more have written this year than last, most of them seeking salvation; and, praise God, the greater number of these are now able to rejoice in Christ as their Saviour. Two or three were backsliders, the others desired sanctification; they were not satisfied with a "divided heart," with "some of self and some of Thee." All these have been written to by our helpers lovingly and patiently. In some instances the correspondence is carried on for months and even years.

Letters to the Editor.

LORD'S DAY OBSERVANCE.

Dear Sir,—Perhaps I have been more fortunate than other workers, but for upwards of twenty years I have been privileged to take an active part in the Lord's work, on an average of eight or nine hours each Lord's Day, and have never once found it necessary to hire any conveyance, either cab, omnibus, or train, to take me to it. But then I always took the work which lay nearest my home, within a reasonable walking distance. Some of our friends will have to prove from God's Word the necessity of taking up work which is beyond our powers of walking, before inducing me to alter my opinion on this matter.

Are our London speakers the only preachers of the Gospel, or are there not in most places some who could take the Sunday duty, if a more eloquent or gifted speaker supplied the weekly meeting? I have always questioned the right of God's people to set aside this one commandment of the ten, whilst insisting strongly upon the observance of the other nine. Let any one attempt to play fast and loose with either one of the others, and what would the Church to which he belonged have to say to him?

There is a vast difference between paying for a ride and accepting a seat in the carriage of a friend, whose horse can be fastened outside whilst his driver joins the worshippers inside. "Rich Christians" who deny a preacher this privilege are straining at a gnat. Their horses are seldom worked hard enough to necessitate a whole Sunday's rest. A young woman, having been persuaded to attend a Bible-class one Sunday, seeing the lady teacher drive up in a hansom cab, got up and left the room, declaring that "if that was what Christians did, she would have nothing to do with them." Herein Christ "was wounded in the house of his friends."—Yours faithfully,

A. E. Pitt.

Chelsea.

Sir,—I feel that two great principles are involved in the question of observing the Lord's Day. The first is the broadly human one of "Rest." The institution of the Sabbath, like that of marriage, is independent of the Law, and appeals to man's nature with that boon of periodic rest of which he stands so imperatively in need. Let the miserable consequences attending the attempt made during the French Revolution, to lengthen the week to ten days, teach us the wisdom of the Divine regulation in respect of physical well-being. But some say that account in Gen. ii. is only a type. Then so is marriage.

When Israel put themselves under an obligation to merit God's blessings by their obedience, then what was previously a wise provision became a positive command, and never does our Lord so set the Law at naught as to give us a loophole for disregarding one of its precepts. But when tradition comes in, and seeks to condemn an act of love, to do which seemed to Pharisaic hypocrisy to disregard the letter of the Law, though most manifestly in accordance with its spirit, then the Lord, indeed, rebuked their basely strained literalism, and, while proclaiming the blessed liberty of the new dispensation, in no way compromised the sanctity of the day. Love constrains the Christian joyfully to acquiesce in the great moral principles contained in the Law, which surely are abiding; nay, more, to go beyond them, so that he who stole steals no more, but actually labours that he may have to give to him that needeth. Will not love to man constrain me from interfering with any man's needed rest; and love to God keep me from even the appearance of evil?

The second principle involved is more complex, but surely indisputable. While, we presume, no Christian would travel on the Lord's Day in pursuit of pleasure or even recreation, yet many hold themselves at liberty to do so in the service of the Lord. Now, we hold that any Christian is free to labour as diligently as he can, in the energy of heavenly love, in the interests of his Master. 'Tis his delight to do so, knowing that eternal rest shall full soon be his portion. But can he therefore make others his slaves, to whom their work is of constraint, not willingly, and so make himself a cause of stumbling to them, and cause the beautiful name he bears to be blasphemed? God forbid! But what about those places that depend on outside help for ministry of the Word, whether to the saint or the unsaved? Cannot the Lord be depended on to raise up those who shall do His work without dishonouring his name in the doing of it?

Oh, for the simplicity of Apostolic days! Picture the assembly gathered to the name of the Lord alone, the various gifts in exercise, given of the Spirit and by Him sustained. No racing hither and thither for this man or that. The evangelist or teacher coming along is welcomed. How sweet! But they are past, and Apostles are no longer. *But the Holy Ghost abides*, and the *Head of the Church* still gives gifts. Cannot He be trusted?

R. E. L.

We have received several other letters on the subject. Mr. H. G. Macgregor, writing from 4 Brechin-place, Gloucester-road, S.W., says: "A friend who literally lives for God, whether by personal work or through the 'talents' of different funds entrusted to him, writes to me: 'If you can help more people by travelling on Sunday than by praying at home or stumping near home, settle it *yourself*. (Rom. xiv. 5, 6; Col. ii. 16, 17.) My poor, ill-regulated conscience is not to be the rule of life for any other ass who may have fallen into the ditch on the Sabbath Day.'"

"An Old-Fashioned Christian" writes:—"The Ten Commandments stand by themselves, apart from the ceremonial law of God. There is nothing ceremonial about them, and nothing that specially confines them to the Hebrews. Our Lord Himself tells us: 'The Sabbath was made for man,' for his benefit, and surely in the present hard-working day, and in our hard-working country, man needs his Sabbath as much as ever. Another command of our Lord seems to bear on the question: 'As ye would that men should do to you, do ye even so to them.'"

Several correspondents ask how any one could conceive of the Lord as disregarding the Day of Rest. Mr. Rivers Hicks writes from 10, Alwyne-road:—"Why should the children of grace claim a revocation of the Fourth Commandment unless they also claim the right to ignore the others? Does not duty to God come before duty to man? Is it contended that Grace contradicts the Law, that the fact of the grace of our Lord Jesus Christ having obtained dominion over us shall cause us to break even one of the least of his Father's commandments? The Master, who was also 'my righteous Servant,' said He came 'not to destroy the law, but to fulfil it.'"

Mr. G. A. Couch, evangelist, Brixham, says:—"Are those who travel on Sundays, because they are not under Law, willing to work for employers all seven days of the week because they are under Grace? I am afraid they would be among the first to cry out; then why should they who are blessed with a rest from their business on Sunday, although it was given under Law, interfere with the liberty of any one?"

Other correspondents urge action for the relief of Post-office workers. One writes:—"It is only in districts where the *majority* of the inhabitants agree not to receive letters on the Lord's Day that the Post-office officials can benefit to any appreciable degree, for I have often been assured by them that the trouble of selecting and placing on one side the letters of the few is almost greater than if the postman deposited them *in the course of the round he is all the same obliged to make*. Hence the value and desirability of combination."

"THE ACCUSER CAST OUT."

Dear Sir,—The writer of the paper "On the Accuser Cast Out," in your number of March 24, has overlooked several material circumstances which ought to be borne in mind. Though citing many Scriptures, he has entirely left unnoticed the Divine institution of Sacrifice as shown in Lev. iv. &c., by which the God of Israel pledged himself to pardon the guilt of his worshipper. This he was graciously pleased to do, although Rom. x. 4 shows the inadequacy of the animal sacrifice. Our God found in his own mind sufficient reason for these continuous acts of mercy, and also for the cleansing of Joshua, the High Priest, by virtue of the GREAT SACRIFICE, to be afterwards offered up.

Another oversight in the assertion made, "and who removed the iniquity of that land and of all the world in one day." The iniquity of the land is not removed, it is still defiled by the blood of their murdered Monarch (Num. xxxv. 30-34). Israel is still, in consequence, driven out. Neither is the world absolved from its iniquity (Rev. xx. 11-13).

Another most important oversight occurs in the assertion, running through the paper, that Satan is already cast out of heaven, based apparently upon the passage, Luke x. 18, "I beheld Satan as lightning fall from heaven." This is not a fall of gravitation. Lightning flashes; it does not tumble. Satan will tumble when cast out (Rev. xii.) In this instance it apparently was accelerated motion in behalf of his affairs, interfered with by the action of the Apostles in casting out devils.

The Accuser, far from being as yet ejected, is still in the Upper Heavens, the επουρανιοι, Eph. vi. 12. He it is against whom, and his associated principalities and powers, the Christian has incessant need to fight. The region he occupies is identical with that named in the same Epistle i. 3, and ii. 6, where our Lord now is.

To accuse does not compel a judge to condemn. Those who accused our Lord before the Sanhedrim and before Pilate, failed to substantiate their charges: and though Satan accuses us day and night, as he has innumerable grounds for doing, yet we have One who pleads in our behalf in constant, earnest intercession. His one prevailing plea is, not that we are guiltless, but that Himself, the Son of God, having taken our nature upon Him, has died in our stead, and that we who confide in Him are his personal property, made one with Himself. In addition, the Holy Spirit is deeply moved in our favour; and being very long acquainted with our struggles against the world, our own corruptions, and the bewilderments of Satan, responds in heartfelt groanings. With the all-holy and upright Judge of all being so lovingly disposed towards his children, we are in every way secured from condemnation.

And as regards Rev. xii. the casting of Satan out of heaven, it must be noticed that it is consequent upon a tremendous battle being fought, angels against angels, Michael the Commander of one army, Satan of the other. None are slain. The conquerors drive out the vanquished, who are not permitted to return.

When the Lamb of God receives from his Father's hand the investiture, with a sealed roll, he begins by opening one seal, on which certain events occur. He then opens the next in order; more events follow. And so on in succession and consecutively, until the seventh seal is undone, in chap. viii. It is not till chap. xii. that the great conflict takes place and the heavens are cleared; the devil having a further time on earth for doing mischief, before being chained in the abyss.

Robert Nelson.

Waveridge Lawn, Malvern.

INVESTMENTS BY CHRISTIANS.

Dear Sir,—I am truly grateful to notice that the consciences of Christian people are being aroused as to the growing and grievous sin of Sabbath desecration, and with your permission desire to address a few words specially to Christian investors, whose cash is invested in any Sabbath-defiling concern. Possibly, their money has been thus invested more from want of thought than principle, and they have associated themselves with undertakings without specially inquiring whether the Lord's Day was observed. To such I respectfully submit the following points.

I. Can the Christian knowingly allow the cash his Master has entrusted him with, to be used deliberately as a bait to tempt, in the most attractive manner possible, an unthinking public to despise and desecrate the Day of Rest, by specially-advertised Sabbath rail and boat excursions, or other pleasure traffic, and, what is, perhaps, worse still, consequently *compel* thousands of *employes* to commit the same grievous sin?

It is a sad fact, painfully true, that railways, steamboats, trams, 'buses, and the many other kindred Sabbath-breaking concerns, are only too surely destroying the sanctity of our Sabbaths, emptying our churches, and insidiously educating the people to disregard and defile the Divinely appointed Day of Rest. Tens, ay, hundreds of thousands are by these agencies induced to spend the Lord's Day in travel for selfish pleasures, and are effectually prevented from hearing the Gospel preached—and this largely sustained by the *Christian* investor's money. Satisfactory dividends and respectable directorates have blinded his eyes to the fearful goal his Lord's entrusted money is leading thousands to.

II. Can the Christian investor knowingly and deliberately allow the "pound" his absent Lord has entrusted him with to be openly used by the devil in direct opposition to the cause and Day of God, to empty the Houses of Prayer, to secularise the Lord's Day, and blot it out of Heaven's Calendar as the Divinely appointed Day of Rest?

III. Can the Christian investor justify the action and business of his Company in breaking the Lord's Day by the plea that he is only a unit, a single member of a great concern, and, therefore, not responsible for the action of the whole? At all events, although only a "unit," he does not refuse his dividend warrant, because it was earned by the Company as a whole, and not by his individual share. Would not such a man, if in business as a merchant, stand appalled if his own warehouse or shop was opened on the Lord's Day? Such a scandalous state of things he would never allow. Not only would his Christian character be stained, but even his very church membership would be jeopardised. Without hesitation he would close his warehouse on the Lord's Day, even if it meant pecuniary ruin.

And yet the same conscientious Lord's-Day-keeping Christian unthinkingly allows his cash, in conjunction with others, to be used to its utmost extent for united desecration of God's Day.

IV. How can the Christian investor in such Sabbath-breaking concerns face the revelations of Christ's judgment seat? What we know *now*, of the irreparable damage done to many by the Sabbath defiling agencies, *appals* and *overwhelms* us. Christian investors! ponder, pray over what your money is doing, and haste, while you have time and opportunity, to use it as you would wish you had when you stand in the light of his presence, and possess the full consciousness of the responsible trust of invested money.

Chas. Underwood.

Twickenham, S.W.

DR. PIERSON AND THE PRESS.

My Dear Sir,—You might do me a possible service, and others who sympathise with my views, and at the same time prevent unnecessary interruptions of my time, by publishing the following open letter to all representatives of the Press. I courteously but firmly decline all "interviewing." It is a system which, though it has the credit of originating in America, I have never believed in and have never encouraged. It often is pressed to the verge of impertinent intrusion. When I have anything to say to the public I reserve to myself the right and privilege to say it in my own way, place, time, and form. The representations or misrepresentations of other parties I do not consider myself responsible for, and it has not been my custom to chase about after my own reputation, believing as I do that when a man's reputation needs so much looking after it is not worth the pursuit. When the time comes that I desire to make any communication to the public, I prefer to choose my own channels for such communication; but, as I have done for twenty-five years, I strenuously object to feeding the abnormal appetite of an insatiate public by what the Athenians so much delighted in, viz., the carrion of curiosity.—Yours truly, Arthur T. Pierson.

Metropolitan Tabernacle, April 2.

Temperance Notes.

The Bolton and District Wesleyan Band of Hope Union, which has been in existence for fifteen years, now numbers nearly ten thousand members.

Licences have been refused at Wandsworth, Barnet, and Highgate, on the ground that the localities did not require so many public-houses.

The Sunday Closing Bill for England, which was brought in on February 10 by Mr. Henry Broadhurst, is down for the second reading on Wednesday next, April 6.

Mr. Justice Vaughan Williams, in charging the grand jury at the Chester Assizes, referred to the remarkable absence of crimes due to drink, and said that they might begin really to hope in a permanent improvement in the morals of the people.

"A Temperance M.P.," writing from the House of Commons, on the Shop Hours Bill, asks:—"Why are not the *employes* in public-houses and beershops included in this Bill? Surely life and work in these places is more trying than in a draper's or millinor's shop?"

Mr. Matthew Burnett has just closed a successful Evangelistic and Gospel Temperance Mission at Waterhouses, Durham. Some extraordinary cases of conversion have taken place, and 180 have put on the blue ribbon badge. Mr. Burnett visits the new converts at Blyth this week, and will revisit Scarborough and district at the end of the week. His address is Westwood, Scarborough.

A largely-attended meeting was held on Monday night in Wesley Chapel, Leeds, presided over by Mr. G. Crowther, of Boston Spa, when addresses were given by Revs. T. T. Lambert and George Jackson. The former said that so long as there were 185,000 public-houses in the country—one for every thirty-six persons—so long would there be great need of home missions. Last year the amount spent on drink in the country was £141,000,000.

A correspondent of the *Union Signal*, writing from Rotufunk, West Africa, says:—"Oh! the sin, the awful sin, Christian nations are committing by sending intoxicating liquors to our shores. Heathenism is awful; but when coupled with drunkenness, the scene is too black for any portrayal. We can only raise our eyes to heaven and cry, 'How long, oh! how long?' When will we arise in the strength of the Lord, and with the voice of one man say this accursed traffic shall cease?"

The Independent Methodists around Wigan have held a largely-attended convention at Platt Bridge. One of the afternoon subjects was, "The Church in Relation to Social Questions." Of course "Drink" came first. The meeting was enthusiastic, and passed a resolution recommending the members of the congregations to use their votes in connection with Boards of Guardians, Local Boards, and Town Councils, so as to reduce the temptations to drink, and, so far as the workhouse is concerned, to annihilate it altogether.

At the annual meeting of the National Temperance Federation, lately held at Exeter Hall, motions were carried in favour of English and Irish Sunday Closing, the Scotch Direct Local Veto, and Mr. Conybeare's Children's Bill; also instructions to the executive to procure a return as to temperance teaching in the schools of the United States, and to promote the enforcement of the Truck Acts; prosecutions of hawkers of spirits on railway platforms, and the extension of magisterial veto on beer and wine licences.

On Saturday evening, 26th ult., a Gospel Temperance demonstration was held in the Exchange Hall, Hawick, Provost Hogg presiding. The hall, which will seat upwards of two thousand persons, was crowded. The principal speaker was Mr. Merton Smith, who was supported by many of the ministers of the town, and by some of the leading manufacturers and tradesmen. The meeting was one of the most enthusiastic ever held in Hawick, and, to crown all, at the close upwards of 350 persons signed the pledge, two-thirds of which number were young converts to the Gospel of Christ.

A writer in *The Christian Advocate*, in charging the drink traffic with being the direct cause of crime, Sabbath desecration and irreligion, says that on Sunday evening week while he stood at a street corner, just opposite a public-house, with a mission band, he counted over a hundred persons who entered that public-house during the half-hour over which the mission service extended, and that at that rate it would be easy to infer the vast numbers that must have entered the various public-houses of the city during the afternoon. He therefore argues Christians are only half awake to the evils of intemperance, and that like Nero they are only fiddling while Rome is burning.

The first of a series of temperance meetings arranged for in the various Presbyteries, according to a recommendation of the last General Assembly, has just been held in Londonderry, Rev. W. J. Lowe presiding. Papers were read by Revs. Thos. West, of Antrim, on "The Duty of Separation from the Drink Traffic," by E. J. M'Mordie, of Monreagh, on "Individual Responsibility with regard to Temperance," and by Jno. M'Millan, of Dundalk, on "The Training of the Young in Temperance Truth." These papers have been published in full in some of the Derry newspapers, and in this way it is hoped that a strong public sentiment on the drink question will be formed, and much good accomplished.

OBITUARY.

MRS. R. MORETON.

Many will deeply regret to hear that the Hon. Mrs. Reynolds Moreton, the beloved wife of Captain Moreton, so long the loved and honoured superintendent of the Conference Hall, Mildmay-park, died on March 19, after only four days' illness. Thus a life of loving labour ended—she rests in Christ.

MRS. BLENNERHASSETT.

A wide circle of friends will regret to hear of the death, on Monday morning, 4th inst., of Mrs. Blennerhasset, who for thirty-five years was Lady Superintendent of the Ogle Mews Ragged Schools, Marylebone, W. During this long period she exercised a vast influence for good among the many hundreds of girls with whom she came in contact. She was a real mother to many, and her usefulness in numberless ways will not soon be forgotten. Her influence owed much to the length of her service, as numbers of old scholars, on revisiting the schools after some years of absence, were cheered by finding her still at her post, and ready to talk over the events of their girlhood. After a long and painful illness, she has now gone to her reward, affectionately "remembered by what she has done."

MR. ALEXANDER ALLAN.

Following close upon the death of Mrs. Allan, which took place on February 18 last, comes the intimation that Mr. Alexander Allan, head of the firm of Messrs. J. and A. Allan, of the Allan and State lines of steamers, has also passed away. The sad event took place on Saturday morning, at Blackwood House, Kirkmuirhill, Lanarkshire. The deceased, who was in his sixty-seventh year, had been an invalid for the past twelve months. Mr. Allan took no very prominent part in public affairs, but he was a well-known citizen of Glasgow, and all religious, social, and temperance movements found in him, and in his wife, warm advocates and liberal supporters. He was an elder in Wellington U.P. Church (Rev. Dr. Black's), and was frequently a representative to the Synod. He is survived by five sons and two daughters.

M. JEAN BAPTISTE COUVE, BORDEAUX.

Not only the French Reformed Protestant Church, but a much wider circle, mourns the death of Jean Baptiste Couve, at the early age of forty-nine. For several years a member of the Consistory of Bordeaux, he was the soul of various Christian societies, never failing to attend meetings, wherever held, in the departments of Garonne and Dordogne. His hospitable house was ever open to representatives of the missionary cause, whether French, on their way to Africa, or English, German, Dutch, or Swiss. During his frequent visits to England and Scotland he ever struck the note of Christ's cause for his beloved France. His chief characteristics were unselfishness and modesty. Whenever and wherever he had rendered a service, with a warm grasp of the hand, he would say, "Merci" ("Thank you"), as if he, and not the helped one, had been the recipient of favour.

MR. JOHN GUSTARD.

We hear with regret of the death of Mr. John Gustard, of Bedford-gardens, Kensington. He will be missed by many who knew him as an unostentatious but loyal follower of the Lord Jesus Christ. He was in most hearty sympathy with all true Christian work, but that of the Ragged School Union held a foremost place in his heart. For many years he was the honorary secretary of the Pear-street and Duck-lane Schools, Westminster; also a member of the Parent Union Committee at Exeter Hall, and when circumstances obliged him to retire from active service, he still continued his interest in "The Rags," as he was wont to call them. He only survived his devoted wife nine months. In their removal the church has lost two pillars of truth. They ever defended Protestant doctrine, and were mighty in the Scriptures. Many a lonely invalid will miss the weekly Bible reading and tract which cheered their heart. "Peace, perfect peace, through the blood of his cross," were his last words; soon after he sweetly fell asleep in Jesus, to wake no more to care and pain on earth, but "In Immanuel's land" to live for evermore.

THE WAR SPIRIT OF NATIONS.—In the course of a recent lecture on the war between Benhadad and Ahab, delivered in the R. P. Church, Glasgow, Rev. Dr. Kerr said that the war passion had not ceased to actuate the nations. The flame blazed up the moment any nation deemed its "flag dishonoured." If men were as ready as nations to fight on the slightest insult, society and the family would never be at rest for duels. It was deplorable that in the last quarter of the nineteenth century the most civilised nations were the most fully armed, their very attitude of preparation being a provocation to a conflagration. Never were there more gigantic engines for the destruction of property and life, man's ingenuity being laid under the heaviest pressure to devise instruments of death for man. Sooner or later these gigantic armaments must, by reason of their own weight precipitate the avalanche.

Among the Churches.

CHURCH OF ENGLAND.

In the latest letters from Uganda, Mr. Pilkington shows very clearly the imperative need for a large reinforcement of missionaries.

The important vicarage of Great Yarmouth has been offered to Canon Quirk, vicar of St. Mary's, Beverley, an earnest Evangelical.

The sum of £2000 has been raised towards the erection of a proposed new church of St. Andrew, in the mission district of Dearnley, Smallbridge, Rochdale.

High Churchmen and Ritualists are raising the strongest possible objection against the Archbishop of Canterbury's Clergy Discipline Bill, which deals with procedure in cases of intemperance and immority.

Rev. Charles W. Barnard, rector of Church Hill, near Kidderminster, formerly vicar of Rowley Regis, Salop, has accepted the vicarage of Oldbury, near Birmingham, vacant by the death of Rev. William T. Taylor.

The Bishop of Exeter's action in confirming a number of lunatics is exciting great attention, and it is not improbable that the matter will be discussed at the forthcoming session of Convocation.

Bishop Austin, of Guiana, Metropolitan of the West Indies, and *doyen* of the Anglican Episcopal Bench, celebrates his episcopal jubilee during the present month at Georgetown, British Guiana. Among the many offerings he has received a gift of ten thousand dollars from the Governor and Court of Policy of British Guiana. This is one of exceptional interest, the Governor (Viscount Gormanston, K.C.M.G.) being a Roman Catholic.

The Bishop of Liverpool preached on Sunday week at St. Philemon's, where the services are of the old-fashioned plain and hearty style. Canon Honeyburne has been vicar since 1874, and all these years he has borne testimony to the benefits which may be derived from plain Protestant worship and sound evangelical teaching. His church is filled, the parochial organisations are kept up liberally, and continue to act effectively for good in the district.

The annual tea for the agents employed by the Church of England Scripture Readers' Association was held last week at King's College, when there was a large gathering of Readers and their wives. Rev. Marcus Rainsford, who has been identified with the work of the Association for more than twenty-five years, presided over the subsequent meeting, and addressed a few hearty words of sympathy and encouragement to the audience. Rev. Prebendary Eardley Wilmot, Vicar of St. Jude's, South Kensington, also gave a very helpful address on Serving Christ, Following Christ, and Dwelling with Christ.

CONGREGATIONAL.

A women's settlement has been formed in Canningtown for work among the poor.

Rev. D. Robb, Leith, has conducted a week of evangelistic services in the Congregational Church, Wick.

The Congregationalists of East Dereham have received the sum of £500 from Mr. H. C. Wigg, formerly of that town, and now of Melbourne.

Rev. J. W. Houchin, of Ingatestone, is delivering a course of six lectures on the persecutions and sufferings of Nonconformists in the past.

Rev. F. Barclay has resigned the pastorate of the Pilgrim Church, New Kent-road, on account of ill-health, and intends going to Australia.

At the annual assembly of the Cumberland Congregational Union, held at Workington, Rev. J. E. Clayton, of Cockermouth, was elected president for the year.

The Congregational Union is asked to take steps to secure the commemoration of the tercentenary of the death of three Congregationalists—Barrow, Greenwood, and Penry, who died for fidelity to conscience in 1593.

A touching story of the Self-Denial week comes from Sheffield. An aged couple whose scanty income left no margin for reduction, having unexpectedly received the present of a sovereign, determined to give the whole to the self-denial fund, and would take no refusal.

The vacancy in the pastorate of the Arley Congregational Church, Bristol, caused by the departure of Rev. S. J. Whitmee to Samoa to undertake control of the operations of the London Missionary Society there, is about to be filled by Rev. Jonathan Roebuck, who comes from a successful sphere of toil in Dundee.

The annual meeting of the Church-Aid Society is announced to be held on Tuesday, May 10, in the Memorial Hall, the Mayor of Ipswich in the chair. Addresses are promised by Revs. I. Morley Wright, W. J. Bull, and J. Beale, of Othery, in the flood district of Somersetshire.

BAPTIST.

A new chapel has been opened in Nelson-street, Kettering.

The Plumstead and Sidcup Mission continues to show cheering fruit.

Mr. John Burnham was labouring last week in Saltash with tokens of interest.

An interesting work is going on in the Barry Hall, near Cardiff, and it is hoped a chapel will soon be built.

Special services during the past week or two in Tredegarville, Cardiff, have proved full of hopefulness.

The anniversary of the Market Harborough Chapel was held on Sunday last, the preacher being Rev. C. Duxbury.

Mr. H. Kerby Byard, of the Pastors' College, has accepted the invitation of the united Baptist Churches of Winslow and Swanbourne, Bucks.

Special missions in connection with the Baptist Forward Movement are arranged for April and May at West Croydon, Camden-road, Streatham, and Victoria-park.

Encouraging results have followed a mission recently conducted by Mr. Henry Thorne, at Clarendon Chapel, Camberwell New-road. Several have confessed Christ.

During the four Sunday mornings of March, Rev. H. H. Pullen, of Crouch-hill, N., took for his subject "The Bible: Its Inspiration and Infallibility." One evening Mr. Sjöblom, a Swedish Christian, who has been in England a few months for preparation for mission work on the Congo, gave an address on "Fellowship with Christ."

The Regent's-park "Year Book" affords ample evidence that busy as Mr. Meyer has been in helping others, his own work has also prospered in every department. For example: During the past year the membership, which now stands at 719, has increased by 105. The Sunday-school now numbers nine hundred scholars and eighty-nine teachers.

(Continued on page 26.)

THE

CARBOLIC SMOKE BALL

WILL POSITIVELY CURE

COLDS
Cured in 12 hours.

CATARRH
Cured in 1 to 3 Months.

ASTHMA
Relieved in 10 minutes.

INFLUENZA
Cured in 24 hours.

BRONCHITIS
Cured in every case.

HOARSENESS
Cured in 12 hours.

LOSS OF VOICE
Fully restored.

SORE THROAT
Cured in 12 hours.



HAY FEVER
Cured in every case.

THROAT DEAFNESS
Cured in 1 to 4 months.

SNORING
Cured by inhaling at bedtime.

CROUP
Relieved in 5 minutes.

WHOOPING COUGH
Relieved the first application.

NEURALGIA
Cured in 10 minutes.

HEADACHE
Cured in 10 minutes.

As all the Diseases mentioned above arise from one cause, they can be cured by one remedy, viz.:—

THE CARBOLIC SMOKE BALL.

TESTIMONIALS.

Rev. HENRY S. LUNN, M.D. (Editor of *The Review of the Churches*), writes from 5, Endsleigh Gardens, London, N.W., November 16, 1891: "I have much pleasure in testifying to the great value of your Carbolic Smoke Ball. It has been *used in my household with the best results in cases of bad Catarrh.*"

The Rev. G. J. BRETT writes from The Manse, Tendring, Colchester, July, 1891: "For eighteen months I have used the Carbolic Smoke Ball with very astonishing beneficial results. I value it very highly, and should feel uncomfortable without one kept by me."

The Rev. Dr. J. HILES HITCHENS writes from 90, Gloucester-street, Belgravia, S.W., January 1, 1890: "Your Carbolic Smoke Ball relieved the head and throat to a large extent."

TESTIMONIALS.

The Rev. Dr. BULLOCK (Editor of *The Fireside*) writes: "Those who are troubled with Hay Fever will do well to try the Carbolic Smoke Ball. From practical testimony we can certify that it gives great relief."

Major ROWLAND WEBSTER, Sutherland Avenue, W., writes: "The Carbolic Smoke Ball gave me entire satisfaction last summer. I unintentionally got into a field where Hay-making was going on, and I was not inconvenienced by it. I have not been able to do such a thing for the last twenty years without suffering frightfully."

Dr. J. COLBOURNE, M.D., writes: "I can very highly recommend the Carbolic Smoke Ball from observing its usefulness in quite a large number of cases, principally CATARRHAL AFFECTIONS OF NOSE, PHARYNX, LARYNX, and BRONCHIAL TUBES."

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(Continued from page 24.)

METHODIST.

Rev. W. Wakinshaw pleads the urgent importance of village work.

The Manchester Wesleyan Mission has held interesting meetings at Alderley Edge.

Special meetings at Stockton, held by Rev. J. T. W. Stafford and D. T. Young, have stirred many.

Various important changes are being made in the organisation of the Central London Mission.

In the Portsmouth Town-hall large and enthusiastic meetings have just been held by Rev. H. P. Hughes and W. D. Walters.

An interesting Local Preachers' Convention has just been held at Chatteris, for the consideration of "preparation" and "preaching."

For young people away from their homes and others who cannot attend week-night meetings, Rev. J. S. Hicks, of Willesden, holds a social hour on Sunday evenings, which is a great success. It closes with family prayer.

Mr. W. P. Hartley, Primitive Methodist Missionary treasurer, has offered £1000 towards the cost of building a new wing to the Manchester College. At present the number of young men for whom provision is made is too small to meet the yearly demand for ministers.

PRESBYTERIAN.

Rev. Hugh Falconer, of Edinburgh, has been called to Cambridge.

We hear that Rev. W. M. Taylor, D.D., of New York, is being proposed as a good successor to the late Principal Cairns.

Rev. H. Shearer has been giving an interesting series of lectures on "The English Bible," in the rooms of the Brighton Y.M.C.A.

The efforts being made by the Foreign Mission Committee of the English Presbyterian Church to raise £10,000 to clear off the debt are now approaching a successful issue.

Sir Charles E. Bernard, K.C.S.I., in the course of an interesting lecture on "India and Her People," delivered the other day in Crouch-hill, bore high testimony to missions.

Two legacies have been left to the Presbyterian College by the late Mrs. Traill, of Notting-hill—one of £200 for an endowment to the library, and one of £500 to found a theological scholarship.

Two additional missionaries are about to be sent to strengthen the staff at the Lake Nyassa Settlements. The Dutch Reformed Church of South Africa co-operates with the staff of the Scottish Church in the Livingstonia mission-field.

SOCIETY OF FRIENDS.

According to *The Friend*, the increase of the Society last year was 2742—viz., a little over two and a-half per cent.

William Jesper Sayce has published an excellent little penny pamphlet on "What the Society of Friends Believes, and Why."

Justine Dalencourt, a French Friend, has just had the unique position accorded her of membership in a Temperance Committee in Paris, among pastors and other gentlemen.

At the World's Congress of Religions next year in Chicago, the Friends are likely to be represented by six orthodox and four "Hicksite" Friends. A large advisory committee is also suggested.

At a Gospel Mission in Indiana, out of over a hundred professed conversions, sixty-one requested membership among Friends in one district, and in another, after a similar profession, twenty wished to join the Society.

The Friends of Cleveland, Ohio, have suspended their usual Sabbath evening meeting, and opened Gospel services in a theatre in the heart of the city instead. J. Walter and Emma B. Malone are the workers, assisted by others.

NOTES FROM IRELAND.

The inaugural meeting of a Methodist Council for Belfast was held on last Thursday evening, and was largely attended.

The consecration of Dr. Welland as Bishop of Down, Connor and Dromore, took place in Armagh on Friday week; the sermon was preached by the Bishop of Ossory.

A meeting in connection with Count Campello's Italian Mission was held in Belfast on Monday week, Rev. Dr. Welland presiding, and an address being delivered by Rev. S. L. Dixon.

As the result of the recent anti-opium meetings in Dublin, memorials have been signed calling upon the Government to carry into effect the resolutions of the House on the subject of opium of April 10 last.

The Arklow open-air services still continue to be disturbed. On Sunday week the police were knocked about, their helmets dashed to the ground, and their batons wrenched from them; while Rev. Mr. Hallowes and his supporters were also very roughly handled.

The annual meeting of Derry Branch of the Bible and Colportage Society has just been held. The Society has four agents, who paid during the year 17,257 visits, and sold a very large number of Bibles and Testaments and other books, besides holding many religious meetings.

Rev. S. G. Cotton has been found guilty by the county Antrim jury, after a trial lasting five days, of ill-treating and neglecting five children placed under his charge in Carogh Orphanage. Sentence was deferred pending the decision of the Court of Appeal on a point of law raised at the close of the case.

FALLEN ASLEEP.

At Norwich, on March 25, Rev. C. H. Hosken, a veteran Baptist minister, who in earlier days took, in the United States, an active part in the struggle against slavery, and kept "a station on the underground railway" for the escape of runaway slaves; in the South Pacific (through the capsizing of a schooner), Mr. A. Doudney, youngest son of Dr. Doudney; at Leicester, Rev. T. Yates, who had been a preacher of the Gospel for sixty-one years; at Bathafarn House, Carnarvon, on March 31, Rev. David Richards, superintendent of Carnarvon Welsh Wesleyan Circuit, one of the foremost and best-known ministers in the Principality, who last year underwent a painful operation, the effects of which proved fatal; at Ilfracombe, Rev. J. R. F. Ross suddenly from heart-disease; at Golborne, Mrs. Travers, an earnest Christian worker; at Dromara, co. Down, Mr. John Campbell, aged 90 years, and for over twenty years an elder in the Presbyterian Church; in Freemantle, Western Australia, Rev. Joseph Johnson, the last of the missionary band who went in 1836 with the noble John William to the Society Islands, and was the only missionary who remained in Tahiti after its annexation by the French; in Manchester, on March 24, Ralph Taylor, aged 86, to the last a devoted and faithful preacher of the Gospel; at Leeds, on March 29, Canon C. Edwards, of Bingley, aged 55, loved and respected as a devoted clergyman.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, APRIL 4, 1892.

*** Donations should be sent by Cheque or P.O.Orders, not by stamps.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank**;" this will effectually prevent loss.

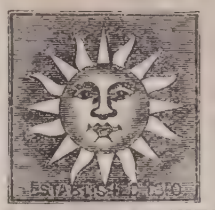
"WILL."—Please say which fund for Jews.	£	s.	d.
Society for the Relief of Persecuted Jews—E.H., 10s.; S.A., 10s.; E.H., £2 10s.; M.C.J.C., 10s.; Girlie, 2s. 6d.; Mrs. B., 10s.; J.E.B., 5s.; Two Friends, 10s.; A Friend, 5s.; A.J.T., 10s.; J.E., £1; N., Doncaster, 5s.; J.R.W., 2s. 6d.; Thankoffering, A.G., 10s.	8	0	0
McAll Mission, France—E.L., £1; Miss F., 10s.	1	10	0
Miss de Broen's Work, Paris—E.L., £1; J.L., 10s. 6d.	1	10	6
Mrs. Lewis's Homes, Paris—E.L.	1	0	0
The "Lady Kinnaird" Memorial Hospital, Lucknow—M.S.	2	2	0
Paris City Mission—E.L.	1	0	0
Miss Marsden's Work (Lepers, Siberia)—M.U., Hampstead, 10s.; J.M.B., Bath, 3s.	0	13	0
Persecuted Stundists—E.H., £2 10s.; Two Friends, £2; E.A., 5s.; Mrs. A.G., £1; A Friend, 5s.; J.E., £1	7	0	0
Englishwomen's Russian Famine Fund (Miss Hesba Stretton)—M.E.B., 5s.; E.R.B., 10s.; A.B.C.,5s.; Mill-street Presbyterian Church, Port Hope, Ontario, £6 8s. 6d.	7	8	6
Anti-Opium Fund (Women's Committee)—A.B.C.	0	2	6
Friends' Russian Famine Fund—Girlie, 2s.; E.Y.P., 10s.; A.K.F., 5s.	0	17	0
Persecuted Russian Jews—E.H., 10s.; E.T., 3s.	0	13	0
North Africa Mission—Steward, £5; per 75th Regt., £2 2s.	7	2	0
Central China Religious Tract Society (Rev. Dr. Griffith John)—A.E.	5	0	0
China Inland Mission—Per 75th Regt., £2 2s.; S.N., £10	12	2	0
Mr. Bright's Work, Mexico—Per 75th Regiment	2	2	0
Mr. F. S. Arnot's Work, Africa—Per 75th Regiment	2	2	0
London Missionary Society—J.P. and F.M.	0	10	0
Syrian Mission—M.E.B.	0	10	0
Female Orphan Home—M.E.B.	0	10	0
Thames Church Mission—M.E.B.	1	0	0
National Refuges for Homeless Children—M.E.B.	0	5	0
Midnight Meeting Movement—M.E.B.	0	10	0
Evangelistic Mission—M.E.B.	0	10	0
Bible Stand, Crystal Palace—M.E.B.	0	10	0
Barbican Mission to Jews (Poor Jews)—M.A., Dublin	0	5	0
Dr. Barnardo's Homes—E.L., £5; A Friend, 5s.; (*Emigration*)—N., Doncaster, 5s.	5	10	0
Friendless and Fallen—M.E.B.	0	5	0
French Mission, London (Pastor Du Pontet de la Harpe—E.L.	1	0	0
Stockwell Orphanage—H.B.	2	0	0
Scripture Readers' Society for Ireland—E.H.	2	10	0
Bible and Colportage Society of Ireland—E.H.	2	10	0
St. Giles' Christian Mission—A.W.B., 3s.; J.E.P., £2; R.C.S., £2 2s.; E.H., 10s.; L.G., £2 2s.; M.A.H., 10s.	7	7	0
Great Western Railway Widow and Orphan Fund—M.E.B.	1	0	0
Lady Hope's Work, Borough—R.B.J., £5; (*New Premises*)—Dowager Lady S., £10; (*Food and Coals*)—T.L.R., 10s. 6d.	15	10	6
Wesleyan East London Mission—J.E.P.	5	0	0
Mrs. Meredith's Missions—J.E.P	1	0	0
George Yard Mission—J.E.P.	1	0	0
Mission to Deep-Sea Fishermen—J.E.P., £1; L.A.S., 3s.; Sympathy, 7s. 6d.	1	10	6
Y.M.C.A., Dublin—M.S.	2	2	0
Y.M.C.A., Islington—M.S.	2	2	0
Mrs. Day's Rescue Mission, &c., Steventon—M.S.	0	10	6
Aged Pilgrims' Friend Society—L.G.	1	1	0
Bible Carriage Mission, Leeds (Mr. Willy)—R.C.S.	2	2	0
Gospel by Post, Ireland—E.H.	0	10	0
Mr. Fegan's Home—L.G.	1	1	0
Tower Hamlets Mission—M.E.	0	10	0
London City Mission—L.G.	2	2	0
Ragged School Union—L.G.	2	2	0
Homes for Aged Blind, Crouch-hill—L.G., £2 2s.; Steward, £1	3	2	0
Royal Blind Pension Society (Men)—Steward	1	0	0
Indigent Blind Visiting Society—Steward	1	0	0
Y.W.C.A. (Old Cavendish-street)—Steward	1	0	0
Flower Girls' Mission, &c.—Steward	0	10	0
Provident Surgical Appliance Society—Steward	0	10	0
Missionary Bureau—Steward	0	10	0
Homes for Crippled Boys, Kensington—Steward	1	0	0
Railway Servants' Association (Accident Fund)—Steward	1	0	0
Railway Benevolent Institution—Steward	0	10	0
Evangelistic Village Mission—Mrs. D.	5	0	0
"Echoes of Service" (Mission purposes)—Per 75th Regiment	2	2	0
Mildmay Mission to Jews—Per 75th Regiment	2	2	0
Home of Industry (Aged Christians)—Lieut.-Col. R.	2	2	0
Strangers' Home for Asiatics, &c., Limehouse—Lieut.-Col. R.	1	1	0
Rev. A. G. Brown's Work, East London—M.E.	0	10	0
	£147	19	0

[ADVERTISEMENT.]

The London Samaritan Society and Homerton Mission Offices, 98, High-street, Homerton, E. (Free Meals):—I.G.E.J., 5s.; S., 5s.; E.D., £1 1s.

(For Forthcoming Meetings see Page 28.)

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Donations will be most thankfully acknowledged if sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard St., E.C.; to the Secretary, Mr. W. WHEATLEY, 29, Brooke Street, Holborn, E.C.; or to the Superintendent,

Mr. GEORGE HATTON,
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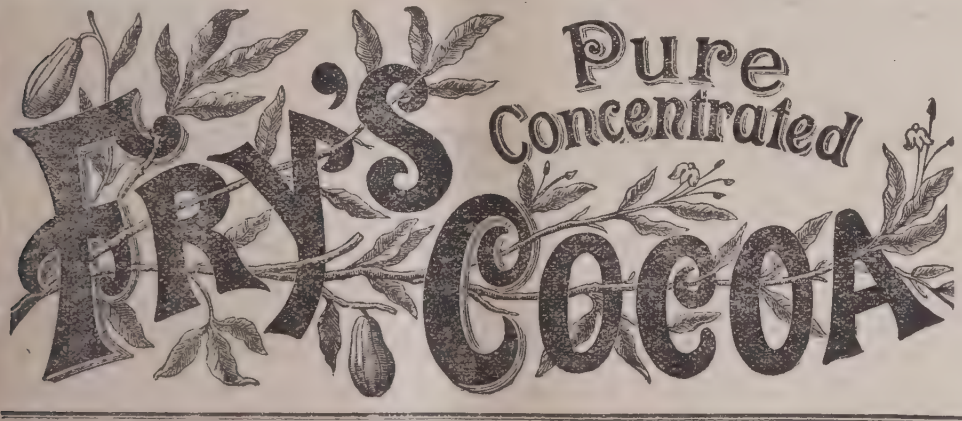
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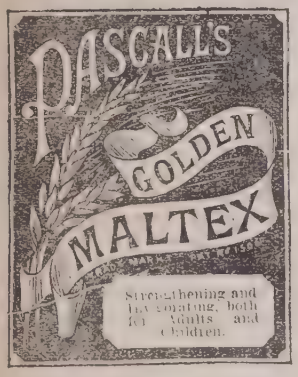
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BAPTIST ANNIVERSARIES, 1892.

Thursday Morning, April 21st.

BAPTIST MISSIONARY SOCIETY.—INTRODUCTORY PRAYER MEETING, Mission House, Furnival-street, Holborn. Rev. THOMAS BARRASS, of Peterborough, will preside and deliver an Address. Service to commence at 10.30 a.m.

Thursday Evening, April 21st.

BAPTIST BUILDING FUND.—ANNUAL MEETING at Westbourne-park Chapel. Rev. R. H. ROBERTS, B.A., will preside. Chair to be taken at 6 p.m. Tea and coffee at 5.30 p.m.

Thursday Evening, April 21st.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—HOME MISSION SERMON in Westbourne-park Chapel (opposite Royal Oak Station), by Rev. W. LANDELS, D.D., of Edinburgh. Service to commence at 7.30 p.m.

Friday Evening, April 22nd.

YOUNG MEN'S MISSIONARY ASSOCIATION.—PUBLIC MEETING will be held at the Baptist Mission House, 19, Furnival-street, Holborn. H. M. BOMPAS, Esq., Q.C., Recorder of Plymouth, President, will take the Chair at 7.30 p.m. Speakers: Revs. A. T. PIERSON, D.D.; B. BARING-GOULD, M.A. (C.M.S.); and MRS. HOLMAN BENTLEY, of the Congo (B.M.S.).

Lord's Day, April 24th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL SERVICES in the various Chapels of the Metropolis. For particulars see *The Missionary Herald* for April.

Monday Afternoon, April 25th.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—President: Rev. ROBERT HENRY ROBERTS, B.A. THE FIRST SESSION will be held in Bloomsbury Chapel. INTRODUCTORY DEVOTIONAL SERVICE at 2 o'clock, when Colonel J. T. GRIFFIN will preside, at the close of which the PRESIDENT'S INAUGURAL ADDRESS will be delivered, the Report of the Council presented, and Officers elected.

Monday Evening, April 25th.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—PUBLIC HOME MISSIONARY SOIREE at the Portman Rooms, Baker-street (near Metropolitan Station). Chairman: BRIGGS PRIESTLEY, Esq., M.P. Speakers:—Rev. S. CHAPMAN, of Melbourne, Victoria, on "Work in Australia"; Rev. W. F. CLARKSON, B.A., Secretary of the Congregational Church-Aid and Home Missionary Society, on "The Work of Village Churches in the Economy of our Church Life"; Rev. W. J. MATHAMS, of Birmingham, on "Christ's Work in the Cities"; and Rev. E. B. WOODS, B.A., of Stalham, on "Extension or Extinction." Tea and coffee from 5.30 to 6.30. PUBLIC MEETING at half-past six. The London Baptist Choir Union will give a selection of music. Tickets for Soirée 1s. each, to be obtained of the Secretary of the Baptist Union, 19, Furnival-street, E.C.

Monday Evening, April 25th.

BIBLE TRANSLATION SOCIETY.—ANNUAL MEETING in the Library of the Mission House. W. WILLIS, Esq., Q.C., will take the Chair at 6.30 o'clock. Speakers: E. B. UNDERHILL, Esq., LL.D.; Revs. W. F. ARMSTRONG, of Burmah, and H. A. LAPHAM, of Ceylon.

Tuesday Morning, April 26th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL MEMBERS' MEETING, Mission House, Furnival-street, Holborn. Chair to be taken at 10.30 a.m., by J. B. MEAD, Esq., of Brockley.

NOTE.—This meeting is for Members only.—All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society, are entitled to attend.

Tuesday Evening, April 26th.

BAPTIST MISSIONARY SOCIETY.—PUBLIC MISSIONARY SOIREE, in the Cannon-street Hotel. ALFRED THOMAS, Esq., M.P., to preside. Addresses will be delivered by Revs. W. H. BENTLEY, of the Congo; W. J. PRICE, of India; and J. S. WHITEWRIGHT, of China. Tea and coffee from 5.30 to 7 p.m. PUBLIC MEETING at 7 o'clock. Tickets for Soirée, 1s. each, to be obtained at the Mission House, 19, Furnival-street, Holborn.

NOTE.—As a large attendance is anticipated, early application for Tickets is requested.

Wednesday Morning, April 27th.

THE ZENANA MISSION IN INDIA.—ANNUAL MISSIONARY BREAKFAST in the Large Hall, Cannon-street Hotel, at 8.45 a.m. Chairman: W. R. RICKETT, Esq., Treasurer of Baptist Missionary Society. Speakers: Miss ROSE GREENFIELD, of Ludhiana, Rev. EDWARD MEDLEY, B.A., of Clapton, and others. Tickets, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

Wednesday Morning, April 27th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL MISSIONARY SERMON at Bloomsbury Chapel. Preacher: Rev. RICHARD GLOVER, D.D., of Bristol. Service at 12 o'clock.

Wednesday Afternoon, April 27th.

BAPTIST TRACT AND BOOK SOCIETY.—SUBSCRIBERS' MEETING at 4 p.m., in the Lecture Hall, Regent's Park Chapel (close to Portland-road Station). Tea at 6 o'clock. The ANNUAL MEETING will be held in the evening in Regent's Park Chapel. Chair to be taken at 7 o'clock. Speakers: Revs. W. CUFF, GETHIN DAVIES, D.D, and F. B. MEYER, B.A.

Wednesday Afternoon, April 27th.

BAPTIST TOTAL ABSTINENCE ASSOCIATION. ANNUAL MEMBERS' MEETING in the Lecture Hall, Pastors' College, Temple-street, Newington, S.E. Chair to be taken at 3.30 p.m., by the President, W. S. CAINE, Esq. Tea will be provided for members at 5.30 p.m. ANNUAL PUBLIC MEETING at 7 p.m., in the Metropolitan Tabernacle. Chairman: W. S. CAINE, Esq. Speakers: Revs. W. E. MOWLL (Christ Church, Brixton), J. R. WOOD (Upper Holloway), and Sir WILFRID LAWSON, M.P. The Stockwell Orphanage Handbell Ringers will play a selection of airs upon their Bells, and the Orphanage Choir will sing during the evening.

Wednesday Evening, April 27th.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—SECOND SESSION, in Bloomsbury Chapel, at 6 o'clock. President: Rev. R. H. ROBERTS, B.A. Discussion upon proposals with reference to "Our Colleges," to be opened by Rev. J. CULROSS, D.D., of Bristol College.

Wednesday Evening, April 27th.

BAPTIST MISSIONARY SOCIETY.—SPECIAL MISSIONARY SERMON TO YOUNG MEN, in the City Temple. Preacher: Rev. ARTHUR T. PIERSON, D.D. Service to commence at half-past seven o'clock.

Thursday Morning, April 28th.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND — THIRD SESSION, in Bloomsbury Chapel, at 10 o'clock. President: Rev. R. H. ROBERTS, B.A. Resolutions on Public Questions. (1) Rev. J. H. SHAKESPEARE, M.A., of Norwich, will submit a scheme for "Baptist Church Extension in Large Towns," and Mr. A. BARRAN and Rev. C. WILLIAMS will take part in the discussion; (2) Closing Address by Rev. J. C. JONES, M.A., of Spalding.

Thursday Evening, April 28th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL MEETING, in Exeter Hall. Chair to be taken at 6 p.m., by the Right Hon. Lord REAY, late Governor of Bombay. Speakers:—Revs. J. LAWSON FORFEITT, F.R.G.S., of the Congo; C. SILVESTER HORNE, M.A., of Kensington; and A. G. JONES, of China. The London Baptist Choir Union will assist in the singing. Tickets may be obtained at the Mission House, 19, Furnival-street, Holborn.

Friday Morning, April 29th.

BAPTIST MISSIONARY SOCIETY.—MISSIONARY BREAKFAST CONFERENCE, in Lower Room, Exeter Hall, at 9 a.m. Chairman: W. R RICKETT, Esq. (Treasurer). INTRODUCTORY PAPER by Rev. WALTER HACKNEY, M.A., of Birmingham. Pastors, Deacons, and all Officers of Missionary Associations, Congregational, Sunday-school, and Juvenile, also Ladies acting as Missionary Treasurers or Secretaries, are invited to be present. Tickets may be obtained at the Mission House, 19, Furnival-street, Holborn.

Friday Evening, April 29th.

BAPTIST MISSIONARY SOCIETY. — THE YOUNG PEOPLE'S MISSIONARY MEETING for Sunday-school Teachers, Senior Scholars, and Young People, in Exeter Hall. Chair to be taken at 7 p.m., by NATHANIEL MICKLEM, Esq., M.A., of Brondesbury. Speakers:—Revs. J. A. CLARK, of the Congo; DAVID DAVIES, of Brighton; and HERBERT J. THOMAS, of India. The Young People's Contingent of the London Baptist Choir Union will assist in the singing. Tickets may be obtained at the Mission House, 19, Furnival-street, Holborn.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the Rev. Thomas Cook, evangelist of the Wesleyan Methodist Connexion.

"The religious life of to-day," says *The New York Observer*, "needs a revival of Puritan doctrine and Puritan morality."

The American House of Representatives by 179 to 42 votes, has passed a Bill absolutely prohibiting Chinamen from entering the United States. Surely this is "protection,' carried to an exceedingly selfish extreme, and an act highly detrimental to international comity and brotherhood.

The brief article that appears on another page with respect to the National Vigilance Association, will surely awaken the practical sympathy of many readers. The friends who carry on these Christlike endeavours cannot publicly tell all, but that fact ought rather to increase than diminish the interest felt by the Christian public.

Again our "Notes on Daily Readings" have completed the round of Holy Writ. We begin with this issue another course of Bible study, in which we do not profess to remark upon the chapters in detail, but rather to suggest helpful thoughts for daily Christian life. Many have written to us from time to time, acknowledging the Divine blessing upon the "Notes" given in these pages; and we trust the new series will be signally owned of God to an ever-widening circle of Bible students. We heartily recommend our readers who have not done so to send their names as members of the Bible and Prayer Union, to Rev. T. Richardson, St. Benet's, Mile End, E.

The Committee of Reference of "the C. H. Spurgeon Memorial Fund," alluded to in our last issue, is notable for the catholicity of its composition; and is a fitting index of the wide-spread esteem that is cherished for the departed servant of God. The Orphanage, the Pastors' College, the Colportage and Evangelistic Associations, were organizations for which Mr. Spurgeon made himself peculiarly responsible, and those who desire to perpetuate his work could not do it in a better way than by swelling the Memorial Fund now being raised.

It is a pity that the writer of the leading article in last week's issue of *The British Weekly* did not verify the statement attributed to Mr. Moody in a newspaper paragraph, that he had disparaged the regular and educated ministry. As Mr. Moody took special pains to explain, in one of his closing addresses at Edinburgh, on March 31, he did not in any degree disparage the regular ministry; quite the contrary. In his speech at Glasgow he simply emphasized a fact, patent to every observer, that certain of our social strata are not being reached by the ordinary ministerial methods, and he advocated the supplemental agency of men and women, less highly trained, but better qualified to get into close personal touch with the un-churched masses.

Mr. Goschen's Budget reveals the unpleasant fact that the consumption of tobacco is greatly on the increase. He has not failed to observe that young men take very early to smoking, and that even little urchins in the streets are becoming taxpayers. The results of this growing habit will not be favourable either to the physical stamina or the spiritual force of the nation.

The Manchester City Council has, by the overwhelming vote of sixty-one to twenty-six, refused a dramatic licence to the Theatre of Varieties in that city. The applicants for the licence made no concealment of their desire to secure it merely in order to get the resultant permission from the Excise to vend intoxicating liquors on the premises. The decision is, therefore, to be hailed as an undoubted municipal triumph for temperance and good morals. We rejoice to think that if the friends of temperance only keep on their watch-tower, no further attempt can be successfully made in the same direction.

A useful Bill is down for second reading in the House of Commons on May 11, which ought to meet with hearty support from all parties. It is simply to forbid, under penalty of a fine (much too light a one, by the way) the sale or delivery of intoxicating liquors to children under sixteen years of age. The law as it stands at present is evaded, under the plea that children are simply messengers; but when we find publicans bribing children to come to their houses, with presents of sweets, and putting a step at the counter for the special benefit of these tiny children, it is surely time to put a stop to the temptations thus placed in their way. The sights and sounds of a public-house are not what young children ought to be familiar with, and we need carefully to guard them against these degrading influences. We would ask all our readers to write to their Members of Parliament, urging them to vote for this Bill for the Prohibition of the Sale of Intoxicating Liquors to Children.

The appointment of a Parliamentary Committee to inquire into the most desirable method of dealing with habitual drunkards may possibly lead to the possession of a more extended knowledge on the part of the Government as to the manufacture of drunkards, and the unhappy connection between the National Revenue and the degradation of the people. There is no use in simply seeking to bring about uniformity in the treatment of what, after all, is an effect clearly traceable to a visible cause; but it is so evident an axiom that it would be better to assist the moral agencies already at work in the direction of prevention and reform, than to expend national funds in endeavouring to regulate the punishment of the unhappy victims to a State-protected temptation.

Our readers will, we are sure, share our joy that so many workers, in all parts of the world, are helped and encouraged by reading The Christian. A large number of friends in Great Britain send copies to missionaries and others abroad, and one of these has just written to us:—

> I should like to tell you an interesting circumstance concerning The Christian. I have sent one every week for eight years to a lady in Canada. After a time I opened a correspondence with her, and said I should like to know what became of the papers which I had then been sending her for about three years. She said they were first well read by all at home, and then they were lent to five ministers in succession, of various denominations, and then to others. I think a copy of The Christian that goes this circuit has plenty of opportunities for usefulness.

We are continually hearing from needy workers at home, and isolated witnesses for Christ abroad, who would be glad to know of friends who would send them a paper regularly.

Some years ago a number of ladies banded themselves together, and resolved not to give their custom to shopkeepers who failed to provide seats for the use of their female assistants. Possibly the organisation has fallen through. If such is the case, it is to be hoped that it will be set on foot again, and on a larger scale. A few days ago a witness stated, before the House of Commons Committee on Shop Hours, that she had been kept at work for ninety hours per week, and that during her fifteen hours' daily attendance at the counter, she was not allowed to sit down. It scarcely need be said that the girl's health had broken down under such cruelty.

In his own striking and trenchant way, Rev. Joseph Cook, of Boston, is dealing in his latest course of Monday Lectures with the burning question of Scripture authenticity. "This is a period of critical earthquakes. Everything that can be shaken is shaken and ought to be!" In the first lecture, reported in *Our Day* for April, Mr. Cook contends—(1) that an important number of columnar truths in Scripture remain unshaken; and (2) that these are enough to point out infallibly the way of life: that is, the way of deliverance from the love and the guilt of sin. The "columnar truths" mentioned are monotheism, man's creation in the image of God, the family, the Sabbath, a severe view of sin, the hope of redemption, the Decalogue, the Psalms, the great Prophecies, the Sermon on the Mount, the Lord's Prayer, the Character of Christ, the identification of Christ with the *Logos*, the verifiable promise of the gift of the Holy Spirit, the founding of the Christian Church, and the fruits of Christianity.

The shaking process referred to by Mr. Cook, goes on through many channels. In *The Review of the Churches* for March and April there are contributions to a symposium on the Old Testament by Principal Cave, Professor Davison, Mr. R. F. Horton, Canon Driver, and Professor Agar Beet. It is reassuring to the unlearned reader to be told by all these scholarly critics that the present searching examination of the literary "husk" of the ancient Jewish oracles can in no way invalidate the worth of the "kernel" of revealed truth which they contain. Canon Driver resents being classed among the "extremer critics," but we observe he has evidently satisfied himself that the book of Job is merely "a dramatic poem under the form of dialogue." Most people, we should think, outside the ranks of the "higher critics" will consider that view extreme enough.

A solemn and weighty utterance, on the doctrinal defections that mark our restless and critical age, was given by the venerable Principal Brown, at the closing of the session of the Free Church College, Aberdeen. He pointed out the serious nature of the fact that many modern purveyors of religious doubt are to be found among those who profess to hold, and are expected to teach, positive saving faith. The Principal strongly vindicated the testimony of the prophets to the Messiah, and urged the importance of holding intact the vital doctrine of Christ's atoning sacrifice.

We understand that Rev. Charles Williams will move, and Rev. F. B. Meyer will second, the following resolution at the approaching meeting of the Council of the Baptist Union:—

> That, in view of the obligation "to contend earnestly for the faith which was once for all delivered unto the saints," the Baptist Union renews its testimony to the Deity of our Lord and Saviour Jesus Christ, to salvation through his mediatorial work and by faith in Him, and to his supreme and absolute authority in the Kingdom of God; that, while fully and gladly recognising the duty of cherishing good-will towards all men, and of co-operating with them in works of piety and mercy, when this can be done without disloyalty to conviction or to the Lord, the Union deprecates and disapproves any and every association with those who deny the above essential truths, which would weaken the force of our testimony or produce the impression that it is a matter of secondary importance what men "think of Christ"; and that the Union, therefore, urges all the churches and pastors in connection with it jealously to "guard that which is committed to them," and especially to secure in the public ministry of the house of God

clear, consistent, and constant witness-bearing to the Deity of our "one Lord" and only Saviour, Jesus Christ.

A Paris contemporary, the *Gaulois*, states that during the past year no fewer than ninety-seven thousand persons died in France of sheer hunger, and that the number of crimes adjudicated upon in the Courts was 247,000. If we add to this the statement put forward by M. Betham Edwards last November, that in Paris one out of every twenty deaths of adult males is that of a suicide, it will not be difficult to form an idea of the condition of things in a country which is exposed to the effects of the two extremes of superstition and infidelity.

It is very evident to any one who makes a prolonged stay in France that the almost general disregard of the Sabbath simply means for the working-classes six days' pay for seven days' toil. What it means to the domestics and to female *employes* is aptly illustrated by a statement made in a recent article from the pen of M. Betham Edwards, a master of any subject affecting French social questions:—

"You will find educated women in Paris working as bookkeepers, from twelve to fifteen hours a day, Sundays as well as week-days, their only holiday being half-a-day once a month. I have known a chambermaid in a hotel who during three years never had a whole day to herself."

The Parliament of Religions, to be held in connection with the World's Fair at Chicago next year, is a very ambitious project, and it is impossible not to sympathise with some of its avowed objects. But when the reflecting mind has shaken itself free from the glamour raised by the unprecedented vastness and comprehensiveness of the scheme, this crucial question arises: How will such a conglomerated conference affect the honour of the one living and true God, who has revealed Himself to the world in the person of his Son Jesus Christ? Christianity has hitherto prospered, and been a blessing to mankind, because of its quality of destroying and supplanting false faiths of a purely human origin. The distinctive character and glory of the Christian religion must surely vanish when it is regarded only as one of many of the religions of the world that are all to meet in peaceful harmony on equal terms.

This view of the case is strongly and ably presented in an article by Dr. Herrick Johnson (of Chicago) in *The New York Independent* of March 24. In his opinion, "to invite all the false faiths of the world to come up to this centre of civilization to exhibit their religious goods and to scatter broadcast what we believe to be their detestable and pestiferous doctrines, seems a monstrous absurdity." And yet we observe, with no small surprise, that the proposal has received the sanction and unstinted approval of many eminent evangelical pastors and professors in America and elsewhere. The working out of the problem will be watched throughout the Christian as well as the heathen world with a curious interest. For our own part, we can anticipate no good to man or to the cause of Jesus Christ from such a Babel of beliefs, half beliefs, false beliefs, and no beliefs.

The Bombay Guardian raises a loud protest against the continuance of "The Holi Festival" annually celebrated in that city and many parts of India. From the accounts given in our contemporary, it appears that this so-called religious festival is in reality a very carnival of lust and debauchery:—

Two-thirds of this whole people drink themselves drunk for two or three nights in succession for the sole purpose of priming themselves for the committal of every possible offence against purity and modesty—and this in the name of religion!

The *Guardian* urges that the Indian Government should be moved to strike the "Holi" off the list of public holidays, and that the attention of social reformers at the National Congress should be drawn to such an abominable travesty of all religion and morality. For the sake of Young India, a strong effort should be made to purify the social atmosphere of this foul miasma of native custom.

In an article on "The moral wreckage of manhood in middle life," *The New York Evangelist* remarks that "there are certain perils to life and character and certain temptations that are peculiar to the strong years of full manhood." The writer discerns the causes of such wreckage in overweening self-confidence, the loss of youthful enthusiasm, and the too absorbing interests of business life. Modern history has furnished many illustrations of this; watchfulness and prayer were never more needed than in our busy age.

Come, thou South Wind!

There are times when Nature seems on the point of bursting into bud and bloom, but all her processes are delayed by the long prevalence of the east wind. The invalid racked with rheumatic pain or the hacking cough longs with almost inexpressible desire for a change; and even the healthy, searched to the bone, will gladly welcome it. Each morning we look up to the smoke or the vane for the first symptom of the soft south wind.

It is with something of this eagerness that the more earnest souls among us are longing for a general revival of God's work. It is not that we dread the overthrow of the truth or the extinction of the Church. As well might we fear for the displacement of the cliffs at whose foot the billows have chafed for centuries, without gaining a single inch; or tremble for the life of Christ Himself. These things are guaranteed as capable of outlasting heaven and earth, and of defying the flight of time. But the fight is long. The adversaries of the truth are more than usually aggressive; and their attacks are all the more to be dreaded that they are being made on questions of learned criticism, which can only be debated by scholars, apart from the mass of Christians, and in arenas where sanctified common-sense is denied a standing. The love of many is waxing cold. A spirit of levity and worldliness is enervating the warriors of the cross. Luxury, wealth, fulness of bread and abundance of idleness are all engaged in the work of reducing the temperature of our zeal, and bird-liming the feet of our activity. And on all hands there is the cry for the interposition of God. Let God arise, and his enemies shall be scattered.

In olden days, when his people were at the lowest point of their national fortune, and the outlook was as into a murky night, loyal hearts encouraged each other by speaking often, and saying, "Our God shall come, and will not keep silence." That advent was anticipated as the cure for every heart-ache, the answer to every vaunt of the foe. Nor was the hope in vain. In the most desperate hours of the history of God's work among men, there has been the introduction of a new element of spiritual force, a man like Whitfield, an overlooked doctrine like that of the Second Advent, a gracious quickening of souls, as in the great Irish revival.

There are certain lines on which any such revival in our own times must proceed. Its earliest effect will be to put God into his right place. The pendulum has swung far enough in one direction, it must come back again. Strangely different are the views of God now held from those of a century ago. Then God's sovereignty, his grace, the march of his purpose, the absoluteness of his will, were insisted upon to an extreme. Now all the sweeter, gentler attributes of human nature are attributed to Him, and He is treated as though He were altogether such an one as ourselves. There is a golden mean between these two positions, but the balance needs adjustment, and the exclusive humanitarianism of the conception of God must be compensated for by a fuller vindication of his royal prerogative as the supreme and only Potentate, King of kings, and Lord of lords.

It is clear that certainty of utterance concerning Divine truth must also of necessity characterise any such revival. The preaching of the present day is hazy, indefinite, wanting in clearness, backbone, vision. Men cannot speak forcibly, because they do not see clearly. All great movements of God's Spirit have been marked, not only by the honour done to Divine truth, but by the conspicuous results that have accrued from the presentation of evangelical views of that truth. What revival can be mentioned, which has spread through great communities of men, arresting the mad rush after money and pleasure, and asserting the supremacy of the spiritual world, which has not been associated with the confession of the Deity of Christ, his vicarious and substitutionary death, the inspiration of Scripture, the personality of the Holy Ghost, and other kindred truths?

In any great manifestation of the work of God in our time, we must expect a great change to come over the tone and subject matter of the preaching around us. The Holy Spirit is dogmatic. His speech is not yea and nay, but an everlasting yea. What He says, He says with no uncertain sound, and they whom He uses believe and therefore speak. They may not touch on so many topics as those with which many modern preachers tickle the ears of their audiences. But they sound again and again the deep old truths of Sin, Salvation, and Grace.

One great feature of the coming blessing shall be the pouring forth of a spirit of prayer, so that, as George Herbert puts it, the heart of the Church shall be in her knees. In large gatherings, and in small, the hearts of God's people will be moved in supplication and intercession. This stirring may be as gentle as the kiss of the summer breeze on the standing corn, and therefore it may not excite the attention of the great thoughtless world, which has no instruments delicate enough to detect spiritual movements. But gracious souls will know it, and as the spices flow out from the enclosed garden of the Church they will cry: "This is our God, we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in his salvation."

Gathered Gold.

One-half the animosities of life are born of pride; the other half of envy.

We must soar beyond the clouds if we would see the silver linings, or live beyond life's storms.

Faith makes the Christian. *Life* proves the Christian. *Trial* tests the Christian. *Death* crowns the Christian.

"Touch Me not: but go and say." "To *teach* Christ is better than to *touch* Christ."
—*Bishop Andrewes.*

I am only one,
But I am one.
I cannot do everything,
But I can do something.
What I can do
I ought to do;
And, by the grace of God, I will do.

Whether religion be true or false it must be necessarily granted to be the only wise principle and safe hypothesis for a man to live and die by.
—*Tillotson.*

Easy indeed it were to reach,
A mansion in the courts above,
If swelling words and fluent speech
Might serve instead of faith and love!
But none shall gain the blissful place,
Or God's unclouded glory see,
Who talks of free and sovereign grace,
Unless that grace has made him free.
—*Cowper.*

ROMANS VIII.

Spencer is reported to have said that "if Holy Scripture was a ring, and the Epistle to the Romans its precious stone, chapter eight would be the sparkling point of the jewel." I venture the statement that, in common with the Sermon on the Mount, the parables of the Good Samaritan and the Prodigal Son, the fourteenth chapter of John, the thirteenth and fifteenth of First Corinthians, and the third chapter of Philippians, the eighth chapter of Romans is the most read and the best loved of any portion of the New Testament.—*Prof. J. M. English (Newton Centre, Mass.).*

SUMMER TRIPS TO SWITZERLAND AND NORWAY are being arranged by the Aldersgate-street Y.M.C.A.; full particulars will be found in the April issue of *The City of London Association News.*

Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

A BITTER DISAPPOINTMENT.

Num. xiii., xiv.

It was a weary journey from Kibroth-hataavah to Hazeroth, and thence to Kadesh, probably the weariest of the entire route. Moses spoke of it afterwards as "that great and terrible wilderness." And so at last the hosts came to Kadesh-barnea, on the very borders of the land of Promise, within sight of the low hills, the flying-buttresses, so to speak, of the verdant table-land, which first arrests the eye of the traveller coming up from the vast limestone plain of the desert.

How welcome that spectacle, after the four hundred miles of journey which had occupied the people for the past fifteen months! Welcome as the land-haze to Columbus, or as his native village nestling in the embrace of the hills to the returning traveller. It must have been specially grateful to the eye of Moses.

I. His Hopes.—As yet God had graciously veiled from him the weary journeys of the forty years that were to succeed. He had no idea of them. They had never entered into his calculations. From the words he addressed to the people, he evidently counted on a comparatively brief struggle, sharp, but short, through which they would pass to their possession. It never occurred to him that any one but himself would plan that campaign, even if Joshua led it, or that any other hand would settle the people in the land of their eager longings. These are the words he addressed to the people as they camped in sight of the rolling prairies of Canaan: Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold the Lord thy God hath set the land before thee, go up and possess it, as the Lord God of thy fathers hath said unto thee, fear not, nor be discouraged (Deut. i. 19, 20, 21).

As he said these words, must there not have been, deep in his heart, a sigh of relief now his task was almost done, and he might lay down his weighty responsibilities? God's glory was secured beyond their power to tarnish its lustre. The Egyptians and all the neighbouring nations must hear and be convinced. And as for himself, surely there were in store some few happy years in which he should repose after the long toils of his life. Ah, sweet land of which God has spoken to me, surely there is within thy precincts some sequestered nook, where I may sit down and rest and review an accomplished work!

Who can doubt that some such hopes and thoughts as these filled his soul, and whispered the one deep sweet word, Rest, Rest? No more the daily gathering of manna, because it was a land of wheat and barley, in which they should eat bread without scarceness. No more the quenching of thirst at the water that flowed hot over the desert sand, because there would be vines and fig-trees and pomegranates; it was a land of brooks of water, of fountains and depths that sprang out of valleys and hills. No more the pitching and striking of tent, the setting of the watch, the perpetual movement, for every man would sit under his own vine and fig-tree. After a few years spent thus, he might ask to depart in peace, and pass home from the Canaan of earth to the Sabbath-keeping of heaven.

Is it not thus that we all picture to ourselves the blessed landscape, lying warm and sunny under the smile of heaven? Life is pretty hard just now: a march over a great and terrible wilderness, a stern fight, a bearing of burdens under which we have only just got strength enough. But, never mind, it cannot last, there must be a pitch, the long lane must have a turning, the wilderness-march must have a Canaan, the lack of sympathy and tenderness must be swallowed up and forgotten in the embrace of a love which shall obliterate the memory of all, so that we shall awake as out of a brief, bad dream. But suppose it be not so! What if He who loves us better than we love ourselves has marked out stations in a desert-march that lead right up to the mount from which we are to ascend to our Father's home! What if we are to fight with Moab, and meet Balaam, and see every one of those with whom we commenced life droop around us! What if we are to lie down to die alone beneath his kiss, away from the prattle of children and the warm pressure of loving hands on some Pisgah height! All this may be so, but if it is so, how will we do? Yet this is precisely what came to Moses.

II.—The Quarter from which his Disappointment Came.—It came entirely from the people. *Their first mistake was in desiring to spy out the land.* It is certainly said in these chapters that the Lord spake unto Moses, saying, Send thou men, that they may spy out the land of Canaan (xiii. 1). But the proposal did not emanate from the Lord. It had another origin, which was disclosed by Moses himself forty years afterwards, in words that followed those quoted above, "And ye came near unto me, every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again."

As in the case of Saul the King of Israel, God gave them what they would have. It was a profound mistake. Had not God promised to give them the land, and could they not trust his choice! Were not his eyes ever upon it, from the beginning to the end of the year? Why need they wish to spy it out? What about his promise to give it them; why, then, need they be so anxious to see whether they could cope with its possessors? They had but, as Moses said, to go up and possess that which He had given.

Their second mistake was in receiving the discouraging report of the majority of the spies. Up to a certain point there was perfect agreement between them. "We came into the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it." Then the ten said, "The people are strong, the cities are fenced and very great, and there we saw the Nephilim; we be not able to go up against the people, for they are stronger than we." But the two, Caleb and Joshua, whose names alone linger on our tongues as household words, replied, "If the Lord delight in us, then He will bring us into this land, and give it unto us."

The difference between the two lay in this, that the ten looked at God through the difficulties, as when you look at the sun through a reversed telescope, and it seems indefinitely distant and shorn of its glory, while the two looked at difficulties through God. And the people sided with the ten, and turned aside from the thought of God, to dwell long and sadly on the stupendous obstacles that menaced their occupation of the land. Here was a fatal mistake. Unbelief never gets beyond the difficulties, the cities, the walls, the giants. It is always picturing them, dwelling on them, pitting them against its resources. Faith, on the other hand, though it never minimises them, but looks them steadily in the face, turns from them, and looks up into the face of God, and counts on Him. This is what the people failed to do, and for this they lost Canaan. "And the Lord said unto Moses, How long will this people not believe in Me?" "We see they could not enter in, because of unbelief."

Note, that they lost Canaan not because of the graves of lust, but because of their unbelief. My brother, do not sit down beside that grave of lust, and suppose that that is going to settle your future. Never! God is not going to tether you for ever to a grave. There is a resurrection and a new life before you, even for you; arise in the light of his forgiveness, and walk through the length and breadth of the land to possess it. Know thou this, that the only thing which can exclude thee thence is that thou wilt not believe in a forgiveness and grace, which are like the blue arch of heaven above thee, or like the immensity of eternity itself.

Their next mistake was in their murmuring, which proposed to substitute a captain for their tried friend and God-given leader. "All the congregation lifted up their voice and cried, and the people wept that night. And all the children of Israel murmured against Moses and against Aaron, and said, Would God that we had died in the land of Egypt; and they said one to another, Let us make a captain, and let us return unto Egypt."

This was perhaps the bitterest hour in Moses' life. They had proposed to elect a captain before, but it was when he was away; but this was proposed before his face. The people whom he had loved with passionate devotion, whose very existence was due to his intercession on the Mount when they were on the point of being destroyed, had forgotten all he had done, actually proposed to supersede his authority, and if he would not go with them beneath their new-made captain, to leave him to his own devices there. And he fell on his face before all the assembly of the congregation. What unutterable agony rent his breast, not only that he should be thus set aside, but that the anger of God should be thus provoked by the people he loved!

And as he lay there, did he not also, in those dark, sad moments, see the crumbling of his fairy vision, the falling of a shadow over the fair prospect of his hopes, as when a pelting shower of rain hides all a landscape which a moment before had lain radiant in the summer light? So it has befallen in our own experience not once, nor twice. We had been on the point of realising some long-cherished hope. We were within a day's march of it. Our hands had already reached across the frontier line and plucked the first fruits and pressed the luscious grapes of Eshcol to our lips. Oh, rapture! oh, fruition of long expectation! oh, heaven of bliss! And suddenly there is some one or more to whom we are tied, and their education is not complete. They cannot yet go over into the good land. Because they cannot, we may not. And as we stand there, the voice says, "To-morrow turn and get you back into the wilderness by the way of the Red Sea."

III. His Refusal to Escape the Disappointment.—The dream of Moses for a speedy entrance into the land might even yet have been realised. If all the people were cut off, and he spared to be a second Abraham, the founder of the nation, it might be possible even yet for him to pass into the good land, and like Abraham settle there. And so the trial was put into his life. Satan tempts us to reveal the evil in us, God to reveal the good. So God, knowing the hidden nobleness of his faithful servant, and eager that it should be revealed to all the world, suggested to him a proposal, that He should smite the people with pestilence, and disinherit them, and make of him a nation greater and mightier than they.

"Accept it," said the spirit of the self-life, "thou hast had trouble enough with them; it will only hasten the inevitable issue of their misconduct; besides, think of the rest thou wilt enter and the renown which will accrue to thee in all after-time." "No," said his nobler, truer self. "It may not be; what would become of Jehovah's fame, and how can I endure to see my people cut off."

There are few grander passages in the whole Bible than that in which Moses puts away the testing suggestion as impossible. "If Thou shalt kill this people as one man, then the nations which have heard the fame of Thee will speak, saying: Because the Lord was not able to bring this people into the land which He sware unto them, therefore He hath slain them in the wilderness." Then quoting the words which

God had spoken into his heart on that memorable occasion when He passed down the mountain gorge, he pleaded that He would pardon the people according unto the greatness of his mercy, as He had been doing from the first of leaving Egypt until then. In other words, Moses would not have the rest he longed for at the sacrifice of a ray of God's glory, or of the people with whom his life was linked, though they had sadly plagued and disowned him. And so he turned away from the open gate into Paradise, and again chose rather to suffer with the people in their afflictions than enjoy the pleasures of Canaan alone. Let us ponder the lesson; and when next a dear delight is within our reach, but it will be more for the glory of God and the good of others to turn from it, let us ask grace to take the rugged path of the wilderness, though it mean a lonely life for forty years, and a death on Pisgah.

IV. A Contrast to his Endurance of Disappointment.—Little is said about the leader's bearing. He kept silence, and opened not his mouth, he hid his face even from good, because God did it. But the people's behaviour throws his into strong relief.

When they heard that they were to wander in the wilderness for forty years, till their carcases fell in its wastes, to be interred in the sands as winding-sheets, they rose up early in the morning, and gat them up to the top of the mountain, saying "Lo, we are here, and will go up unto the place which the Lord hath promised. But Moses and the ark of the Lord departed not out of the camp." By force of will and energy they sought to reverse the sentence just passed on them. Moses meekly bowed his head to it, and accepted the discipline of those long years.

Do not times come into our lives like this? We have come to the brink of some great opportunity, and the prize has seemed within our reach. But by some outburst we have shown ourselves unable or unfit to possess it. God puts us back. He says in effect, You are not fit to enjoy the blessing yet. You must go back to the common round, sit at the daily task, plod around the dull mill-wheel. Exercise yourselves in toils and frets and trifles, which are not worthy of a place in history; and after a while come back and stand before these gates again, and you shall be admitted.

But we will not submit to it. "Nay, but we will go up." We will storm the position, we will not be thwarted. We will not meekly sit down beneath the Divine chastisement and learn the turned lesson. If God will not give it, we will take it by our strong right hand. It is a hapless and useless resolve. You cannot force the gate. Better a hundred times wait meekly outside, learning the lesson of patience and faith, and you shall stand there again ere long to find it open to the summons of your ennobled and purified spirit. The obscure journeyings of the forty years will then yield their harvest of blessing.

V. Moses' Solace in Disappointment.—Yet there were springs at which that weary spirit slaked its thirst. The sense that he did the will of God; the blessedness which unselfishness always brings to the elect spirit; the joy of seeing the result of the Divine discipline in the growing earnestness and strength of his people; the reception of daily grace for daily need. All these were his.

But even better than these there was the growing realisation that the true rest of which he dreamed was not to be found in any earthly Canaan, however enticing, but in that rest of heart, that Sabbath-keeping of the soul, that repose of the nature in God, which is alone permanent and satisfying, amid the change and transience of all human and earthly conditions. So our God not unseldom breaks up our earthly visions, dear and cherished, in order that our soul, bereaved and solitary, may search for and find those diviner things which the moth of change cannot gnaw into and the rust of time cannot corrode. "These things God worketh oftentimes with man."

STEPHEN-THE-YEOMAN RAGGED SCHOOL.—The annual meeting was held on Thursday last, Mr. J. E. Mathieson presiding. Mr. J. W. Challis gave a summary of the report, showing encouraging progress in every department. The Sunday-school work had been specially interesting, and that among the elder girls particularly so. A series of special services had been held, with good results. The day schools, mothers' meeting, district nurse, Band of Hope, mission services, and various other agencies, were shown to be in the most satisfactory condition. Addresses were given by Mr. Donald Matheson, Revs. R. Roberts, T. Curry, and W. Daniel.

The Jewish Calendar.

THE PASSOVER.

The Jewish month Nisan commenced this year on March 29. Passover commences on the 14th of Nisan after sunset, or on the evening of Monday, April 11.

The word "Passover" answers to the Hebrew word *Pesach*, which means a passing over, hence a sparing from punishment or calamity. The institution of the feast is recorded in Exodus xii. The festival was to commemorate at once the deliverance of the children of Israel when, upon seeing the blood-sprinkled door-posts, the destroying angel "passed over" their houses; and the commencement of their march from the land of bondage.

It is needless to say that modern Jews do not celebrate the former part of the feast, which consists in the slaying and eating of the Passover lamb. The last Passover lambs were slain as the Roman battering rams were thundering against the walls of the Holy City. Christ, the great Passover Lamb for all time, had then been slain, and all types and shadows were to be swept away before the antitype and reality. But the Jews would not have Him as their Passover, and they have, therefore, at the present day, no authorised acknowledgment of God's plan of atonement and redemption by blood. What they call Passover is little more than the feast of unleavened bread, or matzoth.

No bread besides matzoth, or unleavened cakes, is, in the present day, used during the feast. Thin and round, about a foot in diameter, these cakes are so slender, that about nine of them go to the pound. In order to avoid the least tendency to fermentation, the greatest care is taken in their manufacture. No one is allowed to make them for sale without Rabbinical licence, which involves careful inspection of the bakeries to see that all is done in accordance with the Law as traditionally interpreted. The wine used during the feast must be *kosher, i.e.*, "proper," passed by the Jewish authorities as pure.

Sunday evening, April 10th (Nisan 13) was the "eve" of the Passover, and it was then the duty of the head of each family, after the service, to search all the rooms in his abode, gathering up everything that might contain leaven. Crumbs of bread have been purposely laid in his way; and, going round silently and solemnly, he picks them up, saying when finished, "All manner of leaven that is in my possession which I have not seen nor removed shall be null, and accounted as the dust of the earth." The next morning everything containing leaven must be removed from the house or burnt, as well as all the vessels with which they had been used. Culinary vessels which have been used during the year are generally put away, those used at Passover time being either new or kept from one Passover to another. The house, too, goes through a general cleaning.

The feast, as stated, begins on the fourteenth day after sunset. The Passover being more a domestic than a public observance, the synagogue service has nothing very special in character. When it is over, the Jews hurry back to their respective homes to celebrate the feast. The table must be prepared during daylight, but the ceremony should not begin until after nightfall. Three Passover cakes are placed upon dishes, each separately covered, and upon them are placed an egg, a shankbone, bitter herbs, &c. Parsley dipped in salt water forms a part of the bitter herbs, mainly consisting of lettuce or horseradish, commemorative of the wearying toil of the Israelites from Egypt. The shankbone is a memorial of the Paschal Lamb, and the egg of the sacrifices brought during seven days of the festival.

Women as well as children take part in the observance of Passover; and the head of the family should narrate to them the story of the deliverance from Egypt. An extra cup of wine is placed on the table for Elijah the prophet, who, as Messiah's forerunner, may come in the course of the evening. When the meal is over, the fourth cup of wine is filled, three others having been drunk during the ceremony. Psalms cxv., cxvi., cxvii., cxviii., and cxxxvi. are then repeated; after which follow various forms of words in adoration of the Almighty. The ceremony ends with a recital of various wonders performed at the Passover during all ages. In this list the greatest of all events that took place at Passover time, namely, the death of our blessed Lord, is of course, conspicuous by its absence. Then follows the prayer expressive of the desire of every true Jewish heart: "The coming year, O bring us to Jerusalem!"

The Jews say of this feast—but without Scripture authority—if the ceremony in commemoration of the Passover is thus solemnly completed, it will be as acceptable in the presence of the Lord as the actual offering of the Passover lamb. The next evening is spent in a similar manner, and from the evening of the second day of the feast, the Jews begin to number the forty-nine days to Pentecost, or the Feast of Weeks. (See Levit. xxiii. 15, 16.) Interesting as all these observances are, the feast is only a Passover in name. The lamb whose blood formed the sacrifice, as originally ordained, pointing as it did to Christ our Passover, is absent; and the Jews try to excuse its absence by practically rejecting the doctrine of atonement by blood. A bloodless shankbone and an egg are all the shelter they have from the wrath of God and the hand of the destroying angel. Worse than their present temporal woes and insecurity is their unsafe position before God. Oh that the House of Israel would see that the only safe place for time and eternity is beneath the shelter of the blood of Jesus!

WORKING-MEN AND THE DAY OF REST.

The annual meeting of the Working-men's Lord's Day Rest Association was held last week in Exeter Hall (Lower), Sir John H. Kennaway, Bart., M.P., presiding.

Mr. Charles Hill gave a summary of the report, showing the various steps taken during the past year to oppose inroads made or proposed to be made on the Day of Rest.

The Chairman reviewed briefly what had been done, and added that they were in earnest about this matter, because the observance of the Day of Rest was one of the greatest blessings this country enjoyed. Nothwithstanding all the attacks that had been made upon the Sabbath, they were there that night to say that they believed the observance of the Day of Rest was still a good institution, as useful now as it was when it was first given to man, alike for his physical constitution and the development of religious life. In spite, therefore, of everything that was said by their opponents, they hoped that the traditions of this country would be well maintained, and they of the Association must exert themselves as far as possible that the blessings of the Day of Rest might be handed down to posterity unimpaired. In regard to the opening of picture galleries and other like institutions on Sunday, they admitted that there was no more harm in looking upon beautiful pictures than on the works of God in nature. They did not oppose Sunday opening on that ground, but what they felt was that such a course must lead to Sunday labour, not only on the part of attendants, but also on the drivers and conductors of conveyances bringing people from all parts to view the exhibitions. They objected strongly to this Sunday labour, and as working-men they must put their foot down very firmly and say it should not be.

Amongst subsequent speakers were Revs. J. F. Kitto and W. Stott and various working-men.

FORTHCOMING INDIAN MISSIONARY CONFERENCE.—The next Decennial Missionary Conference in India will be held at Wilson College, Bombay, on December 28, and following days. It will last a week, and all missionary workers will be regarded as members, men and women being accorded equal privileges in the various discussions. In order to economise time, the papers will be printed beforehand, and not read to the meeting. There is reason to expect that the principal railway companies will make concessions to large parties, and later on the rates will be published. Communications may be addressed to the secretary of the Conference, Rev. Dr. J. L. Phillips, Union Chapel House, 136, Harrantala-street, Calcutta.

HACKNEY Y.M.C.A.—The eighth anniversary of this Association, the institute of which is in Mare-street, N.E., was celebrated last week. The Secretary, Mr. F. L. Porter, reported the number of members and associates now on the roll to be 273, showing a net gain on the previous year of twenty-six. There are also forty hon. members and forty members of the youths' section, making a total of 353. Five of the members are in training for foreign missionary work, three for the ministry, and another has recently been appointed secretary of a neighbouring Y.M.C.A.; whilst many others have gone forth as workers into various [illegible] and mission halls in the district. The treasurer, Mr. A. H. [illegible] reported [illegible] the year were £[illegible] and [illegible] £[illegible]. He appealed for £[illegible], to [illegible] repairs, new furniture, and for the general work of the Association for the ensuing year.

National Vigilance Association

There are few Associations whose work is so strangely varied, and whose help is so much needed, as that of the National Vigilance Association. Nearly every day there is a constant stream of helpless and troubled women and girls who seek advice and help under circumstances too appaling to narrate. Apart from the sin involved, the cruelty inflicted and the wrong done are enough to stagger the strongest mind, and cause heartache to the stoutest and most stalwart follower of the Lord Jesus Christ.

Although varied and manifold are the needs of those who daily appeal to our sympathy, in almost every instance we have been able to render valuable assistance. If our work is to continue, our friends whose sympathies have been aroused by the Master's love must come to our help.

There are few to whom God has given the power to go into the seething misery and poverty of the slums, and render substantial and permanent aid to the children who there are in such grave moral peril. We were appealed to by one of the most active Charity Organisation Society committees in London, and were successful in rescuing the children in each case. We can only mention one:—

B. H. had lived with her parents in a miserable top-garret. All day long the parents were out, and this girl of fourteen was left to her own sweet will. Certainly that will did not incline her to spend the time in a dreary attic. It was much more interesting in the street, and she defied the entreaties and the threats of parents and school teachers. Those of us who remember our childhood must keenly sympathise with Mary's choice. She told us it was "great fun" outside, and we believed her. But with all her recklessness she has a heart, and the parting between mother and child was touching. Only a few weeks have elapsed, but the news has just reached us that the poor woman is dead. The father is in consumption, and has gone into a hospital. Just in time has the poor child been rescued, for in all probability she will soon be an orphan indeed. There are many such literally waiting to be rescued from terrible dangers, and we are often able to get them when others have failed. It is for these very difficult cases we ask help.

OUR MEDICAL HOME.

The need for such a house of healing as our little hospital, is daily experienced with an emphasis so sad that if no one else is convinced of its usefulness those responsible for its conduct certainly are. Month after month the beds are always full, vacancies made by the discharge of those healed and passed on being instantly filled by fresh comers, sick and weary indeed, and whose hearts are heavy with the burden of a spoiled life. Here is one story in brief outline:—

C. L., not yet twenty, parents very respectable; C., the eldest daughter, had always been a good girl, and the family being a large one, she went early to service. She passed unscathed through many temptations, but last summer a man, under pretence of affection, won the pure girl's confidence and then compassed her ruin. She became very ill, and then went to her parents. Her mother was terribly distressed, and because of the younger children she felt that C. must leave home again. And so, with her heartache and suffering, she entered a hospital, where, fortunately, our kind lady doctor found and sent her on to the Medical Home. We do not say that C. is blameless; she admits her sin, and blames herself, as she does no one else. But that does not lift her burden. What so aggravates her mental distress is the fact that soon she will be a mother. We cannot tell all the story, and yet, as we write, the memory of it comes back to us; and, perhaps if our readers knew the details of such cases, they would better understand our appeals for help.

It is not always pleasant, or even encouraging, but the Great Master asks us to minister to Him through such as these. We must follow these poor wanderers through all the disguises of human fault and failing, until they are at Christ's feet. There are often children in this Home, and at this moment a young girl fifteen years of age, whose infant recently died.

THE LEGAL WORK.

Legal assistance is often required, and in this branch of the work we have given help that no other Society renders. Few realise what has been done in this direction, and we cannot in a short space give any adequate report of it. The case of Allard *v.* Allard, which has recently excited much public attention, is an illustration of the dire necessity that exists for the protection of young women who are literally at the cruel mercies of unscrupulous men. But for the timely aid rendered one more woman would probably have lived a life of such degradation and shame, and died a victim to its terrible results. As it is, she lies in a hospital ward. Happily, the man is in the ward of a prison.

There is much that waits to be done, but funds are low, and it is our standing principle never to incur debt. God knows the horrors of impurity paraded in our streets and flaunted in the face of our youth of both sexes. We feel that nothing but ignorance on the part of Christian parents can account for the fact that they are often so slow to help us in clearing away these deadly incentives to vice. We have lately had to say we could do no more until friends supply us with the means. At this moment we have cases before us which make our impotence almost unbearable.

W. A. Coote, Secretary.

267, Strand, W.C.

MISS STIRLING'S HOMES.

IN SCOTLAND AND NOVA SCOTIA.

In the autumn of 1876 a friend in Edinburgh told me she had been shocked by the fearful stories she had heard of the ill-usage of young children in that city, some of which she related. The result was that I opened a day nursery early in 1887, where mothers, who worked out during the day, could bring their babies and little children below seven years of age, and by paying a very small sum leave them to be well taken care of till night. A few came at first, but by degrees the nursery increased, and the children grew and flourished. I could not pay for much help, and had to be practically head nurse myself. Very soon I found so many children who had no home to go to at night, and so many brought by *fathers* who, through the death of the mother, had to be father and mother and all, that I had to open a Home for Motherless Children. Need I say it likewise grew?

Then a terrible class of little sufferers were brought to me—the inmates of baby farms. These I was enabled to protect efficiently by the help of the police, and many were rescued. But there was a class even beyond these, more numerous and varied in bitter experience as in age; for when does the drunkard's child—boy or girl—cease to be the victim of its parents' sin? Applications came to me from all quarters for harrowing cases in an extraordinary variety of circumstances. Sometimes help was only required for a limited period, or sometimes till, in a year or two, the boy or girl could be put in a way of doing for themselves. More frequently the little ones were left a burden on my hands altogether, until at last I had for a long time before I left Scotland three hundred people to feed every day. You will ask, Did you get no help? I answer, Very little in proportion. True, I had directors, who gave their names, and occasionally came to meetings, but were busy otherwise, and left the burden to me. The Town Council of Edinburgh and other public bodies gave annual grants, and the public latterly contributed about £500 a year; but it was understood that I was responsible for the expenses of the various branches of the Institution, which, before I left Edinburgh, amounted to about £8000, irrespective of £2000 in Nova Scotia.

Under these circumstances, with three hundred children to provide for, I was forced to see what I could do in a new country. So I came to Nova Scotia in 1885, where I found I could provide food more cheaply, and get openings for our children more easily, than in Scotland. I had just money enough to take us across the sea, and buy a farm here. So we came in June, 1886, and settled with the first party of twenty-five on Hillfoot Farm, Aylesford, in the Annapolis valley. That autumn thirty-six more children were sent by the Directors, and parties followed until I had brought about three hundred children and young people, including a few young men and women who had grown up with me, and were most useful in carrying on the work for our children.

No sooner were we located here than my troubles began in another direction. A man of notoriously bad character had brought his three children to my care in 1882, and deserted them immediately afterwards. When he applied for their admission he stated he had been a Roman Catholic, but was tired of the neglect and tyranny of the priests, and desired to have them brought up as Protestants. As I have said, he deserted them immediately. In the course of four years he only once asked after them, and during the same period sent £1 17s. towards their maintenance.

But in 1886, finding that two of the children had been sent by the Directors to Nova Scotia in the course of that year, he consulted a priest, who recommended him to a Roman Catholic agent, by whom he was advised to apply for them. The Directors then requested me to bring them home, which I did at once; but, knowing what the fate of the children would be, I was naturally unwilling to give them up if it could be avoided; and as the father did not make any further attempt to obtain them, the former application to the Directors was allowed to drop. After waiting five months, I sent them out again, and with them the third child, who had not been in the Homes since 1884, but had been supported at my private expense in the country, and in due course they were provided for. After eighteen months a law suit was instituted, which has been alike troublesome and expensive; and the result has been a breach with the Directors, so that for three years I have carried on this work in Nova Scotia *entirely* at my own expense.

I am thankful to have been the means of laying the foundation and developing in Edinburgh the work which, since my departure to Nova Scotia, has grown into the Scottish National Society for Prevention of Cruelty to Children, as is stated in the report of that Society for 1889. The decision in my favour recently given by the Court in Nova Scotia in the above case has been a great relief to me. The inconvenience and outlay have been very considerable, but as I was advised to carry it on in the interests of poor children, as well as of the Protestant cause, the risk seemed unavoidable.

As regards our children in Nova Scotia, the work for them has been most successful, both bodily and spiritual, and the best testimony to their good qualities is to be found in the ever-increasing openings which are pressed upon me for them. Any friends desiring information will please address to me, care of Lady Home Spiers, 5, Tedworth-square, London, S.W.

Emma M. Stirling.

Hillfoot Farm, Aylesford, Nova Scotia.

Brixton Orphanage.

The number of children maintained and educated last year at the Brixton Orphanage for Girls was upwards of 300, at a cost of £2316, being less than £8 per child. The sixteenth report states that fifty-nine necessitous girls were received during 1891, making a total of close on six hundred received since the formation of the institution. Of those who have thus been cared for, many are now holding respectable positions, three are engaged as under matrons, two are teachers in similar institutions, and two others have received a gold watch as a reward for long service.

An earnest appeal for continued help is made by the hon. superintendent, Mrs. Montague, who reports that several times the funds have been exhausted, but have again and again been replenished in answer to prayer. The address of the Orphanage is Barrington-road, Brixton, whence copies of the report may be obtained. "The Clothing Society for Poor Ministers," an agency having its headquarters at the Orphanage, reports the distribution of one thousand garments, boys' suits, &c., with letters of grateful response from the worthy recipients, many of whom must have suffered severely but for such kindly aid.

MANCHESTER REFUGES.—A party of forty or fifty lads have just been sent off by the Strangeways Committee to Canada. At the farewell meetings interesting accounts were given of the work in Manchester, and of the openings on the other side the sea for boys who here seemed hopelessly helpless. Mr. Chamberlin, of Denver, Colorado, spoke of the vast capabilities of both the States and the Dominion as an outlet for those willing to work.

EAST LONDON NURSING SOCIETY.—This society aims at the provision of trained nurses for the whole of the East of London, containing about one hundred parishes. At present not more than a fourth of the ground is covered, comprising twenty-eight nurses, with a population of two hundred and fifty thousand. Last year nearly four thousand poor were nursed, few of whom could have had a nurse but for this society; and of this number more than two-thirds recovered. The Society was affiliated with "Queen Victoria's Jubilee Institute for Nurses," early in the year, and one additional parish has been provided with a nurse. The report just published contains a complete analysis of the work done, with list and names of parishes worked. The office is 49, Philpot-street, Commercial-road, E., and Mr. A. W. Lacey is the secretary.

The World's Young Women.

The annual conference of the Y.W.C.A. was held on Wednesday and Thursday last in the Lower Exeter Hall. For the first time in the history of the Association the Conference was International in character, delegates attending from France, Norway, Sweden, Spain, and America.

On Tuesday evening a *conversazione* for members was held at the Morley Halls, 316, Regent-street. Lord Kinnaird presided, and addresses were delivered by Mrs. Fenn, of Madrid, M. le Pasteur Maillet, of France, Mrs. Edward Trotter, who has recently returned from Norway, and the Hon. Emily Kinnaird, who has just returned from a prolonged visit to India.

On Wednesday morning a prayer-meeting was held at Exeter Hall, when Mrs. Bannister gave an address on the call of Ezekiel by a vision and a voice. The Countess of Chichester took the chair at the next meeting, and spoke a few words on Isaiah lx. 1 and Luke i. 79. Miss Gollock followed with a stirring address on the training of missionary candidates, and the qualities requisite in those who would go forth into the foreign field. Miss Corabel Tarr, from the U. S. America, gave a most interesting account of the beginning and work of the Students' Volunteer movement. The Hon. E. Kinnaird spoke on the needs of India; and Miss Bradshaw, from Dublin, urged the deep responsibility which we are all under with respect to the perishing heathen.

The afternoon meeting was presided over by Mrs. J. Herbert Tritton. M. Maillet from France, Madame Verne from Paris, Mrs. Fenn from Spain, each gave details of Y.W.C.A. work in those countries. A paper from Miss Squire, of Gibraltar, was read, telling of the work being done there among English girls. Miss Manning also gave interesting details of work on the Continent.

On Wednesday evening a *conversazione* was held at the Morley Halls. Mr. L. D. Wishard, of America, who takes a warm interest in the Association, and has been instrumental in starting over 80 branches, gave an address on the power of prayer, instancing a remarkable revival which took place at a college in Japan. M. Maillet gave a most earnest address on service from 2 Corinthians iv. 5 and Matthew x. 24. God wants good servants, humble servants, wakeful servants, servants who are not lazy, who do not think of themselves, who are anointed with oil and are prayerful, and who feed on the Word. Rev. E. W. Moore closed with a stirring message from Exodus iii. 2, 3. There are many great sights and no lack of sightseers. A new picture or exhibition will attract crowds. Moses turned and saw—what? A vision of God.

The prayer-meeting on Thursday morning was presided over by Mrs. Hatt Noble, who spoke on the wonderful supplies of God at our disposal for his work. Lady Carbery took the chair at 11.30, the subject being "The Y.W.C.A. at Home." Miss Wingate gave a brief, comprehensive sketch of the work, and by a typical instance showed the usefulness of various Y.W.C.A. departments. Miss Skirrow followed with cheering news of the Factory Helpers' Union. In one institute alone eight thousand teas were served during the year, 557 garments were made, and 195 depositors availed themselves of the savings bank. Mrs. Hind Smith spoke on the Total Abstinence Department, Mrs. Gardner James on the work in Switzerland, and Mrs. Edward Trotter again on Sweden. Lady Carbery closed with a brief review of Y.W.C.A. work in London during the year.

In the afternoon the chair was taken by Mrs. Frederic Barker, the subject being "The Y.W.C.A. in Distant Lands." Mr. Condict told of the work in San Fransisco, where the Y.W.C.A. was started thirteen years ago, and where they hope soon to start junior branches. Miss Corabel Tarr (U.S.A.) gave an account of the work and organisation of the Association in America; Mrs. Barnett told of the work in Monte Video; Mrs. Arthur Brown in Australia; and Miss Wingfield Digby told of work in Africa and the Holy Land, from which she has lately returned. After a few words from the Hon. Emily Kinnaird, Mr. Hill, lately returned from Auckland, gave a thrilling account of the needs and possibilities of that place, where he has worked for twelve years. Mr. Hill asked the prayers of all present as he is shortly going out to help fill the ranks of the Niger Mission, Africa.

THE ANNUAL MEETING.

The annual meeting in Exeter Hall on Thursday evening had all the customary elements of interest. It is convened at a late hour (8.30) so as to enable the young women workers of the great city to be present; they came in their thousands, though there was room in the gallery for more. The waiting time was agreeably passed by listening to some choice music, delightfully rendered by a choir of blind sisters from the Norwood Royal Normal College. When the Hon. Emily Kinnaird (on whom her mother's mantle appears to have fallen) entered the hall the friends gave her a hearty cheer on her return from India; this was repeated later on in larger volume at the call of Mr. W. T. Paton. The Chair was occupied by Lord Kinnaird.

As honorary financial secretary, Mr. W. T. Paton made a brief statement, which took the place of the formal reading of the report. The annual value to the State of a well-educated and well-trained young woman, according to the late Leoni Levi, is a thousand pounds. The Y.W.C.A., said Mr. Paton, cares for the young women under its care at 6s. per head per annum. He made an earnest appeal for wiping out over two thousand pounds deficit on the year's accounts. Speaking of the London work, he said there are forty-three institutes and homes, besides one hundred smaller branches in the metropolis. There are two thousand young women students attending evening classes at fifteen institutes, and some have passed the Society of Arts examinations. The work is largely sustained by the voluntary service of a noble band of Christian ladies. Some very interesting facts were adduced by Mr. Paton, showing the high esteem in which the association and its work are held by clergymen, employers, and the parents of the young women. As showing the thoroughly unsectarian character of the institution, he remarked that, in connection with one branch in North London, thirty young women are working in different places in Sunday-schools, ragged schools, &c.

After a few cordial sentences from the noble Chairman, addresses were given by Hon. and Rev. W. Talbot Rice and Rev. F. B. Meyer. The former based a simple but impressive appeal for spiritual decision on the story of Ruth and her choice. Mr. Meyer spoke very effectively on the necessity of the Christian life being lived day by day in conformity with God's plan, if it is to be a happy and fruitful one. To every sincere soul God will reveal the plan on which He would have them live.

The United Central Council of the Y.W.C.A. met on Friday morning, and a meeting of foreign delegates and others was held on Friday evening, at which Lord Kinnaird presided, to consider the advisability of organised effort for the extension of the Y.W.C.A. throughout the world.

Home of Rest, Bognor.

To enable poor people of the metropolis who require change of air to enjoy a seaside holiday, is an undertaking which commends itself to all. This institution at Bognor, which Mrs. W. D. Scott, of Chiswick, opened at her own cost about a year ago, has served this purpose admirably. Its doors opened last year to as many as five hundred, and thus many poor homes of London were brightened by its sunshine. When a money charge was made, it was of a very modest nature; and some who were unable to pay enjoyed a fortnight at no cost to themselves.

But physical well-being was not all; a series of meetings was maintained, and much spiritual blessing was the result. The accommodation in this respect is not quite sufficient, and an effort is being made to build a hall which might be used by residents and visitors alike. Help to a limited extent is needed so that this, the most important part of the work, may receive the attention it deserves.

CORSICA.—A mission has been, for some time past, carried on in the north of this wild island by Miss Grant Brown, and one or two companions, who have been visiting some of the mountain villages in the Balagna and also working at Corte, in the centre of the island. The welcome they have received has been very encouraging, and not a few have received their message. Two or three young men, converted through their instrumentality, are devoting themselves to the evangelisation of their own people. Recently, they went to Basilicata, the highest mountain village in the island. Meetings were held in a *café*, the keeper of which seemed deeply impressed with the truth. When one of the ladies showed him a temperance pledge, such as some in the Balagna had signed, he at once signed it, with his comrades. But how was he now to keep the *cafe*? He expressed himself ready to do the will of God, and when some chocolate had been made, he tasted it, and said that henceforth he would sell that. So the *buvette* was turned into a temperance *cafe*, where chocolate and coffee are the only drinks.

N.E. LONDON GOSPEL MISSIONS.

Friends of the above many-sided labours will be glad to hear that a good measure of prosperity and not a little blessing have been enjoyed of late. By the practical help afforded, many homes have been kept together, though an unusually large number have been obliged to yield to the necessity of entering the workhouse.

The recent epidemic was specially felt in the poor districts around the various mission halls, and many found it their message to "arise and depart," telling each anxious worker that "the time is short," for the harvest is near. Yet, while our doors have been almost forced down by the crush of poor homeless men for a little food, and hundreds of underfed and half-clothed children have striven to gain admission to our dining-hall, together with the starving met with in the home visitation, still there has been real joy afforded for the spiritual blessing reaped.

Many who have only just escaped the grave during the late trying season, are entirely unfitted for work, and sorely need a bracing up at our Home of Rest on the coast. We are very much wanting this season to bring into use the remaining unfurnished rooms at Lancing, and send down a proportionately larger number of "drooping toilers and fading children." For this we heartily invite practical and speedy assistance.

Then the Bible Van is now refurnishing for the season, for which suitable parcels of books and other helps would be welcome. Tracts and Gospel books are also much needed. We have again the joy of saying how gladly the Christian men going forth on this ministry will embrace any openings for service, and co-operate with the Lord's people from place to place. The arrival of the "van" has often resulted in awakening interest in the things of God, and led to considerable blessing. We ask prayer for this and our other spheres of work.

Will the friends of this work kindly note that the offices of the Mission are now removed to 6, Clephane-road, Canonbury, London, N.

William Chorley.

Deaconess Work in Jamaica.

Miss E. Wise, who in 1890, at the invitation of the Bishop of Jamaica, was sent from the Deaconess House at Mildmay-park, to take charge of the training of parochial workers at Kingston, writes in *Service for the King*:—"The idea of trained women doing public work for God is still new in Jamaica, therefore candidates for training have come forward slowly.

"Ladies who desire to be deaconesses receive eighteen months' parochial training, and six months' in the Public Government Hospital, where Sister K. has two wards under her charge. Those who desire to be nurses are receiving a thorough training. We have also some respectable coloured women, whom we call parochial helpers, who, having been sent by their clergy from different parishes in the island, receive six months' training in nursing, and nine months' parochial teaching.

"At the present time there are three ladies and two young coloured women in training in the hospital; one of the latter has already been employed twice in nursing private cases. An association of ladies in connection with the Home has been formed; there are now fifty members. These assist the deaconesses in work as opportunity affords, helping with their prayers, subscriptions, and collections. There is an immense field for women's work in Jamaica. If only the hearts of some in England could be stirred to come out and help!"

THE KANAKAS.—Amongst South Sea Islanders working on the sugar plantations around North Bundaberg, Queensland, Mr. C. F. Johnson is carrying on a fruitful work. Recently seventy-three men and four women were baptized after a public examination, in the course of which four local ministers carefully examined the candidates as to their Scriptural knowledge and faith in Christ.

HOMES FOR THE AGED POOR.—Ten of these Homes are now open in various parts of London, the present number of inmates being 127. In a little reprint from *Woman's Work*, entitled "Remember," the obligation to care for the poor is lovingly urged, and a peep at an old couple who have for twelve years occupied a room in one of the Homes, is given to the sympathising reader. The husband is 81, too feeble to leave the house, and is very deaf, his wife has been partially paralysed for the last three years, and cannot help him. But "no murmur is heard from the lips of either, both are happy, and looking forward to a better home." A report, containing further particulars of the charity, will be sent on application to Miss E. G. Harrison, 5, Grandacre-terrace, Anerley, S.E., who regrets having to deny admission to many needy applicants through lack of funds.

Christ the Liberator.

Rev. Dr. Cuyler, writing from Brooklyn, U.S.A., says:—

I send you this wee bit for your columns, which are already every week a "feast of royal bounties." Our religious papers, and all our hearts, are still full of love-tributes to dear Spurgeon. Last Saturday I gave my "Personal Reminiscences" of my beloved brother, and I am to repeat them before the Presbyterian Union of New York next week.

What a tremendous "swath" the scythe of death is cutting! Spurgeon, Fraser, Principal Cairns—all in quick succession!

But amid the great bereavements come great blessings, and your paper resounds with the "new songs" and glad tidings of God's work in Scotland. My health is excellent, and pen and tongue busy in preaching what you and I feel is about the only Gospel worth preaching.

"Loose him and let him go!" At this command of Jesus they unwind the bandages from the limbs of Lazarus, and by the old familiar path he walks back to his old home. This was the master miracle of all which Jesus wrought during his incarnation, but He is still doing for imprisoned souls what He did for the body of his Bethany brother when it had lain four days in the sepulchre.

I looked not long ago with genuine pity on a noble eagle, caged in a public park, as an exhibition for schoolboys. The old grey mountaineer felt its galling imprisonment, and occasionally flapped its wings as if it were homesick for the skies. "Loose him and let him go," was the thought inspired by the sorry sight, and how he would have sailed off to fly in company with the sun. Eagles were not born for slavery. I thought, too, as I looked at the chained bird, how much he resembled some fettered souls, yes, some Christian souls that are terribly tied down by unbelief. Too many people have enrolled themselves in the Church—some have entered the ministry—with a heavy clog that binds them to the lower earth. It hampers them, hinders them, and is fatal to all spiritual joy or growth in holiness. Many a young convert begins his religious life with a doubting and desponding spirit. He nurses his fears in a morbid way, and mistakes all this gruesomeness for humility. He is a chained bird from the start. Others are fettered by besetting sins, from which they have never cut loose. They have never made a clean break with their old sinful self, or with the beggarly elements of this world; they are hobbled with practices and associates that they have never cut loose from. They have probably passed from death unto life, yet they appear very much as Lazarus would have looked if he had walked the streets of Bethany in his ghastly grave-clothes!

This is a pitiable style of religion; it brings little joy to its possessor, and gives him or her no power in the community. While they are content to be what they are, there is no hope for such manacled professors. Their only hope is in a timely and thorough repentance, and a fresh work of Christ, a deeper and thorough work; and for this they must earnestly seek, or else they will be chained birds in a church cage to the last. Some really good people are clogged by bodily ailments—dyspeptic stomachs or weak nerves, and they see but little sunshine in their Christian experience. Bunyan has depicted several specimens of these pilgrims, who hobble towards heaven on crutches, until death unloosens them and lets them go. Such Christians are to be pitied more than blamed; they are rather patients in Christ's hospital than soldiers on his battle-fields. We pastors go around and visit these disconsolate birds, who sit most of the time on their perches, and seem glad to swallow all the Bible promises we can bring to them. They are never likely to do much soaring or singing until death cuts the tether and lets them fly home.
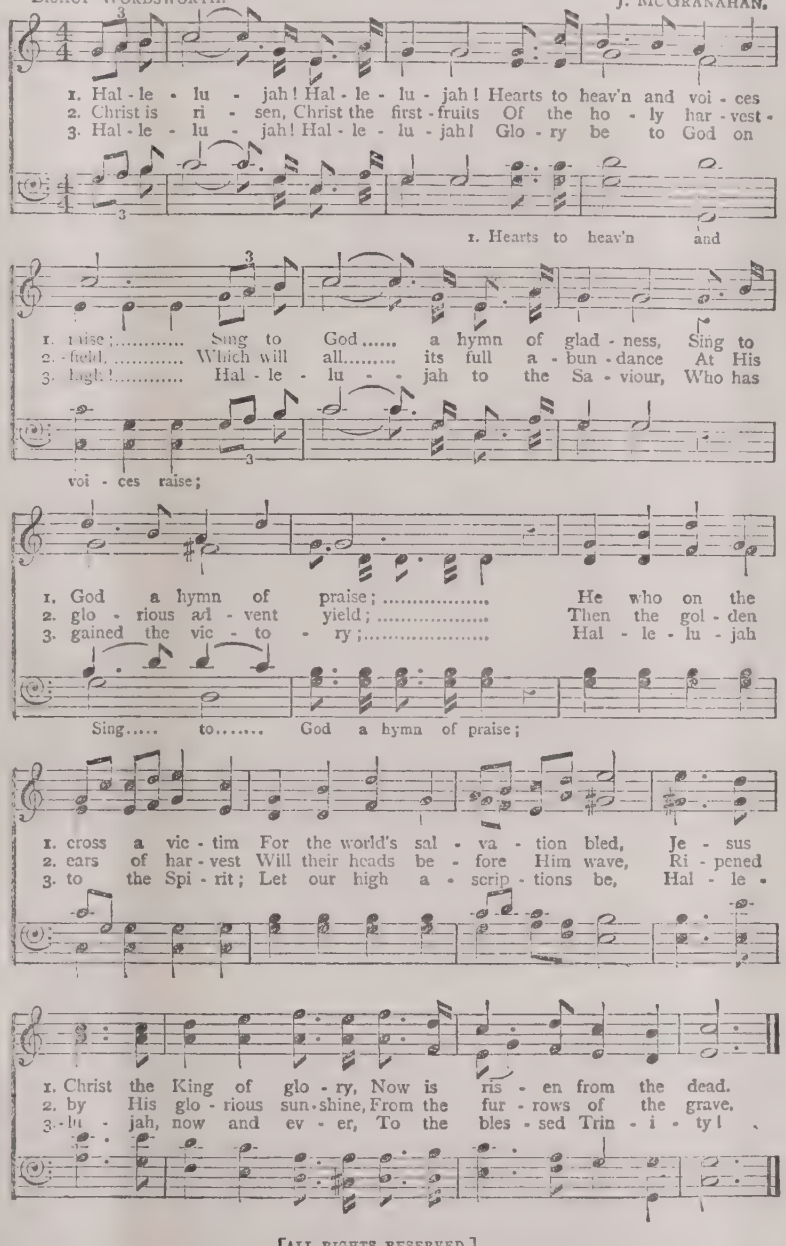
False doctrine, false views of sin and of Christ, are at the bottom of a great deal of this spiritual debility. Every error is the enslaver of the soul. Truth makes us free; and if the Son makes us free, we shall be free indeed. Martin Luther was a chained eagle in the Erfurt Convent until that heaven-sent truth, "The just shall live by faith," unloosed him, and he went forth to emancipate the bond-slaves of the Papacy. Thomas Chalmers was another chained eagle, but when the great doctrines of man's utter guilt and Christ's redemption liberated him, he soared up into the empyrean, the king of Scotland's Gospellers. John Wesley never attained to a full salvation until in that little London prayer-meeting his eye rested on these words: "The Spirit of Life in Christ Jesus hath made me free from the law of sin and death." I once visited that little room—just out of Aldersgate-street — as the real birthplace of Methodism. The great liberator of imprisoned soul is Jesus Christ. If you want to convert a Roman Catholic, teach him salvation by faith in the atoning blood and the work of the Holy Spirit. If you want to convert the sinners in a Protestant congregation or Sunday-school, drive home the same truths into the conscience. Drunkenness is both a sin and a disease; while we may apply medical tonics to sustain the body, and the pledge of total abstinence, yet the converting grace of Christ alone can deliver from the slavery of sin. Every true revival in a church repeats the miracle of Bethany. We see dead souls brought to life. We hear tongues unloosed to pray. Professing Christians who had been dragged down by worldliness, or hamstrung by unbelief, are let loose into a freedom and a joy to which they had been strangers. To every member of our churches who is now dragging out a half-dead religion, the Holy Spirit comes with the arousing call, "If ye be indeed risen with Christ, *seek those things which are above!*" Instead of sitting in the gates of the tomb, cast away your grave-clothes and begin to live as Christ's freemen and Christ's witnesses, and the heirs of a magnificent inheritance. Look higher! Live higher! Get a new grip on Christ and then go out and labour to draw sinners from the pit of hell. This is the revival we all need. We need a new consecration to Christ and a fresh baptism of his Spirit, for we can never convert an ungodly world while we are gasping for life ourselves. If Christ unloose us, we shall be free indeed, and where his Spirit is *there is liberty.*

EASTER HYMN.

Hallelujah! Christ is Risen.

"Who according to His abundant mercy hath begotten us again."—1 Peter i. 3.

Bishop Wordsworth. J. McGranahan.



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Madagascar.

Writing from Ambòhidrabiby, a village where the work of God is carried on by native teachers superintended from a distance by Mr. Peill, of Ambohimanga, the evangelist says:

"I am glad to acquaint you with the work of the Holy Spirit in this village, especially among the young men. Many have been to visit me this week to inquire the way of salvation. All were under deep conviction of sin, and in great distress on account of their sins. Yesterday afternoon I had a meeting of inquirers, and the interest was so great that we could not break up till long after dark. After all had dispersed two middle-aged men came back for more talk in private, during which they shed tears and wept aloud with emotion. Both said they had been idolaters and devoted to heathen customs, but were determined henceforth to give up their heathenism. They are plainly changed characters. Pray for our church at Ambòhidrabiby, that we may be fit abodes for the Holy Spirit."

THE PRIESTHOOD OF CHRIST.—There is no office of Christ, says John Owen, that Satan labours so hard to obscure as his priestly one. Satan cares little, comparatively, for Christ the Prophet and Christ the King, as long as he can get men to forget Christ the Priest. Let us ever stand fast on this point. That Christ is carrying on the office of a Priest in Heaven is the crown and glory of Christian theology.—*Bishop Ryle.*

CHRIST'S TEARS.—The Son of God wept over the lost, and "his sweat was as it were great drops of blood" in the agony of his sufferings. Oh, hard heart! Shall not the Redeemer's tears move thee? The Son of God did not weep vain and causeless tears, or for a light matter; nor did He for Himself either spend his own, or desire the profusion of others' tears. "Weep not for me, O daughters of Jerusalem!" He knows the value of souls, the weight of guilt, and how low it will press and sink them: the severity of God's justice, and the power of his anger, and what the fearful effects of them will be when they finally fall. If thou understandest not these things thyself, believe Him that did; at least believe his tears!—*John Howe.*

The Revival in Scotland.

REV. JOHN McNEILL IN GLASGOW.

Mr. McNeill began a month's mission in Glasgow on Sabbath, April 3. The Mission is being conducted under the auspices of the United Evangelistic Association. St. Andrew's Hall has been secured for the afternoon meetings four days in each week, and Hengler's Circus is rented for the Sabbath services and the week-evening meetings.

The first week's meetings have amply justified the Association in renting these places, the most commodious to be had in the city. Three services were held on Sabbath week, the first being for non-churchgoers at 2.30, when an audience of fully four thousand people gathered together, and listened most attentively to a Gospel address. The meeting at five o'clock was for women only, and fully 3500 came together. While this meeting was going on thousands of men had gathered round the door waiting for admittance to listen to an address for men only at seven o'clock. So great was the crush that before the service began the doors had to be closed. There must have been about 4500 present, and at the close of the service a large after-meeting was held, when between forty and fifty men rose from their seats asking the prayers of the congregation. Many interesting cases were dealt with.

The afternoon meetings in St. Andrew's Halls have been well attended. The audience grew in numbers until the close of the week, when the large hall was well filled. We believe this service will become a very popular one with those who are free during the day and who desire to hear the Evangelist.

Every evening in Hengler's Circus the large building is completely filled, and each evening there have been large after-meetings and many inquirers. Mr. McNeill's statement of the Gospel is forcible and attractive; and while he frequently causes his hearers to smile, he is making a very deep impression on the lives and hearts of many by his earnest appeals to them to yield themselves wholly to the Saviour.

It may interest the readers of The Christian to learn that many striking cases of conversion occurred while Mr. McNeill was in Dumbarton. Dumbarton is one of the headquarters of football in Scotland, and the local club has always taken a foremost place in national competitions. Several members of the club attended Mr. McNeill's meetings, and some remarkable conversions took place among these men. The captain of the Dumbarton Football Club was one of those who surrendered themselves to Jesus, and many of the sporting newspapers have put in a public announcement of his withdrawal from the national game. He was engaged to play a match two days after his decision for Christ, and he kept faith with his promise; but after the game he told his comrades, before they adjourned for the usual refreshments, that this was his last game, and now he was going to work for Jesus.

Mr. McNeill is ably assisted by Mr. J. H. Burke, who has charge of the choirs, and who delights his audiences with his beautiful Gospel solos.

Applications are coming in to Mr. McNeill daily from many parts of England, desiring him to visit them. Mr. McNeill wishes his friends to know that his engagement for 1892 is to do evangelistic work in Scotland, and in Scotland alone; and he has had to refuse all these special invitations. His plans for the future have not been made, and he does not desire to bind himself for any engagement beyond the present one with the friends in Scotland. W. M. O.

DUMBARTON.

The meetings commenced at Dumbarton by Messrs. Moody and Sankey, and continued by Rev. John Robertson and Rev. John McNeill, have been followed up by Mr. W. J. Taylor, of the Evangelisation Society. The hall where the meetings were held has been crowded at every meeting, and at last proved too small. A remarkable characteristic about the work from the very commencement has been the large numbers of young men present. Many who were under conviction of sin have been dealt with at the after-meetings. Such a movement among young men has never been witnessed in Dumbarton before. The good work is still proceeding under Mr. M. Pittendrigh, also of the Evangelisation Society.

VISITATION IN CHINA.

A very encouraging report has recently come from China in the shape of a diary of a tour of visitation among the native Churches made last December by Mr. Orr-Ewing, who was accompanied by Mr. Reid. The stations visited were those lying along the banks of the Kuang-sin River, in the province of Kiang-si. The start was made from Nan-K'ang-fu, and a number of places were visited. The greater part of the journey was done by boat; the rest of the way the two missionaries were carried on chairs by coolies—a novel experience.

Mr. Orr-Ewing writes in very hopeful terms of the general condition of the churches and the converts whom they were enabled to meet, and whose faith this apostolic plan of visitation must have done much to confirm. Frequent mention is made of the English sisters stationed in little groups at different points on the river. In some cases they were busy acquiring the language and preparing for future service; in other cases they had been some time in the work, and were being unmistakably blessed in it.

Of the native churches the writer has many gratifying things to say. Referring to one place, he says he was much impressed with the desire which the native Christians manifested to spread the Gospel among their fellow-countrymen. At one country place, fifteen miles distant from the chief station, the work is described as remarkable. Mr. Orr-Ewing and one of the resident sisters were busily engaged for three hours in examining candidates for baptism. At another place the members of one family had been specially owned in their testimony for the Lord. In another centre idolatrous practices had been given up in no fewer than sixty homes, through the testimony of the head of one household! Again, it is remarked: "It is most encouraging to see the native church showing a missionary spirit, and the members delighting to preach the Gospel without any remuneration."

Throughout their journeyings Mr. Ewing and his companion sometimes found traces of the recent disturbances, while in other places the workers appear to have escaped all trouble. In one place the resident English sisters found themselves somewhat hampered in their movements by the excessive anxiety of the Mandarin to protect them from possible interference. Wherever the two visiting brethren went they found a hearty welcome, and had the opportunity of frequent Gospel witness-bearing, in addition to the work to which they were specially commissioned.

An indication of the difficulties that are met with among certain classes of the people is found in an incident told of an encounter with one of the literati, who kept up a lengthened argument, in which he contended that the teachings of Jesus Christ and of Confucius were pretty much the same. He loftily disdained to receive instructions from an unlearned native Christian.

This work of periodical visitation among the churches, which has been undertaken by Mr. Orr Ewing, is a most important one, and our readers are asked to unite in prayer that wisdom may be given in carrying it out.

Society for Distributing Scripture Truth.

Free grants have been given during the past year to a large number of philanthropic institutions, in addition to those supplied to the railway waiting-rooms. No new feature of the work is recorded in the thirty-second annual report just issued, but the evidence of a vast amount of permanent good being done by the Society is sufficiently manifest in the letters of appreciation received from grateful recipients of the Scripture rolls, handbooks, cards, and leaflets. Urgent appeal for continued support is based on the fact that through the printing-press "countless human rills are conveying poison instead of truth, and the enemy of man and God has never been so active as now in scattering tares of superstition and doubt." On the other hand, a recipient writes: "God has wonderfully blessed these silent messengers; the sailors derive great comfort from them in their cabins; and hospital patients obtain infinite consolation." The publications of the Society may be had at the depot, 47, Pevensey-road, Eastbourne, on application to the secretary, Mr. Wm. Brown.

A SERIOUS FACT.—In a certain Kentish village it is affirmed that over one thousand of the 1360 residents do not attend a place of worship on Sundays. In addition to this the parish Sunday-schools have been closed for nine weeks, and the school children have not attended church or other services.

PRAYER FOR REVIVAL ANSWERED.

I am glad to notice in The Christian signs of God's people coming back to the primitive ways of seeking a revival. I believe the only real work that can be done for God is by waiting upon Him in prayer, and only going forward as fitted by Him. I have long felt we have got off the lines by our everlasting talk, talk. Half the time of the weekly prayer-meeting is given up to an address, and even in the prayer-meetings at conventions and other gatherings of a like nature, the time is wasted with the same desire to give us "only a few words," lasting frequently half the hour of the meeting. How I long for the time when Christian folks will come together to wait only on the Lord. "They that wait upon the Lord shall renew their strength."

Let me give an example. Four years ago, the Liverpool City Mission was steadily losing ground. The number of missionaries had not been so low for long. The Mission was in debt, and there was depression everywhere.

The missionaries were invited to a friend's house to pray. The first meeting was not encouraging. Another was arranged for the following week, which lasted some two hours. Yet another was held, and we who were present will not soon forget it. Hearts were touched by the Spirit of God; confessions were made of backslidings and failures. Some wept, and gave themselves anew to God and his work. These meetings were repeated, one lasting to one o'clock in the morning. At no time did all the staff attend; only volunteers were asked. And the result? Hope took the place of despair. God at once encouraged the workers. Men who were barren began to see fruit. We closed that year without debt, and have had none since. Our staff has increased fifty per cent. Our Mission-halls stood then at nine, now we have twenty-two, all self-supporting, save one; many full to the door. The gross attendance last month was over 32,000.

All this progress has been without noise. The halls have been opened without any ado. A few of us have met for prayer to ask God to use the place as He thought best, and the missionary has gone forth to his house-to-house visitation in order to tell of the dear Saviour, and in this way the rooms are filled.

Men converted to God in these halls, after their day's work has ended, have given their time freely in order to enlarge these places, or to paint and paper them, some buying the materials. We still meet for prayer; often two and three times in a week, generally now in the morning. When we come together we sing a hymn, and then to our knees, never rising till the hour is gone, and it goes all too quickly. We seldom admit strangers. When we do, they must be in the work. One of these said, "You cannot help having blessing with such meetings." Another thanked God before others that he had been permitted to see such a band of men thus beginning their day's work.

What I like most about it is—that it is all so quiet. You might be here and know nothing about it. But the fruit can be found all over the city in the lives of saved men and women. To God be the glory!

Liverpool. John Barnabas Bain.

THE SALIAR CASTE.—Mr. and Mrs. Duthie who are labouring at Nagercoll, Travancore, specially among the Saliars, a peculiarly difficult class to reach, sent Mr. Cousins an account of the faithful life and peaceful death of the *first woman* of that caste who has become a Christian. Zenana work has been going on in the quarter for many years. There also is located a girls' school, and it is hoped that many women will yet be gathered out of heathenism to enjoy the light and liberty of the Gospel.

THE DRILL-HALL BREAKFAST MISSION, EDINBURGH.—The Sabbath free breakfasts have now been given for sixteen years, and the old, old story proclaimed to the poor guests thus drawn together. The new report says that the attention paid to the addresses is very marked; it adds:—"We believe that in many a heart, every Sabbath morning, seed is being sown which, sooner or later, will spring up and bear fruit in a changed life. During the year a total of nearly forty thousand poor men, women, and children have sat down to a substantial free breakfast, the average cost being less than fourpence for each one." The Sabbath-school numbers nearly three hundred children; employment has been secured for many of the older scholars, some of whom have recently decided for Christ. At the lodging-house meetings the general conduct and attention of the casuals to the Word preached is noted as being remarkable. Contributions amounted to upwards of £800 for all purposes and from all sources. Mr. Robert Wilson, 3, Queen-street, is the hon. treasurer.

For the Young.

THE BROKEN KEY.

Minnie, or "Peach-cheek," as she was often called, was a bright, merry little maiden of nine years old, full of life and glee. I am sorry to say she was rather spoiled, and allowed to have her own way more than was good for her. So she grew to be wilful, and, I must own it, disobedient, much as she loved her dear parents and her wee sister Katie. I will tell you how she fell into sin, so that my dear young friends may take warning and avoid the same.

A gentleman visitor at Minnie's home, who was very fond of her, had presented her and Katie with a grand beautiful doll, with blue eyes and curling golden hair. Her name was "Charlotte." She had lots of pretty dresses, mantles, bonnets, and hats, and all other proper things; also a pair of lovely blue kid shoes, with rosettes, white open-work lace stockings, a pretty fan, and even a parasol, which could open and shut. All these fine clothes could be put on and taken off, and doubled up, so that dressing and undressing "Charlotte" gave constant delight to Minnie and her little sister. Many were the walks after lesson time to buy new sashes and laces. All sixpences were saved up and spent on "Charlotte," and often she was fetched down to be admired when visitors came.

One day a lady called when Papa and Mamma were out, and the little sisters did their best to entertain her. At last, Katie whispered "Oh, Minnie, if we could but show 'Charlotte' to Miss B——, but we musn't. Mamma said we musn't ever unlock that drawer, without asking her, but, oh, don't you wish we could show how lovely she is in that blue cloak you made!"

Minnie flushed; it was a temptation, and she whispered back, "No, Katie, dear, we musn't unlock that drawer; but perhaps mamma left it open. I'll just run up and see."

Katie waited her return with great anxiety, and thought all was right when Minnie came down with "Charlotte" in her arms, only Minnie's cheeks were very red, and she spoke crossly, and didn't seem to enjoy Miss B.'s loudly expressed admiration of the pretty wax baby. Conscience was making her unhappy, for Minnie had done wrong. The wardrobe drawer had been locked, but the key only needed a turn. Minnie yielded to temptation, turned the key, clasped her treasure, and ran down with it, meaning to take it back, lock it up, and never say a word about it.

Miss B. soon left, and away upstairs ran Minnie. She laid "Charlotte" carefully in, and was folding the pretty blue cloak round her, when she heard the well-known knock at the hall door, and knew her parents had returned. In a terrible fright she gave the key a sharp twist, and oh! horror! it broke in the lock. Nothing could be hidden now. How bitterly she regretted her disobedience and deceit.

"Minnie," called a loving voice, and down she went with crimson cheeks and beating heart. Her confusion and averted eye showed that something was wrong. The tale was soon told, the sin confessed and forgiven; and, folded in a fond father's arms, the child's heart was lightened of its load.

I was that naughty Minnie, and to this day I well remember how my beloved father led me upstairs, and talked to me with tears in his own dear eyes. How he warned me against disobedience, and entreated me to drive away the very first temptings to deceit by darting up a little prayer to God for strength to resist. I recall his very look as he bade me kneel down and ask God's pardon for my sin. He told me to thank Him for that broken key, as but for that I might have succeeded in my plot, and perhaps, encouraged in my sinful inclinations, might have grown up a deceitful and untruthful girl. Dear young friends, love and value your God-fearing parents and submit humbly to their wise corrections.

Westward Ho! M. A. B.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Bedford*, Ap. 17 to 27; *Morley*, Ap. 28 to May 9; Mr. Josiah Spiers, *Dorking*, Ap. 20 and 21; *Tynemouth*, May 6 to 20; Mr. H. Hutchinson, Christ Church, Kensington, *Liverpool*, Ap. 16 to 26; St. Simon's and St. Jude's, *Liverpool*, Ap. 30 to May 9; Mr. T. Lewis Sayer, Harcourt Church: Kilburn Town Hall, Ap. 1 to 17; Mr. Reginald Callender, St. Paul's Schools, *Bolton*, Ap. 24 to 30; Mr. W. H. Watson, *Margate*, Ap. 25 to 29; Mr. Geo. Goodman, Lordship-road, *Stoke Newington*, Ap. 24 to 29; Rev. Martin J. Hall, Christ Church, *Derby*, Ap. 9 to 17; Mr. Livesey Carrott, Athenæum, *Camden-road*, every Sunday at 3 p.m.: Mr. A. G. Doddridge, St. Andrew's Hall, Plymouth, Ap. 13 to 17.

"A GRAIN OF WHEAT."*

Only a grain of wheat,
So small, that folk don't mind it;
Only a grain of wheat,
With the power of God behind it;
Only a buried grain;
Only the falling rain;
Only the sun's bright glory,
Bursting through heaven's top storey;
Only a grain, only a grain,
Buried, and dying, and living again.

There's harvest in a grain of wheat,
If given to God in simple trust;
For tho' the grain doth turn to dust,
It cannot die. It lives—it must—
And men shall have enough to eat.

Only a span of life,
So small, that folk don't mind it;
Only a span of life,
With the power of God behind it;
Only a little span;
Only a buried man;
Only a King's great love,
Paving the way above;
Only a span, only a span;
Only a buried, dying man.

There's harvest in the life of man,
If given to God in simple trust.
For tho' the body turns to dust,
The man's immortal. Moth and rust
Are only for a little span.

Dr. Walton.

Mildmay Mission Hospital, Bethnal-green.

* John xii. 24.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Ap. 17, Matthew xxviii. 1-10; Mon., Ap. 18, xxviii. 11-20; Tues., Ap. 19, Ecclesiastes i. 1-18; Wed., Ap. 20, ii. 1-13; Thurs., Ap. 21, iii. 1-10; Fri., Ap. 22, iii. 11-22; Sat., Ap. 23, iv. 1-12.

Dublin Visiting Mission.

The supply of the needed funds, and the manifest tokens of God's presence and blessing, are noted in the new report as furnishing abundant ground for thanksgiving and praise. There has been increased access to the people, and an awakening to the value of the Word of God, so that in a place where scarcely a single Protestant is to be found, the missionaries have stood up in the market-place to read and expound the Scriptures, while numbers have crowded round to listen, and many have bought copies of the Testament. The darkness and ignorance in which the people are kept, however, by Rome is illustrated by a few typical cases, one of which is as follows, narrated by the visitor: "I lately visited the dying bed of a woman who had been a Roman Catholic. She told me that, as a girl, she was compelled by threats to go to confession, but came away from it with more sin suggested than she could ever tell. In later years she was brought into contact with the Mission, where she sought and found the Saviour, and is now happily resting on his atoning work." Rome's prohibition of the Bible is also emphasized and declared, while facts are adduced that show the need of its circulation. "The people generally have no idea of the free pardon of sin through the blood of Christ, nor of justification by faith." The report may be had from the secretary, 35, Upper Fitzwilliam-street, Dublin.

DOHNE, CAPE COLONY.—Rev. A. Welsh writes: "We had the joy of admitting twelve candidates to the fellowship of the Church (five by baptism) at our last Communion here. We are greatly cheered at seeing so many coming forward and confessing Jesus as their Lord. A number of those present at the Communion came here on the Saturday, having to travel, some fifteen, some twenty, some thirty miles. Two hundred and eighteen members in all sat down at the table of their Lord and proclaimed his death."

MISSION TO MEDITERRANEAN GARRISONS.—The two centres of operation are those of Gibraltar and Algeciras. Here eight zealous workers, with Captain Armstrong as hon. superintendent, are found prosecuting evangelistic efforts among the soldiers and sailors. Gospel services, hospital visitation, work on board ships, and Bible-readings, &c., in the Home on the Rock, are the chief features of the Mission, as the result of which many have received great blessing. Among the events of the year has been the opening of the "New Found Out," formerly a notorious public-house, but now converted into a refuge for soldiers and sailors. In some of the stations the Holy Spirit is believed to be working in a marked way, and several have been brought to the Saviour. The absolute need for such a mission is urged by the fact that in one vessel visited by Captain Armstrong the mate had died, six of the crew were down with fever, and there was not a Bible or Testament on board. Communications should be addressed to Mrs. Todd Osborne, Rysland, Newton-Mearns, N.B.

A NEW "FRIEDENHEIM."

The beautiful work of caring for and witnessing to poor weary ones gliding into the valley of death, with none to comfort or cheer, carried on by Miss Davidson at "Friedenheim," is already well known to our readers, who have also learned the need for larger and more suitable premises. At length the way has been opened, and a convenient house has been secured at Sunnyside, Upper Avenue-road, South Hampstead, N.W., quite close, we may note, to the Swiss Cottage railway station.

Already two gatherings of kindly interested friends have been held in the empty house, in order to commend the whole work to God and show practical sympathy. In a few weeks, should the Lord's people be stirred to give towards alterations, fitting, and furnishing, it is hoped the new Home of Peace will be ready to receive patients.

Amongst the many touching incidents mentioned in the report, just issued, for the past year, we observe that of one girl who was an inmate for several months, and though completely helpless and unable to move herself, her gentle patience never varied, and her sweet influence was felt by all around. Her end was "perfect peace," though the chariot that bore her from us was one of fiery suffering. She proved that God was, indeed, a refuge in the time of trouble, and able to sustain in weakness; and doubtless, by-and-by, it will be made known how many were helped and blessed by her example. Her prayerfulness was such a power in the room, and her humility. She did not speak much, but one could not watch her life without seeing the reality of her faith in a risen Saviour. Her loss was greatly felt; and among her little treasures was found a purse, with about one pound in it, collected by her for the "Home" she loved, and for opening which to her she constantly expressed her gratitude to God.

As to the present needs, we learn that in all ten thousand pounds will be required to buy the new Home and clear all expenses; towards this nearly five thousand pounds have already been received. Those who really know the weary, desolate ease of many lonely dying ones, who understand what it is to afford relief to the body during the closing days of life and to minister to the deeper needs of the departing soul, will surely seek to show sympathy and aid practically in this loving work. Communications should be made to Miss Davidson, Friedenheim, Sunnyside, Upper Avenue-road, South Hampstead, N.W.

International Bible Reading Association.

The annual gatherings of this association were held on April 5 at the Sunday-School Union, 56, Old Bailey. In the afternoon there was a conference of District and Branch Secretaries. Encouraging statements were given by representatives from Sheffield, Newcastle, Bolton, Manchester, Talgarth, Leicester, Bradford, Halifax, Gravesend, &c. Rev. R. Culley, secretary of the Wesleyan Sunday-School Union, gave an address cordially recommending the association and supporting its objects.

A public meeting was held, at which Colonel J. T. Griffin presided. The Hon. Secretary stated that there had been issued 390,000 membership cards in the English language, being an increase of 55,000 over the number at the same date last year. Of these, 342,000 were issued to members in the United Kingdom, and 47,000 in other countries. For the present year the list of readings had also been issued in six additional foreign languages. The members of the association had continued to support Dr. J. L. Phillips as a missionary for the promotion of Sunday-schools in connection with the various missions in India.

Rev. J. B. Meharry, B.A., of Crouch-hill, gave an excellent address on the value of the Bible, followed by Rev. J. E. Newell and Mr. Sa-anga, a native of Samoa, who, in his own language, interpreted by Mr. Newell, expressed his gratitude for the good which had been effected in his country by means of the I.B.R.A. and the Society of Christian Endeavour.

CROSS IN-HAND.—In connection with the Saynden-road Mission, Staplehurst, a Mission has been commenced here and a Sunday-school opened. Interest is manifested, and already God has blessed the effort.

THE NATIONAL EDUCATION LEAGUE held a drawing-room meeting on Thursday last, at 3, Grosvenor-square, the residence of the Duchess of Portland. Miss C. M. Mason, hon. sec., gave an outline of the objects of the Union in the promotion of education from the moral and scientific side, and to create a better public opinion on the proper education of children. The secretary of the London branch is Lady Isabel Margesson, 63, St. George's-road, S.W.

FULFILLED PROPHECY:

THE DEATH OF CHRIST.

We have abundant Scriptural warrant for treating the sacred fact of our Lord's death as an instance of fulfilled prophecy. In Luke xviii. 31-33, Jesus Himself predicts it as fulfilling "all things that are written by the prophets concerning" Him. After his resurrection, He again connected his passion with the Old Testament predictions, first, in his conversation with the two disciples journeying to Emmaus, and, again, to the assembled disciples before his ascension (Luke xxiv. 26, 45-46). Peter did the same (Acts iii. 18); Philip found this the most effective way of preaching the Gospel to the eunuch (viii. 35); and Paul adopted the same method at Antioch (xiii. 27-29). From Peter's epistle we learn that the prophets themselves were diligent students of their own prophecies, and that even angels are interested in a theme like this (1 Pet. i. 10, 11). Let us study it reverently. It will tend to strengthen our faith, and to enhance our appreciation of our Lord's atoning death.

The story is too well known to need repeating. Every one is familiar with the journey from the upper room to the garden; with the agony and bloody sweat, followed by the visit of the traitor, and the arrest; with the appearance before the High Priest, before Pilate, the representative of the power of Rome, and before Herod, the wicked king, who, a few years before, had trembled at the preaching of the Baptist; with the buffetting, the scourging, the thorn crown, and the mockery so patiently endured; with the journey to Golgotha, and the painful crucifixion and death, which seemed such a triumph for his foes and such a staggering blow to the hopes of his friends. Let memory linger upon the whole of the touching story. Not on "Good Friday" alone, but all the year round do we need its message of love.

I. IN THE WHOLE EVENT,

without touching upon details, we can see how prophecy is fulfilled. Let us call before us the prominent actors in this awful tragedy. Here is Judas, the traitor, who sold him. "Say, Judas, what was your object?" He replies: "Gain. I sought those thirty pieces of silver." "Priests and elders, what was your object?" "We hated Jesus, because his truth and his life were opposed to us, and we determined to get Him out of the way." "Pilate, what did you hope to accomplish?" "I hoped to save my position as procurator." "And, Herod, what was your object?" "Nothing more than to have a little sport out of a reputed miracle-worker." But when all have combined and done their worst, what is the total result of their efforts? The prayer of the assembled disciples (Acts iv. 27, 28) tells us, "Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together." What for? "To do whatsoever thy hand and thy counsel determined before to be done." That and nothing more. What the Scriptures have written, they who rejected the Scriptures helped to fulfil. The guilt is theirs, but the results of their crime God appropriates for Himself. And be it known unto all who rise up against the Lord's anointed, that, however strong their combination, however wise their counsel, however apparently successful their efforts, they will never accomplish more than will fulfil the counsel of God. Who can fail to adore the depths of the wisdom of God in bringing about his own purpose of blessing by means of the greatest crime this earth has ever witnessed?

II. IN THE TIME

when the crucifixion took place, there is a more striking fulfilment of prophecy. In Dan. ix. 25, 26 it is predicted that Messiah would be "cut off"—that is, put to death (Isa. liii. 8)—after sixty-nine weeks from the time of the issue of the decree for building Jerusalem. This most probably refers to the decree given to Nehemiah in the twentieth year of Artaxerxes (Neh. ii.). According to the chronology of Archbishop Usher, Artaxerxes began his reign 473 or 474 B.C. His twentieth year would, therefore, be 454 or 455. If we add to this the thirty-three years of our Lord's life, we have 487 years as the time between the issue of the decree and the crucifixion. The sixty-nine weeks of years, that is, sixty-nine multiplied by seven, equals 483, a difference of *four* years between the prediction and the event. But even that slight difference does not exist, for the margin of our reference Bibles tells us (see Matt. ii.) that a mistake of four years has been made in New Testament chronology. If the four years are deducted from the 487, the exact number of the sixty-nine weeks of years, or 483 years is obtained. Is not this significant? How solemnly important the death of Christ becomes when we see God, five centuries beforehand, telling the very year in which it will take place!

There is yet another indication of time. Christ is our Passover (1 Cor. v. 7), and if the type is to be accurately fulfilled, He must die in the Passover Week. See how God works in the counsels of his enemies. The Sanhedrim met, resolved to put Christ to death, but said, "Not during the Feast" (Matt. xxvi. 3-5). That is their plan, but if carried out, the prophetic type will be broken. God's plan is, "*Now*, during the Feast;" theirs is "*Not* now, but *after* the Feast." But their plan is upset. Judas appears at the Council, makes his bargain, and decides with them the place and time for the arrest. And so the type is accurately fulfilled. Who can read the account without feeling that a greater than Moses wrote the details for the Paschal Feast? And that God was behind and above the deliberations of the Sanhedrim, turning their counsel into confusion, and accurately fulfilling his own? When

III. THE DETAILS

of this wonderful story are considered, the accuracy with which the event fulfils the prediction is more remarkable still. Upon all the details we cannot dwell, but it will be profitable to examine some, and to place the words of the prophecy by the side of the Gospel narrative.

The patience with which our Lord met his suffering is noticed by all the evangelists: "When He was reviled, He reviled not again; when He suffered, He threatened not." The prophet so said centuries before. "He opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth" (Isa. liii. 7).

The narrative tells us that He was scourged with the cruel Roman lash, that the servants of the High Priest buffetted Him, and spat upon Him. The prophecy foretold this: "I gave my back to the smiters, and my cheeks to them that plucked off the hair" (Isa. l. 6).

The narrative shows that though He was manifestly innocent, a judicial sentence was obtained against Him, which gave an appearance of justice to his condemnation. Prophecy said: "He was taken away by distress and judgment" (Isa. liii. 8, margin).

He died, not by any form of death the Jews had power to inflict, but by crucifixion, the most cruel and ignominious that man could suffer. Even this was foretold: "They pierced my hands and my feet" (Psa. xxii. 16).

To increase the humiliation of his death He was crucified between two robbers, as though He were one of the same class. So said prophecy: "He was numbered with the transgressors" (Isa. liii. 12).

During the hours spent upon the cross, burning thirst possessed Him, and vinegar was given Him to quench it. Even this was not omitted in the prediction: "In my thirst they gave me vinegar to drink" (Psa. lxix. 21).

When the soldiers who had crucified Him came to divide his garments, they decided by lot who should possess the coat. Prophecy foresaw even this: "They part my garments among them, and cast lots upon my vesture" (Psa. xxii. 18).

But hark! What is this first word that bursts from the lips of the crucified Saviour? "Father, forgive them, for they know not what they do." Who inspired the prophet to say: "He made intercession for the transgressors" (Isa. liii. 12)?

Now, listen to the cry of the mockers who stand round the cross. His confidence in God is the theme of their cruel jest. How came the prophet to quote the very words with which they reviled Him? "All they that see Me laugh me to scorn: they shoot out the lip, they shake the head, saying, he trusted in God that He would deliver Him: let Him deliver him, seeing He delighted in Him" (Psa. xxii. 7, 8). The event is but the prophecy re-written.

The three hours' darkness is passing, and another cry bursts from the Sufferer. The very words were foretold by the prophet: "My God, my God, why hast thou forsaken me?" (Psa. xxii. 1).

And now the agony of death is past; and He who, during life, has been the companion of the poor, and on the cross has been numbered with the wicked, is laid in the tomb of Joseph of Arimathea, a rich counsellor. Did prophecy foretell that? "His grave was appointed with the wicked"—a further indignity intended by his murderers upon the lifeless body, but frustrated by the application of Joseph, so that "He was with the rich in his death" (Isa. liii. 9).

These are only some of the details of this narrative in which prophecy finds an accurate fulfilment. How solemnly important the event must be in God's view! and how far are they from the mind of God who relegate the atoning death of Christ to a position inferior to that of his incarnation and his life. The two ordinances Jesus has left his Church, the visions of Christ as seen in the Book of Revelation, and all the songs of the redeemed, perpetuate the memory and emphasize the importance of the blood of Atonement. Let us value it as God does; and let all fear the awful guilt of despising a salvation procured with such a costly price.

A subject like this bears with greatest importance upon the subject of unfulfilled prophecy concerning Jesus. His coming again is

THE HOPE OF THE CHURCH,

as his first coming was the hope of Old Testament saints. The prophecies relating to that first coming have had a literal fulfilment in details of a most humiliating character. Not less literal and not less certain will be the fulfilment of all that is predicted of the coming that is yet future. Trust the atonement rendered when He came in humiliation; be content while here to go forth to Him without the camp suffering reproach with Him, that you may be able to welcome Him when He appears the second time, and may not be ashamed before Him at his coming.

HOME FOR THE FATHERLESS (70, Lewisham-road).—In his fourteenth report, Mr. Henry Toye says: "This brings us to the close of another year, making twenty-two years in which we have proved the faithfulness of God caring for us day by day." And further: "I have to say to the praise of his name that not one good thing hath failed; and without telling my need to any one but God alone, all has been supplied." Mr. Toye proceeds on lines similar to those adopted by Mr. Müller, and the tale of gifts, both in money and food, that have come in on almost every day of the entire year, seems wonderful to read. The amount thus received was upwards of £1500, apart from groceries, &c., valued at £150. The Home is open to visitors every Tuesday and Thursday afternoons; and persons wishing for reports can have them on application.

THE JUVENILE THRIFT-AND-THRIVE NEEDLE-DRIVERS' BAND, affiliated to the Anti-pin-my-rags-together Association, now enters upon its third year. Under the heading of "Rejoicings" in the new report is recorded the bursting forth of a gracious work of the Holy Spirit, so that several of the band have given their hearts to the Saviour. One of the most troublesome of my needle-drivers, says Miss Benn, has become so changed in her home-life that her mother told us one day, weeping, she was "afraid her dear child was not long for this world, she had become so good." A new branch has been started in Liverpool, and Lady Henry Somerset purposes forming one in the North of London; and even Vienna is spoken of as a future centre. Altogether, success has marked the enterprise all along the line, the flower-making department being more successful than ever. The address of Miss L. Lower Benn, the hon. organiser, is 33, St. Peter's-road, Mile-end, E.

THE LATE MRS. MENTOR MOTT,

HONORARY DIRECTRESS OF THE BRITISH SYRIAN MISSION.

AMONG the many earnest-minded women whose spirits have been stirred up to undertake extensive work in the Lord's vineyard, there have been few more devoted and self-denying than Augusta Mentor Mott.

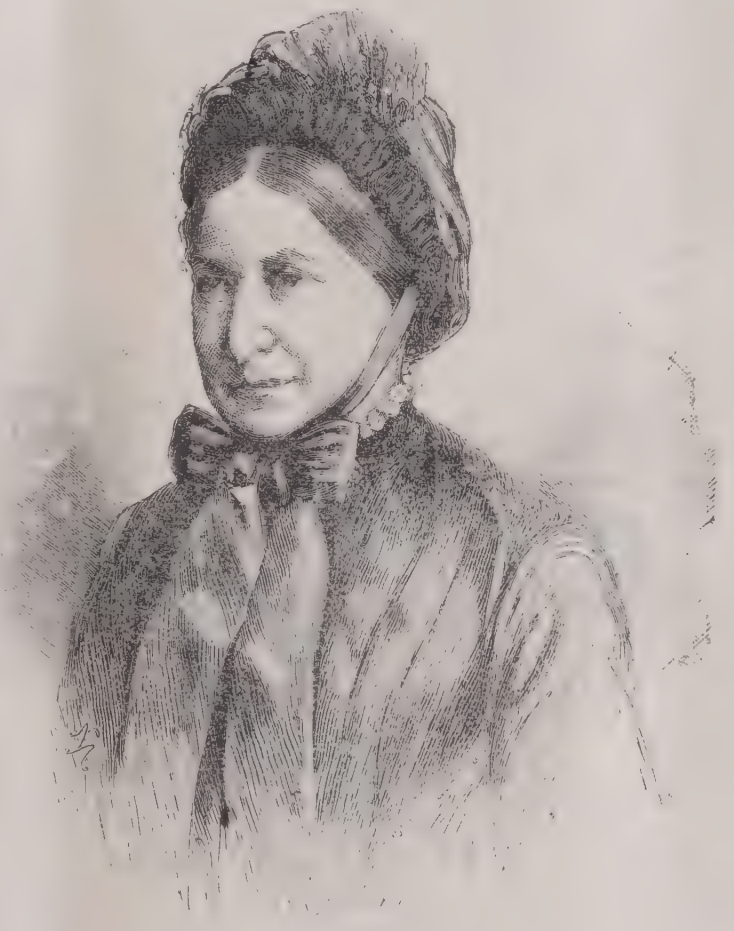
In her early years, together with her sisters, she received an admirable education, and, under the influence of a highly intellectual father, Hannibal Evans Lloyd, and a wise and godly mother, the four Misses Lloyd were in a measure prepared for the work which God was preparing for them. They early showed their desire to aid the needy by taking an active part in a Ladies' Association for the help of negroes in the West Indies, and thus were trained for further Christian work.

Augusta Lloyd was married to Mr. Mentor Mott, a gentleman possessed of considerable means; and after travelling about for some time, they settled down at East Coombe Park, Charlton, where they lived in great comfort, but always devoting themselves to the welfare of their poorer neighbours. Elizabeth Lloyd had previously married Dr. Bowen Thompson, well-known in connection with the Euphrates Valley Railway scheme, and with him she had lived some years in Syria, and become interested in the ignorant and down-trodden women of that land. On the death of her husband, during the Crimean war, Mrs. Bowen Thompson found a loving welcome at the home of Mr. and Mrs. Mentor Mott, and for some years she joined with them in labouring among the poor of Greenwich and Woolwich.

In the year 1860 the terrible rising of the Druses of the Lebanon against their Christian neighbours, which resulted in the massacre of some eleven thousand men, filled the land of Syria with scenes of desolation, and caused a bitter wail of anguish to rise from the stricken hearts of some twenty thousand widows and orphans. That cry of woe found an echo in English hearts, bleeding still from the wounds of the Indian mutiny, and sympathy was soon manifested by contributions of money and clothing, which were gladly distributed by English officials and American missionaries in Syria.

Mrs. Bowen Thompson recognised a deeper need than for outward relief, and in October, 1860, she landed in Beyrout, to commence the blessed work of proclaiming the Gospel in its fulness and simplicity to these poor, degraded women, who, though nominally Christians, were in many cases ignorant even of the fact that they possessed souls, and in all cases the victims of delusive superstitions. The American missionaries, who had been for some years at work among the men and boys of Syria, held out the hand of fellowship to Mrs. Bowen Thompson, and aided her in her efforts on behalf of the female population. Very soon her accounts of the openings for educational and spiritual work among the women and girls of Syria, led to the formation in England of the "Ladies' Association for the Moral, Social, and Religious Improvement of Syrian Females." This long title was afterwards changed for the simpler designation of "British Syrian Mission."

Mrs. Thompson's sisters joined the committee, and one of them, then the wife of Mr. Henry Smith, of Morden College, Blackheath, became, and was for nineteen years, the honorary secretary of the Association. The one remaining Miss Lloyd soon joined Mrs. Thompson in Beyrout, and within a few years Mr. Mentor Mott, recognising the burning down of his house at East Coombe as a providential indication that his home was to be elsewhere, went out with his wife to Beyrout to join the mission band. Thenceforth his Syrian home became the active centre of this blessed work. Mrs. Bowen Thompson continued to be the recognised head of the Mission until she was called to her rest on November 14, 1869; by that time Mrs. Mott had become acquainted with the manners and customs of the people, and acquired a sufficient knowledge of the Arabic language to be ready to take the responsible post of honorary directress, which she ably filled for nearly twenty-two years.



(From a Photograph by Bonfils, Beyrout.)

When Mrs. Mott took up the reins of government there were eighteen schools, with about fifty teachers and sixteen hundred pupils, and seven or eight Bible-women. Since then the numbers have risen to thirty schools, one hundred teachers, three thousand pupils, and thirty Bible women and Scripture readers, of the latter five are *blind men*. Mrs. Mott was aided by a small staff of European ladies, acting as superintendents of out-stations, such as Damascus, Tyre, Baalbec, Zachleh, &c., and of various departments of the Mission in Beyrout; but so completely was the control of the work in her hands that not a change was made in the position of the youngest native teacher without reference to her. Mrs. Mott was a good linguist, had musical and artistic talent, and possessed a calm dignity combined with a wonderful graciousness of manner, which specially fitted her for ruling others. Her tact and courtesy carried her through many of the difficulties which beset evangelical mission work in a country under Mohammedan rule, and in the midst of the corruption and superstition of Oriental Christianity. The local authorities, however, were convinced that there was no secret political design underlying the work of the British Syrian Mission, but that its aim was the real welfare of the women of Syria, and the amelioration of all suffering that it could reach. Mrs. Mott was an indefatigable worker; she kept up a correspondence with all the mission agents in Syria, and, more or less, with all the branch association secretaries, and many other friends in England. A very large proportion of the income of the Mission was given in response to her own letters.

Mr. Mott's beautiful house in Beyrout (his own private property) has sometimes called forth criticism from those who think that missionaries should dispense with everything but the bare necessaries of life; but it has been wonderfully helpful to the natives of the country, especially those of high position, to see that people who had means enough to enable them to live (had they wished it) in idleness and luxury, spent their whole time, and a very large proportion of their means, in carrying the news of the Saviour whom they loved to the people of a foreign land. It was ever the delight of Mr. and Mrs. Mott to show hospitality, as many travellers could testify who have been for weeks under their roof, and many invalid workers, of their own and other missions, have been kindly nursed there. Again, numerous gatherings of the children and teachers of the Beyrout Schools took place there, and when some good man like Bishop French or Bishop Hannington was in the town, the large hall would be filled with European and American residents and English-speaking natives, to hear him deliver an address. From time to time the Hareem of some Turkish official would be invited to spend an afternoon with Mrs. Mott, and, of course, the opportunity was used to tell of the way of salvation.

The prayerful spirit of that home pervaded the whole Mission, and in the reports from the various schools it is remarkable to see how the children spontaneously band themselves together in prayer unions; and it times of sickness the people say: "Send for the Bible-woman to come and pray for us."

THE DEACON'S PRAYERS.

Deacon May was a prosperous, unctuous, easy-going kind of man, whose easy-goingness you never properly realised until you heard him at the week-night prayer-meeting. *Then* you realised, and wondered!

One prayer night, towards the close of the year, Deacon May was more than usually fierce, martial, and uncompromising. He prayed the vengeance of the Lord on such hell-deserving sinners as were then assembled. He told the Lord they deserved and expected only to be hated of Him eternally, and that if He were to wipe them off the face of the earth that minute, without any warning, it would be only a part of their deserts.

"Oh, Lord," he prayed, "send forth thy chariots into our midst and consume us! Let thy speedy judgments convince us of thy almightiness and our littleness. Put forth thy restraining hand, and shew us where some of us stand to-night," and a great deal more to the same purpose, in a voice that shook the windows, and frightened the little old ladies and the few partially-deaf old men who comprised the weekly prayer-meeting held in Zion Chapel.

"Deacon May be a mighty powerful speaker, be'ant he?" tentatively suggested old Maria Hall to her husband.

"H'm," he replied, with superior wisdom, "pity he don't speak for hisself, though, for I'm half afeared at what he says."

"Afeared! What for, Hiram? A'nt they good prayers?"

"Well," responded Hiram, "I'd be afeared if I believed that way, as *them prayers might come true some day*, that's all; and then where should we be, Maria?"

"Hiram, I never thought of that, that I didn't! You go and see the deacon about them prayers soon's ever you can, Hiram, for I didn't never think of their comin' true!"

The next evening Hiram went; there was no time to be lost.

"Good evenin', deacon; you are lookin' pretty comfortable."

"Never more so," responded Deacon May "bless God for all his goodness! It's a nice world and a good one, ain't it, Hiram?"

"You don't think we want consumin' right away, then, and you don't feel as if the Lord hated ye, eh?" asked Hiram.

"Dear, no, that ain't *my* way of lookin' at things! What are you driving at, Hiram Hall?" asked the deacon, laughingly.

Then Hiram told him of those prayers, and what would come to pass if they were answered; "but the worst of it is," he continued, "some of us go to prayer-meetin' never *expectin'* any answers. I quite frightened my wife when I spoke of their comin' true."

"I should think so!" replied the deacon. "Why, I've heard my grandfather pray them prayers, and my father before me, and I ain't never heard better ones! You go home, Hiram Hall, and learn to make finer prayers than those, and then we'll look for the answers."

* * * *

There was a crowd outside Deacon May's house, and the fire-engines were there, and the flames were leaping up to the sky, and yet the crowd did not appear to be sorry for Deacon May. He appeared at one of the windows, calling loudly for help, and imploring someone to come to the rescue of his wife and child, but no one stirred. Some in the crowd called out that it was "the judgment of God," others persuaded the deacon that it was "the chariots of the Lord come to consume them." Yet others reminded the half-frantic man that it was no more than he deserved, and a voice called out something about "the wrath of God abiding" on the wretched deacon. "Oh!" he screamed in an agony, "have pity on me and mine. God is love, He would never send forth his judgments in this way upon one who desires to serve Him faithfully."

And as the flames leaped round him closer, and he heard the crashing of the building beneath, he saw Hiram Hall pointing the finger of scorn at him, and calling out "Yah! Yah! tell us that 'God is love' at the next prayer-meetin', Deacon May; this is the answer to your prayers—the good old prayers of your grandfather and your father." With a shriek the deacon threw up his hands, and was about to leap from the burning house, when he felt a detaining hand on his arm, and looking up saw his wife. "Deacon, where *have* you been? You've been snorin' fine, and just now you give such a scream as terrified me?"

The deacon awoke to find he had been dreaming; he never told his wife about what. But next prayer-meeting he prayed such a helpful, humble prayer, and was so earnest in the way he besought God to teach them how to pray, and to give them faith to expect an answer to their petitions, that old Hiram, tucking Maria's arm into his own as they walked homewards, whispered to her very confidentially:

"Maria, I shouldn't mind deacon's prayer comin' true to-night, and what's more, I shouldn't wonder if it's one o' them prayers as the Lord answers."

And Maria answered, "No, Hiram, it were so nat'ral, *nor shouldn't I!*"

M. Butler Gerds.

IN DISTRESSFUL RUSSIA.

A Christian worker who recently visited Baku, in Caucasia, writes the *Evangelisches Allianzblatt*: "In former days I was able to hold blessed meetings among the Armenians, but now Lutheran clergy are placed over them, whose first resolution is to close every other mouth, and the people must submit. An even gloomier cloud overshadows Russia—wider persecutions are in contemplation, and there will be no patience with any who cannot pronounce Shibboleth after the manner of the 'Orthodox Church.' The air is full of spies, the cause of the Gospel lies low, and the Government upholds superstition with a brutality which had not its like in the Middle Ages. The least suspicion is sufficient to rob peaceable and loyal subjects of their liberty, since any declension from the Greek Church is looked upon as 'anti-national.'

"I do not venture to preach anywhere lest I should cause persecution to suspected Christians, but the prison doors are open to me, and the Lord is with us there and makes his Word powerful. The prison is very full here, about twenty per cent. of the prisoners being Jews. Altogether there are 625 immured within these walls, and a yet larger prison is erecting. Many Jews have been baptized in Greek and Protestant churches in order to obtain the right to remain in the land and carry on their trade!"

Sedgley Temperance Mission.

That strong drink is peculiarly the miners' bane has been evidenced clearly enough in the accounts given during the coal agitation, by special correspondents of the daily press, of life in the mining villages. As in Durham and Yorks, so, doubtless, in Staffordshire; and hence Christian workers are compelled to keep the Temperance question full in front.

Thus it comes about that the mission work which has been carried on in Sedgley for thirty-two years, under the care of Mr. F. A. Homer, J.P., is known as the Sedgley Temperance Home Mission, and is very distinctively on Temperance lines. The Mission Hall, it is interesting to note, was one of the first of the kind—on a purely evangelical basis—opened in this country. The report of this good work has just reached us, and from it we learn:—The Sunday and Thursday evening Gospel services are prayerfully carried on, the streets constantly missioned by the little band of workers, and tracts systematically distributed from house to house. These silent messengers of God are again and again left at every house in our village, while the whole district shares in this effort to let God's love in Christ be known. The Mothers' Meeting, carried on by Miss Homer, continues to be largely appreciated, having numbered fifty members during the year.

Mr. G. Dann and his wife, who have done good service at Portsmouth and elsewhere, have entered on the work at this Mission, and the superintendent is hopeful blessing will result. The furnishing of the house required has, however, increased the financial burden of the year. The Sunday afternoon and evening classes and various other meetings continue interesting and fruitful. There is, we observe, need for sympathy and aid. Communication should be made to Mr. F. A. Homer, J.P., Sedgley, Dudley.

INTOLERANCE IN SPAIN.

We recently witnessed in Algeciras an example of the gross intolerance of the Romish Church, and this within five and a-half miles of Gibraltar. A warrant-officer in the Spanish Marine, who attended our Mission with his wife, both of them Christians, was seriously ill for about two months. As the doctor saw his end drawing near, he advised his wife to get a priest to administer the last rites of the Romish Church. She told him that her husband was already prepared. Shortly afterwards his superior officer called, and advised him to have the priest, but he replied that when he wanted him he would send. Later on, he sent other two non-commissioned officers to try and arrange for the priest to come—the seamen were to land and accompany the priest in procession with candles, &c.—but he told them that he needed not priests, as he was quite prepared, his trust being in Jesus. Not many hours before he died, on Sunday, March 6, his officer called again; by this time he could not speak, but, as with God-given strength, he said: "My conscience is at peace with God."

The day after he died the priest sent to claim his body for burial according to the rites of the Romish Church, but his widow refused. The Alcálde (Mayor) refused to give his permission for a civil burial, but the Judge gave instructions to have him buried in the Civil Cemetery. At the last moment the Alcálde gave permission. On reaching the cemetery, which lies about a quarter of a mile outside the town, the gate was found locked. The Alcálde ordered the body to be left in a coach-house outside the gates for twenty-four hours. The people refused to do this, knowing right well that it was a mere ruse for the priests to get possession of the body. They carried it back to the town to the residence of the Judge, who gave instructions for it to be taken to our mission-hall until he sent orders for the interment. The following day we had a short service in our hall before starting, and the street was filled with crowds who could not gain admission.

This being the first burial in the Civil Cemetery, the priests fought every inch of the way, annoying the widow in every possible manner. The people are freeing themselves from this Romish slavery, and are coming in crowds to hear the glad message of salvation proclaimed. Since our hall was opened, more than a year ago, it has been crowded out. It holds fully one hundred. We need one to hold at least from 350 to 450. What is better still, souls are being converted; for which we praise God. We have many towns and villages in this district, with from several thousands up to twenty thousand inhabitants, without a single missionary to proclaim the good news. The secretary of the Mission is Mrs. Todd Osborne, Rysland, Newton Mearns, N.B.

R. Pollock Simpson,
South Spanish Mission.
Calle Jerez 35, *Algeciras*.

SOUTH COAST CONFERENCE.—A United Conference is to be held at Hastings, April 26—28, for mutual refreshment and strengthening, and the stirring of many to seek a fuller and deeper life. The subject will be "Privileges, Power, and Practical Outcome of the Christian Life," and among the announced speakers are: Revs. John Bennett, D.D., W. Fuller Gooch, J. G. Gregory, H. Grattan Guinness, D.D.; Messrs. C. Russell Hurditch and E. Cope Morgan, and Canon Taylor Smith, of Sierra Leone.

CONFERENCE IN SWITZERLAND.—A conference, the third of the series, is again this year being organised for Switzerland during August and September, to be conducted somewhat on the lines of the English conventions for the deepening of the spiritual life. The conference will probably assemble in more than one centre, and, inasmuch as one of the principal objects aimed at is the awakening of increased interest in Christian work on the Continent, certain leading French pastors have promised to be present. It is also anticipated that some at least of the names well known at English conventions will give their assistance.

TWO MILLIONS OF NOMADS.—Mrs. Bishop says:—"Just think, from Karachi to Bagdad, among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia, throughout South and South-West Persia, not a missionary! From Bagdad to Teheran—almost the most populous district of Persia—not a missionary! The Great oasis of Ferghana, at a height of 7000 feet, with 680 villages, craving medical advice, never visited, scarcely mapped! Then Julfa and Hamadan, with a few workers almost powerless to itinerate, represent the work of the Church of Christ for the rest of Persia. Two millions of Nomads never touched!"—L. M. S. *Missionary Chronicle*.

CAPE GENERAL MISSION.

When I look back upon the three years of our existence and see the progress God has enabled us to make, I can truly exclaim, "What hath God wrought!" Our Soldiers' Homes and Sailors' Rest are centres of life and activity, and many souls have been brought to Christ. Last year, the attendance at the Sailors' Rest amounted to over 6300. These included men of many languages and nationalities. We should be glad of tracts for this branch. At Wynberg, our little home is crowded with soldiers and a larger place needed, while a new hall for services will be opened this month.

In Cape Town, we have been seeing quite a little revival in our open-air and indoor meetings. The former reach the poor outcasts in some of the foulest slums. In the latter, the people flock in to hear the Gospel; and every Sunday night this year souls have been born again. Some desperate drink cases have been successfully dealt with, and we have proved the Lord's power to drive the drink-devil out.

Post, police, and railway-men are being cared for, and we are working these branches in happy union with the central missions in England. We have now a large nurses' home, with seven nurses and two more coming out. This has been a great boon to Cape Town, as the need of fully-trained nurses was long felt.

The work amongst the Malays is being carried on by Miss Measby and Miss Comford, and, at last, we see signs of God's Spirit working in the hearts of these bigoted Mohammedans. A daily school for the children is greatly appreciated, and we look for the day when the seed sown in these young hearts will spring up into life.

I recently had a tour through the colony and the Transvaal with our President, Rev. Andrew Murray. We visited Johannesburg, Pretoria, Vryheid, Utrecht. Going into Swaziland, we returned *via* the Orange Free State, while I came back *via* Durban, East London, and Port Elizabeth. We had, indeed, an insight into the needs. At Johannesburg and Pretoria we held Missions, which were truly fruitful. At the latter place a fine piece of ground was offered us at a peppercorn rent of 5s., and since our return we have sent Mr. Michael Coates there to be our missionary. A new hall is being built, largely through the generosity of Mr. A. W. Baker, of that city, who leased us the land as well; and now we purpose having various branches of work in full swing, including a night-school for the heathen, which is true missionary work.

Mr. and Mrs. Thurman leave for Johannesburg on the 16th to open a branch of our Mission in this golden city. Mr. Thurman's knowledge of the colony will largely help him. An extended work amongst blacks and whites should soon be the outcome of this new departure, and by the time this is being read they will be in full swing. This will make two new branches opened this year.

We were greatly impressed with our visit to Swaziland, with its sixty thousand heathen as dark as night. Last year we started a Mission station in the heart of the country in memory of my wife. Mr. and Mrs. Baillie are quite settled at our new station, called Bethany, and gave us a warm welcome. Heathendom reigns supreme all round, and the people are encrusted with superstition, and greatly under the power of the Witch Doctor. Only those who go to the centre of heathendom know the depressing influences abroad, and the power of sin and Satan. Our station is very primitive, but when funds come in we hope to build a much-needed house and hall. We had two hundred acres given us in another part to enable us to start another Mission station. We also found two open doors on the banks of the Pongola, in the Vryheid district—a low fever land during summer. Here are thousands of heathen Zulus, and we purpose starting two stations with native Evangelists—one in memory of our much-loved secretary, Wilfred Malcomson, and the other in memory of a true friend of the Mission, the late C. H. Spurgeon. Our missionary in the Transkei, Samuel Holt, is doing well, and we are now looking out for another to join him. Although we have a substantial offer of financial help for Kimberley, we have as yet been unable to find a suitable man. We want a young fellow, musical, and all on fire for souls. We have other doors opening for an extended work amongst the heathen. Will your readers pray for us and help us?

W. Spencer Walton.

Cape Town.

WORK IN CENTRAL FRANCE.

Allow me to call attention to a quiet work which is being done in and around Le Puy, Haute Loire, one of the great strongholds of Roman Catholicism in France. For some hundreds of years Le Puy was a celebrated place of pilgrimage, on account of its cathedral possessing a statue of the Virgin, which is said to have been made out of the Ark of the Covenant by the prophet Jeremiah, and to have been brought over to France from the Holy Land by St. Louis! Innumerable miracles are said to have been wrought in the crypt of the cathedral where this image is placed.

As may easily be imagined, the inhabitants of Le Puy are very bigoted. Not many weeks ago, during a Roman Catholic mission which was held in the city, the people were warned against dealing with Protestant tradesmen. In the midst of these Romanists a pastor of the Reformed Church of France is labouring in connection with the well-known Société Centrale. Unfortunately, the progress of the cause is greatly hindered by the unsuitable buildings in which the Protestants meet. It is a long, low room, made of two apartments thrown into one, situate in a low part of the town, a fact which produces a bad effect upon the Romish inhabitants, who think that the Protestants hide because their deeds are evil. The pastor, M. Abel, is desirous of building a respectable place of worship in a more suitable neighbourhood. He is trying to raise £1000 in order to buy the ground and erect a modest building with plain wooden benches. This by no means involves leaving the neighbours of the present room to their fate. They will be visited as assiduously as ever, and an impediment will be removed out of the way of inquirers who would like to go to the Protestant service.

M. Abel, in a letter before me, says: "This is a pioneer station. Our object is, first, to awaken the few Protestants of the town, and prevent them from becoming Roman Catholics or indifferent. Both cases have happened to families, originally Protestant, who have settled here. Secondly, we desire to watch over a region where there are religious desires and aspirations that are no longer satisfied by the Papal doctrine. The work here, then, must surely interest all true friends of the pure Gospel.

"A lady who has lived in England, and who was much struck by the religious character of the English, and especially by their respect for Sunday, has lately made her will. She wishes to be buried by a Protestant pastor, and has left a small sum to pay the travelling expenses. She implores us to come to the little town in which she lives and preach the Gospel. 'The English,' she says, 'send missionaries to the heathen. They ought to send missionaries to us as well, for we are becoming more and more heathen as time goes on.'"

Every possible effort is being made to raise the money needed for this modest building in France. But without outside help it will be impossible to carry out the scheme. It is difficult for outsiders to realise how small the Protestant minority is in France. Out of 36,000,000 of inhabitants there are only 600,000 Protestants all over France.

Communications may be addressed to Miss Green, Moorlands, Bickley, Kent.

Auguste Berthe,
Pasteur de l'Eglise Reformée de Saint Voy.

A CAUTION. — For some time complaints have reached Mr. Fegan, Dr. Barnardo, and the Secretary of the Homes for Little Boys, that boys purporting to come from one or other of these institutions are going about from door to door selling tinware, and by their conduct bringing discredit on the Homes they are supposed to be sent out by. Those responsible for the Homes named are anxious, therefore, that it should be quite clearly understood that these juvenile hawkers of tin goods are in no way connected with their institutions.

CENTRAL SOUDAN MISSION.—Mr. Hermann G. Harris is now at Tripoli with six young men, all of whom, with himself, are now hard at work studying Arabic and Hausa, the latter being widely spoken in the Central and Western Soudan. They have taken in Tripoli, for a year, an Arab house for their own use, and in fitting up, the chairs are the only articles of furniture they have bought, as the tables, cupboards, shelves, &c., the young missionaries have made for themselves. They are, while studying, carrying on the distribution of the Scriptures in villages around Tripoli, and visiting the market, &c., with a small bookstall.

Easter Poems.

"Death is swallowed up in victory."

Christ is risen, Alleluia!
Earth and Heaven join to raise
Loudest chants of deep thanksgiving,
Sweetest notes of love and praise;
Hear the mighty strains ascending
In triumphant majesty,
Holy angels roll the anthem:
"Death is lost in victory."
Alleluia! Christ is risen,
Victor in the awful strife;
Alleluia! Christ hath opened
Unto us the gate of life.

Having borne in his Own Body
All our sins and sorrows sore,
Crowned with resurrection glory,
Jesus lives to die no more;
Now the mournful tomb is empty,
Now the woeful cross is bare;
Oh, the gladness! oh, the rapture!
We no more need seek Him there.
Alleluia! Christ is risen.

Lift your heads, ye shining portals,
Where the jewelled splendour burns,
Lo! the heavenly "King of glory"
To his Father now returns;
We have been with Him in sorrow,
Now to light He leadeth on;
May our spirits, robed in gladness,
Follow up where He is gone.
Alleluia! Christ is risen.

'Tis our King's high coronation,
All creation hails the day;
And He calleth us to share it,
And to join the festal lay;
Glory, glory be to Jesus
All the power is his alone,
Now He rules and reigns forever,
His the kingdom and the throne.
Alleluia! Christ is risen.

Caroline Tickner.

A thousand times the gladsome chimes
Ring out the world to wake,
And wild notes sweet the strain repeat
From every budding brake.

By moorland grey and sea-washed bay,
By wood and mountain mere,
The chorus swells beyond the bells
For Spring herself is here.

Sweet Spring, the type whose Antitype
Rose likewise from the dead;
Lo! bursting bloom, erstwhile in tomb,
Where Nature's tears were shed.

Send on the song; the night was long,
But now at last 'tis o'er,
For He awakes who for our sakes
Shall live for evermore.

The life that slept God safely kept
Until the golden morn,
But with the sun death's sleep was done,
The Conqueror rose at dawn

Yet not alone, for all his own
Life-linked with him rise too;
And faith, by grace, doth claim her place,
With nothing else to do.

O blood-washed heart, come, bear thy part,
In earth's triumphant hymn!
O heaven-born child, God-reconciled,
Pour out thy praise to Him.

A. A. M.

HOPE COTTAGE, WOODFORD GREEN.—Started eleven years ago, this Institution has received and trained from its commencement 85 children, "many of whom are now respectable, Godfearing girls, instead of miserable and degraded creatures, which they must inevitably have become but for their removal to this Home." The new report states that during the past year five of the inmates have gone forth from the Home, some into service, and one has been adopted by a lady as her own. These five vacancies have all been filled up "by poor half-starved little waifs received from the Society for the Prevention of Cruelty to Children," preference being mostly given to these "because they are generally the saddest and neediest little mortals that can anywhere be found." The total income for the year was £260, for which many and grateful acknowledgments are tendered by the lady Director, Miss Charlotte Johnson, who may be addressed to Forest Lodge, Woodford-green, Essex.

THE OPEN-AIR MISSION.

The new Open-Air Mission Male Choir lent brightness and variety to the proceedings in Exeter Hall (Lower) on Monday evening, when the thirty-ninth anniversary of the Mission was held.

Mr. Gawin Kirkham, the esteemed secretary, presented an outline of the report, which, after reference to the financial need, spoke of growth and progress in the way of new members, fresh stations, increased opportunities, and precious tokens of God's blessing on the Gospel in the open air. Various criticisms having been mentioned, a number of useful hints were given, the observance of which would greatly help in promoting efficiency. Serious attention was also called to the state of the law with regard to open-air meetings, there being no prescriptive right of meeting out of doors; but as a rule the police do not interfere, provided there be no obstruction of the thoroughfare and no disorder.

Statistics were given of the work of the past year, of the travelling work of the secretary, of the operations at races and fairs, and of the distribution of tracts and Gospel papers. The special agents, who have laboured at races and similar gatherings, have done valuable pioneer service. Details followed of village work, of open-air service in the metropolis, the provinces, Wales and Ireland, and even abroad.

Sir Arthur Blackwood, K.C.B., who presided, rejoiced, as an old open-air preacher, in the facts indicated, in the brief outline just presented, as to the work of the past year. While filled with gladness for past blessing, every member must gird his loins for fresh and vigorous service in the name of the Lord. In the way of helping such, the Chairman called attention to three words—*Understand, Utterance,* and *Unction.* The Apostle would have God's servants understand the things most surely believed. It is not foolish preaching that God blesses, but rather the foolishness of preaching. Therefore, the open-air preacher should give himself to the patient and prayerful study of the Word of God. Then having understanding, utterance must be sought, and this we are taught comes by the Spirit of God. But having these two, the successful preacher must have also unction—the unction of the Holy One, the anointing of the Holy Ghost for service. Many things may seem to fill the place of this gift, but nothing will suffice save power from on high.

Pastor Archibald G. Brown, who was warmly received, told how he began Christian service thirty years ago among navvies on Tooting-common, under the blue sky and with a wheelbarrow for his pulpit. After brief prelude, the speaker proceeded to call attention to the Apostle Paul's exhortations and commands to Timothy—each one of them worthy of being pondered and prayed over by every worker for God. The first word is, "Be strong in the grace that is in Christ Jesus;" and here we have the deepest need of those who would truly serve. We can never outgrow a sense of dependence. The next word is, "Endure hardness;" for those who would render real service must be ready to suffer. The day seems fast coming when the choice must be made between popularity and faithfulness. Another word is, "No man that warreth entangleth himself that he may please God." There are many things which snare and entangle the preacher and spoil the simplicity and power of the Gospel. A few stirring words followed on consideration, remembrance, study, and faithfulness.

Rev. Alfred Cave, D.D., spoke on "Preparation for Preaching," insisting on the use of plain English, on the value of warm sympathy, on the importance of clearness, terseness and point. Bible study is the chiefest of all preparations; the man who knows his Bible is always ready. He would have them keep a note-book, ever be learning and observing. The speaker took a text, and showed how he would use it in the open-air—in a snap-shot style, so that even the chance hearer might have a sharp, pointed message. In his solemn and serious closing words Dr. Cave showed that, after all, the one thing the preacher needs is power from on high.

Rev. John Edmond, D.D., added a few eloquent and genial words, expressing his sense of the value of open-air preaching as reaching those who cannot otherwise be reached with the Gospel.

YEOVIL.—Tokens of the precious fruit from the recent Mission appeared last week at a special meeting in the Y.M.C.A. rooms, when seventy professed converts assembled, and many bore testimony of blessing received by themselves or in their families.

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FROM BISHOP TAYLOR.

Dear Sir,—You are no doubt acquainted with the arrest and prosecution of Brother Manuel Mellin, pastor of the Portuguese Protestant Church, an outgrowth of Dr. Kalley's labours at Madeira. After many months of suspense, he was acquitted last Monday, one week ago to-day. The charge against him was that he buried a Protestant girl, who was the ninth person he had so buried, in the public cemetery. I accompanied Mr. Smart to the court last Monday. The judge asked the prisoner to state to the court what he said when he buried the girl. He stood quite erect, and was perfectly self-possessed, and said, in a tone of voice sufficiently distinct for all the people who crowded the house to hear: "'God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Also the following words of Jesus: 'I am the resurrection and the life; he that believeth on Me, though he were dead, shall he live, and he that liveth and believeth in Me shall never die.' These are the words I said, and I had no idea that I was violating any law of the State, and I had no such intention."

Having to be aboard my ship by twelve o'clock I could not remain, but our ship not sailing in time, I received a note from Mr. Smart, saying, "Mellin is free. Case debated till 2.15 p.m. Praise the Lord."

Mr. Smart is doing a good work in various departments at Madeira—distributing Bibles and tracts, visiting all the ships that anchor in port, attending to his sailor boarding-house, preaching half a-dozen times per week, half of his discourses being to the Portuguese people in their own language. Mrs. Smart and her sister are equally hard at work in their schools. They have one school in a basement hall of their capacious dwelling, and are superintending four other schools in suitable centres of the Portuguese population.

I hope brother and sister Searles will succeed in establishing a similar work in variety and efficiency in Grand Canary.

My forty new Mission Stations on West Coast of Africa and in Congo and Angola are all manned. The six stations I opened in Angola are all self-supporting, and are blessed with soul-saving success. The younger ones in my other fields are pulling along, some very efficiently, others feebly. We have many discouragements, but are not at all discouraged. It is God's work, and we are, according to our perceptions of his leading, prosecuting it in his way for Africa. If we ever get the worst of the fight for the rescue of the perishing heathen, we are like the Irish leader in a certain war "who never knew when he was whipped."

Great victories often follow apparent defeats. Upon the whole, my missions in Africa were never more prosperous than at the present moment. Of about ninety missionary workers in my forty stations we lost none by death the past two years, except dear Captain Borella, a good man of sixty-six years, who came to Africa on his own account and at his own cost. He did a good work for a couple of years, and died in the Lord at Vivi last August.

We ask the prayers of the Lord's people for the increasing success of the stupendous work to which He hath called us here in Africa.—Yours in Christian love and service,

Wm. Taylor.

Steamship "Gertrude Woermann," April 4.

ROMANISM IN WIMBLEDON.—A correspondent writes to us: "The February issue of a local religious and Temperance monthly, *The Pioneer (Smith and Son, Hill-road, Wimbledon)*, contained an article on "The Harlot Church of Rome: Her Approaching Doom Shown by God's Word." The Jesuits thereupon tried every means to induce the proprietors to retract and apologise, as well as promise not to repeat such an attack. Failing in that effort, they adopted the time-honoured method of boycotting the proprietors as tradesmen, for they are printers and stationers. An offer was made to them to reply to the writer of the article through the magazine, but this they rejected. The next step was to inundate the members of the Free Public Library Committee with letters, urging them not to allow the magazine to be placed on the reading-room table any longer. Having discussed the matter in private, the committee resolved no longer to accept *The Pioneer*. On the other hand, it has been decided to admit the Catholic *Month*. Other Romish publications are also found in the reading-room."

MISSION WORK IN KASHMIR.

The Church of England Zenana Missionary Society or Women's Medical Mission was begun at Kashmir, over three years ago, by Dr. Fanny Butler. She started in a native house in the city, going daily to her work and returning in the evening. Her surroundings were the reverse of sanitary, but they were homely for the women, and the result was, first, a large attendance of patients, and, secondly, the illness of one of the medical assistants with typhoid fever, and, in all probability also, in her then delicate state of health, the shortening of Dr. Butler's own life.

In these unsuitable quarters Mrs. Bishop found the work being carried on, and very kindly gave five hundred pounds for the erection of better premises; but Dr. Butler died three days only after the foundation-stone was laid. After six months' interregnum, the work was superintended for nearly a year by Dr. Jane Haskew, of the I.F.N.S.; and when I took charge in March of last year, I found the John Bishop Memorial Hospital as near completion as funds would allow of—*i.e.*, the out-patient building was finished, and one block of the in-patients' building capable of being used, while the dwelling-house was ready for occupation a month later.

Thus the work was carried on under more favourable conditions for the workers. But two mistakes had, nevertheless, been made in the selection of the site—viz., it was too near the European Bachelors' Camping-ground, and also liable to inundation. The consequence of the former error was, that the numbers of women applying for treatment fell off, especially those of the more respectable, and, therefore, more secluded class, whom it is most important that we should reach; and the consequence of the latter error was the invasion of our premises last July by a flood which ousted us from home and hospital, utterly demolished our dispensary building, and so damaged the hospital and dwelling-house that engineering authority has pronounced re-erection necessary.

Since we must rebuild, it will cost little, if any, more to rebuild on a more suitable site. By the kindness of the Maharajah's Government, we have obtained the loan of some commodious native premises in the city for temporary use; and also the grant of a new site, with an adaptable building on it, for the erection of permanent premises. We have made efforts on the spot, relying on our Society and friends of mission work at home to supply the "sinews of war."

Our living in the city, among the people for whom we labour, is already beginning to be appreciated, and we hope it will, in due time, give us the influence among them, which we so earnestly desire. But the Kashmiris are a suspicious folk, and the really secluded women are very timid and superstitious, and have been scarcely touched as yet. At present the enterprise is waiting for money to build with. £10,000 would float us into smooth water.—Yours faithfully,

Edith A. Huntley, M.D.,
Superintendent C. E. Z. Medical Mission, Kashmir.

Earthquake in Japan.

Details of the recent earthquake in Japan have just reached me. Thousands are suffering through their having lost their homes and means, as well as their relatives, whose mangled bodies have been dug out of the *debris*, while the remains of others have had to be left where the devastating death-king has buried them.

In addition to this, thousands are the inmates of hospitals specially improvised for their benefit. Such are maimed, halt, and, in some instances, imbeciled. Now that the heat of summer is approaching, the slowly decomposing human bodies are becoming more offensive, and likely to breed disease and fever, which may prove as destructive to life as the earthquake itself. The Japanese Government, as well as native and foreign merchants, including the missionaries, have contributed largely to the alleviation of this paralysing condition of so large a proportion of our fellow-creatures. A Japanese Christian doctor writes: "If you can send us money we shall be most happy to receive it, and use it for hospital work in the earthquake district."—R. Saiki (Dr.), Kiyoto, Japan.

I need not add that I cannot, to any great extent, help them except by my prayers. But among the readers of your paper there are those who have not only a God-given vein of benevolence, but the gold and the silver, as well as the grace to recognise the opportunity afforded by this pressing appeal.

[Miss M. McLean.

Conference Hall, Ecclestone-street, S.W.

NOTES ON DAILY READINGS.

These notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes prepared by himself, for 1s. per annum, post free. We hope many of our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes, which, of course, are entirely different from these.

SUNDAY, APRIL 17.—REVELATION XX.

1-3. *The Binding of Satan.*—The beast and false prophet being destroyed, Satan is bound. 2. Old as the beginning (1 John iii. 8). During this blessed period, called the Millennium, which is the Latin for 1000 years, Satan will be no longer able to exert his malign influence over men, Christ and his saints occupying the position which formerly belonged to the devil and his angels, and thus, though all men will not be regenerated (*v.* 8), yet the prevailing influence in the world will be on the side of righteousness. Then will be fulfilled the rapturous visions of the prophets. Then the golden age shall dawn (Isa. xxxv.).

4-6. The judgment which the saints are to exercise is the subject of many passages of Scripture. They will have already stood before the Judgment Seat of Christ, and had their positions of authority assigned them, and these they will exercise (Luke xix. 17; Rev. v. 10). 5. The Resurrection of the Just (Luke xiv. 14) takes place at the coming of the Lord for the Church, before the Millennium; the second resurrection takes place at the end of that period, and just before the great white throne (*v.* 12). As we consider the glorious privileges, which depend on present faithfulness, how earnestly should we seek after entire freedom from all that would imperil our future. 6. Holiness is blessedness: and the saints will be for ever beyond the dark shadow of death, passing among men as their priests, ruling over them as kings. But each of these titles indicates service.

7-10. *The Last Great Conflict.*—Gog and Magog take us back to Gen. x. 2; see also Ezek. xxxviii. and xxix. It would appear that this great confederacy of the northern nations against the beloved city, Jerusalem, will be led by Satan, and overwhelmed by the direct judgments of God. 10. The lake of fire and brimstone reminds us of what the valley of the Dead Sea must have appeared when Sodom and Gomorrah were destroyed. "For ever and ever," lit., to the ages of the ages.

11-15. Great, because all other thrones are subordinate to it. White, because of the immaculate purity of the judge. The Judge, none other than the Son (John v. 22). 12. All the human family will be there, save those who shall have been included in the Church of the Firstborn. The books of conscience (Rom. ii. 15, 16), of God's Word (John xii. 48), of memory. "The book of Life" is a constant subject for Scriptural comment (Ex. xxxii. 32; Ps. lxix. 28; Dan. xii. 1; Phil. iv. 3; ch. xxi. 27). 13. Death and Hades give up the dead, this is the general resurrection. What a marvellous congregation that will be! The whole family of man assembled to hear the awards which are to affect eternal destinies! 14. Death and Hades here personified shall be themselves destroyed.

MONDAY, APRIL 18.—REVELATION XXI.

1-8. *The New Heaven and Earth.*—Fire is yet to purge our earth, from which it will come forth fair as on the morning of Creation. The sea is used as the emblem of unrest and separation and untamed lawless power. 2. The New Jerusalem is the antitype, the Divine ideal of what the earthly city should have been. We shall never be able to realise God's perfect pattern till it comes down. 3. What was given in type to Israel shall be the perpetual blessedness of the saints (Ex. xxv. 8). They shall be his people, *i.e.*, the nations of the saved. 4. "Every tear" (R.V.). Notice how that blessed state is described in negatives. But what the positive side of its bliss will be no tongue can tell. 5. A new world, new Jerusalem, new conditions of existence for those whose hearts have been made new and holy. These things exist only as Divine pledges, but they are as certain as if already fulfilled. 6. "*The* Alpha and *the* Omega" (R.V.). Let Him be first and last with all our speech and life. If He creates a thirst, He pledges Himself to its quenching. "Freely," *i.e.*, gratuitously. We shall always be pensioners on the undeserved grace and love of God. 8. Note that the fearful, *i.e.*, the cowardly, those who draw back, are classed with those who drank of the cup of the harlot's abominations.

9-27. *The New Jerusalem.*—The angel who showed Babylon shows its great contrast (xvii. 1-5). If Babylon was comparable to a faithless wife, here we have a city devoted to the Lamb, its husband. 9. Bathed and robed in light. Jasper specially represents crystalline brightness. Its wall for security. 13. The tribes of Israel and the Apostles of Jesus show that all dispensations mingle there. 15. Since all is measured, all is reckoned in the Divine care to be safeguarded and filled. 16. Its perfect symmetry and beauty. There were one thousand furlongs between the several gates. Each side of the city would be about four hundred miles. 17. The wall more than two hundred feet high. 18. The very gold shall be ideal in transparency. 19. What a contrast to xviii. 12! Chalcedony, sky-blue; sardius, cornelian; beryl, sea-green. 22. All the place is a temple, every act worship, no veil on the perfect vision. As so often, notice the conjunction of the Almighty and the Lamb. Life spent in fellowship with God is worship. 23. "The lamp thereof is the Lamb," R.V. (John viii. 12). 24. "And the nations shall walk amidst the light thereof." (Compare Isa. lx. 3-11.) This exquisite description of the New Jerusalem is surely the setting forth of spiritual realities under a material guise, for how else could they be made living, bright realities. Whatever outward glories there may be perceptible to the sense, they shall wax dim as compared with the spiritual essence, the worship, the communings, the holy service, the rapturous vision of God.

TUESDAY, APRIL 19.—REVELATION XXII.

1-5. *The River and Tree of Life.*—The realties of which Eden possessed only the shadows and types are here in full glory. "Bright as crystal" (R.V.). Does not this river represent the flow of the Divine Spirit, who makes glad the city of God, and makes the wilderness sing? 2. The R.V. joins "in the midst of the street thereof" to the end of the first verse. Not one tree, but many. The tree of life is surely an emblem of our Saviour, whose fruits nourish us in every experience, and whose healing touch is for all wounds and sorrows. 3. Till then all creation groans and travails under the curse, but it shall be delivered at the manifestation of the sons of God. 4. This is the Heaven of Heaven; service, vision, likeness. 5. The Lord shall be our everlasting light, and the days of our mourning shall be ended. The reign not limited as in the millennium, but for ever and ever.

6-9. *These Words.*—See also xix. 9; xxi. 5. The Word of God, and especially this book, is our chart, so that we may be able to anticipate our route. 7. This special benediction to those who love this book opens and closes it (i. 3). 9. It is very beautiful to think of angels as our fellow servants.

10-21. *Closing Appeals.*—Not as Daniel, whose prophecies were to be long in accomplishment; these are not sealed because their fulfilment was at hand. 11. "Unrighteous" (R.V.). Filthy, as opposed to God's purity. "Still," *yet more* (R.V. marg.). The punishment of sin is sin. It is a fall down into the bottomless pit, the speed ever accelerating. 12. The reward of the King to his faithful servants. 13. This third mention of Himself as Alpha and Omega shows how much significance there is in the statement. He is the alphabet of being. 14. Note the alteration of R.V. in this last beatitude from the lips of Jesus, "Blessed are they that wash their robes, that," &c. Our access to the tree of life is a right, founded, not on our works, but on his precious blood. 16. These things were entrusted to the seven angels and seven churches for the whole Church. David sprang from Him as God, he from David as man. The morning star is the harbinger of morning-dawn; but the glory of that day never wanes or sets. 17. This is the appeal of the Spirit in the Church, and of the Church as well as of the individual believer, that He would hasten his coming. As Christ says, I come quickly; can we answer, Come? Even if a man does not thirst, yet if willing, he may take. 18. As a blessing had been pronounced on those who love and keep this book, so there is a curse on those who reject and mutilate it. 20. Christ's last assurance is met by the simple, solemn cry of the Church, of Creation, and of the Spirit, Amen, come, Lord Jesus. And till He come, may his grace rest on those who have read, and those who have written these notes, and on the one Church.

WEDNESDAY, APRIL 20.—GENESIS I.

This chapter is full of God. Though it is but the vestibule of the Palace of Scripture, it is as full of the manifest presence of God as was the most Holy place in Solomon's temple when it was filled with the Shechinah glory. And as you pass down its corridors into the dim past you find that each age was as full of God as that in which He said, Let us make man. Go back to the beginning, God is there; penetrate the darkness brooding over the deep, his Spirit is there; ascend to the heavens, they are the curtains of his tent; search the earth, there is no herb or plant, or grass-blade or fruit-tree, which emerges into being apart from his thought, his hand, his creativeness; sweep from world to world, and you find Him making the stars; or watch the sea monsters in their boisterous play, and He is there to bless; and so to the moment when there seems a pause in the story, and the Godhead moulds red earth after the pattern of the Man Christ Jesus. Canst thou wonder at its being very good? It could not have been otherwise with God for workman. And if thou desirest that the new creation of thine heart should be as fair, thou, too, must be full of God, the work of his hand, constantly yielding to his touch, his workmanship created unto good works which God hath before ordained that we should walk in them.

THURSDAY, APRIL 21.—GENESIS II.

The coming events cast their shadows before into the events narrated in this chapter. Here in miniature we behold those stupendous scenes which fill the Gospels. He who formed man became man at Bethlehem. He who planted the Garden of Eden is at work making a garden out of the moral and actual wastes of the world: He who entrusted man with the supremacy of the brute creation has won for Himself that same control, and exercised it over the fish that teemed in the waters of Galilee: He who enwrapt Adam in the deep sleep, Himself fell, as to his body, into a deep sleep of death, in which they bore him from the cross to the couch of the garden-sepulchre; He who out of Adam's sleep brought him Eve, yearning for love, in his death obtained his Bride, the Church, whom He loves as Himself, to whom He cleaves, and who is to be associated with Him as his helpmeet in the reign of glory that is yet to be. Oh, my soul, what bliss is thine to be loved and cherished thus, and what a destiny is to be thine when the marriage of the Lamb shall be come, and thou shalt be presented to Him without spot or wrinkle or any such thing!

FRIDAY, APRIL 22.—GENESIS III.

So far as appearances go, this is the ruin of God's handiwork. For vast periods He had been working up to the creation of man, the capstone of the edifice of creation. But here, by one fell act, the great enemy seems to have shattered the Divine ideal. And through that one sinful act all the children of the human family, and we amongst them, must inherit evil tendencies, which will blossom into evil act and life; death has entered into the world; a shadow is flung athwart the fair Paradise of God; and man is driven from the tree of life and the garden, in the midst of which it stood. Ah, hapless heritage! But wait! O, soul, stand still and wonder! Out of this wreck a ladder is to be reared, of which the top shall lead to Heaven, and thus thou mayest climb to a loftier destiny than Adam ever touched. There is a second Man, the Lord from Heaven, who shall do more than retrieve the ruin of the first. He will put away sin and abolish death, and undo the spell of the curse; create new heavens and earth; and give thee right to the Tree of Life which is in the midst of the Paradise of God. Trust Him, and be one with Him, and wash thy robes in his blood, and share his redemption and reign.

SATURDAY, APRIL 23.—GENESIS IV.

Here is the genesis of "the world." From the moment that the arch-enemy got man into his power, his one aim was to keep him fast by the fascinating meshes of the subtle world. The world is the sum of all that appeals to the sense and taste of man, apart from the love and life of God. It is here in miniature. Its religion of fruit and flowers, raised by human ingenuity and care; its bitter jealousy, selfishness, hatred and murder; its alienation from the presence of God; its love of city-building; its pursuit of music, art, science, and all manner of delights; its secret dread of vengeance; its martyrdom of the saints,—all this is true of it still. Beware of it. Walk not according to its course. Resist its bewitchments. Quit its cities for the tent-life of the pilgrim-host, who overcome the world though they are slain by it, like Him—who, on the eve of his death, announced that He had overcome that by which he was to be slain, and bade us be of good cheer. Even little children may overcome, if they will let Him in, who is the Overcomer.

LARK-LANE MISSION HALL, LIVERPOOL, exists for the purpose of proclaiming the Gospel to all, but especially to the children. The report for last year shows that much blessing has followed the efforts put forth. One girl writes: "The Gospel Mission has helped me to keep from sin, and made me quite a different girl and an obedient one, so as to think of my mother and help her all I can." A larger hall is in contemplation, to cost £600. Mr. E. H. Maddock is the hon. supt. A situation bureau has been instituted.

RYDE Y.W.C.A. AND CHRISTIAN HOME.—The Committee state, in their new report, that the thirteenth year has been the crowning one of their experience both temporally and spiritually. Many interesting letters from young women who have passed their holidays at Garfield House, tell of the happy time they spent there, and of the blessings they received. The engagements of the evenings of the week, comprise Bible-class, French-class, social evening, Bible reading, educational-class, and working party. Two of the valued helpers have left for mission work in the foreign field. The institution is open to all respectable young women from every part of the Kingdom, and applications for admission may be made to the Lady Superintendent.

UNITED PRAYER ANSWERED.—Writing as to the value of united prayer for revival and for blessing on Christian work, a friend gives the following fact:—Last autumn I came back from my holiday, resolved to ask the members of my men's Bible-class to pray with me that our numbers might be doubled. We agreed thus to pray, and at first had our faith tried. Fifteen were present out of twenty-three members; but the next Sunday only eleven came, the following Lord's day nine, and then the numbers dwindled to six. An old blind man became too feeble to attend; two left to go elsewhere; two went off to sea. But God was faithful to his promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven," and we began to add steadily to our numbers, till now two new members have raised us to the exact double we resolved to ask.

International S. S. Lessons.

SUNDAY AFTERNOON, APRIL 24.

The Lord my Shepherd.—Psalm xxiii.

Golden Text: Verse 1.

Psalm xxii. is the Psalm of the Cross, in which Christ appears as the *Good* Shepherd giving his life for the sheep (Jno. x. 11); Psalm xxiii. is the Psalm of Resurrection, in which Christ is the *Great* Shepherd caring for the sheep (Heb. xiii. 20-21); and Psalm xxiv. is the Psalm of the Ascension, in which Christ is the *Chief* Shepherd, who will yet appear to reward his servants (1 Pet. v. 4). The three are connected: we begin at the cross, where sin is atoned for; being saved, we belong to Him, and become his care; and He shepherds us, not for our own sake only, but that we may be servants for Him to others.

This is one of the most beautiful and helpful Psalms David ever wrote. It has been called "the nightingale of the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but oh! it has filled the air of the whole world with melodious joy, greater than the heart can conceive." The language is so sublimely simple, the shepherd image is so homely and so well understood, that exposition and comment are difficult. To emphasize what the Psalm says, is better than to say anything about it

1. The Lord. Can the sheep lack anything for whom *He* cares? Every quality a shepherd requires is possessed in fullest perfection by Him. His ascension (Psa. xxiv.) proves Him all-powerful (Matt. xxviii. 18); his sufferings (Psa. xxii.) prove that He has the will He could die sooner than lose those whom He loves. David had hazarded his life for the sake of one of his flock (1 Sam. xvii. 34-36), the Lord would not do less for him. *Shepherd*—the metaphor is frequently used. As a shepherd He had led forth his people (Psa. lxxvii. 20); and even in heaven He does not cease to be as a shepherd to the redeemed (Rev. vii. 17). To own Him as Shepherd is to confess ourselves his sheep, weak, defenceless, foolish, and prone to stray. What creature could be more dependent? Are we his sheep? See the three marks by which the sheep are known (Jno. x. 4, 27). *My* Shepherd is much more than *a* shepherd. In caring for the flock He can care for each one individually. A Sunday-school teacher called to see one of his scholars and found the boy dead. His mother explained to the teacher that before her boy died he had counted from the thumb to the last finger but one, and had rested on that with evident satisfaction. The teacher understood it. Not long before he had given a lesson on this first verse, making the five fingers stand for the five words, urging each one to be able to say the fourth word "my." The scholar could not do it at the time, but before his death, when speech had become impossible, he had said it by that sign. Can all say it now? *Not want*—the language is full of confidence, not for the present only, but for all the future (Psa. xxxiv. 9, 10). To an old Christian, who was very poor, a neighbour said, "You must be badly off, yet you are always cheerful." "Oh, no!" he replied, "we are not badly off; I have a rich Father, and He does not suffer me to want." "What! Your father not dead yet? He must be very old." "Oh," said he, "my Father never dies, and He always takes care of me."

2, 3.—Note how everything is done for the sheep by the Shepherd. *He maketh*, &c. Good pasturage and quiet rest are secured to all his sheep. The *green pastures* are found in the Word of God, *the still waters* are the gracious influences of the Holy Spirit, who acts through the Word. If any are not enjoying this quiet refreshment, it is because they are not following the *lead* of the Shepherd.

4. By the bedside of a suffering girl, who seemed to be very near to death, I repeated quietly the first three verses of this Psalm. A bright smile lighted up her face as she took up the fourth verse, adding the words, "For Thou, O my blessed Jesus! art with me." Death for the believer has lost its sting, only the *shadow* of it remains. Who fears the shadow of even the most terrible monster? *Walk through*—not sit in it (Luke i. 79). It is not a place of abode, but a way along which we pass to the glory beyond. *Fear no evil.* (See Heb. ii. 14-15.) If Death's Conqueror is by our side, we need not fear his vanquished foe. The *rod* does not refer to affliction. It was used by the owner in counting the sheep. To "pass under the rod" means to be counted as one of his The *staff* was used by the Shepherd in defence of his sheep. Never is it more needed than in the dark valley.

5. The man who can say "*my* Shepherd" will also have to speak of "*mine enemies.*" With what calm confidence the mention of the enemies is introduced. So far from disturbing the joyousness of the song, it only becomes an occasion for magnifying richer grace. The feast is prepared as quietly as though the enemies were not there, and just as quietly does the man of God partake.

6. *Surely* or *only.* Nothing else but goodness and mercy. The Lord leads while they, like two angels, follow, or "run after" us. *All the days*—the whole number of them, and the whole variety of them. In dark days or days of sunshine these two shall still attend us. *And I will dwell*, &c. This is where the leading end—"for ever with the Lord" (1 Thess. iv. 17; Jno. xiv. 1-3).

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Personalia.

Rev. Dr. Stalker, of Glasgow, is to receive a call to Marylebone Presbyterian Church.

The Bishop of Winchester is, we are glad to hear, recovering strength, having resumed his duties.

The Earl of Stamford, one of the recently-appointed lay preachers, has been addressing large congregations in Christ Church, Endell-street, St. Giles.

Rev. John Edmond, D.D., will, we hear, resign at the meeting of Synod, his post as Convener of the Jewish Committee, a step taken on account of advancing age.

Rev. Andrew Mearns, having been unanimously and heartily re-elected secretary of the London Congregational Union, has consented to serve again.

Mr. R. F. Horton, has consented to deliver the Lyman Beecher Lecture on Preaching at Yale University next April, in succession to Dr. Dale, Dr. Stalker, and other pulpit leaders of both continents.

Rev. Charles W. Stubbs, the well-known rector of Wavertree, Liverpool, who has been in a very indifferent state of health for some time past, is now much better, and hopes to resume his duties at his own church this week.

Rev. Burman Cassin, rector of St. George-the-Martyr, Southwark, S.E., has, we regret to hear, been dangerously ill, through weakness resulting from congestion and hæmorrhage of the lungs. He was unconscious during the greater part of last week.

Rev. D. Burford Hooke, acting secretary of the Congregational Union, has broken down in health, and for the present has cancelled his engagements. He is suffering from congestion of the lungs, and though no immediate danger is feared, absolute rest is required.

Dr. G. F. Pentecost has been invited to fill the late Dr. Donald Fraser's pulpit at Marylebone for four Sabbaths, beginning April 17th, on his way home to America. He expects to sail about June 1st. Probably Dr. Pentecost will conduct a short mission there of ten days or two weeks.

Mr. Richard Cadbury has set a noble example in handing over to the Mayor of Birmingham his late residence, Moseley Hall, which he has partially endowed as a convalescent home for children. The institution has accommodation for 150 beds, and, with the donor's endowment, is estimated to be worth £30,000.

Mrs. Jerry McAuley, widow of Jerry McAuley, has resigned the superintendence of the McAuley Cremorne Mission, New York. She is to be succeeded in this work by Mr. and Mrs. Charles E. Ballou, who for five years past have been in charge of the Third-avenue Mission of the Madison-square Presbyterian Church.

House of Rest for Christian Workers.

The readers of The Christian who have so frequently taken an interest in this work will be glad to know that the new premises in St. John's Wood have proved in every way suitable. A much larger number of the Lord's labourers have been admitted during the past year than could have been received in the house previously occupied in Kilburn. The total number of admissions for the two houses, in London and Eastbourne, is 801. The debt on the premises was reduced at the end of last year to £500. Since then the lady who gave the first £1000 has kindly given £100, and another friend has promised the last £100 of this sum, so that only £300 is now required to set the property, which is freehold, entirely free of debt. Charlotte Mason.

House of Rest, 10, Finchley-road, St. John's Wood, N.W.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—An excellent muster of the Christian Harbour Lights took place on Thursday in the Seamen's Chapel, Ratcliff-highway. Rev. G. J. Hill referred to the many happy meetings held in the old chapel, now about to be demolished that a new and more commodious building might be erected. Miss Messer, Mr. Young, Mr. Hill, and others, gave addresses, followed by testimonies from seamen of the preserving power of Jesus Christ from temptation. Several anxious sailors were dealt with by the missionaries, and a number signed the pledge.

THE LATE DR. CHRISTLIEB'S TRAINING SCHOOL.—The Berlin correspondent of *Evangelical Christendom* writes:—"It has now definitely been decided to remove the Johanneum, the institution for training evangelists, founded by the late Professor Christlieb, from Bonn to Barmen. After the death of the founder and of Professor Fabri, the institution had few friends at Bonn. The pastors of the small Protestant congregation there have rather clerical tendencies, and wish to do the work alone. The population is chiefly Roman Catholic. There was little room for introducing the young men into practical work. In Barmen they are in the midst of a living evangelical congregation, and the working-classes of the great manufacturing city offer ample opportunity for practical efforts."

Evangelistic Notes.

Mr. Richard Weaver is preaching during April at Miss Robinson's Soldiers' Institute, Portsmouth.

Lynmouth.—Mr. Veasey has conducted a special mission here, and much spiritual good has been done.

Mr. George Robert Cairns comes to England in May, and will work in this country and Ireland for eighteen months.

Dorchester.—In connection with the Y.M.C.A. a special evangelistic mission has been held here, attended with tokens of blessing.

Hunslet.—A successful evangelistic mission has been conducted here by Rev. F. J. Greening, and the results have been most satisfactory.

Lymington.—A special mission has lately been held here by Mr. C. W. Holmes. The mission has been much appreciated, and attended with blessing.

Torrington.—A fruitful Mission has been held here by Mr. Kelshaw, and the results are most gratifying, many having received spiritual blessing.

Rochester.—An evangelistic mission lately conducted at the Vines Congregational Church and the Baptist Church, by Rev. W. Fuller Gooch, has been the means of awakening many to seek salvation.

Mr. William Forbes has been giving Gospel and Temperance addresses at Blackheath, Lambeth, Marylebone, and Southsea. On Wednesday last he spoke at Miss Weston's Sailor's Rest, Portsmouth, to a large audience.

Rev. R. Balgarnie has held a seven days' mission at Farnworth, in connection with the Sunday-school anniversary; there had been much earnest preparation for these special services, which have been attended with cheering results.

Mr. Bewley Weaver, third son of the veteran Richard Weaver, has been greatly blessed in connection with the Gospel Mission at Hanley, Staffordshire. He has got together a large number of young men, among whom the Lord is working wonderfully.

Ireland.—A ten days' successful Mission has just been held in the St. Patrick's Church, Waterford, by Rev. Hugh Falloon; a similar Mission for men has been held in the Gregg Memorial Hall, Dublin, by Canon Robinson; and at Westbourne Presbyterian Church, Belfast, by Mr. W. Thompson.

Mr. John Elliott, of the Evangelisation Society, has just concluded a mission at Coate, Devizes. The meetings have been well attended and greatly blessed, many having been led to Christ. Mr. Elliott, whose services have been much appreciated in Wilts, now goes to Devonshire to work in connection with the Y.M.C.A. in that county. Many prayers will follow him that the Lord may use him greatly.

Rev. E. Payson Hammond has been holding evangelistic meetings in New Haven, Conn. The Lord blessed his labours, and many persons professed Christ. On March 14 he addressed a ministers' meeting on "The Conversion of Children," stating that personal interest in the young was necessary in order to have any considerable effect on them. Some of the theological students take an active part in the inquiry meetings, and great enthusiasm prevails.

Mr. Charles Inglis.—For eighteen years consecutively Mr. Inglis has held meetings in connection with the Tower Hamlets Mission. His month is generally January, but owing to absence in America he was unable this year to come till March. During that month his work was greatly blessed at the Great Assembly Hall, so much so that had not the next month been filled up he would have stayed on and completed his second. However, it is hoped that he will be able to give July, when he will be very heartily welcomed back by many who have only recently been brought to Christ through his preaching.

Mr. C. R. Hurditch writes:—"God gives us much cause for praise in blessing with his Gospel preached in the halls, which is cheering in these days of rebuke and blasphemy. He *is* reviving his work, and candidly I believe that, would the stewards of the piled-up gold and silver send us more supplies, blessing might be duplicated and triplicated in our near districts, for which we sadly need plain halls. At Malden Hall quarterly meeting, 507 were reported in fellowship (mostly converted there), and all happy, united, and earnest in a multiplicity of good works. Why should not this be repeated in Brondesbury, where my hands are tied for want of means to 'go forward'? Pray about it with us."

LADY HENRY SOMERSET had made voluminous notes of her journey through the States, and of the various inquiries she has instituted. These she kept in a handbag, together with her back-book and cheque-book. Passing through New York on her way to New England she lost the bag, and efforts made to recover it had proved fruitless.

CHRISTIAN COMMERCIALS.—The work of the Commercial Travellers' Christian Association continues to be pushed forward vigorously, the membership having increased since the beginning of the year from 1320 to 1450, while branches have been formed for devotional gatherings in Dublin, Belfast, Leeds, Bristol, Southsea, Leicester, &c. There is at present need for help in this good work. The Secretary is Mr. Leonard Courtney, 135, Aldersgate-street, E.C

Letters to the Editor.

"A QUESTION OF CONSCIENCE."

Sir,—Of course your correspondent "Inquirer" could not invest in railway, omnibus, tram companies, nor breweries, but money may be placed *on deposit* in many building societies, with absolute security, at four per cent.—Yours respectfully,

Conscience.

Dear Sir,—I have for some time been waiting upon the Lord for light and guidance in regard to holding money invested in railway companies. Besides running trains on Sabbath-days, there is the fact that they have licensed restaurants at many of their stations. I do not know whether these are directly under the company's management or not, but the responsibility of their existence, I suppose, lies with the company in any case. In this way a strong temptation is put in the way of many—stronger no doubt to many than ordinary public-houses. Are shareholders not thus implicated indirectly with a trade of which every Christian ought to have his hands clean?—Yours truly, S.

Edinburgh.

Sir,—Is there not a still more important question of conscience involved in Christians investing in the shares of public companies, and in railway stocks, than that which has already been before your readers? With such Scriptures before him as 2 Cor. vi. 14, Eph. v. 7-11, and many others, a friend of mine is unable to become a shareholder in a public company of any sort, seeing that he would thereby have to join affinity, and be in partnership with ungodly people.

He also considers it contrary to the mind of God to join a company registered under the Limited Liability Act, even if all the shareholders be Christians, as we are told to owe no man anything, and therefore as Christians we have no right to limit our liability for the payment of our debts.

Perhaps some of your readers may be able to show from the Word that he is wrong.—I am, Sir, yours faithfully,

Jehoshaphat.

"THE ACCUSER CAST OUT."

Sir,—It is evident that my aged and esteemed friend and brother, Mr. Nelson, has not apprehended the argument or the purpose of my papers on "The Accuser Cast Out." Consequently I must ask him to bear with me in saying that the "oversights" are not on my part.

I do not question that God "*found in his own mind* sufficient reason for pardoning the guilt of his [Old Testament] worshipper." But the *locus standi* of Satan as an accuser of the Old Testament saints before God was derived from the fact that no atonement had actually been made; and that when Jesus entered heaven by virtue of his own blood, having put away sin by the sacrifice of Himself, there was no more place for an accuser, because the righteousness of God in passing over the sins of the past was now made manifest.

Mr. Nelson says, "The iniquity of that land is not removed; it is still defiled by the blood of their murdered Monarch. Israel is still in consequence driven out. Neither is the world absolved from its iniquity." Of course, as to actual accomplishment, this is true; but John Baptist said, "Behold the Lamb of God, that beareth away the sin of the world." The "one day" of Zech. iii. 9 is connected, as I have connected it, with the day of Calvary, by not a few commentators, of whom I quote the following:—

Scott—"On that 'one day' on which Christ was crucified for his people, a complete atonement was made for all their sins."

Keil—"One day—once for all, in the sense in which the word occurs in Heb. vii. 27; ix. 2; x. 10."

Pusey—"*On one day* that removal should be, which needed no renewal. A Jewish writer (Rashi) confessed the mystery, while he said, '*One day*; I know not what that day is.' Ask any Christian child, 'On what day was iniquity removed, not from the land only, but from all lands?' he would say, 'On the day when Jesus died.'"

Fausset—"The remission of sin is the fountain of every other blessing. The 'one day' of its removal is primarily the day of national atonement, celebrated after the completion of the Temple (Lev. xxiii. 27) on the tenth day of the seventh month. Antitypically, the atonement by Messiah *once for all* ['one day'] offered, needing no repetition like the Mosaic sacrifices (Heb. x. 10, 12, 14)."

The assertion that Satan is cast out of heaven not only "runs through the paper," but the sole reason why the papers were written was to prove that out of heaven itself, the presence of God (Heb. ix. 24), the accuser has been cast. And the reasons given from Old Testament and New Testament Scripture have not been touched, except Luke x. 18, which was by no means *the* passage upon which my argument was based.

That the accuser is in "the upper heavens" is a very different thing from his being in heaven itself, "accusing before God, day and night, justified saints who have been crucified with Christ, who "is the end of the law for righteousness to every one that believeth." Whether Satan be now in the upper heavens, or the heavenly places, or the air, or the earth, does not touch the fact that he has been cast out of the place where he accused the saints until the Justifier sat down on the right hand of God.

"To accuse does not compel a judge to condemn." True, but John v. 24 teaches that believers shall not come into judgment. They have nothing to do, and never will have anything to do, with God as a Judge. The only tribunal before which they will appear is the judgment seat of Christ.

Granted that in Rev. xii. the casting out of Satan is consequent upon a tremendous battle, can my brother show that that battle has not been fought?

My conviction is that if the great adversary is day and night laying accusations against me *before God*, I have no valid assurance of my justification. I have shown that the Old Testament saints were subject to these accusations, because no expiation had been made for their sins, but that when expiation had been made, and God had raised again the Atoner on account of our justification, there can be no more accusation laid against me before the Judge.

The Writer of the Articles.

THE OPIUM QUESTION AND THE SOCIETY OF ARTS.

Sir,—A very crowded meeting was held at the Society of Arts on Thursday, March 24, when a paper on "The Opium Question" was read by Mr. G. Batten, late of the Bengal Civil Service, with Sir John Strachey, K.C.S.I., formerly Lieutenant-Governor of the North-west Provinces in the chair. The reading of this paper was preceded by a remarkable article on the subject in *The Times* of March 21, of two and a-half columns, the main object of which seemed to be to show that, apart from the question of economic revenue, "the legitimate use of opium in India is determined by two sets of causes by geographical or climatic necessities, and by needs arising out of the prohibitions of religions, or the temperament of races." In other words, the issues were limited to purely medical and moral lines.

The latter we can surely dismiss with the remark, that, if there is any force left in the precept to "do to others as we would be done by," the obligation devolving on a professedly Christian nation, to supply its subjects with an inducement to self-indulgence in lieu of another prohibited by their religious enactments, or to minister to a temperament, alas! already admittedly sensual, by means of a drug (whatever may be said to the contrary) largely taken for sensual purposes—is as baseless as it is immoral.

The medical aspect of the question, however, is one which must be carefully and scientifically discussed. For, if it can be satisfactorily proved that "the general and moderate use of opium," under any conditions, imparts to the poor cultivator of India, what the writer in *The Times* describes as "an unconscious safeguard," against the endemic diseases of any locality, by far the chief of which is fever (I purposely do not limit the locality to the population of Deltaic tracts of land) then the Opium Question must be discussed apart from all considerations other than those which will enable the peoples of India to resist most successfully that disease (fevers of varied types) which annually carries off numbers out of all proportion to all other diseases put together. For instance, in a population of forty-four millions in the North-west Provinces and Oudh, the deaths from fevers in 1886 numbered 1,216,618, while those from all other causes were only 250,995. This, therefore, is the point round which the battle must now rage, as the withdrawal of the drug, said to produce this "unconscious safeguard," is, by the writer in *The Times*, declared to be "morally indefensible."

Opium, therefore, must be viewed and treated either as a necessity for health or a luxury for wealth, and perhaps there never was a better opportunity—outside a purely professional arena, such as that in which I led the discussion at the meeting of the British Medical Association at Bournemouth last year—than was presented at the Society of Arts last Thursday. There were medical men in that splendid hall capable, from the greatest and most varied experience, of discussing the subject to the full; and there were civil administrators in sufficient numbers to witness the combat and test the result, but, clearly quite unexpectedly to all, this crucial point of the question was never even touched upon in the discussion, if we except a few remarks from Sir Lepel Griffin, the weight of which, however, was not likely to be increased by the terms in which they were delivered.

I must, however, in justice to Sir George Birdwood, state, that owing to the impossibility of giving the numerous applicants to speak an opportunity of being heard, he most generously, on behalf of the Society, undertook to record in the pages of the Society's journal, the remarks of those who would have spoken had there been time. We must, therefore, wait till the journal appears, to read the views of those present. In the meantime, I feel that all must admit the difficulty which the Chairman undoubtedly experienced in limiting the time of the speakers; but, as said before, Sir George Birdwood has done his best to supply any deficiency which might have been complained of from this cause.

Robt. Pringle, M.D., Brigade Surgeon.

Blackheath, S.E.

The Book World.

Prince Edward is the title of a capital memorial sketch by Rev. Charles Bullock, B.D. There are portraits of the late Duke of Clarence and Princess May, also of the other members of the Royal House. Poems and incidents make up a very attractive booklet. (1s. *Home Words* Office.)

Herbert Fry's Royal Guide to the London Charities is a very useful book of reference. The twenty-eighth annual edition, just issued, edited by John Lane, shows in alphabetical order the name, date of foundation, address, objects, income, officials, &c., of a very large number of benevolent agencies. Christian workers and philanthropists will find in this manual answers to a thousand questions as to what is being done for God and humanity, not only in London but throughout the world. (1s. 6d. *Chatto and Windus.*)

The Fourth Gospel. Evidences External and Internal of its Johannean Authorship. By Ezra Abbot, D.D., Andrew P. Peabody, D.D., and J. B. Lightfoot, D.D. (7s. 6d. *Hodder and Stoughton.*) Dr. Abbot deals with external evidences of the authorship, and Dr. Lightfoot with internal evidence for the authenticity and genuineness. Each is thorough and learned, and the two constitute an unanswerable argument. Dr. Peabody's brief study on internal tokens of authorship links together valuable essays which well deserve preservation in volume form.

The Works of Thomas Cooper. *Messrs. Hodder and Stoughton* have issued cheap editions (1s. 6d. each) of some of Thomas Cooper's most useful works, including—The Bridge of History over the Gulf of Time, a popular view of the historical evidence for the truth of Christianity; God, the Soul, and a Future State; The Verity and Value of the Miracles of Christ; and Evolution, The Stone Book and the Mosaic Record of Creation. All these books have gone through several editions, and still deserve the attention of students and those who contend for the faith against such as labour under delusions arising from sceptical perversity or intellectual pride.

The Redemption of the Body, an examination of Romans viii. 18-23, by W. Fitzhugh Whitehouse, M.A., is scholarly and suggestive. Its author maintains that "the creature" is "man as a creature," and "the redemption of the body" answers to "the resurrection of the body," the Apostle's argument being directed to showing that the sufferings which Christians are now called upon to endure are quite insignificant when contrasted with the triumph of glory at the appearing of Christ which awaits those who overcome. Careful students of Scripture will enjoy this examination of a portion which has been interpreted in very various ways by standard commentators. (2s. *Elliot Stock.*)

The Propitiation of Our Lord in its Bearing on Ethics. By James Kennedy, M.A. 2s. 6d. *Alexander and Shepheard.* This makes no profession of being an exhaustive treatise; but it is a thoughtful essay on a subject of supreme importance, inspired by devotion to Christ, and founded upon Holy Writ. The author maintains that no system of ethics approaches that of the Bible, grounded on the Divine verities which gather in their concentrated force round the incarnation, the mission, and the cross of the Lord Jesus Christ, and in the course of his argument he shows the utterly unscriptural nature of what may be designated as modern advanced views of the redemptive work of Christ.

Messrs. Cassell and Co. have begun a new serial issue, in sevenpenny monthly parts, of the New Testament Commentary for English Readers, edited by Bishop Ellicott. Many will be glad to secure this highly-esteemed work on such easy terms.

How to Testify for Christ is a very instructive address, delivered in December last to the members and friends of the Open-Air Mission, by Rev. Handley C. G. Moule, M.A. All preachers should read it. (1d. *Open-Air Mission Office*, 14, *Duke-street, Adelphi, W.C.*)

Charles Haddon Spurgeon is the subject of the most recent (102) issue of the penny Biographical Series of the *Religious Tract Society*, written by Rev. F. B. Meyer. The sketch gives, in a most sympathetic manner, a large amount of information in a condensed and readable form.

BOOKS RECEIVED.

From *Nisbet and Co.*—A Modern Disciple, by Arthur Jenkinson, minister of the parish of Innellan. (5s.) A Knight that Smote the Dragon; or, The Young People's Gough, by Edward A. Rand. (2s. 6d.)

From *Elliot Stock.*—Introduction to Dogmatic Theology; on the basis of the Thirty-nine Articles of the Church of England. By Rev. E. A. Litton, M.A. Part II.—Why I Belong to the Church of England; six sermons by Rev. T. Howard Gill, M.A.

From *T. Fisher Unwin.*—Psalms and Litanies, Counsels and Collects for Devout Persons. By Rowland Williams, D.D. New Edition. Edited by his Widow. (7s. 6d.) Stray Thoughts from the Note-books of Rowland Williams, D.D. Edited by his Widow. New Edition. (3s. 6d.)

From the *Religious Tract Society.*—A Winter in North China, by Rev. T. M. Morris, of Ipswich, with Introduction by Rev. Dr. Glover, of Bristol. (5s.) Holiday Stories, by Ruth Lamb. (3s. 6d.) The Two Crowns, by Eglanton Thorne. (2s. 6d.) Indian Gems for the Master's Crown, by Miss Droese, of Landour, India. (2s.) Faith Healing, by Alfred T. Schofield, M.D. (1s 6d.) Hazel Hurstwell; or, Finding Treasures, by Faith Chiltern. (1s. 6d.) Missionary Points and Pictures, by Rev. James Johnston. (1s.)

Temperance Notes.

Mr. George Blaiklock has started for a three months' campaign in South East Africa.

A successful Temperance Mission has just been held by Mr. R. Coad in Exeter.

A united Gospel Temperance Mission has been held with good results in Hillborough.

With the object of promoting the cause of temperance in the district, a coffee-palace has been opened at Edenbridge, Kent.

Mr. Gladstone promised a deputation, which waited on him last week, that he will support the Scottish Direct Veto Bill when it comes on.

The British Women's Temperance Association, in order to perfect its organisation in London, has just formed a union of its metropolitan branches.

It was reported at the annual meeting of Eastbourne Wesleyan Missionary Band that all the members, fifty in number, were total abstainers and non-smokers.

The late S. C. Hall said, "The time is not far distant when men will no more think of tolerating a dram-shop than of poisoning a well, from which their neighbours and themselves draw water to drink."

The Barnet justices have refused to renew the licences of a public-house at the village of South Mimms, on the ground that it is not required. Although the population of the village is only 418, there are already eight licensed houses.

The recent annual meetings of the Sunderland Branch of the B.W.T.A. were addressed by Mrs. Ward Poole. The meetings were enthusiastic and largely attended, and were brought to a close by an eloquent speech from Mr. A. Green, Jewish Rabbi, a warm advocate of Total Abstinence.

Lord Stanley has closed one of the public-houses on his estate at Holyhead and signified his intention of closing more when the leases expire, while Mr. Alfred Thomas, M.P., has given notice to the landlord of a public-house he owns in Cardiff that on the expiration of the lease in 1893 the premises will be closed.

Sunday, April 3, was observed by the Women's Christian Temperance Union of America as a day of special prayer that God would incline the Commissioners of the Great Columbian Exposition to decide that the gates shall be wholly closed upon the Sabbath, and that no intoxicants shall be sold upon the grounds.

"Only let women," says Mrs. Ormiston Chant, "with their conviction that alcoholic liquor is a bad thing, be freed from the hindrances hanging round them from an ignorant age, and they will do what motherhood has always done—get the young away, out of the danger, and call on men to get the danger out of the way."

Writing from South Africa, a correspondent says:—"In some places, men, women, children, and even babies, will be seen lying along the road drunk, and some of the whites talk unblushingly of the day when they will all be killed off by rum, and they can have the land. The Hottentots and Bushmen are now utterly debased by the white men, and the Zulus, a very superior race in intelligence, character, and appearance, are beginning to fall victims."

Rev. W. G. Lawes, missionary to New Guinea, has stated that drunkenness has been introduced into New Guinea by Europeans, and adds that the cargoes of vessels bound for South and West Africa during one week only, and which called at Madeira, included no less than nine hundred thousand cases of gin, twenty-four thousand butts of rum, thirty thousand cases of brandy, twenty-eight thousand cases of Irish Whisky, and forty thousand cases of vermuth. No wonder that the path of the missionaries is surrounded by so many difficulties!

The Duchess of Rutland is exerting her powerful influence in favour of temperance. In an article recently communicated to the Press she speaks in the highest terms of such institutions as coffee-stalls and coffee-houses as counter-attractions to the public-house An interesting description is that which the Duchess gives of the Nottingham Social Guild, with its suppers to the poor. its evening-homes for factory girls, and its recreative classes, where men learn such crafts as wood-carving, and where games, concerts, lectures, and other attractions are provided for them.

The annual meeting of the Society for the Study of Inebriety was held last week. Dr. Norman Kerr gave some particulars of an appeal he had made on behalf of the Inebriates Legislation Committee of the British Medical Association to the various Temperance and allied societies on behalf of compulsory legislation for the habitual drunkard. Hitherto these bodies had opposed all such legislation, but the reception of this appeal revealed a marked change, and great temperance bodies now thoroughly adopted the compulsory platform, recognising a large number of inebriates, not as willing offenders, but as impelled by a physically diseased condition. Dr. Usher, of Melbourne, gave a paper on some new methods of treating alcoholism. There were, he said, two forms of this disease—those of heredity and acquisition; also another which he would term infantile, which was brought about by the negligence and carelessness of people in giving malt and spirituous liquors to children. At the present time there were nearly one hundred asylums and retreats in the world for the treatment of this disease, and it was contended that heredity was the chief factor in nearly sixty per cent. of the cases.

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OBITUARY.

REV. DR. COLLINGWOOD BRUCE.

Another heavy loss has fallen on English Presbyterians in the death of Rev. John Collingwood Bruce, D.D., who passed away on Tuesday week, in Newcastle, at the ripe age of seventy-seven. In 1881 he was elected Moderator of the Synod of the Presbyterian Church of England; but, speaking generally, he was better known as an author and literary labourer than as a minister. His son, Mr. Gainsford Bruce, M.P., was with his father to the end.

MR. GEORGE JACK, OF DUNDEE.

Many will have cause to mourn the death, on Sunday week, of Mr. George Jack, at the age of seventy-five, until recently superintendent of the Mercantile Marine, Dundee. While highly respected as an able and trustworthy official, his peculiar claim to notice is found in the fact that he was not only an earnest Christian, but known as "the Seamen's Friend," taking as he did a deep interest in the Sailors' Home and many similar Christian and benevolent institutions for the spiritual and temporal welfare of our bluejackets.

REV. CANON PAYNE, OF READING.

The death of this earnest and active clergyman will be felt, not only by Churchmen, but also by others of various names, to be a real loss to the cause of the Gospel. A devoted worker and a thorough Evangelical, he had wide range of sympathy, honouring and appreciating all who laboured for Christ. For many long years he has preached the word "in season and out of season," not infrequently by the wayside after his day's work in the church. As vicar of St. John's and St. Stephen's Churches in Reading, William Payne had many demands on his care and attention, yet withal he ever found time for personal effort, temperance, and purity advocacy, and the earnest support of foreign missions.

Missionary Prayer Union.

As a result of our first quarter's existence we are able to send up to the Baptist Missionary Society the sum of thirteen pounds, after deducting one pound for printing expenses, which have been rather heavy this first quarter.

We have fifty members, and have had returns from forty-seven. The total received from these is £14 0s. 5d. As our membership is increasing, we are confident that we shall be able, by this Prayer Union alone, to support a missionary as our representative in the foreign field.

We are greatly encouraged, for so many of our members belong to the humbler class, yet their daily gifts have realised a total which must surprise and delight themselves.

By this method there are few churches which could not very largely increase their contributions to the missionary cause.

GEO. WAINWRIGHT.

West Cliff Tabernacle, Bournemouth West.

HURSTPIERPOINT Y.M.C.A.—Bishop Hannington, who was, it will be remembered, born at Hurstpierpoint, ministered for some three years in St. George's Chapel, built by his own father, doing a grand work amongst young men. We are glad to hear that the Y.M.C.A. has now taken up this work, and have been granted the chapel, rent free, for the purpose. Help is being asked to furnish the place. Communications should be made to Rev. W. D. Newton, Y.M.C.A., Hurstpierpoint.

LITERATURE THROUGH THE POST.—A correspondent, calling attention to the post as a means of disseminating Gospel literature, says: "The postage on printed matter to Australia, India, Natal, Ceylon, New Zealand, and the United States, is only ½d. for 2ozs., 4ozs. 1d., 4d. per lb. If each one of your readers would only post 2 or 4 ozs. of literature a week, say his or her copy of THE CHRISTIAN, to some foreign missionary, it would be a great encouragement to him to go forward."

THE BIBLE IN MADAGASCAR. — Some time since a society was formed in Antananarivo, the capital of Madagascar, for the distribution of the Scriptures at a cheap rate to the people in the distant provinces, and in January a public meeting was held to make its claims and character better known. A notice of the meeting was sent, as a matter of course, to the Palace Church, and thus came under the notice of the Queen and the Prime Minister, who showed much interest in the matter, and attended the meeting, which was very enthusiastic. The chair was occupied by Mr. H. E. Clark, of the Friends' Mission, who is president of the Association. Rev. W. E. Cousins gave details of the work of the British and Foreign Bible Society, and was followed by Radaniela (Mr. Daniela), the senior native tutor at the L.M.S. College, and chairman this year of the Imerina Congregational Union and Native Missionary Society. He spoke most earnestly and eloquently of the good the Bible had done in Imerina, the central province of Madagascar. Rev. R. Baron, L.M.S., the last speaker, enlarged upon the responsibility of Imerina (that is, the Hovas) to send the Bible to the distant tribes.

Among the Churches.

CHURCH OF ENGLAND.

Lord Penrhyn has granted a site for a church college at Bangor.

It is stated that the C.M.S. receipts will show for the year ending March 31 an increase of about £10,000.

Sir John Kennaway, M.P., and Dr. R. N. Cust are to address, the week after next, missionary meetings in Dublin.

It is being seriously considered whether a European or a native bishop should be nominated successor to Bishop Crowther.

The Bishop of London's Fund has just received a legacy of £1000 from the executors of the late Mr. Alexander Temple, of Maida Vale.

The Niger deputation reported last week to the C.M.S. Committee that the feeling in favour of independence is still strong in the Delta.

Miss Talbot, daughter of the late Mr. Christopher Talbot, M.P., has given a site and a donation of £1000 towards the erection of a new English church at Maesteg, South Wales.

According to *The Globe*, *The Church Times* remains in the family of its founder and late proprietor, Mr. G. J. Palmer. One son, the Rev. H. J. Palmer, is appointed editor under the will, another sub-editor, and another business manager.

On Saturday last the Bishop of London, consecrating a new chancel at Christ Church, North Finchley, impressed upon a large attendance of North London clergy the duty of encouraging church-going. He views with horror the desecration of Sunday, noting that the men who advocate relaxation on this day are not mindful to consecrate the other six.

At St. Paul's during the present week mid-day addresses have been delivered by the Archbishop of Canterbury. On Good Friday the new Dean of Chichester will take the Three Hours' Service. A similar function at York Minster will be conducted by the Archbishop of York, who thus, like his brother of Canterbury, undertakes a duty never before performed by an English Archbishop.

A service in connection with the Society for Higher Religious Education was held last week in St. Margaret's, Westminster. Professor Brown stated that societies have now been formed in most of the southern dioceses for promoting systematic reading and study of the Bible, &c. The Professor showed how needful such study was, both for the clergy, to prepare them for work among their more educated parishioners, and also for all who desired to have an intelligent knowledge of Holy Scripture and of the history of their Church.

CONGREGATIONAL.

Mr. George Barber has been invited to become Dr. Dale's assistant at Carr's-lane, Birmingham.

Dr. A. B. Bruce delivered last week in Leeds the Hamilton Lecture, his subject being "Christianity To-day."

Rev. A. Goodrich, D.D., speaking last week at Skipton, to a body of ministers, devoted himself to a sturdy defence of the Old Testament in view of recent attacks.

The annual meetings of the Yorkshire Congregational Union, held last week, were full of hopefulness and vigour. Encouraging reports of progress were rendered.

At the Medland Hall Shelter a "Conference of Casuals" was held one evening last week, when considerable light was thrown on the needs and necessities, ideas and habits of the class.

Rev. W. H. Dickenson has just held an eight days' mission in Parish Street Church, and a five days' mission at Camberwell New-road. He is now at Bedford Chapel, Camden Town.

The London Congregational Union held its annual meetings in the Memorial Hall last week, Rev. Alfred Rowland took as the theme of his presidential address, "Re-union," dwelling especially on Archdeacon Sinclair's "St. Paul's" sermon and the Grindelwald Conference.

The work at the Welsh Mission Chapel, Woolwich, has been in a low state, but of late matters have taken a turn. Several of the Welsh churches have sent supplies, and, at length, a regular ministry has been secured; the congregation has increased in number, and the workers are much encouraged.

In Great George-street Chapel, Liverpool, a large and prosperous congregation formerly met, but owing to residential changes it has emptied of late years. Last November, however, the P.S.A. movement was introduced, and now the place is crowded with working men, who come not in the afternoons only, but mornings and evenings as well.

Rev. S. Auty, speaking at a Home Mission meeting in Keighley, stated that he found homes without food or fire where the family income was £5 to £6 per week. He was convinced that there was no hope for their work in such places as South Stockton unless they went to the people with the Gospel in one hand and the temperance pledge in the other.

BAPTIST.

Mr. J. L. Stanley is mentioned as a probable successor to Mr. Gooch at West Norwood.

Four hundred members have been added to the Baptist churches in France during the past year.

Rev. John Creer has just concluded a series of special services at Charles-street Chapel, Camberwell New-road.

The anniversary at Wynne-road, Brixton (pastor, Z. T. Dowen), showed remarkable progress for the past year.

A new chapel has just been opened at Portslade-by-the-Sea, the outcome of the mission work which has been going on some thirteen months.

Rev. W. S. Swanson addressed, lately, the students at the Pastors' College on Missionary work in China, and the needs and opportunities of that vast empire.

The work at Upton Chapel, Lambeth-road, has lately been remarkably vigorous, the membership having risen from fifty to 350 since Mr. W. Williams entered on the pastorate, some five years ago.

At the quarterly meeting of the London Baptist Association, held last week in Denmark-place Chapel, Rev. A. T. Pierson, D.D., gave a strong and vigorous address on present truth for the age and the inspiration of the Bible.

In connection with the Upton Chapel Mission the half-yearly meeting of Youths' Bible Classes was celebrated on Sunday week last, addresses being delivered by Messrs. W. H. Weedon and J. C. Underwood, the superintendent. There is a flourishing Band of Hope connected with this branch of the work.

(*Continued on page 26.*)



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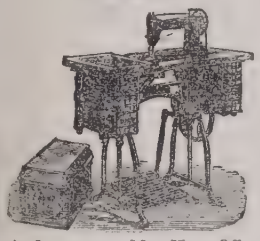
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(Continued from page 24.)

A gracious work has been going on for some time past in the Baptist Church of Torrington, North Devon, of which Rev. G. F. Owen is pastor, and over thirty have lately come out confessing themselves to be children of God by faith in Christ Jesus. No special efforts have been put forth, and at the half-hour's noon-day prayer-meeting there are generally sixty present pleading at the throne of grace.

METHODIST.

Rev. J. Ashworth has been holding interesting services in various towns on the Tees side.

Large meetings were addressed in Chester last week by Revs. W. D. Walters and H. P. Hughes.

Rev. John White, who has been labouring in Workington, has been set apart for mission work in the Transvaal.

Most encouraging special services have just been held at Heanor, Ilkeston, by Rev. J. A. Grainger and others.

Mrs. Hughes, speaking lately in Windsor on the needs of special classes of women in London, awakened deep interest by her glowing sympathy.

Enthusiastic meetings were held last Tuesday in the Free Trade Hall, Manchester, in support of the Wesleyan Missionary Society. The President of the Conference, Revs. Dr. Jenkins, D. Hill, and others gave stirring addresses.

Sir Arthur Blackwood, K.C.B., has made over to the Wesleyan Methodists the Village Hall and British Workman Coffee Palace, with all the furniture and appointments, estimated to be worth £4000, at Crayford, Kent, in which he has for so many years successfully carried on evangelistic and other mission work.

The Committee of the Aldershot Soldiers' Homes held their annual meeting on Wednesday week. The report presented was very encouraging, apart from the matter of finance. A larger number of men than has been the case for some years past now frequent the Homes, and appreciate the provision made for their comfort.

At the anniversary meeting of the Leysian Mission (St. Luke's), held last week, the work was described as mainly religious. The average attendance at the Sunday-school was 280. The largest auxiliary of the Mission was the Medical Mission, Dr. Griffith seeing about 170 cases weekly at the hall. About 10,000 cases were dealt with last year there, and at the homes of patients.

PRESBYTERIAN.

Rev. John Miller, of Grange, Banff, has accepted a call to Belford.

Rev. M. Merle D'Aubigné last week addressed the London South Presbytery on the work of the Missionary Church of Belgium.

The Women's Missionary Association (English Presbyterian) reports fourteen new branches, and fairly satisfactory progress during the past year.

An anonymous donor has sent, through Dr. Monro Gibson, £1000 to the Presbyterian funds—one-half to go to foreign missions, and the other half to church building.

The current number of *Our Sisters in Other Lands* contains a delightful account of a Hak-ka sister, just called home, from the pen of Mrs. Riddell. She had been a member of the Ng-kang-phu Church for about nine years, having been admitted when she was nearly seventy years of age.

A special effort to raise a fund of £10,000 in support of the Foreign Mission Fund of the Presbyterian Church, and to stimulate a "Forward Movement," is making satisfactory progress. Twenty-four Presbyterians in Liverpool have contributed, through Rev. John Watson, the handsome sum of £3090.

Dr. Greig, who was brutally assaulted and almost killed near Kirin, Manchuria, addressed lately a meeting in Greenock. Passing lightly over his own peril and pain, he said that "during that night of agony he recalled a passage in the autobiography of Dr. John G. Paton, how, when he was in imminent danger of his life, he thought of the open heavens and the glory of God, and Jesus standing at the right hand as his Protector. This had cheered Dr. Paton, and it had brought peace and calm to his (Dr. Greig's) mind in his time of distress in Manchuria. Christ was nearer than the pain."

SALVATION ARMY.

General Booth completed the 63rd year of his age on Sunday last (10th inst.).

The two days' meetings held at Exeter Hall last week were fully attended, and were probably the most marked, as to their spiritual results, of any of the recent meetings, either in London or the provinces.

General Booth's health has been somewhat indifferent lately. It has, however, considerably improved under a course of hydropathic treatment, and he has arranged to hold meetings at Plymouth on Good Friday, and at Brighton on Easter Monday.

NOTES FROM IRELAND.

The Presbyterian Theological Colleges at Derry and Belfast have just closed very successful sessions.

Four additional Presbyterian congregations are about to be organised at Belfast.

A sum of five hundred pounds has been left by Rev. Henry McCaw, of Claggan, to each of the two Presbyterian Colleges to found students' missionary prizes.

On Sunday week the open-air services at Arklow entered on a new phase. The police suffered no hindrance, and Rev. Mr. Hallowes and his curate conducted the service without opposition.

The Belfast Town Mission is still carrying on a vigorous crusade, but finds drunkenness the greatest hindrance to its efforts. During the past month the eighteen missionaries paid a large number of visits, and met with much encouragement.

It has been decided to form in Cork a Ministers' Union, comprising the Presbyterian, Methodist, and Independent ministers in the city. The Union is to meet monthly, to have a general interchange of pulpits twice in the year, and a united Communion Service annually in January in connection with the week of prayer. It is believed that this organisation will be a means of much blessing in the South of Ireland.

A meeting was held last week at the Palace, Dublin, to inaugurate the foundation of a Mothers' Union. His Grace Lord Plunket presided. It was proposed by Dean Dickenson, and seconded by Canon Wynne:—"That an association be formed in connection with the Church of Ireland known as the 'Mothers' Union,' with a threefold object—(1) to uphold the sanctity of marriage; (2) to awaken a sense of the great responsibility of mothers and others having the care of children in the training of boys and girls, the future men and women of our country; (3) to organise in every place a band of mothers who will unite in prayer, and seek by their own example to lead in purity of life.

NOTES FROM SCOTLAND.

A Home for Incurables is to be founded in Dundee.

The Dundee Town Council has voted a grant of £150 towards the technical classes held at the Y.M.C.A.

Mrs. Gilroy, of Castleroy, Broughty Ferry, gifted £8000 to benevolent and charitable institutions in Dundee and neighbourhood.

A memorial to Government, protesting against the continuance of the opium trade, has been sent by the Greenock Established Presbytery.

Mr. A. D. Purves, one of the office-bearers of the Brighton-street E.U. Chapel, Edinburgh, is going out to Central Africa as an artisan missionary.

Rev. W. Patrick, F.C., Kirkintilloch, editor of *Youth*, is to be invited to the pastorate of Free St. Paul's Church, Dundee, vacant by the death of Rev. R. Waterston.

The membership of Dr. Stalker's church, St. Matthew's, Glasgow, is 1043: of Rev. Robert Howie's church at Govan, 1112; and Rev. John Robertson's church at Gorbals, Glasgow, eight hundred.

Rev. Hugh Black, of Paisley, is to receive a unanimous call to be colleague of Dr. Alex. Whyte at Free St. George's, Edinburgh.

The Aberdeen Spring Conference on the deepening of the spiritual life has been held this year in the Free East Church. Among the speakers were Rev. J. Macpherson, of Kinnaird, Rev. John Hall, of Cullen, and Professor Laidlaw, of Edinburgh.

The annual conference of the Young Men's Guilds of the Free Church was recently held in Dumfries. Delegates from a hundred societies attended the business meeting, which was presided over by Professor Salmond, Aberdeen. Professor Henry Drummond gave an address on sermon writing.

FALLEN ASLEEP.

At Bathafarn House, Carnarvon, on 31st ult., **Rev. Dr. Richards**, a beloved and honoured minister; at Llanfairfechan, **Mrs. W. Caenog Jones**, a faithful worker and wife of a earnest minister; at Newport, Mon., on 1st inst., aged 77, **Mr. D. E. Davies**, well known as a devoted worker at Eaton, Norwich; on 6th inst., aged 75, **William Stacey**, a helper of many; at 27, Upper Brook-street, on 4th inst., after one day's illness, **Mr. William Ellice**, aged 75, a friend of many Christian institutions; at Manchester, **Rev. T. Daniels**, aged 73. Rector of St. Paul's, a pronounced and energetic Evangelical; at Cannes, **Rev. Alex. Miller**, Rector of Annahilt, co. Down, a warm supporter of foreign missions; at Bangor, co. Down, **Rev. A. B. Beatt**, late Rector of Inch, co. Down, and brother of Rev. Ed. Best, Methodist minister, New Zealand, and a most devoted godly man.

Forthcoming Meetings.

Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Gospel meeting, young men, Tuesdays, at 6 15 p.m; daily prayer-meeting, 1.30 to 2 p.m. Missionary prayer meeting, Thursdays, at 6.15 p.m. Rev. F. B. Meyer will address Corn Exchange Christian Union, Tues., Apr. 26, 6.30 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Apr. 17, 3 and 7 p.m., Mr. F. Cowley. Annual Meeting May 17, Chairman, Lord Kinnaird. Bible readings, Sun., 3 p.m.; Tues. and Wed., 8.15

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only), Mr. E. J. Kennedy; 7 (public), Mr. W. D. Pink; Meetings for men nightly, 8. Cheerful service Sat., 8. French Bible-class, Thurs., 8. Prayer meeting, Mon. to Fri., 1 till 2.

Y.M.C.A., 186, Aldersgate-street, E.C.—Thurs., 8 p.m., Devotional Meeting; Fri., 8 p.m., Foreign Missionary Prayer Meeting; Sat., 3 p.m., Bible Talk, Rev. F. B. Meyer; Sun., 3.30 p.m.

West London Central Mission.—*St. James's Hall*, Sun. Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., 11 a.m., Rev. H. Hagell; 3 p.m., Rev. H. Bright; 7 p.m., Dr. Barnardo.

Great Assembly Hall, Mile-end-road, E.—Sun., Apr. 17, Mr. Joseph Clarke, 11 a.m. and 6.30 p.m.

Regent's-park Chapel.—Rev. F. B. Meyer, B.A., Sun., 11 a.m. and 7 p.m. Bible Readings for Christian Workers, Fri., 8 p.m.

Conference Hall, Mildmay-park.—Sun., Apr. 17, 3.30, Mr. P. S. Badenoch; 7, several policemen.

Police Institute, 1a, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Metropolitan Music Hall.—Mr. Chas. Cook, Sun., 6.30 p.m.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., Apr. 15 (Good Friday), 4 p.m. to 8 p.m.; "The Lessons of the Cross," Dr. Montague Miller and others; tea, 5.45. Sun., 3.30, Bible readings on "Genesis and Revelation," by Miss Mason.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., General Sir R. Phayer, Sun., 7 p.m. Bank Holiday Meetings, Apr. 18, 4 and 6.30 p.m. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Dr. A. M. Neatby, Sun., 7 p.m.

Talbot Tabernacle, Talbot-road, Notting-hill.—Mr. J. E. Cooke, Sun., 11 a.m. and 7 p.m.

The Hall, 77, Church-street, Lisson-grove.—Special addresses on "The Christ of God," Sundays to April 17, 7 p.m.

Marylebone Medical Mission.—Prayer and Conference, Thurs., Apr. 14, 3 p.m., 12, Bell-street, Edgware-road. Address by Dr. C. Y. Biss, "How to set forth the Atonement."

Clapton Hall.—T. Shuldham Henry, M.A., LL.B., during April; Suns., 6.30 p.m.; Fris., 7.30 p.m.; subject, "Emblems of the Holy Spirit." Also Good Friday, 11 a.m.; subject, "The Three Crosses."

Bethesda Hall, 1a, New North-road, Hoxton.—Easter Monday, Apr. 18, meetings at 3.15 and 7.30. Addresses, and N. London Choir. Tea at 5.

Open-Air Mission.—Auxiliary Conference, Surrey-square Mission, Old Kent-road, Tues., Apr. 19, Rev. W. Mottram on "The Preacher's Self-Culture." Tea, 6.15; conference, 7 p.m. Members' Quarterly Meeting, Mon., Apr. 25, 186, Aldersgate-street, E.C., Dissolving view lecture on "Theosophy; The Doctrine of Demons," by Rev. J. J. B. Coles. Tea, 6 p.m.; lecture, 7.

St. George's Hall, Langham-place, W.—Mr. T. B. Miller during Apr., Sun. 11 and 7.

Burlington Hall, Savile-row.—Wed., Apr. 20, 8 p.m., Mr. J. S. Adams, on "The Opium Hindrance in Burma and China."

Marylebone Presbyterian Church, Upper George-street, off Edgware-road.—Rev. Dr. Pentecost at 11 and 7 on Easter Sunday, Apr. 17, and four following Sabbaths.

Home of Industry, 29, Bethnal-green-road, E.—Monthly meeting for Christian Workers, Wed., Apr. 20. Tea, 6; meeting, 7. Address by Dr. Neatby. A party of children, sailing next day for Canada, will be present.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Bank Holiday, Apr. 18, meeting at 4 and 7; sailors' tea, 5.30.

Mr. Henry Varley at Westbourne-grove Chapel, Sun., Apr. 17, 11 a.m. and 6.30; Wed., Thurs., Fri., Apr. 20, 21, 22, 8 p.m. Also at Talbot Tabernacle, Mon. and Tues., Apr. 18 and 19, 8 p.m.; Sun., Apr. 24, 11 a.m., and 7 p.m.

Manchester.—Meetings for Foreign Missionaries and friends, May 5, 6, 7. Admission by ticket (stamped envelope) from Miss F. E. Campbell, 495, King's-road, Chelsea, S.W.

[Coming Conventions.]

Redhill.—April 18 to 22.
Exeter.—Apr. 25 to 29.
Hastings.—Apr. 26, 27, 28.
Nottingham.—May 16 to 20.
Wellington-road, Stoke Newington.—May 30 to June 5.
Woodford.—Tues. and Wed., May 24, 25.
Colwyn Bay, N. Wales.—May 8 to 15.
Manchester.—May 31, June 1, 2.
Gloucester.—June 6 to 10.
Clapham.—June 15, 16, 17.
Burgh Heath, Epsom.—July 6, 7.
Evangelical Alliance Con., Dundee.—Sept. 26 to 29.
Wakefield.—Nov. 1, 2, 3.

REQUESTS FOR PRAYER.—For blessing upon the distribution in the great quarry centres of Festiniog, Bethesda, and Llanberis, and in all the smaller quarries throughout the slate districts of North Wales, of a Welsh version of a short prayer, a copy of which, printed on a stout card, with a suspender attached, will, it is confidently hoped, be placed in the home of every quarryman in North Wales.—For services by Mr. W. Forbes at Soldiers' Home, Lichfield, from Good Friday.—For meetings by Mr. Henry Collins, at Ardfert, co. Kerry, Ireland, from April 17.—For a free tea and gospel meeting for sailors at the Seamen's Institute, Rue Emery, Dunkerque, France, on Good Friday.—For a week's special services at the Seamen's Rest, Marseilles, from April 17.—For services from April 25 at Downton and Redlynch, Wilts, by Mr. George Tuffin, Evangelisation Society. PRAISE.—For blessing at Seamen's Rest, Marseilles.

MAY MEETINGS, 1892.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Wed. 20	3.30 p.m.	Theatrical Mission	*f* Princes Hall	Mr. John Corv.
Thur. 21	10.30 a.m.	Baptist Missionary Society	*m* 19, Furnival-street, E.C.	Rev. Thos. Barrass.
,,	6 p.m.	Baptist Building Fund	*m* Westbourne-park Chapel	Rev. R. H. Roberts.
,,	7.30 p.m.	Baptist Union	*s* Westbourne-park Chapel	Rev. Dr. W. Landels.
Fri. 22	7.30 p.m.	Baptist Y.M. Missionary Association	*m* 19, Furnival-street, E.C.	Mr. H. M. Bompas, Q.C.
,,	7.30 p.m.	Common Lodging-House Mission	*m* Princes Hall	Rev. W. M. Sinclair, B.D.
Sun. 24	.....	Baptist Missionary Society	Annual Services	See *Missy. Herald*, April
,,	11 a.m.	British and Foreign Bible Society	*s* Presb. Ch., Marlboro'-pl., N.W.	Rev. Dr. Monro Gibson.
,,	11 a.m.	Colonial and Continental Church Soc.	*s* St. Jude's, South Kensington	Archdeacon Sinclair.

f,—Festival; *m*,—Meeting; *s*,—Sermon.

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Pastor Jacob's Work, Oroomiah—Y.Z.	2 0 0
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Persecuted Russian Jews—S.C.E., 3s. 6d.; J.G.S., 10s.; M.D., £1	1 13 6
Figueras Mission (Pastor Rodriguez)—M.	5 0 0
Missionary Bureau—Mopsie	0 10 0
Anti-Opium Fund—A.B.C.	2 10 0
British Syrian Schools—Y.Z.	2 0 0
Church of England Zenana Missionary Society—A.B.C.	2 10 0
McAll Mission, France—M.A.B., £10; W.D., £10; B.S., 5s.; O.V., £1; L.S.R., £1	22 5 0
Anglo-Indian Evangelisation Society—Mrs. B.	0 5 0
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China Inland Mission—S.M.P., 10s.; O.V., £6; Alpha, £5; L.B.R., 5s.; W.R.H., 5s.; C.W.W.I., £1; M.A.D., 5s.; E.G., Lanark, 5s.	13 10 0
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Wesleyan Missionary Society (Lepers, Up. Burmah)—For Jesus' Sake, £1; S.W., Hounslow, £1	2 0 0
The J. G. Paton Mission Fund—L.S.R.	1 0 0
Paris Society of Evangelical Missions—Beta	3 0 0
Persecuted Jews in Palestine—L.M.	0 3 0
British and Foreign Bible Society—1 Cor. vi. 20, £5; L.S.R., £1	6 0 0
Free Night Shelter, East London—E.R.C.	0 2 6
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Children's Country Holiday Fund—J.G., 10s.; F. and R.V., 10s.	1 0 0
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George Yard Mission—N.V., £2; R.A.C., 5s.	2 5 0
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The John G. Paton Mission Fund.—Received by the Rev. James Paton, B.A., Glasgow, since last notice (two months): Theod Walker, Leicester, £10: Mrs. Ross, Montreal, £6; Miss Reid, Falkirk, £1; "Christina," Glasgow, 1s.10d.; Miss Leiper, Hamilton, £1; Miss Gulielma Buirgon, Worcester, £6; Lady Baird, Preston Kirk, £6; "A.K.R.," Kilmalcolm, £1; per J. C. Smith, Newport-on-Tay, £6; per J. H. Smith, from Y.W.C.A. Sale of Work, Dundee, £22 1s. 8d.; per T. Fergusson, Free North Sunday-school, Dumbarton, £1; Mrs. Brown, Sharlands, 6s.; "H.H.G.," Taunton, 10s.; per Mr. John Craig, M.A. (Lecture Scheme), Gargunnock, £3; Milnathorp, £2 1s. 6d.; St. Paul's, Glasgow, £1 9s. 4d.; Maryhill, £1 6s. 10d.; Leven, 15s.; Elie, 10s.; Dumtarton, £3 5s. 5d.; per A. K. Langridge (Lecture Scheme), Brighton, £2 10s. 3d.; Devonport, £5 19s. 9d.; Bradford, £2 2s. 4d.; Liverpool (Gordon Hall), £1 17s. 3d.; Greenwich, £4 3s. 3d.; Lee, £1 0s. 4d.; Liverpool, £1 1s.; Cork, £3 18s. 7d.; Reading, £3 14s. 8d.; South Shields, £3; Eastbourne, £2; Stratford, £2 15s.; Onslow-square, £1 10s.; Regent's-park Chapel, £3; City of London Y.M.C.A., £3 13s. 2d.; Penge, £6 1s. 1d.; Hackney, £1 3s. 8d.; Middleton-road Chapel, £3 1s. 5d.; Leytonstone, £1 1s. 5d.; Bow, 7½d.; Chelmsford, £4 4s. 5d.; Chatsworth-road Chapel, £2 16s. 8d.; Highgate, £1 9s. 2d.; Eversley, £4; Bayswater Y.M.C.A., £4 9s. 9d.; Chelmsford (Schools), £1 6s. 6d.; Chatham (Soldiers' Home), £3 4s. 6d.; Forest-hill, 10s.; Miss McCann, 9s.; Mrs. Wise, 5s.; Mrs. Clark, Chelmsford, £5; Wood-green, £2 15s. 3d.; from Cards distributed at Lectures, £9 10s. 6d.; Readers of Christian, per Messrs. Morgan and Scott, £13 6s.—Total, £180 8s. 1½d. c185

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers sent should be carefully read before being given away.]

The City Gospel Male Choir.—The young men forming this choir, to the number of eight or ten, are prepared to conduct Gospel services, open air or otherwise, from Saturday to Monday in country villages, not far from London, where no Gospel effort is usually put forth. Application should be made to Mr. A. G. Garstin, jun., Queen-square, Aldersgate-street, E.C.

MESSRS. MOODY AND SANKEY.—On Thursday last Mr. Moody addressed a meeting in the Presbyterian Church, Rome. He is now making a short visit to Palestine. On Monday week Mr. Sankey sang and spoke at a large gathering at Mertoun, Lord Polwarth's Scotch residence. He is at present in England.

DISTRESS IN RUSSIA.—Mr. J. E. K. Studd, writing from the Polytechnic, 309, Regent-street, W., sends a letter from the Countess of Bobrinskoy, describing the sufferings of the Russian peasantry through want of fuel. The question of supplying this pressing need is causing great anxiety to philanthropic workers in various parts of the Empire.

MRS. EDITH O'GORMAN AUFFRAY, "The Escaped Nun," is now lecturing in Essex. On Monday week she lectured "Life in a Convent," and the "Romish School System," to a large and enthusiastic audience in Colchester, Mr. Robert Scott presiding. Harwich and Witham were also visited during the week. After Easter Mrs. Auffray goes to the West of England. Her lectures are generally attended by large audiences, and the work is telling very much on the Protestant feeling of the country.

SAILORS' WELCOME HOME.—The venerated worker, Mr. George Holland was the principal speaker at the muster of the "Christian Lifeboat Crew" at Miss Child's Welcome Home for Sailors on Tuesday week. His personal experience in the work at Whitechapel, was very telling and practical. Among other incidents he referred to a conversation with the dear old Lord Shaftesbury, in which he mentioned his delightful visit to Miss Child's Home, and the deep interest he took in her work for God. Miss Child read extracts from letters from the various branches showing the flourishing state they were in, and then gave the text for the month: "Blessed is the man whose strength is in Thee. Blessed is the man that trusteth in Thee." Good testimonies have been received from foreign ports of the changed character and behaviour of several of the sailors since their conversion.

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Chairman—THE RIGHT HON. LORD REAY, G.C.I.E.

SPEAKERS:

Rev. H. C. SQUIRES, M.A., St. Peter-le-Bailey, Oxford, Late C.M.S. Missionary, Bombay.

Rev. C. W. FORMAN, M.A., American Presbyterian Mission, Lahore.

Rev. GEORGE EVERARD, M.A., Dover (just returned from India).

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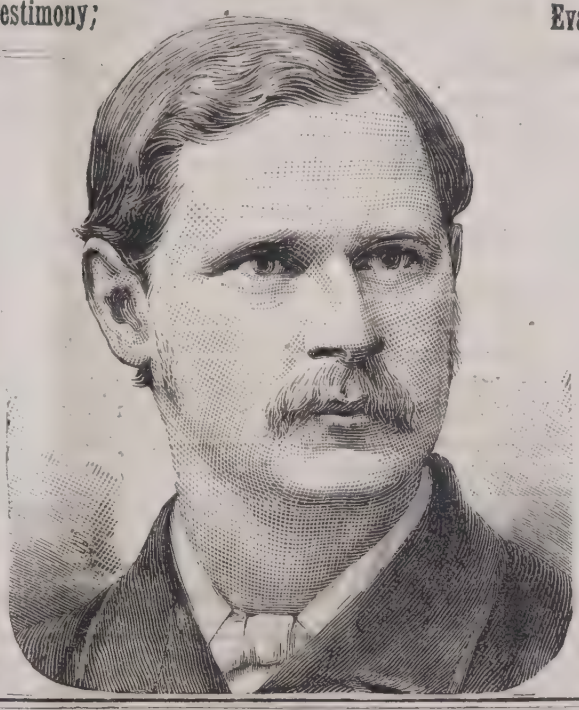
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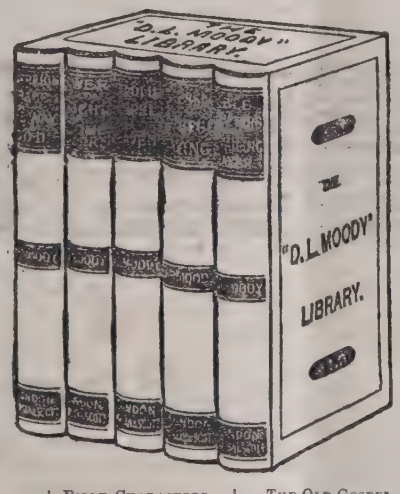
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BAPTIST ANNIVERSARIES, 1892.

Thursday Morning, April 21st.

BAPTIST MISSIONARY SOCIETY.—INTRODUCTORY PRAYER MEETING, Mission House, Furnival-street, Holborn. Rev. THOMAS BARRASS, of Peterborough, will preside and deliver an Address. Service to commence at 10.30 a.m.

Thursday Evening, April 21st.

BAPTIST BUILDING FUND.—ANNUAL MEETING at Westbourne-park Chapel. Rev. R. H. ROBERTS, B.A., will preside. Chair to be taken at 6 p.m. Tea and coffee at 5.30 p.m.

Thursday Evening, April 21st.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—HOME MISSION SERMON in Westbourne-park Chapel (opposite Royal Oak Station), by Rev. W. LANDELS, D.D., of Edinburgh. Service to commence at 7.30 p.m.

Friday Evening, April 22nd.

YOUNG MEN'S MISSIONARY ASSOCIATION.—PUBLIC MEETING will be held at the Baptist Mission House, 19, Furnival-street, Holborn. H. M. BOMPAS, Esq., Q.C., Recorder of Plymouth, President, will take the Chair at 7.30 p.m. Speakers: Revs. A. T. PIERSON, D.D.; B. BARING-GOULD, M.A. (C.M.S.); and Mrs. HOLMAN BENTLEY, of the Congo (B.M.S.).

Lord's Day, April 24th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL SERVICES in the various Chapels of the Metropolis. For particulars see *The Missionary Herald* for April.

Monday Afternoon, April 25th.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—President: Rev. ROBERT HENRY ROBERTS, B.A. THE FIRST SESSION will be held in Bloomsbury Chapel. INTRODUCTORY DEVOTIONAL SERVICE at 2 o'clock, when Colonel J. T. GRIFFIN will preside, at the close of which the PRESIDENT'S INAUGURAL ADDRESS will be delivered, the Report of the Council presented, and Officers elected.

Monday Evening, April 25th.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—PUBLIC HOME MISSIONARY SOIREE at the Portman Rooms, Baker-street (near Metropolitan Station). Chairman: BRIGGS PRIESTLEY, Esq., M.P. Speakers:—Rev. S. CHAPMAN, of Melbourne, Victoria, on "Work in Australia"; Rev. W. F. CLARKSON, B.A., Secretary of the Congregational Church-Aid and Home Missionary Society, on "The Work of Village Churches in the Economy of our Church Life"; Rev. W. J. MATHAMS, of Birmingham, on "Christ's Work in the Cities"; and Rev. E. B. WOODS, B.A., of Stalham, on "Extension or Extinction." Tea and coffee from 5.30 to 6.30. PUBLIC MEETING at half-past six. The London Baptist Choir Union will give a selection of music. Tickets for Soirée 1s. each, to be obtained of the Secretary of the Baptist Union, 19, Furnival-street, E.C.

Monday Evening, April 25th.

BIBLE TRANSLATION SOCIETY.—ANNUAL MEETING in the Library of the Mission House. W. WILLIS, Esq., Q.C., will take the Chair at 6.30 o'clock. Speakers: E. B. UNDERHILL, Esq., LL.D.; Revs. W. F. ARMSTRONG, of Burmah, and H. A. LAPHAM, of Ceylon.

Tuesday Morning, April 26th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL MEMBERS' MEETING, Mission House, Furnival-street, Holborn. Chair to be taken at 10.30 a.m., by J. B. MEAD, Esq., of Brockley.

NOTE.—This meeting is for Members only.—All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society, are entitled to attend.

Tuesday Evening, April 26th.

BAPTIST MISSIONARY SOCIETY.—PUBLIC MISSIONARY SOIREE, in the Cannon-street Hotel. ALFRED THOMAS, Esq., M.P., to preside. Addresses will be delivered by Revs. W. H. BENTLEY, of the Congo; W. J. PRICE, of India; and J. S. WHITEWRIGHT, of China. Tea and coffee from 5.30 to 7 p.m. PUBLIC MEETING at 7 o'clock. Tickets for Soirée, 1s. each, to be obtained at the Mission House, 19, Furnival-street, Holborn.

NOTE.—As a large attendance is anticipated, early application for Tickets is requested.

Wednesday Morning, April 27th.

THE ZENANA MISSION IN INDIA.—ANNUAL MISSIONARY BREAKFAST in the Large Hall, Cannon-street Hotel, at 8.45 a.m. Chairman: W. R. RICKETT, Esq., Treasurer of Baptist Missionary Society. Speakers: Miss ROSE GREENFIELD, of Ludhiana, Rev. EDWARD MEDLEY, B.A., of Clapton, and others. Tickets, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

Wednesday Morning, April 27th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL MISSIONARY SERMON at Bloomsbury Chapel. Preacher: Rev. RICHARD GLOVER, D.D., of Bristol. Service at 12 o'clock.

Wednesday Afternoon, April 27th.

BAPTIST TRACT AND BOOK SOCIETY.—SUBSCRIBERS' MEETING at 4 p.m., in the Lecture Hall, Regent's Park Chapel (close to Portland-road Station). Tea at 6 o'clock. The ANNUAL MEETING will be held in the evening in Regent's Park Chapel. Chair to be taken at 7 o'clock. Speakers: Revs. W. CUFF, GETHIN DAVIES, D.D., and F. B. MEYER, B.A.

Wednesday Afternoon, April 27th.

BAPTIST TOTAL ABSTINENCE ASSOCIATION. ANNUAL MEMBERS' MEETING in the Lecture Hall, Pastors' College, Temple-street, Newington, S.E. Chair to be taken at 3.30 p.m., by the President, W. S. CAINE, Esq. Tea will be provided for members at 5.30 p.m. ANNUAL PUBLIC MEETING at 7 p.m., in the Metropolitan Tabernacle. Chairman: W. S. CAINE, Esq. Speakers: Revs. W. B. MOWLL (Christ Church, Brixton), J. B. WOOD (Upper Holloway), and Sir WILFRID LAWSON, M.P. The Stockwell Orphanage Handbell Ringers will play a selection of airs upon their Bells, and the Orphanage Choir will sing during the evening.

Wednesday Evening, April 27th.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—SECOND SESSION, in Bloomsbury Chapel, at 6 o'clock. President: Rev. R. H. ROBERTS, B.A. Discussion upon proposals with reference to "Our Colleges," to be opened by Rev. J. CULROSS, D.D., of Bristol College.

Wednesday Evening, April 27th.

BAPTIST MISSIONARY SOCIETY.—SPECIAL MISSIONARY SERMON TO YOUNG MEN, in the City Temple. Preacher: Rev. ARTHUR T. PIERSON, D.D. Service to commence at half-past seven o'clock.

Thursday Morning, April 28th.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND — THIRD SESSION, in Bloomsbury Chapel, at 10 o'clock. President: Rev. R. H. ROBERTS, B.A. Resolutions on Public Questions. (1) Rev. J. H. SHAKESPEARE, M.A., of Norwich, will submit a scheme for "Baptist Church Extension in Large Towns," and Mr. A. BARRAN and Rev. C. WILLIAMS will take part in the discussion; (2) Closing Address by Rev. J. C. JONES, M.A., of Spalding.

Thursday Evening, April 28th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL MEETING, in Exeter Hall. Chair to be taken at 6 p.m., by the Right Hon. Lord READ, late Governor of Bombay. Speakers:—Revs. J. LAWSON FORFEITT, F.R.G.S., of the Congo; C. SILVESTER HORNE, M.A., of Kensington; and A. G. JONES, of China. The London Baptist Choir Union will assist in the singing. Tickets may be obtained at the Mission House, 19, Furnival-street, Holborn.

Friday Morning, April 29th.

BAPTIST MISSIONARY SOCIETY.—MISSIONARY BREAKFAST CONFERENCE, in Lower Room, Exeter Hall, at 9 a.m. Chairman: W. R. RICKETT, Esq. (Treasurer). INTRODUCTORY PAPER by Rev. WALTER HACKNEY, M.A., of Birmingham. Pastors, Deacons, and all Officers of Missionary Associations, Congregational, Sunday-school, and Juvenile, also Ladies acting as Missionary Treasurers or Secretaries, are invited to be present. Tickets may be obtained at the Mission House, 19, Furnival-street, Holborn.

Friday Evening, April 29th.

BAPTIST MISSIONARY SOCIETY. — THE YOUNG PEOPLE'S MISSIONARY MEETING for Sunday-school Teachers, Senior Scholars, and Young People, in Exeter Hall. Chair to be taken at 7 p.m., by NATHANIEL MICKLEM, Esq., M.A., of Brondesbury. Speakers:—Revs. J. A. CLARK, of the Congo; DAVID DAVIES, of Brighton; and HERBERT J. THOMAS, of India. The Young People's Contingent of the London Baptist Choir Union will assist in the singing. Tickets may be obtained at the Mission House, 19, Furnival-street, Holborn.

BRITISH AND FOREIGN BIBLE SOCIETY.

EIGHTY-EIGHTH ANNIVERSARY, 1892.

ANNIVERSARY SERMONS.

On SUNDAY, April 24th, in the PRESBYTERIAN CHURCH, MARLBOROUGH-PLACE, ST. JOHN'S WOOD, N.W., at 11 a.m. Preacher the Rev. JOHN MONRO GIBSON, D.D.
On SUNDAY, May 1st, in WESTMINSTER ABBEY, at 10 a.m. Preacher, the Rev. W. J. EDMONDS, B.D., Canon of Exeter.
On SUNDAY, May 1st, in WESTMINSTER CHAPEL, BUCKINGHAM GATE, 11 a.m. and 7 p.m. Preacher, the Rev. WILLIAM WRIGHT, D.D.
On TUESDAY, May 3rd, in ST. PAUL'S CATHEDRAL, at 4 p.m. Preacher, the Rev. EDGAR JACOB, M.A., Hon. Canon of Winchester, and Chaplain in Ordinary to the Queen.
On SUNDAY, May 8th, in WESLEY'S CHAPEL, CITY-ROAD, at 6.30 p.m. Preacher, the Rev. ALLEN REES.

ANNUAL MEETING in Exeter Hall, Strand, on Wednesday, May 4th.

The Chair to be taken by the Right Hon. the EARL OF HARROWBY, at Eleven o'clock. Among those who have promised (D.V.) to address the Meeting are: the Right Rev. the LORD BISHOP of RIPON; the Ven. ARCHDEACON HODGSON, of the Universities' Mission; the Rev. J. C. GIBSON, of Swatow; the Rev. CHEVALIER PROCHET, D.D., of Rome; and the Rev. Dr. MORROW, of Philadelphia.
Tickets may be obtained at the Bible House, 146, Queen Victoria Street, E.C., on and after WEDNESDAY, April 27th.

London City Mission

Speakers:
Rev. CANON BARKER, M.A.
Rector of St. Mary-le-Bone, and Chaplain to the Queen.
SYDNEY GEDGE, Esq., M.P.
Rev. F. W. MACDONALD, D.D.
Secretary of Wesleyan Missionary Society. And
ONE OF THE SOCIETY'S MISSIONARIES.

The FIFTY-SEVENT
ANNUAL
MEETING
WILL BE HELD (D.V.)
EXETER HALL
ON
THURSDAY, MAY
1892.
The Chair to be taken at 10.30 a.m., by
F. A. BEVAN, Es

Tickets may be had at the Mission House, 8, Bridewell-place, E.C.

TRINITARIAN BIBLE SOCIETY

(FOR THE CIRCULATION OF UNCORRUPTED VERSIONS OF THE WORD OF GOD).
INSTITUTED 1831.

THE ANNUAL MEETING

WILL (D.V.) BE HELD AT
EXETER HALL (LOWER HALL),
On TUESDAY EVENING, APRIL 26th, 189
The Chair will be taken at 6.45 p.m. by
JAMES E. MATHIESON, Esq.

Speakers: The Rev. JAMES STEPHENS, M.A. (Highgate road Chapel, N.W.); the Rev. CHARLES STIRLING, M.A. (Vicar of New Malden, Essex), C. Y. BISS, Esq., M.D. F.R.C.P., Mr. GEORGE PARKER (14 years a Missionary in China).

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Mr. GEORGE HATTON
4, AMPTON STREET,
REGENT SQUARE, W.C. [63

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Continues to assist EVANGELICAL MISSION WORK IN BIBLELANDS. Last year upwards of 50 STATIONS received help. Funds are urgently required. Contributions will be thankfully received by Rev. T. W. BROWN, D.D., Secretary, 32, The Avenue, Bedford-park, Chiswick, London, W. C1

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General Superintendent—
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The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Dr. William Carey, the pioneer of modern missions to the heathen world.

Rev. F. B. Meyer's chapter on Moses is omitted this week, in consequence of the Easter holidays; the studies will be resumed in our next issue.

Dr. Pentecost will speak at the Annual Meeting of the Zenana Bible and Medical Mission in Princes' Hall, Piccadilly, on Wednesday, April 27th, at 3 p.m. Great blessing has rested upon the work of Dr. Pentecost in India, and he has seen very much of missionary work there.

Though the weather is not as yet very inviting for country rambles, the time is close at hand when many of our poorer town-bred children are taken, for one brief day, to share the health-giving delights of field or forest or ocean shore. We shall be happy, as in years past, to act as the almoners of our generous readers, in thus ministering to the happiness of a needy class.

In a letter just received, Rev. Thomas Evans, of Mussoorie, India, says:—

I am sorry to have to add that gaunt famine is abroad in many places in India at the present time. Madras, about which Mr. Caine wrote long ago, is suffering most; but in parts of Bombay, the Central Province, Rajpootana, and the North-West Provinces there is, if not actual famine, great scarcity. This will cost our Government, perhaps, more money than the liquor trade has brought to the coffers of the State last year. How easily the God of Heaven can deprive us of bad money, and how easily He can make up for any sacrifice we may make for righteousness' sake!

It is stated that upon the re-assembling of Parliament, Mr. Dalziel, M.P., will bring in a Bill to regulate the hours of labour of the omnibus and tramcar men, and, in fact, to limit their hours to twelve per day, with intervals for meals. Strange to say, a portion of the Press is already writing strongly against the proposal, as being an attempt to interfere with the liberty of contract, but the measure is called for, and the sympathies of all right-thinking people will go with those who hope by it to remove a grave scandal.

The selfish impatience which so easily besets individuals took possession of an immense crowd of holiday-makers on Monday, at Hampstead-heath railway-station, with very terrible consequences. The day had been beautifully fine, but towards evening dark clouds threatened a storm. The railway-station was besieged, men, women, and children, in haste to get home, crushing down the stairs and crowding the platforms. The throng speedily became helpless, and two women and six children were suffocated. This is a sad ending to a day's pleasure. Once again a merely trivial anxiety is shown to involve calamity and disaster; and if the strong manage to hold their ground, it is because the weak "go to the wall." Christian life inculcates and develops patience and gentleness, and such occurrences as this show how profitable these virtues must be for the life that now is, as well as being disciplinary for the perfect life that is to come.

In view of the approaching General Election, "the Licensed Trade" of the Midland district are said to be marshalling their forces in order to secure, if possible, a large and powerful representation in the next Parliament. As it will probably be a matter of commercial life or death with many liquor-sellers, we do not feel surprised at their action. We trust, however, that their activity will be met, on the other side, with still greater earnestness on the part of Temperance voters and advocates.

We are glad to note that the National Vigilance Association has secured the arrest of a vendor of indecent photographs, who seems for some time to have carried on a large trade in corrupting pictures. The work of the Association has an importance which is not sufficiently recognised by Christian people. We recently called the attention of its Secretary to the fact that in well-known London thoroughfares articles which might have been manufactured in filthy Sodom are unblushingly displayed in shop windows. He replied that the prosecution of such offenders involves an expenditure which the Association is unprepared to undertake. He reminded us that in a case in which it prosecuted a publisher of immoral literature, the Association depleted its treasury, but the Christian public showed no sign of interest by sending funds to carry on such work. This is not as it should be. The purification of the shop windows in our London streets is a pressingly needed reform at the present time. The office of the Association is at 267, Strand, W.C., and the secretary, Mr. W. A. Coote, will be glad to receive suggestions as well as other help from the friends of social purity.

A constant war needs to be waged in all our great cities against the doings of those inhuman wretches who do not scruple to corrupt and debauch society for purposes of gain. As President of the American Society for the Prevention of Crime, Rev. Dr. Parkhurst is dealing some heavy and well-directed blows at the nurseries of vice in the city of New York. He roundly charges the police authorities of the city with tacitly conniving at the operations of gambling and disorderly houses, which are well-known to them, but with which they do not seriously interfere. The Grand Jury of the city has made a presentment, thoroughly endorsing Dr. Parkhurst's statements, and the police authorities are, therefore, put on the defensive. The Christian sentiment of the city is being aroused, and we trust the warfare will be kept up till the enforcement of law and the conservation of morals are brought into line.

Twenty-six Congregational ministers, met in Boston, U.S., have given expression to their profound gratitude to Mr. Joseph Cook upon the completion of his seventeenth annual course of Monday lectures in that city. They say:—

We especially endorse, and pray that God may bless, his eloquent and constant testimony for the value of the Christian Scriptures; his fearless and patient advocacy of the brotherhood of all men of every race, and colour, and class, and condition; his interest in the promotion of revivals of positive and vital religion, wherever the Church has grown careless in her work; his powerful appeals for the preservation of the Bible Sabbath; his incessant warfare upon the saloon; and his pungent appeals for the fidelity of all citizens to their obligations, wherever they can make their influence felt for purity and righteousness in the government.

Arrangements have been made for the continuance of these lectures under the same general committee and by the same distinguished lecturer.

The Sultan of Morocco has issued orders forbidding intercourse between Moorish women and ladies attached to Christian missions. The workers connected with the North Africa Mission are specially affected, and, having regard to the welfare of inquirers and others, they are prepared to pursue their labours with special circumspection and caution. The Sultan's advisers interpret communications between Moorish and English women as threatening "innovation in the laws," and "the evil of corrupting religion." These offences may be visited with the penalty of death in the case of renegades refusing to repent in a given time! A definite subject for prayer at the present time is that the Sultan may grant religious liberty to his subjects, so that the Gospel may be proclaimed among them without Imperial hindrance.

Jewish history is not only fascinating in itself, but remarkable in its characteristics. Some of these are well indicated by Rev. T. Pryde, of Glasgow, in the current issue of *The Old and New Testament Student*:—

When we review the history of the Jews from the call of Abraham to the persecutions in Russia, we can truly say, "God hath not dealt so with any nation" (Psalm cxlvii. 20). There must be something very enduring that can keep them alive through five thousand years, in the midst of such vicissitudes. The empires of Asia, such as the Chinese and the Hindoo, may be as old, but, properly speaking, they have no history. There seems to be no progress, only stagnation, for millenniums, in the same social and religious state. But the Jews have always been in the van of progress. They have been able also to adapt themselves to all times and to all climes. They multiply in Egypt and Babylon under taskmasters and a burning sun, and they can now live and thrive in the midst of Siberian snows. This power of endurance, and this power of adaptation to changing circumstances, have not been given to all. They belong to the favoured people.

The dispersion of the Jews was not only effected by God, but has by Him been made effective to an important end. Wherever they have been, these people have borne a passive, but still undeniable testimony to the truth of the Holy Scriptures, which set forth God's love in Christ, and also declare, in varied tones and on many grounds, that He "now commandeth all men everywhere to repent."

At the Central Conference of the Methodist Episcopal Church in India and Malaysia, held at Calcutta in January, Bishop Thoburn spoke as follows:—

In my opening address at our last meeting I ventured to speak of the time when we should "begin to add five thousand or ten thousand converts to our church every year." Little did I then think that before two years should pass such a time would be upon us. It has come, and we are now face to face with the most perplexing responsibilities. Far and near, thousands of converts have come to our altars, and many thousands more are waiting for us to go to them with the Gospel message.

At the very lowest estimate, twenty-five thousand persons are to-day standing outside our doors, willing and waiting to receive the Word which God has entrusted to us for them. From every point of view this is an extraordinary spectacle. If the worst that has been said against these inquirers be true, it does not materially lessen the importance of the movement. It is a spectacle new to India, and with few exceptions new to the heathen world.

From other parts of India intelligence no less remarkable comes to hand. Dr. Clough declaring of the Telugus in the Madras Presidency: "About ten thousand of them have been baptized within the last thirteen months, and at the present time they are coming as fast as we can take care of them."

Nevertheless, when foreign mission work is looked at in the light of the acknowledged duty and actual opportunities of the Church of Christ, it should cause great searchings of heart as well as give rise to feelings of joy. We are glad that, in order to stimulate thought (and, let us hope, action) in this direction, Dr. Angus has issued a revised edition, with facts down to date, of his booklet, "Apostolic Missions: The Gospel for Every Creature" (*Nisbet*). Dr. Pierson, in an introductory note, says this is one of the boldest, wisest, and strongest appeals for immediate and world-wide evangelisation that he has ever read. We cordially second this high estimate, and trust that Dr. Angus's address, first delivered twenty years ago, will again be influential in awakening Christians to their bounden responsibilities. The Divine method is exhibited; enthusiasm in individual effort is urged; and, finally, Christians are asked to "take up missions as work, not as play." May God apply and bless the timely admonition!

"This is the Finger of God."

The Christianity from which the supernatural is eliminated is not the religion of the New Testament, or of Christ, and indeed is scarcely worth contending for. If the miracles are only the product of hysterical fancy distorting natural phenomena; if Jesus of Nazareth still sleeps beneath the Syrian stars; if there was no Ascension through the still morning air to the cloud which hung like an amber veil over the portals of the heavenly world, then the religion of the Bible cannot meet the one urgent demand of the human heart for some authoritative and God-given pronouncement on the great facts of existence.

It is not so long ago since a leading German scholar tried to reduce the evidence for the Resurrection into the subjective experiences of the Apostle Peter, as a brilliant Frenchman before him had done to those of Mary Magdalene. The Unitarian and Robert Elsmere schools ignore the claim of Christianity to be treated as a supernatural revelation, and explain away all references to the miraculous as hardly worth consideration. This position is only too gladly adopted by this materialistic and self-indulgent age. Is it to be supposed that a so-called Christian people which derives one-half of its total revenue from the consumption of intoxicating liquors and tobacco, would be specially eager to believe in the presence of the supernatural, or to admit that God Himself had stepped in to establish a new order in our world by signs, and miracles, and tokens of supernatural power?

The trend of modern thought, both in certain sections of so-called religious teachers and amid the busy crowds of men, whose perception of the unseen and eternal is constantly being blunted by their absorption in the material and transient, is undoubtedly towards disbelief in the miraculous. The old argument of Hume, that it is easier to believe that the early witnesses were deceived than to believe in the marvels of the Gospels, still holds sway over millions of minds who are conscious of its power, though they may be unwilling to adopt and avow it in so many words. If miracles happened then, why not now? How do we know that those first witnesses were not deceived? Would that we had been there to test the presence of the supernatural for ourselves! Such is the attitude of many who would hardly care to be classed as anti-Christian or infidel.

But it seems to be forgotten that the presence of the supernatural in the facts of Gospel history was attested by two sets of witnesses—by the Apostles, who insisted that their special mission was to affirm the marvellous events they had seen; and by the Holy Ghost, whose mighty voice corroborated theirs in unmistakable tones. "So is also the Holy Ghost."

This witness is in the world to-day. The Apostolic band have long since passed to their rest, leaving their testimony on the page of Scripture, and in the lowest courses of the Church. But the Holy Ghost remains still, attesting not simply the fact of the supernatural past, but the presence of the supernatural in the centuries as they hurry by.

The moral miracles which are being wrought around us each day by the power of the Holy Ghost are as much proofs of the existence and presence of the supernatural as the miracles of the Gospels. Indeed, the miracles of the Gospels are but the miniature of the perpetual miracles which the living Christ is working always by the energy of the Divine Spirit. Still leprous hearts are being cleansed, blind eyes are being opened, dumb lips are speaking, and the dead are being raised. These are facts to which the world is calmly indifferent, but they are irrefutable evidence that God does step out of the unseen into the seen, and makes his power known by unmistakable signs.

What is the testimony borne to the present age by Madagascar, by the Telugus of India, by the martyrs of Uganda, by the transformations of the New Hebrides? There is no power known among men adequate to account for the marvels which these names suggest. And if only intelligent men would stand still and read the lessons which are being taught from every quarter of the world, they would be compelled to admit that there is at work amongst them a power which cannot be accounted for except in the old confession, "This is the finger of God." The supernatural element is amongst us to-day in probably larger measures than ever before in the history of man, and is amply sufficient to justify all our belief in Scripture story.

And is not the same lesson obvious in the story of the Church, which is manifestly the work of the Holy Spirit, and obviously due to his supernatural power? Throughout the centuries its existence has been vehemently assailed. No pains have been spared to stifle its testimony and extinguish its influence. Pilate and Herod have joined hands in their common enmity. But all in vain. There has never been an age, however vehement its hate, which has not had its band of consecrated souls, eager to be witnesses or martyrs for the truth as it is in Jesus. Flood and fire, bribes or threats, the horrors of the Inquisition or the dragoons of Claverhouse, have none of them availed to diminish their numbers or to stay their testimony. Undaunted by all that flesh and blood could do, the mighty host of God's elect has still pressed on. The existence of the Church in the world is due to the perpetual presence of the Holy Ghost. The flame has not died out because He has been its oil. Death has not conquered because He has infused new life. The winter has not destroyed the seedling because He has nourished and cherished it. And in this fact, so wonderful, so unique, there is evidence of at least as much supernatural power in the world of to-day as brought the Church into its existence in those ages that lie back in the far-away past.

We will not speak of the witness of the Holy Ghost to the individual conscience, evident and certain though it is to each believer. It is sufficient to adduce the moral miracles of the present age in the sphere of renovated lives and emancipated nations, and to point to the existence of the Church in the midst of a hostile world, as evidences that the age of the supernatural has not passed away, but is here and now. If the Apostles lived to-day, they would say with unanimous consent, "We are witnesses of these things, and so is also the Holy Ghost."

THE DOORS OF THE SHADOW.

To-day men whisper of "untimely death,"
As though the purposes divine of God
Leave room for fate and chance promiscuous.

The thrush in ruffled plumage on the moor,
The seabird far upon the ocean waste,
Dying unknown of men, are seen of God,
Who knoweth when the hedgerow sparrow falls,
And hears the brood chirp in the lonely nest;
Their tiny eyes mist-hid with grief forlorn.

The death that takes the pauper takes the prince
The patriarch sighs out his breath at eve;
The babe fades out of life at early dawn,
Before the little feet have touched the earth;
The mother dies, and leaves the prattling child
Unconscious of its loss, entranced with toys.

The shadow falls across life's sunlit way,
And all our days would be enwrapped in gloom,
And all our nights dread with despairing dreams,
Were we forgetful of the truth divine
That death is but the servant of our God
To work his will mysterious, and hid
From eyes that would be blinded by the light,
Could we but see across the silent stream
That flows between us and the Beulah land
Where Christ is, with the pierced hands and feet,
The feet and hands that pierced were for thee
And me, and all the throng of ransomed.

The dust returns to dust, the soul to God
Who gave it, and thou canst not guess
Why thou art left to weep, but God doth know,
And He doth hear when, in the hush of night,
Thy cry ariseth: "Master, comfort me:
Weary I am and laden heavily.
Thou who didst stretch the loving hands divine
Above the mourners sad in Bethany,
Whisper across the new-made greening grave,
'Because I live, ye, too, shall also live.'"

James Bowker.

Gathered Gold.

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.
—*Cowper.*

Some souls have soared,—
And all may do what has by man been done.
—*Young.*

As covetous men never think they have gold enough so God's children must and do think they have never grace enough.—*Thomas Taylor* (1500).

Wouldst thou go forth to bless?—be sure of thine own ground!
Fix well thy centre first, then draw thy circles round.
—*Trench.*

God sometimes permits his people, by their own improvidence, to bring themselves into distress, that the wisdom, power, and goodness of his providence may be glorified in relief.—*Mathew Henry.*

An old couple who tried to please God were asked "And have you never any clouds?" "Clouds," said the old woman, "Clouds, why, yes, sir. Else where would all the blessed showers come from?"

When thou hast thanked thy God
For every blessing sent,
What time will then remain
For murmurs or lament?
—*Trench.*

Who is better met and yoked than a sick, dying man and a skilful physician? Who is better yoked than a crying, begging sinner and a rich Christ?
—*Rutherford.*

The epitaph of Dr. John Condor, who was born in Cambridgeshire June 3, 1714, was:—

I have sinned.
I have repented. I have trusted.
I have loved. I rest.
I shall rise.
And, through the grace of Christ,
However unworthy,
I shall reign.

A CONTRAST.

Matt. iii. 12. Christ fans, to get rid of chaff.
Luke xxii. 31. Satan sifts, to get rid of wheat.

SIN.

Sin is usually seconded with sin; a man seldom commits one sin, to please, but he commits another to defend himself.—*Dr. South.*

Sin's joys are but night dreams, thoughts, fancies, imaginations, and shadows.—*Rutherford.*

GOD USES WEAK INSTRUMENTS.

The ass's jaw and tongue,
The salt and snake, to heal;
The rams' horns sounding long
The pitcher, stick, and meal,
With one harmonious voice declare,
The God of all the earth is near.

If thunder shake the ground,
Who wonders at the shock?
A weighty cause is found,
And we no further look;
But if a feather shook the earth,
That feather sets Jehovah forth.
—*John Berridge.*

THE EQUIPMENT OF THE NEW MAN.

"Satan is strong, the world is strong, corruption are strong; three strong currents, and all setting one way; but the new and holy nature, though in itself weaker than any of them, yet in Christ, and by the power of the Holy Ghost, is stronger than all of them. We have vast encouragements, an indwelling Spirit, an interceding Christ, a covenant Father with all his perfections, engaged on our side. We have an inexhaustible treasury, an open door into it all the riches of grace and glory, free."
—*James Harington Evans.*

THE SINNER'S NEED SUPPLIED.

"Moved was the great Eternal God
To pity my distress;
He willed in his deep, boundless love
To help my wretchedness.
He spoke to his beloved Son:
Sweet Mercy's hour draws nigh:
Oh, sharer of my heavenly throne
The sinners need supply!
Help him from sin's distress and stain,
Destroy his death, the victory gain,
And let him live with Thee."
—*Luther.*

"BE YE FOLLOWERS OF GOD."

God is truth	1 John v. 20.
"Walk in the truth"	2 John 4.
"God is a Spirit"	John iv. 24.
"Walk in the Spirit"	Gal. v. 16.
"God is love"	1 John iv. 18.
"Walk in love"	Eph. v. 2.
"God is light"	1 John i. 5.
"Walk in the light"	Eph. v. 8.

—*Selected.*

"After Easter."

"L' homme propose, le Dieu dispose."

The Idumean dynasty had laid well to heart the maxim, "If you cannot be famous, be notorious." Herod the Great, Herod Antipas, and Herod Agrippa are all "remembered by what they have done," but only with wondering horror that men with such grand possibilities should become so degraded. The murder of the innocents by Herod the Great, and the murder of John the Baptist and the mockery of Christ by his son, have given them an everlasting position on the pinnacle of infamy.

Now we see the great Herod's grandson, Herod Agrippa, pursuing the same iniquitous course. He stretches forth august hands, "to vex certain of the Church." First killing the Apostle James, he proceeds to imprison Peter, "intending after Easter to bring him forth," that the people, brutalised by savage rule, should have one of their favourite spectacles, a fellow-creature put to death, with some new refinement of cruelty, for the sole offence of being good. As we look into this prison, through the medium of an inspired description, nothing could seem more secure of accomplishment than Herod's purpose. Four quaternions—sixteen soldiers—to guard one man, and in addition to the soldiers there were locks and bolts, bars and manacles. Safe, surely! The permission given by his predecessor in similar crimes, concerning the security of a yet more sacred Charge, had been followed by Herod, and the words, "Make it as sure as ye can," in the light of after events,

READ LIKE THE KEENEST IRONY.

To Peter's spirit prison bars had already lost their power. No longer the poltroon whom "the breath of a woman could blow down," the Pentecostal baptism had made him strong and brave and free. It was Eastertide, and around him thronged visions of the scenes of which eleven years before he had been an "eye-witness" at that season. Before him passed, with panoramic vividness, the feast of the Supper, with those last sacred discourses, the Gethsemane anguish, the betrayal, and the never-to-be-forgotten miserable denial by his own lips of that gracious Master, leading up to the cruel death and the glad resurrection. We can well believe that on that night the dungeon walls would ring with the burning words, in which his impassioned nature would pour forth to the soldiers to whom he was chained the wonderful story of One in whose love he even then "rejoiced with joy unspeakable and full of glory." Well was it for them that the Gospel was thus preached to those rude, rough men—in every sense "spirits in prison"—for, little as they thought it, it was their last chance, and before another evening had closed they, and not the prisoner they were so faithfully guarding, would be "put to death."

At length silence fell; and fettered limbs, and direst discomfort, and apparently nearing martyrdom, did not prevent Peter from sinking into a sleep as profound and unbroken as that of a tired child in the arms of its mother. And then

THE DIVINE DELIVERANCE CAME,

coming, as it generally does, when human reason would pronounce it impossible. "The angel of the Lord" was the chosen agent, and he did his work well, no sound of falling chains being allowed to disturb the guard, whilst a smart blow was not spared in the awakening of Peter. Angelic speech was turned into the homeliest of channels in direction of Peter's midnight toilet, and angelic and miraculous strength was exerted in accompanying the captive's course through closed doors and past sleeping keepers. In fresh illustration of the truth that Divine help is intended as a stimulant, and not a paralysis, of human energy, the angel, as soon as the insurmountable difficulties were passed, left Peter himself to surmount the rest—left him, too, to make the midnight air vocal with his ascription of praise to the power and faithfulness of his God.

But what of the midnight prayer-meeting—that culmination of the ceaseless current of prayer which had been flowing towards the Mercy-seat ever since the time of Peter's arrest? No answer to their supplications for his freedom, and to-morrow he was to be "brought forth;" and now evidently they had lowered their expectations, and could only believe for spiritual consolation and support to be vouchsafed to their beloved teacher through the coming martyrdom. And it is beautiful to see how the Heavenly Father gives, not grudgingly or of necessity, for in this instance it was not "according to their faith," but far beyond it.

> Breaking the narrow prayers that may
> Befit our narrow hearts, away
> In his broad, loving will,

He often gives "abundantly," above all that we ask or think. He did so now. Whilst their prayers were mingled with sorrow, and possibly with sobs, joy was at hand! Peter alive and free "stood knocking at the gate." The narrative reminds us of

A PICTURE IN FOUR PANELS,

each pair representing the strongest possible contrast. Take the first and third. Peter in the gloom and suffering of imprisonment, with death ready to seize its prey; Herod, in dazzling splendour of apparel, seated on a throne in his magnificent palace, and evoking bursts of applause by his eloquence; there are few who would not think the king more enviable than the apostle. And in modified forms the same contrasts exist to-day. "For the present," not joy, but grief, to "those who fear the Lord"; "for the present" success and triumph to "those who fear Him not." But the picture has its other panels. The second might well be crested by the texts, "Say ye to the righteous, it *shall* be well with him;" "The angel of the Lord encampeth around them that fear Him, and delivereth them." And the fourth, as it portrays the admired monarch ending a dishonoured life in a loathsome death throws a lurid light on the words, "woe to the wicked, *it shall be ill with him.*"

How different an "after Easter" from "the expectation of the people of the Jews, and from the intention of Herod, and from the forebodings of the Church!" The vivid story illustrates, in its brightest aspect to the Christian, the proverbial saying that "it is the unexpected that generally happens." But we want to take the "after Easter" from its original setting for our own special appropriation to-day. There is a greater and more cruel Herod still living, and "stretching forth his hands to vex certain of the Church." But, thank God,

IT IS ALWAYS "AFTER EASTER"

now, and that glorious Resurrection is the pledge of all blessings that are guaranteed to us through Christ.

So let no dungeon of sorrow or difficulty appal us, either for ourselves or our Christian friends. Surely this brief study of Bible story will teach us afresh *how near God is*, and how ready to answer prayer. Have not many of us seen that wonderful "light shining in the prison" of our sore need, and we, too, have been "compassed about with songs of deliverance?" And He who spared not his own Son, may well be trusted "yet to deliver us."

It may be that the savage captor has bound some of our dearest, and, worst of all, they know not that they are in chains, but think their indifference and forgetfulness of God a proof of liberty. Even then the case is not desperate "whilst with us is prayer." Prayer for the mighty, emancipating Holy Spirit. Let us honour Him more. He is purchased. He is promised. He has been given. But we need Him in far greater fulness. When He comes to the darkest and most enslaved, "the dungeon flames with light," and in many a case of terrible spiritual captivity the glad utterance has become true:

> My chains fell off, my heart was free,
> I rose, went forth, and followed Thee.

Percy-park, Tynemouth. M. C. F.

A TROPHY OF GRACE.

The recent death of Michael Dunn in Brooklyn, N.Y., while giving his testimony for Christ, deserves more than a passing notice. He was converted in the McAuley Water-street Mission, New York, several years ago. His own testimony of himself was:—

"I was born a thief; my parents were both thieves. One of the first things I remember was being taught to steal. I was in Newgate and other prisons in England and the States, and transported to Australia, more than half of my life (thirty years). I was always a favourite with the keepers, for I obeyed the prison rules, and when my time was out they would say: 'Mike, we will keep a place for you, for we know you will come back again;' and I always did, until the Lord set me free, and then I could keep out of prison.

"My conversion happened in this way. With another thief, I was passing through Water-street, New York, one evening, and we heard singing different from that of the public house. My pal said to me, 'Do you know what that is? Do you remember Jerry McAuley, the river thief? He has got religious, and runs that place. He wears good clothes, and has got a gold watch. His wife is with him, and on Sundays the big folks come down to see him, and shake hands with him.' He wound up by saying, 'Michael, you would make a good parson if you only took to religion.' I replied to him, 'I am coming down to see Jerry some night.'

"I came into the mission, and after a while Jerry stood up and told how he was saved. He was followed by others, some of whom I had known as thieves, drunkards and vagabonds, all saved. A great longing came into my heart to be like them—to be free from this weary, hunted life. At the close when the invitation was given out for all who wanted to be prayed for to come forward, I went forward, and upon my knees asked God for mercy and found salvation."

Soon after Michael's conversion the Lord put it into his heart to open a Home for ex-convicts (one of the most despised and neglected classes of men), where they could find honest work making brooms and brushes, and a comfortable home, and pay for their work and their board. Gospel meetings were held on Sunday and on some week evenings. The Home was a success, and many conversions took place among the inmates. The writer has often conducted meetings in the Home, and heard glorious testimony of God's power to save from the uttermost and keep to the uttermost. Dunn had opened Homes in New York, San Francisco, Philadelphia, Chicago, and Brooklyn before he died. The Home in New York has so prospered that they have erected a large building with a broom and brush factory. The superintendent is a Scotchman, who ran away from home to follow the sea, and landed in New York a poor drunkard. He, too, was converted in the McAuley Mission, and is a successful worker for Christ.

67, *Farringdon-road, E.C.* J. F. Shorey.

KENSAL MEDICAL MISSION.—The work of this Mission has been much blessed during the past year, and there has been an increase of one thousand attendances and three hundred new patients. It has been the means, in many cases, of leading people to Christ, and of alleviating the sufferings of many. The Lord has met the needs throughout the year. The special need at the present moment is an earnest Christian medical man, who could give two hours on Friday afternoons to seeing some of the patients. Miss Thompson, hon. sec., The Cottage, Kensal-road, W., would be glad to give further particulars to any one willing to help in this way.

ARMY AND NAVY MISSIONARY UNION.—Emanating from the Army and Navy Prayer Union, this organisation has been formed, under the presidency of General Hutchinson (late lay Secretary of the C.M.S.), its principal object being the encouragement of missionary interest and enterprise amongst the officers and men of the two services. Like the Prayer Union, the Missionary Union is strictly undenominational. Its honorary secretaries are Major H. Pelham Burn (Rifle Brigade), The Cherry Orchard, Old Charlton, S.E., for the Army; and Commander Sulivan, R.N., Fleet, Hants, for the Navy—either of whom will be glad to give further information on the subject.

The Christian Life.

AN ADDRESS BY PROFESSOR HOFMEYR, OF STELLENBOSCH, S. AFRICA.

"LET this mind be in you, which was also in Christ Jesus." (Phil. ii. 5). Is the life you are seeking after a *higher* life than that which was breathed into you at the time of your conversion and surrender to Christ for pardon? No, it is the same life. It is the life which every believer possesses by virtue of his being united to Christ. You are both justified and sanctified by being in Christ (Rom. viii. 1; 1 Cor. i. 2). At the time of your conversion you received a whole, an entire Christ. He has been to you since then both your justification and sanctification. He does not give Himself to the believer bit by bit, but entire—once for all. And so you received the new life in its entirety. It is not to be completed by the addition of bit after bit. It remains the same all throughout, unto all eternity. It is life, and life is not made complete by adding part to part. Lifeless things are thus made mechanically. Life grows, expands organically.

See the oak there. Whence its hidden roots and visible branches and blossoms? They are due to the acorn. They were contained in it in an undeveloped state. They were from the very first present in the acorn as a possibility, only waiting for the necessary conditions of growth being fulfilled in order to come forth and show themselves. So it is with the new life imparted to the soul from the moment it becomes united to Christ by faith. It is to be one unbroken continuity of life from beginning to end. You who have been converted but yesterday, you are called to live the same life as the most advanced Christian. God has not two sets of commands, one for the younger and one for the older Christians. He expects the same Christ-like life from all his children. He wants all his children to be like Christ and to live like Christ. You are born into this life, you do not grow into it. But it has to grow in you. You have to

GROW AS A CHRISTIAN.

Your capacity of taking in and giving out what Christ imparts must increase, and it does increase by being continually exercised (Heb. v. 14).

Because the Christ-like life is imparted to every believer as a possibility, Paul never hesitates to exhort every believer to walk like Christ. They were very young converts those Thessalonians to whom he thus wrote: "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," and to whom he could joyfully say, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father" (1 Thess. i. 2, 3; v. 22, 23). Because it is one and the same life in all, from beginning to end, therefore it is made possible to all believers, on one and the same condition, namely, by faith.

But what does this faith mean? It is trusting God to do in us what is utterly impossible to ourselves. Here is the mistake you made. You thought that a believer should have a power in himself of showing a Christ-like mind, which the unconverted has not, and to that inherent power you trusted; but you failed miserably. Trusting to this inherent power you tried to walk like Christ, putting forth the most earnest endeavours. With what result? That failure followed failure, defeat followed defeat, disappointment followed disappointment. Yours was a sad and miserable life. You were a burden to yourself, perhaps to others too. Christ was not manifested either to yourself or through you to others. You could neither see nor reflect him.

But what has God done to you? He has shown you your mistake. He has shown you that the Christ-like life is for man not a difficult, but an impossible thing. That it can never be man's own work. That it must be God's work in man. That the believer must only by faith (and the obedience which is the manifestation of faith) let God work in him. O, blessed discovery, to which you owe the new manner of life you have commenced to live! Hitherto you mixed law with Gospel, working with believing, self with Christ. The law stimulated you to try what you could not do, and so it multiplied your offences against God and conscience, and robbed you of true peace and joy. It condemned you and left you helpless. It was to you a law of sin and death.

But now you have given up all effort which is thus stimulated by the law. You utterly despair of self. Your eyes have been opened to see that *Christ* is in you both the cause of your justification and the source of your sanctification; that God Himself is working out through Christ in you the Christ-like life. You have only to yield and to obey. The power by which God works in you through faith, effecting what all created power can never effect, is no less Divine, no less omnipotent, than the power whereby Christ was raised from the dead (Eph. i. 18-20).

There were some believers at Philippi who did not live the humble Christ-like life (Phil. ii. 1-3, 14; iv. 2). These Paul exhorted to be like-minded with Christ. How had they to obey this exhortation? Not by legal, self-born endeavours, but by believing that Christ was living by his Spirit in them (ii. 1), and that God was Himself working out the Christ-like life in them. Remember the injunction, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out (the purpose of) your salvation (which is a Christ-like life) with fear and trembling (with filial sensitiveness), *for it is God which worketh in you* BOTH TO WILL AND TO DO *of his good pleasure.* Do all things without murmurings and disputings, that ye may be blameless and harmless,

THE SONS OF GOD,

without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world" (ii. 12-15).

The life you have to live is as supernatural as was the life of Christ, the Son of God. The world is to be convinced of the reality of your conversion by its supernatural result. The worldly and worldly religious people must behold in you a life which infinitely surpasses their capability and can only be made possible by one's union with Christ through faith. How beautifully was the Christ-like life exemplified in Paul. He dared exhort the new converts to follow him even as he followed Christ. Suppose his Christ-like life to have been the result of his own endeavour, then it would have made him the proudest Pharisee that ever lived. But to whom did he ascribe his success in following Christ? Not to himself, but to Christ. "I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Gal. ii. 19-20).

You, who have just begun to live this life of faith with regard to the Christ-like life to which you are called, rejoice exceedingly to know that you can walk worthy of your calling, because "faithful is He that calleth you, who also will do it" (1 Thess. v. 24). Yours is the believing and obeying. God's is the doing. All things are possible for those that believe. Faith has no other and no less a resource to fall back upon than the Divine. That resource is the Christ who dwells in the believing heart (Eph. iii. 17). He is yours and you are his. Never turn back again to self to seek its help. Let Christ in everything to which God calls you be to you the beginning and the end. Only believe and obey, and He will never fail you.

A FRESH-AIR FUND has been formed by Mr. C. A. Pearson, in order to induce the readers of his *Weekly* to co-operate with him in giving poor children "a breath of pure country air." The arrangements are being made in connection with the Ragged School Union, and should funds be forthcoming it is intended to take parties of two hundred children at a time every week-day between June 13th and September 17th. It is a good example, which many might well follow.

DR. GOODWIN ON GOD'S WORD.

In a letter, dated Chicago, March 12, 1892, and addre to a reader of THE CHRISTIAN, Rev. Dr. E. P. Good remarks:—

WE need not fear, I think, the fullest cussion of the Word of God. I believe it stand, whether tested on its literary merits its relations to science and philosophy, or a ethics, and as to all its claims of supernatu ism. I believe so fully in its divine origin character, and I am so radical in the gro which I take with reference to the doctrin inspiration, that I do not allow of any antag ism between it and science, or history, chronology. I believe fully in its "inerran as the modern phrase is. If holy men of spoke as they were moved by the Holy Gh then they have given us only such a revelat as He designed us to have. He certainly k all things.

Whether He chose to reveal truth of one k or of another makes little difference. Whate revelation He has made is a truthful revelati so far as it goes. The sun does not shine so f in the earliest morning as at the noontime; whatever light comes in, the twilight is li from the sun. It is, so far forth, from the t light, and all that we need is a fuller disclos of it. So with the Scriptures; the light t shines in the Pentateuch is not so full as t which shines in the New Testament; but it nevertheless, *light*, and so far as it makes a rev tion it makes a true one. We shall find m and more, as we study the testimonies of Word, what I think science itself is helping now to find—that there is the most exact acc in every line of investigation, between the tru which are disclosed in science, and the tru which are revealed in the Word.

Of course, we need correct interpretations the Word and correct interpretations of scie My position is, that when we have both, t will give us one testimony, because they co from the same God. But, as I often say, *potential* proof of the divineness of Script lies in the fruit which it bears in the hearts lives of men, I believe that exactly as ligh adapted to the eye, and food is adapted to body, so the Word of God is adapted to m souls; and that, if we can bring it to bear u men without any philosophy as to its nature its methods, we shall bring men to know truth and to feel its power; and they will thereby brought out of darkness into light, out of the bondage of sin into the liberty of children of God.

That is to say, God's Word is, as a whole, Word—a divine unity from Genesis to Rev tion; and as such it is the power of God, wisdom of God unto salvation to all them t believe. So I think the one thing for us to d to keep on spreading the glad tidings and pres ing the Word just as it is. God will see to without question, that it accomplishes t whereto it is sent.

London Railway Men.

THE annual meetings of the Metropolitan rail men have been most encouraging. The gather were large, and the addresses given were ful power. The work of the Mission has greatly tended during the past year. The Lord has gi the workers much cause for praise in seeing care souls attend the meetings regularly.

All the workers are voluntary, except the r sionary, who devotes his whole time to the need the men. £250 a year is needed to carry on work. Miss Jackson, 28, Topstone-road, Kensing W., will gladly send the names of railway men are in want of monthly packets of Gospel literat

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ROMANISM AT WIMBLEDON.—We last w mentioned that a local religious monthly, *Pioneer*, had been excluded from the Wimble Free Library because of its outspoken Protest principles, while Romish publications are unh tatingly allowed a place in the reading-room. are glad to learn that this order of things has been modified. At a recent meeting of the Public Library Committee it was decided to a *The Pioneer*. There are some men of high prin on the Committee, but also two or three of somew singular judgment, for one suggested that the pa should guarantee never again to print articles c paring Rome to "the Harlot" of Rev. xvii., w another actually declared *The English Church* to be "decidedly worse" than the formerly-boycot *Pioneer!*

A Link with the Past.

Few, now, are the living links to connect the present generation with that to which the writer of "The Dairyman's Daughter" belonged. Some who knew and heard him reside at Turvey still; while other few may yet be found in the surrounding villages. But, like the sere leaves that linger through the autumn, to go down before December winds, the old people are fast disappearing with the winters, and very, very soon the last of them will have gone.

One of those who are left is living at Pavenham. Born within sound of Olney bells, in 1801, it was when they were new, or almost new, that old Mrs. Spires, as a child, committed to memory the hymns that Newton and Cowper have given to the Church of Christ, and that, since then, have been sung and quoted in every part of the Christianised earth. She remembers, too, having heard, as a schoolgirl, of letters that Carey wrote home from India to his old friends in Olney.

But very different, according to the old lady's account, were those early days of the century to the times in which we are now living. War was raging abroad, while fever and famine prevailed at home; and as the Assizes followed each other, men and women, who had been driven by starvation to acts of petty theft, were being strung up like dogs in every county town.

One incident related by the old lady must have been peculiarly painful to all acquainted with its details. A farmer of the period had been reduced to the lowest depths of want; and, in the recklessness of despair, had stolen a sheep to save his family. While carrying home a portion of the carcase he was met by a neighbour, who playfully asked him what had brought him prowling about at night. Thinking he was discovered, he took to his heels, and dropped his parcel in his terror. The other took it up, and, without considering the consequences, acquainted his neighbours with what had happened. A little while afterwards, and the parish constables had been placed on the fugitive's track They found the poor fellow at home, but without either fire or food in the house. When his children learnt the intruders' errand they frantically clung around their father, and refused to be separated from him. Even the stern emissaries of the law found the scene almost too much for them. But duty, at length, prevailed over sentiment; and, torn from the arms that would have kept him, he was led away, to be sentenced to death.

One of Mrs. Spires's brothers was killed at the siege of Badajos, and hard it is to keep a dry eye when the dear old soul gives the story of his enlistment at Bedford Fair, and tells how, when he went off to join the army of Wellington, in Spain, he waved his hand to his little sister, who stood at the window to watch his departure. From the pathos thrown into the recital one might almost imagine the speaker still to be the little sister, rather than a woman between ninety and a hundred years old.

It was about the time of her marriage that she became acquainted with Legh Richmond. Her husband was converted under the good man's ministry, but afterwards joined the "Particular Baptists." From all that the neighbours say about him he was a simple-minded, but earnest Christian; and the Word of God being precious in those days, he showed how much he prized it by throwing open his house for preaching, and by sometimes preaching himself. He was taken home, after a lingering and painful illness, some twenty-two years ago.

When we first came to Pavenham we found the old lady and a devoted daughter, who had left her place at service for the sake of ministering to her widowed mother, engaged in making the Bedfordshire pillow lace. This Mrs. Spires continued to make till she had entered her ninetieth year. The last piece taken from her pillow was, through the kindness of Mrs. Theodore Walker, forwarded to Her Majesty the Queen, by whose orders a letter of thanks was returned to the aged toiler from Windsor Castle.

It needed no persuasion on our part to induce our old friend to open her house for a cottage meeting on th Monday night. The idea made her face quite radiant with delight, and so, about every fortnight, for the last ten years, we have gathered under her humble roof for prayer, praise, and the study of God's Word. Sometimes she will pray herself, and sometimes give us a short address at the close of our meeting; but as she has twice broken an arm within the last six years, the shock received on each of these occasions has done much to enfeeble her physical powers.

I have ever regretted that I did not take down for publication her words on the twenty-first anniversary of her husband's death. They might have done much in strengthening the faith of other widows. "It is twenty-one years to-night," said she, "since God took my dear husband from me. It was a dark prospect before me, and all he could do to comfort me was to tell me God would take care of me. But his words have all come true. God has taken care of me. I didn't know where my support was to come from, but it *has* come, year by year, and day by day. I have never wanted yet, and I don't believe I ever shall, for He who has borne with my ill-manners so long won't leave the poor old widow now." She then went on to testify to God's proved faithfulness in spiritual things, and gave us not only a remarkable, but even a lengthy address.

When we met at her cottage recently she had just completed her ninety-first year, and again, playing the part of a mother in Israel, she gave us younger believers a word of cheer, while offering her testimony to the truthfulness of God. Feeling that her feet may, even now, be bearing her along the last stage of life, there is not a particle of boasting in her conversation. It is her constant confession that there is nothing in her but that which causes her to look off to Christ. And is it not best for her thus to be keeping her eyes on Him? Maybe it would be well for some of us younger folk if, instead of looking so much to ourselves, and, as we think, to "Christ in us," we were looking constantly away to Him.

I would only add that I should be pleased to answer any questions about her from those whom I may have interested in her history.

John Ed. Linnell.

Pavenham Vicarage, Bedford.

THE EVANGELISTIC MISSION.

There were large assemblies at the Bank Holiday meetings at Kilburn Hall on Monday. Mr. C. Russell Hurditch, director of the Evangelistic Mission, presided in the afternoon. After praise and prayer, Mr. George Hucklesby spoke upon the threefold aspect of the Lord Jesus as the present portion of his people, as typified in the Lamb, Ex. xii. 8; the manna, Ex. xvi.; and the old corn of the land, Josh. v. 10.

Mr. Henry Varley followed with a practical address. Referring to Rom. vi. he pointed out that sin is there spoken of, not "sins." The worst thing about the sinner is not that he does wrong, though that is bad enough, but that he is wrong. Our nature is inherently and positively bad. A Christian should do nothing unless he can do it to the glory of God. Even our eating and drinking must come under the strictest subjection if we would have spiritual power. There is a bloodless morality that goes for making clean the outside of the cup and platter, while leaving untouched the rotten corruption within.

Mr. T. A. Denny presided at the evening meeting. Drs. Anderson and McKilliam, Mr. Cooke (of the Indian service), Mr. Hogg (of the China Inland Mission), and Mr. Harrison (from Australia) took part in the proceedings.

Theatrical Employes at Tea.

In its work for Christ the agency engaged in providing religious services for non-churchgoers in theatres, music-halls, and mission-rooms, has been energetically and successfully occupied during the past season. More than three hundred thousand have attended the meetings, and not a few have enrolled themselves on the side of the Lord. The work among the theatrical *employés* has been very fruitful. The experience of the London City Missionary recently assigned to deal with that class of the community is most interesting.

On the evening of Good Friday between eight hundred and nine hundred persons, employed in one capacity or another in such places of public amusement as the Pavilion, Standard, Britannia, Sadler's Wells, Surrey, and Grand Theatres, were entertained at tea by Mr. and Mrs. George Williams at the Shoreditch Town Hall. Courtesy, order, and cheerfulness prevailed. It was hard to determine whether the guests or the host and hostess were the most delighted. An evangelistic meeting was afterwards held, Mr. Williams presiding. He set forth the urgent necessity of closing with the offer of salvation. Mr. J. H. Lydall, Miss Dashwood, Rev. J. B. Berguer, Mr. C. M. Sawell, and Rev. J. B. Barraclough also spoke. As the large assembly left the building each was given, in the name of the Religious Tract Society, a handsomely bound book.

A JEWISH MISSION MEETING.

As special methods are needed to bring the truth before Jews, an evangelistic meeting among people of the favoured nation differs greatly from those among Gentiles. Most Jewish missionaries are themselves Jews, but this is by no means necessary in all cases, as the Christian, who has acquainted himself to some extent with the language and mind of the Jew, and whose heart is filled with love to Christ and to his kinsmen according to the flesh, possesses a great influence with the Jews, though of a different kind from that of his Jewish brother missionary.

Meetings for Jews are held three times a week in Zion Chapel, Whitechapel-road, a thoroughfare which is generally crowded with Jews on Saturday afternoon. Before three o'clock, the time of the meeting, workers distribute invitations printed in Judeo-German to the Hebrew foot-passengers, for otherwise a congregation cannot always be relied on. Descending the steps into the schoolroom, where the meeting is to be held, we find from forty to fifty Jews assembled, while the platform is occupied by two or three missionaries, with the Scriptures in Hebrew and German before them. The meeting is opened by the reading of a portion of Scripture, first in Hebrew and then in German; an Old Testament passage is generally selected, but in this case it is from the New Testament—Romans iii. Praying God's blessing on the meeting in but few words, the missionary proceeds to set forth the inability of man to keep the law of God, and the necessity of the Messiah being also an atonement for sin, which doctrine he confirms with citations from the Old Testament. He speaks in German—with an occasional Hebrew word or quotation—and, indeed, the whole proceedings are in German, or in the Jewish German dialect. The audience is constantly becoming augmented or decreased by individuals strolling in or out; and it is often as great an art to keep as to get a Jewish audience of this kind. The men will be bound by no rules; they signify assent to or dissent from the speaker's words by free conversation, or by openly challenging his statements. As a rule, the speaker requests that all discussion shall be deferred till the close, seeking as far as possible to deliver a connected message first. On this occasion, as often, there are one or two atheistic Socialists among the audience, for this combination of Atheist and Socialist—the latter word being used in its common but not highest signification—is found among Jews as well as Gentiles. One of these demands proofs of the inspiration of the Bible, and a reconciliation of the existence of a God with the social problems of the day.

Some might imagine that the Jews themselves would be the first to take up the cudgels in such a case, faithfully to defend their own Old Testament Scriptures from the attacks of such a man. But, alas, no! Strong religious feeling, even among Jews, has largely given way to indifference, and they listen to the sceptic without rebuke, sometimes even applauding his sallies. Perhaps it is that they would like to see the missionary brow-beaten, and care not by what weapons. Now another figure on the platform rises, this time an Englishman, though he speaks in German. He points out that the truths of Christianity can only be established between Jew and Christian by appeal to the Old Testament Scriptures as the Word of God; and that, therefore, the Atheist has no basis whereon to agree, and is put out of court—though not out of God's grace. He presses home once more the sinfulness of man, on the authority of God, and urges faith in Christ as the only means of redemption. At times, though, as it happened, not on this occasion, many questions of real interest are raised by the Jews, and often voluntary testimonies are given to belief in Jesus Christ.

Once more a short prayer—this time in English—and the meeting breaks up, to continue discussion, however, for some time in small groups about the room. At the other end of the room is a table with New Testaments and tracts, which are given away to those honestly desirous of reading them. Thus is the seed of the Gospel implanted in Jewish bosoms, in the belief that God may, by his Holy Spirit, cause it to bear fruit to his glory.

May We Expect a Revival?

These nineteen centuries have been marked by periodic religious movements, local or widespread, as though the Church of Christ had her phases and seasons; her seed time and harvest; her summer and winter. The cycles have not found her, on their recurrence, in the same position; for a superior Power has been directing her course into new regions of experience and blessing in the heavenlies. Each revival has been marked by a special feature: orthodoxy concerning the person of Christ; the reformation of the Church; purity of morals; evangelical godliness; the missionary enterprise; the power of prayer; practical philanthropy.

If Christendom could give its voice to-day as to the character of a Revival which would be the need of our times, it would probably be in favour of one distinguished by the unity of Christians through the effusion of the Spirit, and the fulfilment of the Saviour's prayer, "I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me." The cry of a multitude of the disciples, now ascending to heaven, is "Wilt Thou not revive us again, that thy people may rejoice in Thee?"

If we reach back to seasons within our memory, and which lie open to review, with the object of discerning the signs of the times, it will be found that to the period inaugural to "Times of Refreshing"—like the hush before the storm, or the droppings which presage the shower—there is something analogous in the condition of religious thought and feeling at the present time.

THE FIRST INDICATION IS DESIRE.

Revivals have usually been anticipated by deep longings, not only amongst the most godly people, but amongst nominal Christians and indifferent outsiders. Every thoughtful man, however unspiritual, must be conscious that society needs improving, both in Church and State, and as well for the body as the soul. He will admit that what is urgently wanted is a right spirit, and be convinced that the wisest legislation and best methods will fail, except directed by a soul of righteousness. God alone can bring in "the good time coming," which all would be glad to see, and would rejoice also if some mighty force could sweep them into the Kingdom of God.

The temperature of feeling rises within Christian communities who are longing for God to visit Zion (though it be their own little Zion), and who are desirous that the set time to favour her may come.

The Lord spoke by Jeremiah, saying, "The stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." Times of judgment and of blessing ought to be intuitively discerned. The portents are around us, and we know that summer is nigh. A corresponding attitude of expectancy heralded the revival in the United States in 1858. Of the several forces which combined to produce this expectancy, one was the controversy on the question of slavery. It was as intense in religious circles as in society generally. The belief that man could hold property in man struck its roots throughout the Southern States, and was spreading into new territories westward. Professing Christians in the south fortified their position by appeals to Scripture and ancient custom. Northern Christians, for the most part, energetically denounced it, and sought to bind around it a legislative cordon, saying, "Thus far and no farther." It developed into a time of grave anxiety when it was manifest that neither controversy nor legislation could cope with the evil—that nothing short of direct Divine interposition could sweep it away. Hope turned to God, and expectation was fixed on Him. There existed then an intense school of piety, represented by Finney, Mahan, Caughey, Bishop Simpson, and Dr. and Mrs. Palmer, whose Christian devotion and deep piety aroused the churches, and bade them "Lift up their heads, for their redemption was drawing nigh."

The same spirit of expectancy was awakened during the following year in the North of Ireland. Tidings of a great Revival in America were borne by correspondence with personal friends and relatives; by lengthened accounts in the public papers; and by sermons and addresses, in which the story was told of the great work of grace. Professor Gibson, of the Assembly's College, went that he might witness the Revival scenes for himself, and published in an interesting pamphlet a record of what he saw and heard. The longings of multitudes for "showers of blessing" were as deep and great as those of a dry and thirsty land, rent by a thousand fissures, as though the earth were opening her mouth to heaven and the air were laden with her sighs.

It was a time of great expectation, and the eye of faith caught the Fitzroy signals that a favourable wind had sprung up, and was bearing a cloud of blessing across the western sea. Those periods of expectation are paralleled in our present times.

THE SECOND INDICATION IS SINCERITY.

Conviction is the spring of action. Great movements have been the result of a strong persuasion. Sincerity is honesty of heart, and the Searcher of hearts discovers it. The progress of a religious revival has always been marked by thoroughness and depth. It is Christianity in downright earnest. The obvious reality is all the more striking when compared with the too familiar formalism. The approach of a revival is marked by the vanishing of what is superficial and perfunctory, and by a manifest determination to get at the depths and be thorough—a searching after the reality of God with heart and soul and strength. The historical fact is that, previous to the American Revival referred to, there was the most serious commercial panic ever known in the Western world. Every bank stopped payment, the strongest commercial houses succumbed to the crisis; fortunes which were the fruit of years of industry were lost in a day; thousands were out of employment; some feared to ask payment of bills from men whose faces were haggard with a wild despair. Heaven and earth seemed shaken, and the hearts of many failed them.

One effect took place—the religious world was shaken out of its formalism. The tempest swept away every refuge of lies, and foundations were laid bare. Reality alone could satisfy a people so terribly in earnest, a real religion, a vital gospel, a strong consolation, a Christ mighty to save. Heart and flesh were crying out for the living God. A people thoroughly aroused and intensely earnest are not far from the kingdom of God; for it is written, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Tidings flowed in a continuous stream, of the progress of the work in the States. From speculative discussions public attention was turned toward and centred upon the practical subject of a definite blessing. What they wanted was, that God should be in the midst of them of a truth; and they were moved to fervent and continuous prayer. The most casual observer of the condition of Christian society in England today must perceive that there has been a general movement and a very marked advance in the direction of genuineness and sincerity in religion. People are turning away in disgust from hollowness and mockery where their profoundest interests are concerned. They know that men must be honest who deal with God. There has been a rebound from the Romeward tendency identified with the Oxford movement. Professing Christians in their conventions have been expressing their desire for a truer, deeper, fuller spiritual life.

THE THIRD INDICATION IS PRAYER.

Revival must come down from heaven. God has ordained prayer as a channel of communication. The ascent of petition finds response in the descent of blessing. "Thus saith the Lord, I will yet for this be inquired of by the house of Israel to do it for them." "Ask and ye shall receive." Wherein God is disobeyed He is dishonoured.

Dr. Prime entitled his record of the American revival "The Power of Prayer," and thus begins his second chapter: "In the upper lecture-room of the 'Old North Dutch Church,' in Fulton-street, New York, a solitary man was kneeling upon the floor in earnest, importunate prayer." Thus he describes Mr. Lanphier, a home missionary, who pleaded for the city that lay heavily on his heart.

That praying man was the germ of a great work of grace and a parable in himself. Others joined him in the same exercise, and soon the noonday prayer-meeting became an institution. As it grew the revival spread. The movement which marked the times of Whitefield and the Wesleys, was marked by the blessing of God on preaching. They began as the praying band [illegible] Oxford; but the epoch was marked as that single men addressing crowds. The Americ revival was signally an era of prayer—the mul tudes addressing God. There was no room f preaching where none could occupy more th five minutes. The chairmen were mostly promp methodical, Christian, business men; but in the meetings there was a quickening spirit prayer. Men prayed directly, simply, pointed powerfully. They asked for what they wante as from a father, and as though they expected in the name of Jesus.

Old ideas of prayer were swept away. T formula was forgotten, that prayer should co sist of adoration, thanksgiving, confession, a supplication for blessings personal, domest national, and universal. When the inevitab bell was expected to strike "time up" at t end of five minutes, men prayed in telegram They were terse and direct as sinking Pet "Save, Lord, I perish." The narrowing of t time gave accumulative force to the stream petition. The discovery was made that t secret of spiritual dynamics lay in the power prayer.

The same feature marked the beginning a progress of the Irish Revival. When the strea was traced to its spring, it was found where few young men met together to pray. Th had no leader, none to teach them how to pra save the Spirit of God. One after another w converted. From their knees they went for to be living witnesses. Their unpretentio meetings consisted of prayer and testimon They were crowded wherever the young co verts came, and though they might be illitera they were full of Christ.

The movement was both Backward and F ward. The refluent wave was followed by anoth that struck higher along the shore. The elde took a back seat, and the young people came the front. Those who received blessing at on began to pray as with other tongues, the Spi giving them utterance. None could gainsay t witness of those who spoke what they knew a testified what they had seen. In prayer th seemed irresistible, and the places where th were assembled seemed to shake with the p sence of the Lord. The whole region seem bathed in the Spirit of grace and of supp cation.

A similar spirit of prayer is deepening a spreading around us to-day. We seem to sta under the fringe of a cloud of blessing. Minist and churches are pleading with increasing f vency for a manifestation of the Spirit. Annu assemblies, like the recent Congregational Uni meeting, interrupt their conferences to give the selves to prayer, and appoint special morni prayer-meetings. Missionary societies are co vening all-days of prayer for labourers, mea and blessing. Prayer unions which reckon th membership by thousands are banded in a fello ship of prayer.

When people begin to pray the Revival h begun already. Say ye, Where is the promise his coming? He stands in our midst when t doors are shut. The seasons are in his han and they shall come in the appointed time. Ble winds and driving hail may seem to hinder t footsteps of the living springtime, but the co nant of God standeth sure, and his season blessing cannot fail. The prophet Hosea su moned Israel to return unto the Lord. "Ta with you words, and say unto Him: Take aw all iniquity, and receive us graciously, so sh we render the calves of our lips." The p mised Divine response is immediate: "I will as the dew unto Israel; he shall grow as t lily, and cast forth his roots as Lebanon. Th that dwell under his shadow shall return; th shall revive as the corn and grow as the vine."

"Who is wise and he shall understand th things; for the ways of the Lord are right."

Upper Clapton, N.E. Wm. A. Blake

LEWES.—A united mission, under the direct of a Ladies' Committee connected with the Pres terian Church of Lewes, was conducted for fo days last week. Mrs. Anderson, from London, g Bible readings in the afternoons in the Lect Hall of the Presbyterian Church. A remarka work has been going on among the Y.M.C members, many of whom have received bless through Bible classes conducted by Rev. Dan Gunn. As a result these young men, full of ferv and love, helped on the Mission by engaging regular out-door work. The audiences each even were riveted by the earnest words of Mrs. Anders and the touching solos of Mrs. Pope. After-mee ings were held every night, and several conversi are believed to have taken place.

MEDICAL MISSION IN NORTH CHINA.

The Superintendent of the T'ung-shin Hospital and Dispensary, Chefoo, writes:—The number of Chinese patients treated during the year 1891 is a little over four thousand. I have had to refuse some in-patients during the cold weather, having no funds to enable me to warm the hospital, and the cold here is very severe.

Sixty-eight operations have been performed, twelve of these being done under chloroform or ether, and two or three others (on the eye) with the help of cocaine. The varities of disease treated, *i.e.*, both medical and surgical, have been 112, the most common being diseases of poverty and dirt. The Gospel is preached every morning to the patients and others who may come in; a short service is held in the morning, and recently, a night school in the evening.

Mrs. Randle has a day-school of eight scholars, boys and girls, in which steady progress is made. The whole cost of the school is £10 per year, which includes teachers' salary, books and one meal a day to the girls, who are very poor. The school teacher (a young Chinese woman formerly of the Presbyterian Mission school), and also one native helper have been supported in part by ourselves and in part by the gifts of friends at home.

The out-patients are mostly very poor people, who suffer from bad food and unhygienic conditions of life. Many need food, not medicine. The entire amount of money I have had to spend during the year has been about £52. The China Inland Mission has given me £46, and outside friends have subscribed £6, being principally fees for some medical attention. From this it will be seen that the actual cost of treatment has been only 3d. per case. Many patients have cost us much less than this, but several have cost us much more. 4000 sick people treated for £50 is surely not expensive missionary work. The chief expenses are, of course, first, medicines; then wages of assistant and hospital boy, also apparatus and appliances of various kinds.

We have been preserved in peace during seasons of excitement, and have been enabled to continue our work in all its departments without being once stopped, for which we are devoutly thankful. This is, nevertheless, a very hard field of labour, and we would ask all who know us to bear us up before God in constant prayer that blessing and fruit may be more abundantly given.

One interesting case—out of many—is that of a man (suffering from carbuncle), head of a well-to-do family in the village of T'ung-shin. He had no desire to seek our treatment, having cherished, for some reason or other, very hostile feelings towards us. His relations, seeing that his condition was a bad one, and was becoming worse, at length prevailed upon him to have me called. After my treatment, he gradually improved, and is now well. He has been touched by the attention we gave him for two months; he is no longer an enemy, but a friend, and comes to our Sunday morning services, and has come to the conclusion that we are different people to what he supposed. So prejudice is broken down, and friendship secured, and the people are learning the Gospel. In May last we baptised two converts in the sea, a service being held here before we went, and prayer and confession at the seaside.

Horace A. Randle.

China Inland Mission, Chefoo.

Bethnal-green Free Library.

The sixteenth anniversary of this institution recently took place. The Treasurer, Mr. F. A. Bevan, presided. He said he rejoiced to know that the institution continued to flourish, and that the number of readers last year was in excess of those in the previous year—showing that they thoroughly appreciated the institution.

Rev. A. F. W. Ingram, of Oxford House, Bethnal-green, moved the adoption of the report in very friendly terms, and this was supported by Dr. Dawson Burns. Other speakers were: Mr. C. W. B. Burdett, Rev. Isaac Hartill, and Mr. J. E. Greenhill. During the evening Mrs. Bevan distributed prizes to the students of the evening classes held in connection with the library.

MR. MERRY, Sen., sails by *Sardinian* this day, April 21, for Canada, with the sixty-third party of little emigrants from the Home of Industry. Prayer is earnestly asked for safe voyage and for our God to bless the lads.

THE LATE REV. DR. H. ALLON.

Death has once more robbed the Nonconformist pulpit in London of one of its foremost representatives. After a very brief illness Dr. Henry Allon, so long the pastor of Union Chapel, Islington, died on Saturday morning. He had preached to his own people on the previous Sabbath, and was announced to preach again last Sabbath evening, so that the circumstances of his decease correspond in a measure with those of the late Dr. Donald Fraser. Dr. Allon was expecting soon to retire from active ministerial work, and only a few months ago a co-pastor and successor was found in Rev. W. H. Harwood, late of Sunderland.

For close on fifty years Dr. Allon was pastor of Union Chapel, and for more than a generation he has been regarded as one of the leading lights of the Congregational pulpit in this country. He enjoyed the unique distinction of having been twice elected Chairman of the Congregational Union. He belonged to what may be called the "Broad" school of Nonconformist theologians, and his preaching was more characterised by culture than by intensity. At the same time, he held fast by the distinctively evangelical truths of the Christian faith, and was strong in the belief that a man's Christianity ought to colour and regulate every aspect and relation of life, whether individual, social, civic, or political. For a score of years he edited the now defunct *British Quarterly*.

The congregation worshipping at Union Chapel, has long been noted for the extreme ex-



LATE DR. H. ALLON.

cellence of its service of praise. This was mainly due to the musical gifts of its pastor, who compiled a hymn and tune book which has been largely in use in the Congregational body. During his pastorate of 48 years, Dr. Allon is stated to have received into the membership of the church some four thousand persons.

Last Sunday morning Mr. Harwood made touching references to the death of the senior pastor, and to the intimate relations sustained to his attached flock for so many years. A funeral service will be held in Union Chapel this day (Thursday) at 2.30 p.m., and the interment will be at Abney-park Cemetery at 4 p.m.

MR. MOODY IN ROME.

On Thursday evening, April 7, Mr. Moody gave a Gospel address in the Scotch church. His usual rapid movements only gave us a few hours' notice of his intended visit to the City of the Cæsars; but the brief time was fully taken advantage of by a few willing workers, and notices were widely distributed all over the city on Wednesday night and early on Thursday morning.

The greater part of Thursday was devoted by our beloved friend to visiting the spots associated with the name of the great apostle. The "hired house," the Mamertine Prison, the Palatine, where he made his appeal to Cæsar, were all visited, but specially the Appian Way. When he came to the spot where the old pavement is distinctly traceable he asked to be allowed to leave his carriage, and with his son Paul he quietly and thoughtfully walked some distance, remarking to his son, "These very stones were trod by the apostle on his way to Cæsar's judgment-seat." He took only a passing interest in the great monuments which line the remarkable road; his soul seemed filled with the Gospel and its greatest missionary.

At 8.30 the Scotch church was filled with a most attentive audience, amongst which were a number of Italians, both soldiers and civilians. Mr. Moody's address was marked by simplicity and Divine power. For an hour he poured forth his soul, commending Jesus to sinners, pleading with saints to become more like their Master, and closing with some touching remarks upon the glorious things and the glory awaiting the believer. We bless the Lord for this short but precious visit, and several who spoke to Mr. Moody at the close of the meeting went away rejoicing that they had been privileged to share in the blessing.

Mr. Moody left on Friday morning for Jerusalem. David Young, M.D.

A LADY'S CALL TO PRAYER.

Dear Sir,—I have received the following letter from Miss Campbell, best known as the founder and leader of the Mildmay Railway Mission:—

Dear Mr. MacGill,—In October, 1885, I received an invitation from a friend to meet Mr. Reginald Radcliffe and a few Christians in an hotel in London, that we might spend some hours in prayer for the evangelisation of the world. One of the immediate outcomes of that meeting was the organisation of several missionary conventions on somewhat new lines; as you will remember, the hearers were brought face to face with the needs of the world, the perishing millions, and the responsibilities of the Church of Christ. Several who were fully engaged in home mission work were present at the first of these, and then realised that the Lord was calling them to leave the home work for far off lands where the millions were living and dying in the darkness of superstition and heathenism, with no one to tell them of the glad good news.

I was among the number, and after waiting on the Lord about it for two years the way was made clear, and I left for China, expecting to spend the rest of my life among its people. But this did not prove to be the purpose of the Lord. While engaged in the work and acquiring the language without expected difficulty, I received a clear intimation that his will for me was that, when I had seen for myself the terrible realities of heathenism, and the open doors for the messenger of the Lord, I should go among his people in other lands as his messenger from the heathen to them. After fourteen months spent in pleading this cause in the United States of America, I returned to England, and in less than nine months urged the claims of this heathen in about three hundred meetings all over the land, and since then in many more.

But with the deepest sorrow and heart-weariness I feel inclined to say: What is the use of it all? What are the results? These I leave with God. He sent me to speak and I have spoken. How have the people heard? The power of the Lord was mightily present, and it seemed as if the apathy and indifference would be no more. Vain delusion! Now the cry of my heart is *Prayer*, Prayer. Will God's people come and pray? My thoughts go back to that prayer-meeting in 1885. Why should there not be another? As you shared in organising the Convention that followed that prayer-meeting, I unburden my mind to you that we may together ask what is the mind of the Lord about it, and see what can be done.

As Manchester is so central, could we arrange for a three days' gathering there of foreign missionaries and persons heartily interested in the subject, for prayer and humiliation?—Sincerely yours, F. E. Campbell.

To this letter I replied, and the result is the advertisement which appears on page 29 of this issue of The Christian. I do most sincerely hope that the Christian Church will respond to this lady's call to prayer. Thousands have gathered to hear man talk; why should they not come and hear what God the Lord would speak? The Lord has blessings for the heathen. Can it be that He has stayed his hand because we have not asked, or asked amiss? Let us humble ourselves before Him, confess the sins of his people, and plead the cause of the heathen in the spirit, "I will not let Thee go unless thou bless them."—Yours in the Gospel,

J. Wakefield MacGill.

City Mission, Manchester.

REV. JOHN McNEILL IN GLASGOW.

This mission has now gone on for two weeks, and the work deepens. The afternoon meetings in St. Andrew's Hall are well maintained, the audience almost filling the spacious building. This is considered remarkable when the cold weather is taken into account, and the fact that many West-end families are out of town during the Easter holidays.

A striking feature of the mission is the large evening gathering in Hengler's Circus, which has proved a splendid place for evangelistic services. This is the first time that the Gospel has been preached in it, but many hope again to hear the "good news" sounded forth within its walls. As an auditorium it suits Mr. McNeill well, for he has his congregation round him.

On Sabbath, April 10, large crowds gathered at 2.30 p.m. for non-church goers, at 5 for women, and at 7 for men. So great was the crush, that at the 2.30 and 7 o'clock meetings the doors had to be closed. Every night during the past week the circus has been well filled, nearly three thousand people being present. One is impressed with the number of men who come; in some parts of the building there are long rows of men only. One night there were eight men out of one team of football players. The superintendent of the Seamen's Mission—assisted by some of his workers—has been bringing numbers of sailors each night, and there have been many conversions among these men. One sailor, who for seventeen years occupied a good position, but lost it through drink, gave his testimony at a sailors' meeting two days after, and joined his ship rejoicing in Jesus.

Mr. McNeill invited those who had got blessing and who had decided while the Gospel was being preached, to write to him and state the fact. Quite a number of letters have been received, and they are of deep interest. One man states that he was an office-bearer of the church, and looked upon by all his friends as respectable, but he had till last week been living in sin. He was led to the Lord during one of the addresses. Another man who had fled from justice, and was so wretched that he intended to destroy himself, and had the revolver loaded in his pocket, surrendered to Jesus, and handed the revolver to one of the workers. A number of young lads have been saved. It is interesting to see them, night after night, bringing their companions to the circus, and leading them to the Saviour.

Mr. McNeill's addresses are all good and impressive, but special mention should be made of the address delivered on the evening of Good Friday. The subject was "The Three Crosses," based on the account given in Luke xxiii. The preacher's humour is generally irrepressible, but that night there was no humour. Once, when using the broad Scotch, one or two in the audience were seen to smile, the preacher immediately rebuked any levity "standing beside the Cross." The solemnity and power with which Mr. McNeill spoke of sin made a deep impression upon the large audience. He showed how a man's ruling passion was strong in death, and as a man lived so did he usually die. His picture of the railing and cursing of the impenitent thief was very impressive. When he came to speak of the penitent thief he had a beautiful passage on the prayer of the dying man.

Mr. McNeill has become an adept in his conduct of the "after meeting." Sometimes he runs the first and second meetings into one, and before the audience scatters, gets those who desire to decide for Christ to indicate their willingness by either rising or raising their hands. At other times he announces a hymn, and lets those leave who cannot stay, but a large number every night manifest their interest, and remain to be dealt with. There is a large staff of workers, and they are all very happy in the work.

Each night at 7 o'clock, a well-attended prayer-meeting is held for half-an-hour, which has been greatly blessed.

A Gospel Temperance meeting has been held every Saturday night in the circus, and has been productive of much good.

Mr. J. H. Burke sings at every meeting, and keeps a large choir together. This service of song is much appreciated, and has been blessed.

W. M. O.

CAMBRIDGE.—The energetic promoters of the Theatre Royal Barnwell Mission entertained a thousand people on the evening of Good Friday, when Mrs. Lewis gave an account of a tour in the Holy Land, with the aid of views from a powerful limelight lantern.

A CHRISTIAN WOMEN'S HOME.

Nearly four years ago it was laid on the heart of two sisters to open a Christian Temperance Home, where women in business, too old for working girls' or Y.W.C.A. homes, might find a home, economical, comfortable, and truly Christian. The thought originated on behalf of one, delicate and depressed in mind, who seemed to need constant care and kindness. The upper part of a house was first taken in Mortimer-street, W., and by-and-by a move was made to a larger house in Bolsover-street, W., accommodating twenty-two inmates, and with rooms suitable for holding Bible-classes. Here many friendless and well-nigh despairing ones have been sheltered, often when out of work, without means, and exposed to the gravest danger. On behalf of such, and in order to enable them—while out of a situation or in weak health—to earn their living, Miss Richards is earnestly anxious to fit and open a workroom. There are in the Home skilful needlewomen, too delicate for ordinary workrooms, yet most respectable and deserving, and the superintendent wishes to be able to afford them a chance of living.

During the past three years the Home has come between many women and the workhouse; five women have been *saved from the river*; and those who have been helped out of their difficulties, and set upon their feet again, are now doing well with God's blessing. All who have come in despair and difficulty have been sheltered and comforted. A sum of £200 is required to buy stock for, and pay wages to, delicate women; to institute a reserve fund for unexpected emergencies; and pay off the comparatively small debt which the Home has contracted during the period of three years *through helping deserving and genuine cases.*

The ordinary inmates pay from four to five shillings per week for sleeping accommodation, and for food as required; hence, so far as these are concerned, the Home pays its way; but on behalf of those out of work, or weak and ill, there is need, as surely no one would wish they should, when unable to pay, be turned out into the streets.

Mr. John Cory and others, who have interested themselves in the matter, have promised to help, but the amount named is still required. It is proposed to form a small committee of gentlemen to aid in the management. Meanwhile, we trust that sympathy will be awakened, and that some may be led to render help to these quiet, earnest workers in a work of real service to many. Communications should be made to Miss Katharine Richards, Christian Temperance Home, 91, Bolsover-street, Great Portland-street, W.

Seamen's Christian Friend Society.

Consequent upon the approaching demolition of the Society's chapel in Ratcliff-highway, valedictory services were held in the building last week, Rev. G. J. Hill preaching on Sunday morning and evening. Mr. Robert Wales presided at a public meeting the following day. He rejoiced that, looking at the present condition of the chapel, at no distant date a new and more commodious structure was to be reared for their comfort, and, better still, the salvation of souls.

Rev. J. G. Hill said he had preached in this chapel for nearly a quarter of a century, and he thanked God that many had passed away triumphantly from earth to heaven, because it was in this transformed old sugar-house they had first heard the name of Christ, and were led to believe in Him. Toward the cost of the new buildings necessitated by the growth of the Society's work among sailors, the Committee had received about £2450, having some years since purchased the freehold site. Mrs. Hill and Mr. Lampard having spoken, a number of testimonies were given by converted drunkards and others, all bearing witness to reformed lives and happy homes as the result of attending these services.

EAST LONDON INSTITUTE

FOR HOME AND FOREIGN MISSIONS.

In a circular letter, dated Harley House, Bow, April 11, Rev. Dr. H. Grattan Guinness, after referring to the lamentable illness of Mrs. Guinness, and the return from Africa of his son, says:—"The work of our Institute, in sending out messengers of the Gospel to the unevangelised regions of the earth, goes quietly forward. Seventeen missionaries, who have been trained in the Institute for foreign missionary service, are now leaving us for North and South Africa, for the West Coast, for India and China, and for North and South America. Six of these go to North Africa. Four have been accepted by the North Africa Mission—Mr. Reid, Miss Van der Molen, Miss Ada Watson, and Miss Tate—and two are going in an independent capacity to Algiers and Tripoli—Miss F. Marston and Miss Elizabeth Tucker.

"To the West Coast of Africa Mr. R. L. Stewart will sail about April 15. His destination is Liberia. To South Africa Miss Meyer, who is a German, and speaks English well, hopes to sail on May 6, in order to undertake nursing work in connection with Mr. Spencer Walton's Cape General Mission. To India and China three of our Doric Lodge deaconesses are going at this time—Miss Pike, Miss Evans, and Miss Emslie.

"Seven of our number are undertaking Gospel labour at this time in North and South America. Mr. Attwood, Mr. Heath, and Mr. Gregory feel called to labour among the Indians of the Rocky Mountains. Mr. Berkeley, a bright, earnest Gospel preacher, twenty-eight years of age, who has spent nearly three years in the Institute, goes to Puget Sound, near Vancouver, on the Pacific Coast. Mr. Pride and Mr. Hay are undertaking missionary work among the Indians of Paraguay, far up the La Plata River, in connection with the South American Missionary Society.

"For most of these brethren and sisters we need funds to meet the expenses of passage and outfit. Will you not enable us to send them forth to their various destinations in North and South Africa, on the West Coast, in India and China, and America? Help us liberally, remembering also the needs of the Institute which is providing these missionaries for various fields as well as preparing many others for similar missionary openings throughout the world."

Broussa Orphanage, Asia Minor.

This valuable Institution is at present in great need of sympathy and practical help. Owing to necessary repairs after the storms of last winter, which damaged some of the buildings, and the building of a wall as a protection against robbers, the Treasury funds have almost been exhausted. The Orphanage was founded in 1875 by the present Principal, Rev. Gregory Baghdasarian, on behalf of the orphaned children left desolate by the famine which at that time had ravaged the country. Since then six hundred have passed through the Institution.

The Orphanage is strictly evangelical in its teaching, and the spiritual life of each child is of the first importance. I had the privilege of the personal friendship of Mr. Baghdasarian's first wife. Before leaving England she spent a week at the house of my father (Rev. R. S. Brooke, D.D.) in Huntingdonshire. I have never met any of greater faith or more untiring zeal in God's work. God called her to rest after many years of labour, and among her last words were, "I hope English Christians will never forget this Orphanage." Mr. Baghdasarian has since married a lady who is a second mother to the children.

Angel D. Brooke.

11, Herbert-street, Dublin.

MEDICAL MISSION WORK AT FIGUERAS.—The Roman Catholic landlord has refused any longer to allow his premises to be used for the medical mission connected with the work of Pastor Lopez Rodrigues. Consequently the agency now has its centre in a miserable house on the outskirts of the town. Poor patients, some of them from a distance, have to stand in the street awaiting their turn. Madame Rodrigues writes:—"To each a Gospel is given on leaving. At the back of our new hall and schools there is sufficient ground to build suitable premises for the doctor and apothecary, and the patients could then wait in the hall, where a Gospel service would be conducted for them. At the same time our lady workers would be there to speak individually to anxious souls. To remove the prejudice of centuries, convert enemies into friends, and open doors for the Gospel in dark towns and villages all over the province from which our patients come, there is no agency so powerful as that which heals the body, as well as the soul." Communications may be addressed to Rev. J. C. Stewart Mathias, Cossington Rectory, Leicester.

For the Young.

A JEWISH SCHOOL IN BOMBAY.

When I was a little girl, about nine years old, I read a story, published by the Religious Tract Society, in which we were told never to laugh at Jews, but to love them for the sake of the Lord Jesus Christ. From that time I took a great interest in them, and I could never bear to hear people speak of them as they often do.

When I came out to Bombay as a missionary's wife, I found out some Jewesses, and used to teach them in their own house; but it was not till last year that I was able to open a school for Jewish girls. When I began there was not a child who could read and write her own language, though two or three could read a little English, and several could repeat Hebrew quite fluently, without understanding it. They knew none of the Bible stories which you love. Now the elder ones are able to read the Bible for themselves in the Hindustani language, which they all speak. None of the Jews ever speak Hebrew now, but they think it is right to read the Bible and to pray in it, even though they do not know what they are reading about or praying for!

Suppose you pay a visit in imagination to my school. You must first step into my pony-shigram—a curious little square-built carriage, about the size of the Tom Thumb's or midges, which you may have seen at Tunbridge Wells or Torquay. It has no glass windows, but Venetian shutters and sliding wooden doors. After driving some little distance, and noticing many things strange to you in the roads, we turn a corner and come into a street, which you might think was in Jerusalem, or some other Bible city, for here we see numbers of people walking about in the dress you see in pictures about Abraham.

These are all descendants of his; some of them are Arabs, children of Ishmael, but many are Jews. The Jewesses wrap themselves up in white sheets, which they hold over the face, just leaving a little bit open to peep out. The Jewish boys wear long white tunics, with coloured sleeveless jackets over them, and the little girls have loose striped gowns—they are fond of divers colours. Many of the children wear English clothes.

There is another class of Jews in India, called Beni-Israel—*i.e.*, Children of Israel, who dress differently from those I work among, and use a different language, called Marathi. There are two or three mission-schools attended by them, but mine is the only one for Hindustani-speaking Jews.

About half-way up the street we stop, and enter a house which has a heavy-looking door standing open, like that of an ancient church. It is not so strong as it looks, however; the bolts and bars, and the nails with which it is studded, are all of painted wood. Outside this door, in a sort of verandah, is a niche for an idol, as usual in a Hindoo house; but as no Hindoo occupies any part of this house now, the niche is, of course, empty. A Jewish family lives on the ground-floor, and hanging up at the side of their door we see a little case containing a bit of parchment, with some Hebrew sentences on it from Deut. vi. 4—9. This is kissed every morning by each person in the house.

We go up to the first floor, and on reaching the schoolroom door the children rise and say, "Good morning, madam." On hearing this English salutation, and seeing the English dress, and noticing English Bibles and school-books on the table, you might think you had come into an English school, but you would at once notice the dark faces of many of the children.

Their parents think a great deal of their learning our language, so we teach them a good many English phrases. The little ones have to learn three alphabets, because they must have English and Hebrew, or the parents would think I taught them nothing; and I, of course, wish them to learn to read the language they speak. We open school by singing hymns for half-an hour, followed by one of the Psalms repeated after me in Hindustani, and prayer. They know about twenty hymns, and we sing them to a tiny harmonium in the form of a book, with bellows inside instead of pedals. Several of these hymns they can repeat in English as well as Hindustani. I will tell you some of them. "There were ninety-and-nine," "Holy Bible, Book Divine," "Beautiful Zion," "Unto the hills I lift mine eyes," "I'm a pilgrim," "There is a happy land," "All people that on earth do dwell."

In the afternoon the school is closed with an evening hymn. They separate into classes for Scripture lessons. The little ones, and newcomers who cannot read, learn texts by rote, and look at Bible pictures, while their teacher talks to them about them. Then we have classes for Hindustani and English reading, from the Bible in both languages, as well as from "Talim dar Talim" ("Line upon Line") and Nelson's Royal Readers. I teach the elder ones Hebrew, and this makes another Scripture lesson; and once a week I give them half-an-hour of geography, and another half-hour of grammar. They were particularly interested in learning that the earth is round, and they think it as good as a game of play to give me examples of nouns, adjectives, and verbs. The other parts of speech they are beginning to master with a little more difficulty. We teach also plain and fancy needlework and arithmetic, and the little ones have some Kindergarten teaching.

On Friday, as a kind of reward, they have some Kindergarten games, into which they enter very heartily. It is a rule that those who have not been good during the week are not to join in this pleasant play, but I am glad to say it is almost a needless rule, for they are usually very attentive and quiet. This was not the case when they first came, for they had not been accustomed to discipline, but they soon grew to love me and their teacher as well, and love works wonders, you know. They are so fond of coming to school that they do not approve of holidays, and they learn lessons so readily that once when I invited some of them to come to tea and have a walk on the beach they brought their books with them.

These poor children hardly ever go beyond their own streets and lanes, where no sea is to be seen, nor pretty gardens—not that they are far from either. Some of them exclaimed on seeing our beautiful Back Bay, with its deep blue waters, "Oh, what a large tala'o!" that is, tank or pond, and more than once a rose has been described to me as "a sweet-smelling thing to be worn." They are not much accustomed to see roses growing. They are not shut up in their houses like so many poor Indian women and girls, but few of them can afford to go about much.

It is such a pleasure to me of a morning, when these dear children come to me, books in hand, for their Scripture lessons, to think that they are the same who last year were playing about the streets, knowing nothing. Still I am not satisfied with this; the Bible has been put into their hands, I want it to be in their hearts also; I want to know that they love the dear Saviour, who is the Jews' own Messiah, though they will not believe that He is, and that He died for their sins. They learn texts every day, and I want them to understand how the Old Testament, which they believe in, is fulfilled in the New.

Will you pray for my dear little Rachels, Mozels, Floras, &c., that they may have their eyes opened to behold wondrous things out of God's law, and may learn to know and love the true Messiah? Pray, too, for me and the teachers, that the Holy Spirit may teach us day by day, and that this little work for the Lord may be kept up and increased.

Isette Teresa Mody.

Falkland-road, Bombay.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Bedford*, Ap. 17 to 27; *Moseley*, Ap. 28 to May 9; Mr. Josiah Spiers, *Dorking*, Ap. 20 and 21; *Tynemouth*, May 6 to 20; Mr. H. Hutchinson, Christ Church, Kensington, *Liverpool*, Ap. 16 to 26; St. Simon's and St. Jude's, *Liverpool*, Ap. 30 to May 9; Mr. W. H. Wilson, *Maryport*, Ap. 25 to 29; Mr. Geo. Goodman, Lordship-road, *Stoke Newington*, Ap. 24 to 29; Hammond-square, *Hoxton*, Ap. 15 to 20; Mr. Reginald Callender, St. Paul's Schools, *Bolton*, Ap. 24 to 30; St. James's Schools, *Ashton-under-Lyne*, May 1 to 8; Edgley, *Stockport*, May 14 to 22; Mr. T. Lewes Sayer, *Merton*, May 8 to 10; Mr. A. G. Dodderidge, Plymouth, during April; Mr. J. S. Tyler, *Birmingham*, during May, for Scripture Union Meeting; Mr. A. G. Dodderidge, *Okehampton*, April 22 to 25, *Blackeath* 29.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Ap. 24, Ecclesiastes vii. 19-29; Mon., Ap. 25, viii. 1-13; Tues., Ap. 26, ix. 10-18; Wed., Ap. 27, xi. 9-10; xii. 1-7; Thurs., Ap. 28, xii. 8-14; Fri., Ap. 29, Psalms xx. 1-9; Sat., Ap. 30, xxi. 1-13.

KING'S WEIGH HOUSE, DARBY-STREET, FLOWER MISSION.—We are resuming work on Saturday, May 7, and shall be very glad to welcome any one who would like to assist in distributing flowers among the poor in the neighbourhood of the Mint and London Docks. We should be glad also of any contributions from friends in the country who may wish to assist us in so good a work. The poor people welcome with great eagerness and appreciation the flowers that are taken to their homes. [Miss] A. Hughes, hon. sec., Royal Mint, E.

RESCUED SLAVE CHILDREN.

A little book has been printed at the Missionary Institution Press, Lovedale, South Africa, giving short biographies of some sixty Galla rescued slaves, now at Lovedale. The story of their capture from slave dhows, reception at Aden by the Keith-Falconer Mission, and subsequent transmission to Lovedale, is full of interest. In a note to ourselves, the author of the booklet, Mr. M. Lockhead, says:

"It is a harrowing tale, but my pen fails to express with the force I could wish the awful horrors of that trade in children which is going on *now*. There are hundreds and hundreds of Galla boys and girls crossing the Red Sea and being taken to other places by merciless Arab slave dealers. Yet, strange to say, because people at home do not hear of the lashing, the yoking, and the lacerating chains, nothing is done. No interest is taken in these children, torn from their parents; they are passed from one owner to another, and ultimately crossing the Red Sea, boys, as well as girls, are sold for immoral purposes to licentious Mohammedans.

"Does not one's blood boil to think that this is going on to-day? In this age, when we are told that the slave-trade is almost entirely abolished, there are innocent children not only being sold as slaves, but subjected to the most abominable treatment, and when diseased and broken in health, they are sent to earn their bread as best they can. Shortly before leaving Aden, I was informed that in the centre of Arabia there is a colony of these diseased helpless Gallas, but I could not vouch for the accuracy of the information. This would have been the fate of the children who are with us, had they not, by a merciful hand, been delivered from such awful bondage. Now many of them have learned of Him who 'came to break oppression,' and they are most earnest in their desire to return to their own country and tell them about Christ.

"When I first wrote to The Christian about their capture, many kind friends helped us in providing for so many, which is no small burden. Our needs are still very pressing, and will be until the joyful time comes when we shall send some of them off to their own country to tell there of the Saviour's love. Some years ago the Roman Catholic Church sent about fifty rescued Galla and Abyssinian slaves to Rome, to be educated and trained. Some twenty of these are now scattered over Gallaland. We will not venture to say what their influence has been, but we hope the day is not far distant when the Gospel of Jesus, the Gospel of God's love, will be preached in that land of heathen darkness."

Orphan Homes of Scotland.

In his latest letter to the Glasgow papers Mr. Wm. Quarrier writes:—

Friends will be glad to hear that our boys' party arrived in safety at Halifax, and after a journey of seven hundred miles in the train, reached Brookville, where they received a hearty reception from the friends there. We have resolved to send the girls' party about the 13th of May, with the same ship, the s.s. *Buenos Ayrean*, of the Allan Line. Towards the outfits and passages of the 120 we intend sending, we have received between £500 and £600, leaving about £600 needed before the day of sailing. Since the boys' party left we have taken in thirty-four new cases, so that the vacant places are being speedily filled up.

A number of friends have been asking if I intend to apply to the trustees of the late Misses Steven, of Bellahouston, for part of the money left by them for charities. I wish to make it known here that I have never in the past made application for a share of trust funds, and have no intention of doing so in the present case, although the Misses Steven were givers to the work for the past twenty years. I will leave the trustees to judge on the merits of the work, and act as they see best.

LONDON CITY MISSION TO TRAM AND OMNIBUS MEN.—On Tuesday, April 12, a large gathering of tramcar and omnibus men was held at Leighton-road Mission Hall, Kentish-town. The men were welcomed at the door by Mr. J. Dawkins, the missionary. After supper the meeting was presided over by Mr. J. Barber Glenn, Secretary of the London Street Tramway Company. Mr. E. Bannister gave a stirring Gospel address from the word "Finished." Mr. Cromwell and Mr. Keep also spoke, after which Mr. J. Dawkins and his daughters entertained the men with sacred songs. Several men testified to the good they and others had received under Mr. Dawkins's labour among them, and the meeting broke up at about 2 o'clock in the morning, some of the men remaining behind to sign the total abstinence pledge. Mr. J. Dawkins's address is 34, St. Augustine's-road, N.W.

FULFILLED PROPHECY:

BABYLON.

Prophecies are miracles of knowledge, which constitute no unimportant part of the internal evidence of the Bible. Among men it is admitted to be unsafe to predict; for the most careful calculations are so frequently falsified by the event, that it has become a proverb that "the unexpected always happens." Yet the Word of God abounds in prophecies which subsequent history is continually fulfilling. Who, but God, speaking through his prophets, can accurately foretell future events? If this evidence exists, unbelievers are without excuse.

Among the many instances of fulfilled prophecy none is more interesting, and remarkable, and important, than that of Babylon; interesting, because it reminds us of an ancient city, the magnitude and splendour of which even this century looks upon with wonder; remarkable, because of the accuracy with which minute details of prophecy have been fulfilled; and important, because the evidence of its fulfilment exists to-day, so that all ought to be influenced by it.

Let us first conceive something of the glory of this ancient city. It dates back to a period soon after the Flood. Its name "Babylon" recalls the Tower of Babel, for the city was built near to the site of that gigantic monument of human folly and pride. Though founded so early, it was long before it attained to any great importance. Under Nabopolassar, the father of Nebuchadnezzar, it became not only an independent kingdom, but the capital city of an important empire. But Nebuchadnezzar greatly improved the city, and it is to his reign that the descriptions of its glory particularly refer.

In size it was nearly five times as large as the great city of London. It was built upon the river Euphrates, by which it was divided into two parts. A palace was built on either side of the river, and the two were connected by a bridge, and, according to some authorities, by a tunnel under the river as well. Besides these palaces, the other chief buildings were the temple of Belus, situated further north, and the magnificent palace of Nebuchadnezzar, which, with its hanging gardens, its plated pillars, its rich ornamentation of enamelled bricks, was regarded as one of the Seven Wonders of the World.

The wall enclosing the city formed a complete square. According to one writer, each side of the square was nearly fifteen miles in length, making the whole circuit of the walls nearly sixty miles. The lowest computation makes the sides of the square about twelve miles, and the whole circuit forty-eight miles. According to the earliest authorities, who were eye-witnesses of what they described, the walls were about three hundred feet high and over eighty feet wide. They have been aptly described as "artificial mountains," nearly the height of the dome of St. Paul's! On each side of the wall were twenty-five gates, made of solid brass. From each of these, fifty streets ran directly through the city, meeting the gate at the other side. Jeremiah refers to the high gates and the broad walls as worthy of special notice (Jer. li. 58).

The situation of the city was in every way favourable to its prosperity. Garments, tapestry, carpets were made in the city; from the most fertile country around, valuable productions were conveyed to Babylon, and thence by river to the sea; and its gigantic walls and great river seemed to render a successful siege impossible. Of all cities in the world, it seemed most likely to endure. Such was Babylon, the beauty of the Chaldees' excellency, the glory of the kingdoms. What wonder that Nebuchadnezzar grew proud of such a city; and, as he surveyed its magnificence and splendour, said, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?"

Against this city the prophet of God lifts up his voice. Isaiah prophesied 150 years before the time of Nebuchadnezzar, and long before Babylon had made its power felt upon the nations. His predictions are contained in chapters xiii., xiv., xxi., xlv., and xlvii. Among other details he mentions the siege of the city, the people by whom the siege will be made, calls by name and describes the character of the general who shall conquer Babylon, and gives several minute particulars of the siege itself. Jeremiah, in chapters l. and li., repeats the prediction, with a few added particulars. Let us put side by side the statements of history with the words of prophecy. It is impossible to compare the two without being forced to admit that the prophets "spake as they were moved by the Holy Ghost."

History tells us that the city was besieged by the Medes and Persians, under Cyrus, a man who was as remarkable for his integrity of character as for his military skill. Scripture says, "Go up, O, Elam" (or Persia); "besiege, O, Media" (Isa. xxi. 2). "Thus saith the Lord to his anointed, to Cyrus... I have raised him up in righteousness" (Isa. xlv. 1, 13). History tells us that when Cyrus came against Babylon, the people, who had formerly been the terror of the nations, became as cowards; their courage departed; they did not dare leave the city, but remained within its walls for two years. Scripture told us the same long before—"The mighty men of Babylon have forborn to fight, they have remained in their holds; their might hath failed, they became as women" (Jer. li. 30). History describes how Cyrus, despairing of forcing an entrance by the walls, or of starving the people into submission, determined to divert the course of the river, and make his way into the city by means of the river bed. To do this he digged trenches all round the city, and turned the waters into these trenches and into a large lake north of the city. By this means the waters were exhausted, and his forces made their way from both ends of the city by the river bed. No danger being suspected from that quarter, the gates leading to the quay were left open, and the enemy entered the city without one of her hundred gates being broken down or any of her walls being demolished. What saith the Scripture? "I will dry up thy sea, and make thy springs dry" (Jer. li. 36). "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware" (Jer. l. 24). "The gates shall not be shut" (Isa. xlv. 1). "Evil shall come upon thee, and thou shalt not know from whence it ariseth" (Isa. xlvii. 11). History tells us that the soldiers of Cyrus, having entered the city, made their way to the palace where the king was feasting; that they assaulted the guards, who were also drinking before the palace gates; that the gates of the palace were open to discover the cause of the turmoil; that Cyrus and his men rushed in and destroyed the people and the king in that night's debauch. Scripture said, "The loins of kings were loosed to open before Cyrus the two leaved gates" (Isa. xlv. 1). "I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord" (Jer. li. 39). Thus, as the Scripture said, "all her slain fell in the midst of her."

These are only some of the minute particulars in which the event corresponded with the prediction uttered more than a hundred years before, and all referring to the first siege of the city. But there is more to follow. Cyrus, though he took Babylon, did not destroy it. He left it in its magnificence to his successor, Darius Hystaspes; but it rebelled against him. Again a snare was laid for Babylon, and Darius took it, reduced its walls and removed its gates. Scripture was again fulfilled—"The walls of Babylon shall fall" (Jer. l. 44, 58). From that time its importance declined. In the second century of our era its walls only remained; in the fourth it was made a hunting ground for wild beasts. In the twelfth century it was "an utter desolation, and the ruins of Nebuchadnezzar's palace were inaccessible, owing to the number of serpents and scorpions that infested it."

It has been contended by Mr. B. W. Newton that the complete fulfilment of the predictions concerning Babylon is yet future. Yet we may read the statements of travellers, and compare them with the predictions of Scripture. The agreement between them suggests a very striking measure of accuracy. One writer says that "the whole face of the country is covered with a vast succession of mounds of rubbish." The prophet's words are true: "Babylon shall become heaps" (Jer. li. 37). Another says that through the neglect of the ancient embankments and canals the river overflows into the lower parts of the ground, making many lakes, pools, and marshes. Scripture described this: "I will also make it pools of water" (Isa. xiv. 23). So two apparently contradictory predictions are fulfilled by the event. Travellers say, that in the sixteenth century there "was not a house to be seen" upon the site of the ancient city; that now it is "a barren desert, in which the ruins are nearly the only indication that it has ever been inhabited." Scripture said: "It shall never be inhabited" (Isa. xiii. 20). Travellers tell us that the Arab regards the place with superstitious dread, and will neither pitch his tent nor pasture his flocks there. Scripture said the same: "The Arabian shall not pitch tent there, neither shall the shepherds make their flocks to lie down there" (Isa. xiii. 20). The present tenants of the ruins are described as "wild beasts and owls and jackals." Scripture predicted even this: "Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there" (Isa. xiii. 21). There is perfectly wonderful correspondence between the prediction and the event; history has but re-written the words of Scripture.

What are the lessons this strange story teaches? (1) *That sin will surely be punished.* The destruction of Babylon was the result of its own wickedness—its tyranny, idolatry, drunkenness, debauchery, luxury, pride. As certainly as fire burns, so certainly in nations and in individuals does sin work death. (2) *The Bible is the Word of God*, and therefore infallibly true. Are you the subject of its threatenings? They are sure to be fulfilled. Are you trusting its promises? Relying upon Him who is exalted to be a Prince and a Saviour? Looking for the mercy of God through Him? The ruins of Babylon say to us: "Trust Him without fearfulness. The Word of the Lord, that shall stand." G.W.

COSTERS' HALL, HOXTON.

On account of the subscriptions of his friends having fallen off during February and March, Mr. W. J. Orsman, L.C.C., fears that some of his supporters are under the impression that he is not to be found in his old quarters. The work continues, however, to be carried on with unabated vigour. Fifty meetings a week are still held on an average, and Mr. Orsman says, "As an evidence of their spiritual power we can point to the changed lives of hundreds of persons who attend the meetings." The year 1891 was quite equal to any former year as regards the general progress made.

The various associations at Costers' Hall represent a very far-reaching work. The Christian Workers' Association has now eighty-two voluntary helpers, twenty-seven of whom are female district visitors, who distribute tracts, visit the sick, and render much other useful service. The Costers' Hall appears to be becoming a favourite centre for temperance demonstrations.

At present, in addition to the general fund, the sick and benevolent fund is in great need. There is much sickness about, and the poor people have experienced great inconvenience on account of the high price of coals. Mr. Orsman's address is Milton House, Shacklewell-green, N.E.

THE INVALID LADIES' HOME, St. Andrews, Graham-road, Great Malvern, offers the material comfort and spiritual stimulus which many Christian ladies desire, but are not able of themselves to command. It has but recently been opened by Mrs. J. Willmot, who hopes that the advantages will soon be shared by a number of ladies sufficient to render the Home self-supporting. Reference is allowed to Dr. E. Wadams, Worfield House, Great Malvern, and to Mrs. Bishop, Tobermory, Argyleshire.

REV. THOMAS COOK,

WESLEYAN CONNEXIONAL EVANGELIST.

THE worker whom we introduce to our readers this week is the Senior Connexional Evangelist of the Wesleyan Methodist Church. Converted to God in Middlesbrough in very early life, he at once became an active Christian. He began, like Andrew, with his own kindred, and gradually extended the scope of his efforts until he has visited most parts of England, and some parts of Ireland, Wales, and Scotland, and even Norway, on his Master's business. He is now on his way to South Africa, where he has engaged to spend some months in evangelistic work.

Believing himself to be distinctly called of God to the work, Mr. Cook commenced his career as an evangelist in the Halifax and Bradford Wesleyan district, where he laboured for two years with remarkable success. In the year 1882 he was accepted by the Wesleyan Conference as a minister on trial, and was appointed Connexional Evangelist, this being the first appointment of the kind made by that body. No circuit or pastoral charge was committed to his care, but he was set free to visit as many as possible of the churches that invited him, for the purpose of holding evangelistic services. He was then very young; he was but little known even in his own church; some of his methods were new; and the arrangement itself was altogether novel to Methodism.

From the first day the blessing of God has rested upon Mr. Cook's work, and the result has been that it has excited scarcely any opposition, and commended itself entirely to the judgment of those who have been associated with him; and of his brethren in the ministry, many of whom have themselves acknowledged that he has been an instrument in God's hands, not only for the quickening of their people, but for promoting their own fitness for pastoral work. During the last ten years Mr. Cook has held successful missions in Bristol, Cardiff, Walsall, Manchester, Leeds, Dublin, Sheffield, and many other large towns. In Cornwall especially have his labours been abundantly owned of God.



(*From a Photograph by Mr. R. H. Macey, Rosslyn Hill Studio, Hampstead.*)

Mr. Cook's preaching has not been marked by any special features calculated of themselves to attract great crowds. Neither eloquence, humour, dramatic power, nor pathos has accounted for the almost unique popularity of this young evangelist. With extreme simplicity and great earnestness he has testified of repentance towards God, and faith towards the Lord Jesus Christ. The blessing of God has attended his evangelical preaching; and by this charm, and by nothing else, he has drawn overflowing congregations in most parts of England, as well as in other parts of these islands.

Mr. Cook attributes the success of his ministry to a great blessing which he received shortly after his conversion. He has told the story of the reception of this blessing, and its effects upon his ministry, in a penny booklet, published by the Wesleyan Book Room, entitled, "Thomas Cook's Experience." When a candidate for the ministry, his preaching was objected to as being "too colloquial." But he has continued to adopt a colloquial style, and this decision has been fully justified.

The holiness meetings which Mr. Cook has always held in connection with his missions have been largely owned of God. Believers have been led to see what is the hope of their calling in Christ Jesus, and to claim by simple faith the fulness of the blessing of the Gospel. Mr. Cook insists on the duty and privilege of loving God with all the heart and soul and strength and mind, and loving one's neighbour as one's self. Members of almost all denominations have attended his meetings for believers, and they have been blessed as the result. In order to keep this blessing constantly before his converts, Mr. Cook has established what he calls an "Out-and-Out Band." This society has a membership of upwards of fourteen thousand, the greater part of whom are the fruits of this evangelist's ministry.

Special oversight is taken of all the converts by means of this organisation, secretaries being appointed to the various districts, and reports being sent to headquarters from time to time. None know how pleasant and delightful is that relationship which is described by the Apostle as "a son in the Gospel" except those who sustain it. But the relationship involves solicitude, as the great Apostle reminds us when he speaks of the "care of all the churches" which came upon him daily. St. Paul was careful to keep in touch with his converts, and hence addressed to them the Epistles which bear his name. He was not satisfied with the conversion of sinners; he longed to see those who were converted made "perfect and complete in all the will of God." Mr. Cook has endeavoured to imitate this apostolic example, and has had much reason to rejoice because his children in the Gospel stand fast in the Lord. Nor are the members of this band—many of whom are young people—engrossed with the interests of their own souls to the exclusion of all other interests. They are encouraged to take a practical view of the needs of the world. Hence the "Out-and-Out Band" has established a Gospel Car Association for the evangelisation of the villages, which object it is sought to accomplish by sending Gospel-cars into the villages, stocked with religious literature, and in charge of two lay evangelists, who also act as colporteurs. Four or five of these cars are now on the road. Rev. J. G. Mantle, of Birmingham, and Rev. Peter Thompson, of the East London Mission, are associated with Mr. Cook in this movement; as is also Rev. C. G. Moore, late of the China Inland Mission.

Mr. Cook has come into the closest contact with the working-men of England. His men's meetings, held at all his missions, have been crowded with men of all ages and ranks, and have yielded very precious fruit. His custom is to hold a service for men only on the afternoon of the second Sunday of his mission, admission being by ticket, the tickets having been well distributed in the workshops of the neighbourhood during the previous week. In many parts of England very large chapels have been crowded to the doors with men on these occasions, and the opportunity has been used to promote the furtherance of the Gospel. Publicans have been converted at these meetings, and, as a result, have abandoned their pernicious trade. Pigeon-flyers in the North of England have been brought to God, and have cast away their besetting sin. Drunkards have been led to forsake their way; and men who, like Zaccheus, have wronged their fellows, have been induced to make restitution. Only the Day itself will declare all the good that has been achieved by these men's meetings.

Mr. Cook sailed for South Africa on April 2, and intended soon after his arrival to commence a series of services in various parts of the colony. A few years ago he held a mission in Norway, addressing the people through an interpreter. Much good resulted from that effort, and Mr. Cook is of opinion that he may be permitted to accomplish a great work in South Africa, whither he has been invited by the South African Conference. Our readers will join us in the earnest prayer that it may please God to continue to use his servant in the great work to which He has called him.

Notes on the Riviera.

By CHARLES COOK.

Going by Paris we reached Marseilles, where, in the cheerful hall of the "Sailors' Rest," we found our old friend Mr. Chas. Faithfull setting forth Christ as the only Saviour. I was glad to add my own testimony, and on the following night at a pleasant "at home" there, I gave a short account of prison work in several lands. A steady work is being carried on here, and as the hall is on the quay, outside friends get the benefit of the inside talk. The McAll Mission has a bright and flourishing branch here. I looked in on the Sunday afternoon and found a goodly company present; a lady stood at the door inviting in the passers-by, and literally "smiling them in." I also visited the "Sailors' Home," which is worked by the Church Army, and saw several nationalities represented by the men who were resting in the reading-room. Thankful, indeed, were we to see these and other bright spots in so dark a place; for who can paint the vice or picture the awful iniquities of this Liverpool of France? I had been told that the hospitals here were very badly managed, but could hardly believe that patients were left for many weeks without water being provided for them to wash with.

There is no Protestant hospital for men, and, in consequence, any British sailor would be taken to the hospital of which I am about to speak. I left the glorious sunshine behind me—such bright weather as we seldom see in England—and visited the sickening ward. One of the patients was a sailor, who had been severely injured by a fall. I asked him several questions, in answer to which he said: "I have been here seven weeks without being washed. I had my leg (which was broken) set, but as it was set wrong, it had to be broken again and reset. The wound on my head has never been seen to; it has festered, and after a long while healed up; I have to pay two francs and a-half a day for being here." These hospitals need a thorough examination, and where there are so many British sailors regularly coming, Protestant hospitals should be erected.

IN THE PRISON.

Entering several cells I saw the mattresses torn, the straw protruding, and the bed clothing not what it should be. The walls were covered with the marks of vermin, and worse, while cobwebs abounded. One expects these things in Eastern Europe or Africa, but it is a disgrace to France. There can be no supervision by the authorities. I was hindered in the work of distributing the Scriptures, but succeeded in supplying the so-called Protestant prisoners with the New Testament and the Psalms.

Leaving Marseilles we had a pleasant journey along the coast, everywhere distributing our New Testaments, which were gladly accepted by all—officials, villagers, and *gendarmes* alike returning us many a "*Merci, Merci.*" In due time Cannes was reached, and Mr. Webber, an old London friend, tells of good meetings here and in the neighbourhood. He is the Director of the McAll Mission in these parts. At Grasse, Mr. Webber has opened, on his own responsibility, a hall for the preaching of the Gospel, and is greatly encouraged by the gatherings, quite a number of Anarchists attending.

MONACO AND MONTE CARLO.

A "poisoned paradise" indeed! The plague spot of Europe! The cancer of the Continent! Bathed in glorious sunshine, beautiful for situation, breasting the azure waters of the Mediterranean, is seen this gem of the sunny South, and yet withal is noticed the trail of the serpent in this Eden of the Riviera. It is a strange mixing of physical beauty and human depravity—a commingling of the luxury and lust of the creature, with the handiwork and harmony of the Creator; a fitting illustration of the words of the poet—

> Where every prospect pleases,
> And only man is vile.

The Casino has recently been enlarged, extra rooms having been added, and there are now eleven tables in full play, which are crowded during the day as well as at night. It is calculated that each table realises from £1200 to £1500 per day for the benefit of the owners of the place. It is evident that the bulk of those who gamble must lose.

If one would look upon human nature at its worst, let him see the faces of those who attend this place: they all more or less wear the mark of the cursed gold fever. Women are seen in great numbers surrounding the tables, but many are old and haggard, without any sign of softness or womanly nature about them. Nothing but water is allowed to be drunk within the building, which has only once been closed during the past twenty-four years, the occasion being the death of the late Prince of Monaco. One instance of this intolerable nuisance has occurred within the last few days. A lady of some position and wealth attended the gambling-tables, where she quickly lost all she possessed in the shape of money; having an estate, this also, together with horses and carriages, was lost, and within an hour or two she had become utterly ruined.

A more solemn tragedy preceded this. A personal friend of mine, whilst staying in one of the hotels here, heard in the early morning a great noise in the room overhead, and inquired of a servant in the hotel what occasioned it. "We must never know anything," was the reply; "I cannot tell you." Observing that my friend was packing his bag preparatory to leaving Monte Carlo, she said, "As you are going away to-day, I will tell you; but do not repeat it. The lady in the room over this hanged herself, having lost all her money. I think she was a Russian." Neither of these cases has appeared in the papers, and every care is taken to hush up all such occurrences. The Casino is not the only means of gambling here seen. When wearied by the click of the roulette ball, or tired of the monotony of *trente-et-quarante*, many who are members of the gun club turn out into the open air, and take part with those whose object is the shooting of tame pigeons, which have been imported here in such small cages that when released to be shot at they have little or no power to fly away. A beautiful new white terrace has just been constructed right on the sea-front and splendidly turfed, and here may be daily seen Englishmen and others delighting in the ignoble sport of pigeon-shooting. By the papers I see that the first three winners are from England. As though this were not sufficient for the amusement of our countrymen, they are invited, by tickets distributed in all the hotels, and printed in their own language, to attend on certain evenings at ——, where "Cock-fighting and rat-killing will begin; and the evening will be closed by a boxing match."

WORLD'S WOMEN'S CHRISTIAN TEMPERANCE UNION.—An all-day Conference for Women will be held on Friday, May 6, at Memorial Hall, Farringdon-street, E.C., under the presidency of Lady Henry Somerset. Representatives of the leading societies of women, who are working for Christ, will give short addresses. There will be a public meeting at 8 p.m., when Lady Somerset will preside.

ON BEHALF OF THE BLIND.—The thirty-sixth anniversary of the day of special prayer and thanksgiving on behalf of the blind, observed by those who take an interest in Dr. Moon's system of embossed reading, will take place on the first Sunday, May 1. In a circular letter, Dr. Moon says:—"The numbers of those already taught are large, but we desire that many more should possess the great privilege of reading for themselves, particularly the Word of God, which maketh the blind to see Him who is invisible to the natural eye, but who is clearly seen by faith, and whom to know is life eternal. It is encouraging to know that thousands of the blind, through the reading of our books, have found Jesus. Our library for the blind is now large, and the books various. Twenty-two new works were added last year, making 752 volumes to be had in my type, which has been adapted to 419 languages and dialects, and in each of these the Lord's Prayer, or some other portion of Scripture, can be had for the use of missionaries in foreign lands, as a first lesson for teaching the natives to read." Further particulars of the work may be had on application to Dr. William Moon, 104, Queen's-road, Brighton.

CHRISTIAN PROGRESS IN PERSIA.

Rev. Dr. Bruce writes from Julfa, Ispahan, Persia:—From the Punjaub to Mesopotamia, and from a line drawn from East to West, through the centre of Persia and Afghanistan, to the borders of Arabia, the C.M.S. Mission at Julfa, Ispahan, is the only agency for giving the light of the Gospel to the peoples of this vast region. There are not many places in it in which it would be possible for European missionaries to reside at present. In Mohammedan lands we can only reside in cities where there are non-Mohammedan native residents. There are three such communities in Persia, viz., Oriental Christians, Jews, and Parsees. The itinerating missionary can travel without let or hindrance and preach the Gospel everywhere in Persia.

We have had during the last year more signs than ever before that God is opening a door for the Gospel. There has been a great increase of British influence and an opening up of the country by various merchant companies. The improvement among the Armenian Christian community, socially, morally, and religiously, has told upon the Moslems, and made them desirous of availing themselves of the blessings of western civilisation and education. The power of the Moslems has been greatly broken. Until lately the Mohammedan boys were not allowed to attend the Mission School; now we have about 30 of them in attendance. The Mohammedans who formerly connected the idea of Christianity with the worship of images, and saints, and drunkenness, have now learnt that there is such a thing as a pure form of Christianity, to which these evils are as abhorrent as they are to their own faith.

There is also a remarkable and most blessed work being carried on by the missionary of the Jews Society (Mr. Noorallah) in Ispahan. Some months ago I had the privilege of entertaining a considerable number of the Rabbis and head-men of the Jews. They came at their own request, and spent the night as our guests with the hope that they would convince us that the Messiah had not come. One of the most noisy and bitter opponents of the truth that night was A. D., a head-man whom I had known for many years. If there was a Jew in Ispahan of whom I had less hope than of any other that I should ever see him as a humble suppliant at the feet of Jesus of Nazareth, it was A. D. He paid me a long visit yesterday, and I bless God for the change in him. On the night mentioned he said, after our discussion was over, "If God spoke from heaven and said the Messiah was come, I would say He was a false God." He now openly professes his belief that Jesus is the true Messiah. He says he has not been convinced by what any of us said to him, but by the word of God itself, especially by the prophet Jeremiah. What first struck him was the similarity between the sufferings of Jeremiah and the hatred shown to him by the Jewish priests and the same phenomena in the life of our blessed Lord. There is a grand opening for a school among the Jews of Ispahan. Mr. Noorallah has a small school of forty-five boys, but he has no proper accommodation for them, nor any funds to carry it on with. I know of no work more worthy of support than this, and earnestly appeal to those who love God's ancient people to come to the help of our brother.

Our great desideratum at present is a medical missionary for Ispahan. We earnestly ask all who are jealous for the glory of Jesus in these lands to pray that God will choose one out of the many Christian medical men in England, and thrust him forth into this grand field.

Evangelistic Hall for Jerusalem.

Rev. A. Ben-Oliel writes to us from Jerusalem:—"The need of an evangelistic hall in Jerusalem, where non-Episcopalians may worship God, and testify against the errors and superstitions of Latins, Greeks, &c., has for long years been deeply felt by thousands. Having recently called attention again to this most anomalous fact, one of the Lord's stewards writes to me: 'This is not as it should be. I would like to have the privilege of purchasing the ground, and also contributing towards the erection of the building.'

"I hasten, then, to invite the co-operation of Christian men and women of all denominations. The need of such a hall is very urgent, and I hope to be in a position to commence building so soon as I can procure the requisite firman from the Porte. Recently, at the request of the Jews themselves, I commenced a course of lectures on the Messianic prophecies and their fulfilment in the Lord Jesus."

FROM DR. J. G. PATON.

Writing to a friend in London, Rev. Dr. J. G. Paton, the "Apostle of the New Hebrides," says:—

Mrs. Paton has been laid low for a time under a severe attack of influenza, but she is now recovering, though it has left her very weak. Our family are all well at present. The two eldest sons are preaching the Gospel with acceptance; the third is about to enter upon his Divinity course here; the fourth and fifth are making gratifying progress. We have ample cause to praise God that they all give evidence of trying to love and serve Jesus Christ. Avowedly they are all preparing to become missionaries in the foreign field, and I hope nothing will ever draw them away from that purpose.

Our mission work prospers encouragingly, but white traders, especially French, German, and American, are now doing all they can to demoralise the natives by the introduction of their vices, and pushing the sale of intoxicating drinks and opium. By our advice, the Christian natives generally keep away from the traders and the drink, but over forty thousand poor heathen are sad sufferers by it and them. Report says that the natives of Santa lately threatened one of our missionaries, and murdered three traders. The missionary told them he would leave by the first vessel that called, whereupon a large number urged him not to leave, as the trouble would soon pass by.

Let me say that your boxes have been of great value to us in clothing our poor heathen, and supplying Christian natives on Aniwa with clothing, writing-paper, pencils, belts, scissors, &c. But the strong stuff and grey calico, torn up into two-yard lengths for kilts, was most of all valued by the men, who wear a striped or crimson shirt and two yards of cloth round the body as a kilt; and the women and girls also rejoiced over about three yards each of the print and lighter material for short gowns. We have exposed the evils of the Kanaka labour traffic till our Blessed Lord has led to its suppression in Queensland, and among British subjects on the islands; but Americans, Germans, and French yet carry it on in New Caledonia, Fiji, and other places. We hope soon to get it suppressed in all these places. It has been a terrible curse to our islanders, and carried off over a third of the population of our group.

I praise God for using the humble record of my life to deepen the interest of many in foreign missions, and for leading so many in Britain voluntarily to send money help to me. I offered first £200, and then £250, to any of our Presbyterian Churches or Sabbath-schools in Australasia that would get and support a missionary on our islands. The New Zealand Church has undertaken to support two—a medical and a ministerial worker. So I have given that church £500. Another congregation, in Victoria, has undertaken to support an additional missionary also, so I gave it £300 to help in paying passage, getting new house and boat for him, and meeting the expenses of opening a new station on a heathen island. Besides this, I am supporting three other missionaries, new men and their wives, added to our Mission since I was home, and by money sent me by the Lord's people; by my book I hope soon to be able to add another. Of course, I pay them through the Victorian Church, and if I were taken away it would feel morally bound for their continued support in the Mission.

One of our islands is called Lepers' Island, because of skin diseases, from which the natives suffer all through the group; but I do not know that as yet we have any real lepers there, though the disease in question is loathsome and resembles it. Our islanders suffer from many skin diseases; but after they become Christians, their changed and cleanly habits improve their health, and free them considerably from such diseases, except elephantiasis, from which many suffer much until they die with it.

MISS GUINNESS, after spending four years in China, is returning home. She has for some months been engaged upon a history of the China Inland Mission. The province of Honan, in which she hopes ultimately to labour, seems now to be opening up to the Gospel.

RESIGNATION OF PASTOR W. F. GOOCH.

(From a Correspondent.)

The step which Mr. Gooch has taken in severing his connection with Chatsworth-road Baptist Church and in being about to start, as now seems likely, an undenominational work in the Norwood district, is one which has excited keen feeling over a considerable area. For my own part, I am not surprised at the step Mr. Gooch has taken; though, out of regard to the distinguished use the Lord had made of him in the pastorate at Chatsworth-road, many of his friends kept hoping that the day of severance might be indefinitely postponed.

It is a serious matter when a thoroughly effective pastorate is closed. It means a great breaking up. The question, What is to become of the sheep? becomes in these mixed times a serious one to answer. For denominations are not now organic wholes. Between such a pastor as Mr. Gooch and many who serve under the evangelical flag there is a vast gulf. If the cause of Mr. Gooch's action were probed to its foundation, it would probably be found that he seeks freedom from all denominational fetters, chiefly on the ground that down-grade sentiments are suffered to act as a leaven within the organized churches, and thereby put an entirely different complexion on denominational progress.

Viewed from this standpoint, the step in question raises serious thought in the minds of the discerning. There can be no question that in all the churches the number is steadily growing of those who perceive that the day for denominational glorying is quite past, and to whom, henceforward, ministry will be undenominational in spirit whatever it may be in form. It was so with the late Dr. Saphir, who was often heard to say "I am sick of the churches;" it has been so with Mr. Gooch for many years.

It would, I think, be an error to suppose that Mr. Gooch elects to take an undenominational place because of any personal grievance in relation to Chatsworth-road Church. Humanly speaking, Mr. Gooch's pastoral position was an exceedingly strong one. There was no attempt to oust him; no expressed wish on the part of anyone that he should resign. He was strongly entrenched in the affections of the people to whom he ministered, and nothing was less desired by them than the severance of the pastoral tie.

It ought distinctly to be understood that so far as the subject of ordinance is concerned, Mr. Gooch is as much a Baptist as ever he was. While renouncing every denominational interest, he keeps to all the truth he has hitherto held. In his judgment the time for confederacy is past and the need of individual witness-bearing is accentuated. Hence Mr. Gooch prefers to stand apart and to serve the Church of God unhampered by the limitations that necessarily inhere in any religious organisation. The thought has been long maturing in his mind; and now that the die is cast, may the Great Head of the Church make him no less useful outside the denominations than he has been within their borders!

Among Anarchists in France.

La Guillotiere is the name of the workmen's quarter, and the abode of the Anarchists, in Lyons. A central spot in it, where many streets meet, is termed the "Place du Pont," and close by is situated the McAll Mission-room.

Next door to the mission-room is a confectioner's, the lease of which has just run out. I have received a most urgent appeal from the director of the Mission to procure this shop for his work, so as to enlarge the hall, which contains at present about 150 seats. The additional space would afford one hundred more sittings, and a long-wished-for room for the lending library, prayer, committee, and other work.

The proprietor has reduced the rent to forty pounds a year, taxes included, if taken immediately, for a term of from four to six years; and a donor has offered one quarter of the sum. I may say from a year's experience in Lyons that no better site for a room could be had, and that the evangelists at work are genuine, earnest men. It would be a pity to allow this opportunity to slip of giving them so many more hearers in the midst of such a neighbourhood.

The temperance work in that quarter has taken well, and a few days back a meeting was held at the "Salle Rivoire," the rendezvous of the Anarchists, and though rather noisy from the number of them present, they were, writes a correspondent, "touched to the quick."

I shall be happy to correspond with any one on this subject. B. Geeenn.

7, *Wilmington-square, Eastbourne.*

KURKU MISSION, CENTRAL INDIA.

In October, 1889, two young ladies, Misses Sharp and Roberts, went out to join, in Central India, the family of Rev. A. Norton, who for twelve years previously had been labouring, with some interruptions, among the Kurkus—one of the oldest aboriginal tribes in India, and chiefly to be found, half-naked and half-civilised, in the wild jungles of the hills in the Berar and Central Provinces.

By-and-by, Mr. Norton, being compelled to leave India, requested these sisters to carry on the work, until reinforcements reached them. A few months later, a married missionary, Mr. Fletcher, his wife, and Miss Meadows went out from Jabneel Training Home, Drayton-park; while last autumn three fresh missionaries followed—Miss Raine and Messrs. Drake and Hook.

These are now carrying on work at Bhaisdehu and Ellichpur, the old royal city of Berar, and another station is being opened at Jhallar, between Bhaisdehu and Betul; whilst the fourth station, Bithron, the "House of Song," at Khamla, is situated about three thousand feet high in the Gawilgarh hills, and has up till now only been used as a sanitorium station during the hot season, since no Pundit would go up and stay in that wild and lonely place with the missionaries, as tigers, bears, and other wild animals are found abundantly there.

The workers of the Kurku Mission do not receive any guaranteed salary, going out on the understanding that they will live as simply as possible, consistent with due care. In this way the expenses of the work have been comparatively very small. All information may be obtained from Rev. A. Müller, Jabneel Ministry Training Home, Drayton-park, N.

The Council are about to send out an older, married missionary, to act as leader of the eight labourers in the field, and if the Lord grants the means, this will be done next autumn. It would involve the fitting out, in the simplest possible way, of one of the stations as centre and basis for the whole work. Two more young men hope also to go with him.

SPRING.

The gladsome morn, the crystal light,
The pure, warm air so bright and clear,
The tender green of daintiest shade
Which from the hedgerows doth appear,
The scent of violets newly blown,
The happy lark on joyful wing,
Are calling in a spirit-voice,
"Rejoice! rejoice! for it is Spring."

In pink and purple, gold and white,
The crocuses and snowdrops bloom,
And speak of resurrection joys
Which cast the shadows from the tomb.
Our footsteps have a lighter tread,
A nameless rapture round us floats,
As here and there the birds we love
Refill the air with warbling notes,

And verily, "the light is sweet,"
From dawn's first ray till day is done;
And 'tis most pleasant, gracious Lord,
To look upon thy glorious sun.
Above, beneath, o'er landscape fair,
With thankful hearts we gaze around,
And see again, O God of love,
The year is with thy goodness crown'd.

Thy sheltering hand hath kept the earth
Through hurricane and chilly blast,
Its richness slept beneath the sod,
Until the storms were overpast;
Now gone the gloom of winter hours,
And hushed to rest the loud wind's moan,
It bursteth forth in gratitude,
To yield Thee gladly back thine own.

The fairest flowers their fragrance pour,
An incense-offering, Lord, to Thee;
To Thee the lark is winging up;
And all the full, true harmony
Of whisp'ring winds, and rustling trees,
And rippling streamlets, glancing bright,
For ever in a mystic tongue
Proclaim thy wisdom infinite.

And we thy children, in thine eyes
So far more dear and prized than they,
Would gather round thy sacred throne,
And deeper, nobler homage pay;
Yes, blessed Father, we would raise
The sweetest anthem love can bring,
To praise thy mercy and thy might,
O bounteous Giver of the Spring.

Caroline Thorpe.

OBITUARY.

MISS CROSSLE, DUBLIN.

Many will have heard with regret of the death of Miss Crossle, whose active presence was, for some years past, felt in Christian work in Dublin. It was the great joy of her life to be used in her Master's service; she dedicated herself of late to the "Irish Railway Mission," and started a branch of this "Mission" in Dublin. On Thursday last she received the call "to depart and be with Christ." During the past few months she has been laid aside, during which time she was calm and peaceful, testifying for her Master.

MR. E. WESSON OF RIO DE JANEIRO.

Many will hear with deep regret of the death, from yellow fever, on March 20, of this devoted young labourer, who went out in July, 1890, to labour among seamen. A missionary writes: "This untimely death has come to us all as a great shock, for he had made himself greatly loved by his quiet unassuming manners and consecrated Christian life. His work in his Mission was most important and useful, and certainly his zeal for the Master has been an inspiration to us all. His life was most unselfish, and his earnest desire to help others led him to offer his services as nurse to some people who had yellow fever, with the sad result that his own life has been lost....We buried him this morning (March 21) in the English Churchyard. There were only a few present, as the news of his death had not reached very far. The Methodist minister and a Presbyterian missionary conducted the service. His most intimate friends and one or two sailors were present, and he was tenderly and lovingly laid to rest. Some day we shall see that pain-racked, tired body arrayed in all the beauty of the resurrection morn, triumphant and glorious."

WORK FOR LEISURE HOURS.

In 1868 the Braille system of embossed printing, though known to a few isolated blind persons in England, was almost unknown in our institutions for the blind. The system has now been adopted in almost every institution in the civilised world, with the exception of some institutions in the United States.

The work of producing books is carried on by the British and Foreign Blind Association in the following way. About two hundred volunteer writers, mostly ladies, are engaged in writing out the first Braille copies, and about sixty-five blind persons are regularly employed in making from these the number of copies needed. The Bible is no longer the sole book accessible to the blind. Hundreds of standard works are supplied to various libraries, and well-organised management brings them within reach of the reading blind in all parts of the Kingdom. A blind child in a Board School can now read from the same book as its seeing companions.

The number of the volunteer writers of the first copies may seem large, but the work is slow, and twice that number would not be too many. It is easy to give money, but it is quite another thing to take the trouble to learn to write correctly in the Braille type, and, having done so, to devote considerable time to transcribing the books needed. The great encouragement to these volunteers is the usefulness of their labour; for the blind writers who multiply the copies are poor, and thus obtain employment and add materially to their slender means of living.

It is important that those who undertake to write for the Association should send all their work to the office, 33, Cambridge-square, London, W. The object of this rule is to secure uniformity in Braille writing, it being carefully corrected before further copies are made, and to have sufficient work for the blind copyists, who thereby earn their daily bread. The Association undertakes to supply the institutions with properly-written books at about the cost of the binding and of the paper which they contain. Those who wish to help in this good work have only to apply to Mr. G. R. Boyle, at 33, Cambridge-square, W., who will fully explain the mode of operation.

The memorial to be raised in honour of the late Dr. T. R. Armitage is to take the form of a permanent endowment fund for the Association which has done, and is likely to continue to do, so much useful work, and in which he was so deeply interested. Standard and educational works are to be provided at a cheaper rate, and the progress of Braille literature will be materially helped forward.

K. P.

PEACE OF SOUL.—It is of the utmost importance that Christians should be happy. The joy of the Lord is your strength. Depression is a leak through which the soul's peace wastes itself drop by drop. Peace is the condition of a healthy soul, and when it is broken it should cause deep concern. Some speak lightly of a believer's comfort, but God thinketh not so, for he cries, "Comfort ye, comfort ye, my people!" Losing peace, the believer loses the spring and enthusiasm by which he runs unweariedly in the way of the Commandments, and the heroic valour by which he leaps over the wall of difficulty. He is but half a man who is habitually a downcast man. Our Lord would have his joy fulfilled in us that our joy may be full.—*Spurgeon.*

THE LORD'S SUPPER.

A "Manual for the Holy Communion," entitled Let us Keep the Feast, is published by *Messrs. Macniven and Wallace*. The little book contains a considerable amount of instruction, and many devout and helpful suggestions in connection with the ordinance of the Lord's Supper. With its aim and much of its contents we are in hearty sympathy. It is written chiefly for Presbyterians, to whom some of its statements that seem to us obscure and doubtful may be perfectly clear. Here are a few sentences to which we desire to give emphasis:—"The first and simplest aspect of the Supper is that of a personal memorial."..."Not in any sense as a sacrifice, but as a memorial of the one all-sufficient Sacrifice...we partake of the outward signs which we can see, and thus realise more fully than in any other way his body broken and his blood shed for us, which we cannot see" (pp. 57-59). Equally clear is the author's statement as to the significance of the emblems used. She sees in the words and actions of our Lord a "full and simple explanation of the great fact of the Atonement, and a memorial of his voluntary Incarnation (He took), his violent death (He brake), and his vicarious Atonement (for you)." All this is excellent, and was never more needed than now. The officiating priest has no place at the Table if the ordinance retain this simple character.

But as we read further it appears to us that the ordinance loses much of its simplicity. To the Scriptural names for this feast are added "The Eucharist" and "The Sacrament." To the first, which represents the Supper as a thanksgiving, no exception need be taken, though we believe that truth would be advanced more surely if we kept to Scriptural terms. The other word is more objectionable. It is taken, this author tells us, "from the Latin word *Sacramentum*, which originally meant anything sacred, and was used especially of the oath of allegiance by which the Roman soldier bound himself to obedience." We do not agree with the author that this term, though unscriptural, is "most appropriate and descriptive." In our judgment it provides for the introduction of priestcraft. An oath requires some one to administer it, and it becomes easy for the presiding minister who administers the oath to regard himself as an officiating priest. Error would have had a more difficult course if New Testament terms had been adhered to.

We cannot help the conviction that the author has more than once been betrayed into the utterance of words that seem to teach sacramental efficacy. Here are examples:—Justification and sanctification "are the gifts bestowed in the sacraments, and all those who have received the outward sign of baptism are invited to come to the Lord's Supper to show forth their acceptance of the great spiritual blessings therein signified" (page 74). Which end of this sentence is true—the latter, which sees in the ordinance only the signs of spiritual blessings, or the former, which affirms that the "gifts are bestowed in the sacraments"?

"We do not go to the Sacraments because we are worthy and fit, but because we know that we are sinners needing to be washed in the precious blood of Christ, needing to be clothed in his righteousness, needing to be strengthened with his might in the inner man, and remembering that the sacraments are his own appointed means to these ends" (page 92). We hope we do not misjudge the writer, but it does appear in this paragraph as if the Sacraments occupied the place of Christ Himself.

We turn from this book, with some measure of disappointment, to the sermon entitled The Ordinance of the Lord's Supper, and preached at Belgrave Chapel by Rev. Marcus Rainsford (Jno. Hoby, 2d.). Although the word Sacrament, to which we have objected, occurs here also, yet the teaching seems to us to be much more simple and clear. Referring to our Lord's institution of the ordinance, he says, "He by no means intended it, or appointed it, as the 'chiefly effectual means' and channel for quickening dead souls, or justifying, or sanctifying, or saving those who partake of it" (page 5). This language reads like a direct contradiction to that of the author quoted above. We believe that Mr. Rainsford is right.

We give the substance of an important paragraph, too long for quotation, which denies that our Lord or his Apostles ever taught sacramental efficacy. "Can it be conceived possible, if they did so, that never on any one occasion do they urge the use of this 'chief means of grace' on the churches? that in enumerating the gifts of the ascended Saviour for the edification of his Church no allusion whatever should be made to the importance of 'Sacramental grace' or the intervention of a 'sacrificing priesthood'?" And after pointing out how few are the Scriptural references to the ordinance, the paragraph closes with the question, "Does not this remarkable silence contrast strongly with present-day teachings on the subject of 'Special Grace Communicated at Holy Communion'?"

We commend Mr. Rainsford's little pamphlet as an important and necessary corrective of the erroneous and dangerous teaching that prevails.

CONSUMPTIVES' HOME, AUSTRALIA.

Dear Sir,—You were good enough to insert in your columns a letter from Mrs. Varley in regard to "the Consumptive Home" at Echuca, situate in a dry and healthy climate, about 160 miles from Melbourne. My object in writing is twofold. First, I ask your influence to check the tendency to send advanced consumptive patients to Victoria. Numbers of these simply go out there to die. I can understand how often medical men are at a loss to know what to advise, and friends ask whether a sea voyage would not be good, &c. In this way hundreds are recommended to go, and are sent to the colonies. Now, the fact is, that they should either have gone much earlier or not at all.

It is really a serious question. In loneliness and poverty many of those thus sent to the Australian colonies pass their latest days. Not seldom do they die amid great poverty. The Consumptive Sanatorium at Echuca, which Mrs. Varley and Mrs. Sergeant were instrumental in opening, about two and a-half years since, is the only one of the kind in Victoria.

The people in Melbourne say, and not without reason in some cases, "It is too bad to send English consumptive patients to us, when it is known that death is but a question of a few weeks or months." There is force in this objection, and if my letter leads to more care at the hands of the medical profession and the friends of the consumptives themselves, it will not have been written in vain.

Having said so much, I would add that there are sure to be those who, going to the dry heat of Victoria in the early stages of pulmonary and cheat affections, will derive great benefit. Many who were weak, and ready to develop dangerous symptoms in England, have become strong and vigorous in the colonies. Beside this, we cannot admit that where suffering is we have the right to close our eyes to the fact, from whatever cause that suffering may have arisen.

Acting upon this principle, the ladies to whom I have referred were enabled to open the Consumptive Sanitorium at Echuca. During the two and a-half years it has been opened, about ninety patients have been received. A goodly number have recovered, many have been greatly relieved, whilst others have been won for Christ, and have passed away from us amid the care and love of Christian workers in this valuable sphere.

Fully one-half of those received were affected before they left England, so that the Institution is more English than Colonial. On this ground, I seek for these suffering ones the practical sympathy of some of those who are "stewards of substance." About one-half of the patients have been received into the Institution without any payment whatever. The gratitude of these sorrowing and lonely ones has been most touching. Others have paid from ten shillings to about one pound per week, according to their ability. The rent of the large and substantial house is £100. It stands in its own grounds, and could be purchased for about £1000. I should be grateful indeed if this letter should lead either to the purchase of the house or to the assistance of this valuable "Home." As I have shown, it is quite a voluntary work, sustained by prayer and effort. It is really more an English than a Colonial institution. About twenty beds are made up, and applications pour in upon Mrs. Varley, who acts as hon. secretary. The members of committee are resident in Melbourne. I shall be glad to forward to the treasurer, Mr. Kemp, of Melbourne, any help sent.

Henry Varley.

Ratcliff Strangers' Rest.

On Monday week a meeting was held to bid Godspeed to Miss Granger, who has sailed for Zanzibar to join Mrs. Hadland, already there. The same evening at the Strangers' Rest in the Highway a large number of sailors of many nationalities were gathered at tea, when, at the suggestion of a visitor, the question was asked: "Are sailors still drugged and then robbed in this neighbourhood?" The reply was unanimous, emphatic, and startling. "Yes," cried the company in one voice. One sailor and another described how, quite recently, he had been stripped of his clothing and money whilst insensible. "It is a common occurrence," said one: "and if a homeward-bound man puts himself in the way of drink he is sure to be robbed."

After tea an open-air meeting was held with perfect success. The North Evangelistic Choir sang, and an adjournment into the "Rest" took place, where meetings were held in right earnest and the presence of the Lord realised.

REQUESTS FOR PRAYER.—Services by Major-General Synge, at Soldiers' Home, Dorchester, from April 23.—By Rev. W. H. Broad and Mr. J. Burnham, at Chiswick Mission Hall, from April 24 to May 1.

EVANGELISTIC MISSION.—A special eight days' mission has been conducted at Bedeston Conference Hall by Mr. Wm. Grove. Great interest has been shown, and on every evening some have professed to receive the Gospel of their salvation. This was particularly the case on Sunday week, when there was a much-increased attendance, and several confessed Christ.

The Book World.

The Hidden Hand. The enlarged edition of this exposure of the errors of Rome has reached its 43rd thousand. We are informed that copies may be had at half-price for distribution. (3d. *Marshall Brothers*, 10, *Paternoster-row*.)

A Missionary Service of Song, narrative by Rev. C. A. Davis, music arranged by John Burnham, has been issued by the *Sunday-School Union* (4d.). These ringing strains and telling words will doubtless help in stirring many to fresh missionary interest.

Leaves of Memory. By Elizabeth Cowell. (*Seeley and Co.*) A little volume of poems suggested by various circumstances. Scenes in France, India, and England are depicted in delicate verse by one who exercises the combined faculties of observation and imagination.

Five Words is a daily text-book, having this special feature, that the excerpts from Scripture are only five words in length. The selections have been made with care, and, though so brief, the "texts" are remarkable for spiritual compass and weight. (1s. *Partridge*.)

The Nursing Directory for 1892 is a very useful manual of reference, giving lists of nurses in London and the provinces, with details as to their qualifications. Information is also given regarding the various training schools for nurses. (5s. *The Record Press, Limited*, 376, *Strand, W.C.*)

Charles Haddon Spurgeon fitly finds a place in the series of "The World's Workers," published by *Messrs. Cassell and Co.* (1s.). The biographer, Mr. Holden Pike, has had the advantage of long and intimate association with the illustrious deceased, and tells the now familiar story in an interesting way.

The Church Missionary Society has published a series of African Sketches; or, Uganda and the Way Thither, by Bishop Tucker, with introduction by Rev. H. E. Fox. (2s.) Beautifully printed on fine card, these illustrations of mission life and work will be valued highly by those who follow the progress of the Gospel in Africa. Sarah Geraldina Stock supplies brief notes on the sketches.

Making the Most of Life. By J. R. Miller, D.D. (*Hodder and Stoughton.*) This is a very wise, helpful, and stimulating book. Every page is bursting with pregnant thoughts and suggestions bearing on the every-day practical life of the Christian. It is a book for the closet, for the family, for the Church, and for the market-place. The literary style is clear and terse; the matter is as good as the style.

Booklets.—With the title, All the Counsel of God, Dean Lefroy's very instructive paper read at the recent Islington Conference has been published as a shilling booklet by *Messrs. Nisbet*. Acquaintance with present-day speculations and fallacies, and a strong grasp of the truth, with much vigour in its enunciation, characterise the pages The Greatest King in the World, by E. P., is a Scriptural meditation on the glories of Christ. (1s. *D. B. Friend and Co., 77, Western-road, Brighton.*) St. Paul: A Study, by Prebendary Gordon Calthrop, contains several thoughtful and instructive addresses delivered in St. Paul's Cathedral. (1s. 6d. *Home Words* Office.)

The History of My Life. By the late Right Rev. Ashton Oxenden, D.D. (5s. *Longmans, Green, and Co.*) This short, chatty autobiography will pleasantly remind numbers in England and America of the good Bishop so lately taken home. Old school and college friends will enjoy the earlier chapters; old parishioners will read with interest the pages on Barham; but the sketches of Canadian life and the organisation of the Canadian Church form the pith of the book. Not least important are the closing remarks of one who surveyed with the calmness of age, the experience of two continents, and from a Scriptural standpoint, the general effects of Romish and Protestant doctrines.

Elizabeth Gilbert, and Her Work for the Blind. By Francis Martin. (2s. 6d. *Cassell and Co.*) It is now an established fact that the blind need not be wretched; they can learn much, impart much, and, in no cynical sense, enjoy life. But sixty years ago no such views were held. How the mighty and blessed change was effected—first in public opinion, then more slowly in private and public action—these interesting memoirs help to show. Oxford has reason to be proud of the Bishop of Chichester's blind daughter, whose believing prayers and ceaseless labours did as much, and in a less enlightened age, for our sightless fellow-creatures as the more noted Dr. Moon has effected in our own. The first sowed, the second watered, and God has given the increase.

Woman's Influence in the East as shown in the noble Lives of past Queens and Princesses of India. By John J. Pool, late of Calcutta. (6s. *Elliot Stock.*) Here are over a score very readable stories—a few of them more or less mythological, the remainder authentic history. The Zenana Mission work of recent years has proceeded on the precise conviction which this volume illustrates, that though invisible to the outside world, the women of India exert a powerful influence, first in the family, and then in society at large. There are painful as well as pleasing episodes in the book, and Christian readers will rise from its perusal more and more persuaded of the imperative duty to evangelise all ranks of India's women. Sir Lepel Griffin, in a somewhat controversial introduction, seems to doubt whether Indian women will ever enjoy the freedom of their English sisters. He declares that though the women of the East are not so much *en evidence* as those of Europe, "their influence within the legitimate circle of their domestic relations is quite as great, their manners are as good, and their morality is as high."

The Secret of Holiness. Rev. Samuel Garratt, M.A., has published *(Pawsey and Hayes, Ipswich.* 1d.), under this title, a sermon preached lately in Ipswich on certain developments of modern teaching as to holiness. He fully agrees with those who are seeking the deepening of spiritual life in their description of the unsatisfactory state of much of the Christianity of the day, but adds that he sees the strongest possible objections to what is termed "consecration" or "second blessing." This "act of consecration" he looks upon as "man's method of doing God's work." Inasmuch as the evil deplored has its seat in the fact that many professing Christians have never been born again, Mr. Garratt insists that the remedy must be a coming in simple faith, as lost sinners, to Him who is able and willing to save. While, so far as Canon Garratt goes, we fully agree with him, we certainly cannot admit that he covers the whole ground, for whilst some have been converted at such conventions, many, whose previous Christianity no one could doubt, have received quickening, and evidently, as proved by life and walk, a very real blessing.

Studies in Leviticus.

The Five Great Offerings and their Law; or, The Divine Programme of the Redeemer and His Redeemed. By E. M. S. *(Marshall Brothers.)* This book is introduced by a commendatory letter from Rev. H. C. G. Moule, M.A., and a preface by Rev. J. Elder Cumming, D.D. Its principal feature is an endeavour to show that the various offerings not only typify the different aspects of our Lord's person and work, but that they do this in a definite historical progression. The first part of the Book of Leviticus is regarded as setting forth "The Divine Programme of the Redeemer," and the second part (from ch. xiv. to end) "The Divine Programme for the Redeemed." According to this plan of interpretation, it is argued that the different parts of our Lord's work, as well as his own personal characteristics, are presented in the types in the order in which they appear in the antitype. We cannot say that the evidence for this appears to be very clear, but Bible students will do well to consider what is advanced, and if unable to accept the main proposition of the book, they may yet find much help from its pages. The author (who is a daughter of the late Rev. E. B. Elliott, author of "Horæ Apocalypticæ") has evidently bestowed much pains upon the study of the subject, and writes in a deeply devout and thoughtful manner. In spite of continued attacks on the Old Testament, lovers of the Word of God will not cease to find a rich store of spiritual instruction in the Book of Leviticus, and any help to the understanding of its symbols and shadows will be welcome.

We are glad to observe some cautionary remarks in reference to certain expositions of the types which lead in a dangerous direction, although their advocates are scarcely aware of the fact. The subject is by no means free from difficulty, and this suggests modesty in the expression of different views—a characteristic which is pleasingly manifested throughout the treatise. To us it seems as if certain features, here regarded as consecutive, might more properly be regarded as concurrent, but Bible students must judge for themselves, and we think they cannot fail to be interested and profited by a perusal of this work. The interpretations of the various sacrifices, &c., are quite independent of the question of their order, and the one may, therefore, be accepted where the other is questioned.

Profit and Loss is the title of a striking Gospel address by J. Coates, of the Bible Carriage Mission, Landsea House, Ross, Herefordshire.

The Bible—Its Seeming Difficulties, by J. D. Smith, is a booklet which may safely be placed in the hands of young believers and inquirers. (1d. *A. Holness.*)

W. Wileman, 27, Bouverie-street, E.C., publishes several cheap and useful series of tracts exposing modern Romanising tendencies, and expounding evangelical Protestant truth.

Talks about Temperance is a booklet containing three instructive and earnest addresses, by Rev. Charles Bullock, B.D. It gives a portrait of Canon Ellison, to whom it is dedicated. (3d. *"Home Words" Office.*)

The Popular Guide to the Second London County Council is a very useful *Pall Mall* "extra." It gives full particulars of the polls, "mems" about members, and 120 portraits. (6d. *Pall Mall Gazette Office.*)

The Bond of Sympathy is an attractive booklet by Rev. Arthur Finlayson. It should bear a message of comfort to many, and maybe its pages will point some to the Great Sympathiser. (1d. *J. A. Mack, 28, Paternoster-row.*)

What the Society of Friends Believes, and Why. An Address by William J. Sayce. 2d. *(E. Hicks, jun., 14, Bishopsgate-street Without.)* This is a booklet which will interest many outside the community to which the author belongs.

Mr. Holness has added the life story of Mr. Spurgeon to his attractive series of memoirs of mighty men. Written by James T. Allen, this penny booklet, entitled The Man and His Wonderful Messages, should have many readers. (In cloth, 6d.)

The Glories of Christ, illustrated by the Tabernacle in the Wilderness. (3d. *Holness.*) This booklet by H. F. Witherby, is full of teaching of the highest importance. It has already had a large circulation, and is worthy of recommendation to all Bible students.

The Reformatory and Refuge Union, 32, Charing-cross, S.W., has issued the fourteenth edition (enlarged) of The Classified List of Reformatory, Preventive, and Child-saving Institutions (1s.). Philanthropic workers will find it a very useful book of reference.

Messrs. Partridge have published some very attractive intaglio texts. The Lighthouse (4d.), and Homeward Bound (9d.) series are specially suited for the walls of mission-rooms, selections from God's Word being given in silvered letters on illuminated cards.

The Christian Covenant. A Summary Exposition of the Church Catechism, by Rev. James Silvester, M.A., of Bath, is a model booklet of its kind. Evangelical members of the Church of England will find their own views well and succinctly expressed. (3d. *Nisbet and Co.*)

Memoirs of Mighty Men is an admirable series of illustrated books issued by *Mr. Holness*. So far ten have been published, at one penny each in paper covers, and sixpence in cloth. Colporteurs and others will find these very acceptable to young and old, and they well deserve a wide circulation.

In A Plea for District Teachers, James Maclean, Coleraine, urges that a systematic effort should be made by every branch of the Church of Christ to teach the Gospel to the people in their own houses. We trust the pages will have the careful and prayerful study they deserve. (1d. *J. and R. Parlane, Paisley.*)

The Authority of Christ in the Criticism of the Old Testament. By Jonathan Seaver, M.A., vicar of St. Mary Magdalene, Peckham. A pamphlet embodying much thought and research, by one who is a loyal disciple of Christ, as well as a friend of true learning. (6d. *Cooper and Budd, Highstreet, Peckham, S.E.*)

Books Received.

From *Elliot Stock*. In Christ's Country: Notes of a Visit to Judæa and the Holy Places. By Samuel Home, LL.B. *Edward Stanford, Cockspur-street, W.*—Tanganyika: Eleven Years in Central Africa. By G. C. Hore. (7s. 6d.)

From *C. H. Kelly*.—Parson Haedwork's Nut, and How He Cracked It, by Rev. W. Wigley Haughton (2s.). From an Indian Zenana. The Story of Lydia Muttulakshmi. By Rev. W. H. Jackson Picken. (1s.)

Personalia.

Rev. W. F. Moulton, D.D., has sailed for America to represent the Wesleyans at a conference at Omaha.

Dr. W. M. Taylor, of New York, recently had a slight attack of paralysis, and a period of rest has been prescribed for him.

Rev. E. H. Ellis, so well known for his work at Dalston, has had remarkable encouragement since his settlement in Melbourne.

Rev. A. T. Pierson, D.D., announces that he expects to sail for America on June 4. Nothing has as yet been settled with regard to future movements.

Rev. Max Christlieb, son of the lamented Prof. Theodor Christlieb, of Bonn, expects to sail next year for Japan as a missionary.

Dr. Baedeker has been staying for a few days at Berlin. After visiting other German towns, he hopes to arrive in England by the end of the month.

Rev. John Gritton, D.D., has, we learn, resigned the secretaryship of the Lord's Day Observance Society. Rev. F. Peake has been appointed his successor.

Mr. Robert Bilke has just celebrated his silver wedding, and the friends at the three halls, though mostly poor, raised £12, which they presented as a token of love and thanksgiving.

Mr. Josiah Nix intends visiting the Epsom races as in recent years; the date being May 30—June 1. Workers will be welcome, and prayer is desired that the testimony borne among the vast crowds of pleasure-seekers may again be blessed.

Mr. Shuldham Henry, we are sorry to hear, has been laid low during the last fortnight with a very severe attack of influenza—the third in ten months. He is staying with Mr. John Morley, Upper Clapton. Prayer is asked for his restoration.

Rev. W. J. Macdonald, of St. Brycedale's F.C., Kirkcaldy, who recently preached at the Regent-square Church, London, is to receive a call to the pastorate of that congregation. In Kirkcaldy he succeeded Dr. Stalker, who is to be invited to Marylebone Presbyterian Church.

Dr Angus.—At a committee meeting of Regent's-park College, Dr. Angus intimated his intention to resign his position as president. It is now nearly forty-three years ago since he retired from the secretariat of the Baptist Missionary Society to enter upon the duties of his present post.

Dr. Frederic Godet, of Neuchatel, says the correspondent of *The New York Evangelist*, has all the enthusiasm of a young man of twenty. He is working on an Annotated Bible and on his Introduction to the New Testament. Though controverting what he holds as heresy, he is entirely free from the *odium theologicum* of the olden days.

Krikor Beheanilian.—This young Armenian is now studying at New College, West Hampstead. Born of Christian parents, in Marash in Cilicia, his heart was drawn at an early age towards the ministry. He came to England with slender means, and was eventually helped into the New College, from which, after completing a three years' course, he expects to go forth as a missionary for Cilicia. He has gained some friends in London, who may be expected to help him in the promotion of his life-work.

NOTES ON DAILY READINGS.

SUNDAY, APRIL 24.—GENESIS V.

As the previous chapter tells of the course of the world, so this tells of the line of the sons of God, of which every age has had its representatives. Side by side with the broad current of worldliness, there has been the rivulet of grace. Putridity and salt; disease and antiseptic; darkness and light. Of which class art thou? Amid the names of these buried generations, as we tread this ancient cemetery, there is one which arrests us, as it tells of Enoch who walked with God. For fifty centuries that name and epitaph have stood to teach how immortal goodness is. When the great achievements of science and art are almost forgotten, the names of those who walked with God shall shine as the stars for ever. We can only walk with God by taking every single step on life's pathway in his company—never before God, nor behind Him, but in step with Him, so that the converse between God and the soul may go on unhindered, as when one friend talks with the other, whilst they walk. A life like that preaches, altogether apart from such testimony as is given by the lips. We are told that Enoch foretold the coming of the Lord, and it is always those who most anticipate the Advent who live in closest sympathy with the coming King; but his words had been altogether unavailing, if they had not been corroborated by a consistent life. There is no break to such a life as that. Some day men awake to find that it is not; that is all, and it appears that God has taken. We cannot do without God here, and God cannot do without us yonder. "They shall walk with me in white, for they are worthy."

MONDAY, APRIL 25.—GENESIS VI.

It was a dark age. Lawless and licentious wickedness roamed roughshod and unresisted through the world, so much so that the Lord repented having made man at all. Judgment was imminent, brooding like a thunder-cloud about to burst. But amid the universal corruption and violence which prevailed there was one man who stood out alone as very precious in the eyes of the Lord. His name meant Rest; he was righteous and blameless in his life; he walked in fellowship with God; his anointed ear was quick to perceive the voice of God, and his hand was deft to do all that God commanded him. It was with this man that God entered into covenant. Note what a marvellous word this is, that the eternal God should enter into covenant with man, and pledge Himself to be a God to him and to his seed. Ah! my soul, is this thy lot? Art thou included in the everlasting covenant, ordered in all things and sure, and dost thou know it? Then thou mayest live a life of rest amid a world in arms. But see to it that thou live worthily of so lofty an honour; be gracious, righteous, blameless, quick to hear, swift to obey. And thou shalt float over a very deluge unhurt.

TUESDAY, APRIL 26.—GENESIS VII.

What drowns most men only lifts the child of God nearer his home. "The waters increased and bare up the ark, and it was lift up above the earth." There are other deluges than those of water. "Cares like a wild deluge come, and storms of sorrow fall." Then are the lofty mountains of human pride submerged, and the whole hemisphere of life, so far as to its horizon, is covered by a dull, monotonous waste of trouble. But these are times when God says to the soul, "Come," as if He were inside the ark of safety, and wanted the soul to learn the secret rapture of fellowship; and there is no such fellowship as that which the soul enjoys when like a bird fleeing out of the storm, it nestles warm and close in its God-given cote. God never says, "Go into shelter," but always "Come." Sorrow is intended to drive us in upon our reserves in Him. And blessed is the moment when the door is shut behind the fugitive, by the hand that opened it; for when once God has shut you in with Himself, no power can force, no skeleton key can unlock, no wedge can prise the door. Storms of sorrow, pitiless disaster, virulent hatred, must beat outside, whilst the believer rides over the deluge in Divine society.

WEDNESDAY, APRIL 27.—GENESIS VIII.

In the burnt-offering, all was consumed, not as a sacrifice for sin, but as a token of the consecration of every part to the service of God. It was meet and right for Noah, newly delivered from the grave of waters, to testify his gratitude to his Deliverer, and to profess his desire to be entirely yielded to his service and glory. He answered the appeal of the mercies of God, and presented himself and all he possessed, a living sacrifice, holy and acceptable to God, as his reasonable service. We have been saved from a worse fate, at a more priceless cost. In union with the Redeemer of our souls we have passed through the deep waters of death. Death is now behind us for ever. God hath sworn, and will not repent, that we shall never experience that deluge again. It is appointed unto men once to die, and we men have died once in the death of Jesus. But have we offered the burnt sacrifice? Have we expressed our desire to be utterly, only, and all for Him? Have we judged it to be our duty not to live to ourselves, but to Him who died for us, and rose again, and who met the deep, dark waters of judgment that we might escape them for ever? If so, we have become a sweet savour to God, and our life is fragrant to Him in its sacrifice.

THURSDAY, APRIL 28.—GENESIS IX.

The water of the deluge had passed away, and the redeemed family found themselves standing on resurrection ground, from which the judgment had passed, and on which the sun was shining. In their experience we may read our own. We, too, have passed through death and have come to resurrection, for we have been crucified together with Christ, quickened with Him, raised with Him, and made to sit together with Him in heavenly places. And what should our life be? It is a life of blessedness—for are we not blessed with all spiritual blessings in Him?—and it is also one of fruitfulness, in which we multiply and replenish the earth with a spiritual seed. And, moreover, we have power by which we are able to exert authority over the lower creation, so that some of man's primeval authority is restored, and we become as priests and kings unto God. There is one remarkable exception: Noah was forbidden to eat blood, while it is our privilege spiritually to eat the flesh and drink the blood of the Son of Man. God's protection is over us, to avenge our wrong. His everlasting covenant is with us, like the waters of Noah, which can never return upon the earth. And above us there arches his bow, the covenant sign; as circumcision was the sign to Abraham and the Lord's Supper is to the Church. How blessed is it to tread the soil of the Redeemed Life: radiant, trustful, and free!

FRIDAY, APRIL 29.—GENESIS X.

These names tell of nations, and kingdoms, and peoples and tongues which have long ago passed away, leaving but little trace. And yet they must have been known to God, included in his love, redeemed by the precious blood of his Son, and eligible for the glory which is being prepared. And inasmuch as a whole chapter is devoted to them, we may surely infer that the kingdoms of men are matters of deep interest to God, and that earthly politics are being closely watched by his Omniscient eye. The child of God has no right to refuse an intelligent interest in the rise and fall of empires, in the procession of dynasties, or in the wars and strife of men. Though he does not belong to the world, he is bound to honour all men, to pray for those in authority, to yearn over and intercede for the herds of men who seem like dumb driven cattle, and to hasten the day when the kingdoms of this world shall become the kingdoms of our God and of his Christ, and He shall reign for ever and ever.

SATURDAY, APRIL 30.—GENESIS XI.

Babel, Babylon, Babylon the Great. Such is the lineage of the apostasy, which has ever followed the Church of God as a shadow stealing along the wall at our side. To Babel we must oppose Abraham; to Babylon, Jerusalem; to Babylon the Great, the New Jerusalem, the Bride, the Lamb's Wife; to human confederacies and fellowships, the Church. To one of these each soul of man belongs, and the summons is perpetually going forth to such of the people of God as are entangled in the meshes of the false and apostate system: "Come out of her, My people, that ye partake not of her sins nor receive of her plagues." God alone is the centre of unity and concord. Leave Him out, and all is confusion and vanity in the world and in the heart. However high the tower or strong the compact, neither is sufficient to confederate mankind. But when God is recognised there is a Divine order, a centre of unity, a focus, a meeting-place. As it is said of heaven, where they belong to many nations and kindreds and peoples and tongues, but make one great host or festal crowd, animated by one spirit, and eager to keep the unity of the Spirit in the bond of peace. Whenever God is put away there is confusion in lives and states and worlds. Make God first, and the scattered units compose a perfect whole; as stars and planets fall into perfect symmetry when we have discovered the central sun around which all revolve.

DR. BARNARDO'S EMIGRANT LADS.—In view of the recent dead-set in certain quarters against Dr. Barnardo and his emigration schemes, the following extract from the letter of a correspondent who happened to be a passenger on the steamer by which Dr. Barnardo's last detachment sailed to the West is interesting:—"Perhaps no sight has struck me so much since my return to Europe as these three hundred lads. We have had most ample opportunity of watching them, and there is only one opinion as to them, and that is of praise. Their conduct on board ship, where they are placed perhaps under the most unfavourable circumstances, has been excellent, and what must strike any observer is their happy look and the way in which they are kind and helpful to each other. When one looks at that crowd of clean, well-dressed, and respectable-looking lads, it is almost impossible to believe that they were waifs on the streets of London." It is, under ordinary circumstances, rather a far cry from the slums to good citizenship. But something is surely done to shorten the distance by the shipment of healthy lads from the temptations of the streets to such a territory of splendid possibilities as the Great North-West.—*Pall Mall Gazette.*

International S. S. Lessons.

SUNDAY AFTERNOON, MAY 1.

The Prayer of the Penitent.—Psalm li.

Golden Text: Verse 10.

The title rightly describes the circumstances connected with this Psalm. Not until the visit of Nathan the prophet did David make confession of his sin (2 Sam. xi. and xii.). The story is very touching, and gives increasing interest and value to this Psalm. It is rightly called the Prayer of the Penitent. Psalm xxxii., which follows this in the order of time, contains the joyous exultation of the forgiven sinner.

Note (1). The greatest saints are not secure from falling—unwatchfulness, neglect of duty, may lead those eminent for piety into grossest sin; (2) that saints in a backsliding condition suffer great distress—perhaps Psa. xxxii. 3, 4, describes David's inward condition during his long period of apparent indifference (see Jer. ii. 19); and (3) that the restoration of the backslider is God's work. It is not the lost sheep that returns to the fold in search of the Shepherd, but the Shepherd that leaves the ninety and nine in search of the one that has gone astray (Luke xv. 4). God sent Nathan after David before David returned to God. This Psalm teaches, also, that a sense of forgiveness deepens our penitence for sin.

v. 1. David's hope of forgiveness rests solely upon the mercy of God. To eyes that are blinded with the tears of sorrow for sin, there is no attribute in God' character that can minister comfort like his mercy. Note the words "*thy* lovingkindness," "*thy* tender mercies." These belong to God, and are inseparable from Him, as surely as sin belongs to David.

5, 6. The two "Beholds" stand in contrast one to the other. David's acts of sin have revealed the fact that he possesses a sinful nature. The streams are defiled only because the heart, the fountain, is impure. The second "Behold" reminds us of God's demand. Outward cleansing will not suffice. True holiness must have an inward source. What a blessing it is that the New Covenant provides what God demands (Heb. viii. 10).

7. Hyssop was used in cleansing the leper (Lev. xiv. 4-7) and in sprinkling with the water of purification (Numb. xix. 18, 19). It was a lowly plant and may be an emblem of Divine condescension. The hyssop cleanses by the application of the atoning blood. "Whiter than snow"—it is a prayer of marvellous faith. Never did David appear more unclean than now, yet the prayer is the outcome of his faith in the efficacy of Divine cleansing (Isa. i. 18).

10. "Create"—this is a Divine work. The blood of atonement cleanses the conscience; the Spirit of God renews the heart. Salvation requires both. Jesus combines them when teaching Nicodemus (Jno. iii. 5, 14-16). 11. "Cast me not away"—as Adam was cast out of Eden (Gen. iii.), as Cain was "hid from the face of God" (Gen. iv. 14); and as Israel was ultimately cast from his presence (2 Kings xiii. 23). This is the language of true penitence. It seeks not to flee from God, but to have the hindrance to renewed fellowship restored. 12. "*Restore,*" &c. Note that David does not speak as though he had lost salvation, but he has lost the *joy* of it. A sheep in the mire is still a sheep; and a child of God, though he has fallen, does not cease to be a child. "*Uphold me,*" &c. His fall has taught him his own weakness. If restored, he will fall again unless God shall hold him up (Psa. cxix. 117).

13 From this verse to the close David, claiming already the answer to his prayer, resolves upon making a grateful return. He can do nothing to *merit* his restoration, but having received it he can and will show his gratitude for it. He will do it in three ways:—(1) *By witnessing to others* (13-15). Those whom he has by evil example led to transgress, he will now lead in the way of Divine pardon. (2) *By offering true sacrifices* (16, 17). "This is one of the many Old Testament passages (Jer. vii. 22; Hos. vi. 6; Mic. vi. 6-8) which proves that the spiritual worshippers under the law looked beyond the temporary sacrifices, as in themselves insufficient (Heb. ix 9)." There is no atoning merit in a "broken heart," but it is the indispensable condition of laying hold upon the all-sufficient sacrifice for sin. "None but a broken-hearted sinner can appreciate a crucified Saviour."—*McCheyne.* (3) *By seeking the welfare of the whole church* (18, 19).

Illustrations.

Thomas Brooks says:—"Look, as one drop of ink coloureth a whole glass of water, so one gross sin, one shameful action, one hour's compliance with anything of anti-Christ, will colour and stain all the great things you have suffered and all the good things that ever you have performed." How brief was David's pleasure in sin, how long-continued and how deep his pain!

The London apprentices, pleading before Henry VIII. for pardon for their insurrection, cried out in bitter tones, "Mercy! Mercy!" The Monarch, moved by the sight, cried out, "Take them away, I cannot bear it." The cry for mercy never fails to reach the heart of God.

Letters to the Editor.

GOD'S CONTROVERSY WITH ENGLAND.

My dear Sir,—In your paper on "Prayer for Revival" reference is made to what I have definitely said, that we need look for no revival of religion in this land in answer to prayer until we have purged ourselves of the opium crime, now cursing the millions of Asia.

Without claiming to be specially enlightened as to the distinction between the Church and the world, I think I may venture to say that I do very clearly recognise that distinction; and as one who serves a Master who has said, "My kingdom is not of this world," and who seeks to obey the injunction "the servant of the Lord must not strive," I have conscientiously abstained from voting at Parliamentary and other elections for fifteen years past.

That Isaiah i. 15 is valid now, and applicable to the Church in this country, as well as to the world, I feel firmly persuaded. If the Church is silent concerning the most stupendous wrong ever inflicted by one nation upon another, then is the Church even more guilty than the world of England in this matter, and I am not aware that the Church has yet spoken out on the subject. We have been sending repeated issues of information and appeal to forty thousand ministers all over the United Kingdom during the past twelve months; how many of them have appealed to their congregations on the opium question? Have the exhortations of Ezekiel iii. 16-21, xxxiii. 12-20, no modern application to present faithfulness and unfaithfulness? Can ministers who have read the awful narrations we have sent out, and have failed to tell their people what our rulers are doing, escape from the solemn position described in Proverbs xxiv. 11, 12? In the Jewish nation of Isaiah's time there was, no doubt, a faithful remnant, including the prophet himself; that remnant answers to the parallel of the true Church within our own nation now. If the reasoning is good which appeared in your paper last week, then I take it Isaiah must have been wrong to trouble himself about his nation's sins. God is still regarding the men "that sigh and that cry;" and we have not to content ourselves with *sighing*, we must give ourselves to *crying* as well. Yes, "Cry aloud, and spare not." How dreadful to think that the name of our Lord is blasphemed now in China, some of the people calling the drug we send them "Jesus opium." How humiliating that our Queen is known in India as the greatest poisoner the world has ever witnessed, each opium ball manufactured in Bengal bearing her initials V.I.

But, alas! God's judgments—as I ventured to suggest in March, 1891—are already upon us in the shape of judicial blindness, infinitely worse than war or famine or pestilence. Since the first opium war in 1840, for which our cultured ruling classes were responsible, we have had the steady Romeward movement within the National Church, and amongst our upper classes; since the second opium war of 1857, which the people of this country endorsed by again returning Lord Palmerston to power, insidious unbelief in many forms has permeated the Nonconformist Churches and the middle classes. Is it surprising? "Shall I not visit for these things? saith Jehovah; and shall not my soul be avenged on such a nation as this?"

It were well worth the while of all true-hearted Christians to band themselves together for the deliverance of our land and people from further judgments by the total prohibition of this great iniquity; then indeed might we expect to see "showers of blessing." It were well worth while if all temperance organisations took pause in prosecuting their patriotic endeavours, and for a few months threw their energies into the anti-opium crusade; then might they anticipate a great deliverance of our people from the thraldom of the vested drink interests. After all, what is the welfare and prosperity of the 40,000 000 of Great Britain, in the sight of a righteous God, in comparison with the 700,000,000 of Asia, who are exposed to the opium vice? We have to do with an unchangeable God: "just and right is He." Can we question how He looks upon this great controversy?

Yours sincerely,
James E. Mathieson.

47, *Phillimore-gardens, Kensington, W.*

P.S. It would be an acceptable recognition of the noble efforts of Alfred Dyer and Soonderbai Powar, were the Lord's stewards to send in liberally to the Anti-Opium Agency Committee, who need large funds for the further prosecution of this good work. The treasurer is Mr. George Gillett, 2, Birchin-lane, E.C.

Sir,—I read your recent brief stricture on the letter of "An Old Man" with much satisfaction, and thank you for it. I think I recognise the writer, whom I hold in the highest veneration and regard, and for whom personally I entertain a sincere affection. The writer's mistakes, I conceive, lies in his false premiss in the second paragraph. He implies that the promise, "I will be to them a God, and they shall be to Me a people," applies to Britain as a nation, and is at present in course of fulfilment. But the promise was made to God's ancient people, for the text of the sacred writer runs, "I will make a new covenant with the house of Israel, *and with the house of Judah*, not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them *out of the land of Egypt*..." Surely the reference here is to the *twelve tribes* of Israel—to Israel as a nation—"*all Israel*" (Rom. xi. 26), according to the terms of Jeremiah's prophecy (xxxi. 31-34), in which the Lord explicitly declares that "the seed of Israel shall not cease from being a nation before Him for ever." In that prophecy He further declares that "all shall know Him, *from the least of them unto the greatest of them*," that He "will forgive their iniquity, and remember their sin no more."

Now, surely, to identify us *as a nation* with the people to whom these promises were made, is a begging of the whole question, and to infer that such absolute promises, so universal in their application, and so blessedly full and comprehensive in their results, are receiving their fulfilment in our experience at the present time, is, methinks, to close one's eyes to the sad and humiliating facts which are hourly taking place among us, both at home and abroad.

Nor is it in the present dispensation that these glowing predictions will be fulfilled, nor until "the fulness of the Gentiles be come in" (Rom. xi. 25), but when "there shall" have "come out of Zion the Deliverer, and shall" have "turned away ungodliness from Jacob," for "*this*," saith the Lord, "*is my covenant unto them when I shall take away their sins*" (xi. 26, 27).

"Distinguish the dispensations," said wisely one the Fathers of the Early Church, "and the Scriptures will agree," and it is just because this is overlooked that there are so many mistakes in their interpretation.

God is not now dealing with *nations*, as such, *in a way of grace*; the present is an elective dispensation of individuals from *all* nations. "At this present time there is a remnant according to the election of grace" from among the Jewish people (Rom. xi. 5), and, contemporaneously, God is "taking out of the Gentiles a people for his name" (Acts xv. 14).

The goodness and love of God to our nation is, indeed, most manifest in making her children, in such comparatively large numbers, the channels of blessing to so many other peoples of the world, as well as in increasing her greatness on every side; but there is not corresponding faithfulness on her part, and her great and numberless privileges do not prove her to be the Israel whom God has promised to bless by "taking away her sins."

Capernaum was "exalted to heaven" in privileges, but Christ affirmed she should be "brought down to hell," and that it should be more tolerable for Sodom and Gomorrah in the day of judgment than for her; and many "mighty works" were done in Chorazin and Bethsaida, but He declared it should be more tolerable for Tyre and Sidon in the judgment than for them.

Even if we look at the professing Church, while there is much, very much, praised be God, for which to thank Him, and take courage, is it not a very sad reflection that both in the past, and even at the present time, the presence of so-called Christians in heathen lands, has been far from being an unmixed good; the importation of "fire-water," ammunition, and other abominations, with the licensed opium dens in India and China, has increased a hundredfold the difficulties with which the true soldiers and servants of Christ have had to contend. I feel very sure your verdict is a true one, that "in view of Britain's national crimes, we look forward to the future with an awful sense of impending judgment."

The warning given to the Gentile Church (Rom. xi. 20-22) had great need to be sounded in our ears, for there is too great reason to fear that she will be "cut off," and that the glorious promise of Jer. xxxi. will, ere long, be fulfilled to the letter, in "grafting in again" the natural branches into their own olive-trees" (iv. 23-24).—Yours in hope of the coming King,

E. J. B.

"THE ACCUSER CAST OUT."

Sir,—The articles on "The Accuser Cast Out" have my fullest sympathy in the practical issue raised. The interpretation and application of Rev. xii., and one or two other passages, seem to me a little strained, but these points I leave with but one remark upon Rev. xii.—viz., that I consider the "heaven" where "war" is predicted means "the air."

At the present time, so far as Scripture is opened up to me, the place of Satan's abode is "the air." Although he spends much time and energy in the earth, he can no longer (even if we allow that he could do so in Old Testament days) appear in heaven before God to accuse the saints, since they have now a personal Advocate there, and since our Advocate is there to this very end—viz., to present Himself and his work as an emphatic and full answer to everything that was against us. It is written of Him that in death He was "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Not only can no charge be urged as unmet by the atoning work of Christ which He presents to God on our behalf, but it seems both just and reasonable to understand from Rom. viii. 33 that God, the Justifier, will allow of no charge being even brought forward, "Who shall *lay* any charge?" Would not Col. i. 21, 22 alone be sufficient to establish the mind on this point? "Yet now hath He (Christ) reconciled (believers) in the body of his flesh through death, to present you holy and unblamable and unreproveable (Gr., unaccusable or unchargeable) in his sight." Thus Rom. viii. 33 puts the challenge, "Who shall lay any charge?" Who shall come in to accuse or with an accusation? (So the original means.) And Col. i. 22 declares emphatically that the believer is before God without the possibility of being charged or accused "in his sight."

The place or locality of the scenes described in Job i. and Zech. iii. is generally thought of as "heaven"; but the Word does not say this. The transaction depicted by the prophet (Zec. iii.) discourages the thought that Satan is allowed a standing as accuser of the saints of God. Take Joshua in his "filthy garments standing before the angel of the Lord," not merely as a representative of "the nation," but as a shadow of the penitent sinner having sought the Saviour's sheltering side, and what do we see? The accuser rebuked, and peremptorily dismissed. In Job i. the localisation of the scene is more definite. It is where "the sons of God come to present themselves before the Lord"; probably some familiar sanctuary, certainly *on earth*. And the accuser finds his way there. But he is immediately challenged by the Lord as an unlawful intruder: "And the Lord said unto Satan, 'Whence comest thou?'" True, the Lord permits him to try Job in his circumstances for his good, but God does not permit him to arraign or touch Job "himself," *i.e.*, his standing or his soul.

Satan may and does come and accuse us *to ourselves*, and, alas! we often fail to meet him with our sufficient answer to everything—viz., Christ. Only to-day I heard of a friend, a godly deacon of a Christian church, whose mind has given way since an attack of influenza, but whose greatest agony is an agony of soul. The adversary takes advantage of the saint's weakness. "I'm being dealt with about my sins; it is here," he tearfully cries out, laying his hand to his heart. "They are all charged home upon me here." Yes, it may be "here," on our heart; Satan has access to the heart and conscience, but, thanks be to the Divine Man of the Cross, no charges nor accusations will be listened to or "lay" *there before God*, where Christ is now for us. Happy and free is the soul that thus apprehends and believes. "How do matters stand between you and God?" was asked of an aged believer. "There are no matters between my soul and God," she replied; "they were all settled for me long ago between God and his blessed Son."

Twickenham. Joseph Durden, Pastor.

OUR MAID-SERVANTS.

Dear Sir,—I was very glad to see some remarks in your "Notes" in The Christian of March 10, about the position of our maid-servants.

I should be very glad to see some thoughtful and practical articles or letters dealing with the treatment of servants.

If I might mention some points on which I should be especially glad of information, they are (1) Our servants and their recreations; (2) our servants and how much restraint we may exercise over them; (3) our servants and their friends.

It seems to me that the servant question is one of the most important subjects of the day, when we consider what an important part they play in our domestic life. It is, too, a question on which many of us are ignorant of the very first principles. I am, dear sir, your obedient servant, W. G. F.

Cambridge.

HEBREW CONFERENCE HALL, WHITECHAPEL.—This hall is situated in a densely-populated East-end district, and is the centre of the work of Mr. H. Ehrlich, of the London City Mission. The building is used for Gospel services, classes for Jews, mothers' meetings, social gatherings, and several evangelistic efforts. Many a poor Jew "of wandering foot and weary breast," as well as many an "outcast Londoner," has here heard, and eventually embraced, the glad tidings of redeeming love. The hall is the headquarters of the "Spitalfields Lodging-House Band," which also is connected with the London City Mission, and has for its special object the extension of Christ's Kingdom amongst the inhabitants of registered lodging-houses. The treasurer of the hall is Mr. A. Hughes, 71, Stratford-road, Plaistow, E.

HAYTI.—Pastor Hippolyte writes as to the work of the Society for the Propagation of Bibles and Religious Books, Port-au-Prince, Hayti:—It has only been a year since we have been permitted, through God's help, to organise this society, which has already done a good work, having sent out through the country 369 Bibles, 278 portions of Scriptures, 574 New Testaments. But another thing remains to be done, a thing which we hold very dear to our hearts, as a religious body. It is a "Bible House." We stand in great need of this, and we believe that if we could have such a building it would give more importance to our work, and would help us to do more for the Lord Jesus Christ in Hayti. Our purpose for erecting this building is to have not only a depôt for the Bibles, but also a lecture hall and a reading-room. Friends interested may communicate with Pastor L. Hippolyte, Port-au-Prince, Hayti.

Temperance Notes.

There are 2036 public-houses in the county of London.

A Women's Christian Temperance Association has been formed in Cork.

In St. Margaret's Parish, Westminster, there are thirty-eight public-houses, owned by two brewers.

The number of Christian churches throughout Scotland using unfermented wine at the Sacrament of the Lord's Supper is steadily increasing.

The current issue of *The Irish Temperance League Journal* says:—"An' sure its the suppression of her drink shops wud be the makin' of Oireland intirely."

The Aberdeen Temperance Society has held a series of meetings in many of the villages around the city and the results have been most encouraging.

The total number of public-houses in England and Wales licensed for the sale of beer, or beer and wine, to be consumed on the premises, is 32,497.

The Governor of Petrovawody, Russia, has issued a proclamation declaring that judges caught indulging in strong drink on the bench will be prosecuted, and all their decisions annulled.

A Temperance Mission was last week conducted at the Wesleyan Chapel, Horbury. The meetings were very successful, a good array of speakers having been secured.

We learn that the World's Women's Christian Temperance Union have been refused space at the World's Fair, Chicago, for a pavilion such as they had at the Paris Exposition.

Petitions in favour of the Bill prohibiting the serving of children under the age of sixteen with liquor must be in the hands of Members of Parliament not later than May 10.

On the authority of Dr. Usher, there are, at the present time, nearly one hundred asylums and retreats in the world for the treatment of alcoholism, and heredity is the chief factor in nearly sixty per cent. of the cases.

The Liverpool publicans who have been discussing Sunday closing have come to the conclusion that, however desirable it might be, it is of little value so long as clubs are allowed to open on all hands.

The Lowestoft Branch of the B.W.T.A. recently gave a free tea to over a hundred women, many of whom were drunkards, and all non-abstainers. At the public meeting which followed, fourteen of these women took the pledge.

The Preston magistrates have unanimously refused a music and dancing licence to the Pleasure Gardens Company in that town. The application was strongly opposed by the local temperance societies.

The twenty-first half-yearly special service with unfermented wine was celebrated on Sunday week in Queen-street Hall, Edinburgh. There was a large attendance, area and galleries being filled with communicants.

Experienced workers declare that the series of temperance meetings recently held at Newcastle were the most important that have ever taken place in the district. The fifty-nine gatherings of various kinds were all successful, and many of them most enthusiastic.

One hundred and fifty-six Massachusetts towns held their local elections last month, during which fifteen important towns changed from the "wet" to the "dry" column (from license to no license), while only four towns did the reverse. This State has completely turned from license towards Prohibition.

The National Temperance Society of America has had a conference to promote the formation of Church Total Abstinence Associations. The meeting was highly successful, the sentiments advanced and incisive; for example, Miss Julia Coleman said, "I do not think the Lord will let Prohibition come until his people see the sin of selling intoxicants."

A meeting to which the forty-four English and Welsh teetotal mayors were specially invited was held the other day in the "Mayor's Parlour" at the Manchester Town Hall. Ald. Leech, Mayor of Manchester, presided, and declared himself a lifelong abstainer, although he had not taken a very active part in the work. The Mayors of Rochdale, Burnley, Grimsby, and West Hartlepool also spoke.

Saltaire in Yorkshire was founded by Sir Titus Salt as a prohibition township, and has kept so all through, save for an experiment of "off" sale, abandoned years ago, after ten years, because of the disastrous results of the innovation. The town was lately the scene of another attempt to obtain a licence; but the Saltaire people, who knew the benefits of Prohibition, rose in protest, and held indignation meetings, so that two days before the licensing session the application was withdrawn.

An important meeting has been held in Newcastle for the purpose of forming a "League for the Prohibition of the Sale of Intoxicating Liquors to Children." It was stated in the meeting that some of the Liverpool publicans provide sweets to induce the children to go into their houses. Instantaneous photographs have been taken throughout the city of children going to and from the public-houses. Public meetings are to be held, at which lantern exhibitions of the slides will be given, and every possible means adopted for arousing public opinion on this crying evil. The League makes a good start, and with Mr. E. R. Russell for president, seems assured of a useful future.

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Evangelistic Notes.

Shaftesbury.—A fruitful mission has been held here; several young people and others have professed conversion.

Leominster.—Gospel meetings have been held by Mr. Henry Collins, and much has been accomplished in stirring up saints and sinners.

Helston.—As a result of a special mission lately held in the Wesleyan Chapel by Rev. S. Marriott between forty and fifty persons have professed to receive blessing.

Edenbridge.—Rev. David Smith has held a series of special evangelistic meetings here, which, as shown by a testimony meeting at the close, resulted in blessing to several.

Isleworth.—Mr. W. H. Thompson has recently held here a special mission, which appears to have been the means of reviving the spiritual work in the place and leading many to decision.

Ireland.—A series of evangelistic services has been held at three centres in the parish of Waringstown, co. Down, by Rev. Dr. Crozier, of Holywood, and Rev. J. H. Mervyn, of Belfast.

Belgravia.—A week of special Gospel services have just been held at Halkin-street West, Belgrave Church; the preachers were Dr. Thain Davidson and Dr. MacEwan, and Revs. W. M. Smith and James Paterson.

Shrewsbury.—The mission just held by Rev. J. More continues to show fruit. The various meetings were most encouraging, and not least the special service held by the evangelist in the Great Western railway-sheds.

Lanarkshire.—A successful series of evangelistic meetings, held in the Mission Hall, Dykehead, Shotts, by Mr. Samuel McKenzie, was brought to a close last Friday. A deep impression has been made in the district, the power of the Spirit being manifestly present, and not a few professing to have been born again.

Seamen's Bethel, Wapping, E.—A fifteen days' mission has just been concluded here, by Mr. G. Hefford, of the Evangelisation Society. In order to reach a class who otherwise attend no place of worship, free breakfasts were given each Sunday morning, and suppers twice each week. The congregations consisted of the poorest of the poor, who listened intently to the Gospel.

Sidcup.—Rev. F. C. Spurr held a united mission here from March 26 to April 6. The memory of the hallowed afternoon hours spent in searching God's Word will linger long in the minds and hearts of many who were privileged to attend. The evening services were fraught with much blessing, and many professed to find the Saviour and yield themselves to Him. Throughout the services the interest has been unabated.

Rev T. Waugh has held a remarkably interesting mission in Plymouth with many tokens of blessing. His addresses, delivered in an intensely earnest spirit, with many a plain and powerful homethrust, many a bright flash of humour, enriched by many a heart-moving illustration culled from his own experience, and always impressive and solemn in their application, were very successful, under God, in bringing many to decision, and produced an impression which will abide.

Mr. John M. McAuliffe, having now recovered from his recent illness, has paid a week's visit to Chingford with manifest blessing. He has also conducted a mission in the parish of St. Mathew's, Luton, wherein many were brought to the Lord. The hall at Tunbridge Wells in which Mr. McAuliffe conducts his home ministry will next month be enlarged. The whole cost of the enlargement has been undertaken by a Christian lady. The "Wayside Bible Carriage" will this summer, with two brethren, visit the villages of Warwickshire.

Rev. W. H. Aitken was the preacher at a largely-attended special mission held last week in Emanuel Church, Streatham-common. Mr. Aitken had a fortnight's mission in the same church about a year ago; a second visit so soon is somewhat unusual, and may be regarded as a token of regard, on Mr. Aitken's part, for the esteemed vicar, Mr. Streatfeild. At the closing service of the mission on Sabbath evening the missioner gave an extremely earnest and powerful Easter discourse on the words "Children of the resurrection." Collections were made at both the Sabbath services for the Parochial Mission Society and the South London Spiritual Aid Fund.

Eastwood, Notts.—Rev. R. Balgarnie has concluded a united mission at Eastwood, extending over fourteen days. The mission consisted of Congregationalists, Wesleyans, Primitives, and New Connexion Methodists. It was preceded by a week of united prayer, and has been signally blessed of God in the quickening of the churches and the conversion of souls. At the request of the colliers three services were held in the coal pits of Moor Green and Brinsley, belonging to Messrs. Barber, Walker, and Co. It was touching to see the earnestness of the men as they stood in their working garb with their Davey lamps, while their hearty singing reverberated through the workings. The mission closed with a united Communion at the Congregational Church (Rev. J. Loosemore, pastor). Such services have never been held in Eastwood before, and will long be remembered by all who attended them.

Among the Churches.

CHURCH OF ENGLAND.

Dr. Barlow, the new Bishop of North Queensland, was formally installed at Townsville on Saturday week.

The Waifs and Strays Society has bought Walsham Hall of Bishop Wilkinson, for use as a Boys' Farm Home.

We hear that Mr. James Hakes, the promoter of the Bell-Cox Ritual Case, is seriously ill.

The Bishop of St. Asaph unveils to-day (21st), the Welsh national memorial to Bishop Morgan, translator of the Welsh Bible.

The Society for the Propagation of the Gospel—which is in its 191st year—received in 1891 from all sources only £116,520, as against £164,383 in 1890.

Fourteen poor but deserving City clerks recently found posts in one week at the St. Mary-at-Hill Church Army Office, and last week nine more were successful.

Two members of the Joynson family, Messrs. R. H. and P. Joynson, have given £1500 towards the erection of a new church at Peel-causeway, Altrincham.

The Bishop of Liverpool has recently shown his deep interest in all that concerns his old parish of Stradbroke (Suffolk) by paying off the loan obtained from Queen Anne's Bounty in 1874, for the restoration of the chancel of Stradbroke Church.

The Bishop of Ripon delivered an address, one day last week, to the railway servants of the North-Eastern Railway Company employed in the grain warehouse at the goods depôt, Wellington-street, Leeds. There were present a large number of the railway servants. His theme was the parables in Luke xv.

CONGREGATIONAL.

Rev. A. J. Fearnley, after three and a-half years' work at Brigg, has accepted a pastorate at Bolton, near Sunderland.

Mr. Johnson, the newly-appointed home secretary of the London Missionary Society, was warmly welcomed last week.

Principal Simon, D.D., of Edinburgh, addressed last week the students at Bala on "Remedies for Religious Doubt."

Rev. F. Barclay, after nine years' labour at the Pilgrim Fathers' Church, New Kent-road, has resigned, and is now going to Australia.

The Preachers' Association connected with the Yorkshire Congregational Union number nearly 200 members, who conduct services, regularly or occasionally, in over forty chapels and mission rooms.

Interesting missionary meetings have just been held by the Liverpool branch of the L.M.S., several missionaries giving addresses on the condition of the various branches of the society in China, Samoa, Madagascar, India, and Central Africa, the reports being in all cases satisfactory.

The Lambeth Baths meetings were closed for the season on Saturday week, when Mr. R. K. Causton, M.P., presided, and Rev. W. Mottram said that during the session there had been 107 temperance and religious meetings. The registered attendances numbered 92,500, making a total of 2,797,500 attendances. The pledge-roll this season approached 450, making a grand total of 25,610 pledges taken during the thirty years' history of the movement.

Rev. Joseph Wood, of Wilmslow, in a strong paper on the evils of gambling, read before the Cheshire Congregational Union, stated that the records of the police-court revealed the fact that gambling and betting had for years past been gaining ground among all classes of the community. The vice attracted all ranks—shop boys, office boys, shop assistants; female servants had been over and over again in the courts charged with thefts and embezzlement, and it had been shown that the seduction of the gambling table and betting lists had led many of their victims into disgrace.

BAPTIST.

Special services of an interesting character have just been held in Nantwich by Rev. A. F. Greening.

Mr. J. Parnell, whose work at Carmel Chapel, Pimlico, is known to many, has resigned his charge after ten years' labour.

Anniversary sermons were preached in Stafford Baptist Church last Sunday by Rev. C. Duxbury, of Tamworth, to large congregations.

The English chapel at Carmarthen has been doing good work of late, and Pastor A. F. Miles has been greatly encouraged.

The various mission societies in connection with John-street Chapel, W.C., report much encouragement in the Lodging-house, Tract, Open-Air, and other operations.

Pastor Olsen, a missionary engaged in work in Norway, speaking at Halifax the other day, said that in some parts of the country from which he came there was only one religious service in six weeks. Twenty-five years ago Sunday-schools were unknown in Norway; now the scholars number 73,000.

Cann Hall-road Church, Leytonstone, is enjoying many evidences of Divine favour. A spirit of deep concern has come over a large number of the young people, and the Bible-class meetings have become seasons of prayer and praise. A new mission-station has just been annexed. There have been many accessions to the membership of the church, which, with its devoted pastor, Rev. G. T. Ennals, is looking for continued and multiplied blessing upon a united and loving testimony for Christ.

The Baptist Union Council has adopted a scheme for the formation of a society under the title of the "Baptist Union Church Extension Society," the objects of which will be to federate the churches in large towns for the purpose of undertaking church extension work, by way of securing sites, making grants, not only for the building of new chapels, but sustaining pastors in chapels thus erected; also promoting the better distribution of Baptist churches in the larger towns, due regard being had to the existence of the other Evangelical Free Churches.

METHODIST.

In East Anglia evangelistic work is being successfully carried on by the Wesleyan missions.

In Leeds, Birmingham, Manchester, and other centres where missions have been some years in operation, the latest returns are most encouraging.

The numerical returns from all the circuits in Methodism are now in, but some weeks will elapse before the results of the yearly census of membership is officially made known.

The Scarborough Wesleyan Circuit reports a membership of 1359, with twenty-seven on trial. The increase on the year is thirty-one, the largest increase reported for the last ten years.

(Continued on page 26.)

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PEARS

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BY SPECIAL APPOINTMENT

TO

HER MAJESTY

The Queen.

AND

HIS ROYAL HIGHNESS THE

Prince of Wales.



(Continued from page 24.)

At last week's meeting of the Wesleyan Council, a report was read as to the relation of artisans to public worship; the conclusions were that no movement of elevation or alleviation could be sustained if alienated from the Gospel, and that greater facilities should be provided for a simpler style of evangelical service.

The Methodists at Winsford have experienced great inconvenience by the demolition by subsidence of their old chapel at Wharton, in which for four or five years a flourishing Sunday-school had been conducted. During the past few months new and commodious Sunday-schools have been erected on the old site, and these were opened yesterday.

The Transvaal and Swaziland district reports a church membership numbering 3130, with 955 on probation. This is an increase on the year of 569 full members and 174 probationers. Rev. Owen Watkins, chairman of the district, is compelled to return to England on account of an attack of malarial fever, contracted on his recent visit to Mashonaland.

Rev. G. T. Candlin, who has been on furlough for twelve months from China, is arranging to return with his family to that land in a week or two. During his stay in this country Mrs. Candlin's health, which suffered severely in China, has been renewed. Her papers and addresses at missionary services have made a good impression as to the work among Chinese women.

The executive of the London Wesleyan Methodist Mission report that the spiritual work is of a most encouraging character, and the numerical returns for the year show a substantial increase. The actual figures are as follows:—West central branch 1440, increase 138; eastern branch 752, increase 81; southern branch 741, increase 122; central branch 705, increase 65; Groves Mission 147, increase 11; total, 3485 members, being 417 increase, and 1000 on trial.

Rev. J. Mitchell, in an essay on "The Ethics of War," read last week before a meeting of the Primitive Methodist Ministerial Association in Birkenhead, showed that the whole spirit of Christ was opposed to war, and added that if it was objected that, by acting on the lines laid down by Christ, individuals and nations would be the sport of the oppressors, he could only answer that on these very lines Christianity conquered the world. He considered it was simply shameful that professedly Christian nations should still resort to the arbitrament of war for the settlement of disputes.

PRESBYTERIAN.

A new church on Holy Island will, it is hoped, be opened in May.

The Earl-road Church, Liverpool, have called Rev. T. W. Pearson.

The Liverpool Presbytery has passed a resolution deploring the evils of the Opium Traffic.

Dr. Monro Gibson has paid a most successful visit to Bradford, and much interest has been awakened.

At Trinity Church, Clapham, special sermons were preached on Sunday week by Drs. Morison and H. S. Paterson.

Two fresh medical missionaries, Drs. Cousland and McPhun, are being ordained this week in St. John's Wood Church.

At the meeting of Synod, to be held next week in Birmingham, the late Dr. Fraser will be sorely missed. His place on the Business Committee will be taken by Dr. Oswald Dykes.

SALVATION ARMY.

The Plymouth meetings on Good Friday conducted by the General were good, both as regarded attendance and spiritual influence.

The lectures upon the Social branches of the Salvation Army work now being given by Colonel Pearson, illustrated by oxy-hydrogen lantern views, are attracting much attention and interest.

From returns recently to hand, it appears that upwards of one thousand officers are now engaged in the slum and rescue work in the various territories where the Army is now carrying on its operations.

The special meetings arranged for on Good Friday were well attended, and were marked by all the enthusiasm usually attendant on such occasions. At Islington the Chief of the Staff conducted most impressive services. An overflow meeting was necessary, and even then very many could not find entrance to the evening meeting.

SOCIETY OF FRIENDS.

Isaac Sharp and Dr. Dixon have now reached Yokohama.

The Friends at Kendal have had to take a larger hall for the Lord's-day evening meetings, owing to the increase of interest.

The Friends' Syrian Mission reports considerable encouragement, Miss Bishop having been cheered by the coming of Miss Trusted to her help.

The amount of the Friends' Famine Fund, irrespective of money or flour sent direct to Russia, is a little under £35,000.

The London Quarterly Meeting reports an increase of membership "by convincement," the Bunhill meeting alone reporting forty additions within the last three years.

E. W. Brooks writes from Simbirsk giving details of work in the Government of Samara. He expects to return to London immediately, but arrangements have been made for distribution in Russia by responsible parties.

The Friend seems to be more and more interesting. Last week's is full of news at once cheering and instructive. Its items from the Foreign Mission field are expressive of hope and success—India and Madagascar, China and Syria are thus reported. The wide circulation of such a weekly organ must do good.

On Sunday, the 10th, a neat little meeting-house was opened for public worship at the Solway Fisheries in Dumfriesshire. Robert Firth and Lucy Crosland, of Cleckheaton, and Eliza Pickard, of Leeds, were present and took part in the opening services, and on Monday, the 11th, R. F. Crosland lectured on the "History and Teaching of the Society of Friends." We are glad to know also that the Friends of Ardrossan have secured a site for a new meeting-house, and are arranging for its erection. Scotland is thus making a move.

A great and unexpected loss has occurred in the sudden death of the devoted and self-denying Sarah Elizabeth Fox, wife of Joseph Kingston Fox, late of Surbiton. While engaged in religious and very acceptable service in Ireland, she was overtaken with great illness and prostration in Dublin, and on Friday, the 8th inst., suddenly and quietly passed away to her eternal rest. By her death the Society of Friends has suffered the irreparable loss of a faithful minister and earnest worker for Christ, and her bereaved and sorrowing husband and relatives are left to mourn for her, amid the loving sympathies of Friends everywhere.

NOTES FROM IRELAND.

On Saturday evening a mission-car, under the auspices of the "Out-and-Out Band" was opened at Belfast.

The Bishop of Derry, Dr. Alexander, has made a profound impression in New York by his course of lectures on "Primary Convictions," which are said to have been exceedingly able.

An interesting missionary conference was held last week in Fitzroy Av. Presbyterian Church, Belfast, at which addresses were delivered by Revs. Wm. Park, Dr. Rogers, Thos. Lyle, and Dr. Greig, late medical missionary in China.

Several well-known Presbyterian ministers, owing to age and infirmities, have resigned their congregations, such as Revs. Dr. Johnston (of Belfast), Dr. Wilson, and J. K. Leslie (of Cookstown), and Thomas Waters (of Newtownards).

There is a growing dissatisfaction in the Protestant Episcopal and some other churches in Ireland against the system of pew-rents, and it is not unlikely that in a short time the sittings in some churches will be made entirely free with the view of encouraging the masses to attend.

The Presbyterian Sabbath-school Society, which has been thirty years in existence, held its annual meeting last week. During the year over 800,000 publications were circulated, and there are now on the roll 1083 schools, 5979 teachers, and 82,061 scholars. In many of the schools a missionary association has been formed, and the year closed with a balance of over two hundred pounds in hand.

FALLEN ASLEEP.

At Birmingham, Rev. J. F. Haynes, D.D., of Clacton-on-Sea; at Tadcaster, on 10th inst., Mrs. W. Whitfield, suddenly, while teaching her class, a devoted Christian worker; at Hereford, suddenly from heart disease, Canon Musgrave, aged eighty, well known as an able preacher; at Worcester, Rev. T. L. Wheeler, aged eighty-six, an active and earnest clergyman; on April 4, at Ventnor, Mrs. Easter, of Chandler's Ford, a helper of many; at Maid's Moreton, Mrs. B. W. Johnstone, wife of the rector; at Silverhill, St. Leonard's, somewhat suddenly, Rev. R. H. Brenan, well known as a faithful Evangelical, whose work at Grays, Essex, and afterwards at St. Leonard's, has been blessed to many; at Bethafarn House, Carnarvon, Rev. David Richards, an indefatigable student and pastor, a powerful and eloquent preacher, and beloved for his godly and noble character; at Braceborough, Stamford, on the 13th inst., Rev. Thomas Ault, a faithful pastor; at Manchester, Mr. William Thorburn, aged eighty-seven, senior elder of Grosvenor-square Presbyterian Church, a godly and devoted servant of Christ; at Crosshill, Glasgow, on Sunday, 10th inst., Rev. D. McKinnon, of Chalmers Free Church, who, after preaching twice, died suddenly on his return home; Revs. Jas Barnier, LL.D., late incumbent of the parish of Clomantagh, an able pastor and preacher and an earnest Christian; at Ardara, co. Donegal, Mr. Richard Pearson, for many years a zealous and faithful Methodist class leader, local preacher and Christian worker.

Zenana Medical College.—Sir Richard Temple, chairman of the committee, asks for help in view of the good work ladies who have passed through the college are doing among those who otherwise have no medical help whatever. Secretary, Dr. G. de Gorrequer Griffith, 58, St. George's-road, S.W.

Notices.

Communications Received with Thanks.—Miss B. W.H. W.S. J.K. J.W.McG. G.N.S. H.F. W.A.G. Mrs. A. D.Y. E.C.H. H.J.B. J.D. T.W.B. J.K. C.C.B. W.L. G.E.F.M. E.J. J.H. C.H.C. J.F.O. J.B. T.C. E.C. H.L. Mrs. McD. W.H. F.B. H.C.P.B. J.J. J.B. G.J.H. G.D. W.K. W.C. M.S. C.S.A.S. S.B. E.W. R.C. J.P. E.G. J.W.M. G.C. M.C.F. R.C. J.T.I. F.P.C. B.C. E.C. J.S. C.F. G.F.H. E.B. D.S.F. J.K. W.M. J.M.S. S.J.B. M.S. J.D. T.S.H. A.H.L.F. W.D. W.M.O. J.V.S. E.M.B. C.R.H. J.B.F. E.H.S. A.B. A.F.H. H.F.H. G.G. R.S. A.S. T.E. H.E. A.H. W.K.V. Erin. A.G.D. W.M. D.G. R.H. C.E. R.J.C. E.H.M. W.A.B. R.S.S. J.B.B. F.M.J. W.D. E.T.B. J.P.

Applicants for Tracts.—J. Stokoe Hunter, Newcastle, Fence Houses, Durham; A. H. Jones, 60, Albert-road, King's Heath, Birmingham; Mrs. A. Smith, 19, Village-grove, Village-street, Everton, Liverpool; T. C. Owen, 3, Northend-villas, Erith, Kent; B. Cook, 50, Hudson-road, Plumstead, Kent; A. H. Roe, 92, Blakes-road, Peckham, S.E.; C. H. Connor, 25, Church-street, Chelsea.

FAITHFUL IN THAT WHICH IS LEAST.

A leaflet in a letter, folded with thoughtful care,
And sealed with earnest longing, and a short heart-spoken prayer;
Commended to the Saviour, and sent forth on its way,
His changeless loving kindness, his faithfulness to say.

Simple it's chosen language, the soul and mind to reach,
Gone on its unseen mission, beyond the power of speech,
It will cause the eyes to kindle, the reader's heart to glow,
And the issues of that moment, eternity will show.

A leaflet in a letter, so small a thing to send,
And yet God's great salvation may on its course attend
Some tempted soul or weary, a longing heart oppress,
May through its timely coming find heaven's eternal rest.

Not much we say, but surely who can its import tell?
For once the soul is offered a draught from Zion's well,
The prodigal and the stranger, who far in sin have trod,
Read in its gentle pages the home-way back to God.

Not much we think, but ever seeking the sons of night,
The heart of God throbs in it, the word of truth is might;
And easy hearts are wanting, amid life's daily strife,
Some frequent sweet reminder of yon immortal life.

Not much to give for Jesus, easy this work for Him,
But the world is growing older, and faith oft groweth dim,
And the time is passing over, and it needs that some should stand
And do small things for Jesus, with free, unsparing hand.

A leaflet in a letter, who has an unsaved friend,
And will not Christ's own offer of full forgiveness send?
Who would not on its cover some dearly loved name write,
To see in heaven the letters formed in unfading light?

A leaflet in a letter, just that and nothing more,
Yet it came as a knock of Jesus to a long-closed sinner's door,
And his gracious invitation was heard, "Let Me come in,"
And another soul was ransomed from the bonds of death and sin.

A leaflet in a letter, but it brought another song
To the white-robed angels in glory, and the grand angelic throng;
And its mission, its triumph, were echoed round the throne,
For the Lord needs not the mighty to gather back his own.

MAY MEETINGS, 1892.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Thur. 21	10.30 a.m.	Baptist Missionary Society	m 19, Furnival-street, E.C.	Rev. Thos. Barrass.
,,	6 p.m.	Baptist Building Fund	m Westbourne-park Chapel	Rev. R. H. Roberts.
,,	7.30 p.m.	Baptist Union	s Westbourne-park Chapel	Rev. Dr. W. Landels.
Fri. 22	7.30 p.m.	Baptist Y.M. Missionary Association	m 19, Furnival-street, E.C.	Mr. H. M. Bompas, Q.C.
,,	7.30 p.m.	Common Lodging-House Mission	m Princes' Hall	Rev W. M. Sinclair, B.D.
Sun. 24	.....	Baptist Missionary Society	Annual Services	See Miss. Herald, April
,,	11 a.m.	British and Foreign Bible Society	s Presb. Ch., Marlboro'-pl., N.W.	Rev. Dr. Monro Gibson.
,,	11 a.m.	Colonial and Continental Church Soc.	s St. Jude's, South Kensington	Archdeacon Sinclair.
Mon. 25	2 p.m.	Baptist Union (Inaug. Address)	Bloomsbury Chapel	Rev. R. H. Roberts, B.A.
,,	2.30 p.m.	Unit. Meth. F. Ch. H'me & For. Msns.	cn Exeter (Lower) Hall	Mr. J. A. Bowron
,,	5.30 p.m.	Bapt. Union (Home Missionary *Soiree*)	Portman Rooms, Baker-st., W.	Mr. B. Priestley, M.P.
,,	6.30 p.m.	Baptist Bible Translation Society	m 19, Furnival-street, E.C.	Mr. W. Willis, Q.C.
,,	6.30 p.m.	Unit. Meth. F. Ch. H'me & For. Msns	m Exeter Hall	Mayor of Rochdale.
Tues. 26	10.30 a.m.	Bapt. Mis. Soc. (Members' Meeting)	19, Furnival-street, E.C.	Mr. J. B. Mead.
,,	5.30 p.m.	Bapt. Missionary Society (*Soiree*)	Cannon-street Hotel	Mr. A. Thomas, M.P.
,,	5.30 p.m.	Young Abstainers' Union	m Portman Rooms, Baker-st., W.	Sir Arthur Blackwood.
,,	6.45 p.m.	Trinitarian Bible Society	m Exeter (Lower) Hall	Mr. J. E. Mathieson.
,,	7.30 p.m.	Ch. of England Young Men's Society	s St. Paul's Cathedral	Dean of Norwich.
Wed. 27	8.45 a.m.	Baptist Zenana Mission, India	b Cannon-street Hotel	Mr. W. R. Rickett.
,,	noon	Baptist Missionary Society	s Bloomsbury Chapel	Rev. Dr. R. Glover.
,,	3 p.m.	Zenana Bible and Medical Mission	m Princes' Hall	Lord Reay.
,,	4 p.m.	Wesleyan Missionary Society	s Wesley's Chapel	Rev. Dr. Stephenson.
,,	4 p.m.	Widows' Friend Society	m Mansion House	The Lord Mayor.
,,	5.15 p.m.	Missionary Leaves Association	s St. Jude's, South Kensington	Bp. of Mackenzie River
,,	6 p.m.	Baptist Union (Second Session)	Bloomsbury Chapel	Rev. R. A. Roberts, B.A.
,,	7 p.m.	Baptist Total Abstinence Association	m Metropolitan Tabernacle	Mr. W. S. Caine.
,,	7 p.m.	Baptist Tract Society	m Regent's-park Chapel	.....
,,	7.30 p.m.	Baptist Missionary Society	s (To Young Men) City Temple	Rev. Dr. Pierson.
,,	7.30 p.m.	Wesleyan Missionary Society	s Wesley's Chapel	Rev. F. W. Macdonald.
,,	8 p.m.	Ch. of Eng. Young Men's Soc. M't'g.	m Sion College	The Lord Chancellor.
Thurs. 28	10 a.m.	Baptist Union (Third Session)	Bloomsbury Chapel	Rev. R. H. Roberts.
,,	3 p.m.	Navvy Mission Society	m The Church House	Dean of Ripon.
,,	6 p.m.	Baptist Missionary Society	m Exeter Hall	Lord Reay.
,,	7 p.m.	Wesleyan Miss. Soc. (Ladies' Auxl'y.)	m Wesley's Chapel	Mr. T. Morgan Harvey.
Fri. 29	9 a.m.	Baptist Missionary Society	b, c Exeter Lower Hall	Mr. W. R. Rickett.
,,	11 a.m.	Wesleyan Missionary Society	s Great Queen-street Chapel	Rev. F. B. Meyer.
,,	3 p.m.	Ch. of Eng. Scrip. Readers' Assoc.	m Princes' Hall	Bishop of London.
,,	4 p.m.	Children's Fresh-Air Mission	m Governor's Room, Charterhouse	Canon Elwin.
,,	6.30 p.m.	Midnight Meeting Movement	m Exeter Hall	Bishop of Bedford.
,,	7 p.m.	Bapt. Miss. Soc. (Young People)	m Exeter Hall	Mr. Nath. Micklem.
Sat. 30	9 a.m.	Wesleyan Missionary Society	b Exeter Hall	Mr. J. Clapham.
MAY.				
Sun. 1	11 and 7	Church Association	s Brunswick Chapel	Rev. Canon Woodward.
,,	7 p.m.	British and Foreign Bible Society	s Westminster Chapel	Rev. Dr. W. Wright.

b.—Breakfast; c.—Conference; cn.—Convention; m.—Meeting; s. Sermon.

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In the course of a year we usually present to Bazaars or deserving objects several of our Sewing Machines. (*See our last week's Advertisement.*)

There are quite a Number of Bazaars to be held at Easter, and we have accordingly awarded

TWO FREE GIFTS instead of One this Month.

ONE No. 9 D.A.A. £10 MACHINE goes to the "Bazaar of Bazaars," promoted and arranged by the Derby Temperance Society in conjunction with Homes for Waifs and Strays Society, Society for Prevention of Cruelty to Children, Derby and Derbyshire Convalescent Home, and Ladies' Home Mission Association, to be held in the Royal Drill Hall, Derby; and another **No. 9 D.A.A. £10 MACHINE** goes to the Bazaar to be held at Easter at Desborough, near Market Harboro', for New Sunday Schools (Rev. Isaac Near, Pastor).

The successful Widow this month is—

Mrs. BRIGGS, 7, Zion Place, Eldon St., Newark-on-Trent,

To whom we have delivered **A FREE GIFT** of one of our **No. 9 £7 10s. DRESSMAKERS' MACHINES.**

All Recommendations received by us in March are now useless. Fresh Recommendations should now be sent in, and these should be on the special forms to be had from our Agents.

Please mark Letters of Recommendation with the letter "**R**" in top left-hand corner of envelope. Recommendations endorsed by our Local Agent will have more weight. Forms of Recommendation and addressed Envelopes may be had from our Local Agent, on personal application. We cannot promise to acknowledge or reply to any recommendations. Our nearest Agent's address may be had by sending to us a stamped addressed envelope.



WHEELER & WILSON MANUFACTURING CO., Chief Office: **21, Queen Victoria Street, London, E.C.**

HIGHBURY HILL BAPTIST CHAPEL.

On SUNDAY, April 24th, 1892, SERMONS on behalf of the Baptist Missionary Society will be PREACHED in the above Chapel—in the Morning, by the Rev. W. J. HENDERSON, B.A., of Coventry, and in the Evening by the Rev. JAMES CULROSS, D.D., of Bristol. Morning Service 11; Evening Service 6.30.

On SUNDAY, May 1st, the Service in the Morning will be conducted by the Rev. J. CLIFFORD, D.D., and in the Evening by the Rev. J. F. BENNETT, of Lincoln.

Be Up To Date.

It is a tradition with you that brimstone and treacle is a good Spring medicine, eh? And that Spring brings feverishness, eruptions, and a general disturbance of the system. Quite so. You accordingly proceed to dose yourself and dose your children with brimstone and treacle. But why? The mixture is messy and nauseous. It does good, but stomach colic is apt to ensue. But no matter. Those before you believed in it and so do you.

You might just as well stick to the farthing rushlight, and ignore paraffin, gas, and the electric light. But you don't do so because you know better.

Carry the principle farther, and give Frazer's Sulphur Tablets a trial as a Spring medicine. They are more efficacious, and far safer than brimstone and treacle, and much nicer to take.

Don't be bigoted nor sceptical. Live and learn. Think of Frazer's Sulphur Tablets as the best of all Spring medicines, and a valuable blood purifier. Why not test them free of charge? Samples will be sent gratis and post free on application. Name *The Christian.*

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BEECHAM'S TOOTH PASTE is put up in collapsible tubes, perfectly air-tight, and so adjustable that no waste need occur; the packages are pretty for the toilet table, and most convenient for the travelling bag. They are sold everywhere for ONE SHILLING each.

Forthcoming Meetings.

Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Gospel meeting, young men, Tuesdays, at 6.15 p.m.; daily prayer-meeting, 1.30 to 2 p.m. Missionary prayer meeting, Thursdays, at 6.15, p.m. Rev. F. B. Meyer will address Corn Exchange Christian Union, Tues., Apr. 26, 6.30 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Apr. 24, 3 and 7 p.m.; Mr. Ransome Wallis. Meetings for prayer, Sun., 7.45 a.m., Fri. and Sat. 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only); 7 (public), Mr. W. D. Fink; Meetings for men nightly at 8. Cheerful service Sat. at 8. French Bible-class, Thurs., at 8. Prayer meeting, Mon. to Fri., 1 till 2

Y.M.C.A., 186, Aldersgate-street, E.C.—Thurs., 8 p.m., Devotional Meeting; Fri., 8 p.m., Foreign Missionary Prayer Meeting; Sat., 3 p.m., Bible Talk, Rev. F. B. Meyer; Sun., 3.30 p.m.

West London Central Mission.—*St. James's Hall*, Sun. Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., 11 a.m., 3 p.m., and 7 p.m.

Great Assembly Hall, Mile-end-road, E.—Sun., Apr. 24, Mr. Joseph Clarke, 11 a.m. and 6.30 p.m.

Regent's-park Chapel.—Rev. F. B. Meyer, B.A., Sun., 11 a.m. and 7 p.m. Bible Readings for Christian Workers, Fri., 8 p.m.

Conference Hall, Mildmay-park.—Sun., Apr. 24, Mr. Gawin Kirkham on "The Triumphs of the Cross," 9.30 a.m., 3.30, and 7 p.m; Thurs., Apr. 28, 3.30 p.m., Pastor Kaiser on "Evangelising in Germany."

Conference Hall, Eccleston-street (near Victoria-station).—Mr. William Grove, Sun., April 24, 3.30 and 7 p.m.

Police Institute, 1a, Adelphi-terrace.—Bible Talks on Life and Power, Mon., 5 to 6 p.m.

Holiness Meetings.—Mrs. Bramwell Booth and others, Exeter (Lower) Hall, Strand, every Thursday, at 3 p.m.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., May 6, 3 p.m., 6 p.m., and 7 p.m. Sun., 3.30, Bible readings on "The Connection Between Genesis and Revelation," by Miss Mason.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m.

Clapton Hall.—T. Shuldham Henry, M.A., LL.B., during April; Suns., 6.30 p.m.; Fris., 7.30 p.m.; subject, "Emblems of the Holy Spirit."

Open-Air Mission.—Members' Quarterly Meeting, Mon., Apr. 25, 186, Aldersgate-street, E.C., Dissolving view lecture on "Theosophy; The Doctrine of Demons," by Rev. J. J. B. Coles. Tea, 6 p.m.; lecture, 7.

St. George's Hall, Langham-place, W.—Mr. T. E. Miller during Apr., Sun. 11 and 7.

Marylebone Presbyterian Church, Upper George-street, off Edgware-road.—Rev. Dr. Pentecost at 11 and 7 on Easter Sunday, Apr. 17, and four following Sabbaths.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly Workers' Meeting, Fri., May 6, tea 6; meeting 7. Admiral Grant on his recent visit to the W. Indies, and work among sailors on the River Plate.

Sailors' Welcome Home, 173, St. George-street.—Monthly Muster of Christian Lifeboat Crew, Tues., May 3, 7 p.m. Addresses by Rev. H. E. Stone and others.

Mr. Henry Varley at Wesbourne-grove Chapel, Thurs., Fri., Apr. 21, 22, 8 p.m. Also at Talbot Tabernacle, Sun., Apr. 24, 11 a.m. and 7 p.m.

Manchester.—Meetings for Foreign Missionaries and friends, May 5, 6, 7. Admission by ticket (stamped envelope) from Miss F. E. Campbell, 495, King's-road, Chelsea, S.W.

[Coming Conventions.]

Redhill.—April 18 to 22.
Exeter.—Apr. 25 to 29.
Hastings.—Apr. 26, 27, 28.
Colwyn Bay, N. Wales.—May 8 to 15.
Nottingham.—May 16 to 20.
Southsea.—May 23 to 27.
Woodford.—Tues. and Wed., May 24, 25.
Wellington-road, Stoke Newington.—May 30 to June 5.
Manchester.—May 31, June 1, 2.
Gloucester.—June 6 to 10.
Clapham.—June 15, 16, 17.
Bergh Heath, Epsom.—July 6, 7.
Evangelical Alliance Con., Dundee.—Sept. 28 to 30.
Wakefield.—Nov. 1, 2, 3.

Donations received by Messrs. Morgan & Scott to Monday, April 18, 1892.

. Donations should be sent by Cheque or P.O.Orders, not by stamps.

. Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

. Cheques, Money Orders, or Postal Orders should be made payable to Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank**;" this will effectually prevent loss.

"Will."—Please say which fund for Jews.

China Inland Mission—E.A.C., £1; I.M.R.H., £2; E.J.L., £3	6	0	0
Sufferers by Japanese Earthquake—G.C.F.	1	0	0
Friends' Russian Famine Fund—A. and H.M.G., £5; E.S., 8s.; D.S., 1s.	5	9	0
Society for the Relief of Persecuted Jews—A. and H.M.G., £1; E.S., 10s. 6d.; C.E.E., 5s.	1	15	6
Father Chiniquy's Fund—J.I.C.	0	5	0
Wesleyan Methodist Missionary Society (Lepers, Upper Burmah)—Miss D., £5; J.A., 15s.; R.C.S., £5; Lux, £5; M.M., Belfast, £5; J.C.G., £1 0s. 6d.	21	15	6
Congo Balolo Mission—Misses C.	3	0	0
Famine Among Telegus—R.S.	0	10	0
Tamil Mission Ragged Schools, Madras (Famine)—Misses C.	0	10	0
Miss Whately's Schools, Cairo—Misses C.	1	0	0
Church Missionary Society—X.R., £100; G.C.F., £2; A Widow, £1	103	0	0
Spezia Mission—J.B.B., £1 1s.; (*Debt*) J.B.B., £2	3	1	0
Mr. F. S. Arnot's Work, Africa—C.L.M.	0	10	0
Persecuted Russian Jews—M.A.M.	0	5	0
Figueras Mission (Pastor Rodriguez)—Mrs. S.	2	0	0
Constantinople Sailors' Rest—Mrs. S.	2	0	0
Persecuted Stundists—Throop-avenue Mission Sunday-school, Brooklyn	11	12	8
British and Foreign Bible Society—E.J.L.	2	0	0
The "Spurgeon" Memorial Fund—Hampstead-green	0	10	0
Mission to Deep-Sea Fishermen—X. R., £20); H.M.A.S., 10s.	20	10	0
Thames Church Mission—X.R.	20	0	0
Field-lane Refuges, &c.—X.R.	5	0	0
General Booth's Social Scheme—Two Little Girls and Mother	1	6	0
Guards' Mission, Pimlico—Anon.	0	1	0
Zenana Medical College (Dr. Griffith)—H.M.A.S.	0	10	0
Church of England Homes for Waifs and Strays—H.M.A.S.	1	0	0
Bristol Orphan Homes—C.L.M.T.	1	0	0
Work in Poro' (Lady Hope) (New Hall)—Mrs. R., £1; Mrs. S., £2	3	0	0
Mildmay Hospital, Bethnal-green—R.	5	0	0
East London Training Institute (Dr. Guinness)—G.L.D., £1; (as most needed) R., £5	6	0	0
Golden Lane Mission (Mr. Orsman) (as most needed)—R., £5; (*Sick and Benevolent Fund*)—V., £3	8	0	0
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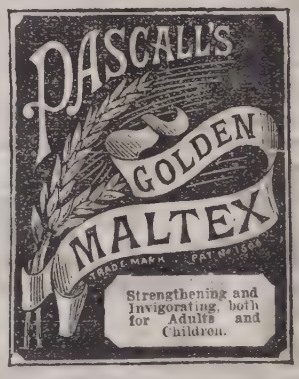
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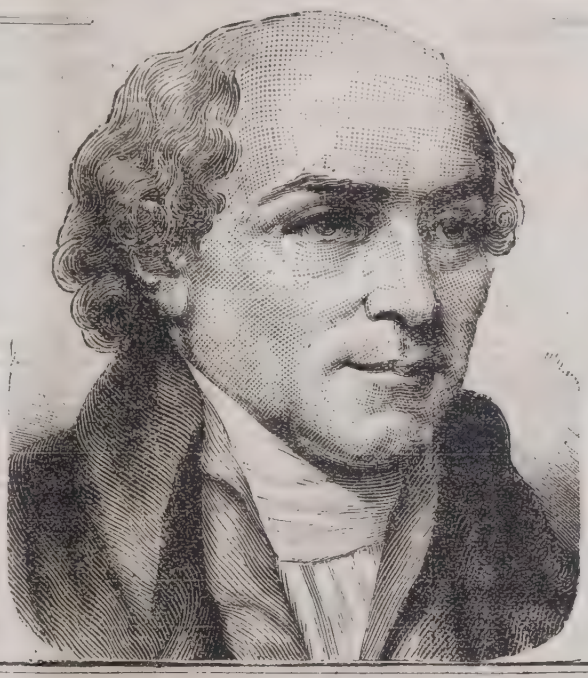
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A Weekly Record of Christian Life and Testimony; Evangelistic Effort, and Missionary Enterprise.

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No. 1161.] THURSDAY, APRIL 28, 1892.

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Will not the gentle face of little Blind Jacob, one of our Waifs who has never seen the light of day, plead with every one the cause of his rescued Brothers and Sisters?

RACHEL NORTON, *General Secretary of the League.*

Headquarters of the Y.H.L.: 18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

SEE ALSO PAGE 29.

Institutions.

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Ladies' Samaritan Society

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ROSA PEARMAN, Vice-President.

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CHURCH ARMY ANNUAL MEETING, Prince's Hall, Piccadilly, May 4, at 3. Chairman, Bishop of Rochester. Central staff and 500 evangelists, mission nurses, soldiers, restored tramps and inebriates. Mdme. Antoinette Sterling will sing the 37th Psalm. Evening Convention, Prince's Hall, 7.30. Chairman, Bishop of Dover. Annual Sermon, Westminster Abbey, 11, Dean of Norwich. Reserved seats for 2s.—Apply Rev. W. CARLILE, Headquarters, 130, Edgware-rd., London, W. c280

MILDMAY PARK CONFERENCE HALL.—Tuesday, May 3, Mr. William Forbes will give an account of his Christian work among theatrical employés, and an address to Christians at eight o'clock. c548

NATIONAL ANTI-TOBACCO SOCIETY.—President, Dr. C. R. Drysdale. Meeting of friends and sympathisers, Monday, May 2, at seven, City Y.M.C.A. Hall, 60, Cornhill.—WILLIAM FORBES, Hon. Sec., 71, Tollington-road, N. c547

SOUTH AMERICAN MISSIONARY SOCIETY.—Patrons:—Archbishops of Canterbury, York, Armagh, and Dublin.

The forty-first ANNUAL MEETING to be held (D.V.) on THURSDAY afternoon, May 12th, 1892, at SION COLLEGE. The chair will be taken at three o'clock by the Right Rev. J. Mitchinson, D.D., Rector of Sibstone and late Bishop of Barbados. Speakers: Sir Richard Vesey Hamilton, K.C.B., Sir John Puleston, M.P., the Rev. Canon Tristram, M.A., S. Plimsoll, Esq., F. A. Bevan, Esq., Rev. W. H. Shinfield, K.C.L., recently returned from the Paraguayan Chaco, Henry Morris, Esq. Chairman of Committee:—W. Hughes Hughes, Esq., J.P. Society's Office—1, Clifford's-inn, Fleet-street, E.C. Cler. Sec.—R. J. Simpson, M.A. Lay Sec.—Ed. Poulden, Capt. R.N. c656

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. The Committee are prepared to receive applications for admission next term. Prospectus on application. Funds needed. Bankers, London and County Bank, Balham.

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The 74th ANNUAL MEETING will be held by the kindness of the Lord Mayor at the MANSION HOUSE on FRIDAY, 6th MAY, 1892, at 3 o'clock. Chairman: Rt. Hon. the LORD MAYOR. Speakers: The Right Hon. Lord Brassey, K.C.B., President, Sir Francis de Winton, K.C.M.G., Major-General, Comptroller and Treasurer, Vice-Admiral Henry D. Grant, C.B., The Ven. Archdeacon Sinclair (St. Paul's Cathedral), J. Herbert Tritton, Esq., V.P., John Cory, Esq., J.P., V.P., W. S. Caine, Esq., V.P., The Rev. R. M. Thornton, M.A., The Rev. Alex. Francis (British and American Church, St. Petersburg), W. Laming, Esq. (Hon. Treasurer Rotterdam Branch), and others. Doors open at 2.30. Contributions may be sent to

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On Monday, Tuesday & Wednesday, the 23rd, 24th, & 25th May.

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High-class School for Young Ladies.
CARLTON MANSIONS, CLAPHAM-RISE, LONDON, S.W.
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Excellent testimonials also from parents of pupils, Rev. D. McEwan, D.D., Rev. W. Williams, and others. c168

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BEDFORD.—HOWARD COLLEGE.—Principal, Mrs. J. Compton Burnett. A boarding school for Girls. High-school education; careful Christian teaching; suitable physical training. All exams. in music. London Matric. All locals. Over 300 passes. Term begins May 4. Write for last report and fees. c179

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HOME SCHOOL for gentlemen's daughters. Experienced German governess. Visiting masters. Loving Christian training. Special care of health. Air bracing. Entire charge and inclusive terms if desired.—PRINCIPAL, Hillside, Brentwood. c68

A LADY, residing near the well-known Girls' High School in South London, has vacancies for Two Boarders to attend the same. Terms moderate. Highest references.—C90, Haddon's Advertising Offices, Bouverie House, Salisbury-square, E.C. c9

HOME SCHOOL for daughters of gentlemen. Hughenden, Westcombe-park, Blackheath. Principals, the Misses Cross. High-class teaching. Successful in University exams. Next term, May 3rd. c20

ALTHORPE HOUSE.
Waverley-grove, Hendon, N.W.
School for gentlemen's daughters. Principal, Mrs. JOHNS and Miss CHALK, assisted by C. JOHNS, M.A. Resident foreign governesses and visiting professors. Indian and Colonial pupils received. c300

ERICA, South Cliff, Eastbourne. High-class Protestant Boarding School for gentlemen's daughters. Miss Esser offers every educational advantage, with individual Christian training. Bright home life. Summer term commences (D.V.) May 3rd. c13

CLEVEDON LODGE, Reading.—Misses Aston and Balch. High-class school for Girls. Very successful in exams. Use of private swimming-bath. Governess-student wanted. Premium. Referees, parents of pupils. 2

COMBER HOUSE LADIES' SCHOOL, Cambridge. Happy, Christian home, with sound teaching and careful supervision. English, music, languages, painting. Nine guineas per term. Governess-pupils 5 guineas. c68

GOVERNESS-STUDENT required immediately, in select college near London. English, music, French, German, and drawing under first-class professors. Premium 18 guineas. Preparation for exams.—PRINCIPAL, 16, Dalmeny-road, Tufnell-park, London, N. c6

COLLEGIATE SCHOOL FOR GIRLS, combining technical training, practical instruction in household management and cooking with the highest educational advantages. Inclusive fee, twelve guineas a term, payable in advance.—PRINCIPAL, Strickland's Girls' College, Stowmarket, Suffolk. c6

THE LADY PRINCIPAL of a good school for gentlemen's daughters would receive a few pupil-nurses' term at 30 guineas per annum. Daily professors attend. Individual care and Christian teaching given to each. Rules of health studied. References given and required.—SCHOLAR, Messrs. Frost and Reed, Queen's-road, Clifton, Bristol. c

ABBOTSFORD Ladies' School, Bristol, near Clifton Downs. High-class education. Christian training. Fees inclusive, thirty guineas. Pupils have passed local examinations in music, &c. References, prospectus on application. Governess-student required. c80

BOARD AND EDUCATION for two children in select young ladies' day-school, South of London. Kindest care. Christian influence.—Apply Miss P., Thornleigh House, Elm-park, Brixton-hill, London. c6

SEASIDE KINDERGARTEN and Home School for Girls. Froebel House, Liverpool-terrace, Worthing. Thorough education and careful training. Principal, Miss Verbury. Vacancy for companion-pupil (9 to 12) on reduced terms. c572

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GERMANY.—An excellent opportunity for acquiring German occurs in a Christian family in Brunswick. Healthy situation and board. Terms £5 monthly exclusive of washing.—For full particulars, H. W. Green, 31, Waldegrave-road, Upper Norwood; and J. Maunder Smyth, Esq., Hillside, Tettenhall, Wolverhampton. c612

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

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NEW COLLEGE, Cliftonville, Margate. Head Master: Rev. G. HUGH JONES, F.S.L. First grade modern school. Small classes. Individual attention. Form work arranged with due regard to health. Decided Christian training. Splendid premises, workshops, cricket field, tennis courts. Fees £45. No necessary extras. c148

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

Thorough education, classical or commercial, with decided Christian training. Workshop and laboratory for technical instruction. Half the pupils entered for and passed some public exam. last Christmas. Separate premises for junior school.—Prospectus on application to PRINCIPAL. c159

ST. CLARE, UPPER WALMER, KENT.

LATE MANOR HOUSE SCHOOL, HASTINGS.

Principal: Mr. A. E. MURRAY.

For gentlemen's sons under 14 years of age.

St. Clare stands in its own grounds of about 12 acres, 100 feet above the sea, but protected from winds by high trees.

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MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for sons of gentlemen, at a very select and temperate locality of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.

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HASLEMERE GRAMMAR SCHOOL, SURREY. Portsmouth line. Locality high. Private, classical, and modern school. Varied course. Moderate fees. Prospectus of Mr. JOSEPH WORDELLS, formerly of Manchester and Greek Class, Corfu; or of Rev. G. H. STALLWORTHY, by whom or whom boarders received. c407

HIGHBURY HOUSE SCHOOL, ST. LEONARDS-ON-SEA.

Boys received from 6 to 18 years of age. Three separate departments. Juniors under the care of Seniors under a staff of seven resident Masters, thoroughly qualified to prepare for competitive public schools, or Universities. Delicate and Boys from the Colonies, receive special care. A carpenter's shop, chemical laboratory and a covered gymnasium are attached to the premises. Summer term commences Wednesday, May 4. Prospectus apply to Mrs. DUFF, the Lady Principal. c178

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells. Principal—Rev. J. Gordon. Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the pupils were passed in the Public Examinations at the College of Preceptors and the Local Examinations of the University of Cambridge. c85

BRIGHTON. — EDUCATION. — Taunton House School, 23, Buckingham-road, Brighton. Principal, Alfred Clark, B.A. Successes at recent examinations published March, 1892. Cambridge Local, two pupils; Cambridge Junior, one; Pitman's Elementary Certificate for Shorthand, one; Pitman's Advanced Certificate, one; Pitman's "Speed" Certificate, one. References kindly permitted by Rev. J. B. Figgis, M.A., Rev. Ron. Rev. H. Grattan Guinness, D.D., Harley House, Bow-road, London, E.; Rev. W. Haslam, M.A., Rev. Marine, St. Leonard's. c561

COCKBROOK, near Derby. Moravian School for Boys. Founded 1818. Pupils successfully prepared for Cambridge Local and other Exams. Fine situation, dry, bracing air. Milk from own farm. Cricket field 10 acres.—For terms apply Rev. J. MALLALIEU, Headmaster. c203

A DECIDEDLY EVANGELICAL CLERGYMAN [illegible] West of England is desirous to [illegible] to board, train, and educate, with one [illegible] more than two or three others, [illegible] about 14, who is somewhat backward in consequence of [illegible] health. He [illegible] Terms [illegible] must be [illegible] and full particulars to W. C. W., [illegible] Holborn, 35, Gracechurch-street, City, London. c591

YOUR BOYS will have Christian home and sound education with Mr. and Mrs Dixon, Gordon Middle-class School, Kingston-on-Thames, near Richmond and Bushey parks. Established 1880. 18 to 9 guineas. Entrance fee £3 3s. c569

MARGATE.—STRATHALBYN, CLIFTONVILLE. Healthy, genial, and Christian school-home for boys. Thorough individual training in all essentials of modern commerce. Especial emphasis on correspondence and languages. Delicate boys sedulously studied. Highest references.—For particulars apply to PRINCIPAL. c296

BOYS' SCHOOL, Hurstpierpoint (near Brighton), Sussex. Home comforts. Christian training. Individual care and teaching. Masters. Preparation for public schools. 20 guineas. Inclusive fees for sons of clergy. Indian children moderate terms.—LADY PRINCIPAL. c427

HOLIDAY ENGAGEMENT.—Rev. W. Carlile seeks one for long vacation for his son. Mathematics, classics, games. Teetotaler. Non-smoker.—Apply Mr. V. W. CARLILE, Magdalene College, Cambridge. c273

A BARRISTER-AT-LAW (B.A. Cambridge) would be glad to read with a backward boy for three hours daily, in his chambers in the Temple.—Apply W. R. M., Exeter Hall, London. c602

MUSICAL.—Vacancy for Young Lady or Gentleman of talent by the London Conservatoire of Music, Porchester-road, Hyde-park, as Resident Articled Pupil, to be trained, by reciprocal arrangement, as teacher or public performer. Piano, singing, &c.—Address SECRETARY.

BRIGHTON.—Required, in high-class ladies' school, a Governess-pupil. Musical. Great advantages. Small premium.—N., 12, Stanford-road. c516

SCHOOL (seaside).—English, French (spoken daily), music, drawing, class singing, needlework, board, laundress, 9 guineas a term inclusive. Resident French governess. Highest references.—Address School, "Mercury" Office, Norwich. c518

WIDOW LADY AND DAUGHTER, experienced care of children, occupying cottage residence, suburbs, Bournemouth, can receive one or two delicate children. Tuition as required. Sea and moorland air. Highest references. Terms from 15s. per week.—Mrs. MILLS, Sunnybank, Upper Parkstone, Dorset. c550

NON-RESIDENT ENGAGEMENT desired, Governess, highly certificated, English, mathematics, Latin, fluent French (Paris), German (Germany), good music (performer), elementary violin, singing, painting, drawing. Three years' reference.—HIGHBURIA, Compton-terrace, Islington, London. c578

A LADY, whose sister attends the High School, Kensington, will be pleased to offer a home to another pupil, or to lady studying at South Kensington. Highest references given and required. —For particulars apply Miss BECK, Sandringham, Norfolk. c546

A YOUNG LADY can be received in a high-class school for 16 guineas per term (half usual fees), all accomplishments included.—SCHOLASTICA, Rolfe Brothers, 6, Charterhouse-buildings, London, E.C. c601

BLIND OR SEMI-BLIND child of good family wanted as Pupil. Thorough education by trained teachers. Language and music. Every home comfort. Highest references.—PARKFIELD, Gravelly-hill, Birmingham. c498

MINISTER'S DAUGHTER (Free Church), young, seeks Engagement, school or family. Fluent French (Continental) good German, English. Good musician. Excellent references. Two years in family.—M., Powerscourt Rectory, Enniskerry, Wicklow, Ireland. c511

EXPERIENCED GOVERNESS. Four years' reference. Thorough English, fluent French and German (France and Austria), rudimentary Italian, Latin, music, drill, needlework. (Evangelical Church). Many Christian governesses disengaged. No charge to employers.—B. N., Mrs. Edwin Hoopers' Governess Institute and Home, Compton-terrace, London, N. c576

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A GENTLEMAN, having offices near the Strand, and whose duties as secretary to the society he represents do not wholly occupy his time, will be glad to increase his income by taking up similar work for a small religious or philanthropic society.—Apply, by letter, to W. J., 23, Devonshire-road, South Lambeth, S.W. c565

AS SECRETARY OR CORRESPONDENT CLERK.—Wanted, by a well-educated Young Lady, conversant with shorthand and typewriting, situation as Secretary or Correspondent Clerk. Unexceptionable references given.—Apply, by letter, Miss H., Baptist Mission House, 19, Furnival-street, Holborn, London, E.C. c347

JUNIOR MASTERSHIP WANTED, or as Companion to gentleman. Christian home preferred. Experienced, careful, painstaking. French acquired abroad. Excellent references.—J. J., Walter and Grist's Library, Brighton. c660

CHRISTIAN GENTLEMAN of good education, age 31, seeks engagement as Secretary, private preferred, or any situation of trust. No objection to travel or reside abroad. Would be generally useful. Good references.—C. D., 41, Arundel-square, Barnsbury, London, N. c575

A PLACE OF TRUST wanted, as secretary, agent or manager, where good conduct and uprightness of character will be valued. Applicant is 32, and has had extensive business experience.—C561, Haddon's Advertising Offices, Bouverie House, Salisbury-square, E.C. c561

CAPE COLONY. — Energetic and practical business man wishes appointment as representative or agent for a British firm in South Africa. — C553, Haddon's Advertising Offices, Bouverie House, Salisbury-sq., E.C. c553

COFFEE-TAVERN MANAGER seeks Re-engagement. Married. Age 40. Six years in present place. Well recommended.—Address S. WEBB, High-street, Reigate, Surrey. c625

WANTED, BY MAN AND WIFE, end of May, care of home, coffee-house, or any place of trust. Wife good manager, also nurse. Man understands garden.—88, Heathfield-road, Brighton. c648

FOOTMAN (plain) seeks situation. 5ft. 6in., age 22, with boy under, and under a butler or otherwise.—J. Preston, 2, Bowmont-villa, Dunbar, N.B. c620

BUTLER.—A LADY RECOMMENDS a thoroughly good Butler, aged 31. Two years' good character from last place. Christian and abstainer. Married when suited.—Mrs. MUMFORD, St. Clare, Upper Walmer, Kent. c569

GROCERS AND PROVISIONS.—Young Man seeks Situation to above. Eight years' experience. Good reference. Christian and abstainer. Age 22. Disengaged. Used to good-class trade.—LUCK, 1, Halton-villas, Mayfield. c555

GARDENER (head working or good single-handed). Life experience in all branches. Highest testimonials. Christian. Age 30. Married. —Please state wages.—H. CARPENTER, 10, Lutheran-place, Upper Tulse-hill, Brixton, S.W. c654

GARDENER (abstainer) seeks Re-engagement. Assistance, or good single-handed. Not object to Place of Trust. Leaving through death. 8 years' reference. Married. Comfortable permanency desired.—GARDENER, Chestnut Lodge, Horsham. c620

CHRISTIAN GARDENER (22), single-handed, or help given. Good experience in pleasure-grounds, vines, flowers, fruit, vegetables, and forcing. Married this month. Good character.—DRAPER, 6, Manor-view, Beckenham, Kent. c515

COACHMAN, &c. — A Congregational minister wishes to recommend a man as Coachman. Some years' experience.—C648, Haddon's Advertising Offices, Bouverie House, Salisbury-square, E.C. c648

AS COACHMAN OR GROOM COACHMAN. Can ride and drive well. Single or double harness. 1 year and 9 months good character. 9 years previous. Highly recommended. Age 30. Married when suited.—COACHMAN, 8t. Ibbs-bush, Hitchin, Herts. c540

COACHMAN. — A lady recommends a Coachman who is anxious to get a situation without Sunday work.—Mr. BIRD, 22, Polygon-mews, Porchester-place, Hyde-park, W. c519

CHRISTIAN MAN (27), little deaf, wants place. Used to housework in institution. Low wages. Good character. Abstainer, willing, and obliging.—C., care of Mr. Thompson, 22, Clerkenwell-road, London. c579

ARMY RESERVE MAN seeks a Situation as Coachman or Groom-Coachman. Can ride and drive well. Christian. Abstainer. Married. Age 30. One child.—L., 14, Compton-terrace, Mortlake-road, Richmond, Surrey. c651

RESPECTABLE YOUNG MAN, aged 19, seeks situation in stable or household. Good character.—ALBERT MITCHELL, Stanford Dingley, Reading. c538

CHRISTIAN YOUNG MAN seeks situation, any light capacity. Used to stationery trade. Deformed in leg. Good character. Fourteen years in last situation.—J. A., 94, Old Ford-road, Victoria-park. c582

AS MESSENGER OR PLACE OF TRUST, wanted by Young Man. Strongly recommended by a gentleman. Age 25, tall, abstainer. Town preferred.—G. M., 48, Shawfield-street, Chelsea. c573

OFFICES TO TAKE CARE OF.—A Widow Wesleyan, whom can bring good references, would be glad of anything as above.—Apply M. C., care of J. D. Appleton, 26, Paternoster-row, E.C. c570

A YOUNG COUPLE seek employment as caretakers, or any place of trust. Christian and abstainers. Good references. No encumbrance (ex-soldier).—D. B., No. 4, New Town, Potton, Beds. c552

EXPERIENCED MIDDLE-AGED PERSON, practical and economical, would be glad to meet with engagement as useful companion, housekeeper, or place of trust. Excellent references.—J. S., 19, Royal-crescent, Edinburgh. c627

AS HOUSEKEEPER, Companion, or Attendant on an invalid, or any Position of Trust, earnestly desired by middle-aged Christian lady. Large experience of housekeeping, and also of nursing the sick. Bright, cheerful, and musical. Good reader. Highly recommended. — Mrs. F., care of John Haddon and Co., Bouverie House, Salisbury square, E.C.

AS HOUSEKEEPER, or any Place of Trust and responsibility, desired by widow. Age 43. Experienced in care and management of children. Good references.—Mrs. G., 166, Grove-road, Holloway. c568

AS WORKING MATRON, good needlewoman or good plain cook, where there is help given. Experienced, active. Abstainer. Christian. Careful manager.—M., 138, Dorset-road, Clapham-road, S.W. c638

MATRON wants charge of small Home, rest, convalescent, orphanage, or rescue. Practical housekeeper, experienced disciplinarian. Good references.—C436, Haddon's Advertising Offices, Bouverie House, Salisbury-square, E.C. c436

MATRON.—Wanted, by lady in May, charge of home, rest, convalescent, or for nurses or for young ladies in business. Practical housekeeper. Good testimonials.—S. M. H., 29, King William-street, Strand. c592

A WIDOW REQUIRES SITUATION as Matron in some place of trust; or Head Nurse in family. Age 39. Nearly 9 years in present situation as nurse. Wages £30 to £35. References required.—Address Mrs. BLACKMORE, Painswick House, Painswick, Gloucestershire. c523

USEFUL COMPANION, HOUSEKEEPER, Attendant to Invalid.—A lady highly recommends as above one who occupied similar post in her family for many years. She would be invaluable in any quiet post of trust, is experienced in illness, thoroughly domesticated.—Miss GOSSET, 1, Kenrick-villas, Grange Park-road, Leyton, c607

A HIGHLY-RESPECTABLE middle-aged Christian widow is desirous of obtaining a situation as Housekeeper, where a servant is kept. Good manager, and thoroughly reliable; or would undertake the care of offices, or any position of trust. Excellent references.—Mrs. J. F., care of John Haddon and Co., Bouverie House, Salisbury-square.

FRENCH PROTESTANT wishes a situation as Lady Housekeeper, companion, or governess. She is a capable, clever, superior person, who has suffered much on account of her change of religion. Age 36.—Miss MENZIES, 2, Lixmanul-terrace, Trinity, Edinburgh.

REV. HENRY DENING can strongly recommend a lady who has had five years' training at St. Bartholomew's Hospital and has been for the last six months in charge of his daughter at Torquay and is now desirous of a situation as Nurse, Companion, Housekeeper, or would travel. —Apply St. Werburgh's Rectory, Bristol, or Miss Ogden, Montpellier Villa, Torquay. c635

CHRISTIAN LADY, 27, having had ten years' experience as accountant and correspondent in good business houses, desires similar appointment in institution, where opportunity offers as a preliminary for Christian work. Minister's and accountant's reference.—VERITY, 19, Queen's-road, Hastings. c643

SERVANTS SEEKING SITUATIONS.—Miss Lovejoy offers comfortable home [illegible] Lessons 2s. 6d. to 3s. 6d. weekly, in comfortable [illegible]. Meals provided moderately. Registry. Charge for ladies, 1s. entry, and 2s. 6d. to 3s. 6d. when suited. Established 1861. 23, Sydney-street, Fulham-road, London, S.W.

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A CHRISTIAN YOUNG LADY (28), well-educated, intelligent, musical, cheerful, wishes an engagement as Companion to a lady on a voyage. —Address K. B., Housekeeper, 13, Rose-street, Newgate-street, E.C.

AS LADY'S MAID. Good dressmaker and needlewoman. Tall, healthy, willing, and obliging. Christian and abstainer. Age 34. Wages £28 to £30, all found.—META, 62, Arlington-road, Camden-town, N.W. c569

YOUNG GENTLEWOMAN desires companionship. Could act as amanuensis. Salary immaterial if comfortable home, and position as daughter or sister, or opportunity for Christian work valued.—C561, Haddon and Co., Bouverie House, Salisbury-square c561

YOUNG LADY desires engagement. Experienced in all household duties. Understands dressmaking. Used to children. Would be glad to gain experience in some Christian work.—A., 46, Latimer-road, Forest-gate. c637

MIDDLE-AGED LADY (experienced) seeks Re-engagement as Governess, Governess-Housekeeper, or Chaperone. Senior Univ. Cert. Good music, linguist, and traveller. Church of England preferred.—D., 23, Newton-place, Glasgow. c510

AS USEFUL COMPANION, Housekeeper, or any position of trust. Lady recommends daughter of medical man. Re-engagement.—Mrs. MUIR, 8, Vesta-road, Brockley, London. c495

AS NURSE to two or three children, by a young German girl. Can speak English.—Mrs. L., care of Mrs. Morgan, St. James'-lane, Muswell-hill. c560

THE SISTERS, WEST LONDON MISSION, seek situation for young woman. Rather delicate. Cannot do housework. Excellent needlewoman, understands a little dressmaking. Thoroughly trustworthy.—60, Greek-street, Soho, W. c609

GENERAL SERVANT.—Will any lady take one who is lame, and has her character to regain? Can be seen at Homerton.—Write first to M., 1, Cranley-place, S.W. c594

AS HOUSEMAID in a small family. 14 months' good character. Wages £16. London or suburbs preferred.—State particulars, M. S., Standford, near Liphook, Hants. c615

HOUSEMAID.—A lady wishes to recommend thorough housemaid. West-end preferred. Personal character. A comfortable home more valued than wages.—M. A., 41, Brook-street, Grosvenor-square, W. c606

Appointments, Situations, &c., Vacant.

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A1 TEA AGENCY.—Any one wishing to increase their income can easily do so by selling our Fine Ceylon Teas among friends and customers. The exceptional terms we offer enable Agents to earn £2 weekly. Compare samples.—United Tea Supply, Union-court, London, E.C. Name paper.

TRAVELLING SERVANT (English). A Christian Man desired, having knowledge of French and German, and knowing the neighbourhood of Homburg.—N., care of Willing's, 162, Piccadilly, London, W. c544

FREEST SCOPE FOR WINNING SOULS. —Wanted, earnest spiritual men and women to be trained as Evangelists, Labour Home Evangelists, Evangelist-Colporteurs and Mission Nurses. Allowance to family where needed during the short training. Sufficient salary guaranteed. When health prevents full active service in quieter C. A. posts generally obtainable.—Consult in confidence Rev. W. CARLILE, Hon. Sec., Church Army, 128 Edgware-road, London, W. Funds urgently needed for training.

MAN AND WIFE wanted, without encumbrance. Abstainers. Decided Christians. Active. Wife good plain cook. To take charge of an institution with restaurant. Retired policeman, soldier, or sailor preferred.—Apply, by letter, to G. H., Enquiry Office, Exeter Hall, Strand, London, W.C. c655

MAN AND WIFE wanted, without children, to manage coffee-house. Earnest Christians. Church of England. Abstainers.—Write, stating ages, experience, and wages, to Miss PIPER, 24, Alexandra-grove, North Finchley. c564

APPOINTMENT VACANT.—A man and his wife wanted to take charge of a home for boys in the country. Thorough knowledge of plumbing or blacksmith's work required.—Apply, by letter only, stating full particulars, to K., care of Messrs. Street Brothers, 5, Serle-street, Lincoln's Inn, W.C.

A FULLY-QUALIFIED WOMAN DOCTOR wanted, to work as a medical missionary in connection with the Church of Scotland Mission at Kalimpong, India.—Apply to Mr. G. M'ALPINE, 28, Queen-street, Edinburgh. c558

AN ASSISTANT MATRON wanted, in a small temporary refuge. Must have some experience in rescue work. About £35. Good needlewoman. Earnest Christian and an abstainer. Salary £18.—Apply by letter to Miss WATHERSTON, 6, Percy-place, Bath. c545

EARNEST WORKER wanted, to take active part in Gospel Temperance mission work. Up in limelight lantern preferred. Live on hall premises. Wife attend to same and coffee-room, assist at mothers' meetings, &c.—Verdk. A. Homer, J.P., Sedgley, Dudley. c274

MAN-SERVANT.—Wanted, for a country house, early in May, a Christian indoor Man-servant, out of livery. Wages from £30 to £90. Help given.—J. C., "Advertiser" Office, Newark, Notts. c267

BUTLER OR GOOD INDOOR SERVANT wanted, at once. Must be single, and an abstainer. —Apply, stating references, age, and wages required, to Mr. W. Mabbes, Gresford, Boscombe Park, Bournemouth. c302

INEBRIATE HOME.—There are now two vacancies for women able to wash and clean. Charge 5s. weekly. Also for one at higher rate.—Apply Matron, High Flatts Sanatorium, Denbydale, Huddersfield. c309

COACHMAN.—Can any gentleman recommend a good single-handed, married coachman, Christian and total abstainer, for two ladies in the country?—Mrs. A., Copsley, Outwood, near Redhill. c268

COACHMAN, who will make himself useful, or Groom-Gardener, who can drive well, and thoroughly understands grooming, and been accustomed to horses in a gentleman's stable. A married man, middle-aged, without family. Abstainer, non-smoker. Wages a pound a week and cottage. Wife wanted to assist in housework.—G., care of Mrs Plummer, Convalescent Home, Ditchling, Sussex. c635

LADY HOUSEKEEPER and COMPANION wanted, age from 35 to 45 years, with experience in management of young people. Family of four, residing near London. Comfortable home and fair remuneration.—Apply, by letter, to H. C. W., 20, Ludgate-hill, London. c520

A LADY wanted (Evangelical), to superintend and train Biblewomen, Church of England. Experience.—Apply, stating age, experience, &c., to Mrs. George Pilkington, Stonleigh, Woolton, Liverpool. c405

WANTED, for a Baptist training institution for deaconesses and Biblewomen, a thoroughly competent and devoted Christian lady to take charge. Must be a Baptist.—W. S. Jones, 21, Chichester-street, Chester. c256

USEFUL COMPANION-HOUSEKEEPER wanted for elderly lady. Superior person. Obliging disposition. To make herself generally useful. Dissenter.—State age, references, experience, Miss B., 20, De Crespigny-park, Denmark-hill, London. c571

AN ENGLISH LADY in Paris desires a thoroughly conscientious working Mother's Help, Christian, abstainer, between 25 and 30. Good needlewoman. Willing to assist with one child. Small knowledge of French required.—Madame Estrabaud, 33, Bd. St. Marcel, Paris. c541

A LADY WANTED, who will take the charge of little children. Youngest 1½ years.—B., 38, Connaught square, W. c631

TRUSTWORTHY PERSON wanted for little girl (aged seven) out of school hours. Good needlewoman, and able to take charge of a baby.—Witton Villa, Holyhead-road, Handsworth, near Birmingham. c574

GOOD PARLOURMAID wanted, and also good Housemaid, where an under housemaid is kept. A good needlewoman in the housema id indispensable. Friends objected to. Housemaid must be able to assist in waiting at table.—All particulars with respect to age and wages expected to Mrs. P., Trafalgar House, Tottenham. c335

HEAD-PARLOURMAID wanted for large country house in the North of England. Eight in family. Ten servants. Must be strong and active. Age not under 28. An abstainer essential.—Box 31, Post-office, Carlisle. c617

PARLOURMAID wanted in a gentleman's quiet family in Brighton. Age 30 to 40. Christian and abstainer valued.—333, Friend's Library, 56, Church-road, West Brighton. c221

LAUNDRESS WANTED in a home for girls. Must be Christian. Competent to take charge and teach. Family washing taken in.—State age, experience, references, and salary required, to Mr. C. Stuart Thorpe, 79, Finsbury-pavement, E.C. 265

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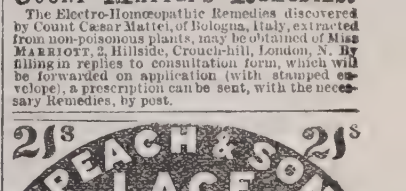
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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. G. S. Barrett, of Norwich, Vice-President of the Congregational Union of England and Wales.

A friend who was present at the Redhill, Convention last week describes it as "a glorious time." Our report is postponed to our next issue.

At the Missionary Meeting of the Redhill Convention on Friday last, Dr. Pentecost delivered such a powerful address on the growth, development, and marvellous results of Christian missions in India that the friends present thought the Doctor should be urged to remain for some time in this country, and rouse British Christians to their duty and responsibility with regard to India. Our London readers will be glad to know that Dr. Pentecost has agreed to give addresses on Christian work in India in Marylebone Presbyterian Chapel, Upper George-street, Edgware-road, from Tuesday to Friday next week, at 7.30 each evening. All those interested in foreign missions should endeavour to be present.

Monday last saw the opening of two of our leading Church Parliaments—the Baptist Union in London, and the English Presbyterian Synod at Birmingham. The Presidents in both cases chose the present aspects of Biblical Criticism as the topic of their inaugural addresses. At Bloomsbury Chapel Rev. R. H. Roberts discoursed ably on "The Witness of the Bible to Itself"; at Birmingham Dr. Johnstone expressed satisfaction that so much reverent attention is being concentrated on Biblical literature. Both gentlemen declared their assurance that the sacred oracles will emerge from the ordeal unscathed.

At a crowded meeting of the Baptist Union, held on Monday, the resolution, moved by Rev. Charles Williams, and seconded by Rev. F. B. Meyer, discountenancing association in religious work with Unitarians, was carried by an immense majority, only a few hands being held up in opposition. This is a matter for congratulation, especially as Rev. C. F. Aked, of Liverpool, whose action gave rise to this protest, explained that he had invited Rev. Mr. Armstrong to his pulpit, not as a Unitarian, but as a moral reformer; and professed his willingness to abide by the spirit and letter of the resolution.

Rev. Edward White's closing lecture last Tuesday, of the series at the Memorial Hall, on Biblical Criticism, put a fitting finish to his brilliant arraignment of the modern school of literary "scalpers." Dealing with the new destructive theories as to the authorship of the second half of Isaiah and the Book of Daniel, he showed how these opinions are based on "sheer critical conjecture"; and uttered a singularly eloquent vindication of the recognised claim of these portions of the Bible to a place in the inspired Canon. In his long public service of half a century, Mr. White has rendered no better service to Christianity than in this course of lectures; we trust they will be published in popular form.

Probably *The Times* expressed the conviction of the average Englishman when it said, on Tuesday:—

> The Continental Anarchist really means what he says, and will do the mischief which our home-raised brood is quite satisfied with talking about. On Sunday next we shall have labour demonstrations of all sorts in Hyde Park, and in many of our large towns. But, when the poor fellows have wasted their holiday and have spent their week's wages, they will go quietly home, and we shall hear no more of them until they are called out for some new demonstration as inoperative as the last.

We question whether this is a safe conclusion. Englishmen may be less inflammable, but they burn longer. *The Times* itself seems to have made a step in advance on Tuesday. In commenting on the death of M. Véry, through the explosion of a bomb thrown into his restaurant, the leading journal says:—

> This additional proof of the reckless and unscrupulous spirit of Anarchism should nerve the Governments of all civilised countries to confront boldly a system of terrorism which, if it were allowed to make headway, would soon put an end to civilisation itself.

But Governments, not recognising God as the source of their authority are beginning to realise the result of this in the disaffection of the peoples.

Fundamental truths are few and simple, but the Bible presents them in many ways—in logic and in poetry, in history and similitude, in abstract reasoning and concrete narrative. Portions of Scripture, which to one reader seem void of authority or almost of meaning, bring to others life and light. All truth is concentrated in Jesus, but some have vivid visions of Him in types and parables; while others, like Mary in the garden, see Him in the Old Testament and know not that it is Jesus.

We desire to draw our readers' attention to the splendid and beneficent service rendered by the Theatrical Mission, through the fifteen hundred ladies who correspond with young women professionally engaged in places of amusement. Nor is this all the benefit rendered by this kindly institution; it keeps itself informed of the engagements of English girls going to the Continent and to other parts of the world, and renders them, through its Christian correspondents there, the motherly and sisterly attention which the heart of a stranger so well appreciates.

The New York *Independent* has been describing the past and present condition of the Indians and Negroes of America, and advocating measures for their further education and spiritual enlightenment. Much has been done to meet the needs of the Negroes, but an immense amount yet remains to be accomplished. Dr. W. A. Spencer, of the Methodist Church Extension Society, says:—

> By union of all the forces, two thousand churches a year ought to be built in the old Slave States until the end of the century; small churches to shelter existing congregations, larger churches at strategic points, to provide for new communities just organising, or old communities suddenly awakened by an industrial earthquake. If the sixteen thousand churches were built immediately, they would still leave the Southern States less thoroughly provided with church accommodations than are the States of Iowa and Kansas, remarkable as that statement may be.

Many testimonies are borne to the intellectual and moral advancement of the Negroes during recent years. Dr. D. J. Satterfield, of Scotia Seminary, Concord, North Carolina, writes:—

> We are told that the Negroes want to work by themselves; they want to be in separate schools and churches, &c. The men who tell us this are the men who want it to be true, and are trying to make it true. And to a certain extent they have succeeded; for they have made the Negro feel so unwelcome wherever they are that he prefers being anywhere else. If he is to be denied the right to assert his manhood, or if he must submit to persistent snubbing among white men, he does prefer to be with those of his own colour.
>
> But for six years and more I have been on this field; and during this time we have been mutually helpful in presbytery and synod, in teachers' conventions, in temperance work, in almost every way, that men can help one another to care for the masses; and I tell you, the earnest, conscientious leaders among them do want co-operation. They welcome joyfully as a co-worker every white man who is willing to lay aside prejudice and work *with* them as well as for them.

With reference to the Indians, Dr. Merrill E. Gates, chairman of the U. S. Board of Indian Commissioners, writes:—

> The work for the Indian is, in a peculiar sense, work for the heathen who are "at our door." They have an especial claim upon us. The true "sons of the soil," the most distinctively American people within our boundaries, until this last decade we have made it impossible for them to receive protection from our laws. We have herded them in crime-sodden reservations. We have pauperised them by rations dealt out as a premium upon laziness. We have cut them off from civilisation, shut them out from citizenship, and left them untaught and unaided.
>
> We have retained in our treasury millions of money by our own treaties due to them for the education of their children. And we have been readier to spend ten millions to fight them than one million to teach them. All this is changing. Over twenty-thousand Indians have received allotments of land; over sixteen-thousand are already citizens of the United States. The Government provides school accommodations for nearly twenty-thousand Indian children, and the extension of civil service regulations over part of the service gives hope of permanency of tenure for faithful officials, and thus of permanency in reform methods.
>
> These latter are cheering signs, affording, on the one hand, evidence of Christian influence in action, and, on the other hand, justifying a hope that great blessing will result from earnest and sustained work for Christ, on ground which has long been in process of preparation.

It is grievous to note that the negroes of the Southern States are suffering acutely from race prejudice at the present time. Boycotted and outraged in various ways, the coloured people of some centres are actually talking of reprisals. Intelligence from Gurdon, Arkansas, states that numbers of the negroes are selling their property with a view to an exodus to Africa, the coloured preachers encouraging the movement, which will be watched with special interest by all who are watching the dawn of day in the Dark Continent.

A Bill has recently passed through the Imperial Parliament of Germany, to come into force in June next, by which all Sunday labour (except such as is absolutely necessary) will be made illegal. The delivery of goods by the railways is to cease; and all shops are to be closed, with the exception of butchers' and bakers', which will be allowed open until 8 a.m. An esteemed correspondent in Germany says:—

> I rejoice that this much-needed step has at last been taken. There is, however, still much to pray for. The Sunday in this country is commonly a day of worldly amusement, theatres and concerts being largely resorted to in the evenings.

The cost of the German army for the financial year just closed amounted to £24,000,000; and the estimate for the present year exceeds that startling sum by nearly five millions more. If these burdens have to be borne when Europe is at peace, what must be the dread cost of war should it arise?

How surely the scourge of pestilence is treading on the heels of the famine in Russia is sadly shown in letters which Miss Hesba Stretton has received from Mr. Bezant, who has been relieving many in Samara. The writer states that typhus and black small-pox are raging among the peasantry, weak and worn through want and cold, both in city and rural districts. Sixty-six families are at present being supported under Mr. Bezant's personal direction, and for some of the men he has found work. He speaks warmly of the judgment and devotion to their mission of the representatives of the Friends. Miss Stretton states that the amount of her fund has reached £820, of which £800 has already been remitted to Russia.

Bishop Barry writes forcibly to *The Guardian*, deploring the renewal of the Kanaka labour traffic by the Queensland Legislature, involving, as this traffic too

generally does, kidnapping, and an enforced labour not greatly differing from slavery, except that it is terminable at some period. It will be remembered by many how eloquently and pathetically the veteran Dr. J. G. Paton was wont to protest against the evils of this Kanaka traffic, which means the bringing, by force or guile, of natives of the South Seas from their own isles to labour on the sugar plantations in Queensland, many of them never to return home again. The Bishop writes :—

It is true that the Premier of the Queensland Government promises, and I have no doubt with the utmost sincerity, that the most stringent regulations shall be laid down to prevent all violence, fraud, and injustice towards the natives both in the islands themselves and on the Queensland plantations. But all who have the slightest knowledge of the past history and the necessary conditions of the labour traffic will agree with the veteran missionary, Rev. J. G. Paton, in the sad conviction that regulations, however carefully devised, are but too likely to be ineffective, and in the deep regret that the traffic, which, almost by universal consent, was given up, as practically an inhuman traffic—almost a slave trade—should be resumed.

We trust such a vigorous protest will be raised by Christians at the Antipodes as will put an end to the proposal to renew the traffic, or at all events ensure its being carried on with a due regard to the just rights of the natives concerned.

The New York Independent characterises the Chinese Exclusion Bill, that has passed the United States Congress, as "a shame and a disgrace"; and declares that it misrepresents the spirit of the people of America.

"The Riverside Visitor," from whose pen from time to time we have received graphic descriptions of how the poor have to live, has, in a recently-published volume—"The Pinch of Poverty" (*Isbister and Co.*, 5s.)—given much prominence to the drink curse. In one passage the writer remarks :—

It is a terrible thing to say, but as true as terrible, that a large proportion of the English poor are born to drink just as the Esquimaux are born with a taste for food specially suited for an Arctic climate, or the Fijian to consider the shedding of blood not a crime, but a glory...They are born in a vitiated atmosphere, one of the especial effects of which is in practice found to create a taste for stimulants.

We would commend these words to the attention of all who may in any way be responsible for the delay in regard to the improved housing of the poor in the metropolis and other large cities and towns.

In a recent report made to the Board of Trade by Major Marindin, in regard to an accident upon the Midland and South-Western Junction Railway in which a guard lost his life, it is stated that the unfortunate man had at the time when he met with his death been on duty for twenty-two hours and sixteen minutes, and that during the last fortnight of his life he had been on duty twice for nearly twenty-four hours, twice for twenty hours, once for nearly eighteen hours, and once for sixteen hours. Another man, an engine-driver, had been on duty for twenty-six hours at a stretch; another was on for thirty-six hours out of forty-one, and others for almost as prolonged periods. Surely the subject is ripe for the interference of Parliament; but in the meantime are the shareholders free from responsibility for the deaths which must inevitably follow such fatiguing employment in dangerous occupations?

We are glad to observe that the action of the Wolverhampton Free Library Committee, in "blacking out" the columns relating to Turf matters in the daily newspapers admitted to the public reading-room, is meeting with the moral support of the general public. The proposal thus to disappoint the betting fraternity, by whom the papers were largely monopolised, with a result the opposite of improving or educational, was suggested some time ago, but not promptly acted upon. In following the example of Birmingham the important Black Country town has now helped to show other Free Library Committees how they may secure newsrooms from an outrageous abuse, and make them increasingly useful for legitimate and praiseworthy purposes.

It is important to guard the young against temptations to deceive. Mr. John Burnham writes to us, pointing out that in travelling to and from school by rail, young people over thirteen years of age are tempted to misrepresent their age in order to pass with a half ticket. He makes a practical suggestion :—

I believe there is a tacit understanding that children travelling to and from school are passed at half-price. If this is the case, might it not be well for railway companies distinctly to state it in their time-tables; and, to avoid imposition, make it a condition that schools shall furnish their scholars with a card to show that they are *bond-fide* scholars? Thus we shall avoid this risk of unwittingly cultivating in our children a spirit that is not strictly honest and transparently truthful.

Present-Day Dangers.

In an address recently delivered by Rev. Henry Batchelor are some remarks which are peculiarly pertinent to the present discussion in the Baptist Union as to association with Unitarians. The whole agitation there has arisen from an interchange of pulpits on a recent Sunday on the part of one of its ministers with a popular Unitarian; but Mr. Batchelor's paper covers a wider range, and one of considerable interest and importance.

He shows that in times of unsettlement in religious belief, such as that which is now upon us, there are two different directions in which men seek for help. The one is Sacerdotalism, the other Rationalism. "The Episcopalian seeks refuge in the past, and rehabilitates the declining prerogatives of the priest." The Free Churchman, on the other hand, is apt to set about the reconstruction of his beliefs with the aid of reason. He is not always satisfied with ascertaining what *is*, but presumes to dictate what *ought to be*; accepting the congenial, and refusing the distasteful, as he may be prompted by his natural sense.

It was said by Tertullian that there is a natural response to the main facts of the Gospel in the heart of man. But it is also true that there is a very strong dislike to those that savour more specially of the evangelical and supernatural. And we must therefore allow for a strong backwater, the tendency of which is to carry men, almost unconsciously and insensibly, from their moorings in "the Faith once for all delivered to the saints."

The only correctives for this tendency in the human heart are the maintenance of the authority in the Word of God, and the white heat of an intense religious life. When the principal impetus was given to the Free Church movements, of which we feel the effect to-day, there was no question on either of these two points. The supremacy of the Bible, and its authoritative verdict on all matters, were unquestioned by the Puritans; and modern Methodism was the product of as fervid emotion as has ever been kindled on the altars of Christian consecration.

At the present time, each of these factors is less marked than then. The higher critics, who are at least clever to destroy, and have seemed as men that lift up their axes on a thicket of trees, have brought a great unsettlement into Christian thought. Much of their influence has been in the direction of breaking down the old reverence for the authority of Scripture, with no attempt to give us something better. Without doubt there are counteracting benefits. Attention is being directed to the Old Testament, which had been greatly neglected. Sounder methods of interpretation will no doubt emerge. And the Old Testament will be more firmly established in the faith of this generation, as the New has been. But the effect just now is injurious.

Side by side with this, there is a great slackening of religious emotion. The hymns of Watts, and Wesley, and Doddridge are being superseded by slighter ones, that view life and truth more from the human standpoint and less from the Divine. The sense of sin is low, and in consequence men are content with superficial conceptions of the meaning of the death of Christ. And the professing Church, having drunk of the Laodicean potion, is wrapt in the golden haze of self-complacency, and indifference to the cry of a perishing world. Prayer-meetings are being given up for preaching services, whilst revivals are attempted by an elaborate system of advertisement, music, and machinery.

Under such conditions the churches are in grave peril of eliminating the evangelical and supernatural elements from their Faith, and reducing it to a philosophy, in the cold air of which spiritual life will die. We are in full agreement with the endeavour to reaffirm an evangelical basis, and to discountenance any and every association with those who deny the Evangelical Faith, so as to weaken its effect on the world or produce the impression that it is a matter of secondary importance what men think of Christ.

The past is full of warning. In the first half of the last century the Presbyterian body was eminent for its culture, its advocacy of religious liberty, its external activity. But there came, first a denial of man's sinful condition, followed by Arian ideas of our Lord's person, followed in turn by a denial of his propitiation for sin. It was out of that decadent body that the Unitarianism of the present century had its rise. We can only judge of the drift of the present by the experience of the past, and we do not hesitate to say that, in our judgment, there are tendencies which, if they are not checked in time, will inevitably work out to the same result. It was for this reason that we hailed with such satisfaction the protests of the late honoured and beloved Mr. Spurgeon.

The whole Church is strong or weak in proportion to the vigour or decay of any of its branches, and it is a matter of public concern that the Free Churches of England should still maintain that banner for Evangelical Truth, which God has so manifestly given them to display.

Their past history has been highly honourable. Representing the great masses of the middle-classes, they have contributed an important quota to the making of England. They have furnished some of the noblest leaders, thinkers, writers, and workers to their times. They have borne no inconsiderable share in the missionary enterprise of the past hundred years. But their strength has always lain in their undeviating loyalty to Evangelical truth, and it becomes them to watch with jealous care any advance towards that region of cold abstractions, which is represented by Unitarianism, and is invariably destructive of spiritual life and power.

GATHERED GOLD.

"To know the Lord." That is a bold aim for my finite soul, and yet my soul will be satisfied with nothing less. It is not by searching thou canst find out God, it is by following Him.—*Dr. Matheson.*

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.—*Newton.*

And now my cross is all supported,—
Part on my Lord, and part on me;
But as He is so much the stronger,
He seems to bear it—I go free.
—*Anna Warner.*

CHRIST AND THE SINNER.

The sinner nothing; Christ everything. Christ before me. Christ behind me. Christ on the right hand. Christ on the left hand. Christ below me as a rock. Christ above me. Christ in me. Christ through me.
—*St. Patrick.*

MAKING TALENTS.

"Made other five talents." By utilising what we have, we get what we have not. By doing what we can, we attain ability to do that which was originally impossible to us. The world is familiar with this law in the matter of money-making. The foundations of colossal fortunes have been laid in the taking advantage at first of little opportunities. The true method of increasing our sphere is to fill to overflowing that in which we are. The horizon will widen as we climb the hill.
—*Dr. W. M. Taylor.*

Operative Jewish Converts' INSTITUTION.

THE ANNIVERSARY SERMON

WILL, GOD WILLING, BE PREACHED
On THURSDAY EVENING, MAY 12,
AT THE
EPISCOPAL JEWS' CHAPEL,
PALESTINE PLACE, CAMBRIDGE HEATH,
BY THE
Rev. F. W. BRADNEY DUNNE, B.A., LL.B.,
Rector of West Thorney.
Divine Service will commence at Seven o'clock.

THE ANNUAL MEETING

WILL BE HELD
On FRIDAY AFTERNOON, MAY 13,
IN THE COUNCIL CHAMBER OF
EXETER HALL.
The Chair will be taken at Three o'Clock by the President,
The Right Hon. The EARL OF RODEN,
when the Revs. J. FLOYD ANDREWES, M.A., C. BRADSHAW COY, M.A., F. J. HAMILTON, B.D., and Dr. LASERON, will address the Meeting.
The Hebrew Children will Sing at Two o'clock.
Tickets of admission to the Meeting may be obtained from—The Principal, 12, Palestine-place, Cambridge-heath, E.; London Society for Promoting Christianity amongst the Jews, 16, Lincoln's-inn-fields; and at the Doors.

SUNDAY SCHOOL UNION

ANNIVERSARY SERVICES.

On TUESDAY EVENING, MAY 3rd,
At 7.30.
THE ANNUAL SERMON TO SUNDAY SCHOOL TEACHERS
Will be Preached in
ST. BRIDE'S CHURCH, Fleet Street,
By the
Rev. E. A. STUART, M.A., Vicar of St. James', Holloway.

On THURSDAY EVENING, MAY 5th,
THE ANNUAL MEETING
Will be held in
EXETER HALL,
At 6.30 p.m., when
GEORGE WILLIAMS, Esq., President, will take the Chair.
SPEAKERS—
Rev. CANON WILBERFORCE (Southampton), Rev. B. STEPHENSON, LL.D. (President of the Wesleyan Conference), Rev. CHARLES WILLIAMS (Accrington).
Tickets may be had on application at the Secretaries' Office, 56, OLD BAILEY, E.C. c236

London City Mission.

Speakers:
Rev. CANON BARKER, M.A.
Rector of St. Mary-le-Bone, and Chaplain to the Queen.
SYDNEY GEDGE, Esq., M.P.
Rev. F. W. MACDONALD, D.D.
Secretary of Wesleyan Missionary Society. And
SOME OF THE SOCIETY'S MISSIONARIES.

The FIFTY-SEVENTH
ANNUAL
MEETING
WILL BE HELD (D.V.) IN
EXETER HALL
ON
THURSDAY, MAY 5
1892
The Chair to be taken at 10.30 a.m., by
F. A. BEVAN, Esq.

Tickets may be had at the Mission House, 3, Bridewell-place, E.C.

WALDENSIAN CHURCH MISSIONS IN ITALY

The late Mrs. Bryce's Orphanage,
BORDIGHERA.

ANNUAL UNITED SALE OF THE FEMALE WELFARE SOCIETY,
ROYAL ALBERT HALL, SOUTH KENSINGTON.
The Sale of Work will (D.V.) be held
on Wednesday and Thursday, May 18 & 19, 1892.
Contributions of Work, Pottery, &c.,
TOWARDS THE STALL FOR THE ORPHANAGE,
under the Patronage of the LADY EDITH ASHLEY, will be thankfully received by Mrs. FROBISHER, Fishlake House, Woolwich, or 118, Pall Mall, S.W.
The Sale will be Opened by the Marchioness of Stafford, on May 18, at 12.30 p.m.

Church Missionary Society.

NINETY-THIRD ANNIVERSARY.

MAY 2nd, MONDAY,

4 p.m., PRAYER MEETING at the LEOPOLD ROOMS, C.E.Y.M.S., Ludgate Circus.

ANNIVERSARY SERMON, ST. BRIDE'S CHURCH, Fleet Street, At 6.30 p.m. Doors opened at 6 p.m. *Preacher*:—THE DEAN OF NORWICH.

MAY 3rd, TUESDAY,

Exeter Hall, Strand, CLERICAL BREAKFAST, at 8.30 a.m.
Tickets, 1s. 6d. (to be had at the door). Address by the Rev. CANON GIBBON.

ANNUAL MEETING,

EXETER HALL,
At 11 a.m. Doors opened at 10 a.m. *Chairman*—THE PRESIDENT.
Speakers—
THE BISHOP OF EXETER. Rev. CANON TAYLOR SMITH (W. Africa).
REV. W. H. BALL (Calcutta). REV. JANI ALLI (N. India).
REV. C. W. A. CLARKE (S. India). REV. HUBERT BROOKE.
SAMUEL HOARE, Esq., M.P.

A PUBLIC MEETING,

AT ST. JAMES'S HALL, PICCADILLY,
From 11 a.m. to 1.30 p.m. Doors opened at 10 a.m. *Chairman*—THE TREASURER.
Speakers—
THE BISHOP OF SASKATCHEWAN & CALGARY. REV. CANON TRISTRAM.
REV. PREB. E. A. EARDLEY-WILMOT. REV. B. BARING-GOULD (Sec.).
REV. CYRIL GORDON (Uganda). REV. OBADIAH MOORE (Sierra Leone).
DR. H. MARTYN CLARK (Punjab). SIR CHAS. E. BERNARD, K.C.S.I.

A limited number of seats, reserved and numbered (at this Meeting only). Tickets One Shilling each, to be obtained at the C.M. House, Salisbury Square. Area and Balcony Free.

EVENING MEETING,

EXETER HALL,
At 7 p.m. Doors opened at 6 p.m. *Chairman*—THE BISHOP OF SODOR AND MAN.
Speakers—
REV. C. C. FENN (Sec.). REV. A. G. SMITH (E. Africa).
REV. J. P. ELLWOOD (N. India). REV. H. C. KNOX (China).
REV. A. B. HUTCHINSON (Japan). REV. J. B. McCULLAGH (N. Pacific).
ELIOT HOWARD, ESQ., J.P.

A GLEANERS' UNION CONFERENCE will be held at the C.M. HOUSE, at 3.45 p.m. (By card of invitation only).

BRITISH AND FOREIGN BIBLE SOCIETY.

EIGHTY-EIGHTH ANNIVERSARY.

ANNIVERSARY SERMONS.

On SUNDAY, May 1st, in WESTMINSTER ABBEY, at 10 a.m. Preacher, the Rev. W. J. EDMONDS, B.D., Canon of Exeter.
On SUNDAY, May 1st, in WESTMINSTER CHAPEL, BUCKINGHAM GATE, 11 a.m. and 7 p.m. Preacher, the Rev. WILLIAM WRIGHT, D.D.
On TUESDAY, May 3rd, in ST. PAUL'S CATHEDRAL, at 4 p.m. Preacher, the Rev. EDGAR JACOB, M.A., Hon. Canon of Winchester, and Chaplain in Ordinary to the Queen.
On SUNDAY, May 8th, in WESLEY'S CHAPEL, CITY-ROAD, at 6.30 p.m. Preacher, the Rev. ALLEN REES.

ANNUAL MEETING in Exeter Hall, Strand, on Wednesday, May 4th.

The Chair to be taken by the Right Hon. the EARL OF HARROWBY, at Eleven o'clock. Among those who have promised (D.V.) to address the Meeting are: the Right Rev. the LORD BISHOP of RIPON; the Ven. ARCHDEACON HODGSON, of the Universities' Mission; the Rev. J. C. GIBSON, of Swatow; the Rev. CHEVALIER PROCHET, D.D., of Rome; and the Rev. Dr. MORROW, of Philadelphia.
Tickets may be obtained at the Bible House, 146, Queen Victoria-street, E.C.

"THE CHRISTIAN LIFE AND HOW TO LIVE IT."

JUST OUT.
NEW BOOK
BY
GEORGE CLARKE.
PRICE 2s.

MARSHALL BROTHERS, KESWICK HOUSE, PATERNOSTER ROW.

THE

SCOTTISH CHRISTIAN CONVENTION

FOR

THE PROMOTION OF PRACTICAL HOLINESS.

This CONVENTION will be held in the TENT, BRIDGE OF ALLAN, from 13th to 18th June, 1892.

Chairman—

ROBT. WILSON, Esq., Broughton Grange, Carlisle.

Revs. And. Bonar, D.D., J. Elder Cumming, D.D., C. A. Fox, J. Gelson Gregson, William Haslam, Evan Hopkins, Chas. Inwood, F. B. Meyer, E. W. Moore, John Smith, George Wilson, Dr. T. H. White, and others, are expected to take part.

THE LADIES' MEETINGS will, it is expected, be conducted by Mrs. Bannister, Miss Nugent, Mrs. Tottenham, and Miss M. Gollock.

Hymns of Consecration and Faith will be used.

PREPARATORY MEETING, Monday, June 13, 7.30 p.m.

MISSIONARIES, Male and Female, who intend to be present at the Convention, are requested to send their names and addresses, and the name of the Society they represent, to the Convener.

SUBSCRIPTIONS towards expenses or Guarantee Fund may be sent to Wm. Ferguson, Esq., Kinmundy House, Mintlaw, who will gladly receive and acknowledge them.

Mr. John Erskine, Stationer, Bridge of Allan, on receipt of addressed stamped envelope, will furnish Lists of Lodgings in Bridge of Allan, Dunblane, and neighbourhood, to all who apply to him.

Earnest and believing prayer is asked for a special blessing on the Convention and its arrangements, and that all the Meetings may be in demonstration of the Holy Ghost and of power.

WM. D. MOFFAT, *Convener*,
16, Forth Street, Edinburgh.

"Go ye into all the world, and preach the Gospel to every creature."

MANCHESTER

Christian Conference,

1892,

May 31, June 1, 2 and 3, in the

CONFERENCE HALL, STRANGEWAYS.

Subject:—

"The Evangelization of the World."

Leading Missionaries from the Foreign and Continental fields are expected.

BIBLE READINGS,

For the Deepening of Spiritual Life, each morning at 11 o'clock.

CONFERENCE MEETINGS,

AFTERNOONS AND EVENINGS.

T. M. Macdonald, M.A., Leonard K. Shaw, Jas. Boyd, Conveners. c250

GUILDFORD

CONVENTION,

JUNE 27 to JULY 2.

Hon. Secretary, COLONEL BROWN.

COLWYN BAY, N.W.

HOLINESS

Convention,

MAY 8 to 15, inclusive.

EXPECTED SPEAKERS:—

Rev. G. D. WATSON, D.D.,
Author of "Love Abounding."

Mrs. WATSON.

Miss ISABELLA LEONARD, U.S.A.

Rev. E. W. MOORE, Wimbledon.

Mr. J. G. GOVAN, Faith Mission, Scotland.

Mrs. F. W. CROSSLEY,
Star Hall, Manchester.

Chairman: Mr. F. W. CROSSLEY.

Hon. Sec.: Rev. THOS. LLOYD, Colwyn Bay.

PUBLIC HALL Meetings: Sundays, 3 p.m., 8 p.m Weekdays, 3 p.m., 7.30 p.m.

"That we should be holy and without blemish before Him in love."—Eph. i. 4 (R.V.).

HOMES FOR

AGED CHRISTIAN BLIND MEN & WOMEN

HANLEY ROAD, CROUCH HILL, LONDON, N.

AN URGENT AND EARNEST APPEAL is made on behalf of these Homes to me present and pressing liabilities. The Inmates number 80, many are very aged and infirm as well blind. These require night and day nursing, taxing much, and in many ways, the funds, which are the present time exhausted. Not sufficient to meet last month's demands.

We are most desirous of closing the financial year free from debt next month.

Also a SPECIAL and FINAL EFFORT is being made to raise the balance of £400 to free t branch Homes from debt. This done the General Maintenance Fund will be greatly helped, as t interest will be saved.

Contributions will be gladly received by the Founders and Hon. Superintendents, Rev. H. and Mrs. BRIGH at the Homes; or by Messrs. MORGAN and SCOTT, Office of *The Christian*. c503

Home Missions of the Church of England

CHURCH PASTORAL-AID SOCIETY.

THE FIFTY-SEVENTH

ANNUAL MEETING

WILL (D.V.) BE HELD IN

EXETER HALL, STRAND,

On THURSDAY, MAY 5th, 1892.

The Chair will be taken at 2.30 p.m. by JOHN DERBY ALLCROFT, Esq., Presiden

SPEAKERS:

The Right Rev. the LORD BISHOP OF LIVERPOOL (if able); The Rev. Canon McCORMICK, M.A.; The Rev. Canon R. B. GIRDLESTONE, M.A.; The Rev. J. HUGHES, M.A., Vicar of Llanfrissant; and E. HILDRED CARLILE, Esq., President the Wakefield Diocesan Branch.

The **ANNUAL SERMON** will (D.V.) be preached by the Very Rev. the **DEAN of GLOUCESTER**, in S Dunstan's, Fleet Street, on Wednesday, May 4, 1892. Divine Service will commence at 7 p.m.

Tickets may be had at the Society's Offices, Falcon-court, Fleet-street; Messrs. Seeley, Essex-street, Strand Hatchard's, 187, Piccadilly; Nisbet, 21, Berners Street, W.; and Partridge, 9, Paternoster-row, E.C.

THE

SPEZIA MISSION PUBLIC MEETING

Will (D.V.) be held in the COUNCIL CHAMBER at

EXETER HALL, on THURSDAY, May 12th, at Seven p.m.

Chair to be taken by F. A. BEVAN, Esq. Supported by Sir H. HAVELOCK ALLAN, Bart., M.P.; Rev. J. ANGUS, D.D.; Rev. CULROSS, D.D.; Rev. E. CLARKE; JOHN CORY, Esq., and others. Tickets of Admission obtainable of Messrs. MORGAN & SCOT 12, Paternoster-buildings, E.C.; Messrs. Partridge & Co., 9, Paternoster Row, E.C.; and at the Bookstall, Exeter Hall. Tea and Coffee at 6.

ST. JAMES'S HALL.—Choir of 500 Children from the Refuges and Homes connected with the REFORMATORY and REFUGE UNION in London, will Sing a Selection of Pieces under the direction of Mr. J. Frank Proudman, on Thursday Afternoon, May 5th, 1892. The Right Hon. Sir Ughtred Kay-Shuttleworth, Bart., M.P., will take the chair. The Right Hon. Lord Monkswell; the Hon. W. F. Danvers Smith, M.P.; Sir T. Fowell Buxton, Bart., and other friends are expected to give addresses. The Rev. Canon Thomas Scott, M.A. (Vicar of Lavenham, Suffolk), will address the children. Singing will commence at a quarter to three. The boys of the Home for Little Boys, Farningham, will go through their Musical Drill, and their band will play at 2.30 p.m. Admission (by tickets only) 1s. Numbered reserved seats, 2s. 6d. each, to be had at the office of the Union, 32, Charing-cross; or at Basil Tree's Ticket Office, St. James's Hall, Piccadilly, W.

Arthur J. S. Maddison, Secretary.

Christian Community.

ALL-NIGHT RESCUE WORK.

ALREADY, since this work began, 33,000 poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual pressure, and from present appearances a very hard season is apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the Secretary; the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or by Messrs. Morgan and Scott, office of The Christian.

JAS. ATKINSON, *Secretary*.

28, Enfield-road, Kingsland, London, N.E.

SCRIPTURE READERS' SOCIET

FOR IRELAND.

Funds greatly needed to extend the work.

Irish-speaking readers are sent where required, and t work is carried on in a spirit of love.

Reports sent on application to Captain J. Kearn White, Offices, 27, Lower Pembroke-street, Dublin, and Paternoster-row, London, where Donations may be sen or to the Office of The Christian. John xiii. 35.

Please notice exact title of Society.

THE MISSIONS TO SEAMEN.

The LORD BISHOP OF ROCHESTER will preside at the ANNU MEETING of the Missions to Seamen at Sion College, Victo Embankment, Blackfriars, on MONDAY, May 2nd, at 3 p.m., wh Admiral FIELD, M.P., Sir PHILIP CUNLIFFE-OWEN, K.C. Sir WILLIAM WILLIS, the Rev. ALBERT BAILLIE, M.A., Rev. H. W. FARRAR, M.A., and others will take part.

Income, £30,951 1s. 3d.

W. DAWSON, Commander R.N., and Secretary

The Missions to Seamen, 11, Buckingham-street, Strand, London, W.C.

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EARLSWOOD ASYLUM FOR IDIOTS

REDHILL, SURREY.

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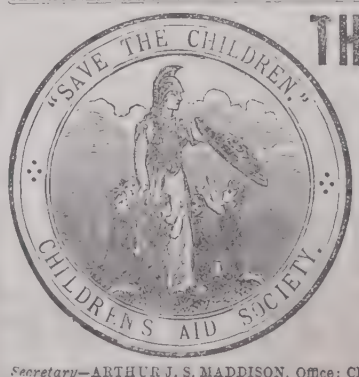
163 candidates are seeking admission.

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Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

FAITHFUL UNDER REPROACH.

NUMBERS xvi.

Few men have had greater experience of the ingratitude of their fellows than Moses. Here it broke out again, and this time in a formidable conspiracy led by Korah, with whom were associated 250 princes, men of renown. The special points were the position he held and the authority he exercised; and the revolt throws some interesting light on the manner in which God's servants should consider the position they occupy in his Church.

In the history of all workers for God there will come crises, when wrong motives will be imputed and unkind suggestions passed from mouth to mouth, even by those whose spiritual life has been due to their prayers and tears. Now it is jealousy of growing influence; then it is unwillingness to accept directions and fall in rank at the word of command; again it is the dislike of a carnal soul at the high spiritual demands which are in direct collision with its longings for milk and honey, fields and vineyards. Such disaffection begins with one discontented sensual soul, but it spreads as fire in prairie grass. There are many craven hearts ready enough to follow, who would not dare to lead, in an attempt to subvert some eminent and devoted servant of God. Sometimes the pretext is no better than in the case of the man who voted for the expulsion of Aristides, for no other reason than that he was tired of hearing him called "the Just."

At such times we do well to turn to this dark chapter in the history of the forty years' wanderings, and learn how men ought to behave themselves in the House of God, which is the Church of the living God, the pillar and ground of the truth.

I. LOOK ON YOUR POSITION AS GOD'S APPOINTMENT.—Korah and his confederates suggested that Moses and Aaron had taken on themselves the offices which they held, the one as king in Jeshurun, whenever the heads of the people gathered; the other, with his family, as priest. Why should these offices be exclusively vested in the two brothers? Were there not plenty of men as good as they? Was not all the congregation holy? And might not the presence of Jehovah be had by others as well as by them? It was a conspiracy of princes against the Leader and Prince, and of Levites against the Priestly family.

Instantly Moses fell on his face before God—his favourite attitude for meeting these outbreaks of popular hatred and discontent—like the heather which meekly bows its head as the autumn blast sweeps over the moor. But he made no further attempt to justify his position or Aaron's. He might have alleged his past services, his claims on the gratitude and loyalty of the people; he might have reminded them that their national existence was due, under God, to his faith, his prayers and tears, his intercessions and exertions on their behalf. But on all these points he held his peace, and took the whole matter into the Divine Presence, knowing the responsibility on his God.

First, *he reminded the malcontents that their own position had been assigned by the appointment of the Most High.* The God of Israel had separated them from the congregation of Israel, to bring them near unto Himself, to do the service of the Tabernacle of the Lord, and to stand before the congregation to minister unto them. It was strictly *He* who had brought them near, and all the sons of Levi with them. There was, therefore, no cause for jealousy. The places of influence and authority in Israel were not a lottery, where some men might happen to draw prizes and others blanks. Posts were assigned to men, and men to posts, by the distinct interposition of God. And they who had been so distinctly appointed surely should admit that an equally distinct Divine appointment had been made in respect to Aaron and himself.

Next, and as a result of such a conception of the true position of affairs, *this ebullition of anger was shown to be really directed against God Himself.* "Therefore thou and all thy company are gathered together against the Lord; and Aaron, what is he that ye murmur against him?" When men turn against us, we are too apt to run away from our position in panic, to make terms with them, or to throw down the reins in a pet. Any of these courses is a profound mistake, and quite incompatible with a right apprehension of our position towards God on the one hand, and man on the other.

There are many passages which show beyond doubt that our positions in the visible church are defined as carefully as of members in the human body. "The Holy Ghost hath made you overseers of the Church," said the Apostle on the sands of Miletus to the representatives of the Ephesian Church. "God hath set in the Church, first apostles...then helps," he wrote to the church at Corinth. The Ascended Christ gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers. Such was his message in his circular letter, dated from the Roman imprisonment. What was true in those first days is true always. Though you be only a joint or hinge, on which other members impinge and work, you must believe that your position was fixed by the All-wise and Almighty Disposer of all. Is it to be supposed for a moment that He who appointed the place where each star should shine in the bosom of night should leave the position of the stars of his Church to chance?

If, then, disaffection or dissatisfaction arise, they must not in themselves determine your course. It may be that they indicate that the time has come for you to go elsewhere. But this evidence is by no means conclusive. You must go to Him that sent you, whose servant you are, and ask if it is his will for you to vacate your post, and if so that He should make it clear. If He does not, then let nothing that man can do alarm or trouble you. You must stand to your post, as the lonely sentinel amid the falling lava of the eruption, till the commander of the Lord's host tells you that you may surrender your sacred charge. But if no such orders come, grace and patience will, and you must remain till relieved by death.

Lastly, *Moses left the ultimate decision with God.*—They were all to take censers, which were the ordinary prequisites of the priests alone, and having charged them with fire and incense were to present themselves before the Lord, at the door of the tent of meeting. It would be then for God to choose who should be holy, and who should be caused to come near unto Him.

What infinite rest would come into the lives of many of God's servants, if only they drank into the spirit of this heroic soul; so resolute to do the Divine will, at all hazards, and to remain at the helm though the fire of popular resentment crept along the bulwarks and blistered the skin from his hands. How often the face is worn with care, and the head streaked with grey, even if the course of the life be not deflected from the straight rule it should follow by thoughts like these—What will my committee, or elders, or supporters say? What will become of my children's bread if I thwart so influential a contributor? How shall I be able to withstand so strong a popular movement? Must I not yield to the suggestions of friends, or threatenings of foes? Alas! these questions are so often asked, and the course of life decided by the weighing of prudential suggestions, and the consideration of human policy, but with little or no reference to Him, whose slaves we are, selected and appointed for special work.

Let us act as Moses, the faithful servant did, and refer all to the decision of our Master and Lord, and in the meanwhile be at peace. It is such a profound mistake to carry the burdens of the Lord's work. When difficulties come, as they will, they are his quite as much as, or more than they are ours. We have no right to carry his anxieties and care for his cares. He asks us to do his work, to obey his behests, to fulfil his commissions, and to transfer all the weary pressure and burden to Himself. If the people do not like us, it is for Him to determine whether He will continue us in our position, and if He choose to do so He must keep us there, and give us favour with them. If our supplies fall off in doing his work, He must maintain us and our dear ones. A royal court is bound to support its own embassies. If our mission involve the assumption of leadership which is disputed by our fellows, we cannot recede from it, so long as we can say with Moses, "The Lord sent me to do all these works, and I have not done them of mine own mind." Thus pride and jealousy are alike impossible. We know we receive nothing except it is given us from heaven, and we refer all disputants to Him who has put us where we are.

II. CHERISH KINDLY FEELINGS TOWARDS THOSE WHO OPPOSE.—How nobly Moses dealt with this murmuring crowd. When first he heard their contentious voices he assumed the posture of intercession, and began to plead for those who despitefully used and persecuted him. When it seemed, on the following morning, as if God would destroy not the ringleaders only, but all the congregation who assembled with them at the door of the tent of meeting, he fell on his face and pleaded with the God of the spirits of all flesh not to punish all for the sin of one man. Dathan and Abiram, the sons of Eliab, were specially contumelous, and, when he sent to summon them, returned an insulting message, accusing him of betraying them with false representations, asking why he had not led them into the land of milk and honey. They went so far as to insinuate that they dared not come lest he should bore out their eyes. Moses was naturally very indignant and wounded by these bitter and undeserved reproaches, but he made no attempt to answer them, except in self-vindication before the Lord. And when bidden he did not hesitate to rise up, and go to them, with no trace of vindictiveness in his address.

And on the following day, when the people, unawed by the terrible judgments that had befallen, murmured against Aaron and himself, and accused them of having killed the people of the Lord, he again averted from them the judgment which was threatened, first by his prayers, and then by hastening Aaron to stand, censer in hand, between the plague-stricken and those as yet unreached by the sickle of death. How quick he was to know when wrath had gone out from the Lord! How eager to stay its progress! How generous to make such efforts on the behalf of those who had but an hour before launched at him their bitter reproaches!

This is the true pastor's heart. He drinks into the spirit of the Good Shepherd, who loved those who taunted Him, and pleaded for the forgiveness of his murderers. There is no more resentment in his heart towards those who oppose him than in a mother's towards the babe who, in its paroxysm of temper, smites her breast with its tiny hands. The grey-headed retainers, who resist the entrance of the mob at the palace gates, prepared to die that by their blood they may purchase time for their royal master's escape, do not take the malice of the bloodthirsty crowd as a mere personal matter, since they know that they are hated as his representatives, and are proud to suffer for him. Oh, for that chivalrous devotion to Christ, that we may only suffer in fellowship with his sufferings, die

only in conformity to his death, identified with Him in all. It is, perhaps, the loftiest summit of devotion when we crave love only to pass it on to Him, and dread hatred only because it hurts the hearts that cherish it, and inflicts a wrong on the sweet and glorious Lord.

III. You may Expect God to Vindicate you.—"And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works. If these men die the common death of all men, then the Lord hath not sent me. But if the Lord create a creation, and the ground open her mouth and swallow them up, then ye shall understand that these men have despised the Lord." "And it came to pass, as he made an end of speaking these words, that the ground clave asunder under them, and the earth opened her mouth and swallowed them up."

It was a terrible act of vengeance. It was essential to the existence of the camp that the mutiny should be stamped out without mercy. There was no help for it. The cancer must be cut out of the quivering flesh. The death would be painless for the little ones, and though cut off from life here, they would pass at once into the broad and blessed spaces of eternity, but for the rest the punishment was merited, and their extermination saved the camp.

Many have essayed to stamp out the Church of God, but, like Haman, have been hanged on the gallows prepared for Mordecai. Others have spoken against the servants of the Lord, but have suffered untimely and terrible deaths. The bears out of the wood have devoured. Herod has been eaten by worms. Persecutors have died in horrible torment. No weapon that has been formed against God's saints has prospered. Every tongue that has been raised against them in judgment has been condemned. "And the third angel poured out his bowl into the rivers and fountains of waters; and they became blood. And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst thus judge; for they poured out the blood of saints and prophets, and blood hast thou given them to drink. And I heard the altar saying, Yea, O Lord God the Almighty, true and righteous are thy judgments."

Trust Him, oh, suffering saints, doing his will in the teeth of opposition and hate. Fear not the faces of men, be not dismayed before their threats, He is with you to deliver you; they may fight against you, but they shall not prevail; their proudest threats shall fail of their fulfilment, as the sea-billow which flings itself on the boulder is dissolved into a cloud of harmless spray.

He loves his saints. They are all in his hand. But especially those are in its covert who are engaged in his sacred work. If only they are faithful to Him and to his behests, and live on his plan, there is nothing He will not do for them. When they call upon Him in their distress He will bow the heavens as He comes down to their help, riding upon a cherub, flying upon the wings of the wind. He will deliver them from their strong enemy, and bring them into a large place, because He delights in them, and they put their trust in Him.

LADY HENRY SOMERSET'S RETURN.

A great meeting was held on Thursday night at Liverpool to welcome Lady Henry Somerset on her return from America. The Association Hall was filled to its fullest capacity. Mr. A. Guthrie, J.P., presided.

Lady Somerset pleaded for close and world-wide unity in the effort for humanity, and the temperance battle would come to victory. In America every phase of liquor law reform had been tried. The one fact that filled her with hope of America was that they had an almost absolutely sober womanhood. After describing the women's work of America, her ladyship spoke of prohibition, which she was told was a failure; but when she went to Portland she found the liquor sellers in gaol, and the prohibition law was an immense success. The prosperity of the rural parts spoke for itself. The children at the schools had never seen a drunkard, and wherever prohibition had existed in America there were peace, happiness, and prosperity. These questions faced them in England, and until they went on to the end of the problem by legislation they were not going to remove the evil. She believed in the popular veto, and that the nation would rise and crush the drink traffic.

THOROUGHNESS IN CHRISTIAN WORK.

[We make the following extracts from a stirring address delivered at Mildmay, and reported in the March issue of *Service for the King*.]

When the Holy Spirit came upon the early Church, its one distinctive mark was "*thoroughness*." A judgment came upon Ananias and Sapphira for their want of *thoroughness* in consecration. Perhaps if the thoroughness of the early Church had continued, the Lord's coming would not have been delayed so long, and the Gospel would have been preached for a witness to all nations.

"Cursed be he that doeth the work of the Lord negligently" Jer. xlviii. 10. (marg.) These are solemn words in connection with our subject, for they just explain what want of thoroughness is—*negligence*. It is important to remember that "the eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv. 3), and that when He comes He will bless according to the works (Rev. xxii. 12). In Bullinger's "Greek and English Concordance to the New Testament" the definition of thoroughness is, "put in perfect readiness for," and, as a secondary meaning, "ready in every way." It is a word in common use amongst us; we often speak of a "*thoroughly* reliable person," a "*thoroughly* good article," a "*thoroughly* good servant," &c. It is a word to which we cling intensely; and yet is there anything that pains our Master more than our want of *thoroughness* in our character towards Him and our work for Him? Contrast with this the *thoroughness* of his work for us. He came "to do his Father's will" (Ps. xl. 7, 8). "I have *finished* the work," &c. (John xvii. 4), and "It is *finished*" (John xix. 30). There was no half dying or half living for us. Look at his *thoroughness* also in the work of our individual salvation (Matt. i. 21). He came to "save his people *from* their sins"—not *in* them, as we so often read it. Compare this with Titus ii. 14.

Have you never wished you could read the Bible for the first time, without preconceived ideas, and taking these two verses, had been able to step out with the footstep of faith, and prove in your own personal experience what He could do for you?

He will keep us every moment, in every difficulty and every assault of the enemy; He will *thoroughly* plead our cause for us; and in so doing He unfolds to us more and more of Himself, and as we get nearer the Light we see more of the need of purging. We find He then undertakes to purge his people (Matt. iii. 12). If the past years have not been sufficient to get rid of the chaff of half-heartedness, let us put ourselves into his hands, saying to Him, "Deal with me as Thou wilt, and let thy Spirit come and purge out from me all the chaff." His reason for all this is that He may thoroughly equip his workers, that, by the medium of the Word, by the power of the Spirit, and by the working of the Holy Trinity, the man of God may be "thoroughly furnished unto all good works."

As He works so thoroughly, He looks for *thoroughness* in our love and loyalty to Him. He wants our hearts. Read Isa. i. and see how He considers all outside religion as nothing if the heart is not true to Him, putting away all evil. Josh. xxiii. 13 tells that the consequence of the children of Israel not driving out the heathen was, that they became "thorns in their sides," &c. It will be just so with us if we cling to anything contrary to God's will. It will help us in becoming more *thorough* in our love and loyalty if we study the account of the cleansing of the temple (2 Chron. xxix.). It was cleansed from the inside to the outside, and this is always God's way of working. We must be cleansed *within* before our lives *without* are clean (not as the Pharisees, who cleansed the outside first). We should earnestly pray, "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit," &c.

Compare this with Ezek. xiv. He expects *thoroughness* in our work for Him; he does not want surface work. There should be no secondary motives, no desire to gain praise, no working better when another is looking on. If we lived more in his perpetual presence, there would be no taking offence at little things, no variableness, the enthusiasm of one day being replaced by coldness the next, no allowing slight hindrances to stand in the way of his work. There is often a great want of *thoroughness* in little things. In the study of God's Word let us be *thorough*. We must make time for the study; must He not be jealous that his own Word is not more studied? jealous too as to the way in which it is sometimes studied! We take our pet subjects and study them, but we do not read the Word as a whole consecutive book, considering by whom, to whom, and the circumstances under which each volume was written. The Bible ought to be read with the same intelligence and careful consideration that we should bestow on a book such as "Green's History of England." Without this thorough study of God's Word, we shall not be able to meet the Agnosticism, Atheism, and all the other "isms" of the present day. We ought each one to know why we call ourselves Christians and Protestants. In our own rooms, quietly, carefully, prayerfully, let us so acquaint ourselves with the truths we believe that we can stand by them, and if need be die for them.

Friendless and Fallen.

HOMES AND OPEN-ALL-NIGHT REFUGE.

During the past year 560 were admitted to the Homes, and 671 to the Open-All-Night Refuge. Amongst these almost every phase of sin and sorrow were represented. During 1891 60 obtained situations as servants; 150 were restored to relatives and friends. These belonged to seventy-one districts and parishes in this great metropolis and the provinces, from Thurso in the North of Scotland, down to Brighton on the south coast.

As in former years, the work has been greatly aided by voluntary workers; amongst these the co-operation of a large staff of lady helpers is acknowledged with grateful thanks. About three thousand Gospel services, temperance meetings, Bible-classes, &c., were held, with very many known happy results.

The year's ordinary needs were met by the year's receipts in donations and subscriptions. Mr. Edward W. Thomas, 200, Euston-road, N.W. received, and as far as possible acknowledges every contribution sent in aid of this mission of mercy.

Cage-lane Mission, Plumstead.

The annual meeting of this Mission was held on the 21st inst., in the new hall, which was well filled, Mr. T. A. Denny presiding.

Captain Tippinge, R.A., hon. secretary, read the financial statement, after which very useful and acceptable counsels were given by Rev. G. Elder and Messrs. R. Paton, J. Wood, and R. C. Morgan.

Next Rev. J. K. Quarterman showed how gracious God had fostered the Mission since it began, in a groom's cottage, more than fifteen years ago, and how that Colonel Travers, and other servants of the Lord, had laid the foundation of a work which has now become a power for good in the neighbourhood, the services being well attended, and frequented with blessed results, whilst 1100 children's names are on the Sunday-school books.

Then Mrs. Anderson (late Miss Russell), the founder of the Mission, in a few words acknowledged God's goodness in blessing her efforts, and explained that the old hall, opened in 1879, was replaced by the present building in 1890.

A copy of last year's report will be forwarded to any interested friends by Mrs. Anderson, 1, Thanet-view-terrace, Plumstead, S.E.

Adult Schools in London

On Saturday last the seventh half-yearly meeting of the Council of Delegates from Adult Schools in and near London, was held in the Memorial Buildings, Roscoe-street, Bunhill-row, E.C. The chair was taken at four o'clock by Mr. Reginald Ryley, of Croydon.

The Secretary read a very lengthy report, which dealt with the work of the movement for the previous year. He stated that six men's schools had been started, and six discontinued; the junior divisions remained as before, and the women's schools showed an increase of one. It was decided to drop the publication of the quarterly magazine, *The Adult School*, and to continue to publish the weekly record sheets of attendances. In the evening the twenty-fifth annual meeting was held, Mr. J. A. Baker in the chair, when speeches were delivered by W. Braithwaite (Bunhill), Dr. R. H. Fox (Stoke Newington), C. R. Parsons (Bristol), Henry I. Pole (Tottenham), C. Vivian (Penge), and others.

YOUNG MEN AT THE SEASIDE.—Arrangements have been made in connection with the Hackney Y.M.C.A. for young men to spend a fortnight's holiday in camp at Lowestoft and on the Norfolk and Suffolk Broads, from July 30 to August 13. Excursions will be arranged to neighbouring places of interest, and open-air services will be held. The cost will be £1 5s. for the fortnight, non-members of the Y.M.C.A. 5s. more. Details may be ascertained from Mr. F. L. Porter, Hackney Y.M.C.A., 2, Mare-street, N.E.

Christian Enthusiasm.

BY MAJOR SETON CHURCHILL.

A Christian negro on hearing a white man sneer at too much religious enthusiasm, said "Massa, is it not better that the pot should bubble over, than that it should not boil at all?" Of course there may be such a thing as ill-regulated zeal in a good cause, which sometimes brings danger to the cause espoused, but speaking generally Christianity does not suffer from excessive enthusiasm in this our matter-of-fact nineteenth century. Many hold up their hands in pious horror at the very word enthusiasm, and recount, whenever they get an opportunity, the one or two instances known to them, in which ill regulated zeal has done harm, by, at all events in their estimation, injuring the cause of religion; quite forgetting the enormous amount of good that has been effected in the world by enthusiasm. Owing to the prevailing lukewarm spirit in this fallen world of ours, the very word "enthusiast" is sometimes almost a term of reproach, and is applied most indiscriminately to every earnest Christian who has the least inclination to zeal in a good cause. The writer was once speaking to a lady about a certain Christian officer who was eminent in good works, and she said in a contemptuous tone, "Why, I look upon that man as a perfect enthusiast," as if the fact of his being so was, without any further accusation, sufficient condemnation. The writer could not help replying that he thought it would be well for all who professed and called themselves Christians, if they had a little more of the same complaint. And yet that lady was a true Christian, and undoubtedly loved her Saviour. She had, however, for so long been breathing the tainted atmosphere of a worldly form of religion, that she had at last come to think that zeal in the cause of Him whom she loved was something to be repressed and frowned upon.

Enthusiasm is described in the dictionary as intense interest or passionate zeal and is derived from the Greek word *enthousiazo*, which means "to be inspired by a god." Some have naturally the power of taking a more intense interest in a subject than others, and one has but to awaken this interest to call forth the latent powers of enthusiasm which they possess. Others who may not naturally be gifted with much power of enthusiasm can by careful attention cultivate it. The young, as a rule, have enthusiasm in a far greater degree than older people, and, generally speaking, no cause will succeed in attracting the energies of youth to its side that cannot appeal to its enthusiasm. One of the greatest mistakes that is made by a certain class of religious persons is to endeavour to suppress enthusiasm among the younger supporters of their cause. Nothing is more charming to the mind of most people than to see young men and young women, with all the freshness of youth, throwing themselves into the battle of life, into the conflict with sin, temptation, and evil in every form. As we grow older the tendency is for all of us to become more cautious and calculating. It is, therefore, the more charming to witness youth, in all the flush of a first love, dashing on with enthusiasm, regardless of consequences to the thick of the fight. Woe be to him who dares to throw cold water on the fires of enthusiasm burning within the breast of youth! Old and cautious heads are needed, it is true, to guide and direct youthful zeal, but no one is fit to be a leader of men who fails to recognise the value of enthusiasm, whether in the lives of older or younger persons. A thousand times better is it to see the pot bubbling over than not to see it boil at all, or to see a few mistakes made here and there by ill-regulated enthusiasm than not to see any of that noble God-inspiring quality in existence. Cold, calculating natures, useful as they may be at times, are not the characters that lead to victory. The general who is too timid to advance for fear of making a mistake is not the man to win many battles. A cause that is to triumph must have adherents full of enthusiasm, and, though a few mistakes may be made, the leaders need not be afraid so long as the spirit of enthusiasm is maintained.

Enthusiasm may exhibit itself in different ways, and it is just as real in the quiet, self-restrained, calm, devoted follower of a cause, as it is in the more emotional, demonstrative natures, and sometimes, indeed, more ardent. It is well, however, to recognise it in every form and to welcome it as an ally in the cause of truth. Powerful forces of this kind which move human nature, refuse to be produced to order, or to be forced into certain stereotyped grooves. The sacred fires of enthusiasm burn within the soul, and will not always regulate themselves as we would wish. Too often over-cautious leaders in the attempt to over-regulate enthusiasm, have only succeeded in quenching the fire altogether. It has been well said that one spark of true enthusiasm is worth tons of caution. One spark wisely treated will kindle into a flame, but over much caution acts like a damp blanket.

Were it not for enthusiasm, we should succumb to great difficulties more frequently than we now do. In going up, a few years ago, to a frontier station in Burmah, our fleet of fifty boats was brought to a standstill when they reached a certain shallow part of the river, and there they had to wait till an enormous tidal wave dashed up the river. When we heard the approaching wave in the distance, we put into some of the numerous creeks in the stream, for otherwise we would have been swamped. But no sooner had the wave passed, than every effort was made to take advantage of it, and so get over what had before been the shallow parts, and within a few minutes the fleet was floating on the deep waters beyond the shoals. Enthusiasm often plays the part of that tidal wave, and we see the results in both home and foreign missions. There are times in the history of the church when the fires of enthusiasm burn very low, and then overwhelming difficulties present themselves. We look at the dense masses of our home population, and ask ourselves how these are to be reached. Who is going to plant himself in the midst of the seething masses of humanity around us? Who will give up a pleasant country life, in the midst of lovely scenery and health-giving fresh air, to go and stay in the heart of any great, over-crowded city, so as to live in the hearts of the people, who exist and die in such an uncongenial atmosphere? But if the outlook at home is bad, how much more so is it abroad, where we see there such dense masses of heathenism, and where, added to unhealthy surroundings, there are so many other drawbacks.

Looked at from the human standpoint, the cause of home and foreign missions does, indeed, appear to be hopeless. The difficulties are apparently insurmountable. But waves of enthusiasm, sent by the great Head of the Church, sweep along from time to time, and young enthusiasts, reckless of all consequences in their ardent zeal for Christ, volunteer to take the posts of danger. "Soldiers," said Garibaldi, "I have nothing to offer but rags, poverty, and wounds, but let him who loves his country follow me." We know the result of that noble appeal, and how many thousands flocked to the standard then set up. A greater Captain appeals to his followers from time to time, but He does not, like the recruiting sergeant, paint in false colours the glories of the service. He holds out no worldly honours, no wealth, nor titles which men value. On the contrary, He points to the suffering, the hardships, the disappointments, and says, "Follow Me." To human eyes it appears a strange way in which to recruit workers, and there are seasons in the history of Christ's Church when the appeal is made in vain. But, thank God, there are other seasons when He blesses his Church, when the call appeals to all that is noblest and best in human nature, and young men and women, full of divine enthusiasm, respond, looking for no other reward but the Master's smile hereafter, accompanied by the words, "Well done, thou good and faithful servant,...enter thou into the joy of thy Lord."

Enthusiasm is infectious. A few enthusiastic spirits will soon arouse others to take a deeper interest in any cause they have espoused. There is a better nature within each one of us, which feels ashamed of itself when brought into contact with others bubbling over with ardour. We instinctively feel the painful contrast which exists between our apathy and their zeal, and so we lash ourselves on to increased exertion and effort. We often hear such devotional conferences as are held at Mildmay-park and Keswick sneered at by lukewarm Christians, and spoken of as mere talkee-talkee gatherings, where nothing practical is done, and where everything ends in talk. This, however, is a very superficial view of the question, for at those conferences are gathered together a very large number of earnest Christian workers, and it is absolutely impossible for some of the more lukewarm, average, every-day Christians to come much into their society without catching some of the spirit of life and enthusiasm which abounds. It would be well for many congregations if, instead of harshly criticising the preacher's sermons, and saying that they were wanting in spiritual life and tone, they would subscribe together to pay the preacher's expenses so as to enable him to attend one of these devotional conferences, where he could be brought into personal contact with other Christian workers, and thus catch some of their enthusiasm, life, and energy. The result in many parishes and churches would be increased work and spiritual tone.

The tendency of human nature, unless great use is made of the external aids that God gives us, is to degenerate into lukewarmness, which is a form of spiritual disease. Lukewarmness acts in a church in exactly the opposite way to enthusiasm. It is the damp blanket that smothers the fire. Half-hearted soldiers never win victories, and lukewarm Christians never play the part of heroes. Lukewarm people always see a lion in the way, and never attempt to overcome difficulties. Christians who have lost their first love, and feel the chilling waters of lukewarmness stealing over their souls, should be on their guard. The hottest iron when steeped in cold water will cool and harden, and the warmest Christians when surrounded by the chilling atmosphere of lukewarmness will soon grow cold, and cease to influence those around them. They will lose all enthusiasm for spiritual work, and degenerate into poor creatures who are always moaning and groaning and criticising others. In the most degenerate times of the Jews, we are told that "they that feared the Lord spake often one to another," and thus, doubtless, they helped to stir each other up, and were the better able to resist the depressing atmosphere of that age.

In this nineteenth century we cannot improve on that example. Contact with bright, enthusiastic Christians has a wonderfully good effect on our spiritual life. A speaker once told a story about a canary which sang very beautifully. The owner had a friend who possessed some sparrows, and he borrowed the canary to put into the cage with the idea of teaching the sparrows to sing like canaries. But the canary was afraid of the strange birds, and, instead of singing, stopped in one corner and was silent. The owner took back his bird, but still he found it would not sing, so the idea occurred to him of putting it into a cage with another of its own kind which also sang beautifully. This had the desired effect, and the canary regained its old note when it found itself in the presence of another that sang well. How many lukewarm Christians who have once been bright and enthusiastic would recover this joyous enthusiasm if only they would avoid the causes of their stumbling and again cultivate the society of others who are not ashamed to be full of Christian enthusiasm.

Sunday Work in Italian Ports.

An English merchant resident in Italy, where, in recent years, working cargoes on Sundays has been introduced at the instance of British merchants and shipowners, writes to the Missions to Seamen:—"It has now become the regular thing for British ships to work cargo at Savona on Sunday. It is really a downright scandal to see Greek, Italian, Danish, and Norwegian steamers in the port all quiet on the Lord's Day, whilst the English steamer's lying alongside are all at work. As far as we can learn, it is entirely the owners' fault. Men who have quite a reputation for piety at home seem to give their shipmasters pretty clearly to understand that if they do not work cargo on Sundays, when in foreign ports, it will be the worse for them."

The chief officer of a large mail steamer writes:—"I may say that we have not had many quiet Sundays, as that day has generally been our busiest at Brindisi." These mail steamers are timed by the Postmaster-General to discharge cargoes and baggage at Brindisi on Sundays, instead of on a week-day.

THE NATIVE AFRICAN CHOIR sang last week at Hawarden, Mr. Gladstone being one of the audience. In a brief speech of thanks, the right hon. gentleman referred to the great progress made during his public career in the development of Africa. Instead of treating the natives of South Africa as enemies, we now treated them as friends and, he hoped, as fellow Christians.

The Outlook in Ireland.

[BY OUR SPECIAL CORRESPONDENT.]

A paragraph has recently gone the rounds of the religious press, stating that Rev. Joseph A. O'Shea, D.D., had severed his connection with the Church of Rome. The announcement was unauthorised, but the statement is nevertheless true. Father O'Shea is a remarkable man. In *The Catholic* for May (Mr. Connellan's monthly, *Macredy and Ryle, 49, Middle Abbey-street, Dublin*), he states at length his reasons for leaving the Church of Rome. The narrative is deeply interesting, and is certain to be extensively read by Protestants and Roman Catholics.

Father O'Shea has been over a quarter of a century in the ministry of the Roman Church. He belonged to the Franciscan order, and ministered in Dublin, Cork, Limerick, Waterford, Drogheda, and Galway. He made hosts of friends in all these towns, and left the priesthood of his own free will. He holds documents from the General of his order, as well as from the Irish Provincial, showing that up to the time of his leaving the priesthood, some months ago, his record was faultless. For these reasons his decided stand on the side of pure Christianity must have a far-reaching influence within and far beyond his native land.

It is very remarkable that the Roman Breviary, so carefully compiled for the purpose of keeping clerics in darkness, was the instrument used by God to shake Mr. O'Shea's faith in his church. In reading the so-called "Divine Office" one day the following sentence from St. Augustine caught his attention and fastened in his mind: "*Nescitis quia corpora vestra templum sunt spiritus sancti qui in Vobis est! Et ideo fratres caressimi quid nullis praecedentibus meritis per gratiam Dei meruimus fieri templum Dei.*" In these words St Augustine, treating of that text in which St. Paul declares the Christian to be the temple of God, declares that such a privilege is not merited, but is the result of God's grace. This was the beginning of Mr. O'Shea's doubts, and, having begun to think for himself, it is needless to say such doubts soon trod upon each other.

Mr. O'Shea spent six years in Rome, and sheds useful side-lights upon the condition of Italy under ecclesiastical sway. He says:

> I have at the period of which I write a distinct recollection of a convent of a certain religious order, which from its close proximity to the college of St. Isidore, where I then studied, was well known to me. Out of a community of two hundred men, 100 priests and forty lay brothers, probably a dozen of the former did all the church duties, whilst the lay band of this active household invaded the houses of the people, begging from house to house, and like so many locusts preying on the vitals of the Romans. Some of these priests, I feel positively sure, for months together never looked at a book, except their breviaries; seldom at a newspaper, their thoughts being specially directed to the quality of their food for dinner, and a desire for a glass of good Falernian wine.
>
> I shall never forget a conversation I once heard amongst some ecclesiastics of the type I now have been describing, the subject matter being railways as opposed to morality. One of them assured his hearers, amidst general applause that Pope Gregory XVI. was worthy of all praise for his wisdom in not allowing, during his reign, a railway train to enter the Eternal City. The speaker concluded that loss of the temporal power on the introduction of railways, with other minor calamities, pointed to the fact that Gregory was right.

It would seem that the scramble for ecclesiastical preferment in the corridors of the Vatican did not favourably impress Mr. O'Shea. He says:

> I afterwards witnessed, during my six years' residence in Italy, much of the intriguing and back-stairs diplomacy carried on at the Vatican. Candidates for dignities or places of emolument were obliged to stoop to flattery and prolonged hero worshipping. Even a cardinal's palm, I found, became all the smoother by greasing. The petty jealousy everywhere visible; the underhand attempts to undermine opponents, as well as the success attendant upon ignorance or incompetence, provided it came in golden apparel, reminded me of the intrigues at the Court of Elizabeth or Louis XIV. There was ample evidence of cunning, but unhappily hardly any trace of Christianity.

The entire paper is deeply interesting, and will well repay perusal. Mr. O'Shea has been for some time living with Mr. Connellan, and taking part in the missionary work which the latter is carrying on among Irish Roman Catholics. The prayers of the readers of The Christian are requested for these two men that God may strengthen and sustain them, and make them fitting witnesses for the truth.

The Irish National Teachers have been sitting in conclave during the past week, and the most notable feature in the proceedings is the fact that they have unanimously thrown over the Roman Catholic bishops. Their lordships recently met at Clonliffe, and passed a resolution condemning the Government proposal of direct compulsion. Archbishop Walsh has also been flooding *The Freeman's Journal* with communications warning the teachers to beware of the Education Bill. In the face of all this, the following resolution, passed unanimously by the teachers, is significant:—

> That having given our most careful consideration to the Education Bill now before Parliament, we give it our warm approval; and, while we recognise that it requires amendment in some particulars in the committee stages, we earnestly request that our Irish Members will use their best efforts in the passing of the Bill, as containing provisions calculated to confer material benefits on Irish national education and the Irish national teachers.

It would be impossible to conceive a stronger testimony to the decreasing influence of the Church of Rome in Ireland. When the teachers, three-fourths of whom are under the control of clerical managers, repudiate the Roman Catholic bishops as guides in educational matters, the handwriting on the wall must be very visible indeed. Another straw, showing the direction of the wind-current, is the election of Mr. D. A. Simmons as President. Dr. M'Allister, Roman Catholic Bishop of Down, compelled the late President, Mr. Ward, to resign. The reply of the Teachers' Congress is to elect a Protestant to the vacant post, so that clerical intimidation will henceforth be inoperative.

THE METROPOLITAN MUSIC-HALL.

The winter's campaign here was brought to a close on Sunday week, when Mr. Chas. Cook concluded his seventeenth year at the hall. The building, which seats about two thousand, was quite full, and it is important to note that while the services have been carried on for these many years past, the Gospel, aided only by the voices of a trained band of singers, has succeeded in filling one of the largest halls in the West-end. The season thus closed has been most successful and fruitful; distinct and remarkable cases of conversion having occurred, and at every service the many workers have been busy with anxious souls.

Among the most interesting services were those which were specially held for young men, and as many of Mr. Cook's workers live in the large firms close by, it is quite easy to advertise a service on "young men's night," when seats are specially reserved for them, and besides the ordinary congregation there has been a thousand young men for whom extra seats were provided. Many of these have waited behind to be dealt with individually. Among friends who have helped Mr. Cook this year may be mentioned Messrs. R. A. Elvey, J. H. Lydall, Geo. E. Morgan, and W. B. Wookey. The work is partly self-supporting, the expense being about £10 weekly; but £50 is needed to clear the present deficiency. Address: Mr. Chas. Cook, 6, Frithville-gardens, Shepherd's-bush, W.

SOLDIERS' HOME, AVENUE-ROAD, GOSPORT.—The work here has been carried on since September, 1888, by the Misses Ridout. The Home is situated conveniently for the barracks and forts, and the report just published states: "Many soldiers and marines, now scattered in all parts of the world, look back to it as the place where they first learnt to know Christ as their Saviour; their letters showing their affection for 'our dear little Home,' as they love to call it, are very touching. Gosport is really an important centre for this work. On one hand there are the troopships which every year convey thousands of our young soldiers to foreign shores, and on the other hand is the discharge depôt where the men who have served their time assemble on their return from abroad."

NOTES FROM NAMUR.

Namur, the gem of the Belgium provinces, the favourite of tourists who crowd in summer to the picturesque borders of the Meuse, is in a sad moral and religious condition. For the last thirty years a faithful colporteur has been at work carrying his satchel full of Bibles and the good news of salvation from hill to hill and from village to village. It is a work of patience and love, for the peasants, entirely in the hands of priests and landed proprietors, can only buy the book in secret and dare not come out openly for the Lord. Those who have ventured to do so have been deprived of their work and exposed to persecution and starvation.

The province lay heavily on the hearts of the Committee of the Belgian Missionary Church, but means were wanting, and Namur might still be uncared for, but for the generous help of a friend in Scotland, who in the summer of 1890 offered to pay the expenses of a pastor for the next two years. The right man for this arduous post was soon found in Monsieur Junod, a student of the Evangelical Theological School of Geneva, full of energy and zeal. He and his sister, a devoted Christian worker, settled at Namur, in October, 1890. Though alone, M. Junod set himself with courage to the task. The hall is crowded on Sunday morning and evening, and the space is so insufficient that the building of a suitable place of worship is becoming more and more necessary. Meetings have been begun on week-days in a very populous quarter of the town. With the sole charge of the evangelisation of this large town, M. Junod has not neglected the province. After many months of patient labour, God has blessed the work and greatly encouraged his servant.

A word may be added as to the many encouragements the Belgian Missionary Church has had lately in the manufacturing and mining districts. A fact that speaks for itself is, that six churches or meeting-halls ought to be erected to meet the most pressing wants. The five others are all more pressing than Namur, so that the capital of this large province may have to wait a long time before it has a single Protestant Church. We hope that some readers will feel led to contribute to the direct mission work, or towards the erection of some of these places of worship so urgently wanted.

G. Merle d'Aubigne.

REVIVAL ON "THE ROCK."

During the six weeks' stay of the Channel Fleet at Gibraltar the Soldiers' Institute was much used by the blue-jackets. "As well for the body as the soul" has been our motto, and we have done our utmost to provide safe moorings in this notoriously bad anchorage. Thanks to our good Governor, a disused guard-room was granted us, with a supply of bedding. Here twenty-five beds were fitted up, the walls adorned with bright texts and pictures, a good fire kept burning on the hearth, and a reliable blue-jacket installed in charge. Every general leave night this little "Bethel" was full, and many had to be turned away; no less than seven hundred were provided with beds during the stay of the squadron.

A fortnight's Mission was carried on at the institute by the sailors and soldiers, and proved a time of great blessing. These simple meetings which were entirely sustained by the men themselves, were well attended, and were marked by deep earnestness and fervour. Fourteen men of both services professed conversion, and many others were convicted of sin.

The last meeting before the squadron left will long be remembered by all who were privileged to be present. Those who had received blessing during the mission were urged to testify and four minutes were allowed to each. There was no holding back, and it was a soul-stirring sight to see the young converts jumping up two at the time to tell what the Lord had done for their souls. Although the meeting was continued for two hours and a-half, many were unable to speak. Several were moved to tears as they told how a mother's prayers had followed them around the world, to be answered on the "Rock."

Letters received from the Fleet report that the blessing is still being felt, one on board having remarked that "if they go on at this rate they will soon have the whole ship's company in."

B. Marshall, Superintendent.

Drink and Drugs in India.

In spite of the strong hold which the traffic in drink and drugs has upon the Indian Government on account of the large revenue it yields—which, no doubt, is the root of it all—yet it is some comfort to know that the efforts made by Christian philanthropists, both in England and in India of late years, have not been without encouraging results.

It is true that in this, as well as in all other reforms that involve a sacrifice, the leaders in the fight have had to bear no small amount of abuse. They have been stigmatised as hare-brained enthusiasts, and called by other such complimentary names; this the inevitable result of assailing a golden idol, which, like Diana of old, brings no small gain unto the craftsmen.

But a man who is not prepared to stand taunting and jeering, and even to be called a "devil," has not in him the stuff of which reformers are made, and he is not fit to enter the arena of conflict with evil backed up by financial interests. It matters not how vile and villanous any concern may be, if it is built up on the ground of gain and bound together by a golden chain, it is hard to abolish it. So it was with slavery in the West Indies; and so it was with the same evil in America; and so it is with the drink and the drug trade in India. When a huge monster of social and moral evil is gilded over with something like ten million pounds' worth of glittering gold, there are eyes which find it hard to discover its monstrosity, and those who dare condemn it are called "fanatics" and "fools." Be it so. Hard names break no bones, and as long as we can succeed to get our shafts to enter, now and then, beneath the golden harness of the monster, and hit him hard in some vital part, we may well bear the blows of nasty names which fall upon us. Yea, more, it is an honour to be abused for doing what we can to destroy that which is the destruction of others.

I wish to show the readers of The Christian that, in spite of strong financial interests, considerable progress has been made to uproot the upas trees of drinks and drugs in India. Some twenty years ago the contest went on in this country. But as there is no force of public opinion here, we found that little or nothing could be done or could be obtained by or from our bureaucratic Government in India. What they cared for was revenue. As the excise seemed to be elastic, pressure was put upon it, and certainly it yielded a golden harvest, while at the same time it impoverished and demoralised the people in millions.

The chief feature of this was found in the new system of excise introduced into Bengal under the name of "out-stills," by which a right was sold to the highest bidder at a public auction to open private stills all the country over, for a monthly rent paid to Government. These stills multiplied by thousands, and the rush for the new liquor was great. Drinking and drunkenness deluged the land, and the rents soon raised the revenue enormously.

The average excise revenue of Bengal was from £500,000 to £600,000, but the new system, by which the people were demoralised wholesale, soon doubled the Abkari income in Bengal, and the Government being in such pressing need of money, it was no doubt a great temptation to keep on such a growing source of revenue.

For years I strove to expose the ruinous system, but it seemed all in vain. My protests were like "a voice in the wilderness"; but at last the "voice" reached the ears and touched the hearts of a few kind and philanthropic friends in England, among which it is right to mention the names of such friends as Mr. Samuel Smith, M.P., and Mr. W. S. Caine.

Let me briefly notify a few of the results in spite of such powerful opposition; nor would it be fair to omit an allusion to the shuffling and shifting attitude of the official excise element in its strenuous efforts to foil and frustrate the imperative orders for the needed reform.

When God gave us a man who feared Him to rule in Bengal, the late Sir Rivers Thompson, there was some hope of reform in India itself. Chiefly as the result of our constant exposure of the evils of the new excise system in Bengal, Sir Rivers instituted an Excise Commission to inquire into the results of the whole system. This Commission (in 1884) came to the conclusion that the system had greatly promoted drunkenness. Sir Rivers therefore ordered a large number of the out-stills to be closed, and the result was a falling off of some £40,000 in the revenue in one year. This cheered our hearts, for it meant the saving of over £100,000 to the people, and a

GREAT CHECK TO SOCIAL AND MORAL EVILS.

But, strange to say, no sooner was this Governor gone than new out-stills were opened, and the revenue again restored to its former altitude. It was at this crisis that our good friends in London organised the "Anglo Indian Temperance Association," through whose instrumentality the out-still received its death-blow, and a number of other reforms had to be introduced. Our friends at home who are interested in India may wish to know what these reforms are.

The first and greatest by far is the closing of the out-stills—a work, by the bye, which has not yet been fully done, for, under the plea that very cheap liquor is required on the borders of native States to avoid smuggling, and that people living far off from towns and cities require private grog shops amongst them, some 250 of these cheap liquor stills are still kept on, while about five thousand have been closed.

The next reform was the increase of duty imposed upon imported spirits. Cheap and nasty spirits came into India by millions of bottles beautifully decorated and called "good brandy." This used to sell at one rupee, or 2s. per bottle, and as it looked so tempting, and being "foreign" liquor, it was thought to be better and more "respectable" than the common native liquor, consequently the richer classes of natives went in for it largely, and it killed many. But we have got the Government to put on four shillings extra duty on all imported liquor, and the trade in this vitriolous brandy is greatly reduced.

Then we have succeeded in securing at least a tacit approval of the principle of Local Option. In several cases where liquor shops have been objected to they have been either closed or removed, and this is in accord with excise instructions sent out by the Secretary of State for India. We consider this

A BIG PUSH AHEAD

from the former *non-possumus* reply, in case of any application for removal or closing.

Another measure of reform has been a promise made to abolish the "minimum guarantee" system, by which the manufacturers of liquor for Government were bound down to produce a certain number of gallons annually, and to pay so much duty on each gallon. This system, as it was subject to competition, inevitably compelled the contractor to push the sales lest he could not dispose of the quantity for which he was bound to pay duty to Government. This is chiefly confined now to Bombay, and even there it is to cease.

Then duty has now been levied upon Indian-made beer. We have a number of breweries in this country to brew beer chiefly for British troops. Until Mr. Caine moved in the matter no duty was put upon this Indian-made beer.

Since October last we have had an increased taxation on liquor in the North-West Province, and this extra cost of the retail price has greatly reduced the consumption.

Last of all, an order has gone forth to forbid licence to men who wish to carry on as before opium dens for smoking chundoo. So far, all the dens have not been closed, but it is now pretty sure that they will by degrees be abolished, as it has been decided that such places "demoralise the people."

I should also mention that it is now under serious consideration whether the sale of opium in Burmah should not be quite prohibited. The preponderance of official opinion seems to be in favour of abolition.

I have no room now to give you even a sketch of the various ways and means that have been, and still are, adopted to hold on, as far as possible, to the old systems in excise, which brought in the most grist to the mill of the State; that I hope to do on a future occasion, as I deem it right to give a full and a fair picture of the *modus operandi* of our Excise administration in India.

What we need, above all, is for the English public and the British Parliament to take a deeper interest in the social, moral, and spiritual well-being of this country, with its teeming millions of people, who are as much the subjects of the British Crown as the people of Great Britain and Ireland.

It is comforting to see a few of our statesmen waking up to their duty to this vast empire, and we hope the number of such Members of Parliament will go on increasing more and more.

Mussoorie, India. Thomas Evans.

THE YOUNG WOMEN OF INDIA.

During the past year the need has been felt by many for more definite work amongst English-speaking young women in India, and the attention of workers on the Young Women's Christian Association has been called to this fact. They are of three classes:—I. English from home; II. Eurasian girls in India; III. Educated native Christian girls. Missionaries spend all their time in work among the heathen, and all deplore the lack of workers for this important class.

Among the first are many young and inexperienced girls who come from school direct to the dangers of Indian life, and when not associated with church or missionary work, as they would be at home, find no congenial sympathy and interest such as the Young Women's Christian Association affords.

Eurasian girls are a large and growing community of girls, who need the training and stimulus that such an association gives. They often leave school early, with insufficient education and mental training, and a false estimate of the dignity of woman's work. They have no advantages in the way of libraries or educational classes, and need to be brought in touch with such Christian influence as the Young Women's Christian Association offers.

There is an ever-increasing number of educated native Christian girls for whom no provision is made in existing organisations. Brought up in Christian boarding-schools they go out into the world with an English education, but needing the further training and direction which the Young Women's Christian Association would give them.

Associations have been formed in a good many places in India, and they are making an appeal for ladies to come out to superintend and organise the work which they see needs to be done. Ladies of the resident English population, free to work, are constantly shifting about; therefore permanent secretaries in large cities and in many railway centres are absolutely essential to the success of the work. Calcutta, Madras, Lahore, Naini Tal, have already called for help. Our appeal is to the Young Women's Christian Association of America and England to send us out some ladies of experience and devotion who shall give themselves to this truly missionary work—one lady to begin with who shall seek to lead the Christians in name in this land to be Christians in deed and in truth, and help them to a higher spiritual life. If need be, such a lady, or ladies, must be supported. Two hundred rupees a month (viz., £200 or 1000 dollars a year) and travelling expenses would be required. A few rich Associations at home might undertake it.

In the name of many fellow-workers in India we earnestly ask you to make this appeal a matter of careful prayer and thought, and not to delay in sending us some one.

F. Fowlis, Presdt., Madras, Y.W.C.A.
Emily Kinnaird.
G. F. Pentecost.
G. M. Kinnaird,
and representative missionaries.

Miss Macpherson's Work.

On Thursday last a fine, bright band of boys and girls, numbering seventy in all, started from the Home of Industry for Canada, under the care of Mr. Merry and his son Edward. This, the 63rd party, consists mostly of big, sturdy lads, likely to find ready welcome on the other side. There are about twenty girls, gathered chiefly from a sad and neglected life. As a show of hands revealed at the Workers' Meeting, many of the little emigrants are orphans, having lost either one or both parents.

Miss Macpherson had, on the eve of their departure—which was also the evening of the Workers' Meeting—the company assembled in the lower room to greet visitors, and make sweet music. By-and-by, one or two others having spoken, our sister talked to the children in her own vivid way, telling them and the friends around something of the horrors of intemperance, as seen in East London during the holidays. Speaking of a public-house, which a hundred and fifty children were seen to enter in a few minutes, Miss Macpherson referred hopefully to the Bill for prohibiting the sale of liquor to children now before the House of Commons, and which, it is sincerely to be trusted, may ere long become law.

An Occasional Paper, just issued, gives an interesting outline of the progress of the work. Therein Miss Macpherson writes:—

"With much thankfulness we desire to tell how the Lord has upheld us, you who have so lately mourned and sympathised with us in our deep sorrow, in the sudden departure of our beloved sister, Mrs. Merry—called to enter upon her eternal rest in the many-mansioned home with the Lord Jesus. It is a blank in heart, home, and work, never to be filled, for, from the first rescued boy until the last little orphan girl she received, the day she told out most calmly that her work on earth was done, her motherly counsel, help, and yearning for their spiritual welfare never failed, leaving with us a glorious testimony that every step of her life had been marked by the Lord's goodness and mercy. She rejoiced that her five children were all witnessing for the Lord Jesus. The poor mourn for her as they would for a mother. Her death has, we humbly believe, led some who were halting to decide and accept the Saviour.

"In answer to your prayers we have, as a family, been most graciously enabled, day by day, to go forward in the work to which our loved sister had given her life, looking forward to a joyful reunion.

PRESENT SURROUNDINGS.

"Friends will be glad to know that the department of our work of saving the children—orphans, or destitute of one parent—goes on, having our Heavenly Father's smile. Mr. Merry, sen., sailed on April 21 with the sixty-third party. We now commence filling up vacant beds, and our second band will sail probably in June. We expect that four parties of children will be arriving at our Ontarian Home this summer. We are most grateful for the gifts of clothing already received, enabling us to complete the outfit of many a lonely little one, who never before knew what it was to have a comfortable change of garments. We train them to thank for each one, as a gift from the loving Lord Himself by the hands of his saints.

"The world does not become purer or better, and the histories of our sorrowful children we bury in his bosom day by day, otherwise our hearts would break. Wisdom from above (James iii. 17) tells us, that the less we say of the past, the sooner they are uplifted into the better fitting for the daily duties of life. We plead for your *continued prayers* for ten thousand young people, growing up and being influenced by one or another branch of our family in Canada. It would be delightful to go and end our days in their midst, but we esteem it a higher privilege to train younger workers to bear responsibility, using our health and remaining strength in rescuing and training, as the Lord wills from day to day, the sadly-bereaved, helpless children, assisted by a staff of honorary lady workers filled with zeal and devotion for his service, and always a number of youthful lady candidates, who will soon be doing like work among the young in China, India, and Africa.

"Since the opening, five years ago, of this new Home of Industry, our large, commodious halls have enabled us to double the numbers, and add to our home mission work many fresh devisings. A Sunday-school of more than a hundred rough boys, many of whom had imbibed infidel notions, has been reduced to order by the discipline of love, and now many a little Christian lad goes home, and reading daily his Scripture portion, influences his parents till they also are willing to come and hear the Gospel. Instead of saying there is "no hell or devil," they show by their lives that a change has been wrought in them.

"Although we have had a very sad winter—deaths very frequent, and many a poor one still frail, having had influenza—we have had a deepening of spiritual life and more decided conversions than ever before. For this we are devoutly thankful, and continually render unto the Lord our united praise. Two of our richer sisters in the country have had some of our delicate children in turns, feeding them almost from their own tables, sending them back to us with healthy, rosy cheeks. Another lady, whose delight is in giving books, has presented us with twelve hundred volumes for our Canadian *protégés*.

"Regarding funds, our faith may have been tested, doubtless to prove if our hold was upon our God's faithfulness; with deepest gratitude we record that He faileth never. Observing our usual economy, we have no debt, and go forward in absolute dependence upon the living God from day to day.

TRAINING FOR THE MISSION FIELD.

"We have twelve missionary agencies embracing work among (old and young) several thousands of the poor. Very many of our young helpers are now active workers in all parts of the world, having learned to win souls whilst in contact with one or other of the experienced workers, whose residence for many years with us enables them to assist those who are either young, or on untried ground. This week several young ladies have been accepted by the Missionary Societies, who had sent them to us that they might test their gifts in practical work." Several of the societies write as follows:—

Dear Miss Macpherson,—The Council warmly appreciate the help it is to our young sisters to have a few months at the Home of Industry. I esteem very highly the benefit derived from association with experienced workers. There is all the difference between "Go, and do it" and "Come and help me do it" in the beginning of Christian work.

Dear Madame,—We have been very pleased to hear, both from Miss W—— and her sister, that the training with you is one that they have derived benefit from. They seem to have taken an interest in the work which has helped to draw them out. I hope you have also been pleased with them. Miss W—— is *en route* to India, to take up work among children.

Dear Miss Macpherson,—I thank you for the very kind note about our two young friends. The Committee were much gratified that you could speak so well of them and their suitability for our work, and they were at once very cordially accepted. With all sincere sympathy with you in your very important and interesting work.

Detailed accounts follow of visits to the children in Canada by Messrs. Thom and Panzera, who report thankfully on the loving and happy homes found by most of them.

Dr. Neatby gave, at the Workers' meeting, a helpful exposition of Isa. xii. 1-3, showing that in having Jah-Jehovah as our salvation and strength there is sure comfort, perfect peace, fulness of strength, gladness of joy, and real usefulness in blessing to others.

Mr. Joseph Merry spoke with much emotion of what the Lord had been to him and his in the sorrow of parting with their dear one. He asked earnest prayer for the home work, the party crossing the ocean and entering on a new life, and for all the young people in Canada, that God may call many of them into his service.

Miss Gurney gave some details of her journeyings in America and Canada, and asked prayer for the work among the Police.

GEORGE-STREET MISSION, LAMBETH. — The workers have much need for Gospel and Temperance Tracts and papers, suitable for open-air work in Lambeth-walk, where thousands congregate on the Lord's Day. Last year 350 addresses were given at fifty-eight street-corner services, while sixty-five thousand tracts were distributed. Help should be sent to Mr. G. Goodman, 29, Princes-square, S.E.

JEWISH COLONIES IN PALESTINE.—The "Lovers of Zion" Society has bought a fine piece of land, about 2400 acres in extent on the east side of Jordan for a colony in which distressed Russian Jews may settle. This first colony of a series, which it is hoped will eventually be established and controlled by British Jews, is situate in the Hauran, a part of the territory which was of old assigned to the tribe of Manasseh.

THE LATE MISS CROSSLE, DUBLIN.

A Dublin correspondent sends us some interesting particulars of the life-work of this lady whose death was noted in last week's obituary:—

We remarked her at first taking a leading part in attending meetings promoted by the Dublin Y.M.C.A. for evangelistic work, specially undertaken by that society after Mr. Moody's second visit to Ireland. Lady Christian workers were needed by the Association to speak to and direct inquirers at the after-meetings. There Miss Crossle, while able, was always to be found, and being a well-read Christian and one "who knew . . . her Bible true," her services in this department were simply invaluable. She was also a member of, and a much-interested worker in, the Y.W.C.A.

Miss Crossle very soon turned her attention to other work of a practical and philanthropic nature. At the Free Breakfast and Ragged Sunday-school for boys and girls in the Metropolitan Hall, Christian Union-buildings, she was constant in attendance, unremitting in labour and most efficient in her teaching, until her health and the pressure of other duties prevented a continuous attendance there. She commenced in Dublin what may be termed a Sailors' Mission in which the writer frequently accompanied her on Sunday mornings, and sometimes in the afternoon to the North-wall and adjacent quays, where having carried with her a portable organ, several little services with musical accompaniment were started on board various vessels for sailors, who but for this means of grace, would have been practically neglected; at such times the services of the regular seamen's missionaries were fully occupied elsewhere. She was also instrumental in arranging for tea-meetings for these men of every nationality who visited the port, which were held in the Christian Union-buildings, Forbes-street, Mariners' Church, and elsewhere when the sailors assembled, were often cheered by her bright, sunlit countenance, and encouraged in "doing the right," and when the meetings did not break up without a stirring evangelistic address, which, indeed, was the main object with her.

About five years since, after attending one of the Mildmay Conferences, the Lord put it into her heart to try a mission among railway *employés* in Dublin. This work so developed itself that it may truly be said, the work in this department ultimately made a martyr of her. She, for a long time, was indefatigable in labour, persevering in effort, and systematic in visitation. Having at first combined the Sailors' Mission with this, she was ultimately compelled to admit that the claims of the railway officials so far overcame all others, and were of themselves so onerous and pressing, that she was obliged to devote herself exclusively to them, and it may literally be said, "Died in harness." Though this was so, yet she was most cosmopolitan in her labours, soldiers and children occupying much of her attention.

Besides the local claims of Dublin upon her she laboured at Inchicore, on the Midland line and the Great Northern line especially, and also at all seasons of the year and in all weather made tours of visitation to railway centres such as Crewe and Holyhead, where, when known she was always welcomed, and was instrumental under God, in opening many branches in several northern and other towns—such as Belfast, Armagh, Newry, Portadown, Lurgan, Enniskillen, Monaghan, Londonderry, Omagh, Aughnaclory, Clones, Greenore, Dundalk, Cork, Limerick, Clonmel, and many more. Frequently were these centres visited by her, and as a rule, with good fruit on every occasion.

Her services were eagerly sought after in England. She travelled sometimes four weeks in the quarter, and Crewe and similar places had often the benefit of her unceasing advocacy of "Christ for railway men, and railway men for Christ."

TEACHING STREET BOYS.—A society for teaching street-boys to knit and sew has been started for some months in a city of the United States. They make shirts, sew on buttons, and even work buttonholes, and are described as being very proud of their tidy garments they make for their own wear.

PRAYER FOR THE BLIND.—The thirty-sixth anniversary of the Day of Special Prayer and Thanksgiving on Behalf of the Blind, observed by those friends who take an interest in Dr. Moon's system of embossed reading (now in 419 languages and dialects), and in the establishing of Home-teaching Societies and Free Lending Libraries for the Blind at home and abroad, will (we learn) take place next Sunday.

For the Young.

A HIGHLAND LADDIE.

Some years ago a kind, unknown friend put a notice of the Children's Medical Missionary Society into *The Quiver*. A mother living in the Highlands read it, and her thoughts went at once to her own little son, her only child. He was not strong, and he was only seven years old, but surely he could do something for those who were less strong than himself, and who lacked the loving care that he so richly enjoyed.

Indeed he could! From that day parcels began from time to time to find their way from that Highland home to the Medical Mission House in London. Toys, books, and Christmas cards were found inside, but they were chiefly filled with warm woollen garments, knitted by John's, busy, helpful fingers. "What an example," the Children's Secretary used to say, "for boys on this side the Border!"

Good ideas grow, and the mother who had planned Medical Mission interests for her own little boy was glad to find him, in his turn, planning to draw other little boys of the neighbourhood into the work that he loved. Why should not they begin to help? None of them could knit or crochet, but they could learn. And so very soon John found himself the centre of a "Highland Laddie Band" of the Children's Medical Missionary Society.

That was at the beginning of the winter of 1890-1, and the result of that winter's work was a large and lovely quilt in German stitch for the John Bishop Hospital, Srinagar, Kashmir; an exhibition of the same at the end of the season; and many earned pennies from the boys for the Medical Mission cause. Such fun the laddies had, too, sometimes, when John's father found time to put them through half-an-hour's military drill.

"We hope to commence work next October, if all be well," the mother now wrote, "and, as we have more room, our Band, I think, will be added to. All the children in the district were delighted with the boys' work, and some of the grown folk would hardly believe it was the work of boys from seven to ten years of age. One lad is thirteen. I do hope that each of my dear boys may early give his heart to Jesus."

October came, and on the 9th, the second Friday of the month, the working parties began. John was delighted to secure a new member—a little fellow from a distance—calling upon the mother to arrange that Willie should have company home. And the friends at the Mission House thought of the laddies as at work again, and sent them something to read. A happy winter of work seemed before all the dear boys. And as for John, he had apparently outgrown his delicacy and was developing not only in physical strength, but as playfellow, home comfort, scholar, and unselfish mission worker.

"He has been so strong and well the past year," wrote the mother later, "and such a help to his father. In the morning before starting for school, he would go off with his little order-book, and take the orders for the day from customers, and feel such a man. The dear little feet were ever ready to run a message, and the dear hands always ready to be put out to help others and to carry their loads. One of the last days I was in Inkeld I met John carrying a large basket for a smaller boy. He could not see a beggar on the road without giving a penny, if he had it to give."

On Thursday, October 22, John and his mother went to Perth, and had a delightful day with the kind friends there. On Monday, 26th, he did not feel well, and stayed in bed. Sore throat, with intense suffering, set in, and when the following Sunday came he asked whether he would die. "I hope not," said the mother; "but would you be afraid?" "No," he replied. "Do you love Jesus?" And though he could speak but little, the mother's heart was gladdened by his "Yes."

That very day the Good Shepherd drew near, and folded his little lamb in his loving arms, more securely than even the tenderest mother could have done, from every fear of sickness and sorrow and sin; and John Lowe Borrie, "the life of the Highland Laddie Band," went to be with his Saviour, and to serve Him better than he had been able to serve Him on earth.

"I must tell you," writes his mother, "of the message we received from his own dear little hand after his death. Last September 3, his ninth birthday, he had the present of a writing-case, of which he was very proud. I was looking through it two days after he left us, when I came on the following lines, written out by himself:—

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
He rides upon the storm.

"Judge not the Lord by feeble sense,
But trust Him for his grace;
Behind a frowning providence
He hides a smiling face."

Our Highland Laddie sees the "smiling face" on the heavenward side of the cloud which now overshadows those who knew and loved him; and light will arise in darkness to them as they carry on the work he loved—of cheering lonely hearts and aiding those in need for the sake of the Lord Jesus Christ.

This they are bravely seeking to do. Once more the Highland Laddie Band has been called together, and though it is not the merry band it once was, it is doing right-down earnest work. The boys have an object in view, and their labour is a labour of love.

For, just as a question arose as to how to connect John's name permanently with the work of the Highland Laddies a letter came from Dr. Lankester, of Amritsar, India, who has gone to help Dr. Henry Martyn Clark, and it said, "What shall I call the Children's Medical Missionary Society bed? What would you like?"

"Call it the 'John Lowe Borrie' Cot," was the reply.

And now the object of the Highland Laddies and of their friends is to earn or collect the whole of the £10 needed to support this cot in Dr. Clark's hospital. They have cards, and are to have an annual sale for this purpose. And Dr. Lankester has promised a letter about the hospital work and a photograph of the cot.

And so, in his earthly home and circle, and in the Amritsar ward, our Highland Laddie, though dead, will yet be speaking.

God grant that many of the boy members of our Children's Auxiliary may show the same gentle, manly, faithful spirit in their lives and work that our little John Lowe Borrie did.

ANNIE R. BUTLER.

Medical Mission House, 49, Highbury Park, London, N.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Moseley*, Ap. 28 to May 9; Mr. Josiah Spiers, *Tynemouth*, May 6 to 23; Mr. H. Hutchinson, St. Simon's and St. Jude's, *Liverpool*, Ap. 30 to May 9; Mr. Geo. Goodman, Hammond-quare, *Horton*, May 15 to 20; Mr. Reginald Callender, St. James's Schools, *Ashton-under-Lyne*, May 1 to 8; Edgley, *Stockport*, May 14 to 22; Mr. T. Lewes Sayer, *Merton*, May 8 to 10; *Sydenham*, Ap. 30, May 4, and 13; Mr. J. S. Tyler, *Birmingham*, during May, for Scripture Union Meetings; Mr. F. Aldous, Mariner's Church, *Kingstown*, *Dublin*, May 1 to 5.

Missionary Pence Association.

The notice of this movement in a recent issue has resulted in a considerable number of applications for membership, and has awakened a degree of interest that shows there is a work for it to do. There is much latent sympathy with Foreign Missions, and desire to help, that only need a definite channel through which to flow. It is to focus such interest that this Association has been formed. It appeals earnestly to church members, Sunday-school workers, Bible-class leaders, and, indeed, all Christians desirous of aiding the missionary cause.

Members are expected to give, and to get from as many others as possible, contributions at the rate of a penny per week, and they may specify any Missionary Society to which they wish the amount sent, specially prepared cards being provided for the purpose. All desiring information or willing to join, are invited to write to the hon. secretary, Mr. John Jackson, St. Martin's House, 1, Gresham-street, London, E.C.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 1, Col. i. 1-17; Mon., May 2, Col. i. 18-29; Tues., May 3, Col. ii. 1-15; Wed., May 4, Col. iii. 1-15; Thurs., May 5, Col. iii. 16-25; Fri., May 6, Col. iv. 1-18; Sat., May 7, Judges i. 1-15.

ORPHAN APPRENTICE HOME.—This quiet work goes on, as we learn from the latest report, steadily and well: "The Home is now full, the trades to which the ten boys are apprenticed are bookbinding, carpentering, printing, and tailoring. We continue to feel the great importance of providing a Home where Christian influences are brought to bear on these lads during the years of their apprenticeship, and we endeavour to place them under good and conscientious masters. We purpose holding our usual sale of useful and fancy articles on May 3. Busy hands are at work in preparation for it. A few kind friends have volunteered to help us. It is hoped a few more will be found to follow their example, for we are most anxious that this year our deficit shall be wiped out. Parcels of left-off clothing are always a great boon, and will be gratefully acknowledged if sent to Mrs. Clarkson, Uplands, Bath."

THE CRY OF THE LEPERS.

Dear Sir,—The Mission to Lepers in India is receiving most piteous appeals for extension; but as the society is at present working to the utmost limits of its power it cannot entertain these petitions for additional aid unless it receives additional support. In order not to trespass unduly on your space I give only a few brief extracts from letters lately received:—

Rev. H. Uffmann, of the German Mission, Purulia, Chota-Nagpore, writes on March 14, as follows:—"Who are we that we can shut our doors and hearts against the cry of the poor and helpless ones? They will say, 'These are the homes built for us and for our purposes, so we pray you to admit us.' I, therefore, ask you for Christ's sake to allow me to receive as many as may come, at least up to two hundred."

Rev. G. M. Bullock, of the London Missionary Society, who has 122 inmates in the Leper Asylum at Almora in the Himalayas, says:—"Since the first of January I have positively refused to admit any applicants, and you cannot tell what a grievous trial this has been to me, especially in two very sad cases, where the disease had made very terrible ravages. There have been quite twenty applicants since the 1st of January, but I do not feel justified in admitting any till I find out how far the Church of Christ is willing to stand by me."

The native caretaker of the Almora Asylum says in a most touching letter (translated from the Hindustani):—"Many have come seeking admission, but have been obliged to go away again. We are grieved to be unable to help them. Some came who were very helpless, and could with difficulty move about; with tears they entreated of us to give them a place of refuge. One day a man came who was very helpless. He remained the whole night, in the hope of having his name entered on the books, and it was hard to send him away in the morning."

Of another institution for lepers a lady missionary writes:—"Is the Institution to be enlarged? You know there are more than five hundred lepers in this district alone, and the need for further assistance is *very* great. At present we are reducing rather than increasing, as we do not fill up the vacancies caused by deaths. Oh, dear, such piteous cases as have to be refused!"

Besides the above applications there are other places where extra accommodation is urgently needed. About £700 would meet all these pressing needs, and I should like much to be able to telegraph to Mr. Bullock: "Admit lepers, help coming."—Yours faithfully,

WELLESLEY C. BAILEY,
Secretary and Superintendent.

17, *Glengyle-terrace, Edinburgh.*

Dublin Prison-Gate Mission.

The annual meeting of the friends and supporters of this Mission was held on Tuesday week, in the Leinster Hall, Molesworth-street, and there was a very large attendance. Lord Plunket presided, and expressed in warm terms his appreciation and interest in the work. The report was read by Mrs. Edmundson, Hon. Sec., and showed that there has been a steady advance every year in the amount earned in the Mission. The total amount contributed during 1891, including sales of work and special donations, was £1635 4s. 3d. The sum of £2056 8s. was returned to the Mission, through the labour and payments of the women; thus showing the money returned to exceed considerably the amount contributed by the public.

Rev. Dr. Burroughs stated that at the sewing class the number of workers during 1891 was 12,814; at the laundry 19,470, while the number who availed themselves of the shelter of the Dormitory was 15,872; 450 fresh cases had been rescued during the year. The meeting was also addressed by Revs. T. L. Morron, Gilbert Mahaffy, and Mr. Fisher.

CHILDREN'S MISSION AT KILBURN.—A mission for young people has just been concluded by Mr. T. Lewes Sayer at Kilburn Town Hall. The assistant workers represented nearly all the churches and chapels in the district. Three addresses were given to young ladies, the committee-room on each occasion being crowded to excess. A White Cross meeting for boys was held, also a Scripture Union meeting, some forty names being added to the local branch. A Young Abstainers' Union meeting was held, and more than twenty new pledges taken. A magic-lantern service on "Pilgrim's Progress," in which Rev. E. H. Brown (St. Mary's, Merton), helped, was given. Many children professed to receive spiritual blessing during the mission.

The Accuser in Rev. xii.

You...now hath He reconciled, in the body of his flesh through death, to present you holy, unblameable, and unreprovable [UNARRAIGNABLE] before Him, if ye continue in the faith grounded and settled (Col. i. 22, 23).

IF JUSTIFIED, UNACCUSABLE.

In the last paper on "The Accuser Cast Out" (March 31) special attention was asked to "the necessity of discussion primarily on the ground of doctrinal truths upon which all are agreed, and not first with reference to the prophetic interpretation of Rev. xii., on which there is a large divergence of view."

In accordance with this principle we find Professor Agar Beet saying, in the current number of the *Review of the Churches*, "It is a good rule in all research to approach the less known through the better known."

It has been assumed that the Revelation from ch. iv. onward is all to be fulfilled after the present dispensation of the Church has passed away, and the saints of this age have been taken out of the earth. This is based on the interpretation given to ch. i. 19. But "the things which thou sawest, and the things which are, and the things which shall come to pass hereafter," are all contained in "the mystery of the seven churches." "The mystery" is obviously in apposition with "the things which thou sawest, and that are, and that shall be," and is governed by the verb "Write." The assertion, therefore, that all beyond ch. iv. 1 is future to this dispensation is, to say the least, a quite unproved speculation.

It may be added, that the Epistles to the Churches having dealt exclusively with their internal condition and discipline, it was to be expected that the condition of the Church in the world, and its relation to it, would also be brought under consideration. But it does not follow that those who think this to be actually the case should be committed to any *system* of historical interpretation. It is much to be desired that reverent readers of the Apocalypse should candidly seek to discover how far they see alike, and wait on God for further light. It is certain that no system of interpretation yet devised by human ingenuity commands, or can command, universal acceptance; but it is quite possible that a humble-minded endeavour to learn through one another, portions of truth revealed to each, would result in a harmony of spirit as yet unknown, and a unity of judgment as yet unhoped for.

Dr. Robert Anderson in "The Coming Prince," says on Rev. xii.:—

The only reasonable interpretation I have seen is that which regards the "man-child," who was to "rule all nations with a rod of iron," and who "was caught up to God and to his throne," as being the Lord Jesus Christ, and the woman as representing that people "of whom as concerning the flesh Christ came" (Rom. ix. 5). But the difficulties are considerable. First, past historical facts are thus introduced into a vision relating to the future. I am not aware of any other instance of this in Scripture. Secondly, the main features of the vision after verse 5 are not accounted for by the facts.

In response to the first of these difficulties I may quote the wise observation of Professor Milligan on this subject:—

We are [in the progress of the visions] on the verge of the seven last and most disastrous plagues. The moment is thus far more critical than any at which we have previously stood. The purposes of the Almighty are now to be fully accomplished. The whole mystery of his dealings with a sinful world to which He has offered salvation is about to end. No place, therefore, could be more suitable than the present for once more gathering together the elements of the conflict and the main features of the result.

The solution of the second difficulty depends on the interpretation given to the remainder of the chapter, *e.g.*, it is said two thousand years are not a "short time"; but compared with Satan's probable past existence and with the coming eternity two thousand years would be a mere speck of time.

Dr. Anderson (himself a very candid writer) appeals to Dean Alford as "the most candid of Apocalyptic commentators." Alford emphatically and unreservedly affirms the view of the man-child which Dr. Anderson regards as "the only reasonable interpretation," yet apparently shrinks from adopting. The following is Alford's comment:—

And she bore a male son, who shall rule all the nations with a rod of iron.—These words, cited verbatim from the LXX. of the Messianic Psalm ii., and preceded by the *ὅς* of personal identification, leave no possibility of doubt who is here intended. The Man-Child is the Lord Jesus Christ, *and none other*. And this result is a most important one for the fixity of reference of the whole prophecy. It forms one of those landmarks by which the legitimacy of various interpretations may be tested; and of which we may say, notwithstanding the contradictions sure to be given to the saying, that every interpretation which oversteps their measure is thereby convicted of error. Again: the exigencies of this passage require that the birth should be understood literally and historically of the Birth of which all Christians know. And be it observed that this rule of interpretation is no confident assertion of mine, as has been represented, but a result from the identifying use of words of the prophetic Scripture, spoken of Him who will not give his honour to another.

In like manner Canon Fausset says:—

Rod of iron—for long-continued obstinacy, until they submitted themselves to obedience (Bengel), Ps. ii. 9—which proves the Lord Jesus to be meant. Any interpretation which ignores this must be wrong.

But if the Lord Jesus Christ Himself be the Man-Child, the Male Son, it follows that the Accuser was cast out of heaven at his ascension. And this, Alford, Canon Fausset, Auberlen, and others emphatically affirm.

My interest in this subject does not arise from any view which I wish to ventilate on the interpretation of prophecy; but from a desire to maintain the fact that the believer is absolutely, completely, and for ever justified from all things from which he could not be justified by the law of Moses. The presence of an accuser accusing us BEFORE GOD, in the presence of the Atoner, whom God has raised from the dead for (or because of) our justification, and who has gone into heaven, now to appear in the presence of God for us, would, I submit, contradict the Gospel, and be incompatible with our peace with God.

M.

[We are much obliged to several correspondents, who have written upon the assumption that Rev. xii. is entirely future. In this and the following paper the writer seeks to show that that is not a secure foundation to build upon, especially in contravention of the truth of justification. He will endeavour also to show that our having a Paraclete, an Advocate, *with the Father*, does not imply an accuser *before God*. We shall be happy (so far as space will admit) to insert any replies seeking to disprove these positions, provided they are sustained by Scriptural argument.—ED.]

Dr. Barnardo's Homes.

A VERY old friend of these institutions, who hides himself behind the *nom de plume* of "Beta," learning that the institutions, which now contain 4300 children, are short of funds, has sent a cheque for £25, and promises a further £25 if forty-nine others will each send a similar gift in aid of the funds of the Homes. He also promises a gift of £10 if ninety-nine others will do likewise. All gifts should be stated to be in response to "Beta," and addressed to Dr. Barnardo, 18 to 26, Stepney Causeway, London, E.

THE ZANZIBAR STRANGERS' REST, which was opened in August last, has not only been frequented by merchant seamen, but also by officers and men from H.M. ships, some of whom are always stationed there. Zanzibar has already two hundred thousand inhabitants, and is increasing in importance. Only a few weeks ago it was declared a free port, which will tend much to increase its shipping trade. Early this year it issued the first newspaper published in East Africa. Miss Hadland, who formerly laboured in East London, is one of the lady workers. Copies of the first report may be had from Mr. J. T. Isaac, Hon. Sec. Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.

MRS. WALL'S WORK IN ROME.

IN her report of work among the Roman poo during the past year, Mrs. Wall says: "Our meet ings for the very poor have been more numer ously attended than ever. In our hall close t the Vatican we have the men, while the wome still continue in Trastevere. On entering ou meeting, you would be surprised to see not only th very poor and aged, but many strong, able-bodie men, who not being able to find work, have com and begged us with tears to allow them to ente as they were almost famished. We often hea them say when they received the bread, 'This i the first morsel we have tasted since yesterda morning.' Their thin and hungry faces show bu too plainly their need, and we feel, if not assisted that when the work is found they will not hav strength to do it. Many of these have been re spectable tradesmen, but are glad to come though they have to stand all the time, mixing with the very poor, in order to get a littl bread to satisfy the cravings of hunger.

"In our visits to the large public hospitals w find many poor fathers, who have pawned al their warm clothes to buy bread, had nothing t cover them when the winter came, and the resul was congestion of the lungs, consumption, an death. One case of this kind was a fine-lookin man, a carpenter, who told me he did not min suffering, but what he felt most was the though of leaving his dear children and a good wife wit no one to care for them. We relieve their presen hunger as far as we can with bread and sou tickets, but then, what will they do on th morrow, and the days following? Many of thes sad cases we have helped by putting them in th way of earning a few sous. Several friends, see ing the great poverty among the workmen fo want of regular work, assisted us to begin a sou kitchen for this special class. The men wer very grateful, and when able, willingly paid fo the tickets. It was very pleasing to see thei kindness to each other; frequently one who ha a few sous would pay for two or three others. We always read with them a few verses from God' Word, sang some hymns, and offered a shor prayer.

"The number of people present at the meet ings for the poor during the year was 9712. I the consumptive wards of the hospital of Sant Spirito we have been greatly encouraged to mee with so many of the patients who recognised us having seen us at the different Medical Missions For several weeks I visited one who had firs heard of the love of Jesus at the Medical Missio in Via della Consolazione; there he had receive the Gospel of St. John, which he had read and re read several times. I found the truth was living power in the heart of this man. A fort night since, when I went to his bed, I found h was no longer there. He had died quite sud denly, and the testimony they bore of him wa very touching: 'We are all so sorry he is gone we feel we have lost a friend. He woul spend most of his time in repeating to us th hymns, or reading his little book. He woul not confess to the priest before he died, bu he told us all he was very happy.'"

The report shows in every page that the wor is being greatly blessed. One poor invalid tol Mrs. Wall how glad he was to have been so re duced in circumstances as to be obliged to atten the Medical Mission, where he learnt what Jesu had done for sinners. "It is worth being ill, he said, "to find such a friend as Jesus." Mrs Wall has of late assumed the responsibility of th Medical Mission started by Mr. Wall in the ha near the Vatican. Of the four Medical Mission three are under the direction of an Italian docto while Dr. Gason gives his time and services fo the one in Trastevere. The registered attend ances of all the Medical Missions during the yea amount to 15,646. Address, 35, Piazza in Lucin Rome.

MANCHESTER MINISTRY TO THE POOR.—Th annual meeting of this society was held on Monda week, Mr. John Dendy presiding. The report showe that the work of the two mission-stations in Hulm and Collyhurst had been carried on with good result during the past year, under the superintendence o Revs. J. Harrop and B. Walker. For nearly fif years the society has striven, by the quiet metho of personal influence, to bring the spirit of Christi love into the homes of the very poor. Religi worship, Sunday-schools, week-night classes, an various other activities are carried on in the missio premises, but home visitation continues to be th chief aim. Encouraging addresses were delivered i the meeting by Revs. E. A. Armstrong and Mr. G W. Jones, of Liverpool.

WILLIAM CAREY,

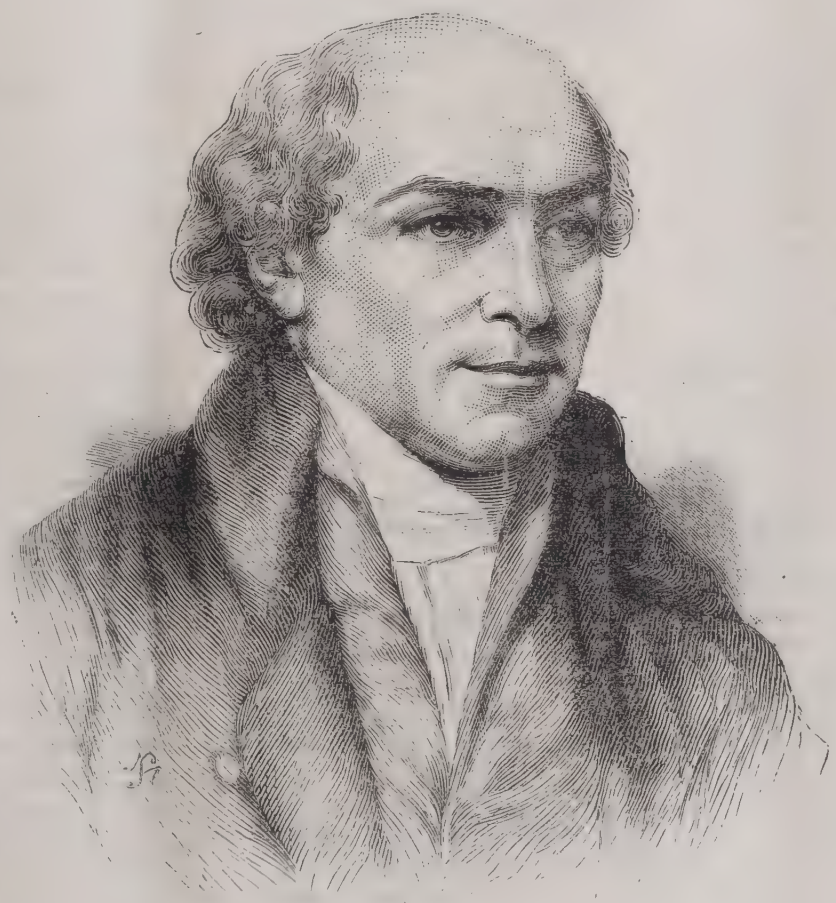
PIONEER FOREIGN MISSIONARY.

By Rev. Dr. James Culross.

NO name deserves to be held in more lasting remembrance than that of William Carey. He was born in the Northamptonshire village of Paulerspury, August 17, 1761. His father, Edmund Carey, was a weaver, who was appointed to the united offices of parish clerk and village schoolmaster when the boy was about six years old. He was a man of kindly nature and sound common-sense; and under his care the school won a good name in the district.

Young Carey was small for his years, and slightly built, but with an intelligent face, and a bright, indomitable spirit. Very early he manifested a passionate delight in natural history, and gradually stored the schoolhouse garden with choice plants. This love of nature never died out in him, and had much to do with the good health and geniality which made him known many years after as "the cheerful old man."

Books were scarce in the country, and not easy to be begged or borrowed; but he had "a hunger" for them, and such as fell in his way he was sure to master. When about fourteen years of age he was apprenticed to a shoemaker in Hackleton, nine or ten miles from his home. In any ordinary case this engagement would probably have determined the boy's future career, but the thirst for knowledge grew with his years, and made him dream of something beyond shoemaking. He was, however, a good workman, and his employer kept on view a pair of shoes made by him as a model of what shoes ought to be. There is no truth in the story that he could never make a pair of shoes to match each other, or to please the customer. There is no inconsistency between this and his retort to the general officer in India, who inquired of one of the *aides-de-camp*, when dining with the Marquis of Hastings, whether Dr. Carey had not once been a shoemaker, "*No, sir! only a cobbler*," no doubt alluding to Sydney Smith's article in the *Edinburgh Review*, 1809, in which he takes credit for "routing out a nest of consecrated cobblers."



About the eighteenth year of his age a revolution took place in his life. Though brought up a strict Churchman, and in due time "confirmed," he was a stranger to the love of Christ. "Stirrings of mind" he had often experienced, and good resolutions he had often formed; he was well acquainted with Scripture; he attended church regularly; but there his religion ended. Through the influence of a young fellow-workman with whom he often debated, he came dimly to see that what he needed was a new heart. It is impossible to trace the various stages of his experience, but the issue was a perception of the wonderful grace of God in the Lord Jesus Christ, and that vital inward change whence all newness of life proceeds.

In 1781 a small church was formed in Hackleton consisting of nine members. Carey's name is third in the list. About the same time there was a religious awakening in the district, and prayer-meetings and other similar gatherings were much frequented. He sometimes spoke at these meetings, "the ignorant people applauding," he says, "to my great injury," and tempting him to self-conceit.

On the 10th of June, 1781, he married Dorothy Plackett, his employer's sister-in-law, and soon afterwards succeeded him in business. He was very poor. On the occasion of an Association meeting in Olney, 1782, he attended all day fasting, because he had not a penny to buy a dinner. On this occasion he was introduced to some friends belonging to the village of Earl's Barton, which led to an engagement to preach to a little congregation meeting there. This engagement continued in force nearly four years, till the time when he was invited to settle at Moulton. Meanwhile, having accepted the doctrine of believers' baptism, he had been baptized by the younger Ryland in the Nen at Northampton. To onlookers, and to Ryland himself, it was merely the baptism of "a poor journeyman shoemaker." Ryland's morning text that day was unconsciously prophetic: "Many that are first shall be last, and the last shall be first." In Moulton, Carey sought to add to his meagre income by teaching a school; but the experiment did not answer; hence he returned to his former trade. Once a fortnight the little man, with a far-away look on his face, might be seen trudging to Northampton with wallet full of shoes for delivery to a Government contractor, and then returning home with a burden of leather for next fortnight's work. All this time, in poverty that would have crushed the spirit out of an ordinary man in three months, he went on with his studies and preached regularly on the Sabbath.

It was in Moulton that his great thought took shape in his mind. Reading *Cook's Voyages* and studying a map of the world that hung in the workroom, it came painfully home to him how small a portion of the human race had any knowledge of the Saviour. How was this? Had God's "set time" not come? Or were Christians to blame? He resolved to think out these questions in the light of Scripture, and arrived at the conclusion that means must be taken to send the Gospel to the heathen and that without delay. At first, with the exception of a few men like Andrew Fuller, he encountered indifference or opposition. To not a few his conclusion seemed to conflict with God's sovereignty. At a meeting of ministers, presided over by the elder Ryland, Carey proposed, as a subject for next Conference, "the duty of attempting to spread the Gospel among the heathen." Even Fuller held his breath at the audacity of the proposal, and Ryland peremptorily put him down, remarking, "When God pleases to convert the heathen, He will do it without your aid or mine."

In 1789, he removed to Leicester, to the small Baptist Church meeting in Harvey-lane. Here he became more than ever anxious that something practical should be attempted. He conversed, corresponded, preached, and at length published,* in the urgency of his soul that some step should be taken. Next year, on May 31, 1792, it devolved on him to preach the Association sermon at Nottingham. His text was Isaiah liv. 2, 3, and his two thoughts were "*Expect great things from God. Attempt great things for God.*" That sermon really created the Baptist Missionary Society. The brethren were about to disperse without doing anything, when Carey seized Fuller's hand and wrung it, demanding whether they could separate thus. The imploring appeal stayed the breaking-up of the assembly, and it was resolved, "That a plan be prepared against the next ministers' meeting at Kettering for the establishment of a society for propagating the Gospel among the heathen." On the 2nd of October, 1792, this plan was presented, and the same evening, in the back parlour of Mrs. Beeby Wallis, twelve men solemnly pledged themselves to the undertaking, and subscribed the sum of £13 2s. 6d.; Carey declaring his readiness to embark for any part of the world that might be decided upon.

In April of next year Carey, and Thomas (a

* His famous "Enquiry into the Obligation of Christians to use Means for the conversion of the Heathens," which has been reprinted with an admirable preface, telling how Carey was led to write his pamphlet (*Hodder and Stoughton*).

ship-surgeon and a very singular man*), started for India, having been commended to God at a solemn farewell meeting held in Leicester. Carey never saw England again. For years it seemed doubtful whether the enterprise would not end in failure. Hindrances and discouragements of all sorts faced the missionaries. The earlier attempts at settlement had to be abandoned, though the experience they bought proved afterwards of immense value. In 1796 Carey, then at Mudnabatty, supporting himself by managing an indigo factory, and doing all in his power to spread the knowledge of the Saviour, was joined by Mr. Fountain from England. Besides preaching, Carey very early recognised the importance of translating and circulating the Scriptures, and while at Mudnabatty he began the work. It was a work for which he had singular fitness, both by natural endowment and providential training. Not, however, till he left Mudnabatty and settled in Serampore in January, 1800, under the protection of the Danish flag, did he make much progress. Reinforcements came out—Ward, Marshman, Brunsdon, and Grant—but were not allowed to settle in the East India Company's territories. Grant died three weeks after landing, Brunsdon within twelve months, and Fountain about the same time; leaving at Serampore the famous triumvirate, Carey, Marshman, and Ward. Never did three men serve together in union so close for so long a space of time, with such unbroken harmony, such unselfishness and loftiness of aim, such thorough practical common-sense, and such marvellously-sustained resolution and enthusiasm. The idea which possessed them in common was this: The Gospel must be preached far and wide; the missionary must not wait until the people come to him, but must go forth into their midst; the Bible must be translated and circulated; the printing press must be made a power in the land; a Christian literature must be created; schools and colleges must be instituted; provision must be made for raising up a succession of native evangelists, pastors, and teachers. Before the close of the first year they gathered the first-fruits of the mission in the conversion of Krishnu, a carpenter, speedily followed by other conversions. In the course of six years, ninety-six native converts were baptized and received into Christian fellowship, caste being disregarded.

In 1800 Fort William College, Calcutta, was established by Lord Wellesley, the Governor-General, in which the junior civil servants of the Company were required to pursue their studies for three years, and Carey, as the one man in India most fully qualified for the office, was appointed teacher of Bengali, and afterwards of Sanskrit and Mahratta, with a salary of £600 a year. Later on he was raised to the status of Professor, with a salary increased to £1500. Thus he was enabled to give himself with redoubled ardour to the work of translation, where his special gift lay. Living in the simplest style, he devoted all he received, beyond what was necessary for bare subsistence, to the missionary cause. He prepared numerous grammars and lexicons, and made no fewer than twenty-four versions of Scripture, with comparatively little help from others, in tongues spoken by one-third of the human race. It must not be supposed, of course, that these versions were faultless, but they were an unspeakably valuable boon to India, and a starting-point for completer work.† Simultaneously with the work of translating and printing, that of itinerating went forward; and numerous stations were planted in the country, to which missionaries from home were appointed, and assisted by native agents. All this had to be done in the face of persistent obstruction from the East India Company, which, from dread of political consequences, did all in its power to keep the Gospel out of the country. By-and-by a fierce conflict broke out at home. The missionaries were accused of all kinds of enormities, and if scoffs and hatred could have done it, the Mission would have been exterminated. Sydney Smith, who coined the phrase, "a nest of consecrated cobblers," in *The Edinburgh Review* included the missionaries in the same category with "vermin that ought to be caught, cracked, and exterminated." As the time approached for renewing the charter of the East India Company, it became clear to all that the future of the Mission was in the balance. Carey wrote home that the fault in the existing charter lay in the clause which gave the Company power to send home "interlopers," and urged that every effort should be made to secure liberty to preach the Gospel, by a distinct clause in the new charter. After a prolonged and severe struggle, in which the whole country was aroused, the friends of missions succeeded in their aim, and, with certain troublesome restrictions, liberty to preach the Gospel was secured.

It would take a volume to describe the years that followed, the difficulties encountered and vanquished, and the wonderful progress of the Gospel. Carey continued to labour on, with a very lowly estimate of himself: "Marshman is a Luther; Ward enchains the attention of all who hear him; *I alone am unfit to be called a missionary.*" Under the conviction that if India was to be won and held for Christ, it must be through native preaching, the college at Serampore was built at a final cost of £15,000, to aid in educating fit men for the ministry of the Word. In Carey's view, the college ought not to stand alone, but should be in living connection with the mission-stations, near and remote; the students being drawn from these stations, and, when educated, going forth to be teachers, evangelists, missionaries, and pastors, as the Lord might appoint.

While Carey and his coadjutors were going on patiently and earnestly with their self-denying work, unjust suspicions respecting them began to be scattered abroad in England. They were said to be living "in Oriental pomp"; they had "amassed for themselves and families" extensive property; their conduct was "consistent neither with truth nor common honesty." It was painful to bear; yet the fact was that, so far from making gain of their position, they had practised the severest self-denial, and had spontaneously given many thousands of pounds,* earned by their own toil, to the great cause to which they had consecrated their lives.

Gradually the old man's strength began to fail, and the end drew near. Among those who visited him in his last illness was Alexander Duff, the Scotch missionary. On one of the last occasions on which he saw him—if not the very last—he spent some time talking, chiefly about Carey's missionary life, till at length the dying man whispered, "*Pray.*" Duff knelt down and prayed, and then said, "Good-bye." As he was passing from the room he heard a feeble voice pronouncing his name, and, turning, he found he was recalled. He stepped back accordingly, and this is what he heard, spoken with a gracious solemnity: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's *Saviour.*" Duff went away, rebuked and awed, with a lesson in his heart that he never forgot.

The eternal gates were opened for him at sunrise on June 9, 1834. Next morning, under weeping skies, he was laid in the converts' burying-ground, by the side of his second wife. The small memorial stone bore this inscription, according to his own special direction in his will:—

WILLIAM CAREY,
BORN AUGUST 17, 1761; DIED [JUNE 9, 1834].

A wretched, poor, and helpless worm,
On Thy kind arms I fall.

Those who would trace out the life of Carey in its full current, and who would know what he did for India and the East, and what the whole Christian Church owes to him, under God, should read Dr. George Smith's masterly and most fascinating volume, "The Life of William Carey, D.D., Shoemaker and Missionary" (*Murray*). Dr. Smith places him where, he believes, the Church history of the future is likely to keep him—amid the uncrowned kings who have made Christian England what it is, under God, to its own people and to half the human race.

HYMN BY THE FIRST SERAMPORE CONVERT.

Krishnu's hymn is well-known in the translation which begins:—

O thou, my soul, forget no more
The Friend who all thy misery bore.

The following translation, by Mr. Rouse, of Calcutta, follows the original, both in sense and metre:—

CHORUS—He who gave his life to save thee, sinful as thou art,
Forget Him never, O my heart.

Forget, forget Him not,
But with Him cast thy lot;
Jesus his name, is God, He saves from sin.
All thine own works forsake,
His love thy riches make;
Let Jesus only dwell thy heart within.
Pity and truth and grace
In Him all boundless are;
Jesus for sinful man his life hath given.
How good and true a Friend,
His praise shall never end;
The name of Jesus brings me safe to heaven.

WORKERS FOR SOUTH-EAST AFRICA.

THE South-East Africa Mission is about to be reinforced by four lady workers—two of them the Misses Whitby, daughters of a once well-known Congregational minister at Ipswich, and who themselves conducted for many years a large scholastic establishment for young ladies at Colchester. A year or two ago they relinquished this work, partly for health's sake, and when wintering in Mentone often came into contact with Mr. Spurgeon, both in Bible readings in his hotel and when from time to time he felt able to speak a few words in the Presbyterian Church At one of these meetings in particular, Mr Spurgeon urged upon Christians that they should face the question of full consecration to Christ. Among others these two sisters responded to the call, and gave themselves unreservedly to Christ.

They then awaited the Master's indication as to the special work to which their energies should be devoted, and at the first it lay upon their hearts to seek the welfare of young women in connection with the Y.W.C.A., at Reading for more than a year and at Bristol more recently for several months. Being present at the last Keswick Convention, and hearing the appeals on behalf of the South-East Africa Mission, they resolved to devote themselves to the work as self-supporting missionaries. Along with two other ladies, they sailed for Natal on Thursday, April 21, from London Docks, in the *Dunottar Castle*. They will stay for a while at Capetown, and afterwards proceed to Durban, and thence, after learning something more of the work, to Maritzburg, where, it is expected, they will break new ground.

* See a remarkable biography of him by the late C. B. LEWIS, Baptist missionary in India.

† The earliest attempt to translate any part of the Scriptures into any of the languages of the East was made by the Dutch. It is a translation of the Gospel of Matthew into Malayan, date 1629. A copy is in the Library of Bristol Baptist College.

* The books of the Mission show that up to 1826 the sum contributed to the work by the Serampore missionaries themselves amounted to nearly fifty thousand pounds. Subsequently to 1826 they added thousands more.

The Theatrical Mission.

For seventeen years the Mission to theatrical *employés*, founded by Mr. Courthope Todd, has been seeking to benefit this class of the community. Some good people seem to think that whenever a man or woman, girl or boy, goes on the stage in any capacity, he or she has gone beyond the pale of Christian effort and influence. Not so Mr. Todd and his energetic wife; they have proved by long experience that in the ranks at any rate of minor performers there are great numbers of honest, virtuous, well-meaning young people, who have taken to the stage simply for a livelihood, driven there, probably, more by necessity than by choice. Very few theatrical "stars," we imagine, come within the scope of the Mission's operations.

At the annual festival of the Mission, held last week in Prince's Hall, Piccadilly, some deeply interesting facts were stated, showing the appreciation with which the youthful frequenters of that mysterious region behind the footlights, regard the advantages of Macready House. The report of the Mission for the past year is entitled "Fairy Footprints," and is got up in very readable fashion; any reader who wishes to become acquainted with the wide ramifications of Mr. and Mrs. Todd's labours, and those of their helpers, should send for a copy to the headquarters of the Mission, Macready House, Henrietta-street, Covent-garden, London, W.C.

The Chairman at last week's festival was Mr. John Cory, of Cardiff, who has long shown practical sympathy with the work, and has recently become a trustee. In his brief presidential remarks Mr. Cory said that there were probably half-a-million persons connected with stage work in this country; and for the moral welfare of this class scarcely anything was done before Mr. Courthope Todd took up this work in 1876. Now Macready House has become a household word with thousands, and it is a constant centre of moral and spiritual power. The work is not merely philanthropic, but is distinctly evangelical. As putting in a condensed form the benefits that accrue to those who resort to Macready House, Covent-garden, during hours of leisure, the Chairman read the following extract from the report:—

Three large assembly halls are open daily from 11 a.m. to 9 p.m., so that the theatrical employés of both sexes and various nationalities—who may be in London—may find a safe and happy resting-place between rehearsal or matinée and evening performance. Many also out of engagements while waiting on their agents with a view to securing fresh work come in here, in the necessarily long and enforced intervals; and, if need be, they can remain all day. Luncheons and teas are served at a very low rate from the buffet, while other light refreshments of a temperance character are provided. The time may be pleasantly passed in games, while papers and magazines are provided. Two Christian ladies are with the adults and children, to engage in conversation, or assist with, or instruct in, needlework—plain and fancy; lectures, illustrated by experiments or dissolving views are occasionally given, and each week has its round of services, meetings, and classes, to which all are invited. None, however, are forced to attend, and it is one of the rules of the committee that disinclination towards the religious teaching is not to debar from any other privilege.

Mr. Cory also referred to the great boon conferred on many needy ones by the orphanage for the children of deceased professionals. Before sitting down he heartily commended the work to the sympathetic generosity of the Christian public.

A speech from the founder of the Mission, Mr. Todd, gave much information as to its operations. He said they made no disguise of their object to bring theatrical *employés* to a saving knowledge of Jesus Christ. A large proportion of this class are quite ready to respond to any Christian sympathy shown them. Everything possible is done to help those who are anxious to enter on a more healthy and desirable occupation, while at the same time no pressure is brought to bear on any to leave the stage. Jesus Christ is lifted up, and his Gospel is left to do its work in conscience and heart. Mr. Todd made very cordial reference to the invaluable services of the fifteen hundred ladies who act as regular correspondents with young women scattered about through the country and engaged in places of amusement. Some extracts from letters were read, indicative of the blessing experienced through this agency. The office at Macready House is often used as a place of inquiry by anxious parents and friends for missing children or relatives who have become "stage-struck," and who are frequently restored to their homes.

Another interesting feature of the work is the providing of copies of the Bible in professional apartments for young threatricals in large provincial towns. Owing to the prejudice that exists against employing those who have been on the stage, it is proposed to establish a Female Colportage Corps in London, which would be the means of circulating much good literature, as well as giving work to young women desirous of leaving the stage.

After a "gold collection" had been taken, earnest addresses, strongly advocating the work of the Mission, were delivered by Mr. W. C. Collins and Rev. Marcus Rainsford, Jun. The burden of their remarks was in support of a resolution calling on the Christian public to contribute an increased annual income of three thousand pounds, to meet the growing needs of the work.

Lady Millbanke kindly handed to a long array of young people prizes in books, &c., for regular attendance and attention at the classes in the Institute. A short speech followed from Hira Singh Puri, who pleaded for evangelistic work amongst the Parsee Dramatic Troupes touring in India, as well as the European dramatic artists in that empire. The collections, including gifts and promises, amounted to over £400; but, as the Treasurer, Mr. Joseph Peters, observed that £600 was needed immediately, Mr. John Cory promised £50 more, provided the balance was forthcoming.

REV. JOHN McNEILL IN GLASGOW.

The services during the past week have been well sustained. The preacher is drawing around him larger crowds, and is telling forth the "old, old story" with increasing interest. The afternoon meetings in St. Andrew's Hall are largely attended, though there are not so many "West-end" people coming as was expected. But those who do come go away much impressed. Several of the addresses have been very searching.

Special reference might be made to Mr. McNeill's exposition of Achan's sin. There was not one smile *that* afternoon. He sketched in graphic style Israel's defeat, Joshua's dismay, and God discovering the troubles of Israel. The use made by the preacher of one man keeping back the whole army was most telling; and he thundered at the hypocrisy of many in our churches, and showed how the blessing was withheld. Many of those who attended that meeting have spoken of the faithfulness and power of the preacher.

Hengler's Circus has been crowded to overflowing three times every Sabbath. The third Sabbath of the Mission was the spring communion in all the Presbyterian churches, and the gathering in the afternoon was almost entirely one of non-churchgoers. Few had hymn-books, and still fewer had Bibles. A large number showed deep impression at the close of the address, and indicated their desire to trust Jesus. All the addresses during the week have been good, but the two that were specially fruitful were "Samuel's anointing Saul" and "Paul's Shipwreck." In the first subject Mr. McNeill dwelt on these two points—first, "Stand still," and, secondly, "Bid the servant pass on." He showed how when a man was willing to stop and think about Christ the victory was gained. When he came to speak of the second head he called passionately upon the vast audience to let everything go for Christ. He illustrated the address with many telling stories from his own experience. One expected to see every unsaved person raise their hand in token of their willingness to surrender to Christ, but only between thirty and forty gave this indication. There were many dealt with at the close of the meeting

Paul's shipwreck was another memorable address. There was an unusually large number of men present that evening, and the preacher delivered his message with much unction. When he came to speak of lightening the ship, applying that part of his subject, his words told with powerful effect. He referred in scathing terms to the danger of moderate drinking, and called upon his hearers to banish wine and other stimulants from their homes. He also spoke of the evils of football as at present played; how young men over-exerted themselves on Saturday, so that they were altogether unfitted for the exercises of the Sabbath, and their one topic of conversation on the Lord's-day was the previous day's play.

We request special prayer for the last few days of the present mission, and desire to return grateful thanks to the Lord for the blessing He has given.

Mr. J. H. Burke sings with much effect at all the meetings. Last week he delighted the audience by singing a new solo, "From death unto life." W. M. O.

THE SALVATION ARMY IN FRANCE.

Commissioner Booth-Clibborn, in his brief report of the work of the Salvation Army in France and Switzerland during the past year, says: "France is a much larger country than is generally realised. The distances which separate our corps and divisions are very great. Our nearest corps to Paris (except one) is eight hours distant by rail. To visit this winter our fourteen corps in the south-west took me forty-six hours by rail, and fourteen hours by stage-coach, besides many hours on foot. The difficult character of the work renders it necessary for us to have much smaller halls than in other countries. Mostly shops and small warehouses, they hold, on an average, 180 people.

"During this visit to Staff-Captain Leuba's region, mostly among the Highlands of central France, I found a truly apostolic spirit everywhere among the officers. We had remarkable times of the outpouring of the Holy Spirit. The peasants march immense distances in these regions to come to the meetings, sometimes starting on foot at three in the morning, and arriving home again at three the next morning, tramping joyfully through the night. At Lyons, where we have three corps—mostly composed of converted Roman Catholics—the woman soldier who carried my hand-bag in the streets to the station, was one who formerly carried the red flag of revolution at the head of riotous mobs or Anarchist demonstrations. The fire of revolution runs in her veins—her father died a convict, and her grandfather was killed in a fight; but the Spirit of God has captured and enrolled her energies on the side of the saving revolution.

"Close to La Madeleine, the grandest church in Paris, and the famous Boulevards, are the headquarters of the Army of Salvation and Rescue. Rescuing the fallen has been going on very blessedly this year. Major Schlindler has been untiring in the work. Within a few weeks she sent no less than four cases from the Parisian maelstrom to our Nimes rescue home, begging their travelling expenses from people of all grades which compose our Rue-Auber audience. A most interesting case of conversion and rescue occurred lately during the series of the Maréchale's meetings—a refined and intelligent governess rescued from one of the most select *maisons de rendezvous*. It was the penurious condition in which so many thousands of *institutrices* are in France that first paved the way to her fall. So great is the rage in France to lift one's daughters above the seamstress life, and make them schoolmistresses, that there are about 40,000 too many of the latter in the land.

"In countries where the conscription does not reign, how little you know about the iron-handed exactions of the system! Each year we must bow our heads and see some of our most valuable officers in France leave us for three years. Thus, this year, young Staff-Captain Peyron, after very ardent and successful service in Paris, must answer to the call of legalised carnage under the sweet but delusive name of *Patrie*, and shoulder a gun for three long years. He appears in Salvation uniform in the long line of conscripts and then is marched off, shaved, and cropped to the regulation pattern, put into the red trousers and fixed up as a piece of the huge death-dealing machinery, which is warranted to grind any other sweet *Patrie* or *Vaterland* to powder."

After relating some of the hindrances and victories associated with the war in Switzerland, Mr. Booth-Clibborn says: "The work in Switzerland is now nearly entirely self-supporting. For dark, infidel France alone do we call for financial help. Here our need is great and urgent, and our claim is doubly justified by the fact that we are ever seeking—according to the true missionary principle upon which the Army has been established—to make the work become, as far as possible, self-supporting in money, as it has long ago become in men." Communications should be addressed to the Paris Headquarters, 3, Rue Auber.

ST. LOUIS.—Some kind-hearted ladies in St. Louis have started a diet dispensary for the benefit of the poor, in connection with the Protestant Hospital. It is intended to supply the nourishing delicacies which are needed by the sick, but which they cannot afford to procure.

The Baptist Union.

AN EVANGELICAL PRONOUNCEMENT.

On Monday afternoon, at the opening session, in Bloomsbury Chapel, of the Spring Assembly of the Baptist Union of Great Britain and Ireland, Colonel Griffin retired from the office of President, and extended a cordial welcome to his successor, Rev. R. H. Roberts, B.A., pastor of Ladbroke-grove Chapel, Notting-hill. The Presidential Address was entitled "The Witness of the Bible to Itself," and was at once a rebuke of modern naturalistic criticism and a plea for diligent individual study and more earnest public exposition of inspired and inspiring Scripture, which is (the President maintained) the inviolable charter and infallible standard of a living, Evangelical Protestantism.

Rev. T. M. Morris, of Ipswich, having been elected Vice-President, and other routine business transacted, Rev. Charles Williams, of Accrington, moved the following resolution :—

That, in view of the obligation "to contend earnestly for the faith which was once for all delivered unto the saints," the Baptist Union renews its testimony to the Deity of our Lord and Saviour Jesus Christ, to salvation through his mediatorial work and by faith in Him, and to his supreme and absolute authority in the Kingdom of God; that, while fully and gladly recognising the duty of cherishing good-will towards men of all creeds, and of co-operating with them in works of piety and mercy, when this can be done without disloyalty to conviction or to the Lord, the Union deprecates and disapproves any and every association with those who deny the above essential truths, which would weaken the force of our testimony or produce the impression that, in our judgment, it is a matter of secondary importance what men "think of Christ"; and that the Union, therefore, urges all the churches and pastors in connection with it jealously to "guard the deposit which is committed to them," and especially to secure in the public ministry of the Gospel clear and consistent, and constant witness-bearing to the Deity of the "one Lord" and only Saviour, Jesus Christ.

The Council of the Union had recommended the Assembly to adopt this resolution, which Mr. Williams presented in a vigorous speech, which was evidently listened to with general sympathy. He maintained the pressing need for affirming that the Union is one, not of Baptists merely, but of Evangelical Baptists, men who hold not only the one baptism, but the one faith, and allegiance to the one Lord. Without advocating an impossible uniformity, he held that, whatever might be the different theological views of members, loyalty to Jesus Christ is properly expected of all. Inasmuch as many men who have come to honour and done conspicuous service in the Church, were in their early days suspected of heterodoxy, so he now counselled patience with the younger men who are regarded as holding "advanced" views. Moreover, he called upon these in turn to be considerate, as well as conscientious, and not by thoughtless utterances to cause others to stumble. In conclusion, while willing to co-operate with Unitarians in merely human interests, he strongly deprecated any such association with them as would involve a weakening of Gospel testimony.

Rev. F. B. Meyer, B.A., who followed, was equally careful not to introduce personalities into the discussion. He said he felt that he could not have retained his position in the Assembly and Union unless he had taken that action which led him to second the resolution. Some might ask what would be done if, after the resolution had been adopted, individual ministers should exchange pulpits with Unitarians. He would be disposed to leave such alone, and not to assist them to gain notoriety. During recent years suspicion has been cast upon the adherence of the Baptist body to the Evangelical faith, and the present declaration would be an answer to such imputations.

A brief discussion followed, the first speaker being Rev. C. F. Aked, of Liverpool, who tendered his unhesitating, frank, and loyal support to the motion. Proceeding, he said it was to him a matter of unspeakable pain to have been, in this matter, the occasion of pain to brethren whom he held in high regard. He described what had occurred. A Unitarian minister, Mr. Armstrong, arranged a series of expository lectures in his chapel on Sunday evenings, and invited him (Mr. Aked) to set forth the principles and aims of the Baptists. The invitation was accepted, and the Divinity of Jesus Christ, as well as other doctrines, was set before the Unitarians. At the same time Mr. Armstrong, who, at the risk of his life, had investigated the lowest depths of Liverpool society, and had been the means of closing no fewer than eight hundred houses of ill-fame in twelve months, occupied the pulpit of Pembroke Baptist Chapel, on terms which excluded doctrinal discussion, and with the especial purpose of advocating the duties of Christian citizenship. Mr. Aked said he had not allowed Unitarian teaching in his church, and never would; at the same time, he would decline to refuse, in further co-operation with Mr. Armstrong in vigilance committee work, to kneel with him and ask God's blessing upon efforts for the purification of Liverpool society. He protested that there had been no weakening of his testimony through what had occurred. Taking the resolution fully and completely, in its plain, grammatical meaning, and realising its spirit and purpose, he gave it his hearty support, and was determined loyally to observe the principles laid down, and openly to recognise the mediatorial work and absolute authority of the risen Christ.

This address practically closed the "incident." After a few remarks by Rev. H. C. Leonard, M.A., and Mr. R. F. Griffiths, the latter maintaining that the resolution should have been much stronger, and more comprehensive, the resolution was adopted, only a few hands being held up against it.

A PROPOSAL FOR CHINA.

Mr. A. George Parrott hopes shortly to realise a long-cherished desire. In a pamphlet, entitled, "A Proposed Medical Mission to Si-ngan Fu, Shen-si, China," he states the needs of a million-peopled city, in which, up to the present time, no missionary has been permited to live. He writes: "During the last fourteen years, missionaries have occasionally visited it, and the Gospel has at such times been preached. I spent more than a week there in 1882, and had crowded audiences on the streets and in open spaces of the city. I was listened to attentively, and received from all parties the utmost respect; but, up to the present time, no missionary has been allowed to live there.

"Attempts made in 1883, and once or twice since, to rent premises and obtain a permanent footing inside the city have not been successful. The mandarins and gentry are exceedingly jealous and suspicious of the presence of strangers. The size and importance of Si-ngan, however, make it a most desirable field for occupation, and there is every reason to believe that a medical missionary would not only be allowed to reside there, but would be welcomed by the people."

Having explained that he does not wish this term to imply a mere philanthropic agency, but a systematic combination of the healing art with the preaching of the Gospel, in such a way as to make the ministry of healing subservient to the winning of souls to Christ, Mr. Parrott says:—"Six years of mission work in China, during which time I travelled extensively, and saw much of the work of other labourers, led me to see the great value of medical skill as a means of showing practical sympathy for the people; and I resolved, with God's help, to apply myself to the acquisition of medical skill as soon as an opportunity should occur. God has granted me the desire; and the time is now approaching when I hope to return to China with my wife and family. Si-ngan is the city to which we feel strongly drawn. For some years I have thought of the possibility of gaining a footing for the Gospel of Christ there; and we are resolved, by the help of God, and the prayers and sympathy of many of his people, to make the attempt.

"Our purpose is, therefore, if the Lord will, to return in the autumn of this year, by which time I shall have completed my studies and obtained my medical qualifications. Upon reaching Shanghai, we shall adopt the native costume as heretofore, and proceed to Hankow, the treaty port nearest to Si-ngan. There we shall say good-bye to Western civilisation and the society of our own people, and bury ourselves in the heart of China. A native boat will carry us, in the course of many weeks, to within 150 miles of our destination. At the end of the boat journey we shall hire mules to carry us over the Sin-ling mountains which divide the Shen-si province so completely into two parts."

Mr. Parrott hopes to establish a hospital with from 30 to 50 beds, a dispensary with Mission Hall attached, and to train a band of native medical evangelists. A Christian book depot, with a colportage agency, may be added. A sum of not less than £500 will be required to make a start. Those who are interested in this proposal may have copies of the pamphlet and learn all details by addressing Mr. Parrott, 10, Hawkswood-villas, Chingford, Essex.

CHICAGO NOTES.

We have been thrilled of late by the success of Gospel work among the Jews. Mr. W. E. Blackstone, of Oak Park, near Chicago, has made repeated efforts to gain a footing and home for the poor and unshepherded Israelites. On the west side of the city they are gathered by thousands, and, though industrious, have but a scanty supply of work. A home has at length been secured, religious services being held regularly. A Rabbi has been soundly converted, and is now ministering to his people. A paper has been started, a Sunday-school organised, and money is coming in to maintain the work. Mr. Blackstone is a man of some wealth, and is doing what he can for the spread of the Gospel among the Jews.

Among the French population a new church has lately been organised. One of the best missionaries in all the land has lately died. Their new man, Rev. N. W. Deveneau, has already won their hearts, and some marked conversions are reported.

There are forty thousand Bohemians in or near Chicago. They have six Protestant churches, with an average attendance of about two hundred. A thousand Protestants among forty thousand—what are these among so many? The work moves slowly among them; yet it is gaining. Two new converts have entered the ministry.

The Danish and Norwegian population of Chicago flourishes amazingly. New churches are rising, and several lately dedicated free from debt, show the spirit of the earnest Christian workers.

"The Temple," the finest building in all Christendom of the Women's Christian Temperance Union, is to be completed May 1, and is worth over a million dollars. It is claimed that the treasurer has money enough on hand to meet the first payment when the building is surrendered from the contractors. About one-half of the rooms have been rented at a very high figure.

The closing of the World's Columbian Exposition on Sunday is still a most interesting theme. Some of the stall-holders have given instructions that their exhibits shall be covered on Sundays. And just now the saloon men are moving to have the Fair closed on the Day of Rest, in order that the crowd of drinking men may be on the streets, and visit their houses. Verily Mammon is still active. One of the Chief Commissioners tells me that the public sentiment already created is having a good effect, and that probably when the final action is reached, the Exposition will be closed on Sundays. From thirty to forty thousand people go to Jackson-park every Sunday, to see the immense buildings going up as by magic. The premises have no equal on earth.

In temperance circles the greatest interest is still manifest in the "Bi-chloride of gold" cure. A large home has just been opened here. Rev. Samuel Small has gone back to Atlanta, Georgia, to open a home there; another has gone to California to establish a branch on the West Coast. Reports come in constantly of the grand success of the work.

The Pope's endorsement of Archbishop Ireland's position on the public school question has created quite a flutter in Roman Catholic circles. How much honesty there is in the movement — how much real love for this important feature of our Republic—how far they will go toward our welfare and then claim all for Rome—is a serious question among Protestants. Romanism is too wily to be trusted with great civil interests; her record is bad, the betrayals have been too frequent, and the lands where she has held sway for so many centuries show too much illiteracy for us to believe in her pretended "national welfare."

TRACTS WANTED.—The Open-Air Mission makes its annual appeal for tracts. Last year its agents and members circulated 1,050,890 tracts and other religious literature. Those messengers of mercy are specially needed at races, fairs, &c., 866 of which were visited last year in 643 towns and villages. Grants, or the means to purchase them, should be sent to Mr. Gawin Kirkham, Secretary, 14, Duke-street, Adelphi, London, W.C.

COLOURED MISSIONARY STUDENTS.—An estate valued at £40,000 has been left by Rev. E. J. Pierce, of Monmouth, New Jersey, United States, to Lincoln University, Oxford, Pennsylvania, for the education of young negroes to be ministers. If the supply of coloured candidates falls short, young white men are to be educated and maintained as missionaries in Africa, where the testator was himself engaged in mission work.

Notes on the Riviera.

BY CHARLES COOK.

SAN REMO.

Jutting out bo'dly from the town of San Remo, on the blue shore of the Mediterranean, in picturesque ruggedness, stands the old fortress, a stronghold of mediæval times, now used as the prison. After a visit to the Prefect, we were at once escorted over the quaint old casements of this interesting-looking place, where are situated the dormitories or dungeons containing the prisoners. About twenty men are confined together in each part of the building. Despite the fresh air blowing through the open windows, straight from the sea, there was the usual sickening faint smell always to be noticed where men are imprisoned on the old "association" system.

Here I found condemned and uncondemned herded together, young and old. Among the untried was an American who could not speak a word of Italian, and an Englishman who spoke it fluently. The charge against the latter was that he had left his hotel without paying his bill, and he had been awaiting trial nearly three months. These men were then shut up with no work to do, no books to read, and, of course, no one to visit them. A loaf of somewhat sour bread and a basin of very poor soup constituted their daily *menu*.

After speaking a few words of cheer, we gave to all who could read a New Testament and Psalms bound together. In each of the large wards we left five francs to be divided among them for the purchase of food. In the women's department we were pained to see babies in "durance vile." Only one man was in solitary confinement. This was the more bearable to him from the fact that a cat which had the run of the prison had chosen him as her companion, and persisted in coming through the bars of the window and making his cell her home.

The gaol, though close to the sea, has no drainage whatever, and the fœtid smells must seriously damage the health of all confined here. The officials said they "would be thankful if I could do anything to mend matters," and particularly asked me to see to the place being supplied with reading matter. In signing my name in the visiting-book I called attention to the unsanitary condition of the prison, and suggested an immediate inspection.

We were enabled also to supply the warders and soldiers with books and Scripture-rolls to hang in their quarters. It was tiring and saddening work, and tears of sympathy filled the eyes of the ladies who accompanied me through the dreary place.

MENTONE.

We drove through Ventimiglia to "La Mortola,' the residence of Mr. Thomas Hanbury. Everything in this neighbourhood speaks of the philanthrophy and liberality of this gentleman. The many schools prove a great blessing to the children who attend.

Hotel Beau Rivage is some distance from the town of Mentone, and is a very humble building. The salon used by Mr. C. H. Spurgeon has become historic. I asked one of the waiters how long he had been there, and whether he knew Mr. Spurgeon. "I have been here some years, and I knew him and loved him; he gave me his photo," he replied. Everything spoke to us of the loss of our esteemed friend. May his bright example be an incentive to those who are left behind.

BREMERHAVEN.—A correspondent writes: During periodical visits to Bremerhaven I am brought into contact with British captains and seamen, and am often asked if there is no seamen's institute or Bethel here. I am sorry there is nothing of the kind—in fact, no English place of worship. This is much to be regretted, as there are always a number of British vessels and steamers here, this being, next to Hamburg, the largest seaport in Germany.

THE NOTTINGHAM CONVENTION for the increase of spiritual life has been fixed for May 16 to 20, in the Mechanics' Hall. The invitation is signed by clergymen and ministers of various denominations. It is hoped that Mr. Robert Wilson, chairman of the Keswick Convention, will preside, and that addresses will be delivered by Revs. Evan H. Hopkins, W. Haslam, and J. Elder Cumming, D.D. Christian people in all Midland towns and villages where no such convention is being held are invited to attend. Additional information may be had from the Hon. Sec., Rev. C. Lea Wilson, Old Radford Vicarage, Nottingham.

A MOTHER'S TOUCHING LETTER.

Steadily and quietly the real rescue work carried on by the St. Giles' Christian Mission amongst discharged prisoners goes forward, with some discouragements and disappointments it is true, and with some trial in the matter of funds, but also with bright encouragement in the new and honest lives of men snatched from the very depths of crime.

An interesting illustration of the genuine results of the work is afforded by a letter, placed in our hands, and just received from a mother whose son went far wrong, and promised fair to become a hardened, habitual criminal. The Mission got hold of him at the prison gate, induced him to listen to words of warning, led him to see the error of his ways, was the means of leading him to the Saviour, and then afforded him a fresh chance in life by sending him abroad. The grateful mother writes as follows to the Secretary of the Mission, Mr. Wheatley:—

"I have received a letter by this mail from my son, who sends a message to you, which I am only too happy to transmit, with a further expression of my own gratitude which can never die. He says:—'Tell Mr. Wheatley, dear mother, that I never forget him at the throne of grace. I carry my remembrance of his kindness to me there, and ask God to bless the Mission abundantly, which, together with remembering his good advice, is the only way I have of repaying the debt of gratitude I owe him. Tell him, please, that I find the warm clothing he provided most serviceable, as the weather, though bright, is intensely cold, and that I look back upon all his kindness to me, his advice during my stay in St. Giles' Christian Mission, as being direct mercy from above. As my miserable and pitiful pride caused my fall, so, perhaps, nothing could have been more salutary than the lessons I received, one way and another, in the Home.'

"I am greatly comforted by this letter, as, if he—my boy—will only trust to the strength that will never fail him, what more can I wish? Most sincerely I pray with him for every blessing for *you*; my undying gratitude is yours.

"S. B."

This is but one out of many who have cause for profound thankfulness that the St. Giles' Christian Mission has been the means of saving those dear to them from paths of sin. But such work must involve cost, if really helpful aid is to be rendered at a critical time. Communications should be made to the superintendent, Mr. George Hatton, 4, Ampton-street, Regent-square, W.C.

The Anti-Gambling Crusade.

Dear Sir,—The National Anti-Gambling League has finished its second year. The report will be out in a few days and my colleague, Mr. Fold, will be delighted to send a copy to any friend who is interested in the movement. We have distributed, on racecourses and elsewhere, hundreds of thousands of our publications, we have held meetings in most of the large cities, we have formed several flourishing branches and taken a large number of pledges. All this has been achieved for little more than one hundred pounds. It is, of course, quite impossible to conduct a great campaign upon such an income, and it is only by a large amount of honorary effort that the work can be sustained. I therefore appeal for the generous support of all who desire to see their country delivered from a great and demoralising evil.

We have arranged to hold a great demonstration against gambling in St. James' Hall on Sunday afternoon, May 8, at 3.30, when addresses will be delivered by the Ven. Archdeacon Sinclair, and Rev. Hugh Price Hughes.—Yours faithfully,

Frederick A. Atkins.

National Anti-Gambling League, 7, Adam-street, Adelphi, London, W.C.

CRUSADE AGAINST LATE SHOPPING.—The Early Closing Association held quite a field-day last Thursday. In East London upwards of 3000 persons were present in the Great Assembly Hall, Mile-end, when appeals to abstain from shopping after half-past eight were made. The success of the Thursday five o'clock closing movement in Camden and Kentish Towns was demonstrated by a free concert at Modbury Hall. With a view of securing further public support to the Thursday five o'clock closing in Edgware-road the society's band paraded that neighbourhood.

ORPHANS OF SCOTTISH SAILORS.

It is now over three years since the sad condition of many women and children, left widowed and orphaned by the loss of life at sea, so pressed on the mind of the late Mr. and Mrs. Alexander Allan that, acting in co-operation with Messrs. George Smith and R. H. Hunter, they were the means of forming the Sailors' Orphan Society of Scotland. This fact, recalled pathetically by the death during the past year—first of Mrs. Allan and a few weeks later of Mr. Allan—was referred to in touching terms at the annual meeting of the society, recently held in the Religious Institution Rooms, Glasgow.

From the Report, presented by Mr. Hunter, it appeared that although a receiving house has been happily added during the past year, the society has not, and does not intend having, any orphanage, its plan being, in the case of a widow with children, to enable her to support and educate her own little ones, and in the cases where there is no mother to board out the wee orphans with respectable and trustworthy women. The committee say:—"Immediately on hearing of the loss of a sailor we try where possible to find out the family, and if there are young children left unprovided for, we consider how best the widow is to be helped into a position whereby she will be able to support her family, and by this means many respectable families have been saved from sinking in the great struggle which follows the loss of the bread-winner. If these families were left alone, in the majority of cases they would certainly sink, the household effects would be disposed of, the widow probably lose her health, and, as a last resource, when all her efforts were exhausted, she would apply to some institution to take her children from her. The families we have helped are nearly all of the better working-class, where, as a rule, it would not be right or wise to break up the home if it can be avoided; and our plan is, if the widow is a respectable, well-doing woman, who is likely to bring up her children well, to make her a monthly grant for one or more of her children, so as to supplement what she can earn herself, and thus enable the family to live in comparative comfort. This plan cannot pauperise, as we make it a condition that if able the mother must earn *something*, and what we give saves the family from that state of semi-starvation which they would otherwise endure.

"Then, again, the cost of each child is very much less than in Institution life, or when boarded out; for in providing for a child, the cost of rent, supervision, and many other items do not require to be considered. Occasionally circumstances arise which make it necessary or desirable to assume entire control of the children, and this is done by taking them into the Receiving-Home where they are kept for a little time and then boarded-out in good homes."

As to this Receiving-Home and the statistics of the past year, the report proceeds:—"We felt the time had come to have a receiving-home in Glasgow, and the matter was made a special subject for prayer; where it was to come from, or who was to have the honour of providing it, we knew not, but we felt sure it would be given. On June 16 we were greatly cheered by receiving from a friend, who desired to remain unknown, a cheque for £500 towards providing the home. We then set to work to look out for such a place, but it was not until the autumn that a suitable house was found. It was purchased at a cost of £1200, and the friend who had given the £500 provided the other £700 necessary to purchase it. We stated that it would require over £200 to furnish it and make the necessary alterations and repairs, and that sum was all provided by the opening day. The Home is under the care of Miss Robertson, the matron, and at present only fifteen beds are fitted up. It is now open to receive the orphan or fatherless children of seamen from any part of Scotland. At the beginning of the year the children for whom the Society were responsible numbered 155, other 102 have been received during the year, making 257 in all. But while these 257 have been provided for, some for a shorter or longer period, the other children in the families represented by them number 470, and they, too, have derived substantial benefit."

Communications should be made to the Secretary, Mr. Richard Hunter, 2, Park-circus, Glasgow.

LIGHT IN KURDISTAN.

Rev. R. M. Cole, American missionary, writes from Bitlis, Turkey, in Asia:—Coming up from the capital last autumn, we had good opportunities to observe matters in our old Erzeroum field, with which we were connected sixteen of our twenty-three and a-half years in Turkey. We found the macadamised road up from Trebizond in bad repair, the first sixteen miles being wholly impassable for wheeled conveyances, owing to recent rains. But inured to every hardship of travel in such a land, we are not disposed to dwell upon this. Passing along the road, I could not but call to mind the forced march which Captain McCalmont, of General Sir Arnold Kimball's staff, and I, made up from the coast over this same road in the April of 1877, during the Russo-Turkish war. We are glad to champion peace for these parts now, so far as earthly conflicts go. With no clash of arms, victory perches on the old Gospel banner. With a Protestant congregation of 300 in Erzeroum city, and two high schools for boys and girls, with work in nearly a score of out stations, from Erzingan city on the west to Mount Ararat on the east, there can be no doubt but that the Lord's cause is making itself felt on the thick darkness around.

But many as are our friends here we must push on to Bitlis, the field of our choice for the past seven years. Passing over the Anti-Taurus Mountains, upon the top of which the Turks are at their everlasting business of getting ready for war, we forded the Araxes, which by some is thought to be one of the four rivers spoken of in the Bible as flowing from Eden. Strange to say, near to its head, and off to our right, is a high table land, which the people call Trakht (Paradise) or Bingol (thousand pools), from the great number of springs, among which are many varieties of beautiful flowers. Not far away stood an old city called Abel's, but long since in ruins; while over on the opposite side of the plain rises the mountain of the 'mighty hunter'—Nimrod, that extends on near to Bitlis—so *mighty*, by the way, as to have harboured a gigantic volcano not many centuries back, as the formations about, and its splendid old crater, with a pond of hot water, still testify. Having forded the eastern branch of the Euphrates, we advance to Bitlis city as fast as our primitive conveyance and old horses will allow—the journey of 170 miles occupying nine days. Our people, to the number of nearly two hundred, come out in groups to welcome us, and the chapel bell, which, like ourselves, came on a mission to this land from distant America years since, but only to be muffled some time because of the fanatical opposition of the Moslems, sends out its cheery notes as we approach, and take our place again in our Eastern home.

Bitlis is a unique old town of some thirty thousand inhabitants, its houses being scattered over the hillsides, as if dropped down from the clouds haphazard. There are no built roads to facilitate passing from one house to the other. The Gospel work was begun by our veteran associates, Rev. and Mrs. G. C. Knapp, in 1858, and has made good progress. Of nearly fifteen hundred Protestants in our station-field, 475 belong to this city, and the average Sabbath congregation is 350, with a church of 175 members. We have two high schools, one for boys and one for girls, with nearly one hundred pupils in each, including all departments. Then, in the various ward schools here, that are nearly self supporting, there are 439 children under instruction, while upwards of five hundred pupils, as well as other listeners to the Truth, gather in the schools and congregations of centres in seventeen outstations throughout this great parish of ours, which is almost half as extensive as England, and with more than three hundred thousand for a population. This affords a glimpse of the Lord's work among the inhabitants of the mountains of Kurdistan, the darkest of the dark places in poor darkened Turkey.

ZULUS AND PRAYER.—Rev. Robert Shemeld, missionary, writes:—At the close of the service, on Sunday, March 13, at Bethany Zulu Mission, Estcourt, Natal, several heathen Zulu women asked the missionary to pray for rain. A few remarks from the missionary's wife as to our duties to God in connection with the fulfilment of his promises to us for temporal blessings followed, after which all united in prayer for rain. The Sunday following the same parties returned to offer thanks for the plenteous showers which had fallen during the week. It was gratifying to the missionary to learn that these parties had not, as on former occasions, petitioned the Queen of Heaven (Jer. xliv. 16.).

A NEW CALL FROM THE TELUGUS.

Dr. Clough's mission to raise fifty thousand dollars for enlarging the Telugu work and securing 25 men for its re-enforcement has been completed; the money has been pledged, and the men are nearly all in view. Dr. Clough, having thus accomplished his object, was beginning to plan for a return to his work in Ongole, when a petition was received at the rooms, signed by the leading men of Ongole, praying that the Union would raise the Ongole high school to a second-grade college. We have now not far from fifty-five thousand Christians, and a population under Christian influence of at least two hundred thousand more, who reasonably look to us for the means of an advanced education. There is now no collegiate school for Baptists in all India, and the need of such an institution has been pressed home on the missionaries and the people.

The Executive Committee has therefore resolved to avail itself of the present opportunity for creating such an institution. For the attainment of this end the committee has resolved to grant the request of the people of Ongole, and to provide for the growing need of the people in India. They have therefore asked Dr. Clough to remain in the country for the purpose of raising fifty thousand dollars, as a partial endowment for the collegiate school to be established. He has consented to stay and raise the money, which will be included in the centennial fund of one million dollars for the general enlargement and improvement of the missions of the Union.—*Missionary Review of the World.*

UNITED METHODIST MISSIONS.

The anniversary of the United Methodist Free Churches Missionary Society was held in Exeter Hall on Monday evening, when Rev. George Turner presented an encouraging report.

The Mayor of Rochdale, who presided, reviewed the progress at home and abroad, in Africa,—East and West—China, and various colonies. He then dwelt earnestly on the spiritual needs of the masses in the great cities.

Revs. M. T. Myers (President of the United Conference), and Dr. Stephenson (President of the Wesleyan) spoke vigorously, the latter maintaining that both churches were mindful of the fact that their mission was as much to the rich as the poor, and that Belgravia needed Christ as much as Whitechapel; for, after all, when a man got below the surface—no matter what he was—there was always the same sinful human nature which needed the same Saviour. He congratulated the Free Methodist Missionary Society upon having foresight enough to see that the Mongolian race was destined to play an important part in the future, and he was glad to read of the very successful mission they had in China.

The Preacher's Self-Culture.

An admirable address on this subject was given at the monthly conference of the South London Auxiliary of the Open-air Mission by the Rev. W. Mottram, on the 19th inst. He first dealt with the *voice*, as an instrument capable of producing such astounding results. It was worth training. Passing on to the culture of the *mind*, he advocated extensive reading, especially of anything which would help in preaching, but warned against wasting time over newspapers and magazines. But after all, the training of the *heart* was the main thing. Devotional habits must be cultivated, and compassion for souls must ever be foremost among the preacher's desires. Only fellowship with Jesus could accomplish this.

UGANDA AFFAIRS.—*The Standard* on Wednesday week had a telegram from Zanzibar, announcing a revolution in Uganda, the deposition of Mwanga, and the nomination of Captain Lugard as king. No confirmation has, as yet, been received at the Church Missionary House.

FARNBOROUGH.—On Easter Sunday Mrs. H. Wiggin, of Queen's-park Tabernacle, preached the anniversary sermons of the mission work carried on here by Mr. G. Musselwhite. In the evening the Town Hall was packed, many being affected as Mrs. Wiggin spoke to the young soldiers present. On Monday evening a public tea was provided when nearly two hundred sat down. A public meeting was afterwards held, Mr. W. F. Archibald, Master of the High Court of Chancery, presiding. The report for the year showed that steps had been taken to purchase the Town Hall, and half of the purchase-money raised already. The Sunday-school, Band of Hope, and other adjuncts are well attended.

ON THE CHINESE FRONTIER.

In sending a brief account of a recent trip taken by himself and his wife to the Chinese frontier, Mr. Thos. Selkirk, of the China Inland Mission, stationed in Bhamo, writes:—

The evening of our first day on the mountains we rested at a deserted 'Ka-chin' village. The 'Ka-chins' are very numerous on the hills especially in the country north of Bhamo. They are resisting to the utmost the onward march of our soldiers in the north, and have shown great bravery. They have a language of their own but have no written character. The American Baptist Missionary Union is doing a good work among them.

When the State railway in Upper Burma is completed, the journey from Rangoon to Bhamo can be done in three or four days, and the caravan people say that Tali-fu is about twenty days' travel from Bhamo. About five or six days of hard mountain travelling is included in this. No foreigner has crossed these hills in this part since our Mr. F. A. Steven came over, five or six years ago. The officials inform me that the Frontier Commission will probably assemble next dry season, and they hope to settle the boundary line to the satisfaction of both countries. I have not yet been able to procure a passport to travel in Yuinan when the boundary matter is definitely settled. I trust the necessary permit will be furnished.

I sincerely hope the millions in Western China will soon be more easily reached than they are at present, and some very interesting aboriginal tribes will be more accessible. When resting beside the stream at Nam-pung, some Chinese soldiers came over beside us, and permitted us to inspect their weapons. We told them the Gospel story, and gave them some tracts to convey to their comrades.

We are having much encouragement in our Bhamo Chinese Church. We have had some earnest inquirers, but many Chinese come here and remain a few months only. The caravan people are very busy when here, and have little leisure to listen to us. We regularly visit the English soldiers with tracts, and hold a weekly meeting for them, which God has greatly blessed. We shall be glad to be remembered in prayer by your readers.

MR. THORNE'S MISSION AT EALING.

With devout thankfulness we record God's mercy to us in a fortnight's mission, conducted by Mr. Henry Thorne. The mission was under the joint auspices of the Y.M.C.A and Y.W.C.A. and the meetings were held in the hall of the former Association. This did not allow of very large congregations, excepting on the evening when Mr. Thorne gave his address on the story of his life; the large Victoria Hall was crowded on that occasion. The interest was well maintained throughout; the missioner and workers had the joy, night by night, of pointing inquiring souls to the Saviour, and helping backsliders to return. On some of the evenings quite a considerable number came out as inquirers, and subsequently testified to their faith in Christ.

Our brother's cheery teaching and very instructive Bible readings have proved an inspiration to many workers, and we are earnestly trusting that the mission will result in greatly deepened consecration to the Master's service.

G. D. F.

THE METROPOLITAN TABERNACLE.—At a special church meeting held on Friday evening Dr. A. T. Pierson was invited to return from America and occupy the pulpit for a year. Rev. Thomas Spurgeon, who is expected to arrive from Auckland, N.Z., early in June, will fill the pulpit, it is hoped, for three months.

PROGRESS IN CUBA.—Pastor A. J. Diaz writes from Havana, Cuba:—"We have nine preaching stations, three organised churches, three large schools (both daily and Sabbath), with a regular good average attendance. Our missionaries number twenty-one, and we contend against all manner of obstacles. Since October last we have opened a female college, and thus far it is well patronised. There are seven teachers, and an attendance of over ninety pupils, mostly very poor children. We cannot receive any more until the Lord sees fit to provide us with sufficient means to carry us through. There is another school where the average attendance is 120 daily. The prospect is encouraging, although we encounter severe trials and persecutions, our worst hindrance being the extreme poverty of our members and the people who attend."

NOTES ON DAILY READINGS.

SUNDAY, MAY 1.—GENESIS XII.

It is to the separated soul that the choicest promises are made. Withdrawn from the society of man, it is drawn close to the bosom of God, and things are said to it which had not entered the heart of man to conceive. Abraham is pre-eminently the type of the separate life. "He dwelt in tents." He separated first from his country, then from his kindred, then from the gains of Sodom, then from his own methods of obtaining the promises. Lot, Hagar, and even Isaac were left in order that he might walk alone with God. Too many reverse the true order. We cannot be really *un*worldly till we have become *other*-worldly. The tent life is only possible to those who have seen the City which hath the foundations. Longing for the home is ever coupled with trust and love towards the Father, whose love has built it. The true pilgrim is always a worshipper. Abraham failed before adverse circumstances and beneath the fear of man, but he returned to the altar, and God forgave and restored him, and delivered him from the consequences of his sin. Saints are not matured in a day.

MONDAY, MAY 2.—GENESIS XIII.

It is best to let God choose. "He shall choose our inheritance for us." Choose God as the portion of your inheritance and of your cup, and then leave the choice of all beside in his hands. Men of the world, who are ever trying to do the best for themselves, like the "landgrabbers" of new territories, may seem to prosper, but they fail to secure for themselves a permanent heritage, and their names are like those which children write on the sea-sands; whilst the meek, who hand their lot over to God, though at first sight they lose all, really win all, for they inherit the earth. Abraham was the child of faith; God had promised to give him the land, there could be no doubt as to that. And thus, when it became evident that he must part from Lot, he was able to give him the right of choice. "Take which you will; but let there be no strife between us or ours." Only let God be glorified. Here is the abandonment of faith. Lot lifted up his eyes and saw the plain of Sodom, and chose, and probably congratulated himself on his cleverness. But when he had gone, Abraham lifted up his eyes at God's bidding, and saw the Land of Promise. The one had rich and watered lands, but finally came out stripped of everything. The other had but a tent, and a temporary use of the pasture-lands, but ultimately the whole land came into the possession of his seed, and will yet be theirs again. "My soul! Wait thou only upon God, for my expectation is from Him."

TUESDAY, MAY 3.—GENESIS XIV.

The most perilous time in our life is not the hour of failure, but of success and victory. When we return from the slaughter of the kings, bearing the spoils, then it is that the king of Sodom is likely to be lying in wait, and it is then that we are most liable to fall victims to his seductive bribes. What chance would Abraham have had of peace or freedom if he had taken of the tainted spoils of Sodom? How could he have lived as a pensioner on the providence of God, if he were feathering his nest with ill-gotten wealth? Surely such expenditure as his demanded some recompense? And was there any harm in taking all that was freely offered? Any one else who had done as much would have presented a much heavier bill for payment. So we are apt to reason about the bribes of ill-gotten or questionable gain, which the world endeavours to slip into our hands. But there is one who anticipates the tempter. Our great High Priest, the true Melchizedek, comes with the bread and wine of his flesh and blood, with the blessing of God, and a newly-revealed name of God, which will stand us in good stead afterwards. See how Abraham quotes in his answer to Sodom the new name for God, which he had just learnt, "the Possessor of heaven and earth." Thus fortified, the tempter can find no foothold in us.

WEDNESDAY, MAY 4.—GENESIS XV.

Why did God come near his child in accents so tender and reassuring? Evidently there was something that had caused him fear, and God's voice answered the silent questioning of his soul. Unspoken by him even to Sarah, unguessed by those who met him daily, unknown by Eliezer, he was haunted by a secret dread! But God knew it, and said, Fear not. "Thou drewest near in the day I called upon Thee; Thou saidst, Fear not." If his heart misgave him, as he saw the rewards of this world slip past him, as water-lilies elude the grasp of the child reaching from the hurrying boat, God Himself would supply all he needed, and be his exceeding great reward. His seed would be numberless as the stars, and the land was already made over to him by Divine deed of gift. Yea, in order to place his ownership beyond dispute, God conformed to the legal forms of the time, and passed as a lamp of fire between the parted remnants of the sacrifice, ratifying his promise by his oath—two immutable things! And Abraham believed God; and on the ground of his faith, God dealt with him henceforth as a righteous person.

THURSDAY, MAY 5.—GENESIS XVI.

Poor Hagar! What contrasts met in her life! Slave-girl, bought in some Egyptian slave-mart, but destined to be the mother of a great people! She is not the last who has suffered through the mistakes and sins of one of God's children, but has been abundantly recompensed afterwards. It was a great mistake that Abraham should take her into marriage union with himself. It was a stroke of human policy, suggested by the unbelief of his wife, but it was a mistake and a wrong. God's way can never contravene any of his own institutions and laws, and especially the law of marriage, which gives one woman to one man. How remarkable is the advice given her by the angel: Return and submit. Does not the child of God often seek to run away from his cross? "Let me but get away from this other life with which I am linked, this business I am obliged to follow, this sorrow I have to carry." We evade the unwelcome Sarah. But God meets us. "No stranger He to all our wanderings wild." And He bids us take up the cross, and acquiesce in his way and will. God will allow us to go out, but not till we have learnt the lesson perfectly. Meantime, He promises we shall be rewarded by an innumerable progeny. Out of our own bitter griefs we acquire the grace and power to bring others to Jesus.

FRIDAY, MAY 6.—GENESIS XVII.

A covenant is a promise of one to another, in which the first party binds himself to do certain things for the other on certain conditions being observed. And of this agreement some object or act is selected as a memento or sign. What a marvel is here that El Shaddai is willing to bind Himself to be a God to a mortal man and to his seed for all generations, and to give them a land for an everlasting possession! That covenant is extended to each of us if we are by faith the spiritual children of faithful Abraham. Our blessed Lord has fulfilled for us the provisions of the covenant, which were altogether beyond our reach, and now waits to fulfil them in us. He only of all who were ever born of woman has walked before God the Father in absolute uprightness and perfectness of obedience; but He is willing to live in us and walk in us, conforming us to his own perfect standard; and there is no hope of our approaching it, however remotely, until we have thrown open our entire nature to his indwelling and inworking. It is also his province to administer, though without hands, the rite of spiritual circumcision, in putting away from us, once and for ever, "the body of the sins of the flesh." This, after all, is the true sign of our being in the covenant.

SATURDAY, MAY 7.—GENESIS XVIII.

What blessedness was there. To receive God into the home as a guest; to provide entertainment and provision for his need; to receive promises warm and living from his lips; to be entrusted with his secret purposes about the future; to be able to win deliverance for others—all these were memorable and wonderful privileges conferred on a man like ourselves. Is not this what the Psalmist intended when he spoke of the secret of the Lord having been with them that feared Him? Why should not we know more of these things in our daily life? Did not the Lord Jesus promise that the Father and He would come and take up their abode with the man who kept his words? But we must show ourselves worthy of such intimacy, ere we can be honoured by its being bestowed. There is a condition to be fulfilled. "I have known him, that he will command his children and his household after him that they may keep the way of the Lord." There was no fear of this noble soul wavering or waning in his loyalty or obedience. He would be true to his trust so long as he lived, and would commit it to the custody of his sons. Perhaps family religion is a closer test than any other of our intrinsic character before God.

International S. S. Lessons.

SUNDAY, MAY 8.—Psalm lxxxiv.

There are many differences of opinion as to the authorship of this Psalm. If David was the author, as not a few still believe, it was probably written in connection with his flight from Jerusalem because of the rebellion of Absalom. *The Sons of Korah* were appointed by David to lead the temple music (Chr. vi. 16, 22; 2 Chr. xx. 19).

Mr. Spurgeon has the following helpful note in introducing this Psalm:—"Pilgrimages to the tabernacle were a great feature of Jewish life. In our own country, pilgrimages to the shrine of Thomas of Canterbury, and our Ladye of Walsingham, were so general as to affect the entire population, cause the formation of roads, the erection and maintenance of hostelries, and the creation of a special literature; this may help us to understand the influence of pilgrimage upon the ancient Israelites. Families journeyed together, making bands which grew at each halting place; they camped in sunny glades, sang in unison along the roads, toiled together over the hill and through the slough, and, as they went along, stored up happy memories which would never be forgotten."

The three *Selahs* suggest the best division of the Psalm.

1-4.—Distance does not cool the Psalmist's affection for the House of God. "By the *want* of ordinances he learns the *worth* of them." The plural *(tabernacles)* is used to include the holy place and the most holy, and the outer court as well. *How amiable*—as though he had no language to express his sense of their beauty and value. The outer covering of the tabernacle was probably not attractive. It needed a heart acquainted with the glory within to speak of them thus. (2) Spirit, soul, and body united in this intense longing. The ordinances of God are only valuable, as they lead us to the God of the ordinances. Not in them, but in *Him* does our whole nature find satisfaction. (3) Probably the Psalmist means that he had found the House of God to him what the nest is to the bird, hence his longing to return. *Altars* there were two—one for atonement, the other for intercession. Our sin is put away at the first, our prayers are made acceptable at the second (Rev. viii. 2, 3). (4) *Dwell*—not only have access to it, but are occupied with its service, as were the priests and Levites.

5-8.—We have here the character, the influence, the progress, and the end of a godly man. There is a twofold description of his *Character*. (5) His strength is in God—which means that he is consciously weak in himself. No one trusts implicitly to the strength of another who has any confidence in his own. Note who are strengthened by God (Isa. xl. 29; 2 Cor. xii. 10.). The other phrase probably means: "In whose heart are the highways of the Lord." "Naturally, the heart of man is a pathless wilderness; the Holy Spirit opens out in it the highways to God of repentance and faith." Note that this twofold description applies to the godly man as he goes to worship at God's house.

His Influence (6).—The valley of Baca probably refers to a dry and parched place, in which the pilgrims, as they pass through, dig pools, which the rain fills with water. God intends every child of his to exert a similar influence in this wilderness world. *His Progress* (7).—He does not grow weary because of the tediousness and difficulty of his journey. *His End* (7).—Not only the earthly Zion, but the heavenly.

This picture of the blessedness of those who do enjoy the privileges of God's house strengthens the Psalmist's longing, and prompts his urgent cry (8).

9-12. *Behold.*—That is all his people need ask. When they bring their distresses under God's eye, He will not be slow to relieve (Exod. ii. 25; iii. 7). *Our shield* (see Gen. xv. 1). Though absent from the means of grace, the Psalmist claims the protection of the God of grace. *Thine anointed.* In New Testament language this means, "Look upon thine anointed and exalted Son." It is because God looks upon Christ that He becomes a shield to us. (10) The joy of communion with God is so great that a brief experience of it is better than the most lengthened experience of the pleasures of sin. *A doorkeeper.* The lowest position in God's house is preferable to the highest position elsewhere. (11) Here are three things:—*What God is. Sun,* to enlighten, to enliven, to direct (See Isa. lx. 19, 20; Mal. iv. 2; Rev. xxi. 23). *Shield,* to defend. Both were needed by Israel in the wilderness, and the Pillar provided both. The Christian is well cared for; from above the sun of God's love ever shines, and if enemies are around, he is secure with God as his defence (Psa. xxvii. 1). *What God gives.* Grace now and glory hereafter. Between these two, every *good thing* is secured to us. What is withheld is not good, however desirable it may appear. *Whom God favours.* Walking uprightly is not the price that purchases these blessings, but the evidence of our possession of grace. The Psalm shows us the *blessed life,* how incomparably better it is than a life of simple pleasure.

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Letters to the Editor.

LORD'S DAY OBSERVANCE.

Dear Sir,—In the discussion on this subject in your columns, there has been much human argument but little scriptural quotation. The following passages should be prayerfully pondered by Christians who desire to know the mind of the Lord in the matter:—Matthew xii. 10-13; Mark iii. 1-5; Luke vi. 1-11, xiii. 10-17, xiv. 1-6; John v. 5-19, ix. 14-16; Romans xiv. 1-6; Galatians iv. 9-11; Colossians ii. 16, 17. Compare also Matthew xxviii. 1; and Mark xvi. 1 with Luke xxiv. 1 and John xx. 1.

If there is, in the New Testament, one passage where our Lord and Master, or the Holy Spirit by any of the apostles, inculcates or approves either Sabbath or "Lord's Day" observance, by all means let it be brought forward.—Yours faithfully,

J. McC.

Venice, "Easter Sunday," 1892.

Dear Sir,—I am glad to see the correspondence upon Sunday travelling, and hope that it may, with God's help, result in a clearer light upon the subject being held up by preachers and teachers.

May I offer a word of help to "Exhorter"? Will he ask his seniors to read to the close of the argument in Rom. vi., 14, 15: "Ye are not under the law, but under grace." "What then? shall we sin," &c. "Under" must be taken in the sense of "In slavery to." Surely the law is written in the Christian's heart, and its principles enforced by our Lord in Matt. v. 17-20.

Your correspondent, F. W. Pitt, errs in his statements "the whole of the teaching is deduced from passages which relate solely to the Jewish Sabbath," and that "there is no general teaching" in the New Testament upon the subject. Being in the dispensation of the Spirit, we are not treated as children and taught by ceremonial picture. This has been done in the Jewish nursery of the Church, so to speak. A young man is not in the habit of receiving details of his father's will as when a boy; but is supposed to know it in general principle. (Gal. v. 14, and vi. 2.) This, it seems to me, is the reason of the comparative silence of the New Testament in special rules.

To "Relieve the Oppressed" is so bound up in the Gospel that the practice of preaching it at the expense of imposing any additional burden upon our neighbour thereby cannot be rightly defended.

A. M. R.

Sir,—If with regard to travelling on the Lord's Day, the Christian is free from the Jewish law as touching the Sabbath, yet he is not free from that law which is as binding—the law of love. The Lord Jesus came not to destroy the law, but to fulfil it; and gave unto us the sum total of this all-comprehensive law: "Whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets." Let those who advocate travelling on the Lord's Day occupy the position of a servant on the railway, the driver of a tram-car, cab, or omnibus, and the case would soon be altered. Those who have thus to labour are not in favour of the law which somewhat binds them, and justly condemn those who are the cause, especially those who do not practice what they preach.

In fulfilling this law of love and liberty, which should be written upon the hearts of every true Christian, even though we have liberty for Sunday travelling, &c., we have to consider the conscience of another. It would be well for us to weigh well the words of the Apostle Paul, Rom. xiv. 13-23; 1 Cor. viii. 9-13. Besides the call to this negative duty, there is the positive one of letting our light shine; in other words, setting a good example. It is well known that the traffic on the Lord's Day is chiefly for pleasure-seekers, those who are lovers of themselves, and not of God. In riding, we are not in the true position of a witness; our testimony is not likely to influence such for good, nor can we in any way protest.

If Christians assembled and worshipped according to the will of God, there would be no need of preachers travelling on the Lord's Day to fulfil engagements. The promise is that where two or three are gathered together in the name of Jesus, He is in their midst.

North Newington. C. W. W.

Dear Sir,—As a Christian I greatly value, as all Christians must value, the "Lord's" Day. Rightly or wrongly, I do not like the term "Sabbath Day" applied to it. It savours too much, I think, of legality, and Christians are not under the law, which said "thou shalt do" (which man could not), or die. The Lord's Day, or the first of the week, is not "*the* Sabbath," and I think Christians should observe it, not as a legal institution, but as a glorious privilege, as a day for specially remembering the Lord's death and resurrection, and communion with God; not because "thou shalt do so," but because our love to Christ makes us long to do it.

I would be sorry to write anything that would seem to detract from, or imply an underestimate of, this precious day, especially as some consciences are weak, but on this account it may be a great benefit if some abler pens than mine would deal with the question I am raising. I see no allusion to the Sabbath in the New Testament after our Lord's death, and our Lord only mentioned it as a Jewish institution. If the Lord's Day is to be regarded as "the Sabbath" are we not bound to observe it as such, with all the strict rigidity of the law, as contained in the Old Testament? If not, it seems to me that its compulsory observance cannot be upheld.

May it not be that, under the Christian dispensation, and seeing that there is no reference to it in the New Testament, God did not intend the Lord's Day to be regarded as was "the Sabbath" under the Jewish dispensation? From this point of view, the objection to investments in railway and other companies, not sinful in their character, would I think fall to the ground. But it would be well that tender and weak consciences should prayerfully and intelligently study Romans xiv., and act accordingly. To the Christian, all days are, in an important sense, alike. Our Lord said the hour had come when they that worship God must do so in "spirit" (which I take to mean not in the "letter") and in truth, not in mere form.

I am suggesting in the foregoing what occurs to my own mind, and will be very glad if, through your courtesy, the matter is further opened up.—Yours sincerely,

J. P.

Crouch Hill, N.

Sir,—In your issue of April 7 several writers dwell upon the subject of the Day of Rest for man and for horses. Without doubt they are right in advocating rest for the weary. Our God is very tender in this respect, having given in his beneficence, both to man and to animals, the right for rest after the day for labour.

But as for a day specially set apart for rest, where, in the New Covenant, do we find such an enactment? In the old dispensation there was distinct command upheld and enforced by dreadful penalties. The seventh day of Creation furnishes the basis of the enactment. It was specially the Day of Rest, the Sabbath. It stood on the same footing as the other commands of the Decalogue; any infringement involved the punishment of death. Had Israel changed the seventh for any other day of the week it would have been a great iniquity. Our Lord, when on earth as an Israelite, had to keep holy the Sabbath, to enforce it as well as the other Mosaic institutes, the new dispensation, not having begun until his death and resurrection. Until then it was not "Live and do what I tell you"; but "Do this and Live"! Did He not set aside the obligation of the Decalogue, nailing it to his cross? As to the nine other the moral commands, they were all re-enacted in the writings of the Apostles; not, however, under the previous penalty.

Moderns have committed two blunders in re-establishing the old law, written on stones, with many modifications of their own, which law, the Apostle tells us, was ready to vanish away. The other, in substituting the first day for the seventh—a sacrilegious act, desecrating the seventh, and sanctifying the first day. The early Disciples did come together on the Sunday, as they might have done on the Monday, or any other day; but there was never any Divine injunction to keep it holy, or to exalt it above any other day.

The passage Rom. xiv. 3 to 5 does not relate to any human traditions or fancies, but to the condition of the early converts brought up under the Mosaic Law and its observances, who might well entertain a doubt whether the new faith they had embraced exonerated them from the Law, since that was ordained by God.

In addition, it may be noticed that the Apostle John (Rev. 1-10), writing from Patmos, does not speak of any particular day of the week on which he wrote, but that his whole soul was so engrossed with the grand topic—the great Day of the Lord, so often dwelt upon in the Old Testament. Thereupon the Lord was pleased to communicate to him the instructions relative to that Day of Days which form the contents of the whole Book of Revelation, which is neither to be added to nor to be abridged under the direst penalty.

Robert Nelson.

Waveridge Lawn, Malvern.

CONSCIENCE AND INVESTMENTS.

Dear Sir,—With reference to the letters which have appeared in the The Christian under the above head, allow me, as an old railway servant, to remark that if it be wrong for Christian shareholders to receive a dividend which is partly derived from the proceeds of Sunday travelling, it must be equally wrong for Christian railway servants to receive wages which are also partly derived from the same source.

It appears to me, however, that the first point to be settled is whether there is any Scriptural authority for transferring the obligations of the Jewish Sabbath to the first day of the week or the Lord's Day. This question was, I believe, asked in the House of Commons, many years ago, and no reply was forthcoming.

While, for my own part, I have been unable to discover any Scriptural ground for regarding the first day of the week as the Sabbath, the Lord's Day is, to me, the most precious day of the week, and as a railway servant I should rejoice to see all our railway companies imitating the noble policy adopted by the North Western Company more than fifty years ago, when the directors of that company passed a resolution that, as far as possible, Sunday was to be observed as a day of rest for their servants, and this resolution has, I believe, been faithfully adhered to ever since.—Yours faithfully,

W. Cornfield.

Stoke Newington, N.

Dear Sir,—I have read with interest the correspondence on this subject, and venture to add the result of my experience as to investments for Christian people. I have long ago formed an opinion that all Christians will do right in refusing to hold the ordinary shares of railways or other trading companies which earn dividends by traffic on the Lord's Day, or by any other method contrary to the revealed Will of God.

It is open to argument whether the same strong objection can be raised to investments in the debenture debt of such companies, which may be regarded as a loan, carrying a fixed rate of interest, and not dependent on the amount of business transacted on weekday or Lord's Day. A Christian may, perhaps, be allowed liberty to lend his money at interest to a trader, or a body of traders, while not approving of their religious principles. He does not constitute himself a partner, or participate in profits. I do not press this view of the case, and, personally, I decline to hold any kind of investment in a railway company. But I think it right to point out that there is a distinction between lending capital at a fixed rate of interest, and sharing profits.

Some years ago, after frequent solicitations from my friends who desired to find a suitable mode of investing money, I arrived at the conclusion that the purchase of good houses in London afforded the safest kind of investment on a large scale, besides presenting some opportunities for benevolent enterprise. I joined some other friends in forming a company for that purpose; and after twenty-one years' experience I find that it has attained very large dimensions, and has fairly answered all requirements. Its rental, from more than four hundred houses, exceeds £41,000 a year (the average rental being £100 for each house). It has paid an average dividend of more than six per cent., annually, on its ordinary capital from the commencement. Its shares are now, and have been for several years past, at a premium; and amidst many thousands of business transactions this company has never yet been defendant in an action at law; nor, as far as I remember, has it ever been threatened with legal proceedings. Such an experience in regard to litigation is, I believe, quite unique in the history of joint-stock companies.

H. C. N.

London, W.C.

AMERSHAM HOLIDAY HOME FOR CHILDREN.

Sir,—It is on our hearts at Abbey-road Baptist Church, to establish a country home, where the poor children of the surrounding districts may be sent for a few weeks' change of air and scene. Often after a long, trying illness, the doctor's advice is "change of air;" but alas! too frequently the relatives cannot provide the longed-for change, and the little sufferers are left to pine away. Our hearts have often ached for many of the children whose pinched, pallid faces appeal to our kindly sympathy.

In order properly to establish the Homes it will be necessary to raise about £500 or £600, which would enable us to purchase and furnish two freehold cottages. The homes, although essentially Christian, will be entirely unsectarian and managed by a committee, on the principle of selecting the most needy cases first. All funds contributed will be vested in trustees, and any further information will be gladly given by Pastor H. E. Stone of 14, Abbey-road, N.W., who is heart and soul with us.—Yours faithfully,

Gilbert Lane.

16, *Finchley-road, N.W.*

MAY WE EXPECT A REVIVAL?

As one who has long borne testimony to the urgent need for spiritual revival I thank Mr. W. A. Blake for his letter in last week's Christian. Men like him (and they are everywhere) are themselves certain prophecies that God is coming in the power of his Spirit. The intense longings, which have seized many hearts, are from God; and He will fulfil them.

But the reading of Mr. Blake's paper should be followed by the reading of Mr. James E. Mathieson's faithful letter, in the same number of The Christian, on "God's Controversy with England." Spiritual revival is being hindered by our national sins. One of the most imperative duties of the hour, therefore, is repentance and humiliation. God's praying people, imitating the example of Nehemiah and Daniel and others, should take the grievous sins of the nation upon their own heart, and confess them, and should band themselves together also, and demand that the legislators and rulers of this professedly Christian land should, at whatever cost, abolish the evils that are cursing so many lives, and ruining so many souls, and that are bringing upon Britain the Divine displeasure and anger.—Yours faithfully,

William Crosbie.

"*Ecclefechan,*" *Nottingham.*

CHURCH ASSOCIATION.

Protestant Churchmen are requested to note carefully the following important dates.

TO-DAY, THURSDAY, April 28th, 3 p.m.
At **CHRIST CHURCH PARISH ROOM**, Leigh-road, Highbury. **A Meeting** to explain the work contemplated with our "**Protestant Van**," when the "Francis Goode" Van will be on view.

SUNDAY, May, 1st, 11 a.m., 7 p.m.
At **BRUNSWICK CHAPEL** (by the kind permission of the Rev. Dr. Bullinger). **Anniversary Sermons.** In the morning by the **Rev. CANON WOODWARD.** In the evening by the **Rev. C. H. WALLER. D.D.**, Principal of St. John's Hall, Highbury.

MONDAY, May 2nd, 2.30 p.m.
At **EXETER HALL. Annual Meeting.** Speakers: Rev. H. E. FOX, T. A. DENNY, Esq., C. W. R. COOKE, Esq., M.P., Rev. Canon WOODWARD, Rev. Canon CHRISTOPHER, and others.

WEDNESDAY, May 4th, 8 p.m.
At the **ROYAL INSTITUTE OF PAINTERS**, Piccadilly. **A Conversazione.** Music, Pictures, Speeches, &c.

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ANNUAL MEETINGS, MAY 4, 1892.

AFTERNOON MEETING, at 3 o'clock, at MORLEY HALL, REGENT-STREET, W., the Right Honourable Lord GRIMTHORPE in the chair. Speakers: ABEL SMITH, Esq., M.P., Rev. Canon MONEY, M.A., J. D. ALLCROFT, Esq., Rev. THOMAS GRAHAM, M.A.
EVENING MEETING, at 8 o'clock, at EXETER (LOWER) HALL, The Lord Bishop of SODOR and MAN in the chair. Speakers: The Dean of NORWICH, W. JOHNSTON, Esq., M.P., C. W. RADCLIFFE COOKE, Esq., M.P., Rev. Canon MCCORMICK, D.D., Rev. H. FOSTER PEGG, M.A., Rev. C. G. BASKERVILLE, M.A.
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Two Pictures.
By Mrs. M. A. HOLT.
A Word and its Results.
Senor Alberto J. Diaz;
Cuban Revolutionist and Soldier of Jesus Christ.

POETRY:—
"What Claim Have I?"
Bright Feet of May.
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The **ANNUAL MEETING** will be held at EXETER HALL, on WEDNESDAY EVENING, May 4th, 1892. J. H. BUXTON, Esq., in the Chair. Rev. D. B. HANKIN (St. Jude's, Mildmay Park) will address the Meeting, and the Society's Missionaries from the following places will give accounts of their work:—HARE HATCH (Berkshire), BURTON-ON-TRENT, and DROITWICH. To commence at Seven o'clock.
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THE ANNUAL MEETING

WILL BE HELD ON
FRIDAY, MAY 6th, 1892,
IN
EXETER HALL (COUNCIL ROOM),
The Chair will be taken at 3 p.m. by **J. E. MATHIESON, Esq.**

Speakers:—The Rev. GORDON CALTHROP, M.A., Prebendary of St. Paul's; The Rev. H. E. FOX, M.A., Vicar of St. Nicholas, Durham; The Rev. H. GRATTAN GUINNESS, D.D.; M. H. HODDER, Esq., and other Friends.
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OBITUARY.

REV. JOSEPH STEER.

This faithful servant of Christ passed away on Sunday, April 24, after a long and painful illness. To many he will best be known as the father of Miss Steer, of the Bridge of Hope. Entering as he did the Congregational ministry in 1844, he has laboured forty-eight years, many of these at Sudbury, Suffolk.

MRS. W. DE R. POS, OF CALIFORNIA.

We hear that on April 8 the wife of Rev. W. de R. Pos, of Orange, California, passed away. She had served the Master for many years in East London, in Paris, in Miss de Broen's Mission, in the North African Mission, in Colorado, and everywhere she won the affection of all as a devoted and thoughtful Christian woman and worker.

REV. JOHN COOK, D.D.

The death of Rev. John Cook, D.D., removes one of the most distinguished ministers of North America. Born in Dumbartonshire, eighty-seven years ago, he devoted his life to work in the province of Quebec, taking an active part in the union of the various Canadian Presbyterian bodies into one national Church, and twice holding the office of Moderator in the Assembly of the Church of Scotland in Canada.

MR. ROBERT MADDOCK, DUBLIN.

Much regret is felt in Dublin at the death of Mr. Robt. Maddock, aged 84, who for half a century took an active part in many of the great religious movements of the Irish metropolis. He was a member of the Committee of the Church Missionary Society, the Scripture Readers' Society, and many other organisations. He was also a member of the Diocesan Synod, and was a liberal supporter of philanthropic work.

MR. EDWARD SHRUBSHALL.

We regret to learn that this evangelist, whose name and work have frequently been mentioned in our pages, departed to be with the Lord on Saturday, April 9, at the age of sixty-seven years. Mr. Shrubshall, having spent some years in service for the Lord in and around Brighton, afterwards made Shoregate his centre, where for the past eighteen years his labours in the Gospel there, and in many of the surrounding villages, have been much blessed. His counsel and fellowship will be greatly missed by many. He leaves a widow and one son and daughter; the son, Dr. Shrubshall, is now labouring for the Lord in China.

MISS CATHERINE CUNNINGHAM, OF CULLYBACKEY.

The Irish Presbyterian Church has lost a devoted member in the death of this lady, who has just passed away at the age of 80 years. Twelve years ago she built the Presbyterian Church at Cullybackey, at a cost of £2500, and always took the deepest interest in the religious education of the young, and up to the last visited the Sabbath-school every Sunday. She was exceedingly kind to the poor, and a generous supporter of Presbyterian Missions, and of every important department of the Church to which she belonged. Gentle and unobtrusive in manner, her life was one of consecration to the service of the Master whom she loved.

PASTOR C. E. L. GOOD, OF THE FALKLAND ISLES.

On February 13, when sorrowing hearts laid the great preacher to rest at Norwood Cemetery, one of his college-men, C. E. Lawson Good (son of Mr. Alfred Good, late principal of Good's Academy, Droitwich, now of Cardiff), entered his rest. Having been converted to God at the age of sixteen, he early became a worker in the vineyard; and at nineteen accepted a call to undertake the Lord's work at the Priory, Abergavenny, where he laboured until he was received as a student of the Pastors' College, in September, 1888. During the latter period of his studies, his health not being strong, at his revered president's wish he sailed for the Falkland Islands, to take up the work commenced by Mr. Harris. The Master richly blessed the young pastor's labours, and when those who loved him were looking for his return, in the present year, Rev. J. A. Spurgeon received a telegram stating he had "passed away." Six weeks later, the mail brought the intelligence that Mr. Good's last sermon on earth was preached at Stanley Tabernacle on January 31, and that he worked almost to the last. He received his Lord's "well done" in his twenty-sixth year. He was beloved in all the relations of life—as son, brother, pastor, and friend.

BISHOP BUTLER'S DEATHBED.

A mighty prelate on his deathbed lay,
Revolving the dread themes of life and death
And their stupendous issues, with dismay. [one saith,
His marvellous powers nigh quenched. "My Lord,"
"Hast thou forgotten how Christ came to be
A Saviour?" "Nay," the Bishop made reply,
"How know I He's a Saviour unto me?"
The chaplain paused, then answered thoughtfully,
"'Lo, him that cometh unto Me,' Christ said,
'I will in nowise cast out;' need we more?"
The Bishop slowly raised his dying head:
"I've read a thousand times that Scripture o'er,
Nor felt its truth till now I near the tomb;
It is enough. O mighty Christ, I come!"

CHARLES A. FOX.

Evangelistic Notes.

Mr. T. Moreman, a blind evangelist, has held a stirring mission at Rodney, Farsley, with tokens of awakening.

New Tredegar.—In this busy town in South Wales an interesting revival has just taken place, and not a few profess a saving change.

Rev. Richard Leitch has been conducting a mission in Walsall. The Bible readings have been full of interest and the evangelistic services most encouraging.

Mr. William Forbes has held a short mission at the Lichfield Soldiers' Home. The meetings were well attended, and several have professed to become soldiers of Jesus Christ.

Barnstaple.—Mr. Thorley has been prosecuting excellent work around Barnstaple. He has lately concluded a fortnight's mission at Marwood, where blessing has been granted.

Barking.—A week of special Gospel services has just been held in connection with the Park Hall, Barking. A number professed conversion, and believers were revived. The services were conducted by Pastor D. M. Cameron.

Mr. Merton Smith, whose work in the North has been much blessed, has paid a flying visit to London. He led the workers' meeting at the Edinburgh Castle on Sunday, and has engaged to take meetings there from the month of October next. His address is Rosmor, Sandbank, N.B.

Ireland.—Messrs. Peatt and Crozier, of the Irish Evangelistic Society, have been holding, during the past four or five weeks, a series of Gospel services at Killyleigh, co. Down, which have been very successful, and during the past two or three months Revs. Wm. Maguire and J. M. Alley have held no less than seven Gospel missions, lasting from ten days to three weeks each, on the Armagh circuit, with most encouraging results.

Smethwick.—In this busy suburb of Birmingham Rev. G. M. Smith has conducted a series of special services. On several evenings he gave the "Gospel by Limelight," that is, addresses illustrated by dissolving views. One subject which seemed to lend itself well to such illustration was "Flight from the City of Destruction." There are many tokens that the Holy Spirit has been at work throughout the mission. Some profess decision for Christ, and show evidence of having received blessing.

Mr. Edward Hurditch, of the London Evangelistic Mission, has been preaching the Gospel with great acceptance and blessing during April in Belfast. An eight days' special mission was held in the unsectarian mission hall, Mountpottinger, which was owned of God in the salvation of souls. On Saturday, 16th, Mr. Hurditch delivered a practical address on "Nazariteship," in the spacious hall of the Y.M.C.A. Mr. Hurditch proposes to spend a few months in Ireland, accompanied by his son, Mr. Herbert Hurditch, who sings and preaches the Gospel with great acceptance. All communications respecting mission work to be addressed to care of Mr. Black, Y.M.C.A., Belfast.

Rotherhithe.—During the past three weeks, Mr. Newton Jones has been conducting a mission in Bermondsey and Rotherhithe. The meetings have been held in three centres; the first week at Manor Chapel, the second at Rotherhithe Free Church, and the third at Jamaica-row Congregational Church. The Holy Spirit was manifest in the meetings from the first, and numbers of scholars have been deeply impressed, and in the majority of cases we have great hopes that many have been led to decision for Christ. The whole time has been one of cheering and encouraging incidents, the workers themselves having been much blessed and encouraged. The adult meetings were productive of much good, and, especially during the last week, were well attended.

Rev. G. C. Grubb in Tasmania.—The Launceston correspondent of the Hobart *Church News* writes:—"Undoubtedly the special interest of the past month (February) centred in the mission services for the united Launceston parishes, held at St. John's by the Rev. G. C. Grubb and party, and we now miss him and his earnest body of workers very much. The services held in St. John's were all crowded, many being at times unable to get even standing accommodation, and at the farewell Sunday evening service there were very large numbers seated on forms outside the open windows listening to the sermon. These services have been the means of the conversion of many souls and the bringing of great blessings to many others. The spiritual life of the parish has been greatly revived and strengthened by the mission."

CAMBERWELL RAGGED-SCHOOL.—The annual meeting of this Mission was held in the large hall, Toulon-street, Avenue-road, Camberwell, on Monday evening. Mr. Edward Rawlings presided. The report stated that the Mission sought to reach people of all ages. Through the kindness of the Destitute Children's Dinner Society, children's dinners had been provided for 5500 during the winter months. All the agencies of the Mission were carried on by voluntary workers, who, without fee or reward, devoted themselves with persistency to the work. The Chairman, Rev. Wm. Tubb, Rev. W. R. Mowll, Mr. J. R. Kelly, M.P., and others addressed the meeting.

The Book World.

Pioneer Mission Work in Africa.

TANGANYIKA: Eleven Years in Central Africa. By Edward Coode Hore, Master Mariner. (7s. 6d. *Stanford.*) These animated pages tell a story which, in many of its details, surpasses the wildest fiction. Captain Hore relates, in an eminently readable manner, the founding and progress of the work of the London Missionary Society on the shores of Lake Tanganyika. The heart of Africa, and some of the routes of approach, are described by one who, as a traveller, is strong in practical resource, and as a missionary full of devotion to the cause of Christ.

In the last chapter the Captain thus summarises his experiences: "In 1878, reaching Ujiji through 836 miles of swamp and jungle and forest, encountering everywhere uncivilised and barbarous man, with no ray of Christianity or other apparent light, mostly coming out to meet us spear in hand, we encountered there a mixed "rabble" in deadly opposition to our supposed objects. Along the one thousand miles of Tanganyika shore—unknown sea and land to be explored mile by mile in a log canoe—the natives turning out with spears and stones to oppose our landing. Homeless, houseless, and often less the common necessaries of life, we commenced in faith the race that was set before us. In 1888 all our missionaries are living in houses engaged in Christian teaching; our names as friends were known to all the tribes; leading names amongst the Arabs are to-day the names of friendly protectors of our Mission; our English-built mission vessels are welcomed everywhere as the harbingers of peace and goodwill; and passing once more down the long road to the coast, at our station at Urambo, and at two others of the C.M.S., I witnessed assemblies of natives to Christian worship, and found a well-worn road free and open to the passage of any honest man."

Embellished with a portrait, maps, and original illustrations, this volume deserves many readers, alike as a book of travel and adventure, and a record of how the Cross has begun its conquests in a most important part of the Dark Continent. Captain Hore's work was that of a pioneer, and others have entered into his labours, Governments and traders announcing authority over and interest in the inhabitants of countries whom he and his fellow-missionaries were the first to reconcile to the visits of strangers. In conclusion, he shows how great and urgent are the present opportunities of evangelising Africa. We trust his volume will do much to help on the work in which he has himself engaged with so much vigour, and, with his excellent wife, done so much to facilitate for others. We understand that copies of the volume may be had for 6s. 3d., post free, from Captain Hore, 22, Montague-road, Hornsey, N.

SWAZIELAND FOR CHRIST, by Dudley Kidd, tells a remarkable story of how prayer offered fifty years ago is being answered to-day in the South African mission-field. (2d. *Marshall Brothers.*)

Next week the Religious Tract Society will publish JAMES GILMOUR OF MONGOLIA, his Diaries, Letters, and Reports, edited and arranged by Rev. Richard Lovett, with three photogravure portraits, two maps, and other illustrations. The book will contain many strange pictures of life amid Mongol surroundings, and the letters to relations and friends will be found full of thoughts and achievements most stimulating to personal consecration to Christ, and whole-hearted devotion to the service of man for Christ's sake.

Mr. Holness has published in neat booklet form (1s. per dozen), the poem THE MAN OF SORROWS, by the late J. N. Darby.

A ROMANTIC PRISON STORY, and Other Prison Narratives, by Chas. Cook, is a recent addition to the penny "Stirling Series," published from *Drummond's Tract Depot.* The pages not only exhibit the consequences of wrong-doing, but declare the wages of sin, and we trust they will be read far and wide.

WHITE FIELDS is the organ of the Zenana Medical College, 58, St. George's-road, S.W. The latest issue gives excerpts from many sources, as well as original articles, on the pressing need for lady workers in Eastern lands, and the measures that have been adopted to meet that need. (1d. *Nisbet and Co.*)

YOUNG PEOPLE'S GUILDS.—Rev. Robert Stewart, M.A., of Gateshead, has published a paper, which he read at a meeting of the Presbytery of Newcastle-on-Tyne. The "Guild Movement" is explained and strongly commended, and the writer narrates his own successful experiences of the working of the same in connection with his own church. (*Robinson and Co., 56, Side, Newcastle-on-Tyne.*)

A LETTER IN DEFENCE OF THE FAITH AND POSITION OF THE ENGLISH CHURCH AGAINST THE ATTACKS OF ROMANISTS, with more particular reference to an attack by Mr. C. T. Gatty. By Sampson Low, B.A., assistant curate of Holy Trinity, Hendford, Yeovil. This is a solid contribution to a warm discussion of facts and principles. (6d. *Yeovil: E. Whitty and Son, Booksellers.*)

BOOKS RECEIVED.

From *J. C. Smith, Newport-on-Tay.*—THE SOUL WINNER, volume for 1891, being the missionary needs, requests for prayer, and Daily Bible Readings of the Soul-Winning and Prayer Union.

From *J. Nisbet and Co.*—TE DEUM LAUDAMUS: being addresses on Important Truths therein contained. By Sir Arthur Blackwood. (2s. 6d.)

From *James Clarke and Co.*—THE CHURCH OF TO-MORROW. Addresses delivered in America, Canada, and Great Britain. By W. J. Dawson. (3s. 6d.)

Temperance Notes.

The twelfth annual report of the Gospel temperance work carried on in the Central Hall, Newcastle, states that in all 1600 pledges have been taken from adults at the hall and festival meetings, and at the police-court and Prison Gates Missions.

Prohibition (says the *New York Independent*) and nothing else, is law in Iowa for two years more at least. If it is well enforced the majority against license two years hence will be greater than it now is, and it is now greater than ever before.

Dr. T. L. Cuyler gives six cogent reasons why drink ought to be left alone: (1) that the best work is done without it; (2) that it is an irritant; (3) that it strikes the brain; (4) that no one is safe who drinks at all; (5) for the sake of example; (6) for the sake of our children.

An interesting fact was mentioned last week by Mr. W. S. Caine as to the movement against the use of stimulants in India. There are 130 temperance societies now established there, the members of which pledge themselves to abstain not only from alcohol, but from opium.

There is (says *The Daily Chronicle*) no more inflexible opponent of the public-house than the public library, and no better counter-attraction to the open doors of the gin-palace than the open gates of the free park, where periodical programs of music, thanks to the County Council, are now provided.

Mr. Faithfull writes that the first anniversary of the Marseilles section of the Gospel Temperance Movement took place lately. The section now numbers twenty-five active members, and many have been turned from Satan to God. Many sailors have signed the pledge, some of whom have been helped, and some, it is hoped, truly converted.

The Good Templars' Grand Lodge, last week, adopted a resolution demanding the prohibition of the liquor traffic, declaring the undesirability of any one connected with the liquor traffic having a seat in the House of Commons, regretting the practice of holding inquests in public houses, and calling for a reform in the licensing system.

A conference of the National Union of Teachers being held last week in Leeds, a temperance breakfast was convened, when Dr. Martin, Mr. Marchant Williams and others appealed, specially to those entrusted with the tuition of children. If teachers could only grasp the situation, and realise the power placed in their hands to neutralise the evil influences by which the young were surrounded, they might be the greatest benefactors to the nation.

The Cullen Social Reform Association recently issued to householders in the town a paper with certain queries. The papers being collected and summed, it was found that 191 voted "in favour of the people having entire control of the liquor traffic by the vote," and fourteen against; 185 votes were "in favour of the reduction of the present number of licensed houses," and twenty-three against; 190 "in favour of the abolition of grocers' licences," and nineteen against.

In 1887 Mr. D. L. Moody invited Francis Murphy to visit Chicago and hold temperance meetings, which, under the leadership of these two evangelists, continued for over three months, resulting in a great Gospel and temperance revival. The workers and converts organised and adopted the name, suggested by Mr. Moody, of "The Gospel Temperance League." An experience of five years in practical work has convinced those connected with this movement that this temperance reform merits extension.

The results of the annual Licensing Courts held in the burghs throughout Scotland have been on the whole very satisfactory to the Temperance party, and in all the large centres there were gratifying decreases. In several instances there was a slight increase in the number of licensed premises, but the general tendency of magistrates was towards reduction. Edinburgh shows a decrease of twelve licences, and no new ones were granted; while in Glasgow a large number of cases were continued, and it is expected there will be a considerable reduction in the number of licences in that city.

It is stated that the success of the P.S.A. movement is likely to lead to an interesting development of temperance work. The undenominational character of these gatherings renders it somewhat difficult for them to utilise the various denominational temperance societies. Temperance lodges are being formed in many towns as a branch of the P.S.A. Such lodges would have many of the special features connected with the Good Templar movement, and yet would be so elastic as to embrace other forms of temperance work. Such a lodge is being formed at Hanley, Staffordshire, which seems to have become a kind of headquarters of the P.S.A. movement.

The Evening News, in a recent article on "Westminster Lodging-houses," says:—"Our representative found, as the result of his investigations, that many of these outcasts from society are men and women who at an early period of their life had every advantage that good birth, education, culture, and means could confer upon them. Broken-down merchants, lawyers, clergymen, officers, and the representatives of almost every profession and trade, mingled with pickpockets, burglars, gamblers, bullies, hawkers, beggars, tramps, and fallen women of every age and description. It is estimated that 95 per cent. of the inmates of these houses have been reduced to their present condition through drink."

Personalia.

Rev. W. J. Habens, B.A., has, for the third time, been elected Chairman of the Congregational Union of New Zealand.

Pastor Charles Spurgeon, who has been invalided at Bournemouth for a month, has now been enabled to return to duty.

Rev. A. B. Grosart, D.D., LL.D., well known as an eminent and able writer, has been laid aside for some little time through overwork.

Dr. Reuen Thomas, of Brookline, Mass., is again to preach, during his summer vacation, at the City Temple for Dr. Joseph Parker.

The Dean of Winchester has, it is announced, undertaken, at the special request of the family, to write a life of the late Bishop Harold Browne.

Rev. Max Christlieb, whose proposed departure for Japan we mentioned last week, is not, as has been supposed, a son of the late Professor Christlieb, of Bonn.

Mr. Eugene Stock, according to private letters, has found his voyage, so far, strengthening and toning, although in the Red Sea he caught a cold, and for some days lost his voice.

Dr. Hugh Barbour has now returned from his missionary tour in China, where, it will be remembered, he was at the time when his beloved and honoured mother was called to her rest.

Miss Lucy Booth is to be married at Clapton, on May 17, to Mr. John Lampard, who is the chief officer of the Salvation Army in India, and has adopted the name of Colonel Ajeet Singh.

Dr. Pentecost will, it is hoped, be in London for some time to come. He is at present filling the vacancy at Marylebone Presbyterian Church, and on Sunday last many flocked to hear his clear and bold proclamation of the Gospel.

Rev. William J. Dawson, recently of Glasgow, and now of Southport, one of the most rising Wesleyan Methodist ministers, has received a unanimous invitation to the vacant pastorate of the Highbury Quadrant Congregational Church, London.

Dr. J. H. Rigg, Principal of the Wesleyan Training College at Westminster, has been appointed by the Royal Commission for the Chicago Exhibition of 1893 a member of the Science and Education Committee, the functions of which are advisory.

Mr. and Mrs. Milton Marshall, of the North Africa Mission, from Algeria, expect to spend the next five or six months in England. Mr. Marshall will devote himself to the office and other home work of the Mission, and may be addressed at 21, Linton-road, Barking, Essex.

Rev. Dr. Pindor, who by his sermons, translations, and writings has probably done more than any man now living for the spread of the Gospel amongst the Poles in Austria, delivered an eloquent and striking lecture in the English Reformed Church, Hamburg, on Wednesday evening last, on the "Present State and Past History of the Evangelical Church in Austria." Dr. Pindor is now on his way to England.

The Late Dr. H. Allon.—Some thirty thousand people are said to have been present at the funeral services and obsequies of this deceased minister. One of the daily papers in its description of the event says: "Shops were closed, blinds drawn, and the busy traffic of the streets forced to a temporary lull by the seething crowds of spectators which thronged them. From the chapel door to the cemetery gates crowds were gathered in line to witness the procession."

Notices.

Communications Received with Thanks. — J.G.M. J.D. C.S. E.G. A.E.S. W.J. A.G.C. A.J. K.B. M.J.G. B.G.S. S.W. A.N.G. J.S. J.B. J.McC. R.M.C. E.S. M.G.J. Miss S. J.P.C. G.J. J.L.M. G.T.H. G.K. A.J.S.M. S.L. D.R.K. A.H.F.B. A.E. F.H.C. J.F.T. L.H.C. J.B.B. C.J. W.D.N. E.F.H. M.E.A. MissW. L.L. R.B. R.B.B. G.S.F. G.A.M. J.L.S. J.C.S. H.T.N.U. G.F.R. F.H.P. F.W.W. G.S. J.R.B. E.F.H. A.C. M.M. M.M.C. H.A.H. J.A. C.B. L.B.P. T.L.S. C.M. G.D.F. A.C. F.M. J.E.L. H.S.N. W.C. G.F.R. J.G. C.H.B. C.M. W.M.O. J.K.W. D.M.C. G.E.I. T.L.S. F.L.P. J.F.B. W.C. G.J.C. F.W.B. A.D. J.D.K. W.H.M. M.B. T.C. W.C. H.S. W.A.B. F.A.A. F.B. G.F.R. S.C. A.O.S. R.P. J.O.F. D.M. T.A.D. R.J.K. M.P. E.W.T. T.A.K. W.B. A.B. J.R. C.M.C. G.H.Y. W.G.B. G.N.S. F.E.F.

Applicants for Tracts.—Mrs. Monti, 17, Newburgh-road, Acton, W.; A. Stephenson, 50, Great Russell-street, Birmingham; W. J. Clewitt, Vicarage-road, Lye, Stourbridge; T. Griffiths, 12, Wellington-street, Old Hill, near Dudley; W. Bullivant, High-street, Ongar; J. Onions, 66B, Horsley-road, Tipton, Staffs.; Miss E. Wood, 85, Nelson-street, Parade, Birmingham; Mrs. Hughes, 74, Frankfort-street, Birmingham; J. L. Sykes, 10, Wheatley-terrace, Erith, Kent; E. Peters, Bristol House, High Wycombe, Bucks; G. Radford, Moorland, 4, Park-street, Salisbury; R. Codling, New-street, Birchmore, near Tamworth; R. Fenn, 125, Third Avenue, Queen's-park, W.; Miss McL., Conference Hall, Eccleston-street, S.W.; H. N. Fisher (Anti-Spiritualist), 17, Barker-square, Morley; Miss M. Fidler, 128, Leighton-road, Kentish-town, N.W.; G. H. Yardley, Hoyland, Swaine, Penistone, Sheffield; E. Wallingford, 5, Tuscan-road, Plumstead, S.E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers sent should be carefully read before being given away.]

Among the Churches.

CHURCH OF ENGLAND.

On Sunday next Rev. William Doune, late of Great Yarmouth, enters on his new and important charge at Wakefield.

The next meeting of the Yorkshire Lay and Clerical Union will be held at York, June 9 and 10, Canon M'Cormick, D.D., presiding.

The election of Rev. Dr. Hicks to the bishopric of Bloemfontein has been confirmed by the House of Bishops for the province of South Africa.

The Chartered South Africa Company, says *The Times*, has given 3000 acres of land as an endowment for a church to be erected at Fort Salisbury, Mashonaland.

An interesting service was held on Maundy Thursday in the Episcopal Jews Chapel, when many members of the Hebrew Christian Union assembled for prayer and conference.

Rev. T. Pelham Dale, so notorious as an extreme ritualist, as the defendant in the remarkable case in 1880, and as suffering imprisonment, died last week at Sausthorpe, near Spilsby.

Dr. Bardsley, the new Bishop of Carlisle, declines to take any preaching engagements outside his diocese, until he has made the acquaintance of all the clergy and curates in the diocese.

At the annual diocesan conference at Lichfield last week the subject of Socialism was down, but the Bishop, Dr. Legge, postponed the discussion, which took place the following day.

Rev. G. S. Reaney opened a discussion one evening last week on "The Dangers of the Partisan Press." Many questions are discussed, he said, not on their merits, but with a view to securing votes.

St. George's Church, Liverpool, has for some time fallen away greatly in attendance and interest. The new incumbent, Rev. J. Turner, has just entered on charge, and in so doing stated his position, avowing that the old Gospel, and that alone, would revive interest.

The labouring men of the Church and Parish of Heatherlands, Parkstone, Dorset, have offered their gratuitous services to the vicar, Rev. C. H. Bousfield, in the erection of a building in the grounds of St. John's Church, to be used for parochial purposes. This building is much needed for mothers' meetings, Bible-classes, lectures, &c.

The annual meetings of the Southport Evangelical Conference, presided over by the Archdeacon of Liverpool, will be held in Southport on May 31 and June 1. The principal speakers will include the Dean of Gloucester (who will preach the Conference sermon), Professor Lumby, D.D., and Revs. C. H. Waller, D.D., and George Everard.

Canon Jacob, vicar of Portsea, in issuing the final balance-sheet in connection with the erection of his new parish church, states that the sums contributed from time to time by the late Mr. W. H. Smith began with a donation of £500 on laying the first stone, and ended with a total of £28,125. Even that amount, however, does not represent the whole sum which the parish owes to Mr. Smith. The right hon. gentleman had in earlier years presented the vicar with £100 for mission buildings, and later he had, at a cost of £770, purchased land adjoining the church to prevent it from being built upon, and he had also offered a reasonable amount to buy up certain houses and to throw the ground into the churchyard.

CONGREGATIONAL.

It is stated that the scheme for rebuilding Whitfield's Tabernacle, Tottenham-court-road, has for the present been abandoned.

The Congregational Association of Cornwall held, last week, a conference on county missions, temperance, and Sunday-schools.

Pew rents have recently been abolished at Great George-street Church, Liverpool, the envelope-offering system having been introduced instead.

Rev. Harry Scott having accepted the office of travelling secretary to the British and Foreign Bible Society, has resigned his pastorate at Hereford.

Rev. W. H. Skinner, who has been doing a valuable work at Bristol, has consented to accept the superintendence of the Forward Movement in Middlesbrough.

Mr. S. Chinn, of Hants, has, we understand, offered property worth £75 per annum to the Hants Congregational Union, to be devoted to the support of Gospel work in the villages around Alton.

Principal Edwards, of Bala, preaching last week in Liverpool on behalf of the London Missionary Society, strongly urged the claims of the heathen on the Christian conscience by reason of the fulness of the Gospel—the root of our preaching, and the foundation of missions.

The British-American Congregational Church, St. Petersburg, has set free its minister, Rev. A. Francis, from all pastoral duties for three months, that he may devote himself to the work of relieving the famine-stricken Russians. Already the church has distributed food to the value of about £60,000.

The sixty-ninth annual meeting of the West Lancashire Auxiliary of the London Missionary Society was held last week. Mr. Thomas Davies presided, and spoke of the urgent need that existed among the millions who had not heard the Gospel, of more missionaries and more money to equip and support them.

A united communion service was held on Wednesday week in Broughton Church, Bury New-road, at which members attended from the Congregational churches at Broughton-park, Queen's-park, Cheetham-hill, Ashley-lane, Hightown, Rooden-lane, and Broughton. Rev. D. W. Vaughan delivered an address on "The Sufferings of Christ."

A proposal is to be made at the next half-yearly meeting of the Governors of Caterham School, by which the fee for boys admitted after its adoption would be £7 10s. per annum, instead of £5, as at present. A correspondent writes to suggest that the burden should be thrown upon the churches, and not upon struggling pastors, the church undertaking to contribute £2 2s. per annum so long as the son of its minister remains in the school.

The deacons of Craven Chapel, Regent-street, wish it to be understood that the chapel is not going to be disposed of, nor handed over to another denomination, the church having unanimously resolved to do its utmost to maintain the work which has for so many years been carried on at this bulwark of Independency and centre of usefulness, so that Congregationalism may still be represented in this important district.

BAPTIST.

Interesting special services have been held in Bulwell, Notts, by Rev. C. D. Crouch, of Worthing.

A new Baptist church has just been opened at Honor Oak, Rev. G. H. Heynes being accepted as pastor.

A new institute (including a mission chapel) has just been opened in Glusburn, a village near Barnoldswick.

At a meeting held last week in Halifax, on behalf of the Baptist Missionary Society, the sum of £217 was raised.

A series of mission services have been concluded in the Durham-road Chapel, Waterhouse, with cheering results.

Mr. John D. Rockefeller, of New York, has given £8000 for a new building for Spelman Baptist College at Atlanta, now overcrowded with 300 students.

In the "American Baptist Year-Book for 1892," just published, the statistics show that the members of Baptist churches in the States number nearly one in nineteen of the whole population.

The Baptist churches in Nottingham, numbering 4000 members, two years ago formed themselves into a union, holding from time to time social meetings of church officers and conferences on matters of common interest.

Right Hon. J. W. Mellor, Q.C., speaking last week at the Baptist meeting in Todmorden, remarked that if the various denominations tried to discover in how many points they agreed, instead of trying to discover how much they differed, they would have a greater Christian unity than he was afraid they had at the present time. He was pleased to see that the Baptist friends had been so successful, and that they had been enabled to erect such a block of buildings as they possessed, and he hoped that they would be enabled to clear off the debt which was upon them.

METHODIST.

Grand meetings were held on Easter Monday at various stations of the Central London Mission.

A most useful conference of local preachers was held in Newcastle last week on best methods of work.

A new Wesleyan Methodist chapel has been opened by the President of the Conference at Walham-green.

A Home Mission convention has just been held in Aldershot, when the problem of the villages was carefully considered.

The Free Methodist Church of the U.S.A. have appointed missionaries to Norway, Natal, and Inhambane (East Africa).

Most of the Wesleyan Methodist districts in India report an increase in church membership. The total at present is an increase of 237, a gain of nearly 7 per cent.

At Weenen, Natal, the labours of the devoted pastor have been blessed of the Lord, the services being well attended, and the spiritual life of the people greatly quickened.

The Liverpool Wesleyan circuits will this year show an increase of 206 church members, with 696 on trial. The largest increase is 107, in the Rock Ferry Circuit, where Rev. Thomas Cook conducted a successful mission in the autumn.

The suggested modification of the three years' system of itinerancy in the Wesleyan Church will not come before the district committees of Methodism until the special committee has presented its report to the ensuing Conference.

Rev. R. Waddy Moss read an able paper to the Manchester Ministers' Meeting on Friday last. His subject was Christian Doctrine and Modern Thought. The two prominent features of modern thought he pronounced to be the theory of evolution and the growing belief of philosophy in a personal spirit in man. The paper evinced extensive reading and most careful thought. Revs. W. L. Watkinson, Richard Green, W. F. Slater, James Lewis, and Dr. Randles contributed to the discussion, and a most profitable hour was spent.

PRESBYTERIAN.

The Harrogate congregation has welcomed Rev. J. S. Cockburn as minister of the church.

Rev. R. W. R. Rentoul, of Darlington, has accepted a call to Clonmel.

The Synod of the Presbyterian Church of England is being held during the present week in Birmingham.

The work at Colebrooke-row, Islington, now under the care of Rev. Henry Norwell, promises well, with reviving interest.

From Chu-Wang, in the province of Konan, a station of the Canada Presbyterian China Mission, comes an account of the conversion of a Chinese scholar of some distinction, possessor of the highest grade of the B.A. degree.

The congregation at Wolverhampton, of which Rev. Wm. Johnston is minister, is determined to make the visit of the Synod to the Midlands memorable in its history by a bold effort to wipe out its debt of £1000. Already over £690 have been paid into the bank, and there are in promises about £160 more, making in all £760.

The Presbyterian missionary meeting at Exeter Hall on May 13 is expected to prove deeply interesting. Great pains have been taken with the arrangements, and the list of speakers ought to ensure a large and enthusiastic audience. Missionary zeal in the Church is by no means at the lukewarm point, as is shown by the success that has followed the special effort that has been in progress; and it is hoped that this great meeting will raise it to a still higher pitch of fervour.

NOTES FROM IRELAND.

The foundation stones of a new Presbyterian church were laid last Thursday at Saintfield Co. Down.

The Methodist body on the Portadown District expects to show an increase this year of about 125 members.

The Salvation Army are about to build at Belfast, at a cost of £3000, a hall which will be their headquarters for Ireland.

It is stated that the Eastern Reformed Church (Covenanters) is likely to unite soon with the Irish Presbyterian.

The society for providing nurses for the sick poor in Belfast is doing an excellent work. During the past year it nursed 846 persons, and supplied 1302 articles of new clothing.

Duncairn Presbyterian Church, Belfast, of which Rev. W. J. Jackson is the pastor, is in a flourishing condition. The congregation maintains agencies of various kinds, including home and foreign missions, and contributed last year for all purposes £2,915.

On Friday last the annual meeting of the Protestant Orphan Society was held in the Gregg Memorial Hall, Dublin. The Archbishop of Dublin presided, and delivered an interesting address. Nineteen orphans were admitted during the year.

At the Easter Vestry meeting in Armagh Cathedral one of the members present made charges of Ritualism, saying that there were crosses on the cover on the communion table contrary to the canons of the Church. The discussion gave rise to some strong statements on both sides.

The report of the representative Church body for the past year is a very encouraging one, and shows that the total income was £496,933, or nearly half-a-million, while the expenditure was over £86,000 less than that amount. The total assets are £7,585,700 12s. 5d. Upwards of £4,000,000 has been voluntarily subscribed for church purposes since the disendowment in 1870.

NOTES FROM SCOTLAND.

At the recent Licensing Court at Cullen all the hotel, public-house, and grocers' licences except one were cancelled.

Sir Wilfrid Lawson was a principal speaker last week at the annual meeting in Inverness of the Highland Temperance League.

The Dundee Adult Free Breakfast Mission has closed its sixteenth winter season; seven thousand breakfasts have been given.

A profitable conference on conversion and growth in connection with the Border Counties Christian Union was held last week in Jedburgh.

Rev. Hugh Black, Paisley, has informed his managers that he cannot see his way to accept the proposed call to Free St. George's, Edinburgh.

All the applications for drink licence in the island of Lewis have been refused by the justices. The parties applying have appealed to Quarter Sessions.

The Glasgow Auxiliary of the Society for the Suppression of the Opium Trade was held last week in Glasgow. A memorial to the Government was adopted.

There have been many additions to the membership of the churches in Glasgow as the outcome of Mr. W. A. Campbell's Gospel services during the past winter.

At a meeting of the Glasgow U.P. Elders' Association a telling paper was read on "A Prayerful Spirit an Essential to the Prosperity of the Christian and of the Church."

At a meeting in Edinburgh of the Anglo-Indian Evangelisation Society, Rev. John Forgan, of Assam, urged the need of sending additional missionaries to extend the society's work in India.

Rev. A. Rankin, Strathaven, has completed the jubilee of his ministry in the Free Church. Notwithstanding advancing years, he preaches with great vigour every Sunday, and enjoys the best of health. Dr. Ross Taylor, of Glasgow, has attained his semi-jubilee.

Rev. Dr. Laws, of Livingstonia, in a recent address in Edinburgh, said there were far too few workers in the Mission. Sixteen years ago the difficulty was to find men; to-day there are sixty men in the Free Church ready to go abroad, and it is for the Church to send them.

FALLEN ASLEEP.

At Loughborough, on 19th inst., Mr. William Fisher, aged eighty-two, a faithful deacon and earnest worker; at St. Peter's, Guernsey, on the 18th inst., Rev. Carey Brock, formerly Dean of Guernsey; at Glasgow, on 21st inst., Rev. James Douglas, minister of St. Stephens, an able preacher and devoted labourer; at Mentone, Alderman Morrish, an earnest worker at Plymouth, for many years superintendent of the Sherwell Sunday-school, and one of the founders of the Y.M.C.A. at Plymouth; at Inglis-road, London, on April 19, Mr. George Riddle, a devoted and useful missionary in connection with Clayland's Chapel; at Montrose, Rev. Robert Ross, M.A., aged seventy-five; at Kingscourt, co. Cavan, Rev. John Wilson, Presbyterian minister, aged seventy years, an earnest, devoted minister and pastor; at Portadown, Mr. Thos. Scully, an earnest member of the Methodist Church and a devoted Christian; at Dean, Edinburgh, on April 24, Rev. John Donaldson, of Kirkcounel, Dumfries, aged seventy-five.

Appeals.

Smart's-lane Mission, Loughton.—Help needed for the erection of a small hall in a poor part of the village. A. H. F. Bull, 6, High Beech-road, Loughton, Essex.

Ross Bible Carriage.—Ten thousand tracts and Gospel papers are needed for distribution at fairs in Herefordshire. Anti-Romanist tracts would be greatly valued. John Coates, Landseer House, Ross, Herefordshire.

The Bordighera Orphanage.—Annual united sale of the Female Welfare Society, Royal Albert Hall, South Kensington. The sale of work will (D.V.) be held on Wednesday and Thursday, May 18 and 19. Contributions of work, pottery, &c., towards stall for the Orphanage will be thankfully received by Mrs. Frobisher, Fishlake House, Woolwich, or 118, Pall Mall, S.W.

MAY MEETINGS, 1892.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Thurs. 28	10 a.m.	Baptist Union (Third Session)	Bloomsbury Chapel	Rev. R. H. Roberts.
,,	3 p.m.	Navvy Mission Society	m Church House, Embankment	Dean of Ripon.
,,	6 p.m.	Baptist Missionary Society	m Exeter Hall	Lord Reay.
,,	7 p.m.	Wesleyan Miss. Soc. (Ladies' Auxl'y.)	m Wesley's Chapel	Mr. T. Morgan Harvey.
Fri. 29	9 a.m.	Baptist Missionary Society	b Exeter Lower Hall	Mr. W. R. Rickett.
,,	11 a.m.	Wesleyan Missionary Society	s Great Queen-street Chapel	Rev. F. B. Meyer.
,,	3 p.m.	Ch. of Eng. Scrip. Readers' Assoc.	m Princes' Hall	Bishop of London.
,,	4 p.m.	Children's Fresh-Air Mission	m Governor's Room, Charterhouse	Canon Elwin.
,,	6.30 p.m.	Midnight Meeting Movement	m Exeter Hall	Bishop of Bedford.
,,	7 p.m.	Bapt. Miss. Soc. (Young People)	m Exeter Hall	Mr. Nath. Micklem.
Sat. 30	9 a.m.	Wesleyan Missionary Society	b Exeter Hall	Mr. J. Clapham.
MAY.				
Sun. 1	7 p.m.	British and Foreign Bible Society	s Westminster Chapel	Rev. Dr. W. Wright.
Mon. 2	11 a.m.	Wesleyan Missionary Society	m Exeter Hall	Mr. J. R. Hill, J.P.
,,	3 p.m.	Missions to Seamen	m Sion College	Bishop of Rochester.
,,	3 p.m.	Palestine Medical Mission	m Princes' Hall	Canon McCormick.
,,	6 p.m.	Wesleyan Missionary Society	m Wesley's Chapel, City-road	Mr. P. F. Wood.
,,	6.30 p.m.	Church Missionary Society	s St. Bride's, Fleet-street	Dean of Norwich.
,,	7 p.m.	National Temperance League	m Exeter Hall	Bishop of London.
,,	7.30 p.m.	Ch. of England Temperance Society	m St. Paul's Cathedral	Bishop of Newcastle.
,,	7.30 p.m.	Sunday-School Union	m City Temple	Mr. Geo. Williams.
,,	7.30 p.m.	Seamen & Boatmen's Friend Society	m Rotherhithe Free Church	Mr. Joel Cadbury.
,,	3 p.m.	East London Church Fund	m Mansion House	The Lord Mayor.
Tues. 3	11 a.m.	Church Missionary Society	m Exeter Hall	Sir John H. Kennaway.
,,	11 a.m.	Church Missionary Society	m St. James's Hall	Sir T. Fowell Buxton.
,,	3 p.m.	Ch. of England Temperance Society	m Lambeth Palace	Archbp. of Canterbury.
,,	3 p.m.	Miss Weston's Work in Royal Navy	m Exeter (Lower) Hall	Canon Fleming.
,,	4 p.m.	British and Foreign Bible Society	s St. Paul's Cathedral	Canon E. Jacob.
,,	6 p.m.	Wesleyan Home Missions	m Wesley's Chapel, City-road	Mr. Joseph Beckett.
,,	6.30 p.m.	Bible Christian Missionary Society	m Exeter (Lower) Hall	Mr. A. Hubbard.
,,	7 p.m.	British and Foreign Sailors' Society	m Sailors' Institute, Shadwell	Mr. T. A. Denny.
,,	7 p.m.	Church Missionary Society	m Exeter Hall	Bishop of Sodor & Man.
,,	7.30 p.m.	Ch. of England Temperance Society	m Holborn Town Hall	Bishop of London.
,,	7.30 p.m.	Sunday School Union	s St. Bride's, Fleet-street	Rev. E. A. Stuart, M.A.
Wed. 4	9 a.m.	Colonial and Continental Ch. Society	b St. James's Restaurant	.....
,,	9 a.m.	Sunday-School Union	b Cannon-street Hotel	Lord Kinnaird.
,,	11 a.m.	British and Foreign Bible Society	m Exeter Hall	Earl of Harrowby.
,,	11 a.m.	Church Army	s Westminster Abbey	Dean of Norwich.
,,	12 noon	Royal Naval School	m 32, Sackville-street, W.	.....
,,	3 p.m.	Missionary Leaves Association	m Exeter (Lower) Hall	Bishop of Bedford.
,,	3 p.m.	Church Army	m Princes' Hall	Bishop of Rochester.
,,	3 p.m.	Colonial and Continental Ch. Society	m Sion College	Mr. F. A. Bevan.
,,	7 p.m.	Church Pastoral Aid Society	s St. Dunstan's, Fleet-street	Dean of Gloucester.
,,	7 p.m.	Country Towns Mission	m Exeter (Lower) Hall	Mr. J. H. Buxton.
,,	7.30 p.m.	British Women's Temperance Assoc'n	m Library, Memorial Hall	Lady Henry Somerset.
,,	7.30 p.m.	British and Foreign Sailors' Society	m Seamen's Institute, Millwall	Louisa, Lady Ashburton
,,	7.30 p.m.	Church Army	m Princes' Hall	Bishop of Dover.
Thurs. 5	10 a.m.	British Women's Temp. Assoc.	m Library, Memorial Hall	Mrs. Wintringham.
,,	10.30 a.m.	London City Mission	m Exeter Hall	Mr. F. A. Bevan.
,,	11 a.m.	British Women's Temp. Assoc.	c Library, Memorial Hall	Mrs. Boden.
,,	2.30 p.m.	Church Pastoral Aid Society	m Exeter Hall	Mr. J. D. Allcroft.
,,	2.45 p.m.	Reformatory and Refuge Union	m St. James's Hall	Sir U.K. Shuttleworth.
,,	3 p.m.	Brit. Women's Temp. Assoc. Home	m Library, Memorial Hall	Lady E. Biddulph.
,,	3 p.m.	Ch. of Eng. Tem. Soc. Women's Un.	m Grosvenor House	Bishop Barry.
,,	3 p.m.	Work at Portsmouth	m St. James' Hall	Miss Robinson.
,,	4.30 p.m.	Christian Instruction Society	m Kent House, Knightsbridge	Sir Robert Phayre.
,,	4.30 p.m.	Home and Colonial School Society	m College, Gray's-Inn-road	Bishop of Exeter.
,,	6.45 p.m.	The Pastors' College	m Metropolitan Tabernacle	Rev. J. A. Spurgeon.
,,	6.30 p.m.	Sunday-School Union	m Exeter Hall	Mr. Geo. Williams.
,,	7 p.m.	Lon. Soc. Promg. Christ. amng. Jews	s St. Paul's, Onslow-square	Rev. H. W. W. Peploe.
,,	7.30 p.m.	British Women's Temp. Assoc.	m St. James's Hall	Lady Henry Somerset.
Fri. 6	10 a.m.	Lon. Soc. Promg. Christ. amng. Jews	m Exeter Hall	.....
,,	10 a.m.	World's Wmn's. Chris. Temp. Union	m Library, Memorial Hall	Lady Henry Somerset.
,,	11 a.m.	Lon. Soc. Promg. Christ. amng. Jews	m Exeter Hall	Sir J. H. Kennaway, M.P.
,,	2 p.m.	World's Wmn's. Christ. Temp. Union	m Memorial Hall	Lady Henry Somerset.
,,	2.30 p.m.	Church of England Zenana Miss. Soc.	m St. James's Hall	Sir C. Aitchison.
,,	3 p.m.	British and Foreign Sailors' Society	m Mansion House	The Lord Mayor.
,,	3 p.m.	Moravian Missions	m Exeter Hall	Mr. J. E. Mathieson.
,,	3 p.m.	Native Races & Liquor Traffic Com.	m Grosvenor House	Duke of Westminster.
,,	3 p.m.	West London Mission	m Cleveland Hall	Mrs. Elliott Condict.
,,	6.30 p.m.	Religious Tract Society	m Exeter Hall	Mr. R. Holmes White.
,,	7 p.m.	World's Wmn's. Chris. Temp. Union	m Memorial Hall	Lady Henry Somerset.
,,	7.30 p.m.	Royal Asso. Aid Deaf and Dumb	m St. Saviour's, 419, Oxford-street	Bishop of Wakefield.
,,	7.30 p.m.	West London Mission	m St. James' Hall	Mr. Quinton Hogg.
Sun. 8	11. a.m.	Religious Tract Society	s Trinity Church, Clapham-road	Rev. Dr. MacEwan.

b.—Breakfast; c.—Conference; cn.—Convention m.—Meeting s.—Sermon.

Forthcoming Meetings.

Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crownvillas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Gospel meeting, young men, Tuesdays, at 6.15 p.m.; daily prayer-meeting, 1.30 to 2 p.m. Missionary prayer-meeting, Thursdays, at 6.15 p.m. Mission work each evening at Melior-street and East-end.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., May 1, 3 and 7 p.m., Rev. W. H. Mann. Meetings for prayer, Sun. 7.45 a.m., Fri. and Sat. 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only), Mr. E. J. Kennedy; 7 (public), Captain Clarke; Meetings for men nightly at 8. Cheerful service Sat. at 8. French Bible-class, Thurs., at 8. Prayer-meeting, Mon. to Fri., 1 till 2.

Y.M.C.A., 186, Aldersgate-street, E.C.—Thurs., 28th, 48 h anniversary. 12 to 1 p.m., Meeting for praise and prayer. Address by Dr. Pierson; 4.30 p.m. meeting, Mansion House. Mr. Sankey will sing; 8 p.m., Mass Meeting, Association Rooms, Revs. W. R. Mowll and W. Pierce.

Y.W.C.A., 14, Finsbury-square.—Consecration service, conducted by Hon. G Kinnaird, Wed., May 4, at 8.30 p.m.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m. *Princes' Hall*, Fri., 12 to 1, Rev. Mark Guy Pearse; Sun., Rev. W. Darlow Sarjeant, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Sun. at 11 and 6.30. Thurs. evening at 8, Pastor H. E. Stone, exposition of the Epistle to the Ephesians.

Edinburgh Castle, Rhodeswell-road, Limehouse, E.—Sun., 11 a.m. and 7 p.m., Dr. Barbardo; 3 p.m., Rev. H. Bright.

Great Assembly Hall, Mile-end-road, E.—Sun., Mr. George Nokes, 11 a.m. and 6.30 p.m.

Regent's-park Chapel.—Rev. F. B. Meyer, B.A., Sun., 11 a.m. and 7 p.m. Bible Readings for Christian Workers, Fri., 8 p.m.

Conference Hall, Mildmay-park.—Sun., May 1, Mr. H. R. Francis, at 3.30 and 7 p.m.; Tues., May 3, at 8 p.m., Mr. William Forbes—Account of Christian Work among Theatrical Employés.

House of Rest, 10, Finchley-road, St. John's-wood.—Fri., May 6, 3 p.m., Rev. W. Fuller Gooch, 6 p.m., and 7 p.m. Sun., 3.30, Bible readings, by Miss Mason.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m.

National Protestant Congress.—Quarterly prayer-meeting at Congregational Church, Eccleston-square, on Friday, Apr. 29, at 8 p.m.

Marylebone Presbyterian Church, Upper George-street, off Edgware-road.—Rev. Dr. Pentecost, Sun., at 11 a.m. and 7 p.m.

Sailors' Welcome Home, 173, St. George-street.—Monthly Muster of Christian Lifeboat Crew, Tues., May 3, 7 p.m. Rev. H. E. Stone and others.

Talbot Tabernacle, W.—Mr. J. L. Stanley, Sun., at 11 a.m. and 7 p.m.

Brunswick Chapel, W.—Dr. Bullinger is giving a course of six Biblical lectures on Wed. mornings at 11.30, May 4 to June 8.

Manchester.—Meetings for Foreign Missionaries and friends, May 5, 6, 7. Admission by ticket (stamped envelope) from Miss F. E. Campbell, 495, King's-road, Chelsea, S.W.

[Coming Conventions.

Colwyn Bay, N. Wales.—May 8 to 15.
Nottingham.—May 16 to 20.
Southsea.—May 23 to 27.
Woodford.—Tues. and Wed., May 24, 25.
Wellington-road, Stoke Newington.—May 30 to June 5.
Manchester.—May 31, June 1, 2.
Gloucester.—June 6 to 10.
Clapham.—June 15, 16, 17.
Mildmay-park.—June 21, 22, 23.
Bergh Heath, Epsom.—July 6, 7.
Llandrindod.—July 11 to 15.

THE ACTION OF THE GERMANS in refusing to acquiesce in the levying of liquor licenses in Zanzibar on German subjects, in accordance with the Brussels Act, is causing considerable anxiety, and the Government of Zanzibar will probably be compelled to proclaim the total prohibition of the importation of spirits.

PRIDE AND THE GOSPEL.—When men refuse to hear the Gospel from the lips of a gracious but uneducated preacher, they remind us of the Spaniard in South America, who suffered severely from the gout, but refused to be cured by an Indian. "I know," said he, "that he is a famous man, and would certainly cure me: but he is an Indian, and would expect to be treated with attentions which I cannot pay to a man of colour, and therefore I prefer remaining as I am."—*Spurgeon.*

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*** Cheques, Money Orders, or Postal Orders should be made payable to Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank**;" this will effectually prevent loss.

"Will."—Please say which fund for Jews.

	£	s.	d.
Persecuted Stundists—J.S.L., £1; G. and E.H., 4s.; B.S., 5s.; Friend, Ross-shire, 5s.; Unto Him, 5s.; W.H., £1	2	19	0
Miss De Broen's Work, Paris—M.T., 5s.; M.L.S., 5s.	0	10	0
Spanish Evangelisation Society (Mission Schools)—M.T.	0	10	0
Zenana Bible and Medical Mission—M.T.	0	10	0
Moravian Missions (Delawares)—I. and W.D.	1	4	0
Wesleyan Methodist Missionary Society (Lepers, Upper Burmah)—Gem, £5; Mrs. M., £5; M.P., Bristol, 5s.	10	5	0
Relief of Sufferers by Earthquake in Japan—G.L.D.	0	10	0
China Inland Mission—M.G., 10s.; A.H., 5s.	0	15	0
Famine Among Telegus—G.J., 5s.; Freely, £20; J. T., £1	21	5	0
Englishwomen's Russian Famine Fund (Miss Hesba Stretton)—Emma, 1s.; J.G., £1	1	1	0
McAll Mission—Mrs. L.M.C.	0	10	0
Church Missionary Society—P.N.	0	2	6
Society for the Relief of Persecuted Jews—A.B.C., £1; E.T.L., £2	3	0	0
Work in Central France (Pasteur Abel)—G.L.L	0	10	0
Friends' Russian Famine Fund—E.T.L.	2	0	0
Figueras Mission (Pastor Rodriguez)—M.McI.	0	10	0
Congo Balolo Mission—C.A.	2	0	0
Persecuted Russian Jews—C.E., Ipswich	0	2	6
Soldiers' Mission, Rome (Signor Cappellini)—E.R.	0	5	0
British and Foreign Bible Society—E.Y., £1 1s.; Will, £5; T.O., 5s.	6	6	0
Anti-Opium Fund—E.K.	1	1	0
Guards' Mission, &c., Pimlico—West Brompton	0	1	0
Deptford Medical Mission...Mrs. B.	0	10	0
Richard Weaver—H. and S.	3	3	0
Gratuitous Circulation of The Christian (Foreign)—Mrs. D.	0	17	6
Missions to Seamen—Mrs. L.M.C.	0	10	0
Flower Girls' Mission, &c.—Mrs. L.M.C.	0	10	0
Ragged School Union—Mrs. L.M.C.	2	10	0
London City Mission—P.N., 2s. 6d.; J.G., £1; E.Y., 12s. 6d.; Mrs. B, £1	2	15	0
Dinners to Sick Children—M.B.	0	2	0
Mildmay (Bethnal-green) Hospital—E.H.	1	0	0
Mildmay Mission to Jews—J.G., £1; C.A., £3; E.Y., 15s. 6d.; T.O., 5s.; (*Destitute Russian Jews*)—E.H., £1; (*Hebrew New Testaments*)—O., £5	11	0	6
Bridge of Hope (Miss Steer)—E.H., £1; O., £5; Freely, £10; M.G., £1; E.S., £2; Mrs. B., 10s.	19	10	0
St. Giles' Christian Mission—R.W.T., £1; Freely £10; E.G., 10s.	11	10	0
Mr. Fegan's Home—R.W.T., £1; J.C., £1	2	0	0
Tower Hamlets Mission—J.G.	1	0	0
Home of Industry—J.G, £1; O., £5	6	0	0
Dr. Barnardo's Homes—S.E.W., 2s. 6d.; I., Norwood, £1; A.D., 5s.; Mrs. B., £1	2	7	6
Association for Free Distribution of the Scriptures—O.	5	0	0
East London Training Institute (Home and Foreign Missions)—L.M.J., Norwood	3	0	0
Home for Dying—E.H.	1	0	0
Mr. Toye's Orphanage—Freely	20	0	0
National Vigilance Association—Freely, £20; A.D., 5s.	20	5	0
North-East London Gospel Mission—Freely	10	0	0
Sailors' Welcome Home (Miss Child)—Freely	10	0	0
Scripture Readers' Society, Ireland—C.A., £2; F.J.M., 10s.	2	10	0
London Female Guardian Society—M.S.	1	1	0
	£193	18	6

[Advertisements.]

Bridge of Hope.—"Sympathy," Liverpool, 7s. 6d.

Home for the Fatherless.—Mr. Toye gratefully acknowledges receipt of registered letter with £50, as a thank-offering, from S.

Bethnal-green Free Library, E.—Miss W., £5.

Received £60 for special purpose.—Consulting sick one when to use it.—Jehovah Jireh.

REQUESTS FOR PRAYER.—For an eight days' Mission in Weybridge, from May 1 to 8, by Mr. J. E. Cooke.—For a special Bible-class effort.—For a West London Mission that God would give blessing.—For a revival in Preston.

THE CONDITION OF CHRISTIAN ADVANCEMENT.—The best way to secure Christian conduct is to cultivate communion with Christ. It is better to work at the increase of the central force than at the improvement of the circumferential manifestations of it. Get more of the sap into the branch, and there will be more fruit. Have more of the life of Christ in the soul, and the conduct and the speech will be more Christian.—*Dr. Maclaren.*

GOD'S RECKONING OF FAITHFUL SERVICE.—When any one is highly profitable to his brethren, and applies, advantageously for their salvation, the gifts which he has received from God, he is said to yield profit or gain to God Himself. So highly does our Heavenly Father value the salvation of men, that whatever contributes to it He chooses to place to his own account. That we may not become weary in well-doing, Christ declares that the labour of those who are faithfully employed in their calling will not be useless.—*Calvin.*

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* *The Magazine is sent Free to all members of the League who have paid the Annual Subscription.*

Miss Weston's Work in the Royal Navy.

THE ANNUAL MEETING
Will be held in
EXETER HALL (LOWER),
On TUESDAY AFTERNOON, MAY 3, 1892,
At 3 o'clock. Doors open at 2.30.
The Chair will be taken by the
REV. CANON FLEMING, B.D.,
Chaplain to the Queen.
MISS WESTON
Will be present and give an account of recent work.
ADMISSION FREE.
A Collection will be made on behalf of the Mission.

The Religious Tract Society's

NINETY-THIRD ANNIVERSARY.

THE
PUBLIC MEETING
WILL BE HELD ON
FRIDAY EVENING, MAY 6th, 1892,
IN EXETER HALL.
The Chair will be taken at 6.30 by
ROBERT HOLMES WHITE, ESQ.
SPEAKERS:—REV. GILBERT S. KARNEY, M.A., Vicar of St. John's, Paddington; REV. FREDERIC W. MACDONALD, Secretary Wesleyan Missionary Society; REV. ROBERT M. THORNTON, B.A., Camden Road Presbyterian Church.

A CHOIR OF 600 CHILDREN
From the Elementary Schools, will sing from Six p.m. and during the Evening, under the direction of Mr. J. F. PROUDMAN. Tickets for Reserved Seats may be had on application to the Secretaries, 56, Paternoster-row, London, or at the various Places of Worship throughout the Metropolis.

THE MISSIONARY BREAKFAST
Will be held in the GREAT HALL, CANNON STREET HOTEL, on TUESDAY, MAY 17th, at 9 a.m., under the Presidency of ALBERT SPICER, ESQ., J.P.
Tickets, Half-a-Crown each, may be had of the Secretaries, 56, Paternoster-row, E.C.
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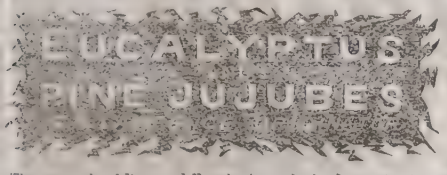
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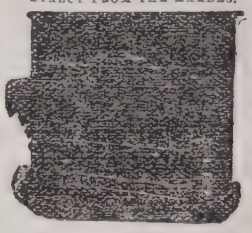
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Portrait and Sketch of

Rev. George S. Barrett, B.A.

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12. The Babies' Play-hour.
13. Musical Drill by some of "Our Girls."
14. A Procession of Young Tradesmen.
15. The most important function—the Collection.

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Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 61, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E. c673

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95, Southwark-street, London, S.E.

PRIVATE PATIENTS can be received at the Deaconesses' Institute and Hospital, Tottenham. Fees from one to five guineas per week. Applications to be made to the Director of the Institution.

SOUTH AMERICAN MISSIONARY SOCIETY.—Patrons:—Archbishops of Canterbury, York, Armagh, and Dublin.

The forty-first ANNUAL MEETING to be held (D.V.) on THURSDAY afternoon, May 12th, 1892, at SION COLLEGE. The chair will be taken at three o'clock by the Right Rev. J. Mitchinson, D.D., Rector of Shustone and late Bishop of Barbados. Speakers: Sir Richard Vesey Hamilton, K.C.B., Sir John Puleston, M.P., the Rev. Canon Tristram, M.A., S. Plimsoll, Esq., F. A. Bevan, Esq., Rev. W. H. Shimield, B.C.L., recently returned from the Paraguayan Chaco, Henry Morris, Esq. Chairman of Committee:—W. Hughes Hughes, Esq., J.P. Society's Office:—1, Clifford's-inn, Fleet-street, E.C. Cler. Sec.—R. J. Simpson, M.A. Lay Sec.—Ed. Poulden, Capt. R.N. c696

SEDGLEY TEMPERANCE HOME MISSION. Jesus only. Thirty-second Annual Report may be obtained post free from FREDK. A. HOMER, J.P., Sedgley, Dudley. c275

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Strangers' Friend Society.

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Office, 53, Finsbury-pavement E.C. c677

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION.

An ALL-DAY CONFERENCE OF WOMEN will be held (D.V.) on Friday, May 6, at Memorial Hall, Farringdon-street, E.C. Lady Henry Somerset (President British Women's Temperance Association and Vice-President Large W.W.C.T.U.) will preside. Addresses by many leading representatives of Women's Work, interspersed with prayer and praise. Hours 10 to 1, 2 to 6.

PUBLIC MEETING, on Friday evening, May 6, at 7.30, when Lady Henry Somerset will preside. Addresses by Mrs. Wynford Philipps, the Rev. Canon Basil Wilberforce, M.A., and others, on "The Work of the World's Woman's Union for Christ and Temperance." Doors open 7.30. Admission Free. c310

Ladies' Church Missionary Union for London.

The Committee of the LADIES' CHURCH MISSIONARY UNION FOR LONDON opened on May 2nd, at 5, WELLINGTON-TERRACE, BAYSWATER-ROAD, W. (opposite the entrance to Kensington-palace-gardens), a depôt for needlework of all kinds, pottery, painting, and saleable articles of ladies' work. It is hoped that not only members of the Ladies' Church Missionary Union, but others who are interested in the work of the Church Missionary Society, will kindly send contributions. A lady will be in charge of the depôt every day in the week, except Saturday, from 10.30 a.m. to 5.30 p.m. Ladies who wish to purchase goods for bazaars will find a variety of suitable articles. Patterns of clothing for foreign mission stations will also be kept. There will be a selection of missionary books, pamphlets, and magazines, and any orders for the Society's publications will be attended to.

All parcels should contain a list of work, with the name of the sender attached, and be sent, carriage paid, addressed, "The Ladies' C. M. Depôt, 5, Wellington-terrace, Bayswater-road, London, W." Direct letters to Miss Smith.

TIRETTA BAZAR MISSION, CALCUTTA.

EDWARD S. WENGER is desirous of erecting a PLACE of WORSHIP for 100 persons, as also a SCHOOL for 100 children in connection with this Mission. A central spot in the Chinapaarah is essential. An estimate has been prepared, and it is reckoned that at the very least some 7000 Rupees will be required for the erection of the building. To this will have to be added the cost of land and cost of furnishing, so that at the lowest figure 16,000 Rupees will be required for the work. The amount already subscribed is only 670 Rupees. It is therefore necessary to raise

ABOUT 15,400 RUPEES MORE.

Any contributions towards this sum will be thankfully received and duly acknowledged by Mr. E. S Wenger, 31,1, Chattawalla Lane, Calcutta, or may be sent to Messrs. MORGAN & SCOTT.

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Advertisements sent by Post must be accompanied by Post-office Order (*not by Stamps*) or by Cheque, crossed "City Bank, Limited."

Replies to Advertisements will be received and forwarded for an additional charge of sixpence, to cover postage, by Messrs. JOHN HADDON & Co.

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"THE CHRISTIAN" is published every Thursday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, or will be supplied direct by the Publishers, MORGAN and SCOTT, London, on the following *Terms, post free*, and including double numbers.

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FOR THE BENEFIT OF THE ABOVE INSTITUTIONS,

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Contributions are earnestly solicited, and may be sent not later than May 20th, addressed to Mrs. HILTON, at the CRECHE.

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EDUCATION.—Llanberis, Ealing, W. Superior Home School for the daughters of gentlemen. Resident, foreign and visiting Masters. Pupils prepared for Oxford and Cambridge exams. and London Matric. Children whose parents are in India or abroad receive the particular care of the Principal. Special terms made for the daughters of officers' widows and ministers. Reference kindly allowed to Rev. Thain Davidson, D.D., Ealing. c171

BEDFORD.—HOWARD COLLEGE.—Principal, Mrs. J. Compton Burnett. A boarding school for Girls. High-school education; careful Christian teaching; suitable physical training. All exams. in music. London Matric. All locals. Over 300 passes. Term begins May 4. Write for last report and fees. c179

MOIRA HOUSE LADIES' SCHOOL.—The Links, Eastbourne. Principals, Miss Connah, Mr. and Miss Ingham. The house stands in an elevated and open position, and has been designed with particular regard to health and to educational needs. The principals give special personal attention to the younger pupils to ensure to them right training and efficient instruction in the earlier stages. A gymnasium and large garden.

COLLEGIATE SCHOOL FOR GIRL combining technical training, practical instruction in household management and cooking wi the highest educational advantages. Inclusi fee, twelve guineas a term, payable in advance PRINCIPAL, Strickland's Girls' College, St market, Suffolk. c7

LAUSANNE, SWITZERLAND. — Sele School for Young Ladies, at very moderate charg Parlour boarders received. A Pupil Teach wanted, premium £28.—The Lady Principal w be in London, 32, Gower-street, early in May, wh prospectus may be had; or from Madame Troll Villa Orama, Lausanne. c7

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Boys received from 6 to 18 years of age. Th separate departments. Juniors under the car ladies. Seniors under a staff of seven resid masters, thoroughly qualified to prepare for c merce, public schools, or Universities. Delic Boys, and Boys from the Colonies, receive spe care. A carpenter's shop, chemical laboratory spacious gymnasium are attached to the premi Summer term commences Wednesday, May For prospectus apply to Mrs. DUFF, the Principal.

BRIGHTON.—EDUCATION. — Tau House School, 85, Buckingham-road, Brigh Principal, Alfred Clark, B.A. Successes at re examinations (published March, 1892). Cambr Senior, two pupils; Cambridge Junior, one Oxford Senior, one. Preliminary Certificate for Sheffi twelve; Pitman's Advanced Certificate, seven man's "Speed" Certificate, one. Refere kindly permitted by Rev. J. B. Figgis, Brighton; Rev. H. Grattan Guinness, D.D., H House, Row-road, London, E.; Rev. W. Bas M.A., 66, Marina, St. Leonard's.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan & Scott, and not to individual members. Communications for THE CHRISTIAN should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 2.)

Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. D. DOIG YOUNG, M.A., Free Church missionary at Main, Transkei Territory, South Africa.

The two Presbyterian congregations of Marylebone and Regent-square have sustained disappointments in their search for pastors. Dr. Stalker, of Glasgow, and Rev. W. J. Macdonald, of Kirkcaldy, have both elected to remain at their present posts.

Dr. Baedeker, who has arrived safely in England once more, spoke briefly on Tuesday at the Aldersgate-street noon prayer-meeting, telling to the praise of God how he had been marvellously preserved amid sickness and danger in Russia. He has many sad stories of suffering amongst the Stundists, the famine-stricken peasants, and the prisoners of Siberia, which he hopes to be able to give at the noon meeting at Aldersgate-street on Tuesday next (10th).

In the discussion in our columns on the Sabbath question we have admitted letters advocating extreme views on both sides. From the point of view of Holy Scripture, the institution is variously estimated by different Christian minds, but there can hardly be two opinions about the Day of Rest being a gift of the highest value from God, and necessary alike to man and the creatures that serve him. On this ground, if on no higher—as a privilege if not as a legal obligation—the institution is one which every Christian will desire to preserve from disregard or violation.

Among the interesting anniversaries of the present week is that of the British Women's Temperance Association. The presence and speech of Lady Henry Somerset, lately returned from America, will give an added inspiration to the gatherings. In an interview with a representative of *The Queen* Lady Henry speaks hopefully of the position of the Temperance movement in the United States, and of the part that women are playing in the fierce contest with the drink. She states that an English edition of *The Union Signal* is in contemplation, and that she has a scheme in hand for the founding at Reigate of a "School of Methods" in connection with the Women's Temperance Crusade.

The evidence of experts—men who have devoted their lives to one branch of science or art—is sometimes of great value in matters of fact, and may be sufficient to turn the scale when a verdict would otherwise be uncertain. On the other hand, such evidence needs to be received with great caution and discrimination. The medical experts, who were called to prove that Deeming, the Melbourne murderer, was insane, differed, as experts generally do from each other. Moreover, the judge told them that they were usurping the function of the jury; and Deeming was found guilty and condemned to death.

In the course of a discussion on ministerial itinerancy, in *The Liverpool Mercury*, a correspondent indicates inferior preaching as one cause of empty places of worship. He says:—

> The occupant of the pew nowadays is too well read to be edified by any moral essay delivered from the pulpit, and the lifelessness of the whole service leads him to think he can spend the time more profitably at home amongst his books or in the study of nature in his walks abroad. When it is not simply a moral essay, it is a disquisition upon the latest forms of scepticism, or a proclamation of advanced thought equally perilous to the spiritual life of the hearer.
>
> In short, the modern Wesleyan sermon is anything but the earnest declaration of the word of truth which won such splendid triumphs in the past; and cold and lifeless utterances devoid of the slightest symptom of emotion are never likely to quicken the pulse or warm the heart of a single hearer. Unless our ministers "repent and do their first works," it is useless to expect any improvement from a mere change in the time of the itinerancy or from giving the Conference a free hand.

This remonstrance deserves to be heeded throughout the entire Church of Christ, for no section can claim freedom from the fault exposed. No mere change in method will render effective for lasting good preaching that is not of the apostolic type, having Christ for its centre and the simple Gospel for its circumference.

A few days since an artist was indicted for the exhibition of an indecent painting. Several artists and a lady art-critic declared that it was artistic and not obscene, and the magistrate said that, though he had regarded the picture as subject to legal proceedings as an offence against good morals, he did not believe, after the evidence of these artistic experts, that any jury would convict, and therefore dismissed the case. Could there be a more lame and impotent conclusion? It is an insult to juries to conclude that they are either so demoralised that they cannot distinguish decency from obscenity, or that they are so demented as to allow interested persons to persuade them that black is white.

Mr. Henry Varley has issued another, more detailed, appeal to the Queen and Parliament of England with regard to the Chinese Coolie Immigration Traffic, of which Singapore is the centre. He says:—

> The Imperial Government allows Singapore to be made the receiving house of at least one hundred and sixty thousand Chinese coolies every year; these imported coolies are deprived of their liberty in Singapore, and are herded together like droves of human cattle. They are exported at the will of the "slave-dealing agents" into conditions of enforced labour, where for years they are, to all intents and purposes, slaves and in bondage....Beyond the ten or fifteen shillings which the coolie owes for his short passage from China, the agent has no just claim against him. Why should the Imperial power of England be used to protect this modern villany?
>
> This traffic has been established more than thirty years, and has so seared the conscience of the Colonial authorities, that the year 1891 saw more than twelve hundred opium dens in full blast in Singapore itself. These houses, in which tens of thousands of the Chinese are demoralised and enslaved, have been licensed by the Colonial Government to carry on this degrading social traffic. The effects cannot be exaggerated. So abnormal and rapid has been the growth and spread of this Imperial opium trade, that three-fourths of the total revenue of Singapore for the year 1890 was obtained from the licence and sale of the deadly drug.

Some statements in Mr. Varley's former protest were called in question, but he now explains himself in greater detail, and copies of his fearful indictment may be had by addressing him at 14, Paternoster-row, E.C.

By way of blinding the eyes of the people of England to the enormity of the opium iniquity in India, Satan has of late been excusing the traffic by declaring the habit a necessity rather than a vice in certain malarial regions. Dr. Morison, of Rampore Baulcah, Bengal, a medical missionary of large experience, has exposed the misrepresentation. From his statement, referred to in *Evangelical Christendom*, we take the following sentences:—

> The prevalence of the opium habit in Orissa, Assam, and the Punjaub has no relation to the malarial climates of those districts; the rational explanation lies in the fact that these districts are opium cultivating centres, and have thus inherited the taste of opium-eating.
>
> I have treated from six to ten thousand patients annually during the last fifteen years, and although eighty per cent. suffered from malarial diseases I never yet heard one native hint that opium prevented fever. On the contrary, the opium-eaters whom I knew, and who came to me for fever mixtures, were peculiarly prone to fever and visceral derangements, for which the most valuable remedy is quinine, or the Government cinchona febrifuge.

The fact that over five thousand members of the medical profession have declared the opium habit to be morally and physically debasing, is above all computation more weighty than individual declarations to the contrary on the part of those engaged in regulating the traffic, or associated with the Government which is responsible for the fearful wrong.

According to reliable information that has reached us, the Church of England Army Chaplains appear to be bestirring themselves to prohibit and put down all outside evangelistic effort; and the Chaplain-General appears to be at the head of this new activity. Miss Robinson's meetings in barracks at Portsmouth have been forbidden, at the request of the chaplain. Her ladies have been refused permission to visit the hospital at Netley; as we understand, this was done by desire of the chaplains. A large iron room has been put up on Government land just at the back of the Institute, as a "Soldiers' Room," for the use of the chaplains, where they have teas, concerts, reading-room, &c., and the men are told not to go to the Soldiers' Institute.

The chaplains are also trying to stop the distribution of tracts in barracks. Letters from soldiers in all parts tell of the chaplains (with some bright exceptions) trying to stop spiritual work; if they visit hospital it is only to take comic and general newspapers round. Soldiers in general are said to regard official chaplains as shams; certainly it would be no loss if such offices were all abolished and the men allowed to attend any place of worship they choose. Evidence as to the chaplains' uselessness would come in from all sides if the men dared to speak out. This applies equally to Naval chaplains—with bright exceptions, as we have said.

During the past six months the conduct of the Chaplain General has been the subject of animadversion in *Truth*, in last week's issue of which we find the following:—

> There exists at the present moment among the greater number of the senior chaplains, and amongst all who are not of Dr. Edghill's clerical party, what is little less than a reign of terror. Of this I have personally had the most ample proof; and the truth about the Chaplain-General will never be fully ascertained by any tribunal which does not take that fact into consideration, and shape its procedure accordingly.

Truth renders weekly service of a very useful kind by showing up cruelly inadequate sentences by magistrates for brutal assaults on women, children, and dumb creatures; and savage punishments inflicted for petty thefts. For example:

> At the Manchester Police-court a ruffian gets off with a fine of 21s. for a series of dastardly assaults on his step-daughter, who appeared in court bearing evidence of having sustained serious injury; while, at the City Sessions, a man convicted of stealing 1s. 2d. gets three years' penal servitude and three years' police supervision.

The same periodical states that Walter Austin, of London Cottage Mission notoriety, is now carrying on business as an Emigration or Employment Agent, under the style of "W. Smith," in High Holborn; and warns intending emigrants and their friends against having any dealings with the said Austin, *alias* Smith, and above all, against entrusting him with money or money's worth.

The question of the housing of the poor has of late been permitted to drift almost entirely out of consideration. Day by day the evils which result from the miserable condition of things in most of our large cities and towns are multiplying and becoming more and more potent for evil. Not long ago, in reference to certain districts in London, Earl Compton, who had personally visited the localities, said:—

> The land is completely covered with a network of houses, where will be found thousands of our poor packed closely together, and families existing—it cannot be termed living—eating and sleeping in one small, dark room. I will leave to the imagination a birth or death under such circumstances. Only the other day I was told of a room with a dead child on

a heap of rags in one corner, several living children huddled together in another, and the wretched mother momentarily expecting her confinement on a dirty mattress in another.

How long shall this state of things in a Christian country be permitted to continue?

The following opinion of the Jesuits appears in a recently-published story from the pen of a writer who, if not himself a Roman Catholic, is at any rate closely related to a well-known Roman Catholic family. For that reason, in addition to its being the outspoken expression of a clever observer, it is very noteworthy:—

A true Jesuit must have no nature of his own and no individuality. He is simply a machine, with likes and dislikes, conscience and soul subject to the will of the next in authority; whose mind is also under the arbitrary control of his superior; and so on to the top. If at the head there were God it would be well, but man is there, and consequently the whole Society is a gigantic mistake. To be a sincere member of it a man must be a half-witted fool, a religious fanatic, or a rogue for whom no duplicity is too scurrilous, even though it amounts to blasphemy.

The Unjust Steward.

The difficulties felt in the interpretation of this parable (Luke xvi. 1-18) may be considerably lessened, if not wholly removed, by distinguishing between the *explanation* of the parable—which our Lord does not give, though in verses 15-18 He gives us strong hints as to what it is—and the *application*, which He makes of one feature in it to his own disciples, but that only in a passing way.

By not thus distinguishing between the main drift and scope of the parable and what is, after all, but a side issue, our Lord's application, contained in the words (verse 9): "And I say unto you, Make to yourselves friends of the mammon of unrighteousness," &c., is supposed to convey his explanation of the parable itself, and we then have to face the serious difficulty of a practical lesson intended for his disciples, as to their use of money being set forth in a parable, the framework of which is one mass of dishonesty and unscrupulous shrewdness of the most worldly type. In fact, as Dean Alford well remarks: "The whole parabolic machinery is from the standing-point of the children of this world."

The true explanation, however, seems to be that suggested by the context (see ch. xv.), and confirmed by our Lord's words to the Pharisees who had heard the parable (14-18). The previous chapter had contained the three parables of the lost sheep, the lost coin, and the lost son, all intended to meet the cavil of the Pharisees and the Scribes—"This man receiveth sinners, and eateth with them." In the last of these, under the figure of the elder brother, our Lord had exposed the ungracious conduct of the Pharisees in so cavilling at the very object which had brought Him into the world (1 Tim. i. 15), but in doing so He seemed to have endorsed their claim to the elder brother's position, which, after all, none but Himself could rightly claim—"Neither transgressed I at any time thy commandment;" so, to explain that this concession was only for the sake of argument—meeting them on their own ground, so to speak—our Lord in the next parable shows the real state of the case; how that they, as the teachers of the Jewish people, to whom had been entrusted the oracles of God (Rom. iii. 2), were but dishonest stewards, about to be dismissed from a post which they had disgraced; and then He further exposes the hollowness of their self justification, by showing that this was only done by their lowering the standard of God's requirements, as set forth in his law, to meet their own fancied attainments. The debtor is told that half his due will be sufficient.

He, moreover, alludes to one flagrant case—which might almost be called a national scandal—that which, for his faithful protest against it, had cost John the Baptist his head; the notorious adultery of Herod with his brother Philip's wife—adultery of a double character (as verse 18 shows), seeing that Josephus tells us that Philip was living. This reference to Herod's case was seen (Dean Alford says) "as early as Tertullian," who "remarked that an allusion was meant here to the adultery of Herod Antipas with his brother Philip's wife, *which the Pharisees had tacitly sanctioned*, thus allowing an open breach of that law which Christ came to fulfil." Thus our Lord's words (verse 17), "It is easier for heaven and earth to pass than one tittle of the law to fail," reflect back upon the Parable of the Unjust Steward a light which gives us its real explanation.

As to the application which He makes in passing, "And I say unto you make to yourselves friends of the mammon of unrighteousness," when thus viewed as only a side issue, the difficulty disappears which arises from regarding it as the main lesson of the parable. This dishonest conduct of the Unjust Steward may at least suggest to Christ's disciples that it would be well for them to cultivate, by means of the unrighteous mammon of wealth which they may have entrusted to them for a time, the friendship of those with whom they are to spend eternity; but this only by the way. The Pharisees, who heard it all, provoked by their derision those closing words of our Lord (15-18), which ought never to have been separated, as they often are, from the Parable of the Unjust Steward, seeing that they convey a strong hint—to say the least—as to its true explanation and meaning.

Henry E. Brooke.

The May Meetings.

The first day of May is viewed by European rulers and politicians much as Job did the day of his birth. They are inclined to say, Let that day be darkness, neither let the light shine on it. They anticipate it with dread, hold their breath whilst it lasts, and feel its ill-effects long after the spring flowers have faded. The cause is to be found in the comparatively recent practice of setting apart that day for labour demonstrations. This has been taken advantage of by Anarchists and Socialists, who swarm in all the large cities of the Continent, as an opportunity of showing their strength, and striking terror into the hearts of peaceable and well-disposed citizens. So great is the dread of what may be the result when so many combustible materials are heaped together, that where the demonstrations are not absolutely prohibited, the most stringent precautionary measures are taken to restrict the conflagration if it should break out, or to stamp it out as soon as possible.

We, too, have our labour demonstrations. The first of May has witnessed a remarkable demonstration in London in favour of the Eight Hours Movement. We have no desire to enter on the discussion of the many complicated and delicate problems which are involved in this proposal to set up a uniform working-day for all our industries; but we do not hesitate, in passing, to express our opinion that, instead of limiting the aggregate results of industry, it would be much wiser to increase the capacity of consumption, by waging an uncompromising warfare against the waste of the national revenues in drink and tobacco. If these were curtailed, and, much more so, if they were abolished, there would be an ample demand for all the output of our manufactures, and the employment of all able-bodied and industrious mechanics.

But the comparative unconcern with which England viewed the preparations for that demonstration before it arrived, and the order with which it passed off, are in striking contrast to the suspense and alarm and the stormy scenes on the other side of "the silver streak." The causes are not far to seek. Politicians, of course, allege that they are to be found in our representative system, by which the working-classes are able to make their voices heard, and their demands known in Parliament. And there is no doubt force and truth in the statement.

But it is not all the truth. There are other nations in Europe, which claim and exercise the right of free speech and of free Parliamentary institutions, which do not enjoy that immunity from uneasiness which is so marked a characteristic of our national life. In our judgment the true reason is to be sought lower down, in the beneficial influence which is being exerted on all classes of society by the Christian religion. The carcase is kept from putrefaction by the salt. The disease does not spread because the antiseptic is so widely diffused.

It is a remarkable and interesting coincidence that the month chosen for the manifestation of those forces which are striving to upheave society, is the month selected for the meetings of those great religious societies which are doing more than politicians care to admit, to compact and bind together all classes of our State. Whenever a man becomes a Christian, he ceases to be an Anarchist. The former motto, *Yours shall be mine*, is exchanged for the new and better one, *Mine shall be yours*. And even those who have legitimate grievances no longer resort to the ungodly measures of riot, wreckage, plunder, and murder, but plead their case by argument and representation, and a noble patience. Christianity has ever been the nurse of the sentiments which focus in the home and the fatherland. God, home, and my neighbour, are words which are linked together in imperishable bonds.

Throughout this month Exeter Hall will be occupied by immense assemblies, certainly once, and oftener twice, each day. Eloquent speeches will be delivered on the behalf of missions of every description, intended for every class in the community and for every country on the face of the globe. Dukes and earls, bishops and deans, Church-people and Nonconformists, will elbow each other on the stairs and pour to and fro through the Strand. The country will send up its contingents in thousands, and even London, for the most part too preoccupied to awake to anything beyond their own small concerns, will be swept into the general current.

In certain quarters it is the fashion to sneer at Exeter Hall. We have heard of the Exeter Hall conscience, and the Exeter Hall bray. Men generally sneer at that which, in their heart, they dread as much as they dislike it. And time-serving politicians, the mere creatures of expediency and of an ephemeral popularity, have had plenty of cause to dread the influence of Evangelical Christianity, which for more than fifty years has been associated with Exeter Hall. But, in addition to all this, we repeat our honest conviction that the stability of our throne, the strength and elasticity of our constitution, the firmness of our national life, are very largely due to those earnest, eager, and generous activities which find an expression for themselves once a year on that historic platform.

What stories those walls could utter if they could but speak! What noble voices have rung out their challenge against vice and sin, against the slave-trader and the dram-distiller! What tides of holy enthusiasm have risen, and swelled, and broken in thunderous applause! What resolutions have been formed, what life-purposes made, what pledges given, what vast sums promised, and raised! We can almost hear again the clank of those fetters, fresh from the gangrened hands of the slave that Knibb flung down on those boards, the symptom of accomplished emancipation, and the symbol of the shattering of all the manacles of evil by the hand of Christ. And we trust that Exeter Hall may not cease to be frequented by its earnest crowds, as May comes round, until that chorus which has so often made it ring again be fulfilled, "the kingdoms of this world have become the kingdoms of our God and of his Christ, and He shall reign for ever."

LIVERPOOL.—An interesting gathering met at "Shalom" House on Tuesday 26, to consider the best methods of reaching our postmen, police, railway-men, &c., in order to win them for Christ; also to bid farewell to a party of missionaries sailing for Africa. In the reports and addresses every one present, both afternoon and evening, seemed to receive a special message of strength. Rev. T. L. Johnson, Secretary of the African Mission, will remain in England until after the rainy season on account of his health; his address will be, "Shalom" House Missionary Training Home, 134, Upper Parliament street, Liverpool.

Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

THE PSALM OF THE WANDERINGS.

PSALM XC.

THERE is no good reason to doubt the inscription which heads this Psalm, and informs us that it was written by Moses, the man of God. This has been the opinion of almost every scholar from Jerome to Hengstenberg. And if so, it is one of the oldest poems in the world, and was already venerable with age when David lived and Homer sang.

Moses appears to have composed it in the wilderness, for all the imagery is borrowed from the familiar objects of the desert pilgrimage. The scorched and withered grass, whose brief existence was limited to a single day; the mountain flood, which leaps swiftly and furiously down the mountain side, to be soon lost in the sand; the tale told by the camp fires; the sentries' watch in the brief, still Eastern night; the flight of the night-bird at the dawn—each exquisite in its beauty, but all so different from the gorgeous imagery of the Song of Solomon, with its references to gardens and lakes, to flowers and fruits.

The inner evidence of the Psalm points unmistakably to the time when the soul of the great lawgiver poured itself out in this exquisite ode. It must have been towards the close of the desert wanderings. For thirty-eight years the camp had been moving monotonously to and fro. We have few records of its history, only a list of the names of the halting places. But death had been busily at work. One by one those who had come out of Egypt had passed away. At the rate of five and six a day they had been carried to their lonely graves; their carcases had fallen in the wilderness, and new faces and figures replaced them throughout the camp. How could a poem composed under such circumstances be otherwise than pensive!

Throughout this Psalm two threads are twisted, the one sombre with gloom, the other bright with golden light. We will not dwell on the former. There is plenty of that already in the lives of most of us. Suffice it to say that to Moses, the plaintive chord of sorrow appears to have been composed of three notes—the rapid flight of the years, the anger of God incurred by sin, and the afflictions which beset human life. But opposite to these the aged lawgiver gives three thoughts, in which he rested his soul. On these we will think and speak — God; His gladness-making mercy; Work, a co-operation between God and man.

I. GOD.—What great thoughts Moses had of God. *First as Creator.*—The opening verses are worthy of the brain and pen to which, instrumentally, we owe the first chapter of Genesis. To God he ascribes the birth of the mountains, which in their grandest aspects and in magnificent confusion were heaped in that Sinaitic peninsula. To God also he ascribes the moulding touch which shaped the universe of matter, and gave form to the earth. What though seas and rivers, glacier action and earthquake, were his graving tools, yet the maker and former of all things was God. There is almost an anticipation, if not the precise reflection and repetition, of the stately hymn of heaven, "Thou hast created all things, and for thy pleasure they are and were created."

Next as Eternal.—He is not only God, El, the strong. He is LORD, Jehovah, the I AM. And he labours hard to give us some true conception of his everlastingness. He speaks of the eighty years of human life as being, in comparison with it, short and soon; much in the same way as we should describe the duration of an insect's life, which passes through all the stages of existence from youth to age, between dawn and sunset, in comparison with the life of man. He recites the generations of mankind, and describes their passing in to God like guests into a hostelry, their life to his being brief and transitory as a night-sojourn when compared with the permanence of the building in which it is spent. He goes back through the long process of creation, and says that God comprehends it in the extent of his being as a very little thing. He takes a thousand years, as a standard of comparison, and says that they are as a drop which hangs for a moment on the tip of the branch or leaf, gleaming in the sunlight, and then falls into the rushing river beneath, which silently absorbs millenniums. The glance of yesterday, the flash of a thought, the heaving of a sigh, the rush of a winter flood, the lifetime of a flower, the sleep of the weary warrior who seems hardly to have closed his eyes ere summoned to do his duty, on guard or in the trench.

But the thought that helps us most is the conception of *God as the dwelling-place*, the asylum, the home of the soul. Moses needed it, if ever a man did. And from the murmurings and chidings, the fret and chafe of the people, he was constantly entering into the very nature of God, as a man retreats from the war and storm, the criticism and envy of the world, into the one fond circle where he is shielded and safe by the encirclement of warm and loyal hearts. In the secret of that pavilion he was hidden from the pride of man, and kept secretly from the strife of tongues.

Everywhere around us, as around Moses, there is this perpetual conflict and irritation, fault-finding and quarrelling, petty questionings and continual criticism, like the swarms of flies that sting the cattle almost to madness on the hot summer days. And we need to learn how to retreat into the cool depths of the Divine nature, wandering through room after room, exploring its hidden places, and admiring its furniture and stores, as we have done many a time when going through some splendid country mansion—with this difference, that in that case we were hurried through by an attendant, whilst in the case of God we have entered to go no more out for ever. We are perpetually retreating from men and their strife and pride into dwelling-places, as men run from the excitement and storm of the streets into shelter. There are the dwelling-places of literature: a man gets away to bury himself in his books; of business: a man lives inside a dwelling-place, whose walls are sovereigns and its windows bank-notes; of pleasure, in which a man builds a frail protection against heartache and sorrow by woven trellis-work, up which flowers are trailed—it is but a summer-house at the best. Some men betake themselves to work; and when they are supposed to be only devoted and consecrated, are really living outside themselves in an enclosure from thoughts they would fain escape.

But perhaps the noblest form of dwelling-place, and the one most akin to Moses' meaning, is that of human friendship. As little children, when taken among strangers, we looked all around for mother, and if only she were there we rushed to her, and hid in her, covering our face, but feeling safe, and able presently to look out on the guests as from a window in a house on a crowd. Or, in later life, it has been our lot to be misrepresented and misunderstood by all except by one man of noblest fashion. And it has seemed as if we were almost indifferent to all beside, so long as he is pleased and satisfied. "Let the cruel winds of slander come," we have cried, "and reproach, and hate; he understands and appreciates me; judged by his standard, I am true; tested by his opinion, I am right against a world in arms I am content to abide in his approval and be at peace." Or, in other circumstances still, you have learnt to love, with all your heart and soul, so that your existence seems almost to have passed into that of another, and to be safe, restful, almost careless of all else, so long as that house stands unsmitten by the tempest which whirls around.

All these are dwelling-places to which souls betake themselves, destined, alas! all of them, to perish, except that human love which, in so far as it is threaded with the Divine, partakes of the nature of God Himself, and is eternal. But none of them can give to the soul such blessed rest as to be able to say to God, "Thou, O Lord, art my Rock, and my fortress, my shield, and my high tower." Then it happens to the soul, as it is said to have been at the time of the birth of Christ, when the temple of war was shut, and peace spread through the world:

> No war, or battle sound
> Was heard the world around.
> The idle spear and shield were hung up high;
> The hooked chariot stood
> Unstained with hostile blood.
> The trumpet spake not to the armed throng;
> And kings sate still with awful eye,
> As if they surely knew their sovereign Lord was nigh.

It was thus that the Apostles made their dwelling-place in the nature of their Lord. What mattered to them the taunt, the sneer, the averted look, the loss of all things. In that bosom they hid, and were comforted, and found the Man to be a hiding-place from the wind, a covert from the tempest, and as the shadow of a great rock in a weary land. Their life was hid with Christ in God.

So our blessed Lord lived in God his Father. From the debates of the synagogues, the murmurs of the people, the misunderstandings and rivalries of his disciples, the clamorous demands of the sick, which accompanied his gentle spirit through his earthly life till the dark dread agony of his death, He lived outside it all, because He lived inside God. He enjoyed that one thing which the Psalmist desired of the Lord and sought after. He dwelt in the house of the Lord all the days of his life, beholding the beauty of the Lord, and inquiring in his temple. Just as a child looks out on a mob in the streets from the security of the strong castellated dwelling, where it sits on its father's knee, so did Jesus look out on the malice and hatred of men from his rest in the very heart of God. "He that sent me is with me, the Father hath not left me alone, for I do always those things that please Him." "It was as if men flung water at the stars and tried to put them out, and the stars shone on calmly and safely, and took no notice of their persecutors, except to give them light."

This is the true life, which, thank God, is within the reach of us all. Put God between yourself and men with their strife, or sorrow with its fret and care, chafing like the perpetual wash of the wave, which retreats only to return. Ask what God says of you. Measure yourself only by his standards. Seek only his well-done. "Dwell deep," was the Prophet's advice to Edom, counselling the people to go into the fastnesses of their rocky homes, from the calamity of the Assyrian host; and such is true advice to those who, Moses-like, have seen generations of helpers fall at their side, who have buried Miriam and Aaron and Hobab and many more, who have still to bear with the murmurings of the people, and to encounter the arms of Moab and Amalek, together with the wiles of Balaam. Dwell deep in God. And because thou shalt have made the Lord, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. As the cathedral of Cologne rears itself in incomparable majesty beyond the frailer houses around, offering a permanence which storms and time cannot impair, so does God rear Himself as our all-sufficient dwelling-place amid the passage of creation, of generations, and of centuries.

II. GLADNESS-MAKING MERCY.—As Moses reviewed the desert pilgrimage it seemed one long line of transgression, each halting-place marked by its special graves, the monuments of some sad outbreak. It was impossible for the people to sin and suffer without his taking it grievously

to heart, and for many years now he had seen evil. His sky had been covered by a monotony of cloud, with a very few streaks of light, and it seemed as if he could no longer bear the oppressive weight of unrelieved calamity. There are limits beyond which the meekest and most patient natures cannot go, and for Moses the limit of endurance was nearly reached.

He pined for gladness; he knew that there was gladness in the heart of the blessed God, enough to make him glad, and not him alone but all who were weary and heavy laden throughout the precincts of the camp; and having confessed their sins he now turned to God his exceeding joy and said, "Make us glad." And his demand for gladness was not a small one. He asked that it might be according to the days in which they had been afflicted and the years in which they had seen evil. It was a great request, but not unreasonable, for days and years of sorrow often give us capacity for receiving blessing. They cast the seeds of joy into our lives; so that, in a very true sense, it may be said, Light is sown for the sorrowful, and gladness for the broken in heart.

Let us, too, ask Him to put gladness into our hearts. Let us entreat that sorrow and sighing may flee away, and that we may obtain gladness and joy. Let us dare to trust Him for joy as we have done for discipline. Let us believe that it will honour and please Him if we dare to lay claim to blessedness, such as He alone can give, and when He gives does so with full measure, pressed down, and running over.

The plea must be made to his mercy. We have no claim on any other attribute of God. Behind us are so many murmurings, so many Meribbaals, where we have chidden with God; so many Kibroth-hataavahs, where we have brought judgment on ourselves by our sinful indulgence; that we have long ago forfeited all consideration from Him on the score of justice, and can only plead with Him for that mercy which is over all his works.

And beyond that *we must ask Him to satisfy us.* We have sought satisfaction in all beside: in health and flow of spirits, in success and friendship, in books and affairs; but we have found it nowhere, and we shall never find it unless in Himself. The mercy of God satisfies the conscience, which no longer trembles beneath a sense of unpardonable sin; it satisfies the intellect which finds in its method a theme for ever worthy of its contemplation; it satisfies the affections which have at last found that in which they can rest. The brook of God's mercy is an unfailing spring, which for ever banishes the thirst of those that drink its pellucid waters.

Why not drink of them? The days of our mortal life are too brief to be filled by any but the most blissful gladness to be obtained on this side the grave. Ask, especially if you are young, to be satisfied in the morning with God's mercy, that the evil days may never come, or the years draw nigh in which you shall say, I have no pleasure in them, but that you may be glad and rejoice all your days. Let us plead that promise, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."

III. Work, or Co-operation between God and Man.—Moses' complaint about the shortness of life indicates that he was no idler. Life seems long enough to those whose hours carry with them no precious freightage of labour. But this was not his case. Brain and heart and hands were teeming with earnest endeavours for the people whom he loved. The days were not long enough for all he had to do, and therefore life seemed to pass so quickly through his hands.

Amid all that made him sad, he found solace in the thought that what he did would last. The leaves fall, but each, ere it finds a grave in the damp autumn soil, has done something to the tree that bore it, which will be a permanent gain for summers yet unborn. The preacher dies, but his words have furnished impulses to souls which have become part of their texture, and will be part for ever. The workman finds a nameless grave beneath the shadow of the great unfinished minster, but the fabric rises still, and will rise; his work will be part of it for ever, a joy and beauty for coming generations. This is the hope of the saint, that he has been permitted to insert some priceless stones in the city of God, which shall flash there in the jasper light of eternity.

But after all our work in itself is not sufficient to resist the disintegrating forces of time, which, more than all else, tries and tests its quality. And, therefore, we need to ask that God's work may become manifest through ours. In my work let thine appear; through my weak endeavours may that hand achieve which made the worlds and built cosmos out of chaos. "Let thy work appear."

And in asking that God's work may appear, we make a request which involves his glory. The one cannot appear without the other, so that in all coming time children and children's children may behold it, and as that glory shines upon their faces it must transform and transfigure them so that the beauty of the Lord our God will be upon them.

They who behold the beauty of the Lord as they inquire in his temple are they who beholding are changed into the same image from glory to glory as by the Lord the Spirit; and the beauty of the Lord is upon them, as the light of the sun on the field of nature.

Long ere now each of these desires has been realised, the heart of the faithful servant has been filled with gladness, and satisfied with mercy; and the beauty of his God has passed on to his face, and irradiated his existence for ever.

A NEGLECTED PEOPLE.

No direct missionary work has been carried on among the Parsees, though there does not exist a nation in India which is so fully prepared for the Gospel. They are greatly advanced in civilisation, education, and all branches of commerce and industry. The majority of them do not believe to any great extent in their own creed, propagated by the great reformer, Zoroaster, several centuries before Christ—as is always the case with an enlightened people when they become alive to the fact of one doctrine of their faith being contradictory to another.

Their religious books are a mass of confusion. One teaches Monotheism, others Dualism, while in some cases even Polytheism is inculcated. They cannot be characterised as idolatrous as they do not literally worship idols. They do not believe in original sin, but hold the doctrines of purgatory and salvation by good works, and therefore give away large sums of money in charity. It has of late years been observed that they are losing the high tone of morality for which they formerly were so conspicuous, and of which they once made their proud boast. God has no place in their hearts and minds.

I have often been assured by Parsees that, though they observe the ordinances and ceremonies of their religion, they do not really believe in their creed. Some believe in Christ, but have no courage to come out, fearing persecution. It pains me to state that the Gospel is not preached to this people. There is a Parsee convert who speaks in the open air on the esplanade in a general way in three or four languages, but as a rule the people do not care to listen to street preaching. There are many mission schools, but they are but little used by the Parsees, who have their own well-conducted educational institutions. Not that I would speak in any way disparagingly of the mission schools; I was myself in the Robert Money Institution for a short period after my conversion, and I know how much it has helped to build me up in the Christian faith. I feel sure that the seeds that are there sown in the hearts of young Hindoos will in God's own time take root, and bring forth fruit to his glory.

How can the Parsees be reached? In my humble opinion, the only way is by giving them lectures on religious subjects, by inviting them to individual conversation on such subjects, and by social intercourse. I have heard that this plan has proved successful with the educated Hindoos of Northern India by the Oxford University Mission. For this work we want an English University graduate of good mental, but, above all, of high spiritual qualifications, and of kind and loving manners. Is there no one in Christian England who will volunteer to tell the Saviour's love to this great people? I have read of many volunteers going to Africa, and I pray that God may lay it upon some heart to come to Bombay specially for this people. I am sure He will reward the worker. His work will be greatly blessed, and he will rejoice to see many souls at the feet of Jesus.

Girgaum, Bombay. R. S. Rustowji.

SUMMER WORK.—Two of Dr. Grattan Guinness' students at Cliff College, would be glad to undertake Christian and evangelistic work during the three months' vacation from July 1 to October 1. Communications may be addressed, Mr. C. Pittiman, Hulme Cliff College, Curbar, near Sheffield.

THE GREAT ASSEMBLY HALL.

On a Sunday night recently, as some Americ friends sat upon the platform of the G Assembly Hall, they were led to exclaim that i was worth while crossing the Atlantic to see suc a sight. We know of no other such gathering thousands of eager listeners; faces upturned wit earnest intent drinking in every word that fall from the preacher's lips. It is a surprise to a who visit Mr. Charrington's work to find th continued unflagging interest manifested by th East-end poor in the preaching of the Gospel i that great hall. Here is a proof that there is n need for sensational efforts to get the commo people under the sound of the truth of God. Th whole service is quiet and reverential.

What is the secret of the success? It is to b found, without doubt, in the earnestness of thos who carry on the work, and the decided an simple method of proclaiming the Gospel of Jesu Christ. The last month has been a time o special blessing. An old friend, and one muc esteemed and liked by the people in Eas London, Mr. Joseph Clarke, has been conductin a Mission nightly. His earnest, searching dis courses have been manifestly blessed of God i the salvation of many. The last Sunday night when he gave the very interesting story of hi own conversion, the great hall, which accommo dates five thousand persons, was packed, man having to stand both on the ground-floor and i the top gallery.

Some very interesting cases might be recorde of the way in which the Lord has used M Clarke during this visit. Among other case was one of a professional thief, who was com pletely broken down under the preaching, an afterwards sought out Mr. Clarke in great dis tress of mind. He at last decided for Chris and the change it made was wonderful. As h said afterwards, one evening, looking a new ma both in body and soul, "It is the happiest day have ever spent in my life, and the last few day have been such a change to me I can hardl make it out. Thank God! by his grace, I hav been enabled to live a day without putting m hands into other people's pockets."

Another striking case is that of a ship's mat who had been drinking, and found himself in th East-end of London. How he came there he di not know. He was far away from his home. H said one night: "Ah, Mr. Clarke did hit m straight home, and it went to my heart. My con version is marvellous; it must be all of God an his leading, or why should I be here."

It was most encouraging to see the peopl come forward on the last evening, and bid th preacher good-bye. There was many a "Go bless you;" and not a few shed tears of joy a their new-found peace.

ANCIENT EGYPT.

Much has been written on the land of th Pharaohs, but to many it is still the home of myster and few have any clear idea of the condition of li and the habits and homes of the people in the da when the Israelites groaned under bondage. In th great Cyclorama of Ancient Egypt, now exhibited Niagara Hall, Westminster, the artist, Mr. E. Be ninger, who has spent years on the banks of th Nile, brings ancient Egyptian life vividly before th spectator. The long-buried Memphis is depicted it is supposed to have appeared at the time of th Exodus. The palaces, temples, villas, and humb homes of the people; the markets, gardens, an tombs; with the sphinx, obelisks, and pyramids, a shown in wonderful tone and colouring. Beyond the blue Nile, with the Mokkatam range of mou tains. The scenes depicted are full of deep interes and include the Pharaoh of the Exodus with h queen, the people lamenting their dead on the mor ing after the first-born of Egypt had been smitte and the liberated Israelites hastening out of the ci gates. It is a marvellously conceived and ab executed lesson in Bible history, by which all ma profit. Sunday-school teachers would do well avail themselves of the special terms offered behalf of their scholars. Informative lectures a given at intervals by Mr. T. Hunter Boyd.

"THE KING'S DAUGHTERS."—Under this ti a letter has been issued, setting forth the sorrows the suffering poor in Bethnal-green, and appeali to young women engaged in business and shops become subscribers of two shillings per annum support a bed in the women's ward of the Bethn green Medical Mission Hospital. If seven hund girls so combined, the "King's Daughters" w would be supported for a year. Copies of the le may be had from Mrs. Thrower, Deaconess Hou Mildmay-park, N.

The Late Mr. G. W. Brooke.

Letters have been received conveying details the death of Mr. G. Wilmot Brooke. It urred on March 5th, at Lokoja, on the Upper ger. He was taken ill on Feb. 29th, the day which the Rev. H. Dobinson left him at the se of a visit of nine days, to return to his ation, Onitsha, lower down the river. It had en a happy season of spiritual refreshing to em both. Mr. Dobinson administered the rd's Supper to the Church at Lokoja, and o to that at Gbebe on the other side of the er, whither he had been accompanied by Mr. ooke, to examine some candidates for baptism, e of whom Mr. Dobinson baptized. On his end's departure Mr. Brooke was about to start a five months' journey into the interior to each the Gospel, accompanied by Mr. J. J. illiams, the senior native agent. This expedi- n had been carefully planned, and had been mmended to God in prayer at a meeting of e church members.

In a letter to his wife, in which he gives in tail the plan of the journey, Mr. Brooke adds ese now remarkable words, "You may see at man proposes, and later on what God may pose." During his illness he seems to have en somewhat troubled by the thought of the lure of this plan, and he expressed to Mr. illiams how mysterious it appeared that when- er he was preparing to advance the work into e interior God should permit sickness and other ings to prevent it. To this his faithful and voted African friend replied, "It might be the il of God to make him plough and sow, and other to water and reap," whereupon, added r. Williams, "he smiled delightfully and nked me for the advice. I then knelt down d prayed. He followed in the most ardent irit, full of re ignation, and repeated a long ece of poetry with 'He knows' and 'Only one p.'" This is easily identified by those who ew him as being a hymn which was a favourite his, 'I know not what awaits me" (377 in hkey's collection), which he had written in s Bible. The second verse is that referred to—

e step I see before me; 'tis all I need to see;
e light of heaven more brightly shines when earth's illusions flee,
d sweetly through the silence comes his loving "Follow me."
Where He may lead I follow, my trust in Him repose,
And every hour in perfect peace, I'll sing, "He knows, He knows."

Mr. Williams adds:—"God alone knows how ppy I was under this glorious picture of a ristian brother homeward bound. My face as bedewed with tears of joy. When I arose m my knees I thanked God and took courage at death through Christ had no power over e believer. After this he asked me to come d sit nearer to him, and took my hand, and ying his own upon it, said, 'What a kind iend you are! May God bless you.'"

Mr. Williams also records a very beautiful and othing prayer which he uttered for his rela- es at home, and for his co-workers at Lokoja d on the Niger, and for the work of God in at district. For this he had so provided that r. Dobinson writes: "He had so arranged the okoja ordinary mission work that his death will no way cause any collapse to occur."

He sank rapidly the next day, and breathed last at 10.30 p.m. He had had during the rly part of his illness intervals of slight im- ovement, during which he was able to write a tter to his wife, and dictate others to his ther and to Mr. Wigram, the hon. secretary of C.M.S. He gave his own medical directions, hich were promptly carried out; but though uch prayer was made for him, and all that ing care and attention could supply was en, it was not God's will that he should over, and nothing checked the hæmorrhage hich is characteristic of the fever from which was now suffering for the seventh time.

He was buried on Sunday, March 6, by his n directions, as quietly and simply as possible, his native dress, by the side of his loved friend l brother missionary, the Rev. J. A. Robin- n. He had during his illness dictated to Mr. illiams the following inscription as that which wished to be put over his grave. It will be en that he slightly altered the first text to suit circumstances of those who die before the ming of the Lord—"that blessed hope" which e had felt more strongly as an incentive to missionary exertion than he had during his brief but not unfruitful life.

GRAHAM WILMOT BROOKE,

Eldest Son of Lt.-Col. Robert Wilmot Brooke,

Born Feb., 23, 1865.

Preached Christ in this neighbourhood between July, 1889, and Feb. 1892.

"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and we shall be raised incorruptible," then "we shall be like Him for we shall see Him as He is."

We purpose giving in an early issue a brief sketch of the life of Mr. Brooke, with his portrait.

Redhill Convention.

Although the number of Christian Conventions appears to be steadily increasing, the supply of speakers does not correspond with the demand. We are glad to see that the conveners of the Redhill Convention were able to carry out their programme with only four speakers from a distance—Revs. S. A. Selwyn, W. S. Standen, C. A. Fox and Dr. White, in addition to Rev. W. Brass, of Redhill, and Rev. H. Sturdy, of Dorking. The missionary evening was entrusted to Rev. Dr. Pentecost and General Haig. We cannot help thinking there is often a waste of power, to say nothing of the absence of a continuous line of thought, in having a large number of speakers at these Christian Conventions.

The plan adopted at Redhill was accidental, or rather providential, for two speakers were kept away by various causes, and, we regret to say, two others, Rev. George Wilson and Mr. Wilder, by sickness, so that the platform was reduced to half power. This was found not only sufficient, but it worked most satisfactorily. Rarely, if ever, have we been present at such an enthusiastic missionary meeting. The thrilling appeal made by Dr. Pentecost, followed up by General Haig, kept a very large audience riveted to the spot for nearly two hours.

There was a general consensus that much of the blessing of each day arose from the early morning prayer-meeting, when a short, loving address of from ten to twelve minutes, not longer, was interjected among the many short earnest prayers which poured out in rapid succession.

Mr. Robert Wilson presided throughout in the large hall, and Mrs. Hatt Noble at the ladies' meetings in the minor hall. The key-note of the Convention was struck on the very first night by Rev H. Sturdy, who took for his text, "Jesus Himself," and the note so struck vibrated throughout the whole period of the Convention. Jesus Himself, the first and the last, to live with Him, to talk with Him, to have his abiding presence: that is the real Christian higher life. Dr. White spoke on Christ our Example. Space will not admit of our giving a *resumé* of the different addresses. We should say that the burden of the Convention fell upon Dr. White and Rev. W. S. Standen. In Dr. White's four "Abundantly," — Is. lv. 7, John x. 10, 1 Cor. xv. 10, and Peter i. 10, 11—and in his four "Ifs"—Luke v. 12, Mark ix. 22, Mark v. 25, Matt. xiv. 28—the audience had food that was in itself quite a feast for the whole time. Rev. W. Brass took for his subject the cleansing of the Temple by Hezekiah, 2 Chron. xxx., comparing it with the cleansing of the heart, 1 Cor. iii. 16, 17, and 2 Cor. vi. 16. Later in the Convention this subject was further accentuated by the Revs. S. A. Selwyn and W.S.Standen, on Idols; the former speaker taking the case of King Asa, 2 Chron. xv. and the latter the last verse of 1 John, "Keep yourself from idols." In both these addresses the speakers made them most telling by their pointed application.

One afternoon Rev. Charles Fox conducted the Bible-reading, taking for his subject "Three Resurrection Blessings" (Ex. xii. 22). *An Open Door.* Every one was to go out in the morning, *i.e.*, every Christian shall go out of Egypt on the Resurrection morning: every Christian is to come clean out from the world, not a hoof to be left behind. Second blessing *A Free Wing* (Lev. xiv.). The two birds, one killed, the other dipped in his blood to be let loose; so the Christian washed in the blood of the Lamb is free to fly where, and only where, he can bear the blood of the Lord Jesus—God gives us wings, but they are to be blood-sprinkled wings.

Third blessing, *A Full Sheaf* (John xii.34); life, growth, fruit, fulness through death—just as seed put into the ground dies to bring forth life and fruit, so the Lord Jesus died that through his death there might be life, and life more abundant in all his children. The condition of blessing is death; self-death is the one thing that attracts Jesus, and non-self-assertion is pleasing to Him and a secret of fruit.

On Friday morning the early prayer-meeting was followed by a service in St. Matthew's Church, with a sermon from Rev. S. A. Selwyn. In the afternoon there was a praise and testimony meeting at which a large number of people gave God glory by testifying what He had done in their souls during the Convention.

In the evening Dr. Pentecost addressed a very large audience on his recent experience of Indian Missions. His presentation of the facts and figures was very weighty and powerful. In closing, he said:—

"What must we do? No battle is gained, no victory won, unless we follow up success. Pour in our forces; reinforce our missionaries; let Christian families go out and settle in India at their own charges; let Redhill and Reigate start their own missionaries; let each church have its independent missionary. Do not let this Convention end in doing nothing; get your hearts on fire for these heathen souls and do it now."

At the conclusion of Dr. Pentecost's address, a slip, which we reproduce below, was given to each person present. We copy it for the benefit of forthcoming conventions, and trust that the enthusiastic missionary meeting at Redhill will be followed by many similar gatherings throughout the United Kingdom:—

IF God will show me anything I can do for the evangelisation of the world that I have not yet attempted, by his grace I will do it at once.

Signature _____

I give now £ s. d. as a thank-offering, for blessing received, to the _____ Society.

Signature _____

WILL you forward the Missionary cause in any of the undermentioned ways? Put a X against your choice.

1.—By offering yourself as a Candidate for the Foreign Field if God permit.
2.—By taking up some home work, and what shall it be?
3.—By joining a Working Party.
4.—By making one day a week a Missionary Day,—say Wednesday?
5.—By joining the Gleaners' or any other Union for united prayer for Missions.
6.—By taking a "Do Without" Box.
7.—By reading Missionary Papers, Gleaners' Union Papers, "Awake," "Regions Beyond," "China's Millions."
8.—By contributing at the rate of from 1d. to 4d. per week for support of a Missionary.

Signature _____

Address _____

Destitute Boys in Venice.

The eleventh annual report of the Industrial Home for Destitute Boys, Venice, tells a story of the gradual development of an important undertaking. The work involves many anxieties, but many evidences of God's blessing encourage the managers to bear these. Pressing applications to admit orphan boys have had to be refused, through wants of funds; and for the first time in the eleven years of the existence of the work, the balance-sheet shows a considerable deficit.

The way is now open for the elder boys who wish to study, to be taught indoors, instead of going out to the Marco Polo College. A converted priest, formerly a professor in a Roman Catholic seminary, is doing his utmost to fit the lads for evangelistic work. The report says: "We have now fifteen student boys; and our prayer and hope is, that those who are not fitted to become ministers, may be very useful as schoolmasters. There is at present a sad scarcity of schoolmasters suitable for Evangelical schools. Another branch of the work which has been commenced during the past year, is the employment of a Bible-woman to visit the mothers of our boys who live in Venice. It seems a remarkable leading of God's providence, that, of the fifty-eight boys now in the Home forty-one should be children of families who have already left the Church of Rome, and who therefore appreciate the blessing of having such an Institution as ours in which their children may be educated."

Communications should be addressed to Mrs. M. M. Hammond, care of Rev. S. Bernatto, Fondamenta di Canaregio, 923, Venice.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—A temporary meeting-place has been found in the Destitute Sailor's Asylum, Well-street, London Docks, whilst the new headquarters of the Society are being erected. A public meeting was held to inaugurate the opening on Monday week.

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Hastings Convention.

The South Coast United Christian Convention, which has been looked forward to with great interest, met in considerable force in the Brassey Rooms on Tuesday morning of last week. The object of the Conference was stated to be "for mutual strengthening and refreshing in the Divine life, for increased prayer for the outpouring of the Holy Spirit on ourselves, our homes, and our churches, and for the stirring up of the hearts of God's people to more love and devotedness to Him, and more earnestness in his service." The circular of invitation was signed by representatives of the several leading denominations in Hastings and St. Leonards, and an inviting array of names well known in connection with such movements was announced as taking part in the proceedings.

High Churchism is largely represented in this region, but there is also a strong Evangelical flavour in other quarters, as the names of Whitfield—successor of the once celebrated Thomas Vares in St. Mary's in the Castle—and that of the rector of old St. Leonard's, and Doudney, of Ore, and several others of less note, but equal worth, seem to indicate. While among the Nonconformists, Charles New, with his crowd of followers, is in himself a host, and Arthur Hall comes at no very great distance behind him, not to speak of C. R. Howell and Thomas Towers among the Congregationalists, with several others, and a goodly succession of Baptist and Methodist ministers. These all indicate an atmosphere of Evangelical sympathy; and fervent were the prayers offered in all their congregations on the previous Sunday that God would visit richly the coming Christian Convention. Special meetings for earnest supplication were also held on the Monday evening, and on each morning of the Convention. The way of the Lord was therefore "made ready," and great expectation and eager desire for enlarged spiritual blessings in connection with the gatherings went up into the ear of Heaven. Results will show that they did not go up in vain.

General Sir Robert Phayre was announced to preside at both morning and evening meetings on the first day. The prayers offered indicated that no dependence was placed in men apart from the power of the Spirit of God. One felt that the prayers for their point and power were still better than the speaking, which was as it should be. Revs. Arthur Hall, Fuller Gooch, and W. Jackson were among those who led the supplications. The singing of several of Mr. Pennefather's Conference hymns seemed to link the meeting with Mildmay and the Father of Christian Conferences, and served to breathe something of the old fervour through the Assembly. It was fine to see the eager looks and to hear the murmured responses of the people. More ardent spiritual life was the animated topic of the several addresses, which included those of the Chairman and Revs. Dr. Bennett and Bacheler Russell. Reference was made to the present critical time in respect to prevailing doubt outside and low spiritual life within the churches, and these were used as arguments for closer fellowship with Christ, for the maintenance of the Divine life in the soul, and for the extension of the truth of the Gospel amongst unbelieving men.

The evening meeting in the Concert Hall, St. Leonards, was largely attended, though by a different class of persons generally.

Rev. A. C. Harrison, from Australia, took up the general subject, "The Privileges, Power, and Practical Outcome of the Christian Life," enlarging chiefly on the power of sanctification. He spoke of sanctification as coming from the Father, through the Son, by the Spirit, and by means of the Word.

Pastor Fuller Gooch began by referring to conferences as one of the signs of the times. Christian conferences were, however, spoken of in some quarters as merely religious entertainments; but if this were so, they had better not be held. From the various passages found in the New Testament which spoke of the disciples being "gathered together," and in each case for some different and distinct purpose, the speaker argued that much good would come if these respective purposes were followed out.

Dr. Neatby followed with an earnest and effective address.

Judging from the crowded state of the spacious rooms, the interest of the Convention had greatly increased on the second day, and certainly the spiritual power was greatly intensified. Mr. R. C. Morgan presided at the morning meeting, and introduced it with words of holy cheer. Fervent prayers followed, led by Revs. H. E. Nihill and Dr. Bennett.

Canon Taylor Smith (Sierra Leone) took up the topic of the Power of the Christian Life, saying that we had an open word, an open heaven, and an open earth—the first is for revelation, the second for prayer, the third for service. We should also have an open eye, an open ear, and an open heart, so that we may see God in nature, in history, and in redemption.

After prayer by Dr. Baring came Dr. Neatby, who spoke with evident emotion and great spiritual power, which told mightily on the assembly. Reading from the 3rd chapter of Ephesians 14-21, he took up the passage in its successive parts. "The Father of our Lord Jesus Christ" is the source of all blessing. "According to the riches of his glory" in redemption, which will never be marred, He giveth of his fulness. "The river of God is full of water." Christ dwells in every believer's heart. "If a man keep my word, my Father will love him, and we will come to him, and make our abode with him." How much do you know of Christ dwelling in your heart? Do you greatly desire his dwelling there? Don't open your heart if you don't desire to give up all to Him. But if you are holding back from Christ, it will be a constant sore. You will fret against his yoke. It must not only be a quiet enjoyment of Christ, though you have known that. You must "bring into captivity every thought to the obedience of Christ." You are to be "rooted and grounded in the love of Christ," to send down your roots and let them strike into the love of God—"grounded" as on a rock, the Everlasting Rock. The Apostle prayed that we might comprehend the love of Christ, which is unmeasurable every way—height, depth, length, breadth. God loves all men, but this is another sort of love—the love of the Father for the children in the house. God sees the image of Christ in them, and loves that. What is "the power that worketh in us"? Nothing less than the power of the Holy Ghost—the power to take the absent Christ and make Him present to the soul. The new nature is the most dependent thing possible, but strength is given by the blessed Spirit linking us with the living God and with the living Christ, so that we become one with God through Christ. There is a power working in us, the living power of communion with God. And this is the living water. God has put a well into our hearts, and He shows us that all the good we want is in Him. Christ is the spring of satisfaction to the soul that knows Him. And out of that man shall flow rivers of living waters; in him and about him there is joy; for the Christian is the happy man.

Bible readings were given on the Tuesday and Wednesday afternoons, the first by Pastor F. E. Marsh, presided over by Rev. F. Whitfield; the second by Mr. W. R. Lane, presided over by Rev. Charles New.

There were two services on the Wednesday evening, the one at the church of St. Mary's in the Castle, where, after a shortened form of prayer, addresses were delivered by Revs. J. G. Gregory and Bacheler Russell; the other meeting, held in Robertson-street Church (Rev. C. New's), was presided over by Mr. J. E. Mathieson, and addresses delivered by Mr. R. C. Morgan and Mr. W. R. Lane.

On Thursday morning there was again a large attendance. Mr. S. Gurney Sheppard presided. After a number of requests for prayer were responded to, Rev. Henry E. Brooke spoke on the intimate connection between justification and sanctification. Rev. J. G. Gregory discoursed with great interest on Christ in the past, the present, and the future.

At the evening meeting, in the Concert Hall, Captain Baring presided. Dr. Grattan Guinness, in an able manner, spoke of the strength of God. To do the will of God we must have the power of God. The need of faith and prayer was urged in opposition to the tendency to self dependence.

An additional meeting for thanksgiving and praise was held on the Friday at the Y.M.C.A. Rooms. Mr. Russell Hurditch presided, and in his address said that, while the Convention had not been looked forward to without anxiety as to the result, in the end there had been special reasons for gratitude and rejoicing. He urged that the blessings received should not be temporary. Appeals for praise and prayer were sent in by many who had attended the gatherings, and those who had felt the inward power were asked to rise and bear testimony and give God the praise. Rev. F. Whitfield exhorted those who had been blest to extend the blessing to others. The repeated alternations of prayer and praise were very refreshing.

HASTINGS RAILWAY MISSION.

Advantage was taken of the ministers brought together at the Hastings Convention, to open the newly-erected Hall in connection with the Railway Mission. Thursday afternoon was fixed for the event, and it took the place of the Convention meeting. The hall was crowded, many being unable to obtain entrance. Mr. T. A. Denny, who had laid the stone last July, presided. Amongst those present were the Countess of Chichester, Sir James Colquhoun, of Luss, Lady Chandos Reade, Mrs. Gates (Brighton), Colonel Clarke, C.B. (Redhill), together with most of the names prominent in the Conference. After praise and prayer, the Chairman spoke highly of the building and its object, and congratulated the Christian women on the work they had promoted and accomplished. In the Railway Mission they had four hundred thousand men, and he reckoned that of this number half were married. This made six hundred thousand souls, and if each married couple had three children, that made over a million persons in their constituency.

Mr. Gurney Sheppard said the Railway Mission extended throughout England, Scotland, and Ireland, and they were now endeavouring to get into touch with Africa, Australia, India, and other countries, so that soon their constituency would number far more than a million. As regards the Hastings branch, that building belonged to Miss Gardiner. The General Committee claimed no credit for it. She told her story to the Mission, and the committee bought the house and grounds for a Convalescent Home, and arrangements were made with Miss Gardiner to use part of the ground for the erection of the hall. It had cost some £2000, out of which £1000 were collected by railway men alone. Over two hundred and eighty branches and five thousand men had been engaged in making the collection for the Home.

Rev. F. Whitfield told a most interesting story of the beginning of the work, and expressed his joy at the completion of the hall.

The Countess of Chichester gave two reasons for rejoicing. She believed the hall was built on a good foundation—not on one person's prayers, but thousands of prayers, and that it would therefore stand and prosper. Her second reason for rejoicing was that at the meetings to be held there many would be brought to love Christ, and those who loved Him already would be strengthened. It was wonderful to think of the work that was being done amongst railway men. When in a railway carriage she always had solemn thoughts, for thirty years ago she was in a bad railway accident. When travelling, their lives were in the hands of those that drove the train, and if the men gave their bodies for their convenience and comfort they should in return give their best effort for the souls of the men. The Countess said they might always tell who were Christians by their smiling faces and civil manners.

Miss Gardiner, who had a very warm reception, related a few particulars as to the history of the building. Mr. Whitfield told her that she would have to build, as his schoolroom, in which meetings had been held, filled to overflowing. She did not take the matter up seriously for some ten days, when a friend promised her £500 to start with. The next donation was not less precious—it was half-a-crown from a railway man. A sale of work, opened by the Countess of Chichester, realised £226. She had paid £250 as their share of the cost of the site. Other subscriptions included £300 from the same lady friend, £100 from Mr. Denny, and again £94 to clear the building; and £100 for furnishing, from her generous lady friend. Thus the Hall was opened free from debt.

Mr. Gurney Sheppard announced that the Hall was under the control of Miss Gardiner for her life, but in trust for the Mission for ever. Further addresses followed, and a meeting was held in the evening for the men and their wives. The addresses were by railway delegates.

SALMON'S-LANE MISSION.—The annual meeting was held on Monday week, Mr. O. Peterken presiding. The secretary reported that God had prospered the work of the Mission in every department. There are now 327 children connected with the school; the increase during the year has been 177. Earnest addresses followed by Messrs. T. W. Booth, C. Bosworth, F. Allen and others.

On the Waters.

MISSION TO DEEP SEA FISHERMEN.

Some notion of the risks incidental to the smacksmen's calling may be formed from the fact that no fewer than 8130 hospital and dispensary patients were treated (many of them for fractures and contusions) during 1891 by the Medical Mission Smacks of this Society. There are fully qualified surgeons constantly afloat on the three hospital vessels, while the skippers of the smaller mission smacks have been trained to treat simple cases requiring surgical assistance. What this help means to men who are often bruised, battered, and ill, while some one hundred to three hundred miles from shore, can only be fully understood by those who have visited them upon the fishing grounds.

Marvellous success has also attended the Mission, both in its battle with the foreign *Coper*, and in its spiritual ministrations to the brave fishermen in their isolated and perilous life. The reports from the Mission skippers at sea this month, as recorded in the May number of *Toilers of the Deep* are of the most encouraging character. The skipper of the *Albert* reports twelve conversions and twenty-one temperance pledges taken; and the skipper of the new Mission vessel, *Alice Fisher*, thirteen conversions. Skipper Goodchild, of the *Chalow*, reports three conversions, and all the other skippers write in a most encouraging strain.

The annual meeting of the Society has been fixed for Monday, May 16, at 7 p.m. in Exeter Hall, and the gathering will be addressed this year chiefly by the smacksmen themselves. The Princess Louise will be present, and distribute the certificates of the St. John's Ambulance Society to several of the skippers and mates of the Medical Mission smacks.

WITH CORNISH FISHERMEN.

Since January 8 last, the *Herald of Mercy* has been working along the West Coast of Devon and Cornwall. Dartmouth was the first port visited, and here for six days meetings were very successfully carried on for the waterside people, who, as in other ports, evidenced their appreciation of the ship by coming again and again to hear the Gospel faithfully and lovingly declared. On March 18 the Mission vessel put into Plymouth, and was warmly welcomed by the East-country fishermen, many of whom point to one or other of the Gospel ships as their spiritual birthplace, and who are now living changed and consecrated lives.

Leaving Plymouth, Paignton and Torquay were each visited in turn, and, after a quick run, the vessel reached Penzance on April 16. At the invitation and request of Mr. Henry Cook, I joined the vessel at this port, for a few weeks' special effort along the Cornish coast. At this season of the year Penzance affords the Christian worker a splendid sphere of service. Hundreds of East-country fishermen are constantly putting in for supplies of water and provisions. Many of these gladly avail themselves of the opportunity of coming to the services held nightly on board. But the great hindrance to the spread of the Gospel amongst them is the Sunday labour. Out of a fleet of five hundred there are only thirteen Sabbath-keeping boats.

One pleasing feature of the work in this port is the large attendance of the townspeople, who come down and join with us most heartily in all the services. Will the reader bear us up before the Lord, that we may be Divinely directed and guided while casting and drawing in the Gospel net? The practical sympathy and support of Christian friends are urgently needed at the present time.

W. Monro Collings, Evangelist.

"Herald of Mercy," Penzance.

SEA OF GALILEE.—Dr. Torrance, of Tiberias (says *Medical Missions*), has secured from the Turkish Government a firman for the erection of a hospital. This is a noteworthy fact in these days, when the same government is manifestly bent on restraining the work of Christian missionaries in the Turkish empire to the narrowest possible limits.

PRINCE'S HALL, EALING.—A series of meetings for the increase of missionary interest have been arranged for women at three o'clock, on May 11, 13, 16, 18, 20, 23, and 25. Speakers:—Mrs. J. S. Adams, Mrs. Bishop, Miss F. E. Campbell, Miss M. C. Gollock, Miss Geraldine Guinness, Miss Lucy E. Guinness, Hon. Mrs. Ion Keith Falconer, Hon. Miss Emily Kinnaird, Miss Lawrence, and Miss Constance Maynard. Programme of the series forwarded on application to Miss Hodges, Ealing.

REV. JOHN McNEILL IN GLASGOW.

The month's Mission has come to an end, and it has been one of the most remarkable series of meetings held in the city. Before the services began there was much prayer for the outpouring of the Holy Spirit, and there was a good organisation of workers to deal with the anxious. It was quite expected that the meetings would be well attended, but the great crowds that came together surprised the most sanguine.

The services on Sunday, 24th April, were quite memorable. Mr. McNeill addressed fully sixteen thousand persons at five meetings, and one was surprised at the physical strength of the preacher. The first service was at 9.30 in the morning, and it was most interesting to see the crowds of people hurrying along the quiet streets, wending their way to St. Andrew's Halls. By half-past eight they were gathering around the door, waiting to get into the hall. When Mr. McNeill went on to the platform, there was not an empty seat in the large hall. The address was based upon the three candidates for discipleship, and made a deep impression upon the audience. When he came to the man who said, "I will follow Thee, but suffer me first to bury my father," Mr. McNeill told how he was lately placed in similar circumstances. His own father died, and when the letter came telling of his burial, he turned up his engagement-book, and found he was expected to preach in Leeds. He felt that if his honoured father could have spoken, he would have said, "Preach the word of the kingdom." This address has moved many of those who were present, and letters have been received from several who feel called upon to give themselves wholly to the service of the Lord.

The meeting for non-churchgoers overflowed into the Waterloo Rooms, and Mr. McNeill addressed about seventeen hundred people there. The services for women at five, and for men at seven o'clock, were quite remarkable for the numbers that crowded into the circus. Much blessing was experienced at all these meetings.

Every afternoon during the week St. Andrew's Hall was quite filled, and Mr. McNeill delivered powerful evangelistic addresses. If any one might be selected for special comment mention might be made of his sermon on the "Passover." Not only was the address full of most beautiful passages, but the old Gospel truths were peculiarly emphasized from beginning to end.

The circus meetings not only filled the large auditorium, but on several of the evenings the doors had to be closed before eight o'clock. On Friday night (the last of the Mission) the doors had to be opened two hours before the advertised hour, and in a short time the great building was crowded in every corner, until there was not an inch of standing room. The preacher took his text from Phil. ii. 12. As he drew to a close he made use of two railway illustrations, and these so thrilled the audience that his last phrase, "hook on," became the word that the workers made use of in dealing with inquirers.

We are all sorry that the Mission has come to an end. It has been very fruitful. Over four hundred names of those that were spoken to in the circus have been sent in, and it is proposed to have a meeting for these converts this week. There are several things that we desire to praise the Lord specially for—the great crowds that came to hear the Gospel—about six thousand daily; the clear statement of old Gospel truth in every address, the large number of anxious souls who have been dealt with; and lastly, the health and strength granted to Mr. McNeill, and to Mr. Burke, who sang the Gospel so sweetly and effectively. Mr. McNeill is resting this week and begins on Sunday, May 8, a fortnight's mission in Dundee. We earnestly invite prayer for our brethren.

W. M. O.

IRISH CHURCH MISSIONS.—Canon Leet, speaking last week at the Dublin Anniversary of this Society, said the Mission had a strong claim upon sympathy and support, because it was doing a work for which the Church of Ireland was responsible. This church had its responsibilities to fill with respect to its flock, but it had also very solemn responsibilities towards the Roman Catholics of that country. The church in its oldest days was a Missionary Church, carrying the burning lamp of truth into surrounding darkness. Now, in the Irish Church Missions, they had the right hand offered for carrying that lamp of truth into the homes and hearts of their Roman Catholic fellow-countrymen. The Society recognised the great principle that it was obligatory to spread the truth amongst the Roman Catholic population, and it was on that principle that its agents went forth.

AMERICAN NOTES.

From our Special Correspondent.

Some preachers of the Baptist body on this side think it flattering to themselves and their ecclesiastical views to publish questionable stories concerning the sainted Spurgeon. One announces in print that Mr. Spurgeon told him that had he come to America he would practise "close communion." This report is made in order to show the solidity of their position, and that Mr. Spurgeon practised "open communion" only because it was the sentiment in England. Such slander must be displeasing to God, and hurtful to the myriad friends of the blessed dead.

In a recent tour through North Carolina, we learned some facts concerning the work of the Southern Home Missionary Society. This aggressive society has been evangelising needy districts for more than fifty years. During that time it has organised 2500 congregations, baptized 125,000 converts, established five thousand new Sunday-schools, and erected 2009 church buildings—all this beside much incidental work. The Indians, negroes, and destitute whites have been included in this splendid march of conquest. Other denominations have not been idle in home evangelism throughout the Southern States.

The new law against polygamy has made Mormonism more decent. But there is no happy obedience of the law by the community. Polygamy is still practised but not openly. Financially this sect has become wealthy; they are building an enormous temple, and maintain their peculiar religion as aforetime, save in the doctrine of wife-plurality, which, however, they hold in reserve. The rapid traveller, looking at things outwardly, would consider Utah an earthly paradise, but the "prophets" and "saints" obey the law because they fear the penalties of disobedience. Our missionaries are not idle in Salt Lake City and the surrounding country, but it is almost impossible to get the Mormons in large numbers to hear the Gospel of Christ.

In many districts of the Southland the negroes are becoming despondent. Bad crops, the low price of cotton, stinted wages, and lack of work are producing a change in the negroes' disposition. Once in a meeting, however, they forget their sorrow while they sing and shout their quaint anthems. At all of my services recently held amongst them they have crowded the buildings, and they make the rafters ring in singing:—

'Tis de ole time 'ligion,
'Tis de ole time 'ligion,
'Tis de ole time 'ligion,
'Tis good enough for me.

'Twas good for de prophet Dan'l,
'Tis good enough for me;
'Twas good for Pol and Silas,
'Tis good enough for me;
It makes me love eberybody,
'Tis good enough for me;
'Twill take me home to he'ben,
'Tis good enough for me, &c.

The outlook at present is dark for this people. In neither North nor South can the educated coloured young men or women find positions for which they are qualified, in banks, commercial houses or professions. The Southern Christian white people are very kind to their negro neighbours, but they are powerless to elevate them while there exists many adverse influences.

"MY SAVIOUR."

Luke i. 47.

On Jesus all my sins were laid,	Isaiah liii. 6.
The Lamb on Calvary slain.	Rev. xiii. 8.
With Jesus now my life is hid,	Col. iii. 3.
Who lives enthroned again.	Rev. iv. 2, 3.
In Jesus all my hopes are placed	Col. i. 27.
The sinner's perfect plea.	Col. ii. 10.
For Jesus I am waiting now,	1 Thess. i. 10.
He soon will come for me.	Heb. x. 37.
Through Jesus Christ I enter in,	Eph. ii. 18.
Before the Mercy Seat;	Heb. iv. 16.
By Jesus offer up to God,	Heb. xiii. 15.
A sacrifice most sweet.	1 Peter ii. 5.
To Jesus all I gladly yield,	Rom. xii. 1.
My choice his "Slave" to be.	Acts xxvii. 23.
For Love so vast and undeserved	Eph. iii. 19.
Hath conquered *even me.*	1 John iv. 19.

E. M. S.

[Copies of H. Burnside, Blackheath, 9d. per dozen.]

CHATSWORTH-ROAD CHURCH, WEST NORWOOD.

PASTOR FULLER GOOCH'S FAREWELL.

A few weeks ago we gave some particulars, from the pen of a correspondent, of the circumstances relating to the resignation by Rev. W. F. Gooch of the pastorate of this church and congregation. Mr. Gooch's final service in the church was held last Sabbath evening, when a large company was present. The discourse, which lasted an hour, was founded on 1 Cor. iv. 1-5, Paul's ideal of the Christian ministry. In the first half of his sermon Mr. Gooch considered the text in the light of the truths asserted—(1) The Christian ministry is a stewardship of revealed truth; (2) the mark of that stewardship is fidelity to the truth and to the Master to whom the minister is alone responsible; (3) the Christian minister is not to be swayed by human judgments of him; (4) he is to be judged when the Lord comes; (5) then all hidden things will be brought to light; and (6) the faithful minister will receive praise of God. Each of these points was earnestly and powerfully expanded by the preacher.

Coming to his application of the text to the special circumstances of the occasion, Pastor Gooch made a full and interesting statement bearing on his past and present relations with the Chatsworth-road Church. The principles laid down in the text, he said, as to the nature of the Christian ministry, had been strongly borne in upon him for years past, and growingly so in recent years. He had only consented to remain within denominational bonds by the thought that God was using him in some degree in that place. Now the opportunity had come which would enable him to be clear of these restrictions and to step into freedom. He solemnly averred, however, that he had never during all his pastorate sought to alter the constitution or working of the church as a Baptist church. He gave an emphatic and almost indignant denial to the statement, recently made anonymously in a Baptist organ, that the affairs of the church had of late been managed by himself and some fifty or sixty Plymouth Brethren who were not members of the church. With nearly five hundred members in the church, such a charge, if true, would recoil more on them than on himself; but there was no truth in it. He was leaving, then, because he desired perfect freedom to express his convictions on Church government and other matters. These convictions had grown of late, especially in view of the trend of the Church systems and the increasing rapidity of the down-grade movement in the denominations. He was not in any sense a denominationalist by conviction, and he had only been one in action because of exceptional circumstances that seemed to show the Lord meant him to remain for a season as he was. The signs of the time were now such that he felt he must come out, and he felt sure that ere long many others would have to do the same.

As to leaving Norwood, Mr. Gooch declared that when he first announced his resignation, he had no thought of remaining in the district; quite other plans were in his mind But when the suggestion to commence a fresh work on free lines was made to him in a repeated and a practical form; when he knew that whether he remained or not some such effort would be made; and in view of the great increase of the population, and of the fact that the new work would be on lines entirely different from those of a strict Baptist charge, he was led to see the hand of God in it, and he felt that he dare not refuse to stay. No one who wished conscientiously to remain on purely Baptist lines would follow him, and any who were of the same mind as himself could not consistently remain at Chatsworth-road. Therefore, he felt that there could be no clashing, or anything like rivalry between the two congregations, and that he was doing no injustice to the church he had served in the past by the new effort he was about to make. He invoked on the friends at Chatsworth-road God's richest blessing, and said he would be most happy at any time and in any way to help them and further their interests, so long as they were faithful to Christ's Gospel.

A statement has been drawn up and circulated by Pastor Gooch setting forth the principles on which the new effort (which is to be called the "West Norwood Free Christian Church") will be carried on. Paragraph 2 is as follows:—

We desire to avow our entire rejection of all human names or authorities as denominating our stand. We know no head but Christ, no Church but that which bears his Name, no guide but the Spirit He has given, no statutes or laws but those found in his precepts, and no bond of union but his love, uniting us in obedience to his will and in adherence to his Word.

Baptism (the Apostolic practice of the immersion of believers) and the Lord's Supper are held to be ordinances instituted by the Lord for the observance of his people; baptism, however, is not to be considered a ground of communion, but "an individual act upon which each believer must be full persuaded in his own mind." "The doctrines of grace," as generally understood by the old school of Evangelicals, are reaffirmed and incorporated in the basis of communion.

The services at the Public Hall, West Norwood (which will seat about 750 people), commence next Lord's Day.

CHILDREN AND THE PUBLIC-HOUSE.

The Pall Mall Budget of last week reproduced a series of illustrations by Mr. G. R. Allison, hon. sec. of the League for the Prohibition of the Sale of Intoxicating Liquors to Children. "The photographs portray," says the League, "but faintly a custom (the sale and delivery of strong drink to children) which is dangerous to the children themselves and to the welfare of the community at large. To fill up the annual death-gap in our drunkard and criminal army there must be a powerful influence at work—none so great as the familiarising of the young with the public-house and its surroundings. To prove that these influences *are* dangerous to children we need but refer to the almost unanimous verdict of our judges and magistrates, whose position enables them to speak with undeniable authority, that the excessive use of intoxicating drink is accountable for at least 75 per cent. of the crime, misery, and degradation which is laid bare before them in their official capacity.

"On Saturday, April 2, 1892, in the Crown Court, Liverpool Assizes, the Lord Chief Justice of England (Lord Coleridge) said he was putting a moderate estimate upon it when he said that nineteen-twentieths of the crimes he had to try were produced by, or in some way mixed up with, the public-house and drink.

"It is no uncommon sight to see children of four or five years of age being regularly sent for intoxicating liquors; and, to show how prevalent this is, many public-houses have steps provided for the little ones to climb up before they are able to place the bottles and jugs upon the counter for the barman to fill. Many of these children, through sipping the drink on their way home, have acquired a taste for it at a very early age, and no valid reason can be given for a continuance of the custom, or against the enactment of a law which prohibits the sale or delivery of strong drink to children. If interfering with the right of the subject is an argument against such a measure, then we ask, which individual's right is meant—the parent's or the child's? Parents have no moral right, and should have no legal right, to compel a child, because it is theirs, to do a thing which is dangerous to its own welfare and to the welfare of the nation."

The League, of which Mr. E. R. Russell, M.P., is the chairman, earnestly asks for support in favour of the Bill to come on the 11th inst before the House of Commons, the principal clause of which reads—

"Every holder of a licence who sells or delivers, or allows any person to sell or deliver, any description of intoxicating liquor to any person apparently under the age of sixteen years, shall be liable to a penalty not exceeding twenty shillings for the first offence, and not exceeding forty shillings for the second and any subsequent offence."

THE HIBERNIAN BIBLE SOCIETY.—The annual meeting was held on Friday last in the Christian Union Buildings, the Bishop of Tuam presiding. The report, read by Rev. A. L. Elliott, stated that the income has not been so large as in the preceding year; nevertheless the Society has been able to contribute the sum of £500 to the British and Foreign Bible Society. The receipts amounted to £3635 1s. 9d., and the expenditure to £3833 1s. 4d. The issues of Holy Scriptures numbered 37,283; of these, 2222 were placed in the day-schools, 6862 were granted to different societies, institutions, parishes, and districts for various purposes, while 10,685 were distributed by colporteurs, making the total grants for the year 23,061 copies. The meeting was also addressed by Rev. T. Aston-Binns, Dr. R. N. Cust, and Revs. W. E. Burrows and D. Osbourne.

Cambridge Notes.

A meeting of the Gleaners' Union for the town was held on Wednesday evening in the Martyn Memorial Hall.

The Cambridge Inter-Collegiate Christian Union have decided to continue their Sunday evening evangelistic services in the Alexandra Hall during the summer term. It was formerly the custom to discontinue these services this term and to hold instead an open-air service in the "Backs" in the afternoon, but the experiment of holding the Alexandra Hall meetings this term also is to be tried, giving up the open-air service.

The Barnwell open-air services held on Sunday evenings by bands of men from the different colleges are this term being more amalgamated. It was felt that we had too little co-operation, and so the work was not being as effectual as it might be made. Accordingly, only two services are now to be held for the adults, Queen's and St. John's Colleges combining to draw off the children from these two open-air services, and holding a special service for the children elsewhere at the same time.

The meetings at the Barnwell Theatre are being well looked after this time by University men, and we are looking for a rich blessing on the work there.

On Tuesday evening, Rev. J. Knox addressed the students at Ridley and others on the work in his parish of Aston, Birmingham. Mr. Moule took the chair, and opened with prayer and a few prefatory words. Mr. Knox informed the meeting that his parish contained some thirty-eight thousand souls—nearly the largest in England, except Swansea or Portsea. The parish had been wonderfully revived under Canon Elliott, who found the church in terrible disrepair, and a congregation of never more than one hundred people. The church had been well restored, and various parish organisations started; but that though Canon Elliott had done a noble and marvellous work, there was still much remaining to be done.

A most important work is being carried on principally by University men among the boys of Bedford. In that town, containing about fifteen hundred boys, a meeting is held every Sunday afternoon at the Y.M.C.A rooms (though a larger room is much needed) for the boys attending the grammar school and modern school. Usually every Sunday during term University men go down from Saturday to Monday to speak at this meeting. From 160 to two hundred boys are gathered together every Sunday to hear the story of the Saviour's love. Much blessing has been given, and the work is fast growing. The Scripture Union, a Missionary Union are worked in connection with it, besides which the elder boys hold a Bible-class among themselves every Sunday morning at 9.30 a.m.

THE IRISH SOCIETY.

The seventy-fourth annual meeting of the friends and supporters of this society was held in Dublin on Wednesday, April 27. There was a highly representative attendance of clergy and laity. The Lord Bishop of Tuam presided.

The principles and points emphasized by the several speakers were—(1) the necessity for the Society's work, both in Ireland and among the Irish population in Lancashire; (2) the simple, straightforward object of the Society, namely, to give some knowledge of the Holy Scriptures to people who, without the Society, are never likely to receive it; (3) the quiet, unobtrusive character of the work; (4) the special obligation at the present time of maintaining the work in, if possible, increased efficiency.

It appears that the Society, owing to a substantial increase of its income last year, is now wholly free from debt; but, having commenced the new financial year with only a small working balance, help is needed to enable it to pursue its labours.

A Missionary is hoping to return shortly to the Krishnagur Mission (Bengal) in connection with the Church of England Zenana Society, and would be glad to take back with her a good Remington or Yost typewriter; also a (flat) "Victoria" or "Bernardki's Lamb" knitting machine, as a means of employment for the women converts. A gift to the Krishnagur Church of England Zenana Mission of either of these machines from any kind friend would be very acceptable. C. M. Collisson, care of Miss Turner, Manor House, Leigh-road, Highbury, N.

For the Young.

JIMIE'S CHUM.

By B. M'Call Barbour.

Charlie was his proper name, but the boys called him "Chick." In one sense he was well nicknamed, for, though he was anything but a "chick" in appearance, he most certainly had a "chicken-heart." However, chicken hearts grow strong and robust under certain treatment, and so it was destined that Charlie's should develop under the care of his chum Jimie.

It was a strange day for Chick that first one as a telegraph messenger in Her Majesty's service. He was far from being lonely as regards outward circumstances, for he was thronged on every side by crowds of boys of his own age and of all styles and temperaments; and yet, within that little heart of his, he did feel very much alone. Some incorrigible spirits played on him the usual tricks which fall to the lot of the "new boy," but Chick took these in good part, although at times he was tried severely by them. He spoke to many of the lads, or rather many of the lads, in that freedom which is the birthright of the "boy," broke the ice of acquaintance and brotherhood in speech to him, and he answered. He went his messages, and with all the eagerness of a novice did his duty as best he could. When the day's work was done, he was heartily glad to trudge home, his legs aching severely with the unusual walking of the day. At home, there were many questions to be asked and answered by him, and Chick had to live over again his day's experiences. The memory of most of the lads he had met came up before his mind, but none of them seemed to him so vivid as that of Jimie. Somehow his presence seemed to hang about him. It was not because of what he said to him, for Chick could scarcely remember what he did say, but something in Jimie's face and gait had fixed itself upon his mind.

Chick's last thought that night was not of the honourable position he filled in "Her Majesty's service," but of Jimie. Do we wonder at it? Is it not often so in life, an inexplainable something makes us cling to certain folks even at first sight?

Days passed into weeks, and weeks to months, and, as they passed, Chick seemed gradually to lose that boyish innocence which lives in most lads till they get mixed up in crowds, and its place is usurped by harmless trickery or outright roguishness.

It was roguishness which grew apace in Chick. He had made few chums, but those he had worked himself in amongst were not of the most exemplary type for either honesty of heart or purity of habits. Jimie was not one of the number. Although Chick saw him daily, they as yet were not chums. But things were destined to take a change, and they did in this way.

It was a dull day in the office. Business was slack. Few messages meant lots of messengers inside, and, of course, there was a prevalence of that proverbial mischief that Satan finds for idle hands to do. Chick was in one of his merriest moods. He had been coaxed by his chums to smuggle the gum-bottle from the delivery counter, and was busy with some of the clique in besmearing the end of a form for the reception of the next messenger who took his seat on it. Here he comes; with a leap he swung himself down the last flight of steps and into the room. It was Jimie. All unconscious of the gluey reception which awaited him, he seated himself on the vacant space to await his turn of message, and to wile away the time began to read a paper. Gradually the moisture penetrated his trousers. He tore himself away as best he could, and began to inspect the form. A suppressed laugh came from Chick and his chums, who had been eyeing Jimie curiously since he came in. Jimie suspected the trick. The joke was out. The clique crowded round Jimie to help to discover the mess.

"Some of you dirty chits have been glueing his form," he said, looking at Chick and his chums.

"B'gum, so they have," said Chick, who had a weakness for puns of a specially bad kind.

"Then you're a dirty lot to spoil a fellow's trousers in that way," renewed Jimie.

"So they are; I would make them suffer for that, Jim, if I was you," replied Chick.

"Ay, perhaps you would, Master Chickey; and perhaps it was just you yourself that did it, you sly customer," said Jimie, suspecting a little Chick's talkativeness as a shield for guilt.

"Now, then, cave in," said "Goggles," one of the clique who stood by; "throw up the sponge, Chick; it's all out."

"I thought it was you, Chick; you had better just watch yourself."

No sooner had Jimie's warning passed his lips than the sudden appearance of the inspector made a silence in the camp. As he entered, Jimie's back was to him, and he had a full view of the great gum splatch on his trousers and tunic.

"What is that on your tunic, '255?'" said the inspector, addressing Jimie.

"I think it's gum, sir," he replied.

"How did it come there?"

"Off that seat, sir."

"Who put it on the seat?"

"I don't know, sir," replied Jimie, quite truthfully; for he was not yet sure of the culprit.

"Do any of you, lads, know who put this gum here?" asked the inspector, addressing the lads around.

No answer was vouchsafed, so the question was repeated in a more determined tone; and he added, "I shall find this out, so the lad who did it had better own to it at once."

With a face flushed with guilt, Chick stuttered forth, "I did it, sir."

"Come with me," said the inspector, as he led the way to his room. Chick followed as if on his way to execution. Yes, he was chicken-hearted, and it was on such occasions it revealed itself.

After much examination, the culprit returned to his chums. Questions met him from every side: "What's he going to do to you, Chick?" "What did he say?" and a host of others. But Chick kept silence. His surface boldness had disappeared. He felt dull and miserable for the rest of the day, and was glad when "relief" came. The fact was—somewhere in his being Chick still possessed a germ of good. It had been touched, and he felt sad at heart.

By chance—no, not by chance, but by that 'divinity that shapes our ends"—Jimie's "relief" fell at the same hour. As they passed out of the office together, Jimie, who was still feeling the unpleasant effects of his "sticking plaster," slipped his arm into Chick's, and said, "Here, I say, I didn't get you into trouble, did I, Chick? What did Mr. S—— say to you?" There was no silence now on Chick's part. His heart was too full. "I've been suspended for two weeks," he answered, and as he spoke the tears welled up in his eyes, and he continued in a broken voice—"And—and—I don't know how to tell—to tell my mother; she's been lying ill these last three days."

Jimie seemed to grasp the position at once. "Did he say that, Chick; that you should be suspended for two weeks? Hold on a minute; I'm going in to speak to Sanderson; wait for me, Chick." No sooner had Jimie said this than he was gone.

He found the inspector at his desk. Mr. Sanderson knew well the character of Jimie, and when he saw him he greeted him with, "Well, '255,' what now?"

"May I speak to you, sir, for a minute?" queried Jimie.

"Certainly; what have you to say?" was the response.

"It was about Chick—I mean '249.' Sir, I wanted to ask you if you wouldn't suspend him this chance, for he's sorry for what he's done, and won't do anything like it again. He's quite broke down, sir, for his mother's been lying ill these last three days, and he can't go home and tell her he has been suspended. I don't mind the gum on my trousers, sir; I'll get it washed to-night, and then it'll be all right to-morrow, and if—if there's anything I can do to help you to forgive Chick—'249,' I mean, sir—I'll do it."

Does it sound like arrogance, this speech? The honest, kindly heart of Jimie didn't think of it as such. He was too eager to gain Chick's release.

Mr. S—— had listened attentively to the pleading, and now lifted his head. As he looked into the honest depths of Jimie's eyes, he was made to feel compassion.

"Has '249' gone off duty yet?" he asked.

"Yes, sir; he's just off now. He's waiting outside for me," was the quick reply.

The inspector considered a moment, then said, "Well, the other lads needn't know about this, so I shall not call him back; but you can tell him to come on duty to-morrow as usual. Tell him also to come and see me the first thing before he begins duty."

Heart of lawyer was never more joyful over the success of his maiden case than was the heart of Jimie at the hopefulness of his pleading for Chick.

"Come on, Chick," he said, as he sprang through the office door. "Let's away from the office; I'll tell you as we go along."

Jimie recounted his interview with Mr. S—— but took care to add a something of a moral to it all.

"Now, you'll tell the truth, Chick, when he asks you to-morrow about it; and look here, Chickey, if I were you, I wouldn't clique with that lot again. They'll only get you into trouble, and it'll be worse for you next time if anything happens."

Chick had been somewhat sobered by the sage remarks, for he wasn't yet quite dead to all sense of good feeling. Somehow unconsciously, when the lads parted, it wasn't with the usual slap on the back, or battering with their overcoats, but with a warm grip of the hand, and a look into each other's eyes. Chick felt that night he *had* got a chum—a right good one this time. The world went on its way with not one bit of difference towards him; but how different *he* felt towards the world.

All that night he couldn't help thinking about Jimie. How he wished he could live beside him. A thousand thoughts, unlike Chick, now gathered in his mind, and connected themselves with Jimie. It was Jimie this, and Jimie that and Jimie everything. When bedtime came, although Chick had long ago given up his prayers, to-night he felt a longing to say something in that way. He did not kneel, but, boy-like, when in bed, he drew the clothes up over his head, and in secret asked God to make Jimie and him better chums. God heard that prayer, for it was sincere. It is being answered to-day. The Father who seeth in secret hath rewarded him openly.

When Chick got to office next morning he didn't forget his instructions to go at once to his superior's room.

What went on there we need not recount. It is enough to say Chick came out of it with a deeper sense of duty, a firmer resolve to do it, and with a greater love than ever for Jimie, his chum.

As the days went on the friendship of the lads increased. Only a few weeks after these events which we have related, Chick's birthday came about. Jimie, with that love which ever seeks "to bless that which it loves," felt he must make Chick a present on this occasion. What better could he give him than a little text-book? Not many weeks ago Chick would have laughed at the reception of such a thing, but not now. By the guidance of that Spirit which had brought the lads together, it came about that the text set down in the booklet for the date of Chick's birthday ran thus—"Born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." Jimie fully realised the significance of the power of such a text, and he could not help, before he passed it on to Chick, underlining the first two words—"born again." With a simple prayer in his heart that God might make these words come true for Chick, he let his gift pass from him.

It was a thoughtful night that for Chick after the reception of his little gift, and the following days revealed its influence. Yes; Chick *was* "born again."

Do you say it was strange? Well, such things are strange to those who never pray. But it was not strange to Jimie; it was what he looked for. Nor is it strange to such as know—

> More things are wrought by prayer
> Than this world dreams of.

It was but little Jimie did, as the world counts doing; but who can estimate how much it was as reckoned up by God?—*Gospel Temperance Appeal.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Moseley*, to May 9; Mr. Josiah Spiers, *Tynemouth*, May 6 to 20; Mr. Geo. Goodman, Hammond-square, *Hoxton*, May 15 to 20; Mr. Reginald Callender, Edgley, *Stockport*, May 14 to 22; Mr. J. S. Tyler, *Birmingham*, during May, for Scripture Union Meetings; Mr. A. G. Dodderidge, at the Village Hall, *Weybridge*, May 7, 8.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 8, Judges ii. 1-13; Mon., May 9, ii. 14-23; Tues., May 10, iv. 1-13; Wed., May 11, iv. 14-24; Thurs., May 12, v. 1-16; Fri., May 13; 17-31; Sat., May 14, vi. 1-10.

GERMAN MISSIONS.—It is stated in the *Missionary Intelligencer*, that the seventeen principal German foreign missionary societies have 408 principal stations, with 246,903 converts, 643 European agents, 111 organised natives, 3584 native helpers, 1127 schools, 1607 teachers, and 52,822 scholars. Their combined income is about £175,000.

Mr. Moody at Calvary.

The world-renowned evangelist, with his wife and son Paul, have been making a short visit to Jerusalem and the neighbouring places with their friends, Mr. and Mrs. Peter Mackinnon, of Campbeltown. On Easter Sunday Mr. Moody was invited to preach on Calvary, the new site which has been generally accepted by the Bible students of the present day as more exactly meeting the Gospel description than any other. The weather was beautifully clear, and before the hour of half-past four the neighbouring roadways were dotted with native and visiting Christians, who were anxious to hear the preacher.

Calvary is owned by the Moslems, and used by them as a cemetery. Its crest is smooth and almost grassy, being marked here and there by the marble stones which, in box-like form, cover the resting places of those who have died in the Moslem faith. There was ample room for the three or four hundred people who gathered to hear Mr. Moody, and when the hour of the meeting approached the closely-packed audience—for they drew near to Mr. Moody as if the only available space was about his feet—with their infinitely varied costumes so common in the East, and the sublime and sacred scenery, almost lighting up the landscape so glowing was it with light from the past, made a combination of such affecting power that it must have been one of very dull sensibilities who could not feel that would be a thrilling meeting for both preacher and congregation. And such it proved to be.

The meeting was under the direction of the Church Missionary Society, and the music was led with the help of a portable organ by Mr G. R. Lee. Surrounding Mr. Moody were some sixty young boys and girls in starched white caps, who are scholars in the London Jews' Society Mission School, and who not only looked very attractive in themselves, but gave a distinctive character to the congregation about them. There was an opening hymn. Then Mr. Moody said, "I've got a choir, and they're going to sing for me." Turning to the mission scholars he asked them to sing one of their familiar hymns. They sang very sweetly "The banner of the Cross." Prayer was then offered by Rev. E. Carr-Glyn, of Kensington, London.

Another hymn by the choir. Prayer by Rev. A. H. Kelk, of the London Jews' Society. Then Mr. Moody rose to a small platform where all could see and hear him, and in a voice choked with emotion began his sermon. It was a wonderful discourse; those who heard it will never forget it. It would be impossible to print in cold type the words which would tell of the tides of pathos and power that welled up from his heart in such a spot on such an occasion, but much of the substance in thought can be told, and it was about as follows:—

I have been preaching the Gospel for thirty years, and I have never preached when I felt the awe of God as I do on this spot. If Moses could hear the voice of God telling him to put the shoes from off his feet—for he stood on holy ground—I certainly hear it to day. I cannot tell the thoughts that have come rushing through my mind all day. You cannot imagine how we feel coming from three thousand miles away and standing on this hallowed spot. It is hard to find the voice to tell what we feel. I can see Abraham meeting Melchizedek on yonder hill. I can see Abraham offering up Isaac on Mount Moriah—like a very background of the Cross. I can see Abraham great in promises from God, yet having no son to fulfil them until that only son came into the home. I suppose no father ever loved a son more than Abraham loved that boy.

The day came when the voice of God spoke to Abraham, and said, "Take now thine only son Isaac, and offer him up for a burnt-offering." He will not tell Sarah; he keeps the secret locked up in his heart. I can see the tears in his eyes as he says, "I am only going to have my boy two days longer." No doubt he spent that night in prayer for strength. I can hear him crying out in agony, "How can I give you up, my boy, the son of my old age?" I can see them setting out on the journey. I can see them climbing that hill yonder. Isaac says, "Father, behold here is the fire and the wood, but where is the lamb for the sacrifice?" How prophetic was the answer, "My son, God will provide himself a sacrifice." And what a sacrifice He did provide when He offered up his only-begotten Son near this very spot for our sins!

I can see Abraham at the last family prayers he expects to have with Isaac say to him—"Sit down here, my son; let me talk with you.' He tells him of God's wonderful dealings with him. How He called him out of Padan-aram, and how He had given him such blessings and promises. "And now, my son, He calls me to give you up." I can think what it cost Abraham to say these words. I used to think more of Jesus than I did of the Father, as if Jesus were a loving mediator who stood between me and a stern judge. But now I know it must have cost God more to give up his son than it cost Jesus to die on the cross. As Abraham heard God calling out to him, "Abraham, spare thy son," so, no doubt, the disciples thought as they stood on Calvary when Jesus was being nailed to the cross, the heavens would sound with the cry of God. "This is my beloved Son, spare Him, spare Him."

It is hard to speak. You cannot understand my feelings; it is hard to keep back the tears. Yonder is the field where the angels came to the shepherds. "Good tidings of great joy," they sang; and their chorus might have been heard on this hill where we stand. Yonder is Mizpeh, where Samuel anointed Saul, King of Israel. Yonder is Olivet and Bethany, where Jesus, when weary with work, found one house always open to Him. I read the words, "Every man went to his own house. Jesus went to the Mount of Olives." He, the Son of God, who was with God before the morning stars sang together, He that had glory in heaven, became a wanderer on the earth, and had not where to lay his head. I think of that great sermon He had preached to the Jews in the temple yonder where He had tried to tear away their mask of hypocrisy, and show them how false their professions of faith in God were. His great heart was breaking. He had finished with the Jews. They had rejected Him. He went out with his disciples and sat on the mountain over there. His disciples wanted to talk about the temple stones. He with his vision full of Gethsemane and Golgotha, yet yearning for his people, said, "Not one stone shall be left upon another. Oh! Jerusalem, Jerusalem, how often would I have gathered thy children together, but ye would not. Behold *your* house is left unto you desolate." Hitherto He had said, "My Father's house," "My house," but now it is "your house." "I have left it, and it is desolate." He saw Titus with his armies besieging the city, and He saw the fearful ruin that would follow their rejecting Him.

I have tried to picture Him passing this way when a boy; for He must have come down the road yonder when coming from Nazareth to Jerusalem, and I pictured the shadow of the cross falling upon it as He said, "On that spot I am to offer up my life."

Mr. Moody then called the attention of his hearers to the four feasts which Jesus attended at Jerusalem. His theme at all of them was the Holy Spirit, and said if there is any doctrine that needs thundering around the world to-day it is the doctrine of the new birth, by which men became partakers of the nature of God. The preacher powerfully sketched the feasts referred to, where Jesus had proclaimed the gift of the Spirit and its necessity in order to enter the Kingdom of God. He made a thrilling appeal to the Christians present to seek God until He gave them the gift of the Spirit of power for service, so much needed in this city, and everywhere where work for Christ was to be done. He closed by showing that we did not worship a dead Jew nailed to a cross, who had finished his work, but a living Saviour who is at the right hand of God and is able now to do the same work that He had done when on the earth, and calling attention to the last messages of Jesus to his disciples which were notable for their fulness of authority.

All Hail...	... ...	Matt. xxviii. 9
All Power	... ...	,, xxviii. 18
All Nations	... ...	,, xxviii. 19
All Things	... ...	,, xxviii. 20

All the Church of Christ needs is the power of the Spirit for service, and Jesus the same yesterday, to-day, and for ever, was ready to give it.

Mr. Moody offered the closing prayer, and a collection was taken for the London Jews Mission Society. The sermon was very impressive, and all will look forward to the service of next Sunday on "Calvary," when Mr. Moody will speak again.

There were many notable faces at the meeting of persons well known; among them were: Mr and Mrs. Peter Mackinnon, Miss Love, Rev. E. Carr-Glyn and Lady Glyn, Mr. Golat (Manager of the Grand New Hotel, where Mr. Moody is staying), Rev. John Zeller, Mr. Frank Cook (grandson of Thomas Cook), Rev. Abram Baaz, Mrs. Dixon, wife of English Consul, Dr. Selah Merrill, American Consul, Miss Jennie Street of London Sunday School Union, Mr. Herbert Clark, Manager for Thomas Cook and Son, Rev. Mr. Joseph Jamal, Rev. Mr. Ben Oliel. Many Jews, Arabs, and others not Christian, were drawn by the unusual crowd on "Calvary," and remained throughout the service.

MRS. RICKETTS ON THE CONGO.

You kindly inserted a note from me early in February about my box for Mrs. Ricketts. With less than a week's notice, a box, full of useful things was, through the kindness of some twenty friends, sent off from Liverpool, and the gifts were acknowledged in your issue of February 25. I then announced my intention to send again in May. Will you let me now make it known that the second box will be packed at the end of the month, and any contributions will be very acceptable? Clothes, ready made, are not now so much wanted, *but material is* for making skirts, jackets, shirts &c. And, for Mrs. Ricketts's school, any amount of sewing-cotton, needles, scissors, and thimbles. I would also suggest work-bags, needle-cases, pincushions, button-bags, &c., as prizes for the children, and as encouragements to the women, who are learning to make their own clothes.

Mr. Jameson, Young Men's Christian Association, Liverpool, will receive gifts up to May 30. Miss Hawkes, of the House of Rest, Eastbourne, will receive parcels for me up to May 28, which I will forward to Liverpool.

Dr. Harry Guinness writes to me: "Yes, I did see your little black friend, Mrs. Ricketts, at Lukunga, and found her very well, also her husband. Had I time I would describe my visit to them, in their pleasant little wood and iron house, and the meetings we had there sometimes of an evening; and about how busy she is with her school, and he with his Evangelistic work and sugar growing.... They are at a station where undoubtedly there is much for them to do."—Yours sincerely, R. S. Hind Smith.

THE NIGER MISSION.—The C.M.S. Committee have issued a "very urgent appeal" for men for the Niger Mission, "a difficult but most interesting field of labour." 1. To carry forward the existing work, pastoral and evangelistic, in Lokoja and its immediate neighbourhood, and to prepare for the long-desired extension among the Mohammedan tribes of the Soudan and Upper Niger territories. 2. To occupy in full force the stations of Onitsha, Obotshi, and Asaba, in the Lower Niger, and to take immediate advantage of the wide openings for aggressive missionary work from these centres amongst the Ibo-speaking and other tribes. 3. To open a Training Institution at Brass, in the Delta, where natives of the Lower Niger Territory may be prepared for evangelistic and pastoral work. At the least four men are immediately required for the Soudan and Upper Niger Mission, and eight to reinforce the Delta and Lower Niger Mission. Towards their requirements two have already been assigned, and the Committee desire that they may be accompanied by several others. It is hoped that a party will sail in June.

REV. GEORGE S. BARRETT, B.A.,

Congregational Minister, Norwich.

A GOOD deal of interest has of late been called forth touching the subject of this sketch. A post of service has been offered him which demands in him who may fill it no common power and gifts. It was no mean honour to have been urged to take the position by those whose care it has been to find the man of capacity adequate to its requirements. It will be meeting a desire felt by many to set that forth which has helped to make him what he has become.

GEORGE SLATYER BARRETT was born in Jamaica, in 1839. His father, for fourteen years, was a missionary in the West Indies and in British Guiana. At the expiry of his school days he entered classes at University College, London, and studied under Professors De Morgan and Francis W. Newman. He was trained to good mental habits, which have served him through the succeeding years.

Admitted a student of the Lancashire Independent College, Manchester, in 1862, Mr. Barrett took place at once with the men in the second college year. It was easy for his intimates at college to forecast for him a bright future in the ministry of the Gospel and the service of the Churches. He passed through a four years' curriculum, taking a fellowship in the College, and winning high esteem from his fellow-students and distinguishing approbation from his tutors. In addition to daily studies for lectures in divinity, philosophy, exegesis, and Church history, he found time to read for the University, and took the Bachelor's Degree in Arts in the University of London. The writer of this sketch recalls scenes in the recreation ground on college afternoons in summer days. Mr. Barrett liked his cricket and the fives' court. Recollection is vivid of his invasion of rooms after dinner, where men less vigorous than himself were quietly settling down for the leisure hour with poet or novelist, or other mild recreation; and of his rousing them with the demand to bestir themselves and come out and make up "an eleven." In those hours of relaxation he could forego charms of study and library, and would go in for the breezy walk or exhilarating college sports.

The college career left no misgiving in the minds of tutors or fellow-students as to what kind of position in the ministry Mr. Barrett would take when his day should come. His after-history has not belied the general forecast. He laid good foundations at college; we have to see what, through twenty-five years, he has been building upon those ground-works. He has gone forward, not working intermittently, but keeping on and on—in season, out of season. He is one of the few men who have been able to hold fast to one pastorate through the years.

Princes-street Congregational Church, Norwich, is rich in evangelical traditions. The chapel was opened on its present site in 1820, and the late John Alexander was the first pastor. By some who knew him and his work he has been characterised as apostolic in spirit and zeal. His memory is embalmed and living. Mr. Barrett was called by the church in June, 1866, to succeed Mr. Alexander. His college course did not run out until the next December. By wise consent of the Princes-street Church, he was enabled to remain to the end of the full college term, and so took up the active pastorate in January, 1867.

It is natural to expect that a minister such as he has proved himself to be should form round himself a company of men attracted by capacity and worth. And such men have been about him in the inner circle within the Norwich Church. Mr. Barrett is not slow to own how much the growth of his sphere of ministry is owing to the colleagues who have rallied round him.



(From a photograph by Messrs. Elliott and Fry, 55, Baker-street, London, W.)

Early in his life at Norwich, Mr. Barrett was married to Miss Bower, of New Brighton. The home of husband, wife, and three daughters has played its veiled and sacred part in sustaining our friend's ministry at its high level. The advance the church has made during his pastorate will be seen in several particulars. The "Church Year Book" for 1891 contains over one hundred pages, and is a model of what such a manual should be. It is headed by a sermon of the pastor's. Then follows a timely and plain-spoken address from the deacons to members of the church. A lengthy list of societies and institutions presents opportunities of various kinds of Christian work. "The gifts and calling of God," in respect of every member of that extensive fellowship, have channels of service awaiting all. It forms an inspiring study—the fact that so many are voluntarily at work, and that the work in one church is so varied. Under God, such a condition of things is largely the creation of the minister, and is evidence of faithful use of grace and gifts

During Mr. Barrett's extended pastorate 1368 members have, on their confession of Christ, entered the fellowship of the Princes-street Church. The chapel has been enlarged at a cost of £4000. A splendid set of buildings—comprising Sunday-school, class-rooms, and lecture-hall—show the appreciation of his ministry by his attached people. These buildings have cost no less a sum than fifteen thousand pounds.

The church extended its activities, and Mr. Barrett initiated and fostered "Forward Movements" long before this expression became current. He has been happy in the confidence and co-operation of many who can work, and of the few who can give from affluent resources. At Trowse, a district outside the city, a chapel and schools have been built, at a cost of about £2000. Several village stations also are regularly supplied with preachers. Within the city, at Mariners'-lane, a mission work has gone on, and a building has been adapted for the purpose at a cost of £800. There are three Sunday-schools associated with the church, numbering 1800 scholars and 120 teachers. Prominent among other agencies in vigorous operation may be mentioned the men's night-school, men's Sunday-morning school, and the P.S.A. movement, now numbering at least 1100 in regular attendance.

In authorship Mr. Barrett has given us two books. His work on "The Temptation of Christ" is one of the volumes in the "Household Library of Exposition." He has also compiled a collection of "Family Prayers." As compiler of "The Congregational Church Hymnal," he has placed the churches under a large debt of obligation. The warm approval it has received will ensure for it an important place among hymnals for some time to come. This may also be said for "The Mission Hymnal" and "The Sunday School Hymnal," both of which he took great pains to compile.

It is known that Mr. Barrett has felt it his duty to decline to fill several conspicuous posts of service. He has been approached in more than one instance when pastorates of prominence were vacant. He has, however, not seen his way to sever himself from the Norwich Church, which he has done so much to mould, and which has done so much in moulding him. His latest important refusal has been that of the honour of the secretariat of the Congregational Union of England and Wales.

Mr. Barrett's preaching is evangelical in the best sense of the term. No man is more

alive to the highest influences of modern culture, but he utilises all in the service of the evangelical faith. His concern, not in respect of other pulpits only, but of his own, is lest there should be any obscuration of the great doctrines of grace. The theme of his ministry is the apostolic—"Jesus Christ, and Him crucified." Now in his life's prime, and enjoying firm health, Mr. Barrett may look forward to years of work, rich and fruitful even in greater degree than in the years that are behind. By dint of sacred toil he has won that which he possesses—the love of the church he serves, the esteem of the city he lives in, the appreciation and goodwill of his brethren in the ministry of the churches. He is loth to take praise to himself, but as we have looked around on the clustering fruits of his life-work, his desire has been—"God alone be praised!"

The Accuser in Rev. xii.

His be the Victor's name
Who fought our fight alone;
Triumphant saints no honour claim:
His conquest was his own.

He hell in hell laid low;
Made sin, He sin o'erthrew;
Bowed to the grave, destroyed it so;
And death, by dying, slew.

What tho' the accuser roar
Of ills that we have done;
We know them well and thousands more,
JEHOVAH findeth none.

THE following further extracts show that I am supported by weighty authority, even as regards the exposition of the vision of the Man-child and the Accuser:—

Alford writes:—

And there was war in heaven.—We now enter upon a mysterious series of events in the world, with regard to which merely fragmentary hints are given us in the Scriptures. In the Old Testament we find Satan in heaven. In Job i.-ii., he appears before God as the tempter of his saints; in Zech. iii. we have him accusing Joshua, the high priest, in God's presence. Again, our Lord, in Luke x. 18, exclaims, "I beheld Satan as lightning fall from heaven." (Cp. also John xii. 31.) So that this casting down of Satan from the office of accuser in heaven was evidently connected with the justifying work of redemption. His voice is heard before God no more; the day of acceptance in Christ Jesus has just dawned.

Who accuseth.—The present participle of the usual habit, though that his office was now at an end.

So, also, Canon Fausset:—

In Job i.-ii. Satan presents himself among the sons of God, before God in heaven, as accuser of his saints; again in Zech. iii. 1, 2. But at Christ's coming as our Redeemer he *fell from heaven*, especially when Christ suffered, rose, and ascended to heaven. Christ appearing before God as our advocate (Heb. ix. 24), Satan, the accusing adversary, could no longer appear against us, but was *cast out judicially* (Rom. viii. 33, 34).

Contrast with "*war in heaven*" the blessed result of Christ's triumph (Luke xix. 38)—"*peace in heaven.*"

From Christ's ascension he (Satan) has no standing ground against the believing elect (Luke x. 18). "I beheld (in the earnest of the [then] future fulfilment given in the demons' subjection to the disciples) Satan as lightning fall from heaven."

I do not mean to contend that there is no difficulty in the interpretation of Rev. xii., but it is certain that, rightly interpreted, it must be in harmony with all previous Scripture; and, in order to discover the true interpretation, we must proceed from the known to the unknown, and not allow that which we do not know to cast shadows of doubt on that which is ascertained as essential and foundation truth. Speculations on unfulfilled prophecy must not be allowed to discredit the completeness of Christ's work, or the absoluteness and completeness of the believer's justification.

The accusation of the saints under the Old Covenant was a great and terrible reality. It was God, the righteous Judge, who, through them, was virtually accused of unrighteousness. Compare Job i. 10, 11; ii. 5; also Rom. iii. 25, 26. But when Christ was set forth as a propitiation through faith in his blood, God's righteousness was made manifest in having forgiven sins done aforetime; and when Christ entered heaven by his own blood, there was war in heaven in order that, Satan being cast out, there might be peace in heaven for evermore. M.

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NOTES FROM MANITOBA.

I WOULD like to thank the friends who have sent, during the past year, so many packages of Christian literature to me for distribution. I would assure every donor that all the literature has been carefully distributed. One young minister, whose station is about twenty-two miles from this town, told me that the copies of THE CHRISTIAN and other papers which I sent him had done him much service in his work this winter.

I have before me a request for assistance from a member of the Women's Christian Temperance Union of Calgary, North-West Territory. She writes that the object of the members of that union is to try to rescue drunkards, if possible, by the influence of prayer and the distribution of literature. They have a number of W.C.T.U. boxes in the Mounted Police Barracks, C. P. Railway Station, &c., and as money for such a purpose is hard to raise, they would be very thankful for contributions of literature from any who wish to help this work in the North-West. Parcels addressed to Mrs. S. Parrish, Women's Christian Temperance Union, Calgary, North-West Territory, Canada, would arrive safely at their destination, and would be an encouragement to these women in their labour of love amidst the difficulties of such work in a new country.

The evangelists, Messrs. Hunter and Crossley, are at present engaged in a series of revival meetings in this town. The ministers of the Presbyterian, Methodist, Baptist, and Congregational churches assist at these meetings, which are crowded nightly, the presence of many young men being a marked feature of the attendance. What a happy thing it will be for those who come to make a home in our new country if on first setting foot in Brandon they decide to "seek first the kingdom of God and his righteousness"!

The Y.M.C.A. is doing a fine work here. The able secretary, Mr. George Fleming, has resided here but a few months, yet much has been done in that time to put the Y.M.C.A. in good working order. Pleasant rooms have been furnished with the help of the W.C.T.U., a good library and reading-room, supplied with an organ, offer their attractions to the many young men who are new-comers, or to those whose home is a crowded boarding-house. All now that is needed to complete the excellent design of those interested in the welfare of the young men who seek this country is money to build and equip an institution that may compete in some measure with some of the many gilded traps of Satan, which abound here as elsewhere, and which never lack for funds to equip them for their evil work. We have many loving, prayerful, hard-working members of Christ here. Will the readers of this paper join in prayer with them for the help of God in their work of laying the foundations of this new country in righteousness?—Yours faithfully, (Mrs.) ANNIE DAVIDSON.

Brandon, Manitoba, April 11.

The Young Abstainers' Union.

LAST week the twelfth annual meeting of this Union was held in the Portman Rooms. The chair was taken by Sir Arthur Blackwood, who was compelled to leave soon after his opening address, and was succeeded in the chair by Mr. A. C. P. Coote.

The secretary, Miss G. BANNERMAN, read the report, which showed increased effort on the part of the branches.

The PRESIDENT having dwelt pathetically upon the lack of funds, Dr. RIDGE spoke upon the medical aspects of the Total Abstinence question. Rev. W. R. MOWLL gave a short and exceedingly interesting address, which was much appreciated. Mr. Coote, Mr. Raper, Mr. E. Hooper, and a Member from the Beckenham Branch, brought the speaking to a close.

THE "REVIEW OF THE CHURCHES" REUNION CONFERENCE.

SIR,—Many of your readers are probably aware that an important series of meetings will be held this summer at Grindelwald with the object of promoting Christian re-union. These gatherings will be attended by prominent representatives of the Church of England, the Presbyterians, the Congregationalists, the Baptists, and the Methodists, and it is fervently hoped that the discussions may not be merely theoretic, but may lead up to some definite practical issue. The promoters of this Conference feel that existing divisions are a source of danger to our common Christianity, and contribute grievously to the spread of unbelief. They, therefore, are most anxious that there should not only be much profitable intercourse between men of different schools of thought at the approaching Conferences and social gatherings, but that under the guidance of the wisdom which is from above, such practical suggestions may be presented as may definitely contribute to the healing of our divisions and the removal of all unnecessary barriers that now lie in the way of "Godly Union and Concord."

Feeling that this end can only be attained by the guidance and controlling influences of the Holy Spirit, we ask leave through you to invite, and indeed to implore, the earnest prayers of all Christian people on this behalf. That these may be offered unitedly, perseveringly, and as with one heart and voice, we venture to suggest that this object should be specially interceded for at our private and public devotions on the first Sunday mornings in June, July, August, and September. Earnestly commending this suggestion to the consideration of all who have at heart the great objects for which our Divine Master pleaded so fervently just before His Passion, we beg to subscribe ourselves,

Your obedient servants,

(Church of England)—Nelson, J. J. S. Worcester, W. Hay M. H. Aitken, W. Barker, A. R. Buckland, F. W. Farrar, W. H. Fremantle, H. Armstrong Hall, Basil Wilberforce.

(Church of Ireland)—H. Kingsmill Moore, G. T. Stokes.

(Presbyterian)—Marcus Dods, J. M. Gibson.

(Congregational)—Alfred Cave, Robert F. Horton, Alexander Mackennal, J. Guinness Rogers.

(Baptist)—C. F. Aked, J. Clifford.

(Methodist)—W. H. Dallinger, W. J. Dawson, H. Price Hughes, T. Bowman Stephenson.

5, Endsleigh-gardens, London, N.W.

PRAYER FOR REVIVAL.

THE meeting which is held every Monday afternoon at two o'clock in the Y.M.C.A. Rooms, Aldersgate-street, E.C., to pray for a definite and widespread revival of the work of God, maintains its place, and deepens in interest from week to week.

The numbers have perhaps somewhat suffered through the claims of the great religious anniversaries. Yet the intensity of earnestness manifested last Monday was unmistakable. The special features seemed to be the need of the convicting Spirit to search the hearts alike of ministers and people, and of Christian watchfulness in preparation for the Divine Spirit's cleansing and endowment.

Ministers of all denominations, and the male members of their congregations, assembled in London at this season, are invited to note the place and hour of meeting, and to take part in this priceless privilege of waiting upon God for the outpouring of his Spirit from on high.

An opportunity is afforded from time to time for brief testimony as to what the Lord is accomplishing by his grace in various directions. Will all friends of Christ's Kingdom join in this movement, either personally or in spirit, until prayer is answered and the promised blessing in abundance is vouchsafed?

INDIANS AND PRAYER.—Bishop Ridley, of the North Pacific Mission, had a severe illness at the beginning of the year, and has been ordered home by the doctor. He gives, in a letter in the May *Intelligencer*, the following illustration of the love in which he is held by the Christians of Methakahtla, which touched him deeply:—"When the Indians were no longer allowed to see me, they met every afternoon in the church for special prayer on my behalf. Men and women prayed in succession, eight or nine at each meeting. They did not tell our missionary party of it, but accidentally the latter heard of it. I saw Mrs. Ridley slip out of the room every afternoon, and heard her leave the house. Curiosity led me to inquire the meaning of it. Then I learnt of their love for me. I knew it was there before, but not to this affecting extent. I suppose I was weak at the time, which accounts for the narrow escape I had from tears. It was some time before I recovered from the melting mood. No pastor at home could be better loved, I think!"

THE "MAY" MEETINGS.

YOUNG MEN IN THE CITY.

For close on half a century the Y.M.C.A. in London has been providing "a home away from home" for those of its young men as need such help. Their name is legion, and if only a certain proportion of them have taken advantage of the boon, that has not been the fault of the Association. Forty-eight years of constant service is a long and honourable record; and the sum total of the good that has been done, in London alone, by this institution can never be weighed or measured by human hands. There were many circumstances of interest about the anniversary gatherings of the old Aldersgate-street branch last Thursday. As the custom now is, the whole day was given up to the annual assemblies. At noon a special address was given by Dr. A. T. Pierson in the familiar lecture-hall, where the daily prayer-meeting has its habitation. The lordly Egyptian Hall of the Mansion House was well filled for the principal gathering in the late afternoon; and in the evening another meeting was held at Aldersgate-street, specially intended for the young men themselves.

DR. PIERSON'S ADDRESS

at the noon meeting was, like himself, fresh and all alive. He remarked on the significance of a half-century period in the history of the modern world, especially such a half-century of marvellous progress as the last one has been. He regarded the Y.M.C.A. as perhaps the most significant offspring of the fifty years. Then he paid a tribute of personal testimony to the value of the Association. He had been received into the New York branch at the early age of fourteen, and he owed much to the influence there brought to bear upon him. He also spoke feelingly of the good results he had seen through its agency in the lives of other young men thrown into the midst of the business whirl and the seductive amusements of a great city.

The main part of the Doctor's address was an interesting amplification of these three great purposes which, in his opinion, the Y.M.C.A. has served. (1) It has been a striking instance of charity *versus* bigotry, in bringing toge her those of differing ecclesiastical view. (2) It has been a channel of instruction to young men in the Word of God, and the power to use that Word for the good of others. (3) It has been a great vehicle for the evangelisation of the young men in our populous communities. Mr. George Williams was the chairman of the meeting, and his presence afforded a text for some cordial references by the speaker to the leading part he has played in the history of the Association.

THE MANSION HOUSE MEETING

was fairly well attended. The attractions of the gathering were more than up to the usual mark; if the presence of Mr. Sankey had been included in the ticket announcements, doubtless there would have been an overflowing house. The Lord Mayor was unable to grace the occasion with his presence, but the Lady Mayoress was there, drawn, we believe, by the renown of our singing friend from over the sea. Mr. George Williams duly filled the chair, and the place of Canon Fleming as a speaker (detained at home by illness) was taken, at the shortest notice, by Dr. Pierson. The singing of some lady members of the Norwood College for the Blind was a great source of interest, and deservedly so. Mr. Sankey was in fine form, and his massive voice rang through the lofty auditorium of the Egyptian Hall with telling effect. With the assistance of several friends, he sang a new setting of "Rock of Ages," and later on the well-known "Throw out the Life-line."

The secretarial report, briefly set forth by Mr. Robert Burn, was full of interesting facts, encouraging figures, and telling testimonies to the value of the Association. He was able to record a membership at Aldersgate-street of 1157, besides 788 associates and 350 young students, who are not more closely related to the institution. The usual agencies for meeting the social, mental, moral, and spiritual needs of young men had been in full and successful operation through the year. Mr. Burn incidentally commented on the great increase within recent years in the wealth of the City of London, as shown by Income Tax receipts; he represented that the work of the Association on behalf of young men gave it a far greater claim on the generosity of the City merchants than had been yet recognised. The balance-sheet submitted by Mr. Burn was so far gratifying as to show that the receipts for the year had exceeded the expenditure; though this was due, it must be said, to extra donations by the Chairman and others. An old deficit still stands on the books of the Association, and at the date of the meeting the exchequer was nearly £900 to the bad. There is plenty of scope, therefore, for the exercise of practical sympathy on the part of the friends of City young men.

In a short address the Chairman referred to some of the many advantages that accrue to business young men from connection with the Association; on this point, as a large employer of the class catered for, he could speak authoritatively. He rejoiced in the continued growth of the work during the past forty-eight years; from a very small beginning, it has now developed into 4416 Associations, with a membership of nearly 400,000 in all parts of the world.

In an excellent speech Rev. F. W. Macdonald managed to combine brightness and solidity. He described some recent Y.M.C.A. experiences at Salt Lake City, and with the members of a Chinese branch at Vancouver, showing how the institution is taking hold even on the newest and latest outposts of our restless civilisation. A very warm tribute was paid to the worth of the Y.M.C.A. as a guide and monitor to young men removed from the hallowed influences of home life. Speaking of his own early experience, when studying for the profession of the law (which he afterwards exchanged for the Gospel), Mr. Macdonald said he was greatly helped and strengthened by being a member of a Christian Church, and in the full tide of its work; by having good companions; and by the love of profitable and instructive books. He gave some excellent counsel on intellectual culture, expressing a fervent desire that goodness of moral character should achieve its proper results by being wedded to the highest intellectual development. The interesting fact was told by the speaker, that when a young man he committed a great part of the New Testament to memory as he walked day by day along Oxford-street. A course of study in English literature, though very good, could, of course, be no substitute for the acquisition of Christian principles and habits.

As the last speaker, Dr. Pierson was brief, pointed, and pithy. After a few pleasantries as to his cosmopolitan experiences, he enlarged on the intrinsic worth of the young man to the society of the present and the future. Satan understands this well, and is lavish in planting his well baited hooks to catch the City young man in hours of leisure. Taking up a point that had been emphasized by the chairman, he showed what a period of special peril is that of young manhood, and the need there is for special safeguards and helps. Dr. Pierson laid stress on the value of the Y.M.C.A. as an upholder of a high moral standard in personal and business ethics, and also as enabling the qualities lacking in one character to be complemented by others.

A few words of testimony were spoken by Rev. Thomas Richardson, of Stepney, and there were the customary votes of thanks to the Lord Mayor, the Chairman, speakers, and singers. Mr. Robert Paton, in moving one of the votes, pleaded strenuously for a building adequate to the work and needs of the Association in the City. Mr. Thomas Knight also made an earnest plea for better financial support.

INDIA'S WOMEN.

It is to this vast and peculiarly needy section of the people of our great Eastern dependency that the Zenana Bible and Medical Mission devotes its attention. A most excellent work it is doing, though its staff is comparatively small, and its resources far too restricted. Its operations and its needs were vividly brought to view at the annual meeting in Princes' Hall, Picadilly, on Wednesday evening last week. Mr. Cavalier's secretarial statement supplied the facts and figures necessary to convey an intelligent idea of the work. The speeches of Dr. Pentecost and Mr. Everard were capital commentaries on these facts; and the closing words of Lord Reay, the Chairman, must have charmed every one by the hearty tone and the evident interest they showed his lordship to possess in the Christianising of India.

Last year's Indian census (said Rev. A. R. Cavalier) puts the present population of India at 287,000,000; about a hundred years ago it was only 150,000,000. In ruling India we have taken steps for the preservation of life, but we have allowed the people to grow up in heathenism and superstition; so that there is more heathendom in the land to-day than at any previous stage of its history. Female education is still in the background. While there are more than thirty-eight million girls under fifteen years of age, only some 313,000 of these are under instruction in all India. Such facts show the great field that exists for the work of this society. It has but forty-seven English lady missionaries, with twenty-six assistants, and 203 native helpers. Mr. Cavalier gave some details of the hospital work—a very important branch. Last year a new hospital was opened at Lucknow, in memory of the late Lady Kinnaird, and a new medical mission was established at Patna. As to the general work of the Society, it was stated that there had been gratifying progress. A great stimulus had been given to the workers by the recent visit of the Hon. Misses Kinnaird. There is great need, however, of additional help in the school work, and for the extension of the organisation to destitute parts of India. Mr. Cavalier spoke of one district in the North West Provinces, having a population of four and three-quarter millions, and only two ladies at work. The unsectarian character of the work is evidenced by the fact that the Mission is in direct co-operation with eight different missionary societies.

As Finance Secretary, Mr. W. T. Paton had to report an income of £16,687 odd; but there was at the close of the year a deficit of £1560 on the general fund. Last year considerable sums were spent on buildings, and this may have diverted gifts from the work itself. Mr. Paton called for a generous inflow of help, so that the operations may be developed in some degree proportionate to the great need.

After a somewhat irrelevant speech from Rev. H. C. Squires, of the C.M.S., of Bombay,

Dr. Pentecost gave a powerful testimony as to what he had seen of the Society's operations during his recent sojourn in India. If we could only realise the results, he said, that are accruing among the women of India, it would inspire us to enthusiasm and lead us to quadruple the funds and multiply the workers tenfold. The hospital and medical work is creating a profound impression upon the educated men of India. They are constrained to admit that such practical illustrations of charity and kindness were quite unknown before Christianity came. The hospitals are being crowded to the door with those who are willing to be ministered to in soul as well as in body. The effects of such Christian teaching and treatment are seen all through the land. One can easily distinguish a Christian woman or a Christian home. Dr. Pentecost said he went to India having a good deal of enthusiasm about missions; but after seventeen months' experience there, he had come back a thousandfold more enthusiastic than before. He had a good deal that was very cheering to say about the school work, and its results on the young womanhood of India. By way of illustration, he told of a visit to one of the heathen temples, where so many native girls are dedicated to a life of shame. At this temple, by the influence of Christianity, the number of these young heathen priestesses have been reduced from three hundred to thirty. During this visit of Dr. Pentecost and his party they sang an English hymn, and a girl of about fourteen standing among the priestesses was observed to be showing great interest. A young lady in the party sang a verse of a Marathi hymn, in which this native girl joined. "My child, do you know that?" "Yes; and I can sing the rest of it." It transpired that she had been six months in one of the Zenana schools, and had been afterwards thrust into this vile place by her parents. The moment she heard the song that told of the love of Jesus, her heart was stirred again. All over India there are hundreds of thousands of girls who have passed through the Mission schools, and are being planted in native homes. They may not have professed the Christian faith, but the seeds of it have been sown in their young hearts. That could not have been done but for these Christian women, who have gathered the children into the schools and taught them the truths of the Gospel. Many of the Zenana workers are greatly overworked, and this fact ought to come as a trumpet-call to the many Christian young women in England and America who are languishing for want of some definite work to do. In closing his address, Dr. Pentecost suggested that if some of those who went to winter in the Riviera at great expense would pay a visit to India, as the

Misses Kinnaird had done, they would be so delighted with what they saw that seven out of every ten would probably stay there.

In a very warmhearted speech, Rev. George Everard, of Dover, recited some of his experiences and observations of Zenana work during a recent three months' visit to India. He told of the conversion of a fakir or wandering girl, who is now anxious to devote her life to going from place to place telling the people of the Gospel that has done so much for her. At a conference in Benares, at which he was present, some sixty or seventy Christian ladies came together to consider how they could better carry the Gospel into the dark places of India. Mr. Everard suggested, as a means of helping the workers there, that friends at home should take advantage of the cheap book postage to India, and send occasionally a copy of some good and stimulating book to the Christian women toiling there among their benighted Indian sisters.

Last of all came a speech from the Chairman, Lord Reay. He said the work of the Society was one that needed to be handled with great care. One cannot do much in India by working on the emotional feelings. In certain sections of Indian society, at all events, we have to deal with the subtlest intellects that the world ever saw. At the same time we do not forget that there is a power needed greater than that of any human intellect—the power of the Spirit of God, who enlightens the intellect as well as the spirit. In referring to the report, which he said he had perused with feelings of encouragement, Lord Reay spoke of the spread of female education among the Hindus. Now that the sons are being highly trained great difficulty is experienced in finding suitable wives for them. This pertains not only in the British territory, but in the purely native States, the chiefs of which are recognising this need. His lordship spoke in high terms of the medical mission work of the Society, and urged the wives of those in the civil and military service in India to do all they can in encouraging its work. He expressed in no unstinted terms his personal indebtedness to the work of Indian missionaries, and declared that if it were not for the help rendered by them the government of India by this country would be almost impossible.

THE BAPTIST MISSIONARY SOCIETY.

The public meeting was held in Exeter Hall on Thursday evening, Lord Reay, K.C.S.I., late Governor of Bombay, presiding.

Mr. A. H. Baynes said that the practice of reading the report, already printed and in the members' hands, had happily been abolished, so far as that society was concerned. He would, therefore, note briefly a few of the leading items. One hundred years ago William Carey wrote to Andrew Fuller:—

"How long will it be, I wonder, before the Christian Church shall adequately realise her high privilege and solemn responsibility to send the blessed Gospel of the grace of God to every creature?"

Nearly one hundred years have passed since the Apostle of Modern Missions penned these words. What has the Christian Church done during the century just closing for the great enterprise of Foreign Missions? A month before Carey wrote this to Mr. Fuller the Baptist Missionary Society had been formed at Kettering. In 1795, three years later, the London Missionary Society was born; five years later, in 1800, the Church Missionary Society; and in 1816 the Wesleyan Missionary Society was fully organised. On the other side of the Atlantic, in 1796, the New York Missionary Society was established; in 1799, the Connecticut and Massachusetts Missionary Societies, a few years later, in 1810, the Missions of the American Board were commenced, and in 1814 the Missions of the American Baptist Missionary Union. To-day there are nearly one hundred Missionary Societies in Great Britain, Europe, the United States, and Canada, reporting 7921 missionaries (male and female), 40,083 native workers, and 726,883 communicants. Moreover, the present point marks a new departure in Missions. Doors are open as never before, the cry for more labourers sound on every hand, the churches are awaking, forward movements are being made by nearly all the societies.

As to the work of the Society, much encouragement has been granted in India, China, Africa, the West Indies, and other fields, including Orissa and Italy, formerly worked by the General Baptist Society, now united to the Baptist Missionary Society.

Mr. W. R. Rickett presented a statement showing income £69,125, and expenditure £74,935, making, when the debt from the previous year is added, a deficiency of £15,873, which it is intended to liquidate out of the Special Centenary Thanksgiving Fund.

The Chairman rejoiced in the fusion of the two societies just referred to, inasmuch as division greatly hindered the progress of the Gospel among the heathen. Passing on, he urged strongly the importance of giving missionaries a special training, and not least in the systems they will have to meet in India and elsewhere. For unlearned men full of power and zeal there is a great demand for evangelisation among the masses and in the villages; but besides these the highest gifts and attainments are also needed. With special reference to India, with which he was familiar, Lord Reay dwelt on the immensity of the field, the variety of the people, the present ferment and awakening, and the remarkable way in which Christian thought and feeling are penetrating all classes in that great empire.

Rev. J. Lawson Forfeitt, F.R.G.S., followed, telling in quiet, earnest tones of life among the naked savages of the Congo region. His description of the horrors of the slave trade and the wickedness of the liquor traffic must have thrilled every heart; while his stories of the cruelties inflicted by the natives themselves on their fellows through the fetish system were heartrending. Among such some years ago a few noble men ventured bearing the Gospel tidings; many have fallen, but others have stepped forward. A chain of stations now extends twelve hundred miles from the coast to the upper reaches of the Congo, while the Balolo Mission and the Swedish Mission carries the chain still further; and though much of the work has been of a pioneer nature, God has given not a little blessing, the tokens of coming showers. If this seemed to any a vast undertaking he would say all that is needed is the replenishment of the stores of faith, hope, and love Here is a work grand and glorious enough to suit the most enthusiastic among us.

Rev. C. Sylvester Horne spoke as a young man to young men standing at the dawn of the second century of missions, and believing that the past century has but paved the way for grander efforts now to be undertaken.

Rev. Arthur Sowerby spoke of the work in Shan-si as one of promise rather than of performance. In other provinces God had given much fruit, but in Shan-si the work was as yet mainly that of seed-sowing. Yet he was full of hope. Because he had been in the darkness, because he had learned what heathen darkness meant, because he had seen something of the forces of darkness, he knew that victory was to come. These forces are terrible, but while they are potent they are not omnipotent, and God will yet win the day. The speaker, however, reserved his most burning tones and terms for the opium traffic and its results, telling how full oft he had returned from some opium victim's home in a perfect agony of shame and horror that Christian England should so curse pagan China. Still in the midst of all this entrance was being gained, and those who a few years ago refused to hear, now come and beg to be taught "the Jesus doctrine."

BAPTIST YOUNG MEN'S MISSIONARY ASSOCIATION.

Mr. H. M. Bompas, Q.C., who presided at the Young Men's Meeting, concluded a stirring address by urging that there were at present no fewer than seventy or eighty millions of people in Africa who had never heard Christ's name, and that another million died every month in China in a similarly sad position. If we are to get back to anything like the spirit of Christ, we must wake up to the feeling that our duty is to give ourselves entirely to Christ's service.

Rev. B. Baring-Gould, of the C.M.S., said he believed that ninety-nine out of every hundred Christian people in England had not the shadow of an idea of the horrors of heathendom. Many of the temples, for instance, in India were often used for immoral purposes. Out of six hundred native newspapers there, all were hostile to Christianity. The Free Thought depôt in Madras contained 124 separate works, of which thirty-four were written by Bradlaugh, nineteen by Mrs. Besant, sixteen by Ingersol, and others by Paine and Voltaire. In conclusion, he urged his hearers to do their utmost to impregnate society with a sense of the absolute duty devolving upon every Christian to promote the cause of foreign missions.

Rev. A. T. Pierson, D.D., in the course of an eloquent plea for personal service, said that they stood to-day with the Christian Church behind them, forty million strong in Evangelical Church members, and with the whole world open before them as a field for mission work. Those forty million Protestant Church members represented the ruling forces of the world, and the balance of power was, therefore, in their hands. What was the Church of God doing in the matter of foreign missionary effort? Let them realise that every second of time meant a soul passed into the unseen, for the most part without hope in Christ. He believed that if the Church of Jesus Christ were only to mass her forces and utilise her materials, every soul in this world would, within twenty-five years from the present time, have heard the Gospel.

BAPTIST ZENANA MISSION.

The ladies' annual breakfast was held on Wednesday morning in the Cannon-street Hotel, Mr. W. R. Rickett presiding. Miss Angus presented the report, showing twenty-two stations, fifty-four lady workers, 160 native Bible women, and sixty-four girls' schools. The village work is also going on remarkably well. After addresses by the Chairman, Dr. Underhill, and Mr. A. H. Baynes,

Miss Rose Greenfield, who spoke of the hospital at Ludhiana, where there are sixteen beds nearly always occupied, and where much real and valuable work is doing.

Three ladies were introduced—Miss Gleazer, Miss Pike, and Miss Bergin—on the eve of their departure from England for Zenana work in India. Mr. Baynes remarked that three missionaries were being sent, but they needed three hundred. Were there not present any who were touched with a deep feeling of sympathy for their Hindoo sisters, and who would consecrate themselves to the enterprise? At any rate, there were many people who could well afford to pay for a missionary's maintenance, and if they could not go themselves, why not have a proxy?

Rev. E. Medley, B.A., said the Zenana Mission moved along the lines of nature and common sense. Its desire was that India should be brought to the feet of Jesus, and one of the best ways of securing the object was to begin with the women—to work more particularly amongst them. Could any Gospel be adopted and make progress if it was not for the women as much as the men? Then more should be done for the women themselves; more lady missionaries should be found. There were some at home who had a sense of toil, and young hearts that were suffering that process of dissolution which was part of the Divine training for, it might be, glorious future service.

BAPTIST HOME MISSIONS.

At the annual meeting of this association for the support of work in country towns and villages, held last week in Portman-rooms, Rev. E. B. Woods, speaking on "Extension or Extinction," said that the coming struggle, both in town and country, was going to be between Evangelicalism on one side and sacerdotalism on the other. He held it to be the duty of every Evangelical teacher of religion in this land to utter a protest against the growing sacerdotalism rife in country and town. How was it to be done? Not by violence or indiscriminate abuse, but rather by proclaiming loudly and clearly the great truths of their religion. Another great difficulty they had in the village districts was the reckless multiplication of chapels. Then, again, he thought that the wiser course for their village churches to adopt was that their membership should be open, and not closed. They wanted to devise means whereby the different types of mind in country congregations would feel perfectly at home amongst them.

Rev. W. F. Clarkson spoke on the work of village churches in the economy of our church-life, showing that one of the greatest difficulties was the continual drain of young and vigorous life from country to town.

Rev. W. J. Mathams followed with an address on work in the cities, dealing with the difficulties of getting hold of the working-men, and suggesting that something should be done for those out of work.

WESLEYAN MISSIONARY SOCIETY.

Notwithstanding the rather unfavourable weather, there was a large and influential meeting at Exeter Hall on Monday, on the occasion of the annual meeting of the Wesleyan Missionary Society. Friends from far and near assembled, and the proceedings were characterised by much of the enthusiasm which is so pleasantly associated with Methodist gatherings. An abstract of the report was presented by Rev. F. W. Macdonald, secretary of the Society. The returns for the year showed increase under almost every head.

With regard to the troubles in China, nothing that has taken place has quenched the spirit or damped the zeal of the workers; their confidence in God and devotion to their mission remain unchanged. Not "perils among the heathen," but the lack of adequate support in their work, and the consciousness of being cramped and hindered through want of means, has been their greatest trial. In South Africa the territory of Mashonaland is to be added to the field in which the operations of the Society are proceeding under the care of the South African Conference. The claims of India become more and more urgent year by year. The preparatory stage of the Society's work in that land has passed, and the first-fruits have been gathered; the promise of a large harvest is unmistakable, and the time for a bold advance has come. The work in France, Germany, and Italy is in the midst of sceptical and superstitious populations, and though directed by Englishmen is essentially native in its ministry. More constant and pressing than the want of funds is the need of men separated unto the Gospel of God and meet for the Master's use. The year's expenditure was £4000 more than the income, and inasmuch as there was a large deficit at the beginning of the year, Mr. Macdonald urged the importance of enlarged support. He appealed for a ten per cent. increase in the gifts to the work. The suggestion was well received, and if practically adopted next year's report will be still more encouraging.

Mr. J. R. Hill, of York, who occupied the chair, delivered a speech pitched in the true missionary key. He said he looked forward to the time when merchants and others will settle around missionary stations in foreign lands, exhibiting the beauties of Christianity in their daily life, and being "living epistles, known and read of all men." After an appeal to young people to open their eyes to the opportunities before them, he asked the Methodists to live up to their theology and hymnology. I tremble, he said, as I sing some of our hymns of consecration. Let us try to turn our Holiness Conventions into action, and translate our talking and experience into service and gifts. I cannot conceive a church singing our hymns, and allowing the missionary cause to languish.

Rev. Dr. Stephenson, President of the Wesleyan Methodist Conference, in a vigorous address, declared that the subject of missions had of late been a burden on his mind. He rejoiced in the remarkable successes which are attending the work, and read figures showing the great increase in church membership in several countries. Gratitude for past and present blessing should inspire courage to fresh effort. God is challenging his people to go forward. The proposed ten per cent. increase would go far towards sending out twenty more European missionaries, and providing two hundred more native agents. He fervently called upon the Methodist people throughout the country to sink differences of opinion, and unite to send forward the work, which, in the immediate future, must be more and more evangelistic.

Rev. Dr. Jenkins spoke on India. It was his subject on the same platform thirty-six years ago when he addressed a meeting as a missionary on furlough. Knowing India when asleep under the dominion of the East India Company, and acquainted with her condition in more recent times, he drew some striking contrasts, and asked his hearers to look forward to yet greater spiritual victories. The pre-eminent power in India to-day is Christianity, which is sinking into the mind and heart of the country. He maintained that anything short of the conditions of progress is a measure of retirement from the field, and he called for renewed interest in and devotion to the great cause.

Other speakers were Mr. W. Oulton, of Liverpool; Rev. David Hill from China; and Rev. William Goudie, from India. The meeting adopted with much warmth a resolution declaring that "the progress of missions in India, the past successes and recent troubles in China, together with the opportunities afforded by the opening up of Africa, call for a prompt and vigorous advance in missionary enterprise, and for increased liberality and devotion on the part of the home churches."

TRINITARIAN BIBLE SOCIETY.

There was a goodly gathering of friends of the Trinitarian Bible Society in the Exeter Lower Hall on Tuesday evening last week, on the occasion of the annual general meeting, over which Mr. J. E. Mathieson presided with hearty sympathy.

Rev. Dr. Bullinger, Secretary of the Society, read extracts from a very interesting report, which set forth the high aims and principles of the Society, and also described its recent operations. Taking English and foreign scriptures together, there had been a total circulation of 382,362 Bibles, New Testaments, and portions. Grants were made to over sixty societies, institutions, and Christian workers in various parts of the world.

Amongst the most important items in the report was the announcement that the new Massoretic text of the Hebrew Bible is in so forward a state that the present year may see its publication. Scholars everywhere will welcome this long-desired edition of the Old Testament in the original tongue. Another great undertaking is the Hebrew-German Bible, to meet the demands of the millions of Jews who are unable to read with intelligence and profit in any other language or character. The Hebrew-German New Testament is coming out in parts; and further editions of Salkinson's Hebrew New Testament have brought the circulation of that remarkable version up to a total of 212,000 copies. These have been for the most part distributed by the agents and friends of the Mildmay Mission to the Jews. The report remarked upon the significant fact that, side by side with this New Testament work, which is rapidly taking out "the remnant according to the election of grace," there is a gathering of "scattered" Israel from among the nations of the earth, for the colonisation of desolate Palestine.

Bible work in Brittany has proceeded with encouraging results, and there have been invitations from all parts for such as can instruct the people in the Book, which they are now reading, for the first time. A new door has also been opened in India among Portuguese Papists, who have seceded from the Church of Rome after a long struggle to retain ancient rights of patronage, of which, at length, they were deprived through Jesuit influence. During recent months, 11,950 Bibles, Testaments, and portions were sent for distribution among the ten thousand secessionists, who have endured much persecution from Rome, and are now open to evangelistic effort. After detailing other work at home and abroad, the report closed with thanks to God for an increase in the number of open doors, also in support to the Society, and in the number of auxiliaries, and of copies of Scripture circulated.

Rev. Charles Stirling, Vicar of New Malden, declared his continued interest in the work carried on by the Society. He spoke of the "higher" criticism as the "basest," and urged greater faith in the Word and increased faithfulness in disseminating it. Rev. Edward Clarke, of Spezia, told of the power of the written Word as he had seen it during a long period in Italy. Dr. C. Y. Biss followed with an appeal to Christian people to sustain and promote the growth of the work. The last speaker was Mr. George Parker, for fourteen years missionary in China. The proceedings were characterised by earnestness of purpose throughout.

MIDNIGHT MEETING MOVEMENT.

The thirty-second annual meeting was held on Friday evening in Exeter Hall, the Council Room being well filled. The chair was taken by Major Evered Poole.

The report read by Mr. J. H. L. Christien, with the balance sheet by Mr. Edward W. Thomas, showed that during the year forty-four meetings had been held. The chief localities, north, south, east, and west, in which the work is proceeding, together with that in the parks and some of the haunts of the most abandoned, were well sketched. Cordial reference was made to the assistance given by the late Rev. C. H. Spurgeon who, last year, had permitted a week's mission to be held in the lower rooms of the Metropolitan Tabernacle. The meetings in connection with it were well attended by poor girls from all parts of London. It was added that the work has now extended to the provinces, good meetings having been held at Ashton-under-Lyne, Chester, Rochdale, and Hertford. Including a loan of £200 from bankers, the income was stated at £1030.

The Chairman said this Mission was second to none in importance of all the great missionary agencies whose anniversaries were about to be held. Some, it is true, were appalled at the hopelessness of the task, but he asked them all to remember that those who followed their Divine Master in descending to the lowest depths in their efforts to save the lost would by-and-by ascend highest in the realms of glory.

Mrs. Evered Poole, in moving the adoption of the report, which expressed regret at the loss by death of so many of the earlier friends of the society, specially pressed the claims of the work upon Christian mothers. Some were indignant at the mere hint that their sons would ever be among the supporters of the social evil, but the newspapers showed only too clearly the grief and shame into which some of the most respectable families were plunged. The speaker earnestly appealed for a large Christian sympathy to be extended to a society which was fighting a hard fight, but achieving many victories. Mr. S. Bourne and Mr. Drysdale were also among the speakers.

PALESTINE MEDICAL MISSIONS.

For some years the Church of England Women's Missionary Association has been labouring on behalf of ignorant, suffering, and neglected women and children in the Holy Land, sending out trained nurses, and carrying on medical mission work in Jerusalem, Hebron, Sidon, and many villages. The annual meeting of this Mission, held on Monday afternoon in Princes' Hall, was unfortunately attended by but few, and we could not help thinking that if the real nature of the work were fully understood a greater public interest would be shown.

Rev. T. H. Sparshott read, on behalf of Mrs. Meredith, a statement showing that the work hitherto done had been largely carried on by ladies who went out at their own cost; now, however, the need had become urgent for more paid workers. During the past year a useful work carried on by three ladies at Baakleen in the Lebanon had been handed over to the Association. This involved a new dispensary, the cost of which (£221) has already been raised. The headquarters of the work in Palestine is the Jerusalem Deaconess House, while ladies also reside at Hebron and Sidon. From these centres village visitation is carried on by nurses and Bible-women. A special effort is being made to send out this year ten extra nurses and two doctors, Turkish law necessitating the oversight of doctors possessing a diploma counter-signed at Constantinople. For this extension £3000 are required. Full details may be had of Miss Lloyd, 143, Clapham-road, S.W.

A financial statement was presented by Mr. E. E. Waterfield, after which

Rev. Canon M'Cormick, who presided, spoke of the awakening as to missions to the Jews, medical missions, and women's work. All these were represented in the Palestine Medical Mission for Women. The Jews are flocking back to their ancient land, there being now at least 125,000 in Palestine, and amongst these, godly and skilful women find entrance for the Gospel while ministering to the sick and suffering.

Mr. J. J. Bourne, of the C.M.S. Committee, expressed the interest felt by the committee in the work these ladies are doing so usefully and well in Palestine.

Rev. J. S. Pratt gave an outline of the condition of things among the Moslem peasantry in the East. In reaching them many difficulties have to be faced, but these ministering women win their way in a marvellous manner.

Rev. Campbell Colquhoun reviewed the action of Turkish law, and showed why doctors were needed as well as nurses.

Miss Lloyd gave a further account of the work in towns and villages; while Miss Bowyer, just returned from the East, described a day's work at Hebron, in the dispensary and in visiting sick women at home. As a rule she had met with a kind reception, only once having been treated to a shower of small stones. Various incidents were given to show that while few dared to make open profession, the simple truth was winning its way to hearts long blinded by prejudice.

MRS. SMYLY'S WORK IN DUBLIN.

God is working among the six hundred children commi ted to our care in the Homes for Boys and Girls, the Bird's Nest, Elliott Home and Helping Hand Home, and also among the seven hundred little "Town Sparrows" in daily attendance at the Mission Schools. These thirteen hundred children are learning God's Word and receiving a good education fitting them for useful life by-and-by.

A few instances of the result of the work may interest our friends.

A Roman Catholic brought his only son, a nice lad of eleven years of age, to the Boys' Home to beg of us to admit him, saying he would be glad to pay for him. On being asked why he wished to put his boy in a Protestant School he said, "He has been attending a Roman Catholic school, but he is learning idle habits and bad words; and I hear such a good account of the boys of this Home, I long to have my only child well brought up." The man seemed so earnest, we could not refuse him. After a while, the boy learnt to know and love the Lord Jesus. He was often allowed to go home to see his father. As time went on, the poor man lost his health. During his illness he used to delight in reading the Bible. He died a happy Christian, trusting only in the finished work of Jesus. In the sorrow of losing his father, whom he dearly loved, it was a joy to know he had been made the means of leading him to Jesus.

After one of our tea-meetings in the Helping Hand Home, a tall, ragged lad waited. He said he had nowhere to sleep; that he had been turned out of his employment as messenger on account of attending some of the controversial classes. We got him a lodging and let him attend the daily school. He learnt quickly, spending his recreation time in studying his Bible. He became a true Christian and a valued helper in the Home. He has been for more than seven years servant in a Christian family.

There is much blessed fruit from the visiting. The houses in the back lanes and alleys are diligently visited by our Mission workers. From room to room the visitors go, inviting the children to the schools, and the men and women to the evening meetings.

The open-air work in fairs and markets in the country parts of Ireland is also very encouraging; all that is needed is more men and women, thoroughly trained and taught, to meet the needs of our Roman Catholic brethren.—Yours faithfully,

Ellen Smyly.

35, *Upper Fitzwilliam-street, Dublin.*

AN ABERDEENSHIRE MISSION.

Rev. George H. C. Macgregor, of Aberdeen, conducted a series of Evangelistic services and meetings for the deepening of spiritual life at Kiumundy, in Aberdeenshire, the residence of Mr. W. Ferguson, during the week commencing April 11. The locality is purely agricultural in its character, and thinly peopled. Notwithstanding this, considerable numbers gathered, some coming distances of six to eight miles.

The meetings arranged for were afternoon Bible readings, and evening Evangelistic services from Monday till Friday, closing with a meeting for children on the Saturday. It was a time of great blessing. The Mission was closed by the Lord's Supper in the Free Church of Clola on Sabbath, April 17. The evening service, then conducted by Mr. Macgregor, brought together an earnest audience of over 550.

A great impression has been made on the whole community. Some have been led to decision for Christ. Many have been awakened to think on divine things. Believers have been greatly encouraged and helped on. One result was a request to continue the Monday evening prayer-meetings, which is being done. At the meeting held on Monday week, more than a hundred gathered to join in prayer and thanksgiving. Prayer is desired for a continued blessing on the work.

CORN EXCHANGE CHRISTIAN UNION.—The monthly meeting took place on April 26 at the new rooms of the Y.M.C.A., Gracechurch-street, Mr. Wm. Aste, president, in the chair. An address was given by Rev. F. B. Meyer from Genesis xxv. 8. Because men of the world are constantly on the look out to catch Christians tripping, he besought members of the Union to cultivate a habit of regular and earnest prayer, not as a matter of form, but as a necessity of life. There was a very good attendance.

SOCIAL EVENING FOR SHOP-GIRLS.

Some ladies of my acquaintance take turn about in holding a fortnightly Social Evening for the young ladies engaged in shops all day, either behind the counter or in the dressmaking and millinery departments; and as it has been carried on successfully for six months now, I thought a short description of our operations might prove suggestive to ladies in other localities who desire a sphere of usefulness.

In the first place it is quite undenominational, and the friends who help in it can belong either to Church or Chapel. In our case the Vicar takes an active interest in it, having had the girls to his house for a social evening at Christmas. We invite, say, ten to twenty girls to our houses on a certain evening after shop hours (8 p.m. here) and give them coffee and cake, &c., after which they amuse themselves with games—Halma, draughts, tiddle-di-winks, &c. Any musical talent is brought out, and at ten o'clock they all join in singing a hymn, and the meeting is closed with a portion of Scripture and prayer.

The girls are thus brought into social contact with each other, and are made to feel that some one takes an interest in them. It seems to me that what hard-working girls require is not so much preaching at but sympathising with, and they ought never to forget that they are young, and that life is not all a hard struggle for existence. Many of these girls come from respectable and happy homes to fight life's battle alone, and without the comforts of home life. In the summer-time we shall get friends to invite them who have tennis lawns, that they may have some exhilarating and healthful outdoor exercise.

The girls gladly respond to the invitations given, and look forward with pleasure to the next social evening.

New Barnet. H. E. P.

IN CITY WORK-ROOMS.

You will be glad to hear of a few of the blessed results of the twelve years' unremitting labours of one lady in some of the work-rooms in London. Not only during that long period did she present the good old Gospel message to the young women engaged, but she did her best to encourage them to be total abstainers from intoxicating drink and every other evil thing. Several of the girls have given good testimony of a change of heart and life. This lady has followed sick ones into hospitals and infirmaries, and witnessed the happy departure of some.

Last month she was called to pass through the great trial of saying farewell to those in whom she has taken so deep an interest—her steps having been led into a quiet sphere in the country. In all the work-rooms there was sorrow, but in one large firm the whole of the people were broken down with grief, and the tokens of affection and esteem were most touching. Last week we were invited by the girls themselves to hold a meeting in a new place. We went, and invited those who lived near us to come to our Monday night meeting. Two responded, and gave us hope of their having decided for Christ. The encouragements are great. We need more workers for "open doors," and we shall be thankful for flowers and small Gospel books.—Address, care of Housekeeper, 186, Aldersgate-street, E.C.

E. Fisher.

MR. RICHARD WEAVER.

This good brother has concluded a month's mission in connection with Miss Robinson's Soldiers' Institute and the Speedwell Coffee Palace, Portsmouth. It was very pleasant to be with my old friend on May Day, the last day of the Mission. The evening meeting at the Empire Palace was quite an old-time service, illustrated by some personal reminiscences which I had never heard before. A second meeting followed at the Speedwell.

At both many hands were held up for prayer, and many were led into the peace of the Gospel. The subject was, "How Wilt Thou Do in the Swellings of Jordan?" Richard sang two of his old hymns, "When you come to Jordan's flood, How will you do?" and "Saw ye my Saviour? Saw ye my Saviour and God?" The mention of these will remind many of our older readers of days of the right hand of the Most High.

R. C. M.

SIGNS OF THE TIME IN IRELAND.

Rev. Thos. Connellan, speaking on the present state of Ireland, at the annual meeting of the Presbyterian Colportage Association held in Belfast last Thursday evening, said that the present spiritual outlook in Ireland was very hopeful, and in proof of this he mentioned that he had recently preached on the public road to hundreds of Romanists, in a place where, five years ago, if he had attempted such a thing, he would have been torn limb from limb.

He also stated that on March 17 last, a meeting was held in Galway, when a lecture on the life of St. Patrick was delivered. This meeting was attended by about eighty Roman Catholic young men, and out of that gathering have sprung up prayer-meetings which have been since continued, and which are being attended by many Romanists.

He further said that he and his brother and another ex-priest, a man about sixty years of age, who has recently left Romanism, have been holding religious meetings for the past few weeks in a hall in Dublin, and that these have been largely attended by Romanists.

After referring also, as a hopeful sign of the times, to the fact that at the National Teachers' Congress, held at Dublin the previous week, three-fourths of the members of which were Roman Catholics, the priests were thrown overboard, and the Government asked to pass the new Education Bill as soon as possible. His brother, Mr. Jos. Connellan, addressed the meeting also in the same hopeful terms.

Y.M.C.A. YACHTING CRUISE

IN THE NORWEGIAN FJORDS.

The authorities at the Y.M.C.A in London, have been so fortunate as to secure a concession from a firm of Australian shipowners (Mr. James Huddart, London agent, 22, Billiter-street) to fill the magnificent new steel passenger steamship, *Warrimoo*, 3500 tons register, 4000 indicated horse-power, for a ten days' cruise in the far-famed fiords of Western Norway, at very moderate rates. Young men are to have the privilege of booking at eight guineas each for the cruise; and adults (ladies and gentlemen) at twelve guineas. The s.s. *Warrimoo*, it is said, will undoubtedly be the finest vessel which has, up to the present, left British waters for the Norwegian fiords. The great speed of the ship will ensure a quick passage across the North Sea (about twenty-one hours) into the land-locked waters of the Norwegian coast.

On a former occasion, when the Y.M.C.A. arranged a somewhat similar cruise in a much smaller, and poorly-appointed steamer, the pleasure enjoyed was admitted by all the party to have been unsurpassed by any previous holiday experience. One of the special charms was, of course, the Christian fellowship enjoyed. It is arranged to sail on Saturday evening, August 13, from Newcastle-on-Tyne, and to return on August 23. Specially reduced railway tickets are included in the arrangement. Full particulars may be obtained at Exeter Hall, Aldersgate-street, Cornhill, or at any metropolitan or provincial Y.M.C.A.

ISLINGTON MEDICAL MISSION.

Dear Sir,—This Mission has been able to relieve much sickness and distress during the past six months. It has been the busiest winter, with the heaviest amount of work, that we have had, yet we have seen more spiritual blessing than ever before. Many have professed faith in Christ; several who have been strangers to God and to all religious impression have been brought to know themselves as sinners and to find peace through believing.

Our prayer-meetings are quite changed. Many more attend them, and men and women take part, following one another so rapidly and earnestly that the meetings are often prolonged after the usual time. The blessing, moreover, has not been confined to the Medical Mission Hall. In the adjoining parishes the Lord is abundantly giving of his fulness to workers and to the unsaved.

We have had to give so much nourishment—coals, beef-tea, and other help—to the sick under our care that our relief fund is quite exhausted. Help will be gratefully accepted.—Yours sincerely,

Henry Soltau, L.R.C.P. & S.E.

64, Burma-road, Stoke Newington, N.

NOTES ON DAILY READINGS.

SUNDAY, MAY 8.—GENESIS XIX.

What a vision is given in this chapter of the ministry of angels. The Lord of angels had stayed with Abraham on the heights; he, too, was in future ages to descend into human Sodoms, to seek and save the lost, but at present he delegated this work to angels, until the fulness of the times was come. The visit of the angels was the answer to Abraham's prayer. Ah, how often may our prayers make angels speed to succour dear ones in peril or distress, either spiritual or temporal. You cannot reach that ship labouring in the storm, or that deep, dark forest, or that new settlement, or that sinful town, where your boy or friend is; but, in answer to your entreaty, one of God's angels will find his way thither, untainted by the polluting atmosphere, and will bring him out. It was a very weak nature that heaven was so eager to rescue. He is described as "a righteous man." but he was a very weak one. He had built his tent toward Sodom, but he had been unable to resist its attractions, and had taken up his residence within its precincts, and had become apparently one of its leading citizens. His testimony was, therefore, at a discount, "he seemed as one that mocked." His proposals indicate how wretchedly he had become infected with the vice around him. Yet on even him the Lord had mercy, and his mercy wrought through the persuasions, and the gentle pressure of the angel's hands. And when he was gone, it became evident that his presence there had been like salt checking the full manifestation of human evil and Divine wrath. May we learn to do angel-work, laying our hands on lingering souls, and urging them to escape for life to Jesus, the only hiding-place from the storm.

MONDAY, MAY 9.—GENESIS XX.

How honest the Bible is; it dares to show us the failures of its noblest characters, that we may adore and trust the grace of God that can make of such rough material his polished corner-stones. But the sweetest note in this chapter is the thought of the keeping power of God. Verily He rebuked kings for the sake of his people, saying, "Touch not mine anointed, and do my prophets no harm." Though Sarah was exposed to peculiar peril through the cowardice of her husband, yet she was shielded by the invisible envelope of God's protection. We may, through no fault of our own, be thrown into the direst danger, but there shall his hand lead us, and his right hand shall hold us. Wrap around thy soul the 91st Psalm, and thou shalt be impervious to hurt. No weapon formed against thee shall prosper. And if God could withhold Abimelech from sinning, surely He can withhold his saints from all sins, and especially from those of the flesh.

TUESDAY, MAY 10.—GENESIS XXI.

Yes, God is faithful. He always does as He says and as He speaks. Heaven and earth may pass away, but no word from God shall be void of power. We may have long to wait, till all human hopes are dead, and faith is left to face apparent impossibilities; but then, "at God's set time," the child is born. Then the dreary waiting time is as if it had not been. Our mouth is filled with laughter, and our tongue with singing. The laugh-ter of incredulity is turned into that of realised hope. Ah, soul, thou mayest laugh indeed, when God makes thee laugh. And blessed are ye that mourn now, your laughing time will come. God hath prepared laughter for you. (R.V. *Marg.*) Yet, in this world, how close are laughter and tears, joy and wailing. Sarah is glad, but Hagar and Ishmael are exiled from the home, and the mother casts her child beneath one of the shrubs, and asks not to see him die. Yet even for such there is hope. Prayer can find God equally from a tamarisk shrub as a patriarch's tent.

WEDNESDAY, MAY 11.—GENESIS XXII.

Faith must be proved. Only in trial does she learn to put forth her strength, and to dare what had seemed impossible. Satan tempts to bring out the bad, God the good. It is on Alpine precipices that the eye becomes quick and the foot nimble. God may ask for our Isaac, calling us to pass through death; but our dying is precious in his sight. He anticipates the trial by revealing a new name coined for the occasion, "the Everlasting God," the full value of which we only decipher as we enter the furnace or find ourselves enwrapt in the cold mist of the valley of shadow; He goes with us every step from Beersheba to Moriah; He nerves us to do his will, though it involve the taking of the knife to slay our love; He beholds with infinite delight a reflection in us of his own transcendent sacrifice at Calvary; and through the agony, not allowed to pass beyond a certain point, He leads us up to resurrection, and gives us back our Isaac, his gift purged by fire to be trusted to us, who have been prepared by fire to hold and enjoy in a way that had otherwise been impossible; and then He sheds such blessing on the heart and life as reach to the limits of fruitfulness and victory.

THURSDAY, MAY 12.—GENESIS XXIII.

Death is an ever constant monitor that this life is not our rest, nor earth our home. We rise up from before our dead to confess again what we held when we first started at the summons of God—that we are only strangers and sojourners among men, claiming only ground enough for our graves. And yet the care with which the old man negotiated this purchase, and had it properly attested, indicated his fixed belief that it would play an important part in the future of the land and his people. That grave would hold the land in fee until it should be possessed as the Lord had said. Now it was bought, then inherited. So the graves of the Lord's people, scattered over our world, hold it for Him whose right it is. There is not a land anywhere which has not been seamed by the grave of a saint; or an ocean in whose depths the purchased bodies of the redeemed do not await the Easter day of the Church. And by this token we are taught that the kingdoms of this world must become the kingdoms of Christ, and we shall inherit the earth, and reign with Him. Till then let us be careful in all our transactions with men of the world, that they may have no cause against us, save as concerns the law of our God.

FRIDAY, MAY 13.—GENESIS XXIV.

If the faithful servant be taken as a type of the Holy Ghost, who seeks a bride in a far country for the Son, how full of holy and blessed suggestion is this chapter. Blessed indeed is the soul that obeys his earliest promptings. It shall be adorned with priceless jewels of character, and shall come to the Bridegroom in broidered work, with gladness and rejoicing. But how replete with instruction this glimpse into the habits of those early saints who care not to join themselves in marriage with the ungodly! What certainty that in so important a choice as that of a wife the angel of the Lord would go before! What anxiety not to go back to the land from which they had come out! And then how lovely the influence of the master on his servant, whose highest thought of God seems to have sprung from the memory of his master's worship. "O Lord, the God of my master, Abraham." Do we each morning ask Him to send good speed for the coming unknown day? Do we attribute the tiniest events, and even the courtesies of others, as symptoms of his will? Do we adore Him when we see Him working for us, and acknowledge openly his leadings? Are we so set on his business as to be indifferent to our own comfort? Have we such unlimited faith in prayer? Do we meditate at eventide till visions of coming rapture break on us? We have surely much still to learn!

SATURDAY, MAY 14.—GENESIS XXV.

May we die, if that be our lot, full, as a shock of corn cometh in in its season. If we would die full, we must live so. "Filled with all the fulness of God." What a gathering of the people is going on; thither come the Abrahams, the heroes and fathers of faith; thither also the Ishmaels, wild and lawless at the first, but included in the everlasting Covenant; and thither also shall come our children's children, when the discipline of their life is complete. History repeats itself. In every family there are Esaus and Jacobs. The good-natured, sensual, hairy huntsmen; the plain, smooth, polite, scheming Jacobs. How different are the world's heroes to God's saints! Perhaps more inviting to the natural sense, but they sell their birthright for a mess of delight, which only stills hunger for an hour. But God's saints are rough stones when first drawn from the quarry; it is only through sorrow and anguish that their true nature becomes revealed; and men bow to crave their benediction. Prize that birthright of thine. Thou hast been made a king and priest to God. Do not pawn it for pottage. But live to plead for and bless mankind.

International S. S. Lessons.

SUNDAY AFTERNOON, MAY 15.

A Song of Praise—Psalm ciii.

Golden Text: Verse 2.

A Psalm of David.—The title is doubtless correct. Its contents indicate that it was written in the Psalmist's later years. Psalms ci., cii., and ciii. have been called a trilogy. In ci. 1. the song of thanksgiving is promised; in cii. an earnest cry for deliverance comes out of David's deep distress; and in this Psalm full deliverance is enjoyed, and the promised song of thanksgiving is sung. The hints at distress and affliction are found in vv. 6, 8, 9, 13, 14, 16. No one could rise to these heights of praise who had not first been in the depths of trouble.

1, 2. Here is *the preparation for praise*—like the tuning of the instruments before the full burst of harmony from some grand orchestra. To *bless* is the highest form of praise (Psa. cxlv. 10). It supposes not only appreciation of God's works, but acquaintance with and affection for God Himself. It demands the *best* part, and *every* part of man's being. "Soul music is the very soul of music." Without this there can be no true worship, however perfect the externals may be. *Heartiness* in worship is not secured without effort. It is easy to be dilatory and formal, hence the twice-repeated call to his own soul. *Memory* needs to help in this work. *Think* and *thank* are closely connected. If we would be thankful, let us be thoughtful. Memory adds fuel to the fire of gratitude.

3-5. *David's personal reason for Praise.* Memory, called to assist David, immediately responds by recalling this rich cluster of blessings. See *how valuable they are.* Forgiveth, healeth, redeemeth, crowneth, satisfieth, reneweth. These are beyond all price. They meet our deepest need. God's work is perfect. To receive all these without praise would be basest ingratitude. See *how continuous they are.* Not once only has God done these things for us; but he is ever doing them. The need never ceases, nor does God weary of supplying. See *the connection of these blessings.* They are joined together as links in a chain, the first of all being pardon. Sin is the great hindrance to blessing; when grace removes that, every other blessing may be ours. See *how personal they are* (thy). The best kind of praise is prompted, not by generalities, but by the appropriation of blessings for ourselves.

6-18. Further cause for praise in *God's dealings with his people.* Not to think of our own individual blessing would be ingratitude, to think *only* of that would be selfishness. 6. Deliverance for the oppressed comes in connection with *judgment* for the oppressor; as salvation comes to us through the defeat and ultimate destruction of our great enemy. 7. Moses saw more than the people of Israel. God answered his prayer (Exod. xxxiii. 13. See Psa. xxv. 4, 12, 14). 8, 9. "His anger is so slow to rise, so ready to abate." To use the chastening rod is no delight to Him; yet He can be angry, and his children, when disobedient, have had experience of it. But it does not continue for ever. When the chastening has accomplished its purpose the rod is removed. 10. His severest chastisement falls short of what our sins deserve; otherwise we should feel, not the smiting of the rod, but the piercing of the sword. 11-14. Here are three illustrations of the Divine mercy. The height of the heavens suggests that his mercy is infinite (Psa. lvii. 10); the distance between the East and the West suggests how completely mercy removes our sins (Mic. vii. 19); the father's pity for his children suggests that God's mercy is *tender* mercy. All this is true even in the hour of chastisement. Our grief is not from the wrath of God the judge, but from the anger of God the Father. He *knows* and *remembers* and will not, therefore, make the burden too heavy. 15-18. In Isa. xl. 6-8, man's frailty is contrasted with God's eternal word; here it is contrasted with his everlasting mercy. Thrice we are reminded that the mercy of God is for them that *fear Him* (11, 13, 17). Without this condition it is presumptuous to hope in his mercy.

(19-22). This is the grand burst of song with which the Psalm closes. The choir includes, first, the angels (20), who are no novices at this exercise (see Job xxxviii. 7); then, all *his hosts* (21) to whatever race of creatures they may belong, and in whatever way they may minister to Him; then, all his *works* (22) The Psalm closes where it began—in the soul of the Psalmist.

Elizabeth Adamson, who attended the preaching of John Knox, was led to Christ and rest on hearing this Psalm. She asked for it again before she died, saying, "It was in receiving it that my troubled soul first tasted God's mercy, which is now sweeter to me than if all the kingdoms of the earth were given me to possess."

The connection between forgiveness and healing (3) is illustrated by the man sick of the palsy (see Mark ii. 1-12).

The Book World.

The Two Crowns, by Eglanton Thorne, has been issued in an attrative form for 2s. 6d. by the *Religious Tract Society*. It is a capital story for young people.

Our Little Lads, Mr. Benjamin Clarke's record of Christian work in connection with the Homes for Little Boys, has been enlarged. The contents have a general as well as special interest, the May issue giving good portraits of the Earl and Countess of Aberdeen. (1d. *Office: Bank-buildings, Ludgate-circus.*)

Our Mothers and Daughters, Mrs. Reaney's monthly, is a magazine worthy of high commendation. There is chit-chat on practical questions, as well as several instructive articles. A sketch of the Countess of Aberdeen, and an appeal to mothers by Miss Frances Willard, with portraits of both these ladies, make the May issue very attractive. A serial story, by the editor, is entitled "The Mystery of Cruel-tree Hollow." (1d. *John Haddon and Co.*)

The Book of Revelations, explained and corroborated by History, by "Veritas." (3s. 6d. *Elliot Stock.*) The writer gives in a concise form the interpretations of Elliott and other apocalyptic writers. On two or three disputed points he gives original opinions—*e.g.*, the two witnesses, which he holds to mean the true believers in the Jewish and the Christian Churches. The author's tone is spiritual and Protestant throughout. The book he endeavours to interpret is, however, not "Revelations," but "Revelation."

Work and Workers in the Mission Field, the new monthly edited by Rev. F. W. Macdonald, makes a good beginning with its issue for May. Devoted to the interests of foreign missions in general, and of the Wesleyan Missionary Society in particular, it contains a large amount of information about the Gospel in Fiji, India, Burmah, China, Rome, and the West Indies. As well as records of work, there are discussions of practical topics, and the pages are admirably illustrated. (3d. *Wesleyan Methodist Mission House.*)

The Tongue of Fire: or, The True Power of Christianity. This famous work, by Rev. William Arthur, has been issued in a handy form at 1s. 6d., by *Bemrose and Sons.* Prayer for revival must be accompanied by a recognition of the Holy Spirit and his work. This fact is powerfully enforced by Mr. Arthur, whose book was well designated by Mr. Spurgeon as "an English classic, whose flaming pages should be read by all who wish to teach and preach Jesus." We trust this "People's edition" will have many readers.

What Subject Shall I Take? Bible studies for pulpit and class, by Rev. J. J. Hunt. (1s. 6d. *Marshall Brothers.*) Here are between four or five hundred heads of addresses prepared by the Vicar of St. Paul's, Penzance, for week-night services held in his own church. Rather than choosing a Bible text and splitting it up, he takes a subject and illustrates it from various portions of the Word. The little book is a mine of suggestion and help for preachers and teachers who would conduct Bible readings on a plan which many have followed with great success.

The Sermon Bible.—Acts vii.—1 Corinthians xvi. Here are hundreds of sermon outlines, and thousands of references to published discourses. The volume is the ninth of a series which cannot but prove of great service to preachers. Many works have been laid under contribution by the compiler, who has exercised much care in condensing the discourses which, with a wise judgment, he has selected. Though the contents are not of uniform quality, there is good value throughout. The pages convey seed-thoughts which, turned over by studious minds, may germinate into really instructive and useful sermons (7s. 6d. *Hodder and Stoughton.*)

The Place of Authority in Religious Belief. By V. H. Stanton, D.D. (6s. *Longmans, Green and Co.*) This is a deep, solid, and well-argued treatise on a momentous question. Where lies the true balance between free inquiry and religious authority? Are they antagonistic or complementary? What are the just claims of reason, personal faith and authority in things divine? These and cognate questions are boldly asked, and if we do not give to all the same answers as Dr. Stanton, we do not value less his thoroughness and catholicity. His views concerning the Bible and the Church we cannot but endorse, and trust his book may be widely read by ministers and religious teachers.

Correction.—The author of The Five Great Offerings points out that in our recent notice, the sentence beginning "The first part of the Book of Leviticus" should refer only to the first section of seven chapters, inasmuch as the author deals with this section only, and not with the whole book.

BOOKS RECEIVED.

From *J. Clarke and Co.* — The Inspiration and Authority of the Bible, by Dr. John Clifford. 1s.

From *Hodder and Stoughton.*—The People's Bible. By Joseph Parker, D.D. Vol. XVI. Jeremiah xx.—Daniel. 8s.

From *Cassell and Co.*:—Round the Empire, for the use of schools. By G. R. Parkin, M.A., with preface by the Earl of Rosebery, K.T. (1s. 6d.)

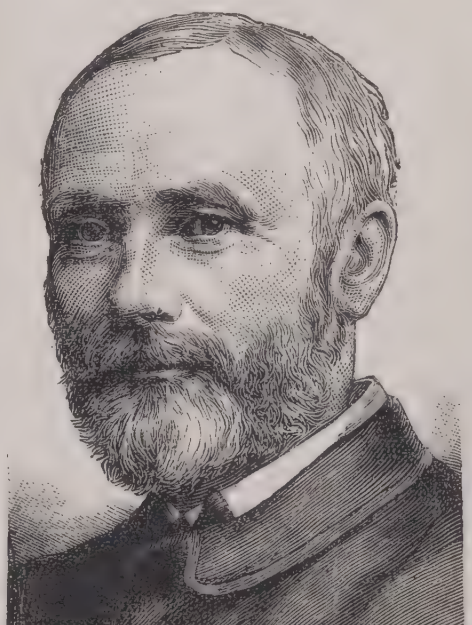
From *Sampson Low and Co.*—Doing and Suffering: Memorials of Elizabeth and Frances, daughters of the late Rev. E. Bickersteth. By their Sister. Twenty-seventh thousand.

JAMES GILMOUR OF MONGOLIA.

We gave in July last a portrait and sketch of this famous missionary, and we now welcome the story of his life,* as told by his friend, Rev. Richard Lovett, M.A., on the basis of his diaries, letters, and reports. It is a volume of substantial worth, embellished with portraits, maps, and illustrations. In its details the life was as peculiar as the man himself was extraordinary.

After sound mental equipment, he went out in 1870 to revive mission-work in Mongolia, and laboured with signal devotion among Chinese and Mongols. He grieved over reverses, but refused to be "cast down." He toiled and proposed for the future, but had to endure many disappointments. He was a man of large practical resource and child-like Christian faith. He lived as a nomad among a benighted people, and inspired the regard of men of the coldest nature.

Mr. Gilmour married, in 1874, Miss Emily Prankard, sister-in-law of a Chinese missionary, Rev. S. E. Meech. He proposed to her by letter, and the young woman went out to be the wife of a man whom she had never seen! It was a marriage made in heaven, and attended with temporal and spiritual blessings. After the death of his wife, in 1885, the children being under guardians in England, the father addressed himself with undiminished ardour to his much-loved work. He believed in God's present and immediate influence in the passing events of daily life, and that the right attitude of life is one of absolute dependence upon, and submission to, the will of God. His diaries abound with proofs of this. He wrote: "The great object of my life is to be



(From photograph by Mr. G. W. Bradshaw, Robertson-street, Hastings.)

like Christ. As He was in the world, so are we to be. He was in the world to manifest God; we are in the world to manifest Christ."

In a characteristic letter to a missionary colleague in a distant field, he wrote:—"All alone I have gone on the 'headlong for Christ' way of things here, even when preaching to the most intellectual English and American audiences, and they have received me royally. Man, God has waked me up these last years to such an extent that I feel a different man. I sometimes wonder now if I was converted before. I suppose I was, but the life was a cold, dull one. Just the other day Jesus, so to speak, put out his hand and touched me as I was reading a hymn, something about desiring spiritual things and passing by Jesus Himself. I wanted his blessing more than I wanted Him. That is not right. Lately, too, I have become calm. Before, I worked, oh! so hard and so much, and asked God to bless my work. Now I try to pray more, and get more blessing, and then work enough to let the blessing find its way through me to men. And this is the better way. And I work a lot even now. Perhaps as much as before; but I don't worry at the things I cannot overtake. I feel, too, more than I did, that God is guiding me. Oh! sometimes the peace of God flows over me like a river. Then it is so blessed; heaven is real, so is God, so is Jesus."

Mr. Gilmour was more than a missionary; he gave generously to the missionary cause—making God his banker. Writing to his children letters full of pathos and love, he urged them to give at least a tenth of their money to the Lord's cause. In a letter of brotherly remonstrance to one who, in a moment of depression, and without adequate cause, thought he was slighted, he said: "What you do is done, not for the L.M.S., but for Him, *for Him*; and He sees and knows, and won't forget, but sympathises and appreciates, and at the end will speak up straight and open for his true men. I often lug portmanteaus, walk afoot, and, as the Chinese say, 'eat bitterness' in China and in England. I am not thanked for it, but He knows. No danger of being overlooked. Now, don't be 'huffed' at my lecturing you, and don't think I must think a lot of myself to suppose that I am running up a bill of merit, like a Buddhist, and think I am Jesus's creditor. My dear fellow, you know better than that. I point out to you and remind you of the only way I know to be persistently useful and at the same time happy."

When he died last year, Christians who had been gathered from among the people whom he laboured to enlighten, bore touching testimony to his faith and character. Moreover, all who knew him mourned the loss. The life is full of inspiration, and we cordially commend the book to our readers. Mr. Lovett concludes:—"James Gilmour, in season and out of season, in almost constant solitude, in superabounding physical labours that often overburdened him, and once nearly broke him down, in the long disappointment of the most cherished hopes, and under the constant strain of what would have crushed any but a giant in faith, lived a life which, if it taught no other lesson, was yet well worth living to teach this—that Jesus Christ can and does give his servants the victory over apparent non-success, after the most vehement and long-sustained effort to secure success, and that this is the greatest victory possible to renewed and sanctified human nature."

* James Gilmour of Mongolia: his Diaries, Letters, and Reports. Edited and arranged by Rev. Richard Lovett, M.A. (7s. 6d. *Religious Tract Society.*)

St. Luke's Medical Mission.

The last report of the St. Luke's Gospel Medical Mission shows that during the past year there were 6879 attendances at the dispensary in Roscoe-street, Bunhill-row, E.C. Miss Beck, one of the committee, writes:—

"These are some of the results of nurse's visits to one case:—A mother restored to health when her life was despaired of, now a regular attender at the Mothers' Meeting; a home growing brighter and cleaner, a girl of thirteen placed in Dr. Barnardo's Home, and rescued from the influence of a young woman who had enticed her from home, and was training her systematically for a thief; and a prospect that her two brothers will soon, in the same way, be taken from their evil surroundings.

"Any one unaccustomed to the total absence of what would be called necessities in a case of serious illness would have felt little hope for the recovery of another of our patients. It was late in the evening when nurse first went in, and the family were settling for the night—the mother dangerously ill with high fever in their one bed, the new baby by her side, the ex-baby at the bottom, one little lad with his head on the bed and his body on a chair, another on the floor propped against the wall, and a half-intoxicated husband, who was out of work, leering at his wife. Unpromising enough; but it did not take long to turn the husband out, persuade one kind neighbour to take the children, another to sit up for the night, and, following the doctor's instructions, bring about an improvement which ended in recovery; but who can wonder at the poor woman's words: 'I am not sure that I care to live, after all!' Deeper needs than the physical ones come within the province of a Bible-woman nurse, and over and over again words spoken, perhaps while her hands are busy—and it is real trained nursing that is done—sink into hearts touched and softened with the thought that someone cares."

Drs. Hingston Fox and Bedford Pierce are the physicians, and the hon. sec. Mr. G. M. Gillett, 314, Camden-road, N.

THE ALBANY INSTITUTE, CAMBERWELL.—This work, which began in a cartshed, has now developed, and through the personal labours of the members a new hall has been built. The annual meeting was held on Wednesday week, Mr. Thomas Dabbs presiding. A touching letter was read from Mr. A. B. Smith, one of the most devoted workers in the Mission, and now suffering from cancer in the throat, exhorting all to work while it is called to-day. Addresses followed by Messrs. E. M. Jones, J. R. Kelly, M.P., C. Ford, and others. The secretary is Mr. W. G. Ramsay, 157, Camberwell-road, S.E.

HEBRON.—Mr. D. C. Joseph, of the Evangelical Mission to Israel, Jerusalem, writes:—"It is my desire that the Lord should send more labourers to Hebron. Our evangelist, notwithstanding his rough exterior, is in many ways well suited for the place. Much prejudice and hostility have been removed and lived down; the houses of the Jews are visited, and there is even a willingness on the part of the people to converse with the missionary in the street. Two young men from Hebron are now receiving instruction at the Home of the London Society for the Promotion of Christianity among the Jews. In addition to our Mission to the Jews, the Berlin Mission has a school and Medical Missionary for the Moslems, with whom we work in perfect harmony. There are now more than a score who bow their knees to the Lord Jesus, whilst, when I first visited Hebron, there was not a single Christian in the place."

Letters to the Editor.

THE DOMESTIC PROBLEM.

Dear Sir,—I think your readers may be interested in hearing of an experiment tried some ars ago by the Y.W.C.A. in a large town, with iew to providing recreation for servants. In at neighbourhood the weekly "day out" is ite a recognised institution amongst servants. ny of them coming from the country round ve no friends with whom to pass the time, and danger of such a state of things needs no nment, especially when the young girls are not pected home until ten at night. In order to et this difficulty a "recreation evening" was rted once a week at the Y.W.C.A. Servants' me, to which servants were invited to come two hours, 7 to 9 p.m. Ladies took it in turn meet them there, and to direct the proceedings. At first materials for work were provided for se who were inclined for useful occupation, a y reading to them meanwhile, and later in the ning quiet games were introduced. But as ie went on, the servants themselves decided to p the games entirely, and to give up the whole ie to working. One year quite a large quantity rticles were thus made for a charitable instition. Scripture, hymns, a short address, and yer, all varied the proceedings, and many of servants expressed their deep gratitude for ving such a place in which to spend their iday evenings. Unfortunately, lack of workers rfered with the continuance of this plan, after ad worked well for some winters.

n another parish, the curate's wife started a vants' working-party, on slightly different s, but with the same high spiritual and moral ject. She was very successful in getting at girls, talking to them about their interests l her own, and getting them to look on her te as a friend. H. S.

Dear Sir,—I do not presume to dictate to others, my own twenty years' experience has been so sfactory that I venture a reply to G. W. F.'s or." First let me very thankfully acknowledge goodness of God in the comfort we have had in servants. I think if as mistresses we envoured to act upon the Divine principle in tthew vii. 12, we should find the result a happy

have never adopted the modern custom of weekly nings, but allow my servants to go out whenever y ask permission, and always find they study my venience. I seek, when possible, to know their nds, and if at a distance take an interest in them, in so doing gain my servants' confidence. As g in a great degree responsible for the well-being hose under my care, I shou'd never allow theatres, cing-balls, or such-like amusements. Firmness nistresses and obedience in servants are indisable to the comfort of a home.

instead of expecting so much work for so much ey, mistresses would strive to reach their serts' hearts, they would experience, as I and many ny friends have done, the most unselfish and oted service. A word as to their health: Do not that be neglected. A change of servants is fly of very rare occurrence in my home.—Yours truly,

One who Values her Servants.

Dear Sir,—Judging from my own experience as a ekeeper, extending over fifty years, and in ous neighbourhoods, I cannot avoid the conclu- that the initial step towards having better ser- is to better their mistresses. If aggrieved tresses, while dealing with their servants, and g mindful of their own frailties, were more care- o abide by the Scriptural command, "Do ye to rs as you would they should do unto you," there d, I am persuaded, be less cause for legitimate plaints of our servants.

Mary Jane accidentally breaks a glass, burns a , or the oven won't heat somehow, or she is seen king with her young man somewhere, or (having aps missed her way) arrives home ten minutes or te, and then, wh le naturally venturing on some l of explanation or remonstrance, in reply to her resses' charge of carelessness or misconduct, is ped by the unfortunately too common retort, "I t be answered," &c., &c.—can it be wondered r blamed that, while denied the common right of rd in self-defence, poor Mary Jane's sense of ice should be touched, and she, as a consequence, betrayed into some hasty or petulant reply, wed from one side or the other with a notice to and inconvenience and loss of respect on both ? All this may arise from some really trifling e, which a few quiet words of wisdom and kindly e from a good mistress would not only have ded, but would probably have made Mary Jane tter girl, as well as a better servant.

F. H. T.

THE CHRISTIAN SABBATH.

Sir,—Where or when have the Divine Command and the human obligation to keep the fourth Commandment been annulled, set aside, or weakened, any more than the other nine?

Does not the Christian Church, in the keeping of *its* Sabbath as really and essentially observe the fourth Commandment as did, or do, the Jews? With Christians, is it not as *really* and *literally* "Six days labour, and the Seventh the Sabbath of the Lord their God"?

As to the way of spending the Sabbath, is not this much, at least, clear from the fourth Commandment, *viz.*: 1st, That it is to be kept "Holy" (separate, sacred) unto the Lord? 2nd, That it is to be a day of "Rest" from work such as characterises the other six days?

Balham. J. Lance.

Personalia.

Rev. R. J. Ward, of St. Helens, has been appointed by the London Missionary Society to labour in Madras.

Mr. Bewley Weaver, who has very successfully been evangelising at the Salvation Mission at Hanley, is about to enter Mr. Moody's institution at Chicago.

Rev. Dr. J. Hudson and Mrs. Taylor were to leave China on April 16, hoping to be in England in time for the China Inland Mission anniversary on May 24.

Rev. J. Ernest Clapham, General Secretary of the Wesleyan Home Missions, has seriously broken down in health, and has been ordered entire rest for some weeks.

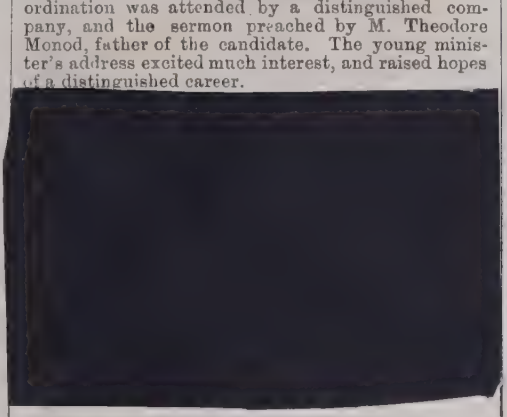
Miss Bowesman, who went out to Antananarivo about eighteen years ago to take Miss Byam's place at the hospital, has been compelled by ill-health to give up her work.

Rev. J. MacGowan, who, with some other members of the Amoy Mission, has suffered from influenza, has been compelled to take a voyage for the sake of restoration.

Pastor McCaig has now entered on his new duties at the Pastors' College, although he intends returning to Ireland next month to deliver his address as president of the Irish Association.

Mr. J. L. Stanley, who for some time has been assisting Pastor Frank White, at Talbot Tabernacle, has accepted a call to the pastorate of Chatsworth-road Baptist Church, West Norwood, vacant by the resignation of Mr. Gooch. Mr. Stanley enters on his new duties on Sabbath next.

M. W. F. Monod, who has just been ordained to the pastorate of Condé-sur-Noireau, in the Reformed Church of France, is the son, grandson, and great grandson of Protestant pastors. The ordination was attended by a distinguished company, and the sermon preached by M. Theodore Monod, father of the candidate. The young minister's address excited much interest, and raised hopes of a distinguished career.



TARSUS AND CILICIA.—On Saturday evening last, at the prayer-meeting held at the East London Tabernacle, Mr. Krikor Behesnilian (of Cilicia) gave a short account of the work being done at Tarsus and Cilicia. The address was deeply interesting and warmly commended by Pastor Archibald G. Brown, who earnestly hoped that he (Mr. Behesnilian) would get the practical help and sympathy of all Christian friends.

CITY MISSION WORK IN WEST SOUTHWARK.—The annual meeting of the Friar-street branch of the London City Mission was held at the Mission-hall, Friar-street, Blackfriars-road, on Tuesday last week, under the presidency of Mr. R. K. Causton, M.P. The report, read by Mr. Jones, the secretary, quoted and endorsed a statement made by Mr. Charles Booth that the south-eastern district, from Blackfriars-bridge and the High-street, Borough, to the Elephant and Castle, contains more poverty, squalor, and disease than any other part of this great city. The district dealt with by Mr. Siden, the missionary, is in the very heart of this dark and degraded district, and comprises 14 streets, lanes, and alleys, containing about 450 houses and a population reaching nearly four thousand men, women, and children. The committee acknowledged the great interest taken in the Mission by Lady Hope, who, besides attending and speaking at the meetings, has attached two Bible-women to the district. Mr. C. M. Sawell, secretary of the London City Mission, made an earnest appeal for help

OBITUARY.

REV. THOMAS WALTERS, NEWTOWNARDS.

The Irish Presbyterian Church loses in the death of one of its oldest and most respected ministers, who passed away on April 26, in his eighty-fifth year, and ministered for the long period of fifty-seven years to the same congregation, a model minister and pastor, and an earnest advocate of temperance and missions.

REV. WILLIAM CLARKE, BANGOR, CO. DOWN.

Much regret is felt throughout the North of Ireland generally, at the death of this well-known Presbyterian minister and ex-moderator of the General Assembly. He was a scholarly man and took a great interest in Continental Missions, especially the Waldensian. As an earnest preacher, a faithful pastor and a liberal supporter of every good work, his death creates a blank not easily filled.

REV. JOSEPH YAIR, OF ECKFORD.

For the long period of sixty-two years, Mr. Yair had the pastoral charge of the parish of Eckford, Jedburgh, and now, in his ninety-fourth year, he has been called to his rest. Writing in February last, he said: "I owe to the great goodness of God to his servant that I am in the full and unimpaired possession of my intellectual powers." Mr. Yair passed away quietly and restfully on Monday week, in the Manse at Eckford.

REV. DR. MACDONALD, INVERNESS.

This well-known Highland minister passed away on Thursday last, at the age of eighty. Two years ago he resigned the pastorate of the High Church, being succeeded by Dr. Norman McLeod. In an obituary notice *The Inverness Courier* says:—"Dr. Macdonald was by nature and habit a student and a preacher; he never became an author. In intellectual power, he was, however, among the foremost men of his day. He possessed marvellous gifts as a preacher. There are some who still remember how, in his younger days, crowded audiences hung upon his lips as he preached from the High Church pulpit. His vast range of information, his wide reading, his fine literary taste, and his clear and philosophic thinking, all contributed to make his sermons and lectures weighty and memorable." The funeral on Monday last was a public one.

Outings for Young Women Workers.

Sir,—We appeal to residents and kind friends who possess large gardens in or near London on behalf of the young women who belong to our association. We plead for between sixteen thousand and seventeen thousand young women, the greater number of whom are hard toilers from year's end to year's end, with but little to brighten their lives, and often a great deal of sadness and poverty to shadow them. We shall be most grateful if kind sympathisers will send us invitations for parties of girls from twenty to one hundred in number to spend Saturday or Thursday afternoons at any place within easy and cheap access from London. In some cases friends have been able to provide tea for the party; others have simply opened their gardens.

Will any one who can help young women in either or both ways kindly send their names and addresses to the Secretary, Mr. Henry Kidner, 16A, Old Cavendish-street, London, W., stating the number that can be received, and whether or not tea can be provided.

Victoria Carbery, President.
Emily Kinnaird, Hon. Secretary.

ANGLO-INDIAN TEMPERANCE ASSOCIATION.—The annual meeting of this association was held last Thursday at the Memorial Hall, Mr. Samuel Smith, M.P., in the chair. Mr. W. S. Caine read a satisfactory report of the active work which is being carried on among the natives of India to suppress the drink traffic and the opium dens. The number of affiliated societies is 106, an increase of twenty-seven during the year. Many reforms had been introduced in the excise administration, especially in the reduction of the out-stills in Bengal from 3437 in 1889 to 1719 in 1891. This action has affected the revenue to the amount of seven hundred thousand rupees. The association is also directing its attention to the hemp drugs, which are a fruitful source of crime among the people, and urges the Viceroy to give effect to the recommendations of Mr. Plowden, Commissioner of Hyderabad, by prohibiting the cultivation and sale of these drugs. It is the opinion of the reformers that no solution of the excise problem in India can be satisfactory which continues to thrust liquor and drug shops upon a naturally sober people. They point out that the exercise of the direct veto would enable heads of families to prevent the issue by the local excise authorities of any licence for the sale of liquor or opium. A series of resolutions embodying these views was adopted after remarks by several Indians resident in this country, who pointed out the evils arising from indulgence in narcotics. Addresses were also delivered by Mrs. Caine, Messrs. J. G. Alexander, M. Williams, and Conrad Dillon.

Temperance Notes.

More men (Mr. Spurgeon was wont to say) have been killed by grape juice than by grape shot.

Dr. Ross, of Newcastle, declares "there is no barrier which nullifies the effort of the Gospel so much as intemperance."

Sunday last was observed, by appointment of the Bishop of London, as "Temperance Sunday" in many churches; sermons were preached on the evils of intemperance.

Half-a-million persons, it is said, are, in one way or another, employed on the Lord's Day in connection with the drink traffic in England, and two hundred thousand of these are young women.

At the Presbyterian Synod last week it was stated on behalf of the Temperance Committee that there are 242 temperance associations with a membership of twenty-four thousand in the English Churches.

At Ash, near Dover, a Temperance Mission, recently conducted by Mrs. Gauntlett, was attended with solid results. Twenty-four persons signed the pledge, to which number others were afterwards added.

During the May Fair in Bolton, it has long been the custom to allow the publicans extended hours. This extension is now, however, being opposed by the ministers of the town and with some measure of success.

The venture of Rev. F. Willett, of Seaynes Hill, Sussex, in personally conducting the village public-house on a six days' licence is proving successful; any disposition towards excessive drinking and noisy conduct is strongly curbed.

At the close of a recent sitting of a German circuit court, in which a heavy sheet had been dealt with, the Judge President drew attention to the fact that with one exception all the cases coming before him that day had arisen through the brandy bottle.

Signor F. Martini, writing of Abyssinia, thinks it useless to try to civilise the natives, and suggests that the white man must help the native to disappear (like the Red Skins in America) by the means furnished by civilisation—*i.e.*, by intermittent fusillades and daily brandy!

Mrs. Eccles read before the Good Templars' Lodge an excellent paper on "Women's Hidden Dangers," making special reference to those arising from grocers' licences, home-made wine, alcoholic wine at sacraments, medicated lozenges, &c., the use of which she condemned.

Mrs. Ward Poole has recently concluded a fortnight's tour in the North of Ireland, in the course of which she visited nearly a dozen towns, spoke on about twenty occasions, was everywhere well received, and in some places was successful in forming Branches of the W.T.A.

Speaking last week in the Baptist Mission House, Rev. James A. Clark strongly denounced the action of England, America, and other nations in forcing upon Central Africa, against the will of her chiefs, intoxicating liquors. To describe the bad quality of the rum imported, he said it was sold at 4s. 6d. per half-dozen bottles, and the gin at 2s. 6d. per dozen.

There is a feeling growing that something should be done by London Methodists in the way of opposing the licensing of public-houses, and endeavouring to suppress some at least of the many superfluous drinking-places in the Metropolis. This feeling found expression at the recent meeting of the Wesleyan Council, when it was strongly urged that the matter should be taken up.

A Great Temperance Demonstration has just been held at Eastbrook, Bradford, by the Wesleyan Temperance Committee. The Chairman, deploring the small increase in the membership of the Wesleyan denomination during the last year, said he believed that directly and indirectly this unsatisfactory result was largely caused by the influence of the drinking customs of society.

Professor Schmoller, of Berlin, one of the ablest leaders among German political economists, says: "Among our working people the conditions of domestic life, of education, of prosperity, of progress or degradation, are all dependent on the proportion of income which flows down the father's throat. The whole condition of our lower and middle classes—one may even say, without exaggeration, the future of our nation—depends on this question."

The British Consul at Wenchow gives, in his report, a shocking insight into the extent of the opium trade in China. He says that of late years no proclamations have been issued, as was formerly the case, restricting the growth of the poppy, or the opening of opium dens. There are over six hundred opium divans in the city and suburbs, of various sizes, some possessing three to four lamps, others ten to twelve; also that about 10 per cent. of the adult male population have opium craving.

In a rousing and remarkable Temperance sermon preached by Rev. W. J. Morrison, of Sheffield, in the parish church, on the text, "And the Lord said unto Cain, where is Abel thy brother?" &c. (Gen. iv. 9-10), the preacher points out that the cause of drunkenness is drinking, and if men don't drink they cannot get drunk, and if they do drink, they at least may get drunk. Every sort of cure has been tried except the radical cure, that of stopping the tap, which, however, is the only effective cure.

The sixteenth annual demonstration of the Tower Hamlets Band of Hope Union was held in the Queen's Hall of the People's Palace, Mile-end-road. The large hall was crammed in every part with an enthusiastic audience, and there must have been quite six thousand people present. Mr. J. William Benn, L.C.C., presided, and gave an account of the work of the Union in the cause of temperance. It had been remarked that when poverty came in at the door love flew out at the window; at any rate when drink came in at the door, everything else, food, and furniture, and clothes, as well as love, flew out. The secretary, Mr. J. Colbert, read the annual report, and addresses were delivered by Rev. Crossley Williams, Mr. J. H. Raper, and Mrs. Ormiston Chant.

Evangelistic Notes.

Ireland.—Rev. P. E. Donovan, of Portadown, has just held a successful Gospel Mission in the Methodist church, Dungannon.

Leicester.—Gipsy Smith held lately a most remarkable mission in Old Bishop-street Chapel, and the work thus begun is still going on well.

Slough.—A successful eight days' mission has been conducted at Slough by Mr. F. H. Lodge, and many young people professed to give themselves to Christ.

Lewes.—The members of Lewes Y.M.C.A., Sussex, have formed a mission band for the purpose of conducting evangelistic services at the outlying villages during the summer.

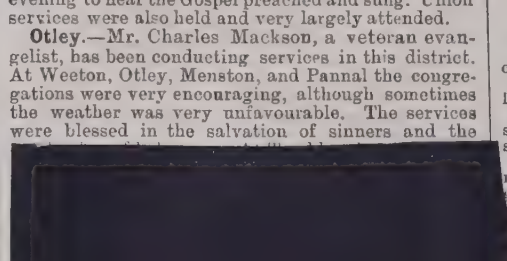
Rev. Thomas Waugh has concluded a ten days' mission in Kingswood—a place closely associated with the labours of Wesley and Whitfield. These special services have been with much power, and many have professed conversion.

South Molton.—Mr. John Elliott, of the Evangelization Society, who recently conducted a mission in the Assembly Rooms, is now preaching in a Gospel-tent in this town, and the prayers of God's people are requested for much blessing to accompany the Word.

Mr. J. C. Rainey is just commencing the season's Gospel tent work in South Devon, and hopes shortly to visit Cowley and Dorchester, Oxon. This week the tent is pitched at South Pool, Kingsbridge, where, ten years ago, many were led to Christ who have stood faithful witnesses to Him.

Dr. L. W. Munhall, assisted by Prof. J. J. Lowe, has been labouring in Hornellsville, the various denominations in the city, Baptist, Presbyterian, Methodist, uniting in the work. For nearly three weeks, large congregations assembled afternoon and evening to hear the Gospel preached and sung. Union services were also held and very largely attended.

Otley.—Mr. Charles Mackson, a veteran evangelist, has been conducting services in this district. At Weeton, Otley, Menston, and Pannal the congregations were very encouraging, although sometimes the weather was very unfavourable. The services were blessed in the salvation of sinners and the



up to more earnest and diligent Bible study. Everywhere the evangelist is greeted with wonderful congregations.

Cork Y.M.C.A.—Mr. T. P. Bailey, general secretary of this Association, which has an institute at 54, South Mall, writes: "As some of your readers may visit the South of Ireland during this summer, I should like them to know of our small association at Cork, where they will be heartily welcome. If communicated with beforehand, I shall have great pleasure in furnishing information concerning other towns and places of interest. We will gladly afford opportunity to speak at our Gospel meeting to such as may be able to spend Sunday in the city."

Charter-street, Manchester. — The Baroness Burdett-Coutts opened, on Thursday last, the new buildings of the Charter-street Ragged Schools and Working Girls' Home. The Mayor said the new buildings were a monument of the zeal, indefatigable industry, and earnest work of many who had devoted themselves to that district, and whose object was to raise the moral, social, and spiritual tone of the great masses of people crowded together in that immediate vicinity. He remembered well the character of that district some years ago, when it was considered scarcely safe to go into Charter-street, which was inhabited by the lowest class. Some earnest workers, however, commenced operations there about thirty years ago, and the result of their labours had been most gratifying.

Among the Churches.

CHURCH OF ENGLAND.

Many earnest clergymen in various parts are now taking a leading part in open-air work.

The decision of the House of Lords in the Bishop of Lincoln's case is now expected daily.

Bishop Williams, of Quebec, well known as a High Churchman, has just died, after thirty years' labour in a difficult diocese.

The Bishop of Ripon, acting under medical advice, has announced that he will not be able to hold his visitation as originally arranged.

Two clergymen from Manitoba, Revs. W. G. Armitage and T. R. O'Meara, are now in England seeking to enlist fresh helpers for work in the great North-West.

The C.M.S. Committee took leave on Thursday afternoon of a band of eleven who go to reinforce the missionaries in the Eastern Equatorial Africa. Probably five of these new labourers will go on to Uganda.

A meeting was held on Friday afternoon at the Mansion House on behalf of the erection of the parish institute in St. Andrew's, Bethnal Green. The Lord Mayor spoke of the condition of the parish, and made a strong plea for help.

From the report just issued by the Council of the Chester and Liverpool Diocesan Open Church Association it appears that of the 150,700 church sittings in the diocese of Chester, thirty-five thousand are rented and 115,700 are free and unappropriated.

The late Sir John Coode's Will contains the following among other, bequests—£500 to the Colonial and Continental Church Society; £100 each to the British and Foreign Bible Society, the Church Missionary Society, and the Church Pastoral Aid Society; and £50 each to the Religious Tract Society and the Spanish and Portuguese Church-Aid Society.

Archdeacon Denison, in his visitation charge, delivered last week at Taunton, dealt with the New Criticism, maintaining that the new critics asserted that our Lord's citation from the old Scriptures had no force, because Christ's knowledge of the old Scriptures was a self-limited knowledge. From such assertion it followed that our Lord, knowing He had so self-limited Himself, had nevertheless employed the old Scriptures in his teaching, as if He were not self-limited, employed them to illustrate and enforce his teaching when He had Himself deprived Himself of the knowledge whether what He was citing or referring to was truth or not. A more awful heresy had never been spoken in the Church.

Rev. J. G. Gregory, in his annual report of the work done at Emmanuel Church, Hove, shows the amount collected during the past year to be £2,686 16s.; and, after reviewing the various efforts carried on adds, "We give, we can give, but a poor return at best for the deep love of God to us. That love which He has shown in Providence; that love which He displayed so wonderfully in the gift of his dear Son; and of eternal life and endless blessedness in Him. But if our hearts are touched by that great love, and if by grace we have been taught to love Him Who has so loved us, then, I know, we shall be ready to give according to the ability which God has imparted, so that in all things He may be glorified and His work advanced."

CONGREGATIONAL.

The church at Wheatley has just celebrated its jubilee.

The results of the L.M.S. Self-denial week, up to the close of the financial year, were £9662 1s. 5d.

A week of special services for the deepening of spiritual life have been held at Milton Church, Widnes.

The Places of Worship (Sites) Bill has been read a second time in the House of Commons, and referred to a select committee.

The Derbyshire Congregational Union held its annual meeting in Chesterfield last week, when encouraging progress was reported.

Rev. A. J. Wookey is visiting the Bakoba and Batauana tribes in Lake Ngami Country, South Africa, in order to open new mission stations.

The West Lancashire Auxiliary of the London Missionary Society raised £1705 last year, an increase of £600 on the previous twelve months.

Mr. George Ingall, who has been pastor of Saltley-road Church, Birmingham, for the past thirty-five years, preached his farewell sermon on Sunday evening.

To meet the need at Rushden, Northamptonshire, a shoe-making community, which in a few years has developed from a village into a town of several thousand inhabitants, a Congregational chapel is to be built.

The bi-centenary of Bullhouse Chapel, Thurlstone, which was erected in 1692 by Elkana Riche, an ancestor of Lord Houghton, has been celebrated. The chapel originally cost £2000, a great sum in those days, and for many years it was a flourishing cause.

The leading Congregational ministers of Wales have been trained in Brecon Memorial College. Many of the students have settled in England, which fact supports the view of the committee that substantial support should be forthcoming from churches outside the Principality.

Some two years ago a young men's missionary band was formed in Sheffield with the object of awakening practical interest on behalf of the London Missionary Society. The organisation has been eminently successful, and is now sending out as its first representative an artisan missionary to Central Africa. Mr. W. H. Nutt, the new recruit, who is skilled both in theoretical and practical engineering and building, is going to the south of Lake Tanganyika. A meeting to wish Mr. Nutt God-speed was held last week when Dr. Lavington Hart, who is preparing for mission work in China, Dr. E. V. Cooper, from the South Seas and Captain E. C. Hore, recently returned from the Central African Mission, spoke.

BAPTIST.

Great preparations are being made in Kettering for the Centenary celebrations, to be held in June.

At the twenty-fifth anniversary of the church at the Six Ways, Aston, held last week, encouraging indications of progress were forthcoming.

On Sunday week a new place of worship was opened on a portion of the ground known as Raleigh-park, Brixton-hill, by Rev. F. Carter and a small company who have been working in the neighbourhood.

Rev. Thomas Law, of Bradford, addressing by specific invitation a conference of Nonconformist ministers at Oldham, presented the main features of the recent house-to-house visitation in Bradford, and strongly urged the adoption of a parochial system for Nonconformity.

At the annual meeting of the Cottage Mission Society, in association with Graham-street Chapel, Birmingham, an

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It is pleasing sometimes, after the lapse of many years, to come accidentally upon the circumstances of the recovery of a patient who has been lost sight of in the interim.

The sister of the patient alluded to is a Miss K., of Pimlico-road (to whom I will willingly refer any *bona fide* enquirer). Writing on the 30th of November, on another matter, she says:—"Thirty years ago my sister, who was very ill, and never likely to get about again, was induced to see you" (by recommendation of another patient). "You expressed a doubt of her final recovery." (On referring to my old consulting book I see that I did so, but I nevertheless strongly advised her to use the means to the last, and not sit down in despair.) "I well remember when you asked her to count. She could only count five. However, she gained her health. She is now 51 years old. She has never had a relapse or any such illness since."

On referring to my memoranda of cases in '61, I find that Mrs. Wright (then married between two and three years, and aged 21) resided at Brixton. There had been a very great amount of Consumption in the family on both father and mother's side, and she had lost one brother and three sisters. She had been treated at first for a severe cold, and this, unchecked, had developed into Consumption. All the symptoms of decided disease were present, and flesh and strength had rapidly failed. YET SHE RECOVERED, AND HAS HAD GOOD HEALTH FOR THIRTY YEARS.

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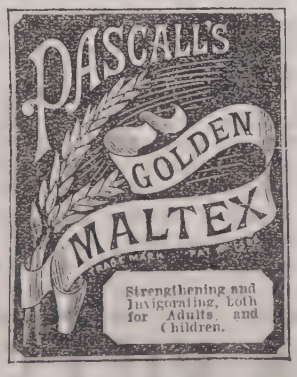


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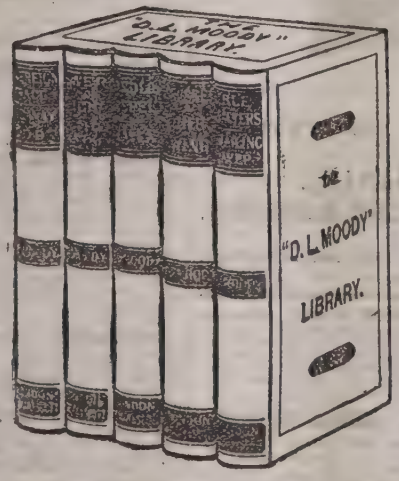
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Mr. Aked and the Baptist Union.

In common with the entire Christian world, we have been watching with great interest the Unitarian controversy in the Baptist Union. Letters which are now being published in various papers seem to us to show the true meaning and drift of the resolution, which was carried with practical unanimity, and of the way in which it is regarded by those primarily affected.

As to the resolution itself, we regarded it as a strong affirmation of the Evangelical character of the majority of the Baptist Union, and in this opinion we are confirmed by the effect which it has produced upon Rev. R. A. Armstrong, the Unitarian minister at Liverpool. He says:—

> By age-long struggle, all the best and most generous minds of many generations have been striving to make men understand that, in the sight of God and Christ, what a man *is* is of more importance than what he *thinks*; that to do right and think wrong is to be nearer to the real Christianity than to think right and do wrong. It is truly a grievous awakening to learn that the Baptist Union solemnly, almost unanimously, renounces this principle, and declares that the one thing not secondary, but primary, is not that a man be of the spirit of Christ, but that he think as they think in regard to Christ....
>
> I had looked on the Baptists as friends of freedom, and, above all, as protesters against measuring men by creed. I had believed them inspired by the traditions inherited from their own saints and martyrs. They have taught me in this resolution that the ecclesiastical vice of creed-making and heresy-hunting lives in them as it has lived in Rome and in Geneva.

We need scarcely say that these sentences are a gross misrepresentation of evangelical teaching; nevertheless, they show that in Mr. Armstrong's judgment the evangelical character of the Union has been so distinctly affirmed, and the position of the Union with respect to association with men like himself so unmistakably accentuated, that there is now a wider gulf than ever between him and them; and for this we are devoutly thankful.

Turning from the resolution to the attitude of Rev. C. F. Aked, we feel that the latter has laid himself open to the most serious charges that can be brought against a Christian minister in a great crisis. The speech which he delivered before the Union was remarkably clever in turning off the discussion from the doctrinal standing of Mr. Armstrong to his position as a moral reformer. In doing this, it was obviously to his purpose to make as much as possible of the moral reforms which Mr. Armstrong had instigated in the city of Liverpool, and he took care to make it clear that in the reforms described Mr. Aked bore a leading and influential part. He said, for instance: "The municipal elections were fought on purity lines, and *we* revolutionised the whole policy of Liverpool." It now appears, however, from a letter over the signature of Mr. Armstrong himself, that this minister is compelled to disclaim the description given of his social work. He says, very honestly and fairly, that many others share with him whatever credit is attached to the recent crusade against immoral houses. He also distinctly denies the statement made by Mr. Aked that he had imperilled his life in the work which he did in the cause of social purity. In addition to this, a correspondent, who has, perhaps, the very best means of information accessible, writes to us:—

> A more barefaced statement than Mr. Aked's I never read. The agitation against the immoral houses was red-hot before Mr. Armstrong came into it. Mr. Aked had hardly time to touch it, as it was well on in 1890 when he came here a stranger.

It appears that the movement was initiated by Mr. Thomas Matheson, a Presbyterian elder, who wrote a long letter to the Liverpool papers, and moved the Society for the Suppression of Immorality. His efforts were furthered by Rev. Dr. Lundie and Mr. A. Guthrie; and all this was nearly two years before Mr. Armstrong's pamphlet was published.

We hold, therefore, that Mr. Aked will have either to substantiate the statements he made before the Baptist Union or withdraw them, at the risk of being charged with insincerity in having made them.

We also view with great concern a letter written by Mr. Aked to *The Liverpool Daily Post* on his return from London, in which, in our judgment, he attempts to take all colour out of the resolution to which he gave his "candid adherence both in spirit and letter." In his letter he declares that the broad school in the denomination "has won all it fought for, and has moved a step in advance." This is the first time we have discovered that the broad school in the Union was fighting for anything. Mr. Aked had said that he invited Mr. Armstrong to fill his pulpit, not on the ground of his theological standing, but of his philanthropic work. But if Mr. Aked's statement in his letter is to be accepted, it would appear that all along it was a carefully prepared plot to achieve some step in advance for the broad party of which he poses as a representative. He also says that the resolution leaves it to every man's judgment to say "what is and what is not legitimate co-operation." But surely, when he so distinctly pledged himself to observe it in spirit and in letter, and when he knows that the whole incident arose out of interchange of pulpits, he must admit that the spirit, if not the letter, of the resolution distinctly discountenances any association of a similar nature in time to come.

As we review the whole incident, we are sorrowfully compelled to express our fear that no resolutions will be able to adjust the difficulties of evangelical men in this important crisis, so long as they have to do with those on the other side who are not perfectly candid in their admissions and pledges.

The Missionary Societies.

The revival of the spirit of missionary enthusiasm is a hopeful sign of the times. There are symptoms of it on all sides, of a very noticeable sort. We question if the Church Missionary Society, for instance, ever celebrated its anniversary with more enthusiasm and with greater numbers than last week. Exeter and St. James's Halls were crammed to excess. And, in our judgment, these vast crowds were attracted, not so much by the published list of speakers, or by the alarmist telegrams from Zanzibar, as by that deep and passionate devotion with which this particular society is regarded by a large section of the Church of England. It announces its income for last year as having reached the noble total of £260,000.

The Baptists are making good progress in raising their Centenary Fund, having obtained £70,000 out of the £100,000 at which they are aiming as a special gift to mark this memorable year in their history, and altogether apart from their ordinary income. The London Missionary Society reports an increase of £38,000 on its yearly receipts, and an aggregate of £10,000 from its self-denial week.

This awakening is no less obvious in the quantity and quality of the candidates for missionary work. The numbers offering are largely in excess of any former time, and of the present existing facilities for going forth; and the missionary societies are applied to by young men and women, who have passed through the College course, or are fully equipped as medical men or trained nurses. Some are surrendering home-comforts and prospects of the most attractive character. Indeed, there is a possible danger of committees overlooking real solid worth and character, which, for various reasons, are not associated with the completer education possessed by others.

The results, too, are of a marvellous character. It would be, of course, as impossible to summarise them here as to put the ocean into a tea-cup; but we would advise our readers to do as we have done—first read Sydney Smith's essay on missions in India, in which he uses without stint his sharpest, bitterest irony on the Serampore missionaries, their diaries, and their methods, and then turn to the last two chapters of Dr. Pierson's "Divine Enterprise of Missions," one of the most readable, interesting, and convincing books which has been published in recent years on the general missionary question.

Those two chapters are headed "The Fruit of Missions," and "The Challenge of Missions" respectively, and present in a concise form some of the results, not only in the direct conversion of men, but in the civilising and elevating influences which have swept away idolatry, cannibalism, fetishism, infanticide, and the immorality of the heathen systems.

It seems to us that a clearer conception is emerging among Christian people of the true condition of the heathen world and its needs. They are beginning to see the wisdom of sending forth two classes of missionaries. The one to cope with the claims of Buddhism and Confucianism and other hoary systems of false religion, which have held sway for so long over untold millions. The other to move more rapidly from place to place, proclaiming the message of the kingdom, and with the herald-tones of the Forerunner calling on men to repent and turn from sin to God. For each of these classes there is ample room; and in the case of the latter especially, openings may be found for the many young spirits now knocking at the doors of our great societies.

It is also to be noticed that a truer and more Scriptural conception is being entertained of the Divine purpose during the present age. We do not hear so often now the phrase, "converting the nations," which used to convey an impression that the Divine ideal would be realised if a nation replaced its heathen customs by a public proclamation of Christianity, acknowledging the Bible as its law, and the Sabbath as its day of rest. As a matter of fact this conception is false and illusory. The Apostles never attempted to Christianise the Roman empire, but to win individuals out of it.

It is refreshing, therefore, to hear from the lips of speakers the phrase, "the evangelisation of the world," and to realise that there is an increasingly intelligent comprehension of the Divine purpose in the present age, which was fitly expressed in the memorable words with which James began his address to the first council: "God did visit the Gentiles to take out of them a people for his Name." What can be clearer or more decisive than our Lord's own words, "The Gospel must be preached for a witness"?

In every nation the truth of God must be lovingly and earnestly presented as an alternative to the systems of Falsehood and Evil; and an appeal made to the human conscience, which is God's witness in every breast. How much of this work has yet to be done before the end can come is known only to God. But there are vast tracts of continent which have never been trodden by the beautiful feet of the messengers of peace. And it would be a great gain for the entire campaign if the various branches of the Christian Church would reduce their points of difference to their true proportions, and raise their minds to the magnitude of the Gospel of the glory of the blessed God, that every nation under heaven might hear the message of salvation ere the present century close.

The various proposals for self-denial are chiefly valuable, if they lead to permanent habits of self-denial in respect to superfluities and luxuries. The mere denial for the space of a single week, to be followed by a relapse into the former habits, is neither heroic nor Christian. Lent, under such circumstances, is only too likely to be followed by a carnival. But if self-denial weeks lead people to see how much they can do without on behalf of God's work, and if they induce a simpler and more frugal style of living, we have nothing but satisfaction at their adoption.

Perhaps, however, the greatest reform of all would be for every wealthy Christian, who could not go forth, to maintain a substitute in the field; for every Christian family to constitute itself a missionary society, for the support of one of its members; and for every community of believers to support its own representatives in "the regions beyond."

Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

HOW IT WENT ILL WITH HIM.

NUMBERS XX.

It was but one act, one little act, but it blighted the fair flower of a noble life, and shut the one soul, whose faith had sustained the responsibilities of the Exodus with unflinching fortitude, from the reward which seemed so nearly within its grasp.

The wanderings of the forty years were almost over. The congregation which had been scattered over the peninsula had converged towards the given meeting-place in Kadesh. There the encampment remained for some months, and there Miriam died, one of the few with whom that lonely spirit could still hold converse of that life which lay beyond the desert sands, the valleys of Sinai, and the waters of the Red Sea in the distant mighty land of the Pharaohs and the Pyramids. Aaron, Caleb, and the younger soldier Joshua were the only relics and survivors of that vast triumphant host whose voices had rung out their challenge on the morning of emancipation; and each of the four thought himself sure, and his comrades also, of going over to see the good land that was beyond Jordan, that goodly mountain, and Lebanon.

But this was not to be. Unknown to any of them an event was approaching which was to sweep away two out of that quartette, and leave the bones of the two brothers to lie with those of the sister on the threshold of the land for which they had yearned, and planned, and prayed. It was very sad, perhaps the saddest episode in the whole of these bitter experiences; but it led to the realisation of the Divine plan, and the fulfilment of a type which was to speak to all the ages.

I. How it Befell.—The demand of the people on the water supply at Kadesh was so great that the streams were drained, whereupon there broke out again that spirit of murmuring and complaint which had cursed the former generation, and was now reproduced in their children. Oblivious to the unwavering care of all the preceding years, the people assembled themselves together against Moses, and against Aaron, though it was against Moses that they principally directed their reproach. In words, which long after recounted the incident, the Psalmist tells us "they were rebellious against his spirit."

They professed to wish that they had died in the plague that Aaron's censer had stayed. They accused the brothers of malicious designs to effect the destruction of the whole assembly by thirst. Although the cloud of God brooded overhead, and the manna fell day by day, they cursed their abiding-place as evil. They taunted Moses with the absence of figs, vines, and pomegranates. They demanded water. And this was the new generation of which he had cherished such high hopes, the new growth on the old stock! It could hardly have been otherwise than that he should feel strongly provoked.

However, he resumed his old position, prostrating himself at the door of the tent of meeting until the growing light that welled forth from the Secret Place indicated that the Divine answer was near. Unlike the injunction on a similar occasion, which now lay back in the haze of years, Moses was bidden, though he took the rod, not to use it, but to speak to the rock with a certainty that the accents of his voice, smiting on its flinty face, would have as much effect as ever the rod had had previously, and would be followed by a rush of crystal water. Yes, when God is with you, words are equivalent to rods; the gentlest whisper spoken in His name will unlock the secrets of rocky chambers, and roll away great stones, and splinter sepulchres where entombed life awaits a summons. Rods are well enough to use at the commencement of faith's nurture, and when its strength is small, but they may be laid aside without hesitance in the later stages of the education of the soul. For as faith grows, the mere machinery and apparatus it employs becomes ever less, and its miracles are wrought with the slightest possible introduction of the material. Years ago you were bidden to use the rod because your faith was untried, but by this time the greater faith should work through a slighter and more fragile means.

Moses might have entered into these thoughts of God in quieter and more tranquil moments, but just now he was irritated, indignant, and hot with disappointment and anger. When, therefore, the assembly was gathered together in their thronging multitudes around him, he accosted them as rebels. He spoke as if the gift of water depended on himself. He betrayed his sense of the irksomeness of their demand, and then vehemently smote the rock with his rod twice. And as those blows re-echoed through the still air, they shivered for ever the fabric woven by his dreams and hopes. The vision that had allured him through these long years faded as light off Alpine snows at sunset and angels were sent to choose the site beneath the cliffs of Pisgah, where his body should keep guard at the gate of the Land, in which he had hoped to lie. Oh! pitiful lot wrought by his own act, the result of a condition of soul which crystalised in that one disastrous incident! What a warning is here, admonishing us that we sometimes fail in our strongest point, and that a noble career may be blasted by one small but significant and forever lamentable failure. "The Lord said unto Moses and Aaron, Ye shall not bring this assembly into the land which I have given them."

The people did not suffer through their leader's sin. The waters gushed from out the rock as plentifully as they would have done if the Divine injunctions had been precisely complied with. "The water came forth abundantly, and the congregation drank, and their cattle." Man's unbelief does not make the faith of God of none effect; though we believe not, yet He remaineth faithful, He cannot deny Himself, or desert the people of his choice.

II. The Principle that Underlay the Divine Decision.

(1) *There was distinct disobedience.* No doubt was possible about the Divine command, and it had been distinctly infringed. He was not to strike but to speak, and he had twice smitten the rock. In this way he had failed to sanctify God in the eyes of the people. He who ought to have set the example of implicit obedience to every jot and tittle, had inserted his own will and way as a substitute for God's. This could not be tolerated in one who was set to lead and teach the people.

God is sanctified whenever we put an inviolable fence around Himself and his words; treating them as unquestionable and decisive; obeying them with instant and utter loyalty; daring to place them high above all dispute as the supreme rule and guide of conduct. Therefore, when Moses set them aside to follow the behest of his own whim, it was equivalent to a desecration of the holy name of God. "Ye did not sanctify Me in the eyes of the children of Israel."

It is a solemn question for us all whether we are sufficiently accurate in our obedience. It is a repeated burden of those sad chapters of Hebrews, which tell the story of the wilderness wanderings—the cemetery chapters of the New Testament—that they could not enter in because of unbelief. But throughout the verses the margin suggests the alternative reading of *disobedience*, because disobedience and unbelief are the two sides of the same coin, minted by the devil's coinage. They who disobey do not believe, and they who do not believe disobey. May the great High Priest, with his sharp, two-edged sword, pierce to our innermost heart to cut away the least symptom of disobedience; then shall faith be strong, and through its gates we shall pass into the land of rest.

(2) *There was unbelief.*—It was as if he had felt that a word was not enough. As if there must be something more of human might and instrumentality. There was a too evident reliance upon his own share in the transaction, or on the mysterious power of the rod which had so often wrought great wonders. He thought too much of these to the exclusion or dwarfing of God's eternal power. He did not realise how small an act on his part was sufficient to open the sluice-gates of Omnipotence. It reminds us of the shattering of the Hell-Gate Rock at the entrance of New York Harbour. The touching of a tiny button by a little child set in action the train of gunpowder by which that vast obstruction was blasted to atoms, and heaved for all time out of the path of the ships. A touch is enough to set Omnipotence in action.

It is very wonderful to hear God say to Moses, "Ye believed not in Me." Was not this the man by whose faith the plagues of Egypt had fallen on that unhappy land, and the Red Sea had cleft its waters, and the daily manna had spread the desert floor with food, and the people had marched for thirty-eight years unhurt by hostile arm? What had happened? Had the wanderings impaired that mighty soul, and robbed it of its olden strength, and shorn the locks of its might, and left it like any other? Surely something of this sort must have happened. One act could only have wrought such havoc by being the symptom of some unsuspected wrong beneath. Oaks do not fall beneath a single storm, unless they have become rotten at their heart.

Let us watch and pray, lest there be in any of us an evil heart of unbelief, lest we depart in our most secret thought from simple faith in the living God, lest beneath a fair exterior we yield our jewel of faith to the solicitation of some unholy passion. Let us especially set a watch at our strongest point. Just because we are so confident of being strong there, we are liable to leave it unguarded and unwatched, and therefore open to the foe. So shall we be saved from a fall that shall shut the gates of Canaan against us, and consign us to an unknown and untimely grave.

But how much there is of this reliance on the rod in all Christian endeavour? Some special method has been owned of God in times past, in the conversion of the unsaved or in the edification of God's people, and we instantly regard it as a kind of fetish. We try to meet new conditions by bringing out the rod and using it as of yore. It is a profound mistake. God never repeats Himself. He suits novel instrumentalities to new emergencies. He puts new wine into new bottles. Where a rod was needful once He sees that a word is better now. It is for us to consult Him and to abide by his decision, doing precisely as He tells us, and when and where. What does it matter if the means He ordains appear to our judgment inferior to those which He commanded once. This is no business of ours. We have but to use the jaw-bone of the ass, to speak the word, to sling the stone, to stretch out the rod, and it is for Him to do all the rest by the right hand of his power.

(3) *There was the spoiling of the type.*—That Rock was Christ, from whose heart, smitten in death on Calvary, the river of water of life has flowed to make glad the City of God, and to transform deserts into Edens. But death came to Him and can come to Him but once. "Christ was once offered to bear the sins of many." "The death that He died He died unto sin once, but the life that He liveth He liveth unto God." "I am He that was dead, and behold I am alive for evermore." These texts prove how important it was to keep clear and defined the fact of the death of Christ being a finished act, once for all.

It is clear that for the completeness of the

likeness between substance and shadow, the rock should have been stricken but once. Instead of that it was smitten at the beginning and at the close of the desert march. But this was a misrepresentation of an eternal fact, and the perpetrator of the heedless act of iconoclasm must suffer the extreme penalty, even as Uzzah died for trying to steady the swaying ark.

But there was something even deeper than these things. There was an eternal fitness in the nature of the case in Moses not being permitted to lead the people into the land of rest. Moses represented the law. It came by him, and he therefore fitly stands before the gaze of the ages as the embodiment of that supreme law, whose eye does not wax dim or its force abate, under the wear and tear of time. But the law, the motto of which is Do, can never lead us into rest. It can conduct us to the very margin and threshold, but no further. Another must take us in, the true Joshua, Jesus, the Saviour and Lover of men. But we shall say more of this when we stand together on the summit of Pisgah, to see the lawgiver die under the kiss of God.

III.—The Irrevocableness of the Divine Decisions.—Moses drank very deeply of the bitter cup of disappointment. And it seems to have been his constant prayer that God would reverse or mitigate his sentence. "Let me go over, I pray thee, and see the good land that is beyond Jordan, that goodly mountain and Lebanon." No poet could have painted that land with more glowing colours. He dipped his brush in rainbow tints as he spoke of that good land, that land of brooks and fountains and depths, that land of wheat and barley, of vines and pomegranates and figs, that land of oil, olives, and honey. And no patriot ever yearned for fatherland as Moses to tread that blessed soil. With all the earnestness that he had used to plead for the people, he now pleaded for himself.

But it was not to be. The Lord said unto him, Let it suffice thee; speak no more unto Me of this matter. The sin was forgiven, but its consequences were allowed to work out to their sorrowful issue. There are experiences with us all in which God forgives our sin, but takes vengeance on our inventions. We reap as we have sown. We suffer where we have sinned.

At such times our prayer is not literally answered. By the voice of his Spirit, by a spiritual instinct, we become conscious that it is useless to pray further. Though we pray, not thrice, but three hundred times, the thorn is not taken away. But there is a sense in which the prayer is answered. Our suffering is a lesson warning men in all after-time. We are permitted from Pisgah's height to scan the fair land we long for, and are then removed to a better. We stand on the soil of Canaan, on the goodly mountain of Lebanon, beside the living Saviour. And we hear his voice saying, My grace is sufficient for thee; my strength is made perfect in weakness.

But, oh! that God would undertake the keeping of our souls, else, when we least expect it, we may be overtaken by some sudden temptation, which befalling us in the middle, or towards the close of our career, may blight our hopes, tarnish our fair name, bring dishonour to Him, and rob our life of the worthy capstone of its edifice.

Mr. Henry Thorne at Tunbridge Wells.

This evangelist has been labouring with unabated zeal for some ten days in the Baptist Tabernacle at Tunbridge Wells. Much interest was displayed in the afternoon Bible readings, and the evening Gospel meetings continued to increase in interest from the first; and on the closing evenings of the Mission the building was filled from end to end with interested hearers. The faithful preaching of the Gospel was accompanied by "signs following"; many were inquiring the way of salvation. Many believers were helped and quickened in the Divine life.

At the praise meeting, which closed the Mission, addresses were given by Revs. Jas. Mountain and T. O. Jackson, and Mr. John M. McAuliffe. The pastor of the church is Rev. Jas. Smith, formerly of Yorkshire.

BATH RACES.—During these races crowds of people flock into the city, and the Bath City Mission is anxious for a large supply of Gospel booklets and tracts for distribution. These should be sent to Mr. G. Snook, 5, Dover-place, Bath.

The Northfield Training School.

Among the recent interesting news brought to us by The Christian from your side of the Atlantic, we have noted especially the movement in Scotland for the establishment of Christian training-schools. That our own beloved evangelist, D. L. Moody, should raise his voice in behalf of such institutions is what we should expect. It is on the line of his great life-work. The marked success of the schools he has founded in Chicago, and in his own Northfield have fully proved and confirmed his faith in that agency.

It has been my privilege, as a minister of the Gospel, to see something of the methods and results of the work of these schools. I have just come from the first public closing exercises of the Northfield Ladies' Training School, which is the fourth and last of the Christian educational institutions founded by Mr. Moody. My impressions and convictions of the great importance and value of the kind of training given in that school have been deepened by what I have seen and heard. The school is no longer an experiment, but an assured success. It is a success because it fits perfectly into the working agencies of the Kingdom of God and meets a want long and keenly felt. The blessing of God is upon it.

The closing exercises to which I refer, held March 31st, in the Northfield Congregational Church, marked the end of the second year's work of the training school. Ministerial and other guests from Boston, New York, Springfield, and adjoining towns and country, were in attendance. A statement of the origin, object and work of the school was presented, followed by an address on "The Work and Power of Woman," by Rev. Dr. Burnham, of Springfield, Mass. After a collation at "The Northfield," a number of ministers bore strong testimony to the remarkable effectiveness of trained workers from the school who had been employed in the home mission fields of this and adjoining states. As we listened and pondered we felt that through such agencies as this the Lord was pointing out the way to a solution of one of the most perplexing religious problems of our day.

The declared object of the Northfield Ladies' Training School is to offer facilities for the training of Christian women that they may become ready, skilful, efficient workers in all forms of Christian service to which they may devote themselves. It is taken for granted that, first and foremost in such training is the demand for a careful, earnest, persistent study of the Word of God. Bible truth in mind, and heart, and life, and at ready command for use, must be the instrument of power for effective service. To impart to students this knowledge, and to cultivate readiness and skill in applying it to the various moral and spiritual conditions of those with whom they have to do, is, therefore, the main object of the school.

But ample experience has shown that Christian workers who have, in addition to knowledge and love of the Bible, some practical knowledge of domestic work, of dressmaking and cooking, have a great advantage over others not so qualified. They are thereby enabled to bring God's words into the homes of the poor, the ignorant, the improvident, the sick, the sorrowing, to enter with intelligent sympathy into the practical affairs of their daily life, along lines of humble, loving, helpful service, in a way which would otherwise be impossible to them. It has therefore been wisely arranged to combine with the study of the Bible, thorough courses in dressmaking and cooking, with varied experience in the details of household life and service.

During the first year of the school fifty-six students were in attendance, and seventy-three the second year. About forty-six of the number had home or foreign mission work in view, while others returned to their homes and churches and former spheres of life and duty, prepared and inspired for more Christlike living and better service than they had ever known before. While engaged in their regular school work, some of the students soon found occasion to add practice to theory in actual home mission work in neighbouring districts and towns, on week-day evenings and on Sundays. In school-houses and elsewhere a number of regular meetings were thus sustained throughout the year, under the general supervision of the pastor of the Northfield Church, with results of great blessing to all concerned. This outside work was probably not in the original plan of the school. It came as a development of the life within, and Providence has, in this particular, carried the training beyond the thought and purpose of the founder of the school.

Before this Northfield school was organised Mr. Moody had been enabled to work out a magnificent demonstration of his theory in his Bible Institute, in the city of Chicago, where men and women were trained for all kinds of Christian work with the best results. That school has been wonderfully blessed of God. Out of it have gone scores of trained Christians, whose lives and works bear constant testimony to the value of the school, not a few of whom have come from your side of the sea. Its possibilities and promise are inspiring.

Why should not every church, every pastor, take advantage of opportunity, and secure trained workers for themselves or for others? Is there not in every church some young Christian, full of love and zeal, of good repute and promise, who might be fitted for most effective Christian work by a short course of training, such as the Moody Schools provide? What better, wiser, more profitable thing could be done in the interests of God's work than this? Why should not a church, a Sunday-school, a Christian Endeavour Society, or an individual, select some promising young Christian for such training, and provide for the expenses of it? In this way hundreds of good workers might be equipped and prepared to meet the crying need of the time, who without such help would never be able to attain thereto. And what a means of blessing it would be to a church or society to bear such responsibility. Why should not a multitude of young disciples be sent from your country to ours, to gain the benefits of training under new conditions in the Moody schools of our country?

It is a saddening thought that the work of God should be languishing in so many places, and the white harvest perish in the field, simply because qualified labourers are not sent forth. Equally saddening is the thought that the material for such qualified labourers is not utilised, though so abundant. Certainly there is enough talent, zeal, and power lying dormant in the Christian Churches to meet all demands of a perishing world, if only the proper means were adopted to develop, train, and enlist the individual powers for the service of the kingdom. The time has come when it should be no longer possible for any willing hearts and hands in the market-places to stand idle beneath the shelter of the pitiful plea, "No man hath hired us."

An American Minister.

Tottenham Court-road Chapel.

The facts relating to the demolition of this historic structure and the efforts being made to rebuild on the site are set forth in a circular recently issued. It is stated that, for the present, the Building Council have no alternative but to erect another iron church, the plans for which have already received the sanction of the London County Council and a licence granted for the full time allowed by law. Desiring that the funds already collected for a permanent structure shall be used only for that purpose, a deacon of the church has offered to lend the whole of the money required, on most generous terms, which offer has been thankfully and unanimously accepted by the church. An appeal is made to the Christian public to assist the church in their arduous struggle to maintain their witness-bearing for Christ and souls in this densely populated neighbourhood, the centre of the main northern thoroughfare of London. The treasurer of the Building Fund is Mr. James W. Wolfe, 20, Russell-square, W.C.

Dr. Pentecost on India.

On four evenings last week, as announced, Dr. Pentecost gave addresses at Marylebone Presbyterian Church, on the present condition of Christian missions in India. For this task his recent prolonged stay, and his evangelistic labours in our great Eastern dependency, have well fitted him. The addresses were of extreme interest, and were greatly appreciated by the numerous auditors who were present each evening. In the first address Dr. Pentecost dealt with adverse British influences in India; on the second occasion he described the wonderful triumphs that the Gospel has made since the introduction of Christian missions; on Thursday the subject was work among high-caste natives, and was treated in its general aspects. In the closing address, on Friday evening, Dr. Pentecost took up the topic of the previous evening—the work among high-castes—entering more into detail, and gave some very encouraging illustrative examples of the power of the Gospel in the ranks of educated Brahmins. After an interesting description in outline of the origin and development of the Hindu faith, and of the institution of the three-fold caste system, Dr. Pentecost went on to tell of how this system is showing signs of disintegration before the advances of Western civilisation and the levelling power of the Christian religion. These caste distinctions are very far-reaching, and are as exclusive in the lower ranks of the people as among the educated pundits. During a journey up country he and his party were attended by some twenty coolies, and in the small band of natives there were probably ten distinct castes, the members of which would not eat with those of a different caste. Among the educated people a large amount of Christian teaching is being unconsciously incorporated in their systems of belief, and they may be almost said to occupy the position of the Athenians, whom Paul described as ignorantly worshipping the unknown God. Dr. Pentecost spoke of many interesting conversations he had had with Brahmins about the absurdities and inconsistencies of their caste ideas. He showed them how the learned pundit and the sweeper have the same blood flowing in their veins, breathe the same atmosphere, and are the creation of the same Divine hand. Driven into a corner, they were forced to admit that the distinction is now only a social one, and has no higher sanction.

Doctrinally the Hindu is a theist, but in his system there is no place for the ideas of sin, righteousness, sacrifice, and forgiveness. So they teach salvation by human merit and good works. Many of the thoughtful men among them, however, are perceiving the insufficiency of this creed to meet the realities of life and the innate cravings of the human heart. Dr. Pentecost met with not a few who, like Nicodemus of old, came secretly to tell him of their longings and aspirations after a more satisfying and peace-giving faith. He circulated among the high-caste Brahmins who attended his meetings a number of copies of his "Covenant Card," which sets forth the elements of the Christian belief, and expresses on the part of the signer an earnest desire to accept Christ, the Son of God, as Saviour and Lord. Before leaving Calcutta more than seventy of these cards were returned to him, signed by Brahmins; and in many cases accompanied by letters requesting that he would not publicly divulge their names as having given their adhesion to Christian doctrine. One old man, after hearing of Jesus, said, "Oh, sir, I never heard this about your Christ, and I could love Him." There is great ignorance among them, even of their own Sanscrit scriptures. It was intensely pathetic to hear how many of these men had been constrained to accept the truths of Christianity, but were deterred from a public avowal of them in baptism because of the family and social ostracism, and of the pecuniary loss that would follow. They were willing to repudiate idol worship, and to make confession among their friends of faith in Jesus Christ as their Saviour; but they stopped short of the act of baptism, which completely cut them off from home and kindred, and all the ties of social life. Ten years ago it would not have been possible for them to adopt this course, so that very remarkable progress is being made, and a crumbling process is quietly but steadily going on.

SOME CASES OF DEEP INTEREST

were related in detail by Dr. Pentecost. These showed unmistakably that the Spirit of God is at work in the hearts of many of these educated Indians. One specially interesting case referred to was that of the Pundita Rambai, whom Dr. Pentecost described as the ablest and most distinguished native woman in the country, and a great Sanscrit scholar. From her studies she was led to repudiate Hinduism. She came under the influence of the Cowley Fathers in Poona, and was taught by one of them the beauty and superiority of Christianity, and she accepted it, but only as a system and in an intellectual sense. She came to England, and because she was not as clear and orthodox as she ought to have been she got the cold shoulder, just as Keshub Chunder Sen did from Evangelicals. He was taken up by the Unitarians, and went back to India less a Christian than when he came. So the Pundita found her friends among Unitarians in this country. She afterwards went to America to pursue her studies, and the same thing happened there. As a result she went back to Poona commissioned by the Unitarians of America to establish a school for Hindu widows. She was forbidden either to pray where any of those native widows could hear her, or to speak to them on the subject of Christ or Christianity. That, said Dr. Pentecost, is what Unitarian missions mean. The Pundita attended his services in Poona, never missing a meeting for six weeks. One evening, in a testimony meeting, she surprised everybody by standing up and saying she wanted to bear her testimony to the great goodness and grace of God. She subsequently wrote a letter to Dr. Pentecost, stating that up to that time she had not had peace of soul, but on such and such a night at the meeting she was led to see that Jesus Christ is the Son of God, and that his death was for the expiation of human sin. She had cast herself on Him as the Saviour, and since then peace had ruled in her soul, and she now confessed Him as her Redeemer and the Redeemer of the world. If nothing else had been accomplished by his mission than that this brightest among all the women of India should have been led clearly into the knowledge of Jesus Christ and of salvation, it would have been ample compensation, Dr. Pentecost said, for all these months of labour.

Time did not permit any detailed reference to the work among the English people or among the important Eurasian section of the community. Of the latter he said that in Madras alone there were three hundred hopeful converts. Neither was there time to allude to the work of the many societies that are doing good work. A few words of hearty commendation were, however, spoken concerning the needs of the scattered and isolated planters and other English men and women to whose spiritual necessities the Anglo-Indian Evangelisation Society seeks to minister.

A WELCOME MEETING.

At the invitation of Mr. T. A. Denny, a thanksgiving meeting for the late Mission to India, and a welcome to Dr. Pentecost, was held at 7, Connaught-place, on Saturday afternoon.

After the opening remarks of the host, Dr. Pentecost, who was warmly received, said that he went to India a hopeful pessimist, but had returned an enthusiastic optimist. The question of India must be looked at on a larger scale than the conversion of individual souls. In the near future India will exercise a greater influence than we dream of. It would be appalling to think of India passing out of England's hands. Lose India, and England would fall into a second or third-rate power. We must think of India not only politically but commercially, socially, and religiously. Great Britain could not hold India unless she were raised in the scale of nations. The suggestion came from the missionaries that unless she were educated into Western civilisation, England would simply maintain a physical hold upon a barbarous people.

Now, India contains three hundred million people, seething with new ideas, but they have not the conception of righteousness behind their intellectual development necessary to fit them for the franchise and for self-government. The question of righteousness cannot be solved without the Gospel. There is no chance of the development of righteousness in Hinduism and Mohammedanism if the Christian Church does not evangelise India. God has put India into the hands of the Anglo-Saxon for moral ends. How can we trust evangelisation or education in righteousness to a Government which says we must maintain the opium traffic?

In so far as the conquest of India for Christ has yet been accomplished it seems too wonderful to be true. As the visible outburst of vegetation in the springtime is the evidence of invisible powers, so the results which can be seen of the Gospel in India bear witness to the unseen power of the Spirit of God. Our work is garnering. If the harvest is not gathered in it will rot. A learned Hindoo said to him: "You will never convert Hindoos to Christianity, but you will Christianise Hinduism." The other day the Government interfered to raise the age of girls' consent to become wives. It caused a ferment throughout the empire, and set the Pundits to search the old Hindoo writings, and showed that they were divided among themselves.

Dr. Pentecost said he was holding a meeting at which so many questions were asked as to lose the subject of his address in a number of side issues. He therefore asked them to let him finish his addresses on Christianity, and then get up a meeting for themselves to expound Hinduism. They did so, but they contradicted each other to such an extent that he told them that it would be a most effective thing for him to take half-a-dozen of their speakers as his assistants.

Two-thirds of the entire missionary force in India is engaged in education, and so withdrawn from direct Gospel testimony; young Brahmins attend college courses for years and years, and scarcely one becomes a Christian. There is a vast difference between teaching Christianity as a system and

PREACHING THE GOSPEL OF GOD.

The converts of India are not in the neighbourhood of the colleges, nor in the cities, but in the villages; therefore, travellers go to the cities, and return saying they saw no results of missionary work; but in the villages, where active and aggressive missionary work is done, great conquests are taking place. The low-castes can do without the high, but the higher cannot do without the lower; "to the poor the Gospel is preached."

Then there is the marvellous Zenana work. Every husband is as a god to his wife, who stands while he eats; yet she governs him in religion, and in this respect the mother, and still more the mother-in-law, is the head of the whole establishment.

Dr. Pentecost pressed upon young Christian ladies the feasibility of going out to India for a year or two, and out of six who went he believed four would remain. A minister going out for a few months, with twenty well-thought-out addresses, would be of great use, but it must be the direct preaching of the Gospel; the emasculated nonsense of "modern thought," without the blood of Christ, would be of no more use there than here. Again, if each church at home were in touch with one or more missionaries abroad, especially if the missionaries were its own members, we should feel more directly and definitely that we are on a winning cause.

A LADS' INSTITUTE.—On Saturday evening last General Sir R. Phayre, K.C.B., presided at the third annual meeting of the Red, White, and Blue Christian Institute for Lads, Pentonville. The Chairman heartily commended the work, and drew attention to the great physical benefits conferred on the lads and the sound religious influences brought to bear on them. The report was of a very encouraging character, but pointed out that both funds and helpers are urgently needed.

THE NORTH AFRICA MISSION.

Dear Sir,—The Council of this Mission has, for a considerable period, had the spiritual needs of Lower Egypt before them. General Haig, one of their number, has brought these needs before the public, and now Mr. and Mrs. Summers, who have been labouring in Morocco in connection with the Mission, have volunteered to undertake work in this new sphere. Other friends have been constrained to send financial help sufficient for part of the preliminary expenses. It has, therefore, been decided to extend this Mission to Egypt, in the confidence that God is leading us so to do. I am on my way there, where I hope to meet Mr. and Mrs. Summers, who are accompanied by three other new workers. We shall on the spot consult as to the wisest steps to take.

Having visited Tangier, Morocco, I give a few notes with regard to labour for the Lord in that land. Mr. Patrick, who has devoted himself to work among Spaniards and Europeans in Tangier, is returning to England, and will be glad to give information about that section of the field. Dr. Terry and his wife are returning for a time to England, as he has had a serious attack of typhus fever.

Considerable alterations have taken place in Morocco since the N. A. Mission made its first attempt to work there eight years ago; but it is still "Dark Morocco." Then, Mr. Mackintosh, of the British and Foreign Bible Society, who had commenced pioneering, was the only labourer among the Moslems in that country, while Mr. Ginsburg, of the London Jews' Society, and some helpers, laboured among the sons of Israel in Mogador, in the south-west of the country. The instrumentalities now at work are:—The Bible Society, with its agent Mr. Mackintosh, and one or two colporteurs; the North Africa Mission, with between twenty and thirty labourers; the English Presbyterian Mission, with Dr. and Mrs. Kerr and two ladies at Rabat; the South Morocco Mission, with a dozen or more workers under the guidance of Mr. John Anderson, Ardrossan, N.B.; and the London Jews' Society at Mogador, with a native Jewish worker and colporteur. Omitting the workers among Jews and Europeans, there must be nearly forty persons labouring among Moslems, but a number of these are at present only students of Arabic, and imperfectly qualified to make known the Gospel. Yet this is a blessed advance on ten years ago.

The medical aid given to the people has done much in removing prejudice, and has presented Christianity in a benevolent aspect that has been easily comprehended. The ministry of our sisters has not only brightened many homes and enlightened many dark minds, but shown the immense superiority of Christianity over Islam in the place it gives to woman.

The Moorish Government has tried to resist the influence of this quiet work, but we hope by God's help to go steadily forward. The great need now seems to be prayer that the missionaries may be sustained, and the seed sown may be caused to spring up and bear fruit.—Yours heartily in Christ,

E. H. Glenny, Hon. Secretary.

SS. "Bengal," off the Algerian Coast, April 21.

STRANGERS' REST, RATCLIFF-HIGHWAY.—The workers who met at the Strangers' Rest, on Friday 6th inst., learned with regret that Mr. Gawin Kirkham would be unable to give the address that had been announced on account of illness. Mr. Isaac gave an interesting account of labours during the past month in the Highway, the distant fields of South America, and the West Indies. Their needs were brought before the meeting by Admiral Grant. The Chairman, Mr. Neasby, closed with a few earnest words.

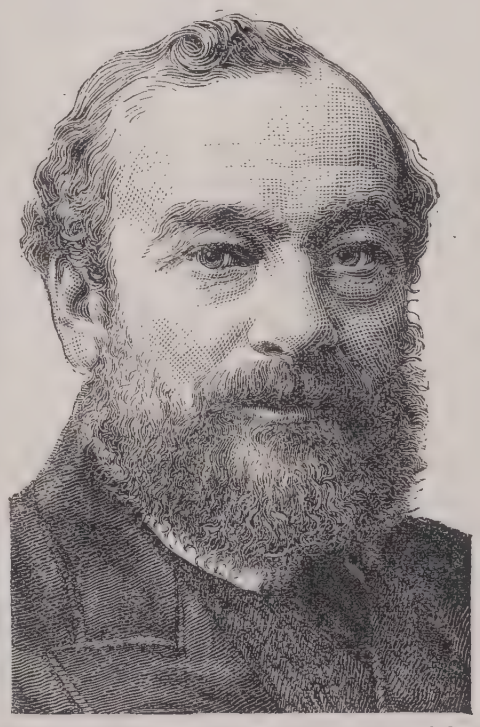
A CONVALESCENT HOME FOR RAILWAY MEN was recently opened at Portland-place, Hastings, in connection with the Railway Mission. Mr. T. A. Denny presided, and addresses were delivered by the Countess of Chichester, Rev. F. Whitfield, Mr. S. Gurney Sheppard, Miss H. S. Gardiner, Mrs. George Gates, and others. The Home will accommodate twelve patients, and will be a great boon to railway men requiring rest and change after sickness or accident. Information as to the admission of patients may be had from the Secretary of the Railway Mission, 18, New Bridge-street, London, E.C.

Death of Mr. Gawin Kirkham,

SECRETARY OF THE OPEN-AIR MISSION.

It is with profound regret that we announce the death of the honoured Secretary of the Open-Air Mission. He passed away in his sixtieth year, after a severe illness of only five days' duration, at his residence in the north of London, on Sunday evening last. His end was perfectly peaceful. In his last utterances he bore noble testimony to the preciousness of those truths he had so faithfully proclaimed for more than forty years, and in a period of unconsciousness he gave a tender communion address to an imaginary audience. His last utterance was—"There is one offering for sin—Jesus."

Our departed friend performed his last public service in the interests of the Mission, to which he was so devotedly attached, at Sheffield, on Saturday, Sunday, and Monday, April 30, May 1, and 2. On the Sunday he preached in the open air three times, and indoors twice or thrice. On the Monday he lectured on his "Broad and Narrow Way" picture. On Tuesday he returned home, having evidently overtaxed his strength and contracted an affection of the larynx. This rapidly developed, together with congestion of the kidneys. On Friday he seemed better, but the improvement was only temporary. Weakness



(From a photograph by Messrs. Elliott and Fry, 55, Baker-street, London, W.)

of the heart and extreme exhaustion supervened, and on Sunday, after about two hours of unconsciousness, he departed to be with the Lord.

For nearly thirty years (with a brief interval at Mildmay Conference Hall) Mr. Kirkham laboured with great devotion as Secretary of the Open-Air Mission. His labours extended from one end of the land to the other, and even to Holland, where he was instrumental in starting open-air preaching; to America, where he greatly revived and extended it; and to other countries. He attracted to himself the affection of hundreds of his brethren, not only those most intimately associated with the work of the Open-Air Mission, but others scattered throughout the world, and of every denomination. His private Charity Fund ministered relief to innumerable needy ones; and his personal bounty never flagged. Many hearts will bleed by reason of his removal, and hundreds of prayers will ascend for his widow in this hour of her sad bereavement.

Mr. Kirkham's funeral will take place to-day (Thursday) at the Great Northern Cemetery, New Southgate, at 2.30 p.m.

ANTI-GAMBLING.—On Sunday afternoon the Conference at St. James's Hall took the form of an Anti-Gambling Demonstration, Archdeacon Sinclair, Rev. Hugh Price Hughes, and others taking part. The Archdeacon, in his stirring address, showed gambling to be selfish, debasing, unsettling for regular work, ruinous, immoral, unmanly, and unutterably silly.

REV. JOHN McNEILL IN SCOTLAND.

THE GLASGOW MISSION.

A meeting of a most interesting character was held last week in the Christian Institute. The body of the hall was completely filled with over five hundred persons professing to have received blessing during Mr. McNeill's Glasgow mission. There were letters of apology from a large number who could not be present. Mr. McNeill was not able to come, owing to an engagement in Edinburgh on his way to hold a fortnight's mission in Dundee.

Mr. W. M. Oatts, having explained the object of the meeting, and counselled the young believers to be students of the Word of God, Dr. A. A. Bonar said it was one of the most interesting meetings he had attended for many years. It reminded him of the five hundred brethren to whom the Lord manifested Himself alive after his resurrection. It was of the first importance to abide in the fellowship of the Lord Jesus—never to let a day pass without being able to say, "I have seen Jesus to-day." Then read the Word, and read it early in the day as a letter fresh from the Master. Many timid Christians are afraid of the influence of old companions, of the power of the world and worldlings. The remedy for this is to aim constantly at getting hold of some one and leading them to Jesus—Christ's own advice to Peter when he was moved by curiosity to ask concerning his fellow-disciples, "And what shall this man do?" "What is that to thee? Follow thou Me." This was the way to prevent backsliding and come victorious to the end.

Rev. T. C. Donald said that in the meeting were doubtless many who would in the future be ministers, missionaries, and Christian workers in their various spheres. He counselled them to begin, in their present surroundings, in the home and in the Church, to work in faith and in the power of the Spirit, to avoid censoriousness, and ever exalt Christ.

Upwards of forty persons from the audience having given personal testimony of benefit received at Mr. McNeill's meetings, short addresses were given by Rev. Wm. Ross, Cowcaddens, Mr. D. J. Findlay, Mr. Dunn, Mr. Connell, and Mr. Alex. Sloan.

THE DUNDEE MISSION.

The fortnight's mission here was well begun on Sabbath last by three crowded gatherings in Kinnaird Hall, when addresses were given to Christian workers, to women and to men respectively. Meetings are to be held for business people on the week-days, and Gospel services for the multitude at night. Mr. Burke sang solos at each service.

Homes for Little Boys.

The friends interested in these Homes were favoured with brilliant weather on Saturday, on the occasion of the annual Sunday-school *fete* at Farningham. The result was that a large number of scholars, teachers, and friends went down from London to enjoy the afternoon's outing in the spacious and beautiful demesne of the Homes, so pleasantly situated in the heart of Kent.

Among the most interesting features of the occasion was the quaint and picturesque ceremony of crowning the May Queen. The honour of providing the "Queen" this year belonged to Offord-road School, Barnsbury, this school being the one which has sent the largest contribution to the Homes during the year, and the young lady crowned "Queen" being the scholar who had individually collected the largest amount.

During the afternoon the visitors were favoured with an abundance of entertainment, including selections of music by the Farningham Boys' Band, singing by the Swanley and Farningham choirs, and musical drill by the girls of the Offord-road Band of Hope and the Farningham Boys. In the intervals the friends availed themselves of the opportunities afforded of seeing the boys at work in the various workshops, and of thus having their interest increased in the practical work of training these boys to become useful members of society.

BISHOPSGATE MISSION TO THE JEWS.—The new Mission House in Devonshire-street, E.C., was opened on Saturday afternoon. Mr. Joseph Peters presided over a gathering of friends, who were hopeful that the spacious accommodation now provided will greatly promote the objects of the Mission. In addition to the preaching hall, there are rooms for classes, and in which interested and inquiring Jews may assemble for reading and conversation. The total cost of the undertaking has been about £1600, of which a considerable portion has yet to be raised. The missionary is Mr. Abraham Hornstein, who may be addressed at the Mission House.

The Pastors' College Conference.

Under the shadow of an irreparable loss, the Pastors' College Evangelical Association assembled last week for their annual conference; and it was but natural that the whole proceedings from first to last should be tinged with sadness. True, no sign of mourning appeared in the familiar College hall; but, behind the chair which the honoured president had been wont to fill, stood a bust, beautiful and life like, yet emphasizing, by its very coldness and silence, the absence of him whose vigorous and hearty tones were wont to ring from that platform. Yet, while the shadow rested on all, and while each speaker made some personal reference to him who has gone, it was made abundantly clear that those who are left behind are resolved that in some sense they shall be "baptized for the dead." He who so long had led them had been called hence, but they who had sat at his feet seek grace to follow in his steps, and carry on the work he loved and the warfare he waged so nobly and well.

At the opening meeting, held on Monday, Rev. Dr. A. T. Pierson said that somehow he felt that if their late friend were not with them in body he might be in spirit, for if there was any communication between the two worlds, what a joy it would be for the immortal spirit of their late president to look upon them!

Rev. James A. Spurgeon said, at the evening meeting, that we had to go and see America before we could understand its people. They had large hearts, and they had showed him no small kindness, thus changing his opinions in regard to Americans. Mr. Ira D. Sankey then sang "Throw out the Life Line," and remarked that when he came to London he always tended towards the Tabernacle, which had been a religious home to him when he first came to London. Mr. M'Kinney referred to the work in the United States. He hoped many more men from the College would go out to America, and he assured them of a cordial welcome. Mr. J. L. Rogers, a missionary from the Congo, gave an interesting account of the Congo, the adjacent country, and the work which was in progress. Sixteen years ago the country was unknown, and now they had five stations and a goodly number of converts.

THE PRESIDENTIAL ADDRESS.

A trying ordeal it must have been for the acting President to stand before students and members and deliver, in his departed brother's place, the annual address. All who have ever been privileged to be present know how on these occasions Mr. Spurgeon seemed at his best, and to strike in his burning words a high key-note of faith and service. Yet the task had to be faced, and well did the speaker acquit himself. On Tuesday morning, after a season of earnest waiting on God, in which Professor Marchant, Revs. A. McCaig, C. Spurgeon, and Dr. Pierson took part,

Rev. James A. Spurgeon based his address on 2 Cor. iii. 18, "But we all, with open face beholding as in glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord," dwelling naturally in his opening sentences on the loss sustained in the departure of the President. Passing on, he said that if the Bible was to be to them the voice of God, it must be authoritative, adequate, and finished. They had no hesitation in declaring, "Thus saith the Lord." The view that the Bible gave of Christ was an authoritative view. When they saw Him in that view they might well tell what they had seen, and declare openly and dogmatically what they had felt and tasted and handled of the blessed Word of God. That Word must be adequate, because it was adapted to their need, and because it was available for their aid. Adapted as bread was adapted to meet their hunger, or as water to slake their thirst. This precious book was life to the soul, and music to the heart. It was the water of life from which they might freely drink. He knew of nothing adapted to their needs so much as truth "as it is in Jesus." And it was available. It did not remain at the bottom of a well, but flowed at their feet. They had not to go and fetch it up, or to bring it down, but it flowed by them. All they had to do was to "call upon the name of the Lord and be saved." The truth was within the reach of every man, and with unveiled face they had to look and see the glory of the Lord as it was revealed in the glorious Gospel of the grace of God. Some of them might be regarded as fossils. They wanted a fixed and finished portrait of their Master that was finished years ago, while others required a new one every year. God's Bible never wanted revising, or a list of "errata" added at the end, to which they must refer. They had a perfected revelation of Jesus Christ. They had "the faith once for all delivered to the saints." They had never found their Master change. "Jesus Christ the same yesterday, to-day, and for ever."

At the Social Meeting in the evening Mr. Charles Spurgeon presided, and gave an address on the charms of the Christian ministry as shown in the life of his father.

WEDNESDAY'S SERVICE AT NORWOOD.

On Wednesday morning Professor D. Gracey read a thoughtful paper on "The Gospel of the Times," showing in masterly fashion how the Gospel meets the needs of man in this, as in all ages, and is ever the Gospel for the time. Effete, stale, and old-fashioned as some delight to call it, the Gospel of Divine grace is now, as ever, "the power of God unto salvation to every one that believeth." Addresses followed by Pastor D. Bax, on "The Tongue of the Learned"; and Pastor T. J. Longhurst, on "Power for Aggressive Service."

In the afternoon some four hundred brethren met at Norwood, and held an informal service, conducted by Pastor W. Cuff, who closed a brief address in these words: It had been said that the last of the Puritans was dead; but he thought he voiced their deepest convictions in saying that there were eight hundred of them left who were not ashamed to say: "We are Puritans, and hold the Puritan faith as our beloved and glorified leader has done." It might cost them something in the present day to give trumpet-tongue to these old truths, but they would once more pledge themselves never to furl the flag that fell from the hands of dear Mr. Spurgeon on the night he died at Mentone.

THE SUBSCRIBERS' SUPPER.

The Subscribers' Supper on Wednesday evening proved that friends are hearty and generous as ever in support of the College, inasmuch as they mustered well and gave largely.

Rev. James A. Spurgeon felt that supporters and subscribers ought to know clearly and emphatically that the College was to be carried on on the old lines. The trustees having elected him as President, with full power, so long as vital truth is preserved, he desired it to be understood plainly that the book his brother had loved and obeyed, the faith he had held and taught, would still animate and inspire the whole work.

As to the present operations, the speaker said that there are seventy-three students now in course of training, twenty-seven of whom have been received since the appearance of the last report. During the same period seventeen of the students have finished their college course, and left for pastorates at home or missionary work abroad. In thirty-six years 863 men have been educated in the College, of whom 627 are still in the ranks as pastors, missionaries, or evangelists. Eleven are permanently invalided, eighty are dead, while for various reasons eighty-five names have been removed from the roll of membership. There are as many applications for admission as ever, as many churches calling for true and faithful preachers as ever, as great need for the Gospel as ever, and the work must go on.

Mr. George T. Congreve, who presided, opened with a touching tribute to the late President, whom he characterised as "bold as a lion, yet tender as a lamb; a prophet of fire with a woman's gentleness and pity." As to the College itself, he could not help remembering how dear it was to Mr. Spurgeon's heart—it might, in fact, be termed his first and longest love. When we thought of what God had done by it, when we saw the stamp of men now in the College, when we thought of the need on every hand, we could only say in the old school-boy's rhyme, "Go on, go on, go on, go on!"

Pastor J. Stubbs followed with a stirring account of work off the beaten tracks in the villages around Patna. The land of India is full of darkness which may be felt, but it is accessible, and the Christian Church is surely first of all responsible for the great Eastern empire entrusted to our care. He (the speaker) trusted many would be roused to come to the help of the Lord in India.

A story quite as stirring and moving was next told by Mr. N. H. Patrick, of Tangier, who has spent some three and a-half years labouring among the Jews—"black-capped, bare-footed, and downtrodden;" the Moors, the Sultan's army, the "saints" or devotees, and the prisoners, many of whom, innocent and untried, suffered horrid cruelties. The cry from Tangier, as from Patna, is "More men!"

A young student, Mr. Smith, of Langham, told something of village work near Colchester.

Rev. A. T. Pierson, D.D., followed with a stirring address, in which he spoke of the grand question of the day being "the kind of ministry supplied to the Church of God." Having long been accustomed to lecture to students, he wished to say deliberately, "I have never seen an equal number of students in any institution possessed with an equal amount of ability, moral courage, and spiritual force." Three things he wanted chiefly to say—as to the *matter*, the *manner*, and the *men*. The *matter* must be the old Gospel, unchanging as the God who never changes. The *manner* must be simple and direct, not, as one said, "like a cotton bale, soft, downy, fussy, confused." The *man* is of first importance, and the College turns out men of deep spiritual life, in whom intellectual acquisition has not dulled the edge and ardour of conviction, nor chilled the power of the Holy Ghost. Culture is no doubt desirable, but the brilliance of an iceberg does not diminish its intense coldness. A blade may be sharpened until there is no blade left; a flower may be cultivated until the ovaries disappear. He held that in the education in this institution both dangers were avoided.

In a closing word about means, Dr. Pierson maintained the College is a solemn trust, and to suffer it to want support is to be recreant to a holy trust bequeathed to the Church by one we profess to love and honour.

Rev. David Davies followed in a few vigorous and genial words, after which the friends adjourned to the Lecture Hall, where supper was prepared. As is the custom, gifts and promises were sent in and announced from the platform. The Chairman headed the list with £250, several gifts of £100 followed (one being from Mrs. Spurgeon), and the whole amount reached the sum of £2,269.

On Thursday morning the proceedings took the form of a service in memory of the late Mr. Spurgeon, and in the evening a public meeting was held, when Mr. Sankey was present and sang "When the Mists have Rolled Away," and addresses were delivered by Professors Gracey and Ferguson, Revs. J. A. Brown and W. Cuff; while Mr. Sankey sang a beautiful new rendering of "Rock of Ages." Mrs. Spurgeon expressing the wish that Messrs. Moody and Sankey would give a fortnight to the Tabernacle, Mr. Sankey replied that until Mr. Moody returned from the Holy Land no future plans could be made, but he hoped a visit to the Tabernacle might be arranged.

On Friday the Conference closed with a sermon by Mr. Fullerton—in the absence of Pastor A.G. Brown, owing to the serious illness of his wife—after which all united in the communion of the Lord's Supper, and the proceedings terminated.

Freedmen's Missions Aid Society.

This Society, formed in 1872 to aid in sending coloured freedmen to work as missionaries in Africa, issues a modest little report of work in Sherbro' and Mendi districts (Sierra Leone) We read that:—"At all the stations there are day and Sunday schools, and religious services regularly held by the missionary or evangelist, and at most of the stations industrial work of one kind or another is carried on. At some there are farms of 160 acres, where coffee, arrowroot, and cotton, are profitably grown; at others there are sawmills, blacksmiths', tailors', shoemakers', and carpenters' shops. At Shaingay, the principal town in Sherbro', there is a training institute, built and endowed by Mr. and Mrs. Rufus Clark, where about fifteen students receive from one to three years' Christian training, to fit them to become missionaries, teachers, or evangelists. At the head of it is Rev. D. F. Wilberforce, himself a native of that part, and who has spent some eight years in American universities."

Sending the report the Secretary says:—"We have, this morning only, received a long letter from our Superintendent at Sherbro', West Africa, stating that six of our stations are unsupplied with missionaries or evangelists for lack of means, and yet the people are clamouring for the Gospel, and during last year raised among themselves upwards of £200 towards the support and maintenance of the missionaries and the mission buildings."

Communications should be made to the secretary Mr. W. Jenks, Freedmen's Missions Aid Society, 18 Adam-street, Strand, W.C.

Workers for Congoland.

An interesting gathering of London friends assembled at Harley House, on Wednesday last week, to welcome home Miss Guinness from China, and Mrs. McKittrick and Dr. Harry Guinness from Africa, and at the same time to bid Godspeed to a party of missionaries setting out for Bolololand. An hour was spent pleasantly in conversation and the examination of many interesting curios and photographs brought by Dr. Guinness from the Congo, and then a meeting was held in the large hall of the College, at which Mr. T. A. Denny presided. He opened with a few cordial words of welcome to the returned travellers from China and Bolololand, evidently voicing the sympathy of all present.

Dr. Harry Guinness, before introducing the members of the outgoing Congo party, spoke briefly as to his recent experiences in Congoland. He heartily thanked all for their prayers on his behalf during his absence. No doubt he had seen a good deal of trial whilst in Africa; he was nearly always sick himself or attending to somebody else who was unwell, for the past year had been a peculiarly fatal one on the Congo. Every mission had suffered in this respect, and now he had heard of the death of Mr. Lapsley, of the American Presbyterian Mission, on the Kassai tributary of the Congo. He had himself been present at the deaths of two of the beloved missionaries of the Congo-Balolo Mission, John McKittrick and John Luff. Mr. McKittrick, the leader of the Mission, whose name would be fragrant for many a year, was buried eight hundred miles from the mouth of the river; he lies close by the little path that leads from one town to another, within twenty yards from the spot where he used to preach the Gospel of Christ every morning. There the natives, as they go hither and thither, see the grave, and are reminded by it of the example and the message of one who died for them.

These deaths and frequent sicknesses caused some to say, "Is it worth while to send anybody to Africa to preach the Gospel at such a cost? Are the Africans worth it?" He asked such people another question: "Was there very much that was attractive in us to bring Jesus Christ to Calvary?" He loved us and died for us, and surely we ought to love, and be ready, if needs be, to die for others. Besides, did not Christ die for these as well as for us? If we have not a warrant to preach the Gospel to the Africans, we have not a warrant to preach it to anybody. We ought not to hold back because danger threatens.

He had sad news to tell, but they were swallowed up in the glad tidings which he also carried. When he ascended the Congo he passed on the Upper River station after station, at not one of which was a single soul who had yet received the Gospel of Jesus. He was on the Upper Congo and amongst the rivers of Bolololand about five months, and on retracing his steps he found that the Lord had within those five months entirely changed the state of the missions—had opened the windows of heaven and had sent blessing down, droppings of the promise of great showers that he was persuaded would soon descend. He had the profound privilege of baptizing at Bonginda the first five converts—lads, one of whom was present in the hall,—and there were now some thirty at that one station waiting for baptism.

At all the other stations he had found that God was blessing the Word to the salvation of souls; and he was able to record one of the most wonderful things that has ever occurred in the history of missions—the fact that within three years of the outgoing of the first party of missionaries to Bolololand, at all the four inland stations of the Mission, there are those who now name the name of Jesus Christ. He knew no field in the whole world more promising than this. They had no religions of antiquity that required to be uprooted, no ancient prejudices to be overcome, no false faiths to be fought such as exist in North Africa, China, and elsewhere; they deal with simple impressionable peoples, who were willing to listen to the Gospel message.

In conclusion, Dr. Guinness addressed himself to the outgoing party. He could wish them no greater or better thing than that the Lord should fill them with his own Spirit. He had yet to see the missionary, baptized with the Spirit of God, at whose station the work was being carried out according to God's lines, where blessing was not forthcoming.

The outgoing missionaries then gave brief farewell addresses. Mr. Haupt is going out to the field for a second time, on this occasion accompanied by his newly-married wife, who is the daughter of Dr. Hadden, of Dublin. He quoted as his principle of testimony 2 Cor. iv. 5-11, "We preach not ourselves," &c. Mr. Coote rejoiced in the certainty he had that he was called of God to the mission-field. He was not "taking his life in his hands"; he would not if he could, but he was simply trusting all in the hands of Jesus. Miss Judd spoke equally hopefully. She was glad now to be going in person to the Congo, where her heart had been for many years. Miss Wheldpdale told of the way in which the past four or five years the Lord had laid work on the Congo upon her heart, and had eventually removed all the obstacles.

Miss Guinness spoke a few words of encouragement and help to the outgoing workers, whom she congratulated on their calling to serve the Lord in the foreign field. She produced a rosary which belonged to a Chinese woman, who for thirty-five years prayed day and night for a blessing she could not find. At length light dawned into her dark heart, and to her joy she found the Saviour. Although mission work has its dangers and trials, it assuredly yields in the present life a hundredfold, according to the promise of Christ. The speaker told the new missionaries that what the heathen want is not statements of doctrines, or copies of the Bible, important and precious though these are, but they want Christ in our lives. They will read our books and listen earnestly to our words, but more than this, they want our living. We may talk to them of patience and long-suffering, but what do they know of these? They know them if they see them in us. They read us through and through, and we must be interpreters to them of the precious truths of the Gospel. What is wanted is that Jesus shall appear in our looks and actions. Miss Guinness further spoke of the missionary's responsibility, not only as regards the heathen, but also in relation to his fellow-workers on the field, emphasizing the importance of always being so directly in contact with the Saviour as to be naturally a channel of blessing. She concluded by assuring the outgoing missionaries that in their loneliness and anxiety, in all circumstances, they will find that Jesus does satisfy.

The workers for the Congo having left, a second meeting was held, presided over by Rev. Dr. Grattan Guinness. Alluding to the work of the College, he said that at the present time twenty-two missionaries are leaving; in addition to those for the Congo, some go to North Africa and India, and others to West and South Africa, the Rocky Mountains, and South America. Then there were 145 students in the three colleges of the East London Missionary Institute, preparing for service in various parts of the world.

The work and workers were remembered in prayer to God. Both the meetings were full of earnest purpose, as well as abounding in evangelistic interest. Mrs. Guinness, senior, though physically stronger than of late, was unable to attend. This was the first meeting of the kind at which she has not been present, and her absence was universally regretted.

Mrs. Amanda Smith.

Dear Sir,—May I inform the friends of Mrs. Smith, through your widely circulated journal, that her small annuity of £10 is now secured (particulars and list of subscribers will be found in *The Friend* for April 29). As there were only two subscribers to the purchase from the United States, I am in hopes that her friends there who are not biassed by the prejudice against colour may subscribe to secure her the same amount.

Her address is 64, Park-street, Newark, New Jersey, but she expects to visit England soon. Her services as an evangelist seem to be in constant demand.—Yours truly, M. Davis.

Foxrock, Co. Dublin.

HENRI LASSERRE, whose translation of the four Gospels had such a large circulation with the the Pope's approbation, and subsequently saw this approbation withdrawn, is about to republish the book. Courage it needs when the book is in the Index, and the author is a serious Catholic! But this courage he has, for he believes it is the Lord's absolute and gracious will that his Word shall be read by all. He is a man of prayer, of faith, of enlightened mind. What he appreciates are Christians who practice the Lord's commands, whatever name they bear. Stiff doctrine with worldly conformity he abhers. He is treading a blessed path. Pray for him, brethren! He has found Christians who, he acknowledges, "have the reaction of life, true life, against vain form."—*Evangelical Christendom.*

A PRAYER CONVENTION.

The three days of prayer last week at Manchester, referred to in The Christian recently, has been a time of remarkable power. Those present believe they are only the beginning of many similar meetings, and the herald of great blessing to the Church at home to missionaries abroad, and to the heathen, whose needs were laid before the Lord in a chain of believing prayers, every link of which seemed to be welded in the forge of mighty faith and intense devotion.

About two hundred Christians met to spend three days in prayer, and the first words at the opening meeting was an announcement that Miss Campbell, who had called us together, was ill, and could not be at her own meetings. All felt that the human was to be entirely withdrawn, and that the direction was to be cast wholly on the Lord. With the exception of a few words at the closing meetings from Mr. Stevens, from China, Rev. R. J. Ward, who has resigned his church and is going out to India, and Mr. Mercer, lately returned from a journey of inspection in South Africa, the meetings wholly consisted of prayer and singing. The missionary hymns, twenty in number, and written for the occasion, were a distinct feature and a delightful one. The tenderness, pathos, and feeling with which the friends sang showed that they were singing in the power of the Holy Ghost. The impression produced by these sung prayers was most marked. Apart from the real blessing that must flow from direct answers to prayer, the spiritual influence on those present, and testified to by many, was marvellous.

I would not write about this matter at all, for I feel as if it were almost too holy to be paraded in print, but it may be that similar gatherings might be convened in other towns. The Master said: "Pray ye to the Lord of the harvest that He may send out more labourers to his harvest." Has this been done as it should? There have been plenty of meetings to ask men for money and workers, but has the divinely-prescribed method of obtaining labourers been fully or fairly tried?

Many expressed their gratitude to Miss Campbell for having called them together. It is interesting to know that many who could not be present set aside the time for prayer, and that there were little simultaneous gatherings at Kingstown (Ireland), Marseilles, Weston-super-Mare, &c.

J. Wakefield Macgill.

Manchester.

PRAYER FOR REVIVAL.

The weekly prayer-meeting for revival was held, as usual, on Monday, at two p.m., in the Y.M.C.A. Rooms, Aldersgate-street, E.C. There was noticeable a distinct improvement in numbers, as well as a deepening of interest in the objects sought to be attained.

After much earnest prayer, a brief, informal conference was held for the purpose of hearing suggestions on the methods to be pursued, when some valuable remarks were made. Dr. Smyth told how in the course of a previous revival sixty persons were, by the power of the Spirit of God, convicted of sin in the course of a single address.

Mr. Meyer said that there seemed yet wanting the perfect oneness in mind and purpose which might be expected to precede the lifting of the veil and the revelation of the inner thought of God in regard to this matter which had drawn us together.

A suggestion was offered by one brother that at a stated hour of every day, wherever they might be, Christians should resolve to plead this cause before the throne of God, and go on until the prayer prevailed. Will friends everywhere join in such a concert of prayer, and see what the Lord is pleased to do for the glory of his great name. They are, however, specially invited to be present at the weekly meeting.

HEBRON.—We are glad to hear of another evangelistic effort in this Judean town. Dr. Alexander G. Dalbak writes to us: "Our society in Berlin—the Jerusalem Verein—has established two houses in Hebron, one for medical work, in which a dispensary is opened every morning to patients of all nationalities. The other house is a school, in which a teacher with his family resides. There are now about ten Christian families in Hebron, and as our work is general these friends meet with us in all our religious meetings and attend our service on Sunday. Though we are like lambs in the midst of wolves, yet we are able to carry the lamp of the Gospel into this dark place and preach in the name of Christ."

For the Young.

A MISSIONARY'S LETTERS TO HIS BOYS

In the life of that brave and noble missionary, James Gilmour of Mongolia, just published by *The Religious Tract Society*, there are some letters written by him to his sons after their mother's death, and when he was on a missionary journey. We give two of these letters, feeling sure that our young readers will like them:—

Ta Cheng Tzu, Sept. 3, 1887.

My Dear Sons,—I am well, and thankful for it. The three Christians here come daily to every worship. There are here others who want to be Christians, but who have not courage enough. One man's wife won't let him be a Christian; she says she will kill herself if he does. Another man is in the same case. He is a Chinaman; his wife is a Mongol. Still another man has a Mongol wife, and she keeps him back. The other day he came and confessed Christianity. His wife does not consent but only says, "We'll see." Another man's father hinders his son from Christianity. The lad is a very nice lad.

Yesterday was the day when people make offerings of food and fruit at the graves. One of the Christians was sent to do so. He brought the melon here and we ate half of it with him.

Still another man is forbidden by his father to be a Christian. That is, in all five men in this one place who are Christians at heart, and read our books and are learning Christianity, but do not confess Christ. Do you know what Jesus says about such people (Matt. x. 32-39)? Jesus says that if they obey others rather than Him, they are not worthy to be his disciples. I am praying for all these people. I ask you, too, to pray for these and all like them, that they may be able to confess Christ. It is difficult for men in China to be Christians. How different with you! We all want you to be Christians. Your father and friends all help you to be Christians, and if you are not Christians we are all distressed.

Boys, do be true to Jesus. In your words and deeds honour him. Make his heart glad. Jesus wants your love. He loves you and died for you. You cannot but love him if you think how He loves you. I am just going to breakfast, and then for a day on the street trying to tell the people about Jesus. God bless you, my dear lads. . . It is now afternoon, and I write a few lines. A lad in a shop here has a tame dove. He has painted it all over different colours. It looks absurd. I don't like to see it sitting about the shop. Doves look so happy flying about. Mamma, too, liked to see birds on the trees and houses, wild, not kept in cages.

I guess you are just about getting your breakfast. Here it is about four p.m. I wish I could see you. My love to you, my dear sons. May you always, both now and when grown, be boys and men who know and love Jesus. I pray for you. —Your loving father,

James Gilmour.

Ch'as Yang, Mongolia, Nov. 17, 1888.

My Dear Sons,—On the street to-day I saw a crowd standing. I went up to see what they were looking at, and found two Chinese gentlemen showing off a trained bird. One of the men stood down on the street. The other put three little flags so that they stuck on the wall. The bird then flew away, caught up a flag and came flying back to its master on the street, carrying the flag in its bill. It looked very clever. Every time the bird brought a flag it was rewarded by being fed with some nice food that it liked. It was very pretty to see it. But, after all, it was a trifling employment for two grown gentlemen to be engaged in. Even the crowd of ordinary Chinese seemed to think so. . . .

I am a good deal distressed to see the boys in the market-place. They steal just as much as ever they can from the sellers of straw and fuel, pluck out handfuls from the bundles and run away not at all ashamed. If the owner does not chase them they get off with it. If he throws down his load and runs after them they drop the plunder, the owner picks it up, and no more is said about it.

In summer little naked boys follow people carrying fruit in open baskets, and steal it as they can. It all seems so dishonest, and no one seems to care. On the street lots of people will see a thief stealing a man's pipe, and never say a word, because it is not their business.

I often think of you and pray for you. You do not forget mamma, I am sure. She is with Jesus. Be you his lads, and do your lessons well, and He will guide you all through life. Be diligent and careful lads, and you will grow up useful and honoured men. Constantly tell Jesus all your affairs.—Your affectionate father.

Jas. Gilmour.

NOBODY'S DARLINGS.

In squalid alley, in court and street,
These little ones daily roam;
Cold and hungry, with aching feet,
Strangers to love and home.
Early cast upon life's rough way,
"Nobody's darlings," we sadly say.

There are innocent eyes, all wet with tears,
Haloed by tangled gold;
There are faces wizened, but not with years,
Young hearts grown hard and cold—
Children whose childhood long since has fled,
In the weary struggle for daily bread.

No lullaby tender, no good-night kiss,
Or caress of a gentle hand,
Lulls them, smiling in tranquil bliss,
To the regions of slumberland.
No love to hallow, and guide, and smooth;
No voice to counsel, and bless, and soothe.

Nobody's darlings! Poor waifs and strays!
Take heed ye do not despise,
But love and cherish these little ones,
So dear in the Christ-King's eyes;
Whose guardian angels in heaven above
Behold our Father, the God of Love.

Harriet Julia Evans.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, ; Mr. Josiah Spiers, *Tynemouth*, to May 20; Mr. Geo. Goodman, Hammond-square, *Hoxton*, to May 20; Mr. Reginald Callender, Edgley, *Stockport*, May 14 to 22; Mr. J. S. Tyler, *Birmingham*, during May, for Scripture Union Meetings; Mr. T. Lewes Sayer, *Streatham*, May 28 and 29.

MISS ROBINSON AND THE SOLDIERS.

In an address to a large meeting at St. James's Hall, on Thursday last, Miss Robinson, of Portsmouth, said that her years of experience had forced upon her the conclusion that soldiers, as a class, are restless and discontented. It is usually such traits of character that lead young men to enter the army, and association with others of similar dispositions works no improvement. Many causes of complaint have been removed, but the discontent remains. Soldiers want something—they know not what. They want Christ.

Besides the Soldiers' Institute in Portsmouth, where Miss Robinson and the ladies associated with her live at their own expense and work as God gives them opportunity, other teetotal houses have been established as branches, a private hotel for officers and their relatives, the Sailors' Welcome at Portsea, the Mission Buildings in Nobbs-lane, the Speedwell at Landport, and the Soldiers' and Sailors' Institute at Alexandria in Egypt. At Portsmouth all regiments embark in rotation for foreign service and disembark on their return. In the first case, wives married without leave must be left behind with their children, often friendless and destitute, and these look to the Institute for aid. Formerly, sheer starvation used to drive many wives into sin. Widows and orphans of soldiers who die abroad are landed at Portsmouth and the Institute receives them. Soldiers' mothers, and other relatives who come to meet the troopships, or families awaiting embankment are accommodated at the Institute. The lady associates visit the sick, the wounded, and the military prisoners. Forty meetings are held in the Institute every week. A shop to teach trades to young soldiers has been equipped under skilled superintendence. The advantages of a club and a home are supplied to all soldiers alike as well as to the thousands of time expired men who are landed yearly at Portsmouth. All the Institute work is supported by voluntary contributions. There are no endowments or vested funds, and the task of raising the necessary money rests on Miss Robinson.

While she regretted that now there seems less sterling faithfulness to temperance pledges than in earlier days, she acknowledges with thankfulness that God is moving the hearts of the soldiers to turn to Him in greater numbers than ever before.

MRS. BAEYERTZ IN CORK.

This lady is a convert from Judaism. For some twelve or thirteen years she has been widely known in Australia as a gifted and successful evangelist. She has recently laboured in Canada, and has now come over for a short visit to Ireland and England. Her mission in Cork began on the 25th ult.; in about a week she goes to Belfast, then to Dublin, and subsequently to England.

She is warmly commended to the Christian Church by John G. Paton, missionary to the New Hebrides; Joseph Cook, of Boston; Dr. Gordon, of Boston; N. B. Macartney, vicar of Caulfield, Melbourne; and other ministers of all denominations. These brethren speak warmly of her faithful and instructive unfolding of the Scriptures, her clear and comprehensive grasp of the law and the Gospel, and her power to attract large audiences.

On her arrival in Ireland she spent her first Sunday in Queenstown. In the afternoon she delivered her first Gospel address in Ireland in the Parochial School House, to a large audience, from Genesis iii., and in the evening spoke in the Methodist Church, which was crowded, on "The unpardonable sin." The address was solemn and searching, and, at the after-meeting, a number professed to decide for Christ.

The mission began in Cork on Monday night, in the large hall of the Assembly Rooms, when a large gathering were present, who listened with wonderful interest as Mrs. Baeyertz told of her "conversion from Judaism to Christianity." On Tuesday "The Two Offerings of Cain and Abel" was the theme through which she showed the difference between a "religious man" and a "spirit-born" man. The meeting on Wednesday was for women and girls only, and was, we understand, a time of much blessing. On Thursday night Mrs. Baeyertz delivered a remarkable address on "The Passover," in which she set forth the atonement of the Lord Jesus Christ and the absolute necessity for substitution and appropriation.

Probably no address given during the ten days of the Mission was followed by more blessed results than that on the unpardonable sin, delivered to a crowded gathering on Sunday night. The number of young men who then decided for Christ was a most cheering sight. On Monday night "The Great White Throne" was the subject of a deeply solemn and powerful address. Two addresses were delivered on "The Lord's Second Coming."

On Wednesday night the Hall was engaged, so the Pastor and trustees of the large Methodist church in Patrick-street kindly gave the use of that fine building for the closing meeting, which was a holiness one, and to which admission was by ticket. The church was full long before the hour for beginning the service. This was a solemn and most delightful meeting. The power of the Lord was present to heal. Mrs. Baeyertz spoke on Romans vi. 10, 11, 12, 14. For the prayer-meeting which followed about seven hundred remained. It was truly a refreshing time.

Almost every afternoon during the Mission Mrs. Baeyertz gave "Bible Readings" on Holiness. These were particularly helpful, clear, and stimulating, and were largely attended. Some of the subjects treated at these readings were "Fruit Bearing," "A Clean Heart," "Worry," "Seven Steps in the Blessed Life," "Deliverance from Worry—Rest."

For the visit of this deeply-taught student of God's Word, the churches in Cork are indebted to Mrs. Tottenham, of Wimbledon, Mrs Daunt, of Queenstown; and Mr. T. A. Bailey, and Miss J. Babington, of Cork, secretaries respectively of the Y.M.C.A. and the Y.W.C.A., under whose auspices this united Mission was held. We trust the Christians of England will warmly welcome and "entertain the stranger," and support by earnest believing prayer this much-honoured handmaiden of the Lord.

Queenstown. J. T. Budd.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 15, Judges vi. 11-24; Mon., May 16, vi. 25-40; Tues., May 17, vii. 1-12; Wed., May 18, vii. 13-25; Thurs., May 19, xiii. 1-14; Fri., May 20, xiii. 15-25; Sat., May 21, xiv. 1-11.

MISSIONARY REVIVAL.—Dr. Amory Bradford, of Montclair, N.J., in an article in the New York *Independent*, says that in order to a proper revival of interest in foreign missions there must be (1) a more consecrated and prophet-like ministry; (2) a spiritual and a united Church; (3) a fair and generous treatment of candidates for the missionary service.

Temperance Reform.

NOTES OF AN ADDRESS
BY LADY HENRY SOMERSET.

It is characteristic of this age that evil is no longer considered a necessity. The wide search-light of the Press has brought to light in great measure the hidden things of darkness, and that which is whispered in secret is proclaimed on the housetops. It is no mere spirit of optimism that inspires the world with the deep-rooted and grounded belief that evil must cease and right must triumph. No cause and no reform has ever touched the hidden springs of hatred and of blame; has never won for itself so many friends, or gained so many enemies, as the cause that we are met together to consider to-night. The liquor-traffic has hated it; it has been ridiculed in legislative assemblies; it has been unwelcomed even in the churches; it has been sneered at by the refined and the educated; it has been condemned as fanaticism and folly; and yet, amid the billows of opposition and the waves of difficulty, it has held its own in the opinion of the thinking world. On the other hand, it has been blessed by the fevered lips of those who were ready to perish; it has been sought after by the wanderers who were out on the wilds of sin and of misery; it has been hallowed by the prayers of the pure in heart; it has been baptized by the tears of mothers; it has been consecrated by years of loving toil; it has been endorsed by the principles of Christianity; it has been believed in by the best, and it has been sealed by the promises of God. What wonder, then, that those who have been so long looking for the dawn in the great night of difficulty, whose eyes have been straining towards those leaders who have been on the watch-tower, should to-day cry: "Watchman, what of the night?" And ringing back there comes the answer: "At last we see a faint light on the dim horizon; at last we believe that the day is dawning, and that the Sun of righteousness arises with healing in his wings."

Since last I had the honour of presiding at the annual meeting of the British Women's Temperance Association I have traversed some fifteen thousand miles by sea and land. In that country of the larger hope I have seen the uprising of the cities that stand as if by magic on its rolling prairies. And as I have seen these things, and have realised that the mighty throb of steam could bear me swiftly across the billows of the Atlantic, and that the on-rushing express can traverse these miles of the continent almost at lightning speed, and that the message whispered in the Old World could under the fathomless sea almost instantaneously reach the ears of the New, —all these things have seemed to me to breathe new hope, and to be voices of God to this generation that say, "Prepare ye the way of the Lord." And the reason my heart beats high with hope lies here—that whether we work for the release of our nation from the chains of the liquor traffic, or whether we labour for the uplifting of woman to her true place in the economy of God, or whether we are toiling for the betterment of those whom daily hunger drives to daily toil,—whatever be our goal to-day, ten thousand thousand voices in every land, and speaking every tongue, bid us God-speed; ten thousand hands are held out to greet us; ten thousand thousand hearts beat rhythmic with ours in a great desire for the uplifting of humanity.

In America I have seen the magnificence of the Temperance organisation—that splendid band of women, now numbering 300,000, who stand a great army to defend their country against the wrongs of the liquor traffic. I have seen these women, cultivated and refined, yet willing to bear and to do, so that they may bring liberty to those who are bound down. I have realised the riches of that great land; have seen its magnificent geographical and financial advantages. I have also visited the "dives" of the Bowery in New York, and have seen sights as pitiful, and poverty as great, as anything that disgraces this Christian land of ours. The cause of this lies in the fact that in that one city of a young nation there are already 9506 licensed liquor shops. The saloon in America is the greatest enemy of the national welfare. It is at present one of the centres of political strife. The political life of America is largely as yet centred there, and the strife that now exists between the Prohibition parties and the older political parties is to free politics from the taint of the liquor traffic.

But America has one grand and glorious advantage over the old country. She has at any rate one blessing of which as yet we know nothing —she has a sober womanhood. Throughout the whole of the time I was in America, only twice did I see any woman, in a public-house, at table d'hôte, or restaurant, touch or drink intoxicants of any kind. Wou'd that the time were come when public opinion shall be brought to bear so truly and so grandly upon this question, that those women who now serve drink in public-houses in our land shall be debarred for ever from that employment! There is a strong sentiment in the land over which the stars and stripes wave that will not suffer women to hand drink across the counter. They have a truer view of the sacredness and blessedness of womanhood. I suppose nobody goes to America without entering into the controversy as to whether Prohibition is a failure or a success. Many years ago Longfellow visited my home. His grand bearing and his noble countenance made an indelible impression on my mind, and I often longed to see the town of Portland, where he was born. But when I went to Portland, in the State of Maine, it was not to see the birthplace of Longfellow, but to see the veteran Temperance warrior, General Neal Dow. I found that they had saved up all the liquor confiscated during the previous three months that I might have the satisfaction of seeing it poured into the gutter. I have seen so many men and women dragged into the gutter that I confess when I saw the liquor going there instead I was mightily pleased. In England we hear a very chorus of opinion from the judges on the bench, from those on both sides of the House of Commons, from lawyers, from clergy, from doctors—one great unanimous verdict that the drink traffic to-day is the most ruinous thing that can possibly reign over our land. And we ask ourselves, as the time goes on, and as weary workers ply their every-day toil amongst the teeming millions—we ask ourselves, as voices preach, and hearts pray, and many are trying to redeem England from this great curse, what is the way out of the difficulty? I believe that legislation is the way. I long for the day when men will go from their knees to the ballot-box; when they shall realise that their vote is the modern soldier's sacramental oath of allegiance to God and to humanity. Then, and then only, shall this curse be removed from our land, and those who have been so long bound down shall go free.

In this emergency women must adopt the "do-everything" policy. Where darkness has filled every nook and corner, their light must shine in. The curse of drink has been sustained in the social circle; we have to follow it into custom. It has been maintained by the teachings of false science; we have to follow it into the schools. It has been hedged round by Government; we must follow it to the seat of legislation. Law is based on majorities, and we must see to it that there are majorities that shall support a law that is for the benefit of the many. True to this belief, the British women in Council have passed a resolution in favour of giving the vote to women. This resolution was not supported by some who have had long experience in this work, and who have toiled earnestly in the fields of Temperance reform. At the same time, we believe that the time has come when woman's voice needs to be uplifted upon these great social questions, and when to her should be given that power which will enable her to work effectively for home protection and home preservation. Woman's vote will always be the enacting clause of all Temperance legislation. That leader of women whom in the New World I have learned to love and reverence, Miss Frances Willard, has said: "Woman shall enter every place, and she shall brighten every place she enters." That great heart has understood the real throb of Divine motherhood—a motherhood that does not limit itself to the four walls of home, but opens its great arms and warm heart to all the children of humanity. This is what we need in every nation to-day; for the government of a nation is only the government of the larger home circle.

As we turn the pages of history, and realise that our lives are making history to-day, we remember that in all past reforms the leaders have ever been called, at some period of that reform, fools and fanatics. Wendell Phillips and Lloyd Garrison were burnt in effigy, and dragged with a halter round their necks through the streets of Boston. To-day they stand in their country's history honoured as the heroes of a great reform. It may be that in this fight for clearer brains and happy homes hard names will be heard and motives will be misunderstood; but if we bear these things with true-hearted patience the reward shall come in the homes that shall be brightened and the faces that shall smile upon us. For all reformers are stoned until they succeed, and then the very hands that were used as weapons of offence are raised to bless. Then, when God calls us to lay down our task, we shall willingly put it by, feeling that our life's strength has gone into its performance. And as we look out on the great beyond, death is not death to us, but the lifting of the latch that lets us step into the open air.

MISS MASON'S HOUSE OF REST.

Miss Mason's Houses of Rest, both at St John's Wood and at Eastbourne, afforded during the recent Eastertide opportunities of spiritual and physical recuperation, which were eagerly seized by many. Both Houses were full of guests and the spiritual atmosphere, with the genial and happy intercourse with fellow-workers from the great harvest-fie'd, combined with the invigorating sea breezes of the latter place, sent many tired and worn-out workers back to their labour strengthened and refreshed in body and soul.

The monthly meeting at Finchley-road was held on Friday. Rev. W. Fuller Gooch gave the afternoon address; around the narrative of Paul's shipwreck he clustered some very fresh and helpful thoughts.

Miss Pryde, of Paris, gave a short account of her work among governesses, &c., in that city. She is in England seeking to interest our countrymen in the Homes which she has founded. They form a home for English and American girls who visit the gay capital for the purpose of learning the language or of studying art. The temptations and dangers which beset young and inexperienced girls in Paris were described, and it was pointed out that these are of a peculiar character, owing to the vast difference which exists between English and French life and customs. The Homes situated in the Rue de la Pompe, now being rented, are to be eventually purchased for £6000. Miss Pryde appeals specially to English parents, who appreciate the dangers that beset the path of young girls.

OUR VILLAGES.—Mr. W. Hodson, North Talworth, Epsom, writes: "The cry of the inhabitants of our villages is almost as loud as that of the heathen. The one bows down to gods of stone, the other in many cases to the Ritualistic priest. There are many consecrated Christians who cannot go to India or China, but who could live in a village or country town and do a grand work. If they are not aware of the need, I pray them to come and see."

REV. D. DOIG YOUNG, M.A.,

MISSIONARY AT MAIN, TEMBULAND, SOUTH AFRICA.

IF the Dark Continent has long lain under the curse, it cannot be said in these days that no effort is being made to lift the burden. The eyes of the nations are fixed on the vast territory that Africa contains; so are the eyes of the Church. In Scotland, especially, the story of Livingstone is beginning to tell on the Christian youth of the country. Almost every Free Church Assembly sees one or more of the best students listening to this call, and volunteering for the missionary enterprise in Livingstone's chosen field. We present this week a sketch of one who early set his heart on being a missionary, and, in spite of obstacles that would have deterred any ordinary aspirant, reached the goal, and is now in the heart of the work.



(From a photograph by Messrs. Crowe and Rodgers, Stirling, N.B.)

David Doig Young was born in Liverpool in 1847. His parents, who belonged to Arbroath, shortly afterwards returning to their native town, David spent all his early years in the busy, red-walled town on the east coast of Forfarshire, and lived almost under the shadow of its venerable Abbey. His father was a hard-working mechanic, pious as well as industrious, and strongly attached to the evangelical party in the Scottish Church. For many years he was a highly-respected elder in the East Free Church, Arbroath, then under the ministry of the excellent Rev. Alexander Hislop, well known as the author of "The Two Babylons." Arbroath has long been favoured with admirable schools, and David, early manifesting a keen appetite for knowledge, received a very careful education at the Parish School of St. Vigeans. It is probable that the lad himself would have thought of being trained as a teacher. But quick-witted as he was mentally, he was debarred from the attempt by what then appeared an insuperable tendency to stammering. The career of a public speaker was about the last any one would have predicted for him.

Accordingly, not long after he had entered on his teens, he was apprenticed to the drapery business in Arbroath. Here he was still pursued by the desire for knowledge. Having learned a little Latin at school, he kept a text-book always at hand below the counter, and, like Livingstone himself, snatched every spare moment to master its contents. So far were his employers from chiding him for this, that one of them got him to act as a tutor to his own children in the evening.

It was at this period, while attending Mr. Hislop's Bible-class, that David came to know the Lord Jesus as his Saviour, and forthwith became filled with the longing to serve Him in the ministry of the Gospel. As this aim involved attendance at the University, he devoted himself to study in private, yet more earnestly, without, however, at that time mentioning to any one what his ultimate goal was. After he had been a year or two in the drapery shop, his mother, then a widow, seeing that his heart was not in his work, and that it was affecting his health, thought that the grocery trade might suit him better, and proposed that he should turn to that business. Then at last he opened his mind and said, "It is neither a draper nor a grocer that I want to be, but a minister." "A minister!" cried his mother, thinking of his deplorable stutter, "there'll be twa suns i' the lift the day you wag your head i' the pulpit."

Being a kind son and "subject" to his mother, David went to the grocery trade; but his desire for progress was invincible. Again meeting with kind employers, he was able to arrange with them for liberty to attend the High School of the town for two hours every day, that he might prepare for entering college. Here he had the advantage of the skilful teaching of Mr. John Ross, then, as now, the rector. Mr. Ross, with characteristic eagerness, helped him to the uttermost. At his instance, David got the advantage of a free scholarship in the gift of the Town Council, and was also taken home by him for extra lessons in the classical languages. Rev. S. D. F. Salmond, of Barry, now Professor at the Free Church College, Aberdeen, also heard of the lad, and stepped in to help him with the study of Greek. His mother, again fearing that he would injure his health by studying so hard, and being still convinced that he would never be able to preach, and should, therefore, throw his energies into his business, went to both Mr. Ross and Mr. Salmond, to ask them to dissuade him from going to college. She was advised to let him have at least one session: this would do him good, and might of itself bring about what she wished. After David had been nearly four years at the grocery business, his employers wished him to go to Inverkeilor, a little village about six miles from Arbroath, and take charge of a shop there. When he told this at home his sisters said, "There'll be an end of the college now, for he will have to leave school." Somewhat downcast, he went to Inverkeilor, casting his care on the heavenly Father. Once again the path of duty proved to be the path of progress. The Free Church minister at Inverkeilor at that time was Rev. W. Masterton. Examining David's mouth, Mr. Masterton became persuaded that there was a physical cause for the "stammer" that might be amenable to surgical treatment, and urged him to put the impediment into the hands of a surgeon at Aberdeen. His surmise was right. The surgeon was able to detect the drawback, and remove it. From that time, aided by faith and prayer, David began to speak with a growing freedom that surprised all who knew him. Such progress in his studies did he also make that, gaining by competition the second of several scholarships connected with the Free Presbytery of Arbroath, he was forthwith set free to enter the University of Aberdeen.

We have dwelt at what may appear disproportionate length on the early part of Mr. Young's career, chiefly to record a striking example of perseverance, and to hold out a warning to parents and friends not to be too obstinate in resisting the aspirations of young lads under their care. On his further preparatory studies it is not necessary to dwell so long. Suffice it to say, that for eight years—first at the University and then at the Hall—Mr. Young worked with exemplary diligence. Towards the close of his attendance at the University, his interest in missionary work was greatly deepened. He became secretary to the University Missionary Society; later on its president, and ultimately its agent. While at the Hall he was constantly engaged in the City Mission, and was enabled to make a home at Aberdeen for his mother and sister.

It was at this period that Africa began to attract his attention. Several of the young men who were his coadjutors went out to Lovedale in South Africa as missionary artisans. One of these sent him every month glowing accounts of the grand field that was being opened up there. Having the care of his mother at heart, Mr. Young was preparing to settle down as assistant to a minister at Huntly; but shortly thereafter he himself had the offer of a position in the College Department at Lovedale, and, accepting it, was ordained at Aberdeen in May, 1876, for the work of an African missionary.

What now of the widowed mother? She resolved to accompany her son, taking also her daughter with her. It must have been a touching sight, and deeply suggestive of the

strength of the ties that knit the members of a Scottish Christian family, to see the missionary's mother—convinced now, in spite of herself, that this was her son's appointed life-work—leaving her native shores, and preparing to take her share of whatever hardships he might have to endure.

At Lovedale Mr. Young devoted himself to his work with great zeal, and speedily won the confidence of the leader of the Mission, Dr. James Stewart. Here, too, he found an accomplished help-meet in Miss Weir, daughter of the venerable missionary, Mr. James Weir, who was spared to work for no less than fifty years in South Africa. Mr. Young's sister was married to a superintendent of the artisans of the Mission, and settled at King William's Town, where her mother also found a home. This devoted mother no longer lives. Towards the end of 1880 Mr. Young came down to King William's Town, to take his mother and little niece up to Lovedale for a change. They did the journey in a "spider," driven by a native. When comparatively near home they were caught in a terrific thunderstorm, accompanied by a heavy downpour of rain. Sheltered under the canvas of the vehicle, they drove on, crossing the fords of more than one river in safety. At last they came to the Gaga, a stream about three hundred yards from Mr. Young's house. It was so much swollen that Mr. Young hesitated to attempt crossing it. But the driver was confident and headstrong, and they entered the ford, the little child singing, meanwhile, perhaps the only hymn she knew, "There is a Happy Land." No sooner did the current catch the vehicle than it was whirled down the stream and capsized. The little child's voice was at once hushed in the troubled waters; she went to the better country of which she sang, her dead body being found half-an-hour later in a hole of the bank. Mr. Young was carried along by the waves for a hundred yards, but saved himself by clutching the overhanging branch of a tree. The aged mother was too feeble to make any such effort, and found a resting-place in the African river. It was only after a period of utter prostration that the Lord raised up his servant again to resume his work. When he did so, it was to work more earnestly than ever, knowing that "the time is shortened."

After remaining at Lovedale for six years, Mr. Young was led to take part in a new enterprise for the extension of the Mission into the Transkei. Much difficulty was at first experienced in getting a suitable site for a central station, but ultimately he was led to think of Tembuland. The story of his Divine guidance in this work was recently told by Mr. Young himself at the Free Church Assembly in Inverness (1888):—

While I was engaged working for the Master at Lovedale, without the slightest intention of leaving such a hopeful field, away in distant Tembuland an aged native Christian was praying day and night in these words: "O God of Israel, send us a missionary!" Brought up at Macfarlan, she had been led to a saving knowledge of the truth under Mr. Macdiarmid's ministry. In her old age and widowhood she had moved across the Kei with her son, and at the time I refer to they were living in Tembuland. For three or four years her daily cry was: "O God of Israel, send us a missionary!" She did not cry in vain. The guide who went with us, on our first entry into the new territory, took us straight to the home of this aged believer. Until we arrived at her home we knew nothing of her continual crying to God for a missionary to be sent. When we were told about it, need I tell you how overcome we were? With my hand clasped in hers, this aged saint, almost blind from age, and unable to walk about, burst out into loud sobs, weeping for very joy at the visible evidence she had before her that God had heard her. To-day a church stands on the spot which was hallowed by her prayers.

It is at this station of Main—as it is now called, after a late venerable convener of the Foreign Missions Committee—that Mr. Young now carries on his work. It has greatly prospered under his care for the past nine years. Will not our readers pray that one who passed through so much to prepare for the work of a missionary, and who has also drunk so deeply of the cup of sorrow, may still be spared to see great things done for the people he loves, whereof they may be glad?

MILDMAY CONFERENCE, 1892.

Beloved Christian Friends,—It is once again our high privilege to invite you to unite with us at Mildmay in holy worship, devout meditation, and happy fellowship; and the remembrance of the goodness of our God in the days that are past encourages us to believe that He will be no less favourable to us in the Conference that is now proposed.

The servants of God are, as it seems to us, everywhere, feeling the increasing need of coming together—to humble themselves before Him, to seek his counsel for these perilous times, and to encourage each other in their faith and love and hope. They realise, we believe, that in the solemn events with which the year opened—the sudden removal of the heir presumptive to the throne—the withdrawal of some of the most faithful and conspicuous of his own ambassadors—the mysterious pestilence that walketh in darkness—the voice of the Lord has been upon the waters, the God of glory has thundered. They feel, too, that in the sins and sorrows which dishonour Him and darken our land, in the persistent assaults, even from within the camp, upon our Lord's Deity, Atonement, and written Word, in our own shortcomings and lamentable failures to carry out his last command, there is a loud call for us to seek his face in united numbers, as well as in the closet, in order that we may "Search and try our ways—turn again to the Lord, and lift up our heart with our hands unto God in the Heavens."

With the full conviction, therefore, that very many will again welcome the call as meeting their own no less than the Church's needs, we ask you, in all brotherly love, to join us at Mildmay on June 21, 22, and 23, for the purposes we have indicated; and we entreat you to make it a subject of frequent and earnest intercession that we may come together in the power of the Holy Ghost, and therefore in the conscious realisation of the presence of the Master of assemblies.

In suggesting a subject for consideration at the Conference, we have ventured—in some slight degree—to turn aside from the lines of thought that have been dealt with so frequently and so fruitfully at most of our previous gatherings, and to ask you to contemplate the wondrous ways of God in his dealings with the sons of men in Judgment—Providence—and Grace.

Here, no less than in the more commonly handled portions of the Word of Truth, is his glorious Gospel fully revealed; here is meat for the strong as well as milk for the babe in Christ; here are warning, guidance, and consolation for all who are "companions in the tribulation and in the kingdom and patience of Jesus Christ;" and surely from the prefacing visions of a book, the very keynote of which (seventy-one times repeated) is "And they shall know that I am Jehovah," we may and ought to gather wonderful instruction concerning his ways who is "perfect in knowledge." When "His judgments are abroad in the earth" we ought to "learn righteousness;" and it is in the way of his judgments that we are exhorted to wait for Him.

We can doubtless each one say in deep thankfulness:—

> With mercy and with judgment
> My web of time He wove;
> And aye the dews of sorrow
> Were lustred with his love.

And it is, we believe, well that, with prophets of old, we should endeavour to behold in wider spheres his mysterious ways who, by his never-failing providence, ordereth all things both in heaven and in earth. Thus may we better understand his purposes, so far as they are revealed to us, and become better fitted to do his will. And if we cannot apprehend the full meaning of all the mysterious symbols seen by the river Chebar, we may at least gather up many of the simpler lessons that lie upon the surface, and which are "written for our learning that we, through patience and comfort of the Scriptures, might have hope."

With these convictions we have ventured to group together, under each main division of the subject, a few of the passages of God's Word which appear to us to expound the principal teachings intended to be conveyed by the "visions of God." While these passages will not be regarded as in any degree limiting the range of thought or utterance of the brethren who may address us, they may possibly be helpful to us all, as in some measure preparing us by quiet and prayerful meditation thereon, for the days of the Conference itself.

Instead of the numerous side meetings connected with various Christian enterprises, which have generally been held, it is proposed this year to devote the time more exclusively to prayer and the searching of the Scriptures—a departure from the practice of later, but a return to that of earlier Conferences—which we believe the wide and deep range of the subject selected not only justifies, but demands.

And now, brethren, commending you to God, and to the word of his grace, and once more asking your prayers that in all arrangements, great and small, we may be guided by his good Spirit, and, above all, that He will be pleased to manifest Himself in our midst and to show us great and mighty things which we know not.—Your affectionate fellow-servants in the Lord,

S. A. Blackwood, James E. Mathieson, Harry C. Nisbet, Alfred R. Pennefather, J. Herbert Tritton, Edward Trotter,
Trustees of the Conference Hall.

J. F. Morton,
Superintendent of the Conference Hall.

P.S.—The Conference will commence on Tuesday instead of on Wednesday, as in former years. The Meeting for Praise will consequently be held on Friday instead of Saturday morning; it is therefore hoped that by this new arrangement many who have not been able to be present at this important gathering will now find it convenient to attend.

THE WAYS OF GOD IN JUDGMENT—PROVIDENCE—GRACE.

Ezekiel I.

I.—The Ways of God in Judgment.

A Whirlwind.—A whirlwind of the Lord is gone forth in fury,...it shall fall grievously upon the head of the wicked. Evil shall go forth from nation to nation, and a great whirlwind shall be raised up. The Lord hath his way in the whirlwind. Then the Lord answered—out of the whirlwind.—Jer. xxiii. 19—xxv. 32. Nah. i. 3. Job xxxviii. 1.

A Great Cloud.—Behold! He cometh with clouds! His pavilion round about Him...thick clouds. How hath the Lord covered the daughter of Zion with a cloud in his anger. Dost thou know the balancings of the clouds? He causeth it to come. Whether for correction, or for his land, or for mercy. To do whatsoever He commandeth them upon the face of the world in the earth.—Rev. i. 7. Ps. xviii. 11. Lam. ii. 1. Job. xxxvii. 16, 13, 12.

A Fire and a Brightness.—Our God is a consuming fire. Who among us shall dwell with the devouring fire: Who among us shall dwell with everlasting burnings? The Lord spake unto you out of the midst of the fire. He is like a refiner's fire. The sight of the glory of the Lord was like devouring fire. His eyes were as a flame of fire. The fire shall try every man's work, Of what sort it is. After the fire a still small voice.—Heb. xii. 29. Is. xxxiii. 14, 3. Dt. iv. 12. Mal. iii. 2. Ex. xxiv. 17. Rev. i. 14. 1 Cor. iii. 13. 1 Ki. xix. 12.

The Ways of God in Providence.

The Likeness of the Living Creatures.—Their faces—their feet—their wings—their hands. They went straight forward. Whither the Spirit was to go, they went. They turned not when they went. They ran and returned as a flash of lightning. They lifted up their wings. They let down their wings. They were full of eyes. I heard the noise of their wings...as the voice of the Almighty. The eyes of the Lord, which run to and fro through the whole earth. His eyes behold the nations. His ministers a flaming fire. The Heavens do rule. His works are truth, and his ways judgment.—Ez. i. 6—9, 12, 14. x. 12. i. 24. i. 18. i. 24. Zec. iv. 10. Ps. lxvi 7. civ. 4. Dn. iv. 26, 37.

The Wheels.—Behold, the four wheels. One wheel upon the earth—a wheel in the middle of a wheel. The spirit of the living creature was in the wheels. Whithersoever the Spirit was to go...thither was their spirit to go. Whither the Head looked, they followed it. They turned not when they went. As for their rings, they were so high, that they were dreadful. As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. Thy judgments are far above, out of his sight. How unsearchable are his judgments. Oh! the depth of the riches both of the wisdom and knowledge of God!...His ways past finding out! As high as heaven, what canst thou do? Deeper than hell, what canst thou know? Such knowledge is too wonderful for me.—It is high, I cannot attain unto it. Thy way is in the sea...thy footsteps are not known. All his ways are judgment. Just and right is He.—Ez. x. 9. i. 15, 16, 26. x. 11. i. 17, 18. Is. lv. 9. Ps. x. 5. Ro. xi. 33. Job xi. 8. Ps. cxxxix. 6. Ps. lxxvii. 19. Deut. xxxii. 4.

The Ways of God in Grace.

The Throne, The Man, The Rainbow.—Above the firmament...was the likeness of a throne. Upon the likeness of the throne—was the likeness...of a Man. In the midst of the throne...stood a Lamb. As the appearance of the bow that is in the cloud in the day of rain. This was the appearance of the likeness of the glory of the Lord. The glory of the God of Israel. The glory of God in the face of Jesus Christ. The earth shined with his glory. A rainbow was upon his head. All power is given unto me in heaven and in earth. Unto the Son He saith, thy throne, O God, is for ever and ever. When I bring a cloud over the earth, the bow shall be seen in the cloud; And I will remember my covenant. An everlasting covenant, ordered in all things and sure. Thy way O God is in the Sanctuary. I will sing of mercy and judgment. Unto Thee, O Lord, will I sing.—Ez. i. 26. Rev. v. 6. Ez. i. 28. xi. 22. 2 Cor. iv. 6. Ez. xliii. 2. Rev. x. 1. Matt. xxviii. 18. Ho. ii. 8. Gen. ix. 14, 15. 2 Sa. xxiii. 5. Ps. lxxvii. 13. Ps. lxxiii. 16, 17 Ps. ci. 1.

THE MAY MEETINGS.

THE BIBLE SOCIETY.

The Earl of Harrowby presided over the meeting of friends of the British and Foreign Bible Society on Wednesday morning last week. A brief statement from the annual report, read by Rev. John Sharp, affords ground for expecting much that will be deeply interesting in the voluminous record for the year. The total circulation of the year in Bibles, Testaments, and detached books of Scripture only falls short of four millions by 10,785 copies. It shows an advance of 62,080 copies on the issues announced in 1891, and an advance of 1,050,670 on those of 1882, ten years ago. The advance is in this respect specially satisfactory in that it is due to increased issues from depôts abroad. The gross receipts for the year amounted to £211,384, and the expenditure to £234,782, leaving a deficit of £23,397. This was met for the time from capital retained in more prosperous years to meet working expenses.

The Chairman, in the course of an address full of warm sympathy with the work, uttered a word of warning against one phase of modern criticism. He urged that scholars should handle the Book in a spirit of reverence, and not with levity, as if they were analysing some ancient classic. Alluding to the demands that have been made upon reserve funds, he said that there are no more resources available for meeting deficiencies, so that an endeavour must now be made to secure an additional £20,000 a year in the form of subscriptions. No Christian who knows the condition of the world will advocate retrenchment in the work of Bible circulation. Having mentioned a hope, expressed by the late Mr. Spurgeon, that it is by way of the Bible that all believers may one day come together, the speaker asked: Will you allow this work, which has great and good man believed might, in time, lead to that which is the genuine wish of all our souls — the re-union of Christendom — to be starved and stinted and discredited for want of funds?

The Bishop of Exeter maintained that Bible work is a great need of our time in view of the growth of scepticism and superstition. The unevangelised sadly need the Book, and believers in Christ require to read it more. The Society is more needed than ever in prospect of the ever-nearer return of our dear Lord. The world is asking, "Where is the promise He has given?" Since the Father fell asleep all things continue as they were since the beginning of creation; but the voice of the Master is heard in his Word from the very beginning. He laid his right hand on Enoch, and He said, "Behold the Lord cometh with ten thousand of his saints." He laid His left hand on John in Patmos, and said, "Behold He cometh with clouds, and every eye shall see Him." From the beginning to the end of the Word of God it stands. He cometh to judge the earth, and the voice of the Master echoes in our hearts, "Behold, I come quickly." Is it so? Then the time is short for work. I speak to you as an old man; I shall very soon have finished my course on earth, but may God grant that we may do all that in us lies to spread the blessed knowledge of the Word of God.

Rev. J. C. Gibson, of Swatow, enlarged upon the needs of China. He said: Suppose you put before you as an object to place in the hands of every Chinese one copy of a portion of the Word of God, and suppose for a moment you could forget all the rest of the world and concentrate the whole energy of the Society upon China. Suppose these four millions of copies year after year could be printed in Chinese and distributed on Chinese soil; how long would it be before you had accomplished your task of placing one copy in the hands of every one of these millions of God's creatures before you had issued the 400,000,000 copies required to meet their needs? Ninety-five years would have rolled by, and would your task be accomplished then? No. During those ninety-five years three generations of mortal men would have passed away. The greater part of your books would have fallen into that swift decay which overtakes all earthly things, and your task would be hardly begun. We need surely to increase the energies of all missionary societies, and not least of this Bible Society. Having spoken of the evangelistic value of distributing portions, Mr. Gibson told of an old man who somehow became possessed of a New Testament. He read it, with no assistance from any missionary or Christian teacher. After reading it, especially in the Book of Revelation, he turned to his sons, and said, "This Book does not come from man; this Book is from Heaven." He charged his sons that they should worship God (he himself was baptized); that when the end of life, which he foresaw was not far off, should come to him, they should bury him as a disciple of Jesus Christ. That man became the centre of a little circle of Christian worshippers. These are isolated cases, but they are proofs, if we needed them, of the real and living inspiration that breathes through the Word of God.

Archdeacon Hodgson, of the Universities' Mission, told of progress in Central Africa. He said: We have not yet heard even the names, I suppose, of a hundredth part of the languages of Central Africa. If the Bible Society produces three hundred versions, we shall soon have to see that it produces three hundred more. This lies before us. I know a district myself in Central Africa which will soon be ready for the Bible Society's work; and Mashonaland and other places will require new versions in new dialects. The work grows and the opportunities grow, and you must see to it that the Society is able to avail itself of them in the future as in the past.

Rev. Dr. Prochet, of the Waldensian Church, Rome, deplored the Papal hostility to the Bible. The Book of God is still in the *Index* among prohibited books, and the people of Italy, France, Spain and Portugal are in much the same case as those of Pagan lands. Illustrating the prevailing ignorance, he related something that occurred only a year ago at Catanzaro, in the South of Italy. A priest, in his ignorance, burned a number of Bibles, New Testaments, and portions, which a colporteur had sold. The priest justified his action by saying that the books were "poison," and he wished to protect his flock from spiritual injury. The colporteur asked the priest if he would accept and read a book called "Compendium of Controversy," and on receiving assurance in the affirmative gave him a copy. That little work reviews the doctrines of the Church of Rome, comparing them with Holy Scripture. Struck with the contrast, the priest sent to Florence for a Bible—paying for a copy of the book which he had burned. He was convinced, sought instruction, and threw off his priestly garb. To-day he is in Naples selling the very books which he formerly burned as an *auto-da-fé!* The story was listened to with great interest by the audience.

Rev. Dr. Morrow, of the American Bible Society, also addressed the meeting, enlarging upon work among foreigners in Philadelphia.

CHURCH MISSIONARY SOCIETY.

The annual meetings in connection with the Church Missionary Society have been largely attended and characterised by much enthusiasm. On Monday evening, in St. Bride's Church, the Dean of Norwich preached from Mark iv. 35, "Let us pass over to the other side." When the Lord gives such an order, a storm must be expected. But when this has passed, we shall see some Gadarene for whom a purpose is being worked out. At the close of the service two telegrams were read, one from Mr. Eugene Stock, speaking of the wonderful openings he was finding in his special work, and the other from Bishop Tucker, asking, "Who, then, is willing to consecrate himself this day unto the Lord?"

Three large meetings were held on Tuesday. The principal one was in Exeter Hall in the morning. An abstract of the annual report was read by Rev. R. Lang. Affairs in Africa claimed first attention, the removal of promising young labourers by death, sickness, and other causes, being mentioned as a sore trial. In the Eastern Equatorial Mission, out of eighteen men who had been enrolled during the past two years, no fewer than seven have died on the threshold of their work. Passing on to notice encouraging features of the work, the report stated that, in February last, Bishop Tucker baptized the first converts at Taveta, and at Mochi under the shadow of Kilimanjaro, and at the capital of Uganda, thirty-three men, four women, and ten boys were baptized in December. In India there has been a further development of the policy of sending out bands of associated evangelists.

Notwithstanding the riots, the Society's missionaries in China have been graciously protected. In the Fuh-Kien province the adherents have increased in the year by only seven short of one thousand, and at Ku-Chang eighteen lepers were baptized. During the awful earthquakes in Japan all the missionaries and the native Christians connected with the Society's missions were preserved. In British North America the chief of the Kitkatlas Indians has publicly professed Christianity, having for long been amongst its most determined opponents. The cry for reinforcements was great from many parts of the world. A large accession of offers of service is expected in consequence of the recent February simultaneous meetings held in the province of Canterbury. A letter has been received signed by fifty-four Cambridge University men, notifying their readiness, if God should open the way, to go forth to the mission field. The gross expenditure has amounted to £251,374, and the gross receipts to £269,377—only exceeded on one previous occasion.

Sir John H. Kennaway, Bart., M.P., who presided, in the course of a hearty address, said that since the resolution was passed that every suitable candidate for service should be accepted, trusting to God to supply the means for their maintenance, the directors had been encouraged to find that the contributions had enabled them to carry out that policy. Referring to the situation in Uganda, which he described as one of anxious peril, Sir John said: We went there independently of the civil power. Our work is a spiritual one, and its results have surpassed our expectations. We wait for the future, in hope that God will help us to carry out his plans for the evangelisation of the country, and that our labours there may be crowned with success.

The Bishop of Exeter, recalling his recent travels, spoke of Japan as a mission-field. He described the people as hardy, industrious, quick-witted, and ready to welcome the Gospel of Christ. For a while the army of evangelists must be officered by American and English leaders, but at length these will gladly yield their posts to Japanese Christians, and that, as his son—who is Bishop of Japan—said, would be the happiest euthanasia of Western missions. Fifty more men were sorely needed in the next two and a-half years.

Rev. W. H. Ball, missionary from Calcutta, spoke of the Society's work in equipping native evangelists. At the Divinity School, in Calcutta, the native Christians were trained to preach to their fellow-countrymen, but what was wanted was more well-qualified missionaries. "Christ calls you, the missionaries call you, the native workers call you, the perishing millions call you; will you go over and help them?"

Canon Taylor Smith, of Sierra Leone, was the next speaker. He attributed the practical failure of Romish missions in Free Town to the fact that the people had been instructed in the Word of God. After an address by Rev. C. W. A. Clarke, of Masulipatam,

Rev. G. F. Pentecost, D.D., spoke on the progress of the Gospel in India. He said:—It is possible, in the mutation of human events, that the British Empire may be overcome in India, which God forbid! But it is not possible in human events that the Kingdom of Jesus Christ can ever be expelled from India. There is behind the Gospel a power that all the combined world-powers cannot overthrow. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision." That is the power that holds in subjection the world-powers all combined. No matter whether empires remain, whether they rise or fall, whether monarchy succeeds republic or republic succeeds monarchy, the power of the Gospel holds the people, absolutely irrespective of any political power. Whilst giving all credit and being profoundly grateful, under God, for the providential intervention, on many accounts, of the political power now governing in India, let us remember that Christianity has not grown and established itself in India either on account of the protection or the patronage of the political power.

Addresses were also delivered by Mr. Samuel Hoare, M.P., and Rev. Jani Alli, of Calcutta, the latter speaking of the arduous, but hopeful character of his work among the Mohammedans.

Sir T. Fowell Buxton presided over a meeting held at the same time in St. James's Hall. The Bishop of Saskatchewan and Calgary described his work among the Indians of the North-West. The majority of the red men in his diocese are now Christian, and education is going forward among them. Never before was the outlook so promising in regard to the children. During his episcopate the number of schools had trebled. The principal difficulties to be encountered were the prevalence of polygamy and the persistent opposition of the Romanists.

After some remarks by Sir Charles Bernard,

Canon Tristram, who has just returned from Japan, spoke on what he saw and heard. Among the encouragements to increased labour were the devotion and thoroughness of the native Christians. One blind newspaper hawker gave twenty dollars to the building of a church, though many men earned only threepence a day there. The Japanese were opposed to anything like sacerdotalism, but they were looking at Christianity with "respectful hesitation."

Rev. Cyril Gordon, of Uganda, appealed for more men for East Africa. Other speakers were: Rev. J. Stone, of Telugu, South India; Dr. H. Martyn Clark, and Prebendary Eardley-Wilmot, of Kensington.

In the evening another crowded meeting was held in Exeter Hall, the Bishop of Sodor and Man presiding. Addresses were delivered by missionaries and others, the sustained interest of the proceedings showing how strongly entrenched the Society is in the confidence of Evangelical members of the Church of England.

LONDON CITY MISSION.

The annual meeting of the London City Mission was held on Thursday last, at Exeter Hall. Rev. T. S. Hutchinson, secretary, read extracts from the report. "Greater London" contains, according to the last census, no less than 5,633,332 persons, more than one-fifth of the entire population of England at the present time. Unequalled in the number of persons which it contains by any city on the face of the globe, either in ancient or modern times, the metropolis is still increasing, according to the average of the past ten years, at the rate of 86,667 souls per annum.

The number of missionaries on the Society's staff on March 31 last was 498. The expenditure during the twelve months was £60,274, which, though £353 less than in the preceding year, is greater than the receipts by £701. Mission-halls and rooms have, as usual, proved a most valuable auxiliary to the "house-to-house" visitation. Many who avoid the personal visit of the missionary, are led by curiosity, or by spiritual concern, which they have not the courage to avow, to attend the halls or rooms where the Word preached, and applied by the Holy Spirit, often manifests its power.

One of the most striking cases of blessing through this work in the open air which have occurred during the past year is narrated by a missionary, who writes:—"On one occasion, after the meeting was over a man came to me and said, 'Sir, you have saved my life. I was on my way to the Thames to drown myself, for I have led such a wretched life that my wife and children have left me.' He then took a letter out of his pocket which he had intended to post, and which informed the man to whom it was written that the poor fellow's dead body would be found in the Thames. I spoke to him of the love of God in Christ, and put him into the workhouse for the night. The next day a friend of mine procured him work at a place, where he is still employed, and living a God-fearing life." Every successive year proves the importance of the missions to public-houses and coffee-shops. Work among the Jews also has a peculiar interest, owing to the fact that during the year no fewer than 30,000 refugees, chiefly from Russia and Poland, landed in the port of London.

Mr. F. A. Bevan, who presided, in the course of a hearty address, grieved that though the need increases, it was imperative, through lack of funds, to diminish the number of missionaries. He said, our military men are always finding out new weapons of precision—and our naval architects are always building a new class of ships to resist the penetrating qualities of new guns. In like manner, we find that Satan is always trying to invent new forms of evil by which the hearts of men may be drawn away from God, by which especially the youth of our land may be seduced into Sabbath-breaking, into bad-living, into every form of ungodliness. There is the armour-plate of unbelief, the armour-plate of scepticism, of Sabbath-breaking, of lust. I am afraid that these plates are getting thicker and thicker. But, thank God! we have one weapon—we don't want any other—with which to resist those who are drawing away people from the right path. We find that the old weapon is enough. We find that "the sword of the Spirit," wielded by godly men, faithful soldiers and servants of Jesus Christ, can penetrate the thickest armour of the enemy. We find that our Captain—we have only one Captain, "the Captain of our salvation"—will lead us on to victory, and we feel our trust in Him.

Canon Barker described London as the world in miniature. We have the highest civilisation and the most abject degradation, the greatest wealth and the greatest destitution. There are in the metropolis men from all nations—from Russia, Poland, Italy, France, America, and from every known quarter of the globe. All the Acts of Parliament which the wisdom of the Legislature might devise would be absolutely inoperative unless there were underneath the seething life of the City deep and broad moral and religious principles. He ventured to say that the work of the Church of Christ was never so important, so necessary, so crying as to-day. There was never a period in the history of our land when it was so essential that every single religious denomination which had at heart the real welfare of the people, which desired the real moral growth of the nation, which was ambitious for the extension of Christ's Kingdom, should draw close together and present one great phalanx against crime and immorality.

Mr. Sydney Gedge, M.P., spoke of the Society as a rallying ground for Evangelical Christians of all denominations. The history of the religious revivals of the last hundred years taught them that the workers required should be of the same class as those to whom they were to speak, and it was because that principle was followed out that their missionaries succeeded in gaining the confidence of those whom they taught.

Rev. F. W. Macdonald, in a capital speech, said: There is a widespread notion abroad that it is in the power of legislation to raise the whole quality and character of our citizenship; but any expectation of regenerating English society which rests upon political or social problems to be hereafter carried out must yield one more bitter disappointment. To have the new world we must have as its community new men, and then we might build up a regenerated society. The first of British interests is religion—not by any conventional order of it, but because, in the deep essential order of things, the primary relation in which man stands is his relation to his God. That truth is, thank God! not merely capable of being set forth now and again by scholars and eloquent preachers; every witness of Jesus Christ may practically embody it in his life and spirit. The good Christian men whom the Society employs—men who visit the courts and alleys and slums, and pray with the sick and dying—are the best possible witnesses to the truth of the priority of religion in human life.

THE WEST LONDON MISSION.

An enthusiastic audience filled St. James's Hall on Friday evening on the occasion of the May Meeting of the West London Mission, and the anniversary of the Cleveland Hall, which was opened three years ago for the further development of the special mission work. The report states that though "only commenced three years ago, we have eight or nine classes, with between two hundred and three hundred members. We have services every night of the week. Every Sunday night we have rejoiced over sinners yielding to Christ. We have had each Saturday night, for thirty nights in succession, a crowded hall, and capital gatherings on Wednesday nights at the Lantern Services. We have a Children's Band, with seven hundred on the register, and a Children's Week-night Service on Tuesdays, with an average attendance of nearly five hundred. We have also a large Sunday-school and Band of Hope. We have also a Room-to-Room Band of about thirty, who regularly visit the neighbourhood week by week. Open-air bands and public-house visiting. Above all, is the Christ-like service of the sisters and the nursing sisters, whose presence and help in the sick-room has brought many to the feet of Christ."

Rev. Hugh Price Hughes very briefly opened the proceedings of the evening meeting by telling something of the good work done at Cleveland Hall, and announcing that the sum looked for from the audience was £500.

Rev. Mark Guy Pearse said it had been declared that "the Sisters of the People were shaping the future of the country." That was a bold statement, but the facts were behind it, as those who were familiar with the work of the sisters knew well. He himself felt more and more the need of righteous legislation. He would have no one vote for any man who will not seek to have the public-house question put in the hands of the people. If we could get rid of the liquor traffic the need for such missions would be well nigh gone. Next the speaker dealt with the land question as viewed by those who are constantly brought face to face with multitudes sinking to the lowest depths simply because they have left the country to come up to this great city where there is no room for them. He wished sincerely warning were published all over the land against villagers coming up to this overcrowded London. Lastly he would urge the reform of parochial relief. It was dreadful to think that poverty had become a crime, and that criminals were actually better treated than the destitute poor. Some touching incidents were given in illustration of this point, bearing especially on the separation of aged couples and the refusal of outdoor relief to those who had lived respectable and honest lives.

Mr. H. Marden told how five years ago he came to this hall, a Christian, but an idle, unprofitable servant. Here he had been taught the joy of service, and he trusted that many would learn that night its sweetness. He believed that if a hall twice the size of St. James's Hall could be obtained it would be filled every Sunday.

Rev. Hugh Price Hughes began with thankful reference to the success of the Polytechnic, resting, as it does, on a Christian basis; and, passing on, said he was glad to be able to report progress in the truest sense in every one of the halls connected with the West London Mission. Not only are there great crowds, but there is real spiritual work and genuine conversions. The very backbone and strength of the work lay, he believed, in the sisterhood. The work of the sisters is beyond praise, and, besides, they have proved it is possible to have devoted women linked in holy bonds of service without vows and all manner of adjuncts distasteful to Evangelical Christians. Various phases of the work of these sisters in the Crèche and in the homes of the poor, and of the medical mission were graphically described, it being noted, in passing, that a Home of Peace for the dying is about to be opened. So, also, it is hoped that a Home at Walthamstow will shortly be opened by Mrs. Hughes and Sister Lily for the rescue and reformation of poor lost girls; but for this the sum of two thousand pounds will be required. Some account followed of the work of God in St. James's Hall, which has been much blessed during the past year. Various agencies for getting hold of outsiders, young people, and others were described, such as "the handshaking brigade," the mission band, the coffee concerts, and the work among soldiers and policemen. Mr. Hughes closed with a stirring appeal for financial help to enable this grand work to go on and grow. He looked for such a response as would encourage them to advance upon the present work more hopefully than ever.

Rev. W. Darlow Sarjeant felt profoundly thankful that while much is done among the poor, this Mission has also been emphatically a mission to the rich; God having blessed it very considerably among these. He had learned since coming into this Mission that one of the most disastrous evils of the day is gambling. Among those who had been saved by Divine power in this very hall had been not a few hardened gamblers, who are, of course, gamblers no more, but faithful and earnest followers of Christ. He had learned, too, that one of the most dangerous hours for young men in London is after nine o'clock on Sunday night; and on behalf of these tempted ones the Social Hour had been started after the evening service, and this had proved most valuable. Another thing he had discovered was that many of the poor girls on the streets might be saved, if only means were provided and more Homes opened. Many of these miserable women are to be found in the services; not a few have been soundly converted, and on behalf of these Mrs. Hughes must be enabled to open the Home already referred to.

Mr. Quintin Hogg, who presided, but till now had not spoken, said that nothing he knew of could express the wants of London better than the words, "When Jesus saw the city He wept over it"; and with the same great sympathy must He look down on this great modern city. As to the needs of the Mission, after all, in this, as in every true work, it is workers rather than halls, men rather than money, that are really needed. Men may bring their purses, and not themselves, but those who yield spirit, soul, and body to God for this service do not forget to bring their purses along with them. A few burning words followed on personal service in seeking to witness among those around us to Him who loved us and died for us. As we water others we shall be ourselves watered, and men shall see the beauty of holiness stamped on our life and conversation.

MORAVIAN MISSIONS.

The pressman who attends many meetings ds now a large hall with a mere sprinkling of ple on the chairs, and again a small hall ercrowded and insufficient for all who wish to present. Certainly the latter is the more inriting of the two. We need not particularise y example of the first, but the second was the e of the Moravian Missionary Meeting on iday afternoon. The committee had ventured y the Council Chamber at Exeter Hall, and, believe, a hall twice the size could have been ily filled; for it was packed, the central aisle cked, and the edge of the platform lined. The akers doubtless felt the inspiration of enthuism, for most of them seemed at their best.

Rev. W. Wetton Cox presented an outline of most satisfactory report, showing that the ndon association in aid had reached an income three thousand pounds above that of previous ars, and telling how the Moravians—that wonful missionary church—sends out one in sixty its members to the mission-field, whereas the erage proportion in other churches is about e in five thousand; while the converts among e heathen actually number ninety-one thou, or three times as many as the members of parent church. Facts like these speak lumes for the blessedness of loyal obedience to parting command of the great Master. The ited brethren have at present 138 mission tions and 353 missionaries scattered over the rth—from frozen Greenland to torrid Central rica and lonely Tibet. It is interesting to note at this oldest of Protestant missions has oroughly grasped the great importance of dical missions. Their motto seems to be—

> Earth's lost ones are, to us, thy legacy;
> And as we do to them, we do to Thee.

Mr. James E. Mathieson, who presided, rerked in the course of his opening address that had been said that "a lack of faith leads to ack of faithfulness," but in the history of the ravian Missions we had the reverse of this, the faith of the united brethren had led to ense faithfulness. Realising they were blessed, t merely that they might enjoy themselves, t that they might become witnesses to the ds of the earth, the Moravians had yielded emselves to the Lord's command, and had been ed accordingly.

Rev. H. E. Fox, of Durham, said it seemed to n that the poor Moravian Macedonians put to ame the lack of zeal in the rich English rinthians. The Moravians have been well called he forlorn hope" of Christian missions, beuse they have ever sought to reach the most eless and despairing peoples. They are to be nd in the fever-haunted swamps of Africa, the bound regions of the far North, and the windept plateaus of Tibet; amongst the wandering cks of Australia, as well as the despised outt lepers.

Mr. M. H. Hodder very warmly urged the eculiar claims of the Moravians on the support the English churches.

Rev. H. Grattan Guinness, D.D., asked why should trouble ourselves about evangelising world. The answer is, Simply because we are ntees of the Gospel. Jesus Christ has rened the world, and the world does not know We who know it must go and tell the tidings. e publication is committed to us, and if we do publish it we are recreant to our trust. He e speaker) was interested in the work of the ravian Church because it sought to fulfil this ed trust; because it linked, historically, dern missionary effort with the Protestant ness of the Middle Ages; because of the pronence given by the united brethren to the ss of Christ; because of their readiness to ar the cross; because of their weakness and elasticity. In the present day missions need re heart, more love, more spirit. We want to e less of money and more of spiritual power. e speaker urged strongly the need of supersion in the mission field—an element of success often overlooked. Some of the most magnifint missions of these times owe their success gely to the fact of personal oversight by deted men of the apostolic type.

After a few sympathetic words by Dr. Gritton, J. Stuart, of Tabreez, spoke of his interest in ravian Missions since he had known Marx Redslob of Leh, Tibet, and visited them at ir lonely station. His special reason, however, for being present was to plead the cause of ers in Northern Persia. The sad case of lepers h climates was well known, but it was little erstood how they suffered in the intense cold the Caspian Sea.

MISSIONS TO SEAMEN.

The thirty-ninth annual meeting of the Missions to Seamen, held at Sion College, was presided over by the Bishop of Rochester. The Secretary, Commander Dawson, R.N., stated that the year had been in many ways one of great blessing, and of evident advance in proclaiming the Gospel. This was the good news sent in from the fifty-eight seaports, at home and abroad, occupied by the Society's chaplains and readers, and from the twelve hundred vessels scattered on every ocean, bearing the volunteer mission helpers and associates who are promoting godly living amongst their shipmates. In the successful contest against crimps and other enemies of sailors ashore, the great centres of operations are the Missions to Seamen churches and institutes under one roof, planted in the sailors' quarter of the seaports. These are open free of charge to all seamen and fishermen exclusively, and supply for their leisure hours safe places of rest, companionship, recreation, improvement, and worship. The income for last year had amounted to £30,951.

The Chairman urged the needs of the sailors, to whom, under the auspices of the Society, Christian ministrations are extended, and said that, first for evangelistic work, and then for their edification and building up, no argument is required to show that the work may expect with absolute confidence the blessing of Almighty God.

Rev. Dr. L. Borrett White said that whether we think of the number of vessels, steam-launches, and boats employed to visit the ships and to carry the message of the Gospel to those afloat, or whether we regard the rapidly increasing number of seamen's churches and institutes ashore, we must see how much is being done for the encouragement of the sailors in all that is good, and in protecting them from the terrible temptations around them on shore.

Rev. Albert Baillie, late chaplain for the Port of Sunderland, having spoken, Sir Philip Cunliffe-Owen commended the Society as worthy of the best support. Rev. H. W. Farrar, Chaplain for the Tyne, said he believed that on the banks of the Tyne they had one of the most useful of Seamen's Missions, measuring it by what they were able to do. Both the Seamen's church and the institute beneath were largely used by the seafaring class. It was their plan to place a man-of-war's man at the door, and it was his habit to say to well-dressed passers-by as he lifted his cap, "Do you belong to the seafaring class?" If so, he would invite them to enter.

THE NATIONAL TEMPERANCE LEAGUE.

The annual meeting, held in Exeter Hall on Monday week, was largely attended, and an abstract of the report, read by Mr. Rae, showed steady progress and active aggressive work in many directions.

The Bishop of London, who presided, said, in the course of a stirring address:—We are total abstainers for our own sake, but we are also total abstainers for the sake of our fellow-men, who are perishing because they have not yet learned the important lesson that has been taught to us. We are total abstainers for the sake of the whole society of Christians in the world; we are total abstainers for the Gospel's sake. We are not total abstainers simply because we are thinking of our own personal interest—not even because we are thinking of the very highest of all our personal interests. It would be a sufficient ground, no doubt, for any man to become a total abstainer simply because he believed it would be for his own spiritual good, without considering anything else; but though it be a sufficient ground, yet there is a clear call in the condition of our country; there is a clear call upon all those who take any interest in their fellow-creatures to endeavour to persuade others to do what we are doing ourselves. What else can we say to all those who tell us, "I do not want total abstinence; it won't do me any good; I do not think it will help me at all; as far as I can judge, I feel no temptation whatever to exceed, and, therefore, to me it is absolutely nothing." What do we say to them? Why, we say to them: "Look at the state of your fellow-creatures; look at all this misery, all this degradation; look at the transmission of it from generation to generation; look at all the fearful consequences that come out of it; see close at your very doors men and women who are perishing because they are in the grip of this terrible enemy who will not let them go. Can you stand indifferent; can you pass all this by as a thing with which you have no concern?

The Mayor of Lincoln followed in a racy and rousing talk, while Rev. C. Garrett, in a remarkably vigorous address, contrasted the state of things fifty years ago, when "everybody held the drink to be a necessary of life," with the state of things now, when Christians, men of science, politicians, and society are beginning to regard drink as an intolerable curse.

Professor Horsley, speaking from the scientific point of view, and Mr. Miles MacInnes, M.P., from the political point of view, followed, while addresses from Mr. W. Johnston, M.P., and Mr. W. I. Palmer concluded the proceedings.

INTOXICATING LIQUORS AND NATIVE RACES.

There was a time when the free use of rum was a recognised and legitimate item in regular commercial intercourse with the natives of Africa. That there is a marked change of sentiment has been made manifest by the final ratification, on April 2 this year, of the general Act of the African Conference held in Brussels. Seventeen powers have bound themselves to see that the provisions of that international law are enforced. The speakers at the fifth annual meeting of the Native Races and the Liquor Traffic United Committee, held last Friday in Grosvenor House, all based their remarks on the notable achievement in the cause of righteousness by the general adoption of such a law. The Duke of Westminster, who presided, showed how beneficially the new law might operate, and described generally the vast area it affected.

In the report, read by Mr. Clarence Roberts, it was stated that the committee had promised the envoys of the King of Gazaland to render him assistance in ridding his country of the liquor traffic. They had drawn from the Secretary of State for the Colonies the assurance that "the settled policy on the West Coast of Africa is to refrain from the use of spirits as an official present."

Dr. Knight Bruce, Bishop of Mashonaland, showed the evils of the drinking habits, and the necessity, as well as practicability, of the prohibition of intoxicants. Canon Wilberforce added his testimony as to what he had seen of the bad results of liquor in India. Mr. George Cawston declared the willingness of the British South Africa Company to do all in their power to exclude the curse of drink. Rev. Lawson Forfeitt said that the missionaries to a man were advocates of total prohibition of liquor. Rev. G. Armstrong Bennetts, of the Wesleyan Temperance Committee, contended that the new law would act as a potent restraint on the greed of traders, who would stick at nothing in order to make money. Mr. George Smith deplored the fact that the consumption of spirits in India had doubled within the last thirty years, and urged a contraction of the means of supply. Mr. Solomon Farmer and Mr. W. S. Caine were among the other speakers. The outcome of the meeting was a determination to maintain the committee as vigilance officials in seeing that the new law did not become a dead letter.

THE CHURCH ARMY.

The Bishop of Rochester presided over the annual meeting of the Church Army, which was held on Wednesday afternoon last, in Princes' Hall, Piccadilly. Mr. E. Clifford, in an abstract of the report, stated that the total receipts for the year had amounted to £16,647. In connection with working the social scheme, the cost had been for London and the provinces £4980. It was added that there are 170 evangelists and colporteurs wholly engaged in addition to the staff; fifty Mission nurses, partly for rescue work, and twelve thousand working members. Upwards of £15,000 had been locally received and locally expended in working-people's pence. In many parishes the work was carried on without evangelists.

The Chairman emphasized the fact that a spiritual work cannot be done without having to do with the temporal necessities of the people. That double idea of dealing with the things of this world and of that which is beyond, was essential to the whole work there were carrying on. He believed that they must be not only Labour Homes, but small Labour Homes. They must seek to multiply such, as this would tend greatly to help the dealing with individual souls.

A Church Army Evangelist said that what is needed to-day is not more preaching, but better acting. He gave his experience as to the methods he adopted on going to a new place of work, which

was to help men in their work so far as he could and then to labour for their souls.

Rev. E. A. B. Sanders, Rector of Whitechapel, said he had but recently joined the Church Army. The first thing that had struck him was that there was no expenditure of money beyond what is absolutely necessary on home administration, and that was much in its favour. He spoke in the highest terms of the Labour Home, the establishment of which had proved of invaluable assistance to him.

The next speaker, Rev. W. Carlile, founder of the organisation, said the work stood in need of a small farm. Only last week a magistrate said to a man who was brought before him, "If the Church Army will take you, I will let you off." He hoped that by-and-by no man would come out of prison without the Army being able to provide him with ten hours a day, so far as work went. They wished to have a small farm, and some clergymen in Canada had written warmly upon the subject, and they were ready to give to those who went out a kindly right hand and to place them amidst better surroundings than they could have in England.

Madame Antoinette Sterling sang a solo, the burden of which was that only when the work is done can the worker lie down to rest. She also gave "The Lord is my Shepherd." Madame Sterling, in some remarks, bade the Church Army ever to keep in remembrance the great fact that God lives now, that he is tenderly looking down upon the children of men. A Church Army nurse also delivered an address.

RELIGIOUS TRACT SOCIETY.

The ninety-third anniversary of the Religious Tract Society was celebrated on Friday evening last by a large meeting of friends and supporters in Exeter Hall. In the course of the evening, as well as before the commencement of the proceedings, a choir of six hundred children from elementary schools sang a number of pieces under the direction of Mr. J. Frank Proudman.

Rev. Dr. Green read extracts from the report. During the year, seven hundred new publications had been issued, 199 of them tracts. The Society has, up to the present time, published in 205 languages, dialects, and characters. The total circulation from the Home Depôt, including books, tracts, periocals, cards, and miscellaneous issues, has reached 57,836,600, of which 24,701,200 are tracts. The issues from Foreign Depôts may be safely stated at 15,000,000, making a total circulation of 72,836,600.

The financial figures were also colossal, the most interesting item being that the expenditure in the form of grants to societies reached the total of £42,264, being an excess of £14,421 above the free contributions to the Society's funds. The publications go throughout the world, and in making grants, the Society knows no denominational distinction or territorial limits.

Mr. R. Holmes White spoke of the widespread influence of the Society—of its help to missionary agencies at home and abroad. Impressing upon his hearers the privilege and duty of making the Gospel known by the distribution of literature if they are unable otherwise to proclaim it, he told of a Christian boy whom he had taught in the Sunday-school. Being afflicted with stammering, and so unable to speak for Christ, this lad bought a lot of tracts. He was taken ill, and then his grandmother, with whom he lived, found the tracts. He explained why he had bought them, and one result of his devotion to Christ was that, after his death, the woman gave her heart to God.

Rev. Gilbert S. Karney spoke of his personal indebtedness to the Society. When, as a schoolboy, he was brought to care about his soul, he found help in *The Leisure Hour*, and was introduced to a number of valuable books by the then depositary in Piccadilly. Both at home and abroad the Christian Church owes much to the Society, among the publications of which he singled out for special mention the "Present Day Tracts," in which sceptical theories are refuted, and the treatises on the Reformation and Evangelical truth, whereby the errors and superstitions of Romanism are counteracted.

Rev. F. W. Macdonald compared the England of to-day with that of the time in which the Society was founded, and showed how much good has been wrought by means of Christian literature. The printing press is an instrument of evil when controlled by those who are enemies of God and righteousness; therefore, it is the duty of Christians to use it in the extension of religion and morality. He was specially cordial in acknowledging the service of the Society to the young.

Rev. R. M. Thornton, after urging the claims of the Society upon the Christian public, addressed the boys and girls, urging them to be careful in what they read.

BAPTIST PRAYER UNION.

The annual meeting of Baptist Ministers and Missionaries' Prayer Union was recently held at the Shoreditch Tabernacle. There was a large attendance of ministers. Rev. F. B. Meyer took the chair. A brief report, read by the Secretary (Rev. J. E. Martin, of Erith), showed a total membership in all parts of the world of 697, an increase of nearly one hundred on the previous year.

Mr. Meyer, in accepting the presidency for another year, said he rejoiced in the spiritual bond of prayer on which the Union was established, and trusted that it would always be maintained on these lines, apart from all questions of policy that might involve controversy and debate. Men who differed widely on many points might still be one in prayer and intercession.

An address based on Col. ii. 10 was delivered by Rev. Charles New, of Hastings, and a very happy and spiritually helpful meeting was brought to a close by prayer by Rev. A. Tilly, of Cardiff. Communications respecting the Union should be addressed to the Hon. Sec., Rev. J. E. Martin, The Manse, Erith.

COUNTRY TOWNS MISSION

That no one in rural districts or outlying towns and villages of England and Wales might live without hearing the sound of the Gospel, the Country Towns Mission was organised fifty-five years ago. Into neglected manufacturing centres its agents have likewise brought the message of salvation. It appears to have as much vitality now as when it was started, and its usefulness has greatly increased. Last year its fifty-seven missionaries were in exceptional request in consequence of the prevailing epidemic, and found welcome access to homes, the doors of which had formerly been barred against them. It is encouraging to learn that evangelical truth has begun to make an impression among the gipsies and other wanderers in and near the New Forest, where a mission was established about three years ago.

At the annual meeting in Exeter Hall last week Mr. J. H. Buxton presided. The speeches delivered by three of the missionaries present won at once the closest attention of the crowded audience. These men were not at all learned as the world would say; but when they spoke of eternal verities and of wrestling in prayer for the rescue of the sinner, there was an eloquence as well as a simplicity in their utterances that captivated the listeners. At the close of the meeting Rev. D. B. Hankin, of St. Jude's, Mildmay-park, delivered an address to the missionaries, dwelling especially on the necessity of preaching a full Gospel.

BRITISH WOMEN AND TEMPERANCE.

The anniversary gatherings of the British Women's Temperance Association last week were full of life and interest. The welcome accorded to Lady Henry Somerset on her return from the United States was extremely cordial. Her ladyship's eloquent and heartfelt utterances at the various meetings were heard with eager attention and greatly enjoyed. We reproduce pretty fully her presidential speech at the meeting in St. James's Hall on Thursday evening. In the conferences at the Memorial Hall practical topics were discussed The introduction of the question of female suffrage, however, has caused some division of opinion among the members of the Society.

At the St. James's Hall meeting, which was densely crowded, a witty and weighty speech was given by Sir Wilfrid Lawson. Miss Richardson, of Bessbrook, and Mrs. Wynford Phillips were both intensely earnest and most effective in their advocacy of the good cause. Mrs. Massingberd's report as to progress was highly encouraging.

The all-day Conference on Friday at the Memorial Hall, in connection with the World's Women's Union, was a season of extraordinary and varied interest. Short papers were read by a number of well-known ladies actively engaged in different departments of Christian effort on behalf of women. In the evening, under Lady Somerset's presidency, there was a crowded and enthusiastic assembly, when the eloquent Canon Wilberforce and others found congenial listeners.

MISS WESTON'S WORK IN THE NAVY

At the annual meeting in Exeter Lower Hall on Tuesday afternoon last week Rev. Canon Fleming (who presided) referred to the results of Miss Weston's work in the Navy, and said there was not at present a ship which did not carry the Bible. He hoped the time was not far distant when the Bible would take the place of guns and warlike ammunition, and when wines and spirits will no longer be found in our vessels. Christ, when He came to fulfil his mission upon earth, in gathering together the little band of men who were to become his messengers, chose seafaring men. The speaker hoped regard for the Master's example would lead to a larger interest being taken in work among the sailors.

After an interesting account of the past year's work by Miss Weston, Admiral Henry D. Grant, C.B., addressed the meeting, and spoke forcibly of the contrast between the present and past state of affairs in the Navy. Whereas a generation ago every conceivable means were practised by the men to conceal rum, for future times of leisure for drunkenness, now only abstainers were valued in the Navy.

Captain May, who had been thirty-five years in the Navy, said he could remember the time when a seaman's idea of happiness consisted in his being able to get five or six glasses of grog in five minutes, but the work of Miss Weston and her workers, by the Sailors' Rests, Welcomes and Homes, had taught them a love for better things. He hoped "Mother Weston," as she was lovingly called, would be helped and encouraged in her work for the sailors as well as for their wives and families.

THE RAGGED SCHOOL UNION

The Baroness Burdett-Coutts distributed, on Monday evening, in Exeter Hall, over a thousand prizes won by senior scholars of the Ragged Schools of London, and given by the R.S.U. The annual meeting of the Union saw a large and enthusiastic gathering of the friends of poor children, and the proceedings of the evening were delightfully brightened by the sweet singing and happy faces of the children who thronged the platform.

Mr. John Kirk read a summary of the Report, showing a vast and varied amount of work done in connection with the Holiday Homes, Drift Children's Branch, Clothing and Benevolent Fund, pure literature, recreation and industrial classes, institutes, and the encouragement of temperance and thrift. As to the religious work, it was stated that:—"The Ragged School movement is a Christian agency, a distinctive spiritual force, and in undertaking to reach the children of the street, in the forefront of the agencies employed has ever been the Sunday-school. The morning schools record an average attendance of 6509, the 151 afternoon schools have 26,992 present, and 107 evening schools return 22,885 as in attendance. Adding together the afternoon and evening schools, the total thus given is 258 schools, with 49,877 children present.

"The elder scholars are gathered in 204 Bible Classes to the number of 4228. In addition there are sundry Christian bands and Christian endeavours, guilds, leagues, and other agencies under various titles, but all aiming at the retention of the scholar and the continuous influence of the School right on to adult life. Prayer Meetings, as may be supposed, have invariably their definite place in the School programme of work.

"It has ever been the aim to make the children missionaries, and through them to reach their parents. These parents, or adults, are gathered in 297 Gospel Services and Ragged Churches, the attendances at such services having been 25,732, whilst the Lodging House and Casual Ward element has been reached by means of the Free Breakfasts, Refuges for the homeless, and kindred agencies."

An urgent plea was made for liberal aid on behalf of this important work, reaching fifty thousand children, and nearly as many adults.

Mr. T. A. Denny, who presided, warmly and practically urged the claims of the Ragged School Union, inasmuch as it got hold of the children before they were warped and twisted by sin and neglect, and because it did not attempt to whitewash and conceal the evil, but sought to bring them to the Saviour that they might be

recreated in Him. He thanked God for the Ragged School Union, and trusted it might meet with the liberal support it deserved.

Mr. QUINTIN HOGG told how the work with which his name is so closely associated grew out of his Ragged School experiences. Proceeding, he gave cogent and clear reasons why he supported the Ragged Schools, knowing as he did what many thousands of children might drift to if left untaught and unloved. In face of London's sorrow and sadness he asked all to rally to the support of the Ragged School Union.

Venerable ARCHDEACON SINCLAIR, in the course of an able and eloquent address, showed that as long as London continued to grow so rapidly, and as long as we had the poor around us, Ragged Schools were a great necessity, and must be maintained. He was thankful these noble workers were found willing to devote their lives to the winning the boys and girls of outcast London to nobler and higher lives. After reviewing various branches of the work the speaker concluded with a stirring plea on behalf of the Union.

Rev. CHARLES JAMES followed, dwelling with all the glow and fervour of a Welshman on London's needs, and the best evidence for Ragged School's—such children as those now present on the platform.

After the prize distribution and a selection of beautiful songs from the children, these were addressed by Mr. BENJAMIN CLARKE, and a few words by Mr. W. A. BEWES, Lord FORTESCUE, and others terminated the proceedings.

A PRAYER FOR REVIVAL.

ARM of the Lord, awake! awake!
As in the glorious ancient day,
When thou the dragon's head didst break,
And from the mighty wrest the prey:
Where Jacob's seed, a ransomed host,
Marched through the deep from coast to coast.

Awake! awake! put on thy strength,
Almighty as of old to save,
Where'er the captive soul at length
Finds bondage cruel as the grave,
O smite the enslaving tyrant low,
And let the groaning victim go!

Strong arm, for Israel made bare,
Still to the upturned eye revealed,
O gird the faint to do and dare
O'er all the world's wide battlefield;
The arm of flesh let faith disown,
And find her strength in Thee alone.

Arm of the Lord, awake! awake!
Then truth divine instinct with power
Shall in a thousand pieces break
The unbelief that rules the hour;
Nor shall presumption dare to doubt
The word that casts the demon out.

Uplift thy standard, while the foe
Comes like an overflowing flood;
Gird on thy sword and conquering go,
O thou with vesture dipped in blood!
Anoint us with the Holy Ghost,
And send thy Church a Pentecost.

Belfast. W. MAXWELL.

JEWS IN ST PAUL'S CATHEDRAL.—On Saturday afternoon, Prebendary Gordon Calthrop delivered an address on "the Jewish question," before a large gathering in St. Paul's Cathedral. The audience included a considerable number of Hebrews, who listened with evident interest. Taking for his text Isaiah ii. 5, "O house of Jacob, come ye, and let us walk in the light of the Lord," he showed that the prophecy to which the appeal is attached is one that yet awaits fulfilment. He looked forward to the golden age when war shall be no more, when the craving and the greed, the drive and the push, the bitter struggle for existence, the terrible inequalities that exist amongst us shall become things of the past. The cause of this change will be the universal acceptance of Divine truth, or, in other words, in the fact that God has been recognised in the beneficence of his sway and in the unspeakable tenderness of his love and mercy to the children of men. The preacher argued that this wonderful amelioration in human affairs is intimately and inseparably associated with the fortunes of Israel. The prophet perceives that no dependence is to be placed upon them while they remain in their present condition. When they walk in the light of the Lord, then these great hopes will begin to be fulfilled. In conclusion, Mr. Calthrop appealed to the Jews present. "O house of Israel, the world is waiting for you; but before you can be the world's true benefactors, you must, you *must* learn how to retrace your steps."

Letters to the Editor.

THE ACCUSER IN REV. XII.

DEAR SIR,—In the articles on "The Accuser of the Brethren Being Cast Down," I have not noticed that any one has drawn the distinction between accusations against our justification and accusations against our walk as Christians. Against the former no question can possibly be raised, and I submit that the verses referred to in Romans viii. have reference to the former *only*.

The whole question there has reference to those whom God has justified according to Romans iii. and iv., and the challenge in Romans viii. is who can lay anything to the charge of God's elect, *as regards their justification*, and it is added, "it is Christ that died, yea, rather that is risen again," making this the unanswerable argument for our complete justification, and *Satan knows this well*. But to accuse God's people concerning their walk and conversation is a very different matter, and needs the advocacy of Christ for us as referred to in I John ii. 1, 2.

Surely there is a distinction between our relationship to the *God* who justifies us, and the Father under whose government and discipline we are. It is *God* that justifies. It is the *Father* with whom we have the Advocate.

I see another question imported into the correspondence this week, viz., "Who is the man-child of Rev. xii.?"

Now, I would submit that whoever it be, it is some one who comes into existence, or, at all events, appears in the scene, *during the time of Israel's travail pangs*—those days of tribulation to which there has been no parallel in the world's history, nor ever shall be. I do not think that this man-child can represent Christ, for the time of his birth was not a time of travail pangs to Israel, which the time spoken of here certainly will be.

I believe, then, that there will be a remnant, like the Maccabees of old, who are raised up in the midst of the nation to do mighty acts, or, as Daniel xi. says of them, the people that do know their God shall be strong and do exploits; the Maskilim, who understand amongst the people (Dan. xi. 33), and who fall by the sword and captivity and by flame many days, possibly the 1260 days of Rev. xii. 6.

It has been contended that this man-child can only be the Lord, because it is said that he was "to rule all nations with a rod of iron." But this is the very promise given *to the overcomer* in Rev. ii. 26, 27.

Here they are also spoken of as "*overcoming*" by the "blood of the Lamb and the word of their testimony." It is not unreasonable to suppose that if we find in the Book of Daniel persons spoken of as filling the same position, and in the very same circumstances as those spoken of here in the Revelation, that they are identical. Whether they are slain and afterwards raised, or whether they are caught up alive to God and to his throne, I do not presume to say, but that they *have part* in the first resurrection is sufficiently plain to need no further comment.

That the woman is not the Church seems plain enough, even if the Church could be imported into this earthly scene, for the Church never brought forth Christ, and I suppose it will hardly be contended that she represents the Blessed Virgin Mary.—Yours truly, F. C. BLAND.

5, *Upper Fitzwilliam-street, Dublin.*

FUNDAMENTAL TRUTHS CONFERENCE.—Pastor F. E. Marsh calling a conference for May 24 to 26 says: "In the face of the widespread departure by professed disciples of Christ from 'The Faith once for all delivered to the saints,' it becomes Christians of all names who love the truth, and show their love to Christ by keeping his sayings, to band themselves in holy unity, to gather together for fervent prayer, and in the power of the Holy Spirit to declare and to defend the sacred truth the Lord has committed to our trust. Such an opportunity will be given in connection with the forthcoming conference. The speakers represent nearly all sections of the Church." The subjects are, "The Scriptures and their Authority," "The Saviour in his Atonement," and "The Holy Spirit in his Activity."

MR. ARNOT'S WORK IN CENTRAL AFRICA.—*Echoes of Service*, for May, gives interesting details of this Mission. Mr. and Mrs. Arnot, with their little one, expected to start early in April for the coast. Mr. Arnot writes: "We have just finished getting out a little book in Umbundu called *Komene*, being a history of God's dealings in grace with man from Adam to the coming of Christ, which will be a sort of introduction to the Gospels translated by the American missionaries. I am now making what efforts I can at a vocabulary from words collected by the Americans and ourselves, choosing only practical and useful words, suitable for learners. Dr. Clowe has of his own accord written strongly seconding Dr. Walter Fisher's advice to take a rest now, so you will possibly see us in June. Mr. Joseph Lynn has just started building a house outside the gate of our little enclosure, on the road leading to the native village. My wife's school numbers fifteen, varying in age, from young men to children. Several of the lads are very interesting cases, not only confessing Christ with their lips, but leading reformed lives."

The Book World.

An excellent presentation for young people of the eventful and fruitful career of the late John B. Gough is to be found in E. A. Rand's A KNIGHT THAT SMOTE THE DRAGON. (2s. 6d. *Nisbet and Co.*) It is a story amply worth re-telling, and Mr. Rand tells it graphically, though here and there the narrative is somewhat overloaded with cognate illustration. The book ought to find a niche in Sunday-school and Band of Hope libraries.

ROUND THE EMPIRE, by G. R. Parkin (*Cassell and Co.* 1s. 6d.), is a compendious handbook to the widely-scattered possessions of the British Empire, intended for schools. The youthful student may here find his lesson in imperial geography as fascinating as a book of adventure or travel. While it may awaken thoughts of patriotic pride, it cannot fail at the same time to create a sense of responsibility in the minds of the rising generation.

TE DEUM LAUDAMUS; Being Addresses on Important Truths therein Contained. By Sir Arthur Blackwood. (2s. 6d. *Nisbet & Co.*) The author describes his work as "an attempt to bring home to the heart a few of the great and deeply important truths to which such frequent utterance is given in public worship, and which, it must be feared, from that very frequency, lose their power." The attempt is an unqualified success, for Sir Arthur, in seven chapters, opens up with freshness and force the various points of doctrine which are, with special propriety, called fundamental. This is no mere explanation of an ancient hymn; it is a comprehensive statement of Scripture truth, under headings suggested by versicles of the best known and most widely used of all liturgical compositions. The pages are filled with instruction, vigorously expressed, by one who, though not a bishop, is emphatically "apt to teach" (1 Tim. iii. 2).

A WINTER IN NORTH CHINA. By Rev. T. M. Morris, of Ipswich. (5s. *Religious Tract Society.*) Rev. Dr. Glover, of Bristol, who accompanied the author on a visit to the stations of the Baptist Missionary Society, China, writes an introduction to this very readable book. He well says: "It were greatly to be wished that in this year, which marks the centenary of English missions, there could be a revival of the imperial compassion which the grace of Christ works in every heart that yields itself to its influence. It needs to be recognised that work for others is *the* business of the Church of Christ, and that the best lives of the Church should be consecrated to the work that is most difficult." The pages refer to the operations of many societies, and tell of work which cannot but move to thankfulness to the God of all grace. Mr. Morris says; "We felt, as we passed from one mission station to another, that 'the half had not been told.' Again and again have we said to missionary brethren, as they have quietly unfolded to us the extent and results of the work in which they were engaged, 'Why have you not told us this at home? It has all the charm of a romance.'" The book conveys a large amount of information as to the empire and its people, including chapters on the principal religious and missionary work and methods.

Messrs. Cassell and Co. send us a copy of Part 8 of their CABINET PORTRAIT GALLERY (1s.), which contains a capital portrait of the late Dr. Henry Allon, besides splendid portraits of Princesses Victoria and Maud of Wales, and of Sir F. Abel.

THE EVERLASTING NATION. In recent issues of this excellent monthly, Rev. A. A. Isaacs, the editor, has been sifting the Anglo-Israelite theory. The May number is replete with sketches and articles which will have peculiar attractions for all who study Jewish literature and history, whether relating to the past or present. (3d. monthly. *J. Snow and Co., 2, Ivy-lane, E.C.*)

BOOKS RECEIVED.

From *Mr. C. H. Kelly.*—JOHN REMINGTON, MARTYR. By Pansy. 2s. 6d.

From *Sampson Low and Co.*—LIGHT AND PEACE: Sermons and Addresses by Henry Robert Reynolds, D.D. "Preachers of the Age" Series. 3s. 6d.

From *Passmore and Alabaster.*—FROM THE PULPIT TO THE PALM BRANCH. A Memorial of C. H. Spurgeon, including the official report of the services in connection with his funeral. 2s. 6d.

From *Simpkin, Marshall, and Co.*—THE HUGUENOTS IN THE SEVENTEENTH CENTURY, including the history of the Edict of Nantes from its enactment in 1598 to its revocation in 1685. By Charles Tylor.

HOME FOR AGED CHRISTIAN JEWS.—In connection with the work amongst Hebrew Christians which Rev. J. B. Barraclough, M.A., has recently inaugurated under the title of "Christian Help for Christian Jews," a comfortably appointed Home for aged and afflicted Christian Israelites was opened on Tuesday, the 3rd inst., at 13, Fremont-street, The Triangle, South Hackney.

CHILDREN'S CONVALESCENT HOME — The subscribers of this institution held their first annual meeting at the Home, Winifred House, Wray-crescent, Tollington-park, on Thursday last. Mr. Ion Pritchard presided. The Home has received forty-four children during the year, mainly those suffering from acute, but non-infectious diseases; the average number in the Home is fourteen, and the usual length of stay about eleven weeks. Several subscribers spoke of the good work done by the institution.

NOTES ON DAILY READINGS.

SUNDAY, MAY 15.—GENESIS XXVI.

Strong men have sometimes weak sons. Isaac was cast in a very different mould from Abraham. He was naturally yielding and timorous. But the blessing which had been granted to Abraham was continued also to him. "I am with thee, and will bless thee, for my servant Abraham's sake." The great distinguishing characteristic of Abraham's life named here is his obedience. Are we sufficiently accurate in keeping God's charge? And do we realise sufficiently the posthumous blessing which may thus accrue to unborn generations? How independent the love of God is to our deserts! In spite of his cowardice and unbelief, Isaac's path is attended with blessing; he obtains a distinct assurance of protection from the king; reaps a hundredfold from the land; grows until he becomes very great; comes on repeated springs, and digs many wells; and bears everywhere the mark of God's presence, so that his enemies were compelled to admit that God was with him. We, too, are able to dig wells, at which thirsty souls may drink; indeed, we are ourselves to be wells, because the Water of Life, which is the Holy Ghost, is in us as a living spring, rising up to eternal life.

MONDAY, MAY 16.—GENESIS XXVII.

This is a very sad record of scheming and deceit. God had said clearly that the elder should serve the younger, and there was no doubt that it would be so. There was, therefore, no need for Rebekah and Jacob to resort to such unworthy methods as are here described. When God's plan has been once revealed, we may await his own development of its details. And in this there was so much nobility in David, who, though he knew that he was to succeed Saul on the throne, refused to take advantage of the opportunities of taking his life which came within his reach, but quieted his soul as a weaned child, and waited till God's set time arrived. To do other than this, to imitate this mother and son, is to sow the seeds of a bitter harvest. It is probable that Rebekah never saw her favourite son again. But see how men are kept to their ill-bargains. In a rash moment Esau had bartered away his birthright; and now, though he sought eagerly and with tears an opportunity of reversing the decision, it was denied him. He had a blessing—that of a wealthy earthly career; but he missed the spiritual heritage which might have been his. Let us seek the very best God can give us, preferring above all the power and right to help others; and may we learn to be quiet and content and still till He shall give us that which is good.

TUESDAY, MAY 17.—GENESIS XXVIII.

It is in our loneliness of heart and isolation from home and dear ones that we obtain visions of that blessed link between heaven and earth by which our spirit may climb into closest fellowship with God. Ladders are set down beside the heads that are pillowed on stones more often than beside those that rest on beds of down. The angels go and come on their bright and beneficent errands, but the Lord stands immutably the same. Life should be an Ascension, a climb up the ladder, which, in the words of Jesus to Nathanael, is an emblem of the Son of Man. Each stage in Christian experience is another rung in the ladder; let us follow on to know the Lord; let us leave that which is behind, and press on and up to apprehend that for which we were apprehended of Christ Jesus. It is always better farther on; always a ridge of fellowship unreached, from which the view is wider and further. What a blessed epitome of blessing: his presence, his keeping, his safe landing of us on the shore of fulfilled purpose! God can make moor and wastes into the vestibule of heaven, pillows into pillars, and pilgrims into priests.

WEDNESDAY, MAY 18.—GENESIS XXIX.

Jacob's lot was by no means an easy one during the fourteen years described in this chapter. The drought consumed him by day, and the frost by night; his sleep fled from his eyes, and he bare the loss of all that was missing from the flocks. Yet all this seemed unto him but a few days for the love he had for Rachel. Blessed human love that softens the hardest lot, casting a halo over difficulty, as sunset glow over the hard outlines of the hills. To have this a man might well be content to forego the choicest gifts of earthly fortune. But if the love of woman could thus gladden those long dark days, surely the blessed love of Jesus would do the same and more. Life may be long and lonely, bereaved of those dearer far than light, daily tasks irksome, the hills of difficulty many, but if the heart has learnt to take all from the love of Jesus, and to do all in Him, by Him, and for Him, all is changed. The days, as they pass by, become channels down which the strong tides of eternal bliss are ever running at the flood.

THURSDAY, MAY 19.—GENESIS XXX.

There are more compensations in our lives than we are disposed to think. Here was Leah, who had never had Jacob's love, bearing a family of noble sons, whose names commemorated her agonies and tears and triumphs; but Rachel, who had the tender love of her husband, must wait for many bitter years until God took away her reproach. God equalises our lots, and in the saddest lives there are glints of sunshine. It is in the most difficult bits of Alpine climbing that you come across the sweetest flowers. The birds of dull plumage are the sweetest singers. Blind and deaf people have extraordinary gifts of music and touch. Do not think that there is so much inequality in lives as appears on the surface. What a devout woman Rebekah was. Perhaps sorrow was the cause. She connected all with the Lord; so with all our sorrows we must interweave the golden strands of gratitude and trust. The time was coming that when he must be returning homewards; his heart was there, and the blessing strewed on his lot did not make him oblivious to the old father who yet lived. But how strange that he would not trust the blessing which followed him wherever he turned, but insisted on preparing for his flight by a repetition of his double-dealing and chicanery which had already blasted his life. Ah! it would take years of discipline yet ere this Jacob would become an Israel. Yet if God could make a saint out of him, need any despair?

FRIDAY, MAY 20.—GENESIS XXXI.

He who said, Return, pledged himself to be with his servant as he obeyed Him. When we are on God's plan, we may always count upon Him, and when He is with us we are invulnerable. If Jacob had realised this, he would not have needed to resort to stealth and subterfuge in getting away from Laban. The fear of man always breeds a snare, and robs the child of God of that noble upright bearing which commands the respect even of men of the world. The straightforward course is always the wisest and safest. To steal away is only to excite pursuit and angry recriminations. But even though Jacob had acted so meanly and unworthily, there was no slackening in God's love or care. He said to Laban, "Take heed to thyself that thou speak not to Jacob either good or bad." Though we believe not, yet He remaineth faithful, He cannot deny Himself. Our unbelief cannot make his promises of none effect.

SATURDAY, MAY 21.—GENESIS XXXII.

Before we meet our Esaus we are pretty sure to meet God's angels. There are more hosts hurrying over the world than are patent to the mortal eye. The Captain of the Lord's host appeared to Joshua. There are more for us than against. In times of trial we betake ourselves to God, and are justified in claiming his protection, so long as we can show that we are on his plan and doing his bidding And it is in the agony of our dread that God achieves in us a revolution that dates a new era. Alone beneath the silent march of the everlasting stars, face to face with our hour of destiny, God draws near to search us and to show some wicked or selfish way which had alienated us from his gracious help. This must be exposed and dealt with and put away ere He can open to us all his hidden stores of help and deliverance. So the angel wrestles with us. At first we resist in the pride of our strength, but after awhile we are touched in the very sinew of that strength. It shrinks, and we are obliged to go from wrestling to resting, from struggling to trusting, from striving to clinging. Then we cry in an agony of desire, Thou shalt not go till Thou hast blessed as only Thou canst. It is so we conquer, and we who had before been Jacobs, schemers, cheats, become Israels, princes having power with God and man.

The Gentlewoman for last week was a number of exceptional interest. For those who can afford it, and who like to encourage trade by keeping up with the latest fashions in dress, a large number of finely-executed plates are provided. Mrs. Panton, a recognised authority on domestic economy, begins a series of practical papers on household management. The conductors have arranged for a plebiscite of fair readers as to their views on the much-debated question of woman suffrage.

International S. S. Lessons.

SUNDAY AFTERNOON, MAY 22.

Daniel and his Companions—Dan. i. 8-21.

Golden Text: Verse 8.

Babylon, where this lesson opens, was situated on the river Euphrates. It was a great city, its walls were four square, each side of which was, according to one authority, fifteen miles, making the whole circuit about sixty miles. It was the chief city of the Babylonian Empire, and reached its highest position and its greatest splendour under Nebuchadnezzar. The seventy years' captivity of the Jews in this city began when Jehoiakim was King of Judah (*vv.* 1, 2). It was at this time that Daniel and his three companions were led to Babylon. A much greater number followed after the brief reign of Jehoiachin (2 Kings xxiv. 10-16). The last king was Zedekiah, whose downfall we considered last quarter (Jer. xxxix. 1-10).

This lesson is the more interesting because of the youthfulness of Daniel. He continued in Babylon during the whole of the seventy years' captivity (21). Supposing him to have been eighty-seven in the third year of Cyrus (x. 1), he would be not more than about fourteen when this book opens. Probably his companions were about the same age. Let young people take note of his example. It was because as a boy he could act with such courage and faith that he grew to be one of the noblest of Scripture characters.

Daniel's Temptation.—What was it? (See verse 5.) He and his companions were chosen, among others, to be trained for the special service of the king. This would help to fit Daniel for the useful purpose God intended him to fulfil (Acts vii. 22). The *sin* involved in eating the food from the royal table arose from two things—first, the Jewish law forbad the use of certain animals for food which might be in common use in Babylon, and secondly, it was a custom in heathen countries to offer of that which was eaten to their gods (Deut. xxxii. 38). Many things made the temptation severe. It was an appeal to *his vanity*. There was opened before him the prospect of rising to eminence in the king's service—why be so scrupulous? To refuse seemed an impertinence to the king, and injurious to himself. How many have fallen through resolving, in a wrong sense, not "to stand in their own light." The ambition to "get on" has ruined many. He *was a captive*, and was therefore under the authority of his captor. Could he not yield, and throw the responsibility upon Nebuchadnezzar? As many a youth in a place of business has consented to act against his own conscience at the command of his employer.

His Resistance (8).—He acted from "a heart purpose" (Acts xi. 23). He had evidently been devoutly trained, though nothing can be known of his parents; but he remembered and acted upon their teaching. A youth without principle may do right when right is popular. Daniel did it because it was right. He could meet punishment and even death, but could not be false to his own conscience and to God. Yet he proceeded wisely and modestly. *He requested*, &c. (8). There are ways of resisting temptation which are almost as wrong as the sin to which the temptation would lead. Daniel acted as became his youth, recognised the position of the prince of the eunuchs, sympathised with his difficulty, and urged that the matter should be put to the test (12-14).

Many things make his resistance more important:—(1) *It was his first temptation in Babylon.* Much depends upon the first step. Failure here will make resistance more difficult in the future; while a resolute stand now will make other victories possible. Beware of first compromises, especially in little things. (2) *It helped his companions.* He seems to have been prominent among them. They will find it more difficult to stand if he should yield. Think not only of your own souls, but of your influence upon others. We do not stand alone, nor do we fall alone. (3) *It was prompted by faith in God.* Daniel did not fear the physical consequences of his action as the prince of the eunuchs did (10). God becomes the strength and sufficiency of all those who dare to obey Him. *Pulse* was a kind of coarse grain or pease; this, with the blessing of God, would do more for his bodily appearance than the king's dainties.

The Result was as Daniel expected. God was overruling all. (1). *He gave Daniel favour with the prince* (9). This helped the issue. See how God was working for Daniel before Daniel made his stand for him. See Prov. xvi. 7, and compare with Joseph, Gen. xxxix. 21. (2). *He made the physical result* all that could be desired (15). Faith was vindicated as *it always is.* Chrysostom says of these four "that they had better health for their spare diet; and their good conscience and merry heart were a continual feast unto them. They also had God's blessing on their coarser fare, which was the main matter that made the difference." (3). *He gave special wisdom* (17-20). See 1 Sam. ii. 30. Like Solomon, they sought not their own glory, but God's, and God gave greater honour to themselves (1 Kings iii. 11-13).

Daniel continued, &c. (21)—not merely *lived* so long, but continued as he began, faithfully witnessing for God among those who knew him not. No career could be more worthy of study and imitation.

OBITUARY.

MR. J. W. WILSON, LATE OF REDRUTH.

We regret to learn of the death of this faithful man, who was for a long time town missionary at Redruth, Cornwall. He was a native of Tasmania, and left England a few years ago to reside in Australia. He died at Geelong, aged fifty-eight.

MRS. NORMAN KERR.

Many will regret to hear that Dr. Norman Kerr honoured and loved for his devoted labours in connection with the Temperance movement, has suffered bereavement in the death of his dear wife, Eleanor Georgina, who passed away at her residence, 42, Grove-road, Regent's-park, on Friday week (28th) at the age of forty-two.

REV. JOHN S. WORKMAN.

Some few years ago this earnest and faithful Wesleyan minister was well known for his successful work in Southwark and elsewhere, being blessed to many. Lately having been a great invalid he has been heard of but little. Those, however, who recall the past will hear with sorrow that he passed away last week. It is said of him that though "he was not a great preacher, his heart yearned with pity over lost sinners, and few men felt more solemnly the powers of the world to come. Hundreds of sinners have been brought to God under his ministry. In all work he was unwearying and dauntless."

DR. JANET HUNTER.

The sad news of the death from cholera of Dr. Janet Young Hunter, of the Free Church Medical Mission at Royapuram, Madras, has reached this country by cable. The intimation of her death came as a great shock. Miss Young had only been about two and a-half years in India, having gone out in the end of 1889 to carry on outdoor dispensary work at Royapuram, in conjunction with Miss M'Phail, and subsequently the two ladies took charge of the hospital recently erected there. She was the daughter of a farmer at Barassie, Ayrshire. Her unexpected death at the early age of 31, and in the outset of a work and career of great promise, is a heavy loss to the Church.

REV. ARCHIBALD BLACK, DUNDEE.

Rev. Archibald Black, of Ogilvie Free Church, Dundee, died last week. Fully a year ago he became somewhat infirm in health, and took a voyage to Canada. He recovered so far as to be able for a partial discharge of his ministerial duties, and a month ago thought himself so much better that he dispensed with the services of Rev. A. C. Abel, who had acted as his assistant for some months. In a few days, however, his old complaint returned in an aggravated form, and he succumbed. Mr. Black was in the fifty-first year of his age. As a young man he came under the spiritual influence of the late Dr. Sommerville, for whom he retained through life a profound veneration. He became pastor of Ogilvie Church in March, 1880, and threw himself into the work with great zeal and energy. When he took charge of the congregation the membership was only 386; it is now upwards of 800. In addition to his strictly congregational duties he devoted much time and attention to home mission work, with the result that a new mission hall has been built in the Clepington district at which much good work is being accomplished. He was most assiduous in the prosecution of his pastoral labours, and continued the systematic visitation of his people in their own homes up to the very last days of his life.

REV. DR. LOWE, EDINBURGH.

Rev. John Lowe, F.R.C.S.E., died at his residence, George-square, Edinburgh, shortly after six o'clock on Sunday evening, from syncope, after a few days' illness. He was the son of a Congregational minister, and when a young man went to Travancore as a medical missionary of the London Missionary Society, returning to this country after eight years' service. A little later, in March, 1871, he became superintendent of the training institution of the Edinburgh Medical Missionary Society, and in 1883 was appointed secretary of that Society, both of which offices he held until 1890, when the directors gave him Dr. Hoernlé as assistant superintendent. Dr. Lowe worked zealously for the institution until a few days before his death, and during his term it has progressed in every department. The Society, which celebrated its jubilee last February, has twenty-nine male and several lady medical missionary students, while its annual income is about £6000, and fully seventy former students are at work on foreign missions. Dr. Lowe was of a genial and zealous nature, and as he was the principal director of the institution for so many years, it will be easily understood that his unexpected death must be a painful surprise to many interested in foreign missions. He was the author of "Medical Missions: their Place and Power"; a *brochure* on the work of the Edinburgh Medical Missionary Society; and a Life of Dr. Elmslie, of Cashmere. He is survived by a widow and two daughters, one of the latter being married and residing in Travancore.

Cornish Fairs.—The Redruth Town Missions would be thankful of a large supply of Gospel books and tracts for distribution at the Fairs and the Meeting of the Cornwall Agricultural Association.—G. Burrells, 12, Sparnon-terrace, Redruth.

Evangelistic Notes.

Mr. Henry Lakin has been holding an interesting mission at Earlham Hall, Ball's Pond-road, with indications of blessing.

Mr. W. Henry Collins, who is now labouring in Ireland, hopes shortly to visit the United States, and would be glad of prayer for his work there.

Whitehaven.—A special evangelistic mission has been conducted at the Friends' Meeting House, Whitehaven, by Mr. Howard Nicholson, and the spiritual results seem satisfactory.

Carrickmacross.—Rev. J. P. Cushing, of the Church Parochial Mission, who has recently conducted several Gospel missions in Ireland, has just concluded a very successful ten days' series of evangelistic services in the parish church, Carrickmacross.

Messrs. Fullerton and Smith have had a fruitful mission at Bromley. The services have been well attended and much spiritual blessing has been received, and it is hoped that considerable additions will be made to the membership of the various churches.

Messrs. Harmer and Jenner have closed a nine days' mission at Barking. The Queen's-road Baptist Chapel being too small for the Sunday evening gathering, the use of the Board School was secured. Much interest was awakened, and many professed to accept salvation.

The Grange, Bermondsey.—A seven days' mission has been conducted at this hall by Mr. G. Hefford, of the Evangelisation Society. The congregations were encouraging, believers were quickened and refreshed, enquirers spoken with, and several professed to receive Christ.

Rev. E. P. Hammond has lately held meetings in nine different localities in New Haven. The Lord's blessing has been upon them. Many theological students have, from time to time, taken part in the services, and will doubtless find their ministry greatly benefited by having come in contact with this work. Rev. John C. Collins says that over six hundred have professed conversion in these meetings. This does not include many in some other churches where Mr. Hammond has not been, who recently professed conversion.

Major J. H. Cole commenced work early in the year at Kansas City, Kan., and, with the assistance of the six leading churches, has accomplished a work greater than any since the great revival in Lawrence, conducted by Rev. E. P. Hammond in 1872. Over one thousand persons have come forward and professed their faith in Christ. Most of these are young people; but there has been a large number of conversions of adults. Professional and business men have closed their stores in the busiest parts of the day, and the movement was felt by all classes of the people.

Mr. Lane at Leighton Buzzard.—A very successful week's mission in connection with the Y.W.C.A. has been conducted here by Mr. W. R. Lane. Good audiences were attracted from the first, and these steadily grew as the mission advanced. At a meeting for men only a profound impression was produced upon the crowd of men which filled the hall. Every address was listened to with deep attention, those on the "New Birth," and "The Great White Throne" being marked by special power. Several cases of conversion are known to have resulted from the mission. The spiritual life of many Christians has been stimulated, and the various Christian communities have been drawn more closely together. Nearly all the Nonconformist ministers in the town took part in the services.

Mission Work in Paris.

DEAR SIR,—People interested in Christian work may like to know of our Mission-hall at 20, Rue Clairant, Batignolles, Paris, where we hold a public service every evening but one, Monday being reserved for private meetings of believers and enquirers. We beg Christian visitors to come and see this most flourishing work. We have nine stations in and around Paris, and also missions in Havre, Rouen, Elbeuf and St. Servan, but I mention specially the Rue Clairant as having a good restaurant attached to it, with several bedrooms, where ladies and gentlemen can be comfortably, though plainly, lodged and boarded for the small sum of 5s. per day, inclusive (all profits to go to the work). I will gladly answer letters.—Yours truly,

HELEN W. GIBSON.

7, Boulevard de Versailles, St. Cloud, Paris.

BATTLE.—Some time ago a lady held a fruitful mission here, and now, returning once more, she has held services which appear to have been much blessed.

THE CIRCULATION OF THE SCRIPTURES in the Madras Presidency during the past year has been greater than during any previous year since the Madras Auxiliary of the Bible Society commenced the work. During the twelve months nearly 200 000 copies of the Bible were distributed. It is remarked that there is satisfactory evidence that "the Bible is being read most diligently by a very large number of educated Hindoos" and that the Scriptures are "being deeply read and pondered over in secret."

Cambridge Notes.

On May 1, Rev. Principal Cave preached at the Emmanuel Congregational Church.

The open-air services were held for the first time this term in Barnwell; the children's service was quite a success, and also the open-air service on Parker's Piece.

The University sermon on May 1, was preached by Rev. E. A. Stuart, of St. James's, Holloway. There was a large congregation. He preached from 1 John i. 2. At the Alexandra Hall about 250 University men gathered in the evening when Mr. Stuart gave a stirring Gospel address from John iii., emphasising three heavenly things that our Lord revealed to Nicodemus. (1) *v.* 13. The Incarnation. (2) *v.* 14. The Incarnate one crucified. (3) *v.* 15. Faith.

On Thursday afternoon and evening Rev. Hugh Price Hughes preached in the Guildhall to a very large congregation. He took Rev. xxi. 5 as his text in the afternoon, "Behold, I make all things new." The earth was polluted by grim, widespread evils. Slavery, drunkenness, lust, gambling, crime, pauperism, ignorance, disease, and war. Jesus Christ came into this world to abolish every one of these evils. In the evening Mr. Hughes spoke on the work of the West London Mission, stating that its work was not to make Methodists, but to bring the people of London to the Lord Jesus Christ.

A meeting was held on Friday, May 6th, in Cambridge in support of the Waldensian Church Mission in Italy. The master of Corpus College was in the chair and the speakers were Rev. E. Rivoire of Ancona, and Major M. Frobisher, secretary of the English Committee. Signor Rivoire said it had always been a missionary Church. In past centuries their pastors went two by two—an old man and a young one—throughout Italy. In some parts of the country they had now eighty and eighty-two per cent. of the people who could not read a single word. They owed that to priestly government. They had the grossest superstition alongside of ignorance and unbelief. In Italy practically the greater part of the population were heathen. They had forty-four settled churches, fifty-four missionary stations, and 150 localities visited by their evangelists.

Personalia.

The Archbishop of York has gone for a brief rest to the Continent.

The Bishop of Ripon has, we hear, been ordered complete rest for some little time.

Dr. Talmage will visit this country in June and fulfil a number of preaching and lecturing engagements.

Rev. John J. Sargeant, superintendent of Great Queen-street, having broken down in health, has been compelled to rest awhile.

Rev. W. J. Woods, of Clapton, was appointed Secretary of the Congregational Union at its business meeting on Monday evening.

Rev. J. C. Stuart Mathias has, we learn, been unwillingly compelled, by private circumstances, to relinquish the treasurership of the Figueras Mission.

Rev. Eustace R. Conder, D.D., who began his ministry in 1844 and succeeded Dr. Reynolds at Leeds in 1861, has intimated to his church that the state of his health compels him to resign his charge.

Rev. Edward White has been revisiting the scene of his former labours in Hawley-road, Kentish-town, and giving a series of lectures to artisans, such as those which, years ago, attracted much attention.

Rev. Joseph E. Rogers, formerly a curate of Mr. Webb-Peploe, has, it is stated, accepted the important charge of the Great Yarmouth vicarage. Many will hail this as a thoroughly good appointment.

Mr. Ira D. Sankey has been singing in a number of meetings in London. On Sunday last he was invited by Rev. Dr. Monro Gibson to assist in the evening service at St. John's Wood Presbyterian Church. He sang two solos and spoke briefly.

Rev. D. J. East, who for more than forty years has presided with much success over the Calabar Baptist College, Kingston, Jamaica, has been compelled to resign his post. Mrs. East and he are returning to England, hoping to spend the evening of life in the midst of their family.

Rev. John Edmond, D.D., as anticipated, tendered at the Synod his resignation of the Convenorship of the Jewish Committee. At the earnest request of his brethren he agreed to retain the office, a younger minister being appointed to assist him as joint-convenor.

THE BOYLE LECTURES for 1892-93 will be delivered by Rev. Alex. J. Harrison, B.D., Evidential Missioner of the Church Parochial Mission Society, lecturer of the Christian Evidence Society, author of "Problems of Christianity and Scepticism." Those for the present year will, by the kind permission of Mr. Ridgeway, be given in Christ Church, Lancaster-gate, on Sunday afternoons at 4.15 p.m., in two series. The first series May 15, 22, 29, and June 5; the second series June 26, July 3, 10, and 17. Subject: Certainties in Religion and Science.

Temperance Notes.

The Methodist Church, in Fiji, to-day, is practically a Church of *Total Abstainers.*

No less than forty-one Police Court Missionaries are employed by the Church of England Temperance Society.

Upwards of two hundred temperance sermons are said to have been preached in London churches on Sunday week.

On American railways, whilst the trains are passing through Prohibition States, the sale of drink to passengers is suspended.

The Baptist Total Abstinence Society return 1454 Baptist ministers as pledged abstainers. There are 129 local societies affiliated with the Association.

The magistrates at Guildford, the other day, convicted and fined a publican for supplying drink to a drunken person—a woman charged with being drunk.

The fifty-second annual report of the Fitzroy Teetotal Association exhibits no falling off in the energy with which this work has been prosecuted in the hall in Little Portland-street.

In some of the Western Provinces of Russia a strong total abstinence movement is going on. In Esthland and Livland, chiefly in the latter, are no less than sixteen active total abstinence societies.

The *Pall Mall Gazette* states that Mr. Spurgeon's valuable library of temperance literature has been presented by Mrs. Spurgeon to Rev. J. M. Hewson, the secretary of the Baptist Total Abstinence Association.

"It is not" (says the Bishop of Carlisle) "enough to denounce intemperance. We must take every justifiable step towards encouraging temperance, and must not shut our eyes to the fact that teetotalism cannot cover the whole ground."

The total abstinence section of the C.E.T.S. held its annual meeting last week in Holborn Hall, when the chairman, the Bishop of London, delivered an impressive address upon the duty of all total abstainers to advance the cause amongst their fellows.

The Church of England Temperance Society reports an income of £15,035 10s. 9d., a considerable increase on former years, which, however, was mainly due to the receipt of two legacies amounting to £3308 from the late Dean of Wells and Mr. David Carnegie.

Nearly all the Gospel Mission work in London, according to Mr. Caine, is carried on by total abstainers, 97 per cent. of Congregational students, 98 per cent. of Baptists, 97 per cent of Wesleyans, and 100 per cent. of Primitive Methodist students being teetotalers.

May-Day demonstrations may bring unexpected benefits in their train. In some towns in Austria the municipal authorities ordered all drinking saloons to be closed throughout the day on Sunday. Drinking produces ten times more anarchy than Anarchists.—*Echo.*

The oldest inebriate asylum in the world is the one founded at Lintorf, Dusseldorf, in Germany, in 1851, for the retention and protection of released prisoners whose intemperance has led to the cause of imprisonment. There are five or six more of these asylums in Germany.

An abstinence society exists in St. Petersburg with six hundred members whose activity has shown itself in the establishment of no less than eight tea-houses in that part of the city where drinking places most abound, and the foundation of an Inebriates' Asylum is also contemplated.

Sir U. K. Shuttleworth, addressing a great temperance demonstration at Nelson, Lancashire, last week, expressed himself in favour of Local Option and the Sunday Closing Bill, and would like to see magistrates far more generally exercising the power of granting six-day, instead of seven-day, licences.

The Missions to Seamen branch of the Church of England Temperance Society is a total abstaining section exclusively for sailors, and not including their wives and families. An annual average of 7600 pledges were taken by seamen of various nationalities, fishermen, and bargemen during the last thirteen years.

The late Rev. James Calvert made Temperance Reform an essential part of his great missionary work. The medal attached to the blue ribbon, worn by many thousands of Fijians, was designed by him. The inscription on one side is, "An sa tabu yaqona kece" (to me all intoxicants are unlawful). On the reverse side is an open Bible, and around it are the words: "Total Abstinence—Health, Happiness, and Prosperity."

It is stated that Dr. Allan, the medical officer of the Leeds Board of Guardians, has exercised a wise discretion in the limited use he has made of alcoholic liquors as a medicine. For many years the ratepayers of Leeds have had no cause of complaint as to the consumption of alcohol at the workhouse. Nothing of the kind is given to the officials, and only to the inmates when prescribed by the medical superintendent.

The twelfth annual report of the Gospel temperance work carried on by Alderman W. D. Stephens at the Central Hall, Newcastle-upon-Tyne, states that 870 meetings have been held during the twelve months; one thousand temperance pledges have been taken, 480 of them in connection with the Prison Gate Mission work; lady missioner has paid three thousand visits to the poor and sick women; and 50 inebriate women and girls have been inmates of the Home.

Among the Churches.

CHURCH OF ENGLAND.

A special mission is being held this week in Macclesfield Parish Church.

The Church of England Scripture Readers report 429,574 visits during the year.

The Church Pastoral Aid Society reports an income of £58,463, the largest sum raised in one year.

The East London Church Fund reports an income for the year of £16,447, and an expenditure of £20,177.

A new mission chapel is being erected at Featherstone (York) where there is great need for special work of this kind.

Over one hundred and fifty branches of the Church of England Women's Help Society are now in operation in various dioceses.

The Bishop of Durham has written suggesting a conference in order to bring to an end the unhappy strike desolating the diocese.

Rev. E. B. De Wolf is going to Vancouver's Island in charge of an emigrant party, one hundred strong, under the auspices of the S.P.C.K.

Baron Pollock presided over the forty-ninth annual meeting of the Church Young Men's Society, held in Zion College. A satisfactory increase in the membership was reported.

The Church Army having had inquiries from several quarters to provide managers for coffee taverns—men interested in Church evangelistic work—have now decided to train suitable men for the purpose, as it has long been found very difficult to find men who can attend to this business and also retain their spiritual earnestness.

The Archdeacon of Gloucester advocates a self-imposed rate of 1d. a week by the four and a-half millions of adult population claiming to be members of the Church of England in England and Wales. With the proceeds, he says, the value of every benefice could be raised to a minimum of £250 a year, and there would still remain a large balance.

A correspondent writing from Runcorn says: "In the village of Helsby scarcely a house escaped the influenza scourge. Few cases, however, ended fatally. The patients have all become convalescent, and in commemoration of the disappearance of the epidemic a largely-attended thanksgiving service was held last week in St. Paul's Church, Helsby.

Archdeacon Wilkinson, in his annual charge to the clergy, said they must remember that the Church was on her trial. She was being weighed in the balance as regarded her position and usefulness. A vast machinery had been set in motion by the Church, affecting every town, village, and hamlet, and exercising its power to a greater or less extent throughout the whole world. Organisations of various kinds had been established, besides the ordinary means of grace, for promoting temperance, soberness, and chastity, and ministering to the sick in hospital and home, strengthening the convalescent, relieving the destitute, and in a thousand ways seeking to penetrate the gloom and darkness of ignorance, poverty, and sin, and to show the light of Christian feeling and influence as well as the power of the Gospel.

CONGREGATIONAL.

The little cause which has been forming at Cricklewood in an iron chapel is about to build on a freehold site.

The Cheshire Union is carrying on in various villages most promising missions, likely to develope into churches.

Mansfield College, Oxford, has received from the executors of the late Mrs. Henry Rogers a legacy of £900 for the Endowment Fund.

The anniversary services of the Bishopsgate Chapel Sunday-school, just held, show progress in every direction, and a good work doing.

A Scripture Union at Park Chapel, Camden-town, formed to encourage the steady and intelligent study of the Bible, reports a membership of 556.

At Bootle, the Congregational Church is not only completing its own chapel, but extending its mission-hall; a good work being done among the poor around.

The Sunday evening services for children, held in Stannary Sunday-school, Halifax, from six to seven o'clock, are becoming a most successful feature of the church's work.

A series of fortnightly services for the masses has been started at Trinity Congregational Church, Peterborough, by Rev. R. E. Clegg, which it is hoped will attract many non-church goers.

New Tabernacle, Old-street, has in association with it three Sunday-schools, with a total of 703 scholars and fifty-nine teachers. There are 214 members of the International Bible Reading Association.

A fifteen days' mission has been conducted in Hosier-street Chapel, Reading, by Mrs. Tanser Dawson, "the converted gipsy." Large congregations assembled, especially on Sundays. There has been a great awakening among church members, and many persons, especially young people, sought the Saviour and obtained the pardon of their sins.

Rev. Geo. Manington, of New Malden, preached on Sunday week on "The Gospel in its relation to Business." The demoralisation of business resulting from the prevailing fierce competition was due, he considered, chiefly to the rage for mere cheapness, to meet which demand expenses were cut down to the lowest point, inflicting injustice and hardship upon workpeople, and reducing profits to the vanishing point.

BAPTIST.

A new and promising cause has been started in Dudley-road, Birmingham.

The work at St. Leonards, under the care of Rev. A. Hall, proves most encouraging.

Rev. E. Herries, of North Shields, has accepted the pastorate at Leeds-road, Bradford.

The foundation-stone of the Spurgeon Memorial Chapel, was laid at Fenny Stratford, on Thursday week.

Rev. George Turner, who has been doing good work at Tottenham for some twenty years, has accepted an invitation to Sutton.

For the past five months the pastor of Staincliffe, Yorks (F. Oliver), has conducted with gratifying results a P.S.A. class for men only.

A church, composed of twenty-one baptized believers, has recently been formed at Wynberg, near Cape Town, under the pastoral charge of Rev. E. Baker, of the Pastors' College.

A new chapel has just been opened at Erith, and the pastor, Rev. J. E. Martin, announced that the whole cost, £3000, had been raised, with the exception of £500 from the Tabernacle Loan Fund.

At the annual meeting of the Baptist Ministers and Missionaries' Prayer Union, Rev. F. B. Meyer was re-elected president. The report, read by Rev. J. E. Martin, showed 697 members, an increase of one hundred on last year.

Friends intending to be present at the Centenary meetings at Nottingham, Leicester, and Kettering, beginning on the 31st inst., and desiring hospitality, should send an intimation to the Mission House, 19, Furnival-street, without delay.

METHODIST.

A new Calvinistic Methodist chapel is to be erected at Tarbach, West Glamorgan, at a cost of from £3000 to £4000.

A discussion on the three years' itinerancy, by the Liverpool Wesleyan Council, terminated in a vote against the present system.

The Wesleyans of North Frodingham have opened a new chapel, which has been erected in the centre of the village on land given by Mr. Noble.

The Wesleyan Council in the Potteries has recommended that the large mission at Hanley, hitherto conducted on undenominational lines, shall be taken over by Methodism.

The amount promised to the United Methodist Free Church Wesley Memorial Fund up to the present time is £5911, the intention of the promoters being to secure £15,000 by July 12.

At the annual Cymanfa of Welsh Calvinistic Methodist Churches of London, an increase of 104 in membership was reported. There are now sixteen Sunday-schools and eight churches in London.

The late Mr. E. M. Bainbridge, of Newcastle-upon-Tyne, has left £1000 each to the Wesleyan Methodist Foreign Missionary Society, the Worn-out Ministers and Ministers' Widows' Fund, and the Children's Home and Orphanage.

The Great Bridgewater-street branch of the Manchester and Salford Wesleyan Mission is making an effort to raise £1500 for the renovation and cleaning of the chapel, and for the paying off of the debt upon the property in connection with that branch.

The annual Liverpool Primitive Methodist district meeting has been held at Fleetwood. The report stated that there were 201 chapels in the district, with 47,935 sittings. The total income for the year had been £25,610, and the expenditure £20,911.

PRESBYTERIAN.

The Sustentation Fund of the Presbyterian Church in England maintains this year the equal dividend of £200.

The Presbyterian Church at Cardiff is to be enlarged so as to accommodate one hundred and fifty more persons.

The Women's Missionary Association had a most encouraging anniversary during the recent meeting of the Synod.

Trinity Church, Hammersmith (Rev. Henry Miller) are about, we hear, extending their mission and Sunday-school accommodation.

The work under the care of Rev. R. W. B. Rentoul at Darlington prospers greatly, and has been much blessed, as shown at a recent congregational meeting.

The East India-road Church is carrying on a good work among lodging-house men, and at a tea lately given the Gospel was faithfully spoken and listened to attentively.

Special services have just been held at Trinity Hall, Clapham, commemorative of the seventh anniversary. Amongst the speakers were Revs. J. Monro Gibson, D.D., and D. MacEwan, D.D.

At a Foreign Mission meeting held lately in Woolwich, Dr. Raitt explained the creditable rank the Presbyterian Church held in this matter in comparison with other Christian Churches—i.e., of three hundred congregations, sixty missionaries were out, to say nothing of the native teachers.

SALVATION ARMY.

Mrs. Colonel Pepper's Servants' Agency is prospering.

Rescue work is now being definitely commenced in Copenhagen.

News arrives that the influenza has prostrated nearly all the South African staff.

General Booth conducted most successful meetings on Sunday last at Ipswich and on Monday at Colchester.

Arrangements are being made for the General to leave London on May 24 for a five weeks' tour on the Continent.

Commissioner Railton has had a long tour in the East of Germany. He reports magnificent times and splendid prospects for a good work there.

From the City Colony Elevators of the Salvation Army 13 men are now being transferred weekly "back to the land," or in other words to the Farm Colony at Hadleigh, Essex.

Day shelters for the poor have been opened in Sweden with great success during the cold winter weather, the entire cost being met by the City Council of Stockholm, while the management is in the hands of Salvation Army officers.

His Grace the Duke of Norfolk, with Alderman Beachcroft and Messrs. Leon and M'Dougall—all of the London County Council—have recently, in company with Commissioner Cadman, visited a considerable number of the social operations of the Salvation Army in London. The keenest interest was displayed by the whole of the party in what they witnessed.

In the past twelve months, through the Darkest England Scheme, the Army has succeeded in finding employment for 5558 out of 19,106 applicants. Such a work should commend itself to the sympathy of employers, who could, of course, by co-operation, greatly assist its working, but who, during the year referred to, only availed themselves of its services to the number of 1·04.

The Social Wing of the Salvation Army has now extended its Free Labour Bureau work by means of branch bureaus all over London, as well as into many of the provincial towns. Instead of being obliged to come right into the City for registration, a man or woman may now take advantage of the Army's intermediary offices in any of the following districts:—Whitechapel, Limehouse, Clerkenwell, Ratcliff-highway, Westminster, Blackfriars-road, Bethnal-green, Edgware-road, St. Luke's, Battersea, Drury-lane, and Commercial-street.

SOCIETY OF FRIENDS.

The Friends have now four separate meetings on Mount Lebanon.

Perhaps (says the *British Friend*) the most noteworthy departure from precedent within the Society of Friends, at least in recent times, has been the institution of the paid pastor.

Read Here what Guy's Tonic can do.

Strength completely failed me.

Thanks to the Guy's Tonic Treatment it is an Enjoyment to continue my duties.

Gentlemen,—It gives me much pleasure to bear testimony to the efficacy of your medicines, viz., Guy's Tonic and Guy's Fruit Pills. Some weeks back, I had a severe attack of Influenza, keeping my bed for several weeks. Enlargement of the liver was a.....er effect. I was advised to take spirits at lunch and din[illegible]time, but as I had no wish to form habits of this kind, the instructions were not carried out. It really seemed as if strength would never return. A hard, dry cough troubled me, and my voice was affected with huskiness. Your medicines have been so beneficial that it is now an enjoyment to continue duties. I attended an "At Home" yesterday, and suffered no fatigue—and when reciting, my voice was as clear as before the influenza. I shall, as occasion offers, extol the virtues of Guy's Tonic. Congratulating you on the success of your remedies, I am, Gentlemen, truly yours, HOPE COMYNS.

70, Cheriton Square, Upper Tooting, S.W., March 10, 1892.

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WITH WHICH IS INCORPORATED "THE REVIVAL"

A Weekly Record of Christian Life and Testimony; Evangelistic Effort, and Missionary Enterprise

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No. 1164.] THURSDAY, MAY 19, 1892.

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MEETINGS

IN CONNECTION WITH THE

TWENTY-SIXTH ANNIVERSARY

WILL (D.V.) BE HELD IN THE

CONFERENCE HALL, MILDMAY PARK,

On TUESDAY, MAY 23rd, 1892.

The Chair to be taken at 3 o'clock by

GEORGE WILLIAMS, Esq.

Speakers:

Rev. S. CHAPMAN, from Melbourne; Rev. A. T. POLHILL-TURNER, B.A.; STANLEY P. SMITH, B.A.; Miss GUINNESS, and others.

And at 7 o'clock by

JAMES E. MATHIESON, Esq.

Speakers:

Rev. Dr. PIERSON, B. BAGNALL, F. A. STEVEN, and others.

MEETINGS for Prayer will be held in the CONFERENCE HALL, on Monday Evening (23rd), at 7 o'clock, THEODORE HOWARD, Esq., to Preside; and on Tuesday Morning (24th), at 11 o'clock, Col. MORTON to Preside.

GREAT

MISSIONARY CONFERENCE

ON THE

EVANGELIZATION OF THE WORLD.

CONFERENCE HALL,

STRANGEWAYS, MANCHESTER,

MAY 31st, JUNE 1st and 2nd.

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THE

ANNUAL MEETING at EXETER HALL

Will take place on

Tuesday Evening, May 24th, 1892, at Six o'clock.

The Right Hon. LORD HERSCHELL will Preside.

Speakers—The Very Rev. Dr. LEFROY, Dean of Norwich; The Rev. Canon NISBET, M.A.; The Rev. J. GUINNESS ROGERS, B.A.; The Rev. THOMAS TURNER, A.K.C.

A Choir of nearly 700 Children, including the Sailor Boys from the Training Ships *Arethusa* and *Chichester*, and the boys and girls from the Country Homes, will sing a selection of pieces. Application for Tickets to be made at the London Home and Offices, 164, Shaftesbury-avenue, W.C. Funds Urgently Needed.

H. BRISTOWE WALLEN, *Secretary.*
HENRY G. COPELAND, *Finance & Deputation Secretary.*

MONTHLY TRACT SOCIETY.

Established 1837.

Fifty-Fourth Annual Meeting in Council Room Exeter Hall, on

TUESDAY 24th MAY, 1892.

Chair will be taken at 7 p.m. by GEORGE WILLIAMS, Esq.

SPEAKERS:—

The Rev. Dean of Anchonry, Rev. W. Fuller Gooch, Rev. Pedr Williams, Mark Stuart, Esq., M.P., General Sir Robert Phayre, K.C.B.

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CHICAGO EXHIBITION IN 1893,

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THE TWENTY-FIRST ANNIVERSARY

OF

Miss de Broen's Belleville Mission

Will be held (D.V.) on

TUESDAY, MAY 31, at 3 p.m., in EXETER (LOWER) HALL,

LADY HENRY SOMERSET in the Chair,

SUPPORTED BY THE RIGHT HONOURABLE **LORD KINNAIRD, REV. HENRY SHARPE, COLONEL WROUGHTON** (Mission to Deep-Sea Fishermen), **W. HIND SMITH, ESQ., M. DE SELINCOURT, MRS. PEARSALL SMITH** (of Philadelphia).

When Miss de BROEN, Miss KER, and Rev. W. LINKLATER will give an account of the progress of the work.

Subscriptions, however small, to be sent to the Bankers, Messrs. BARCLAY, BEVAN & CO., 54, Lombard-st.

GUILDFORD CONVENTION,

JUNE 27 TO JULY 2.



Speakers:—

Rev. A. E. BARNES-LAWRENCE,
Rev. J. B. FIGGIS,
Rev. C. A. FOX, Rev. W. HASLAM,
Rev. EVAN H. HOPKINS,
Rev. F. B. MEYER, Rev. C. G. MOORE,
Mr. DUDLEY KIDD (Cape General Mission).

Convener:—

Rev. F. PAYNTER.

Honorary Secretary:—COLONEL BROWN, Albuhera, Guildford; to whom application should be made for Convention Papers and Apartments during the Convention.

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C. c348

GEORGE-YARD RAGGED SCHOOLS, &c., HIGH-STREET, WHITECHAPEL, E.

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Ladies' Samaritan Society

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ROSA PEARMAN, Vice-President.

It is particularly requested that all contributions be given to the Ladies' Samaritan Society. c366

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THE BENEVOLENT OR

Strangers' Friend Society,

52, FINSBURY PAVEMENT, E.C.

The 106th **ANNUAL MEETING** will be held at EXETER (Lower) HALL, on MONDAY, May 23rd, at 7 p.m.

J. H. ANDERSON, Esq. (Chairman of Committee), will preside. Mr. Alderman DIMSDALE (Treasurer), W. C. COLLINS, Esq., W. S. GARD, Esq., E. IVES, Esq., CLARENCE SMITH, Esq., J.P., HENRY SWAFFIELD, Esq., and others interested in the work, are expected to address the Meeting. No tickets required. Tea and coffee at 6.

C. H. SPURGEON'S Orphan Homes, Stockwell Orphanage. Founder's day, Wednesday, June 22nd. Full particulars to be announced. Contributions to the C. H. Spurgeon Memorial Fund may be sent to the Treasurers of the Fund, GEORGE WILLIAMS, Esq., and T. H. OLNEY, Esq., Metropolitan Tabernacle, Newington, London, S.E. c378

SPURGEON'S COLPORTAGE ASSOCIATION.—Annual Meeting in the Metropolitan Tabernacle, Monday, May 23, at 7 p.m. Speakers: Rev. A. T. Pierson, D.D., and several Colporteurs. Chairman: Rev. James A. Spurgeon, the President. Funds urgently needed to prevent the dismissal of some of the 96 colporteurs. Secretary, Rev. W. Cordon Jones. c389

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THE PRINCIPALS of a girls' school highly recommend a young lady as governess to children. Subjects: English, music, singing, drawing, painting, calisthenics.—E. P., Chalton Manor, Dunstable. Beds. c1650

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THE THIRTY-EIGHTH ANNUAL MEETING

Will be held (D.V.)

On MONDAY EVENING, MAY 23, 1892,

In the LARGE MISSION ROOM, at Half-past Seven.

The Right Hon. **THE EARL OF HARROWBY** will Preside.

DOORS OPEN AT SEVEN O'CLOCK.

GEORGE HOLLAND will be glad to send Tickets to friends requiring them.

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Advertisements should arrive not later than Monday, addressed to JOHN HADDON & Co., Central Advertising Offices, Bouverie House, Salisbury-square, E.C., and stating that they are for insertion in THE CHRISTIAN.

Advertisements sent by Post must be accompanied by Post-office Order (*not by Stamps*) or by Cheque, crossed "City Bank, Limited."

Replies to Advertisements will be received and forwarded for an additional charge of sixpence, to cover postage, by Messrs. JOHN HADDON & Co.

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"THE CHRISTIAN" is published every Thursday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, or will be supplied direct by the Publishers, MORGAN and SCOTT, London, on the following *Terms, post free*, and including double numbers.

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FOR THE BENEFIT OF THE ABOVE INSTITUTIONS,

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On Monday, Tuesday & Wednesday, the 23rd, 24th, & 25th May.

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SEAMEN'S CHRISTIAN FRIEND SOCIETY.

The 46th ANNUAL MEETING, at EXETER (Lower) HALL, TO-NIGHT, MAY 19, at 7.

CHAIRMAN—GEORGE WILLIAMS, Esq.

SPEAKERS—Rev. W. R. MOWLL, M.A., Rev. W. FULLER GOOCH, Rev. THOMAS CHARKE, Rev. CHARLES JAMES, ADMIRAL H. D. GRANT, C.B., and Others.

TICKETS NOT REQUIRED.

The SAILORS' SERMON, at East London Tabernacle, Bow, on THURSDAY, MAY 26th, at 7.30 p.m., by Rev. CHARLES JAMES. c392

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The Christian.

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All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 2.)

Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. R. J. Ward, Congregational Minister, St. Helen's, who is resigning the home pastorate to undertake work in India, in connection with the L.M.S.

Owing to pressure upon our space, through the May Meetings, we have had to hold over for a future issue articles on various subjects, and some letters on various subjects.

We received just as we are going to press, a note from Pastor Hugh D. Brown, of Dublin, enclosing a letter to Dr. Booth, resigning his connection with the Baptist Union. While expressing thanks for the kindness shown to him by members of the Union—which kindness he heartily reciprocates—Mr. Brown says he dare not have fellowship with Mr. C. F. Aked, who has spoken of the Lord Jesus "in a manner which awakens in his breast the strongest, saddest feelings of a holy indignation." Mr. Brown justifies his action by reference to Gal. i. 6-10, and 2 John 7-11. We do not think he will be by any means alone in taking this important step.

The crown of Abraham's blessing was that he should be a blessing. When God called him out of Ur of the Chaldees, He not only promised that He would bless him, but that in him should all the families of the earth be blessed. And after fifty years in the school of God, when Abraham had proved his unwavering faith by unflinching obedience, and had offered up Isaac on the altar, God renewed his promise, "In thee shall all the nations of the earth be blessed, because thou hast obeyed my voice." God yearned over the creatures of his hand, and He would make his friend a partaker with Himself in blessing all the families, all the nations, of the earth. But his seed declined the honour. Had they yielded themselves to be a channel for the knowledge of God to the nations, it would have saved them from idolatry and from the manifold curse which has lain upon them.

"Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be my witnesses to the ends of the earth" was the promise of the ascending Jesus to his infant Church; but, like Israel, she has largely ignored the blessing. Every generation of the Church might have evangelised every generation of the world. The power of the descending Spirit was promised for that purpose, and had they continued as they began, this would have been accomplished. Moreover, it would have kept them from the innumerable errors and heresies which grew up, for "Satan finds some mischief still for idle hands to do."

The only remedy for our endless divisions and bickerings; for heresy-making and heresy-hunting (though it is the heresy-makers who produce the heresy-hunters); for the tormenting cant of so-called "higher criticism," and the worse cant of hypocrisy (though the trend of the first is toward the second)—the only remedy is to do the work which the Master has given us to do.

We are members one of another, and "only with all saints can we comprehend the length and depth and breadth and height of the love of Christ which passeth knowledge." All that the Spirit has imparted to one member belongs to every other, not to be memorised and repeated, but to be fed upon and assimilated, and to become his own. Thus can he freely acknowledge his indebtedness to another, and yet maintain his own individuality.

No true prophet of God will be content to be as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, to a Gospel-hardened congregation, who hear his words from week to week, but do them not. Yet in such dismal ruts many able men uselessly live and die. Perhaps no more sanctifying thing could happen to us than an exodus to the ends of the earth of the greater part of our most faithful and best qualified evangelists, pastors, and teachers. They would be as a dew from the Lord in all places whither He sent them; and those left behind would find room for the exercise of gifts hitherto unutilised or repressed.

A speaker at a recent meeting said that the world could be evangelised if one Christian in five hundred became a missionary. But the five hundredth man will not appear if we only talk about *him*. It must be felt as an individual responsibility. Every church should surely be adequately represented in the mission-field. May God inspire every evangelist, every pastor, every teacher, with this conception, and as the churches pray and wait on Him, He will surely hear from many purged and willing lips: "Here am I; send me."

Those who are interested in the moral well-being of the labouring poor will find a noteworthy article, well worthy of their attention, in the current number of *The Fortnightly Review*. The writer, Miss March-Phillips, graphically narrates in it her experiences as the proprietor of a cheap lodging-house in the neighbourhood of the Docks—a house established on a commercial basis, with the view of securing the patronage of at least a few of the forty thousand people who have no other resort than the doss-house, the thieves' kitchen, or the low-class lodging-house. The narrative of this endeavour, in a district swarming with gin-shops, and in which dens of filth and immorality abound, is of much value; it shows that such philanthropic efforts can not only be made to pay, but that they would have the result of brightening and purifying the lives of those who are so fortunate as to come under their influence.

In regard to the work, Miss Phillips states that, although there has been much that is disheartening and much that is discouraging, "there seems good reason to believe that cleaner and better surroundings do in time incline the very roughest to a better habit of living, and to a more contented and moderate state of thought."

A correspondent of *The Scottish Pulpit* has been entering on some researches as to the dark side of Glasgow social life. The description he gives of some of the night resorts of the city's youth, even in the softened form necessary for publication, shows that considerable vigilance needs to be exercised by the police authorities. They have succeeded in purifying the Glasgow streets to a remarkable extent, so that these thoroughfares compare most favourably with those of London or Liverpool. Let them put down such haunts of vice with an equally unsparing hand, and they will still further strengthen the claim of their city to be one of the best governed in the land.

Once more *Punch* shoots its darts of keen and cutting satire at the fashionable folly of decorating ladies' hats and other attire with the plumage of rare and beautiful birds. Beneath the representation of a female figure dressed largely in feathers and entitled "A Bird of Prey," is the following statement:—

Despite the laudable endeavours of "The Society for the Protection of Birds," the harpy Fashion appears still, and even increasingly, to make endless holocausts of small fowl for the furnishing forth of "feather trimmings" for the fair sex. We are told that to obtain the delicate and beautiful spiral plum called the "Osprey" the old birds "are killed o in scores, while employed in feeding their young who are left to starve to death in their nests b hundreds. Their dying cries are described as hear rending. But they evidently do not rend the hear of our fashionable ladies, or induce them to ren their much-beplumed garments. Thirty thousan black partridges have been killed in certain India provinces in a few days' time to supply the Europea demand for their skins. One dealer in London said to have received, as a single consignment, 32,0 dead humming-birds, 80,000 aquatic birds, and 800,0 pairs of wings. We are told too that often "aft the birds are shot down, the wings are wrenched during life, and the mangled bird is left to die slow of wounds, thirst, and starvation."

An accompanying poem drives home th moral drawn from these deplorable facts:—

They die in hordes that she may fly,
A glittering horror, through the sky.
Their voices, hushed in anguish,
Find no soft echoes in her ears,
Or the vile trade in pangs and fears
Her whims support, would languish.

What cares she that those wings were torn
From shuddering things, of plumage shorn
To make *her* plumes imposing?
That when—for *her*—bird-mothers die,
Their broods in long-drawn agony
Their eyes—for *her*—are closing?

What cares she that the woods, bereft
Of feathered denizens, are left
To swarming insect scourges?
On Woman's heart, when once made hard
By Fashion, Pity's gentlest bard
Love's plea all vainly urges.

Much of this evil is surely done by want thought rather than want of heart.

The following paragraph appeared in *T Newcastle Daily Leader* of May 6:—

Some particulars of an extraordinary sect, di covered in Belfast, was published in an evening pap yesterday. They are known as spirit-worshipper and their Sunday service is somewhat startling the orthodox mind. In the centre of the room chair, profusely ornamented with flowers, is place and on this the spirit of the most recently-deceas member is supposed to sit. The worshippers kne round, and for nearly two hours prayer and supplic tion are made through this somewhat novel mediu

Our readers will remember the leader this craze as having held meetings at Keswi simultaneously with the Convention. It pitiful to see to what lengths he is leading h dupes. His reputed wife died of cancer la October, and he has now introduced her wo ship into their meetings. At their priva meals food is placed for her, and afterward partaken of by the others as a sacramen Wherever he goes we are told he professes pay for her spirit; £26 was in this way pa as passage-money for her from America wi him in February. "Evil men and seducers said the Apostle, "shall wax worse and wors deceiving and being deceived."

The magistrates sitting at the Londo Sessions, Clerkenwell, have earned the grat tude of the travelling public by the exemplar sentence of six months' hard labour passe on Hon. Patrick Greville Nugent, for assaul ing a young lady when on a journey by trai from Brighton to London. The argument counsel that because he was somewhat und the influence of drink the culprit's offen might be condoned, was happily not heede It is to be hoped that evil-disposed men ever where will take warning; they are to be foun in quiet suburban roads as well as in o crowded city streets and railway trains.

In an article in *The Contemporary Revie* Rev. H. R. Haweis describes some rece travelling experiences in Spain. He is t reverse of complimentary in his references facilities of transport, the social amenitie and the general honesty of the people. H repeats the remark of a Spanish companio that "Every one robs, from top to botton from king to beggar....Even justice is e ploited and the judges are bribed." Perhap the darkest tints of his picture are those which he portrays his impressions of a Gover ment cigar manufactory he visited:—

I entered this spacious cigar-barrack at Sevill with its six thousand girls and women of all age All the windows were closed, the air reeking wi tobacco. Here are countless, chattering groups disorderly girls and women from seven or eight

eighty years old; countless babies in wooden cradles rocked by mothers of all ages; no law or order; the girls come and go when they like, work or idle about, or sleep, chatter, sing, or swear; but most seemed tolerably busy. They are paid for what they do, and at night disperse to low haunts, or the suburbs, or homes of diverse kinds, generally in the Seville slums. At every moment chaff and insults and overtures were made to you all along the line. Such a sense of oppression and sadness overcame me as I thought of the poor children, whom their mothers, as a rule, sell callously to the highest bidder for the most infamous purposes, even as they themselves have been sold before, that I turned away sickened, morally and physically, wondering how such things could happen.

At the recent annual meeting of the Zenana Bible and Medical Mission much stress was laid on the value of medical work as a factor in missionary effort, not only in relieving suffering, but in removing the prejudices of the people and in preparing the way for the proclamation of the Gospel message. An effort is being made just now to erect at Ajudhya—an Indian city sacred among the Hindoos—a dispensary hospital in connection with the Zenana work carried on there. Lady Herbert Edwardes, of 21, Palmiera-mansions, Brighton, undertakes to provide the yearly sustenance needed, but for the £120 required for the building she asks the co-operation of Christian friends.

The Committee of the Peace Society, 47, New Broad-street, London, E.C., have addressed a Memorial to the Committee of the Religious Tract Society, stating that they "have observed with some pain, in the recently issued annual volume of the *Boy's Own Paper* (and the remark will apply more or less to previous annual issues of the same serial) that a very considerable proportion of its pages are devoted to descriptions of military and naval adventure. Such papers, with others in the same volume, may easily foster the idea that revenge and violence are quite compatible with the duty and character of Christian believers." The Peace Society express a hope that "those gentlemen who are the conductors of the various publications will consider the desirability of bringing their narratives and descriptive literature into still closer harmony with the avowed objects of the Society, as a distinctively religious and evangelical organisation."

SLAVERY IN QUEENSLAND.

Dr. Paton and his friends are earnestly contending for the overthrow by the Imperial Parliament of the Act reviving the Kanaka Labour Traffic between Polynesia and Queensland. Mr. Samuel Smith, M.P., and many prominent members of Parliament have strongly condemned the traffic. We find the Government admit its evils —"deceit, fraud, and cold-blooded murders"— up to the time the Royal Commission sat in 1885, but persist that since that time the regulations that have been made have obviated all the evils of slavery.

One argument, however, upsets the inference, viz., that as *twenty-three* languages are spoken by the natives of the thirty islands of the New Hebrides alone, it is obviously impossible that the thousands of natives who have been recruited from those islands since 1885 could have understood the *conditions* under which they were recruited (this is one of the principal "regulations"), seeing that no living individual understands half those languages.

We trust no effort will be spared to save the poor islanders from the greed and lust of evil men, and free the Gospel from the undoubted hindrance that the traffic has been, and is, to the evangelising of the South Sea Islands.

REV. DR. NEWMAN HALL, who some months ago announced his intention of resigning the pastorate of Christ Church, Westminster-road, has definitely arranged to retire in July next. Sunday, July 10, has been fixed for the farewell sermons, and Tuesday, July 12, for a farewell meeting. This concludes the thirty-eighth year of Dr. Hall's present pastorate and the fiftieth year since his ordination at Hull. Rev. Henry Grainger, who has been assistant to Dr. Hall for twenty-three years, will, on the expiry of the pastorate, be prepared to accept preaching engagements. Letters to him should be addressed—Christ Church Parsonage, 152, Lambeth-road, S.E.

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Sermon Production.

Considerable attention has been directed to sermons and sermon production by a recent incident in the Congregational Union, in which the nominee for the office of secretary has been accused of appropriating a sermon of Dr. Oswald Dykes, and preaching it without acknowledgment as his own.

In many aspects this incident has been very unfortunate. There was evident unfairness in withholding the charge till the very eve of election, and in publishing it on a Saturday morning, when a preacher is presumably engaged in preparing for the sacred duties of the coming day, and is therefore less able to rebut a charge of that description. Besides, the choice of Saturday for the exposure gave the charge two days to run before an answer could be made. It was probably their strong reprobation of what seemed to be a mere electioneering dodge that so excited the ministers and delegates, and made them impatient of some of their most trusted leaders.

Certainly the scene at the Memorial Hall on Monday week reflected little credit on the temper or judicial impartiality of modern Congregationalism. The meeting may be characterised as unworthy of the high traditions of that important and enlightened Assembly.

The defence was weak enough, especially the assertion that there was less need to avow the indebtedness to another, because the audience would be thin and the occasion ordinary. Surely these accidents cannot touch the rightness or wrongness of the act in question. What would be wrong on a great public occasion is equally so when perpetrated in comparative obscurity, or else we shall have to establish a new code of morals, in which the publicity or otherwise of our actions will have to be taken into account before their true character can be estimated. The Master has taught us that he that is unfaithful in the least is unfaithful also in much.

The gravest side of the circumstance is the opportunity given, not only to the secular Press—which is not slow to avail itself of its opportunity—but also to the irreligious and ungodly, to throw contempt, not only on the morality of preachers, but on the whole system of religious worship and teaching which they represent. It would be in the highest degree disastrous if the world should be led to suppose that whilst ministers of the Gospel advocate and enforce the loftiest religious claims, they will descend to practices which would be abhorrent to the code of morals adopted by an ordinary man of the world. There must be no divorce between religion and morals, between what is taught and what is practised. And those who occupy conspicuous positions must exert extraordinary precautions that their good be not evil spoken of. Cæsar's wife must be beyond suspicion.

But does not this incident involve yet further issues? Is not the whole system of modern sermon production a mistake? It was well enough to expect three sermons a week in times when books were scarce and education limited, and the pastor stood on a great advantage over his hearers by reason of his access to books and magazines which were beyond their reach. But this disparity has been altered by the immense increase of periodical literature, and the wide circulation of the best books, so that the average of modern congregations is much higher and more nearly than in former times on a par with the information and intelligence of most religious teachers. It is, therefore, doubtless a herculean task for an ordinary man to appear before his congregation week after week with three discourses, which shall be original, fresh, interesting, instructive, moving, and in every way satisfactory. No professional man is expected to produce such an amount of material, and this is doubtless the cause of the unacknowledged transference of sermons, which is perpetually going on, but which is undoubtedly as immoral as it is prejudicial to the attainment of the main object of the ministry.

The pressure of this demand for sermons is probably felt more by Nonconformists than by clergymen of the Established Church, largely because the Church of England lays so much more stress on its worship than the Free Churches are wont to do, relegating the sermon to a much more subordinate position; and because its system provides for the employment of several clergy in connection with each of its congregations. The curate is thus able to divide the Sunday duty with his vicar, besides relieving him of many duties during the week, which otherwise would distract his attention and dissipate his energies. The difficulty is thus lessened, though it is not wholly removed.

The fundamental difficulty lies deep in the habits of Christian society. And if we had to devise an ideal system, we should be inclined to ask whether it could not be arranged for all believers to be present at one of the Sunday services, leaving them free to expend the remainder of the day in various branches of Christian usefulness and soul-winning, whilst the preacher should devote himself to the specific work of heralding the Gospel to those who had not come within its range. It seems to us, also, that in the case of many preachers there is too much a bringing of their own thoughts to the inspired Word, and too little attempt to bring out the stores of truth which lie, like mines of gold, in its pages. Many sermons are composed of scraps of the latest science, references to politics and social questions, extracts from reviews and daily papers, garnished with a little poetry from Tennyson or Browning; with no attempt to unfold the deep and glorious truths, the chains of thought with their forged and closely-knit links, the revelation of the purposes and thoughts of God, which are to be found on nearly every page. If ministers would be more ambitious to show how much there is in God's Word than to exhibit their own dexterity or art or literary stores, they would have less inducement to get more or less inspiration from others.

Besides this, how seldom do ministers seem to remember that they are sent to expound God's Way of Peace and to plead with men to be reconciled with Him! There can never be monotony when such changes are rung out from the liquid bells of Gospel love and pity and invitation, by a true heart, passionately eager not to go to heaven alone. For such appeals it is as needless to borrow the words and thoughts of others, as for a lover to express his heart in pilfered phrases.

The fungus is not more symptomatic of decay than a low morality in these matters is of a decay of spiritual vigour; and on this account, as well as on many others, there is the more need to drink into the One Spirit once for all given, that we may be compelled to say again, as of old: "We cannot but speak the things that we have seen and heard." But there is an enriching of the mind through meditation on Scripture, a dependence on the Master for the matter and manner of the message, a consciousness of having been sent by Him for a specific purpose, which mark out the true minister of Jesus Christ beyond all controversy and imitation.

GATHERED GOLD.

Love cannot be hid any more than light, and least of all when it shines forth in action.
—*John Wesley.*

If humble, next of thy humility beware!
And, lest thou should'st grow proud of such a grace, have care!
—*Trench.*

I never was deeply interested in any object, I never prayed sincerely for anything, but it came at some time; no matter at how distant a day, somehow, in some shape, probably the last I should have devised, it came.—*Adoniram Judson.*

Gathering seed, we must scatter as well;
God will watch over the place where it fell.
Only the gain of the harvest is ours;
Shall we plant thistles, or shall we plant flowers?
—*Josephine Pollard.*

Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

HIS COUNTERFEIT.

Num. xxiii. 10.

Pisgah within a few months was trodden by two great prophets, who in character, work, and death, were in strong contrast to each other. The one was Moses, the great Prophet of Israel; the other, Balaam, who throughout the East was regarded as a prophet. "His blessing or curse was irresistible, the rival and possible conqueror of the great Hebrew leader." How often has it happened that Satan has counterfeited the works of God, confusing Jerusalem with Babylon, the plagues with the marvels wrought by the Egyptian magicians, the Lamb's wife with the scarlet woman of the Apocalypse, Moses with Balaam.

His home lay somewhere among the highlands of Mesopotamia, near the springs of the Euphrates. But he was known across the desert, around the distant shores of the Dead Sea, where Moab lay. And wherever his fame travelled, it inspired awe and wonder. As we notice the respect in which he was held, we are reminded of words spoken long after of another, "The whole earth wondered after the beast, and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? And there was given to him a mouth speaking great things and blasphemies."

I. The Sources of Balaam's Knowledge.—He was a man of undoubted genius, quick, clever, able to read the drift of the movements of his time; possessed also of a graceful flow of words and imagery when he desired to express the thoughts that, in his rapt moods, teemed in his mind.

He was, moreover, certainly acquainted with the true God, and even posed and spoke as his servant. This was in part due to his living in the country where, not many centuries before, Abraham, Laban, and Jacob had sojourned. But, besides, there can be no doubt that the knowledge of the true and only God has always been diffused among all nations of men, so that they have been able by the light of nature and the inner light of conscience to grope their way to some dim perceptions of his matchless beauty and glory.

In addition to this, he was the organ of Divine inspiration. He heard the words of God, and knew the knowledge of the Most High, and saw the vision of the Almighty. However much this admission may startle some of our preconceived notions, there is no doubt about the necessity of making it. We must admit that often the water of life has flowed through very impure channels. Clearly in this case before us Balaam became the organ of divine inspiration, and spoke words which might have been uttered by the lips of Moses himself.

Or take his own declared wish to die the death of the righteous, so that his last end might resemble his. Could the most earnest soul wish anything better? And can words better express the longing that is common to all men in their noblest hours? The man who could wish that was capable of high and noble impulse; but he was held captive by the love of earth.

Or take your stand beside him, as Keble depicts him:

> His wild hair floating on the eastern breeze,
> His tranced yet open gaze
> Fix'd on the desert haze,
> As one who deep in heaven some airy pageant sees.

What a magnificent panorama was that which the eyes of king and prophet swept! The green pasture lands of Bashan to the north, the red mountains of Edom, the rocky nests of the Kenite, the desert haze on the far horizon, where Amalek ruled; the hills of Palestine, behind which the great sea, the Mediterranean, rolled in its pride, destined one day to bring the ships from these coasts of Kittim and isles of Greece, which represented the wonderful new Western world. But all these scenes were dwarfed in interest when contrasted with that vast encampment which lay beneath their feet, the long lines of tents spread out as gardens by the riverside, as lign-aloes planted by the Lord, as cedar-trees beside the waters.

There before his eye "the giant forms of Empire" passed on their way to ruin. The Lion of Judah, the wild ox of Ephraim, the star that stood over Bethlehem's manger; the sceptre of universal power which should smite Moab, and Edom, and Seir; the conquests of Assyria, beating over the lands as a river that has swept away its barriers; till the distant West should turn the tide of Eastern invasion backwards, as it came to pass when the victorious army of Alexander swept across the first homes of the world's life.

Moses himself had not higher conceptions or further revelations than Balaam. But the one died honoured and deeply lamented on Pisgah, while the other fell ignominiously by the sword, and is held up to opprobrium in all after times. Wherein lay the difference between the two? It consisted entirely in moral character. The one was a genius, with noble intentions and desires, and with a great creed; but destitute of character and of those rudiments of practical righteousness on which alone a great life can be built up. The other was as noble in life as he was devout in spirit and elevated in his teachings.

What a warning is here for us all. We, too, may know the truth, and preach to others the loftiest moral code, and act as the very mouthpieces of God; and yet our moral life may be destitute of pith and grit and power, a sapless, flaccid thing, without colour or robustness, meriting the awful sentence of Christ: "Whatsoever they bid you, these observe and do, but do not ye after their works, for they say and do not."

II. The Cause of Balaam's Failure.—He stands convicted before the tribunal of history of knowing right and doing wrong.

(1) He knew that God could not change his mind. "God is not a man that He should lie, neither the son of man that he should repent." And yet when the elders came a second time from Balak and the Sheikhs of Midian, to seek his aid, with urgency in their accents, and splendid gifts in their hands, he bade them wait another night to see if he could get permission to accompany them, and he divorced the permission which he extorted by his importunity from the express condition on which it hinged, that the men should come to summon him.

(2) He knew that it was useless to curse where God had blessed, or to expect that he or any one else could become the channel through which the Divine malediction could descend on Israel; nevertheless, he accompanied the messengers back over the weary waste of the desert, with the express purpose of finding some way of placing a solemn malediction on the chosen people.

(3) He knew that God was supreme, and could brook no rival; that He was of one mind, and could not be turned; and that rites and sacrifices were incapable of affecting his decisions or of altering his purposes; and yet he thrice bade Balak prepare seven altars, and present seven bullocks and seven rams. It was as if he would bribe God to consent to the eager desire that filled his breast to put the people whom He had blessed under a curse. As if He, in whom is no variableness, or shadow cast by turning, could be deflected by any considerations whatever from his chosen pathway. And how despicable the attempt to extract a curse by confining his view to the utmost part of the camp, as if to cajole or coax the Spirit of God!

(4) But the grossest inconsistency was the last. He professed himself unable to speak other words than God put into his mouth, or to go beyond the word of the Lord his God to do less or more, yet he did not scruple to recommend the atrocious villainy of robbing Israel of God's protection by making them obnoxious to Him. "Let the dark-eyed daughter of Moab mingle freely with the chosen people, and call them to the license of the dark rites of Chemosh; their God is a jealous God, and will not brook this transference of their allegiance. He will withdraw from them, and they will become your easy prey." "He taught Balak to cast a stumbling block before the Children of Israel, to eat things sacrificed to idols, and to commit fornication." How different the indignation of Moses, when, after the slaughter of Midian, he remonstrated with the people for having brought any Midianite women into the camp, lest they might seduce the people from their allegiance to the Most High!

The cause for these strange contrasts between creed and conduct, between belief and act, is unveiled in the solemn words of the Apostles Peter and Jude: "He loved the hire of wrong-doing." "They ran greedily after the error of Balaam for reward." His heart burnt with the slow fire of avarice. It was the thought of those munificent rewards which the princes of Midian offered that drove him to seek an alteration of the Divine decision. To win them, if it were possible, he left his home and came to Moab. Beneath their spell he went from height to height, standing at the altars, or going alone to some solitary peak. And in desperation he made one last clutch at them in his proposal to corrupt the morals of the people and sever their union with Jehovah.

It is an awful illustration of the power of one fatal passion. The noble stag is pulled to the ground by a pack of hounds, but for the ruin of man one sin alone is enough; with one it is impurity; with another pride; with another intemperance; with another avarice. You may know the truth, and admire and preach it; your moral intentions may be sublime and ennobling; you may be as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; but if you are hiding in your heart some secret vice, some hidden lust, it will prey upon your vitals until it has eaten them out. Beware of paltering with any love which is outside the love of God; there can be only one result. If you do not kill it, it will kill you. It is useless to attempt to meet it by a deeper intellectual acquaintance with truth; this will only harden the heart still more where it is not accompanied by a ready obedience. Men sometimes try to condone their faults or appease their consciences by insisting on a high standard of morals, which they preach with elaborate care, and insist on for all others than themselves; but these are only digging a deeper pit in which they will be presently entombed.

Perchance teachers of Christian ethics and preachers of the Gospel may read these words, who are conscious of some hidden inconsistency lurking in the heart of their heart. Let such be warned by the terrible example of Balaam and of Judas. The dry rot will presently betray itself in an awful accident; the smouldering fire will break into a blaze; the fabric of hypocrisy will suddenly collapse with hideous revelations of the gangrene and leprosy within. But write this on the tablets of the soul, that the heart, and not the head, determines the true course of human life. There may be a brief conflict, but in the long run the heart will have its way. And what our love is set on will fix and determine our course, breaking down and sweeping away the feeble resistance of knowing better, as the angry lava overwhelms cities and turns gardens into deserts. What need there is for us to cry, "Search me and see if there be any wicked

way in me. Create in me a clean heart, O God, and renew a right spirit within me."

III. Such Men are not Lost without Divine Remonstrance and Warning.—There are many tokens in the narrative of the Divine interpositions to withdraw Balaam from his purpose, keeping back his soul from the pit, and his life from perishing by the sword.

The most notable of these was the vision of the angel who stood in the way between the vineyards, a fence being on this side, and a fence on that side, so that there was no way to turn either to the right hand or to the left. Thus does the love of God often stand in our path to stay our onward progress; but we are self-willed and headstrong. We profess ourselves willing to go back, but are really bent on going forward. God is never in want of voices to protest against our madness, and He does not hesitate to use little children, dumb animals, the pleadings of friends, the slanders and misrepresentations of foes, but we are often obdurate and obtuse, deaf as the adder to the charmer's voice. Let us not be as the horse or mule, which have no understanding, and must be controlled by the bit. Be it ours to seek the sensitive heart and the anointed ear, that we may arrest our feet in time from the forbidden track.

In contrast to all this, how grand and strong and noble is Moses. No thought of himself or of self-aggrandisement seems to have ever crossed his mind. He was absorbed in the welfare of his people, though they repaid his care with gross ingratitude. He could call God to witness that he had not taken one ass from them or treated any with violence. He amassed no personal estate, and left no accumulated stores to his sons. It was enough for him that he had been the humble instrument in God's hands, through which untold blessing had come to his chosen.

This is the secret of a blessed life! If the servant of God looks right or left to the possible consequences which his action may have on himself, his family, his influence, or his prospects, he will inflict deadly injury on himself and the very objects he seeks to conserve. We cannot serve two masters. We must not consider results. We have no right to pick and choose and arrange our path. Our one single aim must be to do the will of God irrespective of all beside, and just in so far as we are single-hearted and sincere in this, there will open before us vistas of untold usefulness, whilst God will make Himself responsible for all those other matters that affect our well-being.

Oh, what a God is ours! He honours them that honour Him. He cannot fail those who absolutely trust in Him and do his will with a single heart. He will perfect that which concerns us because his mercy endures for ever, and He will not forsake the work of his own hands.

COLPORTAGE IN SPAIN.

With brother Nisbet I have just had another tour. Retracing old ground, we found the people had been warned against us and our books. At one town we again visited a Bible-reading couple. Slowly the light is breaking in, and their faces shone with delight as they heard the way of God more perfectly. How delightful is the work of opening up the Scriptures when the will is bowed to God. The priest in vain commanded him to burn the Bible in his forge before his neighbours.

At another place we spent a long evening with the road-mender of whom I have previously written. We found him and his wife full of joy and confidence in God. We were particularly struck by his oft and apt quotation of Scripture. His conversion came about through a man lending him a New Testament. As he failed to persuade its owner to part with it, he copied out by hand the whole of the Gospel of Luke. During one of my journeys with a colporteur we were snowed up in his village. His inspector bought a Bible, the priest condemned it, and he was going home to burn it when our brother met him and gladly purchased it. He needs our prayers, as he is suffering much persecution.

Geo. J. Chesteman.

Plaza de Pontevedra, 9, La Coruna, Spain.

MR. NORTHCOTE WILLY'S BIBLE CARRIAGE MISSION.—Contributions in needlework, &c., for a sale of work, or donations in money, in aid of the Mission would be gratefully received.—Address letters and parcels, Northcote Willy, 66, Cambridge-avenue, Chapeltown-road, Leeds.

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PRIVILEGE, POWER, AND PRACTICE.

NOTES OF AN ADDRESS AT THE HASTINGS CONVENTION.

By Rev. HENRY E. BROOKE.

I heard the other day, from one who has peculiar opportunities of knowing what is going on in the religious world, that there is at present a tendency amongst some who seek to promote holiness, to separate justification from sanctification, and in order to concentrate all their attention upon the latter, to treat the former as something which those who seek sanctification have done with, and which may, so to speak, be laid upon the shelf. My friend felt strongly—and I fully agree with him—that this is a danger which calls for an emphatic counter-protest.

I was glad, therefore, when, on arriving here, I was told that the various speakers at this Convention are not expected to devote the first day to *Privilege*, the next to *Power*, and the third to *Practice*, but that they may, and mostly have, taken all three together. I shall certainly follow this course, and indeed would make it the chief aim of this address to show that, according to the teaching of Scripture, Privilege, Power, and Practice cannot be separated. They are as necessarily conjoined as are the root, the stem, and the fruit of a tree; and those who would separate them are really as foolish as a gardener would be who, on the root being developed, and the stem making its appearance, should cut off the stem above the root and plant it by itself, as if the root was now of no more use, and as if the stem without it could be fruitful.

We have but to look at the Epistles of the New Testament to see how uniformly doctrine comes first and lays the foundation for the power which produces the practice. Faith grasps the privilege set forth in the doctrine. Faith, if it be genuine, works by love, and love is the link between privilege and practice.

When Professor Drummond wrote about Love being the greatest thing in the world—or as he should have said, as it is all that 1 Cor. xiii. says, the greatest of the three Christian graces, Faith, Hope, and Love—he fell into the mistake of setting up Love against Faith. The true teaching of 1 Cor. xiii. is that Love is the greatest but not the first of the Christian triad of graces. If Faith be not put first and foremost, there is no Love to follow. It takes Faith which grasps the finished work of Christ in the past, and Hope which anticipates his second coming, to produce Love, such love as Paul describes in 1 Cor. xiii.

The privilege which in the New Testament is first unfolded to faith is justification. Out of this springs sanctification, but not in such wise that in getting the second we lose the first. The connection is set forth in a passage seldom understood (Rom. viii. 1-4). The just award of "no condemnation to them that are in Christ Jesus," is pronounced because "God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh," that is, in the cross of Christ, "in order that the justification of the law (such is the rendering of the Vulgate, and so is the same word translated Rom. v. 16) might be fulfilled in us who walk not after the flesh, but after the Spirit."

Now, distinguish between a sentence pronounced and a sentence fulfilled. A sentence of condemnation to death is fulfilled, not when the judge pronounces the sentence, but when the man is put to death. God's sentence of justification is fulfilled, not merely by pronouncing the believer in Jesus to be righteous, but by his carrying out the sentence, and putting life into him. "When I saw thee in thy blood, I said unto thee, Live." Hence the remainder of Rom. viii. is taken up with the action of the Spirit of Life in the believer, the result of the sentence fulfilled or carried out, what Rom. v. 18 calls "justification of life."

If Christians put asunder what God hath thus joined together, justification and sanctification, no wonder that the result is disastrous. Sanctification, if not the result of a sentence of justification which has been fulfilled in us, will become a subtle form of self-righteousness. If the life in us be not traced to Christ as its source, and if He be not credited with the righteousness which produces the life, we have not yet learned that He "of God is made unto us righteousness." We are then in danger of being like the branch which, of itself, apart from the vine, can do nothing. To abide in Christ means not only to be grafted into the stem of the living vine, but to be conjoined to the root thereby so as to draw forth the sap from thence. "He that abideth in Me and I in him, the same bringeth forth much fruit. Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples."

When believers at Colosse (ii. 6) are urged to "walk in Christ Jesus the Lord" it is added "rooted and built up in Him." Both of which metaphors point not to the stem of the tree of which they are branches, nor to the next row of stones of the building on which they may be laid, but to the root and the foundation. It is on these that their fruitfulness and stability depend. Hence faith rests not on the Church, or on ministers, or on sacraments, which are of use only as they send us from themselves to Him, but on Christ Himself and especially on Him considered as the root and as the foundation.

Now it was by his death that He became the source of fruitfulness to his people (John xii. 24). The corn of wheat having died "bringeth forth much fruit." It is on his death, therefore, and its blessed result, justification (see Acts xiii. 39), that our faith must continuously lay hold if we are to have any real and abiding experience of the fruitfulness of sanctification.

The 12th chapter of the Epistle to the Romans is not, as often supposed, the commencement of the practical part of that great treatise on Christian doctrine. Details of Christian practice no doubt commence there, but the great principles which produce practical results—the motive power, so to speak, of Christian sanctification is to be found in chapter vi., where Christ's death and resurrection are set forth in their substitutional aspect to be appropriated by faith. "He that is dead is justified from sin (Rom. vi. 7 &c.) In that He died He died unto sin once; but in that He liveth He liveth unto God. Likewise also reckon ye yourselves to be dead unto sin; but alive unto God in Jesus Christ our Lord. Let not sin therefore reign in your mortal body, &c., &c ...yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Sanctification, if divorced from justification, becomes only a very delusive and dangerously subtle form of self-righteousness.

Orphans at Scutari.

Dr Alexandrian's Orphanage at Scutari contains from twenty-eight to thirty girls, originally gathered in by Mrs. Alexandrian after the terrible fire at Scutari when so many children were left orphans and destitute. The work has prospered, but in consequence of the death of Sir William White, late English ambassador at the Porte, and the departure of Lady White from Constantinople, the Alexandrians have been placed in the greatest pecuniary need. Lady White was a warm and sympathising friend to the Orphanage, and with her departure the chief source of the Orphanage income ceased. It was derived chiefly from liberal gifts obtained by her for it.

The Alexandrians are now burdened with a debt of eighty pounds for rent and food for the orphans, and are wholly without means to meet the pressing demands of their creditors. If timely aid does not reach them, they will be forced to the sad alternative of having to turn out these poor children. Any help will be gratefully acknowledged, and forwarded without delay to Dr. Alexandrian, by Miss Haig, Woodside, Barcombe, Lewes.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR.—The Second National Christian Endeavour Convention is to be held on Tuesday and Wednesday next, May 24 and 25, in Pepper-street Chapel, Chester, and promises to be a most interesting gathering. The programme announces that papers will be read, bearing on the principles, methods, aims and achievements of the movement, as well as its relation to the pastor, the Sunday-school, and mission work, while a special conference will be set apart for the discussion of the work of various committees of the Society. The public meeting to be held on Wednesday evening is to be presided over by Mr. F. F. Belsey, J.P., and addresses delivered by Revs. M. Stanley (Birkenhead), J. E. Newell (Samoa), and G. Howard James (Nottingham). Mr. Sankey will sing at the Convention.

Dr. Baedeker on the Stundists.

This beloved and honoured servant of Christ gives a simple, yet touching account of the poor persecuted Stundists and of the six months' tour he has just made amongst these scattered and feeble brothers and sisters in Jesus.

This journey was undertaken for the purpose of finding out and cheering famished and banished exiles. He had received a distressing letter, telling of a poor woman whose husband, father, brothers, and sons, had been taken from her and sent away—scattered to the four winds of heaven; each one being sent separately, hundreds of miles from any of the others. He then felt led to go after these and help in the Lord's name, because, however lonely and difficult the place of their exile, where others could go he could go also. The Lord has prospered him on the journey, and led him in safety by rough passages and amongst rough men; over high mountains and in deep ravines; through storms and snows and tremendous difficulties; and now he has returned to say, "The good hand of the Lord has been upon me."

Before starting he had asked prayer for three things, (1) That the door might be opened for the Gospel; and the doors have been widely opened, (2) Safety in journeys oft; and this has been answered so remarkably that even Tartar guides have exclaimed, "This is wonderful; we never knew such weather at this time of year. It is wonderful!" "No," Dr. Baedeker would reply, "it is not wonderful, for we are servants of

THE KING WHO MAKES THE WEATHER,"

leading to the astonished inquiry, "What kind of a King is He?" and opening the way for testimony. So the Doctor goes on to tell of wonderful deliverances on rocky heights, in precipitous defiles, wastes of snow and ice, and among men who regard murder not as a crime but as something to boast of. They could not kill him, as he was on the King's business, and in the King's keeping.

The third thing for which prayer had been desired was that the exiled and lonely Stundists might be traced and found; and this too had been answered wonderfully. For example, after passing through a terrible defile, and entering a little hamlet at the foot of a mountain, a man (one of the scattered family sought by Dr. Baedeker) came out of a hut saying, "There is danger; pass on," showing how closely even the exiles are watched; but a happy meeting was contrived later on. At another place far off, the waiter who served a cup of tea looked inquiringly at Dr. Baedeker, who felt led to say, "Do you know any of the —— family?" and he answered, "I am one of them." So in many places and in various ways God had led him to those he sought; and that in strange parts, in lonely huts, in volcanic caverns, in desolate wastes, and in busy towns—in the oil regions of Baku, and in the prisons of Siberia. He was enabled to cheer many of these lonely ones with words of comfort and hope, with the thought that others far off were praying for them, and with a little help—a few hundred roubles perhaps. Sorely do they need this, for great is their distress, being sent often to places where the Tartar can make a bare living, but the Russian cannot. He had asked some why they did not emigrate, and the answer had been, "We love our country. We have homes and would lose them. We have families scattered here and there, and if we go we must go without them."

Many instances, which sound strangely in English ears, are given of police espionage and of the constant watching and worrying. Meetings are absolutely forbidden. A man may join his daughter in singing a hymn, but if a neighbour only look in, there is a policeman at the door to see what is going on. If two men (Stundists) stop to exchange a greeting on the street, there is a policeman listening, or ready to say, "You had better pass on." Even a poor desolated woman, whose husband and father and brothers have been banished, will say, "Do not speak to me. I am watched; you will come under suspicion." The whole system produces a nervous, timid people. Nothing sustains these Stundists but the grace and love of God. They have but little truth, but they hold that little with a firm grasp and it strengthens them to bear much. Moreover, now, as ever, persecution propagates the faith, for wherever these exiles go fresh converts spring up.

Next, Dr. Baedeker describes his visit to

THE "OLD MAN" OF ARARAT,

the name by which he loved to think of the mountain on which rested the Ark. At the foot of it there is a village, the name of which means, "Where he first went." What can that mean, but that it is the place where Noah first went after leaving the Ark? Now in this village were Stundists, with whom Dr. Badeker had fellowship, while in Erivan he had the joy of uniting with some of these lonely ones round the table of the Lord. To the Baku oil region, many Stundists as well as famine-pressed peasants have wandered, hoping to secure work, and many have found it; and amongst these Dr. Baedeker found a warm welcome.

He is profoundly thankful for the relief he has been enabled, by the liberality of noble friends at home, to afford. One lady, who gave him a large sum for these Stundists, spoke of them as "Brothers and sisters in the Lord, with whom I am not worthy to stand on the same ground, seeing how they suffer and die for Him." Yes; feeble and persecuted as they are, they are members of one family with us, are purchased by the same blood, and rejoice in the same Father's love; and while we thank God for their faithfulness we must seek to help as we may.

THE COLWYN BAY CONVENTION.

I have just returned from spending four delightful and profitable days at this lovely watering-place, having enjoyed the exquisite beauties of nature and the spiritual privileges of the Convention.

More blessed meetings of the class I never attended, and my object in writing you is to point out certain things in this and similar gatherings which, I think, tend to edification. Conferences have become as distinct a feature of our spiritual life as church or prayer meeting, Bible-class or mission. They are the result of a craving in the heart of those who hunger and thirst after righteousness for deeper teaching, and more sympathetic fellowship than they can obtain in their special denomination. The Convention is a kind of safety valve, and is of infinite service to the organised church *if it could only see it*. It is also a counterpoise to the defects of a "one man ministry." The needs of the soul are varied by age, progress, special circumstances, &c., &c., and no one man can meet all these. At every point the Convention supplies that want, and thus a stop has been thereby put to wandering from sect to sect, or what was weakly called "coming out from all sects," which simply meant forming another one. Now hungry souls go to the Convention representing the nearest approach to their special beliefs, and, choosing there those speakers who seem best to reach them, come away with a real blessing, having got food on the strength of which they can go many days, even if the pastors under whose care they have placed themselves do not "feed them with food convenient for them." I am certain that this is right; but I do not remember seeing it clearly pointed out to the Christian Church. The pastorate is, however, becoming daily more alive to the importance of the Convention as a great Church auxiliary, for a much larger number, and a steadily increasing number, are to be found present, getting a blessing to their own souls and "gathering honey all the day" to be carried back to their own hive.

Conventions are a success; but some things are *killed* by success. The leading gatherings were becoming overgrown great spiritual fairs, with much of the quiet and rest and peace gone on account of crowding, bustle, want of comfortable hall accommodation, and merciless landladies! But the Master has watched over the movement, and provided overflows. I know many, like myself, who prefer these overflows. Colwyn Bay was one of them. It was so still, so full of peace, and if it is true that "the dew falls on the still night," it is also true that God speaks in the quiet when

> Not a sound disturbs the stillness,
> Not a form invades the scene,
> But the voice of the beloved
> And the person of the King.

The morning meetings were the most enjoyable of all to those who were not seeking enlightenment so much as fellowship. They were not in the programme. Mr. and Mrs. Crossley, the promoters of the Convention, conducted morning prayers at the Hall instead of at their own house. To their surprise many came. "The Spirit of Holiness" fell on the very first morning and abode with us to the last. After prayer the meeting was thrown open for testimony. The Lord opened the mouths of many hitherto silent, and messages from the inner presence-chamber came in an unbroken flow. The stiffness of a large gathering was not felt, and we are certain that all realised as they never had before that the "communion of the saints" was as much a reality as "the forgiveness of sin."

Of the meetings themselves we will not say much. The addresses were solemn, clear, and made one feel that the soul's good, and not personal display, was the one absorbing thought of the speaker. One thing that delighted me personally was that the man who is always combating objectors was absent. I try to fly from that man! The seekers are always many, and the objectors always few. I often think this "answering objectors" is like the priest who asked the ostler if he ever greased the horse's teeth—the idea had never occurred to the man till then. We were very much struck with one testimony, a woman's: "When I listened to their arguments I resisted it all and would have none of it; but when it was put sweetly to me I yielded at once, and it is impossible for me to tell you the blessing I received." Note, "when it was put sweetly to me"! There is the power, and that is the reason why women have been so much more blessed than others in the propaganda of scriptural holiness. They have the art of presenting the truth in a simple form and just as men approach this model are they powerful. The two addresses given by Rev. E. W. Moore, of Wimbledon, were masterpieces of this persuasive sweetness.

The testimony of a young fellow, a student from Oxford, was most interesting. After telling us of his spiritual history, and his desire for a higher, more victorious, and more equable inner life, he said: "I came here greatly prejudiced against 'holiness,' and resisted all I heard; but yesterday I was deeply impressed, and after the meeting sought my own room, to be alone with God. He lead me to the story of Zacchæus, and through that He spoke to me. I came here wanting to see Jesus, but I had mounted the tree of prejudice! The Lord, however, stopped in front of that tree, and bade me come down. I did so. Prejudice gone, I stood face to face with Him, and He revealed Himself to me as Jesus who had come to deliver his people from their sins. I then and there entered into an experience of full salvation, which no words of mine can express!"

The Convention was an unalloyed success. The spirit was beautiful, the speaking judicious, and the results most encouraging to those consecrated persons who called us together, to whom our gratitude is due for a real season of power and blessing. I hear people saying there are too many conventions now; there cannot be too many if they are like this one.

J. Wakefield Macgill.

LEGAL DISABILITIES OF STUNDISTS.

A correspondent, writing from Moscow, sends a translation of an article in a Russian paper, laying bare the disabilities and hardships inflicted on Stundists and other dissenters, especially in regard to marriage.

The law appears to be that Protestant and Roman Catholic ministers, "if they perform a ceremony which by law is declared illegal, are condemned to the loss of their charge and to imprisonment"; and this has been interpreted by the Senate to mean that, notwithstanding the law granting religious liberty, those who fall away from orthodoxy, or leave the dominant Church, are to be regarded as in a criminal condition which can never be justified or condoned therefore the marriage of such cannot be legal and valid, unless performed by a priest of the orthodox Church. This, it will be seen, is a complete bar, inasmuch as such a priest will refuse to perform the ceremony of marriage between Stundists and other dissenters.

MR. STEPHEN BURROWES, of the Naples Sailors' Rest, recently visited Sicily. He writes:—"The population of this island is about 3½ millions. I was privileged to address many meetings at Catania and generous donations were given towards establishing a Sailors' Rest, which was opened at the beginning of the month. A caretaker has been appointed, and the Mission is placed under a local committee, with a Protestant pastor to superintend colportage work. There are eight thousand seamen (not including natives) coming to this port annually, and for seven long years no English service has been held here! Catania has one hundred and twenty thousand inhabitants, and no regular colporteur for the natives. The neighbouring port of Syracuse will have some plan of colportage for the seamen and natives. We have an addition to our working staff in Naples in an English colporteur."

REV. JOHN McNEILL IN SCOTLAND.

THE MISSION IN DUNDEE.

Throughout the past week Mr. McNeill has been drawing great crowds of Dundee business men at mid-day to hear his rousing, vivid presentations of Gospel truth in St. Andrew's Free Church, and immense congregations in the Steeple Church in the evenings. A correspondent of *The Dundee Advertiser*, in a graphic description of the meetings, says;—

Why do the people crowd to hear John McNeill? What is there about him which gives him his magnetic power to bring the merchant from the Exchange, the minister from his study, the student from his book, the smith from his anvil, the factory girl from her loom? This preacher has no special dower of external graces. He bears the stamp of being a plain working man. His frame shows it; his hands bear the sign-manual of the hammer. He is tall, but his limbs show the rigid and set form which hard work impresses on those who earn their bread in the sweat of their brow. His complexion is ruddy, and his face cannot be called handsome. In a crowd he would be mistaken for a stone-mason or a country blacksmith. He wears an easy-fitting jacket and a soft felt hat. Yet this is the man whom the throngs that surge in the crowded stairs and lobbies of the great Steeple Kirk have come to hear.

Crushing up the pulpit stairs John McNeill reaches the pulpit. Dundee is there; the great body of people are represented. It is an audience of the very kind to inspire a true orator—bright eyes, open, intelligent faces, a vast expectant throng. Amid the hush and silence after the singing of a sacred song the preacher begins by reading the narrative of Naaman. He tells this grand Old Testament Gospel story in his own inimitable way....This preacher's strength lies, first of all, in his manifest *truthfulness*. His voice is natural, earnest, passionate with conviction. The man believes what he is saying, and belief is catching. He speaks, too, with authority. Plain man as he is, he has a message from the King. He is an ambassador from the Court of Heaven, and he speaks with power, because he believes he is speaking the will and the message of God Himself. The man is utterly lost in his message. The preacher is as entirely forgotten as is the envelope which has enclosed an important dispatch from a King.

Again, the discourse has the prime essential quality of being interesting. There is a story in it—colour, action, life. It rivets the attention, and compels men of all conditions to hear it. The humour, too, which is the salt of a sermon, is irrepressible. Constantly it flashes and sparkles, and the preacher knows the power of a Scotch expression, and does not hesitate to use the arrow because it is winged with a common feather—if so be it will reach the farther and hit the mark.

Again, it is the Gospel he preaches. He does not conceal the desperate malady, but he comes with good news. There is true joy in his eyes. His whole form is filled with ecstasy when he tells the glad tidings of help, healing, deliverance. He seeks to draw men to him, not to repel them. There is sympathy, too, in his every tone of voice and gesture, and in his eager entreaty. He is a humane man, and he shows how humane, kind, sympathetic, and generous is his Master, the Great Physician.

He is, above all, impressed with the overwhelming importance of his message. He will hear of no delay, no difficulty, no to-morrow. To-day, now, immediately, the message must be told, and he holds the multitude with his longing, persuasive eye. Note well—he is not an actor, but he is an artist. He has studied, and by long practice mastered his own voice, and has chosen the phrase, the mode, the manner best suited to convey the truth he would send home to every heart.

Superficial hearers may imagine that he is deficient in culture and refinement. It is not so. Sacred things are not touched with a rude or too familiar hand. But he is too wise to sacrifice interest, power, and influence to a pretence of shallow culture. Whether he is a classical scholar or no others may judge; but he is an English scholar of no mean rank. He quotes Wordsworth and John Milton as if they were his constant companions. To the stately prose of John Milton he owes the sustained grandeur in which he displays his high commission to sinful men which he has received at the Throne of Grace. One can hear Shakespeare in every other sentence. Burns he quotes as he quotes the book of Proverbs; and the adroit manner in which he avoids entangling his argument in the toils of perplexity proves his manifest acquaintance with systematic theology. Above all, he has mastered the finest book in the English language—the English Bible.

MILDMAY MEDICAL MISSION.

Last year's operations in connection with the Mildmay Hospital and Medical Mission at Bethnal-green, E., have been recorded in a neat booklet that is well worthy of perusal. The hospital patients numbered 381, and the total number of new cases in the out-patient department 6181. The dispensary visits numbered several thousands, also the visits paid to the houses of the poor by the physician and deaconesses. The patients come chiefly from a limited district around the hospital, and are admitted free of charge.

Deaconesses and nurses are earnest Christian workers, who, while caring for the sick with loving sympathy and tenderness, strive to commend the Gospel to their acceptance. About nine-tenths of the patients have been entirely or partially restored to health, and a good many have given evidence that the Great Physician has dealt graciously with them, and brought them to a saving knowledge of Himself. Among the incidents given in the report are the following: "A young man, who remained in the ward about a month, was spoken to a few days after his admission. He acknowledged his lost condition spiritually, but did not feel that God could save him, as he was 'such a bad lot.' Luke xix. 10 was quoted: 'For the Son of Man is come to seek and to save that which was lost,' and in this, it was urged, there was hope for him, however far he had wandered. The thought of his past life as being too sinful for pardon kept him for a time from accepting the Saviour. One morning he repeated Job vi. 8, 'Oh, that I might have my request; and that God would grant me the thing that I long for!' A sister asked: 'What do you long for?' 'A pure heart.' 'God is waiting to give it to you; He longs to give it.' The following morning he quoted as his text, 'Blessed are the pure in heart,' and afterwards asked, 'Is it possible to have a pure heart and bad thoughts?' He said he had asked for a pure heart, and still the bad thoughts remained. He was gradually being led into the light, and one Sunday evening, after an earnest address in the ward on the words, 'Choose ye this day whom ye will serve,' he knelt in prayer with the sister, and apparently yielded himself up to the Saviour. One morning his text was, 'Preserve me, O God, for in Thee do I put my trust.' A great part of the day was spent over the Bible, and at night he said that God had answered his prayer. Since he left the hospital he has often come to the mission service, and his face speaks of joy and peace in believing.

"An elderly patient, after his return home, wrote: 'Our Lord and Saviour blessed the means for my restoration to health; I can sincerely say that it was a good thing for me that I was permitted to stay in the hospital for a season.'"

Young as well as old have benefited by the Mission. The new hospital in Austen-street, Bethnal-green, is now making good progress. About £2000 is needed to complete the building, besides the expense of furnishing. During the year there were no fewer than 650 admissions to the Barnet Convalescent Home. Among the adjuncts are institutes for men and lads, meetings for mothers and girls, and special work in various directions. The wants are many and continuous. Communications may be addressed to the treasurer, Colonel Morton, Conference Hall, Mildmay-park, N.

BORDESLEY MISSION, BIRMINGHAM.—This Mission in one of the darkest spots in the city is surrounded by a gambling, fighting, pigeon-flying, and heavily-drinking class, amongst whom it is carrying on most useful service. The "Slum Brigade" held its annual gathering and tea last week. One of the important operations is the work among the sick and suffering. Upwards of five hundred are annually assisted with medical aid, while two thousand or more have received temporal relief, and seventy extreme cases of sickness have been relieved. To maintain this good work, an increase of annual support is needed.—Communications should be addressed—J. Stead, Superintendent, 221, St. Andrews-road, Bordesley.

THE INSPECTION OF CONVENTS.

A WOMAN'S APPEAL TO MEN.

Accustomed for many years to residence in a Roman Catholic country, but detained in England for some months, I cannot but be struck by the inroads which Rome is continually making in our beloved country, and by the continuous increase of convents for the incarceration of women. During these months, however, I have again and again heard of the efforts being made by the Women's Protestant Union to prepare a petition with many signatures to present to Parliament to secure the inspection of convents. May God bless and prosper the noble efforts of these women of all classes, who, doubtless, are fully convinced of the terrible oppression of so many of their own sex by this conventual system—an oppression to which no *men* would submit.

But ought this question to be left wholly or even principally to women? We are the weaker sex, and wholly unrepresented in the government of our country. Those who oppose the inspection of convents are not women, but men, and men of influence and in power. How unequal then is the contest! Are there not English *men*—Protestants, Christians of all classes of society, including some of the representatives of the people in Parliament—who would head this army of women, and plead the cause of those who are wholly impotent even to speak a word for themselves?

We do well to sympathise with the persecuted Jew and Stundist; to use our influence in ameliorating, if possible, the terrible condition of the prisoner in countries under bad and tyrannical rule; not to grow weary in the battle against legalised vice; we do well also to expose the evils of the opium traffic, and seek its suppression: we should do better if the whole Church of God in these isles would join in this righteous cause. But do we well to give our Government any rest until there is a check put to the terrible slavery of body and soul (unprecedented in any other British institution) into which thousands of young women—fellow-subjects in England and her possessions—are drawn by deceiving misrepresentations, and without the shadow of hope of escape, redress, or protection from our Government, or even from their own relatives?

Little do some of our English gentlemen think as they pass, perhaps daily, one or other of these convents on their way from their country residences to the City, what iniquity, oppression, and suffering exist within the walls of most, if not all, those places of confinement. What would they think if one of their own daughters were among them? Inspection would not free the souls of the poor nuns from the spiritual bondage in which they are kept—which, in itself, is bad enough—but it would, doubtless, ameliorate their physical suffering, lessen the iniquity—which could not be perpetrated but in secret—and permit the escape (for the inspection must have that for one of its objects) from thraldom of any who, undeceived, have allowed *their own conscience* (supposed to be dead in the nun) to reassert its rule, or whose desperation would face even the threats of eternal damnation should they revoke their vows.

It is said that a high dignitary of the Church of Rome asserted that to insist on the inspection of convents was virtually to abolish them. If such be the case, could there be a stronger argument than that for the prompt, thorough, and frequent inspection of these prisons—in which all the inmates should be seen, and immediate liberty and protection given to any who desired it?

Once more, let me appeal to English *men*—fathers, brothers, Protestants, Christians—to unite in their untiring efforts to bring this about.

C. B. F.

PECKHAM, S.E.—The Mission in the Lower Park-road sends out a modest little annual statement of the work of the past year, showing blessing in the hall and in the open air. Letters are given from some who have received blessing. The secretary is Mr. W. Mills, 11, St. John's-road, Brixton.

EAST-END LODGING HOUSES.—The annual meeting of Lodging House workers connected with the London City Mission was held on Saturday week at the Hebrew Conference Hall, Old Montague-street, E., Mr. Noel Buxton presiding. Mr. Gilchrist, Jr. (sec.), read the report, stating that ten services were held every Sunday in Registered Lodging-houses, besides services for lodging-house children and adults at the hall. Free breakfasts were given every alternate Sunday. Eighty young women had been rescued. Several most interesting letters were read from those who had been blessed by this Mission. Col. Morton then addressed the meeting.

Among the Independents.

To go in and out among the Independents during last week was like going into two climates—one warm, sunny, stimulating; the other cold, stormy, depressing. However it has come to pass, there is no denying the existence among them of two very different classes of men, or of men under two very different phases of character and life.

To take the discouraging side of things first. The election of a secretary to the Congregational Union in place of the late Dr. Hannay has caused eighteen months of unrest—not to say struggle and sharp contention—owing, in part, to the influence of one or two brethren who claim to be leaders. No less than three ministers have declined the post, which, through the exceptional ability and influence of Dr. Hannay, has perhaps a fictitious value attached to it. A fourth has been found who has been willing to accept it, but his acceptance was, at the last moment, sought to be barred by a charge of plagiarism. The angry feeling of the Union on its first meeting was undoubtedly caused by the manner and time at which the charge was made, and the vote given was rather a resentment of the charge than an expression of opinion on the man who was elected by an almost unanimous vote. That Mr. Woods has the love and confidence of the brethren who know him best is undoubted, and that they will continue to believe in him until something of a graver nature can be brought against him is certain. One cannot but regret that, whatever may have been the cause of the charge of plagiarism being made in a daily secular paper, it should have been carried to such a court of appeal. Surely some other way might have been found of dealing with it—a meeting of the committee of the Union itself; a letter to each member of the committee; a reference to some men of wisdom and character—anything rather than go before this indiscriminating and ignorant court of appeal—the public. This much in the interests of that purity and sweetness of feeling which was so greatly disturbed. Jealousy for the common faith and honour of Christianity constrain one to say so much. Yet this unhappy incident apart, the Union had good work to do, and did it well. Its Chairman, Dr. Herber Evans, of Carnarvon, had stirring and helpful words to speak, and gave the meetings an upward lift. He was warmly supported when he said—

> We need to quicken, to intensify our faith in the supernatural. Every new earth in the past has come by the way of heaven, and the new earth we are working for, and longing for, must come by the same way. We are often told that churches are all failures, because more than half the people are outside of them. Must it always be so? Is there not a source of reserve power at our command, if we have the large faith-talent to draw from it? Does not this faith possess infinite possibilities of growth, and consequently incalculable increase of power? "Power belongeth to God," power sufficient for us to accomplish all He commands. Nothing but a vigorous spiritual life, coming from an ever-living Christ, will enable our churches to contend effectually with the errors of the day, and will enable us to carry on a successful aggression upon the kingdom of darkness around us. Unbelief, superstition, sacerdotalism, are full of a kind of life, and there must be a stronger life to contend with them. We must oppose the living falsehoods of the age with living truth, truth alive in us because we are alive to God.

Great attention is naturally given by the Independents to the condition of religion in the villages, because they have in times past been the stronghold of Nonconformist faith and life, and have given to the churches in the towns and to missions abroad some of the ablest and most devoted workers. The difficulties of Christian life in the villages, and how to meet them, formed the subject of several papers, but it may be doubted whether much fresh light was given.

The Colonies and Ireland also had their share of time and attention, as they always have. At present they are not very promising spheres of labour; yet the brethren who have laboured in Ireland could speak a word on the growth of High Churchism in England and its relation to Roman Catholicism which it would be well for English Protestants to hear. In the Colonies, too, although the progress is not commensurate with the need, good work has been done.

The great feature of the week were the meetings of the London Missionary Society. The prayer-meeting, with which they opened, was perhaps the least useful of them all, as for twenty minutes given to prayer forty were given to speaking. More prayer and less speaking ought rather to be the word of reform for most prayer-meetings. But the mission cause had the flame of holy fire in it. The meeting for women was crowded, and was full of enthusiasm; the annual sermon was listened to by the largest congregation we have seen for many years; the *conversazione*—a new feature—was packed; and the annual meeting was attended by a larger audience than any we remember to have seen. It was a meeting of thanksgiving, preceded by a real prayer-meeting.

The Society had a special meeting for young men, as had also the Congregational Union, and on Saturday afternoon Exeter Hall was crowded with children to hear addresses from missionaries only. The scene was one never to be forgotten: the interested children, the missionaries—men and women—many of them in native costume, the story of Christ's triumph in many lands, the sympathetic response of the young hearts, the singing in foreign languages of dear old tunes, the manifest delight of the missionaries in their work, the earnest tone of every short address, the sight of a Samoan Christian and the sound of his voice—all this, and more, combined to impress both the imagination and the heart. Something of the sweetness and uniting power of the love of God was certainly felt.

Perhaps next week we may be permitted to refer to two useful and suggestive papers on "Money and Amusement," which were read at one of the sessions of the Congregational Union. Everything seemed to show that the spiritual life of the Independent Churches is receiving a fresh baptism of life and power from on high.

J. P. G.

DR. BARNARDO'S HOMES.

Our readers have become so accustomed to hearing that so many thousand children are in Dr. Barnardo's Homes, and require each day maintenance and support, that it is probably difficult for them to realise what the care of *nearly 4500* children means. Yet this is the number at this moment dependent upon the Institutions. We regret to learn, therefore, that during the past week or two there has been an unaccountable—almost alarming—shrinkage in the funds. No doubt the fine weather has much to do with it, but little children must be fed in summer as well as winter, and the work must be evenly maintained throughout the four seasons of the year.

Dr. Barnardo has recently had an experience of great trial and anxiety, owing to this sudden diminution of receipts, and since he and his colleagues appear to have cast themselves very sincerely upon the Lord for deliverance and help, we should like to revive in our readers' minds some recollections of the needs of that good work, which was originally begun twenty-six years ago, through the insertion in *The Revival* of a short paper written by himself. We trust our readers will co-operate in a work which has for its object first and chiefly the bringing of the children to Christ, and then their education and training in useful and industrial ways, and will strengthen our friend's hands by liberal and loving gifts.

MR. SCROGGIE AT NEWCASTLE.

Mr. J. M. Scroggie has conducted a very acceptable unsectarian mission for ten days in the Central Hall, Newcastle-on-Tyne. The attendance and interest in the meetings steadily increased, and there was universal regret when the meetings were concluded. The sorrow at Mr. Scroggie's departure is somewhat mitigated by the prospect of a return visit in the autumn. Mr. Scroggie's sharp blows at hollowness in Christ's service, and his enthusiasm for his Lord and Master, made deep impressions on the audience. Night after night many remained to be spoken to personally.

The address on "Remember Lot's Wife" was thrilling. The withering blight of worldliness on that soul and family was used as a solemn warning against Christian people pitching their tent towards Sodom for the sake of society for their children.

TWENTY-SEVEN MISSIONARIES, in connection with the New York Training College and Missionary Alliance, under the care of Rev. A. B. Simpson, sailed from Liverpool for the Congo on May 11. During the preceding Lord's Day members of the party spoke in the various mission-halls in Liverpool, and on the day before leaving they attended farewell meetings at Shalom House, 134, Upper Parliament-street. As they told how they had been called and accepted of God, many hearts were stirred, and new volunteers promised to go forth as the Lord might need them.

BELGIAN MISSIONARY CHURCH.

We have most encouraging news to give of the work of evangelisation carried on by the Belgian Missionary Christian Church. For the last four years about five hundred members have been annually added to our churches. Ten years ago we had thirty chapels and halls, now we have forty-five; then thirty-four Sunday-schools, now fifty-eight. Our expenditure then amounted to one hundred and twenty-eight thousand francs, it has now risen to one hundred and fifty-one thousand francs. We then had fifteen pastors, and now our twenty-five pastors are insufficient for the work. If means allowed us to provide a larger number of pastors, several of the out-stations would become churches.

Fifty years ago, in the whole Charleroi district there were but two or three Protestants to be found, and these were only Christians in name. Now we have three churches, with numerous annexes, and a total of two thousand adherents. One of these, that of Jumet, has a chapel that is falling into ruins. The members of the church have subscribed eleven thousand francs, but to build a new chapel about thirty thousand francs more would be required. Courcelles is enlarging, at its own expense and with a few donations, its chapel, which has become far too small. The work has extended very considerably at Mons and in the neighbourhood, where we have been at work for only a few years. At Jemappes a public-house keeper, having been converted, has transformed his public-house into a place of worship.

In Brussels we have two churches—one French, the other Flemish. The work of evangelisation is increasing, and has made it necessary to hire two new halls. The evangelisation of Belgium is a duty which we more and more feel incumbent on us. The people are ignorant of the Word of God and the priest opposed to the Bible. But it is Roman Catholics who, by what they themselves say, impress upon us the obligation to preach the Gospel to them. Thus a man of mature age, recently converted, never tires of saying, "God will never forgive the Romish Church for having kept the Gospel from us." Notwithstanding the liberality of our churches, and of our friends abroad, we concluded last year with a deficit of twenty thousand francs, and we fear that this year's account (to close on June 30) will show a fresh deficit of a like amount.

Kennedy Anet, General Secretary.
Brussels, 129, *Chaussée d'Ixelles.*

REV. G. C. GRUBB IN NEW ZEALAND.

The Lord of the harvest has sent this faithful servant and his helpers into our corner of the vineyard. A six days' mission commencing on March 10 was held in the Garrison Hall. The morning prayer-meetings at 7.30 were well attended, and much enjoyed by those who gathered for the early half-hour with God. The mid-day meetings for business men were also well attended, many testifying to blessing received.

Mr. Grubb's afternoon Bible expositions were very largely attended by Christians of all denominations. There are hundreds who give thanks for help and increased light received.

Mr. Millard's meetings for children will not readily be forgotten. Old and young attended. The children were charmed with him, and many were led to give their hearts to Jesus.

Mr. Grubb's mission services in the evening were from the first largely attended, and as the mission went on the interest deepened.

The last three nights the attendance could not have been less than 3,000. The last of these was a thanksgiving service. A large number went the next morning to the train to wish God-speed to these servants of the Lord.

When the party left for Oamaru, one of their number was detained through illness. A brother remained behind to care for him. It was the Lord's way of gathering up the fragments. Many who had been made anxious during the mission went to him for help.

W. L. L.
Dunedin.

HEBREW CHRISTIAN WORK IN NEW YORK.—Sunday, April 10, was a high day at the Hebrew-Christian Church, 17, St. Mark's-place, New York. For the first time, in this the seventh year of assembling in this building, it was free from debt. The presence of the Rev. Mr. Gablien, a German minister, who will henceforth assist Rev. Jacob Freshman in this work, gave an additional interest to the meetings of thanksgiving.

The Opium Iniquity.

AN ADDRESS BY MR. T. A. DENNY.

The more I consider this question, the more indefensible the position of the Anglo-Indian Government seems to be; and yet, astonishing as it may appear in the face of the evidence, there are those who take the other side, and persuade themselves, and would persuade others, that opium in moderation (who can guarantee moderation?) is good, that at the worst it is no worse than alcohol, and that being a fiscal necessity they are content with things as they are.

The Government of India is a costly Government. The masses of the people are poor, and cannot bear heavier taxation. The Services—army and civil—are, perhaps, the best paid in the world. These are naturally against any diminution of revenue. The five millions from opium cannot be done without nor raised otherwise, say they. It is thus a money question. Money *versus* morals, righteousness, life. It seems possible to become reconciled to almost anything that men are used to, and have grown up under.

It is not long since life was of very little account in England; a man was hung for sheep-stealing or for forgery. Things are altered. We could not possibly begin nowadays to subsist as to our revenue upon a poisonous drug. What would be thought to-day of any Chancellor of the Exchequor who would propose to supplement his income by making the production of, say, arsenic or strychnine, a Government monopoly, and pushing the sale of them with all his might? How strange that such a fiscal device should ever have been originated! What a wonderful invention! Of course, if the Government were to begin *de novo*, it would be quite impossible to inaugurate such a system of finance in the fierce light of public opinion to-day.

We have drifted into this state of things. The men of to-day are not *altogether* to blame; no more than were the slaveholders of the Southern States; they found it so. But now that we of this generation, having our eyes opened, see what we are doing through our rulers, and feeling deeply our responsibility, from which we are burning to relieve ourselves, seeing that revenue from opium means ruin, degradation, even death, to millions of our fellow subjects, and the deterioration of mankind, determine to do what in us lies to disinvolve ourselves, and free our country from so heinous a crime.

Of course there would not be the shadow of a shade of reason in a Government being monopolists in the manufacture and sale of a poisonous drug, but for the profit of it. It is for the profit of it that immoral tradesmen adulterate beer, water their milk, and sand their sugar. It is for the profit of it that burglars break into houses, and thieves pick your pocket of your money or your watch. It is for the profit of it that the criminal classes in general are the enemies of law and order. The plea is that they cannot afford to be honest and to do that which is right. Now, the delinquencies of all these together are but as a feather-weight in comparison with the effect of the operations of a great power—the Anglo-Indian Government—in growing and manufacturing and pushing the sale of a deadly drug, for the purpose of profit, which is devitalising the people, causing physical and moral decrepitude and sapping the foundations of the Empire.

Perhaps the greatest wrong ever done to one nation by another was done by England to China when by two wars we forced opium upon the Chinese at the cannon's mouth. We, a highly civilised Christian people; they, we are pleased to call them, heathen Chinese. We have the best reason for believing that China would have saved her people from the deadly scourge of opium but for England, and now China will supply herself. India will in time lose the trade. England has lost her honour, and commerce between the countries has suffered. So that our policy has been a blunder, and, taking it upon the lowest lines, it does not pay!

China sent us tea, we sent her opium. Now, the shrinkage of trade in opium with China has to be compensated by forcing it in India. The wrong is twofold. We have sown the wind, we may expect to reap the whirlwind. India can't thrive and prosper by lowering the manhood of masses of her people. They are already so poor that multitudes barely subsist. Opium is dear; poor men can only use it at the cost of starvation of themselves and their families; and the habit once begun is fatal.

It is, perhaps, not for this meeting to propose a substitute or a remedy, though we believe the remedy is in India herself, whose revenues have grown from twenty-two million Rx.* in 1842 to eighty-one millions in 1888; in economy in Government, in substituting other products for the poppy, in stimulating industry, in greater sympathy with the people by the governing classes, in helping them to help themselves, and in setting them a higher moral example. While it is but a short-sighted and suicidal policy, apart from the wickedness of it, to continue to derive a revenue from the gradual but certain destruction of the manhood and life of the people.

It goes without saying that missionaries, to a man, are foes of opium, and that Christian effort on behalf of the natives is paralysed and becomes almost a farce by a people identified with a traffic which is a practical denial of the faith which they teach. Finally, the people of Great Britain hold the key of the position: their responsibility is great. They have the power; let them assert it. Let us free ourselves from complicity with this gigantic crime, and demand, with one voice, that, cost what it may, we will do the thing that is honest and right and good.

God reigns. He is supreme. He cannot be left out of the account. Upon his two all-comprehensive commandments hang all the Law and the Prophets. The opium trade violates both, and is condemned by every line of the teaching of Jesus Christ our Lord and Saviour.

*Tens of Rupees.

HOME TEACHING FOR THE BLIND.

On Monday afternoon the annual meeting of this Society took place in Exeter (Lower) Hall, Viscount Midleton presiding. The report stated that the number of blind in and around London who had been visited during the year was 2346, and the number of readers in Moon's type, to whom books had been lent, was 1588. There had been 310 new cases taught in the year, 6772 books were in use, and 53432 visits were paid to the homes of the blind. The teachers were required to ascertain how many blind persons lived in their districts, and then, so far as was possible, to carry out the following instructions—(1) To visit the blind at their own homes and teach gratuitously all who are able and willing to learn to read in Moon's embossed type. (2) To act as colporteur, to lend and exchange the books of the Bible, and instruct the blind in its meaning, and also to lend other useful literary books in Moon's type. (3) To act as Scripture reader to those who, from advanced age or infirmity, are unable to learn to read by the touch of the fingers.

In his opening address the Chairman pointed out that the object of the Society was to help persons to help themselves. Addresses warmly supporting the claims of the Society were delivered by Rev. Albert Ormsby and Mr. R. C. Morgan.

Blind in Mentone.

Dear Sir,—A work has been begun at Mentone for teaching and evangelising the blind there and in the surrounding villages. A young Frenchman—himself blind—is acting as a home teacher, and has undertaken to visit each blind person twice a week and teach them to read in the Braille or Moon type, and the younger ones to write. Books and writing materials have to be provided, and a guide for Monsieur Simon, as well as his small monthly salary. I am anxious to get as many annual subscriptions as possible, so as to extend the work to other villages.

Monsieur Simon was educated at the Institution des Jeunes Aveugles in Paris, and, till within the last six years, was a Freethinker. After his conversion (through the instrumentality of the McAll Medical Mission) he gave up gaining his livelihood by playing the piano for balls, &c., and was consequently cast off altogether by his family. He has since been taken care of by a late worker in the Mission, and earns what he can by teaching music, &c. He has been accustomed to teaching the blind in Paris, and is very anxious to bring all he can to the knowledge of Christ.

The French pasteur at Mentone, Monsieur De la Pierre, has kindly undertaken to act as co-treasurer with me, and he or I will be very pleased to give any further information to those interested in the blind. I believe there are many who spend the winter in Mentone who would be glad to help in this effort.—Yours truly, (Miss) G. Beaven.

Ben Lomond, Taunton.

MR. EVANS HURNDALL'S WORK.

"Another Year," is the title of Rev. W. Evans Hurndall's latest record of work in East London. The pages tell of much poverty and distress relieved by funds supplied by the benevolent, and of Gospel work patiently carried on with fruition in the hearts and lives of the people. We read:—"I remember no year so full of ailment to those whom we incessantly visit. Our joy has been to send into these homes of suffering, sorrow, and penury, godly men and women, with the love of God and the love of man in their hearts, and with material comforts in their hands. We have had the pre-eminent gladness of much spiritual prosperity during the year. God's work in the hearts and lives of many has filled us with delight, and indeed with astonishment. Amongst others, we have seen horny-handed working-men give up drunkenness, blasphemy, and godlessness generally, become attendants at God's house, members of the Church of Christ, good husbands, kind fathers.

"More and more convinced are we that what is needed is for the people themselves to be changed. We offer no material inducement to any to make a religious profession, nor do we labour to aggrandise a sect or denomination. For temporary relief we admit only one claim, that of deserving poverty. We encourage people to go to either church, chapel, or mission-hall, just as they may feel led by God. But when the heart gets right with God what a difference it makes in the home! Put some people in a palace and they will turn it into a pigsty. Put some people in a pigsty and they will turn it into a palace. We intend in the future, God helping us, to lay ourselves out more than ever for the change in the people."

Speaking of his missionaries, Mr. Hurndall says: "These do the foundation work. They persistently visit from house to house, and when practicable from room to room, on their appointed districts. They get thoroughly to know the poor. The missionaries have splendid opportunities of giving good counsel, cheering the sick and the dying, and bringing the sunshine of true sympathy and love into dark homes. Their visits are, as a rule, much prized. Occasionally they have rebuffs. Sometimes rough treatment. But they hold on, though the stress of the work, as may be imagined, is often very severe. The sight of misery and suffering day by day is most trying; especially so when our finances do not admit of such full help as cases demand. The missionaries have paid 50,453 visits during the year; of these 22,745 were conversational visits of some length, the remainder being calls, when there might be opportunity only for a friendly word."

Besides the missionaries there are more than one hundred voluntary visitors, who give an hour or two each week to calling at the homes of the poor, circulating good literature, &c. The number of day attendances at the Crèche was seven thousand in the course of the year. The Connaught Kitchen, for the supply of cheap, wholesome food at very low rates, has paid its way and proved very useful. Men are engaged to take supplies round poor neighbourhoods. Emigration has been assisted, and the naked have been clad.

Account is given of various Gospel services, in which Mr. Hurndall has the assistance of many friends. In conclusion he writes: "We are seeking to benefit in body and soul the multitude around us. The work has great joys. It has also great anxieties and sorrows. The strain of it is severe, but we feel that it is the Lord's work, and so we go on." Mr. Hurndall's address is 16, Cottage-grove, Bow, E.

London Temperance Hospital.

The Duchess of Westminster formally opened on Wednesday last week the "Grosvenor" children's ward, which has just been added, at a cost of £1500, to the London Temperance Hospital, Hampstead-road, N.W. The Duke of Westminster, who supplemented the few graceful words spoken by her ladyship with a brief address, said he desired to congratulate those present on the progress of the country in temperance principles since they had met there some years ago. Although there had been no restrictive legislation, public opinion was in favour of diminishing the number of public-houses, and of shutting those places altogether on Sundays throughout the length and breadth of the land.

As soon as the debt contracted for the new ward is paid off, the board of management of this institution will take immediate steps for the erection of a temperance convalescent home—a greatly-needed boon

For the Young.

AMONG THE MONGOLS.

For the benefit and instruction of our young readers we again make a quotation from the Life of the late James Gilmour, missionary in Mongolia, published by the Religious Tract Society. In one of his letters he gives the following curious information as to the superstitious notions of the people:—

On one occasion I was living some weeks in a Mongol's tent. It was late in the year. Lights were put out soon after dark. The nights were long in reality, and, in such unsatisfactory surroundings as the discomforts of a poor tent and doubtful companions, the nights seemed longer than they were. At sunrise I was only too glad to escape from smoke and everything else to the retirement of the crest of a low ridge of hills near the tent. This—perhaps the most natural thing in the world for a foreigner—was utterly inexplicable to the Mongols. The idea that any man should get out of his bed at sunrise and climb a hill for nothing! He must be up to mischief. He must be secretly taking away the luck of the land! This went on for some time, the Mongols all alive with suspicion, and the unsuspecting foreigner retiring regularly morning after morning, till at length a drunken man blurted out the whole thing, and openly stated the conviction that the inhabitants had arrived at—namely, that this extraordinary morning walk of the foreigner on the hill-crest boded no good to the country. To remain among the people I had to give up my morning retirement.

The Mongols are very suspicious of seeing a foreigner writing. What *can* he be up to? they say among themselves. Is he taking notes of the capabilities of the country? Is he marking out a road map, so that he can return guiding an army? Is he, as a wizard, carrying off the good luck of the country in his note-book? These, and a great many others, are the questions that they ask among themselves and put to the foreigner when they see him writing; and if he desires to conciliate the good-will of the people, and to win their confidence, the missionary must abstain from walking and writing while he is among them.

On another point, too, a missionary must be careful. He must not go about shooting. Killing beasts or birds the Mongols regard as peculiarly sinful, and any one who wished to teach them religious truth would make the attempt under great disadvantages if he carried and used a gun. This, however, is a prejudice that it is not so difficult to refrain from offending....

The diseases presented for treatment are legion, but the most common cases are skin diseases and diseases of the eye and teeth. Perhaps rheumatism is *the* disease of Mongolia; but the manner of life and customs of the Mongols are such that it is useless to attempt to cure it. Cure it to-day, it is contracted again to-morrow. . . .

The question, "How did you get this disease?" often elicits some curiously superstitious replies. One man lays the blame on the stars and constellations. Another confesses that when he was a lad he was mischievous, and dug holes in the ground or cut shrubs on the hill; and it is not difficult to see how he regards disease as a punishment for digging, since by digging worms are killed; but what cutting wood on a hill can have to do with sin it is harder to see, except it be regarded as stealing the possessions of the spiritual lord of the locality. In consulting a doctor, too, a Mongol seems to lay a deal of stress on the belief that it is his *fate* to be cured by the medical man in question, and, if he finds relief, often says that his meeting this particular doctor and being cured is the result of prayer made at some previous time.

In Mongolia a foreigner is often asked to perform absurd, laughable, or impossible cures. One man wants to be made clever, another to be made fat; another to be cured of insanity, another of tobacco, another of whisky, another of hunger, another of tea; another wants to be made strong, so as to conquer in gymnastic exercises; most men want medicine to make their beards grow; while almost every man, woman, and child wants to have his or her skin made as white as that of the foreigner.

When a Mongol is convinced that his case is hopeless he takes it very calmly, and bows to his fate, whether it be death or chronic disease; and Mongol doctors, and Mongol patients too, after a succession of failures, regard the affliction as a thing fated, to be unable to overcome which implies no lack of medical ability on the doctor's part.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, at *Eastbourne*, May 27 to 29; Mr. Josiah Spiers, *Tynemouth*, to May 24; Mr. Geo. Goodman, Hammond-square, *Hoxton*, to May 20; Mr. Reginald Callender, Edgley, *Stockport*, to May 22; Mr. J. S. Tyler, *Birmingham*, during May, for Scripture Union Meetings; Mr. T. Lewes Sayer, *Streatham*, May 28 and 29; Mr. H. Hutchinson, St. Matthew's Schools, *Redhill*, May 20; *Pershore*, May 23 to 24; St. Matthew's Schools, *Brixton*, June 1 to 3.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 22, Judges xiv. 12-20; Mon., May 23, xvi. 4-17; Tues., May 24, xvi. 18-31; Wed., May 25, Psalms xxiii. 1-6; Thurs., May 26, xxiv. 1-10; Fri., May 27, xxv. 1-11; Sat., May 28, xxv. 12-22.

The Marylebone Medical Mission.

Dr. Chambers gives in his new report a sad account of the wretched poverty and misery prevailing in the homes of the poor among whom he and his helpers labour. Moreover, he adds:—"The standing problem is really their complete indifference to religion. They appear to have reached the conclusion that it does not concern them, that it is something for the comfortable and well-to-do, but not for the struggling poor. Not for them, according to their thinking, do the church bells ring and the church doors swing.

"We emphasize this point because it is just here that Medical Missions have proved their peculiar power among heathen and Mohammedans abroad, and among the heathen at home. Coming in the hour of sickness and sorrow the Medical Missionary finds an instant welcome, and where he comes he brings the Gospel Message with him, telling it out in plain terms as a message of mercy for them. Thus an entrance is gained for words of warning and entreaty, which otherwise, humanly speaking, must have failed to reach them. Moreover, the kindness shown in meeting their physical needs and treating their bodily ailments wins, not merely a hearing, but a respectful attentive hearing.

"Amongst such the Marylebone Medical Mission has laboured constantly during the past year. The number of patients has been larger than ever; indeed, the whole work has been growing and extending. The dispensary has been open to the sick poor three times a week, each Monday, Wednesday, and Friday; and none are refused who come in need of medical aid. The patients, men and women and children, come in in large numbers, and, ere the doctor sees them professionally, a brief, bright Gospel service is held, when the way of salvation is put before them as simply and clearly as possible. Besides those who come to the Mission Dispensary there are many too ill to come, and these are visited by the Medical Superintendent at their own homes. Long hours are thus spent, going from house to house and from room to room, amidst the most depressing scenes of poverty and neglect, for many of them are in a deplorably wretched condition."

From the many cases of interest we select one:—The doctor was called to a woman whom he found lying in a small back room, with no fire, very little covering on the bed, and no food in the house. She was very ill indeed, and lay gasping for breath. On examination, she was found to be suffering from bronchitis. Medicine was prescribed and supplied, but in such a case coal and nourishment were also given, while a deaconess nurse was sent round at once to apply poultices and lend a blanket to afford some warmth. By-and-by she recovered and returned to her work. Her gratitude for what was done to her was great, and she who had been, to use her own phrase, "a careless, godless, irreligious woman," began to attend the meetings, and has continued to do so regularly; while those who know her best testify to a great change in her manner of life.

The Sunday and week-day services have been largely attended, as also the Bible-class. The report pleads for help, not only for the Medical Mission work, but also for the Relief Fund, sorely needed by the poor in times of sickness and destitution. Communications should be made to Dr. Robert Chambers, 12, Bell-street, Lisson-grove, N.W.

THE PROPHETIC CONFERENCE, held annually at the Conference Hall, Clapham-road, S.W., is fixed for June 15-17. The subjects announced embrace "Some Signs of the Times," "Attacks on the Bible," "The Church's Duty to the Jew, the Moslem and the Heathen," &c. Among the expected speakers are Canon Fausset, Revs. J. G. Tanner, W. R. Mowll, C. H. Sturdy, G. Ensor, and H. G. Thwaites; Pastors W. Fuller Gooch, and G. D. Hooper, General Sir R. Phayre, Dr. R. Anderson and others.

A MISSIONARY BOAT IN PARIS.

The boat so much desired has begun its mission work. On March 6 it was alongside the Quai des Tuileries, Paris, and meetings were held daily on board while the fittings were being prepared, and all inside ready for the work. On April 30 she was towed up the stream to Charenton, and thence to the old town of Meaux on the Marne. Formerly one of the strongholds of Protestantism, Meaux is better known as the home of Bossuet, whose destructive power was so sorely felt by the churches of the Reform.

It was M. Réveillaud's suggestion that the campaign should commence in this centre. He accordingly joined the boat, which is in charge of Captain and Mrs. Pim, of Valence. On Wednesday, May 4, the work began, and most encouraging has been the commencement. On the first day the boat was besieged, and the difficulty was to prevent over-crowding. On Sunday week six meetings were held—four for adults, and two for children—and M. de Rougemont had a trip down to M. Réveillaud's help. The audiences are most attentive, and listen to the earnest words of their fellow countrymen with deep interest. The first evening, before M. Réveillaud had begun his subject, the head of the freethinking section of the town was present. He began to interrupt by remarking that all the speaker was saying was idle talk. He was politely asked to leave if he could not desist from interrupting. He exclaimed, "All this will not last any time." "But it will last!" cried out a hearty voice from the front. "If I leave, the whole audience will follow me," he said. However, he had to leave, and, much to his chagrin, walked out absolutely alone.

The vessel will visit all the accessible places on the Marne when she leaves Meaux. Will your readers pray much for this work and the workers that the seed sown may be abundantly blessed. The boat is paid for, but we need help for the working expenses, which are of necessity great.

W. Soltau.

McAll Mission, Paris.

CHRIST VICTOR.

Oh, Christ, He will be victor,
Be victor in the end,
Though Hell its might opposeth,
And Earth its arm doth lend;
Though good it groweth slowly,
And skies above us lower,
And oft the tide of battle
Sways backward for an hour.

With steadfast march advancing,
Each promise in the past
Hath reached its goal of triumph
In fittest time at last;
And homeward to fulfilment
Each promise now doth tend,
And Christ, He will be victor,
Be victor in the end.

The seed, in darkness hidden,
Beneath the ground takes root,
And up the green blade springeth,
And cometh fast the fruit.
He hides his pow'r in weakness,
As when He bore the cross,
And for his kingdom winneth
A gain by every loss.

What though, of his long patience,
The powers of ill have play?
Himself hath willed the trial;
He measures out the day.
At length each tongue shall own Him,
Each knee to Him shall bend;
And Christ, He will be victor,
Be victor in the end.

Lift up your heads with gladness,
Ye warriors of the Lord;
Though in the conflict weary,
Draw forth again the sword;
His fighting, wrestling servants
His arm will still sustain,
And at the close of battle
The field with them remain.

Yea, Death, that scowled upon us,
Our spoiler in the past,
That bowed us down in darkness,
Will be his spoil at last;
And we, in life and glory,
With Him shall homeward wend;
And Christ, He will be victor,
Be victor in the end.

Elgin. R. Cowan.

[4291]

Tidings from Central Africa.

The following letter from Central Africa, dated Luebo, Kassai River, February 14, has been sent to us by one of our correspondents. The friends of the late Dr. W. R. Summers will rejoice to learn that his field is again occupied by Gospel bearers. The writer is a missionary of the Presbyterian Church South, U.S.A. His colleague, Mr. Sheppard, is a coloured man of the same church:—

You will understand by my address above that our Master has guided us pretty straight to the fields you have wished to see occupied. We are at Luebo, the point of contact between the Upper Kassai region and civilisation, the only one, now that the Bangala and Ma-Ksoko have cut off the direct road to the coast, *via* Malange. Besides this, Luebo is a meeting point for the traders of several queer tribes with each other, and with the Portuguese, French, and Belgian traders. The tribes I refer to are the Baluba (including the Bena Lulua or Bashilange) and the Bakete and Bakuba. The two latter are highly intelligent, but greatly averse to adopting any innovations on their ancient usages, preferring our trade to our ways. The former, though mortal enemies, are alike in their appreciation of the superiority of white civilisation. In travelling among the Bashilange, I find that they have a certain *gentillesse*, combined with intelligent curiosity about the unseen world which makes them most interesting, in spite of the sad ravages which hemp-smoking has made on them.

A notable and distressing feature of the great trade movements in our region is the gigantic traffic in Baluba slaves. Great markets in the far South are supplied, probably by razzias on the villages of this gentle race. There, as natives tell me, the good and bad are tied indiscriminately in large gangs, from which the merchant selects the article he wants till he has made up his herd. With these he marches to his customers, generally hundreds of miles away. The Bakuba tell me that the cannibal Bosongo Mino, east of them, buy slaves to eat; certainly they buy great numbers who come to them by way of Luluaburg, Luebo, and the Bakuba country. The Makioko are

THE GREATEST SLAVE-RAIDERS

who come into our neighbourhood. Their east and west trade roads intersect the Luebo-Luluaburg road every few hours. Slaves, powder, fine cloth, braids, guns, and cattle are their staples, with which they drain away Bashilange rubber and Bakuba ivory from the white traders, who cannot offer such a variety of stores.

The Angolans, who came in with Dr. Summers and Senhor Carvalho (now my nearest neighbour), say that they had to force their passage, and I believe that nobody has got through since. I understand that Senhor Saturnino Machado intends to repatriate such of the Angolans as wish to go with him, perhaps next year. I made a trip to Luluaburg and around the Mwanza-Ngoma, the furthest factory of the firm Machado Irmaos, where Mr. Saturnino lives. It will gratify you to hear that I found the memory of Dr. Summers fresh and fragrant even at a distance from the scene of his work. Indeed, I found it facilitated my success in making friends to say that I was one of the brothers of their old teacher and friend. The women especially remembered that he had been very pleasant and kind to them, 'with all purity'—a unique combination in their eyes. Mr. Swan, a member of the Arnot Mission in the Garenganze, visited Luluaburg last autumn, and, finding

DR. SUMMERS' GRAVE

neglected, had it cleared of grass and nicely arranged; so I found it in December. He sleeps at the foot of a palm tree, near and in front of the site where his house once stood.

The station of Luluaburg and the surrounding country remind me more of civilisation than any I had seen in Africa. The immense plantations of Indian corn, pea-nuts, cassava, &c., one passes on the way, and the fine array of buildings crowning Luluaburg Hill, and comprising the station itself, combine to make this impression.

You will have learned the sad news of the war between the State and Kalamba. I walked over part of the waste of over-grown gardens, wrecked and burnt houses, which show where Kalamba's capital was; an immense plateau more than an hour across, which was covered, one year ago, with a mass of neat native houses. Dr. Summers' field is now in the possession of the Belgian Catholic Fathers, of whom the Superior has stationed himself at Luluaburg, and is rapidly getting hold of the nations who remain in reach. He had hopes of persuading Kalamba to return. Père Cambien is the *supérieur*, a shrewd and capable man, with abundant means to carry on his work, and one assistant at Luluaburg. Large numbers of the Angolans have settled beside him, which will greatly facilitate his station buildings.

I succeeded in getting several Angolans to return with me to Luebo—some twenty men and their families. They say they wish to settle there, and enjoy the protection of the Mission. The body of the people are slaves whom they bought and raised—a state of things very patriarchal, much like Abraham's household, which will be necessary in that wild country for some time to come. These domestic slaves are well treated, and are evidently glad to serve their masters, without whose protection they would fall into worse hands.

DIFFICULTIES OF LANGUAGE.

At Luebo I have Baluba (two villages) on one side, Zappo-Zappos on another, and Bakete behind, all close at hand. The Luba language, known everywhere, through Bashilange traders and Baluba slaves, is the ordinary medium of intercourse, as I discovered to my chagrin after working for some time, as I supposed, on the language of my Bakete. I am now glad, however, to have a working acquaintance with the Luba, which seems to be known everywhere to the south, east, and west of Luebo. Its affinities seem to be more toward the Umbundu than the Congo varieties of Bantu, and there are many points in common with the East African dialects, judging from meagre vocabularies of these which I have seen.

I suppose we shall have to extend along the line of the river. There are considerable populations on the Kassai banks and islands between Sankuru and Kwangu, and I am persuaded that there is much more inland. The Kassai is not a trade river like the Congo. I know that inland from the mouth of the Sankuru there are plenty of people, and that they are friendly, though said to be cannibals.

"COME OVER AND HELP US."

At the same time, the need for the opportunity for extension inland from Luebo is always on my mind. If other societies knew, and would but co-operate! A gentleman and his wife are already out to join us at Luebo, and I am told others are to follow presently. We use the trade steamers and those of the State for our transport—a system not relatively expensive, and reasonably regular. The new French station at Luebo, the three new posts of the 'Société Anonyme Belge pour le Commerce du Haut Congo,' at Luluamouth, Sankuru-mouth, and Lusambo respectively, together with the gigantic Katanga enterprise, are guarantee for plenty of steamers. We have an arrangement with the Congo Balolo Mission for transport around the Cataracts of the Congo.

I am glad to say that Mr. Sheppard, my colleague, is very well and working finely. He has an invaluable faculty for getting *en rapport* with the natives. He finds his skill in the water and in the chase stand him in good stead as well. It is remarked, however, that neither he nor the other coloured missionaries withstand the climate better than the whites. He has been very ill twice since we left for Luebo last March.

Can you put me on the track of Dr. Summers' work on the Bashilange language? I have heard that M. Braconnier, who was 'Commissaire du District du Kassai' at the time of the Doctor's death, took the vocabulary to Europe with him.* Mr. C. Swan has prepared a vocabulary and grammar of the language of the Bashilange by a simple process. He got Kashabala, the Angolan interpreter of the State station of Lusambo, to give the Bashilange equivalents of the Umbundu forms and words. I found the synopsis he gave me during a hasty call at Luebo on his way down very useful indeed. Sankuru-mouth or Loango-mouth, Kwango-mouth, and the neighbourhood of Mwanza-Ngoma, fifty miles east of Luluaburg, are points on the Kassai system which seem to be of strategic importance at this time. May our Captain speedily post his standard-bearers at all of them.—Yours fraternally,

S. N. Lapsley.

We have received the following intimation from the friend to whom the foregoing letter by Mr. Lapsley was addressed:—"Scarcely had I sent you the letter of Mr. Lapsley when I got the tidings of his death. He died of hæmaturic fever, at Tundsswa, on March 26. The fever ceased, under the pressure of drugs, in thirty-six hours, but during three or four succeeding days his temperature was never below 105 degrees. On Saturday, while unattended, he arose and washed, and immediately afterwards his temperature began to rise, until at noon delirium set in, and in two hours he died peacefully. He appeared to know he would never recover, as this was the fourth hæmaturic fever he had."

* After a long delay, the Congo States delivered the manuscripts of Dr. Summers, according to his express desire, to Mr. Heli Chatelain, who will publish them in due time.

Outgoing Missionaries.

The Committee of the Missionary Bureau are about to secure passages for the following missionaries: Mr. and Miss Hamilton, who are going out to Brazil; Mr. W. G. Anderson, Mr. W. Cannon, and Mr. H. R. Cox, who are leaving to join Mr. and Mrs. Osborne-Howe in their work in South Africa; Mr. Joseph Cooksey, who has been chosen to work in connection with Mr. Hermann G. Harris in the Central Soudan; Mr. W. G. Scott, who has been accepted for work in Bombay, under Mr. Wallace G. Gladwin; Mr. Richard Jones, who is offering to go out to take up the work left vacant by the death of Mr. Wesson, in Rio Janeiro.

For nearly all of these workers passage and outfit money will be required. On an average fifty pounds for each worker is sufficient to meet all outgoing expenses. The Committee of the Missionary Bureau would be grateful if the Lord's stewards would kindly remember these needs. Communications should be sent to the Missionary Bureau, 1, Gresham-street, London, E.C.

BIBLE CARRIAGE FOR HUNGARY.—Our Bible carriage, which is being built in Northampton, is now nearly ready, and will soon, I trust, be on its beneficent way. Friends have sent me enough to meet the price of the carriage (£75) and the expense of transport from England to Hungary (about £11), but I still require money for the purchase of horse and harness. I make this known in the hope that some friend or friends may help me to set the carriage in motion. Andrew Moody.

SICILY.—The thirteenth annual report of the evangelistic work carried on by Signors Varnier and Senderi states that Canon Imbarrato, of the Cathedral Church of Nicosia, who left the Roman Catholic Church over a year ago, now witnesses courageously for Christ. He lately visited Messina for conference with Signor Varnier, in the hope of qualifying for mission work among his brethren in Nicosia. It was, however, found that by his great age he was unfitted for active work of this kind, although his sympathies are wholly on the side of evangelical truth. It appears that the Bishop of Nicosia has appealed to the clergy and laity to combat the introduction of Protestant heresy. Signor Varnier fears that the brethren there will have trouble and persecution. The hon. sec. of the Mission in England is Mr. Donald Matheson, 120, Queen's-gate, S.W.

THE LATE

MR. GRAHAM WILMOT BROOKE,

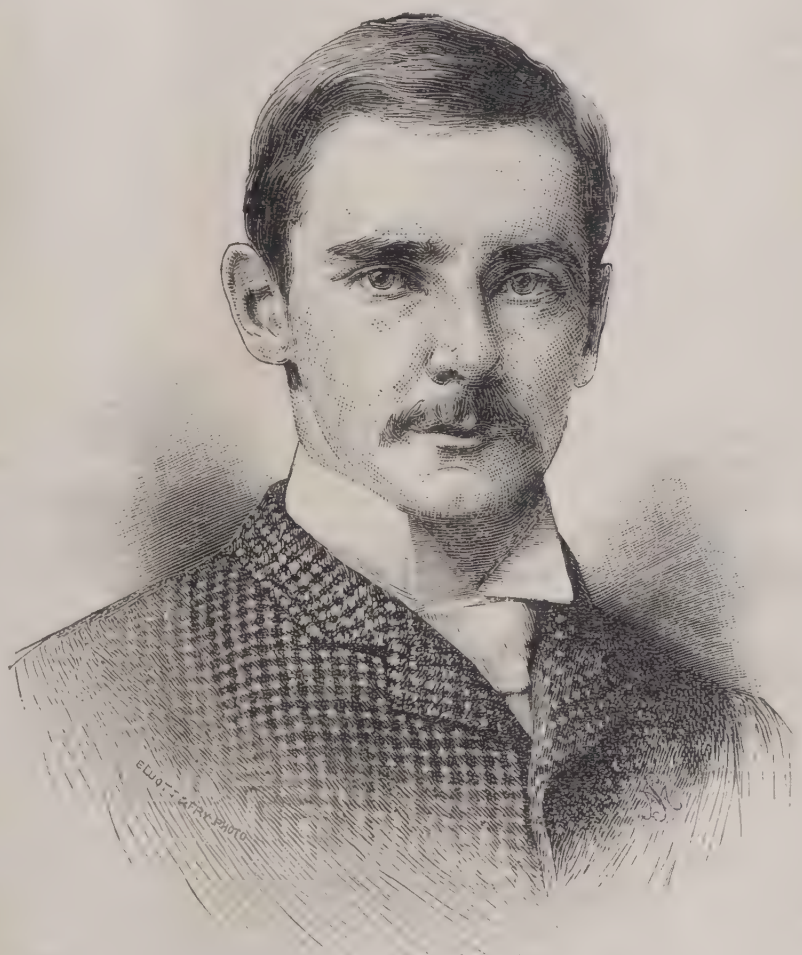
OF THE C.M.S. SOUDAN MISSION.

TO-DAY we give the portrait of a well-known and much-esteemed young worker, whose recent death added one more to the long muster-roll of African missionary martyrs. GRAHAM WILMOT BROOKE was born February 23, 1865, at Aldershot, where his father, Major Brooke, was then serving with his regiment, the 60th Rifles. He was brought up amidst the surroundings of a military life; for his mother was a soldier's daughter, and her father, General Sir Duncan Macgregor, lived with them. The child early became a special favourite of his grandfather, with whom he used to spend much of his time, and from whose lips he used eagerly to drink in stories of his adventures during the Continental War, and of life in the Highlands so far back as the last century, at the close of which he first received his commission. The Government of that day was much perplexed how to deal with the turbulence and inter-recine conflicts of the Highland clans, and at last hit upon the expedient of raising regiments for foreign service, each recruited wholly from one clan. As young Duncan Macgregor happened to be nearly related to the chieftain of the Clan Macgregor, he was given a commission—though only in his twelfth year—in the Clan-Alpine Fencibles, one of the new regiments thus raised.

As the boy listened to his grandfather's stories of his early life, his interest was excited in hearing of the feudal feeling that still lingered in those days amongst the Highland clans; and he often said afterwards that it gave him the power of understanding the very similar conditions of life that prevail among the African Mohammedan races, and of enabling him to grasp the difficult problems arising from their inter-tribal relations, and their curious feudal usages and customs.

A most important feature of his early training, and one that bore useful fruit afterwards in Africa, was the immense pains taken by his uncle, Mr. John Macgregor (known as "Rob Roy") to encourage him in outdoor sports, and especially in the care and management of boats. He was allowed, under his uncle's training, to manage a rowing boat by himself when he was but seven years old, and a sailing boat when he was nine. He thus learned to face danger, but, at the same time, never to be ashamed of taking the utmost precaution in doing a dangerous thing. In contrast, however, to this early development of his faculties of observation, he was only able to read when he was eight years old, his parents having kept him back from doing so before that age. He began the usual routine of a boy's education by entering Haileybury, January, 1879, when he was thirteen years of age, gaining the same year the Modern Side Scholarship. His school-life there was a happy one, but it was cut short by an accident he met with in jumping, which kept him on his back for two years. From this time his regular studies were pursued at home under tutors, and being cut off from out-door life, he devoted all his spare hours to reading any and every subject that might be useful in extending his knowledge, especially in a direction of which it is now time to speak.

When he was fourteen he read with intense interest a book which had a very formative influence upon his after life, "Colonel Gordon on Central Africa." This book led him eventually to devote his life to God's service on behalf of the people of the Dark Continent. His early thoughts, however, on the way in which this service should be rendered were not on the distinctively spiritual lines of his later days. From his earliest years the Army had been his chosen career, and he still thought that it would prove the best training-ground for his future work. But this was not God's will for him. To the surprise of his tutors, and his own surprise, he failed in the entrance examination for Woolwich in what was considered his strongest subject. He at once recognised God's hand in this; and though he consented to go in for the Sandhurst entrance examination, he had an inward conviction that he would fail in that also. He made it a matter of prayer that the failure—which he considered certain—might be in one of his strongest subjects, and not in the one or two about which he had some cause for anxiety. The sign sought was granted, and though his friends and tutors were disappointed, he was not. He saw that he was being led in another path, though he was not yet in the strong light which afterwards shone upon that path so brightly.



(*From a photograph by Messrs. Elliott and Fry, 55, Baker-street, London, W.*)

From an early age, but one that he never could exactly define, he had given evidence of being "led by the Spirit of God." Like many who have had the same advantages of Christian parents and Christian training from their earliest days, the change from darkness to light was gradual. His father had been accustomed to read the Bible daily with him, and thus he was early brought into contact with the Word of God, which Scripture asserts to be the instrumental cause of regeneration (1 Pet. i. 23). He had, moreover, in his home not only Christian teaching, but Christian influence and example; but these influences of themselves could effect little without the Holy Spirit's power to apply them; this, however, in due time gradually but surely manifested itself.

He had lost his mother in the year 1883, a loss which those only can understand who knew her, and saw the remarkable influence for good which she exercised over her two sons. Previous to her death he had fully revealed to her how he believed that the Lord was leading him, and received her hearty assent and blessing in reference to his future missionary career. In fulfilment of a promise made to her, he went through the medical course of St. Thomas's Hospital, and sought in other ways to qualify himself for the object to which he was now seeking to devote his life.

The latter part of the year 1886 was regarded by him as an era in his spiritual life. For some time previous he had been much drawn to the study of the prophetic part of Scripture, and this led him to discover the fallacy of the popular religious views as to the character of this dispensation. So far from its being the time of triumph of Christ's kingdom upon earth, he was led to see that it is the time of Satan's triumph in deceiving the nations (Rev. xx. 3), which deception lasts until the coming of Christ to bind Satan, and to take unto Himself his great power and reign. Till then Satan is "the prince of this world" (John xiv. 30), "the god of this age" (2 Cor. iv. 4). This discovery produced a most marked change in his conceptions of the spirit in which mission-work should be undertaken, and at the same time afforded him a stimulus for missionary zeal of no common kind. It was towards the end of this year (1886) that the definite acceptance of the practical side of this truth began to show itself in his walk and ways. The determination to know nothing but Jesus Christ and Him crucified, and to expect his personal coming to set things right, was associated with very definite spiritual blessing to himself, and from this time forth he began to see fruit in his work for Christ.

It is now time to speak of those flying trips to Africa, by which he sought to gain some practical knowledge, and that in Africa itself, of the best route for reaching the Soudan. His own words, written for a local Church

paper—*The Claughton Church Messenger*—will best convey a notion of what he aimed at:—

"The writer had already undertaken two flying trips—one of a few days' journey into the Sahara through Algeria, the other for five hundred miles into the Western Soudan through Senegambia—with a view of becoming acquainted with the races that would have to be dealt with, when the fall of Kartoum made it necessary to reconsider the question of what would be the best route for an English mission to reach these countries. The Senegal was not available for opening an English mission, being in the hands of the French. The Niger, strongly occupied by the negro missionaries of the C.M.S., did not appear a desirable base for beginning work among the Muslims. The only remaining route was the Congo."

Thither, therefore he sailed in July, 1887. "The first intention was to go up the Congo to the settlements of the Arab traders about Stanley Falls. But on arriving at the Congo it was quite evident that the pillaging and the bloodshed that had marked the progress of the Stanley Expedition had made their route unsuitable for missionary enterprise for years to come, so the only alternative was to turn North, and try to get past the wild tribes of the Mobangi to the southern frontier of Baghirmi. After long delays and various exciting scenes, a point was reached two hundred miles up the Mobangi, but there the ferocious attitude of the cannibals made further peaceful progress impossible." The attempt, therefore, to reach the Soudan by the Congo failed.

The next effort was made by the Niger, and that was successful. A visit to the river with a young Cambridge friend, Mr. Ernest Shaw, ended in a warm friendship formed with the Rev. J. A. Robinson (the English Secretary of the C.M.S. Niger Mission), and the proposal was brought before the C.M.S., and by them warmly welcomed, of an extension of their mission on the Niger northwards, making Lokoja the base of a mission into the Soudan, with a view of preaching the Gospel in the hitherto unevangelised regions of that vast territory. Mr. Brooke thereupon joined the C.M.S. as an honorary lay missionary.

It is unnecessary to trace the history of this Mission further. It has been recorded in eighteen leaflets of "The Soudan Mission of the C.M.S.," which can be had at Salisbury-square, or obtained by writing to Mr. Leonard K. Shaw, Conference Hall, Strangeways, Manchester. These record both the early trials and the subsequent successes of the Mission, the later numbers being especially interesting in this respect. Here, in connection with the Rev. J. A. Robinson, the joint leader with him of the Mission, the Rev. Eric Lewis, Dr. Battersby, Mr. Callender, Mr. Roberts, Miss Lewis, Miss Clapton, Miss Griffin, and his wife (whom he married February, 1889), some real work for God was done, both in Lokoja and the surrounding district, which will bear fruit in eternity. His friend, Mr. Robinson, was called home in June, 1891, and Graham Brooke's mortal remains now rest beside his in the cemetery at Lokoja until the resurrection morning.

The details of his death were given in The Christian for May 6, and need not here be repeated. He has left behind him an example which may well stir up others to consecrate their lives to God's service in the mission-field. Some, perhaps, will say: "Why throw away valuable life in a climate so fatal to Europeans?" But Graham Brooke, in going out in 1890, spoke at the dismissal meeting at Salisbury-square some words on this point which may well close this brief notice of his life. After speaking of having had hæmaturic fever five times, and of but few having ever been known to recover seven times from this fever, he added: "Friends tell me what madness it is to run such risks. But when men were called to storm Delhi and Lucknow they cheerfully came forward, knowing that death was all but certain. The strongholds of heathenism and Mohammedanism can only be stormed by actions for God in the same spirit. My action is not the outcome of rashness on my part. I am going after the calmest and fullest deliberation."

It is but fair to state, for the sake of those who may desire to work on the Niger, that of the European workers who have taken part in the Lokoja Mission, Graham Brooke alone has died from the effects of the climate. Mr. Robinson died of meningitis brought on by overwork. The other eight, though all have suffered more or less from fever, and some have been disabled from continuing in that part of Africa, are still alive and well.

The climate, therefore, is not so deadly as is often supposed, nor will it be difficult, with due care and wise precaution, to maintain, as is so very desirable, European supervision of the native workers. The C.M.S. have lately appealed for men to come forward for this mission. May many be raised up to water and reap where Robinson and Brooke have ploughed and sown!

NEW ENGLISH CHAPEL AT HAVRE.

Dear Mr. Editor,—So many members of the different branches of the Christian Family have shown us sympathy while passing through Havre that I venture to believe the news I am about to give will rejoice the hearts of some of your readers.

I was called by God some eleven and a-half years ago to work for Him in this great cosmopolitan port. We had then a small Mission-room, opened a year before my arrival by Rev. Dr. Gibson, for French meetings. Soon after we rented a ball-room in one of the "Faubourgs." In this large room, which later on we bought, a most blessed work has been done, and but quite lately a most gracious revival has taken place, during which several received Christ. The Sunday and Thursday school in connection with this room has been especially blessed, but in the centre of the town we have been cribbed and confined, and have found that as in all large cities it has been very difficult to secure suitable permanent quarters.

For some two years we have been looking and waiting in prayer, longing to reach the thousands of all classes—sailors and travellers of all nationalities, soldiers, *employés* of the large shops—who daily crowd the great thoroughfare. We thank God that He has opened the way for us to purchase, in the very best possible position, a house, a part of which we can underlet for offices, retaining the ground and first-floors for a large hall and after-meeting rooms, together with a concierge's lodging, and also a Bible and tract depôt.

The rents received, added to the sum we have been paying for yearly hire of former mission-room, more than cover the interest on the purchase money, but the furnishing and the alterations, which are very considerable, will entail an expenditure of nearly £900. One half of this sum has been given or promised by friends on the spot or those who have visited Havre and seen the work. Many who have with us felt the untold need of this great centre would, we are sure, be pleased to help did they know of this providential opportunity; others interested in France may be able to come and cheer us this summer by their sympathy.

The mission-room in town is used for a small congregation gathered from English residents, and continuous blessing has been granted to this little flock, some members of which are devoted Christian workers. I cannot close this letter without referring to the noble work carried on by the Hon. Lady Beauchamp at the Sailors' Home and Temperance Bar, and thanking God for sending her to cheer the spirits of the labourers in this great city.—Yours in the Master's service,

George Whelpton
(Wesleyan Minister).

Havre.

OXFORD NOTES.

The Principal of Wycliffe Hall (Rev. F. J. Chavasse) is preaching a course of sermons in St. Peter-le-Bailey Church this term to large congregations, on "The Walk to Emmaus."

Several meetings of interest have been lately held in connection with the Oxford branch of the British Women's Temperance Association, which is doing effective work in Oxford and the neighbourhood.

The Society for the Prevention of Cruelty to Children is now doing splendid work in Oxford, by means of a vigilant inspector and a large and representative committee. Several cases of cruelty have already been exposed and summarily dealt with.

A most valuable, though necessarily unobtrusive, service is being rendered in Oxford at the Oxford Female Refuge, which is under the charge of two devoted Mildmay deaconesses. The report for last year tells of much blessing, to which those who know the home can thoroughly testify.

Oxford was recently favoured with a visit from Mr. Cheok Hong Cheong, the valued worker among his Chinese fellow-countrymen in Melbourne. His lecture on the opium traffic was one of profound interest, to a meeting which almost filled the Town Hall, and most hearty and united was the reception given to the speaker.

CAMBRIDGE NOTES.

On Friday evening, May 13, Rev. A. J. Harrison delivered a lecture on "Some Present-day Problems in Religion," on behalf of the Religious Discussion Society. There was a very large audience. The subject was treated with great depth of thought and reasoning.

Sermons were recently preached on behalf of the Baptist Missionary Society in St. Andrew's-street Chapel. The morning sermon was preached by Rev. A. Sowerby, of China, and in the evening the sermon was by Rev. W. J. Price, of India. On Monday evening a public meeting was held in aid of the Society.

On Monday week a juvenile meeting in connection with the C.M.S. was held in St. Paul's School. In the evening a meeting of the University C. M. Union members was held at Ridley Hall, when Rev. Jani Alli and Rev. A. G. Pargitter, late Principal of Agra College, gave excellent addresses. Mr. Alli described himself as a graduate of Cambridge, having taken his degree from Corpus Christi College. He was the first convert of the Noble High School, Masulipatam.

The C.M.S annual meeting was held in the Guildhall on Tuesday afternoon. The Master of Trinity presided. Mr. Barton read the report, and stated that the increase of missionary interest had been great during the past year. Mr. Hough, the treasurer, gave his financial statement, and mentioned that from the University £268 had been collected, an increase of £20 on last year. As regards the town, there had been a great falling off compared with last year's receipts, the total being £618 odd. Rev. Jani Alli and Major-General Brownlow gave addresses.

CAMBRIDGE INSTITUTE.—This branch of the Y.W.C.A. in Upper Holloway shows for the past year a record of useful work amongst the girls employed in houses of business, Board School teachers, Post Office clerks. Miss Freeman, hon. sec., 70, Carleton-road, N., states there is need for funds and fresh helpers.

REV. J. D. KILBURN, pastor of the English Reformed Church in Hamburg, will preach on Sunday next in Whitefield's Tabernacle, Tottenham-court-road. He is widely known for his evangelistic work on the Continent, having twice travelled through Norway and Sweden, visited Finland nine times, and laboured in the Baltic provinces for the Evangelical Alliance, whose Conference at Florence last year he attended as a delegate. Whilst pastor of the British and American Church in St. Petersburg, for a period of nine years, he circulated as many as twenty thousand Gospels per annum. His little books and leaflets have been distributed broadcast in six European languages. On Monday next Mr. Kilburn leaves England for his work at Hamburg.

THE MAY MEETINGS.

LONDON MISSIONARY SOCIETY.

The annual meeting of the London Missionary Society, on Thursday last, was attended more largely than any in recent years. Rev. R. Wardlaw Thompson, in a statement of the Society's work during the year, said:—

God has blessed us in every department. There have been dark clouds in China and Mongolia, but they have passed away. In India the northern stations are still waiting for the rain from Heaven; but in South India there are evidences of the power of the Gospel, not only in the great Telegu Mission, but even among the Tamil people. A great spiritual movement has also begun in Madagascar.

The Society has now twenty more missionaries in the field than it had twelve months ago. An exceptional number of well-qualified women have offered their services to the cause. There was also an increasing interest in missionary work among the men. Amongst them two names should be specially mentioned—Dr. Hart, of Cambridge, and Rev. R. J. Ward, of St. Helen's, the former giving up a distinguished position in the University, and the latter the pastorship of a large and prosperous church.

There had, further, been a great increase in the Society's funds. The resolution which commenced the Forward Movement involved the Society in heavy responsibility—not less than additional expenditure of £25,000. The new workers were required, not for any schemes of advance, but for old fields of labour. No sooner had the decision of the directors gone forth than it became apparent that God had been preparing the hearts of the people. Including additional receipts from legacies, the total increase in the funds for the year had been no less than £35,000. After that, what could they do but humble themselves in shame that they had ever entertained a doubt about the Master's faithfulness to his promise?

Mr. F. Howard, who occupied the chair, spoke a few earnest words, being followed by Rev. S. Mateer, missionary from Travancore, who maintained that the more successful mission work is, and the more it grows, the more it needs in men and means and united effort. More native teachers are required for the work, and more church accommodation. In the Telegu country the missionaries are actually writing home to say that they are compelled to prevent the work from extending. At least four more missionaries are wanted to meet present demands in Travancore. There are great opportunities of usefulness and soul-saving work among the thousands of nominal Christians.

Rev. R. J. Ward, of St. Helen's, who is relinquishing home work to go to India, delivered a telling address. He rejoiced to think of the large and increasing number of missionary churches in this country, and of the increasing number of missionaries, who were as much missionary in heart as by special designation. He believed that as the work progressed it would be more easy and less remarkable for men to give up work at home for work abroad. This forward movement was not man's movement, but God's. It was He who wanted the work done, and He had said that He required our help. Since they met in that hall last May, no less than thirty millions of heathens had died. They would, no doubt, say that God would deal with these heathen according to their opportunities of hearing the Gospel. That was true; but God would also deal with Christian people according to their opportunity of telling. Unless God blocked the way it was every one's duty to go out and take his share in the conversion of the heathen, and it was the duty of those that remained to support them by gifts and prayer. They were all responsible for the evangelisation of the world.

Rev. James Sibree, of Madagascar, dwelt upon what is done to develop self-help in the churches of the islands. When he first went to Madagascar, twenty-nine years ago, a hea hen queen was on the throne; but for the past twenty-three years there had been Christian queens, whose influence had been most beneficent. From the summit of Antananarivo 120 or 130 towns and villages could be counted, and substantial churches might be seen, built in memory of those who in a past generation had died for Christ. Formerly cruel laws and punishments were in force, but now there was an enlightened and merciful code. Twenty-nine years ago the literature of the country consisted of the Bible, "Pilgrim's Progress," a few sermons, tracts, and elementary school books. Now it comprised five hundred books of one hundred pages each, with a yearly circulation of 200,000 copies from the various presses. Instead of a little handful of churches, a dozen in number, with schools containing 360 children, there were now over ninety thousand children under instruction. And instead of twenty congregations, including five thousand people, there were between thirteen hundred and fourteen hundred congregations, including 210,000 people. In view of the great claims and of the vast numbers of people ready and waiting for the Gospel, and asking for more help; in view of the four millions who had not yet heard the Gospel in the districts beyond; he thought at least twenty of the hundred new missionaries should be allotted to Madagascar.

Rev. W. Spensley, of Sunderland, also addressed the meeting.

PRESBYTERIAN MISSIONS.

While the Presbyterians are by no means one of the most numerous of the churches in England, their interest in missions is remarkably keen and vigorous, as was well indicated by the large and enthusiastic audience which crowded Exeter Hall on Friday evening on the occasion of the annual missionary meeting of the united presbyteries of London. Certainly the platform was exceptionally strong, including as it did such speakers as Revs. Drs. Pierson and Pentecost and Rev. John Smith; while the fine singing of selections from "The Creation" by the South London Choirs Association proved most attractive; but beyond all this there is clearly a strong, deep interest amongst Presbyterians in the work of foreign missions.

Lord Kinnaird, who presided, felt that the sight of this great gathering must cheer the foreign missionaries and the Mission Committee. There had been serious losses in the mission field, but surely these would be fresh calls to new and vigorous volunteers. The Missionary Association had, as regards funds, taken a great step forward, the income for the past year having reached £25,000. He did not believe that this liberality was at the cost of any Home Mission, for the more people were stirred with regard to Foreign Missions the more they were likely to be interested practically in God's work at home. He rejoiced in the visit of Dr. Pentecost to India, and trusted that the result would be that many of our best and strongest men would feel impelled to arise and go to the help of the Lord in the great work among the heathen.

Rev. T. Barclay, M.A., of Formosa, was thankful to find, on coming home, that Foreign Missions are not now regarded as a mere appendix, as it were, but as vitally and intimately part of the Church's work. Now, at this time, China is awake and open to the Gospel. Christian teachers are recognised, permitted and protected by the law of China. Therefore, although there is persecution, it is illegal and contrary to law. The question is not now, can we enter? but, rather, have we a message worth carrying to these people? After recalling Dr. Morrison's experiences, the speaker went on to tell of certain results which are now accomplished facts. For example, there are in China about forty thousand communicants, representing about one hundred thousand natives, connected with the Christian Church. As to the quality of these Christians, there are a few "rice Christians," who come for what they can get; but the vast majority have given up everything for the Gospel, have suffered sorely, have been tried in every way, and have proved themselves devout and true followers of Jesus, living consistent and godly lives. He rejoiced to say that for seven years he himself had been connected with an institution for the training of native agents, a feature which must be regarded as one of the most hopeful symptoms of the present times in China. These natives can do what no European missionary can ever do. In China there is a field of unlimited extent, it is perfectly open, and the question is, What is the Church going to make of it? Who can say what may be in the future for the Church that dares to be faithful to her Lord's last command?

Rev. John Smith, M.A., believed that the missionary cause is on a rising wave at this moment, in evidence of which statement he cited the students' missionary movement and other matters. He held that for every church and individual there is a special test by which God proves what is in them, and the test of the present age is that great missionary opportunity now open before the Church. We are in a great crisis of opportunity and of responsibility. This has been a century of beginnings, and now Christianity seems on a new vantage ground in every corner of the globe. It has gained converts from every false system, has proved the universality of the religion of Jesus Christ, that it is a Gospel for mankind, adapted to be the light of life for all races, tribes, and peoples. This has been proved before our eyes, and if we are only willing to lay our powers, our means, our selves at God's feet there is a golden future before the Church of God. Then, too, the argument of design may be applied to this subject, and does it not seem that in the whole history of the British race there is a predestination to the great work of evangelising the world? He believed God is calling us in this great day of opportunity to the mighty task of conquering the world for Him. Were this matter taken hold of, if fathers gave their sons and mothers their daughters, there would be a wave of spiritual power and life aroused that would kill the unbelief and rationalism of the present day.

Rev. A. T. Pierson, D.D., said that this was not the celebration of a victory, but a council of war. In this, the closing decade of the nineteenth century, there are a thousand millions who have never heard the Gospel of Christ. If we believed the supreme business of the Church of God is to carry the Gospel to every creature in all the world, where is the spirit of absolute obedience to the Lord's command? Where is the enterprise of the Christian Church? While men penetrate into the remotest corners of the globe for the sake of gain, why are the servants of Christ so slow to bear his tidings of grace to the ends of the earth? Where is the heroism of the day in the cause of missions? When we recall the heroism of the world in its own way, we marvel how little the Church is prepared to do and suffer for its Master's sake. After all, the matter must be threshed out in the silence and solitude of the secret place with God, where each one must discover what he or she is willing to surrender for his Saviour. But, alas! the great mass of professing Christians are doing nothing and giving nothing to evangelise the world; and the vast majority of the human race are hurrying down to their graves without the faintest knowledge that there is such a thing as salvation through Jesus Christ. If Christians were only roused fairly, before twenty-five years have passed every human being would have heard the Gospel. He trusted every one would go home to ask what they could do in person or purse to obey the will of the Master in making known his Gospel.

Rev. G. F. Pentecost, D.D., approached the whole matter from the opposite point of view; believing that, while it was true that millions are doing nothing, it is also true that thousands are doing something and yielding glad obedience; and for the encouragement of such he would say that all he had seen in India had filled him with hopeful thankfulness. What is wanted is information as to what God is actually doing by means of missions. When missionary facts are brought before an audience, and the power of the Holy Ghost sets these facts on fire, then will come enthusiasm, inspiring men to mighty deeds. He believed that God's purpose, God's power, and God's promise are behind us in this matter, and what more can we possibly want? The power that made the world, the power that raised Christ Jesus from the dead, is behind every man and woman who goes forth to preach the Gospel; and how can any one fail with such a power behind him? As to India, he believed it is the key to the missionary problem of the world; and God has put the evangelisation of that vast empire in the hands of the Anglo-Saxon race. One of the most urgent needs at this moment is to send out godly, gifted, Spirit-baptized men to preach the Gospel to the educated natives who are willing to hear it, and want to hear it in the English tongue. At this moment the thin end of the wedge is being driven in which is splitting Hinduism in two. The work has been largely, perhaps, amongst low-caste men, but God is also converting high caste. There are few towns in which there is not some Brahmin to be found witnessing for Christ; and besides there are thousands who have not been baptized who are yet reading the New Testament to their countrymen and preaching Jesus Christ as the sacrifice of God for sin. Further, there are tens of thousands of secret believers waiting for some favourable time to confess Christ. India, to-day, barren and dry with the long rainless season, is waiting for the showers of the Holy Spirit to burst into brightness and beauty to the glory of God. The fact is, Hinduism is in despair before the

incoming of the Gospel of Christ. Therefore he (Dr. Pentecost) would have friends of missions "be of good cheer." The walls are being breached, the enemy is wavering—now is the time to pour in fresh recruits and fresh supplies, and the battle will be won within the century.

IRISH CHURCH MISSIONS.

The Bishop of Exeter presided over the forty-third annual meeting of the Irish Church Missions to Roman Catholics, which was held at Exeter Hall on Tuesday, May 10.

An abstract of the report was read by Rev. Dr. Shields, clerical secretary. It stated: 1450 years ago Ireland rejoiced in the liberty of the pure Gospel of Jesus Christ. St. Patrick and his successors planted and maintained there a pure and Scriptural branch of the Church of Christ. For seven hundred years the Church of Ireland struggled to maintain its independence of the Church of Rome, but then came the fatal day of English and Papal conquest, when Henry II. conquered and laid Ireland prostrate at the feet of Rome. The Reformation freed England but not Ireland, which has been so long corrupted and oppressed by the false system of the Romish religion.

The Society's agents include twenty-two clergymen of the Church of Ireland, of whom six give their services, superintending the work in mission districts in town and country parishes, &c. Under them are seventy-two specially-trained Scripture readers, many of them converts from Romanism. About half of these visit daily the streets and alleys of Dublin. Between eighty and ninety school teachers instruct the attendants at fifty-six day schools, with 2208 scholars, and thirty-one Sunday-schools, with an attendance of 1565. About four thousand scholars are to be found in these schools, and in the homes and orphanages of the Society. Two-thirds of these children are of Roman Catholic parentage. Sunday and week-day services, night schools and ragged schools form important branches of the work. A band of forty-five text-teachers persuade the Irish-speaking people in the country districts to commit to memory verses of Scripture in the Irish tongue.

The Chairman, in the course of a hearty address, urged the claims of the Society on the ground that it is out and out Protestant and thoroughly evangelical. He said: Romanism is unchanged; it is still the subtlest form of anti-Christ, and I believe that the word of prophecy, which shines as in a dark place, is the truest safeguard for the Church of Christ against the evils of Romanism. I am quite sure that God Himself, who saw all the future struggles of the Church, gave us the Book of Revelation to unveil the masked horrors of Popery. We are not to think that Popery is no longer a real foe. God does not generally, I think, overcome his enemies in their weakness, but in their strength; and it seems to me that it is something like Jezebel of old. It was not that she had not her attractions even to the end! she painted her face and tired her head, and looked out at a window just before her overthrow. And I believe it is so with Romanism in the present day, with all the blandishments of that false face with which she would try to entice the servants of God from their simplicity of their trust in Him. But strong is the Lord God who judged her, and we stand forth as Protestants. It is no bare negation. We protest for the truth and against a lie. It is simply this—we stand upholding the truth of God, because we know it exposes the falsehoods of the devil.

Rev. S. A. Selwyn enlarged upon the responsibility which the present opportunity imposes. Itinerant missionaries should be sent into all parts of Ireland. Rev. H. Fishe, superintendent of the Dublin Mission, described the work of the itinerants. It includes attendance at markets and fairs with folding tables, on which they display gospels and religious books. One pair of these men travelled from February 22 to April 22 no less than 2128 miles. It is no easy work to stand up before a congregation of 1500 or 2000 people, for the most part Romanists. Last April two of them went on a journey through the Midlands, and visited places where there was not a single Protestant. At one fair the priest tried to stop them and sent for the police, but the police said, "No, they are carrying on their business." The result was they sold about seventy copies there, in spite of the priests.

Rev. B. De Wolf, of Sheffield, having spoken, an address was delivered by Rev. J. McCormick, D.D. While in Ireland recently he sat beside a priest in a third-class railway carriage. After some conversation the priest asked him to preach to the other people who were in the carriage, and he did so, taking as his text John iii. 16. When the train stopped at the next station the priest shook his hand and said, "May God bless you." There is a grand opening in Ireland at the present time everywhere.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

There was an encouraging attendance at Princes Hall, Piccadilly, on the occasion of the annual meeting, a few days ago, of the Church of England Zenana Missionary Society. A short report, read by the secretary, Rev. G. Tonge, stated that the year's income amounted to £35,928, or £6180 in excess of that of the previous year; the expenditure amounted to £32,352.

Sir Charles Aitchison, who presided, delivered an address of warm sympathy. The mission stations, scattered at considerable intervals over the face of India, are but small rushlights. The dawn is scarcely come even yet. The addition of nearly thirty millions in ten years to the population of India is a stupendous fact for the Christian as well as the statesman. Within the memory of man heathenism has nearly doubled its numbers. Nothing less than regiments of missionaries will be any use in the face of these hordes; nothing less than heroism in each soldier will keep the regiments as close in array as the soldiers of Christ should always be.

Rev. George Everard, who recently made a tour in India, pointed his women auditors to the 139 millions of their sisters in India, to the woful superstition in which they lay, walking many times round the altars, or placing the names of their gods within hundreds of meal-balls, which they throw into the Ganges. The rope with which we are trying to draw them to Christ has three strands—education, medical aid, Zenana visitation. The schools especially had enchanted him—the Sarah Tucker Institute at Palamcotta, with its 240 girls responsive to every word he was allowed to say to them, and with fifty villages under the same supervision; the little school in Candy, with fifteen daughters of the Rajahs; the Alexandra School in Amritsar, training sixty to eighty girls to assist catechists, one of whose pupils has become Inspector of all the Government girls' schools in Lahore. The village Missions in the Punjab are also most encouraging.

Mrs. Bishop spoke as a traveller who has visited Central Asia, Kashmir, Asiatic Turkey, Arabia, Eastern Asia Minor. The countries she had seen were those whose forms of belief give the most difficulty to Christian teachers. She also had been impressed with the cheerfulness of the Zenana missionaries, and all the more because she was able to measure the monotony of their work, and to contrast their patience with the perennial grumblings of the English abroad. Mrs. Bishop closed with an appeal for Persia and Arabia, a pathetic reference to Miss Tucker, and some very practical suggestions.

Rev. Jani Alli described women's work among the Mohammedans in Calcutta. For eight years the Society's missionaries and he had worked, prayed, rejoiced together, indeed, they had been the first in the field, and more of them were seriously needed.

ANTI-SUNDAY TRAVELLING UNION.

The labours of this Society are much needed. Fully 420,000 railway, tram, omnibus, cab, and steamboat men are at work, more or less unnecessarily, in this country on the Sabbath. The membership of the Union is now more than 13,000, and is steadily increasing. As was remarked by Mr. Gainsford Bruce, the president, at the annual meeting, held in Exeter Hall last Thursday evening, it is no part of the methods of the Union to promote compulsory enactments, but rather to look for success in appealing to the intellect and spiritual sense of a free people. To working-men the Sabbath is of incalculable benefit, and they should see to it that by their Sunday demonstrations, which changes a day of repose into one of turmoil, they are not breaking down the defences of a priceless privilege.

Rev. W. R. Mowll said that if Christian parents rightly instructed their children as to the true nature of the Lord's Day, it would not be desecrated as it is. The institution of a day of rest is a distinct outcome of God's love. Those who induce others through selfishness to work for them on that day violate the command, "Thou shalt love thy neighbour as thyself." Christian liberty is too frequently another name for selfish licence.

That evangelical work does not require Sunday travelling Mr. Frank Cockrem demonstrated from the career of the late Mr. Kirkham, and the history of the Open-Air Mission. Rev. H. E. Heinskey gave an elaborate exposition of the meaning of the often-perverted words, "The Sabbath was made for man." Rev. Dr. J. Gritton said he had lived for twenty-five years among those who laboured for Sunday travellers. He had often heard, with humiliation, their denunciations of the church-goers who use conveyances on Sundays.

LONDON JEWS' SOCIETY.

The eighty-fourth annual meeting of the London Society for Promoting Christianity among the Jews was held on Friday, May 6, in Exeter Hall. Rev. W. Fleming read an abstract of the report, from which it appeared that the aggregate income for the year was £35,368, the expenditure being £39,725. The adverse balance on March 31 was £8190. The Society commenced the year with 130 agents, over half the number being Christian Israelites. There are thirty-seven stations—seven in England, sixteen upon the Continent of Europe, six in Asia (of which three are in the Holy Land) and eight in Africa.

Sir John Kennaway, M.P., who presided, urged the peculiar importance of evangelising Israel. The great movement of the Jews all over the world, more especially owing to the Russian persecution, must have important results. There are now in Palestine between seventy thousand and one hundred thousand Jews; and Jerusalem is a Jewish city, if named after the majority of its inhabitants, for its population of fifty thousand includes thirty thousand Jews.

Archdeacon Hughes-Games, in a vigorous address, said: If missionary enterprise has not succeeded in the world as we could wish, may it not be because the Church of Christ, as a whole has not recognised as a leading feature of the enterprise the priority of the Jews? Did not the great Apostle himself, whose special mission was to the Gentiles, always carry the message to the Jews first, and when they rejected it, then, and not till then, did he turn to the Gentiles? The Jews, too, have a claim upon us on the score of justice. Christendom has, through centuries, persecuted them, and even to-day in Russia they are oppressed, maltreated, outraged. Is it any wonder that the great empire of Russia has been visited with a terrible famine? "Shall I not visit for these things, and shall not my soul be avenged on such a nation?" Frederick the Great said that no nation had ever oppressed the Jew without smarting for it. There is a strange connection between the evangelisation of the world and the conversion of the Jew. See how the prophet puts it: "Arise, shine, for thy light is come." And then what follows? "The Gentiles shall come to thy light, and kings to the brightness of thy rising." It is not until God's light has dawned upon his ancient people that we can expect anything like adequate success in the evangelisation of the world. The return of the Jews to Palestine is obviously very near, and with that return comes the great ingathering of the nations to Christ. Thank God for indications of coming glory.

Mr. Mark Stewart, M.P., pointed out that 1892 years passed from the time of Abraham to the birth of our Lord, and 1892 years have also passed since. He came down upon earth in the nature of sinful man, and during all subsequent time God's ancient people have been battling, struggling, and fighting, punished for their many sins and disobedience. It is supposed that there are between seven and eight millions of Jews in the world, scattered among all nations. It is a miracle that they still survive. After all the persecutions to which they have been subjected is it any wonder that they do not believe in the word "Christian"?

Canon Tristram asked: Why is it that in the countries in which the Jew has been treated the worst he has actually shown the least disposition to amalgamate with or in any way to be assimilated to those who would do anything to assimilate him? Replying to the question, he said he had travelled in the Jewish parts of Russia, and where in the whole of that great empire can any agriculture be found equal to that of the Jews? That is one reason why they were so hated by the powers-that-be in Russia. There is no greater obstacle to the work of the Society in Palestine and other parts of the East than the example of the corrupt Churches of the East. The Yemen Jews in Arabia are the descendants of those isolated before the captivity, and they were willing to listen to the agents of the Society, saying—"We have not rejected the

Messiah, and if your Messiah is the true one, at least we are not guilty of his blood, for we were separate from the Jews of Palestine centuries before." Seven hundred miles from Algeria, in Northern Central Africa, there are numbers of what are called Black Jews who use the same argument. Seeds have been dropped here and there, and the result is not ours, but God's.

Addresses were also delivered by Dr. DALMAN, of Leipzig, and Rev. J. MUEHLENBRUCH, of Bucharest.

BRITISH JEWS' SOCIETY.

Mr. GEORGE WILLIAMS presided over a meeting of friends of the British Society for the Propagation of the Gospel among the Jews, on Tuesday last week, in Exeter Hall.

Mr. DUNLOP, the secretary, reported that the Society had twenty-four missionaries and many voluntary assistants at work in connection with seven home and nine foreign stations. There were also four medical missions doing efficient service. The work in East London was hampered by inadequate and badly-ventilated mission-halls.

A peculiar interest attached to the meeting, inasmuch as it was one of a series in celebration of the jubilee of the Society. A jubilee scheme has been drawn up to provide a medical mission at least at each station. Through such agencies the Society is brought more easily into touch with the Jews than is possible in any other way. Two other jubilee proposals are the establishment of a new mission-house in the East-end (where the workers are sadly in want of suitable accommodation), and of homes for inquirers and converts. The Home for Aged Christian Israelites keeps full, but it provides for only seven inmates, and much requires enlargement. The income of the Society last year was £6,160, there being a deficit of £334.

Dr. SINCLAIR, Archdeacon of London, pleaded that the Jews should be won by love and by the fruit of a truly Christian life. The testimony concerning Christianity would be greatly helped by our being more united among ourselves. Rev. R. DAWSON, of the London City Mission, having spoken, a RUSSIAN JEWESS thanked the audience for the kindness shown by English Christians to the poor of her nation.

Revs. MARCUS RAINSFORD, J. B. BARRACLOUGH, F. W. BROWN, and M. NACHIM also addressed the meeting. An appeal, made on behalf of the debt, realised £164, apart from the collection; and efforts are on foot to raise a jubilee fund of £5000.

BARBICAN MISSION TO THE JEWS.

The Archdeacon of LONDON presided over the annual meeting of the Barbican Mission to the Jews, which was held on Friday evening last, in the Council Chamber at Exeter Hall. The superintendent of the work, Mr. C. T. Lipshytz reported that the various agencies are in vigorous operation at the new Mission House, 33, Finsbury-square, E.C. The meetings, Bible-classes, &c., have been attended by 14,221 Jews and Jewesses, to whom the Gospel has been faithfully preached.

One of the incidents reported by Mr. Dornbusch, an assistant in the work, is thus summarised:—"Visiting among Jewish families, I called many times upon Mr. A, an aged man, but every time the door was shut in my face. At last I found an opportunity to speak to him outside his house, and received an invitation to come on a Sabbath evening. One Friday evening I called, when they were singing one of their beautiful hymns. The following is a translation from the Hebrew:—'The Rock of our Salvation, of which we have eaten, Bless, O Believer! We have been satisfied and had abundance, According to the promise of the Lord.' Then the tune changed, and in a soft and mournful voice they chanted: 'In thy mercy have compassion upon thy people, O our Rock, and upon Zion, the habitation of thy glory, and upon the dwelling of the house of our Excellency; the Son of David shall redeem us, the breath of our nostrils is the Lord's Messiah.' The old man said: 'Do you not feel after singing these words that you would like to be one with us again?' 'No,' I answered. 'But you were moved by the words we were singing?' 'Quite so. I am thinking how happy I should be to sit down and sing these words with my own unbelieving brethren and sisters, how I would explain to them who is that 'Rock' of which they sing, and how I found Jesus of Nazareth, the Messiah of whom Moses and the prophets spoke, but whom our fathers rejected.' Then I continued to show unto them that Jesus is the only way, the truth, and the life. I have continued my visits, and been introduced to some of their wealthy relations."

In the course of a brief address the CHAIRMAN referred to the importance of the work. To a very large extent Jews have had Christianity placed before them only in a corrupt form—including, on the one hand, picture-worship, and on the other, the adoration of the Virgin. He thought the foundations of a great work among the Jews of London were being laid in the Barbican Mission, and held that the fact that only £143 was distributed in the form of relief was an answer to the criticism of those who talked of the excessive cost of work among the Jews.

Rev. F. A. C. LILLINGSTON recognised the heroic spirit in which Mr. Lipshytz has gone about his work. The duty of the Church in regard to the evangelisation of Israel was urged, and the blessing which will accrue to the world when the Jews shall receive Christ and become his witnesses to the ends of the earth was the subject of Scripture reference and spiritual contemplation. Having gone through the fire of persecution, and endured privations on account of the Gospel, Mr. Lipshytz can sympathise with those among whom he labours, and God has blessed his exertions to many sorrowing souls of the seed of Abraham.

Mr. T. B. MILLER drew attention to the sure word of prophecy in regard to the Jewish people. Looking at present events as they shape towards the end predicted, he saw much to cheer in the patient waiting for Christ. Revs. J. B. BARRACLOUGH and M. NACHIM also spoke.

THE SPEZIA MISSION.

A meeting in support of this Mission was held in the Council Room, Exeter Hall, on Thursday evening. Rev. E. CLARKE, the founder, made a brief statement, recalling the origin of the Mission, twenty-five years ago, the early difficulties and dangers through the determined opposition of Rome, and tracing the goodness of God as shown in the history of the work. The Bible Schools, which Pope Pius IX. said "gave him more trouble than all other Protestant works in Italy," began with one child, and now there are over five hundred pupils. More than twenty stations have been opened, with forty weekly services and about 3200 in monthly attendance. Besides there is the Victoria Adelaide Orphanage, with twenty-one girl inmates. After touching on the results, the hearing gained, and the souls saved, Mr. Clarke dwelt on the need for help; first, to clear off the debt of £700, and next, to extend the orphanage work and school work, and assure a sufficiency of funds to carry on the mission with efficiency.

Mr. F. A. BEVAN, who presided, emphasized the great value of the Spezia Mission, and pointed out how detrimental to the whole work it is that Mr. Clarke should be compelled to leave the Mission and come home in order to plead for funds. Sufficient ought to be secured by regular subscriptions to permit of this devoted labourer giving himself wholly to the actual work. Having visited the Mission, the Chairman was able to give an encouraging account of its operations. In closing Mr. Bevan stated that Mr. John Cory and himself had agreed to give £100 each, provided the balance of the debt was raised.

Rev. JAMES CULROSS, D.D., recalled how but lately Italy was closed by the dominant power of Rome, and how now the door is wide open for the Gospel. As to Mr. Clarke's work, he had known it from the beginning, and he rejoiced that it was peculiarly the work of a gospeller; and while a work of faith, love, and patience, there has been no boastfulness about it. He trusted God would abundantly prosper his work, and stir his people to support it.

Lieut-Gen. Sir H. M. HAVELOCK-ALLAN, Bart., M.P., said that his dear mother (*née* Miss Marshman) had frequently visited the work in Spezia, coming back cheered and delighted by what she saw there; hence his own warm interest in this Mission, which he felt ought to be liberally supported.

Rev. JOSEPH ANGUS, D.D., as one who had been present at the birth of the Mission, rejoiced exceedingly in the blessing God has granted thereupon. Long as he had been connected personally with a great missionary society, he was thankful for individual workers—men on whose heart God had laid some special work. He believed Mr. Clarke was peculiarly called of God to the work at Spezia.

Mr. ELIOT HOWARD entirely endorsed all that had been said as to the importance and necessity for this mission work.

Rev. H. H. PULLEN, who has undertaken the duties of a Deputation Secretary, without giving up his own church work, gave some particulars of a plan of collecting a thousand pence, by a thousand people, which he would be glad to see adopted. Mr. Pullen's address is Iona, Ferme Park, Hornsey, London.

PROTESTANT REFORMATION SOCIETY.

Mr. W. J. FRASER presided over the sixty-fifth annual meeting of the Protestant Reformation Society, which was held in the Lower Room of Exeter Hall on Monday last week. The objects of the Society are twofold—viz.: (1) the salvation of Roman Catholics by showing the unscriptural nature of much of their teaching, and presenting the truth in love through the one only Mediator, Jesus Christ; and (2) the preservation of Protestants who were assailed by plausible pretensions or in danger of being perverted by Romish agency.

Rev. G. CLEMENTS presented an abstract of the report, which stated that during last year many thousands of Roman Catholics were visited in their homes by the missionaries, who read and expound the Scriptures to them, and point out in a kindly Christian spirit the unscriptural character of their creed; and some of them had been led to embrace the "truth as it is in Jesus." Three hundred and sixty Protestant educational and Bible classes had been held, attended by about thirteen thousand persons of both sexes. Six hundred lectures had been given, and sermons had been preached in many parts of the country. The publications of the Society during the past year had had a large circulation.

Canon CHRISTOPHER, in a vigorous address, said there are many good Protestants and good Christians who do nothing to win Roman Catholics to Christ. He believed it was due to a want of faith to believe that God would bless the efforts made to bring them to Jesus. But why should they despair? Some of the best Protestants that had ever lived had been not merely Roman Catholics, but Roman Catholic priests, and they were the hardest of all to convert. Remember the case of Luther and the other reformers. The Word of God has not lost its power. He was glad to know that much was being done to prevent Protestants from being perverted to Rome. If the agents of this Society and others would show to the people how impossible it was for Romanism or Ritualism to be true, because the Holy Ghost had never allowed in the Scriptures a minister of the Gospel to be called a sacrificing priest, a great work would be done in fortifying Protestants against the errors of Rome.

Rev. W. R. MOWLL pointed out that wherever Rome goes she hides the Word of God. Rev. F. A. C. LILLINGSTON remarked that on reading the account of the enthronisation of Dr. Vaughan, Roman Catholic Archbishop of Westminster, his spirit burned within him that any one had the audacity to ask them to place their souls under any petticoated trumpery priest who called himself "the Church." Why are the doctrines of Rome so seductive? Because they are the doctrines of men. He openly acknowledged that if he were not a Christian he would be a Roman Catholic; the religion taught by Rome is so clever, so logical, and so attractive to the carnal mind. He thought that to counteract this they ought to teach their young people to know their Bibles.

BAND OF HOPE UNION.

At a meeting in connection with the United Kingdom Band of Hope Union, on Tuesday evening last week, presided over by Mr. SHIRLEY, an encouraging report was presented. The "Million More" scheme has resulted in adding over 500,000 members to the Union; and according to the most recent returns there are in the United Kingdom no fewer than 18,441 Bands of Hope and other juvenile temperance societies, with a membership of 2,613,000 young people, who receive instruction calculated to make them useful men and women.

Large and important meetings were last year held in Scotland, Wales, and Ireland. In London 1723 meetings took place, and a large number of special meetings were addressed by the evening agents of the Union. The school scheme had been well maintained. Special lecturers had visited 2840 schools, and addressed 283,297 children—109,831 of whom reproduced the lessons in the form of essays. 1,243,100 copies of the society's publications had been sold.

The report was unanimously passed, and Mr.

George Williams was re-elected president of the Union. Dublin was chosen for the autumnal meeting of the Union, which will be held in the first week of October.

WOMEN'S TEMPERANCE UNION.

The tenth annual meeting of the East London Women's Christian Temperance Union was held on Monday last week at the Bow and Bromley Institute, which was crowded.

Lady ELIZABETH BIDDULPH presided, and said that all reforms which had been carried out had been more or less slow. She had been much struck by the unanimity with which the Church of England Temperance Society and the British Women's Temperance Association, at their annual meetings, had declared in favour of the abolition of grocers' licences and the prohibition of the sale of intoxicants to children; and she had written to Sir Wilfrid Lawson asking whether it was not possible for something to be done in this direction during the present session. Sir Wilfrid had replied that nothing could be hoped from the present Parliament, and that they must look forward to the next being a good temperance one.

Mrs. PADDON read an abstract from the annual report of the Union. During the year eighty-eight public and other meetings had been held, and there were at the present time 939 members of the Union.

Lady HENRY SOMERSET, who met with a very enthusiastic reception, referred to the proud moment which was hers when she presented the 250,000 English names attached to the world's petition, and said it was almost inconceivable that with the dawn of a brighter day before them they should have to beg men and women to become total abstainers. Such a necessity spoke of the failure of Christianity, and it seemed to her that the pledge should be a matter of course for all who named the name of Christ. Recently she had returned from a country where a broader view was taken of this question. In that land of larger hope there was not a man who dared stand up and defend the drink traffic, and no woman who respected herself ever entered a saloon. What a grand thing it would be if they could say the same of English women. In conclusion, Lady Henry made an eloquent appeal for increased energy in temperance work.

SUNDAY-SCHOOL UNION.

Mr. GEORGE WILLIAMS presided over the annual meeting of the Sunday-School Union, which was held in Exeter Hall a few days ago. The attendance was large, and the proceedings very enthusiastic.

A few figures will show the growth of the Union. In 1882 there were 4868 schools connected with the Union, which in 1892 had grown to 6661; in 1882 the number of teachers was 118,450, in 1892, 156,977; in 1882 the number of scholars was 1,114,343, in 1892 the number reached 1,531,432. The International Bible Reading Association from 11,000 members in 1882, in 1892 had grown to 390,000.

Canon WILBERFORCE, in an address characterised by much ardour, maintained that any man and woman whose life is consecrated to the care and love of children is carrying to their fellow men a proof of their love of Jesus Christ. If he were asked for a definition of education, he would say, "Education is formation of character, and character cannot be formed except by moral decisions made every day; and moral decisions are made by the will, and the will is executive of the conscience, and that is God within your soul, and that has to be open to the love of the Lord, and the channels of the Holy Spirit made clear for it." That was the right work of education. The work of the Sunday-school was supplementing State education, and he thanked God it was being done magnificently by men and women, who, after a hard week's work, and when they might fairly be supposed to take a rest, were labouring with great devotion in Sunday-schools. He would impress upon teachers the importance of realising the dignity of their office; he would ask them to believe in their "apostolic succession," not conferred by the "laying on of hands," but after the order of Melchizedek, by the secret, invisible consecration of the Holy Ghost, for if there was one calling in this world that would not bear poor, flippant, frivolous, careless work it was that of the Sunday-school teacher. The Canon also urged the importance of temperance principles being inculcated into the minds of the young.

Rev. Dr. STEPHENSON, President of the Wesleyan Conference, asked: Is the Church of God doing its best for the children? It is doing much, but he favoured an endeavour to raise the entire Sunday-school movement to a higher level. Sunday-school teaching was loving work, and often skilful work, but the most experienced would admit that, taking the work throughout its whole compass, there was plenty of room for improvement as to the skill and efficiency of the teaching. The speaker maintained that the minister should be the link connecting the Sunday-school with the Church. He called upon teachers to ally themselves with the eternal powers, for words spoken by a man full of the Holy Ghost are different and more effective than utterances without that aid.

Rev. W. J. MILLS, of Walworth-road Baptist Chapel, pointed out that within the next few years hundreds of missionaries would be required. He urged the teachers to consecrate themselves to the Lord, so as to be instrumental in thrusting into the heathen world to usher in the golden age.

CRUELTY TO CHILDREN.

One of the most enthusiastic and impressive meetings of the season was that held in the Mansion House last week on behalf of the National Society for the Prevention of Cruelty to Children. The sorrows and wrongs of innocent, helpless children constitute a subject that appeals to the universal instinct of all whose natural affection has not been drowned in drink or turned to gall by some form of sinful self-indulgence. Mr. Benjamin Waugh's platform on these occasions is always a very mixed one, and so it was last week. Distinctions of class and creed in politics and religion were swallowed up in the one desire to plead the cause of the suffering babes.

The LORD MAYOR, who presided for a time, could scarcely find language adequate to express the horror he felt at the state of things revealed in the report. It may be well to reproduce for the enlightenment of our readers a paragraph from the report, in which some of the forms of cruelty discovered by the Society are detailed; it is a horrible catalogue:—

Punishing a child by putting pins into its nostrils putting lighted matches up them; biting a child's wrist till a wound was made, and then burning the wound with lighted matches; burning the hands of a boy of six with matches; biting till they bled the limbs of a seven-months' old baby; forcing bone ring of feeding-bottle up and down the throat of a three-months' old baby till it bled; throwing a little girl of two years, ill of bronchitis, out of its bedroom window, breaking its bones, and ending its life; breaking a two-year old baby's limbs in three places, both arms and a thigh, leaving them untended, when it moaned in its pain, irritably taking it up from its cradle by the broken arms, shaking it by them, and throwing it down again; leaving a baby unlifted out of its cradle for weeks, till toadstools grew around the child out of the rottenness; leaving another to lie for days and nights on mattress alive with maggots; keeping the stumps of little amputated legs sore, to have the child with its little face puckered up in pain, to excite pity; tying a rope round a boy of six, dipping him into canal, leaving him immersed till exhausted, bringing him up, recovering him, and putting him in again, repeating the misery time after time; shutting up for hours in dark closet a two-year-old child; tightly binding the arms together of a three-year-old child, and doing the same and ending its life; keeping a child always in cool cellars till its flesh became green; knocking down with the fist a dying boy; driving out the first teeth of a baby with the fist; cooping up a child for months in room without conveniences, punishing it for "filthing the floor," for food throwing "leavings of plates" on to it, "as you would throw them to fowls"; scourging a child till it is a mass of bruises, then breaking its little jaw in two; tying cords tightly round little thumbs, then tying them, with extended arms, to the foot of a bedstead, then beating it with a thorn-bush.

It is stated in the report that during the year over 8300 cases were dealt with, involving the suffering of nearly twenty thousand children, and of these a very large proportion were found to be serious cases. The claims of the Society appear to be getting recognised by the community at large, for it had an income last year of £27,000. As it was remarked by Mr. COTTON (City Chamberlain), this shows a truly remarkable advance in public favour since the organisation was started, some eight years ago, when the interest shown in the subject was very small.

Among those who spoke warmly on behalf of the Society's operations were the Duke of FIFE, Mr. H. FOWLER, M.P., the Bishop of ROCHESTER, Lord HUGH CECIL, Lady O'HAGAN, Mr. BEN TILLETT, and the Roman Catholic Bishop of PORTSMOUTH. Mr. Fowler waxed really eloquent as he dilated on the iniquities of inflicting cruelty on children, making special mention of the pain that must be undergone by young people in being trained as circus performers. He also called strongly for more stringent preventive legislation in connection with the insurance of very young children, many of whom, it is to be feared, are slowly murdered for the sake of the small amount of insurance money. In his speech Mr. Ben Tillett hinted at the possibility of some of the poorer mothers neglecting their offspring because of their poverty; but this statement was flatly traversed by the Bishop of Portsmouth.

CHRISTIAN COLPORTAGE ASSOCIATION.

A testimony meeting, when many of the colporteurs gave stories of blessing in their districts, preceded the annual meeting held in Exeter Hall (lower) last Friday afternoon, when Lord KINNAIRD presided.

The report presented by Mr. H. D. BROWN, gave many incidents from the journals of the men employed, and stated that 128 colporteurs are now at work who have sold during the past year considerably over a million Bibles, books, periodicals, and Scripture cards, besides distributing six hundred thousand tracts. God has been pleased to bless this work remarkably amongst all classes, and it is noted that infidels, gamblers, spiritualists, and drunkards have been amongst those laid hold of by its means. The balance sheet had originally threatened a serious deficit, but earnest prayer had been made, and God touched the heart of a lady to send £300 for the purpose of clearing off this debt.

Lord KINNAIRD maintained that the Colportage Association is in the highest sense an Evangelistic Society, and is doing very real evangelistic work in town and village. There are many homes which no minister or missionary can enter, but the man with the books finds an open door, and the opportunity of a few faithful words. After a few sympathetic sentences from Mr. T. A. DENNY,

Rev JOHN SMITH, in an eloquent address, rejoiced specially in the fact that the Association keeps close to the Gospel. As a minister of Jesus Christ, he knew there was very great room for colportage work. Some fancy that free libraries and these kind of things have done away with the need for colporteurs, but this is a grave mistake, for the books the people are reading do not bring them nearer God. He knew a good deal of the peasantry and fishermen of Scotland, and was sorry to say that indifferentism was fast spreading, and no more effective means of reaching them existed than that of colportage. Addressing the colporteurs, Mr. Smith proceeded to exhort them to concentration, consecration, and faith in the promise and power of God to bless his own Word.

Mr. H. W. MAYNARD reminded the colporteurs that such work could only be done in the power of the living God. In his mighty strength the weakest can do great things, and even the humble worker going with his pack from door to door may be used to the awakening of the cold and sceptical to a sense of their eternal interests.

Mr. ROBERT PATON asked all present to consider, What are we going to do? Here is one of the best agencies for reaching the indifferent and godless, but can it not be extended very considerably? This work reaches Belgravia as well as Bethnal-green, touches the pampered flunkey as well as the humble villager. This work wins men to God, and nothing could do that but the power of God and the old Gospel which comes from the Cross of Christ. He implored the colporteurs to stand fast and firm on the Word of God as the one foundation of faith.

ROYAL NAVAL SCRIPTURE READERS' SOCIETY.

The Bishop of MARLBOROUGH presided over the thirty-second annual meeting of the Royal Naval Scripture Readers' Society. The report stated that the past year had been one of steady progress, and unusually free from those serious accidents to which the Navy is exposed. The crews number in the aggregate fifty thousand, in 270 vessels, only seventy of these carrying chaplains. There were also nearly twenty thousand others in Marine barracks. The income was barely sufficient to maintain the small number of fifteen readers.

The CHAIRMAN said he had seen much of the results of the Society's work on the South Devon coast and other places. Sailors were, as a rule, very much open to religious impression. He was glad that the Society were attending to the culture of their agents by a system of training so as to raise the standard of their readers. He felt deeply the necessity of habitual reading of the Word of God, and if he knew that all his people were habitual students of the Bible he would not trouble about giving them advice, for nothing in a man's life should take the place of a steady reading of God's Word. The opinion

that a religious man was not fit to be a sailor was no longer held, but it was now acknowledged that the better the man the better the sailor.

Admiral GRANT moved the adoption of the report. He referred to the number of sailors who visited in procession the Royal Naval Exhibition, and not one misbehaved himself, and he attributed this to the influence, to a large extent, of the Society's work.

SOUTH AMERICAN MISSIONARY SOCIETY.

The annual meeting of the South American Missionary Society was held in Sion College Hall. Bishop MITCHINSON, who presided, expressed surprise at the small knowledge of the great work done by the Society. Short as had been its history, the Society's work had been of a very glorious character, and had been consecrated again and again by martyrdom. They had been blessed with singular success, and they had been permitted to civilise and Christianise races which had been looked upon as being beyond all such agencies.

Rev. ROBERT J. SIMPSON read the report, which stated that the deficit, amounting to £1050, announced in last year's report, had been made good, and a substantial addition carried to the lately diminished reserve fund. The receipts during the past year had been £11,279.

AGED PILGRIMS' FRIEND SOCIETY.

This Society ministers to the wants of the aged and indigent of the Household of Faith. Last year £7690 were distributed as pensions. The Camberwell Asylum, the Hornsey-rise Asylum, the Brighton Home, and the Stamford-hill Home were duly maintained. The year closed with 1208 beneficiaries on the books. An annual income of £10,500 is required to make the work efficient in all its branches.

Sir ROBERT BIDDULPH, who presided at the annual meeting in Exeter Hall on Monday evening, said the Society ought to receive adequate support and sympathy. Mr. F. A. BEVAN, in a bright, practical speech, showed how affectionate solicitude and tender care were but just claims of the aged and infirm members of the body of Christ. Among the other speakers were Rev. T. Bradbury, Dr. H. Sinclair Paterson, Rev. C. Hemington, Mr. J. Inskip, and Rev. J. C. Martin. The attendance was very large.

MISSION TO DEEP-SEA FISHERMEN.

The friends of the fishermen mustered well on Monday evening, crowding Exeter Hall to the doors, many being, indeed, unable to gain entrance. Undoubtedly the announcement that H.R.H. Princess Louise had consented to be present helped in creating special interest, but, apart from this, the work of the Mission has certainly taken a firm hold on the affections of many.

No formal report was read, but from a statement printed and circulated, it appeared that the work done during the past year by the ten mission-ships was not only extensive but remarkably encouraging in issue. The income, though large, has not fully covered the expenditure.

Ven. Archdeacon SINCLAIR, D.D., moved a resolution acknowledging the splendid results of the Mission's work, and pledging the meeting to increased support. After eloquently dwelling on the dangers and hardships encountered by the men who work the trawling fleets in the great North Sea, the speaker went on to trace something of what the Mission to Deep Sea Fishermen is doing, not merely to heal the sick, cheer the downcast, reform the drunken, but, beside all these, to set before the men, who have so few religious opportunities, the Gospel of salvation. While sincerely loyal to his own Church, he thanked God that this deep-sea work is carried on in a spirit of Christian unity and love, independent of merely denominational associations.

Dr. H. SINCLAIR PATERSON rejoiced chiefly in the medical aspect of the mission work. This form of Christian effort had lain in abeyance, or had been forgotten, for centuries; yet, just as wax which has grown hard may be softened by genial heat to receive an impression, so hearts hardened by sin and folly, by prejudice and ignorance, may be softened by Christian kindness to receive the Gospel message. Medical missions were, he believed, the mission of the future; and one could not but heartily thank God that this Mission had seen its way to carry on so extensively medical mission work in the North Sea.

Sir GEORGE BADEN-POWELL, K.C.M.G., F.R.S., spoke of his deep interest in fishermen and of his hearty interest in all that makes for their well-being.

The Rt. Hon. Lord GEORGE HAMILTON, M.P. (First Lord of the Admiralty), very warmly supported the claims of the Mission to Deep-Sea Fishermen, and in a well weighed address called special attention to the condition of the Newfoundland fishermen, who sorely needed the help of the Mission. He was thankful to learn that it was in contemplation to extend the work to those fog-bound shores, which, indeed, he understood one of the Mission ships had already visited. The fishermen on the west coast of Ireland had also received attention, and for this he was thankful, as their need was great. He trusted the result of this great gathering, and the presence of H.R.H. the Princess Louise, would result in greatly increased support and sympathy.

H.R.H. the Princess LOUISE, accompanied by the Marquis of Lorne, now distributed, amid great applause, certificates of ambulance efficiency to skippers and men of the Mission vessels, speaking to those introduced as having saved lives a few warm, kindly words.

Addresses followed by Mr. F. J. S. Hopwood, of the Board of Trade, the Marquis of Lorne, Messrs. T. B. Miller, W. F. A. Archibald, Dr. Gilbart-Smith, and a number of skippers, who bore testimony to the value of the mission work in the North Sea.

The evening's proceedings were greatly enlivened by the hearty singing of a large number of smacksmen and their wives, who were present on the platform.

MR. G. KIRKHAM'S FUNERAL.

THERE was a large concourse of sorrowing friends at the funeral last Thursday of this well-known and highly-esteemed brother. Many open-air preachers were present to show their sense of the deep loss sustained by the Open-Air Mission through the decease of its secretary. The funeral service at Tollington-park Congregational Church (of which Mr. and Mrs. Kirkham were members) was conducted by the brother-in-law of Mr. Kirkham, Rev. Eben Evans, of Great Yarmouth, and Rev. Wm. Pierce, pastor of the church, the latter giving the address. At the grave in the New Southgate Cemetery there were brief and sympathetic utterances from Mr. R. C. Morgan, as representing Mr. Kirkham's many personal friends; Mr. Turner, on behalf of the Council of the Pure Literature Society; and Mr. Young, a member of the Committee of the Open-Air Mission. The geniality of disposition, kindness to the poor, general consistency of life, and indefatigable zeal in connection with open-air work shown by our departed friend were dwelt upon.

A MESSAGE.

C. H. S.

WEEP not o'er me, but, o'er yourselves, go, weep
With plenteous cause for sorrow; go, and pray,
In that ye grieved me with affliction deep
When from your steadfastness ye fell away.

Weep not for me, but for your children weep,
Groaning with anguish when it shall be said,
The day is here, the whirlwind wild to reap,
And not a crumb remains of living bread:

When all shall mourn, and consolation fail them,
To every violence of wrath exposed; [them,
When they shall long for death, nor death shall hail
Because to deadly heresy espoused.

I was no sentimentalist, ye know—
Ye may the good old Puritans admire,
Yet grip no word of theirs that does not glow
With solar heat of God's baptizing fire.

I, as but one plain warrior in the strife,
Proclaim'd my Lord, disclaim'd corrupting teachers,
My soul surrendered to the Word of life,
Nor put my trust in princes nor in preachers.

The gold I found in God's own Treasury,
That gave I you, at his command who rules,
From all the dross of human frailty free,
Take it, and shun the wisdom of your schools.

Speak not of broken hearts for one like ye,
Raised of God's infinite love from grace to glory—
All is of Him—He gave his Son for me,
And forty years to preach Christ's thrilling story.

Wash'd in the fountain of his blood, from sin,
Clothed in his wedding-robe of glist'ring whiteness,
Rejoice for me so lately entered in
To sing *His* praise with ever-hallow'd brightness.

Lyme Regis, Feb. 1892. CHARLES ELLIS.

THE NEEDS OF SOUTH AMERICA.

THE Evangelisation Society for South America, in an appeal just issued, says: "South America, with its more or less twenty-three millions of Spanish and Portuguese descendants, its three millions of emancipated blacks, and its four millions of scattered Indians—almost wholly unevangelised—may well be called 'The Neglected Continent,' at least, so far as England is concerned. The American Churches have sent a fair number of men to Brazil and the Argentine Republic, and they are doing a noble work. But what are the British Churches doing? The Church of England is represented by the 'South American Missionary Society'; the Bible and Tract Societies have also been at work for years, and scattered large numbers of Scriptures. But beyond this the work has been left to individual effort.

"British Churches have not moved for Brazil, and at the present time (excluding the Guianas), about a dozen men and women—most of whom have gone out from Dr. Grattan Guinness' Training Institute, and a few members of the Salvation Army—represent the total force of British Christian workers in that vast field. And of this little band, while some have received help from a few friends at home, the greater part support themselves by teaching, &c., leaving them but little or no time for itinerant work.

"Almost the whole of the Continent is open to the Gospel, and those who are labouring there are crying for reinforcements. In Brazil religious liberty has been proclaimed, and Mr. H. Maxwell Wright, during twelve months' evangelisation, found open doors everywhere—from Manaos, on the Amazon, in the North, to Curityba, the capital of Paraná, in the South. The Evangelisation Society for South America has been formed to try, with God's blessing, in some little way to help on the preaching of the Gospel to these neglected peoples, and will concentrate its efforts, to begin with, on Brazil, which, at the present time, owing to a variety of circumstances, offers peculiar facilities for evangelisation. The Society will seek to work much on the lines of the China Inland and kindred Missions. Where are the soldiers ready to follow the Captain of our Salvation to this Continent?"

Further information may be obtained from Mr. George Maynard, Honorary Secretary, 34, Gracechurch-street, London.

Mr. Maxwell Wright purposes to start this month for Brazil, to commence work in and around Pernambuco. He hopes to secure the services of some native evangelists, and will be glad to have an interest in the prayers of Christians, that the power of God may be manifested in the direct salvation of sinners.

AMERICAN STUDENTS & GOSPEL WORK

FOR several years past there has been a movement among American divinity students for spending the summer vacation in evangelistic work, so as to fit them better for the practical duties of the pastorate on which they hope to enter. During the past two seasons a little band of these young men, under the leadership of Mr. F. T. Pierson and Mr. R. S. Goldsbury, graduates of Princeton College, have engaged in this work in different parts of the States with much acceptance. Reports from the other side say that their endeavours have been successful in attracting the people, and have been crowned with blessing in many genuine decisions for Christ.

This band of consecrated students propose making an evangelistic tour in Great Britain this summer, as the way may open up. Messrs. Pierson and Goldsbury are already in this country, and three other friends expect to join them by the end of May. Mr. Pierson preaches, and his four companions form a Gospel quartette. In their past efforts in this direction they have gained the esteem and approval of Christian friends where they have worked, and they come among us very highly recommended. At the Aldersgate-street noon prayer-meeting on Monday last, Mr. Pierson and Mr. Goldsbury both briefly addressed the meeting, and gave interesting details of the work in which they have been engaged. Any communications from friends desiring the services of these young brethren can be sent to our care.

NOTES ON DAILY READINGS.

SUNDAY, MAY 22.—GENESIS XXXIII.

THERE are many things in life worse in the anticipation than in the reality. This meeting with Esau which Jacob had so much feared turned out to be harmless and even affectionate. We cannot expect such deliverances to happen unless we are right with God. There must have been the meeting with God by the Jabbok ford in the evening if there shall be the affectionate embrace between the brothers on the coming day. Our ways must please the Lord before we can expect Him to make even our enemies to be at peace with us. We must have power with God before we can have power with man and prevail. Too often we allow our peace to be broken by taking up weapons in our own defence. We run hither and thither in agitation and alarm. But there is a more excellent way—that of leaving the entire burden of dealing with our assailants in the hands of God. He is best able to vindicate us. Commit yourselves to Him that judgeth righteously. Fret not to do evil; and you will find that He who guides the course of streams and rivers can so affect the thought and heart that He will make Esau whom you dread one who will be willing to defend and succour you. God covers the head of his people in the day of battle. When the enemy shall come in like a flood then the Lord will lift up a standard against him. So will you come in peace to your destined place.

MONDAY, MAY 23.—GENESIS XXXIV.

Poor Dinah! She was the only daughter, and perhaps longed for other society than she could find in the tents of her people. She went out to see the daughters of the land, to show her jewels and dress, and to study theirs. Ah! how little she guessed what would be the result of her visit, in her own ruin, the death of her lover, and the destruction of the little city where she had been welcomed. How heavily do our slightest approaches to the world avenge themselves on us, and even our children may entangle us by their desire to see a little more of the world. It is not easy to steer the family life amid the rocks and quicksands of the present day worldliness. Surely the true secret is to make the home so attractive that our daughters shall not be tempted to go out to see the daughters of the land. Our Ruths would not leave our fields if we dropped more handfuls on purpose for them! But as to the treachery of these two brethren, it was atrocious and utterly inexcusable. Their sin was mentioned by Jacob's dying lips, and their whole future history was affected by their act; so there is a time of retribution for crimes like theirs at the judgment-seat and in eternity. How sad when the actions of the professed followers of God make their names to stink.

TUESDAY, MAY 24.—GENESIS XXXV.

How often we hear that summons ringing through our hearts: Arise, go up to Bethel and dwell there—especially after some terrible outbreak of sin, or some marvellous deliverance. Get back to where you used to stand, do as you used to do, love with the old true and tender love. And at such times we put away the evil things that had accumulated between ourselves and God, encumbering the hidden chambers of our hearts, and rendering fellowship impossible. Are we quite free of strange gods? It is a noble thing when a man not only buries his own idols, but induces a whole camp to do the same. And note, that though we have forfeited all claim on God by our sin, and have deserved the hatred and vengeance of our fellows, yet if we get sincerely back to God He will become our rear-guard, preventing the pursuit of past errors and sins. Our progress through life, like Jacob's, may be marked by the graves of our dear ones. The old and faithful nurse, the beloved wife, the aged father—one after another pass away. But if God appears, if on our putting away known sin we pass again into the radiance of his manifested grace and favour; if El-Shaddai commands us to be fruitful and multiply, so that we become the parents of a spiritual seed—amid all our tears and sorrows there is comfort and peace and the beginning of the everlasting joy.

WEDNESDAY, MAY 25.—GENESIS XXXVI.

This chapter is all that is devoted to Esau's greatness, though it must have bulked out pretty considerably before the eyes of contemporaries. This list of dukes, these rich possessions, this long line of descendants, this great kingdom which he founded, all evidence the success and wealth of his life. How great the contrast between him and his brother Jacob, the pilgrim, cursed in his children, and destined to die as an exile in Egypt. And is not this a specimen case of myriads more? The men of this world, whose eyes stand out with fatness, and have more than heart could wish, seem to have a richer, happier lot than the children of the kingdom. But it is only when we judge according to appearances that we think or say so. There is no real satisfaction outside God. Sad and gnawing thoughts are only kept at bay by the eager pursuits of business or pleasure. Out of the very abundance of their lives their greatest sorrows and anxieties are apt to spring. At last death comes and strips away all, and lands their votaries naked on the shores of eternity. Oh, it is better far to be numbered amid the pilgrim host, to suffer in the tents of Jacob, and to wait for God to give the land according to his purpose and plan.

THURSDAY, MAY 26.—GENESIS XXXVII.

The story of Joseph is that of Christ in miniature. Let us look into the mirror for traits of his beauty and glory, which would dazzle us if we tried to behold them on his face. How early in life we begin to suffer from the malevolence of others. But in most lives there is a doting love which helps to alleviate the anguish. Dreams of empire pass before many young hearts, but we must be tested first. The embassy on which Jacob sent his beloved son is strangely analogous to the mission of the Son by the Father that He should be the Saviour of the world. And in the swift obedience that answered, "Here am I," and that started forthwith from Hebron, the city of fellowship, to Shechem, identified with former atrocities, we have a touching, lovely emblem of that glad alacrity with which our Lord undertook our redemption. Oh, blessed Jesus, we adore Thee that no thought of what men would do to Thee, deterred Thee from the work to which Thou didst set thine hand. But that reception, that pit, that sale, that sending away into captivity, that getting rid of the faithful and true witness, that vesture dipped in blood, that agony of the old father—how eloquently these speak of scenes that cluster around Gethsemane and Calvary, and in which our sins had a part. It seems as if we behold as in a mirror the betrayal, crucifixion, blood-shedding, and resurrection of our Lord.

FRIDAY, MAY 27.—GENESIS XXXVIII.

This glimpse into the manners of the time is sad enough, and especially because we learn how far the corruption of the people had infected the chosen family. There were some good things in Judah, for it was he that pleaded so earnestly that they should rather sell Joseph than murder him; and in his intercession for Benjamin there are many traces of a tender, generous nature. But he was the creature of passion, and yielded to shameful sin. How much had to be done to this people before it could become the leading factor in the purification and salvation of the world. But nothing is impossible with God. And it seems as if his divine hand here draws aside the veil, to show us how desperately corrupt the material was out of which he wrought so fair a fabric as a John, a Mary of Nazareth, or a Paul.

SATURDAY, MAY 28.—GENESIS XXXIX.

Ungodly families and employers probably owe more than they realise to the presence in their midst of those who love God. The days of outward prosperity are even more full of temptation than those of adversity. It is in the tropical forest that the venomous serpents lie hid. When temptation and opportunity meet our case is hard indeed. At such times nothing but the grace of God can hold us back. And it was not as though the temptation presented itself only once. It presented itself again and again, so that the young heart was able to consider it in all its insinuating attractions. But the battle had already been fought out. The royal answer had probably been laid up in the heart long before, forged perhaps in the conflict of lonely hours. But whether then or at the supreme hour there was no flinching. The thought of God and what He willed was the final answer. How great a contrast between this sweet youth and Judah in the previous chapter. But what a reward, to be suspected, thrown into the filthy hole of the prison, compelled to associate with the vilest. Is that all? Will God not vindicate? Shall he not emerge again into the light of sun? Yes, but not yet; he must be perfected by the things that he suffers, that he may become governor over Egypt and saviour of his father's house.

International S. S. Lessons.

SUNDAY AFTERNOON, MAY 29.

NEBUCHADNEZZAR'S DREAM—Dan. ii. 36-49.

GOLDEN TEXT: Heb. iv. 13.

THE whole story of this dream is deeply interesting. The *dreamer* was Nebuchadnezzar, the king of the proud city of Babylon. Sleep departed from him (1). His thoughts were full of his kingdom, and its possible future (29); and God granted him a picture of its future in this dream. In the morning the dream itself was *forgotten*, though it had left a deep impression upon Nebuchadnezzar. The wise men, skilful in explaining mysteries, were called (2) If they could interpret, and so reveal the future, it was an easier thing to recall what had already taken place (9). For their failure they were doomed to die, the king being an absolute despot. *Daniel* came to the rescue (14-16). His three friends helped by prayer (17-19), and the dream was revealed to him. The Golden Text was proved true. Secret things belong to God, and are revealed to his people in answer to prayer. Recall the dream—the great image with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and clay. Then the Little Stone which smites and destroys this image, and in its place becomes a kingdom, universal and everlasting. The lesson opens at the interpretation of the vision.

The four different parts of this image represent the four world-empires which were to arise in the earth to the end of the present dispensation. These four have appeared.

1. *The Babylonian* — represented by the head of gold (37, 38). Power in the hands of Nebuchadnezzar was of the most absolute character. God gave it to him in its most perfect form. He did according to his own will (iv. 21, 22); even the lives of his subjects were at his command (i. 10; iii. 6). Why should not this monarch continue? It was more difficult to acquire than to maintain it. Yet the prediction said it should fall, as it did.

2. *The Medo-Persian*—represented by the breast and arms of silver (39). This took the place of the Babylonian. Cyrus, who took Babylon in the days of Belshazzar (v. 28-30), was himself the subject of prophecy (Isa. xlv.) long before he appeared. The change from gold to silver represents the inferior character of this kingdom. This may refer either to the base and cruel character of the successors of Cyrus, who are described as "the worst race of men that ever governed an empire," or to the loss of absolute power. See proof of this in chapter vi., where Darius is evidently the helpless tool of his nobles. Power had been abused in the first kingdom; it was therefore diminished in the second.

3. *Grecian*—represented by belly and thighs of brass (39). That this is the Grecian is clear from viii. 21, where also Alexander, the first king, is mentioned. Though more extensive than the Medo-Persian, this was inferior in governmental power. Alexander's power was acquired by his conquests. When he died he left no successor able to continue his kingdom. It was ultimately divided into four parts, as another prophecy foretold (vii. 6; viii. 22).

4. *The Roman*, represented by the legs of iron (40). Iron is a still more inferior metal, and the deterioration of power in this kingdom fulfils the prophecy. The emperor was the choice of the people, and his power was dependent upon them. Yet iron is also suggestive of *strength;* and this feature is much insisted on in the prediction (40), and was remarkably fulfilled in the Roman Empire. One writer speaks of it as "a colossal empire of force," and another speaks of the "iron monarchy of Rome."

This was to be the last world-kingdom before the setting up of the Kingdom of the Son of Man. And though intercourse between nations was never so free as now, yet it is remarkable that no other universal empire has appeared. How could prophecy foretell this except it was spoken by God?

The divided condition of this empire is indicated by the ten toes of iron and clay. Probably the mingling of these two represents the modern attempts at government *of* the people *by* the people. Ultimately the divisions of this empire will be literally ten (42, 43; vii. 24).

5. *The Kingdom of the Son of Man* is represented by the little stone (44). This is, without doubt, Jesus Himself (Matt. xxi. 42, 44, 45), who is either the *corner-stone* upon whom the whole arch depends, a *stumbling-stone* as He was to the Jews (Rom. ix. 33), or a *falling stone* as to this image. Which is He to us?

This prophecy describes not a gradual, but a sudden work; not the absorption of these kingdoms into the Kingdom of God, but the destruction of the whole fabric of Gentile government. Seek an interest in that Kingdom which cannot be moved. (Heb. xii. 27-29.)

Nebuchadnezzar was deeply impressed by the revelation and interpretation of his dream (47). We are not to suppose that Daniel accepted the homage which he sought to pay him (46), though he did accept the exalted position to which the king raised him (48, 49.) How well would it have been for Nebuchadnezzar if he had not so soon forgotten the lesson! Is he the only one who has stifled convictions?

Letters to the Editor.

MR. AKED AND THE BAPTIST UNION.

DEAR SIR,—I am glad to see you so boldly challenge, in this week's issue, Mr. Aked's speech at Bloomsbury in the Assembly of the Baptist Union. If that speech was not clever it was cunning, and completely shunted the whole question. To a few in the Union it was a sweet relief, and hailed with undisguised delight. To the majority, though, it was a painful farce, a bitter irony on the whole situation.

But since the meeting and the speech, many things have leaked out of which the huge majority of the Union knew nothing. My letter to the papers has brought letters to me from all parts of the country, and now things are not what they seemed. Mr. Aked's speech is challenged, questioned, and denied. I have before me in writing, from those in Liverpool who know the facts and history of the Social Purity Movement, the clearest, flattest contradiction of Mr. Aked's statements at Bloomsbury. It is not a question of Theology, but of morality—of truth or falsehood. There was no mistaking Mr. Aked's statement about who shut up eight hundred brothels. He used no veiled language or involved terms. He made it plain, certain, absolute, that *Mr. Armstrong and he* did shut up the brothels. Here are his clear, confident words, as reported in *The Freeman* for April 29:—

> Mr. Armstrong represents in Liverpool not a negation, not a denial of the divinity of Christ, so much as he represents to more than half a million of people in the second City of the Empire *a man who has closed eight hundred brothels in twelve months.*

Having said that, and much more about Mr. Armstrong's heroic deeds, he links himself with his hero, and says:—

> We drove the legal adviser of the big brewers off the Watch Committee, of which he had been chairman. We revolutionised the whole policy of Liverpool, and I tell you, sir, that in the course of twelve months (I have brought with me the official report), busy as the Devil is, we had closed eight hundred such houses in the city. Our chief constable has reported as well that the number of women of known ill-fame in Liverpool is now reduced by one-half. *This is the work of a man who is theologically a denier of the Divinity of Christ.*

Now it was just that statement that carried everything before it in the Union. It was not the speaker, but the statement of such an unspeakable blessing as the closing "of eight hundred brothels in twelve months, and reducing the number of women of known ill-fame in Liverpool by one-half." And now it is forced home upon us that the whole statement is false. The work was well-nigh done before Mr. Armstrong had anything to do with it, and before Mr. Aked arrived in Liverpool. The man who had done the work, and knows every step that has been taken, writes, "*A more barefaced statement than Mr. Aked's I never read.*"

I am told that the Baptist Union has nothing to do with a man's theological views. I wonder if it has anything to do with the integrity and moral straightforwardness of its members. If not, is it not time it had? What Mr. Aked stated in its assembly is either true or false. It is distinctly contradicted, privately and publicly. I wonder what Mr. Aked has to say.

He has said much about the speeches and the resolution made and passed at the Union meeting, and laughs the whole thing to scorn. He has not hesitated to betray the confidence that Rev. C. Williams and others reposed in him about the resolution. In *Plain Truth* for May, page 4, we read:—

> There can be no harm done now in revealing a secret. Before the resolution was given to the denomination by the Press it was submitted to Mr. Aked, who promised to support it. There was something unspeakably entertaining in the spectacle of eager disputants fighting over the resolution which they believed to be an attack upon Mr. Aked, *while those behind the scenes knew that Mr. Aked was pledged to speak in favour of the resolution, and that Mr. Meyer had accepted the situation.*

Could anything be more pitiable than this whole business?

But this is not all. Having exposed the secret arrangement made with him to come and support the resolution, Mr. Aked proceeds to expound it. In his speech he assured the Union that he accepted the resolution, in words that could not be misunderstood. Here they are:—

> And for myself I say, and I ask you to accept it with the frankness with which I have tried to speak to you, that I join hands entirely with you in the plain grammatical meaning, and in the full complete spirit of the letter and of the purpose of the resolution which Mr. Williams has submitted this afternoon.

Now let us hear this same gentleman on the same subject in another place:—

> We are dead against the compromise of principle and the tampering with conviction. And as we have done nothing in the past out of harmony with the plain and grammatical meaning of that resolution or with its spirit, so we shall do nothing in the future inconsistent with it. It is open to us or any Baptist minister to occupy the pulpit next Sunday or a dozen times over if this can be done without sacrifice of principle; and whether it can or not is a question to be decided by every church for itself, or by each minister for himself, according to time and circumstance....

And so it would be open, with that resolution on the minutes of the Baptist Union, for Mr. Aked to invite a Unitarian minister any Sunday, and he might go to a Unitarian chapel, and both preachers might discourse upon our common Christianity.

Is *that* the plain meaning of the resolution? Did Mr. Williams move it and Mr. Meyer second it, and the Union vote for it, *to sanction for ever the exchange of pulpits with Unitarians? Most assuredly not.* I know the Baptist Union well, and venture to say this cannot be the intention of its vote. Under this stigma it cannot honourably rest. It has passed two declarations of A DISTINCTLY EVANGELICAL BELIEF AND PRACTICE within four years. Are these to be flung to the winds and trampled underfoot by a few who challenge or deny nearly all the great truths which some of us count dearer than life? I trow not.

I venture to plead lovingly and earnestly with all my evangelical brethren to rally to the old standard and with one voice say, "We will have no parlance with aught or any that questions or denies *the proper Divinity* of our Holy Saviour." For one, I am prepared to be called narrow, bigoted, or anything else, but, God helping me, I will be true to my Lord and his Holy Word. I am confident many others in the Union will do the same.—I am, Sir, yours very sincerely,

W. CUFF.

ARMY CHAPLAINS AND GOSPEL WORK.

DEAR SIR,—I saw a note in a recent number of THE CHRISTIAN stating that difficulties have been raised in the way of evangelistic work amongst soldiers and sailors in garrison towns and elsewhere. I hope, however, that this is not so general as your correspondent thinks. May I suggest that you should invite readers to give you particulars of such opposition? I am sure that the friends in Parliament and elsewhere of Miss Weston, Miss Robinson, and other similar efforts, would be glad to bring the matter before the authorities, as it appears to me that we are rather past the day when such action would be allowed.—Yours faithfully,

KINNAIRD.

1, *Pall Mall East, London, S.W.*

SIR,—I read with surprise and concern the allegations in your issue of 7th inst. against the Army chaplains of the Church of England, headed by the Chaplain-General.

As soon as I possibly could I saw the Chaplain-General, who knew nothing whatever of Miss Robinson's matter. So much for that. With regard to the general allegation—it is untrue: the door was never so wide open as now to outside evangelistic effort. I corresponded immediately with the senior chaplains of the troops at Portsmouth and Netley. What is their reply?

Allegation in "Christian."	*Chaplain's Reply.*
I. "Miss Robinson's meetings in barracks at Portsmouth have been forbidden at the request of the Chaplain."	I. "This is absolutely false. I have heard of such meetings after they have been held, so that I could not have forbidden those. Once only did I hear that such a meeting was to be held by one of Miss Robinson's representatives, and so far from this being forbidden by 'request of the chaplain,' my then assistant chaplain himself attended it."
II. "The men are told not to go to the Soldiers' Institute."	II. "This is absolutely false."

And now for Netley. I have lived for some years near Netley but I have never heard of Miss Robinson's ladies visiting that hospital, and, considering it is nearly twenty miles from Portsmouth, it is extraordinary they should. The Chaplain's reply to my letter is as follows:—

Statement in "Christian."	*Chaplain's Reply (Netley).*
"Her ladies have been refused permission to visit the Hospital at Netley. As we understand, this was done by desire of the chaplains."	"No such visit has been made to Netley Hospital for some years past; and when recently the authorities were asked if such were desired, the Chaplains and officiating clergy of every denomination unanimously answered in the negative."

I now turn to your soldier correspondents, and the visits of the chaplains to the hospitals. It is alleged "if they visit hospital, it is only to take comic and general newspapers round." I will venture to affirm this to be the very worst kind of falsehood—that is, a falsehood built up on the stratum of truth. I have not the least doubt (though I have no authority for saying so) that many a chaplain has taken the poor fellows in hospital, where *cunni* plays so terrible a part, something to enliven their weary hours in the way of comic, illustrated, and general literature, this being a means to an end. I have done so myself hundreds of times, and certainly shall do so again. I should consider any man who wants to reach the soldier, lacking in common-sense if he could not at times wisely give secular literature which was both good and amusing as a means to an end. Is it a sin to read a comic paper? or to have a good laugh? If so, I am one who can enjoy both.

Again, it is alleged, "the chaplains are also trying to stop the distribution of tracts in barracks." Is this so? I have distributed through the army, at home and abroad, in the last eighteen months, nearly one hundred thousand anti-infidel tracts, besides a large quantity of religious and other literature, through the medium of the chaplains, officers, and men, and the former not only took a keen interest in it, but many subscribed to the fund to provide the same, an evidence of how little reliance can be placed upon the accuracy of many soldier correspondents, as I have had ample experience of for years past. Allow me to inform you that Mrs. Evered Poole and I are in communication with very many regiments, at home and abroad. Being thus brought into close touch with the inner life of the Army, we can speak with a great degree of accuracy, and I have no hesitation in saying these statements are untrue.

These paragraphs are followed, apparently to emphasize the same, by a reference to *Truth*, and its bitter attack on the Chaplain-General in the last few months. He can afford to be, and is wisely and discreetly silent, knowing whence it comes.

Why does not the editor of *Truth*, if he has any real cause of complaint against the administration of the Chaplain's department, or any abuse to rectify, bring the same before the House of Commons, and ask the Secretary of State a few pertinent questions? The reason is obvious—he would then get the snubbing he so richly deserves. Unfortunately the large majority of the public do not know what the veriest tyro in military matters knows, that the Chaplain-General acts only with the authority and approval of the Secretary of State and Commander-in-Chief. I confidently appeal to the Army, officers and men, whether one could be found as Primate of the Army more able, just, and generous, with a truer and keener desire for the soldier's best interests, and who more universally commands the respect of both officers and men, than Dr. Edghill.—Yours faithfully,

W. T. EVERED POOLE.

Rockholme, Southampton.

[We have no doubt this will be replied to in our next issue.—ED.]

The following is from the report of the proceedings in the House of Commons, Thursday, May 12, 1892:—

Mr. Samuel Smith asked the Secretary of State for War whether he is aware that for many years Miss Robinson has devoted herself to mission work in the Army at Portsmouth with much acceptance:—If he will explain why Miss Robinson's meetings in barracks at Portsmouth have been forbidden, at the request of the chaplain, and her ladies have been refused permission to visit the hospital at Netley, and whether the Army chaplains are trying to stop the distribution of religious tracts in barracks:—And whether he is aware that there exists at the present moment among many of the senior chaplains great dissatisfaction with the conduct of the Chaplain-General.

MR. BRODRICK:—I am aware of the good work which Miss Robinson has carried on for many years at Portsmouth. Inquiries are being made with regard to the alleged interference with her meetings in barracks there. Soldiers of all denominations are treated in Netley Hospital. The chaplains of all denominations objected to the distribution of tracts by outside visitors, on the ground that the peace and harmony now prevailing would be disturbed. The Secretary of State is not aware that there is among any class of chaplains dissatisfaction with the conduct of the Chaplain-General. On the contrary, the recent attacks upon him in certain newspapers called forth spontaneous expressions of confidence in his administration from all classes of chaplains.

Y.M.C.A. TRIP TO SWITZERLAND.—A holiday tour will be made through the Bernese Oberland, from June 10-23. Arrangements have been made which will afford an opportunity for members of the Y.M.C.A. and their friends (young men) to spend their holidays amidst the grand mountain scenery of Switzerland, at a moderate cost. The route has been chosen under the direction of a gentleman possessing a thorough knowledge of the country. The party (which will be personally conducted) will be limited to a certain number. The cost of the tour will be: Members and associates of any Y.M.C.A., £8 5s.; young men (non-members of Y.M.C.A.), £8 15s. Application for tickets accompanied by deposit (£1) should be made at once to the Secretary, Y.M.C.A., 186, Aldersgate-street, London, E.C.

THE SALVATION ARMY FUNDS.—In an article in *The War Cry* General Booth thus refers to the serious condition of the Army funds: "It will be remembered that I only anticipated being able to succeed with the Darkest England Scheme on the understanding that one hundred thousand pounds were given for its commencement, and that thirty thousand pounds were afterwards contributed annually for its development and maintenance. Of the thirty thousand pounds required for this year only some four thousand pounds has been furnished so far, which, together with the deficiency of last year, has all but brought me to a standstill—anyway, leaves me no alternative but to appeal to those who encouraged me to commence the undertaking, and to others who are in sympathy with it, for that practical assistance which alone can enable me to go forwards."

Temperance Notes.

Out of 2747 ministers of the Congregational body in England and Wales 2034 are known to be abstainers.

The publicans of Wakefield, becoming alarmed for the future of their trade, have formed a Protection association.

The May number of *Our Mothers and Daughters*, contains a temperance appeal to mothers by Miss Frances Willard, which is fitted to do much good.

The Cheshire County Council has refused to petition Parliament in favour of Sunday closing, mainly on the ground that it was outside its functions.

The Bromley (Kent) justices refused to transfer the licence of a Beckenham public-house to an applicant twenty-three years old, on the ground that he was too young.

The cashier of a large ironworks in Yorkshire states that on pay-day £40,000 is paid to the workmen in wages, and within an hour one half of the money is in the publicans' hands.

The Weald of Kent Temperance Societies have decided not to vote for either of the candidates for the constituency at the General Election, because they are not in favour of Sunday closing.

The licensing question is still causing considerable stir in Manchester. It is evident that the successful opposition to the drink licence at the Palace of Varieties is likely to be far-reaching in its results.

Mr. Johnstone has called the attention of the Home Secretary to the issuing of handbills by publicans offering rewards to children purchasing beer. Mr Matthews states that the Commissioner of Police has taken steps in the matter.

An Essex vicar boasted the other day he had a tankard of beer on his return from church on Sunday mornings and two if he wanted it, while before evening service he had Scotch whiskey. Probably there are few such vicars in these days, when the evil of drink is recognised.

Temperance meetings are now held in every part of Christendom at all hours and in most unaccustomed places—the railway waiting-room, the blacksmith's shop, the rink; in summer the band-stand and the sea-shore. All workers are asked to establish and maintain these free-hearted, open-handed gatherings for the people.

A brand of whisky is advertised, called "Horn of Plenty." On this a temperance writer remarks, they have chosen the name wisely, for out of the thing designated shall come

> Plenty of poverty, plenty of pain,
> Plenty of sorrow and plenty of shame,
> Plenty of broken hearts, hopes doomed and sealed,
> Plenty of graves in the potter's field.

The *Daily Chronicle*, commenting on a sad case of attempted suicide by a woman driven to desperation by her husband's drunkenness, remarks on the boast of the liquor traffic, at its conference at Portsmouth last week, that it has an invested capital of £120,000,000. The *Chronicle* says "its swollen revenues are constantly added to at the expense of such homes as that of this unfortunate victim."

At the annual meeting of the Herts Congregational Union at Wheathampstead, Rev. H. Andrews devoted a large portion of his presidential adress to the drink question, saying, "I fearlessly assert here this morning that the charges made against strong drink are proved up to the hilt, and this being so, I maintain the time has come when the Churches of Christ should set themselves to sweep away the desolating evil from our land."

Mr. J. W. Lowther stated last week in the House of Commons that the French Government had not yet seen their way to ratify the North Sea Liquor Traffic Convention. It had, however, been submitted to the Chamber, and it was hoped that, in the interests of the fishermen of all the nationalities which took a part in the North Sea fisheries, the Chamber might be able to assent to the unanimous conclusions of the Conference.

In Austria a remarkable appeal has been made to the "Upper House," in which the evil effects of immoderate drinking, both morally and physically, on the individual, his family, and the community, are enlarged upon, and the Government petitioned to enact a law, whereby any who, through the excessive use of intoxicating liquors, have weakened the will-power, and are thus incapable of self-control, can be placed under control in an Inebriate Asylum.

In a recently-published volume, "The Pinch of Poverty," the writer remarks: "It is a terrible thing to say, but as true as terrible, that a large proportion of the English poor are born to drink, just as the Esquimaux are born with a taste for food specially suited for an Arctic climate, or the Fijian to consider the shedding of blood not a crime, but a glory. They are born in a vitiated atmosphere, one of the especial effects of which is in practice found to create a taste for stimulants."

The Manchester chief-constable has issued a special report, with the avowed aim of vindicating his policy as regard the vendors of intoxicating drinks, and of showing that the city police force is doing its duty. There are 533 fully licensed houses, being an increase of forty-five; also 2548 beer and wine houses, an increase of 454. No fewer than forty-one fully licensed houses were proceeded against during the year, with the result that twenty-three were convicted and eighteen acquitted.

Evangelistic Notes.

Mr. Henry Varley hopes shortly to visit Banbury, where he has aforetime been blessed to many.

Ireland.—Rev. Jas. Kirkwood has just held a series of successful mission services in the Methodist Church, Kingstown.

Mr. W. H. Gorham (of the Evangelization Society) has commenced a tent mission, intended to last four months, and to be held in various villages around Doncaster. Many will, doubtless, pray for rich blessing.

Rev. E. Brentnall has concluded a most interesting mission in South Gosforth (Newcastle). Testimony is borne to blessing received, while a mission band has been formed and Christians set to work as never before.

Lydd, Kent.—The evangelistic services held in this town after the close of the various places of worship on Sunday evening and promoted by the Lydd Y.M.C.A. are proving fruitful, and it is hoped that much spiritual good will be reaped.

Ashford, Kent.—A special mission is being conducted at the Friends' Meeting House, by the members of the Society and the members of the local Railway Mission who have amalgamated for this purpose. There is evidence of genuine spiritual result.

"Faith" Car.—The revival work going on in connection with the tour of this mission car in the villages around York continues most encouraging. In one lonely hamlet there were no less than seventeen enquirers, while cheering news come from other villages also.

Banbury—The Evangelistic mission of Banbury is carrying on a good work and many have been won to the Saviour. At the recent anniversary interesting details were given of evangelisation in the town and twenty or thirty surrounding villages. The evangelist is Mr. D. Newell, 3, Merton-street, Banbury.

Tent Work in the South Hams, Devonshire.—Mr. J. Crofton Rainey has been working in this district. At Ford, near South Pool, Kingsbridge, the tent was filled nightly with people, who have been deeply impressed. Mr. Rainey writes to us: "Thank God for the deep interest and desire to hear. We ask your readers to join us in imploring that the Holy Spirit may list to blow on many souls the breath of heavenly life through faith in Christ. Will they please follow, or rather precede, us in prayer to Plympton, near Plymouth, where we pitch our tent in Dark-street-lane for the 22nd inst., and sixteen days following (D.V.)."

OBITUARY.

REV. J. H. MORAN.

We regret to hear of the death, on Thursday last, of Rev. John Henry Moran, at the age of eighty-four. For many years he was a familiar figure and prominent speaker at Evangelical gatherings and Protestant meetings, but naturally in recent years he had been unable to take a leading part in these. He was the last vicar of St. Thomas's, in the Liberty of the Rolls—a City church now pulled down; but his earlier ministerial life was chiefly spent as chaplain in convict prisons. His ashes were committed to the dust on Wednesday in the Tooting Churchyard.

MR. ROBERT CRANSTON, OF EDINBURGH.

In the North ex-Bailie Cranston was well and widely known as an ardent temperance advocate and a leader in Christian and benevolent work, besides being a very prominent figure in municipal life. Many, therefore, will hear with regret of his death last week at his residence, Spring-gardens, Edinburgh, at the age of seventy-seven. One who knew him writes: "For more than half a century Mr. Cranston was closely identified with the temperance cause. He joined the Edinburgh Total Abstinence Society in 1838, the year of the Queen's coronation, and from that date onwards he was a staunch and consistent supporter of total abstinence. Four years ago, he celebrated his jubilee as a total abstainer, when, in the presence of a numerous and representative gathering of the supporters of temperance principles, he recalled their small beginning and the progress which their cause had made, a success which in half a century he had scarcely dared to hope for, and which in his declining years afforded him the utmost gratification."

Durham Pit Children.—Rev. G. D. Copeland, of West Rainton, Fence Houses, Durham, who is giving breakfasts to over three hundred children belonging to the pit people, pleads for help. These, he says, are suffering deplorably, and their white, wan faces seem mutely to plead for the food for lack of which they are dying.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—Rev. G. J. Hill writes: The change of position consequent on the demolition of our old premises, has been so far no hindrance to our work. Already, at the temporary chapel in Well-street, E., our efforts have been blessed to the conversion of several sailors, whilst quite a number have signed the pledge.

Personalia.

Rev. T. R. Stevenson, is now returning from Shanghai through ill-health.

Mr. Geo. Muller has returned to Bristol again, after a protracted tour of evangelism and visitation.

Dr. Allon's last sermon, "Comfort in the Wilderness," has just been published by W. Williams and Co.

Rev. J. J. Turner, who has done good work at Tai-yuen fu, Shan-si, has been compelled to return home through ill-health.

Rev. Edward Bickersteth, D.D., the Dean of Lichfield, has felt compelled, after two years' weak health, to resign his office.

Rev. Charles Wilson, of Blackheath, has been ordered to go abroad for six months. His pulpit will be filled in his absence by Rev. W. Marshall.

The Bishop of Liverpool, who was seventy-five on Tuesday week, celebrated his birthday by laying the foundation-stone of a church at Newton-le-Moors.

Mr. Sankey conducted the evening service at Kennion-road Chapel, Brixton, last Sunday evening, Rev. James Douglas, the pastor, being absent through indisposition.

Canon Tristram, who has lately been on a missionary tour, gave the C.M.S. Committee last week an interesting account of what he had seen of the work in Ceylon, China, and Japan.

Rev. B. Oswald Sharp, who for thirty years has done a noble work at the Martyr's Memorial Church, Clerkenwell, has accepted the vicarage of Heston, feeling the need of comparative rest.

Rev. R. W. Dale, D.D., has, many will regret to hear, had a return of his weakness, which compels him to seek rest once more. His sermon at the funeral of his friend, Dr. Allon, appears to have been a severe strain upon him.

Rev. J. T. Brown, the beloved pastor at College-street, Northampton, having resigned through ill-health, has been strongly urged to remain until his jubilee—eighteen months hence—an assistant pastor being appointed to relieve him.

Rev. Dr. Alexander, Bishop of Derry, has returned from America. The lectures which he delivered in New York on "The Evidences of the Christian Religion," and which drew vast audiences, are to be published in this country and in America.

Mr. H. W. Brown, evangelist, of Chicago, crosses the ocean this month, to join in the work as the Lord may open his way. He is strong in Scripture (writes a correspondent) and blessed in soul winning. He is widely known in America, and has been much used. He may be addressed care of Y.M.C.A., Bothwell-street, Glasgow. He will be ready for work by the end of this month.

Mr. Lethaby, of the Kerak Mission, whose arrival in England we noted some time since, is now regaining health and strength. He would be glad to address gatherings of friends interested in Arabian missions who may desire to hear him. Mrs. Lethaby is expected to reach England soon for a period of rest. The permanent address of these friends while in this country is Market-place, Sidmouth, Devon.

FOREIGN MISSIONS.—Continental friends of mission work among the heathen have recently been told, in their various religious papers and magazines, the ever fresh and grand story of Carey's life and work. The May issue of the *Journal des Missions Evangeliques*, the organ of the Paris Society (published from 102, Boulevard Arago), is full of interesting matter, every page evincing true missionary enthusiasm. We note with pleasure a warm appreciation of the important work of the Guinness family at the East London Mission Institute and on the Congo. The undertakings of the Basle Missionary Society are described in the *Revue des Missions Contemporaines* and the *Evangelisches Missions-Magazin*, two admirable periodicals issued from the Mission Depôt, Basle, Switzerland. They give accounts of work in all lands, and vigorously advocate world-wide evangelisation. Friends of the societies named should not overlook their monthly organs.

HAMPSHIRE VILLAGE MISSION.—The colportage and evangelistic work of this Mission proceeds quietly under the superintendence of Mr. J. Hasell Charlton, who says in last year's report: "Altogether, more than two hundred places have been visited by the Herald of Mercy Bible Carriage, a large number of Bibles and Testament and several thousands of clear Gospel books sold from door to door. Many thousands of small books and tracts have been distributed freely. One good and steadfast friend to the Mission sent us more than 3000 of a most helpful gospel book, all of which have been carefully given away." Mr. Charlton writes: "We are building our second Bible car for work in the Hants, Wells, and Sussex villages, and are very anxious to start it free of debt. Anything for stocking it will be very acceptable. This is the twentieth year the Lord has permitted us to sow the good seed of the Kingdom." The headquarters of the Mission are at Gosport.

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we have found a book. It is part of our appointed suffering in this life to be compelled to winnow heaps of literature, with great result in chaff and dust and small gain in breadcorn, and therefore our rejoicing is the greater when grain comes to our garner as clean provender, in good weight and measure. The work before us is a great book for matter, though modest in size.

Many writers are mere echoes of other men's voices, and are mainly of use in stirring up pure minds by way of remembrance. Dried fruits are their merchandise; such a thing as a freshly-gathered peach is never seen in their basket. One of the excellences of Dr. CULROSS is the freshness of his thought. The dew is on his branch: he is no withered bough of the autumn forest. His mind allows young flowers to break through its soil after their own fashion, and to blossom in their own sweet way.

This excellent author deals with John—the man, the companion of Jesus, the apostle after the Ascension, the writer, and the theologian—thus furnishing us with a full-length portrait of "the beloved disciple." He has evidently chosen a congenial subject, and has such sympathy with the man before him that he can see far into his mind and heart. Even to comment upon John's writings is far from easy: he is so simple, and yet so fathomlessly deep; he uses so many of those pregnant monosyllables, so much more expressive than long words. Dr. CULROSS is a Christian of the Johannean stamp, and hence he is at home with the beloved disciple.

It is altogether without reserve that we commend the work before us. It is not a bottle of milk for babes, but a portion of meat for men. A half-dozen readings will only make it more interesting to those who meditate on what they read.

We heard of a gentleman who entered an hotel and ordered a dinner of chops. One chop was brought him with due state, this being considered enough for a meal. The hungry diner inserted his fork into the lonely portion of flesh, and as he put it on his plate he said, "Yes, this is the sort of thing; bring me a dish of them." So have we risen from the perusal of many a modern book, feeling that the one or two thoughts we obtained were good; but we wanted more of them. No such tantalising have we undergone while reading this work; but, on the contrary, we have had a feast of fat things full of marrow.—*Sword and Trowel.*

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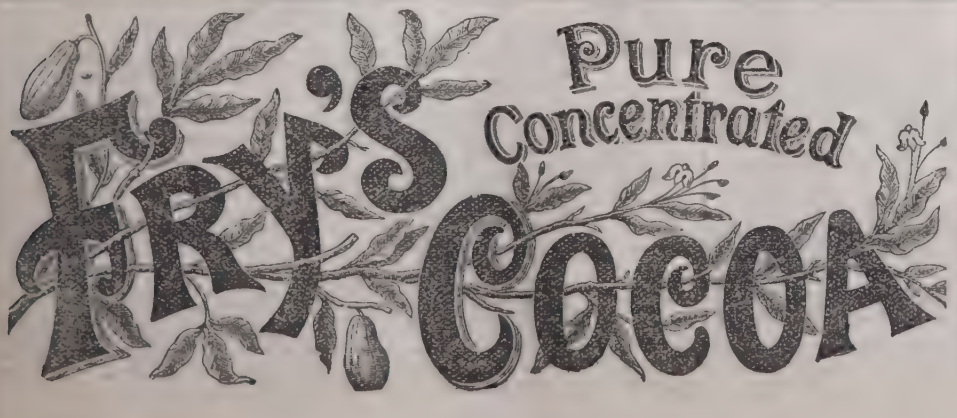
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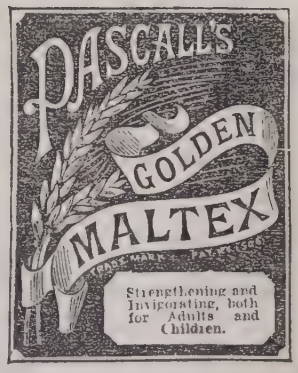
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No. 1165.] THURSDAY, MAY 26, 1892.

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SIXTH ANNUAL

HOLINESS CONVENTION,

WELLINGTON ROAD HALL,

STOKE NEWINGTON,

MAY 30 to JUNE 5,

The Rev. W. DARLOW SARJEANT

WILL PRESIDE.

The following are expected, if the Lord will, to be present and take part in the meetings:

Rev. C. G. MOORE, China Inland Mission.
Rev. E. DAVIDSON, York.
Rev. Dr. WATSON, Florida, U.S.A.
Rev. W. R. COLQUHOUN, Maidstone.
Prof. RENDEL HARRIS, Cambridge.
Mr. F. W. CROSSLEY, Manchester.
Dr. W. WOODS SMYTH, Maidstone.
Rev. GELSON GREGSON, Bradford.
Rev. E. POTTS, Nottingham.
Rev. J. G. MANTLE, Birmingham.
Rev. R. TURNER SOLE, Margate.
Mr. READER HARRIS, Clapham.
Mr. J. G. GOVAN, Scotland.
Mr. THOS. PAYNE.

Mrs. H. W. SMITH,
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Mrs. ARMITAGE, Chelsea.
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THE 120TH ANNUAL MEETING

Will be held in (the Lower)

EXETER HALL, ON TUESDAY, MAY 31,

At 7 P.M.

F. A. BEVAN, Esq., D.L. (Treasurer), in the Chair.

SPEAKERS—Rev. A STYLEMAN HERRING, M.A., Vicar of St. Paul's, Clerkenwell; Rev. H. J. BERGUER, M.A., Vicar of St. Philip's, Islington; Rev. CHARLES JAMES, Wycliffe Chapel, Stepney; Rev. H. BONE, Mayfield Road Wesleyan Chapel; Rev. H. SINCLAIR PATERSON, M.D., Notting Hill Presbyterian Church; Rev. ARTHUR MURSELL, Stockwell Baptist Chapel; C. W. RADCLIFFE COOKE, Esq., M.P.

The Upon Air Mission Male Choir will give Selections during the evening. A Collection will be made.

THE

SCOTTISH CHRISTIAN CONVENTION

FOR

THE PROMOTION OF PRACTICAL HOLINESS.

This CONVENTION will be held in the TENT, BRIDGE OF ALLAN, from 13th to 18th June, 1892.

Chairman—

ROBT. WILSON, ESQ., BROUGHTON GRANGE, CARLISLE.

Revs. AND. BONAR, D.D., J. ELDER CUMMING, D.D., C. A. FOX, J. GELSON GREGSON, WILLIAM HASLAM, EVAN HOPKINS, CHAS. INWOOD, F. B. MEYER, E. W. MOORE, JOHN SMITH, GEORGE WILSON, DR. T. H. WHITE, and others, are expected to take part.

THE LADIES' MEETINGS will, it is expected, be conducted by Mrs. BANNISTER, Miss NUGENT, Mrs. TOTTENHAM, and Miss M. GOLLOCK.

Hymns of Consecration and Faith will be used.

PREPARATORY MEETING, MONDAY, JUNE 13, 7.30 P.M.

MISSIONARIES, Male and Female, who intend to be present at the Convention, are requested to send their names and addresses, and the name of the Society they represent, to the Convener.

SUBSCRIPTIONS towards expenses or Guarantee Fund may be sent to WM. FERGUSON, Esq., Kinmundy House, Mintlaw, who will gladly receive and acknowledge them.

Mr. JOHN ERSKINE, Stationer, Bridge of Allan, on receipt of addressed stamped envelope, will furnish LISTS OF LODGINGS in Bridge of Allan, Dunblane, and neighbourhood, to all who apply to him.

Earnest and believing prayer is asked for a special blessing on the Convention and its arrangements, and that all the Meetings may be in demonstration of the Holy Ghost and of power.

WM. D. MOFFAT, *Convener*,
16, FORTH STREET, EDINBURGH.

GUILDFORD CONVENTION,

JUNE 27 TO JULY 2.

Speakers:

Rev. A. E. BARNES-LAWRENCE,
Rev. J. B. FIGGIS,
Rev. C. A. FOX, Rev. W. HASLAM,
Rev. EVAN H. HOPKINS,
Rev. F. B. MEYER, Rev. C. G. MOORE,
Mr. DUDLEY KIDD (Cape General Mission).

Convener: Rev. F. PAYNTER.

Honorary Secretary:

COLONEL BROWN, Albuhera, Guildford;

To whom application should be made for Convention Papers and Apartments during the Convention.

GREAT

MISSIONARY CONVENTION,

MAY 31st, JUNE 1st and 2nd,

CONFERENCE HALL, STRANGEWAYS, MANCHESTER.

The following are expected:

REV. CANON TRISTRAM, D.D. (Recently returned from Japan);
REV. JANI ALLI (North-West India);
DR. HENRY MARTYN CLARK (Punjaub, India);
DR. F. W. BAEDEKER (Lately returned from Russia);
DR. HARRY GUINNESS (Lately returned from the Congo);
DR. BARNARDO;
MR. STANLEY SMITH (China);
THE HON. MISS KINNAIRD (Lately returned from India);
MISS GERALDINE GUINNESS (China).

T. M. MACDONALD, M.A., LEONARD K. SHAW, JAMES BOYD, Conveners,

To whom all communications should be addressed.

LONDON CITY MISSION.

THE EVENING MEETING

WILL BE HELD (D.V.) IN

EXETER HALL, on WEDNESDAY, JUNE 1, 1892.

The Chair to be taken at 7 p.m. by

GEORGE HANBURY, ESQ.

SPEAKERS:

REV. W. H. LANGHORNE, Vicar of Walthamstow;
REV. CHARLES LEACH, D.D., Minister of Queen's Park Congregational Church;
MILES MACINNES, ESQ., M.P.,
MR. FULLER, Missionary to Tramcar Men East London.
MR. PERRY, Missionary to Bakers in West London.

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EAST LONDON HOME AND SCHOOL for Blind Children, Clapton-road, London.—A bazaar will be opened on June 16 by Sir Charles and Lady Russell. Gifts of every description will be gratefully received by Miss S. RYE, Lady Superintendent. c1137

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ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. The Committee are prepared to receive applications for admission next term. Prospectus on application. Funds needed. Bankers, London and County Bank, Balham.

BRITISH SYRIAN MISSION SCHOOLS AND BIBLE WORK.

The ANNUAL MEETING of this Mission will be held (D.V.), at the MORLEY HALLS, 316, REGENT-STREET, W., on FRIDAY, JUNE 3rd, 8.30 p.m. Chairman: The Rev. J. CAMPBELL-COLQUHOUN. (Vice President).

Speakers: The Rev. H. E. FOX, (of Durham), and others. c388

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. Dr. PINDOR, pastor of the Evangelical Church of Austria, at Teschen, Silesia.

In addition to those to be found on p. 24, we have received a number of letters on the question of Army Chaplains and evangelistic work, for which we cannot find space in this issue. We may say, however, that we have before us evidence which quite confirms the original statements in our columns. We intend to return to the subject next week.

"An Englishwoman," writing to a daily contemporary on the epidemic of assaults on women that now seems prevalent, makes the practical suggestion that flogging should enter into the punishment awarded in such cases. We certainly think that if any crime calls for such punitive treatment this does.

Our readers will hear with sincere regret that Rev. W. H. Webb-Peploe is suffering from a breakdown in health, and has been debarred by his medical adviser from all public work during the summer. He will be greatly missed at the Mildmay, Keswick, and other Conferences. We are sure our readers will join in the earnest petition to God that he may be speedily restored to health and to fulness of service.

We may also bespeak a like interest in the prayers of our readers on behalf of Dr. John Kirton (author of "Buy Your Own Cherries," &c.), who is suffering from an internal trouble, which causes his friends grave concern. Dr. Kirton's long and valued service in the Temperance cause, by pen and voice, it would be a difficult matter to replace.

At the beginning of the summer season, when open-air Gospel work is being resumed in so many places, it is fitting that we should comply with the request of a correspondent (p. 10) and reproduce an article contributed to our columns nearly twenty years ago by our esteemed and lamented brother Mr. Gawin Kirkham. May it prove an awakening word to many who are sitting at ease in Zion; thus our brother being dead shall yet speak.

A great triumph on behalf of social morality, and equality before the law, was achieved in the House of Commons last week, when a clause was inserted in the Glasgow Police Bill, under which any person found on premises proved to be a "disorderly house" will be liable to a fine of five pounds. The Government, to their shame be it said, made a show of resistance, but the articulate feeling of the House was almost wholly in favour of the clause, and it was allowed to pass without a division. If such a clause were incorporated, as it ought to be, in the general law of the land dealing with the subject, a great blow would be struck at social vice.

The Charity Voting Reform Association exists for the purpose of reforming the system of canvassing and voting adopted by many of the London charities, with the view of gradually bringing about the entire abolition of these practices. We have all heard of cases in which, on the election system, the friends of poor people have been put to ruinous expense, and in the end been cast down by disappointment. Subscribers to charities are, from the nature of things, unable to form a judgment as to the relative merits of candidates, and it is clearly the duty of the managers to see that the benefits offered shall fall to the most fitting applicants. Those who wish to assist the Association in its agitation for reform, should address the secretary, Mr. J. A. Dow, 30, Charing-cross, S.W.

The circular recently issued by the Home Secretary to magistrates in Great Britain in regard to the punishment and treatment of offenders brought up and convicted for the first time, has met with great approval. It is stated that even in France the working and results of the First Offenders' Act are being watched with the keenest interest. Nearly three thousand persons have during the past three years been treated under its provisions, and it is said that the returns furnished by the magistrates show that only about 180 had to be called up to receive judgment, or had committed any further offences. It would seem, therefore, that the promoters of the legislation were right in anticipating that the lenient and merciful treatment of first offenders would be found to work in the interest both of the accused and of society at large.

It is invigorating to read in *The Missionary Review of the World* so many remarkable and encouraging facts with regard to the development and rapid growth of the Sunday-school movement in India. "The American missions," says Rev. Dr. Phillips, "have always devoted much labour to this form of Gospel work, but now nearly all missions are coming to see its importance and promise." He goes on to show how there are now auxiliary Sunday-school unions in all the principal provinces; that there is no serious obstacle to the planting of Sunday-schools throughout the country; that in many cases Hindus have come and begged for Sunday-schools to be opened in their villages, and that in the Sunday-school extension is opening up a field of work for Europeans who were diligent workers in England, but who have been "hidden and inactive" since arriving in India.

The deficit in the funds of the British and Foreign Bible Society should be cause for deep and general regret. Rev. John Sharp, secretary of the Society, writes to us:—

> Last year, as usual, more than every penny of *new* income received was turned into copies of God's Word, in whole or in part, and the vast organisation of the Society in all parts of the world, and its expenses for translations, as well as for all its grants, had to be maintained by the proceeds of sales. The receipts of *old* income, coming back through sales, did not suffice for this missionary expenditure, and for the necessary machinery of the Society, by £23,000. That deficit was met from reserves, but the same could not be done next year without seriously trenching on our working capital.
>
> In the long lists you publish weekly of good objects for which you have received funds, there are few that do not appeal to the Bible Society for aid in some form. It is the largest *free* distributor of the Scriptures in the world, as well as the largest seller of them at low prices. Would not some more of your friends make contributions to it, if they realised the openings for the Bible which now exist all over the world, and the immense calls that fact alone creates for this Society?

The claims of the Society are undoubted—indeed, they are allowed on all hands. But somehow it comes about that those who have the cause of the Gospel at heart do not sufficiently bear in mind the Society's pressing needs.

The two leading Scottish Church parliaments that hold session every month of May opened their proceedings on Thursday last. The Moderators this year—Professors Charteris and Blaikie—are both good men and true. At the opening of the Established Church Assembly there was the customary display of pomp and circumstance that surround the presence of the Lord High Commissioner. Dr. Macgregor's sermon, as retiring Moderator, was largely a defence of the parochial system, and a protest against threatened Disestablishment. He favoured the idea of "levelling up," and sharing the Church's endowments among all the Presbyterian bodies. A serious objection to this plan would be the refusal on the part of most of the Free Churches to relinquish their faith in the voluntary principle for the maintenance of religious ordinances and aggressive efforts.

In the Free Assembly Dr. Blaikie delivered a long presidential address, in which many important topics were touched upon. Comparing the condition of his Church at its founding almost fifty years ago, with that of to-day, he felt impelled to the conclusion that the spiritual force which marked its birth had nearly spent itself by the inevitable law of nature. If there is to be any noble future for the Free Church of Scotland, it must be along the lines of high endeavour and systematic toil. Having uttered a faithful protest against the spirit of unbrotherly criticism that is too often met with among modern ministers, the Moderator went on to deplore the decay of spiritual power in the Church generally, both among pastors and people.

Dr. Blaikie could scarcely, in his survey, overlook the growth of the "Higher Criticism," as it is called. While claiming to be naturally conservative in matters of theology, he recognised difficulties that must be investigated. Otherwise there might be a tremendous reaction, and perhaps a great rush of rationalism, which would be simply overwhelming. At the same time, unproved critical theories and conclusions must be received with caution, and critics should have more respect for the feelings of the orthodox. Above all, the great evangelical realities must be cherished with the utmost firmness.

Perhaps the Revised Version has done as much mischief by its translation of 2 Tim. iii. 16, as it has done good by all its emendations of the Authorised Version put together. In the previous verse the Apostle has reminded Timothy that from a child he has known "the holy Scriptures" ("sacred writings," R.V.), and then adds, according to the Authorised Version, "All Scripture is given by inspiration of God, and is profitable," &c., which the R.V. changes into, "Every Scripture inspired of God is also profitable," with the alternative rendering in the margin, "Every Scripture is inspired of God, and profitable."

But Jesus recognised no other Scripture besides "the holy Scriptures." Thus He says, "The Scripture cannot be broken" (John x. 35). So the Evangelist Luke records of Him that "He expounded to them in all the Scriptures the things concerning Himself." And the two disciples say, "Was not our heart burning within us while He spake to us in the way, while He opened to us the Scriptures?" And when Jesus appeared in the midst, then "opened He their mind that they might understand the Scriptures" (Luke xxiv. 45).

The Epistle to the Hebrews speaks of these Scriptures as instinct with life:—

> The word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and interests of the heart.

And the Apostle, in writing to the Galatians, attributes the same quality and attribute of life, and even of foreknowledge to the Scripture, when he says,

> The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand to Abraham, saying, In thee shall all the nations of the earth be blessed.

God spoke Himself out in the Living Word; He spoke out from Himself in the Written Word; and they are wise who take care that their children, like Timothy, know the Holy Scriptures from their earliest days.

It is delightful to observe the deepened interest that is at present being shown in the life and work of Dr. Carey, the pioneer of

modern missions to the heathen. In all circles where there is sympathy with those who are following in Carey's footsteps, there has of late been a very natural desire to know more of the life of the man himself. Not only in England and America, but on the Continent of Europe and in lands farther away, the "consecrated cobbler" has been the text, particularly in the religious press, of inspiring story and stirring appeal in behalf of the millions who are still perishing from lack of knowledge of the Gospel of Christ.

The "Centenary Volume of the Baptist Missionary Society," issued this week, is much more than a supplement to all the biographies of Carey. Edited by Rev. J. B. Myers, it describes in a comprehensive way the work of the Society from its inception until now. The pages record cases of devotion to duty such as the imagination of the novelist loves to present, and marvels of Divine providence such as stop the mouths of scoffers and gainsayers. The work of several writers, and amply illustrated, this book should not only greatly help the celebrated Society in whose interest it has been written, but it should also impress many Christians with the privilege of having a share in the urgent duty of promoting the evangelisation of the world. (340 pages, 2s. nett. *B.M.S. House, 19, Furnival-street, Holborn.)*

We are glad to see that the question of regulating Kanaka immigration and labour in Queensland is exciting widespread attention. However desirable and politic this traffic may appear to such as have financial interests at stake, it is an unmixed evil when regarded from the point of view of England's duty to the weaker and more backward races of men. Dr. J. G. Paton, in a vigorous protest, says:—

> This traffic has taken away some seventy thousand of the most healthy lads and girls from the New Hebrides, and similar proportions from other groups, nearly half depopulating our islands....On the sugar plantations the Polynesians are by law paid 4d. per day, if they live to get it, for doing work for which white men would have to be paid from 5s. to 8s. per day. The poor islanders have no rights in common with white people, and as they do not, or dare not, complain, they serve the planters' purpose best in all respects....The traffic is a system of deception and cruel oppression throughout.

Dr. Paton finds in the serious decline of the sugar industry in Queensland evidence that the curse of God rests upon it. He is not alone in condemning the traffic, for another missionary from the New Hebrides recently assured us that the veritable flower of the community is carried off, only old and young people being left. Christian work is thus robbed of its most useful agents, and that by a system of fraud and compulsion. If the traffic is not stopped soon, it will come to an inevitable end, for in twenty or thirty years the population will be reduced to about one-tenth of what it now is. The people of the New Hebrides, after years of devoted missionary labour, have become Christianised—many of them being true Christians. They now desire to be taken under British protection. Instead of assenting to this, however, Britain sanctions a shameful wrong, which threatens the speedy extinction of populations which have been won from cannibalism to civilised life, from darkness and Satan unto God and his righteousness.

Our readers will thank us for commending to their notice Our Lord's Signs in St. John's Gospel, discussions chiefly exegetical and doctrinal, on the eight miracles in the fourth Gospel, by T. Hutchison, D.D. (*T. and T. Clark.* 7s. 6d.) It is a most helpful and suggestive work. Also The Face of the Deep, a devotional commentary on the Apocalypse, by Christina G. Rossetti (*Society for Promoting Christian Knowledge.* 7s. 6d.) The latter has, indeed, little expository value, but it is full of devotional thought and experience, exquisitely expressed in poetry and prose.

It is said that about three hundred millions of British Capital has been invested in the Argentine Republic, where so much financial trouble has of late reigned. A different state of affairs might have existed, had we poured in the Gospel before the gold; then righteousness might have kept covetousness in check.

Christians and Money.

BY REV. J. P. GLEDSTONE.

"Modern Religious Life in Relation to Money" was the subject of a thoughtful, spiritual, purifying paper, read by Mr. T. W. Harrison before the late Assembly of the Congregational Union, and well deserves the consideration of all disciples of "Him who for our sakes became poor." Congregationalists are not the only Christians, we fear, who need words of faithful love on this vital subject; for, perhaps, no single influence has so corrupted, so weakened, and so endangered the Church as the love of money.

To point out particular instances as evidence might not be profitable, but we are persuaded that an impartial investigation into the history of every denomination would reveal the same deplorable condition of things—time and strength unduly consumed in making money, the heart hardened, the conscience dulled and perverted, pride and exclusiveness created, neglect of spiritual privileges and work, undue attention to the mere lifeless machinery of the Church, trust in carnal means for diffusing the Gospel, instead of prayer and faith in God and the teaching of the Gospel in simplicity.

Mr. Harrison, after having first given, we think inadequately, the teaching of Christ on money, said that "the only conclusion which can be arrived at by those who accept the authority of Christ is that the common estimate of money, its worth, its uses, and its place, as openly avowed by irreligious people, and as practically adopted by a great many religious people, must be terribly wrong." Now it is the judgment and practice of professedly religious people which fill us with concern; we expect the world to be wrong here, as in other things, but it ought not to be possible to say that the Church and the world are alike. The life of Christians ought to be different from those who only buy and sell and get gain, and then hoard their money or else spend it in pleasure. Whether the teaching which Mr. Harrison suggests will be a correction of the tendency which he and others so deeply deplore seems to be open to serious doubt. His exposure of the evil is all that can be desired, both for faithfulness and love, while the principles he lays down are also sound as far as they go. Yet we seem to be very familiar with it all, and as painfully impressed with its futility.

We call to mind an essay of extraordinary ability and force written fifty-four years ago, by Dr. Harris, on Mammon, in which all that is now advanced was said, but with no appreciable result. His picture of things in the world and in the Church then might stand for the picture of to-day. And he was also wonderfully clear and persuasive in showing the duty and responsibility of Christians who are rich. He had some perception of *the* weak place in all Christian thinking and teaching on the subject of money, but failed to apply his view resolutely and consistently throughout. His most advanced position is seen in his handling of the text, "He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel." On which he says, "The sacred writer, in giving directions relative to the maintenance of widows, distinguishes between such as the Church should relieve, and such as should be supported by their own relatives. And concerning the latter he makes the statement in question. Whence it follows, first, that the provision contemplated by the Apostle is not a-laying up beforehand for future contingencies, but a present supply of present necessities, a simple maintenance of needy relatives from day to day. And, secondly, that instead of countenancing parents in the accumulation of great fortunes for their children, he is speaking of the maintenance which children, if able, should afford to their aged and destitute parents. With the subject of *providing for families*, therefore, the text in question has nothing to do. Rightly interpreted, we see that it enjoins not *accumulating*, but *giving*." Roused by his perception of the meaning of Scripture on this vital subject, Dr. Harris inquires: "What is to be thought of the consistency of a Christian parent who, with our Lord's representation of the danger of riches ringing in his ears, goes on scheming and labouring to leave his children rich in the element of destruction; toiling to place them in a condition in which, he admits, it is all but impossible that they should be saved."

Here is the crux of the whole matter. If we may not toil for a competence for our children, no other motive can for a moment compare with that in urgency and power. To make money *for saving it* is the conduct which our Lord discountenances. "Lay not up for yourselves treasures on earth." Is it not because men want to amass wealth that they resort to all kinds of doubtful practices, and in gaining the world lose their own souls? Is it not because the Church has not only permitted, but even countenanced and encouraged, the amassings of wealth that all her warnings about the dangers of it, all her denunciations of covetousness, all her exhortations to seek the heavenly treasures, have been utterly ineffectual? Is it not because she has been afraid to follow her Lord's apparent foolishness that she has been kept in the snare of the devil? Mr. Harrison, along with others, insists upon generous giving, and this law of the Spirit applies to all who were rich before they became Christians, and also to all according to their several ability, but it does not touch the question of getting; and until religion restrains the getting, we shal continue to have a deadly fight with the world in the Church.

Just where Christians shrink from following Christ they would, by faithfulness, exhibit more of his wisdom, more of his perfect understanding of all life, than they do by all gifts and labours. It would form a subject of interesting and suggestive inquiry how the Church might long ere this have decided within her own borders some of the most perplexing questions of modern life: co-operation, capital and labour, care of the weak and incompetent, the poor, education, and so forth. Whether, had the Church eschewed money hoarding by her members, there could ever have come to be such huge cities as are now the menace of civilisation, may well be doubted. The more we ponder modern life and our Lord's words—"Lay not up for yourselves treasure on earth"—the more distinctly does He stand apart from and high above all human teachers on social questions, and the more persuaded are we that only as He is obeyed shall we find a safe path for humanity to tread.

WITH VERY GREAT RELUCTANCE we feel obliged to warn our readers of Evangelist E. J. Parker, who has confessed to conduct utterly disqualifying him from Christian work.

SUNDAY-SCHOOLS IN FRANCE.—At the annual meeting of the Sunday-school Society of France, a few days ago, it was stated that there are now eleven hundred such schools in the country, as many as eighty of them being in Paris. The cause found a powerful advocate in Pastor Theodore Monod.

INCREASE OF ROMANISM.—From advance proofs of this year's "Tourist's Church Guide" we are enabled to give some figures which reveal progress in this direction of rather a startling character. In 1882 the number of churches in which the Eucharistic vestments were used was only 336. The number to-day is 1029. Similarly, ten years ago, 581 churches exhibited "altar lights." The number has grown to 2048. We fancy that 3918 as against 1662 churches in which the "Eastward" (or sacrificial) position is taken largely under-estimates the increase. But it is a striking fact that whereas in 1882 only nine churches used incense, the number now is 177. What this may portend we need not point out. —*Daily Chronicle.*

Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

PREPARING FOR PISGAH.

JUST before the dark River through which Pilgrims pass to the City of Gold, Bunyan places the land of Beulah, where the sun ever shines, the birds sing, and every day the flowers appear on the earth. The air is very sweet and pleasant. It is within sight of the City, but it is beyond the reach of Giant Despair, and they who come thither cannot so much as see the turrets of Doubting Castle. And in some such blissful experience saintly men have sought to spend a brief parenthesis between the press of life's business and their entrance into the welcome of Christ. Dr. Chalmers was wont to say that a Sabbatic decade should succeed to the six decades of years of daily toil, and usher in the morning of the first day of the new week of heavenly bliss.

But such was not the experience of Moses. The last year of his life was as full of work as any that had ever passed over his head.

There was, first, the conquest of Eastern Canaan.—Dean Stanley speaks of it as that mysterious eastern frontier of the Holy Land, so beautiful, so romantic, so little known. Its original inhabitants had been expelled by the kindred tribes of Moab and Ammon, but they, in their turn, had been dispossessed of a considerable portion of the territory thus acquired, by the two Canaanite chiefs, Sihon and Og, whose names occur so frequently in this narrative.

The attack of the Israelites was justified by the churlish refusal of Sihon to the request that they might march through his borders on their way to Jericho. He not only refused them passage, but gathered all his people together, and went out against Israel on the frontier line between his territory and the wilderness. The song which commemorated the victory lays special emphasis on the prowess of the slingers and archers of Israel, afterwards so renowned: "We have shot at them, Heshbon is perished." These words suggest the probable reason for the overthrow of this powerful monarch, under the providence of God. The sword followed on arrow or stone, so that the army was practically annihilated; no further resistance was offered to the march of the victorious foe. The cities opened their gates, and this fertile region between the Arnon and the Jabbok, consisting of "a wide table-land, tossed about in wild confusion of undulating downs, clothed with rich grass, and in spring waving with great sheets of wheat and barley," came into possession of the chosen people.

But this was not all. North of this lay Bashan, which has been described by Canon Tristram and others as a rich and well-wooded country, abounding in noble forests of oak and of olive trees, interspersed with patches of corn in the open glades. It was and is the most picturesque and the most productive portion of the Holy Land. Og, its king, was renowned for his gigantic stature. According to Josephus's narrative, he was coming to the assistance of Sihon, when he heard of his defeat and death. But, undaunted, he set his army in array against the hosts of Israel. The battle took place at Edrei, which stood to guard the entrance of a remarkable mountain fastness; and it ended in the complete victory of Israel. The result is told in the strong, concise narrative of Moses. "They smote him, his sons, and all his people, until there was none left him remaining; and they possessed his land."

Nothing could have accounted for these marvellous victories, which gave Israel possession of these valuable tracts of country, with cities fenced with high walls, gates, and bars, together with a great many unwalled towns, but the interposition of God. He had said beforehand, "Fear not, I have delivered him into thy hand;" and so it befell. Immense swarms of hornets, which are common in Palestine, seem to have visited the country at this juncture, so that the people were driven from their fortresses into the open plains, where they were less able to stand the assault of the Israelites.

Moses, at their urgent request, proceeded to allot this rich and beautiful territory to the Reubenites and Gadites and the half-tribe of Manasseh, after receiving their solemn pledge to bear their share in the conquest of Western Palestine. "I commanded you," he said afterwards, "that ye shall pass armed before your brethren, the children of Israel, until the Lord give rest unto your brethren as unto you."

Next came his last charge to the people. This was delivered in a series of farewell addresses, which are contained in the first thirty chapters of the Book of Deuteronomy. This book is to the four preceding ones much what the Gospel according to John is to the other three. It is full of the most pathetic and stirring appeals. Memory of the past, gratitude, fear, self-interest, are the chords made to vibrate to this master-touch. Well may it be said of Moses that he loved the people; and in these pages we may trace the course of the molten lava which poured from his heart.

The key-phrases of that remarkable book are. Keep diligently, Observe to do, and The Lord shall choose. It abounds with exquisite descriptions of the Land of Promise, which may be spiritually applied to those rapturous experiences denoted by the phrase, the Rest of Faith. It is, indeed, as old Canaan was, a good land, a land of brooks of water, of fountains and depths springing out of valleys and hills. There we drink of the river of the water of life; there we eat the bread of life without scarceness, and lack nothing that we really need. The 28th chapter anticipates the Beatitudes of our Lord's Sermon on the Mount, and happy is he that can appropriate them in blissful experience, and go in to possess the land.

In our judgment the much-debated question of authorship is settled by the distinct affirmation of the New Testament. Take, for instance, the quotation of Deut. xxx. 11-14 in Rom. x. 6-10. The Apostle Paul distinctly speaks of Moses as having written these words.

Next came his anxiety about a successor. Moses spake unto the Lord, saying, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them; which may lead them out, and bring them in, that the congregation of the Lord be not as sheep which have no shepherd." In answer to this request, he had been directed to take Joshua, the son of Nun, in whom was the Spirit, to bring him before Eleazar, the priest, and before all the congregation, and to give him a charge. This he seems to have done, but as death drew near he apparently gave him a second charge (compare Num. xxviii. 16, 17, and Deut. xxxi. 7, 8).

What a striking scene it must have been when, on his one-hundred-and-twentieth birthday, the aged law-giver called unto Joshua, and said unto him in the sight of all Israel, "Be strong and of good courage, for thou must go with this people into the land which the Lord hath sworn unto their fathers that He would give it them, and thou shalt cause them to inherit it. And the Lord, He it is that doth go before thee, He will not fail thee, neither forsake thee; fear not, neither be dismayed." Immediately afterwards the pillar of cloud stood over the door of the Tabernacle, and Moses and Joshua were summoned to present themselves before God in its sacred precincts. There, in almost identical words to those which He had spoken by the lips of Moses, God gave Joshua his commission to bring the children of Israel into the land which He had sworn unto them, together with the promise that He would be with them.

His last acts were to arrange for the custody of the law and the perpetuation of its reading. He did the first by depositing the book, in which he had recorded the Divine revelations made to him, in the side of the Ark of the Covenant. It was to be kept under the custody of the Levites, and passages read from it at the end of every seven years, when all Israel appeared before God in the place which He should choose.

And as to the second, Moses put his exhortations and entreaties into two magnificent odes, the one dealing out warnings against apostasy, the other dwelling seriatim on the characteristics of the tribes, and giving them a parting blessing, after the fashion of the dying Jacob.

The 32nd chapter of Deuteronomy is one of the sublimest human compositions on record. It was Moses' swan song. It is the store from which later Scripture writers draw plentifully. It has been called the Magna Charta of Prophecy. It is worthy to be compared to one only song else, the Song of the Lamb, with which it is combined by the harpers on the margin of the glassy sea: "They sing the Song of Moses, the servant of God, and the Song of the Lamb."

The repeated comparisons of God to a Rock, the lavish kindness with which He had treated his people since He first found them in a desert land, the comparison of the Eternal to a mother eagle in teaching its young to climb the unaccustomed steeps of air, the ingratitude with which his marvellous kindness had been requited, the dread fate to which their rebellion must expose them, the mercy with which their repentance would be greeted—all these are recorded in glowing, eloquent words that stand for ever as a witness of how stammering lips may speak when they have been touched with the live altar coal. Or take the closing verses of the Benediction on the tribes. The lonely glory of the God of Jeshurun, who rides on the heavens to help and save his people, the home which men may find in his eternal nature, the underpinning everlasting arms, the irresistible might with which He thrusts out the enemy from before the forward march of the soul He loves, the safe though isolated dwelling of Israel, the fertility of the soil and the generosity of the clouds, the blessedness of having Jehovah as the shield of help and the sword of excellency—all these features of the blessed life are delineated by the master-hand of one who dipped his brush in the colours mixed by his own experience.

What glimpses we get of the inner life of this noble man! All that he wrought on earth was the outcome of the secret abiding of his soul in God. God was his home, his help, his stay. He was nothing: God was all. And all that he accomplished on the earth was due to that Mighty One indwelling, fulfilling, and working out through him, as his organ and instrument, his own consummate plans.

Thus Moses drew his life-work to a close. Behind him, a long and glorious life, before, the ministry and worship of the heavenly sanctuary. Here the shekinah; there, the unveiled face. Here, the tent and pilgrim march; there the everlasting rest. Here, the promised land, beheld from afar, but not entered; there, the goodly land beyond Jordan entered and possessed. What though it was a wrench to pass away, with the crowning-stone not placed on the structure of his life, to depart and be with God was far better.

THE JAFFA RAILWAY, according to an article by Rev. W. H. Daniel in this month's *Rest and Reaping*, is a sham and "another shame added to countless abominations" which the Holy Land has suffered.

HIGHLAND TEMPERANCE LEAGUE.—The very name is of hopeful augury, inasmuch as whisky drinking and Highlanders have always seemed so closely associated. The League employs two agents who labour constantly among the Celts, addressing meetings in English and Gaelic not only in the Highlands proper, but in Glasgow and other cities, doing, it is believed much good, and resulting in a considerable increase of membership. The Secretary is Mr. A. Blackhall, 16, Union-street, Inverness, N.B.

"Go Out Quickly."

DEAR SIR,—Thousands of hearts will truly mourn the death of Gawin Kirkham, and I now write to ask you to reproduce an article of his that you published in your valuable paper, I believe in August, 1874, entitled, "Go Out Quickly." That appeal was so driven home to my heart and conscience by the Holy Ghost that, greatly against my inclination, I was thrust into the work of open-air preaching. Ever since that date it has been my privilege and joy to obey the command, "Go out quickly into the streets and lanes," with the loving invitation, "Come, for all things are now ready."

I believe the reappearance of this article would be a rousing word to many.—Yours truly,

A. CHRISTY WILSON, M.D.
President Y.M.C.A.

39, *Hall Gate, Doncaster.*

Can we seriously consider the condition of the masses of the people, without being saddened almost beyond endurance? When our blessed Lord beheld the city of Jerusalem He wept over it, because its inhabitants knew not the time of their visitation. And shall his followers be less concerned about poor, fallen humanity than He was? Let any one pass through the streets of an English town or city during Divine service time on the Lord's Day, and there will be abundant evidence of the utter indifference of the majority of the people. Many are busy trading, while others are idle, or engaged in vicious amusements. Then, as the day draws to a close, how unoccupied they are! During the long summer evenings they crowd to the windows and doors, and seem to invite the Lord's people to tell them words whereby they may be saved. How well I remember, three summers ago, walking one Sunday evening from all Saints', Langham-place, to Islington. Mr. Eardley Wilmot, who was Rector at that time, used to meet his curates, Scripture-readers, and district-visitors, for prayer before evening service, and after commending them to the Lord, sent them to different parts of the parish to preach, while he went alone and conducted the service in his large church. I was invited by this good man to help in the work. What an impression would be made on London if each church did the same!

On my way home I was deeply impressed with the numberless openings for proclaiming the Gospel in the streets presented by this great city. The air was balmy. The golden sunbeams cast a kind of halo over the otherwise dingy streets. Men, women, and children abounded everywhere. In every street an open-air service might have been held. But neither preacher nor tract-distributor was to be seen, save at Somers Town, where Mr. Wm. Ewart and his congregation had adjourned from his church. Doubtless when the evening congregations were dismissed they would traverse these streets on their way home without saying a word for Jesus. Would it not have been easy for each congregation to have held one or more open-air meetings after evening service? Would not the presence of intelligent, well-dressed people have had a humanising effect on the thoughtless occupants of those streets? Would not the singing of a sweet hymn have had a soothing influence on the wild wayward natures of the people? And is it not reasonable to believe that the uplifting of Jesus would have drawn sinners to Himself? Further, can the Church of Christ be guiltless in systematically ignoring and neglecting this mode of preaching the Gospel? Are we not our brother's keeper, and may not God require his blood at our hands?

But it may be urged that open-air preaching is difficult, and that few are qualified for it. Like many other things, this is more in imagination than in reality. There is a certain amount of timidity in commencing it; but all open-air speakers will testify that it is a positive pleasure and delight when the preacher is once accustomed to it. It is like swimming. Most people are naturally afraid of the water; but let them learn to swim, and the difficulty is not to get them into the water but to keep them out of it. The art of open-air preaching is like swimming also, in that it can only be learned by practice. Swimming is not learned by printed rules, however correct, but by trying. So is street preaching. I freely admit that many are engaged in it who are not fully qualified; but I know also how readily they will make way for those who are, if the latter will but undertake it.

Instead of the difficulties, I am rather disposed to dwell upon the ease with which an open-air crowd can be gathered. No notice need be given, though in a scattered population this is desirable, that the people may know when and where to assemble. But in a crowded city let the preacher and his friends strike up a hymn, and they will have the attention of half the people within hearing in two minutes. Let a couple of verses be sung, and then let the way of salvation be pointed out in five or ten minutes, so as to interest without wearying the people. Nothing is more undesirable in poor and crowded localities than long and formal services. If a long hymn is sung, prayer offered, a chapter read, and a regular indoor service reproduced outside, it is fatal to success. What is wanted is a combination of brevity, earnestness, and love. These will rarely fail to win attention, and also to win souls.

The singing of the hymn, "Safe in the arms of Jesus," in the market-place of Bury St. Edmunds this week, by myself and a Christian brother, brought a hundred people together in less than five minutes; and the same brother, by ringing a bell round a village a few miles from that town another evening, brought a hundred working men and women together after a hard day's work in the harvest-field; and they were unwilling to leave after the meeting had continued for two hours, and we had brought it to a close more than once. They said, "Don't go yet."

Some people *do* their work while others are *thinking about it*. This has been the case with the Open-air Mission. While others have been considering whether open-air preaching is desirable, and if so, who is to do it, and how is it to be done, the Mission has gone forth boldly into the degraded parts of the city, into the heart of the execution crowd, on to the crowded race-course, and the busy fair-field, among the Sunday excursionists, the country gala, and the seaside pleasure-takers; and, as a result, during its twenty-one years' history, it has literally won thousands of souls for Jesus.

Shall we not "go out quickly"? Let us consider the *command* to do so. Our Master has given it. Let us consider the *guilt* of neglecting it, and be *warned* by the curse which was pronounced on those who came not to the help of the Lord against the mighty. Let us have the right *motive power*—"The love of Christ constraineth us." Let us be sure we have the right *message*—"We pray you in Christ's stead, be ye reconciled to God." Let us not fear the *difficulties*—"Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." Let us be *encouraged* by the promise, "My word shall not return unto Me void." And let us consider the marvellous *honour* conferred upon us—"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Let us see to it *at once*. Before this magnificent summer foliage is wrapped in its autumn mantle, and these bright summer skies are covered by dark, chilling, wintry clouds, let us go out into the streets and lanes of the city, the town, and the village, and compel men to come in, that God's house may be filled. Let us "go out quickly."

GAWIN KIRKHAM.

HEBREW YOUNG MEN'S CHRISTIAN ASSOCIATION.—Mr. Abraham Hornstein, director of the Bishopsgate Mission to the Jews, writes:—We have ample accommodation in our new mission-house, 12, Devonshire-street, E.C., for a Hebrew Young Men's Christian Association. Such an organisation is greatly needed, and will serve to bring the Hebrew Christian Missionaries into closer contact with each other. The Association has been organised under regulations similar to those of the general Y.M.C.A.'s. I gladly act as Honorary Secretary, and ask the co-operation and prayer of the Christian public.

HOMES FOR AGED CHRISTIAN BLIND.—These homes have been established twelve years for destitute and aged blind from all parts of the land. The present number of inmates is eighty; of these, fifteen are between eighty and ninety years of age, forty-one over seventy, and one is in her ninety-second year. There is also a Branch for Younger Blind Persons who from painful and exceptional circumstances are disqualified for admission to other institutions. The cost of inmates is twenty-six pounds per annum for a woman, and thirty-one pounds per annum for a man. We regret to hear that through the death of generous supporters this excellent work is suffering from lack of funds. Communications should be made to the superintendent, Rev. Henry Bright, Mansion House, Hanley-road, N.

A SUNDAY IN SYDNEY.

I HAVE been spending this Lord's Day in Sydney, and am much impressed with the earnest evangelistic work of all kinds that is being carried on in a variety of forms by almost all bodies of Christians. Even the quiet Friends were "missioning" the streets for a Gospel meeting of working people in their Meeting House, at which Mr. Sankey's hymns were being sung, a good lady saying to me, "I hope thee don't object to singing!"

On my way there I looked in at the Wesleyan large Centenary Mission Hall, which is being conducted on St. James's Hall lines, and was pleased to see great numbers of people crowding in. As I stood for a few minutes at the door I saw men-of-war's men, cabdrivers, with their numbers on their coats, and poor, sad-looking people of all sorts being drawn to the meeting. There are no really squalid poor in the colony, as we see them at home; no very shabby clothes or rags. A well-conducted brass band came playing along the streets leading to the hall, and composed, I hint, of the young men of the mission.

At the junction of almost every cross street with the main streets, I saw open-air meetings being held. In the centre of each was the familiar red flag of the Salvation Army, the Salvation Army lasses in the well-known bonnets, pleading earnestly with crowds around them.

In the centre of one open-air service, I saw the lamp of the Sydney Y.M.C.A., and a number of earnest young men following it, speaking from place to place, inviting "men only" to their Sunday evening evangelistic meeting in their own splendid hall. Looking in there, later on in the evening, an "after meeting" was being held, led by the president, Mr. David Walker, whose radiant, happy face gave force and power to his earnest Gospel appeals to young men. He told me they had just closed a meeting of five hundred young men, and were then holding a meeting of those the Gospel had drawn in.

Leaving the hall of the Y.M.C.A. I saw a light in the schoolroom of the Pitt-street Congregational Church, and found the church, under the care of Pastor Scott, was holding a mission, and the number of short prayers and testimonies freely offered witnessed to the new life and blessing they were enjoying as a church. The pastor asked for twelve volunteers to come to the meetings and personally lead inquiring ones to Christ. The number was soon offered for the work.

In the afternoon, in the magnificent park of Sydney, there were multitudes of people. Many were spending the day in pleasure in a variety of ways. On the other hand, there seemed to be extraordinary efforts being made to proclaim the Gospel message. All denominations appeared to be at work, but the largest concourse of people were gathered round three clergymen.

Asking a person what might be the cause of all this life and earnestness so plainly manifested, he told me it was the result largely of Rev. G. C. Grubb's late visit to the colony; that all Christians had been wonderfully stimulated to a more devoted life and more aggressive work for the Master. That this is greatly needed in these gay and pleasure-loving colonies is too plainly evident to a passing traveller. The people seem given over to racing, gambling, Sunday excursions, and concerts. I fear that in Australia even more than at home, there is a want of that righteousness, which now, as in all time, alone "exalteth a nation."

H. F.

SOUTHSEA MISSION, PORTSMOUTH.—Writing with reference to his Gospel tent work, Mr. John Denning says:—"As in past years the Town Council and Government authorities have kindly granted us permission to pitch a tent on Southsea Common (where large numbers resort for pastime and pleasure), for the preaching of the Gospel during the coming summer. Portsmouth and its neighbourhood has grown exceedingly in population, and is now become a borough of about one hundred and sixty thousand inhabitants. As our noble ships are continually bearing our tars to and from different parts of the world, and as from time to time those dear men visit our meetings, we have a fine opportunity of sending the Gospel to different parts of the world. There are many openings in villages around where tent meetings may be held for a few weeks at a time with expectation of blessing, and for this purpose I have long had a desire to add to our Mission another tent. A new one is now being made that will cost, apart from seats, about £30, and will be ready for use about the end of May." Mr. Denning's address is Myrtle Cottage, St. James's-road, Southsea.

Lights and Shadows of Mission Work.

No. I.

When I reached X—— I discovered that my fellow-missioners had assembled themselves together with the mission workers in the large vestry of the old parish church. Hurrying off to join the party, I found them singing, with great gusto, "Rescue the perishing, care for the dying." "I wonder," said I to myself, "how many of these good folk have themselves been saved." The next minute I was asked to address the meeting, and, going straight to the point, I gave to my hearers the question I had been addressing to myself. Oh, those faces! It is as if I could see them now. An old ex-Primitive put on a sympathetic grin; but if the angry glances darted at me had been of a killing nature I should never have left that church alive.

It had been arranged by the Mission Committee that I should speak to the Sabbath-school children the next morning, and I went, with the rector as a companion, to carry out this appointment. Not a bit of it! A young gentleman held the door in his hand, and virtually refused me entrance. The rector did his very best to calm the other's ruffled temper, but all to no purpose, and reluctantly we turned away. After walking some distance in silence, my venerable friend began to "hum and ha" in a fashion that told me something else was coming; and after several preparatory preambles, he informed me that I had spoken of conversion on the preceding night too much after the manner of the Methodists, and that the minds of some of his people had been rather deeply wounded. I quoted John iii. 36, and left him to his thoughts.

Not one of the "workers" would stand by me at the open-air meeting in the afternoon. Two Nonconformists volunteered their help, or I should have been left alone. Rain came on, and getting wet I took a very bad cold. At the beginning of my first after-meeting I asked if some brother would lead us in prayer. No one responded to the appeal, and so I turned to one of the curates who was kneeling near where I stood. "I have not come prepared," was his answer. "Prepared or unprepared, *do* pray," said I. My cold, together with the rebuffs I had met, were making me a little bit dispirited. The dear fellow recited a collect, and grateful was I for the sound of his voice, though all too soon it left the meeting to the renewed reign of silence. The next day I asked the minister of a Primitive Methodist chapel, to bring some praying people to the mission. They came, but I had not well calculated the cost of the idea. Far be it from me to think evil of such ready helpers as they were, but at the time the thought just occurred to me that some of them were rather pleased with the feeling that they had come to teach "church-folk" how to pray. At any rate, they gave the after-meetings a rather lively character.

As the days and nights went by, it pleased God, as we believed, to save souls, among others, a Roman Catholic; and the mission became like one of those autumn days that, beginning with dense and chilling mist, end with a sunset of glory. In the middle of the first week, our superintendent friend honoured me with a call. He had heard of my cold, was sorry he had been rather hasty, told me that the people about there were rather peculiar, and at last, with reddening face, fell back on that terrible Saturday night, and my offensive question "Are you saved?" "You know," said he, "that some before you were most devoted Christians, and yet *they* resented such a question." Poor fellow! He was little more than a boy, though just about to be "ordained." When he had finished his apologetic and explanatory speech, I asked him whether Noah, or any one of his sons, could have been in admitted the impossibility of the thing. I went a little further, and asked him if a man could be in Christ and out of Christ at the same moment. There was another "No," and, asking him to remember that it meant a great deal to the patriarch and all his family to be *in* the Ark when the flood came, I begged him to use his imagination a little. "Suppose," said I, "that in the excitement of getting away from danger, Shem had missed Japhet, in the Ark, and had cried out, 'Japhet, where are you?' would Japhet have turned on him in a towering rage, asking what business it had been of his, or would he have regarded his brother's question as a mark of fraternal love?"

My young friend began to see at what I was aiming, and I ventured to point out to him that it would mean a great deal to be found in Christ when the storms of the last day should strike the earth. "If these worthy Christians and yourself are indeed in Christ," I asked, "why not acknowledge the truth? If you are not, why be offended with me for seeking to make you realise your danger?" He said but little; yet, when he left me, I noticed that, if not in spirit, he was considerably softened in manner.

There was something more to follow. One of my fellow-missioners, who afterwards became a bishop, and a well-known bishop, too, came to my rooms when the other had gone, and told me that he should have to thank God through all eternity for that Saturday night's address. This made matters still more pleasant, but I felt a strong longing for the last service to arrive. I preached four times during the afternoon and evening of the last day; but when my work was done, I took my portmanteau down to the station, started home by a night train, and have never seen X—— or its churches since.

Evangelist.

WORK IN BUENOS AYRES.

The Spanish and Italian Mission conducted by Messrs. Torre and McCarthy in this great city goes forward with much blessing. Originally started early in 1890 in a room of the Y.M.C.A., the Mission has now spread into three different preaching stations, and a free school for the poorest children, some of whom had been rejected at the Government schools through insufficient clothing. These children are brought under Bible teaching; the teachers are devoted Christian women, who make this a work of love.

A late addition to the work is a meeting-room in one of the large "Conventillos," where some two hundred people lodge. Their lives were threatened at first, but now the Gospel is winning its way among the poor people.

Mr. Torre and his co-workers are engaged during the day in business, but give up all their spare time to the mission cause amongst the neglected masses of this great city. A hall is very much needed, and can be erected at a cost of £150 on leased land; already about £100 of this has come in, chiefly through a gentleman who has visited Buenos Ayres, and knows the work and the workers.

BARCELONA PROTESTANT COTTAGE HOSPITAL.—The report for last year says that thirty-eight patients have been under treatment, twenty-five of whom left the hospital quite cured, and five greatly relieved. In all 279 patients have passed through the institution, which has proved a blessing to Protestants of many nationalities. A remarkable case in the report is that of a Swiss, who tramped all the way from his native country to Spain. "It was mid winter. While crossing the Pyrenees he was overtaken by the snow, got lost, became numb, and fell asleep. Coming to himself, he walked three days without finding food or shelter. The marvel is that he ever reached Barcelona alive. With careful attention, he so far recovered from the effects of this terrible experience, as to be able to visit some hot baths in order to complete the cure." The hospital exists, first, to meet the need of Spanish Protestants, and those whose conscience repels the idea of their entering a Romanist Hospital; and secondly, for the reception of foreigners. Communications may be addressed to Miss A., Thackrah, 33, Woodberry-grove,

CAPE MOUNTED RIFLES.

The following extracts from the diary of Mr. Holt, the mounted missionary of the Cape General Mission, who is labouring among the Cape Mounted Rifles, will serve to show the valuable work that he is doing among this fine body of men. The force is scattered over a district as large as Ireland, in small camps or stations, consisting sometimes of less than half-a-dozen men. Far removed from the centres of population, there is little to break the monotony of their solitary existence. The men seldom enjoy any regular means of grace, and, being isolated from Christian society and example, it is little wonder if they become morally and spiritually hardened. Yet, here and there, our missionary is encouraged to find the ground prepared—hearts hungering after the bread of life:—

"*January* 15.—After breakfast I started for the next camp. Got there about 2 o'clock. The men seemed pleased to see me. The Lieutenant in charge wanted me to stay with him; but I thought it better to stay in the men's quarter, in order to get hold of them better. After dinner all the men came to one hut, and we had several hymns; then a portion of a chapter from the New Testament and a little talk. One of them offered me his bed for the night, but I insisted on sleeping on a mattress on the floor. Two of us continued talking on the subject of salvation, while the others listened. My companion in this conversation seems to desire the knowledge of forgiveness of sins and eternal life. I am hoping the light will soon dawn upon him.

"*January* 16.—Set out about 6 o'clock this morning for another camp, over forty miles off. Arrived about 7 p.m. Next day was Sunday, and I stayed all day. In the evening, at the request of two of them, I read part of the Church of England evening service, and gave a short address. One of these fellows is very agreeable, and while I lay on the floor and he on his bed at night, we had a long talk. He said he could not love anybody whom he had never seen, and that if Christ were to appear to him, then he might be able to love Him. At the close of our talk I said: "He that *believeth* HATH everlasting life." "That is a new way of looking at it," he said; "I will think over that."

"*January* 18.—Two or three hours brought me to another camp, situated in a small town. Counter attractions, in the shape of hotels, &c., make it difficult to get men to talk much about their souls' welfare, but I had one or two conversations. One was with a man who had been in the regiment over twenty years, and who was once a sergeant, but now a private. My heart goes out to such men. I tried to make him see that I loved him, and that my Saviour loved him. He did not talk much, but very kindly made me a cup of cocoa.

"*January* 20.—Arrived at a camp in a Dutch district; only two men and a corporal, one of whom is married. They board at the house of an Englishman. In the evening we had a little service. The owner of the house, a schoolmaster, played the accompaniment on an old cracked piano, and we sang some hymns. Seldom, if indeed ever, is there a chance of listening to the preaching of the Word here!

"*January* 21.—Another camp, three men and a sergeant. Service in the evening at a farmhouse. Farmer's daughter played the piano; about fifteen there, including children. The Lord was present, and I believe good results will ensue. The farmer's family are Christians. About *once in two months* a minister has a service here!"

Funds for the support of a second mounted missionary to the C.M.R. have been placed in the hands of the Cape General Mission, and should any young man who reads these lines feel led to offer himself for the post, he should apply without delay to Mr. Arthur Mercer, 2, Berkeley-terrace, Wimbledon, for further particulars.

UNION TABERNACLE, WANDSWORTH-ROAD, S.W.—A conference on Revival was held a few days ago. Helps and hindrances were discussed, and individual preparedness urged, the speakers being Revs. P. A. Milne and J. S. Harrison, Messrs. R. C. Morgan, W. R. Lane, E. Wright, W. Groves, and others. Pastor D. M. Cameron, in the report of last year's work, says: "The workers, chiefly members of the Church, most of whom have been brought to Christ among us, labour most earnestly for the ingathering of others to the fold of the Good Shepherd. After doing all we can to provide the means whereby to sustain the aggressive work, we have to exercise our faith continually in prayer that God will touch the hearts of others to make up the deficiency." Mr. Cameron's address is: Thurlow House, 515,

A Scottish Mission to Jews.

We make the following extracts from the very interesting statement submitted to the Free Church of Scotland General Assembly on Friday evening by Rev. James Wells, of Glasgow, convener of the Jewish Committee. It will be remembered that Mr. Wells last year paid a visit to Palestine, where he met with an accident, from which he has happily, in large measure, recovered:—

A firman has been granted for our hospital at Tiberias at a time when the Turkish Government had marked out for extermination most of the Christian agencies in Turkey. This firman is one of the best ever granted by the Sultan. It makes the property as safe as property can be, and it secures freedom from many burdens and harassments. You will ask, Why has the Sultan singled us out for this coveted favour? When in Tiberias, fully a year ago, four influential deputations, representing many races and religions, Jew and Gentile, waited upon our party, and, with oriental rhetoric, expatiated upon their gratitude to our church. The hospital, they said, would be the greatest boon we could bring them, and they all declared that they had done and would do their best to secure the firman. With Mr. Ewing we crossed the Jordan, and visited the leading chief in the district. He welcomed us, as Abraham welcomed the angels, and was eager to make a royal feast for us. Without saying a word to us about it, he sent his head man with us, and made him responsible for our safety so long as we should be in the Hauran. The reason of all this was that we were connected with the Tiberias Mission. Should any of you travel among the Bedouin, on the east of the Jordan, you should start from our Tiberias Mission, and that will be an 'open sesame' to you. We went as far East as Derat, the ancient Edrei, the capital of Og, King of Bashan, and on our return we were introduced to a sick man who had been brought all the way from Derat, sixty miles, to be healed by Dr. Torrance, who is now a real chief around the Sea of Galilee.

Along with Mr. Christie, Dr. Saadeh, of Safed, and his dispenser, we made a mission circuit through some of the remote villages in the highlands of Galilee. It brought us very near Christ, for He visited these very villages on his mission circuits, healing and evangelising. This is what happened to us. The whisper ran round that the healer had come, and in a few minutes a hundred or 150 villagers pressed upon us. The Doctor prescribed, and Mr. Christie gave them Gospels in their mother tongue, and those who could read gathered in groups around them and read to them the words of Life Christ had spoken to their forefathers in these very villages. We were like them that dream. It was as if, on a magician's mantle, we had been carried back nineteen centuries and planted in the crowd around Jesus of Nazareth. We all deeply felt the charm and pathos of the situation, and an American with us declared that he had never expected to see such a sight on earth, and that he would do all he could to aid such missions. Your Mission has found favour among all these people, and, through them, with the Sultan. Hence this firman. One can scarcely exaggerate the power of such a mission in lessening suffering, softening prejudice and commending Christ in the very cradle of Christianity.

This will be the only hospital between Jerusalem and Damascus, and between the Mediterranean and, so far as is known, the Euphrates. It may cost about £2500, and we have for it £1000 on hand. Mr. Ewing is called the 'Chas. Russell missionary,' because we receive £300 a year from an Australian friend in memory of a departed son. Might not this whole hospital, or a part of it, be accepted as a most grateful memorial of some relative whom God has taken home? The hospital is to have twenty-four beds, and each will cost twenty pounds a-year. An individual, a family, a flock, a Sabbath-school might provide a bed. A beginning has been made. One of the twin sons of Dr. and Mrs. Torrance has been called away; and they are going to support a cot for a memorial of him. Some wish to have a possession in the Holy Land. Here it is ready for them. By securing it they will not only gratify a natural and respectable Christian sentiment; they will also do something to heal the sick, and again to bring the kingdom of God nigh unto the Galileans. In any case, with this significant firman in our hands, we shall surely soon get everything we need for this unique enterprise.

The last thirty years have witnessed, not a change, but a revolution, in modern Jewry. Thousands of them are now reading the New Testament, and moving Christwards. They are now discovering the distinction between what they call 'Protestantism' and 'Christianity,' and the distinction between nominal and real Christians. During the year our missionaries have reported several interesting baptisms. Some ask us if it is not very hard to convert a Jew. We reply: It is; but we often find it very hard to convert a Gentile, even when of Christian parentage and in the most favoured Christian lands.

While thankful for some hopeful signs, we must cherish a sacred dissatisfaction with things as they are. The chief burden of my message from the East is, that if this mission is to prosper, we must have at home a true revival and a more apostolic type of Christianity. The chief causes of our failure are not to be found abroad. Among Jews, as among Gentiles, now, as in every age, men are to be won to Christ by the moral and spiritual splendour of the lives of professing Christians. The ancient appeal still closely touches our situation: 'For behold, darkness shall cover the earth, and gross darkness the peoples; but the Lord shall arise upon thee, and his glory shall be *seen* upon thee. And nations shall come to thy light, and kings to the brightness of thy rising' (Isaiah lx. 2, 3).

HEALING LEAVES.

The following incident occurs in a report recently received by the British and Foreign Bible Society from Italy:—Having been sent some time ago to Catania, with a view to trying if the climate of Sicily would suit his health better, one of the colporteurs was warmly received in the house of a gentleman, a member of the Waldensian Church there. This gentleman is the owner of a large orange-farm in a large village on the slopes of Mount Etna. There he took the colporteur for a visit, and the two tried their best to make the people acquainted with the Word of God; on leaving, the colporteur, at the request of his friend, left with him forty francs' worth of books, which, by little and little, were sold in the village. But, as often happens, the priests managed to get hold of a good number of the books, and made a bonfire of them in front of the church.

It was a windy day, and the wind blew one of the leaves, half burnt, to the feet of a man who was looking on approvingly from the threshold of his house. The man picked it up, and curiosity impelled him to keep it. What there was on those charred pages we cannot tell, but it made the man wonder that a book in which were found such beautiful words could be condemned to the flames by the priests. He felt a strong desire to know more of the book, and went secretly to the colporteur's friend, who sold him a Bible, and gave him such instructions that the man and his family have now been received into the Waldensian Church. What an amount of good even a few words from the Bible can do!

Mr. H. Cook's Mission Ship.

Writing from Penzance, Mr. H. Cook, of Gosport, reports blessing on evangelistic work, both on the French and Cornish coasts. He states that he is building a new mission steamer at Paignton. £1000 is needed by the end of August, when the vessel will be ready for work in the rivers and seaports both in France and at home. The £1000 he proposes to raise by the help of children and Christian friends in sixpenny shares. A young person attending the meetings went to several people ashore and in one day collected 120 sixpences. Others have taken this up, and many more have since been given by fishermen and townspeople. Forty thousand sixpences are needed to secure the vessel by the end of August.

THE VATICAN AND THE ROMAN PEOPLE.—Since 1870 the aristocracy of Rome, with the exception of five or six families, has turned the cold shoulder to the Vatican. Those who remain "faithful" render only small support to the Holy See. The Pope recently directed an inquiry into this, from his point of view, very unsatisfactory state of things, in order that measures might be devised for healing the defection. He was informed that the estranged families have come under revolutionary influences, and that the rising generation is attached to "the new *régime*." All possible means are being taken to enclose in the fold of the Church those who have "gone astray."

The People and the Land.

In the course of an address at Miss Macpherson's Home of Industry on Wednesday last week, Rev. D. Baron pointed out the fact that this century has witnessed a wonderful revival of the Jewish people. Breaking down those thick high walls and barred gates of the ghettos in which they have been imprisoned for so many centuries, they have stepped out into the light of day. Within these fifty years past, in the providence of God, the Jew has made himself *felt* everywhere, and "The People and the Land" have pressed themselves on the attention of the nations.

One remarkable fact bearing witness to the vitality of the Jewish nation is the marvellous increase in their numbers. The estimates of the actual number of Jews in the world at the present day vary from six to twelve millions. Having journeyed extensively in many parts of the world where Jews are to be found in large numbers, Mr. Baron, after careful computation, is of the conviction that twelve millions is not too high a figure. Considering that, scarcely two hundred years ago, Basnage, the most painstaking historian of his day, estimated that the number of Jews had been reduced by the terrible persecutions, sufferings and massacres they had endured to about three millions, the marvellously rapid increase of the peculiar people, considering the adverse circumstances under which this increase has been going on, must certainly be taken as a sign of the times. The same God who caused Israel to multiply so enormously after years of cruel bondage just before their deliverance from Egypt is repeating the miracle now that the Day-Spring from on high is once again about to visit them. It is a matter of fact that in many parts of the world, in proportion to their Gentile neighbours, the Jews are increasing at a ratio of three and four to one.

Simultaneous with the revival of the people has also taken place a revival of "the Land." A highway has been made to the East, and Palestine especially has been brought comparatively near to us. Now everybody knows and speaks about Palestine. By a revival of interest in the prophetic Scriptures within the same period the eyes of many of God's children have been directed to the East, and redemption is again looked for for the land and the people.

The attention of the nations, too, is now turned to Palestine, and one can already see how Jerusalem is likely to become a "burdensome stone to all peoples." There is already a jealous rivalry on the part of the nations as to whose influence shall be predominant in the Holy Land.

Then a spirit of change is coming over Palestine. Hitherto the land has been locked so as, in the providence of God, to remain a stereotyped commentary on the Book. Now there is a rapid change, there is a spirit of bustle, there is a rising and a shaking of itself from the dust of centuries. "But," you say, "is not Palestine a barren and desolate land?" Yes; but what have been the causes employed by God to bring about the foretold desolations?

I. First, Palestine is for the most part a hill country, which in ancient times was cultivated by means of terraces. These terraces have been neglected for centuries, and allowed to fall out of repair, so that the heavy torrents and terrific storms to which Palestine is subject in the rainy seasons, have carried away a good deal of the soil from the mountain sides into the sea. Owing to neglect of cultivation of the plains in some parts, the deserts have been allowed to encroach, and portions of the land which were once fruitful fields are now desert wastes.

II. But perhaps the chief cause of the present barrenness is, that practically for many centuries the land has been without a people to cultivate it, even as the people have been without a land. To this day, in spite of recent increase, it is a question if the whole population of Palestine comes up to one million.

III. The unseasonableness and scarcity of the rainfall until the last few years has been the crowning cause of the present barrenness. Mr. Baron next showed how these causes are being removed in the providence of God, especially how the banished population, and the withheld showers of rain, both "the former and the latter," are returning at the same time.

With regard to mission work Mr. Baron said the best opportunities of evangelising the Jews are undoubtedly in the lands of their dispersion before their return.

Pope v. Queen in Malta.

After a series of postponements and hindrances, it is expected that this most important question will come finally before a Judicial Committee of the Privy Council next month. Although it will be argued on both sides by the best men obtainable—and there is every need for a deeper interest to be aroused about the matter in England—those most concerned feel that their only hope is in prayer; in the God who hears and answers prayer, who alone can give the victory. Our friends at home naturally fail to grasp readily the immense importance of a question which primarily concerns but an island in the Mediterranean, in which they feel personally little interest. But this question is far further reaching than that, for it embraces principles which, if once conceded, will affect even our own loved island home.

It were well, therefore, briefly to recapitulate the circumstances at this time, that the sympathies of Christians in every part may be enlisted, and that in answer to their supplications the glory of victory may be to God alone.

The real point at issue is whether the Pope of Rome or the Queen of England shall be the actual sovereign of Malta. An attempt is being made to force the British Government to acknowledge canon law—the rule of the Pope—in Malta, on the ground that its establishment was guaranteed on our taking possession of the island in 1801, in the promise made to its people that the King of Great Britain would "protect your churches, your holy religion, your persons, and your property," and the promise made twelve years later, "to secure to the Maltese in the fullest manner the free exercise of their religion, to maintain the Ecclesiastical establishment," &c. This, after ninety years of a contrary understanding, it is desired to represent as an engagement to allow canon law to govern all marriages in which one party is a Roman Catholic, and the canon law on this point is that no such contracts shall be valid unless celebrated before a Roman Catholic priest, in accordance with the decree of the Council of Trent. Lord Salisbury has further declared that it is even doubtful whether marriages in which neither party is a Roman Catholic are valid unless so performed in Malta.

The suggestion is astounding. For ninety years marriages have thus been entered into with the licence of the Governors, and celebrated by the Protestant ministers, as in any other part of the British Dominions; and here with one sweep they are to be declared invalid, and the children of such unions illegitimate. The Church of Rome may have so considered them all along, as doubtless it does the marriages day by day performed in England; but what is that to us? Our law acknowledges even a civil marriage elsewhere; yet here in Malta it would acknowledge the supremacy of the Pope over its own institutions, and that on a fictitious argument never before heard of. Malta is not only the sole spot in Europe where civil marriages are not legal, but perhaps on the whole of God's earth.

To appreciate the actual practical effects of such a measure on the people of England, apart from the important precedent which it would afford for other matters, it is sufficient to say that over fifteen thousand British soldiers and sailors are more or less continually stationed in Malta, and that many hundreds of them marry Maltese women. Those who have been married by Protestant ministers are to be told that they are free to marry again, and a premium is to be set upon adultery, while their children are to be stigmatised as bastards!

To accept the conditions imposed by canon law, the Protestant party to the contract must swear to bring up the children as Romanists, and to comply with other requirements of the Council of Trent. Now, from the point of view of Rome this is as important and just a precaution as any existing among Protestant churches to prevent similar mixed marriages, as, for instance, in the case of the Society of Friends. But that is no reason why a State, proclaiming, and elsewhere maintaining, complete religious liberty, should step in to enforce the desires of a religious body upon those who do not acknowledge its authority. To do so is to take a most decisive step towards the re-establishment amongst us of the Inquisition; for those who submit to the Council of Trent acknowledge the powers, and place themselves under the jurisdiction, of that Court, in its enforcement of its own canon law. History has told us what that means.

If the arguments brought forward in support of this deprivation of the rights of British subjects under the rule of Queen Victoria, are to be conceded, then, if the pagan or Mohammedan authorities in India or elsewhere demand the enforcement of their religious law in such matters on Christians, on the ground that we have promised to secure to them complete religious liberty, the British Government will be in honour bound to grant their request. Our only safeguard against the immediate danger of such a contingency is that, as yet, there is a less proportion of avowedly pagan or Mohammedan British officials than there is of Roman Catholic.

The disreputable pandering for votes destroys all hope that at the next election either political party may take the matter up with energy upon the side of simple justice; and it seems as though it were likely to be shunted to the eve of a dissolution, and then to be hurried through in an unsatisfactory, unaccountable way, without more than a semblance of a hearing. To provide against this, the assistance of every independent politician is required; and, as has already been said, more than all, the interest and prayers of God's people everywhere are needed to prevent a telling victory for heathen Rome.

Malta, May. J. E. Budgett Meakin.

REVIVAL AND FAMINE IN INDIA.

Sir,—We have had times of refreshing from the Lord in our Chingleput Mission in South India during the past eleven months. Hundreds of the natives are entering the Church of Christ. Village after village is being stirred to its depths, and many villagers are renouncing idol and demon worship and seeking instruction at the hands of our Christian workers.

Since May of last year we have baptised one hundred persons, and admitted 410 as catechumens. For these we have instituted regular services on week-days and Sabbaths, and built, or are building, prayer-houses and catechists' houses wherever there is a congregation. It is rather a difficult undertaking to instruct so many people. Our staff of mission agents is doing its best to cope with the new work, but more agents still are needed to do justice to it.

The people belong to the pariah, or peasant, class, and are ignorant and illiterate. In social matters they occupy an inferior position, and are despised and frequently unjustly treated by high-caste Hindus. Notwithstanding this, they often are intelligent and industrious, and in some things indispensable in agricultural pursuits. Those who have placed themselves under Christian instruction are mostly well-to-do in ordinary years of prosperity and possess land of their own. But, owing to the drought existing more or less during the last three years, they are suffering, with others of their class, as well as with their more fortunate caste-neighbours. Their resources have become exhausted, and so they find extreme difficulty in obtaining food to eat.

This state of matters will, in all probability, continue for about three months longer, till the South West Monsoon fairly sets in. But if the rains fail at this time, the famine will be great indeed. As it is, some of our poor Christians are in great distress. Help will be necessary for some time to come, and I shall be extremely thankful if friends of the poor would kindly aid at this trying time. Clothes are urgently needed for almost all of our poor Christians, and for many non-Christians. Not much is needed for each. The cost of a woman's cloth is only 3s., that of a man's about 1s., and that of a boy's a little less. The women's cloths would be purchased out here, as special cloths are made in India, but the cloths for men and boys could be purchased at home and sent out. They should be of cotton, 1¼ yards broad and 3½ yards long, the cloths for boys being shorter. If friends would kindly send cloth or money to Mr. Robert Young, Free Church Offices, Edinburgh, he would transmit such to me. A piece of forty yards would clothe twelve men; and £1 about seven women.

I have to thank all the friends who sent their contributions last year to feed those suffering from the famine. Their help was invaluable, and cheered many a poor sufferer.—Yours sincerely, A. Andrew.

Free Church Mission, Chingleput, India.

CORNWALL.—The special services conducted during the year by the Cornwall District Wesleyan lay evangelist have been the means of gathering in of many, large numbers professing conversion.

SALVATION ARMY FARM COLONY.

BY GENERAL BOOTH'S PRIVATE SECRETARY.

Within the past few weeks General Booth has paid three visits to his Farm Colony at Hadleigh, near Southend, and seen it under favourable and unfavourable conditions.

Wednesday week was the last occasion on which the General inspected the Farm. A representative party accompanied him. The Salvationist immediately concerned in the development of the social scheme, in so far as it throws light upon its applicability to other lands, was there in the Army's foreign secretaries; the politician, with a practical knowledge of the difficulties connected with the transfer of the city's surplus labour to the green fields; the philanthropist, desirous of seeing for himself the use to which his money had been put; the man of the world, with an eye to the £. s. d. side of the experiment; and the ardent sympathiser with whatever is calculated to reform the depraved and save the sinner, were all composed in the small group.

The party made a careful inspection of everything—the soil, the fruit and cereal fields, the poultry, piggery, and rabbit farms, the tram and railways lines, the wharf and brickyards, the sawmill and chain factory, the dormitories and dining-rooms, the meeting-place, officers' quarters, laundry, offices, library, barber's shop, &c.; and their verdict was—"Remarkable! Promising! Surprising! Wonderful."

The General's remarks to the men on the occasion of a former visit express, I should say, the sentiments of the whole party who went to the colony on this particular day. He said to 250 colonists as they sat at dinner (Irish stew, a big junk of bread, and college pudding) "I am encouraged by what I have seen to-day. This is going to be a profitable concern. The money spent upon it is not going into a swamp where we can get no return. We believe it is going to be the beginning of the making of a great moral machine. We shall dig up from the city pits thousands of men and women, and by means of what we shall have in operation here, make them into true, contented, and happy citizens. We shall need patience. I am £30,000 and more in debt over the undertaking. I must have patience in trying to wipe the debt off. You must also have patience—patience with your governor, and patience in going up the ladder of deliverance. Don't halt till you get to the top. In getting there you may earn more than you will get. Never mind. This is a great partnership, and the margin will go to helping your former companions in misery and wickedness." This statement evoked much cheering, significant of the education the colonists are receiving. They are on the farm as brothers in one family, and helpers of each other.

Attention was principally directed to the colonists themselves—their character, work, and demeanour. There was only one opinion passed, and that was they belonged to the class most desirable and most difficult to raise; that they were heroically bending their backs to their work in the fruit-fields and brick-yards, &c., and that they manifested a disposition of obedience, cheerfulness, and application to duty.

The social scheme of the Army, of which the colony is the second part, deserves the warm and generous support of all classes, and especially at the present moment. Although the capital outlay has necessarily exceeded the amount first intended, the amount required for the working of the scheme in its entirety will not be beyond the original estimate made by the General, viz., £30,000 per annum. As that sum is far from contributed, I venture to ask your readers to rally to our help in a noble and substantial manner.

CHINESE IN LONDON.—Mrs. Piercy, wife of Rev. G. Piercy, the veteran Chinese Missionary, recently paid Colchester a visit. She gave addresses on the Opium Traffic, and on the work of the London China mission, of which Mr. Piercy has charge. Mrs. Piercy appeared in various Chinese costumes. A good collection was taken for the Mission.

SPAIN.—A correspondent writes from Vallidolid:—"I daresay you hear from others how open Spain is now to the true evangelist. It is quite remarkable. In Catalonia, where at last they are telling to the Catalans in their own tongue the wonderful works of God, several villages have asked the evangelists to come to them. God is working there.

Our Seamen.

The British and Foreign Sailors' Society has been called during these past few years to a great forward movement. As it has extended to regions beyond, God has blessed it in a very remarkable manner in the home ports. The union meetings just held by the agents and workers from home and foreign ports were times of refreshing from the presence of the Lord. Missionaries from the Continental and out ports were greatly cheered and strengthened by the great things the Lord has done in London. The afternoon Conference, which culminated at the Lord's table, will not soon be forgotten as moments rich in blessing.

In the evening, Admiral Grant presided over a large meeting at the central headquarters, where glorious testimonies were given of the grace of God to the Society's stations recently established in South American ports, where men and means are still needed. Precious testimonies of the Lord's marvellous loving-kindness to the work in the ports of Europe, including Russia, were given. Three noonday prayer meetings are now regularly conducted in the Society's stations in London.

A consecration meeting was held at the new Institute and Rest, principally founded by Louisa Lady Ashburton, at the Millwall Docks, which is to be publicly opened by the Duchess of Teck on July 14. It was reported that already meetings for seamen are conducted in Spanish, German, Scandinavian, and English. Special services are also conducted at the Seamen's Rest, Victoria and Albert Docks.

The great meeting held at the Mansion House was full of the forward movement. The Lord Mayor pleaded with the City to consecrate more of its wealth to the Society's extensions in London, the greatest seaport of the world, and to the work in ports more distant. Lord Brassey, who recently returned from another voyage in the *Sunbeam*, told of the godly agents labouring in ports he had visited, looking for their reward in heaven. He suggested a handy, suitable book of sermons for use at sea. He asked for still more religious work among seamen, and spoke of the wise way the limited funds of the Society were administered by a responsible board. Sir Francis de Winton told of the many fine Christian characters among seamen, and said he would report to Prince George and the Royal Family all that he saw and heard of the great work done by the Society.

Archdeacon Sinclair urged that the report of the Society, which was one of the most interesting he had ever seen, should be read. He told of what he had personally seen at the Society's stations. Rev. Alex. Francis spoke of the Secretary's visit to St. Petersburg, the need of that port, and the steps taken towards a new institute and mission there. Friends came from Rotterdam—Missionary Jones, and Mr. Walker, to tell that the Bethel there was too small, that a mission conducted by Mr. Spurgeon's evangelists was greatly blessed, that a friend had promised £500 towards a new seamen's institute and Bethel, friends on the spot £250, but that one could not be built facing the river under £4,000. The work had also so grown in Hamburg—that mighty port—that the missionary pleaded for a mission steam launch; he also was able to tell of conversions to the Lord.

Mr. J. Herbert Tritton and Mrs. Tritton invited the missionaries to their hospitable home, to spend the last evening of their stay in town. Mr. Tritton, having been long associated with ships and the ports of the Continent, has visited and been in direct touch with stations in such great ports as Antwerp, and many others. After bodily and social refreshment, brief prayers and testimonies followed in rapid succession, transporting us to every point of the compass, but always to the throne of grace. Harbours of refuge, busy docks, seamen of many nations, wonderful deliverances, tracts used by God, Scriptures afloat, many-sided salvation, made the heart sing for joy.

Mr. Tritton, the Chairman, made a list of blessings for which praise should be given to God. After his valuable and helpful address, the workers and their varied spheres of labour were sweetly commended in prayer to the Heavenly Father by Mrs. Tritton, and so ended days of blessing long to be remembered.

Mr. Edward W. Matthews, the Secretary, asked prayer that God would enable them to "go forward" with the needed Seamen's Rest in the West India Dock-road; not only an old public-house there called The Jolly Sailor, but a cottage behind it had come in a very remarkable manner into their hands.

MR. MOODY IN THE EAST.

After leaving Jerusalem, Mr. Moody, accompanied by his wife and son Paul, and his friends, Mr. and Mrs. Peter Mackinnon, paid a flying visit to Egypt. The experiences of these days, spent in lands so sacred to the devout Christian heart, must long remain a happy and inspiring memory. We are glad to be able to give some brief notes of the tour:—

Mr. Moody had a delightful meeting at Jaffa (Joppa), interesting and familiar to all Bible readers from childhood's days. He fully appreciated the privilege of preaching the glorious Gospel in these regions, around which cluster so many associations relating to the first sending of the Gospel to us who are Gentiles.

The party remained for a day at Port Said. Always willing to testify for his Master, Mr. Moody agreed to conduct a meeting, which had to be convened at very short notice. A large room was got ready as if by magic, by the help of many willing hands, placed at the evangelist's disposal by one of the merchants. Messages were sent here and there to tell the residents of Port Said of this impromptu gathering, and a notice was sent to the man-of-war lying in the harbour. Scant though the notice was, a goodly number filled the room. It was a pleasure to see the eager, responsive faces of the marines. Mr. Moody knows well how to adapt himself to his audience. Thus, on the border of the land of Egypt the evangelist had the joy of preaching the Gospel.

In his first contact with Eastern peoples Mr. Moody was intensely interested; and as he made further acquaintance with their habits his first impressions deepened. His two chief thoughts were: the degraded position of woman and the neglected condition of the children. He was able fully to realise that they were descendants of the children of Ham.

The passage through the canal was made by electric light. Now the old desert is lighted up and coloured liked fairyland. Mr. Moody's interest was keen; he remained on deck till the vessel had passed Kantarah, where the canal cuts the old caravan route from the north No doubt, by this route went the patriarchs, and all those who came "down into Egypt." How the bygone centuries crowd upon one another in these old lands!

The travellers passed from Ismailia through the desert and then through the old Land of Goshen, where the remains of two store cities were lately found. At Cairo Mr. Moody had the joy of preaching three times in the church of the American Presbyterian Mission. Although the notice was necessarily short because of the indefiniteness of Mr. Moody's plans, large audiences gathered on the week-night and on the Sunday. The Word was with power, and the visit must be a memorable one in that community.

Mr. Moody was favoured with fine weather on the short return voyage from Port Said to Naples, and was able to preach to a crowded audience in the saloon of the large steamer *Orient*; and again (by request both times) on the second-class deck, where a fine open-air meeting was held. Sunday was spent at Naples, and the evangelist had two opportunities of engaging in his loved work. With much joy he met on the arrival of the steamer an old Glasgow convert of '74. Rev. Mr. Johnston Irvine, of the Free Church at Naples, was unfortunately absent. In Florence also, at short notice, a good meeting was held; loving friends of Mr. Moody are to be found everywhere. Rev. Dr. M'Dougall welcomed him gladly.

THE BEGGARS OF ROME form a class by themselves, and as such they need a special effort to reach them. This has been made for some time by Mrs. Wall with great encouragement. The work among them includes a Medical Mission, the beggars having special days, one for men and one for women. The various individuals who have sunk to this position have often strange tales to tell, but to them the strangest of all is how the Lord of Glory stooped to man's estate because He loved us. After the meetings for the very poor, bread is dealt out, which not only serves as an attraction, but also shows that the sympathies expressed by their friends are real. Then there are mothers' meetings, and the work of the Bible women in the homes. Friends passing through Rome would do well to call on Wednesday mornings at 10.30 at 124, Via Lungaretta, by St. Mary's in Trastevere, or on Friday mornings at 10.30, at Vicolo d'Orfeo.' J. B. M.

THE SOCIETY OF FRIENDS.

The Yearly Meetings of Dublin and London follow each other about a fortnight apart. This year there is again some numerical decline in Ireland. Yet the tone of the Meeting throughout was hopeful and thankful. Much unity prevailed, and advancement seemed hoped for.

London Yearly Meeting is unusually large and interesting, younger Friends forming a prominent feature of the assemblies. Several American Friends add interest and profit to the meetings—with their freshness of thought and healthful freedom of expression. The statistics again show a small increase, both in the actual membership and also of adherents, and nine new meetings are reported as started, or acknowledged during the year.

The Home Mission Committee, reappointed for three years, has exhausted its tenure of office, and the burning question of the year is its reappointment or otherwise. The revival in operation, both here and in America, has resulted in the setting apart of missionaries, both as evangelists and also to work in small and dying meetings, or in closed meeting-houses, so as to reach out the hand to those needing the Gospel, both in the great cities and among our rural populations. This has excited fears among some Friends, and the Yearly Meeting has been called on to reconsider its course. While we write the discussion goes on, and, we doubt not, the question will be wisely settled in harmony with the growing missionary convictions and practices of revived Quakerism.

The annual Foreign and Home Mission meetings were held on Monday and Tuesday evenings of this week. Any lowering of the flag, either in home or foreign missionary work, would be distinctly retrogressive, and a real loss both to the Society of Friends and to the world.

FRIENDS' FOREIGN MISSIONS.

The annual meeting of the Friends' Foreign Mission Association was held on Monday evening at Devonshire House, Bishopsgate-street, E.C. Workers from various parts of the great harvest-field told of rich blessing upon the efforts that had been put forth; enlarged upon the obligation of embracing the increasingly numerous and important opportunities that are offering for evangelisation among the heathen; and in most cases appealed earnestly for more labourers to be sent out, and extended and deepened sympathy to be shown for the work. A crowded audience listened with attention marked by evidences of enthusiastic interest.

The financial year, during which about £14,000 was raised, closed with the sum of £250 due to the treasurer, and the deficit has since grown considerably. According to the statement of the Chairman, Mr. J. E. Wilson, the Association has fifty missionaries, and those who carry on the important undertakings in Madagascar were greatly cheered last year by tokens of the Divine favour. The Holy Spirit was poured out, in answer to prayers extending over many years, and many who have been brought up in the now very numerous Friends' Schools, were among those who confessed the name of Christ. The Chairman also stated that there is no lack of workers willing, and apparently well qualified, to go out to reinforce the various stations; but, so far, the support is not equal to a development of the missions such as is so urgently called for.

Dr. Dixon, who has just returned from a tour in company with the veteran Isaac Sharp, spoke of the work in India, making a strong appeal for workers of both sexes, especially such as have medical qualifications. Dr. Hingston Fox described the Mission at Brumana, in Syria, emphasizing the beneficence of the operations of the training-home, from which boys had gone forth to occupy positions of great usefulness in life, and sustain high reputations as Christians. Workers from Madagascar and other lands also delivered addresses, not by any means overlooking their personal difficulties and failures, in the joyous statement of the successes and victories of the Gospel as they teach and live it among superstitious and benighted peoples.

A USEFUL HINT.—A young Christian, wishing to serve the Lord and help others, collected the hats and bonnets cast aside in the family, trimmed them with bright, cheap material, and sold them for a few pence to the members of a mothers' meeting, the money thus paid being laid out in useful books to lend to them.

Mr. McNeill in Dundee.

This evangelist has concluded his Mission in Dundee. Not for many a year has the city been so deeply moved. Large churches and halls have been densely crowded, and there have also been great gatherings in the open air. As many were anxious to hear him who could not attend his evening meetings, he discontinued his addresses to business men, and instead, had afternoon meetings in St. Paul's Free Church open to all. So great was the interest manifested that the people came an hour before the advertised time. Mr. McNeill has been much impressed with the openness and readiness of the people, and publicly stated that in no place in Scotland, since he and Mr. Burke commenced work, had they found greater willingness to hear the Gospel.

All classes have been attracted by the preacher's bold and fearless speaking, and by his clear presentation of the truth. Professional men, merchants, manufacturers, and working-men have sat side by side listening to his fresh, stirring addresses. Many of the ministers have worked heartily with him. In the after meetings, in answer to his appeals, the anxious have been very ready to stand up to be prayed for. One of the most noticeable things in the work is the number who have been converted while listening to the address, or in the after meeting, even before they have been personally dealt with. While standing up to be prayed for they have accepted Christ, and when approached afterwards by the workers they have frankly confessed that the great decision had already been made.

Very touching were some of the requests for tickets for the converts' meeting to be held on Friday next. One man came pleading for a ticket for his wife. He himself was converted a few months ago, and although he could not say his wife was saved, she was very near the Kingdom, and he was so anxious to see her saved. Another man, who had come miles from the country, asked one for his son, a tall, strapping fellow, who was standing in the passage, thoroughly broken down.

The local newspapers have dealt very generously with Mr McNeill. They have given fair reports of his addresses and appreciatory notices. On the last evening of the Mission he publicly thanked them, and said they had really served the Mission well, for a newspaper acts as a splendid tract distributor; it finds its way into every house and every public-house.

The last evening of the Mission will be long remembered. The large Steeple Church was packed; people stood in all the passages; even the pulpit stairs were blocked. Mr. McNeill preached from the story of the rich young ruler, and showed that if his contention of having kept the law was true, the mission of the Lord Jesus Christ was the greatest mistake that had ever been made. No need of a Saviour if a man could save himself. With great power he pressed home the truth that every man without Christ must be a failure. The ruler went away from Christ and so could we, but it would only be to meet Him again, if not in this world, then in the world to come.

Mr. Burke's Gospel solos, sung with skill and feeling, have been much appreciated, and have deepened the impressions made by the preacher's appeals.

Incidents.

In one of the meetings a woman asked another sitting beside her if she liked Mr McNeill. "Like him!" she answered. "Why, since he came my mother and five sisters have been converted." No wonder her heart was full. She and hers will not soon forget the visit of the evangelist.

Mr. McNeill received a letter from a young man, part of which he read at one of the meetings. It was to the effect that he was to leave for the Continent the following day. He had been on his way to see a friend and bid him farewell and have a glass with him. While passing the Steeple Church he noticed the placard announcing the meetings. He read it, and said sneeringly to himself, "Another of these wandering evangelists; another intake." He passed on, but something compelled him, after going a few steps, to turn back, and scarce knowing what he did he went into the church. There God met him: not only was he awakened, but on the same evening he was led to decide for Jesus Christ; and he wrote to the preacher saying that he was leaving next day for the Continent a changed man.

At one of the large open-air meetings for factory workers during the meal-hour, a man was heard just before the meeting criticising and jeering at the preacher. "He was just another of the money-making tramps." A Christian man standing by expostulated, and said, "Give him a chance; wait and hear him before you judge." The grumbler was still, and remained to listen; after ten minutes' attention he said, "Why, man, that is the greatest man I've ever heard," so completely was he disarmed. J. S.

CAMBRIDGE NOTES.

The University Sermon, on May 15, was preached by Professor Ryle. He condemned those who loved to take single texts of Scripture, interpreting them according to their own will, while utterly neglecting to look to the context to see if it would bear such a rendering. He claimed for the Bible a thorough study and examination, of which he complained there was not sufficient among the Christians of the present day.

On Monday week, a meeting of the Cambridge Ethical Society was held in the small room of the Guildhall, when Dr. Felix Adler gave a lecture on the "Ethical Elements in Religion." Professor Sedgwick presided, and the attendance included a large number of lady students. Dr. Adler said they were able to classify religious history into three stages. (1.) The individualistic or materialistic age. (2.) The non-individualistic. (3.) The ethical stage. As to criticism, Dr. Adler said that if historical and rational criticism should do its utmost, it could not touch the vital kernel of Christianity.

OXFORD NOTES.

The Bishop of New York (Dr. Potter) is at present staying in Oxford, and on Sunday last gave an account of the work of the Protestant Episcopal Church of America.

The Oxford House at Bethnal-green gives an opportunity to Oxford men of becoming acquainted with life and work in East London. A largely-attended meeting was held on Sunday evening, May 15, in Exeter College, in aid of it.

The Hibbert Lectures on the Origin and Growth of Religion, as illustrated by the Old Testament, are being delivered this year by Mr. Claude G. Montefiore. Their rationalistic character is a suggestive and painful evidence of how far some modern Jews have departed from the oracles of God.

The distribution of Gospel books at the Eights, or summer boatraces, which was commenced some years ago by the late Henry Bazely, has again been carried on by Rev. C. J. Casher, curate of St. Aldate's, and his helpers, among the crowds that have been in Oxford during the last week.

Professor Sanday, of Exeter College, has been appointed Bampton lecturer for 1893, and will take as his subject, "The History and Origin of Biblical Inspiration." Dr. Sanday's distinction in the field of New Testament scholarship will ensure a valuable course.

Mr. Arrowsmith, of the Children's Special Service Mission, has been holding meetings among the Undergraduates with the view of obtaining helpers for the seaside summer work. Hitherto the majority of helpers have been Cambridge men, but it is confidently believed that more Oxford men will be forthcoming this year.

The Archbishop of Canterbury has organised a mission on behalf of the Assyrian Christians, who are usually called Nestorians, and whose record is one of the most interesting and profitable parts of church history. The Dean of Argyll and the Isles, who has been labouring there, gave an account of the work at a meeting held on May 18.

The excellent work of the Young Women's Christian Association continues to be maintained under the guidance of Mrs. Palmer, wife of Archdeacon Palmer, and other Oxford ladies. In providing lodgings for young women away from home, in affording opportunities for reading and recreation, and, above all, by means of Gospel meetings and Bible-classes, the Association is doing quiet but most real service.

THE CHURCH ARMY is about to start one or two small market-garden farms, in order to provide labour test for men in training for emigration. For these undertakings about £10,000 more will be required this year than last. The Army has received from the clerk of the Bath Union a letter testifying to the excellence of the work of the Bath Church Army Labour Home. It says:—"Not only has it effected a saving to the ratepayers of close upon £49 in twelve months, but it has succeeded in uplifting apparently hopeless cases in a way which the Guardians are powerless to do. They could offer these men the workhouse, but nothing more. During the first twelve months, fourteen union cases were received into the Home. Six were sent out into situations and have never returned to the workhouse. Five are believed to be doing well and earning faom 15s. to 35s. per week. The Guardians commend what it is hoped may be a vastly increased power for good all over the country."

DEATHS AT OLD CALABAR.

Disease and death have invaded the United Presbyterian Mission Station of Old Calabar, West Africa. Rev. Hugh Goldie writes: "The mysterious influenza has caused an extensive sickness among us, but those whose death we most especially feel and lament have been taken from us by other types of disease. Our brother Mr. Porteous was about to visit the up-river stations, especially Okureke and Ibum, in which new places we have tried the experiment of leaving two of the native agents educated by the Presbytery to form the stations themselves. He was taken from us and his most saintly life cut short ere he had well begun the fight. Dr. Rae, who came out as medical missionary in the latter part of 1890 with his young wife full of energy and zeal according to knowledge, was then appointed to carry out the plans of Mr. Porteous. He got as far as Ekpisim in Akimakuna when he also was called home.

"Now I have to record the death of our good King Eyo, a sketch of whose life was published in The Christian of October last year. He died last month of paralysis. As the disease gained on him his power of thought and speech decreased, so that on my last visit to him he was beyond earthly ministry. The spiritual world was opening to him meanwhile, the Saviour meeting him in the dark valley as He met those who had just gone before. In the death of the King the community has lost a power for good; the Mission an earnest supporter; our congregation here an active worker, and I myself an attached and helpful friend who, for many years, has been ready to put his hand to any scheme for promoting the spread and influence of the Gospel.

"His death was publicly proclaimed last week by the firing of a salute, flags half-mast, and a vast assembly of mourners from all quarters, and now the town lies as quiet as if this event had not occurred. How great a change from the days, you will remember, when hundreds of slaves would have been murdered to keep him company in the other world!"

A correspondent who sends this extract reminds us that Mr. Goldie, the writer of the letter, has been "praying and working" in Old Calabar since the commencement of this Mission by the United Presbyterian Church of Scotland, in 1846—well-nigh half a century ago. The monthly reports given in *The Missionary Record* of that church for the present month are full of encouragement, and supply songs of thankfulness.

Dublin Believers' Meetings.

Mr. George F. Trench requests us to state on behalf of those heretofore concerned in the arrangement of the Dublin Believers' Meetings, that they are unable to make the usual announcement for the first week in June, and fear that it will be impossible, in the limited time now available before the summer exodus from Dublin, and in view of conferences elsewhere with which it is important not to clash, to arrange for these meetings in the present year.

They have had an unbroken record of blessing for thirty years, and the present interruption causes the greatest regret, tempered by the hope and prayer that in 1893 they may be resumed on the same lines as always, and with renewed vigour, zest and power.

MR. HENRY HUTCHINSON has conducted a successful ten days' mission at St. Simon and St. Jude's, Anfield, Liverpool. Quite a number of children were led to yield themselves to the Saviour.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 29, Psalms xxvi. 1-12; Mon., May 30, xxvii. 1-14; Tues., May 31, xxviii. 1-9; Wed., June 1, 1 Timothy i. 1-17; Thurs., June 2, ii. 1-15; Fri., June 3, iv. 1-16; Sat, June 4, vi. 1-21.

PORTSMOUTH.—A six days' mission for young people at Lake-road Baptist Sunday-school was conducted recently by Mr. Jones, of the Sunday-school Union, London, and proved very successful. Mr. Jones' addresses were marked throughout by clearness, earnestness, and fidelity to Gospel truth; and it is believed a great deal of good will result from them. The teachers have received a fresh impetus in their work, and several scholars have professed faith in Christ.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, at *Eastbourne*, May 27 to 29; Mr. J. S. Tyler, *Birmingham*, during May, for Scripture Union Meetings; Mr. T. Lewes Sayer, *Streatham*, May 28 and 29; Mr. Henry Hutchinson, St. Matthew's Schools, *Brixton*, June 1 to 3, at 6.30; Mr. Reginald Callender, Cox Green Mills, *Bolton*, June 5-14; the 25th anniversary of the "Children's Special Services," Hawkstone Hall, Westminster-bridge-road, May 31, at 7 p.m.

News Notes.

Messrs. Moody and Sankey will visit Wandsworth this week, holding a few meetings there with the friends in that locality who have been carrying on Christian work for the last eight years in Down Lodge Hall, which was erected as a memorial of their labours there in 1883. The Evangelists will also visit Stratford Conference Hall, which was erected near the site of their former work in that district. They do not propose to hold any other services in London at present.

Dr. Barnardo's "Young Helpers' League" has now nearly nine thousand "companions," as its members are called. An adjunct to the League has been started for those over eighteen years of age, to be called the Voluntary Association of Adult Helpers, or "V.A.A.H." Members of these two organisations can have tickets for Dr. Barnardo's annual meeting in the Albert Hall on June 22 at half-price.

The special appeal issued seven months ago by Rev. D. B. Hankin on behalf of the Mildmay Institutions, has realised close on £4000. The annual expenditure of these institutions is £28,000. Intending visitors to the coming Mildmay Conference will do well to bear that fact in mind.

The letter of invitation to the Keswick Conference on July 25-30 is issued, as usual, by Mr. Robert Wilson, of Carlisle. One paragraph says: "It behoves all who love God to keep close to his Word, in these days when many are turning away from the truth, and lightly esteeming that Book, 'written by inspiration of God,' and slighting the Gospel message of salvation." Mr. Postlethwaite, Eskin place, Keswick, will again attend to applications for apartments; those taking rooms for longer than one week will find it easier to secure accommodation early.

The Bishop of London has written to Rev. Dr. Lunn, with reference to the approaching conference at Grindelwald, that the term "common communion" can only be applied when the "celebrants" are ministers of different branches of the Christian church. Dr. Lunn announces that no common communion will be held. In these circumstances it is difficult to see how union is to be advanced.

The Daily Chronicle, whose daily page of literary notes and reviews is a very interesting feature, commenting on the failure of Mrs. Humphrey Ward's latest book, "David Grieve," says that the author supplied herself with a big library of French literature before she wrote the book, but she has not herself realised the religious experience she sets herself to describe.

Rev. Alfred Turner, Ashford, Kent, has addressed a letter to Mr. Gladstone on behalf of voters who feared that the establishment of Home Rule in Ireland would enable the Roman Catholics to enact laws in favour of their church and detrimental to Protestantism. They wanted to know from Mr. Gladstone whether, if a Liberal Government came into power, their Home Rule Bill would entirely withhold from an Irish Parliament all means to regulate, endow, or otherwise meddle with religious subjects. Mr. Gladstone's reply is as follows:—"You can set your minds quite at ease. The best legislative security and assurance is an imperial prohibition of all ecclesiastical establishment or preference. Such a prohibition the Home Rule National party promise."

In his new book on Persia, Mr. G. N. Curzon paints a very sombre picture of the official corruption which prevails. The hold of Islam as a religious system, Mr. Curzon believes, "is not seriously weakened. Fanaticism can still be played upon by adroit fingers, and the day is yet far distant when the Crescent will be supplanted in Iran by the Cross."

Mr. George Muller presided at a meeting in Bristol on Sunday week for the first time since his return from his missionary journey on the Continent. Though over eighty-seven years of age (says a correspondent of *The Daily Chronicle*) he delivered an address of half-an-hour's duration on the first section of Psalm cxix. with the same vigour and intensity which characterised his pulpit utterances in his earlier years. Eighteen years ago, when he had concluded forty-three years of pastoral work, he resolved to devote himself to preaching in foreign lands. Since then he has made sixteen tours in the principal cities and towns of the world, and it is said he has preached three thousand sermons and travelled one hundred-and-fifty thousand miles. In August 1890 he left England for a missionary tour through Austria, Germany, Switzerland, France, and Italy, and has now returned to resume his work in Bristol.

A census bulletin of the leading religious denominations of Canada just issued, shows that the adherents of the Roman Catholic religion considerably outnumber those of any other denomination in the Dominion, being no less than 1,990,465. Of Protestant denominations the Methodists come first with 847,469 adherents, being followed by the Presbyterians with 755,199. The members of the Anglican Church number 644,106. The Baptists count 303,749 followers, the Congregationalists 28,155, and the Lutherans 63,979. The percentage of increase in each denomination is about the same.

A correspondent of the New York *Independent* severely criticises Sir Edwin Arnold's superficial utterances on the social condition of women in Japan, and says:—"It is plainly and painfully evident that the realest and deepest need of the women of Japan is neither petty legislation nor fulsome adulation, but the vitalising, transforming, and uplifting Gospel of the Son of God."

The American "Chinese Exclusion Bill," having been passed by the Senate, and signed by the President, has now become law. A leading Chinese merchant in New York declares that his countrymen will institute reprisals.

Among the speakers at Mr. Moody's College Conference at Northfield, July 2-13, will be Rev. Drs. A. J. Gordon, Boston; Merrill E. Gates, President of Amherst College; A. F. Schauffler, H. Clay Trumbull, from New York; Bishop Thoburn, of India; Major Whittle; and Anthony Comstock. Mr. Moody will, of course, not be present, but Mr. Sankey expects to be there; he purposes sailing for New York early in June.

Lady Henry Somerset has informed an interviewer that she thinks New York as bad as London, but not worse. "Dreadful as are the dives and the saloons, I was much struck and encouraged by the fact that no women who have not completely lost their characters are to be found in these places. In New York and Chicago I saw no such sight as I saw in Piccadilly when I left St. James's Hall last Sunday night. Vice is not publicly flaunted in that way."

A correspondent of *The Methodist Times* says: "Twenty-five or thirty years ago I used to look forward to the Conversation upon the Work of God as one of the most interesting items in the district programme; I always hoped to get a blessing, and to take back something that would do my circuit good. But I consider that for many years those conversations have greatly deteriorated; some of them of recent years have not been worthy of the name, but have been little more than a mere farce."

Dr. G. F. Pentecost, in reply to the question of an interviewer, gives it as his opinion that the number of converts from heathenism in India is from fifty to two hundred per cent. greater than what it is with an equal number of workers in England or America.

The famous Bible histories of Dr. Barth have been translated into many tongues. The R.T.S. has helped the Barmen Mission, through Dr. Schreiber, to put the Old Testament Stories into the Mandheling dialect of Sumatra; and now the missionaries have come again, asking that the translation, made by Rev. A. Schutz, of the New Testament Stories might be published. The committee have agreed to bear the cost of the same. An interesting feature in connection with the Mission is that it affects a large number of Mohammedans, hundreds of whom are already reading the Mission publications and receiving instruction.

Eleven young ladies, members of the "King's Daughters" Philanthropic Association, have sailed from New York for Russia. They are the bearers of a large sum of money subscribed by American women, for the relief of the famine-stricken peasants in Russia, and they will personally distribute it.

Deeming, the inhuman monster adjudged guilty of murdering his wife in Australia, suffered the last penalty of the law on Monday morning. He is reported to have confessed the evening before execution that and other crimes attributed to him.

Dr. Joseph Parker, having been accused by *The Christian World* of plagiarising in his book, "Apostolic Life," replies that in the annotated text referred to he was only giving, as promised in the prospectus, "the last results of European criticism."

A terrible hurricane in the Mauritius having caused the loss of 1200 lives and rendered thousands homeless, a Mansion House fund on behalf of the distressed survivors has been started by the Lord Mayor.

At a meeting of the London Wesleyan Council on Monday, in the Centenary Hall, Bishopsgate-street, it was resolved, by fifty-nine to thirty votes, to secure legal authority to permit a moderate and limited extension of the ministerial three years' term in special cases.

A convention on the deepening of the spiritual life was held last week at Nottingham.

The new "Beach Rocks" Convalescent Home at Sandgate, of the London Samaritan Society, is now approaching completion, and will be formally opened by Sir Edward Watkin, M P, and Lady Ingram Watkin, on Saturday, June 25. The building is a truly splendid one, and will be perfect in all its appointments, greatly surpassing any institution of the kind, so far as we know.

AMERICAN STUDENTS AT WORK.

Our brethren, Messrs. Pierson and Goldsbury, of Princeton University, began meetings at Hyde-park Hall last week. We have had the joy of hearing the Word preached with power, and the pleasure of seeing souls brought to Christ at every service. The meetings each night were prefaced by a good open-air meeting, at which our choir did good service. Open-air work was a novelty to our American friends, who were struck with the large audience, and the help it was to augment the indoor meetings.

There is a clear, decided ring of the old Gospel in our brethren's ministry. The closing address on "The Bible" was a logical address, which was greatly appreciated by a large audience. Our two friends are with us in Hyde-park on Sunday next at 6 p.m. After twenty years of continual meetings in the Park we were able last Sunday to add greatly to the comfort of our audience by providing some hundreds of chairs, which, through the courtesy of the authorities, we have been enabled to hire for the whole of the summer. Will your readers remember these meetings in prayer?

Chas. Cook.

MESSRS. FULLERTON AND SMITH.

Cambray Baptist congregation and St. Andrew's Presbyterian Church united to invite these brethren to conduct services in Cheltenham. They could only spare eight days, and were thankfully accepted on these terms. The whole town was divided between the two congregations, and eight thousand circulars, giving detailed information, were distributed from door to door. United-prayer meetings were held the week before, three nights in one place and three nights in the other, presided over by the members in turn.

Besides the great nightly meetings, filling Cambray Chapel, and the large afternoon gatherings in St. Andrew's Church, the evangelists addressed meetings for men only each Sunday afternoon. These were largely attended. Mr. Fullerton addressed meetings for women only, when there must have been one thousand present. Truly the workers associated with these dear brethren would say, "Our mouths have been filled with laughter, and our tongues with singing, for the Lord hath done great things for us." The inquiry-room was so crowded the last night of this mission that personal dealing was out of the question almost, and Mr. Fullerton addressed his hearers in the mass.

J. M.

REV. R. J. WARD,

CONGREGATIONAL MINISTER, ST. HELENS.

FOR over a quarter of a century Rev. Robert John Ward has, with the devotion of a true Christian, laboured as pastor of the important and flourishing Congregational church of St. Helens. Mr. Ward was born in the beautiful seaside town of Scarborough, 1841. A very brief period of his life was spent in the business of a local printer and bookseller, and then he felt compelled to accept the call from on high to enter into the Master's earthly service. He entered Airedale College in 1859, and remained there until 1863, when the late Rev. Dr. Macfadyen's resignation of the pastorate of the St. Helens Church opened the way for the commencement of a work to which Mr. Ward has devoted his useful life.

As a three years' student, Mr. Ward was, in the spring of 1863, invited to become a candidate for the vacant pastorate. The prospect of a young student succeeding such an influential pastor at such an important church was a very high honour. But Mr. Ward thought little of the personal aggrandisement. He thought more of the honour of being counted worthy to labour in the vineyard of the Lord. His trial sermons were earnest, eloquent, and beautifully simple. Though possessing mental capabilities of a high order, his preaching touched the heart first and the head afterwards.

The impression he made upon the church may be gathered from the fact that in the autumn of 1863 he received a unanimous call to the pastorate. At that time he was only twenty-two years of age, and as his college course was not concluded, the church paid him the additional compliment of waiting for him until midsummer, 1864, when he was ordained by Rev. John Kelly.

At the very opening of his pastorate, Mr. Ward established a perfect community of interest and sympathy between himself and the officers and congregation, and, acting and reacting beneficially one upon the other, they have accomplished a work which has relieved the town of much of its moral sombreness.

St. Helens was at that time springing into great commercial activity. Workmen, of a vastly diversified character, flocked to the town, and ever since the population has increased with almost phenomenal rapidity. But the Congregationalists more than keep pace with the times. The central church and schools in Ormskirk-street have been enlarged, and they now constitute one of the finest and best equipped Congregational blocks in the provinces. The church was enlarged in 1869, and will now comfortably accommodate more than a thousand worshippers. The church roll numbers over 400, and the chapel, at almost every service, is well filled. Then there are three actively-engaged missions in the Peasley-cross, Gerard's-bridge, and Knowsley-road suburbs, each having a commodious chapel. Though these missions are chiefly under the control of Revs. W. R. Parry and G. White, they are allied to the parent church, and Mr. Ward regards his ministrations amongst the poorer classes, who largely attend these suburban mission chapels, as amongst the most blessed incidents of his pastorate. By his simple, loving, earnest nature, Mr. Ward is especially fitted for successful mission work, in the performance of which he has been very richly blessed.

The Knowsley-road Chapel is the latest of the trio. A mission was established in this district (one of the poorest in the town), many years ago, but the chapel was not opened until January, 1889, when nearly every penny of the cost (£1600) had been quietly and unostentatiously raised. The schools are used for Sunday teaching alone. The Congregationalists have not taken an active part in the controversies which arise out of secular education. The present building—a substantial and capacious one—was erected in 1870, at a cost of £4000. The average attendance of Sunday scholars is over six hundred. The building is used also as a lecture hall, an entertainment room, &c. It is also the home of the recently established guild, which is already producing most encouraging results. At Gerard's-bridge School there is an average attendance of 270, and at Knowsley-road 150.

Mr. Ward has devoted much attention to the large number of young people who attend the church. He has done all he possibly could to make it a home for them. He has preached, during the whole of his twenty-eight years' pastorate, the Gospel of hopeful cheerfulness, and by precept and bright personal example he has convinced many that the highest happiness which brings no sorrow is to be found in the service of Christ. His sermons, though not oratorical, are always earnest, always suggestive, always helpful. Often he has turned what may be called popular subjects to the highest of uses, and his series of "Open Services" resulted in adding many to the church. Mr. Ward is not afraid of social questions. By his treatment of them he destroys their secular character, and makes them befitting subjects for profitable discourse.



(From a photograph by Messrs. Robinson and Thompson, 23A, Church-street, Liverpool.

Mr. Ward is an ardent temperance reformer, and considers total abstinence the basis of social reform, and very often he has made this principle the stepping-stone to higher things. He was one of the secretaries of the Blue Ribbon Mission, and when General Booth's "Darkest England" scheme was published he thoroughly awakened the conscience of his fellow-townsmen, who united in giving the veteran leader a magnificent welcome on the occasion of his visit to the town.

Mr. Ward has been a member of the Executive Committee of the Lancashire Congregational Union, and in 1887 he was appointed Chairman of the Liverpool Congregational Board of Ministers. In the highest sense of the term Mr. Ward is a popular public man, and has cheerfully given his assistance to every effort that has been made to uplift his fellow-men. He is respected by all classes.

Not long ago the conduct of Mr. Ward was instrumental in directing Christian people towards a certain aspect of the Temperance question. He saw a drunken man enter a public-house in St. Helens, and he boldly followed him for the purpose of taking, at first hand, evidence of the landlord's breach of his licence. On finding a glass of intoxicants before the man, Mr. Ward immediately went to the Town Hall, and, on his own responsibility, took out a summons against the landlord, who was convicted of supplying drink to an intoxicated man. The matter created great controversy in the town, and Mr. Ward's action was freely criticised, both favourably and adversely. A painful element was introduced into the question by the sudden death of the landlord a day or two after his conviction, and within a week his aged mother also passed away. Mr. Ward possesses strong feelings on the Temperance question, and he has for many years laboured hard to deliver men and women from the thraldom of this terrible curse.

A month or two ago, Mr. Ward's services in the county of Lancashire were recognised by his unanimous election as Chairman of the Lancashire Congregational Union. The position was accepted by him with great reluc-

nce. Previous to his election to this portant position, he had offered himself for rk in the foreign mission field, and only a ry few days after his election the London issionary Society accepted him for service India. For many years Mr. Ward has felt s responsibility to the heathen, and he adly accepted the offer, much to the regret the congregation, to which, for such a long riod, he has ministered so faithfully and so ceptably. In the autumn, Mr. Ward will go t to Madras to take charge of a centre of ission activity which has already produced e best results.

In this respect Mr. Ward's conduct is of e most chivalrous character. He will leave hind him much that men hold dear, for the ke of accepting what he regards to be a call om God. His conduct ought to be a revela- on to all branches of the Christian Church, nd should re-awaken the deepest interest in e work of God abroad. The church at t. Helens will have the greatest difficulty in lecting as successor a minister who will be lly able to gather the harvest which Mr. ard has so patiently, so loyally, prepared. r. Ward, however, feels that fifty men can secured to succeed him in St. Helens, here, perhaps, not one could go abroad. In s new sphere Mr. Ward will have the fervent ayers of many in this country who have atched his work for the Master with the eepest interest.

SONGS IN THE NIGHT.

ISE up in the darkness and knock at the portal
That leads to the mansions of glory and rest,
Those golden gates sever bright spirits immortal,
From earth's dim obscurity—land of the blest!
o thee are we hasting, who soon shall be resting,
mid thy glad scenes at the Lamb's bridal feast.

ho' sorrow's dark billows may sorely distress thee,
Involving thy spirit in tumult and fear,
e arms of Omnipotence closely embrace thee,
The still voice of mercy and love thou may'st hear
bove the deep roar of the surge evermore—
y peace will I give thee. Oh, be of good cheer.

When through the deep waters thou passest together
The proud waves assail us, for I too am there.
hold, I am with thee thy soul to deliver,
Surrender thyself to my merciful care,
y heart shall receive thee, my love never leave thee,
nd thou with thy Saviour heaven's glories shalt share."

M. E. F.

ROYAL HOSPITAL FOR INCURABLES.—At the birty-third annual festival last week the friends of s hospital mustered in strong force, and about £10 was subscribed in the course of the evening.

REV. PAULUS ASHKENAZIE has undertaken, nder the auspices of the Barbican Mission to the ews, a missionary tour among the Hebrew popula- ons in the South East of Europe, including some of e Danubian principalities. While setting forth to s brethren the claims of Christ and his kingdom, r. Ashkenazie will also endeavour to ascertain the titude of the Rabbis and leaders towards Baron sch's westward emigration scheme, and their ews on prophecy, which is now so evidently being lfilled as it affects the House of Israel.

JERUSALEM.—Mrs. Ben-Oliel writes with joy f the work in connection with her Jewish mothers' eeting, which has been much helped by the gifts money and materials from friends far and near. he proposed Evangelistic Hall, Rev. A. Ben-Oliel's ork, is now within measurable distance, a friend in anada having offered to pay for the site and con- ribute substantially towards the building. The adies of Dr. Murkland's church at Baltimore have ust sent £125, of which seventy pounds is to be evoted to this important step in the development of he Mission.

GLASGOW HOUSES OF SHELTER.—The institu- ion in Hill-street was founded in 1850, to provide a ome for females, on their liberation from prison, in ases where they are desirous to reform and willing o support themselves by honest industry. The verage number of inmates during last year was fifty. The mission shelter in Whitedale-street was egun, with a like object, in 1878, its distinctive eature being that inmates are not required to remain or a year, as in the Hill-street house. The report ust published says: "The homes have been filled lmost constantly to the limit of their capacity, and hile we have to record a good many disappoint- ments, we have also to acknowledge with gratitude o God that some of the women have fully justified ur hopes, and are now occupying creditable posi- ions in society. An excellent spirit seems to reign n both shelters, to which the good order and in- dustry of the inmates testify." The secretary of his excellent work is Mrs. A. A. Fergusson, 11, Gros- venor-terrace, Glasgow.

Mr. R. F. Horton.

LAST week we received the following letter with reference to a Note respecting Mr. R. F. Horton in our issue of May 12:—

I feel impelled to drop you a line, after reading your note about Mr. R. F. Horton in THE CHRISTIAN. You say he is "an enigmatical and uncertain quantity." As far as my experience goes, I can say he is the most Christ-like man I have ever known. His book on "Inspiration" cleared away mists and doubts that dogged me from a child, and has made me read my Bible with delight and profit.

Recently, I have benefited greatly by reading Proverbs, which has been such a help to me through life; with his work on that book. I recommend all I can to procure it, and study it with their Bible.

As a Congregationalist, I can see how wonderfully God has used him to bring about a complete change of tone in our autumnal gatherings; the daily early prayer-meetings, which he introduced some four years ago, have grown in intensity, till the whole assemblies seem hallowed by the presence of the Holy Spirit. Any one can note the difference by comparing the meetings last year at Southport with those, say, of six years ago.

Recently, when speaking at the Adult School Conference at Birmingham, and at a two-days' Mission Mr. Horton conducted at Kidderminster who will forget his address to Christian workers, to business men, and the simple Gospel invitations at the evening meetings? We have over forty converts as the result, many of them young men, for whom the Christian Band have been praying some time.

We replied that we were always better pleased to speak well of our brethren than otherwise, and asked permission to publish the letter; which was given, with the following additional letter:—

I may be accused of exaggeration, but I see in Mr. Horton's wonderful influence with the young men of our colleges, and with all the younger ministers in our denomination, the promise of a great spiritual future, because the Holy Ghost seems to use him to bring home to them the poverty of intellect and of every gift apart from the Holy Spirit, and that all our work must be preceded by wrestling prayer; such teaching, coming from one of such academical distinction and personal character, commands attention and bears fruit.

I send you a copy of *The Friend*, which gave the best report of Mr. Horton's speech in Birmingham. As we were leaving the hall, some gentleman came up, and thanked him, saying he was glad to believe he was a Universalist. It pained him very much, as he said to me, "Anything but that;" but some people would seize hold of a sentence and read into it their own wishes and convictions, and thus altogether distort the meaning.

There is no doubt Mr. Horton's book on Inspiration, published by so young a man—it must be nearly ten years now since it was written—excited much prejudice in the minds of many, and that is why I feel it unfair to pin a man whom God is now using so unmistakably to expressions he would perhaps modify if writing to-day. Of the Christian workers who meet at Kidderminster, I had invited several, who came with this "unsound" prejudice, but each one speaking or writing to me since has said "what a false impression they had formed, and how wonderfully they had been helped." The reading of 1 Corinthians xv. 17-31, and the address from Daniel xii. 3, were inspirations they hoped never to forget.

I must write you again about the book on "Inspiration," for it is quite four years since I read it; but I may say St. Paul said several things hard to understand, even by the Apostle Peter, and often in his letters he appears to be quoting from memory the Old Testament, but when passages are turned to for comparison they differ, showing how feeble, in a sense, language is to convey to us the Spirit's teaching. The oracles of God are deeper than the letter—that is what I take as Mr. Horton's teaching. If any man speak let him speak as the oracles of God. I read these oracles as our lives being the interpretation to the world of the Spirit of God. God in Christ made unto us wisdom, &c.

We are rejoiced at these good accounts of Mr. Horton's work. But does not the mistake of the Universalist lend some colour to the justice of our note? And do not the remarks of our correspondent respecting Mr. Horton's book on "Inspiration" show a similar uncertainty? That book was not published ten, but a little over four years ago, and a fifth edition, dated 1891, is now on sale.

In the report in *The Friend* we find the following sentences:—

The Apostle Peter says: "Love the brotherhood," which means the Christian Church....All earthly possessions shrank in insignificance, and men were brought into the wonderful sense of equality which comes from an acknowledgment of the Fatherhood above and universal brotherhood below.

Is there not here again the uncertainty we spoke of? The brotherhood in one sentence is said to be "the Church," in the other to be "universal." We might add other discrepancies.

We commend the subject to Mr. Horton, whom we regard with admiration and Christian affection, and whose usefulness we sincerely desire to see greatly increased.

Gathered Gold.

HUMBLE SERVICE.

Often the most useful Christians are those who serve the Master in little things. He never despises the doing of small things, or else He would not hide his oaks in tiny acorns, or the wealth of a wheat-field in bags of little seeds.—*T. L. Cuyler.*

GOD AND THE SOUL.

A soul in commerce with her God, is heaven,
Feels not the tumults and the shocks of life;
The whirls of passions, and the strokes of heart;
A deity believ'd is joy begun;
A deity ador'd is joy advanced;
A deity belov'd is joy matur'd. —*Young.*

DELIGHTING IN GOD.

The Christian's great desire and delight is God, and by desiring and delighting he hath Him. Delight thou in the Lord, and He shall give thee thy heart's desire—Himself; and then, surely, thou shalt have all. Any other thing, commit it to Him, and He shall bring it to pass. —*Robert Leighton.*

WATCHING FOR THE LORD.

We watch for the Lord, not when we gaze up into the sky, expecting Him to come forth, but when we keep our minds open and alert in the line of the development of Christ's kingdom. The officers on board ship watch for the haven as soon as they leave Liverpool, taking it all bit by bit. So we are watching for the grand consummation of this economy when we fill up the opportunity of every hour as it comes. —*The late John Pillans.*

DIVINE COMPASSION.

On thy compassion I repose
In weakness and distress;
I will not ask for greater ease,
Lest I should love Thee less.
Oh! 'tis a blessed thing for me
To need thy tenderness!

—*A. L. Waring.*

THE MINISTER'S POWER AND GREATNESS.

There are fringes of truth that are very beautiful; there are scraps of truth which we may gather up that nothing may be lost; there are neglected truths which we should bring forward; many parts and great subjects of Scripture have become difficult to treat because hackneyed; but our power, nevertheless, lies in the great common truths, and our proper business is to get hold of them ourselves, and give them to others in freshness and power. We must have the substance and marrow of the Gospel in our teachings, or our teaching will not have power.

—*The late John Pillans.*

THE SOURCE OF SPIRITUAL WEALTH.

Is there any region in which to ask is to have, to seek is to find, and in which every door flies open at our knock? Certainly not in the world of common life, where bitter disappointment, vain wishes, and bootless search are so common. The promise given in Matt. vii. 7, 8, is true only in the spiritual realm, or in regard to the development of the Christian character. We may have as much of God as we will. Christ puts the key of the treasure-chamber into our hand, and bids us take all that we want. If a man is admitted into the bullion vault of a bank, and told to help himself, and comes out with one cent, whose fault is it that he is poor? Whose fault is it that Christian people generally have such scanty portions of the free riches of God?

—*Rev. Dr. Maclaren.*

THE MAY MEETINGS.

EXETER HALL Y.M.C.A.

Exeter Hall was crowded by young men and their friends on Wednesday last week on the occasion of the annual meeting of the Y.M.C.A. Association; the announcement that Mr. Sankey would sing helped, no doubt, to attract many. The great concourse overflowed into the lower hall, and even then many hundreds had to go away disappointed. Mr. George Williams presided.

Mr. E. J. Kennedy began a brief statement with some reference to international Y.M.C.A. work, there being some associations scattered throughout the world with a membership of about half a million. A special effort is being made this year with regard to India, one of the best men going out in October.

As to the home-work, it was stated that the primary aim of the Association is to win young men to a knowledge of Jesus Christ as their personal Saviour, and to foster a real, manly Christianity, to effect which the Committee endeavour to bring into play every agency that is calculated to build up the character of those young men that come within their reach. The religious department has been vigorously sustained, no less than 1455 meetings of an evangelistic or missionary character, or for Bible study, having been held. The educational classes have largely increased. 2029 students joined the educational classes. To meet the need of technical instruction, so prevalent at the present time, a day school has been formed. The social element has occupied considerable attention. The employment bureau has had no less than 13,471 applications during the twelve months which have elapsed since its enlargement. The various athletic and social clubs have been as popular as ever. Cricket, swimming cycling, rowing, and rambling have each in turn occupied the attention of the members. The gymnasium has not lost its attraction, the interest taken being greener than in any previous year. The total number of young men in connection with Exeter Hall during the year has been 4528.

Mr. George Williams briefly and happily reviewed the reasons for thankfulness to God by reason of the extension and fruitfulness of Y.M.C.A. work.

Mr. Ira D. Sankey narrated an incident of a man overboard at sea, and sang his rousing and now well-known song, "Throw out the Lifeline."

The Dean of Norwich (Rev. Dr. Lefroy) began with a lofty tribute to the late Mr. C. H. Spurgeon and others who have passed away, and went on to show how the gaps must be filled by the young men now coming forward. Passing on, the Dean spoke first of the advantages the Y.M.C.A. offers its members, and second, of the objects it has in view.

The advantages he regarded as threefold: physical, mental, and spiritual, on each of which he had something to say. He believed in play, because he believed in work. He who said "Remember the Sabbath-day," said also "Six days shalt thou labour." Honest work is not a curse, but a blessing, in spite of all the Socialistic hullaballoos of the present day. After a reference to mental advantages, the educational classes, Dr. Lefroy went on to speak of the spiritual side of the work, which he regarded as the sheet anchor of the ship.

But many might appreciate and share all these advantages without helping to carry out the objects of the Association. A man might know his sins forgiven, might love God and his ways, and yet might fail to prove useful in winning others, which is the great aim of the Y.M.C.A. He said he believed in individuality. It was one solitary monk who, out of a mass of sacerdotalism and corruption, shook the world, and the pulsations of that catastrophe thrilled this isle of the sea until it became known as Protestant England. So young men must be brave enough and strong enough to have convictions, and act on them. But while he believed in individualism, he also believed in fraternity. There is, said the Dean, not only an I but a thou; not only a we but a they. Men are saved to become witnesses for God. If the one thousand young men who were converted, as we have heard, in the Y.M.C.A.'s last year, were living for this great end, they would shake the world. No man can answer "I have done nothing," for inaction is impossible. Death and disaster are known by those who do not seek to bless and save. London seems in one aspect the ocean of the world, for all currents flow into it; but in another aspect it is the reservoir of the world, for all currents flow out of it. The men who in our colonies are to rule and lead, who are to influence nearly all lands, are going out from London. What influence are they to carry with them? If it be for God and good, they may be, while faithful in business and duty, the best and most effective of all missionaries, carrying out in every clime the true objects of the Y.M.C.A.

Mr. Sankey, accompanied by three friends, sang a new and beautiful setting of "Rock of Ages," as given in *New Hymns and Solos*.

Rev. A. T. Pierson, D.D., said: The Apostle Paul wrote to Archippus, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." This is as true of an organisation as of an individual. The Y.M.C.A. has a ministry which constitutes its providential right to be. What is that ministry? It is, amongst other things, to mould character. Character is the grandest thing in the world; reputation is, or ought to be, an echo of character, though its record is not always true. If the character be noble we can leave the vindication of reputation to God. If, on the other hand, the reputation is superior to character, retribution will come in due time. Character should be so moulded that we become blameless. Do not mistake me; I did not say sinless. Before God we are sinners always; but before men we ought to be blameless.

There are four centres of idolatry, or current forms of sin—the nervous, the sensual, the imaginative, and the acquisitive—each of which demands attention. For example, there is acquisitiveness lying at the root of avarice, greed, and dishonesty. Many are destroyed by the idolatry of the acquisitive faculty, hoarding and keeping, obtaining without bestowing. But, in a world of sin and iniquity, the man who lives to himself only, in whatever sphere, without imparting to others, is a miserable being, deserving the anathema of God. I do not think now of money merely, but of anything temporal, intellectual, or spiritual worth the having and worth imparting. Then there is the idolatry of the senses, getting and enjoying merely. But there is something far higher than getting, and that is giving. The noblest use of getting is giving. The noblest enjoyment is that which is curtailed for the sake of others.

These things laid to heart by individuals help to build up noble characters, and a noble community is formed of noble individuals. We need some agitation to promote a bloodless revolution in favour of dignity of manhood. One of our great mottoes ought to be, "A man's a man for a' that." Not accidents but essentials make the man. Thus society is moulded through the moulding of individuals. But, further, the Y.M.C.A. is moulding the churches by enforcing and illustrating the unity of all who believe in one Christ and worship one God. The Y.M.C.A. has demonstrated that things on which Christian people agree are infinitely greater than the things on which they differ. It is magnificent in this year of grace, 1892, to find the servants of God uniting as a solid phalanx to confront the foe. The Y.M.C.A. has a missionary ministry the wide world over, and that in three departments—City Evangelisation, Home Missions, and Foreign Evangelisation. I believe the Y.M.C.A. is designed by God as one of the greatest foreign missionary agencies the world ever knew. Take heed, I say, to the ministry ye have received of the Lord, and solemnly and faithfully fulfil it.

Mr. Sankey having sung "God be with you till we meet again," the proceedings concluded.

LORD'S DAY OBSERVANCE SOCIETY.

Sir John Field presided over the annual meeting of the Lord's Day Observance Society at St. James's Hall on Tuesday morning last week. The report submitted was replete with very interesting matter. One of the most important features of the year was the Blackpool prosecution, which established the validity of the law against Sunday amusements for which payment is demanded. The evidence which the Society has been able to gather for the Labour Commission showed that Sunday work now done in England amounted to only 2·79 per cent. of the whole amount of labour done in this country. Another significant fact is that in nearly all the London cemeteries Sunday funerals are now forbidden, except under special circumstances.

Canon Girdlestone delivered an address at once thoughtful and practical. The Lord's Day, though for us, is not ours, but the Lord's. We have no right to give it away, or to look on unmoved while it is being taken away. The Sabbath is not simply a Mosaic institution; the very word is found in the oldest cuneiform inscriptions, taking us back to a time long before Moses was born. Tablets are in existence which show that thus early, in Ur of the Chaldees, "the rest day of the heart," as it was termed, was kept sacred. Sabbath observance is not a duty so much as a privilege. The speaker gave some interesting testimony from the Early Church. The Epistle of Barnabas states: "We keep the eighth day for rejoicing, because it is the day on which the Lord rose from the dead;" and that ancient manual, "The Teaching of the Twelve Apostles," says: "On the Lord's own day we gather to break bread and give thanks, first confessing our sins that the sacrifice may be pure." He discriminated between the rest-day, the preservation of which was the business of the State, and the Lord's Day, which it was the duty of the Church of Christ to protect and secure.

Other speakers were: Rev. H. Stevens, Mr. Mark Stewart, M.P., Commander Dawson, and Mr. G. Lidgett.

MEDICAL MISSIONARY ASSOCIATION.

The annual meeting of this Association was held on Friday afternoon in the Lower Exeter Hall, Dr. H. Sinclair Paterson presiding.

The report, which is given in full in the June issue of *Medical Missions*, states that throughout the kingdom the number of medical missionary students steadily increases. In London, where the medical student life, till a few years ago, was almost barren of interest in missions, this interest has sprung up quite remarkably. There are at least four hospital schools where medical missionary societies are found, each seeking to remember the little band on the mission-field which represents the school. And, of course, with this there is the personal interest in missions, which means a growing number of intending medical missionaries. Nor can it be overlooked here that what is true of the ordinary school is equally true of the Women's School of Medicine in London. That school has now eighteen representatives on the mission-field, and at present a considerable number of ladies are pursuing their studies there with a view to foreign mission work.

One hundred and fifty-six medical missionaries with British diplomas are on the wide field this year. Last year the number was 142. The increase is substantial, but not large. It is capable of indefinite development. As to the training work of the Association itself, it is stated that of the ten students now under our wing, three are looking forward to complete their studies and obtain their diplomas ere the year closes. One of them, Mr. Parrott, is earnestly purposing to work in China; another, Mr. Scheurer, has his face towards Java; and the third, Mr. E. Williams, will join the mission band on the Khasmia Hills in Assam. Details follow as to medical missionary work at home and abroad, which will be found fully in the published report.

Dr. H. Sinclair Paterson recalled the historical fact that the foundation of our Eastern Empire of India was laid by a medical man. Passing on, he showed forcefully how medical missions soften hard and prejudiced hearts, and gain a hearing for the Gospel amongst those who otherwise would absolutely refuse to listen. He believed the medical mission will in the near future be regarded as the grand agency for reaching heathen and moslems, as well as the lapsed masses at home.

Dr. J. L. Maxwell, in the course of a brief statement, showed how, some years ago, the importance of medical missions was re-discovered, and how medical missionaries began to be sought for. In this re-awakening, and in the supply of the medical missionaries, this Association had, during the past few years, borne a considerable part. He believed that in the medical schools of London some forty men and twenty-six women were at this moment definitely training for medical mission work. A detailed reference followed to the help rendered by the Children's Medical Missionary Society.

Dr. Henry Soltau, who has been labouring successfully at Islington, and who is shortly returning to medical mission work in India, spoke of three great powers possessed by medical mission:—It is a penetrating power, reaching those who are not reached by ordinary methods, and of this several instances were given; 2. It is a power that tears to pieces, rending hard hearts; and 3rd it is a transforming power. After describing the Islington medical mission, and glancing at past experiences in Burmah and

China, the speaker told how he and his wife were hoping shortly to be at work in India.

Mr. J. G. Scheuker, who hopes to go next year as the first medical missionary to Java, told how mission work was begun in that lovely island by two godly ladies, wives of merchants, whose faithful witness paved the way for the first missionary. He thanked God he was to be sent to that island to heal and to preach.

Rev. George Tonge, M.A., spoke chiefly on the needs of the 139,000,000 of women in India. His experiences in connection with the C.E.Z.M.S. had impressed him with the appalling condition, medically and spiritually, of these women, and of the urgent need for medically-qualified Zenana workers.

Mr. James E. Mathieson made an earnest appeal for liberal financial aid on behalf of this important and Christ-like work.

STRATFORD CONFERENCE HALL.

The seventh annual meeting, on Tuesday evening last week, was rendered specially joyous from a sense of the great blessing which has, during the past year, attended the work of the Stratford Conference Hall and Young Men's Christian Association. We have seldom perused a report of such solid interest, and so eminently spiritual in tone. The secret of the success which has attended the varied operations is to be found in the singleness of purpose and prayerful solicitude of the workers. Loyal to Christ and anxious for the welfare of their fellows, our Stratford friends have from the first been making steady progress, and with "Forward!" as their watchward, they will assuredly go on and prosper in the strength of the Lord of hosts.

Among the many cheering statements in the report, we note the continued growth and usefulness of the Mizpah Bands. Temperance work is prosecuted with much vigour, and evangelization is carried on in the open air and in lodging-houses, as well as in such public buildings as are available. The weekly congregation in the Conference Hall ranges from fifteen hundred to nineteen hundred people, and scarcely a week passed during last year without some interesting cases of conversion. Since the formation of the Y.M.C.A. no year has been so marked in blessing. The report says:—"A growing interest has been noticed amongst our members in spiritual things, and many are showing a great desire for the salvation of their friends. The greatest number of visible results have been seen in connection with the Sunday afternoon Bible-class: a large number of young men testifying to the fact that this class has been instrumental in bringing them to see their lost condition by nature, and leading them to trust in the precious blood of Christ for pardon and peace." This class is still growing, and has an attendance of 150, all the members being between the ages of sixteen and thirty.

A good work among children is also carried on, and there are educational classes for those who wish to profit by them. During the year two members of the Association left for mission work abroad—one in China, the other in Sumatra. The report says:—"We now have six missionaries in the foreign mission field, which keeps our Young Men's Foreign Missionary Society well occupied in praying for and corresponding with these young men."

At the outset of the meeting, a number of converts gave testimonies, most of them remarkably clear and earnest. Lord Kinnaird, who presided, gave an address on the terms on which the men who went to David at Ziklag are described in 1 Chron. xii. He exhorted all Christians to be definite workers for God. Mr. T. A. Denny followed with words of hearty sympathy, urging the cultivation of holy ingenuity in the service of Christ.

Then came Mr. C. Boardman, the treasurer, to whom all look up as an ever-ready counsellor and guide. He praised God for all that has been done. Alluding to the financial situation, he said that the debt on the building remains at £530. It was with great regret that the meeting heard that the Stratford Town Council is compelling the payment of £270 for the making of two roads—one on either side of the hall. It had been hoped that the Council would extend to the institution the same consideration that is shown to other registered places of worship, but as the authorities insist, there seems to be no hope of the work being exempted from the charge. Several promises of support were given in during the evening.

Rev. D. J. Stather Hunt, vicar of St. Paul's, New Town, Stratford, delivered an earnest address to the young men. From first to last the proceedings were of a nature that could not fail to encourage the workers, than whom no one is more devoted than the general secretary, Mr. E. Fox Butlin.

THE RAILWAY MISSION.

There was a large muster of railway men and their friends in Exeter Hall on Thursday evening, on the occasion of the annual meeting of the Railway Mission, presided over by Mr. Wyndham S. Portal, deputy-chairman of the London and South Western Railway.

The Secretary, Mr. R. Nixon, read extracts from the report, which acknowledged, with sincere gratitude, the many tokens of God's blessing upon the work. Continued testimony has been received from railway officials as to the beneficial results of the work on the men under their control, and those in authority on various lines regard the work of the Mission with growing appreciation. Twenty-three missionaries and evangelists have been engaged in conducting special services for the men and their families. Several of these have been stationed at large centres of railway work, where, in addition to arranging meetings, they have visited the people at their houses. Twelve new branches have been opened, making a total of 352. At these considerably over one thousand meetings are held every week.

The Mission has been strengthened in Ireland by the appointment of Miss Riddell as hon. superintendent in Belfast, and a missionary to assist in the work throughout the northern district. Mr. Allan Stewart, who was for several years leader of the Edinburgh (Abbeyhill) Branch, has been appointed agent of the Mission in Scotland. One of the most prominent and hopeful features of the year's history has been the remarkable increase of interest manifested in Railway Mission work in the Colonies and places abroad. On the return of the Secretary from South Africa, two additional missionaries, Miss Beisiegel and Mr. Joseph Beaupré, were appointed. Work has been commenced on the Natal lines. A new field has been occupied in Egypt, where a large number of men of various races are employed. Encouraging reports of progress have been received from Ceylon and Australia. Steps have been taken to form a branch of the Mission at Adelaide, in South Australia. The Convalescent Home at Hastings is a great boon to the work at home. It will accommodate twelve inmates. Though these will be expected to contribute a small sum towards board and lodging, the amount will not suffice to cover the working expenses.

The Chairman's address was vigorous and hearty. The Temperance work of the Mission first secured his interest, but later on he came to hold all its endeavours in high esteem. Referring to the great need for halls in which to meet, he said that it does seem a shame that while tap-rooms, private rooms, and bar rooms to the number of hundreds and thousands encircle the railway stations, the Gospel and Temperance work of the Mission should have no better accommodation than that afforded by an old shed or carriage. Illustrating the points in his address, the speaker told of a driver who carries his Bible on one side and his pledge-book on the other; of a station agent who influenced a hundred out of three hundred of those under his control to become Gospel total abstainers, not to only assemble in public meetings, but to visit him at his house in small parties, and engage in devotional exercises; and of a guard who, impressed with the need of a place of meeting, trudged many miles at night, after his work was over, collecting funds for the erection of an iron room, or "saucepan," which was opened free of debt for its very important purposes. Quoting the saying, "White is right, and red is wrong, and green goes dawdling slowly on," the speaker encouraged his hearers to heed the "signals" and travel the "safe" way to God, through the Lord Jesus Christ.

Mr. William Noble delivered a Gospel temperance address, characterised by his old force and fire. It was difficult to believe that for some time he had been on the sick list, for his points—every one of them clear and strong—were driven home with telling effect. The response of the meeting was hearty, and, combined with the congratulations of friends on the platform, must have been very cheering to Mr. Noble.

Rev. W. R. Mowll followed with a straight talk. In his undergraduate days at Cambridge he engaged in work among the railway men there. Without "telling tales out of school," he admitted that he had occasionally "had a spin" on the engine, so he was disposed to reckon himself somewhat of a railway man. He recalled interesting conversations with well-known railway characters, combining deep earnestness with an open manner which the audience greatly enjoyed.

Railway men from near and far gave testimonies of the grace of God and of the spread of the work, and a collection, with promises of help, brought a good meeting to a happy ending.

THE RELIGIOUS TRACT SOCIETY.

The public breakfast of the Religious Tract Society, on Tuesday morning last week at the Cannon-street Hotel, was the occasion of an influential gathering of friends of mission work at home and abroad. Mr. Albert Spicer presided, and voiced the general feeling when he said: "Remove the Religious Tract Society, and you cripple nearly every Christian association with which we have to do."

Rev. F. H. Kruger, of the French Mission in Basutol and, gave an encouraging account of the growth of Christianity there. He expressed his deep gratitude to the Society, not only for hymn-books, but for much other literature which had been generously granted to them.

Rev. W. H. Ball (C.M.S.), showed how greatly he is indebted to the Society for help afforded him in his work at Calcutta.—Rev. Arthur Bonsey, of Hankow, gave a thoughtful address on the position of things in China. He illustrated the value of tracts by announcing that he had known two churches founded as the result of the distribution of those silent messengers.

Rev. George Everard, who has recently returned from a tour in India, described the tract depôts as so many wells of salvation, the waters of which were fertilising the land all round. He read a moving letter from a young Hindu, and upon it based a stirring appeal that help might be sent, for it was the R.T.S. by its literature that might be the means of leading these young men to Christ. Rev. James Sibree told of the progress Christianity has made in Madagascar mainly, as he believed, as the result of Christian literature. In all this work they had been materially helped by the R.T.S., and he hinted that he should ask the secretaries for some better illustrations for the new edition of his Bible Dictionary, which is urgently called for. Rev. J. A. A. Fuller, a coloured missionary from the Congo, hoped the Society would not slacken its efforts. Rev. Dr. Mathews, of the Presbyterian Mission, added a few stirring words.

THE EVANGELICAL ALLIANCE.

As customary at this season, when so many from various parts are in London, the Evangelical Alliance called on Tuesday of last week a gathering of its friends in the pleasant grounds of Regent's Park College, kindly granted for the purpose by Dr. Angus. Amongst the company were workers in all parts of the kingdom, and missionaries from China, India, Africa, and many Continental lands.

Lord Kinnaird, who presided, warmly welcomed the missionaries and representatives from abroad, and briefly dwelt on the work of the Alliance.

Mr. Donald Matheson referred to the resignation of General Sir John Field, to the good work he had done, and to the new arrangements whereby Mr. Arnold remains as General Secretary, while Rev. P. Colborne and J. Consterdine have been appointed deputation secretaries.

Rev. W. H. Ball (C.M.S.) spoke on the vast needs of India, now stirring in a new life, and demanding many more labourers. If the educated natives are not to be left to lapse into scepticism and infidelity, they must be evangelised, and that speedily.

Rev. David Hill, speaking of China, saw in the introduction of telegraphs, railways, and factories, an outward and visible sign of an unseen movement. Even the recent riots had borne good fruit, and had, he believed, opened the way for the Gospel. The opium trade was, however, the grand hindrance, and, alas! even were our trade closed, the evil is done, for Chinamen now grow themselves three times as much as is imported from India.

Rev. J. Pindor, D.Th., an account of whose life and labours we hope to give next week, told something of the dark history and fierce persecution of the Austrian Evangelical Church. In recent times, though under various restrictions, the Protestants have been permitted to worship God in their own way. His own work is among the

Poles of Teschen, Silesia, a poor and needy people, who willingly tramp many miles each Sunday to attend church. The speaker is in this land pleading for funds for the erection of a church near a great factory, where eight hundred Protestant workmen are employed. These poor workmen and farmers have raised themselves over £4000 for this purpose. His congregation often numbers three thousand.

Rev. J. D. Kilburn (now of Hamburg) pleaded warmly the cause of the Finnish people, described, on Russian testimony, as active, firm, persevering, uncomplaining, manly, and seriously disposed—a poor, brave, religious people. Having traversed the country from the top of the Gulf of Bothnia on the north to Helsingfors in the south, he knew the land and the people well, and what was being done by the Wesleyans, Baptists, Eollites, and the Free Christians, an evangelical and earnest body, on whose behalf he specially pleaded. An interesting reference was also made to the work of the Baroness Wredé, a devoted lady, who, in order to bring the Gospel to the prisoners, spends whole days with them in their cells.

CHRISTIAN LITERATURE SOCIETY FOR INDIA.

The anniversary meeting was held in Exeter Hall on Wednesday week, the Right Hon. the Earl of Northbrook, presiding.

Rev. James Johnston submitted a brief abstract of the report, from which we learned that during the past year seventy students were under training as Christian teachers; eight thousand children in the villages of Bengal received an education suited to their simple needs, with sound moral, and religious instruction. But the principal resources of the Society are now devoted to the preparation and diffusion of educational works, books for women, and popular Christian literature. Last year 1,356,334 copies of various publications in twelve languages were issued. The total receipts were £9804, and the expenditure £9777. The reports from India of the good effected are well fitted to encourage the friends of the Society, and to stimulate them to greater efforts and increased liberality.

The noble Chairman said that the work of the Society was of great importance. Its main object was to supply Christian literature to the natives of India. They did not suppose that they would be able entirely to fulfil that work. It would be impossible to supply to the vast population of India a Christian literature, which undoubtedly would be required in the future. That must be left to Christians in India. All they could pretend to was at a time when a deficiency was felt over the whole of India to do something, however little it might be, to meet the deficiency, and to leave others on the spot to take up the work. He had always felt that with the spread of education, the exertions of the missionary societies of all denominations, and the blessing of God, the time would arrive when there would be a vast movement in the direction of Christianity among the people of India. One of the reasons why they felt confidence in the vitality of that Society was that it always received the support of those men who were most conversant with the wants of the people of India. Lord Lawrence was the founder of the Society, and the men who worked with him on the committee were men of strong religious sentiment. It was gratifying to him to find present that afternoon representatives of the services in India, thereby showing that those who knew most of the conditions of the people recognised that the work of the Society was worthy of support and encouragement. They also had the support of a resolution signed by representatives of the missionary societies of Great Britain, and also the support of societies interested in women's work in India.

Mr. B. H. Baden-Powell, C.I.E., late of the Bombay Civil Service, as one who knew much of India, had lived long there, and had travelled widely, spoke of the good work the Society is doing, urged the vast need for the literature it supplies, and pressed for liberal aid.

Rev. S. Mateer (L.M.S. Travancore) dwelt with striking effect on the vast vacancy there is in India of anything like a wholesome literature. Newspapers, periodicals, books, were needed, and needed urgently.

Rev. G. F. Pentecost, D.D., described his experiences among the educated classes, who are eager to read English, who are familiar with sceptical and rationalistic works, but have yet few useful books of a Christian spirit likely to influence them for good.

Rev. W. Gray, M.A. (C.M.S. Secretary), and Col. G. A. Jacobs also spoke briefly, but warmly, of the value of the work the Society is doing, and the necessity for its wide extension.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

That this Society has sought to do its duty among our maritime population, Rev. G. J. Hill, the Secretary, set forth in a lucid speech at the annual meeting in Exeter Hall last week. Besides London, sixty other ports have been directly dealt with through sailors' homes, reading-rooms, and bethels. Twenty missionaries and other agents have been employed. More than a hundred meetings have been held every week ashore and afloat. Bibles, books, and tracts, in English and other languages, have been widely distributed, in addition to libraries placed on board ship free. Many destitute seamen were relieved. Correspondence is kept up with sailors at foreign ports. As to spiritual results the reports of the missionaries give numerous gratifying incidents.

Rev. W. R. Mowll delivered an address, which admirably fulfilled the twofold purpose of enlisting public sympathy with the work of the Society, and of impressing on the sailors present the necessity of accepting Christ as their captain, and of influencing for good those with whom they might be associated.

Rev. W. F. Gooch spoke in appreciative terms of the international and unsectarian nature of the efforts of the Society. Rev. Thomas Charke described in detail what he knew of the operations of the Society on the Cornish coast. Admiral Grant said it was a mistake to suppose that it was more difficult to be a Christian on board ship than on shore. But to command respect for religion and himself the sailor must be true and courageous, and let his light shine unmistakably. Among the others who spoke briefly and well were Rev. Charles James, Mr. M. H. Hodder, and Mr. H. W. Maynard. Every part of the hall was crowded, and representatives of nearly every maritime nation in the globe could be seen in the gallery.

DISTRIBUTING THE SCRIPTURES.

One of the most unassuming, but one of the most useful and most frugally-conducted, societies is the Association for the Free Distribution of the Scriptures, which is kept going largely by the devotion and generosity of one Christian lady, Mrs. Robertson, of Hampstead. The annual gathering of the friends of the work was held on Saturday afternoon in Exeter Hall, and was an occasion of singular interest. The testimony borne by travellers and workers of wide experience was the best possible plea for the work of the Association.

Mr. T. A. Denny, who presided, said that whether by sale or free distribution the utmost effort of the past had but barely touched the fringe of the vast field that remained to be occupied. There is no danger of this work being overdone. He was followed by Dr. Baedeker, who related something of what he had witnessed as to the results of Bible distribution in Russia. To Mrs. Robertson's Association he was indebted for many gifts of the Scriptures. Unlike other publications, the Bible is admitted readily and unmutilated into the dominions of the Czar. Railway officials, in some instances, not only franked his boxes containing Bibles, but gave him a pass gratis. The Scriptures are received with gratitude everywhere—in the wilds of Siberia and in inaccessible districts elsewhere; especially so by the persecuted Stundists, whose only crime is that they read the Word of God and try to live up to it. Dr. Baedeker concluded an address crowded with reminiscences by stating that in Russia at present the Bible is a quickening and consoling power, and that what is now done in circulating it there will certainly bear fruit after many days.

Dr. Pentecost gave several reasons why he liked the word "free" in the title of this Association. In the course of a long and interesting address he told how in a town in India, where he had a high caste audience, the fact that he offered them copies of the Scriptures free sufficed finally to break the barriers of caste and open the way for a general demand for the Bibles. Supply heathen peoples with the Word of God, and you give them at once life, liberty, and a literature. The Doctor is in his element when speaking of India, and of the grand field it offers for active Christian work.

Archdeacon Sinclair gave a spirited historical summary of what the Bible has done for the English people, and of what it has effected in Japan and other foreign countries.

Mrs. Isabella Bishop said her travels had taught her that there is great need of the free distribution of the Bible in Eastern, Western, and Central Asia. If reliance is placed on selling the Scriptures, the people there will remain indefinitely without them. She had repeatedly witnessed the eagerness of Orientals to become possessed of even a portion of the Scriptures. Wonderful instances of its power had also come within her experience. In one remote place, where no missionary had ever been, she found a whole community of Christians who had learned, by the guidance of the Holy Spirit, the way of salvation through the reading of a copy of God's Word that had reached them. Into the seclusion of the abodes of women in the East the Bible can penetrate, and it is on the effect of Christian teaching among these women that the future of millions of our fellow creatures in Asia may be said to depend.

A brief review of the circumstances which led to the formation of the Association was given by Mrs. Robertson herself, and she touchingly entreated hearty, prayerful co-operation in giving freely the Word of Life to perishing sinners. Mr. Robert Paton read part of the report, stating that the income for the year was only some £1700; it ought to be ten times that amount. We may repeat what we have often said of this Society, that every penny contributed is spent in the purchase or distribution of Scriptures; the entire secretarial work is a labour of love.

THE BOYS' BRIGADE.

This young but flourishing institution seems to have survived the period of criticism, and to have entered on a course of confirmed prosperity. It made its public *début* before an Exeter Hall audience last Friday evening. The meeting was an unqualified success in point of attendance and enthusiasm. Only the London battalion of the Brigade was represented by the five hundred odd boys who crowded the back portions of the orchestra; a detachment from Sheffield skilfully discoursed sweet music, to the delight of the crowded audience.

On the ticket of admission the following sentence was printed as setting forth in brief the object of the Brigade:—"The advancement of Christ's kingdom among boys and the promotion of habits of reverence, discipline, self-respect, and all that tends towards a true Christian manliness." The speeches of the evening—a round half-dozen in number—were directed to proving that this laudable object is being attained. As Honorary President of the Brigade and Chairman of the meeting, Lord Aberdeen expressed himself in words of unstinted praise of the movement, and the way in which it had proved to be a missing link between the Sunday-school and the Church. Many parents, said his lordship, are finding such an improvement in the conduct and demeanour of their boys who are members, that they are wishing all boys could belong to it. Dr. Donald Macleod, editor of *Good Words*, had come all the way from Glasgow to bestow his blessing on the Brigade. The idea that its operations foster a warlike and bloodthirsty spirit in the lads, as many good people seemed to fear, he regarded as pure nonsense. Rev. Lockett Ford, rector of Bessbrook, who is also captain of a company of the Brigade, appeared before the assembly in very unclerical costume, and told how he had got hold of a lot of boys in his parish through the organisation who were formerly quite outside all religious influences. He described the routine of the work, which includes Bible reading, prayer, addresses, physical drill, &c. He believed the Brigade was being instrumental in raising up loyal, self-respecting Christian men.

One of the announced speakers was Rev. W. H. Webb-Peploe, who was unable through indisposition to be present; but he sent a letter, in which he declared that he placed a high value on the work the Brigade is doing, and considered it the real missing link in parish life. In Mr. Peploe's absence a short statement was made by Mr. Wm. Smith, of Glasgow (Brigade Secretary and founder of the organisation). He insisted on it that the future existence and prosperity of the movement would depend on the way in which the original high standard of its promoters is maintained.

After an appeal from Mr. J. C. Alston for £600 for the maintenance of headquarters operations during the ensuing year, an address followed from Mr. R. F. Horton, who, after some pleasantries, defended the principle of military

organisation (purged of its fighting aspects) as an antidote to excessive individualism, and an agency for fostering habits of social and national discipline and united action.

The last address was by Professor Drummond, who expatiated on the field that the Brigade offers for the devotion of young men desirous of laying out their lives in elevating and Christianising the lives of youths in humbler stations of social life. The Professor said he had closely watched the movement from its inception, and he did not hesitate to say that it does nothing but good to the boy and to the whole nature of the boy.

Between the addresses there were exhibitions of company and musical drill, and all present appeared to be charmed by the precision with which the boys went through their combined movements at the word of command. If the spiritual and mental exercises prescribed are at all commensurate in result with the bodily exercise exhibited on the platform, the Brigade must certainly develop "the whole boy" in a striking way.

DEACONESSES' INSTITUTION, TOTTENHAM.

At the twenty-fifth anniversary of this excellent institution, on Thursday last, Mr. James Mathieson presided; his address on the evangelising influence of medical missions and of the high position women's work has taken in Christianising the world, was heard with the deepest attention by the large audience.

Rev. Dr. Reynolds (Principal of Cheshunt College), Rev. Dr. Russell, and Mr. Joseph Howard, M.P., dwelt in detail on the labours of Dr. Laseron, and the good accomplished through them locally and at distant places. Dr. Rasch, one of the medical staff, said he knew no better way of making converts to Christianity than in the employment of the skilled ministrations of a Christian woman.

Rev. F. B. Meyer said God had evidently guided Dr. Laseron and his helpers all through the past twenty-five years. He spoke also with deep gratitude of the influence for good which the sisters obtained from the institution had exerted on both women and men, to his own knowledge, in such sin-stricken places of London as Leather-lane. Mr. John McCall and several other gentlemen having also spoken, Dr. Laseron thanked God for having privileged him to engage in this work.

Cape General Mission.

Mr. Dudley Kidd is on his way home from South Africa, and is due in England about the first week in June. His first meetings will be on June 14 at Mildmay, June 16 at Eastbourne, and June 18 at the Bridge of Allan Convention. He is also engaged to give addresses at the Rothesay and Guildford Conventions. Mr. Kidd will be open for engagements in England up to the end of August. During September he hopes to visit Scotland, and in October to visit Ireland.

Friends in the United Kingdom who may be able during these months to assist in arranging drawing-room or public meetings, at which Mr. Kidd and Mr. Mercer may speak of the needs of South Africa, will oblige by kindly writing at once to the Secretary, Cape General Mission, 2, Berkeley-terrace, Wimbledon. Mr. Kidd hopes to return to South Africa, with a reinforcement of workers, about the first week in November.

THE WORLD'S FAIR.—*The Queen*, of last Saturday, gives an excellent view of the women's building at the Chicago World's Fair, and portraits of the ladies on the English Committee, including Princess Christian, Lady Burdett-Coutts, Lady Aberdeen, Lady Henry Somerset, and others.

CENTRAL SOUDAN MISSION.—In the quarterly leaflet of this mission, Mr. H. G. Harris, director, says: "We thank God that more young men are being led to offer themselves for the Soudan, and we expect in time to be joined by some from Bristol and Liverpool. While any fully saved men will be welcomed, yet we especially need those who have a thorough knowledge of some handicraft. We are considering prayerfully the question of forming an industrial home here at Tripoli, for the instruction of negroes and Arabs in some useful arts, while at the same time they are brought under the influence of the Gospel. Such an establishment would give plenty of opportunities to our own members for mixing with the natives, and learning their language and modes of expression. It might also by God's blessing become a recruiting ground for a band of native evangelists, who would join us in taking the Gospel to their fellow-countrymen in the dark interior." At the beginning of May pioneers were expecting shortly to proceed to Sokoto. Copies of the leaflet may be had from John Heywood, Deansgate, Manchester, 6d. per dozen.

OBITUARY.

REV. JAMES L. BLAKE.

This earnest and faithful minister of the Gospel, at Langton, near Duns, N.B., was called home on Saturday week, aged seventy-two. On the Sunday morning he was to have preached his farewell sermon. In the earlier years he edited *The Missionary Record* of the Church of Scotland, and published several essays.

DR. DAVID RUSSELL, D.D.

We regret to hear of the death of this honoured minister, who since 1839 has laboured faithfully in the Gospel in Glasgow. He passed away on Sunday week, in his eighty-first year. Rev. Alexander Maclaren, D.D., speaking at the funeral service, paid an eloquent and just tribute to the memory of Dr. Russell, whom, he said, he knew when their departed friend conducted a class of young men in Sauchiehall-street, and expounded to them the Gospel of Christ. Dr. Russell was a man of great intellectual powers, of large common-sense, was singularly unobtrusive and disinterested, and distinguished by childlike simplicity. He never sought the praise of men, and was an active worker both in the denomination and in his own church.

REV. JAMES WINTER OF CAITHNESS.

The sad death of Rev. James Winter, Free Church minister of Bower, Caithness, has awakened deep regret. Mr. Winter preached on Sunday week at Lyth, an outlying part of the parish, and held a religious service in a house in the same district. About half-past ten o'clock he left for home on horseback; but at five o'clock in the morning his body was found lying face downward in a ditch at the roadside. The horse is subject to staggers, and it is supposed that the animal had suddenly swerved to the side, and that Mr. Winter, being thrown on his head, had been rendered unconscious, and had been suffocated by the water in the ditch. He was about thirty years of age, and was a son of the Rev. Dr. Winter, of Dyke.

MR. GEORGE DUNCAN.

Many will deeply regret to hear of the death of one who for many years was regarded amongst the leaders of the Presbyterian Church in England; who first became associated with Regent-square in Dr. James Hamilton's days, and who for nearly thirty years threw himself with characteristic ardour into all the work of the congregation, occupying for many years the responsible position of Treasurer of the Synod Fund. His death took place on Wednesday week at his residence at Coldrey, Hants. It had been, he was wont to say, a great pleasure for him to enjoy the personal friendship of such men as Drs. Candlish, Robert Buchanan, Roxburgh, Patrick Swan, and others of that noble band. Towards the evangelical party in the Church of England he was early drawn through the devotion and earnest piety of his wife's family, for many years active workers in connection with the church presided over by Baptist Noel. He had intimate relations with many devout and warm-hearted Christians, leading him to recognise the spirit of the Master in all good men.

MR. W. P. GRIFFITH.

In the death of Mr. Griffith, Methodism in the south of England suffers a serious loss. As a class-leader, Sunday-school superintendent, preacher, as well as generous supporter of the Lord's work, he was known and loved far and near. Speaking at the funeral, Dr. Finnemore said: As a man he was gentle, generous, and kind; as a Christian he was loyal to Jesus Christ, whom to the last he confessed as his only ground of trust, the one foundation on which he built all his hopes for time and eternity. Full of activity, in his Christian as in his every-day life he was pre-eminently a man of deeds rather than of words. He (Dr. Finnemore) had never approached him in vain when he desired him to undertake any work for Christ. He had a firm, intelligent grasp of Christian truth, and stood by the old landmarks with little sympathy for the strangely fascinating modern thought infused too largely into the public teaching of the Christian faith. It was a deep sorrow to him when he detected anything not in accord with the doctrines of the New Testament. At one time or other he held every office in the Church which he could hold, and in all he displayed a perfect fidelity.

COMMANDER A. P. WILLIAMS, R.N., is carrying on a good work in Oxford as mission secretary of the Protestant Reformation Society. He was among the most diligent in recently awaking public sentiment against the proposed statue to Cardinal Newman, and many members of the University and undergraduates reckon him among their most faithful friends. In his address, a few days ago, at the annual meeting of the Society, that well-known Oxford clergyman, Canon Christopher, referred to the Commander as one of the most useful men of his acquaintance. Knowing a large number of undergraduates, the Commander takes great pains in calling upon freshmen, and inviting them to his house, and to classes and prayer-meetings. We are glad to call attention to this work. Some of our readers, desirous of bringing young men in the University under the influence of Commander Williams, may like to communicate with him. His address is—Stoke House, 26, Farndon-road, Oxford.

THE SONG OF SONGS.

There have been many expositions of the Song of Songs, and not a few attempts to versify the poem in the speech of Western people. Sometimes interpreters have been so literal as to exclude the spirit and life of the beautiful idyll. Others have been so mystical as to leave out of view the native warmth and colour. Therefore, we welcome a volume* from the pen of Rev. James Neil, in which the first canto is presented in poetical form. This work at once conveys the natural meaning and indicates the deeper significance of that section of the Song which is, perhaps, the most attractive of all—from the beginning to chap. ii. 7.

In the form of notes at the end of the book, Mr. Neil gives information such as is specially helpful to a thorough understanding of the poem. He points out that in the title of the book Solomon is not defined as "King of Israel" or "Jerusalem," as in the opening of Proverbs and Ecclesiastes respectively; a plain indication that the personality of Israel's mighty king is eclipsed by that of Christ, of whom he was such an eminent type; for, according to the universal testimony of the Church, "a greater than Solomon is here." As Rev. A. Moody Stuart has eloquently said, "it belongs to the earthly Solomon, as the skilful work of his hands; to the heavenly Solomon, as the utterance of his heart to the Church, and of the heart of the Church towards Him. It is the 'Song of Songs,' as the choicest of all the songs of the sons of men, and of all that Solomon sang; the chief of his thousand songs and five; the sweetest, the simplest, the highest, the deepest of the songs of the Church in the house of her pilgrimage; above all others her song in the night until the day break and the shadows flee away."

In the prologue we have the following lines:—

> Monarch hands thy measures trace,
> Wisest son of mortal race,
> Shel'omoh, a king of kings,
> Shel'omoh, whose glory brings
> Shadow faint of fairer things.
> All the sweets that strew the song,
> Prince of Peace, to Thee belong;
> Breathes in music, ev'ry chord,
> Thine the voice, Messiah Lord.

The words "Draw me; we will run after Thee" ch. i. 4) are thus developed:—

> Draw me, for I fain would be
> Nearer, O my life, to Thee;
> Trembling, strengthless, wanting will,
> When thy joy my soul shall fill,
> Swift as hind still leaping higher,
> We will mount and never tire—
> We, for not alone I'll come,
> Speeding toward my spirit's home—
> Drawn resistless to thy side,
> Ransom'd souls shall join thy bride.

The words of the Bride, "I am black but comely" (3), have inspired these lines:—

> Daughters of Jerusalem,
> Strangers still to Jesus' grace—
> Tears for Him your cheeks begem,
> Heedless still how sad your case—
> Bid me not, so vile I seem,
> Hold this glory but a dream.
> I am black, all black within,
> Marr'd by sorrow, shame, and sin;
> Swarth as tent, with hue of night,
> O'er the dusky Ishmaelite.
> Yet I'm comely, this I know,
> Christ, my Master, counts me so.
> Comely as the curtains fall,
> Shel'omoh, around thy hall.
> Now his mantle s o'er me thrown
> I've a grace that's not my own;
> Black in self, in Him I wear
> Brightest garb of glory's heir,
> Loveliness supernal mine,
> Robed in righteousness divine.

Perhaps the choicest pages are those in which verse 15, "Behold, thou art fair, my love," &c., is spiritualised, as follows:—

> THE KING.
>
> Lo! my love how fair to see,
> Lo! how fair thou art to me;
> Thou hast eyes of gentle dove,
> Eyes of chaste and constant love.
>
> THE BRIDE.
>
> Lo! Belov'd, 'tis THOU art fair,
> Mine alone thy grace to share—
> Fair in heav'n and fair on earth;
> Fair in deigning mortal birth;
> Fair in Naz'reth's peaceful glen;
> Fair in Zion's strife of men;
> Fair in signs of wondrous power;
> Fair in shame and weakness' hour;
> Fair in pity's tender word;
> Fair in deeds of love unheard;
> Fair in cross, and fair in grave;
> Fair in risen might to save;
> Fair before the Father's throne;
> Pleading now for all Thine own—
> Lo! Beloved, 'tis THOU art fair,
> Mine alone thy grace to share!

Thus the Gospel is made to shine through the sacred allegory. An epilogue is founded on chapter viii. 6, "Set me as a seal upon thine heart," &c.

Exquisitely printed and artistically bound, this volume is above all suitable for a wedding gift. Those who see little to admire in the "Song of Songs" may learn from these pages something of the wealth of meaning conveyed by the poem when studied by a devout Christian scholar.

* The Bridal Song. By James Neil, M.A. 3s. *Long Neil and Co., 66, Chancery-lane, W.C.*

NOTES ON DAILY READINGS.

SUNDAY, MAY 29.—GENESIS XL.

What a remarkable parallelism there is between the life of Joseph, and that of the Lord Jesus! Who of us can forget that He, too, had to deal with two malefactors, one of which was sent from the cross to his own place, while the other entered Paradise. And it is a solemn thought that as we go through the world, we cannot help being a savour of death to some, as we hope to become a savour of life to others. On all hands some are being saved and some are perishing. We should be watchful of the changes which pass over the faces of those with whom we associate, whether for sorrow or joy, that we may be able to sympathise. Joseph did more than his bare duty to these men; he entered into the causes of their sorrow. He had plenty of grief of his own, but he found respite from his own in seeking to alleviate theirs. There is no such cure for the heartache as in seeking to comfort others. As we pass our comfort on we get more. And how quick is grief to detect and understand grief! This youth was evidently living near God. His first thought was that God could give answers of peace. And God was not unmindful of him. He was standing there in the shadow keeping watch on his child, and though Joseph little knew it, in that act of unselfish sympathy he was fixing a ladder by which he would hereafter climb to the upper air and light. Do not be too hard on the butler's forgetfulness; remember that thou hast forgotten One who had even greater claims on thee.

MONDAY, MAY 30.—GENESIS XLI.

"It is not in me." How true that is! We have nothing to boast of save what He puts into us. "Not unto us, not unto us, but to thy name will we give glory." "It is not I, but Christ liveth in me." But what cannot God do through a surrendered soul! He can advise with such wisdom, speak with such grace, act with such discretion, as to compel the admission, Here is a man in whom the Spirit of God is. But there must be the emptying before the filling; the descent before the ascent; the prison and (so to speak) the grave before the palace and the exaltation. Be brave in the prison of present circumstances. God will not forget you, though the butler may; He will make you the necessary link in some chain, and you will be so blessed as to call your child Manasseh—made to forget—or Ephraim, caused to be fruitful. The sorrow of the present shall be remembered as a bad dream. In all this wondrous story see the reflection of the glories of the Lord, who was raised from the grave to the right hand of God, and has become a Prince and a Saviour, the giver of corn, before whom all creatures in heaven and earth are summoned to bow the knee. His life is now spent in making blessed provision for those who must else have starved in hopeless misery. And the bread which He gives is his flesh for the life of the world.

TUESDAY, MAY 31.—GENESIS XLII.

In this rough usage on the part of Joseph, we see his design to repeat to his brethren the treatment which he had himself experienced at their hands. Probably they had accused him of being a spy, notwithstanding his protestations to the contrary. His design was to bring their sin to remembrance and to ascertain their attitude towards it. If they were truly penitent, they would give some sign of it in the way in which they behaved under similar trials to those which they had inflicted. Ah! how often do we find ourselves placed in circumstances that recall our own dealings with Christ and others in bygone years. Then we exclaim, as the Nemesis of our sin overtakes us, 'We are verily guilty concerning our brother." Many are the providences of God that speak roughly to us. The east wind blows long and bitterly in our faces. We are pressed by the famine behind and by the austere governor in front; our motives are misrepresented, and our good faith questioned. All these things are hard to bear. But behind all these adverse appearances there is the sweetest, tenderest love. Beneath that foreign garb there beats a brother's heart, which can hardly keep back the tears of sympathy and love, and finds it difficult to carry out the discipline it has devised. In the meanwhile you shall want no good thing. There shall be corn in your sacks, and money, too, since all is of grace. And every day brings you nearer the great light.

WEDNESDAY, JUNE 1.—GENESIS XLIII.

Thus does God bring us to Himself. The famine forbids us to stay in the far country, and Simeon is like an anchor, of which the cable draws us to a distant shore. We move forward with dread into the unknown, but that dread is the child of ignorance. If only we knew that there is nothing but love waiting for us there, which does not want our balm and honey, our spices and myrrh, but craves only for ourselves, and wants us that it may seat us with itself at a feast, making us merry. We travel forward with fear because we do not see that Jesus is there, and that He is providing for us a welcome which will make us glad indeed. He knows all about us—our names, and ages, and temperaments. He has his Benjamin to whom He sends double portions. He returns our money because He needs nothing that we can give. He waits to manifest Himself, as He does not to the world. The only thing that can separate us from his love is unconfessed sin. But just so soon as that is put away, the flood-gates are opened, and there is a commingling of heart and heart. Oh, if you have crucified Him by sin, this will not shut his heart to you; it will rather induce Him to heap on you coals of fire, till you melt into confession and tears, and make Him able to tell all that is in his heart.

THURSDAY, JUNE 2.—GENESIS XLIV.

What transitions there are in life! The end of the last chapter finds the brothers as happy as they could be, but this shows them plunged into the deepest grief, which was not the direct result of their sins. They were the victims of circumstances over which they had no control. The intensity of their suffering was like fire, burning out their love of sin, and purging them of the jealousy and evil which had been honeycombing their relations to each other and to Joseph. It must have required extraordinary tenacity of purpose for Joseph to make his brethren suffer like this, but he dared to enforce the ordeal because he so clearly saw its necessity, the result to which they were coming, and for which they were being prepared. What a revelation this is of the reasons for the sorrows through which we have to pass! Jesus is behind them all, determining each, its duration and character and intensity. He sits as a refiner of silver. He dares to make us suffer to rid us of sin and to prepare us for a solid blessedness which shall last through all the sunny years that await us. But what pain it costs Him to give us pain! Like Joseph, He often turns aside to weep. And like Judah, He pleads for us in the presence of God.

FRIDAY, JUNE 3.—GENESIS XLV.

It may be that we have here an exact representation of a revelation which Jesus is going to make of Himself to his brethren the Jews. Now He is passing them through awful sufferings to bring them to repentance, and to prepare them to receive the supreme revelation of Himself. Ere long He will drop the veil, and say, I am Jesus, your brother, whom ye sold unto Pilate. The bride of Christ may well rejoice as she hears the tidings of this blessed reconciliation, for his brethren must ever be dear to her. It is a great art in Christian living to look through the agencies that lie closest to our lives, so as to discern God's presence behind them, permitting if not appointing them. Do not let us attribute too much to the malevolence of men. They could have no power at all if it were not given them. "It was not ye that sent me hither, but God." How tenderly our Joseph considers our needs; waggons for the aged and children; corn, bread, victual, raiment; loving messages of welcome. Oh to trust Him, who will supply all our need according to his riches in glory, till we see Him as He is!

SATURDAY, JUNE 4.—GENESIS XLVI.

Jacob might have feared to go down into Egypt after the experiences of his family there in the past, so God gave him a special injunction to go, and pledged Himself to go down with him. We need not fear to go down even into Egypt with such company, and as surely as we go down with God we shall come up with Him again. The years may seem to pass wearily enough, and God to have forgotten his promise, but at the destined moment He will appear to redeem his pledge, and emancipate his people. What a greeting that was, when the old man wept on the neck of his long lost son! He had said that all these things were against him, and so they appeared to be, but they were all working for him in a marvellous fashion, bearing him towards that happy meeting. In that moment of rapture the yearnings of years were satisfied. Wait, sad and weary heart, t y God will not fail thee! Such are the reunions that lie in the morning-light of happier days. Wait, trust, be still. Weeping endures for the brief Eastern night; joy comes at dawn.

International S. S. Lessons.

SUNDAY AFTERNOON, JUNE 5.

The Fiery Furnace—Dan. iii. 13-25.

Golden Text: Isa. xliii. 2.

Contrast Nebuchadnezzar at the close of the former chapter and at the beginning of this. There he seems like a convert to the worship of the God of the Hebrews, here he uses his great power to compel his people to idolatry. How speedily good impressions may pass away (Hos. vi. 4). The *time* when this image was set up is not stated. The most probable conjecture is that it was immediately after the destruction of Jerusalem, and the captivity of Zedekiah and his people. Nebuchadnezzar probably regarded his victory as a proof of the superiority of his gods over the God of Israel.

An exact description of the image is impossible. Its height was sixty cubits—about ninety feet—and its breadth six cubits—about nine feet. It is probable that it consisted of an image of his favourite deity Bel-Merodach, placed upon a high pedestal. If it was entirely of gold it gives us some conception of the wealth of this empire.

The plain of Dura (1) is, by some authorities, identified with Dur on the left bank of the Tigris. But this has been objected to because it is 150 miles distant from Babylon; and a more probable site has been suggested near to the mound of Dowair, or Duair, where the pedestal of a colossal statue has been discovered—See *Smith's Dictionary*.

The various officers (2) are the representatives of the provinces included in the empire. The king seems to have thought that unity of worship would help to secure political unity. Religious fervour was not the only motive that actuated him.

We have no means of knowing what the fiery furnace (6) was like. That it was of great size is evident from the fact that four persons could walk together in it (25). It was so placed that persons at a distance could look into it. Its heat was so intense that it was dangerous to approach near it (22). With the threat of such a punishment who will dare to disobey?

Daniel was probably away at this time; but his three companions refuse obedience to the king's command (12). The men who owe their lives to Daniel and his companions (ii. 14-18), but who regard their exalted position with envy, are first to inform the king (12). At this point the lesson opens.

A Bold Confession (13-18). In presence of the furious king another opportunity is given them (14, 15), which they quietly and resolutely refuse (16, 17). Their reply means that their course is a very straight one, and requires no hesitation; and that their purpose is to obey God and leave the issue in his hands. This testimony is valuable. Consider (1) *before whom it was made.* Not only a king but *such* a king as Nebuchadnezzar, whose power none could resist. And Nebuchadnezzar "in rage and great fury" (13). See Prov. xvi. 14, xxviii. 15. To withstand the wrath of such a king required no mean courage. (2) *Who made it.* They were yet only young men; and so far as the narrative informs us, they stood alone. If there were other Jews present they seem to have forgotten their duty to God. To be faithful where so many are faithless requires great strength of Christian character. (3) *The excuses that might have been urged by them.* Would not some have waited for the example of older Hebrews? Were they not captives compelled to do all Nebuchadnezzar demanded? Had they not already been of some use in Babylon, why should they throw their lives away? Their testimony would not be appreciated among such a people? And an outward act of worship need not carry with it the consent of the mind. Against all these excuses was the command of God (Exod. xx. 3-6). Admire, honour, and imitate their fidelity, which was proof against the threat of such a death.

A Miraculous Deliverance (19-25).—If, to approach the furnace was death to the king's servants (22), to be thrown into the furnace must be death to these young men. Perhaps they had read the Golden Text, and could trust God to fulfil this word. See (1) *the strength and weakness of God's enemies.* They can get furious (19), can heat the furnace, and throw into it the servants of God. But the fire is also God's servant, and cannot hurt where God forbids it. See Isa. liv. 16, 17. New Testament promises should make us fearless in witnessing for Christ (Luke x. 19; Matt. xxviii. 18). See (2) *How God honours those who honour Him.* The fourth person whom the king saw in the fire was none other than the Angel of the Covenant—the Lord Himself. His presence rendered the fire powerless except to loose their bonds (25). Faithful witnesses for Him have still the same defence (2 Tim. iv. 17, 18; 1 Pet. iii. 13-15.)

Letters to the Editor.

ARMY CHAPLAINS.

Dear Sir,—I wish you to say this with regard to the Army chaplains: That only the other day, in conversation with an intelligent staff-sergeant, now serving at Aldershot, he told me how, before his serving in the Army, he had been in the Church of England, but that he had since joined the Wesleyans. He said his experience was that all the chaplains went in for High Church services, and that the men had to stand up on the entrance of the chaplain with the choir. Having a conspicuous place, he said, he could not sit back among the unobserved, and he objected to this sort of man worship.

Also, he added, the Church Institutes are all conducted on this "High" plan; a bust of Christ and a cross, then a saint and a cross, and saints in all the windows, are, to his mind, most objectionable. But all are sanctioned by the chaplains. Can this all be their "truer and keener desire for the soldier's best interests, and universally commanding the respect of both officers and men"? If so, my staff-sergeant is an exception to the rule, and I am another.—Yours faithfully,

G. F. Windham (late Major, Rifle Brigade).
Ashley Lodge, Lavender-hill, S.W.

Sir,—With reference to your "Notes and Comments" of the 5th inst. on the subject of Army Chaplains I feel it my duty to write to you, in defence of those who, I think, are misrepresented.

I cannot say anything about the prohibition of Miss Robinson's work, as I do not know the facts of the case. Nor can I say anything with regard to the articles in *Truth*. I should hardly expect to find in that paper (which I do not read) reliable information on any religious question.

In common justice to the chaplains, however, I feel bound to testify from my own experience (and for the last six years I have been serving at our largest military stations) that, although I have been frequently brought into sharp antagonism with them on doctrinal matters, I have not found them "trying to stop spiritual work." Many of them I know to be humble and devoted followers of our Lord Jesus Christ, anxious above all things to do his will, and endeavouring amid the greatest difficulties to attract men to Him. [We said twice over, "With some bright exceptions."—Ed.]

You say that "soldiers in general are said to regard official chaplains as shams." As a soldier, let me ask you to withdraw this statement. Some of them are shams, but although I could tell you of "useless chaplains," I believe, and I thank God for it, that the majority are not useless by any means. If it were the case that soldiers regarded them as shams, how is it that our voluntary services in garrison chapels are filled with red coats? At most garrisons where I have been, these are well attended.

You say further, that it would be well if chaplains "were abolished and the men allowed to attend any place of worship they choose." I have heard this sentiment expressed by godless brother officers, but I little expected to see it in The Christian. I can only say to you what I have said to them, that our weekly church parades are a bowing before the Lord of Hosts, an acknowledgment of His sovereign power. What if there are ungodly men present? It only gives the greater opportunity to the preacher. I have myself, when on detached duty, had the opportunity of preaching to the men under my command at church parade, and have thanked God for the chance it has given me—a chance, which otherwise I should not probably have had—of calling on sinners to repent and turn to Christ. I earnestly trust that the day may be very far distant when the office of army chaplain will be abolished and all collective worship of God discontinued.—Yours faithfully,

Chatham, May 17. G. K. Scott Moncrieff,
Captain R.E.

Dear Sir,—I regret exceedingly that my name has appeared in connection with allegations against Church of England Army Chaplains. It must be borne in mind that they rank as officers, and it is a rule with all who work among soldiers not to criticise, much less oppose, any order given by an officer. Especially is it disastrous for a soldiers' institute to come into collision with military authority; one would bear any grievance rather than risk that.

But it is urged upon me that silence now would be criminal, therefore I beg to testify to the truth of those two paragraphs in The Christian of May 5, with the exception of one sentence: "the men are told not to go to the Soldiers' Institute." I never knew a soldier say this of the chaplains, but only of their helpers and adherents.

I have read Major Evered Poole's letter. As an official of the Army Scripture Readers' Society, which is dependent for its very existence on the goodwill of the Chaplain-General and chaplains, he is bound to stand up for them, but he tries to prove too much. The opposition of chaplains to "irregular work" is nothing new, but it has certainly increased of late years, as the chaplains become more pronounced Ritualists. It is the present fact that I am not allowed to hold meetings in barracks (as formerly) solely because the chaplains disapprove.

As to Netley, our ladies do not go over very often, but there was no hindrance until last March. "The Acting Principal Medical Officer presents his compliments to Miss Robinson, and would explain to her that the delay in answering her letter has been occasioned by the necessity of inquiring the opinion of the various chaplains, who all object to the systematic visiting by ladies connected with the Soldiers' Institute, and especially to the distribution of literature among the patients." I do not wish to make a grievance of all this; there are many outside ways in which we can help and influence the men. As to books and papers, for instance, we spend £500 to £600 yearly in free distribution, sending to all regiments and all Army Scripture Readers (even at Netley). The chaplains cannot stop post-parcels. A serjeant writes: "I used to visit the strong-room to speak to men waiting to be settled with for their crimes by the Commanding Officer—a good time when they were brought face to face with the consequences of sin and were prepared to receive advice; but one day the chaplain saw a small book there with Miss Daniell's Soldiers' Home on it; he at once made inquiry, and I was found to be the culprit who took it there, so was strictly ordered by him never to go in again on such errands." This is a sample of many scores of similar complaints. I can name no one.

I noticed Lord Kinnaird's suggestion, but the difficulty is that no one in the Army or in soldier-work would dare to give evidence. Officers *must* support the chaplains, and even if outward restrictions were removed by Parliamentary action, there are numberless ways of hindering work if those in authority desire to do so. Our one aim is to bring the men to Christ, irrespective of creed or church, and our friends can best help us by prayer and money, not by attacking chaplains.

Although a Presbyterian, I love the Church of England in its purity. I was converted to God in a village church, and have a happy remembrance of the simple services there. My eldest brother was a Church of England clergyman. I placed my Institute at Alexandria under the charge of a Church of England clergyman and his wife, from 1886. Many of my helpers are also Church of England. Recognising the chaplains' position, I have always invited them to visit and to make use of our Soldiers' Institute, but they will not, generally speaking; the more earnestly ritualistic any chaplain or officer is the more does he dislike and attempt to put down work and teaching such as ours.

I have written this letter with great pain, and in the full consciousness that our work at Portsmouth will suffer for it. Officers will be against us; subscribers may withdraw; rectors and vicars, who have been among the kindest of our supporters, will probably close their doors against me on my next journey. Yet I do feel it right to speak out as in the presence of the God of truth.—Sincerely yours,

S. Robinson.
Soldiers' Institute, Portsmouth, May 20.

THE BIBLE LEAGUE.

Dear Sir,—As one who sees an answer to prayer in the establishment of the Bible League, perhaps you will kindly permit me to refer to the note in a recent issue. You credit us with a name we have not taken. We are a Bible League, not a Bible Defence League. Let me say, however, that, personally, I should not have objected to the latter title. The ridicule poured upon us by "a well-known evangelist" is beside the mark. The sun may not require to be defended from mists, though if the evangelist will found a league with some promising plan to clear away London smoke and fog, I shall promise him help and not criticism. If he were, to my knowledge, unjustly aspersed and assailed, I should, without hesitation, defend him. If I heard the Lord Jesus misrepresented and defamed I should defend my Master—not because He needed my poor support, but simply because it would be the duty of the moment, and possibly a work of supreme necessity for those within reach of the defamer's influence. Many of the martyrs died for the simple reason that they felt they must at any cost do that very work. Did they err, and bring down upon themselves the judgment of God as well as the murderous fury of men? If the Bible is misrepresented and aspersed and assailed, am I to keep silence? Perhaps the well-known evangelist will let me know, and clear away the mist and fog from my understanding. For, if I speak, I should be defending the Bible; and, if I understand him rightly, that would be a mistake and a sin.

But, I repeat, we are not a Bible Defence League, but a Bible League. We shall assuredly undertake defence work, but we have also larger aims, as will be seen from the following list of our objects:—

1.—To organise conferences in various parts of the country. Attention will in this way be drawn to present movements, and a public opinion will be created which will have a powerful influence on the issues of the struggle.

2.—To arrange for lectures by capable and reliable men. Many brethren, specially fitted by study and experience for this work, may be induced to lecture in their own and surrounding districts.

3.—To recommend and supply books adapted to the needs of the time. *These will be supplied to members of the League at greatly reduced prices.*

4.—To encourage the formation of classes for the study of the Bible and its evidences.

5.—To offer prizes, and to prepare papers for Sunday-school Examinations, with the view of fostering *doctrinal* instruction, and of counteracting in a measure the present extreme tendency to emphasize merely the historical element in the Scriptures.

We shall be glad to carry with us the sympathy of yourselves and your readers.

John Urquhart,
Hon. Sec. of The Bible League.
48, *Paternoster-row, E.C.*

[We have received similar letters from Pastors F. E. Marsh and G. D. Hooper. We heartily wish our brethren God-speed; though we should have thought that all true Christians constitute *de facto* a Bible League.—Ed.]

THE ACCUSER IN REV. XII.

Dear Sir,—I am much obliged to my dear and esteemed friend, Mr. Bland, for having paid some attention to the real question—that of our justification. Confining myself to the former part of his letter, I cannot but express my surprise at the distinction which he draws "between accusations against our justification, and accusations against our walk as Christians." This is an entirely new view of justification, so far as I am aware. Surely it is we ourselves who are "justified from all things," and to whom righteousness is reckoned, counted, imputed, "if we believe on Him that raised up Jesus our Lord from the dead." It is we ourselves who being justified by faith have peace with God; and it is we ourselves who have access by faith into this grace wherein WE STAND.

I am very glad that we have got to Rom. iii., iv. viii., for here we are on ground on which our difference of interpretation may surely be reduced to a minimum. I ask, therefore, is it to be seriously maintained by evangelists and teachers when dealing with the great subject of our JUSTIFICATION, that that magnificent question, "Who shall lay ANYTHING to the charge of God's Elect?" is not unanswerable, but leaves room for this reply: "No one, indeed, can lay anything to the charge of God's elect—that is, 'no accusation against their justification'—but as to themselves, their walk and conversation, the devil is accusing them BEFORE GOD day and night. The death, resurrection, and glorifying of Christ their Surety have made no difference in this respect." If this be so, we must repudiate much of the solid food on which our fathers fed their souls, and re-write in a minor key the mighty melodies in which they praised the Gospel of the glory of the blessed God.

Mr. Bland is one of a body of Christian brethren who have rendered essential service in Scripture exegesis by their expositions of "Dispensational Truth." I have appealed to their own principles, and shown that so long as no atonement had been made for sin, and so long as the righteousness of God, in passing over sins done in the dispensation before Christ died, was not manifest, there was room for the accuser to accuse his people before him day and night. But when through death Jesus rendered powerless as an accuser him that had the power of death—that is, the devil (*i.e.*, the accuser)—he was cast out of the place where his accusation had been carried on.

I am also surprised at the assertion, not made by Mr. Bland alone, that the accusing of God's people concerning their walk and conversation "needs the advocacy of Christ for us as referred to in 1 John ii. 1, 2." Granting and claiming the importance of the distinction between our relation as men to God the King, and our relation to Him as children to our Father, I would ask, What has the accuser to do inside the family circle?

The question in John's Epistle is that of communion with the Father. There is no suggestion of a legal process such as would make room for an accuser; nor of an advocate, in the sense of a barrister-at-law. The Advocate we have with the Father is precisely our great High Priest, who is King of Righteousness, and therefore King of Peace. The Epistle to the Hebrews amplifies the brief suggestions of John's Epistle. Walking in the light, it is not the Satanic accuser, but the Word of God—quick, powerful, sharp, piercing—that makes us conscious of sin, and reassures the fainting spirit by testimony to the blood which cleanses the conscience and to the great High Priest who ever lives to make intercession for us.

That no mention is made of the accuser in John's Epistle, and that before the High Priest is mentioned in the Hebrews, the devil, the accuser, is said to have been rendered powerless by the death of Jesus, is enough to show that it is not to meet the accusations of the devil that God has given us a High Priest who ever liveth to make intercession for us, and who is gone into heaven itself now to appear in the presence of God for us.

We have a vivid illustration of the occasion and method of our Elder Brother's intercession in that touching word to Peter: "Simon, Simon, Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not."

M.

Dear Sir,—Mr. Bland's letter in a recent issue confirms a conviction I have long had, that in interpreting the man-child of Rev. xii. 5 to mean Christ—as I fully believe we should—we ought not to limit the birth set forth in the sign to his incarnation only, as is commonly done, but should make it include his death and resurrection also.

The words "Thou art my Son, this day have I

begotten Thee," are by St. Paul referred (Acts xiii. 33) to Christ's resurrection. Now these words occur in Psalm ii., and are immediately followed by the words referred to in Rev. xii. 5, where it is said of the man-child, "Who was to rule all nations with a rod of iron."

It may be objected that Satan's efforts to devour the man-child point to Herod's attempts to compass the death of "the young child," as recorded in Matt. ii. This may be fully granted as a preliminary fulfilment, but when we trace Satan's further efforts against Christ in entering into Judas Iscariot to make him betray Jesus, in stirring up the Jews to ask, and Pilate to deliver Him to be crucified, in finally, as the one "who had the power of death" (Heb. ii. 14), laying hold of Him, though it proved to be to his own destruction, it is more natural to see depicted in Rev. xii. 1-5 the whole of the conflict between Satan and Christ here below than only the commencement of it.

Do not the words "caught up to God and to his throne" seem to be absolutely prohibitory of any other application than to Christ Himself? His people are to share his throne hereafter, but not God's throne, to which Christ alone is taken, and on which He alone is ever represented as sitting. Eph. ii. 6 is no contradiction to this, for it is plain that the Apostle is there speaking of the Saints' mystical union with Christ in glory. He represents them there, but they do not themselves ever sit on God's throne. Our Lord teaches us the distinction between the two thrones in Rev. iii. 21; his Father's, where He now alone sits, and his own hereafter, which his people will share with Him.

Mr. Bland says of the man-child—"I submit that whoever it be, it is some one who comes into existence, or, at all events, appears in the scene *during the time of Israel's travail-pangs*," and then he goes on to identify this time with that of the great tribulation spoken of in Dan. xii. 1.

But does not our Lord by his use of this very metaphor (John xvi. 21) identify the time with that of his own death and resurrection? Persecution is not necessarily involved in the figure, but rather, as our Lord applies it (ver. 22), sorrow such as was even then settling down upon the hearts of his disciples, to be followed by the joy which his resurrection would afford, of which we see the commencement in John xx. 20.

If it be objected that in Rev. xii. 2 the "travail-pangs" are those of the mother, one must remember that from the wonderfully unique position of our Lord, as being God and man, He was not only the God of Israel ("How often would I have gathered thee"), but also Israel itself personified. "Thou art my servant, O Israel, in whom I will be glorified" (Is. xlix. 3), and, therefore, even his own sufferings and death might well be called "Israel's travail-pangs," and, perhaps, in a higher and more real sense than could be said of the future national tribulation of Israel after the flesh. It is worthy of note that the Apostle Peter applies this very term to the death of Christ, Acts ii. 24, "Whom God raised up, having loosed the pangs (R.V.) of death (the word in the Greek is *travail-pangs*), because it was not possible that He should be holden of it."

The Lamentations of Jeremiah i. 12 and iii. 1 seem to throw light upon this subject. I will not enter into controversy as to any other points referred to in Mr. Bland's letter. My object in writing is to urge that the birth of the man-child in Rev. xii. 1-5 does not point to the incarnation alone, but includes also the death and resurrection of our blessed Lord.

H. E. Brooke.

P S.—Since I wrote the above I find that Mr. Pember, the ablest Futurist writer of the present day, takes the same view of John xvi. 21, viz., that it is our Lord's own explanation of the symbol. He takes the woman to be the Church, *i.e.*, the true people of God of both old and new dispensations; but he regards the man-child as being not only Christ personal, but Christ mystical—head and members combined—and the period of travail as spread over the whole dispensation. I am thankful for his testimony, so far as it goes, and only wish that he could see the immense difficulty of taking what is described in the vision as an event, as being a continuous series of events spread over eighteen hundred years.

[Besides those which have appeared, we have received several communications with reference to the articles on "The Accuser Cast Out." But scarcely one, except Mr. Bland, has touched the question: How we can be declared justified, and yet be at the same time accused. All our correspondents have asserted or assumed that all the Revelation from iv. 1 is future to this dispensation. But this has never been proved; on the contrary, it has been shown that in i. 19, 20, "the things which thou hast seen, the things which are, and the things which shall be hereafter," are defined to be "the mystery of the seven stars, and the seven golden candlesticks"; and that there may be no uncertainty as to the subject of the book, these symbols are themselves interpreted: "The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches." To say the least, therefore, the interpretation of the book from iv. 1 onward, in a wholly future sense, is not proved, and therefore the arguments based on this assumption have no weight. Whereas, the question of our justification is one which can be considered and discussed on definite doctrinal declarations of Scripture, concerning which there is no such uncertainty and difference of view as exists with regard to the interpretation of Rev. xii. Mr. Bland's view as to future events may be taken as substantially representative of all the rest. At the same time we cordially thank our correspondents for their courteous letters expounding their ideas of things yet in their judgment to come to pass.—Ed.]

The Book World.

The Late C. H. Spurgeon.

Charles Haddon Spurgeon. Door C. S. Adama Van Scheltema. (*Nijmegen: P. J. Milborn.*) As the famous preacher was of Dutch descent, it is fitting that the story of his life should have been written thus soon in the language of the Netherlands. Mr. Van Scheltema has thrown much enthusiasm into his pages, which well deserve a wide circulation. The book, which is suitably illustrated, has been written for the benefit of the Orphanage of Neerbosch, and already has excited much interest in religious and philanthropic circles. Workers among the Dutch in South Africa and America will do well to promote the sale of this work, the author of which has long been engaged in literary labour for the good of his countrymen.

From the Pulpit to the Palm-Branch: A Memorial of C. H. Spurgeon. (2s. 6d. *Passmore and Alabaster.*) This volume was, as the preface intimates, at first intended to be merely a report of the memorial services held in the Metropolitan Tabernacle, "while the mortal body of its late beloved pastor lay asleep in the olive wood, under the palm branches." It was enlarged to make a place for a brief history of the last chapter in Mr. Spurgeon's faithful and fruitful earthly life, and is a good sequel to Mr. Shindler's attractive biographical sketch, entitled "From the Usher's Desk to the Tabernacle Pulpit." Beginning with his last appearances in the pulpit, the course of the last few months, so full of pathetic interest, is traced; but the bulk of the book is a record of the events succeeding Mr. Spurgeon's death, the funeral and memorial services being described at length. A number of excellent illustrations add to the value of the book.

Books on Holy Scripture.

The Inspiration and Authority of the Bible, by Dr. Clifford, is very eloquent. The preface declares the purpose of the work to be "to inspire faith in God and his Gospel, to prevent men from sailing towards 'the sunless gulf of Doubt,'" but we cannot see how it can do either of these. The author's strength is largely expended in criticisms and comparisons which will disquiet such as are unfamiliar with the ways and works of modern thought. (1s. *J. Clarke and Co.*)

The Higher Criticism: and the claims of Popular Faith in the Old Testament considered. Being the Merchant Lecture for April, 1892. By Edward White. (1s. *J. Clarke and Co.*) Too many have allowed the claims of the "Higher Criticism" without inquiring into its origin or method. A clever assertion of those claims in a magazine article has been sufficient to satisfy people who are not profoundly versed in Holy Scripture and are unable to conceive of answers to the "posing" questions of destructive critics. Mr. White's popular statement will enable thoughtful readers to examine these claims, whether as regards the Pentateuch, the Psalter, or the writings of the Prophets. It not only exposes the pretensions of men who combine a species of sceptical purpose with marvellous imaginative resource—and who, therefore, cannot be worthy of confidence—but by arguments which can be followed with ease it champions the cause and establishes the credibility of the Holy Scriptures of the Old Testament, which have been instrumental in making many besides Timothy "wise unto salvation through faith which is in Christ Jesus."

From an Indian Zenana: The Story of Lydia Muttulakshmi. By Rev. W. H. Jackson Picken. (1s. *C. H. Kelly.*) An illustrated book which will be read with peculiar pleasure by all who are interested in Zenana mission work in India.

First Principles of Scripture History, by T. S. Taylor, is a small book for schools. The pages bear evidence of careful compilation. In subsequent editions, the author may, on p. 14, correctly define "Exodus," as a Greek (*not* Hebrew) word meaning "going out." (1s. *Relfe Bros.*)

Holiday Stories, by Ruth Lamb (*Religious Tract Society*), are well named. The six short tales in this book will pleasantly serve to pass a recreative hour during the holiday time; but each will carry with it some important lesson in the regulating of conduct and the formation of character.

Sacred Memories and Testimonies for Jesus. By J. M. P. (*Howe and Co.*, 23, *St. Paul's-buildings, E.C.*) Not all who sympathise with the author in urging a high standard of Christian life, will approve of some of the distinctions which she recognises. Nevertheless, the testimonies are stimulating, and we pray they may indicate to some the royal road to rest and fruitfulness in Christ.

The Moral Crusader: William Lloyd Garrison. By Goldwin Smith, D.C.L. (*Funk and Wagnalls.* 4s.) Those who recall or who have heard of Mr. Garrison's noble struggle against slavery in the United States, will be thankful to have this brief outline of his life and work. The four-volumed biography already issued is within reach of few; this modest book may be secured by all.

Messrs. Hodder and Stoughton have issued in a neat case a "Sunday-afternoon Library for the Young," containing four popular volumes of sermons to children. Three of the volumes are by the late Dr. Macleod, of Birkenhead—the prince of preachers to the young—and one "The Churchette," by Rev. J. R. Howatt, of Camberwell. Anything more appropriate as a gift or prize for intelligent young people it would be difficult to imagine. The price of the complete case is 12s. 6d.

Why I Belong to the Church of England. Being six sermons on the position and claims of the Church. By Rev. T. Howard Gill, M.A., vicar of Tonbridge. (2s. 6d. *Elliot Stock.*) These pages are addressed to the general reader. We could wish that all members of the Church of England were of Mr. Gill's mind, and understood the articles and formularies as he does. Though not severely controversial, the book contains statements which members of dissenting bodies may readily call in question.

Faith Healing. By Alfred T. Schofield, M.D. (1s. 6d. *Religious Tract Society.*) This book is an elaboration of a series of thoughtful papers which appeared in *The Sunday at Home* in 1889. The author, in summing up, thus declares his position. "While utterly repudiating the leading doctrines of faith-healers, we believe that God now, as ever, answers believing prayer, when and how He wills, but that, as far as we have been able to discern, He is usually pleased to work through purely natural means."

Mr. Alfred Holness has included the life of Wm. Carey in his series of memoirs of mighty men. (Paper covers, 1d.; cloth, 6d.)

The A.B.C. (London and Suburban) Church and Chapel Directory for 1892 is a useful manual of reference. (2d. *Banks and Son.*)

God's Proclamation is a useful Gospel booklet, by T. M. Carleton, of the Irish Evangelisation Society. (1d. *Cootstown: J. Glasgow, Bookseller.*)

Messrs. Partridge have published in an attractive booklet Rev. P. B. Power's charming Truffle and Nephews, with illustrations by Frank Barnard. (6d.)

The Housetop, a half-penny weekly paper "for homes and highways." It is in the hands of faithful men, to whom we wish a successful ministry. (*Holness.*)

The Bristol Christian Leader, a mid-monthly magazine for the Free Churches, is a model publication of its kind. (2d. *W. F. Mack, 70, Park-street, Bristol.*)

Messrs. Oliphant, Anderson, and Ferrier will issue shortly 'What and How to Preach,' lectures delivered in the U.P. College by Alexander Oliver, B.A., D.D., Author of "In Defence of the Faith."

The June issue of The Life of Faith will contain the first instalment of the account of Rev. Evan Hopkins' visit to the Holy Land. It will be beautifully illustrated with original sketches taken by himself.

She Spake of Him: A Sacred Song, by Jean McLean, has been set to music by W. J. Wood. It is in praise of the name of Jesus, and dedicated to Mrs. Griffith John. (4s. *Weekes and Co.*, 14, *Hanover-street, Regent-street, W.*)

Recent issues from *Drummond's Tract Depot, Stirling*, are two series of Gospel Tracts, by Rev. P. B. Power. Six-penny packets contain 32 four-page and 16 eight-page tracts, all of them illustrated, and written in the author's well-known racy style.

As usual, *The Pall Mall Gazette* has issued a very attractive selection of the Royal Academy pictures of the year. An edition in colours has been sold out, and a second issue in black and white is now ready. It is a truly wonderful shillingsworth.

Hazell Huesdell; or, Finding Treasures. By Faith Chiltern. (*Religious Tract Society.* 1s. 6d.) A well-written story of a girl who lost her father, found him long after on a dying bed, and was the means of leading him to pardon and peace. It will thoroughly interest the girls.

Messrs. Horner's "penny stories" continue to maintain their now world-wide reputation. Surely they must be supplanting much of the cheap sensational trash that used to hold the field. The threepenny pocket editions are beautifully got up, and ought to be great favourites with railway travellers.

Mr. Henry Varley has written another booklet, directed against present-day negations. Entitled Death and Afterwards (*Holness*), it examines Scripture teaching regarding the punishment of sin, and is a firm statement of the orthodox position. We need not say it is outspoken throughout. May it lead many to prepare for the death of the righteous and the hereafter of the redeemed!

BOOKS RECEIVED.

From *Nisbet and Co.*—The Biblical Illustrator: Exodus. By Rev. Joseph S. Exell, M.A. 7s. 6d.

From *Messrs. J. Nisbet and Co.*—Mrs. Simpson's Life of Mrs. Sandemann. New edition. 3s. 6d.

From *Messrs. Hodder and Stoughton.*—Letters to My Youngest Brethren. By Rev. H. C. G. Moule. 5s.

From *Elliot Stock.*—The Two Dispensations, Gentile and Millennial. By John Williams. Cheaper Edition.

From *Hodder and Stoughton.*—The Gospel of St. Matthew. By Alexander Maclaren, D.D. Vol. I. 3s. 6d.

From *Funk and Wagnalls Company.*—Ethical Teachings in Old English Literature. By Theodore W. Hunt, Ph.D. Litt.D. 5s.

From *The Orphans' Printing Press, Leominster.*—Bible Readings and Bible Women. Illustrated by Incidents in Daily Life. By Mary E. Beck. 1s. 6d.

From the *Religious Tract Society.*—Ulf the Norseman. By Mary Onely. 1s. 6d. Hetty's Garden Party. By Emma Leslie. 6d. Portreath Sands. 1d.

From *Hodder and Stoughton.*—Edwin Octavius Tregelles, Civil Engineer and Minister of the Gospel. Edited by his daughter, Sarah E. Fox. (10s.) Studies in Scottish History, chiefly Ecclesiastical. By A. Taylor Innes. (5s.) Scottish Ministerial Miniatures. By Dean Cromarty. (3s. 6d.)

From *S. W. Partridge and Co.*—A Way in the Wilderness. Story by Maggie Swan. (2s.) Tent-door Talks, for Pilgrims of To-day. By Rev. H. Joy Browne. (1s. 6d.) The Strait Gate; The Better Part; Mark Desborough's Vow; and Grandmother's Child. By Annie S. Swan. (1s. each.).

From *The Religious Tract Society.*—The Story of Uganda, and the Victoria Nyanza Mission, by Sarah Geraldina Stock (3s. 6d.). Present Day Tracts, Vol. XI., Tracts 61 to 66 (2s. 6d.). Peeps into China, by Rev. Gilbert Reid, M.A. (2s.). Short Biographies for the People: Preachers (1s. 6d.). Mornings at the Mercy Seat; A Book of Devotion, by the Author of "Morning and Night Watches" (1s.).

Temperance Notes.

One magistrate in Liverpool one day last week disposed of 171 charges of drunkenness.

"No member shall be permitted to drink the white man's grog," is the regulation of a newly-formed Zulu church in Africa.

A house-to-house canvas in Doncaster has shown that 2,319 householders were in favour of Sunday closing, and only 104 against it.

The managers of the coming Manx Exhibition, while making provision for the supply of refreshments, have resolved not to permit the sale of intoxicating drink.

According to the most recent returns there are in the United Kingdom 18,441 Bands of Hope and other juvenile Temperance Societies, with a membership of 2,613,000 young people.

A correspondent of the New York *Independent* states the curse of intemperance seems impending in Turkey. Many of the Government officials are greatly addicted to drink.

The twenty-first anniversary of the Bedfordshire Band of Hope Union has recently been observed with successful meetings, at which addresses were given by Mr. Charles Wakely.

"It is idle," says Mr. Williams Benn, L.C.C. (a life-long abstainer) "to talk of making London brighter and better unless we have the strong and sure foundation of Total Abstinence."

The annual meeting of the City of London and Finsbury Band of Hope Union was held in Bishop Wilson's Memorial Hall, Islington, under the presidency of Mr. P. W. Bunting.

The oldest teetotaler in Southampton has died in Mr. W. H. Purkiss, who had been a total abstainer for fifty-seven years. The funeral was attended by several teetotalers of over fifty years' standing.

Mrs. Shaen, the lady guardian, recently visited the pauper asylum at Salisbury, and found that fifty per cent. of the female inmates lost their reason from the effects of drink though not drunkenness.

The sixteenth annual demonstration of the Tower Hamlets Band of Hope Union was lately held in the Queen's Hall of the People's Palace, which was crammed in every part with an enthusiastic audience.

"Alcohol," says Dr. Lees, F.S.A., "is the real cause of so many ill-balanced minds, neither insane nor sensible; and it is the teeming fount of the sad idiocy which depresses and disgraces our boasted civilisation."

Lady Henry Somerset is not satisfied as to the efficiency of the Keeley cure for inebriates. "Many suicides have resulted after treatment. It seems to produce a stimulation of the brain by chloride of gold, which in effect is as bad as the disease."

In Scotland ninety per cent. of the ministers of the Congregational Union, and every member of the Evangelical Union are abstainers; and from every church, with not one exception, the intoxicating cup has been banished from the Lord's Table.

A correspondent of *The Birmingham Daily Post* has been protesting strongly against the way in which scoundrels and swindlers carry on card tricks and gambling in railway carriages. It ought to made a penal offence, as it is in licensed houses.

The Publicans' Protection Society urge members of the trade to discontinue the practice of giving sweets, cakes, and other articles to children sent to fetch beer. This step was only taken after attention had been directed to the matter in the House of Commons.

Rev. Lawson Forfeitt, a missionary from the Congo, deploring the flood of poisonous liquor which is being poured into the African Continent, states that the vessels that touched at one port alone in the course of a single week, during last year, bound for West and South Africa, contained spirits of the value of £1,000,000 sterling.

The London School Board has taken a forward step in relation to Temperance teaching, by adopting the recommendations of the Schools Management Committee: (1.) Allowing the delivery of Temperance addresses in Board Schools during the school hours; (2.) The delivery of such addresses to pupil teachers at their centres; and (3.) Assigning a preference to text-books containing Temperance teaching.

Speaking on Sunday week to railway engine-drivers, guards, and *employes*, with their wives and families, in the large waiting-room at Darlington Railway Station, Rev. F. H. Naylor condemned grocers' licences, and deprecated the sale of drink on the railways of the country. Twenty years' observation had shown him that "respectable" refreshment-rooms, theatre-bars, and hotels did more mischief than what were called "low" public-houses

Rev. J. Watkins, at the recent Band of Hope Union meeting, referring to the horrible waste of infant life through the drink, illustrated his remarks by a pathetic story. Summoned one night to one of the slums of Manchester, to visit a dying baby, he found the poor withered little creature in a chair surrounded by four drunken women, all too helpless to hold it. They asked him to pray, and his prayer was this: "Father, take this little one home to thyself."

Evangelistic Notes.

Mr. William Sampson has held special services at Ilkeston, with tokens of much interest, several professing conversion.

Nottingham and Derby.—The evangelistic missions, conducted in connection with the Nottingham and Derby Wesleyan Home Mission, have been particularly fruitful this year.

Bracknell.—The Nonconformist bodies here have united together and formed a United Gospel Band, the object being to hold open-air evangelistic services on Sundays and Wednesdays.

Kingston.—In connection with the Kingston Y.M.C.A. and various places of worship, a United Cycle Mission Band has been formed for the purpose of prosecuting evangelistic work in the district.

Mr. Charles Inglis has concluded a fortnight's mission at Maryport. The afternoon Bible readings have been greatly blessed to the Lord's people, while the solemn searching addresses nightly to the unsaved have been owned by the Spirit of God in the salvation of souls.

Fraser-street Mission Hall, Chiswick.—The friends of this Mission have recently concluded an eight days' mission, under Pastor W. H. Broad and Mr. Burnham, with encouraging results. Souls have, it is confidently hoped, been saved, and the members been stimulated and blessed.

Belfast.—During the past week Mrs. Baeyertz, a Christian Jewess, conducted a Gospel mission in Donegall-square Methodist Church, Belfast, and in the hall of the Y.M.C.A. The meetings were very largely attended, and evidently profound impressions for good were produced on many minds by her interesting addresses.

Mr. Henry Thorne conducted a mission in Station-street Baptist Chapel, Burton-on-Trent, from May 7 to 16. The services were well attended. The Gospel was preached with freshness, earnestness, and power, and was the means of reclaiming backsliders, quickening believers, and bringing souls "out of darkness into marvellous light."

Bristol Y.M.C.A.—A fortnight's mission, conducted by Mr. George Clarke, has been held at the Bristol Y.M.C.A. Great blessing, both to Christians and the unsaved, has been experienced. The meetings were well attended, especially towards the close; those for workers being characterised by great fervour. H. T. W.

Railway Mission Hall, Hastings.—The opening of the Mission Hall was followed by an eight days' mission, conducted by Mr. W. R. Lane. The services were well attended throughout, and on two or three evenings the spacious hall was so packed that numbers could not obtain seats. It was a time of blessing to Christians, and of awakening to the indifferent, and much good has followed.

Spalding.—The "Out and Out" Gospel Car, conducted by Messrs. Belben and Ball has just finished a fortnight's mission. The power of God was very manifest. People came in crowds, especially on the Sunday nights, when many could not get in. The children's services were well attended, about forty boys and girls professing to come to Jesus. Many adults sought Christ, afterwards testifying publicly to grace received.

Luxembourg.—Mr. W. Nock, of Aldringham, near Leiston, Suffolk, who paid a visit to the Grand Duchy of Luxembourg, on the frontier of Belgium, some two years ago, writes to say that there are good opportunities there for distribution of tracts in French and German. All papers distributed, he says, must have printed on them address of author and publisher. Mr. Nock will be happy to give information to any intending visitors.

Newcastle-on-Tyne.—With the permission of the chaplain and the officer commanding the garrison, Mr. Charles Lazenby, of the Evangelisation Society, has held a month's mission—three weeks inside the barracks and one week at the Soldiers' Home. Hundreds of soldiers and their wives came to the services. Whole families have professed to be converted. Mr. C. Lazenby has won the affection of many during the mission.

Boston Fair.—An open-air Gospel campaign was sustained during the recent annual fair at Boston, Lincolnshire, Rev. A. G. Whaley, vicar of St. Andrew's, Wakefield; Mr. George Heath, London Open-Air Mission; and Mr. John Payne, Tolbooth Mission, Glasgow, were the speakers. A large band of workers were among the people, who gathered round in crowds each night to hear the Gospel, and many, it is believed, there and then decided for Jesus. On the Sunday night one of the large shows was lent, and the Gospel was preached from the stage front to an attentive crowd of about 2500 people.

Bromley Park, Kent.—From May 1 to 10 a general mission was conducted at Christ Church by Rev. S. C. Morgan, D.D., late vicar of Swansea and rural dean. Much preparation had been made. We are now able to praise Him for giving us very real blessings. Many clearly and definitely came to the Lord; believers were led to a deeper anxiety for the unsaved and the need of real consecration of themselves to the Lord. Very great blessing rested upon Mrs. Morgan's work amongst women every afternoon. Many will be glad to know that Dr. Morgan is now in England and free to take missions.

T. George, Incumbent.

Personalia.

Rev. J. Ernest Clapham announces himself on the fair way, he trusts, to recovery.

Rev. A. H. Kelk (of the London Jews' Society) has just started on a tour of inspection amongst the mission stations in Galilee.

Rev. J. C. Watts, D.D., Connexional Editor of the Methodist New Connexion, feels compelled to retire after forty years' service in the ministry.

Miss Eleanor S. Wigram, daughter of the Secretary of the C.M.S., has been accepted for missionary service and is expected to go to India.

Rev. Wyndham M. Madden late of Holy Trinity, Wakefield), has resigned his Canonry in Wakefield Cathedral on account of ill-health.

Mr. and Mrs. Lethaby, of Kerak Moab, will speak at the noon meeting, Aldersgate-street, E.C., on Tuesday next, May 31.

Rev. Llewellyn Edwards, the new Professor of Hebrew and Old Testament Exegesis at Bala, has arrived from America and entered on his duties at the College.

Mr. William Forbes, Evangelist, has been taken unwell for the first time in twenty years. He held upwards of three hundred services and meetings during the past year.

Rev. H. H. Pullen, pastor of Crouch-hill Baptist Church, last Sunday morning intimated his intention of withdrawing from the Baptist Union in consequence of recent events.

Mr. James Monro, C.B., late Chief Commissioner of the Metropolitan Police, now labouring in India, has been visiting Shikarpur, and sends the C.M.S. an encouraging view of its Associated Evangelists whom he saw there.

Mr. Finlay Gibson succeeds Mr. J. L. Stanley as Mr. Frank White's helper at the Talbot Tabernacle. The last report of Mr. White's health is, we are thankful to say, much more satisfactory. He is, however, unable as yet to resume his pastoral labours.

Archdeacon Scott (of Lichfield) devoted his charge, delivered last week, to "Old Testament Criticism." Closing, he said that the Old Testament was their Saviour's One Book. It was his spiritual food through life, it was the witness to Himself to which He appealed, and in which He bade them trust. The speaker pressed with all his power that they should be one with their Divine Lord and Teacher in the utter and absolute acceptance of the Old Testament Scriptures.

Evangelical Education in Italy.

In many Roman Catholic countries, perhaps the most difficult classes to bring under Protestant influence are the daughters of the upper classes. The success of the MacKean-Bentinck Institute in Naples, belonging to the Free Church of Scotland, is, therefore, all the more encouraging. I do not pretend from a brief visit to the place, to have gauged its efficiency, though everything I saw testified to first-class practical management, but rely on the many encomiums passed upon it by residents well able to judge. This institute is a high-class, well-equipped ladies' school, so named after the lady who founded it and bore the larger portion of the expense of its present fine building. There are at present over two hundred girls, of whom only one-quarter are Protestant. The first lesson of the day is from the Bible, and is most carefully treated, while large portions are committed to memory, and the day's work ends with family prayers. It is very gratifying to find the estimation in which the school stands, under the management of Miss Beck, both among the public and in official circles. The last report shows that a debt of £2380 remains to be cleared off, after which it should be perfectly independent, as it meets all ordinary expenses. Rev. T. J. Irvine, 2, Capella Vecchia, Naples, will give any further information which may be desired.

J. B. M.

THE LORD'S DAY IN FRANCE.—The postal authorities have granted the wish of 105 towns in France to forego the distribution of letters in the afternoon on Sunday. This is a step towards the complete non-delivery of letters on the Lord's Day which prevails in so many towns of Great Britain.

MRS. HILTON'S CRECHE.—On Monday, Mrs. W. S. Caine opened a three-days' bazaar at the Limehouse Town-hall on behalf of Mrs. Hilton's institutions. Captain Sheffield presided, and it was stated that, owing to the decease of many generous subscribers during the last winter, some special effort was necessary to make up the deficiency.

ROCHESTER Y.M.C.A.—On Monday week the annual meetings of this Association were held. Mr. G. W. Rankin read a report showing vigorous and successful work among "the ten thousand young men of Rochester, Chatham, Strood, and Gillingham." The Archdeacon of Rochester, Mr. George Williams, the Mayor of Rochester, Alderman Belsey, Mr. W. Hind Smith, and others, warmly supported the work, showing what is being done, and urging strongly the exceptional opportunities existing in such united towns.

The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL"

A Weekly Record of Christian Life and Testimony; Evangelistic Effort, and Missionary Enterprise.

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No. 1166.] THURSDAY, JUNE 2, 1892.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

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THE

SCOTTISH CHRISTIAN CONVENTION

FOR

THE PROMOTION OF PRACTICAL HOLINESS.

This CONVENTION will be held in the TENT, BRIDGE OF ALLAN, from 13th to 18th June, 1892.

Chairman—

ROBT. WILSON, ESQ., BROUGHTON GRANGE, CARLISLE.

Revs. AND. BONAR, D.D., J. ELDER CUMMING, D.D., C. A. FOX, J. GELSON GREGSON, WILLIAM HASLAM, EVAN HOPKINS, CHAS. INWOOD, F. B. MEYER, E. W. MOORE, JOHN SMITH, GEORGE WILSON, DR. T. H. WHITE, and others, are expected to take part.

THE LADIES' MEETINGS will, it is expected, be conducted by Mrs. BANNISTER, Miss NUGENT, Mrs. TOTTENHAM, and Miss M. GOLLOCK.

Hymns of Consecration and Faith will be used.

PREPARATORY MEETING, MONDAY, JUNE 13, 7.30 P.M.

MISSIONARIES, Male and Female, who intend to be present at the Convention, are requested to send their names and addresses, and the name of the Society they represent, to the Convener.

SUBSCRIPTIONS towards expenses or Guarantee Fund may be sent to WM. FERGUSON, Esq., Kinmundy House, Mintlaw, who will gladly receive and acknowledge them.

Mr. JOHN ERSKINE, Stationer, Bridge of Allan, on receipt of addressed stamped envelope, will furnish LISTS OF LODGINGS in Bridge of Allan, Dunblane, and neighbourhood, to all who apply to him.

Earnest and believing prayer is asked for a special blessing on the Convention and its arrangements, and that all the Meetings may be in demonstration of the Holy Ghost and of power.

WM. D. MOFFAT, *Convener*,
16, FORTH STREET, EDINBURGH.

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St. Giles' Christian Mission

CHILDREN'S HOLIDAY FUND.

The Holiday Season is close upon us, and the Children attending the Sunday School's of the St. Giles' Christian Mission are anxiously looking forward to their Annual Treat. Last year, in addition to giving a Day's Outing to

1500

Little Ones, drawn chiefly from the Courts and Alleys of St. Giles', we were enabled to send considerably over 200 for a fortnight in the country. We are anxious to do at least as much this year.

WILL YOU HELP?

Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. BEVAN, Esq., 54, Lombard St., E.C., or to **Mr. George Hatton,** Superintendent St. Giles' Christian Mission, 4, Ampton St., Regent Sq., W.C.

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YOUNG WOMEN AND GIRLS.

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Especially for Friendless Girls in their teens.

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459, Holloway Road, N.	26
461, Holloway Road, N.	26
Total	102

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	No. of Inmates.
200, Euston Road, N.W.	24
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Milton House, Brompton	30
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Total	117

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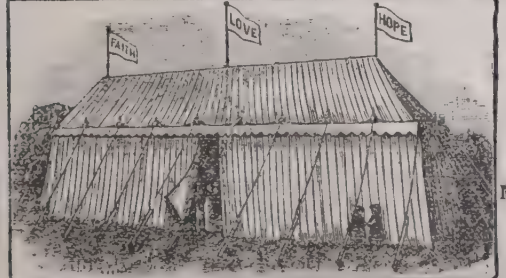
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Guildford Convention

JUNE 27 TO JULY 2.



Speakers:

Rev. A. E. BARNES-LAWRENCE,
Rev. J. B. FIGGIS,
Rev. C. A. FOX, Rev. W. HASLAM,
Rev. EVAN H. HOPKINS,
Rev. F. B. MEYER, Rev. C. G. MOORE,
Mr. DUDLEY KIDD (Cape General Mission).

Convener:

Rev. F. PAYNTER.

Honorary Secretary:—**COLONEL BROWN, Albuhera, Guildford; to whom application should be made for Convention Papers and Apartments during the Convention.**

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C. c348

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HIGH-STREET, WHITECHAPEL, E.

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Rations of Food to Hungry Children. Shelter for Children. The Infant Day Nursery. Week-evening classes for Rough Boys. Ragged Schools. Sunday Schools are held in the morning, afternoon, and evening. Band of Hope. Children's Services. Penny Bank. Important Missionary agencies at work amongst Young Women. Work amongst Young Men. Mothers' Meetings. Bible Classes. Mission to Inebriate Women. Evangelistic Services. Temperance Work. Lodging House and Open Air Services. Training Home for Motherless Girls. Shelter for children. The children and people in failing health sent into the country.

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The Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Donations in money and clothing will be most thankfully received. Useful dresses and coats are urgently needed.

ROSA PEARMAN, Vice-President.

It is particularly requested that all contributions be given to the Ladies' Samaritan Society. c366

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Strangers' Friend Society.

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C. H. SPURGEON'S Orphan Homes, Stockwell Orphanage. Founder's day, Wednesday, June 22nd. Full particulars to be announced. Contributions to the C. H. Spurgeon Memorial Fund may be sent to the Treasurers of the Fund, GEORGE WILLIAMS, Esq., and T. H. OLNEY, Esq., Metropolitan Tabernacle, Newington, London, S.E. 439

PRIVATE PATIENTS can be received at the Leconesses' Institute and Hospital, Tottenham. Fees from two to five guineas per week. Applications to be made to the Director of the Institution.

EAST LONDON HOME AND SCHOOL for Blind Children, Clapton-road, London.—A bazaar will be opened on June 16 by Sir Charles and Lady Russell. Gifts of every description will be gratefully received by Miss S. RYE, Lady Superintendent. c1197

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EDWARD S. WENGER is desirous of erecting a PLACE of WORSHIP for 100 persons, as also a SCHOOL for 100 children in connection with this Mission. A central spot in the Chitpararah is essential. An estimate has been prepared, and it is reckoned that at the very least some 7000 Rupees will be required for the erection of the building. To this will have to be added the cost of land and cost of furnishing, so that at the lowest figure 16,000 Rupees will be required for the work. The amount already subscribed is only 670 Rupees. It is therefore necessary to raise

ABOUT 15,400 RUPEES MORE.

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CHERTSEY HOUSE, Redhill, Surrey.—Parents may find here a happy, healthy home for their daughters. Beautiful walks. Resident governesses. Visiting professors. Preparations for University exams. Inclusive charges. Clerical, Medical, Army references, with prospectus on application to Miss M. B. GERDS. c331

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Principal, Miss HOLLIS. c164

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SEASIDE KINDERGARTEN and Home School for Girls. Froebel House, Liverpool-terrace, Worthing. Thorough education and careful training. Principal, Miss Terbury. Vacancy for companion-pupil (9 to 12) on reduced terms. c272

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SEASIDE EDUCATION. — An officer highly recommends a high-class Christian school, where his own daughters finished. Moderate terms, from date of entrance. Most successful teaching. Earnest Christian training. Two vacancies.—Inspector-General GORDON, South Esk, Victoria-road, S. Southsea. c385

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Modern system of teaching. Visiting masters in regular attendance. Resident certificated governesses, with careful personal supervision and home comforts. Special advantages for music and languages. Good garden and tennis. **Highly recommended for nineteen years by the late Rev. C. H. Spurgeon.**

Excellent testimonials also from parents of pupils, Rev. D. McEwan, D.D., Rev. W. Williams, and others. c168

A PHYSICIAN'S WIDOW seeks the charge of Indian, delicate, or motherless children, to educate and care for as her own. Thorough English, music, and languages. Daughter certificated. Christian training. Evangelical. Beautiful country. Highest references.—Address Mater, care of Abbiss, Streatham-common, S.W. c972

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HIGH-CLASS BOARDING SCHOOL FOR GIRLS
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DRESDEN.—Two German ladies receive a few young English ladies in their comfortable home. Excellent masters attending for music, painting, &c. Family life. Highest references in England. Moderate terms.—Frl. BECHER, 15, Walpurgisstrasse. c1295

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GOVERNESSES' AND ARTISTS' INSTITUTE (founded by Miss Leigh).—Home on very moderate terms for Governesses and Art Students. Lady visitors received for short periods in summer months.—Apply 18, Rue de Milan, Paris. c1318

SOUTH-EASTERN COLLEGE, RAMSGATE.—Entrance scholarships. Seven scholarships, ranging in value from £40, will be open for competition this term.—For particulars, address THE BURSAR. c335

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NEW COLLEGE, Cliftonville, Margate. Head Master: Rev. G. HUGH JONES, F.S.L. First grade modern school. Small classes. Individual attention. Form work arranged with due regard to health. Decided Christian training. Splendid premises, workshops, cricket field, tennis courts. Fees £45. No necessary extras. c143

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UNIVERSITY SCHOOL, HERNE BAY.—"Healthiest watering-place in kingdom."—Registrar-General. Resident minister, Rev. W. Frecar. Principal, Mr. W. Frecar (London University). Highest references. Special preparation for all exams.

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Mr. J. W. C. FEGAN, Oakhurst, Oxted, Surrey.

YOUR BOYS have Christian home and sound education with Mr. and Mrs. Dixon, Gordon Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. Entire charge taken for parents abroad. 18 to 25 guineas yearly. c336

A FRENCH LADY seeks a holiday engagement from the end of July for six or seven weeks.—BETA, 28, Pencester-road, Dover.

HOLIDAY ENGAGEMENT required by a Dutch governess (speaking French) in a Christian family.—Apply, by letter, P. to F. W. Eseling, Bookseller, Amsterdam, Holland. c1223

A LADY ARTIST would escort any lady wishing sketching lessons (5s. lesson two hours) to the Grindelwald Conference, Switzerland, in August if her expenses were paid. Best references given and required.—H. H., 4, Wellington-terrace, Weymouth. c1225

YOUNG LADY (18), Christian, desires engagement as governess in good school. West or South of England preferred. Testimonials and photo sent.—Salary and duties to A. W. REEDS, Soddiswell, Kingsbridge, S. Devon, c1220

MASTERSHIP desired (September) by undergraduate (London) qualifying for L.C.P. diploma (classics, mathematics). Other subjects, English, French, drawing, drill. Experience, 3½ years. Sports. Good references.—MAGISTER, 45, Moscow-road, London, W. c1226

FRENCH-SWISS PROTESTANT seeks employment as Governess to little children. No maiding. General teaching. Elementary music and drawing. Good references. Experienced. Salary £30.—MADEMOISELLE, 52, Montague-square, W. c1264

ASSISTANT MASTERS AND GOVERNESSES desiring appointments after the summer vacation should apply immediately to the Scholastic Mutual Association, Limited, Burlington Chambers, New-street, Birmingham.—T. W. BOWMAN, Managing Director. c1204

DAILY OR MORNING GOVERNESS.—Young Lady, experienced in teaching, seeks an engagement in Wimbledon or the neighbourhood. Acquirements: English, French, German, music drawing, and painting. Decided Christian. Excellent references.—For particulars, apply to Miss B., 33, St. George's-road, Wimbledon, S.W. c1308

GOVERNESS, Cam. cert., experienced, seeks re-engagement, permanent or temporary, with earnest Christians. Teaches English thoroughly, also German and French (acquired abroad), Latin, music, drawing, and painting, or would act as useful lady companion. Reliable references.—C1305, John Haddon and Co., Bouverie House, Salisbury-square, E.C. c1305

CHRISTIAN COMPANION-GOVERNESS wanted. One girl, ten. Usual subjects, with thorough Christian training. Many Christian governesses wanted for schools and families. No charge unless suited. Board and residence, from 13s. weekly.—Mrs. EDWIN HOOPER'S Governess-Institute, Compton-terrace, Islington, London, N. c1307

PIANIST.—A lady is open for engagements as above. Brilliant player, and quick sight-reader.—X., 6, Pope's-road, Brixton.

RE-ENGAGEMENT required in September by French lady (clergyman's daughter), diplomée, experienced, as governess. Good music. Holiday engagement for July.—C1284, Haddon's Advertising Offices, Bouverie House Salisbury-square. c1284

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school is desirous of recommending an old-established
YOUNG GENTLEMEN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School Terms moderate.
Dr. THORN, Paddington, London.

RE-ENGAGEMENT wanted as resident governess to children under 14. Subjects—English, French, music (cert.), drawing, elementary Latin. Five years in last engagement.—Miss K. Steane 9, Stanley-road, Oxford. c1346

A GERMAN GOVERNESS requires Engagement. German, fluent French, music, drawing. 4 years in France. High references.—M. N., 131, Sloane-street, S.W. c1339

Appointments, Situations, &c., Wanted.

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CHRISTIAN, now engaged as assistant in Unsectarian mission work, seeks appointment as Secretary or Superintendent of Mission, or where he can labour wholly for the Lord. Experience in accounts, organising, preaching, individual dealing. Musical. References and strictest investigation.—C1302, Haddon's Advertising Offices, Bouverie House, Salisbury-square, London, E.C. c1302

AS BUTLER, or any Place of Trust. Married. No family. Age 29. Height 5ft. 10in. Earnest Christian. Abstainers. Good personal character. Town or country.—CHOIX, 19, Seymour-place, Fulham-road, S.W. c1298

MR. EVANS has just finished a month's mission at Trouville. He desires any engagement, or would take the management of a sailors' home.—105, The Albany, Albany-road, Camberwell, London, S.E. c1338

SECRETARY.—Christian gentleman, well educated, widely connected, having recently resigned position as Manager of well-known institution, desires re-engagement in similar capacity or as Secretary. Excellent testimonials. Good disciplinarian.—C1358, care of Messrs. Haddon and Co., Salisbury-square, E.C. c1358

RICHARD NASH, late staff-captain of the Salvation Army, having recruited his health, is now open for an engagement for mission work. —349, Leith-walk, Leith. c1218

SCRIPTURE READER (Unsectarian) seeks an appointment. Good visitor. Able to conduct Gospel meetings. Member of the Young Men's Christian Association. Aged 25. Good references. T. M., 172, Queen's-road, Bayswater, London, W. c1335

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Mr. A. H. Baynes, Secretary of the Baptist Missionary Society.

We would again appeal to our generous-hearted readers for contributions to our "Day in the Country" fund. Applications for help are streaming in from London workers among the poor, but as yet we have scarcely any funds in hand. The beautiful weather we are now enjoying accentuates our appeal.

The remedy for the mischief which Satan finds for idle hands to do is work for God. Those who are least tormented by current criticism are those like Nehemiah, who replies to Sanballat, "I am doing a great work, so that I cannot come down. Why should the work cease whilst I leave it and come down to you?" "And they sent unto me four times after this sort; and I answered them after the same manner."

The reported feuds and bloodshed at Uganda, between the Romanists and the Protestants, would be very deplorable if true. But all the news as yet has come from Roman Catholic sources, and there is evident bias in the accounts. Before crediting them we must await confirmation. Dr. Warneck, the German missionary inspector, who has studied the growth of Uganda mission-work, asserts that the French Catholic fathers, and not the English missionaries, have been preaching a gospel of hatred for some time past.

In view of the near election, the Peace Society have issued an address to the British electorate, calling attention to the serious peril to international peace arising from the "bloated armaments" of European nations, and urging the adoption of international arbitration as the only rational and Christian resort in cases of difference. Voters are counselled to press this matter on the attention of candidates, and to return those who favour a pacific policy.

Liverpool will shortly have a permanent Board of Conciliation for the settlement of disputes between employers and employed. For some time back there has been in the city a temporary Board of Arbitration, and sufficient experience has been gained to show the desirability of putting the movement upon a solid and authoritative foundation. This step, it is to be hoped, will lead to the preventing of strikes and the misery consequent upon them, and to the bringing about of less strained relations between masters and men. For some years public opinion has been growing in favour of a Government Department with powers of arbitration in trade disputes; but perhaps it is better that such Boards should be of a local character, with adequate knowledge and local interests.

In *The Christian World* of last week Rev. C. F. Aked wrote a letter, in which he indignantly repelled Rev. W. Cuff's charge of having made exaggerated statements at the Baptist Union meeting with respect to the fact that Mr. Armstrong had taken in the Purity crusade in Liverpool. He re-asserted his former statements, cited a letter by the editor of *The Daily Post*, in which the credit of closing many immoral resorts in the city is largely given to Mr. Armstrong, and demanded an apology from Mr. Cuff.

If it were conclusively shown that Mr. Cuff had brought his charge on insufficient data, of course his clear duty would be to tender the required apology. But at present we are unable to see that he has done so. Mr. J. Barnabas Bain, of the Liverpool City Mission, in a letter before us, circumstantially asserts that the question of suppressing immoral houses in Liverpool had been repeatedly before the magistrates, and discussed by them with a view to decided action, some eighteen months before Mr. Armstrong intervened. The original and effective mover in the agitation, says Mr. Bain, was Mr. Thomas Matheson, and not Mr. Armstrong. It is to be hoped that Mr. Armstrong will settle this painful controversy by informing the public what are the real facts of the case.

We are sorry to observe that *The Presbyterian*, of Philadelphia, has reproduced and commented on certain groundless allegations made in some of the Scotch papers respecting Mr. Moody's attitude towards ministerial college training. It is altogether incorrect to say, as our American contemporary does, that Mr. Moody "lent the weight of his influence to the disparagement of the efficiency of the methods now in vogue to train ministers for the work of the pulpit." What he did was simply to point out that there are scope and need for the auxiliary work of men and women less highly trained. *The Presbyterian* has been badly served by its correspondent.

The same article contains severe, but quite uncalled-for, reflections on some casual and humorous remarks by Rev. John McNeill. We do not for a moment believe that the writer is well informed when he says that on account of these jesting utterances, Mr. McNeill is "alienating from his work the sympathy and support of his brethren in the ministry." His brethren, in Scotland at least, make all due allowance for his peculiarities of speech, and the reception he had in the Free Assembly last week shows that "sympathy and support" are by no means lacking.

Two movements are referred to in our columns to-day which deserve, and which will assuredly obtain, increasing attention from earnest Christian men and women — the Pleasant Sunday Afternoon, and the Young People's Society of Christian Endeavour.

The practical usefulness of any movement depends, not upon the name by which it is known, but upon the men by whom it is worked. There are institutions which pass by the name of churches which are mischievous or contemptible burlesques of "the Church which is his body, the fulness of Him that filleth all in all."

A man may cry; "Church, Church," at every word,
With no more piety than other people;
A daw's not reckoned a religious bird,
Because he keeps a-cawing from a steeple.

This is equally true of the Y.M.C.A., the P.S.A., the Y.P.S.C.E., and every other organisation upon earth. It is of the greatest consequence, therefore, that their large possibilities for good should be utilised by those whose lives are devoted to the will and service of God.

Mr. Blackham, the originator of the P.S.A., is first and chiefly a believer in prayer. The organisation is a direct outcome of Mr. Moody's work. Mr. Blackham was crowded out of one of the great meetings of three thousand people, and went to a Bible-class of thirty. Why could not other men draw thousands as well as tens? The P.S.A. was God's answer to that question.

Mr. Blackham was asked to inaugurate a P.S.A. in a manufacturing town in the Midlands. When he got up to speak he told his audience they were not ready. He could see by their faces that they had not prayed about it. If they would hold two prayer-meetings a day for a month, and invite him again, he would come. The following is an invitation to prayer issued in Birmingham for three weeks or a month:—

My dear Friend,—I invite you to meet me in the Deacons' Vestry each day during the coming week, for SPECIAL PRAYER, from 1.15 until 1.45 p.m., and from 8.30 until 9 p.m.—Yours sincerely,
J. NICHOLAS KNIGHT, Minister.

Such a prayer-meeting is now being held at Leamington. Out of such a call to prayer has grown the P.S.A. at Liverpool, of which, as a spiritual power in that town, the paper of Mr. Nuttall (p. 16) gives evidence. Our readers are familiar with the excellent work of the P.S.A. at Nottingham, under the wise guidance of Mr. Mellors and others. Kept on its original lines it will be a blessing everywhere. Let spiritual men put their hand to it—not hold aloof and then denounce it because it is taken up and worked solely or chiefly on mere humanitarian lines.

The Second Convention in England of the Christian Endeavour Society, held last week at Chester, was a definite and enthusiastic success. Evidently this importation of American spiritual ingenuity, this institution sent from God, has come to stay. At first our conservative instincts led us to shrink from this and the P.S.A. as only two more of the multiplying unions for doing various parts of the Church's proper work. But truly this is the Church's work, and the P.S.A. and the Y.P.S.C.E. have proved that they are right ways of doing it. Mr. Blackham, whom we met at Chester, gave at the same time testimony to the Y.P.S.C.E. and evidence of his own generous spirit, when he told us that he felt so deeply the importance of winning the young for Christ, and of setting them to work, that he preferred the Christian Endeavour Society before his own.

While God is awakening his people to missionary enterprise, He is preparing a generation to enter into the doors which He has opened to every nation upon earth. This Young People's Society of Christian Endeavour is winning the affection and eliciting the activity of the most earnest and spiritual pastors and people in the churches. It has taken firmer hold of the more stalwart north, but it is spreading southwards also. Its very essence is the pledge or covenant, which is, indeed, nothing else than giving voice to the acknowledgment implied in all Christian profession, that, being bought with a price, we are not our own, and that we yield our members instruments of righteousness unto God.

Dr. Parker treats the Book of Daniel very slightly from a prophetic point of view, but he makes one remark which undesignedly explains the decline of the metals in Nebuchadnezzar's dream from gold to clay. Speaking of the answer of the three youths to the King, Dr. Parker says: "Never was a king talked to before in that tone. This was, so to say, the beginning of the democracy in that time and place." The abuse of the royal prerogative leads surely to its ultimate supersession by democracy. But the formula, now so popular, "Government by the people for the people," shows that we have reached the brittle feet of the image, and that we are in the last days of the Times of the Gentiles. Thank God, not Democracy, the Power of the People, but the Despotism of Love, is the eternal form of government:—

His love is as great as his power,
And neither knows measure nor end.

In the opening of his "Evangelistic Address" on Ezek. xxxiii. 11, Dr. Parker says: "We ought now and then to have from every pulpit an address that is distinctly evangelistic. By an evangelistic address, I mean one that is specifically designed to show men the

way of salvation, and to induce them to enter it and prosecute it to the end." After the Revival of 1859 it used to be insisted that every sermon ought to contain such instruction and exhortation; and this, surely, is the true view, considering that, with few exceptions, the great majority in every congregation are confessedly unsaved. It must be very confusing to such, to be, according to usual custom, addressed as saints in the morning and as sinners at night.

Sins of Passion.

Last week witnessed the remarkable phenomenon of a series of strong protests signed by eminent names, and appearing in the Parisian papers. They have been caused by the revelations made in certain recent and notorious cases, which have disclosed dark and terrible phases of adultery and shameless vice, leading on to brutal violence and murder.

It would seem as if a great tragedy were being enacted in that gay and Godless nation, to show to the world of men the inevitable result of refusing the Gospel of Christ. Every attempt was made at the time of the Reformation to introduce the Gospel into France, but success was rendered impossible by the coalition of Church and Court, under the tutelage of Rome. And France has never recovered from the effect of the Revocation of the Edict of Nantes. The great Revolution was the logical outcome of forces which had been at work for previous centuries. And now France has entered on a course which is the harvest of her sowings. It is the old story of the Epistle to the Romans; they did not wish to retain God in their knowledge, wherefore God gave them up to unclean lusts.

True religion involves the purity of the home, the obligation of the marriage-tie, the fit relations between man and woman, the wholesomeness and proprieties of well-ordered society. Loose the bonds of man with God, you dissolve those that bind men to one another. The denial of God inflicts a deadly blow not only on the home, but also on the State, in whose arch the home-life is the keystone. Nor are we disposed to wonder at the immense increase of divorces and of crimes connected with married life, when we learn that marriage is viewed as a civil contract, to be ratified by the civil functionary, apart altogether from a religious ceremony.

Something more, therefore, is required than protests, however forcible. The root of the matter should be dealt with, and the causes of the present outbreak of immorality ascertained. Surely they are not far to seek. As long as the theatres are permitted to perform plays which violate all the rules of good feeling and good taste; as long as novelists, like Zola, are permitted to pour out their obscenities through the public press; as long as newspapers gloat over and publish abroad every small detail of disgraceful crime; as long as art is prostituted to portray the figures of courtezans and nude models—no protests will be effectual to stay the tide which is setting in so strongly towards sins of passion.

And we need to look at home. The way in which our daily press has made capital out of the horrid crimes of Deeming shows how vast is the constituency for which it caters when it provides such garbage. And how can the effect on our thirty-six millions of people be other than disastrous?

The shameless exhibitions of nudity in our picture-galleries; the tone of many of the music-hall songs, which are greedily caught up and repeated by the teeming multitudes; the immense sales and circulation of impure literature; the effect of fulness of bread and abundance of idleness, which exist in our days amid so much straitness and need; the scandals in high life and their publication to the world — all these influences, busily at work around us, are hurrying us on to a like catastrophe.

It becomes earnest men to bestir themselves and stand together, if not for themselves, yet for their children, their country, or their race. All the great races of the past have fallen thus. The dry-rot has first commenced in the home, consequent on the refusal to recognise the Supreme. And when it has once begun, it has led to the ultimate sweeping away of empires, as by a besom of destruction. Let us be as salt to the putrefying carcase, and as lights in the dark world.

A Notable Centenary.

This is a great week for the Baptist Denomination. In three Midland towns, meetings are being held to celebrate the centenary of the Baptist Missionary Society. To that body, by no means the most numerous or wealthiest of the Nonconformist Churches, belongs the imperishable glory of having been the first to initiate the enterprise of modern missions.

A volume has lately been issued, which tells the story of this remarkable movement in a most interesting and picturesque manner. It is entitled, "The Centenary Volume of the Baptist Missionary Society," and is ably edited by one of the secretaries, Rev. J. B. Meyers. Among its contributors are some of the most eminent men in the denomination; and a perusal of its pages indicates at once the fitness in the selection of time and place for the meetings to which we have alluded.

On May 30, 1792, the Northamptonshire Association of Baptist Churches, including representatives of some twenty-four in all, met at Nottingham. The proceedings commenced with an early prayer-meeting at six o'clock, and at ten a public meeting was held, of which the following minute is on record:—"Brother Morris of Clipstone prayed; Brother Sutcliff introduced the work of the day and prayed; Brother Carey preached from Isa. liv. 2, 3. Brother West of Carlton concluded in prayer." That discourse is described as having pressed two things in particular—(1) *Expect* great things from God; (2) *Attempt* great things for God. Mr. John Ryland said of it—"If all the people had lifted up their voices and wept, as the children of Israel did at Bochim, I should not have wondered at the effect; it would only have seemed proportionate to the cause, so clearly did he prove our supineness to the cause of God."

This was not a sudden outburst on Carey's part. Love for the heathen had been long simmering in his heart, as he wrought in his shoemaker's shed. It had been kindled there in connection with an appeal, which had come into the hands of John Sutcliff, pastor of the church at Olney, from the pen of Jonathan Edwards, urging Christians to unite "in extraordinary prayer for the revival of religion." In 1789 Carey published his famous "Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen."

So it was no new thing for him to preach his soul-stirring sermon, and afterwards, when the Association seemed likely to break up without coming to any definite resolution on the theme which possessed him, to seize Andrew Fuller by the arm, saying, "And are you, after all, going again to do nothing?" The result of his exertions was contained in the last resolution passed on that memorable day—"Resolved, that a plan be prepared against the next ministers' meeting at Kettering for forming a Baptist Society for Propagating the Gospel among the Heathen. Brother Carey generously engaged to devote all the profits that may arise from his late publication on this interesting subject to the use of such society. The moderator (Brother Ryland, jun.) closed the Association with prayer."

Kettering played an even more important part in this great series of events. In the book to which we have referred there is an engraving which represents the house there, "plain but substantial," in which the present Society was really formed. A dozen men met in its back parlour, amongst them being Ryland, Sutcliff, Andrew Fuller, Samuel Pearce, and William Carey. A constitution was framed, a treasurer appointed, and £13 2s. 6d. contributed. And thus, like all the greatest works, without blast of trumpet or puff of advertisement, softly as the break of day, or the advent of summer, the mighty army of God's elect set forth to encompass the Jericho of Heathenism, the walls of which even now give signs of decrepitude, and shall ere long, be totally overthrown before their believing and persevering attack.

Leicester, which will also be visited by the Baptists during the present week, is memorable because Carey was pastor of the old meeting-house in Harvey-lane, which, later, was the scene of the brilliant ministry of the most eloquent preacher of the century, Rev. Robert Hall. The chapel still exists, and will be doubtless visited by hundreds, as the source where that nob'e river which has watered so many lands, had its rise.

When the church heard of their pastor's determination to go out to propagate the Gospel among those "idolatrous and superstitious heathens," they were greatly affected by the prospect of losing him. And the following sentence occurs in the minute entered on the church-book: "This is inserted to show his love to his poor, miserable fellow-creatures; in this we concurred with him, though it is at the expense of losing one whom we love as our own souls!"

There, also, the first designation service was held on March 23, 1793. "The forenoon was devoted to prayer. In the afternoon Brother Thomas preached from Ps. xvi. 4, and a public collection was made for the Mission. In the evening Brother Hogg delivered a suitable discourse on the solemn occasion from Acts xxi. 14, and after him Brother Fuller addressed the Missionaries from John xx. 21."

The first Hindu convert, Khrishna Clumch-a-Pal, was not baptized until 1800, but in 1884, fifty years after Carey's death, the native Protestant community in India numbered half-a-million, and every decade of years since has witnessed (so Dr. Pierson tells us) an increase at the rate of 86 per cent.

China, the Cameroons, for ever identified with the name of Rev. A. Saker; the Congo, with its martyr band; the West Indies, where now the churches are entirely self-supporting; the Orissa Mission—to say nothing of the work in Europe—are bright jewels in the crown laid, as the result of one hundred years' devoted toil, at the feet of the Son of God.

We congratulate the Baptists on their record, and hope that their present effort may not only give them the £100,000 for which they plead, but kindle an enthusiasm which shall never be allowed to subside; but shall be continually productive in gifts of men and means.

Gathered Gold.

That workman is surest of blessing who does his Lord's work without the misgivings of unbelief or the exactions of a carnal spirit.—*Dr. A. T. Pierson.*

"To think his thoughts is blessedness supreme;
To know Himself, the Thinker, is our life;
To rest our weary intellects on Him
Is the glad ending of mind's endless strife."
—*H. Bonar.*

BIBLE STUDY.

Bible reading is the best and surest antidote and preservative against scepticism about the Bible, if it is carried on at once thoroughly, intelligently, and as before the Lord. Vain without it—worse than vain—will be the most diligent and successful study of the apologetics of the Bible. For the Bible was given to be, not a battle-field, but a field of wheat and pasturage and flowers, and a goldfield also all the while.—*Rev. H. C. G. Moule.*

CONFIDENCE IN GOD.

Being perplexed, I say,
Lord, make it night;
Night is as day to Thee,
Darkness is light.
I am afraid to touch
Things that involve so much;
My trembling hand may shake,
My skill-less hand may break,
Thine can make no mistake.
—*Anna Warner.*

The Prison at Philippi.

A WHITSUNTIDE HOMILY.

Our bless'd Redeemer, ere he breathed
His tender, last farewell,
A Guide, a Comforter bequeathed,
With us to dwell.

All things great and enduring need solidity and strength of foundation; and geology reveals to us the mighty forces of heat, and fusion, and pressure that were used in the sub-structure of this earth of ours. Had those great granite ribs of the globe been sentient, we are sure that they would equally have disliked and wondered at the severity of the process. Human nature, however, *is* sentient, and when the Creator of all things began the construction of the Christian Church, He was thus met by what, to any lower intelligence, would have proved a tremendous problem. "The foundation of the Apostles" and of the early disciples could not be laid without a fierce heat of persecution that would test and consolidate every individual atom into a substratum of immutable strength. No doubtful basis or material could be tolerated here. This building of God was to be amongst "the things which cannot be shaken," but shall "remain" eternally. Would the moral strength of this human "foundation" bear the physical strain?

But the love of the Father and the priestly compassion and covenant of the Son devised an "expedient," and solved the difficulty. "The Comforter, which is the Holy Ghost," was to be sent to the suffering Church, and in the power of his Divine presence the miraculous type of the bush in the desert would have its glorious fulfilment—burning, but not consumed. The Book of Acts shows us this. It is full of "bonds and imprisonment" and martyrdom, but nowhere do we meet with such a glorious record of moral triumph over physical disability. The burning words of Peter's Pentecostal sermon to a scoffing multitude; the calm beauty of Stephen's defence in presence of a murderous crowd; his imitation of Christ in Divine forgiveness of human cruelty—which probably brought the first ray of evangelical light to Saul of Tarsus; and the magnificent career of that illustrious convert to the faith, are all pictured here, and in all are equally seen "the power of the Holy Ghost."

But amongst all the narratives of this wonderful book, perhaps none appeal more forcibly to the interest of the general reader than its prison scenes, three of which are given with such artistic fidelity and vividness in chapters v., xii., xvi. It is of the last of these that we would write to-day. As at Easter we looked into an Asiatic prison, so to-day we would visit a European one, finding alike in each, human cruelty and impotence met by Divine love and resource.

Paul and Silas had been but a few days in Europe, and their coming thither was under the direct guidance of "the Spirit," who is represented in this narrative as exercising definite personal attributes. Objects of fascinating interest must have surrounded a man of Paul's culture, as he came on ground so classic, and occupying the very centre of the world's civilisation. But his soul was permeated by one purpose; to exalt his Master and to "show the way of his salvation;" and in the little open-air prayer-meeting by the riverside he had the great joy of enrolling the first known disciple on the European continent—a typical woman, devout, industrious, gifted, teachable, hospitable—the first, thank God! of a noble army of confessors, who have consecrated all womanly sweetness and influence to the service of Him who has so emancipated and ennobled their sex.

Lydia's conversion and kind entertainment must have been a bright spot in the Philippian ministry; and then, through another woman, possessed by a far different spirit, sharp trial came. Satan is a proficient in the art of simulation; when Christ was incarnate he possessed the bodies of men, only to outwit himself by showing more palpably the bitter fruits of his indwelling. Now that the dispensation of the Spirit had begun, and men were speaking "as He gave them utterance," Satan had commenced a spurious imitation of Divine speech, and under his influence this girl had caused astonishment to the people, and brought great gain to her master by oracular and pythonic communications.

It must have startled the populace to see how quickly the false was ejected by the true at Paul's words; but the god Mammon was not cast out, and fiercely his worshippers resented this failure of their gains. Justice was, indeed, blind in those days, and with scarcely a pretence of trial the two men were unmercifully beaten and committed by savage functionaries to an equally savage gaoler, with no charge concerning the sufferers but that of *safe keeping*. The man did his worst to secure it. Cruel! cruel! How can human nature fall so low? He might have spared the torture of "the stocks," and the foulness of "the inner prison," to men maimed and bleeding, and in whose whole demeanour even his brutal nature must have recognised the stamp of purity and innocence.

But, though no earthly mercy was shown to these sufferers for Christ's sake, *a third* went with them into that grim dungeon; even "the Comforter which is the Holy Ghost," and so wonderfully did He fill their souls with his joy, that a burst of praise from those tortured ones broke on the midnight air; and the other prisoners, who were familiar with such different sounds, heard it, and even to their embruted natures the conviction must surely have come, "The Lord is in this place!"

Other tokens of his presence quickly followed: a physical earthquake that performed more noisily and roughly the same kind office for Paul and Silas that "the angel of the Lord" had done for Peter; and then a more wonderful moral earthquake, that snapped the bond of sin on the fettered heart of the gaoler, and gave him the liberty wherewith Christ makes his people free. A marvellous transformation indeed! The callous savagery of the previous evening changed into the tenderness and skill of a nursing sister and the hospitality of a Lydia; and this only an outward sign of the inward and spiritual grace he had received through heartfelt belief in the Lord Jesus Christ, who had been doubly preached to him through the illumined lives of his servants, and by the clear simplicity of their teaching.

This is only the second record we possess of the administration of the rite of Christian baptism in Europe, and in both cases the whole believing household was included. No marble font or imposing ceremonial in either instance, but in both the Holy Spirit's attesting seal of a renewed nature; and as we read the pastoral letter, written eleven years afterwards to the then flourishing church at Philippi, we like to think of the gaoler (we wish we knew his name!) amongst its "bishops and deacons," and his wife and children foremost in that goodly fellowship, concerning whom St. Paul "gave thanks on every remembrance."

This wonder-working Spirit is in our midst to-day; but before He can mightily work through us, He must be more believingly received *in* us as *the* Comforter. Is not our testimony for Christ too often powerless because there is so little irradiation of the character and the countenance by this Divine indwelling? The early disciples walked in the comfort of the Holy Ghost. There is no evidence of Christianity to compare with it. To see an afflicted saint bearing a heavy cross, not merely with patience but with joy, tells. "I thought you said your Christianity would give comfort!" was the keen taunt levied against one who was well-nigh fainting in the day of adversity. It did better service than the tenderest sympathy, for it reminded her of the promised Comforter, and she did not seek his help in vain. And let us not make so much ado when the chastening comes. God values *granite* in the foundation of each individual character as well as in the foundation periods of his church, and it can only be produced *by fire;* and though the flames of physical martyrdom are extinguished by Christian government, it is no less true to-day than in the days of Paul, that "they who will live godly in Christ Jesus shall suffer persecution." The estrangement and charge of "narrowness" and social ostracism that are provoked by real consistency are not easily borne; and the danger is of letting the suffering work in us a sour moroseness that will do infinite harm to all who know us. Oh, let us this Whitsuntide, with a mighty appropriating faith, claim the Comforter; and if we will but yield ourselves entirely to his indwelling presence, He will give us "songs in the night," and poor prisoners of Satan will hear them, and the Philippian miracle will have a glorious repetition in this nineteenth century.

M. C. F.

Percy-park, Tynemouth.

OUR PRIEST-RIDDEN VILLAGES.

In our wanderings through rural England nothing seems so startling as the contrast between villages where the Gospel has been faithfully preached in church or meeting-house by earnest, godly men, and those in bondage to priestcraft.

One morning, about a month ago, when on a short walking tour, we spent some hours in one of the latter type. More than sixteen years have passed since our first impression was that it was a very godless place.

At varying intervals we have visited it ever since, and at one time a friend had open-air meetings for some weeks on the Lord's day; but when the people began to make him a cup of tea the powers that be told them they would turn them out of house and home.

At two or three houses that morning darkness reigned, but otherwise the hearty sympathy with the truth was very marked, the fact of my being one of the "white pony party" being all the introduction needed, and nearly all knew that.

Men grubbing an old hedge lingered a little to hear of the Lord Jesus, and busy wives listened as I called at their doors to hear the "Come" of Jesus; occasionally with tears responding, "Yes, Lord." "Just as I am, without one plea." Being welcomed into one house, they told me our visits and books had been greatly blessed in the village. An old man had died. They had visited him, and the anxious soul had found peace. Greeting the husband in the next house with, "Jesus *the* Saviour, *my* Saviour," he testified, "He is mine." The wife, pointing to a side table, said, "There is father's Bible." This recalled a visit some years ago to the father in question, when we pointed out a glorious invitation of the Lord's in the old brown-boarded book. He was led to accept it, and became an earnest student of God's Word.

About two years ago, when in the village, the daughter told us of his peacefully going home a few months before, and showed us his Bible marked at so many precious promises by the old man. Turning over the leaves we called her attention to one marked, a gracious invitation from the Lord. The seed was sown in good ground, and now I find both husband and wife brought to the Lord by the same old book.

"I am simply trusting Jesus," was the greeting of one wife busy in the garden. Nearly an hour behind time, I joined in the next village two friends for refreshment, and to their inquiries I said: "It seems the parson has their liberties, but in many cases the Lord has their hearts."

The young people, if converted, usually flee from the persecution, but if the old people move, it often means the workhouse. In a similar village the clergyman stopped a cottage meeting, the old lady, a descendant of a noble family, who was dependent on his recommendation for a small pension, being threatened with total stoppage of it if she had it in her house again. She told him she couldn't go to the workhouse, but if he stopped her meeting her heart would be there still. Cannot many this coming summer find out the needy villages, and in the midst of the houses raise the glad sound, so that those who dare not come out may hear the Gospel?

T. S. Heley.

THE C. H. SPURGEON MEMORIAL FUND has now reached nearly £4000, for the Orphanage, and other institutions founded by the late Mr. Spurgeon; the treasurers are Messrs. George Williams and T. H. Olney, Metropolitan Tabernacle, Newington-butts, London, S.E.

Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

HIS DEATH ON PISGAH.

Deut. xxxiv. 5, 6.

The Bible is the Book of Life. Its pages teem with biography; they contain but scant memorials of death. The only death they describe at length is that of Him who in dying slew death. The very minuteness of the description there shows how unique and all-important it was. Men make more of death than of life as a gauge of character. A few pious sentences spoken then will go far to efface the memory of years of inconsistency God makes most of life.

The records of Scripture find little room for dying testimonies, words, or experiences, whilst they abound in stories of the exploits and words of those who have stormed and suffered and wrought in life's arena. This may explain why, contrary to human custom and expectation, the death of the great Lawgiver is described with such brief simplicity. Mrs. Alexander elaborates the story through ten eight-lined stanzas of stately verse; the Bible chronicler dismisses it in two brief texts.

But this simplicity is only equalled by the sublimity of the conception. After such a life it was meet that Moses should have a death and burial unparalleled in the story of mankind, and we do not wonder that poet, painter, and preacher, have found in that lonely death on Pisgah's summit a theme worthy of their noblest powers. We can but cull a few wild flowers as they caress that mountain brow; more we must leave to others.

Moses' death casts a light on sin and death and dispensational truth.

I. Its Bearing on Sin.—We cannot suppose that the sudden outburst of impetuous temper at Meribah, when his spirit was agitated by a fierce whirlwind of wrath, as a storm sweeping down some mountain rent on an inland lake, could remain long unforgiven. As far as the east was from the west, so far had that transgression been removed. But though the remission was complete, yet the result lingered in his life, and shut him out from an experience which should have been the crown of his career.

"The Lord hath put away thy sin," said Nathan to the royal transgressor, but "thy child shall die, and the sword shall not depart out of thy house." The dying thief was pardoned, but he suffered in his body the extreme penalty of his sin. The mistrust which hinders a man from accepting all the benefits of Christ's Ascension is put away, but nothing can compensate him for his loss. Never a word may be spoken about the evil courses that have wrecked the health and fortunes of the Prodigal; but though he sits at his father's board, he can never be in health or vigour or overflowing joy, as he might have been if he had never wandered forth. The remission of sin removes its penal consequences, and if natural ones remain they are transmuted into blessings by the grace of God, which resembles the philosopher's stone in turning common things to gold.

Nor does sin only entail loss and sorrow on the transgressor; it robs mankind of much of the benefit which otherwise had accrued from his life. If it had not been for his want of faith and his passionate behaviour, Moses had led his people across the Jordan, and served them for many an after year. There was no reason why he should have die when he did, or the people been robbed of his consummate wisdom and strength at a time when they needed them most. No evidence of decay had shown itself in his speech, which had just rolled forth in almost unrivalled poetry. No weakness enfeebled his step or dimmed his eye. So far as his natural forces were concerned, he could say of them almost as truly as Caleb did, "I am as strong this day as I was when only forty years had passed over my head."

Let not the ease of pardon ever tempt thee to think lightly of sin, or to imagine that it leaves no traces on soul or life, because it is secure, through penitence and faith, of God's forgiving mercy. One act of mistrustful anger laid Moses, the friend and servant of God, in a desert grave on the frontiers of the Land; what may it not do for thee?

II. Its Bearing on Death.—*Its Loneliness.* That majestic spirit had ever lifted itself, like some unscaled peak, amid other men. Into its secrets no foot had intruded, no human eye had peered. Alone it wrought and suffered, and met God, and legislated for the people. But its loneliness was never more apparent than when, unattended even by Joshua, he passed up to die amid the solitudes of Nebo. Alone he trod the craggy steep; alone he gazed on the fair landscape; alone he laid down to die.

But in that loneliness there is a foreshadowing of the loneliness through which each of us must pass unless caught up to meet the Lord in the air. In that solemn hour human voices will fade away, beloved forms retire, familiar scenes dim to the sight. Silent and lonely the spirit migrates to learn for itself the great secret. Happy the man who, anticipating the moment, can say: "Alone, yet not alone, my Saviour is with me. He who went this way by Himself is now retreading it at my side."

Each of us is born alone, suffers alone, meets the Angel of the Covenant alone, dies alone, and alone gives in his account to God.

Its Method. We die, as Moses did, by the word of the Lord. It is said in the Hebrew legend that one angel after another sought to take his life in vain. First, there came the one who had been his special instructor, but his courage failed him when he essayed to destroy the fabric on which he had spent so much pains. Then the angel of death was summoned to undertake the task. He eagerly approached him, but when he saw the wondrous lustre of his face shining like the sun, and heard him recite the prodigies of his career, he, too, shrank back abashed.

And when these great angels had given up the work as surpassing their loftiest powers, Moses turned to the Almighty (so the legend runs) and said, "Thou, Lord of the Universe, who wast revealed unto me in the burning bush, remember that thou didst carry me up into thy heaven, where I abode forty days and forty nights; have mercy upon me, and hand me not over into the power of the angel of death."

This, of course, is the picturesque form in which the love and reverence of after generations elaborated these wonderful words, which tell us that Moses died by the word of the Lord. Some still further substituted "kiss" for "word," so that it seemed as if the Almighty had kissed away the soul of his faithful servant, drawing it back to himself in a long, sweet, tender embrace.

Is not this the manner in which all saints die? Their deaths are precious to the Lord, and after the troubled day of life, agitated in its early morning by the trumpet calling to battle; fretted through an overcast noon by the pressure of its responsibilities and cares; lit in the evening by the rays of a stormy sunset, piercing through the cloud drift, the tired spirit sinks down upon the couch, which the hands of God had spread, and He bends over to give it its good-night kiss, as in earliest days the mother had done to the wearied child. That embrace, however, is the threshold, not of a long night of insensibility, but of an awakening in the supernal light of the everlasting morning.

Its Sepulchre. We are told that the Lord buried him in a valley in the land of Moab, in spite of the opposition of the evil one, who contended with the archangel sent to secure that noble deserted shrine. What had the archfiend to do with it? Did he desire to make it vie with the temple of the living God, filching honours which the people would be only too glad to give? We know not; but his purpose was ignominiously frustrated. God cared for the dead body of his child. Not even the king of terrors could make it distasteful to the Father's love. Though in ruins the temple was precious. And so even a band of angels was not permitted to perform the sacred work of interment. We are told that *He* buried him; as if the Almighty would not delegate the sacred office to any inferior hand. And is it not attributable to the love of God that through the love of friendly hearts the last rites are rendered to the bodies which Christ has purchased?

As we trust God to supply the needs of the body in life, so let us trust Him for its burial in death. He marks where the dust of each of his children mingles with its mother earth. When a grave is opened, his eye rests on it; and though no foot may ever tread its soil, no hand keep it decked with flowers, He never forgets it, and none will be overlooked when the archangel blows his trumpet over land and sea.

It is not necessary, as a recent and most misleading picture would suggest, to believe that the very atoms of dust which composed the bodies of the saints shall be gathered together into the resurrection body. This would involve us in endless impossibilities, because the dust-atoms pass through countless living organisms in their perpetual revolution. Besides, the resurrection body is not natural but spiritual. We must rather, says the Apostle, conceive of the resurrection body as sustaining the same relation to the present one, that the heavy head of corn does to the wheat-ear cast into the ground. Different, yet identical. And is it not strictly according to that analogy to hold that amid the dissolution of this body there is preserved a living germ, which only waits the touch of kindly influences to rise into all the glory of the likeness of the resurrection body of our Lord?

Its Purpose. We are told that the children of Israel wept for Moses thirty days, and if we connect that statement with the fact of the unknown grave, we shall be able to discern the Divine purpose in its concealment. We often underrate the living, and have to wait until they are removed from us to estimate them truly. Our Laureate expressed this thought when, addressing his departed friend, Arthur Hallam, he said—

> So, dearest, now thy brows are cold,
> I see thee as thou art, and know
> Thy likeness to the wise below,
> Thy kindred to the great of old.

Few men have had greater claims on their fellows than Moses. He had sacrificed his high position in Pharaoh's court to bear his people as a nurse through the ailments of their childhood. He had enjoyed unparalleled opportunities of fellowship with God. He had wielded uncommon power: at the bidding of his faith winds had brought meat, rocks had gushed with water springs, the sea had parted and met, the desert-floor had been strewn with food. Is it not more than likely that, if the Lord had not concealed his grave, the valley of Bethpeor would have become a second Mecca, trodden by the feet of pilgrims from all the world? It was best to make such idolatry impossible. The hidden grave forced the people to turn from earth to heaven.

Is not this God's policy with us? When Lazarus is dead, the sisters send for Jesus. When the gourd is blasted, the pilgrim in the weary land turns to the shadow of the great Rock. When no place is found for the sole of her foot, the dove makes for the window of the ark. When the supply fails from the rock-cisterns, we are driven to the stream which flows from the throne of God. This is why your home is desolate, and

your heart bereaved. It is for this that he who was to you what Moses was to the people has been removed.

For e'en the cloud
That spreads above, and veiled love,
Itself is love.

Its Vision. From the spot on which he stood, without any extraordinary gift of vision, his eye could range over an almost unequalled panorama. At his feet, the far-away tents of Israel; to the North, the rich pasture-lands of Gilead and Bashan, bounded by the desert haze on the one hand, and on the other by the Jordan valley, from the blue waters of the Lake of Galilee to the dark gorge of the Dead Sea. And beyond the river he could sweep over the fair Land of Promise, from the snow-capped summits of Hermon and Lebanon to the uplands of Ephraim and Manasseh, with the infinite variety of cities perched on their pinnacles of rock, of cornfields and pasture lands, of oil, olives, figs, vines, and pomegranates. Immediately before him, looking West, was Jericho, in its green setting of palm-trees, connected by the steep defile with Jerusalem, not far from which Bethlehem, on the ridge of the hills, gleamed as a jewel.

So to dying men still comes the vision of the goodly land beyond the Jordan. It is not far away, only just across the river. On fair days of vision, when some strong wind parts the veils of mist and smoke that too often dominate our spiritual atmosphere, it is clearly visible. But the vision is most often reserved for those who are waiting on the confines of the land ready for the signal to enter. They tell us that on that borderland they hear voices, and discern visions of beauty and splendour, of which heart had not conceived. Dr. Payson said, shortly before he died, "When I read Bunyan's description of the Land of Beulah, I doubted if there were such a place; but my experience has convinced me of it, and it infinitely transcends all my previous conceptions. The Celestial City is full in my view. Its glories have been upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as a rill that may be crossed at a step." May God grant us the blessedness of dying on the hill-top with that vision in our gaze, but if it be not so, the way to it is as near from the lowland valleys that lie at the foot of the Mount of Vision.

III.—The Bearing on Dispensational Truth. The Law came by Moses, and Moses stands on the plains of history as the embodiment, as he was also the vehicle, of the moral law, whether given from Sinai or written on the fleshy tablets of the human heart

It was in perfect keeping with this conception that there was no decay in his natural vigour. His eye was as a falcon's, his step lithe and elastic, his bearing erect. He did not die of disease, or amid the decrepitude of old age; "he was not, because God took him." Time had only made him venerable, but not weak. And thus he represents God's holy law, which cannot grow outworn or weak, but always abides in its pristine and perfect strength.

And yet Moses could not bring the people into the land of Canaan, of Promise and of Rest. This was, in the first place, because of his impetuous outbreak at Meribah; but it was also, and in a deeper sense, due to the necessity of maintaining the symmetry of the type. The Law cannot give rest. Doing cannot inherit the Promises; Joshua must replace Moses; the Gospel take the place of Law; and Faith supersede a mere legal obedience. "We which have believed do enter into rest."

Of that rest it is not possible to speak here. Canaan does not primarily represent the rest which awaits us on the other side of death, where the fret and chafe of life are over, but the rest which may be entered here and now, in which the soul is set free from the tyranny of self and corruption, and abides in the peace of God which passes all understanding. Then life becomes one blessed succession of trustful obedience to the will of God; then, too, we are satisfied with the abundant wealth stored up for us in God, and He makes us drink of the river of his pleasure. This is the goodly Land of promise, which can only be seen from afar by those who know nothing beyond what Moses can teach them; but to be entered by those who follow the Ark through the river of death to self on to resurrection ground.

Lights and Shadows of Mission Work.

No. II.

"Father, how grey you are getting," said my wife, the other day. Remembering a time-worn "phiz," seen in the glass the last time I had shaved, I was forced to plead guilty to the grave indictment. But I was not grey when I conducted the S—— mission. It was one of my first. I went to it with all the enthusiasm, and perhaps with some of the vanity, that is supposed to be among the special belongings of a young curate.

I reached S—— on the Monday afternoon, and, after calling at "St. G——'s" vicarage, to leave my luggage, I went straight to the church, and preached from the words, "Son, give me thy heart." Either eleven or thirteen people followed me into the vestry at the close of my address, professing to be anxious for salvation. When these had gone away I learnt for the first time from the vicar that I was to have a fellow-missioner. It appeared that he had pressed this gentleman to take the mission, and had met with a refusal; but when, through my vicar, he had asked me, and I had consented to come, the other friend had found himself in a position to accept the invitation, and had retracted his refusal. Of course a few lines to me and I might have made new arrangements, but these never came, and I felt that we had "breakers ahead" from the beginning of our work.

We had marvellous blessing the first night. My fellow-helper preached, and I gave an after-address. Numbers of the church-workers, many of them fashionable young ladies, professed conversion.

All would have gone well had it not been for a little jar at the after-meeting that arose from the organ being played while we were speaking to anxious souls. It seemed that my co-worker had asked the organist to give us a little soft music, and doubtless with the best of intentions. I had known nothing of this, and, having been more or less of a musician from my earliest childhood, I found it impossible to speak to those by whose side I was kneeling while the strains of that voluntary were thrilling through my brain. I asked for silence, and I daresay, as my friend was ignorant of my reason for asking it, he thought I was interfering with his freedom of action.

The next morning my vanity was keenly wounded, and my other feelings more or less hurt by learning that all the hymns were to be chosen by the other—that he was to have all the morning addresses, and half those of the evening. "Why?" I asked myself. We were about the same age, and my pride, taking fire, informed me that I was to "knuckle down" to him on the ground that he was an incumbent and I but a curate. The words of St. Paul came into my mind, "I endure all things for the elect's sake," so I bit my lips and said nothing, but another humiliation was to follow.

According to the arrangement made, the last Sunday night of the mission was falling to my lot, and maybe I felt rather elated at the thought. I knew the church would be packed to the doors; and would it not be grand to have the privilege of addressing the hundreds who were coming to fill those aisles and galleries? Alas, for my expectation! As my friend was to have so many of the "mornings" it would be wrong to deprive me of them all, and therefore, just for a change, it might be well to give me the Sunday morning and let him take the night. My special text hardly sufficed to keep down my temper; nevertheless it did, and I became rather proud of my humility.

The last straw had not been placed on the camel's back, though it was in readiness for its place with the others. It was either on the Wednesday or Thursday morning, the Vicar came into my room with the proposal that I would leave the church entirely to my companion, and take services at a mission-room in another part of the parish. The idea was mooted with a number of kindly, and even flattering words. I was further promised the company and help of a well-known Christian banker; but no, I could hold in no longer. "I have been shifted about, sir," said I, "as much as ever was Jacob, by Laban, yet never a murmur has escaped my lips. Had you asked me to come to a mission-room, or even for the open-air mission, I would have come right gladly; but I was invited to take your mission, and you know it. Five more minutes, and I am on my way back home."

The good old man was much distressed, and fetched his wife to reason with me, in vain. I hastily packed a knapsack I had with me, and, refusing an offered cab, went off to the railway station. On my way, I met some of the young converts, who inquired the reason of my departure. I gave no answer, but a rumour afterwards got abroad, and even into the local papers, that my wife had been taken seriously ill. Not happening to be married at the time, this was scarcely the truth, though, perhaps, it was quite as well for the remaining part of the mission that people were left in ignorance of the cause that had cut short my sojourn among them.

Of course, I expected sympathy from my vicar. Maybe, he gave it me in his heart. If he did, I got little of it from his tongue. "Ah, L——," said he, "your pride has lost you a fine opportunity for service. If you could have humbled yourself that other little bit, God would have used you more than He has ever done yet." This was worse than all, and yet I felt he was right The zeal that had seemed to be consuming me, had been weighed in the balances and found wanting. I had unconsciously exalted myself to be abased. Had I humbled myself, I should have been exalted.

I have never seen my fellow-missioner since. Should we ever meet again, I am persuaded it would be as friends. Nearly twenty years of experience have been added to our lives, and brought both of us, I trust, more into the Master's image; we might possibly take another mission together, each esteeming the other better than himself, without a single jar.

Evangelist.

The "Darkest England" Scheme.

The following Letter has been issued on behalf of the Darkest England Social Scheme:—

London, May, 1892.

From personal witness, or credible report, of what General Booth has done with the funds entrusted to him for the Social Scheme which he laid before the Country eighteen months ago, we think that it would be a serious evil if the great task which he has undertaken should be crippled by lack of help during the next few years. We therefore venture to recommend his work to the generous support of all who feel the necessity for some serious and concentrated effort to grapple with the needs of the most wretched and destitute, who have so long been the despair alike of our legislation and our philanthropy.

Aberdeen	F. W. Farrar, D.D.
Compton	H. R. Haweis, M.A.
Dysart	Tom Mann
Henry H. Fowler, M.P.	Joseph Parker, D.D.
H. Labouchere, M.P.	Francis Peek
Samuel Smith, M.P.	Isabel Somerset
Percy William Bunting	W. T. Stead
Josephine Butler	Arnold White
J. Clifford, M.A., D.D.	Alex. Whyte, D.D.

MEXICO.—Mr. W. H. Stanger writes from Tehuacan, Puebla:—"On April 2 I went on board the *Zaragoza*, and met with a very kind reception from Captain Carey Brenton. I believe that his testimony by life and lip must sooner or later be owned by God to the blessing of some of the few English and the many Mexicans on board. Having our lantern with me, I exhibited in the men's mess-room, and was much helped in giving out the Gospel in English and Spanish, having the best attention all through and many thanks at the end. We are sending a Testament and Gospel pamphlet to the station-masters of Mexico. These are, as a rule, men of intelligence, who have lost a good deal of their fanaticism, and we may look for good results."

Christianity and Pleasure.

BY REV. J. P. GLEDSTONE.

A valuable paper read at the recent meeting of the Congregational Union was that by Rev. Principal Vaughan Pryce on "Christianity and Pleasure." His warning note has not come at all too soon, and cannot be too seriously pondered. He did not confine himself to those palpable and vulgar aspects of pleasure which strike even the most careless, but rather directed attention to certain subtle tendencies of the pleasure-loving spirit in the Church's worship and service. Following a paper such as Mr. Harrison's on Money, he might have given some attention to the connection there is between the rush and strain of business life in London and the craving for amusement and relaxation in the evening, and have shown that, apart from sinful pleasures, there is dreadful deterioration caused by the absorption of time and strength in pleasures which in themselves are harmless enough. He might also have reminded his audience that London is the great centre of amusement for the English-speaking race; that an army of men and women live by devising and making pleasure, some of it pure, some impure; and that there is a strong temptation for Christians to go thoughtlessly with the tide. "Have you seen this, or been to that?" are questions which they ought to be able to answer in the negative without feeling that they are benighted and belated individuals. Mr. Pryce, however, passed on to examine perhaps more dangerous phases of our modern church life, and dealt with that craving for gratification in religious services which is so manifest everywhere. "If," he said, "we analyse our feeling in relation to public worship, what is it that moves us most, and most deeply? Is it this high sense of public and gracious service? Or is it a subtle yet potent desire to get what pleases us what yields us some pleasure in the engagement?"

That it is a delightful thing thus to forget self in common worship goes without saying; but it does not follow that we may substitute as a motive the pleasure we shall surely derive for the grand ideal we ought to fulfil in worship; and if we do, the atmosphere about us will be charged with impurity. If we say that everything must minister to pleasurable feeling, even in the house of God, is it quite certain that the pleasure will be that of holy service and loving generous fellowship?

If, again, our children are brought up to regard the house of God as a place where they must needs find gratification, where they must be pleased, are we not ministering, in a subtle but real way, to the love of pleasure which we so often deplore when it works otherwise than we approve? Seeking God and finding God—these yield unspeakable delight; but we do not pursue them because of the pleasure, but because of the loftiness and excellence involved. We should not seek pleasure when we should be seeking God."

The question here raised is difficult, but vital. *Vital* because it touches the religious habits of thousands who travel miles on a Sunday, at the cost of Sunday rest to cabmen, busmen, and other public servants, in order to hear a favourite preacher; and because it also bears upon the motive of public worship. The demand for a "bright and attractive" service is not necessarily a demand for more spiritual power in the service and for closer fellowship with God. It is frequently made by persons who are not recognised as examples of devoutness or consecration; and one wonders how they would have regarded the prayer-meeting in "the upper room," the preaching at Pentecost, or the teaching of our Lord on the Mount or by the seaside. The cry of others, again, is for an energy that shall penetrate the conscience and stir the heart and surely that is what we need, rather than what is meant by brightness and attractiveness, for, having that, a service cannot be dull and heavy.

The question is also undoubtedly *difficult*, because we do need the best of everything in the worship of God—the best preaching, the best singing, the best order and form of service; but the danger here is that we may be better pleased with the painted and glazed earthen vessel than with the heavenly treasure it contains. "The introduction of art into religion ends, not in art becoming religious, but in religion becoming an art." If dulness and baldness have kept some from public worship, beauty and melody have deluded quite as many into the false idea that æsthetic pleasure is the same as rejoicing in the Lord. The singing which is acceptable to God is that which breaks forth from a thankful heart, it may be in lovely strains or in quavering tones; let us have the melody, but let us not refuse the "joyful noise"; and let us in no case fall into the mistake that a "well-rendered service" is the same as "the sacrifice of praise." With our mixed congregations it is confessedly difficult to restrain the clamour for gratifying the flesh at the cost of the spirit, but there cannot be a doubt that if the motive of pleasure in worship becomes predominant, religious efficiency will perish, and the hungry souls of men will gather together in ugly rooms, and listen to rude singing and vulgar preaching, because they find truth, power, love, and salvation among "unlearned and ignorant men." The supreme power of worship is Christ, realised in hymn and prayer, and lesson and sermon; and if we have Him we shall never be without a congregation, though it may not be composed of those who affect superior tastes and ways.

Mr. Pryce had the courage to say that he doubted if we do well to include amusements in the curriculum of the Church's work, his personal persuasion being that the Church herself has ministered more than enough to the love of pleasure in the men o to-day. While contending as earnestly as he for the pre-eminent spirituality of the work of Christ's Church, we cannot overlook the fact that the Church has had many things to do "for the present necessity" which do not properly belong to her; her missionaries have been mechanics and traders; her members have been teachers of the three R's; her ministers have been authors and scholars; and within certain limits this utilisation of secular things has been helpful. It may apply to amusements for the time being. A cricket club managed by a sympathetic minister is better than one which meets at the public-house. The Church may sanctify and elevate all life by keeping it beneath her sheltering care, as a wise mother makes home too bright and happy for her children to seek their pleasures beyond its door in dangerous places.

ROME UNCHANGED.—Rev. A. Meille, of Florence, writes in the May issue of *A Voice from Italy*:—"Bonghi's 'Life of Christ' has been put into the *Index Expurgatorius*, that is to say, has been condemned as heterodox by the Inquisition, and the faithful are prohibited from reading it. Surely Sig. Bonghi will be very much surprised at this, for his 'Life of Christ' fully admits the Divine origin, the miracles, the supernatural teaching, the atoning death, and the Resurrection of the Lord. We Protestants think that he went even beyond what the Gospel teaches, by admitting as proved traditions dear to Roman Catholics, and translations that scarcely agree with the proper meaning of the sacred text. Most probably what drew on his book the thunderbolts of the Vatican is to be found in the few political allusions here and there to the temporal power, or to the hierarchy. It is, however, a strange and sad fact that the so-called 'Vicar of Christ,' after doing his best some years ago to prevent the French people from reading the Gospels in the popular Roman Catholic translation of Lasserre, should now forbid the Italians to read the simple and unadorned account of the life and teaching of the Lord by, perhaps, the greatest Italian writer living."

Italian Prisons.

BY CHAS. COOK.

Many of the large cities of Italy possess gaols which compare favourably with our own, but there are many which are very old and dirty, and are injuring the lives of those who are therein confined. After leaving San Remo we visited Genoa, and on inspecting the prison there found it, if possible, worse than the one we had last seen. Numbers of men confined together, without work to do, without books to read, and with very indifferent food to eat, and, what was worse, poisoned air to breathe continually. I am within the truth when I say that the walls of the kitchen, where the food was being prepared, were dirtier than the walls of our coal-cellar in England. Depressed and dejected as the prisoners were, they were delighted at the offer of our books, and profuse in their thanks as we ministered also to their temporal necessities. Unlike England, most Continental gaol systems permit of the prisoners buying certain articles of food, and, considering the poor provision the authorities make, it is a great mercy that the men are thus privileged. In calling attention to the dirty and unhealthy state of the prison I had some hope that some reform might be introduced.

A few days later found us in Turin. In the prison here was a man whom I had come from England to see—an English subject, who had been sentenced to seven and a-half years, and who, having served five years, had been promised his release by the Minister of Justice; but the Ministry had dissolved, and the new Minister knew nothing of the case.

He is sixty-three years old, has given evidence of true conversion to God since his imprisonment, and had been promised his release some months before. His partner in business, an Arabian, was acquitted, and, it is now believed, was the guiltier of the two.

On visiting him we found him very poorly; and the official who conducted us round the gaol said, "If the authorities do not soon deliver that poor gentleman, *God will.*" A petition will be sent in speedily praying for his release; meanwhile, will the Lord's people remember him when before the "Throne of Grace"? We were privileged to supply him with a little money, and had the extreme joy of leaving behind in this particular prison six hundred copies of the Word of God in the shape of New Testaments and Gospels.

The gaol itself, not being on the "Association" principle, was cleaner in every respect than the one we had previously seen.

I am hoping, besides supplying most of the other prisons of Italy with New Testaments, to visit that country again in order to help towards cleansing and purifying the many pestilential gaols scattered over the whole country.

I am thankful to report that since I returned home, I have received a letter stating that "The authorities have now resolved to pull down the old prison at Genoa, by reason of its unsanitary condition, and to erect a new one in its place."

A Note of Gratitude.

It has been my privilege to peruse your issue of April 7, and I must say that I am highly pleased with the sweet spiritual tone of The Christian. In this country, midway between the two great oceans, and far away from you, we are endeavouring to bring the people to Christ. This is called the land of plenty, the asylum of the oppressed, and the home of temperance, yet the name of Jehovah fails to be sweet to many.

My window is to-day open towards the mother country, and as I write my heart goes up in gratitude that my God is your God, that your Saviour is my Saviour too. In all England, in all America, in all the world, let the name of Immanuel be lifted high that vice, tyranny, delusion, manisms, may become buried beneath the scope of all ruin, and that the light of the Gospel may beam from every hearth stone, from pole to pole, from sea to sea.

Aaron D. States, Pastor.
Christian Manse, Laurence, Kansas, U.S.A.

REV. G. WHELPTON writes from Havre that a former Roman Catholic priest, converted at Havre last year, has been going on well, and is now leaving for Bordeaux to work as an evangelist in the French Mission. Mr. Whelpton asks us to note that the new chapel described in our issue for May 19 is principally for *French work*, although English work will also be carried on.

The Sacred City of Idolatry.

Five miles from Faizabād lies the ancient city of Ajūdhya, or rather, what remains of it, for at one period it seems to have stretched for a great distance along the course of the river, and to have covered the ground where Faizabād now stands; in fact, the whole district was then called Ajūdhya, or

"THE UNCONQUERABLE."

Ajūdhya is to the Hindoos what Mecca is to the Mohammedans, Bethlehem to Christians. Here their demi-god, Ram Chandr, was born, and here is the scene of their great epic poem, the "Rámazān," the story of Ram and his brethren, and their rescue of Sita, Ram's wife, from the King of Ceylon; when, as the story goes, Hanumán, the Monkey-god, came to their assistance, and the monkeys made a bridge across to the island by linking each other together by their tails, and thus enabling Ram and his followers to get over the water. Legends and fables such as these are connected with innumerable shrines and temples of the city.

Is it any wonder that, soon after the missionary ladies settled down at Faizabād, they longed to begin work at such a place as Ajūdhya, a city wholly given over to idols? For a long time no opportunity beyond an occasional visit presented itself; then came a request for a girls' school; but so prejudiced were the people that no house could be obtained in which to hold it, and for a long time an old shed answered the purpose. At length a piece of ground belonging to Government came into the market. Miss Fallon, the Zenana missionary at Faizabād, applied for the lease, and wrote home to *Helping Hands* for the money to build a schoolhouse.

In due time the amount (£200) was collected, and now one has the pleasure of seeing among the crowd of ruined shrines and mosques and temples a neat, white, Christian building, the earnest, may we not believe, of the time when those false and foolish religions shall be superceded by the true faith.

This building, it was hoped, would be the centre of missionary work in Ajūdhya, and so it has proved. Out of school-hours and on Sundays it has been used for meetings and services amongst the small band of native Christians living there, and in various other ways.

Another outcome is the book-shop. This is a small shop in one of the principal thoroughfares, the rent and expenses being provided by our *Helping Hands*, and it has proved a most valuable addition to the work. Not only are the Scriptures and tracts sold there, but, being on a raised platform, it is admirably adapted for preaching at the great Mēlas and festivals continually being held at Ajūdhya.

The need of medical aid to the women has been a long-felt want. There is not even a Government dispensary in the city, the nearest one being at Faizabād. After waiting some time, the services of a Christian girl, who had just finished her medical training at Agra, were secured; and in October, 1891, a small dispensary for women was opened close to the school-house.

The foregoing account was written in December, 1891, by Miss Beynon, who is hon. secretary, and who is out there herself now, and working with Miss Fallon, at Faizabād and Ajūdhya. A specimen of the work to be done is given in Miss Fallon's own words:—

We were having a little preaching at one book shop in Ajūdhya, on the 28th November. Several of us met there, and while the native catechists preached in turn, we women sang bhājans (native hymns). I had my concertina, which proved an extra attraction. The audience was a large one, as crowds of pilgrims were flocking in from all parts of the country for the great half-yearly *méla* (religious festival). Among the crowd I soon espied a wild-looking, bright-eyed girl, her forehead besmeared with sandal wood, very little in the way of clothing, beads in her hands, her hair in a loose knot on the top of her head, and looking every inch a Sádhú (Hindu devotee).

One of my teachers whispered to me, "That is the girl who came to our school the other day, and said she wanted to learn to read." Of course, my interest was aroused, and at a sign from me, the girl jumped up to where we were sitting, as nimbly as a deer, and smiling all over, sat down at my feet. I asked her if she really wanted to learn to read? "Oh, yes!" she said, her eyes flashing at the very thought.

By this time the eyes of the crowd were upon her, so I told her to go among the people again, and when our meeting was over she could come with me to the school, where I was staying for a few days. She stood and listened quite quietly for about three-quarters of an hour, and as soon as I left, joined me.

I felt quite strange, walking along with this wild girl, and was conscious of many a Hindu eye upon me. She talked and laughed, and promised to tell me all her story when we got to the house.

It was the strangest tale I have ever heard. She had been a Sádhú for ten years, and was now eighteen. She knew no other life, and had very faint recollections about her early home and parents. Only this she remembered, that her father and mother had both died in one day of cholera, leaving her, with money and jewels and houses, in her grandmother's care. This old lady, apparently, sold most of the property, and soon after, the child was induced by an old woman to leave her home and become a Sádhú.

Her father was a well-to-do Brahmin in Government employ, and had lived in Cawnpore. I asked her if she had never been married. "No," she said, but I noticed a little hesitation about her manner, and on questioning her more closely she said that she had been betrothed to a young Brahmin. That about four months ago he had come across her, and was now very anxious to marry her. He had even followed her to Ajúdhya, and pressed his suit daily. "But I am *never* going to marry," she said. "Have I not given up the world? Am I not looking for God? Is all I have done and suffered to be given up for a *man*? No! If I am to be in the world now I had much better never have left my home. I have vowed to be God's always, and I can never give up this life." I tried to point out to her the true way of finding God, through Him who is The Way; and then I sang a bhājan to her, and read a little from the Hindi New Testament. She listened most eagerly, and then said, "I could go on listening to such words for ever. You are loving. I should like to stay with you always." I told her I would gladly receive her if she liked to come, and I should teach her to read, and then she could find out all about God and the salvation He had provided.

It was getting quite dark by this time, and I said she had better go back now to where she was staying. This was a sort of convent or monastery, for both sexes lived there. Seeing this young girl starting off alone, and knowing what a wicked city Ajūdhya is, I said, "Are you not afraid of going about alone?" "Of what?" she laughingly asked. "Oh!" I said, "you are a young girl, and there are so many bad people about; they might do you some harm." She drew herself up and said, "My Gūru (religious teacher) said to me, 'Child! sin can never touch you unless it is in your heart.' Why should I fear?" and off she ran.

This gives a picture of the work at Adjūdhya, which is now so much increasing that there is great need of enlargement. A suitable building is available, and can be bought now for £120. It is to purchase this for a dispensary-hospital that this appeal is now made. The work can be supported at the cost of thirty pounds per annum. This is guaranteed by Lady Herbert Edwardes, and the work has begun. About fifty pounds towards the £120 has been collected at Brighton, and the remainder is urgently needed to complete the purchase of the house. The need is evident, and the opportunity is great! Will some readers of The Christian be interested, that the work may not be delayed? The address of Lady Edwardes is 21, Palmiera-mansions, Brighton.

OPEN-AIR MISSION.—Licut-Colonel R. Phayre has accepted the office of Honorary Secretary of the Open-Air Mission, in the place of Mr. John MacGregor, who retired some time since on account of failing health. Mr. Frank Cockrem, who had been engaged in the office of the Mission with the late Mr. Gawin Kirkham for more than seven years, has been appointed assistant secretary. Thus the vacancy created by the late secretary's lamented death has been filled.

ROSSLYN REST.—On May 24, the "Weary Toilers" Rest, Rose Valley, Brentwood, was formally opened; and the first eight "Weary Toilers" went for their much-needed rest on Tuesday week. The house is most comfortably and prettily furnished throughout, and there is a nice garden. Blanche, Countess of Rosslyn, has started this Rest, and provides the rent, matron, servants &c.; funds are therefore only required for the food and travelling expenses of the inmates. Miss Lily Benn, 38, St. Peter's-road, Mile-end, London, E., is Hon. Sec.

REV. JOHN McNEILL'S MISSION.

Last Friday an interesting gathering was held in Dundee of those who had been "brought in" during the fortnight's campaign in that city. The Mission was said to be the most striking one since 1860. Not only were many Christians quickened, but over two hundred of those who professed conversion applied for cards of admission to the tea-meeting provided by the committee.

The meeting was held in the Y.M.C.A. rooms, and was presided over by Rev. Wm. Houston, in whose Steeple Church many of the services were held. Among the speakers were the Chairman, Revs. Messrs. Clark, Cox, and Inch, Ex-provost Moncur, Mr. W. M. Oatts (Y.M.C.A., Glasgow), and Mr. James Smith (Dundee). During the evening the Chairman called upon several of the friends to give testimony. Nearly thirty responded. It was interesting to notice that almost every one had a different story to tell, and the addresses that had been blessed had extended all over the Mission. The great majority of those who spoke were young people, and although they did not say much, they showed by their bright, happy faces that they "felt like singing all the time."

As in many other places visited by Mr. McNeill, so in Dundee the blessing reached several shops and factories, and spread among the *employés*. There were many in the same places of business who gave testimony. Then, again, many who had been church members and Sabbath-school teachers told of their conversion during the Mission. One elderly man testified to blessing received from the address on the "Good Shepherd," and what touched him was what the preacher said about the closing verse of the 23rd Psalm: "Goodness and mercy shall follow thee." Mr. McNeill had used the simile of the shepherd's two dogs following, and leading right up to the very gates of heaven, and "then returning to do the same for your children." It was this last thought that touched the father's heart. There were many present who had decided to trust the Saviour while the Gospel was being preached.

Mr. McNeill's prospective arrangements for June are as under:—

May 29 to 31	...	...	Stranraer.
June 1 to 3	...	...	Newton Stewart.
,, 8 to 10	...	...	Kirkcudbright.
,, 12 to 14	...	...	Castle Douglas.
,, 15 to 17	...	...	Annan.
,, 19 to 21	...	...	Lockerbie.
,, 22 to 24	...	...	Ecclefechan.
,, 26 to 28	...	...	Lochmaben.

Mr. McNeill will accompany Mr Moody to the great camp meetings in Fenaghy, Ireland, on July 6 and 7.

YOUNG WOMEN IN HAMBURG.

Several associates of the Y.W.C.A. wished to have a connecting link at Hamburg, and have succeeded in finding a lady who is willing to extend her work. Fraulein Saltzkorn, 84, 86, Valentinskamp, Hamburg, Germany, has been engaged in home mission work—especially among young girls—for many years; she is, therefore, well-known at Hamburg, and her connections reach beyond. Agreeable to the desire of many Christians, she has established a small home, where she could accommodate young girls; those in search of a situation would find in her a lady willing to exert herself in their behalf.

Fraulein Saltzkorn would open her own home to a few ladies travelling alone and wishing to spend some time at Hamburg, and provide board and lodging for them. She also would meet them or any young girl at the station or steamers, if she has previous notice given.

It would be most desirable to have a regular locality for the Y.W.C.A. at Hamburg, a place where so many English congregate, and girls standing alone are exposed to great danger. Would any of the English associates help to secure a locality for that purpose?

DEACONESSES' INSTITUTE, TOTTENHAM.—In addition to the facts noted in our brief report last week, we may state that during the last year over sixteen thousand have come under direct Gospel teaching, and not a few of these have decided for Christ, and many more have changed their mode of life. One of the sisters addresses from six hundred to seven hundred every Sunday. There is also Gospel preaching every Sunday evening in the Hospital Hall, where hundreds hear the Word of God in the course of the year.

Y. P. S. C. E. Convention.

A series of successful gatherings, unique in interest and rich in spiritual influence, were held in Pepper-street Chapel, Chester, on Tuesday and Wednesday last week in connection with the second annual Convention of the Young People's Society of Christian Endeavour. The movement, which may now be considered as having taken firm root in England, is spreading with great rapidity. Only about fifty representatives attended the first Convention held at Crewe in May last year; there are now close upon three hundred enrolled societies, about two hundred delegates being present at this year's Convention. Nothing was wanting on the part of the Chester friends to make the visit of their guests as enjoyable as possible.

Mr. I. D. Sankey had promised to sing at each of the gatherings of the Convention, and long before the time for the commencement of the first public meeting on Tuesday evening the large chapel was crowded to excess. Mr. R. C. Morgan, who presided, said there were many things, social, political, and religious, which at the present time were calculated to cause anxiety to Christian people. On the other hand, there were many helpful and hopeful signs of promise for the future. The Christian Endeavour Society was doing a great work. Its aim is to raise up from amongst the young those who will be missionaries of the Cross, not only to the neglected in our own land, but to the heathen abroad. He did not see why every person in the world should not hear the Gospel message within this generation.

Four of the Presidents of the Chester Endeavour Societies then addressed the meeting—Rev. John Williams (Presbyterian) on "Our Principles"; Rev. F. Barnes (Congregational) on "Our Methods"; Rev. J. W. Clarke (Congregational) on "Our Aims," and Rev. J. B. Morgan (Baptist) on "Our Achievements." Before singing his first hymn, "Throw out the life line," Mr. Sankey expressed his faith in the Christian Endeavour movement. A feeling of confidence in it was spreading amongst the ministers and in the churches of the United States, founded upon the great principle that young people should have something special to do in the Church of God. Many of these young people were throwing out the life line to the perishing around them.

On Wednesday morning the Endeavourers were early astir, from 250 to 300 being present at the prayer-meeting at 7.30. Mr. E. J. Baillie presided, and directed the devotions of the assembly. Dividing the subjects of prayer into four divisions, with a view to giving point to the petitions, he asked that supplications might be made for the advancement of Christ's Kingdom and the spread of the Gospel throughout the world, and gradually narrowed the scope of the pleadings until they were focussed upon the day's gatherings and the outpouring of the Spirit desired upon every member of the Convention.

The morning session was under the presidency of Rev. W. Bainbridge, pastor of the Pepper-street Church, who had been appointed on behalf of the Chester societies to deliver the address of welcome to the delegates. Mr. Sankey sang "Some time we'll understand" in a most effective manner. Mr. Bainbridge's "Address of Welcome" was a model of hearty Christian greeting to the representatives of the Endeavour Societies from all parts of England to the "fair, rare old city of Chester." Several societies sent greetings, which were read. The ringing cheers of the audience followed the reading of a cablegram from Dr. Clark, of Boston: "Heartiest greetings from American Endeavourers; cause advancing gloriously.—Isaiah xliii. 5 and 6." Later in the day a telegram was received—"Sixty Glasgow Endeavourers send greetings. Scotland awakening"—to which a reply was wired: "Thanks for greeting. May the sixty soon become six hundred."

The relationships of the Endeavour Society (1) to the Pastor, (2) to the Sunday-school, (3) to Mission Work, were ably dealt with in papers read respectively by Rev. J. Edwards (Colwyn Bay), Rev. T. Townsend (Shrewsbury), and Rev. F. W. H. Guttridge (Manchester). These were followed by an interesting discussion in which many of the delegates took part, notably Mr. J. Blackham, of the P.S.A. Movement, Mrs. Banks (Keswick), and Mr. Hunter (Waterloo), who said that the Society he represented had already sent out one missionary to India, and another had offered himself. He suggested that during the coming year each of the three hundred Christian Endeavour Societies in the country should endeavour to send out at least one missionary from their midst.

A second Conference and discussion was held in the afternoon, over which Mr. C. Waters (S.S.U.) presided. Brief but really practical and able papers were read on Endeavour Committees at work.—Mr. Smale (Ashton) dealt with the Lookout Committee, "How we may increase the interest in our Society;" Mr. Morris (Marple) on the Prayer Meeting Committee, "Soul-winning and the Deepening of the Spiritual Life"; Mr. E. A. Humphreys (Chester), on the Social Committee, "The Principal Objects of Endeavour Socials"; and Mr. R. C. Heaton Drabble (Sheffield), on "The Missionary Sunday-school and Temperance Committees at Work."

At this meeting important resolutions were passed—(1) adopting as the principles of the British Section of C.E. Societies those reaffirmed at the Minneapolis Convention in July last; (2) in respect to Temperance Legislation, the Opium Traffic, and the Sunday Closing of Public Houses; and (3) the great and urgent needs of the foreign mission field in regard to men and funds. This latter subject was kept well to the front at all the meetings of the Convention. It was also resolved that the next Convention (1893) should be held at Bradford.

THE PUBLIC MEETING

in the evening was one long to be remembered. Mr. F. F. Belsey, Mayor of Rochester, presided, and expressed, on behalf of the Council of the Sunday-School Union, the warm interest felt by his committee in the Endeavour movement. Rev. M. Stanley (Birkenhead) said he was first drawn to the Society because it took the Scriptures as its basis. In the course of an eloquent address he insisted, with great force, upon the importance of Scripture knowledge for the young. Rev. J. E. Newell, of Samoa, stirred the deepest feelings of emotion and sympathy with missionary work by his pathetic record of the Christian heroism which had marked the lives of some of his fellow-labourers on the mission field. Rev. J. Howard James (Nottingham), taking as the subject of his address the Hebrew custom of nailing the ear of the slave to the door-post on his expression of willingness to remain in the service of his master, pleaded for deeper consecration to Christ.

An overflow meeting was held in the Newgate-street Presbyterian Church, at which Mr. Blackham presided, and which was addressed by the some speakers as the one at Pepper-street. Mr. Sankey sang at both places.

The crowning gathering of all was the consecration meeting, conducted with much spiritual insight by Rev. John Williams. It had been arranged that the various societies from each town should unitedly respond to the roll-call, and many of the answers given were exceedingly helpful and inspiring to the rest of the brethren. Liverpool was named by the Secretary, and at once about thirty representatives from that town rose, and impressively sang the first verse of "Down in the valley with my Saviour I would go." Others responded by quotations from well-known hymns or passages of Scripture. When Chester was called, the whole choir, which was formed of the local societies, responded by singing the last verse of Miss Havergal's consecration hymn, "Take my love, my Lord, I pour," &c. "Let America respond," said Mr. Williams, taking Mr. Sankey by the hand. The singer rose, and pointing to the national flags, said, "I have been looking at those beautiful emblems of our nationality, and hoping that they might draw a little nearer. I am trusting that this new institution will grow in England and form another tie, binding together the two nations, which politicians shall not be able to break."

The effect was thrilling in the extreme when Mr. Williams requested that all should respond "Amen" to what he said. "On *his* head be the crown." "Amen," repeated the hundreds present. "On *his* shoulders the government." Again a loud "Amen" burst from all lips. "In *his* hand the sceptre." "Amen" was again the emphatic and unanimous response. Then quietly and reverently, while all joined hands, the Mizpah benediction, "The Lord watch between me and thee when we are absent one from another," was unitedly repeated, and the last of what has certainly been the most remarkable series of meetings held in Chester for many years was brought to a close.

E. P.

SOUTHSEA CONFERENCE.

The meetings in connection with the eleventh annual Southsea Conference extended from Monday evening last week to Friday evening.

The first meeting of the conference proper was on the Tuesday forenoon. Rev. F. Baldey presided, and addresses were given by Rev. E. N. Thwaites and Rev. Lindsey Young on "The Word of God: Its Plenary Inspiration." These addresses were powerful and convincing. At the evening meeting addresses were given by Rev. Walter Brown and Rev. David Baron on "The Spirit of God: His Personality and Presence."

On Wednesday forenoon, after a short address by Mr. Baldey, addresses were given by Rev. H. C. Sturdy and Rev. A. Halliday, on "The Word of God: Its Indisputable Authority." In the evening the subject was: "The Holy Spirit," "Witnessing to and Glorifying Christ," and the speakers were Rev. G. C. Williamson, Rev. W. Haslam, and Rev. J. J. Luce.

On Thursday forenoon addresses were given by Rev. J. Luce, Rev. W. Haslam, and Rev. W. Fuller Gooch, on "The Word of God: Its Marvellous Fulness and Ineffable Preciousness." Earnest prayer followed that all might more fully realise its preciousness. Clear and impressive addresses were given in the evening by Rev. Dr. Bullinger; and Rev. W. Fuller Gooch on "The Holy Spirit: His Relation to the Word and the Church."

On Friday morning there was a praise and prayer meeting, when short exhortations were given by Rev. G. C. Williamson and Rev. J. J. Luce. At 10.30 a.m. the praise meeting was continued. Short addresses were given by Messrs. Fuller Gooch and Haslam on the duty of rendering praise. Testimonies were given by several present as to God's love and faithfulness, and the blessing they had received. In the afternoon the large room was filled to hear an earnest address from Mrs. Evered Poole.

The early prayer meetings were seasons of holy calm and spiritual refreshment. As usual, the after dinner half-hour was a very interesting and profitable interval, when many friends spoke from personal experience of God's faithfulness. Bible readings on two of the afternoons were conducted by Mr. W. R. Lane and Rev. D. Baron. There were also afternoon gatherings, when a number of workers gave reports as to Christian work under their charge. A missionary meeting was held on Thursday afternoon. The communion of Christian believers was a marked feature in the conference.

The subjects chosen for consideration were of special importance and interest in view of present-day discussions, and modern tendencies to broad thought, and it was evident that their treatment by the different speakers awakened peculiar earnestness and concern on the part of many hearers. Both upon the inspiration of the Scriptures, and the essential need for the direct and personal agency of the Holy Ghost in order to spiritual discernment and power, the speakers gave no uncertain sound, and the witness borne to these great truths was manifestly owned of God for quickening and confirming the faith of his people. This fact was amply proved by the numerous testimonies borne at the praise meeting on the last day of the Conference.

While attention was largely concentrated on doctrinal points such as those referred to, scope was afforded for setting forth the claims of practical endeavours to further the Gospel of Christ. Not only at the special meeting on Thursday for missionary intelligence concerning various foreign fields, but at the social gatherings between the meetings each day prominence was given to such branches of Christian work at home and abroad as are being most owned of God for the salvation of souls. Nor was direct effort for the conversion of sinners lost sight of, for an evangelistic service conducted by Mr. Haslam in the Conference Room on Friday evening fitly brought to a close a series of assemblies marked by much real spiritual fervour and blessing.

St. Olave's Infirmary, Rotherhithe (now that the new wing is opened, next to the largest poor-law hospital in the metropolis), contains 620 beds, but in the whole building there are no texts of Scripture or pictures for the eye to rest upon. Can any readers help in this way? Rev. G. D. Wyatt, The Rectory, Bermondsey, S.E.

News Notes.

A branch of the Society of Christian Endeavour has been organised in a boys' school at Teheran, Persia.

There was a striking Anti-Jewish demonstration in Paris last week, attended by about a thousand students.

The next Decennial Missionary Conference in India will be held at Bombay, at the close of this year.

During this week Mr. Josiah Nix and a band of helpers, numbering about a hundred, are at work on Epsom Downs, among the racecourse frequenters.

As Bishop Wm. Taylor, of Africa, is over seventy years of age, there is talk of electing another bishop for Africa to relieve him of part of his work.

A Salvationist blacksmith, Mr. John Margrie, was recently elected a member of the Chelsea Vestry, ousting a representative of the brewing interest.

There is said to be an alarming increase in the consumption of opium in California. During the last eight years the United States has received five million dollars revenue from the drug imported into San Francisco alone.

Dr. A. T. Pierson has postponed his departure for America till after June 22, on which day the annual festival of the Stockwell Orphanage will be held. Mr. Thomas Spurgeon is expected to arrive from Auckland in time to participate in the memorial services then to be held.

On the last outward voyage of *The City of New York*, a lecture on "African Missions" was given in the saloon by Rev. C. E. Ingham, of the American Baptist Mission. This is an excellent innovation, and we hope the example will be widely followed.

A revival is in progress in Antananarivo, the capital of Madagascar. The missionaries of the London Society write with great joy of the work which began early in May. The meetings are attended by young men and women, many of them connected with the higher schools.

Fears are entertained that the Fijian race is dying out, and a Royal Commission of Inquiry is urged. The death of Rev. James Calvert, Wesleyan missionary, leaves only two survivors of the pioneers who effected the Christianisation of Fiji—Rev. John Watsford, of Victoria, and Rev. William Moore, of New South Wales.

Rev. J. Batchellor, the one missionary among the Ainus, has been lecturing in the large cities of Japan on that dying-out race. He states that the most recent statistics place the number of these aborigines at less than seventeen thousand, and they are rapidly succumbing to drink, disease, inter-village strife and Japanese aggression.

The great State lottery of Louisiana, that infamous combination of wealth and wickedness, will soon be a thing of the past. Great credit, says *The Record of Christian Work*, is due to those who have fought this corrupting corporation through the past two years, often under most discouraging circumstances.

Readers of Mr. Spurgeon's sermons will be glad to know that the publishers have, at least, eight hundred discourses that have not yet been published, so that the weekly issue can be continued for sixteen years longer. Each sermon is now accompanied by an exposition given by the preacher.

The Nonconformist churches in Leeds are about to undertake a house-to-house visitation with the view of ascertaining, so far as that city is concerned, what truth there is in the common belief that the churches have lost hold of the masses of the people. A recent similar visitation in Bradford was attended with gratifying results.

A Roman Catholic Church, originally built for, and used by the Hussites, has been ceded by the Town Council of Laun, in Bohemia, for the use of the Protestant congregation gathered in that town. The event is, we believe, an unique one in the modern history of Austria, and is a proof that true notions of religious liberty are spreading in that empire.

The police in Birmingham are taking energetic measures to deal with the betting men who create a nuisance in the streets there. Four offenders were recently proceeded against under the Vagrancy Act, and one of the defendants was ordered to pay a fine of £20 and costs. The magistrate intimated that in future offenders would be sent to gaol for three months.

Five years have passed since the Students' Volunteer Missionary Movement started in America, and in connection with it almost 6000 have pledged themselves to the foreign field, if the way of entrance shall be opened. Of this number about 30 per cent. are young women. Not far from 350 have already entered upon their work, while some five hundred are yet in theological schools, 125 in medical schools, and a far larger number in various colleges.

The Scottish Assemblies.

HOME MISSIONS.

One of the most interesting sessions of the Free General Assembly was that in which the report on the state of religion and morals came up for consideration. Rev. John Burnett, of Glasgow, in submitting the report, said the Committee recommended a continuance of the system of visitation in the different Presbyteries, by ministers and elders of experience. Such visitation should be conducted with a view to encouraging ministers and people, to the stimulating of spiritual life, and to the furthering of aggressive work among the masses. After a reference to the hindrances caused by Sunday pleasuring and Saturday games, Mr. Burnett alluded with great cordiality to the recent visit through Scotland of Mr. Moody and Mr. Sankey, and to the evangelistic work of Rev. John McNeill. The reports from the various Synods within whose bounds the evangelists had laboured all bore grateful testimony to the earnest nature of the work done and to the interest awakened.

A discussion followed, chiefly in the way of supplementary report. Rev. Lewis Davidson, of Edinburgh, backed up the recommendations of the committee, and urged the churches to cherish higher social ideals. He spoke of the good accomplished by the American visitors, and also of the zeal of Mr. McNeill in "slaying the Goliaths and pillorying the Pharisees." Evangelistic work, he added, was sometimes weakened by Christian men contending over small points of difference; let them address themselves to the task of removing actual evils that were cutting into the hearts and lives of the people. Mr. J. Campbell White thought if they were doing more as a church for foreign missions they would have greater prosperity at home. He feared that the evangelistic spirit was hindered by an apparent tampering with the authority of the Word of God. Rev. J. J. Mackay, of Trinity Church, Glasgow, who was one of Mr. Moody's efficient helpers during a part of the Scotch campaign, told of the movement in the Highlands, and urged that the churches should do more in the way of evangelism. The Church ought to lay hold on a dozen or so of its best ministers and set them free for this work for six months. Rev. G. H. C. Macgregor, of Aberdeen, pleaded for a greater infusion of the evangelistic spirit in ordinary preaching. Mr. C. J. Guthrie urged that everybody should be set to work in some department of service. Rev. James Wells, of Glasgow, having counselled less criticism of visiting deputies, and more evangelism in the weekly pulpit, an address followed from Rev. John McNeill, who was very warmly received. He magnified his new office as an evangelist; pleaded that conversion and the work of the after-meeting generally should be kept to the front; called for more courage in dealing with the drink question; and condemned the excessive devotion to Saturday afternoon athletics.

"The Religious Condition of the People" was the subject of a report submitted to the Established Assembly by Dr. Marshall Lang. He said that their investigations connected with rural life showed many things tending to moral degradation. There were the evils of the bothy system and of hiring fairs. In the cities, there were the drink temptations and the bad housing of the poor. More friendly visitation is needed. What the people want is shepherding. In the subsequent discussion reference was made to the complication of the problem by the influx of population from country to town.

FOREIGN MISSIONS.

A great part of a day last week was given to this important topic in the Free Assembly. After an interesting report, submitted by Professor Lindsay on behalf of the Foreign Missions Committee, dealing largely with India and South Africa, an address was given by Dr. Pentecost on his recent experiences in India. He spoke in terms of high admiration of the devotion of the missionaries he had met there. He believed that India was the key to the position in the heathen world, and he expressed himself as more than surprised at the rapid progress the Gospel of Christ is making in that country. He urged the necessity of greatly increasing the working forces there.

At a subsequent meeting the same day it was stated that Mr. Campbell White has given £2000 towards placing some of the young volunteers in the mission field. Dr. Laws, of Livingstonia, described the gratifying progress of the work under his care; as also Dr. Stewart, of Lovedale. Four of the student volunteer missionaries addressed the Assembly, and three others were presented for dedication to work in Africa, India, and Arabia.

At a missionary breakfast, in connection with the Jewish, Continental, and Colonial Missions of the Free Church, interesting reports were submitted.

The most exciting discussions of the Free Assembly were those relating to the election of a Hebrew professor in Glasgow College and to the passing of the Declaratory Act, which modifies the form of subscription to the Confession of Faith. By a large majority Rev. G. A. Smith, of Aberdeen, was elected to the vacant Glasgow professoriate, the other candidate being Professor Harper, of Melbourne. The Declaratory Act was also passed by an immense majority of votes.

THE C.O.S. AND DR. BARNARDO.

The Charity Organisation Society will not be suspected of undue partiality towards any part of Dr. Barnardo's work, which, ever since the proceedings of 1877, known as the Barnardo Arbitration, they have seemed to be unable to refer to with any degree of favour. We begin, however, to hope that there are signs of a better state of mind, and that the solid and useful results which have followed the work of Dr. Barnardo's Homes at home and abroad are constraining even opposers to express appreciation of such successful labours. From the latest report of the Charity Organisation Society we learn that two gentlemen, Mr. Gage-Gardiner and Captain Gretton, were sent out by that Society to inspect and report upon the work of adult and juvenile emigration generally throughout Canada. In making their report we find the following lines relating to Dr. Barnardo's work:—

"Mr. Gage-Gardiner's attention was more particularly directed to the results of the emigration of young boys and girls. Of Dr. Barnardo's arrangements and success in dealing with boys he speaks highly. He says: 'Dr. Barnardo appears, as I gathered by many inquiries, to have created a very good impression by his work, and his agent is conspicuous for vigilance and sagacity....

"'Perhaps the most remarkable development of Dr. Barnardo's work at present is a farm of eight thousand acres in Manitoba, two hundred miles north-west of Winnipeg, with probably five hundred acres under cultivation. Here there is accommodation for seventy-five boys, between the ages of eighteen and twenty-two. They have almost all of them been sent out direct from this country, and a rougher and more unpromising set in appearance I never saw. But, with three paid adults, they do all the work of the farm, where, among other objects of interest, are a large stock of cattle, a creamery, and twenty-five acres of productive kitchen garden. These lads are left on the farm for about twelve or eighteen months. Then they are drafted off as labourers to other farms, and the demand for them is much greater than the supply....So long as the services of the present highly-skilled and most efficient manager are retained, I am certain that this farm affords a very good opening for the rough and poor class of lads with whom in London it is often extremely difficult to deal.' In this view Captain Gretton concurs."

GREAT GEORGE-STREET CHAPEL, LIVERPOOL.

PLEASANT SUNDAY AFTERNOON BROTHERHOOD.

RETROSPECTIVE.

WE have completed the first six months of our history as a Brotherhood. Our hearts are too full to say all we think and feel about the work already accomplished. "The Lord hath done great things for us: whereof we are glad." The service we are permitted to render the men and women of Liverpool is taking the form of practical Christianity. Our various auxiliary societies are creating and fostering habits of temperance and thrift. Our Sunday Afternoon Service is proving to be as profitable as it is pleasant. The following testimonies will rejoice the hearts of the members, and greatly cheer the workers:—A District Nurse says that many homes in a certain locality with which she is familiar are quite changed in their character as the direct result of our P.S.A. Services, and that the wives in these homes cannot speak too gratefully of the transforming influence it has had upon their husbands.

A District Visitor, speaking of another locality, writes:—"It is such a comfort to see the sympathy some of the husbands are giving to their wives. They stay at home on the Monday evenings instead of going to the public house, and they take care of the home and the children. It is new life to some of them."

One of our workers was riding on an omnibus, and, being recognised by the man sitting next to him, was addressed thus: "Splendid movement this P.S.A., isn't it, sir?" "Yes." "Ah! nobody really knows what good it is doing, sir. I speak from personal experience. I used to be off work, sometimes a day, or even two days a week, losing that much pay, and also spending not less than five shillings a week in drink. Eight Sundays ago I went to the afternoon service, and since that time I have only missed one afternoon's work, and I haven't touched a drop of liquor. I have been to every service since, and I look forward all the week to 'next Sunday.' My home is a comfortable one now, sir, and I have money to spare and to put by. My wife, too, has joined the Women's Sisterhood. I only wish that more of us would join. I know dozens of cases similar to, and worse than, my own, where a complete change has come about as a result of the P.S.A. movement. There is a working tailor who used to be an awful drunkard, and who, having got rid of all his 'sticks,' had to sit working on an old box. That man now, sir, never drinks, and is rapidly getting his place decently furnished."

Three months ago another of our members was the terror of his home through his fondness for drink. When he joined he signed the pledge and has kept it ever since, and a member of his family, as she was relating this to a friend, added, "Our home now is just like heaven." Another home, ravaged by drink and torn with domestic dissension, husband and wife living apart, is now a happy and united home, as the direct result of the services. A man, who had not been teetotal for more than a week or two at a time for nineteen years, has not only become a staunch abstainer, but has lost the very desire for drink. Several men who joined before Christmas, who regularly spent ten shillings weekly in drink, never touch liquor now, and they come to the service attired like gentlemen, self-respecting and respected by all who know them. From one street alone some twelve men come regularly to the service, all of whom were frequenters of the public-house.

One man, a non-chapel-goer, found his way to the service, and explained his presence to one of the workers thus:—"My wife was here on Monday and she thought I had better come to-day. Besides, I haven't a mate to go with now. All my mates come here every Sunday afternoon." He came back to the evening service, brought his wife with him, and they now attend every Sunday.

A P.S.A. member who had not attended a place of worship for fifteen years, said to one of our friends: "It is quite an understood thing at our house now, that if dinner is not ready in time on a Sunday afternoon, I'm off." Another, a stranger to religious services, at once joined our membership, and full of his new found happiness, said to a friend of his: "Have you ever been to the P.S.A. at Great George-street?" "No; what is it?" "Nay, it's that grand I cannot tell you; you must come next Sunday. I wouldn't miss for anything."

A 'bus conductor said to one of our officers: "I go every Sunday; it is just beautiful. I bring my grandfather with me, and he says all the fault he has to find with it is that the service is too short. I am going to bring my driver next Sunday."

One of our most constant attenders had not been to a place of worship for more than thirty years except at a funeral. After one of the services a man said to one of the stewards as he passed out: "I have not been in a place of worship for eight years. I thought this kind of thing was played out. I am coming back again." Other instances could be given if space permitted.

Young men, married and unmarried, who had drifted entirely away from religious influence, come with clock-work regularity, and some who had been active opponents of Christianity are now among our warmest supporters.

We cannot too earnestly thank our God for what He has done. His presence is felt at all the services. His Spirit seems to arrest the men as soon as they cross the threshold of the chapel, operate upon mind and heart as the service proceeds, create a sudden distate for their old evil habits and indulgences, awaken aspirations after a better life, draw them towards Christ and his saving power, and impart strength there and then to forsake the old life, and turn their faces towards God and heaven. "It is the Lord's doing, and it is marvellous in our eyes."

J. K. NUTTALL.

AN AFRICAN "BOCHIM."

IN a letter dated March 2 to the Secretary of the Young Men's Foreign Mission Society, in connection with the Birmingham Y.M.C.A., Rev. S. Aitchison, Ikwezi Lamaci, Harding, Alfred County, Natal, writes:—

On last Lord's Day afternoon it was our joy to receive eight converts from the heathen into church-fellowship. On the Sunday, at my wife's morning meeting, and throughout the day, the place was a "Bochim," because of the great and general weeping for sin. This was a day to be held in remembrance. I will not attempt to describe it, but imagine our joy at seeing eight redeemed from heathen darkness, each standing up before a large gathering of their own people (still in the darkness which these have left), bearing testimony to Jesus, who gave Himself for them, and expressing an earnest desire to be received as members. They had been a long time receiving instruction with a view to this. There were some others who would gladly have joined these in bearing similar testimony, but we think they had better wait for a time. May the Lord give them joy and courage.

STRIVING AND SEEKING.—Observe, there is a material difference between one that only seeks to enter in and one that strives to enter in. It is said, "Strive to enter in at the strait gate; for many shall seek and not be able." Here striving is distinguished from seeking. Do not be a listless, uncertain seeker; but strive determinately, constantly, earnestly. Be like the merchant, whose head and heart are always on his merchandise. He watches wind and weather; seizes every favourable turn in business. He is all energy, all pursuit, nothing can divert him from his point. They that thus strive to enter in at the strait gate, taking God's way and help, shall never fail.—*Cecil.*

THE THEATRICAL MISSION, hearing that a party of stage children had been deserted and left destitute by their manager in Airdrie, N.B., wired to the police and secured the return of the children to London, fares being paid by the committee of the Mission, and twelve girls reached St. Pancras at eight, Thursday morning, where they were met by two of the lady workers and Rev. Courthope Todd. Faint and exhausted, they were dispatched to the Mission Institute, where justice was done to a substantial breakfast. Thus, these young people have been saved from distress and possible ruin. All attended the evangelistic reunion at Macready House, Covent-garden, on Friday.

LOWESTOFT Y.W.C.A.—This Association has increased greatly since it was founded in 1885. The membership of thirty has now reached nearly three hundred; hence the present small house is totally inadequate, and a schoolroom has to be hired during the winter session, thus dividing the work. After ineffectual attempts to procure a larger house, the committee have decided upon building a home and institute, the cost of which will not exceed £1500. The home has already been of great benefit to young women, who have come to the town for rest and sea-air. A much larger number could be benefited with the increased accommodation the new premises would afford. The secretary is Miss E. R. Maconochie, 49, High-street, Lowestoft.

AFTER FOUR YEARS.

MANY, hearing of the blessing God is pleased to grant in connection with the work of the St. Giles's Christian Mission amongst discharged prisoners, may be inclined to ask, Do these stand? Do these men continue to lead God-fearing and honest lives? The answer is emphatically, They do. Doubtless, there are some disappointments, but, in the majority of instances, the men and boys continue leading new and changed lives. One good instance has just come before us in the following letter to Mr. Wheatley, written, it will be observed, not boastfully, but merely by way of plea for another fallen one:—"Nearly four years ago I was a prisoner for one month in Holloway Gaol, having embezzled £9 from my employer. During all that month the only kind, good word I had spoken to me was from you. I had early professed to love God, and had given my heart to Him, but had wandered far away, becoming a miserable backslider, and at last got so far as to take my master's money. Alone in my cell with God, your kind words broke me down, and I sought and found pardon through a Saviour's precious blood. I got, in answer to prayer, a situation, in which I have been two years, as messenger, and by God's keeping, not mine own, I have kept the pledge I took at your breakfast, and I try and tell others of the Saviour's love, and help them to get away from the drink. I want to ask you if you would be kind enough to see a young man who was sent from Southwark Police-court on the 11th of this month for twenty-one days for stealing a coat in Lambeth-walk. This is his first fall. He is eighteen years old. If you can do anything to rescue him his mother will be thankful. His father is an infidel."

Many such, both new offenders falling into sin and old and well-nigh hopeless ones, are seeking help to escape from the fetters of crime; but the answer made them must depend on the funds, and these are at present in urgent need of replenishment. The Secretary of the Mission feels that to have to refuse for lack of funds sincerely penitent men and boys anxious to lead new lives would be a most serious matter. Communications should be made to the Superintendent, Mr. William Wheatley, 29, Brooke-street, Holborn, W.C.

A POSTMEN'S HOME.

LAST week a meeting, presided over by Mr. T. A. Denny, was held, on the occasion of the opening of a Home in connection with the Institute for Post Office *employés* of the West and Paddington district. Addresses were given by Rev. E. W. Moore and Mr. E. J. Kennedy, who spoke of the good work, moral and spiritual, which is being carried on.

Miss M. D. Atthill, hon. secretary, said a few words showing the need of an institute of the kind, to help and influence for good the large number of young men and lads, on whose faithful and punctual performance of their laborious duties so much of our comfort depends. She pointed out the special claim they have on the sympathy of those living in the West district. Many have given their hearts to the Lord, and others, already Christians, have been strengthened in their spiritual life, and have come out brightly as brave soldiers of Christ.

THE FRUIT OF THE SPIRIT.

COME, Holy Spirit, heavenly dove,
And rule our lives with sacred *love.*

Our ransomed powers for God employ,
And let our lives abound in *joy.*

Cause strife, and sin, and woe to cease,
And send us, Lord, thy gift of *peace.*

When sinful wiles our hearts ensnare,
Long suffering grant the Cross to bear.

When vanity and pride elate,
Thy *gentleness* shall make us great.

And all who far from evil flee,
Thy *goodness* maketh liker Thee.

Whene'er our wandering spirits roam,
Thy *faithfulness* shall lead us home.

When anger renders blow for blow,
Thy *meekness* sweet shall keep us low.

When passion's storms would friendship rend,
Strong *self-control* thy loved ones send.

JOHN CULLEN, M.A., *Author of Poems and Idyls.*

For the Young.

SANTAL CHILDREN.

BY REV. E. B. STILES.

THE Santals are one of the tribes that the country belonged to originally, but who have been driven back into the wilds that they now occupy, by more powerful peoples, just as the Indians of North America have been driven back by the whites.

Santal children, like their parents, are very black, much blacker than the Bengalis or Mussulmans that live near them. As a rule, their parents are very poor, so that they live on the very plainest of food, mostly boiled rice, with a little salt, or, if a little more fortunate, with a little curry made of some vegetable. These children are anything but idle. About the first work they begin to do is to take care of their younger brothers and sisters. When we go to one of their villages to preach, among those who come to hear the cornet or singing, may be seen a number of little tots of from four to eight years of age carrying on their hips other children of from a few months to two or three years old. It is a strange sight till one gets accustomed to it.

From the care of the baby the boys graduate to the care of the flocks and herds. Old men and women, and little boys are the shepherds among the Santals. It is most common to see small boys of eight years tending their fathers' goats, cows, or buffalo. They have to go out early in the morning, watch all day, and bring the flocks in at night. It is the rainy season now, and it rains nearly every day, and some days all day long; but this does not excuse the shepherd from going to the jungle with his flock.

I will try to tell you how he looks as he starts out in the morning. Beginning at the top, he has an umbrella; it is not a silk one, nor even a cotton one. If he is rich enough to pay five cents, he may have one made of closely-woven basketwork mounted on a bamboo stick; but the most common kind is a sort of a cape made of the long leaves of one kind of palm; this goes over the top of the head and down the back, to the knees. To see their backs one might think them a big leaf mounted on a pair of black feet. This is very handy, as it leaves the hands free, and it really makes a good protection. In his hand he carries a stick for driving the flock, which he knows well how to use; he also generally has a little flute, made from a joint of bamboo, with which he whiles away the time. In the cloth about his waist may be seen a large swelling, but it does not require the surgeon's knife to cure it, hunger will do that, for it is simply his lunch of parched rice. Add a pair of wooden sandals, and the Santal shepherd boy's outfit is complete.

I do not think that any English boy would like to exchange places with a Santal boy. I am sure that some of you will begin to wonder if the Santal boy has any play at all. He does, and he enjoys it very much. He likes fishing, and he will go as far and try as hard to make a fish take the grasshopper on his hook as any boy with a white skin. The most common way of catching fish is to dam up a little stream, and then set a trap so that the water of the stream will pass through, leaving the fish behind. He is also fond of hunting, and takes great pleasure in wandering about with his bow and arrows searching for birds.

At various times during the year the Santals have festivals called *pârtâs*. To these the old and young delight to go. The amusement consists in dancing and singing all night to the noise—I mean music—of very loud-sounding drums. On the whole, the Santal children are bright, happy, rollicking little creatures. The great majority of them do not know how to read, and they are so low down in civilisation that the Bengalis call them *gadha*—*i.e.*, asses. But this is not their fault, it is rather their misfortune; and where they have opportunities they are fast proving themselves capable of learning as well as the more civilised races. They are not so quick as the Bengali, but they are more persistent, which makes up for the lack of quickness. It has been but a few years since schools were established for them, but a great deal is being done now. I have fifty schools containing them with nearly fifteen hundred scholars. They seem eager to learn, and they are a very hopeful class, because they are not bound by caste as the Hindus are, to prevent them from becoming Christians. Many are becoming Christians, and those who are working among them are expecting large ingatherings at no distant day.—*New York Independent.*

THE STORY OF A DWARF.

COME, children, gather round my knees,
And hear a tale from o'er the seas;
A story from the land of Spain,
Away across the rolling main,
Where noble men and noble dames
Died cruel deaths amid the flames;
And in their ranks, hunchbacked and small,
A dwarf, deformed, was first of all.

When Mary was of England Queen,
Oft-times the piled-up fires were seen
Throughout this land, their ruddy glow
Gleaming amid the drifting snow;
When at the stake, in iron bands,
The martyrs lifted claspéd hands.

So, where her husband Philip reigned,
In gay Madrid, the squares were stained
With blood of those who feared not death,
Confessing Christ with failing breath;
And all the Bibles priests could find
Were burned and scattered on the wind,
Until upon the Spanish ground
The Word of God could not be found.

Far off in Germany there dwelt
A hunchbacked little dwarf, who felt
The Master's love within his heart,
And longed to give to all a part
Of that great joy which filled his life
With rest and peace, and stilled all strife.
Hernandez he was named, a man,
So bent that all the children ran,
Whene'er he passed, to shout and peer.
Yet he was one who knew no fear,
And cared not when or where he went
If on his Master's errands bent.

So, when word reached him that the King
Forbade that any one should bring
A Bible any more to Spain,
Or read one in that land, on pain
Of death or long imprisonment,
He knelt and prayed; and then he went
To Switzerland, and thence he took
A load of copies of the Book.
And in the night he crossed the hill
Above the huts, where hushed and still,

The sentries watched, afraid to sleep
Lest any one should past them creep
To spread the story of the Cross,
Heedless of pain, or death, or loss,
And the small Book should enter there
With pedlar's pack or potter's ware.

A few months passed, and in a gaol
The dwarf was lingering, wan and pale,
For, tempted by a false spy's gold,
Or by the priests, a woman told
How through Seville the dwarf had passed,
And how the Book had been broadcast.
With rack and fire and cruel knife
They tortured him, until his life
Hung by a thread, trembling and weak.
But all in vain, he would not speak,
Though wealth was offered him to say
Who read the Bible day by day.
But, while he suffered in his cell,
A woman was won o'er to tell
The names of those who met by night
Around the Gospel's sacred light.

One Sabbath morn the sunlight sweet
Gleamed over many a crowded street,
For in the square the fires were laid,
And round them priests and troops arrayed,
With those who surged, as in the games,
To see the martyrs in the flames,
Hernandez, dwarf, tied to the stake,
Bade all his comrades courage take:
"For us our Lord his own life gave;
Let us for Him be bold and brave."
And then, afraid to hear his words,
They bound his mouth with cruel cords,
And piled the wood around him higher,
And lit the faggots' curling fire;
And shouted in their sinful bands,
When, shrivelled by the flames, his hands,
Clasped in the short last prayer, unclasped,
To close again when Jesus grasped
His servant, when the woe was done,
And said: "Thou good and faithful one!"

So in Seville Hernandez died,
And in the square, sunlit and wide,
With him eight gentle ladies brave,
Their dying testimony gave,
And, praising God with their last breath,
To glory passed through pain and death.

B.

SWISS WAITING-WOMEN.

THE following account of an interesting preventive work is taken from the *Journal Bien Public*, Neuchatel:—

During the summer months there is hardly a canton in Switzerland without its cantonal or federal *fête*, either for rifle-shooting or musical performances, whether singing or instrumental. These festivals always attract a great number of visitors. Large canteens or places of refreshment are erected, and a considerable supply of waiters and waitresses are enlisted towards the laborious work of ministering to the requirements of a large influx of people. Strangers admire the neat attire of the country girls, who add to the picturesque effect of the festivities by their national costumes; but has any one dreamt until this day of the numberless dangers to which these girls are opposed, chosen as they are for their pretty faces and ease of demeanour?

On the occasion of the centenary of the foundation of the city of Berne, the purveyors to the festival having required the services of from three hundred to four hundred waitresses, it was found that 150 of them came from outside, without any relatives or friends in the town who might take them in. But the Bernese Vigilance Committee had foreseen the case, and devised means of providing for these girls a place of shelter, combining all the conditions of moral safety. Within a short distance of the space devoted to the festivities is an Evangelical Seminary, one of the outbuildings of which was arranged as a vast dormitory. The Organising Board of the Festival undertook the expense of installation, and the Government placed ten police agents at the disposal of our Bernese friends, whose function was to escort the young women from the Canteen to the Seminary, and to watch the approaches of the building. These were assisted by four male members of the Temperance Society, who chivalrously devoted themselves to the protection of the young females during the *fete*.

Wherever festivals are organised during the summer months, it would be well for the local Committees of Vigilance to follow the example set by the Bernese, in providing resting-places for the waitresses. Could not such a praiseworthy example be followed in other countries, and wherever great numbers of waiting-women are required to minister to the needs of any large influx of visitors, such as seaside resorts, local exhibitions, musical festivals, &c., similar efforts be made to secure for them places of safe shelter for the night?

FROM M. COILLARD.

IN a letter to a friend, dated Sefula, December 7, 1891, this devoted French missionary to the Basutos refers pathetically to the death of Mrs. Coillard, and adds:—

"The work has become very difficult. The enemy raises all the dust he can and all kinds of opposition. He trembles for his power, and well he may. Already four of our young men have professed to have found the Saviour; one of them since Mrs. Coillard's departure. We hope the movement may not be stopped, though it is opposed in many ways.

"We have resumed our work. But famine has kept away the bulk of our pupils. We are soon to have the marriage of the King's son, the first Christian marriage in this country.

"Pray for your afflicted brother. The presence of certain friends comforts me not a little. But that of Jesus: how precious and real! One has said, 'It is worth while weeping to have the tears wiped away by his loving hand.'"

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, at *Broadwas-on-Teme* (Worcestershire), June 10-12; Mr. Henry Hutchinson, St. Matthew's Schools, *Brixton*, to June 3, at 6.30; Mr. Reginald Callender, Cox Green Mills, *Bolton*, June 5-14; Mr. Jas. S. Tyler, Christ Church Hall, Lancaster-road, *Enfield*, June 12-17; Mr. T. Lewes Sayer, *Rhyl and Chester*, June 4-7; *Forest Hill*, June 9-11; St. Andrew's Presbyterian Church, *Upper Norwood*, June 12-24; Mr. A. G. Dodderidge at *Leeds* and neighbourhood, for Scripture Union Meetings, May 21 to June 10; *St. Leonards* and *Hastings*, June 13 to 17; *Anerley*, June 25.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 5, Psalms lxviii. 1-18; Mon., June 6, lxviii. 19-35; Tues., June 7, 2 Timothy i. 1-18; Wed., June 8, ii. 1-13; Thurs., June 9, ii. 14-26; Fri., June 10, iii. 1-17; Sat., June 11, iv. 1-8.

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Messrs. Moody and Sankey.

VISIT TO LONDON.

On the two previous visits of the American brethren to this country London received a considerable share of their time and labours. The comparative brevity of this third visit has compelled them to relinquish the idea of any extended work in the great metropolis. This will cause disappointment to many, but in the circumstances it is unavoidable. Two districts in London which possess permanent memorials of the last London campaign of the evangelists, are Stratford in the East, and Wandsworth in the South-West, where mission halls were erected as the outcome of the special work engaged in eight years ago. Failing the ability to make any lengthened stay in the metropolis, Mr. Moody and Mr. Sankey agreed to have a few meetings at each of these two places.

WANDSWORTH.

Eight years, saving a month, have passed away since Mr. Moody laid the foundation-stone of Down Lodge Hall, which, through the generosity of Dr. Watney, was then being erected on the spot where the great iron hall was planted, in which the evangelists held their Wandsworth meetings. Since then Down Lodge Hall has been the centre of constant and varied effort among the people of the district, and there have been many sheaves reaped for the heavenly garner in connection with its operations. Most of the local friends who were active in the great mission there are still busy in carrying on the work.

Two days' meetings were arranged for the evangelists at Down Lodge Hall in the end of last week. Mr. Moody arrived in London early in the week, but private matters engrossed his time for a day or two. Mr. Sankey, being engaged at the Chester meetings of the C.E.S., could not be at Wandsworth till Thursday. On Wednesday evening Mr. Moody had a meeting in the hall, when admission was restricted to those connected with the regular mission work there. A large concourse gathered to greet the evangelist, who was heartily welcomed by Rev. Marcus Rainsford, Dr. Watney, Mr. W. M. Seaman, Mr. C. F. Davis, and other friends of bygone days.

Mr. Moody's address took the form of a Bible-reading on the book of Acts, and his words were mainly directed to workers, who were understood to compose the bulk of the audience. The ten great sermons scattered throughout the book were taken up in turn and commented on. The chief point urged by Mr. Moody was that Christian work and testimony, in order to be successful, must be carried out in the power of the Holy Ghost. He drew attention to the repeated instances recorded in the Acts when the Spirit's power was definitely experienced by the Apostles and those among whom they ministered. The need of Divine anointing for service is as great now as it was in those early days. As Pentecost, in Mr. Moody's view, was only a specimen-day, he exhorted the workers to see to it that in all their attempted service for Christ they have the gift of the Spirit that comes in answer to believing and united prayer. On the eve of the Church season of Whitsuntide, the utterance was one that would be specially acceptable to some; while it was a word of deep significance and perennial importance to all.

The Thursday and Friday evening meetings were more strictly on usual evangelistic lines. On Thursday afternoon Mr. Moody spoke on "Prayer," and a remarkably live and real prayer-meeting followed, when many hearts were unburdened at the throne of grace. The hall was very crowded on both evenings. Overflows were held at the Presbyterian Church near by, when Mr. W. R. Lane gave the addresses, and the word was manifestly with power. Mr. Sankey sang at all the meetings on these two days, including the overflows, and his songs were heard with the greatest interest. The new setting of "Rock of Ages" was given, and the grand old hymn was invested with a fresh attractiveness and profit. Some other new songs were given, as well as some that have now become old and fast favourites.

Mr. Moody's expositions and appeals, it need not be said, were marked by all the pathos and intensity and freshness that many of those hearing him remembered so well. His fund of happy homely illustrations served to drive home the statements of Gospel truth and to soften the hearts of the hearers. After-meetings were held on both evenings, and the workers were kept busy for some time. Even during this brief visit there was ample experience of the varied difficulties and hindrances that stand in the way of spiritual decision; but also of the marvellous power that lies in the word and promise of God to meet the needs and moods and cravings of the human spirit.

The work of our American friends was followed up by a short Gospel mission in the hall by Mr. W. R. Lane.

STRATFORD.

The visit of the evangelists to Stratford for the first three days of the present week was the signal for renewed interest in aggressive work. The mission opened on Lord's Day morning by a meeting for workers, beginning at nine o'clock and lasting about an hour. Christian people from the entire region made up the earnest audience which crowded the building. The visitors included a goodly number of evangelists and others visiting the metropolis, and several ministers found it possible to begin their day's labour by showing practical sympathy in the mission. The light and spacious hall occupies a site near the scene of the work of Messrs. Moody and Sankey in the district eight years ago. It was erected in order that evangelistic effort might have a home and centre in a very needy locality among a dense population. Naturally our American friends have all along taken a lively interest in an agency which is the outcome of their own toils; as Mr. Moody said at one of Sunday's meetings, they felt quite at home in the Conference Hall. Mr. Moody laid the foundation stone; now he enjoyed the privilege of using the building for its sacred purpose.

The workers' meeting began well before the appointed hour with a number of stirring melodies. Then Mr. Sankey gave "Throw out the life line." This piece has of late been sung frequently at meetings in Stratford, and all listened with pleasure to Mr. Sankey's powerful and pathetic rendering. The meeting was made up of those who profess to find joy in Christian service, and the song was as stimulating as it was obviously appropriate. Reading 1 Corinthians i. 18—31, Mr. Moody distinguished between foolish preaching and the foolishness of preaching.

The address dealt with God's commission to Moses in regard to the Israelites in Egypt, and was founded on Exodus iii. 10—12. By his renunciation of position and courtly honours in Egypt Moses became a fool from this world's standpoint, and was fit for God's use. At the age of forty he thought himself equal to great things, but now he asks "Who am I?" In the solitude of the desert, keeping sheep, he had become an abomination in the eyes of the Egyptians, but at the same time he had become fitted for God's use. Those who are thus trained and sent forth cannot experience failure. The rod in his hand was an instrument of power; and if God can link his power to a dried-up stick, he can extend it to the weakest of his servants. Moses was not eloquent, but he could deliver his message. Like others he parried with the Divine call, and after complaining that the people would not believe him, said "Send whom thou wilt," which meant "Send any one but me." Is not that the saying of nine-tenths of our church members to-day? Many are weak and cast down because their thoughts are turned upon themselves rather than rising to God and going out in the interest of others. It was when Job began to pray for his friends that his captivity was turned. If we use the talents we have, God will give us more. The meeting was inspiring throughout, the congregation dispersing with praise to God for timely words of stimulus and encouragement.

In the afternoon and evening the building was crowded, and hundreds were turned away. At the evening meeting Mr. Moody read Psalm xxxii., and prayed that the Great Deliverer from the bondage of sin might pass by, so that many might be emancipated into the liberty of the Kingdom of God. The longer I preach, he said, and the more I mingle with men, the more I am convinced that it is downright sin that keeps men from the kingdom of God. They talk of intellectual difficulties and so forth, but they will not face the fact that they must give up their sin. Heaven is a prepared place for a prepared people, and only those who have the heavenly nature can go there. God will have his children break with sin before He receives them. The way to God's favour has been opened by Christ, but repentance is the indispensable condition.

Having shown that to despise God's command and reject his invitation is to go further into sin, Mr. Moody exhorted his hearers to rely upon God's word that those who return with him shall be "abundantly pardoned." Citing the well-known epitaph: "I have sinned, I have repented, I have been forgiven, I shall rise, I shall reign," he firmly but tenderly urged its terms upon all, concluding with an earnest appeal to those who sin in secret as well as those who sin in the sight of men.

Mr. Sankey followed with "The Ninety and Nine," and the choir sang "Why not now?" As in the afternoon, many anxious ones entered the enquiry room, and were there encouraged to cast themselves upon the mercy of God, and direct their steps Zionward.

On the afternoons of Monday and Tuesday meetings were held for women only, and in the evenings for men only. In each case the large building was crowded, and such was the impression made that many attended the after-meetings. It is believed that spiritual blessing attended the converse of earnest Christian workers with many individual inquirers.

HULL.

Some time since a requisition, signed by fifty clergymen and ministers, came from Hull to Messrs. Moody and Sankey, inviting them to conduct a Mission in that town. Until last week a favourable response could not be sent. A large and influential gathering of ministers and laymen met on Saturday afternoon, and after a season of prayer formed themselves into a General Committee. From this an Executive Committee, to carry out details, was appointed; it includes: Rev. John G. Train (Presbyterian, Chairman), Rev. Canon McCormick (Vicar of Hull), Rev. J. F. Simmons (Vicar of Christ Church), Rev. W. Maltby (Wesleyan), Rev. A. E. Abel (Congregationalist), Rev. J. M. Murphy (Baptist), with Rev. J. Wright Moore (of St. Philip's) as Secretary, and two laymen from each denomination. Hengler's Circus, the largest building in the town, has been secured for the Mission, which commences this (Thursday) evening, and will last over the following Sunday.

After leaving Hull, Mr. Moody will probably visit Shrewsbury, another town not previously touched by the evangelists. Mr. Sankey will not be able to take part in these English meetings, as engagements in America call him home.

TENT WORK IN SOUTH DEVON.

Mr. J. C. Rainey writes: It will gladden the hearts of those who have been praying for us to hear how abundantly the Lord has given the Holy Spirit's seal to the preached word. At Ford there was a repetition of the revival of ten years ago; the specially interesting feature in the work being the number of young men under deep conviction, and the reality of their confession of Christ. Leaving Mr. W. H. Dawe to continue the meetings at Ford, I went on to Plympton, where the mission commenced with the additional stimulus of the presence of a number of fervent Christian platelayers, who were here to convert the broad to the narrow gauge on the Great Western Railway system. The men, who hailed from Oxon and Staffordshire, invited us to their huts. We went down at their breakfast hour, and preached to some eighty men that clustered around us, sitting on the line and on the railway embankment; we had a text in their work, and a ready, earnest attention. May God bless the seed sown. Two ladies also traversed the section on Saturday and Sunday, speaking individually to the men and distributing tracts.

The Lord has given us the joy of harvest here. During the latter days our little ante-room tent has been the scene of true seeking after the Saviour. There is a very happy co-operation of believers in the work.

On June 10th we propose, God willing, pitching at Cowley, near Oxford, revisiting the place where the Lord wrought salvation in so many last summer. We would ask much prayer for greater things.

REV. DR. PINDOR,

Pastor of the Evangelical Church of Austria, at Teschen, Silesia.

THE subject of our sketch this week is a pastor of rising influence in Northern Austria. He resides at Teschen, in the heart of the province of Silesia, and recently, on a brief visit to England, described his work at a meeting of the Evangelical Alliance.

Dr. PINDOR is about forty years of age, and a Polish native of Silesia. Humble in origin, he has risen to scholastic distinction, and now labours with sympathetic ardour among the community out of which he has sprung. At the age of eight he began to learn German, a step essential to the Pole who is resolved upon educational advancement. When quite young he began to preach the Gospel both in German and Polish. In order to qualify for effective pastoral work he prosecuted studies at Leipzig, and took the degree of Doctor of Theology.

There are in Silesia about fifty thousand Protestant Poles, and a few thousand Germans. They are descendants of men who held the simple faith of Christ in days when Rome the Persecutrix had her will in Central Europe. In the seventeenth century Christians who did not bow to the Papal shrine were hunted out of Austria, and the forefathers of the Protestants of to-day escaped with their lives, and maintained their evangelical integrity on the forests and caves of the country. The district of Teschen contains fourteen thousand Poles and a few hundred Germans, none of them rich, but gaining a livelihood as small farmers and workmen.

The oldest and nearly the largest evangelical place of worship in the entire empire is situated in the town of Teschen. It holds about six thousand people, and was founded in a time of severe oppression nearly two centuries ago. The history of the building is remarkable. In the summer of 1707 Charles XII. of Sweden passed through Silesia at the head of his soldiery, driving before him his adversary, August II., King of Poland and Elector of Saxony. A poor Protestant farmer determined to use the occasion for the good of his people. Going up to the Swedish king, he fell on his knees, and begged him with many tears to intercede with the Emperor of Austria on behalf of the persecuted Protestants of Silesia. Charles immediately sent a courier to the Court of Vienna, and awaited the answer. This was highly favourable, and the down-trodden remnant was permitted to erect six churches in which to worship. The spacious building at Teschen is one of these; the other five are in the Prussian part of Silesia.

Dr. Pindor and his co-pastors preach the Gospel in the Polish language Sunday after Sunday to an audience of four thousand souls and upwards. During fine weather residents in out-lying villages leave home as early as four o'clock in the morning in order to attend public worship. Then the church is often crowded, as many as six thousand people attending. Dr. Pindor has been settled in Teschen during the past fifteen years, and many thousands look up to him as the exponent of the Evangelical faith. He stands at the head of the list of scholars qualified for the post of Professor of Practical Theology in the Faculty of Vienna; but should the time come for him to be called to that Chair, his flock will not be slow to urge their peculiar spiritual needs as demanding his continuance in the pastoral office.

About ten miles from Teschen is the village of Trzyniec. Here there is a large iron factory, where more than eight hundred Protestant workmen are employed. Some of these, after spending the entire Saturday night toiling in the factory, go to Teschen on Sunday for Divine worship, starting of necessity at a very early hour. When they return home in the afternoon, it is to enter upon the "night shift" of work. When Dr. Pindor visits this village he addresses large congregations, generally from the passage of the school house. A spacious meeting house is sadly required, and towards the fund for its erection the people willingly give one day's wages per month. This represents a considerable sacrifice, for their wages are but small. The owner of the factory, Archduke Albrecht, has built a church for the Roman Catholics at an expenditure of half-a-million gulden—about £40,000. He has done nothing for his Protestant employés, beyond recently promising to give fifteen thousand gulden towards their church. The men themselves have already raised over ten thousand gulden —nearly £1000. A large building is an absolute necessity, and a considerable sum is required before the Archduke's offer can be claimed.



(From a photograph by Messrs. Elliott and Fry, 55, Baker-street, London, W.)

During the days of persecution—nearly two centuries ago—the estates of Protestants were confiscated, and the male descendants of wealthy families are now employed in the Silesian mines. Their living is very simple flesh-meat is rarely eaten, but, as among the Irish peasantry, potatoes are the staple item of food. When, therefore, it is said that the work of the Evangelical Church of Austria is self-supporting, it will be obvious that the Protestants of Teschen are walking in the footsteps of their faithful and indomitable ancestors. Though taxed for the public schools, which are under Roman Catholic management, they maintain their own schools about thirty in number. There is among this section of the Sclavonic race a warmheartedness and hunger for the truth which make the field highly promising as well as interesting. Dr. Pindor himself combines with these qualities much energetic earnestness. Feeling that his people need the sympathy of Christians in other lands, he has learned English, in order to be able to describe their condition and circumstances in the language which is so rapidly commanding the influence of an universal medium of intercourse in the civilised world.

Until 1849 Protestants were only "tolerated" in Austria. Now they enjoy freedom to worship God as they may desire, but, as may be concluded, they experience social disadvantages such as generally affect a minority. In the old days of "toleration" the people endured much that was quite intolerable. Though the ceremonies associated with births, marriages, and deaths might be performed by Protestant pastors, the dues must first be paid to the priests! No one could leave the Church of Rome to become a Protestant without first undergoing a course of instruction by the Papist "shepherd," whose anxiety for the "erring" soul brought out all his ingenuity and zeal. The stipulated term of "instruction" was six weeks, but the priests sometimes resorted to a singular device in order to harass those who were intending to desert the "fold." They would say: "Six weeks are forty-two days; you must come to me forty-two days. Come once every two months." That meant an extension of the "instruction" over a term of years, and doubtless these tactics were successful in tiring out some who would fain have left the Church of Rome.

These things are, happily, of the past, and the people enjoy a large measure of religious liberty. The Protestants are anxious to use it for the glory of God, and we pray, in doing so, they may be enabled to deliver many of their fellow-countrymen from the bondage of Romanism.

The Polish people are greatly indebted to Dr. Pindor for his contributions to literature. In addition to many tracts, he has written a "History of the Christian Church," and

translated Merle-D'Aubigné's "History of the Reformation," also the "Imitatio Christi," by à Kempis, and a collection of sermons by Luther. In his own words, these literary exertions have been in the interest of "my Poles." He knows their need, and he exerts himself diligently for their instruction and enlightenment.

Naturally the work we have been describing excites the jealousy of Rome, and Jesuits do their utmost to cripple it. The "faithful" are warned not to read Dr. Pinder's books, and stringent measures are adopted to prevent them from being influenced by Evangelical truth.

We trust this important work will be remembered at the throne of grace, to the end that the labourers may enjoy the divine anointing, and the people be numbered with the true servants of God.

Army Chaplains.

As promised in our last issue, we now give a further instalment of the correspondence that has reached us on the subject of Army Chaplains and their attitude towards Evangelistic work. From considerations of space, we are compelled to omit matter that is not strictly relevant, confining ourselves to statements of fact, for which the writers are willing to vouch.

We may say that among all the letters before us there is not one in defence of the line of action taken by the Chaplain-General and those chaplains who are of the same mind in discouraging and thwarting any effort that is not on their own ritualistic lines. One chaplain writes that though he does not pretend that every chaplain is above criticism, he maintains that as a body they are earnest and whole-hearted workers; and gives extracts from letters sent to him by soldiers, thanking him for the interest he had taken in their spiritual welfare and the good they had received under his ministrations. This, however, has no bearing on the point at issue, as neither we nor any of our correspondents have denied that there are earnest and devoted servants of Christ among the chaplains.

Just on the eve of going to press we have received a communication from Major Poole, written in response to the letters that appeared in our last issue. It contains no new facts, however, except that in his previous letter he wrote not as an official of the Army Scripture Readers' Society, but as an individual interested in the question of Army work.

A member of the Royal Engineers, writing from Curragh Camp, Ireland, says: — As a soldier and member of the Church of England, I state with profound regret that it is a fact that tract distribution has been forbidden in this camp. I go further, and state that visits from a minister of the Church of England or a Scripture Reader are unknown things in this vast place. The soldiers' spiritual welfare is not studied as it should be. It has always been a matter of surprise to me, since I became a soldier, to see so little interest taken in the spiritual welfare of soldiers. We only see our chaplains once a week—viz., at church on Sundays.

A retired Warrant Officer writes: — During more than twenty years' service both at home and abroad, I have known very many of the chaplains, and almost to a man they were of the world, worldly, being regular attendants at all the dances, concerts, and other garrison amusements. Only one or two of them ever held a weekly Bible-class for the men. I have listened to hundreds of sermons preached by them Sunday after Sunday throughout those long years, but there was no Christ in them, no food for a hungry soul. Though I was a regular communicant for many years, I never received half-a-dozen visits from my military pastors, and at the station where my regiment was quartered for more than two years the chaplain did not call on me even once.

A Retired Officer writes:—Some years since, a Christian officer commanding a cavalry regiment started a Scripture Reader to work among the men in the barracks. His work was greatly blessed. The meetings were well attended, and many were converted to God. In consequence of this success, another officer determined to start one in his old regiment. He got the consent of the commanding officer, raised the necessary funds, and applied to the Army Scripture Readers' Society for a fit man. He was informed that the Chaplain-General had issued an order that no more Scripture Readers should be allowed to work in barracks—in fact, stopping all 'outside evangelistic effort.' It is only fair to state that this Scripture Reader had shown himself unsound on the question of baptism; but what I contend is, that this good work should not have been stopped on account of the failure of one man.

I quite agree with Major Poole that the Chaplain-General does well to be 'wisely and discreetly silent' as to the charges made in *Truth*, as they were proved up to the hilt, and have never been answered. As to his suggestion of asking questions in the House of Commons, he has only to read the evasive answer to Mr. Smith's question on the subject, given in The Christian of May 19, to learn how such questions are usually treated.

Dear Sir,—On seeing Major Poole's letter in your issue of May 19, I at once wrote to him asking one or two straight questions before rushing into print, but up to the present he has taken no notice of my letter....My own experience is that as the chaplains are becoming more ritualistic their antagonism to Christian work which is not strictly on Church lines increases in proportion. I coincide with every word Major Windham has said. I could many a tale unfold, but as I am still in the service, it is evident that I cannot enter into particular cases, as it would amount to bringing charges against officers of another department. I may say, however, that after thirty-six years' service the only assistance or encouragement I ever got from an Army chaplain was when a kind-hearted old bachelor invited me to spend a social evening with him once a week instead of going to mess, when we smoked our pipes, drank whisky-and-water, and wound up by his reading a chapter and a few collects.

I have no doubt there are "bright exceptions"; but, after over thirty years' Christian experience, and knowing scores of Christian officers, I do not know one who has been converted through the instrumentality of an Army chaplain. I only speak of chaplains of the Church of England, to which I belong. F. F. T. Hobbs (Lieut.-Colonel,)
Staff Paymaster, Carlisle.

Sir,—I regret extremely that I must differ from Major Evered Poole as to the antagonism shown to the work of ladies in the Army—I may say both the services. I may not enter upon the disputed question by whom such a spirit is fostered, though I have my ideas. The fact remains that it exists.

When Miss Robinson began her work at Portsmouth, one of the earliest if not the first meeting in connection therewith was held in my house. The Portsmouth papers of that day were full of evil prognostications as to such a movement, and many efforts were put forth to nip it in the bud. What Miss Robinson has done for the soldiers and their families is ample proof of the beneficent and God-honouring nature of the work, and is too well-known to need further remark.

Miss Wright at Dover has been closely treading in Miss Robinson's footsteps. Last November, when I was at Dover, I heard from her that she had been prohibited entering the Military Hospital. A lady had sent her a quantity of beautiful flowers with text-cards attached; she sent them to the Hospital, but they were returned. She then tried to get them taken in by a nursing sister, who succeeded after they were mutilated by the texts being cut off. By whose authority or direction this was done was unknown.

As regards the sister service, to which I have the honour to belong, an anonymous writer in *The Times* lately referred to Miss Weston's work in the strongest spirit of animosity, urging that the work of ladies was contrary to discipline &c. If the writer had ever listened to Miss Weston, or read her Blue Backs, he would, if he is generous, admit frankly that the whole weight of her influence is on the side of good order and naval discipline.

This seems to me a question which can never be settled either by official correspondence or in the Press; it calls for impartial investigation by competent authorities, and I trust it will not be long before such an investigation takes place.—Yours truly,
Henry D. Grant, Vice Admiral.

FRIENDS' YEARLY MEETING.

Last week we noticed London Yearly Meeting, which was in session as we wrote. It began on Monday, the 16th, by a series of meetings on "Ministry and Oversight." On Wednesday the yearly meeting proper commenced, and proved to be a remarkable time. After attending such annual assemblies for many years, we remember none equal to it in tone and in power. The sustained eloquence, burning earnestness, overflowing hopefulness, and missionary ardour, both in the business meetings and in those on special themes, may be said to mark this year as almost unique, and many a young heart has been cheered and encouraged in holy toil for God and humanity.

The figures for direct mission work, home and foreign, showed about £20,000 subscribed by Friends, besides many thousands more, towards the Russian Famine Fund, and also in addition to the local and educational work sustained in so many meetings. Is it any wonder that Friends are deeply interested in work so liberally supported by them? The tide seems rising year by year, and the hope was expressed that ere long many thousands would be added to our ranks. Much prayer had preceded the Assembly this year that the burning question of the Home Mission work might be wisely settled, and the widely expressed conviction is that the all-controlling Hand held the reins and guided the counsels of the Church to a wise and largely unanimous issue of the discussion.

A Conference in the autumn is to examine our Home Mission operations, consider the subject generally, and report *ad interim*, or finally, to next Yearly Meeting. The present committee was reappointed for one year, or till such report is produced.

The Missionary Helpers' Union is increasingly useful, and shows growth both in membership and in money, thus encouraging those who lead and support this active institution. The Home Mission Meeting on Tuesday, the 24th, was large and enthusiastic, and clearly indicated where the *heart* of the Society is on this momentous subject.

At the Friends' Temperance Union Meeting, on Wednesday evening, under the presidency of Arthur Pease, J.P., the addresses, including one by Lady Hope, were brilliant and powerful. It has seldom been our privilege to hear among such speeches anything to equal that delivered by Miss Richardson, of Bessbrook.

On Thursday a well-attended anti-opium meeting was held, and able and telling addresses were given by Miss Guinness, Dr. Maxwell, and others from China and India. Increased zeal must be the outcome. Meetings for deepening the spiritual life, for the young—both men and women—for united prayer every morning, and for "promoting the spread of the Redeemer's kingdom at home and abroad," characterised the yearly meeting throughout.

The concluding meeting on "Ministry and Oversight," on Friday, the 27th, terminated a series of memorable meetings, and Friends were able to return to their homes and work, with thankful hearts and increased confidence in a "prayer-hearing and answering" God and Saviour.

William Hodson.

MR. MEYER IN ROCHDALE.

At the invitation of the Committee of the Y.W.C.A., Rev. F. B. Meyer visited Rochdale last week, and conducted a three days' mission for the deepening of spiritual life. The meetings were most helpful and stimulating. Mr. Meyer's clear and forcible presentation of holiness teaching came as a revelation to very many; while his earnest, tender pleading for a complete surrender of the whole being to the Lord Jesus, awakened in many hearts deep longings for better things. All the evangelical churches of the town were well represented, and the oneness of the Church of Christ in Rochdale was strongly felt.

It is hoped that the movement so happily begun may be continued by means of united services from time to time, and may do much towards increasing and deepening the spiritual life of the town.

A short meeting for young women was held on Wednesday night, and one for young men on Thursday night. Those two meetings will long be remembered by those who were present.

THE MAY MEETINGS.

THE CHINA INLAND MISSION.

Meetings in connection with the twenty-sixth anniversary of this Mission were held on Tuesday week in the Mildmay Conference Hall. Doubtless many felt disappointed at the absence of the honoured founder, Mr. Hudson Taylor, who had been expected home in time for the meetings, but at the last moment telegraphed that he had been compelled to postpone his departure from China until the 9th of May. Mr. George Williams presided in the afternoon, and Mr. Theodore Howard read several portions of Scripture.

Mr. B. Broomhall explained the reason of Mr. Taylor's absence, and stated that a letter had been expected from him to be read at the meeting, but the mail had not come in. This letter would, it was hoped, be printed with the report of the proceedings. As to the missionaries, the number had largely increased during the past year. From England and Scotland thirty-eight fresh missionaries had gone out, from North America eleven, from Australia twenty-one, from the Scandinavian Alliance fifty, and from various parts of Europe thirteen; that is, seventy-one members of the C.I.M. and sixty-two associates, or 133 new missionaries last year; while fifteen have already gone this year. The total number of missionaries now labouring in connection with this Mission is 526 (some, of course, being at home at the moment). The income for the past year, home contributions, was £26,584, being £1800 less than last year; the funds received in America, Australia, China, and elsewhere have, however, largely increased.

Mr. George Williams referred to the riots and persecutions of the past year as the work of the old enemy, who seems to feel his hold in China is being endangered. He (the chairman) rejoiced to believe that altogether nearly one thousand China men and women were, last year, delivered from the power of Satan. As to the future, he believed that God has great purposes in the Y.M.C.A. as a recruiting ground for missionaries.

A letter from the veteran Mr. Reginald Radcliffe was then read.

THE HALF OF CHINA UNTOUCHED.

Rev. A. T. Polhill-Turner, re-calling the utterance of our Lord that when the Gospel shall be preached to all nations, for a witness "then shall the end come," took the word "e-n-d" as encouragement, need, and demand. Having worked since 1886 in North-East Si-chu'en, he had seen much development and many indications of the good hand of the Lord upon the whole work, even in cities where much opposition was at first offered. In illustration of the reality of the conversions, the speaker narrated instances of devotion and endurance, as, for example, during a serious illness of his own, and in many critical times. An aged woman (over eighty), when she heard he was coming home for a season, sent as her last message: "When you go home tell your people to come out to China and tell our young people of Jesus; because I am so old and dull. If I had known when I was young I might help others." Then as to the needs; these are simply overwhelming. The natural religions of Buddhism and Confucianism fail to satisfy man's cravings. The people in a sense unknown in this land are without God, without Christ, and have no hope in this world or the next. But are there not plenty of missionaries now? Plenty? The speaker had visited many, many great and populous cities in which a European missionary had never been seen before, and where the Gospel had never been spoken at all. The half of China is yet untouched to-day. As to the demand. God has entrusted us with the Gospel, and if we declare it not, shall not the blood of the heathen be required at our hand? As our Lord was sent, so has He sent us; but we do not go. We have heard of the call for a thousand new missionaries; while it is now said with truth that thirty thousand could easily be sent if only one was sent and supported by each evangelical congregation.

A MEMBER OF THE CAMBRIDGE PARTY.

Mr. Stanley P. Smith felt the responsibility of speaking on his experience because of the danger on the one hand of overstating things, and on the other of understating facts. After passing reference to the Cambridge Party of 1885 (of which he himself was a prominent member), Mr. Smith narrated swiftly his experiences since. In April, 1886, he began work in Shan-si. By means of a large map he described his pioneering visits to various cities in the provinces, and itinerations here and there with Messrs. Hoste, Bagnall, and others. He made special reference to the baptism at Hung-t'ung in April, 1889, of 216 converts, and told how recently he wrote to Mr. Hoste for particulars of these converts. After the most careful inquiry, it appeared that 50 had backslidden, mostly through opium, seven had been transferred, four were dead, twenty had in various ways been lost sight of, and 135 were still in full communion and leading consistent lives. Reference followed to the conferences in Shan-si, reported in *Days of Blessing*, to experiences with Mr. C. T. Studd and his brother in a time of serious illness, to settlement at Lu-ch'eng and the opening up of a new work, to his own marriage and then the sad death of his beloved wife, to various trials, disappointments, and hindrances, and to the abounding and abiding grace of God, who had been the faithful helper right through. We want, said Mr. Smith, praying, giving, and sympathy, but we want also many helpers to come out in pity over these great cities which, being without God, without Christ, without hope, cannot have these without preachers and witnesses.

MISS GUINNESS'S APPEAL.

Miss Guinness, in an address of great power and pathos, said she had in the last four years seen a great advance, nearly three hundred fresh missionaries having come to China, an upgrowth of interest in China, and a deepening hunger and thirst after God and the fulness of the Spirit for life and service. Trials and disappointments have but led the missionaries more deeply into the secret of abiding in God, and thus there has been rest in Him. With regard to the great need, our sister wished she could but bring her hearers into touch with the facts of the case, taking them with her up and down the great rivers, into the crowded cities, into the hearts and homes of the people, the real life of the women, with their joys and sorrows, their opium agonies, and into the mission rooms, classes, and quiet Christian homes. All this could not be done in a few minutes, but it was what Christians at home needed.

As to the immensity of the need, Miss Guinness put it in a fresh light. There are in the eighteen provinces 980 great governing walled cities, centres of literary and social life. For example, in Kansuh there are seventy-two such cities, and seventy of them are without a missionary. In Shen-si there are eighty-six great governing cities, thronged with men, and eighty-four of them have no missionary. In Honan there are 118 such cities, some of them the most important, and one being the most ancient city in China, and 117 of these have no missionary. In Si chu'en there are 140 such cities, and about 130 are without the Gospel. In Hunan and Kwang-si there are 175 such cities, and not one of them has a resident missionary. Some talk of the "Light of Asia," but there is no light there. Anything more dark, dismal, despairing than the faces of the people you never saw. Enter the temples and the shops, or walk the streets, and you are impressed with the utter hopelessness of all around you.

Then think of the accessibility of the people—marvellously so to women. One asked a Hindu, "Which of our missionary methods do you fear most?" "Why," was the reply, "should we give ourselves away by telling you? Still, I may. We do not fear your schools, for we need not send our children; nor your books, for we need not read them; nor your preaching, for we need not listen; but we do fear your *women* and your *doctors*, who win their way into hearts and homes."

Another thought in connection with the work in China is the marvellous suitability of the Gospel to their needs. It is so sweet to have such a message to tell them. Here (holding up a necklace, as it seemed, of coloured glass beads) is a Buddhist rosary, on which an old lady rested her salvation for thirty-five years, telling over many, many thousands of prayers. At length she heard of our services, and warned her son not to go near us. Yet she felt she must come and hear what we had to say. When she heard she declared it was just what she had wanted for so many years. Then she said to her son, "Go and hear every night, and come and tell me, for I am old." Now she and her son are most consistent Christians. I have been struck to notice how often it is that the first time people hear the Gospel they are touched—not always, but often. I could give you many such stories. Journeying on the great rivers, we generally at night moored amongst a crowd of other boats. The women would come on board to see us, and we would tell them as simply as we could how Jesus came to save; then they would go away, and oft in the stilly night I have heard them talking it all over; and repeating to themselves the little sentences we had taught them:—"Jesus can forgive sin." "Jesus can give us peace." "Jesus lovingly cares for us all our days." "Jesus will take us to heaven by-and-by." Many of these river-women I expect to meet up yonder. I want to say one thing more: I worked some years in the East-end before I went out to China; but I never met with more love, sympathy, and kindness than I have found from women in the interior of China. No lady, however timid, who is full of the Spirit of Christ, need fear coming to work for Him in China.

THE PROTESTANT ALLIANCE.

Enthusiastic and stirring meetings were held last Wednesday and Thursday in connection with this Alliance for the defence of the Faith and the maintenance of our Protestant liberties.

The Dean of Achonry, who presided on Wednesday morning, rejoiced to support a society having for its object the exposure of the damaging influence of Romanism. As an Irishman, he boldly asserted that it was not the race, the soil, nor the climate of his country that caused the trouble, but the religion, and that he was ready to maintain against all comers. In the north there was prosperity, in the west, where Romanism prevailed, there was distress. Romanism made slaves, Protestantism men. In view of the approaching General Election they must all work to help the cause of the Alliance, for if this country was to flourish and have blessing and prosperity, it must be conducted on Protestant lines.

Addresses on "The General Election" and "Education," were given by Mr. Mark Knowles, Revs. Alexander Roger, and James Neil, Mr. Robert Scott, Pastor F. B. Monti, and others. The Mayor of St. Ives (Mr. J. Wilson) offered to give fifty pounds towards a Protestant electioneering fund, if nineteen others would give a similar amount. Mr. Mark Knowles announced that there was a fund of nearly £500 already in hand, and that £1000 more was required. Mr. R. Scott, Mr. W. H. Peters, Deputy Surgeon-General Partridge, and a lady in the audience each promised fifty pounds.

In the afternoon General Sir Robert Phayre, who presided, briefly referred to the anarchy in the country, and the departure from the simple doctrines of the Scripture caused by the inroads of Popery. He urged them to hold fast to Protestant principles.

The Dean of Achonry, in moving a resolution deploring extension of Romanism, Ritualism, and Rationalism, said Rome was at the bottom of all the evils of Ireland, and it would be a bad day for England if she got hold of this country again. It was not until England became a Protestant country that she was able to face the world. When Queen Mary died, England did not own a foot of land abroad, and when Elizabeth came to the throne England began to prosper, until now our Queen reigned over a dominion on which the sun never sets. He appealed to his hearers to stand by the pure faith, and resist the encroachments of the enemy.

Professor J. Radford Thomson said the inroads of Popery during the last half century had been great, but the influence upon the people had been only slight in proportion to the efforts put forth. The mischief done was more by a betrayal of trust on the part of the clergy of the Church of England than by the Romish priests. What is wanted is more plain preaching.

Mr. C. A. Treyer Hill moved a resolution calling upon the ladies of England to give their aid and help to the Protestant Alliance. Mrs. Arbuthnot, in seconding, read several extracts to show the Romish teaching in connection with the English Church, especially referring to the Kilburn Sisterhood.

Miss Cusack (Nun of Kenmare) said it was a great fact that Rome was making aggressions in England, and soon either England would come under the control of Rome or she must bestir herself and drive Popery back. Protestant honesty is no match for Rome's duplicity.

At the evening meeting General R. F. Copeland Crawford, who presided, said the reason why the society had called them together was because of the dangers which threatened Protestantism. Rev. W. Kennedy Moore, D.D., referred to the political bearing of the question, and called attention to the attempt made to establish diplomatic relations with Rome some

few years ago. Rev. W. Sinden was no alarmist. He did not believe Rome would ever again rule England, but it was necessary for men to make a conscience of all they did. There were men in Parliament professing to be Protestant who were not Protestants at heart. Addresses followed by Rev. W. Clark (Scottish deputation), Mrs. O'Gorman Auffray, and Canon O'Connor.

THE GREAT DEMONSTRATION.

Mr. T. A. Denny presided at the public meeting held on Thursday evening, and gave a manly and vigorous address on the Protestant principles. Had we but eighty stalwart, out-and-out men of God and of prayer in the House of Commons the inflow of evil would be stayed. The conflict is, he said, momentous:—Protestantism *versus* Popery; light *versus* darkness; liberty *versus* lawlessness; Christ *versus* priesthood. The Chairman closed with a telling description of what he had himself in the way of dark confessionals in certain High Churches at Brighton and Kilburn.

Mr. W. Johnston, M.P., devoted his tremendous energy and power to an exposition of the evils of the Bill brought in by Mr. T. O'Brien for the abolition of the safeguards to the Protestant succession to the throne. He deplored the indifference and even hostility of the Press to the Protestant principles of England and the tendency of politicians on both sides the House to parley with Rome.

The Dean of Achonry showed forcefully how Romanism has been trying to win back the power she lost at the Reformation. The land which is under the thumb of Rome is blighted and ruined.

Rev. J. D. Mc Culloch (Scottish deputation) declared that the namby-pamby preaching of the present day is simply paving Rome's way. Those who are grounded in the Word of God are in little danger of being ensnared by Rome; but if the Scriptures be ignored, and the people hear nothing but platitudes and human speculations, they are ready to fall at the first assault.

Mr. B. Nicholson, in a vigorous speech, said that if there was anything more dangerous to this country than Romanism it was Ritualism.

Canon O'Connor followed, in what proved to be the speech of the evening. His leading idea was that he opposed Rome, and demanded that the Protestant succession should be maintained, not because it was a rival religion, but because it was a rival government. The monarch who is a Roman Catholic is a vassal of a foreign prince. He defined Protestantism as—No Pope between the subject and sovereign, no priest between the conscience and Christ. If in this land and people this anti-Christian power gains domination, the course of history will be reversed, and the Dark Ages will be upon us once more.

THE PEACE SOCIETY.

At the annual meeting of this Society it was reported that a year of great activity had just passed, both with reference to platform and press. Over seven thousand requests to clergymen and ministers were sent out by the Society asking for special peace sermons on the Sunday before Christmas, with the result that two thousand such sermons were reported to have been preached. The report went on to notice the various instances in which arbitration had been successfully resorted to. The work of the Peace Society's auxiliaries over all the world was also reviewed.

Sir J. W. Pease, Bart., M.P., who presided, said he had been at first inclined to think the report had been painted in too roseate hues, because of the tremendous amount of time and money spent in war preparation. Yet when he took into consideration the triumph of arbitration that had so lately been celebrated, and when he held in his hand the papers that he had received in the House of Commons, which showed that England and the United States had come to a settlement with regard to the Behring Sea seal dispute, he could not help thinking that progress had been made. When they took into consideration the fact that the standing army was kept doing next to nothing at an enormous expense, it seemed high time that the people should step in and demand that all disputes should be settled in a peaceful manner.

Rev. W. Mottram remarked that a morning journal had poked fun at the Society for its action, and asked if it were improper to read of the victories of Wellington, how could it be proper to read of the victories of Joshua in the Old Testament? He was not aware that the Society had ever condemned the reading about the victories of Wellington, but it preferred subjects of peace. Even in Joshua, however, war was condemned as much as by the Peace Society. If they would refer to Joshua xxii. 12 they would read:—"And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh to go up to war against them." Their blood was up, but, nevertheless, they sent an ambassador in the person of Phineas, the high priest, and met their brethren on the other side of Jordan, and talked it over, receiving satisfactory explanations. The result was that they shook hands over it and rejoiced and praised God, for in the thirty-third verse we read: "And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle to destroy the land wherein the children of Reuben and Gad dwelt." That was the very essence of the Peace Society, that people should meet together and arbitrate, instead of flying to war without consideration as to whether or not there was a better way.

Other speakers were Mr. Hodgson Pratt, the Dean of Winchester, and Rev. Newman Hall.

GEORGE YARD MISSIONS.

Mr. Holland's friends rallied round him well on the evening of Monday week, when the annual meeting was held, the Earl of Harrowby presiding. Much interest was awakened in the presence of a number of motherless girls now being trained at Nonington Hall for domestic service.

Mr. George Holland, that beloved veteran of ragged schools, read an interesting report, which began with a review of the origin and past history of the work, and proceeded to describe the Day Nursery, the Ragged Day Schools, and Industrial Classes of all kinds, the Sunday-schools and Bands of Hope, and various agencies; as also the shelter for children, where, it is stated, "we have sheltered many dear boys and girls during the year. Sometimes in our meetings and schools children are present who would be walking about at night without a dwelling-place; such are admitted. Others are sheltered waiting for admission to a permanent 'Home,' when vacancies occur; or some one is sick at home, so for a short time the children are cared for; or a loved one has died, her poor body lies in the one room where the family must live, eat, drink, and sleep; they are, therefore, constantly reminded that a dear one has passed away; at such times we have sheltered the children. During their stay proper and sufficient food is supplied three times a day; they are clothed, cared for and attended to, until they are given back to their friends, or some good home provided for them.

"The hearts of widows have been made glad, their children have been nourished, and at last returned to their mothers, who have made a home again, and gathered their dear ones around them once more.

"The work among young women and elder girls is one of the most precious and prosperous agencies we have in hand for Christ. The Lord has smiled upon and manifestly owned our labour among our young friends. We remember with gratitude that He has won to Himself many precious souls; their lives speak plainly that they are living out Christ. Our hearts are cheered when we think of this noble band of young Christians; some of them are already working for Jesus. They are working and praying ones, they are blessed in their own souls, and made a blessing to others.

"The numbers in connection with our classes and meetings are still large; a good and lasting work is being done for the temporal and spiritual good of the young people." Details followed of various branches and classes both for young women and young men. Deeply interesting accounts are also given, and the work among the adult poor. We trust this report will be read widely.

The Earl of Harrowby said he remembered that place thirty years ago, when it was in a very different condition to what was the case now. When they thought of what Mr. Holland had done during those thirty-eight years, it was, indeed, a source of constant wonder. The whole of the neighbourhood showed unmistakably the result of the work. What a wonderful work it was! He often wondered what was the real key of Mr. Holland's success under God. Was it that he had been devoted to art, to literature, or anything of that kind? No. The whole of his work was founded on a much more secure foundation than that. Let them remember what it was when he first came to that neighbourhood; the great amount of opposition that he had to overcome, and the misery, degradation, and poverty around him. It was all very well now to rejoice with him in his success, but let them remember the keen struggles of those early days. The great reason for his success had been the fact that he took heart from Holy Scripture. The constant reliance of Mr. Holland on the Bible had given him courage and strength, together with the most tender-hearted sympathy, and that had been the key of his success. They might rest assured that, however great the influence of churches, art, literature, or music; to change the hearts of the great masses of the people, and raise them up to a better life, as had been done there, they must begin, as God had told them to begin, with his own Holy Word. All philanthropic and religious work was built on that one sound foundation—God's Holy Word. There was one talent which Mr. Holland possessed in a marvellous degree. He had not only succeeded in making dark homes happy, and raising the standard of life in one of the poorest of localities, but he had also succeeded in bringing the West of London to the East. People talked very glibly of that now, but who was it who succeeded it bringing people of wealth, leisure, and cultivation to the East-end, to devote their time, wealth, energy, and talents to the raising of those who had lost hope? The pioneers were the late Lord Shaftesbury and Mr. George Holland. He rejoiced at the great and grand work which was being carried on there.

Rev. E. Sanders, Rector of Whitechapel, observed, in the course of a vigorous address, that he was not surprised that no appeal had been made for funds. If God sent people, as He had sent people, to carry on that work, they might rest assured that he would also send the means with which to carry it on. The work carried on there in Whitechapel was eminently God's work, and God would prosper it. He believed that the work of that mission, and the work of the church of which he was the rector, could go, and would go, hand-in-hand, as it was one and the self-same work. There was plenty of work for both the Church and the Mission, and all that they needed was that Christian workers might be sent by the thousand, in order that the teeming mass of Jews and Gentiles inhabiting that neighbourhood might be brought to a knowledge of the truth.

Brief addresses followed by Mr. T. A. Denny, Revs. J. H. Scott, F. J. Hobbins, T. H. Steen, and Messrs. R. J. Curtis, W. H. Seagram, and others.

THE CHRISTIAN EVIDENCE SOCIETY.

The Right Hon. the Lord Chancellor who presided at the annual meeting of this Society, held on Wednesday in last week in Zion College, said that there was in the present day much learned ignorance, and though it was true that the Bible was its own best evidence to the humble, yet it was needful to show how eminently reasonable Christianity was. Such, in past times, had been the work of Butler, Locke, and Magee. Really, modern difficulties were very old, and had been in the early ages of the Church refuted by the keenest intellects. Nowadays, objections were dressed up in the form of a romance, and even spread broad-cast in magazines and reviews, and unwary readers were in danger of being led astray. Hence the need of an association like the Christian Evidence Society. As regarded science, if science and the Bible were both from God they could not disagree. Whatever a novel writer might say, he would say, "Read the Bible, understand the Bible, and the Bible will make you free."

Rev. T. T. Waterman (Secretary) presented a summary of the report, showing what had been done in London, the provinces, and India. It was pointed out that religious controversies are always changing their subject and form, and the society's work during the year had covered a defence of the divine inspiration and authority of the Bible, with lectures on Theosophy, concerning which a great controversy had been raging. The yearly examinations in Christian evidence were still greatly valued, and grants of literature had been largely made by the Society.

Rev. Principal Wace, D.D., in the course of a thoughtful address, maintained that Christian belief did not turn principally on science, but on the great moral conflict between good and evil. What the Chairman had said as to the Bible being its own best evidence was equally true of Christ Himself, and that was why the Church itself must always be the chief and best Evidence Society, for in setting forth Christ it was defending his religion. But the most devoted Christians were by their very labours hindered from deep study, and so a special society was necessary.

For, as there was true learning as well as learned ignorance in opposers, so Christianity had always specially claimed to be reasonable. In the present day criticism was a great battle-field. Some people thought that all the learned critics are against Christianity, but it was by no means so. He concluded by calling attention to the Apostle's words: "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (1 Pet. iii. 5), words which seemed to be prophetic of our needs.

Rev. Alex. Mackennal, D.D., felt that great stress should be laid on the importance of declaring as well as defending the truth. He laid still greater stress on Christ being recognised more and more as both the centre of attack and defence. The more scientific the arguments, the more Christ became prominent. He was the great attraction to earnest sceptics, the great inspiration to earnest believers. He told a most interesting story of a French scientist insisting on the wonder of the peasant of Nazareth being the Son of Man. Old evidential books were not out of date, but later ones showed men living forces. The Christian Evidence Society had to present the Christian consciousness as an argument; many an unbeliever was strongly drawn to Christ, but afraid to come without his reason being satisfied; let them then satisfy that man's intellect; although, after all, most were doubtless moved through heart and conscience.

Rev. A. J. Harrison, B.D., briefly referred to recent experiences as Evidential missioner of the Church Parochial Mission Society, stating that he found the clergy and ministers in the provinces really desirous of counsel as to the best way of dealing with unbelief. He thought that every summer there might be such gatherings for enquiry at Oxford and Cambridge, and he declared his conviction that the overwhelming majority of sceptics desired to believe. At Cambridge last winter he saw 120 undergraduates privately; all but one wished sincerely to believe.

The other speakers included Rev. Blomfield Jackson, Mr. Abel Smith, and others.

STRANGERS' FRIEND SOCIETY.

The Annual Meeting of this ancient Society took place on Monday at Exeter Hall. The report stated that the Society's work to-day was fitly described in a newspaper of seventy-two years ago, in which it was then referred to as "exploring the abodes of want and wretchedness in the obscure lanes and alleys of the metropolis, administering temporal relief to those who are perishing and leading them to serious reflection and consideration of the truths of the Bible." The great aim of its 230 voluntary visitors of both sexes is still to raise as many as possible from the condition into which adverse circumstances have brought them. The mere name of the Society, "The Strangers' Friend," is to many a beacon-light in surrounding darkness, and attracts all sorts and conditions of people for advice and guidance. Its offshoots are many; the latest news comes from Honolulu, where a branch has for years flourished. Rev. C. M. Hyde (of the Board of the Hawaiian Evangelical Association) writes of it as being engaged in every form of Christian benevolence. Such branches are planted in many parts of the world, as well as in many of the provincial cities of our own country. The Society, like many other institutions doing valuable work, is crippled from want of funds.

The Chairman, Mr. J. H. Anderson, pointed out that the Society had been doing for over a hundred years what politicians of all shades are now urging every one to do, viz., to care for and regard with every consideration the struggles of the poor for a better existence. Mr. W. C. Collins said this was one of the most Christlike efforts he knew of. He urged all present not to play at slumming, but to go as the messengers of the Lord Jesus and with the Gospel take to the poor, blankets, boots and shoes, and bread and butter. Never button up the pocket because there are so many impostors. Don't forget the respectable poverty about us. Don't be afraid to look into the cupboard of such, though the window and blinds, and table covering may be clean. Let the people see that religion is a practical thing.

Mr. H. Swaffield said a remark in the report in reference to legacies had been an inspiration to himself, and he would not forget the Society in that respect. Mr. Edward Hughes said a poor man living in one of the worst neighbourhoods in the South of London, once remarked to him, "You don't know how much your coming amongst us as the Society's visitors are constantly doing keeps us from evil of a serious kind. He believed if Christians would only do more of such visiting it would be a powerful antidote to the murmuring of certain classes about us at the present time.

HOMES FOR WORKING GIRLS.

The annual meeting in connection with the Homes for Working Girls in London was held on Tuesday, May 24, at Lincoln House, York-place, Baker-street, Mr. John Shrimpton, the honorary director, presiding. He said the society had nine homes, accommodating over five hundred young persons engaged in business houses, and the homes were made so entirely home-like that young girls coming to London as entire strangers at once felt at home in them. Two thousand young women had been in the homes during the past year, and since the first home was opened no less than sixteen thousand had been received, who in a great many cases came to London friendless, and found friends and counsellors in the superintendents, who took the place of mothers to the inmates. During the year the young people had contributed no less than £6400 for their board and lodging, thus showing how they helped themselves. No young person was admitted who was not thoroughly respectable. Employers had come to feel the influence of the homes, and the confidence they had therein was shown by the number of applications for young women and girls from the homes. During the whole time the homes had been open there had never been any epidemic in them. The committee were quite ready to open another home at the West-end if some kind friend would give them a start with £1000.

The meeting then took the form of praise and devotion, in which Rev. H. J. Berguer, Rev. J. Philip Hobson, General Sir R. Phayre, Mr. H. W. Maynard, Dr. Gordon Brodie, Mr. Daniel Wellby, Mr. W. H. Serle-Smith, and others took part.

METROPOLITAN TABERNACLE COLPORTEURS.

The anniversary meeting of the Colportage Association, founded by the late Mr. Spurgeon some twenty-five years ago, was held at the Metropolitan Tabernacle last week. Rev. J. A. Spurgeon, who presided in the afternoon, gave an address to the men on the passage, "The iron did swim." The importance of the work was emphasized, and the men were encouraged to bear up and go forward in God's strength in face of inevitable difficulties and discouragements. When they worked in God's strength and with God's help to rescue lost characters, they made the iron to swim. In the country at large, colporteurs were helping to raise up that which would otherwise sink down.

A number of the colporteurs followed with brief testimonies; for example, Mr. Beet, of Greenwich, gave some interesting experiences he had had in connection with his work, telling of the difficulties he had to encounter in Greenwich as a result of the drinking habits of many of the people there. He emphasized the importance of "hammering away at people till they were persuaded to purchase." Mr. Hodge, of Witton, spoke of a lady belonging to the Church of England who had derived great spiritual blessing from the perusal of Mr. Spurgeon's sermons. Mr. Allon, of Swadlincote, instanced the case of a poor man who, rather than do without some of the literature which he sold, had been willing "to eat his bread without butter." Mr. Harris, of Cardiff, mentioned the interesting fact that in the Rhondda Valley there was scarcely a grocer's shop where there was not a likeness of the late Mr. Spurgeon to be seen. He also stated that his sales during the past year had realised £213. Others of the colporteurs who made statements were Mr. Bridger, of Horsell, Mr. Rhodes, of Borrowbridge (Yorkshire), Mr. Hewitt, of Arundel, and Mr. Macey, of Fairford.

Rev. H. J. Harvey, of Great Totham, Essex, bore strong testimony to the value of colportage work in villages. In some instances the colporteur was the only Christian visitor in a village; and it was found that when the poor people spent something in books they spent less in things more harmful.

In the evening Rev. J. A. Spurgeon, who again presided, said the society was salting the country. Satan had his agents in all the villages, spreading pernicious literature, and what the colporteurs did was to create a relish for good wholesome reading by visiting, preaching the Gospel, and circulating the Scriptures, books, and magazines. He then presented Mr. Spurgeon's work, "The Treasury of David," to Mr. King, who had been twenty-five years a colporteur.

Rev. A. T. Pierson, D.D., followed in a stirring address on salvation as a means to an end—we are saved to serve. He appealed earnestly on behalf of colportage work.

Rev. W. Corden Jones (Secretary) presented the annual report, which began with sorrowful reference to the irreparable loss which the Association had sustained in the removal of its honoured and beloved President. During the past year the sales had reached the highest point since the starting—viz., £11,255 0s. 6d., an increase of £275 17s. 8d. upon the previous year. As there was no endowment of any kind, the extent to which the work could be maintained was absolutely dependent upon the gifts of friends.

THE PENTECOSTAL LEAGUE.

The Pentecostal League, which has its headquarters in Speke Hall, Battersea, is one of the many organised efforts to lead Christian people to recognise the Holy Spirit as the immediate source of Christian life and godliness. Founded by Mr. Reader Harris, it is conducted with much vigour (although some of its adherents come very near perfectionist teaching), and the first annual meeting, held in Exeter Hall, was attended by members from the various branches far and near. The large room was crowded, and ministers and workers of all denominations supported the speakers on the platform.

After prayer by four leaders in the mission, two ladies and two gentlemen, Mr. Reader Harris read 2 Peter i. 1-11, interpolating expository remarks. He insisted upon Christians being and doing what God would have them be and do. We talk about revival—coming to a state of living again. The Word of God revives the believer. How shall we reach the masses? God reaches the masses through his people, and the cause of so much failure in evangelistic effort is that a lot of half-saved people preach to altogether lost sinners. "The heathen shall know that I am the Lord, saith the Lord, *when I shall be sanctified in you before their eyes.*" Let God sanctify us before the heathen, whether they wear a black coat or a black skin. Mr. Harris declared this to be the aim of the Pentecostal Mission, and its object to be the spreading throughout the land a knowledge of full salvation.

Mr. F. W. Crossley, of Manchester, exhorted his hearers to be real in Christian life, and to love one another. These are secured by living near to Christ, and by being indwelt by the Holy Spirit.

Mr. R. F. Horton, of Hampstead, in a stirring address, said the great weakness of the Church lies in this: that so many professing Christians have not experienced that remarkable change of spirit that is produced by the sanctifying influence of the Holy Ghost. He described the unity of the Spirit as of supernatural origin, and not only full of joy, but full of power. The doctrine of holiness has been always a mark of a progressive and victorious Church. Whenever that doctrine has been lost sight of, the Church has been paralysed; whenever it has been recovered, there has been a revival. It is not the Church but the Spirit that saves the world.

Warning his hearers against perfectionist teaching, Mr. Horton said: I would urge upon my brothers and sisters not to attempt to rest this movement upon abstract definitions, but to bear in mind continually that it is above all things a practical, definite, and actual work of the Spirit with which they are concerned. As far as my observation goes in reading the history of the Church, there has never been a period when men have begun to speak of themselves as sinless but almost immediately a terrible reaction has followed. Directly you take your eyes away from the Source of the cleansing power, to look at yourself to see how you are, the danger begins and the heresy will grow. In conclusion Mr. Horton quoted 2 Cor. vi. 16: "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." Further, he called attention to the opening verse of the succeeding chapter: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Rev. G. D. Watson, D.D., who was simply

described as "of America," followed with a vigorous address on the life of surrendered service. He has evidently given much study to his subject, but the evening was so far advanced that his remarks had to be compressed within a few minutes.

NATIONAL REFUGES FOR DESTITUTE CHILDREN.

On Tuesday week, the forty-ninth annual meeting of these refuges, homes, and training ships for destitute boys and girls was held in Exeter Hall, when a large number of the children were present; also the boys' band from the training ships.

Mr. H. Bristow Wallen, the Secretary, presented a report, from which it appeared that since the starting of these refuges, 12,575 boys and girls have been admitted, and 11,145 placed out in the world to earn their living. This is a good record of one of the pioneers in ragged-school work. The object always kept in view is the rescue from the streets of orphans and neglected children, who are properly educated, some in the various homes in Shaftesbury-avenue, Twickenham, Bisley, Sudbury, and Ealing, and in the training ships *Arethusa* and *Chichester*, off Greenhithe. These, by the way, are not reformatory ships, as some people imagine. The homes and ships provide accommodation for one thousand inmates. During the past year 116 have joined the Merchant Service and Royal Navy. The boys in the homes on shore are trained in tailoring, shoemaking, carpentering, gardening, and farming, whilst the girls have to do all the household work in connection with the homes. The school work is under Government inspection. Owing to the expenditure incidental to the many agencies, there is a balance on the wrong side of the account amounting to £4895 12s. This sum is exclusive of £2800 still remaining due on the mortgage upon the new home in Shaftesbury-avenue. These liabilities the committee are most anxious speedily to liquidate. It was felt, the report declared, that the committee had lost a great friend by the death of their late secretary, the founder of the refuges, Mr. W. Williams, who for nearly half a century was secretary, and latterly vice-president.

Lord Herschell, who presided, bore witness in a very forcible address to the great work of the late Mr. Williams, remarking that the refuges, which had now grown to vast proportions, commenced in a small way by their friend enlisting the sympathies of a few personal friends in the work he had at heart. The past year had been one of quiet work and steady progress. The boys and girls who had passed out of the homes were sending constantly to their friends abundant proofs of the value of the training given at the homes.

Warmly sympathetic addresses followed, by the Dean of Norwich, Canon Nisbet, and other friends.

THE TURKISH MISSIONS AID SOCIETY.

The annual meeting of this Society was held in the Council Room, Exeter Hall, on Monday afternoon, Lord Kinnaird presiding. The Report, presented by Rev. J. T. Brown, D.D. (secretary), referred to the deep interest which must ever attach to work in the lands of the Bible. It was shown how the Aid Society was formed to co-operate with the American missionaries who had undertaken the heroic task of evangelising the East. The Report went on to give some brief account of missions at work in Turkey in Europe, Central Turkey, Armenia, Persia, Syria, Palestine, and Egypt, urging that now doors are open to the Gospel as they have never been since the crescent has ruled these lands, and as they may never be again.

Lord Kinnaird spoke on the gratifying increase of interest in missions generally. As to the East specially, the noble work of the American missionaries was worthy of all praise and of the warmest support. Events around us seem to point to the nearing return of the Jews to their own land, and consequently a deep and vital interest attaches to those labourers who are seeking to make known the Gospel among the Eastern peoples.

Rev. Edward White, D.D., said he had been acquainted with the work of the Society since its commencement, and he did not think that in the whole history of missions there has been anything equal to the wonderful work of the American missionaries. Their enterprise and success has been marvellous, and it is a high privilege to be able to assist them as this society does. Passing on, the speaker dwelt on the difficulties peculiar to missions to Moslems, holding that the simple language used by the Apostles should be adhered to, and refined points of doctrine should be avoided. Great stress should also be laid on the humanity and sympathy of Jesus. While looking only for the final triumph when the Lord Himself returns, Dr. White maintained it was our evident duty to spread abroad the Gospel, and thus prepare the way of the King.

Mr. Robert Scott told how his interest in this work had been awakened years ago, and how he watched sympathetically its progress. He had been reading with interest an advance copy of the new report, and several points he had noted as worthy of special emphasis. Amongst these he called attention to the hindrances in the way of the Gospel, and the sad condition of the Eastern churches. After some reference to work in Bulgaria, and the labours of Mr. Krikor Behesnillian and Pastor Jacob, Mr. Scott concluded by warmly commending the work of the Turkish Missions Aid Society.

Rev. J. Lawson Forster could not help feeling that England in one sense is badly fitted for evangelisation, inasmuch as she has been at war with all nations. In a stirring passage towards the close of his address, the speaker showed that Priestcraft and idolatrous symbols and ceremonies must prove valueless amongst Mohammedans. The truth was that were the Apostles to revisit the earth, there was no place where they would feel so strange as in our churches, with their ecclesiastical furnishings and absurd millinery. A few earnest words followed on the privilege of self-denial for the Lord's work.

Brief words were spoken by Rev. James Neil and others.

THE MONTHLY TRACT SOCIETY.

The annual meeting of this Society was held on Tuesday week in the Council-room, Exeter Hall. The report submitted by Mr. J. R. Mackenzie (Secretary) stated that twenty-four new tracts had been issued during the year, that free grants had been sent to help many societies and workers, from whom very encouraging testimony had been received. For instance, an Army Scripture-reader, speaking of tract distribution among militiamen, wrote:—"As one result, the men are most interested and grateful; their conduct was excellent last year, and during the training not a single man was brought before the magistrates. A great deal of swearing and drinking was checked, and the men were not only anxious to receive the tracts, but read them with interest, and commented on the contents." In connection with the work of distribution in foreign fields, it was stated that new doors were constantly opening in all parts of the world, the latest parcel having gone to the Malabar Coast. There were also urgent appeals from Mount Morgan, Queensland. In Spain Mr. Fenn was carrying on the work of posting tracts to the upper classes.

Mr. George Williams, who presided, rejoiced exceedingly that the work was progressing. The influence of no tract could be lost. They could not tell where it went or what it did. They wanted more courage in this matter, for they had many things to cheer them on. They would remember that one of the foremost, most eloquent, and earnest clergymen now at work in London was won to Christ by a tract. Tract distribution was a work that every one could take part in, and he thought they could have no higher privilege than that of scattering the Word of Life far and wide.

The Dean of Achonry said that he had come from that most distressful country, as it was called, Ireland. He was a tract distributor; indeed, he never set out without a bag of tracts, which he distributed to all whom he came across, and he had never had one refused. He always travelled third-class for the sake of speaking to the people. He thought there was every reason for them to be encouraged in their work, for God used tracts like arrows. He was very fond of enclosing tracts in letters, and he had found those issued by that Society admirable for the purpose.

General Sir Robert Phayre cordially endorsed everything that had been said that night, proving the power of tract distribution. He had been a tract distributor for more than forty years. With regard to what had been called the higher criticism it was, he believed, the most absurd thing possible, for it was diametrically opposed to every syllable of the Bible. The Society circulated pure doctrine, and he hoped that the effort contemplated at the Chicago World's Fair would be well supported, for they might be sure that every shade of infidelity would be propagated there.

Amongst other speakers were Rev. Pedr Williams and Mr. Stabb.

FRIENDLESS AND FALLEN.

This year Mr. Edward W. Thomas and his committee decided to hold the annual meeting of the Institution in the Holloway Home connected with it. Friends had an opportunity, by this means, of catching something more than a glimpse of the work and the manner in which it is done.

Mr. George Williams presided at the afternoon gathering. The Secretary presented an outline of the report, which showed that the total admissions during the year had reached 946. Of the Preventive and Reformatory cases, 215 had come from the Open All Night Refuge.

The Chairman, in his address, said he considered that Mr. Thomas and his friends were doing a most excellent work for the tempted young men of the great city, as well as for the young women.

Rev. Geo. Hawker stated that the chief work which the friends of the Institution had before them was to bring the girls to the feet of Christ. Rev. W. Pierce earnestly commended the Preventive work. Dr. Souter and other friends also spoke.

Mr. R. C. Morgan presided over the evening meeting, when there was an overflowing attendance. He congratulated the Society on the progress which had been made since he last visited them some three years ago. He dwelt on the necessity of domestic servants being well trained if they were to meet the high expectations of those into whose service they entered. He was thankful for the high aim Mr. Thomas had constantly before him, that all the girls who came under the training of the Homes should not only be fitted for secular service, but that every one of them should be brought to Jesus Christ.

The meeting subsequently took the form of a Conference, in which workers like Mr. Browning, of the West London Home, Mr. Taylor, and other friends spoke of aspects of work which had come under their notice.

In the history of the work of this institution some remarkable facts have been brought out. Amongst the fallen, girls of the domestic servant class, belonging to every part of the United Kingdom, have been rescued from the streets. They have not been found to be more depraved than others, but the morality of a domestic servant is the first essential quality in her character.

Another fact is that the great majority of domestic servants in the metropolis belong by birth to the provinces. When out of situation they have no homes of their own to which they can resort, but have to lodge wherever they can secure apartments at reasonable rates, or at best in Servants' Homes which are conducted on strict commercial principles. These facts weighed with the committee in the year 1889, and induced them to take the house 459, Holloway-road, since which time No. 461 has been acquired. These two houses constitute good training-homes for about twenty friendless young girls, and also homes for young servants while out of situation, conducted on definite Christian and Temperance principles. Six shillings per week only is charged for board and lodging, and if young servants are out of funds they are helped over their difficulties. Nearly four hundred such have availed themselves of these Homes, and it is hoped that the careful working of this extension may prove to be not only a protection of a worthy class of workers, but also a means of leading large numbers to the Lord Jesus Christ.

CAPE COLONY.—Rev. A. Welsh, U.P. Church of Scotland missionary, writing from Emgwali, Dohne, Cape Colony, says: At our Communion here last Sabbath over 200 of the Lord's people remembered Him at his table. It was felt to be a hallowed season. The work at our out-stations is prospering. We have now five Evangelists, one of them an unsalaried agent. We trust that many more will soon be led to give themselves to the Lord.

THE DUBLIN CITY MISSION held its annual meeting last week in Dublin, Rev. J. D. Smyly presiding. The report, presented by Mr. T. P. Law, Q.C., showed that God had blessed the work of the missionaries, but that the number of these agents ought to be largely increased. A female missionary had been put to work in a special district with good results. The various branches of the Mission operations had gone on steadily and with encouragement. Sympathetic addresses were delivered by the Chairman, Revs. J. Irwin and C. Inwood, Mr. J. R. Fowler, and Captain Thompson.

NOTES ON DAILY READINGS.

SUNDAY, JUNE 5.—GENESIS XLVII.

Joseph was not ashamed of his brethren, though they were shepherds, and men of that calling were an abomination to the Egyptians, who had suffered much at the hands of the shepherd-kings. And our Elder Brother is not ashamed to call us brethren, who by faith have become part of the family of which He is the head. O my soul, see to it that thou art not ashamed of Him, or of thy brethren in the faith. It is remarkable how greatness insensibly feels the awful power of goodness. Pharaoh asks for the blessing of this old, withered man, and Jacob the Supplanter, having become Israel the Prince, is able to communicate blessing to the greatest monarch of his time. Pilgrim souls which walk with God may become so rich in spiritual power that they may shed untold blessings on those with whom they come in contact. Let us seek to buy more of the refined gold which Jesus offers, that we may enrich others.

MONDAY, JUNE 6.—GENESIS XLVIII.

El Shaddai, God Almighty, was a favourite name for God on Jacob's lips. Let us, like him, treasure those sacred promises which God has spoken to our hearts. They are the golden threads interwoven in the strands of life. Note how the old man's memory went back to that grave on the way to Ephrath, where the beloved Rachel died by him. Oh, the graves of our Rachels, where we said farewell! We may not speak much of them. We hide them deep in our hearts. But there are times when the veil is rent, and our fellows see where our heart's scars are, which we have striven hard to hide. But there is a Home where we meet again those whom we loved long since, and lost awhile. He spake of his fathers, Abraham and Isaac, little thinking that he would come to be associated with them in the love of future generations. Happy that we cannot estimate our own worth But let us walk before God; those that walk with Him shall ever be fed and redeemed from evil. Provision and Redemption lie along the track which God treads. Our Jacobs die, but God is with us; He is with us every day until the end of the age, and He will bring us into that goodly land for which we yearn.

TUESDAY JUNE 7.—GENESIS XLIX.

The past always forecasts the future. What we have been is a very fair indication of what we shall be. Therefore the sombre colours with which the patriarch depicts the future history of some of his older sons. But how blessed the contrast to turn from the sins of the progenitors of the twelve tribes to the Shiloh, the true Rest-giver, who came just before the sceptre and staff were wrenched from Judah's hand. To Him shall the people gather, attracted to Him as bees by the flowers. There are special geographical and other allusions in the predictions of the dying patriarch which deserve attention, but we must leave Zebulun with his seaboard; Issachar with his richer soil; Dan with his aptitude at attacking the foreign invader in the rear; Gad, Asher, and Naphtali, inconspicuous and amongst the first to be carried away captive that we may dwell on the glowing words spoken of Joseph. Joseph throughout was a type of our blessed Lord Let us study Him here. His roots were nourished by the river of life, and his branches have come over the wall of heaven, reaching down his fruit to our hands. He, too, was grieved, shot at, and persecuted, but all power is in his grasp, and He is strong in the strength of God. All blessings rest on Him, and through Him on us, if only we separate ourselves from all evil, as He did. Our arms are weak enough, but the hands of the Mighty One of Jacob are with us, working through our hands, as when a father makes strong the trembling, slender fingers of his boy first handling the bow. May these blessings be ours, all spiritual blessings in heavenly places in Christ!

WEDNESDAY, JUNE 8.—GENESIS L.

The pilgrim and stranger must rest in the land which God had promised to his seed. He would, so to speak, hold it against the coming of his people. In some such way as this the bodies of the saints are holding this earth against the coming of the Lord to redeem his purchased possession. What honour God ordains should be paid to those who, however imperfectly, have honoured Him! Let us entrust Him with all that concerns us. He will do better for us than ever we can do for ourselves, or can make others do for us. And the precious casket in which the spirit that He loved was enshrined shall be counted dear to Him. What a picture is here of the way in which we mistrust our dear Lord! As these brethren treated Joseph, so do we Him. We cannot realise the utterness of his forgiveness. We have no idea of its depth and length. We fail to believe that when once He forgives, He forgives for ever. It is a mistake, therefore, as Joseph's brethren, to recall sins which He has put away as far as the east is from the west. His hand can also turn evil into good; what man proposes malevolently, God disposes benevolently. But how startling to find that the result of all his work is apparently a coffin; but this is not the only instance of how through death we pass to life. The seed of life, though buried deeply, gives ultimately a world-wide harvest.

THURSDAY, JUNE 9.—EXODUS I.

The buried seed begins to bear an abundant harvest, and this notwithstanding the united efforts of Pharaoh and his people. The kings of the earth take counsel together to thwart the Divine purpose. They might as well arrest the incoming tide. The times of suffering and persecution have always been the growing days of the Church. There never were such days for the spread of the truth as when Diocletian's persecutions swept over the followers of Jesus or the dragoons of Claverhouse the moors of Scotland. And if ever those days should come again, they would probably add a marvellous increase to the true followers of Jesus. And so it is in the case of the individual. We make our best progress, not when all our circumstances are favourable, but when they are adverse; when temptation thunders at the door of the soul, to be met by an unhesitating refusal to sin against God; when bitter sorrows try the heart to its uttermost, to be endured with Divine patience; when we see our dearest torn from our side for the river, but we say with Job, "It is the Lord." Then we make headway. Stormy billows waft us home. And God sees to it that with us, as with Israel, there is some human kindness shown, some alleviation of our lot.

FRIDAY, JUNE 10.—EXODUS II.

What glorious faith! There does not seem to have been any precise promise that this goodly child should be spared. But probably some assurance stole into the mother's heart as she beheld his lovely beauty, and her faith clung to it. Nor was she alone in this. Heb. xi. tells us that by faith his parents hid him, so that the father and the mother were one in their simple-hearted faith. Their faith cast out fear. "They were not afraid of the king's commandment." And when the mother went down to the brink of the Nile bearing the precious burden to launch it there, she had no fear of soldier, or crocodile, or other dread, but launched the tiny bark on the bosom of the love of God. He would be captain, He steersman, He convoy. She was not startled when Miriam told her that the king's daughter needed her as nurse. It all turned out as her faith had prognosticated. See how at first this Moses sought to deliver the people by his own strong hand of impetuous might. But he would yet cool down into the meekest of men. O Christ! do for us what years did for Him. It is sad to hear an individual groan and sigh. How much more a nation's agony. But such cries awake deep covenant memories in God's heart.

SATURDAY, JUNE 11.—EXODUS III.

This fire was the manifestation of the Presence of God. Ah, my soul, though thou be only an acacia bush, the presence of God will settle down on thee and abide, preserving thee within its folds from taint and harm, so that all who pass by shall be compelled to turn aside and see this great sight. Where God comes there must be holiness, and purity, and reverent awe. And one great sign that He has entered a heart will be the solemnity with which it bears its weight of glory. What a revelation this is of the way in which God works in the world. When there is aught to be done in his redemptive processes, He does not send an angel, but comes down Himself and chooses some fit soul through which He works. He does all that has to be done by the fit instrument whom He has cleansed and prepared by long years of waiting. The chapter is full of what Jehovah is and will do. That majestic "I" rings through it like an organ peal. And what He has done, He does, and will do, because He is the I AM, the unchanging, who will ever be mindful of his covenant, and will smite the seven nations that resist the entrance of those He loves into the land of rest and promise.

International S. S. Lessons.

SUNDAY AFTERNOON, JUNE 12.

THE DEN OF LIONS.—Dan. vi. 16-28.

Golden Text: Verse 23.

"Darius seems to have been a common name of the kings of Medo Persia, just as Pharaoh was common to many kings of Egypt, and Cæsar was the common name of many Roman emperors." This unwise decree was issued by Darius Cyaxeres II., under whom Cyrus took Babylon in 538 B.C.

The prominent part Daniel had been called to take in the last night of Belshazzar's reign (v. 10-30) would surely reach the ears of Darius, and to this would be added the story of what he had done during the reign of Nebuchadnezzar. It is not remarkable that he should again be exalted to the highest position in the land.

Envious eyes were upon him (3, 4), perhaps because he was a foreigner, and still more, probably, because of his strict integrity. It is to his credit that though in such an exalted position his conduct was such that no fault could be found in him.

The decree which Darius made at the suggestion of his nobles need not surprise us (6-9). "The Persian king was regarded as the representative of the chief god, Ormuzd." Even Herod, at a later day, consented to receive Divine honours (Acts xii.). The ostensible reason for this decree would be to test the fidelity of the Chaldeans, whom he had just conquered. That it was unalterable arises from the idea that the king was the embodiment of the god who acted through him. To change the decree would be a confession of fallibility.

The conduct of Daniel after he knew that the decree was signed (10) is worthy of careful notice. He *acted promptly*. Hesitation, or conference with others, when a question of right was involved, was not Daniel's custom. Consequences he could leave with God; duty was of first importance to him He *adopted his usual course*. If he had acted thus only on this occasion, and because the decree was signed, his conduct would have had the appearance of unworthy bravado or ostentation. But he followed his usual custom. He *sought no special secrecy*. Of course, prayer is possible, and even necessary, in secret. But to discontinue his habit, or to alter it in any degree, would have appeared like yielding obedience to an unrighteous decree. It was needful to act so that the king and his nobles might learn that in the region of conscience every man is free from the domination of his fellow. The "window opened toward Jerusalem" suggested that his faith was in the God who had been enthroned in the most holy place there, and who, even while his people were in captivity, might be expected to hear prayer (1 Kings viii. 44-48.) "*Three times*" = the third, sixth, and ninth hours, corresponding to our nine, twelve, and three o'clock. Daniel gave no small part of the day to the exercise of prayer. Was not this the secret of his prosperity? *His conduct would inspire others with courage*. If one in his position should falter through fear of the lions, how could others be expected to abide faithful?

It is pitiable to see Darius the helpless tool of his nobles (11-15). The gold has given place to the silver. He supposes that his own decree binds him to do what his conscience and judgment condemn. Compare Herod (Matt. xiv. 9). To execute a wicked purpose is more guilty than to break it. No circumstances can make sin necessary. Darius is the helpless slave (14), Daniel is the true freeman. When Pallissy was lying in the Bastile for his adherence to the Protestant faith, the King of France visited him, and urged him to comply with the established religion, adding, "If you do not I shall be forced unwillingly to leave you in the hands of your enemies." "Forced, sire!" replied the old man; "this is not to speak like a King; but they who force you cannot force me. I can die!"

The form of punishment (16) is incidentally a proof of the genuineness of the narrative. The Persians were fire-worshippers, and they would not use fire as a means of punishment, as Nebuchadnezzar had done. "Christians to the lions!" was a cry often heard in the early days of the Church of Christ, but Daniel was one of the first witnesses for God who was punished thus. The encouraging word of Darius (16) was suggested by what he had heard of the deliverance wrought for Daniel's three companions. The God who could quench the violence of fire could also stop the mouths of lions. The sealing of the stone (17), like that of the tomb of Jesus, was surely unnecessary. If the lions are powerless to destroy, what can the seal of the king and of his lords do? The night was one of agony to the king (18). The man who does wrong suffers more than the man he has wronged.

God delivered Daniel (19-23).—The king was impotent, yet he continued deeply solicitous (19, 20). With what joy he heard Daniel's reply (21, 22). The night had been one of greatest joy to Daniel. The fear from the presence of the lions had been driven away by the joy of the presence of God's angel (Psa. xci. 11). "He believed in his God" (23). *Faith* was the secret of his victory (Heb. xi. 33). Similar faith secures for us equal victories against our great adversary (1 Pet. v. 8).

Letters to the Editor.

THE DOMESTIC PROBLEM.

Dear Sir,—Having kept house for more than fifty years I was much interested in the letters of W.G.F., and others on our duty to our maid-servants. Without attempting to reply to her queries, about which I think no hard and fast rules can be made, may I quote the advice given to me when a young housekeeper by my valued friend and patron, the late Prebendary Fiske. And may they prove as helpful to others as they have been to myself.

He said: "Take each fresh servant into your own room, and tell her that you can only do your duty as mistress and she as maid but by the help of God. Then kneel down by her side, and ask God to give to each the help each needs. And this," he said, "will be given if that word of our Lord's own teaching is followed (Luke vi. 31): 'As ye would that men should do to you, do ye also to them likewise.'

"If in every perplexity you ask yourself, 'If I were the servant, what should I expect?' and she ask herself: 'If I were the mistress, what should I think just and right?' would it not guide both in their daily walk?"

Thankfully would I acknowledge how helpful that advice has been, and for ten, twenty, and in one case thirty years, we have lived together in peace and happiness.—Yours, H. W. E.

"THE ACCUSER OF THE BRETHREN."

Dear Sir,—Most of your correspondents have confused this subject by not having clearly distinguished between Christ's offices as Priest and Advocate. As a Priest, He "bears the iniquities of our holy things" (Exodus xxviii. 38), but as an Advocate He pleads our cause against the adversary (Zech. iii. 2). When the Scripture says that nothing shall be laid "to the charge of God's elect" (Rom. viii. 33), it does not mean that there shall be no formal charge made by the adversary against them—for the Scriptures assert the contrary—but that no such charge shall ever be established against them so as to cause them to be condemned in consequence (Rom viii. 1-34). If Satan had been cast down from the heavenlies at Christ's resurrection, and had thenceforth been unable to accuse the saints, there would have been no need for Christ's advocacy on their behalf.

But we are expressly told that one object of his "appearing in the presence of God for us" was "to make intercession for" us (Heb. ix. 24; vii. 25). And the Apostle Paul speaks of Satan and his hosts as being "in the heavenlies" long after the resurrection of Christ Himself from the dead (Eph. vi. 12). Hence the Apostle John says, "If any man have sinned," ἁμάρτῃ, "have fallen into sin"—*i.e.*, into some grievous outward sin into which he has been hurried by the force of temptation, as in Gal. vi. 1, "we have an advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins" (1 John ii. 1, 2). For the office of an advocate is not to plead with a judge to show mercy upon a criminal; for if a criminal be before the judge, the judge is bound by the law to condemn him as such; but the office of an advocate is to set before the judge the legal proofs that his client has the law in his favour.

Satan, as the Scriptures very clearly show, when one of the Lord's own children has fallen into some grievous open sin, such, for instance, as that of the incestuous Corinthian—who was afterwards restored (see and compare 1 Cor. v. with 2 Cor. ii. 2-8; vii. 8-12)—accuses him of it at once before God, endeavouring to show that such a sin is inconsistent with a man's being in a state of grace, that it is not, in fact, "the spot of" God's "children" (Deut. xxxii. 5); and that he ought to be condemned under the law in consequence. Now, if such an one really be interested in the Divine covenant of grace, our Advocate comes forward "to make intercession for" him, and to show that that sin has been atoned for, and that the poor miserable backslider shall, after chastisement (Psa. lxxx. 30-34; Isa. lx. 3; Rom. iv. 16; 1 Cor. xi. 32), be restored (Gal. vi. 1), and shall not be brought under condemnation in consequence. And now the case is altered; for the question now is as to the sufficiency of the sacrifice, as John clearly intimates in the passage before quoted; and Satan is, of course, "rebuked" and silenced (Zech. iii. 2).

The reason, of course (as the Scriptures also clearly show), why Satan persists in such accusations is because there are numberless professors having the Spirit *on* them for gifts who have not the Spirit *in* them for grace; who are not interested in the Divine covenant (Mat. vii., 22, 23; 2 Tim. ii. 19-21), and against whom Satan's plea will prevail; as is very clearly shown in Psalm cix., where these two classes and persons are distinctly referred to, and their different ends pointed out.

I have myself gone into this subject fully in my second volume of "Outlines of Prophetic Truth," chap. ix., sec. 3, pp. 512-519 (*S. W. Partridge and Co.*), in an exposition of Zech. iii. (which is clearly future), to which I refer your readers should they desire to look further into it, as it is much too long for insertion in your paper.—I remain, yours truly,

Robert Brown.

8, *Trinity-road, Scarborough.*

THE LORD'S DAY OBLIGATION.

Sir,—The differences of opinion regarding the obligation of keeping holy the Lord's Day arise from want of clear views regarding the moral law.

All Christians know that we are not, and cannot be, saved by obedience to any law. Christ died for our sins, that is, for our "transgressions of the law," and if we are one with Him, we are "dead to the law" (Rom. vi. 8, vii. 6, R.V.), no longer under it as a means of salvation. No longer subject to its penalties, because he was made a curse for us (Gal. iii. 13). But that is a very different thing from being "without" any law to guide us! The revelation of God's unchangeable will regarding right and wrong is our sole guide, and this can never be altered or pass away.

The Jews had also the *ceremonial* law, "the law of commandments contained *in ordinances*" (Eph. ii. 15), by which the Gospel was set forth in types. This, having been perfectly fulfilled by "the Lamb of God who taketh away the sin of the world," naturally came to an end, as there can be no need of symbols when we have the reality. This is most clearly taught in the Epistle to the Hebrews.

The Jews had also *civil* laws regarding land, crime, penalties, divorce, food, dress &c.—many of them designed to keep Israel separate from the heathen. Some of these were expressly repealed by the Supreme Lawgiver (Matt. v. 31-2; Acts x. 13), and all came to an end with the existence of the Jews as an independent nation.

Any one keeping firm hold of the distinction between the Moral, the Ceremonial, and the Civil Laws will find no difficulty in learning which among these Divinely-given laws are still in force, and which have answered their purpose and have vanished away.

Our Lord expressly declares, "I am not come to destroy the law or the prophets, but *to fulfil*." Matt. v. 17-19. Now, no enactment regarding right and wrong can possibly be fulfilled except by continued obedience. To treat it as no longer binding, because Christ has perfectly obeyed it for us, would be to "*destroy*" it. He fulfilled the righteousness of the law so that those who believe are reckoned *righteous* for his obedience, *guiltless* because He has died in their stead for their sins; but, though He atoned for all their idolatries, murders, and other sins, they are not, therefore, set free to break these laws! On the contrary, they receive grace to obey them, "that the righteous demands of the law may be *fulfilled in us* who walk not after the flesh, but after the Spirit" (Rom. viii. 4).

Paul teaches that "circumcision is nothing, uncircumcision is nothing, but the keeping of the commandments of God." The first clause teaches that the Jewish law is abolished, the second that the commandments are binding upon the Gentile Church. We are "*not* without law to God but under (or in) the law to Christ. We are to be "zealous of good works" (Tit. ii.), but we must have some guide. The Lord Jesus says, "If ye love Me keep my commandments."

Now where are those commandments to be found? We answer, In every revelation of the mind and will of God regarding right and wrong, from Genesis to Revelation; chiefly in the most solemn of all given from Mount Sinai. The "ten words" were given by Christ (1 Cor. x. 4). They are repeatedly referred to by Him as binding (Mat. v. 19, xxii. 36-40, John xiv. 21, xv. 10, Luke xxiii. 56), and by his Apostles (Eph. vi. 1-2; 1 John iii. 24, v. 2, Heb. iv. 4). Men often speak as if a vague feeling of love was a *substitute* for obedience, but "Love is the *fulfilling* of the law." There must therefore be something to fulfil. Like marriage, the Sabbath was instituted "in the beginning" (Mat. xix. 4), and one law is as binding as the other. "The Sabbath was made *for man*," not only for the Jews.

Some ask why the Fourth Commandment is not repeated in the New Testament? Simply because it is contained in the Old. The Second Commandment is not repeated, nor indeed is the First, except by inference. There are no rules concerning the relationships which bar marriage, except in the Old Testament. The Bible is a whole and *all* Scripture is given for instruction in righteousness (2 Tim. iii. 16). Rest from labour is the right of all creation, man or beast. It is the gift of God to them.

No one would maintain either that the Creator rested for twenty-four hours *on the Saturday*, nor that any one can be sure that Saturday is the seventh day reckoning from the creation. The essence of the command is, Work for six days and rest every seventh day (whatever it is called), and I am satisfied that the inspired Apostles would not have allowed the transfer of the day of rest from the seventh to the first day of the week without Divine sanction. The Son of Man is "Lord also of the Sabbath." He cannot be called Lord of that which does not exist. The "keeping of a Sabbath" (Heb. iv. 9) is therefore a law and a right for all, and for the believer it is a glorious privilege, a delight, the holy of the Lord, honourable (Isa. lviii. 13.); a foretaste of the rest that remaineth for the people of God.—Faithfully yours,

H. C. M.

OBITUARY.

REV. J. DICK, BRAZIL.

News has been received of the death of Rev. James Dick at Ceara, Brazil. He has fallen a victim to small-pox at the early age of thirty-one, after only three years' service. Mr. Dick was apprenticed to the law in Linlithgow, and afterwards held a good position in Edinburgh, where he was well known. Leaving his profession, he was trained at Cliff College, England, for the mission field, and three years ago went out to Brazil as a Baptist missionary. Latterly he was in the service of the American Mission Board. Mr. Dick was very devoted to his work, and often went on pioneer journeys inland at considerable risk to his life. He has left in a foreign land a widow and two of a family. Mr. Dick was the younger son of Mr. James Dick, Cupar, Fife.

MRS. FORDER, OF THE MOAB MISSION.

Many will hear with deep regret of the death of Mrs. Forder, who so lately went out with her husband to the aid of Mr. and Mrs. Lethaby at Kerak, in the land of Moab. This devoted couple joined Mr. and Mrs. Lethaby in the month of October, and quickly won the esteem of the Mission workers and the Arabs. Mr. Forder showed singular aptitude for the work, and his wife's presence with him, of course, greatly increased his influence for good. Suddenly however, as announced by the mail, Mrs. Forder has been removed by death. Great sympathy has been expressed in Kerak by the native Christians, and even the Moslem Sheikh, we are told, wept when he heard of Mrs. Forder's death. We are thankful to learn that Miss Bowyer, who has already been engaged in Christian work in Jerusalem, has volunteered for Kerak, and sailed on Friday last.

REV. J. T. FOWLER.

We hear with regret that the devoted rector of East Hanningfield, Essex, who was also Canon of St. Patrick's, Kil'alah, Ireland, died on May 13, at San Remo, of fever contracted during a tour in the East. Canon Fowler's earlier ministerial work was in the West of Ireland. He was afterwards for sixteen years vicar of Whittle-le-Woods, in Lancashire. In 1883 he removed to East Hanningfield, where his first work was to build a new church in the centre of the village, the old one, situated at an inconvenient distance, having been burnt down shortly after his arrival. Canon Fowler was an earnest adherent of the Evangelical school. His later years were darkened by much domestic sorrow, but there was always "light in the darkness."

DR. MACLAGAN, BERWICK.

It was a sad and unexpected piece of intelligence, carried everywhere by the daily press last week, that the honoured and beloved Dr. Maclagan, of Berwick, had been called to his reward. He will be mourned by all who knew him, and especially by those who admire the combination of the highest culture and refinement of taste with the beautiful simplicity of the Christian graces.

His profession brought him into constant touch with his fellows, who found in him not only the highest medical skill, but that sympathy and kindliness of heart which do good like medicine. Many are the young men who owe to him, not only prescriptions which saved them from loss of health, but advice which he gave with almost unrivalled delicacy and wisdom, and which rescued them from moral shipwreck.

In Berwick he was known as a foremost citizen, and a man of unimpeachable character. There was a close affinity of spirit between the Presbyterian elder and his brother, the present Archbishop of York.

LISSON-GROVE MISSION.—In the report of last year's work we read: "Believing that the Gospel is still God's power unto salvation to every one that believeth, we have made use of no other book than the Bible in our mission services, mothers' meetings, Sunday-schools, &c. We are confident that the efforts of those who work on in faith, depending on the Word of God as used by his spirit, will be owned by Him in the salvation of sinners. In the Sunday-schools we have now altogether two hundred children, with an average attendance of seventy in the morning and 170 in the afternoon. The hon. superintendent is Mr. G. T. Hunt, 5, St. Ann's-terrace, St. John's-wood, N.W."

DESTITUTE CHILDREN AT SALTCOATS.—The seventeenth annual report of the Homes for Destitute Children at Saltcoats says:—"The streets of Glasgow by the various agencies at work have been swept all but clean of poor Protestant children. There are children still to be found hanging about our railway stations and other places of resort, but almost without exception they are Roman Catholics, and whilst their co-religionists do nothing for them themselves, they defy any Protestant agency to interfere, although it be to rescue them from the gutter. No one who can remember the state our streets were in with ragged children some ten or twelve years since but must recognise the immense improvement which has taken place, and we could only wish that other cities and towns were as successful." Communications respecting the Home should be addressed to Mr. J. Galloway, 15, St. Vincent-place, Glasgow.

The Book World.

Introduction to Dogmatic Theology, on the basis of the Thirty-Nine Articles of the Church of England. By Rev. E. A. Litton, M.A., rector of Naunton, Gloucestershire. This is the second volume of a valuable work from the pen of an out-and-out Protestant theologian. The principal sections are headed Order of Salvation (Individual), Communion of Saints, and Eschatology. Doctrines of the utmost moment are explained, the pages bearing evidence of much research in ancient and modern theology. (7s. 6d. *Elliot Stock.*)

The Gospel of St. Matthew. By Alexander Maclaren, D.D. Vol. I. (3s. 6d. *Hodder and Stoughton.*) This is the commencement of a series of "Bible-class Expositions," which, if they all come up to sample, will be of great practical utility. The volume contains twenty-five lessons, carrying the exposition as far as chapter xiv. 12. The text is set out as in the A. V., and Dr. Maclaren proceeds to open it up as to meaning and application with his well-known ability. Old truths are set in new lights, and familiar portions of the Word are invested with special interest through a regard for details such as are unobserved by the superficial reader.

The People's Bible. By Joseph Parker, D.D. Vol. XVI. Jeremiah xx.—Daniel. (*Hazell, Watson, and Viney.* 8s.) If we are not unqualified admirers of Dr. Parker, and if we cannot altogether justify him from the charge of inconsistency in his recent attack on a brother minister for plagiarism, we are bound to say that there is in this and the preceding volumes abundance of thought which, even if in some degree anticipated by others, has passed through the alembic of his own mind, and is expressed in language original to himself. There are few books which contain within the same compass so much suggestion for others to work out, each in his own way.

Doing and Suffering: Memorials of Elizabeth and Frances, daughters of the late Rev. E. Bickersteth. By their Sister. (*Sampson Low and Co.*) The Bishop of Exeter opens a tenderly-worded preface to this re-issue—twenty-seventh thousand—of his sisters' letters, with the very pertinent remark: "It is not often that the brief memorials of two sisters who have fallen asleep in Christ, one of them thirty-six years and the other nearly forty years ago, are still sought after and lovingly studied and gratefully treasured. Yet so it is with the little volume of which the title 'Doing and Suffering' expresses the chief characteristics of these thoughtful, fruitful lives."

The Highest Critics *versus* The Higher Critics. By Dr. L. W. Munhall. (*W. G. Wheeler, 21a, Warwick-lane.*) The author of this work is of our mind in entertaining a low estimate of modern theories regarding the Old Testament. He stands by the testimony of Christ and the Holy Spirit—the "highest critics," rather than the doctors and professors of our day, classed as "higher critics." It is strange that these latter should be so oblivious of the fact that their individual confidence is hardly consonant with the inharmonious "results" at which they claim to arrive. This is a very instructive book; the more is the pity that the proper names mentioned should so frequently be wrongly spelled.

Bible Talks: The Christian Life, and How to Live It. By George Clarke. This is the second of a series of "Bible Talks." The author thinks there is "a separate stage in spiritual life, distinct and separate from conversion." To our mind a conversion which is not from sin to holiness requires depreciative qualification; New Testament conversion is by the power of the Holy Spirit, which by regeneration, and nothing less, creates the "new man in Christ Jesus." The many points and topics introduced in the "Talks" are not so firmly set as careful readers would like. There is no pretence at originality, but an obvious desire to help those who would lead consecrated lives. The pages will doubtless be welcome to those who have heard the chapters delivered as addresses by their author. (*Marshall Brothers.*)

England's Greatest National Sin. Being Selections and Reflections on our Asiatic Opium Policy and Traffic. By H. H. T. Cleife, M.A., rector of Hardington Mandeville, Somerset. (Paper, 1s. 6d.; cloth, 3s. 6d. *Elliot Stock.*) This is a compendium of facts, gathered from a variety of sources. It is not a history of the traffic, but a statement of its recent development and present aspects. Even though the author's impression that the historical phase is "tolerably well known to most persons" were well founded, a lucid outline of the facts of history would have been welcome to the instructed and helpful to the many who are quite ignorant of a record at once grievous and shameful. We heartily thank Mr. Cleife for what he has done, and trust the book will arouse the indignation of many readers, and induce them to raise their voices in the name of national righteousness and for the emancipation of the millions of Asia from a deadly thraldom.

The Biblical Illustrator: Exodus. By Rev. Joseph S. Exell, M.A. (7s. 6d. *Nisbet.*) This is a specially useful volume of a series which many public teachers are finding of great value for their anecdotal, expository, and homiletical contents, gathered from a wide range of home and foreign literature. It is a marvellously rich compilation, not only affording some idea of the place which Exodus occupies in pulpit ministration, but showing what a mine of religious instruction the second Book of Moses really is. In these six hundred pages there are many hundreds of outlines and condensed sermons, remarkable value attaching to the extensive illustration of those sections which record the Divine utterances, bear upon ministerial responsibility, or relate the critical episodes in the deliverance of Israel from Egypt. The evangelical application of Exodus is obvious, and the "Illustrator" shows how wonderfully it enfolds and explains the plan of human redemption.

Present Day Tracts: Volume xi. of this admirable series contains Tracts 61-66, all of them essays at once cogent and succinct on subjects of living interest. The last contribution by the late Principal Cairns shows the grasp and precision of all his work, and is a very useful "Argument for Christianity from the Experience of Christians." Rev. M. Kaufmann writes on "Egoism, Altruism, and Christian Eudaimonism"; Rev. W. S. Lewis discusses the two geologies; Professor Blaikie compares the Psalms with the hymns of different religions, furnishing evidence of their inspiration; Dr. Charles Chapman investigates the origin of life and consciousness against atheistic theories; and Rev. T. E. Slater sketches "The Influence of the Christian Religion in History." We have from time to time spoken in terms of warm commendation of this series, and are glad to say that the latest issues fully come up to the high standard of previous volumes. (2s. 6d. *Religious Tract Society.*)

Ethical Teachings in Old English Literature. By Theodore W. Hunt, Ph D., Litt.D. (5s. *Funk and Wagnalls Company.*) A series of very readable papers, surveying the period 650 to 1550, and emphasizing the devout and religious temper which pervades the literature of the period. Professor Hunt's interpretation of this spirit, as showing itself in the pre-Elizabethan and pre-Reformation poets and prose writers of our land, should prove of service to literary students, and not least to those who would illustrate the progress of Christian life and influence in the world. This volume summarises a large and important library. In the concluding chapter, on the English Bible and the English Language, Dr. Hunt says:—"From the days of our oldest English to the present, it is largely by reason of the influence of this English Bible that the language which we love has become the accepted language, the world over, of modern progress, of Protestant Christianity, and of the rights of man."

Railway Booklets is the title of two series from the pen of the late W. P. Mackay, M.A., M.D. They are published in sixpenny packets, the first series consisting of eight pages and the second of sixteen. The excellence of these booklets hardly requires mention.

New Holidays in Essex, edited by Percy Lindley, is an illustrated Handbook to the little-known districts of South-East Essex, including Maldon, Danbury, Burnham, Riadwell, and the country between the Blackwater and the Thames Estuaries. (6d. 80, *Fleet-street, E.C.*)

On Zangboekje is the title of a collection of Psalms and hymns, with music, by C. S. Adama Van Scheltema, who enjoys a high reputation as the author of many useful religious books and spiritual songs. The compilation was made for the orphans of Neerbosch, who have done much to popularise singing in the Netherlands. (25 cents, *Nijmegen P. J. Milborn.*)

The Holy Tears of Jesus is a booklet (1s. 6d. *Hodder and Stoughton*) containing a remarkable sermon on Luke xix. 41-44, by the late Dr. Theodore Christlieb, of Bonn, translated from the German, and edited with an introduction and appendices by Prebendary Thomas L. Kingsbury, of Coombe Bissett. The appendices will specially interest students of church order as regards the commemoration of great events in Gospel history.

A Forecast and a Story. By Marianne Farningham. (3s. 6d. *James Clarke and Co.*) A story with a purpose, the purpose being to show what might be done, say in 1900, if in social, political and commercial life the spirit of Christianity were carried out, and men did unto others as they would be done by. With much that is attractive in aim and ideal, there is yet something lacking, inasmuch as the advancement of social well-being in the life that now is, seems to take the place of the Gospel message for the life which is to come.

Two penny pamphlets of deep import on the Romish question are: A Curate's Protestant Speech and Subsequent Forfeiture of his Cure, the matter discussed in correspondence with the Bishop of Gloucester and Bristol, by Rev. James Mortimer Sangar, M.A. (*W. Wileman, 27, Bouverie-street, E.C.*).—Popery Completely at Variance with the Bible, by Rev. James Gardner, M.A., M.D. Rome speaks for herself in these pages; and chapter and verse are given for the Scriptural doctrines set forth in refutation. (*J. Kensit, 18, Paternoster-row.*)

BIBLE FLOWER MISSION.—Miss Dove is the hon. superintendent of this Mission, the office of which is 110, Cannon-street, E.C. The annual report states that during the past year a larger number of messages from God's Word were distributed than in any previous period of the same duration. The fruit has been more abundant in the lodging-houses, and in the houses of the poor, than in the hospitals and infirmaries. The report says: "Lavender bags are still an unfailing source of pleasure to the recipients; some thirty-eight thousand have been given away during the year. Flowers were in scant supply last summer, that we were constantly forced to employ these and other substitutes. It is very sad to relate that there are no fewer than ten or twelve hospitals and infirmaries which have been for some time without regular visitors."

June Magazines.

Messrs. Partridge and Co.

The serials that come from this firm maintain all the attractive qualities that have made them famous. Our old staunch friend *The British Workman* has a capital front page picture this month—"The best canteen," which tells its own tale in praise of cold water, though Mr. Courtenay's story drives home the moral. In *Our Own Gazette*, Rev. J. G. Paton, of the New Hebrides, pathetically protests against the re-opening of the Kanaka Labour Traffic. The other serials from Messrs. Partridge are up to the usual high mark.

Messrs. Cassell and Co., Limited.

Kilkenny Castle and Longleat are two of the "Historic Houses" sketched this month in the handsomely-got-up serial bearing that title—recalling some stirring memories in our island story. Professor Morley's "History of English Literature" has reached Part 41, which deals largely with the writings of Chaucer and Spenser, long extracts are given from the latter's "Faerie Queene." The "Illustrated History of England" has come down to the Victorian era and the Crimean War. In "The Life and Times of Queen Victoria" we are carried back to the stormy days of agitation on behalf of the reform, when Mr. Disraeli "dished the Whigs." "The World of Romance" records deeds of daring and adventure.

Religion at the World's Fair.

In an article in *The Missionary Review of the World* on the Parliament of Religions at the World's Fair, Dr. Barrows, of Chicago, writes:—"Religion, the supreme concern and glory of man, has been excluded from all previous world's fairs. In the coming Exposition, however, it will have a most conspicuous place, not only in the material exhibit, but in a series of congresses extending from August 25 through September 29....I express a deep personal conviction in saying that I believe that the Parliament of Religions, in connection with the whole series of religious congresses, will bring into glorious conspicuity the supreme power and attractiveness of the Cross of Christ. While we earnestly seek from our brothers beyond the sea a frank and full presentation of their sincere beliefs, which is only possible in an atmosphere of confidence, mutual respect and affection, we shall speak from our hearts those truths which have come to us from the words and the life of the Son of God. Believing that Christianity is not only the complement of all other religions, filling out what is imperfect in them, and correcting what is erroneous, but is also a direct, miraculous revelation centring in a Divine Redeemer, they who hold this faith will have the opportunity to proclaim it as never before."

The Expository Times (*T. and T. Clark*) has some thoughtful contributions to the discussion on the alleged "failure" of the Revised Version of the Bible. The Bishop of Durham, recalling the opposition to the Authorised Version, which was before the English-speaking people fifty years before it came into general use, declares himself content to appeal to the next generation for a just judgment on the Revision. One writer points out that a great drawback to the more general use of the R. V. is its want of references. Rev. A. H. Wratislaw, M.A., in a learned article suggests that the Old Testament type of the scapegoat was fulfilled by Barabbas, whom the Jews preferred to Christ, whom they in turn delivered up to be crucified. He says: "As identified with Barabbas, the Jews have held the position of the scapegoat ever since. They are wanderers in the wilderness of the world everywhere separate...a kind of living scapegoat, representing the mystical body of Barabbas, whom they preferred, even as the Church of Christ represents the mystical body of Him, in whom every member thereof suffers a symbolical death and resurrection at his baptism."

The Church Missionary Intelligencer renders a full account of the anniversary celebration of the Society. The news from the mission field includes extracts from Rev. G. K. Baskerville's journal. On December 4 he writes: "We are living in a volcano—the whole country is in a ferment. The Roman Catholics started all the trouble by sending men to destroy the Melondo's place in Kyagwe. He is one of our biggest and most respected chiefs. Wisely, he, before taking any hasty measures, went to consult Captain Williams, who told him to go and defend his property. Accordingly yesterday he went, and the King (*i.e.*, the Roman Catholics) has sent four Roman Catholic Chiefs after him to *kill him!* Here our friend Mwanga has put his foot into it, and deserves no mercy at the hands of the Company. Well, Mr. Williams went to the King, and told him that unless he sent counter orders to stop these men he would fight with him. Our people have acted nobly, and kept from violence." Writing on December 5, Mr. Baskerville says: "One chief of ours was on his way quietly home at about four o'clock, when we from our garden, where we were walking, saw a Roman Catholic chief fire four times on his men...He is to send his guns to the camp."

Temperance Notes.

Mr. George Blaiklock has been advocating Gospel Temperance at Graaf-Reinet, South Africa.

At a Women's Temperance Conference just held in Belfast, Mrs. Barcroft presided, and spoke on the difficulties and encouragements of the work.

You will be glad to hear, writes a correspondent, that a really blessed Gospel temperance work is being carried on in Paris and Rouen.

At a meeting last week of the Central Temperance Association, Mr. Ling insisted on the necessity for the gradual extinction of the public-houses.

The United Kingdom Temperance and Provident Institution showed, at its fifty-first annual meeting, held last week, a most satisfactory state of affairs.

"The sale of intoxicants," declares Dr. Richardson, "is the sale of insanity, the sale of disease, the sale of crime, and the sale of poverty."

A temperance speaker urges that by punishing drink-made criminals, and continuing to licence, we are mopping up the slops and letting the running tap alone just as a silly servant girl would do.

Dr. Norman Kerr estimates that of the two hundred and sixty thousand deaths occurring annually amongst children below the age of five years, sixty-five thousand are directly or indirectly due to intemperance.

A veteran teetotaler has just passed away in Mr. J. Osborne, who had been a champion boxer prior to his conversion fifty-two years ago. He lived at Worthing, Sussex, and was known as "The Sussex Temperance Champion."

"The use of intoxicating drinks," says a medical man, "has been, so far as I can judge, only productive of evil, and he who uses them needs to say often the prayer of St. Chrysostom: 'God keep my body from the doctors, my money from the lawyers, and my soul from the devil.'"

Our Blue-books show that millions of the ratepayers' money (in excess of the revenue derived from intoxicating liquors) are annually spent in dealing with the effects of this excess in strong drink, and as criminals and drunkards do not pay these taxes, the industrious and temperate ratepayers must.

The Army Temperance Association in India reports a membership of 18,029, all total abstainers. This means that considerably more than one-fourth of the soldiers in India are total abstainers. The present membership is the largest ever recorded, and the average membership for the past year is more than one thousand over any previous year.

A notorious public-house in Trafalgar-street, Liverpool, has passed into the hands of the Rev. John Gamble, of the Lancashire and Cheshire Colportage Association, who is about to transform the house and turn it to better account. In future, the "Old House at Home" will be a temperance public-house and mission-room combined.

The annual meetings of the Women's Temperance Association were held in Belfast on Wednesday week. Mrs. Richardson took the chair, and Mrs. Byers presented the report. During the year the lady missionary paid 4000 visits to homes, held ninety-four cottage meetings, and gave 139 pledges. Earnest addresses were delivered by various ladies, and encouraging reports of the work in Cork, Newry and elsewhere were submitted.

Mrs. Mary Clement Leavitt, the World's W.C.T.U. Missionary, who has been prosecuting her work in South America, met recently with a painful experience at Pernambuco, Brazil. A well-dressed Catholic crowd, mostly students, took possession of the building in which the second of a course of lectures was to be given by Mrs. Leavitt, and prevented the lecture by shouting, hooting, and disorderly rushing about.

Mr. Emerson Bainbridge, the proprietor of Bolsover Colliery, one of the largest in the kingdom, and president of the Sheffield Y.M.C.A., is endeavouring to establish a model village for his work-people on somewhat similar lines to those of Sir Titus Salt at Saltaire. There will be no public-houses. The government of the colony will be in the hands of a village council elected by the inhabitants.

Mr. Jonathan Hargrove, the Temperance candidate for the Houghton-le-Spring Division, has commenced his candidature in opposition to Captain Fenwick, the brewer. The proceedings were inaugurated by a conference at Sunderland, followed by a great public meeting in the Victoria Hall. Mr. Hargrove says it was only through being actuated by a strict sense of duty that he was induced to come forward. A great principle being assailed had to be defended.

The liquor-sellers are not in love with the Hull Wesleyan Mission, and, considering what their trade has suffered, it is hardly to be expected. But their friends have adopted an absurd way of showing their spite. A few weeks ago they wantonly smashed the large and costly lamp which has just been placed over the entrance to George-yard Chapel, and within a week of the lamp being repaired it was broken a second time. Then they went a step farther, and a party of drunken men paid a visit at midnight to the house of Rev. H. S. B. Yates, and broke one of his windows.

Personalia.

Rev. John Thomas, D.D., of Liverpool, celebrated last week his ministerial jubilee.

Rev. W. F. Moulton, D.D., has now returned from his visit to Omaha, U.S.A., where his addresses aroused much enthusiasm.

The Bishop of Bedford, who has been in ill-health for some weeks, has left for Devonshire, being ordered complete rest.

Dr. MacWhirter Dunbar, of Hedingham House, Clapham-common, has, we learn, undertaken the duties of treasurer to the Figueras Mission.

Rev. W. J. Dawson, of Southport, has, it is announced, declined the invitation to Highbury-quadrant Congregational Church.

Rev. T. H. Darlow, M.A., has resigned his post as superintendent of the Browning Hall Mission, York-street, Walworth, S.E.

Mr. A. H. Baynes, who has been visiting the mission stations in Italy, is now at his post in view of the centenary celebrations of this week and next.

Rev. J. Inches Hillocks is, we hear, now convalescent, after a severe attack of influenza, and has been ordered by his doctor to Broughty Ferry to recruit.

Paul T. Bliss, son of the late P. P. Bliss, is a member of the Princeton Male Quartette, which has been helping Major Whittle in Gospel services at Philadelphia.

Rev. C. H. Yatman, an American evangelist, is studying evangelistic work in London and Paris, especially in connection with Rev. Hugh Price Hughes and Dr. McAll.

Rev. J. Hiles Hitchens, D.D., in a letter to a friend, states that he is recovering strength, and hopes shortly to be able to resume his duties at Eccleston-square Church.

Rev. J. Morrow, D.D., Secretary of the Pennsylvania Bible Society, in connection with which he is doing a great work, has been on a tour in the East, and is now on a visit to the scene of his early ministerial labours.

Rev. J. Bailey, B.A., who has just returned from a missionary tour in the West Indies, was welcomed last week by his people at Glossop-road, Sheffield. He speaks warmly of the encouraging state of things in the islands.

Rev. Alexander Gregory, M.A., who four years ago gave up his charge at Wooler to devote himself to foreign mission service, being now at home on furlough, gave his old congregation on Sunday week stirring accounts of the Lord's work in China.

Mr. and Mrs. Charles E. Faithfull were suddenly called to England, on the 23rd ult., owing to a serious accident to their youngest son. Mr. Faithfull will be glad to communicate with any friends willing to give him an opportunity for speaking about the work at Marseilles. His address is, care of Mr. H. Clapton, 8, Widcombe-crescent, Bath.

Rev S. H. Kellogg, D.D., is to return to India at the close of this summer, to act with other able scholars in the revision of the Old Testament in Hindi. The St. James' congregation in Toronto, the pastorate of which he now resigns for this more special field, will feel his departure sorely.

Mr. George Hatton has, we learn, been compelled by the state of his health to resign the superintendence of the St. Giles' Christian Mission—a post he has held since the founding of the Mission over thirty years ago. His place has been filled by Mr. William Wheatley, who for so many years has been closely associated with the work, and to whose energy and zeal the success of the Prisoners' branch is so largely due. While all must regret that such a devoted labourer as Mr. Hatton has been laid aside, it will certainly be felt that no more fitting successor could be found.

SEAMEN AT SHANGHAI.—Mr. T. Macoun, of the China Inland Mission for Shanghai, writes: On H.M.S. *Caroline* some thirty men have been converted lately. Five months ago, not a man of them was Christian; now, thank God, there are, as I have said, some thirty—indeed, the number is much nearer forty. I do not think I have ever seen more thorough, out and out cases of conversion. The vessel has been here for many months, and an opportunity has thus been given us of helping the Christians, until they become established. Miss Geraldine Guinness was much used of God in leading many of the men to Christ.

CARDIFF has just sustained a great loss in the departure of Mr. Joseph Carss, who worthily filled the position of Town Missionary for seven years. During that period he proved himself to be a devoted worker amongst the poor, ministering to their temporal and spiritual wants, and a capable and most acceptable preacher. He established mission-room and cottage meetings in the various centres of Cardiff, and the number of souls won to Christ under his ministry testify to the Lord's blessing which rested upon his efforts. Many share the regret expressed by the Committee at his departure, which became a necessity through the health of Mrs. Carss requiring a change of climate. He was greatly assisted by the constant generosity of Mr. John Cory and Mr. Richard Cory and other friends of the Mission.

Evangelistic Notes.

Mr. William Grove is conducting a tent mission at Forest Gate during this month.

Dowlais.—An open-air mission is being held during the present month by Mr. James Jones, at Dowlais, South Wales.

Mr. W. R. Bradlaugh has held a fifteen days' mission in St. George-the-Martyr schoolroom, Bolton. This is his fourth mission in the same place during the past six years, and he has been permitted to see abiding fruit from his first visit.

Messrs. Whittle and Stebbins have lately been evangelising at Hartford, Conn., U.S.A. Some four hundred signed cards testifying a desire to lead a new life. Miss Whittle and Miss Boardman (of Stratford) had meetings for girls, with marked results for good.

Ireland.—Rev. J. P. Cushing has just concluded a most successful sixteen days' mission in the Parish of Glenady, co. Antrim, of which Rev. Chas. Watson is the rector. All the services were largely attended, and much good is believed to have been done. Mr. Poolton, of the Belfast City Mission, has held a series of evangelistic services in the Methodist Church, Comber, which have been a means of blessing to not a few.

CAMBRIDGE NOTES.

On Ascension day, sermons were preached in Holy Trinity Church on behalf of the women of India; in the morning by Rev. H. C. G. Moule.

On Sunday (22nd) Mr. Moule began a series of three Bible Readings after the morning service. He dealt first with "Grace."

The University sermon of May 22 was preached by the Bishop of St. Asaph. At the Alexandra Hall Major Pelham Burn gave the address on Sunday evening.

Mr. Moule's new book "To My Younger Brethren" (*Hodder and Stoughton*), seems likely to become very popular with the Christian men, especially those about to be ordained for the ministry.

It has been decided to hold a Missionary Conference in Cambridge in the "May Week," lasting four days, June 7-10. The object is not to put forward the claims of any special society or to appeal for funds, but to have laid before the members of the University in particular, the vast and pressing need for men to carry God's Word and the message of salvation all over the world.

Work in Beyrout.

Miss Jennie Street, who is visiting the Holy Land, writes from Beyrout:—I spent Sunday with Miss Taylor, whose school for Moslem girls is unique in character, and has had a wonderful history. It was very beautiful to hear the simple prayers of the girls, and to see how heartily the older pupils entered into the study of Ephes. iii. 9-21, in the cheery Bible-class, which attracts several young people to Miss Taylor's house every Sunday evening. In the afternoon I spoke (through interpreters) to the large meeting of poor Jewish women, conducted by Mrs. G. Machie, in connection with the American Mission, and to the Arabic Sunday-school, superintended by the venerable Dr. Jessup.

FINLAND.—Rev. J. D. Kilburn, of Hamburg, writes: "Miss A. Helman, of Wasa, a confirmed invalid, asks me to plead for something to be done to supply workhouse inmates and the aged poor of Finland with large-type New Testaments. There are about four thousand people in the workhouses, and even more outside, who cannot buy for themselves; yet many of them are longing for God's Word, and would be cheered and helped, and maybe saved, if they could have copies."

ORPHANS' HOME, SOUTHWARK.—In the letter sent out last summer it was suggested that a permanent seaside home would be a great boon, especially for the use of consumptive children. Another year's work among the orphans has only added to the strength of my conviction that such a branch Home is greatly needed, that it would make the institution much more complete, and that some day it will become a reality. Up to the present time I have received donations for this purpose amounting to £417 5s.—an earnest, I trust, of all that is needed. Charlotte Sharman.

20, West-square, London, S.E.

CHINESE MISSION IN LONDON.—In his report for 1891 Rev. George Piercy says:—"The work has been carried on in a similar way to that of previous years. The little Mission-House has been resorted to regularly by many Chinese for study of the English language and writing. Direct religious instruction has constantly been given, and the Scriptures in their own language read to them, and read by them. In all 3903 visits were paid by these men to the Mission-rooms. Although several men have given evidence of being under Divine teaching, still no one has manifested such a change of heart as to warrant his baptism into the faith of Christ. The seed is sown in faith." Mr. Piercy's address is 276, Burdett-road, London, E.

Now that Spring has Come

the yearly advent of Spring Cleaning will be set a-going ding-dong by all busy housewives, and an active demand may be expected for all the various commodities required for this purpose, particularly of SUNLIGHT SOAP, which is peculiarly adapted as a cleansing agent for this annual irruption. Thrifty housewives appreciate the advantages of



SUNLIGHT SOAP

for making everything as good as new, and as bright as a new pin; they know that by its aid the whole house, from cellar to garret, is made clean, bright, and cheerful, with Less Labour and Greater Comfort than would otherwise have been the case.

Mrs. George Augustus Sala,

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Among the Churches.

CHURCH OF ENGLAND.

Rev. J. H. Potter, of Upper Tooting, has been appointed Rural Dean of Streatham.

The secretaries of the C.M.S. have submitted to the Archbishop the name of one whom they propose as successor to Bishop Crowther.

The Bishop of Newcastle addressed on Sunday week a great gathering of cyclists in Delaval Park, devoting himself specially to Sunday observance.

So many men are still needed for special posts and general work that the C.M.S. has resolved to have meetings for intercession, on Thursday, July 14, at Sion College and at the Church Mission House.

At the annual conference in connection with the Bishop of London's Fund, the Bishop of London said that the income generally had been £18,000 in years past; but this year it had been something like £20,000.

In an article headed "A Modern Paul's Cross," *The Church Monthly* for June contains a very appreciative account of the open-air services that Rev. T. Selby Henrey holds during the summer months in the churchyard of St. Botolph, Aldersgate.

A letter has been received in Durham from Bishop Tucker, in which he joyously refers to the vote for the Mombasa survey. He thanks God for such a cheerful message, flashed to the shores of Africa, which showed that the British House of Commons still had sympathy with the slave.

The Bishops of London and Marlborough spoke on Saturday at Grosvenor House at the annual meeting of the London Diocesan Council for the Welfare of Young Men. At the close of the meeting a detachment of one hundred boys of the Church Lads' Brigade were inspected in the grounds by Colonel Farquharson.

Speaking of the large congregations which now, Sunday after Sunday, throng St. Faith's Church, Maidstone, especially in the evening, the Rev. R. W. Colquhoun, a few Sunday evenings ago, said he took this as an evidence that it was the old, old Gospel which the people wanted, preached, as they wished to preach it, in its great simplicity and love.

The annual united meeting of the Ipswich and Norwich Evangelical Clerical Societies will be held at Norwich on June 7 and 8. Subjects—(1) "Present Day Literature—its Relation to Faith and Morals;" to be opened by Rev. A. R. Buckland. (2) "Old Testament Criticism," to be opened by Professor Stanley Leathes, D.D. (3) "The Devotional Life," to be opened by Rev. H. C. G. Moule. The sermon will be preached by Canon Garratt.

Archdeacon Sinclair, in his charge to the clergy delivered last week, maintained vigorously his position as to the true meaning of the word "Church"—that is the body of Christ, including all of every name who believe in Christ. In the language of Christ, there are many folds, but one flock. It was important to remember that the Church of England had declared against the infallibility of the Church. The Archdeacon then proceeded to discuss the meaning of the word catholic. It had four primitive usages, namely: (1) As indicating the whole Church; (2) the universal Church as represented in any particular place; (3) as synonymous with Christian; (4) as showing the universality of the Church.

CONGREGATIONAL.

Considerable interest was shown last week in the jubilee services at Falcon-street Chapel.

The will of the late Rev. Dr. Allon shows that he had accumulated £27,556.

Mr. John Gardner, of Hackney College, has accepted the pastorate of the Redhill Congregational Church, commencing his ministry on July 1 next.

The pastorate of Wharf-street Congregational Church, Brisbane, one of the most important in Queensland, has been offered to Rev. E. R. Barrett, of Liverpool.

All the students of the Lancashire Independent College who completed their college course last summer, have now found spheres of labour, five in this country and one in South India.

The men's meeting, held every Sunday afternoon at New Court Chapel, Tolmington-park, N. (Rev. W. Pierce), has now a membership of about two hundred. In connection with the society there are an orchestra and a provident association.

The Year Book of the Lancashire Congregational Union, just issued, states that a revived activity is visible. The total number of Congregational chapels in Lancashire has risen to 317, and the sitting accommodation is now 161,099, an increase of six chapels and 3,277 sittings.

Last week's Merchants' Lecture, delivered by Rev. A. Rowland, had special reference to almsgiving. He remarked that many ways of raising public subscriptions had a distinct tendency to appeal to the vanity and weakness of human nature. The great test was to live and bestow as in the sight of their Heavenly Father. No air of patronage should mar the beauty of almsgiving, but giving simply and freely, their motive would be such as He Himself approved.

The delegates of all the Congregational churches of Imerina met in April for their Six-Monthly Conference. "The strength of British Mission work," says *The Madagascar News*, "has never been more apparent. The churches at which the meetings took place were thronged day after day, and the addresses and accounts of church progress were convincing evidence of how deep a hold British tuition has upon the minds as well as the hearts of the people."

BAPTIST.

Special services are being held by the Graham-street Church in the City Hall, Birmingham.

Rev. W. J. Packer has been welcomed as pastor of West-street, Rochdale.

At Doniford, near Watchet, a disused third-class railway carriage is made to serve as a chapel.

Mr. William Owen, of the Baptist College, Manchester, has accepted the pastorate of Emmanuel Chapel in that city.

The 203rd anniversary of the East-street Church, Southampton, produced many indications of the revived state of interest.

The 156th anniversary of South-street, Hull, has just been celebrated, it being shown that this venerable church is still doing important service.

A "mission van" has been placed at the disposal of the Bradford and Craven district Baptist Union, for the purpose of visiting weak churches and doing evangelistic work.

At Coupland-street, Manchester, Rev. D. Donald, of the Pastors' College, who has been working in the church since March with tokens of blessing, has been recognised as pastor.

The friends at Willesden-green find the imperative need for enlargement of the present school church, and are endeavouring to raise £400 for the purpose. The pastor is J. S. White, The Cheenuts, High-road, Willesden-green.

Mrs. Squire, who died recently at Nottingham, has left a sum of £2,250 to denominational objects:—£500 to the Foreign Missionary Society, £200 to the Home Missionary Society, £250 to the Building Fund, £500 to Pinchbeck Chapel, £200 to Broad-street Church, Nottingham, to be applied for the purchase of coals for distribution among the poor widows of the church, and £600 to be invested for the benefit of three poor widows of Baptist ministers.

The Fraternal Union met on Tuesday week in Cotton-street Chapel, Poplar, to hear an address from Dr. Pierson on the "Christian's armour and the character of the foe with whom he has to deal." At night, Dr. Sinclair Paterson presided, and addresses on "Vital Truth" were delivered by Pastor F. B. Monti on the importance of an interest in vital truth; Rev. G. D. Turner, on the sacrificial and substitutionary character of the atonement as the heart of Christianity; and Rev. G. D. Hooper on the Divine authority and inspiration of Scripture.

METHODIST.

Rev. J. Sharman, of Wesley College, Sheffield, is about to leave for missionary service in Madagascar.

The missionary income of the Methodist Episcopal Church for the past four years was 8,000,000 dols.

The Wesleyan Conference is asked to adopt, as an experiment, a board of examiners in religious knowledge.

A ladies' auxiliary is to be formed in connection with the Australasian Wesleyan Missionary Society to take special charge of the new branch of women's work in the mission field.

Rev. W. A. Burns, of Fiji, has arrived in Sydney, bringing with him six Fijian teachers and their wives, *en route* for New Britain and New Guinea. A further supply of teachers is shortly expected from Samoa.

A largely attended meeting of the London Wesleyan Council was held in the Centenary Hall last week to consider the question of extending the three years' system. Ultimately it was agreed that on the whole the itinerancy works well, but that in certain districts some elasticity was necessary.

At the Wesleyan District Meeting in Liverpool, a very remarkable outburst of generosity occurred. Mr. Garrett mentioned his want of a Girls' Home. Some said that one could be furnished for £200. Immediately offers were made from all parts of the room. In a private letter Mr. Garrett says: "Before I had well got my breath £220 was volunteered. I never saw anything like it. I am now committed to the Home without my own consent. God will guide us."

PRESBYTERIAN.

A good work has been opened on the "Leper Island" near Penang.

Rev. C. Moinet has been preaching in Belfast, and other parts of the North of Ireland.

In Newport-road, Middlesbrough, fruitful church and mission work is now going on, specially among the young.

The season's open-air work of the London Presbyteries was commenced on Sunday afternoon with a service in Southwark-park.

It is proposed to place a memorial of the late Principal Cairns in Berwick, where so many years of his life work were passed.

The late Dr. D. Fraser's Commentary on the New Articles of Faith, "Sound Doctrine," was issued last week by the Presbyterian Publishing House, 14, Paternoster-square, E.C.

The Sultan of Muar, a semi-independent Malay State, has given the Presbyterian missionaries permission to labour in his capital, and has even given a site for a mission station.

At the recent Forest-hill Conference of Home Mission Work, many interesting facts were given, bearing on the evangelistic efforts carried on by the South London churches.

Prospect-street, Hull, with which the late Dr. Mackay was so long associated, and now occupied by Rev. J. G. Train, while still a centre of thorough Home Mission work, shows large and increasing interest in Foreign Missions.

Rev. W. M. Macphail maintains that a church which is not evangelistic is missing its vocation. The Church will never conquer the world until it becomes, as it originally was, a Salvation Army. The Christian work of a congregation cannot be delegated to one or two paid officials.

NOTES FROM IRELAND.

The Presbyterian Orphan Society has just received bequests to the amount of £1320, and has added twelve new orphans to its list.

Rev. James Salters, recently sent out to India by the Irish Presbyterian Mission Board, has been obliged to return home on the ground of his health.

Mr. J. B. Wookey and his band of lads from Dr. Barnardo's Homes have just visited Cork and various towns in the South of Ireland, and everywhere met with a hearty reception.

The first ordinary meeting of the Belfast Methodist Council was held last Friday evening, Rev. Dr. McCutcheon presiding, when it was stated that Methodism requires four new churches in Belfast and a central hall in which to carry on mission work.

The vexed question of instrumental music in public worship is reaching an acute stage in the Presbyterian churches, and is likely to come up for debate at the approaching General Assembly in Dublin, as contrary to the general understanding two or three churches have recently introduced musical instruments.

The Belfast branch of the Society for the Prevention of Cruelty to Children is doing excellent work. During the past year 233 cases have been investigated, including 530 children—195 boys, 181 girls, and 154 babies; forty-six convictions were obtained, and fourteen children were taken from their parents and placed in homes or industrial schools.

The annual meetings of the Irish Baptist Association were held on three days during the past week, presided over by Pastor A. M'Caig. The reports from every station were far beyond anything ever given in the history of the Baptists in Ireland. The Lord has wonderfully owned and blessed the simple testimony of his truth, and all the addresses delivered at these meetings were full of real, living power. It is only what was expected, prayer having been made for some time on their behalf.

SALVATION ARMY.

General Booth meets with enthusiastic receptions in the meetings arranged for on the Continent.

The first cycling corps has reported thirteen conversions as the fruit of their first week's tour in Essex.

Colonel Lucy Booth is recovering from her recent indisposition, and will proceed as soon as possible to India.

Major and Mrs. Cooke, formerly of the Slum Department, have sailed for Jamaica, and Major Milner and wife for Natal. The last-named will commence operations among the Tamil-speaking immigrants.

FALLEN ASLEEP.

At Oakley Cottage, Weston-super-Mare, on May 1, Rev. George Fisher, formerly Pastor of the Baptist Church, Alderley Edge, also of Falkirk, Scotland, aged 68; at Berwick, on 25th inst., Dr. Maclagan, brother of the Archbishop of York, father of a Presbyterian missionary in China, and himself a faithful elder; at Haverford West, after a long and painful illness, Mr. W. Garnon, aged 4[illegible], an earnest Christian; at Newport, Pembroke, Rev. [illegible] George, one of the oldest Baptist ministers in Wales—his pastorate alone extended over sixty years; at Barking, near Needham Market, on 19th inst., Rev. F. Stewart, who had been the faithful rector for fifty-six years; at Fairfield, Liverpool, on 23rd inst., Rev. John Barnacle, a widely-respected clergyman; at Rotherham, on 22nd inst., Mr. W. H. Oxley, J.P., known and beloved as a helper of many; at Windsor, Mr. B. C. Durrant, a devoted Sunday-school worker; at Sandymount, Dundalk, Rev. D. [illegible] Browne, formerly Presbyterian minister of Newtownhamilton, aged eighty-five years; at Whitehall, co. Louth, Mr. Wilson-Slator, D.L., a devoted Presbyterian elder; at Mountain Ash, Rev. T. Llewellyn, for thirty-two years a devoted pastor.

Notices.

Will "O.D." give some address to which "G.M." can write?

A correspondent informs us that the lines

"I would not seek for earthly fame,
But ask that I may glorify thy name,"

occur in a poem by Sarah Geraldine Stock. The poem will be found in a booklet, "True Service," published by *E. Masters, 327, Vauxhall-bridge-road, London.*

Communications Received with Thanks.—J.W.Q. J. W.J.C. J.A.F. A.P. Mrs. B. C.B. W.D. T.C. H. W.A. M.R.W. L.G. L.B. W.H.G. C.E.F. H.D. J.C.T. W.R.B. T.M. M.A.M. T.A.B. F.G.E. L.B. W.C.H. S.P.H.S. M.J.S. A.P.A. W.A.S. D.D. T. W.H. J.K.W. J.A. J.D.C. G.H. F.S.B. E.B. J. J.B. G.W. M.L. T.W.B. A.S. A.S.L. B.J.S. W.E. T.R. R.P. T.M.W. R.L. J.B. H.H.T.C. A.T. S. F.C. L.E.B. E.J.P. M.G. D.J.E. L.K.S. W.F. J. C.B. R.B. W.P. C.L.D. M.L.H. G.M. W.M.C. W. E.E.F. J.L. R.W.W. R.N. A.P. N.J. G.W.L. C.B.W. F.M.G. F.W.F. J.C. R.W. E.W.M. J.G. E.J.H. H.M.P. A.K. R.M. S.A. H.W. T.H. F.B.M.

Applicants for Tracts.—W. G. Verrall, Y.M.C.A. Eastbourne; Miss Thompson, 11, Hornsbay-street, Canterbury-road, Old Kent-road; Rev. E. Alford, 1, Baile street, Derby; George Carter, 39, Ebrington-street, Plymouth; A. Parmenter, 3, Aubrey-road, Odessa-road, Forest-gate; John Wood, 7, Bank-street, Great Jackson street, Hulme, Manchester; Joseph Green, Gostig-hi near Hales Owen, Worcestershire; A. E. Nichols Barne Knight's Cottage, College-street, Bristol; G. B. Taylo 32, Gerrard-street, W.; W. Hollins, 20, Victoria-plac Queen's-road, S.W.; Henry Post, 53, Richardson-stree Long-lane, Bermondsey, S.E.; S. C. Stevenson, 78, Win mill-street, Gravesend, Kent; M. Morris, 10, Aynho street, Vicarage-road, Watford, Herts; J. F. Johnson, Gibson's-buildings, Stoke Newington, N.; J. W. Kne Colporteur, 32, Station terrace, Penrhinceiber, Mountain Ash, South Wales; F. A. Chubb, 24, Romberg-road, Upp Tooting.

[As it is found that infidels and others send tracts to t persons whose names are inserted here, it is most desirab that all books and papers should be carefully read befo being given away.]

Appeals.

Dunedin Hospital. — Rev. J. Niven, George-stree Dunedin, New Zealand, would be glad of suitable pape for distribution in the hospital.

German Tracts.—Rev. J. H. Wallfisch, Pastor Bapti Church, Siegmund'sch.l., Pfaffendorfer Str. 3, Germany, writ that he is in need of good German tracts for Christians a Jews. He intends to visit the bathing-places of Silesia.

Bengal.—Gunner G. Sykes, Eastern Division, Roy Artillery, Ferozopore, Bengal, appeals for tracts, boo periodicals, wall-texts, or anything he could give the married women, the men in the barrack-rooms, or lea on the prayer-room table. He is also very short of hym books.

"Homes for the Aged Poor."—The committee ha succeeded in paying off £1000 of the mortgage debt up the permanent Homes. This, however, has been a gre drain upon their resources, and they appeal for help meet the necessary current expenses. £1500 mortga debt still remains upon seven permanent Homes.—S. Harrison, hon. sec., 5, Grandacre-terrace, Anerley, S.E.

Mundesley Mission Chapel, built in the year 1843 the late Miss Davey, of Norwich, has, under the pastora of Mr. T. R. Matthews, been carried on with tokens blessing. Many souls have been gathered in, and t Sunday-school now contains the greater number of t children of the parish. The increase in the numbe attending the school makes it imperatively necessary enlarge the school-room. The Mission Chapel itself al urgently needs resenting and proper ventilation. Help greatly needed, and may be sent to Mr. T. R. Matthew Mundesley, Cromer.

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CASE FOR THE WEEK.

REMARKABLE RECOVERY of a CHILD at GRANTHAM—CASE REPORTED HOPELESS.

Early in January of this year I received a letter from Mr. WM. BROWN, of SUDBROOK, near GRANTHAM, requesting immediate attention to the case of his little girl, who had been delicate from infancy, and was then in a very critical state. She was now nearly nine years old. All the worst symptoms of Consumption were present.

In three months Mr. Brown reports:—"There is a very great improvement in our little girl. She was almost too weak to take anything at first, even your medicine; now she is able to go to school each day."

I have just received a letter from the father in which he says:—"I am pleased to say our dear child continues well and strong, and able to attend school. Those dreadful night sweats, the odour of which was almost past bearing, are all gone. To-day she is nine years old. Never since her birth has she looked so well as now. She is a wonder to many. Given up by the doctor, *looked upon as dead*, and now *to-day the picture of health and full of mirth.* Words would fail to express the joy we feel. *I shall be pleased to show the child*, or answer any correspondent desiring to adopt your treatment."

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Is the most perfect Emollient Milk for Preserving and softening the Skin ever produced. It soon renders it soft, smooth, and white; entirely removes and prevents all roughness, redness, sunburn, tan, &c., and preserves the skin from the effects of the sun, wind, or hard water, more effectually than any other preparation. No lady who values her complexion should ever be without it, as it is invaluable at all seasons for keeping the skin soft and healthy.

Superior to every other preparation for rendering the skin delicately soft, smooth, and white.

A Clear and Beautiful Complexion is soon obtained by its use. For the Toilet and Nursery it is invaluable, and is delightfully refreshing if applied after violent exercise, or after visiting heated apartments, &c.

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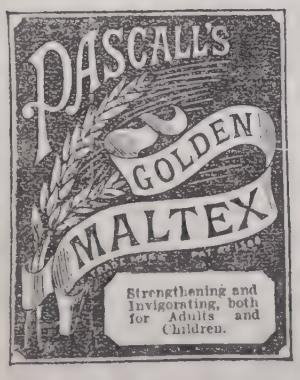
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The Christian:

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Weekly Record of Christian Life and Testimony; Evangelistic Effort, and Missionary Enterprise.

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No. 1167.] THURSDAY, JUNE 9, 1892.

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TO

LAY THE FOUNDATION STONE,

ON

WEDNESDAY, JUNE 15th, 1892, at Four p.m.

The following gentlemen will assist at the ceremony:—

THE RIGHT HON. THE LORD MAYOR.

The Bishop of BEDFORD.
W. MIDDLETON CAMPBELL, Esq.
E. M. DENNY, Esq.
GEORGE HANBURY, Esq.
The Lord KINNAIRD.
The Lord KNUTSFORD, G.C.M.G.
HOWARD MORLEY, Esq.
Hon. T. H. W. PELHAM.
Hon. W. F. D. SMITH, M.P.
Alderman and Sheriff TYLER.

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Professor Gladstone	£10	10	0				
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Lumley Smith, Esq., Q.C.	10	10	0				
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W. E. Hubbard, Esq.	10	0	0				
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	£3,509	17	0				

The Committee earnestly appeal for further funds, so that by June 15 the whole of the imated cost of building may be raised, viz., £5,000. There will then be £4,500 required the purchase of the site, furniture, fittings, &c.

The Treasurer, Hon. T. H. W. PELHAM, Palace Chambers, Westminster, will thankfully nowledge any contribution.

WILLIAM DENHAM, *Secretary.*

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£320 have been paid or promised for this purpose, and only **£80** now remains to be found.

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Cheques for this Fund should be crossed to "Union Bank, Charing-cross," and made payable to Mrs. S. MEREDITH.

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Speakers:

Rev. A. E. BARNES-LAWRENCE,
Rev. J. B. FIGGIS,
Rev. J. J. LUCE, Rev. W. HASLAM,
Rev. EVAN H. HOPKINS,
Rev. F. B. MEYER, Rev. C. G. MOORE,
Mr. DUDLEY KIDD (Cape General Mission).

Convener: **Rev. F. PAYNTER.**

Honorary Secretary:

COLONEL BROWN, Albuhera, Guildford;

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate (either personally or by letter) to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C. c378

GEORGE-YARD RAGGED SCHOOLS, &c.,
HIGH-STREET, WHITECHAPEL, E.

George Holland has received, with much thankfulness, from Unknown Friends, clothing and spring flowers.

Rations of Food to Hungry Children. Infant Day Nursery. Week-day, Sunday, and Evening Schools. Classes for Rough Boys and Girls. Band of Hope. Children's Services. Industrial Classes. Shelter for children. Important Missionary Operations amongst Young Women and Elder Girls. Mission Work amongst Lads and Young Men. Mothers' Meetings. Evangelistic Services. Mission to Inebriate Women. Lodging House Meetings. Bible Classes. Temperance Meetings. Room-to-room Visitation. Training Home for Motherless Girls. Various Thrift Works, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 63, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E. c1378

DAY IN THE COUNTRY.—George-yard Ragged Schools, &c., High-street, Whitechapel, E. Received with many thanks from Y., £1 10s.; B., £1. George Holland intends (D.V.) to take 500 poor children, &c., for a day in the country, when sufficient funds are in hand.—GEORGE HOLLAND, George-yard Ragged Schools, &c., High-street, Whitechapel, E. c1378

TRACT DISTRIBUTORS invited to join Evangelical Tract Society, to receive monthly parcels of carefully-selected tracts and contribute freewill offerings as able.—Write to Mr. ROBERTS, 26, Paternoster-row, London. c485

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. The Committee are prepared to receive applications for admission next term. Prospectus on application. Funds needed. Bankers, London and County Bank, Balham.

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J. W. C. FEGAN,
The Boys' Home,
95, Southwark-street, London, S.E.

PRIVATE PATIENTS can be received at the Deaconesses' Institute and Hospital, Tottenham. Fees from two to five guineas per week. Applications to be made to the Director of the Institution.

EAST LONDON HOME AND SCHOOL for Blind Children, Clapton-road, London.—A bazaar will be opened on June 16 by Sir Charles and Lady Russell. Gifts of every description will be gratefully received by Miss S. RYE, Lady Superintendent. c1137

STOCKWELL ORPHANAGE

CLAPHAM-ROAD, S.W.

FOUNDER'S DAY.

THE ANNUAL FESTIVAL and celebration of the anniversary of C. H. Spurgeon's birthday will be held on WEDNESDAY, June 22, 1892. The following have consented to take part in the day's proceedings.: W. L. A. B. BURDETT-COUTTS, Esq., M.P., will take the Chair at the afternoon meeting at 3.30; ALEXANDER McARTHUR, Esq., M.P., will take the Chair at the Evening Meeting at 6.30. Speakers: Rev. Jas. A. Spurgeon (President), Rev. A. T. Pierson, D.D., Rev. Charles Spurgeon, Rev. Thomas Spurgeon, Rev. E. J. Stuart, M.A., Rev. W. R. Mowll, M.A., Rev. D. McEwan, D.D., Rev. Robert Morton, Rev. John Wilson, W. Willis, Esq., Q.C., F. F. Belsey, Esq., J.P. Planting of memorial trees. Exhibition of Reformation pictures, singing, bell-ringing, and musical drill by the orphan children. Music by choir from Normal College for the Blind, band of Brixton division of police. Refreshments at moderate charges. Grounds open at 2.30.

Admission, Sixpence.

V. J. CHARLESWORTH, Headmaster.

CONTRIBUTIONS towards the C. H. SPURGEON MEMORIAL FUND should be addressed to the Treasurers, Metropolitan Tabernacle, London, S.E.; or Stockwell Orphanage, Clapham, London, S.W.

THE ANTI-INFIDEL TRACT ENTERPRISE. Established 1880, for the gratuitous Distribution of Anti-infidel literature at Home and Abroad. Funds most urgently needed. All subscribers of Five shillings and upwards receive assorted parcels of literature of the value of twice the amount of their subscriptions. Parcels forwarded to any missionary or address given. Catalogue post free.—W. E. BRADLAUGH, 70, King's Cross-road, London, W.C. c282

THE UNSUCCESSFUL CANDIDATES.—Contributions are earnestly solicited in aid of a special collection for the candidates who failed at the late Election of Pensioners on the Incurable Fund of the National Hospital for the Paralysed and Epileptic. There were twenty-seven candidates and only twelve pensions to bestow. Fifteen poor sufferers were consequently disappointed, and to each of these the Ladies' Committee propose to send a gift of 30s. or £2, if sufficient money can be raised for the purpose. The smallest donations will be thankfully received.—ROSA PEARMAN, Vice-President Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. c470

CLAPHAM MATERNITY HOSPITAL and School of Midwifery for Gentlewomen, 41, Jeffrey's-road, S.W. Under fully qualified medical women. 20 beds. Small payments from patients. Monthly nurses trained. Subscriptions needed.
Apply SECRETARY.

PATRON.—Her MAJESTY the QUEEN: 1839-1892. "There is Sorrow on the Sea."

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SECRETARY.—W. R. Buck, Esq., the Society's London Central Office, Sailors' Home Chambers, Dock-st., E.

SPECIAL NOTICE.

The Society's **FIFTY-THIRD ANNUAL GENERAL MEETING** will be held at the SAILORS' HOME, Dock-street, London, E., on THURSDAY, June 16, at Two o'clock. In the Chair, Admiral the Hon. FRANCIS EGERTON, Chairman of Committee of the Seamen's Hospital Society.

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MORAVIAN LADIES' SCHOOL, East Tytherton, Chippenham.—Christian training. Preparation for examinations. Moderate terms.
Principal, Miss HOLLIS. c164

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SEASIDE KINDERGARTEN and Home School for Girls. Froebel House, Liverpool-terrace, Worthing. Thorough education and careful training. Principal, Miss Yerbury. Vacancy for companion-pupil (9 to 12) on reduced terms. c272

THE PENSIONNAT RENTSCH, Athénée, 4, Geneva, receives a limited number of young ladies. Great advantages for music, painting, and languages. Home comforts. Best references in England, Holland, and Germany. c10-2

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SOUTH-WEST LONDON COLLEGE.
High-class School for Young Ladies.

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Excellent testimonials also from parents of pupils, Rev. D. McEwan, D.D., Rev. W. Williams, and others. c168

ETONHURST, WESTON-SUPER-MARE.—Preparatory School for the Sons of Gentlemen. Competent masters attend daily.—Prospectus on application to LADY PRINCIPALS. c375

MALVERN HOUSE, Blockley, Worcestershire.—Principals, the Misses Judson, who will be pleased to send prospectus and references on application. As only a limited number of pupils are received, the care and comforts of a refined Christian home are combined with the discipline and stimulus of a school. Thorough education. Resident foreign governess. Pupils escorted to and from Paddington and Birmingham.

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STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

Thorough education, classical or commercial, with decided Christian training. Workshop and laboratory for technical instruction. Half the pupils entered for and passed some public exam. last Christmas. Separate premises for junior school.—Prospectus on application to PRINCIPAL. c159

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GERMAN GOVERNESS (clergyman's daughter) desires re-engagement. Subjects—German, fluent English, French, music, drawing, needlework. Highest references. Would not mind going abroad.—Miss S., 15, Ashley-road, Crouch-hill, London, N. c1427

YOUNG LADY wishes situation as Governess (nursery) or companion. Acquirements, English, arithmetic, &c., junior music, French, drawing (landscape), and needlework. Small salary. Highly recommended.—C1446, Haddon's Advertising Offices, Bouverie House, Salisbury-sq. c1446

EARNEST CHRISTIAN TUTOR desires re-engagement in Christian family or school. Experience in preparation and coaching. Classics, mathematics, French (acquired in France), German. Excellent qualifications. References.—G., 7, Henrietta-street, Bath. c1429

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A STUDENT is desirous of having evangelistic work during the months of July to September.—A. COOKE, Hulme Cliff College, Cumbar, via Sheffield. c1370

MISSIONARY, invalided home from China, but now better, would be glad to hear of an opening as lay Helper or evangelist in home field. Baptist.—S. S. MCCURRY, G.P.O., Dublin. c1418

A CHRISTIAN MAN, musical, thoroughly experienced, and much blessed in Christian work, desires Place of Trust, or oversight in an institution or otherwise, or openings for evangelistic work. Daughter, who sings and plays, would assist at mission services. Excellent references. —K. O. B., care of Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C.

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The Christian.

It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan & Scott, and not to individual members. Communications for The Christian should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 2.)

Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. George Cousins, Editorial Secretary of the London Missionary Society, and formerly missionary in Madagascar.

Rev. F. B. Meyer's studies on "Moses, the Man of God" are concluded with the "Last Words" in our present issue. We have from time to time been pleased to learn that these papers have been highly appreciated by our readers. In due time they will appear in permanent form, with illustrations.

Mr. Moody, as will be seen, has now entered on his short evangelistic campaign in the English provincial towns. He is at Shrewsbury for the closing days of this week, and the friends there have arranged for some other evangelist to take the overflows, and to follow up the work when Mr. Moody has left. If this plan were generally adopted the greater fruitfulness of the special effort would be secured. It will be observed that the Wandsworth friends have had cause for rejoicing in this respect.

Mr. and Mrs. Sankey sail from Southampton for New York on Saturday next.

At the annual meeting of Miss De Broen's Belleville Mission in Paris, referred to elsewhere, Lord Kinnaird made the excellent and timely proposal that a thanksgiving fund should be raised in connection with the remarkable work of evangelisation sustained these years past by Miss De Broen and her helpers. Striking in the circumstances of its inception, this mission has enjoyed a large measure of success in a very difficult field. We sincerely trust that the proposal to institute a thanksgiving fund will be heartily taken up and supported.

Dr. Pentecost has begun a mid-week service in the Marylebone Presbyterian Church (Upper George-street) for the benefit, not only of his own congregation, but for very many people who cannot attend his Sunday services. The service is practically a Bible reading, critical, apologetic, and expository. He has chosen the Gospel of John for the basis of his readings. The service is held on Thursday evening in the large audience room of the church from eight till nine o'clock. The first service was attended last Thursday evening by about six hundred persons.

The action taken by the Bishop of Durham in arbitrating and mediating between the miners on strike and their employers is one which we shall hope to see followed in other quarters where unhappy strikes take place. The Bishop is to be congratulated, not only upon having been able by his kindly labours to put an end to widespread misery, but also upon having furnished a strong, practical illustration of the good likely to follow from the appointment of properly-authorised Councils of conciliation.

Sir Arthur Gordon, late Governor of Fiji, contributes to Tuesday's *Times* a very weighty letter on the proposed resumption by Queensland of the labour traffic in the islands of the Western Pacific. From former experience he shows that the needful supervision of the traffic will be very difficult, even with the fullest precautions. Moreover, the depopulation of the islands will be in itself a great evil, as tending to the rapid extinction of the native races. Sir Arthur suggests that the needed labour should be got from the swarming coolie populations of the Indian peninsula, where emigration would be a blessing, and where proper supervision can be easily maintained.

The Standard of Monday contained the following announcement:—

An entertainment under the title of "From 'the Wilds' to Westminster" will open to-day in the Imperial Theatre at the Aquarium. It is given by a troupe of Ama Zulus, fifteen in number—seven men and eight women, all of whom are baptized Christians. They belong to Zulu tribes who took part in the war, and several of them are grandchildren of warriors for whose services at Isandhlwana and elsewhere medals were awarded them by Her Majesty's Government. The entertainment is intended mainly to illustrate the old barbarous and warlike ways of their forefathers, and the domesticated lives which they and many thousands more are now living, owing to the vigorous efforts of the missionaries. So averse were they on landing in this country to reproduce their native customs, and especially their war songs and dances, that it was not until after an appeal to a high Church dignitary as to whether they would be morally right in so doing that they consented to the exhibition being part of their programme.

These Zulus are mostly from Edendale and Driefontein, and have been under the care of Rev. Mr. Harrison and Rev. W. A. Hilling. All who take an interest in missionary work, as well as those who wish to see an excellent entertainment, should visit the "Wilds" at Westminster without delay, as the time for the troupe to remain in London is limited.

That missionary work should be furthered by an entertainment at the Aquarium is a startling idea even in these mixed days of linsey-woolsey garments, and of the ox and the ass ploughing together (Deut. xxii. 10, 11). But is it not pitiful that men, professedly servants of Jesus Christ, should override the convictions of these babes in Christ, if, indeed, they are such, as we would fain believe? They at least show more spiritual sense than the High Church dignitary, who, in spite of their aversion, advised them to reproduce their native customs—and, of all places, in the Westminster Aquarium! A correspondent truly says, "It is grievous that Satan should thus make the Lord to be wounded in the house of his friends, and his lambs to be possibly led astray by a spurious Christianity."

In the House of Commons last week a question was asked of the Financial Secretary for War based on the statements recently made by Miss Sarah Robinson in our columns. The answer given was, "that Miss Robinson's visitors had never been refused permission, but that she had been informed that the Meetings must be of an unsectarian character, a caution necessary, as religious subjects of a controversial character had been introduced. There was no intention of interfering with Miss Robinson's work, if only she kept within the regulations."

We have the best authority for saying that this answer does not represent the true state of the case. Nothing has ever been said to Miss Robinson about the meetings she held in barracks being unsectarian; *the meetings have simply been stopped.* Much more testimony could be produced confirming the statements that have been made in recent issues; but it will be evident to those acquainted with army matters that the names of informants cannot be made public, as they would suffer in consequence. Several letters received late must stand over for consideration.

The following letter, written by Canon Tristram, and referring to the first question in the House of Commons, appeared in last week's *Record*, will carry with it all the weight of the Canon's honoured name:—

It is to be hoped that the friends of the soldier will not rest satisfied with the very unsatisfactory reply of the Secretary of War to the questions relating to the thwarting of Miss Robinson's noble work among the troops of Portsmouth, and to the stoppage of the circulation of religious literature not having Dr. Edghill's *imprimatur* among the patients at Netley Hospital. Further questions might also have been asked respecting interference with the Army Scripture Readers' Society. Practically no denial to the charges was given. It was stated that the dissemination of literature not in accordance with certain teaching might lead to quarrels and dissensions. Really has it come to this, that the British soldier is such an unintelligent child that he is not to be trusted or permitted to read anything which does not commend itself to the head of the military ecclesiastical department? We had thought that these were the days of religious freedom. It seems, however, that the army is an exception. As to the certificates we have had of Dr. Edghill's excellence and fairness, unless certain letters of his published in the secular press are forgeries, these testimonials have less than the usual value of such documents, for they have been evoked by his own invitation. And unless certain letters and extracts from letters of his, printed by Mr. McLeod, and which have not been challenged, are forgeries also, Dr. Edghill's tone to his subordinates is very different from what was usual in the days—now many years ago—when I acted as a military chaplain. Mr. Sadlier's testimony in your columns in favour of Dr. Edghill is of the same value as a testimonial from Canon Knox Little to Canon Carter's staunch Protestantism. There used to be a minute—when Dr. Greig was Chaplain-General—forbidding Chaplains to take the Eastward Position. It would be interesting to know when this was repealed. If the letter to his subordinates by Dr. Edghill is not a forgery it is difficult to understand how the Secretary should have been instructed to say in his place in Parliament that the testimonies to Dr. Edghill were "spontaneous."

The correspondent from whose letter we quoted a fortnight ago writes:—

Mr. Horton wishes me to correct the impression I gave that he has receded in any way from opinions expressed in "Inspiration and the Bible." For these four years, he says, all kinds of prejudice and ignorance have raged round the book, but no one has been good enough to point out to him any mis-statement. He is quite ready to retract whatever is wrong, but he believes the position of scholarship on the subject of the Bible is the only way of vindicating its authority in the present crisis.

Of course the force of this remark depends upon what Mr. Horton would regard as "pointing out to him any misstatement."

In the book to which reference has been made, Mr. Horton says:—

Our blood runs cold as we read (Esther ix. 5-17) how the fierce and pitiless exiles slew five hundred men in Shushan the palace, and many more in the rest of the king's provinces! and how the beautiful Jewish queen, unsatiated with slaughter, asked for a further butchery, in which three hundred more were slain in the palace, so that altogether seventy-five thousand men perished; and how then the Jews "rested and made it a day of feasting and gladness."

This is a terrible indictment, but a more careful reading on the critic's part would have saved his readers from so painful a misrepresentation of facts. The narrative states that "the Jews gathered themselves together . . . to lay hands on *such as sought their hurt*; and that "they *stood for their lives*, and had rest from their *enemies*, and slew of their *foes* seventy-five thousand." It was, from first to last not, as Mr. Horton represents, "a hideous outbreak of Semitic fanaticism," but a defence of their homes and wives and children from their ancient and inveterate foe, the Amalekite, and from those who aided and abetted him.

Mr. Horton proceeds to declare that

To leave any room for supposing that God either approved the action, or had it recorded for our admiration, is to confuse the moral sense and to blaspheme the name of Him who has required us to love our enemies, supporting his law upon the great and wonderful fact that God Himself is love, and loves the world.

But has not the writer of these bold words read the account of Amalek's attack on Israel in Rephidim, and the Lord's command to Moses:—

Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven (Exod. xvii. 8-16; see also 1 Sam. xv.).

That the Jews did not lay their hands upon the spoil is in evident allusion to Saul, who took the best of the spoil and spared Agag, the Amalekite king. We are very far from wishing "to make a man an offender for a word," but when we are urged to apply a ruthless criticism to the Scriptures of truth, when also the critic is a prominent teacher of Holiness, and his words are therefore accepted

as authoritative by many of his hearers, we think he will be led to withdraw his sweeping denunciations, "if," to use his own words, "we will only be quite candid, and if we are willing to bestow some patience in going whither our candour leads us" (p. 10). Nor is the higher (?) criticism on Esther by any means the only part which candour must lead the author to withdraw.

It is no exaggeration to say that we are living in the midst of one of the greatest revolutions that the English people have ever passed through. Its magnitude is apt to be overlooked because its progress is as subtle as it is all-pervasive. With no manifestation of popular excitement, with no building of barricades, or sacking of palaces, or sanguinary conflicts in the streets, like those that ushered in the French Revolution, a movement is on foot among us which is involving as certain a transference of power, and as decisive results. We refer, of course, to the rapid progress of the Labour Party. What the coming dissolution and election may bring it is impossible to say.

But evidently even now there are striking symptoms of the rapid development of the power of working-men. The Prime Minister and the Leader of the House give a patient hearing to their representatives, and evidently shrink from meeting their demands with an unqualified negative. The members of the London County Council, sensible that their position is largely affected by the votes of the working-classes, are conspicuously attentive to their interests, and quick to provide for them, as in the recent arrangement for working-men's trains. A peer of the realm, who is generally credited with the sagacity that can read the signs of the times, says that working-men will no longer be content with the crumbs which fall from the table, but will demand to sit at the board; and he admits that they are justified in their request.

It is no part of our province to express a preference for rule by the few or the many, though, in our opinion, masses of men are apt to be swayed by the same passions, to be driven by the same impulses, and to exercise the same tyranny, as the autocrats who are credited with so much of the evil that has cursed nations and races of men. It is interesting to learn that several of the leaders in the present movement are not ashamed to avow their allegiance to Him who once wrought in the carpenter's shop of Nazareth. One or two of them not infrequently occupy pulpits and address religious assemblies.

Various causes have been assigned for the non-attendance of working-men at places of public worship, which is said to arise, not from hostility, but from indifference. And we are quite prepared to admit the truth of several of them. No doubt the pew-system has done much to perpetuate class-distinctions. There has been too much scholastic preaching and too little of that straightforward honest talk such as working-men like. And there has been, perhaps, too much indifference on the part of Christian men to the crying evils of over-crowding, sweating, and insufficient pay. One such instance as that which came under our notice lately of a millionaire manufacturer, a professing Christian, who pays his young women *employées* five shillings per week, leaving them to pick up the remainder of their necessary livelihood as well as they can amid the temptations of a large town, is enough to prejudice a whole population against himself and the religion he professes.

It is pitifully true that our churches and chapels are very generally built and arranged for the comfortable classes; but the remedy does not lie in the formation of working-men's churches. We cannot too strongly accentuate the wisdom of the Divine Love which would gather all ranks and classes, for one day at least, under a common roof, breaking the bread of the Gospel to all as their common food, uniting them to the one cross, the one Father, and the one home. The humanitarian or "social gospel" is by itself not a gospel. The Gospel has always antagonised social evils by regenerating the hearts and lives of individual men. But its social aspects are not primary, but secondary. Its first appeal to man is as a sinner needing redemption; and when it has brought him to God, it constitutes him a good father, or citizen, or patriot, or philanthropist, or a goodsoldier fighting under Christ's banner against all forms of wrong.

A number of very important changes are to be made in the Protestant Church in Prussia, owing, it is said, to the personal interest taken by the Emperor and Empress in the growth and spiritual condition of the large towns. The Government intend to ask, in the next Budget, for means to attach additional curates to the incumbencies in these centres, and the ecclesiastical authorities intend, we believe, to arrange for the churches to be kept open on weekdays, as on Sundays, and for there to be a brief evening service daily.

The Uganda Troubles.

Up to the time of writing, no reliable news has come from the seat of the reported disturbances through English channels; until it arrives we must suspend our judgment on the questions at issue. Meantime, the following deeply interesting summary of the history of the Uganda Mission, sent to *The Manchester Examiner* by Rev. C. Sutcliffe, of Holy Trinity Vicarage, Stalybridge, deserves to be carefully studied:—

We must go back to the days of 1875, when Gordon was governor of the Soudan, whose efforts to put down the slave trade on the Upper Nile led him to the very confines of Uganda, and during which year he sent Co'onel Long, one of his officers, to visit King Mtesa, of Uganda. That same year Stanley made his second effort to cross the great continent, and leaving Zanzibar, arrived at Mtesa's capital in the month of April. During his stay there he wrote what has now become an historical letter, which appeared in *The Daily Telegraph* of November 15, 1875, asking in the King's name that Christian missionaries and teachers might be sent to Uganda. That letter evoked such sympathy that a sum of £12,000 was offered to the Church Missionary Society if that Society would undertake the work.

To the honour of its committee (among whom was that eminent statesman, Lord Lawrence), this letter was answered in the affirmative. Seven suitable men were at once selected, including the saintly Alex. Mackay, and sent out. The reply letter to Mtesa, which was signed for the committee by Archbishop Tait, of Canterbury, and the Earl of Chichester, contains a pregnant paragraph:—"We hope that very soon the Word of God, which is the foundation of England's throne and England's greatness, will be translated into the language of Uganda, and that it will be the means of establishing a lasting friendship between the kingdoms of Uganda and England."

Now, this letter, read in the light of recent events, is very suggestive, for it takes us back to the time when there was no British East Africa Company formed, no communication of a political character between our country and Uganda, and, what is still more significant, when the French Jesuits, or "White Fathers," had not even approached the Victoria Nyanza. The Church missionaries in 1876 went to penetrate the East Coast, as others had penetrated the West Coast sixty years before, with no weapon in their hands but the Word of God, and with no other motive than that of carrying the Gospel message to the benighted people of those far-off lands.

The history of the Mission is full of pathetic interest, and may be had at the C.M.S. House, Salisbury-square, E.C.; but it is to the entry of the French Jesuit priests, in 1879 (two years after the English Church missionaries), that especial attention should be given. Up to that time, notwithstanding the heavy losses sustained by the Mission, the work at the capital progressed with such success as could reasonably be expected. It is quite true that the King was fickle and troublesome; but Mackay and his fellow-missionaries (some of whom were personally known to me) quietly won their way amid the fierce and subtle opposition of the Arab slave-traders, who ever were and must be the natural foes of Christian teachers.

But on the arrival of the Jesuits another source of trouble presented itself to the Mission, for although professing to be a Christian body, their main aim seems to have been to undermine the influence of the Protestant missionaries, to draw away their converts, and to set up the Roman system in the Court of Uganda. Here, then, is the "bone of contention." Many think that the Jesuits had no right to invade that country as Christian teachers, since the work had already been undertaken. Moreover, an informal conference had been held on the coast near Zanzibar two years before, when the English and French missionaries agreed not to trespass on each other's pastures, in the face of the dense heathenism of that continent. This has ever in the main been carried out by all the great Protestant missionary societies (British and American) in their operations, so that if the French Jesuits had adopted this course no such trouble as that before us would have been experienced.

From that time to this there have been constant feuds, the Jesuits attempting to oust the "heretical teacher," while the latter, with the Englishman's tenacity and fervour, has held the fort up to now. But it is since the time that the petition of Africa became an accomplished fact, and Uganda was found to be in the sphere of British influence, that the spirit of Jesuitical opposition has been more prominently displayed. They would seem to think that English authority is synonymous with Protestant bigotry and intolerance, as they seize every opportunity of undermining it. What, then, is our duty? It is to wait patiently for Captain Lugard's report, which I have no doubt will clearly vindicate his course of action. If he has deposed Mwanga, the King (Mtesa's son), who is nominally a Roman Catholic, it is because the King has allowed himself to be used as a tool in the hands of designing men who are hostile to British authority. Greater men than Mwanga have had to be removed from their kingly position when their weakness or vacillation has proved them to be a source of danger to the State. Certain we are of one thing, that England's authority has always been on the side of religious and civil freedom; that whether its subjects be Mohammedans, Hindoos, Romanists, or Protestants, it holds the scales with unflinching equality, only one condition being imposed—that they shall be loyal and true to the power that shields them.

Gathered Gold.

The many make the household,
But only One the home. —*Lowell.*

Never be afraid of giving up your best, and God will give you his better.—*J. Hinton.*

Sin, not till it is left, will duly sinful seem;
A man must first awake, ere he can tell his dream.
—*Trench.*

A PARABLE.

When one inquired of the refiner of silver how he knew when the dross was sufficiently separated, he received answer, "When I can see my own image perfectly reflected in it."—*St. Thomas Aquinas.*

FEAR NOT.

If the way be drear,
If the foe be near,
Let not faithless fear o'ertake us!
Let not faith and hope forsake us!
For through many a foe
To our home we go.
—*Zinzendorf.*

"TAKE FAST HOLD."

We must take fast hold on God's Word; and we must believe that all is true which the same speaketh of God, although God and all his creatures should seem unto us otherwise than the Word speaketh of Him, as we see the Canaanitish woman did. The Word is sure, and faileth not, though heaven and earth must pass away as Christ saith. But, oh! how hard and bitter is this to natural sense and reason, that she must strip herself naked, and forsake all which she feeleth and conceiveth, and must only depend upon the bare word, specially she conceiving and feeling quite the contrary! The Lord of his mercy help us with such a faith in our necessities, and at our last end when we strive with death.—*Luther.*

Moses, the Man of God.

Rev. F. B. MEYER, B.A., Regent's-park Chapel.

LAST WORDS.—(Deut. xxxiv. 10.)

What a marvellous wealth of meaning there is in the words with which an unknown writer closes the record that Moses left unfinished! With his own hand he probably appended his song, and his blessing on the tribes. Amongst the last words he spoke and wrote were the beatitude with which the previous chapter closes, and which could never have been composed had it not been for his noble life. And then that tongue grew silent, and that hand still, and probably two or three centuries or more passed away before another (perhaps Ezra) essayed to write an epitaph, which might have been inscribed by angel-hands upon that unknown grave in the land of Moab.

It is only when the traveller has traversed many a winding valley of the Alps, and looks towards Mont Blanc from the shores of Geneva's lake that he, at a distance of some fifteen miles, realises its true magnitude. And so, great as Moses was to his contemporaries, succeeding ages have only brought out the colossal proportions of the character of the great servant of God.

Though Isaiah the evangelic, Ezekiel the seraphic, and David the prophet of the Messiah, rear themselves with heaven-piercing greatness in the Bible story, yet amongst them all Moses retains a unique and royal position; and it is still true that with the exception of John the Baptist, whose proximity to Christ gave to his ministry a special significance, "there hath not arisen a prophet, since, in Israel like unto Moses." Still, his noblest characteristic consists in his moral and religious greatness, so that the Lord knew him face to face; and still this is the highest encomium that can be passed upon his life work, that "he did all that God sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land." O servant of God, faithful in all his house, exact in thy obedience, and uncompromising in thine allegiance, thy hand was mighty because it wrought with God, thy deeds were full of power because they shone with the light of his glory!

If we were called upon to design a monument to his memory, on the four sides of its base we would affix medallions depicting him in four of the most momentous scenes of his glorious career. The first, with rod outstretched over Egypt, as the messenger of the Almighty, able to call for thunder and lightning, darkness and hail, locusts and frogs, plagues and death. Second, of him standing amid the victorious hosts elate with the rapture of an accomplished work, as the emancipated people break out in irrepressible and triumphant shouts. Third, as he descends from Mount Sinai, the Lawgiver, bearing in his hands the tables of stone. Fourth, as the historian of creation, of the deluge and of the first mysterious centuries of human existence, sitting at his scroll with an ear attent to voices that spoke to him from the unseen. But on the pediment itself we would rear a statue of one kneeling in the attitude of fixed devotion, with face on which a light was flung as from another face unseen by any other eyes than his. That face to face communion was and is his proudest prerogative, only one other of all of woman born has completely resembled and surpassed him in this, and He it was, who said, "He that sent Me is with Me. The Father hath not left Me alone, for I do always those things that please Him."

There are two or three matters that call for a few concluding words:—

I. The Indispensableness of a Human Life to God.—One of the most wonderful things in the history of this world is the way in which the Almighty God has bound Himself by the necessity of employing human agents for the execution of Divine purposes. It is as if the whole resources of the Almighty would be abortive unless there were a human channel through which to flow, or as if the stores of omnipotence could only be unlocked for man by the key of a human life. God on the one hand, and the world upon the other, wait for the coming of the man who shall be the means of communication between the two.

When the purpose of God is about to unfold itself in covenant relationships to men, He must call Abraham from the midst of his idolatrous surroundings to isolation in the land of his adoption, that through him the provisions of that covenant might be announced and sealed.

When from the anarchy of the Jewish commonwealth He had resolved to build up a kingdom which should in some way realise the ideal kingship amongst men, "He chose David his servant, and took him from the sheepfolds, from following the ewes that gave suck."

When the whole Gentile world is waiting for the Gospel of his love, He restrains his direct speech, though He might have spoken so that all the world should hear; He restrains the angels, though they must have fretted against the barrier of his prohibition, and He cannot act until He has called a man named Peter from the house of Simon the tanner, or a man named Paul, pacing to and fro on the quay of Troas, looking wistfully across the western sea to where Mount Athos shone like a pyramid of burnished gold.

In every age of the world the long traces of Divine purpose and preparation have lain in the fissures of the granite foundations of the universe, awaiting the advent of men whose hearts, lit with a Divine enthusiasm, have been as necessary as sparks to fire them. As dynamite and gunpowder are useless without the spark, so God's plans are in vain until associated with human hearts glowing with Divine passion—a Luther, a Carey, a Wilberforce.

There are no passages more marvellous in the writings of the Apostle Paul than those which declare that men may become fellow-labourers with God, his weapons, his instruments, his mouthpieces—the members of his body, pliant to the impulse of his will.

And it is this that ennobles men. We seem to think that the men whom God selects to serve him in these august capacities were by nature men of different mould to ourselves, cast in some special shape, to be broken immediately so as not to be repeated; but probably this is a mistake, and that God's chosen instruments in all ages were not specially great before God used them, but became great in being used. As a stream laden with the soil through which it flows drops deposits of golden ore in the sands of its bed, so as God's purposes flow through human channels they drop deposits of his own character and thought and will, which enrich those lives and characters for ever. Men are great when they have been greatly used by Him whose greatness is unsearchable.

This was the thought which animated the Apostle Paul. He was conscious of weakness, and fear, and much trembling. His speech and preaching were not with persuasive words of human eloquence. His speech was halting and his appearance unprepossessing. But he was even glad of all these disqualifications, because they made him more dependent on the power of Christ. And certainly his marvellous influence in the world can only be accounted for on the ground of his having obtained help from God and become his organ among men.

There were without doubt the elements of a great and noble character in Moses. He was designed on a great scale. But the vast influence he has exerted through all the subsequent ages can only be accounted for by remembering that through him the thoughts and purposes of God found a ready and adequate expression.

And so it is still. God still needs human instrumentality for the execution of the designs that must be accomplished ere the present age can close. It is of comparatively small importance as to what men's natural capacities may be, so long as they are susceptible of the Divine touch, and willing to be baptized with the Divine fire. Shall not each reader now lift his heart and life for the blessed baptism, and then cry, in answer to the Divine challenge for agents, "Here am I, send me"?

II. — Comparisons and Contrasts. — God said to Moses, shortly after the people entreated that they might not again hear that awful voice speaking to them directly from Heaven, "I will raise them up a prophet among their brethren like unto thee." In allusion to these words, the multitudes that heard Jesus speak on that memorable occasion, when He described Himself as giving the rivers of living water to those who believe, asked, "Is this the Prophet?" And Stephen, in his defence before the Sanhedrim, quoted the same words, with evident reference to their fulfilment in Him of whom Moses wrote. That greater Prophet could be none other than our Lord, who unites in his blessed Person the triple office of Prophet, Priest, King. These are points of likeness and contrast.

Like Moses, our Lord sprang from the ranks of poverty, and spent his earliest days in a peasant's home.

Like Moses, our Lord refused kingdoms and the power of them when offered at the threshold of his earthly career, and preferred to take them only as the gift of his Father.

Like Moses, our Lord emancipated his people with blood, and led them through death to resurrection, glory, honour, and immortality.

Like Moses, our Lord has taught us to sing a new song.

Like Moses, our Lord acted as law-giver, speaking on the Mount of Beatitudes that marvellous Sermon on the Mount, in which He clearly carried out the legislation of his great predecessor to further issues.

Like Moses, our Lord is the true Daysman and Mediator, speaking to God for man and for man to God, though He has done what Moses would have done, but could not. He has given Himself to be a curse, and was cut off from the midst of the people whom He loved, not for his own sins, but for theirs.

Like Moses, our Lord was misunderstood and misapprehended. Prejudice and hatred dogged his steps. His own received Him not; His family combined to thwart Him; He was as a root out of a dry ground, not desired.

But the points of contrast are greater. Moses was a confidential servant in the house; Jesus a Son over the whole house. Moses faltered in his high commission, and turned, aside from the great purpose of his life, but Jesus never once swerved from the pathway of utter and glad surrender. Moses died on the threshold of the Land of Rest, whilst Jesus brings his people in and settles them there. If, then, a man who set at nought Moses' law died without compassion on the word of two or three witnesses, of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant a common thing, and hath done despite to the Spirit of Grace?

III. The Realisation of his Desire.—"Let me go over and see that goodly land and Lebanon." So he prayed again and again with eager ardency of spirit. But it was not to be, for reasons that we have seen. And yet there was a day when he did stand within the precincts of the blessed land, on the slopes of Mount Hermon, with which Lebanon was closely associated. "That goodly mountain Lebanon."

It was the hour of the Lord's Transfiguration, when He was girding Himself for death, the death of the cross, and the Father sought to brace his human spirit to endure. "Go," said

the voice of God, addressing Moses and Elijah, as they stood forth conspicuous amid the ranks of heaven, "Go, bright spirits, the one to represent the legal, the other the prophetic dispensation, and let it be seen that there is a golden thread, a unity of purpose, through all God's dealings with mankind." So was Moses honoured, and his prayer answered better than he thought.

There was a sense in which Moses often spake of the exodus that Jesus was about to accomplish at Jerusalem. Leviticus is a treatise on it; and every sacrifice which he described, every item of ritual which he enforced, spake of that unparalleled event. But sojourn in heaven had made his interest in it still more keen. And as he came fresh from that world, thinking with intense interest on the approaching death of Jesus, he could not forbear to speak of it with new and tender emphasis.

But how evidently was his inferiority to the blessed Lord established, in that he stood beside him to comfort and assist. Great as he was, he was in the presence of a greater than himself. "He," *i.e.*, the Redeemer, "has been counted worthy of more glory than Moses, by so much as He that built the house hath more honour than the house."

Let us, then, turn from the servant to the Master; let us remember how stars pale in sunlight, and the river is lost in the sea; let us pass from the song of the Red Sea to that of the Sea of Glass; let us adore Him who made Moses what he became, and is willing to do as much through each of us, in so far as we are prepared, at any cost, to surrender ourselves to Him for his service. He only wants us to be faithful, and He will make Himself responsible for counsel in the cabinet, prowess on the field, directions in organisation, and all else we need for the accomplishment of a work which shall live for ever.

COLPORTAGE IN SOUTH WILTS.

During the past four years I have been labouring in this part of Wiltshire, visiting twenty villages and hamlets with tracts, Bibles, Testaments, and Gospel books monthly. I have sold nearly eight hundred Bibles and Testaments, four hundred "Foxe's Book of Martyrs," and over ten thousand Gospel books, besides periodicals and Scripture cards. Numbers of the village people have, by this means, been shown the nature of Romanism and Ritualism, and have had God's way of salvation set before them. Some, also, have given up corrupting literature for the pure thus supplied.

In addition to this, I have charge of a mission hall, erected in a village named Swallowcliffe three years ago last December, because of the Ritualistic practices in the English Church. The Lord has graciously been with us, and souls have been saved. The prayers of your readers are desired, and help to continue and extend the work will be very gratefully received.

Samuel Robins.

Sutton Mandeville, Salisbury.

Bible Carriage Work.

The Northcote Willy Bible Carriage Mission has been carried on successfully for a great number of years. Since May, 1881, two hundred thousand Bibles and Testaments, besides an immense number of tracts, Scripture cards, Gospel books, &c., have been circulated, and all sorts and conditions of men have heard the Gospel; and through these agencies God has graciously blessed his Word to the salvation of many precious souls. The carriage has visited nearly every county in England with great success. We regret to hear the workers are now feeling the want of funds; in order to free themselves in this respect they have decided to hold a sale of work from May 31 to June 28, for the purpose of raising the sum of £250 for the purchase of a good supply of scriptures and publications, and to enable them to clear the Mission from debt. During the sale Gospel meetings will be held each evening. It is to be hoped that Christians will support Mr. Willy in his grand and substantial work. He may be addressed 66, Cambridge-avenue, Chapeltown-road, Leeds.

MARTYRS' MEMORIAL HALL, DARTFORD.—The second anniversary of the work in connection with this hall was held last week. The report shows a variety of operations in the way of Gospel meetings, weekday Protestant and other lectures, temperance, Bible-classes, juvenile work, &c. God has greatly blessed the Mission; but at present it is most important that an addition should be made to the building for the accommodation of the Lord's work; and for this about £450 is required.

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"PARSON HARDWORK'S NUT."

A very lively and instructive book with this title has been published by *C. H. Kelly, 2, Castle-street, E.C.* The writer is Rev. W. Wigley Haughton, and his racy chapters, descriptive of ministerial life and experience in the Methodist body, may be read with interest and profit by all. We extract the address given by Parson Hardwork at the welcome meeting held on his appointment as Superintendent of the Poppleton Circuit:—

I congratulate you, my friends, upon your large chapel. The only thing it needs is filling, and there are enough non-worshippers in Poppleton to fill it over and over again. God wants it filled, for I don't think an empty sanctuary can be a pleasing sight to Him. The Methodist Conference wants it filled. I have no doubt you yourselves want it filled, and I am sure that I do. This, then, is the nut which has to be cracked, the problem which has to be solved. It will only be accomplished as each member is brought to realise his personal responsibility. If you simply fold your arms, and leave all the work to me, it will never be done. You must all feel that it's your concern as much as mine, and that we are partners in this business. I want every member to become a downright hard worker. The Church of Christ has no room in it for drones.

If the love of God fills your hearts, service will be a delight. It is only when persons live a long way from God that they find Christian work irksome. It is impossible to drive an engine with cold water, and equally impossible to make an effective Christian worker out of a man who lacks the fire of God's love in his heart. Was not Paul supremely happy when serving the Lord? The reason was that he was filled with love to the Saviour. He himself says, "The love of Christ constraineth me."

It is terribly sad to see the numbers of people who are simply frittering away their lives. This was vividly brought home to me in one of my circuits. A certain man used so frequently to pass my window that I could not help making him a study. He was a tall, portly fellow, and wore a short jacket. I found that his one purpose in life was to kill time. Day after day he wandered aimlessly up and down the street with slow step, as if he had such multitudes of minutes and hours that they were of no consequence to him. Now he would stand and listen to a German band, now he would gaze at the Italian organ-grinder's monkey, or perhaps would stop for five minutes and talk drearily with some neighbour about the weather and the crops.

That man set me a-thinking. I often wondered how he regarded life, and what his thoughts were on commencing his daily, monotonous round of mere existence. It was evident that he had never realised the value and sacredness of life on earth. And yet that man is simply the type of thousands who, though anxious to live, are constantly scheming how to kill the hours. How totally different was St. Paul, with his great watchword: "Redeem the time!"

If we are going to do anything at Poppleton we shall have to be aggressive. We have tried the defensive too long; it doesn't answer. It seldom answers in military matters; it never answers in spiritual work. I have often thought that that well-known hymn of Mr. Sankey's, "Hold the Fort," would have been far better rendered thus:

Capture forts, for I am coming,
Jesus signals still;
Wave the answer back to heaven,
By thy grace we will.

God wants us to turn assailant and drive the devil out of the world. For while we are boxed up in our comfortable sanctuaries, singing contentedly our beautiful hymns, and soothing one another's feelings, every now and then, with votes of thanks, the devil is going to and fro in the earth, and is every moment binding fresh captives, and throwing them into his loathsome dungeons. If we cannot learn from anybody else, let us, as Latimer says, learn from the devil, for there are some matters on which he is fitted to be our teacher....

There is one thing, my friends, I wish you to understand from the very beginning of my ministry amongst you. It is this—I am no party man. Factions are a sin, and cause endless mischief in the Church, and I therefore earnestly beseech you to shun them. As long as there are bickerings and parties God will never bless. The Lord Jesus Christ has taught us to desire unity. In his memorable prayer, He said; "I pray that they all may be one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." The nearer we get to Jesus Christ the more unity there will be amongst us, because He is the centre of all true unity. Let me beseech you in all your works to keep one end steadily in view, and that neither the exaltation of party nor of self, but the glory of God...

As I get older, many of the dreams of my childhood begin to vanish away, as do the white mists upon your hills when the sun arises; but, amid vanishing dreams and ideals which are discovered to be impracticable, the thought of life's possibility, and its solemnity, too, ever abides, and constantly waxes stronger. It is an inspiring as well as a humbling vision. May God this night open every blind eye to behold it!

GREAT ASSEMBLY HALL, MILE-END.

"Georgie," or the "Bishop" of Whitechapel, names by which Mr. Geo. Nokes is familiarly known among the denizens of the East-end of London, has just concluded a five weeks' Mission in the great Assembly Hall, Mile-end-road. Although the weather during May has been more like July, still the large hall has been crammed on Sundays with its eager listeners. There can be no doubt that Mr. Nokes has won the respect, and in many cases the hearts of the poor among whom he lives and transacts his business. His yearly six months' services during the winter season at the Pavilion Theatre also make him widely known in this part of the metropolis.

It is no wonder, then, that crowds have visited Mr. Charrington's hall to hear this popular man. His style of preaching and matter are well adapted to an East-end audience. A native of Essex, he retains to a wonderful extent his "native dialect;" as someone quaintly observed, "You can nearly cut it." He is very original, most pleasant, but at the same time awfully earnest in his delivery. His illustrations are very touching, and mostly taken from scenes in his own life and experience. He is a born preacher; and we thank God for such a man, whose grand natural abilities are devoted to the cause of uplifting his fellow-men, and preaching the unsearchable riches of Christ as their only Saviour and safeguard from sin. Not only have his addresses to sinners been blessed to the change of life of many who were living in sin, but God's own children have been built up and edified by the unvarnished truth of his Word pointedly and earnestly placed before them. Many interesting cases might be cited; suffice it to record the following happy results of our brother's Mission.

A poor woman came one evening, accompanied by a little ragged boy. She had a black eye and a wound in her side; for days she had been away from home drinking, and on her return her husband had thrashed her. Her poor old mother, who had prayed for her for years, had found her out and brought her to the hall. The poor, wretched drunkard cried much, and it was quite touching to see the little boy tugging at her ragged dress, and saying, "Don't cry, mother; has father been a kicking of you again?" Great was the rejoicing as this wanderer declared she would sign the pledge and give her heart to Christ.

Another woman, of the costermonger-wife type, came into the inquiry-room in great distress, and, pulling out of her pocket a bottle, showed Mr. Nokes the poison she had intended taking that night—her home being so miserable, her husband such a brute, that she had determined to end her existence. Something induced her to come into the hall, and the Gospel of Jesus Christ arrested her, and she gave her heart to Him.

On Mr. Nokes's last Sunday night Mr. Kerwin stopped a ragged, dirty-looking man, as he was just passing out. A few words revealed he was a backslider, and, bursting into tears, he walked right down the large hall into the inquiry-room, and returned to the Lord. "Ah," he said, as he left, "what good news for my dear wife and children! Those poor little dears have always flown at my approach. They shall, indeed, have a father once more to care for them. Thank God, my mate brought me here to night!" These cases might be multiplied. The power of God has been very manifestly felt throughout the Mission. To Him be all the praise!

Rev. Newton Vanstone conducted the Wednesday and Thursday meetings during the five weeks, and God used our brother to the building up of believers.

E.

Missionaries in Manchester.

The twelfth annual Christian Convention was held in the Conference Hall, Strangeways, last week, from Tuesday to Thursday, inclusive. On many previous occasions the subject has been the Deepening of Spiritual Life; it was, therefore, especially fitting that this year Manchester Christians should have the opportunity of studying Foreign Missions as an outcome of their practical consecration.

This aspect of work for the Master has more and more come to the front of recent years at such gatherings, as visitors to Keswick will recall. Unhappily, however, the voice of one devoted worker in the cause so familiar at such gatherings was still unheard, Mr. Reginald Radcliffe being yet in great bodily weakness. Several allusions were made to his burning zeal. Indeed, one of the speakers, Mr. Cobban, acknowledged thankfully that his own adoption of the foreign field as his life sphere was due to Mr. Radcliffe.

The forenoon each day was devoted to prayer, and a Bible-reading by Rev. David Baron, of the Mildmay Mission to the Jews, whose expositions of passages in Haggai, Zechariah, and the Psalms were listened to with real eagerness and keen appreciation. We purpose giving notes of these in subsequent issues. The one trouble always was that the time allotted was too brief, but in half-an-hour enough was given to occupy hours of quiet contemplation. Many thought the adoption of this plan more helpful than that of having expository addresses from three or more speakers, which provides a more liberal fare than can possibly be assimilated. Of course, this does not apply with the same force to the afternoon and evening gatherings, when the several speakers addressed themselves to the specific fields of labour with which each was associated, and whence most of them had only recently returned. Thus Rev. Canon Tristram represented Japan; Dr. Harry Guinness, Central Africa; Miss Geraldine Guinness and Mr. Marcus Wood, China; Dr. Baedeker, the Continent; the Hon. Miss Kinnaird, Mrs. Bardsley and Rev. Jani Alli, India; Rev. J. R. Newell, Samoa; and Rev. Eric Lewis, the Soudan; while medical mission work was strongly advocated by Dr. Henry Soltau and Rev. G. Mackenzie Cobban. Rev. Prebendary Macdonald presided at some of the meetings, in turn with Mr. James Boyd and Mr. Leonard Shaw, the last-named bearing the greatest share.

Throughout the Convention the utmost harmony prevailed, and, indeed, as one speaker remarked, "The spirit of union evident at such conferences is essentially akin to the missionary interest. For there is nothing like work in a heathen country to teach the littleness of denominational differences."

First upon the missionary programme stood the name of Canon Tristram, who has recently returned from a visit of three months' duration to

JAPAN,

where his daughter is labouring. This, however, was not his first missionary tour, and, accordingly, he was able to testify from experience that the same remedy—the Gospel—is needed in every land, alike for high and low, civilised or savage — the Gospel of an open Bible, of the cross of Christ, and of the Holy Spirit's influence. One notable danger in work in Japan is the temptation to compromise. The very civilisation of the country, and its high degree of education, adds weight in this direction by the respect which it demands. On the other hand, the Japanese, instead of receiving the Gospel gladly, give it their "respectful consideration," which generally means respectful *hesitation*. One encouraging point the speaker noted, however, was that the Japanese do not look with favour upon Unitarian belief, because, if not required to accept Christ as the Son of God, co-equal with the Father, they cling in preference to their native Buddhism. In fact, they are at a loss to understand in what Christian belief consists, if not in the divinity of Christ. The Canon related many interesting facts of what he had seen and heard on his tour. On one occasion no less than eleven hundred Japanese (of whom five hundred were students) listened with the greatest attention to a lecture on the evidences of Christianity. A remarkable interest was also evinced by medical students, a number of whom have declared themselves as converts. He also urged the importance of woman's work in Japan, giving sketches of that in which his daughter is engaged. Over sixty Japanese young ladies are boarders at her school in Osaka. Only two are the daughters of Christians, yet, of the seventeen members of the two highest classes, fifteen are baptised, the remainder only awaiting the consent of their Buddhist parents before professing Christianity. These girls take an active interest in mission work; indeed, the rule with Japanese converts is to set to work at once. The instance was given of a man converted whilst cook at the sailors' home, Nagasaki, by the example of some Christian English sailors. He entered the service of a missionary, on a boy's wages, giving up a much larger salary, for the sake of Christian instruction. He is now most diligent in witnessing for Christ. The speaker urged the necessity of sending out eighteen male missionaries, and thirty ladies during the present year. Four are going out from Sunderland. He hoped that Manchester would provide others.

CHINA.

Mr. Marcus Wood, from North-east China, spoke from an experience of seven or eight years, in which he had obtained an insight into the stupendous spiritual needs of that vast country, and the journeys he had made from one side to the other enabled him to see what was being done to meet that need. The figures quoted by this speaker and Miss Guinness in this regard were bewildering in their awfulness. To learn that in a single province there are only nine male missionaries to preach Christ to nine millions of people; that of three provinces, containing a total of 278 large cities, each a centre of government and influence, only five possess a missionary at all; that the population of the Empire is equal to *eighty times the number of letters contained in the Old and New Testaments combined*—are not these statements so appalling as to sound a loud call for many to "come to the help of the Lord against the mighty"? We have great dealings with China in the commercial world, and yet how few volunteers has England sent out with the good news of salvation. Mr. Wood likened this condition of affairs to a scene he once witnessed (though powerless himself to render assistance) on the Yangtse river. A vessel had struck on a reef; the cargo was floating down the stream, when a man was seen struggling for his life. Boats were hurriedly put off from the banks; what for? To save the drowning man? No, to secure as much as possible of the cargo, which, by native custom, would be the perquisite of those who seized it; and, like a dog,

THE MAN WAS ALLOWED TO PERISH.

This, said the speaker, is very much like the indifference of England to the spiritual state of China, while devoting much attention to the benefits derivable from its commerce.

One great obstacle to the work lies in the fact that the very expressions of the Bible regarding the way of salvation convey no idea whatever to the Chinese mind. Every phrase, therefore, has to be elaborately explained and illustrated, which, of course, adds immensely to the time and labour involved. Then again, when the listener seems at last to be comprehending the importance of the subject, he will suddenly ask some absurdly irrelevant or trivial question (such as "Is it true that you have a Queen in England?"), which would be ludicrous if it were not so solemn and disheartening. As in our Lord's days upon earth, it is the common people who listen gladly, while the rulers and literary men, Pharisee-like, oppose and persecute, not entering themselves, and "those that are entering" they "hinder."

Yet another difficulty is found in the supposition that the male missionary is an emissary of the English Government, working for political purposes; hence he is viewed with suspicion. Herein lies the value of the lady missionary, to whom no such motives are imputed.

This point was also strongly urged by Miss Guinness, who gave two very telling addresses, as full of pathos as they were of fact. She added the following painful statistics to those quoted above:—There are in Great Britain some thirty-five thousand ordained ministers, in addition to a vast host of lay workers, while the province of Honan (in which she has been labouring), which is greater than all Great Britain, has eight men telling of Jesus; and this in a country thirty-seven times as large as Scotland, which boasts no less than 3845 ordained ministers.

It is four years since Miss Guinness exchanged a life of activity among the poor of East London for one not less arduous in the province of Honan. Her return, as also that of her brother from the Congo, was necessitated by the precarious condition of Mrs. Guinness' health a few months ago. It was her joy to tell of open doors throughout the empire, with the exception of one or two provinces. In Shanghai last winter fifty young men engaged in shipping and commerce were brought to the knowledge of the truth. China may be termed the

"GIBRALTAR OF HEATHENDOM."

If the Gospel once obtains a firm foothold there, the possibilities of evangelising the rest of the world are incalculable.

The speaker described her visits to some thirty mission stations, as well as a great number of cities where there is no missionary at all—vast districts plunged in darkness which no light as yet has pierced. There are computed to be thirty-seven thousand professed Christians in China; if this number were trebled, it would probably represent the number of adherents or sympathisers with Christianity; if (as a liberal estimate) these hundred and eleven thousand are reckoned as influencing for the Gospel ten persons each, we should then have rather over a million persons in the way of hearing the "good news." But when all this is done there are still 399 millions untouched, and if there were even *one* missionary to every *half-million* of people, there would be needed 6500 more than are now in the field. With cogent reasoning, Miss Guinness based upon these figures a very strong plea for a generous response of men and money.

Describing an incident that had happened in her journeys, she said that coming down the river one evening she had been conversing with some native women on the things of God, and in the middle of the night she heard two of them in an adjoining boat repeating over what they had heard, and saying in Chinese, "Don't let us forget it. Jesus Christ died for us; don't let us forget it." Thus it is that

Bread upon the waters cast
Shall be gathered at the last.

Miss Guinness delivered a very forcible utterance regarding the opium curse, urging Christian electors to press the question upon their candidates at the forthcoming elections. She pictured scene after scene at which her heart had well-nigh broken, and quoted a most harrowing instance of a man who had become a victim to the habit, selling his children one by one, and last of all his wife also, to different purchasers for purposes of the greatest infamy.

With great fervour Miss Guinness urged, in conclusion, that the spiritual state of the missionaries abroad might be strongly influenced by the standard of those at home. Be yourself, therefore, she added, so filled with the Spirit as to gain power in prayer; then if unable to go abroad yourself you may greatly strengthen the hands of those whose way thither has been made plain.

AFRICA.

The presence of Dr. Harry Guinness, fresh from the Congo, which so recently his friend, Mr. McKittrick, had "claimed for God by dying there," imparted a very sorrowful interest to the Convention. But it also added weight to his appeals, and drove his message home with greater force. At one meeting he applied some of the points which Mr. Baron had brought out in his Bible-reading. Taking his theme from Haggai i. 7-9, he emphasized the prophet's command to "consider their ways" as relating to (1) God's house; (2) their own house; and showing (3) how little they who had considered their own had thought of God's. Addressing himself to the great continent he was there to represent, he regarded Africa as one part of God's house which claimed the attention of those who hitherto had only considered their own. He had had forced upon his gaze some awful sights and examples of cannibalism, which had so fearfully impressed themselves upon his mind as to render his appeal almost painful in the intensity of its earnestness.

Referring to the shortness of life experienced by many in the African climate, he instanced Christ's own ministry as being only three years in duration. Christ died for Africa as well as for the rest of the world; how joyful to meet Him after doing the same, as those who have laid down their lives have met Him. As with China, we have commercial dealings with Africa—especially the iniquitous trades in gunpowder and spirits. A little girl dying alone in the dark, or the cry of a murdered native, "White man, I'm dying—" these represent the appeal of souls passing away in thousands daily, throughout the great Continent.

Speaking of the Balolo Mission, he exampled its wonderful success by the fact that ten months ago there was not one Christian on the Upper Congo; now there are scores. The Mission

needs a business man to superintend the difficult traffic through the cataract region; also a first-rate engineer, each of whom would receive £80 a year.

Rev. Eric Lewis, representing the Soudan, could not but refer to the band of six devoted missionaries who had set out for that district some two years ago, of whom two, Rev. J. A. Robinson and Mr. Graham Wilmot Brooke, had already been called to their eternal home. The removal of earthly leaders, however, denoted no failure on God's part, but it showed that he could work with or without human instrumentality. Those two graves are a pledge that the land is taken in the name of the King. Mr. Lewis described his first acquaintance with Graham Brooke, and the knitting together of their lives for Africa, with his own determination to carry out the wish, expressed in his friend's will, that he should carry on the work. He thought that if every working Christian in England were caught up by the Spirit and placed in Africa, the sleepy or timid ones left behind would rouse up and do the work. Men of experience, not youths, are wanted for African work. Describing the dead state of the native Christians on his arrival in Lokoja, when the missionaries were compelled to shut many out of church fellowship, Mr. Lewis rejoiced that God's blessing had rested on this faithful dealing, and many are now restored and working for Him. It has been said that an Englishman going to Africa may expect no more than seven years of life, but if so, the seven might be better laid out than perhaps seventy at home.

Mr. Newell, of the London Missionary Society, spoke of the great blessing on devoted native agents in Polynesia, who have spread the Gospel through the chain of Pacific Islands and New Guinea. One, whose wife was dead, and who himself after dangerous illness, suffered shipwreck, and lost his child, writes that faith and hope burn higher in him every day, and that the degradation of the cannibals among whom he lives, makes him only love them the more.

INDIA.

A very stirring address was given by Mrs. Bardsley, who accompanied her husband, formerly a vicar near Manchester, to India some twenty years under the auspices of the C.M.S. Her theme was Woman's Work, dealing especially with that in the Zenanas. The agencies that reach the men fail entirely to influence the women owing to the exigencies of native customs. She pictured the vast misery permeating the lives of 78,000 widows under nine years of age. This custom, together with that of early marriages, is the bane of Indian womanhood, and the cry that she once heard only ignorantly voices the longing of thousands more—"Pray that in the next world I may be born of Christian parents, for I am tired of being shut up like this." This yearning for freedom is the result of seeing the liberty enjoyed by European ladies, and from this cause, too, a change is gradually coming over the minds of the people. The various phases of her work Mrs. Bardsley described, viz., direct zenana visitation, schools, medical treatment, and that among the widows and the blind. The value of the schools is seen in the fact that many of the converts recently baptized confessed to having received their first impressions as children.

The Hon. Miss Kinnaird, having just returned from a prolonged tour in India, warned her hearers against the danger of attending missionary meetings if it does not result in personal devotion to work at home or abroad. Much can be done by those who cannot go far afield. Many who profess their willingness to go to the ends of the earth shrink from attending at a missionary office for a few hours occasionally to write letters and aid in other such detail work. The opportunity Miss Kinnaird had had of associating herself with the recent labours of Dr. Pentecost among the English-speaking population of India afforded her an insight into much of the need of Gospel effort in that country. On all sides there were open doors (in fact, this encouraging fact was noted during the Convention as applying to various countries), and what are needed now are open purses and open hearts. There is much to be done among the spiritually-starved Christians, of whom multitudes may be found in India. Revival among these will greatly further work among the heathen. There is great need, too, for Christian Englishmen in the tea companies and Government service, the example of consecrated merchants being of immense value.

Yet another sphere of usefulness is to reach the English ladies, the wives of our countrymen; and to go, not as missionaries, but to live and exert an influence for Christ among the Eurasians and English people settled there. Many English ladies were converted during Dr. Pentecost's Mission, and many persons too old to learn a new language might be of the greatest service in such a sphere. In conclusion, Miss Kinnaird entreated her hearers to avoid anything like hasty decision in a moment of enthusiasm to go abroad, but rather definite surrender to God's will and quiet prayerful consideration; then, if the way were opened, real lasting work would be the result.

Additional testimony came from Rev. Jani Alli, of the C.M.S., who has been for eight years in Calcutta. He deprecated any tabulation of results, for the reason that the value of a single soul cannot be computed by monetary figures. Christ sent his disciples to places "whither He Himself would come." This is the hope of the missionary, to know that his Lord will one day visit heathendom. This missionary's work lay chiefly in education, there being under his charge two schools, one a "high" school, with 283 men and boys, and one for middle class pupils, where 153 Mohammedan boys daily read the Word of God. He himself had been brought to a knowledge of Christ at a missionary school. He instanced the case of a young native who, after a course of sin, was condemned to death. From the scaffold he said he had learned European ways (including drink), and had received an English education, but had never learned of Christianity. It was essential, therefore, that education should not be left to non-religious schools. Lord Dufferin, on retiring from his position as Viceroy, had passed a minute to the effect that the Government schools were a failure, and recommended that large grants should be made to "private enterprises," alluding to the missionary schools.

Then there is the preaching work. Last year in thirty-one weeks there were thirty-five baptisms, which meant a good deal considering what confession of Christ involves among the converts. Why, many a man in England, surrounded by Christian influences on all sides, hesitates to confess Christ; how, then, can we estimate the sacrifice it is for a heathen to take such a step in the face of the bitter enmity characterising his surroundings? He remarked that Mohammedanism has been said, by a recent eminent Mohammedan author, to be brought into existence by "a corrupt Zoroastrianism struggling for centuries with a still more corrupt Christianity." He urged the duty of those who possess a pure and Scriptural Christianity to wipe away this reproach left by mediæval superstition, and gave instances of the changed and more friendly attitude of Mohammedans in India towards Christian teaching.

MEDICAL MISSIONS.

Dr. Soltau and other speakers described the great openings for Gospel work which medicine created. In fact, most of those who spoke alluded more or less to this important phase of missionary effort. This is the more essential in view of the frightful state of sanitary matters. A village was described containing three thousand inhabitants, much frequented by pilgrims, in which the only water supply for all purposes was a tank, without outlet, containing rain-water. Overcrowding and want of cleanliness are very rife, and the frequent famines are a source of disease as well as suffering. What hospital help there is, apart from Christian work, lacks the element of kindness which only the spirit of Christ can supply. The speaker gave instances of spiritual blessing following upon the medical work. Manchester is represented in India by its merchandise, it should be so also by the mercy which is better than merchandise. This aspect of it was further characterised by Mrs. Bardsley, of the C.M.S., as a "face to face, hand to hand, and heart to heart" work. A wise word fell from Dr. Soltau, in advising those purposing to undertake medical mission work, to see to their Bible as well as to their technical training. If it were "loosely bound, with some leaves falling out by reason of the 'higher criticism,' they had better not go, for nothing short of the whole Book was needed for the mission field.

WORK AT HOME

also found a place in the proceedings of the Conference. Mr. Russell Hurditch described the rise and progress of the excellent work done by the Evangelistic Mission. Mr. George Clarke pleaded for a more earnest zeal in Christians at home and faithful testimony (accompanied necessarily by a holy life) among those around them, especially those who move in the "higher" circles of society, where there was a vast amount of irreligion. A most interesting account of slum work in Ancoats came from the mouth of Miss Jackson, a lady who is devoting herself at her own charges to this cause. Her entreaty for other ladies to take up similar work was as irresistible as it was pathetic, and we shall gladly learn that her call has been answered. We hope to refer to this work again. The closing meeting was chiefly in the hands of Mr. Hurditch and Mr. Clarke, and resulted in several definite offers for service as the Lord might direct, some willing to go abroad, others pledging themselves to some special acts of self-denial to send forth others who were free to go.

Conferences of such an eminently practical character might well be multiplied. More than once the question of "giving" was unavoidably brought forward, but by none more forcibly than Mrs. Bardsley, who quoted an effective answer to the question, "How much ought I to give?" "Go on giving *till you feel it.*" We hope many of our stay-at-home readers will adopt the suggestion.

THE NORTH AFRICA MISSION.

The June issue of *North Africa* contains many details of work in Morocco, Algeria, Tunis, and other North African lands. The workers in the Medical Mission in Tetuan, and at the Tulloch Memorial Hospital, Tangier, show how a hearing is being gained for the Gospel amongst the fanatical, prejudiced, and self-righteous Moors.

We find, however, that the North Africa Mission is somewhat pressed by lack of funds. It is stated that "Our needs have been greater than our receipts, so that many of our valued missionaries have had to endure much hardness during the past year; we have had our faith tried by frequently having no funds in hand, except those designated for special purposes. We would gladly send to each missionary at once one-third of what we have been able to forward to them during the twelve months ending April 30. We believe every one of our readers would readily contribute whatever extra sum they could afford, in addition to their ordinary gifts, did they know how small have been the incomes of the majority of our workers. We thank our gracious God for the faith, self-denial, and endurance of our North-Africa labourers; and pray earnestly that, though poor as regards things of earth, they may be endowed with heavenly riches.

"For the future, not only shall we need a far larger income than ever before, but we shall require a rapidly-increasing circle of friends. The Mission has grown so much the last year or two that we could with great advantage spend in the coming twelve months twice as much as we received in the year that has passed. Many of our donors have, we have reason to believe, given all they could afford; but are there not a few who would, if constrained by the love of the Lord Jesus, cheerfully double or treble their former gifts, perhaps not without a little self-denial; but shall we who have received so freely not return to the Lord of his abundance in such a measure as shall be somewhat costly to us? Shall we *give unto the Lord that which cost us nothing?* Let us rather be like Araunah, who gave unto David 'as a king unto the king.' Our missionaries have given themselves to their King. Shall we withhold our substance with which the King has entrusted us for his service?"

THE GOSPEL IN CAMP.—From seven hundred to eight hundred men of the South Wales Borderers, from various parts of Wales and England, are now beginning to assemble for their annual training, under canvas, at Brecon. Every year during the training month the camp is visited each Sunday and Wednesday by members of the Y.M.C.A. with tracts and religious papers. The improvement in the conduct of the men has been remarkable, and a large number of pledges are secured. The commanding officer, who is an abstainer, thoroughly approves of the effort. Christian periodicals, tracts (illustrated preferred), and Gospel booklets are earnestly solicited by D. Devoir Thomas, Y.M.C.A., Brecon.

Baptist Missionary Centenary.

Deeply interesting meetings, in connection with the Baptist Missionary Centenary, were held last week in Midland towns associated with the life and work of William Carey, the pioneer of modern missionary enterprise. On the Monday Dr. Culross presided over an inaugural prayer-meeting in George-street Chapel, Nottingham He urged a large and vitalising expectation of blessing from God upon great things attempted in the name of Christ. The following day's programme was a full one. At a breakfast it was reported that £78,000 had been raised towards the special fund of £100,000.

The centenary sermon was preached by Dr. Clifford in the large Wesley Chapel in Broad-street. It was founded on the text of Carey's famous discourse a hundred years ago—Isaiah liv. 2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations," &c.—and was informing and eloquent in a high degree. He said the Reformation itself had little or no missionary passion, and Luther said with unfathomable sadness—a foregleam of the agony and pity that stirred the Churches at a later date:—"Asia and Africa have no Gospel; another hundred years and all will be over. God's Word will disappear for want of any to preach it." Surely not, O prophet of God! The Word of the Lord endureth for ever. When the tale of bricks is doubled, then comes Moses. When the night is darkest, then leap up the stars. The living God is always at work. The exploration of the world is even now opening the eyes of men, and for a Christian man an open eye is an open heart. It is only lately the search-light of historical investigation has found the true significance of the eighteenth century. No doubt England had been more barbarous, more inhuman, and more wicked than it was in the middle of the reign of the Second George; but its barbarity had never been so completely unrelieved by high enthusiasms. The diffusion of the English race over the planet, as leaders in the life of the world, bids us translate the words of the prophet, and of Carey, into the language, "Every Englishman a Christian. All Christians missionaries. All men of our own generation brought to know God and his Son Jesus Christ, in knowledge of whom standeth our eternal life."

On Tuesday afternoon there was a meeting of the Ladies' Zenana Mission, at which Marianne Farningham called for more prayer, more women, and more money, declaring that there was no reason why a hundred more lady workers should not be sent into the field. Mr. J. J. Turner spoke of labour in North China, and Miss Angus gave some interesting facts and figures. Two public meetings were held in the evening, one under Mr. E. Rawlings, and another under Mr. W. Willis, Q.C. One of the speakers, Rev. G. Hawker, illustrated the devotion of Carey by stating that from his professional earnings he gave £60,000 towards the work of the Society of which he was the founder.

Other speakers were Revs Dr. A. Mackennal, T. Vincent Tymms, Dr. E. Parker, T. Graham Tarn, and Hugh Price Hughes. The last-named held that missions are realising the essential unity of the Church. He greatly longed to see a mighty exodus of able-bodied and wealthy Christians, who, instead of retiring when they have made themselves enough to keep them, shall retire to Timbuctoo or Calcutta, and work for Christ at their own expense. This island is overcrowded by overfed saints. Let the rich Christians go, and their poor brethren would see to the work at home.

On the Wednesday the scene of interest was removed to Leicester, where several meetings were held. At that in the afternoon Dr. A. T. Pierson expounded Rom. xiv., and preached from the same historic text as Dr. Clifford had taken. He held the supreme need of the churches to-day to be universal prayer for missions. In all crises in this enterprise, prayer has been a victorious force. There must also be a sanctified giving to mission work, beyond present experience. Holy living is a "strengthening of the stakes." The Gospel missions have hitherto been successful, and to prove this Dr. Pierson mentioned that during a period of years the work among the Telugus of South India resulted in not one conversion, whereas afterwards, two thousand were baptized in a day, five thousand in six weeks, in ten months ten thousand, and in the last current year another ten thousand. The largest church on earth is a Telugu church, with thirty to forty thousand members; yet that mission is only fourteen years old. A public meeting was also held in Belvoir-street Chapel, presided over by Mr. B. C. Wates At another gathering in Friar-lane Chapel one of the speakers was Rev. Samuel Pearce Carey, M.A., grandson of the late William Carey.

The proceedings at Kettering on Thursday were deeply interesting. It was here that the Society was originally formed. The programme opened with service in Fuller Chapel (named after the first secretary), the address being given by Rev. Dr. Angus. Meetings were held in a tent, capable of holding seven thousand persons. Dr. William Landels preached a stirring sermon, also from Carey's well-known text. Mr. W. R. Rickett, treasurer of the Society, presided over the evening meeting, at which addresses were delivered by Mr. A. H. Baynes (general secretary), and Missionaries from India, China, the Congo, and Ceylon.

India's Aborigines.

It is now estimated that in Central India there are about two millions of these relicts of the once proud possessors of Hindustan. They are divided into, at least, thirty different tribes, some of which number but a few thousands. As the American-Indian has been crowded backward toward his own extinction, so these less warlike people have been trenched upon till they are now found, as a rule, in dense jungles and hills, or mountain fastnesses. If we mistake not, the most numerous of all the aboriginal tribes in Central India is the Koi, or Koiwar.

We lately spent two months on tour among them, putting in forty-two days in the State of Bastor, east of the Godavery river. In the Great Godavery-Pranhila valley, between the Madras Presidency in the south and a line nearly up to Chanda north, from fifty miles west of the Godavery to a hundred and twenty miles east of it, are to be found not less than four hundred thousand of these interesting people.

General Haig, at present in England, drew much attention to these people, and spent a couple of years on their behalf as an honorary missionary at Dummigadiam some time back. He translated two Gospels into their language in the Roman character. The Telugu character being unquestionably more practicable, Rev. Mr. and Mrs. Cain have been recently turning General Haig's work into the Telugu character. From creditable sources we ascertained that the Telugu language is spoken twenty miles further into Bastor than fifteen years ago. On the east and north the Halba and Hindustani are slowly creeping over Koi ground. The only hope for the escape of the Koi language from oblivion is in the reduction of it to writing in the Telugu character, and the instruction of the people in it.

We have never seen such listeners in India. Men, women, and children flocked to hear us everywhere. No caste; no priesthood; no cast-iron religious system or ritual; the way to the very hearts of the people seemed fully open to us. We could think of them as nothing else but sheep bereaved of their shepherd. Could we have spent six consecutive months among them many of them may have been converted. How our hearts burned for these dear people, so simple and open-hearted and kind, receiving us as the very angels of God.

The Rajah of Bastor died last year, and the heir is but six years of age. For fifteen years the State will be under the care or administration of the British Government. Native rule has crushed this people down to deepest poverty. With the advent of British rule a great spirit of expectation has arisen in the hearts of the people of Bastor.

Now is the day of the Lord for giving this people the Gospel. There is as yet no mission in the State, with an area of thirteen thousand square miles, and 325,000 population. It is a splendid country, bound to develop under the enterprise of British rule. The climate of the plateau is most delightful. I hold official permission to open six mission stations in the Bounds of Bastor. The proper plant of six missions in Bastor, and two in the Godavery, will be about £10,000, and eight married men and eight single ladies are needed for the work. One for each station must be a doctor. There is but one hospital and three schools in the State. What a *work*. Who will say, "Here am I" for this pioneer work, and who will help to send them? Prayer is earnestly solicited for Bastor and the Koi people.

C. B. Ward, Methodist Missionary.
Yallandu, Nizam's Dominions, India.

Rev. John McNeill in Scotland.

In the prosecution of his mission, Rev. John McNeill is now visiting the towns and rural districts of Galloway, accompanied by Mr. J. H. Burke. On Sabbath, May 29, and the two following days they were in Stranraer, where they held in all six services. The opening meeting was held in the old Town Hall on the morning of Sabbath, under the auspices of the Young Men's Christian Association. In the afternoon and evening two meetings were held in the parish church,—the largest in the town, seating over 1300,—which on both occasions was packed to the door. Mr. McNeill made a profound impression on the audiences, many declaring they had never before heard the Gospel put in so clear and striking a way.

On Monday evening the church was again crammed. Mr. McNeill's subject was "Christ healing the man with the withered hand." On Tuesday Mr. McNeill held a special service for the benefit of the country people in the surrounding district, many of whom came from distances as far off as eighteen miles. In the evening the church was again densely packed in every available space, many getting no farther in than the entrance lobby and stairs, while crowds were turned away. At all the meetings Mr. Burke led the singing, and was assisted by an excellent choir. His solo singing is very impressive and greatly appreciated.

At the close of all the evening meetings several hundreds remained for prayer, and scores of individual requests were made for definite prayer on behalf of themselves and relatives. These after-meetings were very solemn, and a marked feature of the services. They showed the deep and profound impressions made upon the large audiences. The whole of Stranraer and surrounding district have indeed been stirred and moved in a way and to an extent never before experienced in the memory of any one.

Looking back upon it, it seems as if a mighty wave of blessing had passed over the town and district during those three memorable days, sweeping all opposition before it, and graciously refreshing and gladdening the hearts of God's people.

Messrs. McNeill and Burke proceeded to Newton Stewart on Wednesday for three days' services there, which were all largely attended, and resulted in much blessing. On Saturday they went to Wigtown, the centre of another large rural district, where they were to remain for three days.

A largely attended meeting for praise and thanksgiving was held in the old Town Hall, Stranraer, on the evening of Wednesday, presided over by several of the ministers of the town, at which many testified to the blessing they had received from these special services.

SANTA CLAUS HOME.—This little home, at 34, South-grove, Highgate, for convalescent children in need of real nursing and care, has sent out its first report. Since June last, when the Home was really opened, twenty-six children have been admitted, varying in age from fourteen years to fifteen months. Of these, three had to be sent back into hospitals, being very seriously ill, and one died. Our Home differs from ordinary Convalescent Homes in many ways: first, that we take in cases that need real nursing; secondly, that we admit children who we know will require months of rest and treatment before they can be well. Touching details are given of various cases and an earnest plea made for liberal help, which should be sent to the secretaries, Misses Charles, Stormont, Hampstead-lane, Highgate.

EGYPT.—The latest reports of the Bible Society's work in Egypt are both encouraging and significant.—"In Egypt the existence of peace, order, and religious freedom has given full facility for carrying on Bible work. Ignorance, superstition, and ungodliness are everywhere. But the labourer is permitted to do his utmost to combat these evils and his endeavours have not been in vain. Much has been accomplished by few hands in the placing of the Holy Scriptures among the people of every degree and creed. The total number of copies placed out in every part of the Eastern field, which includes Syria and Palestine and Arabia, as well as Egypt, during the year 1891 was 22,629, a larger number by 1918 copies than were issued in 1890, and 3426 copies more than the issues of 1889."

On Epsom Racecourse.

Amongst the multitudes who in the reckless and heedless pursuit of pleasure and excitement have thronged Epsom heath during the past week a noble band of fearless witnesses have been, to use their own words, "holding aloft the banner of the Cross," flinching not from sneers and jeers, and even more tangible missles employed against them. This is the fourth year that Mr. Josiah Nix has led a party to Epsom; though it will be borne in mind that thirty years before the late Mr. Gawin Kirkham had a band of open-air preachers on the Derby course.

This year Mr. Nix's party has numbered fifty-six—sturdy Christians drawn from all parts of the land, who went down prepared to endure hardship, if need be, for the Gospel's sake. A tent was put up, which served first as a prayer, dining, and sleeping-room—though some had to sleep out in vans—and next as an inquiry and conference room, where any pricked to the heart sought further counsel. Going down on Tuesday morning, the party remained till Friday afternoon, returning in time for a welcome meeting held in Princes' Hall in the evening, when various members gave some account of what the Lord had done by them. Dr. Gale presided, and Revs. Mark Guy Pearse and Darlow Sarjeant took part, but the interest of the occasion was naturally in the Epsom band.

Mr. Marsden came first, and thanked God for the best time they had ever had at Epsom, for the biggest band, and for men of the right stamp. It should be noted at the very outset that, though they had been to the Downs, they had not seen the races; as they held their services between each race (as well as morning and evening), retiring to their tent when the bell rang for clearing the course.

A brawny Yorkshireman, Captain Perfect, came next, telling of his joy in the service, and of the stirring events of the Epsom campaign. Next came the redoubtable leader, Mr. Josiah Nix, who thanked God for the privilege of leading a band of witnesses to the masses on Epsom course. Religion, he said, seems so easy and sweet in Prince's Hall, but on Epsom Downs it is quite a different thing, when all look on it as a disagreeable intruder. There they were on the enemy's ground, and the old adversary was inclined to resent it.

Tuesday, said Mr. Nix, is the great day for the racing and betting men. They did not go to Epsom to hide in a corner, so between each race they gathered right in front of the Grand Stand, and round them crowds of every stamp and class, who for the most part listened fairly well. The evening meetings were very encouraging. Six or seven at a time were kneeling at the penitent form seeking pardon for sin. One gentleman came to William Sampson, the Cornish evangelist, saying he had listened with deep interest; that he had at one time a mission of his own; that his father had been a prominent minister. He was surprised and pleased to find such a testimony borne on the racecourse.

Wednesday brought the swells, the highest in the land, royalty, the nobility, and, indeed, the cream of society. For these special cards were prepared, with scripture texts, which were usually politely received, and through which, in past years, there was definite blessing.

A bright young Welshman followed with an animated account of the work. One point we must note. He deplored specially (as all must) the presence of some "wearing the regimentals of the King of heaven," that is, clergymen. One such said to the speaker, "Do you call yourself a Christian?" "I do, sir." "Well, I am a Christian and a preacher of the Gospel. I come here to enjoy myself, and see the horses; but you—you come here to make Christianity ridiculous, and cast pearls before swine." "I am sorry," was the apt and crushing reply, "to find a preacher of the Gospel among the swine."

Mr. Rowley, the father of the party in appearance, but youthful and vigorous in tone and spirit, and several others briefly spoke of the work among bookmakers especially.

ANOTHER BAND OF WITNESSES.

Mr. Charles Cook writes that a band of some 50 members of the Open-Air Mission and L.C.M. held services on the racecourse during the Derby week. The jubilee male choir rendered good service in attracting audiences. The testimony of the police, as given to Miss Alexander, is: "The place is not the same as it was some years ago, and we attribute it greatly to your help and influence." The Gospel is listened to respectfully, and the books are taken willingly.

Until some few years ago not more than five or six brethren, including Mr. Kirkham, were wont to go on the course to preach; the other members of the Open-Air Mission occupied points on the different roads leading to the course, and gave away suitable literature; but a few years ago the London City Mission co-operated with the Open-Air Mission, and sent down a goodly band of helpers, who sang and preached the Gospel most acceptably, and this has continued up to this year, the united band numbering about fifty brethren.

Over 120,000 suitable booklets and tracts were distributed during the week by the friends, whilst the services have been most encouraging. All the week long a prayer-meeting was held daily at Miss Alexander's Mission Hall, open-air meetings were held nightly in the town, the gipsies were regularly visited in their tents and vans, and every effort made to proclaim Jesus as the only Saviour, to all who attend Epsom races.

JEWISH GUESTS AT MILDMAY.

The annual summer treats in connection with the Mildmay Mission to the Jews took place on June 1 and 2. They coincided with the first and second days of the Jewish feast of Pentecost, or Feast of Weeks. On June 1 the Mildmay Mission commemorates the beginning of its work in 1876, and since that day thousands of Jews and Jewesses and their children have been brought under the sound of the Gospel.

On Wednesday about three hundred adults, and on Thursday about one hundred children, eagerly joined in these afternoon excursions "to the country," and they were greatly delighted with the "strong air" of the Mildmay Conference grounds. Colonel Morton gave a hearty welcome to all. Rev. J. Adler read Psalm ii., and urged his brethren to compare the "Blessed are all they that put their trust in Him," with "Cursed be the man that trusteth in man" (Jer. xvii. 5). Mr. J. E. Mathieson spoke warmly on Messiah as the sacrifice for sin, and showed that we Gentiles believe in the Jewish Messiah on the ground of the Old Testament, and on the evidence of Jewish witnesses in the New Testament. Mr. Wilkinson related his experience of Christ's ever-constant faithfulness, and pressed on his hearers the necessity of trusting in the atoning blood of the Lord Jesus.

On Thursday afternoon the children themselves gave proofs of the instruction which their kind teachers give them in New Testament truth. Dr. Dixon, returned from a missionary tour round the world, Mr. Dressler, returned from Jaffa, Mr. Samuel Wilkinson, and other friends, took part in these happy gatherings.

ARTILLERY-LANE MISSION.

This Mission is doing a quiet work among the inmates of the common lodging-houses in the neighbourhood of Spitalfields. Fourteen of these are regularly visited every Sunday evening, when the Gospel is preached to numbers of the most depraved men and women, varying from four hundred to nine hundred, according to the time of year.

The mothers' meetings are greatly valued by the poor women in this district. Meetings have also been held for Jews, who abound in the locality. The meetings for the Jews are discontinued for the present, but it is hoped shortly to resume them. During the winter months a free breakfast is given to the destitute, after which Gospel addresses are given, interspersed with singing.

Various meetings are held in the mission room during the week for mothers, children, Bible readings, sewing classes, and Gospel work, besides rescue work. On Sunday evening there is a meeting for children, and afterwards for adults, besides lodging-house visitation and open-air preaching.

GROVE MISSION, SOUTHWARK. — The completion of fifty-four years work in South London has just been celebrated. The report showed increase in all departments. The Sunday-school is flourishing and has a splendid staff who are doing a blessed work. The tract distributors visit five hundred houses every Sunday. The Band of Hope has 150 members. The open-air mission has been a great help in gathering strangers.

AMERICAN NOTES.

(BY OUR OWN CORRESPONDENT.)

Memorialists are busy securing appeals against the Sunday opening of the forthcoming World's Fair at Chicago. The whisky-saloon power in this country, with its gigantic strength, is making every effort to the contrary. If the committee succumbs to the vicious classes, thousands of Christians will refuse to patronise the exhibition. It would be well if British exhibitors await the decision, and if Sabbath desecration is determined upon to refuse participation in the Fair. There are organisations which care little for religious sentiment, that are brought to terms by fear of financial loss. If the exhibition is opened on Sunday, in the face of appeals from all our Christian churches, this nation can no more, in even a remote sense, be considered Christian.

Our Western cities are badly demoralised by the importation of the Continental Sabbath. Saloons, gambling dens, theatres, and even commercial houses are doing a thriving business, while our churches are woefully empty. The opening of the exhibition on that day would not only utterly demoralise Chicago, but would establish a precedent for future licence until our peaceful New England Sabbath would cease to exist.

At the present writing a report has reached me that Dr. Charles Cullis, of Boston, is nearing his end. His physicians hold out no hope of recovery. This dear man is known throughout Christendom for his large-hearted philanthropy and profound spirituality. His "Consumptives' Home" is a monument to his loving, gentle, sympathetic heart. Dr. Cullis has lived for those who suffer; his ministry has been toward the poor and needy. For some years he has been partially invalided.

The Sixteenth Annual Conference for Bible Study will (D.V.) be held at the usual place, Niagara-on-the-Lake, Canada, from July 7 to 13. To many scattered workers in this and other lands this Conference has proved a stimulus for labour, a ministry of strength for battle, and a source of refreshment for pilgrimage. The substratum of all teaching at this Conference is the plenary inspiration of the Bible. The testimony given is always pronouncedly emphatic and non-compromising. Brethren from abroad are ever welcome.

There will possibly be organised this summer an anti-higher-criticism league, which will enrol men of all evangelical churches who will protest unqualifiedly against the destructive criticism which now wages war against the Bible. The extremes of the radicals are having a healthy re-action in spurring the timid to take their stand against the assaults of the unsparing critics. Thereby shall good come to the whole Church.

Negro-lynching is on the increase throughout the Southern States. While many of the criminals, whose brutality has caused the death of several little girls, and the nervous invalidism of many more, deserve a summary execution, yet this method of wholesale lynching is utterly inexcusable. So far, it has not checked crime; on the contrary, it has provoked and encouraged lawlessness. It will be understood that the white Christian population are in no wise responsible for the evil deeds of white desperadoes. But we expect to hear their voice raised in public protest against lynch law, even as we have heard them deplore in private the midnight assassin's bloody work. Most of the criminal negroes have been hanged, while some have been burned and others disjointed. Such barbarous practices will never produce law-abiding citizens.

Working Men's Mission.

The fifteenth anniversary of the Working Men's Mission, Collingwood-street, New Cut, was held last week, presided over by Mr. T. A. Denny. Mr. J. Ashton gave a résumé of the year's work from which it appeared that the Mission was commenced fifteen years ago. The soup kitchen had supplied one hundred and twenty thousand meals, the income from this source being ten pounds less than the expenditure. The financial statement showed a balance in hand of fifty-four pounds only to meet bills due to the amount of eighty-six pounds. Mr. F. A. Bevan said he also had been impressed with the improved appearance of the audience to what he had seen in former years; he hoped the Mission would still seek the outsiders that they might be brought into the mission hall. Messrs. R. K. Causton, M.P., J. B. Meredith, and John Kirk also supported the work.

For the Young.

NEEDLE AND THIMBLE.

BY REV. JOHN MITCHELL, EDINBURGH.

"I go through a deal of work," said the needle to the thimble one fine summer afternoon, as they were lying side by side on the table.

"Yes; but not until I push you through it," replied the thimble in a rather scornful manner.

"In that respect I am no worse than many people I see around me, for they would spend their days in idleness were they not compelled to work."

"You are right," answered the thimble; "but tell me, how can the like of you see?"

"I have got an eye, although it is a very small one; but I make good use of it for all that."

"Well," said the thimble, "I wish all children would make a good use of their eyes, so that they might see to learn their lessons and to do good. By the way, what was that the master said the other night when he called the household together and opened a big book and read words like these: 'Turn away mine eyes from beholding vanity.' I suppose they are the words of some one who was afraid that his eyes might look on worthless objects or on that which is sinful. I have noticed the boys reading 'penny dreadfuls,' they call them, and I am sure their eyes are put to bad use when they read the like of these."

"You are quite a philosopher, Mr. Thimble, and you astonish me."

"A what, did you say? A phil——what does philosopher mean? It is something bad, I fancy—a fool is it?"

"Oh, no, I was complimenting you, saying something kind to you; for you ought to know that a philosopher is one who loves wisdom and who seeks it."

"You are a very polished gentleman, Needle,—I beg your pardon, Mr. Needle, I mean—and I was just thinking how nice it would be if the children in the house and in the streets would be less rough and more polished in their manners."

"Yes, Mr. Thimble, some young folks nowadays have very little polish, and they do not improve at public schools. When they are rough with me I prick them, and so they learn to be more careful."

"Rough children are better to be taught, even suppose they do suffer for a time. Better that than remain always careless. How is it that needles get lost when they are so wise, if I may take you as a specimen?"

"Well, we do not lose ourselves; it is people who lose us. We have no soul, and not even the sense of dogs and cats. But children who have souls, and who are wiser than we are, get lost in sin, and choose to wander away from their loving Creator, and sometimes they are never found; for they love their sin so much that they will not be saved by their Redeemer. We needles, as I said, have no souls, and are of little value, and when we are done with this world there is no more of us. But children have souls that will live long after their bodies have passed away, and so they ought to live well and to trust themselves to One who is able to save them and to keep them."

"Thank you, Mr. Needle. Farewell."

CHILDREN'S SERVICES, TYNEMOUTH.

We have had much joy in welcoming Mr. Josiah Spiers amongst us at Tynemouth, where he recently conducted a fortnight's mission to children and young people. The meetings were well attended and followed by manifest blessing, both in the decided conversion of a number of the children, and a real refreshment to those who assisted in the good work. They were held in the St. Oswin's Hall, which was kindly placed at the disposal of the committee by the Congregationalists.

Conversing with the children at the after meetings was very refreshing and helpful, as many of them then decided for the Lord Jesus, their home testimony manifesting a real change of heart. A number have since joined the Scripture Union.

Before Mr. Spiers left us, a permanent committee was formed to continue the work by fortnightly meetings, the first of which was held on the 2nd, when about 120 children and young people were addressed by local friends.

E. W. De Rusett.

Warden House, Tynemouth.

"HE KNOWETH THE WAY THAT I TAKE."

Wearied with daily work and sad at heart,
I thought of life and of the solemn part
Which everyone must play while here on earth;
And then I wondered what my life was worth,
And longed to live in a far wider sphere
Of influence;—to see before me clear
A plan of what my life was meant to be,
That I might follow it, and clearer see
Each step before me as I went along.

Thus thinking, I arose, and looking out
Beheld a stately house, whose pointed roof
And graceful curves and lines were ample proof
That some great master-hand had sketched the plan,
And in the work had guided every man.
And, as I gazed, I heard a gentle voice
Saying—"My child, look on it and rejoice
That thou, too, hast a plan prepared for thee,
But one which mortal eyes can never see;
For know that when this goodly house was raised,
No other eyes except the Master's gazed
Upon its wondrous plan, and every one
Did as the Master bade, laying one stone
Upon another, till, with glad surprise,
They saw at last before their eager eyes
This noble pile.

Thou, too, my child, must leave
The future in thy Father's hands, nor grieve
Because the way is hid before thine eyes.
Canst thou not trust a Guide so true and wise?"
The voice ceased, but the thought remained with me;
And now I am contented just to see
One step before me: just to do the task
Which He may give me, caring not to ask
How long the road is, or how steep the way,
Knowing that He will guide me day by day.

Crieff. Ella Millar.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Edwin Arrowsmith, at *Broadwas-on-Teme* (Worcestershire), June 10-12; Mr. Henry Hutchinson, *Bishop Stortford*, June 8; *Langton*, *Tunbridge Wells*, June 9; *Bridlington*, June 13-14; *Lincoln*, 16-17; Mr. Jas. S. Tyler, Christ Church Hall, Lancaster-road, *Enfield*, June 12-17: Mr. T. Lewes Sayer, *Forest Hill*, June 9-11; St. Andrew's Hall, *Upper Norwood*, June 12-24; Mr. A. G Dodderidge at *Leeds* and neighbourhood, for Scripture Union Meetings, to June 10; *St. Leonards* and *Hastings*, June 13 to 17; *Anerley*, June 25. *Guildford* Convention, July 2 and 3.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 12, 2 Timothy iv. 9-22; Mon., June 13, Luke i. 1-17; Tues., June 14. i. 18-33; Wed., June 15, i. 46-56; Thurs., June 16, i. 57-66; Fri., June 17, i. 67-80; Sat., June 18, ii. 1-17.

Drift Children.

The last Drift Children's meeting for the season was held in Blackthorn-street Chapel, Bow-common, E., on Wednesday evening last week, under the presidency of Mr. J. F. Shorey, who addressed the children on Psalm cxli. 3, urging them to pray God to keep their lips from lying, swearing, and drinking. The pastor (Rev. T. J. Hazzard) addressed the parents, relating some of the incidents mentioned by Mr. Moody at Stratford on the previous day. Mr. Boyer, the superintendent of this branch of the Ragged School Union, conducted the singing and reciting, which showed great pains on the part of the children, and a decided advance on former years. The general improvement both in the behaviour and appearance of these poor children as compared with three years ago, when we began this work, was very marked.

Just now we are suffering greatly from the strenuous efforts of the Romanists, who by bribes and promises are doing their utmost to get these poor children into their school, where they are taught to bow down to the Virgin and do homage to priests and sisters. Will Christian friends pray specially about this matter, for it rests heavily upon our hearts?

H.

MR. NEWTON JONES (S.S.U. evangelist) has been busily engaged in the provinces during the past six months, labouring amongst young and senior scholars with cheering results. On revisiting some places, many who at the first visit decided for Christ are now active workers and church members. The council of the Sunday-School Union have agreed to send Mr. Jones, during the months of June and July, into several of our most deserted villages. On July 29 he will hope to take up his quarters in the Sand Cathedral at Redcar.

THE CITY Y.M.C.A. ROOMS.

Two months ago we gave an account of new premises opened by the City Y.M.C.A. at the corner of Cornhill and Gracechurch-street, and thus occupying a most central position. Since then these rooms have been in regular use, but were not formally opened till Wednesday week, when a meeting of the friends and members was specially called for this purpose.

Mr. Hugh Matheson, who presided, expressed his thankfulness in seeing the Y.M.C.A. in the City entering upon premises more fitting and commodious than those used in Whittington-avenue. The City Y.M.C.A. had a great field before it, and he was sure that the work would greatly extend in these new rooms.

Mr. Fry, as one of the earliest supporters of the Association, rejoiced in the change which had, indeed, become a necessity. He trusted hundreds more of the young City clerks would now discover the value of the Y.M.C.A.—Mr. H. W. Maynard followed, with some account of the financial position, showing that about £100 was still wanted to meet the cost of removal, fitting up, and furnishing. After a few hearty words from Mr. T. A. Denny,

Rev. G. F. Pentecost, D.D., who had come, he remarked, expecting a large gathering of the leading Christian business men of London, said his thoughts in connection with the Y.M.C.A. turned to the great debt which Christian business men in the City owe to the young men they employ. Every man who has prospered, having passed the period and dangers and trials of youth, owes a tremendous debt to young men who have not reached the point of safety. He remembered the time when he, as a young man, entered a great city with only a few shillings in his pocket, and with a feeling of strangeness. He did not know what the result would be, and he owed it to two or three kind Christians who took him by the hand that he emerged from that desolate feeling of strangeness and took heart of hope. Speaking of young men leaving their homes and coming to London among strangers, he said their very loneliness tempted them to go into company. Then there was the danger of being led into temptation and sin. The function of the Y.M.C.A. is to hold out a hand of kindly help to these young men. He would confess he was rather disappointed at not seeing some four hundred or five hundred Christian merchants and business men of the City assembled to wish the Association God-speed. He believed the greatest interest of business men was Christianity, and the Christian merchant's first interest was to see that everything Christian was well maintained. He suggested that this plea might be made by the secretary. In former times the merchant lived in rooms attached to his business premises, and his young men lived in the house and had their meals with him. But although times and circumstances had changed in this respect, the responsibility on merchants and employers had increased. If they did their duty to God and their young men, there would be no want of funds to fit up those rooms. In America they beat England both in the matter of Sunday-schools and Young Men's Christian Associations. He hoped the day would soon come when some large central building like the Mansion House would be provided for them. They wanted some sort of Christian Exchange in this great city, where young men would find what they wanted, and be helped upward and onward. The speaker concluded with a few words on the call which comes from the foreign field, and India especially, to the Christian young men of England.

Messrs. Head and Seagram also spoke briefly.

THE HOLIDAYS.—Miss C. F. Ryffel, Directress of the Bienvenue Home for Foreign Governesses, 8, Colville Houses, Talbot-road, London, W., writes to say that she is ready to receive applications from families requiring foreign governesses for the holidays.

SOUTHWARK AND LAMBETH MISSION.—Mr. W. Benson has commenced his seventeenth season of open-air preaching in connection with Christ Church, the meetings being held nightly in front of the Church. He writes to say this summer he is greatly cheered, not only by the large crowd gathered, but by tokens of gracious influences attending the word spoken. He often has the pleasure of taking the Temperance pledge at these meetings, and sometimes dealing with anxious souls in the porch of the church. Last Sunday Rev. Dr. Newman Hall gave an outdoor address after a sermon to young men in the church. The help of members is requested, also at the Sunday-morning station at Belvedere-road.

Messrs. Moody and Sankey.

THE WORK AT STRATFORD.

We have to record that the visit of these brethren to Stratford has been the occasion of mighty blessing, and we anticipate the wave will flow on. Mr. Moody expressed himself as greatly pleased with the hall and the work that is going on inside and outside its walls. But he had one regret—that there yet remained a debt of £530 on the building, and a charge of £270 by the local authorities for making the roads on either side: in all £800. He expressed the belief that if only the Lord's stewards knew of the sort of work being done, this deficiency would at once be wiped out.

On the Sabbath the large hall, seating nineteen hundred, and all the smaller halls and rooms are full of active service for Christ, no less than ten meetings inside and four outside in the day, including young men's Bible-class numbering over two hundred, as well as two services in the Welsh language. Every day the doors are open, and some work for Christ is going on. Our Mizpah Band, numbering four hundred working men, has a male choir and an Evangelistic Band going all over London after the day's work, to sing and testify for Christ without any payment other than the bare railway fares. Seven or eight open-air meetings are held every week. The mothers' meeting numbers some two hundred, and the women's Mizpah Band the same number. As treasurer, I must say it would be a great joy to see this work free of the incubus of debt, and if the Lord lays it upon the hearts of his servants to be sharers with us in this labour of love, we will praise Him who allows us to be co-workers with Him in such blessed work.

C. Boardman, Hon. Treasurer.

Stratford, E.

FOLLOWING UP AT WANDSWORTH.

The interest awakened during our brethren's visit to Wandsworth was such as to determine the friends to carry on the meetings for a week at Down Lodge Hall after they had left. Accordingly it was arranged that Mr. W. R. Lane, who had been addressing the overflow meetings, should remain. His preaching met with much acceptance, and night by night there were some who confessed Christ.

Speaking on Monday night of the crowd which "thronged" our Lord and those who "touched" Him, the speaker said that perhaps there might be some in the meeting who last evening "touched" Him for the time with the hand of faith. Immediately a young fellow stood up to say, "Yes, I did"; then another rose, and another. The meetings increased both in attendance and interest, and quite a number of names have been taken in the inquiry-room.

AT THE DOCKS.

On Wednesday evening, last week, the evangelists had arranged to hold two services at Lady Ashburton's Mission Halls: at Manor Way, North Woolwich, and the Custom House, Victoria Docks. Their visit was eagerly looked forward to, and at both places large throngs gathered to hear them, many being disappointed of gaining admission.

The Hall at Manor Way, which is a branch of the work at the Custom House, is only seated to accommodate 300, but on this occasion the seats were re-arranged so as to accommodate a considerable number more, in addition to which there was a large congregation outside the building, listening to the evangelists through the open doors and windows. Mr. Sankey was only able to sing two solos, as he had to proceed to the other meeting at the Custom House. Mr. Moody gave a very earnest and telling gospel address. At the close the workers had some interesting cases of inquirers, and several, we believe, were gathered into the Good Shepherd's fold.

At the Custom House, meantime, a much larger audience had gathered, and were patiently awaiting the arrival of the evangelists. The intervening time had been filled up by the hearty singing of hymns from "Songs and Solos," with a number of short, earnest prayers, and an address by Mr. E. W. Matthews, Secretary of the British and Foreign Sailors' Society, with which the Mission is affiliated. Mr. Sankey first sang, "Throw out the life-line!" There were a good many sailors in the audience who readily understood the significance of the song, and lustily joined in the chorus. Mr. Sankey then sang "The Ninety and Nine," and offered prayer. He specially prayed that some of the men present might have manly courage to come out for Christ, not fearing the taunts and sneers of their mates, but standing up boldly for the Master. By the time he had finished singing "Then shall my heart keep singing," Mr. Moody had arrived, and at once commenced his exhortation, which was listened to with the deepest attention. Towards the close he urgently pleaded for immediate decision. He closed the meeting praying that some of sin's captives there might be set free, and that the fetters that bound them might be broken.

It was late when the gathering broke up, but still a number went into the inquiry rooms, and before leaving several testified both by their joyful words and happy faces that they had entered on the new and better life. The visit of the evangelists to the region of the Docks, brief though it was, will not readily be forgotten.

MR. MOODY AT HULL.

We began a united prayer-meeting, at noon, each day, so soon as intimation was received of Mr. Moody's intention to come to Hull. The spontaneousness, definiteness, and "grip" of the prayers presented from day to day told very plainly of the promptings of the Holy Spirit, and afforded foretaste and pledge of larger blessing. In this meeting, as in all the meetings of the Mission proper, the spirit of unity has prevailed. Men of the Church of England, Methodists, Baptists, Congregationalists, and Presbyterians have been of "one accord," The "thirsty" in all the churches have been crying that God would "pour water" on them; and indeed, He has "refreshed his inheritance when it was weary." The experience of refreshment in the case of his people has issued as always in awakening among the careless, for there have been "floods upon the dry ground."

Mr. Moody had no Sabbath last week! The day that he usually gives to rest—Saturday—he was good enough, in view of the encouraging character of the meetings on Thursday and Friday, to give to work, and the results amply justified his determination. Large audiences gathered both afternoon and evening, notwithstanding all the attractions of Whitsuntide excursions, and the enquiry meeting on Saturday night was singularly fruitful in intimations of decision for Christ.

Yesterday (Whit-Sunday) Mr. Moody's programme was a very full one—meeting for Christians at nine, for non-churchgoers at eleven, for women at three, for men at 7.45. The first meeting, that for Christians, took the thoughts of all present back to Pentecost, or perhaps, one should rather say, brought all present under the very Power that made Pentecost what it was. The circus, where all the meetings are being held—was full, and when it is mentioned that it is seated for 3500 it will be recognised that at such an early hour and during a holiday season such a gathering was phenomenal.

At the 11 o'clock meeting, for non-churchgoers, the circus was again full. In the afternoon, when the women had their opportunity, they used it well, for the place was packed, and a spirit of very deep tenderness and contrition prevailed.

In the evening, when the men assembled, the circus seemed to be floored, and walled, and almost ceiled with men, so enormous and overpowering was the audience. But more overpowering than the audience was the power of the Spirit that dominated all while the Gospel was preached. It was easy for Mr. Moody at the close of his sermon to get, with remarkable rapidity, but with as remarkable reverence, intimations of decision for Christ on the part of so many that those interested happily lost count. But many went in to the inquiry-room afterwards—not in every case, however, to inquire, but to confess Christ, or simply to receive from the workers something of the Word of God that might be for the confirmation of their faith. Some of those spoken to were strangers who had come in to Hull for Whitsuntide, little knowing that they were to meet the Lord here, and to go back to their homes new creatures in Him.

This day (Whit-Monday) is Mr. Moody's last day with us. He has kindly said that he will take an extra meeting this morning at the other side of the town; but in the afternoon and evening he speaks again at the circus. We anticipate that the last day will be the best day, and that new confirmation will be given to the words: "The hour now is when the dead shall hear the voice of the Son of God, and they that hear shall live."

J. G. T.

Hull, June 6.

MR. AND MRS. LETHABY ON MOAB.

These noble pioneers, whose heroic work in the land of Moab has been from time to time mentioned in our pages, gave at the Central Noon Prayer-Meeting, on Tuesday week, an account of the Lord's work amongst the Moabites, or rather the Bedouin tribes who inhabit the region beyond the valley of the Arnon or Wady Mojib.

Mr. Lethaby described the land on the south side of the Jordan, and the ancient Kir of Moab, now known as Kerak. In the first centuries of the Christian era the messengers of the Cross found their way to Moab, and from that time till now there have been Oriental Christians there; but since these early days no missionary has ever penetrated the country until, in the leading of God, and after valuable training in Jaffa and Jerusalem, Mr. and Mrs. Lethaby were led, in spite of warnings from many who knew the fanatical character of the people and the danger involved, to go to Kerak. There they were well received by the ruling sheikh, and granted permission to stay and teach. If any still asked why they had gone to such a place, the answer was, Because our Lord said, "Go, preach to every creature," and these descendants of Ishmael had not the Gospel; therefore they had gone, relying on Him who promised, "Lo, I am with you."

After telling how Moab had been laid on their hearts, how the way had been opened, how frowning obstacles had been removed, Mr. Lethaby went on to speak of the privilege of declaring the Gospel to those whose idea of God—Moslems though they be—is rather that of a grinding-wheel of fate than of any personal God. While Mr. and Mrs. Lethaby, Miss Arnold, and more lately, Mr. and Mrs. Forder, have been able to help the sick and suffering, and thus minister the Gospel to the adults, the work is largely amongst the children. Many of these have been taught to read and write, learning also by heart portions of the Scripture, and singing heartily Gospel hymns. The hope of the future is in these young people, who have learned much Scriptural truth and know God's plan of salvation. Gospels, New Testaments, and Bibles have been scattered in the houses and tents of the people; while the message of mercy, the tidings of truth, were also being carried home by the children of the schools.

But after all the matter that weighed most heavily on our brother's heart was "the region beyond." What, he asked, about Central Arabia? What is being done for it? Nothing at all. True, at one corner in the far south, there is a mission; but nothing in the way of evangelization is going on throughout the Arabian peninsula. In all probability there is no land on the earth, of equal extent and population, so utterly unevangelised, and he trusted and believed that Moab would prove the back door into Arabia. Many young men might there find a great and thirsty land waiting for the water of life.

Mrs. Lethaby followed, telling some little of the trials and hardships of the journeyings and of the need of the women; making also a touching and loving reference to the death of Mrs. Forder, reported in our last issue.

PARIAH CHILDREN IN SOUTH INDIA.

We have received a copy of the annual report of the Tamil Mission Ragged Schools, of which Mr. Gnanamutthu Joseph Israel is superintendent. The schools are carried on for the benefit of the Pariah children of South India, and are similar in character to the ragged schools in our country. The scholars number about 800, and are taught by a staff of thirty-two native teachers. The total cost is under £350 annually. Mr. Israel is now in England, studying the methods of evangelistic work, with the view of erecting in the city of Madras a central building, which will serve the purpose of a mission hall for the parents of the poor children. The teachers are all earnest Christians, and the material for conducting the services is therefore ready to hand. The building proposed will cost £1000, for which Mr. Israel makes an appeal in his report. Readers concerned about Indian missions should send two stamps for a copy of the report to Mr. Israel, 3, Prescot-place, Halifax. We notice that the Mission is spoken of most approvingly by Sir C. A. Turner, ex-Chief Justice of Madras; by Rev. C. H. Peely, Government chaplain; and by Mr. W. C. Bailey, secretary to the Mission to Lepers in India; all of whom are acquainted with the work carried on.

MR. ALFRED HENRY BAYNES,

GENERAL SECRETARY, BAPTIST MISSIONARY SOCIETY.

As many qualities of head and heart are needed for the making of a secretary of a great missionary society as for the making of a successful statesman. Those who have an intimate acquaintance with the subject of our present sketch say that he reaches as nearly to the ideal standard of secretaryship as one can look for in this imperfect state of being. The Baptist Missionary Society is making a praiseworthy effort to signalise its centenary of service by a large forward movement. In the prosecution of this endeavour it is fortunate that the Society has a man at the helm of its affairs whose heart is big enough to sympathise with it, and whose head is competent to plan and carry it through.

Alfred Henry Baynes is a native of Wellington, in Somerset, where he was born in 1838. On both sides of his parentage he inherited mental capacity and high Christian character. We read of his mother that "she combined quickness of intelligence, shrewdness, sound commonsense and great prudence, with invariable sweetness of disposition, retiring modesty, and the most devout and prayerful spirit ...She always looked on the bright side of things, and had a sunny, trustful, and thankful spirit."

If Mr. Baynes was happy in having such a mother, he was no less fortunate on the paternal side. His father, Rev. Joseph Baynes, was for forty years pastor of the Baptist Church, Wellington. He was a man of a truly catholic spirit, and was "on terms of fraternal intercourse with ministers of all denominations." Withal he gave himself greatly to prayer; while, according to the highest testimony, he was "great and successful as a preacher." Coming of such a godly and goodly stock, it was only according to the fitness of things that the son, like other of his brothers, should rise to a position of eminence and honourable service in the Christian Church.

His youthful leanings were towards the profession of medicine, and he entered on the needful course of study. His health gave way, however, and he betook himself for a time to the field of business enterprise. He found a post in the firm of Peto, Brassey and Co.; and it was while acting as private secretary to the late Sir Morton Peto that he was introduced to the service of the Baptist Missionary Society. He undertook for a time to look after the finances of the Society. His ability and powers of application soon gained him a footing in the ranks of the Society's officials, and in 1879 he entered upon the general secretariat, a post which has from the first been held by men of acknowledged weight and worth, the list including the familiar names of Andrew Fuller, and Drs. Ryland, Angus, Trestrail, and Underhill.

Mr. Baynes has amply justified the choice. Not only by his judicious handling of the affairs of the home office, but by his visits to the foreign field, he has done much to strengthen and consolidate the foreign missionary work of the Baptist communion, and to encourage the workers. Two years after acceding to full office he paid a well-remembered visit to the Baptist mission stations in India and Ceylon. That visit carried cheer to many a brother and sister bearing the burden and heat of the day, and was fraught with good results in different directions. Mr. Baynes, on his return, received the heartiest thanks of the Committee for his zealous devotion to the interests of the cause of missions. The Indian missionaries were no less warm in expressing their appreciation of the presence and sympathetic speech of their Secretary.



(From a photograph by Messrs. Debenham and Gould, Bournemouth.)

Two years ago Mr. Baynes made a second tour in the East, which has been equally fruitful of good. His reports covered a wide field, and his suggestions were of a distinctly go-ahead order.

From an authoritative account we may extract the following reference to further services to Baptist missions:—"In connection with the mission Mr. Baynes has repeatedly visited Italy, which, perhaps, may be regarded as the most important part of the European field occupied by the Society. He has also visited Belgium, and conducted negotiations in connection with the Congo Mission with the King of the Belgians. This Congo Mission, which has engrossed so much of the attention of the churches at home, has had the keenest and warmest sympathy of the Secretary, and owes its present success and promising condition, in the first place, certainly, under God, to the zeal and self-sacrifice of the devoted missionaries who have given themselves to it, but, secondly, to the incessant thought, care, and earnest advocacy of Mr. Baynes.

"In December, 1884, Mr. Baynes visited Berlin in connection with the sittings of the West African and Congo Conference, which met in that city. He was also charged to conduct negotiations relating to the annexation by Germany of the Cameroons and Bimbia on the west coast of Africa, and the interests and property of the Mission at various stations in these districts. These negotiations were conducted with the German Chancellor and the authorities of the German Foreign Office, and were brought to as satisfactory a conclusion as was possible under the circumstances. The regrettable action of the British Government, in ceding to the Germans the important stretch of seaboard, from the settlement of Victoria to the right bank of the Rio-del-Rey river, and the whole of the interior, including the Cameroon mountain, created for the Society a situation of considerable difficulty, in consequence of which it was necessary for Mr. Baynes, acting on behalf of the Committee, to make repeated communications to, and to have more than one interview with, Earl Granville, Her Majesty's Foreign Secretary. All that was possible to be done, in the circumstances of the surprise which was sprung upon the Society, was done."

Mr. Baynes is a very acceptable platform speaker, and makes ample use of his gifts in this direction for the furtherance of the cause of Christ at home and abroad. But the greatest and not the least important part of a secretary's work is done behind the scenes. The processes not lying within the public purview, their multifarious and delicate character is not always recognised when the results appear. Constant correspondence with a large and scattered body of missionaries, in positions of varying difficulty and varying need; the cultivation and preservation of friendly relations with the home churches, and the keeping up of a practical interest among them in the great work of foreign evangelisation; the guidance of those who nominally direct affairs, and the reconciliation of conflicting views; the careful and wise conduct of finances—these, as well as the public advocacy of mission operations, require the fullest exercise of gifts and qualities that go to make up that statesmanship of which we have already spoken. In all these respects Mr. Baynes has acquitted himself in a manner that shows how largely he has inherited those admirable qualities cited in an earlier part of this sketch as having belonged to his parents.

The Centenary of the Society, now in course of celebration, must have involved Mr. Baynes in much anxiety and hard labour. One outcome of the success (for which we are all praying) of the well-devised and practical

schemes connected with the Centenary, will, we trust, be to encourage him yet more successfully to advance the work of evangelisation in lands which are now overshadowed by clouds of hoary superstition and dense darkness. In the recently published "Centenary Volume of the Baptist Missionary Society," Rev. Samuel Vincent writes regarding India: "Mr. Baynes has suggested in our last report what concentration is required in our stations, and what reinforcements are needed by our staff...If he can carry out his plans, we shall probably see all our Indian missions transformed before the twentieth century begins. Already God has greatly blessed what we do, but we do far too little. May God enlarge our hearts that we may enlarge the scale of missionary gifts and labours; till in conjunction with other sections of the Church federated through the world for this end, our efforts may be more commensurate with the greatness of this Indian continent and its variety of races, whose faiths are changing in a dawn that shines from Christ."

THE SPIRIT OF TRUE PRAYER.

The Merchants' Lecture delivered last week by Rev. A. Rowland, LL.B., was founded on the words of our Lord when He bid the disciples beware of adopting the ideas of the Pharisees with regard to prayer, and added, "When thou prayest enter into thy closet, and pray unto thy Father, who seeth in secret." In the course of his address Mr. Rowland said that if in our almsgiving we were to avoid the sin of hypocrisy, it was most necessary when we addressed our Father in heaven that we should regard the spirit in which our prayers are addressed, rather than the attitude or place in which those prayers are offered. It was not that Christ objected either to the way in which the men of his day prayed, or the system in which their devotions were carried out. He rather noted the utter lack of spirituality of their aspirations. "To be seen of men" seemed their chief aim, and standing at the corner of the street, or in some other prominent place, they made their long orations; in being seen of men they had their reward. The danger of the English mind lay not so much in the display of our religion, but in attempts to hide it. Unreality might mar the devotions of men who would scorn any outward display The true spirit of prayer sought its opportunity of rising to the Father in sincerity and truth, and was a matter between the soul and God alone. However secretly alms were given, the recipient at least must know something about it. Prayer, however, was entirely different. Secrecy was its very foundation, and the spirit might even in the midst of a busy life look up to God in sincerity and truth. Thus we might be led to realise the words Longfellow penned for his brother's ordination when he wrote: "And evermore beside him on the way, the unseen Christ shall move." It is this idea of the nearness of the Unseen, at all times ready to listen to the sincere breathings of the heart, which, in a great measure, constitutes the spirit of true prayer.

Mrs. Baeyertz in Dublin.

A week's Mission by this lady evangelist, in connection with the "Young Women's Christian Association," has been concluded. Two meetings were held daily in the Christian Union Buildings, at which Bible Readings and Gospel Addresses were given. The meetings throughout were largely attended. Inquiry meetings were held at the close of each Gospel Address. The Bible Readings were particularly clear. Many have received blessing.

Mrs. Baeyertz has consented to stay another week.

THE RAGGED SCHOOL UNION.—Last Thursday over fourteen hundred little members of the Drift Children's Branch of the Union were entertained at the Great Assembly Hall, Mile-end. When the doors opened a crowd was waiting for admission, amongst them being many parents or friends of the little ones invited. A choir of ladies and gentlemen sang nursery rhymes and popular songs. A series of tableaux were much enjoyed; but, best of all, dolls, balls, picture-books, &c., were distributed, as well as buns and oranges. Those who benefited were unmistakably drawn from the most neglected and destitute of our street arabs, while many amongst them were crippled or otherwise deformed.

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The Evangelistic Mission.

BANK HOLIDAY AT KILBURN HALL.

On Monday afternoon and evening, as usual on the Bank Holidays, meetings were held at Kilburn Hall in the afternoon and evening. These occasions give opportunity for friends in church who seldom meet to strengthen one another's hands in God.

Mr. C. R. Hurditch spoke of his work in the many halls in and round London, and pleaded for means to build another in the rapidly-increasing locality of Brondesbury, the ground for which has been already bought; as well as for current expenses. His work has been tried and proved, the unadulterated Gospel is preached, and God blesses it; and we trust that as the older friends are dying off, new ones will come forward to our faithful brother's support.

The chief interest of these meetings was centred in the accounts given of work in Russia by Dr. Baedeker, in China by Mr. Gulston, and in Africa by Dr. Harry Guinness.

Mr. R. C. Morgan spoke of the Spirit as having been once for all poured out, every believer baptized by the Spirit into the one body, and made to drink into that one Spirit, in order that, drinking freely, yea, abundantly, he may be filled with the Spirit. There may be accuracy of doctrine but little zeal or power, and on the other hand less intelligence and yet greater faithfulness and more result.

Mr. H. Varley spoke forcibly of the important place given to the truth in the second and third epistles of John, and instanced 1 Thess. i. as an inspired summary of doctrine not later than A.D. 54, in reply to the assertion that there was no specific creed before the second century.

Dr. Baedeker had lately returned from Russia, where he had seen Christians shut up in prison cells, like John in Patmos, for the word of God and the testimony of Jesus. If they knew little they lived what they knew. One thrilling case was that of a father taken from his family, and sent to the borders of Siberia for four years. By the time he had learnt the language he was allowed to go home; but when he got back he was required to sign a paper that he would have nothing more to do with the propaganda. He refused, and was sent back to Siberia; but now he knew the language he was able to teach the truth of Jesus, and fifty had been turned to righteousness. There is no persecution that is not the seed of a large harvest. When Dr. Baedeker told the oppressed Christians that their brothers and sisters in England were praying for them they thanked God with tears for the love of those unknown members of the same body.

Mr. Gulston spoke of the province of Hunan, and of Chou Han concerning whom Dr. Griffith John wrote to us at length some weeks ago. The men of Hunan are called men of iron, as contrasted with the men of water in the neighbouring province. Chou Han has declared himself ready to lay down his head to clear the country of "foreign devils," and there are thousands ready to do the same. Are we ready to lay down our heads to preach the Gospel to them? Chou Han has published most violent tracts and obscene pictures, evidently the work of men who have studied our Gospel literature. But the speaker had heard that orders have gone forth that he is to be arrested, and the tracts and plant burnt up. This surely is an answer to prayer. Like Dr. Griffith John, he looked to God for the conversion of this energetic man, that he might, like the Apostle of the Gentiles, preach the faith which now he labours to destroy.

Mr. W. E. Lane, having offered prayer, urged upon all the true missionary spirit which at home or abroad would make itself felt in the winning of souls to Christ.

Dr. Harry Guinness, referring to the anniversary meeting of the Secular Society at Newcastle-on-Tyne last Sunday, said he did not believe there were a dozen honest sceptics in the East of London, which he attributed to the work of the various missions, and of the Christian Evidence Society. He dwelt upon the short prophecy of Haggai as the missionary message for us to-day. God stirred up Haggai to tell the people to build his house, the foundations of which had been laid seventeen years before. He is urging us to build his temple of living stones, of which the foundation was laid nineteen centuries ago. Speaking of Africa, his cousin, Mrs. McKittrick, had called him to a girl of twelve or fourteen who was dying of dysentery, bleeding to death. She had gone out into the dark alone to die, and bending over her with a flickering candle, he felt how sad a picture she was of Africa itself, whose people by thousands every day are dying in the dark, alone. But the light is breaking. One of the most remarkable things in modern missions is the progress of the Gospel in Africa. God is moving in Africa, God is moving in the world. He says to us, "Go out quickly, for surely I come quickly." There is absolutely no obstacle. Looking at everything, if the path were not clearly marked out for him to give himself to the Training Institute, he would rather work his seven years in Africa and die where he had laid his loved companions to rest till Jesus comes than live in greater ease at home for thirty years. "Whatsoever He saith unto *you* DO IT."

WORK IN CILICIA.

A meeting was recently held in Exeter Hall, under the presidency of Lord Kinnaird, to bid farewell to Mr. Krikor Behesnilian, who is about to proceed to Tarsus in Cilicia, after completing his studies in theology at New College, Hampstead. Dr. Brown, Secretary of the Turkish Missions Aid Society, explained that there are a number of native evangelists working independently of the American missionaries who occupy the field in Asia Minor, but enjoying cordial recognition from them. Of these Mr. Behesnilian is one. Lord Kinnaird strongly approved of a man preaching from his own doorstep as calculated to do more good than the sending of missionaries to places and peoples with which they are imperfectly acquainted. Rev. Dr. Kennedy and Principal Vaughan Pryce, M.A., also spoke, the latter of the work done by the young missionary in the College, and the former of the necessity of fixing the interest in the work by the formation of a committee.

Mr. Behesnilian gave a lucid account of the work done and the work which remained to be done, and spoke at length of Tarsus past and present. He has written a little book entitled, "No Mean City,"* in which he deals with the history of Tarsus and the conditions which obtain there now. There is something of the true missionary spirit about this modest countryman of St. Paul, who supported himself by gardening when studying at the American Missionary College of Aintab, and who, by dint of strong resolution, and in spite of many obstacles, came to this country, and obtained in it a sound theological training; having fitted himself for the task, he now returns to his labours.

* *Lang Neil and Co.* 6d.

SUNSET ON THE HILLS.

A growing glory marks the day's calm close,
We gaze with transport on the beauteous scene,
As silken clouds, all fringed with golden sheen,
Are slowly drawn around the sun's repose.
Above the hills the curtained radiance glows;
O'er all the west spread tints supremely fair,
As though the gates of pearl might open there,
And heaven's veiled glories to our eyes disclose.
Such be the sunset of our life's brief day,
Calm in the confidence of hope Divine;
The joy of heaven, like yonder parting ray,
Vouchsafed upon our happy souls to shine.
May watchers see how beautiful and blest
The saint's glad entrance into endless rest.

Belfast. W. Maxwell.

THE "MAY" MEETINGS.

THE LONDON CITY MISSION.

For some years this Society has been in the habit of holding an evening meeting in support of its operations and in addition to the usual morning meeting held early in May. This supplementary meeting took place on Wednesday week in Exeter Hall.

Mr. George Hanbury, who presided, recalled the origin of the London City Mission, and dwelt on its influence in bringing about a spirit of Christian unity and co-operation in service. As to the work of the Mission, it was quiet and unpretentious, but very real and fruitful. He believed in the house-to-house system. The door would sometimes be shut in the missionary's face; but, all the same, tact, perseverance, and patience would win the way; and thus thousands who otherwise would never have heard the Gospel tidings had heard and heeded to their own benefit and the benefit of society.

Rev. W. H. Langhorne supported the claims of the L.C.M. because of its absolute necessity in such a vast city. However devoted the clergy and ministers of all denominations might be, the sin-breeding force in this great metropolis would be too great for them to cope with but for the aid of the City missionaries. He knew that there were great and increasing difficulties in Christian work. Everywhere men were breaking down, overwhelmed with the burden of their work, and when they remembered that the population of this City increased at the rate of 80,000 every year, he thought they would see that it behoved all God's people to be up and doing, so that the standard-bearers of God's elect should not fall in the battle. But there was another ground upon which he would base his appeal for the Society, viz., its simplicity. It had no costly machinery; it spent no money on bricks and mortar; its operations were simplicity itself. It found the living agent, put the Book into his hand, and then bade him go forth and speak to the people of the Gospel of Christ. And he was sure that their work was being greatly blessed, and that they were exerting a wonderful influence over the masses of the population. They supplied the missing link between the upper and the lower classes. There could be no doubt that the working men were able to restrain themselves because of the Christian influence brought to bear upon them by the agents of the London City Mission. He believed that in numbers of cases evil had been prevented in that way. The City Mission was working quietly and unobtrusively, but it was doing great things for God, for Christ, and for his Church. The third reason why he was anxious to commend the London City Mission to their support was on account of its catholicity. It was one of those few Societies which his experience told him were becoming less and less, where all Christians could meet together on common ground as disciples of the same Lord, and work for the same Master. It was to his mind a splendid thing to think of, that they had five hundred men who were going about London not concerned about this church or that chapel, but were working for the eternal welfare of the souls whom they were trying to lead to Jesus. Their mission was an apostolic one, and apostolically were they carrying it out. His experience of City missionaries was that they were determined not to know anything among men save Jesus Christ and Him crucified.

Mr. H. Perry, missionary to bakers, gave a very interesting account of his work. In London within the twelve-mile radius of Charing-cross, there were about 15,000 journeyman bakers, between 6000 and 7000 master bakers, between 3000 and 4000 boys and youths, and several hundreds of shopwomen employed in the baking trade. His district was in the West of London, and he worked amongst all the classes he had mentioned. He had about 250 shops assigned to his visitation. He found the people wonderfully responsive to his efforts, although at times he met with opposition. But a London City missionary never knew when he was beaten, and some of the hardest cases he had had to deal with often turned out to be the most successful. He knew of infidels, drunkards, and profligates who had owned to being converted to God through the visitation of the missionary.

Rev. Dr. Leach said he believed the London City Mission was solving the problem which was troubling all branches of the Christian Church at the present time. There was a desire for closer unity among Christians, and that Society enabled them to realise their aspirations. It was impossible to overrate the importance of the work the missionaries were doing in all parts of this great metropolis, and he felt that if London were as black as it had been painted then they ought to have not only 500 but 5,000 City missionaries working within the twelve-mile area. He had been a student of politics. He had examined many proposals—even those of Henry George—for the improvement of the people, and he had come to the conclusion that all of them, without the Gospel of Jesus Christ as a foundation, were absolutely futile.

Mr. W. E. Fuller, missionary to tram and omnibus men, said he had known the Society for sixteen years, and it had in no way diminished in its power under God in presenting the Gospel to the lapsed masses. With regard to his work amongst tram and omnibus men, he found that Sunday travelling was a great hindrance. He was often told by them that the Christians caused them to work harder than they should have to do on the Sabbath-day, and he knew the charge to be true. He was able to visit them in the stables as well as upon the omnibuses and cars, and he found them ready to listen to the Gospel and to receive the tracts he distributed. He held meetings for them at midnight, when their work was done, and he had known many who would stay till two in the morning listening to the Word of God.

SUPPRESSION OF THE OPIUM TRADE.

The annual meeting of the Society for the Suppression of the Opium Trade was held on Wednesday week in Exeter Hall, Sir Joseph W. Pease, Bart., M.P., presiding.

The Secretary presented an outline of the report, from which it appeared that the past year had been marked by striking contrasts in the agitation against the opium trade. Numerous and influential meetings had been held throughout the United Kingdom, but, on the other hand, the defenders of the trade, alarmed by last year's vote in the House of Commons, had been endeavouring to confuse the plain issue of national morality in the question, whether the British Government of India should be allowed to continue trafficing in "this pernicious drug." The vote by which, on April 10, 1891, the House of Commons condemned the opium trade as "morally indefensible" had already produced some results, and the grounds for encouragement predominated.

The Chairman said that what he had to say might be summed up in the words, "Thank God and take courage." Those who could look back fourteen or fifteen years in the history of the movement would remember how few were the Society's allies, either in or out of the House of Commons; but, comparing with that the present strength by which the movement was backed, they found, indeed, good reason to take courage. A notable time in the history of the struggle was when, some ten years ago, the churches began to take up the cause and give it their support. Then came the great victory of April, 1891, in the House of Commons. On that occasion the late Mr. W. H. Smith promised that in future Her Majesty's Government would strive to contract the areas of poppy culture in India, and he (the speaker) was glad to say that on asking Mr. Curzon, the present Under Secretary for India, at a later period, what steps had been taken to give effect to that undertaking, he was informed that those areas had been contracted, and that the shipments from Calcutta for the Chinese trade had been reduced by the very substantial quantity of three thousand chests. This was satisfactory, but if Governments were to be kept up to "the mark," people must look after them. In regard to the suppression of the opium traffic, particular attention was being paid to India, and, happily, it was bearing abundant fruit. In India at the present time an opium den might not be a place where opium was sold. That was a small step, perhaps, but it was still a step in the right direction. A more important step was the striking out of the minimum clause from the Bombay licences—a clause which compelled the licensee to sell at least a stated amount of opium, under penalty of an "ad valorem" fine. The defenders of the traffic had striven to defend it from the producers' point of view; but that ground failed them, for it transpired that cotton crops and other crops could be produced very much more profitably. Now, the friends of the anti-opium movement were practically handed over to the doctors; and seeing the large number of medical men they now numbered amongst their active supporters, and the five thousand doctors who recently signed their memorial, he thought they would have no difficulty in overcoming the medical aspect of the opposition.

Canon Wilberforce, in the course of a most able and telling address, spoke hopefully of the future of the movement. He said he was reminded of the calm, smooth, oily-looking sheet of water about a mile above Niagara Falls. It looked quiet, and not particularly strong; but when once anything floated on to that point, it never could go back, but was carried on with irresistible force till precipitated over the falls. So, he hoped and believed, it would be with this great anti-opium movement.

Miss Geraldine Guinness, in an address glowing with the intensity of her sense of China's wrongs, told of wasted lives and blighted homes; showed how the opium craze, fostered by us, was devastating China; and pathetically described scenes she had witnessed in cases of opium-suicide.

AGED CHRISTIAN BLIND.

The twelfth annual meeting of the Homes for Aged Christian Blind was held on Thursday in Jubilee Hall, Hanley-road, Hornsey-rise, N., Mr. John Cory presiding.

The founder and superintendent of the Homes, Rev. H. Bright, read a report showing that steady progress had been made in every department of the work. The Sunday and weekday classes, &c., had been steadily carried on. During the year twelve inmates were received, five left, and seven had died. The homes are now full, the present number of inmates being eighty. The income amounted to £2066 12s. 8d., and the expenses to £2413 19s. 11d.

The Chairman, in the course of his address, said that much had been done to alleviate the sad loss of sight by seeking in many ways to brighten the lives of those so afflicted. The census of 1881 showed that there were eighty-eight hundred blind persons in Great Britain alone over sixty-five years of age, the majority being friendless and helpless; hence the vast importance of institutions like the pre-ent. The work was quite of an undenominational character. A special effort was now being made in the present year of the founder's jubilee to free the branch home from debt, which was now reduced to the sum of £250. He considered the Christian character of the work was by far the most important part of it.

Rev. Charles Brown said he had the greatest possible confidence in the work of the homes. It was their duty as citizens of a great empire to do their utmost to help the weak and suffering, and he was glad that everything was not left to the administration of the poor-law.

Messrs. Joseph Benson and Titchfield and Dr. Gale spoke to a resolution expressing the satisfaction felt that the effort now being made in connection with the founder's jubilee to free the branch home from debt has so nearly been crowned with success, and pledging the meeting to use its influence to raise the remaining balance of £255 during the present year, and thus enable the founders and committee to devote undivided energy to make the general maintenance fund equal to the demand of eighty aged blind sufferers, for whom there is ample accommodation.

THE BELLEVILLE MISSION.

The anniversary of Miss de Broen's Mission Belleville, Paris, was held on the afternoon of Tuesday week in Exeter (Lower) Hall. Very interesting was the account given of the work in Paris. The Mission has many sides, and includes Gospel meetings, a medical mission, day, night, and Sunday schools, sewing classes, German meeting, prayer meetings, Girls' Training Home, visiting the poor and sick, temperance meetings, lending library, and many other things. Last year no fewer than twenty-eight thousand people were attended to at the hospital alone. The work is approved of by all good people in Paris, Catholic as well as Protestant. The beginning of this manifold work was a visit paid by Miss Broen to the old cemetery. Going one day in 1870, soon after the siege of Paris, to Père la Chaise with some friends, she found that only the night before five hundred Communists had been shot there. They, indeed, were buried, but the place was full of women and children in the first agony of their grief. Miss Broen's heart was greatly moved, and she resolved to stay in Paris, and see what she could do for these poor people. She offered them sewing at a fair remuneration, and in a short time had around her a knot of women, to whom

she spoke the Gospel story. Gradually the scheme developed itself, and after five years the medical mission was started. In this good work Miss Broen has had help from Miss Ker and other ladies, who devote their lives to the amelioration of the conditions, physical and moral, of the poor of the French capital.

Colonel Wroughton, who presided, said he had lately visited Paris, and had seen Miss de Broen's work, and could speak highly of it. He commended it to their support.

Rev. W. Linklater described the religious condition of the people. He said Paris was the fountain head of sin, frivolity, and infidelity; France had a claim upon England, and Paris for Christ meant France for Christ.

Mr. R. C. Morgan very warmly supported the claims of this Mission, of which he had seen a good deal when in Paris. He knew that a very real work is doing, and that among a class singularly hard to reach, and by many regarded as well-nigh hopeless.

Miss Ker, a co-worker with Miss de Broen for nineteen years, gave a long account of the work and instances of good done. She also read a number of letters proving the estimation in which Miss de Broen's work was held by all classes, including the Roman Catholic priests. The work, she said, ought to be supported by England. From three thousaud to four thousand came to the Home every year, and thirteen hundred Bibles had been bought during the year. A large number also had been distributed free.

Miss de Broen made an urgent appeal for help. At the present time they were in great straits for want of money.

Lord Kinnaird said he should like, before they separated, to see if a plan could be devised to raise a thanksgiving fund to help on the work.

LONDON FEMALE GUARDIAN SOCIETY.

The friends and supporters of this admirable philanthropic society listened on June 2 to the report of the eighty-fifth year's work. And this was an interesting record, as Lord Kinnaird, the Chairman of the meeting, remarked. Eight and a-half decades of labour have brought about a vast change in public opinion; social sins have been faced, discussed, combated, counteracted, and largely overcome, and the working committee of this Guardian Society show by their report that they have kept open minds in regard to their own system of dealing with the victims of moral lapses, though, after judicious revision of their rules, no material departure from the sterling and sound original principles of the Society has been deemed necessary. Long experience has developed a system of internal discipline which is midway between leniency and rigour, and the young women who pass through the Homes not only appreciate the treatment mentally, but show the benefit of it afterwards in their self-governed lives. During the year last ended thirty-six young women were placed in service, fifteen were restored to friends, twenty-six withdrew at their own request, eight were sent to hospitals for ill-health, four were transferred to more suitable Homes, and only nine were unrepenting failures. The Committee clearly ascribe the advantageous position of the Institution at the present moment to the fact that the founders raised the superstructure on the only safe, immutable foundation, the pure Word of God, in accordance with the letter and spirit of which its proceedings have been conducted. They also feel that the mission of the Society is not only to win the wandering and wayward from the paths of sin and sorrow, but to furnish the results of their experience for the guidance of others.

In commercial matters the Committee prove themselves business men, for the two houses, with management expenses, medical charges, office outlay, taxes, &c., only shows a total of £33 4s. 8d. per head; and from this total the inmates themselves, notwithstanding the weak health of many of them, have by their own labour earned an average of £11 11s. 1d., thus reducing the cost per inmate to be met by outside charity to £21 13s. 7d. The splendid laundry is kept in first-rate condition, and sympathisers are invited to send their laundry-work to the Matron, at 191, High-street, Stoke Newington, N

Mr. Marshall Lang, Chairman of the Society, explained that a cardinal feature of this institution was to give the inmates as long a residence as possible, so that the religious influences should have full effect. He also pointed with great pleasure to the fact that of all the thousands of women who had been in the Homes, as many as sixty per cent. were known to have turned out well in after life—a percentage which compared well with any other institution or philanthropic effort. Another feature of this society which had proved efficacious was the constant industry which the inmates were encouraged and required to practise. Unfortunately it had to be reported that during last year the only remaining investment had to be sold out, and, notwithstanding every economy and effort, the year closed with a considerable deficit.

ANTI-VIVISECTION SOCIETY.

The sixteenth annual meeting of this Society was held on Thursday in the banqueting-room of St. James's Hall. In the unavoidable absence of Professor Lawson Tait, who had been announced to preside, the chair was taken by Mr. Wm. Tebb.

The annual report, presented by the Secretary, expressed the confidence of the committee that the work done during the year, in face of enormous opposition and difficulties, went far to prove that by its consistent action the Society has materially advanced the prospects of the ultimate accomplishment of its aims—the prohibition of vivisection. It was an undoubted fact that the general public had during the past year regarded the Society's operations in a more impartial spirit than in former years, and accorded to it a more generous hearing. Reference was also made to the approaching General Election, and an intention expressed on the part of the committee of actively pressing its views upon candidates.

The Chairman, in the course of his address, said it was argued on behalf of vivisection that it was used for the advancement of the art of cure; but when they asked for proofs of this progress they were not forthcoming. He instanced the great increase which had been reported in cases of cancer, leprosy, and other diseases as proofs in a contrary direction, and said that knowing what he did of the atrocious sufferings inflicted upon defenceless animals, he for one would refuse to accept amelioration of pains by this means.

Bishop Barry moved: "That this meeting holds the practice of vivisection to be unwarrantable upon religious, moral, and humane grounds." He could find no justification whatever for the claim that, in order to avoid suffering for themselves, if, indeed, such were the result, they had a right to inflict excruciating agonies upon these creatures of God. Nothing was so ruthless as the ruthlessness which was practised in the name of science, and although it was claimed that it was done for a good purpose, he would say that it was impossible to do evil in order that good might come.

Addresses followed by Dr. R. H. Jude, Messrs. Candy, Q.C., T. G. Vaudrey, A. Wall, S. Harris, L. Reed, and others.

MISS MASON'S HOUSE OF REST.

The annual meeting of Miss Mason's House of Rest for Christian Workers was held on Friday afternoon. Mr. John Cory, of Cardiff, presided, and there was a goodly attendance of friends and sympathisers. After singing and prayer, the Chairman spoke in very warm and appreciative terms of the work. He emphasized the fact that in this age of hurry, rest is an essential element in everyone's life; in none more than in the lives of Christian workers. He was rejoiced to know that the Master of the Vineyard had put it into Miss Mason's heart to provide such an Institution to rest tired workers.

Miss Mason presented her report for the year. The record was one of progress; the admissions showed an increase of fifty-eight, and the contributions to current expenses an increase of £230 over last year, but this included a legacy of £210. The total admissions had been 801; in the London house, 232; and at Eastbourne, 569. There is accommodation at Eastbourne for forty-eight people, and at St. John's Wood for thirty-six. There is an urgent need for increased and regular subscriptions to the fund for current expenses.

The Help to Workers Fund has given to four regular pensioners ten shillings per month each, and occasional help was given to twenty-three other workers in times of great emergency and need. The freehold premises are now entirely free from debt. The plans for the Aged Workers' Home are ready. The lowest estimate for building is £2177, and this will ensure a good-sized, substantial house, containing seventeen rooms. Towards this amount there are £400 in hand, but as Miss Mason does not intend to go into debt she cannot begin the work until another £1,500 is guaranteed.

Following the report came an address from Rev. J. Temple-Robson, missionary from South-East Africa. It was very pleasant to hear his striking testimony to the physical and spiritual benefit he had derived from a sojourn in the House of Rest, on his return from the mission-field, and his heartily-expressed gratitude for the sympathy, help, and encouragement he had received.

Rev. F. B. Meyer, after a few words of warm sympathy and appreciation, gave a practical turn to the meeting, and suggested that all energies on that occasion should be devoted to raising the £1500 needed for the Aged Workers' Home. He pleaded with all to make a special effort, and by so doing to glorify God, to give a tribute of love to Miss Mason, and to help the old people waiting and praying for their home.

Mr. T. A. Denny strengthened this appeal by a few cordial words; after which "canaries" were circulated, and a collection made. Mr. Cory and Mr. Denny each promised £100, and the collection amounted to £68 17s.

Rev. A. C. Downes followed with a few words, and Mr. W. H. Seagram suggested that those who were unable to subscribe large sums, should undertake to collect the sum of five pounds among their friends. This suggestion was emphasized later by Rev. Mr. Bartlett, who pointed out that by so doing the needed amount would be very easily raised.

THE CHRISTIAN COMMUNITY.

This ancient mission society, founded over two hundred years ago, held last week, in Exeter Hall, its anniversary, when the report read by Mr. J. Atkinson, the secretary, showed that twenty-three workhouses and infirmaries, with a total of twelve thousand to fifteen thousand inmates, were regularly visited by a band of about 150 workers, including a number of lady workers, who did excellent work among the female inmates. In the infirmaries the sick and the dying were visited. The casuals had also been visited and dealt with in their own wards. Tracts, periodicals, and other literature had been distributed, and a new departure was made last year to supply the casuals with small libraries for their use. The lodging-house visitation had been continued during the past year, and this work had been deeply interesting, the men joining heartily in the services. During the same period twenty open-air stations were occupied, besides casual services held in other places. The Community had eight mission-halls, all in localities densely populated by the poorest classes, those halls being centres from which good influences radiated to the people around. The work at some of these halls was then noticed, and interesting statistics of the operations for the year ending April 30 were presented:—450 voluntary workers of both sexes gave their spare time gratis to the work; fifteen thousand workhouse inmates were visited every week in twenty-three workhouses, infirmaries, and casual wards; 1250 lodging-house inmates visited every week in Spitalfields, Canning-town, Poplar, Borough and Hastings; eight mission-halls entirely supported.

Mr. F. A. Bevan, who presided, maintained that the special features of the day showed that the work of the society was needed now as much as ever. In spite of all the new organisations, they were afraid there were still hundreds and thousands of people who lived without God, without Christ, and without hope in the world; living, many of them, in sadness and sorrow; living, most of them, without any regard to the future. It this were so, if there were still large numbers to be evangelised, then it was the duty of every Christian man and woman to take part in evangelistic work. It was a matter of great sorrow that so few, comparatively, of the working-men were to be found in their churches; but if they would not go to places of worship, it was quite clear that the Christian worker must go to them.

Mr. C. W. Radcliffe Cooke, M.P., ventured to think that sometimes they were too apt to regard the interests of the heathen in other countries to the neglect of those at their own doors; but he believed that such agencies as the Christian Community, in helping the poor at home, were stimulating Christian work all over the world. It was an unobtrusive society, and was doing its work in a quiet way.

Dr. H. Sinclair Paterson said that every Christian man and Christian woman ought to be a worker; for a standing ministry would, he be

lieved, become a standing curse if Christian people thought that they were excused from seeking to save souls. He thought that all Evangelical ministers were thankful for the work of the Christian Community.

Addresses followed by Revs. A. Styleman Herring, C. James and H. Bone, and Mr. T. Broad.

MISSION WORK IN THE ARMY.

The annual meeting of the Army Scripture Readers' and Soldiers' Friend Society took place in Princes' Hall, Piccadilly, on the afternoon of June 3, under exceptionally auspicious circumstances. The ground floor, gallery, and platform of the spacious structure were thronged, and the result was a conspicuous success.

The chair was occupied by H.R.H. the Duke of Connaught. The yearly report and balance-sheet were read by the secretary, Mr. W. A. Blake. His Royal Highness expressed warm sympathy with the aims of the Society, and having witnessed the useful service performed by Scripture readers to the Army in India, Egypt, and at home, he could, as a general officer, honestly and cordially commend the Association to increased support. In token of approval the Royal chairman contributed twenty pounds.

After eloquent addresses from the Chaplain-General and Canon Wilberforce, the report was adopted. Mrs. Evered Poole spoke on the need of the soldier from a womanly standpoint.

STRANGER'S REST, RATCLIFF.

The usual monthly meeting for Christian workers was held at the Stranger's Rest, Ratcliff Highway, on Friday evening last. The meeting was presided over by Mr. Richard Cory, of Cardiff, who pressed upon the workers the need of greater earnestness in God's work.

The secretary, Mr. Isaacs, in giving an account of the work, said it was deplorable to see the state of the Highway, especially on Bank Holidays, when special meetings were held to counteract some of these evils. He appealed for additional helpers, especially for work among the Italians. The open-air work is being much blessed, proving that the grand old Gospel is still the power of God unto salvation. Good tidings had been received, too, of the work in Zanzibar, both among the sailors and the native women.

Mr. Henry Varley gave an earnest address, based on Romans v. 9-11.

Mr. Gulston, lately returned from China, a former worker at the Rest, gave testimony of the blessing of God on the truth preached in that land.

THE CHICAGO BIBLE INSTITUTE.

The blessing of the Lord has been upon this work from its beginning. The success of the plan, which was at first regarded by many as an experiment, has been fully demonstrated, both by the increasing number of students and by the demand for them wherever they have become known. Never since the opening of the Institute have there been so many students as this year. By February the buildings were full to overflowing with energetic, determined young people, having a strong desire to save souls and willing to do hard work, often leading to a great deal of self-sacrifice for the sake of the advantages enjoyed here.

Thirty-five cottage meetings are now being held in the homes of the poor every week, and multitudes of these homes are visited by the ladies. Poor women often come with their children to the mothers' meetings who could not come to church on Sunday. Missions are conducted, and many missions and small churches are supplied with speakers, and as the men develop they go out into the neighbouring States to hold evangelistic services. Their ability is soon tested in this way, and we have many letters from pastors showing deep appreciation of their methods and spirit. The churches of the city and suburbs are waking up to the value of the work, and sending for our ladies to visit for them, and also to discuss the work before missionary and Christian Endeavour Societies.

Our men and women are in foreign mission fields on every continent; in home, Sunday-school, and city missions, and almost every form of Christian work now known; yet the Institute is less than two and a-half years old.

Caroline Eloise Waite. Cor. Sec.

Chicago.

NOTES FROM NORTH CHINA.

Writing from Ping Yang-fu, Shanshi, on March 16, Mr. T. H. King says:—

The work in this district is very encouraging. We have about a hundred members in good standing and a good number of inquirers, many of whom, we have every reason to hope, are truly converted. There seems to be quite a little revival in a district about four miles from here, the outcome of the consistent life and faithful testimony of one of our women Christians. It was going on all unknown to us, and came to light through one of our ladies visiting the village. Since then there appears to be quite a number of inquirers. I went over yesterday to see them, and found that they had fitted up a room during the last few days. Without any suggestion from us they had fitted up a little room as a chapel. It is in the house of a very energetic little man, who built his house and also made a cart without any help from anyone, so that we hope he will distinguish himself also as a Christian.

In other places the work is equally encouraging. Although, unfortunately, it might be said with truth of some stations that with the absence of the foreigners the work would die out, yet I don't think so of this station. The natives feel the work concerns them and, with the exception of one evangelist, all is done without any pay of any kind.

The drought here is causing much distress; rain now can hardly avert a famine. It is a very trying position seeing and hearing of so much distress without being able to relieve it.

KASHMIR MEDICAL MISSION.

We continue to receive most satisfactory accounts of the work of the Kashmir Medical Mission. The value of such a work cannot be over-estimated. Ever since its commencement it has been steadily progressing. Last year the Maxwell Tower and the State Leper Asylum were completed, and the operation-room fitted up. We hear that no fewer than 1823 patients were cured by treatment in the hospital, and only four died.

A very important step has been taken in connection with this Mission during the past year, being the establishment of a branch at Eastbourne, which very materially lightens the financial burden. Dr. Downes is the hon. secretary and treasurer, and he has a strong committee working with him. This branch has already forwarded to Kashmir twenty new iron bedsteads of the newest and best pattern, and £55 in donations and subscriptions.

Through this Mission alone we are thankful to know that ten thousand at least have during 1891 heard the message of God's love, in the gift of a Saviour, in all its fulness and freeness.

CAMBRIDGE NOTES.

The University sermon was preached by Rev. W. Sanday, D.D., Ireland Professor of Exegesis of Holy Scripture in the University of Oxford.

At the Alexandra Hall Rev. J. E. Rogers, M.A., gave an address on Sunday evening, and dealt with the subject of Sennacherib's defeat by pestilence.

On Sunday, May 29, Mr. Moule gave the second of his Bible-readings; the subject was "Baptism." Speaking from Gal. iii. 26, 27, he said faith must come first, then baptism. Baptism is like the *sealing* of a parchment conveying an estate. It seals the promises into the hand of faith.

A meeting was lately held in the Martyn Hall in aid of the Universities' Mission to Central Africa. Rev. H. Edwards from Magila spoke, and told of schools being opened, some six hundred children were under instruction at Magila alone. He did not think they must look for results yet, but they would be seen in after years. The medicine men were their great enemies, and child murder was frequent.

The open-air services this term have, under their new management, been a continued success. Two services were organised for adults, and one for children. Corpus, Pembroke, and other colleges have combined for the adults, while St. John's, Christ's and Queen's took the children. The numbers have been good. The children's service has increased each Sunday, and an evident impression has been made by the power of the Holy Ghost.

A meeting was held on Monday, 30th ult., in the Combination-room of Corpus College, under the auspices of the Spanish and Portugese Church Aid Society, when Rev. A. J. Shepherd gave an account of his recent visit to the reformed congregations of Spain and Portugal. He said he would like to corroborate the testimony of the Archbishop of Dublin, Lord Plunket. "Roman Catholicism is dark and black as we have it in England and Ireland, but in Spain and Portugal it is a darkness that might almost be felt."

At Madrid a piece of land has been bought, and a church, school, theological college, and a house for the pastor were being erected.

Y.M.C.A. NOTES.

Seaford.—Under favourable auspices a branch of the Y.M.C.A. has been formed here.

France.—Since 1889, Y.M.C.A. work has made great advance in France, and thirty new associations have been formed.

Saffron Walden.—It has been decided to build a "home" for the members of the Y.M.C.A., and a site has been secured in High-street.

Wakefield.—The Association has acquired the property it occupies, and the whole building has been refurnished by the kindness of various friends.

Exeter Hall.—*The Young Men's Review* regards the recent anniversary as "surpassing in enthusiasm and power" any previous meeting in the history of the Y.M.C.A.

Ipswich.—The committee has purchased a valuable property in the main street, and a gymnasium will be erected at the back. The leading men of the town are heartily supporting the project.

Walthamstow.—The committee has secured a fine old family mansion in the High-street, which has fourteen rooms, and at the rear a very large garden. A Ladies' Auxiliary is furnishing the rooms.

Rochester. — During the year about twenty members of the Y.M.C.A. have united themselves with the Christian church. The Association has just attained its first birthday and the membership is returned at 313.

Auckland, N.Z.—*The Monthly Record* reports a spirit of enquiry and much blessing in connection with the evangelistic services. As to the work of the past year, it is stated to have been fairly encouraging, while a debt of £250 has been cleared off.

Exeter.—The Committee has recently purchased King's Lodge College (which stands in the centre of the city), at a cost of £2300, and a further sum of £1200 is being spent on alterations, which will fit it for the work of the Association.

Manchester.—The Y.M.C.A. *Beehive* reports good work in the Bible classes, Gospel Temperance branch, and evangelistic meetings. Three parties of young men have already this year sailed for Canada, under the auspices of this Association. A legacy of £1000 has been left by Mrs. Rogers to the Manchester Association.

Meltham.—At the first annual meeting of this Association, lately held in the Oddfellows' Hall, Mr. E. H. Carlile (chairman) said that twelve months ago they commenced in fear and trembling; they could, however, look back with a feeling of gratitude that some useful work had been done. One hundred and thirty members were reported.

British Y.M.C.A. Conference.—The arrangements for this conference, which is to be held in Edinburgh from June 28 to July 1 next, are well forward, and appearances point to a successful gathering. About 450 delegates are expected to attend, and these will come from all parts of Great Britain and Ireland, numbering amongst them all the prominent Y.M.C.A. leaders throughout the country.

Winnipeg (Man.).—*The Record* gives a striking summary of the work since January 1, and adds: "The statement of work for the first four months of the year gives a little idea of what is being done, but figures are only figures, and they cannot convey a very intelligent idea of results in Christian work. Still, they have their place, and form an interesting record. The personal testimonies to the value of the Association work, speak for themselves, and carry weight which figures alone do not."

The Y.M.C.A. National Council held a Conference in Birkenhead on Friday. In the morning a meeting of the secretarial appointment board was held, Mr. George Williams in the chair, when proposals for the development of the work in the Midland district were considered. After luncheon, Mr. Mills, Secretary of the Council, stated that in 1882 they had 292 centres, and now they had close upon eight hundred. They had eighty thousand members, and their property approximated to four hundred thousand pounds.

Prompt and Practical.—Young Men's Meetings have just been organised at Port Arthur and Fort William. At the meeting for organisation held at Fort William, the Secretary gave a talk on "service," urging that service be "prompt" and "intelligent." Two of those present volunteered to meet the train from the West next day and look out for some young men whom the Secretary at Winnipeg had reported would arrive at that time. The four men were met, recommended to a boarding-house, and welcomed into Christian society. This was both *prompt* and *practical* service.

NOTES ON DAILY READINGS.

SUNDAY, JUNE 12.—EXODUS IV.

He who is able to make a serpent with a rod uses worms to thresh mountains and broken reeds as pillars in his temple. He is well able to make us instruments for great and mighty miracles. And though we be leprous by nature, He can make us whole and healthy. But alas! like Moses, we are so prone to quote our want of natural gift. As if it mattered to God whether He used a gifted or an ungifted man! He who made the mouth can remake it into anything He will, and it is not for us, but for Him, to consider whether He should remodel it any further for his use. If we can but claim all that is ours by the gift of God, stepping forth on his naked assurance, we shall escape that paralysing association with the Aarons of our life which are necessitated by our inability to claim from God all that grace which He has stored up for our returning needs. We get second-hand through Aaron all we might have had at first hand from God. Those who do most for God in the great world often find it hardest to be perfectly consistent at home. There is some Zipporah. We must be prepared to pass through death there if we would win and wield spiritual power over others. He who led Moses on the one hand led Aaron on the other. He can arrange necessary interviews, as with the duplicate visions of Saul and Ananias, of Peter and Cornelius.

MONDAY, JUNE 13.— EXODUS V.

When first the soul catches sight of deliverance, it is filled with joy, as were the children of Israel at the close of the previous chapter. But its next experience is as often as not a severe disappointment. The tyrant that has so long held it in thrall is not prepared to surrender his prey without a struggle, and doubles the tale of bricks. As the demoniac child comes within reach of Jesus, the devil throws him down and tears him. Shortly after the young disciple has accepted the Lord as a complete Saviour, he is called to pass through the fiery ordeal of a furnace of temptation, heated tenfold. The river of baptism and its opened heaven is followed by the temptation in the wilderness conducted by the devil. But the wrath of men and devils fails to stay for a moment the execution of the Divine plan; the only thing which affects that is the long suffering which desires that none should perish in his longing to enrich his suffering people. We never get so low in the dust of self-abasement as when we find ourselves discredited in the eyes of those whom we have proposed to help. Perhaps it is needful that others should lose all hope in aught from us, as Israel did in regard to Moses. God will not give his glory to another, and it must be shown that even Moses, apart from God, is powerless. But it is through this that we wax most mighty. We fall into the ground and die, that we may not abide alone, but bear much fruit. And it is in that bitter hour that God says to us, Ye shall see what I will do.

TUESDAY, JUNE 14.—EXODUS VI.

Jehovah is God's redemptive title. He always comes in this guise when He puts his hand to the redemption of his people. He will ever be mindful of his covenant, and when once the word has gone out of his mouth, the difficulties that obstruct his course are as pebbles in the pathway of the strong man. Nor does his fidelity to his covenant hinge on the character of those who are included in its guarantees. They may not be worthy, but He will make them so. We may not believe, but He abideth faithful. Let us not look at ourselves, but at the multiplied *I wills* by which He announces his programme; and let us notice that He who pledges himself to rid us of the burdens of Egypt is equally sure to reveal to us his name, and to make Himself known to us as our God, while at the same time He takes us to be his people. Our deliverance, our personal relationship to himself, and our heritage, are all included in that covenant promise, which is ordered in all things and sure. To us these lists of names are comparatively uninteresting. But they are the inventories of God's jewels. They show how much value God sets on each of his own. Not a fragment of redeemed star-dust escapes his notice! Not a bird falls to the ground without his notice! Not a child that has been born into his family is unrecorded in the family register, which is known as the Lamb's Book of Life.

WEDNESDAY, JUNE 15.—EXODUS VII.

It is an awful thing when the human will comes into collision with the Divine. If it will not bend it must break. For once Pharaoh, the child of an imperial race, had met his superior, and had to learn that it were better for a potsherd to strive with potsherds than for a mortal to enter the lists with his Maker. At the same time God is not unreasonable. He sets Himself to show us who He is, who demands our homage. And one of the prime objects of the plagues was to establish the superiority and supremacy of the God of the Hebrews, so that Pharaoh might be led to acquiesce in them, and to obey his behests. To a certain extent Satan may by his messengers mimic the Divine working, but Aaron's rod swallows up their rods. Who can stand when He appeareth? The Nile was one of their chief deities, and seemed all necessary, but our dearest idols must be smitten to bring us to God. Ah, my soul, drink only of one river, which can never fail thee; which can never be changed into death; which always runs with transparent, pellucid beauty, because its source is in the throne of God, and its waters make glad the city of God, as they break in musical murmur around its walls.

THURSDAY, JUNE 16.—EXODUS VIII.

Certain of the special Egyptian deities were definitely charged to defend the people from frogs and flies. It was a startling awakening to discover that they were powerless against the word of the Most High. Surely there must have begun to dawn on them the consciousness of the greatness of God, and yet man will often shut his eyes against the light, and harden his heart against the truth. How sadly, also, men can abuse the alleviations which God gives them, as a respite and as an opportunity of repentance. They treat his mercy as an excuse for going deeper and deeper into their rebellious ways. The Egyptian priests were specially careful to keep their bodies free from lice. It is so much easier to keep the flesh clean than the soul. And there is a consciousness of deep satisfaction in finding thus a shred of covering with which to conceal the gross evils of the inner life. It was therefore a crowning horror when the highest religious functionaries were covered with lice. Would that we were as keen against sin as they about the vermin that haunted their flesh. It is sweet to know that our God puts a division between Egypt and his people. Within the precincts of those limits hurt and death cannot intrude. God hides his own in the secret place of his pavilion, while dreaded evils pass them by.

FRIDAY, JUNE 17.—EXODUS IX.

The whole creation groans and travails from the effects of human sin, so that flocks and herds perish. These groans are simultaneous with those of the saints and of the Spirit. But wherever the redeemed of the Lord are, there comes at once an amelioration in the condition of the lower creation which will be consummated in the millennium, that manifestation of the sons of God for which creation waits. How terribly does sin affect the body! These boils breaking out on the flesh remind us of the inevitable brand with which sin marks its slaves. Mighty thunderings and hail do God's bidding, and attest the terribleness of his wrath against stubborn souls. But the freedom of the land of Goshen is a delightful emblem of the security of the believer. They are hidden under the wing of God, and sheltered in the hollow of his hand. They have no need to fear the arrow by day or the pestilence by night. They tread on the lion and adder, and trample the young lion and dragon under foot. They see from their hiding place the march of evil around the charmed circle in which they hide; but it comes not nigh them, only with their eyes do they behold the reward of the wicked.

SATURDAY, JUNE 18.—EXODUS X.

Locusts and darkness that might be felt. These are the recorded events of this chapter, and they nearly brought the proud tyrant to his knees, though their effect had to be perfected by the last and most terrible plague of all. They seem to be a parable of what befalls many a human life. It is devastated by locust cares that eat up every green thing, or overcast by the dark brooding shadows, which fling their gloom over what might have made life blessed and beautiful. As long as our will refuses to humble itself before God, and remains obdurate and stiff-necked, so long do our multiplied sorrows remain. Directly, however, there is any sign of humiliation and contrition, the wind of God bears the cares away, and there is not one of them left, and there ariseth light in the darkness. How significant is the statement that the Israelites had light in their dwellings! Thus is it with the heart that stays itself on God. Gross darkness may cover the earth, but the glory of the Lord shines there. And when the exodus of the bodies of saints takes place at the sounding of the archangel's trumpet, not one shall be left behind that was included in that ransom price which the Redeemer paid on Calvary.

International S. S. Lessons.

SUNDAY AFTERNOON, JUNE 19.

REVIEW OF THE QUARTER'S LESSONS.

GOLDEN TEXT: Nah. i. 7.

Out of the eleven lessons during this quarter, seven are from the Psalms, and the remaining four from Daniel. Elicit by questioning, what Psalms?

1. What was the Golden Text of the first? What metaphors does that Psalm use for describing the godly and the ungodly? Press the inquiry, Are we like the fruitful tree, or the worthless chaff?

2. In the second Psalm the theme is the bitterness and yet the uselessness of human opposition, and the certain triumph of the Kingdom of God. The Golden Text describes who are the loyal subjects of the King. Are we of the number?

3. Psalm xix. reveals to us the glory of God as seen first in his works, then in his word. There is no contradiction, but perfect harmony between nature and revelation. Natural objects, if rightly studied, will appear as parables of spiritual things. What is the Golden Text? And what wonderful things does the Word of God accomplish?

4. Psalm xxiii. ought to be known by heart. Would it not be well to repeat it in alternate verses from the desk and the school? It is simple enough to minister help to the child, and sublime enough to sustain and comfort the most advanced saint.

5. Who wrote Psalm li.? What is its theme? What may we learn from the fact that such a man as David should have so fallen into sin as to need such forgiveness? Have we ever offered the prayer of the Golden Text?

6. What evidence does Psalm lxxxiv. contain of David's delight in God's house? Learn from his example that the true worshipper goes up to the sanctuary not to be seen of men, but to appear before God; that he puts himself to any inconvenience rather than lose this privilege; that he goes there because his heart is there already; and that when there God is more fully revealed to Him.

7. Psalm ciii. is another favourite which every scholar should know by heart. Repeat the Golden Text. What reason does the Psalm give for praising God?

8. The remaining four lessons deal with the experiences of Daniel and his friends in Babylon. By what king were they taken captive? Who was the king of Judah at the time? How old was Daniel (about) when he met his first trial? Why would it have been wrong to eat of the king's meat, and drink of his wine? In what way did God honour them for doing right?

9. Recall Nebuchadnezzar's vision, and show how the Golden Text was proved true when Daniel revealed to the king both the dream itself, and the interpretation. Can you name the four kingdoms which were thus foretold?

10. Why was it especially sinful for Nebuchadnezzar to set up the golden image? Give the names of the three men who refused to worship it. Repeat the Golden Text, and show how it was fulfilled.

11. What king made the decree forbidding prayer to any save himself? See how the king in this chapter appears as a helpless slave, and Daniel as a free man.

These lessons from Daniel illustrate the certain overthrow of God's enemies, and the deliverance of his faithful followers. We are dealing with the same God. Are we for Him or against Him?

WOMEN AND SCEPTICISM.—One of the Bible Society's colporteurs, located in Southern France, writes that he is impressed by the fact that "religious scepticism seems in progress among women, who, up to this time, retained at least a certain respect for religion. It is not only indifference but sometimes aversion. They see no difference between true Christianity and the teaching they have received from their Church, and, rejecting that, they grow sceptical about everything."

REDBANK MEDICAL MISSION.—Dr. Meacham, in his annual report, says that the number of patients was 1797, of whom 643 were males and 1154 females. A great majority have been cases of diseases in connection with the respiratory organs. There have not been many cases of influenza, though there have been many who have visited the Dispensary who became very weak in consequence of this disease. The mission service and all the other philanthropic and mission work have been carried on as usual. Dr. Meacham has great hope and every confidence that this Medical Mission will do even more and better work in the future than in the past.

Letters to the Editor.

THE ACCUSER CAST OUT.

Dear Sir,—I think your readers are now in a very fair position to form a right judgment upon this important question, by studying and weighing the interesting correspondence that has taken place in reference to the articles of "M." on the subject. And I only intervene to call attention to one or two aspects of the subject that I do not remember to have seen presented.

There is a great principle to which we may appeal for guidance. It is this: *In no sphere of the universe is it conceivable that Christ, the champion of the saints, and Satan, his great antagonist, can remain in power together.*

For which reason, when Christ took upon Him human nature, Satanic possession of the body ceased at his command.

Again, when Christ returns to reign on earth Satan is immediately cast out, shut up, and sealed into the bottomless pit.

And yet again, when Christ was about to be "highly exalted and given the name that is above every name," in heaven at God's right hand, He foresaw "Satan as lightning fall" from thence.

Now coming to the question before us, the sphere of God's family—the Church, the redeemed, in which the risen Christ is the acknowledged Head, the Lord Supreme of his people—this great principle still holds good. Therefore it is that in none of the passages of the New Testament which refer to the sins of the saints, or the intercession of the Saviour, is the presence or accusation of Diabolus ever suggested. I refer to three of them.

In Romans viii. we have the intercession of Christ, but the immediate context assures us that it is not on account of any accusations laid against the saints that it is in exercise.

In 1 John i., an epistle in which Satan's character and action are terribly set forth, there is no hint of his being an accuser; but as conscience moved by the Spirit of God exposes sin, communion is disturbed or broken till confession on our side and advocacy on the Lord's, prevail to restore it.

In 1 Cor. iii. and 2 Cor. v. we have the judgment seat (*βημα*) of Christ, and as the environment or scene described is forensic (the court, the judge, the offender, the award), the omission of allusion to any charge, indictment or accusation by Satan, cannot be overlooked, nor its significance denied.

The fact is (as others have so well explained in this discussion) that the Cross and Resurrection have by anticipation put an end to all charges against God's elect, and that into the circle of his house, his family, his sanctuary, He admits no hostile accuser of his children.

If I may add a suggestion as to that marvellous and mysterious chapter Rev. xii., it is that the woman in travail who brings forth a son, the ruler of the nations, is interpreted by Micah iv. 9: "Now, why dost thou cry aloud? is there no King in thee? is thy Counsellor perished? that pangs have taken hold of thee as of a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail...Arise and thresh, O daughter of Zion...thou shalt beat in pieces many peoples...they shall smite the Judge of Israel with a rod upon the cheek; but thou, Bethlehem Ephratah, which art little among the thousands of Judah, out of thee shall One come forth unto ME that is to be Ruler in Israel, whose goings forth are from of old, from everlasting."

If this is read in parallel columns with Rev. xii., I apprehend all will agree with Dr. Alford that "the man-child is the Lord Jesus Christ, *and none other.*" (The italics are his.) The historical event is thus strangely introduced in a vision of futurity for the obvious purpose of connecting the future sufferings of the remnant as to their cause and source with the sufferings and death of their Redeemer, by whose blood (verse 11) they shall be ultimately more than conquerors.—Yours faithfully,

George F. Trench.

THE FREE CHURCH ASSEMBLY.

Sir,—The treatment which the minority in this year's General Assembly of the Free Church of Scotland, who desire to maintain sound doctrine, received, was ungenerous in the extreme. In fact, it was shameful and unchristian. It is sincerely to be hoped that the Assembly, and especially the leading actors, will regret the display of angry passion into which they were led. "It was a display which would have been discreditable in any assemblage, and was worse in a conclave of divines and representative elders engaged in one of the most solemn functions which could call men together." The feelings of uncharitableness and personal dislike which were exhibited were most painful.

That a representative meeting of Christian men should turn the Assembly into a bear-garden and behave as the majority did, when Mr. Macaskill endeavoured to explain the grave errors in doctrine which he considers are being so industriously disseminated by so many of the professors of the Church, is sad indeed.

If there was an excuse for any party being exasperated, surely it was the minority. The mere mention of the names of any of the Professors whose views are causing serious anxiety to so many in the Church, was received with howls of delight from the students' gallery, echoed by loud applause from members of the House, and many in the audience. Looking up at the young men who were yelling and applauding in the students' gallery, one could scarcely refrain from thinking: If these are the future ministers of our beloved Church, God help us!

But sadder even than the sight of these unthinking youths exulting in their supposed triumph over the faithful few, was the sight of so many members of Assembly, at such a solemn time laughing and applauding, scoffing and sneering at the men who dared to do their duty, and hounding on the Assembly to silence and to censure them, with a malignity, and a studied desire to insult and to humble them, which was painful in the extreme.

Mr. Macaskill has certainly on some occasions rather taxed the patience of the Assembly, but "he was entitled to a respectful hearing on an occasion of such vast importance to the Church." No doubt he was indiscreet in founding one of his allegations upon a statement in a newspaper report which was disclaimed. But that report had not been contradicted, even although the attention of the Professor had been called to it. There seems to be a lamentable want of candour on the part of some of the Professors whose views are questioned; and, to say the least of it, it is most unfortunate that they specially should have so frequently to repudiate reports of statements ascribed to them by newspapers. Surely the newspapers are not always wrong; and why is it that these professors should so constantly practise ambiguity instead of frankly saying where they are and what they hold? It is little wonder that so many of the most godly people in the Church are deeply grieved and hurt when they find such a constant tendency on the part of the Church to honour most the very men who are causing the most anxiety.

Mr. Macaskill and his party have been most unjustly accused of stirring up strife and discord; but surely the blame lies with those who, by their erroneous teaching, make it necessary to defend the faith.

We are told that so many of our ministers owe their positions, &c., to those who are in authority, that their mouths are shut, and they dare not speak freely. This may be so with some; but, thank God! there are faithful men, not a few, still in the Free Church, and long may they remain in it to counteract the moderatism and looseness which so largely prevail. All honour to the faithful few who, in the face of censure and opposition, are valiant for the truth, and stand for the defence of God's Word. May they be able to preserve our dear Church from going further on the downward path upon which she has entered!

A Free Church Elder.

OBITUARY.

REV. A. W. POTTS, CREWE.

The Congregationalists of Crewe have lost one of their oldest ministers by the death of Rev. A. W. Potts. For nearly twenty years he laboured in the populous Cheshire town, and was widely known as the promoter in Great Britain of the Young People's Societies of Christian Endeavour.

MRS. W. H. PARR.

Birmingham Methodists have just lost a noble and loving worker in the devoted wife of Rev. W. H. Parr of Belmont Row. At the funeral service a very touching address was delivered by Rev. G. H. Shafto, who spoke of the Christian character of the departed sister, her kindly and gentle disposition, and how she interested herself in everything to promote the welfare of the cause of Christ.

REV. C. J. GOODHART.

We record with regret the death of Rev. Charles J. Goodhart, one of the oldest and most honoured of Evangelical clergymen. He died at Wetterden, Stowmarket, of which he had been rector for nearly twenty-five years, on Saturday week in his eighty-ninth year. Mr. Goodhart, notwithstanding his great age, (says *The Record*) took the keenest interest in all matters relating to the progress of the Kingdom of God. In a private letter to a friend, written in January last, he said, with reference to the approaching Islington Clerical Meeting, that he hoped men would speak out strongly and firmly. "In times like these," he went on to say, "the faithful ones should fearlessly put their foot down on error and on all equivocal statements."

MISS HINTON, CLIFTON.

We regret to hear of the death of this lady, as to whose service one writes: God has graciously blessed his Church from time to time with specially gifted believers of the same type as the "beloved Persis, who laboured much in the Lord," and Phœbe, "who was a succourer of many," whose useful but unobtrusive lives exert a far more widely extended influence than the loving labourers suppose. Such was one who, on the 25th ult., was called hence to receive the recompense of her reward. Miss Hinton, of Clifton, Bristol, the founder of the A.F.D. Society for the relief of distressed clergymen, had for thirty-three years carried on, with indefatigable energy, her labour of love. Working beyond the limits of her strength, she had for many years been a confirmed invalid; but notwithstanding pain and suffering she accomplished an amount of work which few in perfect health could have effected. Sustained by the brightest Christian faith, she has been a wonderful example of what may be done in the Master's service by an earnest, loving Christian.

The Book World.

Four of Annie Swan's tales—The Better Part, The Strait Gate, Mark Desborough's Vow, and Grandmother's Child—have been reissued in beautifully printed shilling volumes by *Messrs. Partridge and Co.* Miss Swan's stories combine, in a very uncommon degree, real human interest with purity of tone and evangelical teaching. They are deservedly popular.

John Remington, Martyr, by Pansy (2s. 6d., *C. H. Kelly*) is a powerfully-written story, setting forth the deep degradation that comes to those who traffic in strong drink and those who become its slaves; and also the peril that sometimes marks the path of the Temperance reformer. In this land, where liberty does not so frequently degenerate into licence as in America, there is not the same personal risk attached to the advocacy of unpopular reforms; but in most respects the evil fruits of the traffic are the same everywhere. This tale will help to create a sound and healthy opinion wherever it is read.

A second edition of the late Mrs. Barbour's deeply interesting memoir of her mother, Mrs. Stewart Sandeman, published with a prefatory note by Mrs. Simpson, will be welcomed by many. Glimpses are afforded us in these cleverly-written pages of admirable phases in Scottish life and character, and of religious movements that have left an indelible mark on the annals of the century. The record of the mother's life embraces, of course, chapters on the lives of some of her gifted children, and the book will, on that account, be doubly valued by all who know what service the Barbour family have rendered to Scotland, and other lands besides. (3s. 6d. *Nisbet and Co.*)

The Off Chance. By Deane Hilton. 1s. "*Great Thoughts*" *Office.* Mr. Hilton's last story was a graphic presentation of the evils of the drink; this, as the title indicates, is directed against the somewhat less prevalent but equally deadly vice of gambling. It is a tale of clerk life in London, and illustrates powerfully and naturally the insidious temptations that surround our youth in great cities. The development of the betting mania is traced from small beginnings to dire endings; and the literary execution of the narrative is so skilful as to command the attention of young readers. We hope Mr. Hilton's earnest plea will be heeded by many who would not listen to counsels or warnings couched in more didactic language.

A volume of Revival Sermons and Addresses by the late Rev. James Caughey (*R. D. Dickinson*) forms a very fitting memorial of this powerful and successful evangelist. Intensity of feeling and strength of conviction, that find expression in red-hot speech, are the chief characteristics of these rousing and searching utterances. Evangelists and preachers of the smooth-tongued, kid-glove order would do well to scan and ponder these living chapters, and gather from them some of the holy fire that glows on every page. Mr. Caughey was a preacher of holy living, as well as of salvation by sovereign grace, but he was careful not to go beyond plain Scriptural teaching on the question of sanctification in the flesh.

Scottish Ministerial Miniatures. By Dean Cromarty. (3s. 6d. *Hodder and Stoughton.*) These literary vignettes of some sixty odd Scotch professors and pulpiteers, more or less well known, originally appeared in *The British Weekly;* they are well worth preservation in this collected form. The sketches are, in most cases, very brief, and of necessity partial, but they exhibit remarkable analytical skill and insight into character. A wide sympathy and homely appreciation are happily intermingled with critical candour; while the thought and literary expression are so virile and "masculine" that one has difficulty in realising that the author is a lady. The subjects for portraiture are selected from nearly all sections of the Scottish Church, and the whole forms an album of far more than national interest.

Mr. Josiah Spiers (13a, Warwick-lane, E.C.) has disposed of the first edition of his attractive little volume of "True Stories" (except five hundred handsomely bound presentation copies), and has issued a second edition of ten thousand copies. He will send copies, post or carriage free, anywhere in the United Kingdom at the following rates: 1 copy, 1s.; 6 copies, 5s.; 12 copies, 9s. 3d.; 50 copies, 34s. 6d.; 100 copies, £3 5s.

BOOKS RECEIVED.

John F. Shaw and Co.: Crux Christi. By Rev. John Bennett, D.D.

From *Digby, Long, and Co.:* A New Creed (Human and Humane).—St. John (a poem). By Mary Beale.

Passmore and Alabaster: The Finished Course. An address by Rev. A. Ernest Foster, of Christ Church, Richmond, on the day of Mr. Spurgeon's funeral. (4d.)

SPURGEON MEMORIAL WEEK.—It has been arranged to observe the week beginning June 19th (that being Mr. Spurgeon's birthday) as a memorial of the departed pastor. On the Lord's Day special sermons will be preached; Monday will be the College Conference Day of Prayer, with special prayer-meetings; while on Tuesday Pastor J. A. Spurgeon and Dr. Pierson will be in the vestry from ten a.m. to one p.m. and from five p.m. to nine p.m. to receive thankofferings towards the Memorial Fund. On Wednesday the Annual Festival at the Orphanage will be held; Mr. Burdett-Coutts, M.P., presiding at 2.30, and Mr. A. M'Arthur, M.P., at 6.30.

Temperance Notes.

The Prison Gate Mission of the C.E.T.S. is doing a good work.

The Church of England Temperance Society has arranged for the appointment of Mr. W. Lang, as Police-court Missionary for the county of Herts.

The Stoke Newington Branch of the British Women's Temperance Association has lately started a branch for working women, and already fifty members are enrolled.

For six weeks Mr. S. Glasgow, of the Irish Temperance League, has been holding meetings in Cork and the neighbourhood, and as the result a large number of persons have signed the temperance pledge.

Sir Wilfrid Lawson, in recalling the hard names that have been, and still are, hurled at Temperance Reformers, remarks in his usual happy style, that "fanatics are earnest men in a minority, and a faddist is one who knows something more than the rest of people."

The Pall Mall Gazette has recently called attention to the increase of insanity among women, and remarks: "The forms of insanity which are now most rapidly increasing amongst women are those which have hitherto been more especially predominant in men—namely, alcoholic insanity and general paralysis."

John B. Wanbuno, hereditary Chief of the Delaware Indians, a life-long abstainer and temperance advocate, passed away on May 2, in his seventy-seventh year. He ever warned the Indians to beware of fire-water—the Indian's curse—and is said to be the only Indian who never yielded to the temptation to break his pledge whilst visiting England.

Lady Henry Somerset, in view of the nearing election, has issued an urgent letter to temperance workers to take steps to secure the election to the new Parliament of members fully pledged to support temperance legislation; and as a means towards this end, calls on local societies to organise everywhere united open-air demonstrations on Saturday, June 18, with, if possible, sermons on the following Sunday on the subject.

"So long as alcohol is permitted to run an unchecked course amongst us, so long will the nation be beset with crime and vice of every description, with preventible diseases and increased pauperism. 'The sight of means to do ill deeds makes ill deeds done,' says a prominent character in one of Shakespeare's plays; and everybody will admit that these words apply, with telling effect, to an article in such common use as alcohol."—*Dr. Kate Mitchell.*

In connection with the Band of Hope examination in Dr. Richardson's Temperance Lesson Book, instituted by the Irish Methodist Temperance Committee, 136 children (or twice as many as before) competed. this year, seventy-four receiving prizes and thirty-eight honourable mention. The sum of £21 15s. was divided among the prize-winners, and it is believed that an amount of sound temperance knowledge has thus been acquired by the competitors, which will be sure to bring forth good fruit in years to come.

It may be, says *The Western Christian Advocate*, that prohibition will prevail at the Chicago World's Fair without the action of the directors of the Exposition. The attorney of the board, with a brother lawyer, after carefully examining the Hyde Park Code, has concluded that, under the present enactments, no intoxicants can be sold on the Midway Plaisance. It is likely that the Hyde Park law will help the directors to a righteous decision on the liquor question.

M. Morel, a distinguished French writer, gives the history of four generations of a family. *First generation.*—The father was an habitual drunkard, and was killed in a public-house brawl. *Second generation.*—The son inherited his father's habits, which gave rise to attacks of mania, terminating in paralysis and death. *Third generation.*—The grandson was strictly sober, but was full of hypochondriacal and imaginary fears, &c., and had homicidal tendencies. *Fourth generation.*—The fourth in descent had very limited intelligence, and had an attack of madness when sixteen years old, terminating in stupidity, nearly amounting to idiocy. The persistence of the taint appears in the fact that not even a generation of absolute sobriety will avert the fatal issue.

DEEPENING OF SPIRITUAL LIFE.—Bible readings will be given from June 17 until the end of August, in a tent on the upper lawn at Rev. Dr. Brewster's, Villa Flora, Upperton-road, Eastbourne. All Christians are invited to attend every Friday at 3.30 p.m. The speakers will be Revs. Darlow Sarjeant, W. Haslam, J. J. Luce, C. G. Moore, J. B. Figgis, &c.

A MISSIONARY FAREWELL.—An interesting meeting was held the other day in the Wesleyan Mission House to take leave and commend to God Miss Adams, a medical missionary who has now sailed for Ceylon, being appointed to work at Uva. Rev. John Brown told of his own work in Ceylon, and of the great need for medical women. Mr. Duffill wished more ladies could be sent to Calcutta, where they would be most useful in training native zenana workers. These latter could be maintained at a cost of £9 per year, and under European superintendence would be very efficient.

Personalia.

Sir M. Monier-Williams is, we regret to hear, somewhat seriously ill at Ventnor.

Mr. Eugene Stock has reached Melbourne safely, and having received a warm welcome has commenced work.

Rev. A. B. Grosart, D.D., has just been enabled to resume his work at St. George's, Blackburn, after an illness of some seven weeks.

Rev. Hugh Price Hughes is by many regarded as the coming president of the Wesléyan Conference. It is hoped he may be elected next year.

Mr. William Forbes is, we are glad to hear, recovering from his illness, and hopes to be able to preach on Sunday at the New Hall, Tottenham.

Rev. E. Herber Evans, D.D., has been asked to take a longer holiday by his attached people, who feel that he stands in need of it after his recent and heavy labours.

Dr. Parker will conduct, on the 30th inst, his thousandth Thursday morning service in the City Temple. The service was begun in the Poultry Chapel in September, 1869.

Rev. E. A. Telfer has returned home from a tour round the world, and is now open to conduct services in this country. Letters to him may be addressed: 6, Cintra-park, Upper Norwood, S.E.

Mr. W. P. Lockhart, of Liverpool, was seized with sudden illness one day last week while walking along the street. He was unconscious for some time, and his condition is considered to be somewhat serious.

Rev. D. Burford Hooke has so far recovered strength as to be able to preach in Mount Pleasant Church, Hastings. He has not undertaken pulpit work for nearly three months, but hopes now to resume Sunday duty.

Rev. J. Gelson Gregson, of Bradford, has written to Dr. Booth, Secretary of the Baptist Union, withdrawing from the Baptist Union as a representative member, in consequence of its action in relation to Rev. C. F. Aked, of Liverpool.

The Bishop of Ripon addressed some remarkably plain and pointed words to a large and fashionable audience assembled in St. Margaret's, Westminster, on Sunday week, on the relation of mistress to maid and to servants generally. If the spirit, "Do ye unto others as ye would they should do unto you," were more generally acted upon, society would be marvellously transformed.

Evangelistic Notes.

Trowbridge.—The members of the Trowbridge Y.M.C.A. have formed an evangelistic mission band, the object of which is to visit the surrounding villages and conduct open-air meetings on week-day evenings.

Mr. F. W. Walter, of the Evangelisation Society, has concluded a month's very successful mission in the village of Burnham Overy Staithe, Norfolk. Great interest has been taken in the work, and many have professed spiritual decision.

Ireland.—During the past month a successful tent-mission has been held in Templemore-avenue, Belfast, by Mr. Inglis, Baptist evangelist; and a similar mission is being held at present at Togherdoo, co. Fermanagh, by Rev. James Kirkwood, Methodist Conference Evangelist.

Rev. Thomas Waugh has held a short, but interesting mission in Hastings, speaking in the Pier Pavilion and the Central Chapel. It is stated that many seemed convicted of sin, that one after-meeting was attended by a thousand people, and that there have been indications of much blessing.

Mr. J. H. Cooke, of the Evangelisation Society, is conducting a special mission at the village of Brenzeth, Romney Marsh, with encouraging results. The services on Sunday were particularly hearty and largely attended, although it is a rural parish. There is reason to believe that much spiritual good is being accomplished.

Bournemouth.—A correspondent writes: We have had a blessed spring here—such manifested power in conversion and in helping many to stand fast and come out bravely on the Lord's side; many lives so changed away in their own homes, giving glory to God and gladdening the hearts of God's instruments. It has been such an untold comfort, that in Captain Dawson's absence the work by God through Mr. G. Clarke has been maintained and signally blessed.

Hackney.—A ten days' mission, under the auspices of the Hackney Y.M.C.A., has just been held by Mr. Henry Thorne. The meetings were well attended, and much blessing received. Christians were quickened, backsliders reclaimed, and many sinners converted. Overflow meetings were held in the open-air in front of the Y.M.C.A. premises. On the last Sunday morning of the mission a breakfast meeting for young men was held, at which nearly two hundred were present. In the afternoon of the same day a P.S.A. for men was informally inaugurated.

Rev. Thomas Cook began his South African evangelistic work at Port Elizabeth, whence he goes to other towns. A local paper said the special services conducted by Mr. Cook on Sunday last were probably unique in the history of the town. The afternoon service was for men only, and it was a grand sight to witness the vast crowd of men that filled the hall in every part. Mr. Cook's address was most telling. His shafts went home. None could listen and fail to appreciate his motive. He said things that needed saying, and he said them well. At night the hall was densely crowded, and we fear that hundreds were turned away.

Deacon Abraham's Orphanages.

Esther, the devoted wife of Deacon Abraham, is visiting England to bring the needs of the Orphanage before English Christians. She hopes to arrive about June 10, and the friends of the Institution are asked to arrange meetings in many places for her to give an account of the work. It is desired to raise funds for the purchase of land, which would render the Institution self-supporting. The Orphanage is vested in trustees. Further particulars can be had from Henry Tasker, Brookside, Andover, Hants.

MILDMAY PARK CONFERENCE, 1892.

PROGRAMME OF PROCEEDINGS.

Tuesday, June 21.

Room No. 4, 7 a.m.—Early Prayer Meeting; Sir S. A. Blackwood. *Large Hall*, 11 a.m.—"The Ways of God in Judgment"; Sir S. A. Blackwood, Rev. Handley C. G. Moule, and Rev. J. B. Figgis. *Large Hall*, 3 p.m., Jewish Missions; Mr. T. A. Denny presiding, Rev. J. Wilkinson, Rev. D. Baron, and Mr. Paul Dressler. *Large Hall*, 4.30 p.m.—Prayer Meeting for Israel; Rev. John Wilkinson. *Room No. 4*, 3 p.m.—Bible Reading, "The Ways of God in Judgment"; Rev. H. E. Brooke. *South Tent*, 3 p.m.—Conference of Evangelists—Subject: "How to win Souls for God?" Mr. C. Russell Hurditch and others. *Mulberry Tree*, 3 p.m.—Workers' Meeting for brief accounts of Christian Work; Rev. E. N. Thwaites. *Large Hall*, 7 p.m.—"The Ways of God in Judgment"; Hon. and Rev. W. Talbot Rice and Rev. A. T. Pierson, D.D.

Wednesday, June 22.

Room No. 4, 7 a.m.—Early Prayer Meeting; Sir S. A. Blackwood. *Large Hall*, 11 a.m.—"The Ways of God in Providence"; Rev. George Wilson and Rev. H. Grattan Guinness. *Large Hall*, 3 p.m.—Missionary Meeting; Mr. J. E. Mathieson, Rev. G. F. Pentecost, D.D., Dr. Harry Guinness, and Rev. J. Hudson Taylor (if returned). *Room No. 4*, 3 p.m.—Bible Reading—"The Ways of God in Providence"; Rev. F. B. Meyer. *South Tent*, 3 p.m.—Workers' Meeting for brief reports of Christian Work; Mr. W. H. Seagram. *Mulberry Tree*, 3 p.m.—Evangelistic Addresses; Mr. E. J. Kennedy and others. *Large Hall*, 7 p.m.—"The Ways of God in Providence"; Rev. E. A. Stuart and Rev. H. Sinclair Paterson, M.D.

Thursday, June 23.

Room No. 4, 7 a.m.—Early Prayer Meeting; Sir S. A. Blackwood. *Large Hall*, 11 a.m.—"The Ways of God in Grace"; Rev. F. B. Meyer and Rev. Evan H. Hopkins. *Large Hall*, 3 p.m.—The Lord's Supper; Rev. George Wilson (of Edinburgh). *Room No. 4, After United Communion*—Parents' Prayer Meeting; Captain Chapman. *South Tent, After United Communion*—Bible Reading—"The Ways of God in Grace"; Rev. E. W. Bullinger, D.D., and Rev. W. R. Mowll. *Mulberry Tree, After United Communion*—Evangelistic Addresses—Mr. W. R. Lane and others. *Large Hall*, 7 p.m.—"The Ways of God in Grace"; Rev. Marcus Rainsford and Rev. James Stephens.

Notices.

Communications Received with Thanks.—C.S. M.B. J.A. E.P. G.J.I. J.E.M. J.F.P. F.W. J.W. J.P. M.A.B. H.A.P. T.G.Y. F.S.T. G.E.T. C.T. A.S. J.A. F.J.R. M.H. A.C.R. J.P.W. C.F.R. V. A.F. T.J.B. M. H.P. R.W. G.B. W.R.B. F.W. M.N.J. F.D. N.F.D. S.P. J.C.A. E.H.C. F.B. N.W. G.D. G.T.H. W.H. J.G. J.G.B. G.W. A.H. C.C. E.M.B. F.F. W.T. J.M. D.D.T. B.P. R.H. J.T. T.N. H.T. J.G.G. H.C. A.F. J.T.P. T.H. G.F.H. T.H.A. H.E.G. M.J. H.B. T.J.H. J.G.R. W.E.C. J.A. C.P.G. W.H.D. C.F.D. H.E.B. J.B. G.F.P. I.R. M.J.S. H.G. E.A.T. E.F. A.D.M. S.G.F. E.W.R. A.P. P.G.D.

Applicants for Tracts.—C. J. Cox, 65, Ramsey-road, Forest-gate, E. (for open-air mission work); Robert Urie, 21, West Clyde-street, Helensburgh, N.B.; Stephen Nixon, 15, Charles-street, Luce, near Wigan; J. McKinney, Missionary, Dromod, co. Leitrim; John Humphrey, Knawley Enniskillen, co. Fermanagh; Charles Scholes, 4, Spring-street, Stockton; F. Woolley, 147, Hurdsfield-road, Macclesfield; R. Corps, Overton, Hants; W. Harwood, 7, Brunswick-road, Brunswick-square, Camberwell, S.E.; Mr. B. F. Adams, Tryphena Hall, Bow-common, E. (for open-air meetings).

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.]

The Union Hall Mission has three tents, and hopes to start Gospel work in poor and needy districts, but for this purpose funds are urgently needed. These should be sent to Mr. R. Bilke, Abergeldie, Greenhill-road, Harlesden, N.W.

HAY FEVER

POSITIVELY CURED AND PREVENTED BY THE

CARBOLIC SMOKE BALL

HAY FEVER is a disease from which many people suffer during the most pleasant season of the year, and one which renders their lives miserable.

HAY FEVER makes its presence known by incessant fits of sneezing, followed by a flow of hot transparent mucus from the nostrils, accompanied by a burning sensation and watering eyes. The soothing action of the **Carbolic Smoke Ball** upon the membrane allays all irritation, gradually arrests the hot flow from the nostrils and eyes, and stops the sneezing and burning sensation.

THE CARBOLIC SMOKE BALL will positively cure, and is the only remedy ever discovered which has permanently cured, **HAY FEVER**, a disease that has hitherto baffled the skill of the most eminent physicians, who have sought in vain to cure or prevent its annual return.

TESTIMONIALS.

The Rev. Dr. BULLOCK (Editor of *The Fireside*) writes:—"Those who are troubled with HAY FEVER will do well to try the Carbolic Smoke Ball. From practical testimony we can certify that it gives great relief."

Miss Ada S. BALLIN, Lecturer to the National Health Society, writes:—"The Carbolic Smoke Ball gives rapid relief in Asthma, and that other despair of the doctors, HAY FEVER, for which no cure has hitherto been discovered."

Major ROWLAND WEBSTER, Sutherland-avenue, W., writes:—"The Carbolic Smoke Ball gave me entire satisfaction last summer. I unintentionally got into a field where haymaking was going on, and I was not inconvenienced by it. I have not been able to do such a thing for the last twenty years without suffering frightfully."



TESTIMONIALS.

Rev. HENRY S. LUNN, M.D. (Editor of *The Review of the Churches*), writes from 5, Endsleigh Gardens, London, N.W., November 16, 1891:—"I have much pleasure in testifying to the value of your Carbolic Smoke Ball. It has been *used in my household with the best results in cases of bad Catarrh.*"

Madame ADELINA PATTI writes from Craig-y-Nos Castle:—"Madame Patti has found the Carbolic Smoke Ball very beneficial indeed, and the only thing that would enable her to rest well at night when having a severe cold."

Rev. G. J. BRETT writes from The Manse, Tendring, Colchester, July, 1891:—"For eighteen months I have used the Carbolic Smoke Ball with very astonishing beneficial results. I value it very highly, and should feel uncomfortable without one kept by me."

THE CARBOLIC SMOKE BALL

Will also Cure the most severe forms of the following Ailments:

COUGHS Cured in 1 week.	**CATARRH** Cured in 1 to 3 months.	**HOARSENESS** Cured in 12 hours.	**THROAT DEAFNESS** Cured in 1 to 3 months.	**CROUP** Relieved in 5 minutes.	**HAY FEVER** Cured in every case.
COLD IN THE HEAD Cured in 12 hours.	**ASTHMA** Relieved in 10 minutes.	**LOSS OF VOICE** Fully restored.	**SNORING** Cured in 1 week.	**WHOOPING COUGH** Relieved the first application.	**INFLUENZA** Cured in 24 hours.
COLD ON THE CHEST Cured in 12 hours.	**BRONCHITIS** Cured in every case.	**SORE THROAT** Cured in 12 hours.	**SORE EYES** Cured in 2 weeks.	**NEURALGIA** Cured in 10 minutes.	**HEADACHE** Cured in 10 minutes.

As all the Ailments mentioned above arise from one cause, they can be cured by this remedy.

One **CARBOLIC SMOKE BALL** will last a family several months, making it the cheapest remedy in the world at the price—**10s.**, post free.

The **CARBOLIC SMOKE BALL** can be refilled, when empty, at a cost of **5s.**, post free.

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Among the Churches.

CHURCH OF ENGLAND.

A new bishopric of Nyassaland is proposed.

The Southport Conference, held last week, proved stirring and interesting.

A fresh centre of Church Home Mission work is being opened up, under Rev. G. M. Stupell, in Old Ford.

A conference on "Personal Work at Home for Missions Abroad," is being held this week at the C.M.S. House.

The Archdeacon of Sheffield has devoted his visitation charges chiefly to the question of Church schools, and how these are to be maintained.

We hear that Dean Hole since he returned home from Italy to the Deanery, Rochester, has quite recovered his wonted health, and is once more actively engaged in his customary duties.

At St. Paul's Church, Bolton, on Sunday week, the anniversary collections reached the total of £269 3s. 1d., the largest sum raised in the history of the church. Of this amount the scholars at the afternoon service contributed the large sum of £152 6s. 10d. The special preacher was Canon McCormick, of Hull.

Two meetings in connection with the Universities Mission to Central Africa were held last week in Princes Hall and Holborn Town Hall. The Mission now numbers sixty-nine English members on its staff. There are eighty-four trained native teachers. The majority of the workers give their services to the mission without stipend.

A meeting of the Protestant Churchmen's Alliance was held at St. James's Lecture Hall, Holloway, on Tuesday week, when an instructive lecture on "The present state and outlook of Protestantism inside and outside the National Church," was given by Rev. H. J. R. Marston, who began by defining Protestantism to be "the re-assertion of New Testament Christianity in a form antagonistic to (*a*) Sacerdotal rule, and (*b*) beliefs merely traditional within the Church of Christ."

CONGREGATIONAL.

Good stirring missionary meetings have been held during the past week in Norwich.

At Farnworth, the P.S.A. meeting is attended by five hundred to six hundred working men.

At Buckland, the chapel has been enlarged, while new Sunday-school buildings have also been added.

Rev. J. Merchant, after thirty-one years' faithful and active service at Grays, is retiring from the pastorate.

The P.S.A. Movement has been inaugurated at Leamington with an attendance of 450, and much enthusiasm.

During the past season interesting religious meetings, addressed by ministers of various denominations, have been held in Bangor College.

Rev. Russell Thomas, of Lendal Church, York, where James Parsons began his remarkable ministry, has returned to his pulpit after a severe illness of several months' duration. He is a very earnest and evangelical minister, and his return to work is hailed by all the churches of the city.

It seems that the members of the young men's Bible-class in connection with Tolmers-square Church, Hampstead-road, devote the first twenty minutes of their Sunday afternoon meetings to the consideration of some social topic of interest. This has proved an attractive feature of the meetings, and does not interfere with the thoroughness of the Biblical study afterwards.

BAPTIST.

The Baptists in the Weald of Kent are erecting a chapel at Yalding as a memorial to the late Mr. Spurgeon.

As the outcome of Mrs. Squire's legacy (mentioned in our last), a new place of worship is to be erected for the church at Pinchbeck.

The Baptist Zenana Missionary Society has now in India twenty-two stations, fifty-four missionaries, 160 Bible women and native teachers, and sixty-four girls' schools.

An effort is now being made to provide a populous district of Norwich with a new chapel in place of the Sayer's-street Mission Hall, which was established some eight years ago by a number of elder Sunday scholars, and proved so successful that a separate church was recently formed.

The spring meeting of the Home Counties' Association was held at the Baptist Chapel, Ealing Dean, on Tuesday, Rev. J. E. Perrin presiding. Rev. C. Spurgeon read a paper on "The Ingathering of the Young," in which he dealt with the questions—At what age may a child be converted? At what age may a child join the Church? And are child converts genuine?

On Sunday week the fourteenth anniversary of the Leytonstone Baptist Sunday-school was held. On the Thursday a public meeting was held, presided over by Colonel Griffin, and addressed by Revs. F. A. Jones, G. T. Bailey, W. E. Anderton, Mr. G. A. Hutchison, and the pastor. The report showed that twenty scholars are church members, nine having joined during the year.

METHODIST.

The village missionary meetings are becoming quite a feature in many Yorkshire rural districts.

The Methodist New Connexion Conference is to be held next week at Ashton-under-Lyne.

There is danger, it is feared, of the Newcastle Central Hall Mission having to be closed for lack of funds.

Another mission centre is being opened in St. Peter's, one of the dearest and darkest districts of Leeds.

The Manchester Mission has formed what it calls a Central Hall brotherhood for mutual help and Christian fellowship.

Rev. D. J. Waller, D.D., has just been visiting his old friends in Longsight, great interest being awakened in his addresses.

The "Stockport Sunday-school" is described as one of the religious sights of the town. A school, with more than four hundred teachers, and in its two highest classes six hundred young men and women, is probably unique.

One of the most gratifying items in the report of Sunday-school work at Faversham is that from one hundred to seventy-five scholars have regularly attended the monthly prayer meeting and been found pleading with their teachers.

Preparation is being rapidly made for the Primitive Methodist Forward Movement in Bradford. Already the old premises in Manchester-road have been pulled down, and the erection of the new large central hall to seat at least a thousand will be immediately proceeded with.

PRESBYTERIAN.

Rev. J. B. Hastings, of Newcastle, has received a call to Palmerston-place U.P. Church, Edinburgh.

A new church in Swansea was opened last week by Principal Oswald Dykes and Sir G. B. Bruce.

The 201st anniversary of the Presbyterian church at Tunley, Wrightington, has just been observed.

The South London Presbytery is holding at various churches conferences on home mission work with the view of awakening in each congregation fresh interest in this great work.

The London Presbyteries have made a united forward movement in Sunday open-air services for the people. North and south of the Thames ministers and laymen may be found on Sabbath afternoons in parks and squares and streets during the summer months preaching to the thronging crowds.

Mr. Robert Stark urges that open-air services are useful because (1) people come there who would not go elsewhere to hear the Gospel; (2) because they lead to opportunities for religious conversation; (3) because they often lead to attendance at church; (4) because to those engaged in them they often lead to other kinds of usefulness; and (5) because they frequently lead to salvation.

The last sermon preached by the late Dr. Donald Fraser has been issued in memorial form by the Presbyterian Publishing Office, Paternoster-square. The text was, 'Because of the savour of Thy good ointments Thy name is as ointment poured forth, therefore do the virgins love Thee' (Canticles i. 3). The heads of the discourse are—(1) The fragrance of a meek and lowly heart; (2) the charm of absolute purity; (3) the sweetness of love.

SALVATION ARMY.

In the Army shelters 514,159 destitute and homeless men were sheltered and fed during the year.

The Labour Bureau reports applicants for work (male and female), 14,853; sent to work (permanent and temporary), 6161.

An enthusiastic meeting was held in Exeter Hall last week to bid farewell to Mr. and Mrs. Herbert Booth, who sail for Canada on the 22nd inst., to take over the command of the Salvation Army there.

The returns for the "Elevators" or Workshops show—Destitute men admitted, 2601; sent to permanent situations outside, 530; sent to Farm Colony, 473, temporarily assisted—tided over periods of distress varying in length by lodging and feeding for work done, 1560; total passed through, 2563.

Rev. H. R. Haweis writes as to the Social Scheme:—"No institutions are perfect, and no reformers are infallible, but the great war cry of 'Something attempted, something done,' should surely not fall upon deaf ears in what calls itself a Christian community."

SOCIETY OF FRIENDS.

John Henry Douglas, writing to *The Christian Worker* from Newberg, says that during the last eighteen months Friends have erected and opened five new meeting-houses there, and must now build a yearly meeting-house. The College, too, has become too small for the students, and room must be found for increasing numbers. "We are in the midst of a great revival; at the present time many are turning to the Lord every day."

The same paper says, "The Friends' Church has sustained a serious loss in the death of Rebecca Collins, of New York, who had lived to celebrate her eighty-seventh birthday." She had rendered noble service to humanity in many fields of Christian enterprise and philanthropic effort, and was well remembered in England through her labours here many years ago.

Deep sympathy will be widely felt for the bereavement that has overtaken the family and friends of the late Miss Emily Sturge, of Bristol, whose accidental death through her falling from a horse on Friday, the 3rd inst., suddenly terminated a devoted and most useful life. Her removal will be felt to be a public calamity, and every movement for elevating the ignorant, the poor, the degraded, and helpless and for the uplifting of women and children will keenly feel the loss sustained. Sorrow rests on the friends of Bristol and the West.

NOTES FROM IRELAND.

The Reformed Presbyterian Church held its annual Synod in Londonderry for three days last week. Rev. R. Nevin, of Derry, was elected Moderator, and various encouraging reports were presented.

In addition to the 635 orphans previously on the roll of the Protestant Orphan Society for Down, Connor, and Dromore the committee at its meeting last week elected sixty-eight others.

The Belfast Sailors' Home is doing excellent work under the care of Mr. and Mrs. McKeown. Seventy-three shipwrecked sailors were received in the Home during the past year, and the number of boarders was 776 against 576 the previous year, a fact which shows that the Home is growing in popular favour with seafaring men.

The annual meeting of the Belfast Prison-gate Mission for Women was held in Belfast on Tuesday week. During the year there were eighty admissions to the Home, in which there are thirty women at present, and five women received outfits after two years of good conduct in the Home. Altogether the Mission is doing a good and most useful work.

The annual meetings of the Irish Congregational Union have been held in Dublin. A hopeful tone pervaded the proceedings and very encouraging reports were presented as to the state of the country churches. Rev. T. Eynon Davies represented the Congregational Union of Scotland, and Rev. Morley Wright that of England and Wales. The Union is to meet next year in Belfast.

FALLEN ASLEEP.

At the Town Hall, Manchester, on Friday week, Canon Lloyd, with tragic suddenness, having just concluded an address, he fell forward and expired; at Neath, Glamorgan, aged sixty-eight, Miss S. V. Contes, a faithful helper of many; at Esthwaite, Didsbury, on May 28, aged seventy-six, Mr. William Raby, for upwards of fifty years a Sunday-school and church-worker; at Denton, Lancashire, on May 30, Mrs. George Terry, a loving worker; at Southport, Mr. T. W. Stead, of the firm of Messrs. Stead, Taylor, and Stead (Liverpool), an active and prominent Christian worker; at Beccles, in his eighty-first year, Mr. W. H. Tacon, a generous giver and earnest worker; at Stansfield, aged nineteen, Miss E. Taylor, a devoted and useful worker in Sunday-school and Band of Hope; at Bournemouth, Mrs. Campbell, beloved wife of Rev. J. A. Campbell, formerly of South Lyncombe, Bath; at Haveringatte-Bower, Romford, on May 28, Rev. F. Tugwell, aged eighty; at Rathgar, Dublin, Rev. D. Bell, for thirty-one years rector of Inch, co. Down, aged ninety years.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Y.M.C.A., 59 and 60, Cornhill, E.C.—Bible Readings by Mr. Charles Inglis, June 13 to 17, 1.15 to 2.15 p.m. Mr. Maxwell Wright on Mission Work in Brazil, June 20, 1.15 to 2.15 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., June 12, 3 and 7 p.m., Mr. J. G. Watson. Tues., June 14, 7.30 p.m., a grand Temperance demonstration, addressed by Miss Helen Hood, of the W.C.T.U. of America.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only), Mr. W. Donnelly Pink. 7, public. Meetings for men nightly at 8. Cheerful service, Sat., at 8. French Bible-class, Tues., at 8. Prayer meeting, Mon. to Fri., from 1 till 2 p.m. Annual Gymnastic Display, Wed., 15th, at 8. Chairman, Sir Wm. Hart-Dyke, M.P.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m.

Home of Industry, 29, Bethnal-green-road.—Monthly Meeting for Christian workers, Wed., June 15; tea at 6 o'clock, meeting at 7. Mr. C. Boardman will give an address on "How best to influence Young Men and win them for Christ." The little ones in training for Canada will be present.

Abbey Road Chapel, St. John's Wood.—Sun., Rev. H. E. Stone, at 11 and 6.30 p.m.

Edinburgh Castle, Limehouse, E.—Sun., June 12, Messrs. Pierson and Goldsworthy at 11, 3, and 7, and every night during that week.

Great Assembly Hall, Mile-end-road, E.—Sun., Mr. W. Nobbs, 11 a.m. and 6.30 p.m.

Regent's-park Chapel.—Rev. F. B. Meyer, B.A., Sun., 11 a.m. and 7 p.m. Bible Readings for workers, Fri., 8 p.m.

Public Hall, West Norwood, S.E.—Pastor W. F. Gotch, on Sabbath next, at 11 and 6.45.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Captain Hawes. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Mr. G. Assitur.

Marylebone Presbyterian Church, Upper George-street.—Rev. Dr. Pentecost, Sun., 11 and 7. Thurs., at 8 p.m.

St. George's Hall, Langham-place.—Mr. Herbert Francis, Sun. at 11 and 7, Burlington Hall, Wed., at 8 p.m.

Rev. F. C. Spurr will give addresses on the "Person and Work of the Holy Spirit," in Gipsy-road Chapel, Norwood, from Sun., June 12, to Wed., June 15, Sun., at 11 and 6.30, weekdays at 3.30 and 8.

Monthly Prayer Meeting for Ireland.—Fri., June 10, 4 p.m., I.C.M. Office, 11, Buckingham-street, Strand, conducted by Mr. E. Bannister.

Talbot Tabernacle.—Sun., June 12, Mr. Henry Varley.

Hyde Park.—Twentieth anniversary of the Park services, Sun., 12th, from 3 to 7; speakers include Dr. Pentecost, Messrs. H. Varley, R. C. Morgan, and Charles Cook.

Vestry Hall, Haverstock-hill.—Missionary Meeting in connection with the Zenana Bible and Medical Mission, Fri., June 17, 8.15 p.m.; Hon. Gertrude Kinnaird and Rev. G. F. Pentecost, D.D., will give addresses.

[Annual Meetings.]

Victoria Home, 77, Whitechapel-road, Thurs., June 9, at 5 p.m., Mr. T. A. Denny.

London Aged Christian Society, Exeter Hall, June 14, at 3 p.m., Mr. T. A. Denny.

Shipwrecked Mariners' Society, Well-street Sailors' Home, June 16, at 2 p.m., Hon. Francis Egerton.

Ragged Church and Chapel Union, 4, Trafalgar-square, June 16, at 7 p.m., Mr. J. Peters.

Islington Y.M.C.A.—Myddelton Hall, Upper-street, Tues. 14th, at 8 p.m., Mr. G. Williams.

[Coming Conventions.]

Bridge of Allan.—June 13-18. Sec.: Mr. W. D. Moffat, 16, Forth-street, Edinburgh.

Clapham.—June 15, 16, 17. Sec.: Rev. N. S. Taylor, Babbacombe, S. Devon.

Kingswood (Warwick).—June 14 to 16.

Rothesay, N.B.—June 18-21.

Mildmay-park.—June 21, 22, 23. Sec.: Col. Morton, The Conference Hall, Mildmay, N.

Guildford.—June 27 to July 2. Sec.: Col. Brown, Albuhera, Guildford.

Borgh Heath, Epsom.—July 6, 7.

Llandrindod (Radnorshire).—July 11 to 15.

Keswick.—July 25 to 30. Sec.: Mr. Postlethwaite, Eskin-place, Keswick.

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"I have reasons for wishing my name not to appear in print, but you can refer any one privately to me, and I shall be pleased to answer any inquiries.

"My illness first commenced with a dry, hard cough. I had the best advice attainable then, and obtained no relief. For six months this was most distressing, dry, and hard. Then it became more irritating, and never ceased all night, causing great expectoration of heavy matter, and continuous night sweats, which weakened me very much. So that with all the advantages of good nursing, and the most nourishing things, *it was clear to all that I could not hold on much longer.*

"It so happened that a former vicar of ours called to see us on his way home from Scotland. He was much concerned to see me in this state, and strongly advised me to apply to you. He was certain that your medicine would do me good. I wrote direct to you, and obtained them with your advice. In a fortnight the cough was much relieved, the expectoration lessened, the night sweats were not so heavy, and I could take a little sleep. In six weeks there was greater improvement, though I was still weak. The physician whom I consulted before I applied to you examined me shortly after this, and expressed great astonishment at the change in the condition of my lungs. I told him what I had been doing, and he said, *'Go on with it and you will not die of Consumption.'*

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WHEN

MORE THAN THIRTY outgoing Brethren and Sisters will be commended to God prior to leaving for CHINA, INDIA, AFRICA, and other heathen lands.

SPEAKERS:

Rev. G. F. PENTECOST, D.D.
Rev. S. CHAPMAN (from Melbourne).
Rev. F. B. MEYER, B.A.
Miss GERALDINE GUINNESS (from China).
Hon. and Rev. E. V. BLIGH, M.A.
T. A. DENNY, Esq.
Rev. ERIC LEWIS, B.A. (from Niger).
Rev. H. GRATTAN GUINNESS, D.D.
Dr. HARRY GUINNESS.
And Outgoing Missionaries.

TIMES OF MEETINGS.—Afternoon Meeting at 3 o'Clock, Tea and Conversazione at 5, Open-Air Students' Meeting at 6, and Evening Meeting at 7. Cards of Admission to be had on application.

HOW TO REACH HARLEY HOUSE.—Travel by trams from Aldgate, or by omnibuses from the Bank; by G.E. Railway from Liverpool Street to Coburn Road Station (five minutes distant from Harley House); from Fenchurch Street to Bow Road Station (two minutes distant); or by N.L. Railway from Broad Street to Bow Station (three minutes distant).

Institutions.

30 WORDS FOR 3s.
9d. *for each Additional 9 Words.*

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C. c343

GEORGE-YARD RAGGED SCHOOLS, &c., HIGH-STREET, WHITECHAPEL, E.

Received, with much thankfulness, from Captain Bruce, £1 and parcel of clothing; Anonymous, clothing, flowers; L. E. P., £1.

Rations of Food to Hungry Children. Infant Day Nursery. Week-day, Sunday, and Evening Schools. Classes for Rough Boys and Girls. Band of Hope. Children's Services. Industrial Classes. Shelter for children. Important Missionary Operations amongst Young Women and Elder Girls. Mission Work amongst Lads and Young Men. Mothers' Meetings. Evangelistic Services. Mission to Inebriate Women. Lodging House Meetings. Bible Classes. Temperance Meetings. Room-to-room Visitation. Training Home for Motherless Girls. Various Thrift Works, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 63, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E. c1455

"DAY IN COUNTRY FUND,"
GEORGE YARD RAGGED SCHOOLS, HIGH-STREET, WHITECHAPEL, E.

Received, with many thanks, from F.L., £2 2s.; L., 2s. 6d.; C. L., 2s. 6d.

George Holland intends, when sufficient funds are in hand, to take 500 children (B.V.) for a day in the country and provide them with necessary food.—GEORGE HOLLAND, George Yard Ragged Schools, &c., High-street, Whitechapel, E.

THE BENEVOLENT OR
Strangers' Friend Society.

Treasurer—Mr. Ald. J. C. DIMSDALE.
Chairman—J. H. ANDERSON, Esq.

Founded a hundred and six years ago. GREATLY STRAITENED FROM WANT OF FUNDS. There are 233 Christian men and women unpaid visitors engaged in the Society's work of BEFRIENDING THE SICK POOR of London. Kindly remember it in testamentary arrangements.

Office, 52, Finsbury-pavement E.C. c677

TO THE FRIENDS OF ISRAEL!

THREE HUNDRED POOR JEWISH CHILDREN connected with our Band of Hope forfeit their annual holiday with their co-religionists because they attended our meetings. Naturally they expect *us* to make good that loss. Will some friends help us to give these poor children one happy day in the country? LONDON CITY MISSION TO THE JEWS, 119, Leman-street, E. Treasurer, GEORGE WADE, Esq., 30, Schubert-road, Putney, S.W.

D. OPPENHEIM, Missionary. c1438

ASHLEY MISSION, Bethnal-green, E.—Help is earnestly asked, to enable a large mothers' meeting, a factory girls' class, and Sunday-school to have a day in the country.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W. c1491

COSTERS' HALL, HOXTON, LONDON.—Mr. W. J. Orsman, L.C.C., Honorary Superintendent, greatly needs £100 for the following mission operations:—Costers' Donkey Show, Children's and Adults' Country Holiday Homes, Sick and Benevolent Fund, and Convalescent Cottage for Invalid Christian Women.—Address Milton House, Shacklewell-green, Hackney. c1477

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MORAVIAN LADIES' SCHOOL, East Tytherton, Chippenham.—Christian training. Preparation for examinations. Moderate terms.
Principal, Miss HOLLIS. c164

HIGH-CLASS CHRISTIAN HOME SCHOOL. Languages and music specialities. The very young and delicate lovingly cared for. Entire charge taken of Indian and other pupils.—References, KÖNIGSHEIM, Gorringe-rd., Eastbourne. c106

SEASIDE KINDERGARTEN and Home School for Girls. Froebel House, Liverpool-terrace, Worthing. Thorough education and careful training. Principal, Miss Yerbury. c272

SCHOOL FOR GENTLEMEN'S DAUGHTERS, 6, Orchard-gardens, Teignmouth, Devon. Principal: Miss Rees, certificated, higher Cambridge. Efficient staff of masters and resident certificated English and foreign mistresses. Successful preparation for examinations. c465

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Branches: Greenwich, Ramsgate, Toronto.
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To receive really destitute boys from 6 to 18 years of age without payment or recommendation beyond **absolute need.**

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All communications should be addressed—
J. W. C. FEGAN,
The Boys' Home,
95, Southwark-street, London, S.E.

THE
Unsuccessful Candidates.

Contributions are earnestly solicited in aid of a special collection for the candidates who failed at the late Election of Pensioners on the Imperable Fund of the National Hospital for the Paralysed and Epileptic. There were twenty-seven candidates, and only twelve pensions to bestow; fifteen poor sufferers were consequently disappointed, and to each of these the Ladies' Committee propose to send a gift of 30s., or £2, if sufficient money can be raised for the purpose. The smallest donations will be thankfully received.

ROSA PEARMAN, Vice-President.
LADIES' SAMARITAN SOCIETY
National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. c494

PRIVATE PATIENTS can be received at the Deaconesses' Institute and Hospital, Tottenham. Fees from two to five guineas per week. Applications to be made to the Director of the Institution.

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MALVERN HOUSE, Blockley, Worcestershire.—Principals, the Misses Judson, who will be pleased to send prospectus and references on application. As only a limited number of pupils are received, the care and comforts of a refined Christian home are combined with the discipline and stimulus of a school. Thorough education. Resident foreign governess. Pupils escorted to and from Paddington and Birmingham.

THE PRINCIPALS of a high-class school, well-established, and singularly successful, holding testimonials of the highest order from parents, evangelical clergy, ministers, and others, have been solicited to place the advantages of earnest Christian training, combined with all the advantages of high-school methods, within reach of parents of good social position, but limited resources, who are unable to meet the usual fees, which in such will be reduced to 30 and 40 guineas, and made inclusive.

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SUPERIOR EDUCATIONAL HOME for Girls. Terms, inclusive, 20 guineas per ann. Preparatory class for boys. House and garden large. Near Highgate and Hadley Woods.—Mrs. DUNBAR, Chepstow House, New Southgate, London, N. c1547

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High-class School for Young Ladies.

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BOURNEMOUTH.—A lady wishes to recommend a good school at which her daughter has been pupil for nine years. Special educational advantages. Every care given to delicate girls.—Mrs. C., at May's, 103, London-wall, London, E.C. c1459

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Thorough education, classical or commercial, with decided Christian training. Workshop and laboratory for technical instruction. Half the pupils entered for and passed some public exam. last Christmas. Separate premises for junior school.—Prospectus on application to PRINCIPAL. c159

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where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

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YOUR BOYS have Christian home and sound education with Mr. and Mrs. Dixon, Gordon Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. Entire charge taken for parents abroad. 18 to 25 guineas yearly. c338

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LITTLE BOYS ONLY.—Principal gentleman's school at SEASIDE, seeks some little boys for his resident certificated assistant under his supervision. Private house entirely detached from the main school buildings. Advantages of sea air, excellent situation, Christian family and influence, home life and comforts. Apply Mrs. BROWNE, 48, Upper Park-road, Haverstock-hill, London.

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MOTHERLY CHRISTIAN WOMAN wanted, to take charge of small household. Near Croydon. Four children. Assistance given.—Address, in first instance, O., 16, Cravon-buildings, Wansbeck-road, Hackney Wick. c1530

BONNE D' ENFANT.—On demande une bonne d'enfant de la Suisse Romande pour une famielle Salutiste; ne sachant pas l'Anglais, mais consentant a venir en Angleterre pour prendre la seconde responsibilité de cinq enfants de un a neuf ans.—S'adresser, indiquant l'âge, les prétentions, &c., à X., 37, Ravensdale-road, Stamford-hill, London. c1548

MOTHER'S HELP wanted, French or English. Christian and Dissenter. One meeting with Open Brethren valued. To help with three little children and light household duties. 20. Salary £14. P., 15, Bruce-grove, Tottenham, N. c1491

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ATTENDANT required immediately by a lady partially paralysed. Middle-aged, strong, active, and obliging. Abstainer imperative. Personal interview essential. Satisfactory references required.—Apply, any morning between 10 and 1 o'clock, or between 5 and 8 p.m., at 8, Stapleton-hall-road, Crouch-hill, N. c1482

LADY WANTED, in country, for companion to invalid aged lady. Lifting required and some knowledge of nursing. Church of England. —Apply to Mrs. LOWE, 14, Chepstow-villas, Bayswater. c1479

NURSE OR MOTHER'S HELP wanted to take entire charge of one baby (year old) near Finchley, N. Must have good references and not object to little washing.—Mrs. YOUNG, 10, Ethelbert-road, Margate. c1571

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NURSE.—An experienced Christian Nurse wanted, for one baby of 11 months. Must be a good needlewoman and fond of children. Age over 20. Wages according to capability.—Apply by letter, Mrs. W. LOWES, Clovelly, Durham-road, East Finchley. c1588

LAUNDRESS (working) wanted, in a home for training young women.—Apply, by letter, stating age, salary, experience, testimonials, to J. WALTER G. HILL, 24, Temple-row, Birmingham. c1517

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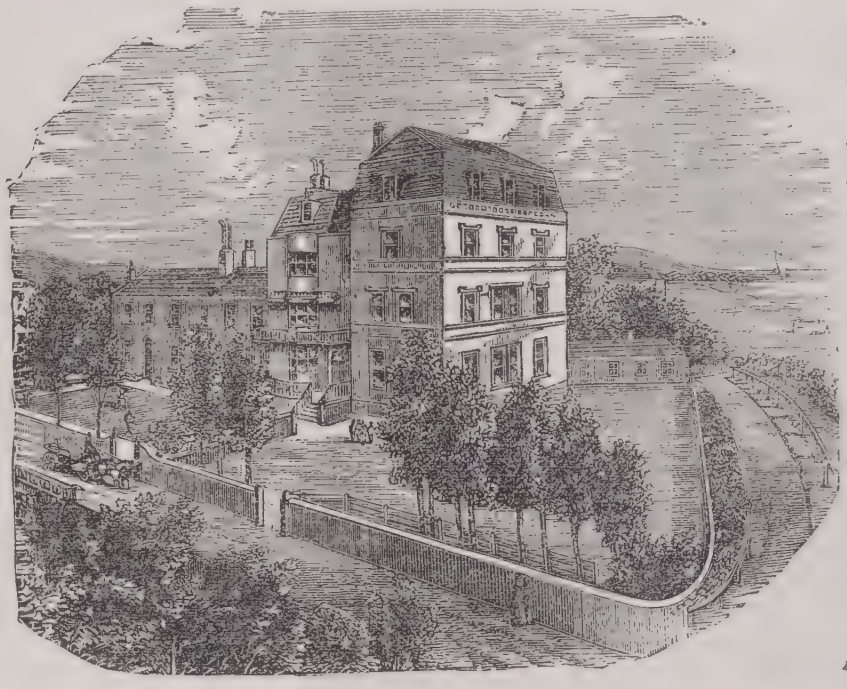
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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Dr. D. A. Moxey, of dinburgh.

Our readers will doubtless have noticed at the Mildmay Conference next week opens the Tuesday, and not on the Wednesday, in former years. The Communion service of course, on the afternoon of Thursday, e closing day.

Miss McLean, well known for her work in pan, and among the Japanese in the "Vil-ge" at South Kensington a few years ago, in etter to us with regard to the Zulu Exhibi-n at the Westminster Aquarium, says:—

Where is our much-vaunted civilization? Bull-hting, bear-baiting, and such-like shows are said be things of the barbarous past. Yet in this ertainment a party of newly-converted heathen ve been persuaded to exhibit the vicious and italising customs and dances of their savage state, l that actually with the sanction of a "Church nitary." We consent to their being spiritually l morally degraded if we do not speak out.

We regret that the printer's alteration of a ter from small to capital made an im-rtant change in the meaning of a phrase in Note on this subject last week. A "high urch dignitary" was inadvertently printed as High Church dignitary," giving to the ex-ession a complexion that was never in-nded.

None too early—for we have been far behind ntinental countries in the matter—the Home cretary has notified that, in his opinion, the ocesses carried on in the making of lucifer atches, except such as are made with red or norphous phosphorous, are injurious to alth, and, therefore, come within the pro-bitions of the Factory and Workshop Act. is action opens the door to the prevention practices which, for some time back, how-er profitable they may have been to manu-cturers and shareholders, have been very astrous to the workers.

The question of the alien pauper is rapidly suming an importance which by-and-by will im for it serious national consideration. ith so much keen poverty amongst our own pouring classes, it becomes doubtful how r we are wise or prudent in admitting year by ar an unchecked stream of pauperism to flow to these islands from foreign countries, and e matter will soon have to be looked at from other standpoint than that of sentiment. uring last month close on thirty-eight thou-nd foreigners of this class landed on these ores, with the idea of making a permanent ay, the total for the five months of this year ing 13,879, in addition to 58,938, who stated at they purposed going to America. What amount of competition this represents to r labouring poor it is not difficult to deter-ne.

Mr. Egmont Hake's book on "Suffering ndon" (3s. 6d. *Scientific Press, 140, Strand*) published at an opportune moment; for xt Sunday the attenders at London churches ll be invited to contribute to the funds of r metropolitan hospitals. If this most teresting volume could be read beforehand all church-goers, the totals of the collec-ns would, we think, be considerably in-creased. The knowledge of a single fact here stated ought of itself to quicken liberality—the fact that close on half a million of money is needed to meet the existing hospital expenditure of London, in addition to the "total reliable income."

Mr. Hake's review of suffering London is the outcome of independent examination, and is well worth the conscientious study of the Christian and the social economist. There are some points where every reader will not follow the author. For instance, while admitting that drink and other vices send many to the hospitals, he asserts that "poverty is by far the most potent of all causes of drunkenness and other vices." That seems to us a very debatable proposition. But whatever may be the ultimate sources of London's disease and suffering, these have to be relieved as far as possible, and on that ground our hospitals have a very heavy claim on the comfortable and well-to-do citizens of the metropolis.

One argument used by Mr. Hake may seem far-fetched and extreme, but nobody will deny the grim possibility of its validity:—

When in the daily papers we read that the intrigues and machinations of those conscienceless diplomates of the Eastern Empire, who still carry on their politics after the criminal manner of the Middle Ages, tend towards war, we should remember that the heat of the Eastern summer may generate from the neglected battlefields in Poland and Russia billions upon billions of bacteria destined to be wafted all over Europe and to reach our coast—and that our best self-defence, indeed our surest safeguard, against their ravages, is a liberal support of our hospitals.

There is an extremely interesting introduction by Walter Besant, giving a historical *résumé* of the rise and development of the hospital system in London. Altogether, this unpretentious but earnest book is one to be heartily commended.

A correspondence on "Preaching Conversion" is going forward in the columns of *The Record*. In last week's issue Rev. J. P. Sandlands, of Brigstock, wrote:—

How can a man who is not "justified" preach justification? How can a man who knows nothing of the Christian life preach sanctification? The thing is impossible...The great want of the age is Christian preachers. It is no use to expect that the Word of Life can be preached by those who are strangers to it. Living preachers preach the living Word. We must go a step further than this and say that we must have living writers to write about the living Word. And this is exactly what we do not seek! Who are the men that command our attention? Those who are eminent in piety and knowledge of spiritual truth? Alas! no, but those who are remarkable for their book lore.

Another correspondent, referring to the work in Lancaster of Rev. Robert Houseman, who early came under the influence of Charles Simeon, says:—

Mr. Houseman was noted for the number of converted persons in his congregation. One of the oldest members, being asked what was the secret of so many blessings on Mr. Houseman's ministry, said, "If you do not become converted you would not be able to continue; you must either be converted or leave." Few left; many were won to Christ. To this day the influence is felt.

There are some who will not see that the anti-opium movement is moral, philanthropic, and religious. Those who sympathise with the movement cannot be swayed by considerations of expediency or questions of revenue, which, however, are the very warp and woof of every defence of the demoralising traffic. The latest apology from India, which appeared in *The Times* on Tuesday last week, was by Mr. W. E. Hoare, Vice-Principal of the Wesleyan Mission College, Royapettah, Madras. The writer does not claim to be an authority on the subject, but seems to have concluded, after visiting a few "dens" in Madras, that his individual judgment, somewhat extravagantly expressed, should weigh against the calm condemnation, many times repeated, of missionaries and others who have seen the vice and its fruits in all the infected lands of the East!

On Monday last *The Times* seconded Mr. Hoare's defence in a long article. It says that missionaries as a class "are practically pledged before entering their profession to anti-opium views and theories." In our opinion, the Government officials who are engaged in regulating the traffic are not superior witnesses, seeing (to employ *The Times* language regarding missionaries) "their faculty for an impartial consideration is impaired from the outset." Our contemporary does not attempt to go to the heart of the subject—does not view it from the moral standpoint as the much-abused "agitators" view both the opium traffic in India and the drink traffic at home. With a cloud of witnesses to the effect that the drug is physically degrading and spiritually ruinous, we hold the traffic to be one which all Christian men should not only denounce, but do all in their power to suppress as an agent of evil among the millions of Asia for whom Christ died.

Rev. W. St. Clair Tisdall began in last week's *Record* a series of very instructive papers on the conversion of the Mohammedan world. Having shown the essentially Anti-Christian character of Islam, he asks:—

Can anything justify us as Christ's followers in neglecting, as we are now doing, to preach the Gospel to the Mohammedan world? And if we are still inclined to neglect the Moslems, are we not being driven by the progress of their faith, *e.g.*, in Africa, and also by the fact that wherever it exists it places a bar in the way of our missionary efforts for the benefit of the heathen, to decide whether we shall strive for the conversion of Mohammedans or desist from preaching the Gospel wherever the Arabian slave trader (as in Africa) or the licentious Mohammedan (as in India) is likely to meet us in the field? As Englishmen, as Christians, it is morally impossible to adopt the latter alternative. There is, therefore, no course before us but to do our duty, and to gird ourselves for the task which our Master has imposed upon us—that of undertaking and accomplishing the spiritual conquest for Christ of the whole Mohammedan world.

The British East Africa Company has, we regret to learn, decided to abandon Uganda. Past history shows that effective work for God may be done in that part of the Dark Continent without Imperial protection; but, unfortunately, the various institutions which devoted missionaries have established are now threatened by men who are at once jealous of Gospel light and hostile to British influence. The actual circumstances are such as invest the Company's determination with a grave importance. In an instructive article on Monday last, *The Times* said:

Immediately after Mr. Stanley, fifteen years ago, wrote home pointing out what a splendid field for missionary enterprise was to be found in Uganda, the Church Missionary Society lost no time in sending out pioneers. After the Protestants had been at work for some time, the Roman Catholics invaded their field. From the first these French missionaries aimed at monopolising supreme power in Uganda, to the exclusion, not only of their Protestant rivals, but of British influence entirely. There is evidence enough that Cardinal Lavigerie and his friends did their utmost to attain this end, whether on behalf of France or on behalf of "the Church" does not matter.

It is also beyond doubt that the Roman Catholic priests are at the bottom of these troubles. Their letters are full of incriminating evidence, and their public conduct unscrupulous in the extreme. Mwanga, the "mighty Christian sovereign" of whom (R.C.) Bishop Hirth speaks with quite a paternal interest, is one whose character has been more correctly estimated by Major Casati. Though himself a Romanist, this well-known explorer describes the son and successor of Mtesa thus:—

A despotic monarch, cruel, and of vile habits, the enemy of all good, and hostile to foreigners, he did not hesitate to commit any enormity.

The murderer of Hannington, the ferocious persecutor of Christians, the Nero of Uganda, was pompously christened at the Catholic Mission, and, if not praised, was certainly protected and forgiven.

Another Jesuit on the spot has explained recent occurrences by saying that the opportunity was embraced of "spreading Catholicism and spurring on the religious zeal of the Catholic chiefs. I shall endeavour to instil new courage into the Catholic army."

It would therefore seem that there are in Uganda enemies of Britain as well as the Gospel. Should the Government deem it their duty to assert imperial power, we trust it will be in such a way as shall conduce to the speedy furtherance of mission work in the entire region.

Common-sense Criticism.

John Locke speaks of "roundabout common-sense." And in his recent Merchants' Lectures, now published in pamphlet form, Rev. Edward White appeals from the vandalism of modern criticism to the average common-sense of Christian people. There is great force in his statement of his case, which gains strength from the fact that it emanates from one who, during the course of a long life, has followed the course of modern Biblical criticism with keen interest, and has belonged to the school of the progressive parts of Scripture interpretation. After showing that it is the characteristic of the Bible that it consists so largely of interesting and inimitable biographies, all of which are viewed in the light of their relation to the one living God, Mr. White goes on to deal with the contentions of Dr. Cheyne and others.

Some of their conclusions may be thus summarised, and are, indeed, startling. That the lives of the patriarchs are the inventions of post-exilic writers, draping the shadowy traditions of the past into life-likeness; that David wrote but a few fragments of the Psalms, the Psalter being due to the age of the Macedonian kings and the Maccabees; that the latter half of Isaiah must be attributed to some anonymous and unknown prophet who lived after the return from Babylon, and who witnessed the return which he professes to predict; that the book of Daniel was the product of an unknown pretender to his name, living about two hundred years before the birth of our Lord.

Up to this time there has been a disposition to leave these questions to be decided by experts. The whole Christian world has ranged itself around the arena where doughty champions, heavily accoutred with the results of years of recondite research, engage in duel. David and Goliath have fought in the valley in full gaze of their respective parties, who have patiently awaited the issue. But Mr. White endeavours to carry the conflict to a wider arena, and to appeal to a more numerous constituency. He empanels all Christian people, and asserts that their literary and spiritual common-sense is competent to formulate and pronounce a verdict on these momentous questions, which have been too much reserved for the scholars and doctors. "There is a higher criticism than that which now is too boldly extolled as the most decisive; and this higher and common-sense faculty is possessed by multitudes who never read a line of Wellhausen's articles on the Old Testament, or knew a single word of the ancient languages."

These are some of the considerations addressed to Christian common-sense. If it is possible for the human mind to dress up the vague traditional figures of the past in such life-like dress that they appear like actual flesh and blood, how is it that there are not more such biographies produced? Why should those stories of human life stand by themselves amid the mass of human literature? Why should there not have been constant supplies of biographies like those of Genesis, of Psalms like those attributed to David, of Prophecies like those of Isaiah? If, indeed, the mind of man was competent, in those dreary days which followed the return from exile, to write fiction to read exactly like truth, surely it must have been possible for it to do so in the ages which have followed. And yet no one has been able to invent after this sort. Does not this go a long way to prove that the biographies of the Old Testament are not inventions, but, as we have always held, the transcription of facts?

"There is about them a truth of detail, a vividness of touch, an orderly perspective, a dramatic reality, an exactness of geographical reference, a variety of incident, a grand and archaic simplicity of style, an undertone of devout sympathy, yet an honest quietness of description, a total absence of flattery, or of rhetorical ornament; in a word, a combination of literary and spiritual qualities entirely beyond the reach of later fabulists, and which must have been derived from first-hand direct knowledge of facts, localities and persons."

There is a further line of argument on which the average Christian common-sense is able to formulate an opinion. Is it not simply extraordinary that there should have arisen a genius, or a school of geniuses, capable of producing some of the sublimest literature in the world, and yet remaining absolutely unknown? Take, for instance, those sublime outbursts of Isaiah. "There is nothing so tender, so sublime, so overwhelming, so transporting, so holy in its influences on the human soul, as the melodious bursts which fill the spacious pages of the second Isaiah (as the critics term him). And it is too large a demand on our faith to ask us to believe that so great a Prophet could live and die anonymously; or that survivors could find a name for him only in some preceding seer who had lived nearly two centuries before."

Wherever Isaiah's words are read they enkindle man's highest and holiest thoughts. Nay, when translated into the colder tongues of modern Europe, they still burn and glow. Milton in all the glory of his majestic prose and poetry cannot approach them. It is surely impossible to believe that the people of his time were unacquainted with his personality, and that they were content to class his writings with those of another who had lived a century and a-half before.

The common-sense of the average Christian Church may also be asked to pronounce on the question as to whether it is likely that the writings which have done most to perpetuate truth should have themselves been founded on fraud. We are told that most of David's history, notably his fight with Goliath, is visionary; that the Psalms did not emanate from his pen, though ascribed to him; that the priestly code of Leviticus had been only just written in Josiah's days when it was supposed to have been discovered; and though presented to the king as a long-buried treasure, was really only just compiled.

On their face, these speculations do not seem consistent with the evident sincerity and transparency with which the Scriptures meet the eye of the world. It is impossible to believe that David's experience did not furnish the occasions of the Psalms which bear his name; or that the earnest men who wrought with Ezra in the compilation of the Old Testament should have foisted their own work on the world under the names of men whose shoe-latchets they were not worthy to unloose. In our own time it is felony to place the silver hall-mark on electro-plated goods.

We say nothing here of the testimony of our Lord and the writers of the New Testament. This would open too wide a field. But we thank Mr. White for his fresh, careful, reverent, and interesting book, which ought to be largely distributed.

PORTSMOUTH RESCUE SOCIETY.—From the report just to hand we find that during the past year 142 young women have been dealt with in the Home, the vast majority of whom are now doing well. The midnight and other meetings were the means of awakening not a few to seek to escape from their sad life. The work might be greatly extended were the funds increased. There is at present a deficiency of £98. The hon. secretary is Commander B. H. Key, Downham, St. Edward's-road, Southsea.

THE GOSPEL TRUTH SOCIETY was formed at Stockton for the purpose of printing and posting on the boardings large blue and red Gospel texts and messages in order to reach the ironworkers, shipyard men, and others who never enter a place of worship, and who in such manner may be led to read and ponder the Word of God. The work is going on actively, and should help be forthcoming it is intended to extend the operations to the neighbouring towns and villages. The secretary is Mr. J. F. Pridham, Southfield-villas, Stockton-on-Tees.

THE GLASGOW BIBLE INSTITUTE.

It will be remembered that one of the closi acts of Mr. Moody in his recent visit to Glasg and the West of Scotland, was to propose t founding of a Training Institute for Christi workers, as an auxiliary to the ordinary past work of the churches. Since Mr. Moody l Scotland the project has made excellent pr gress in the hands of Mr. Campbell White, M J. Galloway, and Mr. J. S. Napier, who we appointed as a Committee of the Directorate the Glasgow United Evangelistic Association shape the arrangements. In their several mee ings the Committee conferred with Mr. Jol Anderson, of Ardrossan, whom Mr. Moody h recommended as the superintendent of the pr posed Institute. Mr. Anderson's hearty accep ance of the post is matter for sincere than fulness.

In a large undertaking of this kind, of cour ways and means are an important consideratio It is computed that the necessary building, wi the site, will cost £20,000; and the probab annual outlay is estimated to be close on £300 Mr. Campbell White, with his usual liberalit promises £10,000 towards the building fund, an £1000 annually towards expenses; while M Napier contributes £1000 to the building, an Mr. Galloway offers £100 yearly towards th maintenance of the institution. We cann doubt that these generous arrangements w stimulate the grace of giving in others, and th the Institute will be supplied with all the needf funds.

As to the useful part that such an Institu will play in the aggressive work of the churche we need scarcely do anything more than refer the interesting though brief account of t "Chicago Bible Institute" that appeared in o issue of last week. The following extract fro the printed proceedings of the Glasgow Com mittee gives a clear and succinct view of t proposesd scope of the new effort:—

"The work of the Institute will, in genera consist in training those attending it in th knowledge and use of the Bible, in addressi meetings, in aggressive evangelistic work, dealing with the various classes of beginner and in conducting the service of praise; th making the study and use of the Bible the chi work of the Institute. The institution is not be considered as in any way antagonistic to an existing theological colleges or institutions, b supplementary, and is to be worked in connectio and sympathy with the churches, the great en to be sought being the glory of God and t extension of his Kingdom on earth through t preaching of the Gospel."

The George Street Mission.

The report of this Lambeth Mission shows a qui earnest, useful work. It is stated that the "Gosp services have been very much appreciated by t people, as heretofore they are bright, cheerful mee ings with plenty of singing, just what the worki classes want. The attendance has been very e couraging. During the year thirty have profess Christ as their Saviour, some of them notab characters." The Gospel Temperance and oth services have proved fruitful; while the open-a work on the crowded Lambeth Walk has been mo encouraging.

The following is one of many similar cases:—F. had suffered much from the demon of drink, havi sold his home, even the bed and bedstead, and on o occasion took the works out of the clock and so them at the rag-shop, and brought him the price of pot of ale. He was induced to attend the Missio where he signed the pledge and soon after gave h heart to the Lord. He is no longer in rags, but dressed respectably and the testimony he bears the saving and keeping power of Christ is good listen to.

The various benevolent branches have been in f work during the trying winter, and have been t means of help and comfort to many destitute a suffering. Communications should be made to t Missionary, Mr. G. Goodman, 29, Prince's-squa S.E.

THE RHENISH MISSIONARY SOCIETY has h much blessing during the past year. Their missio aries have baptized 3543 converts from heathenis The stations in Cape Colony are now all self-suppo ing, and send contributions to the Society, th members amounting to 110,000. In Borneo a Sumatra two thousand have been baptized, and thousand are under instruction. The chiefs have great desire for salvation by Christ.

Richard Baxter Blanch

Louisen-strasse, 66. Elberfeld

Promises Fulfilled in China.

By CHARLES H. JUDD.

In the year 1866, a fellow-student in a Missionary Institute brought to me a little poem, the refrain of which I can never forget; it still rings in my ears,

"A million a month in China
Are dying without God."

It was too touching for me to hear the poem read to the end. Shortly afterwards I met with an extract from "China's Spiritual Needs and Claims," giving the population of each province in China, with the number of missionaries to each. When I read, "The Province of Ganhway 40,000,000, no missionary," I thought, Is it possible that Christians in England are aware that there is a province supposed to contain 40,000,000 of souls, and do not go to it? I went to my room, and kneeling down, cried, "Lord send me."

Not long afterwards, further light with regard to baptism necessitated a change from what was then my position, and I had no idea where I should find even a temporary home. I went to my room in some anxiety, and opening my Bible, the first words which met my eyes were "Consider the ravens." I felt that God had spoken, and his Word brought peace and rest. In three days I had to leave the place, but just then God opened a door for me, which has proved of great value to me for over the last twenty years.

At a farewell meeting held in Mare street, Hackney, in 1867, when five of us were leaving for China, a simple circumstance occurred which often proved a stay to our faith in after years. After several brethren had given us words of loving counsel, an elderly Christian brother stood up, and looking at us across the room, read aloud,

"MY GOD SHALL SUPPLY ALL YOUR NEED."

This he repeated several times, with such short expressions interspersed, as, "When you have no money in hand, my God shall supply all your need," "when no mails come in," "when you come into utmost perp'exity, my God shall supply all your need." In many instances of pressing need since that time has that dear old brother's face come vividly to mind, with his words still fresh: "My God shall supply all your need." And in proof thereof I now give a few instances of God's faithfulness to his loving promise.

After 112 days of unbroken sailing, save as our ship's rigging was sometimes carried away by storm, we set foot on shore at Shanghai in 1868. There we were soon met by the first Mrs. Hudson Taylor, in Chinese dress and native boat, and we started a seven days' journey inland. It was not long before her courageous and unselfish life impressed itself upon me, and a few years of closer acquaintance showed me what a woman of courage, faith, and gentleness God had raised up as the needful helper and stay of him who was to be leader of the China Inland Mission. Her bright cheerfulness greatly helped one to go right into Chinese life.

I remember our first Chinese meal, when she handed me a pair of chop-sticks and a basin of soup, with balls of something floating in it, saying with a smile, "Here, Mr. J., you will like some puppy dumplings"; and if I had any fastidious feelings about Chinese food, she soon dispersed them. I have known her to endure hardship on a rough journey, in order to help another sick one, when she was rather in a fit state to be nursed in bed. Her extraordinary courage in the Yangchow terrible riot, and other facts of her life, might well prove a stimulus to younger ones coming into the field, and I hope that some one may yet write them.

IN AN ENEMY'S LAND.

We remained a few months in Hangchow city. One morning, when only two single sisters, my wife and myself, were in the house with native servants, we were alarmed by the arrival of a party of about thirty or more rough-looking men and women, who demanded money. As I could speak but little Chinese, one of our single sisters interpreted for me. The servants were white with fear, and I learned that unless we gave them money the ruffians were likely to kill us. I looked up to God, while our sisters within prayed; and then taking a ringleader by the shoulder beckoned him to go out. They looked at each other amazed, and, as if taken by some strange fear, all went quietly away. I could only feel that God had put the fear of us upon them, as He has promised, for we were ourselves perfectly helpless.

After the terrible Yangchow riot had been settled, my wife and I were removed to that place, but never while there allowed to feel we were in any other than an enemy's land. Sometimes stones were thrown at us while out on the streets, sometimes at our bedroom windows. About two and a-half years after all appeared to have been so securely settled as to our right to retain possession of the house in Yangchow, a new trouble arose. Li Küin-men, our landlord, was a military officer in great favour with the Empress. He had been a chief of pirates, and afterwards a leader in the great rebellion, but bought over by large bribes to the Imperial service; and to his reckless character was added a most bitter hatred of foreigners. The house had been let to Mr. Taylor by the landlord's uncle, who was then in great need of money. When Li Küin-men (or General Li) returned from a distant part of the country, he determined to turn us out of the place. In this determination he was aided by Ching Ta shwai, who, it is said, had so recently led on the massacre of a number of Roman Catholics at Tien-tsin; but had escaped without punishment, as he also was one of the Empress's favourites.

IN IMMINENT DANGER.

When these two military leaders arrived at Yangchow, the whole city was in excitement, and people shouted in our gateway that Li was going to kill "the foreign devils." He had three private gunboats at the city gate, and threatened that if we did not clear out in fourteen days his uncle (the agent) would come and commit suicide in our yard, and he would come with his soldiers and take vengeance. Mr. Taylor (our director) was fifteen miles away, sick; my dear wife was assisting to nurse him there. A single lady, Miss Desgraz, was with her school in another part of our Yangchow premises. We knew not what to do, but our eyes were up to our God. To give up the place meant a loss of position in China which readers in England cannot estimate.

Other political affairs at the time greatly increased our difficulties (but not God's); the magistrate of the city sent for me, and asked what we intended to do. "To remain where we are," I said. "But," said he, "we cannot protect you; General Li is a far greater man than I am, and we dare not resist him," which I knew quite well. "But you are responsible for this city," I replied, still wishing him to feel his position, while I knew that God alone could help us. Day by day the excitement in the city increased, and our nerves were tried to the utmost, when to our great surprise a number of officials arrived one day, and told us that a private gentleman had agreed to purchase the house and let it to us, in order to save us from the threatened danger. That any Chinaman would buy the house to help a foreigner we could not believe, but there they were proposing to write a new deed, if we would only agree to their terms. Before settling this I needed to consult our director, who was fifteen miles away. But how could I leave a single European lady alone in this uproar, knowing the treachery of even the highest officials? I laid the difficulty before our sister, as to whether I should go or not, and cannot forget her noble reply: "Go, Mr. Judd; God, for his own honour, will never forsake a single woman here alone." I went, and was back in two days, but only to find the officials now changing their offered terms. Li sent to inquire if we had settled matters, if not

HE WAS COMING TO CLEAR US OUT.

Nothing now was settled, and as far as we could see his soldiers would enter our house the next day. We might have fled, but that would only have saved our lives and lost the station. We (Miss D. and myself) knelt down once more and cried to God, and I felt, for the first time, how happy God could make his children in the face of probable death. We had not long prayed, when a special messenger came with news that the terms of purchase and rental had been settled, and we were to remain safely. We praised God.

But how was this brought about? God indeed made "the wrath of man to praise Him." We afterwards found out that the Governor of Nanking owed a grudge against the Tao-tai (a district governor) of Chinkiang, a higher official than the magistrates of Yangchow, but lower than General Li, our landlord. Hence the Governor of Nanking told the Tao-tai of Chinkiang that he must see our matter settled, thinking he would certainly get into trouble thereby. Should the Tao-tai attempt to stop General Li, he would get killed. Should he, on the other hand, allow the foreigners to be killed, the Governor would lay the blame upon him, and he would lose either his office or his head. Hence the Tao-tai could only save himself and us by purchasing the premises at *twice* their real value, which we *could not* have done.

Soon afterwards Generals Li and Ching, who were made friends in order to turn us out, themselves quarrelled, and in a hand-to-hand struggle upset their boat, and Li's chief wife was drowned. Twenty years have gone by, in which time Li has been beheaded, and Ching has died in exile, while we live to praise Him who says, "Vengeance is mine, I will repay."

"THE PRAYER OF FAITH."

Some months previous to the above my dear wife had been seriously ill for some time, and became so low that one night I feared she might pass away before morning. We had no medical aid within reach, and only a few medicines in our possession, none of which were suitable to her state. As I sat by her bedside at midnight, with sad heart and weary mind and body, suddenly these words came to my mind, "They shall lay hands on the sick and they shall recover." I reasoned with myself that these words were only for apostles, or those who were far holier than I, but there they were still ringing in my mind, until I kneeled down and said, "Lord, I am not worthy, but thy Word says it," and laying my hands upon her, cried to God for his healing. She afterwards told me that she was conscious at once of the improvement that immediately commenced. In this time of need He did not fail to supply it; all the means we had at hand failed, but He fails not. *We* may fail in faith or life, but He never fails. Some time afterwards

OUR FUNDS WERE VERY LOW.

and we knew not when remittances might come or how much. And one of the conditions of our being accepted by the China Inland Mission was that we should ask none but God for money and not go into debt. We had a sister worker staying with us, and having only a few hundred cash (about three shillings) left we felt straitened. Had we been alone we could have lived more sparingly, but not so with a visitor. So we asked God, either to send us money at once or take away our visitor. None but God knew of our circumstances, yet very shortly a letter came requesting Miss —— to go at once to Chinkiang. We were then able to make our little stock last until our Father again supplied all our need.

Soon after this we were removed to Chinkiang, inside the native city, about a mile from the

European settlement. We had our boys' boarding-school of orphans and others, teachers, and Bible-women, and with our own family, over twenty persons, all dependent upon us. Our money was again reduced to a little over one dollar (about four shillings) not more than enough for the next day's food, when a poor man called to ask for a string of cash (about 3s. 6d.) which I had promised a month before to help him, on certain conditions, but I had forgotten until now. To give him nearly all we possessed was not easy; but these words came forcibly to mind: "He that sweareth to his own hurt and changeth not."

My dear wife got out the money for him, when our Bible-woman said, "What will you do if you have no money?" "Thank you," I replied, "we have money, but could not take yours if we had not"—for she offered to let us have six dollars. Still, however, she persisted in leaving a packet of six dollars on the table and went away. She was then called back and told that it was the first time we had ever told any one of our need; but, hoping to help her faith, we told her how opportunely her gift had come. "Now," said she, "I will tell you why I bring it. Last night I had a dream, and saw a man who told me to bring you money. I have brought you all I have." They were indeed, her all, which she had saved during a few months in order to buy a coffin for her aged mother, whom she expected soon to need it. But she felt that God had spoken to her, and she could trust Him.

(To be continued.)

A HEART'S YEARNING.

"Lord, all my desire is before Thee."—Ps. xxxviii. 9.

"He shall give thee the desires of thine heart."—Ps. xxxvii. 4.

Master, my *heart* is out of tune!
A poor discordant thing;
With chords that do not chime aright,
And notes that falsely ring;
With many a harsh and jarring tone,
And many a broken string.

Master, my *will* is out of joint,
A feeble, fluttering thing;
It cannot reach the azure heights
Of thy sweet will, my King;
But, striving, falleth evermore,
Like bird with broken wing.

Master, my *life* is out of touch
With Thee, the Risen One;
A streamlet severed from the sea,
It floweth sadly on,
No tide of Resurrection Life,
Flooding its waters lone.

Master, I kneel before thy feet,
With empty heart and hand;
Save for this fire of longing, Lord,
Which Thou hast lit and fanned,
I scarce have words to tell it Thee,
But Thou wilt understand.

To thine own golden key-note, Lord,
Tune Thou this heart of mine!
And shape my will's poor wavering flight,
Till it be one with thine,
And dwell within me till I reach
The Father's house divine.

Plymouth. Edith G. Cherry.

AUSTRIA-HUNGARY.—The Bible Society's agent for Austria-Hungary says in a recent letter: "There is, happily, a great demand for the Scriptures at present;" and, after giving a striking illustration of the usefulness of the colporteur's work, adds: "We may be convinced of it, God's work is making progress, much more so than we know."

IN A NORFOLK HAMLET.—A little village in Norfolk affords a notable illustration of what can be done by devotion and organisation. There are about 630 inhabitants, mostly employed in the fields. Not a few of these are subscribers to the Bible Society—the largest donor giving 6d. a month, another 3d., others 2d., and the majority 1d. To secure her subscriptions the devoted lady secretary paid over six hundred calls. A recent Bible Society meeting was very enthusiastic, and the writer remarks: "There are hundreds of villages where working people would subscribe as willingly and generously if there were secretaries found equal to the task."

Lights and Shadows of Mission Work.

No. III.

In two former sketches I have dwelt rather on "The Shadows" than on "The Lights" of Mission-work. I will turn, in this, to the other side of the question.

When memory leads me back through the past, I generally have to tarry a while with three consecutive missions that followed each other with but very few days between. I received the warmest of welcomes from the friend who had arranged for the first. He had professed conversion under Mr. Moody's preaching, and appeared to all who knew him a most genuine and earnest Christian. He assisted me on the first night of the services, and spoke both fluently and persuasively to the unconverted souls before us. It is as if I could hear his "Do come to Jesus" now. A strange feeling of distrust took possession of my mind as he finished There had been no lack of evangelical truth, nor of earnestness in its delivery, yet there was a most painful lack of something that my own soul had been craving. "Is he converted?" I asked.

The next night gave answer to the question. At the "after-meeting" he fell on his knees, and in the presence of the numbers who had been gathered through his almost unaided efforts, he began to cry for mercy. We had a happy ending to that Mission.

The next began under most discouraging circumstances. The choir was formed of professionals. The church was very large, and the congregation small. The most popular missioner of the day was in an adjoining parish; and I heard of some ladies murmuring that their church, as usual, had been left behind, since the man who had come to them was nothing but a curate. The first night a young Ritualist was brought to the Lord, though I shall never forget the effect of her question when she asked if she must give up her "Little Jesus." That young lady had been grounded in Romish doctrine, and taught to use a crucifix, in connection with the church of a man who has more than once been admitted as a speaker to some of our popular "Conventions."

Other conversions followed, and on a certain night the dear old vicar experienced one of the most joyful surprises of his life. We had got the old-fashioned high pews, and from where he and I were standing not a single person could be seen; all, again, was silent as the grave. "I will just run down the church and see if any one is remaining," said he; and he began looking over the pew-doors, if, haply, any anxious soul had stopped behind for conversation and prayer. Before he had gone many steps, he came across his eldest son, a Cambridge graduate. Then he found another son, and then several of his most intimate friends. We were in church that night till the clock had struck eleven, talking and praying with those young folk.

But there was one case that brought no gladness to the soul. When I think of it, I think of poor Orpah. "Oh, Mr. L——" said a well-known lady of the congregation, "what shall I do if it goes out to this town that I, who have so long been a leader in all church work, have been deceiving myself?" The struggle was fearful, nor had it ended when I left. I heard that afterwards she had sought counsel of the popular missioner referred to, but in vain; and, though one clings to hope, I almost fear me that the dread of man prevailed against conviction, and left her to settle down again in what appeared to have been nothing but a refuge of lies.

A strange thing happened when I started for my next place. There were two parishes of the same name, and I went to the wrong one. I was forced to stop at an hotel all night, and found myself in company with a lot of "commercials." "How am I to get in a word for the Master?" was my inquiry of myself. I had not long to wait. One of them, a thorough sceptic, bore down upon me while I was planning, and before another five minutes had gone we were at it, as we used to say in South Northamptonshire, "hammer and tongs." I had been a sceptic myself, and, after breathing a prayer for the Lord's help, I asked him if he had ever done wrong in his life. Many a time. How had he determined the rightness or wrongness of an action? There was a man's natural instinct to tell him. What was nature? I knew that ere long he would make a fool of himself, and he did. A young Scotchman offered to be umpire, and the argument was kept up into the small hours of morning; but, thank God, I was enabled both to silence my opponent and to preach the truth to all our listeners.

On arriving at my destination, my heart sank within me. I was to meet a friend who was coming to help me, but circumstances led me to write off at once, trying to stop him. Unbelief had got full possession of me, and yet that mission was one of the most cheering I ever took. My friend came on, in spite of my letter. Two or three of those whose open opposition I had expected professed conversion, and just as we were singing the very last hymn of the very last service, the Lord let the light of truth into the soul of our hostess.

It is not very probable that she will ever see these lines. If she does, she will well remember that eventful night. Salvation, as the free gift of God, had appeared an absurdity, and earnestly, though in vain, had she striven to merit it. "I shall never be saved," said she, as we were walking together to one of the services. She thought and spoke differently afterwards. My friend gave out the hymn:—

I hear the Saviour say, My strength indeed is small.

She was playing the harmonium (and I fancy I can see her fingers gliding over those ivory keys as I write). Then came the chorus:—

Jesus paid it all; All to Him I owe.

The service and mission both came to a close: The church was left in darkness, and we were just gathering around the vicarage supper-table when she began to tell us all about what had happened. The hymn had done its work—she could see that Jesus had done it all; and many a time before our happy circle broke up for the night did we repeat those blessed words:—

Jesus did it ALL;
ALL to Him I owe;
Sin had left a crimson stain;
He washed me white as snow.

Evangelist.

REV. J. McNEILL IN SCOTLAND.

The Mission in Wigtown (says a correspondent) was the first of the kind ever held in the place, and, though brief in duration, it was very remarkable for the deep impression made both in the town and surrounding neighbourhood. On the Sunday morning Mr. McNeill preached in the Parish Church to a very large audience, the church being packed from end to end. In the afternoon he addressed an open-air meeting in the centre of the town, and preached again in the evening in the United Presbyterian Church to another crowded congregation.

On Monday and Tuesday evenings very large meetings were again held in the United Presbyterian Church. On Tuesday afternoon Mr. McNeill addressed a meeting in Whithorn, which was also largely attended. The sweet Gospel songs of Mr. Burke were much appreciated. Wigtown is generally considered to be a difficult place to arouse; the friends praise God for his goodness, and earnestly pray that the blessing thus begun may continue.

BLACKPOOL CONVALESCENT HOME.—Mrs. Reaney writes from Bromley, Kent, that her Home—"Cavendish House," South Shore, Blackpool—splendidly looked after by her widowed sister-in-law, Mrs. Robert Reaney, as lady superintendent, has been more or less busy all the winter, and adds further testimony to the fact that Blackpool is one of the most pleasant and healthy all-the-year-round resorts to be found on our English coast.

Saturday Evening.

The following letter was originally written ten years ago, and addressed to the then Home Secretary. The state of things which it reveals is as applicable to our great cities now as it was then, and the republication of the letter may help to strengthen the hands of Temperance reformers in view of the coming General Election :—

Dear Sir,—For many years I have been carefully watching the home-life of our working classes. I discovered years ago that the public-house door standing open early and late, Sundays and week-days, has much to do with the deplorable condition of their homes. That there are twelve thousand families in Holborn alone living in single rooms is not brought about by low wages nor by the difficulty of obtaining work. It is calculated that in five cases out of six it is because money which could provide the suitable home is expended at the public-house.

That there is a prospect of this fatal temptation being lessened by closing these houses on Sundays is to me, in common with all who wish well to their country, a matter of the deepest interest, but there is one aspect of this subject which has received less attention than its importance demands. May I ask you to give a few moments of your valuable time to listen to what I have to say, and lest it should appear at the first glance as if I were raising objections, I will at once say I am not about to ask for less than Sunday Closing, but for more.

The portion of the population whose habits will be most affected by the contemplated change will not be the steady, home-loving class; to a large extent it will be the reckless, the abandoned, the brutal, who will be compelled to find fresh ways of disposing of themselves and their time. Habits which have taken long years to root cannot be changed in a day. To grapple fairly with the subject before us we ought to make ourselves acquainted with what these masses of our population will have to turn from, and what they will have to turn to.

Unless we keep in view that it is principally what takes place on Saturday that causes the Sunday to be the day it now is, we shall fail rightly to understand our real position. I can best make myself understood by speaking of what actually takes place every week in the homes of many of our drunken poor. Let me say, to prevent mistakes, I now refer only to this low class, neither do I know from personal observation that such a condition as I am about to describe, exists anywhere but in London.

On receipt of wages on Saturday, many married men return to their homes (if we may apply such a term to the wretched room they occupy), and deposit some small portion of their money with their wives. The sum is nicely calculated as just enough, with what the wife may earn, or the district visitor leave, to keep off actual starvation. With the largest portion of his wages still in his pocket, the man sallies forth to join his companions; if the weather should be either wet or cold, they go usually at once to the public-house. By nine or ten o'clock a good deal of money is spent, but men still retain some consciousness of the value of money, and if they proffer a shilling when they owe ninepence they will wait for the change. The publican's phrase is, "By this time men have had as much as is good for them." After ten o'clock begins what is called "forced drinking." To those who have never seen a public-house at this time, it is difficult to convey any idea of the real scene. Spirit is chiefly in demand. Extra hands are sent into the bar, who stand with shirt sleeves rolled up above the elbow, drawing spirit from large casks and distributing it as fast as possible to the maddened or stupefied customers. Before twelve o'clock, most of the week's hard-earned wages are in the publican's till or on his floor (which is always carefully swept after twelve o'clock); a few shillings, perhaps, may be left in a pocket not quite so easily got at as the rest.

In a letter I have received from Mr. Weylland (Superintendent of the Public-house Missionaries), he says, speaking of Saturday night: "As the evening advances, immense bars, especially in low parts of London, become crowded, and thousands upon thousands of men and women become more or less intoxicated. The system of dividing bars into large and small compartments with screens which shield one group of drinkers from another, greatly facilitates hard drinking among women, and, as a result, the turn-out at twelve o'clock is a dreadful sight; probably anything so shocking and revolting cannot be matched in any part of the world."

It is not while all this is going on that these unfortunate victims of drink realise their intense misery. The excitement of association, the ribald song, the stupefying or maddening influence of the drink itself, all combine to extinguish for awhile any adequate sense of the true nature of their surroundings. This is left for Sunday morning, when they wake up to a full consciousness of their desperate condition. In former times the wife was usually the victim of her husband's cruelty; now, in innumerable cases, she is his partner in sin. In either case, be she his victim or associate, no creature on the face of the earth more demands our pity. Whilst mutual recrimination, threats, and blows are going on, the children huddle together and look on in mute terror; they do not cry—such children seldom shed tears; nature could never furnish a fountain to meet such demands. Sometimes they will make their escape, and wander about for hours in a condition of starvation. Often after the father has left the scene, children, almost in a state of insensibility from suffocation, are drawn out from under heaps of "night-straw" or dirty rubbish of some kind. There in their places of concealment they will, as long as they are able, listen to what is passing. The elder ones may in some way have earned a few pence in the course of the week; the father will find this out, and takes the money to expend at the public-house. To get rid of the father in any way, is the one absorbing desire; until his foot is heard going down the stairs no one can breathe freely.

I am not now speaking of what happens to a few hundreds only of our fellow-creatures. If all the miserable men and women who every Saturday night waste their substance in riotous living, and wake up to an agony of despair on Sunday morning, could be gathered together, they would be found to be equal to many large armies.

I now return to the question—How will Sunday Closing affect this large and dangerous class? Before the morning of that day dawns they have *already* parted with the money which would have enabled them to provide for themselves some kind of home where they could pass the day in some degree of peace and comfort; they have *already* received into their system something which blunts every sense of moral responsibility, and prepares them for deeds of violence. Compared to Saturday drinking, little money is expended on Sunday among these people, simply because there is little left to spend, but the shelter the publican offers takes them away from their terrified children and lessens the danger of our streets.

If anything could open our eyes to see what intoxicating drink has done for our people it must be such a statement as I have just made. There are positively tens of thousands of men living with us in this great London who cannot safely be trusted either in their own homes or in our streets. We have to face the fact that these fathers and citizens, who might be the strength and glory of their homes and the defence of their country, have to be dealt with as something dangerous, which must as far as possible be got rid of, or at least, be kept out of sight; and all this degradation is known to arise mostly from a cause which could be prevented.

To continue the present system of allowing this drunken crew to herd together in public-houses on a Sunday may answer the purpose for awhile of keeping them away from their homes and out of sight, but such a plan carries with it no healing power; on the contrary, the end of each week will find these brutalised men more brutal than they were at the beginning, and harder than ever to win over to the right side.

In Mr. Weylland's letter, from which I have already quoted, he writes:—"A few days ago I was speaking to a publican about our dreadful Saturday nights; he said: 'After ten o'clock it is only forced drinking in a large proportion of the houses. The system is wrong and disgraceful, but the remedy is a common-sense one. Close the public-houses at ten o'clock on Saturday night. This would benefit the public, though the "trade" would grumble, but in our hearts we publicans, with very few exceptions, would be glad.'"

The amount of money expended on Saturday night is something incredible. We speak of it as money, but it is the children's bread which is carried away in this stream. If we ask that the public-houses be closed only on Sunday then the lives of these little ones, as far as we can see, may be even more suffering than before. For what purpose these hours of destruction are allowed, it is impossible to say. Many among the working classes speak of them with horror; they know that Saturday night is the time of their weakness, and they would welcome a strong delivering hand. The majority of publicans are ashamed of their part in this wreck and ruin; they have lived in these scenes long enough to know the end is bitterness and death.

Our national danger must be ever increasing as long as all this is permitted to go on. Many workmen are aware that to earn their money in the week, they must be very sparing in the use of intoxicating drink; indeed, some of them entirely abstain from it throughout the working days. It is from six to twelve o'clock on Saturday night that the great mischief is done. It is these fatal hours which, beyond all other causes, have wrecked our home-life, and trained up in our midst a population which we have reason to fear may any day, under the influence of some strong outward excitement, so act, as to reveal to us what a mighty power for evil we have been fostering to our own destruction.

The wheels of our State chariot are driving heavily, not through the Red Sea, but through a sea red with the blood of the victims of drink. Pharaoh might have let the people go, and been blessed and honoured in so doing, but he delayed and delayed until he and his people were alike overthrown. If what I have said is true (and for the honour of the English nation let it, if possible, be contradicted), can we imagine anything more sinful in the sight of God than to withhold the remedy?

An Act of Parliament to close our public-houses on Saturday evening would make it possible to hope that that mighty stream of wealth which has been diverted from our homes may be sent back again, and without the slightest aid from charity men and women could then provide for themselves and their children the healthful and healing Sabbath rest which the toil of the week demands.—Believe me, faithfully yours,

Mary Bayly.

Streatham Common.

LONDON CHINESE MISSION. — Interesting meetings were lately held in York in connection with the above Mission. Mrs. Piercy addressed a select and appreciative company in the afternoon, in the room above the Savings Bank, stating the character, claims, and needs of the Mission. About 2500 Chinese come to London every year. They remain here only for a short time. The aim of the Mission is to befriend these men while in port, sow the seed of Gospel truth, preserve them from the deadly dangers to which they are exposed: in a word, to show them such Christian love that when they return to China they shall carry back a good report of this land.

Letter from Dr. J. G. Paton.

Dear Sir.—Let me cordially thank you, and all those who, through The Christian, have so kindly contributed to the "John G. Paton Mission Fund," enabling you to send me a further sum of £13 6s. to help in extending the teaching and blessings of the Gospel by our mission to the remaining cannibals on the New Hebrides South Sea Islands. With this end in view we are pleading and working incessantly. If we could only get support for four or five additional missionaries, by whom to occupy our remaining most important islands and centres from which to extend Christ's teaching to the heathen beyond and around, we believe our forty thousand to fifty thousand savages yet on the group would soon, by the Holy Spirit's power, be brought to serve God.

When through bank failures, great depression in all business, and thousands unemployed here, causing more want and suffering than we have ever seen in Australia, money is scarce for all purposes, especially for foreign missions, we feel the more encouraged and grateful for the help sent to us from Britain. Two days ago we were also led to praise God, and press on in his work entrusted to us, by a kind letter, enclosing a cheque for £40, from a Christian lady who, with her late husband, wrought and spent much in the cause of Jesus, especially in Launceston, Tasmania, and for China. Three other aged saints have also sent me £55 since my last acknowledgment. I can only thank all who have so helped us to extend our Master's work, and pray that in so spending and being spent for Him he may richly reward and bless them with ever-deepening joy in all the consolations of the Gospel!

Oh that more Christians of large means could be led to feel the duty and taste the real joy of using their money while they are living for Jesus, and see its fruits in his blessed service! What a pleasure it would be to them compared with keeping it locked up in banks, or adding house to house by it, till death forces them to leave it all to be expended by others after they are gone, and which often causes much loss and wrangling "A Scotch domestic servant girl" lately sent me, in addition to small sums sent before, the sum of £35, and in her letter with it says: "If Christians knew the joy of giving to Jesus while they live, and how sweet He makes life in the enjoyment of what remains, be it ever so little, what pleasure they would have in seeing his work so extended to the perishing heathen." There are, indeed, many of God's people who so live, and labour, and give for Jesus and his cause.

Some time ago I met a Scotchman who, as a merchant in New York, had made what he considered a competence for himself and family, but kept on his large business for Jesus, giving all its profits to the Lord's work yearly, as deserving claims came before him. I know a number of other Christian men and women who act upon the same principle. Oh that their numbers were increased a thousandfold, who, instead of spending God's money, which He has entrusted to them, on worldly pleasures, amusements, and entertainments for selfish gratification, would consecrate themselves and it to Jesus, and in his blessed service feast daily on the unending joys of his salvation!

The work of our New Hebrides Mission prospers wonderfully. On each of four islands, of the cannibals with whom we began there are

OVER TWO THOUSAND CONVERTS

who are trying to serve Christ, and bring others to do so. One of them, Errumanga, on which one good missionary died and five were murdered by the savages before, to any extent, they began to receive the Gospel, has now, by God's blessing on its teaching, 2555 converts, and may be called a Christian island. John Williams and Mr. Harris were first murdered when they landed o it and eaten by the savages. Next, the Rev. G. McGordon and his devoted wife were tomahawked by them, and over their grave the few young men and women they had brought to love Jesus vowed that Errumanga would be conquered by them for Jesus by the teaching of the Gospel. Again, when Rev. J. D. Gordon was tomahawked on it by the savages, over his grave the devoted band of young Christians renewed that vow, and have wrought earnestly to redeem it, till, under the guidance and help of their present missionary, blood-stained Errumanga is a trophy of redeeming love; with morning and evening worship daily in every family, praising God for the blessings of the Gospel. On the twenty islands we now occupy we have about thirteen thousand converts, who help us much in bringing others to Jesus for salvation.

Within the last six years we have opened seven new stations, by the liberal help of God's people, by white missionaries among our remaining savages, and many by native teachers. A fortnight ago a medical missionary and his highly-accomplished young wife sailed from Sydney to be supported on the New Hebrides by the New Zealand Church; by them we hope to occupy another heathen island, and if we could only get four or five more and support them, our work would soon be completed in occupying the field for Christ in his work.

We are exceedingly grieved at the Queensland Government having reopened the "Kanaka Labour Traffic" between their colony and our South Sea Islands. Now they have about ten thousand Kanakas working chiefly on their sugar plantations at 4d. per day, or 2s. 6d. per week, and in such slavish work they die at the rate of 11½ for every white person per cent. per annum in the colony. Besides, three thousand are unaccounted for. After printing a protest against reopening the traffic, and a reply to a paper leader, their press was closed against my further exposing the evils and atrocities on the persons of men and women, while communications all round were published praising it and abusing me for opposing it, because of its shocking character in vice, kidnapping, and murders, on the islands and at sea chiefly. The traffic is a disgrace to Britain, Queensland, and humanity. Surely Britain, that has done so much to free slaves, should suppress it quickly and for ever in her own colonies of Queensland and Fiji, for God's curse must follow its cruel oppression and bloodshed, and all engaged in it, and trying to make rich by it. Entreating your help, and the help and prayers of all God's people to get Britain to suppress this labour traffic, which is rapidly destroying a most industrious race and depopulating our South Sea Islands, I remain, yours faithfully,

John G. Paton.

Coburg, Victoria, May 3.

An Early Missionary.

It is interesting (says a correspondent) to mention that 150 years before Carey started his missionary enterprise John Elliott left this country to begin his work of preaching the gospel to the Indians of North America. He was the first Protestant missionary that ever left this country to work among the heathen in foreign lands. His father was a man of good estate, and lived at Nazing, Essex, a village on the borders of Hertfordshire, and close to Hoddesdon, Herts. Nazing was the home of not a few of the Puritan fathers, many of whom left their native village 250 years ago, went to America, and became the founders of influential families there. John Elliott's father gave him a good university education, and had the means to start him well in life; but John Elliott forsook all, and at thirty years of age devoted himself to mission work among the heathen. He endured untold hardships in that desolate and trying region, but remained at his post till, at eighty-three years of age, he died. Probably he was the first to translate the English Bible into a heathen language.

THE WELCOME HOME.—A band of Christian sailors from Miss Child's Welcome Home in Ratcliff Highway had a grand opportunity of testifying and telling out the old, old Gospel on Blackheath, and at the High Pavement, Lewisham, as well as in Canonbury Hall, where numbers were gathered from among the holiday seekers. On the following day many of the same were present at the usual muster in the forecastle when Rev. David Baron, Mr. W. H. Seagram, and others gave addresses. The text for the month was given, "Be filled with the Spirit." At the second meeting three young sailors yielded themselves to the Lord

A REVIEW OF INDIAN MISSIONS.

In a lengthy report to the recent General Conference of the Methodist Episcopal Church of America, Bishop Thoburn, of India, says:—

God has blessed our faithful workers, and I am most thankful to be able to report four years of steady growth and uninterrupted prosperity. The little Malaysia Mission Conference has trebled its membership since it was erected into a separate mission in 1888; the Bengal Conference has doubled its membership twice over; the South Indian Conference has nearly doubled its membership; while the grand old North India Conference, the mother of all the growing Indian family of Conferences, has more than quadrupled the large membership with which she entered upon the quadrennium. We have now a Christian Community in India of not less than 50,000 souls, and a membership, including full members and probationers, of over 30,000. All through these past four years we have had inquirers coming to us in steadily increasing numbers, and the latest advices indicate no signs of waning interest. We now receive more converts in a month than we used to receive in a decade. When I return to my field I shall expect to greet 10,000 new converts—men and women who were worshipping idols four months ago—as confidently as I shall expect to find the mountains in their places or the stars keeping watch in the silent heavens. God is truly doing great things in our midst, and we call upon the whole Church to rejoice with us in the signal tokens for good which He is giving us.

Next to our Church membership and the winning of converts from heathenism, the most encouraging feature of our work is found in connection with our Sunday-schools. For more than twenty years we have given special attention to the Sunday-school, and have spared no pains to adapt it to the peculiar wants of the people; and now, when our converts are rapidly multiplying on every hand, we find this agency invaluable to us. It is probable that we have more Sunday-schools and more scholars enrolled than all the other churches and missions in the Empire combined. A few years ago the most of our scholars were Hindus and Mohammedans, but now one-third of the whole number are Christians, and probably at the end of another year the ratio will be one-half. No item in our recent table of statistics is more significant, and at the same time more encouraging, than the reported increase of 9679 Christian children and young people in our Sunday-schools. It cannot but happen when converts are coming to us in such large numbers that many of them will be found extremely immature; but we need not despair of the general community, so long as we find one-half of the whole number baptized during the past year reporting themselves promptly as pupils in our Sunday-schools.

VISITATION IN SHANGHAI.

Mrs. Dalziel, of Shanghai, China, writes:—"I evangelise among the women here with a native Bible-woman, and try to recommend women and children to go for further teaching to either of the mission churches which may be near them. My work is not an easy task. If you can fancy going day after day into filthy courts and cold, open, dirty houses, where disease of every kind is, and sitting in the midst of it, in real contact with heathenism, you will realise that there is nothing pleasant to the flesh about it. We are well received, not for the message we bring, but partly because I am a foreigner. The people are fond of singing, and I use it to gather the women and children, and to keep up their interest. I have faith that God will bless his word, and that our labour will not be in vain. My health is good, which is a great blessing. There is no sound of riots now; thank God for a time of peace to spread the Gospel. A good work is going on among missionaries and native Christians."

Funds are much needed, and will be gladly received by Mr. Wm. Russell, 172, Iverson-road, West Hampstead, N.W.

GLASGOW SEAMEN.—The eighth annual meeting of the Glasgow Seamen's Evangelistic Mission was held in their Bethel, 59, Morrison-street, on June 2, Pastor A. M. A. Graham in the chair. Stirring addresses were afterwards delivered by Rev. M. D. McGilvray, Rev. Jarvis Coats, Rev. D. M. Cameron, and others. The society has gone through a great amount of work during the year. Special evangelistic meetings have been held, and Temperance meetings have been well sustained. A number of seafaring men and others have been brought to Christ.

THE THIN EDGE IN TRIPOLI.

Like most Mohammedan countries, this dependency of Turkey is supposed to be wholly closed against the Gospel. Consequently, when the North Africa Mission felt the time had come for them to break ground here, it was represented to them that this would be an impossibility. Even when, a year or two ago, Messrs. Mitchell and Harding arrived as their representatives, they were informed by their Consul-General that their wisest plan would be to return the same day by the steamer which had brought them. This is not, however, the custom of Christian pioneers trusting in the arm that holds the world, so they remained, and Mr. Mitchell having returned to his work in Tunis, Mr. Harding has continued to labour here since, finding in Sir Francis Hay—the official who had once wished to see him gone—his best friend in the place, and in the new Consul-General, Mr. Moore, the work has as good a friend. Mr. Harding has since been joined by Mr. and Mrs. Venables, Dr. Smith, and Miss Watcham, a lady who is ere long to become Mrs. Harding. Thus there is quite a little band in connection with that mission already, but for the latter part of the time they have not been alone.

Mr. Hermann Harris, who hopes from this point to penetrate to the Soudan, has made this the temporary headquarters of his Central Soudan Mission, while he and four other earnest young men are acquainting themselves with the people and their language. It is an interesting fact that here, on the shores of the Mediterranean, is a settlement of negroes from the far interior, from Houssa, from Wadai, from Adamawa, and from many other hitherto practically inaccessible places. These afford invaluable opportunities, not only for special work, but also for studying their language, and for forming links with their distant homes. What openings may be found into the centre of this dark continent at this point God only knows, for though several Europeans have entered it this way, the Turkish Government at present strictly prohibits foreigners from going more than a few miles out of town. In any case, Tripoli forms a capital training-ground, whatever route may ultimately be adopted.

Tripoli is one of those countries in which medical missions are the most valuable. Had it not been for the previous experience Mr. Harding had in dispensary work, he would probably not have been there now. A striking proof of his standing in the place on this account, though he never set up as a "doctor" proper, was given by the Turkish Governor-General himself, in requesting his attendance on one of his wives, which he of course declined, as a qualified practitioner was in attendance already. Open aggressive work among Mohammedans is absolutely forbidden, but the opportunities for faithful dealing which are afforded by daily intercourse with the people cannot be prevented, and can hardly be over-estimated.

The results of all this labour are not to be looked for in golden crops, but in ground prepared, and good seed sown. The very presence among the natives of simple-living Christian men and women is a power in itself, and there is room for very many more such throughout North Africa. The difficulties which seem to be rising in Morocco, though there is probably much more barking than there is likely to be biting, naturally direct the attention of friends of this part of the Dark Continent further East—to this place, for instance, and to Egypt, in which the North Africa Mission is opening its first station this month. One of the most capable workers from Morocco, Mr. William Summers, has gone forward with his wife and some new recruits for this purpose. What is a great loss to the cause in the West will be as great a gain in the East, and no one could be better suited to organise a new work.

Whether the work in Morocco will be to any degree permanently affected by this new move on the part of the Moorish authorities depends very much upon the position assumed by the British representative on the spot, and as Sir Evan Smith has already shown himself a friend of missions, we may confidently look for the whole matter to blow over, as others have done, in the face of a determined stand.

Should avowed missionary work be totally prohibited, as it is here, there will still remain the same opening, and the need will be increased for self-supporting Christian settlers witnessing a good confession before the people; men and women who, with a visible means of subsistence, will not arouse the suspicion of the authorities, and who, under the protection afforded to traders and workers of every honest class, shall be perfectly secure from all molestation. The presence of such fellow-labourers not only strengthens the hands of regular missionaries by their fellowship, but it also secures for them a support among the people hardly otherwise to be obtained. The man who is most suspicious of the words of those he has been told are paid to propagate their belief, will listen with confidence to the testimony of the man of business as to the truth of the missionaries' message, and as to their reliability. Thus there is room for very many more to live for Christ, even in those lands of which the doors are supposed to be shut, but where, also, the Lord of the harvest has much work for us to do. Any one wishing to communicate with the workers in Tripoli should add "Barbary" or "North Africa" to the address, as there is another Tripoli in Syria.

J. E. Budgett Meakin.

The Devil's Wages.*

By CHARLES COOK.

TRIAL SCENE—IN COURT.

The old town of Chelmsford was all astir. The streets were thronged; the country folk had come in from many of the surrounding villages; for it was market day. Old-fashioned lumbering carts had discharged their contents in the market-place; and people were occupied, each with his own particular business, in buying or selling. And yet withal there was something about this particular day which caused it to differ from other occasions of the kind.

The mystery is solved as you wend your way in the direction of the Shire Hall; and when you learn that the Assizes are on, and that a trial for murder is about to take place, you no longer wonder what causes the stir. Let us step inside. As we enter the court the prisoner, standing at the bar with a firm voice pleads "Not guilty;" but after witness after witness has appeared for the prosecution we feel there is but little hope for the poor man who is being tried. The evidence is so clear, the proofs are so many, that all within the building conclude that the man must be condemned—and so it is!

Justice Hawkins sums up in a masterly, tender, and impartial way, and after a very short time of absence the jury bring in the verdict "GUILTY." The prisoner at once falls upon his knees and repeats the Lord's Prayer. Justice Hawkins, after assuming the black cap, sentences the man, Thomas Wheeler, to death, for the murder of Farmer Anstey, near St. Albans. It was a solemn sight; I confess I could not prevent tears coming to my eyes as I thought of the penalty this unhappy man had incurred.

Reader, "the wages of sin is death!"—not merely the death of the body, but the death of body and soul—that is, the eternal separation of body and soul from the presence of God, the one true Source and Power of life, with all that this separation involves. Why should you serve Satan, who is a murderer? Why work for one who pays such wages, when the Lord of Life and Glory is willing to set you free, and says, "Son, go work in MY vineyard"?

THE CONFESSION—IN THE CELL.

Stoutly as the prisoner denied his guilt on the day of the trial, and bravely though he endeavoured to brazen out his denial, yet when no offer of mercy was offered him, and he knew he must be hanged, he broke down, and with tears confessed his crime. The chaplain had lovingly and honestly told him of the danger of dying with unconfessed sin upon his conscience, and had exhorted him to "tell out his sins and his sorrow to the Lord, who would have mercy upon him." So in the end he confessed to having gone to the house of his victim, and said that, after obtaining some money from the housekeeper by threats, he had called out loudly, "Mr. Anstey! Mr. Anstey!" and when the farmer appeared at the window, he had shot him.

In his confession, which appeared in the daily papers, the remarkable expression occurs, "After leaving the house the devil told me to go back and kill Mr. Anstey, and under this devilish power I did go back, and after calling him up, shot him dead."

How many are, like this poor man, "*led captive by the devil at his will!*" They have no power to break the chains by which they are bound, and they will not turn to Him who is "mighty to save," the great Deliverer. Many, alas! whilst knowing that they are sinners in the sight of God, that they are "guilty before God," have never confessed their sins to Him. They plainly say they are "no worse than their neighbours," and thus try to deceive themselves, but when the *hour and article of death* are just in front of them, they have to confess (for very fear) that they have done evil; and when all their earthly hopes are gone, then they think of turning to God—at the last moment hoping He will have mercy upon them. But the confession of the murderer did not avail to save him from the gallows, and the confession of the sinner (if made through mere fear of hell) as he nears eternity, and earth recedes, may avail him nothing.

The question is not so much "How did he die?" but rather "How did he live?" Reader, are you living for God? or are you living, as millions are to-day, in sin and wickedness, careless of the "Great Assize," when "God will judge the world in righteousness by that Man, whom He hath ordained"?

THE SERMON—IN THE STREET.

The Court was closed, the trial scene was over, a fellow-man had been tried, convicted, and condemned to die, and would soon be reaping the consequences of his sins. "The wages of sin is death." The devil indeed is a bad master. There are thousands whom he has got into trouble and sorrow, but there are none whom he has ever got out. He is an adept at leading men into sin, which always results in misery and disgrace, but he is unable to deliver us from the consequences of our folly and our shame.

Thinking on the reality of the scene I had just witnessed, I felt impelled to hold an open-air service outside the Court, and with the help of one or two friends soon had a goodly crowd listening intently to an address from the words, "The *soul* that sinneth, it shall die." I dwelt upon the solemn event which had lately taken place—a fellow-creature condemned to die—no hope—no escape. He had broken the law, and must pay the penalty. If this be soleman and fearful in all its reality, I said—and much more so to the condemned man than to us—where only the *body* is concerned, how much more solemn, how much more intensely real, will be the hour when "the Judge of all the earth" at "*the* JUDGMENT DAY" shall declare of those who have sinned against Him, and who have *refused* his offer of mercy, have *rejected* his dying love, and have *resisted* his Spirit's striving—"THESE *shall* go away into everlasting punishment!" If the death of the body be a serious and an awful reality, then the death of the *soul* is a thousand times more serious and more solemn. "It is appointed unto men once to die, but *after this* the judgment."

The meeting was soon over, and the audience left the ground where they had been listening so intently, evidently impressed by the day's proceedings, and solemnised by the words of the preacher. I have good hopes that some went home to think about that day when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Beloved reader, think of that day, and through faith in the precious blood of the Lord Jesus Christ, which was shed for sinners, be prepared for it.

Upon a life I did not live,
Upon a death I did not die—
Another's life, Another's death—
I stake my whole eternity!

HITTITE INSCRIPTIONS.—*The Record* states that in a lecture on Tuesday week at the Medical Society's Rooms, in Hanover-square, under the auspices of the Palestine Exploration Fund, Dr. William Wright stated that he had just received a letter from Professor Sayce, who stated that he believed he had succeeded in deciphering the Hittite inscriptions discovered in Hamath in 1873. The lecturer narrated the circumstances under which he succeeded in procuring plaster casts of these inscriptions for the British Museum and the Palestine Exploration Fund, and he exhibited the casts of some of the smaller inscriptions. He expressed his firm conviction that the references to the Hittites in the Bible were correct, although that remarkable people were not mentioned by any classical author. Those who believed not Moses and the Prophets were now being confounded by bricks and stones; and the nineteenth century B.C. was now, by the use of the spade, yielding up its secrets to the nineteenth century A.D.

* This is a reprint of one of a series of very readable booklets, by the author of "The Prisons of the World." 2s. per 100. *Drummond's Tract Depot, Stirling.*

Mr. Moody in England.

THE LAST DAY IN HULL.

Whit-Monday witnessed enormous gatherings at the circus in Hull, both afternoon and evening. This was the more remarkable that the day was so fine, and the inducements to go out of town exceptionally numerous.

The power attending the gatherings was quite as noteworthy as their size. The afternoon meeting proved a season of deep heart-searching with regard to family life particularly, and the number of *spoken* requests for prayer, uttered at the after-meeting on the part of individuals, both for themselves and for their loved ones, told how deep an impression the Word had made.

Every inch, even of standing room, appeared to be occupied at the evening meeting, and when the after-meeting was announced it seemed as if almost the entire audience desired to remain. The inadequate accommodation afforded by the side-rooms for meetings with inquirers was heartily and speedily taken advantage of, Canon M'Cormick being left by Mr. Moody in charge of the large gathering in the circus proper. While that great gathering continued in prayer many workers were busy in the side-rooms endeavouring to direct the anxious. As in the previous evening, it was found that so real had been "the demonstration of the Spirit" in connection with the preaching of the Word that, even as Mr. Moody had been speaking, some had "passed from death to life."

Of course, we are disposed to regret that the Mission could not be longer, and that we could not follow it up by further services in the same place; but that a very profound and widespread impression has been made there can be no question. We are deeply thankful that Mr. Moody's way has been directed to Hull, and very confident that the results of the visit he has paid us, brief as it was, will be recognisable in the quickened life of all the churches interested for many days to come.

J. G. T.

THE VISIT TO SHREWSBURY.

Once again Mr. Moody has broken fresh ground, by visiting a town in which his voice has not before been heard. The selection of Shrewsbury for a brief campaign was in response to a very warm and unanimous invitation from the Y.M.C.A., supported by ministers of all denominations, who have one and all loyally and heartily rallied round the evangelist.

But not only so: for a month or more before his visit the way had been prepared by earnest, united prayer. These old provincial towns are hard to move, and it was not remarkable that Mr. Moody should be told on his arrival, that he had "struck a hard place this time." All the more need, therefore, that divine aid should be earnestly invoked, for truly "vain is the help of man." Indeed it is (as Mr. Moody pointed out at one meeting), upon the "dry ground" that God's promise is to "pour *floods*," and that word has once more been verified.

With the thermometer at an abnormal figure, when the intense heat experienced last week was at its height, the evangelist entered the Music Hall, the largest available building in the town, on Thursday afternoon, to find that the windows were not made to be opened! Just arrived after a long journey, it would not have been surprising if he had found in such enervating conditions a serious obstacle to a successful commencement; but it was not so, and again in the evening the hall was packed with a large and most attentive audience. In view, however, of the intense heat, he wisely announced that on the following days, if weather permitted, the larger meetings would be held in the open air.

Finding on inquiry that most of those present were professing Christians, he set forth what he considered to be the essential qualifications for Christian service; and as he reasoned of faith, courage, enthusiasm, love, and other such fruits of the Spirit, it was evident that those who lacked them felt their need, and those who possessed them would seek them yet more abundantly. In referring, by way of illustration, to the incident of the Good Samaritan, he pleaded hard for a "hand and foot" Christianity, which would, for the sake of Christ, go out of its way to render practical assistance when required, not contenting itself with mere words, or even pity. Too often are the concluding words of the narrative overlooked: "Go thou and do likewise."

Encouraged by the spirited interest manifested by the ministers and Christian workers present, Mr. Moody decided to give them an hour's talk upon "How to Handle the Bible in Dealing with Inquirers." Accordingly, at nine a.m. on Friday, Rev. F. Tinkler's Congregational church accommodated a goodly number desirous of rendering effective service in the Master's cause.

After insisting on the importance of personal work, and what he termed "the luxury of winning souls" for Christ, the evangelist enumerated various types of persons to be met with in an after-meeting—the self-righteous, the sceptic, the backslider, those under conviction of sin, those who lack assurance, or who know no joy. For each of these, suitable passages of Scripture were alluded to as suggestive of the line which might appropriately be taken in such cases, and judging from the busy time pencils and paper had in the hands of the audience, it may be hoped that such hints were put to the test during the ensuing evenings.

The spot selected for the open-air gatherings could not have been bettered. Shrewsbury boasts one of the largest and pleasantest recreation grounds to be found in the country. Several acres of meadow land flanking the Severn, with a small lake, abundant horticulture, and shaded by

MAGNIFICENT AVENUES OF LIMES,

planted a century and a-half ago, afforded a delightful refuge from the heat; and it was in one of the angles formed by the juncture of two avenues that a large crowd gathered in the afternoon to listen to the old Gospel, powerfully expounded by Mr. Moody—a great improvement, as all agreed, upon the interior of the Music Hall.

But during the service, clouds began to steal across the sky, and though, with characteristic aptitude, Mr. Moody made use of their presence to point an illustration in his discourse, they nevertheless brought with them sufficient rain to necessitate the holding of the evening meeting indoors.

Between these two meetings, however, Mr. Moody gave another address to ministers and workers upon the office of the Holy Spirit and endowment for service. He declared criticism in the pew to be responsible for much lack of power in the pulpit, instancing in his own racy way how different might have been the result of Peter's address at Pentecost had James and John, Philip and Andrew occupied themselves thus. Then, too, much personal influence is foiled by an inconsistent walk before those we are anxious to reach, and in many such ways is the work of the Holy Spirit checked. The counsel was suited to all phases of church and home life, and proved one of the most useful utterances of the mission.

In the evening, for the fourth time Mr Moody faced a large and expectant audience, in the Music Hall, and very faithfully did he expound the doctrine of the new birth. As usual, his address was prolific with illustrations drawn from personal observation and experience, and some very remarkable instances of men, deeply sunken in sin, having passed from death to life, were given. A solemn hush reigned throughout the hall, and when, at the close of the address, the speaker for the first time invited those who sought to learn the way of God more perfectly, to follow him into a smaller hall adjoining, there was a considerable response, and, so far as human observation could judge, some real work for eternity was done.

SATURDAY AND SABBATH.

But encouraging as were the tokens accompanying these gatherings, Saturday and Sunday saw yet greater things than these. The large concourse of market folk, who seemed to take possession of the town to dispose of their produce, very greatly swelled the ranks of listeners who thronged "The Quarry" for the afternoon service in the open air on Saturday. Sturdy farmers, market gardeners, men and women of all ages and various ranks, stood side by side attentively listening to the Word of life as it was forcibly proclaimed by homely truth or vivid picture.

At the close of the address an inquiry meeting was held on the spot, which presented the unusual sight of a popular pleasure resort converted at once into a trysting-place for sinner and Saviour. No time was lost by the workers in seizing the opportunity to press home upon the anxious and the careless the importance of personal surrender to the King of kings. In the evening the weather necessitated the use of the Music Hall, which was as before (only more so!) taxed to its utmost capacity, the inquiry meeting proving very fruitful in result.

Then came the work of the Sabbath, commencing at 8.30 a.m., when a large throng assembled to learn how "the Son of Man came to seek and to save that which was lost." At 3 p.m., an immense concourse of from six to seven thousand persons met again in "The Quarry," the most notable feature being the vast majority of men present. It was a grand sight, that sea of upturned bearded faces; some tanned with the sun and in other ways bearing tokens of honest labour; others wearing the hardened look born of long indifference to the things of God; while in not a few were visible unmistakable traces of drink and debauch. What more suitable subject than "Sowing and Reaping" to such a crowd as this; and it was manifest that the truths urged, and pointed by frequent allusions to the customs which the agriculturist knows so well, went with the arrow of conviction to the heart and conscience of not a few. This was further evidenced by the promptness with which was accepted the preacher's invitation to meet him in the Music Hall, as he went direct from the one place to the other. Off trooped the throng, traversing the half-mile intervening in a very few minutes, until to those unable to walk so fast was conveyed the unwelcome intelligence that the hall was packed and that no more room could be found. To those assembled inside Mr. Moody described the blessedness of the two Rests of Matt. xi. 28-30, and a time of great solemnity was experienced.

The evening meeting was fixed for the Music Hall, which was filled an hour before the time; it was then found that a large concourse had also collected in "The Quarry." These were ultimately gathered into the Workman's Hall, where Mr. W. R. Lane preached, and for the further overflow an open-air service was held in the Market-square. Mr. Moody's discourse on Herod was as appropriate as that in the afternoon, as he pressed immediate decision upon those who were "not far from the kingdom of God." The workers rallied well to the privilege of dealing with the anxious, and were rewarded by the profession of many who they had entered into the joy of the Lord.

A farewell meeting was held in Castlegate Congregational Church on Monday morning, at which some wise counsels and practical hints were given for the living out of the blessing that had been received. The work of following up was entrusted to Mr. Lane, who continued until Wednesday evening. G.

A minister of the town writes:—"Shrewsbury has been greatly blessed, and praying people have shared in the fulfilment of the promise of Pentecost. At first it was felt to be a great disappointment that Mr. Sankey was not coming, but from the time that the tide began to rise the assemblies forgot man that they might listen to what the Lord would speak. It was manifest that the Lord had come up with his servant and co-workers, for all felt the constraint of the Holy Ghost within, and witnessed his power resting on each of them. Ministers, officers, and members of the churches have been united in waiting for the blessing, and it has come; they have been revived by seeing the joy of others finding salvation by being born again. During a pastorate of nearly twenty years, I have seen nothing like this as a revival of religion in this dear old town."

WOLVERHAMPTON.

The Evangelist proceeded from Shrewsbury to this town, where he was cordially welcomed by a number of the ministers whose names had appeared on the requisition. A preliminary meeting for ministers and workers was held on Monday afternoon, and in the evening between two and three thousand persons assembled in the Drill Hall. We hope next week to give an account of the meetings.

Rev. Archibald G. Brown.

Dear Sir,—Will you allow me to say through your columns that it is impossible for me to make any outside preaching engagements? My dear wife still continues very dangerously ill, and I spend most of the week with her, only coming up to town for the Thursday and Sunday services. I ask this, as it will save my daughter no little work in the way of correspondence.

May I also add that all the mission work and Homes are carried on as usual? It would be a great relief amid much trouble if my friends would remember this, and save me bearing any extra burden. For years I have willingly gone all over the country trying in some little way to help others; will they now help me in a season of sorrow and trial?—Yours faithfully,

Archibald G. Brown.

22, *Bow-road, E., June* 11.

For the Young.

DAISIES AND BUTTERCUPS.

The sun was shining one summer morning upon a peaceful country landscape; trees were waving in the soft breezes; meadows had just changed from green to gold, and in the hedgerows birds were chirping, and cottages peeped out here and there with their gardens gay with flowers, and musical with the hum of bees from the old-fashioned bee-hives which appeared against sunny walls.

In one of these cottages unusual activity might be observed. "A regular turning out," Mrs. Raynor called it, as she shook, and swept, and dusted; helped, or perhaps hindered, by a bright-faced little girl with a curly head, who was endeavouring to do everything that "mother" did. The mother was bright-faced, too, though a shade of sadness now and then overspread the features, and once she sighed as she sat down for a moment in the little room she was cleaning, but it was only for a moment. A glance at little Bessie, vigorously rubbing the casement window with her mother's cap, which had fallen off, restored her equanimity, and giving the child a hearty kiss she recommenced operations.

"The sooner I go off the better, I suppose," remarked a man, looking in. "I don't see as I can help much. Fancy doing all this for a little rascal of a boy, now! He's used to dirt, I'll be bound!"

"Very likely, Jem, and all the more reason why he sha'n't see it here. We must teach the poor little London boy some nice country lessons—mustn't we, Bess?"

"I'll teach him to make buttercup balls and daisy chains," said Bessie, "and oh, mother, may I go with father as far as high meadow?" and having obtained permission, off she ran, and Mrs. Raynor pursued her thoughts aloud as she worked. "A boy! and I didn't want a boy a bit. I wouldn't have minded a little girl, Bessie's age, but we've never had a boy in the house since my Willie was taken—and in his little room, too! If Minister hadn't asked, I couldn't have done it. Well, I hope he won't be up to London tricks and teach Bessie bad ways. I must keep her away if I can. Poor little chap! been ill and has no mother. I'll make him happy, and he can go out with father."

That same morning, the same sun, but with much feebler rays, shone into the murky courts of the London slums, and penetrated to a stifling room where a pale-faced lad of about eleven years old was gazing with great eager eyes through the grimy windows. He had a large handkerchief wrapped round his neck and a cap on his head, and he held a bundle in one hand. It was evident that he was going somewhere and waiting for someone. Ever since the doctor had told him he was to go into the country and be quite cured of his long and tedious illness, Bill Evans had been in a state of wild excitement; he had the very vaguest idea of what the country meant, for he had never been out of London, and only once or twice in the parks, and he had no one to talk to about it, for since his illness he had been shut up in the room, a corner of which he called his own. A woman, who said she was his aunt, had looked after him a little, but hour after hour had been spent alone on the hard, comfortless floor, which was his only bed. One friend he had, a district visitor, and though he was too busy to come often, he had been the greatest blessing to the friendless little lad, and it was through him that this boon had come of a fortnight in the country.

Evening came, and little Bill Evans had arrived. Mrs. Raynor's motherly heart had melted and her fears vanished as she saw the wasted little form and large pathetic eyes of her guest, and he had a warm welcome. She heaped his plate with good things and was vexed to see how little he could eat, and Bessie wanted to take him out at once for a walk.

"Not till to-morrow," said mother; "he's tired out with the journey, and the sooner he's in bed the better." And soon little Bill was sound asleep in a bed, such as he had never in all his life slept in before; and he did not wake next morning till John Raynor was off to his work, and Bessie had had her breakfast and had been in and out twenty times to see if Bill had waked, so Mrs. Raynor's precautions for that day were frustrated.

And what did the little city sparrow behold when the sun, shining through the clean windows, roused him from his slumbers, and he crept, wondering, to look out? You and I, reader, would simply have seen a bit of flat country, fields and lanes, and hedges, and a few trees, and a strip of dusty road. What Bill saw was Paradise! Surely "that country so bright and so fair," that the hymn spoke of, could not be more beautiful than this—the lovely green fields, and others with a gleam of gold all over them, the flowers in the little garden beneath, birds singing in the tall, waving trees. And what was that sparkling water down in the long grass? Where did it come from, and where was it going?

This question Bill propounded while eating his breakfast, while Mrs. Raynor and little Bessie watched the already improving appetite with approval.

"Bless the boy!" said the former, "he means the stream that runs right through Baker's meadow to the river. Come, Bill, finish that bread-and milk, and Bess shall take you for a walk, and don't you let her get her feet wet."

"And may we pick the gold flowers, ma'am?"

Again Mrs. Raynor said, "Bless the boy!" and Bessie added, "He means the buttercups, mammie; he's never seen any—he says they don't grow in London." And off the children started. It was a never-to-be-forgotten walk for Bill Evans.

The Raynors were outwardly religious, and they attended Divine service regularly every Sunday, and taught Bessie hymns and verses from the Bible, and put away her toys, but no real love to God was in their hearts, and they had not felt the need of a Saviour. When their only boy died, several years before, eternal things seemed very near, but though they still mourned him, the serious impressions had passed away, and Bill's simple faith was new to them, and so were the stories from the Bible he would tell Bessie while they sat in the sunny meadows making daisy chains, and picking great bunches of buttercups.

"Well, wife," said John Raynor one evening when the children were gone to bed, "Bill isn't a bad sort of boy, after all. I expect we shall miss him, and what the little 'un will do I can't think."

"John," said Mrs. Raynor, putting down her knitting, "there never was such a boy, except one, and that was our Willie—doesn't he remind you of him?"

"Yes, now he's filled out a bit and got some colour he has a look of our boy; the same name, too, and the same nature—always wanting to help everybody."

"That he *has!*" replied Mrs. Raynor, warmly; "why, there's not a thing he wouldn't do for me, if I were to let him! And such nice manners, and such a sweet temper, and so trustworthy! I'd let Bessie go anywhere with him, and our child is ever so much more obedient since he came. I'll tell you what it is, John—it's religion—religion is a real thing with Bill."

"That's it, wife, I do believe."

"John," said Mrs. Raynor, after a pause, during which she wiped her eyes, "why should little Bill go? He could keep Willie's room."

"I'd be willing to keep the little chap, and welcome," said her husband. "Let's ask Minister about it."

This suggestion was carried out next day, and the result was great joy in that little cottage. Bill Evans never went back to the London slums, the kind Raynors gained a son in place of the one they had lost and little Bessie a brother, and best of all, through the loving influence of the Christian boy, and in answer to his prayers, his friends were led to the Saviour, and "Peace, perfect peace"—God's own peace—dwelt in that little home.

This little story is written to aid the country holiday work of the London Congregational Union. Last year over five hundred poor London children were rejoiced in spirit and improved in bodily health by a fortnight in the country, and several thousands more were made glad by occasional excursions to green fields and rural delights. *Ten shillings pays the entire cost of a fortnight's holiday* for a boy or girl, who, but for the generosity of loving hearts, would know nothing of country life. The children are selected because they have been ill, or are in delicate health, and need bracing up for the work of life. Ten or twelve cottages in a charming village in Kent have been selected for the holiday homes of such children, who will be sent from London in parties of fifty or more, according to the amount of contributions received.

ORPHAN GIRLS AT FLORENCE.

The Protestant Orphanage for Girls at Florence was formerly called Collegio Ferretti, in honour of its founder. The objects are first to provide a refuge for the orphans of Protestant Italians, and secondly, to enable colporteurs and missionaries to secure a good education for their daughters, on moderate terms. It has also, occasionally, offered to foreign Protestants residing in Italy, and of limited resources, the advantages of an educational establishment

During the past twenty-five years shelter and education have been given to a considerable number of people from all parts of Italy, most of whom would otherwise have remained uninstructed, or have been subjected to Roman Catholic training. Last year the inmates ranged from forty-five to forty-seven.

The inmates receive a good plain education, the larger number being fitted for domestic service, while those who give promise of intellectual ability receive such training as may enable them to pass the Government examinations. Of these several have obtained the requisite diplomas, and are now qualified teachers in schools and private families, thus diffusing, in ever-widening circles, the benefits of their own early training in Scriptural truth.

The total expense last year amounted to 16,320 lire, which brings the cost of each person to the small sum of less than one franc per day. Eight girls left the Home during the year, and seven new ones were admitted.

The secretary of the English Committee-in-Aid is Miss Reynett, 3, Cranley-place, Onslow-gardens, S.W.

OPEN-AIR WORK IN IRELAND.

Two meetings of open-air preachers and workers were lately held in the Christian Union Buildings, Dublin. At the first, a tea-meeting and conference, Mr. Jas. Barton, Hon. Sec. of the Irish Evangelisation Society, presided, and the meeting was addressed by Revs. R. C. Hallowes and H. Harrison, of Arklow, Mr. James Price, Mr. John R. Fowler, Mr. Geo. Williams, Captain R. W. Thompson, and others. Very encouraging accounts were given of open-air work in many parts of Ireland, especially by the itinerating preachers of the Irish Church Missions at fairs and market places. Besides preaching the Gospel, copies of the Scriptures and other religious literature was freely sold. All spoke of the greater opportunities for this kind of Christian work than formerly, and the more ready access to Roman Catholics when earnestness and love for souls is combined with discretion and tact.

At this meeting the committee were requested by resolution to appoint a secretary to organise and arrange open-air meetings throughout Ireland.

The second meeting, a breakfast, took place on Friday, June 10. The presence in Dublin of so many ministers of the General Assembly of the Presbyterian Church, many of whom are known to be in sympathy with this kind of Christian work, made it desirable to awaken further interest in the Open-air Mission. Fifty-five gentlemen were present, most of whom were ministers of the Gospel. Mr. J. R. Fowler presided, and explained the objects of the Mission.

The meeting was addressed by a number of friends, and encouraging testimony was given of the good resulting from open-air meetings and of the readiness of the people to hear the Word.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 19, Luke ii. 18-35; Mon., June 20, ii. 36-52; Tues., June 21, iii. 1-14; Wed., June 22, iii. 15-23; Thurs., June 23, iv. 1-15; Fri., June 24, iv., 16-32; Sat., June 25, iv. 33-44.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Lincoln*, June 16, 17; *Stedham*, June 19; *Lancing*, June 20; Mr. Jas. S. Tyler, Christ Church Hall, Lancaster-road, *Enfield*, to June 17. Mr. T. Lewes Sayer, St. Andrew's Hall, *Upper Norwood*, to June 24; Mr. A. G. Dodderidge, *St. Leonards* and *Hastings*, to June 17; *Anerley*, June 25. *Guildford* Convention, July 2 and 3.

PRESBYTERIANS IN IRELAND.

The General Assembly of the Presbyterian Church in Ireland met last week in Dublin. Rev. R. McCheyne Edgar, of Dublin, was unanimously elected Moderator; in his opening address he showed the evil of placing any mediators between God and man, and the impossibility of any reunion of Christendom on the basis of the "Historic Episcopate," or "round Rome as a nucleus." It is evident that during the year the influenza epidemic told severely on the pastorate of the Church, as twenty-six ministers died, the annual average for the last eighteen years being only fifteen. The Independent congregation in Agnes-street, Belfast, was received into connection with the Assembly, and leave was given to establish four new congregations in Belfast. The statistical report was fairly encouraging. The Assembly has now under its care 558 congregations and 82,000 families, being an increase of 3000 families since 1882. It lost, however, during the year 81 families and 563 Church members. It has a capital of £1,003,692, and its revenue last year was £232,834 10s. It has 758 day-schools, with 35,000 scholars; 1084 Sunday-schools, with 9979 teachers; 103,655 scholars, and 60,739 members of Bands of Hope. It employs twelve missionaries in India, four in China, besides those in Hamburg, Spain, and Syria. It has 640 ministers in Ireland, and 33 colporteurs. The spiritual life of the Church is not, however, in as satisfactory a state as could be wished, and Rev. Dr. Rodgers, of Whiteabbey, who presented the report on this subject, compared the present time with the year 1859, greatly to the disadvantage of the former period.

Two events which will do much to make this year's Assembly historic took place. One was a *conversazione*, given by the Presbyterians of Dublin on Thursday night, at which Lord Plunket, Archbishop of Dublin, was present; and the other was a garden-party, given to the members of the Assembly by Lord Plunket, at his residence, Old Connaught, Bray, on Friday evening. At this the Archbishop delivered an address, in which he said that if the various Protestant Churches cannot have fusion or federation, he did not see why they should not have fraternisation, inasmuch as they were already united by internal affinity and external danger. These sentiments were reciprocated by Rev. Dr. Lynd and others on behalf of the Assembly, and there can be no doubt that such friendly meetings between the two most powerful Protestant Churches in Ireland will do much to break down the religious rancour that has too often characterised the representatives of each, and have been a hindrance to the work of God in Ireland.

THE SHAFTESBURY INSTITUTE.

A large and influential meeting, at which H.R.H. Princess Christian was present, was recently held at 79, Harley-street, by invitation of Lady Jeune. The drawing-room was lent to Miss Meredith Brown for her advocacy of the work of the Shaftesbury Institute, and contributions, at the request of Lady Jeune, were given in memory of the late Dr. Donald Fraser, who took a deep heart-interest in the work. The promissory papers handed to the Chairman, after Miss Meredith Brown's address, amounted to about £270, £50 of which will be devoted to establish "The Fraser Dormitory" in the Labour Home, and to enlarge the women's and children's shelter at the Girls' Institute; a portion will be used to pay off the loan of £235 on the New Labour Home buildings, and the remainder will go to help the Girls' Institute. £500 was the sum asked for, so that £200 is yet required.

Sir Wm. Mackinnon, Bart., who occupied the chair, thanked the Princess for her kind interest. He said he had paid a visit to the Shaftesbury Institute, and he could testify to the admirable work carried on there.

Miss Meredith Brown alluded to the great loss the work had sustained in the death of Dr. Donald Fraser, and gave a graphic account of life and work among the roughs of West London. She stated that the plan of work included room-to-room visitation in the uncared-for streets in the district. About five hundred visits had been paid by the deaconesses during the past month. A day nursery is much needed; it is a home for many little ones whose mothers are compelled to go out to work, and it is a means of reaching the mothers, who are often touched by the loving care bestowed on their little ones.

Miss Brown concluded with a strong appeal for funds. Living among the roughs, she said, was no sacrifice; it was a privilege to give life; but *life* will only do half the work. God commits to his stewards the privilege of sharing in his work by giving.

Short addresses were given by the Rev. O. P. Wardell-Yerburgh (rector of the parish), Canon Girdlestone, and Dr. Schofield.

A WAIF OF THE STREETS.

BY T. J. BARNARDO, F.R.C.S.Ed.

"It is the most miserable infant I ever beheld," wrote a missionary from the Whitechapel district on behalf of a recent candidate for the Homes. He added: "The baby has been hired out to beggars ever since its birth." Such statements as these prepared me for a sad history, and on investigation I found my anticipations fully borne out by the facts revealed. The baby's mother had been a tramp, who died when the child was three months old. Then the little thing had been exploited for her own ends by the "deputy" of the lodging-house in which it had been left. By the time it was two years old nobody in the lodging-house would own it. It had been systematically let out on hire to beggars who frequented the house or the neighbourhood, and who wanted a baby in arms as a means of reaching the sympathies of the benevolent; but the police had of late grown so inquisitive and suspicious with regard to such classes of beggars



"THE BABY HAS BEEN HIRED OUT TO BEGGARS EVER SINCE ITS BIRTH."

that the baby had become a drug in the market. It was pitiable to think of such a forlorn little creature so situated, and I was glad to open my doors for its reception.

It is not easy to describe in words what the baby was like, and my artist can hardly help my readers to realise its appearance. Suffice it to say that all baby-lovers would have their feelings harrowed up with indignation could they have beheld, as I did, the wizened little object that was carried into our office a few nights after the good missionary's application reached me. It was quite clear that never in its brief life (though it looked so pitiably old!) had the little one received the care and attention which a baby needs. Now it has already grown visibly younger, and is, for the first time in its life, something like a baby of civilisation.

But why did you not allow this infant to go to the workhouse? Chiefly for one reason: simply because it would not have been brought to the workhouse. Although the child was a superfluity, not one of the women in the house would have thought of such a thing, even if it were dying of want. Had I not received the baby, it would have remained where it was, picking up a precarious livelihood, dragged up "anyhow," depending on the chance generosity of the lodgers, and, of course, becoming certainly prepared for degradation in the near future. How primitive were the conditions of this unrescued little life may be gleaned from a small detail which the artist has conscientiously reproduced in this engraving. When admitted the child had round its toe a string attached to a piece of rag. This was its plaything, and was alternately sucked and toyed with! But anything sadder than the sight of that wizened little creature, gravely playing with its one object of interest, I can hardly imagine. The missionary who carried the baby to me was himself a great, strong, fine-looking man, and well accustomed to sights and scenes of misery, yet even he was overcome by the pathetic misery of this little waif, who was without one friend except himself in the whole world.

Ah, sad little one! We estimate thy frail life, not by man's often cruel and contemptuous standard, but by our sense of thy vast and solemn potentialities for good or for ill, which can only be read aright in the light of the Redeemer's cross and passion!

Our agents are constantly at work raking the very slums to rescue children from degradation and suffering. The work is ceaseless, winter and summer. To-day nearly 4500 are under my care, for all of which I beseech the practical sympathy of my readers. I hope our second party of two hundred trained lads will sail for Canada on June 23.

18 *to* 26, *Stepney-causeway, London, E.*

SHIPWRECKED DISTRESS.

"Thank God, sir, we're all here!" or, "Only the ship's dog left aboard in the last rush, sir!" is, alas! not always a possible response to the sympathetic question, "Any loss of life, men?" put ever and anon by the officers and representatives of our National Maritime Relief Organisation, the Shipwrecked Mariners' Society, to the weather-beaten, rescued crew of some ill-fated craft. Too often, by far, comes, in reply, the half-choked utterance, "All gone but us, sir!" perchance adding, with a manly tear of hardly-suppressed emotion, "and we've got to break it to those at home, sir!"

These hapless sailors of the nation—it may be famished, naked, bruised, and wholly destitute, yet, amid their own distressful plight, themselves so bravely resigned, and so nobly mindful of their lost shipmates, with the consequent overwhelming grief to others—have incontestably, by title of their dire need, the most indisputable of claims upon, and with grateful heart and voice receive, the nation's ready help, to the number of between 4000 and 5000 yearly restored to hope and to home, on the nation's behalf, through the medium of the Shipwrecked Mariners' Society.

A still further conspicuously charitable feature of this same national work is the immediate seeking out, on first news of disaster, of the widow, the orphan, or the aged parent, at the suddenly desolated fireside, wherever located, of the drowned sailor, and the organised instant succouring of their every want, with such a benevolent promptitude that the timely proffer of consolation and aid not infrequently forestalls the sad tidings of bereavement.

In especial connection with this divinely-commended mission of "visiting the fatherless and widow in their affliction," could be recounted, side by side with tale upon tale of surpassing wretchedness and woe, full many a thrilling incident, or affecting "touch of nature" which "makes the whole world kin"; as when, perhaps, attracted by some outward semblance—haply, of the never more to be welcomed father—the gleeful, albeit now truly orphaned babe, with expectant arm outstretched to greet the Society's kindly almoner, will joyously call, "Daddy! Daddy!" till himself well-nigh all overcome at the scene, the visitor, with fast-moistening eye, scarce can make known his errand of mercy and comfort to the prostrated mourners.

Thus charitably labouring from year to year, during the past fifty-three years, in the beneficent fulfilment of its national scope, "the alleviation of every phase of shipwreck distress amongst the seafaring population," assuredly indeed may it be said by the Shipwrecked Mariners' Society: "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy.

WILFORD-ROAD MISSION.—Middle-row and Wilford-road are known to many as the "open sore" of Croydon. In this sad district, and chiefly among miserable women and children, Miss K. Peake has laboured for four years, and has been used in the rescue of many who seemed utterly hopeless. A little paper just issued gives several touching illustrative cases of girls and young women saved from the saddest lives. We understand there is need for funds, and no doubt many interested in the district will aid in clearing off the deficit of fourteen pounds. Communications should be made to Rev. J. F. Lepine, 37, Dingwall-road, Croydon.

REV. GEORGE COUSINS,

EDITORIAL SECRETARY, LONDON MISSIONARY SOCIETY.

IT is not very often that a man is successful in the foreign mission field and also in work at home. The gentleman whose portrait we give this week has achieved this. The position he holds, and the high esteem which is so readily accorded by his fellow-workers and others, have been fairly earned by persistent and conscientious toil in positions which have been beset with difficulties. Much of his work has been creative. We mean that there have been no ruts, or clearly-defined lines of work, for him to travel in, and by which industry, energy, and the Spirit's help ensured success. It has been so ordained that Rev. GEORGE COUSINS should enter the Madagascar Mission and the London Mission House at times when great changes were impending. To his share in these he has brought a mind clear, straightforward, practical, and singularly free from prejudice. Whilst ready to adopt any methods which appeared suitable for his purposes, he has not hesitated either to alter or to reverse his methods as experience or the requirements of the work in hand seemed to need.

In 1864 there was a further demand for workers in Madagascar. The Mission, after being closed for twenty-five years, had been re-opened two years before by a band of men under the venerable Rev. William Ellis; and, although its prospects appeared uncertain, it was deemed wise to make the most of the opportunity. The hand of God was doubtless with the bold policy then initiated, and the faith thus shown has been confirmed by abundant success. Mr. Cousins was appointed to this work. Before leaving England he was united to Miss C. Dixon, of Horbury.

Upon arriving at the capital in August, 1864, Mr. Cousins took charge of the church at Ambatonakanga, with the country district attached to it, at first as the junior colleague of Rev. William Ellis, afterwards as his successor. The great interest attached to this spot is that here the first building for Christian worship in Madagascar was erected, and also that in the old native chapel many Christians were imprisoned; some dying there of their sufferings, and others being taken thence to execution.

Upon this historic site the directors determined to erect the first of the series of memorial churches, in which the love and sympathy of British Christians should be visibly expressed to their long-suffering Malagasy brethren. This massive building was designed and erected under the supervision of Mr. James Sibree, F.R.G.S. (Mr. Cousins' successor as Principal of the College), who, amid numberless difficulties and delays, on August 31, 1866, fixed the finial cross, and, led by Mr. Cousins, the little group at the top of the tall spire united in prayer and praise to God for his preserving watchfulness and help.

While the progress of the evangelistic work under Mr. Cousins' charge was continuous, there were years when the Mission seemed to leap forward, and he expressed his feelings by saying that "none were more astonished than the missionary." The year 1869 was one of wonderful change and progress. The adherents sprang from 37,000 to 153,000, but the missionaries became wary of admitting as church members those who had not been tested. Mr. Cousins says that out of the twenty thousand people then under his care, more than fourteen thousand had given up their heathenism in less than twelve months. His sphere of labour widened. Placing greater responsibility upon the deacons of Ambatonakanga, he directed the efforts of the numerous native helpers, who, with growing zeal and acceptance, itinerated as preachers among the village churches of the district. Evangelists were also sent out to new stations where there were no chapels, and also to render help to existing churches which had no one to guide them. Mr. Cousins also devoted much time to preaching at the out-stations. Thus the itinerating system grew from paying occasional visits on the Sunday, with Bible-classes during the week in a few places, to a regular system of visitation.

The missionaries had long wished for some regular effort to be made to train young men for the ministry of the churches and as evangelists. In spite of many difficulties, it was determined to make a trial for six months. Mr. Cousins and Mr. Toy were requested to teach the students. They commenced with thirty-four, besides any pastors who liked to attend. The students and pastors proved satisfactory students. Mr. Cousins had ventured to hope that perhaps a dozen out of the original thirty-four would be found suitable. A much larger number, however, were capable, and a theological institution was established.

Mr. Toy having returned to England to recruit his health, it became impossible for Mr. Cousins to carry on the work both of the church and district and that of the institution, so at the end of 1870 he transferred the former to the care of Rev. C. F. Moss. This change coincided with the jubilee of the Madagascar Mission, of which Ambatonakanga was the mother church. The adherents throughout the island numbered 231,759, with 20,951 communicants.



(From a photograph by Mr. Mitchell, Oscar House Studio, Lewisham.)

In 1874 the Directors of the London Missionary Society approved a long-cherished project of the Madagascar missionaries, by which the theological institution was developed into a general college, so as to include not only young men in training for the Christian ministry, but others of superior intelligence, and some from the higher classes in society, who in future would occupy important positions in the government and the social life of the country. Suitable buildings having been sanctioned the erection commenced.

In 1874 Mr. Cousins returned to England on furlough, and resumed his duties in 1876 at the college. In the same year the church at Analakely, with its connected country district, was associated with the college, and placed under his charge.

Mr. Cousins' chief work in Madagascar was undoubtedly the college, which owes much to his earnest, persevering, and enthusiastic work for it. He also took a full share in the formation of a native literature, and has written several valuable books in Malagasy. He was for several years one of the delegates on the Committee for revising the Malagasy Bible, prior to which with his brother, Rev. W. E. Cousins, he had edited and partially revised an edition of a paragraph New Testament.

Besides being a first-rate Malagasy scholar, he held a high place as a preacher. No one surpassed him in the knowledge and command of colloquial Malagasy, and as a public speaker he was much liked.

The health of Mrs. Cousins, who had returned to England in 1881, was no longer equal to the demands of residence in that climate. When, therefore, at the end of 1883, the directors of the London Missionary Society were looking round for an agent to stimulate and organise the auxiliaries in the London district, and to take the editorship of the Society's literature, they found a suitable man ready for their purpose. Though reluctant to give up the work he loved so well, Mr. Cousins could not deny that the training and experience which his varied missionary activities had given him were just those needed for the post which was offered. The results of more than eight years' labour now

proved that the Hand which prepares special workmen for peculiar posts had been purposeful in its operations towards this appointment.

Mr. Cousins upon taking up his new duties in January, 1884, soon made himself familiar with the London churches and their requirements. With steady persistence he has sought to unite them for the purposes of the Society, and to develop in each the organic features which have become prominent in the best-managed town and provincial auxiliaries. His work in this direction has issued in the formation of the Metropolitan Auxiliary Council, which, besides working in the interests of the London Missionary Society, also nominates forty-five persons yearly to the directorate. Several suggestions, of a progressive character, made by the Council have been adopted by the Board of Directors. Doubtless much good will result to the Society by the healthful energy which the united power of so large a number of churches will in due time exert if well directed.

Much good has accrued to the Society by the establishment of the Young Men's Missionary Band. Mr. Cousins' object in calling meetings of young men at the Mission House was, by giving them missionary information and encouraging them to speak, to qualify some at least for addressing juvenile audiences, and for delivering lantern lectures on missions. The Band has been most successful, and in about a dozen provincial towns similar associations have been established.

Mr. Cousins' hand and skill are even more apparent in the literature of the London Missionary Society. He has brought both wisdom and artistic perception into play. The growing appreciation of the Directors in Mr. Cousins' labours was emphasized last year in their making a special department for literature, of which he has been appointed secretary. They also elected him assistant foreign secretary of the Society, and it is to be hoped that he may long be spared to fulfil the onerous duties resting upon him.

MISS TAYLOR'S SCHOOL, BEYROUT.

This is a work worthy of notice. For nearly thirty years Miss Jessie Taylor has been labouring in Mount Lebanon with untiring devotion, largely amongst orphan children of Moslem parentage, although she reaches many others, including men and women. Having seen a great deal of her work for some time past, and spending many hours at her house, I wish to speak of its reality and thoroughness, both spiritually and temporally. In all my travels as one who visits all quarters of the globe in missionary interest, I have been particularly struck by the care taken to follow up by very careful supervision Gospel addresses and personal dealing, so as to instil the truths into the hearts of all.

Several times a week texts bearing upon various sides of truth are given, and without any help or copying from one another, they write out their ideas and personal experience of the same. Their original thoughts and expressions are very simple, and often deeply touching. I have seen tears filling the eyes of those who read them.

The influence God has given our good sister over the hearts and minds of so many is very remarkable; she is much beloved and respected by the Moslems, and from time to time the Holy Ghost has set his seal to the work, and especially of late, her faithful labours have been rewarded. It need hardly be added that many and deep have been the trials of such a work, watered and strengthened with many tears and prayers. Never has the Lord's goodness failed during the late long hard times of quarantine (through cholera); numbers have been helped; though great has been the struggle, blessed has been the work. The many years of constant labour, though cheerfully borne, and recent illness have begun to tell upon the strength and constitution of our beloved sister. Any one who would feel it a privilege to help this true work for the Lord could do so by either communicating with Miss Taylor, the Moslem School, Beyrout, Syria, or Mr. W. Ferguson, Kinmundy House, Mintlaw, near Aberdeen. J. H.

[The above is from Mr. Joseph Hannington. I visited Miss Taylor's school last year, and heartily endorse what Mr. Hannington has said.—R. C. Morgan.]

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Convention at Stoke Newington.

"They perceived that this work was wrought of our God." As the writer's eye fell on this text it seemed a fitting beginning for a brief report of the Wellington-road Convention, held from May 30 to June 5. In some of the meetings especially the power of the Lord was remarkably felt, and we would fain write these lines to show forth the loving-kindness and the faithfulness of God, to whom be all the praise! Great things were asked of Him in earnest, united prayer; and it is believed eternity alone will reveal the blessed results of this gathering. Whilst thoroughly Scriptural teaching came from the lips of those of various sections of the One Church, one sometimes lost sight of who was speaking in view of the power of the Lord, and his application of the word spoken. The conveners were Dr. F. Montague Miller (who owns Wellington-road Hall, and has meetings there every Sunday and every Tuesday evening), and Rev. W. Darlow Sarjeant (of the Wesleyan West-end Mission).

The later attendance was good, particularly in the evening, when about eight hundred were present. On Sunday evening, by close packing, some one thousand found room. The chief speakers were Rev. R. W. Colquhoun (Maidstone), Rev. E. Davidson (York), Rev. J. Gelson Gregson (Bradford), Rev. J. G. Mantle (Birmingham), Mr. Reader Harris (Clapham), Rev. C. G. Moore (China Inland Mission), Rev. E. Potts (Nottingham), Mr. Thomas Payne (London), Rev. R. Turner Sole (Margate), Dr. W. Woods Smyth (Maidstone), Rev. Geo. D. Watson, D D. (Florida, U.S.A.), Mrs. Armitage, and Mrs. Watson.

In some of the smaller meetings the feeling seemed to prevail that (to quote the words of Mr. Mantle) "what the world wants is a band of men and woman who know how to use their priestly functions, and in God's name and power give blessing to others. I am more concerned," he said, "about the Church than the world." "O God, have mercy on these modern churches," were the words of another speaker; "worldliness is eating out the heart of the churches!"

After reading from Zech. iii., Mr. Mantle said: "I am quite sure that if the words spoken this afternoon are effectual, and the prayers answered, some will see things to be 'filthy' that appeared fairly clean before. God uses this strong language again and again, and why should we hesitate to do so? In God's sight all sin is great; as Dr. Dale said: 'If God can save a man from vile outbursts of temper, can he not save a man from anger of heart? If you have something to put off, bring it now before the Lord Jesus Christ, and He can heal it now; something that has been grieving you and Him. Point it out to Him now, and in his strength you will be able to put your foot on the neck of your fallen enemy.'" Mr. Mantle referred to holiness in commerce, and spoke of a gentleman who said to him, after a meeting, "It seemed as if God were writing down thing after thing in my business that is wrong. It will cost me hundreds of pounds to make the changes, but I am going to do it."

A lady spoke very earnestly of the need of giving ourselves time to hear the voice of the Good Shepherd. Jesus said, "My sheep hear my voice," and I am quite sure that if we want to hear God's voice we must wait upon Him, and be eager to hear it. There are some Christians so busy with God's Word they have no time to seek to know Him.

Mr. Davidson spoke from the text, "The very God of peace sanctify you wholly." It should not be forgotten that as soon as a person is regenerate by the work of the Holy Spirit, sanctification is begun in his nature. This leads us to inquire into the nature of entire sanctification. It is thus defined by Fletcher of Madeley: "Entire sanctification is the pure love of God and man shed abroad in the believer's heart, to cleanse and to keep him clean from all filthiness of flesh and spirit, and to enable him to keep the law of Christ. It is the removal from our moral nature of everything opposed to God's Holy Spirit. Thus in a person who is sanctified wholly there will be faith without unbelief, love without anger, obedience without wilfulness, patience without murmuring, and so on." In the regenerate there may be a great deal of love, but in some corner of the heart some enmity; and when the fire of God's Spirit falls upon that corner, it destroys it all. In the merely regenerate man there will be much of faith, but in some corner a little unbelief, and the Holy Spirit comes and removes that.

Especially on Tuesday, Friday, and Sunday evenings, the rooms were filled and refilled with earnest seeking souls; though we are sure a far greater work was done than that seen by mortal eye. Frances Anne Budge.

VICTORIA HOMES FOR WORKING-MEN.

For several years the necessity of maintaining the Emigrants' Christian Home at Blackwall has been steadily decreasing, in consequence of the discontinuance of the assistance to emigrants formerly given by the Government of Queensland. It is, therefore, proposed to open the building on an early day as a temperance hotel, and so to continue, in a sense, the blessed work which had been carried on under its roof, in ministering to another class of people.

But the two East-end model lodging-houses, as they may be called—the Victoria Home for Working-men, No. 1, Commercial-street, and No. 2, Whitechapel-road — which arose out of the Blackwall effort, have been steadily growing in importance as instruments for temporal and spiritual good. Last Thursday afternoon a full representation of all interested in these Homes met in that in Whitechapel-road to praise God for having called them to do his work, and to encourage each other to perseverance in well-doing.

Mr. T. A. Denny, who presided, gave the history of the Blackwall Home from 1883—when it was established by Lord Radstock and others—up to the present time, when there are no emigrants to see to, as the funds of the Queensland Government have failed. The Word of the Lord came with peculiar force to the hearts of those who had made that Home their last resting-place before leaving for a foreign land, and the instances of conversion were innumerable. As the institution at Blackwall had served to keep the emigrant from the snares of Ratcliff-highway, so the Homes for Working Men afforded an opportunity to the poor toiler to escape the demoralisation of the common lodging-houses. That in Commercial-street during the five years of its existence had sheltered 598,720 men, and the one in Whitechapel-road, opened eighteen months ago, 217,000. As these houses were conducted on business principles they were self-sustaining. Fourpence a day entitled a man to a clean bed, privacy, shelter, and several desirable aids to health and comfort. But beyond all this, the effort was unremitting to direct the wayfarer to the path that inevitably leads to the heavenly home into which neither suffering nor sin can enter.

Mr. E. Trotter said they required no funds. What they needed was constant aid from God in the difficulties which beset them. Hospital tickets, orders for convalescent homes, and the like could be turned to good account by their lady workers. Miss Keighley showed in the form of anecdote how old clothes and the things Mr. Trotter had mentioned could be of use in caring for the bodies and the souls of men. Mr. Wilke spoke of the efficacy of special prayer in cases of difficulty and perplexity. Mr. F. Deacon said it was easy to distinguish one who had given his heart to God, even in the most bitter poverty, by the very light which beamed on his countenance. Christ is the real help and stay. Among the others who participated in the exercises of this refreshing meeting were Miss Greenwood, Mr. Groves, Dr. Gage Brown, and Mr. George Holland.

DR. PENTECOST IN MARYLEBONE.

The fresh interest manifested in Marylebone Presbyterian Church since Dr. Pentecost undertook, for a year, the pulpit and pastoral duties, must be most encouraging to all associated with or responsible for the affairs of the congregation. Last Sunday evening we found the church well filled, a goodly proportion of the audience being young men.

Dr. Pentecost, who spoke for forty-five minutes, gave an able and masterly exposition of the passage Heb. ii. 6-11, the varied themes handled finding their unifying thought in the kinship between Jesus and the believer. In the first chapter of the epistle we find the Lord Jesus Christ set forth in his human character; and in the second chapter the Apostle raises the question how we will escape if we neglect the great salvation brought to us by Jesus Christ. Then he calls our attention to the fact that God did not make us for ruin, but for honour and glory. But alas! man is fallen, and we do not see man in honour, but in ruin. What do we see? We see Jesus crowned with glory and honour. The purpose of God in Man is first carried out and manifested in Jesus Christ. In Him, as the head of the new redemption, every believer is crowned with glory. Now, in order to bring many sons to glory, it was necessary the Captain, or author of their salvation should be made perfect through suffering. Here we come, then, to the great redemptive work of the Lord Jesus Christ; and this redemptive work is marvellously shown in the three great offices exercised by our Lord and Saviour—that of Prophet, Priest, and King.

There can be nothing more clear and conclusive than we need, in our blindness and ignorance, a teacher, and Jesus is that teacher. Hear how He is foretold: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto Me" (Deut. xviii. 15). When Jesus appeared the Father said, "Hear ye Him," and He Himself said, "Moses, in the law, did write of Me." Here, then, is the Teacher, and this Teacher is our Brother. At this point the preacher introduced with remarkable effect an incident of his boyhood, when, in a Western village, he first heard a lecture on chemistry. How he longed to know more, to have certain points cleared up, but such a great man he dared not approach to ask what he wanted to know. But with Jesus as our Teacher, how different—a Brother; a Brother who loves us, then we may ask and He will answer.

Further teaching will not save us; knowledge will not save us. We need a priest—some one who can bring us unto God. This also is provided, and like the prophet, He is of our kin. "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office." This daysman, advocate, mediator, has appeared for us, and has opened the way for us within the veil. As our Advocate He pleads guilty, and presents on our behalf the unchallengeable plea of his own perfect and complete atonement.

Then we need further a King to rule and defend, and God has given his King; but, as we find in the law of the King (Deut. xvii. 14, 15), the King, as well as the prophet and priest, must be "from among the brethren." So our King is our brother, and yearns over us in love. We are the brothers of a King. He is not ashamed to call us brethren, and there is our right, our claim, to succour now, and heaven and home hereafter.

THE BIBLE IN PORTUGAL.—In spite of monetary difficulties and increasing opposition, progress is being made in the publication of the "Illustrated Edition of the Bible," which is being brought out, in serial form at a low price, by Mr. H. W. Cassels, of Oporto. Already half the entire work has been published. The text followed is that of Figueiredo, and is identical with that of the few expensive editions which, under many restrictions, are issued by the authority of the Roman Catholic Church. Instead of notes the Latin Vulgate, as authorised by Sixtus V. and Clement VII. is given in smaller type at the foot. The engravings are the same as the collection used in Messrs. Cassell's Illustrated Family Bible, and the maps, expressly prepared by Rev. R. H. Moreton, are the only thing of the kind ever published in the Portuguese language. The subscribers are under a thousand in number, so that the great expenditure is so far but ill requited. Further information on the subject may be had by addressing Rev. Dr. Noyes, secretary, Spanish and Portuguese Church-Aid Society, 8, Adam-street, Adelphi, W.C.

RABBI LICHTENSTEIN'S TRIALS.

The sketch which we recently gave of the life and Christian testimony of Rabbi Lichtenstein, of Tapio-Szele, in Hungary, excited a widespread interest in a very remarkable man. The June issue of *The Jewish Herald* publishes a letter from the Rabbi to Mr. Roeder, of the British Jews Society. We give the substance of the communication:—

"You are not mistaken in the belief that the Lord has chosen me to be a teacher in Israel, because the Gospels which were to thousands of Jews as a sealed book have been opened and have comforted many since I began to witness for Christ. Yes, since 1886, many in my neighbourhood have been baptized, and, of course, this makes the enemy rage against me. In every way they try to hinder me; and my income has been cut down, so that I am in the greatest straits.

"Only the day before yesterday, a pious gentleman wrote to me for assistance, thinking that treasures flow into my lap. I told him 'silver and gold have I none,' but that which I have and give in the name of Jesus Christ has awakened a host of enemies and evil spirits against me. I have been, and I am still, sorely persecuted; materially, I am ruined, so that I am often reduced to extreme want, and this, with my sick wife, makes the trial inexpressibly severe.

"But 'man does not live by bread alone, but by every word that proceedeth out of the mouth of God.' It seems you have not read my last pamphlet, 'Judaism and Christianity,' which I forwarded to you. I have already several others finished for the press, only I am in need of a friend who is able and willing to sacrifice a little for me, in order that I may entirely shake off the loathsome and pressing fetters which bind me as Rabbi.

"Be comforted! We will be courageous, strong for our people, for the cities of our God. May the Lord do what seems pleasing to Him."

Rev. John Dunlop, of the British Jews Society, states that he is about to visit the Continent, and hopes to make the Rabbi a friendly call. He would be glad to show him practical Christian sympathy on behalf of such as can enter into his severe trials. Letters to Mr. Dunlop may be addressed: 96, Great Russell-street, Bloomsbury-square, W.C.

FORTY YEARS.

Where are the faces and homes so dear
In life's first joyous glow?
Hushed is the father's directing voice,
The mother's, soft and low;
Where are the little ones gone who played
Some forty years ago?

Where are the rays from our lives of love
To brighten mourners' tears?
Where are our heaven-born songs to drown
The death-bells in their ears?
How have we profited God or man,
Those wilderness-forty years?

Have we from self and the world been turned,
Truly counting the cost?
Walked on the wave at our Lord's command,
When calmed or tempest-tossed?
Lord, had we been what we might have been,
Those years had not been lost.

God may be bidding us look our last
On treasures laid up below;
He may be calling us near, even now,
To give us, ere we go,
Joys of the beautiful Beulah Land,
Where milk and honey flow.

Lord, we have longed in our better hours
To walk on earth with Thee;
Though we have failed so far, so far!
Thy grace is great and free—
Life, in a day, can be made as bright
As forty years may be.

Pardon, O Lord, the numberless sins
Of time that sped so fast,
Walk with our souls in the cool of eve,
Thy glory round them cast!
Grant them to set in a golden sea,
Their brightest hour, their last!

Donemana, Ireland. J. K.

GUILDFORD.—A suitable building has been acquired in High-street, Dorking, for the headquarters of the Y.M.C.A., and Lady Hope has furnished the rooms. The branch has over a hundred members.

YORKSHIRE EVANGELICAL UNION.

Last Thursday and Friday the third annual conference of this vigorous Union was held in the De Grey Rooms, York. Canon Favell, who presided, said, in his opening address, it was not true that to be an Evangelical consisted in the distinct pronunciation of narrow shibboleths or party watchwords. Evangelicals were not enslaved by "beggarly elements" of outward formalism. On the contrary, the very essence of Evangelicalism was in the emphasis it placed upon the spiritual verities of their most holy faith. It witnessed to and proclaimed the completeness of the sacrifice of atonement made by Jesus Christ upon the cross, as the one full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sin of the whole world — capable neither of repetition nor of addition—the one means of peace for the wounded conscience and the troubled spirit. Again, Evangelicalism maintained and announced the all-sufficiency of the priesthood of Jesus Christ—that man needed no other mediator with God save the Man Christ Jesus. Once more, Evangelicalism realised and asserted the necessity and the efficacy of the ministry of God the Holy Ghost. Evangelicals claimed to be the successors of the spiritual giants of the last century. Let them see to it that they were indeed their successors in the spirituality, the consistency, the power of work.

Canon McCormick, in a paper on the article of the Apostles' Creed, "I believe in the Holy Catholic Church," said that the final court of appeal must be the Scripture, and not mere theories or traditions. Instead of a church contemporaneous with a nation, they had now a multitude of professing Christians scattered throughout the whole world, and split up into sections and churches, and these in the aggregate formed the visible church. The fact was, the Holy Catholic Church was a spiritual kingdom. Its seat was in the heart. It was builded not by ecclesiastics but by the Lord Himself. Rev. J. Hollywood (Bradford), Canon Fausset (York), and others took part in a discussion.

Addresses on new methods in missionary enterprise were afterwards given by Mrs. Bishop, and Rev H. Sutton.

On Friday morning a paper was read by Canon Fausset on "The Higher Criticism." The infallible authority of Scripture as the Word of God had in all ages been assailed, but the peculiarity of these last days was that the assault came from the professed friends and ordained ministers of the truth. A school of criticism had arisen maintaining that the Pentateuch was not the writing of Moses, but originated a thousand years later, and that Jewish priests, after the Babylonian captivity, in order to magnify their authority, wrote it in the name of Moses, to give it the greater weight. The speaker quoted numerous passages of Scripture in proof that the Pentateuch was the work of Moses under the Spirit of God, and maintained that even the position and action of the critics in these days went to prove the inspiration of Scripture.

Addresses on the same line followed by Revs. Dr. James, G. Sandford, C. Gore, and others.

ILFORD VILLAGE HOMES.—Dr. Barnardo invites all lovers of little children to visit the Village Home for Girls, Barking-side, Ilford, Essex, on Saturday, June 25, when it is hoped a memorial stone of the Children's Church will be laid, and many other interesting incidents take place. A special train will leave Liverpool-street at 2.12, which will be met at Ilford Station by carriages. Visitors desiring to be present should write at once to Mr. John Odling, 18 to 26, Stepney-causeway, London, E., for coach tickets, price two shillings each for the return journey. If wet, the function will be postponed to Saturday, July 2.

BAPTISM OF A JEWISH RABBI.—In the June issue of *The Hebrew Christian*, Rev. Jacob Freshman, of New York, describes a meeting at which he was privileged to receive a believing Jewish rabbi into the Christian Church. We read:—"The sermon concluded, Mr. Freshman asked the candidates for baptism to come forward. They did so, eleven in all, and all of one family. Rabbi Hermann Faust, Ph.D., his wife, and his two oldest children were baptized upon confession of their faith in Christ. It was their own idea and desire that in addition to their former names they should each receive a new name chosen from the New Testament." The seven young children were also given second names. A large number of Hebrews were present during the proceedings, and many Christian hearts were moved to tears of joy at this example of fidelity to conviction regardless of temporal cost.

LONDON'S DRIFT-CHILDREN.

Under the auspices of the Ragged School Union the Country Retreat for Drift-Children of East London was re-opened on Thursday last. The commodious shelter, capable of holding 400 to 500 children, is situated in a delightful part of Epping Forest, within ten minutes' walk of Snaresbrook Station, on the Great Eastern Railway. A goodly number of the friends of the Drift Children attended the afternoon meeting.

A special feature of the opening celebration was the presence of about 300 "grandmothers," to whom were given an outing by tram-car, and meals during the day. It was amusing to see the cheery faces of the old folks at sunset. "You know," said one, "I was brought up in the country, and it is such a treat to roam about the forest like this, and to see the green fields again." "I have found two or three ferns," said another; and she opened a bit of newspaper in which were also concealed some tiny oaks and other roots, which by this time are enlivening some abode in the slums. "What a fine bundle of rushes that little girl has," said a third. "I do so wish I had gathered a handful of them!" And her eyes sparkled with delight as the little maid gladly proffered the coveted rushes. When the tramcars arrived at the terminus, the grannies were as excited as a parcel of children, their faces betokening the happiness experienced during the day.

On Monday the first of a series of excursions to be provided out of the "Fresh Air Fund," contributed by the readers of *Pearson's Weekly*, took place, when over two hundred children, including thirty cripples, were entertained at the country retreat. We are glad to observe that £276 has already been subscribed to this fund, the aim being to provide twenty thousand "drift" children with a day's outing and good food at a cost of ninepence per head. We hope this commendable effort will meet with the generous support which it deserves. It is intended to convey about two hundred children daily to the country retreat during the next few months.

F. T. W.

LONDON CITY MISSION OUTING.

Three hundred of the London City Missionaries with their families or friends had their annual outing on Tuesday last week at Ramsgate and Broadstairs. Leaving London between eight and nine in the morning, they arrived at Ramsgate about noon, and then dispersed to spend the day amidst the scenery of the healthful, picturesque, and historic coast. Everywhere they were courteously and cordially received. In the afternoon they had a refreshing tea in the New Assembly Rooms and the Vale School-room at Broadstairs. Later in the day there was a well-attended public meeting in the New Assembly Rooms, Mr. C. M. Sawell presiding.

Rev. Mr. Davies, on behalf of the residents of the locality, heartily welcomed the missionaries, and gave them some pleasant exhortations. Rev. C. Bradshaw Foy, as representing the London clergy, expressed his sympathy with the great principle of Christian unity which permeated and directed the efforts of the London City Mission. As one who knew what the spiritual wants of a great metropolitan parish were, he could not but regard the missionary as an absolutely essential agent in dealing with men and women individually. Time, perseverance, tender solicitude are all requisite in awakening sinners to a realisation of their condition, and of imparting to them a lively conception of the pardoning, elevating, and purifying influence of the Gospel. There were living in London many in a worse state of moral degradation than any he had seen in the neglected deserts of Egypt.

Mr. Gilman, one of the missionaries specially appointed to work at the docks, gave an interesting account of the methods he pursued, and of the success he had met with among foreign Roman Catholic sailors. Mr. Sawell spoke with appreciation of the efforts that had been made by the people of the Thanet coast for the comfort of their visitors. Mr. Roberts, the local secretary, said the growing recognition of what the London City Mission was doing for London and for England must assuredly prompt increasing support. At a late hour the missionaries arrived in London.

THE GLOUCESTER CONVENTION.

Again we have proved God's faithfulness and loving-kindness. The praise meeting disclosed how much God had wrought. From beginning to end all was quiet, unostentatious, deep.

The work of the Holy Spirit was the pervading theme, and these were some of the chief thoughts set before us. In self we cannot accomplish the will and purpose of God. Life in the Spirit involves the abandonment of the self life. The fire of the Spirit consumes self-confidence, self-energy, self-ease, self-influence, self-sympathy (sympathy not proceeding from the Spirit). Fellowship with Christ in his risen life includes non-fellowship with sin and law, and obedience to the Spirit. If the management of our life is left in the Lord's hand, He will provide for all the needs. Fellowship with the risen Christ include also fellowship with the coming Christ. Some Christians lose the blessing and the power of their Nazarite consecration to God through the enticements of the flesh, and then, like Samson, they grind in a round of mechanical, religious duties, with their eyes put out, and they do not see God.

The phrase, "the evangelisation of the world" is inadequate. Our Lord says, "Make disciples of all nations." To live in the Holy Spirit puts one out of sympathy with the world, its amusements, its aims, its bondage, its dulness, and in sympathy with the will, and aims, and purposes of God in regard to ourselves, the Church, the Jew, and the world.

On Thursday afternoon 162 of various denominations gathered together at "God's Board," and the Lord made it a time of sweetest fellowship. "In one Spirit we are all baptized into one body."

John J. Luce.

University Notes.

CAMBRIDGE.

The Ramsden Sermon was preached on Sunday, June 5, at the University Church, by the Bishop of Derry, from John xvi. 14. He spoke on the office of the Holy Spirit in relation to (1) Christ's words; (2) Christ's Church.

The first day of the May Races was marred by the sudden death of an undergraduate. He was on his way down to the races when a thunderstorm commenced. On crossing a wide open common close to the river, walking with a friend, a sudden flash of lightning came and he dropped down dead. Medical aid was summoned, but proved of no avail, as life was already extinct. The thought, "It might have been me," sounded loud in many a young man's heart as the news spread among the crowds of 'Varsity men.

The Conference on Foreign Missions has been a great success, and well attended. The opening address on Tuesday evening was by Dr. A. T. Pierson. The room was literally packed, many having to stand. Rev. H. C. G. Moule was in the chair. Dr. Pierson spoke of two great ways in which God made known his will to men—(1) by his Word; (2) by his Providence. When those two combined they made the will of God not only very manifest but very emphatic. There ought to be no question as to the duty or the privilege of carrying the Gospel. The work will never be done till there come a revival of the spirit of devout and believing prayer. The only way to save their life was to lose it in the service of God.

On Wednesday morning Rev. Wardlaw Thompson, the Foreign Secretary of the London Missionary Society, spoke. Having touched on the wonderful revival of missionary zeal, he went on to speak of the magnificent opportunities. Every gift they had could be well used in foreign service.

Dr. Henry Martyn Clark, of the C.M.S., pleaded the claims of the Mohammedan world. He said that the missionary's life was a weary one if he had not a call from God. But if they were chosen he knew of no life to equal it.

Miss Geraldine Guinness gave a few words on the needs of China.

In the evening Lord Kinnaird took the chair and introduced Dr. Pentecost, who said he was profoundly convinced that the providence of God was that the world should be evangelised by Anglo-Saxon men, *i.e.*, the English-speaking race.

Dr. Harry Guinness, of the Congo Mission, detailed the need of Africa. They way was open; they wanted more men.

On Thursday in the morning the speakers were Rev. J. B. McCullagh, C.M.S., N. Pacific; Rev. F. Sowerby, B.M.S., China; Rev. J. Mühlenbruch, missionary to the Jews in Roumania. Bishop Ridley, through ill-health, was obliged to be absent.

At the evening meeting the Principal of Ridley Hall announced the departure that morning of Mr. Ernest Millar for Central Africa. He said Mr. Millar quietly left them, as if he were merely going to London. Mr. Marcus Wood (C.I.M.), in the course of a stirring address, said that if they realised the Gospel, they would not want stirring up to send missionaries abroad.

Rev. J. Taylor Smith, Canon Missioner in Sierra Leone, said his message was "Launch out into the deep," but let it be at the Master's word; obedience would prove the secret of blessing.

Friday-morning meeting closed the conference, at which Rev. R. Clarke, Rev. A. F. Polhill-Turner and Mr. Dudley Kidd spoke.

OXFORD.

The special Annual University Sermon on Church Extension in the Colonies was preached on Sunday by Rev. H. W. Tucker, secretary of the S.P.G.

This is the term when the Martyrs' Memorial open-air services can be prosecuted with vigour, and the present term's work has been no exception to the rule.

The weekly meetings of the Oxford University Missionary Union have been well attended during this term, especially when the outdoor attractions of Oxford are remembered.

Two meetings were recently held at Wycliffe Hall in connection with the missions to seamen, Rev. T. S. Treanor, Chaplain of the Downs, giving an interesting account of that important work.

The Oxford Branch of the British Women's Temperance Association is about to lose by removal its indefatigable Hon. Secretary, Miss Harley, daughter of the Rev. R. Harley, formerly of George-street Congregational Church. Miss Harley has done much to further the work of the association in Oxford.

The links of connection between Oxford and East and South London were practically manifested on Whit-Monday, when parties of working-men came and were shown the sights of Oxford, and entertained through the day by a number of undergraduates from various colleges. Such work cannot but prove helpful all round.

The Society for the Prevention of Cruelty to Children has taken a firm hold on Oxford sympathy. The first Annual Meeting was held on Thursday last, which was attended by a large and representative number of members of the University and citizens. The Rev. B. Waugh, founder and hon. director, gave a special address on the work of the society.

In connection with the Church Army Social Scheme a Labour Home was opened last week in Oxford by the Bishop of the diocese. The Home was formerly a public-house, and has been altered and arranged for its present use under a committee of church workers. The officer in charge is a man of good experience, and there is every likelihood of some valuable work being done in this tramp-infested city.

The annual meetings of the Oxfordshire Association of Baptist Churches have been held in Oxford. In connection with the visit of the association, special services were held on Sunday, May 29, conducted by members of the University. The meetings were addressed by Dr. Fairbairn of Mansfield, Mr. Caff of Shoreditch, and several local ministers. The Association is doing valuable work in the villages of the county, and this feature formed the predominant note of interest in the meetings

A HUNDRED YEARS AT SURREY CHAPEL.—Rev. Benjamin Senior, pastor of the New Surrey Chapel, has written this record of Gospel work. Beginning with the opening of Old Surrey Chapel in 1783, he tells the story of the life and labours of Rowland Hill. The work of James Sherman and Newman Hall having been described, the century ending with Mr. Senior in ministerial succession, we have an account of the erection of the New Surrey Chapel. The inaugural sermon was preached by Rev. C. H. Spurgeon on September 26, 1888, and the place has now, in the words of Mr. Senior, "become a hive of spiritual industry." Mr. Senior, who has been pastor for thirteen years, concludes his very interesting story by giving a complete list of subscribers to the new chapel, over £8000. (Paper, 1s.; cloth, 2s. *Passmore and Alabaster.*)

OUTRAGES ON MISSIONARIES IN CHINA.—Letters received at San Francisco from Shanghai describe renewed outrages upon European missionaries in the Fukien Province, in Eastern China, and in Se-Chuan, fifteen hundred miles up the Yang-tse-Kiang. On April 27 the house occupied by missionaries of the Church of England at Chin-ho was attacked by a mob. After being exposed to insults for three hours Messrs. Johnson and Newcomb were rescued by a mandarin. Evidence is not wanting pointing to the complicity of the mandarin in the riot. On May 11 the little mission hospital and dispensary at Kien-ning was wrecked by a mob of ruffians in the pay of a leading literary man of the city. Dr. Rigg was very roughly handled, and narrowly escaped death. A quantity of infamous literature was circulated in Se-Chuan with the object of stirring up the people against the missionaries at Chun-King. After an attempt to boycott the missionaries, the roofs of their houses were removed, and as they did not take the hint to leave, they were carried outside the city. The movement against the missionaries is said to be inspired by the Viceroy.

NOTES ON DAILY READINGS.

SUNDAY, JUNE 19.—EXODUS XI.

In some senses there is no difference between Israel and Egypt. There is none as to sinnership, for all have sinned and come short, and none in inclusion in the love of God, who is rich unto all them that call upon Him. But there is one, and a very deep one, between those who are included in the terms of the covenant, because of their faith in the God-appointed lamb, and those who are enemies in their mind by wicked works. That difference is ordained by God, and lies in the very nature of things. God is their strength and shield. He builds around them a strong wall of defence. He becomes to them a place of broad rivers and streams, on which goes no galley with oars, neither does gallant ship pass thereby. All is helpful and favourable, with as few disadvantages as possible. And when God thus becomes the Deliverer of his people, how absolutely does all opposition break down and give way! If you are on his plan, He is bound to provide for you; and if He is with you, none can be against you. Not a dog shall move his tongue. No weapon that is formed against you shall prosper. Nothing shall by any means hurt you. Surrounded by the invisible protection of God's presence, hidden in the secret place of the Most High, sheltered under the wing of the Divine care, a host may encamp around you, but you shall not fear; war may rise against you, but in this may you be confident. The Israelites had earned the jewels which were heaped on them for centuries of servitude. The word "borrow" means "ask." It was a voluntary act, but behind all was God, who saw that his people should receive some recompence for their toils.

MONDAY, JUNE 20.—EXODUS XII.

Behold the Lamb of God! It was as if the Holy Spirit could not withhold his testimony to the work, which is his theme, until the cross could be reared, and the precious blood shed, but must needs begin to unfold the mysteries of redeeming love. We gather round this great sight with awe and love. Here is our Master evidently set forth, in the blamelessness of his character, in the maturity of his manhood, in his setting apart by the Father, in his indication by the Baptist, in the agony of his sufferings, in the bitterness of his sorrow, in the shedding of his blood, in his unbroken bones, in the redemption which he has achieved from the sword of judgment and from the penalties of a broken law. Here He is also in the provision made by Him for the spiritual needs of his own, so that their hunger may be satisfied, their strength recruited, their life forces fed by contact with his own. And in this wonderful miniature we may find ourselves. We are there under that sheltering blood, which speaks our deliverance from the sword which awoke against our Shepherd, that it might never touch the flock. We are there standing around the table, in pilgrim guise, feeding on the flesh of the Lamb, and on the alert for the first notes of the trumpet which shall sound the signal for our march. And that triumphant march out of the land of bondage into that of victory, what is it but a premonition of the emancipation of the sacramental host of God's elect, from the darkness and bondage of the present age into Rest. None but the circumcised could partake. O! my soul, hast thou put off from thee the filthiness of the flesh by the circumcision of Christ, so only canst thou be sure of having a right to the body and blood of the Lamb.

TUESDAY, JUNE 21.—EXODUS XIII.

The first-born had been specially saved, and so were specially God's. On them was branded the one brief word, "Mine." What a lesson for us all, who have been redeemed with the precious blood of Christ! We are his by right of purchase, and we must be his in choice and life, and sanctified by his own indwelling and possession. And when we have taken up this position with respect to God, we may count on his strong hand. Whatever tyrant tries to hold us, and however mighty the tyranny of Egyptian bondage, none can keep us back when God determines to let us go. He will bring us out. But we must not expect to have a swift and easy course to the home of our souls. God still leads his people about. Often in life there comes a tedious waiting time; we are prevented from going straight forward; it is evident that some obstruction has been permitted to divert our course. At such times let us believe still in his leading, only that He has some special reason which we may not at the time apprehend. Perhaps there are lessons to learn, experience to acquire, strength to gain by the wilderness march, which will more than compensate for the further delay. But whatever comes, let us follow the pillar of cloud by day, and rest beneath the brooding pavilion of the glowing pillar of fire by night.

WEDNESDAY, JUNE 22.—EXODUS XIV.

How often the providence of God appears to lead his people into impossible positions! They become, so to speak, entangled in the land. Before them is the sea, on either side the frowning precipices, and behind them Pharaoh. Then the spirit is apt to break out into loud and bitter complaint, but faith hushes their voice, and looks away to the all-sufficiency of God. The one thing about which we need to be anxious is to be sure that we are being led by the cloud, for, if that is so, all other responsibility is entirely on God; and if there is no other way of deliverance, we may expect Him to open it through the depths of the sea. There are two commands which come to us when we are in perplexity. The first is to stand still and see God's salvation If you do not know what to do, wait to see what God is about to do. Only be still, cool, calm, collected. Look not around at the imminent danger, but up to his very present help. And when He says, "Go forward," do not hesitate for a moment to advance. For as your feet touch the fringe of the brine, a way will cleave down into the heart of the sea, and through the depths. He leads the believing soul through the depths as a horse through the wilderness, so that it may not stumble. But the hand which delivers the saint is heavy on the sinner. The cloud which is light to the one is darkness to the other.

THURSDAY, JUNE 23.—EXODUS XV.

This glad outburst of melody is a striking type of that other song which shall break out around the sea of glass. There they sing the song of Moses, the servant of God, and the song of the Lamb. See how the entire glory of the victory is ascribed to God Himself. The Lord is throughout the blessed agent of deliverance: His right hand; the greatness of his excellency; the blast of his nostrils. And as they stand upon the eminence of that deliverance, they dare look forward and believe that He will not fail nor forsake them, until the entire programme is completed. So doth faith boast herself on her God. She judges for the future by the past. What He hath done that He will do; and He will not stay his hand until the prepared people are settled in the prepared place. But how rapid are the transitions of life! To-day the song of victory, to-morrow the bitter wells of Marah, and the next the shadow of Elim's palms. But we learn more of God at Marah than at Elim. There He shows his tender love in healing the waters by the tree of the Cross, and pledges Himself to heal our diseases and redeem our lives from destruction.

FRIDAY, JUNE 24.—EXODUS XVI.

The true manna first fell at Bethlehem, and has been the food of man ever since. But it must be gathered every day. And there is no time like the early morning, for if we delay longer it is apt to melt, and our desire to fail. Those who gather the most need it all, and have nothing over; those who gather least, by the force of circumstances over which they have no control, find that a little will go a long way, so that a morsel of Christ will sustain the soul for long hours of work or warfare. Let us ever remember that rest of heart is equally important with the satisfaction of spiritual hunger. We must rest as well as feed, feed as well as rest. Evermore, oh, our Father, give us the true bread from heaven; give us, each day, the bread for the day, that spirit, soul, and body may have their meet provision, and be satisfied. And may we ever find that, in our experience, also, the bread, which is Christ, is mingled with the dew, which is the Holy Spirit.

SATURDAY, JUNE 25.—EXODUS XVII.

From the smitten rock the water flowed to refresh the weary host. Only thus could the thirst of the world be met. The Rock of Ages was smitten, and from his riven side there flowed out blood and water. Not blood alone, but water also. Let us not fail to drink of Him, and the water which He will give will become in us a spring of water rising up always to eternity. Perhaps in a minor sense each of us will have to be smitten before we can yield water for thirsty souls. But such refreshment is often the preparation for warfare. *Then* came Amalek. When our bodily needs are satisfied, there is always the fear of Amalek, the type of the flesh. But, thank God, He who gives water for our thirst, also gives deliverance and victory. It is for us to get up into the mountain to pray, and it is for our Joshua—Jesus—to fight for us. The Lord is our banner. Let us serve under Him, and go undauntedly to meet our foe, sure of this, that the conflict cannot be for ever, since the Lord hath sworn to blot out his remembrance from under heaven.

International S. S. Lessons.

SUNDAY AFTERNOON, JUNE 26.

MESSIAH'S REIGN. Psalm lxxii.

GOLDEN TEXT: Verse 11.

According to the title this Psalm was written by Solomon, and was intended to refer to his kingdom. But the language of the Psalm can only find fulfilment in the reign of the Messiah. It describes the character, the extent, and the perpetuity of the kingdom of God. They are in the kingdom who now consent to the reign of Christ in them. Let him be King in our lives.

1. Compare Solomon's prayer for himself (1 Kings iii. 9). *Give.* The true king reigns not by popular choice, but by Divine authority. He is God's vicegerent, and pronounces judgments in his name. 2. *Thy people.* They are so frequently described in this Psalm that we may learn who they are (see 2, 4, 7, 12, 13). Poor, needy, oppressed, victims of deceit and violence, yet righteous. Do not mistake poverty for piety. Yet it is clear that great wealth makes sincere godliness a difficulty (1 Cor. i. 26, 27). Too often has partiality been shown to the rich and great. In the kingdom of Christ the most needy are the most richly blessed (Luke i. 53).

3. Peace and righteousness are inseparable (Isa. xxxii. 17). Our peace with God is secured by Jehovah our Righteousness (Heb. vii. 2). And perpetual peace within is only possible when every part of our being consents to his righteous rule (Isa. ix. 6, 7). For this reason there is no peace to the wicked (Isa. lvii. 21).

4. Deliverance for the oppressed means always judgment upon the oppressor. In whatever form the work of the oppressor is carried on, destruction is sure (James v. 1-4).

5. *Fear*—not in any slavish sense, but with the fear of reverence, of awe, of obedience, and of love. *All generations.* His worship shall never cease. Unlike other monarchies this shall not pass away (see Heb. xii. 28).

6. *Like rain, &c.* A figure of the gentleness as well as the beneficence of Messiah's reign. "Those great conquerors who have been the scourges of mankind have fallen like the fiery hail of Sodom, transforming fruitful lands into deserts; but He with mild, benignant influence softly refreshes the weary and wounded, and makes them spring up into newness of life." 7. Like King like people (Prov. xx. 8).

8. No language could better describe the universal reign of the Messiah as a personal monarch. The boundaries of Solomon's kingdom can never limit the extent of the kingdom of Christ. 9. *Wilderness*—referring to the wandering people of the desert. *Lick the dust*—in token of their humble surrender to him. "No one was allowed to address the Persian kings, unless he prostrated himself on the ground, and kissed the footsteps of the king." How useless to remain at enmity against Him! (Psa. ii. 12). 10. Recalling what Solomon had experienced (1 Kings iv. 21), and the visit of the Queen of Sheba (1 Kings x.). *The isles*—refer to the Gentiles in general. Compare Isa. xlii. 4 with Matt. xii. 21. *Sheba*, a region in Arabia Felix. *Seba*, in Ethiopia. Tholuck thus describes verses 9 and 10. "The most *uncivilized*, the most *distant*, and most *opulent* nations shall pay their homage to Him."

12. *Crieth.* This is the condition on which the needy are delivered. Nothing is so eloquent as prayer out of deep distress (Gen. xxi. 17). 13. *Save.* "Scipio used to say that he would rather save a single citizen than slay a thousand enemies." Such is the work in which Jesus delights (Matt. i. 21). 14. *Precious*, &c., "The Angolani so despised their slaves that they would sometimes give away twenty-two for one hunting dog. For breaking one goblet the Roman cast his slave into the pond to be devoured." These contrasts magnify the grace of our King.

15. *He shall live*, though He died in the work of saving his people. Alexander, when dying, said, "Lo! I am dying whom you falsely called a god." Contrast the once dead but now ever living Saviour (Rev. i. 18). *Prayer*—not only *to*, but *for* Him. Every prayer for the salvation of men is really a prayer for Him. All can thus *hasten* his coming and kingdom.

16. A striking description of temporal prosperity resulting from his reign, and a type also of spiritual blessing.

18-20. The doxology closes this book of Psalms (see xli. 14). We have reached the highest possible point of desire when we have prayed for the triumph of Messiah's kingdom. Our prayers end there, for we have nothing more to ask.

The Book World.

The Blood is the Life.

In a day when great names are too often allowed to carry all before them, it showed not a little courage on the part of Dr. Bennett, the vicar of St. George's, Worthing, when delivering a course of lectures at the National Club, two years ago, on the subject of the Cross of Christ, to publicly call in question Bishop Westcott's view, that the blood, as used in sacrifice, means life rather than death. Dr. Bennett's lectures attracted a good deal of attention at the time; and in response to a request that he would give them a more permanent form, he has brought out this book,* which contains a very interesting examination of the whole subject, and a sketch of the history of the doctrine of the Cross of Christ from the earliest times.

We only propose, however, here calling attention to this, perhaps the most interesting feature of Dr. Bennett's book: his exposure and refutation of the view advocated by Bishop Westcott, grounded on the words which head this article.

The words "the blood is the life" are those upon which Bishop Westcott founds his theory, or rather upon their expansion and explanation in Lev. xvii.; but, as Dr. Bennett shows, he falls into the mistake of not distinguishing between the blood as spoken of whilst it is in the veins, and when it has been poured out. It is just because "the life of the flesh is in the blood" (Lev. xvii. 11) that when poured out of the flesh it represents no longer life, but death. Hence, as any one may see who looks at the word "blood" in a concordance, the normal idea associated with the word throughout Scripture is death, not life; and the very reason given for the prohibition to eat blood is that it has been given upon the altar to make atonement for the soul or life of the offerer—*i.e.*, the blood when poured out represents the substitutional death of the victim, and thus becomes a covering or propitiation for the forfeited soul or life of the offerer—all, of course, having relation to the great victim that should in due time be manifested to put away sin by the sacrifice of himself.

The Bishop's view, as stated by himself in his Commentary on the Hebrews, is that "the Scriptural idea of blood is essentially an idea of life and not of death"; "the blood poured out is the energy of present human life made available for others"; "Christ became true man under such conditions that He could die even as men die, and in dying make the virtue of his life accessible to the race"; "the life of Christ offered in its purity and fulness to God cleanses men and enables them also to serve Him who is a living God." Well may Dr. Bennett say, "We are thus face to face with a body of doctrine which is totally at variance with the teaching of Protestant Christendom as embodied in the Articles and Formularies. Its most prominent features are (1) that the blood means not death but life, and (2) that the blood is communicated to man for practical sanctification." Dr. Bennett shows that the Bishop's theory rests upon a mistaken view of Lev. xvii. 11: "It is undeniable that the life is in the blood; and while the blood remains in its natural condition in the body it may be spoken of as representing life. When, however, the blood is shed, the normal relationship between the body and the blood ceases, and death instantly ensues. In other words, the blood shed is the exact opposite of life, it is death."

Dr. Bennett refers to Isaiah liii. 12 as throwing light upon the subject. There we read of Christ: "He hath poured out his soul unto death." The word for soul here is the same as that rendered "life" in Lev. xvii. 11. According to Dr. Westcott's theory we should have expected "poured out his soul unto life."

As the High Priest once a year stood in the immediate presence of God in the holy of holies, he carried in thither the blood which he solemnly sprinkled before God, and thus typified our great High Priest, who has gone into heaven itself in virtue of his blood once shed, and ever liveth to make intercession for his people. But we must not confound the two distinct elements of death and life, which we see portrayed in this type of Christ in heaven. The High Priest in his own person represented the risen Christ, *i.e.*, life; the blood he carried in was the memorial of death, *i.e.*, of Christ's death. Thus he was enabled to represent those who as sinners deserved death, seeing that the blood testified that death had been endured on their behalf.

If Bishop Westcott's theory were true, there would have been two types or representations of life within the vail at the same time—the living High Priest and the blood—and the death of the sacrifice would not have been represented at all! According to the view generally received among Christians, both were represented, as, indeed, both were needed; and both are recognised in the words spoken by our risen High Priest Himself (Rev. i. 18): "I was dead, and behold I am alive for evermore." The Greek is even stronger, "I became dead." See R.V.

Another proof of blood symbolising death, not life, is to be found in the Passover. The blood of the lamb was sprinkled on the doorposts as a sign to the destroying angel that death had already visited that house in the death of the substitute provided by God's appointment. "When I see the blood I will pass over you."

Dr. Bennett has some excellent remarks on the Bishop's unsatisfactory exposition of that cardinal passage in 1 John i. 7: "The blood of Jesus Christ his Son cleanseth us from all sin." The Bishop says: "The thought is not of the forgiveness of sin only, but of the removal of sin. The sin is done away, and the purifying action is exerted continuously."

Dr. Bennett, in reply to this, quotes Lev. xvi. 30: "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord," and adds: "It is this alone which is meant when the blood of Jesus Christ is said to cleanse us from all sin. We are free from the imputation of guilt before God. Sin is not removed, except as to its guilt, so long as we are in the body. Purifying action is exerted by the Holy Ghost, and not by the blood of Christ. Confusion thus pervades the Bishop's remarks upon this vital passage."

Dr. Bennett here takes the same view of the meaning of "the Cleansing Blood" as that put forward in an admirable little book bearing this title, written by one who is an authority on such subjects, the Rev. H. C. G. Moule, Principal of Ridley Hall, Cambridge.

There is very much of deep interest, which it is impossible here, from want of space, to notice, in this book of Dr. Bennett's. It deserves to be commended very strongly to all who desire to have a clear understanding of this vital subject, and who will value the sound cautions which it contains as to prevalent errors of the present day, endorsed often, alas! by names of deservedly great weight in the sphere of Biblical criticism. One thought which the study of Dr. Bennett's book very strongly impresses upon the mind is this: that valuable as great scholarship undoubtedly is in the interpretation of Scripture, it cannot supply the place of that knowledge of the Gospel of the grace of God which the teaching of the Holy Spirit alone can impart. H. E. B.

* *Crux Christi*: Being a consideration of some aspects of the doctrine of the Atonement, with special reference to the recent suggestions of Bishop Westcott. By Rev. J. Bennett, D.D., vicar of St. George's, Worthing. (*John F. Shaw & Co.*)

Counsels for Young Ministers.

To My Younger Brethren: Chapters on Pastoral Life and Work. By Rev. H. C. G. Moule, M.A., Principal of Ridley Hall, Cambridge. (5s. *Hodder and Stoughton.*) Here are twelve chapters, specially addressed to such as have recently entered the Christian ministry in the Church of England. Opening with very instructive and helpful pages on the secret walk with God, the book proceeds to deal with the daily walk in the world, Scripture study, pastoral work and preaching, as well as various related topics. A sense of the deep responsibility of ministering to ministers is conjoined with great ability in treatment on every head. The author, in a preface, urges the necessity of personal holiness in the Christian minister—no mere form moulded from without, but a life developed into manifestation and action from within. This is a valuable work, thoughtful and practical in a high degree.

Ulf, the Norseman. By Mary Onely. (1s. 6d. *Sunday-School Union.*) The adventures of an English lad among the brave and kindly Norsemen. A thoroughly wholesome and attractive book for the boys.

Helen's Garden-Party. By Emma Leslie. (6d. *Sunday-School Union.*) A pleasant story for the girls, full of good purpose. From the same we have also Portreath Sands, a capital penny book in the Rainbow Series.

Bells of Gold and other Poems. By E. F. Heinekey. (2s. 6d. *Wertheimer, Lea, and Co., Circus-place, London-wall.*) This is a charming little volume of hymns and pieces by one who knows the Gospel and can sing its choicest notes. Among other gems are: "He knoweth," "The Bridegroom Cometh," and "Jesus all in all."

A Way in the Wilderness. By Maggie Swan. (2s. *Partridge.*) A really good story by the sister of the well-known authoress, Annie Swan. The dire evils of gambling and indulgence in strong drink are so delineated that the pages will administer timely warning to young people. Readers will follow the incidents of the tale with a well-sustained interest.

Christ the Creator and Redeemer. By W. Popley. (3s. 6d. *E. Stock.*) The discourses in this book are very various, *e.g.*, No spontaneous generation; Genesis not compiled later than the days of Moses; Christ's sacrifice covers all sins. The writer is well-read, laborious, and spiritually-minded, but we cannot add lucid. His matter is good, his arrangement faulty, and his sentences too often obscure.

Peeps into China. By Rev. Gilbert Reid, M.A. (2s. *Religious Tract Society.*) Really vivid and interesting sketches of Chinese life and life among the Chinese as seen by a hard-working and earnest American missionary. Numerous as have been the recently issued works on China, this one has, within small compass, a specialty of its own in the very simplicity and directness of its presentation of every-day life in China.

That Glorious Future, or, Key to the Revelation. By Rev. J. L. Thompson. (3s. *Morgan and Scott.*) This very thoughtful little book has reached a third edition, revised throughout and enlarged. The interpretation regards the visions as largely concerned with events still in the future. The author has his eyes wide open to the really practical purpose of the Apocalypse, with its many stimulating passages. His studies as a whole present a view which is worth the attention of all earnest students of the Word. At once reverent and lucid, the book in its present form should encourage many to read the Revelation, who have hitherto neglected it.

Prison to Platform: A Testimony of Divine Grace in Daily Life and the Gift of Power for Service. By Thomas Payne. (1s. 6d. *J. Marshall & Co.*) The entire absence of careful literary style is the feature of this book that first strikes the educated reader. Those who do not on this account prejudge the work, will be well repaid by reading on to the end. From the ups and downs and struggles of youth, Mr. Payne rapidly proceeds to tell the story of his unwearying labours in the Gospel, formerly in connection with General Booth's organisations—the Christian Mission and the Salvation Army—and during more recent years in various parts of the country as doors have been opened to him. The pages are warm with evangelistic purpose and effort.

Land: its Attractions and Riches. By fifty-seven writers. Edited by C. F. Dowsett, F.S.I., (£1 7s. 6d. *The "Land Roll" Office, 3, Lincoln's-inn-fields.*) Here is a bulky volume of nine hundred pages on the charms of British broad acres and the subject of real property in general. In the opening chapter Mr. Dowsett points out that one effect of pessimistic views regarding land investments has been an alienation of capital from the soil, "and millions sterling have been diverted into joint stock investments—many of which have turned out to be unremunerative, and some total failures, whereby individuals have been wrecked, and the nation injured. Rural districts have become, in a measure, impoverished, farmers have had to desert the old homesteads of their ancestors, labourers have been reduced to great poverty, and have been compelled to immigrate to towns; tradesmen have had to curtail or close their businesses, and commerce generally (as well as agriculture) has sustained widespread and deep-rooted losses." There are several articles on losses by Stock Exchange speculations, and others advocating investment in land. Town and country life having been compared, some of the attractions and advantages of the latter are set forth. The following are quite charming contributions: "Some of the Poets on the Country," by Constance L. Maynard; "The Fir Forest," by Dr. Hugh Macmillan; and "The Pleasures of a Country Life from a Natural History Point of View," by W. H. Harris. The pages are alternately practical and entertaining, the subject being considered as it relates to health, society, and commerce, as well as in technical, legal, scientific, and other bearings. At the close there are chapters on ancient agriculture, including a brief statement on "Land in the Jewish Polity," by Rev. F. B. Meyer, and a study of "The Primeval Command and the Prophetic Promise," by Mr. G. H. Pember. Those who possess (or desire to possess) real estate, or are engaged in developing property in land or directing work thereon, as stewards or trustees, will find the book of real service.

How Ethel Made Home Pretty, by L. Shorey, is truthfully styled a "practical" story. (6d. *Stoneman.*)

Mr. W. A. Nudd, Haymarket, Norwich, has published a little volume of verse, "Enoch and Other Poems," by C. C. Bailey. (6d.)

The Christian's Purse and the Lord's Treasury. The Scriptural aspect of a subject of great importance is stated in this address to Christians by N. J. (4d. *Partridge.*)

My Memories and Estimate of my Friend Spurgeon is a very readable and interesting booklet by J. de Kewer Williams, Independent minister, Hackney. (3d. *Passmore and Alabaster.*)

"Excellent Women" is a new series of penny biographies published by the *Religious Tract Society*. The first two issues are devoted to Elizabeth Fry and Selina Countess of Huntingdon. There is in each case a good portrait.

A sketch of Professor John Duncan, LL.D., has been added to the penny Biographical Series of the *Religious Tract Society*. There is an excellent portrait of the "Rabbi," whose story is admirably told by W. Ballantyne, M.A.

The Forgotten Truth. The Gospel of the Holy Ghost. By Charles Bullock, B.D. (2d. "*Home Words*" *Office.*) This is a sterling booklet on a subject of supreme moment. It sets forth the great need of the Church to-day, and shows what would ensue upon a due recognition of the Holy Spirit and his Divine work.

The Graphic Summer Number contains an unusually varied collection of coloured sketches, engravings, and stories. The presentation plate is a reproduction of the picture by Frank Dicksee, R.A., entitled "Beatrice," and will be found fully equal to those of the series of Shakesperian Heroines already published.

BOOKS RECEIVED.

From *James Clarke and Co.*—Evolution of Christianity By Lyman Abbott. (4s.)

John F. Shaw and Co: Noontide Thoughts for Busy Folks. By Leonard K. Shaw.

From *Drummond's Tract Depôt*:—Gospel Leaves. Two-page tracts by Cheyne Brady. (6d. packet.)

From *T. Fisher Unwin*:—The Speaker's A. B. C. By Colonel Arthur Montagu Brookfield, M.P. (2s.)

From Hodder and Stoughton.—The Life and Faith of the Early Church, by W. F. Slater, M.A. (7s.)

From *Elliot Stock*—The Church: Invisible, Visible, Catholic, National. By Archdeacon Sinclair, D.D.

From *J. S. Virtue and Co.*—Healthy Households. By Guy Cadogan Rothery. (1s.) Easy and Economical Cookery. By Millicent Rose Fardell. (1s.)

Letters to the Editor.

ARMY CHAPLAINS.

Sir,—I have no hesitation in affirming, after thirty-five years' service in the Army, that the great majority of the chaplains, owing to their High Church proclivities, encouraged by the present Chaplain-General, Dr. Edghill, have no real influence for good with the officers and men over whom they have the spiritual oversight. The introduction of monotoning the service, with the adoption of the Eastward position, and the usual unscriptural teaching which invariably accompanies these practices, are forced upon the military congregations, with the inevitable result of indifference, if not distaste for spiritual things.

The time is come that either the men should be allowed to absent themselves from services which they dislike, or that they should be conducted in a plain, simple manner, as was formerly the case, during the tenure of the office of the Chaplain-General by the late Mr. Gleig.

General and C.B.

Dear Sir,—My experience during about fifteen years' service has been similar to Colonel Hobbs, given in his letter published in your paper of June 2.

Since my retirement from the service I have seen something of Christian work amongst soldiers. In Gibraltar, until lately, there was no objection to the ladies connected with the Soldiers' Home visiting sick soldiers in the Military Hospital every day between certain hours; but now this privilege has been withdrawn. I believe both the Presbyterian and Wesleyan chaplains are willing that the ladies should speak to the patients belonging to their denominations, but the senior chaplain, Church of England, with the consent of the medical officer, has closed the door of the hospital against them. Soldiers are naturally very much annoyed at this interference, and I feel sure if it were brought to the notice of H.R.H. the Commander-in-Chief, the soldiers in hospital would no longer be deprived of the sympathy and kind attention of the ladies who have the real interest of the soldiers at heart.

J. Armstrong, Late Captain 26th Cameronians.
The Home, Girvan, N.B.

Dear Sir,—The present controversy in The Christian respecting the alleged God-resisting hindrance of Miss Robinson's labours, and, indeed, of all spiritual endeavour in the Army, impels me to send you a few lines. I am bound to say that the impression my personal experiences have left is that chaplains, with, no doubt, some admirable exceptions, care more for salutes than souls. I cannot recollect, in the course of work among our men on active service, meeting with any one, save a much-hampered Scripture Reader or two, who took the smallest interest in their spiritual condition. At Suez, in 1884, where at the time there was only a Roman Catholic chaplain, I was strictly prohibited from entering a tent, to speak a word, or give a tract or text to the sick and wounded (some dying) men who had come in from the front. Occasionally, as I prowled round the tents, I would get a likely-looking sentry to put into his vest a few small books or cards for the poor fellows whom I could see, but might not approach. The like prohibition was experienced by an earnest Christian lady, the wife of an officer whom I visited at the cantonments.

Previously, at Alexandria, a medical officer of high position, to whom I had a cordial letter of introduction, told me, while accepting his friendly welcome at the hospital, that to his deep regret he could not venture to give me permission to visit any of the sick under his charge; that, Surgeon-General though he was, he should, were he to do so, be admonished to attend to his medical duties, and not interfere with those of the chaplains. What duties they performed he was silent over.

At Cairo I was privileged to have an interview with, I believe, the Senior Chaplain to the Forces, a much-braided, dignified personage, from whom I wished to obtain the address of an Army Scripture Reader under his supervision. He professed ignorance respecting his humble subordinate, but favoured me with a vehement tirade against my intrusive work and my books, none of which, he begged me to be assured, should be distributed by any Reader under his control. My only reply being a repeated request for the address I wanted, the irate chaplain withdrew, but sent it to me by an orderly. The Scripture Reader, whom I saw a few hours later, told me he had been so persistently thwarted in all his endeavours to do any real work among the men that he was "almost broken-hearted," and had just given in his resignation.

On active service I thankfully found things different. At Suakim I had free access to tent, fort, and ambulance. I do not, indeed, recollect hearing of any approach to spiritual work among the men. I did not meet a regimental captain while in the Soudan, but the Colonel commanding the troops there under canvas most courteously granted me the use of a commodious tent for holding services, and I record with grateful pleasure that the chaplain of the flag-ship on the station, a bright young Christian, cheered me with kind zealous help in conducting them.

In what I have written I have but avowed convictions which, it seems to me, I ought not at this time to withhold. My heartiest sympathies and my best-loved work have always been with soldiers, and in the service I have experienced much true kindness, and enjoyed the happiest brotherly intercourse, yet I am bound to say that my unvaried experience in respect of evangelistic work has been, as regards its acceptance by "The Proper Authorities," much the same as I met with in my endeavours to get some Red Cross work at the front from an officer of rank, to whom I presented a letter of perhaps too warm recommendation from a late dear friend, then holding an important post in the Egyptian Administration, and who wound up his refusal of my services with the now-forgotten words (apologised for later), "In fact, sir, assistance is interference."—Very faithfully yours, S. G. Prout.
Braunton.

Sir,—The various letters which have appeared in your columns on the above subject, in connection with the case of Rev. R. F. McLeod, raise the following serious question:—Is it possible that Protestants will allow a clergyman of their own theological views to be driven out of the army for conscience' sake without demanding for him that which has been refused on his personal application, a court of inquiry into his conduct? If the Chaplain-General and those in authority at the War Office were justified in making Mr. McLeod resign his position, they should welcome a demand for an inquiry.

The matter is a very serious one. It is not only Mr. McLeod who is affected. He is simply the unfortunate victim that has opened our eyes to the fact that apparently a determined effort is being made to eliminate Protestant worship from our army chaplaincies, and to set up in its place Ritualistic formalism and the idolatry of the mass.

Little can now be done in the present Parliament, but Protestant electors can help to obtain justice for Mr. McLeod, and to secure protection for our soldiers from Ritualistic tyranny, by demanding from their candidates for the new Parliament a promise that they will vote for an inquiry into Mr. McLeod's case in particular, and into the army chaplaincies generally.—Yours respectfully,

E. Darbyshire.
Lindisfarne, Upper Norwood.

NAVY CHAPLAINS.

Sir,—The correspondence in the columns of The Christian on Army Chaplains might profitably lead to further correspondence on chaplains in the other and, for England, more important branch of the services. In a recent conversation I had with a brother-in-law, who has had some eighteen years' experience of the Royal Navy, I was sorry to hear him express a generally unfavourable opinion of the Navy Chaplains. My brother-in-law, I may say, is not an active Christian, but he is an honourable, upright, and kindly man.

The practical presentment of the religion of Christ by too many of the chaplains of the Royal Navy is, it seems, terribly perfunctory, and therefore little better than a caricature. They regard themselves and are treated as "officers"; they mix little with the men; they are seen mostly, except by the other officers, at the Sunday service; and the men talk of them as "Holy Joes," "Sky-pilots," and so forth. There is probably another side to the story; and, if so, I should like to hear it.—Yours, &c.,

W. E. C.

"THE ACCUSER CAST OUT."

Sir,—Your correspondent, Mr. G. F. Trench, begins by setting forth this supposed principle: "In no sphere of the universe is it conceivable that Christ, the champion of the saints, and Satan, his great antagonist, can remain in power together;" and he attempts to prove this by asserting that, "when Christ took upon Him our nature, Satanic possession of the body ceased at his command."

In direct and positive contradiction, both of the principle here stated as well as of the supposed proof of it, the Word expressly says, (1) That in this "sphere of the Universe," *i.e.*, on the platform of this very earth, where Christ reigns in the hearts of his people, Satan is "the god of this age" (2 Cor. iv. 4); and that "the whole world lieth in the wicked one" (1 John v. 19); and (2) that the personal individual Antichrist is to be indwelt of Satan (2 Thess. ii. 8-9); and that he will cause all whose names are not written in the Lamb's Book of Life to worship him (Rev. xiii. 7-8).

Hence, your correspondent's principle being erroneous, the inferences derived from it must necessarily fall to the ground, as, indeed, they are also rebuked by the positive and absolute statements of the Word to the contrary.

What he says about Rom. viii. is mere assertion, which is contrary to the fact, as I have shown in my previous letter. In 1 John i. the inferences are against him, because the Apostle, by there describing Jesus Christ, our Advocate, as the Righteous One, clearly intimates that it is a question of righteousness which is at stake (as I pointed out in my letter), and as the passage in Zech. iii. plainly shows, a passage which is manifestly future, for the iniquity of Israel is on them still; and contrary to what your correspondent says about the believer's conscience, this question, the passage shows, is settled before his conscience is pacified.

In 1 Cor. iii. and 2 Cor. v. it is not a question of justification at all, but of works, and the exercise of gifts and talents, as in the Parables on that subject, with which Satan has nothing to do, he having then, of course, been cast out.—Yours truly,

Robert Brown.
8, *Trinity-road, Scarborough.*

THE OPIUM QUESTION.

Sir,—There were those who looked upon the meeting at the Society of Arts on the Opium question as a success for the pro-opiumists, but all along I felt the doctors had proved too much. They really placed the Government in a dilemma; for if opium really were the "febrifuge" claimed for it, and produced a condition unknown in medicine with reference to opium, but described by Sir William Hunter, K.C.S.I., as an "unconscious safeguard" against malarial fevers, then taxing opium as the Government credited themselves with, was apparently most unjustifiable, while to prohibit its sale to the malaria-stricken Burman was a positive injustice.

That meeting, however, bore fruit, when the medical champion of the pro-opiumists, Surgeon-General Sir William Moore, K.C.I.E., found himself professionally alone in the discussion which followed his paper on the subject of this letter, at the meeting in the Westminster Town Hall, under the auspices of the East India Association on June 1st. One native gentleman alone supported Sir William Moore in his theory of "the harmlessness of the opium habit," both as regards its physical and moral effects, and selected the City of Ahmedabad as an example. Having the Government Blue-book on opium with me, I gave it to a friend who had not spoken, and who asked for permission to read the Government opinion of this case, as gathered from the reports of its officials, which was diametrically opposite. Even a staunch pro-opiumist, as regards the justifiable character of the revenue derived from opium, Mr. Martin Wood severely criticised the style of the paper, and especially that part where Sir William claimed for opium the power of enabling the half-starved peoples of India to live on little food.

Our Sikh brother Hira Singh Puri's noble confession, at the close of his ten minutes, that he was there at considerable inconvenience, perhaps loss, as he had to appear before an examining Board next day to bear witness to his love for the Saviour who died for him, was in strange contrast to the sneering allusions of the author of the paper to the very sacrifice our Sikh brother bore such loving testimony to; while a native gentleman protested against the author's comparison between Christ and Buddha as totally foreign to the subject under discussion.

One stranger from Australia, unknown to all, told a tale of the ravages of opium in the colonies, which, when it appears in print, will surprise the people of this country. In short, the time of prayer and intercession on the morning and forenoon of May 31 bore ample fruit on June 1 at this meeting, and, on thinking it over that evening, I felt that the Master's promise had come true, "from this day will I bless you." Some, I fear, went to that meeting with but little hope of its proving a help to the cause we have so much at heart, but I can best describe it in the words of Scripture, Ex. xiv. 14: "The Lord shall fight for you, and ye shall hold your peace." Truly He raised up speakers for us, and we had little to do but praise Him, as those most interested in the question, the peoples of India, in the persons of their countrymen in London, spoke with no uncertain voice.

As one who has had the opportunity of attending many meetings during the past six months, I can only say, the meeting in the Westminster Town Hall on June 1 will be known as *the* meeting, and if ever an illustration was graciously granted to his promise to "the residue of his people," in this time of great national falling-away, it was given last Wednesday, when the Master Himself turned "the battle to the gate" (Is. xxviii. 6); and at a meeting got up by, and probably for, the pro-opiumist party, gave to this "residue of his people" a splendid victory, and a precious assurance of the not-far-distant triumph.

He who has helped us thus far will not leave us till He has accomplished his own purpose of saving mercy to the millions now under a bondage to which slavery could offer no comparison.—Yours faithfully,

Robert Pringle, M.D., Brigade-Surgeon.
Blackheath, S.E.

REV. W. J. MAYERS, who left England fifteen months ago to visit the colonies on behalf of Dr. Barnardo's Homes, has started to return. He left Adelaide with his party of eight lads belonging to the Homes on June 1 in the Orient s.s. *Oruba*, which is due in London on July 12. Mr. Mayers has visited South Australia, Victoria, New South Wales, Queensland, New Zealand, and Tasmania. His meetings have been largely attended; much sympathy has been manifested in Dr. Barnardo's work, and very gratifying practical results have been the outcome of the Mission.

Temperance Notes.

A new Temperance Hall was opened last week in Fenny Stratford by Mrs. Cyril Flower.

The Rechabites continue to make most gratifying progress in Australia, especially in New South Wales and South Australia.

The British Temperance League holds its annual Conference at Batley on July 12 and 13; the women's meetings in connect on are to be held at Dewsbury.

During the year some excellent work has been accomplished by the Bradford Sunday Closing Association, over twelve thousand tracts having been disposed of.

The Clapton Branch of the Young Abstainers' Union has just celebrated its Tenth Anniversary. Since 1879 this Branch has enrolled upwards of 630 members, one hundred having joined during the past year.

M. Henri Martel, in an interesting article in the official organ of the Belgian National Temperance League, speaks most hopefully of the progress of temperance societies, as well as of temperance in Belgium.

Mr. John Robinson, in *The Nineteenth Century* for June, says, in writing on the moral condition of male servants in high-class families:—"The practice of giving beer ought to be abolished in every house in the kingdom."

The Independent Order of Rechabites is advancing in India; supplies are on the way for four new Tents. The *Pioneer* Tent, at Allahabad, is making splendid progress. Tents are being opened at Lucknow, Jullunder, and Cawnpore.

The two most potent forces in England are conscience and the breeches pocket. When we have got these on the right side of the liquor question, the public-house will change its character.—*Irish Temperance League Journal.*

The Young Abstainers' Union, the object of which is the promotion of Total Abstinence from intoxicating liquors among the sons and daughters of the upper and middle classes, has now eighty branches, and a membership of over eight thousand.

The suggestions of Lady Henry Somerset, with regard to the action of the Temperance party at the General Election, have been adopted at Brighton, and in support a great united open-air temperance demonstration will be held on Saturday and Sunday next.

Sir Andrew Clarke, at a recent Conference of Temperance workers at Chatham, declared that if ever he had the power to raise his voice in Parliament against the blasting and withering influence of the drink traffic, he would do so with all his heart.

A study of the "Dublin Metropolitan Police Blue Book" reveals the sad fact that the arrests for drunkenness and for drunken and disorderly conduct in the Dublin metropolitan district have during the last few years increased very largely, both for men and women.

A series of temperance addresses, arranged for by Rev. Canon Elliott, has just been delivered in Manor-hamilton and the neighbourhood by Rev. Dr. Sidley, of Granard. The addresses were much appreciated, and resulted in a considerable number having been added to the temperance roll.

The Committee of the B.W.T.A., in consideration of the critical time through which the Association is passing, and the importance of right action at the present juncture, has proposed that the Branches unite in prayer, on Sunday, June 19, the hours chosen being 9 a.m., 3 p.m., and 10 p.m.

Lady Henry Somerset, following up her call for united temperance demonstrations in support of the direct veto and Sunday closing, has addressed letters to the Archbishops, Bishops, deans, and archdeacons of the Church of England and of Ireland, and also to the heads of the Church of Scotland, and to all Nonconformist churches in the United Kingdom, for definite help in the temperance warfare.

Lacon Owl says:—"We don't believe drunkenness is a disease, but we do believe it is a cultivated appetite that will ruin, degrade, and make poverty for every man who will continue it long enough. Fill a man's stomach with some drug, such as used by the 'drunkenness cure,' and you can make liquor disagreeable to him, but it is only a matter of time when he can again cultivate the desire. Shut up the saloons and stop making poisonous liquor, and then a sure cure will be had whether it's a disease or habit."

A physician of St. Louis, U.S.A., confidently asserts that there are in that city not less than twenty thousand victims of the morphia habit, the great majority of the victims being women of the well-to-do classes. He puts the blame on medical men, who, he says, too constantly resort to hypodermic injections of morphine as a cure for headaches and other minor ailments, or as a stimulant in cases of nervous prostration or fatigue, with the result of creating the craving, which soon becomes irresistible. He admits that medical men invariably warn their patients of the danger of the habit, but in spite of this warning the habit grows upon them and speedily becomes a mania.—*Medical Press.*

NOTTINGHAM.—As an outcome of the recent Convention for the increase of spiritual life, it has been arranged to hold a series of meetings for the same purpose in Circus-street Hall, the first of which, on Tuesday next June 21, will be addressed by Rev. William Haslam.

Evangelistic Notes.

Beckenham.—A series of special meetings are being conducted at the Wesleyan Chapel, and several profess to have received blessing.

High Wycombe.—Mr. W. R. Bradlaugh has commenced a month's evangelistic mission at High Wycombe, and already tokens of Divine blessing have appeared.

A Cycle Mission Band has been formed in connection with Dorking Y.M.C.A., and a fortnight's mission tour through Kent, Sussex, Hants, Wilts, Gloucestershire, Oxford, Berks, and Surrey has been arranged.

Ashford, Kent.—A special mission has been conducted at Marsh-street Chapel, Ashford, by Mr. J. Chamberlain, of the Metropolitan Tabernacle, assisted by the pastor, Rev. J. Whittaker. The mission has been attended with much blessing.

Norfolk.—A very successful three weeks' tent mission has been brought to a close at Swanton Abbot, Norfolk. The meetings have been held in a large tent belonging to Miss Hamond, of Fakenham, and conducted by an evangelist from the Evangelisation Society.

Rev. D. M. Cameron, of Wandsworth, London, has been holding evangelistic meetings at Helensburgh, N.B., for eight days, both in the open air and inside. The weather being fine, numbers gathered at the waterside, and much interest appeared to be taken in the service.

Ormesby.—A day's mission campaign was conducted here last week by the Yarmouth Welcome Mission, under Rev. J. Le Pla. The band is doing real aggressive work in the surrounding villages and in the town, and many—some being notorious characters—have professed conversion.

Ireland.—A very successful Gospel mission has been held in Killead Parish Church, co. Antrim, by Rev. J. P. Cushing, of the Church Parochial Mission Society.—The mission car, "Peace," recently sent over to Ireland by the Gospel Mission Car Association, has been doing during the past two months excellent service in Moira and Donacloney, co. Down.

Mr. W. H. Bernahard, a converted German Jew, is making a missionary tour in South Dakota, visiting some settlements of Russian Jews for the purpose of distributing Hebrew New Testaments and witnessing for the truth as he has found it in Jesus. This summer he intends to journey through these parts with a large tent, holding Gospel meetings, remaining about ten days in a place, accompanied with an evangelistic singer.

Canning-street, Liverpool.—Rev. S. R. Macphail, in his local magazine, says of a mission held in this church by Gipsy Smith: "The Lord has been graciously pleased to grant a spring-time of blessing in Canning-street Church. There has been a turning to a present God by Christ, the atoning Saviour, to live a new life in Christ, the living Saviour—170 confessing—and doubtless others who have not made themselves known; while believers give thanks for fresh quickening and much help."

Obituary.

PASTEUR ARBOUSSE-BASTIDE.

Few pastors were more widely known in France, Switzerland, Belgium, and Holland than M. Arbousse-Bastide, who recently passed away, after a painful illness, at Montauban. He was for many years the agent of the Religious Tract Society, whose cause he advocated with zeal, and on behalf of which he travelled largely. He was a writer of poetry and prose, and his works have for many years been popular among French-speaking Protestants.

WAH-BUN-AH-KEE, A CHRISTIAN CHIEF.

Many will hear with regret of the death of this celebrated Christian and Temperance leader amongst the Indians. The head of the Mansee tribe of Delaware Indians and of the "Six Nations," he was a prominent official in the Good Templars' Grand Lodge of Canada. He recently visited England, and was present at the Crystal Palace Temperance Fête in his native costume. He had long waged war against fire-water among his braves. Wanbuno boasted that the tribe to which he belonged was one of the tribes that signed the Penn Treaty, and that they had never broken the promises they then made.

REV. R. J. MEYER, BELFAST.

Much regret is felt in the North of Ireland at the death of Rev. R. J. Meyer, who lately passed away at the age of eighty-two years. He was a native of co. Wexford, and entered the Methodist ministry in 1837. For forty years he laboured with great energy, zeal, success, and self-denial in such centres as Enniskillen, Omagh, Lurgan, Maryborough, Longford, Donegal, and Monaghan. For some time past he resided in London, but recently returned to Ireland, as he had a strong wish to die in his native land. Mr. Meyer was an indefatigable worker for his Master, and one who tried to avail himself of every opportunity of doing good.

Personalia.

Mr. W. P. Lockhart is still, we learn, seriously ill; though progressing favourably.

Rev. E. R. Barrett, B.A., of Liverpool, has, after a fortnight's consideration of the call received from Brisbane, decided to decline.

Mr. S. Pyall Diprose, well known as a devoted Christian worker, has now removed to Whitland, South Wales.

Rev. G. C. Lorimer, D.D., of Boston, is expected to visit England next month, and has promised to preach in various chapels.

Rev. Mark Guy Pearse concludes to-morrow (17th) his present series of Friday morning addresses in Princes Hall, Piccadilly.

Brigade-Surgeon J. Robinson, hon. treasurer of the South-East African Mission, wishes it to be noted that his address is now 5, Western Elms-avenue, Reading.

Lady Henry Somerset will address at Blackheath to-day (Thursday) meetings to be held in the Rink Hall, afternoon and evening; the latter meeting is open to all.

Rev. Dr. Parkhurst, whose assaults on misrule in New York have been exciting such comment, is to visit England in the autumn. He will arrive in London towards the end of September.

Rev. A. Maclaren, D.D., hopes to deliver the annual address to the Bala College students on July 7, when Dr. Evans, of Cincinnati, will be recognised as Professor of Hebrew and Old Testament literature.

Mr. H. T. Wills, M.A., grandson of the late Mr. H. O. Wills, of Bristol, has been accepted by the London Missionary Society as a missionary to Travancore, whither he is expected to go in October.

Rev. R. W. Dale, D.D., is, we regret to hear, still so feeble that it is not deemed advisable to remove him to a distance. Meanwhile he proposes to stay with a friend near Birmingham, and with returning strength will proceed to a milder climate.

Rev. Thomas Spurgeon arrived in London from New Zealand on Friday. He hopes to occupy the Metropolitan Tabernacle pulpit for three months from the first Sunday in July, and take part in the Founder's Day at the Stockwell Orphanage on Wednesday next.

Dr. Talmage, of Brooklyn, U.S., is visiting this country on a preaching tour of three months. He is expected to preach in Myrtle-street Baptist Chapel, Liverpool, on Wednesday evening next, and in Dr. Parker's City Temple, London, on Sunday morning, June 26.

Rev. J. Travis, who was last week elected president of the Primitive Methodist Conference, has been thirty-three years in the ministry, has been foreign missionary secretary for some years, and is said to be a man of great administrative capacity and pulpit power.

Mr. Joseph Hannington, who during his walking tour in Palestine saw much of mission work there, hopes to be in this country in a few weeks, and will be glad to give addresses on prophecy, the Jews and their own land, mission work in the East, and such subjects. He may be addressed, 4, North-street, Brighton.

Bishop Taylor's report from Africa, at the recent M. E. Conference in America, was listened to with deepest interest. The veteran missionary never seemed more at home than when giving a detailed account of the work of the Lord in the Dark Continent. He is held in profound respect by the brethren. He returns as soon as possible to his field of labour.

We deeply regret to hear of the illness of Rev. Henry H. Bourn, who has laboured as an Evangelist and Baptist Minister since 1849, in England, Scotland and Ireland. His health broke down in 1875, at Windsor, by an attack of diphtheria, caught by burying a little boy, since which time he has not been able to preach. He has written several religious books, all of which have been well received, but having been out of print since 1836, are of no profit to him. In addition to his long illness, he was seized last March with a severe paralytic stroke, affecting his speech, taking away the entire use of his right side, arm, and hand, and also injuring his brain. His circumstances at the present time are most needy, as the constant care of a nurse is necessary. This is a case which we feel at liberty to mention for the sympathy of fellow-Christians. The address of Mrs. Bourn is 24, Claremont-road, Tunbridge Wells.

SWEEPERS OF BOMBAY.—Rev. G. W. Park, of the Methodist Episcopal Church, Mazagon, Bombay, writes:—"If any friend has a strong safety bicycle which he would like to have used in the Lord's work, I should be very glad to receive it. In Bombay distances are long, the sun is hot, and carriage hire is expensive. We have converts among the sweepers from one end of Bombay to the other, and it is absolutely necessary that these shall be frequently visited, and not only this, but that those who as yet sit in darkness shall have the Gospel preached to them. The Christians in Bombay, whom I might ask to help me, are already giving to the best of their ability to the cause of Christ."



CADBURY'S COCOA

ABSOLUTELY PURE, THEREFORE BEST.

The late Editor of the *Sanitary Review*, writing on "The Consumption of Cocoa," warns the public against the use of foreign cocoas containing alkali, and makes the following allusion to the firm of Cadbury Brothers:—"It is the aim and practice of this famous firm to send out cocoa absolutely pure, of the highest quality which art will permit."

The Editor of the *Medical Annual* speaks in the highest terms of Cadbury's Cocoa as a beverage and a food for invalids on account of its absolute purity, high quality, and great solubility; and counsels the Medical Profession to remember, in recommending Cocoa, that the name Cadbury on any packet is a guarantee of purity.

NO CHEMICALS USED

(AS IN THE SO-CALLED PURE FOREIGN COCOAS).

Among the Churches.

CHURCH OF ENGLAND.

An Evangelists' Training Home has been opened by the Bishop of Lichfield in Wolverhampton.

Rev. J. Stephenson, lately of Liverpool, has entered on the charge at Boston, left vacant by the death of Canon Blenkin.

A Younger Clergy Union has been formed in Liverpool in order to enlist sympathy and co-operation on behalf of the C.M.S. and foreign missions.

On Thursday, June 2, during the Jewish Feast of Weeks, a sermon was preached to Jews in Christ Church, Spitalfields, by Rev. J. M. Epstein. The service was conducted in Judeo-German, and the congregation was numerous.

At St. Katherine Cree Church, Leadenhall-street, Rev. Dr. W. Meynell Whittemore preached on Sunday week his fortieth Flower Sermon to a large congregation. Choosing his text—"Is there no balm in Gilead?" (Jer. viii. 22)—the preacher described the history and properties of the famous balm, and drew lessons therefrom.

The curious custom of raffling for Bibles took place in the Parish Church of St. Ives', Hunts, on Tuesday. The vicar directed the proceedings, and twelve children cast dice for the six Bibles awarded. The custom dates from 1675, and is in accordance with the will of Dr. Wilde, who left £30 to provide a fund for the purpose.

The annual sermon on behalf of the Daily Prayer Union was preached on Thursday week, at Park Chapel, Chelsea, by Rev. Francis Gell. The sermon was an able and eloquent setting forth of the Gospel of the Holy Ghost. The text was John xv. 26, and the preacher enlarged upon the work of the Holy Spirit, as displayed (1) in the individual heart, (2) in the Church, and (3) in the world.

A Diocesan Committee has been formed for Liverpool, Manchester, and Chester, in connection with the Evangelical Lay Union. Its objects are: the unity of the Evangelical Party at and around the centres named, to strengthen the position of that party in the councils of the Church, and generally to enable it to resist the efforts of the Ritualistic party towards its extinction.

Some interesting letters from the Hon. and Rev. E. Carr Glyn, who is travelling in the Holy Land, are published in the Kensington Parish Magazine. On an expedition to the Dead Sea the vicar bathed in that curious water, and described himself as "nearly pickled and boiled." On their return to Jerusalem they heard of a party of travellers two days in front of them who had been robbed and murdered by Bedouins. Mr. Glyn is accompanied on his travels by Lady Mary Carr Glyn and Miss Grenfell.

CONGREGATIONAL.

Rev. G. Gladstone, of Glasgow, has declined the call to Finsbury Park.

Rev. A. Goodrich, D.D., preached at Wollerton, Salop, on Thursday week, to very large congregations.

A new church is in course of erection at Southtown, Great Yarmouth, which has doubled its population in late years.

Services were on Sunday week commenced in the Public Hall, Midhurst, under the auspices of the Sussex County Association.

The American Year-Book for 1892 reports 4986 Congregational churches, with 525,093 members. In the Sunday-schools are 626,060 scholars.

At the recent meeting of the Hunts Association, Rev. J. M. Gibbon delivered a striking address on "Spiritual Power and How to Get It."

The London Missionary Society has decided to appoint an artisan missionary to accompany Rev. A. J. Wookey, who is about to commence work in the region of Lake Ngami.

During the past winter a large Mission Chapel has been erected at Willingham—the locality of the well-known 'Long Man,' an example of Druidical remains on the slopes of the South Downs.

Rev. Michael D. Jones, principal of Bala College, and founder of the Welsh colony in Patagonia, is now anxious to form a Welsh mission to the Welsh colonists in that distant part of the world.

The church at Commercial-street, Northampton, has accepted the resignation of Rev. T. Gasquoine, recognising that the state of his health and the orders of his medical adviser leave no alternative.

At the invitation of the pastor and deacons, the anniversary services of the Presbyterian Church, Whitehaven, were held in the Congregational Chapel. Dr. Monro Gibson, who preached on the occasion, expressed his delight in such an evidence of brotherly-kindness among the churches.

BAPTIST.

The Baptist Chapel at Worth, Keighley, is to be enlarged, at a cost of £850.

Rev. Henry Wright, of Clifton, Bristol, has accepted an invitation to the pastorate of Queen's-park Baptist Church, Glasgow.

At the annual meetings of the Baptist Union of Ireland, most encouraging reports were presented from various parts of the country.

At the annual meetings of the Yorkshire Baptist Association, most interesting accounts were given of the village work, which is well organised.

Rev. F. B. Meyer, B.A., has concluded a three days' mission at Rochdale. The meetings have been successful and a blessing has been obtained.

The church worshipping in the iron structure known as Altrincham Tabernacle have made arrangements to purchase the recently-closed Bowdon Baptist Chapel.

A great meeting was held last week at Leicester, to welcome home Rev. J. G. Greenhough from his visit to the West Indies, and to hear an account of the Lord's work in those islands.

The work in Ashton-under-Lyne, under the pastoral care of Rev. J. D. T. Humphreys, continues to make good progress. During the year there has been a clear increase, while the Sunday-school and working-men's class are in good condition.

A valedictory service was recently held at Graham-street, Birmingham, in connection with the departure of Rev. C. H. Homer, of the Pastors' College, as missionary pastor to a newly-formed Baptist Church at Port Elizabeth, South Africa.

An interesting feature of the Centenary gatherings was an exhibition in Fuller Chapel schoolroom of letters written by William Carey, Andrew Fuller, and others; several pen-and-ink sketches designed for the Centenary volume of Baptist Missions, just published; and other articles of interest and antiquity. The letters included one from Moulton Church, in 1789, to the Association meeting at Leicester, and signed by William Carey. There was another written by Carey from Harvey-lane Church, Leicester, in 1791.

METHODIST.

A beautiful village chapel has just been opened at St. Columb, Cornwall.

Rev. Thomas Waugh held last week deeply interesting services in King-street Chapel, Bristol.

The seventy-third annual conference of the Primitive Methodists was held last week in Norwich.

Nearly four hundred local preachers have been holding their annual conference this week at Bristol.

New North-road Chapel has been thoroughly repaired, and was reopened on Sunday as the centre of a new mission effort.

The Forward Movement in Oakham is just now making very rapid strides, under the energetic management of Mr. Clutterbuck.

At the annual meetings of the Calvinistic Methodists, held last week in Liverpool, the statistics showed a marked and cheering increase.

In various populous places, such as Bristol, Newcastle, and Hull, the Wesleyan Mission bands united on Whit Monday in evangelistic demonstrations, creating much interest, and holding rousing open-air services.

The Methodist New Connexion, at its annual conference held this week at Ashton-under-Lyne, reports an increase in its membership. With the exception of one year, when there was a small decrease, the New Connexion has had the joy of annual increase for the last fifteen or sixteen years.

The yearly association meetings of the Welsh Calvinistic Methodists of Liverpool district have been held this week, leading ministers from all parts of the Principality taking part. The statistical returns show that during the last twenty years the Connexion has practically doubled its numbers in that district.

Summing up the discussion on the three years' term, which has been continued for some months, in *The Connexional Magazine*, Dr. Gregory says that, on the whole it seems to him from a careful weighing of the arguments on both sides, and a comparison of them with the results of a rather wide and long experience and observation, that so soon as there shall be a clearly predominating wish for an extension of the term, an extension to five years would probably turn out to be of greater advantage than risk.

PRESBYTERIAN.

Dr. Monro Gibson has recently visited Edinburgh, and opened a new Free Church in Warrender Park.

Rev. J. W. Stewart was last week ordained minister of Cleator Moor, in succession to the late Rev. A. Davidson.

Rev. Thomas Curry, who has been doing good work in Bermondsey, has resolved to accept the call from his old congregation at Aston Tyrrold.

A good work has been going on in various villages around Marsh-green, and Rev. D. Smith maintains that if only small buildings could be secured, good churches would soon be formed.

The programme of the Toronto Conference of the Presbyterian Alliance has been published. It is anticipated that the number of delegates from the British and Continental Churches will be very large.

Professor Lindsay, convener of the Free Church Foreign Missions Committee, told the Assembly that since the beginning of its session he had received, either in actual money or in promises, chiefly for the volunteer student movement, partly for the movement for Indian village evangelisation, and partly for separate objects, the sum of no less than £3607.

NOTES FROM SCOTLAND.

The Dundee Mission to the Outdoor Blind has had a prosperous year of work.

Rev. Mr. Jeffrey, Free Church minister, of Shettleston, Glasgow, has resigned his charge, in order to devote himself to evangelistic work.

Another article in *The Scottish Pulpit*, on "Tempted Glasgow," deals with dancing saloons, which are the source of much demoralisation.

"Gipsy" Smith has been addressing a series of meetings in Edinburgh. To a crowded audience in Free St. George's Church he told the story of his life.

A special missionary service was held in the McCheyne Memorial Church, Dundee, on Sunday week, in connection with the departure of Miss Dodds for Lovedale Mission, South Africa.

A Y.M.C.A. District Conference was lately held at Aberdeen, when Mr. Henderson Smith, Travelling Secretary for Scotland, read a well-considered paper on the responsibilities of Christians towards young men.

The *Free Church Monthly* appeals for help for a new mission hall in Glenlivet, for which £100 was left by a poor widow who had been originally brought up a Roman Catholic. The hall is in course of erection, and is situated in a region of dense Popery.

At the quarterly aggregate meeting of the Fellowship Union, recently held in Edinburgh, Mr. Charles J. Guthrie, advocate, urged that we must take large views in mission matters. In the foreign field we surely did not expect to have our particular churches perpetuated. In India or China we should have great Indian and Chinese churches. It would be hopeless, it would be sinful, to attempt to carry out there many of the things from which we get such benefit here.

On Sunday week the annual Covenanters' sermon was delivered by Rev. Mr. Borland, Yarrow, on the memorable battlefield of Drumclog. Taking his text from Psalm cxxv., he gave a historical account of the events that led up to the ever-memorable battle which they were met that day to commemorate. He vindicated the cause of the Covenanters, who had won and bequeathed to us our civil and religious rights and liberties. After the sermon, Professor Blackie, Edinburgh, addressed the audience.

A correspondent of *The Glasgow Mail* states that at last communion of Rev. John Robertson's Gorbals Tabernacle, fifty-two new members joined the church, and with a like result at the near approaching communion there will be a total of one thousand who have been enrolled since Mr. Robertson's advent to the city last year. The Grand National Hall is packed as usual, and the audience are manifestly held in thrall by the preacher. Whole families who formerly neglected church ordinances are now constant worshippers with Mr. Robertson, whose success, under the blessing of God, affords a striking illustration of the attractive power of the Gospel when it has a competent exponent.

NOTES FROM IRELAND.

The Home Mission Fund of the General Assembly is nearly £1000 in debt.

Ten additional orphans have been taken charge of by the Cavan Protestant Orphan Society.

The Managing Committee of the Methodist Church has resolved to locate one of the General missionaries in Co. Clare.

It has been arranged to hold an Episcopal Church Conference in Armagh early in September to consider such subjects as "Lay Help," "Special Hindrances and Helps to the Spiritual Life," and "How to Revive in Our Own Day the Missionary Spirit of the Ancient Irish Church."

FALLEN ASLEEP.

At Brankesme-road, Brixton, on June 2, Florence J. Shephard, an earnest young Christian worker. At Elphinstone-road, Hastings, on June 1, W. C. Beeh, aged fifty-six, a faithful worker. At Glasgow, J. B. McCallum, an earnest and helpful leader in the South-side Baptist Church. At Llanelly, on June 6, Mr. W. R. Rogers, an active church worker. At Carmarthen, Mr. Thomas Jones, a godly and useful deacon. At Crouch-hill, Mrs. B. D. Mackenzie, who will be sorely missed at Regent-square. In Edinburgh, while attending the Assembly, Rev. A. D. Campbell, of Lockerbie. At West Bromwich, Rev. John Dowty, M.A., who had been in the Wesleyan ministry fifty-three years. At Cowbridge, Canon Edmonds, aged eighty-five. At Landor-road, Edinburgh, on 7th inst., Mrs. Milne, widow of Rev. John Milne, of St. Leonards, Perth. At Newton Rectory, on 7th inst., Rev. T. Todd, M.A., aged seventy-nine. At Ince, Chester, on 3rd inst., Rev. E. O. Rawson, M.A., aged forty. At Clifton, by a fall from her horse, Miss Emily Sturge, well known in connection with educational movements. At Lisnadill, co. Armagh, Rev. Stephen Radcliff, for the past eighteen years rector of Lisnadill. At Wilkinstown, co. Meath, Rev. Thomas A. Stopford, rector of Clongill, aged seventy-seven years.

Notices.

Communications Received with Thanks.—J.K. W.C. J.C. C.S.P. E.E.H. E.V. I.B. G.G.W. R.B.B. C.L. D.D.B. J.K. H.U. Dr.F. A.C.R. A.M.A.G. R. H.W. R.C. C.B.S. S.A. J.C. J.L. E.F.H. A.M. J.P. A.H.T. R.B. F.M.B. B.B. W.K. J.E.C. M.B. A.J.A.G. C.A.D. A.W. J.C. W.D. W.A. W.J.C. A.M.C.E. J.R. E.M. D.M.C. J.R.B. B.S. J.B. Q.H. B.S. H.W.R. E.H. J.C. W.B. J.D. S.B. N.F.D. E.S.B. H.W.J. A.C.E.K. J.O.F. B.B.B. M.A.G. G.S. E.S.B. S.D.W. F.A.B. A.G.B. T.E. J.G.T. P.E.L. M.S. J.T.I. J.L. W.H. C.B. J.J.D. L.W. E.W.R. M.B. G.J. A.McL. A.T.G. J.B. R.S. H.W. W.F.A.A. M.B. J.D. A.T.A.M. J.J.L. C.D. T.E.B. W.G. G.T.G. G.M. W.T.F.

Applicants for Tracts.—R. Howell Davies, 33, Willow-street, Oswestry; F. W. Pulsford, 4, Denmark-cottages, Linkfield-road, Isleworth; Miss C. Willoughby, 8, Earl's Park-terrace, Beechcroft-road, Upper Tooting, S.W.; G. Wise, Cottenham-road, Worthing; A. Finch, 50, Monnes-street, Abbott's-road, Poplar, E.; Miss Jeannie Hornsby, 26, Ventnor-road, Bridge-street West, Birmingham; T. G. Tredennick, 77, Granth m-road, Sparkbrook, Birmingham; E. W. Beaty, Stanwix, Carlisle; W. Lippett, 1, Walker's-buildings, Lich-street, Worcester; Miss Jones, 60, Albert-road, King's-heath, Birmingham; Miss E Pay, 22, Exmouth-street, Birkenhead; Miss McLean, Conference Hall, Eccleston-street, S.W.; W. Grundy, 27, Woodley-street, Harpurhey, Queen-road, Manchester; Miss A. Smith, 19, Village-grove, Village-street, Everton, Liverpool; Miss R. E. Brauer, 24, Village-street, Everton, Liverpool; W. Starr, West-street, N.S., Carrickfergus.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.]

Appeals.

Keswick Convention.—Mrs. Baskerville, of St. Stephen's Vicarage, Walthamstow, has been asked to take a house for a few missionaries to attend the coming Keswick Convention. Will some of the Lord's stewards help to enable her thus to be the means of giving these honoured servants spiritual refreshment, before returning to their various spheres of labour?

Soldiers' and Sailors' Home, Floriana, Malta.—For a couple of years past, while the number of soldiers frequenting the house has been maintained, owing partly, no doubt, to the fact that the ships of the fleet have been so much away from Malta, the business takings have been considerably less. With enlarged premises and larger expenses we have thus been brought into serious difficulties. We need £200 to settle accounts, and £200 more to renew furniture worn out with long use, and to add some new beds. Our want is very urgent. J. Laverack, Wesleyan chaplain.

The Birmingham Christian Evidence and Protestant Association, which has been doing good work for some years, is compelled to leave the room rented from the Y.M.C.A., that room being required by the Y.M.C.A. itself. A large hall has been secured in a central position suitable for holding meetings and lectures, but the rent will be much larger than hitherto paid, while some fittings and furnishings are needed. Help is earnestly asked, and should be sent to Mr. T. H. Aston, 197, Deritend, Birmingham.

Midnight Meeting Movement.—The committee have been forced to adopt the alternative of temporarily suspending the work of the Mission until funds come in, or applying to their bankers for a loan to keep the operations going, and they have deemed it better to borrow than to cease this much-needed rescue work. Messrs. Hoare have granted a loan of £200 for three months. The committee are most anxious to arrange for the work of the coming autumn, and they believe that contributors will support their policy by kindly sending such prompt help as will enable them to pay off the loan, and to arrange for meetings.—C. Wilson M'Cree, Secretary, 8A, Red Lion-square, W.C.

(For Forthcoming Meetings see page 30.)

SCRIPTURE READERS' SOCIETY
FOR IRELAND.

Funds greatly needed to extend the work.

Irish-speaking readers are sent where required, and the work is carried on in a spirit of love.

Reports sent on application to Captain J. Kearney White, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London, where Donations may be sent; or to the Office of The Christian. John xiii. 35.

Please notice exact title of Society.

St. Giles' Christian Mission

CHILDREN'S HOLIDAY FUND.

The Holiday Season is close upon us, and the Children attending the Sunday Schools of the St. Giles' Christian Mission are anxiously looking forward to their Annual Treat. Last year, in addition to giving a Day's Outing to

1500

Little Ones, drawn chiefly from the Courts and Alleys of St. Giles', we were enabled to send considerably over 200 for a fortnight in the country. We are anxious to do at least as much this year.

WILL YOU HELP?

Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. Bevan, Esq., 54, Lombard St., E.C., or to **Mr. George Hatton**, Superintendent St. Giles' Christian Mission, 4, Ampton St., Regent Sq., W.C.

THE ANCHORAGE.
SPECIAL HOUSE OF SHELTER FOR THE MORE RESPECTABLE CLASS OF YOUNG WOMEN.

Trustees:—REV. H. E. FOX and GEORGE HANBURY, Esq.

NINETY-SIX per cent. of the Mothers sheltered last year are now known to be leading respectable lives. The Committee therefore confidently appeal for funds to maintain the work, full particulars of which will be found in the Annual Report, which will be forwarded on application to the Secretary, 32, Charing Cross, London, S.W.

Orders for garments made at the **ANCHORAGE** will be thankfully received by the Secretary as above, from whom price list may be obtained.

Contributions may be paid to Messrs. Morgan & Scott, 12, Paternoster-buildings; or, to the Secretary of the Anchorage, 32, Charing Cross, London, S.W.

THE ROYAL BLIND PENSION SOCIETY.

Patron—HER MAJESTY THE QUEEN.

President—THE DUKE OF GRAFTON, K.G.

This Society pays Life Pensions to the needy and deserving blind, through the Agency of over 400 Honorary Almoners in all parts of the Kingdom. There are now 630 pensions being paid at an annual cost of nearly £5000. Nearly the whole of this sum is collected from voluntary sources. The Committee urgently plead for new Subscriptions to enable them to carry on the work of relieving the Blind Poor. No office rent is incurred; the Secretary is the only paid officer.

Bankers: Bank of England and London and Westminster Bank (Southwark).

JOHN C. BUMSTED, *Treasurer.*
GEORGE POCOCK } *Hon.*
PERCY R. POCOCK } *Secretaries.*
W. ELLIOTT TERRY, *Secretary.* c509

235, Southwark Bridge-road, London.

"WORTH A GUINEA A BOX."

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LARGEST SALE IN THE WORLD.

A WONDERFUL MEDICINE for all Bilious and Nervous Disorders, such as Sick Headache, Constipation, Weak Stomach, Impaired Digestion, Disordered Liver, and Irregularities.

PREPARED ONLY BY THE PROPRIETOR, THOMAS BEECHAM, ST. HELENS, LANCASHIRE.

Sold by all Druggists and Patent Medicine Dealers everywhere, in Boxes 9½d., 1s. 1½d., and 2s. 9d. each. Full directions with each box.

BEECHAM'S TOOTH PASTE.

Will recommend itself; it is efficacious, economical, cleanses the teeth, perfumes the breath, removes tartar, and prevents decay. It is composed of the best-known ingredients for neutralising the acids of the mouth and preventing all deleterious deposits upon the teeth.

BEECHAM'S TOOTH PASTE is put up in collapsible tubes, perfectly air-tight, and so adjustable that no waste need occur; the packages are pretty for the toilet table, and most convenient for the travelling bag. They are sold everywhere for ONE SHILLING each.

"THE WORLD'S PROVED REMEDY FOR ALL CHEST DISEASES."

COUGH, ASTHMA,

CHRONIC BRONCHITIS,

INFLUENZA.

Rev. F. F. HEAPE, of Derby, in a recent letter, says:—"*Your Medicine always puts my lungs right, and drove out the terrible* INFLUENZA *last May.*"

This Medicine has been prepared for 65 years.

CONGREVE'S

BALSAMIC ELIXIR,

In Bottles 1s. 1½d., 2s. 9d., 4s. 6d., 11s., and 22s. may be had of all Chemists and Medicine Vendors.

The New Way

To pick up, to gain strength, to fortify both brain and body, is just the reverse of the old way.

No more tonics, no more nauseous drugs, no more pills and patent medicines, but simply Medical Electricity.

No physician is needed.
The cost is trifling.
It don't interfere with your business.
Easy to use; pleasant and safe.
It cures, when medicine fails.

Our Book Free.

The way and the reasons are clearly set forth in a little book, which we gladly send *free—post paid.*

PULVERMACHER'S GALVANIC ESTABLISHMENT, 194, Regent Street, London, W.

MAZAWATTEE

Recalls the Delicious TEA of Thirty Years ago.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JUNE 13, 1892.

⁂ Donations should be sent by Cheque or P.O.Orders, not by stamps.

⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

⁂ Cheques, Money Orders, or Postal Orders should be made payable to Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank;**" this will effectually prevent loss.

	£	s.	d.
M'All Mission (France)—M.W., 10s.; J.O., 5s. ...	0	15	0
Miss de Broen's Work (Paris)—M.W.	0	10	0
British Syrian Schools—M.W.	0	10	0
Distribution Rabbi Lichtenstein's Literature among Jews—Melrose	0	10	0
British and Foreign Bible Society—L.A.T., 5s.; E.B., £1; Mrs. R.C., 10s.; E.M.D., 10s.; H.E.R., £1	3	5	0
London Missionary Society—Emma	0	5	0
Lepers of India—L.M.H., £1; Santry, £2 1s. 1d.; H.E.R., £1	4	1	1
Moravian Missions—C.M., 2s. 6d.; H.E.R. (West Indies), £1	1	2	6
China Inland Mission—L.M.H.	1	0	0
Sailors' Home (Havre)—M.S.	5	0	0
Mr. Wall's Work (Rome)—M.S.	5	0	0
Young Men's Foreign Missionary Society—M.S. ...	2	2	0
Dispensary Hospital (Adjudhya)—Isa. lviii. 6 ...	10	0	0
Salvation Army (France)—Isa. lviii. 6	5	0	0
Church of England Zenana Medical Mission—H.E.R.	1	0	0
Scutari Orphanage—H.E.R....	0	10	0
Golden-lane Mission (Day in the Country), Mr. Orsman—S.G.P.	0	2	6
London Samaritan Society (Day in the Country)—S.G.P.	0	2	6
Homes for Aged Blind, Crouch-hill—H.E.R.... ...	0	10	0
Miss Mittendorff's Home—H.E.R.	0	10	0
New Hospital, Mildmay—H.E.R.	0	10	0
Aged Pilgrims' Friend Society—H.E.R.	1	0	0
Church Pastoral Aid Society—H.E.R.	1	0	0
Evangelisation Society—J.O....	0	5	0
Society for the Relief of Persecuted Jews—J.O. ...	0	10	0
Irish Church Missions—C.L.M.T.	1	0	0
London City Mission—G.W.R., £10 10s.; E.G., £1 H.M.L., 10s.; S.A.C., 10s.; L.M., 2s. 6d.; J.O., £1	11	10	0
Dr. Barnardo's Homes—M.W., 10s.; D.A., 4s. 6d.; H.M.L., 10s.; S.A.C., 10s.; L.M., 2s. 6d.; J.O., £1	2	17	0
Mrs. Meredith's Work—M.W.	0	10	0
Drury-lane Mission (Day in the Country)—S.G.P....	0	2	6
Mission to Deep Sea Fishermen—M.W.	0	10	0
Missions to Seamen—M.W.	0	10	0
Miss Weston's Work (Royal Navy)—M.W., 10s.; H.E.R. (in response to immediate), £1	1	10	0
Miss Robinson's Work (Soldiers)—M.W., 10s.; H.E.R., 10s.	1	0	0
Gratuitous Circulation of THE CHRISTIAN—M.W., 5s.; Mrs. E.N.G., 2s. 6d....	0	7	6
THE CHRISTIAN *Tract Fund*—M.W.	0	5	0
Day in Country Fund—W., £1; S.G.H., £5; W.H., £5; Sailors (at Sailors' Home, Havre), £2 10s. 9d.; H.M.L., 10s.; A.S.R., 10s.; E.C., £1; J.H.L., 5s.; A.J.W., 2s. 6d.; Eleanor, 2s.; Mrs. E.N.G., £1; J.O., 5s.; S.G.P., 2s. 6d. ...	17	7	9
Sufferers from Fire, Sixpenny Handley—E.T.L	2	0	0
Theatrical Mission—M.S.	2	2	0
George-yard Ragged Schools—*(Day in Country)*, J.W.	0	5	0
Friendless and Fallen—A Friend	5	0	0
Mr. Fegan's Homes—Emma, 5s.; J.O., 10s.	0	15	0
British Society Gospel Among Jews (Jubilee Fund)—A.S.R.	0	10	0
Society for Prevention of Cruelty to Children—M.S.	3	3	0
Mr. Toye's Orphanage—M.S.	3	0	0
Mrs. Wilkes' Rescue Work—M.S....	5	0	0
Sailors' Welcome Home (Miss Child)—M.S.	5	0	0
Women's Mission to Women—M.S.	2	2	0
Flower Girls' Mission—M.S....	3	3	0
Working Men's Mission (New Cut)—M.S.	2	2	0
Mr. Colin Young's Work Among Jews—M.S.	2	2	0
Billingsgate Christian Mission—M.S.	2	2	0
Bristol Orphan Homes—S.A.C., £1; C.L.M.T., £1	2	0	0
Stockwell Orphanage—S.A.C.	1	0	0
Home of Industry—S.A.C.	1	0	0
St. Giles' Christian Mission—S.A.C., 10s.; Isa. lviii 6, £20; J.O., 5s.; *(Prison)*—Y.R., £1 ...	21	15	0
Mildmay Mission to Jews—S.A.C., 10s.; J.O., £1; R.K., £2 10s.	4	0	0
Association for Free Distribution of Scriptures—S.A.C.	0	10	0
Mr. T. Connellan's Work, Ireland—Isa. lviii. 6 ...	20	0	0
The Bible League—Isa. lviii. 6	20	0	0
Tower Hamlets Mission—Isa. lviii. 6	10	0	0
Mrs. Smyly's Work, Dublin—Isa. lviii. 6, £10; H.E.R., 10s.	10	10	0
Mr. C. R. Hurditch's Village Mission—Isa. lviii. 6	5	0	0
	£213	11	4

[ADVERTISEMENT.]

Bethnal-green Free Library, E.—C.W., £2 2s.

REQUESTS FOR PRAYER.—That the result of the impending General Election may be blessed of God to the spread of the Gospel and peace in Ireland.—For outpouring of God's Spirit on a police meeting next Friday, 17th.—For a tent mission at Brooke, Norwich, June 12 to 29.—For special tent services being held at Colyton (Devon).—For a mission in the West-end.—For an East-end Bible-class.

Mount Hermon Orphan Homes.

MRS. MARY ANN PARRY in issuing the twenty-eighth report of these Homes says:—We have had tokens of spiritual blessing. Many of the children have decided for Christ, and shown by their conduct the reality of their decision. We have received twenty-two new cases, and twenty-seven orphans have left the Homes.

But the year just past has been one in which our faith has oftentimes been greatly tried for want of funds; so much so that, in September last, we thought it wise to close our Cottage Home in Mill Lane for the winter, hoping to re-open it in the spring or summer. This we have not yet been able to do, and are now waiting upon the Lord for guidance in the matter. Many of the Lord's stewards may be led to help, so that our Cottage may speedily be re-opened as a Convalescent Home for the benefit of several of our delicate children who are needing change, and thus make room in our Cambridge Avenue Houses (which are now quite full) for some urgent cases that are awaiting admission. We also greatly need money for necessary repairs and painting for all the houses, and for daily expenses. Communications should be addressed Mrs. Parry, Mount Hermon, 55, Cambridge-avenue, Kilburn, N.W.

DR. PIERSON.—A farewell meeting, on the eve of Dr. Pierson's departure for America, has been arranged for Monday evening next at 7 p.m., in the Metropolitan Tabernacle.

SUN LIFE OFFICE



FOR ASSURANCES UNDER COST PRICE.

Apply for the New Prospectus at the Chief Office,

63, THREADNEEDLE STREET, E.C., to

HARRIS C. L. SAUNDERS, General Manager.

St. Giles' Christian Mission.

A PUBLIC MEETING

In support of the work of this Mission amongst Men, Women, and Boys will be held at

THE MANSION HOUSE, E.C.,

At Three o'Clock on Thursday Afternoon, June 23rd, 1892.

THE RIGHT HON. THE LORD MAYOR

Will Preside, and will be supported by the following Gentlemen:

Col. HOWARD VINCENT, C.B., M.P.
Sir W. CHARLEY, Q.C., Common Serjeant.
Dr. ANDERSON, Assistant-Commissioner of Police.
F. A. BEVAN, Esq., Treasurer
T. A. DENNY, Esq.
R. LOVELAND LOVELAND, Esq., Judge at Middlesex Sessions.

And the following London Magistrates:

Sir JOHN BRIDGE.
JAMES VAUGHAN, Esq.
H. J. BUSHBY, Esq.
R. H. B. MARSHAM, Esq.
A. De RUTZEN, Esq.
H. CURTIS BENNETT, Esq.
E. BAGGALLAY, Esq.
HADEN CORSER, Esq.
F. MEAD, Esq.
J. DICKINSON, Esq.
F. LUSHINGTON, Esq.

Tickets of admission will be sent free upon application to the Superintendent or Secretary.

Funds are much needed to carry on the many-sided work of the Mission, and Donations will be most gratefully acknowledged if sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard Street, E.C.; to the Secretary, Mr. W. WHEATLEY, 29, Brooke Street, Holborn, E.C.; or to the Superintendent,

MR. GEORGE HATTON,
4, AMPTON STREET, REGENT SQUARE, W.C.

The 26th Anniversary of

"Dr. Barnardo's Homes"

(NOW CONTAINING 4500 WAIFS AND STRAYS)

WILL BE HELD (D.V.) IN THE

ROYAL ALBERT HALL,

On Wednesday Evening, 22nd June, 1892.

THE RIGHT HON. THE LORD KINNAIRD

Will take the Chair AT SIX O'CLOCK PRECISELY, and will be supported by, among others,

The Right Hon. The EARL of ABERDEEN, P.C. **The Rev. CANON WILBERFORCE, M.A.**
The Rev. CANON GIRDLESTONE, M.A. **Sir HENRY SELWIN-IBBETSON, Bart., M.P.**
Colonel C. E. HOWARD VINCENT, C.B., M.P. **The Rev. H. SINCLAIR PATERSON, M.A., M.D.**
Mr. SAMUEL G. SHEPPARD. **Mr. WILLIAM FOWLER.** **The Rev. Dr. THAIN DAVIDSON.**
The Rev. PREBENDARY BARKER, M.A. **Major and Mrs. EVERED POOLE.**
The Rev. EVAN H. HOPKINS, M.A. **Mr. HOWARD WILLIAMS.**
The Hon. and Rev. W. T. RICE, M.A. **The Rev. J. B. FIGGIS, M.A.** **The Rev. F. B. MEYER, B.A**
The Rev. PREBENDARY GORDON CALTHROP, M.A. **The Rev. Dr. MacEWAN.**
Mr. JAMES RANKIN, M.P. **General Sir ROBERT PHAYRE, K.C.B., and Dr. BARNARDO.**

Among other interesting items of the Programme will be the following:

1. The Right Hon. the COUNTESS OF ABERDEEN will present Prizes to OLD BOYS and OLD GIRLS now out in service.
2. Singing by 1500 Trained Children, Conducted by Mr. J. Frank Proudman.
3. Ten Workshops in full swing.
4. Gymnastics and Musical Drill by Little Boys.
5. On Board a Man-of-War—Smart Naval Drill.
6. A Narrow Escape from Fire!
7. How "Our Girls" are taught to work.
8. A Village Green on the first of May.
9. Manitoba Emigrants en route.
10. Some Very Raw Material.
11. Crippled Soldiers in the Battle of Life.
12. The Babies' Play-hour.
13. Musical Drill by some of "Our Girls."
14. A Procession of Young Craftsmen.
15. The most important function — the Collection.

Tickets for admission to different parts of the House can be obtained as follows:—Gallery, **1s.** (all sold); Balcony, **2s. 6d.** and **3s. 6d.**; Arena, **5s.**; Stalls, **7s. 6d.**; Loggia Boxes, **10s.** per seat, or **£3** per Box (holding eight seats); Second Tier Boxes, **15s.** per seat, or **£2 15s.** per Box (holding five seats); Grand Tier Boxes, **21s.** per seat, or **£5** per Box (holding ten seats).

THE ROYAL BOX (BY PERMISSION OF H.M. THE QUEEN), SEATING TWENTY, **£15**; THE BOXES KINDLY PLACED AT THE DISPOSAL OF THE COMMITTEE BY T.R.H. THE PRINCE OF WALES AND DUKE OF EDINBURGH, **10** GUINEAS EACH.

OFFICES: 18 TO 26, STEPNEY CAUSEWAY, LONDON, E. **JOHN ODLING,** *Secretary.*

FRESH AIR for Poor Wee CHILDREN. Miss Florence Nightingale and Household are heartily thanked for their most acceptable CONTRIBUTIONS. For each 10s. subscribed, a pent-up London child can be boarded out for 14 days—3,197 during seven seasons. Funds pressingly needed.—Bankers: L & County, Islington.—A. STYLEMAN HERRING (for Local Committee), Vicar St. Paul's, Clerkenwell, 45, Colebrooke Row, N.

LONDON CITY MISSION.

500 MISSIONARIES now employed in beseeching the masses in the Metropolis to be reconciled to God through Jesus Christ our Lord. House-to-house visitation Personal dealing. Work purely undenominational.

THE NEED IS URGENT.

Secretaries: T. S. HUTCHINSON, M.A., ROBERT DAWSON, B.A.
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Bankers: BARCLAY, BEVAN, RANSOM & Co., 54, Lombard-street, E.C.

THE RAILWAY MISSION

Carries on Gospel and Temperance work among railway men throughout the world. Its Missionaries and Evangelists organise and conduct meetings at times and places that suit the convenience of the men. 250 branches have been opened in the United Kingdom. Missionaries have been sent to South Africa and Egypt.

A Convalescent Home specially for maimed and wounded railway men is about to be opened at Hastings.

Funds are urgently needed. Subscriptions and donations may be sent to the Treasurer, S. GURNEY SHEPPARD, Esq., 57, Old Broad-street, E.C.; or to R. NIXON, Secretary, 13, New Bridge-street, London, E.C.

THE JUBILEE OF

Field Lane Ragged Schools & Refuges.

AN EARNEST APPEAL is made by the Committee for **£1000** to enable them to commemorate the Jubilee by Building a **NEW WING** to the **BOYS' HOME.**

Funds are also urgently needed for ordinary expenses.
Donations will be thankfully received by the Treasurer, Banker, or Secretary (see below).

THE ANNUAL MEETING

Will (D.V.) be held on **THURSDAY, JUNE 23rd, 1892,** at the **HOLBORN TOWN HALL,** Gray's inn-road, at 6.30 p.m.

The President, the EARL of ABERDEEN, will Preside.

The following gentlemen have kindly consented to address the Meeting:—

GAINSFORD BRUCE, ESQ., Q.C., M.P. | REV. F. B. MEYER, B.A.
REV. J. MONRO GIBSON, D.D. | REV. W. R. MOWLL, M.A.

Treasurer—WILFRID A. BEVAN, Esq., 54, Lombard-street, E.C.
Bankers—Messrs. BARCLAY, BEVAN, RANSOM & CO., 54, Lombard-street, E.C., and 1, Pall Mall East, W.
Secretary—Mr. PEREGRINE PLATT, The Institution, Vine-street, Clerkenwell-road, E.C.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Y.M.C.A., 59 and 60, Cornhill, E.C.—Bible Readings by Mr. Charles Inglis, June 16 and 17, 1.15 to 2.15 p.m., June 20 at 1.15 p.m., Mr. Maxwell Wright will speak on Mission Work in Brazil. Gospel service, young men, Tues., at 6.15 p.m., and Suns., 3.30 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., June 19, 3 and 7 p.m., Mr. Geo. Hyde. Women's meetings, Sun. 3 p.m., Mon. 3 p.m., Tues. 8 p.m., Wed. 7 p.m.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only), Mr. E. S. Kennedy. 7, public. Meetings for men nightly at 8. Cheerful service, public, Sat., at 8. French Bible-class, Tues., at 8. Prayer-meeting, Mon. to Fri., from 1 till 2 p.m.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m.

House of Rest, 10, Finchley-road, N.W.—Fri., 17, at 4 p.m., Rev. H. E. Sampson, on "The Slum Work of the Salvation Army." Dr. Montague Miller at 7. Sun., 3.30, Bible Readings by Miss Mason.

Abbey Road Chapel, St. John's Wood.—Sun., Rev. H. E. Stone, at 11 and 6.30 p.m.

Edinburgh Castle, Limehouse, E.—Sun., 19, Messrs. Pierson and Goldsbury at 11, and 7; Rev. H. Bright at 3.

Great Assembly Hall, Mile-end-road, E.—Sun., Mr. W. Nobbs, 11 a.m. and 6.30 p.m.

Regent's-park Chapel.—Rev. F. B. Meyer, B.A., Sun., 11 a.m. and 7 p.m. Bible Readings for workers, Fri., 8 p.m.

Public Hall, West Norwood, S.E.—Pastor W. F. Gooch, on Sabbath next, at 11 and 6.45.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. C. R. Hurditch. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Mr. G. Assitur.

Marylebone Presbyterian Church, Upper George-street.—Rev. Dr. Pentecost, Sun., 11 and 7. Thurs., at 8 p.m.

St. George's Hall, Langham-place.—Mr. Herbert Francis. Sun. at 11 and 7, Barlington Hall, Wed., at 8 p.m.

Conference Hall, Mildmay-park.—Sun., June 19, 3.30, Dr. Wm. Gould; 7, Dr. Henry Soltau.

Conference Hall, Eccleston-street.—Sun., 19th, Mr. C. Russell Horditch at 3.30; Mr. A. M. Neatby at 7.

Talbot Tabernacle.—Sun., June 19, Mr. J. E. Cooke.

St. Giles' Christian Mission.—Meeting at Mansion House, Thursday, June 23, at 3 p.m., the Lord Mayor in the chair, supported by the Common Serjeant and eleven London magistrates.

Bestry Hall, Haverstock-hill.—Missionary Meeting in connection with the Zenana Bible and Medical Mission, Fri., June 17, 8.15 p.m.; Hon. Gertrude Kinnaird and Rev. G. F. Pentecost, D.D., will give addresses.

"Ruth Elliott" Home of Rest for Children.—Opening meeting in Wesleyan Schoolroom, Enfield, Sat., 18, at 3.30, Lady E. Biddulph and others.

Temperance Conference, Exeter Hall, Tues., 21, at 3 p.m. Public meeting at 7 p.m., Sir Wilfrid Lawson, M.P., in the chair.

[Annual Meetings.]

Shipwrecked Mariners' Society, Well-street Sailors' Home, June 16, at 2 p.m., Hon. Francis Egerton.

Ragged Church and Chapel Union, 4, Trafalgar-square, June 16, at 7 p.m., Mr. J. Peters.

After-care Association.—Upper-terrace House, Hampstead, Mon., 20, at 4 p.m., Dr. Rayner.

Female Servants' Home Society.—Morley Hall, 316, Regent-street, Mon., 20, at 6.30, Mr. R. Paton.

Anti-Vivisection Society.—Wed., 22, Westminster Palace Hotel, at 3 p.m.

Dr. Barnardo's Homes.—Albert Hall, Wed., 22, at 6 p.m., Lord Kinnaird.

Stockwell Orphanage.—Orphanage Grounds, Stockwell, Wed., 22, at 3 p.m., Mr. Burdett Coutts, M.P.; at 6 p.m., Mr. A. McArthur, M.P.

Field-lane Refuges.—Holborn Town Hall, Thurs., 23, at 6 p.m., Earl of Aberdeen.

[Coming Conventions.]

Clapham.—June 15, 16, 17. Sec.: Rev. N. S. Taylor, Babbacombe, S. Devon.

Clothesay, N.B.—June 18-21.

Mildmay-park.—June 21, 22, 23. Sec.: Col. Morton, The Conference Hall, Mildmay, N.

Guilford.—June 27 to July 2. Sec.: Col. Brown, Alburhora, Guildford.

Cheam Heath, Epsom.—July 6, 7.

Llandrindod (Radnorshire).—July 11 to 15. Sec.: Mr. H. S. Newman, Leominster.

Keswick.—July 25 to 30. Sec.: Mr. Postlethwaite, Eskin-place, Keswick.

Carlisle.—Sept. 6-9. Sec.: Mr. C. J. Clapperton, 6, Chiswick-street, Carlisle.

Salisbury.—Sept. 19-23. Sec.: Rev. E. Thwaites, Fisherton, Salisbury.

Glasgow.—Sept. 20-24.

Dundee (Evan. Alliance).—Sept. 26-29. Sec.: Mr. Arnold, 7, Adam-street, London, W.C.

Perth.—Sept. 13 to 15. Sec.; Rev. Dr. Bannerman, Perth.

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So writes Mr. SAM. HEWITT, superintendent of the Baptist Sunday-school, who resides at Stubley-road, DRONFIELD (on behalf of a member of the Baptist Church), in May of last year.

MR. H. thus states the case:—"Consumption hereditary. He has not been strong for some years; had influenza twelve months since; took cold a few weeks ago; has been brought into a very low state; has an abscess on the breast, &c., &c."

In a month Mr. H. reported him to be improving nicely in all respects, except that there was a little spitting of blood, but cough was much less severe.

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I received a letter dated Feb. 23rd, in which he speaks of the patient's recovery:—"I am pleased to say that after a six months' course of your medicine he has been able again to earn his livelihood. Both he and his wife are truly grateful to you for your kindness and advice. We all wish you every blessing in your noble work."

P.S. Since the above was prepared for the press, I regret to hear, by letter dated June 6, that the patient has been laid aside with supposed incurable cancer.

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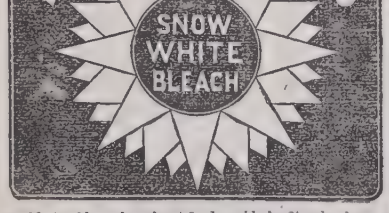
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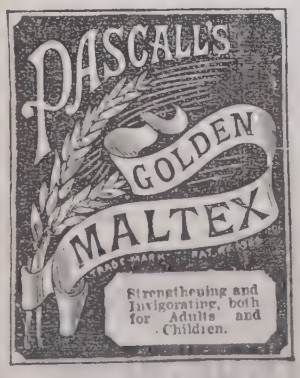


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Portrait and Sketch of



Dr. D. L. Moxey.

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o. 1169.] THURSDAY, JUNE 23, 1892.

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TO BE PRESENT AT THE

GIRLS' VILLAGE HOMES, ILFORD, ESSEX,

ON

Saturday Afternoon, June 25th, 1892,

WHEN, IF WEATHER PERMITS,

A GREAT MEETING WILL BE HELD UNDER THE OLD CEDAR TREE.

A MEMORIAL STONE will be UNVEILED in the CHILDREN'S CHURCH, now being built.

MUSICAL DRILL by some of the Girls, and the CROWNING of the MAY QUEEN on the Lawn.

Tea, 1s. each; served in the Children's Cottages.

RAILWAY AND COACH ARRANGEMENTS.

A Special Train will run, leaving Liverpool-street at 2.12 p.m. on Saturday, the 25th, which will be met at Ilford Station by brakes to convey visitors to and from the village.

Coach Tickets for the Brakes (price 2s. each) must be obtained beforehand from the undersigned. Railway Tickets for the Special Train to be purchased at the booking office, Liverpool-street Station, on the 25th—1st class, return, 1s. 7d.; 2nd class, 1s. 1d.; 3rd class, 10d.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E. JOHN ODLING, *Secretary.*

☞ **If the day be wet, the function will be postponed to Saturday, July 2nd.**

Institutions.

30 WORDS FOR 3s.
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Rations of Food to Hungry Children. Infant Day Nursery. Week-day, Sunday, and Evening Schools. Classes for Rough Boys and Girls. Band of Hope. Children's Services. Industrial Classes. Shelter for children. Important Missionary Operations amongst Young Women and Elder Girls. Mission Work amongst Lads and Young Men. Mothers' Meetings. Evangelistic Services. Mission to Inebriate Women. Lodging House Meetings. Bible Classes. Temperance Meetings. Room-to-room Visitation. Training Home for Motherless Girls. Various Thrift Works, &c.

Friends are invited to visit the Institution any day but Saturday.

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Contributions are earnestly solicited in aid of a special collection for the candidates who failed at the late Election of Pensioners on the Incurable Fund of the National Hospital for the Paralysed and Epileptic. There were twenty-seven candidates, and only twelve pensions to bestow; fifteen poor sufferers were consequently disappointed, and to each of these the Ladies' Committee propose to send a gift of 20s., or £2, if sufficient money can be raised for the purpose. The smallest donations will be thankfully received.

ROSA PEARMAN, Vice-President.

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THE HELP OF A LADY wanted in Y.W.C.A. Institute, as mother of the household. Must have knowledge of housekeeping and be capable and bright. A very busy and happy life to one who will undertake the work as for her Divine Master.—45, Wellington-road, Regent's-park, N.W.

NO SALARY.—A gentleman evangelist wanted, to take the oversight of a thriving, self-supporting, unsectarian mission in London. Free scope for soul winning. Evangelist, Haddon's Central Advertising Offices, Bouverie House, Salisbury-square.

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AN EARNEST CHRISTIAN LADY wanted, to organise and carry on Gospel work among working-men. The work will consist of Bible-classes, Gospel meetings, and visiting. A small salary will be given.—Apply to C1674, Haddon's Central Advertising Offices, Bouverie House, Salisbury-square, E.C. c1604

A SCHOOLMISTRESS (experienced) wanted for the Certified Industrial School for Girls, 75, Windsor-street, Burmantofts, Leeds. Salary £40.—Apply, by letter, to the SECRETARY. c1492

CHRISTIAN GOVERNESS wanted, for boys. Able to take entire charge. Also for three pupils, 13, 11, and 9. Many other vacancies. No charge unless suited. Mrs. Edwin Hooper's Institute and Home for Governesses, 36, Compton-terrace, Islington, London, N. Board and residence from 13s. weekly. c1650

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COMPANION for an elderly invalid lady. Age not under 40. Must be a lady possessing kind, bright, and genial manners, who would not object to a quiet country life. No society.—Apply, stating terms, Dr. BERRETON, Newport, Salop. c1706

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HOUSEKEEPER-COOK.—Wanted, in City house of business, thoroughly trustworthy person to live in house. Assistance given. Highest references required.—Apply, by letter, C.M., 59, Messrs. Deacon, 150, Leadenhall-street, E.C. c1624

LADY REQUIRED, to assist in boarding-house. £50 required. Good home and share of profits. Income can be doubled with partner.—C1620, Haddon's Advertising Offices, Bouverie House, Salisbury-square, E.C. c1620

WANTED, FOR A HOME for Female Penitents, an assistant in the laundry for packing and sorting. Evangelical churchwoman. Total abstainer.—State age, salary required, and references, SECRETARY, Home Villa, Queen's-park, Brighton. c539

A RESPECTABLE, TRUSTWORTHY, COMPETENT WOMAN wanted, about thirty years of age, as clerk and cashier in first-class steam laundry in western suburbs.—A., 25, Windsor-road, Ealing. c1640

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GOOD COOK wanted, in August, for Whetstone. Some general work. Trustworthy and abstainer. Two in family. Housemaid and boy kept. Wages £20 to £23.—MADDOX, Milford House, John-street, Hampstead. c1675

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GENERAL SERVANT.—Wanted, at once, thoroughly capable General Servant, not under 26. Another kept. No boots, knives, or steps Three in family. Good references required, and good wages given.—Mrs. J., 17, Florence-road, Ealing, W

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SOUTHSEA.—To let, furnished, for month or six weeks, double-fronted six-roomed house. Easy distance from sea. Garden front and back.—Jno. Denning, Myrtle House, St. James-road. c549

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A CHARMING COUNTRY HOME for August, in a picturesque village on the Cotswold Hills, is offered to one or more young ladies by an English and a German lady, who, having lived abroad for years, offer special opportunities for French and German reading and conversation; also advanced music. Tennis lawn. Highest references.—Address first, Fraulein, care of Messrs. Haddon and Co.'s Central Advertising Offices, Bouverie House, Salisbury-square. c532

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EXCHANGE FOR AUGUST.—Lady and family wish to exchange house in Clapham Park for one in Eastbourne, not far from the sea, west-end.—S., 41, Kingswood-road, Clapham Park, S.W. c1632

REFINED COTTAGE HOME for gentlewoman. Separate bedrooms from 16s. to 20s. a week. Sixteen miles from Paddington.—Miss Balls, Chiltern View-villas, Uxbridge, Middlesex. c1684

TO LET, furnished house in August, for two months or longer. Good situation. Near cliff and sea. Four bedrooms, three sitting-rooms.—R. Braidney, Sandown, I. of Wight. c1679

A COMFORTABLE HOME offered to a superior person, who would undertake the work of small house. Two in family. Afternoons and evenings free.—H., 2, Halsdon-terrace, Torrington, North Devon. c1680

TO LET, bed and sitting room. Quiet house. Good cooking and attendance. Terms inclusive, one, 12s. 6d., two, 1 guinea. Large garden. Address W. Beeby, Thistlecroft House, Hersham, Walton-on-Thames. c1696

BOARD AND RESIDENCE in a pleasantly situated house offered to a lady for 14s. a week.—Mrs. L., 5, Gladstone-road, Watford, Herts. c1635

CHEERFUL BEDROOM to let, for one or two gentlemen, with use of sitting-room. Partial board if required. Christian family. Moderate terms.—York House, York-grove, Queen's-road, Peckham. Near tram and rail. c1722

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INTEMPERANCE and Nervous Debility.—A Private Home at the seaside (established in 1874), for ladies only, suffering from alcoholism, opium, morphia, chloral, or drugs; every care, judicious supervision, with home comforts and amusements. Highest references.—Address Medicus, care of Messrs. Tayler, 154, Fleet-street, London.

MISS HAYWARD, daughter of the late Rev. T. Hayward, of Rochford, offers board and residence to ladies and gentlemen in a quiet, pleasantly situated home near sea and cliffs. Terms upon application.—1, St. Vincent's-road, Southend, Essex. c1012

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FARM-HOUSE BOARD AND RESIDENCE, Freedom and ease of family life. Charming scenery from the Surrey Hills. Healthy locality. Liberal table. 30s. per week, inclusive, or 5s. 6d. per day. Surrounded by the lovely district of Coldharbour, Leith-hill, Ockley, Boxhill, &c. Address Miss Fawcett, Bregselis Farm, Holmwood, near Dorking. c1617

VERY DESIRABLE COUNTRY HOME offered. Suitable for middle-aged or elderly Lady or Gentleman, as one of small Christian family. Carriage. Farm residence, North Hants.—"Beta," 84, Petherton road, London, N. c1630

UNFURNISHED APARTMENTS.—Two Ladies require 3 or 4 rooms, one as kitchen. Neighbourhood, Brompton, Earl's-court, West Kensington. Terms moderate. No children. References exchanged.—J. B., 75, Ramsden-road, Balham. c1075

FREEHOLD LAND, 33 miles from London, in one acre plots at £20, and half-acre plots, at £10 each. No restrictions, free conveyance. Payable by instalments. Good land, well adapted for fruit or poultry. Also old farmhouse, cottage, barn and outbuildings, garden and orchard, 1¼ acres for £125. Why emigrate?—Mr. Brake, Farnborough, Hants. c523

COMFORTABLE BOARD AND RESIDENCE for lady desiring change. House prettily situated in hop gardens. No objection to permanent boarder. 15s. per week.—M., Bower Cottage, Wrecclesham, Farnham, Surrey. c1701

TO BE LET, for August and September, a pleasant, furnished cottage. Three sitting, four bedrooms, and garden, in healthy village in Essex Terms moderate.—Address Mrs. Krogh, Stock Ingatestone. c1703

COMFORTABLE HOME for companionable Christian lady. Share sitting and bed room with landlady, or could have a separate bedroom. With or without board. References exchange Terms very moderate.—Mrs. Weighill, 27, Richmond-road, Bayswater, London, W. c1690

HAPPY CHRISTIAN HOME for ladies. Abstainers. Lovely country. Bracing. Sheltered. Home comforts. Piano. 15s. weekly.—J. E. West, Hendrad Manor, Steventon, Berks. c1633

TO LET, large, old fashioned, comfortable furnished house, in healthy, bracing village in Suffolk. Pleasure ground, 1, Nearest G.E. station, and rail. Small garden and paddock.—For particulars, C. E. H., Old Woking, Surrey. c1685

HOME OF REST FOR CHRISTIAN WORKERS, HASTINGS. Very superior. 21s. to 35s. weekly. Pleasantly situated, gardens in front. View of Castle and surrounding hills. Three minutes from station and pier. Home comforts guaranteed. Good winter apartments.—The Misses Wood, 28, Cornwallis-gardens. c338

UNFURNISHED APARTMENTS.—Two Ladies require 3 or 4 rooms, one as kitchen. Neighbourhood, Brompton, Earl's-court, West Kensington. Terms moderate. No children. References exchanged.—J. B., 75, Ramsden-road, Balham. c1075

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Dear Brethren,—As we have reason to think that a large number, perhaps the majority, of our brethren who are not resident in Ireland, do not realise the position in which the Irish Protestants would be placed if what is called Home Rule, as proposed by Mr. Gladstone, or any modification thereof as shadowed forth by his followers, were adopted, we request you to give your earnest and prayerful attention to the following observations:—

The whole body of Irish Protestants are practically unanimous in their desire to continue to be governed with their British brethren by the Imperial Parliament, and they dread and deprecate the being placed in any respect under the power of a separate Irish Parliament.

Being at a distance you possibly do not appreciate the power which the Roman Catholic bishops and priests have over the great bulk of Irish Roman Catholics, and the determination which they display to compel obedience to their directions in temporal as well as in spiritual matters. The Roman Catholic Hierarchy claim the right to direct their people in all proceedings where the interests of Catholicity are involved, and also to determine for their people what are the proceedings which affect the interests of their Church. This is, in effect, a claim on the part of the Hierarchy to govern Ireland, in which the Roman Catholic population is in a majority, and under a system of Home Rule they would be enabled to do so.

We believe that no guarantees, moral or material, can be devised which will guard the rights of the Protestant minorities which are scattered throughout Ireland against the encroachments of a Roman Catholic majority endowed with legislative and executive powers, and thus directed by their clergy. History, as well as experience, in this and other lands, assure us of this.

We accordingly feel that the proposal to give Ireland Home Rule most seriously threatens our religious liberties, which would in numberless ways be imperilled under an Irish National Parliament, the majority in which would be elected on the nomination of the Roman Catholic priests. Judging from the past, such a Parliament would claim and exercise the right to tax Protestants for the maintenance of educational institutions in the direct interests of Roman Catholicism, would legalise the desecration of the Lord's Day, and would ultimately establish and endow the Roman Catholic religion in Ireland. From these and many other evils we are preserved by the Imperial Parliament.

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Home Rule, we believe, would nullify many of the benefits of recent Imperial legislation for Ireland, and would reproduce the condition of lawlessness, outrage, terror, and distress which flourished prior to the present Government coming into power. It would accentuate the social and religious differences of its peoples, and there is too much reason to fear would involve them in serious feuds from which Ireland would receive lasting injury, and which would prove a source of trouble and weakness to Great Britain.

We appeal to you, brethren, as you value the possession of civil and religious liberty yourselves, to guard your co-religionists in Ireland from the oppression with which they are menaced, and earnestly to oppose any attempt to place the loyal Protestant inhabitants of Ireland under the domination of a Legislature which would mainly be composed of the two parties known as National and Parnellite Home Rulers, which are now contending for the mastery.

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The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. THOMAS SPURGEON, son of the late pastor of the Metropolitan Tabernacle.

Mr. and Mrs. Hudson Taylor, of the China Inland Mission, left Shanghai on May 10 for England, *viâ* America. After a brief stay in Canada and the United States, they expect to reach England in time for the Keswick Convention.

We have so far received nearly a hundred applications from workers among the poor of London, begging a share of the "Day in the Country" Fund which, year by year, has been raised by readers of THE CHRISTIAN. The moral influence upon children and others of a ramble among rural scenes, even for but a few hours, is undoubted; and we all know it is estimated very highly by those who are engaged in Christian labour among the denizens of the courts and alleys of the Metropolis. As the season advances, the appeals of our friends become more numerous and urgent, and we trust our readers will hasten to enable us to assist, as heretofore, the many local efforts to brighten the lives of the cheerless and despairing of our population.

We have already, with great regret, announced the enforced retirement of our long and highly valued friend, Mr. George Hatton, from the superintendence of the St. Giles's Christian Mission. It is perhaps due to our readers that we should publish the following letter received from him a few days ago:—

> I am extremely sorry to inform you that I have been compelled through continued ill-health to resign the superintendence of our much-loved Mission, and I feel I must write you a line to express to you my deepest gratitude for the long years of kindness and sympathy you have ever shown to myself and the work for God with which it has been my joy to be connected. In almost every time of dire need you have aided us by your kindly word to the readers of THE CHRISTIAN, and I would bespeak for my dear friend Mr. Wheatley, my successor, whom you know quite well, the same generous aid. What such Missions as ours would do in times of temporary pressure without your support I scarcely know, and perhaps no institution is more deeply indebted to you than we are. It would have been a great comfort to me to leave Mr. Wheatley with a balance in hand, but I am sorry that this is not the case, as we are considerably behind and shall need at least £2000 to enable us to go through the summer months. I do not altogether separate myself from the work of the Mission, as I have accepted the office of President, and shall also retain some oversight over the spiritual work at the Mission Chapel, Little Wild-street.

The Protestant communities of Russia—Stundists, Baptists, and Molokans—are being persecuted with renewed severity. The head of the Orthodox Mission to the "sectaries" in the Caucasus threatens to deck the walls of their meeting-houses with icons and sacred pictures. A telegram from Odessa, states:—

> Meeting-houses of Baptists have just been closed in Ivanovka, Saratovka, and Baku. Only the lack of sufficient means prevents these harried wretches from emigrating in large numbers to America. Three Stundist preachers have just been tried in Kischeneff, charged with disseminating the tenets of their faith. The hearing took place with closed doors. Two of the offenders were sentenced to banishment to the Persian frontier, with the loss of all civil rights and privileges; the other to eight months in gaol.

The privileges which we enjoy will be very jealously guarded if we keep our eyes open to the disabilities which are imposed upon humble believers in lands where apostate churches hold sway. While we should rejoice to hear of measures to enlarge the Russian Protestants into circumstances of freedom, we cannot doubt that God will, in his wisdom, use their bold testimony in their own land.

In the preface to the new edition of his book, "The Impregnable Rock of Holy Scripture," just issued, Mr. Gladstone says:—

> It really too often seems as if, when we are arguing about the authenticity of Genesis or Exodus, we had no weightier task in hand than if we were discussing the Epistles of Phalaris, or the letters of Ganganelli, or the authorship of Junius. And yet there they stand, these great facts and doctrines, in all the primitive severity of their outline, unshaken and august. There we find, now as heretofore, the doctrines of creation, of life, of human life, of the introduction of sin into the world, of the havoc which it wrought, of the simultaneous promise of redemption, of the selection of a special race for special purposes, and of the gradual preparation of the nations until the fulness of time had come.
>
> More particularly I own does it appear as if there had now spread among many of the teachers of religion an apprehension of fully unfolding and strongly enforcing on their hearers of to-day the doctrine of sin, and of its moral and judicial consequences, such as it is taught in the Jewish and the Christian Scriptures. But this, I have no doubt, is due in part to an enemy very far more powerful than what is called the higher criticism, namely, the world and its increasing power over our minds and lives.

Modern analytic study has done nothing to impress upon the Church the authority and majesty of Holy Writ. Those who will survey the Book telescopically, as Mr. Gladstone does in his volume, will be amply rewarded. Almost unconsciously they will become grounded in the faith and proof against all the depreciative suggestions of such as only employ worn-out critical microscopes.

The Review of the Churches says that "Dr. T. T. Munger contributes to *The Homiletic Review* an article on 'Exegetical Preaching,' in which he deals courageously and vigorously with a question which must be in the mind of almost every preacher, viz., the effect which the Higher Criticism must have upon the preacher and his preaching."

The "courage and vigour" of Dr. Munger are exhibited in such assertions as these—that the attempt to find Christ in the Song of Solomon is to bury the pulpit with contempt. Genesis is a semi-historical compilation, giving various accounts of the Creation. To insist that these should be read literally and as veritable history is to violate all the canons of criticism and to sink the pulpit below the average intelligence of the people. The historical books are of immense value, but they do not contain the laws and truths by which we live in this nineteenth century. Leviticus, having served its purpose, was brought to an end by St. Paul (!).

Eratostratus dealt "courageously and vigorously" with the temple of Diana, when, to make himself a name, he burnt that wonder of the world. It would seem that these higher critics are vieing with each other as to which of their names shall go down to posterity as the destroyer of the Word of God.

But Dr. Munger sets his touch to still other parts of the Holy Scriptures. The Psalms, voicing the experience of many of God's saints, sink when loaded with a theory of inspiration, and made to carry prophetic meanings that were never intended. Job comes nearest inspiration of anything in the Old Testament. It cannot be preached too much if made to carry its own great truth, and not loaded with history which is not in it, and prophecy which it never dreamed of. The prophecies are the ecstatic utterances of religious patriots, of great ethical value, and full of inspiration for all time; but they are not foretellers, except as they utter universal truths that must some time have fulfilment.

Do men who write like this know really anything of the Word of God, living and active, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and discerning the thoughts and intents of the heart?

The same number of *The Review of the Churches* contains also "a most amusing satire on the 'Higher Criticism,'" reprinted from *Our Day*, and also an article entitled "The Battle of the Bible—the Methodist Heresy Hunt," which is mainly a quotation from Dr. Gregory's reply in *The Wesleyan Methodist Magazine* to the criticisms of *The Methodist Sunday-school Record* upon his review of Dr. Beet's handbook on Christian Evidences. While both sides of "The Battle of the Bible" are thus stated, *The Review of the Churches* offers no editorial opinion either way; but in so far as its feeling may be gathered from the use of the term "heresy hunt," as applied to Dr. Gregory's article, and "courageously and vigorously" to that of Dr. Munger, it would seem that its sympathies lie with the destructive criticism.

But *The Review of the Churches* is, more prominently than anything else, the advocate of Christian Union. To this end the Re-union Conference at Grindelwald. But how is union or re-union possible with these disintegrating views of Scripture? The Living Word and the Written Word stand or fall together. All we know of the Person is through the Book, and of all latter-day dreams and follies none is a more "baseless fabric" than that of union, with the Personal Word for a centre, while the Written Word is depleted of its Divine authority. We expect no Christian Union except in reverent submission and obedience to the Written Word.

The English Church Union, the leading "High Church" organisation, by resolutions passed at its thirty-third annual meeting on Tuesday last week, committed itself to the practical abolition of the Sunday morning service in parish churches, as it has been hitherto generally performed, in favour of the celebration of "High Mass." No objection can be taken to this way of putting the result, for the President, Lord Halifax, himself used the words. The Union has also formally sanctioned fasting Communion as "the universal custom of the Church." The discussion showed that an influential minority of the members is strongly opposed to these resolutions, not, however, because of any remaining Evangelical sentiment, but because "choral mattins" is thought to be required for the use of those who are unfit to attend the Eucharist. And so, having departed from the simplicity of the Gospel, thousands of active members of the Church of England are hungering and thirsting after the poisoned meat and drink of the Roman fold.

Those who are apt to question statements in regard to the silent and unwearying policy of the Jesuits in these islands should study a paper in the current number of *The Andover Review*, in which some of the results of their labours in Canada are summed up by Mr. Stetson. After giving a list of the measures which are more or less directly due to the followers of Loyala, he refers to the legislation as marking a long step backward towards the days of Jesuitical propagandism, "whose shackles even Italy long since cast off."

The unexpected visits which the President of the Local Government Board made recently to the workhouses and casual wards have not been without a satisfactory result. It is, doubtless, to them that we owe the London Casual Ward Bill, which will go far to remove many of the scandals in connection with the treatment of the destitute poor. An increased number of wards, the earlier release of the casuals, telephonic communication between the various wards, so that the overflow casuals in one district may be provided for in another, and horses and cars for the conveyance of the destitute in such cases—these are a few of the improvements provided for in Mr. Ritchie's Act, and there is in it, therefore, much that will be hailed with gratification by all who sympathise with the deserving poor.

The Ulster Convention.

We are glad to observe that *The Daily News* showed no indication to underrate the importance of the remarkable demonstration held in Belfast on Friday last. It was, indeed, too gigantic and too successful to be ignored. If there were between eleven thousand and twelve thousand delegates in the large wooden erection put up for the occasion, and at least one hundred thousand people at the monster meeting in the Botanical Gardens, it deserves to be described as "one of the greatest political demonstrations ever seen in Ireland."

The meetings themselves seem to have been remarkable, not only for their orderly and unanimous character, but for the earnest, serious, determined spirit in which the protest was made. The appropriate prayer with which the meetings commenced, the hearty singing of the Forty-sixth Psalm by a company of about twelve thousand persons, must have been deeply impressive. Whether we agree with the object of this Convention or not, we cannot fail to see that the promoters of it are engaged in what they regard as a sacred duty. They believe they see in Home Rule possible dangers to which the English Protestants and Nonconformists who support the measure are blind.

How shall we explain this vigorous, intelligent, and serious opposition? Is there any sufficient reason for it? The protesters are living in the country, and are able to see Irish Roman Catholicism as it exists among them. Is this the reason for their opposition to the measure? We confess that the explanation given in *The Daily News* does not satisfy us:—"Home Rule, as designed by Mr. Gladstone, would mean the entire and final abolition of every Legislative or Ministerial principle or practice that conferred traditional and hereditary ascendancy on one religious sect and one political order, we might almost say one political class." This is too vague and indefinite. It states a general principle which many will admit, but which has no proper application to the case in point. *The Daily News* assumes that it has, and adds:—"We could hardly expect that the holders of a traditional privilege should see it pass away from them without their special wonder, and without making a hard fight to keep it with them still."

To us this explanation is wholly unsatisfactory. If this Convention had been purely an Orange demonstration it is doubtful whether the language even then would apply. But it was not in any sense a gathering of Orangemen. It did not represent any one religious sect. It comprised Episcopalians, Presbyterians, and other Nonconformist bodies. Is it right to speak of these as a privileged "religious sect" or "political class;" and to attribute to them no other motive in this Convention than that of retaining some fancied "religious ascendancy"? The explanation will be rejected for the one vital reason that it does not explain.

It is opposed to Protestant principle to seek or to exercise such ascendancy; but the history of Christendom is the history of the always-asserted and the too often successful claim of the Romish Apostasy to such ascendancy.

From the tone of the speeches delivered it is clear that it is not the dread of losing some hereditary privilege, but the greater dread of being sold under the domination of Rome, which influences the Protestants of Ireland. Is this an unreasonable fear? Perhaps the evils anticipated from Home Rule are being exaggerated; yet it is admitted that a Home Rule Parliament in Dublin would have a large majority of Roman Catholics. Is it inconceivable that when Rome possesses power she will use it for her own purposes? Is it conceivable that she will fail to do so? The history of the past and the present condition of Roman Catholic countries alike bear witness to the tyrannical power of Rome, and justify the fears of the promoters of this Convention. We repeat, those fears may be exaggerated. Possibly they are groundless, but they are seriously cherished by a very large and influential minority (if, indeed, it be a minority) of the inhabitants of Ulster, and ought not to be lightly set aside. To sneer at them, or to impute base motives, is vain, and betrays only weakness.

"But there are safeguards." Yes, we know; so do the thousands who met in Belfast the other day. Yet these safeguards do not prevent the fears inspired by the prospect of a Roman Catholic majority in an Irish Parliament. If we could blot out all Romish history, or were blind to existing facts in other nations, and even in our own, we might regard this rooted distrust of Rome as a mistake. We are bound to say that Rome as a system is not to be trusted, and, therefore, that the utterances at this recent Convention are deserving of and demand serious and careful and prayerful consideration.

Never more than in view of the impending election did the Church need to cry for light and wisdom to direct the affairs of this kingdom. God still overrules all human affairs, and out of the conflicts of political parties can work his own purposes of righteousness and peace.

The Culture of the Devout Life.

As soon as the May Meetings finish, they are followed by a month or two of Conventions, which are certainly a remarkable sign of the times. It constantly happens that the largest buildings in provincial towns are filled for three and four successive days with vast crowds gathered to hear addresses on the deepest themes of the religious life; whilst in London and its neighbourhood there are Mildmay, and Guildford, and other less famous gatherings of the same character.

Many purposes are gained by these great convocations, such as the interchange of thought; the manifestation of the unity of believers; the presentation of sides of truth which are in danger of being set aside by ordinary religious teachers, because of the mixed audiences they are called upon to address, and the lack of appreciation of spiritual truth existing among average congregations. But chief among the advantages of these conventions is the opportunity afforded for the culture of the devout life.

Christianity is too often confounded with the holding of a creed, with assent to certain propositions, with special theories of Inspiration; when, in point of fact, it is something as much more important than these, as the spirit of life than the physical frame it tenants. The whole operation of the Spirit of God amongst men, of which the Bible is alike the record and the channel, is intended to create and nurture in us that life which was with the Father, and was manifested to the world in Jesus Christ. And the perception of the truth of Scripture is largely dependent on the vigour with which the devout life is maintained.

These two forces act and react, and in their exact balance the equilibrium of the soul is maintained. On the one hand, it is obvious that the devout life is fed and nurtured in the soul by the continued and prayerful study of the Bible. Here is the manna spread on the table of the wilderness floor! Here the provisions of our Father's storehouse! But, on the other hand, it is certain that the state of the inner life will very much determine our attitude towards the Bible and our views of Inspiration.

Spiritual declension often prepares the way for misgivings as to the truth of Scripture. The soul has been overcome by sin or negligence, and being in an unhealthy condition has fallen an easy prey to the germs of scepticism with which the spiritual atmosphere is full. And in many cases, if we were to trace back the destructive, iconoclastic treatment of God's Word to its source, we should find that there had been a previous laxity in prayer, in watchfulness over appetite, and in the closeness of the spirit's walk with God.

These thoughts have been suggested by two instances which have come under our own notice during the last week. The one was of a young minister, who was airing his sceptical notions, most of which were borrowed and retailed at second-hand, in the presence of a Christian lady, who turned to him simply and said, "Have you spoken to the Lord Jesus about them?" He had never thought of making them a subject for prayer. They had been a topic of flippant talk with man, but never of soul-travail before God. There had not been sufficient earnestness of heart to seek to ascertain God's will and God's thoughts. And it could therefore be no matter for wonder that as the eye was not single, the whole body was full of darkness. That remark, however, led him to see his error, and to retrace his steps.

The other case was that of a Divinity student who was induced to attend a well-known convention. He came to the meetings as to a psychological study, and was deeply touched by the fervour and intensity of the religious life manifested around him. In converse with a friend, he was led to give himself up to the Spirit of God, abjuring his pre-conceived notions, and professing his willingness to be led whither He willed, and almost instantly there fell from his eyes as it had been scales, and he came back to belief in the Scripture as a little child.

And does not this drawing together of people to conventions suggest to religious teachers the desirableness of giving more explicit directions for the culture of the devout life? There seems in some quarters a dread lest the teaching of the Epistles should prove too strong and elevated for the appreciation of modern congregations. The unreasonableness of this fear is, however, attested by the popularity of the convention movement. And surely the truths which the Apostles taught those who were but just escaped from the taint of heathenism, must be available for those who have inherited the wealth of Christian centuries. It is a profound mistake to level our teaching down to the tone of this Laodicean age, let us level the people up to the position which the early Church occupied; and directly we do so, the effect will appear in the new hold which our people will take on evangelical truth. The quickened life naturally, and with avidity, turns to the Word of God, and therein acquires a belief which no amount of criticism can undermine or destroy. Raise the temperature, and you destroy vermin.

And it is only thus that the pulpit can hold its own. The forum or bar will surpass it in rhetoric; the laureate singers of the age will leave it far behind in flights of poesy and imagination; the essay, or review, or writings of the mere moralist, will rival it in precept and exhortation. But none of these can dare to match themselves with the Christian minister who deals with the spiritual life of his people, a virgin soil, unwrought by all else, and deeper than mind or soul. This is an empire that none can dispute.

Many and severe are the complaints against the business morality of professing Christians. With the new theology men are introducing a new and lower code of morals. There is an evident tendency in some quarters to relax the stern, high standard of former days, in favour of a milder and less exacting one. All this springs from the same cause as that by which we have accounted for loose views of the authority of Holy Scripture.

But with the insistence on the virtue and necessity of the devout life, much of this would be altered, and a closer walk with God would involve a more careful behaviour towards men. We deprecate the way in which spiritual gipsies are apt to fasten themselves on the Convention movement, following it from place to place. we would dissuade the leaders from making excessive demands on the attention and emotions of the people, without warning them of the inevitable reaction which must ensue, after prolonged seasons of spiritual exaltation. But we hail with thankfulness any attempts to raise the standard of spiritual life among us and to culitvate the devout life, feeling assured that this is needed to meet most of the evils under which the Church and the world groan.

The New "Age of Reason."

THERE were many who thought that Mr. urgeon took a needlessly severe view of at he called the "Down-grade" in Theo-y. I thought so, too, at first, and ventured, friendly note, to express this—reminding of the immense circulation of his own ks, and of other books on old orthodox s. In his reply, Mr. Spurgeon said: "The arture from the Gospel is far more terrible n you dream. This rot is at the very heart the Church, and those may see it who care lo so. Ask any publisher, and he will tell that orthodoxy does *not* pay—that a smack heterodoxy is needed."

Time has shown that Mr. Spurgeon was ht. The progress of error has been rapid ce he sounded the alarm. Without men-ning other books, let us look at the work of non Driver (of Oxford), which forms the t volume of "The International Theo-ical Library," and of which the third tion has already been issued. He calls his k "An Introduction to the Literature of Old Testament," but this title is imperfect, l ought to be thus completed: "chiefly ording to the views of recent rationalist ters." The Dutch Professor Kuenen, is main model, but he also, in wonderful ail, gives the speculations of a multitude German critics and professors, as well as Englishmen of "the new school," while nitting comparatively few notices of men equal learning, but more reverent spirit, oring their conclusions, or dealing with m contemptuously as traditionists. If he fined himself to the "literature" of the l Testament, as he professes to do in his face, we should leave his book to the con-eration of Biblical students, but he raises stions affecting faith as well as learning.

The hundred-and-tenth Psalm has in all ages the Church been regarded as "Messianic" a signal prophecy of the Lord Jesus Christ, cribing his person, kingdom, priesthood, l the work of redemption accomplished by n. Parts of this prophecy are quoted and plied in the New Testament; as by St. er in Acts ii. 34; by St. Paul, 1 Corin-ans xv. 25; but more especially by our d Himself, as we read in Matthew xxii. 45, in Mark xii. 35-37, and in Luke xx. 44. This quotation is given in all the noptic gospels, and with such variations confirm the common testimony. The stion was, "What think ye of Christ? ose Son is He? They say unto Him, The n of David." And then comes the answer, he words of Mark's gospel, "David him-f said, by the Holy Ghost, 'The Lord said ny Lord, Sit thou on my right hand till I ke thine enemies thy footstool.' David refore himself calleth Him Lord, and nce is he then his Son?"

Now, how does Canon Driver treat this ect reference, by our Lord, to the Psalm, as tten by David, the Spirit of the Lord aking by Him? He says: "This Psalm, ugh it may be ancient, can hardly have n composed by David. If read without *judicium*, it produces the irresistible im-ssion of having been written, not by a king h reference to an invisible Spiritual Being, nding above him as his superior, but by a phet with reference to the theocratic king." s setting aside of the plain testimony of Saviour Himself can only be possible under of two suppositions; either he assumes absence of knowledge in the Divine cher, who declared David to be the author the hundred-and tenth Psalm; or (more worthy supposition) he charges our Lord h accommodating his teaching to the orance and prejudices of the Jews of his . Dr. Ellicott, Bishop of Gloucester and stol, whose Biblical learning and sound gment all acknowledge, has given the fol-ing warning, in a Charge to the clergy of diocese, on "the new criticism":—

> have felt, and most deeply felt, the dangers, ially to the young, of accepting theories, nious and even fascinating as they may appear ct. of the origin and composition of the Old ament, which careful investigation may show to be irreconcilable with the teaching of Christ. ...Such theories...originate in most cases from a readiness, if not to deny, yet assuredly to minimise, the supernatural; and by the inevitable drift of consequences they commonly end in some form of spiritual paralysis, some enduring inability to lay hold of the life eternal. This downward drift and ultimate issue may easily be traced. If the theory is not reconcilable with the teaching of Christ, and is fairly felt to be so, then the temptation to believe in a possible ignorance on the part of our Lord becomes in many minds irresistible, and the way is paved for a belief in the possibility, not only of his ignorance, but even of his fallibility—and so, by dreadful inference, in the possibility of our hope in Him, here and hereafter, being found to be vain and illusory.

Another point in the rationalist view of the Old Testament is the denial of Isaiah being the author of a large portion of the book bearing his name. Canon Driver, following several German and English critics, affirms in a dogmatic way that "this prophecy (chapters forty to sixty-six of Isaiah) is not the work of Isaiah, but has for its author a prophet writing towards the close of the Babylonian captivity." It would take too much space to show the groundlessness of this tenet of the new age of reason. Suffice it to say that it betrays utter want of appreciation of the nature of prophecy as a part of Divine revelation. The prophets sometimes predict events of near occurrence, but often their predictions refer to events of the distant future as if they were present. Isaiah does this, first as to the coming judgments on the people of Israel and the captivity in Babylon; but he is also inspired to utter words of consolation for the future, and foretells their deliverances and their return from exile. Then, beyond this, in the closing chapters his inspired strain rises to a higher level *(majora canamus)*, and he tells of the deliverance of the true Israel of God from worse than Assyrian bondage, and of the glory of the kingdom of Christ, of which all true believers, the children of Abraham by faith, are the members.

It was of this spiritual kingdom that the Messiah spake, when, in the synagogue of Nazareth, the book of the prophet Esaias was handed to him, and of the sixty-first chapter He said: "This day is this Scripture fulfilled in your ears" (Luke iv. 16-21). The Jews could not understand that through suffering and death the Messiah was to come to his glorious reign, and so they denied that the fifty-third chapter referred to Jesus of Nazareth, as the Jews do still (and as the rationalists do) when they speak of "Jehovah's ideal servant," who is to restore them to their own land. The fathers and doctors of the Church, in all the ages, have understood that Isaiah spoke of Christ's humiliation and his passion, and of the glorious kingdom of the risen Lord into which Gentiles as well as Jews were to be gathered. Hence Isaiah has always borne the honoured title of "the Evangelical Prophet." For Isaiah we are now asked to substitute an unnamed and unknown prophet in the time of the captivity.

Let it be also observed that out of thirty-four quotations from Isaiah in the New Testament, twenty-one are from the chapters said to be anonymous, and only thirteen from the rest of the book. Our Lord and his apostles, and the Church universal, in all times, until this new age of reason, knew only one Isaiah.

Of the former "Age of Reason," the most notable champion was Thomas Paine, a clever but coarse and unprincipled man. He knew what had been said by Voltaire and other infidels and deists, but his own acquaintance with the Bible was very slight. In many instances his blundering ignorance was demonstrated by Dr. Watson, Bishop of Llandaff, in his "Apology for the Bible." Isaiah is called by Paine "a lying prophet and an impostor," and his prophecy is described as "one continued rant, full of extravagant metaphor, without application, and destitute of meaning." He anticipated the critics of our time in saying that "some parts of the prophecy could only have been written by a person who lived long after the death of Isaiah." To an unbeliever like Paine, a supernatural knowledge of future events was a sheer impossibility, and against reason.

The present rationalist attacks on the Bible though in some ways less disreputable, are more dangerous than those of former times. They are more dangerous, because made by men some of whom profess reverence for Divine revelation. It is all very well to say, "What does it matter who wrote a book, if we admit it to be inspired?" But where the Lord Himself has taught us, and the Church catholic—the company of faithful people for all times—has accepted his teaching, loose speculation should be avoided. (See St. John v. 39.)

In noticing the work of Dr. Driver, *The Times* said that "the service which this book will render to the present confusion of mind on this great subject can scarcely be over-estimated." We should rather say that the book is calculated to create great confusion of mind, and to destroy confidence in the Word of God as the sole rule of faith and practice. Hitherto it has been admitted among all Protestants that to the written word every difference of opinion is to be referred. There is ample room for both reason and learning in the study and interpretation and elucidation of Holy Scripture; but the question is now raised, What is Scripture?

A striking incident is told about the great Indian missionary, Dr. Duff. He was wrecked on his first voyage to the East, upon the coast of Africa. All his library, and his notes of much study, perished in the sea, but his Bible was cast ashore and recovered. He took this as a providential lesson that the Word of God, "the Sword of the Spirit," was to be to him the great weapon in his warfare. The Bible has ever been the spiritual weapon in the hands of all preachers and teachers, and of ministers and missionaries at home or abroad—of Luther, and Calvin, and Latimer, and Knox; of Hooker and Owen; Bunyan and Baxter; Butler and Chalmers; of Whitefield and Wesley; of Carey, whose centenary has this year been celebrated; of Moffat and Livingstone; of James Gilmour, the latest of Gospel missionaries of whom record is made. I mention only a few names of the great and good who are departed. Of what service, for personal influence or public work, would a Bible have been to such men if it had been revised by a committee of modern Rationalists?

There are in the Bible difficulties to explain and textual errors to correct, but these are of comparatively little account in things essential. It was a great scholar and critic, Michaelis, who said that "all the corrections he had ever seen or heard of did not affect a single point of doctrine or of duty." All efforts of learned men to elucidate the Scriptures are gladly recognised, but this is very different from efforts to destroy the authority of the canonical Scriptures; to allow reason to subvert faith; and to substitute rationalistic theories for spiritual wisdom and for common sense.

When a sin-stricken, sorrowing soul is anxiously looking for pardon and peace, its feeling is expressed in these lines:—

> Laden with guilt, and full of fears,
> I fly to Thee, my Lord,
> And not a glimpse of hope appears
> But in *Thy written Word*.

Where is this written Word, according to the new age of reason? If we turn to the Old Testament, we are told that the 51st Psalm is not the prayer of David, the great sinner, seeking to have pardon through the blood of the Great Saviour. This Psalm, says Canon Driver, "is a confession written (during the exile) on behalf of the nation, by one who had a deep sense of his people's sin" (Third edition, p. 367). Or if we turn to the New Testament, and would look to Christ lifted up on the cross as the Saviour of the world, we are told that the Gospel of St. John was not written by the disciple whom Jesus loved, but is the production of a Christian Gnostic. We used to say of the Bible—

> This is the Judge that ends the strife,
> Where wit and reason fail;

but in the new age of reason the Bible itself is pulled to pieces, and we cannot be certain what is the written Word on which to rest our hope.

"Judge all things, hold fast that which is

good." It is necessary to examine the writings of modern critics, but a very slight examination proves that most of the assertions of those who call themselves rationalists are unreasonable, and opposed to the plain words of the Bible, as well as to "traditional" teaching. The attempt to reconstruct the Pentateuch, and to destroy the authority of Moses, as that has always been received, has been ably exposed by the Rev. A. Moody Stuart, in his book, "The Bible True to Itself" (Nisbet and Co.). The absurdity reaches its height when we are told that the Book of Deuteronomy was written by an unknown Jewish prophet, seven or eight hundred years after the death of the great lawgiver. Statements are made about "the post exile origin of the Levitical institutions," with other distortions of history, irreconcileable with each other as well as with Scripture. The institution of sacrifice, as we know, dates from the earliest ages, and throughout the time of the Mosaic law it was held that without the shedding of blood there was no remission of sin; yet these rationalists now tell us that the priestly code, with its sacrifices of atonement, was first promulgated after the Exile.

It is greatly to be desired that a revised edition of the masterly and judicious "Handbook of the Bible," by Dr. Angus, should now be published, embodying the results of recent discoveries and researches. It would not need very much additional matter, for it is one comfort in regard to the speculations of rationalist critics, that they refute and cancel each other and do not deserve permanent record. New theories are taken up by professors (in Dissenting colleges as well as in our Universities), and by "able" editors (of encyclopædias as well as newspapers), and they mislead those to whom a little learning is a dangerous thing. The faith of many is unsettled, and not a few are glad to seek rest by submitting reason to authority. Others are driven to become agnostics and sceptics—Sadducees, in fact—by the plausible theories of the Scribes and Doctors of modern rationalism.

In one of his latest letters from Mentone, Mr. Spurgeon wrote:

It is my life to proclaim the everlasting Gospel of the grace of God, and it is a happy reflection to me, that through my printed sermons I shall live and speak long after I am dead. I cannot but look back with gratitude, and forward with hope. Better days may yet come. It may be we shall live to see a reaction in favour of the old Gospel; if not, we will many of us die contending for it.

And here are the closing sentences of one of his last sermons:—

Let me very briefly tell once more "the old, old story, of Jesus and his love." Jesus Christ died in the stead of sinners. We deserved to be punished for our sins. Under the law of Moses there was no pardon for sin except through the blood of a sacrifice. Jesus Christ, the Son of God, is the one sacrifice for sins for ever, of which the thousands of bullocks and lambs slain under the law were but types. Every man who trusts to the death of the Lamb of God, may know that Jesus Christ was punished in his stead; so that God can be just, and yet forgive the guilty; He can, without violating his justice, remit sin and pardon iniquity, because a substitute has been found, whose death has an infinite value because of the Divine nature of the sufferer. He has borne the iniquities of all who trust Him. "He that believeth on the Son hath everlasting life."

This is "the old Gospel," which is no doubt "foolishness" to some men of "advanced thought" in our day, as it was to the Greeks to whom Paul wrote. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Corinthians i. 20). These two opening chapters of the epistle of the great Apostle of the Gentiles to the Corinthians were written, under the inspiration of the Holy Spirit, not for his own time only, but are worthy of study in this our "new age of reason."

James Macaulay, M.D.

BASUTOLAND.—Mr. Mabille, writing from Lessouto, says: "Our latest statistics indicate gratifying advance. We have 788 more communicants (total 7900), and 789 more catechumens (total 4,543), six more out-stations (total 128), and twenty-five more active helpers (total 241).

Lights and Shadows of Mission Work.

No. IV.

My mission at St. P—— was begun under circumstances most discouraging. The vicar's wife was ill in bed. He, poor man, was being worried out of his life by secular work thrust on him by the peculiar surroundings of his church. The congregation, that had numbered thirteen hundred at the time of the Crimean War, had been brought down, by the vagaries of a Ritualist, to about forty or fifty, and now had only been brought back, through my friend's efforts, to about 250. I was thankful that so many of these were present to hear the Word of God; but I must confess that the empty seats about the church struck a chill to my very soul.

On the first Sunday night—I think it was while the organist was giving us the first voluntary—I was informed that some strange clergyman had borrowed a chorister's surplice and was sitting with the choir. I hate preaching at a person, but I own that I sometimes feel led to give what I feel a special case demands, and I spoke very pointedly about the new birth which is from above. At the close of the sermon I invited all who desired conversation to come with me into the vestry. About a dozen came, and our clerical friend among the others. "Will you lead us in prayer?" I asked, though I knew my request would not be granted. "I would rather be excused," was the reply; "yet I shall be very glad to have a few words with you when these good people are gone." At length the others departed, and we were left alone. "Well, what is it?" He pulled a prayer-book out of his pocket, and pointing to the first collect in "The Communion Service"—"It is this," said he, "that I want."

"Is it not rather salvation?"

"I am a child of God," was his answer.

"What leads you to think so?"

"I have been baptized."

"And so has Mr. B—— (I was referring to a well-known infidel lecturer); but do you regard him as a child of God?"

"I may offend my father and get disinherited."

"I might do the same thing, were my father living; and yet I should still remain his son. The relationship between father and son is an eternal one; but do you think that all baptized people go to heaven, or, on the other hand, do you believe God has children in hell?"

Opening my Bible at 1 John iii. 9 and 10, "Read this," said I; and he read those words that have been the means of showing so many sincere Ritualists their error: "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God."

"Let us in fancy," said I, "fetch twenty of those poor prostitutes from the adjoining street, and another twenty drunkards or burglars with them. Haven't fifteen out of the twenty been baptized? Let us ask them whether they have ever remaining in them the holy principle here called the SEED of God. They will understand us better if we say something that keeps them from living a sinful life. What do they answer? They make no pretence of holiness, but rather glory in their shame. Are these children of God? If so, who are the children of the devil that the Holy Ghost speaks of in this tenth verse? Friend, let God be true."

"Have you seen Sadler's views on this passage?" he asked.

"I know Mr. Sadler," I replied; "but you and I are now considering what the Holy Ghost says, and there is no possibility of mistaking HIS meaning in the words before us. 'Whosoever is born of God doth not commit sin.' I understand this (from comparing this chapter with t first of the epistle) to be wilful and habitual s See, again, the 'seed' REMAINETH. So must not talk about falling from grace; a remaining, it renders it an impossibility for a one really born of God to lead the life that the baptized people before us are living. Going step further—are we to give the lie to the Ho Ghost, and say that these habitual sinners ha been born of God, when He says they cann have been?"

The clock struck eleven, and the weary sext came and asked us to consider him. The ne night my friend turned up again, and we we over the old ground once more. In youthf days, when rather fond of fighting, an old m had advised me always to follow up a bl that found a weak point in an opponent. I ha often acted on that same principle when engag in a doctrinal contest; and, on this occasion, d-termined to follow up the impression that knew St. John's words had made on the mind my arguing friend. On the Wednesday night failed to put in an appearance, but on t Thursday, when I gave an opportunity f any one to express a wish for the prayers the believers present, he arose before all t congregation. We conversed again till elev o'clock, and I gave him a little book I h written, entitled "Jesus Only." This, he told on the following evening, had been the means showing him the truth. He gave me his na and address, but I have never seen him sin If he reads this sketch he will recall all the c cumstances of that eventful week, and I know will admit that all I have said has been stric true.

I had another most pleasant experience at t mission. A "High Church" lady, from t "West-end," who was giving both her time a money to the laudable effort of rescuing fr their life of shame, the poor fallen girls w which the neighbourhood abounded, came to of our services. At its close she remarked th had it been possible, she would have liked me have gone with her to two "Refuges" in wh she was interested. My Saturday afternoon free, and I offered it to her. At the first of t two I allowed the girls to choose a text for and one of them gave the words, "Ye must born again." It seemed so marvellous, for I now enabled to speak to my lady friend on the v subject that was uppermost in my thoug while we had been travelling together, a if tears meant anything they told me the w had gone home. At the next, the matron quie asked me what line I thought of taking. "D don't be afraid," I replied, "that I shall say a thing about the woman who was a sinne "Thank you," she said, and afterwards told that eight out of every ten who addressed young people took that one subject. Indeed, t girls had got into the way of asking each oth 'Is *she* to be trotted out to-day?" I to "Ruth and Orpah," and God appeared to ap the word. A long time afterwards, I went speak to a young woman who was engaged prayer at a mission "after-meeting," think she might be an anxious soul. "Don't y know me?" she asked, with a smile on her fa I did not. Then she told me that she had b the first girl to cast herself on Christ when I spoken at the F—— "Refuge," and was engaged in rescuing others from the lost co tion in which she had once been herself.

Evangelist

LIMELIGHT SERVICES.—Rev. J. Flanagan, is in charge of the South-east London Mis Trinity-street, Borough, having a suitable han is anxious to give open-air limelight services, and secured the use of the playground of Harper-s Board School for the purpose. He now wants a £15 to meet the expenses of the season in a m of service which in such a district he believes h to prove fruitful in good. His address is 47, A dale-square, Old Kent-road, S.E.

Promises Fulfilled in China.

(Concluded from our last.)

It was not long before we were again put to he test. The more usual remittances were cut ff, partly through our treasurer in China being id aside ill, and other causes; but Phil. iv. 19 as not yet been cut off from his word, and shall ot be. Ourselves and others were at times very ort of means, when one day a collection was ade in our household of natives to give a edding feast to our school-teacher. I gave three ndred cash (one shilling), all I could then fford, being the same as given by our servants. he day before the captain of an American barque ad inquired in the settlement if any mission- ries were in the city, and, having found us, ith his wife called upon us, and invited us on oard to dinner. This was the only foreign sail- g vessel we had ever heard of coming to Chin- iang for some years. The captain inquired what ociety we belonged to; how we were supported; nd, when told that we never ask anyone for oney, he said: "Then, are you never without ay?" "No," I said;

"GOD NEVER LEAVES US WITHOUT."

t my saying this he was much surprised, and hen put into my hand fourteen dollars. How ttle he knew how near we were to being with- ut at that moment! At the evening wedding ast we surprised our scholars and teachers by lling them that if God had not helped us, it ould have been a feast to-day and a fast to- orrow.

For some months our trials of faith were fre- uent with regard to the supply of our need, and times were supplied with dainties—as butter, ame, salt pork, such as then we should not have ought—by persons who could not possibly have nown our circumstances. One Monday morning, hen very "hard up," a letter came from a lady orker in China, only a mile or two from us, nclosing ten dollars for ourselves and ten ounds for our school. We praised God and, fter some time, when we were better off, I told er how God had helped us, through her gift, in me of need. "Do you know," she said, "that r weeks I had been thinking of sending you elp, but did not know how your school was sup- orted; but on Sunday night *I could not bear it ay longer*, so I wrote the note at once, and sent it rly on Monday."

Soon afterwards a severe illness of my dear ife's necessitated, in medical opinion, her im- ediate return to England. Being in Chinese ess, we had not a single English garment for y wife or myself for the voyage; nor had we e means to get any. Still, He had promised, ven in this, to supply all our need. In about ree days, all the time we had to prepare, every- ing we really needed for starting was kindly nt to us without charge. But how we should anage to travel with my wife and one child, th so dangerously sick, and another little one st weaned, across the Pacific, then across the merican Continent—the former in a steerage ssage, the latter second class—without help, I uld not see. But just then a kind-hearted ster-worker arrived from Nan-kin, who in- nded going home in a few months, and had oney for her passage. Seeing our difficulty, e at once decided to accompany us, without en returning to Nan-kin for her baggage. Her ving help was more to us than a hired nurse uld possibly have been expected to be, all the y to England. and her remarkable freedom m sea-sickness showed us how He who promised lovingly fulfilled every need. We were perfect rangers to all on board, but when we reached okohama

A FIRST-CLASS CABIN WAS GIVEN TO US,

ite unsought by us, instead of steerage for ich only we had paid. He who knew our ak state saw the need and supplied it. We had with us not a single letter of introduction, but met with much kind help, such as we needed, from those whose names we had not even known before.

More than one year was spent in England, when we were more than usually cast upon God as to our temporal supplies, but our Father never once failed to supply our need. I will here mention only one occasion occurring in England. Our beloved director, Mr. J. H. Taylor, was in China. My dear wife and I felt it was time for us to return to the heathen field, but two medical gentlemen differed in opinion as to her health being sufficiently good to return. What could we do? God must decide the matter. So we asked Him, if it were his will for us to return to China, to send us the money for our passages, &c., apart from ordinary Mission funds (of the China Inland Mission). This we kept to ourselves and our Lord. In a very short time a lady, whom I had met only once, wrote asking me if there were no persons wishing to go out to China, and also if I would go and preach in her Iron Room. I went to her house and stayed for a few days preaching. One day she asked me how many wanted to go; I said, "Five of us," for I knew of three others who wished to accompany us. She then said, "I will give you one hundred pounds, which will pay for two of them." Having thanked the good lady I went to my room and thanked God, asking Him for the rest of the needed money. When I returned downstairs Mrs. —— said to me, "I shall like to give you another one hundred pounds, and that will pay for four." I returned home and there found that a present awaited me of forty pounds (very largely composed of a collection of small sums from a number of very humble Christians, and twenty pounds from one with whom I had had the privilege of being an under-labourer in the Word). This made our way clear to return to China in the autumn of 1873. We should have liked to return to work in our previous sphere, where precious souls had been led to the Saviour, and some of whom we dearly loved; but it was otherwise ordered. Some personal accounts of these and later converts may perhaps be given another time, if God will.

A GOD NEAR AT HAND.

We were now posted in Nan-kin, that great southern capital of China, where, in the one year we remained, only one soul was baptized, who afterwards proved of great value. We thence removed, with our director, Mr. Taylor, to Wu-chang, to commence work in the farther West of China. Here we were greatly helped in some severe straits by the kindness of some of the Wesleyan, and some of the American Episcopal Mission, far more so than they could themselves be aware of. While in Wu-chang, a circumstance occurred to a dear brother, now in heaven, M— H—— T——, which is never likely to be published unless I do it now. He had gone from us to pioneer in Honan province, where hitherto no Protestant missionary had ever settled. He succeeded in getting a small house in one of the cities, but found that the hostility of the officials and others was far more severe than he had anticipated. Every possible means, short of actual violence, was tried to get him out of the place, until at last the rulers put out a notice forbidding the people to sell food to a foreigner, hoping our brother would be starved out. His native assistant was far absent, yet God was at hand—his only near Friend within a hundred miles. His small stock of food gradually diminished, until he had almost nothing, when he heard at the back of the house someone trying to force open the shutters. Could it be robbers, or what? He went to see, and finding a man attempting to enter alone, was going to push him back. The man, however, looked friendly, and beckoned him to be quiet. M. H. T. then let him in, whereupon the man unfolded one of his garments, and turned out several cakes of Chinese bread, and quietly departed. This the strange visitor did several days, until the native Christian helper returned with money from Wu-chang, and our brother was able to depart. The God who fed Elijah could still send a heathen man to feed his servant alone among enemies.

After some little work had been done, and souls saved in Wu-chang, my brother-in-law, Mr. J. F. Broumton, and I started on January 2, 1877, with two native Christians, for

THE PROVINCE OF KWEI-CHOW.

In a few days we reached the province of Hu-nan, long known for its hostility to Europeans. We made but a brief stay at the city of Yoh-chow, where I had formerly been driven out with some violence, and then passed on to Longiang-hsien, crossing the great Tong-ting Lake, and to Chang-teh-fu, a great city. We preached the Gospel at almost every place we came to on our route of about six weeks through this extensive and beautiful province.

The beautiful mountains, the dangerous but grand rapids up which we passed, and much that was lovely and romantic—is not in my purpose now to describe. About a year before this time, this route had been taken by Mr. Margery, who, although he had a Pekin passport, yet experienced great difficulty in passing through some of these Hu-nan cities. In at least two of the towns where he was mobbed, we, in our native dress, were able to preach unmolested to good audiences on the streets. Mr. Margery was murdered in Yun-nan shortly after his conversion to God while passing through China; and I know of nothing for many years which so opened China to missionary work as the results following

THE MURDER OF THIS GOOD MAN.

As we approached the city of Chin-üain-hsien we feared trouble, for it was here that the people had dragged ashore Mr. Margery's boat and burnt it, although he escaped unhurt. Some Romish missionaries had gone ten days out of their way, we were told, to avoid this city. However, like Jacob of old, we planned and prayed, in order to pass quietly through if possible. Our baggage we sent on first, then my brother-in-law and myself followed a little further in the rear. At the city gate our baggage was stopped, and the keeper demanded whose it was. "A foreigner's," was the reply. "Then we must see him," said the gate-keepers; and Mr. Broumton, who was so like a Chinaman that they did not recognise him, sat waiting till I, the evident foreigner, arrived; and, to our joy, we were allowed to pass on, after a very brief stay in the street, in perfect peace. Only those who have passed through that place can fully take in the value of such a passing through quietly.

Beyond this we passed through the most enchanting scenery I ever saw—mountains clothed with pine forests, every leaf of which was covered with ice, like a coat of mail, all sparkling in the occasional sunlight, and here and there great trees breaking down with a crash under their load of ice. Clouds floated in the precipice below, hiding at times the lower ground from view. As the sun went down we wended our way towards a village yet hidden by the trees, led on by twelve coolies—perfect strangers to us—on a road of which we knew absolutely nothing. We felt how easily the coolies could have made away with us and taken all we had, but for the God whose we are and whom we serve. We entered a little cottage, where a fire was burning on the midst of the floor, but without any chimney or window save the door. We took off our shoes and socks, which were saturated and frozen, melted them, and, having washed our sore feet and eaten our supper of very coarse but welcome food, lay down on some boards, and slept soundly

"UNDER HIS SHADOW,"

under which He said we should "dwell among the heathen."

The next few days we passed through a country, open and wild, infested with robbers; almost

every traveller we met was armed with sword or gun but of course we had none. Arriving one night at a lonely little stopping-place on the hills, we stayed at an inn, the walls of which were simply a few rough stakes, with grass filling up the spaces, and a thatched roof. No other place was to be had. We could easily see through every wall. Before we lay down to sleep we were cautioned to be on the look out; for the soldiers placed near to guard the roads from robbers were said themselves to frequently rob passengers in that neighbourhood. We at first lay down in our clothing for fear we might have suddenly to arise in the night. Presently the word of God came to me as a living voice: "I will lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety." I was so ashamed of my fears that I got up, took off my clothing, and, lying down in my nightdress, slept soundly. As soon as I awoke the words came to my mind, "I laid me down and slept; I awaked, for the Lord sustained me." We passed on our lovely but somewhat dangerous journey for the next few days in quietness and safety. Sometimes our feet were very sore, and our meals at times only poor rice and radishes; but we were kept well and strong until we reached the capital of Kwe-chow province. Here we were greatly helped by General Mesney, in the employ of the Chinese army, in getting a place to commence mission work—the first Protestant mission station in the south-west of China.

In a few days I left Mr. Broumton, my brother-in-law, in Kwe-chow, myself to return with a native Christian servant, by way of Sze-chuan province, back again to my station in Hu-peh. The first twelve days' journey, across rich plains, mountains, ravines, rivers, &c., gave little for my present purpose of writing. Romantic it was, but I write now for another purpose. Reaching Chong-king, that busy commercial city of Sze-chuan, I took a small boat to travel down that great and beautiful river, the Yang-tsze-kiang, to Wu-chang. There was just room for myself and servant to lie in the middle of the boat at night, and the boatman, his helper, and two boys in the ends of the boat. We had passed about about two days down the river, when, staying early one morning at a village on the bank, to buy food, I preached and sold some books to the crowds gathered there—for it was a market day. Thankful to God for the good time of preaching, we had left the place, and got about half-an-hour's row down the rapid river, when we heard voices shouting angrily for us to stop and go back. Looking back we saw two boats full of men, about eight or ten, in full chase. We hastened on, but soon found ourselves overtaken. They took our boat and tied it to the shore, when a long parley took place. They demanded that we should return, saying we were Romanists, and they were determined to exterminate all Roman Catholics. I showed my books and papers, proving that I was not a Romanist. This did not satisfy, but they demanded my return, promising that if their head man found me all right he would pay for my loss of time. Seeing that resistance was useless, I agreed to return on their last promise, which nevertheless I knew was only a lie. They then came on to my boat, one man sitting beside me with a drawn sword, about six others with guns and spears in front of me. My first feeling, on seeing this, was to seize a piece of wood and knock some of them into the river; but this would have been neither good nor wise. The Lord alone could now help. It must have taken two hours to row back again up the stream to the village; during this time I began to question them as to what they meant by such conduct, and what they were going to do. I was soon answered by a man pointing his gun in my face, and saying

HE WOULD KILL ME IF I SAID ANY MORE.

So I became obediently quiet for the rest of the way.

Arriving at the village, my boat was tied to a rock, and I was desired to go ashore. This I refused to do, as my servant had hinted to me that if I did so I should not be able to come back, and my only human hope of escape was by the water. They allowed my native servant liberty, so he went ashore, and while there inquired from the market-people what those men were going to do with that foreigner. They said, "Keep him until dark, and then, when the market-people are gone away, kill him." The man returned to the boat with a sad face. I looked at him in an inquiring manner, not daring to converse while the man with the sword sat beside me. My man looked at me, and said, "The same as Mr. Margery." (Mr. M. had been murdered about a year before, but these people did not know it.) I felt this was my death warrant; but God was with me, and kept me in peace, yet not without a great desire to see my family once more. I looked to Him; He had promised to supply all my need, but for aught I knew that need was then grace to depart.

The time seemed to go very slowly. At last my sentinel left me, and sat for a brief space at the other end of the boat. I asked the boatman then to go up to the next city and tell the mandarin of my position. He refused to go at any price, and I had soon reason to suspect he had become an accomplice. I then urged my servant to go, who at first refused; but I told him that it might at least save his life, and if I were killed he would know what had become of me. So I gave him a piece of silver, with my passport, and he started. I afterwards learned that had he reached the next city the mandarins certainly would not then have helped us. He had only gone about two hundred yards up the river bank, when, to my dismay, I saw them seize him and bring him back. My last human hope was gone, but I looked to Jesus, my Shield. No sooner did he reach the boat than all the armed men, as if seized by some panic, at once fled—why, I never yet knew, save that God made them afraid—and I myself began to breathe freely. But our danger was not all over. Some other men came on board, as far as I could see, unarmed, saying they would escort us down to the next village. Against this I protested, but in vain.

They transferred my boatmen to their boat, and they took possession of me and my boat. On reaching the next village they said they must take my boatman and servant on shore. Having reason to believe that now they wanted to get over my servant to their plot, as well as the boatman, and seeing I could not resist their taking them, I hinted to my man to be as quickly back as he could. It was not long before I saw him running down the hill back again, having escaped from the others. Immediately he was on board we sent the boatman's son ashore, with word to his father to meet us at the next city, eighteen miles down the river; and my servant and I pulled away, with the one man, as hard as we could at the oars, passing in the darkness of night over several rapids in the river, preferring to trust the Lord to keep our boat safe through the dangers of the river rather than fall into the hands of those ruffians again.

We reached the next town in safety, and, joined by our boatman next morning, were thankful for our Father's deliverance. We passed the next few hundred miles in safety, but not without some few other perils ere we reached home. While speaking of "perils of robbers," I may mention a somewhat singular instance which occurred to us a few years before, while in Yang-chow city. One morning when my wife awoke, she remarked to me that she had had a most unpleasant dream about some robbers getting into the house. After breakfast our Chinese teacher arrived, and, calling me aside, asked if I knew what had happened in the night; and then told me that about a dozen or more robbers had been seen in the night by a city watchman, all armed, and preparing to enter our house through a back window. The watchman went for a small guard of soldiers, who caught several of them before they had succeeded in entering our window, and their heads were soon seen hanging on nails over the city gate. A few days previous a magistate's place had been robbed; hence, when these men attempted our house and were taken their speedy decapitation, without our having any voice in their guilt or pardon. Nevertheless we rejoiced, that He who keepeth Israel neither slumbers nor sleeps, and had kept us safely, with only a hint of our danger.

The foregoing is written in the hope of helping the faith of many who have recently started to labour among "China's Millions," and of stirring up many to believing, earnest prayer for them and us.

CHAS. H. JUDD.

STRANGERS IN LONDON.

AT the instance of Mr. Quintin Hogg, the President of the Polytechnic Institute, a conference was held last Friday, at No. 5, Cavendish square, W., to consider the question of the reception of young men and women on their arrival in London from the provinces. In the absence of Mr. Hogg, caused by an accident, the Hon. T. H. W. PELHAM presided, and called on Mr. A. ROBERTSON, of the Caledonian Christian Club, to make a statement. Since it was established, on December 9, 1887, Mr. Robertson said the club had succeeded in providing the comforts of a home and good religious influences for young Scotsmen on their first coming to the metropolis. Latterly it was deemed proper to admit young men from any part of the British Isles to the same privileges. Now it has been considered necessary, in conjunction with the Reception Bureau of the Polytechnic and Young Men's Christian Associations, to enlarge the accommodation of the club, and impart to it a more cosmopolitan character, but retaining its former essential features.

Archdeacon SINCLAIR expressed his deep interest in what would tend to keep up for the young men arriving in London the continuity of their early religious associations. His experience and observation had convinced him of the expediency of instituting such a means to that end as has been proposed.

Dr. MONRO GIBSON approved of the Reception Home. There was nothing precisely like it. Residence in it was not intended to be permanent but temporary. It was important that safeguards should be thrown around those who came alone to a great city, and he trusted that the churches in England would take the same interest in their home as those in Scotland had done through the exertions of Mr. Robertson.

Canon LEIGH urged the wide advertising of the existence of the reception agency, and describing how that could be done. He moved a resolution which was seconded by Rev. Dr. MCGAW, that, "In order to render the work of the Reception Home effective, it is thought desirable that a representative committee should be formed, embracing all the Christian churches, and that adequate provision should be made to accommodate (temporarily) the fresh arrivals coming to London and to continue their church connection by introduction to their respective churches." In accordance with the resolution, the following names were added to the committee:—Archdeacon Sinclair, Dr. Monro Gibson, Rev. A. Jeakes, Mr. Osborn, Rev. Z. B. Woffendale, Mr. Clark, Dr. MacRae, Mr. E. Gibb, Rev. J. Wilson, Major Swanson, Rev. L. S. Bond, Hon. Mr. Kinnaird, and Miss Morley.

RESCUE WORK IN NORTH LONDON

THE work that has been so successfully carried on at Alpha House, 43, Hanley-road, London, N. for the past seven years is in great need of help. It is by no means a local work. The cases brought under our notice come from all parts of England, some even from Germany. Our vigilance and rescue work go together, but the necessity they involve expense. According to the last report published, eighty women were housed for various periods from one to six months. Two occupiers of notoriously bad houses were successfully prosecuted and the houses were closed. Every deserving case that has come under our notice from whatever part of the land, has received prompt attention. This has landed the committee in a debt of £50. However much they may wish to continue their useful labours, the want of funds cripples their hands. Alpha House is quite full of many deserving cases of women and girls, and every case has our prompt attention.

T. FISHER.

ROME RULE IN MALTA.

Which Sovereign rules in Malta—Queen or pe? - is a question that may well be asked in w of the recent action taken by the Legisla- e Council in that island, as embodied in the aft Ordinance now under consideration in at Assembly. On June 17, 1890, Sir James rgusson gave an assurance that, in any legis- ion that might be prop sed for settling ques- ns as to the validity of marriages in Malta, he intention of the Government was that Pro- tants should not be placed in any worse posi- n than they had hitherto enjoyed." But by the dinance now proposed the union of a Protestant th a Roman Catholic in Malta is to be pro- unced invalid, unless celebrated by a Romish iest, and in the form prescribed by Papal Law. If lebrated according to British Law the marriage to be held to be null and void, the children of ch marriage to be considered illegitimate, and ereby incapable of inheriting their father's operty.

More than this, the proposed Ordinance inter- es with and invalidates the marriage of Protes- nts with one another if contracted contrary to e degrees of affinity, or other impediments claimed by the Canon Law.

The Protestant Alliance has done good service directing public attention to this overt con- ssion to the Papacy; but we find it stated in a altese newspaper, *Public Opinion*, of the 4th inst., at "the rules laid down by His Holiness as the validity of marriages, not only between tholics, but between Catholics and non- tholics, as well as between Protestants, re formally and publicly accepted by Her jesty's Minister Plenipotentiary and Envoy traordinary, by his legal adviser, the Crown dvocate to the Malta Government, as well as Her Majesty's Government in Her Majesty's me; and both General Sir Lintorn Simmons d Dr. J. Carbone have been rewarded for the rvices rendered to Her Majesty's Government connection with the Mission. General Sim- ns has been elevated to the dignity of Field rshal, the highest to which a soldier can pire; whilst the Crown Advocate has been omoted to be Knight Commander of the most stinguished Order of St. Michael and St. orge."

This journal refers to the rumours that Her jesty's Government had intended "to back t of the solemn treaty entered into with His oliness, the head of the Catholic Church, a eaty concluded at the suggestion of Count rickland," the Governor of Malta, and states at these rumours "are now proved to be with- t any foundation whatsoever. For if Her ajesty's Government had been contrary to y of the provisions of that Ordinance, e Chief Secretary and the Crown Advocate, o are known to be under the immediate order the Secretary of State (Lord Knutsford), uld not have allowed the Ordinance to be roduced, to be read the first time and printed, d to be read the second time, without entering rotest, without giving any reason, good, bad, indifferent, against the passing of that dinance."

This Ordinance now awaits a third reading in e Legis'ative Council of Malta; but we trust that e it is ratified by the Crown and becomes law, indignant expression of public opinion may in- ce Her Majesty's Ministers to consider what miliation such legislation will bring to Protes- nt England, and what a monstrous perversion justice will be effected thereby.

Rome and the Bible.

In her latest Letter from Spain, Mrs. Rodriguez kes the following instructive statement:—

When in England last year, holding meetings behalf of the mission, some who know but ttle of the Church of Rome could hardly credit r statements of her character and lines of ion. 'Such things belong to the Dark Ages; ey do not happen nowadays,' was the frequent mment. The following fact proves that Rome's otto 'unchangeable' is but too true. Her ted to the Word of God is as bitter as ever. a week or two ago, a case of Scriptures was rnt in the Custom House in Barcelona sent to in 1885, since which time it had been un- stly detained by the authorities. A few of e books were, however, rescued—viz., five large bles, five small ones, and ninety gospels. The ws reached us here, and the pastor at once nt to Barcelona and purchased them all."

FOR RIGHTEOUSNESS' SAKE.

Miss Fuller, Carril, Pontevedra, writes on June 10th:—

I need the most earnest prayer of my friends just now, for it seems as though my feet were set in slippery places. The priest has twice lately denounced me from the pulpit, and for- bidden the people to come to our meetings; but there are few days when one or two do not come to me with some bodily ailment. The priest seems determined to put a stop to this if he can. He has stirred up the doctors, and one night last week the doctors here and in the next village met together to see what could be done to stop the people coming to me. That not being pos- sible, they concluded to find me guilty of break- ing the laws, and sent one of their number to inform me so.

I asked, "What have I done? Is any one the worse for anything I have given them, or for what I have done for them?" "Oh, that is just the point. You have the fame of curing everyone who comes to you." I said, "I have not done anything wonderful. I have only a few simple remedies, and as to wounds and sores, you know the doctors here never dress them, but give a prescription." Miss Fuller reminded the doctor that his own wife had come to her with her hand terribly scalded with boiling oil, and that it had been healed. The doctor said, "I do thank you for that which you have done for my wife; nevertheless, I must tell you that it is against the laws of our land. If you were to see a man bleeding to death on the road, and made a rough bandage and stopped the bleeding (which I expect you would do), you would be infringing the laws of our land."

Miss Fuller adds:—I know the doctors are watching me, and if I should make any mistake, or any one should fancy I had done them any harm, they will doubtless do all in their power against me; but I go on praying every step, and if it ends in my being imprisoned, the Lord will give me grace to sing there, as greater servants of his have done before. The English Consul here is a Spaniard, and if I were to call on him he would probably favour his own countrymen. But my trust is in One who "doeth all things well."

Since I began writing, six different persons, two from quite a way off, have come to me, and though I could do little for their bodily ailments, I never had more earnest listeners to the Gospel.

THE PRESENT CRISIS IN THEOLOGY.

An old correspondent sends us the following from "The Song of Songs Unveiled," published in 1859, by B. Weiss, a Christian Jew, and a pro- found Hebrew scholar:—"We shall waste neither time nor thought in hunting those little German foxes that spoil the gardens in these rationalistic days—those secret agents of semi-infidelity, who, with their dark lanterns, stealthily enter or break into the Holy Place, lay hold on the sacred vessels of the Spirit, and presumptuously examine his right to the possession of them—daring to dis- pute the authenticity of the names of the sacred writers prefixed to books known as canonical and acknowledged as such during thousands of years, both by Jew and Gentile, and by thousands of far abler and more competent critics than modern rationalists, and by millions of enlightened and sanctified children of God, who have found in these, in their blessed experience, the internal evidence of their Divine authority. We only deplore their daring, their sacrilege, their blind- ness, their wanderings in a wilderness of dark- ness, and the lamentable consequences to them- selves and those whom their poison infects and destroys. The more we examine their stores the more we find them full of chaff and stubble, the more we see that their webs are those of the spider, strong enough to entangle flies but nothing more, and the more we discern their re- semblance to those clever Cossacks on the bor- ders of Russia, who, though unable to read or write, always find some faults and irregularities in the best of passports."

IRELAND.—A most success-ful series of Gospel services, at which many have been led to decision for Christ, has just been held at the Methodist Church, Cloughjordan, co. Tipperary, by Rev. J. B. Atkins.

EURASIAN CHILDREN IN INDIA.

England maintains a garrison of over eighty thousand troops in the East, and the mixed race now rising in India, and left destitute in the Bazaars to grow up in every sort and kind of vice, is an awful problem which we have no sufficient means to grapple with in this country. The Eurasian is usually looked down upon by both races; he is seldom cared for in his childhood; he grows up in his vice and ignorance, and actually boasts of the little European blood he has in his veins. He will not stoop to work as a native, but he is not at all ashamed to beg!

Endeavours have from time to time been made to rescue him from his surroundings and give him a fair start in life. I would particularly mention Miss Anstey's Home for these children at this station. Miss Anstey is well-known for the good work she did at Kolar, and now she has opened a home for the Eurasians here, which has been only eight months in existence, and provides for sixty girls and thirty boys. The American Mission have lent her the use of the buildings in their Compound, and the girls are now accommodated in the old church. The new church is used for a school-room, and the boys sleep in the Parsonage. The children are thus kept quite separate under the care of respectable matrons. Boys are not taken in after twelve years of age, but girls are received from one to fifteen years of age. They are all taught to read, write, and cipher, and carefully instructed in the Bible. One child of eight, when taken into the home, could not even speak English, but now, through the kind care and attention of the head teachers, Miss Phoebe Davies and Miss Coles, this poor child reads well. A drill sergeant attends the school regu- larly, so that Miss Anstey has already done great things for this miserable population.

But the work is getting beyond her private resources, and as England is responsible for the existence of these outcasts, I trust you will endeavour to get her all the assistance you can from home, in money, clothes, &c. I am a fre- quent visitor at this orphanage, and gladly testify that the children are well cared for, trained, and fed and clothed. The numbers are increasing so fast that Miss Anstey and her head matron, Mrs. Leigh, are unable to meet all the demands made upon them. We must remember that this destitution exists amongst thousands of these poor children.

We have no hope of being able to assist Miss Anstey in this country. The caste prejudices of the natives prevent their doing anything at all for such a population. The European population is always changing from one station to another, or leaving the country altogether, and, alas! forgetting the sin and misery they leave behind them.

Under British rule the native population of India has increased enormously, and has far out- grown the food-supplying capacity of the country, hence the frequency with which famines recur nowadays, and the chronic fear and dread of these scourges in which the whole population exists. Under such circumstances it is too much to expect that the ordinary native will have any sympathy with a race they despise.

Miss Anstey has done and is doing a noble work for her Master, but, unless she is helped at once by Christian friends at home, I fear there is no chance of her being able to continue her work. In fact, she is now in the greatest want and dis- tress. The season has been a remarkably un- favourable one, and we do not know if we have yet been spared from another famine. I would, therefore, earnestly solicit Christian friends at home to send Miss Anstey all the assistance they possibly can, and as soon as possible.—Your obedient servant,

John F. Fischer, General R.E.

Bangalore, India, May 24.

THE PHILO-JUDEAN SOCIETY has been quietly working, since 1827, among poor Jewesses in the East-end. A Bible and sewing class is held for Hebrew women on Tuesday afternoons in the Vic- toria Hall, Commercial-street, Whitechapel. Work is provided and sold to the mothers; also sixpence is given to each woman for two hours' sewing. About seventy women attend every week, joining in the singing of Sankey's hymns, and listening earnestly to the reading and explaining of the Word of God. A Bible-woman is employed to visit in the homes of these Jewish mothers. Many of the old friends of the Society have died, and among those who are specially missed is the Dowager Countess of Cavan. The hon. treasurer is Mrs. Orchard, 44, Denning- road, Hampstead, N.

MISSION TO THE KHONDS.

The Mission commenced about two and a-half years ago by Messrs. Wilkinson and Long is making satisfactory progress. Mr. and Mrs. Long are fairly established at Russelkonda; and Mr. Wilkinson at Udayagiri, Ganjam. By letters recently received from the latter, it appears that the missionaries are in good health; attacks of fever having been slighter this year than last. Preparatory work has necessarily occupied a large portion of their time; house building and repairing and well-sinking, in addition to the acquisition of the Khond language. This, we are told, it is difficult to learn, so as to acquire a ready speech.

Mr. Wilkinson has just completed a translation of the Gospel of Mark, and has made application to the Madras Bible Society to print it. He is desirous of opening schools in different centres, and hopes soon to be able to employ an earnest native evangelist as teacher and preacher, at a salary of ten pounds. The people are fond of singing, and simple Gospel hymns are to be rendered into Khond. In evangelising among the villages, he finds the people always willing to listen, but very slow to comprehend spiritual truth. They are accustomed to sacrifice goats and fowls upon any emergency, and cannot understand how the One sacrifice once offered can be enough. Notwithstanding the simple, affectionate nature of the Khonds, their ready appreciation of kindness, and their willingness to learn, it is not easy to convince them of sin.

Many grievous sins are not regarded by them as wrong, and they have no word to express sin as a transgression of God's law. Having no religious books and no religious teaching, they have no idea of obedience or disobedience to God's commands. Praise, prayer, thankfulness, being all unknown to them, the idea of doing worship by itself, that is without sacrificing goats, pigs, or fowls, seems strange to them. "The older people seem conscious of their dulness, and say: 'We are Khonds, and have always done as we do now. No one taught us. But take our children and teach them, and they will do as you say.' It is hard to get the people to believe that the Gospel is really for Khonds, and that the Son of God came to die for them." Mr. Wilkinson is anxious for a place which will answer for both chapel and school. To build this will cost about £10. Mr. W. T. Long, 461, Bethnal-green-road, is Hon. Sec. of the Mission.

LIGHT ON THE CONGO.

I wrote you some time ago of a visit paid by Mr. Whytock and myself to the back towns of the "Mongo People." I had the pleasure of visiting them again on March 13. They were delighted with our former visit, and gathered around me to hear again the old, old story of Jesus.

Poor simple people, how they listen! They often repeated sentences so as to be sure they had it right. God's gift of his Son does not seem to interest them so much. But the loving life He lived, his death, his resurrection, and his coming again is ever welcome, and many a dear soul looks on with amazement. I visited Eciko, Bokala, Bongaudanga; I had six services, and I believe a day of much blessing.

We have had six lads baptized here; they are living holy lives, and of their own accord go to the towns and testify of God's saving power. Many more are longing to be baptized, but we must be a little cautious. We have also ten inquirers. I am alone here now, as Brother Whytock has gone home.

We have two services every day, and school in the afternoon. On Sundays we commence with a prayer-meeting at 6.30 a.m., and have about thirty present. Other meetings follow, and visits to various places. I feel it is really grand to work for God in this dark country. I would be nowhere else. I love Africa, and had I a thousand lives they should all be spent here.

This part of Africa is opening up. Yet there are many towns around us which have not yet been visited. In going to the different towns I have always had a large number to speak to. While many an aged sinner passes the house of God at home, crowds are anxious here. Of course, we meet with things to discourage us.

One Sunday Mr. Whytock and I went to town and spoke of Jesus. On our way home we thought we would speak to a few women who were preparing the evening meal. Very little attention was seemingly paid, and we came home thinking the second service was lost. The following week I had occasion to go to Bonginda. On the way we called at Bokakata. I told them of Jesus, and to my surprise I saw among the listeners one of the women to whom we preached the previous Sunday. After I had finished speaking, she told the people all Brother Whytock had been saying the Sunday before as clearly as he could himself! So, when we think our services lost, God fulfils his word, "It shall not return to Me void"

A dear lad came to me the other day and said he wanted to love Jesus. We talked, and he said he wished to do right. In the evening he went to town, and his father wanted him to strike a small lad. He obeyed his father and struck the lad. He afterwards came and told me all about it, saying he felt he had done wrong. I told him he was to go and ask the other boy to forgive him, and then to ask Jesus to forgive him. To my surprise he brought the other boy to the house, and, without saying anything, took the hand of the other lad into his. They both knelt down and he prayed, asking God to forgive him. Then he asked the little lad to forgive him. As I witnessed this I felt that a work of grace had truly commenced in one heart, and I inwardly thanked God and wept.

I should like to form a small library for our station. Any good books will be lovingly accepted.—Yours faithfully,

John R. Fellery.

Ikau Station, Congo-Balolo Mission, Gulanjo River, Central Africa.

SHIPWRECKED FISHERMEN AND MARINERS.

Great Britain, as the chief maritime nation of the world, has to record the largest number of losses and casualties along the coast and at sea. As in all the former years of its existence, the Shipwrecked Fishermen and Mariners' Royal Benevolent Society responded last year nobly and promptly to the demands made upon it, by means of its central office in London and its one thousand local honorary agencies. There were relieved 6236 persons distressed through shipwreck, and under all heads of its benevolent work a grand total of 11,647, at an expenditure of £25,660. It is satisfactory to observe that the contributions are keeping pace with the demands upon this noble charity, and that there is every probability that gratitude for what the whole people owe to the British sailor will ensure an adequate income in the future.

The annual meeting of the Society was held in the Sailors' Home, Dock-street, London, E., and was presided over by Admiral Egerton, who was supported by a large number of gentlemen of eminence in the Royal Navy or in the mercantile marine. Every seat in the hall was occupied. The speech of the chairman was brief, seamanlike, and sympathetic. He called attention to the arrangements made for meeting distress instantly where it occurs; cautioned the public against giving money, without careful inquiry, to alleged sufferers from loss at sea; congratulated the Society on its gaining strength and confidence year by year; and urged his fellow-sailors to practise thrift and sobriety.

Captain Mainland, of the Finance Committee, said that he could speak from personal knowledge of the economical management of the funds of the Society, but he would have the expenditure for benevolence larger if the income would bear it. Rear-Admiral Brine thanked the ladies warmly for their exertions on behalf of the sailor, and advised all sailors to become members of the Society. Admiral Sir Houston Stuart spoke of the thoroughness with which the members of committee attended to their duties, and their solicitude for the welfare of the sailors.

Among others who delivered brief addresses were Rear-Admiral Beamish, Mr. M. S. S. Dipnall, Admiral de Kantzow, Captain Holdsworth, Rev. E. Bray, Canon Stevens, Admiral Sir Edward Inglefield, Captain Crawford Pasco, and Captain Pitman.

MISSIONS TO SEAMEN.—Lord Brassey has given the sum of £5000 towards the provision, for the port of London, of a block of buildings, to consist of a Missions to Seamen Church, with institute, gymnasium, adult schoolroom, class-rooms, and coffee bar, &c., for the free use of sailors and fishermen of all nationalities. Four other seamen's institutes will involve the Society in a total outlay of £30,000, which will, it is hoped, soon be raised. A further sum of £3000 a year is required for the maintenance of the proposed buildings and staff.

CONGREGATIONAL CHURCH LIFE.

At the annual conference at Stourbridge, a few days ago, of ministers and delegates of the Congregational churches in the counties of Stafford, Worcester, and Warwick, Rev. J. F. T. Hallowes read a paper on "Congregational Church Life: What it is and what it might be.

He held: (1) We need to cultivate a more spiritual life in the individual and in the family. The foundation of the collective life of the church is personal life of the individual member. (2) We must endeavour to develop a greater spirit of fellowship among our members. This is difficult in large churches; but it is the caste spirit which prevails in some churches which constitutes a far more formidable barrier to fellowship than their size. Persistently we must teach that men cannot hold "the faith of our Lord Jesus Christ with respect to persons." (3) Our church life would have greater intensity if we laid greater stress on the ordinary services as aids to Christian devotion. The attitude of some worshippers in the house of God is often suggestive of irreverence rather than devotion. (4) Ought we not to allow greater liberty of prophesying? Would it not be a helpful addition to the ministry of the pastor if some of the members, who have the personal gifts or grace, with the confidence of their brethren, were encouraged to open their lips in exposition and testimony?

For the further development of our gifts and graces, (5) Bible-reading and Christian Endeavour Societies might be profitably multiplied among us. This is necessary because people do not sufficiently read and study the Bible in private, partly through the pressure of business and partly through the competing claims of other literature. (6) The church meeting and the prayer-meeting are not in a very satisfactory state. The former ought to be restored to its true place and dignity; but this cannot be as long as it is simply an addendum to the week-night service. The prayer-meeting ought to be revived, for no church can afford to give up the prayer-meeting or allow of its enfeeblement. (7) Both our needs and the times demand that Christian women should have a prominent position in our churches. (8) Missions might be made a helpful stimulus to church life.

Among our numerous needs few are greater than that of (9) cultivating congregational altruism in the place of congregational individualism. To save ourselves, and to save England we must take more interest in our village churches, for the battle of the Reformation will have to be fought over again in the villages and the Free Churches are the true bulwark against priestly aggressiveness and counterfeit Romanism. On all these points Mr. Hallowes enlarged with considerable emphasis, especially under the head relating to the necessity of cultivating and encouraging the missionary spirit. Finally, he concluded, our greatest and most comprehensive need, as ministers and people, is to be filled with the Spirit of God.

WORKING LADS IN GREENWICH.

The Committee of the West Greenwich Ragged School is in the happy possession of a fine new building of modern type in which to carry on their operations. Besides the religious and social work among the children, there is a Working Lads' Institute, to which much attention has been given. The results are most promising, lads are attracted over a wide area, and the membership is nearly two hundred. For them a Bible class is held every Sunday; while every week night the social and reading-rooms and the gymnasium are open. A fine spirit of emulation is created by annual prizes, provided by friends in Blackheath, for athletics, swimming, and music.

A Bible woman is engaged daily in visiting the homes of the children, and many doors are opened to her friendly knocking. The children in regular attendance number 220.

The annual meeting was held on the 11th inst. at No. 1, Aberdeen-terrace, Blackheath, by the kind permission of Mr. and Mrs. Young, and was attended by numerous friends. The report submitted by Mr R. McClure (secretary) was of a most encouraging nature. Addresses were given by Sir Thomas Crawford, Mr. H. Hatch, President of the Greenwich Y.M.C.A., and Mr. John Kirk, of the Ragged School Union. The meeting gave a hearty response to a resolution that the work should continue to be vigorously prosecuted

For the Young.

THE SEA.

BY REV. JOHN MITCHELL.

Those who live near the coast think it strange hear of people who have never looked upon the . But multitudes in our country have never n it. Many live and die without ever having t their eyes upon the great ocean. Whether have seen it or not, we have all heard of it, d may try to understand its language, for it aks to us continually.

I.—The sea speaks of God. "The sea is his, d He made it." True, he made the earth also, t man makes so many changes upon it by gging and building that the beauty of God's rk is marred, and then so much of man's ings causes us to think of human skill and to get God. But the sea cannot be built upon, r can its channels be emptied to allow man lay railroads and to build bridges. We can erefore look on the sea as God made it and as rules it.

It speaks to us of his mighty power. Only God n say, "Hitherto shalt thou come, but no ther." Napoleon Bonaparte once went t in a storm, and as the waves tossed his tle barque on the angry billows, he cried t, "Oh! this sea! this sea! it rebels against r power, but it may be conquered." Just then great wave struck his boat and drove it back the shore. And so the would-be conqueror s conquered. The sea had no more respect an emperor than for any other man. How ferent when Christ was on the earth! Once, en the sea was lashed into fury and beyond all man control, the disciples—who, with Christ, re in a little boat—were greatly afraid, and oke the sleeping Saviour. He arose and spoke the sea, and instantly there was a great calm. e sea knew the voice of its God and obeyed m. Would that we were all as obedient to m as the sea and the storm were! Many a uble and many a sorrow would we save ourves if we always obeyed Him.

The sea tells us of God's wonderful ways of rking. That the water may be kept from vering the land it is necessary that there uld be a wall of some kind to keep it within unds. The wall that serves this purpose is e sand. These minute grains of sand keep the off the land while the great strong rocks are ng gradually washed away, and the sea gain- on the land. And so we find that wherever id is, the sea is driven farther and farther ay from the shore; but where the rocks are e sea is stealing in upon us. God often uses ble things to accomplish his greatest works. ly man despises that which is small. And remember how, when children came to Jesus, e disciples drove them away just because they re so little. But Jesus rebuked the disciples, d called the children unto Him and laid his nds on them and ble sed them.

The sea speaks of God's wonderful works. riners tell us of the many strange sights away t on the ocean. Some parts of the waters m all aglow with living fire, other parts appear be of different colours. Queer-looking fish e constantly seen, and curious shells found on e shore. And there are many other wonders be seen, which they can best tell us of when meet them.

The sea speaks to us of God's great goodness. e rain that falls to refresh the earth, and the ter we drink, comes from the ocean after ving been purified in the air. And food also nes from the sea. Thousands of fishermen busy, day and night, catching fish that many ple may have their dinner and supper.

The sea carries away and covers much that uld bring sickness and death upon us if it re left on land. And this reminds us that d has promised to cast our sins behind his ck, and into the depths of the sea, if we come Him. Then they will never more be remem- red against us. But if we try to cover sin by y devices of our own, God shall one day sweep ay the covering and bring us into judgment.

II.—The sea speaks of man. Look at the sea a storm. See how it is tossed about by the pest! How angry and restless it seems! d says the wicked are like that. They are ke the troubled sea, when it cannot rest, whose ters cast up mire and dirt." On the hearts of unconverted are stamped these words, "No ." They may have every comfort for their es, but inwardly there is a storm. They know y are sinners, and are not at peace with God. They dare not think of death and judgment, because they are unprepared. Vainly they try to rest in the world's pleasures and occupations. How different it would be if they would listen to the voice of Jesus, which says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

III.—The sea speaks of resurrection. "The sea shall give up the dead which are in it." What a vast number of people lie buried in the sea! It is by far the largest cemetery in the world. Young and old, rich and poor, great and small are there. But the day is coming when the sea shall no longer conceal its dead, but shall yield them up to God for judgment. How will it be with us on that day when all shall appear before God? Only those whose names are written in the book of life can hope for favour. What of the others? "And whosoever was not found written in the book of life was cast into the lake of fire."

IV.—The sea speaks of Heaven. It is given us as one of the glories of Heaven that there shall be "no more sea." Those who love the sea may think that there is not much attraction in a land where there is no sea. But what we are to understand by Scripture is that no more will there be a sea with its storms to cause shipwreck and death. No more will there be a sea to separate loved friends from one another, and no more will there be seas of trouble and unrest.

There will be glories in heaven far greater than any of earth. We shall have everything there to satisfy us, and never can any one be disappointed.

> There no sin ever enters, nor sorrow;
> The inhabitants never grow old;
> But not half of the joys that await them
> To mortals has ever been told.

It is for us meanwhile to make sure that when we are done with this world, we shall enter that heavenly country where so many glories are reserved for all them who love the Lord Jesus.

LISTEN! LISTEN!

In the sunlight on the meadow,
In the silence of the dawn,
In the deep, deep forest shadow,
In the smiling of the corn,
God is speaking—Listen! listen!

In the ripple of the river,
In the sparkle of the dew,
In the dead leaves' mournful shiver,
In the calm of heaven's blue,
God is speaking—Listen! listen!

In the lily's matchless whiteness,
In the radiance of the rose,
In the daisy's meek-eyed brightness,
Where no other flower grows,
God is speaking—Listen! listen!

In the crested billows' motion,
In the waves' beat on the shore,
In the heavings of the ocean,
In the thunder's mighty roar,
God is speaking—Listen! listen!

In the noise and din of city,
In the laugh of childish glee,
In the voice that craves thy pity,
God is speaking unto thee,
God is speaking—Listen! listen!

Lucy Greeves.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Reading*, June 25-26; Mr. J. S. Tyler, *Birchington Bay*, June 26-29; Mr. T. Lewes Sayer, St. Andrew's Hall, *Upper Norwood*, to June 24; *Forest-hill*, June 25; *Romford*, June 28; *Kilburn Hall*, July 3; Mr. A. G Dodderidge, *Anerley*, June 25. *Guildford* Convention, July 2 and 3.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 26, Luke v. 1-15; Mon., June 27, v. 16-26; Tues., June 28, v. 27-39; Wed., June 29, vi. 1-16; Thurs., June 30, vi. 17-34; Fri., July 1, vi., 35-49; Sat., July 2, vii. 1-17.

MINISTERING CHILDREN.—Rev. H. B. Macartney, jun., writes:—"The Ministering Children's League in the Colonies has received a great impulse from the recent visit of Lord and Lady Meath. With true nobility of character they went in and out among the Christian and philanthropic people of Hobart, Adelaide, Geelong, Melbourne, and Sydney, with the utmost simplicity and self-denying kindliness. It seems to me that the League, of which Lady Meath is herself the foundress, is capable of the most glorious and holy uses, if taken in inseparable connection with the study of the Bible and with early training for the winning of souls."

MRS. BAEYERTZ IN DUBLIN.

Mrs. Baeyertz has concluded her mission in the Christian Union Buildings, Dublin, under the auspices of the Young Women's Christian Association. The work commenced on Sunday, May 29, and continued every day except Saturday, up till and including Monday, June 13; two meetings were held daily, one in the afternoon, which was specially devoted to Christians, and the other in the evening for those outside the fold of Christ. From the first address given, which was on the subject of Martha, Mary and Lazarus, it was evident that no ordinary teacher was amongst us. Notwithstanding the sultriness of the weather, and the Whit season, the meetings steadily increased in interest and numbers until the close, when the audiences began to assemble an hour and upwards before the time for commencing the meetings.

The Scriptural nature of the teaching has been a prominent feature in her Bible readings and expositions. Mrs. Baeyertz's experience as a strict Jewess, well and carefully trained in the leading theories and ceremonies of Judaism, has laid a fitting foundation for the exceedingly clear and beautiful expositions of Holy Scripture with which Dublin audiences have been favoured. Many of these will not soon be forgotten. The Gospel, too, in all its fulness and efficacy, has been faithfully and earnestly preached. Special mention should be made of her teaching on the subject of Holiness; which was remarkably clear, common-sense and practical. Mrs. Baeyertz avoided the error of those who regard holiness principally as an inner experience, or as it is styled "the blessing," apart from righteousness of life. At the same time, she kept clear of insisting upon righteousness of life apart from an inner experience of whole-hearted surrender to Christ. Between both extremes she steered an even keel, and proved very helpful to many earnest Christians.

The inquiry meetings were of a unique type. The evangelist usually deals with all the inquirers in the first instance, but in such a way that the meetings are more like a family conference; those around listening to the exposition of Scripture passages specially suited to such occasions. She firmly believes in the power of the truth itself accompanied by the Spirit of God to lead souls into the light of salvation. No hesitation appears to take possession of those who have once had experience of such close and intimate acquaintance with this lady. The tendency seems to be to seek further opportunity of instruction, publicly and privately, at her lips. Nearly two hundred persons came into the inquiry-room to receive help during the mission, but this number very inadequately represents anything like the good done.

Mrs. Baeyertz repeated her address on "Cain and Abel" and "The Jewish Passover," and she also re-told the story of her conversion from Judaism to Christianity, by special request.

The Dublin Missions will be long remembered, and an earnest desire is felt that Mrs. Baeyertz should before long visit our city again.

Robert Cotter.

Christian Union Buildings, Dublin.

VILLAGES OF INDIA.—Rev. R. Clark, of Amritzar, writes:—"The special need and the special opportunity with us are now connected with the villages. The villagers of India amount to about ninety per cent. of the whole population. Less than five per cent. of the people live in towns of twenty thousand inhabitants. The villages are the real population of India. We are now placing many of our best missionaries in them. Our ladies find access to the women everywhere, through the open door which God has so wonderfully, of late years, placed before us in this country. The work is great and the labourers are few."

THE CHILDREN'S HOME.—The report of this institution, which is under the care of Dr. Stephenson, President of the Wesleyan Conference, shows that there are 874 children in the several branches. The Christmas-boxes, sent out last year for the first time, yielded nearly £600. Three years ago it was feared there must be a reduction in the number of inmates, but the finances now show an improvement of £5000 upon that date, while the number of children has increased. The opening of Seymour House will place twenty-five additional vacancies at the disposal of the Committee. The improved state of the finances and the presidential fund of £10,000 will make it possible not only to liquidate the heavy debt, but to purchase new property at Gravesend to replace old premises about to be given up. The presidential fund, which is being raised in recognition of the Principal's presidency of the Wesleyan Conference, has now reached £8198.

Mr. Moody in England.

WOLVERHAMPTON.

From Monday to Friday last week Mr. Moody paid his first visit to this town, where the ground had been well prepared by prayer and the united efforts of the clergy and ministers of various denominations, the secretaries being Rev. S. C. Adam (Church of England), Rev. R. W. Hopewell (Wesleyan), and Rev. W. Johnston (Presbyterian). The meetings were held in the Drill Hall, which was seated for over three thousand persons. An excellent choir was in attendance, and in few if any provincial towns in which the evangelist has laboured have such well-known hymns as "All people that on earth do dwell," "Rock of Ages," "There is Life for a Look," &c., been so effectively rendered. This was a welcome feature of the opening meeting, imparting as it did a heartiness which greatly cheered and helped the preacher.

Each day the interest visibly deepened, and although political matters were absorbing much attention, there were, nevertheless, multitudes who manifested anxiety concerning their relation to the kingdom of heaven. Day after day the Word was with power, declared with that fearlessness of utterance which has ever characterised Mr. Moody's work. "Are you willing to break with sin? if not, abandon all hope of entering the Kingdom." This was the burden of his message to the unsaved; "No compromise" was his war-cry, and again and again its effects on those who heard found voice in the old-time question, often wrung from the heart in its agony, "What must I do to be saved?"

At a meeting of ministers, one present alluded to certain prejudices which had existed regarding Mr. Moody's preaching. "Sentimental," "sensational," it had been called. But, said the speaker, these and similar objections had one by one been dispelled during this Mission. Certainly nothing less sentimental or more practical could characterise any preaching than such palpable truths as these:—"People do not believe facts, and imagine that, therefore, facts are not true." "You have been deceived by your friends, by your neighbours, by your children, perhaps; but by your own heart most of all. If you doubt this, count the resolutions you have made and broken which the deceitfulness of your heart made you think you would keep." "Why are there so many dishonest clerks and servants to be found? Because employers teach them to deceive others in the ways of business, and at last find that they themselves reap what they have sown." The insidiousness of sin, the certainty of retribution, the necessity of restitution, the efficacy of the atoning work of Christ, the inability of education to save from sin, the certain hope of our Lord's final victory: these were nails driven hard into many a sure place, as was attested by the large numbers of inquirers who sought to know the way of God more perfectly.

One very gratifying feature of the work was the considerable proportion of men attending the meetings. Needless to say, this fact did not escape the preacher's notice, and his well-directed statements, backed up by sound argument and common sense, paved the way for the direct and personal appeals which, in their turn, followed them. "You can't get over this," said a working man to his companion, as they thoughtfully walked out of the hall, "what he says is

TRUE, WHETHER WE LIKE IT OR NOT."

It is impossible, if, indeed, desirable, to specify one meeting as having been more than another full of power, for who can gauge the work of the Spirit? Suffice to say that great solemnity pervaded more than one gathering, as the vast audience was brought really face to face with the issues hanging upon immediate decision as to which of the two ways each would choose. Not until the last evening did Mr. Moody seek to elicit any token on the part of those present as to their acceptance of Christ; he then invited any who were willing to yield themselves to God to express the fact in the words "I will," and from every part of the hall were voiced the desires of scores of men and women in their anxiety to be loosed from the burden of their sins.

To meet the lack of inquiry-room accommodation the hall had on each occasion been divided into sections, under the superintendence of a minister with a band of workers at his side. In this way personal conversation was secured with those who remained to the after-meetings, and a register which reached considerable dimensions, was made of the names and addresses of those spoken with. Thus the first step was taken for "following up," and it is not likely that the results will ever all be known to any save the God who hears and answers prayer.

But it was not the unsaved alone who profited by the Mission, which proved fruitful in many ways to the Lord's people themselves. There was, of course, the enthusiasm kindled by these "wondrous gatherings day by day," which will no doubt prove a stimulus to future service. But there was also the instruction in the things of God, which proved helpful to many. The importance of prayer, its essentials, its hindrances; the office and work of the Holy Spirit; Assurance of salvation; the need of confessing Christ; the promises of God—all these were expounded with a freshness born of keen insight into Scripture truth, and lessons were enforced by which the teaching should be applied to everyday life. Not a less important privilege was it for the Christian workers to listen to the manner in which Mr. Moody presented the Gospel to the unconverted; how he insisted on the degeneration of all men from God's standard of right, the impossibility of forgiving a man who *does not want* to be forgiven, and the necessity of actual decision.

Then, too, there was the spirit of unity engendered by persons of various denominational views co-operating in the effort to bring salvation before those who had hitherto rejected it, and very "pleasant" was this "dwelling together in unity," not to end, we trust, with a particular series of meetings, but to be yet further used as a channel of blessing to many a weary heart.

One fact may be mentioned as bearing upon the question,

"DO THESE CONVERTS LAST?"

One of the ministers stated that he had been one of a class of twenty-four students in a theological college, of whom no less than sixteen owed their conversion to the meetings held by Mr. Moody and Mr. Sankey in years gone by. Much depends upon the "following up," and it was particularly gratifying to find the Wolverhampton ministers keenly alive to this necessity, and anxious to do all in their power to feed the newly-gathered flock in their respective churches. One practical outcome of the Mission is likely to be the formation of a Y.M.C.A., the need of which has been greatly felt. Indeed, it is astonishing that a town of such importance should have been so long without one. The matter is being warmly espoused, and we hope, ere long, to learn that it has been established on a firm and worthy basis.

G.

A minister also writes:—Perhaps the first thing that struck the mere onlooker at these meetings was the union of Christians of all denominations in the work. On the platform, supporting Mr. Moody and taking part in the services, were representative ministers from the Episcopal, Baptist, Congregational, Methodist, and Presbyterian churches of the town. In the after-meetings there were seen as workers, not only ministers, but Churchwardens, Baptist and Congregational deacons, Presbyterian elders, and members of the Salvation Army. Such an exhibition of Christian union has been unprecedented in the history of the town.

To Christians of all denominations the mission has been an unspeakable blessing. Among many who were earnest Christians there prevailed a strong distrust of evangelistic methods, which they were accustomed to look upon as superficial. But these meetings have taught them that Mr. Moody's preaching does not merely play on the feelings, that the aim is not to frighten sinners into the kingdom of God. From first to last his message took a strong grip on the intelligence of the people. He enlisted the conscience on his side; and having won the consent of mind and conscience, he went for the heart.

Perhaps the most touching scene that hundreds present ever witnessed was at the close of the farewell meeting. The preacher had been dealing with the excuses of sinners for not closing with Christ. Then he put it to the audience to signify their willingness to be Christ's. It might seem a small thing to do, but in many cases it was a severe test of earnestness. Brothers, sisters, and friends were all around as witnesses. And yet in spite of the desire of an anxious soul to hide its anxiety from friends, some three hundred, one after another, indicated their desire to begin to lead a Christian life. It is impossible just yet to tabulate the number of conversions. Perhaps it is never wise, even though possible, to state in figures what has been the result of any mission like this. But one thing is certain—a large number have professed decision for Christ; many wavering Christians have been led to take a stand; many careless, useless ones have reconsecrated themselves; and others who were Christ's at heart, but who were living a double life, causing men to doubt them, and, worse still, to doubt God, and Christ, and the reality of all religion, openly and publicly committed themselves to the Lord's side.

The Drill Hall was well filled every night, sometimes every seat was occupied, and hundreds were standing. We have had no such proof before of the drawing power of the Gospel here.

There were present lawyers, and doctors, magistrates and ministers, town councillors, and aldermen, but it was also evident that "the common people heard him gladly." It was not an emasculated Gospel that drew them. Mr. Moody does not relegate future punishment to the region of myths. He finds his Master was not silent about it, nor is he. But he speaks of it, not with clenched fists, but with deep emotion as he beseeches men to flee from the wrath to come. He is an apostle of the love of God in Christ, and of free grace. And now that he is gone from us to other work elsewhere we follow him, thousands of us, with grateful hearts and earnest prayers that God may bless his work in other fields as He did here.

FOLLOWING UP IN SHREWSBURY.

Mr. W. R. Lane has been carrying on the Mission here since Mr. Moody's departure for Wolverhampton, and the numbers who have crowded nightly to hear the Gospel simply and faithfully spoken have been most encouraging. Very great interest has evidently been awakened in the town and neighbourhood. The culminating point of the Mission was reached on Wednesday—the last day—when the hall was full. As the evangelist made his final appeal to the unsaved, a great stillness fell upon the listening assembly. A number entered the inquiry-room, and were dealt with by Mr. Lane and the workers, and in response to his invitation nearly all rose at length and audibly confessed Christ. It is believed that above one hundred persons have given in their names as converts, and for these a thanksgiving meeting is to be arranged for.

CARDIFF.

A correspondent writes: "Notwithstanding the short notice given for this visit, ample preparations were made and a splendid reception accorded. The largest buildings in the town were secured, and it is estimated that not less than twenty thousand persons were present at one or another of the five services held on Sunday. The day's proceedings began with a service at eight o'clock in the Park Hall, which is the finest building in the town. At this, and at the three o'clock service in the same building, the Cardiff Blue Ribbon choir rendered valuable aid. At eleven o'clock Mr. Moody preached at Roath-road Wesleyan Chapel, which was crowded, an overflow meeting being held in Longcross-street Baptist Chapel.

"Those who have heard him frequently declare that Mr. Moody seldom preached with greater power than on Sunday. At a quarter past eight at night a service was held at the Hayes, which is a splendid site for an open-air service, and it is estimated that not less than ten thousand persons were present. Another service was held at Wood-street Congregational Chapel afterwards. On Monday Wood-street Chapel was crowded for the afternoon service, and from the interest shown there is every promise of a successful mission. Mr. Moody is in good health and vigour."

THE Y.M.C.A. ON THE CONTINENT.—On June 11 the foundation-stone was laid of the new institute of the Young Men's Christian Association, in the Rue de Trévise, Paris. Mr. Alfred André told the interesting story of the rise and progress of the Association; M. Louis Vernes pledged the sympathy of pastors of all denominations; and M. Buscarlet, president of the Paris Association, traced the development of the work among young men. The present membership is about five hundred. The triennial *fete* of the associations in French-speaking Switzerland was held recently at Geneva. About five hundred members assembled, representing 139 associations, with 2065 members and 855 associates.

DR. DAVID ANDERSON MOXEY,

ELOCUTIONIST AND EVANGELIST.

DR. MOXEY is one of the men of culture and distinction in our time who have heard the words "Follow Me" addressed to them in the midst of worldly activity and prosperity, and have obeyed them as really, promptly, and cheerfully, as did Matthew the publican, when he forsook all and followed Christ. He is the son of the late George Todd Moxey, Staff-Surgeon, R.N., and grandson of Benjamin S. Moxey, Commander R.N., and was born at Edinburgh, June 30, 1836. His mother, still living at the age of eighty-five, was daughter of Rev. David Anderson, for fifty years minister of Kirkurd, Peebles-shire. He was educated at the University of Edinburgh, with a view to the ministry of the Established Church, but he knew enough of what a minister ought to be to see that he was not truly qualified for the office, and he devoted himself to medicine. He took his degree with *éclat*, and entered on the practice of his profession with great ardour. He was medical officer in Hants County Lunatic Asylum, 1858-9; surgeon in Royal Navy, serving in the Mediterranean, 1859-62; in general practice in Chiswick, W., 1862-68; and as a physician in Prince's-street, Hanover-square, London, 1868-72. He was a frequent contributor to *The Lancet*, and made suggestions for particular ailments that were counted of no little value.

It could have been no sight reason that induced him to give up a profession in which he was so much interested; but his health gave way, and a mode of occupation presented itself to which he took still more cordially. He had great gifts as a reader, especially of dramatic pieces. To this attractive art he now gave his whole attention. Assuming the name of Leo Ross, he rapidly rose to the highest distinction as a reader and reciter. The drama was the subject that best drew out his powers, but he was at home in the comic as well as the tragic, in prose and poetry, grave and gay, Scotch and English. He was thus able to give his public entertainments much variety, and he soon became a great favourite with the public. As an author, his little brochures as Leo Ross were much sought after, and wealth, as well as fame, was being rapidly attained. He was just in that worldly position from which it would have been impossible to dislodge him by almost any earthly force.

His parents were both godly persons, and Dr. Moxey knew that he was not converted. In 1865 he married Clara, youngest daughter of John Bryan, of Fairlawn, Chiswick. Her influence was always for good, although she had not come into the full light and joy of evangelical faith. With her he attended church, and went to the Communion, not conscious of doing wrong, although aware that he had not undergone the great change. "Oh, if we could be good," was often his wife's aspiration, showing that she had got a high Christian ideal, but one that seemed unattainable.

In 1876, having obtained the appointment of Fulton Lecturer on Elocution, in New College, Edinburgh, Dr. and Mrs. Moxey removed to that city. They attended the ministry of Mr. Dawson, in St. Thomas' Episcopal Church, and on the first Sunday in February, 1879, which was a Communion Sabbath, the minister said that the table was spread for the followers of Jesus, who had accepted Him as their personal Saviour. There were but two classes of men, and he would ask those who were not in communion with Christ by faith and love what right they had to kneel down and partake of Christ's Communion? At that moment a well-known verse flashed on Dr. Moxey's mind:—"He that eateth and drinketh unworthily eateth and drinketh damnation to himself." He did not want to do that, and he inwardly prayed: "Great God, forgive me! Strike me dead on the spot!"



(*From a photograph by Mr. Moffat, Edinburgh.*)

He did not partake of the Communion, but his wife did; and when she came home, and told him how much she had enjoyed it, he was greatly affected. He begged a visit from his minister, but it did not bring him to peace. The minister sent him a copy of Mackay's "Grace and Truth," and he saw that he was a lost soul. He waited for a feeling that he was saved, but it did not come. A friend said to him: "Dr. Moxey, sink that proud will of yours that stands between you and Christ. Let Jesus Christ save you, and don't try to save yourself. Accept of salvation like a little child." Still he was miserable; all the more that his utmost efforts seemed so thoroughly in vain. Then at last, in utter helplessness, he besought God to take him and save him. And then peace and joy came. From that hour he became a new creature in Christ Jesus.

In Dr. Moxey's case it was eminently true that old things passed away and all things became new. His old pleasures lost their relish, eclipsed by the joys of faith and heavenly communion. Impressed by the conviction that he must try to bring others to know what he had found and to seek it for themselves, he went where he was invited, and in halls, churches, and chapels told of his conversion. It was, indeed, a strange thing when the man who had become famous for dramatic and humorous readings was announced in so different a capacity! But he did not mince matters, but spoke out gravely and warmly, and told them plainly that all the pleasures of his past life were literally nothing compared to his new-found joy. And he gave proof of his sincerity by recalling the little books that bore the *nom de plume* of Leo Ross, because he was not satisfied with their tone and aim. And when he went on the platform to give readings these were of a different cast. As a profession he abandoned, to a large extent, the function of public reader, with all its gains, just because he felt that he must now do all in the name of the Lord Jesus. His heart was in the work of evangelisation, and whatever he could do in that cause he cordially did.

As a coadjutor of Mr. Moody and Major Whittle, Dr. Moxey did excellent service, as did Mrs. Moxey, too, in a quiet way. Twice he visited America, and our readers will remember the notes he furnished in these columns of Mr. Moody's Convention. Of the good done by him as an evangelist there is ample testimony. But perhaps it is more interesting to note the evangelistic results that have sometimes been associated with his more professional pursuits. His reading of the hundredth Psalm, the story of the Prodigal Son, the Ten Commandments, Abraham offering up Isaac, the narrative of the Syrophenician woman, the 53rd and 55th chapters of Isaiah, have sometimes been remarkably blessed. Mr. John McNeill is said to have remarked that the reading of the hundredth Psalm was a revelation to him, which he has since made use of. Nor can we well conceive a greater contrast than that between the dull, mechanical way in which that Psalm is often read, and the reading which gives due emphasis to its great aim, to enlist joy, cheerfulness, and brightness in the service of praising God.

Recent years have been clouded to Dr. Moxey by the death of his beloved wife, after a long illness—a loss which cannot be fully appreciated even by those who know how closely they were knit together by the ties of natural affection, and of deep sympathy in the work of faith and labour of love. He him-

self, too, has for some time been in very delicate health, and obliged to withhold himself from all but the most necessary work. We trust that many years of useful service are yet before him. It is rare to hear a bitter word spoken against him. One who has given emphatic, self-denying proof of his sincerity disarms the scorn even of the world. With a bright countenance, and a genial, attractive manner, he conciliates wherever he goes. In a day when so many unbelievers attempt to excuse their scepticism because professing Christians are inconsistent, the history and life of men like Dr. Moxey have a pre-eminent value.

CITY HOME FOR WORKING BOYS.

Pelham House, Spital-square, having, as we stated some time ago, to be rebuilt, has now been demolished, temporary premises being secured for the Home at No. 7, just opposite. The foundation-stone of the new building was laid on Wednesday in last week by H.R.H. Princess Christian, in the presence of a large and influential company. Miss Mary Pelham, the treasurer's little daughter, having presented the Princess with a very handsome bouquet, Mr. C. C. Birch, on behalf of the committee, read an address to Her Royal Highness, in which it was stated that one of the main objects of the institution was to save shop boys from the evils of the common lodging-house. The home in Spital-square was established twenty-two years ago by the late Mr. Samuel Morley and others, and during that time it had proved an immense boon to those for whom it was intended. In conclusion, the committee expressed their earnest hope that the work carried on by them for this deserving class of the community would receive a fresh impetus from the visit of her Royal Highness.

A portion of Holy Scripture was read, and after prayer by Rev. M. Thomas, M.A., the Princess proceeded to lay the stone. The stone having been duly laid, the treasurer, Hon. T. H. W. Pelham, gave a financial statement respecting contributions received for the building fund. These included £100 from the Corporation, £100 from Mr. F. A. Bevan, and liberal grants by several City companies.

The Lord Mayor, in proposing a vote of thanks to the Princess, remarked that during the long period the Queen had governed this realm, all the members of the Royal Family had taken a keen personal interest in works of a charitable and philanthropic character. All connected with the institution were, he was sure, deeply grateful to the Princess for her presence that afternoon. A few words followed by the Hon. F. W. Smith, M.P., and the proceedings terminated with the Benediction, pronounced by the Bishop of Wakefield. Towards the £5000 needed for the new building, no less than £4150 has, we understand, already been received.

Open-air Mission.

In a circular letter of appeal on behalf of this work, Archdeacon Sinclair, of St. Paul's, says:—

"The work of the Open-air Mission needs little explanation. Wherever great crowds of persons are gathered together, for races, fairs, steeplechases, regattas, fêtes, and other occasions of popular pleasure and amusement, there, of a certainty, will be vast numbers of those who are careless and indifferent about the fear of God. To such multitudes the faithful evangelist addresses himself. He speaks the Word in season as God gives him grace, or hands in print his message of infinite love. Again and again has the seed sown in humble faith taken root and grown up to life eternal.

"Funds are entirely exhausted, and it would be sad, indeed, if this missionary work should be stopped. The removal of that saintly pioneer of open-air enterprise, Mr. Gawin Kirkham, immensely emphasizes the need. The last communication I had from him was on the subject of this very letter. 'The amount of good which we have accomplished in the diocese of London,' he says, 'during the thirty-nine years of our existence is incalculable; and we have influenced this apostolic mode of proclaiming the Gospel in all parts of the world.' I believe that amongst the very last words that he spoke was a reminder to be sent to me about this appeal. Mr. Kirkham's 'Manual of Open-air Preaching' ought to be in the hands of every man, clerical or lay, who undertakes this difficult and delightful work. But I am sure we ought to preserve his holy influence and spirit by large and liberal support of the Mission."

Mr. Frank Cockrem, 14, Duke-street, Adelphi, W.C., is assistant-secretary.

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EMIGRATION TO AUSTRALIA.

Sir,—I see in your issue of March 31, just received, a letter from Mr. Mackay on emigration to Australia. Will you allow me, as a colonist of ten years' standing in this part of the world, with some personal knowledge of New South Wales, Victoria, South Australia, Tasmania, and New Zealand, to emphasize and reiterate that portion of Mr. Mackay's letter where he says: "At present things are not very encouraging, and it would be utter folly for any person to abandon a living here (*i.e.*, in England), however precarious, on the mere chance of bettering his condition in Australia"?

Let me assure any of your readers who think of emigrating of the following facts. (1) There is an ample supply of almost all classes of labour in these colonies. (2) There is constantly a large number of unemployed, especially in the winter time, when there are always hundreds of men tramping from place to place in search of work, too often unsuccessfully. It would astonish those who look upon the Australias as a veritable El Dorado and the paradise of the working-man, to find what swarms of applicants there are (from the English University man to the tramp) for any situation, however menial, that may be advertised in the daily papers. There are any number of unfortunates in the various branches of labour, willing and able to work, who have no idea where to turn to provide their families with the necessaries of life. (3) Work is so fluctuating that even the best firms in every line of business are constantly obliged to increase or reduce their staff according to their requirements, work, even in the best of times, being procurable, as a rule, only for a limited period, which is succeeded by days, weeks, or months of enforced idleness, so that the savings of to-day may be swallowed up by the needs of to-morrow.

This state of affairs is accentuated by the fact that as prosperity ebbs or flows in the different colonies, hosts of workmen rush from one to another, and swamp that labour market which at the time offers the most attractions. (4) Living, as a whole, is much more expensive here than in England, the item of house rent being particularly heavy.

The only classes of labour who are needed here are: (1) the agriculturist with some capital (the more the better) at his back, who is willing to take up land, and by dint of sheer hard work achieve success. (2) Trained domestic servants, for whom there is a large demand. Let me earnestly warn those of your readers who may be contemplating emigration, to consider the matter very carefully before deciding to take the step, and even then to take a preliminary voyage of discovery before committing their families to what is too often found to be a mistaken course. As a medical man I have too frequently been brought into contact with those who having left home "to better themselves" bitterly regret it, and write to dissuade their friends from following their example. Many parents think that for the sake of their children it is desirable to emigrate, as these would have better opportunities of getting on. Nothing is farther from the truth, as opportunities are few here compared with the older and more densely-settled countries, and there are plenty of native-born Australians to pick up anything worth having for themselves.—I am, &c.,

Melbourne, May 12. Mentor.

LADIES' CORSICA VILLAGE MISSION.

This Mission, carried on by Miss Grant Brown and a companion at Corte, and in the mountain villages of the Balagna for about five years, is marvellously developing. It may be said that "a great door and effectual is opened, and there are many adversaries." The priests, who are ignorant and degraded have taken the alarm, and are stirring up the roughs to injure and, if possible, to destroy the work. On the death of a convert, they compel the relatives to bury according to the Romish rites. This has distressed the evangelicals so much that, at length, those of Muro united in the purchase of a burial ground, are building a wall round it, and have put over the gateway, in French, the words: "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

A priest, on seeing this, assured them that soon all the Protestants would be buried in it, and the next evening the converts, on leaving their Mission Hall, were set upon by a party of roughs, led by the priests, and were severely cut with stones. The police came to the rescue, but the local authorities are timid and lukewarm. At Calenzana the converts have the promise of ground for a similar purpose from the doctor of the village, who is one of their number. About forty men of the Calenzana converts were about to visit the burial-ground at Muro, some miles distant, when they found that the priests had so effectually blocked the road that their carts could not pass, and, to their great regret, they had to abandon their purpose. It is hoped that an appeal to headquarters in Paris may lead to their protection in future.

Of the college students who, more than two years ago, found their *point d'appui*, and a new life, when listening to the Gospel message at Ile Rousse, two, after a course of training in this country, returned to their native island, and are now preaching the Gospel with great acceptance. Their names are De Matra and Marinetti. The latter is at present evangelising at Ile Rousse and De Matra at Corte, while De Matra's two sisters are giving Bible readings at working parties of the women.

The cost of the Mission in supporting these two evangelists, besides the hire of halls and travelling expenses, has greatly increased, so that any help will be gladly received. This may be sent to Barclay, Ransom, and Co., 1, Pall Mall East, account of the Foreign Evangelisation Society.

"OPEN DOORS IN CHILI."

The letter published in The Christian, March 3, has brought more replies than I can possibly answer, I therefore beg space to answer all in one. To those who have written about self-support in Chili until the language is learned, and who hope to preach the Gospel, supporting themselves, I would say be very sure that God puts it upon you to do so before you start, as on the human side (from my experience) I would advise no one to come to Chili. No one should come to do Gospel work in Chili without support guaranteed, to have their hands perfectly free to devote all their time and thought to the work.

There are very few in Chili who know the truth as it is in Christ; the mass not only do not know, but do not care to know. One needs (in Chili), to know by experience the power of God, or he will be swept back into Satan's net. I have met many who at home had a Christian experience, but here have gone back to the flesh-pots of sin, and they are often the worst.

I suppose there are places in the world more sinful than Chili, but I would not care to live in them. It is a place where one looks forward with joy at the prospect of the Lord's early return, and prays that He may hasten his coming. I cannot close without calling the attention of Christians to Ecuador, a priest-ridden country where the Bible is not allowed to enter, and the sound of the Gospel is interdicted. If the Gospel is to be preached as a witness to all people before the Lord comes, we must hasten to find some way to enter Ecuador with the Bible and the Gospel. I do not wish that any well-meaning and enthusiastic people should come to Chili, thinking to support themselves and preach the Gospel, through anything I may have written. I wish them to know the truth about Chili; but missionary societies should do more for Chili and all South America than has been done.

Geo. D. Coleman.

Concepcion, Chili, April 26.

CLAPHAM PROPHETIC CONFERENCE.

THE ninth annual Prophetic Conference, in connection with the World-wide Prayer Union for the return of the Lord Jesus, was held at 143, Clapham-road, on June 15 to 17 inclusive. On the first day Sir Robert Phayre presided, the subject being "Theosophy, Spiritualism, Political Anarchy, and Ecclesiastical Apostasy," considered as signs of the times. Addresses were given by Mr. Louis Liesching, Pastor W. Fuller Gooch, Mr. H. W. Fry, Lieut.-Colonel Alves, and the Chairman.

On the second day the subject was "Attacks upon the Bible, Open and Covert, in the Pulpit, on the Platform, and through the Press," as signs of the times. Dr. ROBERT ANDERSON maintained that the Bible is not merely a book conveying a scheme for saving men's souls, but it unfolds God's plans which centre in Christ, by whom and for whom are all things. The personal anti-Christ who will in due time be manifested will be a substitute for that Christ of whom each human heart, even among the heathen, feels the need. He will be a supplanter of Christ, and when the restrainer—the Holy Ghost—is removed, the attack, which is now against the written Word, will be directed against the personal Word, both of which are expressions of what God is. When the Scriptures are attacked, the stage is clear for anti-Christ; the incarnation becomes a legend, and the cross an old-world story.

Canon FAUSSET mentioned as a peculiarity of present-day attacks upon the Bible the fact that the assault comes from the professed friends of the truth. An apostate church is filling up her iniquity by joining with Jewish materialists in discrediting the Lord Himself and his written word. But as she rejects the Scriptures, the world shall reject her, hating her and burning her with fire, to prepare the way for the manifestation of the lawless one. The Book is one harmonious whole, unfolding the fulfilment of the promise of Genesis iii. 15. The Law gives object lessons as to Him; the histories select those events which have relation to Him; and the Psalms reflect the prayers and praises of which He is the object. Other addresses on the second day were by Revs. J. GOSSETT TANNER, who urged a more earnest study of Scripture; W. FULLER GOOCH, who held that there is no remedy for the unknown danger of the final apostasy but confidence in the Word; C. H. STURDY, who showed that personal holiness in many details is promoted by the study of prophecy; and G. D. HOOPER, who spoke with reference to the purpose of the Word, the power of the hope, and the promise of the reward.

The third day was devoted to a consideration of the Church's duty to the Jew, the Moslem, and the heathen in the expectation of the coming of the Lord. Rev. T. H. SPARSHOTT gave an address on work in Africa, where some five hundred tongues are spoken into which no portion of the Scriptures has so far been translated, and where there are probably two hundred millions who have never heard the Gospel. The Hon. Emily KINNAIRD, of the Bible, Zenana, and Medical Mission, described work among women in India. Rev. H. GRAHAM THWAITES, who occupied the chair, spoke of the connection subsisting between missionary work and the coming of the Lord. The movements of the Jews and evangelisation among them, was the subject of addresses by Rev. H. Brass, Mr. C. T. Lipshytz, and Miss Lloyd.

The conference was (as stated) held in connection with the World-wide Prayer Union for the Coming of the Lord. The terms of membership are very simple, and a minimum subscription of one shilling is solicited, in return for which the publications of the Union are supplied. All information may be obtained from the secretary, Rev. N. S. Taylor, Babbacombe, South Devon.

DERBY Y.M.C.A.—A friend of the young men in Derby has, in memory of his son, given £300 to this institution, with the promise of another £100 as soon as the promoters can show that that amount, added to other contributions, will enable them to open the building free of debt, with the exception of £1000 to be borrowed on mortgage. The cost of the institute, with the gymnasium and the Victoria Hall—the only memorial in Derby of Her Majesty's Jubilee—is estimated at £4000, of which £2300 has been already received, and £200 promised; so that it will be necessary to obtain £500 more before the building can be opened free of debt

SOUTHERN BAPTIST ASSOCIATION.

AT the meetings of the Southern Baptist Association, held in the West Cliff Tabernacle, Bournemouth, from June 13 to 15, the subject of Foreign Missions was kept well to the front. On Monday evening a paper was read by Rev. W. V. Robinson on "Sunday-Schools in Relation to Foreign Missions," and was followed by an interesting and profitable discussion.

The Moderator's address on Tuesday morning dealt with the Centenary of Foreign Missions, which is now being celebrated, and pleaded for earnest and generous help toward the realisation of the scheme which has been proposed.

On Wednesday morning the Foreign Missionary Secretary's report brought the subject forward again, and a desire was expressed to organise a scheme for *daily* prayer and gifts, similar to that adopted at the West Cliff Tabernacle.

We regard this unusual prominence being given to the subject of the world's evangelisation as one of the most favourable signs of the times. A revival of missionary zeal will certainly bring about renewed blessing upon the work at home.

The circular letter read by Rev. J. Kemp, of Portsmouth, recalled the Church to a sense of her duty to the young.

The report of the Evangelistic Union showed that the struggling village churches are not being neglected, and that there is every disposition to give them more practical and generous help. The Home Mission meeting on Tuesday evening was full of enthusiasm, and the addresses of the Chairman (Alderman Ridley), and of Revs. J. M. G. Owen, of Southampton, and J. Ossian Davies, of Bournemouth, were exceedingly helpful and inspiring. Rev. J. Seamell preached the early morning sermon to young men, and the Association sermon was preached on Wednesday evening by Rev. C. Joseph, of Portsmouth.

THE BRIDGE OF ALLAN CONVENTION.

DURING the past week a convention has been held at the Bridge of Allan, strictly on the lines of Keswick. The meetings were a great success. A spacious tent has been purchased with the intention of making the conference annual. It is almost a duplicate of that so familiar to frequenters of the Keswick Convention, but a little larger. It was nightly filled to its utmost capacity. Visitors came from all parts of Scotland to spend the week in this beautiful resort, and the people streamed in also from the neighbourhood.

The weather for the most part was propitious The showers did not affect the attendance, and most of the meetings were held in genial sunshine, which revealed the beauties of the scenery to advantage. From the upper road, with its rows of pretty villas, the eye is delighted as it ranges over a wide stretch of country, from the hill on which the Wallace monument stands sentry over the town of Stirling on the left, to the distant peaks of Ben Lomond, fifty miles away to the North-East. Woods, fields, hills, and rivers lend their varied charm to the scene. And there is that air of seclusion from the world, that absence of hurry and unrest, that adaptation between the place to the spirit of the gatherings which are so essential in meetings of this sort.

The programme was arranged on the Keswick model, with early prayer-meetings, Bible-readings, general meetings, gatherings for ministers, ladies, young ladies, and others. Indeed, it seemed as if we had already commenced the mother convention, which was the first in order of these tent-convocations.

The audiences included many of the leaders in the different Presbyterian churches, who had seen the result of the Keswick Conference, their friends or fellow-ministers, and had come to observe the movement before pronouncing their opinion on its tendencies. In addition to these were many of the younger ministers, who professed to derive much benefit, to whom the ministerial conferences were specially helpful.

Mr. Robert Wilson presided, and the speakers included Revs. E. H. Hopkins, C. Inwood, J. Gelson Gregson, F. B. Meyer, E. W. Moore, Dr. White, and others.

The meetings, which commenced on Tuesday, closed on Saturday with very enthusiastic praise and missionary meetings; and it seemed as if nothing were wanting to crown this first convention with very permanent and conspicuous blessing.

WORKING LADS IN WHITECHAPEL.

ONE evening last week, in the crowded thoroughfare of Whitechapel, an event took place almost unnoticed by the public, but perhaps more important than many a great political demonstration. Opposite the London Hospital stands the Working Lads' Institute. Here was a gathering of the poor but industrious lads residing in such large numbers in East London, to receive prizes for industrial work done by them in their leisure hours. There were 119 exhibits of articles made of wood, specimens of wood carving, also metal work and engraving, pencil and chalk drawings, &c., &c.

Mr. Edward Aston presided, and the prizes were presented by Mr. Passmore Edwards. The advice given to the lads by the chairman was excellent—to be true and noble in character; to do all their work thoroughly and well; to serve God and to do their part to fulfil the prayer we daily utter, "that God's will may be done on earth as it is done in heaven."

During the evening the lads gave musical performances, and there was a gymnastic display which surprised and pleased all who saw it.

Mr. HENRY HILL, Hon. Sec., referred to the many phases of the work. Thrift and temperance are encouraged, Bible-class and evangelistic services are held. The advantages of the institution are offered to all working lads, while for those from the country and orphans there are provided two large dormitories. The Institute is a happy Christian home for many lads who might otherwise have to live in wretched lodgings exposed to temptations to vice.

There are practically only two limitations to this good work—the want of friends and the want of funds. If six ladies or gentlemen would devote one night per week, the number of classes and agencies could at once be increased. As to finance, the work is carried on at the minimum cost, as so large an amount of service is given by friends, and the lads themselves contribute as much as possible, not only in the way of entrance fees and subscriptions, but in supporting their clubs. Last year they contributed £131 16s. 7d.

Mr. Hill stated that, after fifteen years' labour amongst these lads, he was more than ever convinced of the usefulness and permanence of such work. He regretted that, notwithstanding all their efforts, and the raising of over £13,000, there remained a balance on the building account of £4342 10s. He had given some £600 to this, and if he had the means would gladly write a cheque to clear the balance. They were encouraged by the receipt of £50 from Sir Thos. Fowell Buxton, and gifts from other friends. At present about £200 per annum has to be paid for interest, and this hinders the work. A great and, it is hoped, a final effort is being made to extinguish this building debt; when that is accomplished they could extend the advantages still further.

Mr. PASSMORE EDWARDS highly commended the work carried on. Speaking of the advantages enjoyed by the members of the club, he said that for sixpence per month they have privileges which a subscription of ten guineas to a Pall Mall Club would not command. It seemed probable that in God's providence the British race would in a few years spread over and largely influence the whole world. How important that we should care for and train the young. He liked the Institute because it was so many-sided, and seemed to meet all the needs of lads. He noticed the want of books in the library, and would be happy to supply that need.

Any friends willing to help in clearing off the debt are invited to write to Mr. Henry Hill, Hon. Sec, 38, Bow-lane, E.C.

THE FOREIGN EMPLOYMENT AGENCY of the Y.W.C.A. at 316, Regent-street, supplies first-rate governesses, nursery-governesses, and servants of every kind. Especial care is taken to recommend no one without good references as to character and suitability. The Registry is open to all foreigners, whether members of the Y.W.C.A. or not.

EMIGRATION.—From the report of the Self-Help Emigration Society we learn that during the past year 343 persons have availed themselves of the advantages presented by the Society as a means of improving their positions, making a total of 3,666 who have emigrated to Canada, Australia, and other British Colonies under its auspices since its formation in June, 1884. The emigrants assisted during 1891 hailed from all parts of Great Britain, but the majority were from London and neighbourhood. The offices of the Society are in the Memorial Hall Buildings, Farringdon-street, E.C.

THE LAWYERS' PRAYER UNION.

This association of Christian lawyers was formed in the year 1852, and only a few of its original members now survive. But its numbers are occasionally reinforced by the adhesion of members of the judicial bench, and of barristers, solicitors, law students, and articled clerks. Thus there have always been found among the ranks of the legal profession, during the last forty years, a few hundred of godly men who are willing to bear testimony to the power of Christ's constraining love. The list of members is as large now as it has ever been; but it is only a little company compared with the thousands who belong to the great and learned profession of the law.

About twenty-five years ago the Lawyers' Prayer Union first began to hold public devotional meetings, to which none are admitted except lawyers and their clerks; and no speaker has ever appeared on their platform except such as are engaged in legal practice, or have at some period of their lives been so employed. Experience has shown that exhortation and testimony come with the greatest force from speakers who have shared with their audience the temptations and struggles, the successes and disappointments, of a common occupation.

The forty-eighth half-yearly public meeting of the Union was held on Thursday evening, June 16, at the mission-hall adjoining St. George's Church, Bloomsbury. This place is consecrated by the precious memories of many similar meetings of the Union. On the present occasion the chairman, a member of the Bar now holding a high official position, reminded his companions of their previous gatherings, when weighty words had fallen on their ears, and become enshrined in their memories, uttered by godly men who had occupied the same chair. He recalled with pleasure the utterances of Earl Cairns, of Lord Justice Lush, of Mr. Justice Archibald, and others who had entered into their eternal rest, as well as of several godly men still pursuing their career in the law.

The platform, as well as the body of the hall, contained men, old and young, engaged in the daily toil of an arduous profession—men well accustomed to weigh evidence and to sift the truth or falsehood of things claiming their attention. If to such skilled lawyers the claims of the Gospel possessed the deepest interest, and the service of Christ occupied the foremost place in their thoughts, it might well cause a sceptic to pause and to reflect. This devotional meeting of lawyers afforded a strong evidence of the overwhelming power of the Gospel of Christ and the transforming influence of his Spirit.

The addresses, which were short but intensely earnest, were given by barristers, solicitors, and law clerks, and in one instance by a gentleman who, after following the law, had become a well-known minister of the Church of England. He gave many forcible words of exhortation, and almost moved the audience to tears as he related how he was saved when a lawyer. He described the idle and wicked life which he led before his conversion, and how, with marvellous suddenness, God used the words of a newly-converted brother to cut him to the heart. After a night spent in weeping and crying aloud to God, he found forgiveness and peace, and thenceforth became a new man, a diligent worker in the law, and a faithful witness for God among his companions. He said that scarcely ever before had he felt at liberty to tell the story of his conversion; but on this night, among praying lawyers, an unwonted freedom seemed to be given him, and out of the abundance of his heart his mouth spoke. Sweetly to the ears of those present sounded this glowing testimony to the saving grace of God, and many hearts were bowed beneath the influence of that hallowed hour.

Another young lawyer told of a mission-hall near London where he was working for God. There he met a man who gained his living by writing for the sporting papers, and who had come from the Colonies to describe a recent prize fight. With this purpose he came to England, but the loving purpose of God was to save his soul by bringing him across the ocean to the place where the young lawyer met him, and pleaded with him for Christ. After a severe struggle, arising from the difficulty of giving up a well-paid journalistic engagement, the wanderer abandoned his wicked life and cast himself upon Christ.

Thus the evening was spent in prayer and praise, with many welcome and useful words of exhortation. By gathering lawyers and law-clerks to those half-yearly public meetings, during the last quarter of a century, the Lawyers' Prayer Union has been sowing seed which has already in various quarters sprung up, for the glory of God and for the benefit of the legal profession.

The secretaries of the Union are Mr. J. E. Woodroffe, Stone-buildings, Lincoln's-inn, and Mr. H. C. Nisbet, 35, Lincoln's-inn-fields. All communications may be addressed to the latter.

HOME OF INDUSTRY WORKERS.

A bright company of boys and girls in training for Canada were mustered last Wednesday evening to welcome the friends assembling for the monthly workers' meeting. Miss Macpherson chatted in her own pleasant way over these little ones, their past sorrows, and the future opening before them. Two Russian-Jewish exiles, brother and sister, were also introduced, who had been found in a deplorable condition, and admitted to the Home of Industry, where they are fast picking up the English tongue, and learning new ideas as to Christian love. Various interesting letters from Canada were shown, one being from a former *protegee*, now evangelising fruitfully, and another from two lads and one girl sent out by our sister, and now sending home money to bring their poor father, mother, and the whole family out also.

Two complete and well-made outfits for little girls were also shown, the work of a class of factory girls at Streatham, who, led by their lady teachers and helpers, have for some years clothed completely in this way two of the girl emigrants. It was mentioned that a party of seventy will start shortly for the other side.

Mr. C. Boardman gave an address on Home Christian work, and specially on the open-air work, addressing himself to the young men won from Bird Fair and in other branches of the service, and united in a band earnestly seeking to witness for Christ. The hints given by the speaker from his own practical experience out of doors, while peculiarly valuable and helpful to these zealous beginners, were scarcely of a character necessary to be given here. We may, however, note that he laid stress on the usefulness of solos sung in the open air by ladies; these prove remarkably attractive and especially in inducing working men to stand and listen to the Gospel.

Miss Macpherson told how years ago she began open-air testimony among the coprolite workers, having with her a young blacksmith (William Rudland, now in China), and two carpenter lads, who came to stand by her and pray. In company with these she went to a lonely rural beerhouse, where men were wont to assemble from many parts, and spend the Lord's-day drinking and gambling. God gave her favour in the eyes of these men, who proved willing to listen. So she began, and went right on, simply following God's leading. When she came to London one of the first converts in Club-row was George Clarke, who has now, like Mr. Rudland, been many years in China. As he began, so these young men and lads have now begun to serve God as they have opportunity, and soon He may lead them out into larger service. Miss Macpherson went on to tell how several devoted ladies were teaching these young men, and how they are now witnessing in Bird Fair and elsewhere.

A few representatives of these young men were called to bear testimony, and the first told how, once an infidel, God laid hold of him, and now he was working as a co'porteur in connection with the Home of Industry, and God is giving much blessing. He knew of sixteen souls saved this year through means of this work. The next (a mere lad) told how God saved him in Commercial-road, and how his own mother was the first he set himself to pray for, and God heard and answered. Then came an ex-pugilist, whose story ought to be published in full, being remarkably stirring. He told simply and briefly how on the very eve of a fight, and while in training, he was laid hold of by the Word spoken in Bird Fair. From the engagements in which he was then involved many difficulties arose, but God led him through, enabled him to forfeit the stakes, and confess openly the change in his life. So far as now appears, he seems to have been called by God to a very special work among the lowest and roughest class.

ISLINGTON YOUNG MEN.

Mr. George Williams presided over the forty-fifth annual meeting of the Islington and Highbury Young Men's Christian Association, which was held on Tuesday evening last week in the Myddelton Hall, Upper-street. A large number of young men attended, and many friends of Christian work on their behalf took part in the proceedings.

The report, which was read by the secretary, Mr. J. Nash Rees, recorded progress and blessing in every department of the work. Attendance at the Bible-class has risen from fifty to fifty-seven, much of the success being due to the diligence of the tract band, which meets on Sunday afternoons, and was instrumental in introducing about eight hundred strangers to the class during the year. Some who have thus been led to the class are now leading changed lives, and engaged in showing other young men the way to God. Efforts among the rough lads that frequent Upper-street on Sunday evenings have been continued, with an average attendance of about fifty at the special meetings provided for them. A number of friends helped, by lectures and other studies, to promote intellectual life among the members of the Association, and at meetings of the Mutual Improvement Society papers were read, and discussions engaged in, to the delight and advantage of many. The Library received some additional books, bringing the total up to 900 volumes. The Association is not backward in social effort, but it ever places things spiritual at the top of the programme. The year closed with the funds in a more healthy condition than formerly, but unless some £100 more is raised annually the operations will be sadly crippled.

Rev. F. B. Meyer, in an earnest address, answered the question, How can a young man keep himself pure in the impurity of London life? The first essential was the linking of a young man to the Man of men—the living Christ. The Y.M.C.A. organisation meant the "You-must-come along organisation." It was all important, of course, for young men to link themselves together; but the chief thing was to link one's self to Christ. The first thing was a vital connection with Christ; the second was what might be called "thorough" salvation. One needed not only to have been saved, and to be saved, but to be saved through and through by the indwelling Christ.

Mr. W. Hind-Smith, remarking that the sun never sets upon the Association, said that there are now 4951 centres and 418,799 members, while during last year the members and associates increased by 29,005.

Archdeacon Sinclair, in a hearty address, pointed out the need for a sense of duty towards God. When occasionally called to preach in Islington he had been struck with the evidences of indifference to the Lord's Day. A better public opinion is needed as to the worship of God, as to his commandments, the precepts of Christ, and the cause of temperance. What an enormous benefit it would be if young men could create in England some such opinion as prevails in the States of America, which regards as a disgrace the presence of a woman near a public-house. The vice of gambling, also, is a terrible curse to the community, and here young men have great opportunities to exercise a wise and wholesome influence. There is also duty to the neighbour. With sympathy and kindliness, young men should try to bring into the Church the many young men who are upon the streets ouside. As to the young man's duty to himself, Dr. Sinclair appealed to his hearers to improve their topics of daily conversation by the study of superior books, and to cultivate higher and holier ideals.

The proceedings closed with some words of hearty encouragement by Mr. George Williams.

THE PROTESTANT GOVERNESSES' FUND AND HOME.—The object of the Fund is to provide a small free temporary Home at the seaside for poor Protestant Governesses needing change and rest, or waiting for engagements; to give pecuniary help and clothing, thereby throwing a little sunshine across the shady paths of those who have been reared in refined and comfortable homes. Distressed governesses, owing to their culture, feel the pinch of poverty with a keenness that is most painful to witness. Many are without money or home, no friends, out of health, or health entirely gone and scanty clothing. The little report just issued shows that several sad cases have been helped during the past year; and many more might have been, had funds been larger. Full information may be had of Miss Clementina Kingdon, 22, Chatham-place, Brighton.

NOTES ON DAILY READINGS.

SUNDAY, JUNE 26.—EXODUS XVIII.

THE names of Moses' sons preserve a record of his feelings during his exile. Though he had received such kindness in Jethro's home, he could not forget his people, and carried with him ever the pilgrim-spirit. Like all his fathers he confessed that he was a stranger and a sojourner. But amid all his sorrows he never forgot that there was help for him in God; hence, as often as he called his second son by name, he was reminded that God was his help.——The frank acknowledgment of God's goodness and supremacy on the part of Jethro was extremely beautiful. Oh, for more of that wisdom to discern, and that humble reverence to acknowledge, the loving-kindness of the Lord. Jethro's advice was most statesmanlike. It is far better to set a thousand people to work than to do the work of a thousand people. The mistake of so many is that they love to engross all the work, thus depriving others of the privilege and blessedness of Christian activity. But after all the truest recipe to preserve us from wearing away is to acquire the art of casting our burdens on the Lord, and to believe that for every burden which He puts on us, there is grace sufficient and to spare in Himself, only waiting to be appropriated by a loving faith. Let us not seek our burden-bearers amongst men, however good and wise; but in Him who daily beareth our burdens, and not them only, but ourselves.

MONDAY, JUNE 27.—EXODUS XIX.

Sinai is always a wilderness. The Jordan must be crossed ere we reach rest and luxuriant beauty. If we are the children of faithful Abraham, we have a perfect right to claim the realisation of the words with which this chapter opens. Bear us also on eagle's wings. Bring us for thyself. Enable us to obey thy voice, and keep thy covenant in Him who is our surety. Make us thy peculiar treasure, a people for thine own possession, kings reigning with Thee, and priests ministering before Thee. How much here, as in the words of Jesus, turns on literal, prompt, and exact obedience. When we first hear the words of the Lord, and the promises which accompany them, we proudly avow our determination to fulfil all his demands, but that resolve is destined to disappointment, and we make a golden calf under the very mount that burned with fire, and we have to learn that it is only as He works in us to will and to do that we can work out our own salvation. The excessive care about invading the sanctity of the mount was the beginning of a vast system of ceremonial design, by outward symbols to teach the people the holiness of God, as being altogether apart from their own conceptions and habits of life. It is only thus that we can acquire any conception of the nature of that holiness which is God's distinctive property.

TUESDAY, JUNE 28.—EXODUS XX.

This code of commandments is a transcript of the records of conscience in the heart of men. This is to those what the great town clock is to the watches which the citizens carry in their pockets. We cannot keep this holy law, in its letter or in its spirit, as expounded by our Lord. It is high, we cannot attain to it. Every attempt is doomed to fail, as St. Paul tells us in Rom. vii., which we make in the energy of our own nature. And it is only when we are filled with the Holy Spirit that we are able to realise the Divine purpose in laying down these transcendently glorious claims. We yield obedience then, not because of pressure brought to bear on us from without, but from an inward impulse, which it is our joy to obey. We are not actuated by the fear of a slave, but by the love of a child, who is animated by the spirit of his Father. Moses had drunk somewhat into that spirit when he said, "Fear not." Perfect love and knowledge and trust cast out the fear that hath torment, whilst they inspire the fear that dreads to grieve the One that is loved. The simplicity of the altar, which was not to be in any way ornate, reminds us that our consecration must not be ostentatious, but must humble us to the dust of self-abasement. But wherever it is reared, we may expect God to draw near to bless.

WEDNESDAY, JUNE 29.—EXODUS XXI.

"Mine ears hast thou digged," said the Psalmist, in evident allusion to the custom alluded to in the opening paragraph of this chapter. The great Servant of Jehovah said as much: "The Lord God hath opened mine ear, and I was not rebellious, neither turned away backward." Hast thou served the Lord for six years because thou couldst not help it? Has not the time come when thou shouldst give thyself to Him utterly and for ever, so that He shall bore thine ear to his cross, and make thee his after a closer and more lasting fashion? Canst thou not truly say, I love my Master, I will not go out free? Then thou shalt serve Him for ever; but his service is perfect freedom. Some of these enactments are below the Christian standard, but, as our Lord says, were necessitated by the hardness of their hearts, which made it necessary that their conscience should be gradually levelled up from the standard in vogue around them. He speaks to us as we are able to bear it. And as we rise to the lower standard He presents a higher one. Obedience is a spiral staircase from the bottom of a pit ever nearer the light. Those enactments about the goring by an ox, which made the owner liable for all the mischief it did, have far-reaching applications. Let us be very careful of our speech and influence, of our words and deeds, lest in the injury they do in piercing others they bring us seriously under condemnation.

THURSDAY, JUNE 30.—EXODUS XXII.

How that word *restitution* rings out like a clarion in this chapter! It is not enough to confess a wrong to God and to man, we must make it good, and add interest on the bare amount. But before we do so, we must know certainly that we are in fault. We must avoid becoming morbidly and nervously scrupulous. All this is unhealthy. There must be definite dealing with definite acts of wrong. It is most interesting to read these regulations which teach so clearly the lines on which we must proceed. Professing Christians do not always live up to them. Side by side with this stringency against sin, what tenderness is there toward the stranger, the widow, the fatherless, the poor. These enactments are still in force, and full often calamities of a literal and temporal kind overtake those who are oblivious to them. If any such oppressed ones read these words, let them be comforted by the assurance that when they cry God will hear, because He is gracious. This mercifulness extended to the relationship between the animals and their young. Maternal tenderness was to have some response from its young. Oh to be holy men, feeding on the Lamb and the Manna, and turning from all unclean food.

FRIDAY, JULY 1.—EXODUS XXIII.

Let us watch our speech, so that we take away no man's character by false accusation. Let us dare to stand for truth, though we stand alone. Let us make ourselves act charitably and generously, though it be toward the man who hates us, our rival and opponent. It is not for us to take any mean advantage of him. God will avenge us if we are wronged. We need not fret ourselves in any wise to do evil. Let us hold the balance evenly, giving to men their dues, irrespective of fear or favour. Side by side with this we must cultivate the spirit of mercy and of rest. So also in each life there should be the constant commemoration of the Passover of Calvary; of Jesus Christ's resurrection, the first-fruits of the resurrection of the dead; and of the advent of the Holy Spirit at Pentecost. It is also a good motto to give the first-fruits of everything to God. Oh! that blessed Angel of the Covenant, who ever goes in front of us to keep us, to bring us whither God would have us be, and to be an adversary to our foes: let us not grieve Him. Reverently appropriate these blessed privileges that follow on obedience. Deliverance from our inbred Canaanites, the blessing of God on food and water, the absence of sickness, the flight of foes, the extended coast. Shall not we claim these by our obedient faith?

SATURDAY, JULY 2.—EXODUS XXIV.

Again the people in the strength of their own resolution promise obedience. How little they knew themselves. Only those who are indwelt and possessed by the Holy Spirit can do what they promised. The covenant into which they entered with God was, however, ratified by the blood of victims slain beneath the mount. Yet, notwithstanding all, that covenant was destined to be broken and to be set aside, being superseded by a better, which does not depend on our obedience at all, but on the obedience of our Representative and Surety. The new covenant, which is ordered in all things and sure! We, too, may behold the glory of God, and may eat and drink. There need be no discomposure or agitation in our proximity to Him. And well would it be if all our eating and drinking were carried on beneath the deep impression of His nearness. But there are circles within circles. Outside, the people; then the elders; then Joshua; but closest to God, in the very heart of the burning glory, Moses, the Man of God, the faithful servant, whose meat and drink consisted in doing the will of Him that sent him.

International S. S. Lessons.

SUNDAY AFTERNOON, JULY 3.

THE ASCENSION OF CHRIST. Acts i. 1-12.

GOLDEN TEXT: Verse 9.

THE Acts of the Apostles was written by Luke, the companion of Paul in some, if not all, of his missionary journeys. Like his Gospel, it was written to a personal friend (i. 1, with Luke i. 1-4), and continues the story of the work of Christ after his resurrection and ascension. Its events cover a period of over thirty years. The account was written probably about the year A.D. 80.

This lesson contains a summary of Gospel facts (1-5); an account of our Lord's last meeting with his Apostles (6-9); the promise of his second coming (10, 11); and the Apostle's return to Jerusalem (12).

1-5.—This summary of Gospel facts describes (1) the *life work* of Jesus, which consisted of *doing* and *teaching*. (1) Note the combination of the two. In every one who would teach successfully they must be combined. Example is better than precept. The best teaching, if not enforced by a consistent life, will be ineffective. Christ lived what He taught. *By the Holy Ghost.* He laid no claim to originality in one sense of the word. He received the words He taught to others (John xii. 49, 50; xiv. 10; xvii. 8). To teach as He taught we must learn as He learned (Isa. l. 4). *Commandments.* Christ never conferred with others as to what He should teach; never uttered mere opinions or doubtful speculations. He was the *Truth*, and spake with authority. His teaching does not invite our criticism, but requires our obedience. He *began*—his work was not over when his earthly life closed. This Book is not so much a record of what the apostles did for Christ, as of what Christ did through the apostles. (2) *The death of Jesus.* The word "passion" (3) describes this. Why should such a life, so full of good works, end in such a manner? See Isa. liii. 5, 6. (3) *His resurrection.* The evidence for this is ample. Note the witnesses, the nature of the appearances, and the number of days during which He appeared (3). Mistake was impossible. This foundation fact of the Gospel is undeniable. (4) *The promise of the Spirit.* Why is this called *the* promise of the Father? Is it not because all other gifts are included in this (comp. Matt. vii. 11 with Luke xi. 13)? Or is *the* promise made to Jesus, which was to crown his work on earth and to continue it through his disciples (ii. 33)?

These are the Gospel facts upon which our salvation and our power in the service of Christ depend. In chap. ii. it will be seen that these were the facts to which Peter bore witness on the day of Pentecost.

6-9. The scene of this last meeting was Mount Olivet (12). The disciples were still cherishing the hope of a temporal kingdom. This hope had received a terrible shock by the death of Christ (Luke xxiv. 21). His resurrection had revived it, for if He had conquered death, He could surely break the power of Rome. The reply of Jesus is significant (7, 8). *It does not declare the hope to be wrong.* The Old Testament abounds with promises of an earthly kingdom, of which Jerusalem is to be the centre. Because the time for this kingdom is not yet, we must not therefore relinquish the hope. It reminds us *that God has his secrets*, and among these are the times and seasons for fulfilling prophecy. No man can calculate so accurately as to fix the day. (See Deut. xxix. 29.) *It promises to us full equipment for present duty* (8). We are to be witnesses, whose witness-bearing must begin amongst those nearest to us, and must extend to the whole earth. Who is sufficient for such an undertaking? Not apostles, though they have lived in the company of Christ, and have conversed with Him since his resurrection, but God the Holy Ghost, possessing and indwelling men (John xv. 26, 27). The presence of the Spirit of God with man is the convincing proof that Christ is risen from the dead. This was his last promise before his ascension. (9) He was *taken up.* The Father exalted Him, as Jesus had often foretold, and had anticipated with such joy (John vi. 62; xiv. 12; xvii. 5). Yet He desired it, not merely for his own sake, but because it would enable Him to use more widely the power which was given to Him. *Out of their sight*, but not actually away from them. He went from them that He might, in a better sense, be continually near to them. It is for our gain as much as for his glory that He has gone (John xvi. 7).

10-11. The upward look of the Apostles expressed their longing to follow or at least to see their Lord where He had gone. The appearance of the two angels gave immediate evidence that they were still connected with Him. The promise is so definite that nothing except a literal return of this same Jesus can fulfil it. This is the New Testament hope. As surely as He came in humiliation and fulfilled the promises of the Old Testament, so surely will he return and fulfil the promises made to us. Live and work with this in view.

12. They returned to Jerusalem, not mourning their bereavement, but with great joy (Luke xxiv. 52). In the work to which they were called, the promised Spirit for whom they were to wait, and the hope of their Lord's sure return, they had reason for "joy unspeakable and full of glory."

THE IKWEZI-LAMACI MISSION.

Mrs. Aitchison, writing to the Young Men's Foreign Mission Society, Birmingham, states that the influenza has been prevalent in the part of Natal in which the Mission is working, attacking both blacks and whites. Every one in her own household was down, Mr. Aitchison having to attend to all, even while suffering himself. As to the work, the school since Christmas has been remarkably well attended, and, notwithstanding many difficulties, good progress has been made, both in general education and in Scriptural knowledge. The industrial department, in which the boys are being taught good, useful trades, is also very satisfactory.

The chief feature in all this, says the writer, is the joy of seeing the young people we have taught and trained now giving their hearts to Jesus. In the beginning of the year we received nine converts, and since then a number more are seeking; and when these young people make this stand, I cannot tell you the amount of influence for good there is shed abroad, although there are plenty, too, to make a stand against them, for some are set thinking and inquiring into this matter—the chief of all matters.

In February we had grand doings—a double wedding. Both parties were favourites, and all interested in the events. Great preparations were going on for some time, and so many, even to the little ones, were anxious to look well—indeed, I had a busy time trying to gratify all. The bridal party was George Jojo and Lingelwa, daughter of a native "medicine" doctor, and Skwilet and Stoffles, a sensible young man, brought up and much respected by a white family some few miles distant.

We did not forget the anniversary of the opening of the church, and again a large gathering assembled to give thanks and show their practical interest. The voluntary offering was far more than on any previous occasion, amounting to money value about £12. Of late we have been greatly blessed. Certainly the whole work—the services, branches and schools, helpers and learners, as well as seekers after truth—has never before been so hopeful and in such a flourishing state. Pray for us that we may not be carried away with success, but that we may be kept humble, our faith deepened; having a greater desire for the indwelling of the Spirit, getting a wider love for soul winning, to so forget self that nothing—either success or depression—can turn us aside or lessen our activity and zeal in the Master's cause. We need your prayers, too, for health of body. We do most heartily thank one and all for all the forms your practical interest take in the support of this work; it all helps to stimulate and increase our usefulness.

RAGGED CHURCH AND CHAPEL UNION.

Since its organisation, under the Earl of Shaftesbury and others, thirty-nine years ago, the Ragged Church and Chapel Union has endeavoured to provide or subsidise mission halls where the life-giving Gospel may reach those bowed down under poverty and sin. It has now a hundred preaching stations, in connection with which many Spirit taught and unpaid evangelists labour with marked success.

At the anniversary meeting held last Thursday, at 4, Trafalgar-square, Mr. Joseph Peters, who presided, contended that the great need of mankind was God's Christ. Rev. W. Edwards considered that work such as this, where the eternal verities of God's Word were brought into prominence, tended to draw together Christians who were so apt to be divided upon points of church government, which had nothing to do with essential truth, and which never could and never did save a soul. Lieutenant-Colonel Alves deprecated the attempt to make "emotional religion" take the place of solid Bible-teaching, which so works as to convince and convert sinners, and builds those up who are in the way. Major J. Smith maintained that the Union was but obeying the Lord, who advanced as proof of his Messiahship, that to the poor the Gospel was preached. Major Evered Poole related two interesting cases of fruitful rescue work. Mr. E. J. Curtis eloquently dwelt on the sympathy for others being a very practical and applicable measure of one's progress in Christian life.

Among others who took part in the meeting were W. A. Blake and Mr. Tompkins.

OBITUARY.

Dr. John William Kirton.

Many of our readers will hear with regret that the popular author of "Buy Your Own Cherries" is no longer with us. He has gone in to see the King. In August of last year indications of serious disease were manifested, but with courageous perseverance Mr. Kirton kept on with zeal and courage, earnestly working as a writer, lecturer, and preacher of the Gospel. In the early part of last week it was evident that he was rapidly sinking.

When the tidings were broken to him concerning the serious nature of his case, his submission to the Divine will was beautiful to behold. Calmly resting in the Lord Jesus, whose finished work he had known and rejoiced in for more than forty years, his end was perfect peace. Mr. Henry Varley, who is related to Mr. Kirton, was impelled, whilst in the City on Wednesday last, to go to the house, and there, after some hallowed converse and prayer, Mr. Kirton peacefully passed into "the inheritance of the saints in light." Too weak to use many words he pointed to the words which hung upon the wall, and said, "There is my confidence. The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him."

In 1856 Mr. Kirton was engaged as an active agent of the United Kingdom Alliance. Serving with marked assiduity for twelve years, he became then widely known as a public lecturer on the Temperance platform. During these years, both as an author and preacher of the Gospel of Christ, his power was widely felt, and his influence continued to increase. Occupying for some years the important post of secretary to the Order of Good Templars, we believe that mainly through his energy the formidable debt of £7000 was removed, and he left the Institution freed from its burden. His books, pamphlets, and tracts are almost legion, and our readers will not need reminding how genial and healthy have been his contributions and works. His tractate, "Buy Your Own Cherries," has given him world-wide fame. The publishers of this paper issue a succinct "Life of John Wesley" from his pen.

Within the past eighteen months he had been successful in erecting a substantial iron building at Harringay, near Finsbury-park, where he resided, and where with success he preached the Gospel of Christ. Of his remarkable life it may be written: "He has been steadfast, unmovable, always abounding in the work of the Lord."

The funeral took place on Monday at Abney-park Cemetery, where many friends gathered to tell by their presence the loving esteem in which Mr. Kirton is held. His name throughout the country specially is as a household word.

Miss Layton.

Many will hear with regret of the death of another missionary in India from cholera—Miss M. E. Layton, Principal of the Cawnpur Memorial School. We recently recorded the death of Miss Janet Hunter, M.D., of Madras. Miss Layton had been in India fourteen years; she had an honourable record as principal of the M. E. Girls' School, Calcutta, and, four months ago, returned from furlough and took charge of the Cawnpur School. It appears that Miss Layton was feeling the strain of work and anxiety very keenly this hot weather, which, of course, made her an easier prey to the disease.

Rev. John Cruickshank, Turriff.

By the death of Rev. John Cruickshank, D.D., senior minister of Turriff, the Established Church of Scotland loses one of its oldest ministers. Dr. Cruickshank retired from the work of the ministry about three years ago, and since then has been living in London, where his death took place. He was a native of Fordyce, and after completing his studies for the ministry, served for some years as a chaplain in the Army. In the year 1828 he was appointed minister of Turriff, and with that parish he remained associated throughout the greater part of his long life.

Rev. A. Macpherson, Meigle.

Not only in ecclesiastical circles, but by the many who knew him, the intelligence of the death of Rev. Alexander Macpherson, the Free Church minister at Meigle, will be learned with profound regret. In his later years Mr. Macpherson was rather frail and infirm, but notwithstanding that he had reached about eighty-five years he attended to his pastoral visitations and pulpit ministrations with wonderful strength and zeal. He passed peacefully away in the quiet and secluded manse at Meigle last week. A thoroughly upright and God-fearing man, he was a typical minister in the discharge of his duties, and his death removes a figure well known and dearly beloved.

Rev. William Magill, D.D.

The Irish Presbyterian Church has incurred a heavy loss in the death of Rev. Dr. Magill, of Belfast, formerly of Cork, who has passed away in the eightieth year of his age. Deceased was a native of co. Down, and entered the ministry in 1834. In 1847 he was settled at Cork, where his ministry extended over a period of thirty-seven years, during which time he was given to see much spiritual fruit for his labours. In 1884 he felt compelled, owing to age, to resign his charge. He did not cease to work, however, but was much sought after for special services. He was an able preacher, a wise administrator, a devoted labourer in his Master's service, and a broad-minded man. His pen also was a busy one, and he contributed many articles, from time to time, to magazines and reviews.

Rev. G. M. H. Innocent.

During last week's sitting of the Methodist New Connexion Conference at Ashton-under-Lyne intelligence came of the sudden death of this young missionary, who was the son of the founder of the New Connexion Mission in China, Rev. John Innocent. Born in 1859, he was but three months old when taken by his parents to Tientsin, and was the first English child ever seen in that city. In May of last year he came to England from China on furlough, and in March of the present year he was married to Miss F. E. Pottinger, of Sunderland; and, after spending a few weeks with friends in various parts of the country, they left England for China on Easter Sunday, and the steamer was expected to arrive at Shanghai on Whit Sunday. This port, however, George Innocent never reached, for the message received by the Conference bore the brief, mournful words, "George Innocent died at Hong-Kong." Fuller particulars are anxiously awaited by a large circle of friends belonging to every community; and for the bereaved young widow, thus left desolate in a strange land, the tenderest sympathy is manifested.

Bournemouth.—Voluntary Building.

A very unusual and pleasing sight was to be observed in the neighbourhood of Rosebery-park, Pokesdown, during last Easter holidays, where a number of Christian friends were engaged together in the work of building a Mission Chapel. For about a year past the members of a mission here have been holding their services in the schoolroom, Stanley-road; but desiring to obtain a larger and more suitable building, they decided some nine months ago to raise funds to secure a good piece of land and build a hall. A splendid site at the corner of Morley and Harcourt roads, Rosebery-park, being offered them, they agreed to purchase it, and at once the sum of thirty pounds was contributed by members of the Mission. Having succeeded by means of collecting cards and their own voluntary offerings in obtaining the whole amount (ninety pounds) necessary to make the land free of debt,—a loan has been obtained for the amount required to build the hall.

Several members of the Mission then promised that if the bricks and mortar were provided they (being bricklayers) would build the walls free of all charge. Meanwhile, the same men commenced operations on the land to obtain sand and gravel, also digging the trenches and putting in the concrete footings. The foundations of the building being thus prepared and the bricks and lime all got in readiness, a resolute and cheery start was made in erecting the walls early on Good Friday morning. Six bricklayers joined in the work and other willing helpers were at hand to carry bricks, mix mortar, &c. By seven o'clock at night, they had raised the walls scaffold high, and continuing their "labour of love" for their next two holidays (Saturday and Monday) the walls of the main building were completed.

The self-denial of these men in thus giving the whole of their time for three days to the work of building the hall, speaks well as a Christian testimony, and their earnest, praiseworthy efforts should excite the sympathy and generous help of all Christian workers to enable them to clear off the debt of about £150 which will be involved in the erection and fittings of the hall. The hall is now completed, and was opened by a public meeting on Wednesday last. The Mission secretary is Mr. Thomas Tarrant, Morley-road, Pokesdown, Bournemouth.

Students at New College.

A series of meetings were held on Monday last, in the library of New College, London, arranged for by the Council with the view of stimulating the religious life of students and ministers. There was a large attendance. The Principal, Rev. Vaughan Price, presided, and addresses were delivered by various well-known ministers—Revs. H. Simon, Radford Thomson, Dr. Parker, and others. The address in the afternoon, by Rev. F. B. Meyer, on the Holy Spirit, with special reference to ministerial efficiency, led to a most interesting conference, in which several took part. In the evening the Lord's Supper was administered, and the closing address was given by Dr. Parker. The Council have every reason to be encouraged by the result of their effort.

Letters to the Editor.

ARMY CHAPLAINS.

Sir,—I can corroborate, from my own knowledge, many of your correspondents' remarks about the ritualism in the Army Chaplain's Department. The responsibility for this rests undoubtedly with the Chaplain-General. He appointed the chaplains who have been its nurses. Under his *régime*, a Roster has been initiated, whereby twenty-two of his nominees have been kept at home continuously since their appointment, while chaplains who have already borne the burden and heat of one tour of foreign service have been, and are being, most unfairly sent abroad a second time. The Chaplain-General has, to my knowledge, allied himself with ritualism by praising and approving its fosterers' action, even when that ritualism was disapproved of by members of the congregation, and was protested against by the chaplain in charge. A merciless "discipline" has been used to crush non-ritualistic chaplains. It has been exercised in my own case. For years past I have suffered persecution, because I refused to adopt the eastward position, and to succumb to the pressure brought to bear upon me to induce me to embrace ritualism. Dr. Edghill has now caused me to be driven out of the Army (securing likewise the confiscation of my pension), because I wrote a letter to *The Broad Arrow* commenting on his system, while at the same time I have been refused an opportunity of substantiating the statements made, which in justice to myself—as well as for the sake of the Chaplain-General himself—ought to be granted. Another chaplain, who, like myself, would not adopt the eastward position, has been removed recently from the active list, on a side issue.

If Army chaplains who will not propagate ritualism are thus treated—if they are, at great expense, shifted about from station to station, sent to places where their hands are tied, or relegated to out-of-the-way charges where they can do no harm—is it any wonder that Miss Robinson has been treated as she has? In view of Miss Robinson's explicit statement that she was "not allowed to hold meetings in barracks because the chaplains disapproved," the marvellous thing is that Mr. Brodrick should have been put up to say "she had never been refused permission." This, however, is only on a par with his previous declaration—viz., "That the Secretary for War was not aware that there was among any class of the chaplains dissatisfaction with the conduct of the Chaplain-General"!

I know from my own experience—though it is a sad confession to have to make—that the staff-sergeant mentioned by Major Windham is not the only soldier who has been compelled to sever his connection with the Church of England through being forced to attend ritualistic parade services. Is not the religious system which drives men out of the Church of England hostile to the true spirit of Christianity, as well as a source of danger and weakness to the Church of England in the Army? The garrison churches are intended to be places where all Church of England troops may attend Divine service, without having any violence done to their religious feelings and convictions by the mode in which the service is conducted. As far as my experience goes, such is not the case at present. This is a state of things the country will not, I imagine, suffer to continue.

As Vice-Admiral Grant truly says of Miss Robinson's case:—"This seems to me a question which calls for impartial investigation by competent authorities, and I trust it will not be long before such an investigation takes place." One would suppose the Chaplain-General would invite, and hail with delight, the prospect of such an investigation, together with a full and public inquiry into the administration of his department. If he has been misjudged, it would be so easy for him thus to prove it to the satisfaction of the public, and everyone concerned. Hitherto, however, such an inquiry seems to have been quietly ignored. More than one chaplain has even suggested that a subscription should be started in the department to enable the Chaplain-General to clear himself by taking out an action for libel.—Your obedient servant,

R. F. McLeod, late Chaplain to the Forces.

48, *Warwick-road, W., June* 13.

THE ACCUSER CAST OUT.

Sir,—Although I should not myself adopt Mr. Trench's mode of arguing from what is inconceivable—such *à priori* reasoning being unsatisfactory—yet, on the other hand, I cannot see that Mr. Brown has at all shaken his position, such as it is. Mr. Trench's argument evidently implies that heaven is the sphere of the universe where Christ is now in power, and it is no answer to this to speak of earth being a similar sphere because Christ reigns in the hearts of his people. I think old George Herbert has more truly described the nature of that reign when he says:—

> But now thou dost immure Thyself and close
> In some one corner of a feeble heart;
> Where yet both sin and Satan, thy old foes,
> Do pinch and straiten Thee, and use much art
> To gain thy third and little part.

At all events, even if this language be pitched too low for the ideal of Christian life, we can hardly speak of Christ's reign in the hearts of his people (which, by the way, is not a Scripture expression) as a sphere in which He reigns in power, and if not, there is no contradiction to Mr. Trench's position that "in no sphere of the universe is it conceivable that Christ and Satan can remain in power together."

As to Antichrist, whether we regard him as present or future, we all believe that when Christ comes into the sphere of his power it will be to destroy him, so here again Mr. Trench's position is untouched.

H. E. B.

Sir,—In reference to Mr. Robert Brown's letter (June 3, 17), I beg to remark that if Satan is now accusing saints of this dispensation, who have been already justified from all things, and if that great Hallelujah in heaven is still future, notwithstanding the ascension of the Atoner and the Justifier into heaven itself by his own blood, now to appear in the presence of God for us, it is strange that there is not one affirmation in the New Testament of such accusation; that it has no place in Christian theology; and is unknown, so far as I am aware, to our doctrinal hymns.

Is it credible that no mention should be made of a state of things which creates such interest in heaven that its termination causes the burst of thanksgiving and exultation of Rev. xii. 10-12?

Mr. Brown distinguishes between the offices of Advocate and High Priest, but he uses *advocate* and *intercessor* as interchangeable terms; and yet he quotes Heb. ix. 24, vii. 25, to prove Christ's intercession, as distinct from his priesthood; whereas these passages refer to Him as our High Priest, and not to any advocacy or intercession other than this.

Has it ever been received as a part of Christian doctrine that our Lord Jesus exercises an office as Advocate which is not included in his High Priesthood?

The charges laid by the accuser in Rev. xii. are not against those who have committed grievous outward sin, open sin, such as that of the incestuous Corinthian, as supposed by Mr. Brown. They were laid against "our brethren" who overcame him because of the blood of the Lamb [slain in God's purpose from the foundation of the world], and because of the word of their testimony, and who loved not their life even unto death. They were not backsliders and grievous sinners; they included the excellent of the earth, the elders who obtained a good report through faith, those of whom the world was not worthy, men like Noah, Daniel, and Job, David, Samuel, and the prophets. The better they were the more were they (like Mordecai) the objects of the accuser's malignant attacks. For the possibility, the ground, of the accusation lay in this, that the blood of atonement had not yet been shed, and that therefore no expiation had been actually made for sin. But when Jesus had put away sin by the sacrifice of Himself, and had made the offering by which He perfected for ever them that are sanctified, there was no room for an accuser any more. "Through death He rendered powerless him that had the power of death, that is the devil [the accuser], and delivered them who through fear of death were all their lifetime subject to bondage." I ask with all respect, is that work of Christ to be undone? Is not his a finished work?

The assertion that Zech. iii. is all future is quite unproved, and is in opposition to the view of reliable commentators who have been already quoted to show that the one day of removing iniquity was the day of Calvary. No one thinks that Heb. ii. 14 and ix. 26 are future, though all the results of that mighty sacrifice are not yet accomplished. M.

ALBERT VICTOR SAILORS' REST.

Sir,—H.R.H. the Duke of York, patron of the British and Foreign Sailors' Society, has kindly consented for his brother's memory to be associated with our great East London and its vast docks.

The Duke, himself a sailor, and knowing the sailors' needs, has consented for the contemplated extension in the West India Dock-road to be called the Albert Victor Sailors' Rest. The old disused public-house called the "Jolly Sailor," with the cottage behind, have already been purchased with their freehold for this purpose. A most valuable Institute at the Millwall Docks is to be opened by H.R.H. the Duchess of Teck on July 14. The Board hope also to strengthen their stations at the large Victoria and Albert Docks and at Shadwell, and to develope these Rests and Institutes in other needed centres. But to be able to do this, in view of recent extensions in South America, Russia, and other ports, they ask that this tender Memorial Fund, associated with a nation's great sorrow, should not be less than *ten thousand pounds*.

It is proposed by the "Albert Victor Memorial Fund" not only to erect this building, but to permanently sustain, and, where necessary, to extend these valued Rests and Institutes in London, the greatest sea-port in the world. If East London is thus provided for, the Society will be better able to respond to the most pressing appeals from yellow fever ports like Santos and Rio de Janeiro, where our seamen, captains, officers, and men have recently died in great numbers. In the latter port a brave young agent of the Society has just fallen a victim to yellow fever at the early age of twenty-two, after heroically ministering to British and Foreign seamen. The benefit of such Institutes abroad is seen in a report just received from Her Majesty's Minister, the chairman of the committee at Monte Video, that from April to December, 1891, 2605 naval seamen slept in the small Sailors' Home paying their way, while 3840 made use of it during these nine months, and at the same time 3368 meals and 962 beds were given to distressed merchant seamen.

When the late patron, the Duke of Clarence, visited this port in H.M.S. *Bacchante*, there was no shelter for the sailor, and he wrote of the blue jackets being crimped. It is appropriate that a memorial, associated with one who received no small part of his education on board ship, should be connected with the port of London. Seamen of all nations and from all ports come to London. Few realise the tremendous figures stated at the Society's meeting at the Mansion House. London adds to its population, including its greater boundaries, every year a town equal to the size of Plymouth. This London had in 1891 no less than 5,633,332 persons, 31 per cent. of these being described as poor. And to this poorest district there came in the previous year (including ships from foreign countries, British possessions, coastwise and repeated voyages) a fleet of 50,951 vessels of 13,141,455 tons. An expert reckons that on board of this fleet there would be 690,335 seamen. These men are scattered over a vast area, and cannot possibly be reached by a central institution. And the fact must be faced that near these great docks the inhabitants are poor and annually becoming poorer.

For seventy-four years the Society has worked in London. The Duke of Fife told a large audience at the Fishmongers' Hall what he saw at the Sailors' Institute, Shadwell, erected under the patronage of the late Prince Consort. But to-day seamen are scattered over a vast area, and the "Albert Victor Memorial Fund" will further help to meet this need. Help will come from many countries to this fund, but the directors hope that not less than £1000 will be received from each of the following:—

Contributions might be sent from Australia to the Hon. J. H. Angas, V.P., Angaston, South Australia; Canada to the Hon. Sir Charles Tupper, High Commissioner, London; Scotland to ex-Lord Provost Henderson, Aberdeen; Wales to Mr. John Cory, J.P., V.P., Cardiff; Ireland to the Lord Mayor of Belfast; or to the treasurer, Mr. Thomas Hankey, Bank of England.

We have the honour to be, Sir, on behalf of the Society,

David Evans, Lord Mayor, Mansion House, London.
Brassey, President.
Wm. Sinclair, Archdeacon of London, V.P.
Henry D. Grant, V.P., Vice-Admiral.
George Williams, V.P., President Young Men's Christian Association.
J. Monro Gibson, Ex-Moderator English Presbyterian Church.
E. Herber Evans, Chairman Congregational Union of England and Wales.
A. Scrutton, Director.
Edward W. Matthews, Secretary.

British and Foreign Sailors' Society, Mercer-street, Shadwell, London, E.

WOMAN'S POSITION IN THE CHURCH.

Dear Sir,—For many years my soul has been exercised on this momentous subject. Leaving on one side all worldly policy as to woman's rights, I desire simply to advocate the cause of women as members of Christ's body, and temples of the Holy Ghost. Having for many years worshipped with those who claim to have the authority of God's Word for meeting in the name of Jesus, "simply as disciples gathered" round the person of the Lord, in the power and under the direct control of the Holy Spirit, for worship and ministry, I have enjoyed rich seasons of communion and blessing. The holy anointing oil has flowed from our risen Head down to the skirts of his garment. We have feasted at the King's table, his banner of love seemed to be waving over us, and the odour of his name was as precious ointment poured forth.

But I must confess also that many times the ministry of the sanctuary has failed to strengthen and refresh. I have gone to the meeting rejoicing in God my Saviour, but instead of the communion of saints being a means of further grace, or the remembrance of my Lord's death bringing me into a fuller realisation of His love, I have been constrained to say,

"They have taken away my Lord, and I know not where they have laid Him." Many times, too, my heart has been surcharged with longings to give expression to the yearnings of my soul, and I have been painfully conscious of grieving, and even quenching the Spirit of God, through disobedience to His dictates, overwhelmed by the fear of man.

I am constrained to confess this, being fully convinced that there must be some mistake in *silencing* women in the presence of men. I find, too, I am not alone in my convictions. Many sisters have told me they have gone through the same experience, and have, like myself, been constrained to seek open doors for the exercise of gifts, given them, as they believe, by the Anointed Head of the Church, for which they will be held responsible in the day of his coming. In these days of evolution and revolution, what might not be accomplished if a company of men and women were banded together by the unity of God's Spirit as witnesses to the truth, waiting upon God for a fresh baptism of the Holy Ghost?

In these last days such a testimony is needed. Shall we not sink our differences, heal our divisions, and come together with *one soul*, claiming the power of the Lord to be manifested as in Acts x. 31-33?—Yours faithfully, P. L.

THE CHRISTIAN'S RELATION TO THE STATE.

In view of the impending General Election, we are glad to call attention to Mr. George F. Trench's thoughtful pamphlet, "God in Government: or, The Christian's Relation to the State." (4d. *Shaw.*) Some who are desirous of giving practical effect to a righteous judgment on current political questions, hesitate to do so through fear that they would thereby be compromising their position as children of God and heirs of a kingdom which is "not of this world." Mr. Trench writes regarding New Testament teaching:—

The sum and substance of the revelation would seem to be that—(1) God alone is the author of power; (2) The powers are of God's appointment; (3) The object of government is the punishment of evil-doers, and the praise of them that do well; (4) The Christian is to acknowledge the institution as one provided "for his good;" (5) the Christian is to be in subjection, and to make rulers the subject of his prayers and thanksgivings. Thus we perceive God is the author of governmental power in the world, according to the solemn and reiterated declaration of the inspired Word. To that Divine revelation let every spiritual mind bow in humble submission.

There is an unscriptural spirituality, or sentimentalism, which would disown this, and denounce magisterial rule as worldly, because its sphere is the world, forgetting that God is its author, and that He has ordained it as a temporal blessing for the world in His grace, as He has ordained the Gospel a spiritual one. I may quote one sentence from a pamphlet on this subject to illustrate the error I allude to. The writer says, "The fountain of authority, whence I derive mine, is the world. How can any who say they are his, retain any authority conferred on them by the world?" Here the plain word of God is directly contradicted, in proof of which I need only again call attention to the passages to which I have already referred, which, if they prove anything, prove that the fountain of rule is God, the believer's Father, and that those who hold the office should fill it as servants of God.

In the answer to this simple question lies the solution of every inquiry as to whether a Christian may fill the post or not. Whence comes the authority? By whom is it conferred? If it be of the world or the devil, let us flee from it, nay, *rebel against it;* but if it be of our Father in heaven, let Him have the willing consent of our obedient hearts to undertake the duty when circumstances require it, however difficult or irksome it may be.

The confusion of mind that gives rise to such a statement as I have quoted, arises from the fact that the *channel* through which authority descends to the officers of justice and peace is a worldly one; viz., the rulers of this world. But they are not its *source*, its *fountain;* God is its fountain. And in the deputing of that authority to many hands, though our rulers may be ungodly, and actuated only by the spirit of the world, it is as God's ministers they rule and depute rule; and it is from their hands as *God's ministers* that his children should accept the charge.

This principle, that God is the fountain of government, being fairly admitted, it is impossible, to my mind, to avoid the conclusion that godly persons are best fitted for its administration. Nor can such decline the office on the ground that this beneficent ministry is also by God's wisdom entrusted to other hands than theirs. That an ungodly or a worldly man should be admitted by God to rule for Him, the unjust set to administer justice, must ever be a matter of difficulty to us, forming one department of the great mystery of the sufferance of sin in the Creator's handiwork. But it is no wonder that God's children should be his ministers in an office so directly ordained of Him.

They only can serve Him faithfully from the highest motives of subjection and love. *They only* can truly recognise the sanctity and solemnity of the office. *They only* (knowing as they do the arts and raging of Satan) can fully estimate the blessing it is to man to have such protection from his power.

For every reason, therefore, they may, when duty so requires, cheerfully accept the service, fulfilling it to God and not to man. In heaven such service will, thank God, be no longer needed. But on earth we all occupy a double position. As to the spirit we are heavenly, as to the body earthly. Citizens of heaven in one sense, we are citizens of earth in another. (Acts xxi. 39.) Encompassed by spiritual dangers, and supplied by God with spiritual ministry for our help, we are also encompassed by many temporal dangers; and God has for our protection ordained the ministry of which we speak.

The Book World.

The Social Centres of London, being a Comprehensive Guide to the Social, Educational, Recreative, and Religious Institutes and Clubs of the Metropolis. 6d. (*Polytechnic Reception Bureau*, 309, *Regent-street, W.*) Several interesting papers on various departments of work, form an introduction to a series of very useful lists relating to the various districts of London.

Foreshadowings of the Gospel, and other Biblical Studies. By Henry Thorne. (2s. *Drummond's Tract Depôt.*) This little book contains fifty-two talks with young men and others. Based on the subjects included by the National Council of the Young Men's Christian Association in the list of lessons for 1891, they cover a wide field of Scripture instruction, special prominence being given to fulfilled prophecy, biography, and practical religion. The book abounds in illustrative information, and conductors of Bible-classes will find it of special service.

The Story of Uganda and the Victoria Nyanza Mission. By Sarah Geraldina Stock. (3s. 6d. *Religious Tract Society.*) This book, well written and illustrated, will have a peculiar interest at the present time. It gives some idea of the progress of knowledge regarding Central Africa, and a useful outline of the work of the Church Missionary Society in Uganda. Of necessity the fascinating and pathetic stories of Hannington, Parker, and Mackay are briefly given. There are also portraits of the various missionaries, and the book concludes with a hint that though much has been done, "clouds loom darkly on the horizon." There is a reference to the intriguing of the Romanists, of which more has been heard since the pages left the printer's hands.

The Kingdom of Christ and the Church of Ireland. By Right Hon. R. R. Warren, LL.D., Chancellor of Cashel and Waterford. (3s. *Hodder and Stoughton.*) This able little book might be described as "a brief on behalf of the Church of Ireland." Churchmen, and indeed all Englishmen, have very vague ideas of the changes effected in that Church, both in formularies and discipline, since its disestablishment. Whatever men may think of that proceeding, few Evangelical Christians can deny that the Irish Church is more spiritually effective since. We would commend Evangelical Churchmen, in view of possible changes, ecclesiastical and political, to study the Irish Book of Common Prayer aided by Mr. Warren's clear and convincing commentary. The appendix is excellent. The author knows what he writes of, and writes well.

The Huguenots in the Seventeenth Century, including the History of the Edict of Nantes, from its Enactment in 1598 to its Revocation in 1685. By Charles Tylor. (*Simpkin, Marshall and Co.*) A lucidly written chapter of Protestant history. After a brief account of the promulgation of the edict by Henry IV., the steps are traced by which, through nearly a century, efforts were incessantly made to undo his work; and the narrative of the sufferings of the Huguenot Church is continued down to the year 1700. Here is a book for the times, as showing the unchangeable policy of Romanism, and what Evangelical Protestantism may do and dare by the grace of God. The result of prolonged research, this little volume is admirably divided into short chapters, and will be perused with interest by all thoughtful readers. There are several good illustrations.

Light and Peace: Sermons and Addresses by Henry Robert Reynolds, D.D., Principal of Cheshunt College. (3s. 6d. *Sampson Low and Co.*) This is an important addition to the "Preachers of the Age" series, and is properly dedicated to the former students of Cheshunt College, to whom the discourses were primarily addressed. The purpose of the volume is to set forth the relation that subsists between religious ideas and holy living. After maintaining that an intelligent apprehension of the glory of God in the face of Jesus Christ illumines the darkest places of our thought, our duty, and our destiny, Dr. Reynolds exercises hearts and minds alike in regard to surrender and consecration, combat and growth, and other lines of life and action which issue in the peace which passeth all understanding. Inspiring to preachers, and calculated to minister refreshment and comfort to all readers of a reflective turn, the book is worthy its distinguished author, of whom an excellent engraved portrait is given as a frontispiece.

Studies in Scottish History, chiefly Ecclesiastical. By A. Taylor Innes. (*Hodder and Stoughton.*) The second part of this book is devoted to a series of thoughtful, earnest, and informative sketches of Scottish Church History, as viewed by a Presbyterian lawyer of some eminence. The half century since the Disruption, as well as the movements within the Church of Scotland which led to that Disruption, are well handled from a Free Churchman's standpoint. We are not, however, wholly satisfied with the two opening essays which form the first half of the book. One of these deals with the saintly Rutherford, portraying what the writer considers a darker side of his character; while the second seems conversely an attempt to whitewash one whose memory is still execrated in Scotland as the "bluidy Mackenzie." The author deems these biographical studies, from a new point, likely to afford light on a puzzling problem in Scottish character, but we question if many will be willing to accept his estimate of their usefulness.

Drummond's Tract Depot has issued a series of six booklets, "Sketches from Life," by Mr. Charles Cook. They are printed in colours and illustrated. (1s. per dozen.)

The Crucifixion of our Lord Jesus Christ (*Digby, Long, and Co.*), a Poem by J. W. Farmer, can only be described as 270 pages of solemn doggerel, with the rules of rhyme, metre, and grammar set at defiance on every page.

Last week's *Gentlewoman* had a special supplement, containing portraits of all the Queens and Empresses of Europe. These have never before been published together, and form a companion picture to the "Royal Children of Europe," previously published, every edition of which was speedily sold out.

Through Northern Seas. By W. W. Champion. (2s. 6d. *Jarrold and Sons.*) A somewhat prosaic description of a trip taken last summer to "the land of the midnight sun." A little "padding" here and there might be excusable, but thirteen pages taken up with a poem by Will Carleton, simply because it was read by one of the travellers, is too great a strain on the reader's indulgence. The reproduced photographs are the best things in the book.

A New Creed: Human and Humane. (3s. 6d. *Digby, Long, and Co.*) The author dedicates this work to "suffering humanity," but himself remains discreetly "nameless." So far as we can extract the essence of a very diffuse and rambling essay, the "new creed" propounded is the transforming power of Divine sympathy; but then, it has not been left to the author to discover that. Moreover, it is only one factor in a very complex situation, and can by no stretch of common sense be dignified by the name of a "creed." The writer gives utterance to many excellent truisms, but we fear that suffering humanity will find small relief in his prescription.

BOOKS RECEIVED.

From *T. Fisher Unwin.*—The Art of Singing, by Sinclair Dunn. (2s.)

From *S. W. Partridge and Co.*—Nella; or, Not My Own. By J. G. Cooper. (1s. 6d.)

From *Hodder and Stoughton.* The Gospel of St. Matthew. Vol II. Bible-class Expositions by Dr. Alex. Maclaren. 3s. 6d.

From *Edward Arnold*, 37, *Bedford-street, Strand*:—Protestant Episcopal Layman's Handbook. By an Ex-Churchwarden. Second edition, enlarged. 3s. 6d.

MISSIONERS FOR THE NORTH SEA.

Will you allow me, on behalf of the Council of the Mission to Deep-Sea Fishermen, to invite the help of any evangelical ministers and laymen who would be willing, for the sake of winning souls for Christ, to devote two or three weeks of their summer or autumn holiday to evangelistic work on the North Sea?

A cruise in one of our mission ships would, to any person who has a love for the souls of his fellowmen, offer a grand opportunity for real missionary work in the midst of bracing sea air and the rough, manly life of the fishing fleets.

Two things, however, are of the greatest importance:—First, that applicants should not only have an earnest desire to preach the Gospel, but also sufficient experience in evangelistic work to make them acceptable to the older as well as to the younger men in the fleets. Secondly, that they should be proof against seasickness, and have sufficient strength and activity for climbing in and out of boats and ships at sea.

The Council will gladly welcome offers of service addressed to the Secretary, Mission to Deep-Sea Fishermen, Bridge House, 181, Queen Victoria-street, London; and whilst afloat will regard such persons as the guests of the Mission.—I remain, dear Sir, yours very truly, W. F. A. Archibald.

Inglewood, Woking.

A United Service Home.

Dear Sir,—We have opened in Devonport a United Service Home, where the social and spiritual welfare of the soldiers, sailors, and Metropolitan police is sought. Though under the direction of the acting Wesleyan Chaplain, the home is non-sectarian, its advantages are open to every man in Her Majesty's service, and the workers seek to bring men to Christ, and not to proselytise or interfere with existing agencies. The premises have been suitably fitted. Friends locally have generously helped, but a sum of £150 yet remains to meet the initial cost.

(Rev.) C. de P. Giddon.

Garfield-terrace, Devonport.

Temperance Notes.

The Leeds Temperance Society held last week interesting open-air meetings in Jubilee Park.

"To drink well," said Demosthenes, the great orator of Greece, "is a property meet for a sponge, but not for a man."

The British Medical Temperance Association now numbers 415 members and 81 associates, who are abstaining medical students.

W. C. T. U. work is being vigorously pushed in Wallawalla co. (Wash.), Indiana, St. Paul and Duluth (Minn.), West Virginia, and other districts.

A memorial in favour of "the popular veto" is being widely circulated among the clergy and is receiving, it is believed, numerous signatures.

At a crowded meeting held in the Music Saloon, Wakefield, stirring addresses were delivered on the evils of opium by Rev. J. and Mrs. Adams, and Mr. H. Varley.

"Wine bringeth forth three grapes—the first of pleasure, the second of drunkenness, and the third of sorrow"—was the saying of Anacharsis the Scythian.

The Woman's Christian Temperance Union of Chicago has established a free dispensary for the cure of alcoholism. It is open every evening from eight till nine and the treatment is free.

The Sons of Temperance have been holding their annual session at Bristol, and the report for the past year shows a total membership of 28,612. The Cadets of Temperance now number 8,772, having added 1,213 during the year.

It would need six hundred years to send a Bible to each inhabitant of the globe at the present rate of progress; the drink bill would enable us to do it in six months. Missions cost us seven shillings for each tick of the clock; drink about eight guineas.

Miss Mary Allen West, for years editor of *The Union Signal*, is going to the Sandwich Islands and Japan, by special commission of the World's W.C.T.U., to teach and train workers by means of her schools, held a few days in a place.

Rev. Charles Garrett, has sent out an appeal to every voter in the Abercromby division of Liverpool asking him to promise not to vote for any candidate who will not support Sunday closing. Out of nine thousand electors, 1861 have pledged themselves to this proposal.

Miss Hewlett, of Mirzapur, in the course of a recent Band of Hope address, said that drunkenness is not in India a national sin, as it is in England. But bhang is drunk to excess in some districts, and English intoxicants are also being largely introduced. Some castes in Bengal drink heavily—for example, the "cowherds," a numerous class in and around Mirzapur.

Dr. Andrew Wilson, in a recent paper on the subject, asserts that apoplexy "is an ailment liable specially to affect drunkards, for in them the blood vessels are weakened by the alcohol, and rendered more liable to rupture."..."See that no stimulants are given to the patient," continues the doctor. "This is very important. If you give brandy or whisky to an apoplectic man you may kill him. The heart has to be kept quiet. You don't want an increased supply of blood to go to the brain, and you will send it additionally fast if you give stimulants."

The liquor dealers (says *The Union Signal*) own Chicago and every large city on the continent. Their chains are riveted more closely every day. The latest is a vote of forty-three to seventeen, whereby they have defeated in Chicago's city council a Bill which, after explicitly stating that it did not interfere with existing saloons, provided that in any block where a majority of the buildings is devoted exclusively to residence purposes it shall be necessary, in order to obtain a licence, to prove that a majority of the property owners and householders have signed the saloon-keeper's application.

The Primitive Methodist Conference last week adopted the following resolution:—That this Conference, representing the churches of Primitive Methodism, with a total membership of nearly two hundred thousand, and acting in harmony with the traditions of the Connexion, which has always been first and foremost in the van of drink reform, and believing as we do that the drink traffic is the fruitful source of crime, pauperism, immorality, and religious indifference, demands of the Government of this country immediate legislation for the absolute closing of public-houses on Sundays, popular control of the licensing system with the right of veto, and the placing of club-houses where intoxicants are sold under police surveillance.

At an inquest held last week in Central London, on an aged woman shown to be a habitual drunkard, Dr. Norman Kerr, president of the Society for the Study of Inebriety, testified that death was due to apoplexy consequent upon habits of intemperance. He added that never within his recollection had he seen so many drunken women about the streets as during the recent Whitsuntide holidays. He had frequently seen groups of four or five of them—some quite young—in a more or less intoxicated condition. The most practical proposal, in his (Dr. Kerr's) opinion, was that a prison should be set apart for the reception and treatment of chronic liquor cases where there was no actual crime done. Compulsory power of detention should be conceded, and treatment and maintenance should be gratuitous in the case of the poor, for whom at present no provision whatever was made.

Personalia.

Mr. W. R. Lane's address is now 3, Upper Highlever-road, North Kensington, W.

Rev. J. E. Clapham is recovering strength and hopes to be at his post at the Conference next month.

Rev. E. Herber Evans, D.D., has been appointed Principal of the North Wales Independent College.

Rev. R. W. Dale, D.D., is we are glad to learn regaining strength and giving promise of early restoration to health.

Mr. Joshua Poole is, we regret to hear, very ill from influenza and weakness. Many will pray that this honoured labourer may be once more restored to strength.

Canon Chalmers, of Melbourne, at one time a missionary in Borneo, has been chosen to succeed Dr. Mosac Thomas, as Bishop of Goulbourn, New South Wales.

Rev. W. F. Moulton, D.D., Wesleyan ex-President, is somewhat seriously ill, and speech-day at the Leys School, Cambridge, of which he is principal, has been postponed.

Rev. B. Gregory, D.D., for so many years Wesleyan Connexional editor, has intimated his intention of shortly resigning his office, on the ground of failure in health.

Canon Henry Blagden, who has been recently appointed honorary canon of Christ Church, Oxford, has intimated his intended resignation of the vicarage of Hughenden, Bucks.

Mrs. Grattan Guinness is, we are thankful to learn, progressing slowly at Cliff House, and able to be out of doors on fine days. She is yet, however, quite unable to resume her work.

Rev. A. Mackennal, D.D., delivered last week the annual address to the students of Mansfield College, selecting as his topic "The Living Christ and the Christian Consciousness."

Dr. Kerr, of Morocco, has we regret to hear, suffered from a severe bereavement. His twin boys have both been taken from him. They died at the Mission House in Rabat within a few days of each other.

Mr. W. A. Southwell, the General Secretary of the Melbourne Y.M.C.A., is, at latest news, slowly recovering from protracted and severe illness, and would not be able to resume his duties for many weeks.

Rev. W. Talbot Hindley, whose work in North London as an earnest clergyman is well known and appreciated, has been appointed to the vicarage of Meads, Eastbourne. We doubt not he will do much to uphold Evangelical truth in that fashionable Sussex resort.

Bishop Wm. Taylor, of Africa, requests us to announce that he has instructed his publisher, Rev. Ross Taylor, to send to all who may apply for the same his beautifully illustrated *African News* for three months free of expense. Addresses should be sent on a postal card to 210, Eighth Aveune, New York.

Rev. Dr. Pierson preached his farewell sermon at the Metropolitan Tabernacle on Sunday evening prior to returning to America. There was an audience of six thousand persons, and the address was very impressive. It is not yet determined whether Dr. Pierson will return, or even be asked to return, in September to the Tabernacle, but Rev. Thomas Spurgeon will, in the meanwhile, take up the work.

Miss Fooks (sister of Mrs. John McKittrick, of the Congo Balolo Mission) who has since 1883 been working in connection with the Home Mission Department of the East London Institute, and teaching at Doric Lodge, has been accepted by the London Missionary Society for India, and expects to sail next autumn. She will be accompanied by Miss Christlieb (daughter of the late Professor Theodor Christlieb, of Bonn), who has spent two years at Doric Lodge.

THE RIOTS IN CHINA.—Letters received from Fu-Kien describe the disturbances in which Misses Johnson and Newcombe were threatened with rough treatment. The riot is explained as having arisen out of processions organised "to appease the evil spirits" on account of the influenza epidemic which had broken out. Some men went to the house of the missionaries demanding money for the idol feast. On being refused, they raised the feeling of the mob against the missionaries, and some hundreds of men and boys gathered round the house; they battered down the door, but, beyond jostling and crushing, no harm was done to the ladies. The mob tore down from the front wall the Emperor's proclamation for the protection of missionaries, and continued shouting for nearly two days, when the Mandarin came with soldiers, and took the ladies to the Yamen, where they were treated kindly by his wife. None of their property was injured, and it is believed that the feeling against them was not general. On the contrary, kindness was shown. The ladies have retired to the Mission Station at Nang-Wa, and were in safety when the mail left.

Evangelistic Notes.

Rev. James Pinkham is at present doing good work in Wyoming.

Lord Radstock has been giving addresses in the Town Hall of Simla, India's summer capital.

Rev. J. F. T. Hallowes, M.A., of Birmingham, has conducted a mission at Seaford (Sussex) with marked success.

Rev. C. H. and Mrs. St. John have been conducting a series of evangelistic services at Weir, Kan., which have been fruitful in results.

Rev. F. C. Spurr has conducted a series of conferences on the person and work of the Holy Spirit at the Baptist Church, Gipsy-road, Norwood.

Mr. William Forbes has been giving a number of addresses at the New Hall, Tottenham. On Sunday next he will begin a mission at Bridge of Allan, in Scotland.

Messrs. Jenner and Titmuss, of the Pastor's College, recently conducted a fortnight's evangelistic mission at New Southgate Chapel. The Lord blessed the services, and many professed faith in the Lord Jesus Christ.

Burslem Wakes.—During these great annual gatherings, when thousands assemble in the Potteries, special services are carried on by Rev. M. Graham and other earnest workers amongst the masses. Mr. J. J. Browne, of the London City Mission, goes down to assist in the work.

Rev. John McNeill continues to meet with much success in his Gospel mission in Dumfriesshire. He is arranging to have an evangelistic tour in the extreme north of Scotland, beginning at Thurso and culminating at Braemaw, where he will preach on the Sabbaths in August.

Dublin.—Every Sunday a band of earnest workers from Merrion Hall conduct Gospel services near the Custom House, in Phœnix-park, and at Irishtown. Large numbers assemble, and the Gospel is quietly listened to. It is intended this summer to hold similar services at Merrion, a busy promenade. It is believed that God has used this open-air testimony to his glory.

Mr. Henry Varley conducted the services last Lord's Day at the Mission Hall at Harringay, erected through the labours of the late Mr. J. W. Kirton. Deep interest prevailed. The building was crowded at night. The power of the Holy Spirit was evidently with both speaker and hearers. Considerably more than a hundred rose in the after-meeting to confess their reception of the word of life.

Belfast.—The Mission recently held in Belfast by Mrs. Charles Inglis has been greatly owned of God. The Tent has been filled nightly, and on Sundays by overflowing congregations. Not a service has passed without some professing conversion. Many of the addresses given were intensely solemn and searching. One preached on "Lot's wife" seems to have been specially blessed in bringing conviction home to many hearts.

Rev. George C. Grubb has concluded his special missions in Australia and New Zealand. In March he was at Oamaru and Christchurch; in April at Wellington and Nelson; while later he visited Napier, Gisborne, and Auckland. The Christchurch Mission, says the missionary, was very good; we are continually hearing of the blessings which were received; the converts have started all sorts of meetings. The Wellington Mission has been wonderful; crowds were turned away from the Opera House—a splendid building, which seats about two thousand. A number of souls have been beautifully saved, and very many Christians have been lifted higher.

Notices.

Communications Received with Thanks.—J.W.F. B.B. M.L. P.G.L. N.S.T. J.A.E. S.L.R. C.M. G.B. E.G.C. C.K. M.C. J.E. G.W. M.A.B. W.H.H. R.M.C. J.D. J.E.P. W.M.J. G.M.B. C.A.B. J.C.P. H.W.B. A.H. C.D.T. C.T. T.T. E.A.P. D.R. Mrs. C.G. J.A.O. R.T. H.E.B. F.B.M. L.G. A.M. A.H.R. H.W.P. J.D. J.P. G.K.F. E.L.W. W.W. J.V.S. B.S. H.S. F.W. M.C. W.R.L. C.I. Miss D. W.J.G. J.N.R. D.J.M. J.M. B.H. D.C.G. S.A.W. J.W.R.T. W.C. J.P.'. W.B. E.D. C.Y. G.R. M.P. W.G.S. S.J.M. C.E.P. M.J.G. R.C. A.W.J. W.D. W.W.S. H.W.S. C.J.F. A.B.O. W.H.B. L.B. J.B.F. E.S.B. G.C. L.V. T.F. M.W. R.T.T. T.J. R.T. B.L. E.A.K. H.S. B.H. F.N. M.H.S. H.N. J.R.E. T.K.B. F.B.T. J.H.F.H. M.A.A. S.H. L.C. W.D.M. W.L. S.Y. J.C.F. M.A.S.

Mr. George Pearse has returned (from Marseilles) to 48, Rue Brunel, Ternes, Paris.

Mr. Monro Collings has now removed to South View Cottage, Stoke-road, Gosport.

Applicants for Tracts.—J. J. Browne, 48, Upper-park-road, Hampstead, N.W.; Charles Bulstrode, Newtown, Bishops Waltham; A. F. Holway, 126 and 127, Walton-street, Oxford; Miss May Stephenson, 50, Great Russell-street, Birmingham; H. Hickmott, 33, St. George-road, Hastings; F. Fayles, Cattybrook, near Bristol; Rev. F. Sumner, Compton Greenfield Rectory, near Bristol; Mrs. Curry, Norton Fitzwarren, Taunton, Somerset; Charles Locke, 85, Ilbert-street, Queen's-park, W.

New York yearly meeting is earnestly opposing the unjust treatment of Southern negroes, one hundred of whom have been killed during the year, seven burned alive, and others tortured. It is also opposing the restrictive laws against the Chinese, and any legislative enactment for opening the Columbian Exposition on Sundays, or selling intoxicating drinks thereat.

Among the Churches.

CHURCH OF ENGLAND.

Rev. J. J. Lias has been appointed to the Rectory of East Bergholt.

A new mission church was opened on Saturday at Hackney-wick, in connection with the Eton Mission.

It is stated that in seven years both the C.M.S. *Intelligencer* and *Gleaner* have nearly doubled their circulation.

Rev. Cecil Hook has now entered upon his duties as vicar of Oswestry; his health is reported to be quite restored.

The Bishop of Sodor and Man delivered his primary charge last week—a strictly practical and business-like utterance.

The autumn Conference of the Yorkshire Evangelical Union will, on the invitation of Canon M'Cormick, be held this year at Hull.

The Bishop of Oxford has just opened a new Labour Home in Oxford. It is well arranged for the raising of tramps and criminals.

The Executive of the Curates' Augmentation Society Fund voted during the past year grants amounting to upwards of seven thousand five hundred pounds.

Mr. J. D. Allcroft invited last Friday an influential company to breakfast at the Cannon-street Hotel, to talk over the best means of extending the work of the C.P.A.S.

The Church Army has been incorporated under the Board of Trade's Act as a Limited Liability Company. Each member of the committee makes himself responsible for £100.

Bishop Claughton and his wife celebrated their golden wedding last week. Dr. Claughton, who was the first Bishop of St. Albans, to which he was transferred at his own request from Rochester, is considerably over eighty years of age.

The Ipswich and Norwich Evangelical Society held a united Conference last week, when Rev. A. R. Buckland opened a discussion on "Present-Day Literature, its Relation to Faith and Morals," and Professor Stanley Leathes on "Old Testament Criticism."

By means of the new sustentation fund, the Bishop of Liverpool has been enabled to raise the stipends of sixteen incumbents in poor parishes with more than five thousand inhabitants to £245 per annum, and of seven incumbents of parishes with less than five thousand inhabitants to £200 per annum.

At the quarterly Conference of the Notts and District P.S.A. Classes, at Langley Mill, the vicar of Heanor, Rev. C. E. Corfield, said he had inaugurated a class in his parish church, and there was now a membership of 150, all men. He invited those present, to whatever denomination they belonged, to come and address the class, and promised them the use of the lectern for the purpose.

On Wednesday week the Lord Mayor presided at the Mansion House at a meeting held with the object of drawing attention to the appeal the Bishop of Saskatchewan is making for the sum of twenty thousand pounds, to enable the district of Calgary to be severed from his diocese and formed into a separate bishopric. The diocese of Saskatchewan covers an area as large as France, while Calgary is equal in size to Great Britain and Ireland, excluding Wales. The Bishop addressed the meeting, and speeches in support were made by Rev. F. E. Wigram and General Lowry.

CONGREGATIONAL.

A church is to be erected at Kirdford for a congregation gathered by the Sussex Home Mission.

The Highbury Quadrant congregation have decided to give a second invitation to Rev. W. J. Dawson, of Southport.

Rev. E. Greaves, of Mirzapur, North India, preached the Sunday-school anniversary sermons at Torpoint on Sunday.

Rev. March Timson has been appointed Secretary of the Western Division of the Sussex Association, in succession to Rev. W. Morley, who is leaving for Australia.

As a result of a "Welcome Mission," founded by Rev. J. Le Pla, at Middlegate Church, Great Yarmouth, one hundred adults have signed the pledge in a little over six months.

Rev. G. S. Barrett preached at Princes-street Church, Norwich, last Sunday, a sermon on "The Reunion of Christendom," suggested by the visit of the Primitive Methodist Conference to the city.

Mr. David Thomas, son of the late Rev. J. Thomas, was ordained on Thursday minister of the Hill Church, Swansea, in succession to his father, who laboured there since the formation of the church about ten years ago.

The Countess of Huntingdon's Church, Brighton (pastor Rev. J. B. Figgis), was reopened last Friday after renovation. The electric light has been introduced into the church. Dr. Pentecost preached at the afternoon service, taking as his text Ex. xxv. 1-8.

A large number of coal porters employed at the King's-cross bays, St. Pancras, were entertained at tea on Monday week at Bedford Church Schools. Addresses were given by Mr. Prentice and other friends interested in this department of Christian work.

The work connected with the New Grange Church, Great Horton, Bradford, has so far been attended with considerable success. Since the place was opened in May last, there have been large congregations at each service, and already much useful toil has been carried on in the district.

Miss Charlotte Spicer presided last week at a meeting held in Mansfield Hall, Canning Town, in connection with the Evening Home for Working Girls. The factory girls were present in large numbers, and delighted a crowded audience of friends by a display of musical drill and by tasteful singing.

An interesting meeting was held on Wednesday week in New-court Chapel, to bid farewell to a band of seven missionaries going out to Madagascar. Mr. and Mrs. Sibree and Mr. and Mrs. Huckett, and Miss Craven are returning to the service after rest; while Mr. and Mrs. Sharman are fresh labourers.

Mr. Hadley Stewart, M.P., presided on Thursday evening at the ceremony of laying the foundation-stone of a new Congregational church to be erected at Barnet. Mr. Stewart is an old Barnetonian, and his father was for many years pastor of the church which now seeks to erect more commodious premises. Amongst other notable Congregational ministers who have been connected with this church were the late Professor Griffiths and Dr. Allon. Mr. Stewart announced his intention of giving a cheque for £25 towards the building fund.

BAPTIST.

Rev. W. Herbert Harris, of Preston, preaches at Colwyn Bay, N.W., in August.

The Association of Gloucester and Hereford reports progress and encouragement.

The Bucks Association reports good earnest work and indications of blessing, during the past year.

A new chapel has been opened at Cadoxton-Barry, a rapidly-growing suburb of Barry Dock.

Revs. Dr. Glover and C. Williams addressed a centenary missionary meeting at Tredegarville, Cardiff, on Thursday week.

At the urgent desire of many friends Rev. J. P. Clark has consented to continue his services at Gunnersbury, W., for a further term of six months.

Pastor John Felmingham commenced his ministry at Northcote-road Baptist Church on Sunday last, 19th inst., under the most happy circumstances.

The annual report of the Jamaica Baptist Union of 1891 states that the additions during the year were 4116, with losses of 3230, or a net increase of 886.

On Wednesday in last week Mr. J. L. Stanley was welcomed at Chatsworth-road, Norwood, as pastor. From a statement made by Mr. Arnold it appeared that about two-thirds of the church remain.

At the recent annual meeting of the Colwyn Bay Training Institute, it was decided to form a separate missionary organisation on close communion lines, and send white missionaries to Africa in addition to some coloured boys.

The church meeting at Abbey-road Chapel has resolved "That, in the opinion of this church, the time has arrived when in the interests of 'pure religion and undefiled' it is necessary that we now withdraw from the Baptist Union."

Much interest was awakened last week in Mildenhall at the recognition of Mr. C. J. Fowler as pastor. The work shows signs of reviving, and on Whit-Sunday eight persons professed Christ by baptism in the river, just a few yards from the spot where the late Mr. Spurgeon was baptized.

"Ye Olde Meeting," as the historic church at Stevington is known, having been in existence since 1655, has just been compelled to repair thoroughly the venerable building, which dates back to 1720. At a bazaar held to raise funds, Rev. G. T. Gillingham, the present pastor, gave some interesting details of the church's history and service.

The Baptist Association of Cardigan and Carmarthen held its meetings last week at Llandilo. The congregations were large and the sermons preached were most effectual, and a liberal collection was made in aid of the Baptist Home Missionary Society. A conference was also held, and Rev. D. Richards, Cwmdaul, was elected vice-president.

METHODIST.

The Primitive Methodists have resolved to provide and start a mission van to work in the villages.

The eighty-seventh annual conference of the Independent Methodists is being held this week at Wigan.

An important and largely-attended conference of local preachers has been held in Bristol during the past week.

The Sunday-schools of the Primitive Methodists show an increase for the past year of seven thousand scholars.

The Wesleyan body of Middleton have decided to erect a new chapel, the accommodation afforded by the present one not being adequate for the increasing congregation.

The Director of the Medical Department of the West London Mission is in immediate want of a Nursing Sister, and will require four more nurses in September, in order to meet the necessities of the work.

A Fellow of the Royal Statistical Society in an able and exhaustive examination of the returns of Methodism (given in *The Methodist Times*) shows that the real failure in modern Methodism, where there is failure, is in the great and growing centres of population, not in the country districts.

The Beckwith-street Wesleyan Schools, at Birkenhead, which have been closed for five years in consequence of their having been rendered unsafe by operations necessitated by the construction of the Mersey Tunnel, were re-opened on Monday week, after undergoing alterations involving an outlay of £1550.

On Sunday last an interesting meeting was held in connection with the Men's P.S.A. Society at Market Drayton. The Wesleyan Chapel was filled with men to hear an address from the Rector of Stoke-upon-Terne, Rev. R. W. Corbet, M.A., who is well known in Shropshire for his practical sympathy with all denominations.

PRESBYTERIAN.

Rev. A. D. Gray has accepted a call to succeed Rev. J. S. Cockburn, at Penrith.

Rev. James Durran, of Willesden, has formally accepted the call from Queen-street, Edinburgh.

Cavaliere Prochet addressed last week the London (North) Presbytery, giving stirring details of progress in Italy.

At last week's meeting of the Manchester Presbytery interesting reports were given as to the mission work at Eccles and Tunley.

United open-air services were again held on Sunday in Regent's-park and Hyde-park by Revs. Dr. Monro Gibson, W. Morison, and others.

Professor Candlish occupied on Sunday week the pulpit at Regent-square, where the congregations remain most encouraging. On Sunday Principal Dykes took the services.

Rev. A. A. Bonar, D.D., Glasgow, preached at Peel-road Church, Bootle, to large congregations on Sabbath, 12th inst., in connection with the ministerial semi-jubilee of Rev. J. H. Colhe.

The late Mr. George Duncan, who was an elder of Regent-square Church, has, it is stated, left £6000 to schemes connected with the English Presbyterian Church, and £2000 to form a permanent endowment for the church at Holybourne.

SOCIETY OF FRIENDS.

A Friends' Meeting House, with Institute adjoining, has been opened at Northfield, near Birmingham.

Tent missions and adult school anniversaries are in hand, or projected, in many places for this charming summer season.

"On May 10 the foundation-stone of the first Friends' Mission Hall in Bulgaria was laid at Philippopolis by J. Rendel Harris."—*The Friend*.

Many expressions of gratitude come from Russia to the generous donors of relief, so impartially administered during the grievous famine they are still suffering from.

J. Rendell Harris, late Fellow of Clare College, Cambridge, has been invited to accepted the Chair of Greek in the Leland Stanford University, near San José, California. There are two Friend professors there already.

Ulster Friends are moving. The committee of the Quarterly Meeting has just held a week's mission at Richhill co. Armagh, which has resulted in much good. Neighbourings rvices were suspended on the two Sabbath evenings of the Mission.

Joseph R. Pim and wife have held very successful meetings in villages in France, where they have found an open door and crowds of eager listeners. They say: "Such hunger and thirst after God's Word. Come over and help us is all we can say."

In connection with the opening of the Bournville Institute and Friends' Meeting near Birmingham, which, with the room underneath, will hold seven hundred or eight hundred people, *The Friend* says: "If Friends would only adapt themselves to the need of country districts, their arrangements and organisations are specially suited for the work."

NOTES FROM SCOTLAND.

The Home of Rest at Portobello, for single aged women, has been reopened.

News has come to Edinburgh of the death, at Livingstonia, of the wife of Dr Henry, medical missionary there.

Rev. W. Patrick, late of St. David's Free Church, Kirkintilloch, has been inducted into the pastorate of Free St. Paul's, Dundee.

The Temperance Committee of the Free Church are taking steps to test Parliamentary candidates on matters of Temperance reform.

Last week a largely-attended conference of "Constitutionalists" in the Free Church—mainly from the Highland District—was held at Inverness to protest against the recent passing of the Declaratory Act. It was resolved to circulate the protest, in view of further contemplated action.

During his visit to Scotland last week Rev. F. B. Meyer met a number of the Baptist ministers of Scotland at Dunoon. The meetings were arranged by Rev. D. Macgregor, who is doing an excellent work there. His chapel is crowded, and several young men around him preparing themselves for the work of the ministry. The conference was continued over two days, and the meetings were of an unusually earnest character. Mr. William Quarrier, Rev. John Roberts on, of Glasgow, and Rev. C. G. Moore also delivered addresses.

Some time ago ex-Provost Moncur, Dundee, intimated his intention of giving to Dundee a country house as a sanatorium and home of rest for working girls, whose health had run down, and whose strength needed setting up. At a cost of about £3000 he secured Bannatyne House, Newtyle, and it has been formally handed over to a committee of management. At the ceremony it was intimated that, in addition to his primary gift, Mr. Moncur is now prepared to hand over to the committee the sum of £2500 as a partial endowment of the Institution, the rest of the necessary funds for upkeep to be subscribed by the public.

The personal estate of the late Joshua Paterson, M.D., who resided at 8, Grosvenor-terrace, Kelvinside, Glasgow, has been returned at £91,820 5s. 3d. By his will Dr. Paterson leaves handsome legacies to his wife and family, and directs his trustees to divide the whole residue of his estate equally among the following seven schemes of the Free Church of Scotland:—The Sustentation Fund, the Home Mission, the Foreign Mission, the Jewish Mission, the Aged and Infirm Ministers' Fund, the Widows and Orphans' Fund, and the Society for the Benefit of the Sons and Daughters of Ministers and Missionaries of the Free Church of Scotland.

NOTES FROM IRELAND.

A Methodist new church, which has cost about £150), was opened on Saturday at Glenady, co. Antrim, by Rev. Dr Stephenson.

Two united meetings for prayer on behalf of Ireland at this crisis in her history were held this week in the Y.M.C.A. Hall, Belfast, and were largely attended by representatives of the various denominations.

The Hibernian Bible Society, at its monthly meeting just held in Dublin, granted as free gifts 2162 Bibles, 2132 Testaments, and 800 portions for use in day and Sunday schools, and for colportage work in the South and West.

A new Gospel car, built specially for the North of Ireland, has been working in Ulster for the past two months, and reports of its mission in Lisburn, Moira, Donaclone), and other places, already prove that it has not been built in vain.

A joint missionary meeting representing the Church Missionary Society, the Fuh Kien, the Chota Nagpore, and the S.P.G. Missions has just been held in Tralee, and a series of twelve meetings on behalf of the first has been held in the diocese of Cork.

The 250th anniversary of the first meeting of Presbytery in Ireland, held in Carrickfergus on June 10, 1642, was observed on Sunday week in the First Presbyterian Church, Carrickfergus, when Rev. John Stewart preached from Ps. li. 8, the text from which, in 1842, Rev. Dr. Cooke preached when commemorating the 200th anniversary of the same event, and from which Rev. John Baird preached when constituting the Presbytery 250 years ago.

FALLEN ASLEEP.

At Bury St. Edmunds, on 9th inst., Mrs. Cumming, wife of the Baptist pastor, and a faithful helpmeet in the work of the Church. At Worthing, on 7th inst., Mr. G. H. Smith senior deacon at Montague-street Chapel, and an ardent temperance worker. At Burton Joyce, Nottingham, on 8th inst., Mr. Charles Bennett, of Manor-gardens, Holloway, known and loved as a helper of every good work. At West Houghton (Lanc.), Mr. T. Green. At Southport, on 13th inst., in her 81st year, Mrs. Berry, the beloved mother of Rev. C. A. Berry. At Carmarthen, aged 63, Alderman John Morris, mourned by many. At Rushmere, Suffolk, very suddenly, Rev. T. W. Irby, for fifty years' rector of the parish. At Eastbourne, Rev. F. W. Briggs, for forty years a useful Wesleyan minister. At 63, Myddelton-square, on the 17th inst., very suddenly, at the breakfast-table Rev. E. Allfree, for forty-two years rector of St. Swithin in the City. At St. Leonards, on 16th inst., Rev. W. Williams, for many years an earnest preacher of the Gospel. At Snowhill, Wolverhampton, on 12th inst., aged sixty-two, Mr. J. W. Barker, well known for many years as a Temperance worker. At Newton (Lincs.), Rev. Thomas Todd, for thirty-five years' rector of Newton-cum-Haceby. At Milford, near Derby, on 12th inst., aged seventy-six, Rev. T. Crossland, an Evangelical Churchman and staunch Protestant. At Eyrecourt, Rev. Chris. H. Gould Butson, Dean of Kilmacdnagh, aged seventy-five years. At Smyvale, co. Monoghan, Mr. Jas. Clow, a devoted Presbyterian elder and a most earnest Christian worker. At Belfast, on 15th inst., Rev. W. Magill, formerly of Trinity Presbyterian Church, Cork, widely known and greatly loved. At Castle-Douglas (N.B.) on the 16th inst., Mr. R. Higgs, beloved and respected as a devoted and useful home missionary. At Saltcoats (N.B.) Bailie Miller, esteemed both as a magistrate and elder, as well as friend of the poor.

HAY FEVER

POSITIVELY CURED AND PREVENTED BY THE

CARBOLIC SMOKE BALL

HAY FEVER is a disease from which many people suffer during the most pleasant season of the year, and one which renders their lives miserable.

HAY FEVER makes its presence known by incessant fits of sneezing, followed by a flow of hot transparent mucus from the nostrils, accompanied by a burning sensation and watering eyes. The soothing action of the **Carbolic Smoke Ball** upon the membrane allays all irritation, gradually arrests the hot flow from the nostrils and eyes, and stops the sneezing and burning sensation.

THE CARBOLIC SMOKE BALL will positively cure, and is the only remedy ever discovered which has permanently cured, **HAY FEVER**, a disease that has hitherto baffled the skill of the most eminent physicians, who have sought in vain to cure or prevent its annual return.

TESTIMONIALS.

HAY FEVER. — **Major ROWLAND WEBSTER,** Surrendale-place, Sutherland-avenue, W., writes, January 15, 1891:—"The Carbolic Smoke Ball gave me entire satisfaction last summer. I unintentionally got into a field where Hay-making was going on, and I was not inconvenienced by it. I have not been able to do such a thing for the last twenty years without suffering frightfully."

HAY FEVER.—The Rev. Dr. BULLOCK (Editor of *The Fireside*) writes:—"Those who are troubled with **Hay Fever** will do well to try the Carbolic Smoke Ball. From practical testimony we can certify that it gives great relief."

HAY FEVER.—Col. W. C. WESTERN, 33, Palace-gardens-terrace, W., writes:—"After using the Carbolic Smoke Ball three times a day for about two weeks, my daughter was cured of **Hay Fever.** She thinks it an excellent remedy for **Hay Fever** and colds."

HAY FEVER.—G. H. GILL, Esq., Commercial-road, Pimlico, writes:—"I suffer regularly every June from **Hay Fever,** and I never found any remedy to give me the slightest relief until I tried the Carbolic Smoke Ball."



TESTIMONIALS.

HAY FEVER.—Miss ADA S. BALLIN, Lecturer to the National Health Society, writes:—"The Carbolic Smoke Ball gives rapid relief in Asthma, and that other despair of the doctors, **Hay Fever,** for which no cure has hitherto been discovered."

HAY FEVER.—Mrs. HIGHFIELD writes from 9, Greek-street, Runcorn, June 16, 1891: "The Smoke Ball has proved the greatest boon to me, for it has quite saved me from my usual attack of **Hay Fever,** from which I have suffered for the last sixteen years."

HAY FEVER.—Mrs. SEELY, of Nottingham, writes:—"Please send me two Carbolic Smoke Balls. This remedy for **Hay Fever** was recommended to me by a London Physician."

HAY FEVER.—FREDERICK MEAD, Esq., Lyric Club, writes, January 2, 1891:—"I had suffered severely with **Hay Fever** for several years during the summer months, and was disturbed almost nightly with **Hay Asthma,** but found immediate relief from the first trial of the Carbolic Smoke Ball last year, and from that time have never had a single night's rest interfered with by the **Hay Asthma.**"

THE

CARBOLIC SMOKE BALL

Will also Cure the most severe forms of the following Ailments:

TESTIMONIALS.

COLDS. — **Madame ADELINA PATTI** writes from Craig-y-Nos Castle:—"Madame Patti has found the Carbolic Smoke Ball very beneficial indeed, and the only thing that would enable her to rest well at night when having a severe cold."

ASTHMA.—CHARLES MOORE, Esq., of Westgate-on-Sea, writes:—"It has afforded immense relief to my wife, who has suffered severely from Bronchial Asthma. When I bought the ball she was unusually bad. It acted like magic."

TESTIMONIALS.

BRONCHITIS. — **Dr. H. G. DARLING,** M.D., Linden Cottage, Shepherd's Well, Kent, writes, 18 April, 1892:—"I had used the Carbolic Smoke Ball only a few times when it gave me immediate relief—although I am 83 years of age and have suffered more than one-third of that time from Bronchitis complicated with Asthma."

DEAFNESS.—J. HARGREAVES, Esq., of Manchester, writes, 28 August, 1891:—"Since using the Carbolic Smoke Ball I can hear my watch tick three or four inches away, which I have not done for months."

TESTIMONIALS.

CATARRH. — **Rev. HENRY S. LUNN,** M.D., writes from 5, Endsleigh Gardens, London, N.W., 16 November, 1891:—"I have much pleasure in testifying to the great value of your Carbolic Smoke Ball. It has been *used in my household with the best results in cases of bad Catarrh.*"

FOR THE VOICE.—C. J. BISHENDEN, Esq., writes from Portland Place, W., 18 January, 1892:—"The Carbolic Smoke Ball does all that is claimed for it. Every singer and speaker should have one, as it is simply invaluable."

One **CARBOLIC SMOKE BALL** will last a family several months, making it the cheapest remedy in the world at the price—**10s.,** post free.

The **CARBOLIC SMOKE BALL** can be refilled, when empty, at a cost of 5s., post free. ADDRESS—

CARBOLIC SMOKE BALL CO.,

27, PRINCE'S STREET, HANOVER SQUARE, LONDON, W.

BIBLE-WORK IN MADRAS.

The latest report of the Madras Auxiliary of the Bible Society gives some striking information. "The past year," it says, "has been one of marked religious activity in this presidency. Many new labourers, the messengers of the churches in western lands, have entered the field, and entrance into the Christian fold has been on a scale but rarely experienced in the earlier years of local missionary enterprise. In all directions there is clear and unmistakable evidence that the seeds of truth and righteousness have taken root in the soil. Hindus of all shades of opinion and degrees of education, alike in town and country, feel and acknowledge this. The circulation of the Holy Scriptures by this auxiliary—174,564 copies, the highest yet attained in any single year—has kept pace with the progress of missions. The work of translation and of revision has steadily progressed. In addition to reprints, new portions and the Telugu New Testament with references and marginal readings, have been issued for the first time. The depôt system has been extended, and colportage has entered into new fields. Throughout Southern India Bible-women's work has been pursued vigorously, and with ever-increasing signs of its great usefulness.

"Mrs. Lazarus, who is well qualified to judge, says: 'When I remember how very difficult it was six years ago to gain an entrance into a Hindu home, and now how readily the door is opened, and how eagerly the women ask me to visit them and send them a Bible-woman, I feel deeply thankful to note the change which is going on in the seclusion of the zenanas. Light is dawning upon these dark chambers and the Saviour's voice is heard by their thoughtful inmates.'"

A Village Gospel Hall.

From a long account sent us of evangelistic work in Lye, Stourbridge, we glean that in this village, given over to drinking and gambling, an earnest mission work is going on. Col. S —— built, some five years ago, a Gospel hall seating from four to five hundred people. This hall has been the birthplace of many precious souls, drunkards have been reclaimed, and sinners of the deepest dye, rejoicing in the knowledge of sins forgiven, are now seeking to show forth the praises of Him who hath called them out of darkness into his marvellous light. Besides the meetings held in the hall, during the fine weather they go out with our Gospel banner to the open air, where often five hundred or more gather round and listen to the Word of Life. There is also a flourishing Sunday-school, with 130 scholars, and a mothers' meeting. The missionary is Mr. J. H. McEwen, Hill-street, Lye, Stourbridge.

Dublin Visiting Medical Mission.

The dispensary has been open nine weeks, and patients are coming well three days a week. A short service is held with a Gospel talk, the people being told that any who do not wish to remain during the service may stay in the outer hall, and be seen by the doctor all the same. As yet, however, only two women have left the room during the service. The workers have already been encouraged by indications of blessing. A suitable house has been secured, and will soon be occupied, the present being temporary premises, but meanwhile about £100 must be spent on alterations and repairs. The house could be purchased for £200. Dr. Long, the medical missionary, feels much encouraged, while the nurse and lady workers have the joy of seeing real results. Communications should be made to Mrs. E. J. Figgis, jun., 6, Simmons-court-villas, Donnybrook, Dub in.

NECESSITIES AND IMPOSSIBILITIES. — Mark the two necessities in our Lord's discourse in John iii.: "Must be lifted up"; "must be born again." See the same in Hebrews: "Without shedding of blood" no remission, "without holiness" no seeing God.—*Dr. H. Grattan Guinness.*

THE HOLY SCRIPTURE.—Daily experience convinces me more and more that as a thousand charms discover themselves in the works of nature, when attentively viewed with glasses, which had escaped the naked eye, so our admiration of the Holy Scriptures will rise in proportion to the accuracy with which they are studied.—*Doddridge.*

CHRIST'S ATTITUDE TO JEW AND GENTILE.—"If thou hadst known" to the Jew (Luke xix. 42); "if thou knewest" to the Gentile (John iv. 10). In the one sentence what regret, in the other what hope! Such was Christ's attitude to Jew and Gentile, and history has justified Him.—*Dr. H. Grattan Guinness.*

REQUESTS FOR PRAYER.—On behalf of a mother, that she may be brought to the Lord; and for a father and three sons, and mother-in-law.—For a Christian young woman—difficulties have arisen in her soul, and she is in deep distress.—On behalf of special work at the coming Burslem Wakes.—For blessing on a Mothers' Meeting

DONATIONS

RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JUNE 20, 1892.

*** Donations should be sent by Cheque or P.O.Orders, not by stamps.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank**:" this will effectually prevent loss.

	£	s.	d.
North Africa Mission—A.E., £5; J.T., £5	10	0	0
China Inland Mission—M.G., £5; S.N., £10; R.S.C., 5s.; P.S.A. Y.M.C.A., Lowestoft, 11s. 6d.; F.W., 10s.	16	6	6
Leper Work, Almora—J.T.	5	0	0
M'All Mission—C.S., Aberdeen	10	0	0
Miss de Broen's Work—C.S., Aberdeen, £5; L.E., £1	6	0	0
Zenana Bible and Medical Mission—H.M.A.S. ...	1	0	0
Moravian Missions—H.M.A.S.	1	0	0
British and Foreign Bible Society—South Lambeth, 10s.; R I.A., £5...	5	10	0
Persecuted Stundists—I.H.G.	1	0	0
John G. Paton Fund—E.L.H.R.	5	5	0
Mr. Wall's Work (Rome)—V.W.	1	0	0
Figueras Mission (Pastor Rodriguez)—V.W.	1	0	0
Famine in Russia (Rev. A. Francis)—V.W.	2	0	0
Society for the Relief of Persecuted Jews—M.E. ...	0	10	0
Englishwomen's Russian Famine Fund—Spero ...	1	0	0
Scripture Readers' Society, Ireland—Mrs. C. ...	2	0	0
Day in Country Fund- Mrs C., £1; R.B.J., £7; Mrs. M., £5; J.H.B., £1; J.C., 5s.; J.L., £10; G.H.M., £1; Mrs.P.P.W., £1; L.E., £2; R.T.T., 2s.; C. and A., 5s.; M.E. 5s.	28	17	0
Ragged School Union (Holiday Homes)—Mrs. C. ...	2	0	0
Dr. Barnardo's Homes—Mrs M., 10s.; W. and H.S., 2s. 6d.; C.S., Aberdeen, £5; N.A.Y., 2s. 6d.; R.I.A., £10; L.E., £2	17	15	0
Suffering Women and Children at Cleveland—Mrs. M.	1	0	0
Evangelistic Mission—Mrs. S.	2	0	0
Fresh Air for Poor Children (Rev. S. Herring)—Mrs. S., £1; C.S., 5s.	1	5	0
Shaftesbury Institute—M.E.	0	10	0
Bishopsgate Mission to Jews—Spero	1	0	0
Christian Community All-Night Rescue— C.C.M.	10	0	0
Thames Church Mission—H.B.	1	0	0
George-yard Mission—J.T., £5; (*Day in Country*), Mrs. P.P.W., £1	6	0	0
Blackdown Mission—J.T.	5	0	0
Miss Sharman's Orphan Homes—J.C.	0	10	0
Friendless and Fallen—J.C., 10s; M.E, 3s.	0	13	0
Society for Prevention of Cruelty to Children—E.T., £1; R.I.A., £5	6	0	0
Flower Girls' Mission, &c.—E.T.	0	10	0
Army Scripture Readers' Society—H.M.A.S.... ...	1	0	0
Mr. Orsman's Mission—H.M.A.S., 10s; (*Day in Country*)—M.E., 5s.	0	15	0
Ogle Mews Ragged School—H.M.A.S.	1	0	0
Barbican Mission to Jews—Miss R.	0	5	0
London Aged Christian Society—H.M.A.S.	1	1	0
Evelina Hospital—H.M.A.S.	1	0	0
London City Mission—N.A.Y., 2s. 6d.; R.I.A., £5	5	2	6
Amyard-park Chapel, Twickenham—M.S.	1	1	0
St. Giles' Prison Mission—R.I.A.	20	0	0
Dr. Stephenson's Children's Homes (Bonner-road)—R.I.A.	10	0	0
Wesleyan West-end Mission—R.I.A.	10	0	0
Bridge of Hope (Miss Steer)—R.I.A., £5; V.W., £1	6	0	0
Strangers' Rest, Ratcliff—R.I.A.	5	0	0
National Vigilance Society—R.I.A.	5	0	0
Mr. Pamment's Expenses to British Columbia—T.A.D.	5	0	0
Jewish Children (Mr. Oppenheim) (*Day in the Country*)—Working Man	0	0	6
Mildmay Mission to Jews (Shelter, London Docks)—C.T.	0	5	0
Gratuitous Circulation of The Christian—R.T.T.	0	2	0
Mount Hermon Orphanage—M.E.	0	10	0
London Samaritan Society (Day in the Country)—M.E.	0	5	0
North-East London Gospel Mission (Seaside Homes)—H.B.	0	10	0
Mildmay Institutions—M.S....	10	10	0
	£233	18	6

[Advertisement.]

London Samaritan Society, 98, High-street, Homerton, E. (Convalescent Homes)—Miss H., 2s. 6d.; W.H.H.A., 7s. 6d.; Miss A.M., £1.

Appeals.

Camberwell.—A. H. Roe, 92, Blake's-road, Peckham, S.E., writes: "A large six-roomed house and shop (No. 251, Southampton-street, Camberwell, S.E.) has been taken, and it is intended to be opened soon as a mission-hall for children only. The mission, in a most populous and poverty-stricken part of South London, will supply a needed want. To meet the initial expenditure I shall be pleased to acknowledge donations, also books and magazines for the library, and a few wooden chairs."

Amyand park Chapel, St. Margaret's, Twickenham.—Mr. J. Durden, 1, Flodden-villas, St. Margaret's-road, Twickenham, S.W., appeals for help on behalf of this sectarian mission work. Since the chapel's establishment £460 have been raised on the building account, beside £2 10 raised and spent for sustaining the work of the Gospel during the same period. The balance due on the building fund is £396. Contributions towards reducing this amount will be most gratefully received.

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Rev. F. E. HEAPE, of Derby, in a recent letter, says:—"*Your Medicine always puts my lungs right, and drove out the terrible* INFLUENZA *last May.*"

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SCRIPTURE READERS' SOCIETY FOR IRELAND.

Funds greatly needed to extend the work.

Irish-speaking readers are sent where required, and the work is carried on in a spirit of love.

Reports sent on application to Captain J. KEARNEY WHITE, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. JOHN xiii. 35.

Please notice exact title of Society.

St. Giles' Christian Mission

CHILDREN'S HOLIDAY FUND.

The Holiday Season is close upon us, and the Children attending the Sunday Schools of the St. Giles' Christian Mission are anxiously looking forward to their Annual Treat. Last year, in addition to giving a Day's Outing to

1500

Little Ones, drawn chiefly from the Courts and Alleys of St. Giles', we were enabled to send considerably over 200 for a fortnight in the country. We are anxious to do at least as much this year.

WILL YOU HELP?

Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. BEVAN, Esq., 54, Lombard St., E.C., or to **Mr. George Hatton**, Superintendent St. Giles' Christian Mission, 4, Ampton St., Regent Sq., W.C.

FRESH AIR for Poor Wee CHILDREN.

The Duchess of Wellington and A. W. Peet, Esq., are heartily thanked for their most acceptable CONTRIBUTIONS. For each 10s. subscribed, a rent-up London child can be boarded out for 14 days—3,197 during seven seasons. Funds pressingly needed.—Bankers: L & County, Islington.—A. STYLEMAN HERRING (for Local Committee), Vicar St. Paul's, Clerkenwell, 45, Colebrooke Row, N.

Christian Community.

CHILDREN'S HOLIDAY HOME.

President—GEORGE WILLIAMS, Esq.

THIS Home at Foots Cray, Kent, has been opened for the benefit of poor sickly children connected with the several Mission Halls occupied by the Society, all in localities where the poorest classes reside, and who are totally unable to pay for a holiday, and yet most urgently in need of it. The Home provides accommodation for 18 children at a time. The cost of each child is 6s. per week. Last year over 300 poor little things received the benefit, who found it to be a real boon.

To continue this for the present year an earnest appeal is hereby made to sustain this truly charitable work. Help in any form will be gratefully received by the SECRETARY, as under; or by the Treasurer, F. A. BEVAN, Esq., at the Bank, 54, Lombard-street, London, E.C.; or the EDITOR of THE CHRISTIAN.

JAMES ATKINSON, *Secretary.*
28, Enfield-road, Kingsland, London, N.

GUILDFORD CONVENTION.

MR. D. L. MOODY

will hold Evangelistic Services in the Tent (God willing), July 2nd and 3rd.

Convener: **Rev. F. PAYNTER,**
Rector of Stoke-next-Guildford.

Honorary Secretary:
COLONEL BROWN, Albuhera, Guildford;
To whom application for lodgings may be made.

HOMES FOR AGED CHRISTIAN BLIND MEN & WOMEN,

HANLEY ROAD, CROUCH HILL, LONDON, N.

Office:—77, HANLEY ROAD.

AN URGENT APPEAL is made on behalf of these Homes to meet present and very pressing liabilities. The inmates number 80, many are very aged and infirm, as well as blind. These require day and night nursing, taxing much, and in many ways, the funds, which are exhausted. Not sufficient to meet current accounts.

Also a strenuous and final effort is being made to raise £250, to free the whole property from debt; this will save interest and help the maintenance fund.

Contributions will be gratefully received by the Founders and Hon. Superintendents, Rev. H. and Mrs. BRIGHT, at the Homes; also by Messrs. MORGAN & SCOTT, Office of *The Christian.*

The Homes are open for Inspection every day.



THE CHILDREN'S AID SOCIETY.

Established 1856. President—LORD ABERDARE, G.C.B.

2,412 Children have been rescued from Dens of Infamy.
5,000 Children are in Industrial Homes, to which Grants have been made.
8,222 Children (boys and girls) have been aided by the "Boys' Beadle."

The Society has an Emigration Agency with a reception house in Manitoba, at Shaftesbury House, Winnipeg, whence lads are carefully placed in employment.

PARTICULARS of the WORK will be sent on Application.

FUNDS ARE URGENTLY NEEDED.

Secretary—ARTHUR J. S. MADDISON. Office: Charing-cross, S.W. *Bankers*—Messrs. BARCLAY, RANSOM & Co., 1, Pall Mall East, S.W.

SOCIETY FOR RELIEF OF PERSECUTED JEWS.

Food and Fuel have been daily given to above

3,000 OF THE STARVING REFUGEE JEWS

In the Winter months by Mr. R. Scott Moncrieff (Special Commissioner for the Society) in Palestine, where there are above

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BEDDING, CLOTHING, AND SHELTER HAVE ALSO BEEN GIVEN.

Jews are trained at Abraham's Vineyard, near Jerusalem, in out-of-door industry

FUNDS NEEDED SPECIALLY FOR GIVING WORK.

THE DISTRESS IS VERY GREAT.

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Secretary: E. A. FINN, 41, Parliament-street, S.W.

DEDICATION OF THE NEW & PERMANENT

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Also of a

HOME OF REST FOR MINISTERS,

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DEDICATORY SERVICE at 2.30 p.m., at which **LADY HENRY SOMERSET** will preside.

LUNCHEON at 1 o'clock.

Tickets from London Bridge and Victoria to Littlehampton and back, 5s.

Stamped and addressed envelope, for Tickets, to be sent to Rev. W. DARLOW SARJEANT, 38, Oseney-crescent, Camden-road, N.W. c513

GENERAL ELECTION.

Papers relating to Protestant questions, Address to Electors, Questions for Candidates, &c., may be obtained, Free of Cost, on Application to the SECRETARY of the

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BURGH HEATH CONVENTION,

JULY 6, 7, & 8.

Speakers:—
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Rev. C. A. FOX, Rev. W. HASLAM,
Rev. F. B. MEYER,
Rev. MARK GUY PEARSE,
H. W. MAYNARD, Esq.,
Gen. Sir ROBT. PHAYRE, K.C.B., Chairman.

Burgh Heath is about 1½ miles from Banstead Station; about 3 from Epsom, and 4 from Sutton. Conveyances will leave Sutton and Epsom one hour before each Meeting (fare from and to Sutton, 1s. 6d.; Epsom, 1s.), returning to Sutton and Epsom after each meeting. Conveyances will meet the 10.27 a.m. and other trains at Banstead, fare 1s.

W. HODSON,
North Tadworth, Epsom, Convener.

MAZAWATTEE

Recalls the Delicious TEA of Thirty Years ago.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 19, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Y.M.C.A., 59 and 60, Cornhill, E.C.—Addresses at daily prayer-meeting (1.15 to 2.15) as follows:—Fri., June 24, Mr. Kriker Behesnilian will give an account of mission work in Tarsus and Celicia; Mon., June 27, Messrs. Pierson and Goldsbury, from America. Gospel service, young men, Tues., at 6.15 p.m., and Suns., 3.30 p.m.

Conference Hall, Y.M.C.A., Stratford, E. — Sun., June 26, 3 and 7 p.m., Pastor W. T. Float. Meetings for prayer: Sun. 7.45 p.m., Fri. 7.45 p.m., Sat. 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only), Mr. W. D. Pink. 7, public, Mr. John Jackson. Meetings for men nightly at 8. Cheerful service, Sat., at 8. French Bible-class, Tues., at 8. Prayer-meeting, Mon. to Fri., from 1 till 2 p.m.

Y.W.C.A., 14, Finsbury-square.—Missionary meeting in Gymnasium Hall; addresses by the Hons. G. and E. Kinnaird (recently returned from India), Wed. 22nd inst., at 8.30 p.m.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Sun., Rev. H. E. Stone, at 11 and 6.30 p.m.

Edinburgh Castle, Limehouse, E.—Sun., 19, Messrs. Pierson and Goldsbury at 11, and 7; Rev. H. Bright at 3.

Great Assembly Hall, Mile-end-road, E.—Sun., Mr. W. Nobbs, 11 a.m. and 6.30 p.m.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Dr. Neatby. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Mr. P. Gardiech.

Marylebone Presbyterian Church, Upper George-street.—Rev. Dr. Pentecost, Sun., 11 and 7. Thurs., at 8 p.m.

St. George's Hall, Langham-place.—Mr. Herbert Francis, Sun. at 11 and 7, Burlington Hall, Wed., at 8 p.m.

Westbourne-grove Chapel.—Mr. Henry Varley, 7 p.m., Sun. next.

Talbot Tabernacle.—Sun., June 26, Mr. J. E. Cooke.

St. Giles' Christian Mission.—Meeting at Mansion House, Thursday, June 23, at 3 p.m., the Lord Mayor in the chair, supported by the Common Serjeant and eleven London magistrates.

Harley House, Bow, E.—Annual farewell meetings to-morrow (Friday) at 3 and 7 p.m. Chairmen, Mr. T. A. Denny and Hon. and Rev. E. V. Bligh.

A Call to Prayer.—Special prayer for foreign missions, Council Chamber, Exeter Hall, Tues., 28th inst., from 4 to 6 and 7 to 9 o'clock.

Police Institute, 1A, Adelphi-terrace, W.C.—Wed. (29th), special meetings for prayer and praise, at 4.30 and 7 p.m.; addresses by Mr. Dudley A. Kidd, of the Cape General Mission, and others.

Sailors' Welcome Home, 173, St. George-street, London, E.—"Christian Lifeboat Crew," Tues., July 5, at 7 p.m.

Pentecostal League.—Special holiness meetings, Exeter Hall, Strand, Tuesdays, June 28, July 5, 12, and 19, at 8 p.m., conducted by Mr. and Mrs. Reader Harris, and others.

Blackheath (Prophetic).—July 7 and 8, Alexandra Hall, 11 a.m., 3 and 7 p.m.

Open-Air Mission.—Special meeting in Exeter (Lower) Hall, on Thurs., June 30, at 7 p.m., in memoriam of the late Secretary, Mr. Kirkham. Sir Arthur Blackwood, K.C.B., in the chair, addresses by General Sir Robert Phayre, Rev. H. Pelham Stokes, Mr. James E. Mathieson, and others.

[Coming Conventions.]

Guildford.—June 27 to July 2. Sec.: Col. Brown, Albuhera, Guildford.

Mid Lincs, Boston.—July 4 to 7. Sec.: Rev. Joseph Dunne, Friar, Old Leake.

Burgh Heath, Epsom.—July 6, 7 and 8. Sec.: W. Hodson, North Tadworth, Epsom.

Llandrindod (Radnorshire).—July 11 to 15. Sec.: Mr. H. S. Newman, Leominster.

Keswick.—July 25 to 30. Sec.: Mr. Postlethwaite, Eskin-place, Keswick.

Carlisle.—Sept. 6-9. Sec.: Mr. C. J. Clapperton, 6, Chiswick-street, Carlisle.

Perth.—Sept. 13 to 15. Sec.; Rev. Dr. Bannerman, Perth.

Dublin.—Sept. 19-22. Sec.: Mr. Robert Cotter, Christian Union Buildings, Dublin.

Salisbury.—Sept. 19-23. Sec.: Rev. E. Thwaites, Fisherton, Salisbury.

Glasgow.—Sept. 20-24.

Leicester (In connection with the Christian Police Associations).—Sept 26-28.

Dundee (Evan. Alliance).—Sept. 26-29. Sec.: Mr. Arnold, 7, Adam-street, London, W.C.

Accoats, Manchester.—Oct. 9-16. Sec.: Mr. F. W. Crossley, Star Hall, Ancoats, Manchester.

Bible Readings will (D.V.) be delivered by Mr. Maxwell Wright at Daily Prayer Meeting, Y.M.C.A., 60, Cornhill, E.C., July 4-8 (1.15 to 2.15 p.m.) as follows:—Subjects—Mon., 4th, "Sons of God"; Tues., 5th, "Servants of God"; Wed., 6th, "Soldiers of Christ"; Thur., 7th, "Friends of Christ": Fri., 8th, "Temples of the Holy Ghost."

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EPILEPTIC FITS.

Most remarkable cures continue to be effected by Mr. Osborne's Remedy for Epilepsy, which has won for itself golden opinions in all parts of the world. Full particulars (with testimonials) sent free on application to James Osborne, Medical Pharmacy, Ashborne, Derbyshire. Reference permitted to Rev. J. Baker, M.A., Stockport.

BE SURE TO CUT

10,000 RUGS GIVEN AWAY.

THIS PHENOMENAL OFFER is made to the Readers of this Journal only. On receipt of this advertisement, accompanied by Postal Order for 5/3, or 68 stamps, we will forward DIRECT FROM OUR LOOMS to your address, one of our genuine SEAMLESS WOVEN REVERSIBLE CARPETS, suitable for Drawing-room, Dining-room, Bedroom, &c., handsomely bordered and woven in 30 different patterns and art colourings to suit all requirements, and LARGE ENOUGH TO COVER ANY ORDINARY SIZED ROOM. These carpets are manufactured from a material equal in wear to wool, and are undoubtedly the cheapest in the world.

With every Carpet we shall ABSOLUTELY GIVE AWAY a very handsome RUG to match, or we will send 2 CARPETS and 2 RUGS for 10/-

The Queen says: "Decidedly stouter and handsomer than any of the kind, the price being the astounding part of the matter." *Schoolmistress:* "For style, durability, and cheapness, they cannot be beaten." *Penny Illustrated Paper:* "Manufactured in every variety of colour, and is one of the most surprising bargains I have seen." *Church Bells:* "Truly wonderful value."

Thousands of Testimonials similar to the following, & Repeat Orders, have been received from our Customers:

Gent. 14, London-street, Folkestone.
The Carpet I bought of you last year wears well and gives every satisfaction. One which has been in use four years is as strong and keeps its colour as well as ever.—J. Ashtell.

This offer is made to the Readers of this Paper only, and *will not be repeated.* All Orders despatched same day as received. Cheques and Postal Orders to be crossed "Union Bank." Address—

The British Carpet Weaving Co., *250, HIGH HOLBORN, LONDON, W.C., & 31, OLD STREET, LONDON, E.C.*

Note.—Having bought up Messrs. Oliver, Mason, & Co., we have now opened at the above address.

NOT APPEAR AGAIN.

THIS OUT, LET MARK

THE GIGANTIC SALE OF THE "QUEEN'S ROYAL" HOUSEHOLD

HEARTHRUGS (Regd.)

Carriage Free. **2/6** IN REVERSIBLE RICH TURKEY PATTERNS, measuring 6ft. long and 3ft. wide. These Hearthrugs have gained a world-wide reputation for magnificence, cheapness, and utility, having no equal. Registered Designs, and considered works of art. Thousands of REPEAT ORDERS and Testimonials received, INCLUDING UNDERMENTIONED, giving the highest satisfaction. SPECIAL OFFER—Three for 7s.; Six for 13s. 6d.; Twelve for 26s. CARRIAGE FREE.

Sunningdale, Berks, 5th July.—Sir FREDERICK A. MILLBANK, Bart., writes:—"Please supply me with another 'Queen's Royal' Carpet, 12 by 21 feet, 49s. 3d., for my drawing-room at Barningham Park, similar terra-cotta and gold colours as supplied for my drawing-room last year."

ARCHBISHOP OF YORK. | ARCHDEACON RAWSTORNE. | H.R.H. PRINCE K. BIGIT (Siam).
ARCHDEACON OF DROMORE, D.D. | BISHOP OF CAPETOWN. | THE PRINCESS DE CROY
ARCHDEACON OF OSSORY. | PRINCE LOUIS OF BATTENBERG. | THE COUNTESS OF YARBOROUGH.
THE VISCOUNTESS HALIFAX

Trade Mark on all Goods. Beware of Imitations. *Please mention this Magazine.*

"Pulford House, York, Jan. 23rd, 1892
"Major Sandys' compliments, and he will be obliged if Mr. F. Hodgson will send him early as possible another of his 'Queen's Royal' Carpets, 6ft. by 9ft., 11s. 9d. Major Sandys has had on a former occasion two of these, which have worn exceedingly well. Cheque 11s. 9d. for same."

"The Elms, West End, West Hampstead, Jan. 4th.
Sir WILLIAM ONSLOW, Bart., writes: "I was much pleased with the 'Queen's Royal' Carpet and Rugs which I had from you short time ago. Please send me another, 12ft. by 9ft., £2 2s., with three Hearthrugs to match. Cheque enclosed."

"Haddlesey Rectory, Feb. 12th, 1892.
"The Rev. J. N. Worsfold writes thanking Mr. Hodgson for the promptitude of despatch of the 'Queen's Royal' Carpet, which has been duly received and gives great satisfaction. Kindly send a Hearthrug to match same. P.O. 2s. 6d. enclosed."

Lidith-road, West Kensington, Feb. 14th, 1892.
Mrs. R. CLAYTON writes: "Having found the 'Queen's Royal' Carpets bought of Mr. Hodgson 3 years ago wear very well, wishes two to be sent, 10½ft. by 12ft., at 25s. 9d., and one, 12ft. by 12ft., 27s. 9d.; both to match in dark tints of old gold and blue, and terra-cotta. Cheque 53s. 6d. enclosed."

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Admittedly the Cheapest in the world. Woven without seam, superior quality, with handsome border to correspond; a marvel of excellence and beauty.

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6ft. by 9ft., " ...	...	12s. 6d.	9ft. by 13½ft., " ...	...	25s. 9d.	12ft. by 15ft., " ...	...	34s. 9d.
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9ft. by 9ft., " ...	...	17s. 9d.	9ft. by 15ft., " ...	...	27s. 9d.	12ft. by 21ft., " ...	...	49s. 3d.
9ft. by 10½ft., " ...	...	20s. 9d.	12ft. by 12ft., " ...	...	27s. 9d.			

Carriage free

IN THE HIGH COURT OF JUSTICE (Chancery Division).—Hodgson *v.* Webb Brothers.—On the 18th day of July, 1890, his Lordship, Mr. Justice Chitty, granted an interim injunction restraining Messrs Webb Brothers, of Hackney Wick, from infringing Mr. Fredk. Hodgson's trade mark, "Eclipse," No. 91,774 (of Leeds).

The World's Wonder, "ECLIPSE" CARPET (Regd.)

Carriage Free. THE LARGEST EVER SOLD AT THE PRICE.

4/9 I will forward direct from the looms to any address, on receipt of amount, a GENUINE WOVEN REVERSIBLE CARPET suitable for sitting-room or bedroom, bordered and woven in art shapes, large enough to cover any ordinary-sized room. A RUG sent with Carpet, 1s. 6d. extra, or Two Carpets and Two Rugs for 10s. 6d., or Four Carpets and Four Rugs 20s., carriage paid. Satisfaction guaranteed. Do not miss this opportunity.

Portman-square, London, W., Nov. 23, 1891.
Lady Julian Walker writes: "I am much pleased with the 'Eclipse' Carpets and Rugs sent last week. Would Mr. Hodgson send twelve more of them. Cheque enclosed."

The Vicarage, St. John's in Weardale, Jan. 25, 1892.
The Rev. R. Shepherd writes: "The 'Eclipse' Carpets have arrived, and as they are so cheap and satisfactory will thank you to send two more of the 'Eclipse' Carpets with Rugs. I enclose Cheque 10s. 6d. in payment."

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(So writes a Patient recently.)

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"Make use of my case with full address, but for a special reason omit my name at present. I do all I can to recommend your golden medicines, and if anyone is referred to me they shall receive an answer."

So writes this patient from Whiteley Hill Lodge, WORTH, near CRAWLEY, Sussex.

The first symptom, as described to me in December, 1890, was a cold shivering at night, followed by severe sweats. This no doubt arose from a chill, to which engineers are often exposed by coming out from the great heat of the boiler-house into cold air. Pains in the chest and left side, followed with cough and pinky expectoration, distressed breathing, and general weakness.

In January he writes:—"I am glad to say I feel stronger, and do not cough so much nor spit so much."

In February he reported himself as "steadily progressing under your treatment."

The patient continued my medicine through the year. Writing me January 25 of this year he says:—"I feel it is my duty to acknowledge the great benefit I have gained from your medicine, and that under the most trying circumstances. *I was told my left lung was affected very much, and I must go to another climate.* When I heard of you I put great faith in your treatment. I felt it was my only chance. I have been working sixteen hours a day, and am now better in health than thousands at this trying time (the time that influenza was raging). Yours gratefully, &c."

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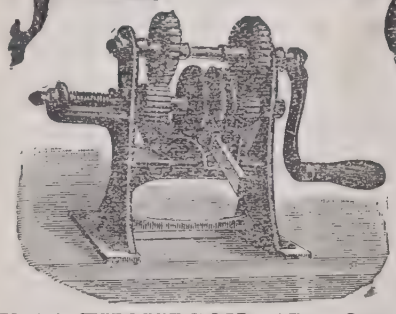
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No. 1170.] THURSDAY, JUNE 30, 1892.

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A PUBLIC MEETING AT 7.30,

AT WHICH

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SEASIDE KINDERGARTEN and Home School for Girls. Froebel House, Liverpool-terrace, Worthing. Thorough education and careful training. Principal, Miss Yerbury. c272

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HAPPY SEASIDE HOME, with education. Girls and little boys. Terms 6s. weekly. Convalescent and invalid children 10s. weekly. Young ladies requiring rest from 12s. 6d. weekly.—SECRETARY, Albion-terrace, Ramsgate. c238

PRIVATE PATIENTS can be received at the Deaconesses' Institute and Hospital, Tottenham. Fees from two to five guineas per week. Applications to be made to the Director of the Institution.

THE

Unsuccessful Candidates.

The sum of £10 is still required to complete the collection for the fifteen unsuccessful candidates at the late election of pensioners on the incurable funds of the National Hospital for the paralysed and epileptic. Will not kind friends help?

ROSA PEARMAN, Vice-President.

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The Boys' Home,
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High-class School for Young Ladies.

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ABBEY-ROAD, N.W.

Superior home school for the daughters of gentlemen. Resident foreign and visiting teachers, holding University degrees. Pupils prepared for B.A., London Matriculation, Oxford and Cambridge Local Art, and Musical Exams. Children whose parents are in India or abroad receive the particular care of the principal. Special terms made for the daughters of officers, clergymen, and widows. Careful training. Well appointed house. Healthy neighbourhood. c555

BURLTON HOUSE, READING.—High-class Ladies' School. Principal Miss RATCLIFFE. Old-established. Thorough teaching. Modern educational advantages, examinations. Finishing masters. Careful Christian training. Well-appointed home. Highest references. Inclusive terms. c540

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SWITZERLAND.—Family Pension and Educational Home for Young Ladies. Beautiful situation. Families and young ladies can be escorted there.—Full particulars by A. B., 100, Haverstock-hill, London, N.W. c1882

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SCHOLASTIC.—Wanted, in Septembe at a seaside boarding school, a resident ma master. Must be fully competent and a decid Christian.—Address, stating age, salary, and e perience, M., Haddon's Advertising Offic Bouverie House, Salisbury-square, E.C. c53

TO GODLY PARENTS.—The undermen tioned (who is in no way connected with t school) is desirous of recommending an o established

YOUNG GENTLEMEN'S BOARDING SCHOO where the constant aim of the Principal is to tra those committed to his care in the fear of t Lord; and by the power of Gospel teaching ma tain a Christian tone among the boys, combini this with a thorough and first-class Education.

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GERMAN GOVERNESS (30), Clergyma daughter. Ten years' experience. English, Co French (Brussels), music, drawing, needlework KITHA, Mrs. Edwin Hooper's Governess Institu Compton-terrace, Islington, London, N. Introd tion free. Many Christian governesses disengag c18

THOROUGHLY EXPERIENCED GOVE NESS in a boys' preparatory school desires engagement in September. Usual English s jects, Latin and French. Good disciplinar Highest references.—Miss TURNER, 76, The M Newport, I.W. c18

GOVERNESS.—Wanted, in September young lady to teach three little girls Engl French, music, attend to wardrobes. Christ Dissenter.—C1799, Haddon's Advertising Off Bouverie House, Salisbury-square, E.C. c17

TUTORSHIP.—A Cambridge grad (Classical Tripos, 1892) desires an Engagem travelling or otherwise, from July to the en September. Church of England. Abstain B. D. W., 59, Hopton-road, Coventry-park, S Tulham, S.W. c1

GOVERNESS.—Re-engagement requir by Christian Young lady, in family or sch English, music, elementary French, Latin, shorthand. Excellent references. Willing to tra —E. S., 136, Tufnell-park, Holloway, London, N c17

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FRENCH PROTESTANT LADY re- resident engagement in good school. ch, elementary music, drawing, needlework. references. Also holiday engagement. Sea- preferred. —C1854, Haddon's Advertising es, Bouverie House, Salisbury-square, Lon- E.C. c1854

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RESPONSIBILITY.—Advertiser, middle- , well educated, with unexceptionable cha- and references, is open to an engagement of Salary moderate.—DELTA, care of Mr. dbridge, Stationer, 5, Church-street, Stoke ington, N. 1733

MANAGER OR SECRETARY. Christian eman, well educated, widely connected, g had some experience as manager of an tution, desires re-engagement in similar city, or as secretary. Good disciplinarian. llent testimonials and references.—C1867, ton's Advertising Offices, Bouverie House, bury square. c1867

A SHORTHAND CORRESPONDENT Typist, or bookkeeper. Quick shorthand r, with knowledge of French. Aged 29. Thor- ly experienced. Good references.—PHONO, of Messrs. John Haddon and Co., Central rtising Offices, Bouverie House, Salisbury- re, London, E.C.

A LAY AGENT, Scripture Reader, or gelist, by a young man, married (no family), erly with the late Canon Garbett, Sir Wm. de l Brooke. Good testimonials from clergy- And others.—H. B., Soldiers' Home, Lichfield, and c1811

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WANTED, BY A BUTLER, who would o leave private indoor service, a situation of and responsibility, care of offices, or willing ake himself generally useful. Married. Age Abstainer. Twenty-two years' highest char- r.—J. C., care of F. W. Reynolds, Esq., meld House, Bromley, Kent. c1739

WANTED BY MAN AND WIFE, Situation retakers. Office Keepers. Man could assist ice work, act as messenger, &c. Wife could ain cooking, &c. Stewards of club, Church or Keepers, or Verger. Abstainers. Age 35.— , Broadley-terrace, Lisson-grove, N.W.

THE REV. DARLOW SARJEANT can gly recommend a Christian man, married, for sition of caretaker, chapel-keeper or manager ee bar or temperance restaurant.—Apply H., ryle-street, King's Cross, W.C. c1770

SITUATION BY MAN AND WIFE, both r, as chapelkeepers, caretakers, or any worthy place. Highest refs. Chris- and abstainers.—E., 26, Pont-street, Lond n, c1842

MAN AND WIFE seek re-engagement offee Tavern Managers. Last place six years. n years' experience. Good testimonials.— C1873, Haddon's Advertising Offices, rie House, Salisbury-square, London. c1873

COLONEL DRURY-LOWE recommends oughly reliable couple, without children, ble for charge of coffee house, or any place st. Man just left the navy, wife good cook. ington House, Southsea.

YOUNG MAN wants situation. Gentle- y appearance. Fairly educated. Knowledge hand. Abstainer. Six years' reference last tion. Salary not so much an object as em- ent.—C. Fleury, 27, President-street, E.C. c1737

GARDENER (head-working or good ssistant). Twenty years' practical experi- ence. Three years present situation, seven ons. Married. Age 34. Christian.—CARTER, ener, Hanger-hill, Ealing, W. c1847

GARDENER, thorough, wants situation, ere through giving up establishment. Can oroughly recommended.—Apply to G., care of ommar, Hare-lane, Farncombe, Godalming. c1839

A COACHMAN, thoroughly experienced ving single or pair. Three years' excellent ster. Age 25. Christian and abstainer. e—J. GUNNER, Holmwood Cottages, Four , Edenbridge, Kent. c1772

ROOM-COACHMAN, thoroughly under- s the duties. Ride and drive well. Single or Christian and abstainer. Good reference. ent. One girl 11 years.—W. PAIN, South e, Enfield, Middlesex. c1849

A COACHMAN.—Highly recommended ference. Steady single or pair. Age 37. 21 experienced character. Married when suited. ster, 15, Courcy-road, Bromley, Kent. c1804

A LADY WISHES to recommend a very ent, middle-aged person as Matron to a home V.C.A., where a salary is paid.—Mrs. GEORGE ge, Dunraven, Enfield. c1801

ENGAGEMENT required as companion ere would not objected to). Christian, ab- ent. Excellent references.—Address H., 5, rs road, Clapham-common, S.W. c1823

HOUSEKEEPER, working; bachelor or widower preferred. Good manager and cook. Can be thoroughly recommended. In fellowship with Open Brethren.—E., care of Miss Gilchrist, 1, Greus- road, St. John's Wood, N.W. c1771

ENGAGEMENT wanted as invalid attendant or housekeeper where servants are kept. An abstainer. Two good references. Middle age.— BETA, 19, Fulham-road, Harrow-road, W., Padding- ton. c1768

LADY WISHES to recommend young woman (35) as sewing-maid or housemaid in quiet light place. Conscientious and willing. Very neat appearance. Christian home desired.—JANE WRITING, The Common, Malvern. c1766

WANTED, BY PRACTICAL BUSINESS WOMAN, who understands housekeeping, situation as manageress in Stationery and Fancy, or in Temperance House, or would work up a trade. —C1743, Haddon's Advertising Offices, Bouverie House, Salisbury-square, E.C. c1743

CHRISTIAN HOUSEKEEPER requires situation in female business house, charge of widower's family, or position where strict integrity is valued.—E. STEWART, 42, Cedar-road, Fulham- road. c1745

A CLERGYMAN recommends a young lady as Companion. Good reader, active, bright, kind, and sympathising. Musical.—Apply to X., Ashwood, Lancham, Lincoln. References to Rev. T. Ovens, Weymouth. c1749

A AS MOTHER'S HELP or useful com- panion. Experienced, good needlewoman, musical, well-domesticated, pleasant, and willing. Good references. £18.—G., 40, Pickering-place, West- bourne-grove, W. c1777

INSTITUTIONS, homes, or hospitals, charge of, wanted for a few weeks, from beginning of August. Held similar posts before. Excellent references.—D., 118, Stonefield-terrace, Hastings. c1787

A LADY can highly recommend a widow lady as companion or to take charge of an invalid child. Kind, careful, and considerate.—S., Wilford House, Shorncliffe-road, Folkestone. c1784

A LADY wishes to recommend a person of Christian character and considerable experi- ence as Matron in a preventive institution, or in a training home for girls.—L., 4, Benwell-road, Holloway, N. c1807

GERMAN LADY (young) desires holiday engagement as Governess or Companion, travel- ling preferred.—C.84, Haddon's Advertising Offices, Bouverie House, Salisbury-square, E.C. c1814

AS USEFUL COMPANION, Housekeeper, or Governess to children under 10. A Young Lady, highly recommended. Domesticated, cheerful, musical. Good needle worker.—Write A. B., 22, Whitehall-parade, Archway-road, London. c1834

AS USEFUL OR MOTHER'S HELP, age 21, in a Christian family. Very fond of young chil- dren. Thoroughly domesticated.—Address A., care of Mr. JARVIS, 22, High-street, Haverhill, Suffolk. c1832

RE-ENGAGEMENT as Lady Matron and Housekeeper. Fifteen years' experience as useful governess. One year in boys' college. Six months in girls' school as above. Salary £20 to £30.—F. W., Miss Green, 7, Loampit Vale, Lewisham. c1804

WANTED, BY A MIDDLE-AGED NURSE (Scotch), District Nursing. 2½ years' hospital training. Long experience. Good testimonials. No midwifery. Money not the highest object.— NURSE, S. S., 1, Chester-terrace, Cambridge- road, Aldershot. c1855

A LADY WISHES to recommend a quick, willing boy, who has been in her house four months, for housework. Under man-servant.— Miss E., 40, Pont-street, S.W. c1840

A LADY DESIRES engagement as Com- panion in or near London. Evangelical Christian. Age 32. Good reader. Disengaged middle of August. References exchanged.—Miss LAKE, 26, Well-walk, Hampstead. c1857

AS HOUSEMAID, where parlourmaid is kept, in a quiet Christian family. Abstainer. Christian privileges. Age 26. Wages £17-£18. In or near Surbiton preferred.—E. B., Moorcroft, Cobham, Surrey. c1759

A LADY IS ANXIOUS to find a situa- tion immediately for a young servant, aged 19, as Under-Housemaid. Has been well-trained, and is a good needlewoman.—Reply by letter to Miss Lourence, Poynder's-road, Clapham-park, S.W. c1760

AS GOOD COOK in a quiet, Christian family. Understands dairy and baking. With help given. Age 33. Wages £22, with all found. Near Bedford preferred.—H., Misterton Rectory, Lutterworth, Leicestershire. c1839

WILL ANY LADY (out of London) take girl of 15 on trial? Difficult temper, but capable and steady. Wages less object than good home.— Miss STUART, 24, Barkston Mansions, London, S.W. c1835

AS USEFUL MAID, a competent, trust- worthy person, with twenty-five years' excellent character. It is important that she should be in a temperance family.—Full particulars from Miss AYERST, Church House, Dean's-yard, Westmin- ster; or the Secretary, 37, Chesham-place, S.W. c1793

Appointments, Situations, &c., Vacant.

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A1 TEA AGENCY.—Any one wishing to increase their income can easily do so by selling our Fine Ceylon Teas among friends and customers. The exceptional terms we offer enable Agents to earn £2 weekly. Compare samples.—United Tea Supply, Union-court, London, E.C. Name paper.

TO SHEEPSKIN RUG MAKERS.— Wanted, a Man, about 30 years of age, who under- stands cutting, with a knowledge of wool boas. One who could superintend during absence of principal. An abstainer and conscientious prin- ciples preferred. Accommodation to live on works. —By letter, EDWARD, 104, Fentiman-road, Clap- ham. c1794

OFFICES FOR HOME HELP, 9, Upper Baker-street, N.W. Miss Hooper supplies Chris tian governesses, nurse-companions, housekeepers, maids of every description; also superior domestic servants.—Telegrams "Helpfulness," London. c1750

A MANAGER wanted, for a small village coffee house. Church communicant and abstainer. Evening attendance only necessary, and should be combined with other employment during day. Rent 4s. a week.—Rev. S. CHURCHILL, Birling Vicarage, Maidstone. c1857

BUTLER OR INDOOR SERVANT wanted. Active and reliable. Single man. Abstainer. Footman kept.—Apply, with references and stating wages required, to Mr. M., Gresford, Queen's-road, Boscombe-park, Bournemouth. c1838

A SELECT AGENCY for Male and Female Servants is opened by Mr. FORDER at 105, Glouces- ter-road, South Kensington, S.W. Hours, 8 till 6. Numbers of all better-class servants are required daily to fill vacancies. Also Soho Bazaar, 77, Oxford-street, W.

WANTED, AT ONCE, good Cooks, House Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 97, Harrow-rd., Paddington-gn. Stamp for reply. c1755

TO PARENTS.—An architect and sur- veyor, in good practice, has a vacancy in his City office for a pupil. Premium moderate and accord- ing to ability.—Address F. S. L., Scriven's Adver- tising Offices, 66, Ludgate-hill, E.C. c574

TRAVELLERS' REST.—MANAGER AND WIFE wanted. Must be earnest Christian workers, total abstainers, having had some experi- ence of the working of men's lodging-houses.— L. D. F., Rutherford Lodge, Worthing. c1773

SECRETARY wanted, not under 35, for an undenominational mission in one of our colo- nies. He must be a thoroughly earnest Christian gentleman, with good business qualifications, and some knowledge of accounts and editing. Active interest in mission work indispensable, and, if pos- sible, should possess some independent means.—For further particulars apply, with testimonials, to ARTHUR MERCER, 2, Berkeley-terrace, Wimbledon. c1813

DRAPERY.—Wanted, a Young Lady for fancy and to dress fancy window. Also apprentices. Close on Thursday at two.—RICHARDS, 50, New North-road, London. c1746

WANTED, FOR AN ENGLISH FAMILY, in a small country house in Ireland, a middle-aged Christian woman, abstainer, to undertake the housework and assist with cooking. Four in family. Boy kept. A comfortable home.—State wages required to Mrs. GATES, Kildorrery, near Mallow, co. Cork. c1744

CAN ANY LADY RECOMMEND a young mother's help or nursemaid, good needlewoman, for a child of two, and assist with others?—State wages, reference, experience, A., 26, Ashburton- road, Southsea. c1780

A CHRISTIAN LADY wanted, by vicar's wife in Essex, to undertake entire work of house. No children. Help on Saturdays. Salary small. Happy home.—C856, Haddon's Advertising Offices, Bouverie House, Salisbury-square. c1856

DISTRICT VISITOR wanted, to devote part time to various branches of mission work, carried on by members of the Society of Friends.— Apply J. E. BRAYSHAW, 25, Cecil-street, Green- heys, Manchester. c1865

WORKING HOUSEKEEPER wanted, for artisan's household. Four children.—Mr. Kebbe, Hoddesdon. c1802

YOUNG LADY wanted in Y.W.C.A. Home, to assist the secretary and lady superinten- dent. Partial payment for board required.—Apply Chestnut House, Sutton, Surrey. c1767

GOOD LAUNDRY WOMAN, capable of teaching girls in a Temperance Home.—Full par- ticulars from Miss AYERST, Church House, Dean's-yard, Westminster, S.W. c580

WANTED, IN SEPTEMBER, steady Chris- tian woman as Laundrymaid. Also young girl to help.—Miss BROAD, Girls' High School, Bourne- mouth. c565

LAUNDRESS wanted, in private family. Man and wife, if without a family, would suit, if man a good gardener. Cottage attached to laundry. —Apply Mrs. GEORGE CADBURY, Selly Oak, near Birmingham. c585

GOOD PLAIN COOK required for small family, two young children. Two nurses, house- maid, and day boy kept. Comfortable, country home for good servant.—Mrs. E. CALEY, Watton Vicarage, Norfolk. c1812

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CAN ANY LADY recommend a thoroughly good and trustworthy Cook for situation in a suburb of London? She must be clean, active, and a good manager, also an abstainer. Age not over 40.—A. B., 88, Bishopsgate-street Within, London.

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A NURSE wanted, experienced in waiting upon consumptive patients. Christian demeanour. Strong, active, and not under 30. Salary £20. Kind home, in clergyman's family. Two references will be required.—Letters first, BETA, care of Matthews, 11, Newington-butts, S.E. c1829

NURSE wanted for two young children, willing to help in housework. An earnest Chris- tian desired.—Mrs. Geary, 233, Norwood-road, Herne-hill, S.E. c1877

TWO COUNTRY GIRLS wanted as Nurse and General Servant. Aged from 20 to 25. Sisters preferred. Two in family, and one child 11 months. Nurse must be fond of children and good needle- woman. General servant understand plain cook- ing. Good wages and Christian home.—Mrs. W. LOWEN CLOVELLY, Durham-road, East Finchley, N. c1878

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MOTHER'S HELP wanted to assist with young family. Salary nominal, but comfortable home. Servant kept.—Apply, by letter, stating full particulars, age, &c., to Mrs. WALTER, Living- stone Villas, Haywards-heath. c1809

A RESPECTABLE GENERAL SERVANT wanted. Private house. Gentleman and lady only. Tall person preferred.—Apply, by letter or per- sonally, between 10 and 12, Eastbourne House, Fentiman-road, Clapham-road, S.W. c1794

HOUSEMAID wanted at once. Must be willing to give assistance with children, ages 5 and 9 years. Wages £14.—Mrs. DOWN, 24, Hendon- lane, Finchley, N.

HOUSE-PARLOURMAID wanted for gentleman's family, seven miles from Brighton. Age not under 40. Abstainer. Wages £25 and all found. Good personal character necessary. A trustworthy, high-principled person much valued. —Mrs. GRAY, Hampton Lodge, Hurstpierpoint, Sussex. c1850

GENERAL SERVANT wanted. Must be able to cook. Age between 20 and 24. Wages £12 to £14. Another servant kept. Abstainer pre- ferred.—Apply Mrs. NORTH, 52, Waldegrave-park, Strawberry-hill. c582

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A RESPECTABLE SERVANT wanted, as good plain cook in a small establishment, where two servants are kept.—30, Nightingale-road, Southsea. c1818

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mrs. ANNIE IRELAND MACALPINE, of Manchester.

Rev. F. B. Meyer has consented to Mr. Moody's earnest request that he should go again to Northfield. He cannot leave England till after the Keswick Convention, and so will be too late for the beginning of the Northfield Conference; but it is proposed to carry the meetings on, and to make special efforts for the gathering of ministers from all parts of the States, that Mr. Meyer and others may have the opportunity of meeting them. Mr. Meyer will contribute letters to these columns during his absence.

The paragraph given on another page as to the united midsummer breakfast at which members of two neighbouring chapels of different denominations, Baptist and Congregational, met last Sunday morning in Christian fellowship and practical counsel, suggests that many similar opportunities might easily be found or formed for bringing together fellow Christians labouring for the one Master, yet belonging to different branches of the Church visible.

We have received several communications with reference to the coming election, but we can only say, "Pray, brethren, pray." The situation is difficult. Those who are supremely impressed with the hideous evils of the drink and opium traffic, are hoping for good things from the party which they desire may return to power; while those who think that the little finger of Romish tyranny is thicker than the loins of the evils from which we at present suffer, are as anxious for the continuance of the present Government; they have not great confidence in its Protestantism, but they think there is less danger from it than from the party which seeks to supplant it. Some, again, who believe that "cursed is the man who trusteth in man," think there is some hope in woman, and are looking for woman suffrage as the dawn of coming day.

But all believers, whatever their political expectations or hopes may be, must surely feel that now, if ever, their hope must be in God, and their expectation from Him. It is better to trust in the Lord than to put confidence in men; it is better to trust in the Lord than to put confidence in princes. He sees the end from the beginning, and He has assured us that He whose right it is shall reign, and the saints shall, with Him, possess the Kingdom.

In another column we publish a letter from Pastor Hugh D. Brown, of Dublin, in which he states the only conditions on which he can consent to withdraw his resignation of membership with the Baptist Union. Those conditions involve the Union's disavowal of Mr. Aked and the Pembroke church.

In the meanwhile, the Lancashire and Cheshire Association of Baptist Churches—which seems to possess powers of discipline of which the Union is deficient—have fully debated the incident with definite results. On the one hand, a resolution was passed by a very large majority to this effect:—

> That this Association, while steadfastly maintaining the independent right of every church to order its own worship, hereby declares its conviction that it would be inconsistent in Baptists to invite Unitarians to conduct religious services among them, such a course being not only contrary to custom, but also calculated to produce the impression that in their judgment belief in the Deity of our Lord and Saviour Jesus Christ is of secondary, and not—as Baptists have always held—of primary importance in our ministry of the Gospel of our salvation.

On the other hand, the Assembly rejected, by a large majority, a motion to the effect that the Association should withdraw from the fellowship of the church of which Mr. Aked is pastor.

We hail the former resolution with satisfaction, because it states clearly and definitely that which was involved in the Bloomsbury resolution, but not expressed; and because it expresses the sentiments held by the denomination at large. But we demur to the policy of absolving men who treat such doctrines as that of the Incarnation as open questions, and speak contemptuously of those who hold the inerrancy or infallibility of Holy Scripture. The leaders of the Baptist Union must view with concern the exodus of men of the calibre of Mr. Hugh D. Brown, and the substitution of men who are eagerly accepting the most "advanced" positions of the time on theological and Biblical matters. These circumstances cannot but influence the younger ministers and students who are training for their life work, and must finally, more or less, affect the great body of missionaries abroad.

We acknowledge the difficulties of the position. We know the magnitude of the interests at stake. We should view with much concern the disintegration of a body which has played so important a part in the religious history of England. But we would prefer this to its becoming eaten through with the errors that are so rife in these last days. Indeed, it would seem as if we are approaching a time indicated in the letter to the church at Laodicea, when the Lord turns from the church to the individual, from the aggregate to the unit, and asks that the door may be opened for Him to enter and abide.

The anti-opium societies have issued a joint circular, in view of the General Election, in which they say:—

> Measured by the vastness of the populations directly affected by it, no subject before the constituencies is so far-reaching as the question whether the Government of India shall be suffered to go on scattering broadcast throughout the Eastern world, for the sake of a revenue of between three and four millions sterling a year, the poisonous drug which ruins so many homes and blasts so many lives. Nor does any question more gravely concern the national honour, or more directly affect the extension of the Kingdom of Christ in the hearts of men. Every citizen, still more every professed Christian, should feel bound to do all in his power, by vote and influence, to bring to an end this giant evil.

It is suggested that all candidates for Parliament shall be questioned in such terms as these:—

> Will you vote for the total prohibition of the Anglo-Indian Opium traffic, limiting the sale to medicinal requirements? And will you support the giving of temporary assistance to the Indian exchequer if, on examination, this should be found requisite to avoid placing fresh burdens on the taxpayers of India?

Dr. Maxwell, hon. sec. of the Christian Union against the Opium Trade, has issued a crushing reply to the pro-opium manifesto which recently appeared in *The Times*. It is addressed to the Parliamentary candidates of Great Britain and Ireland, and we trust it will have the careful attention it deserves. For copies address Dr. Maxwell, 49, Highbury-park, London, N.

A recent writer in *The Times*, who at great length defended the opium traffic, not only spoke slightingly of the judgment of missionaries on the subject, but went on to say:—

> The truth is that the less instructed missionaries are making a mistake about the use of opium curiously like that which their predecessors made in regard to the worship of Juggernauth. During half a century Juggernauth figured in the missionary imagination as an Indian Moloch who annually crushed thousands of victims beneath his chariot wheels.... The whole fabric, laboriously built up by missionary misrepresentation, suddenly collapsed twenty years ago, when an impartial and accurate scrutiny was applied to the actual facts. The police records under British rule and the vernacular records of native rule proved beyond a question that the murderous procession was a myth.

The facts and arguments of the writer in regard to the opium question prepared us for almost any reckless statement. Dr. R. Pringle, formerly Brigade Surgeon in Her Majesty's Bengal Army, thus replies to the charge against "less instructed missionaries":—

> As one who was present at Juggernauth as medical officer during the "*Ruth Jathra*," or Car Festival, when the dead, the dying, and the mangled were taken out from under the car of the idol, and as one who operated on some of these poor mangled victims in the hospital, and who witnessed the scenes connected with the worship of Juggernauth, I can give the most unqualified denial to the whole description of Juggernauth and its worship, as given in *The Times* article, if that description refers to proceedings at its headquarters at Pooree, or Juggernauth.

The Homiletic Review needs to learn the one lesson enforced by threefold illustration, in Deut. xxii. 9, 10, 11:

> Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.
>
> Thou shall not plough with an ox and an ass together.
>
> Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

The same number of this *Review* which contains the slanders upon the Holy Scriptures quoted in our last from Dr. Munger, contains also, though in an inferior position and less prominent type, an admirable paper by Dr. Birrell on "Christ and the Bible: how they stand or fall together," which forms a high-toned and evangelical answer to Dr. Munger. Dr. Birrell shows that Christ believed in the old story of the destruction of the cities of the plain by fire and brimstone from heaven; in the healing efficacy of the brazen serpent; in the turning of Lot's wife into a pillar of salt; and in Jonah in the belly of the fish. Why does the Editor of the *Review* allow one writer in the same number to rail against another, as amongst "pious but ignorant preachers," who [by believing as Christ believed and taught] turn the Book of Jonah "into a very hot-bed for the production of infidelity and blasphemy"?

Do not God's prohibitions against mingling divers kinds of labour and seed and material in earthly things, forbid *à fortiori* this mixture in our modern magazines? Will the Master say, "Well done, good and faithful servant," to men taught of God, whose evangelical and scriptural writings are mingled with anti-evangelical serial novels, attacks upon the integrity of Scripture, and oppositions of science falsely so called?

Yet we may learn something from the critics when they confine themselves to what they know, and do not assume to judge spiritual things by the wisdom of this world. Dr. Munger truly says: "The fault of the pulpit of to-day is *pettiness*. It grows in part out of a general tendency in society to refine and specialise, and, as the result, preaching has no moral perspective, no conception of the Gospel as a whole, and as containing the order of human society. Single and insignificant texts are wrenched from their place and blown up till they fill the whole field of vision."

But even here the learned Doctor does not apprehend the real state of the case. He says: "Texts are played with and played upon in a way that delights the masses, but 'makes the judicious grieve.'" On the contrary, the masses, at least in this country, are not caught with any such chaff; but wherever the Scriptures are expounded in the way that Dr. Munger abhors, where sin is denounced and

the atonement by the precious blood of Christ is plainly preached, there the masses congregate, and such preaching is sure of an audience.

Rev. F. B. Meyer has received a perfectly unanimous and hearty invitation to the pastorate from the elders, trustees, and members of the church meeting at Christchurch, Westminster-bridge-road, so long presided over by Rev. Newman Hall, D.D. The trust-deed is perfectly undenominational, and the church itself is not necessarily connected with any existing denomination of Christians.

Mildmay Musings.

This year the programme of the Mildmay Conference was of more than usual interest. The subjects for special study year by year are always chosen happily; but a close and continuous examination of the ways of God in Judgment, Providence and Grace is surely second to none in importance. Our expectations were raised high by the promise of the programme, and looking at the Conference as a whole we were not disappointed.

Perhaps we had some misgiving as to the wisdom of linking the contemplation of the Divine procedure with the strangely complicated symbolism of Ezekiel's first vision—a symbolism so intricate that even Calvin confessed he was unable to understand it. Whether, however, it was the result of thought concentred on the subject for three days, or even more largely, the direction given to our thoughts by the helpful hints of the Chairman and other speakers, the difficulties seemed gradually to dissolve, and there remained present to the mind the might and majesty, the wisdom and wondrousness, the greatness and the grace, of the Divine purpose in its prompt, though progressive, fulfilment. All the imagery—at first confounding, if not confusing—combined in a happy harmony to illuminate the way and work of God.

In so speaking we are only giving expression to our own experience; but we are, indeed, greatly mistaken if this was in any sense singular. The vast audience, hour after hour and day after day, seemed readily to apprehend and greatly to appreciate the expositions of Scriptural truth falling from the platform.

Without any invidious comparison, we may frankly acknowledge having been peculiarly and powerfully impressed by Dr. Pierson's address on "God's Way in Judgment.' Our reporter speaks of its phenomenal length and encyclopædic character. Nevertheless, considering the times in which we live, the prevailing tendency to doubt, if not to deny, the just judgment of God, we welcome its sharply-cut and pungent testimony to neglected truth, with devout thankfulness. Indeed, it would be a real service to the Church if it were printed separately and circulated by thousands.

Probably owing to the multiplication of similar Conferences, the morning meetings were not so crowded as on former occasions, though the large hall was always well filled. The absence of crowding, however, helped greatly the quiet restfulness of the vast assembly, which was noticeably even more marked than usual. If we were inclined to criticise, we think we might fairly ask, Why does not each speaker deal directly with the topic assigned to him? Generally, this was fully and fairly done; but, in more than one case, there was just cause of complaint.

The same impression seems to have been made upon another writer, who says:—

While all the speakers at Mildmay referred to the texts given, not all of them spoke on the subject itself. The ways of God, in judgment, providence, and grace, are well worthy of close and reverent consideration in these self-sufficient days, when learned ignorance assumes to bow God out of his own Book, and out of his own universe.

In treating of the Cherubim, it will be observed that Dr. Guinness spoke of them as representing the Church of God, taken in its largest sense—the redeemed from the beginning to the end of time. This seems to be the true view. Living creatures—the living ones—can scarcely be interpreted to mean one of the attributes of God.

The address of Dr. Pierson on Tuesday evening was evidently not the result of special study for the occasion, but of months or years of thought during which the subject had grown within him, until it had become an integral part of his mental and spiritual equipment. If sceptical teachers in professors' chairs had thus meditated on the ways of God, their utterances would be more humble, more reverent, and more instructive; and they themselves would turn many to righteousness and shine like stars for ever and ever, instead of being like will-o'-the-wisps, the product of the marshes into which they lead their victims, and suddenly disappear.

As Sir Arthur Blackwood invited suggestions for future programmes, we venture to call the attention of the Committee of Arrangements for the next Conference to 1 Thess. i. 3.—(1) The work of faith, (2) the labour of love, and (3) the patience of hope—as a suitable topic.

Intercessory Prayer.

Difficulties which from time to time are thrown in the way of missionaries in various parts of the world are but the repetition of an experience with which the Church of Christ has become familiar. The heathen have raged and the people imagined mischief, the kings of the earth have set themselves, and the rulers taken counsel together to arrest the progress of the Gospel, ever since the Sanhedrim thrust the Apostles into prison, and forbade their speaking again in the name of Jesus.

Various recent developments of the malice and opposition of the great enemy, working through the minds of men, will doubtless result in the same way as so often before. The remainder of Psalm II. will be repeated; Jehovah, seated on his heavenly throne, shall laugh at them, the Lord shall hold them in derision. The answer of heaven is as the roll of thunder to the enfeebled mutterings of earth.

It is interesting to recall a striking episode in the story of missions, as told by Dr. Pierson. In the year 1839 the hostility of the Armenian Church was strongly aroused by the efforts of the American missionaries. The Greek patriarch promulgated a bill of ex-communication; some of the native teachers were put in prison, and others banished; and the Sultan was resolved to insist on the expulsion of the missionaries from his territories. So fierce was the persecution that finally the decree that they should leave the country was actually published, and there seemed no alternative than that Messrs. Hamlin and Goodell, who clung with faithful tenacity to their post, should leave the native converts to their fate.

In that moment of extreme peril Goodell is said to have replied to the announcement of the edict by saying, "The Great Sultan of the Universe can change all this." And the little band betook themselves to the Ninety-first Psalm. Whilst they were yet in the act of prayer the Sultan suddenly died; and the attention of the country was diverted by the defeat of the Turkish forces at Aleppo, and by the outbreak of a terrible conflagration in Constantinople. Four months later a charter was issued, which gave considerably more freedom for the preaching of the Gospel than had ever been granted in the Turkish Empire.

Instances like these indicate the true source of our power. Diplomatists and statesmen have much less to do with these matters than they think. They are but pieces on a board; but behind them a conflict is raging in the heavenly places of which they have little conception who have not looked deeply into the Scriptures of truth.

Of this conflict there are brief and fragmentary evidences in the Bible, as spars and seaweed flung on the shore on some smilin sunny day bear witness to the violence of storm in remote and distant regions of th sea. The angel, whose coming to Daniel ha been delayed; the fall of Satan as ligh ning from heaven, foreseen by the Lord Jesu in anticipation of his victory on the Cross the reference of the Apostle to the hosts o wicked spirits in heavenly places, again whom we wrestle,—all these are symptoms o the mighty conflict which is in progress, an of which the edicts and persecutions to whic we have referred are results and symptoms.

It is not possible to read of the persecutio of the Stundist Christians of the Caucasu without the deepest sympathy. Their meetin houses are being closed, their preachers ar being sentenced to banishment, their trial are being conducted with closed doors, th public being rigorously excluded. It is inex pressibly sad that such things are pe mitted by a civilized, to say nothin of a Christian, government, and by on so closely bound to our own by th relationship of the reigning families. Bu what can be done except to follow the exampl of the early Church, who, when their foremos Apostle lay in prison, made unceasing praye to God on his behalf? And as in prayer th Church adds her spiritual forces to the brigh legions who follow the Word of God as H goes forth to war, there shall come a turn i the tide, the hand which opposes and perse cutes shall be stricken down, and the two leaved gates shall open of themselves befor the missionaries of the Cross.

It is impossible to over-estimate the effec of earnest and believing prayer at such juncture as this, not only with respect to th perils of missionaries and the sufferings o the weak and defenceless, but as regards thos grave moral questions which are just now a stake in our own country, and are likely to b so largely affected by the approaching election We remember that Mr. Spurgeon once en couraged each individual believer to earnest in tercession for the cause of Christ by remindin us that a grain might turn a nicely-balance scale. We must not let the lightness of ou weight keep us from adding its pressure t the great impulse which goes up from th Church of God to Him who sitteth upon th throne. And we should consider intercessor prayer on behalf of these great public con cerns as a most solemn duty. It was a sayin of the late Bishop Hamilton, of Salisbury that "no man was likely to do much good a prayer who did not begin by looking upon i in the light of a work to be prepared for an persevered in, with all the earnestness whic we bring to bear upon subjects which are, i our opinion, at once more interesting and mos necessary."

We question if Intercessory Prayer on be half of the needs of men, and for the comin of the Redeemer's kingdom, is a sufficien item in the daily prayer of individual be lievers; and we would suggest that thi defect largely arises from the neglect of on of the two Advocates given to the Church.

We are not likely to forget that great Ad vocate who ever lives to plead for us before God, mingling the much incense of his meri with our prayer, but we too often forget tha "other Advocate," who in our hearts pleads in correspondence with Him on the throne He makes intercession there "on behalf of th saints" with groanings that cannot be uttered and if we would be still we should become aware of the rising up of those intercessions within us, and should join in with them swept into the current of the purposes and will of God. In private, as in public, "sup plications, prayers, intercessions, thanks givings, should be made for all men."

THE SUMMER NUMBER OF "THE BOY'S OWN PAPER" (6d. *Religious Tract Society*) contains a budget of short stories, sketches, and articles, ad mirably illustrated. There are two pages of portraits (eighteen in number) of authors and artists contribu ting to *The Boy's Own Paper*; the great popularity o which is no mystery, for the editor enters into the senti ment and ambition of his readers, and fills his pages with wholesome matter of the type most welcome to the juvenile mind.

Judgment by Fire.

ADDRESS AT MILDMAY CONFERENCE

BY REV. HANDLEY C. G. MOULE.

After reading Ezekiel i. 4, 27, 28, and Rev. i. 14—18, Mr. Moule said:—

We have been reminded in the Chairman's opening words, of the solemn special subject of our Conference meditations. They are well summed up, as to the heart and essence of them, in that word—that we have come to think about God. I take it that this is precisely the message of the subject chosen. It is not primarily about Christian work; it is not primarily even about Christian experience. It is from the other point of view—we look at the things unseen and the things which have to do with the Kingdom; it is from the point of view of God's dealings with his people. The subject does not only affect the people of God, I know. It refers to the ways of God in judgment with the world; the ways of God in judgment with our nation; the ways of God in judgment with the Christian Church from its outward and visible aspect—all these, by many a sign of the times, by many an event, tender and solemn and awful and ominous, are brought before our hearts. We bear them on our hearts before God to-day. I am sure this Conference will be the occasion for a great stirring-up of prayer for mercy on the world, on the land, on the outward and visible aspect of the Church.

But surely we are met mainly and primarily, as believing Christians here, to think about his dealings in merciful judgment with those who humbly call themselves his own; who have, by his grace, come to the feet of his Son; who have been welcomed into the fellowship of the Father and the Son, by the power of the Holy Spirit; who do not label themselves better than others, but who thank God that what once they saw not, they see; and Him whom once they knew not, they know; and that they do desire to live to Him who has loved them and has given Himself for them.

From this point of view it is that I desire to say a few words on the subject assigned to me. As illustrating the judgments of God, we have the whirlwind, the cloud, and the fire and the brightness; I am asked to take the last of these topics, and to say a little about the fire and the brightness in God's dealings with his own.

The message is of the simplest possible kind. We are familiar enough in our Bible study with the large use in spiritual things of the imagery of fire. We find it in almost the first page of Scripture. We find it in the very first records of man's sin and judgment—the sword of fire that turned every way to keep the way of the tree of life. And all down, book after book, through the Word of God there shines and glances this imagery of fire. The Lord Himself calls Himself "consuming fire." It is one of the things that God says He is; not He possesses. He *is* Light; He *is* Love; He *is* Fire. It is essentially in his nature that, as regards certain things, and from a certain point of view, God should be what is imaged out by fire.

The imagery of fire suggests obviously several great moral messages. There is a great awfulness about fire. There is something which instantly suggests—whatever else it suggests—fear, a formidable thing. "Let us have grace," says the apostle, in the Epistle to the Hebrews, xii. 28, 29, "whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire." With regard to his people, observe, He is consuming fire. From a certain point of view, for us as Christians and saints of God, there is that which in us is an appropriate subject of fear, full of awe, not full of torment—a consciousness that we are dealing with One to whom sin in all its forms and phases, with all its ramifications, is now and is eternally the abominable thing that God hateth; that nothing ever modifies it or tones it down; that they are lying words which, in the presence of such a God, would persuade us that sin is but a step in development, but the unfolding of things in an evolution; that it is a "fall upward"; that it is anything, I repeat, but the abominable thing which God hates. And, remember, it is sin as much in the child of God as in the wanderer who has up to now scoffed at his name. It is nothing but sin in the most advanced Christian; in the Christian most active in God's work; in the Christian most eloquent with God's Word; in the Christian most used for the benefit of the souls of others in God's cause. Our God, as regards sin and his thoughts of sin, is a consuming fire.

The imagery of fire also gives the thought of a severity of test. Gold that perisheth is tried with fire. Faith that cannot perish is tried with fire. The whole life of the Christian who lives by faith here below is continually a thing of test by the fire and convictions of God. There is a solemn word in 1 Cor. iii., where the Apostle, looking forward to the great day in which will be summed up all the opinions that God has been forming of the work of his people, uses again the imagery of fire: "The fire shall try every man's work, of what sort it is." Not of what quantity it is, but of what sort it is. There will be work done by those who in that day shall be saved, who shall be accepted and welcomed into the presence of the King; but which will yet be—I repeat it again in that solemn imagery—burnt up. There will be buildings laid upon the true foundation that will not stand, because they have not been built according to the Master's mind. There will be enterprises, undertakings and efforts which have been so tainted with what God loves not, and drawn upon lines that He has never approved, which on that day will find God a consuming fire; and for the worker there will be no crown at all.

So we might go on and take up point after point in which this imagery of fire is used in God's Word as showing, not only with regard to the outside world, but to the Church of God, and the inner circle of the family of God, that He is a consuming fire, from the point of view of what He thinks of their sin and their deflection from his law in the life, in the tone of the life, and in the sort of work they have done. Let us not forget, lastly, in this part of our meditation, that beneficent aspect of the imagery of fire in which it is refining. "He is like a refiner's fire, and He shall purify the sons of Levi." Thank God for his fire when it finds us out and penetrates us, if it deals with heart and soul and conscience so as to bring us with renewed simplicity over again, or, at the beginning if need be, to his feet for the purifying power of his presence within.

But now, looking at the subject in a few simple practical directions, as we are met together before God this morning as Christian workers, I take it that this revelation of God's dealing with his people in the spirit of burning, is intensely to the point with those who are servants and workers for God. I suppose few people come to this Conference Hall to join in the services of these days, who have not in some measure definitely put their hands to Christian work, and definitely made a Christian profession. Let us all, with one heart and soul, ask the Lord that just as He sees each one of us in this great gathering here, He would be to each one of us in his own merciful and real sense "consuming fire"—fire that solemnises our hearts with an intensity of godly reverence before Him. There is need of that, I think, in the present day. I know not how to define it, but in many spheres and circles of the Christian world there is too much light-heartedness of tone about the infinitely holy and blessed God. Let us get down very low before Him in reverence and godly fear. Reverence is no mere luxury in religion; it is part of the breathing of its life. Your religion is suffering around its roots if you are getting to think light-heartedly—which means something very different from cold-heartedly—of God. "Rejoice in the Lord, ye righteous;" but remember, the nearer the blessed around the throne are to the throne the more their song gets concentrated into three words, which are one—"Holy! holy! holy!" I pray God to revive and deepen in us continually, in these days of much Gospel privilege and light, the fire and salt of godly fear.

We have spoken of the testing power of fire, and the purifying power of fire. Shall we welcome the fire—welcome Him? Thank God, it is *He* and not *it*. It is not an impersonal something, but the personal Lord who loves us, that we are thinking of. Shall we welcome Him to be the fire on and in and through our life and our work for Christ? Is there a Christian in this room who does not want it to be so? I do not think there is one. But let us all more and more, consciously, and with purpose, ask and seek that it shall be said—

> Search me, O God! my actions try;
> And let my heart appear,
> As seen in thine all-seeing eye;
> To me my ways make clear.

Dear Christian friends, professing the name of Jesus and not ashamed of it; working the work of Jesus and never tired of it; yet never getting to the end of the prayer, "Search me, O God!" we are not meant to live a life of spiritual disappointment. We are meant to live a life of unbroken conviction that in us, that is, in our flesh, there dwelleth no good thing, and that all our fresh springs are in Him. And so I say to you, after saying it a thousand times more to myself, let us welcome Him as the fire upon our Christian life and upon our Christian work. There are things that press it upon my own heart, how needful it is for every child of God to pray for this. Only the other day, at Cambridge, I was speaking anxiously to a young Christian friend about another in whom he was interested, and whom he was, with much loving earnestness, seeking to bring to a warmer life in God. As we talked the matter over, my young friend said of his friend: "I fear there is a little difficulty; he has been so much perplexed by the inconsistencies of men at college who have made a great Christian profession." That little incident is a sample of innumerable ones.

It was such a solemn thing and also such a helpful thing that we had suggested to us in Mr. Hankin's opening prayer, that if the Lord would but bless Israel and Judah, might not superstition and unbelief break like waves around the rock. What the Church of Christ would be then, if only God were fully manifested in his people! There would be much less need than now of reasoned evidences of Christianity, and reasoned defences of spiritual and scriptural religion. Things would not become unreasonable, but they would be commended to men's deepest reason by the directest possible channel—the evidences of the presence of God. And so, if I am speaking only to one soul this morning who has a faint suspicion that some inconsistency of Christian life or inconsistency in Christian work is hindering the manifestation of the Master to another, let them pray for the fire to reveal to them without mercy, and yet for mercy, what sort of life and what sort of work it is. Let them bring it all and cast it at the feet of Him whose eyes are as a flame of fire, and whose feet are like brass that burneth in a furnace. Let Him set it on fire and consume it.

Oh, the vanities that creep into Christian work: the craving for applause and for the sight or hearing of one's own name! May the Lord kill these things by lightning! Oh, the jealousies—another phase of evil—that creep into Christian work! As the Chairman said so searchingly, We have not come here to talk about "my work," "my enterprise," or even "my experience." O God! slay by thy lightning eyes the jealousies of thy people in their work. There is so much that wants the fire of God to fall upon it, for testing, for cleansing, and for purging. Indeed, not in work only, but in life. There is one thing I feel more and more I must speak of—the life, above all things, of the common day and the common hour; of the quiet home and family circle; of the times when it may be our dependents, our *employés*, our servants, our customers, watch us, and want to find out really and honestly, perhaps, if God is a reality in his people.

But now there is the brightness as well as

the fire. Ezekiel speaks of the brightness, and John in the Revelation speaks of the brightness—the eyes as a flame of fire; the countenance as the sun shineth in his strength; the midsummer sun; the sun of the longest day that never passes the blessed solstice. Ezekiel speaks of it, and tells us what it was like—"the likeness of the bow in the cloud in the day of rain"—which also you know must always be the day of sun; for the rain and the sun result in the rainbow. When the Lord brings his people into conviction about Himself, and about themselves in the light of Himself, and then looks upon them, his countenance is as the sun shineth in his strength. There is the glorious rainbow of the everlasting covenant visible then. The Christian who will humbly let the Lord look with those all-searching eyes of his on him, into him, through him; who will humbly let Him tell us all about "the sin that He must see"; who will let him break down, it may be, at some time that success, favour, or popularity in our word and work which we have been letting get too much hold of us from the self-side; who will let Him show us self as it is in his sight,—the Christian who will, if I may dare to use the word, meet those eyes, and will submit himself to those eyes, and will give himself up to the hands of Him who looks through those eyes, will find that the expression of his countenance becometh as the sun shineth in his strength. There is no real spiritual sunshine but that enjoyed by the soul that is at the feet of Jesus; safe beneath the sprinkling of the blood of Jesus; wrapped in the righteousness of Jesus; simply in heart and will looking in the face of Jesus; rescued by his grace; sheltered by his merits; never daring to step into the open from these, but within them looking in the Master's face with the simplicity of an unreserved, penitent, believing, loving surrender. Then there is sunshine—a sunshine of which the sun goeth no more down. Such a life will be the humble life; the accessible life for the weakest and worst that come to have sympathy; the life ready at the shortest notice to do the Master's work. That will be the glorious life: the life of sunshine and the summer sky; for the Lord God Almighty shall lighten it, and the Lamb shall be the Light thereof.

"HE KNOWETH."

We make our plans and choose our way,
And think that way is best,
And find that after all we may
Have planned in vain for rest.

It may be that in bitter grief
The cruel thorn we feel,
Until the Saviour gives relief,
And makes our woe our weal.

We fret and worry o'er the ills
Which seem to blight our life,
Until we find his Spirit fills
The heart that rests from strife.

From strife against the will of God,
Who knows what's best for man;
And we have learnt to kiss the rod
And bow before his plan.

Far from a Father's love we roam,
And find our way unblest,
Nor know until we have come home,
The Father's way was best.

Oh, Saviour! give us grace to prove
The grace that flows from Thee,
That in the liberty of love
Thy people may be free.

Chas. Butler Stoney.

MRS. OWEN HALL, who has carried on for eight and a-half years a successful mission which has been much blessed in the conversion of souls, at Seacombe and Egremont, near Liverpool, has been compelled to relinquish it through ill-health. The mission has been transferred to the Salvation Army.

THE MORAL REFORM UNION has completed a decade of its useful work. The tenth annual meeting, presided over by Mrs. Charles, the well-known Poor Law Guardian for Paddington, took place at the offices, 2, Leinster-place, on June 23. Mr. Maurice Gregory spoke from personal experience of the great need for purity work in India. Miss Conybeare gave interesting information about what she had witnessed in Cape Colony.

FAREWELL TO MISSIONARIES.

As the work of the East London Institute for Home and Foreign Missions grows, the meetings to bid farewell to missionaries leaving for work abroad become more widely interesting. The gatherings during recent years in the Hall of Harley College have been none the less hearty because over-crowded, nor have they been the more pleasant because many friends have found it impossible to secure so much as standing room in the building. The assemblage on Friday last, when more than thirty brethren and sisters were commended to God, prior to leaving for China, India, and Africa, was unprecedentedly large, and almost filled the spacious Bow-road Wesleyan Chapel, which was kindly placed at disposal for the occasion.

It was a grand meeting, being rendered so by the faithful utterances of devoted workers, and an enthusiasm responsive to the greatness and urgency of the Mission cause. The afternoon gathering was presided over by Mr. T. A. Denny, whose words of welcome were characterised by a grave solemnity alternating with a cordial geniality. Speaking of the great work of which Harley House is the centre, he said that 1092 missionaries and workers had been received into the various institutions; as many as 700 of them have gone abroad, and there are 150 still in residence. He rejoiced in the privilege of helping the Institute, and urged all Christian people to devise liberal things in its support.

Miss Geraldine Guinness addressed some sympathetic words to the outgoing deaconesses. Having spoken of the nobility of the vocation of preaching the Gospel in the regions beyond, she referred to her own impressions of the work after a residence of four years in China. Her sense of the world's need has deepened since she looked into some of the dark places. As the glorious Lord came to rescue us from darkness and sin, so we must go forth.

Recalling that in the study of Rev. Handley C. G. Moule at Ridley Hall, Cambridge, she recently saw the motto, "I believe and I belong," she founded some helpful remarks upon these significant words. Missionaries must not only be believers, but they must know what they believe. She said: We must be believers in God. When you find yourselves surrounded by heathenism, you will require to say, "I know whom I have believed." In heathen lands it does not look as though God was working out redemption, and sometimes one is liable to be carried away by the sin and sorrow, pain and death. Then one needs to fall back on the simple fact, "I believe in God," in his nature and purposes, his wisdom and power and love.

More than that, I believe in Christ, in his presence and power. In heathen lands the presence may not seem so manifest, but the fact must be the subject of firm confidence, and there must be no doubting his ability to meet all our needs. Further, we must be believers in the Holy Spirit, in his personal indwelling and office to influence our own hearts and the hearts of others. The missionary may easily drift into a coldness and deadness of heart, and we need the Spirit to make real things real to us, and true things true.

In some further remarks Miss Guinness urged the importance of believing in the Word of God and prayer. Speaking on "I belong," she emphasized the fact that we are not our own, but have been purchased by the precious blood of Christ. Not to this or that mission, but to Christ does the worker belong, and therefore with his Lord or Master must he deal, trusting Him implicitly and taking to Him every anxiety and every joy.

Dr. Pentecost followed with an address on mission work in general and progress in India in particular. Christian enterprise is the only enterprise in the world which has an absolute guarantee of success. The battle is not one for the chances of war, but for a victory which has already been proclaimed from heaven. "Yet have I set my king upon Zion, the mountain of my holiness." When Jesus Christ rose from the dead He triumphed over all dominion and power, and is only waiting until his enemies be made his footstool.

Speaking of the joys of mission work, Dr. Pentecost referred to what he saw and heard during his Indian tour. To come from the scene of such Gospel victories, he said, to the chatter and cackling of men who are for ever advancing theories and speculations about God's Word and fundamental truths—tinkering with their miserable theologies—excites the suspicion that those who are thus engaged have backslidden, or have never had the breath of the Holy Spirit in them. The Gospel has created a new atmosphere in India, and there are joy and gladness for those who go there to further the work of God.

Miss Edyth Fooks, who is going to India, told of God's leadings in opening up the way for her to go to the mission field. Her useful work in Bromley was mentioned by Dr. Harry Guinness, who also hoped God would provide some one to fill her important place at Doric Lodge. Miss Christlieb, daughter of the late Professor Christlieb, of Bonn, who also goes to India, in a brief address, praised God for calling her to foreign service, and sending her to the East London Institute for its very valuable training.

Another meeting was held in the evening, at which addresses were delivered by the Hon. and Rev. E. V. Bligh (who presided), Revs. Eric Lewis (from the Niger), S. Chapman (from Melbourne), and F. B. Meyer. At the close a number remained to commune together at the Lord's table. The day's proceedings were very hearty.

FIELD-LANE INSTITUTIONS.

The fiftieth anniversary of the Field lane Refuges and Ragged Schools was held last Thursday in the Holborn Town Hall, the Earl of Aberdeen presiding; a large party of children from the industrial schools lent brightness to the occasion by singing a variety of pieces.

Mr. Peregrine Platt, the secretary, read a summary of the Report, stating that the institution celebrated this year the jubilee of its foundation. Although not the first of the kind, it was the first that bore the title "ragged school." The male and female refuges have received 866 persons during the year, and placed 251 of them in employment. The Bible Ragged schools have had an average attendance of 50 every Sunday, and 328 every Friday. The mothers' meeting and 485 members of the books, and an average attendance of 280. The girls' sewing school has been in operation each Tuesday during the year with an attendance of about 250 scholars. The servants' training home has had over twenty four poor, and in many cases, homeless, girls under training for domestic services. The industrial schools have had 217 boys and girls under instruction. The cost of maintaining the work of the institution amounts annually to about £8200; the income, however, was below the expenditure, and there was a deficiency of no less than £800. It was therefore urged that special efforts should be made to raise funds for the maintenance of this work.

The Chairman said that the jubilee of an individual or institution was always recognised as a source of congratulation, and there was no an occasion more fitting than the present one. They had enjoyed the distinction and advantage of the presidency of the late Lord Shaftesbury, who was not only a Christian philanthropist, but essentially a man of business, and would not have presided over any institution had he not been satisfied that it was being conducted with sense and discretion. He rejoiced in the work being done by the male and female refuges. They proposed building a new wing to the Boys' Industrial School, which it was hoped Princess Mary of Teck would open at the end of the month.

Rev. W. R. Mowll said that he was himself an old ragged-school teacher, and had experience all the difficulties of that work in his own provincial town. It was of the utmost importance in the present day, when so many attacks were being made upon the Word of God, that children should be thoroughly instructed in the knowledge of the scriptures.

Rev. J. Monro Gibson, D.D., said he regarded the institution as being one of the pioneer movements, and on that ground was worthy of every support. The motion was carried.

Addresses were also delivered by Rev. F. B. Meyer, B.A., and Mr. Gainsford Bruce, M.A. During the evening a letter from an unknown friend was handed to Lord Aberdeen, enclosing a cheque for £100 towards the funds of the institution.

TO CHRISTIAN ENDEAVOURERS. — Arrangements are being made for a Christian Endeavour meeting at Keswick during the Convention week (July 25 to 30), in a room kindly offered for the purpose. We shall be glad if any members of the Y.P.S.C.E. who are going to Keswick would send their names and addresses.

THE GENERAL ELECTION AND OPIUM.

Many of your readers have manifested a warm and practical interest in missionary work in China. I wonder how many of them are thinking and praying about the General Election in its relation to that country. The election has a most important bearing upon it and mission work there; it may result in men being sent to Parliament who will decide that our manufacture in India of vast quantities of opium to minister to the vice and degradation of the Chinese shall cease; or it may return men who for another term of years will do their part to maintain the nefarious traffic.

China is being ruined; everywhere the people are yielding to the seductive and body-and-soul destroying vice of opium-smoking. I have letters from various parts of China telling of "six out of ten," "seven out of ten," "eight out of ten," of the adult male population as now opium-smokers.

Mr. Curnold, writing from Yunnan, says:—

"If the experience of every Church in China is anything like our experience here in establishing the same, then sad and terrible in the extreme is it to contemplate the fearful 'maelstrom' out of which the Church has to be formed and established in China. China is being whirled to its ruin by a means more subtle and ferocious than any hitherto recorded in the annals or ruins of ancient empires. Nothing but the spirit of the Almighty can stay the plague. I do not believe China is able to save herself."

For this appalling condition of things England, without doubt, is chiefly responsible. Of the awful extent of the cultivation of the poppy in China, let the following words, received by last week's mail, speak:—

"Mr. Hobson, in his Customs report, with reference to the opium, says:—

"'It would be idle to attempt an estimate of the probable total yield of what is now the favourite spring crop of regions vaster in extent than individual European kingdoms, but the fact is patent that as regards her opium supply, China is now practically independent.'"

This is taken from *The North China Daily News*, of May 12, 1892, and the reason of this extensive growth is given in the next day's issue of the same paper. It is sorrowful reading, but here it is:—

"China tried to check it

(OPIUM SMOKING),

and failed. But she might check the leaking out of silver, and this was the reason that the statesmen of China decided to allow the spread of poppy cultivation in so many of the provinces. The question has, in China, become almost entirely a financial question. China can grow her own opium; for her to do this will free her from a tribute of silver to India now amounting to five millions sterling each year. A Chinese writer in a leader in one of the more popular newspapers reasons about it in this way. Since the slavery of this habit was upon us we have been losing at this rate. Such a state of things is most alarming. We shall be bankrupt unless we grow our own opium, and that we will do."

One thing is now certain: it is that the Government of China will make no serious effort to check the growth of the poppy while we continue to send our Indian opium. If we prohibited the manufacture of opium in India (except for medicinal use) the Government of China would, I believe, make an effort to put down the growth of the poppy, and to save the people. The Government may succeed, or it may not. The vice is so general that many doubt the power of the Government to stop it, but if the Empire is to be saved from destruction it must be stopped. The point, I repeat, is that unless we cease the manufacture in India, things in China must go on from bad to worse; but if we cease the manufacture, China may put forth a supreme effort to arrest the evil, and may be successful.

Is there not in this consideration a sufficient reason why every Christian man and woman who has a spark of compassion for suffering humanity, or of concern for the spiritual welfare of the people of China, should pray, irrespective altogether of party politics, that men may be sent to Parliament who in this matter will act righteously. Thousands upon thousands of your readers believe in the power of prayer. Will as many of them as have any concern for the people of China—any concern for the honour of our own country—any desire to bring to an end a great national sin, arrange for gatherings, if but of two or three, for united prayer daily until July 14, by which time the election will be over? Our foes are mighty. Articles on the opium question, ably written, but mystifying, and shamefully misleading, have been admitted by *The Times*, and answers written by Professor Legge, Mr. Donald Matheson, Dr. Maxwell, and others, have not been allowed to appear.

Even the religious press, with a few exceptions, has done little to spread the knowledge of the true state of things, and now neither time nor funds allow of much being done before the die is cast, and a Parliament returned which, for good or for evil, will deal with this question. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." If appeal be made to Him, He will hear and answer prayer.

During the last eighteen months He has given proof of this; He will do it again, if only his people will call upon Him. Influential men, blinded by self-interest or by false views of the interests of India, may be arrayed against us, and from the merely human standpoint there may be but little to encourage hope; but "is anything too hard for the Lord?"

B. Broomhall,
Secretary, China Inland Mission.

MISSIONARY CONFERENCE AT BRIGHTON.

An united Missionary Conference of the Church of England and other of the larger societies was held at Brighton last week. It differed from an ordinary missionary meeting in that it was not for the advocacy of the missionary cause, but for the comparing of notes in respect to methods of operation, and, by this and other details of service, to deepen an intelligent interest in missionary work throughout the world. If the several meetings were not so largely attended as could have been desired, the spirit that was kindled amongst members of various churches and societies, and the information conveyed, were decidedly marked. It may be hoped that similar gatherings in a like catholic spirit will be convened in other parts of the land.

A preliminary service was held in the parish church of St. Peter's on the Monday evening, in which the clergy of the town and the several Nonconformist bodies were represented. Special prayers of a missionary character were used, and, of course, missionary hymns were sung. The special preacher was Rev. E. L. Roxby, of Tulse-hill, and formerly one of the Brighton clergy, who discussed the successive questions:—Whether it was the duty of every member of a church to help in Christian missions; whether adequate results had followed such efforts; and whether, in the face of so much need at home, so prominent a place should be given to the sending of the Gospel to the heathen abroad. These questions were answered not only in the interests of missions, but of the people at home.

The first assembly was convened in the Pavilion on Tuesday morning. By no great stretch of imagination it might have been conjectured that it was meeting in one of the temples of heathendom. The business-like Vicar of Brighton fittingly presided, and the veteran missionary, Rev. E. Storrow, acted as secretary.

There were three subjects under consideration in the morning, each of which was introduced by a paper, and followed by general comments. "The Cultivation of the Missionary Spirit" was committed to a local clergyman, Rev. H. Newton. He said there should be a missionary Sunday in all churches and Sunday-schools, for the sake of giving information, and for the kindling of missionary zeal. Others suggested a quarterly and perhaps a monthly missionary day. Rev. Charles Jordan, of the Baptist Missionary Society, spoke on "Female Missionaries: Their Qualifications, Duties, and Spheres;" followed by a valuable paper by Rev. E. Storrow on "The Results of Missions in the Spread of Christian Knowledge, in the Overthrow of Barbarous Customs, and in Conversions."

In the afternoon a more public meeting was held in the same place, presided over by Mr. S. Hannington, brother of the late bishop. He said that the important feature of the Conference was that it was called on entirely unsectarian principles, by men inspired with the grandeur of the work, and whose eyes had been dazzled by the knowledge that a hundred thousand human beings lived in ignorance of Christ. It was startling to think how little had been done to extend the knowledge of the Gospel.

Rev. R. L. Dowbiggin (of the Church Missionary Society) told of his experiences as a missionary in Ceylon. Of Buddhism he said it was mere atheism, and the moral results of it were deplorable.

Rev. R. Wardlaw Thompson (Secretary of the London Missionary Society) dealt with missionary labour in its general aspects. The forward movement at home would not only mean a forward movement in the mission-field, but would act there as a breath of God. God was stirring up his Church in this matter, and Christians should rejoice.

In the evening a large meeting was held in the dome, under the presidency of the Mayor (Dr. Ewart), who spoke of some of the difficulties in connection with missionary enterprise which he had observed during a prolonged stay in India. It was essential that men should be sent out who were able to cope with the Brahman. One of them had said to him, "I can understand the morality of Christianity, but how does it come about that this religion of yours is taught by a number of sects?" If the various missionaries in India worked on one method and with one heart it would advance greatly the evangelisation of India. It was the custom to say that the Indian government did not foster Christianity sufficiently; but it should be remembered that the Government of India was carried out by a handful of men, who were surrounded by a population of 280,000,000 and that, as it was, the British rule in that country had effected incalculable benefits; and he undertook to say that there was not a law passed by the Government of India which had not a Christianising aspect, and did not tend to raise the people morally. No doubt there were blemishes—the liquor traffic and the opium traffic in particular being instanced.

Rev. W. S. Swanson (of the English Presbyterian Missionary Society) followed with a telling address on mission work in China, with which he is personally familiar. When he got out into the mission field, he said, he found that his Christianity could be best expressed by two great truths. The first was that men and women are sinners; and the second was that Jesus Christ, the Son of God, was the Saviour of humanity. This speech, which abounded in racy and forceful remarks, carried conviction to an enthusiastic audience, and brought down rapturous applause.

Rev. J. Nettleton (Wesleyan Missionary Society) told of the work of the Gospel in Fiji, where the Sabbath is better observed than in this country, and where, if we wanted Christian heroes, we might find them. With other such words closed this inspiring meeting.

EVENING.

The long bright day has gone to rest
On rosy pillows in the West,
Where curtains of the rainbow's hue
Are drawn to hide it from our view;
And dusky night comes on again,
With all its silent, shadowy train.

The eve of life is drawing near,
The night of death will soon be here;
I fear not night, I fear not death,
I trust in what my Saviour saith;
He is my burning, shining light,
In Him no darkness and no night.

My everlasting life is He,
My joy through all eternity.
He will for aye with me abide,
And closer draw at eventide.
And so I fear not night nor death,
But trust in what my Saviour saith.

Caroline Tickner.

BISHOP EDWARD BICKERSTETH, of Japan, has sent home an urgent appeal for at least fifty more workers. As things are at present, he says, it is impossible for missionaries resident in Tokio and Osaka to give more than the fringe of their time to direct evangelisation. In not a few places, too, only one missionary is stationed, and there are still "immense populations and numerous towns and villages" in which "the mass of the people have no knowledge of the Gospel or means of learning it." The legitimacy and urgency of the appeal for reinforcements is, the Bishop says, emphasized by "the rapid spread of unbelief among all classes" in Japan. But while the need of assistance is great, the Bishop has made much progress with the small staff he has under his command, and the prospects of the church in Japan seem to be very bright.

Dr. Barnardo's Festival.

A SERMON WITH FOUR HEADS AND AN APPLICATION.

For the third time Dr. Barnardo's *protégés*, patrons, and sympathisers have made pilgrimage to the splendid Albert Hall at Kensington. It is seldom that Belgravia and Bethnal-green meet together, and Dr. Barnardo deserves to be heartily thanked for providing this annual opportunity. Such an object-lesson of the sins and sorrows of the city, with the Christ-like endeavours that are being made to lessen the sin and banish the sorrow, is worth a bushel of speeches. The gathering of Wednesday week was an unqualified success. Brightness was the prevailing element, but enough of the darker side of the picture was shown to throw the sunshine into proper relief. Everybody must have rejoiced at the statement of Lord Kinnaird, the Chairman, that Dr. Barnardo had recovered his physical strength, and was "looking very well." Certainly, he was as energetic as ever, none the worse, seemingly, for the severe and prolonged strain that he must have undergone in directing the thousand-and-one details of such a leviathan and varied programme.



FOUR-YEAR-OLD LILLIE ON THE DEFENSIVE.

These anniversaries of Dr. Barnardo's Homes are now singularly diversified in character and interest. It may not be amiss to compare them to an old-fashioned sermon, with its four heads and an application.

I.—THE MUSIC.

We should only be repeating an oft-told tale if we entered into any detailed description of the thrilling and charming song that came out of the fifteen hundred young throats of the boys and girls crowded into the orchestra. Music, vocal and instrumental, has long been kept to the front in the training of the boys at Stepney and the girls at Ilford. The gleeful traditions so firmly established by the late Mr. Joseph Proudman are being ably sustained by his son, Mr Frank Proudman, to the swing of whose *bâton* the youthful choir made the great spaces of the Albert Hall resound, evoking the ringing cheers of the immense and brilliant assemblage. The boys' band played capitally; so did the little men with the bagpipes. In short, it was a fine feast of sweet sound, and of itself worth going to Kensington to hear. We believe there are few things the devil dislikes more than good and cheerful music allied with pure and true sentiment. Those young people of Dr. Barnardo's get so much that is good in this line, that there is less fear of their being allured by the vulgarities, the inanities, and the profanities of the music-hall.

II.—THE ILLUSTRATIONS.

It is impossible to produce many absolutely fresh illustrations of the work every year, many-sided though the scope of the institutions be. Perhaps the only positive novelties on this occasion were the crowning of the May Queen and "naval drill on board a training-ship." Dr. Barnardo was an interested spectator at the recent meeting of the Boys' Brigade in Exeter Hall, and he probably desired to "cap" the drilling performances on that occasion with something still stronger. So we had the deck of the training-ship reproduced, with rifle and sword drill excellently gone through at the word of command by very juvenile officers. This was the only part of the programme that might have been profitably omitted. The rearing of the mast hung fire somewhat, and the Doctor evidently had an anxious ten minutes. The sword-drill, with its slash and cut and thrust, seemed rather out of place; but, as a friend judiciously remarked, the training was to be construed as meaning "Defence, not defiance."

As for the rest of the illustrations, no praise could be too extravagant. Ten workshops were seen, for a brief space, in full swing. Then came a most touching procession of boy and girl waifs, fresh from the City slums—the veritable "raw material," out of which the "manufactured article" will by-and-by be evolved. This latter was seen to perfection in the band of sturdy young emigrants, ready to start with others on the morrow for Manitoba, and looking fit for anything. The "babies' play-hour" was quite idyllic in its naturalness and homely suggestion. There was no prettier picture placed on the boards all the long evening than the crowning of the May Queen and the dancing round the may-pole. More prosaic, but more practical, was the glimpse of "Washing-day in the Homes." A procession of young craftsmen, carrying the emblems of their fourteen handicrafts, was followed by physical and musical drill by a company of young girls—most graceful, healthful, and charming. Later in the evening was a reproduction of last year's "sensation," the fire escape. Altogether, these varied examples of what is done in the institutions for the mental, physical, and industrial well-being of the boys and girls who find their way to Dr. Barnardo's School were telling and irresistible arguments for his noble and beneficent work.

III.—THE PRIZE-GIVING.

This demands a brief mention. It is a good custom with the director and his counsellors to keep a friendly eye on the young people who are trained under their roof for some years after they leave to fill positions of useful service in the great world. Those who comport themselves creditably, and are within easy distance, come up year by year to receive prizes or certificates—an excellent plan, surely, not only for encouraging them in the way of well-doing, but for sustaining in them a lively interest in the institution to which they owe so much. Prizes were given this year to some two hundred "old girls and boys" who had creditably filled situations for periods of one to nine years. The coveted *douceurs* were graciously handed to the recipients by Lady Aberdeen, whose winning smile and kindly word would no doubt enhance the gift of the committee.

IV.—THE SPEECHES.

The Albert Hall was not built for speech-making, and unless the speaker is a practised orator,



RAW MATERIAL.

with the lungs of a giant, he is at a disadvantage. Lord Kinnaird, who very capably filled the chair, boldly faced the situation, and made himself tolerably well heard as he set forth some of the facts and figures of the work of the bygone year. He told how neither vote nor interest was needed to secure admission for *really destitute* cases; and how physical deformity or ailment is no barrier in the way of otherwise suitable cases. While definite religious instruction is the backbone of the work, it is unsectarian, and therefore appeals to all. Coming to figures, he reported that during 1891, 6866 cases of child-destitution, suffering, and danger were dealt with. In the same period 1717 were admitted to the Homes, and on December 31 there were in actual residence under the sheltering wing of the institution 4219 boys and girls snatched from Britain's waifdom,



PHYSICAL DRILL.

turned aside from paths of poverty, crime, and moral destruction. The extension of the Cottage Home system was referred to with satisfaction; there are now one thousand children placed out in such homes, where the hallowing influences of family life can be experienced to the full.

In his brief statement as Director, preparatory to the marshalling of the illustrations, Dr. Barnardo supplemented the Chairman's remarks, bringing the figures up to date. The number in the Homes at the date of meeting was 4400. The Director also pointed to several developments in the machinery of the institution during the year—the establishment of seven receiving-houses in large provincial towns; the addition of twenty-five centres to the boarding-out organisation; an auxiliary boarding-out scheme for children of a class not hitherto reached; and the inauguration of the Young Helpers' League and the "Voluntary Association of Adult Helpers." Mr. Mayers' deputation work in Australia has been eminently successful.

Brief addresses were given towards the end of the meeting by Lord Aberdeen, Mr. William Fowler, Lord Rookwood (better known as Sir Henry Selwyn-Ibbetson), and Mr. Gurney Sheppard. All were most hearty in their advocacy of the work of the institutions. Lord Aberdeen was unstinted in his expressions of admiration at the delightful exhibitions of skill on the part of the children. He referred with much approval to the emigration of lads to Canada, all the more as he was now himself a voter and stakeholder in the Dominion. Later in the evening, he showed his practical interest by offering to pay the cost of sending out two of the youths about to leave for the Western land. As the Treasurer, Mr. William Fowler, was very earnest in asking that the exchequer might be kept well filled. He gave it as his honest conviction that the money sent to Dr. Barnardo was well and carefully spent, and that there was no waste. Lord Rookwood, with the honours of his new-born peerage sitting lightly upon him, argued from past as well as present experiences for the liberal support of the public. Mr. Sheppard recalled the fact that at the close of last year's meeting there were two gifts of £1000 each, and hoped some kind friends present were prepared this year to imitate so good an example. This mention of money brings us to

THE APPLICATION.

of which we have spoken; we mean, of course, the appeals that were made by Dr. Barnardo and others for financial support. The institutions have no permanent endowment, but they appeal

to possess what is perhaps better—the confidence and approval of the giving public. This will be evident when we state that the income for 1891 totalled up the substantial sum of £131,000. Lord Kinnaird drew attention to the fact that



A YOUNG HELPER.

the coming holiday months of July, August and September are serious times for the Homes, as the receipts invariably drop while people are away enjoying relaxation and spending their money on themselves. In order to provide against this, Dr. Barnardo desires to secure £13,000 at once. The collection and donations promised on Wednesday evening amounted to the goodly sum of £2360; but this leaves a very large balance to be made up by the friends of the work throughout the country.

By the kindness of Dr. Barnardo, we give some of the numerous illustrations that appeared in the beautifully got-up programme of the evening's proceedings. They speak for themselves, and will make more vivid to the reader the truly practical and Christlike nature of the work done



MORE RAW MATERIAL.

by these institutions in transforming the children of misery into happy, healthy, and useful youths and maidens.

FETE AT ILFORD.

The Girls' Home at Ilford was *en fête* on Saturday, a goodly company of Dr. Barnardo's friends assembling by special invitation for an afternoon's inspection and enjoyment. The visitors were greeted at Mossford Lodge, and a little open-air meeting was forthwith arranged under the cedar tree on the lawn. Mr. Samuel G. Sheppard, Chairman of the Committee of the Homes, welcomed the company, and Dr. Barnardo followed with a brief statement, when a threatening shower drove the meeting indoors. Fortunately there was not rain enough to mar the subsequent enjoyment.

The keystone of the Doctor's little address was thanksgiving based upon his personal reminiscences of the growth of that particular branch. The visitors learned that the village had now nearly one thousand little inhabitants of all ages up to sixteen or thereabouts, divided up into forty-nine households under a Christian "mother."

The first meeting was followed by another, for the company at once adjourned to the site of the new church at the other end of the village, and there the central event of the day took place in the unveiling of the memorial-stone. The building is only about one-third erected, but enough was there to show that the £6000 given will be worthily expended. Prayer was offered by Rev. D. B. Hankin, and at the touch of one of the tiniest little maidens in all the cottages, the unveiling was performed on behalf of the donor, who, unfortunately, was too ill to be present. The church is appropriately a daughter's memorial to a departed father and mother. Most of its young worshippers are and will be orphans. The completed building is to be licensed, though not consecrated, so that clergymen, ministers, or laymen may alike speak within its walls.

Last Thursday a party of two hundred boys and lads, trained in, and now sent out by, Dr. Barnardo's Homes, left Euston for Liverpool, *en route* to Canada. Fifty of these will be placed out on Dr. Barnardo's Industrial Farm of ten thousand acres at Russell, Manitoba; and for the others agricultural situations will be found throughout Ontario. The party sailed by the Allan liner, *Mongolian*. Including these lads, the Institutions have now sent out over 5500 emigrants to Canada and to the British Colonies.

THE NOON MEETING,

186, ALDERSGATE-STREET.

It was stated on Monday that Dr. Pentecost's ministry at Upper George-street, Marylebone, is being attended with power from on high. Last Sunday about twenty men, some of them of good position, were constrained under the power of God's Spirit to confess their conscious need of a Saviour, or that they had been saved.

Mr. Stoughton spoke of a Congregational minister who last year was on the Down-grade, when he was induced to go to Keswick. There he got such a blessing that on his return there was found such variance between his new views and those of his people that the church was reorganised, those who did not approve of his conversion left it, and for the past year quite a different order of things prevailed.

Mr. Nobbs spoke of the work of God at the Great Assembly Hall. If all the work of God in metropolitan localities from week to week were as well made known as when the like occurs in a country town, it would be found that there is much to praise God for every week. If the ministers were to come and tell what God was doing by them, and to hear what He is doing by others, their own souls would be refreshed, and they would go away as glad as Gideon, when he heard the dream and its interpretation in the camp of the Midianites.

The Monday afternoon prayer-meeting for revival has been amalgamated with the meeting at noon, and all who are crying, "O Lord, revive thy work," are very cordially invited.

AGED BLIND FOLK.—About a hundred, including guides, accepted the invitation of Rev. Henry and Mrs. Bright, the hon. superintendents, to the annual garden-party to the blind from some of the London workhouses at the Homes for Aged Christian Blind Men and Women in Hanley-road, Crouch-hill, N., on Tuesday last week. During the afternoon the old folk, to whom such a treat is a rarity, greatly enjoyed the outing in the pleasant grounds of the homes, and after tea and some singing on the lawn, there was a short meeting in the Jubilee Hall adjoining, when one or two interesting recitations and brief addresses were interspersed with some bright singing. Before leaving each of the visitors received a bun and a shilling.

A ZENANA BREAKFAST.

A Breakfast meeting was held in the Cannon-street Hotel on Tuesday morning to welcome Dr. Pentecost and the Misses Kinnaird on their return from India, and to arouse fresh interest in the work of Zenana Missions, particularly the Zenana Bible and Medical Mission, Mr. T. A. Denny, in the unavoidable absence of the host, Lord Kinnaird, presided, and called upon

The Hon. Emily Kinnaird spoke of what she had seen of mission work in Lucknow, Lahore, Poona, Calcutta, and many other parts. She deplored the lack of interest, and even of knowledge, shown by many Anglo-Indians in missionaries, who were toiling hard and successfully in the cause of the Gospel. Let no one say a missionary's life was one of ease and idleness; the truth was, that real missionaries, both men and women, usually work beyond their powers, for the work is great and the labourers are few.

Miss Cornelia Sorabji, B.A., who is returning to India to help her mother, whose devoted labours are well known, spoke briefly but touchingly of India's vast need and of the sorrow of her people.

Dr. Pentecost emphasised what had been already said as to the invincible ignorance on the part of many Anglo-Indians as to work going on around them. Then, again, for years we have been praying that God would open the doors. Now He has opened the doors, and we are not prepared to enter in. The danger is that these doors may soon close should prove unable or unwilling to rise to the emergency.

Mr. D. L. Moody, being called upon for a few words, told how he had intended visiting India and had been hindered. Hence he was not a missionary, and had seen little of missions; but he was profoundly thankful to know that God had used him to call out and send forth many missionaries. Not a few saved during his work in this and other lands were now doing good service among the heathen.

The Hon. Gertrude Kinnaird, in telling of what she had seen in India, devoted herself specially to illustrating the need for women's medical missionaries and women's hospitals.

A few words followed by Sir William Muir and Mr. W. T. Paton, who spoke of the financial need, read an encouraging list of promises, and asked definitely for £300 per annum more in order to extend the work.

Port Said Seamen's Rest.

An interesting report just issued by the committee of the Seamen's Rest, Port Said, states that finances during the past year have often been at a low ebb, yet God has provided every need. From an outline of the work given we find that a number of boats go every Sunday evening to the Colliers, of which from twelve to sixteen are usually in port, and are almost the only vessels making a prolonged stay. The men from these ships are collected and brought to a Gospel address at the "Rest," the manager undertaking that they return to their ships on its conclusion. Very little difficulty has been found in getting them back to their ships. The attention and interest shown has been most marked, some earnest Christians among the men themselves being often found ready to speak a word for the Master and to assist in seeing that all return on board quietly afterwards.

One small man-of-war not carrying a chaplain is usually stationed at Port Said, she too is visited, as a rule on Sunday afternoon. In some ships meetings have been held on board by the special permission of their captains. The "Rest" has aided a good number of destitute British subjects and foreigners, for whose relief no fund exists at Port Said. Missionaries going to and from the East have held little meetings at the "Rest" which have been most cheering to themselves and to others at Port Said. The number of meals served has been about 638; 270 ships have been visited, and much reading matter has been distributed. The work greatly needs help at present. The treasurer is Mr. F. A. Bevan, 54, Lombard-street, E.C.

A TRAINING SCHOOL JUBILEE.—On Tuesday next the jubilee of the St. John's Training Schools for Girls will be observed from four to ten p.m. in the buildings close to Westbourne-park station. The managers are endeavouring to raise a Jubilee Fund to clear off the debt, also to enrol new subscribers. Communications should be made to Lord Kinnaird, 1, Pall Mall East, S.W.

THE MILDMAY CONFERENCE,

JUNE 21–23, 1892.

Subject: THE WAYS OF GOD, IN JUDGMENT, PROVIDENCE, GRACE.

For the thirty-sixth time, and in the pleasantest of summer weather, this annual cosmopolitan gathering of Christian workers began its sittings on Tuesday morning last week. This year the Conference was moved a day forward in the week, with the laudable object, we understand, of enabling the attenders to join in the praise meeting held the morning after the assemblies of the three days.

Sir S. A. Blackwood, who was absent at last Conference, was in his accustomed place on this occasion. He had, indeed, been suffering from severe indisposition on the previous Sabbath, but had happily recovered in time to assume the conduct of the great meetings in the large hall. The attendance was about as large as usual, and the meetings were marked by the orderly quiet, characteristic of Mildmay Conventions.

On Tuesday, at eleven a.m., the Chairman summoned the great assembly to silent petition, after which Mr. Pennefather's opening prayer-hymn was sung on bended knees:—

Jesus, stand among us
In thy risen power.

This was followed by the singing of another hymn, and Rev. D. B. Hankin then led in prayer. It was a singularly soulful utterance—choice in language, lofty in thought, and most comprehensive in scope.

THE CHAIRMAN'S ADDRESS.

Sir S. A. Blackwood, K.C.B., said: Will you open your Bibles at the Word of God as it is written in the first chapter of the prophecy of Ezekiel? Two millenniums and a half have passed away since the captive prophet was amongst the captives by the river Chebar, and, as we see from verse 1, "the heavens were opened, and I saw visions of God." In this latter day we occupy a position of greater privilege than he did. We are not among captives, but amongst those whom Christ has made free. We are not by the river Chebar, but we are sitting to-day by the banks of the river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. We are permitted to understand, as probably Ezekiel and his fellow prophets did not understand, the visions of God. They searched what these wondrous revelations might portend; but now, in the full light which Christ has revealed, we have the exposition, the divine interpretation. And it is as those who occupy in the marvellous grace of God a position of such liberty, such privilege, such access, we take our stand to-day and open another Mildmay Conference, by endeavouring with the prophet, to contemplate the marvellous scene which passed before his astonished gaze. "The heavens were opened, and he saw visions of God."

Now the order of the chapter is that which is marked out for us in the succession of the subjects which we find in the programme. It is that of "the ways of God in judgment," as betokened in the whirlwind, the cloud, and the fire; it is that of "the ways of God in providence," as denoted by the living creatures and the wheels, wheels within wheels upon earth guided by the heavenly powers; and then, lastly, we have the glorious vision of

THE ENTHRONED MAN,

encircled with the rainbow, the manifestation of the likeness of the glory of Jehovah.

In the few opening remarks that I desire to make I would follow or take a different starting-point; for though the prophet saw these three visions thus brought successively before his eye, I think we may well take our stand at the close of the vision at the only place where I feel that sinners like us, pardoned sinners by the grace of God, can properly stand. If we are to contemplate in a suitable frame of mind, with reverence, and at the same time with joy, this marvellous exposition of the grace of God, we must get under the shadow of the throne, we must draw near the throne of grace sprinkled with blood, we must contemplate that risen One at the right hand of the Majesty of heaven. There and there only can we really view the scene we are called upon to witness. And if that be so, surely it is not without meaning that the primitive servants of God are so often presented to us as overwhelmed by a deep sense of the majesty and glory of God, as they were permitted to enter into his secret, and to receive communications from the Most High. Abraham fell on his face when God talked with him; Moses put his shoes from off his feet, for the place where he stood was holy ground; Joshua lay prostrate in the dust, as did Daniel by the River Hiddekel; and even the beloved disciple, who had lain on the bosom of the Man of Sorrows, also fell prostrate—"I fell at his feet as one dead." So here, "when I saw it, I fell upon my face."

Now let us read a few verses beginning with the twenty-fourth, where we see these marvellous living creatures full of life and power, who "when they stood, they let down their wings." The rush and noise of heavenly activity is subdued, active powers, even in heavenly places, keep silence. Do we not need to follow that example? We come, many of us, from scenes of much activity, of work, of labour, and even strife; and we come, as it were, to be quiet,

TO BE SILENT BEFORE GOD.

We come into the secret place of retirement, to be with Him, withdrawn from much that necessarily occupies time, labour, and energy. Figuratively speaking, we "let down our wings."

Having read the chapter to the close, as well as verses 1 and 2 of chapter ii., the Chairman proceeded: May the same Divine Spirit permeate our being to-day, so that we may hear the voice of the Man upon the throne, the blessed God, the one who loves to draw near to his people and speak to them, and convey to them those communications which they need to fit them for service or suffering.

We have to-day the great, solemn, mysterious subject of "the ways of God in judgment" symbolised, as we have seen, by the mighty wind breaking the rocks, the fire enlightening and even scorching, and the cloud which darkens the earth, yet is full of the promise of the fertilising power from above. Without trenching on what our brethren have to say, I may remark that, as I understand it, we need not think of judgments merely as *punitive*. They may be so; but surely the term implies much more as to the ways of God in dealing with men, with churches, and with individuals, as to the action of God in all things in heaven and earth. He is the Judge of all the earth, and He does right. "God's way is perfect." Then let it take this, that, or the other form suited to the time, season, and condition of the churches, or individuals, or nations. It is well we should withdraw ourselves to a certain extent from much that occupies the mind, and get for a brief season to a higher sphere, a more elevated plane—that, instead of being occupied, as we naturally are, with "my work," "myself," "my church" (all things right enough in their own place), we may, under the shadow of the throne, look upon God's work on the objective rather than the subjective side, and thus have our mind and heart instructed to understand the secret and the loving kindnesses of our God.

And yet we cannot meet this morning without remembering that the ways of God in judgment often wound, chasten, and try. We cannot meet here without looking back at the past. How solemnly this year opened—the pestilence that walketh in darkness, the shadow that fell on the steps of the throne in this land, and then the withdrawal of those honoured servants of God, who had stood beside us on this platform and had spoken so faithfully and lovingly to assembled thousands.

CHARLES HADDON SPURGEON,

Donald Fraser, and Gawin Kirkham, the last named for a long time actually associated with the work in this hall, all of them able witnesses and devoted servants of the living God. They are gone from us to a higher sphere of labour, and surely God speaks to us in these things, and we do well to "consider the end of their conversation and faith." God has providentially withdrawn them, leaving to us, in our humbler sphere, to continue to bear witness to his grace and truth.

So we come here to-day to meditate on Him, whether in his ways of judgment, providence, or grace. Many expressions of thankfulness have reached us with regard to the selection of subject. We were reminded at the preparatory prayer meeting last night of the necessity of knowing more of God Himself. And in coming to consider this subject, it is an important thought for us that in this marvellous book of Ezekiel, as you will have noticed, no less than seventy-one times is that form of words repeated, "That they may know that I am Jehovah." How deeply instructive it is to take up one book like that, with its keynote so clearly written over it, and find therein the revelation of Jehovah to ourselves. God help us to sit at his feet, who alone can speak to us to profit! May He speak to us this morning by his servants, and may we have the listening ear and the understanding heart, so that our energy may be renewed, and we may go forth freshly anointed with the dew of heaven, and with a higher conception of his Divine majesty and of our own responsibility as those called to a knowledge of the Most High; and thus shall we not have met together in vain.

The whole audience then united in reciting audibly Ps. xcvii.

Rev. Handley C. G. Moule followed with the weighty address given in full on pages 9 and 10. After prayer by Rev. C. A. Fox, a hymn was sung, and Colonel Morton read a number of requests for prayer, which were laid before God by Rev. Evan H. Hopkins. The second address of the morning was then given.

A God of Judgment.

Rev. J. B. FIGGIS.

It is written that when the Lord descended in the cloud and with the light of fire, the priests could not minister for the glory; and as we stand together in this solemn scene this morning, it does seem as if the uttered words were almost impossible. We have been reminded that "the Lord is a God of judgment"—you will find these words in the book of Isaiah xxx. 18—and that He "is a God of knowledge, and by Him actions are weighed" (1 Sam. ii. 3). They are put into the scale, they are tested, they are tried. God's mind cannot be ignorant of them, for He is a God of knowledge; His heart cannot be indifferent to them, for the Lord our God is Holiness; His eye cannot be blind to them, for His eyes are as the flaming fire—they search, they try.

The Lord is a God of judgment, but He is a God of mercy, too. He delighteth in mercy, but He is nevertheless a God of judgment. There are thousands of reminders to prevent our forgetting it. I stood the other day, and seem still to stand, in the midst of the ruins of the Acropolis, in Athens. What mean these broken columns and fallen temples? Do they mean that God was angry with Greece, that her actions, when put in the scale, were lighter than vanity? Do they mean it was for this world's good they should pass away? Egypt, Assyria, Greece, and Rome, where are they? Where are they, and where art thou, my country?

WHERE IS THIS ENGLAND OF OURS,

with her betting-rings and her gambling on every side, her drunkenness and gluttony on every side, her adulteries and other debaucheries

on every side? Is our dear land on the brink of a precipice? God forbid! But only God knows. God grant we may so live, and work, and pray for England, that He may spare her, guilty as she is; that even her Opium Traffic may not sink her under his judgment. How easily we take these things; how lightly! There is none that stirreth up himself to take hold of God; or, if there be some, they are but few, who have learned that in regard to sin we are to be separate, but in regard to prayer and confession we are to be identified with sinners around us. So we find it was with Moses, Nehemiah, and Daniel, who made themselves one with the people. Must not we, the children of God, make ourselves one with the people of England, praying that when the judgments of God are abroad in the earth, the inhabitants of the world may learn righteousness. Thank God that lesson, though slowly learned, sometimes seems to be learned, that nations seem to learn truth and righteousness through the judgments of God—that these judgments seem to keep the world from becoming a pandemonium.

And as with nations, so with individuals, who, through God's judgments, learn his righteousness. Dare I mention what I have learned on the best authority? Years ago there was a great sorrow in our palace, and a princess-mother was weeping o'er her child. Long after she was asked by a faithful one, "Do you love the Lord Jesus Christ?" "I do, indeed." "Do you rest in Him as a personal, loving Saviour?" "Yes, I do." "How did you find Him so to be?" "Our Book says that through much tribulation we must enter in. So it was, that when my child was taken from me I found in the Saviour my rest, my joy, my all." So God as a God of judgment sends his cloud (as we read in Job), whether for correction or for mercy.

Now I turn to another branch of the subject. Deep words have been spoken on this theme; but we cannot leave it without touching the question, whether we,

AS CHILDREN OF GOD,

have to do with God's ways in judgment? Let us answer emphatically, We have nothing to do with these ways in regard to our standing, nothing. "He that believeth shall not enter into condemnation," or "shall not enter into the judgment." That is true of every saved soul. Oh, blessed words; he stands on the other side of doom, accepted in the Beloved, complete in Him. And while this is true, let it also be said as strongly and clearly that many of the troubles that touch God's children are not in the way of judgment. Why! did not the Lord Himself correct his disciples about this; telling them that those on whom the tower of Siloam fell, and those whose blood Pilate mingled with their sacrifices, were not guiltier than their fellows? Beware of adding sorrow to sorrow by telling afflicted, mourning ones that it is and must be judgment, and that had they only listened they might have escaped. It costs, said one, a great deal more to say, "I will trust Jesus though He slay me," than to trust Him to take away the sorrow and sickness.

"Is this the way, my Father?" "It is, My child;
For thou must pass the dreary, tangled wild
Ere thou canst reach the sweet invisible,
Thy peaceful home above."

"My Father! it is dark!" "Child, hold My hand;
Trust my all-seeing care; I'll lead thee through the land,
For thou shalt really stand,
'Midst glory bright above."

"My footsteps seem to slide!" "Child, lift thine eyes to mine,
So in these slippery ways
Thou shalt be holden up, and thou shalt praise
Me, for each step above."

"O, Father! I am weary!" "Child, lay thy head
Upon My breast; 'tis I that spread
Thy rugged paths. Hush! hush! till I have said
Rest, rest for aye above."

But though that be so, for the most part, there are cases in which a different law prevails. Just as you have seen a young mother take, with trembling hand, a phial and go to her little one (she knows the contents are bitter, and must be to do the child good, yet she pours the contents into a cup and gives it to the little one, that it may drink and be recovered), so our God has, many a time, as it were, to take the cup in his hand and administer it, though it be bitter, for the health of his child. Or you may have seen that mother, sometimes, when there was no ailment, but the child was naughty, not with a phial in her hand, but a rod, going to administer chastisement to the child she loves, and just because she loves it. Tell me, is there nothing resembling that in the dealings of God with his children? His dealings are at times in chastening—a chastening which is love. See how Jacob was chastised for his deceit; how Moses suffered for his anger, by exclusion from the land; how David suffered for his great sin, not only in the death of his darling child, but in a blighted life. These things are in the Old Testament, do you say? Well, then, in the New we read, "The Judge standeth at the door," and "judgment must begin at the house of God." Do we not need it? Are there not many under the rod the sting of whose sorrow is this?—It is my own fault. I brought it on myself by conduct for which there is not an iota of excuse. If God sees a Christian man

DABBLING IN DOUBTFUL STOCKS,

and endangering the interests of his firm and family, how can God be satisfied with that Christian man? Must He not show that his judgments are according to truth? If God sees a Christian woman not hand in hand with Jesus, but hand and glove with the world, can God be pleased with that woman? How can He be when his judgments are according to truth. If God sees a Christian restraining prayer, neglecting the Bible, forsaking the means of grace, can He be pleased with that Christian? How can He, when his judgments are according to truth? If God sees a Christian hard and cold to his wife, cruel to his children, indifferent to the sufferings of humanity, proud, haughty, self-willed, can He be pleased with such? How can He, when all his judgments are according to truth? These things touch us, it is true, for this life chiefly, but they also touch us for the life which is to come. It is true the believer "shall not come into the judgment"; but it is equally true that "we shall all be manifested before the judgment-seat of Christ," that every one may receive the things done in his body according to that he hath done, whether it be good or bad." "Knowing," says the Apostle, "the terror of the Lord, we persuade men; but we are made manifest to God," that we may be approved of Him. One of the most wonderful sermons I ever heard was on these words,

"APPROVED OF HIM,"

and I saw an honoured and useful London minister sit at the foot of the pulpit stairs, the tears running from his eyes. "What," he was asked, "are you weeping for?" "If," was his reply, "you had been a minister in London for forty years, you would weep, too." He was thinking of neglected opportunities, of work done in the wrong spirit, from a wrong motive. In view of these things, how much reason have we to use the old prayer, "Enter not into judgment with thy servant; for in thy sight shall no man living be justified."

I would say, in conclusion of the whole matter, that the question is, What is our duty in view of Him who is our Judge as well as our God? Our path is clear; it is to put away evil, to have done with it, to let the last time have passed for the commission of any of these sins. Bring them out from their caves and slay them before Him; slay them with the words of his mouth. If thy right hand offend thee, cut it off and cast it from thee; and if thy right eye offend thee, pluck it out and cast it from thee. It is better to enter into life halt and maimed than, having two hands and two eyes, to be cast away for ever. When you have done this, and have judged yourself and executed sentence, then will your God say those sweet, sweet words He longs to say of us: "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him I do earnestly remember him still; therefore my bowels are troubled for him. I will surely have mercy upon him."

Prayer by Rev. W. H. Barlow, vicar of Islington, concluded the proceedings of the morning.

TUESDAY EVENING.

After silent waiting on God, Mr. E. Trotter led in prayer, and a hymn of praise was sung. The Chairman,

SIR S. A. BLACKWOOD,

said: For a moment turn to 1 Kings xix. 11 and 12. May we be like Elijah this evening: "on the Mount before the Lord." We have heard solemn things to-day concerning the dealings of God. The whirlwind, the cloud, the fire, and the brightness have in a measure passed before us, and now we want to hear his voice. We are bidden go forth and present ourselves before Him, and in proportion, as we get into that

"PLACE OF GENTLE STILLNESS,"

it shall be with us as it was with Elijah. "It was so, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entering in of the cave. And, behold, there came a voice unto him." It must have been a solemn hour, an appalling scene. First, the rushing wind rending the mountain, then the crashing earthquake, with its avalanche of rocks; then the rushing, scorching, consuming fire. Even the prophet of God, who stood undaunted before Ahab and the hundred prophets of Jezebel and idolatrous Israel, might well feel his inmost being shaken to its centre as he stood alone in that mountain cave and witnessed these convulsions of nature. But now he hears the voice of God, and as the moments drew near when Divine communications were to be made to him, he is bidden stand out alone before God. There is a deeper solemnity than ever in realising the unspeakable presence of Jehovah; and, like Moses of old, he wrapt his face in his mantle and was silent. Does not that attitude befit us this evening? We are called to hear wondrous things. Only the fringe of it has been touched. We want to know much more intellectually, but much, much more experimentally. The prophet Ezekiel, of whom we heard this morning, learned both ways, and we want to learn both intellectually and experimentally, both in the head and in the heart, to know God in his ways of judgment, as well as of providence and grace. If we are so to learn, we must, metaphorically speaking, wrap our faces in our mantles and wait before God to hear his voice in the gentle stillness. No human eloquence, however learned and weighty, can penetrate the heart as does the teaching of the Holy Spirit.

After prayer by Rev. G. F. Pentecost, D.D., the following address was given.

God's Way in Judgment.

HON. AND REV. W. TALBOT RICE.

I take it that in coming together this year to this Conference we come under somewhat special circumstances. We recognise, and those who convened the Conference recognise specially, that God has been speaking to the nation during this year in a very special, solemn and remarkable way, and we want to understand what He has to say to us, and what He would have the outcome of his speaking to be. Besides, we are here to-day on the eve of a General Election, a fact which makes a meeting such as this of the people of God an extraordinarily solemn gathering. Whatever be our desire as to the result, our highest aim surely is that God may be glorified therein. Further, we are living in days of very remarkable and sudden changes, and we do not know what a day may bring forth. I know that something of the kind may be said of every age, but I believe it is true in a peculiar sense of our own. There is a great uncertainty in every heart and mind as to what is coming. Thus it seems to me we are called to live very close to God, and in special confidence in Him, crying to and waiting on Him for grace and help, for guidance and wisdom.

Now, I would turn to two or three thoughts with regard to the subject before us. I ask you to recall the words of John xvi. 11, where the Lord Jesus Christ said that the Holy Spirit would convict the world "of judgment, because the prince of this world is judged."

THE GREAT PRINCE, OR LEADER,

or head of this world is judged. He in whom is summed up this world's power, this world's wisdom, this world's ways, the head of it all, is judged. He who is the great master and father of self-will has been judged; and if he has been judged, so has his self-will, and self-will in him. God has passed sentence upon him. All the world knows that Satan and his hosts determined, and carried out the work so far as they could, to destroy Him whom God sent to be the Saviour of the world. God, by the resurrection of Jesus Christ from the dead, pronounced once for all that the prince of this world was wrong—that his work was fighting against God, that he was the head and leader of self-will and opposition to the living God. As such he was judged, and in him men who live a life of self-will have been judged too.

Now you and I have been living a life of self-will; and it is plainly written in the dealings of God that that kind of life, that principle and way has been condemned as opposition to God, and lawlessness as rebellion against the living God, the Creator and Maker of heaven and earth. Turn to the instance of one whom God called his child and spake of

(*Continued on page 19.*)

A PALACE OF EASE FOR THE POOR.

Last Saturday the main street of the quiet little town of Sandgate on the Kentish coast was bright with bunting; it was the opening day of the new "Beach Rocks" as a Convalescent Home for the London Samaritan Society. During the past twelve years nearly fifteen thousand convalescents, coming chiefly from the ranks of London's industrial poor, have been helped back to health and strength by a sojourn at the Sandgate Homes. The old Beach Rocks has long been inadequate to the needs of the Society's work, and additional houses had to be taken in the summer season. This arrangement was both expensive and inconvenient, and Mr. Jones, the director, in co-operation with the trustees, decided to pull down the existing house and erect in its place a larger structure covering the whole site. The new building is now complete so far as its exterior goes, and is faithfully represented by the engraving that appears on this page. The reader will see that it is a palatial edifice; while for the purposes of such an institution the situation is simply perfect.

In carrying out the scheme for the new building, Mr. Jones was fortunate in securing the practical co-operation of Mr. William Dabbs, of Clapton, whose skill in such matters has been freely and gladly placed at the disposal of the Society. The interior arrangements of the Home are in keeping with the attractive exterior. Beauty and comfort go hand in hand. As the patients traverse the spacious corridors and stairways, or find a retreat from sun and wind under the cool and shady verandahs, or rest in the large and lofty ceiled sitting-rooms, or repose at night in the wholesome airy bedrooms, they cannot but feel that everything that is possible has been done to contribute to their happiness and facilitate their recovery. Nothing need be said here as to the cuisine; Beach Rocks has long ago earned a high reputation for its generous feeding arrangements, and there will certainly be no retrograde in the new Home in that respect. The sympathetic kindness and solicitude of the matrons, constitute the added touch that gives the institution a *beau ideal* character, and will tax its accommodation, large though it be.



The opening ceremony of Saturday was a very pleasant function. The central figures were Sir Edward Watkin, M.P., and his octogenarian wife, Lady Ingram Watkin. A great assemblage of friends lined the sides and double verandahs of the pretty central quadrangle facing the sea, where the meeting was held. After hymns and appropriate prayer, her ladyship formally declared the building open, and trusted that every blessing would attend its operations. Rev. W. Cuff, in a very hearty address, spoke warmly, and from personal knowledge, of the good work that Mr. Jones had done for the poor of London for many years past. In the course of his remarks he very happily dubbed the Institution a "Palace of Ease for the Poor." The utterance of Sir Edward Watkin was most cordial, and so were those of the Mayors of Hythe and Folkestone. Mr. Jones gave interesting particulars as to the working of the Homes. Short addresses followed from Mr. Dabbs, Mr. Noakes, Mr. Du Boulay, Sir John Bissett, and Dr. Alston.

Little was said about money matters, but it transpired that a considerable part of the western wing of the building still awaits its internal fitting and furnishing, and the required sum is £3000. At present there are over one hundred patients in the Home. When the furnishing is complete 230 will be accommodated. The office of the London Samaritan Society is 98, High-street, Homerton, N.

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MR. MOODY'S VISIT.

Mr. Moody's visit to Cardiff will long be remembered. Though there were only six days for making the arrangements, such was the heartiness that marked all the preparations and work done that success crowned the effort in a way that was more than encouraging to those who undertook the responsibility.

On the Sabbath not less than twenty thousand people congregated to hear the evangelist. The afternoon and evening services on Monday, Tuesday, and Wednesday were attended by two thousand to three thousand people. Mr. Moody has lost none of his tact in managing large audiences. The spiritual power was remarkable, and the inquiry room filled each night

This visit has convinced the workers in this mission that immense service can be rendered the churches by like short missions all over the kingdom. The people are ready and waiting to support the work. Some faint-hearted friends thought it was impossible to arrange on such short notice, and that a large mission was necessary. All unite now in thankfulness for the showers of blessing that have rested upon the with and courage alike of Mr. Moody and those warm-hearted friends who united to undertake the mission

Mr. Moody will conduct evangelistic services in the Convention Tent, at Guildford, on Saturday evening next, and will hold three services there on the Sunday following.

He crosses over to Ireland on the 5th, and will be present at the gatherings at Fenaghy, on July 6 and 7. His other engagements in Ireland will not be definitely fixed till he arrives there. Will friends kindly take note of this, as it will save much correspondence. Mr. Moody will feel grateful to friends in England if, instead of addressing him with regard to future missions, they will correspond with Mr. Clement F. Davis, Westover-road, Wandsworth-common, S.W., who has the arrangements in hand.

It is expected that Mr. Moody will commence work again in England about August 1, and will remain through September.

Poor Convalescents.

The annual meeting of the After-care Association for Poor Female Convalescents on leaving asylums for the insane, was held at Upper Terrace House, Hampstead, on June 20. The chief objects of the Association are to help poor persons discharged from the various asylums in Great Britain, in which there are about 30,000. Dr. Rayner presided. The report showed that much useful work had been done by the Association during the past year.

The speakers included Hon. Dudley Fortescue, Drs. Norman Kerr, Parker Young, Hack Tuke, Savage, Fletcher Beach, Richards, and Rees Phillips; Revs. St. Hill Bourne, and Henry Hawkins. Much interest was shown in the proceedings. Copies of the report may be had from the secretary, Mr. H. Thornhill Roxby, Church House, Dean's-yard, Westminster.

AMERICAN NOTES.

[FROM OUR OWN CORRESPONDENT.]

As I write, the glass registers 98 degs. That means several degrees more in the crowded cities. Matters of great religious and political interest have been crowding in upon us. The Quadrennial Republican Convention has ended its work after nominating President Harrison for re-election. It is cause for thanksgiving on the part of Christian people that not only has a distinguished and upright official received nomination for a second term, by a splendid majority, but that there is now a hopeful prospect of retaining in the Presidential chair a pronounced and consistent Christian. An open Bible, with daily worship, in the home of our Chief Magistrate is a noble example to the country.

Important questions have been considered at all of our religious conventions. Missions have occupied a prominent place, while matters relating to good government have not been lightly set aside. The Chinese Exclusion Bill has been loudly condemned, and resolutions adopted entreating freedom for this harmless class of immigrants, have been forwarded to President Harrison.

The Presbyterian General Assembly decided that the New York Presbytery should try the case of Dr. Briggs. The case will therefore be opened in the hall. The Southern Assembly has taken high orthodox ground, and unqualifiedly condemned the destructive work of the "higher critics."

The great civic fight continues in New York. Several preachers have followed Dr. Parkhurst's example in laying before the public the moral condition of the city. The leprosy is found deeper than the skin, while conspiracies between police and saloons have proved innumerable. The new superintendent has made a sweeping change in police appointments. The good people are encouraged, though they had to wade through moral sewage to decent administration. One preacher is sued for libel by an Excise commissioner; the attacking party no longer deal theoretically with principles, but openly from their pulpits denounce the supposedly guilty. This public condemnation of city officials has stirred some to strike back through the Courts.

Dr. Rainsford, the Broad Church rector of St. George's, has called down upon his head the severe animadversion of his *confrères*. His recent advocacy of respectable saloons under Church patronage for the lessening of evil is not received with any kind of favour. The rector's plea is on behalf of moderate drinking in decent places, managed by Churchmen who, while receiving good returns for their investments, would philanthropically supervise the use of pure liquors. Some churches are already experimenting with bowling alleys and billiards: but it is a bold proposal to advocate linking together church and saloon.

The multiplication of church societies is becoming a very serious question. A prominent pastor has publicly stated that there are within his congregation already seventeen societies, many of them associations of young people, who hold their own meetings, and do not feel themselves further responsible to attend the services of the church. Some of these new Orders and Leagues are governed by outside and independent committees, whose management does not always prove harmonious with pastors and their churches.

THE BOOK OF LEVITICUS.—Leviticus is a treasury of divinely chosen illustrations as to the way of a sinner's salvation through the priestly work of the Son of God, and as to his present and future position and dignity as a redeemed man.—*Dr. S. H. Kellogg.*

REV. THOMAS SPURGEON.

THIS week we give a portrait of one who has for many months had a large share in the sympathy and prayers of the people of God throughout the world. As Mr. Thomas Spurgeon will for some time to come occupy the Metropolitan Tabernacle pulpit, we give our readers a brief outline of his past life and work.

Thomas, the younger of the twin sons of the late beloved C. H. Spurgeon, was born in the New Kent-road, on September 20, 1856. The specially close relationship of Charles and Thomas makes it impossible to give a sketch of the one brotner without frequent reference to the other. After a period of home instruction, the two boys were placed at Camden House School, Brighton, where Thomas won golden opinions from his tutors for his assiduity and progress, as well as for his general excellence of character and disposition.

Inquiries as to the time when Thomas gave evidence of conversion, and the instrumentality employed, elicited the somewhat paradoxical reply, "He must have been *always* converted; it seems as if he was born converted." Every believer will intuitively recognise in this case one of the countless instances of God's faithfulness to his promise to bless the children of the righteous. In *The Sword and Trowel* for April, "Son Tom" thus writes:—"The man who was so good to other people's children was, you may be sure, a good father to his own. So busy a life prevented him from taking a very active part in the upbringing of his boys; besides, my precious mother was the best possible trainer. We learned from father's example rather than by his precept....I fear we have not profited by it as we should; but it was bound to tell." Although it is somewhat anticipating, we insert in this connection a few sentences from a record in the Church Book of the Metropolitan Tabernacle on the occasion of the Pastor's sons "coming before the Church": "We would praise our gracious God that it should have pleased Him to use so greatly the pious teachings and holy life of our dear sister, Mrs. Spurgeon, to the quickening and fostering of the Divine principle in the hearts of her twin sons, and we earnestly pray that amidst her severe sufferings she may ever be consoled with all spiritual comfort, and by the growing devoutness of those who are thus twice given to her in the Lord."

At Brighton the two lads gave unmistakable evidence of Christian discipleship. They started and regularly conducted a prayer-meeting for their schoolfellows, and were ever ready to avow their loyalty to Christ. Upon leaving school in 1874 they applied for membership at the Tabernacle, and were baptized on Monday evening, September 21, and received into fellowship by their beloved father on Lord's Day, November 1.

The brothers lost no time in entering upon business life. Thomas, who had shown considerable artistic taste, and also skill in drawing, chose the profession of a wood-engraver, and made exceptionally rapid progress in the study and practice of the art.

In the summer of 1875 the two young men engaged in systematic aggressive Christian work. Not far from their home at Clapham, an earnest working-man named Rides had for several years been carrying on a mission work among his neighbours, giving up two rooms in his house for the purpose. He laboured under great disadvantages, until Mr. Charles made his acquaintance, and went to his help. Thomas also joined the little band, and the two brothers gave all their available time to evangelistic work in connection with the Chatham-road Mission. Nearly two years were thus spent in happy and successful work for Christ, not the least arduous of which was the collection of money for the erection of a much-needed chapel. By the help of generous friends this was accomplished, and Chatham-road Chapel was opened free of debt in August, 1877.



(*From a photograph by Messrs. Marian and Manow, 416, Strand, W.C.*)

We have now come to the time when the paths of the brothers diverge.

Mr. Thomas Spurgeon's health began to give his parents some cause for anxiety, and he was advised to take a voyage to Australia: he accordingly left England for Melbourne in June, 1877. By request of the Captain of the good ship *Lady Jocelyn*, he conducted religious services every Lord's Day, often amidst difficulties and hindrances; "an admirable preparation," wrote his father, "for addressing crowds on shore." "His reception at Melbourne was most enthusiastic. On the pier a crowd of friends awaited him, vying with each other as to who should claim the young stranger as their guest." After a few days' stay in Melbourne, he went to Geelong, where he preached his first sermon in Australia. This was on September 2; and from that day until he started on his homeward voyage his life was one of unceasing activity in his Master's service; preaching in the largest chapels and public halls in the larger towns of Victoria, invariably to crowded houses; or taking long and toilsome journeys into the interior to assist struggling causes.

South Australia was next visited, and in Adelaide and the region round about, he preached or spoke at twenty-four meetings during his eight weeks' stay. In no spirit of self-glorification, but in humble thankfulness to God, he wrote home: "There is scarce a sermon I have preached but what some are blessing me for it. Oh, this is glorious! not the praise of men, but the smile of God!"

After an evangelistic tour in Tasmania he went to Queensland. "My sojourn," he wrote, "was full of work and pleasure. Everywhere I rejoiced to note the willingness to come, and the eagerness to hear the Gospel, it being no difficulty to muster an audience of one thousand people even on a week evening. On all hands I had abundant testimony that God was blessing his own Word by quickening his people and awakening outsiders."

While on a preaching tour in this colony, he was unexpectedly recalled by the following telegram from London: "Mother worse, return," and with a heavy heart he turned his face homewards. After forty-three anxious days at sea, he was gladdened by news at Plymouth that his beloved mother had been spared. His "heart was full of songs and gratitude." When he reached home, however, he was sorrowful rather than songful; for though 'mother was better," she was very ill and weak, and "father was sick," and 'Son Tom" found himself called upon, with but a few hours' warning, to take the place of the sick pastor at the Tabernacle on the Lord's Day (Nov. 10) when the Tabernacle was "open to all comers." Wearisome weeks of pain and weakness were the lot of the beloved pastor, and again and again his son Thomas occupied the pulpit. As soon as the invalid could undertake the journey, father and son went to Mentone. On their return Thomas entered the Pastors' College; but so much of his time was taken up with preaching that he could secure but little time for study and needful rest; and the state of his health made it necessary for him to return to Australia. He reached Melbourne in the December of 1879, and proceeded to Tasmania, where for several months he went about preaching the Word and "confirming the churches."

Passing over his evangelistic journeys in

Victoria and Queensland in 1880, we come to the most interesting and fruitful period of his ministry, namely, his pastoral and evangelistic work in New Zealand. In 1881 he accepted the call of the Baptist Church, Wellesley-street, Auckland, to become their pastor. So largely did God bless the ministry of his servant, that the old wooden chapel soon proved too small for the largely increased membership (about 600), and early in 1882 the Choral Hall was rented for the Sunday-evening services; and here, too, "the people had to be requested *to sit closer*" to make room for those who flocked to hear the Word; and, best of all, there was a continuous ingathering of converts.

On Easter Monday, April 14, 1884, the foundation stones of the Auckland Tabernacle were laid, and arrangements were made that during its erection the pastor should visit his friends in the old country and solicit their help, £4000 being required for the completion and furnishing of the chapel and schools. He arrived in London in time to take part in the Orphanage Festival, and received an enthusiastic welcome. Mr. Thomas Spurgeon had been "home" but a few weeks when his much-afflicted father was laid low by sickness, and "son Tom" was again called upon to occupy the pulpit at the Tabernacle. How efficiently this service for the Master was rendered may be seen in the little book entitled, "The Gospel of the Grace of God; Sermons delivered at the Metropolitan Tabernacle, by Thomas Spurgeon"; and especially in the preface by the now glorified pastor.

When the Auckland Tabernacle was opened for worship on Lord's Day, May 17, 1885, the pastor had the joy of knowing that it was unencumbered by debt, although it had cost nearly £15,000. According to the Baptist Handbook, it is the largest chapel of the denomination, and has the largest membership of any Baptist Church in the Australasian Colonies.

With larger and more efficient material appliances, came larger spiritual results, until the pastor found that his strength was unequal to the legitimate demands of so large a church, with its three outlying branch churches, and multiplied agencies. He therefore resigned his charge, "to the very great regret, not only of the members of his own denomination, but of Christians of all sections of the Church." This was in November, 1889.

Here we must note the interesting fact of the marriage of Pastor Thomas Spurgeon to Miss Lila M. Rutherford, daughter of Mr. Gideon Rutherford, of Dunedin, on February 10, 1888.

Very shortly after Mr. Thomas Spurgeon resigned his pastorate, he was requested by the Baptist Union of New Zealand to give himself to the work of a mission preacher or evangelist to the churches of the Union, to which request he acceded, after a period of needful rest. The annual report of the Union testifies that "this work has borne the seal of the Master's approval from the first, and proved that the Union was guided by the Holy Spirit, when it set Mr. Thomas Spurgeon apart for this itinerant ministry. During the past year he has conducted nineteen missions, in as many of our churches, holding 236 services, most of them being distinctly evangelistic, and has delivered eighteen lectures in the interest of our Home and Foreign Missions. He has conversed personally and privately with 600 inquirers, besides a large number of young children. . . . He has been graciously used of God to point many burdened pilgrims to the Wicket Gate, to lead many waverers to decide for Christ, and many converts to the open avowal of their faith by baptism and church fellowship. No single mission has been quite fruitless, and some have been Pentecostal in the plenteous success which has crowned them. To God be all the praise."

And now this beloved servant of God is with us once more; but how sad a home-coming is his, we could not, even if we would, attempt to tell. It is generally known that he has come in response to the invitation of Pastor J. A. Spurgeon and the office-bearers of the Tabernacle Church, enthusiastically endorsed by the entire membership. We confidently bespeak for him the special and earnest prayers of the people of God, that he may be Divinely comforted, strengthened, and helped, especially when he stands up to preach in the place of such hallowed and tender memories.

For the Young.

FLOWERS.

BY REV. JOHN MITCHELL.

Flowers are general favourites. We all love them. Some people are seldom to be seen without the adornment of a flower. They are cheaper than jewellery, and, decorated with them, you may outrival Solomon in all his glory.

Flowers speak to us of God. If we are forgetful of the Creator, how much there is in the world to remind us of Him! All nature speaks of God in some way or another. Flowers speak silently and faithfully to us.

Let us examine that lovely flower by the wayside. It is very light, and it would not be of much value if you judge worth by weight. It is skilfully painted, and a greater than Raphael has been the artist, One who neither requires easel, brush nor pencil. He turns the sun upon it, and in due time it is finished, and by its beauty sends joy into many hearts. Then what care has been taken in forming the leaves, and petals, and stamen!

But do not men make nice flowers? They try to make imitations of the real flower, but the nearer you look and the more you examine them the coarser they appear. Only the works of God can stand the test and defy rivalry.

Flowers tell us of the inexhaustible resources of God. Think of the great variety of shapes, colours, and sizes of them. Consider the wisdom necessary in forming and sustaining them! They require food to suit their peculiar appetites. Then they must have the proper climate and seasons. And by them God provides us with honey, with perfumes, and with medicines. If God has bestowed such wealth and wisdom on such insignificant things as flowers, how great must be his riches in glory. No wonder that on one occasion the Apostle Paul exclaimed, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." God is beautiful Himself. He loves beauty, and therefore all that He possesses reflects his own loveliness. He wants to make our souls beautiful also. A great man used to pray, "Make me beautiful within." That is the proper place for beauty, as it shines out in a beautiful life. All outward beauty is fading, but inner beauty is lasting and shall go on unto perfection.

God desires that we should be as lovely as Himself, and has promised that all who look to Christ as their Saviour, and continue looking to Him all their lives, shall at last be transformed into his image. "And it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Then He makes us partakers of his unsearchable riches, and we shall explore the wonders of his grace through all eternity. Flowers have many other lessons for us, but we shall only consider one or two more at present. Look how quiet and inoffensive they are. They are in the place where God appointed them, and they serve the end they were intended to fulfil. Have we done so? We are verily guilty in this, for we have spent too much of our lives in sin. May the flowers teach us to glorify God in our bodies and spirits which are his!

Could the innocent flower reflect upon its past life it could do so without a blush. Not so with us. Our thoughts, words, and actions have not been good and pure and holy. The past testifies against us. A coming judgment will testify against us also unless there is a great change. Yet the flower is frequently soiled. The pollutions of earth soil them, and they would soon get black enough were it not for God's thoughtfulness in sending rain to cleanse them, and sunshine to restore them to their wonted beauty.

We, too, get soiled by the pollutions of the world. Sin makes us black and filthy, but God has provided a cleansing fountain where we may wash and be clean. The virtue of "the precious blood of Christ" is beyond all comprehension. Have we availed ourselves of its wonderful properties? If not, it is high time we did, for soon it may be too late.

Flowers may be transplanted. Sometimes the gardener sees the plant not thriving well where he first placed it. The cold winds are too strong for it, and the frosts of winter too easily reach it. He knows a better place for it, so he removes it from its friends and puts it in a delightful part of the garden, where it may enjoy the sunshine, feed on the best soil, and be an ornament to the place.

So God deals with mankind. Every day He removes people from his earthly to his heavenly garden. He takes them to a blessed spot where no rude blasts can blow upon them, where no hard frosts can wither them, and where no blight can ever come upon them. There they dwell in eternal sunshine, they have fulness of joy and are at perfect rest. We have an ugly name for that glorious change, we call it "death."

> Jesus, Thou Prince of Life!
> Thy chosen cannot die;
> Like Thee, they conquer in the strife,
> To reign with Thee on high.

And now, in closing, I would call the attention of my readers to a flower which, if we possess, we need not fear life or death. And it is the fairest of all flowers. Never did such a lovely flower bloom on earth as "the Rose of Sharon." If you have Jesus, you have all that can be desired.

> If I've Jesus, "Jesus only,"
> I possess a cluster rare;
> He's the "Lily of the Valley,"
> And the "Rose of Sharon" fair.

LITTLE THINGS.

A good-bye kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day,
But it smooths the furrows out of the care,
And lines on the forehead you once called fair
In the years that have flown away.

'Tis a little thing to say, "You are kind,"
"I love you, my dear," each night,
But it sends a thrill through the heart, I find.
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take, but do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.

—*Union Signal.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Shod Friars' Hall, *Boston, Lincolnshire*, July 8 to 22; Mr. Jas. S. Tyler, *Southend-on-Sea*, July 13 to 27; Mr. T. Lewes Sayer, St. Andrew's Hall, *Upper Norwood*, to July 1; *Kilburn Hall*, July 3; Mr. A. G. Dodderidge, *Guildford* Convention, July 2 and 3.

SEASIDE SERVICES, 1892.

The following are the arrangements for the Children's Services on the seashore during the month of August, so far as made:—Mr. E. Arrowsmith at *Eastbourne*; Mr. J. R. Naylor at *Llandudno*; Messrs. H. Hutchinson and W. H. Wilson at *Bridlington*; Mr. R. Callender, B.A., at *Whitby*; Mr. W. H. Roberts at *Scarborough* and *Filey*; Messrs. Josiah Spiers and R. Westall at *Blackpool*; Mr. H. C. Lees at *Colwyn Bay*; Messrs. H. Staines and S. R. Webb at *Penmaenmawr* and *Llanfairfechan*; Mr. T. Lewes Sayer at *Rhyl*; Mr. W. R. Moore at *Ilfracombe*; Rev. Martin J. Hall at *Bournemouth*; Rev. W. T. Storrs at *Sandown*; Mr. L. Carrott at *Lowestoft*; Mr. L. Tarkinson at *Deal*; Mr. A. G. Dodderidge at *St. Leonard's*; Messrs. J. S. Tyler and E. Hughes at *Worthing*; Messrs. S. J. Hewlett and G. Goodman at *Herne Bay*; Dr. F. Churchill at *Southwold*; Mr. H. Steward at *Port Erin, I.M.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 3, Luke vii. 18-35; Mon., July 4, vii. 36-50; Tues., July 5, viii. 1-15; Wed., July 6, viii. 16-25; Thurs., July 7, viii. 26-40; Fri., July 8, viii., 41-56; Sat., July 9, ix. 1-11.

THE MILDMAY CONFERENCE.

(*Continued from page 15.*)

as "a man after his own heart," whom He called to service and work, who set us a bright example in many ways. You remember the life of King David, how solemnly judgment came down against him. Thus you find that even when

A BELIEVER SINS AGAINST GOD

judgment must come. We see him going the way the Lord has not commanded, doing what God has bidden him not do, and doing that which brings disgrace on the name of God; and because of this you see in his life a dark, dark cloud, while he suffers the saddest and sorest bereavement, and his kingdom is rent by civil war. Why? Were not many others doing wrong? Yes, many, and apparently prospering by it. Why so? What made the difference? Simply that David was a child of God, a servant of God, and it is a serious and solemn thing to be a child and servant of God. You see him again doing what God had told him not to do. You see him numbering the people without taking the atonement money before doing it. What is the result? That judgment comes on thousands of people for the sin of the king. So again Israel, through the sin of ungodly Ahab, suffered sorely. If it be true that judgment came on the nation for the sin of the King and Queen, surely it is awfully true that judgment comes now because of the sin of the Church. We have been lamenting the spirit of lawlessness spreading over the world, we may have seen in the recent visitation the judgment of God for this and that. But let us ask ourselves if the judgment was not for our sins as the people of God? May not his hand have been laid on this land and people, not so much for the sin of the world around us as for our sins as the Church of God, as God's people, who ought to be the salt of the earth? If God judges men for the world's sin as He judged Sodom and Gomorrah, and the men of Noah's day, and Jerusalem, so He judges his people in this day, who sin against Him and dishonour his name.

Now another thought in connection with judgment is given in 1 Cor. iii. 13. We have looked at two historical thoughts in the past, and now let us look at one for the future. Remember there is coming a time when before all the world our lives, our works, our service, are going to be

TESTED BY THE FIRE OF GOD.

We may be doing bright spirited work, manifold work; and we may be very much in earnest, throwing a great deal of interest and energy into it. We may get credit as earnest workers for God. Yet all the time it may be work that shall be burned up at that day. We may be clever and attractive, and gather around us large numbers to hear the Word, and do a great deal of work approved of and praised by men, and yet we may fail to be approved of God. Oh, brethren, the fire of God is going to try every man's work in that day.

Then, not only so, but our motives will be tried and tested. Whether we merely did it because we must, or because we loved our Master and loved to do his will. Whether we served in the spirit of a slave, because he will be beaten if he does not; or in that of a child, because he loves his father. Whether we did it simply because we could not help it, or because we ought to do it. Whether the spirit in which we did the work was that of self-sacrifice or not; whether the cross of Christ was the end or the blessed beginning of self-sacrifice in order to the salvation of the world. Then it will be seen whether we stopped work when it meant suffering and cross-bearing, or worked on in the spirit of self-sacrifice. It will be seen whether we did it in the power of human wisdom or human intellect, in the power of a fluent tongue, a good education, or an agreeable manner or ability from an earthly point of view, or did it in the power of the Holy Ghost Work that has been done in any other power will not stand the fire of God then. It will be seen then, and seen clearly, what was the aim in our work, whether it was to pass as good workers, or to ease our consciences by doing good to a certain amount, relieving and benefitting those suffering and sorrowing around us, or whether our one thought and aim was the will of God and the glory of God—whether we sought the praise of men or the glory of God in our work.

Let us take these simple thoughts from God's Word home to our souls, and alone in prayer, alone in our rooms, alone with God, turning to his Word and Spirit for teaching, let us search our hearts and see what wicked way is in us, unseen, unknown by men, even as Judas was unsuspected by the other disciples, while known all the time to God. Let us see to this in time, lest the judgment of God fall on our souls in some trouble, some blight on our work, lest we are made to feel we are hindrances instead of helps. Let us judge ourselves, and take it to Him. Take it to God, confess it, see that it is judged, destroyed, and see that our souls are washed clean and white from it, that we may go forth again gladly to serve the living God in the power of the Spirit.

DR. PIERSON.

The second address on Tuesday evening was by Dr. A. T. Pierson. It was phenomenal in length, and encyclopædic in its collation of Bible teaching on the topic of Divine judgment in relation to man. There is a great lack in these days, he said, of the presentation of this subject. It is unpopular and unfashionable, and many professed teachers of the Word of God yield to the clamour for other themes. In this there is the danger of downright unfaithfulness; for no man can understand God's grace who does not also understand his wrath. On the other hand, it is more dangerous to preach on the judgments of God with an unanointed tongue than it is to let the subject alone altogether. In dealing with it we need to observe careful definition and discrimination.

In speaking of the whole topic in outline I shall call attention (1) to the Judge, (2) to the Court, (3) to the Judgment, (4) to the Executive, and (5) to the Judged.

THE JUDGE.

The one great term in the Word of God in this connection is "the righteous Judge." What is a judge? He is one who performs two offices: those of discernment and decision. He is magisterial; but only as he is judicial. There are three departments of government—legislative, judicial, and executive; and these are absolutely independent of one another in the ordinary process of government. Jehovah is at once the God of Creation, of Providence, and of Redemption, and He combines in Himself the legislative, the judicial, and the executive functions.

There is one passage of Scripture which shows this, and only one, Isa. xxxiii. 22: "The Lord is our Judge; the Lord is our Law-giver; the Lord is our King." As Law-giver He needs and possesses three great requisites: first, the authority or the right to command; second, the wisdom or the power to make and give proper laws; third, the holiness which assures us of the moral and spiritual element, as wisdom does of what we may call the intellectual element. As King God as omnipotence, omnipresence, and eternity, and therefore He is fitted to execute his own laws As Judge, God has also three great necessary requisites: first, omniscience, that He may be able to discern even the motives of the evil-doer; second, integrity, or exact judgment; and third, vengeance. I pause here to utter a word of discrimination. Vengeance is not revenge. We must distinguish between the noun vengeance and the noun revenge, and between the verb to revenge and the verb to avenge. One refers to the judicial character of a magistrate, and the other to malignant and malicious retaliation, inflicting injury for the sake of inflicting it, and in return for injury received. We must be careful never to attribute, in that sense, revenge to God. His wrath is not at all vindictive, but only vindicative. Let us understand that wrath in God is not a blemish, but a perfection—just as much as his love. And there is no perfection of the Divine nature less perfect than another; that would be an anomaly and a contradiction.

Hence it is to be lamented that so many ministers of Christ and so many members of the Church have wrong conceptions of the wrath of God. Watts was wrong when he made the Psalm to read:—

> Whose anger is so slow to rise,
> So ready to abate.

Why, God's anger never rises and never abates; it is always at flood-mark. And that is a mark of infinite perfection. It does not go up and down like the passions of men; it is everlasting, and free from any passion at all. It is the eternal love of righteousness and the eternal detestation of unrighteousness.

THE COURT.

God has more than one great court in which he presides as Judge. There is, first, the Court of Nature. We are accustomed to speak of "natural laws," but I question the correctness of the terminology. There is no such thing as natural law, except as we understand by it the process of the Divine working. The attempt to erect a system of natural law without a lawgiver, as the atheist and the materialist do, is an absurdity. How could any law make or execute itself?

We observe that in the physical department of nature there are certain consequences that follow upon certain causes. Gluttony and intemperance have a debauching effect upon the animal system. Lust, that most terrible of all forms of sensuality, brings rottenness into both the moral and the physical nature.

In the moral department we notice, too, that greed electroplates a man. It changes him into a coin, so that he drops into his coffin with a kind of chink, and there is a metallic sound about his whole character. In this very Great Britain of ours there was a man who for twenty-five years went to his office early in the morning and stayed till noon. He returned in the afternoon and stayed till night, and all the time was spent in counting over and glutting his eyes with the sight of the golden sovereigns that he had accumulated. He not only worshipped the golden calf, but he was one himself. Prov. v. 22 tells us that "his own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Let all the brethren in the ministry preach to their congregations on that text.

Secondly, there is the Court of History: the collective experience of mankind. Gen. ix. 6: "Whoso sheddeth man's blood, by man shall his blood be shed." I question whether that is an injunction; it may be nothing more than a prophecy. But the fact remains in human history that any one who sheds man's blood, by man his blood is ordinarily shed. And I challenge you to find in the records of the human race a single instance of a nation that has not been overtaken at some period of its history with precisely the wrongs it has inflicted on other peoples. Time forbids me to expand; I can only throw out lines of thought for you to follow up.

There is also the Court of Conscience. There is something awful about it. We have in conscience a full assize—judge, jury, witness, and sheriff—within the solemn temple of the human soul. In some respects the most remarkable text in the Bible is Gen. xlii. 21: "They said one to another: We were verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." See how all the elements of hell are in that sentence. There is memory—"We saw the anguish of his soul"—the event had happened twenty years before; conscience—"We are verily guilty concerning our brother"; reason—"Therefore is this distress come upon us." While men fight the Bible doctrine of hell, they do not read the tablets written by nature itself within. (John viii. 9, Matt. xxvii. 3-5, and 1 John iii. 20, 21, were also read to show how the tribunal of conscience sits in judgment on a man's actions, and how he is preparing retribution for himself within the courts of his own being. Several illustrative incidents were related.)

Another Court is that of Public Opinion—a kind of resultant of the individual decisions of the human soul. We speak of common-sense, by which we mean that sentiment and judgment to which men come in common when they are calm and candid and withdrawn from the circumstances that warp a decision. If we are in doubt with regard to any Christian duty upon which the Word of God gives no clear revelation, nothing will better help us to decide than the common judgment of the most devoted, godly, and spiritual people—those who live most in the fellowship of God.

The ultimate Court is the Bar of God, from which there is no appeal. The passages cited in illustration were 1 Cor. iii. 4; Deut. i. 17; xxxii. 35-43; Psalms ix. 7, 8, 16.

Passing from this Dr. Pierson next spoke on the third division of his address,

THE JUDGMENT,

or judicial sentence. Judgment is a very prominent word; the Hebrew equivalent occurs over three hundred times in the Old Testament. In God's case the judgment is never tentative; it is a final fiat—Let it be so; and it is so. There are two sorts of judgments—the temporal and the eternal; and we should make a careful discrimination between them. "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness" (Isa. xxvi. 9). Thi

cannot refer to eternal judgment, because the object is that the inhabitants of the world should learn righteousness; it is distinctively in this present sphere.

These temporal judgments are not so much punitive; they are punitive, but they are more corrective than punitive, if men will only receive them as corrections. Note the absolute perfection of the judgment of God: "Judgment will I lay to the line, and righteousness to the plummet" (Isa. xxviii. 17). Think how awful that figure is. When you lay a corner-stone, can it be laid too absolutely level and plumb? All the building depends upon the angles of that corner-stone. When God lays the corner-stone of judgment, it is true to the line and the plummet. God is perfect in equity; his rewards and retributions are absolutely without a blot. We should never lose sight of the fact that the judgment of God is an occasion of unspeakable joy; it is a righting of the wrongs of the ages. There is an evident want of balance in this life; evil does not get its recompense, and righteousness does not get its reward. If we got no glimpse of the future, we should be in despair, like the author of the 73rd Psalm. But the deep wrongs of the ages are going to be righted. What saints do not get here they shall get there, and what the wicked do not get of retribution here they shall get there. That is the only way to show God as a perfect God.

Notice again that there is mercy in justice. We read of the goodness and severity of God; there is goodness in his severity, and severity in his goodness. When a Chief Justice was spoken to of showing mercy to a prisoner before him, he said, "Let me remember that there is mercy due to my country." I believe there is nothing doing more harm in the world, and even in the Church of Christ to-day, than unregenerate notions of benevolence, such as picture a God who is all mercy and no wrath. We sometimes hear of parents who say they love their children too well to punish them; no wonder the children grow up mischief-makers. There is a magnificent and awful grandeur in a holy jealousy and fury. Have you travelled in the Alps? You will come to a magnificent and beautiful valley with flowing streams and exuberant foliage. A few miles—it may be a few steps—further, and you have a great mountain with its awful shadows, and threatening to hurl its mass over you. You cannot have the sunny valley without the frowning mountain. So there are changes in the scenery when you study the Divine working. There is the lowly valley where the flowers of redemption grow, and the waters of grace curl their eddies; and there is also the great white throne, glorious indeed, but great and terrible in its shadows, because of the intense light that shines upon it. The same engine that beneficently draws the train along will be an instrument of wrath and destruction to anything that crosses its path. God moves on the track of perfect holiness, not only bestowing blessing but avenging wrong for the benefit of his universe. If the sinner throws himself across that track, the same law that moves Him to love will cause Him to punish the unrepenting sinner.

Did you ever think there was inconsistency between wrath and love? Remember that marvellous expression, "the wrath of the Lamb." The lamb is the gentlest of all four-footed beasts, the type of gentleness, amiability, and unresisting submission, and yet it is the wrath of the Lamb which is the most fearful of all.

Notice again the delay in execution. "Because sentence against an evil work is not executed speedily, the hearts of the sons of men are fully set in them to do evil." But note also the ultimate certainty of Divine judgment God's government is a splendid arch that spans eternity, and underneath it are the two great pillars of reward and righteousness. Thus we come to think of the inevitableness of the judgment. "How shall we escape the just judgment of God?" Thank God, we cannot escape. He would cease to be a perfect God to us if we could escape.

A few words must be said about

THE EXECUTIVE.

Here again we must discriminate between instruments and agents. We cannot use these words interchangeably. Agent implies a personal element which an instrument does not imply. It may be some blind force, and a blind force can never be a person. It is a wonderful thing that this great Judge of ours uses as his executive even the blind forces of nature. All nature is grandly represented in the Word of God as yielding absolute obedience to Almighty God. The winds are his messengers; the flames of fire are his ministers. The plagues of Egypt are an early illustration and declaration of the fact that behind all human calamity is the hand of God. Do not let us shrink from it. In Isa. liv. 16, we have the express declaration: "I have created the waster to destroy."

(Other passages were quoted, and illustrations given, to prove that God makes use of animate and inanimate nature as the instruments of his righteous judgments. Reference was made in this connection to the recent influenza scourge, and Dr. Pierson remarked that about thrice in a century there comes over even civilised nations some form of evil unknown to science, and in the presence of which even medical men are utterly at a loss. These things are God's sign that He has not surrendered the providential control of the world.)

God also uses men as his agents in judgment, individual and collective. Babylon was thus used. It does not imply that God approves of a nation because he uses it as a scourge. Angels, too, are used as God's executive; I believe they are the active agents of God to-day. Notice how frequently "the Angel of the Lord" is mentioned in the Word of God; and how the angelic hosts move in obedience to his word. If one angel in one night could slay 185,000 Assyrians, what do you think twelve legions of angels could have done if Christ had chosen to summon them to his side as he approached his crucifixion.

A word or two in conclusion about

THE JUDGED.

First we have fallen angels. I want you to notice one awful fact seldom brought to our attention. The angels fell without the offer of redemption. We have had put before us the promise of salvation in Christ on the simple ground of faith, and if we refuse Christ we sink into the same condemnation as demons and devils.

There is such a thing as the judgment of disciples. One thing I have never heard referred to except by myself, but it seems to me it is worthy of consideration. In 1 Corinthians ii. 31, 32 we read that, "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." There is a thought here of great value to me—that it is a possible thing for you and me, as disciples, to escape certain judgments if we will sit in judgment on ourselves and take the occasion of them away. May there not be many sufferings that it is necessary God should send upon us because of our selfwill and of our hesitancy in laying ourselves and all we have at the feet of our dear Master? In many things, if we would judge ourselves, it would not be necessary for God to judge us.

But mark this distinction. The judgment of the Great Day is a judgment into which I, as a disciple, shall never come. It is one of the fundamental articles of my creed, that if one has believed unto salvation he shall never come into that judgment of the Great Day. There is a difference between the great white throne and the judgment seat of Christ. Before the latter we come to receive the rewards of labour done for Christ. Eternal life is never once represented as a reward; it is the gift of God. But if we enter in the harvest field we earn our wages from our Master. And when we go before the judgment seat of Christ, it is determined what we have done with our talents, our pounds, our faculties, our opportunities, and how far they have honoured Christ. Hence the ground of the security of a disciple lies here—that judgment has been pronounced on his sin in the person of Jesus Christ. "If one died for all, then all died." It would not be fair to judge us when we have already been judged in Christ. So that he who believes in Christ becomes identified with Christ; his judgment has been exacted, and there can be no such thing as his coming before the great white throne for judgment.

We began by saying, in the words of the Psalmist, "The Lord is our Judge; the Lord is our Lawgiver; the Lord is our King." I want you to notice that that verse which presents God in the threefold aspect of legislative, judicial, and executive action, ends with this marvellous expression: "He will save us." This infinite King combines within Himself all these functions. What hope has a sinner when omnipotence, omnipresence, omniscience, eternity, exact justice, perfect holiness, and infinite spirituality are all arrayed against him? He hides himself in Christ; takes refuge in the Rock of Ages. God takes the perfect obedience of his Son, and does not demand perfect obedience from the penitent believing sinner. The Judge no longer judges him when He sees that judgment has been pronounced and executed. So Judge, Lawgiver, King, unite to assure the salvation of the believing soul.

WEDNESDAY MORNING.

The Ways of God in Providence.

SIR S. A. BLACKWOOD.

In some preliminary remarks the Chairman alluded to the season of blessing which was enjoyed on the previous day. God gave fine weather, and a remarkable quietness of demeanour prevailed. Indeed, never, in all the nineteen conferences over which he had presided, was the silence of the great gathering so noteworthy. It is when God's people are reverent before Him that they are in an attitude of soul fitted to hear his words.

A matter relating to the Lord's business was also mentioned. Though Mildmay does not beg or advertise, it spends a great deal in connection with its many institutions; and the last balancing of accounts showed a need of about £1500. This affords an opportunity for such as may wish to make thankofferings for blessing received.

Sir Arthur called attention to many passages in the prophecy of Ezekiel by way of introducing the subject set down for meditation. The chapters about the living creatures moving on high, and the wheels within wheels, were written for our learning, and we need not be afraid to seek an understanding of them. He looked upon the symbols as illustrating or exhibiting the ways of God in providence.

The Lord's glory was manifested to the prophet in various places, and we frequently read that when he saw it he "fell upon his face." "Not in Jerusalem nor on this mountain;" not at Mildmay or in any other special place, does God manifest Himself. He may appear in the plain (Ezek. iii. 22) of service, or while we are sitting in retirement in our house (viii. 1). The book describes awful visions of Israel's idolatry, the apostasy compelling the departure of the glory of God.

The successive statements on this point show how gradually, how slowly, how reluctantly God removed his presence from his people. At last, as Jesus left Jerusalem, saying, "Your house is left unto you desolate," "the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (xi. 23). The prophet then saw pass before him empires on their way to ruin, and scenes of judgment upon Israel. These are, however, all preparatory to the dealings of God with his people in grace. So in chapter xliii. 2 we read of the return of the glory of the God of Israel, the whole earth being illumined thereby. He fills the temple, and then the prophet says, "The man stood by me" (v. 6). That Man is with us to-day. The concluding lesson of the entire book is given in its final words, "The name of the city from that day shall be, The Lord is there."

REV. GEORGE WILSON, EDINBURGH.

We have come to meet the Lord, and meditate upon Him as the God of providence. What aspect does He present Himself to us under? Do we not come to find out his will and his working as displayed in the preserving, controlling, and guiding of all that He has created, and in overruling all his creation that has been perverted by sin? We know that He is the sleepless Keeper of his people, and we believe He is the unslumbering Ruler of the world.

We have not come to vindicate God's ways in providence. We have learned, in joy and sorrow, in poverty and competence, in health and sickness, in national calamity and national prosperity, to say, "The Lord doeth all things well!" Rather we have come to observe God's ways, and to try and adjust our lives to them.

The will and working of God are revealed to us in the Word. In providence we see the same will and the same energy at work in the world. We stand by the oneness of God. It is not one God in the Word, and another God in the world; it is not one God in judgment, and another God in providence; it is not one God in grace, and another God in judgment. There is but one God, and our Saviour represented the three-fold fulness of the Godhead when it was said of Him, "He is the same yesterday, to-day, and for ever." Through all time, over all space, and in all spheres, He is the same.

We can only know God as revealed in the Word

by the Spirit that wrote that Word; and only those who are enlightened out of the Word by the Holy Spirit can see and understand the working of God in providence. We have not come to speculate, but to pray: "Show me thy ways, O Lord; teach me thy paths" (Psalm xxv. 4). Hope of light and leading springs from the answer to this prayer: "The secret of the Lord is with them that fear Him; and He will show them his covenant" (*v.* 14).

We must stand where Ezekiel stood when He had those visions of judgment, providence, and grace; we must stand before God under the open heaven. The Spirit of the Lord must enter into us and set us on our feet; we have to stand that we may see the Lord and the wonders of his working. What the prophet saw and recorded was by the Spirit; if we would rightly discern what he saw, and justly interpret the visions, then we must have the same Spirit.

I desire to offer one or two simple statements in the unfolding of this subject. Our starting-point is this: The ways of God in providence are all and always in righteousness. "The Lord is righteous in all his ways, and holy in all his works" (Ps. cxlv. 17). "He shall judge the world in righteousness" (ix. 8). At his very best, David, looking up into the face of God, said, "I will behold thy face in righteousness" (xvii. 15). And our Lord said, as stated in John xvii. 25, "O righteous Father, the world hath not known Thee." As we look out on the working of God in our own lives, in our parish, or in our country, we must recognise this, that

HIS WAYS ARE RIGHTEOUSNESS.

Now righteousness is never a fragment; mercy is, peace is, and so is love. But righteousness is the key of the Divine character and the completion of the human life. The righteousness of God is just the thing which the ingenuity of man and the subtlety of Satan cannot question. They have twisted the love of God and the mercy of God. As we heard last night, we need to be delivered from unregenerate conceptions of the Divine benevolence. If a church grasps the righteousness of God, and if the preacher grasps it, there will be no trifling with the love of God; love, wrath, mercy, everything is in righteousness. His throne is a habitation of righteousness; it is also a throne of grace. His throne is over England with her sin and shame, but that sin and shame are not sullying the righteousness of God. It is over the world, with its abodes of cruelty, its injustice, and its inhumanity of man to man; but these are not breaking the balances of the Divine nature. God's righteousness stands.

Recalling God's dealings with us, first as sinners and then as his children, we declare them all righteous. The world is ruined because it does not know God. The ways of God in providence are the outcome of the righteousness of Christ. Turn to Col. i. 14: "In whom (God's dear Son) we have redemption through his blood ...who is the image of the invisible God, the firstborn of every creature...All things were created by Him, and for Him; and He is before all things, and by Him all things consist," or are held together; not through his ineffable Godhead, but by his Godhead as having redeemed man. The promised Seed of the woman alone has preserved the world from utter destruction since the day of the Fall. The forbearance of God and the probation of man rest on the redemption of the Lord Jesus Christ. God never could have been God, and have borne and forborne with man, and man never could have had the space of an hour's probation, if Jesus Christ had not laid a basis for the operation of eternal righteousness on behalf of God in all his ways, and so let us have time to turn unto Himself. The shedding of the blood of the Redeemer is the central point in God's universe in time and eternity. It has held everything together.

There stands a man laughing at the Atonement—sneering at it, and telling us that in the light of philosophy and benevolence it is a horrible thing. That at which he sneers is, however, the thing by which he has breath to speak; he would be swept away from the presence of God but that Christ has died. A man using the name of Christ will sometimes ask God's people from the pulpit to sneer at the Gospel of the blood of Christ. But if that blood had not been shed, he would not have been there; God could not have maintained the world in life without it. God's forbearance with sinners rests on the Cross of Christ. All the righteous rule of God in providence is the outcome of the righteousness of Christ

Again, the ways of God in providence, are

THE RESPONSE OF GOD

in blessing to the faith of his people, and the response of God in judgment to the unbelief of the world. Read Romans i. 18: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men,...because that when they knew God they glorified Him not as God, neither were thankful...Wherefore, God gave them up to uncleanness through the lusts of their own hearts," &c. There you have the history of the world through all the ages until Christ comes again. God chastens England. She is given over to her drunkenness, gambling, revelry—sins she is calling sweet. Through those sins God is chastening England, and so He will deal with us individually. With the rod in his hand, he tells his own that their place is not among the stars, but among the dust in penitence. This means blessing; for his children will not lose their standing, and He will never withdraw his presence.

Further, the ways of God in providence are a display of the power of the Holy Spirit. Go back in thought to the living creatures and the revolving wheels of Ezekiel. What are they? They are the organs and instruments of God the Holy Ghost. The wheels are full of eyes, showing the intelligence of the Divine Spirit. The creatures move like flashes of lightning; they are the swift angels of God's providence, and so the organs of God's mighty power. In Psalm civ. you will find all the changes, the ups and downs, the revolutions that are wrought in the world—though man may not see it—in mercy or judgment, are by the blessed Spirit of God. In nature and human nature alike God works by the power of his Spirit. If the Church only saw this more, I think the world would also. I can speak for my own country, and I know that in Scotland God's people have come to see that we are living in

THE DISPENSATION OF THE SPIRIT.

We are coming to realise, as, I believe, we have never realised since the Reformation, that there is a Holy Ghost—that in the power of the Holy Ghost we are cleansed and kept and endued for service.

Suffer one word of counsel in conclusion. What are we to do now that we have this glimpse of the ways of God in providence? We must adjust our lives to those ways. How that goes into my own heart as a message from God! How have we laboured so much and produced so little fruit? How are we children of God, banded together by the holiest and closest of bonds, tearing one another and backbiting one another, and living in conflict? Because we have not adjusted our life to the ways of God. May the blessed Spirit come to us with the message: Is there anything in my life, speech, deportment, in my life as mother or as father, in my life as a minister, or a tradesman, or as controlling great interests, that God cannot approve and use? Let our cry be, "Blessed Saviour, do thou take that thing away. I am willing to hand myself over, with all I have, to be cleansed and endued for thy using, and to take thee just as Thou art offered to me, with all thy mysterious ways and abounding graces, and live altogether for Thee."

When you have adjusted your life to God, stand by Him. The world is coming in the name of literature to claim God's Holy Book. Say with me: "I cannot spare a page of it. There is life and truth, and beauty in every part." Remember that the Lord will take care of his own. Do not be anxious about the result of controversy, but read the Book, and let it grow into your life. That is the "higher criticism" I like. Again, as to the Sabbath which some threaten to take away. I cannot spare an hour of it. The day is for the worship of God, and may prove a great blessing in the life of the believer. Let us stand by God in Christ. "Be not afraid: only believe." He is coming to put all things right.

Colonel Morton presented the requests for prayer and praise. Under the latter head thanks were rendered to God that Russia still remains open for the distribution of the New Testament among her large Jewish population, and for the great blessing which has attended this work in the past, resulting in known cases of conversion. Prayer was asked for an opening among the Jews in Arabia who have never heard the Gospel, and that suitable men may be selected to circulate the New Testament among them. Another request was that the ensuing elections in Ireland may be overruled so as to bring glory to God, and that the men returned to Parliament may be such as shall so legislate and administer the affairs of the country that the liberty now enjoyed for the circulation of the Word of God may not be invaded, but that, with peace and quiet established, the people may be emancipated from priestly domination.

Providence and Prophecy.

Rev. DR. H. GRATTAN GUINNESS.

Providence is to a large extent mysterious In studying the course of history, it is to be noted that in short periods of time the same events are repeated. The same methods of the Divine dealing are repeated: the same actions on the part of man, the same on the part of God. We are born, we grow, we fade, and we die; others are continually doing the same. There is a constant revolution of similar events in short periods.

In longer periods, it has been well remarked, the flow of the currents in opposite directions may be traced—diametrically opposite. In one age there is a revival, in another a decline. The thoughts of one age are abandoned; empires rise and fall. When, however, we take into account still larger periods, then we see the movement of a mighty river rolling onward and still onward in one definite and glorious direction.

Prophecy is the great key of the course of providence. In his dealings with individuals and communities, God puts his providence in a concrete form, and the story of this is to be found in history on the one hand and in prophecy on the other. History gives us the story of what God has done in the past, and prophecy gives us the story of what He is doing at present, and will do in the future.

We have been considering the subject: What do the living creatures of Ezekiel represent? No doubt they are the organs of the Spirit, as it has been stated. But cannot we get at something more definite? I suggest to you an old interpretation which commends itself to my own mind. We have in that vision, as well as in the vision in the Apocalypse, temple imagery. Within the temple there were living creatures, of a piece with the gold of the mercy-seat; there the cherubim seemed to gaze into the mysteries of redemption. In the four Gospels we have four aspects of the perfections of Christ. So the four-fold camp of Israel surrounding the Tabernacle was a type of the four living creatures, the standards of the camp being the lion, the ox, the man, and the eagle. This view is remarkably confirmed by the fact that the location of the tribes in the wilderness was the same as in the land. Moreover, in Psalm lxviii. representing the march of Israel in the wilderness, the sentence (*v.* 10), "Thy congregation hath dwelt therein," is in the Septuagint and other early versions given, "Thy living creatures." So it seems that we have in these wonderful creatures an embodiment in vision of what the Church is meant to be when it comes with the Lord in glory—when all the four-fold perfections of Jesus Christ in the four Gospels are realised in that complex united Church which is the fulness of Him who filleth all in all.

The mystery of providence is set forth in Scripture as a twofold one: there is an external and an internal portion. If I were asked for the two words which bear centrally on prophecy, I should day—

THRONE AND TEMPLE.

Prophecies may be thrown into two great groups—those relating to the Throne and those relating to the Temple. Two other words are: Zion and Moriah. On the former was the throne of David, on the latter the Temple. Two other central words are: King and Priest-Prophet. The "Throne" prophecies deal with the external course of history—of empire, from the overthrow of the throne of David twenty-five centuries ago. They tell of the setting up of the throne of Babylon, and the succeeding empires, and predict the establishment of the everlasting Kingdom of the Son of Man. The first vision in Daniel, that of the four empires, is of the "Throne" type, and is appropriately in the Gentile Chaldee language, not the Hebrew.

Looking more attentively you find even in Daniel another distinct class of prophecies, and these are written in Hebrew. They come later, and are concerned with the Temple, referring to its destruction and the advent and the cutting off of the Messiah. These are wholly different in character from the other prophecies, and describe the redeeming work of God. In the Apocalypse you will find the same order; in chapter x. there is a break for the first time. The course of nations has been dealt with, but now the Son of Man is seen in exaltation; while in chapters xi. and xii. there is further retrogression to the very dawn

and beginning of Christian history. The story afterwards told is the story of the Church and its struggles—internal affairs—just as in the book of Daniel.

I find that there are "Throne" times and "Temple" times. The great period of seven times relates to the Throne—it is the period of Israel's subjection to Gentile rule. Turn then to the prophecy in the latter part of Daniel ix., for which the prophet is prepared by prayer; it is very different. The man of God is visited by the angel Gabriel, who afterwards announced the birth of John the Baptist and the advent of the Lord Jesus Christ. He tells the prophet that the Temple shall be rebuilt, and that from the rebuilding of the city and Temple seventy weeks shall extend to Messiah. Nebuchadnezzar got no information of this kind, but was told of the course of empire. The prophet was also told of the redeeming work the Messiah would accomplish in making reconciliation for iniquity. The times relating to the Temple and Messiah are altogether different from the others, and lie buried in the heart and core of that external course of time which relates to the succession of empires.

HAS HISTORY FALSIFIED PROPHECY?

No; it has verified it. Twenty-five centuries ago it was revealed to Nebuchadnezzar that there would be four great empires. Four there have been, and there will never be a fifth universal monarchy, until He come whose right it is to take the Kingdom. Ages ago, it was revealed to Daniel that the Messiah should come immediately before the destruction of Jerusalem and the Temple. If Jesus Christ was not the Messiah, then there never can be one, for the Temple was destroyed, and the city, eighteen hundred years ago. The prophecy foretells that Christ would be cut off to make an end of sin, and bring in everlasting righteousness. As sure as Christ came at the predicted time, and was cut off at the predicted time, so He accomplished the predicted work—that grand and glorious work which none but Himself could accomplish.

As regards the wonderful connection of this double series of providential events, there is a peculiar relation between the prophecies of the Throne and the Temple, the relation of environment to organism. There is also a relation of righteousness and suffering to reward, the relation of the cross to the crown. In the one series of prophecies we have the sufferings of Christ foretold, and dealt with, and realised historically, and in another the glories which follow, the crown and the kingdom.

"God moves in a mysterious way" having been sung, Rev. F. B. Meyer embodied in prayer the special petitions that had been sent in.

[We reserve our report of the remaining addresses and the afternoon gatherings for succeeding issues.]

Earthquake in Sumatra.

Rev. Dr. Schreiber, of the Missionshaus, Barmen, the Director of the Rhenish Missionary Society, has informed me that a missionary has just arrived direct from Sumatra, and reports that 3000 converts have been baptized during the last year.

Yesterday afternoon (Saturday, June 25) a telegram arrived at the Missionshaus, to the effect that an earthquake had destroyed six villages, and caused great destruction over a large tract of country in Sumatra. An old (so-called extinct) volcano is *again* in full activity. No more particulars are given, but the missionary, who has just arrived, judges from the telegram that the principal seat of the destruction is in the midst of their mission stations.

Dr. Schreiber hopes God has preserved the missionaries, but he says they may all have perished. Further information is anxiously awaited.—Yours, &c., R. B. Blanch.

Louisen-strasse 66, Elberfeld.

THE GOSPEL CARAVAN.—During the last fortnight this caravan has made a good record. St. Alban's, Harpenden, Luton, Clophill, Ampthill, and a number of the Bedfordshire villages have been visited, tracts distributed, and meetings held. On Bank Holiday an open-air meeting was held in the village of Elstow, and a series of similar meetings have been conducted at Bromham, Stevington, Turvey, Harrold, Bozeat, Oakley, Thurley, &c. At the latter place Mr. Chandler, the Baptist minister, showed great interest in the work that is being attempted. A temporary arrangement is being entered into to secure the regular services of an evangelist, and Mr. Newton will be glad to receive contributions for this purpose. His address is 85, Shaftesbury-road, Crouch-Hill, N. It is most desirable that means should be forthcoming to keep the wheels in motion, especially during the fine open weather of the summer months

The Stockwell Orphanage.

FOUNDER'S DAY.

The annual festival of the Stockwell Orphanage, held on Wednesday last week, was a memorable event. It celebrated the birthday of the founder, the late C. H. Spurgeon, who would then have been fifty-eight years of age. It marked also the 25th anniversary of the institution itself. Naturally, near the hearts of the thousands of visitors there was sorrow for the recent loss of him whom they had learned to know and to love, but it was a sorrow transfused by Christian faith and hope. All who entered the spacious quadrangle and looked around on the noble buildings where so many fatherless little ones had found a home could not but feel grateful that the Pastor of the Tabernacle had lived in this great city and left, among other precious heritages, so practical an illustration of Christian charity.

The weather was all that could be desired. The trees, shrubs, and grass within the grounds were delightfully fresh and flourishing. Flags, flowers, and lamps were tastefully arranged along the promenades. But nothing seemed to afford so much satisfaction as the fine, healthy appearance of the orphan children as they marched on the central platform. The Orphanage was open for inspection, and men and women of varied ranks in life passed through it for a considerable time in a continuous stream. No object attracted more attention than the Colchester pulpit (on view in the Girls' School), from which was preached the sermon that led to the conversion of Mr. Spurgeon.

At half-past three in the afternoon an open-air public meeting was held. It began by the children singing, with touching effect, the hymn beginning, "Oh, God, our help in ages past." Prayer was then offered by Rev. W. Stott, who fervently thanked the Giver of every good for the gift of him who founded the Orphanage, and earnestly implored Divine support and guidance for the bereaved family and for all those on whom would devolve the care of the several institutions he had been privileged to inaugurate.

Mr. W. Burdett Coutts, M.P., who presided, expressed his satisfaction in noticing the fact that Christian denominations were ready to sink minor differences, and present a common front to the enemy. At the present day, philanthropic enterprises had attained such dimensions as to constitute grandest jewels in the moral crown of England. He deprecated the tendency to make the State assume the functions which had been so well performed by individual voluntary effort. Such a transference of administration would weaken the character of benevolent institutions and dry up the streams of real charity at their source. When a great man died it was fitting that an institution established to preserve his memory should be conducted on the lines he would have probably laid down. Much more was it incumbent when a man died who had founded an institution to carry it on in the lines he did lay down. Such an institution they had in the Orphanage they were called upon to support that day. No more would the inspiring personality of its founder be visibly seen within its walls. But men like Charles Spurgeon never really die. He would continue to live in the enormous moral and spiritual force of his life and actions.

Rev. James A. Spurgeon spoke with emotion of the death of his beloved brother, and of the important responsibilities which it had entailed. In humble, prayerful trust, it had been resolved to maintain the work which had been so well begun. They had at that hour in the Orphanage five hundred children, and for the sake of the Master they would try to train them up for Him. In the annual report it would be seen that God dealt bountifully and graciously with them during the past twelve months. The health of the children had been very good. Including legacies, the total income was £14,662—a sum exceeding the revenue of any preceding year.

Rev. Dr. D. McEwan believed that he whose removal they all felt so acutely would be the last to wish that the day should be one of mourning. As the words of their new President showed, the dark cloud had a silver lining. They spoke of erecting a monument to Mr. Spurgeon. No poet, statesman, or warrior better deserved one, and he hoped it would be a worthy one. That Orphanage would, however, speak of his triumph over the grave. The hope of sustaining that institution was in the Christ which the founder preached—not a mere name, but a living reality.

Rev. E. A. Stuart considered that the Orphanage commended itself by its breadth, by its mode of selection, and by the very faces and voices of the children who were carefully trained to be good soldiers of the Lord Jesus Christ.

Mr. F. F. Belsey heartily acknowledged the services of the Orphanage to the county of Kent, to which he belonged, and to the Sunday-School Union, with which he was connected. As representing a family that had been guided into peace and built up in the Christian life by the printed sermons of Mr. Spurgeon, he might say that the good thus done to thousands of families that had never heard the living voice was incalculable. He suggested that the Sunday-School Union should have an Orphans' Day, when loving hearts might be appealed to on behalf of the fatherless children.

Mr. Thomas Spurgeon said so many of his father's friends were present that he had a difficulty in realising that this was a public meeting, and not a family gathering. After genially alluding to his absence for eight years in New Zealand, and the changes that had taken place in the interim, he conveyed to the trustees the message he had received for them that morning from his mother, "What can I say but God bless them, and I bid them God-speed?"

The Baroness Burdett-Coutts, by special request, delivered the brief address before the whole assembly which she had purposed making at the memorial tree-planting. "I shall plant the tree," she said, "as a tribute to the many virtues of Mr. Spurgeon, and in the assured hope that it will take root downward and extend leafy branches upwards to afford a grateful shade to many hapless orphans who will receive loving shelter in this Orphanage."

Immediately afterwards the memorial trees were planted in the lawn fronting the Wigner House, with the usual ceremonies by the Baroness, and by Rev. John Spurgeon, Mrs. J. A. Spurgeon, Mrs. Thomas Spurgeon, Mrs. George Williams, and Mrs. A. T. Pierson. Meanwhile, musical side-meetings were held in three of the large halls of the Orphanage by the choir of the Royal College for the Blind, by the Choir of Orphan Boys and Girls, and by the Orphan Choir and Bellringers.

THE EVENING MEETING

opened at half-past six o'clock. Mr. George Williams presided. He trusted that the mantle of Charles Haddon Spurgeon would fall on his Elisha, and upon all who should carry on such work as he did—the mantle of faith in God, of boldness to reprove sin, of courage to stand by inspired truth.

Rev. James A. Spurgeon having spoken briefly, Rev. John Wilson said that he now thought more of the departed pastor than ever he did in his lifetime. Rev. Charles Spurgeon would, he said, speak for the Orphanage as no one else could, for his sympathies for the orphans were enlarged since he had lost his own father. When affliction had reached its highest, relief was ever nighest. The Orphanage must go on as it had done. Mr. W. Willis, Q.C., made a stirring appeal, clustering his forcible words around a message from Mr. Spurgeon as he lay ill at Mentone on Nov. 28, 1891:—"Relieve my anxieties as to the institutions." Rev. W. R. Mowll, with his accustomed eloquence, applied to the circumstances the force of the expression, "Jehovah-Jireh, the Lord will provide." He was followed by Dr. A. Pierson, who was on the eve of taking ship for America. He said some people might imagine that it was an unmitigated calamity that one should die while yet old age was far distant. That was not so. The hero who died in his prime would be so preserved in human history. Inexpressibly sad it was to see a man compelled by advanced age and bodily incapacity to abandon the work he himself had originated. They were spared the spectacle of beholding Charles Haddon Spurgeon sinking into decrepitude. They would think of him as in the full possession of manhood's powers, and in the highest grandeur of mental achievement.

The Benediction closed the meeting. The lights in the variegated fairy lamps began to be apparent in the twilight as the visitors left the grounds, or tarried a little longer to witness the musical drill of the orphan children. "Founder's Day" at the Orphanage appeared in itself to sum up in one form or another nearly the entire proceedings of the whole of the Spurgeon Memorial week.

WORK AMONG DISCHARGED PRISONERS.

Mr. George Hatton has received many expressions of sympathy on his retirement from the superintendency of the St. Giles's Christian Mission; but probably the most striking testimony ever given to the extreme value of his work among discharged prisoners was given at a meeting held at the Mansion House on Thursday last. The speakers represented the magisterial bench, the governors and chaplains of prisons, and the police authorities. The testimony given showed that the efforts which have been made during the last fifteen years to reclaim criminals have been a national benefit, as well as a Christian gain, while grander opportunities could be taken advantage of if more ample funds were forthcoming. All seemed to feel that Mr. William Wheatley was the right man to succeed Mr. Hatton as chief of the work, although, if it could have been so, Mr. Wheatley himself would have preferred to go on working under his old superintendent.

In taking the chair, the Lord Mayor said that, as a City magistrate, he became familiar with the good work, and he did not know of a better. The object was to help the helpless, and none were more so than discharged prisoners. In the cases of youths charged with offences it had become quite a familiar saying in court, "This is a case for Mr. Wheatley." Inquiries were then made, and instead of a youth being sent to prison he had another chance, and turned out a useful member of society. The work paid well in the benefit which redounded to the nation at large. Increased aid and sympathy should be forthcoming, so that in the future the work might be carried on as in the past.

Mr. F. A. Bevan read a statement, from which it appeared that 6834 cases had been dealt with during 1891, while the number of convicts or "long term" men discharged to the care of the Mission was on the increase. It was to prevent boys who had committed a first offence from lapsing into crime that their efforts were more especially directed. Such boys needed to be saved from drunken and careless parents, from filthy and immoral homes, and from evil associates, who would, if possible, turn such subjects into confirmed criminals. The mission saved such at a most critical juncture. There had also been 1760 women and girls admitted into the Refuges and Homes during the year 1891. Mr. Bevan added, however, that though the work was very large, the funds in hand were very small, so that contributions were urgently needed. A touching letter from Mr. Hatton was read, expressing regret at resigning his post after thirty-two years of service.

Sir W. Charley (the Common Serjeant), Mr. Richard Loveland, J.P. (Deputy Chairman Quarter Sessions), Mr. H. J. Bushby, and Mr. Haden Corser all bore emphatic testimony to the value of the work in progress.

Mr. Wheatley made some appropriate references to his seventeen years' service, and then Dr. R. Anderson, Director of the Criminal Investigation Department, said that each year added to his appreciation of the work which the Mission carried on. He thought that the national importance of such a work ought to be understood. If crime was to be successfully dealt with, it was necessary to go to the root of the matter. Crime needed to be made both unremunerative and unpleasant; and professional criminals should be kept in prison. As regarded the decrease of crime, it had been reduced in London to a lower level than ever before; and no work so helped on the reformation as that of Mr. Wheatley. Criminals were capable of being reclaimed, and more might be done than had been done. They were greatly indebted to such a work, which was also helped by those employers of labour who took the men and boys into their employment.

An address was also given by Mr. Plaford, the Chaplain of Holloway Gaol, who said he did not know what he should do without Mr. Wheatley. He spoke of having held religious meetings at the Home in Leyton-road, which, to his great regret, was being severed from the Mission for want of funds.

All communications should be sent to Mr. W. Wheatley, St. Giles's Mission, Brook-street, Holborn, E.C.

Letters to the Editor.

FEMALE SLAVERY IN THE HIGHLANDS.

Sir,—As a servant of the Lord Jesus distributing Gaelic books through the thickly-populated islands of Lewis and Harris, I appeal to you to raise an interest among Christians towards the women of these islands. Their condition in the social scale is degraded through the long-established custom of being really the beasts of burden to their families. The peat, which alone is used for culinary and warming purposes, excavated at long distances from their dwellings and dried by what sun and air they obtain, is brought in baskets on the backs of the mothers and daughters of each family. Loads above one hundred pounds in weight are borne day by day by the mothers and daughters of the family, which their fathers and brothers would think it beneath them to touch with one of their fingers.

There are no roads to these bogs, and the country is rough in the extreme. To see starved old women of even seventy years of age, wives soon to be mothers, and young tender girls, loaded down and labouring under these heavy burdens, is a heart-breaking sight, and yet their husbands and fathers scout the very idea of helping them. Here, from the peatbog, it occupies four hours to bring one load, and the strain of this constant labour on the bodies and minds of the poor women is most hurtful to themselves and to their babies.

While railways and public roads are being arranged for and subsidised here just now, it is to my mind a far greater need that influence from outside these islands should be brought to bear upon this inhuman custom, and men made to see what a terrible slavery we have at our doors. I think roads from each township to the peat-bogs, on which ponies and donkeys could be used, would be a greater help to the people generally, than the great Carloway road across Lewis now being contracted for, there being a very good road already.

Besides the hideous sight, the moral degradation of such slavery is the great obstacle to my work here, and I appeal to the Christians of Britain to stir up a protest against it.—Yours by grace,

An Evangelist.

THE ACCUSER CAST OUT.

Dear Sir,—The same word translated "Advocate" in 1 John ii. 1 is translated "Comforter" in John xv. 26, and means also, as given in the margin (R.V.) "Helper."

"Who shall lay anything to the charge of God's elect? It is God that justifieth." This triumphant language of the Apostle certainly means that no charge whatever can be brought against God's elect; and as Scripture does not contradict itself we may be sure that no prophetic word (rightly understood) asserts the contrary.

As in his prayer in John xvii., so now, Christ ever lives to make intercession for us. He bears us on his heart, is our great High Priest in the presence of God for us, our living and glorious Head. We who believe do enter into rest, are accepted in the Beloved, complete in Him—life hid with Christ in God. The adversary has no admittance here; nor can he do anything against that risen and hidden life. "He that was begotten of God keepeth him, and that wicked one toucheth him not."

In Ephesians vi. 12 we are told that we have for adversaries "the principalities, the powers, the world rulers of this darkness, the spiritual hosts of wickedness in the heavenly places." We know, then, that Satan has access to the heavenlies; we know also that he can be transformed into an angel of light. But though he is the god of this world, and the prince of the power of the air, the spirit that now worketh in the children of disobedience, he has no dominion over those who are in Christ Jesus. Of him and his hosts the believer can say with Wesley:—

> I have a shield shall quell their rage,
> And drive the alien armies back;
> Portrayed it bears a bleeding Lamb,
> I dare believe in Jesu's name.

Satan, being in the heavenlies, worries and tries the child of God, who, though delivered from the power of darkness, is exposed to the subtle temptations and fiery darts of the evil one. In prayer and communion with his Father he finds this, and in his work for the Lord he is sometimes hindered, as Paul was. It is only by taking the whole armour of God that he can withstand and become victorious over him; only in the power of the Spirit of Christ can he be known when he comes to us as an angel of light. Our Lord, after his resurrection, said to his disciples, "All *authority* hath been given unto me in heaven and on earth," Matt. xxviii. 18 (R.V.) In Rev. xii. 10 (R.V.) we read, "And I heard a great voice in heaven, saying, *Now* is come the salvation, and the power, and the kingdom of our God, and the *authority* of his Christ: *for* the accuser of our brethren is cast down which accuseth them before our God day and night." In the margin "The *authority is become* his Christ's." Assuredly, this must have been at the ascension of the victorious Christ.

In our Father's house to which Christ ascended Satan can never come, and we know not how soon he will be cast down from the heavenlies, where he now harasses and hinders, to some extent, the saints on earth. There are heavenly places *and* heavenly places. The third heaven, to which Paul was taken, and the heaven where Christ sits at God's right hand, is far above all rule, and authority, and power, and dominion, and every name that is named; and He is the head of his body, the Church, every member of which is for ever free from condemnation, accusation, or judgment, accepted in the Beloved, her risen and glorified Head.

R. B. B.

PASTOR HUGH D. BROWN AND THE BAPTIST UNION.

My Dear Sir,—So many kind and influential friends have written urging me to remain in the Baptist Union, that I feel a few words are necessary to explain more fully my exact position *re* the Aked Controversy. The gracious, touching letter in last week's *Freeman* from that highly-honoured veteran, Rev. John Aldis, has deeply moved me, and were it possible I would gladly accede to his request, to that of Dr. Booth, the Editor of *The Freeman*, and others, and withdraw my resignation; and I will do so if Rev. C. F. Aked and the Pembroke Church be no longer recognised as connected with the Union.

Most gladly do I acknowledge that the vast majority of both pastors and churches connected with the Union are loyal to the old theology which our Puritan ancestors handed down to us through seas of blood. Why the Council should therefore allow the Union to be shattered on account of the vagaries of a few men I cannot conceive. Surely it is a pity to sacrifice H. E. Stone, Richard Cory and others for a quasi-Unitarian. I know this utterance may awaken a hornets' nest, but it is better, at all hazards, to name the Achan who is troubling Israel, than indulge in vague generalities which may hurt and grieve orthodox and godly men. Dear Sir, I know that there are many pastors of large churches nearly driven to the point of resignation, and sooner or later the cleavage must come. When the Rev. James Owen manfully said, "We interchange no pulpits with Unitarians," some laughed; but the end will be a dire and awful tragedy. I cannot bid Mr. Aked God-speed; his remarks concerning the Incarnation (alluded to by Dr. Glover); his criticism of the God of the old Theology, as one "whom I would not own for my slave," to say nothing of his ungentlemanly exposé of Mr. Charles Williams, his fierce attack on Mr. Meyer—these things forbid our working together.

In this liberty-loving land there is freedom, and rightly so, for Unitarians and Socinians, but such can never be recognised as Baptists by those who stand loyal to the great commission of our exalted Saviour. Mr. Cuff has written nobly, but more than "writing grace" is needful; what action does he purpose taking? I know many will misconstrue this protest, and view it as supreme bigotry and egotism to suggest the exclusion of Mr. Aked; yet, on no other terms can some of us return. Is there no sympathy, no feeling, for the grieved and honest consciences of the men and churches to whom Mr. Stone referred in his recent letter of resignation, and must all the pity be lavished on the heterodox and self-sufficient?

By God's grace, I will still love, honour and serve in every manner possible the many noble and Christ-like men who remain as leaders of the Baptist Union, but pardon me, esteemed brethren, if I cannot, except on these grounds, withdraw my resignation. He that doubteth is "condemned," "for whatsoever is not of faith is sin." I cannot, as an act of faith, do otherwise than heed God's beacon light which warns me of the sunken reefs of Unitarianism and apostasy.

"And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning ye should walk in it. For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Anti-Christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is partaker of his evil deeds."

A few more hollow compromises and the Union goes to pieces; will no hand, for its sake—nay, for Christ's sake—hard down the helm?—Most affectionately and sincerely yours in the Gospel,

Hugh D. Brown.

Oakland, Rathgar, Dublin, June 24.

LOTTERIES IN MALTA.—The authorities on this island have recently brought in an "ordinance to repress the sale of foreign lottery tickets," one of the curses of so many continental countries. Local lotteries have already been prohibited as demoralising. With its Romish superstition, its images at the street corners, its priests and its charms, there is but little real religion in Malta, either among natives or foreigners, and never was a place more in need of the light of the Gospel

NOTES ON DAILY READINGS.

SUNDAY, JULY 3.—EXODUS XXV.

If the hearts of the Israelites were willing, how much more so should ours be, not to give of our substance only, but to yield ourselves, living and freewill gifts! May the Spirit of God make us willing. It should be remembered that God is ever eager to come to dwell with man. He is ever saying to us, Make Me a sanctuary, that I may dwell with and within you. And where there is an open door and a welcome, He will come in and abide, and He makes such an abiding-place a sanctuary. Twice in this chapter we meet with mention of the plan or pattern on which all the structure of the Tabernacle had to be made. We must build our life carefully on God's principles if we would have Him residing within us. We dare not expect the holy Tenant so long as the house is not ordered to His will. How full are these types of our blessed Lord, and of His mediatorial work! The ark of the covenant, with its lid, called the mercy-seat or propitiatory, on which the blood was annually sprinkled, is the evident embodiment of his Person and work. And the fact that the cherubim were made of one piece with the mercy-seat has seemed to many to teach that they represent and prefigure the Church, one with her Redeemer and Lord. At that table we must be ever standing to feed our strength. The Presence-bread is more needful to our spirits than ordinary food to our bodies. And as we partake of it God draws near to share our meal.

MONDAY, JULY 4.—EXODUS XXVI.

These curtains and boards and veils are full of interest, because they set forth in emblem the nature of our Blessed Lord, and we cannot but worship as we discern the lovely beauty and symmetry of the picture. In the fine-twined linen we see his spotless holiness, in the blue his heavenly origin, in the purple his imperial sway, in the scarlet his sufferings. The ten curtains were coupled together in two sets, five in each, and this has been thought by some to represent the two great aspects of his character, the one toward man, the other toward God; whilst the loops of blue and the taches of gold have been interpreted as setting forth the heavenly grace and Divine glory of the Saviour. The fact of these beautiful curtains being hidden by heavy coverings made of the skins of goats, rams, and badgers, indicates the hiddenness of our Lord's loveliness. He had no beauty outward to the gaze of men that they should desire Him. He was misunderstood and rejected by those who were born in the same home. The boards were made of the same kind of wood as the ark, and they were set in sockets made of silver, which had been taken as atonement money from the people (xxx. 13 and xxxviii. 25). The veils which hung over the entrances to the various portions of the Holy Place were of the same material and hue as those which composed the inner covering, and we gather that it is through Jesus alone that we can have liberty to enter into fellowship with God.

TUESDAY, JULY 5.—EXODUS XXVII.

Our attention is here turned to the brazen altar, long before any particular mention is made of the golden altar of incense, because the question of our relationship with God, through the blood of Jesus shed on Calvary, must precede our communion with Him. In each of these altars the wood was the same, but in the case of the altar which we are now considering, and which stood at the door of the tabernacle, the wood was encased in brass; that metal, signifying the severity of the fire that burnt on the altar, together with its position, is sufficient to indicate that the brazen altar stands for that cross on which our Lord met for ever the claims of Divine justice, and put away sin by the sacrifice of Himself. Brass is always significant of Divine righteousness. We need to be very clear in distinguishing between the two altars. With the first we have nothing to do; we look back on the finished atonement of Jesus with awe and love; it needs no addition or repetition by us; we have passed beyond it to minister before the veil, at the golden altar of incense, which is the emblem of prayerful intercession. "Beaten oil for the light" was a favourite expression with McCheyne, as he exhorted to care in preparation for all work for God. Only those who have lain under the heavy blows of the flail of suffering can yield the purest, softest light.

WEDNESDAY, JULY 6.—EXODUS XXVIII.

This chapter and the following are full of the priesthood of our Lord. Here we have the robes, in the next the sacrifices. The Ephod was connected with the shoulder-pieces and the breast-plate, and speaks of Christ's strength and love. The names of the tribes of Israel were engraven on the two precious stones that linked the various articles on the High Priest's shoulder, and remind us of the perpetual representation of our names and characters and circumstances through the mediation of our Lord in the inner sanctuary. And the breast-plate, full of precious stones, each of which bore a name, repeats the blessed message. Our individuality stands out clear and distinct before our God, known, loved, precious, glistening in heaven's own lustre. In the breastplate was the stone which dimmed with God's No, and grew bright with his Yes. Those who live in fellowship with Christ are not left in doubt as to his will for them. He gives to them the white stone of justification. The bluene s of the robe is emblematic of Christ's heavenly origin and character. When He comes to bless us there is always music from the golden bells, and the fragrance of the pomegranates of fruit-bearing, whilst the golden plate upon his forehead is evidently the emblem of a holiness which is without stain or flaw.

THURSDAY, JULY 7.—EXODUS XXIX.

Aaron and his sons typify Christ and his Church. But there were rites, such as the washing, which, however true they are in type to our needs, do not appertain to Him, because He was intrinsically and actually all that they were intended to typify and represent. How significant were these rites of experiences through which we must pass if we would rightly minister. We must be clean and holy, cleansed by blood and water and fire. For us there must be the sin-offering, typified in the bullock; for us, also, the burnt-offering, typified by the first ram; for us, also, the act of consecration, typified by the second. Do we realise that consecration involves the using of the senses, such as ear and eye, and of the activities of life, such as hand and foot for God? But even this is not all. It was not enough to put the blood on ear and hand and foot. The anointing oil must be applied also, as representing the Holy Ghost. Consecration is good, but it will fail of completeness and permanence unless it leads on to the sealing and indwelling of the Spirit of God. There is a waving which is possible to us all. We may present to God, bearing up before Him, the inwards of our intentions, the breast of our affection, the thigh of our strength, as well as all we have.

FRIDAY, JULY 8.—EXODUS XXX.

First the brazen altar, then the golden. We must not be content to linger with the first of these, as too many Christians are apt to do; we must press in to minister in the priest's office before the vail. There we may put our praises, and prayers, our gifts and ourselves; the sweet perfumes of Jesus Christ's merit will make them acceptable with God. The light of the candlestick illumined in the darkness was to be accompanied by the fragrance of the spice, from which we learn the necessity of combining sweetness with our light. But let us never forget that even the altar of incense with all its fragrance needs the touch of the precious blood. All our approaches to God must be through the Mediator. There was no difference made in the salvation of old and young, of the leaders and the led: from which the precious lesson may be deduced, that our redemption is achieved by the redemption of the Cross, irrespective of anything in ourselves. The laver was for the priests, who were required to wash before they ministered; it reminds us of Christ washing his disciples' feet; and bids us go to each new work of service with clean hands and a pure heart.

SATURDAY, JULY 9.—EXODUS XXXI.

When God gives the plan, and we seek to live on it, He makes Himself responsible for all that is needed in its execution. Moses might have wondered how the ideal plan which he had seen in the mount could be executed, but all misgivings fled when God said, I have called, I have filled, I have given, &c. So in the building of that greater fabric—the Church. God calls out his chosen servants, and gives them special qualifications. It is significant to find so close to the appointment for service that reiteration of the necessity of rest. Though the work was for God, yet nothing must be allowed to interfere with the rest of the soul in obedience to his law. We must rest in work, and work while we rest. There must be a perpetual equipoise and equilibrium of soul. The art of handing over our burdens to the great Burden-bearer, and of receiving from his fulness, must be always practised by us, that we may serve Him with acceptable worship.

International S. S. Lessons.

SUNDAY AFTERNOON, JULY 10.

THE DESCENT OF THE SPIRIT. Acts ii. 1-12.

GOLDEN TEXT: John xvi. 13.

THIS subject is at once the most important and the most neglected of all which the New Testament teaches. *It inaugurated this present dispensation*, and struck the keynote of all that was to follow. There were remarkable signs accompanying the event, the repetition of which need not be expected. But the spiritual power, and the numerous conversions resulting from it, ought to be witnessed still. Our view of its importance is determined by *our view of the Holy Spirit*. Where He is regarded as a mere unintelligent, impersonal influence, his coming will be lightly esteemed. But Christ spoke of Him as a living, intelligent, teaching, loving, and Divine Person (John xiv.—xvi.). His coming is therefore an act of condescension, hardly less than the incarnation at Bethlehem. Men, though imperfect, and even sinful, were from that time to be indwelt and possessed, and filled and used by God Himself. The event was predicted in the Old Testament—(see Ezek. xxxvi. 27, and Joel ii. 28)—and was regarded by Jesus as the great reward of his atoning death, and as necessary for carrying on his work. Learn to value it equally. He is as necessary to us for witness-bearing as the atonement is for our salvation.

The lesson teaches the time, the manner, the subjects, and the results of the descent of the Spirit.

The time (1).—*Pentecost* was one of the three important Jewish feasts. The word means fiftieth, and was given by the Greek-speaking Jews because it was celebrated on the fiftieth day after the wave sheaf was offered (Lev. xxiii. 16). It was called "the feast of weeks" (Deut. xvi. 9), and celebrated the ingathering of the harvest. The three great New Testament events were typified not only in their order, but in their exact date in Old Testament type:—the Crucifixion in the Passover; the Resurrection of Christ in the Wave-sheaf, called the first-fruits (Lev. xxiii. 10, 1 Cor. xv. 20); and the descent of the Spirit for the ingathering of the Church in the feast of Pentecost. The details connected with this feast (Lev. xxiii. 17-21) make the agreement with this event more wonderful. This was an appropriate time not only because of the type, but because of the *vast numbers of people* gathered together in Jerusalem (5). From all parts of the world Jews had come to keep the feast (9-11). These would all be witnesses of the power of the Spirit, and as many as received the testimony of Jesus and the resurrection would be witnesses for Him when they returned to their own country. God times his movements with infinite wisdom. *The disciples were ready for the Spirit.* They were in one place (see chap. i. 13); they had continued there waiting upon God for ten days, and were *of one accord*. In many particulars they were diverse; but they were united in their devotion to Jesus, their surrender to do his will, their conscious dependence upon Him, and their faith in the promise He had given. Upon the same condition the fulness of the Spirit is still received.

The Manner (2, 3).—*Suddenly.* This is one fulfilment of the prophecy (Mal. iii. 1), when God came to indwell his temples by the Holy Spirit (1 Cor. iii. 16). The *sound* of the rushing wind and the *sight* of the tongues of fire were the sensible signs which marked the commencement of this dispensation. These signs are variously explained. Wind is a frequent emblem of the Spirit. The action of the Spirit, as wind, is twofold—withering, as in Isa. xl. 6-8; or life-giving, as in Ezek. xxxvii. 9; John iii. 8. The more abundant life displayed by the disciples after Pentecost was accompanied by the destruction of all confidence in the flesh. *Fire* was also the emblem of the Divine presence. It has a work of purification (Mal. iii. 2); while it imparted new power for speaking the word (Isa. 6, 7; Jer. xxiii. 29). The external signs are not for us, but the realities may be ours.

The Subjects (4).—*All*—see chap. i. 13, 14. Not only the Apostles, for it is the privilege and the duty of all to be filled with the Spirit (Eph. v. 18). The company included Peter, the recently-restored backslider, Thomas, so slow to believe, the brethren of Jesus so lately converted, and the women who had ministered to Jesus during his earthly life—all equally needed and equally received the filling of the Spirit. None are too eminent, or too gifted, or too favoured to work without Him; and none are too weak or insignificant to receive Him.

The Results (4-12).—*The disciples spake with other tongues* (4, 6, 11). This has sometimes been regarded as a permanent gift to the early Church of preaching the Gospel in foreign languages. There is no proof that they possessed such a power. The effect produced upon the multitude of perfect bewilderment (see how many words are used to describe it, 6, 7, 12, 13) seems rather to indicate that the disciples were in a state of ecstasy, in which they declared in hymns of praise the works of God, and in languages understood by the people though not by themselves. It was a miraculous sign intended to arrest the multitude, and dispose them the more readily to hear the message of Peter. The incident justifies us in expecting that God will prepare men for hearing, as well as fit his servants for speaking his word.

Temperance Notes.

OVER 130 Church of England ministers have signed a strong declaration in favour of the direct popular veto.

A series of open-air temperance meetings have been held during the past two weeks in Manchester and Salford.

Nine South London branches of the B.W.T.A. united in the great demonstration held the other day in the Rink Hall, Blackheath.

Rev. J. S. Whitewright, a missionary from China, says.—"I have seen more drunken men in ten minutes in my fatherland than I saw in ten years in China."

The Vergmont Sanatorium, a Home for Inebriates, under the auspices of the Liverpool Ladies' Temperance Association, continues to be the centre of a very successful work.

The Stoke Newington branch of the B.W.T.A. continues to carry on a good work by means of the coffee-cart, which is stationed at Manor Gates, Finsbury-park, and which is well patronised by the public.

The Vassar College Y.W.C.T.U. holds fortnightly meetings, at which some phase of the work is studied. A recent visit from Mrs. Barnes was a great stimulus, adding seventeen members to their ranks.

At the Cardiff Police-court, on one day last week, eight persons were convicted of keeping shebeens, and fines varying from £10 to £25 were imposed. Nearly 300 similar convictions have been made since last September.

Sir Wilfrid Lawson, M.P., has issued a forceful address to the "Friends of Prohibition in the Constituencies" on the importance of using the vote in order to rid the land of what is the source of nine-tenths of its misery, squalor, and crime.

A correspondent writes:—"As we are now on the eve of a general election, should not the electors ask the different candidates to pledge themselves to vote for a measure to be brought into Parliament for abolishing the monopoly which the brewers now hold in having so many licences?"

The Rheims Chamber of Commerce has published a return of the quantities of champagne made and sold during the last forty-eight years, showing that while the sale in France itself has not quite doubled, the quantity exported abroad is not far from being five times what it was in 1844.

The Hawaiian Queen has lately testified her interest in the Women's Christian Temperance Union of Honolulu by paying the licence on their coffee-house, something over fifty dollars. Her total abstinence principles are proved by the banishment of all sorts of liquors from her table and her receptions.

The American Medical Temperance Association was founded last year, when sixty-one members were enrolled. The objects of the Association are to advance the practice of total abstinence in the medical profession, and through it among the general public, and to promote investigation as to the action of alcohol in health and disease.

In response to the appeal issued by Lady Henry Somerset, for a national movement in Temperance legislation, in view of the General Election, a great demonstration was held on the Brighton Level on Saturday, June 18, when resolutions were passed calling on all candidates for seats in Parliament to range themselves on the side of religion, morality, and true progress, by declaring in favour of the closing of public-houses during the whole of Sunday, and by the direct popular veto over all liquor licences. It is estimated that a thousand people were present. The resolutions were carried with an enormous majority.

Mr. Blaiklock arrived at Cape Town on Easter Monday, and commenced his campaign at Willowmore, a town seventy-two miles across country, which was reached after a journey of seven hours by rail and nineteen hours in an open post cart, nearly all the way in a drenching rain. The attendance at the mission was good and the results excellent. Mr. Blaiklock next visited Graff Reinet, where the mission resulted in sixty pledges. On May 9 he left for Murraysburg, and during his tour in Eastern and South Africa he expects to visit Durban, Maritzburg, Johannesburg, and Kimberley, taking Cape Town on his way home.

Rev. A. Parker, of Benares (L.M.S.), lately conceived the idea of bringing caste to bear on the side of temperance, and the idea has borne fruit. He managed to interest in his scheme a Mahunt, the official superior of a good many castes. The Mahunt has influenced the headmen of some of the castes with which he has to do. Caste meetings have been held, democratic in theory, but the decisive word is always spoken by the headman, and his vote carries his caste. Mr. Parker has attended more than one of these meetings, and been delighted by a total abstinence decision, a pledge on the part of the caste to drink no bhang or other intoxicant at any of their innumerable feasts. No member of the pledged castes durst disobey the decision. He would at once be "cast out." The pledge covers the whole of the members of the caste in and around Mirzapur, and is perpetually binding on men, women, and children. The idea seems capable of wide extension, and is a remarkable example of good coming out of evil

Personalia.

Dr. Harford Battersby has, we learn, safely reached Lokoja.

Rev. Wm. Haslam has removed from Highbury to 24, Calverley-park, Tunbridge Wells.

Rev. Thomas Little, of Redhill, is going to Madras for Tamil work in connection with the Wesleyan Missionary Society.

Rev. W. J. Dawson, of Southport, has, it is stated, accepted the call to Highbury Quadrant Congregational Church, London.

Rev. Eustace R. Conder, D.D., who has been staying at Bournemouth for his health, has had, we regret to hear, a serious relapse.

Dr. Pentecost visited Brighton last week and preached at the reopening of the Countess of Huntingdon's Church (Rev. J. B. Figgis).

Dr. Parker, who has now entered on the twenty-third year of his ministry in London, holds this day his thousandth Thursday noon service in the City Temple.

Dr. Morehouse, secretary of the American Baptist Home Mission Society for the past thirteen years, has just been obliged, by ill-health, to retire from his office.

Rev. W. Talbot Hindley, well known in Holloway as an earnest and devoted evangelical clergyman, has, we hear, been offered the important charge of St. John's Mead, Eastbourne.

Mrs. Kirton wishes to thank her many friends for their kind letters of sympathy and condolence on the occasion of her deep trouble through the death of her husband. Owing to the great number of letters received it is impossible to reply personally.

Mr. John Currie, a well-known evangelist in the States, has arrived at Glasgow (with his wife and child) to engage in evangelistic work. Glasgow is Mr. Currie's native place, and he is coming back for the first time since his conversion. He expects to spend a few months there and wherever else the Lord may open the way for him to work. He is a man full of the spirit and letter of the Word, and has a most quaint and attractive way of preaching the truth.

Canon Jackson, of Leeds, celebrated last week his eightieth birthday and his 46th anniversary in St. James's. The congregation was representative of various denominations, as this aged minister is widely beloved. In the course of a touching sermon the Canon related how he became connected with the church to which he has ministered for 46 years, told of the gradual deepening of his spiritual life, of his work amongst the dens and slums of Leeds during the cholera and fever outbreaks, and concluded by reminding his hearers that it was reliance upon, and faith in, the pure, unsullied Word of God which had made his ministry of St. James's a power for good.

Abbey-road Chapel, St. John's Wood.

SINCE the acceptance of the pastorate Rev. H. E. Stone has inaugurated the special sermons to young men monthly and to young women quarterly. Last Sunday was in every respect a busy day at Abbey-road, St. John's-wood. The midsummer morning broke fair and full of sunshine, and at 7 a.m. a large congregation wended their way to the church. The address given by the pastor was from "Jacob's early morning vow succeeding the night of vision." As the sunshine swept through the open window over the faces of so many young men and women, the preacher's words seemed to enter the breast, and many an eye was wet with tears as the memories of God's words of love given in visions of Himself to the fearing and trembling, came with freshened force, the murmured responses testifying to the power of the Word.

As every one of the three hundred tickets (to which number the breakfast is limited) had been sold long before, every seat was filled at 8.5 in the schoolroom. At 9.5 the Conference was held in the chapel, and the company, now largely augmented, listened to the able and helpful papers read by Mr. F. Redding and Mr. Walden upon the Christian use of wealth.

No alteration was made in the 11 a.m. service, the pastor continuing his expositions of Ezekiel, the chapter being the xxiv. In vigorous terms the danger of breaking down the Christian Sabbath was set forth.

At 3 p.m. the men's Bible-class, now forced by numbers to hold its meeting in the chapel, and the young women's class (whose meeting-place is also about to be enlarged) met, and at 6.30 came the "quarterly sermon to young women." The spacious chapel was again filled. The story of the decision of "Orpah and Ruth" was unfolded. The separation of these friends—the one returning to Moab, the other going on to Judea—formed the basis of the closing appeal for decision for Christ. The prayer-meeting which followed was no mere handful of people, for two-thirds of the entire congregation stayed. At the close the pastor asked those who desired to be prayed for and with to express their desire, and the felt presence of the Lord was manifested in the many who did so. Thus closed a day of happy toil, and yet not so, for a large open-air service was held in Maida-vale.

Evangelistic Notes.

Carlisle.—A cyclist evangelist band has been formed at Carlisle for village mission work, and much interest is being evinced in the services.

Braunton.—An evangelistic mission has been conducted at Braunton by Mr. Herbert Veasey. The services have been much appreciated, and it is believed that much blessing has been derived.

Mr. William Forbes began a Mission on Sunday last at Bridge of Allan in the Museum Hall. On Sunday next and foll owing days he will be preaching in Edinburgh at Merchiston United Presbyterian Church.

Mr. J. C. Rainey, of Paignton, has been visiting Cowley, Oxon, where he has had the joy of confirming the souls of last year's converts, as well as of leading others to the feet of Jesus. The tent is now removed to Dorchester, near Wallingford, and prayer is asked for a continuance of God's blessing in the work while there.

Rev. D. M. Cameron has for three weeks been evangelizing in Scotland. After eight days' interesting meetings in Helensburgh he went to Garscube Hall, Glasgow, for a few days' mission, then to the Orphan Bridge of Weir, and finally to Shettleston. Many tokens of God's power were manifested in the awakening of the careless and the conversion of sinners.

Mr. Charles Minor.—A correspondent writes respecting this evangelist, who was formerly a comedian:—"During the past four years he has been engaged in holding missions in Cornwall and Devon, where his preaching and solo singing have been blessed to hundreds of souls, as testified to by many ministers and workers." Mr. Minor is now open for short engagements at home or abroad. His address is 9, Alfred-place, The Hoe, Plymouth.

Mr. John Blackham, on his recent revisit to Ebenezer Chapel, Birmingham, found the people in a prayerful spirit, and the result appeared to be much blessing. We hear that this old-established church is full of life and vigour, having 250 church members, 1500 scholars, with an army of devoted teachers. The whole seems inspired with earnest devotion and full of spiritual life. Amongst such Mr. Blackham's labours seem to have been signally owned of God.

Mr. Charles Inglis has held a fortnight's special services at the Working Men's Mission, Collingwood-street, New Cut, with great acceptance and blessing. Backsliders have been restored, and many sinners have turned to God. We greatly rejoice at the work done, and many, we feel sure, will rejoice through eternity for his visit to the New Cut. We wish Mr. Inglis God-speed in his labour of love in winning souls into the kingdom of our Lord Jesus Christ.—T. and J. YOUNG.

Mr. Richard Weaver closed on Friday a series of evangelistic meetings in Perth. The services held on the Sabbaths in the City Hall, and during the week in Knox's Free Church, were well attended. Many had happy recollections of the previous visit of Mr. Weaver, and were looking forward to his return, and their hearts were cheered to hear him once again preach the glorious Gospel. The Lord manifested his presence and power right through all the meetings, and many have been led to Jesus.

Obituary.

MR. STANHOPE, OF BOROUGH-ROAD MISSION.

We hear with regret of the death, a few days ago, of this devoted and faithful Ragged-School superintendent. He has been ill since December last, but up to the last his interest in the work was unabated. When his life was nearing its close, he became unconscious, but ever and anon the friends standing around his bed heard him in the midst of his delirium speaking of the school he loved so well; and just before he died he murmured, "Take me home! Take me home!"

Welcome Home to Rev. J. B. Figgis.

IN connection with the re-opening of the Countess of Huntingdon's Church, Brighton, there was a large gathering at a social meeting held last Friday evening, to welcome home Rev. J. B. Figgis. After tea Mr. G. D. Sawyer (hon. treasurer) gave an account of his expenditure of the renovation fund, and further details being supplied by Mr. Hilton, (hon. sec.) it was shown, that of the sum of £800 required, £733 10s. 9d. has been already subscribed. In a few suitable words Mr. Figgis thanked those present for the welcome accorded him, and testified to the very efficient manner in which the church renovation had been carried out during his absence. Passing on he gave an account of his recent travels in Italy, Greece, and Turkey. He referred also to the Christian efforts being made in these lands for the advancement of Christ's kingdom.

Among the Churches.

CHURCH OF ENGLAND.

The C.M.S. has received a letter from Bishop Tucker, dated Frere Town, May 16, but it casts no light on recent events.

A special sermon to the persons employed at the Royal Agricultural Show, Warwick, has been preached by the Bishop of Worcester.

A building to be used as a mission church and day-school is to be erected shortly at Whitby, a district in the parish of Ellesmere Port.

Rev. G. B. Durrant, writing from Allahabad under date June 1, reports the death of Ram Chundra Bhose, who recently joined the C.M.S. from the American Methodist Mission.

"The efficient working of poor parishes" was discussed seriously by a conference of clergy, held at Knightsbridge the other day, the special point being how to find the needful funds.

Interesting open-air services are being held on Friday afternoons in the churchyard of St. Botolph, Aldersgate. The last two speakers have been Archdeacon Sinclair and the Bishop of Wakefield.

The Bishop of Manchester, distributing the other day the prizes gained by pupil teachers for religious knowledge, stated that the inspectors report a decline of religious knowledge amongst the boys and girls in the schools.

At the last monthly meeting of the C.M.S. Younger Clergy Union for London, Canon Edmonds, of Exeter, read a valuable paper on the Telugu Version of the Bible, displaying an intimate knowledge of its history and difficulties.

It is interesting to note that Rev. J. W. Willink, vicar of St. Helens, and the other Church clergy of the town, have been publicly entertaining Rev. B. J. Ward, Congregational minister, who is about to proceed to India as a missionary.

The Bishop of Colchester, in a letter to *The Times*, urges very strongly the overwhelming spiritual needs of "London over the border," or the Barking district, growing in population with remarkable speed, and wanting churches, mission-rooms, schools, &c.

The Record states that the preparations for the holding of the thirty-second Church Congress at Folkestone, under the presidency of the Archbishop of Canterbury, are being actively carried out. Several well-known speakers have already promised to address the Congress, and a special hall will be erected in the grounds of the Exhibition building capable of seating three thousand persons.

CONGREGATIONAL.

Greville-place Church, N.W., has just celebrated its thirty-third anniversary.

Mr. John Thomson, of New College, has entered on the pastorate of the Howard Chapel, Bedford.

Rev. J. Guinness Rogers has been re-elected Chairman of the Committee of the Congregational Union of England and Wales.

Special services of an interesting character have been held in Longham on the occasion of the jubilee of the church.

During Dr. Dale's absence, the pulpit at Carr's-lane is being supplied by Professor Massie, Drs. Goodrich, Simon, and Young.

A largely-attended meeting was lately held at Queen-street Chapel, Sheffield, to welcome Mr. W. Greaves Hall and family on their return from the West Indies.

At the last meeting of the Young Men's Missionary Band, held at the Mission House, Blomfield-street, farewell was said to Mr. Bartram, one of the warmest supporters of the movement.

A P.S.A. class has been formed in connection with Pudsey Church. At the opening service on Sunday, the pastor conducted, and an address was given by Professor Armitage.

Rev. Charles Wright has returned from Hastings much improved in health, and has resumed his work at Epping, where, on Sunday week, Mr. Hira Singh Puri, of India, preached the Sunday-school sermons.

The temporary iron church which is to serve for the congregation formerly worshipping at Whitefield Tabernacle was opened on Tuesday. On Sunday Professor Adeney and Rev. Alfred Rowland will occupy the pulpit.

Mr. Joseph Needham lately entertained 450 scholars and friends at a tea-meeting in Belper Sunday-school and the public hall in celebration of the time when he, a youth of fourteen, left Belper, fifty years ago, to reside in London.

At the annual meetings of the association of the Welsh churches of Cardigan, Pembroke, and Carmarthen, lately held at Lampeter, Rev. W. Hopkin Rees, of China, addressed a congregation of four thousand persons from a stage erected in a field, and his speech on behalf of the Forward Movement of the London Missionary Society created a profound impression. "Nothing so powerful and eloquent," writes a hearer, "has been heard since the days when Dr. Griffith John thrilled his fellow-countrymen years ago."

BAPTIST.

Rev. F. C. Spurr has just held special meetings at Gipsy-road, Norwood.

Rev. J. L. Bennett has resigned the charge he has held five years at New Southgate.

New Baptist chapels are about to be erected at Yalding and Hawkhurst.

Baptist Home Mission work in Kent and Sussex is reported to be very encouraging.

The foundation-stones of a new Baptist church in Turrett-green, Ipswich, were laid last week by the Mayor.

In eresting meetings were held at Harefield on Sunday week in celebration of the fifty-seventh anniversary of the chapel.

Mr. William Murray (of the Pastors' College) has accepted an invitation to the pastorate of Boundary-road Church, Walthamstow.

In connection with the Carlisle Chapel a goodly band of young people conduct open-air services every Sunday night in some of the poorest districts, and the Sunday-school has formed a class of lads and of young girls entirely from these districts, and is now about to open a mission-room.

Rev. A. Macdonald, of Chard, President of the Western Baptist Association, closed his Presidential address last week in the following terms:—The present time was a stirring one, and the ferment in men's minds was phenomenal. It was a matter for congratulation that there were so many who, like himself, were old-fashioned believers in the Bible, in spite of higher criticism, advanced thought, and new theology on the one hand, and the ready credence given by some to the charges made against them of heresy and Down-Gradism on the other.

An encouraging report was presented at the anniversary, just celebrated, of the Cann Hall-road Church, Leytonstone. Every month since the formation of the church, five years ago, new members have been received. The net increase last year was sixty-seven, the membership at the present time being 371. Upwards of 920 children and young people attend the Sunday-schools connected with the church and the associated mission in Chandos-road, Stratford. All the agencies are in harmonious operation, willing workers supporting the hands of the pastor, Rev. G. T. Ennals.

The Lancashire and Cheshire Association of Baptist Churches has carried by a large majority a resolution:—"That this Association, while steadfastly maintaining the independent right of every Church to order its own worship, hereby declares its conviction that it would be inconsistent in Baptists to invite Unitarians to conduct religious services among them, such a course being not only contrary to custom, but also calculated to produce the impression that, in their judgment, belief in the Deity of our Lord and Saviour Jesus Christ is of secondary, and not, as Baptists have always held, of primary importance in our ministry of the Gospel of our salvation."

A good plan has been adopted for the last year or two at Ferme-park Baptist Chapel, of which Rev. C. Brown is pastor—viz., the holding of a special Midsummer morning service. This was held last Sabbath in conjunction with Mount View Congregational Church in the same neighbourhood. A goodly number of both congregations met at Mr. Brown's chapel at 7.30 a.m., when Rev. Griffith Jones (the Mount View pastor) gave a useful address, which was followed by breakfast in the schoolroom, and another meeting. Such opportunities for the interchange of cordial relations between churches of different denominations are always to be welcomed, and the meetings of Sunday last will do much to further this end.

METHODIST.

The centenary of the Portland-road Chapel, Bristol, was observed last week.

Rev. Thomas Waugh has held most encouraging services in Faversham.

The annual gathering of mission bands, held at Brixton Hall last week, proved most interesting and stimulative.

Rev Peter Mackenzie has been preaching and lecturing with much interest in Boston, Alford, and Skegness.

The memorial-stones of a new Methodist New Connexion chapel were laid on Saturday at Ainsworth, near Bury.

The anniversary meeting of the Red Bank branch of the Central Hall Mission, Manchester, was held last week. The speakers were Rev. E. Davidson, 'Gipsy' Smith, Miss Elmeades, and Mr. W. Jones, the missioner in charge.

Alderman and Mrs. W. H. Stephenson, of Newcastle, have promised to meet the entire expense of building a chapel at New Benwell, estimated at £2,500, on a site situated in the very midst of a dense population.

Dr. Duff, Principal of Airedale College, Bradford, preached the chapel anniversary sermons at the United Methodist Free Church, Market-street, Wakefield, on Sunday week, and had good congregations at both services.

Rev. W. G. Heritage, formerly pastor of the United Methodist Free Church at Wigan, sailed a short time since on a voyage to the Philippine Islands for the benefit of his health. News has reached this country that the ship in which he sailed has been wrecked, but the crew and Mr. Heritage have been saved and taken to Batavia.

The Wesleyan College at Didsbury last week celebrated its jubilee. The event is one of far-reaching interest, because during the past half-century more than a thousand students have passed through the institution, and a large proportion of them are now engaged in ministerial work in different parts of the United Kingdom and a few in foreign lands.

PRESBYTERIAN.

The Synod of the Presbyterian Church in England has enjoined a "self-denial week" on behalf of the China Mission.

At the anniversary services at Bristol it appeared that the work of the Church is making most encouraging progress.

United open-air services have been held on the past Sundays in Hyde-park, Regent's-park, and on Sunday last in Victoria-park.

Rev. J. More, of Cheltenham, preached last week, at Aberdare, in connection with the anniversary. A deep interest seemed to be awakened.

Professor Dougherty, of Magee College, has been visiting his old congregation in Nottingham, where his expositions have again been greatly enjoyed.

Services of a most interesting and encouraging character have been held at Bootle in connection with the semi-jubilee of the pastor, Rev. T. H. Collie.

There are at present five vacant Presbyterian charges in London in connection with the North Presbytery—Regent-square, Marylebone, Willesden, Haverstock-hill, and Millwall.

The Assembly of the American Presbyterian Church proposes to establish an order of deaconesses—"godly women for Christian service in congregations, hospitals, and the homes of the sick and poor."

A committee appointed by the Assembly of the Presbyterian Church of Victoria with the twofold object (1) of taking cognisance of any steps which might be made in various sections of the Presbyterian Church throughout the world towards revision of the Church's creed; and (2) of corresponding with other churches in regard to it, and in regard to a concensus creed for the common work of the churches, especially on the mission field—has reported against any revision of the creed.

SALVATION ARMY.

General Booth's tour in Sweden seems to have awakened great interest. He reached Newcastle on Monday.

The Salvation Army at Mexborough has decided to erect a new barracks to accommodate six hundred persons at a cost of £1100.

It will be observed that the Bill promoted by the Salvation Army for the repeal of the procession clause in the Eastbourne Act, has now passed both Houses of Parliament.

A new Salvation Army "citadel," which has been erected at Bolton, was opened on Monday week by Mr. W. Bramwell Booth. The large hall of the new building provides accommodation for 1500, and the estimated cost is £4500, of which the local corps has undertaken to raise £1000.

Enthusiastic special services in connection with the Salvation Army were held on Sunday and Monday week in the Royal Theatre, Wakefield, when large audiences attended to hear addresses on the progress of the "Darkest England" scheme during the past year by leading officers of the Army.

SOCIETY OF FRIENDS.

William W. Davidson, of Brookfield, Ireland, has got the authority of his Monthly Meeting to visit Leinster and Munster.

Fifteen Friends are candidates for seats in the new Parliament. Several of them have had seats before. There may be others we have not heard of.

This week a tent mission is being held at Almeley, Herefordshire, where the work of Friends seems hopefully spreading, and doing good. William Hobson, London, is rendering help in conjunction with other Friends.

Isaac Sharp—who enters his eighty-seventh year next week—is laid up with overwork at his daughter's house in California, but hopes soon to resume his arduous labours, and expects to be enabled to finish the great tour that lay upon his heart.

An enthusiastic Jubilee of Salford School, Oxfordshire, has just been celebrated, Alderman William White, J.P., of Birmingham, and Richard Littleboy, of Buckinghamshire, being present on the occasion. A new gymnasium and laboratory are in prospect, and a tree was planted to commemorate the event. Notwithstanding a favoured past, more blessing is hoped for in the future.

Last week's *Friend*, under the heading 'Among our Schools,' gives cheering intelligence of gatherings and outings indicative of the growing place the adult school movement has acquired among working men and women, and the same number gives information of the opening of a weekly mission meeting in Cheltenham.

FALLEN ASLEEP.

At Farningham, on 19th inst., Mr. J. H. Gregory, superintendent of the Homes for Little Boys.—At Southport, Mr. E. Greenhalgh, aged eighty-three, for many years an ardent Christian worker in Bolton.—At Penrith, on 12th inst., suddenly, Mr. T. Thornborrow, beloved as a devoted helper.—At Crewe, on 20th inst., aged forty-six, Rev. R. P. Cook, pastor of the Baptist Church.—At Saffron Walden, aged seventy-six, Rev. F. Pollard, for many years an earnest pastor.—At Brentwood, Mr. D. Rust, an active worker.—At Ash Croft, Eccleshill, on 22nd inst., Mr. W. Smith, aged sixty-nine, a generous giver to the Lord's work.—At Cotham, Bristol, on 19th inst., Mrs. Thomas, widow of the late Rev. D. Thomas, and herself a helper of many.—At Boundary-road, St. John's-wood, on 17th inst., Mr. A. S. Draper, aged sixty-three, for many years a faithful worker.—At the Poplars, Lincoln, on 19th inst., Mrs. Moss, a godly Christian worker.—At Barnsley, Alderman E. Wood, a liberal giver to Christian work.—At Dublin, Rev. Jno. M'Keown, Presbyterian minister, of Kilmore, co. Waterford.—Rev. Alex. M'Pherson, at the age of eighty-five, one of the oldest ministers of the Free Church of Scotland.

Notices.

Rev. C. F. Jones, Baildon, Shipley, Yorks, would most gratefully receive any old postage-stamps to be sold for C.M.S. Not 1d. English.

Communications Received with Thanks.—G.M.K. M.J.A. R.C. M.A.P. F.H.N. J.W.C. A.T. C.C. J.M.L. F.J.T. A.P. L.B. W.R. J.T.T. E.H.T. M.E.H. J.N.K. R.C. J.S. A.F. J.B. W.F.E. J.M.G. W.T.H. E.P.M. W.W.D. G.H. R.E. J.B.F. H.E.G. A.S. W.H. W.T. S.L.T. Mrs.S.M. J.P. D.H. C.M.F. M.H.S. H.G H.M. W.H.S. L.D.W. J.H.D. J.E.L. N.A.P. R.C.M. C.K. C.A.P. J.B. J.H.B. E E.H. R.S.H. M.E.S. J.G.M. M.H. A.E. J.M. W.D. J.K. J.T. A.H.M. J.R.F. M.A.H. G.S.A. P.E. M.S.B. E.J.G. J.B. W.T.S. C.F.J. J.F.T.H. J.D. S.E.H.

Applicants for Tracts.—E. Burrows (for soldiers), Acting Wesleyan Chaplain, Umballa, India; H. Bridger, Whittington-heath Barracks, Lichfield; E. Smith, 5, Union-street, Tipton; J. Laming, 12, New-place, Hermondsey, S.E.; Miss Vincent, 40, Edde-road, Deptford, S.E.; H. O to, 13, Willow Bridge-street, Leicester; C. Norcliffe, 2, Villa de Belbos, Lincoln-road, Millfield, near Peterborough; G. Biddick, Sackville-street, Knaresthorpe, near Minfield, Yorks; Mr. J. Bell, Winterbourne, Sutton-grove, Surrey; Chas. T. Grimshaw, Lilac Villa, 19, Gipsy-road, West Norwood; A. M. Scantlebury, 39, Harvey-street, Cadoxton, near Cardiff; Miss Norah A. Pigott, 27, Forbes-road, Maradana, Colombo, Ceylon; J. T. Stevenson, 484, Edgware-road, Maida-vale, W.; G. Brown, Hope Cottage, Hale End-lane, Walthamstow; A. F. Jones, 10, Albert-road, King's-heath, Birmingham; Mrs. Hardy, 12, Broughton-street, Queen's-road, Battersea; R. Phillips, 89, Conway-street, Liverpool; James Jardine, 48, Lowther-street, Birkenhead; E. T. Taylor, Park Dairy, The Park, Ealing; T. Richards, Cotsall House, Congreaves-road, near Brierly-hill; Robert Campbell (illustrated tracts), Miss Papillon's, Soldiers' Institute, Sandgate; Mrs. J. Kindau, 220, Lichfield-road, Aston; S. H. Goodchild, 191, Wandsworth-road, S.W.; J. Jones, 16 Portland-cottages, Heman's-street, Wandsworth-road, S.W.; 3081 Private W Jeffcott, D Squadron, 7th Hussars, Mhow, India; C. Dennison, 4, Billington road, New-cross-gate, S.E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given way.]

Seamen in Plymouth.—To erect a bright, attractive institute containing reading, writing, and recreation rooms with seamen's church on top for the large number of seamen who belong to and visit the port, £4000 will be required. Donations will be thankfully received by the chaplain, Rev. H. M. Petty, B.A., 10, Saltram-place, Plymouth.

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FROM PASTOR CHINIQUY.

Pastor Chiniquy, writing to Pastor Frank White, in acknowledgment of a remittance, sent through him, of subscriptions from readers of The Christian, says:—

"Please accept for yourself, and give to my brothers and sisters who read The Christian, the renewed assurance of my gratitude for the generous and timely help of £38 12s. 1d. sent for myself and my missions among my Roman Catholic countrymen. I ask you and all my Gospel friends in Great Britain to help me to thank the 'good Master' for the new fiery trial through which He has made me pass. For He has more than ever shown me his mercy by coming to my help in the hour of need, through you and the angels of his mercy who are extending to me their friendly hand in these days of trial....

"Thanks be to the infinite mercy of our Heavenly Father, I have been restored to health in a marvellous way, and, in spite of my eighty-three years of age, I have been enabled, these last six weeks, to continue my evangelistic labours with more success than ever. With the Psalmist I can say, 'Bless the Lord, O my soul, and all that is within me, bless his holy name.' My youth is renewed like the eagle's."

C. Chiniquy.

Ste. Anne, Kankaka County, Illinois.

STILLNESS.

A correspondent has set this poem to music, and will be much obliged for information as to its authorship. In taking the liberty of publishing it, we hope we are not contravening the wishes of the author.

Thy lesson art thou learning, O tried and weary soul?
His way art thou discerning, who works to make thee whole?
In the haven of submission art thou satisfied and still?
Art thou clinging to the Father 'neath the shadow of his will?
Now while his arms enfold thee, think well he loveth best;
Be still, and He will mould thee for his heritage of rest.

The vessel must be shapen for the joys of Paradise,
The soul must have her training for the service of the skies.
And if the great Refiner, in furnaces of pain,
Would do his work more truly, count all his dealings gain.
For He himself hath told thee of tribulation here:
Be still, and let Him mould thee for the changeless glory there.

From vintages of sorrow are deepest joys distilled,
And the cup outstretched for healing is oft at Marah filled,
God leads to joy through weeping, to quietness through strife,
Through yielding into conquest, through death to endless life.
Be still, He hath enrolled thee for the kingdom and the crown.
Be silent, let Him mould thee who calleth thee his own.

Such silence is communion, such stillness is a shrine;
The fellowship of suffering an ordinance divine,
And the secrets of abiding most fully are declared
To those who, with the Master, Gethsemane have shared.
Then trust Him to uphold thee, 'mid the shadows and the gloom,
Be still, and He shall mould thee for his presence and for home.

For resurrection stillness there is resurrection power,
The prayer and praise of trusting may glorify each hour;
And common days are holy, and years an Eastertide,
For those who with the risen One in risen life abide.
Then let his true love fold thee, keep silence at his word;
Be still, and He will mould thee: O rest thee in the Lord!

REQUESTS FOR PRAYER.—For special services at Pontymoile on Sunday and Monday next.—For special meetings this week at Convoy, co. Donegal.—For blessing on work in Ireland and on efforts to bring the Gospel before Roman Catholics.—For a special meeting of workers on Saturday.—For ten meetings at Bishops Nympton, North Devon, now being conducted by Mr. John Elliott.—For Gospel tent work in Anderston district of Glasgow during July and August.

(578)

DONATIONS

RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JUNE 27, 1892.

*** Donations should be sent by Cheque or P.O.Orders, not by stamps.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank;**" this will effectually prevent loss.

"Derby."—Please say which Poor Children's Sick Fund.

	£	s.	d.
British and Foreign Bible Society — S.A., £2; W.M.W., £2 10s.; V., £2 10s.	7	0	0
Society for the Relief of Persecuted Jews—Bennett, 10s.; Old Indian Navy Officer, £1	1	10	0
Rabbi Lichtenstein (Personal)—J.R.D., 10s.; For Jesus' Sake, £2; F.M. and T.P., £1 1s.; E.E H., £1; H.A.Y., £50; (*Distribution Literature*) J.S.G., 1s.; E.H., 5s....	55	6	0
Church of England Zenana Missionary Society—W.M.W.	0	10	0
Persecuted Jews in Russia—A.T.N.	0	10	0
Congo Balolo Mission—A.T.N.	0	10	0
John G. Paton Mission Fund—Mrs. B.S., £4; A Friend, £5; M.H.S., £10	19	0	0
Mauritius Disaster Fund—A Friend...	1	0	0
Zenana Bible and Medical Mission—Old Indian Navy Officer	0	10	0
Free Church Scotland Foreign Missions—V.	2	10	0
Church Missionary Society—V.	2	0	0
Spezia Mission (Extinction of Debt)—J.R.	5	0	0
Moravian Mission—Unit, £5; A Friend, £2	7	0	0
Moslem Girls' School Beyrout—H.D.B.	2	0	0
The Christian *to Sailors' Rest, Smyrna*—H.D.B.	1	1	0
Englishwomen's Russian Famine Fund—S.A.H. ...	1	0	0
London Missionary Society—S.S....	0	5	0
Sailors' Rest, Naples—M.S....	2	0	0
Mr. Fegan's Homes (Camping Out)—M.	5	0	0
Miss Weston's Work (Royal Navy)—Bennett	0	10	0
Miss Robinson's Work (Soldiers)—Bennett	0	10	0
Moldmay Mission to Jews—Bennett, 10s.; C.G.R., 10s.	1	0	0
Royal Blind Pension Society—Dora	0	5	0
Deptford Boys' Outing—Dora	0	10	0
North-East London Gospel Mission (Seaside Homes) Dora, 10s.; A.M.W., 10s.	1	0	0
Gratuitous Circulation of The Christian—A Friend, £2; (*Foreign Missionaries*)—J.R.D., 5s.	2	5	0
London Congregational Union (Children's Country Holiday)—J.S.G., 10s.; M.S., 10s.	1	0	0
Shelter Homeless Jews (Mr. Colin Young)—M. ...	5	0	0
Day in Country Fund—Tats, 10s.; S.L.A.T., £10; F. and R.V., £1; C.G.R., 5s.; A.P.H. and Sister 5s.; Ada, 1s.; T.J., £1; M.E.G., 2s. 6d.	13	3	6
Mission to Deep Sea Fishermen—E., £1 1s.; (*Widow and Orphan Fund*)—Old Indian Navy Officer, £1	2	1	0
Dr. Barnardo's Homes—W.R., Eccs. xi. 6, 2s. 6d.; S.B.P., 2s.; A Reader, Brighton, £1	1	4	6
St. Giles' Christian Mission—Ada, 4s.; Miss A., 10s.; H.D.B., £2 2s.; G.S., £2; (*Prison*)—C.G.R., 5s.; A Friend, £5...	10	1	0
St. Mary's Holiday Home, Southend-on-Sea—E.J.P.	0	5	0
Home of Rest for Women Southend-on-Sea—E.J.P.	0	5	0
Stockwell Orphanage—Old Indian Navy Officer ...	1	0	0
Penge Tabernacle—Old Indian Navy Officer... ...	1	0	0
Friendless and Fallen—Old Indian Navy Officer, 10s.; L.J., 5s.; Miss A. E., 2s. 3d.	0	17	3
Costers' Mission (Mr. Orsman)—G.S., £2; (*Donkey Show*)—V., £1 10s.; (*Convalescent Home*)—V., £2	5	10	0
Tottenham Deaconesses Institute—V.	2	0	0
National Vigilance Association—V.	2	0	0
Home for Lying (Miss Davidson)—V...	2	10	0
Aged Pilgrims' Friend Society—V.	1	10	0
Hospital for Incurables (Putney)—V.	1	10	0
Bristol Orphan Homes—E.E.H.	1	0	0
Christian Colportage Association—Unit	5	0	0
Mildmay Medical Mission—Unit	5	0	0
Mr. Toye's Orphanage—In Memoriam—S.	10	0	0
Cow Cross Mission (Sick Mothers)—G.S.	2	0	0
George-yard Mission—G.S.	2	0	0
Richard Weaver (Personal)—G.S.	2	0	0
Mr. Shipley's Village Mission—H.A.Y.	10	0	0
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[Advertisement.]

London Samaritan Society, 98, High-street, Homerton, E., gratefully acknowledge the following donations for Convalescent Homes:—Miss B., 5s.; Mrs. R., £1 1s.

Faith is the discovery and conquest of a new country.—*J. Müller.*

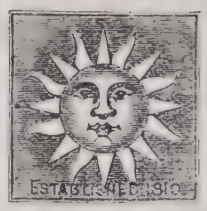
The word *disappointment*, when translated into plain English, means little less than the grumblings of self-will against the will of God.—*John Newton.*

Christ's cross is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbour.—*Rutherford.*

The right hand is the place of affection, as well as of honour and dignity. Christ is on the right hand of the Father, being his beloved Son, in whom He manifests his glory. The right hand is also the symbol of sovereign power and rule. Christ is Lord over all.—*Adolph Saphir, D.D.*

(For Forthcoming Meetings see Page 30.)

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Carries on Gospel and Temperance work among railway men throughout the world. Its Missionaries and Evangelists organise and conduct meetings at times and places that suit the convenience of the men. 350 branches have been opened in the United Kingdom. Missionaries have been sent to South Africa and Egypt.

A Convalescent Home specially for maimed and wounded railway men is about to be opened at Hastings.

Funds are urgently needed. Subscriptions and donations may be sent to the Treasurer, S. Gurney Sheppard, Esq., 57, Old Broad-street, E.C.; or to R. Nixon, Secretary, 18, New Bridge-street, London, E.C.

St. Giles' Christian Mission

CHILDREN'S HOLIDAY FUND.

The Holiday Season is close upon us, and the Children attending the Sunday Schools of the St. Giles' Christian Mission are anxiously looking forward to their Annual Treat. Last year, in addition to giving a Day's Outing to

1500

Little Ones, drawn chiefly from the Courts and Alleys of St. Giles', we were enabled to send considerably over 200 for a fortnight in the country. We are anxious to do at least as much this year.

WILL YOU HELP?

Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. Bevan, Esq., 54, Lombard St., E.C., or to Mr. W. Wheatley, Superintendent St. Giles' Christian Mission, 4, Ampton St., Regent Sq., W.C.

Protestant Alliance.

SPECIAL ELECTORAL ORGANISATION FUND

At the Great Meetings of the Protestant Alliance, held in Exeter Hall on the 25th and 26th of May, 1892, the Mayor of St. Ives offered to Contribute a Sum of £50 if Nineteen others would each contribute an equal amount towards the expenses to be incurred by the Alliance in promoting the return of Protestant Candidates at the next Election. Four other Contributors at once responded to this appeal; and one of these gentlemen also proposed that a similar fund should be set on foot to enable those who could not afford to contribute £50 apiece to the first named Fund, to give contributions of a less amount for the same object.

The following contributions have been received and promised:—

The Mayor of St. Ives	£50	0	0	Countess of Tankerville... ...	(paid)	£5	5	0
W. H. Peters, Esq.	50	0	0	Lady A.	,,	5	0	0
Robert Scott, Esq.	50	0	0	Captain W.	,,	3	3	0
Deputy-Surgeon-General Partridge	(paid) 50	0	0	A. E. C.	,,	2	2	0
A Lady present	50	0	0	Major Porcelli	,,	2	0	0
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Please notice exact title of Society.

BURGH HEATH CONVENTION,

JULY 6, 7, & 8.

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Rev. C. A. FOX, Rev. W. HASLAM,
Rev. F. B. MEYER,
Rev. MARK GUY PEARSE,
H. W. MAYNARD, Esq.,
Gen. Sir ROBT. PHAYRE, K.C.B., Chairman.

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W. HODSON,
North Tadworth, Epsom, Convener.

FRIENDLESS AND FALLEN.

TO THE READER.

I do not know whether it is in consequence of the great excitement caused by the **APPROACHING GENERAL ELECTION,** *which doubtless will, for a time,* **ABSORB PUBLIC ATTENTION,** *but certain it is that within the last month contributions for the* **DAILY MAINTENANCE OF THE HOMES** *has seriously fallen off—exceptionally so. But the work continues, and during this period of trial not one suitable applicant will be turned from our doors unaided.*

However, **THE READER** *is asked very earnestly to send prompt help in aid of this Preventive and Rescue work*

IN THE FOLLOWING HOMES:—

Preventive Homes,

Especially for Friendless Girls in their teens.

	No. of Inmates.
The Jubilee Home, 7, Parson's Green, S.W....	50
459, Holloway Road, N.	26
461, Holloway Road, N.	26
Total	102

Rescue Homes.

	No. of Inmates.
200, Euston Road, N.W.	24
35, Eden Grove, Holloway	33
Milton House, Brompton	30
The Holt-Yates Memorial Home, 5, Parson's Green	30
Total	117

Open all Night Refuge.

37, Manchester Street, W.C., Visited Every Morning to arrange permanent help to New Comers... 21

Total number of Inmates to Maintain 240

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

City Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Bible readings by Mr. Maxwell Wright at daily prayer meeting. July 4 to 8, 1.15 to 2.15 p.m., as follows:—Subjects, Mon., 4th, "Sons of God"; Tues., 5th, "Servants of God"; Wed., 6th, "Soldiers of Christ"; Thurs., 7th, "Friends of Christ"; Fri., 8th, "Temples of the Holy Ghost." Gospel meetings for young men, Suns., 3.30, Tues., 6.45.

Conference Hall, Y.M.C.A., Stratford, E. — Sun., July 3, 3 and 7 p.m., Mr. G. Aspland. Meetings for prayer: Sun. 7.45 a.m., Fri. 7.45 p.m., Sat. 7.30 p.m.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only), and 7, public, Mr. W. R. Lane. Meetings for men nightly at 8. Cheerful service, public, Sat., at 8. French Bible-class, Tues., at 8. Prayer-meeting, Mon. to Fri., from 1 till 2 p.m., public.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m.

House of Rest, 10, Finchley-road.—Friday, July 1, at 3 p.m., Rev. E. E. Gill on "Dr. Barnardo's Homes." Tea at 5. From 6 to 9, Prayer Meeting for the "Aged Workers' Home." Sundays at 3.30 Bible Reading by Miss Mason.

Strangers' Rest, 163, St. George's-street, E.—Monthly Workers' Meeting, Friday, July 8. Tea at 6. Meeting at 7. Mr. W. H. Seagram will preside. An address will be given by Rev. Jas. Stephens on "God's Discipline of the Worker's Own Heart." Mr. H. Maxwell Wright will speak of Work in South America.

Billingsgate Mission Hall.—Noonday Service, Monday, July 4. Address by Rev. W. Pettman.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Suns., "Mornings in Ezekiel," 11 a.m., 6.30 p.m. Thurs. evenings at 8 p.m., "Some Difficult Subjects Studied."

Great Assembly Hall, Mile-end-road, E.—Sun., Mr. C. Inglis, 11 a.m. and 6.30 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse.—Sun., 11, and 7, Dr. Barnardo; 3 p.m., Rev. H. Bright.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. H. C. Crawley. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Dr. Neatby.

Marylebone Presbyterian Church, Upper George-street.—Rev. Dr. Pentecost, Sun., 11 and 7. Thurs., at 8 p.m.

St. George's Hall, Langham-place.—Dr. M'Killam, Sun. at 11 and 7, Burlington Hall, Wed., at 8 p.m.

Talbot Tabernacle.—Sun., morning, Mr. W. R. Lane; evening, Mr. Finlay Gibson.

Conference Hall, Eccleston-street, S.W.—Sun., at 3.30 and 7 p.m., Mr. P. Garrioch.

Sailors' Welcome Home, 173, St. George-street, London, E.—"Christian Lifeboat Crew," Tues., July 5, at 7 p.m.

Pentecostal League.—Special holiness meetings, Exeter Hall, Strand, Tuesdays, July 5, 12, and 19, at 8 p.m., conducted by Mr. and Mrs. Reader Harris.

Open-Air Mission.—Special meeting in Exeter (Lower) Hall, on Thurs., June 30, at 7 p.m., in memoriam of the late Secretary, Mr. Kirkham. Sir Arthur Blackwood, K.C.B., in the chair, addresses by General Sir Robert Phayre, Rev. H. Pelham Stokes, Mr. James E. Mathieson, and others.

[Coming Conventions.]

Guilford.—June 27 to July 2. Sec.: Col. Brown, Albury, Guildford.

Old Leake, Boston.—July 4 to 7. Sec.: Rev. Joseph Dixie, Vicar, Old Leake.

Blackheath (Prophetic).—July 7 and 8, Alexandra Hall, 11 a.m., 3 and 7 p.m.

Burgh Heath, Epsom.—July 6, 7 and 8. Sec.: W. Hodson, North Tadworth, Epsom.

Llandrindod (Radnorshire).—July 11 to 15. Sec.: Mr. H. S. Newman, Leominster.

Keswick.—July 25 to 30. Sec.: Mr. Postlethwaite, Eskin-place, Ke-wick.

Blankenburg, Thuringia, Germany.—Aug. 29 to Sept. 2. Address, Fraulein von Weling, as above.

Carlisle.—Sept. 6-9. Sec.: Mr. C. J. Clapperton, 6, Chiswick-street, Carlisle.

Perth.—Sept. 13 to 15. Sec.: Rev. Dr. Binnerman, Perth.

Dublin.—Sept. 19-22. Sec.: Mr. Robert Cotter, Christian Union Buildings, Dublin.

Salisbury.—Sept. 19-23. Sec.: Rev. E. Thwaites, Fisherton, Salisbury.

Glasgow.—Sept. 20-24.

Leicester.—Sept. 26-28. Sec.: Mrs. R. Walker, Enderby Hall, Leicester.

Dundee (Evan. Alliance).—Sept. 26-29. Sec.: Mr. Arnold, 7, Adam-street, London, W.C.

Ancoats, Manchester.—Oct. 9-16. Sec.: Mr. F. W. Crossley, Star Hall, Ancoats, Manchester.

Blackheath.—Oct. 11 to 14. Hon. Sec.: E. P. Le Feuvre, 10, Aberdeen-terrace, Blackheath.

Joseph Hatton on Open-Air Work.

We observe that Mr. Joseph Hatton, in *The People*, gives a sympathetic account of an open-air service conducted in Maida-vale by workers from Abbey-road Chapel. He says: It was a choir of the old-fashion, such as one sometimes finds even now in remote village churches. There was no shouting, no wild exclamations. The hymn was sung, the prayer said with a sweet simplicity of earnest quiet. Many passers-by remained as I did to join the sacred service. It was a lovely summer night. Over the group fell the light of a tall portable lamp, upon which was written Abbey-road Chapel. Along the main road close by thundered the heavy traffic of Maida-vale and Edgware-road. Omnibuses, vans of men and women who had been somewhere to spend what is called a "happy day," cabs, and waggonettes. Here and there the ribald song of the festal "outers" fell upon the air like a blight, but when it failed there still rose up towards the stars the words of the hymn "I am coming home," the silver cornets leading the sacred melody. A lonely-looking young fellow who stood near me tried to hide his tears. There was something very real and earnest about the scene; the full, rich harmonies of the hymn, the short, humble, hopeful prayer, the stars of the summer night above the lights of the thronged highway.

BY REV. DR. CULROSS.

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RECENT TESTIMONIALS.—June, 1892.

GALVANISM v. EXTREME NERVOUS WEAKNESS.

Hawick, N.B., June 13, 1892.

Dear Sir,—I am very thankful to report to you how much I have benefited under your treatment. Before I used your appliances I was suffering from violent palpitation of the heart and extreme nervous weakness, but since wearing your Belts these symptoms have almost entirely disappeared, and I now enjoy better health than I have done for years. Before coming to you I had tried many remedies without success, and if I can be of any benefit to any sufferer by giving fuller information I will gladly do so. Please publish initials only, but you can give my full name and address to any private inquirer.—Yours gratefully, A. L.

Mr. J. L. Pulvermacher, 194, Regent-street, W.

RHEUMATIC GOUT.

3, Stanhope-place, Bath, June 8, 1892.

Dear Sir,—I have much pleasure in stating that the Galvanic Belt you supplied for the cabman Davis has done him so much good that he is now able to put aside his stick and commence work again. The Electric action has been truly wonderful, and I trust that the improvement may be permanent.—Yours truly, (Mrs.) T. Wood.

Mr. J. L. Pulvermacher, 194, Regent-street, W.

STRICTURE IN THE THROAT.

5, Knowle-road, Brixton, S.W., 7th June, 1892.

Dear Sir,—I have much pleasure in sending you a testimonial as to the efficacy, through God's blessing, of your Galvanic Chain Bands in the case of my dear mother, who was suffering from organic stricture in the throat. At the time she applied your Galvanic Band the disease had progressed so far that she was quite unable to swallow even liquids, and must have either starved or choked, and some eminent medical men informed her that there was no possible cure. The effect of the Galvanic Band in a few hours was wonderful, and quite astonished her medical attendant.—Yours truly,
Mrs. A. Andrews.

Mr. J. L. Pulvermacher, 194, Regent-street, W.

SLUGGISH CIRCULATION of the BLOOD.

69, Upper St. James-street, Newport, Isle of Wight. 26th May, 1892.

Dear Sir,—In December last I purchased one of your Galvanic Belt, and have found it very comfortable to wear, and of great service in promoting healthy circulation of the blood. I feel altogether better in every way, and would strongly recommend patients to persevere, as I was tempted at first to give up the treatment as useless.—Yours truly,
J. G. Garnham.

J. L. Pulvermacher, Esq., 194, Regent-street, W.

NERVOUS WEAKNESS.

48, Oxberry-avenue, Fulham-road, S.W., 25th May, 1892.

Gentlemen,—I am pleased to inform you that the Electric Belt has done me an immense amount of good. I should have written before, but I wanted to give it a fair trial to see if the improvement was like y to be permanent, which I have every reason to believe it is.—Yours sincerely,
(Miss) Kate Osey.

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The Priory, Everingham, York, May 23, 1892.

Dear Sir,—I am very glad to inform you that I have derived much benefit from wearing your combined Galvanic Band. I used to suffer from weak throat every winter before using your appliance, but now my voice has been so strengthened that I have been able during the past winter to preach twice every Sunday without fatigue. I strongly advise any one suffering from clergyman's sore throat to try your appliances, which not only restores the voice, but also improves the health in every way.—Yours very faithfully, (Rev.) W. J. McNaughten.

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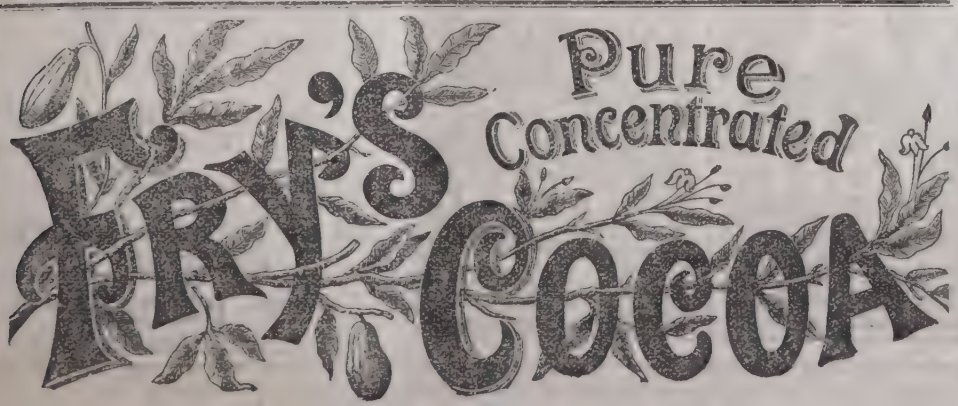
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CHRONIC BRONCHITIS and INFLUENZA—CASE COMMUNICATED by REV. R. T. RHYS.

This minister has kindly sent to me on behalf of several patients, and particularly for Mrs. HARRIES, of RHANDIRMWYN, LLANDOVERY. Writing me Nov. 26 last, by her anxious wish, he says:—"She has suffered for four years from bronchitis, and of late from influenza; cough troubles her; extremely delicate; pains in the right side and breast, &c., &c. She has been taking your medicine with marked benefit."

Writing me Feb. 26, he says:—"Mrs. Harries has recovered all right."

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"I cannot speak too highly of your treatment. My sister was *brought back from death's door* by it; and for years past it has been a household medicine with our own family and those of friends.—Faithfully yours, NURSE—"

(I do not print her name for obvious reasons.)

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Exquisitely Soft.
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All Selvedge Seams.



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1st Prize—
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In order to encourage the demand for the "LION EMBROIDERY TRIMMINGS," the Manufacturers have decided to offer

15 PRIZES

For the most tastefully made, and prettily trimmed garments.

1st Prize, £20. 4 Prizes £5 each.
10 Prizes £1 each.

Competitors may submit any number of garments, made either by hand or sewing machine; but no other Trimming will be permitted than the "LION EMBROIDERY TRIMMING," and all garments must be sent in before 1st OCTOBER, 1892,

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Ask your Draper for the LION EMBROIDERY TRIMMIMG, specially suitable for LADIES' WHITE SKIRTS, made in a large variety of patterns, or write for name of nearest Agent.

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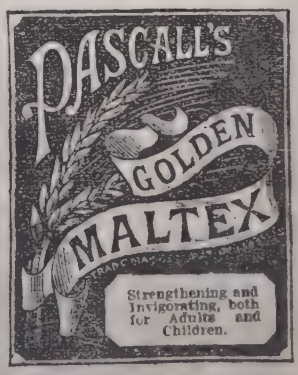
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o. 1171.] THURSDAY, JULY 7, 1892.

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THE TWENTY-FIRST ANNIVERSARY

OF THIS INSTITUTION WILL BE COMMEMORATED ON

TUESDAY, the 12th inst.

It was founded in the year 1871 to receive and bring up 200 LITTLE GIRLS, Children of Female Prisoners. The Village Homes are within easy access of London.

MRS. MEREDITH cordially invites all friends interested in the Rescue of Children to be present on that day.

THANKSGIVING SERVICE in the Chapel at 3.30 p.m.
SONG AND MUSICAL DRILL BY THE CHILDREN at 4.0 p.m.
THE ADDRESS (D.V.) by the **REV. CANON GIRDLESTONE.**
PRIZES will be Presented by

THE LADY HARRIET LINDSEY.

Trains leave Waterloo at 12.20, 2.25, and 3.0 p.m., returning at 5.15, 6.21, 7.29, and 8.40 p.m.
The P.M.V. Homes are within five minutes' walk of the station.

FRESH AIR for Poor Wee CHILDREN. The Countess of Darnley and Sir Samuel Wilson, M.P., are heartily thanked for their most acceptable CONTRIBUTIONS. For each 10s. subscribed, a pent-up London child can be boarded out for 14 days—3197 during seven seasons. Funds pressingly needed.—Bankers: L & County, Islington.—A. STYLEMAN HERRING (for Local Committee), Vicar St. Paul's, Clerkenwell, 45, Colebrooke Row, N.

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HOLINESS MEETINGS,

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30 WORDS FOR 3s.
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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C. c348

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Received with thanks from an Unknown Friend a parcel of cast-off clothing and boots.
Men, women, and children sent for rest and fresh air into the country.
Rations of Food to Hungry Children. Infant Day Nursery. Week-day, Sunday, and Evening Schools. Classes for Rough Boys and Girls. Band of Hope. Children's Services. Industrial Classes Shelter for Children. Important Missionary Operations amongst Young Women and Elder Girls. Mission Work amongst Lads and Young Men. Mothers' Meetings. Evangelistic Services. Mission to Inebriate Women. Lodging House Meetings. Bible Classes. Temperance Meetings. Room-to-room Visitation. Training Home for Motherless Girls. Various Thrift Works, &c.
Friends are invited to visit the Institution any day but Saturday.
Post-office Orders should be made payable at 63, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E. c1890

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GEORGE HOLLAND has received, with many thanks, from E. C. S., 2s. 6d.; E. J. W., 2s. 6d.; L., 2s.; P., 5s.
George Holland intends (D.V.) to take 500 children from the close courts and crowded rooms into the country for one day's fresh air, and to supply them with necessary food when sufficient funds are in hand.
GEORGE HOLLAND, George Yard Ragged Schools, &c., High-street, Whitechapel, E. c1890

POOR AND SUFFERING.—Adults and children. St. Luke's and Clerkenwell. For a day at the seaside, others a fortnight in the country. Help sent for last 30 years.—PHILIP GAST, Minister, Spencer-place Chapel, 12, Noel-street, Islington. c559

DAY IN COUNTRY.—Rev. J. W. Atkinson, Claremont, Cawley-road, London, E., urgently pleads for help to give a day in Epping Forest with substantial meal to poor, and in many cases orphan East London children. Cost under one shilling per head inclusive. Every gift great or small promptly acknowledged. Balance sheet by chartered accountants. c573

COSTERS' HALL, HOXTON, LONDON.—Mr. W. J. Orsman, L.C.C., Honorary Superintendent, greatly needs £100 for the following mission operations:—Costers' Donkey Show, Children's and Adults' Country Holiday Homes, Sick and Benevolent Fund, and Convalescent Cottage for Invalid Christian Women.—Address Milton House, Shacklewell-green, Hackney. c1477

CLAPHAM MATERNITY HOSPITAL and School of Midwifery for Gentlewomen, 41, Jeffrey's-road, S.W. Under fully qualified medical women. 20 beds. Small payments from patients. Monthly nurses trained. Subscriptions needed.
Apply SECRETARY.

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THE ANTI-INFIDEL TRACT ENTERPRISE. Established 1880, for the gratuitous Distribution of Anti-infidel literature at Home and Abroad. Funds most urgently needed. All subscribers of Five shillings and upwards receive assorted parcels of literature of the value of twice the amount of their subscriptions. Parcels forwarded to any missionary or address given. Catalogue post free.—W. E. BRADLAUGH, 70, King's Cross-road, London, W.C. c222

INTERLAKEN,
IN SWITZERLAND.
A CONVENTION
For the Promotion of Practical Holiness as a Preparation for Service for the Master will be held (God willing) at INTERLAKEN, from
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President: Rev. F. PAYNTER, M.A., Rector of Stoke-next-Guildford, and President of Guildford Convention.
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TWO MEETINGS A DAY, Morning and Evening.
Ticket TWELVE GUINEAS, to include Railway Fare (return ticket, second-class, for one month) and Hotel Accommodation for one fortnight.
Replies, with remittance, to be sent as soon as possible before August 10 to Hon. Secretary for Interlaken Convention, Hotel Windsor, Victoria-street, London, S.W.

ASHLEY MISSION, Bethnal-green, E.—Help is earnestly asked, to enable a large mothers' meeting, a factory girls' class, and Sunday-school, to have a day in the country.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W. c1491

DAY IN THE COUNTRY.—Who will help to send the poor children and old folks for a day's outing?—Address SECRETARY, Salmon's-lane Mission, Limehouse, E. c1968

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Unsuccessful Candidates.
The sum of £10 is still required to complete the collection for the fifteen unsuccessful candidates at the late election of pensioners on the incurable funds of the National Hospital for the paralysed and epileptic. Will not kind friends help?
ROSA PEARMAN, Vice-President.
LADIES' SAMARITAN SOCIETY
National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, W.C.
Contributions of cast-off clothing are urgently needed. c569

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Branches: Greenwich, Ramsgate, Toronto.
SOUTHWARK.
OPEN DAY AND NIGHT
To receive really destitute boys from 6 to 18 years of age without payment or recommendation beyond **absolute need.**
Urgent cases are considered at any time, but Mr. Fegan may be personally consulted about Orphan, Homeless, or Erring Boys at The Boys' Home, 95, Southwark-street, S.E., on Mondays from 10 till 2.
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SCHOOL FOR GENTLEMEN'S DAUGHTERS, 6, Orchard-gardens, Teignmouth, Devon. Principal: Miss Rees, certificated, higher Cambridge. Efficient staff of masters and resident certificated English and foreign mistresses. Successful preparation for examinations. c465

HAPPY SEASIDE HOME, with education. Girls and little boys. Terms 6s. weekly. Convalescent and invalid children 10s. weekly. Young ladies requiring rest from 12s. 6d. weekly.—SECRETARY, Albion-terrace, Ramsgate. c238

BOURNEMOUTH HIGH SCHOOL.—Principal: Miss Broad, assisted by Miss Chaplin, B.A., and trained teachers. The new building will give additional accommodation for boarders in September. Swedish gymnasium. Resident gymnastic mistress. c564

BOURNEMOUTH.—A lady wishes to recommend a good school at which her daughter has been pupil for nine years. Special educational advantages. Every care given to delicate girls.—Mrs. C., at May's, 109, London-wall, London, E.C. 1009

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ETONHURST, WESTON-SUPER-MARE.—Preparatory School for the Sons of Gentlemen. Competent masters attend daily.—Prospectus on application to LADY PRINCIPALS. c375

MALVERN HOUSE, Blockley, Worcestershire.—Principals, the Misses Judson, who will be pleased to send prospectus and references on application. As only a limited number of pupils are received, the care and comforts of a refined Christian home are combined with the discipline and stimulus of a school. Thorough education. Resident foreign governess. Pupils escorted to and from Paddington and Birmingham.

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SOUTH-WEST LONDON COLLEGE.
High-class School for Young Ladies.
CARLTON MANSIONS, CLAPHAM-RISE, LONDON, S.W.
Principal—Mrs. HALE. A.C.P., F.S.Sc., Lond.
Modern system of teaching. Visiting masters in regular attendance. Resident certificated governesses, with careful personal supervision and home comforts. Special advantages for music and languages. Good garden and tennis. **Highly recommended for nineteen years by the late Rev. C. H. Spurgeon.**
Excellent testimonials also from parents of pupils, Rev. D. McEwan, D.D., Rev. W. Williams, and others. c168

A FRENCH LADY seeks a holiday engagement from the end of July for six or seven weeks.—BETA, 28, Doncaster-road, Dover. c1953

HAPPY HOME SCHOOL.—A Clergyman's Daughter offers the above. Loving care. Good education. Every attention. Terms £2 monthly, or 20 guineas yearly. Healthy, open neighbourhood. —52, Fenwick-road, East Dulwich.

COLLEGIATE SCHOOL FOR GIRLS, combining technical training, practical instruction in household management and cooking, with the highest educational advantages. Inclusive fee, twelve guineas a term, payable in advance.—PRINCIPAL, Strickland's Girls' College, Stowmarket, Suffolk. c448

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BRUSSELS. — Christian Education Home for Young Ladies, Rue Belliard 185. Beautiful villa. Large garden. Tennis court. Superior instruction. Comfortable family life. Small number. Twelve drawing-room pupils received. Prospectuses with highest references.—In Brussels refer to Rev. W. R. Stephens, Vleurgat 185. Principals, Mademoiselle T. Kropff, Fräulein P. Stursberg.

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ABBEY-ROAD, N.W.
Superior home school for the daughters of gentlemen. Resident foreign and visiting teachers, holding University degrees. Pupils prepared for B.A., London Matriculation, Oxford and Cambridge Local Art, and Musical Exams. Children whose parents are in India or abroad receive the particular care of the principal. Special terms made for the daughters of officers, clergyman, and widows. Careful training. Well appointed house. Healthy neighbourhood. c555

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LATE MANOR HOUSE SCHOOL, HASTINGS.
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St. Clare stands in its own grounds of about 12 acres, 100 feet above the sea, but protected from winds by high trees.
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Wellington, Shropshire.
Established 1845.
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A LADY, living on high ground near the Crystal Palace, wishes to receive a lady of neglected education (or children) to attend a high-class school conducted by her daughters.—C1929, Haddon's Advertising Offices, Bouverie House, Salisbury-square. c1929

UNIVERSITY MAN wishes to hear of mastership (with a view to partnership or purchase preferred) in a good school. Evangelical, abstainer, non-smoker, athletic. Usual subjects. First-class French, elementary German. Highest references, Rev. Handley C. J. Moule, M.A.—LEX, Union Society, Cambridge. c1959

ARCACHON, France.—Pastor Paul Monod receives young gentlemen into his family. French lessons if desired. Beautiful climate, pine woods, sea bathing, boating, &c.—Address, Villa Europe. c538

HOLIDAY ENGAGEMENT from August 1st. Required Christian young man, about 20, very gentlemanly, patient, lively disposition, good health. A few hours' teaching daily to youth aged 14, Latin, Greek, Arithmetic. Companionship for walks, fishing, boating, with careful attention. — Terms and references to Madame Vulliamy, Nonancourt, Eure, France. c1852

FRENCH CHRISTIAN FAMILY prepared to receive two boarders desirous of perfecting themselves in the French language. Option to spend season at seaside. Highest references exchanged.—Madame AENETT, 68, Rue des Prairies, Calais. c1990

ASSISTANT MASTERS AND GOVERNESSES desiring appointments after the summer vacation should apply immediately to the Scholastic Mutual Association, Limited, Burlington Chambers, New-street, Birmingham.—T. W. BOWMAN, Managing Director. c1956

THOROUGHLY EXPERIENCED GOVERNESS in a boys' preparatory school desires a re-engagement in September. Usual English subjects. Latin and French. Good disciplinarian. Highest references.—Miss TURNER, 76, The Mall, Newport, I.W. c2004

AN EXPERIENCED TEACHER requires a re-engagement as Morning Governess, in London or the suburbs. Thorough English subjects, French, German, and music, acquired abroad. Also harmony.—A. G. M., care of Messrs. Dreer and Sons, 371, Kentish Town-road, N.W. c2019

A YOUNG FRENCH PROTESTANT TUTOR (Bachelor's degree), Master at Montauban College, is anxious for Holiday Engagement in England, August and September. Very reasonable terms. Is highly recommended by present and past employers.—Address Mrs. ROSE, Château Salies-de-Bearn, France. c2018

The Christian.

☞ It is particularly requested that all letters relating business matters should be addressed to the *firm*, essrs. Morgan & Scott, and not to individual members. ommunications for The Christian should be addressed the Editor. Letters of a personal nature should in ery case be so marked.

All Advertisements for The Christian should be sent Messrs. John Haddon and Co., Central Advertising ffices, Bouverie House, Salisbury-square, London, E.C., companied by remittance. (For Terms, see Page 2.)

Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. A. W. Potts, of rewe, Pioneer of the Christian Endeavour ovement.

We have received a number of communica-ons on political events. These raise ques-ons into which we cannot enter, as our aders for the most part well understand.

The recent troubles in Uganda are the sub-ct of a very interesting historical sketch in *he Fortnightly Review* by Mr. G. S. Mac-enzie. He traces the origin and develop-ent of Romish interference and intrigue, id leaves no doubt in the mind of the reader at the late unhappy strife between opposing ctions is directly due to the instigation of e priests, in whose hands the nominally hristian king is a mere tool. A telegram om Africa states that letters from Captains ugard and Williams are on the way, and that e former declares the quarrel to have origin-ed with the murder of a Protestant chief the Roman Catholic party.

In two of the leading reviews of the month e Social Scheme of the Salvation Army forms e subject of impartial comment. The results annot be otherwise than gratifying to the iends of that organisation. To *The Contem-orary Review* Mr. Francis Peek contributes a ngthy official report by Mr. G. P. Gaskell, a ember of the Charity Organisation Society, fter an investigation of the shelters, elevators, nd other branches of the Social Scheme. Mr. askell's report is candid and critical, but on e whole it gives a very hopeful estimate of the cope and probable outcome of the work. hen it was started there were many sur-ises and vaticinations as to the likelihood f success; and it is pleasing to know that an arnest and genuine effort is being maintained o uplift a section, at any rate, of London's submerged tenth," or whatever the propor-ion may be.

The article in *The Fortnightly Review*, by Ir. Arnold White, is also written as the out-ome of a searching personal inquiry, and its onclusions are even more favourable to the rmy operations than those of Mr. Gaskell. Ir. White appears to have directed his in-estigations as much to a discovery of nancial methods of the Army as to the work-ngs of the Social Scheme. His verdict ought, t any rate, to close the mouths of all who ave taken upon themselves to assert that eneral Booth and his family, as the leading fficials of the Army, are not disinterested so ar as pecuniary advantages are concerned. He records his general conclusions to be:—

(1) That General Booth and his family are honest o the core.

(2) That they barely take enough food to keep ody and soul together.

(3) That one and all, for the good of others, are orking themselves almost to death.

(4) That, so far from making a good thing out of he Army, they either work for nothing or for a poor ittance.

(5) That General Booth himself is of independent eans, and has given thousands of pounds to the rmy, and that two of his sons-in-law have aban-oned good positions to work in the Army.

(6) That the funds laid out by General Booth on he Hadleigh Colony have, on the whole, been well nd wisely spent.

(7) That the capital laid out on the Colony is intact, if it has not increased in value.

(8) That money is urgently needed to fulfil the original programme, and if supplied by the public it will be well spent.

Our Army friends, while they cannot as mortals command success, appear from these testimonies to have done all they could to deserve it, in the working of the Social Scheme, so far as it has gone. It is greatly to be desired, in the interests of the class on whose behalf it was started, that Mr. Booth should be enabled to prolong the experiment till it has had sufficient time to justify itself fully as being worthy or otherwise of permanent support. At the same time, we hope other agencies, doing a work in no wise inferior, may not find that their funds are simply transferred to the larger scheme.

A good man of the last generation said that to exchange testimony to truth for testimony against evil is a fall from heaven to earth. The fall of the first of the seven churches—the first fall of the sevenfold Church—was of this character. Ephesus could not bear them which were evil; she had tried them which said they were apostles and were not, and had found them liars. These things are mentioned to her praise. But she had left her first love. That was her fall. No other church, not even Thyatira nor Laodicea, is said to have fallen; but the first step to Laodicean lukewarmness and self-complacency is the fall from first love at Ephesus.

Works and labour and endurance, hatred of them that are evil, and denunciation of false apostles are not enough to satisfy the heart which loves with an everlasting love. No service to man makes up for lack of love to God. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." "That I may know HIM, and the power of his resurrection," must precede "the fellowship of his sufferings," and only in that power and that fellowship can man so be served that God is glorified.

Nowadays, when the sceptics and infidels are nominally within the Church, there is special need to try the spirits, whether they be of God, to try them which say they are apostles and are not. But love alone infallibly distinguishes between the false and true. And while the so-called social gospel is being diligently preached, it is very needful to hold fast the Gospel of the glory of the blessed God, and to hold forth the word of life. But love is the life of testimony. Nothing less than personal love to Jesus Himself will discern false apostles, or preach Jesus and the resurrection with the Holy Ghost sent down from heaven.

"A Call to Humiliation and Prayer in connection with the Evangelisation of the World" has been issued by the Church Missionary Society. The meetings will be held on Thursday, July 14, in the afternoon and evening, at the Church Missionary Society House and Sion College, Thames Embankment. Copies of the memorandum, giving details, may be had from the Publication Department of the Society, Salisbury-square, E.C. It is hoped that simultaneous meetings, with the same object in view, will be held in many other centres.

The memorandum already mentioned says:

The Lord appears to be rousing the consciences of many of his people, specially in England and in America, to a sense of personal responsibility with respect to the evangelisation of the world. The committee have publicly announced their readiness to send forth into the mission field ALL who offer (provided they possess the spiritual, intellectual, and physical qualifications which the committee regard as essential for the work), assured that if God supplies the men and women He will also furnish the means.

And yet, in spite of the urgency of the demand, the growing interest, and the avowed purpose of the committee, offers of service—though, thank God, on the increase—are not being made in anything like the number which, humanly speaking, the exigencies of the case imperatively demand. Perhaps the warning "Ye have not because ye ask not," may indicate the reason of the lack of supply. Hence this very earnest and affectionate invitation is issued, not merely to the friends of the C.M.S., but to all who yearn for the time to be hastened when the Gospel shall be proclaimed as a witness among all nations, to unite in fervent, persevering, believing and very definite prayer for a mighty working of the Holy Ghost among us, and that He may stir many whom He has qualified to respond promptly to this appeal for personal service.

Our friends across the water have a way of turning even their holidays to an immediate practical account. We note that in connection with the Bible Institute in Chicago, of which Mr. Moody is president, special classes have this summer been formed, to meet the needs of ministers, teachers, and others who may wish to study music-reading and singing, with the idea of improving the service of song in their congregations. Such students will have the advantage of attending daily lectures on the Bible and instruction in methods of Christian work by experienced teachers. Many of us can look back upon holidays as periods of real mental conquest and spiritual profit, in which thought on new lines accompanied the enjoyment of fresh scenes, the entire man being stimulated and rested the while.

We commend to general imitation this example of our American neighbours. If city pastors would be the more humane and gentle for a brief stay among quiet country folk, assuredly many a provincial minister whose small affairs tend to cramp his sympathies and contract his vision, would be the better for a brief term in the school of city life and work. Our theological institutions and training colleges might do something to facilitate the turning of holidays to profitable account by ministers. Such as cannot see foreign countries might by a little arrangement be helped in the acquisition of new stores of knowledge and the development of additional powers and faculties in their work for God.

Last week's *Friend* contained a very thoughtful criticism of the Archbishop of Canterbury's recent address at St. James's Hall on the theory of foreign missions. The main point raised by that address was:—Are the religions of the heathen world good or bad? Do Buddhism, Hinduism, and Mohammedanism prepare men for Christ? "Christians," said the Archbishop, "must go to these people acknowledging that God has brought them a long way on the road to Him." By way of reply our contemporary inquires:—

Does Brahmanism make righteous? Does Buddhism convert a sinner? Does Mohammedanism conduct to a heaven of purity? No. It is by turning the back to the false prophets of these false faiths that there is the gift of "new life" to the Oriental. Instead of seeking to persuade the convert that Christianity is something like other religions, only somewhat better, and thus induce him to accept a new creed, it is by exactly the opposite process the wise man wins—by showing the vital issues that are at stake, the antagonisms of the true to the false, the greatness of the difference between being "born again," and the Gnosticism that never saves.

These are the arguments that Christ teaches. The Brahman needs to see that the difference is very great, that it is worth his while to break caste, to tread under foot this world's regard, to forsake all that he hath to win Christ, and be made righteous. It is not the question as to which is the easiest path, but it is, as Christ puts it, "counting the cost" between the world and the value of a soul.

We recently called attention to the serious adverse balance in the accounts of the British and Foreign Bible Society. The July issue of the Society's *Reporter* sets forth a two-fold scheme and effort which have been arranged by the Committee. First, they ask for the sum of £50,000 to enable them to meet present needs and secure against possible deficit in the immediate future. Secondly, they wish to raise the general annual income by £25,000 a year. Towards the first effort there have been some noble promises, but it is still open to those who have wealth to come to the help of the Society. The endeavour to raise the annual income offers special opportunities

for such as can only give on a small scale. Contributions have not of late years kept pace with the demands which have been created at home and abroad by the spread of education and missions.

As the world was never so open as to-day to receive the light of the Gospel, the obligation of the Christian Church to forward Bible work is more pressing than ever before. In a recent circular the Committee of the Society says:

Translations of at least a part of the Bible have been made available in three hundred languages. Through the expansion of the Society's own field and the growth of missions, not less than seventy translations and revisions at a time now claim attention and outlay. About four million Bibles, Testaments, and Books of Scripture are required for each year's circulation. That is, thirteen thousand fresh copies in scores of different bindings, types, and languages must be provided and sent forth on every working day.

For several years past more than the whole new income of the Society has been spent in fresh copies of Scripture. In proper cases, large grants of these books have been made free. For other copies a price has been asked, but one well within the purchasing power of those for whom the volume was intended. In mission fields these prices are necessarily very low, and the aggregate proceeds of all sales have not sufficed to meet the cost of carrying on an almost world-wide work. But the committee could not find it in their hearts to cut short supplies of the Book which men everywhere need, and for which they ask more widely than ever.

For the Society to curtail its supply to Christian institutions at home or in the colonies would be as regrettable as for its circulation to be reduced on the continent of Europe or in the mission fields of Asia and Africa. We sincerely trust that the funds will speedily be so replenished as to allow of much needed expansion in the work of sending God's Word throughout the world.

An esteemed correspondent, who resided in India for a period of forty years, writes to us:

If a real census of opinion could be generally and honestly taken, the opium advocates would be in a grand and unenviable minority. Opium is not admitted into gaols in India. Do the criminal classes suffer in consequence? By no means. Neither is it used by the Sikhs or Rājpoots (as alleged) more than by the other classes. It was long ere we saw the evil and cruelty of "Suttee" in India. Yet it was easily abolished. The same of the human "Meriah" sacrifices, and of the evils of child marriages and enforced widowhood. Yet they at last were remedied, as the opium habit will be.

They were matters of humanity. In the case of opium, the Indian Government is only fighting for its revenue. The opium question needs no "experts;" it is a matter of simple observation and common sense, though the opium advocates seek to misrepresent it as a case of "misdirected sentiment," and not of grievous evil and wrong.

The Echo, quoting from a Berlin journal, states that Buddhism is steadily losing its hold upon the population year by year in Japan. The foreign correspondent calls attention to the remarkable fact that while the population has continued to increase largely, there has been in the province of Kyeto, the headquarters of the system, a falling-off in the number of temples from 3737 to 3256 within the last fourteen years. It is added that, in addition to the successful work of the Protestant and Romanist missionaries, even the Greek Church is making converts rapidly.

THE LORD'S DAY IN FRANCE.—During recent years a great revival of interest in the Lord's Day has taken place in France. In the press and at public meetings the subject has been warmly discussed, and among the results are a considerable reduction in railway traffic and postal work, and the voluntary closing of many shops and warehouses. These are largely due to the action of a Popular League founded about three years ago, the members of which have claimed the weekly rest on hygienic and moral grounds. At the meeting recently in Paris of the French Society for Sunday Observance, it was pointed out that in proportion as the Sunday is made free efforts must be put forth to employ it well by sanctifying it. Already a great step has been registered by the plea for *weekly* rest being replaced by *Sunday* rest. The particular day is recognised, and its opportunities of worship must now be pressed upon the people. An oration of great power on God's Day, God's Book, and God's Son was delivered at the meeting referred to by Père Hyacinthe Loyson.

Sacerdotalism.

He is the truest friend of any institution who calmly but fearlessly points out its defects and its aberrations from the way of truth. The ostrich policy of shutting one's eyes to patent facts may answer for a time, but in the end it is disastrous. "Open rebuke is better than secret love," when rebuke is needed. The only essential qualification is that the rebuke or protest be uttered in a brotherly and Christian spirit.

The adherents of most of our great Church systems are impatient of criticism from the outside; they do not regard it as disinterested. We have now and then been rewarded by strenuous protests from some of our readers attached to the Church of England, when we have felt impelled to remark unfavourably on some display of what we regarded as un-Christian and unseemly behaviour on the part of some of its ministers, in their relations with other bodies of Christian believers, or as departures from the faith of the Gospel. We trust that the utterance to which we would now briefly refer, coming as it does from a staunch member of that Church, will be heeded by all those whom it chiefly concerns. We have not infrequently had to differ strongly from Archdeacon Farrar's public teaching on certain aspects of Bible doctrine, believing as we do that the views he holds and has expressed are fraught with danger to souls. But we have nothing except hearty commendation for the words of strong protest and warning he utters in the current *Contemporary Review* in a short article on "Sacerdotalism." It was high time that some voice of authority from within the pale of the Established Church should be heard on this question.

The Archdeacon does not mince matters; he recognises that the time for speaking out has fully come. He says:—

Views are now commonly maintained in the Church of England which were decidedly rejected, not only by the entire Evangelical party at all times, but even by the acknowledged leaders of the High Church party twenty or thirty years ago. Rites and ceremonies are now frequently practised in English churches which are in defiance of the spirit of the Prayer-book, and bishops are either powerless or unwilling to restrain a license in the modes of conducting public worship which not long since would have been universally condemned as extravagant and intolerable.

I do not know whether the present condition of things, with its clerical license and autonomy, accounts for the profound indifference to religious questions now displayed by the mass of the laity. It has been said, and in many parishes it is certainly true, that far less than ten per cent. of the working classes go regularly to church; and there are evidences that Sunday rest and Sunday worship are losing hold on increasing multitudes in the upper and middle classes. But if Disestablishment comes upon us—and it may come with all the suddenness of other great changes—the laity should claim a considerable voice in the settlement of many disputed questions. If they hold aloof from the Church altogether, and if important matters of doctrine and practice are left exclusively to the dominant majority of the clergy, I do not see how it will be possible to avert, on the one hand, the danger of a serious disruption, or, on the other, of an entire dissociation of the intellect of England from the faith which many will not take the trouble to clear from the false and alien accretions to it.

These outspoken words are not the utterance of an alarmist, but of one who has been generally credited with the excessive charity which is characteristic of the Broad Churchman. Dr. Farrar is a student of ecclesiastical history, and he sees clearly enough that the sacerdotal spirit is not only in deadly opposition to the teaching of the New Testament but that it inevitably breeds religious indifference both among the toiling and moiling masses of the people, and among those in whom intellect dominates the emotional faculty. Priestism, whether in its Anglican or Romish guise, has nothing to offer that will satisfy the heart aspirations or the spiritual necessities of thinking men and women.

If the Church of England allows itself to become the tool of a priestly party that cares for nothing but to keep the people in spiritual subservience and servitude, it must be prepared to have its candlestick removed from its place and its glory given to another. Archdeacon Farrar is prophet enough to see that that must be the ultimate outcome of the Ritualistic system that is spreading so rapidly within its borders. Every true-hearted member of the Church of England, and all who wish to see it retain its power of usefulness as a spiritual factor, ought to strain every nerve to purge it of the Popish leaven that is working such untold harm within its borders.

If "the bishops are either powerless or unwilling" to exercise the practical oversight that is so obviously called for in such a crisis of their Church's history, they are undermining the very foundations of their existence. All human systems carry within themselves the elements of decay and death. The voices of history and of nature alike tell that these can only be averted by the continual infusion of new life. What are our churches need is less dependence on machinery, however venerable, and a more earnest desire for a constant renewing by the power of the Holy Ghost.

A MEMORIAL TO GAWIN KIRKHAM.

A meeting was held last Thursday evening in Exeter Hall (Lower) of members and friends of the Open-Air Mission, in commemoration of the life and labours of the late devoted and beloved secretary, Mr. Gawin Kirkham.

Sir S. A. Blackwood, who presided, referred in touching terms to the fact that but a few weeks before his death Mr. Kirkham had stood on the same platform, and presented the annual report of the Mission. Then he was full of life and vigour, and no one thought that so soon in the same hall his friends would be assembled to mourn his loss. It only remained for them as Christians and open-air preachers to seek to carry on the great work of spreading the Gospel in the same true, earnest spirit which at all times characterised their late brother. His own recollections of Mr. Kirkham extended over a long period of years, as he had been associated with his earliest years of life and Christian service. He was not only an earnest and devoted preacher, but had proved himself a splendid leader of men. His picture of the "Broad and Narrow Way" had been the means, through his excellent interpretation of it, of the conversion of many souls. It was gratifying to note that Archdeacon Sinclair had issued an appeal on behalf of the fund of the Open-Air Mission, and had referred to their dear brother as having possessed undaunted courage and self-devotion to the cause of Christ.

General Sir Robert Phayre followed with a warm and loving review of Mr. Kirkham's career. He urged the importance of forming a fund for the benefit of the widow, and moved:—"That this meeting of members and friends of the Open-Air Mission, desiring to record its deep gratitude to Almighty God for the Christ-like life and apostolic labours of the late secretary, Mr. Gawin Kirkham, hereby resolves to institute a fund in his memory, to be called 'The Gawin Kirkham Memorial Fund,' the proceeds of which shall be applied for the benefit of Mrs. Kirkham." This the speaker maintained, would be but a just and generous recognition of the unwearying labour and constant self-sacrifice of him who had been called to his rest.

Mr. James E. Mathieson, in seconding this resolution, gave some reminiscences of the past and referred to the untiring zeal and earnest devotion which characterised Mr. Kirkham's service. Lord Kinnaird supported the resolution, expressing his high sense of the debt which Christian workers generally owed to Mr. Kirkham, who had led the way in the revival of open-air preaching, whereby many who would not have entered a place of worship were reached by the Gospel message.

The resolution was unanimously adopted; and after brief tributes by Messrs. R. C. Morgan, W. H. Seagram, and other personal friends the proceedings terminated.

Colonel Morton, Conference Hall, Mildmay, N., has consented to become hon. sec. and treasurer to the Fund, to which Lord Kinnaird and Mr. James E. Mathieson have each contributed £20, and other smaller sums have been received.

THE MILDMAY CONFERENCE,

JUNE 21–23, 1892.

Subject: THE WAYS OF GOD, IN JUDGMENT, PROVIDENCE, GRACE.

(CONTINUED.)

WEDNESDAY EVENING.

After a few moments of silent prayer, a hymn s sung, and Sir S. A. Blackwood read a rtion from Exodus xxxiii., briefly commenting the revelation God was pleased to make to oses of his ways and of his glory. Prayer lowed by Rev. E. N. Thwaites. The first lress of the evening was then given.

God in Providence.

Rev. E. A. STUART, M.A.

It was a wonderful vision that appeared to the n of Buzi by Chebar's banks. He was by birth riest, and oftentimes as a boy he must have ard his father's description of those strange, sterious beings embroidered on the costly ngings and carved on the rich cedar wood of door of the sanctuary. He had dreamt, it y be, of the day when he would be permitted cross that threshold and minister before God the sanctuary. But now these old dreams had nished. He was thirty years of age, the nonical age, the age at which, had he been at me, he would have entered on the priestly ties. But now he is a captive, and sitting by river Chebar, in a strange land, he meditates these things—on the glory at Jerusalem he uld never see. But how little did he know of purpose of Divine Providence. Though he uld never minister in the earthly temple, God chosen him to be the great missionary phet. He saw not the glory in the holy place, t he was to see it carried to divers lands and ples.

Now, in this wondrous first chapter of Ezekiel's phecy there are two principles brought out on which I would lay stress by way of preface what I have to say on the ways of God in pro-dence. The prophet saw a great fire come m the north, burning all in its pathway; and it came down he saw it was not roaming haz-ard, but that the strange wheels were being ved by something like those mysterious ures of which he had heard from his father. d as it rolled onward, he lifted up his eyes, and , above the flame and the smoke, a Throne, One sat on it in form like unto the Son of n. There you have the two fundamental nciples I would have you grasp in speaking the providence of God. I believe these cherubic ms symbolise

THE JUST AND HOLY POWER OF GOD.

We find them mentioned seven times in the ord of God, and on each occasion the same ng is symbolized. You see the cherubim the gates of Paradise, after man's ex-sion—the just, holy power of God keeping sinful man. You see in Psalm lxxx. that m between the cherubim the law is given Israel by the same just, holy power of d. Then in Exodus xxv. you see these cheru-n above the ark, gazing on the blood-sprinkled rcy seat, and covering the law kept perfectly act. No sword is there, for the just, holy ver of God is satisfied. Then in Exodus xxvi. u see the same cherubim embroidered on the l and inner hangings of the holy place, where priest alone might enter, by blood, and under e shadow of these wings. The same just, holy wer which keeps the sinner out now takes him, his representative priest, under its wing. Then in 1 Kings vi. we see these cherubim of piece of beaten gold again overshadowing most holy place. You see again in Ezekiel's on the same cherubim, the same just, holy ver of God, rolling forward these wheels of vidence. And finally, in Rev. iv. you see the rubim again, and hear them cry, "Holy, holy, y, Lord God Almighty." And when in the owing chapter the church sings the song of mption, the cherubim say, "Amen." Our se would be lost were it not for the Amen of just, holy power of God.

The first fundamental truth, therefore, is just this, that these great wheels of providence are rolled onward by the just, holy power of God. The second truth is this, that above all the smoke and flame there is a Throne not untenanted. One sits there in appearance as a man. Get hold of these two truths. However dark and mysterious providence may be, it is brought about by the just, holy power of God; it is directed by a Man on the Throne with a brother's heart of love. Having in view these two principles, you are able to study calmly the ways of God in providence.

AS TO MAN IN GENERAL.

First, the ways of God in providence with regard to man in general. Even St. Paul was puzzled by the ways of providence. In Romans viii. he has been laying down so clearly the full, finished salvation through Jesus Christ, that you might fancy nothing remains save to step into glory. But in verse 17, when he has reached the highest climax of his argument, he is obliged to throw in, by way of parenthesis, "If so be that we suffer with Him, that we may also be glorified." There is a mystery here. Salvation is finished, perfect, complete, yet, nevertheless, there is suffering. This leads on to those groanings seen in the following verses—that of creation in verse 22, of the believer (we ourselves) in verse 23, and of the Spirit itself in verse 26. Our comfort in view of all this is, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." What is that purpose? That we should be "conformed to the image of his Son." What is that image? Simply this—self-sacrifice. Man was designed by God to be the redeemer of creation, but he failed, and God came down, and by suffering and sacrifice achieved his purpose. Hence all the ways of God in providence lead up to this, that we should be "conformed to the image of his Son," that we should be as a lamb for sacrifice, should take up our cross and follow Him. Oh, that we could realise God's purpose for us—to subject self, to deny self, to crucify self! The easy way so many speak of the cross shows that they know nothing about it. They talk of their temper as a cross. That is a sin, not a cross. I was asked by a young lady, "What is the difference between a care and a cross? because we are told to cast our care on Him, but to take up our cross." Well, some things may be both, but a care is that which worries and troubles you, while a cross is that which crucifies you.

PROVIDENCE AND THE NATION.

Now, as to the ways of God in providence with regard to a nation. There has been one nation peculiarly dealt with by God, and that is Israel. His purpose was thus declared, "Ye are my witnesses." This purpose He had in view from the beginning, and in order to it He had chosen and trained them. Looking back, we see the Hamite races fierce and warlike, falling into idolatry, despising the good gods and worshipping the bad from fear of them; that is demon worship. Then we see the sons of Japheth also falling into idolatry, but worshipping the good gods rather than the bad. The Shemite races keep the knowledge of the true God. Out of these God called Abraham to maintain a testimony to monotheism; and through him God reared a nation with wonderful characteristics, and placed it, geographically, in the centre of the ancient civilisations. God showed that nation his redemption and revelation, and so formed and fitted them as his witnesses.

But now, coming down to later times, we see another nation slowly formed in wondrous ways; so formed that its enemies have said, "These men never know when they are beaten." A marvellous combination of Anglo-Saxons, Celts, Danes, Normans. A nation to which are granted wondrous dominion, great wealth, world-wide commerce. Now, if God said of the Jewish nation, "Ye are my witnesses," do you not think He may say the same of our own great nation? Has He not fitted us to be the great evangelising nation of this day? I thoroughly believe if Paul were here to-day, he would pray again that prayer of Colossians i.: "That ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding;" that ye might know the universality of the Gospel and our part in spreading it to all nations. Alas! the Jewish nation, left to itself, lost its high privilege by neglecting self-sacrifice; and so the English nation needs to learn the same lesson of self-sacrifice, and rise to the wondrous purpose of God, else it, too, may lose its high privilege as God's witness in the earth.

PROVIDENCE AND THE BELIEVER.

Now, one other point with regard to ourselves individually. We want to know the ways of God in providence for ourselves. How can we learn? The first thing necessary is obedience; we never learn until we are ready to do. "In the Mount of the Lord it shall be seen;" but Abraham did not see until he obeyed and arose and went into the land of Moriah at the bidding of God. The first step, then, is obedience, and the second is perseverance. Abraham had not only to obey, but he had to keep on obeying to the last extremity; then was Jehovah-Jireh revealed. Further, you must know resurrection power. It was after three days' journey that Abraham knew Jehovah-Jireh. You must know something of that. I believe in the Holy Ghost. I believe He guides his children as much as He guided them in the wilderness. He guided in four ways. He led them *forth* (Ps. cvii. 9); He led them *through* (Ps. cvi. 9); He led them *about* (Deut. xxxii. 10); and He led them *on* (Ps. lxxviii. 53). Thus He led the children of Israel; and how did He lead them? By the pillar of cloud and fire—the outward symbols of the Divine presence. Have you noticed how implicitly they obeyed? Read Num. ix. 22, 23, and see how they obeyed the guiding of the cloud. Have we any guidance answering to that? We have. Our cloud is the Holy Ghost; and full oft as of old He is light to us while darkness to the Egyptians, who do not understand the leading of the Spirit. But the great difficulty is that we confuse our will with His leading. How are we to distinguish? I remember how the godly Bishop of Norwich took me aside the evening before my ordination, and said: "You will be asked to-morrow, Do you believe you are called by the Holy Spirit to the ministry? Unless you are, I can make you a minister of the Church, but He alone can make you a minister of Christ. Now," he said, "I give you three points to ponder: first, is your will entirely resigned to God's will in this matter? Second, what is your purpose in seeking ordination? Is it the glory of God and the benefit of men? Third, look round about at your circumstances—the education, gifts, and training you possess for this ministry." These words have ever since been a great help to me. So I would have you, my friends, consider at all times if your will is resigned to his, if your purpose is his glory, and if you have been fitted by Him for something to which you believe He is leading.

Then, further, God gave his people of old a second help in the silver trumpets. There might be those busy in the tents or elsewhere who were not at the moment watching the cloud, but the sound of the trumpet would arouse and recall them. So God has given us two silver trumpets, "the law and the testimony"; if any speak not in accord with these, there is no light in them. Pay heed to no one who speaks contrary to the Spirit and the Word.

Again, in Num. x. 33 we find the Ark of the Covenant, type of the Lord Jesus Christ, was to be a guide. When it moved forward, the people followed. So we have a further help in the question at all times, What would Jesus do? Where would He guide us? That, surely, ought to be a wonderful help in understanding the leading of the Holy Spirit.

But we have not yet exhausted the means of guiding. God is pleased to give one more. Read Num. x. 29-31, and see how Moses told Hobab to come with them and be to them

"instead of eyes." God, that is, gives us our common-sense. The pillar of cloud and fire, the silver trumpets, the Ark going before, will not lead contrary to common-sense. Hobab could tell them where to pitch their tents in the desert, and where to avoid. So I believe God would have his people act. Thus we have a fourfold help in following the ways of providence: the guidance of the Holy Spirit, the word and testimony, the blessed Lord Jesus, and sanctified common-sense. So, learning to deny ourselves, we may live for others and be conformed to the image of his Son.

Purpose in Providence.

DR. H. SINCLAIR PATERSON.

The providence of God is his "most holy, wise, and powerful preserving and governing of all his creatures and all their actions." It is, first of all, most holy, for God is righteous in all his ways. He tempteth no man, nor can He be tempted of any man. For them that do not understand all his works we may lay it down as a first principle that God cannot, under any circumstances, be the author of sin. He may, for his own wise purposes, permit it; He does deal with it and punish it. Moreover, He who seeth the end from the beginning carries on his purposes from of old. His providence is most persevering. His designs, his purposes, his decrees are irresistible; and all point in one direction, the manifestation of the glory of Him whose name is Love.

About the beginning of this century there was an interesting, though cruel, experiment carried out. A child born in the North was trained by his father without any knowledge of God. So far as possible every avenue was closed whereby the young mind could arrive at any knowledge of the existence of God. He became very eminent in certain directions, but at his death he left behind a series of essays, one of which proved to be an argument on the existence of a God. He had reached the conclusion from observation that there must be some infinite intelligence above the world, causing, controlling, and ruling. But, on the other hand, he saw signs in the misery and wretchedness all around, indicating that this intelligence was hindered somehow in action. If there was a God,

HE MUST BE OMNIPOTENT,

and He ought to be benevolent. The two seemed to him to go together, yet the indications were otherwise. So he concluded that omnipotence was restrained by the presence of something around him in the universe. Poor John Stuart Mill! he was in the condition which an old countrywoman of mine expressed thus, speaking of another: "That man is very far back in his information; he does not know that Adam fell." He did not know that sin had entered the world. There lies the explanation of a seeming contradiction. The explanation of many things in providence we do not understand is to be found in sin brought here by the enemy of mankind. I have nothing to do here and now with the origin of sin. I give that the go-by. Sin did not originate here, it was introduced from without. But if we do not know its origin, we know sin itself. God's first dealings with sin on the earth we find, not in the first promise, as some have termed it, but in the first curse of God. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." There is the first judgment, a judgment taken on behalf of man when sin came in. We have to thank God for it. If God had allowed friendship between the devil and the woman, what would the condition of things have been? "I will put enmity!" God ranged Himself on man's side. Thus the Gospel comes in the first curse—the curse pronounced on our great enemy. In that curse God undertakes to be our friend, and to crush the foe by sending his own Son.

There is a resemblance, as you have noticed, no doubt, between the closing chapter of the Apocalypse and the opening chapter of Genesis. Once more man is in Paradise, and has right to the tree of life. But there is one thing absent; there is no flaming sword, for judgment is past; and one thing is present, there is "the Lamb as it had been slain," whose death for sin has brought about man's restoration to God. I have said before, and I say it again, God only knows two men—the first Adam, and the second, the Lord from heaven; and our relation with the one or the other

DETERMINES OUR FUTURE.

United to the first, we are under the curse; united to the second, we are under blessing. Now, the whole mystery of providence, in all its seeming contradictions, has had to do with this; and leaving out of sight the irruption of sin, and the consequent ruin, you cannot possibly understand God's ways in providence. All through, God has been dealing with sin, and in fulness of time He sent his Son to make an end of sin. That Son said, "Now is the prince of this world judged.' But we must remember this world is not as it came from the hand of God. People speak of it as a good, fair, perfect world. It was; it is not: "Cursed be the ground for thy sake." Of what it was at first, and how it came into existence, I know as much, or as little, as the most eminent geologist. I see things as they exist. I know there is coal for fuel and lime for building. I see things prepared for man's use. There is the providence of God in preparing this world for his creatures to exist upon it. What that preparation implies may be seen in the minutest things. Take a grain of cotton seed. Put it under the microscope and see the curl on it. It is put there for use; without it not a thread could be woven. I do not believe in the conclusions of Darwin (far from it), but no one gives fuller evidence of a God than this eminent and painstaking observer. His books are full of such things, and in ages to come, when his theory is forgotten, his books will still be storehouses of facts for the student of God's works in nature, proving as they do that the mineral, vegetable, and animal kingdom have all been

PREPARED WITH ALL-WISE DESIGN.

I am not an Agnostic, but I admit we cannot find God by any chemical or microscopical process. We cannot by searching find out God; but God has come to us and revealed Himself to us.

Moreover, God's ways are all loving; although our perception of this depends on the position we take. Look at a stained glass window from the outside, and it is nothing but confusion; look at it from the inside, and it is a thing of beauty and design. So, stand inside the Cross, and we see God's work is perfect. His purposes are what? To make us happy? I do not believe it. Certainly we are to go about doing good, relieving suffering and distress; but to make this the great end is to go right against the purpose and plan of God. God's purpose is to glorify Himself in the redemption of sinners, to redeem a people to Himself; and towards this end his providence ever works. Already the verse has been quoted: "All things work together for good to them that love God, to them who are the called according to his purpose." That is full of deep meaning, though we oftentimes find it hard to accept. Yet in searching we find it is true. For if we love Him who has first loved us, we will desire nothing better than that He will

ACHIEVE HIS GRAND DESIGN,

which is to glorify Himself, and we will earnestly seek Him to give us a purpose like his own; and anything that conduces to that end we will bear.

Jesus said: "I am the true vine and my Father is the husbandman; every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." If it be fruitful, let it bear the knife that it may become more so. "Hast thou considered my servant Job, that there is none like him in the earth?" So the Lord asked Satan when he appeared among the sons of God. "Cut him down in his possessions, his family, and in his own flesh, and see the result," was the reply. What is the meaning of this? Satan had considered Job, knew that he was the best of men, and longed to destroy him. He is permitted to afflict him sorely. What is the end of it? "I abhor myself, and repent in dust and ashes"; thus the purging had done him good after all. So it was with Paul and the thorn in his flesh. So we, too, learn to say, "He doeth all things wisely and well," and if there remain things hard to understand in his providence, "What we know not now we shall know hereafter." Said the old countrywoman, "It's a grand doctrine, the doctrine of total depravity, if we only live up to it." She was right. We want to have no confidence in the flesh, to remember that "in us, that is in our flesh, dwelleth no good thing."

Jesus said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." And again He said, "Are not five sparrows sold for two farthings?" (that is one thrown in as of no value) "and not one of them" (even the one thrown into the bargain) "is forgotten before God." What a lesson on the care of God, who overrules all things.

THERE IS NO SUCH THING AS CHANCE.

I know the word occurs in the New Testament. "By chance a priest came down that way." That chance was the grandest opportunity of his life, had he only risen to it. Do we not often find the untoward or accidental circumstances may be turned to the best account? An eminent American naturalist once said, "A weed is a plant out of place"; but in riper years he said, "A weed is a plant not understood." So it is with many little things in our lives. In the providence of God all things are ordered and sure. It is ours to seek to understand his purpose, and lay ourselves alongside his plan. So it is in nature. What is science? It is thinking God's thoughts after Him. And power is found in laying ourselves along the line of Nature's working, and availing ourselves of the forces in existence. Which things are an allegory; for just so is spiritual power to be obtained. Science, true science, is the best evidence of God in nature. But when you raise a question you find little is really known. What is gravitation? Nobody can tell; we see its power, but cannot explain it. So it is in many things. Similarly

PROVIDENCE IS OFTEN MYSTERIOUS;

it cannot be explained. What then? It is ours to trust. Trust in God: that is the lesson of providence. Accept his Book, and you have the only possible explanation. Critics tell us it is wrong, but other men dig up evidences from the earth that it is right. They have been telling us that writing was unknown in the early ages when Moses wrote, but the bricks from Tel el-Amarna have replied that writing was known at an earlier date still. The critics and professors among them go on spinning theories, but when proof is demanded none is forthcoming. We get assertion plenty of it. "It must be so," according to the latest theory, and so it must be, but proof there is none. Yet day by day God is bringing up evidence from the buried past. We do not need that proof to strengthen our faith. We believe in God. But we rejoice that it is forthcoming to refute the deniers. Our trust is in God alone, who will bring us safe through our journey home at last.

THURSDAY MORNING.

The Ways of God in Grace.

After prayer, led by Rev. D. B. HANKIN, Psalm xcvi. was read by the entire congregation, those in the body of the building taking alternate verses with those in the gallery. Then Sir ARTHUR BLACKWOOD read a series of Scripture passages on the subject down for meditation.

REV. F. B. MEYER.

In the thought of the Eternal God, the whole race is summed up in two men—for in the Inspired Word the Lord from heaven is styled the Second Man. For the first man we must travers the glades of Eden to find him there unfallen or we must pass out of the garden with him, and beyond the barrier guarded by a flaming sword see him as he is cursed with travail, sorrow pain, and death. By our union with him in our natural birth we are all under the same conditions. We hasten to contemplate the Second Man under three different aspects.

We are in Jerusalem upon a day in which the whole city is stirred. In the abode of the Roman governor we concentrate our gaze upon two figures—the governor and a prisoner. One might have thought that the crowd, rent with fanaticism, desired to save some favourite from the hand of justice, but as a fact we find the governor himself pleading for the man before him as against the frenzy of the people. Pointing to him, Pilate said, *Ecce Homo*. Behold a man! Behold the Man! He had seen many a criminal, but never such a man as that. His attention was arrested by the evidence of suffering nobly borne; he had passed under the thong of the scourge which generally took all sense of manhood out of men. Again, though it was evident that he was innocent, yet he bore himself with strength and dignity. We who to-day look upon the dear face with other eyes, say: "O, lovely Man! Thou Man of men, who hast made men an

redeemed men, our Lord, our Saviour, our Redeemer."

A second picture. It is early morning in Jerusalem, and a little group of men are gathered on the dew-bespangled grass. Was not a messenger sent to Bethany to call Mary, Martha, and Lazarus? After blessing the little company

CHRIST IS PARTED FROM THEM.

The attraction of his home is stronger than that of the earth which He loved, though it was the care of earth that was taking Him back to his home. Follow Him. Principalities and powers are ranged there, rank on rank, and tier on tier, angels and archangels. The Son of Man, now risen from the dead, passes through the hosts, and beyond their atmosphere, to the throne of God. No wonder that the Son of God should go back to God; the wonder is that He should take our nature with Him. He laid not hold upon angels, but He laid hold upon the seed of Abraham. So we see the Man in glory.

Looking into the open door, behold a third picture. We see the throne, and hear the chant of the angels and the elders. In a moment all is hushed, and a strong angel with a loud voice, as a herald, cries for one who is able to open the scroll of the Divine decree that lies in the right hand of the Supreme. No voice answers the challenge. At last the word goes forth that one has prevailed to open the book; and as we gaze there appears in the midst of the throne, not a lion, but a lamb; not a conqueror, but one who bore the marks of having been vanquished. A man—the Man—bone of our bone and flesh of our flesh, our Brother, is there, and He opens the book.

The fact that Jesus Christ is in the heart of the throne as a man, indicates, of course, his Divine nature—his Deity. When He walked our earth in the guise of human flesh He was very God of very God. His Father, in the resurrection crowned his assertions of oneness with Himself, and now He is

CROWNED IN THE THRONE OF GOD.

We feel that God's own witness is incontestable to the essential Deity of the Man whom we love.

The Throne speaks of holiness—the throne of the holy God. As we stand before it to-day, we might well have dread, were it not for the rainbow that encircles it. We only see half rainbows in this world; the perfect circle is reserved for heaven. I am told that there is never a rainbow except when the storm-cloud is retreating; we, as we look up and see the bow, think of the dark tempest which spent its force upon Calvary, and that we are forever to the windward of the storm.

Once more, the Throne speaks of rule. If Christ is crowned with power, we too shall be; He has made us kings and priests. We are not simply to look to Jesus as an ideal, but to believe that He is willing to repeat Himself in us, and that by the grace of God we shall sit with Him in the heavenly places and share his reign. When the judgment shall sit, and the books are opened, and the rest of mankind are marshalled before the great white throne, it will add to the horror of the lost that the Father hath committed all judgment to the Son; that He judges the world in righteousness by a Man; that the judgment of eternity is transacted by One who combines in Himself the omniscience and other attributes of Deity, along with the tenderness, love, sympathy, and gentleness of man.

Colonel Morton mentioned the marriage question in Malta as a proper subject for prayer. He praised God that it had been determined that no ordinance on the subject should be assented to by the Government of Malta pending a reference to the judicial committee of the Privy Council. He asked that God would confound the Popish politics and "frustrate their knavish tricks." There were also requests for prayer that God would pour out his Spirit upon Germany, and interpose for the deliverance of the Jews and Stundists of Russia.

REV. EVAN H. HOPKINS.

I call your attention to Matt. xxviii. 18, not to speak of the two-fold command, "Go ye into all the world, and make disciples of all nations," but to the two-fold fact, "All power is given unto me in heaven and on earth," and "Lo, I am with you all the days."

An open heaven reveals an enthroned Christ—an enthroned Redeemer. He is not only enthroned, but invested with all the blessings of the covenant for his people. "We see Jesus crowned with glory and honour." His three names, "Jesus, Christ, Lord," like the offices "Prophet, Priest, and King," were not unfolded all at once. Jesus tells of the humanity—perfect man. All along He is Christ, and yet there was a definite movement of time when that name was unfolded. "Whom say ye that I am?" inquired our Lord of his disciples. Peter answered: "Thou art the Christ, the Son of the living God." The Lord's rejoinder was, "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Jesus having received of the Father the promise of the Holy Ghost (Acts ii. 33), the testimony of his disciples was, "Let all the house of Israel know assuredly that God hath made Him both Lord and Christ" (*v.* 36.) In Phil. ii. we learn that God highly exalted Him, and gave unto Him the name which is above every name, "that every tongue should confess that Jesus Christ is *Lord*, to the glory of God the Father" (*v.* 11). When our Lord said, "All power is given unto Me," He was speaking of a prerogative that had recently been bestowed upon Him, proclaiming something the disciples did not know, but which it was important they should know.

For the eternal Son of God to become Son of man involved a tremendous descent. He was made in the likeness of men, and became obedient unto the death on the cross. Lower He could not go. At death He passed out of the conditions of trial that belong to humanity, and the resurrection was

THE BEGINNING OF HIS ASCENSION.

He continued to be a man, and as the Son of man he received the gift of supreme authority and universal dominion. All power was given unto Him, not as He was before coming down from heaven, but as He was in the completeness of his atoning sacrifice, and the perfection of his glorified humanity, as the Second Man, the last Adam.

The first man failed and lost the gift of dominion which had been bestowed on Him in Paradise. The Second Adam regained the dominion, and the fact we have to grasp is that He holds all power for the entire Church, to exercise it through us and in union with us. The whole administration of the Kingdom of God has been committed into the hands of Jesus Christ. That is the first thing we have to grasp in entering upon missionary work. We are not equipped for our service until we have grasped this fact firmly and intelligently.

The other fact is the perpetual presence of Christ—"Lo, I am with you alway." First of all this is a real presence—not a mere idea, not a figure of speech, not a memory of the past. It is a reality and a present fact. Many of us have regarded it as a promise to be pleaded in prayer; it is not such, but a revealed fact to step out upon.

Also it is a uniting presence. The secret of real unity is found here. As we are

DRAWN CLOSE TO CHRIST,

we appoach nearer to our brethren. This must be the Lord's doing, for unity cannot be manufactured.

Then the presence of Christ is sanctifying. There is only one centre of holiness, and that is God. "Sanctify yourself;" that is, set yourself apart unto God. How does God sanctify us? By appropriating us unto Himself. Then comes the work of transformation of the character, of the life.

Lastly, the presence of Christ is energising. Not only all power and authority, but all enduement for service has been put into the hands of Christ for us. Have we taken our position in the body of the mystical presence of Christ? Then it is our privilege to live under the Divine anointing. "Ye have an unction from the Holy One." From Him the holy oil descends. God the Father has blessed us with all spiritual blessings in Christ Jesus. There may be tremendous exertions and painful effort, but without power from on high what follows? Failure, defeat, disappointment, exhaustion; but when God is working, and the Divine power is active in our souls, our strength will not fail, but the supply will be continuous, and there will be certain victory.

Rev. J. S. Hill prayed for God's providential care of the missionaries in Uganda.

AFTERNOON GATHERINGS.

Jewish Missions

engaged the minds and stirred the sympathies of those who filled the large hall on Tuesday afternoon. Prayer was made by Rev. J. Lewis and Mr. J. E. Mathieson, that awakened interest in Israel's spiritual welfare may be largely extended.

The striking words in Rom. xi., about God's purposes of grace towards Israel, were read by the Chairman, Mr. T. A. Denny, as a preface to his brief but hearty appeal for increased, persevering, hopeful gospelling among the scattered people. In dealing with the subject of

ISRAEL'S EVANGELISATION,

Rev. David Baron expressed his earnest belief that God has ordered the course of the people's wanderings during the centuries of their dispersion, with a two-fold purpose in leading them to dwell among the so-called Christian nations of Europe, namely, in order to a mutual witness for God between Jew and Gentile. On the part of the latter, however, God's words to their representative city (Babylon) are painfully applicable: "I was wroth with my people... Thou didst show them no mercy" (Isa. xlvii. 6). Finding much excuse for the Jews' present lamentable condition in the indifference of the Christian Church towards them, the earnest speaker pleaded that the subject of their future be raised to the level of God's thought. So far from the general impression being true that these people know all about Jesus Christ, and that they reject the facts, Mr. Baron's experience of the past six years, during which he has been privileged to put the New Testament into the hands of thousands of Jews, shows that while there are millions of that people who have never heard of Christ, the present time is a day of opportunity for Israel's evangelisation such as the Church of God has never had since apostolic times. He is further strongly of opinion that the soul needs of a scattered, wandering people can be better supplied through itinerating evangelists than in the localisation of missions. Reviewing his travels through scores of cities in Germany, Austria, North Africa, Palestine, and Asia Minor, this busy worker recollects but two places where the Jews as a community put obstacles in the way of New Testament distribution. It was delightful to hear Mr. Baron mention an instance where the Testament was preferred by a patriarchal Jew of Pergamos to money offered for services which he had rendered to the workers; while the precious book was also retained and hidden by others, at the risk of persecution and loss. Moreover, in one place, a beginning has been made in public meetings for the preaching of the Gospel, with attendances far beyond expectation and with some fruit unto God.

CHEERING WORDS ABOUT PALESTINE.

fell from Mr. Paul Dressler, who waxed very eloquent about the happy days which he and his wife had spent there for the Master. This brief address was crammed with incident, and may be characterised as a gladdening testimony concerning opened Jewish ears and hearts from the first day of labour, after a voyage to Jaffa and a season of sickness from fever in that city. Here over fifty houses were visited, and in every one of them a welcome was found for these bearers of good tidings in print. Some forty Jewesses, too, were gathered into a sewing-class and so great was their interest that they came together hours before the time fixed for meeting. The singing, and the reading of God's Word here, gained most attentive listeners. The power of real Christian intercourse and sympathy so won these women's hearts, that rabbinical opposition to their attendance at the class and the appointment of spies upon them, led only to attendance in increased numbers and to outspoken testimony regarding heart-satisfying benefits received. The Testament distribution carried on in Jaffa, Jerusalem, and Hebron was found uniformly acceptable in the Jewish

colonies of those places. There is undoubtedly a spirit of expectancy among the people concerning help out of their abounding troubles, through a Messiah, which hope is highly favourable to the efforts of Christian workers moving among them; and many of the people are finding satisfaction in God's way for these heart-longings. Much curiosity has also been expressed among the recipients of the Testaments, concerning the motive of the promotion by English Christians of a movement involving a long and expensive journey on the part of agents, who come to give what these Jews happily regard as a valuable present; and the blessings called forth by the explanation that the senders are moved by their Lord to do good to his lost ones, are very impressive to those who hear them. Mr. Dressler believes that the Russian Jews now in Jerusalem are more dependent upon their rabbis, on account of the temporal relief which comes through the latter, than are Jews in any other part of the world; and he is therefore not favourably impressed with regard to the prospects of work among them. Remembering, however, the difficulties thrown in his own way, in the past, by repulsive exhibitions of nominal Christianity, he is prepared for some measure of discouragement, amid the abounding encouragements of his loved work, while esteeming highly the privilege of being sent out to labour among his people in Jerusalem, the city of his own spiritual birth.

MILDMAY MISSION TO JEWS.

Rev. John Wilkinson told of the extensive development which has taken place within the last few years in the work (Mildmay Mission to the Jews) which he has had at heart for more than forty years, and in the superintendence of the Mildmay Mission during the last sixteen years he has been so much honoured and used of God. He earnestly combated the assertion that Jews value only what they pay for, and found authority for his practice in the gratuitous distribution of Testaments from our Lord's saying, "I have given them thy word." "Freely ye have received," shall we add "cheaply sell"? Nay, God's words are "freely give." A sale at the lowest price would be considered, by a Jew, to carry a profit. "I believe," said Mr. Wilkinson, "that this New Testament distribution is the grandest movement of the Spirit of God in these closing days of our dispensation; for God seems, by this means, to be rapidly gathering his remnant from among Israel." Then came the touching story of eight weeks' travel by two young Jews—David and Raphael—now in hospital in a Russian province, through the prostrating effects of their long journey from Tiflis, half the time on foot, in order to obtain the Word of God. A New Testament had been brought to Tiflis by a young Jew who, within locked doors, answered the inquiries of fifteen other young Jews as to his possession, by designating it, "the latest discovery of the nineteenth century," for never before in his life had he seen one. After the company had been studying the book together, David and Raphael asked the loan of it, but the owner would not part with it until twenty roubles had been deposited as security for its safe return. David and Raphael sat up all night copying it; and just as they had written out the first four verses of John xvi., the persecutors entered and seized the manuscript. Despite boycotts by their community, the two pledged each other that, whether separated or not, they would confess Christ everywhere, at whatever cost; and they took the long journey referred to in order to obtain this "latest discovery of the nineteenth century." "Shall we," said the speaker, "withhold the New Testament from such as these?"

Mr. Wilkinson proceeded to tell how, in 1886, prayer was made for £5000, wherewith to purchase and distribute one hundred thousand Hebrew Testaments. Within a few months God sent the answer, and the hundred thousand were paid for in one cheque. By similar gifts from time to time, which Mr. Wilkinson was urged to spend as quickly and as wisely as possible, the field of operations has been extended far beyond the original expectation; and applications now come in from missionaries and private Christians in all parts of the world asking for grants of Testaments for distribution among the Jews. After statistics of quantities and cost, the former being now just over the half-million, Mr. Wilkinson mentioned, as one among many interesting facts, that Russian Jews are meeting together in clubs and cellars for the purpose of quietly studying together the Old Testament in the light of the New; and he closed with an earnest appeal that, in the interest of the whole world, evangelisation should begin with the Jew, in order that expectation of blessing may be grounded on the line of the Divine plan as revealed in God's Word.

At the close of the addresses, half-an-hour was devoted to brief prayers for Israel; many of those present in the body of the hall taking part in the supplications.

Soul-Winning.

The South Tent was crowded by evangelists and others on the Tuesday afternoon, to confer regarding the important subject of "How to win Souls for Christ." General Sir Robert Phayre opened the meeting with prayer. Mr. C. Russell Hurditch, who presided, read a number of passages in the Acts to illustrate how, in the early days of the Church, those to whom the truth was committed acted under various circumstances in bringing souls to God. He said the more one engaged in doing the work of an evangelist, the more there seemed to be to learn. Looking at the negative side of the question, he spoke of prayerlessness, careless living, and aimless preaching as serious hindrances to the work of winning souls. There is no limitation to God's power, but in this matter there is a manward as well as a Godward side.

Canon Christopher related some striking instances of conversions, simply through the hearing or reading of a verse or verses of Scripture. Among those he mentioned were the present Bishop of Liverpool, Toplady, and Cowper the poet. It is the simple Gospel that takes effect.

Mr. Charles Inglis said the evangelist should endeavour to find out what is the matter. Some are in a state of absolute indifference, and some in a condition of acute anxiety. The same dealing will not answer in both instances. Mr. W. Nobbs (Gloucester) bore testimony to the efficacy of the Gospel and personal dealing.

Rev. T. Richardson said the first great need of the preacher is to be used of the Spirit in convicting men of sin. Mr. R. C. Morgan, while emphasising the importance of the after-meeting, urged that our aim should be conversion by the Word preached.

Mr. Minor earnestly besought Christian people not to be too reluctant to extend a helping hand to the tried and tempted young convert when he is striving to set himself free from old associations, often at the risk of absolute starvation. Mr. J.E. Taylor found that there was a startling amount of ignorance among persons who had attended faithful preaching, and he suggested the presentation of the truth to them from points of view to which they had not been accustomed. Mr. F. Brewster urged the importance of being much in prayer before presenting the Gospel to others. Mr. Hind-Smith agreed with the opinion that there are diversities of operation, but the same Spirit, and advanced personal illustrations in its support. Mr. Charles Cook advised the use of a full Gospel in offering salvation—the thunders of the Law in the language of Jesus. Rev. R. Balgarnie, after some useful hints and stirring incidents, closed with prayer.

The Missionary Meeting,

held on Wednesday afternoon, drew many earnest souls within the walls of the main hall, which was well filled by the time Mr. J. E. Mathieson rose with the announcement that Dr. Henry Soltau goes to India this autumn as a medical missionary; and some warm prayers for the latter and for other outgoing labourers found utterance by Rev. Frederick Wigram, of the Church Missionary Society, and Rev. Alexander Grant.

Referring to the missionary field of our enormous empire in Asia, Mr. Mathieson said he could not stand in any meeting such as this without strong words of condemnation concerning the odious opium traffic with which England is cursing India and China. From cruel wars and thirst for gold, it might be thought that Moloch and Mammon were the gods who had given us our Asiatic dependencies rather than that the God of grace had brought these lands under our sway, for the forwarding of his purposes of mercy. But the voice of history gives warning that infamous treatment of subject peoples always brings certain present judgment from "God in Providence" upon the oppressing nations. The chairman closed with the recital of some Scriptures bearing upon our Lord's Gospel commission, and upon the promise of his speedy coming again.

REVELATION AND MISSIONS.

Putting aside for this occasion the topic of growing evangelistic work in India, upon which he has frequently spoken of late, Dr. Pentecost, in a valuable address, dealt with the subject of divine revelation in its bearing upon foreign missions generally. The scheme of foreign missions, he said, is not an evolution from other thoughts in Scripture, but is a root idea in connection with God's revelation. That scheme must be consummated before the day of final glory can dawn upon our world. In the very beginning of the Old Testament Scriptures, the seed is planted for a world-wide Gospel; and the Day of Pentecost is the historical antithesis to the confusion of tongues at Babel. To-day the scheme must be carried out to the utmost extent of its possibilities; that is, to the full measure of God's provision by grace. The Gospel was preached to the whole race in Adam; while in Abraham also we have the promise of foreign missions. Even in early times God's choice and grace fell not upon the Jew alone; so that the Gospel was already among the nations before the Jews were called. All through Israel's history God constantly introduces Gentiles, indicating that grace was not to be confined to his chosen nation. The first foreign missionary whom God ever sent out from among his people was a very reluctant one, namely, Jonah, who was by choice so determined a home missionary that he was angry with the Lord for having thoughts of mercy towards the Ninevites. But God held to his purpose; and after conversion Jonah went out bravely, preaching the Gospel of the kingdom to that great foreign country. Linking a few Old Testament passages with some in the New Testament, Dr. Pentecost showed how the former are declared to be fulfilled in the calling of the Gentiles. Any apprehension of Divine revelation which does not lay the heathen world upon Christian hearts indicates very careless reading of the Word of God; and a consecration which does not send or carry the Gospel to all parts of the earth is out of harmony with the root idea of that Gospel. Dealing with the New Testament, it was shown that the incarnation of Jesus Christ included a prophecy and a promise of foreign missions. Christ's most prominent name was not King of the Jews, but Son of Man. Scriptures teaching the wide scope of the Atonement were quoted, as were others giving varied aspects of the blessed truth enforced by this comprehensive address, which was closed by exhortation concerning the obligations in regard to missions which are imposed by the believer's relationship to his Lord. Christians, as Christ's residuary legatees, are put in trust with the Gospel for the heathen, so that, if faithful trustees, they must either go forth with it themselves, or be in spiritual fellowship with workers who do so. It is a deadly heresy of the day that God has some other way than his Gospel of saving the heathen; if not in this world, in some other. Shall Christ's possession of his inheritance be delayed for lack of our co-operation? If so, the loss will be ours, seeing that the well of life for the Church of God is found on the mission field.

CHINA.

Very thankful and hopeful was Rev. David Hill's review of the great mission field of China, with which his labours are associated. Riots and opium are dark shadows in that land, but the grounds of rejoicing and hope are abundant. There are now fourteen hundred missionaries as compared with six hundred of them ten years ago; and the additions are not only from Great Britain, but from the United States, Canada, Australia, Sweden, Norway, the brethren going, for the most part, to work in the interior. This forward movement is largely due to the efforts and example of Mr. Hudson Taylor. Scripture teaches that the set time to favour Zion is come when her servants take pleasure in her stones. Much success has attended the work of itinerant evangelists, and mainly from this there has been in the last ten years a native membership increase of twenty-five thousand, making forty thousand in the aggregate. The great mission centres, of which there are about twelve throughout the eighteen provinces of China, have been moved by the force of example to much itinerant effort, so that mission chapels are open five days in the week, and in them may be found from fifteen hundred to two thousand heathen men listening to the Gospel, these being mostly non-resident, but travellers for many miles over the waterways

or narrow roadways of Central China to the chief cities, whither they come for purposes of government or trade; leaving these centres, after attendances at the services, with their faith in the old religion shaken, if not destroyed. The famines of China and India having taught the Church and her agents the necessity of linking with Gospel preaching relief of physical distress, large numbers of native patients are now treated by medical missionaries of all denominations in China. But orphanages are few, and there is but little attention to the bodily sorrows of deaf, dumb, and blind. While the Gospeller gives the light of truth, he is bound to give also the warmth of love, thus picturing to the heathen a full Christ, and joining together word and work.

AFRICA.

Dr. Harry Guinness was listened to with absorbing attention, as he sketched the needs and advocated the claims of one section of Africa's huge continent, the Congo Free State, a million and a-half square miles in area, with a population of about forty-five millions. He had travelled up the Congo and its tributaries for 3600 miles during last year, and was an eye-witness of many deeply-interesting things. Harrowing details were given by him of the awful cruelties in connection with the debased social condition of the people. Inter-tribal feuds are prevalent, cannibalism pertains to this warfare, and polygamy abounds. Across the whole of that continent there is scarcely to be found a single little girl of six years who lives a pure life. The spiritual condition of the people is normally fetish worship; but at nearly all the mission stations on the Upper Congo, where a year ago there was not a single Christian, there is now a glorious prospect of future spiritual harvests. No lady, with ordinary health and strength, would now find difficulty in getting to the centre of Africa. The country is freely open to evangelistic work. There are no hoary religions of antiquity to contend with; no political difficulty, as in Russia; the State protects missionary settlements from Roman Catholic or other interference, the natives are friendly, and, through the Brussels Conference, there is immunity from the evils of drink and gunpowder. The only serious hindrance is in relation to health; "but," said Dr. Guinness, "Jesus Christ wants for this work men who are not afraid of sickness. He did not say, 'Go ye into all places except where there is fever.'" Then followed an impassioned appeal on behalf of Africa's spiritual need, enforced by the recital of instances of self-denying devotion in the mission field, in official life, and in connection with the levy in mass ordered by the Committee of Public Salvation during the French Revolution. The claims of this great country upon Christian compassion were also fervently urged from considerations of the large number of its inhabitants daily passing into eternity, the comparative nearness of the dark continent to Europe rather than to any other great portion of the globe, the possibilities of the country, and the Divine prophecies concerning it. "There is," said Dr. Guinness, "a great deal of talk about missions, but what is needed is much more prayer about them."

Time is earnest, passing by;
Death is earnest, drawing nigh;
Christian, wilt thou trifling be?
Time and death appeal to thee.

At the invitation of Mr. Mathieson, many remained for a few minutes' special prayer, in the course of which mention was made of Lord Radstock, who was that day receiving at Simla news of the serious illness of his wife.

A TESTING TIME.—A missionary writes: "During recent visits to Johore we have baptized three men, who have been, for over a year, applicants for baptism. There are a considerable number of other applicants, but it is necessary to keep them waiting not only for the purpose of instructing them in the essentials of Christianity, but to test their characters. It seems to be a common experience among missionaries, that the longer applicants are kept waiting for baptism, the more satisfactory do they afterwards prove themselves.

SINGAPORE.—For several years the Presbyterian missionaries have carried on visitation in the various hospitals open to Chinese patients, numbering about eight hundred on an average. Many of the cases are chronic, but a great many are always coming and going, so that considerable numbers hear the Gospel more or less systematically taught by the Catechists. Some of the brightest converts have been the direct result of the hospital work, and several have become true missionaries to other patients, earnestly endeavouring to lead them to Christ, the Great Healer.

THE "HOME OF PEACE."

Some little time ago we made mention of the removal of Friedenheim from Mildmay to Sunnyside, a large and convenient house just opposite the Swiss Cottage Railway-station. While, however, this new Home has been secured, it is as yet to a large extent unfurnished, and needs considerable adaptation and fitting-up. To awaken interest in the matter a largely-attended drawing-room meeting was held last Thursday, at the kind invitation of Mr. and Mrs. G. W. Campbell, at their residence, 22, Queen's gate-gardens.

Sir S. A. Blackwood, K.C.B., who presided, told how his interest was awakened some years ago in the home for the dying, and how on visiting it he was touched greatly by what he saw there. Thinking it over, he had often wondered why no one had ever thought of the need for such a home before. It was quite true that a small home of the kind had previously been opened by nuns in Dublin, and that a similar home was in existence in America; but so far as was known this was the first in this land; and the idea came to Miss Davidson, wholly independently of these just mentioned, of which she had not then heard. The chairman went on to urge strongly the need for such a home, and his desire to see empty Sunnyside furnished and filled with those who so sadly need such a place to die in.

Dr. Maclagan, who followed, said that one of the saddest duties in his long hospital experience had been (and other hospital practitioners felt the same) to tell dying patients they must go, to make room for others likely to be benefited. This was a painful yet necessary duty. But in many cases the question arose, Where were such to go to? He rejoiced in the extension of convalescent homes, which met another difficulty; but homes for the dying were quite as imperative. To many respectable people the idea of dying in the union was very painful; but for servants, single men in lodgings, poor working men, and so on, the union had been the only place. He trusted this first home would be speedily furnished—and it would be, if the wealthy only realised the pitiful condition of many doomed to death, yet without a home to die in.

Dr. Schofield, who has so warmly interested himself in Friedenheim, reiterated and emphasized the strong feeling of many medical men as to the need for such homes. The strange thing was that no one (with the exceptions just noted) seemed to have thought of such a thing, yet when Miss Davidson was led to open it, every one knowing anything of the facts felt it was the very thing wanted. Nor does it in any way rival incurable asylums, which are for patients who, while incurable, may linger many years. This is for the dying, and for the dying who have no home to die in. He would be thankful to see such homes multiplied, as they were greatly needed; but then the right lady to superintend must be found, and it needed peculiar gifts to conduct a peaceful home for dying people, oft in pain, and to win them in their last days to the Saviour. Many have in this way found in Friedenheim, a hope for the life beyond to which they were hurrying.

Passing on, Dr. Schofield showed how a larger home had become necessary; how Sunnyside had been secured, accommodating forty to fifty, and quite large enough, for each case needed personal, loving care, if the true end of such a home was to be served. The house, which originally cost £20,000, was secured for £5000, and it seemed typically adapted for its new purpose. The sum required now to complete, fit up, alter where necessary, and furnish, is £2000, and for this amount the speaker made a strong appeal.

Miss Davidson followed with a touching plea for the hundreds of dying people needing home comfort and care in their last brief days here below, and who, besides, need the Gospel some have never heard or understood. Great blessing had been granted in the old home. In giving the outlines of a few sad cases, their loving helper told of one country servant-girl, who, being discharged from hospital to die, too weak to go home, was admitted and died trusting in Jesus; of a Welsh woman also too ill to go home; of a Freeman of the City of London, homeless in his dying days, till he found admission to Friedenheim; of a little girl ten years of age, admitted to die; of men without wives, or whose wives were too busy earning the children's bread to nurse their dying husbands. These cases, and, said Miss Davidson, there are hundreds such, were so pathetic as to bring tears to the eyes of many listeners. Many such are even now begging for admission, but cannot be taken in to the empty house at Sunnyside. Surely, if facts like these were only known, the £2000 wanted to complete would be instantly forthcoming.

A few earnest and sympathetic words followed by Colonel J. F. Morton, Dr. Wright, and the host, Mr. Campbell. We may add a hope that the sum still wanted may be speedily made up. Communications should be sent to Miss Davidson, Friedenheim, Sunnyside, Upper Avenue road South Hampstead, N.W.

THE PRAISE MEETING AT MILDMAY.

As customary at Mildmay, the Conference concluded with a Praise Meeting, held on Friday morning and well attended. During the proceedings it transpired that one reason for fixing the Conference a day earlier in the week than usual was to enable more to attend the Praise Meeting; Saturday having in previous years proved rather inconvenient, most of the friends having to get home to duties before the Lord's Day. So far as the attendance at this meeting for praise was concerned, the change of day seemed beneficial. After singing and prayer by Rev. John Wilkinson,

Colonel Morton, who presided, quoted, in the course of an opening address, a paragraph from Dr. Candlish's "Christian Sacrifice and Service of Praise," and proceeded to mention many reasons for thanksgiving in connection with the Conference, such as the choice of the subject, the selection of the speakers—just the right men—the weather, the spirit animating the whole gathering, and the devoted workers. After reading and commenting on 2 Kings ii. and Psa. cxiii., the Chairman left the meeting open for all who wished to utter praise for blessings received The first to rise (after a season of prayer) was

Sir S. A. Blackwood, who wished to add his testimony to the goodness of God, first of all in health and strength to preside throughout the Conference—of which he had little hope in the beginning of the week. A brief word followed on the visions of Ezek. i., which, after all, were only the preface to a life of testimony, service, and suffering. Ezekiel was shown these wonderful visions to prepare for service among a stiff-necked people. So, if we have been blessed, it is that we should go forth to serve Him as never before; that we may show forth his praise, not only with our lips, but in our lives; by giving up ourselves to his service, and by walking before Him in holiness and righteousness all the days of our life.

Brief one-minute testimonies followed to definite blessing received by various friends, including many ladies, as also Rev. John Wilkinson, Mr. Miller, Colonel Morton, Mr. C. Russell Hurditch, Rev. F. W. Rigby, and Mr. Henry Edwards.

Dr. Baedeker said that while thanking God for the unity of the saints and for wonderful blessing, he had been thinking all the time, Oh, that God's dear ones in Siberia and Russia could enjoy such blessings! He would earnestly ask prayer for these tried and faithful saints of God.

Rev. E. N. Thwaites said: This has been a time of real definite blessing, and it has come direct from the Lord Himself; and now what is wanted is some practical result. Let us spend a minute in silent waiting on God. (After a pause he proceeded.) "Lord, what wilt Thou have me to do?" Is not that the cry rising from every burdened heart? I want to put a question to each one of you: Is there any one now bowing before God that is ready to go into the foreign field if the Lord should please to open the door? If so, let them stand up. (In response, twenty-two rose from their seats.) Now, is there any one who has never been definitely engaged in home service who is ready to give himself or herself now for definite home Christian work? If so, let such stand up. (In response four or five stood up, the majority present being, of course, already engaged in such work.) Now once again, is there any one here to whom the Lord has been pleased to commit good means, who has too much at the bank? Would you like the Lord to come and find it lying there idle? Is there any one ready to give it to the Lord's work, or to give jewellery, or to deny themselves for the sake of giving? If so, let them stand up. A few rose in response to this last appeal, and were commended to God in prayer.

Some requests were then read and laid before God, and the proceedings were brought to a close.

The Outlook in Ireland.

(By a Special Correspondent.)

We are in the throes of an electoral struggle which, most unfortunately, synchronises with the "dog days." A stranger glancing over the Dublin dailies might well fancy that he had unwittingly dropped into a land in which war is raging. Such headings as "Terrible Riot in Cork," "Whig Rowdyism in Kilkenny," "Mr. Jordan Mobbed in Limerick," "Rout of the Federationists in Tuam," &c., catch the eye on every page. In former times "Donnybrook Fair" got a world-wide reputation. Unhappily, "Donnybrook" seems to have converted all Ireland to the evil of its ways, and turned the country into a pandemonium. The priests are mainly responsible for this terrible condition of things. They seem to have put their religious duties aside for a season, and to have descended into the political arena. A considerable proportion of their flocks resent this, but the priests evidently fancy that a determined struggle must win back their lost influence. Consequently they march at the head of mobs, deliver inflammatory political harangues from the altar, and denounce in strong and not very polite language all opposed to them.

But it has been said in high quarters that, although the priests compel their flocks to take a certain side in politics, they are very tolerant in the matter of religion. In fact we are told that there is absolute religious freedom in Ireland. A few facts in connection with this matter will be worth any number of interested statements. A lady at present in Dublin for a holiday, has her servant with her. They come from a country place about the centre of Ireland. The servant, an intelligent young girl, had been a Roman Catholic, but, by God's grace, has been brought to a saving knowledge of the truth. In a letter which lies before me her mistress says of her:—"She was an earnest conscientious Roman Catholic. Her first realisation of her religion being wrong was at confession. The priest gave her a penance for reading the Bible and strictly forbade her to do so again."

This young girl is a sincere Protestant now, and has thoroughly enjoyed Protestant services and meetings while in Dublin. Perhaps the English people fancy she will be able to attend Protestant services when she returns to the country. Not at all. She would be mobbed by the priests, boycotted, probably stoned, while her master and mistress would be treated as the Jews treated the leper. Her mistress writes:—"When we return to the country she will have to go to mass again, and dare not go to church. The priests of our parish would interfere greatly if it were known, and upset our influence with others." This is an example of religious toleration, and it is taken from life.

The relentless persecution endured by Mr. Connellan's family and friends in the west of Ireland reads like a chapter from the annals of the Inquisition. It will be remembered that Mr. Connellan was a well-known priest of the Church of Rome. He left it from conscientious motives, and for three years has been living as an evangelist among Roman Catholics. Because his father refused to turn him out of his house, the parish priest waited on his workmen and ordered them to boycott him. One of them, who had worked for Mr. Connellan for eighteen years, has, with his wife and family, been refused the sacraments because he refused to boycott his old master. The blacksmith was obliged to refuse to shoe Mr. Connellan's horses, as he had two sisters teaching in National schools, over which the parish priest was manager. The hotel proprietor in the town of Boyle, from which Mr. Connellan used to hire post cars, was compelled by the priests to write declining to serve him any more.

A sister of Mr. Connellan's is proprietor of the Commercial Hotel, Sligo. A strict watch is kept upon the place, and every Roman Catholic who enters the house is reprimanded by the priests, and warned that he will be refused the sacraments of his Church if he offends again.

Mr. Connellan was recently in Sligo, and several Roman Catholics called to see him and converse with him on religious matters. The priests afterwards waited upon each individual, used most threatening language unless they promised to go back to Rome, and announced that their names would be read from the altar. One of the visitors is a young lady who resides with her aunt. A priest called and requested the aunt to turn her out into the street.

The Roman Catholic administrator at Sligo ordered the people from the pulpit to hit in the face any person who offered them tracts, pamphlets, or any works not approved of by the Church of Rome. At a meeting of the St. Vincent de Paul Society, on a recent Sunday, the same gentleman asked his hearers to have no dealings with a local bank, because the wife of one of the officials was guilty of the high crime of speaking about Christ to her Roman Catholic servant. In order to afford his hearers a good example, he assured them that unless the obnoxious official was removed, the Bishop and the nuns would withdraw their accounts from the bank alluded to.

The above facts, and many equally significant, are all public property here, yet certain good people in England inform us that we enjoy religious equality. Lord Archibald Douglas leaves the Church of his fathers to join the creed of Rome. He goes about with a missionary van in the south of Scotland, where nine-tenths of the people are Presbyterian, yet no one molests or insults him. Father Connellan elects to cast off the vestments of a sacrificing priest, and become an evangelist in the cause of Bible Christianity. For this crime his late Bishop, Dr. Gillooly, of Sligo, excommunicates him, forbids the people to speak to him, to stretch out a helping hand if he were drowning, or offer him a crumb of bread if he were starving. Nay, the ban embraces all the members of his family. Even though they are Roman Catholics they must be made an example of, lest any other priest should dare to follow suit.

It is encouraging to know that, in the teeth of such bitter persecution, the Master's work is prospering here. The tyranny of the priests is opening the eyes of many to the real character of the Roman system. Douay Bibles are being purchased in large numbers. "Hear the other side," *The Catholic*, and others of Mr. Connellan's writings, are being eagerly read, not alone by thousands of Roman Catholics, but by large numbers of the priests. Now is the time to offer violence to heaven that Christ may come and be Himself Ireland's Leader and Ireland's King. Let all who love the ancient shrine of Western Europe unite in asking God to restore the lost glories of Erin. Let us not trust too much in human weapons: "Thus saith the Lord; cursed be the man that trusteth in man...for he shall be like the heath in the desert." Let us trust in the strong right arm of Jehovah: "Blessed is the man that trusteth in the Lord, for he shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green...A glorious high throne from the beginning is the place of our sanctuary."

FRENCH IN LONDON.

The Mission to French in London, under the superintendence of Pastor J. M. H. du Pontet-de la Harpe, is a vigorous but undemonstrative work for Christ. The agencies used are Gospel preaching, Sunday and day schools, Bible reading, medical mission, home for governesses, tutors' agency, reading-rooms, circulation of good and pure literature, registry for servant girls, youths' and young men's club, &c.

On Tuesday of last week the annual meeting was celebrated in the grounds of Grove House, Regent's-park, by the kindness of Mr. and Mrs. Thomas Greer. Hon. Henry Noel presided, and in his address set forth the manifold benefits which this country had derived from France, and particularly from the Huguenot refugees. The Pastor-Superintendent related in detail what had been accomplished by the Mission during the past year. The power of God had been manifested in conversion. The social means continue to be blessed. Madame Waddington, wife of the French Ambassador, opened a bazaar to raise funds, and thus gave a semi-official indication by France of the importance of the Mission. A debt of £700 weighs heavily on the Pastor. Rev. G. R. Thornton urged the expediency, in these days of infidelity and unrest, of activity on the Lord's side. Professor J. H. Gladstone warmly commended the Mission.

SAILORS IN ARABIA.—The American missionaries, finding many British sailors serving in the Persian Gulf and without any Gospel privileges, have begun services on shipboard and on shore at Busrah, thus affording opportunities for which many officers and men have expressed themselves most thankful.

IRISH EVANGELISATION SOCIETY.

The Irish Evangelisation Society carries God's remedy for sin and sorrow to perishing multitudes in Ireland. It proclaims the Gospel in tents, halls, schoolrooms, barns, &c., as well as in the open air, and finds that Gospel to be used continually by the Holy Spirit.

The report for last year tells of increased effort and very cheering results. The way has been opened for more work in the South and West. A mission held at Shanroe, in county Monaghan, was specially owned of God. The Evangelist, Mr. D. M. Francey, writes:—"I asked at the close, Who is willing to decide for Jesus—who is willing now? One after another rose spontaneously to their feet, and openly acknowledged their decision for the Saviour. Such a scene I never witnessed—some rejoicing, some crying, some praying. To see young men rising up and saying, 'I am willing to-night to consecrate my service to the Lord,' was really delightful."

During the year five missions were held in different districts of Belfast with very encouraging results. In order, if possible, to reach Roman Catholics, workers accustomed to open-air meetings attended the markets and fairs. Two evangelists, who were started upon this in the midland counties, were almost immediately obliged to desist, being hooted and violently attacked. Some of those working in the northern parts of Leinster in Roman Catholic towns were more successful. In Dundalk the people did not remain to hear in any large numbers, and interrupted, but did not show violence; but in Castleblayney, Keady, and other towns, a good hearing was obtained, and from one hundred to two hundred listened to the Gospel, of whom more than half were, it is believed, Roman Catholics.

In all directions Christian ministers showed their interest in the missions. Moreover, the Evangelical sympathy was broad and deep. Mr. T. H. Thompson, of Sion Mills, in Tyrone, writes:—"One feature in the work of the Society I cannot refrain from commending, that is, the exclusion of all theological polemics. Here the Episcopalian, the Presbyterian, and the Methodist may join to worship God, conscious of the universality of the Great Atonement. The Society is the friend of all churches, the enemy of none."

There was a signal awakening towards the end of the year at Corvalley, co. Cavan. Rev. S. Duncan, Presbyterian minister, declared that there was hardly a family in the district belonging to his congregation in which one or more were not led to Christ through the Gospel as preached by Mr. J. H. Crawford.

The last page of the report says:—

"Specially interesting cases have occurred amongst those deciding for Christ, in which, for obvious reasons, we do not give name or place. A retired officer of the army, of advanced age, went into an inquiry room, and there, whilst an Evangelist strove to help him, his tears ran down freely. A bank manager was not ashamed, before all who knew him, in a country place, to take his place amongst inquirers, and his strong emotion showed how much the truth had moved him. Weeping like a child, he poured out his heart before God, using the Publican's prayer, and came out into the liberty and light of the Gospel.

"A young lady writes thus of her own case:—'Thirteen years ago I was converted to God, but three years after I became engaged to be married to a Roman Catholic, and for the past ten years I have been fighting against God. After attending the first few meetings I became so miserable that I made up my mind never to go back. However, I was led to change my mind, and on Wednesday evening I was again at the meeting, and after a fearful struggle I yielded myself afresh to God, and have broken off the engagement, and God has restored unto me the joy of his salvation.'"

The Hon. Secretary of this very interesting work is Mr. James Barton, Dundalk, who will supply information and arrange for meetings with those who desire to facilitate them.

THE CORN EXCHANGE CHRISTIAN UNION held its monthly meeting at the Y.M.C.A. rooms, Cornhill, on Friday, 24th ult., when an address was given by Rev. E. W. Moore, on John vi. 35. The speaker pointed out that bread was a necessity, was given to supply a want, and never cloyed. If this were true of the type, how much more of the great antitype, Christ, the gift of God to man, the only means of satisfying the soul's want, the ever-fresh and undying bread of life?

For the Young.

BY THE SEASIDE.

Suggested by the Children's Seaside Services.

Long years ago in an eastern land,
Where the blue waves rippled o'er silver sand
And sunbeams danced o'er the opal tide,
The Saviour taught by the fair sea side.

Fishermen mending their nets drew near,
Fond mothers hushing their babies dear,
Whilst children left their merry play
And smiled to hear what He had to say.

And as to-day on the seaside sands
You gather around in eager bands,
We fain would tell you the truths He told,
As the laughing waves o'er the shingle rolled.

Dear boys and maidens, He comes once more
To this sandy beach by the bright sea shore,
Who loved you so that Himself He gave,
To make you loving and good and brave.

O! will you not list to his call so sweet,
Whilst the glad waves echo it at your feet,
And answer, "Dear Jesus, I come to Thee,
This happy day by the shining sea"?

Harriet Julia Evans.

UPPER NORWOOD.

Mr. L. Sayer conducted services for young people in St. Andrew's Church from June 12 to 28. The mission had the hearty sympathy of nearly all the clergy and ministers of the district. There were nightly meetings for Christian workers at 6.15, and general meetings for all at seven. Several special gatherings were held in addition. Young ladies were thrice addressed. There were boys' meetings, Bible objects services, penny, diagram, young abstainers', and Scripture union services. Portfolio Bible searching, Scripture terms and essay competitions were held. The mission closed, amidst many expressions of regret, on June 28, when the church was well filled to hear the farewell address. The mission is to be followed up by a new children's service in the district and by the augmentation of the services already in operation.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Shod Friars' Hall, *Boston, Lincolnshire*, July 8 to 22; Mr. Jas. S. Tyler, *Southend-on-Sea*, July 13 to 27; Mr. H. Hutchinson, *Dorking*, July 7; *Upton-on-Severn*, July 10 to 13; Mr. T. Lewes Sayer, *Epsom*, July 10; *Beckenham*, July 13. Mr. Livesey Carrott will *not* go to Lowestoft as announced, but will go *to Felixstowe* instead.

SEASIDE SERVICES, 1892.

The following are the arrangements for the Children's Services on the seashore during the month of August, so far as made:—Mr. E. Arrowsmith at *Eastbourne* (and part of September); Mr. J. R. Naylor at *Llandudno*; Messrs. H. Hutchinson and W. H. Wilson at *Bridlington*; Mr. R. Callender, B.A., at *Whitby*; Mr. W. H. Roberts, B.A., at *Scarborough* and *Filey*; Messrs. Josiah Spiers and R. Westall at *Blackpool*; Mr. H. C. Lees at *Colwyn Bay*; Mr. H. Staines, B.A., at *Llanfairfechan*, and Mr. S. R. Webb, M.D., at *Penmaenmawr*; Mr. T. Lewes Sayer at *Rhyl*; Mr. W. R. Moore, B.A., at *Ilfracombe*; Rev. Martin J. Hall, B.A., at *Bournemouth*; Rev. W. T. Storrs, M.A., at *Sandown*; Mr. L. Carrott at *Felixstowe*; Mr. L. Parkinson, B.A., at *Deal*; Mr. A. G. Doddridge at *St. Leonards*; Messrs. J. S. Tyler and E. Hughes at *Worthing*; Messrs. S. J. Hewlett and G. Goodman at *Herne Bay*; Dr. F. Churchill at *Southwold*; Mr. H. Steward at *Port Erin, I.M.*; Messrs. F. and C. H. Collier at *Littlehampton*; Mr. Gilbert B. Kirlew at *Lytham*.

Young Abstainers' Union.

In taking the chair at a recent drawing-room meeting in the residence of Lord Kinnaird, St. James's-square, Sir Arthur Blackwood remarked that the welcome signs were multiplying of the awakening of the national conscience to the evils of indulgence in intoxicating liquors. Rev. E. A. Stuart gave point to the observations of the President, by a lucid and specialised application of Genesis xlii. 22. Whether it was the nation, the Church, or the family that may "sin against the child," by over-indulgence, by neglect of training in industry and self-restraint, or by withholding warning of the dangers and snares besetting adult life, an accusing Reuben in the day of disaster and distress would eventually present an unanswerable indictment.

Sir Philip Cunliffe-Owen, with eloquence and pathos, pleaded earnestly for the co-operation of public school and other teachers, by precept and example, to strengthen the hands of the Union in fortifying the youth of our land against the allurements of strong drink. Serjeant-Major Pringle, Mr. Algernon C. P. Coote, and Lord Kinnaird, spoke likewise with warm appreciation of the work which had been undertaken in a direction both important and necessary. Rev. E. Cox also took part.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 10, Luke ix. 12-22; Mon., July 11, ix. 23-36; Tues., July 12, ix. 37-48; Wed., July 13, ix. 49-62; Thurs., July 14, x. 1-16; Fri., July 15, x. 17-28; Sat., July 16, x. 29-42

MR. MOODY'S SCHOOLS.

The two splendid educational institutions at Mount Hermon and Northfield, so closely associated with the name and lifework of Mr. Moody, have been celebrating what is known in America as "Commencement"; in other words, the close of the working year and the advent of the summer holidays.

The gatherings at Mount Hermon, which is the healthy and beautiful location of the Young Men's Seminary, were all that could be desired, says the reporter, except that Mr. Moody was not there to greet everybody "with his fatherly smile and kindly benediction." Dr. Cuyler, of Brooklyn, gave an impressive address, full of valuable suggestions and lit up with bright and inspiriting incidents. Prizes were given for excellence in various subjects of study. The local scribe continues:—

"While Mr. Moody has been away the trustees have not been idle. Indeed, they seem to have caught new inspiration with the added responsibilities. A new science building, to cost about 20,000 dollars, the gift of H. B. Silliman, of New York, is now nearly finished and will be ready for use next term. A finely equipped laundry is also nearly built. Both buildings are of stone and brick, and models of their class. Efforts have been made to increase the endowment fund, and with success. Hiram Camp, of New Haven, president of the board of trustees, who gave the first 25,000 dollars to start the school, has this year given 70,000 dollars for the endowment fund, and Mr. Silliman has added 15,000 dollars more.

"Over 350 students have attended the school the past year, hailing from twenty-seven states and eighteen foreign countries. Massachusetts heads the list with seventy-four young men, and New York is next with fifty-nine, Connecticut third with twenty-eight, and so on through the list. There are thirteen from England, six from Scotland, four from Russia, while Turkey, Germany, Japan, Ireland, Canada, Labrador, Denmark, Norway, Siam, Switzerland, New Brunswick, Cape Breton Island and Nova Scotia are well represented. The outlook for next year is simply a repetition of what it has been since Mr. Moody organised the great twin schools of Mount Hermon and Northfield—there is always a cry for more room."

NORTHFIELD.

The festivities at the Girls' Seminary were held the following day, and were marked by the same pleasant circumstances and surroundings. President M. E. Gates, of Amherst College, spoke powerfully to the young ladies, and diplomas were presented to the graduating class. Here again there is progress to record:—

"The school continues to grow and prosper in every way. Notwithstanding that Mr. Moody has not been at the helm, the past year has been a most successful one, and the outlook for the future is very bright. During the year the trustees have done something to increase the endowment fund, which is now upward of 200,000 dollars. H. B. Silliman, of New York, who has taken a lively interest in the seminary the past year, has given 15,000 dollars for this fund, and others have added about 10,000 dollars more. Mrs. Frederick Billings, of Woodstock, Vt., has contributed liberally in meeting deficits and in contributions to the Students' Aid Society. No new buildings have been erected, but a generous friend of the institution has offered to build a fine gymnasium for the school, which will be of brick or stone, or both, and will be about a hundred by sixty feet. It will contain a swimming tank and a running track, with modern gymnastic apparatus. The building will cost about 25,000 dollars, and the donor makes it a condition that his name shall not be made public at present."

TANGANYIKA EXHIBITION, EASTBOURNE.—Captain Hore has arranged a deeply interesting exhibition in the Lecture Hall, Devonshire Park, Eastbourne. It is a practical demonstration of the ground covered by his book, setting forth the character, condition, and industries of the African natives, and the journeys, voyages, and adventures of an English traveller amongst them. Leaving out entirely the nations of North or "Mohammedan" Africa, and the vast tracts of South or "Colonial" Africa—the exhibition deals exclusively with Central or "African" Africa, concentrating attention upon a region in the heart of the Continent, which, on many grounds, may be described as "Brightest Africa." During the exhibition, which will remain open three months, Captain Hore will deliver a series of illustrated lectures.

MR. MOODY AT NEWPORT.

In the midst of his Cardiff work, Mr. Moody paid a visit to Newport (Mon.) on the morning of Wednesday, June 22, and gave in the Temperance Hall an earnest and forceful address to Christians on their responsibilities in connection with the extension of the Redeemer's kingdom, and to parents on the godly upbringing of their families. An audience of over thirteen hundred listened to the exhortation, and we cannot doubt that lasting good will result.

Coming again for Saturday and Sunday, June 25 and 26, he held in all five meetings—one on Saturday evening in the Baptist Chapel, Maindee, for Christians, and four on Sunday in the Temperance Hall. Crowded audiences came together on each occasion, and two large overflow meetings had to be held. A feeling of deep solemnity pervaded all the services. The preacher spoke "in demonstration of the Spirit and with power," and bowed heads and tearful eyes, all over the hall, attested that hearts were being reached and work begun fraught with eternal issues. With an unsparing hand, he laid bare sin in all its hideousness and hatefulness in God's sight, and showed that there was no darkness or shadow of death where the workers of iniquity could hide themselves. While thus shutting up men under sin, condemnation, and wrath, he opened wide the door of mercy, and with all tenderness urged them to flee to the open arms of the Crucified One.

The closing service, to men only, was on the "Excuses to the Great Supper" of Luke xiv. 16. The Great Day alone can reveal the work done. When the address ended Mr. Moody, amid a great hush, called upon the undecided to stand up in their places and declare, by a solemn "I will," their acceptance of the Lord's invitation. It is estimated that over fifty persons responded to the appeal. Mr. Moody then closed the services with praise and prayer.

The names and addresses of all who professed to experience blessing throughout the meetings have been taken, and a proper visitation has been set on foot. We anticipate a blessed forward movement in soul-winning effort as a result of the meetings. H.

MISSIONARY BUREAU.

A meeting was recently held in the Lecture Hall of the Y.M.C.A., Aldersgate-street, to bid farewell to seven missionaries departing for foreign fields in connection with the bureau. Rev. W. Fuller Gooch presided, and short statements were made by each of those leaving, detailing how the Lord had led them. Rev. F. H. Baring then addressed the missionaries, who were earnestly commended to God in prayer by several members of committee and others.

The Secretary stated that since the beginning of the year the committee had been enabled to send out twenty-four missionaries, being an average of four per month. He also said that four others had been accepted for work among the hill tribes of Eastern Bengal, who hope to sail in October; that two are offering for the Central Soudan, three for Bombay, two for East Africa, four for Jamaica, one for Rio de Janeiro, and one for Singapore. For the passages and outfits of these the committee will require at least £800.

FRIENDLESS AND FALLEN.—The Summer Meeting of these Homes was held on Saturday week at Parson's-green, under the presidency of Sir Chas. E. Bernard, K.C.S.I. Mr. E. W. Thomas made a brief statement as to the Homes, which provide for a total of 240 inmates, and the Preventive Branch, showing that the friendless and fallen of every creed, class, or country are welcomed. Addresses followed by Rev. Stewart Sinclair, Commander Key, R.N., and Messrs. J. J. Drysdale and F. W. Smith.

PORTSMOUTH.—The "Speedwell" Hall has now been closed. The work of the Welcome Mission is now carried on in the Iron-room. Describing the first meeting in the new building, Mr. T. Hogben, director of the Mission, says: "The meeting commenced at six o'clock, and closed shortly after midnight. During the evening, for a part or the whole time, about two hundred persons joined us. We were conscious of the presence of our blessed Master; and many went away praising and glorifying God that He had given to them his grace, not only to hand over the land and building, but also themselves to be filled with his Holy Spirit for his service and glory. We are looking for results in holier lives and the ingathering of the unconverted."

The Guildford Convention.

The Convention for the Promotion of Practical Holiness, convened last week in a tent at Guildford, was the third held in this beautiful Surrey country town. If it has not been attended by the same overflowing numbers as were present two years, it has been to those who have had the privilege of attending a very happy time, "a season of refreshing from the presence of the Lord."

The teaching at such gatherings is now pretty well known, for Conventions have lately greatly multiplied, and there seems to be a general feeling that that teaching is finding for itself a deeper channel, and is assuming more and more a practical tone. The speakers in nearly every case took high ground, dwelling much upon the soul's relation to the Saviour, upon the work of the Spirit, upon the necessity, not only of receiving Jesus Christ, but of giving out to others what we receive, and of going forth to live as his witnesses and servants in the world. There was, perhaps, nothing that was new in the teaching, nothing but what was already well known by most of the listeners; but as it was set before them in differing form and phrase by the various speakers—sometimes in graphic and telling speech, always with the fervour and the earnestness which come from the power of conviction, and a sense of the reality of the things spoken of—it came to many with almost the power of a new revelation.

It has sometimes been said that people are getting tired of sermons; but the interest shown in the addresses at this Convention—addresses that were practically sermons, and numbered seven or eight a day; the eagerness with which each point was followed and noted; the unflagging attention paid throughout, show that, at all events, there is a large class of persons who have not lost their taste for preaching, if only it is earnest and real, and goes from the heart to the heart.

What, however, is more to the point is that the growth of these Conventions, and the numbers attending them, bear witness to a widespread desire for a deeper spiritual life. The numbers that flocked to the Convention Tent day after day, and many times each day, bore striking testimony to the hunger of the soul after "a closer walk with God." It is true, mingling with the crowd of seekers after God may have been some who were led to the tent by a love of novelty or by mere curiosity; but to a degree perhaps greater than at any former Convention in Guildford, the objects sought to be attained have been better understood, and those attending the meetings have been moved by a real desire for a deepened spiritual life. There can be little doubt that many went away from the Convention as from the very presence-chamber of God, to take up old burdens and trials with a new sense of peace and strength, and to go forth again to their service with a new conviction of the fulness of grace which, in Christ, is available for their need.

At most of the meetings the chair has been taken by Rev. F. Paynter, rector of Stoke-next-Guildford; and when he has not been present Rev. W. Houghton, pastor of the Congregational Church, has presided. The speakers included Revs. A. E. Barnes-Lawrence, J. B. Figgis, W. Haslam, Evan Hopkins, F. B. Meyer, C. G. Moore, and Lindsay Young, and Mr. Dudley Kidd. Even Convention-goers have their favourite speakers, but one feature of such meetings is that no announcement is made beforehand of those who are going to speak, so that people gather at the tent not knowing to whose voice they are going to listen. The congregations gave to all the speakers the same willing hearing and attention.

The Bible readings in the morning, taken by Mr. Barnes Lawrence, Mr. Lindsay Young, and Mr. C. G. Moore, struck everybody who listened to them as being singularly instructive and helpful and good. Some of the meetings were, of course, more impressive than others; and few of those present will forget the meeting at which Mr. Hopkins, in his own clear, logical, and forceful way opened up such passages as 2 Cor. xii. 1-10, Luke xxiv. 49, Acts i. 4, and Acts ii. 33; and Mr. Meyer, in his pathetic, pleading, and tender way, dealt with the truths set forth in such passages as Hebrews iv. 13 and 14 and Romans x. 9 and 10. The atmosphere seemed charged with great spiritual power, and many felt that the Lord, indeed, was present.

The Convention proper came to a close on Saturday, when a missionary meeting was held in the tent on the lawn at Stoke Hill, the charming residence of Mr. Paynter. At that gathering a considerable number of offers of service for the mission-fields were made; and afterwards the large company walked awhile in the grounds, exchanging greetings, and talking over the events of the past few days.

MR. MOODY'S MEETINGS.

Though the Convention meetings closed in the morning, it seemed as if the best came last, in the extraordinary meetings held by Mr. D. L. Moody. They, too, were held in the tent, and proved very attractive. Mr. Moody had never spoken in Guildford before, and his visit awakened a very deep and widespread interest. Multitudes of people poured in, not only from the various parts of the town, but from the villages around; far more, indeed, than could by any possibility find accommodation in the tent.

Especially was this the case on Sunday evening, when, probably, in the tent, and standing in deep lines all round it, in the hope of hearing the evangelist's voice and seeing his face, there must have been nearly three thousand people. Mr. Moody's humorous sallies, his directness of appeal, his straightforward manliness, his wealth of anecdote and illustration, his colloquialisms, his downwright earnestness—all lent a wonderful charm to his preaching, and produced upon his hearers—many of whom were listening to him for the first time—a very deep impression.

At the Saturday night meeting, he dwelt upon the grace which saves, the grace which we have to live by, and the grace which we have to work out. At the early Sunday morning meeting Mr. Moody gave a powerful address upon the work of the Holy Spirit in fitting and qualifying Christian men for service. The afternoon address was very searching, and the evening address was a deeply impressive one, upon the new birth. Mr. Moody's testimony at Guildford has had a very rousing effect upon Christian men and women, and has been the means of leading souls to the Saviour. He was unsparing in his denunciation of some of the so-called respectable sins of Society, as well as of grosser sins, and one felt that in him the world has got, not only a mighty preacher of the evangelical faith, but an apostle of righteousness and purity.

He did not seem at all afraid to give his adhesion to the Convention Movement, for he said that he thought it not at all unlikely that the Spirit of God might come in richer fulness to the world through the Conventions which were being held; and further, that he believed the blessing which a great many found at Keswick was that "there they got hitched on to power." He showed that the effect of the Spirit's presence in the heart is not only to fill it with joy, but with hope. If Mr. Moody should be induced to visit the town again, as there is some hope he may be, he will find a very hearty welcome on every side.

FINANCIAL.

Passing to a less pleasing topic, it may be noted that the Chairman stated the amount placed in the boxes had never met expenses; that this year the deficiency was greater than ever, and that next year it might be necessary to give up the tent, and to hold the meetings in a hall. It would take away much that is characteristic of the Guildford Convention if it had to be held anywhere save in a tent, and, perhaps, before another year comes round, those who have the means, and who were blessed at last week's meetings, will meet this deficency in the funds, and so render it possible to continue the holding of this Convention in the tent. Apart from that, every one seems to think that the Convention just closed has been the most happy and the most memorable of the three.

NAPLES.—Not for several years have we seen such a cheering work of grace as took place here last week. On Sunday, June 19, a young sailor, son of a Christian worker in Jersey, spoke a few words, and seemed greatly quickened at our evening meeting. A Norwegian sailor professed to be converted that evening. Next day I heard of a continuation of the movement on board the ship. Every evening these men came to the Rest after a hard day's work and in very hot weather. They had musical instruments, and sang the songs of Zion. The captain informed me of "several of the crew being troublesome through drinking in other ports, but at Naples all were steady," and he ascribed this change to the religious interest on board and ashore. I had the pleasure to supply the young sailor already referred to with Testaments, hymn-books, and tracts.

Stephen Burrowes.

7, *Vico 2 del Piliero, Naples.*

BILLINGSGATE CHRISTIAN MISSION.

The Billingsgate Christian Mission is a model agency in many respects. Its hall is at the very gates of the world-famed market, and its missionary carries on a difficult work in a highly commendable spirit and with unwearying zeal. A fact of special interest is that two or three devoted friends engaged in the market commend the Mission to salesmen and workmen alike by consistent Christian life and sympathy.

The fourteenth annual meeting of the Mission was held on Wednesday last week. Mr. A. Walters, hon. secretary, read a report which, though it recorded no startling visible results, told of steady toil and earnest purpose on true Gospel lines. Mr. W. H. Williamson, treasurer, followed with a financial statement, which was not without encouraging elements. There is still a debt of over £4000 upon the Mission Hall. The general income, in the form of rent for the ground floor and other parts of the building, sufficed to meet the current expenditure. Referring to the headway the work is making, Mr. Williamson said that a member of the Corporation recently remarked to him that a few years ago he could not visit the market without being insulted or pained by what he witnessed. A great change has come over the place, and this he attributed to the Mission. Betting, however, is still a prevailing vice.

Mr. F. A. Bevan, who presided, spoke of the peculiar difficulties of the work. The lack of great and immediate results is no reason for discouragement. Indeed, a Christian should never be discouraged, for he is not straitened in God, although he may be in himself. In addition to more or less active opposition, there is a terrible indifference, which is very trying to encounter. Mr. Bevan cordially commended the Mission to the sympathy of Christian people. The public at large owes a debt to Billingsgate, and this cannot be better discharged than by pressing the Gospel upon the attention of those employed in the market. The efforts of the missionary have been greatly blessed; men have been converted to God; and, with increased faith, still greater things will be accomplished.

Addresses were also delivered by Messrs. C. Russell Hurditch and G. W. Ovenden.

PERSECUTION IN PERSIA.

Dear Sir,—I have just received a letter from Rev. Dr. Shedd, of Oroomiah, Persia, in which he says:—

"The most stirring event we have had lately is the arrest of Mirza Abraham, a convert from Islam. He was arrested for preaching and confessing Christ. Brought before the authorities, he was terribly beaten, and every indignity heaped upon him. He confessed his Saviour in the midst of all, repeated verses from the Scripture as they tormented him, told them that they could kill him and shoot him from the cannon's mouth, but they could not take from him his hope in Christ. For three weeks he was in prison here, rejoicing in the Lord and testifying to his fellow prisoners of the salvation of Christ. He is now in prison at Tabriz, and we know not whether he will be sent to the Shah, or put to death, or released. It is feared that the Mollahs, who are supported by Russia, have so much greater influence that toleration has little chance. The Shah himself cannot stand before the demands of the Mollahs, and British prestige has greatly suffered in the last few months. Let there be fervent prayer for Persia, that God may overrule this persecution and prepare the way for the Kingdom of Christ.

Let me ask your readers to pray for our persecuted brother, that he may be kept faithful in the midst of trial and suffering, and also to plead that this new outburst of fanaticism may be allayed, and liberty to preach the Gospel may be proclaimed.—Yours faithfully,

T. W. Brown.

32, *The Avenue, Bedford-park.*

BRAZIL.—Rev. Solomon L. Ginsburg (Caixa 24, Bahia) writes:—"Our work makes steady progress. During the past six months four new stations have been opened, and about forty members added to the churches of the Mission. The press which is connected with the church in Bahia is of great service in printing hymns, Sunday-school lesson papers, journals, &c., but to further and increase the work, we are badly needing a larger press."

MRS. ANNIE IRELAND MACALPINE.

THIS estimable Christian worker, lately deceased, was born in Manchester. In one of its suburbs the greater part of her life was passed. Her education was finished at the well-known establishment of Culcheth Hall. The lady at the head of this institution early recognised the unusual ability of her pupil, and prophesied for her a future which was more than realised. Her conversion to God took place early, and she began to work at once in Sunday and ragged schools and in the usual forms of Christian activity. When Mr. Moody paid his first visit to Manchester she entered her name at once as a worker in the Enquiry Room, and attended the meetings night after night in that capacity.

All this was but a training-ground; her real life-work was to come. She had a large class of young women—"her girls," as she called them—whose awakening and subsequent Christian life were due, under God, to her, and to whom her Sunday afternoon teachings were the food, in the strength of which they went many days.

In the meantime the feeling was growing within her that she had a message to deliver beyond the bounds of the Christian community to which she was then attached. The conviction was unwelcome, for public speaking by women was then far less common than it is to-day. Young and delicate girl as she was, she shrank from a publicity which could not fail to be trying. However, she "had no rest in her spirit." After much prayer and waiting before the Lord, she determined to do his will at all costs, and deliver his messages in any place and to any number of people He might assign. Peace followed at once, and that very day the call came to address a large number of young women at Blackburn. Crowded meetings ensued; the people were broken down, and numbers of enquirers remained behind. The Lord had set his seal to her ministry, and after this wherever she went "signs followed."

About this time (1876) Dr. Mahan and Rev. W. E. Boardman held their first meetings in Manchester. In one of his subsequent visits Mr. Boardman became acquainted with Miss Ireland, and stated strongly his conviction that if she were allowed full scope there would be inevitable blessing. Very shortly after she began to hold in the Meeting House, Higher Cambridge-street, that wonderful series of Bible-readings and evangelistic addresses which will ever be enshrined in the memories of those privileged to hear them. For three years the Tuesday afternoon Bible-readings for Christians, the Tuesday evening addresses, mainly to working people, and the Sunday evening services were held with a regularity only broken by necessary periods of rest. The meetings were crowded; the building could not contain the Sunday night congregation; men came as eagerly as women. Enquirers were always to be found in the after-meetings.



(From a photograph by Mr. M. Guttenberg, Oxford-road, Manchester.)

Her work at Cambridge-street was suspended by her marriage with Rev. C. S. Macalpine, pastor of one of the Baptist churches in Dundee. Her influence was soon felt there. The Thursday afternoon Bible-readings in the Y.M.C.A. Hall were as eagerly attended as the Manchester ones had been. The work was widening round her when the ill-health of Mr. Macalpine compelled him to resign his charge; and, after two years' absence, they returned to Manchester. Mrs. Macalpine took up her work again (less continuously, because her own health, always delicate, was becoming more frail), and continued to instruct, to edify, to cheer, still more abundantly than before. The requests for prayer every week were very numerous. One lady has said repeatedly that, when perplexed, she would pray that the light might come to her in Mrs. Macalpine's address, and it did come again and again, as she found to her intense relief. Only the great day will unfold the answered prayers, the guidance given, the darkness lightened, by the messages of the Lord through his servant in those meetings.

Her voice was so good that one always felt she ought to speak in as large a place as possible, so that the greatest number might be brought under the influence of her words. If those who had not heard her could but once be persuaded to attend a meeting of hers, they needed no second invitation; they always came of their own accord next time, and brought others with them.

In the Autumn of 1889 Mr. Leonard Shaw convened a Conference at the Refuge, Strangeways, which was addressed by several speakers from the Keswick Convention. Mr. Shaw asked Mrs. Macalpine to take some of the meetings, and these she held in the Assize Courts, as being the nearest place available to the Conference Hall. She took for her subject, "A clear conception of what the life of faith is," speaking on the first day of "The necessity for confession and humiliation," on the second "Of the hindrances to living the life of faith," and on the third "Of the way to enter in." The interest, deep throughout, intensified steadily, till on the third day the enquiry room was crowded to its utmost limit with those seeking to become themselves possessed of the blessings they had had set before them.

One dwells with loving memory on her winning ways and sweet face; her unfailing geniality to all, whatever their state of life; her strong sense of humour (which was so great a charm, and which lightened many a time the weakness and weariness from which she suffered so much); her downright commonsense, which stood her in such good stead, and made her advice so valuable; her unflinching uprightness and upholding of every humane and righteous cause. She was pre-eminently a woman's friend; everything that tended to elevate, strengthen, and help women touched her inexpressibly, and her large, warm heart suffered painfully whenever and wherever a woman suffered.

As far back as 1880 she had opened a Rescue Home for women released from prison, where those who desired to amend their lives could have the opportunity of instruction and spiritual help, and also of gaining a livelihood by washing and sewing. The Home has always been full and overfull. In April, 1890, a second Home was opened in another locality—a Preventive Home for young girls—it being found advisable to separate these last from the older women. Her final work, at the close of the last meetings she ever held at Cambridge-street, in December, 1890, was to open a third Home for first maternity cases. She had further plans in contemplation, but her constant illness all last year prevented her carrying them out. The three Homes remain. She always carried them on in faith that the Lord who bid her open them would supply the means, and she asked of none but Him. They are being continued by those who share her faith and who look to the same Lord to provide in the future as He has done hitherto.

As soon as she knew that the summons home had come, she quietly and calmly set her face heavenward. There was absolutely no struggle; though, of course, for the sake of her beloved ones and her work, she would have been glad to remain. As she herself said: "When we leave ourselves in God's hands for Him to do as He wills with us, life is so beautiful." The predominant feature of her sick room was brightness, and those who came to see her found it impossible to be sad

in her presence. Her smile was always one of the sweetest, but it was during these last days touched with a radiance which spoke of a brighter sphere. She expressed herself as so thankful that the platform teaching and the death-bed experience agreed. "There is no change," she said; "it is 'carried of God' all along with me." Speaking of heaven, she said: "The glory and the beauty are nothing; I want to see his face."

A day or two before she passed away, as friends were gathered round, thinking the end had come, she turned with the sweetest smile and said: "I'm going home, I'm going home to be with Jesus—it is beautiful." After this she rallied for a day or two, and her weak frame was distressed by a racking cough. When a friend besought the Lord for her that she might be spared this additional suffering, she said, "I don't see why I should be exempt from suffering!" But the Lord soon came. With her it was literally true, "she fell asleep in Jesus," so quietly and gently did the spirit go home to be for ever with Him she had loved so long and served so faithfully.

Annie Ireland Macalpine ranks with Catherine of Siena, Catherine Booth, Josephine Butler, and those noble women who are hungering to know God and his will; spending their lives in sacrifice of health and strength if so be they might win souls for God; shining lights granted to us for a brief space, and whose removal makes us feel cold and poor indeed. She "rests from her labours, and her works do follow" her.

Y.M.C.A. VISIT TO SWITZERLAND.

A most successful trip to Switzerland has recently taken place under the auspices of the Aldersgate-street Y.M.C.A. The party, which consisted of fifty-one young men, under the leadership of Mr. J. H. Putterill, left London on Friday, June 10, and travelled *via* Ostend to Lucerne. Two days were spent in this beautiful town, one of which was devoted to the ascent of the Rigi. The tourists proceeded to Andermatt, and the next day crossed the Furka pass to the Rhone glacier. The following day the journey was made across the Grimsel pass to Meiringen.

Grindelwald was the next stopping-place, from which the party proceeded over the Wengern Alp to Lauterbrunnen and Interlaken, where Sunday was spent. At their meeting for evening worship on Sunday evening the young men were glad to welcome Rev. Townsend Storrs, of Sandown, who was acting as chaplain of the English Church in Interlaken. In response to an earnest request Mr. Storrs gave an address, taking for his subject the text "Rejoice, young men, in thy strength," &c., which was greatly enjoyed.

On Monday the route was *vid* Lake of Thun to Berne. Here the party received a most hearty reception from the members of the Berne Y.M.C.A.'s. In the evening they were invited to one of the summer hotels in the suburbs of the town. Assembled to meet them were not only the members of the local Associations, but many of the pastors and a number of ladies. Refreshments having been served, a most enthusiastic meeting was held, under the presidency of Pastor Bovet, who, in an eloquent speech, welcomed the representatives of the British Associations. Addresses were given by Messrs. J. H. Putterill, Hy. Armstrong, and Thos. Leigh, on behalf of the English visitors. Two of the pastors and the presidents of the French and German Associations in Berne also spoke. It was a meeting full of interest, and will be long remembered by all who were privileged to be present.

The next morning the journey home commenced, Basle, Strasburg, and Brussels being visited on the way. London was reached on Thursday evening, June 23. Though the weather was at times unfavourable, the trip was thoroughly enjoyed by all, and before separating a hearty vote of thanks was passed to the Association for arranging the excursion, and a fervent wish was expressed that it might be repeated next year.

AMONG THE POOR OF CHICAGO.

An interesting series of illustrated articles on the poor of great cities is appearing in *Scribner's Magazine*. The paper in the current issue deals with the poor of Chicago. The following extracts will be of interest to all workers among the sons and daughters of poverty in our large centres of population:—

"At 406, Clark-street, in the very midst of all that is alien to our better nature, rises the Clark-street Mission. Here are daily gathered, in a free Kindergarten, some scores of the little unfortunates whom a cruel fate has planted in this cesspool. It is a touching sight; they are so innocent as yet—mere buds springing up in the track of a lava-stream. There is a Crèche here as well as Kindergarten, and tiny creatures, well fed and cared for, swing in hammocks, or sit, stand, walk, or creep all about in charge of kind, devoted young women. Curiously enough, many of the little ones are born of Arabian mothers. There are some hundreds of Arabs housed near by. The attendant thinks they are Christian converts in charge of church folk who were formerly missionaries in Arabia. The women are occupied in peddling small wares and trinkets, which they carry about in packs and baskets. In the same hall are evening and Sunday religious meetings, and not long ago there was a series of midnight prayer-meetings held here.

"The whole enterprise is in charge (and at the charge) of the great Woman's Christian Temperance Union. This is an institution of wonderful strenth and beauty; a giantess, throned in intelligence and honour; gstretchin her strong hands toward the weak, sinking thousands of the 'submerged tenth,' and all who are on the edge of the submergence. The Woman's Christian Temperance Union numbers 200,000 members in all, of whom 16,000 are in Illinois, and their activity is tireless, their ability wonderful. It is one of the phenomena marking the elevation of the sex under the sunshine of Western freedom and prosperity. The building—planned, erected, and paid for by this body, is just completed, and is the most perfect and (as it should be) the most sightly of all Chicago's new 'sky-scrapers.' It is named 'Temperance Temple;' its cost is 1,100,000 dollars. Most of its spare room is already engaged, and it will earn rentals amounting to 200,000 dollars a-year.

THE PACIFIC GARDEN MISSION

has a large hall, opening directly on Van Buren-street, within five hundred feet of the Grand Pacific Hotel, yet within a scarcely greater distance of some of the worst of the "bad districts" of the city. "The Dive" is only half-a-mile south of it, and "The Levee," "The Bad Lands" of "Chinatown," &c., are still nearer. The single big room is vast and dingy, the walls are covered with Scripture texts in large letters, "Blessed are ye poor, for yours is the kingdom of God," &c. "Welcome," "God is love," and other cheering mottoes are embossed in Christmas greens over the platform. A little collection of hymns is upon each seat, and notices of the hours of services are suspended in various places, among the rest some announcing the Salvation Army meetings.

Colonel Clarke is the moving and controlling spirit of the mission, as well as its chief money supporter. The meetings on Sunday are often full to the doors; a few front seats being filled by the "workers" and particular friends, and the rest by the chance comers, gathered from adjacent slums to hear the music and look on at the devotional exercises. It is one of the simple religious efforts to elevate the debased and reform the bad, by offering to them "Christ and Him crucified;" by the direct interposition of heaven it must succeed, but without such miracle it cannot.

DEATH OF COL. CLARKE.

Since the above was in print, we have received news of the death of Col. G. R. Clarke, the Superintendent of the Pacific Garden Mission. In an obituary notice, a Chicago daily paper describes him as "one of Chicago's most honoured old citizens," and says:—

"Col. Clarke was known as a dealer in Real Estate of long experience, and was regarded as one of the builders of the town of Morgan Park. But he was better known as a generous dispenser of charity than as a business man. Fourteen years ago he began to take an interest in city mission work. It was shortly after Mr. D. L. Moody held a notable series of revival meetings in what was known as 'The Tabernacle.' Colonel Clarke was converted at that time, and his subsequent work showed that the conversion was everlasting. He saw how little attention was given to the spiritual needs of the lower classes who lived along wicked Clark-street and on the 'levee,' and resolved to help them. Unassisted, he bought the Pacific Garden saloon, located at Van Buren and Clark streets, and in place of the beer and whisky he dispensed Bibles and hymn-books. Meetings were held there every night, and the crowds were treated to a short talk and more music. Colonel Clarke and his wife were untiring workers at the mission. The expenses were not small, but the founder of the institution stood by it. He spent from 3000 dols. to 5000 dols. every year on the mission, and always cheerfully said that a better investment couldn't be found."

THE GOSPEL IN BULGARIA.

Mrs. Shopoff, wife of a professor in the High School at Philippopolis, writes with regard to a Mission Church there:—Having chosen a committee, we set to work in earnest to collect funds. We managed to get about £120 from the church here, but we hope to induce them to double their subscriptions before the work is completed. The Protestants here are all very poor, and the small sums that each family promises will involve great self-denial. Our Orthodox friends so dislike anything of the nature of schism that they will not render us help. We reckon that from £1000 to £1200 will be required to erect a building of which we shall not feel ashamed, and which will accommodate the increasing congregation, the Sunday-schools, &c. This is a large sum for Bulgaria, but we trust that, God helping us, we may raise some money in England. Rev. G. D. Marsh, the American missionary here, is treasurer, and will be glad to acknowledge contributions.

There seems to be a decided groping after the light among the people. There is a hunger which is not satisfied by the Church in her present state of deadness. My husband recently learned that in some villages around Chirpan the peasants gather to read the Bible and sing hymns. Some of the priests, too, are awakening. One of them reads the Bible, and preaches from it to his flock, so that the Orthodox look askance at him. He has declared that should his gown be taken away, he will still gather his people around him and teach them from the Holy Word. Other villages, that were formerly so given up to political partisanship that they were named after the leader whom they supported, are now intent upon theological discussion, and by the roadside they talk of what they have read. This rejoices us very much, and we hope it may be the beginning of better things for Bulgaria—a nation which has so much promise for the future.

EMIGRANTS' INFORMATION OFFICE, 31, Broadway, Westminster, S.W.—The July Circulars of the Emigrants' Information Office, and the Annual Editions of the Penny and other Handbooks, with maps, show the present prospects of emigration. Branch offices are now organised at Bradford, Bury St. Edmunds, Cardiff, Devizes, Glasgow, Hereford, Leamington, Leeds, Liverpool, and Reading—mostly in connection with free public libraries, where all information may also be obtained. In Canada there is likely to be a good demand during this quarter for farm labourers, general labourers, navvies, and for mechanics in the building trades. The Canadian Government is offering bonuses of five to ten dollars a head to those who take up land in the North-West or British Columbia.

RITISH Y.M.C.A. CONFERENCE:

EDINBURGH, JUNE 28 TO JULY 1.

THIS conference of delegates from all parts of e United Kingdom, amounting to about six ndred, will long be remembered. The high iritual tone which characterised the addresses d the discussion, the very attractive arrange- nts made for the comfort and pleasure of the mbers—which were all fulfulled with perfect oothness—will combine to make the meetings red-letter event in the memories of all who rticipated in the Conference.

The Lord Provost, the magistrates, and the uncil united in inviting the delegates to a cial reception on Tuesday evening in the useum of Science and Art. There was a large ister of Association men and their friends. mongst others present were Right Rev. the shop of Edinburgh (Dr. Dowden), Rev. Dr. acgregor, St. Cuthbert's; Rev. Professor aikie, Moderator of the Free Church; Mr. orge Williams, President of the English tional Council; Dr. Carment, President the Edinburgh Y.M.C.A., &c. Amongst e many hearty speeches of welcome, none was re thorough in its warm appreciation of the rk of the Association than that of Dr. acgregor.

The Conference proper commenced on Wednes- y morning. Rev. HENRY MONTGOMERY (Belfast) sided over the opening devotional meeting. e gave a brief and inspiring address.

Mr. JAMES YOUNG, of Alloa, took the chair at n o'clock. Mr. HENRY ARMSTRONG, Secretary- ct of the Newcastle Y.M.C.A., read the first per on the topic, "Remedies for Indifference in sociation Work." The indifference of the ristian public arises from their failure realise the urgent need for the work. is again arises from the lack of readable Asso- tion literature. The work in many places has sumed a benevolent and philanthropic charac- r, instead of maintaining the hearty co-opera- on of the young men. In many quarters there s been indifference to athletic sports and other atters in which young men are interested; also lack of organisation and the absence of trust in e members. Good rooms are essential to suc- ss. Many other points were raised, leading up the greatest need of all in overcoming indiffer- ce, a fresh baptism of the Holy Ghost.

A brisk discussion followed, the most import- t suggestion that was made being a resolution oved by Dr. CARMENT, requesting the British ommittee to take steps for the publication of Association newspaper, and other much-needed erature.

The noon prayer meeting was held at twelve clock, Mr. M. H. Hodder presiding. After lf-an-hour spent in prayer and praise, a never- be forgotten address was delivered by Rev. LEXANDER WHYTE, D.D. (Free St. George's, dinburgh), on "The Devotional Uses of the agination." Imagination is one of the greatest fts of God—one for the right use of which we all have to give an account. There are Divine d splendid uses of the imagination. In read- g Scripture we must learn more and more to se the imagination, making the scenes to live efore us. Why is it that we can read Psalm li. ith interest for the thousandth time when a ere glance at the daily newspaper suffices us? e read the newspaper for information, but the ible for impression. The Scriptures are dull read without using the imagination. We ad the words, but do not see the things. ake the thought, "He that spared not his own n." What scope for the sanctified imagination eneath the word "spared." We see Geth- mane, the agony; we hear the prayer, "My ather, spare Me; if it be possible spare Me." very word in the Scripture is a challenge to us, y means of the imagination, to see the scene.

Imagination enters largely into prayer. Why it that men are so brief in private and so long public? Because they do neither realise the resence into which they have come, nor the ressing needs of the world, the Church, and the iends around them. Let loose your imagina- on at the Mercy-seat, and make the matters bout which you pray live before you; then they ill have to knock at your chamber-door to break ort your earnest supplications, and, when you me down from your communion, men will see y your face that you have been in other orlds.

So in Praise. How little men realise what they re engaged in when they sing the praises of God. When witnessing a congregation singing "When I survey the wondrous cross," one almost feels compelled to stop them, for they sing with wooden hearts and see with wooden eyes. Dr. Whyte went on to speak of the uses of the imagination in relation to the Lord's Supper. "Christ's death is represented in the Supper." This is, according to Jeremy Taylor, the principle that underlies the Lord's Supper. We meet God with the eyes of the mind. Mark Antony put "a tongue in every wound of Cæsar" by stirring up the imagination of his hearers till Rome rose as one man to avenge his death. This is the sacramental principle: that by the devotional use of the sanctified imagination we shall see afresh the facts of Calvary.

The Conference was resumed in sectional meetings in the afternoon, the Scotch delegates meeting by themselves for a business session. The English and Irish delegates considered the subjects of "Work Amongst Boys" and "How to Engage the Help of Members in the Detail of Association Work so as to Relieve Honorary Secretaries," an excellent paper introducing the topic having been contributed by Mr. R. H. HENSON, of Finsbury-park, who was unfortunately unable to be present.

Between these two subjects was sandwiched an impromptu discussion on the "Foreign and Colonial Work" of the Association. In the course of the discussion brief addresses were delivered by Mr. ROBERT MCCANN, travelling secretary for the Bombay Presidency, and by Rev. HENRY MONTGOMERY (Belfast). As the result of an appeal for funds towards the Indian expenses £164 was raised in the room.

At five o'clock the General Secretaries held an important sectional meeting for the consideration and adoption of a scheme for an annuity and endowment fund for retiring secretaries. This is a matter of great importance, which has been brought to maturity by the careful efforts of Mr. W. M. Oatts (General Secretary, Glasgow), who at a subsequent stage brought the matter under the favourable notice of the General Conference.

The evening meeting was to have been presided over by Lord Kinnaird. His lordship was prevented from attending by domestic bereavement. Mr. W. M. OATTS (Glasgow) took the chair, and the first business was a paper on "The Functions of a Y.M.C.A. President," written by Dr. HINGSTON, President of the Plymouth Y.M.C.A. The paper was characterised by outspokenness and definiteness of criticism, which makes papers on these occasions really practical and helpful.

The paper of the evening was a long and exhaustive tractate by Mr. W. M'COACH, of Londonderry, on "The Need for the Predominance of the Spiritual Element in Association Work." On this question there was no difference of opinion. All the speeches accentuated this first principle in association work. In the course of the evening a report was brought up from the British committee, to whom the resolution of Dr. Carment had been referred in the forenoon. The report recommended: "That it is advisable that a Young Men's Christian Association Publishing Company, Limited, should be formed, and capital subscribed for general publishing purposes, but especially for the establishing of a British Young Men's Christian Association journal in the interests of the work as a whole throughout the country; further, that the whole subject be remitted meanwhile to the National Executives of the respective countries."

(To be concluded next week.)

French Children.

MDLLE. MAUBERT, who is known to many of our readers in connection with the work which she carried on among the children at Deauville, is now putting forth similar efforts among the young people at Parthenay, where she is at present residing. By means of the illustrated leaflets such as are issued in French by the Children's Special Service Mission, the little ones are attracted, and the pictures help to rivet attention to the Scripture truth accompanying them. Thus the good seed is planted in these young hearts, and only eternity will reveal the full fruition.

SAILORS' HOME, MEMEL.—The first report of this Home shows a good start and useful work, carried on largely by the Y.M.C.A. of Memel, and earnest young Christian Endeavourers who render personal service, which God has blessed. The Secretary, Rev. Otto Koenig, Baptist minister, Memel, would be glad to hear from any willing to help.

SERIOUS OPPOSITION IN CHINA.

MY DEAR SIR,—Here is the latest news just to hand from the city we opened successfully in January last, as far as renting and getting half possession of the house is concerned. Hsuen Ching Fu is the name of the city. In February, towards the end, opposition began, and continued right on till I left the city on April 6, growing fiercer day by day, the leading spirits being urged on by the residing magistrate from the first to turn us out at all costs, but do no harm to our persons. The ringleaders were literary scholars, degreed men, and they succeeded in stirring up a bitter hostility against us; so much so, that by last post I hear, much to my own grief and sorrow, from one of our workers in Paoning, whither Mr. Beauchamp had gone at once after the event:—

"On Saturday morning, April 16th, about ten, Mr. Beauchamp and Mr. Parsons were alarmed by a crowd in the yard, who seized them by their hair and dragged them out into the street, and along out of the West gate. Our house was on the West street, situated some three or four hundred yards from the gate. Then the contents of horrible manure buckets were thrown over them. Some dozen young military students did the work. Our brethren were prevented from entering the city or sitting down anywhere. If they sat down recourse was made to the buckets, which had been prepared beforehand.

"When the two dear brethren tried to get some food, a gong was beaten, and the people were told to turn the foreigners out. All day they were kept from sitting down or taking any food. Their luggage was all brought down to the river, and they were told to clear away their things and go. This they refused to do; whereupon the mob seized their servant, and forced him to pay for the carriage of the things, and take charge of them. A boat was got, and the things put on to it, the brethren having to follow, as evening was upon them. The mob then threw stones and mud, &c., at them, and the skipper had to put off amid stream."

Thus ends the letter I quote from. You will gather from this that we need the prayers of all God's people very sorely. Pray for these poor magistrates and people, too. Also that grace and wisdom may be given us from above to carry on our extension work and obtain new centres, so absolutely necessary to his cause in this land. But in all things *fiat voluntas tua.*

The Lord who is so graciously answering your and our prayers for reinforcements is also able to work in these Satan-bound hearts, and give his children favour in their eyes. I beg you fervently to pray for us and them continually.—Yours, in our risen and coming King,

W. HOPE GILL.

City of Wan Hsien, S.E. Szch'uan, W. China, May 4.

AT WORK IN KWEICHOW.

MR. THOS. WINDSOR, of the C.I.M., writes from Kwu-Yang-fu:—The Lord has graciously kept us in undisturbed quiet in this province during the trying disturbances in the Yangtzu Valley. I have just lately returned from Ngan Hsuen Fu, where I have been living with Mr. Adam during the 'Fu' Examination. Notwithstanding that our house in that city is situate in the same street, and close to the Examination Hall, and the students were constantly passing and repassing our door, we were, nevertheless, able to open the preaching shop daily and preach to hundreds of them, who entered and listened quietly to the Gospel. Many bought books, and some asked interesting questions.

We are rejoiced and encouraged by the addition of three new workers within the past few months, and further news of three others on their way hither. We trust this increase of workers will also mean an increase of centres and converts.

THE HOPE MISSION.—This Mission has been working for more than seventy years among the costermongers and labourers in St. Luke's. On Friday last the memorial-stone of a new building, being erected in Banner-street, was laid by Earl Compton, President of the Mission. The new building is to be opened in about three months' time free of debt, the money having been contributed by the workers themselves, their friends, and those among whom they work. It is hoped that many will show willingness to help a mission which is doing its best to aid itself. Communications may be made to the treasurer, Mr. R. J. Moser, 23, Maresfield-gardens, Hampstead, N.W.

Our Civic Guardians.

A SEASIDE HOME FOR SICK AND INJURED POLICEMEN.

BY PEARL FISHER.

How much in the way of peace and safety do we owe to our well-organised and vigilant police force, yet it is only the other day that any distinct and definite effort was undertaken by Christian workers for the well being, temporal and eternal, of our civic guards, and this long forgetfulness seems all the more surprising when it is borne in mind that a policeman has peculiar opportunities of speaking timely words to the wrong-doer, the tempted, and the despairing. Many recent instances occur to my mind in which a word fitly spoken by a Christian constable has been used by God to the saving of a soul from death, the snatching of one as a brand plucked from the burning. The Christian Police Association had origin in the longing laid on a lady's heart for the salvation of policemen. The work thus begun has spread widely, and has been the means of bringing many to the Saviour.

At present, however, I am concerned not with the Christian Police Association itself, but with

THE POLICE SEASIDE HOME,

which has grown out of the discoveries made by the Christian Police Association workers. Gaining, as these did, a close acquaintance with the actual conditions of life amongst members of the force, they found need for some provision in time of sickness and injury. Ordinary Convalescent Homes did not meet the exigencies of the case. A man on sick leave requires some place he can go to at once—if he has to wait his turn his leave may expire, or be drawing to a close, before he can gain admission. Hence the promoters of this very useful association became strongly impressed with the necessity for a Home specially for the police; and some two years ago they were enabled to open such a resort at 51, Clarendon-villas, West Brighton. This Home has proved most valuable, but will soon be no longer available, while, in addition, it is too small and not fully adapted for its purpose. It is intended for policemen from all parts of the country, of every rank and of every persuasion. During the past two years over five hundred men have been admitted, and the need has been conclusively demonstrated, while the value and usefulness of the Home has been abundantly exemplified.

INJURED IN DISCHARGE OF DUTY.

Not long ago, for instance, a member of the Metropolitan police came down to the Home with his head badly hurt, having been assaulted while interfering in a street row. The injuries had induced violent neuralgia; he suffered excruciating pain, almost continually. His stay at the Home, the kind attention shown him, and the care taken by the physician, resulted in his return to duty greatly relieved. During a second visit, the distressing symptoms entirely disappeared; and the constable, who a few weeks previously had entered the Home in a shattered condition, left it in perfect health.

Another officer had been injured in stopping a runaway horse. It was the sixth he had thus stopped, but this last shock brought on paralysis. He had saved, doubtless, many lives, but at a sad cost to himself. Unhappily, he will never be fit for active duty again, but he was profoundly thankful for the kindness shown him in the Home, and for the benefit thereby received.

These two facts illustrate dangers to which policemen are peculiarly exposed. Many, as a recent pitiful case has reminded the public, face death, permanent injury, or severe wounds, in arresting violent and drunken offenders. One man, lately in the Home, had been fearfully beaten with his own truncheon, by three burglars he had detected breaking into a railway-station. Moreover, the men on fixed points and crossings, while rendering important service to the public at large, do so at great risk to themselves. Sad, however, as these cases are, they are not the most numerous. Chest complaint and consumption, the consequence of

EXPOSURE AND NIGHT DUTY

are in the majority; and full oft, taken in time, the rest, good nourishment, loving care, and sea breezes have been the means of cure or of considerable relief. Many have arrived after acute illnesses, and have entirely regained health and strength; while cases of those who have come after operations, fractures, and injuries sustained in the performance of duty have been very numerous.

Many friends, while thankful for the physical benefits bestowed, will be inclined to ask, What about higher things? The first aim and wish of the founders of the Home is that Christ should be glorified, and that all who come under its roof should feel his power throughout the daily life.

There is no compulsion to attend religious services, but Bible readings are held for all who like to attend, and the Word at these meetings, and at the daily family prayers, has been blessed to winning souls. One interesting incident of this kind I may give briefly.

"I AM TOO BAD."

One young constable, who has lately passed away into the heavenly land, in full assurance of hope, came to the Home opposed to anything in the shape of religion. In a short interview with the Lady Superintendent, which he himself sought, to express gratitude for kindness received, but in which he was evidently anxious to avoid any conversation in spiritual matters, God the Holy Ghost led him to cry in true penitence to Christ, and brought him to his Saviour by the words: "And when he was yet a great way off, his father saw him," and his cry of "I can't come back, I'm too bad, I've gone too far," was changed to the prayer, "Christ, take me back."

He lived for six months to testify, with much joy in the Lord, to the keeping power of Christ. Almost at the last, when his wife was sympathising about his terrible cough, he said with a smile, "Ah, but there is not a cloud within!"

One writes, in a letter I have just seen: "Tomorrow is my spiritual birthday. What a blessed year since I found Christ in the Seaside Home." Another remarks: "It is Jesus and I on duty now!" Another, in the course of an interesting letter, says, "Now I possess instead of profess Christ."

Many such instances might be given, and letters quoted indicating results which might be anticipated from residence in a home opened in the spirit of Christian love and carried on for the glory of God. Yet after all, it is a Seaside Home for sick and injured, weak and weary policemen, and as such it is utterly too small. It should be noted that these pay 8s. per week for board; and that, when there is room, police officers on leave are received as visitors at the charge of 12s. per week. It need scarcely be added that it is strictly and wholly a Temperance Home.

As I have shown, a larger home has now become

ABSOLUTELY NECESSARY.

After much prayer and consideration it has been resolved to "arise and build." A most suitable site has been purchased and given by a lady, plans have been prepared for a plain, well-built home to accommodate comfortably thirty-three men, with bedrooms, dining and sitting rooms, a verandah for invalids on the sunny side, and every necessary provision for convalescents. The total cost of building, fitting, and furnishing, ready for use, is estimated at £6000, towards which £1500 have been already promised or given. The whole will be in the hands of six well-known and responsible trustees. The facts and incidents I have just given show the great importance and real value of such a home, meeting, as it does, the need of a body of men who render us the highest service, and who in so doing run terrible risks, and in many cases suffer sorely. The help thus afforded them is but a fair return for kindness and protection received from them; but above all, while doing good in the time of sickness and pain, it is a truly Christ-like effort of Christian love and sympathy on lines which God has been pleased to bless. Friends willing to aid this good work may address, Miss C. Gurney, the Police Institute, 1A, Adelphi-terrace, London, W.C., or Miss May Griffin, 51, Clarendon-villas, West Brighton.

BROMHAM, DEVIZES.—Many Christians in this neighbourhood had a blessed time on Tuesday, June 29. About two hundred invitations had been sent out by Miss H. J. Edgell, and these were responded to by believers from Devizes, Bromham, and neighbouring places. The meetings were held in a tent on the lawn at the Rectory, tea being kindly provided. The subject of conference was "The Holy Spirit: His Person and Work." Rev. E. N. Thwaites, of Salisbury, presided, and gave two soul-stirring addresses. It was truly a time of refreshing, the happiest unanimity prevailing.

CHRISTIAN ENDEAVOUR AS A MISSIONARY FORCE.

It has been prophesied that within a few years the Christian Endeavour Society will become the chief channel for all young people's missionary work. The arguments in support of the position are strong. The tendency of the times is toward the unification, the centralisation of effort, and especially of the "machinery" of work.

Another large factor is the *esprit de corps* of Christian Endeavour which inspires each society to attempt whatever another society has accomplished, and which enables the movement to lay firm hold upon thousands of young people whom a distinctively missionary society could not attract. Especially significant is it that in this organisation only, outside of the Students' Volunteer Movement, are missionary opportunities and appeals brought directly to young men.

The conditions under which alone missionary work can be successfully carried on, furnish another argument. It must be planned and provided for months in advance. Once entered, a field must be cultivated at any cost until the harvest is reaped. The churches which help our Boards most are not those which give a large sum under pressure of eloquent appeal, but those which can be depended upon for a regular amount year after year. Consecrated will is the backbone of missions. Consecrated will, not evanescent impulse, is the heart of Christian Endeavour.

Another bond of sympathy between Christian Endeavour and Missions is the heroism which both require. From the moment a timid young disciple pledges himself to witness for Christ in each meeting, up through every step of the work to its very crown, it is a constant appeal for self-sacrificing consecration.

Its educational advantages are unequalled. Every faithful missionary committee is leading its society to study missions systematically and thoroughly. Does it require a strong prophetic vision to see within a few years a million Christian Endeavourers, every one of whom is a watchman on the walls?

Two years ago Rev. S. L. Mershon proposed a plan by which each society should study the missions of its own denomination, and write essays thereon. Within one month the literature supplies of three secretaries were exhausted

Proportionate giving is beginning to receive marked attention in societies and conventions. This augurs well for missionary treasuries. Rev. A. A. Fulton's plan of "two cents a week for missions" has spread through hundreds of societies in a single year.

The next generation of missionaries will of necessity be almost entirely drawn from Christian Endeavour ranks, but even now many members are turning longing eyes toward the foreign field. One society in Washington, D.C., reports three who prefer Africa, with others undecided.

A Philadephia society supports a student in Anatolia College. Another, elsewhere, supports a Bible reader in Aintab. A Scranton society sold shares in a missionary, raising thereby fifteen hundred dollars to send him to the foreign field. In St. Paul, Minn., one gives half of every dollar in its treasury to missions.

The Congregational Christian Endeavour Societies throughout the West are considering a plan by which they shall support a group of young missionaries (of three years' service, or less) scattered over the domain of the American Board. A Zulu society has sent a missionary to its benighted brethren, further inland. "Blessed are ye when ye sow beside all waters."—*N. Y. Independent.*

CORSICA VILLAGE MISSION. — Miss Grant Brown is anxious to state that the Dowager Lady Hatherton pays the whole salary of the Evangelist de Matru in Corsica. This same kind friend has bought the field for the cemetery at Muro.

DUELS IN FRANCE, between Semites and Anti-Semites, have culminated in a lamentable incident—the death of a Jew, Captain Mayer. In an able and patriotic address at the cemetery, on the occasion of the funeral, Rabbi Zadoc Kahn spoke of such encounters as "fratricidal fights, unfortunately sanctioned by custom, but disallowed both by law and religion." *Le Christianisme*, while recognising the force of the Rabbi's speech, points out that, beyond an invocation of God at the end, not a word on religion appeared in the discourse. This, doubtless, arises from the Pharisaic delusion embodied in the well-known formula, "All Israel hath a portion in the world to come."

MISSION TO LEPERS.

The increased interest in the poor lepers of the st indicates a quickened sense of Christian mpassion. The Lord Jesus did not deny mercy men stricken with the deadly malady, and his sciples do well to emulate his gracicusexample. e seventeenth annual report of the Mission to pers in India tells of operations over a field ich has, of late, been extended so as to include er lands in the East. The undertakings of the ciety are numerous, and something like £5000 ear is required if all demands are to be met. Details are given in the report of efforts in ny centres to brighten sad lives, and instruct em in the faith and hope of the Gospel. A aching story is told of Mussuwa, the second per admitted to the asylum at Almora, on its tablishment in 1850. Writing of him Mr. lloch says:—In 1864, Mussuwa, probably e first leper convert in India, was bap- ed by Rev. J. Hewlett, who, on hear- g of the old man's death, gave the follow- g particulars of his baptism: "The news takes e back to that January afternoon in 1864, when, the spot where the Leper Chapel now stands, gathered the inmates of the Asylum, and spoke them lovingly of the great Physician. I was lighted beyond measure when Mussuwa stood and said, with face and hands upturned, ince Jesus has done so much for me, how can elp doing whatever He requires of me?' His claring himself, on this occasion, on the viour's side, led to his baptism, together with at of two others, whom he had persuaded to n him in following Christ."

In 1869 Mussuwa became a communicant, and s all along maintained a consistent life, and ercised such a power for good upon his com- nions that most of those who have become ristians in the Asylum have done so princi- lly through his exertions. He has been blind the last twenty-four years, yet this did not em to detract from his power to influence others. ver once did I hear him complain; on the con- ry, he seemed to be continually praising God his goodness and love, and thanking the ends of lepers for all they did to alleviate the series of those afflicted like himself. Two days fore his death I saw him for the last time. He s evidently waiting for the Master's call. Sahib," he said to me, "I am very tired. I ink the blessed Jesus will soon give me rest." e kept on repeating how glad he was that he ew that Jesus loved him, though a leper, and at he would be permitted to enter glory whole d clean, purified from sin, and freed from cor- ption. Simpler and stronger faith, and ier love for the Redeemer, it would be difficult find in the Christian Church. He died sur- unded by a number of his more particular ends among the lepers, and his last words them were, "I am going to Jesus. Do you ntinue to walk in his ways."

Mr. Bulloch, writing from Almora, on May 30, joices that, through the generosity of friends Great Britain, he has been enabled to admit to the Asylum five poor lepers who had been ting at the gate for several weeks. He says: The joy with which they hobbled along to the rrack when they were admitted would have joiced the hearts of those who are making such orts to help them. I have also admitted three ers, the last being a man who came in from hchor yesterday, wearied and broken with the rney and the disease. Just as I was beginning e afternoon service at the Asylum he hobbled the steps into the church, crying out, 'Oh, hib! have pity on me, and take me into the per Asylum. I am dying with hunger and akness. Look at my sores, and have pity on .' I told him to sit down with the others for ittle, and listen with them to what Jesus had say to the leper, and we would then put him a barrack, and give him some food. After vice was over, his expressions of gratitude re endless as he was shown the room he was occupy, and was told that he need have no re anxiety as to food, &c., if he only obeyed the les and regulations. One of our oldest inmates d the other day of leprous sores at the age seventy-seven. Her name appears on the gister in 1864. She has been a Christian for out twenty-five years, and passed away very acefully, expecting complete redemption in the esence of the Saviour."

For further information regarding the work, recommend our readers to procure a copy of e report from the secretary, Mr. Wellesley C. iley, who has himself worked for many years among the lepers of India. Application should be made to him at 17, Glengyle-terrace, Edinburgh.

CONVERSION OF A ROMISH PRIEST.

In the current issue of Rev. Thomas Connellan's paper, *The Catholic (Mecredy and Kyle, 49, Middle Abbey-street, Dublin)*, Rev. R. H. Moreton, Wesleyan minister, 174, Rua da Piedade, Oporto, gives interesting details of a young Portuguese priest who has just broken with Rome. He writes: "The home of Joaquim dos Santos Figueiredo, is the university town of Coimbra, where he was educated both at school and in the Seminary. His first charge was a curacy at the important Church of Santa Cruz in that city, which he gave up of his own accord when he found that he could not conscientiously serve the Church of Rome any longer.

"His first doubts began, when young, through the reading of a Bible, which he was warned against as a 'false' book. He was also told (although this was really the Roman Catholic translation) that this book, like all those sold by Protestants, was lacking in many portions, as Protestants were believed to eliminate from their Bibles all the portions that did not suit their doctrines. On examination he found that so far from there being any wanting, the very proof-texts of the Roman Theological Manuals were there intact. By-and-by a copy of Adolphe Monod's "Lucille," in Portuguese, fell into his hands, and deepened his convictions. He came to me a year and a-half ago for information, and on subsequent occasions got more light on the subjects in debate, so that finally he broke off his connection with Rome, and came to live in this city in the middle of March of this year. On the first of May he preached his first sermon, which has been prepared for publication as a manifesto to the country.

"You will be interested to learn that, notwithstanding this bold step, an old Canon of Coimbra wrote him a very affectionate note, which I saw this morning, telling him that he is still his friend, and he will always be pleased to see him at his house, which shows that there is a strong liberal under-current amid the priesthood of this country. I ought to add that Padre Figueiredo has given every evidence of sincerity and child-like faith, and we all hope that he will prove an efficient and earnest worker in behalf of the Gospel in this country."

The "Arethusa" Training Ship.

On Saturday afternoon a goodly number of friends of the National Refuges for Homeless and Destitute Children went down from London to witness the annual prize distribution to the boys on board the Society's training ship *Arethusa*, lying in the Thames at Greenhithe. The ship had been done up with an abundance of fresh paint, and, prettily decorated as it was with flags and bunting, presented quite a brilliant spectacle in the summer sunshine, while the boys in their white sailor tunics smartened up the appearance of the whole. A considerable programme of interesting items was gone through by the boys, including the manning of the yards, musical and physical drill, accompanied by the music of the ship's brass band, and fire drill.

The prize distribution was undertaken by Mrs. Durrant, wife of Rear-Admiral Durrant, and included rewards for general diligence and exemplary conduct while on board ship, efficiency in practical seamanship, for knotting and splicing, sculling, heaving the lead, swimming, &c. A popular prize was that given to "the best-liked boy in the ship," chosen by the boys themselves. There were also book prizes given by the Chaplain for the "best account of a sermon," and by the committee for proficiency in religious knowledge.

From a statement made by the Secretary of the National Refuges, Mr. H. Bristow Wallen, it appeared that the present number of boys on board the ship is about two hundred, their average stay being thirteen months. Since 1874 no less than 4598 have been drafted from the ship either into the Royal Navy or the Merchant Service. The work of the institutions is, of course, entirely dependent on voluntary contributions.

THE LIGHT IN ITALY.—Miss Jane Cox writes from Intra, Lago Maggiore: "The Lord's work here is, we trust, making steady progress. Every Sunday the hall is crammed, but it is sad to reflect that the church cannot be finished for want of funds. The exterior is complete, but not fully paid for; therefore the interior cannot be begun. About £500 is needed; a friend has promised £50 if nine others will do the same within three months. Our new converts are true missionaries, seeking to draw others to Christ, and generally bringing a friend with them to the meetings. Moreover, some open their houses for cottage gatherings."

THE GRINDELWALD CONFERENCE.

In *The Daily Chronicle* of Tuesday there is a long account of the proceedings of the first party, which reached Grindelwald on Tuesday evening, June 28. A reception was held by Dr. Lunn, at the Grindelwald Parish Church, next evening. The entire party, augmented by local friends and travellers by independent routes, to about two hundred persons, pretty nearly filled the venerable but quaint church. Dr. Lunn said no observant person could fail to have been struck by the extreme readiness with which the Christian public the world over had taken up the idea of the Reunion as a means to the all-pervading desire for greater unity. A real and substantial organic unity he did not anticipate speedily, yet he could not fail to recognise that there were many, and growing, indications in that direction.

Rev. W. Hay Aitken emphasised Dr. Lunn's remarks on the extreme seriousness and practical importance of the gathering. The constantly recurring thought to every mind should be as to what practical and permanent good, and means of strengthening, would come from the Reunion. Certainly Christ desired the broadest possible unity both spiritual and outward, and the presence of God in human hearts must form the true bond of union. Believers in Pentecostal power must perforce believe that God could lead them out of all the difficulties and perplexities of the situation, out of the entanglement of thought and all the convolutions of ecclesiastical institutions, and on to the higher level on which all might grasp hands, and begin to exhibit to the world that there is beneath all divergencies an underlying union, which may be brought to the front, and which should and would be so brought forward, and be made patent to the eyes of all. Mr. Aitken recounted an experience he had while working with Mr. Moody in London in 1870, and said he had worked shoulder to shoulder with him for many months before he knew to what sect Mr. Moody belonged to, so intense was his earnestness to sink all sectarianism for earnest work; that was an object lesson which indelibly fixed itself on his mind, and since then the thought had never left him that the true rallying-point for all spiritually-minded persons was the Cross.

Rev. Canon Galway, speaking as a member of the Irish Church, pledged not only his own sympathy, but that of his Church, with the reunion. Rev. R. Lovett, book-editor to the Religious Tract Society (London), said his society had solved successfully one of the great Christian union problems by electing a working committee, on which the denominational views of the members were perfectly equipoised. That committee had done very successful work, without any rupture in its original perfect harmony. Christian union would be an aggressive force for the spread of Christianity. Rev. Mr. Bradfield (Methodist), of Leicester, remarked that the strength of the position of that gathering was that they represented a widespread, Christian sentiment. It fell to the lot of Rev. J. Harford Battersby, rector of Pembury, Tunbridge Wells, to open the real discussion on July 1, which he did by delivering a paper on the fundamentals of Christian unity, under the title of "Our Common Ground." Mr. Battersby said the unity desired must be not only a spiritual unity, but there must be a unity that should be outward and manifest to the world. He trusted the outcome of the conference would help forward this by means of discussion and mutual tolerance. There must certainly be awakened in the entire Christian community a sense of shame at the broken-up state of Christendom. The only way possible to arrive at a consolidation in essentials was for each denomination to apply itself to the problem, and then set forth clearly and simply what essentials they considered might be preserved in any consolidated Church. In other words, let them hear from each denomination what, in its temperate and deliberate judgment, was the most generous platform it could conscientiously offer to the rest.

Rev. William Gibson, who opened the discussion, expressed his opposition to the doctrine of the Historic Episcopate. Rev. William Middleton urged deliberate thought and well-digested conclusions. Mr. Stanley Smith (China Mission) said in thinking of Christian unity two thoughts pressed increasingly on his mind—viz., that the two powers necessary to bring about union were holiness of heart, and the putting aside all writings save the Bible, and the Bible only

NOTES ON DAILY READINGS.

SUNDAY, JULY 10.—EXODUS XXXII.

The heart of man longs for some visible manifestation of God. There was no thought of renouncing Jehovah, but of worshipping Him under visible form. The people were willing to make great sacrifices if only they might be gratified in this. How marvellously this craving has been satisfied by the revelation of God in Jesus Christ our Lord! The face of a Man looks down on us, reflecting the glory of God, and the hand of a Man is stretched out towards us. There are few episodes which more clearly bring out the difference between the two brothers than this. Aaron so cowardly, bowing before the will of the people, swept away from his moorings by the storm of their passion, excusing himself with Moses as well as he might, by laying the blame of the calf on the furnace out of which it came. In him we may find a type of the office of the Lord Jesus, but how little of the spirit! For that we must turn to his great brother, who in his pleadings for the people, reminds us of Him who ever liveth to make intercession for us. How unselfish he was! He cared not to be made a great nation so long as God's glory was dimmed. He broke out in irresistible indignation when he saw the idolatrous orgies from afar; he cast down the tables of stone as though Israel was not worthy to receive them; he raised the sword of judgment for the death of three thousand men, but when all was over he returned to the Lord, and, as if catching sight of the principle of the atonement, proposed that, if needs were, he should die rather than that the whole nation should perish. In all this how much there is of Christ!

MONDAY, JULY 11.—EXODUS XXXIII.

Sinai is the place where it becomes us to strip off the ornaments of our pride. What right have we to pride ourselves in anything? All is lent to us by God. It becomes us to empty ourselves and abase ourselves in the dust. At Sinai we come to know ourselves, and are, perhaps, too conscious of our own unworthiness to be able to realise face-to-face fellowship with God. The tent of meeting is pitched afar from the camp. But when the law has done its work, we pass through the realisation of the mediation of Jesus into face-to-face communion with God. The Lord speaks to us as a man with his friend. How insatiable the holy soul becomes! The Lord had proposed to send his angel with the host, but Moses protested that this would not be enough, and entreated for the Divine presence itself until the Lord promised to do that thing also that He had spoken. And when the petitioner had gained his point he followed up his request by another, that he might behold God's glory. But God loves such requests. He gave the promise of his presence; He promised rest; He assured Moses that he had found grace in his sight; He promised to put him in the cleft of the rock, and hide him there. Ah, soul, is this thy place? Art thou sheltered in the rock and covered by the hand? Dost thou know that presence which is separation and rest? Hast thou learnt that God's glory consists not in the pomp of Deity, but in his grace, his unmerited love?

TUESDAY, JULY 12.—EXODUS XXXIV.

Be ready in the morning! There is no time for mountain climbing and far visions like the morning. Let us present ourselves to God with the tablets of the heart prepared for the writing of his hand and the impression of his will. What a glimpse we have into the heart of God in these wonderful words! Such a combination of mercy and truth, of forgiveness to the penitent, and punishment to the guilty. But in that supreme moment of revelation Moses seems to have been more anxious to plead the cause of his people, than to press any suit of his own. "Take us for thine inheritance." The answer to that prayer came in the demand for consecration, for the breaking down of all altars to false gods, and the eradication of the symbols of idolatry. And not only these, but also the dedication of the firstborn, the best and brightest to God's service. So when we ask for greater displays of God's love and power, the answer comes in some demand that reaches deeper down than any before in its appeal. And when this is granted the promise follows of the casting out of the nations and the enlarged borders. That shining face is full of blessed meaning. It reminds us of the Transfiguration, when, during prayer, our Master's face shone as the light. But the glow in the first case was caught from without, in the other passed out from within. If we lived more in communion with God, our faces also would begin to glow with a light never beheld on earth or sea.

WEDNESDAY, JULY 13.—EXODUS XXXV.

He who gave the plan in all its variety, gave the people the ability to give and the willing mind for giving. It is a great blessing when there is a stirring-up of heart among the people of God. It is from above and within that all true movements of men proceed. There was no blame on those who only possessed wood that they did not bring gold. Every one brought according to his ability, and it was accepted according to what he had, not according to what he had not. But there would have been serious blame on those who had hoarded jewels or gold, which they refused to give to the service of the Lord. The wise-hearted women, who had little else to give, put their skill and labour into materials that were within reach, and greatly added to their value, and thus supplied an example to those who may not possess wealth, but can give wisely-directed toil. And let us notice that along with the materials for the execution of the Divine plan there were men specially endowed with directing skill and other gifts of craftmanship, they were filled with wisdom of heart to work themselves, and to teach others to work. In the fabric of the spiritual building, which God is rearing through the ages, every one of us has a niche and a sphere of appointed service. Let it be our aim first to find out what we can do best, and then do it with all the power of our nature. Faithful, perhaps in a very little, but still faithful.

THURSDAY, JULY 14.—EXODUS XXXVI.

The minuteness with which each part of the tabernacle is mentioned, not only first in the directions given to Moses, but here in their execution, reminds us of the necessity of great exactness in obeying the voice of God. We must not only have his commands, but must keep them. The will must be sought and done. Compare the plan as first given to the faithful servant, and the execution as delineated here, and there is a perfect reflection as of the foliage on a bank in the still deep waters of the lake beneath it. So must it be in our lives. Speaking in this strain, our Saviour said, "The Son can do nothing of Himself, but what He seeth the Father do;" and, He added, significantly, "Whatsoever things He doeth, these also doeth the Son likewise, as if there were never the smallest divergence between the will as perceived and the service rendered. And if we would act thus, not only in regard to the fine turned work of the cherubim, but to the boards of their bars, we should find that there would be nothing secular or common in our life, all would be wrought on God's plan, and for his glory. There is a way of doing all for God, trying to do each thing as He would wish it done, which may embrace sweeping a room or writing a letter. And whenever we act thus, we live in the midst of abundance. The people brought much more than enough. God makes all grace abound to those who do his will; they have all sufficiency and abound.

FRIDAY, JULY 15.—EXODUS XXXVII.

Blessed Jesus! in this chapter how evident Thou art! In the acacia wood we see thy humanity, in the pure gold thy Deity, and in the rings and staves reminiscences of the pilgrimage of thine earthly life. The mercy-seat recalls thy mediation, thou blessed Daysman. The cherubim tell of that homage which is thy right. The table is the communion of thy body, whereof holy souls must partake, if they would be efficient in thy service. The candlestick, with its seven lamps, is thy light-giving power, by which thy Church, and the world for which thou didst die, are illumined. Almond-blossoms bespeak thy fruitfulness, and flowers thy beauty. And as we behold the gold beaten out into shape, we remember the heavy blows that fell thick and fast upon Thee. The incense table is thyself under another guise, for it is on thee alone that offerings are laid which are acceptable to God. Oh, sanctify ourselves and our gifts! Mingle the much incense of thy merit with our prayers!

SATURDAY, JULY 16.—EXODUS XXXVIII.

The great altar was of wood overlaid with brass, so as to bear the intensity of the fire. Calvary, of which it speaks, was the scene of no common suffering borne for no ordinary sin. My soul, hast thou laid hold on the horns of that altar, finding sanctuary from the assault of condemnation, righteously merited? Oh! stand there for a moment, and see the intensity of God's indignation against sin, and rejoice that thou hast not to bear it, since it consumed thy substitute who was made sin for thee. Be after all, the great sacrifice of the cross mu be conjoined with the daily washing away of s as the mention of the altar is followed that of the laver. He who girded himself t wash the feet of his disciples has never aba doned the lowly office which He then began, an never will till the dusty pilgrim-path is trodde and we walk over the streets of gold, where du never accumulates. All the work of the artifice was weighed, so that there was an exact tal between the material given out and the wroug fabric handed back. Thus will the results life be tested and compared with our opportun ties, and we shall have to stand before th Assayer to render an account. Let us gather u the fragments of gold-dust that nothing be lost

International S. S. Lessons.

SUNDAY AFTERNOON, JULY 17.

The First Christian Church. Acts ii. 37-47.

Golden Text: Verse 47.

Mere amazement was not the only result of th descent of the Spirit. Peter began at once to preac to the people. It is the same Peter of whom w have read in the Gospels, but he is a new man. Hi timidity has given place to great boldness (22, 23) his mind has received fresh light for the understan ing of the Scripture, as evidenced by his reference t Joel's prophecy and to David (16, 25); his carnal ex pectations concerning the kingdom of God hav gone; and his testimony, though free from any o the arts of the orator, is full of power upon th people. Such a change does the Spirit of God mak in those who fully receive Him.

The effect upon the multitude was remarkable. I at first some were disposed to scoff (13), and if, whe charged with the murder of the Messiah, they grew angry, they were obliged at last to admit th power with which Peter spake. They could resis it, but they could not ignore it. Like a field of corn swayed with the wind, so were the people sway beneath the power of this Pentecostal sermon.

The lesson gives an interesting picture of the firs Christian Church. We see the Church dealing wit her first inquirers, receiving her first additions, an living together in unity.

The First Inquirers (37-40).—The first sermo preached in this dispensation was followed by a inquiry meeting. (1) *Conviction* (37). This was th effect of what they had heard. The Holy Ghos convinces of sin through the Word (John xvi. 8 They were pricked, not only *to* the heart, as in chap vii. 54, but *in* the heart. They recognised an acknowledged their sin, and saw their desperate con dition, and were eager to know the remedy. Ho we should delight to find the preacher and th teacher frequently interrupted by a similar inquiry (2) *Instruction* (38). Distinguish between mere con viction and true repentance. However deeply the feel their sin and cry out concerning it, they have not repented until they have turned fro it to God. Repentance is not emotion but action *Baptized* — not that baptism secured the remis sion of sins, but as the first act of obedience to Christ, and as the expression of our union wit Him, it symbolised our possession of this blessing i Him—see Eph. i. 7, and Acts xxii. 16. Our pardo is not in the outward ordinance, but in Him who death and resurrection the ordinance represents Without union to Him by living faith the outward ceremony is unavailing. *The Holy Ghost*—it wa no half Gospel that Peter preached. "The secon blessing" was a part of the first. For us, as fo Jesus, the gift of the Spirit is connected wit obedience to this command (Matt. iii. 16; Acts v 32). The promise (39) with which this offer is sup ported is large enough to include not only Jews, bu Gentiles who were "afar off." This was no specia favour for apostolic days, nor for the Jewish nation We, in these days, are included in the reach of th promise.

The First Additions (41, 42).—Not all wh heard, perhaps not all who were convicted (37), bu "they that gladly received the Word." Mere feel ing is not conversion. We must intelligently appre hend, and by faith receive the truth. The Word i the instrument of our being born again (1 Pet. i 23-25). *Three thousand*—it was a remarkable num ber, yet was it more than the promise warrants us in expecting? See Ezek. xxxvi. 37, 38, and John xiv. 1? The increase did not cease with the Day of Pentecost (47; iv. 4). They were *real* additions (42). Continu ance was not easy in those days. Discipleship in volved much that was painful and trying. *Doctrine* —teaching. Conversion was not everything. There is much to be learned after then. The docile, teach able spirit is needed to the end. *Fellowship*—not only companionship, but participation, involving a real sharing of one another's burdens. *Breaking of bread*—the New Testament description of the simple feast in commemoration of our Lord's death. The mysticism and superstition that have gathered about that ordinance were unknown then. *Prayers*, both secret and public. In these particulars these first additions to the Church are an example to young converts now.

Letters to the Editor.

ARMY SCRIPTURE READERS' SOCIETY.

SIR,—I note in *The Times* of June 28 that the S.P.C.K. has granted £250 worth of books and tracts to the above Society. Let all its evangelical friends now urge upon the Committee to exclude in future such publications as "Simple Instructions in Christian Doctrine for the Use of Soldiers" (published by the S.P.C.K.), which, owing to its unscriptural teaching, is not calculated to promote "the sole object" of the Society, "which is to spread the saving knowledge of Christ among our soldiers."

OBSERVER.

PRAYER FOR THE NEW PARLIAMENT.

SIR,—No one can honour more than I do your desire to guard THE CHRISTIAN from the secularising of politics with its corollary of strife. But at this tremendous crisis will you give me the privilege of entreating your readers to cry to Almighty God, in whose hands are the hearts of all men, so to guide the hearts of electors that they may choose as their representatives in Parliament men who will rule in His faith and fear.

There is breathing time, still, for prayer, and for the faith which can remove mountains. Our Lord and Master has Himself said, "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son."

CREDO.

THE BAPTIST UNION.

DEAR SIR,—In reference to the Baptist Union controversy, originated by the action of Rev. F. B. Meyer, it is very remarkable that the constitution and basis of the Union is utterly ignored by many of those who gave it assent when they became members. The principle is that "In this Union it is fully recognised that every separate church has liberty to interpret and administer the laws of Christ," and the first of the objects of the Union is "To cultivate among its own members respect and love for one another, and for all who love the Lord Jesus Christ."

Now, Sir, how can the Union consistently interfere with an independent clergyman and his congregation without violating the terms of union?

It is a representative body, and, like the House of Commons, one member does not represent the views of the whole, and the whole is not responsible for the views of any individual member. Surely, the Union would indeed "go to pieces" if it attempted to tamper with the absolute independence of either churches or ministers.

For the sake of unity it is to be hoped the Council will consider the wisdom of adding to the constitution the words, "This Union shall not, in any case, become a court of appeal."—Yours faithfully,

ALFRED BULT.

25, *New Quebec-street, Portman-square, W.*

[It appears to us that a Union formed on such a basis as this may continue so long as those united are of one mind on essential matters; union will become impossible when this is not the case. Suppose, *e.g.*, that some member went further than Mr. Aked, and exchanged pulpit or platform with an infidel. Then, as now, we think the right way for those who objected would be, not to ignore the constitution, but to withdraw from the Union.—ED.]

YOUNG WOMEN AT OLYMPIA.

SIR,—Your readers may be interested in what we are doing amongst the girls employed at Olympia, some five hundred in number. Two years ago, when Barnum's Show was in the same building, a lady started a series of teas for the members of the ballet. This year the same has been done at the cost of ten pounds a week, for which sum a room has been hired and teas given six times a week to about 110 each night. The time we give the teas is between the two shows, from five to seven; after tea ladies give short addresses, which we know have resulted in good. Our funds are now exhausted.

It is emphatically women's work for women. At the same time we do not wish to cast any reflection upon the management of "Venice." On the contrary, we believe they treat these girls fairly; but we are anxious to show some interest in, and strive to exert a healthy influence over, lives necessarily exposed to many and grave dangers.—Faithfully yours,

(Captain) H. J. R. LOWE.

14, *Chepstow Villas, W.*

THE MINISTRY OF WOMEN.

DEAR SIR,—Your correspondent "P. L." complains of gatherings in which she has been forced to say, "They have taken away my Lord, and I know not where they have laid Him." Perhaps others have had the like experience, and it is well to search and see whether the fault be in myself or in others. She seems to imply that, were the public ministry of women encouraged—presumably her own—it might be otherwise.

I would just remark that the promised presence of the Lord in the midst, though certainly a conditional promise, is not at all conditioned on ministry, whether of men or of women. Where saints are gathered by the Spirit to his Name, He is truly there in a real presence. But we may miss the sweetness of that presence, and I fear may even hinder others enjoying the sweetness of it. If we come expecting much from human ministry, we may of course be disappointed; for there is sometimes what is to little profit; of the flesh, and not of the Spirit. When He grants profitable ministry we enjoy it with thankfulness; but where there is none at all, the real presence may be quite as manifest.

But as to administration, real submission to the Word is needed; nor can I believe that the leadings of the Holy Spirit will ever be in any line away from the written Word.

I have often known how the silent ones, men or women, can, by a right spirit of communion, help in the general blessedness of the gathering.

Nor is 'ministry' by any means confined to making one's voice to be heard in the assembly. There is ministry for sisters which they only can effectively perform.

J. G. HALLIDAY.

INSTRUCTING THE YOUNG.

DEAR SIRS,—I attribute to your valuable journal much of my awakened interest in the educating of the young in the errors as taught by Rome, and in whose footsteps the Ritualistic or High Church party are carefully following.

To this end I have looked diligently amongst the publications of the day to see if any works suitable for children were published, showing up in simple language the errors of Rome.

Having failed in my search, I fell back on the literature issued by Catholic publishers expressly for children, and found any number, and on all sorts of subjects, one book alone containing thirty-six sections, with a note that any one or more might be read aloud each Sunday in Sunday school. I add one of these, number twenty-seven, on the Soul, "No tongue of man or of angels can tell the blessings of God for your soul, the Mother of God is your Mother, the angels who watch round the throne of God watch round your soul. Then there are those seven most wonderful sacraments to fill your soul with good things. There are lights and graces coming down from Heaven every moment into your soul. The very happiness which God has in Heaven will be yours when you die. Many other things God has made for your soul: there are crosses, that you might remember that Jesus was crucified for you; beads, that you might speak to your dear Mother Mary. Holy water to send away the devil from your soul; medals, that you might be blessed in the hour of your death; and scapulas, that, by the prayers of Mary, your soul might soon come out of Purgatory."

This is one of the thirty-six sections of subjects to be read on Sundays in the Sunday-schools.

Having purchased a good supply of Catholic literature, also a few of the saints with beads, medals, scapula and incense, I have, thus prepared, been able to give addresses to children on Rome's teaching from her own books, using against herself weapons of her own making.

I strongly commend this warfare to teachers in Sunday-schools, as one of the most effectual ways of exposing such errors.

I would add that, with the exception of my own Bible, in lecturing I have only with me those books that are published by Catholics, so that any extracts I may make cannot be refuted.

We cannot close our eyes to the fact that Romanism is spreading; the late Cardinal Manning was wise in his days, and knowing the influence on children that Rome had, would not suffer one of his schools to be closed, stating that "give him the children and he held the future."

HENRY GIBBS.

Bishopstone, Bristol.

INDUSTRIAL MISSIONS FOR AFRICA.

SIR,—The evangelisation of the world in the present generation being the one desire and prayer of many hearts, the writer would be glad if the following may add one grain in the scale of accomplishment.

A careful and prolonged study of the problem how to give one witness for Christ to every twenty thousand heathen must form the apology for troubling you, and urging on the Christian world the need of a society or societies on the lines of William Carey—viz., "that mission stations should become 'self-supporting and self-propagating.'" In other words, in answer to the recent query in a leading mission review, "What is the next step?" as regards Africa, the writer would like to suggest that one of the next steps be the formation of an African Industrial Missionary Society on an inter-denominational basis, as an auxiliary to existing agencies. The reasons he would urge are as follows:—

1. That Africa alone still needs eight to ten thousand witnesses; since fifteen thousand heathen are dying daily without the knowledge of God; fully one-half of whom are suffering cruel deaths.

2. That America and Europe has some thousands of volunteers for mission-fields, in advance of revenue power to sustain them.

3. That many of these could readily support themselves in certain parts of Africa, after an average of two years' help, with due care and organisation.

4. That we might and ought to take a lesson from such Moravian stations as Glenadendal and Mamre, and even from the Trappists (Benedictines), who in ten years have planted nine stations, supporting over three hundred workers; and train, clothe, and educate seven hundred natives.

5. That on Carey's lines his achievement of planting twenty-six stations, and earning (with his two *confrères*), the large sum of £61,500, besides comfortable support, may be repeated.

6. That the world to-day offers greater facilities than in his day; instance: fertile land with fairly healthy climate may be selected over an area ten times that of England, at less than one farthing per acre (£3 for three thousand acres), within the province of the South African Chartered Company. In British East Africa much the same, if not greater, advantages exist.

7. That the missionaries at each station would probably need to divide their work as the Moravians do, some taking the medical, spiritual and educational, and others the agricultural or secular portion.

8. That every £1000 judiciously expended now on some such basis, in planting out missionaries and acquiring stations of useful area, say from one thousand to twenty thousand acres, would, in the course of twenty years, probably result in property value over half a million sterling, which could either be realised or utilised as might best forward the interests of spreading the Gospel.

9. That after the first few years the probable earnings of each station would not average less than fifty pounds per missionary in excess of self-support, which latter should be a first charge of, say, £100 yearly.

10. That the Industrial Mission is best suited to the needs of Africa, which has been styled "a nation of unemployed," and whose people need to be taught that part of God's will is that man shall "replenish the earth and subdue it."

11. That the native convert, on these lines, under European leadership, could become a mighty factor in planting stations in the regions unevangelised.

The writer (who hails from the Baptists of Melbourne, Victoria) is founding a mission station on the lines indicated in the adjacent Shirè highlands. The secular portion of the work will be coffee-planting, which is a decided success in the vicinity. The natives are intelligent and tractable. Being alone and having very restricted means, the writer solicits help and helpers. He will especially be glad to co-operate with any persons desirous of forming an "African Industrial Missionary Society" on unsectarian lines, whose trustees shall have all property and increment vested in them.

Could not some of our wealthy mission societies be led to devote some percentage of their income—five, or even one per cent.—to work on these reproductive lines?—Yours faithfully,

JOSEPH BOOTH,
c/o African Lakes Company, Chinde,
Zambesi River, East Africa.

THE ACCUSER CAST DOWN.

DEAR SIR,—A letter in your issue of June 16 seems to demand a short rejoinder explanatory of my last. To disprove the principle that Christ and Satan cannot be at the same time in the same sphere in power together, your correspondent says: "In this 'sphere of the universe,' *i.e.*, on the platform of this very earth where Christ reigns in the hearts of his people, Satan is the god of this age, and that the whole world lieth in the wicked one." What I referred to was not a material sphere, but a moral sphere. The sphere in which Satan is god is not the sphere in which Christ reigns. The one is the world, the other the Church. The point by which your correspondent intends to disprove the great and divine principle I have stated proves it more emphatically than any instance which I had adduced.

Again, he says Anti-Christ is to be indwelt by Satan, and alleges this as proof that Satanic possession did not cease at Christ's coming. For the former statement he gives no Scripture, 2 Thess. ii. 8-9 notwithstanding, and the latter is contrary to fact.—Yours faithfully,

GEORGE F. TRENCH.

DEAR SIR,—Although the subject originally put forward in THE CHRISTIAN of March 10 was limited to this—that a justified person could not be accused before God—yet it soon became intermixed with the prophetic vision related in Rev. xii., the interpretation of which was supposed to be affected by it; and before the investigation closes, may I express some thoughts upon that chapter both generally and particularly.

I do not understand the "Woman" to mean an actual person. A woman is referred to in ch. xvii., where it is evident that it is significant only. May it not be used in this 12th chapter in the same sense as in Gal. iv. 20, "Jerusalem that is above is free, which is our Mother"; and v. 31, "We are not children of the bondmaid, but of the freewoman"?

Nor do I understand "a son," "a man child," "who is to rule all the nations with a rod of iron," to mean any one man in particular. The same despotic, and, when rightly exercised, beneficial government requiring obedience to what is fair and just, with the certainty of instant peril on resistance, will be entrusted (Rev. ii. 27), "to him that overcometh." May not the man-child be a symbol of the whole body of those who overcome?

That the man-child should be regarded as the Lord Jesus Christ would to my mind be at variance with the book in which the expression occurs. It is the Book of the Revelation of Jesus Christ, which God gave unto Him to show unto his servants things *which*

must shortly come to pass—things future, therefore at the time when this revelation was given. We are reading of prospective events, not retrospective. If this is a true principle for our guidance, then the words cannot refer to the birth of Christ, for that had not, when John wrote the book, to come to pass, but had already happened. This remark will also bear upon this vision, or half the vision, related in this chapter, which has been regarded as fulfilled at the exaltation of Christ. But again, this had already taken place before this book concerning future things was written.

Then in regard to justification, would that foundation truth be touched if the martyrs referred to in v. 11, or any believers, could be accused by Satan? It is considered, if he can still accuse, that it would follow that a process of judgment as to life or death is being carried on—that condemnation and the death sentence of the accused might follow. Now, *in the first place*, to accuse does not only mean to indict a prisoner for trial. It means literally, *to speak against*—to rake up all discoverable faults and speak of them. Such a one is an accuser. This Satan does, not on some trial in particular, but, as it is said, day and night. And I suppose the holiest reader would be the first to admit that since his conversion by the grace of God he has from time to time acted unworthily of the vocation wherewith he is called; that he has not responded as he should have done to the multitude of mercies vouchsafed to him; that he is ashamed at the measure of distrust which sometimes re-appears; that he has not possessed and habitually shown forth the character of Him in whom nevertheless he trusts, and whom he truly wishes to resemble. Not now to indicate possible actual transgressions in detail, yet how much has every one to confess; and if Satan speaks against us as unworthy of the past blessings and of the grace designed for us, well, even so, apart from Christ we all have no standing ground. But the martyrs referred to in v. 10—for such the persons accused appear to be—overcome by the blood of the Lamb and the word of their testimony; and so may we in our circumstances.

In the second place, the justification of the believer is a completed act. God justifies; the meritorious basis is the Lord Jesus, and his obedience and sufferings, his righteousness and blood; and the believer is justified in the name of the Lord Jesus and by the Spirit of our God. Whatever the accuser of the brethren can do will make no difference in their justification. They will not come into judgment, that is, into the judgment of life or death; they have passed from death into life, though everyone shall appear to be what he really is before the judgment seat of Christ, and receive the things done in the body, according to that he hath done, whether good or bad.

One word of solemn and stimulating exhortation. It is possible that we shall be saved, yet so as by fire. Let us, on the other hand, be in earnest to be amongst those who overcome, that we may sit in the throne of Christ, even as He overcame and sat down with his Father in his throne.—Yours faithfully,

James Van Sommer.

Wimbledon-common.

THE MORAL CRUSADE IN LIVERPOOL.

Sir,—It has been urged that I should give an account of what really took place in the suppression of the immoral houses in Liverpool. I have kept back from this as long as some think I ought, and as Mr. Armstrong has not replied to my appeal that he should tell the story, it is urged all the more that I ought not to keep silence any longer.

It was in the year 1888 that the question of suppressing the immoral houses in Liverpool really took form. The question was first raised by Mr. Matheson in that year, and others were at work as well.

Throughout the following year, Rev. Dr. Lundie, Messrs. Matheson, Guthrie, and D. S. Collin did much in a public way, while others visited the hells of our city, and spent hour after hour on the streets at night, obtaining correct information regarding the brothels. This was passed on and used to stir up public opinion against the immoral traffic. Feeling grew strong that year—as witness the newspapers, one editor being fined for going too far in describing the doings inside of these houses.

1890 found the city ready to go forward with the work of reform, and much was done publicly and privately. Now I come to that which I have shrunk from, but it is the part I am most earnestly asked to give an account of. Mr. Aked is reported to have stated at the Baptist Union meeting that "Mr. Armstrong, at the peril of reputation and life and limb, went down into the dark places of Liverpool and afterwards issued a pamphlet describing the deadly shame of the city." That he issued such a pamphlet is quite correct, and any one who read it, not knowing the facts, would naturally believe that he had done what Mr. Aked is reported to have said he did. But what are the facts?

It was known to a few that I was doing something to expose the evil, and that after the labours of two years, it was understood that I knew something of the state of the city. On the 24th September, 1890, I agreed to take Mr. Armstrong round, and met him that night a little before ten o'clock. I was disappointed to find him in a clerical hat, for any one acquainted with the kind of work we were about to undertake knows it would be useless to try in this dress to enter any of the places without being discovered, and, as a matter of fact we were discovered, although we only looked into one public-house. It is only a few days ago that I was told that we were watched that night, and that the clerical hat did it.

In a leading thoroughfare, and before we really began our work, I asked him if he could not change his hat for another, and pointed out that it would prevent him seeing what he had come to witness. He declined to do this. He had a cap in his pocket, he said, but he added, "I am known, and my reputation might suffer if I were met by any one who knew me." After this I did not urge it, but it was with disappointed feelings that I went on with the gentleman who thought more of his reputation than the cause which had made some of us forget we had a reputation. I further found that Mr. Armstrong did not personally know any of the hotels or public-houses which were notorious for being frequented by fallen women and their followers, but had to be led to them one by one.

Now for "life" and "limb," Mr. Aked should know Church-street, Parker-street, Lime-street, and London-road; but for those who do not know Liverpool, I may say they are leading streets all well lighted. The greater part of the three hours we were together was spent in these streets. There was no risk to life or limb, or anything approaching to it, nor did he go down into the "dark places of Liverpool." We walked together for about an hour through two streets where there were brothels, and went home by 12.30. Mr. Armstrong, in company with another whom I provided, spent two hours that afternoon in this last-mentioned district, and on the strength of that the pamphlet was written. In this connection it needs to be told that although Mr. Armstrong was undoubtedly the author of the pamphlet, yet, after his afternoon and evening's search, so little confidence had he in his own knowledge of the "Deadly Shame of Liverpool" that he submitted his "copy" to me that I might check its statements or correct it as I saw fit; so the pamphlet is really a report of our evening's work.

I can quite understand how Mr. Aked fell into his mistake, for he only came to Pembroke Chapel in September, 1890, the same month that I was out with Mr. Armstrong, and could, as a stranger, know nothing of the facts. It was on this account that I privately and publicly appealed to Mr. Armstrong to explain matters. This would have allowed Mr. Aked to say he had been led into a mistake, and the question would have ended there, and saved others from knowing how the pamphlet was composed. That it did good there can be no question: but as to "abolishing eight hundred brothels," that is a mistake, and no one can be blamed but Mr. Aked for this statement, especially as he is reported to have said that he had the official report with him. That report states that "proceedings" had been taken against 818 brothels, but that does not mean that eight hundred were abolished.

Here is the part of the Head Constable's report for 1891 which refers to the brothels:—

"In accordance with the resolution of the Watch Committee of December 10, 1890, the police now at once institute proceedings against the keeper of any house which can be proved to be a brothel. At the date of the passing of this resolution there were 342 brothels in the city known to the police, and against the keepers of these informations were forthwith laid. Since December, 1890, the police have discovered 468 cases of new brothels being opened (including removals and reopenings), against all of which proceedings have been taken....

"Proceedings in 742 of these cases were taken by summons, and in seventy-six by warrant. The results were as follows:—Imprisoned, forty-six; fined, 559; recognisances, eighteen; absconded, 125; summons withdrawn, twenty-seven; summons dismissed, thirty-four; summons pending, nine; total, 818."

Thus, it will be seen, many of these keepers were fined, some absconded, and a few were imprisoned. It does not follow that when the rest of the houses were closed the traffic was abolished, for immediately a house was suppressed in one street the keeper often opened a fresh house in another and yet another. In this connection, and in defence of the policy of the Purity Crusaders, Mr. Watts, a leading member of the Watch Committee, writing to *The Daily Post*, October 31, 1891, says:—"Many have been prosecuted two and three times over; others, to avoid increased fine and imprisonment, have taken houses in names other than their own."

It would be easy to name persons who, during the last eighteen months, have been fined over and over again, and are still carrying on their evil traffic. Why, only a few weeks ago, a keeper was about to be arrested. She removed into another house across the street, and thus she was safe until that house could be proved to be a brothel. But it would not be easy to say by what name she is now known, for she has had many.

These, with the "removals and re-openings," are all included in the 818, "so that one person prosecuted six times represents six prosecutions, but only one person." This, it will be seen, is a very different thing from saying eight hundred brothels were abolished. Some, who have knowledge of these things, put the number of suppressed houses at 450. I put it at fifty less.

But it cannot be said that Mr. Armstrong abolished these houses, nor can it be said of any man, or of any twenty men in Liverpool. Many were in the field long before he appeared, and the newspapers of 1889 and 1890 are witnesses that the movement was gaining a firm hold upon the people, and if the question was not "red-hot" before the pamphlet was published in October, 1890, it was, in the words of a correspondent in *The Daily Post* of a fortnight ago at "white heat."—Yours faithfully,

J. Barnabas Bain.

Liverpool.

The Book World.

Scattered Leaves. By a Banker. (*Simpkin, Marshall and Co.*) A number of tracts, from the pen of an earnest evangelical Christian, are brought together in this volume. Beginning with the Lord's Day, the writer deals with Romish and other errors, and concludes with thoughts on Eternity.

Protestant Episcopal Layman's Handbook, containing an explanation of the innovations of the last half-century, together with a short account of the English Inquisition of the seventeenth century. Second edition, revised and enlarged. By an Ex-churchwarden. (3s. 6d. *Edward Arnold, 37, Bedford-street, Strand.*) The author has brought together a large amount of information. Candid in criticism and evangelical in teaching, the work will be specially prized by Low Churchmen.

Recent Explorations in Bible Lands. By Rev. Thomas Nicol, B.D., 1s. *Edinburgh: George Adam Young and Co.* This manual is a marvel of condensation. The entire field of archæological research is surveyed, such results as elucidate Holy Writ being admirably presented. Furnished with map and index, this little work is worthy of high commendation. Bible students who are compelled to be content with few books, should not neglect to add this to their collection of expository aids.

Wesleyanism and the Bible is the title of a forcible pamphlet, by Rev. P. Prescott, of Bristol, affirming "the true and full inspiration of the Holy Scriptures, with special reference to the ominous aspect of that question in Wesleyan Methodism at the present time." We trust these very serious pages will have many readers, and that Methodists of every shade will be induced to rally to the doctrine of Wesley, which on this point was scripturally sound—a statement which, by no means, applies to the "advanced" teaching of some of his professed followers. (6d. *The Bible League, 48, Paternoster-row.*)

Bunyan's Holy War and Heavenly Footman. 3s. 6d. *Oxford Clarendon Press.* Mabel Peacock writes a lucid introduction and valuable notes to this volume. The "War" is well known; the "Footman," which is "a description of the man that gets to heaven, together with the way he runs in, the marks he goes by: also some directions how to run, so as to obtain," is quaint and forceful, and should by no means be overlooked by students of Bunyan's works. Among the special features of the book are a chronological table giving at a glance the story of the Bedford tinker, and Charles Doe's "catalogue of all Mr. Bunyan's books," compiled in 1698.

The paper entitled Saturday Evening, by Mrs. Bayly, which appeared in The Christian of June 16, may be obtained of *Messrs. J. F. Shaw and Co.*, price 4s. per 100.

Mr. William Luff's small tract, A Greater Election, is very striking, and specially suited for distribution at the present time. (2s. per 100. *Drummond's Tract Depôt, Stirling.*)

Be Filled with the Spirit. By James F. Govan. (1d. *Paisley: The Faith Mission, 16, Moss-street.*) Here are two addresses entitled, "He shall be in you," and "The Holy Ghost upon you." The operations of the Holy Spirit in the regeneration, sanctification, and enduement of men is the subject of every page, and the teaching is characterised by clearness and force. Booklets emphasizing the work of the Spirit are always welcome. Of necessity every writer has his own point of view. Mr. Govan is never speculative, but always practical.

BOOKS RECEIVED.

Does Home Rule Mean Rome Rule? By R. J. S. (*Harrison and Sons, 59, Pall Mall.* 3d.)

From *Hodder and Stoughton.* Our Daughters. By Mrs. G. S. Reaney. A new edition. 1s. 6d.

From *Swan Sonnenschein and Co.* A Diurnal. By Catherine Sturge.

House of Rest, St. John's Wood.

A special meeting was called for Friday, at the House of Rest, to lay definitely before God the needs of the Aged Workers' Home, the top-stone to Miss Mason's work, which is now in process of completion. Miss Mason is anxious that the money needed shall be subscribed or promised at the outset. The Aged Workers are looking forward with glad expectation; and, with the assistance of the friends of the toilers in our Lord's vineyard, it may be confidently hoped that ere the winter is again upon us they may be happily housed.

ZENANA MISSIONS.—We are thankful to learn that at the breakfast in Cannon-street Hotel, reported in our last issue, the sum of £1409 was raised for the purpose of strengthening and extending the work of the Zenana Bible and Medical Mission in India. The additional annual income urgently required is £3000, and not £300 as stated in error last week.

OBITUARY.

MR. J. G. THORNE.

We regret to hear that Mr. Thorne, conductor of the Young Men's Bible-class at Calthorpe-street, and a prominent member of John-street Chapel, Bedford-row, was, on the morning of the 22nd ult., drowned while bathing near Wallingford. He was intensely devoted to all Christian and Temperance work, and after a short but a glorious service he has gone to be with Him whom he served so well and faithfully.

M. GUSTAVE-ADOLPHE ROSSELET.

The Independent churches of Switzerland are mourning the death of Pasteur G. A. Rosselet, at the age of sixty-two. He laboured in several districts, and in 1875 took charge of the church of Colombier-Bôle, his native place, and the parish in which, as a young man, he experienced the birth from above. A disciple of Cæsar Malan, he was a powerful exponent of the doctrine of "Final Perseverance," and wrote books on that subject, and also on prophetic, eschatological, and other themes.

REV. J. V. DERMOTT.

We regret to hear that a telegram has been received at Salisbury-square announcing the death, on April 24, of Rev. J. V. Dermott, of the Eastern Equatorial Africa Mission. No particulars have been received, but it is believed that he succumbed to an attack of fever at Nassa, at the south end of the Lake. Mr. Dermott was one of the young men who went out to East Africa as an emergency party in May, 1890. Mr. Douglas Hooper telegraphed home on the day of the anniversary that four men might go out by that week's mail. His appeal was read at the morning meeting in Exeter Hall, and by Wednesday the party was made up. Mr. Dermott was one of these four, and his farewell speech was particularly striking. He was not, he said, distressed in the least at the thought of going forth; indeed, he felt supremely happy that the moment for which he had so much longed had at last arrived. His sorrow was for those who were left behind. Mr. Dermott gave promise of a devoted and useful career, and much sorrow will be felt that his life has been thus so early closed.

PASTOR BOLHUIS, BARMEN.

Pastor Bolhuis, of the Reformed Lutheran Church, Barmen, died of apoplexy in his study on June 22. He was, as are all the pastors of the Evangelical Church in Barmen and Elberfeld, true to the Gospel of the grace of God. His labours were almost incessant for more than twenty-six years. He worked quietly but thoroughly in his own church, visiting the sick and poor, and caring much for the young men, of whom he had many in his Bible-class. In quietness and confidence he worked on, in season and out of season, preaching and witnessing till he "ceased at once to work and live."

His funeral, on June 27, was from the large and beautiful new church in the centre of Barmen. After Pastor Muller had given an address to the mourning assemblage of ministers and friends in the parsonage, the coffin was taken into the church, where Pastor Hermann preached from 2 Corinthians iv. 13-15. He said that the day before the death Pastor Bolhuis visited and comforted many sick persons. The evening he spent with his Christian Union of young merchants. In the morning of the day on which he died he was preparing his sermon for the next Sunday, from the commencement of the epistle of James that speaks of the patience of the faith. He was great in faith, love, and hope. He was thoroughly grounded in the Scriptures, for him they were not only doctrine and truth, but living seed. Greater than his love to man was his love to his Saviour. He had loved Jesus, and been by Him beloved, and in this love he died. The town and military authorities, the directors of the high schools, the inspectors and teachers at the Mission house and the catechumens of the deceased, headed the funeral procession, together with the Moderator and pastors of the district Synod. At the cemetery the venerable Pastor Klett committed him to the dust, in joyful hope, to await the coming of the Lord.

In the old church, which was pulled down a few years ago, and on the site of which the present church is built, many godly men have ministered, including Krummacher, the author of "Elijah the Tishbite." It was built with money collected by the order of Queen Anne in the Churches of England and Wales, and preserved with the church records is a document stating these facts, the great seal attached to it.

MR. THOMAS PHINN, DUNDEE.

The death took place at Dundee last week of Mr. Thomas Phinn, Superintendent of the Curr Night Refuge. Mr. Phinn had been in failing health for several years, and in December last he was so much broken down in health that he obtained six months' leave of absence, and went to Forres Hydropathic for change of air and scene. He was there when Mr. Moody paid his visit to Forres, and greatly delighted the Evangelist by his graphic recital of his experiences among the poor and sinful. Unfortunately, the change had not the beneficial effect that his medical adviser and friends had anticipated, and he returned to Dundee about a month ago very much worse than when he left the city. An attack of pleurisy supervened, and he gradually sank and died at the Refuge in West Bell-street. Mr. Phinn was born at Denhead of Gray, and was the son of a mason. He served his time to his father's trade, and worked at it for several years. As he advanced in years he began to take a deep interest in mission work. Ultimately he was appointed missionary of Dudhope Free Church congregation, and for many years worked harmoniously with Rev. Andrew Inglis in the Western district of the city. He was thereafter appointed a missionary at Blairgowrie, and when the Curr Night Refuge was opened in Dundee he was unanimously chosen superintendent, a post he held till the time of his death.

Mr. Phinn knew more about the slums of Dundee and the dwellers therein than perhaps any other man in the city. He first made himself intimately acquainted with the habits of the people, and was, therefore, able to give counsel and advice to them in every strait. Mr. Phinn had a method of his own in speaking to the waifs and strays he had to deal with, and many have been rescued from lives of drunkenness and debauchery through his influence. He also took a keen interest in that class which is familiarly known as street arabs, and scores of these lads are now earning an honest livelihood, which would have been almost impossible had it not been for the aid of Mr. Phinn. The deceased was greatly respected by all in the city who carry on philanthropic work amongst the lower classes. He could at once detect the whining debauchee of either sex, who for a meal would tell a doleful story. Even in turning away such wretched creatures he was not repulsive; he rather tried to get the unfortunates to promise amendment, and if they showed the least signs of amendment Mr. Phinn was their friend, giving, sustaining, and persuading them to be better men and women.

Evangelistic Notes.

Langborough.—Evangelistic services, attended with much success, have been conducted in a tent here by Lady Keene's and Lady Pigot's party.

Waterhouses. — A mission band has been formed in connection with the local Y.M.C.A. for the purpose of conducting open-air evangelistic services in the outlying villages.

Lowestoft.—The evangelistic services organised by the Y.M.C.A. have been the means of blessing to many. A Sunday evening service for boys has been started and is doing much good.

Mr. Richard Weaver has paid a visit to Perth. This was the first place in which he spoke and sang the Gospel in 1858, and a goodly number who were then brought to Christ welcomed him on this occasion. The mission extended over a fortnight, and thence Mr. Weaver went to Kennoway, Fifeshire, where he conducted meetings for ten days.

Mission Bands — The recent mission band gatherings at Bromley appear to have been much blessed, the services in the camp especially having been largely attended. One man, who had been away from his home for thirty years, and had not once troubled to write the "old folks," wrote after the meetings to tell them he had found the Lord.

Lydd (Kent).—A special mission is being conducted opposite Holmstone Camp, Lydd, by Mr. Cooke, evangelist, for the Evangelisation Society, and it is believed that much spiritual good is being done. Mr. Cooke has been ably assisted by the local Y.M.C.A., who have for a long time been holding evangelistic services for the benefit of the masses.

Burslem Wakes.—Mr. J. J. Browne, London City missionary to public-houses, has made his twelfth annual visit to these wakes. He drew large crowds to listen as he preached from Mr. Wall's show stage on Sunday, and from a waggon on Saturday, Monday, and Tuesday. Much blessing has resulted. Mr. Browne distributed over fifteen hundred tracts and books, and visited the showmen in their booths and vans on Sunday.

City Open-air Services. — In St. Botolph Churchyard (now laid out as an open space), Aldersgate-street, a Gospel service is being held daily between one and two p.m., just when hundreds of working-men and work-girls are lounging about during the dinner-hour. Large numbers of these, it is encouraging to observe, are willing to listen quietly and attentively to the words spoken. It is a capital example of the way in which fresh opportunities for testimony may be found and utilised.

THE QUEENSLAND KANAKA MISSION aims at the evangelisation of the South Sea Islanders employed on the sugar plantations. An interesting work is carried on in the Bundaberg district, where there are about three thousand of the Islanders. The mission has been signally owned of God; since 1886 over five hundred men and women have been converted, and from eighteen hundred to two thousand are attending the various weekly classes held by Mr. and Mrs. Eustace and Mr. and Mrs. Johnson. The last report states that 110 men and fourteen women were baptized during the year 1890-1. The hon. sec. and treasurer is Mrs. H. B. Young, Fairymead, Bundaberg, Queensland.

Temperance Notes.

A GREAT open-air temperance demonstration was held on Tuesday week in Crook.

Crowded meetings were addressed by Lady Henry Somerset last week in Norwich and Ipswich.

The annual meeting of the United Kingdom Alliance will be held at Manchester on October 25.

Lady Henry Somerset will visit Belfast and other places in Ireland in the interests of temperance in the early part of October.

The annual Town Moor Temperance Festival has just been held at Sheffield. It lasted three days, attracted enormous crowds, and proved successful in many ways.

It is stated by Mr. Swash, of the West Ham Board of Guardians, that 12,000 quarts of beer, besides wine and spirits, are consumed annually in the West Ham Union.

A village temperance club has been carried on most successfully for some time at Bishop's Teignton, South Devon, by Mr. Carpenter, of Huntly Hydropathic establishment.

Mr. Wm. Bunting, of Colchester, who has been a teetotaler since 1839, has been presented by the local temperance association with a suitable testimonial on attaining his eightieth birthday.

With the purpose of diminishing the large amount of drunkenness prevalent in the county of Kent it is proposed to inflict heavier penalties for drunkenness, and to diminish the number of licensed houses.

Mr. R. Coad has just concluded under the auspices of the Irish Temperance League, a most successful ten days' Gospel Temperance Mission in Crumlin-road Presbyterian Church, Belfast, at which a considerable number of persons signed the total abstinence pledge.

An interesting temperance jubilee was celebrated a few days ago in connection with the Bethel Ship Mission, the jubilee being that of Mr. Simon Short, a well-known figure in temperance circles in Bristol. Congratulatory addresses were presented to the veteran abstainer.

Sir Sidney Shippard, in an interview published in the *Pall Mall Gazette* as to his seven years' experiences in Bechuanaland, states:—"There is a total absence of crime among the natives. No one is allowed to give or sell them drink, and to the total prohibition of the drink traffic we attribute the absence of crime."

The Halifax and District Auxiliary of the Total Abstinence Association reports twenty-one ministers as total abstainers out of the twenty-six resident in the district, and ninety-seven deacons out of 167; twenty-nine of the thirty-one churches use unfermented wine. The Bands of Hope connected with the churches have a total membership of 8151.

An influential deputation from the B.W.T.A. waited the other day on the Bishop of London to ask him to use his influence that leases under the control of the Ecclesiastical Commissioners shall not be renewed to publicans or for the drink traffic. The Bishop explained the limited powers of Commissioners, and showed the property has, in many cases, come from former owners with leases attached. Licensed property in the hands of the Commissioners is, said the Bishop, undesirable and diminishing.

The Londonderry Gospel Temperance Association have addressed a letter to the members of the Church of Christ, asking them to take united action with reference to the sale and use of intoxicating liquor. They say:—"We have ventured to issue this after much prayer, and with a conscious sense of our deep responsibility to God, and to the claims of our brothers and sisters who are tempted and overcome by the demon of strong drink. We are also conscious that until the Church of Christ has arisen to a sense of her duty and to the dreadful enormity of this evil, and until this barrier is swept away, we cannot expect to see the work of God prospering in our midst."

The Church of England Temperance Society have just issued a summary of their "rescue work" for the past twelve months in eleven dioceses by thirty-eight missioners, at a cost of under £5000. Among the principal items mentioned are—cases visited at their own homes, 18,721; prisoners met on discharge from prison, 19,682; cases assisted with money, shelter, food, clothing, tools or stock-in-trade, 10,357. With regard to the society's Racecourse and Van Mission, it is stated that during the past year 285 villages were visited by the mission vans, and upwards of six hundred missions held, with an average attendance of two hundred, making altogether over 100,000 persons brought under the influence of temperance principles.

TOBAGO.—Mr. Thomas Clemens writes, thanking our readers for gifts of literature: "This reached me the more opportunely seeing that the Romanists are making a most determined attempt to upset our work, and are besetting us in several localities. Our people are without those many influences and agencies for good which so help the Gospel preacher at home. Able to read, books are very scarce and libraries unknown. To provide the people of one of our out-stations with wholesome reading and sound Protestant teaching I am endeavouring to start a lending library."

Among the Churches.

CHURCH OF ENGLAND.

Rev. D. Edwards has entered on his new and important charge as vicar of Rhyl.

Rev. A. H. Dunn, a High Churchman, has been elected Bishop of Quebec.

Two young clergymen have gone out to reinforce the Mission to Assyrian Christians.

The vicarage of South Ossett, Wakefield, has been accepted by Rev. J. H. Kirk, of Barnsley.

The London Clerical and Lay Union held largely-attended and interesting meetings last week at Poles, near Ware.

We notice that Rev. R. W. Atkinson, one of Mr. Webb-Peploe's curates, is to succeed Rev. J. E. Rogers at St. Peter's, Tunbridge Wells.

A special effort is being made to raise £5000 to complete St. Aidan's Church, Leeds, which is being erected as a memorial of the late Dr. Woodford, Bishop of Ely, and some time vicar of Leeds.

The Universities' Mission have issued a strong appeal for the £10,000 required by the Archbishop for a Nyassa Bishopric Endowment Fund. The sums either promised or subscribed amount at present to £950.

It is stated that amongst the societies profiting by the will of the late Mr. Henty five legacies are to be paid in priority to others. These are—the Church Missionary Society, £10,000; Irish Church Missions, £10,000; London City Mission, £10,000; Moravian Missions, £5000; and the British and Foreign Bible Society, £15,000.

The Bishop of Exeter, presiding at the annual meeting of the Exeter Diocesan Parochial Mission Society, said he had cherished the hope that party spirit would die out in that diocese, and he thought it had done so. He did not know a greater proof of it than was to be found in the united band of those who were engaged in the work of that society.

In view of the coming General Church Mission in Manchester, the Bishop of Wakefield conducted last week a special service in the cathedral. In his address he said that a mission was a very solemn time, in which hearts were moved and consciences proved. The mission worker's chief object must be to keep open the avenue between God and the soul. There must be no undue elation of spirit. The very tone of a mission must be one of calm solemnity. They must put away all thoughts of controversy.

The Sheffield Clerical Society has selected the following subjects for discussion at the Monthly Meetings during the second half of 1892:—(1) Is Biblical Criticism Unfavourable to Piety? (2) The Nature, Growth, and Extent of Religious Feeling which Children are Capable of Experiencing. (3) What Sequence of Instruction can we most Profitably Follow in Ministering to the Sick and to the Dying? (4) "Sinless Perfection" and "Scriptural Holiness." (5) How Best can we Create an Unwavering Attachment to the Church of England on the part of those to whom we minister? (6) Is the Second Coming of our Lord to be expected soon?

CONGREGATIONAL.

Rev. J. W. Holdsworth has now fully entered on the pastorate of Cavendish-street Chapel, Manchester.

The London Congregational Union has promised £1000 towards the scheme for the erection of a church to the memory of the late Rev. G. M. Murphy in Borough-road.

The closing meetings of the session at New College were marked by a telling address from Mr. R. F. Horton.

Cheshunt College anniversary proved most interesting. Principal Rainy's sermon and Dr. Reynolds's address awakened great interest.

A fund is being raised in Wales for the maintenance of the daughter of the late Rev. Dr. Rees, the amount to be eventually devoted to the founding of a Dr. Rees Scholarship at Brecon Memorial College.

The annual address to the students of the Congregational College, Whalley Range, was delivered on Friday at the College by the Bishop of Manchester, and the occasion was one of universal interest, being the first of its kind.

Rev. H. Arnold Thomas, of Highbury Chapel, Bristol, and his sister were driving in a dog-cart on Monday week, when, owing to the horse falling, they were thrown into the road; happily they escaped serious injury.

Rev. T. H. Darlow, M.A., who recently resigned the superintendence of the Cambridge "Settlement," Browning Hall, Walworth, has been invited to succeed Rev. Dr. Jefferis in the pastorate of New College Chapel, St. John's-wood.

The annual meeting of the Yorkshire United College, Bradford, took place on Wednesday week, Dr. Bruce presiding. The report noted that the number of students leaving the college for pastorates was about double the average.

Dr. Parker's thousandth Thursday noon sermon attracted considerable attention. At the close he reviewed the experiences of past years, and referred to many letters received from clergymen, ministers, and others of many denominations, as to the value of these services.

At the annual Midsummer Morning's Breakfast, in connection with Carr's-lane Young Men's Class, Birmingham, which took place on Thursday week, Rev. W. W. B. Emery of Harborne, said he believed large-hearted Christianity was admirably fostered in classes of that description.

A Theological Conference of Congregational ministers from the districts of Manchester, Liverpool, and the West Riding of Yorkshire was held last week in the Lancashire Independent College. Upwards of eighty assembled. The meetings were well sustained, and were felt to be most helpful and stimulating. The speakers during the two days included Revs. R. J. Ward, Dr. Goodrich, S. Pearson, and Professor Duff.

At the monthly church meeting of Park-hill Church, Nottingham, last week there were twenty-six candidates for church fellowship, most of whom were from the Sunday-school and from the week evening classes for children conducted by the pastor, Rev. W. Crosbie. At the present time there are signs of a gracious work among the young. The movement is due to no special mission effort, but has arisen in connection with the ordinary ministry and the ordinary teaching.

BAPTIST.

New churches are about to be erected at Shepton Mallet and Bridge-hill.

Rev. J. T. Wigner has been elected vice-president of the London Association.

Rev. F. C. Spurr has conducted a successful mission in the Baptist Tabernacle, Hull.

The Baptists are about to erect a new church at Hawkhurst for the congregation meeting in the Assembly Rooms.

The Centenary Thanksgiving Fund of the Baptist Missionary Society has now reached, in promises and receipts to date, £83,1.9 3s. 4d.

At the annual meeting of the North Wales Union of English Baptist Churches, indications were given of steady progress and encouragement.

The London Baptist Association held, last week, its quarterly meeting at North Finchley Chapel, addresses being delivered by Revs. J. W. Bond and George Hawker.

The Fraternal Union held its last meeting in George-lane Chapel, South Woodford. Papers on doctrinal subjects were read by Revs. C. Spurgeon, J. H. Barnard, and G. D. Hooper.

Rev. J. A. Spurgeon has been presented with the degree of LL.D. by Olivet University (Mich.), in recognition of his long and skilful services as an "Ecclesiastical Lawyer."

The members and friends of the South Croydon Mission held last week a meeting to bid a regretful farewell to Pastor W. S. Godfrey, who has laboured so faithfully and well amongst them.

The twenty-fifth anniversary services of the pastorate of Rev. D. Honour, at Deptford, were held on Sunday week. The pastor's report showed that during the twenty-five years 675 had been received into church fellowship, an average of twenty-seven per year.

Rev. Gelson Gregson has been obliged to resign the pastorate of Sion Chapel, Bradford, in consequence of his withdrawal from the Baptist Union, in connection with the Unitarian controversy, owing to a resolution passed by the Union, when Mr. Spurgeon withdrew, which effectually prevents any representative member from resigning so long as the church of which he is pastor is affiliated with it.

The eighty-eighth annual meeting of the Northern Baptist Society took place at Rawdon College, Leeds, last week, Rev. T. Vincent Tymms in the chair. Rev. C. W. Skemp, of Bradford, secretary, read the report, stating that a permanent increase in the funds of the College was of vital importance. If the churches did their duty the College would be an increasing blessing to the churches.

METHODIST.

The Wesleyans have commenced services at Llandrindod for the benefit of English visitors.

Mr. Garrett and his helpers have secured at length a suitable house for their Girls' Home.

Large and interesting missionary meetings have just been held in Hersay (Yorks).

Special services lately held by Rev. D. Kendall in Great Marlow proved interesting and profitable.

Rev. Charles Garrett and other well-known ministers have promised to aid in conducting summer services at Barmouth.

A new Wesleyan chapel, providing accommodation for 500, has been opened by the President of the Conference at New Ferry.

The special fund in connection with the "Children's Homes" to celebrate the presidency of the Wesleyan Conference by Dr. Stephenson now exceeds £8300.

A gratifying item in the annual report of Catford Wesleyan Sunday-school is that during the late mission numbers of the young people gave unmistakable signs of true conversion.

Three years ago the Manchester Wesleyan Mission Committee undertook the services in the Free Trade Hall. Each year has increased the success until now the large hall is crowded.

The Holiness Conference held last week in Southport, addressed by Revs. Dr. Jenkins, W. H. Tindall, C. G. Moore, W. D. Sarjeant, and H. Codling, proved fruitful and helpful.

Rev. James Goudie, of Weston-super-Mare, has consented to go to India to take charge of the English work in the city of Bangalore, in place of Rev. Amos Burnet, who is returning home.

An interesting episode has just occurred in the Ripon Cathedral in connection with the visit of a Wesleyan Band of Hope. By desire of the Dean a special service was held on their arrival in the nave of the church, Band of Hope melodies being sung, and a stirring address delivered by the Canon in residence from the words, "Ready Always" (1 Pet. iii. 15). The service throughout was as enjoyable as it was unique.

PRESBYTERIAN.

The Presbyterians have decided to erect a new church in Victoria-road, Swindon.

Mr. J. T. Morton has given £350 in aid of the work at Rabat, Morocco.

Rev. J. Smyth Wood has just been ordained to the pastorate of St. George's Church, Sunderland.

In Douglas, Isle of Man, interesting services have just been held by Rev. J. Reid Howatt.

A temporary church is about to be opened at Tulse-hill towards the foundation of a new cause.

On behalf of the Nash-grove Ragged School a helpful flower service was held on Sunday week in Queen's-road Church, Liverpool.

Rev. J. B. Hastings intimated on Sunday to his people at Jesmond that he had resolved to accept the call from Palmerston-place, Edinburgh.

The work in Islington, since the settlement of Mr. Norwell, seems making a fresh start, and giving promise of much encouragement.

The Women's Missionary Association of the English Presbyterian Church, which last year had an income of £3463, continues to grow. Seven new branches have lately been formed in connection with congregations in the Presbyteries of Newcastle and Darlington.

The Publication Committee of the Presbyterian Church of England have issued a commentary, in the shape of a little volume, on the 'Articles of the Faith,' which have been unanimously adopted by the Synod. The commentary was the latest work of Dr. Donald Fraser, and it is introduced in a preface by Dr. Oswald Dykes.

SOCIETY OF FRIENDS.

At a cost of nearly £6,000 a new institute has taken the place of the old one in Manchester. The opening on the 20th and 21st ult. was a time of much interest, and not a little good is anticipated from the increased accommodation and facilities for usefulness now offered to Friends. F. Andrews hoped it would be the centre of a great adult school movement like that in Birmingham.

It is a very remarkable fact that in the "Theological Tripos" of Cambridge University for this year are included the history and teachings of the Society of Friends, under the heading, "Dogmatics and Liturgiology," and described as "George Fox and the Society of Friends, to the death of William Penn," thus covering the years 1624 to 1718, from Fox's birth till Penn's death.

Only recently John Horniman, of Croydon, made the munificent gift of a convalescent home to Worthing, Sussex, for the public benefit; and now the same generous donor has put £20,000 in the hands of trustees, who are arranging for the building and opening of a Friends' Missionary Training Home, more particularly for foreign missionary students and prospective workers abroad, who are members or attenders of the meetings of Friends. Home Missionary work will likely be a part of their training.

NOTES FROM IRELAND.

The Methodist Conference has appointed an evangelist (Rev. John Hadden) to work in co. Clare.

A largely-attended united prayer-meeting on behalf of Ireland was held in the Y.M.C.A. Hall, Belfast, on Friday last.

An interesting collection of Methodist antiquities has been presented to the Conference by Rev. John Hay, of Edinburgh, and has been deposited in Wesley College, Dublin.

The Aged and Infirm Ministers' Fund of the Presbyterian Church has now a capital of nearly £11,000. The committee aims at giving a retiring allowance of £100 a year.

The third series of great open-air meetings at Fenagby, near Ballymena, commenced yesterday and will be continued to-day. Mr. Moody and Rev. John McNeill are to be among the speakers.

A donation of £1000, half for home and half for foreign missions, has been given to the Methodist Church by Mr. James Hunter, of Donagh, co. Antrim, who has been an earnest local preacher for nearly sixty years.

The venerable Wm. Arthur, in distributing the prizes to the successful pupils in the Methodist College, Belfast, on Wednesday week, said they had a rich inheritance in their common English tongue, which opened up to them careers of usefulness in every part of the world, such as were afforded to no other people on earth, and urged them above all things to give themselves early in life to the Lord.

The total income of the Irish Presbyterian Church last year for Home, Jewish, Colonial, and Continental and Foreign Missions was £33,631 12s. 9d., being an increase of about £2,500, as compared with the previous year.

NOTES FROM SCOTLAND.

The quiet rural parish of Crailing, Jedburgh, has been visited with happy results by Sister-Pilgrims Lawther and Young, of the Faith Mission. While there is good ground for believing that several were won for Christ, the most marked result of the Mission has been the help and blessing received by Christians. This was abundantly shown on the closing night at a "testimony" meeting, which will long be memorable in the spiritual history of the parish.

Dr. Andrew Thomson has celebrated his jubilee as minister of Broughton-place U.P. Church, Edinburgh, his jubilee as a minister of the Gospel having been celebrated five years ago. Dr. Thomson has seen many changes in the large and important congregation of which he is chief pastor. Of the thousand members of the church when he began his ministry, only ten now remain on the roll. During all his prolonged ministry he had been blessed with almost unbroken health, and at this moment he retains not a little of the strength and vigour of middle life.

FALLEN ASLEEP.

At Bradford-on-Avon, aged eighty, Rev. B. Beddow, for fifty-one years a faithful pastor at Barnesley, Wanstead, Newbury, and Bradford-on-Avon; at Pinner, Mrs. Robinson, widow of a well-known minister, and herself an earnest worker; at Ash, aged sixty-seven, Rev. G. Moss, a zealous worker amongst soldiers in Aldershot Camp; at Southport, Mr. James Petrie, J.P., aged seventy-eight, for nearly fifty years a prominent leader in Free Methodism; at the Livlezi Valley, Nyassaland, on May 5, Mrs. Henry, the wife of the missionary, Rev. Dr. Henry, no particulars are yet to hand; at Bradford, on 23rd inst., Mr. W. Suddard, aged sixty-two, a prominent and highly-valued Sunday-school worker; at Leicester, on 26th inst., Mr. J. J. Hedges, of Stratford-on-Avon, a devoted servant of Christ; at Blenheim, Torquay, Rev. A. Mewton, aged seventy, for many years a faithful preacher of the Gospel; off the coast of Portugal, on June 1, Miss M. E. Dukes, who had laboured lovingly in connection with the Florence Medical Mission, and being very ill was returning home but died and was buried at sea.

Notices.

Communications Received with Thanks. — W.S.B. T.M. J.S. W.C. T.C. E.M. S.K. J.G.G. R.W. A.B. H.F. A.J.B. W.S. J.R.A. P.F. W.H.G. H.E. M.L.B. E.S.E. P.W.J. H.C.G.M. E.S.H. F.C.L. Miss W. W.W. T.L.C. L.F. W.G.W. C.J.N. E.W.G. W.S. J.M.L. W.L. H.B.W. G.B. R.B. W.B. J.C. H.J.K. A.L. D.J.S.H. R.B.B. W.M. C.M.H. J.I. H.M.B. W.M. W.C. A.B. R.B. M.M.H. A.T. A.K. G.M.B. W.G.B. J.E.R. E.C.H. J.C.N. W.T.G. J.B.B. N.W. W.B.H. E.R.H. H.J.R.L. F.H.G. A.M. S.B. C.F.B. O.M. C.M. G.F. M.L.P. F.O.S. S.L.G. S.K. J.K. R.B. M.E.B. M.M.D. E.F. C.F. R.J. J.E.B. W.E.C. T.J.B. R.A. G.A.R.W. W.M. T.S. M.F.

Applicants for Tracts.—A. E. Nichols Barnes, Knight Cottage, College-street, Bristol; H. M. Barnett, 17, Queen Elizabeth's-walk, Stoke Newington, N.; J. Bell, Winterbourne, Sutton-grove, Surrey; Miss S. Baker, 27, Sherwood-street, Golden-square, W.; H. E. Smith, care of W. S. Thompson, 12, Newgate-street, E.C.; Wm. Ayer, Oxford House, Forest-lane, Forest-gate, E.; S. E. Edmonds, 10, The Green, Stratford, E.; Miss Mary Jane Stephenson, 50, Great Russell-street, Birmingham; R. C. Taylor, Ebenezer Villa, 109, Oxford-avenue, Southampton; A. E. Tollemache, The Limes, Great Shelford, Cambridgeshire; E. Sharman, Great Shelford, Cambridgeshire; F. Smith (pictorial), 260, Oxford-street, W.; Miss M. Gray, 42, Summer-street, Clifton-park, Belfast; James Cail, 29, Blantyre-street, Runcorn; R. Gardiner, 107, Hamilton-square, Bermondsey, S.E.; Mr. Mosley, 22, King's-cross-road, W.C.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given way.]

(For Personalia, &c., see Page 28.)

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FORTIETH SERIES OF CASES.
CASE FOR THE WEEK.
CHRONIC SORE THROAT and DEBILITY.—THE RESULT OF FREQUENT BRONCHITIS.

Miss H——, a young lady aged 27, applied to me for advice about eighteen months ago.

Writing me recently she says:—"It is important that my name and address is *not printed.* My mother has a tenant who is a doctor and lives near."

Repeated attacks of bronchitis had brought her into an exceedingly low state. She had also lost flesh. Gradually she had been failing more and more for two years, and obtained no relief.

At this time the breathing was very short. Pains in the throat were very bad.

She recovered entirely shortly after commencing my treatment. Writing me last summer, she says:—I am glad to say *I have neither had the least cold or sore throat since I finished the course of your medicine.*"

I wrote recently to inquire after her health, and she says:—"I am very glad to say I have not been troubled with any of my old symptoms since writing you last summer. I had an attack of the epidemic (Influenza) early in the year, but it *quickly yielded to a few doses of your valuable medicine.*

"Will you kindly send me (she adds) particulars of the Young Women's Christian Institute at West Brighton, of which you are president."

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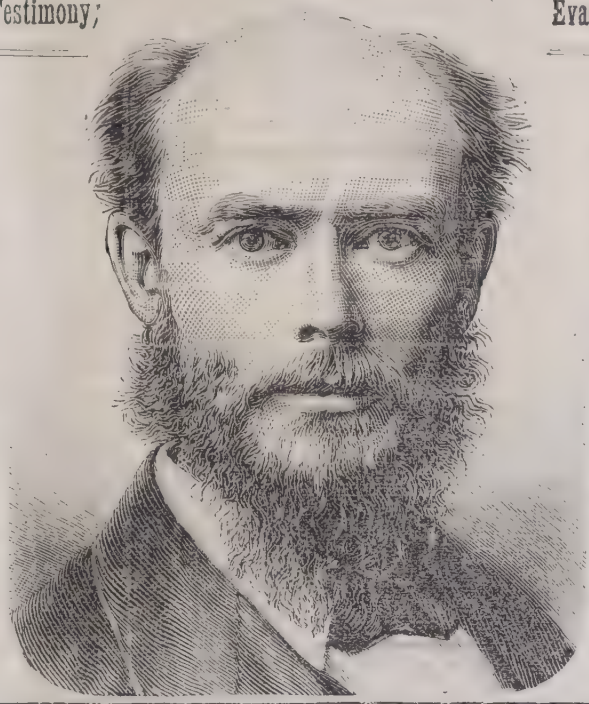
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The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

Weekly Record of Christian Life and Testimony; Evangelistic Effort, and Missionary Enterprise.



Portrait and Sketch of

Rev. A. W. Potts.

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No. 1172.] THURSDAY, JULY 14, 1892.

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St. Giles' Christian Mission.

RETIREMENT OF MR. GEORGE HATTON.

TO THE READERS OF "THE CHRISTIAN."

Dear Friends,

I much regret that owing to continued ill-health I have been compelled to resign the superintendence of the St. Giles' Christian Mission.

I am quite unable to express the deep grief it is to me thus to relinquish the active part I have taken in the work since its commencement 32 years ago.

I am pleased, however, to say that my old and valued friend and co-worker, Mr. William Wheatley, whose name has so long been well known in connection with the Discharged Prisoners' Branch of our labours, takes my place, and I earnestly bespeak for him the same sympathy and encouragement that has been shown to me these long years past.

It is a matter of great regret to me that I am leaving my friend to face a serious financial pressure. £2,000 are urgently needed to carry the work over the summer months. Towards this sum three friends have already contributed £146, and if the remainder could be sent to Mr. Wheatley at once it would not only relieve him from a heavy burden, but would be a great comfort to myself, and I should personally consider it one more expression of Christian love from the many readers of "The Christian," who have so largely enabled me to carry on this work for our Lord for so long a period.

Donations will be thankfully acknowledged if sent to our Treasurer, F. A. BEVAN, Esq., 54, Lombard Street, E.C., or to the Superintendent, Mr. WILLIAM WHEATLEY, or myself at this address.

Most heartily thanking all friends for their sympathy during my long and trying illness,

I am, Yours sincerely,

GEORGE HATTON.

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c647

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DAY IN COUNTRY.—Rev. J. W. Atkinson, Claremont, Cawley-road, London, E., urgently pleads for help to give a day in Epping Forest with substantial meal to poor, and in many cases orphan East London children. Cost under one shilling per head inclusive. Every gift great or small promptly acknowledged. Balance sheet by chartered accountants. c573

KESWICK CONVENTION.—The Eighteenth Annual Convention for the Deepening of Spiritual Life, will be held, D.V., July 25 to 30.—For trustees of Keswick Convention, ROBERT WILSON, Broughton-grange, Carlisle. c634

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Strangers' Friend Society.

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Unsuccessful Candidates.

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LADIES' SAMARITAN SOCIETY
National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, W.C. c639

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"THE CHRISTIAN" is published every Thursday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, or will be supplied direct by the Publishers, MORGAN and SCOTT, London, on the following *Terms, post free*, and including double numbers.

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FRENCH CHRISTIAN FAMILY prepared to receive two boarders desirous of perfecting themselves in the French language. Option of spending season at seaside. Highest references exchanged.—Madame ARNETT, 68, Rue des Prairies Calais. c19

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AN EXPERIENCED TEACHER requires re-engagement as Morning Governess, in London or the suburbs. Thorough English subjects, French, German, and music, acquired abroad. Also harmony.—A. G. M., care of Messrs. Drew and Sons, 371, Kentish Town-road, N.W. c2069

HANOVERIAN LADY wishes a pupil for her comfortable, paternal home. German family life. First-rate educational advantages. Best references. Interview if wished. Escort July.—Address Miss MARCARD, West-park, Dundee. c2127

EXPERIENCED CHRISTIAN LADY (C. E.'s daughter) seeks Re-engagement. Thorough English grounding. Conversational French and German, music, singing, drawing, painting, needlework.—C. D., Mrs. Edwin Hooper's Governess Institute and Home, Compton-terrace, Islington, London. c2140

GOVERNESS WANTED, September. Thoroughly experienced. English, French (grammatical and conversational), good music, drawing, calisthenics, plain and fancy needlework. Certificated essential. Age from 25 to 35. Church of England. Evangelical. Comfortable, quiet home. Moderate salary.—Mrs. CAREY, 1, Crescent, Bedford. c2144

HIGHLY RECOMMENDED.—A young gentleman (Protestant), teaching French and Italian, wishes engagement as Tutor for two months, with or without salary.—Monsieur D., Grafton House, Uxbridge-road, Acton. c2160

EARNEST CHRISTIAN GOVERNESS desires re-engagement in similar capacity, or as Housekeeper, Companion, &c. Thorough English, music, fluent French and German (acquired abroad), elementary Latin, calisthenics.—B., 10, Lewisham High-road, S.E. c2151

HOLIDAY AND PERMANENT ENGAGEMENTS.—Mrs. Tapling highly recommends her North German finishing governess. Fluent French (abroad), English, music, drawing, painting. No objection to travel.—FEL. ROEBEL, Ockenden, Cuckfield, Sussex. c2157

EXPERIENCED GOVERNESS (certificated) wanted, decided Christian, to take charge of and teach three young children. Usual subjects. Good music, needlework. Evangelical Churchwoman. Quiet country home.—MEADS, 65, Port street, Evesham, Worcestershire. c2070

GOVERNESS, certificated, experienced, desires Re-engagement with earnest Christians. Teaches English thoroughly, also German and French (acquired abroad), Latin, music, drawing, painting, calisthenics, and needlework. Highest references. Salary £40 to £50.—C.078, Haddon's Advertising Offices, Bouverie House, Salisbury-square, E.C. c2078

GOVERNESS.—A Foreign Governess, teaching French and German, desires Re-engagement in family for September. Good reference. Comfortable home essential. Interview desirable. Miss HERRENSCHWAND, Milford House, Stowhill, Newport, Mon. c2057

GOVERNESS.—Re-engagement required by young Lady in family or school. English, music, elementary French, Latin, and shorthand. Excellent references. Meeting with Brethren preferred.—E. S., 136, Tufnell-park, Holloway, London, N. c2056

AS GOVERNESS.—Seven years' excellent personal reference; thorough English, music, French, needlework; experienced in illness, abstainer, Protestant. Age 26. Salary £25.—Apply Miss HOOPER, 9, Upper Baker-st., N.W. c2052

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AS BUTLER, where footman is kept. Age 29, height 5ft. 7in. Single, abstainer.—WM. DUNN, The Elms, Hardwicke, Gloucester. c2061

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AS SCRIPTURE READER, formerly to navvies; also in evangelistic work with Captain Dawson, John Wooldridge and others; used to parochial work. Wife used to visiting. Good needlewoman.—B., Mrs. Hughes, Whittington-terrace, near Lonsdale, Staffordshire. c2137

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AS MESSENGER, Caretaker, Chapel Keeper, or any trustworthy place. Advertiser is butler, but leaving to be married. Wesleyan and abstainer. Highest reference.—E., 26, Pont-street, London, S.W. c2111

A CHRISTIAN YOUNG MAN seeks light situation, such as Librarian or Bookroom Assistant. Country preferred. Good references.—Apply, with full particulars, to W. OAKLEY, 181, Kennington-road, London, S.E. c2110

SECRETARY.—A lady (24) desirous of Christian work seeks an appointment as above. Good correspondent. Knowledge of French and German. Four years' experience in secretarial duties.—B. J., Vines Domini, Coblenzerstrasse, Bonn-on-the-Rhine. c2114

GARDENER, head, working. Thoroughly practical in all branches. Married. No family. Age 40. Christians. Abstainers. Disengaged through death. Good reference for ability and industry.—THOMAS WHEELER, 44, Westville-road, Shepherd's-bush, W. c2112

ODDMAN.—A lady recommends for above situation a Christian man. Thoroughly trustworthy, hard-working, and steady. Good character. Age 30.—A. P. C., The Grange, Mansfield, Woodhouse. c2116

YOUNG MAN, 24, decided Christian, requires re-engagement, owing to disposal of present business, as traveller or otherwise. Eight years at furnishing.—C2103, Messrs. Haddon and Co., Bouverie House, Salisbury-square, E.C. c2103.

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AS COACHMAN.—Highly recommended by gentleman. Drive single or pair. Age 27. 2½ years' excellent character. Married when suited.—G. FEY, 15, Church-road, Bromley, Kent. c2113

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AS MATRON.—Situation required in boys' school. Resided 6½ years as governess-housekeeper in minister's family.—F. G., 68, Kingston-road, Wimbledon. c2030

LADY HOUSEKEEPER.—A lady is desirous of obtaining the above in a Christian household. Thoroughly experienced. Fond of children. Highest references.—T. S., 46, Trinity-road, East Finchley. c2105

SUPERIOR WORKING HOUSEKEEPER, Bachelor or widower preferred. Good manageress and cook. Can be thoroughly recommended. Meeting with Open Brethren.—R., care of Miss Gilchrist, 1, Circus-road, St. John's-wood, N.W. c2087

A LADY wishes to recommend a well-principled, industrious lad of 13 as page or to train under a gardener. Christian influence valued.—Miss CHAPMAN, 16, Balcombe-street, Dorset-square, N.W. c2085

WILL SOME CHRISTIAN LADY (total abstainer) receive a lady, about 40, to assist in her home, where some other help is given. She is gentle and obliging, and could teach young children. Active work preferred. No salary for six months.—Full particulars given by Mrs. PATERSON, Westfield, Cazenove-road, London. c2099

EXPERIENCED LADY desires re-engagement as Useful Companion and Housekeeper to elderly lady or gentleman, or charge of small family. Tuition. Good references.—C. J., 24, Jeanstreet, Stockbridge, Edinburgh. c2093

AS MAID OR ATTENDANT on an elderly lady, or housekeeper to an elderly gentleman. No objection to apartments. Good needlewoman.—E. H., 25, Oakington-road, Maida-vale, London, W. c2139

MONTHLY NURSE, certificated Queen Charlotte's Hospital, desires engagements after October. Well recommended.—NURSE, 4, Weltje-road, Hammersmith, W. c2143

USEFUL COMPANION or Nursery Governess. Young Lady seeks Re-engagement. Age 20. Good needlewoman. Church of England. Country preferred.—Write, stating salary, to Miss S., care of Paine's Library, Worthing. c2159

AS USEFUL MAID, a competent, trustworthy person, with twenty-five years' excellent character. It is important that she should be in a temperance family.—Full particulars from Miss AYREST, Church House, Dean's-yard, Westminster; or the Secretary, 37, Chesham-place, S.W. c661

AS MAID-COMPANION to a Christian Lady. Could superintend household duties.—M.W., Y.M.C.A., 17, Crescent, Birmingham. c2164

A YOUNG LADY desires engagement as Assistant Matron or Wardrobe-keeper. Good dressmaker and needlewoman. Age 21. Good references.—L. ELWOOD, 13, Bunyan-road, Hitchin, Herts. c2136

AS ATTENDANT on elderly or invalid lady, or any position of trust. Total abstainer. Good references. Comfortable home valued.—W., Y.W.C.A., 215, Harrow-road, Paddington, W. c2115

AS COMPANION.—An officer's daughter desires engagement with Christian lady or young lady (not invalid) in England or Continent. Travelling expenses, no salary.—UNDINE, c2055, Haddon's Advertising Offices, Bouverie House, Salisbury-square. c2055

WANTED, SITUATION in Y.W.C.A., or other mission work. Good visitor. Domesticated. Good references.—A., Y.W.C.A., Egham, Surrey. c2146

LADY HIGHLY RECOMMENDS experienced useful lady's maid to delicate lady. Thorough needlewoman, dressmaker, understands housekeeping. Testimonials, certificate for nursing. Wages £30. Age 45.—J. E. B., 4, Beauchamp-road, Lavender-hill, Clapham. c2118

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A MAN AND WIFE wanted as indoor servant and cook, abstainers, for a convalescent home for scarlet fever, where patients from the upper classes are received.—Apply, by letter, to Miss WARDELL, Convalescent Home, Stanmore. c655

MAN AND WIFE, without encumbrance, to take charge of one of the Strangeways Homes for Lads. Man can follow own employment, and only devote spare time. Christians and abstainers. Woman strong and sensible. Good salary.—Apply, by letter, with copies only of testimonials, to Hon. Secs., Boys' and Girls' Refuge, Strangeways, Manchester. c632

LADY SUPERINTENDENT wanted for a large Y.W.C.A. Boarding House. First qualification, a wise and earnest soul winner; second, experience in similar work; third, an economical and skilful manager. Age 30 to 40. Church of England preferred. State previous salary.—Apply Mrs. STEPHEN MENZIES, Liverpool. c2103

A CLERK wanted for ledger and other work.—Apply, stating age, experience, and wages required, to WALLIS and STEVENS, Engineers, Basingstoke. c2053

PAGE BOY wanted, about 14 years of age, for a private business, to board and sleep in the house. Small salary and livery allowed.—64, Wigmore-street, London, W. c2088

WANTED, for the Woodgrange Baptist Chapel, Forest-gate, a respectable couple as Chapel Keepers, wages 22s. per week, and nothing found. Applications by letter only, with references, to be sent, not later than July 25th, 1892, addressed to Mr. E. GRIFFITHS, 112, Osborne-road, Forest-gate, who will give particulars of the duties required. c2108

MATRON WANTED as "Home Mother," at one of the Strangeways Homes for Lads. Christian. Strong and sensible. Fond of children, with powers of control. Good salary.—Apply, by letter, with copies only of testimonials, to Hon. Secs., Boys' and Girls' Refuge, Strangeways, Manchester. c633

LADY'S MAID wanted, to live in the country (Midland county). Must be a good dressmaker. Christian preferred. Good character indispensable.—Write particulars to K. C. B., Willing's Advertising Offices, 162, Piccadilly, W. 2091

LADY REQUIRES HOUSEMAID, some experience, or willing to learn. Neat appearance, no fringe. Good plain needlework necessary.—Age, wages, full particulars.—C2071, Haddon's Advertising Offices, Bouverie House, Salisbury-square. c2071

A CHRISTIAN LADY wanted. Church of England and total abstainer. Thoroughly experienced in cutting out and in the management of a workroom. Good salary given.—Miss WESTON, Sailors' Rest, Portsmouth. c650

HOUSE-PARLOURMAID for little boys' school, by 20th inst. Comfortable home for industrious girl. Wages £14 to £16. Good character indispensable. Country girl preferred.—Miss FITCH, Berryland House, Surbiton-hill. c2101

WANTED FOR A COUNTRY HOUSE, Devonshire, a housekeeper. Must be a very good cook and well-recommended. Age not under 30. Baking required. Kitchenmaid kept. Wages £35, all found except beer.—C2121, Haddon's Advertising Offices, Bouverie House, Salisbury-square. c2121

TWO LAUNDRY MAIDS, upper and under, wanted immediately. Good references necessary.—Mrs. KNOX, Church Missionaries' Children's Home, Limpsfield, Surrey. c2119

USEFUL HELP wanted, no children. Light household duties, sewing, and assist in cooking. Servants kept. Salary. Comfortable home. References required.—Address Mrs. CLARK, H. Mull, Esq., 6, Bedford-street, Belfast. c2098.

NURSES WANTED.—The director of the medical department of the West London Mission wishes to engage several fully-trained nurses for district and hospital work. Apply, by letter, stating age, training, and requirements, to the MEDICAL DIRECTOR, Lincoln House, 60, Greek-street, Soho, W. c631

NURSE.—Can any lady recommend a strong, willing person as Nurse to three little boys, ages 5 and 3½ years, and 3 months? Must have been accustomed to children. One who has been under nurse preferred.—Mrs. WALDEGRAVE, Taunton. c2043

HEAD NURSE required for a nursery of twenty children, from eighteen months to four years of age. Must be experienced, a good needlewoman, and able to control a number together.—Write fully, stating previous experience, age and enclosing references, to MATRON, Babies' Castle, Hawkhurst. c2089

CHRISTIAN YOUNG LADY required as Governess in small, middle-class school. Certificated. Good pianist. Vacancies for two little boys as boarders. Terms moderate and inclusive Castle Dene School, Castle-rd., Newport, Wight. c205

CAN ANY LADY recommend two trustworthy, healthy servants for three ladies? Cook and house-parlourmaid. Quiet family. Early dinner.—L., Scotney's Library, Weston-super-Mare. c2090

LADY GENERAL HELP wanted. Understand cooking, housework, needlework. One servant. Small family. Country. Offered comfortable home and laundry.—Letters only, VICAR, 117, Elgin-avenue, Maida Vale, London. c2133

CAN ANY LADY recommend a house-parlourmaid for small family? One who is attentive in illness, cheerful, active, willing to be generally useful. Two servants.—Mrs. STUART, Woodleigh, Harrow. c2038

CAN ANY LADY recommend useful maid, active, healthy, conscientious? Good plain needlewoman and dressmaker. Good packer, and must have travelled on the Continent. Experienced in nursing in illness. Church of England.—Full particulars to Mrs. L., care of Mr. Slait, 323, Oxford-street, London. c2032

CAN ANY LADY recommend a good maid for an invalid lady? She must be a good hair dresser, milliner, and plain dressmaker, and of fair height. Age about 35. A Christian desired.—DOWAGER LADY A., Neale Lodge, Upper Norwood. c2165

HOUSE-PARLOURMAID wanted by August 1, for a quiet country place. Housemaid kept. One in fellowship with Open Brethren preferred. Wages £18 all found.—Mrs. SIMMONS, Etherton Lawn, Spedhurst, Tunbridge Wells. c2067

HOUSEMAID, also House-Parlourmaid wanted by about the middle of August, who thoroughly understand their duties. Good personal characters. Age about 25 to 30.—Apply Mrs. H., Sussex Lodge, Binfield-rd., Clapham, S.W. 2138

PLAIN COOK wanted, age from 20 to 25, an early riser, and abstainer. Comfortable Christian home. Housemaid kept. Good personal character required.—Mrs. F., 11, North Common road, Ealing. c2120

GOOD PLAIN COOK wanted. Also housemaid, and respectable girl to assist generally. Middle of August. Seaside school. Must have good characters, and be obliging.—Apply Mrs. SAVAGE, College, Seaford, Sussex. c2062

COOK, GOOD PLAIN, wanted, for a country rectory. Assistance given. 4 servants kept. Wages £20 to £25.—Write age and length of character to Mrs. GROVE, Cliffe Rectory, near Rochester. c2124

GOOD COOK wanted, where scullery-maid is kept.—Write, stating wages and full particulars, to Mrs. W., 12, Palace-court, Bayswater, W. c659

WANTED, a good cook and a second kitchenmaid for a school at the seaside. None but those with first-class references need apply. To really good servants liberal wages are offered. Large staff kept.—Address letter, with full particulars, to BURSAR, care of J. W. Vickers, 5 Nicholas-lane, E.C. 660

WANTED, END OF SEPTEMBER, good Plain Cook, not under 30; also House-Parlourmaid, not under twenty-five, for small family. Total abstainers. Early risers. Personal characters.—Apply, by letter, to Mrs. MEEK, 2, Cintra-park, Upper Norwood, S.E. c2072

MOTHER'S HELP wanted. Earnest Christian. Must be thoroughly experienced. Able to take entire charge of several children, eldest 6, youngest 2. Quiet country home.—Mrs. STRICKLAND, Greenhithe, Kent. c2135

GENERAL SERVANT wanted (respectable), who thoroughly understands her duties. Good personal character. Age 25 to 30. For one lady. Liberal wages. Comfortable, quiet home.—Miss STRUTHERS, 21, Whitehead's-grove, Chelsea, S.W. c2092

GENERAL SERVANT wanted who understands plain cooking. Nurse kept. Must be an early riser, and have good character.—Apply, stating age and wages required, Mrs. GRAY, Stone Cottage, Bognor, Sussex. c2163

GENERAL SERVANT.—Wanted, at once, a superior, conscientious person between 20 and 30. Another kept. Must cook well. Good wages given. Three in family.—B., 5, Strawberry Hill-road, Twickenham. c2029

WILL A CLERGYMAN'S WIFE recommend a strong, honest, country girl as general servant in a clergyman's house in London? Two in family.—27, Fernhead-rd., St. Peter's-park, W. c2

SICK NURSES FOR PALESTINE.—Devoted Christian young women wanted for this work. Age not under 25. Spiritual experience and zeal for souls, with good health, indispensable. The course of training begins October 1st. Trained nurses accepted on special terms.—Apply, by letter only, to HON. SEC., Palestine Medical Mission, 143, Clapham-road, S.W. c625

HOSPITAL FOR CHILDREN with Hip Disease, The Vine, Sevenoaks.—The Lady Superintendent is in immediate need of a lady probationer. 10s. a week required for board, but laundry expenses defrayed. c2031

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BRIGHTON.—Select Boarding House. Pleasant and healthy situation. Near West Pier and lawns. Rooms lofty and airy. Home comforts. Terms moderate. Special for permanency. —Moreland House, 116, Lansdowne-place, Hove.

BRIGHTON.—Engedi House, Eastern-road. House of Rest for Christian workers and others. Terms 10s. 6d., 12s. 6d. and 15s. per week.—Stamped addressed envelope enclosed for reply, LADY SUPERINTENDENT. 497

BRIGHTON (West).—Comfortably-furnished sitting-room and bedroom, 17s. 6d. Extra bedrooms. Near sea. Highly recommended by a doctor's wife, and Mrs. Osborne Howe, of South Africa.—TRUTH, 27, Westbourne-terrace. c2073

BRIGHTON.—Board and residence for Christians. Restful, homelike. Ladies 21s., gentlemen, 25s., weekly; 3s. 6d., 4s. 6d. daily. Two friends 2s. 6d. each less. Omnibus from station 2d.—C. W. NUNN, 152, Marine-parade. c580

BRIGHTON. — Board and residence offered to Christians. Close to sea and near the West Pier. Terms from 25s.—Mrs. JOHNSTON, 11, Cannon-place. c2122

BOURNEMOUTH.—Boscobel Hall, Boarding Establishment. Apartments en suite, Central. Overlooks gardens and pier approach. Magnificent land and sea views. Liberal table. Inclusive terms, 35s. to 45s.—WHYTE. "Can cordially recommend this most admirably conducted home."—Dr. Pierson, Metropolitan Tabernacle. c380

EAST BOURNEMOUTH.—Castle Court, Boscombe Chine.—Select Boarding Establishment. Charming sea and land views. Well appointed. Five minutes from pier. Private apartments.—Mr. and Mrs. J. D. HAZARD. c513

BOURNEMOUTH.—Comfortable, large, airy apartments, in own grounds, on best part of East Cliff, among pines. Sea view, near pier and gardens. Terms moderate.—Mrs. MOON, The Neilgherries, Grove-road. c1726

WEST BOURNEMOUTH.—To let, furnished, for two months, a semi-detached villa, beautifully situated, overlooking sea and common. Three reception, 5 bed rooms, dressing and bath room. References.—M., "Cheswardine," Alum Chine, Bournemouth. c1880

BOSCOMBE.—To be let, furnished, during August, desirable house, four reception, six bed rooms, bathroom, garden, &c. Close to shops and pines, five minutes' from beach.—Apply Mrs. VENIS ROBINSON, Serampore, Boscombe. c1809

BOURNEMOUTH.—To let, suites of well furnished south rooms. Close to sea and Chine gardens. Good cooking and attendance. Moderate terms.—Meadowell House, 36, Christchurch road, Bournemouth, E. c642

BOURNEMOUTH.—Board and residence, 25s., with family of medical man. Cheerful, healthy position. Convenient for cliffs and pleasure grounds. Careful attention to invalid.—DOCTOR, Linden House, St. John's-wood-road. c2085

BOURNEMOUTH. — Lakeside, Poole-road, Comfortable apartments, due south. Tennis-lawn. Home comforts. Near West station.—Mrs. BAXTER. c2034

BUXTON.—Peveril House, private boarding establishment. Beautifully situated near gardens and baths. Every attention given to a limited number of visitors. Liberal table. Terms moderate.—Misses GRETTON and FRASER. c2077

BUXTON, DERBYSHIRE. — Brunswick Boarding House, Hardwick-square. A few minutes' walk from stations, baths, and gardens. Lovely mountain views. Established in 1883.—For prospectus apply to Miss PALMER. c443

BURNHAM, SOMERSET.—Holiday home for Christians desiring quiet rest. Close to sea. Bracing, healthy resort. Very comfortable. Liberal table. Inclusive terms from 25s. per week.—Miss BROOKS, Elmathan House, Burnham. c1870

BLACKHEATH (near).—Widow Lady (young) desires to meet with lady to share her very comfortable home. Terms moderate.—Address F., care of Messrs. Genn, 28, Eltham-road, Lee, S.E. c2154

BROMLEY, KENT.—To let, furnished, for five or six weeks from early in August, the whole or part of pretty house with garden. No tennis. Three sitting and six bed rooms, bathroom. Not suitable for children. Two servants left. Moderate terms.—Address D., 1, Elmfield-park, Bromley, Kent. c2145

BEDFORD.—£4 4s. a week during holidays. Large furnished house overlooking river. Three sitting, nine bed rooms (14 beds), dressing-room, bath-room (h. and c.). Tennis, family boat. —COLONEL, Englefield Embankment, Bedford. c2049

COLWYN BAY.—Private house to let, furnished, for August. Three entertaining-rooms, six bedrooms, bathroom, w.c., two kitchens, pantries. Facing fields near sea.—Rev. THOS. LLOYD, Highfield. c2042

EALING.—To let, furnished, for two or three months, a detached house, containing three reception, five bed rooms. Children objected to. Terms very moderate.—P., 14, Gordon-road. c2069

EASTBOURNE Y.M.C.A. Boarding House. Central. Three minutes of sea. Terms: full board, drawing, reading room, piano, week 24s. day 4s. Married couple 48s. Convenient for ladies. —M. WATERS, The Holidays, Langney-road. c156

FRANCE.—St. Servan, near St. Malo, Dinard. Charming seaside place. Board and residence. Excellent bathing, boating, fishing, tennis. English church. Liberal table. Boats direct from Southampton. 25s., 30s.—Mdme. POLLOT. c2126

FOLKESTONE.—Home from home for Christian abstainers. Best part, not far from the Leas. 35s. to 52s. 6d. inclusive weekly.—Miss WOODWARD (Member of British Nursing Association), Haverstock Villa, Claremont-road, Folkestone. c1711

FELIXSTOWE.—Good six-roomed house to let, nicely furnished. Easy terms for long let to quiet family.—Mrs. PUMPHREY, 7, Clarendon-road, Birmingham. c2153

HASTINGS, Y.W.C.A.—Holiday Home for Business Young Ladies. The home stands in a pleasant and airy situation. 10s.—LADY SUPT., The Nest, Milward-crescent, Hastings. c1961

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Rev. John Hewlett, Principal of the London Missionary Society's College, Benares.

The correspondence on "The Accuser" has been carried through several weeks, and we think that the subject has been fully and fairly laid before our readers. Those interested in it can now judge for themselves. We do not think it necessary to exhaust everything that can possibly be said on either side. It is of more importance that readers should use their own powers of study and discernment, and they can now, if they desire, pursue the subject for themselves. The comprehensive letter in our present issue may fittingly bring the discussion to a close.

The twenty-seventh anniversary of the Evangelistic Mission was celebrated by a very noteworthy meeting at Eccleston Hall, of which a lengthy account is given (page 18),—and which this invaluable mission well deserves. It is a grand illustration of what God is able and willing to do by one man who yields himself unreservedly to his service. The extent of the work carried on in halls and tents in London and the provinces, in the large circulation of evangelistic literature, and in other ways, is far greater than is supposed by those not well acquainted with it. Its preparation and training of evangelists who may become missionaries to heathen lands, is by no means the least valuable feature of this excellent work, which deserves large and generous support.

Suffering and sorrow, like the poor, are ever with us; but we have had of late an unusual tale of great disasters bringing loss and misery in their train. The cholera epidemic is working much havoc in some parts of Russia, and even as near to our shores as France. The catastrophes by fire at St. John's, Newfoundland, in Norway, and in California, have been on a portentous scale, resulting in great loss of life and property, with consequent suffering. The explosion on Lake Geneva and the labour troubles at Pittsburg are serious additions to the list of painful calamities. All these events speak loudly as to the uncertainty of human life; and some of them call for active expression of sympathy. The Lord Mayor has opened a fund at the Mansion House for the sufferers from the fire at St. John's, and many will doubtless bear their part in the needed work of relief.

Mr. Meyer's decision, conveyed in a communication printed on page 14, is one which we hail with much satisfaction. The multiplication of individual churches, where the worshippers may rely upon hearing the Gospel preached in its fulness and simplicity, is a gratifying sign of the times. It has always seemed to us that Congregationalism, with its corollary of a union of churches, is virtually a departure from the principles of the original Independency. In such Unions, men of intellectual strength and personal rather than spiritual force, necessarily come to the front, and though nominally independent, the churches cease to be practically so. Men of God such as Pastors W. Fuller Gooch, F. B. Meyer, F. H. White, &c., delivered from the trammels of denominationalism, are needed in the present day.

That mighty man of God, Charles H. Spurgeon, though loyally connected with his denomination, was above all an individual witness of Jesus Christ; and in his later days he felt increasingly that the true bond lay not in denominational and external, but in inward and spiritual oneness. Some of the ablest and most useful men in the Church of England have maintained a similar position.

In his concluding speech to his constituents in Midlothian, Mr. Gladstone referred to the Opium Trade, and admitted the shame and disgrace that attached to the way in which the drug had, in past days, been forced on the Chinese. If, by the changing fortunes of politics, he should again be placed in power in this country, we hope he will be rigidly held to his promise that he will be glad to forward any measure within the bounds of reason for limiting, and, if possible, getting rid of Great Britain's connection with such a traffic.

A very interesting deliverance has lately been made by the Synod of the United Presbyterian Church in Scotland with respect to the pressing claims of Foreign Missions. The "address" directed to pastors, officers, and members of the Church, calls for a fuller treatment of the subject in the pulpit if "a holy enthusiasm" adequate to its importance is to be awakened. More generous giving and personal dedication are also urged. We trust these timely appeals will meet with a hearty and well-sustained response, and that this earnest-minded section of the Church will keep to the front in missionary devotion.

The communication from Lord Radstock, to be found on page 9, gives point to all special efforts to awaken missionary interest in the churches. The call to evangelise the world is altogether independent of any patent readiness on the part of the nations to receive the Gospel. But that call surely comes with redoubled force and sanction at a time when the walls of ignorance and prejudice are fast disappearing, and nothing is left for the soldiers of the Cross but to go in and possess the lands for Jesus Christ.

We recently called attention to the fact that the Sultan of Morocco had issued orders forbidding intercourse between Moorish women and ladies attached to Christian missions. Now the French Government demands that English missionaries shall be recalled from Algeria. These measures specially affect the operations of the North Africa Mission. In the first case, it was pleaded that the missionaries "corrupt the religion" of the country; in the second, the reason assigned is "the prevention of the troubles which too often arise in Mussulman countries in consequence of religious agitation." It has been said that the action of the Government of France is a mere set-off against recent occurrences in Uganda, whence "the white fathers" have written several letters in the hope of raising French feeling against Britain. But from the fact that "every kind of religious proselytism," even by persons of French nationality is interdicted, it is apparent that the reason of this action lies in the desire to make government easy in a Mohammedan country.

Mr. J. E. Budgett Meakin, writing to us with regard to Algeria, points out that should what seems to us to be "the worst" really take place, the call for independent Christian residents who cannot be classed as missionaries will be specially urgent.

Our French Protestant contemporaries express deep regret at the pass to which things have come, and, with us, trust that God will lead the way out of the present dark valley. They will watch that no advantage is allowed to Romanism. Should Cardinal Lavigerie's agents be permitted a free hand, then the Evangelical churches of France will see before them a great door of opportunity, which we pray they will be enabled to enter with promptness and vigour. In the meantime our friends of the North Africa Mission are assured of our prayerful sympathy.

The age of heroism in the Master's service is not past. In Africa, as all know, many a precious life has lately been yielded joyfully for his sake; but now from a little mission in an obscure part of Central America comes a touching story of two young lives laid gladly down in the service of the King. In our obituary it will be found briefly noted how Rev. H. W. Bunting went out to Honduras in March, 1891, his sister going to his help in September. After some months' earnest labour, an epidemic of yellow fever broke out in the place; the Romish priest succumbed, and these two evangelical missionaries gave themselves to ministering to the sick and dying until both were stricken, passing away within a few days of each other. These young Wesleyan missionaries have doubtless by life and death sown in the hearts of bigoted and blinded Roman Catholics seed which may yet be found to the glory of God.

One of the current ideas at variance with the doctrine according to godliness is that God is too merciful to be just, and that sinners impenitent in this world may yet be saved in the world to come. Any views or statements calculated to give support to this false and perilous notion should be carefully avoided by all evangelical men. Therefore, we question the frequent assertion that "judgment is God's strange work." How can this be true of the Judge of all the earth, of whose throne, righteousness and judgment are the foundations? The flood, the destruction of Sodom, the great white throne, all declare that "Jehovah is a God of judgment, and by Him actions are weighed."

There is one act which stands out from all God's other dealings as his strange act—it was that the Holy One in heaven should smite the Holy One on earth; that the sword which kept the way of the tree of life should awake against his Shepherd, and against the Man who was his Fellow; that He who knew no sin should be made sin for us, that we might be made the righteousness of God in Him.

The passage in Isaiah xxviii. which speaks of God's strange act declares that in laying in Zion the sure foundation, God would lay judgment to the line and righteousness to the plummet, and quite discredits the idea that judgment is God's strange work.

Judaism has witnessed many modifications in these later days. The burdens of Rabbinism have been dislodged, and time-honoured customs laid aside. At the West London Synagogue recently, the subject of juvenile education was very candidly discussed, and although with no immediate result, in all probability with some salutary effect. Thoughtful people in the Jewish community are scandalised by the idea of young and old offering prayers to God in a language which they do not understand. Large numbers of Jews have only a parrot acquaintance with Hebrew: they read the words, but cannot follow the sense. A strong appeal is therefore being made for religious observances to be more generally conducted in the vernacular. Rev. A. Löwy remarked that during the past forty years the knowledge of Hebrew has much declined among the Jews. Speaking of education, he expressed the very reasonable hope that the children would be taught the nineteenth chapter of Leviticus, for "religion is not religion if not ethical." If all Jewish children were grounded in the chapter mentioned, it would not be difficult to approach them concerning the Greater than Moses, who delivered the Sermon on the Mount.

The Power of the People.

The point of view from which we regard the evident uprising of the working-classes to take on themselves their own government is that of prophecy, of which we are witnessing a most remarkable fulfilment, and one which more than ever convinces us, if we needed convincing, of the genuineness of the book of Daniel, the inspired accuracy of the Bible, and the near termination of the present age.

The image of Nebuchadnezzar's dream, whose brightness was excellent and the form thereof terrible, represented, as we all know, the Gentile power, "the times of the Gentiles," from the time of the captivity of Judah to the final consummation of this dispensation in the reign of the lawless one and the Advent of the Lord. In a majestic procession the empires of the world pass before our view from the golden head gleaming in the light, to the silver breast, the brass of the loins and thighs, and the iron of the legs. Each metal represented a different kind of government; and as each was inferior to that before it, there can be no doubt that a gradual deterioration in the royal prerogative was signified in language which appeals to universal understanding.

In the words of one of the clearest thinkers and writers on this subject, "the Babylonish monarchy was a pure autocracy; the Medo-Persian empire was not an autocracy, but a monarchy dependent upon the support of an hereditary aristocracy; the Government of Alexander, which came next, was supported by a military aristocracy of a far coarser grain than the hereditary nobles of Persia. The iron rule of the Cæsars showed a still further depreciation, for they were nominally elected by the people, and for a long time wore no diadem, but only the laurel crown of a successful commander, and they were supposed to seek the counsel of their senate." Finally came the irruption of the Northern barbarians, out of which the kingdoms of modern Europe were formed, and then the day of popular government and control began to appear with the iron of despotic government and control.

This process has been asserting itself with increasing force as the centuries have passed on. The outbreak of the Reformation in Germany; the remarkable movement in our own land which is associated with the great names of Hampden, Milton, and Cromwell; the Revolutions which have rent the French nation as with the successive throes and shocks of earthquake—these were successive steps in the evolution of that new world-spirit, which strives to incorporate iron and clay, the strength of government by a few with the weakness of government by the many, and produces an amalgam which cannot afford a permanent basis on which the welfare of mankind can rest.

"It is impossible that governments so modelled," says Mr. Pember, "should live cohere. Men cannot be ruled, and at the same time be themselves the rulers. Such an arrangement may indeed be, in certain circumstances, the best palliative during the present age. But it can be nothing more than a palliative; there will be no settled rest for the fevered inhabitants of earth until they be placed under the sway of an Autocrat of never-failing wisdom, absolute righteousness, and perfect love."

The stone hewn out from the mountain without hands, strikes the image on its feet, from which we are evidently to infer that the kingdom of God will be set up on earth when the present system of dual government has become perfectly developed. Up till now there has been more iron than clay in the government of modern Europe; but of late years the clay has been rapidly gaining on the iron. In France and Germany, Italy and Austria, the people have come more and more into prominence. Education, the vast influence of the Press, the introduction of machinery, which places the results of our civilisation within reach of all, have done much to equalise the forces which are moulding modern society.

The recent elections are a remarkable evidence of the development of the same movement, and there may be others close at hand. What may be in the near future we cannot tell. But it is clear that events are focussing themselves with marvellous rapidity on the one Event for which the whole creation waits. We are passing rapidly the last stations which we have been taught to expect, before we enter the terminus to which we are travelling. The government of Man has passed through all the phases possible to it. There is no further expedient to be attempted. All have been laid in the balances and found to be wanting, and now there is nothing left for it but that the God of Heaven shall "set up a kingdom which shall never be destroyed, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Inspiration.

In dealing with this theme, there are three points of inquiry that call for particular attention. First, what is Inspiration in its root significance? Second, what are the forms which Inspiration has taken? Third, what is the witness which the Sacred Canon bears to itself as a vehicle of divinely-inspired communication? We confine ourselves now to the first of these inquiries.

We have not to take into account any particular form which Inspiration may assume, whether inward impulse, or ecstasy, or dream, or face-to-face communication; but simply that feature in the case which is common to all, the pervading essence, or distinguishing characteristic, by which Inspiration in every case may be truly known and defined. What, in a word, it is needful to set forth is such a definition of Inspiration as will universally hold: not so much any given process of Inspiration, as that result in respect of it, which is inseparable from any particular instance.

To make our meaning quite clear, it might be shown, *e.g.*, that the Hebrew word for *prophecy* comes from a root signifying "to boil," or "bubble up"; and it might also be shown that this was, to a large degree, the generic significance of inspiration. But no enforcement of that truth could suffice to make clear how inspiration is related to the whole canon of the sacred Scriptures. Howbeit, it is this point we wish cleared up in the first instance, that we may afterwards appreciate the varied and symmetrical superstructure which inspiration has reared on the one foundation.

Where are we then to get the clue to our inquiry, What is the root significance of inspiration? In answer we cite Rom. x. 17—"So then faith cometh by hearing," *i.e.*, by the report, "and the report by the word of God." In inspiration, accordingly, it follows that, in some way or other, the voice of God is heard, and, being heard, is attested. Between inspiration and revelation there is this distinction to be drawn: that whereas inspiration has to do with the *rheema* of God, that is, his uttered or communicated word, revelation has to do with its subject-matter, the *Logos*, or personal Word, which the Only Begotten Son of God is. When we think of the way the sacred Scriptures have come to us, we think of the *rheema* of God; when we think of what the Scriptures contain, we think of his *Logos*. It is the *rheema* which proclaims the *Logos*. Hence the words of John the Apostle: "This is the testimony of God which He hath testified concerning his son," and hence our Lord's own conception of the sacred writings, "These are they which testify of Me."

Bringing the matter to as direct an issue as possible, the universal and fundamental feature in Inspiration is this, that the report which it bears, and in virtue of which our faith is commanded, is owing to the *rheema*, or word of God, in some way or other made known.

Inspiration, then, is such a communication as is certified to the consciousness of him receiving it as the very word of God. Whatever may be the channel of the communication, this is its root significance. To the man inspired there is a clear unmistakable discovery of the mind of the Lord: and—for not otherwise would a true revelation be ours—the ability to give the same its due and sufficient utterance in writing or speech. Hence the product is inspired like the medium through whom it came; the inspired messenger gives us an inspired message; and the Bible claims our confidence as an infallible Book.

It is deeply to be regretted that writers of ability have arisen whose notions of Inspiration are loose and indeterminate, and by whom the Bible is far from obtaining the place of honour which it claims for itself, and which, until lately, the Church of Christ of all sections has ungrudgingly assigned it. Mr. Henry Varley, in a work entitled "The Infallible Word," seeks to cope with Mr. Horton's destructive criticisms on the Inspired Writings; and, in the appendix, assails Dr. Clifford's teachings in his recent work on "The Inspiration and Authority of the Bible." Mr. Varley's critique shows considerable research and argumentative power. We deprecate, however, the heat of spirit and use of expletives, which weaken and do not strengthen the influence of his book. Apart from this, which we much regret, his answer to Mr. Horton is complete.

The more serious of the difficulties which Mr. Horton and Dr. Clifford find in the Bible, and which lead them so grievously to lower alike the Inspiration and Authority of Scripture, are due to their own rationalizing spirit. Because there are imprecatory Psalms, it is held, for example, that there is clear evidence that the Old Testament prophets spoke at times from the flesh, and that, therefore, any theory of Inspiration which covers the whole canon, must be admitted also to cover a multitude of sins. But we are not ashamed of the imprecatory Psalms. What we are ashamed of is that men bearing the name of Christians should be so blind as not to adore the Divine mind that indited them. Yet this difficulty, and difficulties cognate, are to Dr. Clifford and others so great that the only way to surmount them is to create a theory of evolution by which certain parts of Holy Scripture are degraded to the level of "a cowardly moan," or something equally unworthy, and other parts are exalted to the skies. But the necessity for this proceeding is entirely self-made. The heart that is not filled with rationalistic sentiment and assumption does not feel it in the least.

Numerous instances of a like nature, such as that with which Mr. Varley deals in chapter x. of his critique concerning the slaughter in Shushan and elsewhere might be given, but we forbear. What Mr. Horton needs for the removal of his mountain of difficulty in regard to Jewish vengeance on their Amalekite foes is not a theory of inspiration which eliminates God from portions of the sacred writings, but the power to see that "vengeance belongeth to the Lord," and that the Lord God exercises his sovereign right to inflict judgment even as He does to dispense mercy. It is from deep conviction, after careful study, that we are constrained to say that had the modern critics of the Word a cleansed vision themselves, their critical office would, for the most part, be suspended; and where they now stumble and are offended, and find that which contradicts their moral sense, they would esteem it of the very essence of piety to magnify and adore.

James Douglas.

REV. BURMAN CASSIN, Rector of St. George-the-Martyr, Southwark, died on Sunday at Margate at the age of fifty-eight. He had been very unwell for some time.

FAITH AND WORKS.—Duties can never have too much of our diligence or too little of our confidence. "For he that is entered into rest hath ceased from his own works as God did from his." A believer doth not perform good works to live, but he lives to perform good works.—*William Secker.*

The Book of Esther.

A LETTER TO MR. R. F. HORTON.

My dear Mr. Horton,—It has occurred to me that you may be interested in the following simple record of my own experience in regard to the Book of Esther.

Forty years ago I was so much interested in Esther that I specially and definitely prayed that this Scripture might be opened to me, and that my understanding might be opened to it. While I prayed the answer came, and I at once wrote in parallel columns the *Dramatis Personæ* of the book thus :—

Ahasuerus.	The Great King.
Mordecai, the Faithful Servant, the Man whom the King delighteth to honour.	Jesus.
Vashti, the wife put away.	Israel.
Esther, chosen in Vashti's stead.	The Church.
Haman, the adversary.	Satan, the adversary.
The tree (Est. vii. 9).	The tree (1 Pet. ii. 24).

I was living at Bath at that time, and spoke of this to the Hon. Wm. Wellesley, with whom I often talked of the things concerning the Kingdom of God, and to whom I was indebted for much spiritual instruction. He differed from me, thinking that Haman foreshadowed the last Antichrist, and that typically and prophetically the book related to "the Jewish remnant," when the Church shall have been removed from earth to heaven.

A few days afterwards, however, he gave me a pamphlet which he said he thought would interest me, "Mordecai and Esther," by Rev. J. W. Niblock, his wife's father, which set forth substantially the same view as I had received and told Mr. Wellesley of.

For many months I studied the Book of Esther as typical of the Kingdom of God, and I shall praise God for ever for the clue thus obtained to doctrinal and dispensational truth, and for the emphasis given to the fundamental truths of the Gospel.

The Book of Esther is generally expounded and its characters are estimated, not as presented by the inspired writer, but as conjectured from the light (or otherwise) of secular history. Thus Ahasuerus is represented as a tyrant, Vashti as a right-minded and courageous vindicatrix of insulted womanhood, and Mordecai and Esther as unexemplary characters, if all do not go so far as some in depicting them as monsters of revengeful and insatiable cruelty.

I am convinced that as no prophecy of the Scripture is of any private interpretation, nor came by the will of man, but holy men of God spake as they were moved by the Holy Ghost, so it must be interpreted in accordance with the view given by the writer of the characters and circumstances of which it treats.

I am well aware that I cannot convey to another my own conviction of the character and purpose of the Book of Esther, but I do not think that the interpretation of Mr. Niblock, as well as of myself and others, can be disproved; and no one will be surprised that our conviction of the absolute inspiration of this Book is as deeply rooted in our hearts as that of any other, because we believe it to have been to us the subject of personal and experimental demonstration. Indeed, no book has been, to my own experience, so definitely proved to be inspired as this.

Other books, *e.g.*, Deuteronomy, Job, John's Gospel, &c., have similarly been special means of instruction and blessing to others; and the unenlightened and depreciatory criticism of any such book must be as painful to them as the misrepresentation of the Book of Esther is to me.

The idea that the Bible is to be subjected to the same treatment as any other book is scarcely tenable if it be radically different from any other book. Classical or mathematical scholarship, knowledge of the original languages in which the Scriptures were written, the analytical or critical faculty, are all valuable; but they are not everything. An astronomer is not necessarily an authority on chemistry. No amount of human ability, or learning, or culture, qualifies a man even to form an opinion on the inspiration of the Scripture. It seems to me that the evidence of one unlearned and ignorant man to whom God, in answer to prayer, has unveiled, *e.g.*, the Book of Job, has more weight than the opinion of a thousand men of light and leading who can see no more in it than a poetic fiction, or a novel written with a purpose.

With very kind Christian regard, and rejoicing in every good thing I hear about you, while grieved and pained to find your name associated with what seems to me an unfair and unspiritual criticism,—Believe me, yours very sincerely,

R. C. Morgan.

MR. HORTON'S REPLY.

My dear Mr. Morgan,—Thank you for your very interesting letter. Will you do me the favour of printing it in The Christian *in extenso?* I should like to see it copied into all the religious papers. It shows clearly the point of view from which the resistance is offered to the conclusions of criticism; and it is an intelligible and interesting point of view, essentially the same as that of the Alexandrine School in the third century. The ground taken by your writer in the issue of June 9, on the other hand, is not intelligible to me and to thousands more. For the question is not whether the slaughter be called a massacre or a self-defence, but whether we can morally approve, or refer to the Divine Being as the authority, a method of retaliation which results in such carnage. From the teaching of the New Testament we know that we cannot, and if you read my book you will see that my whole contention is that we have to correct the moral teaching of the earlier books by reference to the Spirit of Christ.

Personally, I do not complain of your way in dealing with me, but I know that the line taken in the Notes referred to above puts into the hands of infidelity precisely the weapon that it wants.—Yours very truly, R. F. Horton.

Chesils, Christchurch-road, Hampstead.

THE COMING DAY

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; and sorrow and mourning shall flee away."—Isa. li. 11.

Oh, the day of joy that's coming,
When the reign of sin is o'er,
And this earth renewed and ransomed,
Paradise shall bloom once more.

Coming, coming, surely coming,
Christ shall reign as Prince of Peace;
And through all his vast dominion
Strife, and wrong, and sorrow cease.

It is coming, surely coming,
Sing, my soul, with rapture sing!
For that day will then declare Him
Over all this earth the King.

Righteousness and truth for ever
Fill the world with love and light,
And the reign of wrong and error
Vanish in an endless night.

Eyes that wept shall shine with rapture
Hearts once broken sing for joy,
And the peace that passeth telling
Fill each soul without alloy.

Ay, that day is coming, coming,
Sing, my soul, rejoice and sing;
Like a "bride prepared" to meet Him,
Who is coming as thy King.

Maria A. West.

Winter Park, Florida, U.S.A.

GOSPEL OPENINGS IN INDIA.

Sir,—It is a matter for thankfulness that the Church of Christ in England is beginning to awake to the call of God with regard to India. No words can give an idea of the wonderful opening now for the Gospel. It is not too much to say that tens of millions are waiting to hear. I have seen in different parts of India in the past few months more than 120 workers in the mission field, and their testimony is unanimous that there is a growing readiness to listen to the Gospel. In many places where a few years ago the Zenana workers could only enter as teachers, they are now welcomed only to read the Bible, and cannot enter half the houses to which they are invited.

It cannot be too often repeated that there are a hundred millions of women in India who can only be reached by women—for these there are at the outside three hundred Zenana ladies. Now, supposing that each lady can visit and teach two hundred women, it would be seen that ninety-nine millions of women are practically unreached.

The little band that are here are heroically working against tremendous odds; and in spite of the terrific heat spend five or six hours a day surrounded by the stench of the native houses and trying often to do the work of two or three. They are broken down and forced to come up for a little pure air to the hill stations, but only to get fresh strength to plunge down again into the furnace below. A traveller to-day told me the thermometer was 122 F. in the train in Scinde, while from Delhi I hear to-day that a devoted missionary has five hundred, mostly Mohammedans, in a hall which will seat three hundred, in discussion till eleven at night, and the thermometer at 105 F.

Are these splendid soldiers to be allowed to fight on almost single-handed till they drop, while Christians in England look on and enjoy, or rather try to enjoy, endless meetings and conferences on holiness, or listen to beautiful thoughts of their favourite preacher in a luxurious church? Even in my very limited sphere I meet with Mohammedans, Hindus, Sikhs, who are far more in earnest in seeking God than the great majority of (overfed?) Christians. Does not the cry of the lepers of Samaria come down through the ages: "We do not well; this day is a day of good tidings, and we hold our peace. If we tarry here till the morning light, some mischief will befall us."

There are tens of thousands in England who are saying, "No man hath hired us." Are they waiting till the Lord, who has left them, "his own goods," comes to take account, and says to them "thou slothful servant." Some may say they have no gift for languages; let them hear what a highly-placed Government officer, and one of the most distinguished linguists of the country, said to me yesterday. He said, "I look upon the way many missionaries speak as a gift of tongues. In a few years they speak far better than I can, who have been, perhaps, four times as long in the country."

The grand labours of a century are now beginning to show their great results, and many thousands of workers are urgently needed to gather in the great harvest of precious souls to be presented to the King, who left the throne of glory for the manger and the Cross. A Zenana worker in Delhi tells me there is scarcely a house in Delhi which is not open if there were labourers to go in. I believe many will realise this is a cry, "Come over and help us!"—Yours, for Christ's sake,

Simla. Radstock.

THE INDIANS IN THE UNITED STATES number about 250,000. Rev. Dr. Dorchester, Government Superintendent of Indian schools, writes:—"After personally investigating the Indian character and condition on seventy reservations, and in a great variety of stages of debasement and improvement, I am glad to say that any confidence in the capacity of the red man for elevation has not been abated, but rather increased and strengthened. Pagan Indians have a peculiar religious philosophy which so powerfully shapes their lives in the wrong direction that only the inculcations of the true religion can set them right. The hope of the Indian's regeneration, therefore, lies not in education alone, nor in civilisation alone, but in Christianity united with these great forces." The Methodist Episcopal Church has, among the Cherokees and Choctaws, thirty-six missions, thirty-five missionaries, 1115 members, 227 probationers, and over 6500 adherents.

THE MILDMAY CONFERENCE.

THURSDAY EVENING, JUNE 23.

The last meeting of the Conference opened with the reading by the Chairman of Exod. xxiv. 8-18 and Heb. xii. 18-29. After the singing of a hymn, prayer was offered by Mr. Henry Edwards.

GRACE FOR GRACE.

REV. MARCUS RAINSFORD.

God is Love; and God's way of grace is, I fear, about the least apprehended and believed of all his wondrous ways. And yet all God's other ways in government, in judgment, and in providence, are but the handmaids of his ways in grace. "Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord." It reigns among all the other attributes of God. God's justice, his holiness, his faithfulness and power, all cast their crowns before the throne of grace on which Jehovah sits to dispense salvation to the chief of sinners.

When Moses was astounded by the grace of God, who, in answer to his prayer, promised that his presence should go with Israel after the gross insult they had inflicted upon Him, he thought he would get a peep into God's heart, and he said: "I beseech thee show me thy glory." You remember God's answer: "I will cause all my goodness to pass before thee." If you look at Ex. xxxiii. you will see that God's way (*v.* 13), God's grace (*v.* 17), God's glory (*v.* 18), God's goodness, and God's name (*v.* 19), are all synonymous terms. Had Moses not seen God's glory at the burning bush, in the ransoming of Israel out of Egypt, and in carrying them through the Red Sea and the Wilderness? Yes, he had. But God again showed his servant his glory and his name, as we read in the following chapter, verse 6: "The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." Moses "made haste and worshipped." Do you wonder that his face shone?

Let us think for a few moments what this grace is that we are called to contemplate. In Col. i. 19, we read that "it pleased Jehovah that in Him (Christ) should all fulness dwell"; and again, so that there might be no mistake, "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). In John i. 16 we see what this fulness is: "Of his fulness have all we received, and grace for grace." The fulness of grace in Christ is to be communicated throughout eternity to poor sinners—saved by the blood, inhabited by the Spirit, raised in his likeness, and enjoying fellowship with Him for ever. The grace is not apart from Him, it is

IN FELLOWSHIP WITH HIM.

God's grace seeks our need, not our merit; it seeks our ruin, to save us; it seeks our death, to quicken us; it seeks our emptiness, to fill us. The difficulty of grace is not our unworthiness, but our self-righteousness and unbelief. Grace is God's strength made perfect in human weakness; it is God's salvation bestowed upon the lost; it is God's life imparted to the dead; it is God's fulness supplying our emptiness; it is God's heaven instead of our hell; it is God's righteousness for our inheritance for ever and ever. His ways seem to have been hidden in the past till man—God's darling—fell and lost his God. Whatever may have been done before we cannot tell, but this was the climax—Christ died to save poor guilty, lost, unworthy, helpless sinners.

Let me say here that I believe with all my heart God is going to amaze the universe in the matter of his grace, and to show us, who are the chief objects of, it how much He can love. When God created our world, He gave the water to the fishes, the earth to the beasts, the air to the fowls, his heaven to the angels. When all was done, He said—there was a council about it—"Let us make man in Our image, in Our likeness." "Lord, what is man that Thou art mindful of him?" Man was created in the image of God—in the image of Him who is the brightness of the Father's glory, and the express image of his Person. Man was chosen in Christ and blessed in Christ with all spiritual blessings before the worlds were, to be Christ's love-gift from the Father; to be united to Himself; to be filled with his fulness. How little we can tell what it cost God to create man! One only wonders at the boundless grace that ever induced Him to do so.

Great was the grace of our Lord Jesus Christ when He sat in council, one of the Eternal Three, and undertook to be the Head of his Church and to carry that Church through all the chances and changes of its future up to the Throne upon which He sat. Great was his grace when in the fulness of time, when there was no other Saviour, He left his Throne to come down into this wilderness, into the womb of a human mother, to assume our nature, to be born into it, to live in it, to serve in it, to fulfil all righteousness in it, to be tempted in it, to suffer in it, to pray in it, to go to Gethsemane and sweat drops of blood in it, and to go to Calvary in it, where the Roman spear went into his heart, and a fountain was opened for sin and uncleanness. Great was his grace when He brought our humanity out of the tomb in resurrection life and light and glory, to the heavens whence He had descended and sat down in it at the right hand of God. When John saw Him there was a rainbow round about the throne. Such a rainbow was never seen on earth. All earth's rainbows are cut in two, but there is nothing to interfere with its beautiful proportions there. And He is coming again in the same humanity to take us to Himself, and to make us like unto his own body of glory, according to the mighty working whereby He is able to subdue all things to Himself. Some people think

THAT GOD WAS ESTRANGED

from us by reason of our sins. I believe, so far is that from being true, that when He saw us going down into ruin, his compassions enhanced his love—if that were possible. I believe, the Divine consciousness that He was able to help us and deliver us was at the root of his emptying Himself, and coming down here to be spat upon, despised, and neglected. Remember, it was when we were yet sinners that Christ died for us; when we were enemies to God—not in our innocency, but in our condemnation and rebellion. I verily believe never did God love this world more than when He was down here amongst us labouring, learning our sorrows, tested by our temptations, suffering our privations, and being made the propitiation for our sin.

Who can speak worthily on this subject? You remember the opening of the Epistle to the Ephesians—Saved by grace which is in Him; blessed in Him; accepted in Him, to the praise of the glory of his grace; having redemption through his blood, even the forgiveness of sins, according to the riches of his grace; loved when we were dead in sins; quickened together with Him; raised up together with Him, and made to sit together at God's right hand in Him, to the praise of his grace. "Where sin abounded, grace did much more abound." Do you take that in—more grace than sin? "God is able to make all grace to abound toward us, that we, having all-sufficiency in all things, may abound unto every good work."

Grace, and God's ways in grace, do not begin with our repentance and return. They do not begin with our reconciliation; they accomplish it. It is bestowed freely on the chief of sinners, and without any other motive or reward than the delight God has in bestowing it—that is grace as I understand it. It is not only grace abounding for us, but grace abounding in us. Think of the gifts of the Spirit and the fruits of the Spirit; they are all of grace. You remember their enumeration in Galatians. Love is grace abounding. Joy is grace exulting. Peace is grace in repose. Long-suffering is grace enduring. Gentleness is grace in its outgoings. Goodness is grace in action. Faith is grace on the battle-field. Meekness is grace in its submissiveness. Temperance is grace in its self-control. Listen to

THE PLEADINGS OF GOD'S GRACE.

It seems a wonderful thing how any dare refuse it. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Ho, every one that thirsteth." "Incline your ear and come unto Me; hear and your soul shall live." "I will have mercy upon you." "I will put my Spirit within you." We had it this afternoon (at the Communion service), and I thought of it as never before. "This cup is the new covenant in my blood." People make a mistake when they overlook that it is the cup, not the blood—a cup full of mercy, salvation, pardon, sealing, bestowed by virtue of the blood it contains. "Come," says grace, "with nothing, just as you are; and come for everything."

Listen to the Gospel of grace. It does not bid you see: it knows you are blind; it bids you look. It does not ask you to give anything; it asks you to receive everything. It does not insist upon your understanding it; it entreats you to trust. It does not bid you go up to heaven—that is, to bring Christ down from above; He came without your solicitation. It does not bid you go down—that is, to bring Christ from below; He did it without your power or asking.

This grace does not wait your call; God has always been calling. When God created Adam He gave him dominion, but how soon he lost it. He listened to Satan's lie instead of believing in his God and Creator. Then God comes out in the character of a Benefactor, and promises "the seed of the woman." How did we treat Him when He came? Then God said: "I will put you amongst the children." We call Him Father, but do we believe that He is our Father? "What child will ask his father for a fish, and he shall give him a serpent; or if he ask for bread, will he give him a stone?" Christ became our brother; the first-born among many brethren; the first-born from the dead. We talk about his resurrection, and about his triumph over death and hell. Are we rejoicing in the truth of it, and drinking into the river of the water of life He has bestowed upon us?

At last God comes in a new phase. He says, "I will betroth thee to Me for ever." This is a new relationship, and the most sweet of all that the Lord descends to. "For this cause shall a man leave his father and mother, and shall cleave unto his wife. I speak a great mystery, concerning Christ and his Church." He comes to us who are strangers unto Him and says, "I will espouse you to Myself." We become dead to the law by the body of Christ, that we may be married to another, to bring forth fruit unto God.

Mr. Rainsford closed by repeating an imaginative version of the story of the Prodigal Son, in which the returned absentee is represented as seeming to be burdened and cast down in the midst of the feasting and the joy. The father, asking the cause, finds that his son, notwithstanding present happiness, fears for the future. But the father assures him that the past is not only forgiven and forgotten, but that grace will be given for all future need. In this we have a faint picture of the way that God deals in his grace with the returning repentant sinner.

GRACE TO THE ILL-DESERVING.

PASTOR JAMES STEPHENS.

We have entered, I think, into something of the fulness of the word "Grace" through what has been said to us this evening already. Grace opens up to us the love and kindness of God, not only to those who do not deserve it, but towards those who are ill-deserving. God's way in grace means God's procedure or method of procedure in his love and in his kindness towards ill-deserving men. In this Conference there have already been brought forward God's ways in judgment, his administration of governmental righteousness; and God's ways in providence, his procedure in upholding all things, and in controlling and working in the midst of all the affairs of men. God brings about his own end by his perfect wisdom and power.

Now, we have to consider his procedure in grace, in kindness; the consummation, so to speak, of it all. God's procedure in his kindness towards man in his ill-desert began before the world was. It began by his forming

A PURPOSE OF REDEMPTION.

There was a pre-determination of benevolent will. God pre-determined that He would provide a Redeemer. It is in this sense that Christ was "the Lamb slain before the foundation of the world." God looked forward to his work of creating man, He foresaw the fall of man from a state of holiness, and He determined to provide a redemption and to give his own Son to be the Redeemer. He pre determined this in accordance with his own righteous judgment and government; for redemption meant not merely the recovery of man, but his recovery according to the principles of right. God pre-determined the adoption of children to Himself from out of ruined mankind. And having so pre-determined He chose that these children should also be holy that they should be holy and without blame before Him in love. God pre-determined to gather a company from a state of lostness and ill-deserving to a state of relation and holiness in his own self; and to do that by his own working in them.

In process of time God's procedure has been working out this purpose He formed before the world was. He has given Jesus to be the Redeemer. He has sent His own Son, that He the perfectly obedient and sinless One, might stand representatively for man, and vicariously receive the stroke due towards the sinning. He

gave Jesus up to the death for us. He spared not his own Son when He drew near to Calvary. The sword of Jehovah awoke against the Shepherd, the Man who was his Fellow.

Then God, who had given his own Son, proceeded to call out of the world, to call prevailingly and effectively, a company to be his own. God has addressed that call to the human heart and has prevailed; for what is effectual calling? It is "the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel." This effectual calling is by way of the Word of God. This is the Gospel of Salvation, and it has been by way of that Word being understood and acted upon that responsive faith has been produced in reliance on the Lord Jesus Christ.

Now the immediate effects of this calling have been, first the justification of the sinner before God, who pardons freely all his sins, and reckons him as righteous for the sake of the perfect obedience unto death of the Lord Jesus Christ. He makes us to stand under the cover of his righteousness accepted in the Beloved. But, again, there is not only justification, but also the quickening of the dead ones as the result of God's call. He develops a life which never could develop from within. He communicates

A NEW APPREHENSION OF HIMSELF,

new desires, new delight in his will. Further, God's way in this call is to take possession of his people by his Holy Spirit, and thus are they sealed by the Holy Spirit. God hath sent forth the Spirit of his Son, the Spirit of adoption, the Sanctifier, the Comforter, the Strengthener, the Spirit of wisdom and revelation; and that Spirit works in the believer, for it is God that worketh in you to will and to do his good pleasure. The Spirit carries on his blessed work of renewing us in holiness, and conforming us to the image of God's Son. That same Spirit is also a foretaste of the experiences of the future, and not only a foretaste, but also a pledge. He is "the earnest of our inheritance."

Thus God proceeds in the present in grace and kindness towards the ill-deserving, and He will in the future proceed toward such by taking those brought back to Himself and accomplishing in them the fulness of his own purpose. We read of the "day of redemption." In one sense we are redeemed already, in another sense we wait for the redemption of the purchased inheritance when God will gather his saved ones out of the ills and temptations of this life and give them the beauty of immortality and of his own glory. From the depths of alienation and guilt and ruin God brings his people to the

COMPLETENESS OF REDEMPTION

and likeness to Christ. Not only so, but we shall be manifested before the judgment-seat of Christ, where our works shall be tested by fire. While some works will prove "wood, hay, stubble," thank God, others will prove "gold, silver, and marble," and if any man's work will abide the fire he shall receive a reward. Then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Then God will bring his purchased possession into closest relation with Himself, and there shall be full fellowship between God, the holy, infinite, eternal, and his creature man. Thus, in speaking of God's ways in grace, we are carried back to eternity before the world was, through all the ages of time that now is, and on throughout the endless ages of eternity yet to come.

It would be well, perhaps, in thinking of God's ways in grace to consider God's method of dealing with those who are his own, while they are yet on earth journeying towards the place of his presence. God, in dealing with such, deals with the sin that is still in them. Listen to the words, "The grace of God that bringeth salvation hath appeared to all men, teaching us (or training and disciplining us) that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Here is shown the grace of God disciplining us, dealing with the sin in us, the ungodliness and worldly longings still in the believer's heart. This dealing may often take the form of chastening, which is not joyous but grievous, although afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby. God chastens us that we may be partakers of his holiness, not for his pleasure but for our profit. Paul's thorn in the flesh was, you remember, "*lest* he should be exalted above measure." So God's grace provided against possible sinning, which must involve the abridgment of the usefulness of his servant. God's grace seeks that we should walk worthily of Him. Read Matt. x. 37, 38; John xii. 26; xv. 15; Matt. xix. 29; and see God's ways of grace in dealing with his own for their profit and his glory.

The speaker concluded with two practical remarks: first, on the confidence and joy which the believer finds in realizing God's ways in grace; and, second, on the awful danger of those who despise his ways in grace, and, turning a deaf ear to the offer of mercy, refuse his Son and his offer of salvation.

A CLOSING APPEAL.

REV. J. S. HILL.

I want to appeal to you, ere we close, on behalf of the perishing world. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter iv. 10). Let me remind you of the disappointments of the heart of Jesus. He was a disappointed man all his life through: disappointed with the Jews, with his disciples, and has He not been with the Church of God? When He cried to the perishing world, "Come unto Me," He had to complain, "Ye will not come unto Me that ye might have life." At the close of his ministry He wept over Jerusalem, and does He not weep over poor bleeding Africa, poor blighted China, and India, where it is now a critical question whether it will accept Christ or atheism? After He had washed the disciples' feet He had to say, "One of you shall betray Me," and in the garden He had to say "Could ye not watch with Me one hour?" I wonder if He is similarly disappointed with any in this Conference? He has made us stewards of the manifold grace of God; He has committed to us his message of love to this perishing world. What is to be our response as we gaze into that face full of pity and compassion? Look into it. Look on Africa in its sin and under the power of a great awful darkness. You have in your possession the remedy. What are you doing with it? You must give an account before God for the use you have made of it. What shall your response be? What did Mary of Bethany do when she had learned something more than the rest of them concerning her Lord? She broke her box of precious ointment and poured it on Him. Shall we bring our best, our all, our everything, and pour it out at his feet? What was Ruth's response? "Whither thou goest, I will go; and where thou lodgest, I will lodge." If that be our response, then listen to his word, "Go ye into all the world, and preach the Gospel to every creature." May it be ours, beloved, when we have to give an account of our stewardship of the manifold grace of God committed to us, to be amongst the number of those whom He shall commend as good stewards of Jesus Christ.

AFTERNOON MEETINGS.

ACCOUNTS OF CHRISTIAN WORK.

While the friends in the South Tent were conferring on the subject "How to win souls," there was another large gathering under the familiar Mulberry Tree, when a number of workers told something of what is actually being done in many directions to win souls.

Rev. E. N. Thwaites, of Salisbury, who presided, started off with a few rousing words, and was followed by Rev. Mr. Sparsholt, representing the work in Palestine in connection with Mrs. Meredith's Medical Missions. Mr. H. D. Brown spoke up for the work of colportage. The "pedlars" connected with the Christian Colportage Association, he said, were now engaged in all parts of England from Cornwall to Northumberland. Everywhere they go they carry their packs with them, offering for sale copies of the Scriptures and other wholesome literature permeated with Gospel truth, and at the same time speaking a word in season for their Master as opportunities are afforded. One or two incidents which he related showed what a great amount of good is being accomplished by this agency.

Mr. Sydney Weatherley drew a pathetic picture of the hard lot of many of the residents in the squalid neighbourhood of St. Giles's, and showed how, in many ways, the London Medical Mission is seeking to alleviate the physical sufferings and bodily requirements of many of them, while at the same time ministering to their spiritual needs.

Miss C. Guaney, the devoted founder of the Christian Police Association, drew attention to the claims of our policemen, and what is being done to meet that need. She particularly urged that a Bible-class for policemen might be held close to every police-station in the land at least once a week. There is already a noble band of ladies who hold such classes, and she thought many more might take up the work. Speaking of the encouragement and blessing which is attending it, she said there was never a week but what she heard of some definite conversions as a direct result of their efforts.

Mr. J. A. Home represented Lady Beauchamp's Sailors' Rest at Havre, and gave some interesting illustrations of the good being done among sailors in that port within twelve hours of London.

Pastor D. Lortsch, in an animated address, advocated the claims of the poor French peasantry, and narrated some gratifying facts showing with what energy and zeal the members of the Free Reformed Church are seeking to spread the knowledge of the Gospel in many outlying districts of inland France.

Tea-time was drawing near, and Colonel Jacob begged a share in the prayers of the audience for the thousands of our own countrymen engaged on the tea and coffee plantations in India, and the work being carried on among them by the Anglo-Indian Evangelisation Society. Hundreds of these men, he said, are engaged on plantations on the hills far away from all spiritual privileges, and are only occasionally visited by the missioners of the society. The need for an extension of the operations of the society was made very evident.

Mr. C. E. Faithfull, of the Seamen's Rest, Marseilles, gave some account of the work among French sailors in that port, and was followed by Mr. William Forbes, who, in a racy talk, related some particulars of his work among theatrical *employees*. The McAll Mission in France was represented by Pastor S. H. Anderson, of Paris, and a searching missionary appeal by Rev. J. S. Hill brought the meeting to a close.

A similar meeting was held the next day in the South Tent, Mr. W. H. Seagram presiding, when another batch of workers reported concerning their respective spheres of service.

Rev. Horace Noel described the objects of the Foreign Evangelisation Society, which is to give grants in aid to various individual missions on the continent of Europe, such as that of Pastor Rohrbach in Berlin, Pastor Rodriguez in Madrid, Mrs. Hammond in Venice, Signor Capellini in Rome, &c., and many others.

Miss Brown was able to tell a very encouraging story respecting the Y.W.C.A. Factory Helpers' Union and its efforts in our large towns to better the condition of the young women who come within its reach both physically, morally, and spiritually.

The venerable Mr. George Holland followed with some additional particulars showing the methods adopted by the same class of girls in connection with the George-yard Mission, Whitechapel, and added some interesting information about the many other agencies centred there.

Mr. D. C. Joseph, of the Evangelical Mission to Israel, Jerusalem, made an earnest appeal for an increase of prayer and effort on behalf of his Jewish brethren who are flocking back to Palestine in such large numbers.

Mr. Prentice, of the London City Mission, told of his work and his ways of working among the men in the coal-yards of the metropolis. One or two incidents which he related showed with what lively interest these "coalies" listen to the Gospel story when it is attractively presented to them, and with what good results. Rev. Thomas Richardson insisted on the necessity of Christians keeping up a regular and systematic reading of the Scriptures, and testified to the great blessing which had followed the efforts of the Bible and Prayer Union to encourage such a careful and prayerful reading. A fervent missionary appeal followed by Mr. Dudley Kidd, of the Cape General Mission, who told of the stupendous spiritual needs of the millions of souls in our vast colonies in South Africa. The Cape General Mission with which he is connected, is doing something to meet those needs, but everywhere, he said, the cry is for more missionaries from the business centres, the diamond fields, from Pondoland and Basutoland, and everywhere the cry comes for more helpers in the battle of the Lord against the mighty foes of evil. An account of the work of the Railway Mission was given by Mr. R. Nixon, after which Mr. H. Maxwell Wright made another solemn missionary appeal,

especially dwelling upon the claims of South America, and its thirty millions of neglected souls. Nothing could be so stimulating as to listen to the narratives of Gospel effort given at these two meetings, and one could not but be cheered and encouraged, though at the same time one could not but feel also—and very forcibly—how great is still the need for labourers and for a large extension of effort all round. It was, indeed, a common cry with all the speakers, "More workers are needed!" Over and over again was it reiterated, "The harvest truly is great, but the labourers are few." What opportunities for service await hundreds of souls whose only cause for rejoicing is, "We have *seen* Jesus," and who do not yet realise that there is still a company which no man can number whose cry is, "Sirs, *we*, too, would see Jesus!"

CHRIST FOR INDIA'S MILLIONS.

I have been spending some time at Coonoor, in the Neilgherries, where I have had the pleasure of meeting many Christian friends and brother missionaries. Everywhere I hear of progress in some places, and great progress in the number of those who have placed themselves under Christian instruction, and there are undoubtedly cases of genuine conversion. But there is too much reason to fear that in many cases it is rather a change of religion than a real change of heart. Christianity brings with it many blessings, and there is danger that it may be embraced for these things, rather than from love to Christ as our Saviour. To this danger none are more alive than the missionaries themselves.

May I ask for the prayers of the readers of The Christian, that I and my brother missionaries who have the oversight of large numbers (I have over fifteen thousand Christian adherents) may have wisdom and grace given rightly to direct wavering steps? May I ask for prayer that all those who profess and call themselves Christians may have the spirit of Christ, and being roundly, soundly, savingly converted, may act worthy of their high calling?

You will have observed that attention is being called in the House of Commons to the condition and treatment of the poor low caste, or outcast Pariah, Pulayar, and other classes. Even the attention of Hindus is arrested, and one Hindu actually proposed that these people, whose very shadow has hitherto been regarded as pollution, shall be admitted to the heathen temples! Thank God, a better worship than Hinduism, a purer, holier, faith than Hinduism, is open to the poorest, and "whosoever will may come." Yet, as you will see, the really hard work begins when numbers like this come and place themselves under Christian instruction. We need every effort, not only that they may be Christians, but that they, too, may have a fuller, deeper, truer knowledge of the saving power of Christ.

I have been using the magic-lantern, and the thought occurs to me that there must be hundreds of good Scripture slides at home hardly ever used. I have a camera, and I shall be glad to send Indian photos in exchange for some of these slides. They should be packed with a little cotton-wool, in a small wooden or tin box, and sent by Indian parcel post (10d. per lb.).

J. Knowles.

Parcychaley, Martandam, Travancore, S. India.

ALBION HILL HOME, BRIGHTON.—The report of this Home, so long conducted by the late Mrs. Vicars, shows that during the past year fifty-three penitent girls were admitted, while forty-nine were sent out to service, restored to friends, or otherwise dealt with. The whole work has suffered much from lack of funds, and, indeed, the two cottages, "Princess Alice Memorial" and "London," have had to be closed on this account. This will be regretted by all who know the good work going on in the Home, and the real blessing which has been granted on the work. The secretary is Rev. R. C. Macdonald, Home Villa, Queen's-park, Brighton.

MALVERN.—In connection with the well-managed and prosperous Y.W.C.A. of this town, a boarding house and holiday home has been recently opened, which will doubtless prove to be a blessing to many tired Christian workers, governesses, and young ladies engaged in business. The house stands in a central position on the slopes of the Malvern hills, and commands extensive views. The arrangements are bright and home-like, and there is accommodation for some twenty visitors. Further particulars can be obtained from the Lady Superintendent, Miss Southworth, Strathview, 5, Promenade, Malvern.

THE PEOPLE WHO WAIT FOR US.

While following the footprints of that One, "who, though He was rich, yet for our sakes became poor," into lonely hearts and homes, how sweet sometimes to find some one who, without preface or apology, unburdens all the heart to us as if he had only been waiting for us to come! And this is all the sweeter when we were bound on another errand and are led unconsciously to the by-path and surprised into the belief that, after all, the real errand was the unthought-of-one.

I go to call on a friend, rich in this world's goods, yet sadly in need of the riches of his grace, and find she is not at home. I sigh for the moments wasted in the coming; but a sad-faced little servant-maid has come to answer the bell and the Spirit whispers, "Draw near and join thyself unto her."

"Is it tiresome work in this great house, I wonder?"

"Oh, yes ma'am, I'm like to die with the weariness of it—and there! I wish I *was* dead!"

In a moment, touched by the first breath of sympathy, she forgets she speaks to a stranger; her over-full heart is outpoured, and God's message, carried for another, nestles into its true home, the emptiness of this other life.

Another day I start for the County Hospital with a poor woman who belongs to "my parish." (How dear those words become, when we get used to the thought that a few people in a little cluster of homes belong to us and we to them, and have learned to come to us in any trouble!) Her husband has been taken suddenly ill and carried there, and of course I will go with her on "visiting day" to see him. She is unused to cable cars, afraid of the very name "County Hospital," and shrinks under my protecting care in a confiding way pitiful to see.

Poor soul! I know all the time that she's crying there behind her shawl with the worry of it all, and it's good that she rouses up a little when she hears a woman opposite in the car say she's going out to the hospital to see her boy.

"I ain't the only one, be I?" she whispers to me.

How grateful she is to find there are certain ways whereby a well-dressed person can secure tickets quietly and slip in ahead of that dreadful waiting crowd in the hall!

We find her husband. "How are you, Pat?" She bends over and kisses his lips awkwardly as if unused to that endearment, and after a word with him I slip away to let them have their talk together. I walk to the far end of the ward and stand looking out of a glass door. Surely a little moment is needed to get a firmer grasp upon one's faith in the loving kindness of our God, after the sad journey down the long double row of sufferers in that prison-house of pain.

I glance back and see Pat's wife standing mute beside his bed; her power of expression has exhausted itself in the one question: "How are you, Pat?" She *feels* more, but poverty and ignorance stifle heart-expression. I might go back now and try to lead Pat's thoughts heavenward; but there at the end of the row on the left lies a young man reading a news paper, and again the Voice whispers, "Draw near."

He takes the Gospel paper I offer, after making sure that it is free, and says in a very kindly tone with a slightly foreign accent: "Don't think I ever go back on any of *your kind*." I hope by that he means one of God's children sent on an errand of love. Oh, so many things he has to tell me! He is a Russian. He has a relapse of typhoid fever. I can tell him of my own anxiety for a beloved brother just recovering from the same fever. I write a business letter for him, which eases his mind, and by that time we are friends, because, you see, *he had been waiting for me.*

Now he is ready for a word to his soul. "Do you have anything comforting to think of as you lie here?"

"Oh, no indeed, only terrible thoughts. I think all the time of how I may die soon, and I have been very, very mean to several people. No one knows I am here. I've got to die without getting a chance to ask their forgiveness."

"And how have you treated God? Have you asked his forgiveness?"

"No, I daren't ask Him to forgive me now. He knows I've had chance after chance to repent and never did. Of course, when people come to die a sort of softness comes over their hearts; but it's mean to ask God to forgive them then. I wouldn't do it if I was God, and I won't ask Him."

Poor heart, there he lay in anguish of soul far deeper than his body's pain. The Great Physician only could prescribe for him. I have no Bible with me but my own morocco bound, limp-covered darling of my heart; but he must have it; so, breathing a prayer over it, I slip it under his pillow. I know that he will find there, underlined in red ink, words from our Saviour's lips assuring him that he can be forgiven even now.

I can only say: "I shall pray that your life may be spared to be given to God."

"Well, I'm sure you're the first one that's ever done that for me."

I say good bye. God's Word will do the rest.

During the week I write to him to remind him that I am praying for him while he reads my Book, and the next visiting day, in company with a young friend who has lately become a Christian and needs to find the path of service, I go to see my Russian friend.

No need to ask; the face tells that the blessed Word has entered in and brought peace. He has a glad greeting for the owner of the Book; gives it up with a lingering touch upon it, as if he loved it for what it had done, and takes eagerly the one given for his own.

"It is all right now. I found the way in there. I've started on the Christian road. I shall get well now and serve God the rest of my life."

He shakes hands warmly with my friend, when he knows he has started on the same road and has prayed for him with me.

"It's the best, the only way, and I'm glad you don't put it off and put it off, as I did."

He asks us to come again. He speaks a world of unspeakable things with his happy eyes, and we say our "God be with you."

When now, with a new and peculiar love for it, I take in my hand my little Bible that saved a soul, I thank God for this illustration that his Word alone, laid by a loving human hand upon a waiting heart, can do the whole work.

When I went, as all we workers do, to the dear mother of us all, Mrs. Capron, Superintendent of the women's department, with the story of the day, how I started on another errand and found this unexpected service by the way, she only said: "Be ready, child, a sharpened tool, for God to pick up and use at any time." But I think of the thousands of times I may have missed some work by the way for lack of readiness.

Let us watch as we are passing by; let us be ready at an instant's notice to drop everything else. Perhaps God may choose *us* to hand the cup of cold water to some thirsty soul, that is waiting for someone.

We never learn until we go with

> A heart at leisure from itself
> To soothe and sympathize,

how many are the souls that wait, each with its special history of soul-need. We fear to intrude; yet remember, for the one who repels us, there are scores who wait for us.

Edith E. Metcalf.

Bible Institute, 230, La Salle Avenue, Chicago.

OUT OF THE DEPTHS.

With muffled voice my soul doth cry
From out the depths to God Most High—
Oh, Thou who heedest even a sigh,
Come near to me.

Thy hand lies heavy on my soul;
Thy troubled waves above me roll;
The tumult baffles my control;
Come near to me.

Lest I should sin against my Lord,
By angry thought or hasty word;
Lest evil in my heart be stirred,
Come near to me.

To foil the doubts that rend my breast,
To teach me all thy will is best,
And how upon thy word to rest,
Come near to me.

I dare not pray, "Remove my cross;"
These woes and pains purge out the dross;
But, oh! to save my soul from loss,
Come near to me.

If Thou art near the depths are light;
The waves are peace, my weakness might;
No ill is wrong, all crosses right;
Come near to me.

W. A. Essery.

BRITISH Y.M.C.A. CONFERENCE.

(Concluded from last week.)

THURSDAY MORNING

saw the Free Assembly Hall crowded with delegates. There was also a good attendance of the general public in the unreserved galleries. Dr. John Carment conducted the devotional meeting. Mr. James Sinclair, Glasgow, then introduced the topic, "How to increase the usefulness of Associations to the Churches and to the community as agencies for promoting the highest well-being of young men." There was plenty of "sea-room" in the title, of which the opener took full advantage. After a general sketch of Association work he went on to deal with the relation of the Y.M.C.A. to social reforms, specifying, purity, temperance, anti-gambling, anti-opium, and the question of the introduction of drink into Africa.

Several excellent suggestions were made during the discussion, one by Mr. Ormerod (Plymouth) that success is promoted, and co-operation with the Churches, is secured, when the Association confines itself to its peculiar sphere and seeks the welfare of young men, avoiding the easier task of general evangelistic work. He backed up his opinion by several striking illustrations. Mr. Archibald Kennedy (Scottish National Executive) warmly advocated the extension of the Scotch method of affiliating the Young Men's Bible Classes associated with the several churches. The result of this incorporation in Scotland is that whereas in Ireland the Y M.C.A. has enrolled 1 in 662 of the Young Men, and in England 1 in 615, in Scotland the proportion is 1 in 169.

Mr. Robertson (Church of Scotland Guild) urged that with a view of fulfilling the proposition in the paper the Association should urge its members to regular study of the Bible, regular attendance at the Communion, and should pour into the Churches a band of trained workers. Many ministers whom he knew in all communions, had found their training and caught the fire of enthusiasm in the Y.M.C.A.

The Noon Prayer Meeting was presided over by Mr. M. H. Hodder (London), in the absence of Mr. John R. Fowler (Bray, Ireland). A brief address was given by Rev. John Smith (Broughton Place U.P. Church), his text being taken from the words of Joel, "I will pour my Spirit upon all flesh, and your sons . . . shall prophesy." This prophecy, partially fulfilled, is to be more largely fulfilled. In the forefront of the prophecy are the sons of the Church, a fair augury for the success of the Young Men's Christian Association, and these young men shall prophesy, shall stand forth as witnesses of God and his righteous requirements. Dinner followed in the Music Hall, by invitation of a very old Y.M.C.A. friend, Mr. John Tawse, W.S., Vice-President of the Edinburgh Association. The afternoon was devoted to a garden party in the grounds of Canaan House, Grange Loan, the residence of Mr. W. J. Menzies, W.S.

At night Lord Polwarth presided over a crowded meeting in the Free Assembly Hall, when a characteristic address was delivered by Rev. John McNeill. At the close a collection was taken in aid of the funds of the Scottish National Executive, which amounted to upwards of sixty pounds.

Lord Polwarth introduced a few remarks on the importance of Association work by recalling an incident in his own experience. One day on settling with a rat-catcher in his employ, he found that the man had laid out in rows the bodies of the dead rats. There were rats of all sizes, large rats and little rats. These were to be paid for at so much per head. His lordship inquired if he was to pay as much for the little ones as the big ones. 'Oh, yes," replied the rat-catcher, "the little ones have got life before them.' Lord Polwarth earnestly exhorted the members of the Association to be loyal to Christ and his Word. If they would follow the Lord Jesus Christ victory will be secure.

Rev. Dr. Mackichan, Professor in the Free Church College, Bombay, testified to the fact that Foreign Missions occupied a very different position in the esteem of the churches to-day than they did ten years ago; and rightly so, for our Christianity has no meaning unless it is aggressive. The speaker had not been informed, before rising that a Travelling Secretary was about to go forth to labour in the interests of the Association in the Presidency of Bombay. He had spoken of the Y.M.C.A, in India and had suggested the desirability of the English workers sending forth such a man. A dramatic incident resulted. Mr. Robert McCann, the outgoing Secretary, was called to the front and received quite an ovation.

Rev. John McNeill was brimful of humour, but beneath the fun a vein of deepest earnestness was always evident. He took for his motto, "That I may know Him." He told how, when he was seeking the Saviour, he felt persuaded that in the Scriptures, if he searched them, "somewhere, somehow, at some time, he would surely find Him." He believed that, notwithstanding all that was said by modern men about finding Christ apart from the Scriptures, that this was the way to find Him. But they said the road was "under repair." They had had it a long time under repair. They had not begun any work of construction yet. They had been all this time "howking oot." They had begun to feel amongst themselves that it was time to begin to re-construct, and were calling out to one another. But the notice is still up, "Beware of the steam-roller." He supposed this meant "modern criticism." In closing, Mr. McNeill gave some splendid testimony on the necessity of practical righteousness. He vehemently protested against intemperance and gambling, and supported his testimony by some stirring narratives.

FRIDAY,

the closing day, was devoted to a charming excursion to Alloa. More than 600 delegates and friends left Edinburgh by special train. On arrival at Alloa, they first proceeded to inspect the grounds of the Earl of Mar and Kellie. They then dined together in the Town Hall as the guests of Mr. J. Thompson Paton, the host of the day; thence proceeding to Norwood, the residence of Mr. Paton, where a garden-party was arranged. The return to Edinburgh was made by steamer down the Forth, passing under the magnificent bridge, which had been crossed by train in the morning.

A thanksgiving meeting in the Y.M.C.A. Hall, presided over by Mr. R. Henderson Smith—to whom much credit is due for his share in the Conference arrangements — appropriately brought the proceedings to a satisfactory conclusion.

GENERAL SECRETARIES' CONFERENCE.

A yearly "Secretaries' Conference" has now passed into a Y.M.C.A. fixture; and most profitable occasions they seem to prove. Senior and junior secretaries mingle together for a week, in some choice locality, in order that they may make one another's acquaintance and be better able, henceforth, to work together with increased cordiality. They also confer together on methods of work and kindred topics concerning the welfare of Association work in a spirit of healthy, out-spoken criticism.

On the recent occasion, the spot selected for the reunion was admirably chosen. It was on the banks of the Gareloch, opposite Greenock, easily accessible to the secretaries who had come north for the British Y.M.C.A. Conference in Edinburgh. A large house, ordinarily devoted to boarding-school purposes, was set apart for their reception. A large part of each day was spent in conference; the rest was devoted to recreation; but even the latter was pressed into useful service, such as meeting the Dumbarton Bible-class (three hundred to four hundred strong), conducted by Mr. J. Campbell White, who were spending a summer holiday on the shores of Loch Long, and visiting H.M.S. *Empress*, set apart as a training-ship for three hundred lads.

Twenty-eight secretaries gathered on the present occasion. The subjects for discussion comprised the following topics: "The Relation of the Y.M.C.A. to the Churches"; "Business and Committee Meetings: How to Guide Them"; "How Best to Assist the Travelling Secretary in His Work"; "The Work of the Y.M.C.A. in Small Towns"; "What Place Amusements and Athletics Should Occupy in the Association"; "Admission to Membership: How to Control and Maintain the Membership"; "Foreign Missions," &c.

During the Conference a census was taken of the churches to which the secretaries belonged (names being omitted from the ballot papers). The following proof of the catholicity of the Association resulted:—United Free Methodist, 1; Countess of Huntingdon, 1; Independent, 1; Wesleyan Methodist, 3; Society of Friends, 3; Baptist, 4; Presbyterian, 5; Church of England and Ireland, 10; total, 28.

Another fact of interest that transpired was that eight secretaries had retired from the work, and sixteen had joined it during the year. Of the eight who had fallen out all had entered upon some other branch of Christian work; none had resigned to go into profitable secular business on their own account.

Sunday was a memorable day. Four of the churches in the district were placed at the disposal of the secretaries at each of the diets of service, as well as the Sunday forenoon service on board the *Empress*. Many young men and others were hopefully led to decision in the district during the "Secretaries' Week."

ST. CHRISCHONA PILGRIM MISSION.

The various institutions of the Pilgrim Mission, St. Chrischona, are being conducted with the accustomed vigour. In the latest report we read:—

The year 1891 was one of quiet, happy labour. We might call it uneventful, were it not for the unnumbered events, seen and known but of a few, and notwithstanding full of eternal import. Our household at the Training College consists of 125 persons, which number includes the Director and his family, tutors and assistants, students, workmen and apprentices, gardener and farm-labourers.

On September 1, nineteen young men entered the Institution. Besides the regular students, sixty-eight in number, whose complete course of study comprises a term of four years, we received ten young men for the winter to our course of Bible study. Most of these belong to the peasant class. Their wish is, without relinquishing their ordinary occupation, to devote a part of their time to evangelistic work, and for this they seek a few months of preparation by the study of the Word of God. A young gentleman was with us in the same capacity during the summer months. He was the only son of a wealthy landed proprietor in Russia. His father's vast possessions are far from any place of worship, and the son, who had been sent to Germany to acquire some proficiency in the art of practical farming, felt that he needed more than this in order some day not only to govern his domains well, but above all to be a father and a minister to his servants and dependents. His stay in our midst has not been in vain.

As year by year passes by, we feel more and more deeply how necessary it is that those who are set apart for the work of evangelisation should be indeed *evangelists*. They must be well acquainted with their message; therefore in all our instruction we aim at thoroughness and simplicity. *Truth well conceived will be well expressed.* A few things understood perfectly are worth a great many shadowy conceptions. But above all it is of importance that those who proclaim redemption be themselves made free from the chains of sin and death, so that they be not only messengers but *witnesses* of Him who is of a truth mighty to save.

The Home of Rescue, 'Pilgerhuette,' unknown as it is to many even in our own land, is sought and found by those for whom it was opened, *i.e.*, men of all classes, ranks, ages, and position, who, having either by drink or other sins brought themselves into trouble, are anxious and willing to begin a new life. During last year thirty-six men and lads were in the home for a longer or shorter period.

Most of our former students, labouring in different parts of the world, send us reports of their work. Beside the training of workers for their spheres, our committee has the direction of some thirty-five evangelists, who are not in connection with any other missionary society. This branch of the work is prospering. We have evangelistic stations in Switzerland, Germany, and Austria. In several places we have built mission halls capable of seating from 150 to six hundred persons according to the different requirements of the places. The building of a mission house in Frauenfeld and of one in Constance has somewhat reduced our funds.

Communications in Britain may be addressed to Mr. E. E. Scott, 64, Queen's-street, Edinburgh.

A TEMPERANCE BEVERAGE.—Until recently there has been a great dearth of good temperance drinks that could in any degree compete with popular beverages which have in them an element of intoxication. This lack is now being supplied in various directions. The Kentora Brewery Company, of Nottingham, send us specimens of their non-intoxicating hop bitter ale "Kentora." It is a pleasant, wholesome drink; we wish all beer-drinkers could be induced to try it.

"Those Fifty Years."

DR. NEWMAN HALL'S FAREWELL.

Last Sunday Dr. Newman Hall terminated a public ministry extending over half-a-century, and bade farewell, as pastor, to the church and congregation at Christ Church, Westminster-bridge-road. His discourse at the morning service took the form of a survey of his pastoral career. He chose three passages—Leviticus xxv. 11, Deuteronomy viii. 2, and 1 Samuel vii. 12, as fitly expressing the sentiments that ought to mark such an occasion. He said he would not enter on any studied narrative, but would give a simple familiar talk by way of reviewing his ministerial career. He desired it to be not only a humble remembrance, in view of many shortcomings, but a grateful remembrance in looking back at the way along which he had been led.

At the outset, in speaking of the causes that had led up to his entrance on the ministry of the Gospel, he paid a singularly pathetic and affectionate tribute to the memory of his mother, and the influence for good she had exercised on him in early life. When he was sixteen years of age, a sister who was at school wrote a letter saying she had resolved to become a pilgrim to the celestial city. That impressed him so much that he there and then resolved to follow her example. He united himself to the church and immediately began the distribution of tracts and Sunday-school work at Cox-heath, near Maidstone. To a little congregation of twenty-eight paupers in the village workhouse he delivered his first address from John iii. 16, "God so loved the world." His thoughts turned in the direction of the ministry; after duly consulting his pastor and the church of which he was a member, he entered upon his studies at a Congregational college at the age of twenty-one. During his four years of study he frequently preached; among other places at Oxford, from which he received a pressing call, but declined it as his studies were not then completed.

Shortly after his graduation Albion Church, Hull, was opened, and he was called upon to preach in place of the Rev. James Sherman, of Surrey Chapel, who was unable to fulfil his engagement. This led to his receiving an invitation to the pastorate of the new church. At Hull he laboured for twelve years, entering actively into temperance and outdoor evangelistic work. When he began, the church had a membership of forty-two, and when he left it had reached six hundred. It was while at Hull that he wrote his famous tract, "Come to Jesus," which has had a circulation of some four millions, and has been translated into almost as many languages as the Bible. The story of the genesis of this tract, as told by Dr. Hall, is interesting. He was present at a banquet held on the occasion of a missionary anniversary. Pipes and whisky were freely used by most of those present, though nobody went to excess. The fumes becoming very thick, he and a fellow abstainer, a Scotch clergyman, left the meeting. Having some time on their hands, they improvised an open-air missionary meeting. Mr. Hall led off the singing of the hymn "Come to Jesus," and that suggested to him a little address, with those words for a text. It proved so suitable, that he amplified his extempore talk into a sermon, which he afterwards condensed into a pamphlet. He had two thousand copies printed; a demand arose, and it soon became popular. The writing of this tract Dr. Hall described as the chief event of his first pastorate.

The invitation to succeed Mr. Sherman at Surrey Chapel, came before him, and after much prayerful deliberation, it was accepted. He made it a condition that he should be free to conduct a weekly temperance service, which at that time was a great novelty. It was also agreed that he should be at liberty to do evangelistic work during the week, and to have an assistant minister. After describing the unsectarian constitution of the church he referred with warmth to the hope and expectation which they cherished that Rev. F. B. Meyer, of Regent's park Chapel, would consent to be his successor at Christ Church.

In his ministry among them he had kept clear of party politics, though he had preached against war, slavery, and other evils. He described the active part he took in combating slavery at the time of the American civil war. He visited large towns in the provinces and also took a trip to the United States. As one outcome of that visit many American friends contributed towards the erection of Lincoln Tower in his new church. This led him to speak of the relinquishment of Surrey Chapel and the building of Christ Church, Westminster-bridge-road. That imposing structure cost about £63,000, of which he himself collected £30,000. The present membership of the church is seven hundred.

Drawing towards the close of his discourse, Dr. Hall said that the population of the neighbourhood had considerably changed, and there was need for new methods to cope with the altered circumstances. It was not true, as one paper had said, that he was resigning because of bodily infirmity, but it was true that at the age of seventy-six he could not reckon on a very extended period of health and strength. It was best for the congregation that he should give place to some younger man. He hoped still to retain an interest in the church as one of the trustees, by occasional preaching service, and in other ways.

As to the general character of his pulpit preaching, Dr. Hall said he had sought to make it at once varied, simple, and Scriptural. He had read and studied many books, and had given much thought to the preparation of his discourses so as to make them acceptable and intelligible to the common people. He had not shunned to declare the whole counsel of God. Three things he had kept specially in view—instruction, consolation, conversion. He had striven to preach Christ crucified, and probably in every discourse delivered these fifty years he had sufficiently set forth the Atonement to enable any hearer to know the way of salvation.

In closing, Dr. Hall referred to his published books, and to the many hymns he had written, some of which were to be found in different hymnal collections.

In the evening the church was crowded with a large and devout congregation. The prayers were read by Rev. H. Grainger, Dr. Hall's assistant, and the preacher took as his text John iii. 16, "For God so loved the world that He gave his only begotten Son," &c. It was, he said, the first text which he learned at his mother's knee, the text from which he first preached fifty years ago, and it would be the text of his last sermon to them. That, indeed, had ever been the substance of his preaching—God's love to men. He admired modern thought, and wished himself to think in the modern spirit, but modern thought was valueless unless it was joined to the ancient verities of the Gospel. He was now retiring, and he asked those who had been helped by his ministry to repay him by being steadfast and earnest in the truth, else his preaching would have been in vain. In conclusion, he formally resigned the incumbency of the church.

A farewell social meeting was held on Tuesday evening, when addresses were given by various well-known ministers.

FROM THE FAR WEST.

For twenty-one years your valuable paper has followed me in my wanderings on this great continent. Besides being an instructor, a stimulant, and encouragement, it has served as a connecting link between me and the dear old home-land. My family has become familiar with it, and how we could do without it now I can scarcely see. I recognise the familiar handwriting on the address every time, and hope the friend who sends it may long be spared to wield a pen in such good work.

There is much darkness and sin on this Pacific coast, where a large share of the dregs of society congregates; but there is also much vigorous effort for the salvation of the lost, and strong testimony against the evils that exist. Churches of all denominations have grown and multiplied largely within the last five years by the force of the incoming population. With a genial climate and rich resources, this coast only requires capital, brain, physical force, and spiritual ardour to make it as "the garden of the Lord."—Yours sincerely, Robert Lennie.

New Westminster. British Columbia.

REV. F. B. MEYER'S DECISION.

To the Members of the Church and Congregation Assembling at Regent's Park Chapel.

Dear Friends,—I am anxious to tell you with my own hand the decision which, after much careful thought and prayer, has been almost forced upon me. I dread to tell you what it is, because I know you well enough to be assured that it will cost you pain, and it is very painful to me to give pain to those who have been so true and kind to me as you have.

And yet there is no alternative than that I should inform you of my resolution to accept the pastorate of Christ Church, recently vacated by Rev. Newman Hall, D.D.; and which, in consequence of the promise of the trustees and elders to provide a baptistery, I am able to accept without violation of principle; whilst the difficulties of the situation, the meagre congregation, the lessened stipend, indicate that I am not animated by mercenary motives in contemplating the exchange.

There are various reasons which have led me to this decision, first of which is a conviction which has been very strongly borne in on me that our Lord and Master, the chief Shepherd of the flock, is calling me thither. I cannot get away from this. I can get no other response to my many cries for direction.

Then I was never an ardent denominationalist. Loyalty to your traditions as a Church has led me to throw myself into the affairs of the Baptist Union and of the London Baptist Association, but I have often felt that these were not the element in which I could do my best work, and recent events have more than ever tended to make me feel that I could not conscientiously remain in the position into which I had drifted, without taking an active part in a controversy for which I have neither inclination nor adaptation.

The question has presented itself to me thus: Shall I devote the remaining years of my manhood to the service of a section of the Church of Christ, or accept a position which is equally in touch with all sections of Evangelical Christians? And the whole drift of my past life and work has pointed to the inevitable conclusion, that I can only give one answer to that question, and accept the latter alternative.

There is one other thing to which I will make allusion. I have often questioned whether I was acting consistently with my deepest principles, to be officiating as the minister of an influential and successful church, drawing a large salary, and surrounded by every sign of success, and welcomed in all parts of the country as a popular preacher, whilst the great masses of the people were living in sin and need in the more densely-populated districts of London. An opportunity is now presented me of fulfilling a long-cherished purpose, and I want to engage in it with the feeling that you freely give me up to it, and yield me your sympathy and your prayers.

Many have said that my leaving Regent's-park Chapel would involve the dissolution of the work that I have been building up for these four-and-a-half years amongst you. But surely this need not be the case. It is my earnest wish that all who have benefited by my teaching should remain still at the chapel to carry forward the various enterprises in which we have been engaged together, so that I may have the pleasure and satisfaction of feeling that I have left a solid piece of masonry behind me. I see no reason why you should not soon secure a minister who shall be able to lead you into yet deeper knowledge of the things of God, and maintain the great traditions of the past. This will be the great test of the worth of my teaching and influence, and I earnestly appeal to you to put the Lord Jesus and his work before any disappointment of your own at my inability to continue the pastorate. Surely the demand of the moment is for noble and unselfish devotion on the behalf of a work which is dear to us all. If the captain is removed it becomes each of the crew to stand the more manfully to his post.

I want to thank you all for your loving co-operation, and to commend to your prayerful sympathy the Elders, with whom I have always had cordial relations, and on whom will now be thrown great responsibilities. For all the money you have contributed, the activities you have sustained, the self-sacrifice you have practised, I heartily thank you. Believe me, that it is with a very sad heart, and with great reluctance, that I am obliged to tear myself away from you, but I shall always remain, in the truest, sincerest affection, your faithful friend, F. B. Meyer.

Regent's-park Chapel, Park-square East, N.W.

For the Young.

"AFTER MANY DAYS."*

THE STORY OF AN ORPHAN BOY.

BY REV V. J. CHARLESWORTH..

(*Abridged.*)

In the year 1873 an aged widow residing in Walworth applied to Mr. Spurgeon for the admission of the younger boy into the Orphanage, the three elder children having been provided for, and as he himself told the story, we give it in his own words, and very earnestly commend the lessons he therein sought to enforce:—

"In connection with the cases of distress which appeal to us for admission to the Orphanage we sometimes meet with very beautiful incidents, in which the existence of the purest benevolence among poor and humble Christians is brought unexpectedly to light. Thirty-seven years ago a poor foundling was discovered in the most pitiable condition, as one ready to perish. Making no noise about it, and expecting no reward, a poor Christian woman, aged forty-four, took the infant under her care, and brought it up as her own. This was true charity; very few are there among the rich and respectable who could have done anything of the kind.

"The little girl grew to be a woman, and became a member of the Tabernacle Church, where also J. S., her foster parent, is in membership. The young woman in course of time married, and died, leaving five children; the father died also; and when we first took a deep interest in the story we found J. S., at the age of eighty-two, caring for these children as their grandmother, just as she had done for their mother before them.

"At her age she can earn very little, and therefore she has an allowance of three shillings and sixpence from the parish, with a few pence and two loaves for the two younger children; but though food has been scant, and the struggle severe, the old lady has stuck to her little charge as faithfully as if they were her own family. The elder ones are now earning a little, but the youngest were quite dependent upon her till she applied to the Orphanage. It did our eyes and heart good to see how clean the children were, and how diligently our aged sister had brought up the family in the fear of the Lord. The youngest, a boy aged seven, was afflicted with stammering, and was a poor feeble little creature, but since we have taken him into the Orphanage he has so greatly improved that we believe he will grow up without any imperfection in his faculties, and will become a healthy and intelligent lad, fitted to take his place in society.

"What a lesson our aged friend sets before us of that love, which is not in word only, but in deed and truth! We asked her to sit for her photograph, with Louisa and Samuel, for we feel the greatest respect for such a hard-working and generous old lady. She has done the right thing, and with all her troubles she has been the happier for doing it. If orphan children could be adopted into families it would be even better than orphanages. If poor people can do it, and have done it, richer persons should not disdain to try the same. Scarcely able to find bread for herself, this godly widow battled with the ills of life for helpless little ones as well as herself; she taught them cleanliness, industry, and a regard for true religion. She took them with her to the house of God, and above all things sought their salvation. High are rewards of self-denying love; many of the great ones of the earth will never attain them, for they have not sought after them; but they are within the reach of all Christians, and be it ours, dear reader, to labour after them. Let us do good unto all men, especially to them that are of the household of faith."

Sam was not only a confirmed stammerer but the sight of one eye was entirely gone! The Orphanage was a new world to him, and, having been dressed in a long pinafore, his adoption of a suit of boy's clothes seemed to him to involve a change of sex, for he said to his matron, Won't I a girl, Mrs. V., when I came to the Orphanage?"

Considering his disadvantages, the teachers had no easy task in imparting the rudiments of simple education, but his perseverance was commendable. He could manage to *see* what to read, but, alas! his powers of speech failed him, and the next boy in the class had to follow on because Sam was not able to complete the sentence with which he vainly struggled. Expedients failed to make him a talker, and, despite our hopes, his infirmity remains.

Having completed his term at school, we found him employment in the painter's shop, and he became a very useful servant. He took a pride in his personal appearance and made the best of himself and of his opportunities. With a very fair knowledge of his trade, it became an easy matter to procure him a situation, and he supported himself in comfort from the time he left the Orphanage. With the earnest purpose of succeeding in life he went to America, where he is doing well, and, what is more in our judgment, he has become an earnest Christian and seeks to win others to the Saviour. In the memorial number of *The Sword and the Trowel*, March, 1892, the following letter from Sam appeared:—

A NOTE FROM GEORGIA, U.S.A.

"As one of the Orphanage Old Boys, I cannot help expressing my great sorrow on hearing of the death of Mr. Spurgeon. Lord, help me to follow in his footsteps! I am glad to say the seed which I obtained in the Orphanage is springing up within me; and I am fully trusting in Jesus."

This was followed by another in answer to one I wrote to him, and I insert it with grateful feelings for the goodness and grace of God which are so abundantly illustrated by his life story:—

"*March 7, 1892.*

"DEAR MR. CHARLESWORTH,

"I cannot thank you too much for those cheering words you have sent me. I do not know how to love my dear Saviour enough. As to serving Him, my prayer is that of St. Paul, 'Lord, what wilt thou have me to do?' Oh! if I had a tongue to speak, it would never tire of telling of my Redeemer's love! Mr. Charlesworth, I could write volumes, and I guess tire you out, and yet not be able to tell what joy I have found at the Cross. I am pleased to tell you I joined the Second Baptist Church of —— on February 28, and was baptized before about two hundred persons. Thank God I was the means of bringing my landlady to the feet of Jesus! You cannot think how grateful I am for that; and that is not all. My employer, who was a backslider, has joined the Methodist Church again. Thank God for that!

"I think it a good thing by way of serving God to distribute tracts at the gaol and the saloon. I think that is my chief talent, and I must use it. Pray to God to help me! I will send you five dollars on the 19th of this month for tracts if you will be kind enough to send them to me.

. . . . . .

"I have found it hard to get along through my speech till now, but it is God's will. Do pray for me! My motto to the Orphanage boys is, 'Love Jesus and live for heaven! Christ for all!'"

That the early seed-sowing yielded a late harvest is one of the mysteries of the kingdom—that the harvest has certainly come is according to promise. God has sent his Word for the salvation and sanctification of the soul, and it cannot fail. "The thing whereto Thou hast sent it" may seem to us slow of realisation, but the assurance is amply verified, "It shall not return unto Me void."

The case of Sam is typical of many we could mention, where the "bread cast upon the waters" has been "found after many days." Whether conversion comes soon or late, our joy is that it comes and that "our labour is not in vain in the Lord."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Shod Friars' Hall, *Boston, Lincolnshire*, July 8 to 22; Mr. Jas. S. Tyler, *Southend-on-Sea*, July 13 to 27; Mr. H. Hutchinson, *Upton-on-Severn*, July 10 to 13; *Hereford*, July 14.

SEASIDE SERVICES, 1892.

The following are the arrangements for the Children's Services on the seashore during the month of August, so far as made:—Mr. E. Arrowsmith at *Eastbourne* (and part of September); Mr. J. R. Naylor at *Llandudno*; Messrs. H. Hutchinson and W. H. Wilson at *Bridlington*; Mr. R. Callender, B.A., at *Whitby*; Mr. W. H. Roberts, B.A., at *Scarborough* and *Filey*; Messrs. Josiah Spiers and R. Westall at *Blackpool*; Mr. H. C. Lees at *Colwyn Bay*; Mr. H. Staines, B.A., at *Llanfairfechan*, and Mr. S. R. Webb, M.D., at *Penmaenmawr*; Mr. T. Lewes Sayer at *Rhyl*; Mr. W. R. Moore, B.A., at *Ilfracombe*; Rev. Martin J. Hall, B.A., at *Tournemouth*; Rev. W. T. Storrs, M.A., at *Sandown*; Mr. L. Carrott at *Felixstowe*; Mr. L. Parkinson, B.A., at *Deal*; Mr. A. G. Dodderidge at *St. Leonards*; Messrs. J. S. Tyler and E. Hughes at *Worthing*; Messrs. S. J. Hewlett and G. Goodman at *Herne Bay*; Dr. F. Churchill at *Southwold*; Mr. H. Steward at *Port Erin, I.M.*; Messrs. E. and C. H. Collier at *Littlehampton*; Mr. Gilbert B. Kirlew at *Lytham*.

* Paternoster and Alabaster, Paternoster-buildings. One penny, or 8s. per 100.

LITTLE THINGS.

TENDER words in sorrow's hour
Whispered low;
Just a single bud or flower
As you go;
Hands whose pressure as you part
Warms and clings
To the pulses of the heart—
Little things.

Just a smile that means a sneer
At some name;
Have the angels not a tear
For such shame?
Yet you say no blame you speak!
Sneers have stings!
Strong to goad, to wrong the weak—
Little things?

Ah, the little acts that make
Up each day—
Do they bless or will they wreck
Any? Say!
Will the record we shall view
Up above,
Be of blighting frost or dew,
Joy or love?

—*All the World.*

THE WAYSIDE MISSION.

MR. JOHN M. MCAULIFFE, with his young men, is at work in the villages of Warwickshire in connection with his Wayside Bible Carriage. The vehicle attracted considerable attention at the recent Royal Agricultural Show, Warwick, permission to stand in the grounds being given by the Mayor and Town Council. Much Gospel literature was circulated. The work in the villages is being remarkably owned of God; Mr. McAuliffe night after night being engaged in meeting inquirers after the open-air meetings. It has been as late as midnight before the days' work has ceased.

The village people have stopped the car on its way, and have asked for the preaching of the Gospel; and the cottage in the central village wherein the workers have been lodging at night, has been filled twice daily with people eager to hear the Word of Life. Some have been not only converted to Christ, but from Romanism, and so grateful have the people been and so genuine their thanks, that payment for lodgings and other matters has been declined by them. "We cannot express our thanks," said one group. At an open-air meeting on Sunday, July 3, conducted by Rev. F. M. Brodie, Rector of Hornby, at a place where five roads meet, at Pineley-green, a great company of people came together. Mr. McAuliffe gave an address on, "Where art thou?" One young man professed to accept Christ, several sought prayer, and others confessed the Saviour. One evening last week eighteen persons came forward to be shown the way to peace, and other such tokens of God's presence and blessing have of late been manifested upon the work and progress of this Wayside Bible Carriage.

Mr. McAuliffe's hall at Tunbridge Wells is now enlarged to hold five hundred people.

Y.M.C.A. Cruise to Norway.

THE date of sailing of the steamship *Warrimoo* to the Norwegian Fiords, with the members and friends of the Y.M.C.A., is drawing very near. While upwards of one hundred passengers are already booked, we understand there is comfortable accommodation still available. The company of Christian friends is earnestly desired by those who are promoting the cruise. The *Warrimoo* is the finest steamer sailing to the Fiords this season. She is to visit the choicest scenery in the beautiful district of Western Norway, going as far North as the thriving town of Trondheim, with its renowned cathedral. A quiet Sunday is to be spent in that city. The steamer sails on August 13th. The rate (including all meals, &c.) is thirteen guineas. Passage can be secured on application to the Secretary, 186, Aldersgate-street, E.C.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 17, Luke xi. 1-13; Mon., July 18, xi. 14-28; Tues., July 19, xi. 29-44; Wed., July 20, xi. 45-54; Thurs., July 21, xii. 1-15; Fri., July 22, xii. 16-34; Sat., July 23, xii. 35-48.

The Grindelwald Conference.

(FROM OUR OWN CORRESPONDENTS.)

We arrived here on Tuesday, July 5, and though considerably wearied with the long journey were able to be present at the evening meeting in connection with the Reunion Conference. The first address we were permitted to hear was the very opposite of encouraging. It was given by Rev. Lewis Hughes, M.A., Camberwell, who had not spoken long before he announced himself as a priest of the Church of England. His picture of union was one in which Dr. Lunn, Dr. Mackennal, and General Booth were all in the same fold with the present Bishop of Lincoln; and in which the priest and the minister, the Episcopalian and the Nonconformist, the Sister of Mercy and the Salvation Lass, should all be included.

The speaker referred to the liberal spirit manifested in the proposals made by the Lambeth Conference, which, he affirmed, reduced to a minimum the questions of doctrine and church government, with a view to inducing all Nonconformists to join the Church of England community. He would overcome the difficulty of the Historic Episcopate by the recognition of all present Nonconformist ministers as *priests*, but all future ministers should be required to receive Episcopal ordination. This he called giving and taking, agreeably to the spirit of this age, which is the age of compromise. When he announced that attempts at reunion were vain unless we were agreed as to the foundation we expected to hear something which would commend itself to our judgment. But imagine our surprise when he declared that the foundation must be the Church of England, and that by this means Disestablishment would be avoided.

We were at one with him in his opposition to sectarian terms, and would readily agree to see them all abolished, and the substitution of the term, "Christian Church," which he suggested as applicable to all. But he was again upon very debatable ground when he proposed to discourage dogmatic teaching and to encourage only that which is ethical. He would have us teach works rather than faith. Men wanted to know how to live, not how to die. We confess to a feeling of humiliation that a professed minister of the Gospel should so far misunderstand his mission as to divorce works from faith.

Upon the sacraments his teaching was very unsatisfactory. He recalled the institution of the Supper, and affirmed that the emblems—bread broken and wine outpoured—reminded us of our Lord's manner of life, and therefore of the life of self-sacrifice which every participant must pledge himself to live. This, he thought, was a view which would commend itself to all. Could ingenuity devise a better method of getting rid of the deep, full, true, devotional significance of the ordinance?

The speech was disappointing in the last degree, and served to show how impossible re-union is upon the lines suggested.

Dr. Lunn evidently felt this, and in a few words deprecated the introduction of any cut-and-dried scheme for securing organic reunion. Dr. Mackennal followed in the same strain. A few of his sentences will show how the subject is received by him:—"I don't like compromise." To those who differed from him he would say: "I don't want you to abandon anything that you value." "I look for reunion, not by giving up on either side of what we hold dear, but by an enlargement of our power to recognise and learn one from another." This is the true line, and, indeed, the only line upon which the present divisions are likely to be healed.

On the following evening Rev. W. Hay M. H. Aitken read his paper on "Points of Contact in Opposing Views on Eschatological Subjects." As might be expected, the paper was thoughtful and clever, and was in part, at least, a defence of the doctrine of "Life in Christ only," which he has accepted for many years. The three views of future punishment to which he referred were—(1) Eternal punishment in the orthodox sense; (2) that the punishment was one element in the process of final extinction; and (3) that penal sufferings will prove remedial. In these three views he thought he saw several points of contact. (1) All recognised that there will be righteous and adequate punishment for sin; (2) all express belief in the necessity of moral government; (3) all agree that punishment will be self-caused; (4) all agree in interpreting Scripture upon this subject by an appeal to our moral sense. Whether or not these four points of agreement could be fully proved is open to question; but there can be no doubt that Mr. Aitken holds to his own view with a full recognition of the authority of Scripture, and without in any degree diminishing from his earnestness and tenderness in preaching the warnings as well as the promises of the Gospel.

The discussion that followed was by no means so valuable as the paper. Rev. J. B. Heard, author of "The Tripartite Nature of Man," emphasized the modern, but we still believe, the unscriptural doctrine of the essential Fatherhood of God; and gave the impression, whether he intended it or not, that in this doctrine lay the hope of the salvation of all.

A warning word was spoken by Mr. Radleigh, of the Society of Friends, who repeated the result of a conversation on this subject which he had recently had with Rev. J. Gelson Gregson. Mr. Gregson affirmed that as the old orthodox view of this doctrine was abandoned men became more shallow and less earnest and useful.

Dr. Mackennal, after giving the views of Dr. Dale, and the late Rev. J. Baldwin Brown, made the somewhat startling, and certainly unwise statement, that upon this subject the teaching of the New Testament was not uniform and consistent. John certainly was not a Restitutionist; Jesus gave us no clear doctrine concerning it; but Paul, though he never taught restitution in so many words, yet in his highest and noblest utterances, seemed to believe it. "He does not say it," said Dr. Mackennal, "but he makes me think it." So the doctor seemed willing to accept a doctrine which was not taught by Jesus, which was opposed to the teaching of John, which was only an inference from the words of Paul, and which involved the theory that the New Testament was contradictory in its teaching. We think Dr. Mackennal is accepting a mere theory upon a very slender foundation, and that his statements were calculated to do serious injury to many young Christians present at that Conference.

It will be seen by this account that our first impressions of the Grindelwald Reunion Conference are not of a very favourable nature. Reunion we desire and would labour to secure, but it may be too dearly purchased.

On Thursday a paper was read by Rev. W. Spiers (in place of one by Rev. Dr. Dallinger, who was unable to attend) on "The Duty of the Church to Science, and the Influence of Science on the Church."

In a very able manner he showed first of all the necessity, for the welfare of mankind, of an elementary knowledge of science, pointing out that through the lack of it as in the laws of sanitation most misery was caused. Then he spoke of the study of Nature as having a moral and religious effect, and said that outside the Gospel there was nothing more helpful than the beautiful science of God. In these days of criticism, when science so-called is used to attack the truth, it is necessary that we should be able to combat errors by a knowledge of science.

He is the true student of Nature who can say as Kepler did, when studying the stars, "I have been thinking the thoughts of God." The proper aim of science is to establish truth on a proper basis. Theology aims at expounding the written word which Christ authorised or disclosed, while science aspires to interpret the divine laws and energies of which the great unwritten volume of Nature so sublimely testifies. Frigid and unspiritual men might view every wonder of Nature in a beam of dry intellectual light, and find nothing but inexorable law; but the best and wisest scholars in Nature's school were those who discerned in creation the vestiges of a Creator, and the irradiation of his wisdom and love. Only the most superficial minds supposed they had discovered antagonism between the facts of Nature and the principles of the Gospel. The religious man would feel it his duty to study God's works; and he who nobly studied Nature would be led to think more nobly of God.

The aim of science is to raise man by teaching him how to make most of the life God has given him; and this is also what religion does. The study of science cultivates humanity and aids man in the contemplation of God. Science also assists us in reading the Scriptures. The Bible is inspired, but not so all its readers. In many instances we have truer ideas of the Bible through a knowledge of science.

Mr. Spiers urged that in the present day some sort of instruction in scientific researches should be given to students preparing for the ministry to enable them to combat the prevailing errors.

After the paper a young minister ventured a note of warning, to young men in particular, to be careful lest some teachers of science should lead them astray. He said there are some who put the laws of God in place of God, and others the authority of the Church in place of the Christ of the Church.

Rev. Lewis Hughes, on the other hand, criticised the paper as too narrow, and thought that God would regard as good men Darwin, Huxley, and others, who had conferred a benefit on mankind.

In reply, Mr. Spiers said that he had taken special care that in his paper nothing should be said to cause alarm. No doubt in the teaching of many German professors of science there was much that was erroneous; but he believed that this was less the case with English professors.

As to the theory of evolution, he replied that the discussion of such a topic would be too long for the evening, but he would say that at present it was merely a theory which was being carefully stated by the scientists. If it were proved true, then we must accept it; if not, then the scientists themselves should be the first to throw it over.

REV. G. C. GRUBB IN NEW ZEALAND.

Mr. Grubb, who sailed for home on May 26, is expected in time for Keswick. A correspondent, writing from Wellington, sums up the whole of the missions in New Zealand in the words, "There has been a great blessing, and much fruit is appearing." As to the work in his own town, Mr. C. A. Baker says: "Never before in Wellington has there been such a heart-searching mission; God's hatred of sin was vividly brought before his people. Many have long yearned for deliverance from the power of sin, and many were enabled during the Mission to enter into the possession they had longed for. A very large number have had their faith quickened, while some have received the baptism of power for service. The children's services were largely attended, and many of the little ones have been brought to Jesus. At the missionary meeting a large number offered themselves for mission work. Since the mission Sunday services have been continued in the Opera House, and a united weekly prayer-meeting is held. Writing of the first gathering a friend says, 'I was much struck with the first meeting held to arrange for a continuance of the mission—clergy and laity, Brethren, Presbyterian, Methodist, &c.—a more mixed and non-homogeneous class of Christians never met together for prayer and praise in Wellington, and not a jarring note.'"

A Church missionary at Wanganui closes an account of a remarkable series of meetings held in one day by saying: "Numbers of men and women, young and old, stood up for prayer, and many remained behind to speak with the missioners. It has been a wonderful time. There has scarcely ever been so much blessing before in such a short mission." Mr. Grubb said afterwards, "I am perfectly sure the Lord has given a week's blessing in the one day." I think that one blessing has been the drawing together of the various denominations.

Blackdown Hills Mission.

In a letter from Mr. W. H. Brealey, of Clayhidon, Wellington, Somerset, he records an unfortunate accident. His father-in-law and two eldest daughters were driving to Wellington last week, when the horse stumbled and fell, throwing all the occupants with great force to the ground. Happily the girls were not injured beyond a severe shaking. Mr. Showell got a bad blow on the shoulder, but no bones were broken, and for these marvellous escapes all are heartily thankful to God.

The horse, a faithful old servant, has been so injured by the fall that he will be useless for further work. As the Mission centres are so far apart, the aid of a horse for conveyance is absolutely essential, and Mr. Brealey asks for the practical fellowship of our readers in supplying this lack. He reports steady progress in the work of the Mission.

"IN HIS NAME" is the official record of the work of the Ragged School Union (37, Norfolk-street, Strand). The volume for the past two years shows how quietly, but persistently, the teachers of our Ragged Schools pled on their way from week to week. Their task is difficult, their discouragements are numberless; still, in dependence upon God, they enter heartily into the work of rescuing the poor and neglected slum children of the metropolis. The accounts of service rendered for Christ should be speak for the indefatigable labourers our earnest prayers, and for the effort itself our heartiest support. We hope many sympathisers will be raised to fill the places of those who have "fallen asleep."

REV. ARTHUR WILKINSON POTTS,

PIONEER OF THE CHRISTIAN ENDEAVOUR MOVEMENT.

THE Christian Endeavour Society hails from the other side of the water. To Dr. F. E. Clark, of Boston, is due (under God) the honour of initiating this, one of the most remarkable movements of modern religious history. For its introduction into the Old Country, the subject of the present sketch is to be thanked. No one has done more to advance the interests of the organization in Britain than the late Rev. A. W. Potts, of Crewe. He was the first to give it welcome to these shores, and gallantly stood as its advocate and supporter when it was regarded with something of prejudice and suspicion. He gave it an important place in his own church enterprises, and succeeded in establishing branches in many parts of the land. He believed it to contain the seeds of a blessed revolution for our English church life; and literally, almost to his latest moments, it was a main outlet for his intense enthusiasm, and the field in which he largely exercised his devoted energies.

ARTHUR WILKINSON POTTS was born at Sunderland in 1848. At an early age he gave his heart to the Saviour and joined the Congregational Church in that town. Ere long he offered himself as a candidate for the Christian ministry; and, entering Spring Hill College, passed through a creditable course of more than five years. At the urgent call of the church at Hightown, Crewe, he was released shortly before the natural expiration of his College term, and settled in that hive of engineering industry in 1873. It was his first and only pastorate—"His sword clave unto his hand"—and only death released the tenacious grip. For nineteen years he laboured there, assiduously and successfully, in the service of his Lord and Master, and the church was, probably, never stronger or more prosperous than during the last year of his ministry. Many difficulties were encountered, incidental to the exercise of a strong and resolute will, only to be conquered by sheer force of character and sterling worth. His name is to-day fragrant to the whole community.

During the period 1885-1889 considerable depression was experienced in the town of Crewe. For long periods the men in the great works of the London and North-Western Railway were on what is known as "short time," and probably £1000 a-week less was paid in wages than under normal conditions. This induced much of the young life of the community to seek employment elsewhere, and many emigrated to distant parts of the world. The churches lost some of their most active supporters; but, in one respect at least, this "turned out for the furtherance of the Gospel." A young man, who had settled in the United States, wrote to his former pastor of the work being done by the "Young People's Society of Christian Endeavour." With quick insight, Mr. Potts (for he was the pastor referred to) recognised the adaptability of the movement to English life and customs. Correspondence resulted in a visit of Dr. Clark to England, and in the Jubilee year what we may hope will be a new jubilee in its blessings was proclaimed: the first English Christian Endeavour Society was planted in Mr. Potts' church.

In manner and cast of mind, Mr. Potts was a typical North-countryman. To some he would have appeared hardly the man to win the affections of young people and introduce such an enterprise as the "Christian Endeavour." A stranger might have felt inclined to say of him, "Thou art an austere man." Away from home he was seldom seen to best advantage; his real qualities came out when he "dwelt among his own people." Painstaking, conscientious to the core, of virile intellect, strong in purpose, he wore well, and one soon ceased to wonder at his power. For the pulpit he studied most laboriously. His powers of analysis were keen and subtle, and, without eloquence of the very highest order, one was sure to hear sober truth tellingly advanced. When he had taken up a position he maintained it with dogged pertinacity. Those who knew him best loved him most. Behind a reserved manner beat a warm and sympathetic heart, and dwelt a tender and sensitive soul. The hard head and the soft heart combined to make him a great power among those with whom he was intimately associated.

During the last two or three years Mr. Potts has been an apostle of Christian Endeavour work in England. In addition to his pastoral work he has "visited the churches," founding societies here and there, and strengthening those already in existence. It was appropriate that the first British Convention should be held at Crewe and in the Hightown Church, and the evident pride and joy of the Pastor will be long remembered by those present. That took place in May, 1891, and it gave an impetus to the movement that largely increased the demand on Mr. Potts' time. These "labours more abundant" were a heavy tax on a constitution never very robust, and it was no surprise to his friends to hear, in the spring of the present year, that he was *hors de combat*; but it was a painful shock to learn that the ailment was of such a nature that, humanly speaking, it could have but one termination. At the time he was smitten he was looking forward with intense interest to the second British Convention, to be held in Chester in May, 1892, and he had promised to take an important part in the proceedings. This and all other engagements had to be cancelled in submission to the inevitable. The strong yet chastened spirit was equal to even that strain, and with a resignation beautiful—it might be said heroic—he awaited the swiftly-approaching end. To those who watched him it almost seemed as if he could not go until the Chester Convention had taken place. He lived just long enough to hear of its striking success. The day before it commenced, and only four days before his death, he wrote the following letter to Rev. J. B. Morgan, of Grosvenor Park Baptist Church, Chester:—



(From a Photograph by Mr. J. R. Jones, High-street, Crewe.)

Crewe, May 23, 1892.

DEAR MR. MORGAN,—I write to you, as Chairman of Committee, to express my deep regret in not being able to be present at the Second Annual Convention of the Y.P.S.C.E. The coincidence that the poet Longfellow—the poet of the people—was born at Portland, Maine, led me to read some of his poems over again, and I could not help applying a line here and there to the whole Endeavour Movement. We are reminded of what activities can be set in motion by a single good thought, or a single workable idea:

"Ah! what a wondrous thing it is
To note how many wheels of toil
One thought, one word, can set in motion."

And what has the Christian Endeavour thought set in motion? And how our churches are being changed from a state of indifference into cheerful hives of Christian industry!

We hope great things from these societies because they speak to us of Loyalty! Service! Love! And in speaking of these three sterling qualities let me quote briefly once again:—

"Ah! how skilful grows the hand
That obeyeth Love's command!
It is the heart, and not the brain,
That to the highest doth attain;
And he who followeth Love's behest
Far exceedeth all the rest."

Give that its deepest meaning and put it on the highest plane, and no Endeavour will want inspiration or incentive to life's noblest work. With kindly greetings and with prayer for the success of the Convention and the whole of the far-reaching movement everywhere.—Yours very sincerely,

A. W. POTTS.

These were the last words he ever wrote.

That letter was his last public act. On the evening of May 27, 1892, he passed away. Of his medical attendant, who had been summoned just in time to see the end, he asked: "Doctor, Is it the last great call?" And when the reply was "Yes!" he quietly lifted his hand, whispered "All is peace," and was shortly asleep, to awake in the glory.

Unskilful he to fawn, or seek for power
By doctrine fashioned to the varying hour.
Far other aims his heart had learned to prize,
More bent to raise the wretched than to rise.

The Gospel Evidenced.

THE EVANGELISTIC MISSION ANNIVERSARY.

What God can do by one man devoted to his service, loyal to the truth, fired with intense zeal, yearning over lost men, willing to do and dare in his name, has in recent years found many illustrations; and not least so in the history of the Evangelistic Mission, which led the way in many fresh ventures for reaching the people with the Gospel, and which has undeniably been marvellously owned of God in winning sinners to Himself. Unhappily, through the death of many noble supporters who understood how truly God was blessing the work, the funds have latterly fallen off somewhat. Yet at this moment a very real, vigorous, and fruitful work is being done in the various halls, and God is still proving in the eyes of men what his Gospel has power to do when fully and fervently preached in the power of the Holy Spirit.

The twenty-seventh anniversary of this Mission was held on Friday evening in the Conference Hall, Eccleston-street, many sympathetic friends and representative workers assembling to mark their interest in the work and esteem for its honoured director.

Sir S. A. Blackwood, who presided, read Neh. iv. 19, and showed how fellow-labourers in this great city are often, while one in heart and spirit, far from one another by reason of the work. For example, he (the chairman) had for nearly thirty years known, loved, and valued Mr. Hurditch's work, yet this was the first occasion on which he had been able to attend one of its meetings. He rejoiced to find himself amongst those who were united in earnestly labouring for the glory of God and the salvation of men.

Mr. C. Russell Hurditch held in his hand a detailed report, shortly to be published, but instead of reading this or any part of it he made an interesting and fervid statement. He premised that in view of the fierceness with which the Gospel is now attacked by many, it is hopeful to see not a few of the Lord's servants relying simply on the Gospel of grace preached in dependence on the Holy Spirit.

As to the work of the Evangelistic Mission, we learned that God is blessing, amongst young and old, the branch at Kilburn Hall, where hundreds have been born again; that at Malden Hall, Kentish-town, a

LIVE, AGGRESSIVE, FRUITFUL WORK

is carried on by some hundreds of voluntary helpers; that at Bignold Hall, Forest-gate, similar agencies are successfully carried on; and that the work at Swindon is being largely blessed amongst railway men and others. So both in Cambridgeshire and other counties a deeply interesting work is being witnessed. Tent services and special missions have been, and are being, much used of God; while open-air preaching, colportage, and Bible-carriage work have been greatly blessed. A new Bible-carriage has, however, now become necessary. As to Gospel literature, it was interesting to learn that twenty-three millions of Gospel booklets, tracts, and papers have been circulated by means of the Evangelistic Mission, and many telling incidents of how these have been blessed will be found in the report when issued.

After a passing reference to Wilton House of Rest at St. Leonards, Mr. Hurditch went on to deal with the question of means. Noble helpers, such as Mr. Samuel Morley, have been called home, and the funds have fallen in arrear. Is the work to cease? Surely not; surely the standard must not fall back, but the Lord's people must come up to the standard. Further advances must be made, especially in North-West London, if the growing needs of the population are to be met; but funds are essential. At the present moment there is need for £8,000 if the debt is to be cleared off, a new hall built on a site secured in a needy district, and the whole work go forward as it ought to do. The question had sometimes been raised as to his own support, hence Mr. Hurditch wished to say emphatically that not a penny had ever been taken from the Mission funds for his personal needs; these had always been met by those whose hearts the Lord had touched in this matter.

CHRIST THE CENTRE—NOT THE CHURCH.

Mr. Henry Varley described what he had seen of the work at Banbury and in the villages. We need, in these days, definite agencies to meet the practical heathenism of the upper classes. The work of this Mission is very definite in its antagonism to sin and unbelief, and its witness to the Gospel of the grace of God. Here we have the aggressive power of the Gospel. United with the risen Christ we have power; elsewhere we have weakness. The great error of these days is the making of the Church the centre instead of Christ. Virtue still comes out of Him, and no church or union of churches can take his place. "Apart from Him we can do nothing," and the whole history of Christendom, as well as the present aspect of affairs around, prove and emphasize that simple statement. He rejoiced in the work of this Mission because it set forth Christ and Him crucified as "the power of God unto salvation to every one that believeth."

A FORGOTTEN OFFICE.

Rev. G. F. Pentecost, D.D., said: With all my heart I am in deep, profound, and enthusiastic sympathy with Mr. Hurditch in his work for the Master. I have long felt it is one of the apostacies of the present day that the Church has forgotten a large part of the truth revealed in Ephesians iv. 11, how that the Lord gave gifts to his Church: "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." We have exalted men into priests; we have in some form apostles and prophets, pastors and teachers, but we have to a very large extent left out evangelists. Seven-tenths of the deadness in the Church may be owing to this ignoring of God's order. Suppose there are five thousand churches in London, I venture to say there are in them all not a hundred ministers who are evangelists: who say to the people, If you believe on the Lord Jesus Christ, confess Him here and now. That is evangelistic work. The Church is suffering sorely for her neglect of this great means for breaking down the walls of unbelief and worldliness. Nowadays the evangelist is largely dissociated from the Church, and that is because the Church has become jealous of the evangelist—that is, of one of her most necessary ministers. God will have his Gospel preached, and if not in the Church, then it will be outside the Church.

It may easily be asked, where are the hundreds and thousands of new converts brought to the Saviour through means of evangelists? If they are not in the Church it is because very often the clergymen and ministers stand aloof; they are not on the spot to gather them in. If these young converts do not see the regular ministry on the ground ready to help and lead them they naturally think they will not receive a warm welcome in the ordinary churches. While saying this I know, and we all know, there are bright exceptions; but they are exceptions rather than the rule.

I believe the Church is suffering from this overlooking of the office of evangelist in more directions than one. I recognise the presence in the Church of very able and consecrated teachers, devout and God-sent men, but not evangelists; these are necessary to the edification of the Church, but we cannot afford to dispense with the evangelist. In proportion as you neglect the work of the evangelist you see death and dry rot coming into the ministry which is yet out of touch with the Word of God and with the Spirit of God. Consequently we see

TWO GREAT SIMULTANEOUS MOVEMENTS.

In the Established Church we see men getting very high, but not very heavenly; and in the Dissenting Churches we see men getting very broad, but very badly backsliding. Thus half are at the top of the steeple above everybody, while the other half are getting so far out they also are out of touch with everybody. I verily believe no man can be a winner of souls who is not sound in head and heart on the great verities of the Christian faith. You may go into the churches and hear God's Word impeached and called in question by the haughty pride of intellect, or you may see these churches thronged with images, altars, and candles as substitutes for Christ; but you will not find one soul under conviction of sin or being converted to God.

What is the cure for this? One cure is the recognition of the work of the evangelist, quickened in the power of the Holy Ghost and of the truth; and the evangelist, not as a substitute for the ministry, but as a helper and co-worker therewith. The outside evangelists are God's protest against the rationalistic creed, the backslidden theology and the ritualistic practice that are in the professing church to-day. For God will have his Gospel preached, and if the Church won't do it, others will be raised to do it. The evangelist, I maintain, is fundamentally necessary to life, spirituality, and growth of the Church. Where there is no evangelisation corruption creeps in. The Holy Ghost is not bound but free; and if not permitted to work in the Church, He will work freely outside by means of men who have personal union with and loyalty to the great Head of the Church.

Mr. James E. Mathieson recalled his early association with Mr. Hurditch, at Stafford-rooms, and went on to remark that there is often much *post mortem* sympathy manifested, when God calls one of his servants home, whereas it would be much more to the point and be of more real service if that sympathy were shown while the labourer is alive and probably overburdened with the cares of some large and important work. It is possible to kill such men with coldness and neglect, and then build white sepulchres over their graves; the moral of which is that such a work as the Evangelistic Mission ought to be supported now and its director encouraged and enabled to prosecute his service boldly and with vigour.

Mr. T. A. Denny, in the course of an interesting and telling speech, expressed his warm sympathy with the Mission, and insisted on the necessity for its liberal support.

Dr. H. Sinclair Paterson said he had come to express the greatest sympathy with Mr. Hurditch in the work he is carrying on. As a positive evidence of the value of evangelisation it must be noticed that we do not find many evangelists on the "Downgrade," trifling with the Word of Truth, minimising the value of Atonement, or the importance of the work of the Holy Ghost. The churches that let these things go lose their power.

Rev. F. B. Meyer referred to his probable removal to a wider field, untrammelled by denominational ties, and expressed his attachment to Mr. Hurditch and his work of evangelisation. He rejoiced also in the Wilton House of Rest, which, to his personal knowledge, had been of very real service to tired workers from many churches and many lands.

General Sir Robert Phayre said that having preached in most of the halls of the Evangelistic Mission, he knew that the facts given were not exaggerated, and that a most important work is going on.

Mr. R. C. Morgan spoke of his thirty years' friendship with Mr. Hurditch, and his acquaintance with the work of the Mission, which he highly commended.

Colonel Morton happily concluded the proceedings by reading and briefly applying Exod. xxix. 45, 46.

LADY RADSTOCK, we greatly regret to state, is in so dangerous a condition of health that Lord Radstock has been telegraphed for from India, and is expected home about this time. The prayers of fellow Christians are desired that this precious life may be spared; and we are assured that the sympathy of our readers will flow freely forth at this time of anxiety and sorrow.

The Fenaghy Meetings.

To some of your readers it may be necessary to plain the above heading. Fenaghy is the ntry residence of a well-known Christian ntleman—Mr. William Young—who takes a ep interest in the extension of the Messiah's ngdom, and who has opened his beautiful ounds for the preaching of the everlasting spel. Within the Fenaghy demesne is a large ld twelve or fourteen acres in extent, and of an traordinary shape. On one side of it is an mense natural amphitheatre, where the voice n be heard with clearness by about ten thou-nd people. This number, it is said, were pre-nt on both days of the meetings. The other rtions of the field are admirably fitted for tent tching, and so, dotted over the grounds, might seen these canvas shelters to the number of most a dozen. Five were specially for sectional retings, held during the interval between the en-air services; others formed a refreshment race, erected for supplying the physical wants the visitors, and one was for the sale of Bibles, mn-books, good literature, &c.

Fenaghy is situated near Ballymena, in the rth of Ireland, and a few miles from the morable spot where the '59 revival began. e memory of that hallowed time is one of the st cherished recollections of the northern pro-nce, and the very mention of the year, by Mr. owie, of Glasgow, in the opening address, filled ny an eye with grateful tears, and many a art with a holy longing for a similar visitation. The first meeting was for prayer, and began as rly as ten o'clock. It was convened in the rgest tent, and was led by Mr. Oatts, of Glas-w. Close on one thousand people had gathered, me by the earlier special trains and some from e surrounding country districts. All sorts of were brought into requisition to convey r people to the gatherings, and besides rs, roups of people might have been seen on ot, coming from all parts of the country to this ntre of religious interest.

Increased interest was taken in the meetings s year owing to the fact that Mr. Moody had nsented to be present. Both he and Mr. eNeill had agreed to take part early in the esent year. We regret to say that Mr. Moody s prevented from crossing to Ireland through e illness of his son Paul. When this fact was entioned to the vast assemblage the one feeling rvading the multitude was that of deep and ayerful sympathy with God's honoured servant his hour of trial. No doubt many were disap-inted at not hearing the familiar voice of one dearly loved, but the prevailing sentiment s that of heartfelt sympathy and earnest ayer that God would restore the son of his rvant.

The first address was delivered by Mr. Howie, Glasgow. After a prayer of much tenderness fered up by Mr. Jas. Burton, Dundalk, Mr. owie spoke from Jer. xvii. 5, and began by uding to '59, and an earnest, solemn message once heard from his text delivered by the ntly "Rabbi" Duncan to the students in the w College, Edinburgh. Mr. Howie's address s a dividing one; it asked the audience to take les. When one has got stolen goods he does t place them in his window, and when one s got a false peace or false hope he does not nt any one to find it out. Faith is not afraid take a side.

REV. JOHN M'NEILL

s the next speaker. His subject was "The n with the withered hand," and was full of rilling, telling passages, which fairly held to e sward the vast assemblage that reached ay up to the distant crown of the meeting-ce; even the fringes of the crowd that were metimes in motion, merely because they could t hear so distinctly as those nearer, became solutely motionless as God's servant delivered, th mingled humour and pathos, the message mercy to soul-withered humanity. His refer-ce to his father as an Antrim man was eagerly ught up. He wanted to see the country side t could produce such a man. He said his her had a magnificent contempt for the inion of others, if God spoke to him. He knew e Antrim people as if he lived in them, and some them were afraid to call their souls their own. ey were afraid of what people would say if they re converted. The man with the withered hand ed forth. The watchers might laugh or scoff, t if he got his blighted hand made whole he l not care. Doubtless the man looked not at hand, but at his Healer. When Jesus gave e command he set his blessed face on the face of the man; he looked back, and as he looked and listened the hand came of its own accord to be whole like the other. It could not help it. People look to themselves. They might as well look into their pocket to see the sun rise. His closing picture of the man's reception at home, and of his resuming his work as a mason (which tradition says he was), was very fine. After a solemn appeal several hundreds followed Mr. McNeill and the other workers to the inquirers' tent, where personal conversation and prayer were engaged in until almost the time for the sectional meetings to commence.

The sectional meetings, preceded by an hour's interval for luncheon, began at 2 o'clock, and continued until 3.30.

In the meetings for the deepening of spiritual life, Dr. Elder Cumming took a leading part on both days. Mr. Barton (Dundalk) and Provost Colville (Motherwell) delivered helpful and stimulating addresses, as did also Mr. W. R. Lane. Dr. Cumming spoke from Rev. iii. 20. The words were addressed to Christians, but Christians in such a state that the Lord sickened at the very thought of them. These Ephesian Christians were not in the condition in which Paul prayed they might be—viz., that Christ might dwell in their hearts (Eph. iii. 17). Christ is here represented as making a visit to their hearts—a temporary sojourn—but He did not live there. He was outside. Many came to meetings like that, and they thought they had received a blessing and had had communion with Jesus, but they are no sooner home than they become angry over some trifle, and lose their temper, and all the good of the Convention had vanished. What he would point out was that Christ did not propose to come as a lodger, but as a permanent resident. Suppose you agree to take him in, somebody may have to be turned out. If you take Jesus in, when night comes on He will say, "Are there family prayers in this house?" He will say, "What is the spiritual condition of your household?" Ah, some of you would be ashamed to let Christ see what is going on in your homes. Christ will enter, but He must have the choosing of your friends and the control over your purse.

Much interest centred in the Foreign Mission Tent. Rev. Principal Mackichan (Bombay) and Rev. W. Park (Belfast) presided on the successive days. The other speakers were Dr. Dyer, from India, Dr. Greig, from Manchuria, China, and Mr. Marcus Wood, of the China Inland Mission. Crowds thronged to hear God's servants from the high places of the field.

Dr. Dyer's work lay among the Santali, who philologists said were descendants of the aboriginals of India, but are now the veriest slaves. He had personal experience of Isaiah xliv., where a man is pictured as using the wood of the same tree to make for himself both a god and a fire. Dr. Greig regarded himself as a witness, reporting, like Paul and Barnabas, what had been done to the glory of God. He referred to the difficulties of the work, but was most hopeful, as each convert was a living seed that by-and-by would bring forth fruit a thousand-fold.

Mr. Marcus Wood was specially interested in Western China. He, like the other missionaries, is a telling and taking speaker. Native agents, he said, are more and more recognised as essential for the carrying on of mission work in China, and in this regard he cited the English Presbyterian Church as setting a good example in organising native churches, with native pastors, supported by native contributions.

At the afternoon open-air meeting Mr. W. R. Lane delivered a solemn address on Herod, and closed his appeal by referring to Christ's silence on the memorable day when He met him and answered him never a word. The One who is the last in the world to give a man up had nothing to say to this guilty monarch just because he had had his opportunity and didn't avail himself of it.

Mr. McNeill closed the day's proceedings by a second Gospel address based upon Rev. xxii. 17, "The Spirit and the bride say, Come," &c. God lays no man's pipe a yard short of the fountain. He never knew a man wanting to come to Jesus who was kept long in the dark as to what coming to Jesus meant. Here is a roving commission for every believer, as well as a sweet invitation to every sinner. After a solemn appeal a large crowd followed Mr. McNeill to the inquiry tent, where a goodly company of workers were engaged in happy, solemn service for nearly an hour.

THE SECOND DAY'S PROCEEDINGS

were begun under more favourable auspices so far as the weather was concerned, and again Mr. Oatts, of Glasgow, conducted the opening prayer-meeting at ten o'clock with much acceptance. A vast audience again gathered into the grassy amphitheatre and listened with the deepest attention to the different speakers. Rev. W. R. Mowll (London) gave the first address from "Come, for all things are now ready." His clear, strong voice rang up the slope and away to the most distant listener.

Provost Colville followed with a rousing message from the passage, "Except your righteousness should exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven."

Mr. McNeill closed the forenoon meeting by an address based on the words, "Awake, thou that sleepest, and arise from the dead," &c. His introduction was most pathetic. Mr. Mowll had alluded to the fact that that day was his birthday; it was that and more, for just a year ago that day his wife had passed into the presence of the Lord. She had been with him at the previous meetings, and sat beside him on that platform, but now in bodily presence she was with him no more. He asked for their special prayers on that sad and glad anniversary. His text was so plain that he who runs may read, and he may read and run. The Word of God looks man in the face and says, Thou sleepest. In regard to the affairs of this world, you may be sharp and keen enough, but his text looks the clear-headed Belfast men in the face, be they linen lords or linen workers, and it says to them, If you have not given up self and sin and the form of godliness without the power, you are but a busy idler, a serious trifler. This is no world for sleeping in. He had once found a man sleeping in a strange place, viz., across the metals of a railway track; of course he was drunk, and we dragged him into safety, although he growled and kicked us all he could. How was he to describe the condition of the man who, believing in death, judgment, and eternity, had not woke up or faced the facts of life? There is a big step between awaking and arising. Some of you knew the difference of the two this very morning. People are called from their sleep and they reply, "Yes, I'm coming," but they don't come. Some people get up in their sleep. God pity the church that has a sleep-walker for an elder, or in the pulpit. In saying this he didn't run down the ministry. He spoke for God, and declared his text, when he said to himself and every brother on the platform or in the meeting, "Awake, thou that sleepest."

The home mission and inquirers' tents were full of interest. Mr. R. L. Hamilton, Belfast, presided in the former, and referred to colportage work in Ireland as a means of home missions. This was followed up by Rev. T. Lyle Muckamore. Mr. Robertson, of the Carrubbers Close Mission, Edinburgh, and Rev. R. Howie gave addresses bearing upon evangelistic work in large cities. Rev. Dr. Rogers (Whiteabby) and Rev. W. R. Mowll (London) also gave addresses on this subject.

The inquirers' tent was crowded with seekers and backsliders and their friends. Here Mr. Oatts was one of the hardest workers. Rev. Wesley Guard, Mr. B. D. Wise, Mr. Jas. Barton, and others delivered brief addresses, while a large number of experienced Christians dealt prayerfully and kindly with those professing to seek the Saviour.

At the closing open-air gathering, Rev. R. Howie, Mr. S. G. Montgomery, and Rev. John McNeill were the speakers. Mr. McNeill's subject was the story of the woman at the well. He felt the responsibility of speaking to that vast meeting, where the momentous issues of eternity hung upon the next fifteen minutes of time. When he was a boy, he used to think that the word *thus* should be accompanied by a woodcut in the margin of the Bible, of a weary man sitting by a well. He had learned since that the picture is in the text and not in the margin. God has come very near to us when, in order to disarm our ignorance and unbelief, He knows what it is to be leg weary. My Lord, no wonder that thou wast weary! Not from the plains of Palestine, but from the far-away eternity didst thou come. Thou didst lay aside thy glory and majesty, and thou didst step from star to star until thou didst land upon this dark planet, the grave of sinful man. To bless the woman, Christ confronted her with her sin. He went direct for her conscience. Before the living water can be poured in, the dirty water must be emptied out. She did not try to justify herself. Neither need you. Hide not your sin; lay it open in its true colours before the pitying Saviour. He will pour purifying springs upon it, and the fountains

of eternal life will be opened for evermore. After a closing appeal there was again a large assemblage in the inquirers' tent, when it is believed many were enabled to receive the Lord Jesus as their personal Saviour. After the benediction the thronging multitude melted, never to meet till the great day.

I may add that Mr. Burke punctuated the addresses by his sweet Gospel singing. Many will be glad to hear this tuneful brother's voice again. His heart is in his song. Mr. M'Bride, Ballymena, conducted the service of praise. He was assisted by a well-trained choir.

The railway company ran very cheap excursion trains from all parts. A special train of ten carriages left Derry at one. Five special trains left Belfast each morning of the meeting, and not a hitch or accident occurred. To gather ten thousand people to what was nothing more nor less than Gospel meetings is surely proof that the message of salvation has not lost its power.

Although Mr. Moody was not able to come, the Irish friends are confident that he will soon pay a visit to their shores, and once more preach among them the unsearchable riches of Christ. As yet, no definite arrangements have been made.

Any one desiring a fuller account of these meetings will find it in the Belfast *Witness* of July 8. Henry Montgomery.

KENTISH TOWN HOME FOR THE AGED.

On Friday last friends interested in this Home met at the Kingsdown Orphanage to hear an address from Miss Harrison, who has for twenty years laboured among and on behalf of the aged poor in connection with the well-known Homes at Shepherd's-bush, Norwood, and Paddington. This last was described as a model, having been built to suit the requirements of the inmates.

A Home has been quietly carried on for some years past at Langdon-road, Upper Holloway. From this house a hasty removal was necessitated last spring by the discovery of the unsafety of its foundations. The aged inmates were speedily removed to 85, Fortess-road, Kentish Town-road, and a committee meeting held at Mrs. Ginever's Home, at which it was decided, owing to the many institutions already established, that it would be better to raise a sum and build a Home on the plan of that specially adapted at Westbourne-park, rather than expect continuous contributions. At the same meeting it was decided to invite the services of Mr. R. T. Smith, of the Chiswick Mission, on behalf of the scheme.

The meeting above referred to, though not largely attended, was, by the hearty and sympathetic addresses delivered by the chairman, Rev. P. Husband Davies and Miss Harrison, moved to co-operate with the committee in advancing this movement, and all agreed that the north of London should not be behind other districts in thus providing for the needs of the aged. It is proposed to secure accommodation for thirty or more inmates, married couples and single women reduced in circumstances being eligible for a room conveniently fitted up with stove suited for cooking purposes, water supply, and convenience for keeping coals.

Towards the amount required £215 is banked, and further aid will be gratefully received by the Hon. Treasurer, Mr. T. B. Forwood, Hawkshead House, near Hatfield.

SURINAM, DUTCH GUIANA, SOUTH AMERICA.—The Free Evangelisation Society was founded in 1887 by Mr. M. S. Bromet, formerly a Congregational minister in England. A hall to accommodate five hundred persons was built and fitted up at a cost of £1350, contributed by friends in Holland, Scotland, England, and Surinam. Meetings are held four times a week, in Dutch and English. Some four hundred children who never heard the Gospel before are now being taught in the Sunday-school. Several Jews and Roman Catholics have been converted under the preaching of God's Word. Five years ago a Bible was a scarce article; since then about three hundred Bibles and three thousand New Testaments have been sold or distributed there. Souls won for Christ, through the preaching of God's Word, are now in Christian fellowship. Writing from 1, Florence-place, Glasgow, W., Mr. Bromet says:—"The work is growing, and the need is now felt to have a fellow-labourer. A student from Dr. Grattan Guinness's Mission Institute has offered himself. About five hundred pounds will be required to supply our need by taking out an evangelist, opening a Christian infant-school, appointing a Bible colporteur, a Biblewoman, &c., &c. Towards this the sum of £125 has already been gratefully received." Among those who recommend Mr. Bromet are Drs. Andrew Bonar and J. H. Wilson.

ST. JOHN'S TRAINING SCHOOLS.

Notwithstanding the heavy rain on the afternoon of Tuesday week, a goodly number of friends visited St. John's Training School for Girls, Westbourne-park, on the occasion of its jubilee. Fifty years ago, this institution, for the training of domestic servants, was founded by the late Lady Kinnaird, and during the intervening period more than eighteen hundred girls have passed through the school and gone forth to situations.

Tea was provided at four o'clock, and it was most interesting and pleasant to watch the children at drill under Miss Sutton's direction, and to listen to their cheerful singing. The girls range from babyhood up to fifteen or sixteen, and their bright and happy faces testified to the loving care and oversight of the Matron, Miss McEwen, and the others in charge; while the prize distribution in prospect was evidently not forgotten. Lord Kinnaird presided at the jubilee meeting, the attendance of old girls who had been in the school and of friends of the children being so great that this was held in the Westbourne Schools adjoining.

Rev. Dr. Forrest, Dean of Worcester, spoke of his long connection with the schools. Since first, more than twenty-five years ago, he had come amongst them, it had always been a pleasure to speak to these girls, and he had always received a most hearty welcome. He was convinced that not only was a valuable work being done for the temporal welfare of these girls, but he knew that many of them learned in St. John's School to love the Saviour; and would throughout eternity thank God for what they had been taught there.

The Countess of Aberdeen had hoped to give the prizes, but, being prevented coming, Lady Kinnaird undertook this function. One of the most interesting prizes was that given to one old girl, who has been for twenty-two years in service in *one* situation; a number of prizes were for long service; others, taken generally by old girls now married, were for needlework, baking, &c. Then followed prizes gained by present inmates of the school.

Lord Kinnaird pointed out that since the school was placed under Government inspection, six or seven years ago, it had always received the highest commendation, and 100 per cent. had passed at the examinations. They wished to raise a Jubilee Fund of £1000 to clear off the debt and give a start; £200 per annum annual subscriptions were required.

Mr. T. A. Denny, Mr. W. T. Paton, and Hon. Gertrude Kinnaird also spoke briefly.

The remainder of the evening was devoted to the girls and their friends, games and drill being interspersed with singing, while Rev. H. G. Thwaites addressed the children. So concluded a meeting memorable in the annals of St. John's Training School, and long in the e young hearts will ring the echoes of their jubilee.

THE INDIGENT BLIND VISITING SOCIETY (27 Red Lion-square, W.C.).—The work of this Society has grown so much, especially in the East-end, that the committee have had to find larger premises for the accommodation of the classes there. The new centre at Garden-street Schoolrooms, Stepney-green, was opened on Tuesday afternoon, July 5, General Sir Robert Phayre in the chair. Messrs. H. J. Armitage, S. Clayton, G. R. Boyle, and John Tennant, as well as the chairman, delivered addresses, to which the blind audiences listened with close attention.

CHINESE WOMEN.—The *Malaysia Message* states that two Singapore missions are conspicuous for educational work among Chinese women. First, the Female Education Society, with its well-known school in charge of Miss Cooke, in which hundreds of Chinese women have received a splendid education and Christian training, and from which they have gone out to work for Christ both in the Settlements and also in China. Secondly, for the last four or five years the woman's work of the Methodist Episcopal Mission has been very largely educational, and Miss Blackmore reports more than a hundred women and girls on the roll, the great majority of whom are Chinese.

CITY ORTHOPŒDIC HOSPITAL, HATTON-GARDEN.—Among the deformed poor at present under treatment at this hospital as out-patients, there are a number of poor little incurable cripples of tender age, suffering intense agony both night and day, principally from hip disease. The Board of Management are anxious to admit these little sufferers as in-patients as soon as possible, but have not the necessary income, the funds at their disposal being insufficient for the present inmates. There is a heavy mortgage debt of six thousand pounds on the hospital property, the yearly interest thereon curtailing the benefits the charity would otherwise be enabled to confer. The Secretary is Mr. Ernest Derenth.

A PLEA FOR CEYLON.

The following remarks by Miss C. F. Gordon Cumming, in the concluding pages of her very interesting work, "Two Happy Years in Ceylon" (*Blackwood*), may meet with a practical response from some of our readers:—

There lies the beautiful land with, in one single district, tens of thousands of neglected villagers, weary of their own dark ignorance, and ready to be taught by whoever will first enter the field. Europeans posseesed of sufficient private means to support themselves would be especially welcome. Surely there must be some—and many are needed—who will recognise in this glorious work for Eternity a better use for God-given talents than that of shaping the pleasantest career in England. Why should not two friends, who realise the true purpose of their lives, agree that whereas their companions are starting in couples in search of big game in far countries, they two will start together as fishers of men, to cast the Gospel net in waters teeming with life? Assuredly in no other career will they find so true a spring of joy and gladness for their own lives as in this ceaseless effort to draw all around them to the knowledge and love of their Saviour.

And of all mission-fields, few offer greater attractions than this beautiful isle. It has the charm of a simple language, a people gracious and kindly to Europeans, and with British protection. Here, then, are the inducements: a healthy, open-air life in a lovely country, ploughing and sowing fields which assuredly cannot prove barren, inasmuch as the Lord of the harvest is Himself with his servant to direct their work. And when the angel reapers have garnered their ripened grain, the patient sower will realise such everlasting gladness as all the fleeting honours of earth will fail to secure.

A KANSAS FIELD.

Ten years have passed since we left old England and came to Kansas. For the past five years I have been at work for the Master in North-West Kansas under many perplexing and trying seasons. Last year we were blessed with abundant crops, and now another year is giving promise of success to the farmers of this country. I would that the people would look up to God in grateful appreciation of his goodness. People here are usually well-informed and industrious, yet they are so indifferent to the calls of religion. There is much to discourage, yet we labour on.

I have a wide field to labour in, that covers two counties. Some good friends, whom I know not, in England, Ireland, and Scotland kindly send us religious literature for distribution, for which we feel very thankful. I ask such to note the change of my address. Remember at the throne of the heavenly grace those who, like me, are toiling in some far-off land.

(Rev.) Joseph Baker,
Protestant Episcopal Church.
Logan, Kansas, U.S.A.

"WHERE SATAN'S SEAT IS."—The Committee of the Midnight Meeting Movement held a meeting in Exeter Hall last week, through the kindness of Mr. George Williams, who presided. Eighty young women—some very young—were gathered together out of the Strand, Charing-cross station, and the surrounding locality. They were all sober, and listened most attentively to the brief addresses delivered to them by ladies and gentlemen present. Many promised to come to the office, 8a, Red Lion-square, W.C.

NORTH-WEST AMERICA.—The Bishop of Moosonee is in the forty-first year of his missionary life. He is completing the translation of the Old Testament into the language of his Indian flock, and revising the New Testament which was printed many years ago. This he regards as the crowning work of his life. On a visit last year to Rupert's House, one corner of his vast diocese, he was gratified to see many of the old Indians following the service, although reading involved the use of spectacles. He says, "A generation ago, and at their time of life, they would have been considered an encumbrance, and the bowstring would have terminated their existence. Now they are honoured and respected by the whole community." The Bishop adds: "The Mission greatly requires strengthening in several places; the Albany district is crying out for help, and the Matawakumme district demands the establishment of a first-class Mission close to the Canadian Pacific Railway." Communications for the Bishop may be addressed to Mr. H. G. Malaher, Secretary, Missionary Leaves Association, 20, Compton-terrace, Upper Islington, N.

THE POWER OF ROME.

is often asked why the Gospel does not e more progress among the Romanists. Per- the following incident may help to explain In Tulle, the "chef-lieu" of the depart- t of Corrèze, a man heard the Gospel in our ll room, believed, and gave a clear testimony. ad been saved from a life of drunkenness other vices, from ill-temper and wickedness. ntroduced the Bible into his home, and his and children began to read it, the children ing the Sunday-school.

e Romish clergy, of course, heard about it, the man soon discovered that instead of ing the Bible with pleasure, his wife began ppose him. His daughter was a day scholar convent, and one day he learned that she kept as a day boarder, and that she was even y to enter the service of the convent. Not ing his daughter to follow the teaching of e, he wrote to the priest forbidding him to her further instruction. He wrote also to bishop. His wife during this time was con- ally consulting the priest. Her father and her, with their wives, visited the house, and man had an all-day debate with them. He luded: "To-morrow I will go with you to priest, and if he can show me in the Bible my daughter must communicate in the rch of Rome, she shall do so."

e next day none of the party would go to priest, but his brother-in-law said, "I see things are; you owe me two pounds, pay me ice." The man replied: "I have no money; I pay you in September, if God permits." ; I want my money, or I will sue you." u know where my pig is; if you want it, go fetch it, and pay yourself." A few days rwards his wife met me with her husband g to the prefecture on this busines, and she wed us in the streets, shouting after us, up to the prefecture, where the police had ke her out. The man bore all this with per- patience.

few days later a summons to appear before the strate was served to him by his wife (al- s instigated by the priest). Her contention that he was mad, and she asked for a rce and the guardianship of her children. walked into court with his Bible in his hand, said to the *juge de paix* (magistrate): "Afore- I was blind, and now I see. This Book has ed my eyes, and I want my child to be in- cted in the truth of this Book." The istrate could do nothing with the case, and issed it.

as! he was not proof against the tears of daughter and the solemn promise she made that if he permitted her to communicate in Church of Rome she would always go to the éstant Sunday-school and learn the Scrip- s. This might save her, he thought, and his consent, and conducted her himself to church. The bishop and the priests were mphant. The daughter came once to the day-school, and after that the priest gave her nission to break her word.

rther on this victory excited the mother e and more, and her threats took a terrible . Since then, not only the ordinary priest, the director of the seminary and other siastics are constant visitors in the house. t none think lightly of the power of Rome. , indeed, a world-power, but it is completely e hands of the arch-enemy of God. Pray he poor priest-ridden millions of France.

C. W. CREMER, Pasteur.

ive, Corrèz .

HE EAST LONDON TABERNACLE will be re- ed next Sunday, after being closed for a month renovation. The pastor, Archibald G. Brown, preach morning and evening.

NIVERSITIES' CAMP FOR BOYS.—A number raduates and undergraduates of the Universities organised a camp for boys from public and ate schools, to be held at Rustington, near ehampton, August 3-10. The promoters hope nerely to place healthy enjoyment within the h of such as may accompany them, but to bring e Christian influence to bear; the latter is, in the end, and the sports and pleasure only the s, of the very interesting enterprise. The camp be under semi-military discipline. There will mes, expeditions, boating and picnic-ing, not an hour being allowed throughout the day. A fully- ified medical man will be in attendance. As ision can only be made for two hundred, no time ld be lost in securing particulars as to terms, other information that may be desired, from one e hon. secs., Mr. Cecil H. Clissold, B.A., Ridley . Cambridge.

BRETON EVANGELICAL MISSION.

THE neat, concise report for the past year, issued by the committee, is most encouraging. Notwithstanding the arduous character of the work, the results of the past year make it plain that the Word of God has wonderful power, and that the simplest ministries, with earnest prayer, can accomplish much. While there must be in the nature of things in such a priest-ridden country considerable results which never will be tabulated on earthly registers, yet in every station the Word of God has touched many souls who have given proof of its power by a complete change of life. Nineteen persons have had the courage to come out and be publicly baptized, and it is hoped that twelve others will follow their example. These converts need the prayers of Christian friends, exposed as they will be to the full tide of priestly rage and persecution.

The document further sets forth that the Bible has been specially welcomed by the dwellers among the mountains of Brittany, to whom until now it has been an unknown Book, and scarcely a tract conveying a message of peace has hitherto been circulated among them. These people are described as only half civilised, and in almost the same barbarous and heathen condition as their ancestors at the time of the Cæsars. Two Bible carriages are at work, the agents being converts from Romanism. The little church at Brest is the first which has met its working expenses. This most economically managed Mission comprises, besides the nine preaching stations, day and Sunday schools, orphanage, hospital and medical mission, and an extensive system of colportage. The fields are to-day more widely opened than the present state of the funds will justify occupation. The London office is 7, St. Paul's-churchyard, E.C.

Cheltenham. W. L. L.

THE OPIUM TRAFFIC.

By REV. W. BLAKE ATKINSON.

I READ with burning shame,
The tale of England's sin,
The stain upon that honoured name,
Which heroes died to win.
The home of brave and free,
Abode of truth and bliss,
Can our dear land united be,
With wickedness like this?

We boast our world-wide sway,
We boast a flag that waves
O'er realms of ever-circling day,
Yet peopled by no slaves.
And shall that flag conceal,
Beneath each glorious fold,
A trade that blight's our brother's weal,
And all for lust of gold?

We send our missions forth,
The way of truth to show,
East, west, and south, and north,
Our Gospel heralds go.
And shall we longer spread
The good seed with one hand,
And with the other broadcast shed,
The tares upon the land?

Thank God, our England's heart
Beats true to Him as yet!
Pray God that, faithful to its part,
It may be firmly set
To purge our guilt away,
Till, by our nation's aid,
The deadly drug no more shall slay
The souls that He hath made.

Great Assembly Hall.

THE weather during June was very trying for Evangelistic work within doors, but, despite this fact, Mr. Wm. Nobbs had some very successful meetings in Mr. Charrington's Great Assembly Hall. There was little variation in the Sunday services, and the Great Hall presented its usual appearance. Visitors from afar have expressed their surprise at seeing a full hall in the summer time.

The preaching of the Gospel by our brother has been blessed to the conversion of many precious souls, while the Lord's children have enjoyed the times of refreshing from the exposition of his truth. Our brother's work is being followed up this month by an old friend and worker of the Great Assembly Hall, Mr. Charles Inglis.

OUR BRETHREN IN PRISON.

SCATTERED o'er the vast empire of Russia are innumerable prisons, of which we have heard much from many writers, where thousands languish for protesting against the despotism of those who refuse a constitutional government to this much suffering people. With political prisoners and exiles we might have much sympathy if we knew more of their wrongs and their sufferings. Be that as it may, we are now called upon by the love we bear the fellow-members of the body of Christ to sympathise and pray for our brethren; for of recent date, many have been exiled, banished, and imprisoned for no other crime than loyalty to Christ, and unswerving fealty to the Word of God, and thus persecuted. Among those so dealt with the Stundists have been the sufferers. "Out of sight, out of mind." and the distance between our beloved brethren and ourselves may make their sorrows seem less real to us who live in perfect liberty and freedom.

Surely the people of God in England should daily remember these brethren constantly in prayer. I heard much of their trials and persecutions when last in Russia, and now I hear more. Many of them are saying "Remember my bonds"; and I hear that some of these suffering ones are cheered as they hear that they are being remembered by their English brethren. The Greek Church in Russia seems to be following the course adopted by Rome in the days of her power.

M. Pobedenostzeff, who was the tutor of the present Czar, and now is Imperial Commissioner of the Greek Church, has issued his report to the Emperor, and in it he urges the Government to adopt stronger measures to suppress the Stundists, as he finds that "confiscation of their property, imprisonment, banishment to the mountains of the Caucasus, and the wilds of Siberia" have hitherto failed to drive these poor people back into the bosom of the Greek Church. "There is no man living," said a friend to me the other day, "who is causing so much suffering and sorrow as M. Pobedenostzeff, and unfortunately he has chosen as his victims the most loyal subjects of the Czar and the most conscientious servants of Christ."

Brethren, let us bear them up before the Lord. Every week brings fresh instances of despotism, politically and ecclesiastically. Only yesterday I heard of two students just banished from their homes. General Gresser, who has lately died, and who was the head of the police in St. Petersburg, was a Protestant, and did what he could to protect those who were under the ban of the Greek Church; but it is almost certain that his successor will prove a man of a far different stamp.

CAROLUS.

Cripples' Home, Marylebone-road, W.

A DRAWING-ROOM meeting on behalf of the Cripples' Home for Girls was held, by kind permission of the Dowager Lady Congleton, at 53, Great Cumberland-place, on Tuesday, June 28. The chair was taken by Rev. Marmaduke Washington, and short accounts of this valuable Institution were given by Mr. J. M. Weylland, Dr. C. H. F. Routh, Mr. R. Holmes White, and Miss Hawkins Dempster. The Home was founded in 1851. At the present time it contains 113 inmates, seventy-seven of these being cripples, and twenty-eight in training for service. Plain needlework, straw-work of all kinds, household and laundry work are taught. Visitors are invited to inspect the work. Miss C. M. WELLESLEY is Honorary Secretary.

MARSEILLES. — For a long time Madame Lhermit has carried on work among the Roman Catholics at Belle de Mai, where she has founded and sustained for years religious services, work-classes, and children's meetings, in the face of much opposition. She was formerly a school teacher, and continues to be held in high esteem. Another worker here is Madame Frankland-West, a lady of high social connections, who exerts herself in the promotion of Christian unity and brotherly love. She has laboured for years without the recognition of any organised church or society.—G. A. B.

ODESSA. — Pastor Kornmann, who labours among the Jews here, has recently had the joy of baptizing several converts. The population of the city includes quite one hundred and twenty-five thousand Jews, and offers a wide door of opportunity for Christian testimony. Herr Kornmann presents Christ to those who have long been prejudiced against Him, without pressing the claims of any particular church or organisation. Many of the Jews of Odessa are suffering acutely from the stress and strain which has come upon their race in Russia. The pastor's address is Chersonerstrasse 58, Odessa.

NOTES ON DAILY READINGS.

SUNDAY, JULY 17.—EXODUS XXXIX.

The Lord's commands to Moses were the sole and supreme rule of those that wrought for the Tabernacle. This fact is again and again emphasised. It is as if God our Father would impress on us the prime necessity of living on his plan, and we are free to admit that some of the greatest mistakes and sorrows of our lives have arisen from our neglect of the pattern shown on the mount. The care with which the construction of the breastplate and ephod is narrated is significant of the value of the priestly work of which they were the emblems; and it is pleasant to be told that the breastplate was never to be loosed from the ephod, as though to teach us that our cause would always lie near the heart of our Saviour, never cut adrift, but incorporate with his heavenly ministry for evermore. The skirts of the high priest's robe are referred to by the Psalmist as those to which the anointing oil flowed down, and possibly represent us who are so far removed from Him in time and worth, but even the skirts were adorned with bells and pomegranates of pure gold. We may be but skirts, but let us seek the anointing oil, which will make us fruitful and sweet-toned.

MONDAY, JULY 18.—EXODUS XL.

The rearing up of the Tabernacle was a great event in the history of the chosen people, and abundantly justified all the work and generosity which had been expended on the separate items of the fabric. So will the result finally justify God, who is controlling the manufacture of each several part of the spiritual temple, so that the symmetry and beauty of the whole shall be one day complete, leaving nothing to be desired. And thus will it be with our lives and characters. We are now engaged in making disjointed bits, hardly knowing why, but soon, on our first entrance into the eternal light, we shall understand why we had to weave this sombre bit here, and that bright bit there, why we gave one shape to this piece of gold and another to that. God will show us his reasons, and we shall acknowledge that his plan was wisest and best. The anointing oil seems to be linked in with the literal obedience to the Divine commands, as if we were to infer that God always blesses and welcomes literal obedience to his will. The oil signifies the Holy Spirit, who ever consecrates and anoints the humblest toil wrought in obedience to his bidding. That glory-cloud which filled the tabernacle shall furnish my soul with a prayer that shall claim as much for me. Oh, cloud of the Divine Presence, fill our being, the spirit which is the Holy of Holies, the soul which is the Holy Place, the body which is the outer court. Let no part be excluded from Thine all-pervading Presence, and from this moment for evermore let our movements be dictated by thy promptings and direction.

TUESDAY, JULY 19.—LEV. I.

The burnt offering is full of the voluntariness and entireness with which we should give ourselves to God. It was thus that our Master acted, setting us an example that we should follow his steps. Such was his love to us that He yielded Himself without spot to God, holding nothing back, emptying Himself, and counting no sacrifice too great for dear love's sake. When He knew that the sacrifice and offering of victims could not avail, then He said, Lo, I come to do Thy will, O God. He gave his back to the smiters, and his cheeks to them that plucked off the hair; he hid not his face from shame and spitting, though with one wave of his hand He could have strown the ground with the lifeless bodies of his captors. And amid the flight of the ages He is ceaselessly engaged in the care of those whom He has died for. Such should be our life: without blemish, certainly; washed in its inward intention and aim, assuredly; according to its contents, whether commensurate to the herd, the flock, or the bird, without doubt—but all laid on the altar for God. The knife will stab, and the fire burn there, but it will be a sweet savour to the Lord, and out of that self-sacrifice, shown in many acts of self-denial for the sake of man, there will rise the sweetest, gladdest joy. When the sacrifice begins then the song of the Lord begins, never to die down, but ever to rise up into richer, gladder, nobler notes.

WEDNESDAY, JULY 20.—LEVITICUS II.

The meat-offering is significant of that pure and holy life on which we must feed, if we are really the Lord's priests—that Holy Thing, which was born of a woman, but which came down from heaven to give life unto the world. It was fine flour indeed, rare in its evenness. It was sweet, sweeter than frankincense, but not mawkish as honey. It was mingled with oil, for the Holy Ghost descended on Him, and abode. There was no leaven, the type of evil; but there was the salt of the covenant, rendering Him antiseptic of the evil around. The burning on the altar of a part, the parching in fire, the bruising of the corn in the ear—ah, soul, thou canst not consider these without tears. For that life passed through the fire, it was searched by pain in its innermost recesses, it was crushed between the upper and under millstones of justice against sin not his own and of human sorrow. But the larger part of the offering was eaten: Aaron fed on it with his sons. Thus God by his fire, and the priests as a part of their daily bread, fed on the same meal. And in the consideration of the spotless holiness, the obedience, the complete attributes of Christ's character, God meets his people and rejoices with them. The infinite God is satisfied and well pleased, whilst we adore and wonder. Thus it is "the communion of his body," we commune with those we love and with the one Church in heaven and on earth, but above all with God.

THURSDAY, JULY 21.—LEVITICUS III.

The thought of God feeding on the perfect sacrifice of his Son comes out very prominently in this chapter. The R.V. of 11th verse emphasizes that it was the food or bread of the offering made by fire unto Jehovah. The fat of the inwards, of the choicest parts, was consumed on the altar, as if to indicate how God loved to contemplate the inner motives that prompted and actuated his well-beloved Son. In a subsequent chapter (vii.) we learn that Aaron and his sons were permitted to feed on the wave breast and heave shoulder, as if the saints are to derive special nourishment from the love of Christ's heart and the strength of his right hand. But we should never forget that all such fellowship is only possible on the basis of the blood, the precious blood, the blood shed for the remission of sin. The offerer laid his hand, in significant reference to the transference of guilt, on the victim's head, and its blood was sprinkled around the altar. We must pass in by the cross of Calvary, standing at the doorway, or we can never sit at the feast, where the Father presides, within.

FRIDAY, JULY 22.—LEVITICUS IV.

The sweet savour offerings have been considered. They are all concerned with consecration and communion. We now approach the sacrifices for sin, and first for sins of ignorance. Here is provision for the anointed priest, for the whole assembly, and for the ruler, and for one of the common people. Do we sufficiently realise the sinfulness of sins of omission, of not doing because of not knowing, of coming short of God's perfect standard? And do we realise also the awful truth that the sin of a priest, though it be in ignorance, may bring guilt on the people? There must always be the imposition of hands—"My faith would lay her hand on that dear head of Thine"—the priestly sevenfold sprinkling of blood before the vail, and the putting of blood on the altar, which typified intercessory prayer; but here, unlike what happened with the burnt-offering, there was no eating of the flesh, it was all burned as an unclean thing without the camp. So Jesus suffered without the gate, that He might make atonement and sanctify his people with his own blood. Ah! precious word, *Atonement*, significant of reconcilement, of making rebel hearts one with God. Mercy has clasped hands with Justice, Righteousness and Peace have kissed, Heaven has espoused Earth. "The bridal of the Earth and Sky!"

SATURDAY, JULY 23.—LEVITICUS V.

It were well to go over this enumeration of sin often, and test ourselves as to whether we be not verily guilty in one of these respects. We too often touch uncleanness, or swear rashly, or defile ourselves without realising for the moment wherein we have sinned. But a dull, heavy feeling at the end of the day warns us that we have sinned, and should urge us to go back step by step till we come to the place where we dropped our thread of fellowship with God. Then we must confess and seek forgiveness. There is no need to bring a guilt or trespass offering of lamb or dove; but we must present again by faith the sacrifice of Jesus pleading his merit, and claiming pardon through his precious blood. And as the burnt-offering followed the sin-offering, so there must be a renewal of our vows of entire devotion to our Lord. Towards the end of the chapter we meet the word *restitution*, which occurs so often in the code, and reminds us of a Christian duty. It is not enough to confess to God—we must confess to man, and more, we must make restitution for all wrong done, even though the wrong was done rather from want of thought than want of heart.

International S. S. Lessons.

SUNDAY AFTERNOON, JULY 24.

The Lame Man Healed. Acts iii. 1-16.

Golden Text: Verse 16.

1. Peter—impulsive, energetic, rugged—was in many respects a strange contrast to John, "the Apostle of love"; yet Christ bound these two together in closest companionship. Diversity of temperament cannot divide those whom He unites. *The Temple* (see ii. 46). The disciples still held sacred the Old Testament place of prayer. *The ninth hour.* There were three hours of prayer—the third, our 9 a.m.; the sixth, our 12 o'clock; and the ninth, our 3 p.m. Prayer thrice a day was the custom of the Psalmist (iv. 17), and of Daniel (vi. 10).

2, 3. Regard the Temple as the Church of Christ, of which the outward building was the type, and the lame man as a picture of the world's sinful and helpless condition, then this verse becomes a true description of what prevails to-day. The need of the world lies at the door of the Church, awaiting the forth putting of saving, healing power. It is the most natural thing that those who seek most diligently to worship God should be most ready to sympathise with and help every case of need. Prayer without service on behalf of suffering men, is hypocrisy. (Isa. lviii. 5-7). This was a *desperate case*, and was, therefore, a fitting subject for the first display of the power of the Risen Saviour through his Church. The man was born lame, and had been a helpless cripple for over forty years (iv. 22). What a type of the spiritual helplessness which we all inherit! There are many conjectures about the *Beautiful Gate*. The most probable is that which refers it to *Nicanor's* Gate, described by Josephus as "composed of Corinthian brass, and exceeding all others in magnificence and value."

4. The description of the whole miracle is very graphic. Peter's intent look upon the man was an eloquent, if a silent, expression of deep sympathy. His word—*Look on us*—was intended to awaken the man's expectation. These are the two things the Church needs in presence of the world's misery—a heart to feel, and a conscious ability to relieve through the power of the exalted Saviour. 5. The man met the challenge of Peter. No doubt he expected only *alms*. He knew that he needed more, but did not think of looking for more. Why should these two men be able to do for him more than all other compassionate worshippers had done?

6. *Silver and gold*, &c. The words are calculated to discourage the sufferer. "Why excite my expectation if you have not power to relieve my distress?" The Church's wealth does not measure her power. Her influence has been mightiest when she has possessed least of this world's goods (2 Cor. vi. 10). *In the name of Jesus*, &c. The blessing Christ bestows is one silver and gold cannot purchase. "When God appears to refuse us the objects we desire, He gives us others that are better." The command to *rise and walk* would be useless mockery except associated with the power of Christ. 7. By putting forth his hand to lift up the lame man Peter proved that he had faith in the power of Jesus to heal. The cure was instantaneous and complete. "It was said of Kasper Hauser, who was confined in a German prison until he was seventeen years old, that he could not walk without stumbling, but this man could walk at once." The miracle not only gave strength to his limbs, but taught him how to use them.

The effect of this miracle was manifold. *The man* himself was filled with gratitude (8-9). His desire to give praise to God indicates that spiritual blessing accompanied his physical healing. Not unnaturally he clung to the two apostles through whom God had wrought the miracles (11). "Solomon's porch" was in the temple court, and was so named because it was a remnant of the temple built by Solomon. Upon *the people* this miracle produced greatest amazement (10), which prepared them for hearing Peter's powerful address.

12. The servants of God who are most used are also most careful not to take any glory to themselves. That the people should marvel at so great a miracle was but natural. Peter reproved them for ignorantly attributing the miracle to himself and John.

13. *The God of Abraham*, &c. Such a description of God should have removed all Jewish opposition to the work of Christ in his people. *Ye denied*, &c. Peter again displays great boldness. This charge intended to bring home to them a sense of their guilt while the miracle proved that the Saviour whom they had denied was not only living, but omnipotent. The manner in which his omnipotence was being exercised proved that He was *able* to punish his murderers, but that He was *willing* to save them. 14, 15. Every one who makes choice of the god of this world instead of Christ is repeating the guilt of this people. 16. See the power that is in the name of Jesus. Trust Him, and all his power is on your side.

Letters to the Editor.

WOMEN IN LEWIS.

Dear Sir,—My attention has been drawn to a letter in your issue of June 30 entitled "Female Slavery in the Highlands," and signed "An Evangelist." I know the writer, and I fear that in the warmth of his temperament he has drawn a picture of our island life true in some particulars but exaggerated to an extent fitted to convey a false impression altogether to outsiders. There is no denying but that there is still too much work left to the females, and that the travelling facilities are not what they should be; but that there is anything like slavery, or that these conditions are unfavourable either to the physical or moral condition of the female population is, to say the least of it, an exaggerated view of the case.

I do not defend either female labour or want of roads, but I most clearly hold that the condition of things in the Lewis as regards both physical and moral health are more favourable far than those in our large cities. We all of us feel that things are not what they should be, but such exaggerated statements as those of my friend can do no good and give rise to an altogether wrong impression.—Yours truly,

Donald J. Martin.

Crantown-on-Spey, July 11.

BRITISH MISSION SCHOOLS, CAIRO.

Sir,—As I find that many of those friends who have been kindly interested in the schools and mission work of my late sister, Miss M. L. Whately, at Cairo, are desirous to understand the present state of the work, I venture to give a few words of explanation.

After my sister's death the management of the Mission was taken up by Mrs. Shakoor, who had long been helping her to carry it on. A committee of the most influential gentlemen in Cairo (including H.B.M. Consul-General, now Lord Cromer, Sir F. Grenfell, and Sir Colin Scott Moncrieff) had kindly undertaken to examine the general state of the work and regulate the finances. They met first in the beginning of 1891, and in the first month of their sitting drew up a letter of sympathy and good wishes. This letter has been reproduced in a recent report brought out by Mrs. Shakoor; but it is now eighteen months old. In the year and half that has elapsed since it was written, the unfavourable report of the Government Inspector of Schools, and other unfortunate circumstances, made the committee feel it was impossible to continue their work, and they found themselves compelled to dissolve.

In consequence of this, Mr. Tritton, the treasurer, also withdrew, and I have likewise felt that I can no longer, under these circumstances, continue my connection with the work, nor can my brother, who is co-trustee. We still hope eventually to be able to effect a union with the Church Missionary Society; but until this can be brought about, we must consider our connection with the Mission closed.—Yours faithfully, E. J. Whately.

21, *Belmont-park, Lee, S.E.*

THE ILLUSTRATED PORTUGUESE BIBLE.

Dear Sir,—In the full persuasion that you are always ready to hear both sides of a question, it may not be esteemed by you an intrusion if I mention that the illustrated Portuguese Bible, now being brought out here, and more than once mentioned by you, is not by any means issued with the unanimous approval of Portuguese Christians.

When the specimen-sheet was first made public it was severely criticised by many servants of the Lord, who have since sorrowfully seen that their objections to this work were well grounded, because among the illustrations is found at least one representation of the Deity as an old man (!) (*in re* Jacob's vision of the angels)—a thoroughly Romish picture. Also, because many of the engravings are misleading in effect, and calculated to blunt the edge of evangelicalism, by affording the Romanists opportunity to throw in our teeth the taunt that whereas they are accused of making representations of things divine, against the Divine command, in the form of images to carry out their false worship, we, the evangelicals, are not guiltless in prosecuting our end by means of engravings.

Of course, we do not by any means intend anyone to worship the engravings. But such as disapprove of this species of human display to improve (?) the Word of God contend that if the command to abstain from every appearance (every kind) of evil is to be obeyed, we are doing wrong and an injury to a poor deluded fellow-creature, in placing before the slave of the immensely ignorant form of Romanism which prevails in this country anything, whatever it may be, which is liable to confuse the half-awakened inquirer or to keep him in the darkness from which he is panting to be delivered.

As a fact, the publication was attempted in Brazil at the same time it first appeared here, and the attempt has proved a comparative failure in consequence of the strenuous opposition offered by the evangelical missions stationed in the Republic, who were nearly unanimous against it. Many of the Portuguese converts see the evil and danger of such pictures, and will have nothing whatever to do with the work.—Faithfully yours,

Joseph Jones.

Villa Nova de Gaia, Portugal.

THE ACCUSER CAST DOWN.

Sir,—In commenting on the many interesting letters which have appeared in The Christian, I trust that my only object is not to sustain a theory, but to endeavour to add something to the knowledge of the Lord's people which may be a help and comfort to them in this present evil day. The great conflict between Good and Evil, Light and Darkness, God and Satan, still continues. There is no sign of flagging on the side of Satan and his hosts, while on the part of the Living God the saying of his Champion still holds good, "My Father worketh hitherto and I work." Nay, as the time of the end draws nigh, the awful struggle seems the rather to increase in its deadly intensity. The Bible as a whole is a history of this great war—*i.e.*, of so much of it as immediately concerns man, over whom and because of whom the thickest of the fight occurs. "The devil sinneth from *the beginning*" (1 John iii. 8). "In *the beginning* was the Word" (John i. 1). Who shall say, then, at what period in the depths of eternity the strife began, when this mighty angel first dared to lift himself up against the Everlasting Father, and fell from his first estate? Who can know the first phases of that strife, or observe the development of that pride which refused submission and provoked condemnation?

The serpent of Genesis, the red dragon or fiery serpent of the Revelation, is first introduced to us as the enemy of God and the adversary and deceiver of man in the Garden of Eden. As to the cause of his special enmity against man it is not possible to enter, my object being merely to give a brief general outline of the teaching of the Scriptures on this subject—such teaching as may help a little perhaps to elucidate the ideas which have already been brought before us, and enable all to compare them with the Word of God. The Eden scene then is the first open act of hostility against God and his chosen creature man with which we are acquainted. Trace the progress of the fight all through the Scriptures, and we find that all hinges on that first breach of the peace. Satan is there found on earth, but it is plain that at that time he and his hosts were not cast out from heaven, or shut out from access to the presence of the Lord. Whatever form the conflict had so far assumed, —and there must have been a conflict—the Almighty God, who could have swept him and his angels away by a breath, proved to be a God long-suffering and plenteous in mercy, giving the rebels a space for repentance and submission. The book of Job shows Satan still in heaven able to present himself before God. In Zechariah he still maintains the same position and the same attitude of hostility towards the Lord's people. His accusations appear to be the result of his inability to understand the nature of repentance towards God. Unable to repent himself, he cannot conceive of that humility of spirit before an outraged Creator in man. Man's rebellion and sin he quite understands; nay, it is a portion of his own pride instilled into man's nature; but that he should be sorry towards God for his sin is beyond him. It is gall and wormwood to him to see a sinful man accepted by God for a reason beyond his comprehension—a man whom he can accuse—and rightly, too—of rebellion and sin, and himself be shut out and treated as an enemy!

Nor could he at that time (if now altogether?) understand how God could be just and yet the justifier of the repentant sinner, the true sacrifice for sins not then having been offered. His accusations take two forms: First, he practically accuses God of partiality, making Him out to be a respecter of persons; secondly, he accuses man of transgression and sin, putting down any improvement in his conduct as the result of mercenary motives: "Doth Job serve God for nought?" In Psalm viii. the mouth of the enemy and the avenger is still unstopped. Something has still to be done, and that by weak *Enosh*-man—a babe, a suckling, is to become the arm of Jehovah, and by his strength is to still the enemy. "Out of the mouth of babes and sucklings hast thou established strength because of thine adversaries, that thou mightest still the enemy and the avenger."

Roaming apparently at will over the universe, earth, the heavenly places, yea, even heaven itself is visited by him and by his angels in his desperate enmity against the Holy One and his saints. Tempting and yet defying the lightning vengeance of the Almighty, he dares to presume to enter his very presence, and there fulminate his charges against his righteousness and his saints. "The God of patience" waits, the hour is not yet come for the display of his righteousness in passing over the sins of his people Israel in times past (Rom. iii. 25), and in receiving into the abodes of the blessed "the spirits of just men made perfect." Does not Rev. xii. 10 refer to those days and to those just men? Indeed, *must* it not do so, as the Church was not in existence until after the triumphant ascension into heaven of the risen Saviour, whose presence before God causes the accuser to be thrust out?

Mr. G. F. Trench's premise, "that in no sphere of the universe can Christ, the Champion of the saints, and Satan, his and their adversary, remain in power together," appears from Scripture to be true; indeed, it is not conceivable that it should be otherwise. Mr. Robert Brown appears to have fallen into a strange error in supposing that Christ and Satan reign now in the world together. The Scripture and the Lord's words teach us that He is at present the rejected King, and that the few who own Him as King are "Adullamites," who are rejected with Him. The usurper Satan is the god of this age, and had the audacity to lay claim to all the kingdoms of this world and the glory of them, even to the rightful King himself. The Scriptures teach us that Satan and his hosts of wicked spirits range over the earth at will, "himself walking about seeking whom he may devour," inhabiting as their sphere the "heavenly places," the upper air which surrounds this earth.

It has been stated that Satan has now ceased to be the accuser of the brethren. But is this so? All that we can say with certainty is that he is not permitted any longer to accuse them *before God in heaven*.* For where Satan once stood day and night as the Accuser, there the Great High Priest, who put away sin by his perfect sacrifice, now sits, appearing before the face of God for us (Heb. ix. 24). So that we have an Advocate with the Father, Jesus Christ the Righteous One.

The moment He presented Himself there, the Man who alone among men had glorified God on earth, and finished the work He gave Him to do—the Man who refused to be seduced by the adversary, who trusted in God at all times, who, without spot or taint of sin Himself, yet took the sinner's place and paid the full penalty demanded by the law of a Holy and Just God, who as the Federal Head of the many sinners, suffered the One for the many, the Just for the unjust,—from that moment Satan's work as accuser had to cease. He had his answer in full. Christ had died, nay, rather He had risen again, yea, even to the right hand of God, the place of highest favour and power. Thus He who was manifested in the flesh, and justified in the spirit, was also "seen of angels." Not a mere statement of fact, but an announcement of deepest significance. The holy elect angels, who had viewed with intense interest and curiosity his marvellous career on earth as man, unable apparently to understand the meaning of the sufferings of the Christ (1 Peter i. 12), unable possibly also to understand how God could be just and yet the justifier of sinners, unable consequently to answer completely the taunts of the accuser, now behold the justified Man at God's right hand, and see something of the exceeding riches of his grace in his kindness towards a world of sinners, and marvel at the wisdom and prudence displayed in dealing with such a matter.

The rebellious angels, headed by Satan, on the other hand, see with dismay the Man whom the adversary had caused to be taken and slain as an evildoer now raised from the dead, triumphant, victorious, justified, installed in the seat of highest honour—his work finished and accepted by God, his presence there an answer in full to all the accuser's taunts and charges. There is no longer room for him there. The holy angels rise and cast him out. Now Satan falls like lightning from heaven, but still full of rage and enmity against man, occupies the "heavenly places," the upper regions of the air surrounding this earth, the habitation of man, thence to carry on his devilish work.

Has he ceased to accuse the saints? I doubt it. We know that he has ceased to do so *before God in heaven*, but experience forbids one to think that he has ceased to hiss and whisper his accusations in the ears of God's people. Nor is it improbable that the words of the accuser are still heard and marked by that God who hears from heaven, his dwelling-place, the feeblest cry of his creatures. But the presence of the Advocate is an answer in full to every charge made, whether it be of sins committed before conversion, or the failures, inconsistencies, and, even worse, *of* his poor, feeble, erring children. Every accusation falls dead, for the eyes of God rest on Christ. But why does Satan continue these accusations? Why, one reason is that he *appears* to be so often successful. He is unable to understand the nature of repentance or grace, and, moreover, appears to be unable to distinguish between the true and the false professor. After his success with Judas ("Satan entered into him"), one of the twelve chosen ones, why should he despair of any? Peter himself he thought to have captured—what accusations must have gone up to God as to his lying and swearing. But Peter escapes; he has an intercessor: "I have prayed for thee." So the real question is not whether Satan accuses now or not. To the child of God, who has been redeemed with the precious blood of Christ from all iniquity, and who has an Advocate with the Father, Jesus Christ the Righteous One, Satan's accusations are nothing—powerless to disturb, powerless to cause a moment's uneasiness—provided that he keeps his eye on the Righteous Advocate. "If any man *sin*." Sin is an awful thing, never so awful as when exhibited by one of the children of the Holy Father. Though Satan's accusations should not cause us a moment's uneasiness, no amount of sorrow can be too deep before the gracious Father for those who transgress his commandments.

*This is precisely the teaching of the articles out of which this correspondence arose. It has not here been asserted that Satan does not accuse us to our own conscience, or to others; but that he can no longer accuse us *before God*, because God, the Righteous Judge, has already once for all justified from all things those who believe in Him who raised up Jesus our Lord from the dead; who was delivered up for our offences, and was raised again for our justification.

Satan at present is the prince of the power of the air, the god of this age, the spirit who worketh in the sons of disobedience. In fact, he occupies the position and usurps the power which rightfully belongs to King Jesus. To Him Jehovah has said, "Sit thou at my right hand until I make thine enemies thy footstool." The Lord cometh; first, He descends into the air and takes possession there. Cometh with Archangel's shout—the shout of the war captain and the trump of God. Is it conceivable that Satan and his hosts will still maintain possession of "the heavenlies"? Nay, there is no room for Christ and his own whom He calls up to meet their Lord in the air, and Satan and his hosts. Earth henceforth must be his habitation. Accordingly, we find a great increase of Satan's activity on earth just before the manifestation of Christ with all his saints. Rev. ix. foretells the fall of a star from heaven to earth in those days, followed by the opening of the abyss and the liberation of increased hosts of malignant spirits, the multiplication of woes and calamities of all kinds among men, so that in those days men shall seek death rather than life. And all these evil spirits have as King over them the angel of the abyss, Apollyon the Destroyer.

But Satan's time is short. Soon the heaven is opened, and the "Faithful and True" one, whose name is called "The Word of God," descends to the earth as "King of kings and lord of Lords" (Rev. xix.). Again the faithless one and the liar, the contemner of the Word of God, the false king, is thrust out, and down—no room for both in one sphere—down into the abyss for the thousand years of Christ's reign on earth.

After that he must be loosed for a little season. Can it be that the patient and long-suffering God desires to see whether the awful prison discipline of the abyss has caused any sign of repentance in his rebellious angel? If so, such an expectation is speedily dispelled. He goes at once to his old work of deception of the nations and war against the saints. His case is beyond remedy, and he is cast for ever into the lake of fire. Thus the long strife is closed. Truth has triumphed over falsehood, light over darkness, holiness over sin, life over death, God over Satan.—Amen.

R. W. Beachey.

Sunday-school Florists.

That London children can successfully engage in window-sill gardening received a gratifying confirmation in the display of flowers at the Vestry Hall, St. Pancras-road, last Saturday afternoon. The hall was one blaze of floral beauty, and the sixteenth annual flower show of the Aldenham-street Sunday-school was very creditable to all concerned. As was remarked by Principal J. Oswald Dykes at the public meeting, although the Sunday-school existed for infinitely higher and more enduring objects, the promotion of a taste for flowers was a commendable subsidiary addition to distinctively religious teaching, for the discipline involved in the cultivation of plants was of high moral value in the training of the young of the working classes.

A large number of prizes was distributed by the Baroness Burdett-Coutts, who evidently enjoyed the pleasing duty and sympathetically returned the happy smiles of the respectful recipients. She was delighted to have the privilege of looking upon glad, youthful faces, and of meeting so many who devoted themselves to teaching the little ones in the Sunday-school. Flower cultivation harmonised well with spiritual work. It fixed the mind on the wondrous power of God as manifested in Nature, and fostered habits of care, attention, punctuality and perseverance which could not fail to be of valuable service in the larger sphere and wider duties of after life.

Ratcliff Strangers' Rest.

On Friday evening last the monthly workers' meeting of the Strangers' Rest, St. George's-street, E., was held. Mr. W. H. Seagram presided, and spoke most warmly of the self-denying labours of the voluntary workers who daily come from many parts of London to engage in the important work of the "Rest."

After a season of prayer, Mr. J. T. Isaac, hon. sec., gave some account of the work during the past month. He stated that at this season of the year many of the regular workers are away from town; others were prevented through ill-health; and some had been called to leave for the foreign field. He pleaded earnestly for fresh workers—either ladies or gentlemen—who would be willing any afternoon or evening during the week to deal individually with souls, speak at the indoor or open-air services, or play the harmonium. Further mention was made of the safe arrival of Miss Grainger at Zanzibar to join Mrs. Hadland at the Strangers' Rest there. The Lord is greatly blessing the work, but funds are needed.

Rev. Jas. Stephens gave a helpful and stimulating address on the subject of God's discipline of the worker's own heart. Mr. Maxwell Wright gave a very interesting account of his work in South America.

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Evangelistic Notes.

Mr. William Grove has been holding an interesting series of special services at Bignold Hall, Forest-gate.

Mr. Henry Varley has just concluded a visit to Banbury, where he has been preaching the Gospel with many tokens of fruit.

Fenny Stratford.—A three weeks' mission has been conducted here by Mr. J. Stanger. The meetings have been well attended, and God's blessing rested on the work. Several professed to have found Christ.

Tent Work.—Mr. John Elliott, who has been several weeks in North Devon, conducting tent services at South Molton, North Molton, and Bishop's Nympton, has now gone into South Devon for tent meetings at Ashburton. Prayer is requested for much blessing.

Banbury.—The meetings held here by Mr. Henry Varley from June 30 to July 6 will be long remembered. The afternoon Bible Readings were much enjoyed and very profitable. Mr. Varley gave excellent addresses on the "Atonement," "Death and Afterwards," &c.

Mr. E. J. Mitchell, the Scottish Secretary of the Evangelisation Society, had a short time ago a hand laid on his shoulder by a young man, who asked: "Do you know me?" Mr. Mitchell replied that he had no remembrance of him. The man then said: "When you were at Alexandria five years ago, I got a young man to attend your meetings. He was converted to God, and so was I."

Industrial School in Ceylon.

Mr. Sheldon Knapp writes:—For the last twenty-five years Wesleyan missionaries have been working in the agricultural villages around Kalunnai, Ceylon. God has given to them very considerable success in certain villages, and six small churches have been formed. In other villages they have had no apparent success whatever. Most of the converts are extremely poor.

For some time we have seen the absolute necessity of a boarding-school, where our Christian boys can be thoroughly instructed in the Christian faith, and taught some useful trade, and where heathen lads can be separated from the pernicious influences of their idolatrous homes.

Last February we were led to purchase five acres of land to be cultivated as a garden. God has prospered us, and we have now every prospect of finding self-supporting labour for twenty boys. We have decided to teach them gardening, fruit culture, and poultry rearing, all of which are much neglected in the Eastern Province of Ceylon. We have collected and expended fifty pounds. The bungalow for the boys is not completed, nor are the wells dug, and we need another fifty pounds.

I have taken eight heathen boys, and they are doing splendidly. Nine hours every day they are in the garden working with a will. Three hours they are under instruction. Already they have the best garden in the district. We have had them only two months, but already what a change. Formerly they were dirty, ignorant coolie boys, whom no invitations or persuasions could bring to Sunday-school or to church. To-day they are clean, respectable young gardeners, striving hard to improve their scanty education, and attending all our services. Two whole months and they have had no communication with heathenism, but Christian worship and teaching and example have been before them every day.

Who will sympathise with us here in the jungle? Let such kindly send their gifts to Mr. Macdonald, Wesleyan Mission House, Bishopsgate-street Within, E.C.

Potteries and District Colportage.

This agency was established in 1889, the objects being the circulation of the Scriptures, the dissemination of cheap and pure literature, and the preaching of the Gospel of the Grace of God. The cart has visited Scarborough, York, Alton, Uttoxeter, Crewe, Leek, Newcastle-under-Lyme, the various towns included in the Staffordshire Potteries district, as well as surrounding villages and hamlets. In all these places precious seed has been scattered. The Secretary, Mr. T. J. Bell, 17, St. Clare-street, Hanley, writes:—"During the past three years we have circulated, Scriptures, twenty-eight thousand; books, various sizes, over one hundred and twenty-six thousand; tracts and leaflets, eighty-four thousand; Scripture cards, 25,800; also a number of large Scripture cartoons.

"A considerable expense is incurred in carrying on this work, in the form of tolls, carriage of books, lights, and the purchasing of books for free distribution. We are greatly crippled at the present, and unless funds are forthcoming, we shall have to curtail our efforts instead of extending them. The work is unsectarian, and the prayerful co-operation of Christian men and women of all denominations is earnestly solicited."

THE NEW CROSS Y.M.C.A. has secured new premises in Lewisham High-road.

The Book World.

The Life of St. John, by Rev. Paton J. Gloag, D.D., has been added to the series of Bible-Class Primers. (6d. *T. and T. Clark*.) The book has a real value, its pages presenting a large body of information, digested and condensed in a manner worthy of the scholarship and literary ability of the author.

The Ten Virgins. Four sermons on St. Matthew xxv. 1—12, and Four Addresses on the Signs of Our Lord's Second Coming. By Rev. M. B. Moorhouse, M.A., vicar of South Lyncombe, Bath. (*Elliot Stock*.) The author of these thoughtful and sound discourses embellishes his pages with a number of original poems on his truly grand subject. The book presents much important teaching in language which all can understand.

The Shrines; or, Chief Places of Pilgrimage of Adherents of the Church of Rome. By Robert Needham Cust. (*Elliot Stock*.) This is an enlarged edition of a very interesting little book. The sketches, eleven in number, are illustrated by photographs. They were, so to speak, made on the spot, and verified by the authorised religious guide-books. At the outset Dr. Cust explains:—"I describe each shrine separately, not in the least as a scoffer, but as a sincere believer in Holy Writ and in the hope that is in Christ. It is indeed from a feeling of jealousy for Bible truth that I desire to free the minds of men from such vain delusions as sprang up in a credulous age, amidst a superstitious people. The shrine of Lourdes shocks the conscience most, because it is the most modern, and clearly the contrivance of evil men."

Bread for the Day is an attractive booklet, giving brief texts for every day in the year. (2s. *Nisbet*.)

Believers' Baptism, by Robert Brown, is a thoughtful booklet, giving the reasons why the author submitted to believers' baptism. (1d. *The Book Society*, 28, *Paternoster-row*.

Messrs. Nisbet are issuing a series of Brief Sketches of C.M.S. Workers, by Emily Headland. A recent issue tells the deeply-interesting story of Right Rev. Thomas Valpy French, D.D., Bishop of Lahore. (2d.)

Brief Lessons in Astronomy, by William Thynne Lynn, formerly of the Royal Observatory, Greenwich, is a manual of elementary instruction for the young. The author is eminently devout, and his work is lucid and good.

A pamphlet full of information for Temperance workers is Strong Drink and its Results, compiled from various sources and the most recent statistics, by D. S. Govett, M.A., Archdeacon of Gibraltar. (1d. *National Temperance Publication Depôt*.)

BOOKS RECEIVED.

From *Marshall Brothers*.—Life in the Joy of the Lord, by Mrs. Boardman. (6d.)

From *James Clarke and Co.*—The Church of To-morrow, by Rev. W. J. Dawson. (3s. 6d.)

From *George Stoneman*.—The Safest Place in the World, and Simple Stories. (6d. each.)

From *Elliot Stock*.—Sermons from Browning, by Rev. F. Ealand, M.A., curate of St. Anne's, Holloway.

From *T. and T. Clark*.—Divine Brotherhood. Jubilee Gleanings, 1842-1892, by Newman Hall, D.D. (4s.)

From the *National Temperance Publication Depôt*.—Alone and Not Alone. A story founded on facts, by Mrs. Zillah Dugdale. (1s. 6d.)

From *J. F. Shaw and Co.*—Doctor Doctorum: The Teacher and the Book, with some remarks on Old Testament Criticism, by R. B. Girdlestone, M.A.

From *R. D. Dickinson*.—A Book of Prayer. Prayers in the Congregation by Henry Ward Beecher. Compiled from unpublished reports by T. J. Ellinwood, for thirty years Mr. Beecher's special stenographer.

From *T. Fisher Unwin*.—In the Track of the Russian Famine. A Personal Narrative of a Journey through the Famine Districts of Russia, by E. A. Brayley Hodgetts. The Early History of Trinity College, Dublin, 1591-1660, as told in contemporary records on occasion of its tercentenary, by William Urwick, M.A. (1s.)

"BETHESDA MISSION."—At a meeting of this mission, held a few days ago, Mr. Stephen J. Alexander gave a report of the half-year's work, stating that during the half-year fifteen have professed conversion in Bethesda Hall, and twenty-six in other places where we have been called to labour. Blessing has been vouchsafed in connection with the open-air work, and several have come on the Lord's side through hearing the word in the open air. Short addresses were given by Mrs. Alexander, Messrs. Stallard, H. M. Barnett, Bolton, B. Burton, and George Nokes. Information concerning this mission can be obtained from Mr. Stephen J. Alexander, Bethesda, 45, Gayhurst-road, Dalston, N.E.

THE LEAGUE OF KINDNESS.—The third annual report shows that this work is steadily increasing. The League is based on the principle that prevention is better than cure, and, among other objects, aims at efficiently starting in life boys and girls who would otherwise have no chance of learning a respectable trade, or of obtaining a permanent employment. Originally started for the benefit of children in St. Luke's Parish, Peckham, the agency is extending, the gifts of the benevolent being appropriated to the clothing of the naked and the feeding of the hungry. It is intended to open a depôt in Peckham, where garments may be purchased at cost price during the winter months by persons producing tickets given them by Christian workers. Information as to how this undertaking can be helped may be had by addressing the hon. sec., Mrs. Guest, The Cottage, Roehampton, S.W.

OBITUARY.

REV. H. W. BUNTING, OF SPANISH HONDURAS.

We hear with sorrow of the death of this promis- g young Wesleyan missionary, who commenced rk at San Pedro Su'a, Honduras, in March, 1891, d who died on June 5, while in the course of the me week his sister, Miss Kate Bunting, also died, th falling victims to the yellow fever. An epidemic as raging in San Pedro, and they devoted them- lves to ministering to the sick and dying at the st of their own lives.

REV. E. L. FORSTER.

This honoured minister passed peacefully away at reford on Friday evening, aged eighty-two, after life spent in God's work. He laboured at Stony atford, where he remained for about thirty years, ny souls being saved through his ministrations. leaving Stony Stratford he took up the pastorate Commercial-road Church, Hereford, retiring after elve years' fruitful work. He was a scholar of tensive learning, and rendered much useful ser- e to young men preparing themselves for the nis'ry.

DR. GAVIN RUSSELL, OF FORMOSA.

Rev. W. S. Swanson writes :—"Our Presbyterian reign Mission has again been heavily stricken. A legram from Tai-wan-foo states that Dr. Gavin ssell died there on Sabbath morning, the 3rd inst., typhoid fever. Dr. Russell went to China about r years ago. He was a rarely gifted and singu- ly gracious man. But he was as modest as he s gifted; and few know the heavy loss the Church s sustained in his early departure. To us who ew his fervent piety, his entire devotion, and his tinguished ability, this is a sore and heavy trial. r. Russell was sent to China by the liberality of e late Rev. R. W. Parbour, of Bonskeid.

REV. PETER LEYS.

Many will hear with regret of the death of this voted minister of Christ who, in 1885 and in vener- le old age, suffered imprisonment for conscience ke. The particulars of the strange case were fully tailed and commented on at the time, for great was e bewilderment of many that such a thing, even at e instigation of the Jesuits, could have been pos- ble in Scotland. Mr. Leys' public ministry began 1851 and ended in 1880; hence the great trial of life, which endeared him to tens of thousands, ne after his retirement, and was endured, it will be nembered, in faithfulness to the truth and in fence of grandchildren he had loved and cared for. r. Leys, who had for some time been in weak alth, passed away in Edinburgh on Thursday week the house of Mrs. John Colville.

REV. DR. CONDER.

The decease, on Wednesday morning last, of Rev. ustace R. Conder, D.D., has caused widespread gret. In March last Dr. Conder fell ill with in- enza, and weakness followed to such an extent that May, on the completion of the thirty-second year his ministry at East Parade Church, Leeds, he dressed a letter to the members intimating early intention of retiring from pastoral work. quest of health he went a few weeks ago to urnemouth, where an attack of pleurisy followed affection of the heart, to which he succumbed. ough not a popular preacher, Dr. Conder was re- rded as in the forefront of English theologians. was born near St. Albans in April, 1820, his her being Mr. Josiah Conder, the well-known hymn- iter. He was one of the first students who entered e Theological College, Spring-hill, Birmingham, d graduated M.A. at London University with nours. His first charge was at Poole, Dorset, ere he was ordained in 1844, and remained for enteen years. In 1861 he removed to Yorkshire, county with which his family had had a long con- ction, succeeding Rev. Dr. Reynolds in the pastor- of the Leeds Church. In 1872 the Congregational ion of England and Wales elected him as chair- n of its assemblies, and in the following May he sided over its deliberations in London.

Dr. Conder was the author of a "Life of Christ," d editor of a "Form for Religious Services at rriages, Funerals," &c., in general use among nconformists. He was the author of several mns, and wrote an interesting biography of his her, which contained reminiscences of the Non- formists of the early part of this century. His ef work, however, was "The Basis of Faith," a tical survey of the grounds of Christian theism, ich has secured an important position in theologi- literature. In recognition of it the University of inburgh conferred upon him the degree of D.D. 1882. We hope shortly to give an extended sketch d portrait of Dr. Conder.

KIRTON MEMORIAL FUND.—A strenuous effort being made to raise a fund for the support of Dr. rton's widow. It is stated through the failure of e business house in which John W. Kirton invested, e only thousand pounds he ever possessed has been t. We believe that from many to whom the loved author of "Buy Your Own Cherries" was ll known and highly esteemed will come a ready sponse to our appeal. The secretary is Mr. H. J. orn, 112, Fleet-street, E.C.

Temperance Notes.

THE "Beacon," a new Temperance Sailors' Rest, has been opened by the W.C.T.U. in Rhode Island.

A lady representative of the W.C.T.U. was permitted to speak at the recent Democratic and Republican Conventions on temperance affairs.

Miss Willard presided last week at a Prohibition Convention in Cincinnati. A mass temperance meeting on July 3 was attended by ten thousand people.

"The Palace," a place of amusement in Douglas, Isle of Man, for which a drink licence was refused some time ago by the magistrates, has already earned the reputation of being the best conducted place in Douglas.

The San Francisco Daily Call has been prosecuting so vigorously the enforcement of the law against selling cigarettes to boys under sixteen years, that all tobacco dealers have pledged themselves to obey the law.

In Guinness's great brewery there are fourteen millions of capital invested, and three thousand men employed. In the linen industries of Uls er there is about the same capital invested; there are one hundred thousand men employed.

Mr. H. R. Thornton, one of the two Christian heroes who has just established a mission at Cape Prince of Wales, Alaska, has been giving in Chicago heart-rending accounts of the ruin being wrought among the Esquimaux by strong drink.

The Tasmanian Congregationalists, it is reported, at their recent annual meeting rejected a proposition to form a Congregational Total Abstinence Society, and defeated an effort to compel the churches to use unfermented wines.

The British Women's Temperance Journal, which for many years has been the official organ of the British Women's Temperance Association, will enter upon another stage in its useful career in October next. Great improvements are in contemplation.

Nine counties in California are successfully enforcing prohibitory and restrictive ordinances against the liquor traffic. Santa Clara county has closed saloons on Sunday. The law prohibiting the sale of liquor to minors has been enforced in many instances.

Manxmen have long had the reputation of being a sober, frugal, and industrious people. It is stated on good authority that one-sixth of the adult population of the Isle of Man are members of the Independent Order of Rechabites, and the Good Templars have also been a great power for good.

Dr. Norman Kerr, speaking last week before the Society for the Study of Inebriety, gave the results of a careful analysis of the "gold cure," and maintained alcohol taken in the usual way was likely to do people less harm than when imbibed as an ingredient of the "gold cure." Dr. J. E. Usher, of Melbourne, took much the same view.

Dr. F. R. Lees says: "We have no example of moderate drinkers without drunkards. No family of a hundred has existed for two generations that, using strong drink, stopped at moderation—no village, no priesthood, no church, city, country, or kingdom! Whenever society has sown the seed of a little drinking, it has also reaped the harvest of much drunkenness, with all its woes!"

A true stimulus like alcohol imparts no strength whatever to the body, but simply compels the muscles, the brain, and the nerves to use up what little reserve of energy still remains. There is absolutely no food and nourishment-force in alcohol. But some one may say, "What then ought one to take when one feels tired and exhausted?" To this a physician recently replied to his patient, "Why, go and lie down like any other animal."

The liquor sellers of flooded Sioux City presented a novel proposition to the Mayor. They had arranged to create a fund of 10,000 dols., to be used by the city in repairing flood damage to bridges, &c., provided they were allowed to re-open their business. They offered to pay one-third cash and the balance in instalments, besides a monthly fifty-dollar licence fee to the city treasury. The Mayor positively refused to consider or receive the proposition.

We are glad to hear that a reform in the licensing laws appears probable in the county of Kent. The Licensing Committee have been considering the questions affecting the licensing laws, and, as a result, have proposed that heavier penalties should be inflicted for drunkenness, while they recommend that licences should not be granted to women or very young men, unless under exceptional circumstances, and that the present number of licensed houses should be reduced.

The report of the United Committee for the Prevention of the Demoralisation of the Native Races by the Liquor Traffic is accompanied by a map of Africa, showing the immense territory protected against the liquor traffic by the Act of the Brussels Convention. The line indicating this is aptly in blue ink, and looks like a wall of defence round the Dark Continent. The territory embraced by the Act is equal to about one-fifth of the globe. The Committee consider that they have, by the results achieved, made out a definite claim for more general and liberal support.

The Twilight Club of New York has recently discussed Sunday and the saloon. Here are some of the points: "There is a growing prejudice in employing sober men even to attend bars. It is absurd that a man cannot draw up a legal contract on Sunday, while the saloon-keeper is permitted to open and pursue his business. The saloon is born of the devil, and is a menace to society. The alleged right to sell liquor and create drunkards who commit crimes is preposterous. The saloon is called the poor man's parlour, but the fact is that except for the demoralising influence of the saloon the poor man might have a parlour of his own."

Personalia.

Miss Tucker, "A.L.O.E.," is, it is intimated by Rev. T. R. Wade, of Amritsar, seriously ill with fever.

Rev. Dr. Talmage has been preaching in Nottingham, Manchester, and other towns to large audiences.

Rev. George Bowden, D.D., has resolved, we hear, to resign his office as governor of the Kingswood School for the sons of Wesleyan ministers.

Rev. Robert Taylor has announced his intention of resigning his charge at Upper Norwood next year. He hopes to devote himself to a new work at Tulse-hill.

Rev. John Thomas, D.D., has returned home after an absence of several weeks, but the change has not done him the good his friends had hoped for. During the present month he is staying at Colwyn.

Mrs. F. E. Wigram has decided to take her daughter, who was accepted some months ago by the C.M.S., to the mission-field, and to see Rev. E. F. E. Wigram and Miss E. Wigram settled in their work at Lahore.

The Khedive of Egypt, whose father helped the British and Foreign Sailors' Society, and whose grandfather gave a vessel to be used in the harbour of Alexandria, has sent £30 to the Society, associating it with the Albert Victor Memorial Fund.

The Bishop of Qu'Appelle (Rev. Dr. Anson), who, some years ago, surrendered his charge at Woolwich in response to the call from the far North-West, is resigning his Bishopric, believing that it needs "better, worthier, and stronger hands."

Rev. John Fleming M'Swaine, of the Scots Church, Brisbane, who is greatly esteemed in Queensland by all denominations, as an eminent theologian, and one of the ablest preachers in the Presbyterian Church, has been prostrated by very serious illness.

Mrs. Hewlett, now in England, wishes to thank her many friends in England and in India for their kind letters of sympathy with her in her great sorrow through the death of her husband, Rev. John Hewlett, of the London Missionary Society, Benares, North India. She regrets to be unable to reply personally to the great number of letters she has received.

Rev. J. D. Kilburn, pastor of the English Reformed Church, Hamburg, is the author of "The Preacher and his Work," which is so highly spoken of, and quoted by Dr. Stalker in his new book on "The Preacher and his Models." It was written whilst Mr. Kilburn was pastor of the British and American Church in St. Petersburg. It is published as a penny pamphlet by Messrs. Passmore and Alabaster.

THE BIBLE IN BRAZIL.—The Bible Society employed last year seven colporteurs in Brazil. They circulated nearly three thousand copies of Scriptures, and additional sales from depots brought up the total issues to more than twenty-one thousand copies. This is not a large number among the fourteen millions of the population, but there are other Christian agencies at work, and between eighty and ninety per cent. of the people are illiterate, not to mention the hostility of priests and atheists, who are specially active in Brazil. Writing about the state of society, the agent says:—"The full religious liberty established in 1890 by the Republic, did not change the mind of the nation, nor arouse inquiry about the Gospel. Men are always the same, and though the Gospel does its work among some, the majority seek the things below, not those that are above.'

HOME FRANCAIS, PARIS.—This Home was opened in 1885 for young servant girls of any nationality in need of the shelter of a temporary home, and for these years the principal financial burden has been borne by the founder, Miss E. P. Morgan. Now, however, a ladies' committee has been formed, and there is need for thirty to forty pounds annually. The new report says: "Under Miss Wellington's management the work took a fresh start, and has since then developed in every way; numerous are the testimonies of gratitude received from those who have benefited by it, and many a young servant has learned to look on it as her home. The morning prayers, and the short evening service, are gladly attended by the inmates, many of whom hear, for the first time, the Bible read and explained, and join with delight in our sweet Gospel hymns." Communications may be addressed to Miss Wellington, 17, rue de l'Arc de Triomphe, Paris.

Among the Churches.

CHURCH OF ENGLAND.

The C.M.S. has had a legacy of £2000 left it by Miss Lloyd, of Stockton Hall.

The Church Parochial Mission Society has resolved to send a missioner to labour for three months in the Bush districts around Ballarat.

Letters have been received from Dr. H. Martyn Sutton, of Quettah, announcing the arrival there of Dr. Marcus Eustace. The need of more workers is deeply felt.

The new Missions to Seamen steam vessel for the River Tees was launched on Tuesday at Stockton, when Mrs. Fearnsides, of Harrogate, the donor, named the mission craft the *Day Star*.

The Midland Clerical and Lay Association has just held its annual meetings at Nottingham, the themes treated including higher criticism, systematic Bible teaching, and the Eastern churches.

A colportage and mission van has just been dispatched by the Church Army for work amongst the fruit pickers and haymakers of Kent. It is in charge of an experienced evangelist, assisted by several young men.

Opening a new church last week at Warrington, the Bishop of Liverpool said that when he came to the diocese twelve years ago he found a great spiritual famine, but during that period thirty-five new churches had been added.

A new vicarage is being built hard by St. James's, Holloway, the vicar, Rev. E. A. Stuart, being anxious to live right among the poor people that he might be at hand as a helper and counsellor, as, for example, Mr. Scott in Spitalfields is.

A very remarkable scene was witnessed in the Committee room of the C.M.S. at Salisbury-square on Tuesday afternoon. No fewer than twenty ladies who have been accepted for service were introduced to the Committee. Never before have so many recruits been welcomed in one body.

Writing with respect to a mission held some time ago in Leeds, a clergyman states that hundreds of young people were reached by this agency who, but for it, would have been abandoned to lives of utter godlessness. Numbers who never thought of entering a place of worship have become as a result of this organisation interested in spiritual things, and it is hoped that not a few have been led to know and love their Saviour.

The fourteenth anniversary of the Kensington (St. Mary) branch of the C.F.S. was held last week. The Society now had 137,350 members, being an increase of 5266, while there were 35,342 candidates, or an increase of 3123 during the past year. The membership of the branch at the end of 1891 was 950, the number of associates on the roll being 152. Employment had been found through the branch registry for 268 members during the year, while the industrial department had sent 3040 articles of clothing to poorer branches. The Duchess of Albany distributed the long-membership cards, prizes for Scripture, premiums for long and faithful service, certificates of merit, &c., to the successful members.

CONGREGATIONAL.

A mission branch of Ebenezer Church, Cardiff, has been established in Pearl-street, Splotlands.

The late Miss Pritchard, of Ossett, has left a legacy of £500 to the United Congregational College, Bradford.

Rev. W. M. Anstey feels compelled to resign the pastorate he has held for twenty-nine years at Tollesbury.

The Tabernacle, Sheffield, narrowly escaped destruction on Thursday week, through a fire, which completely destroyed the premises of a manufacturing confectioner close by.

At York-road, Lambeth, the work continues to prosper, twenty-one being added last year to the church, while a trained nurse has been appointed for the poor of the district.

Rev. William Roberts, of Notting-hill, has been elected Chairman of the Board of Directors of the London Missionary Society, with Mr. Alfred J. Shepheard as vice-chairman.

Mr. F. W. Borcham, who has for some five months been conducting the services at Park-crescent Congregational Church, Clapham, with tokens of blessing, gave his farewell address on Tuesday evening, June 28.

The annual meetings of the Welsh Congregational Union, held last week at Ferndale, showed many encouraging features. The Chairman, Rev. Josiah Jones, gave a thoughtful address on "Fidelity to the Gospel."

The Cleveland Independent, referring to the entrance of Rev. W. H. Skinner on his new work at Middlesborough, stated that at least two additional men, specially adapted for evangelistic work, are needed in this rapidly growing district.

An iron church, to seat 400 persons, erected at Southtown for the congregation of the Countess of Huntingdon's Connexion formerly worshipping in Fish-street, was opened on Thursday week with sermons by Rev. Dr. Reynolds.

Rev. W. Griffith, presiding at the annual meeting of the Carnarvonshire Association, said that after 36 years of ministerial work in the county, he was glad to find that, although they only had thirty-six churches in 1856, in 1892 they had 104.

It has been decided that the one hundred additional missionaries to be sent out on the London Missionary Society during the next four years shall be distributed as follows: China 35, India 35, Madagascar 10, Africa 15, Polynesia and New Guinea 5.

The Ipswich Congregational Union held its annual summer Conference at Debenham on Monday week. Rev. E. Keen, of Framlingham, read a paper on "The Grouping of Village Churches." At the public meeting, under the presidency of Mr. S. T. Harwood, addresses were given by Revs. Palmer Lewis, G. Ingate, A. A. Dowsett, T. A. Carritt, and T. Devine.

At the annual meeting of the London Missionary Society in Melbourne, the eminent missionary, Rev. W. G. Lawes, reported that "the missionaries from the different denominations worked most harmoniously together. When a new church was recently opened on the shores of the harbour the lessons were read by a clergyman of the Anglican Church, the dedicatory prayer was offered by a Congregational minister, a Wesleyan performed the Communion office, a Presbyterian preached the sermon."

BAPTIST.

The work at Rotherhithe (New-road) is full of encouragement.

Special services at Chipperfield have been followed with much interest.

A new chapel has just been opened by Professor Marchant at Bracknell.

At Ebenezer, Bradford, the P.S.A. has been the means of adding many to the church.

The anniversary services of Wycliffe Church, Birmingham, proved interesting and useful.

A Baptist Church in Kentucky has excluded a minister for "preaching the modern doctrine of sinless perfection."

A new chapel in Liscard-road, Egremont, Liverpool, has just been opened by the Rev. T. Vincent Tymms, Principal of Rawdon College.

A series of special services are being held throughout this month in Graham-street, Birmingham, by Revs. F. B. Meyer, C. G. Moore, and J. G. Gregson.

The anniversary services of the Baptist Chapel at Whitwell, a branch of the Walsworth-road Church at Hitchin, were held on Sunday and Monday last week.

Rev. William Tulloch has agreed to withdraw his resignation of the pastorate of Duncan-street Church, Edinburgh, in accordance with an urgent and unanimous request from the congregation.

The annual gatherings of ministers, students, and associates of the Manchester College was held last week. Rev. E. Parker, D.D., gave his presidential address on "The Holy Spirit in our Preparation for Preaching."

The anniversary of the work under the care of Pastor Hooper at Hendon proved deeply interesting. The secretary's report showed fifty-nine additions to the church during the past year. Addresses were delivered by Revs. J. R. Wood, J. R. Cox, G. Turner, James Stephens, and the pastor.

A generous friend, who desires that his name should not be disclosed, has contributed, through Mrs. C. H. Spurgeon, the greater part of the cost of sending Mr. Spurgeon's address on "The Greatest Fight in the World" to more than 35,000 ministers of all denominations in the United Kingdom. This has added to Mrs. Spurgeon's Book Fund efforts. Never strong, she is just now overtaxing herself; appeals for grants from her Book Fund have lately been pouring in upon her. The work is, however, to her one of love, more so now that he whose works she seeks to place on the library shelves of poor ministers has passed away.

PRESBYTERIAN.

A new church was opened on Sunday in Sunderland by Rev. Dr. McGaw.

Five new Presbyterian missionaries were sent out last year from Canada.

Capital open-air services are held by Rev. D. Matheson and his people at a central point in the High-street, Putney.

There seems every likelihood that the Welsh Calvinistic Methodists and the Presbyterians of England and Wales will soon form closer relations.

The General Assembly of the Presbyterian Church in Canada has just held its annual session in Montreal, Principal Caven being elected Moderator.

The church at Crouch-hill has formed itself into a Mission Society, to be called "The Crouch-hill Presbyterian Church of England Missionary Associaton."

St. Andrews Presbyterian Church, Nottingham, under the care of Rev. R. Cowan, continues to make progress; the membership is now three times what it was twelve years ago, a vigorous district mission has been established, and at present the question of enlarging the seating accommodation of the church, and erecting additional buildings, is under consideration.

The foreign work of the Canadian Church is conducted in five fields—the New Hebrides, Trinidad, the Indian fields of the North-West, Formosa and Honan in China, and Central India. A new mission has been recently entered upon among the Chinese of British Columbia, and the year is marked by the departure of Dr. Webster, to establish a new mission in Palestine.

METHODIST.

A *Joyful News* van has just started work in Wales.

The Wesleyans have opened a fine new chapel at St. Leonards-on-Sea.

The Wesley Institute, Manchester, is doing a singularly useful aggressive work.

On Sunday week over eighty new members were publicly received at the Central Mission, Leeds.

Remarkably interesting services have just been held at Porthleven by Revs. W. D. Walters and J. H. Hopkins.

The Langton-street Chapel in Bristol is to be made a mission centre, under the direction of a committee representing the whole city.

The anniversary services of the Central Mission Manchester proved unusually interesting; Dr. Talmage preaching in the evening to a vast congregation.

At the annual district meeting of Shebbear Bible Christians a resolution strongly deprecating the increase of juvenile smoking was unanimously passed.

Rev. Thomas Champness drew large congregations at Arkwright-street Chapel, Nottingham, on Thursday week. The themes were exactly in harmony with the preacher's taste, and well suited to impress the people with the importance of a true, brave, self-denying Christian life and character.

A Welsh Methodist paper refers to the remarkable success which attended Mr. Moody's services in Cardiff, and adds:—"The excellent plan was adopted of following up Mr. Moody's visit, by holding evangelistic services at all the Wesleyan chapels. There were large congregations, powerful meetings, and, best of all, conversions.

A Wesleyan minister preaching lately in a Nottinghamshire village, lectured on the Monday on "Spurgeon," the rector took the chair. This catholic-minded rector frequently calls upon the local preachers in the village to talk over their sermonising, and is always willing to lend his horse and carriage to convey them to their appointments.

A Liverpool Welsh Circuit has spontaneously undertaken to bear the entire cost of employing a young Welsh minister as a home missionary in the colliery district in the neighbourhood of Wigan. There are many Welshmen there, and a comparatively poor Welsh circuit in Liverpool has undertaken, in this truly apostolic spirit, to look after them.

SOCIETY OF FRIENDS.

Reports published in *The Friend* of last week show that, notwithstanding difficulties in China, the work moves steadily on at Chung-King, and also in Madagascar, where great union in prayer and work is resulting in much blessing.

At the Friends' First-day School Association annual meeting, held in Ackworth on the 28th ult., there was growth reported in every department. Yet the feeling found expression that the movement should spread far more widely, and representatives are to confer with the Central Committee, Bristol, with that object in view.

Last week brought the sad intelligence from India of the sudden death of Elizabeth Jackson, who has been so earnestly and devotedly engaged for about three years there. The cablegram only announces the melancholy fact, and the deepest sorrow and sympathy will be widely felt for such a loss to the Church and to India.

The various "General Meetings" of the Friends' Boarding Schools have just been held, and several of them show remarkable prosperity and advancement. At Lisburn £1300 are being spent in alterations and improvements. Sidcup is enlarging its rooms for the increase of health and comfort. Saffron Waldon again looks up, and hope and growth are manifest; while Ackworth holds on its noble way. "Old Scholars' Associations" are producing an *esprit de corps* full of benefit to the various institutions. Thus the Friends keep their place in the great educational work of the country, as they have done in the past.

The Bombay Guardian, so ably conducted by Alfred S. Dyer and staff in the interest of morality, justice, purity, and spiritual truth, is one of the best weekly journals in India. Early last month about one hundred sympathisers, friends, and supporters assembled for the dedication of the new and enlarged premises, and after a social tea and the review of many historical reminiscences deeply interesting, concluded with solemn prayer for help and guidance in the arduous battle so persistently waged for righteousness, and against unequal laws, promoting the opium traffic and impurity. They have our best wishes for abundant success.

SALVATION ARMY.

Mrs. Carrie Judd Montgomery, of Buffalo, U.S.A., editor of "Triumphs of Faith," with her husband, has recently joined the Salvation Army.

The "Great Philanthropy" sketch, by Archdeacon Farrar in *The Review of the Churches* for the present month is the Army Social Scheme. The article is well written, warmly sympathetic, and fully illustrated.

Colonel Lucy Booth expects to sail for India in August. She is much stronger, and full of faith that God, who has so clearly called her to her far-off field, will, in his grace, enable her to meet its great needs.

On Saturday evening the Salvationists at Braintree were again subjected to brutal treatment whilst holding an open-air service in the market-place, several men and women being severely handled by the mob.

NOTES FROM IRELAND.

Several additional young men are just now about to be employed as Methodist evangelists in various parts of Ireland.

Eighty day schools under the supervision of the Belfast Presbytery have just been examined in the course of religious knowledge, prescribed by the Presbyterian Church, and of these 335 pupils in thirty-four schools gained first-class honour certificates.

The tercentenary of Trinity College, Dublin, was celebrated last week with great enthusiasm. A large number of delegates were present from various centres of learning all over the world, and honorary degrees were conferred on several persons, including Rev. Dr. Dallinger, Methodist minister well known as a distinguished scientist.

In Agnes-street Congregational Church, Belfast, which has just been taken over by the Presbyterian Church, an interim session has been appointed to take charge of the congregation, to confer with the members as to the name by which the church is to be designated, to appoint trustees so as to secure the property to the General Assembly, and to provide for the ministerial supply.

FALLEN ASLEEP.

At Grafton Underwood, Kettering, on the 2nd inst., Hon. and Rev. J. Courtenay J. Vernon, who had been rector of the parish since 1854.—At Silverdale (Lancs.), on the 4th inst., aged eighty-three, Mrs. Pain, widow of Rev. T. L. Pain, formerly of Liverpool.—At Gilmerton, Crieff, on the 4th inst., Rev. John Reed Omond, D.D., a Pre-Disruption minister, and one of the few remaining fathers of the Free Church.—At Loughborough, very suddenly, Mrs. Mason, loved and respected as a helper of many.—At Walworth, Mr. W. H. Vickbridge, a generous supporter of the Lord's work.—At Weston-super-Mare, on July 1, after five years of intense suffering, Mr. C. A. Seaton, formerly of Blackford, Somerset.—At Linden-gardens, W., on the 5th inst, Rev. W. C. Green, M.A., late headmaster of Clare Mount College, Wallasey.—At Lamarsh Rectory, on the 4th inst., Rev. C. B. Teesdale.—At Redcote, Bitterne, Rev. H. Usborne, aged eighty-one.—At Harwell, Miss E. E. Allen, who since her conversion some years ago, has given herself devotedly to Christian service for the young.—At Sutton, Surrey, on July 2, Mrs. Henman, aged thirty-two, wife of Rev. H. J. Henman.—At Gateshead, through a street accident, Mr. John Taylor, long a devoted Sunday-school superintendent.

Notices.

Communications Received with Thanks. — W.H.S. A.T.J. P.M. T.N. J.E. S.R. F.F.Y. M.G. W.A.H. E.K. A.E.M. T.A.W. H.T.S. F.S.A. J.McA. E.A. W.B.L. C.H.C. J.J.K. Miss G. C.E.O. W.L.L. C.L. J.J. G.A. E.E.H. H.B. G.W.P. M.H.C. G.J.H. R.W. J.G. A.P. W.W. R.J.H.S. J.G.D. A.D. S.A. C.N.B.M. P.G.L. J.D.K. J.G.D. S.A. G.M.P. R.K. J.D. L.B. A.J. W.S.W. E.S. M.B.G. C.M.W. C.G.C. C.P. D.J.M. W.D. F.F. D.N. W.D.C. W.H. J.S. R.T. A.M.

Miss E. Shaw, 451, Crookesmoor-road, Sheffield, desires to know whether a leaflet entitled "Himself," and commencing:—

"Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is his word,"

can be had in print, and if so, who is the publisher?

Applicants for Tracts.—Joseph Aggis, 17, Settles-street, Commercial-road, E.; G. Brown, Hope Cottage, Hale End-lane, Walthamstow; Miss M. Trice, 5, Albert-street, Sheerness-on-Sea; Miss Fanny Morris, 3, Portland-terrace, Southsea, Hants; J. Bell, Winterbourne, Sutton-grove, Surrey; G. Burton, Easter Cottage, Hailsham; A. H. Hines, 3, St. Paul's-road, Newton Abbot, South Devon; W. R. Taylor, 162, Northumberland-road, Southampton; J. Wilham, 12, Ewing-street, Maidman-street, Canal-road, E.; E. Hawker, Scripture Reader to Wittington Heath Barracks Soldiers' Home.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.]

(*For Donations, &c., see Page 28.*)

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Prince of Wales.

MAZAWATTEE

"THE LOVING CUP."



PEACE. LOVE. WAR.

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MRS. RICKETTS ON THE CONGO.

Allow me, through you, to thank all who have sent contributions to the box lately despatched to Lukunga for Mrs. Ricketts and her schools. Mr. Jameson, of the Liverpool Y.M.C.A., kindly undertook the packing and shipping. He reports as follows: "Large box from T. Crosbie, Esq., Glasgow, containing scores of prints, handkerchiefs, children's frocks, beads, &c. Parce's from Miss E. K. Brown, Blackheath; Miss E. E. Clark, West Ham; Ellen Clark, Dulwich; Anonymous, Sunderland; S. A. C., Pimlico; Miss A. Hay, Cashem; Mdme. Desgrande, Highbury; Three Readers of The Christian; and Anon., Hornsey."

Then I was able to forward with my own contributions, to Liverpool, parcels from Mrs. and Miss White, Southend (forty-six pincushions and twenty-two needlecases); Miss Creese, Tewkesbury; Anon., Bournemouth; Miss Pearl; and, from Eastbourne, were contributions from three anonymous friends, one a specially valuable parcel of calico, shirting, scissors, thimbles, &c., and from Mr. Plummer, W. W. Hind Smith, Lady de Wet's little girls, May and Violet, a lady at the "House of Rest," and Mr. King.

The kind friends of the "dear little coloured woman" labouring on the Congo with her husband, will be interested to hear that, in addition to her schools for girls in and near Lukunga, she has now a little daughter of her own to care for. The news came from her husband in time for me to add to the box just starting some special small gifts in the way of frocks and sun-bonnets for the "wee stranger." I have since heard from the mother as follows:—

"We are much cheered because you have us in mind. Please kindly accept much thanks for your kind letter, and all the help you are rendering us. We are now anxiously looking out for the box sent from Liverpool. The good Lord is blessing the work here very much; souls are being converted and baptized; the educational work is making rapid improvement, several schools all around, besides the one on the station here, and the people are learning to read and write nicely. My school at Nyoijo is doing well; some of the people are now able to read "The Peep of Day." I have thirty-two on the roll, and not less than twenty in average attendance. They have covered the roof of their schoolhouse. I have now six bright little girls under training for future usefulness. The mothers just beginning to give up their little daughters freely for this blessed work.... Baby is quite well; her name is Mary. Very kind regards.—Yours sincerely, Letitia Ricketts."

Will our friends pray for little Mary?—Yours, &c.,
Rebekah J. Hind Smith.

Pevensey Bay.

CHINA INLAND MISSION NOTES.

Mr. and Mrs. Hudson Taylor arrived at Vancouver on May 28, and, after spending a little time in the Rocky Mountains for rest and quiet, proposed leaving Montreal for Liverpool on July 3, and hope to attend the Keswick Convention.

Mr. Taylor quite broke down through overstrain before leaving China. We had hoped the sea voyage would have restored him, but last accounts from Western Canada tell of great feebleness and suffering from sub-acute gastritis, necessitating almost exclusive milk diet. We beg for him, and for Mrs. Taylor, in her time of anxious watching, the constant prayers of our friends. Much important work awaits their arrival in this country.

Mr. Montagu Beauchamp and Miss Florence Barclay were united in marriage at Pao-ning, Si-ch'uen, on April 20.

Mr. and Mrs. A. Eason, who have just reached England, have returned with a view to engaging in work in connection with the Salvation Army. We pray for them much blessing, and the realisation of their best wishes.—*China's Millions.*

KESWICK CONVENTION.—It has been arranged to hold a meeting of Y.W.C.A. secretaries and other workers amongst young women during the week of the Keswick Convention. Thursday, July 28, will be the date, and the place, the large reception-room belonging to the Keswick Hotel, close to the station. Friends are invited to tea at 3.30; and the meeting from 4 to 5.30 will partially take the form of a farewell to Miss Thompson, who recently resigned her position as Travelling Secretary, in order to go out to Agra this autumn, as a C.M.S. missionary.

THE CONGO TRAINING INSTITUTE at Colwyn Bay, North Wales, has for its object the Christian training of African converts, with the idea of their returning with a trade in their hands, as well as a religious education, in order to teach their fellow-countrymen. Recently the committee has resolved upon an extension of the original scheme, and to send out to South Africa two white missionaries, who will establish there a similar institution. Collecting cards in aid are being readily taken up. The founder and director of the institute is Rev. W. Hughes, F.R.G.S., who has elaborated his very attractive scheme for civilising and evangelising the Dark Continent in a small work, entitled "Dark Africa and the Way Out." (2s. *Sampson Low and Co.*)

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DONATIONS
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	£	s.	d.
Rabbi Lichtenstein (Personal)—L.C., 5s.; Mr. and Mrs. G.O., £1	1	5	0
Persecution in Persia—Of Thine Own	0	5	0
Miss De Broen's Work (Paris)—R.T., £10; V.W., £1	11	0	0
New Church, Intra (Miss Cox)—Of Thine Own	0	5	0
Mrs. Lewis's Work (Paris)—R.T.	10	0	0
Queensland Kanaka Mission—Of Thine Own	0	5	0
North Africa Mission—R.T., £10; *(Egypt)*—E., £1	11	0	0
Zenana Mission (Mrs. Gilmore)—Mr. and Mrs. G.O.	10	0	0
Maloga Aboriginal Mission—R.T.	10	0	0
Father Chiniquy—R.T.	5	0	0
Miss Whately's Work (Cairo)—V.W.	1	0	0
McAll Mission, Paris—R., £10; V.W., £1	11	0	0
Congo Balolo Mission—T.H.	0	10	0
Paris City Mission—R.	10	0	0
Lepers of India—R., £10; M.G.G., £5	15	0	0
Persecuted Jews—T.H.	0	10	0
Mrs. Wall's Work, Rome—R.	10	0	0
Society for the Relief of Persecuted Jews—R., £20; Hilda, 2s. 6d.	20	2	6
Eurasian Children (Miss Anstey)—E., £1; T.L.S., £1; Of Thine Own, £1	3	0	0
Church Missionary Society (Uganda)—E.J.M.	5	0	0
China Inland Mission—1 Cor. vi.20, £5; Mr. S., £3; M.G.G., £5; S.M.P., 10s.; *(Peter Rijnhart's Outfit)*—The Lord's Work, per J.P., £2; J.P., £1	16	10	0
John G. Paton Mission Fund—L.Y.	1	0	0
British Syrian Schools—S.S.	0	5	0
Persecuted Jews in Russia—Prospera	1	0	0
British and Foreign Bible Society—Z.A.	2	0	0
Moravian Mission—B.	3	0	0
Spanish and Italian Mission, Buenos Ayres—Unit, £5; Miss W., 10s.	5	10	0
Cape General Mission—J.P.C.	0	11	0
Famine in Russia (Rev. A. Francis)—V.W.	3	0	0
Friendless and Fallen—G.F.W., £2; R.T., £10; F.K., 5s.	12	5	0
East London Training Institute (Students to Keswick)—Of Thine Own	0	10	0
London Congregational Union (Children's Holiday Fund)—Elsie, 10s.; T.C., 10s.; C.M., 10s.; Inasmuch, 10s.	2	0	0
Day in Country Fund—L.C., 3s.; R.T., £5; Hilda, 2s.; K.L.M., 5s.; T.L.S., £1; A.S., Torquay, 2s. 6d.; E.M.D., 5s.; J.M.H., 10s.; C.S., 10s., S.M.P., 10s.; M.G.G., 5s.; E.A., 10s.; Mr. and Mrs. G.O., £2; Ada, 2s. 6d.	11	5	0
Ragged School Union—R.T., £10; *(Day in Country)*—E.B.S., £1	11	0	0
Seamen's Christian Friend Society—R.T.	10	0	0
Scripture Readers' Society, Ireland—Miss W.	0	10	0
Keith Falconer Mission—R.T.	5	0	0
Mission to Deep-Sea Fishermen—R.T., £10; Belfast, £1	11	0	0
Miss Daniel's Work (Soldiers)—R.T.	10	0	0
Philo-Judæan Society—Of Thine Own	0	10	0
Open-Air Mission—R.T.	5	0	0
Gerrard-yard Mission, &c.—1 Cor. vi. 20, £2 10s.; *(Day in Country)*—Of Thine Own, 5s.	2	15	0
London Samaritan Society—R.T.	2	0	0
Miss Weston's Work (Royal Navy)—T.H.	0	10	0
Mr. W. Forbes' Work (Ballet Girls)—R.T.	2	0	0
Billingsgate Christian Mission R.T.	2	0	0
Miss Robinson's Work (Soldiers)—E.J.M., £1; T.H., 10s.	1	10	0
London City Mission—R.	20	0	0
Dr. Barnardo's Homes—R., £20; F.K., 5s.; A.S., Torquay, 2s. 6d; Croydon, 7s. 6d.; S.M.P., £1; E. and L.H., Swansea, 5s.; M.T., £1; 1 Cor. vi. 20, £2 10s.	25	10	0
Gawin Kirkham Memorial Fund—M.S.	5	5	0
Mr. Fegan's Homes—R., £5; S.M.P. 10s.; *(Camping Out)* Mr. and Mrs G. O., £1	21	10	0
Tower Hamlets Mission—1 Cor. vi.20	2	10	0
Southend Home (Mrs. Self Leonard)—Misses C., £1; L.M.C., £2	3	0	0
Home of Industry—Misses C., £2; E.J.M., £1	3	0	0
Mildmay Institutions—1 Cor. vi. 20, £5; *(The Haven, Southwark)*—Misses C., £1; *(Medical Mission)*—E.J.M., 10s.	6	10	0
Dr. Stephenson's Girls' Parlour—Misses C.	0	10	0
Children's Special Service Mission—Misses C.	0	10	0
General Booth's Social Scheme—Misses C., £1; C.S., 10s.; E.A., 10s.	2	0	0
Salvation Army (France and Switzerland)—Misses C.	1	0	0
Homes for Blind Children, Clapton—Misses C.	0	10	0
North-East London Gospel Mission (Holiday Homes)—M.S.W.	0	10	0
Hospital Sunday Fund—M.G.G.	0	5	0
St. Giles' Christian Mission—A.G., 5s.; H.M.A., 5s.; Mr. and Mrs. G.O., £3; 1 Cor. vi. 20, £2 10s.; *(Prison)*—E.J.P., 5s.; *(Holiday)*—S.E.D., 5s.; G.M., 5s.; E. and L. H., Swansea, 5s.	7	0	0
Costcross Mission (Sick Mothers)—A.G.	0	5	0
Railway Men's Convalescent Home (Hastings)—L.M.C.	1	1	0
Anti-Opium Fund—S.E.D.	0	2	6
Bible and Colportage Society (Ireland)—Belfast	1	0	0
Joshua Poole—M.S.	10	0	0
Mrs. Huntley (Jamaica)—R.C.M.	5	0	0
Homes for Aged Blind (Crouch Hill)—Mrs. de M.	0	5	0
Society for the Prevention of Cruelty to Children—A.L.	2	0	0
Mission Hall (Hatcham)—M.S.	1	0	0
Christian Temperance Home—Heaton Chapel	0	5	0
Union Hall Mission (Tent Work)—Mr. and Mrs. G.O.	3	0	0
Mildmay Mission to Jews—Capt. D.L.B.	10	0	0
	£391	2	0

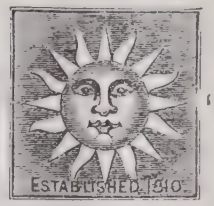
[Advertisement.]

The London Samaritan Society, 98, *High-street, Homerton, E. (for Convalescent Homes)*—Miss L., 5s.; Mrs. R., £1 7s. 6d.; W.D., Esq., 5s.

Ragged School Union Holiday Homes Fund—S.R., 5s.

(For Forthcoming Meetings, &c., see Page 30.)

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Little Ones, drawn chiefly from the Courts and Alleys of St. Giles', we were enabled to send considerably over 200 for a fortnight in the country. We are anxious to do at least as much this year.

WILL YOU HELP?

Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. Bevan, Esq., 54, Lombard St., E.C., or to Mr. W. Wheatley, Superintendent St. Giles' Christian Mission, 4, Ampton St., Regent Sq., W.C.

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TEA
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The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

City Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Bible Readings by Mr. Henry Thorne, 14th, 15th, 18th, and 19th July, 1.15 to 2.15 p.m. Gospel meetings, young men, Sundays, 3.30 p.m., Tuesdays, 6.45 p.m.

Conference Hall, Y.M.C.A., Stratford, E. — Sun., July 17, 3 and 7 p.m., Mr. Graham Aspland. Meetings for prayer: Sun. 7.45 a.m., Fri. 7.45 p.m., Sat. 7.30 p.m.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only), and 7, public, Mr. W. R. Lane; music by African Native Choir. Meetings for men nightly at 8. Cheerful service, public, Sat., at 8. French Bible-class, Tues., at 8. Prayer-meeting, Mon. to Fri., from 1 till 2 p.m., public.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m.

Billingsgate Mission Hall.—Mon., July 18, at 12 noon Address by Rev. F. J. Robbins.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Suns., "Mornings in Ezekiel," 11 a.m., 6.30 p.m. Thurs., at 8 p.m., "Some Difficult Subjects Studied."

Great Assembly Hall, Mile-end-road, E.—Sun., Mr. C. Inglis, 11 a.m. and 6.30 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse.—Sun., 11 and 7, Dr. Harry Guinness; 3 p.m., Rev. H. Bright.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. H. C. Crawley. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Dr. T. Neatby.

Marylebone Presbyterian Church, Upper George-street.—Rev. Dr. Pentecost, Sun., 11 and 7. Thurs., at 8 p.m.

St. George's Hall, Langham-place.—Dr. M'Killiam, Sun. at 11 and 7, Burlington Hall, Wed., at 8 p.m.

Talbot Tabernacle.—Sun., morning Mr. Finlay Gibson, evening Mr. Leite Rozas.

Conference Hall, Eccleston-street, S.W.—Sun., at 3.30 and 7 p.m., Mr. P. Garrioch.

Pentecostal League.—Special holiness meeting, Exeter Hall, Strand, Tuesday, July 19, at 8. p.m., conducted by Mr. and Mrs. Roger Harris.

Home of Industry, 29, Bethnal-green-road.—Monthly meeting for Christian Workers. Wednesday, July 20. Tea at 6, meeting at 7. Mr. Robert Burn will give the address. Young Workers from the City Y.M.C.A. will also address the meeting.

Folkestone-road Hall, near Hoe-street, Walthamstow.—Mr. Henry Varley on the Atonement and Sacrifice of the Lord Jesus Christ, as revealed in Holy Scripture, Thursday, July 21, at 7.30 p.m.

House of Rest, 10, Finchley-road, N.W.—Friday, 15th, Mr. Reader Harris, at 4 p.m.; Praise Meeting at 7 p.m. Sundays, at 3.30, Bible-reading by Miss Mason.

Cape General Mission.—Messrs. Dudley Kidd and A. Mercer at Y.M.C.A., 172, Queen's-road, Bayswater, on Friday, July 15.

Merchants' Lecture.—Rev. Newman Hall intimates that these lectures will be discontinued till October next.

[Coming Conventions.]

Keswick.—July 25 to 30. Sec.: Mr. Postlethwaite, Eskin-place, Keswick.

Blankenburg, Thuringia, Germany.—Aug. 29 to Sept. 2. Address, Fraulein von Weling, as above.

Carlisle.—Sept. 6-9. Sec.: Mr. C. J. Clapperton, 6, Cumwick-street, Carlisle.

Perth.—Sept. 13 to 15. Sec.: Rev. Dr. Bannerman, Perth.

Dublin.—Sept. 19-22. Sec.: Mr. Robert Cotter, Christian Union Buildings, Dublin.

Salisbury.—Sept. 19-23. Sec.: Rev. E. Thwaites, Fisherton, Salisbury.

Glasgow.—Sept. 27-30. Sec.: Mr. W. Sloan, 8, Gordon-street, Glasgow.

Leicester.—Sept 26-28 (Christian Police Association). Sec.: Mrs. E. Walker, Enderby Hall, Leicester.

Dundee (Evan. Alliance).—Sept. 26-29. Sec.: Mr. Arnold, 7, Adam-street, London, W.C.

Boston Convention.—Sec.: Chas. J. Small, Bargate Stores, Boston; Oct. 3-7, in the Shodfriars Hall.

Ancoats, Manchester.—Oct. 9-16. Sec.: Mr. F. W. Cressley, Star Hall, Ancoats, Manchester.

Blackheath.—Oct. 11 to 14 Hon. Sec.: E. P. Le Feuvre, 10, Aberdeen-terrace, Blackheath.

REQUESTS FOR PRAYER.—For open-air meetings in Chiveril, Stoke, Edington, Bratton, and other Wiltshire villages.—For a new mission started in a needy district of Liverpool.—For special blessing and guidance in connection with a West London Mission.—For a forthcoming mission at Totnes, and for tent meetings at Benson.—For special services being held by Mr. Oscar Owers at Tynemouth.—For a month's tent mission in the North of England.—For much blessing on visits to be paid to Northern seaports by Miss Child and two other workers, from the Welcome Home for Sailors, Ratcliff-highway.—REQUEST FOR PRAISE.—For a promising opening in tent work at Benson, Oxon.

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Appeals.

Y.M.C.A., Bexley, Kent.—Our Y.M.C.A. is desirous of securing a permanent and larger room than the one now occupied by us. In order to do this we are trying to raise a sum of £250, of which we can manage to raise forty pounds locally. If any of your readers could assist us in this matter we should be most grateful for their help.—J. G. Dixon, Mayeot, Bexley.

A Village District—Mr. W. H. Smith, of Cotton-end, Bedford, appeals for books for a purely agricultural district, embracing six villages. Many of the people live very lonely lives, and with the aged and afflicted are very grateful for the loan of a Christian paper or book. Surely many have books, magazines, and papers which would prove a great blessing to the people.

Stratford, E.—Rev. D. J. Stather Hunt, vicar, writes from St. Paul's Vicarage, Stratford, E.:—"We have fifteen thousand inhabitants, and all are poor, while there is a grand field for tract distribution in the Great Eastern Railway Works in the parish, where four thousand men are employed. We have many willing distributors, and my curates and I give them out among the railway *employés*. I shall be most grateful for parcels of good tracts."

Arklow.—Perfect quietness continues to prevail during the open-air services at Arklow on Sundays. The police have been withdraw from in anywise following the preachers when holding the services; they merely patrol the street in the ordinary way, and people do not interfere in the least.

Folkestone.—Permission having been granted by the authorities to hold children's services on the beach, it is earnestly hoped that such gatherings may be carried on through August. But as the C.S.S.M. find it impossible to undertake the meetings this season through lack of workers, will some one accustomed to conducting children's services kindly lend us the r aid for a few weeks?—Agnes E. Moore, 15, Manor-road, Folkestone.

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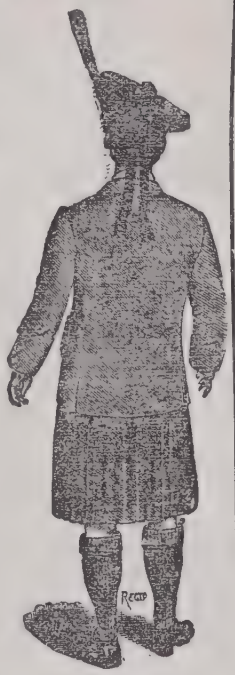
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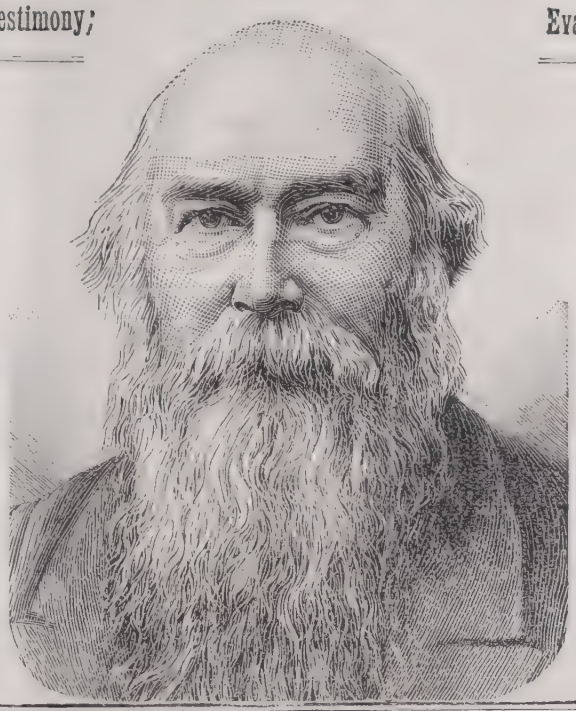
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LAD wanted, strong, healthy, about 16. Been out before. To work in garden, milk cows. Good manners and appearance. Abstainer. Church of England, and confirmed. Live indoors.—Dowager Lady S., Heaing-grove, Penkridge, Stafford. c2186

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FRENCH PROTESTANT NURSERY GOVERNESS wanted at Glasgow for the beginning of September, a nursery governess to take charge of a little boy of five years. Must be Protestant and have had a good education.—Apply with references to J. F. FERGUSON, 188, West George-street, Glasgow. c2210

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LADY WANTED, as Nurse-Companion, for an elderly clergyman, in apartments in North London. Evangelical preferred. Salary moderate. —Apply, by letter first, G., 1, Alexandra-road, Finsbury-park, London. c2240

YOUNG LADY, 25 to 35, wanted. Earnest evangelical Christian. Experienced in mission work and housekeeping. Musical.—Write, stating salary, full particulars, and references, to Mrs. RALPH WALKER, The Hall, Enderby, Leicestershire. c2198

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PARLOURMAID or House-parlourmaid wanted, who thoroughly understands her duties. Age about 25 to 30.—Apply Mrs. H., Sussex Lodge, Binfield-road, Clapham, S.W. c2310

PARLOURMAID, ALSO LAUNDRYMAID, wanted in a gentleman's family. Assistance given to each. Must understand their duties, and have unexceptionable characters.—Address M. S., Elmhurst, Tottenham, Middlesex.

A RESPECTABLE GIRL wanted, as Parlourmaid. Small family. One who will value a Christian home. Neat. Wages £12 to £14. Age about 20.—Apply Mrs. EVERARD, Ch. Ch. Vicarage, Dover. c2194

GOOD PLAIN COOK wanted, clean and obliging; also Housemaid, who can sew neatly, about August 6th. Two in family. Comfortable home. Good personal character indispensable.—Meadowleigh, 32, Gordon-road, Ealing. c2283

HOUSEMAID OR GENERAL wanted, in small, quiet family, in Hampstead. Two other servants kept. Must have good character. Age 20 to 22. Wages £12 to £14. A Christian valued. Comfortable home.—Write first, to Mrs. RAYNER, Arundel House, Littleham-pton. c2233

GENERAL SERVANT wanted, middle August, abstainer, in small family, where cook, house-parlourmaid, and nurse kept. Washing put out, and all found.—Apply Mrs RICHARDS, Preston road, Southport, Lancashire. c2241

COULD ANY LADY recommend a thoroughly trustworthy and competent General Servant for an institution. Total abstainer Wages £14.—Apply to Miss C. GURNEY, 14, Adelphi-terrace, London, W.C. c675

USEFUL HELP required in a small family. Liberal wages and a comfortable home.—Mrs. T., "Sunnyside," Church-end, Finchley, N. c2176

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WANTED, TWO SERVANTS. General for plain cooking, &c. No boots. The other as housemaid. Gardener cleans outside of windows. —Mrs. WILLS, Brentwood, Woodberry-down, Finsbury-park. c2275

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Dr. E. R. CONDER, of Leeds.

We rejoice to note the widespread manifestation of interest in Mr. Moody's meetings in Yorkshire. The services of last Sabbath in Darlington are recorded on a succeeding page. There are some who think that the month of August is not favourable for special evangelistic work, but we regard the idea as a great fallacy. The probability is that the people will flock out, as at Darlington, in such numbers that the meetings will have to be held in the open air. Mr. Moody's further engagements, so far as arranged, are:—

Stockton-on-Tees, July 20-22.
Middlesbrough, July 23-25.
Preston, August 1.

All the friends of Sabbath rest and of national righteousness will learn with sincere gratification that the United States Senate has decided that the World's Fair at Chicago next year is to be closed on Sundays.

Many have taken in hand the task of enforcing the obligation and privileges of the Sabbath. We doubt, however, if the case has ever been presented more succinctly and to better purpose than by Mr. James Van Sommer, of Cuffnells, Wimbledon Common, in his penny booklet "Sunday." After examining the subject in its natural and spiritual aspects, he recalls the language of Genesis ii. 3, and writes:—

Let us remember that a Sabbath day is a shadow of the things to come, but the body, or substance, is of Christ. The believer's true rest is in Him. The God and Father of our Lord Jesus Christ *blessed* us with every *spiritual* blessing in heavenly concerns in Christ. And we have been *sanctified* through the offering of the body of Jesus Christ, once for all. If already risen with Him, we may, through faith and in spirit, enter into the *rest* and *joys* following on his work for us, and look forward to his appearing, when we shall possess them in glory—fruit of his toil.

Calamities in various parts of the globe are not only solemnising individuals but striking fear into the hearts of entire communities. The disaster on the Lake of Geneva, whereby nearly thirty lives were lost through the bursting of a boiler on board a pleasure steamer, was quickly followed by an appalling avalanche at St. Gervais-les-Bains, sweeping away whole villages in its fury. The loss of life is estimated at from 150 to 200 persons, the majority of whom were holiday visitors. A terrible occurrence has been reported at Sydney, New South Wales. Through a volcanic eruption in the vicinity of the Philippine Islands, the island of Sangir has, it is said, been destroyed, with its population numbering twelve thousand. The proverbial uncertainty of life is emphasized by these alarming events, the very contemplation of which should cause men to make the Lord their refuge and strength.

We rejoice to learn that the Christian Endeavour Movement is advancing in this country. A symposium on the Society appeared in the New York *Independent* of July 7, and we give on page 11 a contribution from the pen of Dr. F. E. Clark, of Boston, U.S.A., the founder, Dr. Wayland Hoyt, of Minneapolis, writes on the pledge of the organisation, which takes this form:—

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour, and that, just so far as I know how, throughout my whole life, I will endeavour to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in every Christian Endeavour prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Dr. Hoyt says he cannot enough magnify the power of this pledge. In many cases he has seen its work in changing a Christian shakiness into a steady purposefulness. "The young Christian is no more the sport of his whims. He has made solemn promise he will do somewhat, and that somewhat he proceeds to do. The pledge has settled the question once for all, the decision is rendered, his mind is made up, debate is done with." We trust this and much beside will be the outcome of the Society's work throughout the world.

A writer in *The Thinker* for July, speaking of the expository wealth and spiritual power of Dr. Maclaren's sermons, correctly says:

The doctrine of the mystic union of believers with Christ is evidently a favourite theme with the preacher. His ideas, like the radii of a circle, converge at last to one centre, even Christ. This is the secret of Dr. Maclaren's power. No truth or conviction with him can be complete until it has been examined in its relation to Christ.

The same may be said of others who are faithful ambassadors of Christ as well as acceptable public teachers. Let those who have learned the fruitlessness of philosophical disquisition, occupy themselves with the unsearchable riches of Christ. If then they are not reckoned among the "Preachers of the Age," they will none the less be accounted worthy ministers of the New Covenant, which has Christ for its source and subject.

"Let us get out of the fog," is the expressive remark of *The Freeman*, in view of the prevailing "Higher Criticism" confusion. Our contemporary's counsel is excellent, as also is its estimate of modern religious thought:—

The basis of every honest pulpit is faith. It is not for "oppositions of science," but for the proclamation of defined truth. If a man has lost faith in the old verities of religion, he ought to stand aside. And if he feels he must teach his scepticism to others, he ought to secure some other place than one purchased by money given for just the contrary object.

Books of destructive criticism sell edition after edition, whilst every intelligent man knows that all they do is to mystify and breed doubt, for each new writer overturns the theories of his predecessors. Who buys Colenso's books to-day? As many as will the works of Cheyne and Driver twenty years hence. It is an exegetical fashion. But unhappily the chilling fog mars our spiritual comfort, darkens our prospects, and shuts out the more blessed sunshine from our souls.

"What is the chaff to the wheat?" If some should object to this comparison, there can be no denying that much that passes for Biblical study is far removed from fundamental truth. Let not the circumference occupy us when the centre should be our great concern. Preaching which has not the Gospel for its subject-matter can well be dispensed with; and every gospel is a delusion and a snare except the Gospel of the Grace of God, as set forth in Christ crucified, raised from the dead, and exalted to the right hand of the Majesty on high.

Sir Henry Parkes, the veteran statesman of New South Wales, in a letter on the Kanaka labour traffic, says:—

Great interests are stated to be at stake which cannot be conserved without cheap and submissive labour. This means some necessity, real or imaginary, which can only be met by the service of aliens who cannot be admitted to our franchises, who are ignorant of our conditions of life, and whose bone and muscle can be obtained on a lower commercial scale. Does it then mean slavery?

With much reason, Sir Henry points out that to receive Indian coolies and benighted South Sea Islanders, and put restrictions on the immigration of Chinese, is a glaring inconsistency. In order to secure the profitable investment of ill-directed capital, the colonies are to barter away their character as free peoples!

The disabilities under which the Jews of Roumania labour are many and serious. On the occasion of his recent visit to this country, King Charles I. was memorialised on the subject by the Jewish Board of Deputies and the Anglo-Jewish Association. Even though born in Roumania, Jews are regarded as aliens. Numbering 250,000, they are without any status before the law, and, among other disadvantages, they are denied admission to the public technical schools, and excluded from many professions and every official employment. From a civil standpoint this is a short-sighted policy, while viewed in the light of the most rudimentary principles of Christianity, it is utterly unjustifiable. History abundantly shows that those who oppress the seed of Abraham do it to their own hurt.

Speaking a few days ago at the School of Handicraft in the Mile-end-road, the Bishop of Ripon urged clearly and well the value of technical education.

A living philosopher had said that the idea of knowledge being only obtainable from books was a superstition worthy the Middle Ages. True education did not mean giving information, but bringing out the capacity of the learner. So-called education was too often taught from a standard of theory, and was not half practical enough. Practice must go with theory, or the result would be useless. Through want of training, how many had hands with every finger like a thumb? No child would ever be worse for learning a handicraft; it need not interfere with mental culture. There was more than one American college in which poor students, working at handicrafts half time, out of its profits paid for their classics and other subjects of the higher education.

All who are conversant with the state of things amongst clerks and others, without a trade at their fingers' ends, know how helpless a man is in such a position, and how needful it is that some measures be adopted, such as the Bishop advocates, for teaching school children to use their hands as well as their heads.

Perhaps one of the most noteworthy facts in connection with the recent Parliamentary elections in Ireland is that nearly two-thirds of the Roman Catholic voters went directly contrary to the loudly-expressed will of their bishops and priests. To those who have for years back been familiar with the attitude of the people in respect to their spiritual directors, their recent action is indeed suggestive. It points to a revolt which has for long been anticipated by those who have watched the wavering courses followed by such as ought to have been firm in the direction of those things which make for righteousness. The tone of some of the newspapers in commenting upon the "priestly domination" might cause even Rome to pause, were it not that she is inherently a tyrant and a persecutor wherever men submit themselves to her sway.

A correspondent calls our attention to the P.S.A. movement, and asks a good many questions to its detriment. The answer is that every one of the objections may be raised against the Christian Church, the Y.M.C.A., or any other religious agency. The question is not what a movement is called, nor even what its programme may be; but rather, who are the men that work it. Good and true men will do great things with imperfect systems; while worldly men will fail to rise to spiritual achievement, however high their model, or however able the instruments they may employ.

Dispensational Truth:

ITS USE AND ITS MISUSE.

SOME, unfamiliar with the term, will ask, "What kind of truth is that?" and as the minds of many, consciously or not, are being led in this direction, we will endeavour to explain the term, more, however, by illustration than by definition.

Dispensational truth relates to the various dispensations under which God has dealt, or will deal, with man. The Apostle Paul uses dispensational truth when he says, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." God gave Adam a commandment which he disobeyed; but from Adam to Moses there was no commandment. Here was a distinct dispensational difference in the dealing of God with men. From Adam to Moses men could not be Law-breakers in the same way as Adam had been before them, and as Israel was after them.

In due time "the Law came that the offence might abound." The sin—which entered by one man's offence, which was in the world until the Law, and in consequence of which "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression"—must be made manifest, and therefore "the law was added because of transgressions, till the Seed should come to whom the promise was made."

That dispensation ran its course of two thousand years, until John, its last and greatest prophet, laid the axe to the root of the trees, and preached the baptism of repentance unto the remission of sins through the Lamb of God. Here ended the dispensation of *Law*, to make room for that of *Grace*.

The Lord Jesus brings dispensational truth to bear upon the Pharisees: "Ye are they which justify yourselves before men; but God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God. The Law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." The Law assumed the possibility of a man justifying himself: "The man that doeth these things shall live in them." The Pharisees refused to surrender this legal ground, and, forgetting God, were content only to appear righteous before men. But Christ tells them that that dispensation had come to an end with John. "The Law and the prophets were *until* John." "You Pharisees are an anachronism; you are out of date; for God is no longer dealing with man upon the assumption that it is possible for him to justify himself. The Law has made the offence abound; Jerusalem and all Judea have been baptized of John in Jordan, confessing their sins, except you blind Pharisees, who reject the counsel of God against yourselves, not being baptized of him. Since John came, the kingdom of God is preached ('Repent, for the kingdom of heaven is at hand'), and every man presseth into it, except you self-justifying Pharisees."

In ignorance of dispensational truth, many still preach the Law instead of the Gospel. "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." You may say, "That is the Word of God, must I not preach it?" We reply, it is not the "PRESENT TRUTH." God under that dispensation, by means of the Law, was making men know what was in their hearts, and leading them step by step to the only righteousness they could perform—the confession of sin. "*Thus* it becometh us to fulfil all righteousness"—this is the first step. Jesus took it when he confessed our sins as his own. When all the people had been baptized, confessing their sins, Jesus also being baptized and praying, the heaven was opened, the Holy Ghost descended upon Him, and the Father's voice declared, "This is my beloved Son in whom I am well pleased."

If we preach that a sinner saves his soul alive by doing that which is lawful and right, let us also preach, "An eye for an eye; a tooth for a tooth; thou shalt love thy neighbour and hate thine enemy." No man under any dispensation ever saved his soul alive by turning from his iniquity, and doing that which was lawful and right. God, under the legal dispensation, was continually cutting away the ground from under man as often as he tried to stand on his own merits; and the passage we have quoted was His answer to the charge which Israel brought against Him, "The way of the Lord is not equal. The fathers have eaten sour grapes, and the children's teeth are set on edge." He replies, in effect, "The man that doeth these things shall live in them; but cursed is every one that continueth not in all things that are written in the Book of the Law to do them." Blessed be God, that in this dispensation of the Gospel, these last days when God has spoken unto us by the Son, we are able to tell the repenting sinner, "Believe in the Lord Jesus Christ and thou shalt be saved." "Believe only—all things are possible to him that believeth."

In defiance of dispensational truth, the mother of harlots arrays herself in purple and scarlet, in a world which could only provide a manger for the birthplace of Him whom with lying lips she calls "Lord, Lord," and decks herself with gold and precious stones and pearls, where the Christ whose name she falsely bears was mocked with a brittle reed for a sceptre, and a wreath of thorns for a crown.

The non-recognition of the same truth leads some to reproduce the old Levitical modes of worship, and to insist that in that city or this mountain is the place where men ought to worship; while the Truth of God declares that the true worshippers are they alone who worship the Father in Spirit and in truth.

Nor is dispensational truth confined to the present and the past; it looks onward to the future, and teaches us that because the gifts and calling of God are without repentance, Israel *must* possess their land in peace. Had our venerable translators understood this, they would not have analyzed prophecies bearing plainest evidence of unity, and awarded all the blessings to the Church, and all the judgments to the Jews. Dispensational truth likewise teaches us in reference to the fulness of times, when God shall have gathered together in one all things in Christ; and goes on to the end, when Christ shall have delivered up the kingdom to the Father that God may be all in all.

Neglect of dispensational truth has led Mr. Horton to judge God's servants under the dispensation of law as though they had been under the dispensation of grace. This is not a question of the Inspiration of Scripture, but of the Government of God. Mordecai and Esther were fulfilling His righteous judgment in exterminating the race of Amalek, as was Joshua in destroying the nations of Canaan. In the former case the iniquity of the Amorites, in the latter the iniquity of the Amalekites, was full.

But while, as we have thus briefly shown, a knowledge of dispensational truth is indispensable, we need in respect to this, as to every other truth, to be kept by the guidance of the Holy Ghost in the middle of the paths of judgment. When men make hobbies of particular forms of truth, both the doctrine and the teacher appear ridiculous. Crude theories and extravagant statements have been professedly deduced from every truth of the Gospel, and that of which we are writing is no exception to the rule.

In the name of dispensational truth, large portions of the Scriptures have been declared to have no bearing upon saints between the Lord's death and his return. A *veto* has been laid upon the use by Christians of the Lord's Prayer. Some teach that the Gospels rather than the Epistles are the Christian's guide. Others, exaggerating and distorting dispensational truth, affirm, on the contrary, that the teaching of our Lord was proper to the transitional period between the Law and the Gospel, th it ceases during the present age, and will ta effect upon the Jewish remnant after t Church has been removed (as in 1 Thess. iv. consequently that the Epistles are the par of Scripture which specially if not exclusive concern the Church of Christ. In either ca dishonour is done to the Scriptures which a given by inspiration of God, when that whi He has joined men put asunder.

If exclusive attention be paid to dispens tional truth, instead of its being held in pr portion to all other truth, we may be led think more about the Jewish remnant tha ourselves, and to turn away from our ow hearts the Spirit's sharp, two-edged sword, replying, "Oh, that's Jewish." Let those wh answer thus remember, that "he is a Jew wh is one inwardly; and circumcision is of t heart, in the spirit, and not in the lette whose praise is not of men, but of God Therefore, while in the letter there is all t difference between the legal and the Christi dispensations, yet as he alone is a true Chri tian who is inwardly a Jew, all Jewish Scri ture has an inward and spiritual meaning the true "circumcision, who worship God the spirit, and rejoice in Christ Jesus, and p no confidence in the flesh."

And this leads us to remark that the di pensational aspect of truth must be seconda to that which is eternal. The exclusive or di proportionate study of dispensational tru has frequently engendered that knowled which puffeth up, to the weakening of t love which buildeth up. How often have heard a pert student on this lower form spe slightingly of others much more deeply-root in Christ, by reason of their non-acquaintan with theories which were often mere hum speculations grafted on the truth of Go There is a possibility of being dazzled inste of illumined by light. "If the light that is thee be darkness, how great is that darkness

We say these things because we believe th this is the time to say them. We write fro the point of view of the burnt child w dreads the fire; and while we rejoice that t prophetic word is becoming more adequate valued as a light that shineth in a dark pla we pray our God to keep his pilgrims on t highway of truth, and preserve them from t tempting by-paths which abound on eith hand.

M.

"WHERE ARE THE MEN?"

On the evening of the C.M.S. anniversary, Rev. F. Wigram rose to announce the amount of the collecti As the meeting began to respond with a hearty cheer, interposed with uplifted hand and voice, exclaiming, "—where—where are the men?"

READY the armour, but "where are the men?"
Only five hundred, when Jesus needs *ten!*
Here are the helmet, the breastplate, and shield;
Why do you not, then, advance to the field?

Some are sore longing—but God bids them stay—
Longing that they might be up and away;
Longing to strengthen the ranks that are thin,
Sharing with Jesus his warfare with sin.

These are all willing to do and to dare:
God does not send them; but thou shouldst be there
There with thy Lord in the thick of the fight:
Conquer thou must in the power of his might!

Dost thou still doubt that thy Lord needeth thee?
Oh, if thine eyes were but opened to see—
See for thyself his dear beckoning hand,
Wouldst thou not care for his latest command?

Go to Him, tell all the sin of the past:
Taste his forgiveness, his love; till at last,
Humbled, thou criest, "Lord, send even me!"
Jesus is come, and he calleth for thee.

GLEANER

LADY WORKERS IN PARIS.—In Paris, near t site of the last exhibition, a hall has been open and services regularly conducted by a clergyman the Eglise Réformée. The church membership steadily increasing, and a pressing need is felt for or two lady visitors. There is also much to be d in the training of the young, in the Sunday-scho and in a Home for children connected with the where accommodation could be provided for th who may desire to help in any branch of this m interesting field of labour. Communications may addressed to Miss Christie, 54, Rue Violet, Paris.

Revival.

"O Lord, revive thy work."—Habakkuk iii. 2.

These words form part of a prayer by the prophet Habakkuk in a time of great spiritual declension. It is a suitable prayer for us at all times. It is, in truth, one that should rise from our hearts very frequently. But before we shall ever feel constrained to use these beautiful words, both often and earnestly, we must understand the full extent of their meaning. When we pray, "O Lord, revive thy work," what thoughts are conveyed to our minds by such a prayer? The word revival is frequently used in times of religious excitement, but greatly misunderstood. Too often it is mixed up with sensational and extravagant ideas of conversion; so that, to a sensitive mind, the word may become distasteful. We perceive, however, from the language of the prophet Habakkuk, that in times when our iniquities have brought judgments upon us, revivals are needed, and by the people of God should be much desired and prayed for. Let us, then, consider the subject, which we may conveniently do under four divisions.

THE SOURCE OF A REVIVAL.

I. The true source—indeed, the sole source—is God: "O Lord, revive thy work." In every case their origin is from God; they cannot be worked up by man. And forasmuch as God is their author, we ought never to speak of them in a flippant manner. If revivals could come from man, surely the great apostle of the Gentiles would have had many; yet what are his words?—"I have planted, Apollos watered, but God gave the increase." God gave the revival. Our Lord Himself also instructed Nicodemus on this subject when He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit."

We or others may go as far as to say: We will hold special services, we will give ourselves to prayer, or we will with all earnestness put forward the claims of Christ's Kingdom; but an actual and effectual revival is by the will of God and comes from God. He alone is the giver or withholder, the fountain and the source of that spiritual change which constitutes a revival.

THE NATURE OF A REVIVAL.

II.—The word is used in the Bible in two ways, and only two; and these two uses of the word seem to illustrate and explain what is really meant by being revived. The first use of the word is found in the history of Jacob and Joseph, Gen. xlv. 27. We all know the story well: how Joseph was sold by his brethren, and his father mourned for him as dead. And after twenty years of mourning there came tidings to Jacob that Joseph was alive and governor over all the land of Egypt. "And Jacob's heart fainted, for he believed not. But when they told him all the words of Joseph which he had said unto them, and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived." Here is a clear case of a person revived. At one moment Jacob is fainting and unbelieving, the next moment he is revived and showing signs of renewed activity. But what was the nature of the change? In one word it was Life. There was a communication of life to the fainting Jacob. He believed in a living son, and his spirit revived.

The spiritual application of this may be easily seen. The patriarch Jacob represents the fainthearted, doubting Christian, of whom there are many in the Church of Christ. While they bear the name of Christ, they have no holy enthusiasm for the progress of his Kingdom. They are cold and indifferent with regard to spiritual things, and consequently they bear little or no fruit. Now, our purpose is to show that they need to be revived. But how is it to be done? Only by their own personal apprehension of Life. Convince them of the blessed reality of a living personal Saviour, and their souls will revive. To see by faith our ever-living Christ and to be brought by faith into living union with Him, is to be spiritually revived. When Jacob saw the waggons and heard the message of Joseph he believed, and that moment his soul was knit with the soul of Joseph. It was an act of faith clear and simple. So is it with the believer. "The just shall live by faith." "The life I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me."

The second use of the word is found in 1 Kings xvii. 21, in the case of Elijah and the widow's son. The child is dead, and when Elijah is appealed to by the mother he comes and stretches himself upon the child three times, and cries unto the Lord and prays, saying, "O Lord my God, I pray Thee let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again and he revived."

Here, again, is an instance of a revival. Though it differs from the first in that the child is dead, yet the principle which accomplishes the revival is precisely the same as in the former case, and that principle is Life. Elijah stretched his living body upon the dead body of the child. The living touched the dead, and by a miracle the dead revived. There is a spiritual analogy to all this. Man by nature is described in Scripture as dead in trespasses and sins — spiritually dead, *i.e.*, he has no spiritual life or fervour. "But God, who is rich in mercy, for His great love wherewith He loved us, quickened us together with Christ." The Lord Jesus Christ, the great Elijah, came down from heaven to give life unto the world, and He must needs bring himself into contact with those spiritually dead. When He died upon the cross, it was as if He stretched himself upon a lost world. And the only reason why dead souls are not revived and saved is because of unbelief.

"They that dwell in the land of the shadow of death upon them hath the light shined." And again, "I am the resurrection and the life," saith Christ, "he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die."

Thus the two places referred to where the word "revive" is found in the Old Testament, go to prove that the true nature of a revival is to communicate life to a fainting soul or to give life to a dead soul. This life is imparted in each case by faith. And there is only One from whom Life can be received, and that One is Christ. In Him was life, and the life was the light of men. Without this life there can be no revival. There may be noise and commotion, but there will be no revival unless life is given by Him who is the Life.

THE INSTRUMENT OF A REVIVAL.

III.—The instrument is the Holy Spirit of God, the Third Person in the blessed Trinity; and He it is who breathes the breath of life into the souls of men.

In Acts ii. we have a beautiful illustration of this twofold revival by the instrumentality of the Holy Ghost. First, in the disconsolate disciples of our blessed Lord. They returned to Jerusalem after the Ascension with no definite plans as to how they could witness for Christ in Jerusalem and Judea, and the uttermost part of the earth; but when the day of Pentecost was fully come, and they were all filled with the Holy Ghost, how marvellous was the change in them. It was as life from the dead. They could say, We are full of power by the Spirit of the Lord; and the secret of it was this: the Holy Spirit had taken possession of them, and brought them into conscious union with their risen and ascended Lord, so that they were constrained and encouraged to testify that, "This Jesus hath God raised up, whereof we all are witnesses."

As Peter preached Christ Jesus with the fervour and eloquence of this new power, dead souls began immediately to awake. Those who heard the burning words of the Apostle were pricked in the heart, and they said unto Peter and to the rest of the Apostles, "Men and brethren, what shall we do?" And Peter said, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls."

We thus see, then, that a true revival is found, and found only in the Spirit of the Living God operating upon the soul of man, awakening, quickening, renewing, changing, and bringing him into a living union with Christ.

THE MEANS TO OBTAIN A REVIVAL.

IV.—The means or the way to obtain a revival is prayer, real earnest believing prayer, and this is within the reach of all. We can all pray, "O Lord, revive Thy work." How many times in the old days did God revive his work in answer to the believing prayers of his people? If we consider the history of the Church of Christ and mark the great revivals which have taken place we may trace in them the answer to believing prayer. Was not the outpouring of the Holy Spirit on the day of Pentecost an answer in some measure to this very prayer of the prophet Habakkuk? Or, if we would account for the manifestation of spiritual life in the days of the Reformers and at the beginning of the present century, we must look back to troublesome times, times, perhaps, of persecution and declension, yet there are to be found possibly two or three meeting together in the Master's name, and the burden of their prayer is this, "O Lord, revive Thy work." What need there is that we should pray this prayer now, both often and earnestly. Alas, our churches resemble too much the dry bones in Ezekiel's vision. There is no lack of organisations and unions and guilds, but we want the living breath, and for this we must pray specially. When the prophet prophesied to the breath in the name of the Lord God, saying, "Come from the four winds, O breath, and breathe upon these slain, that they may live," the breath came into them, and they lived, and stood upon their feet an exceeding great army. Have we not then much encouragement to give ourselves to prayer for our homes, our church, and our country? And shall we not remember, too, our missionaries in Africa, China, India, Japan, and elsewhere, and earnestly long for that time when there shall be gathered out of every kindred and tribe and nation a people to serve the Lord?

O Lord, revive thy work, thy mighty arm make bare,
Speak with a voice that wakes the dead, and make thy people hear.
O, Lord, revive thy work, and give refreshing showers,
The glory shall be all thine own, the blessing, Lord, be ours.

E. G. F.

ST. JOHN'S-WOOD Y.W.C.A.

Those who are at work in the St. John's-wood Y.W.C.A. Institute have had many encouragements. Within six years three hundred members have been gathered together. God has given his stamp on the effort in many conversions and in the earnest service of the members. They support a native teacher in India, work a factory girls' club, give help to Mr. George Holland, besides visiting hospitals, &c. There are thousands of young women in London, earning from eight to twelve shillings a-week, who drift into serious and permanent illness because they cannot spare the time or money to go to a convalescent home. For such to sleep in pure air, or stay from Saturday to Monday, would mean, probably, maintained health. It is earnestly desired to secure a freehold country cottage, at an expense (including furniture) of £600. It is within half-an-hour of London. All personal and immediate friends have given so generously to this Institute that they cannot be asked to contribute further; and unless those not closely connected with it will help, "Peace Cottage" cannot be secured. If it be not possible to aid with money, such gifts as a piano, or bedsteads and bedding, or linen, would be a great assistance.

Annie N. Price, Hon. Secretary.
46, *Wellington-road, N.W.*

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The Factor in Gospel Preaching.

BY REV. J. F. T. HALLOWES, Birmingham.

Had the Apostles, glowing with a generous ambition to produce great spiritual results, consulted men of the world as to how this should be accomplished, their answer would have been "Hurry." But Christ's word was "Tarry." "But tarry ye in the city of Jerusalem until ye be clothed with power from on high" (Luke xxiv. 49). Thus He affirms that the Holy Ghost is the indispensable factor in preaching. The Gospel itself is no substitute for His energy.

Dr. Dale, in an admirable sermon on "The Christian Gospel and the Spirit of God," says "The Christian Gospel in its purity is as powerless to restore men to God as the most corrupt forms of heathen superstition, apart from the power of the Holy Ghost." Certainly Paul made no account of any preaching which lacked the "demonstration of the Spirit." Probably men of majestic intellect and magnetic soul have found it harder to embrace and act upon the truth that there are no substitutes for the power of the Holy Ghost in preaching, than have those, whose gifts being the reverse of commanding, cannot impress congregations at all, unless they can impress them by a power not their own.

Especially is it necessary in these days of increasing sacerdotalism, to insist on the immediate influence of the Spirit flowing directly into the heart of the minister of Christ, in opposition to the doctrine of such an influence through a supposed Apostolical succession. The New Testament knows nothing of any power of God trickling unsullied through those ecclesiastical quagmires — the dark ages.

The Great Head of the Church energises the members with gifts and graces according to his own will. He has no earthly reservoirs of these, whose channels church officials may control. His own heart is the fulness of the heavenly springs which ever pours itself forth afresh. St. Paul declares (Col. i. 19), "It was the good pleasure of the Father that in Him should all fulness dwell." St. John affirms that this fulness flows forth: "Of his fulness we all received, and grace for grace;" that is, "grace in addition to grace" (i. 16). Thus the equipment of any man for ministry, both in spiritualising and energising him, is the *immediate act* of Christ, who Himself clothes his servants with "power from on high."

But it may be well to ask, "What are some of the ways in which the Holy Ghost gives power to a preacher of the Gospel when he fully possesses him"? Assuredly, the fulness of the Spirit of God confers on a preacher a certain robustness of character. Only a man spiritually full grown can preach fullgrown sermons. The merely intellectual man, of course, cannot do this, while the spiritual dwarf is certain to preach stunted sermons. There are preachers who live far up the mount of thought, and yet far down the mount of God. It is the spiritual elevation of the minister rather than his intellectual altitude that gives him power over hearts and consciences. Robert Murray McCheyne once said, "It is not so much great talents that God blesses, as great likeness to Christ."

Moreover, this fulness of the Spirit will empower the preacher by making the truth vivid to his own soul. Woe to the Christian who tries to live by, woe to the preacher who tries to preach by, the afterglow of visions that have set. He who preaches merely from remembered visions of God's truth must be weaker than he who proclaims truth which is a present joy and inspiration. Now, it is the office of the Spirit to "take of the things of Christ, and to show them unto us." Such an exhibition of truth made to the mind and heart of the minister both in preparation and at the moment of delivery adds a marvellous vitality to Gospel verity.

Again, will not a large degree of sacred unction give ministers a spiritual fervour that nothing else can? Natural fervour is not to be despised. The preacher, who by nature belongs to the Arctic Circle, and whose lips drop icicles, needs extra grace to thaw him out of his frigidity. But spiritual fervour such as Whitefield had, is indeed a power. "Sometimes" (says Winter) "he exceedingly wept, and was frequently so overcome that for a few seconds you would suspect he would never recover, and when he did, nature would require some little time to compose herself. I hardly ever knew him go through a sermon without weeping more or less." Such spirit-wrought tenderness must have a commanding influence on human souls. Largely, the art of preaching is the art of loving the people at the moment of utterance. Some men's love is evidently in a state of suspended animation. It is not lively and affluent. Preaching ought to be the bursting out of God's light from the intellect and of God's love from the heart. Such divine tenderness has many advantages, notably in making the preacher more interesting to his hearers, arresting their attention, conciliating their regard, and enabling him to say things, disagreeable in themselves, in an agreeable way.

Summer Death.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.—Mark iv. 28.

Summer has come—the time of life when "leafy June" contrasts with "bare December." But is it altogether the time of life for birds, butterflies, bees, and ephemeral insects, for roses and summer flowers, small garden fruit trees, &c.? Yes. But to our orchards, cornfields, groves, and avenues it is rather a time of death. Where are the blossoms of the early spring, the apple and the peach, the gorgeous furze and laburnum, with the chestnut and the lilac? All withered and dead! while a sombre shade of gloomy green has settled on the trees and fields that were bright in the tender loveliness of April and May.

What is the meaning of this? What is going on all the time? I sat down, the other day, under the shadow of a bush of furze that looked brown and dead, all its beauty and attractiveness gone. But as I looked I saw countless seeds forming where the flowers had faded—sufficient to sow the whole common with glory, in the years to come.

And I learned a lesson there. How many Christian lives, full of bloom and promise, activity and work, are presently changed in character? Some trial comes that seems to wither them altogether. Often they are hid from view, separated by some isolating, scorching dispensation to a position of loneliness or suffering. Their attractiveness and influence are all gone, and if their "leaf" do not wither—which, being planted by the fountain of living waters, it cannot do—yet its sombre gloom contrasts unfavourably, to human eyes, with the bright glory of its past.

Has this death come upon you in some form? Are you cut off from your work, your hopes, plans, and influence, by sickness or otherwise, shut out from those with or for whom you loved to labour, shut in to God—alone? Perhaps your trial is one that cannot be communicated to any human being—one that only He who made the heart and was made in all things like unto his brethren, can fully understand.

You cannot see the object of that which destroys all the spring bloom in your Christian life and character. Wait awhile. This is your summer-time when, through death to self, the fruit is forming which shall yield glory to *God*, not to *you*, in the autumn days. Then the ripe corn in the ear shall replace the faded blade, and swell out that which is all you now appear to be—straw!

When we pass through an orchard in the spring, we exclaim, "Look at that lovely tree!" When we see it again in the autumn, we say, "What a splendid crop of apples!" taking little heed of the bowed branches and fading leaves. Thus we are called to our summer-time, sooner or later, to learn the meaning of the faithful saying, "If we die with Him, we shall also live with Him" (2 Tim. ii. 11). "Herein is my Father glorified, that ye bear much fruit; so shall ye be *my* disciples" (John xv. 8.) C. J. C

WORK IN GIBRALTAR.

I have just returned from Gibraltar. The work among the soldiers and sailors prospers. "The New Found Out" is now "Our Coffee Room," and is a great comfort to all. In meetings held in the Home and at the North Front there have been real blessing. One interesting feature is that the older Christians are doing what they can to win their comrades for Jesus, holding little meetings for prayer, and reading the Word of God.

The Jews and Spaniards, who throng the Alamada, hear the Gospel preached and sung in Spanish, and listen with interest. Over in Algeciras, Spain, there has been blessing. Many have been brought from darkness to light among others an old man, who is learning the alphabet that he may be able to read a Bible which has been given him. When asked if he had peace, he said, "Peace? I have hundred weights of peace;" and again, "I have much joy."

Since we first went there the people have wanted a school—offering to give us the children if only we would teach them "to be good." A few days ago a schoolmaster went out. A lady teacher (certificated) has offered. We long to send her, too, and in October a much-needed medical missionary (lady) will go forth to care for the poor women. We have opened a new branch in Los Barios, eight miles from Algeciras. Mr. Simpson writes on the 1st July: "Last night we had our first meeting. About a dozen of the Christians walked over to help with the singing. The hall was crowded, many standing; and outside crowds stood listening to the singing. The Alcalda and his wife are very friendly. Meetings have been held in San Roque and in Zerifa which were crowded to excess.

"A young man came to our hall about five weeks ago. After a little conversation he bought a Bible and went away to his home ten miles away. He came back on Friday and asked for baptism. He had read the Bible from beginning to end, and had received the Lord Jesus as his Saviour. He said, 'You may baptize me with water, but only God can baptize with the Holy Ghost,' and prayed he might be kept faithful to the last drop of his blood."

The hall of our Home has for a long time been too small for all who wish to hear. During Passion week, when we had special meetings, the hall which seats ninety had 160 crowded into it while many stood outside unable to get in. This has been the case for so long that we feel we must have a larger hall, and there is none we can rent. A house containing eleven rooms, with an unusually large stable and coach-house, has been offered for purchase. With little expense the stable and coach-house could be made into a hall which would seat over five hundred. £130 would enable us to purchase this house and clear off what we still owe for the present Home. Algeciras has thirteen hundred inhabitants, is a town of growing importance, and a door to the southern part of Spain where (on our little map) eighty-four towns and villages are marked, in all of which we will find a welcome if we carry to them the "Book of God."

A. Todd Osborne.

Ryslands, Newton Mearns, N B.

FRANCE AND THE ROMAN CHURCH.—The Government of the French Republic is determined to hold in check its subject Roman Catholic Bishops. The Bishop of Jean de Maurienne, following the example of the Archbishop of Aix and the Bishop of Grenoble, has now withdrawn from the catechisms in his diocese the chapters referring to religion and politics. The Government, it will be remembered, commenced proceedings against five Bishops for teaching that non-Catholic candidates should be boycotted, and that persons who voted in their favour would not receive absolution. Three of the five bishops have stopped further proceedings by giving in. The Bishop of Maurienne, in his letter to the Minister of Public Worship, does so with evident reluctance professedly "as a friend of peace, disposed to make every sacrifice compatible with his dignity for preserving harmony between Church and State.

The Christian Endeavour Movement:

ITS ORIGIN AND GROWTH.

BY FRANCIS E. CLARK, D.D.

This Society has had as distinctly a providential beginning as any religious movement in the history of the world. Of course, the Society began in one church and with one pastor. Every organisation has to start somewhere; but this pastor and this church had as little to do with promoting the Christian Endeavour cause as the farmer has to do with the growth of the seed in the mellow soil of spring.

It is also true that the need of this Society was felt not only in the heart of one pastor but but in the hearts of thousands of pastors. The fallow ground was broken up for the reception of just such a seed in a multitude of churches. Hundreds and thousands of Christian workers were waiting for such a plan, and, as soon as it appeared in one church, it found a thousand kindly, pastoral hands ready to transplant the living shoot into their own garden.

In the early days there were very few, except the pastors who had tried the Society, to speak its praises. It was said that it would sap the strength of the Church, that it would set off the young over against the old in rivalry, that it would form a Church outside of the Church; and when it was proved that it was right within the heart of the Church, that it was the Church working of its young people, then the pessimist exclaimed that it would create a Church within a Church; and when a brother wished to be very emphatic he would drop into Latin, and in a deep bass voice would exclaim: "I fear that it will become an *Imperium in imperio.*"

But this Society has outlived many infantile diseases which threatened to carry it off. It has increased in power with every month that has gone by during the last twelve years. The attitude of the denominations, for the most part, is very different from what it was only a few years ago. The organisation is evidently coming to be understood as never before, and the more thoroughly it is understood the more generously it is accepted and heartily loved.

A few days ago I spoke at the seventh anniversary of the first Society formed in one of the largest cities of Massachusetts, and was reminded of the fact that when that Society was established seven years ago there were only 250 others in existence in all parts of the world. During each of the last four weeks more new societies of Christian Endeavour were reported at the office of the United Society in Boston than were formed in the first four years of the movement. On one of these weeks 371 new Societies were recorded, with nearly twenty thousand members, and on another the figures were only less by a very few than this number. This growth is not confined to America and Canada, but in England and Australia the Society seems to be striking its roots quite as deeply as in this country, even if its growth is not as rapid in the Mother Land. A year ago at this time there were less than a hundred Societies in Great Britain. Now there are over three hundred, and a most enthusiastic national convention has just been held, whose thronging crowds could scarcely be crowded into two of the largest churches in Chester.

In Australia the growth of the movement is no less marked than in this country. All the Australian colonies have formed Christian Endeavour unions with conventions that rival those in our own states and territories, while nearly every Evangelical denomination in that great island continent has endorsed the principles and methods of the Society, and, to a considerable extent, adopted its name for the young people of their churches.

The Society has this year been received with more than usual cordiality in our own country, especially during the spring conventions, which have made the year memorable in religious circles. The General Conference of the Methodist Protestant Church adopted the Society entire, without prefixes or suffixes. The Cumberland Presbyterian Church, after canvassing the whole field, found that there was absolutely no other society suggested by any of their presbyteries or pastors than the Society of Christian Endeavour, and it was adopted as their young people's organisation. The Disciples of Christ, some months ago, substantially took the same ground. The Reformed Church was one of the first denominations to endorse and accept the Society. In the Presbyterian General Assembly of 1892 there was no word raised against the organisation which has now found its way into four-fifths, I suppose, of the Presbyterian churches; while the cordiality with which it has been received by the Congregationalists, Friends, and many of the Evangelical Lutherans is well known.

The Baptist Young People's Union is formed on an inclusive basis, which allows equal rights to Christian Endeavour Societies, and encourages their existence and multiplication in Baptist churches throughout the country.

Thus are the indications multiplying in all parts of the world that the Society of Christian Endeavour is a *movement* for every Church and for every clime, and not simply an organisation.

In view of the great Convention at New York, when it is expected that at least twenty-five thousand young people will come together, it may be of interest to give a hitherto unwritten chapter concerning Christian Endeavour conventions of the past.

The first Society was formed in Williston Church, Portland, Me., February 2, 1881. The second Society in Newburyport, Mass., in October of the same year. By the following June (1882) some five or six Societies had been formed so far as were known, and true to the instincts which have since guided them a Convention of Christian Endeavour Societies was called to meet in Williston Church. It can easily be imagined that it was a comparatively small and inconspicuous Convention. It was not without its prophecy, however, of future greatness, though it was looked upon as a remarkable fact that one delegate cared to come from a Maine town nearly fifty miles away. The account in a local newspaper glowed with hope and prophecy rather than any great results that could be recorded of that first Convention, which perhaps half filled an ordinary sized church. The second Convention was held in the old Second Parish Church of Portland, Me., and was scarcely more important, though somewhat more largely attended, than the first. The third Convention, in 1884, was held in the Kirk-street Church, in Lowell, of which the Rev. C. A. Dickinson, of Berkeley Temple, Boston, who has from the beginning been an earnest friend of the movement, was then the pastor. This Convention was about the size of an ordinary local conference or presbytery, and the fact that one young man ventured from the far-off regions of the Nutmeg State, attracted by his interest in the Christian Endeavour movement, was commented upon as a remarkable fact.

The Convention of 1885 was held near old Orchard Beach, under the soughing pine boughs of a summer encampment. By this time Christian Endeavour had crossed the Mississippi, and one delegate from St. Louis appeared upon the scenes. This Convention gave still larger promise of greater things in the future; but it was not until the two Conventions in Saratoga in 1886 and 1887 that the Society became worthy of the name as a national movement. At the latter Convention something like two thousand young people with their pastors were present, and a decided impression was made upon the religious public by the sight of these enthusiastic, wholesouled, unselfish young people gathered together in a great summer resort, not to witness the races or to quaff the water, but for a draught at the spiritual fountain which has always been opened at these great meetings. The Convention of 1888 was held in Chicago, and Battery D was crowded with five thousand earnest young souls, who carried the blessed contagion of Christian Endeavour everywhere throughout the land. This was really the first of the great mass meetings. This Convention was repeated in Philadelphia in 1889, with seven thousand in attendance, and in St. Louis in 1890, with two thousand added to the swelling hosts, and which found its climax last year at Minneapolis, when fourteen thousand came together for the inspiration and fellowship of the Convention.

What an inspiring thought is it to remember that more than a score of thousand of young men and women from every state, territory, and province in the United States and Canada, from England, India, Africa, and China, will come together at the eleventh International Convention, which is now close upon us, for a spiritual and religious purpose! What else could summon these hosts? What other bugle call could they hear from Nova Scotia to Oregon, from Manitoba to Texas? What dramatic company or opera troupe, what baseball combination or political convention, could draw them together? What else would induce them to spend their money, to give up their precious days of vacation, as many of them will? Not the excursion which will bring them to the hall of meeting, not the social good-fellowship of the excursion, not the eloquent speeches or distinguished orators of the Convention can account for this throng. Nothing but the attractive power of the religion of Christ can adequately explain it. There is no such magnet in all the world as the Cross. There is nothing that can compete with a spiritual prayer-meeting in "drawing power"; for in the prayer-meeting with its pledge, and in the consecration meeting with its solemn vows, is found the heart of the Christian Endeavour movement. This is not simply a gathering of young people's societies. It is not merely a youthful evangelical alliance. It is a company of young men and women who have taken the same vows, who believe in the same methods, and whose one outward bond is the common name, Christian Endeavour.

If the Convention of 1892 accomplishes no other purpose, it will be an object lesson to the religious world and the world of scoffers alike that the simple Gospel of Jesus Christ is not losing its power, that it never had so secure and triumphant a place in the hearts of the young as to-day, and that the future of the Church is safe when such young men and women as will assemble in Madison-square Garden, with quick brains, warm hearts, and ready hands, are devoting themselves so entirely to the one Master, finding in his service the spiritual fellowship that they desire. In view of such interdenominational Conventions, only made possible by some such practical fellowship, shall we not pray that this brotherhood may remain intact and may not suffer from sectarian aggression or exclusiveness?

Boston, Mass.

In a leading article the New York *Independent*, from which we extract Mr. Clark's narrative, says:—The story of the origin and development of the young people's movement is well told in our symposium this week. The head and front of it is the Christian Endeavour Society, which is interdenominational in scope, aiming to establish in one broad fellowship young people of all Evangelical churches. Of course there are peculiar difficulties which cannot be overcome at present in some cases, and the Christian Endeavour Society has not free course in a few churches. But it has become a mighty force among the Congregationalists, Baptists, Presbyterians, Disciples of Christ, and other denominations. Its form of organisation allows it to be

easily adjusted to peculiar denominational usages or needs. It is not a church within a Church; it does not cultivate disloyalty to denominational creeds, or institutions, or discipline; it simply furnishes the young people an admirable system of organisation and work, and binds them all together in a grand Christian fellowship.

Besides this great general society, the Methodists have the Epworth League, which has upward of eight thousand chapters; the Episcopalians, the Saint Andrew's Brotherhood, with more than seven hundred chapters; the Baptists, numerous social unions, and the United Presbyterians, the United Brethren in Christ and other churches, many societies of the Young People's Christian Union and the like. It would be a grand thing if all could be united upon the name and in the organisation of the Christian Endeavour. The regular association of young Christians of different Church names, in district, state, and general Conventions would have wonderful effect in unifying Christian sentiment, in deepening Christian fellowship, and in manifesting to the world the essential unity of all evangelical believers. But the main thing is secured if the young people in the various churches are brought together for Christian prayer, consecration, work, and general usefulness. They have a power of which the Church has little knowledge as yet. It will in the not distant future find in them a strong arm of aggressive warfare against the evil influences of the world.

A ROYAL VISIT TO THE DOCKS.

H.R.H. the Duchess of Teck formally opened, on Thursday last, the Seamen's Institute and Rest which the British and Foreign Sailors' Society recently established in West Ferry-road, close to the entrance to the Millwall Docks. The royal party and a large number of invited spectators were conveyed to the scene by two special steamers starting from Westminster; and, on arriving at the new building, found that the ground floor, arranged to form two reading rooms and a room for the holding of meetings, had been transformed into a hall capable of seating 250 persons. Here Lord Brassey presided, and the Secretary of the Society (Mr. Edward W. Matthews) made a short statement, in which he said that the erection of the building was mainly due to the generosity of Lady Ashburton, who had contributed £1200 towards the total cost of £2150, while subsequent donations had raised the available funds to £2116 7s. Between the completion of the building and its formal opening, it had been made use of by 3172 seamen. Lord Brassey moved, and Mr. J. Herbert Tritton seconded, a resolution stating the occasion to be a fitting one for recognising the extension thus afforded to the Society's work, as a part of the forward movement contemplated by the "Albert Victor Memorial Fund," opened that day, and which it was hoped might realise not less than ten thousand pounds, and which was to include the Albert Victor Sailors' Rest, the site for which was already secured in the West India Dock-road. Canon Wilberforce moved, and Mr. John Cory seconded, a resolution in favour of the establishment of a ladies' auxiliary of the Society, and hoping that the Duchess of Teck would consent to become its first patroness.

The Duchess of Teck said: I have now the pleasure of declaring the new Seamen's Institute and Rest open. I can only hope that God's blessing will be given to this undertaking, and I trust it will be only one of many other institutions that will arise about the docks. I ought not to sit down without saying one word of gratitude, as a united vote, to Lady Ashburton, who has given so much to this undertaking. I have already had an opportunity in other docks of opening a large building which Lady Ashburton has erected for the benefit of seamen, and I think a great blessing has rested upon that. I think I may convey your thanks to Lady Ashburton.

A NEW MISSION HALL has been opened at 139, Blackstock-road, Finsbury-park. The mission will be worked on strictly unsectarian lines, and is the outcome of the labours of a few working-people of the neighbourhood.

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Lights and Shadows of Mission Work.

No. V.

"I should like to get into mission work." How often have I heard these words from young curates, to whom, after waiting for two or three years at the most, preferment has appeared to come slowly. One taste of my experience at R——, and many who had wished themselves into the work would be wishing themselves out of it again. No one was at the railway station to meet me. I was told it was "a tidy step" to the vicarage, and as I trudged along with my portmanteau, I had a presentiment that my reception at the hands of those I had come to help would be in harmony with the weather, which was cold in the extreme. Sometimes facts falsify presentiments; they did not at this place, and before I had begun my work I wished myself back home.

What did it all mean? Simply this—and I will now drop a word of warning to those well-intentioned people who would ever be managing a neighbour's business. A gentleman who knew me, and thought God might use me in this parish, had gained the reluctant consent of the vicar for me to take the mission, and, in a manner, had thrust me upon him and his family, very much against their wills. This man, of course, should have been my entertainer, and then all might have gone well. As it was, I was regarded as an intruder from the minute I found myself under the parsonage roof.

I dropped a sentence at the dinner-table in which the word "saved" found a place. The answer was "Of course, we are all saved." The night came, the meeting was poor, there were few to listen, and none to pray. The next day I got soaked to the skin, and as wood and coal, for a fire, had been laid in my bedroom grate, I ventured to put a match to the former. My foot was in it now. When I returned from the evening meeting, though the snow had been falling, and it was piercingly cold, the fire had been removed; the grate repolished, to be filled with summer finery; and the bedroom window thrown wide open. As midday dinner was a long time in being served the next day, I began to wonder whether I was to be starved out. At length I was informed that dinner had been laid for me, and that my hostess hoped I wouldn't mind taking it by myself. On one of the evenings—and it was pitch dark, too—I was left to follow the vicar along an unknown, and very dangerous path to the church. I struck my head against a wall by the way, and nearly stunned myself.

This was more than I could stand, and I gave him a trifle of my mind, which wrought but little improvement in matters, as, hurrying off himself, he left me to grope my way back again as best I could. If the churchwarden had not grasped the situation and accompanied me, I might have broken my neck on the road; I had forgotten some steps, down which, but for his friendly warning, I might have somersaulted to my no small hurt.

Matters grew better as time wore on, and kindness took the place of coldness during the last few days of the mission. Whether the change was owing to worthy or unworthy motives I could not tell; but oh, was not home "sweet home" when I got back from such a place to my own wife and "chickabiddies" again!

But that "light" as well as "shadow" may have a place in this paper, let me turn from R—— to L——. No lack of welcome, kindness, and care will any missioner ever find there. Indeed, there was a little too much of them for me, for the good things appealing to one's carnal tastes were so many and so varied, that I was tempted one Saturday night a little beyond the bounds of prudence in the matter of eating, and drew upon myself such an attack of indigestion that I was punished with the only sleepless night of my life as a consequence. On the Sunday morning I was to preach on a special subject, but I could not do it. I had unfitted myself both spiritually and physically for the effort required, and was compelled to fall back on an old subject. I could take no part in the early portion of the service, for I wanted to sleep now, nor would nature be refused; so I remained in the vestry till it was time to go into the pulpit, and fell fast asleep with my head on the vestry table.

Remembered from the past, I don't see that I had so very much to blame myself for in all this. I had taken no stimulant, and certainly it was not the quantity of food I ate that had made me ill; but when I found I must go into the pulpit I longed to go off in some other direction. I confessed the folly of which I felt myself to have been guilty, pleaded with "the Father," the "Whatsoever" of "the Son," and cast myself wholly on his mercy. My splitting headache left me, and before I had uttered many sentences I knew that God was with me of a truth. My subject was "Medicine for the Broken Heart," as supplied by earth, by hell, and by heaven. Under the second head, I spoke of suicide as one of hell's grand remedies, and told my hearers that I felt sure someone in the congregation had been incited by Satan to attempt it. I was right.

The night service brought out an anxious soul who, but two or three nights before, had gone down to the riverside determined to find a watery grave, but had been prevented from accomplishing the purpose formed. Truly penitent, as far as man might judge, she professed to have been found by the Lord Jesus. Whether she was really born again that night, of course, I cannot say, but on more than one occasion when the vicar has written to me since, he has spoken of her as "going on well."

On my return journey from C——, I was thrown into the company of two ladies, the elder of whom was going to Nottingham to consult an eminent oculist. In conversation, I happened to mention the name of the friend with whom I had been staying. Her lip slightly curled with scorn. He was more of a Dissenter than a Churchman. He was getting very wild in his views; and a lot more of the same kind of thing. I asked where he was "dissenterish," wild and wrong; and, as one thing brought up another, I quoted Acts xiii. 39, "By Him, all that believe are justified from all things."

"Those words are not in the Bible," said my fellow-traveller.

"They are."

"Could you show them to me? though I don't suppose any one here has a Bible."

"I have one, and here they are."

I handed her my Bible and she read the text; then she gave the book to the friend at her side, with the words "They are here." Just then the train stopped. "We change here," said she; "but I believe I shall ever have to thank God that He has put us in this railway-carriage together."

Sometimes I have wondered why God has sent me to places like R——. The only result of the mission that I remember was help rendered to a poor world-weary governess. She had been in the best of families. In younger days she had been able to command almost any salary asked; but now it was well-nigh all over with her, as far as earthly prospects were concerned. Would God send a man miles from home to minister comfort to such an one? When He sends his holy angels all the way from heaven to like work among the heirs of salvation, perhaps He would.

Evangelist.

EAST LONDON PROTESTANT YOUTHS' MISSION.—On Saturday last, July 9, the annual meeting of the friends and supporters took place at Salisbury Hall, Old Ford-road. Captain King presided, and there was a very large attendance.

GOD'S STRANGE ACT.

Abraham did not think it a strange act that the Judge of all the earth should execute judgment upon the wicked, but he thought it foreign to the character of God to slay the righteous with the wicked. David did not think it strange that God broke in upon his enemies like the breaking forth of waters, and that a second time at Baal-Perazim He went before him to smite the host of the Philistines; but Isaiah designates it as God's strange work that He should rise up as in Mount Perazim against the Son of his love. Joshua did not think it strange that at Gibeon Jehovah cast down great stones from heaven upon the Canaanites, and "they were more which died with hailstones than they whom the children of Israel slew with the sword," but Isaiah signalises it as Jehovah's strange act that He should be wroth, as in the Valley of Gibeon, against his Fellow, who was by Him as one brought up with Him; daily his delight, rejoicing always before Him; rejoicing in the habitable parts of his earth; and his delights were with the sons of men.

That the second Man, the Lord from heaven, should become the Man who hath seen affliction by the rod of his wrath, was the strangeness of the mystery of salvation into which the prophets inquired diligently, searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow, which things the angels desire to look into.

That the Lamb of Paradise should be lifted up like the serpent in the wilderness; that the Son of the Blessed should be made a curse; that the only-begotten Son, who is in the bosom of the Father, should cry, "My God, my God, why hast Thou forsaken Me?" that the true God and the eternal Life, manifested in flesh, should cry from the cross to the invisible God in heaven, "Thou hast brought Me into the dust of death;" and that this was the counsel of peace between them both—this was the strange work, the strange act, of the Triune God. Yet though strange to man not strange to God; for only thus could the only begotten Son, who is in the bosom of the Father, reveal God. It was not strange, it was in deepest harmony with his character, it was in the necessity of his nature, that in order that He might save his enemies He should not spare his Son. M.

Gen. xviii.; 1 Chron. xiv.; Josh. x.; Isa. xxviii.; Prov. viii.; 1 Cor. xv.; Lam. iii. 1; 1 Pet. i. 10-12; Num. xxi. 9; John iii. 14-16; Mark xiv. 61; Gal. iii. 13; John i.; Ps. xxii.; 1 Tim. iii. 16; Zech. vi. 13; Rom. v. 7-11.

Welcome to Rev. W. J. Mayers.

In connection with Dr. Barnardo's Homes, Rev. Walter J. Mayers has been for the last fifteen months engaged with a party of musical boys, as a deputation to advocate the claims of the Institutions in Australia and New Zealand. Beginning at Adelaide, where the party landed in April, 1891, meetings were held throughout South Australia, Victoria, Queensland, New Zealand, Tasmania, and New South Wales. Large success has attended his representation of the claims of the children. Mr. Mayers has now returned, and a Welcome Home gathering has been arranged to take place on Monday evening next, July 25, in the large hall of the Edinburgh Castle, Limehouse, E. All friends of the Homes are cordially invited.

RUNNING AND OBTAINING.—There are many more that run than there be that obtain. Though a man do run, yet if he do not overcome or win, as well as run, what will he be the better for his running? How many such runners will there be found at the Day of Judgment, who have come to heaven's gates when it is too late, crying, "Lord, Lord!" when they have nothing but rebukes for their pains! "Depart from Me; you ran too lazily; the door is shut." Sad will the estate of those be who run and miss; therefore, if you will have heaven, you must run for it.—*John Bunyan.*

The Call for Labourers.

Thanks be to God for the "Call to humiliation and prayer in connection with the evangelisation of the world" issued by the Church Missionary Society fixed for Thursday, 14th inst. I do rejoice, but must refrain from writing more than a few lines.

"When Jesus saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith He to his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He send forth labourers into his harvest." (Matt. ix. 36, 37, 38 R.V.)

But no accountant on earth now knows the number of the too-long-neglected and distressed Jews, Mohammedans, and heathen. Yet that is no difficulty, because we are with one accord to make our requests to the Lord of the harvest who Himself knows the number, and we are thus urged by the Saviour to take care that our prayers to the Lord of the harvest be commensurate with these millions upon millions.

Christ was moved with compassion when surrounded in Palestine by a few hundreds, or, it may be a few thousands, merely distressed and fainting from exhaustion. But they were not like many of our present-day sufferers, being slain by trade-rum, or eaten by cannibals, or rapidly being poisoned by opium. Let me, then, entreat that we fall into the full scale of the praying the Lord enjoins—namely, that the number of reapers should be commensurate with the acreage of the harvest. But, you exclaim, this would more than exhaust all the reapers of all the missionary societies of Europe, of America, and of all Christendom.

Of course, it would; but we must not dream that the evangelising in the New Testament was effected chiefly, or even in great part, by apostles, or pecuniarily-supported missionaries. And if the apostles ever contemplated such an absurd proceeding, they were quickly enlightened by seeing the multitude of the converts, learned and illiterate, women as well as men, slaves as well as free men, filled with the Holy Spirit and spreading the glad news in the power of the Holy Ghost.* (See Acts iv. 29, 30, and 31.)

Satan will resist the evangelisation of the world at every step, and, it may be, fight at every step.

How blinded we have been. Centuries almost asleep with regard to the heathen. Then asleep in regard to the Jews. What if the Lord should permit thousands of Jews and Christians now being savagely persecuted, with thousands of poor Russian believers crushed out from their native homes, driven forth over the world, to spread the Gospel!

If Christ could have such compassion when He saw a few hundreds fainting from hunger and fatigue, are his compassions exhausted now? Never!

But do not let us ever dream of evangelising the world merely by unaided, paid missionaries; such a delusion, besides being cruel to the heathen converts, and to the unconverted heathen, is altogether unfair to our devoted missionaries themselves; for how are the missionaries to persuade their native converts to evangelise gratuitously unless by the example of Europeans or Americans preaching the Gospel amongst them, and sustaining themselves by divers secular methods?

We are told in *The Missionary Review* of thousands of natives in India pressing forward for baptism as at Pentecost, but how these natives will be hindered from spreading the Gospel voluntarily if they see not a single European mechanic, railway-man, planter or trader, preaching for nothing.

Think how the converted slaves spread the Gospel in the early centuries, and it is alleged that we ourselves in Britain owed very much of our earliest evangelisation to the soldiers in the Roman army.*

Reginald Radcliffe.

* Dr. G. Smith, in his "History of Christian Missions," page 33, says from the foundation of the Christian Church on the Day of Pentecost up to its establishment by Constantine, A.D. 311, it may be said that every Christian was a missionary.

* Dr. Geo. Smith, page 60:—"The period of the military occupation of Britain was a time when every Christian was a missionary. For thirty-three years from A.D. 43, when Aulus Plautius brought over four legions, the country was garrisoned by 48,000 Roman soldiers, or as many as held all British India just before the mutiny of 1857."

PRAYER FOR MISSIONS.

The friends of missions came together in good numbers in London on Thursday last—a day which was observed by the Church Missionary Society as a season of humiliation and prayer in connection with the evangelisation of the world. The several meetings were held at Sion College on the Embankment, and at the C.M.S. House in Salisbury-square.

The meetings were prompted by the fact that probably at no time in the history of the world has there been so urgent a demand as now for men and women in the foreign mission-field.

A circular lately issued states: "The Committee have publicly announced their readiness to send forth into the mission field all who offer (provided they possess the spiritual, intellectual, and physical qualifications which the Committee regard as essential for the work), assured that if God supplies the men and women, He will also furnish the means. And yet, in spite of the urgency of the demand, the growing interest, and the avowed purpose of the Committee, offers of service—though, thank God, on the increase—are not being made in anything like the number which, humanly speaking, the exigencies of the case imperatively demand. Perhaps the warning, 'Ye have not, because ye ask not,' may indicate the reason of the lack of supply. Hence this very earnest and affectionate invitation is issued, not merely to the friends of the C.M.S., but to all who yearn for the time to be hastened when the Gospel shall be proclaimed as a witness among all nations, to unite in fervent, persevering, believing and very definite prayer for a mighty working of the Holy Ghost among us, and that He may stir many whom He has qualified to respond promptly to this appeal for personal service."

The ordinary weekly meeting for prayer was merged with one of the two held at Sion College in the afternoon. Attention having been called to the privilege which has been placed within the reach of English Christians of sending the Gospel throughout the world, prayer was offered for such a working of the Divine Spirit as shall thrust out new labourers with the encouragement, rather than, as is too frequently the case, at the displeasure of their kinsfolk and friends. Rev. T. W. Drury, Principal of the C.M.S. College, Islington, delivered a brief address based on Acts xxii. 17—21. By his first vision, on the way to Damascus, St. Paul was converted from being a proud Pharisee to being a humble follower of Christ. By this second vision, while praying in the Temple, the Apostle came to realise that God's work for him was not to be among his own people, but that he was to preach the Gospel among the Gentiles. The speaker asked his hearers to consider their individual positions, and to render willing and prompt obedience to the Divine call. Among others for whom prayer should be offered he included the clergy, for, he said, "I am not quite certain that all the Bishops are glad when men go abroad."

The prayers were hearty throughout, and followed with solemn attention by deeply sympathetic audiences.

THURINGIA.—A conference for the deepening of spiritual life will be held at Blankenburg, Schwarzathal, August 29 to September 2. Revs. John Gritton, Dr. F. W. Baedeker, and others are expected from England. Mr. Gritton is coming as delegate for the Evangelical Alliance.

Rich and Poor.

BY EDITH E. METCALF.*

Here he was—one for whom literally nothing was prepared. Shall I ever cease to wonder that in any place there could be found one whose misery had escaped every eye but God's; or to thank Him, that at last He let me find him!

A misshapen boy, so wasted away that it was difficult to judge his age, lay in a tiny room bereft of both air and light, dying of scrofulous consumption. One side of his face was covered with a hideous ulcer, wrapped in filthy rags, and so offensive that at first I nearly fainted. His whole condition showed such neglect and want that one's very heart must weep to think a human being could be so forsaken. The tormenting flies had settled upon his face, as if revelling in that corruption; and he, too weak to brush them off, looked up at the stranger's face seeming to say, "Who is this? I thought God and every one else had forgotten."

He was alone. Courage came to stay a few moments and talk with him.

"Never mind about me," he said several times. "You're very kind, but I'm an *incurable*."

Each time that word sounded like a knell, and I realised how one and another had repeated it in his presence until it had eaten into his very soul.

"Mother and I are all, and she can't leave me to work now I'm so bad; and"—but he was too weak to talk more. And just then the mother came in—a good woman—that was plain at a glance, with kind eyes; but a more baffled, tired-out look, thank God, one seldom sees.

It is no wonder that, half-crazed with her coming loss, she could not care properly for the boy, even had the poor little room held fire, food, and all things necessary—which it evidently did not.

She was plainly unused to telling "her story," and I could not press it. All that was learned that day was that John was a good boy and had supported her until he was taken sick; and that now, she, who used to live comfortably and help her neighbours, had come to *this*. He had been sick a year; they had only lately moved to that street; and I was the only lady who had ever been to visit her in that trouble.

Her tearful "God bless you!" moved me to ask if I could come again and try "in his Name" to aid her; just as she, when she could do so, used to help her neighbours; and she gladly consented.

The washerwoman downstairs told more; and little by little that pitiful life has been unfolded in such a way that it is clear God means its teachings to be passed along.

As my washerwoman grew eloquent with the story of the woes of that poor life upstairs, and her unavailing efforts to interest the "rich folks" in him, she seemed to grow almost beautiful.

"He has suffered everything, that poor boy has; and no wonder he thinks the world is horrible, and wants to get out of it! He's a bright boy, too; a scholar, can write and read beautiful, and used to earn a good living in a big business place down town. After his father was killed he supported his mother all alone. He was just her darling, and then he was took sick—he wasn't never strong—and they took him to a hospital. There was a bit of money then left from what the railroad paid them for killing the father; but it mostly went for operations. His board there was seven dollars a week besides. And then the meanest thing happened (and her big eyes blazed with wrath); the great surgeon who operated on him wouldn't take no more notice of him when the money give out.

"Pretty soon they had a chance to get rid of him altogether, because he had only one dollar left. He asked for some breakfast before he started; they charged him one dollar for the breakfast, and he had no money for the car, and had to walk all the way home. Of course, that almost killed him. Then after he was a long time at home and got very bad, they took him to a religious hospital that's free; but he wasn't never happy there. The nurses objected to him. Nobody wanted to dress his head. They wouldn't do it only every other day, and he suffered awful; and then they refused to do it at all. They said it wasn't fair to ask anybody to do anything so horrid. And after awhile he was sent away from there because he was incurable.

"Since then, he's lain there longing to die; and the mother hasn't a cent even to get the dressing for that ulcer on his face. Her rent is paid by some relation, almost as bad off as she is herself. The Catholic Church used to give them a dollar a week; but has sent word now it can only be a dollar every other week. With only a dollar every other week, ma'am, you see it's hard to make the ends meet. I give them fifty cents whenever I can; but we ain't rich," she said, as she glanced round the poor room, which was better than the one above it only because it had a fire.

"I got her to come here over me," her narrative flowed on, "so that the rent would be cheaper; and I try—oh, how I try! to get the people where I wash, to help him. But they can't listen, these rich people; it doesn't get into their hearts; they don't even understand what we're talking about."

Right then a heaven-sent thought winged its way into my heart, and I hurried upstairs to ask John where he had worked. He mentioned, with some pride, a large business house down town where he had held a humble position; and added that they had always been kind to him, but they did not know now where he was.

On the wings of that thought, I flew to the firm; and though it seemed almost a hopeless errand to look for anything called kindness in that rushing, busy establishment, I asked for the foreman, and told him about John very simply, just as the washerwoman had told me.

Instead of the usual, "We'd be very happy to help, of course; but we have so many calls, that really we are very sorry we can't," I was gladdened with a real sympathy, shown in face and manner. He called others; a man was excused from work to go and see the boy. The foreman gave liberally to start a purse among the boys, and most cordially thanked me for coming to them; and the man who had been commissioned to see the boy, added, "and God will bless you for your kindness."

They chose the right man—a man with a family and with a kind heart; for when he stood beside the boy's bed, the washerwoman told me he wept at the sight. He brought ten dollars for their immediate needs, and the promise of more; but, best of all, he told the dying boy that they all remembered and liked him down there—that they had held his place for him three months, hoping he would return, and were sorry to lose track of him; and if he had only let them know before, he should never have suffered so. Afterward he came several times, and brought generous gifts of money.

The next time I saw poor John his face was radiant. A changed soul looked out of his eyes.

"A lady came, too," he said, "out of the pasting department, and she was so kind. And that good man who came, said, *every boy in the place*, even the little boys who wrap up packages, and have such very small pay, gave something, and they sent kind words to me." How evident that, destitute as he was of all things, the kind words, the knowledge that he had been remembered lovingly, were more to him than money!

May the name of that business firm be written in the books of heaven for their generous, thoughtful care of one of God's little ones! It is not only the poor who help the poor, after all. Rich and poor had joined in this beautiful ministry. In this one little life the inhumanity and the humanity meet and touch; the contrast startles. All the business men of large cities are not too busy to be kind. That was one of the lessons I learned.

* Extracted from a delightful narrative, Rich Folk and Poor Folk, written by one of the lady workers in Mr. Moody's Bible Institute, Chicago. Copies of the story, beautifully got up in tinted leatherette covers, can be had of *Messrs. Morgan and Scott*, price 6d.

FIGHTING THE DRINK.

I think I was born with a passion for freedom. I was utterly self-reliant from my babyhood, with actual genius for persistence. I do not remember ever "giving up," so when I sat upon the narrow plank "bunk," by the courtesy, that ran along the cell side and heard the click of the padlock, the retreat of the turnkey, and the clang of the steel door at the "cage" entrance, and realised that I was in gaol—like a rat in a trap, I thought awful things which, even to recall, sicken me with fright. I could feel the grip of the official brute upon my throat still, aye, and for many a day the prints of his fingers were there, but he had told me nothing, and I could not pick up one thread of the event beyond the cell door. I think the awfulest thing a drunkard has to suffer is the blanks. Blessings on the poor drunk woman who was shut in the next cell; presently her cursings kept me from going mad that night.

I saw an eye at the wicket and knew that I was watched. I spoke; no answer. I pressed close and begged for just a word; there was no word. I stretched my arms through the meshes of the door, but touched nothing. Then sitting again I watched; there was an eye at every opening of the cross-bars, a solid wall of eyes. Again I sprang up and thrust my arm far through the grate and seized a hand of the poor wretch next to me, who was also feeling for something in the dark. She cursed me horribly and pulled away, but I'd have gladly held her hand the whole night through; it was so human and I was so alone, and the eyes ceased at a touch of a human thing. Many a time since then I have found the touch of a real hand an antidote for delirium.

When I betook myself to killing time by hating whomever 'twas had caused me to be there, and a suspicion seized me that my wife had done it—the hate scorched my brain to a mere shred—such fire love makes with the black resin of anger.

I heard my name as clear as a bell-stroke, and a quick hand at the lock—saw the door swing and my wife stood there and stretched her hands to me. I sprang up and caught—nothing but the oozy, reeking bars—hate blazed again till, looking down, I saw my father in his coffin as I'd seen him last, with something like a smile on his dead face; and, with a cry that appalled the whole jail to silence, threw myself upon—a cross-iron of the door—the only thing God could find there to use as a lancet, and found sleep, sanity and life by blood.

That night cured me of the drink, you think? Not at all. For five years after that I walked the earth, as free, you would have said, as Alexander, but yet, in fact, a chattel slave of the saloon; and all the time I fought like a wild beast entrapped, but wherever I went there was a prison. Till, one black January night, crazed by pain and terror, stretching my empty arms to my wife and children that seemed lost to me for ever, snap! went the mainspring of my hope, and with a cry I fell against the cross of Jesus Christ and—saved a second time by blood—was free.—*Union Signal.*

MISSIONARY TRAINING HOME AT MELBOURNE.—Dr. and Mrs. W. Warren have opened a Missionary Training Home at Kew, Melbourne, thus realising a desire which has for some time been cherished by many Australian Christians. The undertaking has the sympathy and interest of influential workers. In a circular letter, Mrs. Warren rejoices that through the kindness of friends, she was able to welcome, on May 6, the first two candidates (for the China Inland Mission), Miss A. Fuller, from Sydney, and Miss M. Davies, from Adelaide. "Our intention is to aid in preparing 'Sisters' for the mission field (foreign and home), conducting the institution on unsectarian lines. The preparation will consist of Bible study, early Church History, the History of Missions, and other necessary subjects. Instruction will also be given in ambulance work, first aid to the injured and the care of the sick, and use of simple remedies, also practical teaching in house duties and cooking. Gospel work will, of course, be an essential part of the training. It is hoped that the Home will be almost self-supporting. The Home will accommodate seven inmates." Further particulars may be had from Mrs. Warren, Leighton, High-street, Kew, Melbourne, Victoria.

For the Young.

HILLS.

BY REV. JOHN MITCHELL, EDINBURGH.

Hills make us look up. It is well they do so, for all that is necessary for our life here comes from above. An artist whose eyes have been much accustomed to look up, has painted some very beautiful pictures of sunset skies, which astonish many people who visit the Kensington Museum in London. They have never seen such gorgeous sunsets, and for the good reason, that they have not looked for them. We lose much by fixing our eyes upon the things beneath and seldom looking up. A king once asked a duke if he had seen an eclipse of the sun on the previous day. "No, sir," replied the nobleman, "I have so much business on earth that I have no time to look up." By looking up, the wise men of the East were led to the Saviour, who then lay an infant in Bethlehem's manger. By looking up, astronomers have discovered many untold glories in the heavens By looking up many a downcast heart has rejoiced to see the morning's sun rise, which seemed to speak to them of brighter days yet to come.

But there is another kind of looking up that is necessary to give joy and true satisfaction to the soul. The high hills, the lovely skies, and the glowing sunsets should lead us to look higher up still—even to the Lord who made the heavens and the earth. This looking consists of real faith in God and in his promises. It is the soul looking beyond itself and all that is earthly, to the Rock that is higher than we are. "Looking unto Jesus" is the secret of all true joy in the Christian life. Indeed, the first step of the Christian life is to look entirely to Jesus for salvation, and to continue looking to Him all our life afterwards. It is by looking to Him that our temptations are overcome, and that our trials seem light as a feather contrasted with the glory that is to follow. It is as we look up with the eye of faith that the beauty of the Saviour is reflected upon us, and we are made like Him.

But the hills have a few more lessons for us.

1. They give us a taste for what is beautiful. Some of the prettiest scenery in the world is amongst the hills. It is there we find "flowery glens and mossy dells, where happy birds in song agree." It is there we behold the delightful waterfalls and other beauties of nature. And yet we find many people who are ignorant of all the wonderful sights that are around them. We have read of a traveller who went to America to see the Falls of Niagara, and who, after a long, weary journey, was within a few miles of them, and enquired of a man if the rumbling noise he heard was that of the Falls. The man replied that perhaps it was, but he had never been there, although all his life he had lived so near them.

But it is not always that people have the time and the means for travelling, and so they are to be excused. There is, however, no excuse for people being ignorant of the beauties of the Kingdom of God. The Holy Spirit opens the eyes of all who come to Christ to see spiritual sights which gladden the heart and prepare the soul for heaven. The opportunities are given us, and it is to our advantage in every way to make the best of them.

Travellers tell us of beauty in other lands far surpassing anything we have ever seen here. And there is also a heavenly land which is so fair that its glory can never be told us, as we have no language to express it or mind to conceive it.

2. The hills are very valuable to us. Their lofty summits cause the moisture of the air to descend as rain or snow to refresh and make the earth fruitful. Then they give motion to the water, and thus keep it from growing stagnant or impure. Otherwise the water would have disease and death in it. Our souls, too, require heavenly rains to descend to refresh them, and to make them bear the fruits of the Spirit. We need the pure river of the water of life to flow through our souls to keep them in the love of God.

The hills are also useful in sending down, during floods, plenty of sand to renew the face of the earth. And from the hills we receive many good minerals that are helpful to us in various ways. Truly, God is kind in so bountifully supplying our wants.

3. Hills praise God. They are commanded to do so in Scripture. One way by which they praise God is by producing holy desires in the hearts of men. They often cause people to think of the greatness and the glory of God. And they daily witness to his power and wisdom.

We also are commanded to praise God, and we can do it consciously, which the hills are unable to do. We ought to praise God by the adoration of our hearts, the fruit of our lips, and the devotion of our lives.

The united Church of God is compared to a hill. All who have been washed in the precious blood of Christ and made pure are members of this Church. It does not matter what denomination we belong to if we are true Christians. Soldiers belong to different regiments, but are all serving the one Queen, and they make one great army. All who have enlisted under the banner of King Jesus belong to the great army of God. We are not saved by one Church, but by Christ. This hill is called the hill of God, and sometimes the hill of Zion. God dwells in the midst of it, and where He is there is peace and joy, holiness and love.

The Hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.

Then let us all seek the "sweets" that are within our reach, and are offered free to all.

God expects much praise from this hill. He wants his children to meet together and send up songs of praise to Him continually. We are to have our hearts tuned in unison with the ransomed in heaven and join with them in hallelujahs.

4 Lastly, let us notice that the hills and the love of God are contrasted. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed," saith the Lord that hath mercy on thee." How blessed it is to know that when the hills shall have passed away there is something that shall abide! Yes; the love of Jesus shall remain, and we shall dwell in the enjoyment of his glorious presence. His love was manifested upon a hill, which of all hills should never be forgotten—the hill at Calvary.

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

This hill speaks of the amazing love of God in giving up his only Son to die for us, and of the matchless love of Christ in bearing our sins in his own body on the tree.

Oh! 'twas love, 'twas wondrous love,
The love of God to me!
It brought my Saviour from above,
To die on Calvary.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Shod Friars' Hall, *Boston, Lincolnshire*, to July 22; Mr. Jas. S. Tyler, *Southend-on-Sea*, to July 27.

SEASIDE SERVICES, 1892.

The following are the arrangements for the Children's Services on the seashore during the month of August, so far as made:—Mr. E. Arrowsmith at *Eastbourne* (and part of September); Mr. J. R. Naylor at *Llandudno*; Messrs. H. Hutchinson and W. H. Wilson at *Bridlington*; Mr. R. Callender, B.A., at *Whitby*; Mr. W. H. Roberts, B.A., at *Scarborough* and *Filey*; Messrs. Josiah Spiers and R. Westall at *Blackpool*; Mr. H. C. Lees at *Colwyn Bay*; Mr. H. Staines, B.A., at *Llanfairfechan*, and Mr. S. R. Webb, M.D., at *Penmaenmawr*; Mr. T. Lewes Sayer at *Rhyl*; Mr. W. R. Moore, B.A., at *Ilfracombe*; Rev. Martin J. Hall, B.A., at *Bournemouth*; Rev. W. T. Storrs, M.A., at *Sandown*; Mr. L. Carrott at *Felixstowe*; Mr. L. Parkinson, B.A., at *Deal*; Mr. A. G. Doddridge at *St. Leonards*; Messrs. J. S. Tyler and E. Hughes at *Worthing*; Messrs. S. J. Hewlett and G. Goodman at *Herne Bay*; Dr. F. Churchill at *Southwold*; Mr. H. Steward at *Port Erin, I.M.*; Messrs. E. and C. H. Collier at *Weymouth*; Mr. Gilbert R. Kirlew at *Lytham*; Rev. Godwyn Storrs at *Southsea*.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 24, Luke xii. 49-59; Mon., July 25, xiii. 1-17; Tues., July 26, xiii. 18-35; Wed., July 27, xiv. 1-14; Thurs., July 28, xiv. 15-24; Fri., July 29, xiv. 25-35; Sat., July 30, xv. 1-10.

THE CONVALESCENT HOSPITAL at Seaford has received, since its founding in 1860, more than sixteen thousand persons. The demand for admission to the hospital in the summer months became so great that often a large proportion of poor patients, whose instant admission is a question of a restoration to health or confirmed illness, were unable, owing to the congested state of the hospital, to obtain admission for a month, and sometimes longer. In view of this sad state of things the committee found it absolutely necessary to add at least thirty more beds to the institution, and for which a sum of over £6000 had to be found for building and sustentation. This Home has proved successful, even beyond the anticipation of the founders, in repairing the ravages of fevers and other serious maladies, and in assisting recovery after grave surgical operations and dangerous accidents. We regret to hear the hospital is very greatly pressed by want of funds. Communications should be made to Frank Maitland, Bank Chambers, 1, Long-acre, W.C.

AUSTRALIAN YOUNG WOMEN.

Eight years ago the Lord laid it on the hearts of a few Christian gentlemen to form a Y.W.C.A. in Melbourne, on the same basis as those in Great Britain and Ireland. Forty members were first enrolled, a committee of ladies formed, and rooms taken in the Protestant Hall, Exhibition-street. The rent was £100 a year and it being resolved not by any means to go into debt, the work began in rooms only partly furnished.

For a time the members had to sit upon the floors, or lean against the walls, but the Lord was in their midst. They vied with one another in bringing unconverted girls, and many souls were born again. At the end of the first year it was decided to remove to rooms in the Great Assembly Hall, Collins-street, where the meetings and classes were carried on without intermission until December, 1890. Then the Association occupied its present commodious buildings, which will, it is hoped, long serve as a beacon-light to young women arriving as strangers to the colony. The money needful to provide the Institute was subscribed by friends far and near. When £10,000 was in hand, a building known as the Indian Emporium, in Spring-street, was purchased at a cost of £6800, and after alterations and additions, involving an outlay of £3000, it was opened in December, 1890.

The work of the Association has since been more abundantly blessed. The hon. sec. has had the joy of hearing many testimonies to spiritual good being received; among others, the Misses Garland, before they left for China, Miss Maggie Davies, who also decided for the mission-field, and a young German girl, who, having been converted, could not rest until she returned to her native land to tell the good news among her unsaved friends.

The Travellers' Aid is an important department. The large steamers of the P. and O. and Orient Line are met by ladies, who take cards of invitation, giving the address of the Y.W.C.A. The value of this work can only be correctly estimated by those who know the evil done by Satan's emissaries, who are always on the outlook to catch unwary feet. In 1887, a small house at Jolimont was taken, where strangers from England, Ireland, and Scotland may be temporarily accommodated. During the year ending June, 1890, more than one hundred strangers passed through the Home.

The Sunday afternoon Bible-class, conducted by our hon. sec., Miss S. Booth, has greatly increased in numbers and interest during the present year. The bright little hall is now nearly filled. Between fifty and sixty girls stay to tea every Sunday, and the pleasant dining-room is a sight worth seeing as they gather round the table for tea. Afterwards a few of the more earnest girls meet to ask God's blessing on the work, and particularly on the Sunday night services.

C. S. A.

Melbourne.

Lads' Rest, West Dulwich, S.E.

The sixth annual meeting was held on the 14th inst. at Oaklands, Alleyn Park, at the invitation of Mr. and Mrs. Septimus Scott, who most kindly entertained a number of friends interested in the "Rest." Mr. C. E. Tritton, M.P., presided. After extracts from the report had been read by Mr. W. H. Dalton, the hon. director, Mr. Tritton expressed his hearty sympathy with the work, and his earnest desire to further its welfare. He dealt with the importance of the "holiday work," holding that the thorough change of food and air, together with the spiritual influence under which the boys were brought at the "Rest," must be productive of lasting good to the street-boys of East London, for whose benefit the home existed.

Rev. J. W. Morgan spoke of the importance of bringing these lads to Christ, and gave an address full of encouragement to those who have a desire to further the welfare of the young. Pastor W. Fuller Gooch spoke of his personal knowledge of the work being carried on at the "Rest," mentioning the excellent behaviour of the lads. He urged that the work needed only to be better known to be more liberally supported.

THE LORD'S DAY IN GERMANY.—The new law for Germany as to Sunday closing came into operation on July 3. A correspondent in Elberfeld writes: "It has made a wonderful difference here. Instead of crowds standing before the shop windows, and filling the principal streets during the afternoon and evening, it is like an English Sunday—all the shops being closed."

In Moody's Land.

BY REV. THEODORE L. CUYLER.

If ever a region was linked with the name of any one man, this region certainly belongs to Dwight L. Moody. He was born in that farm-house over in yonder village of Northfield fifty-five years ago; and up to the year 1880 this was a sequestered region, known to but few people outside of the Connecticut Valley. Northfield is now one of the well-known places on the map of Christendom. In 1880 Mr. Moody established his Seminary for Young Ladies, and I had the honour to deliver the baccalaureate to the first graduating class in 1884. That Seminary—with its fine "Marquand Hall" and other well-equipped buildings—is a lineal descendant of Mary Lyons's "Mount Holyoke." Glorious woman! She was the pioneer of Christian education in its highest sense for American girls. Yesterday, as our train rolled along the Connecticut River, and I caught a glimpse of the spires of South Hadley, I took off my hat in reverence to the memory of heroic and holy-hearted Mary Lyon. The Seminary which she founded fifty-five years ago has trained more missionaries than any single school of its age in our land.

Ten years ago Mr. Moody conceived the idea of founding the Mount Hermon School. The motto of the institution is, "How pleasant it is for brethren to dwell together in unity; it is like the dew of Hermon." The institution was not intended for the idle sons of gentry, who are reared with a gold spoon in their dainty mouths; neither is it a "reform school" for the vicious lads who are elsewhere incorrigible. It is a place for energetic, unspoiled lads, of slender purses and high ambitions of usefulness. John Todd and Garfield and Abraham Lincoln would have been thankful for just such a school in the days of their rugged boyhood. The leading purpose of this institution is to furnish a practical education for earnest Christian young men, who desire to serve their Master and their fellow-men in some useful calling. No boy is admitted under sixteen years of age, and a sound bodily constitution is indispensable.

All the students are set at some manual labour every day, in order to form habits of industry, and great attention is paid to athletics and gymnastics. I observed that among the prizes bestowed to-day was an elegant vase (given by the students) to a young Mr. Brandon from Utah, who was the champion in all sorts of games. A very slender youth he was, too. Such thin, wiry fellows generally stand the wear and tear of after life the best. One of the professors devotes himself entirely to the study of the English Bible; it is the highest classic recognised here. The highest prize—in pecuniary value—that was bestowed to-day was given for proficiency in the Scriptures. Thank God for an institution in which American youths are taught that *we have got a Bible.* Every boy in the school has a daily lesson from the Word of God.

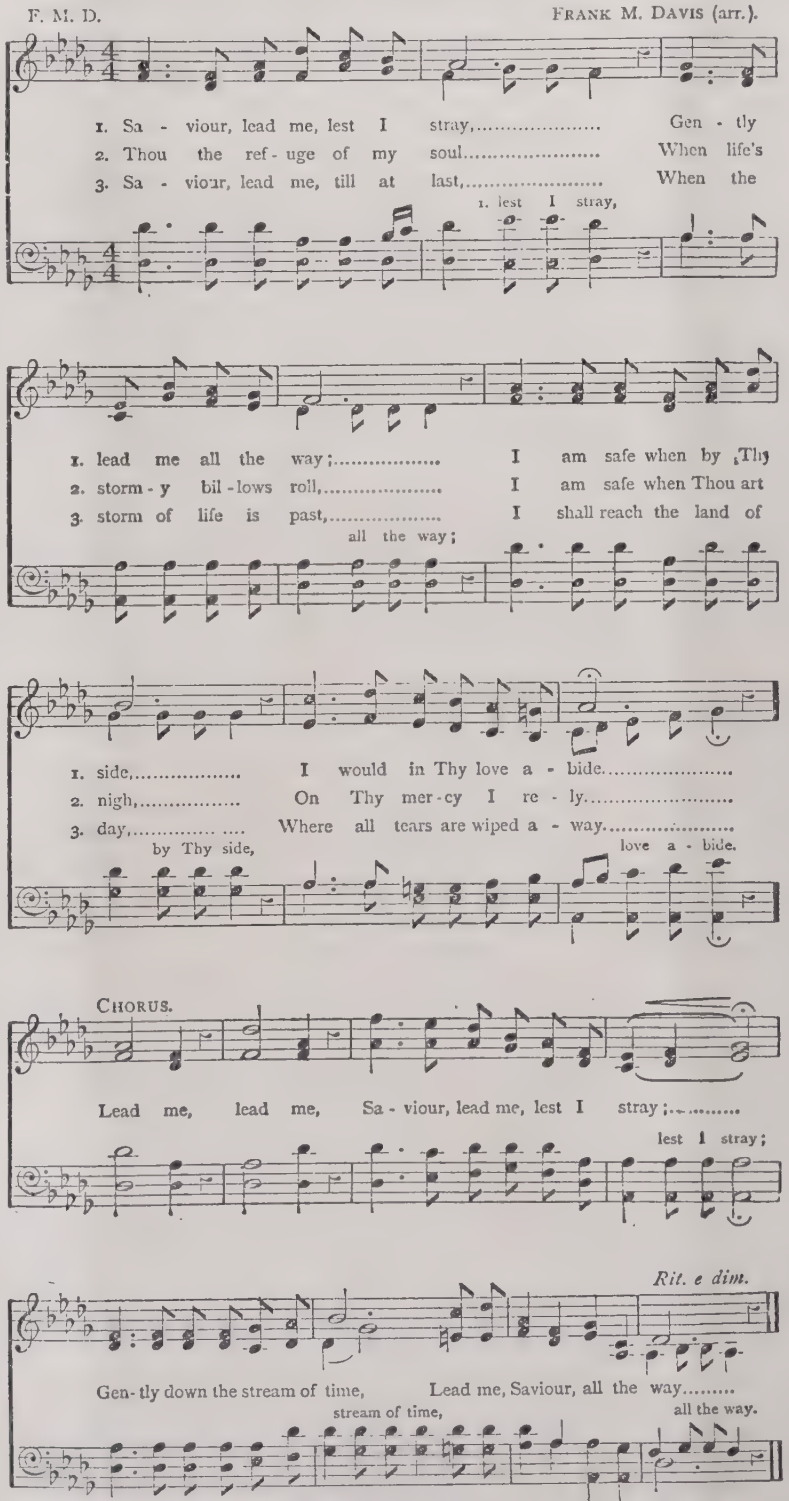
The commencement exercises were held in the fine brick "Recitation Hall," in whose dedication I was privileged to take part seven years ago. The hall was packed, and a fine breeze blowing from the surrounding meadows and clover fields cooled and perfumed the June atmosphere. As the students marched in—320 strong—I was impressed by their manly bearing. They were of a cosmopolitan character. Twenty-four States of the union were represented, and also Nova Scotia, Germany, Scotland, Ireland, and Asiatic Turkey, and there were two youths from icy Labrador! I was introduced to a young Joseph McNeill, the brother, of the famous London preacher. Two or three coloured lads were present, with two Japanese and five Chinamen. Professor Cutler, the Principal of the school, tells me that the "Japs" and the Chinese lads are bright scholars and very exemplary in their conduct. There was one chap from Norway, another from Copenhagen, another from the Orkney Islands, and another from Elizabethgrad in Russia. And all these from distant lands were gathered in a quiet Yankee hamlet on the banks of the Connecticut to a school founded by a man who had been an humble farmer boy in this region forty years ago! Verily we see strange things in these days, and I am not sure but that this Northfield man, Moody, is about the most unique and universally known American at this present time. Since Spurgeon's death he is the man who has preached the precious Gospel to more souls than any one on the round globe. His venerable mother nearly ninety years old, is still dwelling over in yonder homestead, with her brains as bright as a new dollar.

It was a great joy to address those wide-awake cosmopolitans to-day, and from some of those athletic fellows we shall hear something by-and-by. A great delight is it, too, to banquet my eyes—tired of city dust and turmoil—on these great rolling hills and verdant meadows through which yonder Connecticut wends its silvery way. In the distance are cool glimpses of the Green Mountains, and old *Monadnock* salutes me in the eastern horizon. The Almighty did a grand piece of work when He created Western Massachusetts. And He richly endowed it when He peopled it with such Puritans as Jonathan Edwards and Mark Hopkins and Mary Lyon and John Todd and Bryant and the Humphreys and Dwight L. Moody.

Lead me, Saviour!

"For Thy name's sake lead me and guide me."—Psalm xxxi. 3.

F. M. D. Frank M. Davis (arr.).



From "New Hymns and Solos." Compiled by Ira D. Sankey, and now being used at Mr. Moody's meetings. (London: Morgan and Scott. 1s. 6d.)

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THE KARAITE JEWS, of Southern Russia, are a section of the Hebrew race who repudiate Talmudical tradition, and hold the Scriptures of the Old Testament to be the sole rule in religious life. They are consequently much different from the majority of the Jews of Russia, who are at once exclusive in social habit and formalist in religion. It is hardly astonishing, therefore, that the Russian Government should regard the Karaites as outside the Jewish pale. There are 1330 of them in Odessa, but they are not affected by the restrictive laws which hamper the general Hebrew population.

THE LATE

REV. JOHN HEWLETT, M.A.,

PRINCIPAL OF THE L.M.S. COLLEGE, BENARES.

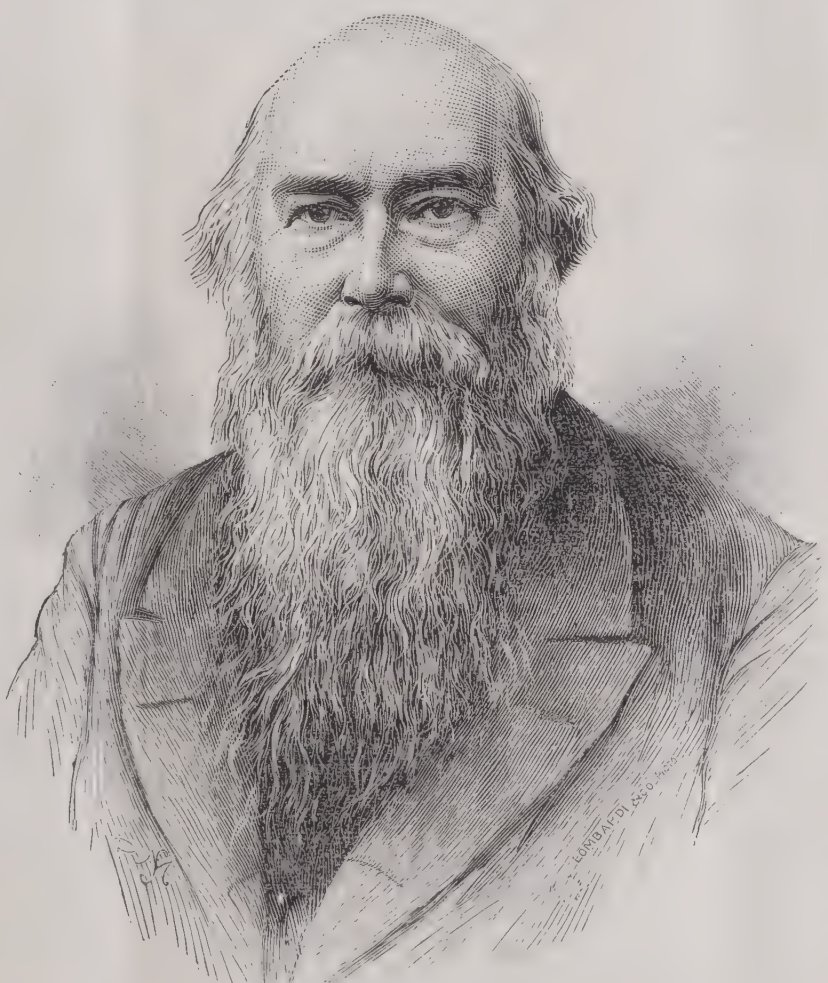
BENARES, the sacred city of the Hindus, where most of Mr. Hewlett's missionary life was spent, in many respects can claim to be the chief mission station in India. Its Temples and Ghauts are famous beyond all others; in its monasteries are to be found the chief teachers and leaders of Hindu religious life and thought, and many of the principal native families have their huge mansions within its walls. It has well been called the chief stronghold of Hinduism, and Mr. Hewlett had many qualities which made him peculiarly suitable for the post. We believe he was the first Christian missionary who gained admission to some of those monasteries, and was allowed to give statements of Christian truth and carry on a friendly discussion with many of the acutest professors and defenders of the Hindu faith. This privileged position was the outcome of years of patient toil and life among all classes of the population—and the large number of native gentlemen to be seen in the crowd of mission workers, Government officials, and Christian converts, who followed his remains to their last resting-place, testified the esteem in which he was held by all sections of the population.

Mr. HEWLETT was born in 1836, of humble parentage. When about nine years of age, his family removed from Somersetshire to Briton Ferry, in Glamorganshire. He was, as a boy, bent on the acquisition of knowledge, and at an early age obtained an usher's position in a private school. The head master took a kindly interest in the eager youth and helped him in his studies.

His conversion occurred when he was sixteen years of age, and from that period must be dated his desire to become a missionary. By careful saving, he was able to secure, when twenty-one years of age, two sessions' study at the Glasgow University, where he made great progress both in classics and mathematics. He also matriculated at the London University, and was accepted by the London Missionary Society as a student. After two years of theological training under the late Rev. E. R. Conder, M.A., at Poole, he was appointed to labour in Benares. Having married Miss J. N. Edwards (of Poole), they sailed for India in August, 1861. Mr. Hewlett devoted himself to the Vernacular Department, while in May, 1862, Mrs. Hewlett received charge of the Female Schools from Mrs. Sherring.

In consequence of his wife's ill-health, he removed to Almora in March, 1863, and became colleague to Rev. R. C. Mather, M.A., LL.D. His industry and power to labour were a great joy to his veteran colleague. When at Almora he was impressed with the forlorn condition of the lepers in the asylum. He visited them; and, with his accustomed earnestness, taught these neglected ones that there was hope—even for them. Several conversions followed, and with what joy did he baptize his converts, and soon after he formed *the first leper church in India!* After two years further service at Benares Mrs. Hewlett died, and he returned with his family to England in 1869. While upon this furlough he took the B.A. degree at the London University, the privilege being given him of taking both the intermediate and final examinations in the same academic year.

In June, 1871, Mr. Hewlett removed to Mirzapur where, with other duties, he superintended the Mission Press. He married, in 1873, the widow of the Rev. R. Wilson, B.A. (of Hankow), who proved a valuable helpmeet, and died at Mirzapur in 1878. In 1881, Mr. Hewlett again visited England. He then took the M.A. degree with honours, and his health being restored, he was appointed to succeed Rev. M. Sherring, M.A., LL.B., in the superintendence of the Central School, Benares. Here he continued the excellent work of Mr. Sherring, until the institution developed into a college teaching up to the B.A. degree.



(From a Photograph by Messrs. Lombardi and Co., 13, Pall Mall East, S.W.)

In 1881 Mr. Hewlett married Miss Brett, a lady missionary in Benares, under the Indian Normal School Society. This gifted lady has been a valuable worker both in educational and Zenana work.

During a large part of the next seven years Mr. Hewlett had to perform his arduous duties amid the anxiety caused by the prolonged illness of his eldest son. Although in need of rest while visiting England in 1888-9, he did much deputation work. Indeed, his power of concentrated effort was so uniform that it is surprising he could continue it for so many years. When taking a holiday he never worked less than six hours a day, and the habit of persistent effort continued strong up to the last few days of his life.

The chief work of Mr. Hewlett was done at the Benares College, where his lovable disposition, his sympathetic and careful oversight of the students, as well as his willingness and ability to teach them many things beyond the ordinary curriculum, gave him great influence. Yet there was no lowering of the missionary into a schoolmaster. It was essentially a Christian college. Every day, in the presence of all the students and staff, he had prayers, exposition of Scripture, and usually an address upon some leading truth of Christianity. At all times and in everything his enthusiasm and moral earnestness in his efforts for the good of others were apparent. Many of the actions of his life, unthought of by him, had great effect upon the watchful students. One especial quality struck them—his unselfishness. Hindus live in the habitual conviction that greediness and love of money is the basis of an Englishman's actions. They do not exempt missionaries. Here was one, however, who ungrudgingly gave them his time for extra studies, and pursued them with the same earnestness without any fees! Here was one who was always ready to do a kind action and to give a helping hand.

He was a good vernacular preacher, and Hindus preferred to hear him rather than their most eloquent native preachers. He was well acquainted with modern theology, but held firmly to evangelical teaching. Most gladly would he have given more time to preaching—that is, in addition to the usual services in the church, he would fain have visited the bazaars and roamed among the villages. One of his most recent desires was to enlarge and carry on, in a wider circuit, the evangelisation of the agricultural districts, with the town of Dudhi as a centre. But the needs of the established work, both at Mirzapur and Benares, put educational duties upon him. For these, his wide classical and mathematical acquirements, and his knowledge of ancient and modern literature, qualified him, as well as his powers of teaching and his intuitive knowledge of the needs and ways of thinking peculiar to native students. In this work he was justly distinguished. He rendered valuable assistance in establishing the University of Allahabad, being the only missionary upon its senate; and he kept his vocation in view there with great faithfulness.

Mr. Hewlett did not write anything in English beyond articles in missionary magazines, but in Urdu and Hindi he worked well. There are translations in Urdu from the originals of the "Confessions of Augustine," and of á Kempis' "Imitation of Christ"; and in Hindi there is a translation of the "Imitation." These are monuments of careful work, full of force and idiomatic expression. He was recently engaged upon a new Hindi version of the New Testament, circum-

stances having left it principally in his hands. His removal leaves a great breach in the slender forces of the London Missionary Society in North India, where his brethren will miss his loving counsel and vigorous help. His most earnest wish has been graciously allowed by the Master, that he should die in active service. A brief illness suddenly terminated one of the most loving and useful lives ever spent on the mission-field.

A NEW LIFE OF MR. SPURGEON.

A new and exceedingly interesting memoir of Mr. Spurgeon, written by his intimate friend, Rev. James Douglas, of Brixton, is in the press, and will shortly be published by Messrs. Morgan and Scott under the title of The Prince of Preachers. In this and succeeding issues we purpose to give brief extracts from some of the chapters:—

CHILDHOOD'S DAYS.

Most striking of all the events connected with his early days is what transpired in the course of a visit paid by Mr. Knill to the house of the grandfather at Stambourne. The custom was for the child Charles to read the Scriptures at family worship. It was so on this visit. Mr. Knill, who had come in readiness to preach for the London Missionary Society on the following Sabbath, noted the little fellow; commended his reading; and, by a little judicious praise, won his confidence. Enlisting his services as guide, the veteran missionary rambled through the garden; and the acquaintance thus begun deepened in interest. The soul-winner was too well instructed to seek, even with a child, to have all the say. He sought to draw out his little *protégé*; to awaken and direct his thoughts to the grandest of all themes: "Jesus, and the pleasantness of loving Him;" nor was prayer forgotten. In the garden was a large yew arbour, of sugar-loaf shape; and here, with his arms encircling the lad, this devoted ambassador of Christ poured forth fervent cries to God in his behalf.

These walks and talks together, mingled with earnest pleading, were repeated many times during Mr. Knill's brief stay of a few days at Stambourne; but the circumstance most impressive of all in connection with this visit was the remarkable prophecy which Mr. Knill uttered as he was about to leave the dwelling. With the child Charles on his knee, and the whole household assembled, Mr. Knill observed: 'I know not how it is, but I feel a solemn presentiment that this child will preach the Gospel to thousands, and that God will bless him to many souls;' adding, that he was so sure of the prophecy made, that he would like the lad to give him a promise that when in due course he preached in Rowland Hill's Chapel, he would give out the hymn beginning:

> God moves in a mysterious way
> His wonders to perform.

This promise, which was readily given, was, in after years, kept, when the prophetic announcement concerning the child was fulfilled.

As Mr. Spurgeon was a strong believer both in the Divine election unto eternal life, and in the Divine call to the ministry, we cannot wonder at the importance this incident of childhood's days assumed in his mind; nor is it surprising, considering the future in store for this lad, that the earnest solicitude of the missionary should have been sealed by an assured prophetic conviction as to his place and service in the kingdom of God. 'The secret of the Lord is with them that fear Him'; and still, as in olden time, the Lord, uncovering the ear of those in close league with Him, whispers the things that are to come.

MR. ALEXANDER GRANT, of Tottenham, who took part in one of the afternoon meetings at the Mildmay Conference, writes that, with many others, he has given up the title of "Reverend."

A GOOD WORK IN CAMP.—Many readers of The Christian kindly responded to an appeal to send tracts, &c., for the South Wales Borderers encamped at Brecon. These papers were distributed with the happiest results. The men had a good example set them by Colonel W. Jones-Thomas, their commanding officer, who is an abstainer and an ardent advocate of temperance. They also had a coffee canteen and reading-room. The men seemed much interested in the religious and temperance literature given them.

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MISSIONS IN MANCHURIA.

In *The Scotsman* of July 6, there is a long and interesting letter by Mr. Duncan M'Laren, giving his impressions of Manchuria as derived from a recent visit. We give the greater portion of his remarks on the question of missionary progress:—

Christian Missions are having wonderful success in Manchuria, the inhabitants being more willing to listen to a new doctrine than in most parts of China. The first Protestant missionary who visited the province was the well-known Rev. William C. Burns, who had lived in South China for over twenty years, and came to Newchwang in 1868, where, after a few months, he died. The following year an Irish medical missionary came to the port, but his period of work was brief. In 1872 Rev. John Ross, of the United Presbyterian Church, came across from Shangtung, and, with the approval of the Mission Board, resolved to settle in Manchuria. He was soon followed by other missionaries from the same Church and from the Presbyterian Church of Ireland. Three years later Mr. Ross proceeded inland to Mookden, where at first he resided in a native inn, and afterwards in hired houses, none of which he was allowed to occupy long. Other missionaries, medical and evangelistic, from Scotland and Ireland followed, settling in Mookden, Liaoyang, Haicheng, and Jinjow. After a time land was freely sold, on which houses, hospitals, and churches have been erected, while in the busier streets houses have been rented, which are turned into preaching chapels, being open every afternoon and evening, where Presbyterian missionaries or native evangelists proclaim the Gospel to passers-by, who frequently enter in large numbers. Thirteen evangelistic, medical, and Zenana missionaries of the United Presbyterian, and five of the Irish Presbyterian Church are now settled in Manchuria; all of the former are living in the interior, the United Presbyterian being exclusively an inland mission, and of the latter only one resides at the port.

There is, so far as I know, no mission in China which has gained so many converts during its earlier years as the United Presbyterian Mission in Manchuria. It is only seventeen years since the first missionary entered Mookden, and the number of members on the roll, including Tieling, Kaiyuen, Maimaigai, and other places worked from that centre, is above eleven hundred. In other cities there are over 450 members. The Irish Presbyterian membership is nearly five hundred. Thus the total number of converts gathered into the Presbyterian Church of Manchuria within twenty years is upwards of two thousand. To this have to be added those who have been baptized, but who have since died or have left the province. The Scottish and Irish missions work together. Last year a united presbytery was formed, the aim of the missionaries and the Boards being to build up a strong united native church, who shall know nothing of the differences which separate the various sections of the Church at home.

One most encouraging feature is the willingness of converts to tell the "doctrine" to others. When a man is convinced of the truth of the Gospel, he does not keep the good news to himself, but makes it known to his neighbours. By far the greater number of the converts have heard the truth before ever seeing a foreign missionary, and so the tidings spread. A man from a distance, being at Mookden or other city on a visit, hears the "doctrine," seeks to hear more, and carries the new faith to his home in some far-off valley, where, when some months later a missionary makes an evangelising tour, he finds a people prepared to receive him, and anxious to listen to his message. Two of the Irish missionaries have moved to the central province, and reside at Kwan-cheng-tzu. They hope before long to establish themselves in Kirin, the chief city. In the north of the same province, two of our younger men are doing pioneer work in the neighbourhood of the Sungari, the principal affluent of the Amur, or rather it should be said the Amur is the affluent, as the Sungari is the large river.

At a missionary meeting in Newchwang, Mr. Daniel Robertson delivered a most graphic and interesting address, describing the conditions of life in that far-off region. Robbers and brigands abound. Some four hundred were last year executed in Kirin, although there is no guarantee that those who were punished were the guilty men. Foreigners, however, have no cause to fear violence. Things have greatly improved during late years. Thirty years ago no one went unarmed in any of these provinces, as murders took place daily. One band of ruffians, calling themselves "Sword-racks," levied a tax on all goods going up country, and if the owner resisted, he was cut to pieces, as a warning to other men. chants. Now, however, crime is rare and brigandage unknown, except on the Russian frontier.

The attitude of the people towards Christianity may be described on the whole as friendly. Many of the official class also manifest friendship. When in Mookden I called with one of our missionaries on the Mandarin Shing, the Governor of the Province, and on General Tso, of the Chinese army, who had charge of putting down the recent riots in Mongolia. They received us most courteously, and a day or two later both returned the call, each accompanied by a large retinue, who filled the terrace on which the mission houses stand. When at Liaoyang, I was asked to open the new hospital which had just been erected. A large assemblage attended the ceremony, including three Chinese and three Manchu Mandarins.

A widespread feeling of toleration exists; so long as a man conforms to local customs, he is free to worship as he likes. While the early converts were reviled and persecuted to some extent, those who join the Church now have little to suffer. Missionaries are at liberty to travel where they choose, without fear of molestation. The shameful attack on Dr. Greig last year was an isolated case, actuated by personal motives, the leader of the band believing that he had made away with his child. No other resident in Manchuria felt any uneasiness as to personal safety, and could not understand the anxiety felt by friends at home. Personally, I should not hesitate to travel in any part of Manchuria, if accompanied by a missionary, the life and property of a foreigner being as secure as in Scotland, and much more secure than in some parts of Ireland. There is perhaps no land which presents greater opportunities for Christian work to men and women of the right stamp who are not deterred by difficulties, who are willing to learn, and who are resolved to consecrate their whole lives to the work which is given them to do.

MEDICAL MISSION IN BENGAL.

It may interest your readers to hear a little about our medical mission in Sereebnaghar, about sixty miles from Calcutta. We have two dispensaries in charge of a young Bengali lad who has been trained at our mission hospital at Amritzar, an earnest missionary who not only heals the bodies, but seeks to lead our Bengali sisters to the Healer of souls. There have been two Bengali women led to Christ through coming to our dispensaries, where they heard of the Saviour, and have forsaken all to come to Him.

Not only does our medical worker attend at the dispensaries, but she also goes to the homes of the women when called. The work has grown; God is blessing it. Medicines and instruments are required to carry on the work efficiently, and this means money.

While in England on furlough, I am trying to get some medicines to send out. Thirty pounds is required for a supply. Will any of the Lord's people help us to enable this work to go on, and thus relieve the dear missionary in charge as her medical worker? (Miss) C. Harding.

Mount Sandford, Reigate, Surrey.

The Grindelwald Conference.

(FROM OUR OWN CORRESPONDENTS.)

July 11.

AMONG the most searching and profitable addresses in connection with this Conference must be mentioned that of Rev. W. HAY AITKEN on Sunday afternoon, July 10, in the Zwinglian Church. The mountains with which we were surrounded suggested his theme. From the fact that they were so many and so various, and yet were a chain of hills bound together and forming one substantial unity, he drew the lesson that God is not going to work out this desire for unity by casting us all in the same mould. Uniformity is not the unity God makes. The union for which we look is one of spirit, of heart, of charity, of power, of work, of sympathy.

A still more valuable lesson was suggested by the pure snow which covered the high peaks, which received and reflected the light of the sun. So are we not only to behold, but to "reflect as in a mirror the glory of the Lord" (2 Cor. iii. 18). We have caught the light, not that we may enjoy it, but that we may reflect it upon this dark world. If the darkness of sin and infidelity is to be dispersed, it must be by every believer catching and reflecting the light.

But what if we be "found false witnesses of God"? What if men, seeing our inconsistency of life, our bickerings and quarrellings among ourselves, our rancorous bitterness in controversy, are stumbled by us? Edward Armitage's picture of Julian the Apostate looking contemptuously upon the ecclesiastics wrangling fiercely, and with every mark of passion upon their faces, was too true a picture of the attitude of the world towards the controversies of Christians.

Yet we may be as the beacon-light amidst the storm, warning of the presence of danger, and pointing out the harbour of refuge. But we can only reflect while there is nothing between Him and us. Clouds intervening between the mountains and the sun hinder the reflection of the sun's glory. What do we lose by a foul conscience, a sullied purity? Not our joy and our growth alone, but our testimony. When Moody was leaving for America he said to Mr. Aitken, "Whenever you think of me, pray for me. If I were to slip how would the enemy triumph! I would rather die than lose my testimony." Let our testimony be more to us than our life. God can enable us to say, "I shine in the light of God." Trust Him to clear our skies, to blaze upon us in all his glory.

The sermon of Dr. GLOVER in the evening was upon John iii. 16, which he described as containing a summary of the Christian creed in the words of Christ. Christian union must rest upon Christian creed. To give up the Gospel is to lose the whole of truth. The most cultivated Englishman is as dark as any heathen if he abandons the light of Christ.

The creed contained in the text gives us light concerning God, concerning Christ, and concerning man. The personality of God is assumed. God loves—loves the world; not the race as a whole, but each individual man, even the guiltiest. He loves in the deep sense in which Christ understood love—a sense which involved self-sacrifice. Christ, as the only begotten Son of God, is given to men, strong to save, able to give eternal life. God could do no more than that. If He were less than God He could not do it. His enemies never gave Him a small name. Man is declared to be loved by God, needing a Saviour, responsible, capable of faith, and to have salvation within his reach. The various parts of this creed were emphasized with singular tenderness and power.

NATIONAL CHRISTIANITY.

July 12.

The important week of the Conference has now commenced. Notwithstanding wet weather, there was a large attendance at the Zwinglian Church on Tuesday, July 12, to hear Rev. H. PRICE HUGHES on "National Christianity." The address and the discussion that followed were alike interesting and profitable in character.

One of Mr. Hughes's contentions was that an Established Church was not necessary to national righteousness. In the controversy upon disestablishment, neither side understood exactly the position of the other. At a remarkable convention held in Dr. Parker's City Temple some years ago, Canon Curtis expressed the conviction that the aim of the Liberation Society was to rob the Church of England of their buildings and to destroy their corporate unity. This was a mistake. On the other hand, Nonconformists sometimes affirmed that Churchmen were zealous for the Establishment because they wanted to retain the emoluments. This also was a mistake. Churchmen were actuated by a much higher motive—that of retaining a national recognition of God. What Mr. Hughes insisted on was that this national recognition of God was as important to the Free Churchman as to the Episcopalian. He believed that Nonconformists never made a greater mistake than when they accepted a secular platform on the subject of National Education at the suggestion of the Birmingham School. He rejoiced that they had now learned their error, and that that platform was abandoned. That it was the duty of the State as well as of the individual to be Christian, they fully believed. But Constantine's method had proved a failure. It made the Church worldly without making the world Christian. "He that doeth righteousness is righteous" was as true of the State as of the individual.

That State may be called Christian in which every law is favourable to virtue and unfavourable to vice. What is its attitude towards intemperance, gambling, ignorance, physical vice, pauperism, war? No State is Christian that does not discourage these.

The foreign policy of such a State will be one of peace. Mazzini said that it was the duty of good men to capture the Foreign Office. How could the nations of Europe be called Christian, when six millions of men were kept ready for war? To call England Christian, in spite of its Opium Traffic, is to make the very word Christian odious. Genuine national righteousness does not require the establishment of any particular Church, but the united efforts of all. The political privilege of one Church often prevents union and co-operation with others.

In the discussion which followed, Rev. W. HAY AITKEN expressed regret that in Ireland, where the Church had been disestablished, there was the same unwillingness on the part of Churchmen to co-operate with Nonconformists. Though a Churchman, he would be slow to defend the principle of establishment. If, for the first time, the establishment of religion were proposed, he would vote against. But they had to deal with the fact that there had been for centuries an Established Church in this country. If the Liberationist aimed only at the work of liberation he would join the Society. Could not disestablishment be contemplated without disendowment?

Mr. JOSEPH RADLEIGH (Society of Friends) stated that in Belfast there was a manifest coming together of Churchmen and Nonconformists in the Holiness Conventions. He gave many testimonies from Churchmen themselves concerning the great progress in every direction which had been made by the Church since its disestablishment. Canon FREMANTLE agreed with the description Mr. Hughes had given of a Christian State, but added two other matters requiring the attention of such a State—(1) the relation of classes one to another in the community, with a view to adjusting differences and preventing strikes and lock-outs; and (2) the care of the poor. The Old Testament ideal of a State was one in which the king, as a righteous ruler, paid special regard to the poor. That was the model of a Christian State.

Dr. MACKENNAL, replying to Mr. Aitken's question concerning disestablishment and disendowment, said that the question was not one between Churchmen and Nonconformists, but rather one for statesmen to settle. Years ago Edward Miall had said that the course of the Liberationists would be easier if they could deal with disestablishment alone; but no statesman would listen to the proposal, regarding, as he would, the endowments as national property.

Rev. A. R. BUCKLAND, editor of *The Record*, pleaded for dealing with the individual. It was not their organisations, but the men that worked them, that caused the difficulty.

In his reply, Mr. HUGHES regretted that the subject of the Establishment had occupied so great a part of the discussion. He had not aimed to raise that question at all, but simply to correct the idea that an Established Church was the best method of securing national recognition of God. Referring to the subject of pauperism, Mr. Hughes denounced the condition of things that had millionaires at one end and a million of paupers at the other. This state of things was tending to the growth of revolutionary Socialism. A man who had been reclaimed through the work of one of Mr. Hughes's lay agents, often described himself as having formerly declared that his doctrine was "Down with everything that's up." Now a change had taken place, and his doctrine was "Up with everything that's down." There are thousands of men in London who are aiming by every means to "put down everything that's up." We were walking upon a volcano, and the fires of social revolution might at any time break forth. To prevent this a united effort on behalf of national righteousness was necessary.

ECCLESIASTICAL BARRIERS TO UNION.

July 13.

According to the original plan the All-day Conference was to be held on Tuesday, but to meet the wishes of many who were anxious to remain later in England, it was deferred until Wednesday, when three meetings were held. It had been announced that the subject should be in the morning, "Ecclesiastical Barriers to Union"; the afternoon, "Theological Barriers"; and evening, "Reunion from a Social Standpoint." Wisely or unwisely, this division of the subject was not observed. The theme introduced in the morning was continued in the two succeeding sessions.

That the discussion has been full of interest may be concluded confidently from the names of those who have taken part in it. The three chairmen for the day have been Revs. W. Hay Aitken, Dr. Mackennal, and Hugh Price Hughes; and among the speakers have been Dr. Glover, Mr. R. F. Horton, Canon Fremantle, Rev. Herbert Stead, and Mr. Percy Bunting.

Very properly the speaking has been representative of almost every section of the Church, including the Society of Friends and the Moravians. On the side of the Church of England there have been the three schools—High, Low, and Broad. And it is gratifying to have to record that, while some very plain, straight things have been said, the kindliest feeling has pervaded the entire discussion.

The sentiments uttered have been very diverse. Dr. MACKENNAL emphasized the true spiritual unity already existing, and pleaded for a fuller recognition of that. Mr. HORTON aimed at what Mr. Price Hughes called "the glorification of the *status quo*." He seemed able to recognise only the advantage of dissent, and had no eye for discerning the terrible evils of disunion. The divisions of the Church were, in his judgment, better than any corporate and manifest unity, of which he found an uninviting example in the Church of the Middle Ages. He might have gone back to an earlier exhibition of unity, which existed before men attempted to call themselves by the name of Paul, and Apollos, and Cephas. He would surely have found no reason for objecting to that.

Mr. AITKEN took a different line. As a Churchman he sought to emphasize the proposals of the Lambeth Conference, and to show how liberal and generous was the spirit of those proposals. The Episcopate did not represent to him, though it did to some of his brethren, Apostolical Succession. Why should not Nonconformist ministers, in future appointments to office, accept Episcopal laying on of hands as an addition to their present ordination service? And why not accept a modified form of confirmation in receiving members into the Church? Mr. Aitken was evidently actuated by intense earnestness of desire to secure reunion; but his suggestions appeared to us to be such as High Churchmen would reject, because they gave away everything but the form of what was very real to them; while not a few Nonconformists would refuse them because the forms were suggestive of what they regard as serious errors.

It is not surprising, therefore, that Dr. MACKENNAL and Dr. GLOVER should both, gently but firmly, decline to accept such terms. After reading some of the words used by the Bishop in the ordination service, Dr. Glover declared that no Nonconformist minister could consent to an ordination in which such words were used. But he advanced what he conceived to be a Scriptural ground for reunion in the two ordinances of Baptism and the Lord's Supper. The first confessed pollution, desire for cleansing, faith in the work of Christ, and acceptance of the doctrine of the Trinity. In the second there was an expression of faith in the atonement of Christ. All who could *honestly* accept these two ordinances were in the true Church, and our Church organisation must recognise them.

Mr. HUGH PRICE HUGHES showed greater disposition to accept Mr. Aitken's suggestions.

Probably he was correct in saying that if the same spirit had been shown two hundred years ago Dissent would never have attained its present gigantic proportions. For Nonconformists to accept the Lambeth proposals, would make the Evangelicals in the Church of England to be a large majority. His last sentence was, perhaps, more calculated to lead to the issue than the too hurried adoption of any scheme. "In Christ we are one now; let us abide in Him until we become ecclesiastically one." True unity must be a development from the life within, and cannot be forced.

The speech of Canon Fremantle showed great catholicity of spirit. The Church, in his judgment, was not a mere assembly for public worship, nor were the ministers appointed to lead in the worship its only ministers. But there was an element of danger in the very wide view he took of the Church. He would seem to imply that every company of persons gathered together for the good of their fellows might claim to be "gathered in the name of Christ and to have Him in the midst." We do not believe that the New Testament teaches this. The unconverted world will accept a Christless philanthropy as well as a Christless morality. The Gospel goes deeper, and makes a demand to which the proud heart of man finds it difficult to submit. There is need for caution, lest in these efforts to promote union we should surrender any part of that faith once for all delivered to the saints. We are stewards, and cannot give away the smallest part of the truth committed to our trust.

Mr. Price Hughes instanced several cases in which sections previously divided have become one—notably the Primitive Methodists and the Wesleyans in Ireland; the six forms of Methodism in Canada, and the two sections of Baptists in England. We are not sure that such methods are the best. They appear to us to strengthen rather than to weaken the denominational spirit. But for the purpose of aggressive Christian work the example of the Nonconformists of Bradford, to which Mr. Price Hughes also referred, could surely be followed in other places, and the Church of England clergyman could be associated with his Nonconformist brethren for such a work. This would be possible now without the sacrifice of any principle on either side.

A BISHOP'S COUNSEL.

At the afternoon session a letter was read from the Bishop of Ripon, who was unable to attend. Here are some sentences: To meet for controversy would be, I believe, worse than valueless; to meet for mutual interchange of thought, animated by the wish to understand one another's position, while praying earnestly for the guidance of the Holy Spirit of wisdom, can only end in good. This good may not be the good which any of us expected or desired; for God's ways are not our ways, nor our thoughts his thoughts. The end may not be—it would not be well that it should be—the wholesale surrender of views in one direction or another. But more to be desired than any approach to identity of opinion, or any hollow profession of spurious agreement, is the bettering of the spirit in which we hold our views. Deepened sympathy and loftier elevation of aim may be given to those who yet agree to differ.

It may be an open question indeed whether federation of variety is not more advantageous than pale, perhaps insincere, uniformity of thought. But however that may be, conference gives men the opportunity of understanding one another's language. Too many of us are creatures of phrases. Conference teaches us to translate them, and the terrible and repellent phrase not seldom becomes innocuous, and even welcome, when it is translated into the speech of the people And it is no small gain to understand what is not meant by a phrase, and to be able "to read out" of the language we have misunderstood the ideas which were never intended by those who used the phrases. The removal of misapprehensions such as these is like the lifting of the white mists which gather round the mountains and valley, and obscure the beauty of the landscape. The thing to be sought above all, as it seems to me, is the power to follow Christ in the Spirit of Christ. Prophecies, tongues, gifts—how transient they all are! But the Spirit of Christ, which is love, outlasts the strong mountains and the noisy strife of tongues.

A correspondent of *The Echo* says:—"To work together for a month or two among the poor of Whitechapel would bring the members of the 'Grindelwald' closer to one another than a month's picnicing in Switzerland."

MR. MOODY IN DARLINGTON.

Darlington life was stirred last Sabbath as it has not been for years. Mr. Moody, whose visit with Mr. Sankey nearly twenty years ago is still a well-remembered event in the religious life of Darlington, began a three days' campaign by holding a series of crowded and earnest meetings distinguished by deep, serious feeling. Mr. Moody appears in answer to an invitation from the Young Men's Christian Association. Mr. Burke, who is accompanying Mr. Moody, sang several solos at each meeting, and his fine voice was greatly appreciated. The first meeting was held in the morning in the Central Hall at 9 a.m., and was specially for Christian workers. There was a large attendance of those specially interested in religious work, and the pithy address by Mr. Moody was very much appreciated.

In the afternoon an open-air meeting was held in the Darlington Cricket Field. It was to our mind one of the largest—perhaps the largest meeting ever held in Darlington. The thousands present listened with keen attention to the fluent, homely, practical, and wisely-witty discourse delivered by Mr. Moody. Incidentally he gave vent to a cool and quiet, but striking and forcible, denunciation of the drink traffic, which, he contended, furnished an awful harvest of sin and misery to those concerned in it; he not only exhorted the publicans to give up what he termed the unholy traffic, but urged men, whether of professed Christian belief or not, to renounce all pecuniary interest in public-houses.

In the evening, for the benefit of those who were not in the habit of attending places of worship, a meeting was held in the Theatre Royal, when every part of the building was crowded to excess. Mr. Moody delivered a telling discourse. A meeting was arranged for eight o'clock in the Central Hall. The building, though overcrowded, was found to be totally insufficient for the numbers desirous of hearing the preacher. It was then arranged to hold an over-flow meeting in the Mechanics' Hall. The two halls, however, proved unable to accommodate the multitude, and consequently Mr. Moody decided that the gathering should take place in the open-air. He addressed from the Market steps near the Town Hall an enormous crowd, who attentively listened for nearly an hour. Later, Mr. Moody addressed another meeting in the Central Hall.—*Northern Echo.*

Costers' Donkeys and Ponies.

One of those triennial shows which have done so much to develop a kindly feeling among costermongers for their four-footed friends was held last Monday afternoon, under the superintendence of Mr. W. J. Orsman and Mr. H. E. Boulton, at the People's Palace, Mile-end-road. More than two hundred animals were exhibited. The grounds were crowded with spectators. Twice there was a "march past." Most of the donkeys and ponies looked as though they were uniformly well treated, and many of them were adorned with home-made embroidered cloths.

At the close of the day in the Queen's Hall, which was filled to overflowing, the prizes awarded by the judges were distributed by the Baroness Burdett-Coutts, who was most enthusiastically received. The Marquis of Lorne, who presided, stated that he had never seen so fine a collection of ponies and donkeys. Mr. H. M. Stanley gave some lively incidents of his experience with donkeys in Africa. One of them named Miranda could bray with vim and alacrity at the word of command, and so enabled him to go through thousands of miles of hostile country without firing a shot. Other gentlemen delivered addresses. Perhaps the most gratifying statement was that of Mr. J. Colam, who showed that within the decade 1881 and 1891 convictions of costers for the maltreatment of their animals had decreased thirty per cent.

BRITISH HOME FOR INCURABLES.—H.R.H. the Princess Christian laid on Saturday the foundation-stone of the new Home being erected for the British Home for Incurables in Crown-lane, adjoining Streatham-common. After an inspection of the grounds and building by the Royal party, a short service was conducted by the Bishop of Southwark and the chaplain. Several addresses having been read, the Princess received a silver trowel from Mr. Arthur Causton, the architect, and laid the stone. After a collection had been made, Master Gofton Salmond presented £1000, the gift of "two sisters," for the purpose of founding a bed in the Home to be called "Rest for the Weary." Before leaving the ground the Royal party spoke to a few of the patients, who were able to be present, and planted some trees to commemorate the occasion.

RABBI LICHTENSTEIN'S WORK.

All friends of Israel, and especially those who have contributed towards the free distribution of Rabbi Lichtenstein's masterly work, "Judaism and Christianity," will be interested to know that large parcels of these booklets have been sent to, and most gratefully received by, missionaries in various parts of the Continent—Hungary, Austria, Germany, Switzerland, and France. I should be very glad to forward copies to any worker among the Jews who may wish for them.

This booklet contains a description of the Rabbi's conversion, proves the oneness of the Old and New Testaments, and shows the Divine glory of Jesus the Messiah. One of the main objects of the pamphlet is to show the beauty and perfection of the New Testament, in order to induce the Jewish reader to search this portion of the Divine Word, and thus be led, like the Rabbi himself, to Christ.

The Rabbi offered me, a few days ago, another MS. for publication. All who know the Rabbi's writings are convinced that there are no Jewish mission tracts to be compared with them. His being an old, well-known Rabbi still in office gives the writings peculiar weight. Lovers of God's ancient people are therefore earnestly solicited to help in this important and blessed work, to enable us to distribute still more widely his writings, and to publish his newest work. The Hon. Treasurer is Mr. Richard Cory, J.P., Oscar House, Cardiff.

(Rev.) A. Frank, Hon. Secretary.
Heinrich-strasse 36, Altona by Hamburg.

"ONLY A TELEGRAM."

Splendid night; all well, behaving nicely; much love. Praise the Lord.

This message has just been flashed from Moville to the Home of Industry. "*All well,*" telling us of another (the sixty-fourth) party of sixty children, rescued, trained, outfitted, and now on the waters for our fair Dominion, where our kind fellow-labourers are ready to receive them, see them carefully placed out in life, and watch over them until manhood and womanhood be reached.

"*Behaving nicely*" tells of the loving obedience learned in our Home life at Hackney by these uncared-for children, now showing their gratitude by their ways, amid all the upsetting of a ship.

"*Much love*" tells of the precious bond uniting us all in this blessed work these long years, during which the total sent out to and cared for in Canada has been over ten thousand children and young people.

"*Praise the Lord*" is our continual song for permitting us to pioneer into Canada in 1870, and now to have young relatives more equal for the strain to go forth in full charge.

We ask the prayers of the Lord's people for a fresh and continuous shower of spiritual blessing to rest upon the work here and in Canada.

Would all join us in thanksgiving for mercies received? Not one thing needful was wanting: health and strength given to each, means of supply sent just day by day, filling our mouths with an ever "Praise the Lord."

We take this opportunity of thanking all our kind donors who have contributed to the work through The Christian, or by sending direct to us throughout the past year.—Yours gratefully,

Annie Macpherson.

29, *Bethnal-green-road, E.*

DARE TO BE FAITHFUL.

Man-pleasing is both endless and needless; if thou wouldst thou couldst not please all; and if thou couldst, there is no need, if thou pleasest Him who can turn all hearts and bind all hands. They speed best that dare to be faithful. Jonah was afraid of his work, and ran away to avoid it, but how nearly did he lose his life in attempting to save it! Jeremiah seemed the only man likely to lose his life by his bold preaching; yet he had fairer quarter at last than the smooth preachers of his time.—*Gurnall.*

SPIRITUAL POWER IN PREACHING.

If a man would have spiritual power with men, and prevail, he must be real with his Lord. What he says he must first know, he must first live. As regards HIM who is at once his Master and his Gospel, he must indeed "*know* whom he has believed," and, in calm but entire simplicity, "*submit himself* under his hands." Granted a true creed and a humble faith in its Subject, he must in quiet reality "yield himself unto God," if he would be used by Him.—*Rev. H. C. G. Moule.*

Picture Portions.

THE SCRIPTURE GIFT MISSION.

That "faith cometh by hearing, and hearing by the Word of God"—that the Scriptures are able to make wise unto salvation," is an elementary fact in the Christian life; and the most pressing of all questions in evangelisation is how to get that Word of life into the hands of the people. Hence Bible Societies and other agencies for the translation and dissemination of the Scriptures. Approaching the same problem from another direction, Mr. Walters, of the Scripture Gift Mission, is devoting himself to preparing and circulating Bible portions," without note or comment," in such form and type as are likely to attract attention, awaken interest, and lead many to read who never read before. Those of us who know the Book—alas! how imperfectly—only lament we do not know it better, for we have found "Thy Word is sweet unto my taste"; but none the less must we sadly confess that vast multitudes even of our fellow-countrymen have never discovered its sweetness and value, and actually regard this wondrous volume as "a dry Book"—a view which can only be excused on the ground of inacquaintance with its contents.

In order, in some measure, to meet this ignorance of and disrelish for the Scriptures, Picture Portions have been prepared with the greatest possible care, in large clear type, on toned paper, with ample margin, in readable paragraphs, and, above all, beautifully illustrated, not with the conventional and even grotesque pictures familiar in our old Family Bible, but by scenes and figures drawn from life in the Holy Land by well-known artists, and reproduced in admirable woodcuts, and at such a price as to come well within reach of distributers. The full-sized edition (twelve pages, each issue giving about two chapters), is supplied for free distribution at a halfpenny; while even now a fresh edition of smaller size is being prepared at a farthing per copy, to distributers. So far as my own experience goes, I regard this small edition as the more suitable of the two for general distribution and open-air work, while the larger is certainly the ideal edition for use amongst aged people, in hospitals, Unions, cottages, and so on. Both are of great value, and ought to be largely circulated by

EVERY TRACT DISTRIBUTER IN THE LAND.

Apart from these separate portions, specially designed for use as tracts, the four Gospels have been issued in four volumes* in cloth and printed on good paper. The series contains fully a hundred beautiful pictures, and will prove of the utmost service to Bible-class and other teachers, who will find therein a fund of valuable illustrations of incidents in the life of our Saviour while on earth. Imaginative delineations of historical scenes are, however, wholly avoided; nor is there any attempt to depict the Lord Jesus in bodily form, the aim being rather to make Eastern life, customs, and scenes familiar to the readers of the sacred narrative. Mr. Harper's sketches are chiefly interesting and historical landscape views, while Mr. Clark portrays rather the life and labours of the peasantry, mainly as illustrative of the parables of our Lord.

For myself, and I feel sure for many others, the main interest of these Picture Portions lies in their value and usefulness for general distribution amongst those who care but little for Bible reading for its own sake. Thus led to read, they may quickly discover a beauty and energy of which they had never dreamed, and by the power of the Spirit of God may "be born again...by the Word of God." On this account, all who themselves know the power of the Book, will surely seek to help in sending it forth in this form far and wide.

Already, many will be thankful to hear, a generous friend has enabled Mr. Walters to issue

A SPECIAL EDITION IN ARABIC

of the Gospel of John, which can be sold at 1½d. Another edition is preparing in Italian, and ere long, it may be hoped, similar editions of the Gospels will be issued in many languages. A missionary in China thus writes as to the value of such an edition for the people of that great empire:—

"The Gospels, if widely distributed, with such exquisite and attractive pictures as are prepared and printed by you, cannot fail to draw men to study that life, and make them fall in love with a character so perfect, so sympathetic, and so divine. We cannot force our Gospel into the hearts of men, but we can use every honest means to win men to love Christ and to follow in his lowly footsteps.

"If, then, in England with all its privileges, its many thousand of ministers and Christian workers, its great opportunities for hearing the Gospel truths, we admit the advantage of such aids in distributing the Word of God, how much more must it be true of China that we need to woo men to love Christ by a study of his life. How much more must we be glad to avail ourselves of any and every method that is good in a country like China, where ignorance, superstition, and vice combine, as with a threefold band, to choke and destroy all holy and Godward desires.

THE CHINESE DEARLY LOVE PICTURES,

though they do not always readily understand them. But they are far more likely to grasp the meaning and to enjoy looking at these pictures of the Holy Land, and of life there, than our English pictures; for the Jews and the Chinese are alike Easterns, and so have many features of their life in manners and customs in common."

Missionaries in North Africa, who have already had the Arabic Gospel, write warmly as to its usefulness; while many workers at home bear strong testimony to the value of the Picture Portions amongst all classes. What is really wanted is that Mr. Walters should be enabled to extend the operations of the Scripture Gift Mission, to print yet more largely, and to increase his grants to home and foreign missionaries—such grants, it is obvious, depending on the funds furnished by the Lord's stewards. The Scripture Gift Mission should be addressed, Mr. W. Walters, 79, St. Paul's-churchyard, London, E.C.

Pearl Fisher.

* W. Walters, 79, St. Paul's-churchyard, E.C. Cloth, 4s. (4 vols.); paper, 10s.

CONFERENCE AT HARROW-ROAD.

Three days—July 13-15—were set apart for conference and prayer last week, by the invitation of Rev. H. G. Thwaites, who has been lately appointed to the Lock, now called Christ Church, Harrow-road. A good number of Christians in the West of London met in a tent and church-room for the double object of deepening the spiritual life and increasing interest in missionary work. The morning and afternoon meetings were very well attended; the evening meetings were large and most hearty.

Rev Canon Taylor Smith, who has been working on the coast of West Africa, gave some most helpful thoughts on Acts viii., specially dwelling on ready obedience in v. 26. How unlikely a place to find work for the Master, and yet at his command he goes. How exactly he does what he is told. "Arise and go," and "he arose and went." "Go near and join thyself to this chariot," and "Philip ran thither." Not only ready obedience, but exact obedience to the Lord.

Rev. F. B. Meyer left some equally precious thoughts on our memories from Acts x., specially as to the action of Peter. God knew where to find Peter—not a congenial place to stay, specially for a Jew, at a tanner's house, and yet the cloud rested there; and so long as there, Peter must be there. God can't find us for his work unless we stay under the cloud. A man of prayer (v. 9) is sure to be used by God, and so Peter waits till three men knock. We want, like Peter, to be simple-minded, claiming no high position. "I myself also am a man."

The missionary address by Rev. B. Baring Gould was most valuable. Responsibility, expectation, success—all calling to renewed effort.

Lord Kinnaird presided over a large meeting of workers—City Missionaries, Bible-women, &c., on Thursday night, many of whom had accepted an invitation to tea previously. This meeting seemed so very happy and useful that it was decided to have another such meeting in October, and to hold meetings for prayer each month from that time. Rev. H. G. Thwaites, Christ Church, Harrow-road, W., undertook to send out invitations to this meeting, and will be glad to receive the names of any who may wish to be invited. The names may be sent at once.

All were so encouraged by these meetings, that a hope was expressed that year by year the same three days in July may be set apart to the same purpose.

H.

LEPERS ON ROBBEN ISLAND.

At a drawing-room meeting, held at St. Matthew's Vicarage, Brighton (Rev. W. J. McCormick), on Tuesday, July 12, Miss Clara Boyes, recently returned from South Africa, gave a most interesting account of her self-imposed and touching work amongst the lepers of Robben Island. Introducing Miss Boyes, Rev W. J. McCormick alluded to the prevalence of leprosy in the West Indies, Sandwich Islands, and Africa, while half a million of lepers are to be found in our Indian possessions. In Norway they are on the decrease, on account of the law of segregation being enforced. Mr. McCormick credited the Moravians with having first started work among the lepers in South Africa some two or three hundred years ago.

Miss Boyes' graphic description of leper life had about it a pathos which was all its own, as she told not only of the terrible physical suffering, but of that which comes from the enforced separation from dear ones left behind; of little children coming to that island as to a living grave; of the loving care of the lepers one towards another; some who have hands carrying those who have no feet, and so on; and, above all, of the intense anxiety of those who have found in Jesus Christ a Saviour and a Friend, in all their suffering and loneliness, to tell to others the story of a Saviour's love. Miss Boyes asked very specially for good and suitable literature for the lepers—not, as she laughingly said, such books as "Paley's Evidences," of which they had a number sent, but bright good reading, and, remembering the poor leper's infirmities, *light to hold*. Such books as Horner's Penny Series and similar were much appreciated; also pictures and paint boxes to while away the weary hours, and hammocks, which busy fingers could make; she stated that both the Union and Currie Companies will forward, carriage free, anything labelled for Robben Island.

The hon. sec., Rev. W. J. McCormick, St. Matthew's Vicarage, Brighton, has in the past two years collected £100 for this work. Miss Boyes' simple account of what she really has seen and knows should go far to stir up public interest on behalf of these poor sufferers of our common humanity.

HIMSELF.

"Himself hath done it."

Once it was the blessing,
Now it is the Lord.
Once it was the feeling,
Now it is his word.
Once his gifts I wanted,
Now Himself alone.
Once I sought for healing,
Now the Healer own.

Once 'twas painful trying,
Now 'tis perfect trust.
Once a half salvation,
Now the uttermost.
Once 'twas ceaseless holding,
Now He holds me fast.
Once 'twas constant drifting,
Now my anchor's cast.

Once 'twas busy planning,
Now 'tis trustful prayer.
Once 'twas anxious caring,
Now He has the care.
Once 'twas what I wanted,
Now what Jesus says.
Once 'twas constant asking,
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be.
Once I tried to use Him,
Now He uses me.
Once the power I wanted,
Now the Mighty One.
Once I worked for glory,
Now his will alone.

Once I hoped in Jesus,
Now I know He's mine.
Once my lamps were dying,
Now they brightly shine.
Once for death I waited,
Now his coming hail.
And my hopes are anchored,
Safe within the veil.

[Pearce and Kiek, 80, Upper Richmond-road, Putney. 1d. per doz., or 6d. per 100.]

COMMEMORATION DAY at ADDLESTONE.

That a gathering so suggestive of pleasant promise as Commemoration Day in the Princess Mary Village Homes should for three successive years be completely ruined by the rain is a misfortune indeed; and many will doubtless sympathise with Mrs. Meredith and her loving helpers who have thus seen their carefully-planned *fete* marred and spoiled. Still, whatever may have been the feelings of the damp visitors on Tuesday week, the good work is as good as ever, the cottages are as bright and peaceful shelters, the girls are as carefully and lovingly trained, and indeed in every department the operations are full of hope, and ought to commend themselves to every lover of the forlorn, friendless, and endangered.

The twenty-first annual report states that "during the last twenty-one years we have erected eighteen semi-detached cottages, each built by donors of the cost of the building. Besides these Homes, we have erected a School House, with two wings, one for the residence of teachers, and the other called Shaftesbury House, for the hon. managers, one of whom is always in charge of the whole Institution, and lives in this building. We have also a detached laundry, with drying ground; and an infirmary, which has accommodation for ten patients, with nurses' rooms, and dispensary; and a chapel for Divine service. The number of children living in the Cottages during the last year was two hundred. Each Cottage has a widow for 'mother,' and some of them have a little one of their own admitted as part payment of their salaries. 'Mothers' are selected from Christian women, who have filled respectable humble stations in domestic life, and are adapted by their dispositions to take an interest in the little ones we rescue from the contamination of their natural guardians. In this matter, we are thankful to report, we have much success. Many hold their positions several years."

After a thanksgiving service in the chapel, conducted by Rev. T. H. Sparshott, the Cottages were visited by the hardiest of the friends, while others hastened to the schoolroom, where a delightful programme had been prepared by the ladies. The girls sung very sweetly various pretty songs, while some of the very wee ones sang and recited little pieces. Then came dumb-bell exercise and musical drill, followed by the distribution of prizes by Lady Harriet Lindsay for excellence in studies, laundry, and other work, Scripture knowledge, good conduct and steadiness in situations, young servants having kept their places for periods varying from three to ten years.

A short meeting followed, presided over by Canon Girdlestone. In the course of an interesting address Mrs. Meredith stated that the Homes were founded entirely by ladies. The Princess Mary, Duchess of Teck, had taken an active interest in the movement ever since its origin in 1871. The Homes were for girls only born into criminal classes, or in similar hapless plight, and the system adopted was to place about ten of them in a semi detached cottage under the care of a widow, who acted as mother. The girls were trained chiefly for domestic service, and many of those who had passed through the institution were now in respectable positions. Mrs. Meredith stated that the average failures amounted to only 1 per cent. Last year against the 37 cases admitted, 35 of the girls had been discharged well provided for.

The Chairman spoke in praise of the work done by Mrs. Meredith and those associated with her, and gave the text, Rom. xii. 21, "Be not overcome of evil, but overcome evil with good." He was sure that if the Government would devote more attention to the young they would prevent a great amount of crime, and reduce the expenses of the criminal laws. Rev. J. Seaver proposed, and Mr. Stocks seconded, the following resolution:—"That this meeting, having heard Mrs. Meredith's report, and witnessed the good behaviour of the children, rejoices that the foundress has been spared to see the Homes attain their majority, and earnestly prays that God's blessing may continue to rest on the work, and on all those who are engaged in it."

We may add that a boy's band and some eighty-one boys from the School of Handicrafts, Chertsey, under the care of Rev. Dr. Hawkesley, were present, and not only added interest to the proceedings, but apparently greatly enjoyed them.

A MISSION VESSEL, built for the Mission to Seamen on the Tees, has been launched at Stockton.

WORK IN CENTRAL FRANCE.

Dear Sir,—Last April you were good enough to allow me to call the attention of your readers to a most useful work which is being done in and around Le Puy by the pastor of the Eglise Réformée of France. This work is in connection with the Société Centrale of France, and has been affiliated with the Consistory of St. Voy, Haute Loire. It is the only Protestant church or mission of any kind in Le Puy. M. Abel, the present pastor, is greatly desirous of building a small church. At present the only Protestant place of worship in the city is a small dingy room in a very low part of the city. There are several Protestant Government officials who would like to attend the services, but they are ashamed to be seen in such a neighbourhood, and still more ashamed to invite any of their Catholic friends to accompany them. The Catholics are extremely bigoted, as a rule, but some are beginning to turn away from the Papacy, and might doubtless be much helped by attending Protestant services. Several have done so in spite of the unpleasant surroundings, and have said to the pastor afterwards, "We like your service; it is simple, and we are tired of Catholic ceremonial. You pray in our own language, and we like your expositions of the Bible. But what a pity it is that you should hold your meetings in this low neighbourhood."

Some souls have been brought into the light already and others are seeking. Pastor Abel, a personal friend of mine, is a most zealous worker and an indefatigable visitor. He goes amongst the people, and is thoroughly in touch with them, knowing their difficulties and hindrances. He has been working hard to collect the money needed to erect a suitable building. The French Protestants—a very small body, alas! (out of thirty-six millions of inhabitants there are only six hundred thousand Protestants all over France)—have helped him to their utmost, and now he knows not where to turn for the rest. Surely the Protestants of England will respond to this call for help, and will aid to spread the Gospel in this centre of Catholicism. The work is unostentatious, but it is a very deserving and needed one. As I am spending the next few weeks in England I shall be very glad to give any further details to those who may be led to take an interest in this cause.

I could give several instances of blessing received. One young soldier who was converted by the ministrations of Pastor Abel has bravely confessed Christ before his comrades. An old man who will soon pass away to the better world says joyfully, "I know whom I have believed, and am not afraid to go."

I may add that Le Puy is a most interesting old city, and is situated in one of the most picturesque departments of France. It would well repay a visit, and Pastor Abel would be most encouraged to see any Christians taking a personal interest in his work.—Yours affectionately in Christ,

Auguste Berthe,
Pastor of the Eglise Réformée of St. Voy.
Care of Mr. W. Green, Moorlands, Bickley, Kent.

Christ Church, Lambeth.

A large congregation assembled on Tuesday week at Christ Church, Westminster-bridge-road, on the occasion of the jubilee of Dr. Newman Hall and of his retirement, after thirty years, from the pastorate of that church. Mr. George Williams presided, and the chancel was filled with ministers of various denominations. Letters of sympathy were read from the Dean of Norwich, the Archdeacon of London, Professor George Adam Smith, Rev. Dr. Cuyler, Sir Fowell Buxton, and others.

The members of the congregation presented Dr. Newman Hall with a service of plate and a cheque for £200. Dr. Newman Hall, in reply, said he had discouraged any large donation, having received in former years so many tributes of their affection. The money he would be happy to devote to the institutions of the church. Addresses were delivered by Mr. W. J. Palmer, Lord Kinnaird, Dr. Henry Reynolds, Dr. Monro Gibson, and Rev. R. Downes.

Dr. Newman Hall then announced that Rev. F. B. Meyer had accepted their unanimous invitation to be his successor. He was a Baptist, but, as the pulpit was open to all who held evangelical truth, this was no hindrance, and he himself would feel great pleasure in providing a baptistery, hoping thus to help in breaking down the middle wall of partition which had too long separated denominations holding the same doctrines. He then took the hand of Mr. Meyer and welcomed him as his successor.

Mr. Meyer briefly responded, saying he hoped to commence work in October.

THE EVANGELISATION SOCIETY.

"Through another year we have done o utmost to maintain a clear Gospel testimony; a the Lord has been true to his promise and h honoured his own Word." So the Evangelisati Society opens its new report and the accoun and incidents given from all parts of the kingdo amply show that its loyal adherence to the sir plicity and fulness of the Gospel has been large used of God in awakening the unconverted an calling many to Himself. "Wherever (it is state our evangelists go, whether in London or th home counties to take Sunday services, or more distant parts of England and Wales conduct missions of two, three, or four weeks, find that the clear, faithful message the carry with them is honoured of God.

Many extracts are given of the most interes ing character, but here we can only glean o forceful and typical paragraph:—"We a thankful to have been permitted to see the fru of the work, but we know the promise, 'M Word shall not return unto Me void.' I mu express how greatly we value the work of yo Society. Were it not for the evangelists' simp and faithful preaching of the Gospel through o land, many country places would still be in igno ance of the way of salvation."

One testimony may be selected as an illustr tion of many. The writer says as to a missio held twelve months previously, and which, ther fore, had been well tested:—

"It is difficult to put in a letter many detail which to us, who see and know them, are u mistakable tokens that the work is of the Lor Himself. Some of the interesting cases I hav lost sight of, there having been removals, &c which have made it difficult to follow them up but there are enough left to stir our hearts wit unbounded gratitude to our Heavenly Father fo giving us such gracious evidences of His smile.

"There is one case I should like you especiall to know of; it came to my knowledge a fe months ago. We had noticed at our usual Sunda evening meetings at Potterne a young man, th son of a godly, respectable farmer. I wa greatly struck with the young man's attentio how he followed the reading, &c., and how i the open air he would come near and stand t to listen. I mentioned this to a friend at Po terne, and advised him to write to the youn man and ask him, plainly and definitely, if h were a Christian. A few days after I had a no from my friend enclosing a letter received fro the young farmer, in which he told us that h was brought to the Lord during the mission hel in the Temperance Hall, now a little more tha twelve months ago. You could not, of cours possibly read all the letters which reach yo from workers all over the country, but I do wis you could have read that one. It was so gratif ing, showing as it did such a simple, but, at th same time, enlightened trust in the Lord Jesus

The tent season having now commenced, co siderable interest attaches to Captain Smith's r ference to the work under canvas. He says:- "The wear and tear of tents involved an expen diture in the early part of the present year probably £500 to enable us to start as many ten on their mission of mercy as last year. Th tents make it possible for us to get into man country places where there are no Christians in good position of life to invite our co-operatio —into which places we regard it as a great priv lege to be able to take the simple Gospel if a entrance can be found."

An account of the work of the Scottish branch the Evangelisation Society was given lately in ou pages, hence we need only add here that the secr tary expresses profound thankfulness for the wor done in the north, and gives some encouragin testimonies received from many parts.

We observe that the income for the past yea has been £11,017 1s. 3d., while the total numbe of Gospel meetings held have been 21,023. It stated that "To maintain the whole work at i present magnitude requires about £1200 p month; but we regret to say that for many co secutive months in 1891 we received only a litt over £600 a month, so that our financial anxieti were great, and retrenchment rather than expa sion was necessary. Many of our loved frien and supporters have been gathered home, and w are earnestly asking the Lord to raise up ne friends, who, for his sake and the Gospel's, w entrust us with the needed funds to sustain work which is undoubtedly being greatly owne of God." Communications should be made the Hon. Secretary, Evangelisation Society, 2 Surrey-street, Strand, W.C.

GRACE AND GRATITUDE.

COMMUNION ADDRESS AT MILDMAY.

REV. GEORGE WILSON, OF EDINBURGH.

The voice that breaks the silence of this still
ur at the table of the Lord ought to be very
ft and very gentle and very reverent. This is
t a time for teaching. It is a time simply for
rring up our minds by way of remembrance.
hat have we come here to see? Jesus, and
sus only. What have we come here to listen
? The voice of Jesus, and the voice of Jesus
ly. What have we come here to receive? The
fts of Jesus; nay, the Giver, with all the gifts
e brings; we have come to receive Himself.
here are mysteries here, mysteries not to per-
ex, but mysteries of length and breadth and
ight and depth. "Eye hath not seen nor ear
ard, neither hath it entered the heart of man,"
at things the Lord hath prepared for his people
his table; but they are revealed unto us by the
ly Spirit. I pray that I may be the voice of
e Spirit this afternoon, as it tells us what Jesus
to us, as He takes of the things that are
rist's and shows them *unto* us, and shows them
us, that we might arise and go forth to be his
gan as He shows them to the world through

What is Jesus to us as we sit at his table?
e is our shelter from the sentence of doom.
There is now, therefore, no condemnation to
em that are in Christ Jesus." That sentence
for ever dismissed; that doom is for ever lifted.
e sit here at peace with God, through Jesus
rist our Lord. He is our acceptance with the
ther; we are "accepted in the Beloved"; we
e in the place of children; we are in the bosom
the family; we calmly rejoice in our adoption
accepted of God. God is satisfied with us.
sus, as the ground of our acceptance, is here
th us at his table; and we respond to Him and
y, "The Lord our Righteousness."

Yet again, He is our New-creator. "If any
an be in Christ Jesus, he is a new creature"—
new creation. This is not a promise, but a fact.
e are new. We are the workmanship of Christ,
ose redeeming work we this afternoon cele-
ate. We have got a new spring to our life—
s love; we have got a new purpose in our life—
s glory; we have got a new power in our life—
s omnipotence. Jesus is to us our New-creator,
r Regenerator; He has made us new.

Yet, again, He is our divine Indweller. "I
a crucified with Christ, nevertheless I live, yet
t I, but Christ liveth in me." "I in you,
d ye in Me." We are all, this afternoon, up at
e right hand, in the heavenly places, there in
sus Christ; but there is a more blessed thought
that Jesus Himself is down here now—more
an *with* us, *in* us by his indwelling—cleansing,
ving peace, liberty, joy, transformation.

Yet again, He is our mighty Keeper. The
eat Shepherd is among us this afternoon, and
er us He is saying, "They shall never perish,
ither shall any pluck them out of my hand."
e are kept by the mighty power of God, through
mple trust in Him.

Yet again, brethren, He is our purity. "If we
lk in the light as He is in the light, we have
llowship one with another," interlaced in fellow-
ip with Jesus Christ; and the blood of Christ
cleansing us from all sin—the sin-soiled feet
our pilgrimage, the sin that we have not dis-
vered, but may discover in the light of this
ly place this afternoon; the sin that the more
rnished holiness of to-morrow may bring to
e vision of our souls—*is* cleansing us from all
.

And He is our Prospect. He went away one
y, but He said He would come again and take
s people to Himself, that where He was there
ey might be, and always be. I know that was
e coming back at Pentecost; but I know also
at the fulness of the meaning is his coming for
s people again, to take them into his kingdom.
These are seven things the Lord is to us; and
ay we not, with hushed hearts, just bow at his
essed feet, and say, "Bless the Lord, O my soul,
d forget not all his benefits."

May I be also the voice of the Spirit as to what
u are to Jesus. Have you nothing to tell Him
is afternoon? He has told you that He is all
is to you, and I have been but on the fringe of
s fulness for you. Have you nothing to say to
m this afternoon?

May we not all say to Him as we sit at his
ble, that we have an unshaken confidence in
m. "I know whom I have believed, and am
rsuaded that He is able to keep that which I
have committed to Him against that day." I am "rejoicing in Christ Jesus," and I have "no confidence in the flesh." Beloved, when you have a drooping heart, which sees no sin that you need to give up, yet is unrestful, a heart which knows not what is wrong beyond the dull, painful consciousness that you are not as you would like to be, and are not as God would have you to be—possibly then He is just waiting for the outgoing of that confidence in Himself, "Jesus, I will trust Thee, and trust Thee now." May we not all say, here and always, in unbroken communion to Him, may we not say with David in Psalm cxxxix., "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Nothing would induce me to part from Thee. I want to walk my pilgrimage in the perpetual presence of my Lord, may we not say that this afternoon, and I want my heart to burn all the way, because He is ever with me, opening up to me the Scriptures, and filling me with his own blessed fulness.

May we not say this afternoon, that we all unite in making a humble but courageous confession of his name? Let us stand where Thomas stood when he said "My Lord and my God," and make this confession of our adorable Redeemer. As we go out into the world, let us say as Peter said, "Whether it be right to hearken unto you more than unto God, judge ye; for, we cannot but speak the things which we have seen and heard."

May we not say that, here and now, we calmly consecrate every energy of our life, and our every possession unto Him? Oh, for grace to stand before Him, as Mary stood before the Lord, and said, "Behold the handmaid of the Lord, be it unto me according to thy word."

May we not further say, God give us grace to say it truly to the Lord this afternoon, "We are willing to accept the chastening of thy loving hand. If we need to be broken, come and break us; if we need to be cleansed, come and cleanse us, though it be with cleansing fire; if we need to cut off the right hand, come thou and do this operation, we are ready; if we need, if we need to pluck out the right eye, give us the power of the Spirit to drop the thing and fling it away at once, that we may stand before the Lord without sin, "Nothing between, Lord, nothing between."

May we not say yet again, that we calmly consecrate the energies of our life to the doing of his will. The Lord wants us to put everything into his hand, and as we heard this morning, He will then appropriate us and work his blessed will on us and through us. He wants us to consecrate our working power, our witnessing power, our enduring power, our *whole* power, to consecrate that to the doing of his will. Can you say to your Master, as you look into his blessed face this afternoon, "Master, thy word, thy will is my deepest delight?"

Lastly, may we not say that we love Him, and that we longingly wait for his coming again? We close this service by singing "Till He Come." The Church is to observe this ordinance "till He come," and when He comes He will take this cup, and He will take this bread, and He will fling them into the sea of his forgetfulness, for they will be no more needed, and He will take us to Him into his kingdom.

May I sum it all up? What is the word of the Master to the disciple? "Without Me, ye can do nothing." Blessed Master, at thy feet, like a little child, I learn that lesson, I take it in, I take it home; henceforth, I will put it into my life; attempt nothing, desire nothing, do nothing, without Thee. May I sum up what I have said about the disciple? It is a beautiful answer, I think, to the Saviour's beautiful word, "Without Me ye can do nothing." It is this, "I can do all things through Christ which strengtheneth me."

May our communion be a keeping of the unity of the spirit in the bond of peace; and may it be a reception again of our blessed Lord, under these symbols of bread and wine by simple faith, yielding all we are and all we have to his purpose and to his use.

THE EARTHQUAKE AT SUMATRA.—Full particulars of the earthquake at Sumatra have not yet arrived at the Barmen Mission House; but it is known that much of the Mission property is destroyed—one of the stations entirely, and probably two others. All the Khenish missionaries and their families, with Mr. Snuggs and Miss Needham, together with all the native Christians are uninjured. Dr. Schreiber writes:—"Thanks be to God who has saved the lives of all our friends!" The volcanic eruption was on one of a group of islands, where some Dutch missionaries were located, but nothing is yet known of them.

THE STRUGGLE IN UGANDA.

At last letters have been received by the British East Africa Company from Captain Lugard and Captain Williams. They tell the story of recent occurrences in Uganda, and although not written in reply to the charges of tyranny and cruelty made by the Roman Catholic priests, they furnish cogent and complete answers to the numerous questions that have been raised.

Captain Lugard tells us that on January 12 the French Bishop, Monseigneur Hirth, who had gone to meet a batch of priests coming from Europe, returned to Mengo, the capital of Uganda. Almost immediately afterwards things began to assume a critical aspect. The peace previously established with so much trouble was disturbed by daily difficulties and quarrels between Romanists and Protestants, and, so far as Captain Lugard could judge, the mischief arose in every instance from aggressions on the part of the Romanists, who had a great preponderance of strength, and were pretty secure from attack by the weaker party. The growing disorder culminated in the cold-blooded murder of a Protestant by a Romanist in the streets of Mengo.

The king, who had sided with the Romanists, declined to punish the murderer, and the bearer of a protest was told that, in case of interference, Kampala would be looted, and Captain Lugard's soldiers all killed. On January 24 the French party got under arms, and, being in a very large majority, attacked those who were looking to the company for protection. Captain Lugard says:—"A very large number charged down towards Kampala, but I drove them back with the Maxim, and the final result was their defeat. They fled to the islands and unfortunately managed to secure the person of the king. The importance of this is not to be over-estimated in Uganda, where the people are devoted to the king, and will acknowledge no substitute. I offered to reinstate the king and the French party in all their former positions and influence and to forget the war. I received constant letters from the king in reply, saying he was most anxious to return.

"However, Monseigneur, the head of the Catholic Mission, who advocated a complete separation of the two parties, went down to the islands where the king and chiefs were, and I heard from various sources which I could not doubt, that the bishop had used all his influence to prevent the king's return. He had promised me he would do all in his power to bring him back. He had also told me he was going to Sese, instead of which he remained in the islands with the King. Finally, we were forced to attack the islands, and we drove out the enemy with much loss. All the Waganda have always unanimously agreed that in case of fighting here the Mohammedans were absolutely certain to bring war and endeavour to place their Sultan Mbogo on the throne in Mengo. The king having fled, the Waganda of all parties look upon it that he has been driven out by us. Consequently all the common people in the districts are against us."

Captain Williams's letter, dated March 7, conveys more cheering news. The missionaries are safe and the fighting at an end.

SPRINGFIELD SCHOOL FOR WORKERS.

This school has closed one of the most successful years in its history. The "Commencement" exercises proved a fitting consummation of the year's work, and I trust are truly indicative of the "commencement" of the future growth. The main address of the evening was by Rev. Edward Judson, D.D., of New York City, on "The Missionary Spirit embodied in City Evangelisation." The indications are for large classes of both young men and women in the Fall, and surely with the additional departments of music under the efficient instruction of E. Cutter, jun., leader of the Apollo Club of Boston, and the Orpheus Club of this city, as well as the half-time course which has been highly commended, the department of Physical Culture, and by no means least, the Missionary Department, under the charge of Rev. Harlan P. Beach, of Minneapolis, for six years a missionary in North China, the school is in a condition to be especially useful as an active agent in advancing the cause of Christ.

J. L. Dixon.

Springfield, Mass., U.S.A.

NORTHFIELD SUMMER SCHOOL.

This is now a thoroughly established institution in Eastern America. It has met and separated for the seventh time, the dates of session being July 2—13. The attendance was larger than ever, all the New England States being well represented. Being himself absent and busy in Great Britain, Mr. Moody secured Dr. A. J. Gordon as Chairman of the Convention, and from the accounts to hand it appears that there was every sign of undiminished interest.

The Convention was called to order on Saturday evening, when there was a large attendance in Stone Hall. A brief opening address was given by Mr. J. R. Mott, a well known Y.M.C.A. man, who gave the students some excellent counsel as to how they could make the most of the Convention. He advised them to secure a proper proportion of time for quiet meditation and communion with God, and not to look too much to man for the blessing they sought. Two great perils to be avoided were the spirit of criticism and the spirit of self-sufficiency.

Mr. Sankey was called to the platform, and gave the students a hearty note of welcome on Mr. Moody's behalf. Mr. Sankey was cordially received, and the mention of Mr. Moody's name evoked a burst of applause.

The Man and The Word.

The address of the evening was by Dr. Gordon on "The Word of God and the Man of God," from Heb. iv. 12 and 2 Tim. iii. 16. It is important, he said, to see the relation of these two, the agent and the instrument. The consecrated missionary, Francis Xavier, did not take even a Bible with him, only a stray leaf of Scripture. He worked magnificently, but every vestige of his work was wiped out. On the other hand, some have supposed that if they sent abroad the Word of God, scattering it far and near, men would be brought to Christ by it; but all missionary experience proves that where you have the man of God without the Word of God, or the Word of God without the man of God, missionary efforts will be comparatively futile.

The man of God is a disciple of Jesus Christ, inbreathed by the Holy Ghost. It was through reading David Brainerd's journal that William Carey derived the inspiration which led him to become the leader of the nineteenth-century missionary movement. Henry Martin, who had such a temper that he threw a carving-knife at a fellow-student, picked up David Brainerd's memoir, and was so moved that his whole spirit was changed and he became among the most consecrated of the missionaries of the cross. James Brainerd Taylor, whose rule was the spirit of Christ is everything, was only a second David Brainerd in the marvellous power he had over those to whom he preached the Gospel. It is only by being indwelt and swayed by the Holy Spirit that we are worthy to have that title, man of God.

The Word of God is exactly what the man is, a word indwelt by the Spirit; as the agent is indwelt, so the agency is indwelt by the Spirit. Just as the blood pulsates in my body, in every artery, in every vein, sent from the central heart, so from Jesus Christ is sent forth the Holy Spirit, and that Spirit, sent into every mind, is like a sentence of these Divine Scriptures. In preparing missionary lectures I have been struck by the fact that country after country has been born again out of

A single text of scripture.

Hans Eged, of Germany, preached fifteen years in Greenland without winning a single disciple. He returned from the field in despair, but another who took up the work read the passage, "His soul was exceeding sorrowful, unto death," and that single word attracted the attention of Eged, and he was renewed, and the work then began which moved all over Greenland. In Lapland it was thirty-three years before they saw any evidence of good results; they were about to abandon the field, when one day an outcast woman heard the missionary read these words, "The Son of Man has come to seek and to save that which was lost." She became suddenly entranced, entered into the extremest agony, and as she prayed, suddenly light came to her and spread from one to another till it seemed as though all Labrador was going to be converted. Remember how that New Testament, dropped by some English or American man-of-war into the Bay of Yeddo, in Japan, was picked up by a Japanese, who had it translated, and was so charmed and entranced that he asked his neighbours to hear it, and two or three of them were very soon baptized, the first in Japan. There has been no instance in all the history of missions of such sudden and astonishing results of the Gospel as we have seen in Japan, and yet it was all started from one Scripture that was dropped in the bay.

Let us go to the Word with a desire for search. Pray before the Scriptures when you read them, and answer the Scriptures' prayer to you. You will find that the Scripture has many a prayer to us.

A COLONY OF WASHERMEN.

I desire to tell you a little about a work my sister and I are doing; and to ask you to help us.

On the slopes of Landour—one of our Himalayan stations—near a perennial stream, live, in small clay-washed huts, about five hundred souls, a colony of "dhobies" (washermen) and their wives and children. It has been laid upon our hearts to do what we can to teach them the way of salvation, and to give those who are suffering any simple medicines we ourselves can prescribe. More serious cases we have sent to the Charitable Dispensary with a note to the native doctor in charge, asking him for advice, and promising to see that his directions are carried out.

But the ignorant natives of India are much averse to going to a dispensary, and such is the faith of these *dhobies* in our abilty, that we have often been told by them that they would rather die under our treatment than be sent away. It is sad to see how especially the women and children suffer; and all the women and bigger children help in washing, starching, and ironing the clothes. Many a poor little infant has been scalded by falling into the boiler, or burnt by the large fire below it; and the ignorance of the parents causes the delicate little ones much-added suffering. We also find many cases of rheumatism, low fever, goitre, toothache, earaches, sore throats, ulcers, and boils to relieve.

There is much drunkenness among these people, I am sorry to say. Most evenings after the day's work, they go to the bazaar and drink at the liquor shops, and bring back for themselves and others bottles filled with a nasty spirit mixed with injurious drugs, which they call "dároo." When we endeavour to show them the evils of drink, they say, "The 'sahib-log' (gentlemen) drink plenty of 'sharáb' (liquor)." Would to God the Europeans in India would see how the natives watch them and often truly despise them! "Do not use bad language," the Christian worker teaches, and he receives this reply, "The sahib-log swear and call us bad names."

These poor people are astonished that we should care about their comfort, and begin to see there is something in Christianity above ordinary kind-heartedness, for it is utterly unlike the heathen teaching to bear one another's burdens. These heathen never hear of Christ except when my sister and I are able to say a few words to them, and all are never able to be present at one time. When, in March, I left India for a health trip, my sister and I agreed that we ought to get somebody to live near, and carry on a regular work among them. I can find a worker; will friends help us with gifts towards the expenses? I shall be happy to give further details to any who are interested.—Your fellow-worker,

(Miss) M. L. Parsons.

15, *Richmond-road, Uxbridge-road, London, W.*

South African Exhibition.

In September next our South African Exhibition will be opened at Kimberley, and thousands from all parts of South Africa will flock to it. We have taken a stall for the sale and distribution of religious literature, feeling this to be a splendid opportunity for reaching so many visitors. We would be so thankful if your readers would send us some good grants of booklets. We will be able to get rid of a large number of these silent messengers; and liberal grants would be both acceptable and welcome. Any sent to our secretary, Mr. A. Mercer, 2, Berkeley-terrace, Wimbledon, and marked for Kimberley Exhibition, would be forwarded to us out here.

We are at present seeing much blessing in the work. W. Spencer Walton, Director.

Cape Town, June 21.

THE ENGLISH YEAR-BOOK OF Y.M.C.A.'s (1s.), pubished at Exeter Hall, is a valuable handbook of Y.M.C.A. work and officers, not only at home but in all lands. Those interested in such service for young men will find it a storehouse of information on many matters of real interest, and general evangelistic and mission organisation.

Letters to the Editor.

EQUADOR.

Equador is closed to the Gospel. Her Custom Houses will not allow Bibles or Testaments to enter; evangelization would not be permitted. Her people are steeped in superstition, vice, and ignorance, to an extent that would not be credited in Christian England. Should not the representatives of the Gospel devise some means to be at least represented there? Can anything be done for Equador?

I have thought much upon the subject and will offer the results. Equador does not question the few foreigners who reside there of their religious beliefs only that they do not interfere with Romanism. Why not plant there a colony of Christians? The country is fertile, and where well-drained, healthy. In no part of the world will a little labour, well directed, pay so well. Cocoa, tapioca, and other products would soon place such a colony upon a solid, self-supporting basis—in fact, in a flourishing state.

Such a colony would be a practical object-lesson to the people around, and by the wisdom of the serpent coupled with the gentleness of the dove, better things could be done. At least, in Equador the Cross would be represented. Singly, any family could not hope to survive the ostracism, bigotry, and persecution which would fall upon them; but a colony assisted from home until established, could stand.

Certain it is that Equador should have some one to represent the Master, so that we could not look to it as one of the countries where the Gospel was excluded. Geo. D. Coleman.

Concepcion, Chili.

THE MORAL CRUSADE IN LIVERPOOL.

Dear Sir,—In the columns of The Christian and several other periodicals I have observed a correspondence regarding a recent great reformation in the suppression of places of bad repute in Liverpool.

As an old resident, and a worker in the reformation department, will you allow me to state that of neither of the persons named—especially the new-comer of two or three years' standing—can it be said that they have had much to do in helping forward such a reformation.

The work of reformation commenced in Liverpool nearly forty years ago, when there was a great contention amongst the moral and social reformers regarding the deplorable condition of the lower portion of the town. I myself brought the matter before several of the Mayors and members of the Corporation: the result was that an Act of Parliament was obtained called "The Insanitary Building Act," which placed it in the power of the Corporation to deal with, and, when necessary, to pull down insanitary property. Under this Act, from time to time the Corporation have pulled down and cleared away over twenty acres in the lower and central portions of the town. It first commenced at Wapping in the formation of the Wapping Dock, when a large quantity of old property was demolished; it then extended into Park-lane on to Paradise-street and Whitechapel, where hundreds of old houses, the hot beds of vice, were cleared away. From Whitechapel to Dale-street a clean sweep was made of about ten acres. A street, now called "Victoria-street," was formed right through the centre; and here some of the finest buildings in Liverpool have been built. Away up in the centre of the town a notoriously low neighbourhood, called "Nash-grove," was completely demolished, and in its place the Corporation have built a large block of buildings suitable for the working-class, and called "Victoria buildings," with a large square in the centre called "Victoria-square," with good accommodation for washing and drying clothes. Altogether, any one now visiting Liverpool after an absence of thirty years, such has been the improvement that the place would be scarcely recognisable; so that for any new-comer of two or three years' standing to set himself up as having effected great moral and social improvements in Liverpool is altogether ridiculous. What they could have done in such a short time is only like a drop in the ocean compared with the great work which has been going forward in Liverpool during the last thirty years.—I am, respectfully yours, Alexander Innes.

Birkenhead, Liverpool.

"THE ACCUSER OF THE BRETHREN."

In reply to the following remark of Mr. Beachey, in our last issue, "Mr. Robert Brown appears to have fallen into a strange error in supposing that Christ and Satan reign now in the world together," Mr. Brown replies:—

"Of course, I am perfectly aware (as my numerous works testify) that Satan is the god of this age; and that Christ is sitting on his Father's throne until his enemies are to be made the footstool of his feet; and that He has not yet taken to Him his great power and reigned. But nevertheless, He even now reigns in the hearts of his people (which was what I said); just as David, who had been anointed king in the days of Saul, reigned over those Israelites who acknowledged him as such, although he had not then ascended the throne of Israel. For we are expressly told that believers; as such have been "delivered from the power of darkness and translated into the Kingdom of God's dear Son" (Col. i. 13).

NOTES ON DAILY READINGS.

SUNDAY, JULY 24.—LEVITICUS VI.

When it was a question of sin against God, the appropriate sacrifices took the first place; but when it was sin against man, restitution came first. When the gift was brought to the altar and conscience recalled some wrong done to a brother, the gift must wait until restitution was made for the wrong done. What a significant lesson is taught in the burning of that perpetual fire upon the altar of burnt-offering, indicative of the undying flame of love in a believer's heart, which is ever glowing, fed by the oil of the Holy Spirit. But we are reminded that the only secret of perennial efficiency is in the feeding on the heavenly meal, part of which burns in the sacred fire of the Divine participation, and part is eaten by the priest. See how carefully the Holy Ghost guards the character of our substitute, who was made sin for us. It is repeatedly said of the sin-offering, "it is most holy;" and only those who were engaged in direct priestly service—"the males"—might deal with it. It reminds us of the repeated declarations that gathered around the dying Lord, "innocent blood," "nothing amiss," "He did no sin."

MONDAY, JULY 25.—LEVITICUS VII.

In this repetition of sacrifices and offerings already considered we are reminded of the accuracy and minuteness of God's requirements. It is most important to bear these in mind, for though the blood of Jesus has put away sin, its full efficacy is only experienced by those who reverently and rightfully apply it. The soul that ate of peace offerings whilst it was unclean was to be cut off from the people, which teaches that we must be repentant, sincere, and willing to live to the level of our light ere we can properly avail ourselves of the finished work, or feed on the flesh of our Saviour Jesus. How memorable the prohibition against eating blood, because it contained the life! What sanctity in blood! No man might incorporate the life of a mere animal. But we are bidden to eat the flesh and drink the blood of the Son of man, because we may incorporate his life to the uttermost without hurt. Indeed, we *must* drink the emblem of his death, *i.e.*, we must have fellowship with Him at the cross, for it is only so that we can receive his life. "I am crucified with Christ...Christ liveth in Me." How careful the Lord is of his servants; it is not enough that He becomes their portion, but He arranges for them a worthy portion for this life also.

TUESDAY, JULY 26.—LEVITICUS VIII.

And in this chapter we have the Priesthood of the great High Priest presented in miniature. The whole congregation was to be assembled at that great inauguration of Aaron and his sons, as if each of us were reminded of our right to behold and to make use of the office of the Son of God as God's appointed Priest. Each portion of the High Priest's dress told of some attribute or qualification in Jesus. That girdle of his service, that robe and ephod of his oneness with his people, that breastplate of his representation of us and our needs, that Urim and Thummim of his wisdom to direct, that mitre of his holiness in which we, too, are accepted. And the garments of the priests, the sons of Aaron, remind us of the spotless dress in which we should do all the daily work of our lives, ever ministering in the tiniest offices for God. We, too, must be anointed with the precious oil of the Holy Ghost, and must first appropriate the precious efficacy of the blood that was shed for our redemption. But what a delightful picture is that presented by the rites of consecration, whereby hands and feet and senses were alike touched with blood; and then all the new-made priests were shut up in the precincts of the tabernacle for seven days. So must we be wholly for Christ, and be content to be hidden with Christ in God, so that when He is manifested, we shall be manifested with Him. There are great depths in this chapter, demanding careful thought.

WEDNESDAY, JULY 27.—LEVITICUS IX.

The eighth day is the day of resurrection. Aaron and his sons, after having been hidden for seven days, are brought out to the congregation. Aaron in each case killed the various offerings, and his sons completed the sacrificial rites. And that figure, so lovely in its various offices, is surely significant of the great High Priest so far as mortal man may aspire to represent Him. And those assistant priests, concerned so closely in the sacred rites, are surely significant of our part in appropriating for ourselves, and in passing on to others the priceless benefits which accrue from that gift, which combines in itself once for all everything conveyed in the sin, the burnt, and the peace-offerings. But oh, my soul, behold that holy spectacle of the High Priest coming forth to bless the people, whilst the glory of the Lord appears to them, and the fire of God proclaims his favour, for herein is a foreshadowing of that other day, when He who is now hidden shall come forth in glory before our eyes, and shall lift up his hands toward us and bless us. Oh, when will the seven days be complete, and that eighth day dawn for which the whole creation waits?

THURSDAY, JULY 28.—LEVITICUS X.

What a sad chapter is this! How soon does God's fair design become overcast! This offering of strange fire is a warning to us to-day, lest we should neglect the Divine prohibitions, and offer the fire of our own passion, or emulation, or self-will. How much of the worship and service we render is in danger of being charged with the accusation of strange fire. Nothing will avail before God which originates in nature's energy or in the fervour of nature's devotion. Aaron held his peace. He was dumb because he could not but acknowledge the justice of God's vindication of Himself and his own commands. His sons, too, must not allow their natural feelings to overpower their reverent recognition of the righteousness of God's dealings. This destruction of Aaron's sons corresponds to that cutting off from active service of those who wilfully and presumptuously ignore the Divine behests. We must beware of wine and strong drink, whether literally or figuratively, putting away all that would promote unhealthy and unnatural excitement. It is very beautiful to notice the distinction in this chapter between the presumptuous sin of the earlier verses, and the failure arising from the anguish of bereaved human nature in the latter ones. Such things had befallen that the priestly family could not eat their accustomed food, but no judgment befell. He knoweth our frame, and distinguishes between wilful rebellion and natural infirmity.

FRIDAY, JULY 29.—LEVITICUS XI.

How marvellous that God should give so much time to this catalogue of articles of diet, showing that all our life, as his priests, passes beneath his searching judgment. And concerning it all He has a distinct will and choice. A clean animal was that which chewed the cud and divided the hoof, a double qualification in which many have seen an illustration of that godly character which meditates on the Word of God, and preserves a separate walk, divided from the world around. *Meditation* and *separation* are the two chief characteristics of a holy soul; neither is sufficient without the other (ver. 7). The true believer also needs the *fin* for movement, and the *scale* for protection. It might not be possible in all instances, as in some, to trace the reasons for the distinctions made, but it was enough that God had spoken, his word was the end of strife. Not eating only, but touching was forbidden, because of the holiness of God, whom they served. We often say that temptation is not in itself sin, and it is true, but it may be that we are more often soiled than we think by the very approach of evil. How wonderfully all these distinctions were swept away in the Christian dispensation! Righteousness no longer stands in meats, and drinks, and divers washings, but the answer of a good conscience to God which is cleansed in the blood and clothed in the righteousness of Christ, Acts x. 11-16.

SATURDAY, JULY 30.—LEVITICUS XII.

This chapter takes thee back, reader, to thine original fallen nature. We were shapen in iniquity and conceived in sin, and, therefore, are unclean in the sight of the Holy God. The birth of a male involved seven days' ceremonial defilement, of a female fifteen. Yes, and we all need the circumcision of Christ, described by the Apostle as consisting in the putting off of the body of the flesh. The very nature that we inherit involves us in guilt which needs atonement. As members of the first Adam, we require the mediation of the second. And there must be the daily use of the knife, cutting away all that pertains to self and evil. But how merciful is God! There was a gracious gradation in the sacrifices, so that the poorest might find it within his means to obey; and it is a memorable fact that the mother of Jesus brought two fluttering birds—meet emblems of her gentle nature—when she bore her new-born babe to the Temple to present Him to the Lord. "Though He was rich, for our sakes He became poor." Blood is needed for all, and has been shed for all, but our appropriation of it varies almost infinitely. We must all rely on the blood of Christ, but to some how much more it means than to others. Oh, give us to know the fulness of Thy great redemption, and make us every whit clean.

International S. S. Lessons.

SUNDAY AFTERNOON, JULY 31.

PETER AND JOHN BEFORE THE COUNCIL.
Acts iv. 1-18.

GOLDEN TEXT: Verse 12.

THE preaching of Peter, consequent upon the healing of the impotent man, was too personal and too bold to be allowed to continue. This lesson narrates a formidable yet a futile effort to silence these bold witnesses for Jesus.

I. POWERFUL OPPOSITION (1-4). Note *by whom it was led* (1). Josephus frequently speaks of a temple guard, consisting of Levites, and probably commanded by one of the high priests. It was a combination of men who were violently opposed in many things. Yet priests and Sadducees are made one in their opposition to Jesus. (See Matt. xxii. 15-16.) If the enemies of the Gospel sink their differences for an evil purpose, should not the Church of Christ be manifestly one against the common foe? *The reason for their opposition* (2). The Sadducees objected to the doctrine of the resurrection; the priests objected to their teaching at all, as an invasion of their own privileges. It was not the miracle, but the word which Peter taught which roused their opposition. The name of Jesus was hated; and the resurrection was the fact that gave that name its power. The world can endure the preaching of a Christless morality, but still opposes the doctrine of the atonement through the death and resurrection of Christ. *Their powerful weapon* (3). Fearless witness for Christ has led many a man to the prison (comp. Jer. xxxvii. 15). Yet in spite of their efforts *the work continued* (4). The preachers of the Word may be in prison, but the Word itself is not bound (2 Tim. ii. 9). There is something inspiring in the view which this verse gives of the onward progress of the Gospel in spite of the puny resistance of man. Is not this a fulfilment of Psa. ii. 4?

II. PETER'S BOLD DEFENCE (5-12). It was "eventide" (3) when the apostles were arrested; on the following day a full meeting of the Sanhedrim met. Among the persons mentioned are Annas and Caiaphas, before whom Jesus had appeared, and by whose wicked plotting He had been put to death. They were mistaken in supposing that the cross would be the end of Jesus. The question put to the apostles (7) admits the fact of the miracle, and gave Peter his text for a further Gospel testimony. It is specially noted that Peter's reply was given when "filled with the Holy Ghost" (8). It was this that made him so fearless and undaunted in the presence of such an assembly.

The points of Peter's defence were these:—(*a*) The act performed was an undoubtedly "good deed" (9); why should they be punished for that? (*b*) the authority for working the miracle and the power by which it was wrought were in Jesus of Nazareth, now raised from the dead (10); (*c*) the Sanhedrim, so far from finding guilt in the apostles, were themselves guilty first of rejecting (11), then of crucifying, this Saviour (10); (*d*) through this same Jesus all salvation comes, so that rejection of Him leaves us without any other hope (12). It was a noble defence, and showed less regard for his own safety than for the salvation of those who heard it. Such a testimony, given in the power of the Holy Spirit, was a fulfilment of Luke xxi. 15.

III. THE RESULT (13-18). The first effect was *amazement* (13). The Council could not understand such freedom and boldness of speech in men who had never learned in the Rabbinical schools. The very deportment of the apostles reminded them of Jesus when He appeared before them. They were like Him because they had been with Him. Such a testimony from the enemies of the Gospel is invaluable. The next effect was *perplexity* (14-16). The man who had been healed was present, and silently bore witness to the truth of Peter's words. With such a fact before them what could they do? They knew that no law could secure a conviction of men for performing such a deed of mercy and power. The last effect was *a foolish charge* (17-18). Observe that it is the preaching of Jesus which they fear more than the miracle. But how could men obey such a charge (19-20)? As well command the birds not to sing, the rivers to cease their flowing. Out of the abundance of the heart the mouth must speak (Luke vi. 45; Jer. xx. 9).

Learn (1) when a good work is being done Satan stirs up many adversaries. If the world is letting the Church alone may it not be feared that the Church is ceasing to be what it should? (2) The world can tolerate and support a Christless morality and a Christless philanthropy, but will oppose the preaching of a once crucified, now risen, Saviour. (3) When God's witnesses are called to suffer for Him they find special grace to meet their need. Do not shrink from a duty because it is difficult and dangerous. He who leads you *in* will lead you *through*.

OBITUARY.

MR. G. N'KWE OF WEST AFRICA.

This venerable native helper of the Baptist missionaries in the Cameroons was suddenly lately called home, through an explosion of gunpowder. His loss will be greatly felt by the missionaries, who trusted him; by the Christian native church, which was led by him; and even by the heathen, who respected him. For many years he had devotedly served his God, the mission and the people.

MISS JACKSON OF HOSHANGABAD.

Many will hear with regret of the death, on July 4, of Miss E. E. Jackson, one of the Friends' Missionaries at Hoshangabad, India. Formerly a member of Mr. Spurgeon's congregation, she was led in 1884 to offer for service in connection with the Friends' Foreign Mission Association. For 1889 she sailed with the party who went out in the autumn of that year. She at once attached herself to the work in the Girls' Orphanage, where A. L. Evens has ever since found in her a kind, devoted, and diligent helper.

MR. A. ALSOP, MANCHESTER.

We record with deep regret the death of this energetic and earnest worker among the poor and degraded in Manchester. He was carried to his last resting-place on Saturday last. A correspondent in Manchester writes: "His place is empty, and Manchester is much the poorer. The children in his orphan homes have lost a father; the roughs have lost a friend; the city has lost a great civilising agent; the Gospel has lost a powerful preacher; and the Church of Christ has lost a devoted and earnest servant."

DR. C. CULLIS OF BOSTON.

This well-known leader in the faith-healing movement in Boston and founder of the Consumptives' Home, died of heart disease on June 18. Born in Boston, 1833, he had an interesting and varied career. While known widely as an advocate of faith-healing views, his work has reached in other directions, and during his lifetime he built the Consumptives' Home at Grove Hall, the Faith Cure College in Boston, the Boydton Orphanage and Institute in Virginia for coloured children, the Chinese Mission in California, besides two schools in India, the Cancer home at Walpole, the Deaconess' House, and the Spinal Home.

MR. THOMAS COOPER.

The death is announced, at the advanced age of eighty-seven, of Mr. Thomas Cooper, who has been successively known as Chartist and poet, infidel lecturer and Christian apologist. The times have vastly changed since the political agitator was imprisoned on charges of conspiracy and sedition. Of humble birth, and naturally talented, Mr. Cooper early gave serious attention to mental culture, and was very powerful as a public speaker and writer, first as a journalist, then as a prolific author. His works on the evidences of Christianity have had a large circulation, and are still well worthy the attention of students and thoughtful Christian people.

MRS. SCOTT OF MUSSOORIE.

We hear that Mrs. Scott, Principal of the Girls' School at "Woodstock" Mussoorie, after great suffering for some six weeks, passed away on June 2. She had laboured for nearly forty years in India, both in the mission field and as the able and devoted leader in thorough Christian education. The Girls' School at "Woodstock" is recognised by all who know it, as one of the best girls' schools in India, and it has reached this high standard by the noble and able efforts of Mrs. Scott. Girls from families as far apart as Calcutta and Lahore have come to "Woodstock" for education, and they have all more or less carried away the noble impress of her soul.

REV. JOHN THOMAS, D.D.

Many will hear with deep regret of the death last week of Rev. John Thomas, D.D., of Liverpool, whose illness we have repeatedly mentioned. His ministerial jubilee was observed but a few weeks ago, he being too ill to take any part. Dr. Thomas was elected in 1885 to fill the chair of the Congregational Union of England and Wales, when Dr. Rees died before he could enter on the office. He delivered two addresses full of Cymric fire and practical wisdom on "Pulpit Power" and "Spiritual Religion: its Perils and its Power." In Liverpool, in Wales, in England and among Welshmen everywhere, the news that the voice of Dr. Thomas will never more be heard, and that his spare, active figure and snowy head will never more be seen, will come as the news of a personal loss, and in that loss Welshmen will have the deep sympathy of their English brethren. We hope shortly to give a portrait of Dr. Thomas with some account of his life and labours.

RAM CHANDRA BOSE.

This earnest servant of Christ, whose death has already been mentioned, passed away on May 30. He was a convert of Dr. Duff. After finishing his college course he acted as headmaster for many years in the L.M.S. College, Benares. Later on he joined the educational department of Government Service in Oudh. While there he came in contact with the American Methodists; their fervour and fire attracted him, and leaving his Government position he henceforth devoted his life to the service of the Gospel, accepting as a preacher one fourth of his former salary. His talents were brilliant and found scope in lectures to educated Hindus. Twice he travelled to America, where he aroused great interest in Indian missions. Latterly became an agent of the C.M.S. at Lucknow. He was lecturing in Calcutta some two months back, when his health suddenly gave way, and he returned to Lucknow to die.

Mrs. Thoburn, who was with him to the close, writes:—He knew the end was very near, but he was not thinking of heaven, of how or when he would live again, but only of seeing and adoring the King in his beauty. "All my odd notions are gone," he said with emotion, "and I am only a poor sinner, clinging to Christ."

MR. JOHN MACGREGOR ("ROB ROY").

We regret to hear that this well-known writer and Christian worker passed away on Saturday evening at his residence at Bournemouth. Mr. Macgregor had been in failing health for some time, and had for long retired from active service. He was born at Gravesend January 24, 1825, and he was the first to be rescued from the *Kent*, East Indiaman, when that ship caught fire in mid-ocean on March 1, and on board of which his father was at the time with his regiment. Being educated for the law, Mr. Macgregor, as a young barrister, practised open-air preaching in London; and when on his adventurous travels in many lands he ever took advantage of his opportunity to distribute Christian literature. The Open-Air Mission and the Pure Literature Society may both regard him as their founder, while in the interest of ragged school boys he also founded the London shoe-black brigades. He worked with enthusiasm in various departments of Christian work. A letter from his family says:—"The end was very peaceful, though all through the day he had terrible convulsions, but was, thank God, perfectly unconscious." There were some days of delirium, but not very long before his death a gleam of consciousness returned, and when reminded that he was going to be with the Lord, he said, "I go to see Him." The funeral was arranged for yesterday (Wednesday).

Evangelistic Notes.

Chesterfield.—Mr. A. E. Dearden has held a capital mission here with evident token of good issue.

Mr. G. B. Linton has been holding special services in various parts of Cornwall with great blessing.

Mr. William Forbes closed a Mission in Edinburgh on Sunday, 10th. Last week he held a series of meetings at St. Andrews, in the Town Hall and at the Congregational church.

Mr. W. Henry Collins, who is now in Chicago, has been holding meetings in New York and elsewhere, and hopes shortly to commence a series of special missions in various towns.

Tunbridge Wells.—Mr. Henry Varley has been having grand meetings here. On Sunday week nearly five thousand people came to hear the Gospel. Open-air meetings on the common were much blessed, and evidently a deep interest has been aroused.

Padiham.—A three weeks' evangelistic mission, conducted throughout the excitement of the General Election, has been concluded at Padiham by Messrs. Clark, Shaddock, and Philpotts, *Joyful News* evangelists. It is believed that much spiritual good has resulted.

Ireland.—The Methodist Mission Tent, under the charge of Rev. Jas. Kirkwood, is now at Tullinagoan, co. Fermanagh, where it is being attended by large congregations night after night. It had been previously for a month at Togherdoo, where several had been brought to know the Lord.

On Tyneside.—During the past few months, two "Out-and-Out Band" missioners, along with their Gospel Car "Victory," have been working on Tyneside. In the villages on both sides of the river services have been held both in chapels and outside, and large quantities of books sold. At Bell's-close Messrs. Young and Tindale spent ten days, during which time the whole of the place was visited, and the report is that a good work has been done in the village.

Burnham, Somerset.—We commenced our summer services for the people in this pleasant seaside resort on June 26. Our large wooden-sided Gospel tent, which for many seasons has been so much used of God in Weston-super-Mare, is now erected in the Pier field adjoining the Promenade. In addition to the daily services of preaching and Bible-readings in the tent, we conduct open-air services on the sands for the young, and also adults, when weather permits. A widening and deepening interest is being manifested, and the Christians are somewhat waking up to a sense of their responsibility in regard to the unconverted around them. For seven weeks we have had a tent at work in the large and needy district of St. Werburgh, Bristol. On July 24 we commence Gospel services in another tent to be erected at Bishopston, a populous and rapidly-growing suburb of Bristol. Prayer for rich and large blessing to accompany these efforts is earnestly asked.—JAS. A. VICARY.

Temperance Notes.

THE Victoria House of Assembly has resolved ve considerably to raise the duty on spirits, wines, a beers.

Public opinion in Canada is decidedly on the si of prohibition, and each year this sentiment ga ground.

A campaign for temperance is about to be i augurated in the Young People's Society of Christi Endeavour, U.S.A.

Mr. Thomas Rosbottom and friends concluded four weeks' Gospel Temperance Mission in the Ha market, Newcastle, on Sunday evening.

In Texas, as the result of local option, not a dr of intoxicating liquor can be had along one particul stretch of railway four hundred miles in length.

General John Bidwell, of California, has be nominated as candidate of the National Prohibiti Party for the Presidency of the United States.

Dr. Richardson has commenced to publish, *The Asclepiad*, a series of notes upon his work senior physician in the Temperance Hospital.

M. Pasteur, the famous Paris specialist, authority for the statement that men who habitual use intoxicating spirits are more difficult to cure bitten by a mad dog than temperate men.

Dr. Roose advises that children should be educat to do without alcoholic liquors, and says it "may granted without demur that, to the healthy in vidual, alcohol is by no means a necessary article diet."

During the last month the National Temperan Society and Publication House (New York) has h the pleasure of receiving the sum of 1000 dollars fr the estate of Mr. John B. Gough, being a lega which he left in his Will to the Society under cert conditions.

Says the Melbourne *Age*:—"A nation which po down its own throat every year, in the shape of b and whisky, a sum sufficient to provide the coun with two navies and two armies, and an entire ci service thrown into the bargain, is either in a diseas state of thirst, or at a very imperfect stage civilisation."

Mr. Barcroft says:—"In reviewing the legislat work of the past ten years in regard to alcohol, revealed in the Blue Books, it seems to be growing importance each year, and not only so, but we f that the tendency is in one direction only, and t direction the ultimate prohibition of the sale alcohol."

Dr. Roose, writing in *The New Review* on the s ject of alcohol, admits the "terrible accumulation evils, moral and physical, caused by alcoho drinks," and that these things "entitle people describe it as 'the devil in solution,'" also, that is "impossible to exaggerate" the evils of drinki Nevertheless, with strange inconsistency, he defe the moderate use of alcohol.

In Georgia, where out of 136 counties one hund have adopted Local Option and prohibited the liq traffic, a justice of the Supreme Court, in his cha to the grand jury, spoke as follows: "I have p sided as judge in almost every section of Georg and I find that violations of the criminal law nearly three-fourths as great in those counties wh whisky is retailed as in counties where prohibit is enforced and respected."

The following telegram from Zanzibar appea the other day in the London papers:—"Owing the refusal of the Portuguese Consul to allow Po guese subjects to take out liquor licences under terms of the Brussels Act, the Zanzibar Gove ment, acting at the instance of Mr. Gerald Por the British Consul-General, has decided to t measures for forcibly preventing the sale of spiritu liquors by unlicensed dealers."

A man said to have been respectable and ha working, was sentenced lately in Queensland to l imprisonment for manslaughter, the cause on own confession being drink. Said the judge, Si Lilley, "Drink, drink, drink; it's always drink t is at the bottom of the cases that come before me trial. That has been my experience in my p fessional life in this colony. I wish my country would, if they wish to be merry, be wise; and if t cannot be merry and wise, let them be wise."

At the Huntingdonshire Assizes, last week, Justice Hawkins, referring to a case of manslaugh that originated at a public-house, expressed the w that there were some means by which men could kept sober. He knew that it could not always done, but much more might be done in prevent men from over-indulgence in liquor. If a man drunk in a public-house and was supplied w liquor, and the publican himself was aware of it, deserved, said the Judge, with strong emphasis, protection from the law.

Mrs. Gilbert Kirlew addressed the last mon meeting of the Manchester Women's Christian T perance Association and Police Court Mission, spoke specially on the force of personal examp the matter of total abstinence. Mrs. Broxap st that 258 women and girls had been dealt with at Manchester police-court since January, many been restored to friends, some sent to homes, others placed in service. The Salford police sionary is also doing similar good work. friends pray for this branch of the Women's T perance Association? It may be noted that the Mrs. Macalpine was deeply interested in this ciation, and until her marriage was its secretary

Among the Churches.

CHURCH OF ENGLAND.

Arrangements are being made for a series of simultaneous meetings in London on behalf of the C.P.A. next November.

The C.M.S. Committee has appointed Rev. D. H. D. Wilkinson to succeed Rev. Mitchell-Carruthers as assistant secretary.

Dr. T. Chaplin is visiting the following North European Mission Stations: Amsterdam, Rotterdam, Konigsberg, and Hamburg.

Mr. Nicolla, a missionary to Jews in Ispahan, whose six months' banishment from the city has now expired, has been forbidden to return and resume his labours.

A second Protestant Van, provided for the Church Association by Mrs. Fleming and Mr. Tufnell, was dedicated to the service of God last week, and sent out on its good work.

Great and grievous has been the destruction of church property—the cathedral, the bishop's and clergy houses, synod-hall, and schools—in the disastrous fire in St John's, Newfoundland.

It is stated in *The Victorian Churchman* that the see of Melanesia, rendered vacant by the resignation of Bishop Selwyn, has been offered to Rev. A. Penny, vicar of Tunstall, who was formerly at work in Melanesia.

The incumbent of St. Paul's Church, Liverpool, has decided to dispense with the sermon during the summer months. A sermon, however, will be preached later on, as a separate service, for the benefit of those who may desire to remain.

Rev. W. R. Mowll, vicar of Christ Church, North Brixton, unveiled a monument on Wednesday evening in the church in commemoration of his predecessor, Canon Hussey, D.D., who officiated as minister of the church for thirty-six years.

An appeal signed by the Bishops of Bangor and St. Asaph has been issued for help towards the building of the new North Wales Church Training College at Bangor. The college, which is at present at Carnarvon, was partially destroyed by fire last summer.

The annual conference for the diocese of Canterbury was opened last Thursday at Lambeth Palace. The Archbishop, who presided, congratulated the members on the passing of the Clergy Discipline Act with the assent of both political parties. The next point of general interest which in the Upper House of Convocation he intended to take up would be that of Church patronage, and it was hoped to pass a Bill through Parliament to get rid of some of the anomalies which were at present so glaring and so offensive.

A remarkably outspoken address on Ritualism has just been delivered by Rev. R. Glover, in St. Luke's, Holloway. He illustrated the approximation of Ritualistic practices to those of the Church of Rome by describing a visit he paid to a High church. He referred especially to certain points in which the two modern forms of worship coincided, viz., the "idolatry of the Mass" and "fasting Communion." The first point was established by the facts of the elevation of the cup, the concentration of gorgeous ceremonial, altar lights, incense, and vestments at the celebration of the Mass, at which occurred, on the occasion referred to, no less than three separate rinsings of the cup by the officiating priest, a ceremony altogether void of meaning other than that the veritable blood of Christ was believed to be contained therein.

CONGREGATIONAL.

Rev. Gwonfardd Edwards, D.D., of Cardiff, has gone to America for some weeks.

Rev. R. H. Lovell has returned to Bromley from Bavaria, and resumed his ministry.

Rev. G. D. Bartlett, of Highgate, has gone for three months' work in Scotland.

Rev. Dr. Goodrich, of Manchester, held interesting services last week in Farnworth.

Rev. T. H Darlow has accepted an invitation to become minister of New College Chapel, Hampstead.

Rev. W. Morley, who has done good work at Littlehampton, has resigned, and is leaving for Australia.

Rev. J. H. Stimpson, at the eighteenth anniversary of his settlement, said that he had welcomed into the church at Darwall 374 persons.

The Summer School of Theology at Mansfield College opened on Monday, the studies embracing Biblical, apologetic, and dogmatic themes.

At the first anniversary of Rev. G. E. Thorn's work at Lower Edmonton, forty-three were admitted to church fellowship, making a total of 157 new members. The Sunday-school has increased from 120 to 370 scholars, with thirty-six teachers.

At the farewell meeting to Rev. W. J. Woods, at Clapton-park, London, on his assuming the duties of secretary of the Congregational Union, it was stated that he left his church in a highly prosperous condition, 404 persons having been received into its fellowship during his pastorate of five years.

Rev. J. B. Paton, D.D., of Nottingham, is greatly interested in a scheme for extending the influence of Sunday-schools by the formation of a home department. The plan is to divide the neighbourhood of the church and school into districts; appoint to each a visitor, who shall call at the homes of the families of the congregation and the children of the school; and form all who are willing into classes for the study of the Scriptures, the subject each week being the current International Lesson.

BAPTIST.

Interesting services have been held at Ebbw-vale, Mon., by Rev. G. Harris, of Cardiff.

After doing good work at Bridge-street, Banbury, Rev. S. Cheshire has resigned his charge.

The anniversary services at Nottingham Tabernacle have shown tokens of a good work going on.

The Baptist Congo Mission has opened a fresh station at Tungwa, where the chiefs have been asking for a teacher.

The Baptist Missionary Society holds its great Centenary celebration, mainly for Sunday-schools, at the Crystal Palace on Saturday.

Pastor W. S. Godfrey, late of the South Croydon Mission, has received a call to the pastorate of the Luton (Wellington-street) Baptist church.

Three more new chapels are to be erected under the auspices of the London Baptist Association—one at Highgate, another at South Bermondsey, and a third at Sydenham.

The annual meetings of the Cornwall Association were held last week at Truro, Rev. H. V. Hobbs being elected president for the ensuing year. The secretary's report showed that the total sum raised for foreign missions was £364 4s. 10d.

There was a large gathering at the public recognition of Rev. Robert Wood (late of Cavendish Church, Ramsgate), as pastor of Albemarle Church, Scarborough. There is already an increased attendance at the Sunday and week-day services.

A writer in *The Baptist*, discussing "The Question of the Colleges," admits that "hitherto the best results have not been secured by our college system," and proceeds to offer practical suggestions as to the "men to be trained," their "special training" for the pastoral office and other useful points.

The subscriptions towards the endowment of the president's chair in the Brighton Grove College, Manchester, amount to over £4000. Now that the uncertainty caused through the negotiations with the authorities of Rawdon College for amalgamation have come to an end, the matter is to be pressed to a conclusion.

PRESBYTERIAN.

The ministerial jubilee of Rev. A. L. Simpson, D.D., of Derby, is about to be held.

The work at Stafford, under the care of Rev. D. R. Cowan, is reported as flourishing and successful.

On Sunday week Rev. Dr. McEwan held a flower service in Trinity Church, Clapham, the flowers being afterwards sent to St. Thomas's Hospital.

A new wing of the Newcastle Infirmary, to be known as the "Bruce Wing," in memory of the late Dr. Collingwood Bruce, is to cost some £5,000 to £7,000.

Dr. Gibson reports that evangelistic work is being carried on successfully at Whitefield Church, Drury-lane, under the superintendency of Mr. Stark.

The church erected in Sunderland to the memory of the late Rev. John Black has, owing in great part to the generosity of Mr. James Westoll, been opened free of debt.

The Selection Committee have recommended the Presbyterian Church, Regent-square, London, to call Rev. J. Denney, of Broughty Ferry, to the pastorate, as successor to Rev. John M'Neill.

Dr. McKay, of North Formosa, gives in the *Monthly Messenger* a story of Dr. Gavin Ru-seli's work, which now may be regarded as a touching tribute to him who has gone so sadly and suddenly.

The Presbyterian Mission in Formosa are pushing further into the interior. A new station has been opened in an important market town, Phoa-kha; while it is hoped soon to begin work in Moa-tau, which two hundred years ago the Dutch made a centre of their Christian work.

The following note was found the other day in the collection plate at the Memorial Church, Sunderland:—"The writer when young got sixpence to put into the plate, but the sixpence was pocketed. The sixpence is now enclosed with one sovereign." There was no signature to the note, which seemed to be in a lady's handwriting.

METHODIST.

The annual assembly of the United Methodist Free Church, was held last week in Wesley's Chapel, City-road, Rev. John Truscott being elected president.

During the Wesleyan Conference at Bradford, services will be held in thirty-one circuits, and from about one thousand pulpits sermons will be preached by ministers and others attending the meetings.

The Wesleyan Missionary Society has resolved to strengthen its staff at Fort Salisbury, Mashonaland, and both European and native agents at the Transvaal will immediately start for the mission recently established.

The new Wesleyan chapel opened at Whitwell, Worksop, provides accommodation for 350 persons, and occupies a central position, superseding a badly situated and dilapidated old building, much too small for the needs of the congregation.

On Sunday week, in Westminster Abbey, Professor Jowett preached on "The Religious Influence of John Wesley." The famous Oxford professor described John Wesley's influence as greater than that of any other man since the Reformation.

During the five years for which the fund for the extension of Methodism in South Wales has been in operation it has made grants in aid of the erection of thirty-seven new chapels; thirty are in places in which no Wesleyan chapels previously existed.

The Methodist Times states that the most serious financial problem before the present Conference is the alarming condition of the Children's Fund. The present strain upon the fund will cease before the end of the century. But the debt already amounts to £18,000, and before the year of relief comes, at the existing rate of growth, it will amount then to £40,000!

The Wesleyan Methodist Extension Fund Committee, at its monthly meeting, has made grants amounting to £2,441 to thirty-six applications for aid towards new erections and enlargements of country chapels. These chapels will give increased accommodation to 6120 persons, and mean an aggregate expenditure of not less than £30,550. The Committee has under consideration a scheme for giving substantial aid to the erection of new chapels in some towns where there is a rapid growth of the population, and where without special aid such chapels are not likely to be built.

SALVATION ARMY.

Mrs. Booth's Life is to appear in a three-volume subscription edition about the beginning of October.

Rev. Dr. Lyman Abbott, of Brooklyn, has become a member of the Auxiliary League of the Army in America.

The twenty-seventh anniversary meeting of the Army will be held in Exeter Hall on Monday evening, the 25th inst. The General will be in command, and will give an anniversary address. Colonel Lucy Booth will bid farewell for India in the same meeting.

NOTES FROM SCOTLAND.

A new Free Church has been opened at Moffat.

Rev. John McNeill has had a brief but successful mission at Thurso. He preached at Tain on Sunday last, and will be at Inverness next Sabbath.

A correspondent of the *Dundee Advertiser* complains that the filling up of vacancies in Free Church pulpits is more and more falling into the hands of small coteries in congregations.

A mission steamer for the Church of Scotland African Mission has been launched at Glasgow. The steamer will enable the missionaries to evangelise the Makololo a other river tribes, and it will convey missionaries and m sion goods from the Chinde mouth of the Zambesi to P Blantyre for the mission stations.

NOTES FROM IRELAND.

Revs. Jas. Salters, and W. W. Shaw, Irish Presbyteri missionaries in India, have had to return home un medical advice.

The bequest of £5000 left by Sir Wm. McArthur to fou scholarships in the Methodist College, Belfast, will beco available during the present year.

The report of the Church of Ireland Y.M.C.A., Dub shows that the Society is doing an excellent work in t metropolis; it has now 434 members, of whom ninety-n were added during the past year.

FALLEN ASLEEP.

At Sefton-park, Liverpool, on July 7, aged seventy-s Rev. A. McLaren Stalker, formerly of Southport.—Hereford, on 8th inst., aged thirty-two, Mrs. E. W Franc eldest daughter of Mr. Robert Wates, and herself a faithful Christian worker.—At Shenfield, Essex, Mr. W. Forst formerly well known as a Christian worker at Alnwic Northumberland.—At Capel Gomer, on 10th inst., ve suddenly, Rev. J. D. Evans.—At Johannesburg, Sou Africa, Mr. E. J. Lampard, well known as a Christi worker at Albion Church, Southampton, and Av-nu road Church, W.—At Hounslow, Mr. S. Purvin, for t years closely associated with Congregational work.—M Shadbolt, who died last week, through injuries received the balloon accident at the Crystal Palace, was an earn Christian worker, and secretary of the West Kent Sunda school Union.—At Seaton Delaval, Rev. B. Moody, devoted Methodist minister.—At Haworth, Norfolk, on t 8th inst., Rev. H. H. Lubbock, rector of Gunton a vicar of Hanworth.—At Walford, Rev. T. Syer, LL D vicar of Rewensden.—At Cranwell Rectory, Sleaford, Re J. Thorold, aged seventy-two, for twenty-two years rect at Cranwell.

General Booth's Farm Colony.

On Monday more than two thousand Salvationists fr London visited General Booth's farm colony at Hadleig near Southend. The earlier part of the day was spent exploring the settlement and conversing with its occ pants. Major Wright, the governor of the colony, afford every explanation to the visitors. He incidentally stat that it was intended in time to reduce the number of acr given up to farming, and to increase the market garde ing acres. Of poultry and rabbits a very considerable number are being reared on the farm; and General Booth butcher's shop in the village was said to be already paying concern. Another source of revenue is in the co modious house called Park Farm, where visitors may co and board for days or weeks, or months, just as they lik Difficulties in regard to brick making are being surmounte and the colony has succeeded in making one capital kiln bricks. Three hundred men can be accommodated at t colony. At present the occupants number about 260.

After the visitors had had time to look over the sett ment and enjoy the contemplation of the scenery, wh looked charmingly fresh after the rain, and also to enjoy sight of the sea in the distance, a meeting was held und the shadow of old Hadleigh Castle, where an address w given by Miss Eva Booth. Among recent visitors to t colony was Sir John Gorst, who expressed great satisfa tion with what he saw.

Rev. H. W. Brown.

This evangelist, who recently came across from t United States, has been holding some interesting a fruitful services in Scotland. He is now in London, a may be addressed 14, Queen-square, W.C.; he is open preaching engagements. He will conduct the servic next Lord's Day at the Edinburgh Castle, Limehouse, E and next Monday will address workers at the Noon Mee ing, Aldersgate-street, E.C.

Notices.

Communications Received with Thanks.—G.D.C. J D.J.T. A.E.W. E.H.S. J.P. E.J.H. G.A.E. E E.E.L.K. A.J.O. A.H. M.F. C.H. W.D. W.G. F C.H. R.W.M. R.B. A.I. A.G. A.A. R.B.B. W.C R.N. F.G.B. M.E.R. L.D.J. M.S.B. F.D. B J.J.L. H.A.H. J.D. T.A.L. J.F. J.E.R. W.H. H.G.T. G.G. C.B.W. A.J.A. M.R. E.H. J.L.H. E.A E.B. A.R. G.M. O.H.O. E.H.

Applicants for Tracts.—Miss Eliza Roberts, Bel'eve cottage, Truro Vean-road, Truro, Cornwall; Miss A. Williams, 29, Water-street, Rhyl; Henry Cole, 14, Etl ington-street, Gainsborough, Lincolnshire; Miss Et Goss, 20, Buckingham-road, Kingsland; Camp at Aldersh and vicinity, John Poate, James Villa, Farnborough Hants; J. F. Johnson, 15, Gibson's-buildings, Sto Newington, N.; A. Saunders, Beches-buildings, Mou Pleasant, near Brierley-hill; Charles Johnson, 16, F mont-street, King Edward-road, N.E.; J. Bell, "Wint bourne," Sutton-grove, Surrey; J. Staniland, 2, Tool street, Gainsborough, Lincolnshire; Miss M. E. Rober Tros-ge-nfow, Llanrwst; J. H. Hayward, 26, Morpe street, Gloucester; Alfred Richards, 15, Grove-building Dorchester, Dorset; B. Woods, 40, Shakespeare-stre Nottingham.

[As it is found that infidels and others send tracts to t persons whose names are inserted here, it is most desira that all books and papers should be carefully read befo being given away.]

Mr. W. S. Leitch, Lyle House, 48, North Holme-roa Highbury-park, N., will be glad to send, gratis, a parcel copies to seaside workers, of a booklet reprinted from columns—"Taken With You; or, Left Behind?" by M Evered Poole. It is suitable for distribution amo holiday-makers.

Hop-pickers.—Mr. John Burnham, of Brentfor writes:—With the return of September we hope to re our interesting work in Kent among the thousands immigrants from the courts, lanes, and alleys of our l towns and cities. Parcels of tracts, boots or clothing rail) should be prepaid to Pastor J. J. Kendon, Mar S.E.R. Contributions to Pastor J. J. Kendon, Goudhur Kent; or to John Burnham, Fernbank, Brentford.

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Personalia.

Rev. J. A. Clarke sailed from Antwerp on July 6, on his return to Lukolela, on the Upper Congo.

Dr. Charles Ray Palmer, of Bridgeport, has given to Yale University a scholarship of two thousand pounds in memory of his son who lately died.

Rev. H. T. Cousins, Vice-President of the Transvaal Baptist Association, has just returned to England after nearly fourteen years' work in South Africa.

Rev. B. Senior has been reappointed to Surrey Chapel, where his work has been such that he could not well be spared. An assistant has been given him to lighten the labour somewhat.

Signor Capellini, of the Military Church, Rome, is at present on a missionary tour in Sicily. His wife writes:—"Pray that a great blessing may accompany the Word distributed in new fields, and the bearer of the good news kept from illness during this season in that hot country."

Rev. N. Abraham, who has done noble work in Cape Colony, but whose health for the past eighteen months has been causing the gravest anxiety to his friends, arrived in England from South Africa on July 5. The voyage had not, however, the beneficial effect upon him that was hoped.

Rev. R. W. McAll, D.D., has received from the President of the French Republic the decoration of the Cross of the Legion of Honour, in consideration of his twenty years of unselfish devotion to the good of the poor in France. This tribute will be a help to the work of the McAll Mission, and will be pleasing news to many friends in Great Britain and America.

Mr. Eugene Stock and Rev. R. W. Stewart, of the C. M. S., have been accorded a very hearty reception by the friends of missionary work in New South Wales. They have stirred up a lively interest in foreign work, and will be pretty fully occupied to the end of July. Mr. Stock has impressed upon his hearers the duty of supporting existing missions to the Chinese, the Aborigines, and the people of New Guinea and Melanesia.

Rev. F. E. Clark, D.D., of Boston, U.S., the founder and president of the Young People's Society of Christian Endeavour, is going on a tour round the world in the interest of the Endeavour movement. He sails from San Francisco on August 19, and purposes visiting the Sandwich Islands, Australia, New Zealand, Japan, China, India, Palestine, Turkey, Greece, Italy, and Spain, returning home by way of England about the middle of next June.

Rev. Jackson Wray in March last conducted Sunday and week-day services at Westminster Chapel. The great interest awakened, and the large and increasing congregations gathered Sunday by Sunday, made many wish that he could have undertaken the work continuously. A proposal was made that Mr. Wray should enter into an arrangement to occupy the pulpit for twelve months, but after consultation with eminent physicians this hope had to be relinquished. The church, however, is encouraged by his kind promise to undertake occasional service, and it is hoped that he will supply the pulpit during October.

Rev. John Truscott, the new President of the United Methodist Free Church, remarked in his presidential address last week that the great spiritual awakenings of the land—that of the Quakers in the seventeenth century, Methodism in the eighteenth, and the Salvation Army in the nineteenth—had all been characterised by the recognition of the office and work of the Holy Spirit, by the cultivation of personal holiness, and a zeal for the conversion of sinners. This was an age of construction. The Œcumenical Conference in America had distinctly spoken for Christian unity. There had been rents in Methodism, but flowers were now growing where the scars had been made.

Lower Abbey-street Gospel Hall, Dublin.

On December 31, 1835, the Gospel Hall, Lower Abbey-street, Dublin, was opened for Christian work. Thousands have since heard the Gospel within its walls simply and lovingly proclaimed by Christians of all denominations, and from almost all parts of the globe. Many who had once professed to love the Lord, but had grown cold, have been restored to the joy of his salvation, and wandering ones who knew not God are now safe in the Shepherd's fold.

Such results encourage the workers, who purpose branching out into a new sphere of endeavour, viz., visiting in the lanes and alleys of the great city, the Lord having raised up two Christian ladies, fully qualified, who have given themselves to this service. The premises just now present a very unsightly and dilapidated appearance, not having been painted for years. The expense will not exceed £25.

Communications may be addressed to Mr. Thomas H. Reilly, jun., 24, Grafton-street, Dublin.

CHRISTIAN POLICE ASSOCIATION.—It is proposed to hold a meeting in connection with the Lord's work amongst our Police Forces at Keswick during the Convention. Any one working among the police or interested in them who will be at Keswick is earnestly requested to communicate with Miss C. Gurney, 22, Station-road, Keswick.

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DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JULY 18, 1892.

*** Donations should be sent by Cheque or P.O.Orders, not by stamps.

*** Cheques, Money Orders, or Postal Orders should be made payable to Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank;**" this will effectually prevent loss.

	£	s.	d.
British and Foreign Bible Society—Dollar, £1 1s.; T.R., £5; C.H.G., £2; L.B., 12s. 10d.; L.M.P., Clapton, £5 5s.; G.C.F., £1; E.P.G., £1	15	18	10
J. G. Paton Mission Fund—E.T., £4; Belford, 10s.	4	10	0
China Inland Mission—R.J.	0	5	0
Miss De Broen's Work (Paris)—H.M.A.S.	1	0	0
Miss Anstey's Work (Eurasian Children)—R.J.	0	5	0
Gibraltar Soldiers' Institute—Rev. E. M.	0	10	0
Mission Church, Philippopolis—Zeta, Bath	0	5	0
Church Missionary Society—G.C.F., £1; (*Victoria Nyanza*)—M.E.R., 10s.	1	10	0
British Syrian Schools—M.E.R.	0	5	0
Lepers of India—R.	5	0	0
Persecuted Stundists—L.N.	1	0	0
Figueras Mission—B.C.F.C.	2	0	0
Society for the Relief of Persecuted Jews—Mrs. W.M.	0	10	0
North Africa Mission—A.A.H.	0	5	0
Spezia Mission (Debt)—A.B.C.	0	10	0
Fresh Air, Poor Needlewomen (Mrs. Fisher)—H.M.D.	2	0	0
Dr. Stephenson's Homes—H.M.A.S.	1	0	0
Miss Sharman's Homes—H.M.A.S.	1	0	0
National Society for the Prevention of Cruelty to Children—G.C.F.	1	0	0
Bristol Orphan Houses—G.K., 2s. 6d.; C.L.M.T., £1	1	2	6
Iron Room, Shoreditch—M.S.	5	0	0
Adults and Suffering Children, St. Lukes—Genl. R.	2	0	0
Fresh Air for Poor Children (Rev. A. S. Herring)—Genl. R.	1	0	0
London City Mission (Holiday Fund) Genl. R.	1	0	0
Homes for Aged Blind, Crouch Hill—Genl. R.	2	0	0
Tramcar Scripture Texts Association—Inasmuch	0	10	0
Gratuitous Circulation of THE CHRISTIAN—Inasmuch	0	10	0
Costermongers' Cottage Mission (Mrs. Penrose)—M.S.	1	0	0
Costers' Mission (Mr. Orsman)—R., £5; (*Day in Country*)—Genl. R., £1	6	0	0
Mr. Quarrier's Orphan Homes—G.K.	0	2	6
Stockwell Orphanage—M.R., 5s.; H.M.A.S., £1	1	5	0
St. Giles' Christian Mission—R.B.J., £5; Major G.M., £5; S.L.R., 10s. 6d.; (*Holiday Fund*)—L.R.H., 5s.; H.C., 5s.; G.J., 5s.	11	5	6
Home of Industry—H.M.M., 2s.; H.M.D., £9	9	2	0
Miss Miltendorff's Homes—H.M.M., 2s.; M.S., £5	5	2	0
Day in Country Fund—H.B., £1; Anonymous, 1s.; A.C., 2s. 6d.; A.R.M., 10s.; S.T.B., £1; E.S., 3s.; S.L.R., £1; W.E., 10s.; C.L.M.T., £1	5	6	6
East London Training Institute (Mission)—J.G.	3	0	0
Lord's Day Observance Society—H.M.A.S.	0	10	0
General Booth's Social Scheme—J.G., £2; Zeta, Bath, 7s. 6d.	2	7	6
Salvation Army—J.G.	1	0	0
Christian Police Association—R.B.J., £2; (*Seaside Home*) Zeta, Bath, 10s.	2	10	0
Union Hall Mission—R.B.J.	2	0	0
Ragged School Union—(*Holiday Homes*) R.B.J., £2; Genl. R., £1	3	0	0
Mr. J. Wooldridge's Tent Work—M.S.	1	0	0
Mr. Fegan's Homes—R.B.J., £1; Zeta, Bath, 10s.; Genl. R., £4; (*Camping Out*) M.T., £1	6	10	0
Rev. J. W. Atkinson's Work—(*Day in Country*) E.T., 10s.; Genl. R., £2	2	10	0
Scripture Readers' Society, Ireland—H.N.H., £1; H.M.A.S., £1	2	0	0
Sailors' Welcome Home (Miss Child)—R.J.	0	5	0
Bridge of Hope (Miss Steer)—R.J.	0	5	0
North-East London Gospel Mission (Seaside Homes)—Matt. xxv. 40, £1; Genl. R., £2	3	0	0
Christian Colportage Association—Major G.M.	5	0	0
Dr. Barnardo's Homes—Major G.M., £5; Zeta, Bath, 10s.; A Well-Wisher, 10s.; H.N.H., £1; G.K., 2s. 6d.; For Jesus' Sake, £1; H.M.D., £1 10s.; W.E., 10s.	10	2	6
Mrs. Meredith's Institutions—Major G.M., £3; (*For Jews*) Major G.M., £2	5	0	0
Aged Pilgrims' Friend Society—Major G.M., £2; Thankoffering, H.E., 5s.	2	5	0
Theatrical Mission—Major G.M., £2; (*Industrial Bureau*)—Zeta, Bath, 7s. 6d.	2	7	6
London Medical Mission—Major G.M.	2	0	0
George-yard Ragged Schools—Major G.M., £3; Genl. R., £2; (*Day in Country*)—Genl. R., £2	7	0	0
Mission to Deep-Sea Fishermen—Major G.M., £5; M.E.R., 5s.	5	5	0
Homes for Little Boys, Farningham—Major G.M.,	5	0	0
Mr. George Heath's Work (Hop Pickers)—M.A.B.,	1	0	0
Miss Weston's Work Sailors (Devonport)—Rev. E.M.	0	10	0
Miss Robinson's Work (Soldiers)—Rev. E.M.	0	10	0
Mildmay Mission to Jews—H.N.H., £1; (*Hebrew Testaments*)—Leeds, 5s.; B. and D., 10s.	1	15	0
Tower Hamlets Mission—Zeta, Bath, £1; R., £5; General R., £2	8	0	0
Open-Air Mission—B.C.F.C.	0	10	0
Home for Dying—Zeta, Bath, 5s.; T.W., 7s.	0	12	0
Billingsgate Christian Mission—Zeta, Bath	0	5	0
Friendless and Fallen—Zeta, Bath, 10s.; Genl. R., £2; R.G., 5s.; W.E., 10s.	3	5	0
National Refuges (Arethusa)—Zeta, Bath	0	10	0
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Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. Bevan, Esq., 54, Lombard St., E.C., or to Mr. W. Wheatley, Superintendent St. Giles' Christian Mission, 4, Ampton St., Regent Sq., W.C.

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Please notice exact title of Society.

Christian Community.

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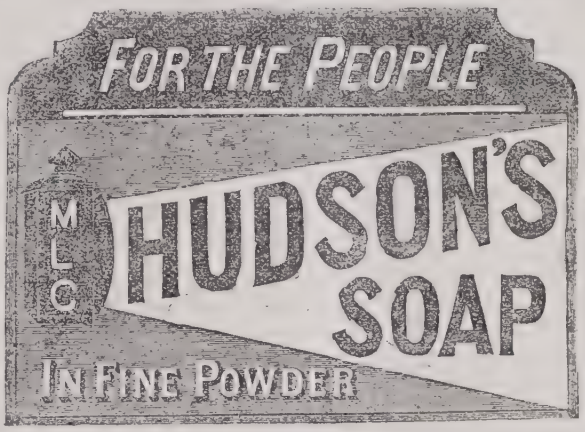


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[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

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The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Eden Seat, Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 12 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

City Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Gospel meetings, young men, Sundays, 3.30 p.m., Tuesdays, 6.45 p.m. Daily prayer meeting, Monday to Friday (inclusive), 1.15 to 2.15 p.m. Missionary prayer meeting, Thursdays, at 6.30 p.m.

Conference Hall, Y.M.C.A., Stratford, E. — Sun., July 17, 3 and 7 p.m., Mr. Graham Aspland. Meetings for prayer: Sun. 7.45 a.m., Fri. 7.45 p.m., Sat. 7.30 p.m.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only), Mr. W. R. Lane; 7, public, Mr. W. R. Lane. Meetings for men nightly at 8. Cheerful service Sat., at 8, public. French Bible-class, Tues., at 8. Prayer-meeting, Mon. to Fri., from 1 till 2, public.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m.

Billingsgate Mission Hall.—Mon., July 25, 12 noon, address by Mr. Finlay Gibson.

Agnes Road Chapel, St. John's Wood.—Pastor H. E. Stone, Suns., "Mornings in Ezekiel," 11 a.m., 6.30 p.m. Tues., at 8 p.m., "Some Difficult Subjects Studied."

Great Assembly Hall, Mile-end-road, E.—Sun., Mr. C. Inglis, 11 a.m. and 6.30 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse.—Sun., 11 and 7, Dr. Harry Guinness; 3 p.m., Rev. H. Bright.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. H. C. Crawley. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Dr. T. Neatby.

Maryleone Presbyterian Church, Upper George-street.—Rev. Dr. Pentecost, Sun., 11 and 7. Thurs., at 8 p.m.

St. George's Hall, Langham-place.—Dr. M'Killiam, Sun. at 11 and 7, Burlington Hall, Wed., at 8 p.m.

Upper Tabernacle.—Sun., morning Mr. W. R. Lane, evening Mr. Finlay Gibson.

Conference Hall, Eccleston-street, S.W.—Sun., at 3.30 and 7 p.m., Mr. P. Garrioch.

Conference Hall, Mildmay-park, London, N.—Preachers for July 24, 3.30, Mr. P. S. Badenoch; 7, Mr. J. H. Lydall.

House of Rest, 10, Finchley-road, St. John's-wood, N.W.—Sunday, at 3.30, address on "Entire Sanctification," by Miss Mason.

Christian Police Association, Police Institute, 1A, Adelphi-terrace, Adam-street, Strand.—Wed., July 27, Quarterly Quiet Day for Christian Workers 4.30 and 7 p.m.

Christ Church, Westminster Bridge-road, S.E.—July 24, Rev. Rhondda Williams, of Bradford.

[Coming Conventions.]

Keswick.—July 25 to 30. Sec.: Mr. Postlethwaite, Eskin-place, Keswick.

Blankenburg, Thuringia, Germany.—Aug. 29 to Sept. 2. Address, Fraulein von Weling, as above.

Carlisle.—Sept. 6-9. Sec.: Mr. C. J. Clapperton, 6, Chiswick-street, Carlisle.

Perth.—Sept. 13 to 15. Sec.: Rev. Dr. Bannerman, Perth.

Dublin.—Sept. 19-22. Sec.: Mr. Robert Cotter, Christian Union Buildings, Dublin.

Salisbury.—Sept 19-23. Sec.: Rev. E. Thwaites, Fisherton, Salisbury.

Glasgow.—Sept. 27-30. Sec.: Mr. W. Sloan, 8, Gordon-street, Glasgow.

Leicester.—Sept. 26-28 (Christian Police Association). Sec.: Miss R. Walker, Enderby Hall, Leicester.

Dundee (Evan. Alliance).—Sept. 26-29. Sec.: Mr. Arnold, 7, Adam-street, London, W.C.

Boston Convention.—Sec.: Chas. J. Small, Bargate Stores, Boston; Oct. 3-7, in the Shodfriars Hall.

Ancoats, Manchester.—Oct. 9-16. Sec.: Mr. F. W. Crossley, Star Hall, Ancoats, Manchester.

Blackheath.—Oct. 11 to 14. Hon. Sec.: E. P. Le Feuvre, 10, Aberdeen-terrace, Blackheath.

REQUESTS FOR PRAYER.—For children's services on Portobello sands, beginning July 25.—For evangelistic services in Raphoe, co. Donegal, conducted by Messrs. Nesbitt and Ross.

MALTA.—A correspondent writes to us: "Local lotteries are not prohibited, as was recently reported. The police superintend about three or four every week, and they take place by official sanction. For three or four Sundays there have been no sermons at the only Anglican church in Valetta, notice having been given of their discontinuance. Street preaching and tract distributing are strictly forbidden."

DISTRESS IN JERUSALEM.—Rev. A. Ben-Oliel writes:—"There is much misery and poverty among the Jews, particularly among recent arrivals. Only last Friday, July 1, I undertook to supply the tenants of the Montefiore range of houses with water. The local government has, for the first time, demanded the house-tax from them, about £2 10s. from each, and as they cannot pay, has put guards over the cisterns, and forbids them to draw water! This act is specially cruel to the children and aged in this hot weather."

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Consumption had carried off several members of her family. Some years since she had rheumatic fever, and had been very delicate since then. Three months before writing me she took a severe cold. This was followed by loss of voice and appetite, violent cough, yellowish-green expectoration, pains in the chest, flushings, night sweats, palpitations, swelling of the feet and ankles, wasting of flesh and great weakness. Doctors reported that both her lungs were diseased, and that the heart was very weak. A patient at Bembridge, Isle of Wight, had recommended her to me.
Seven weeks elapsed, and she wrote:—"My health is much improved. Cough slight now, appetite improved, perspirations less, very little swelling of the legs and feet. I cannot speak too highly of your medicine."
In December last she writes me:—"I am quite well and strong. I can walk three miles without any fatigue. *My doctor told my friends to prepare for the worst. He now looks upon me as a wonder.* You can use my case should you wish, and it will give me great pleasure to testify to the value of your treatment and answer any enquiry."

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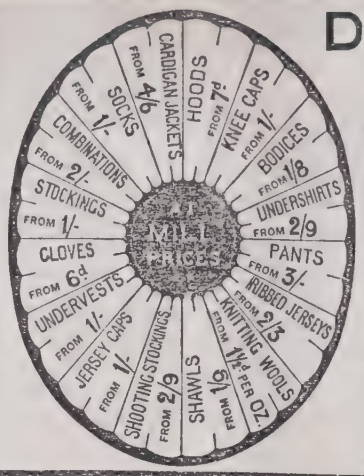
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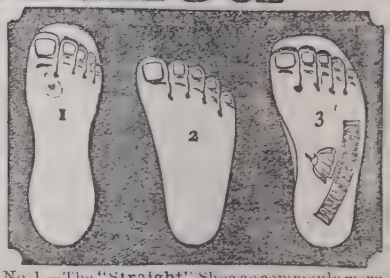
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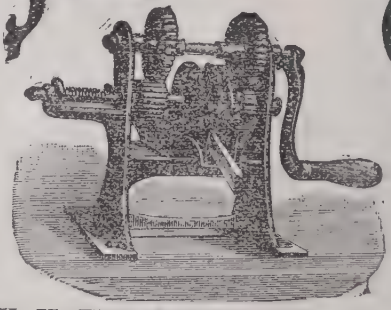
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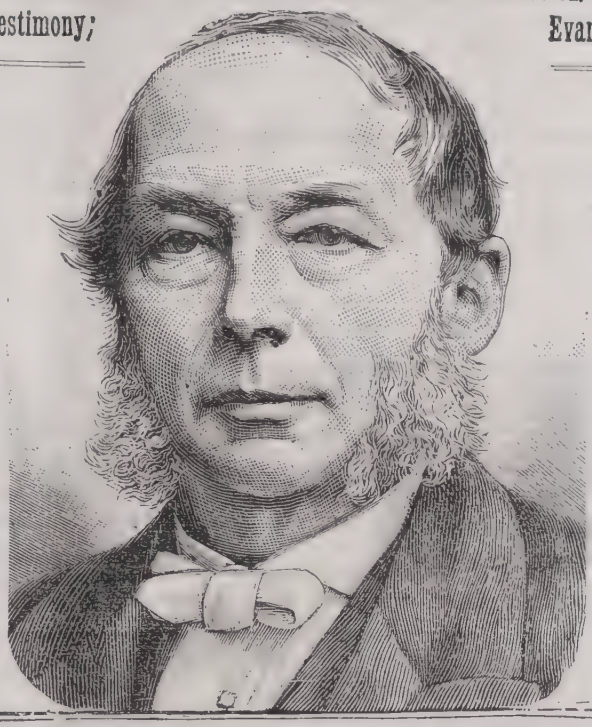
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First grade modern school. Small classes. Individual attention. Form work arranged with due regard to health. Decided Christian training. Splendid premises, workshops, cricket field, tennis courts. Fees £45, no necessary extras. c143

OXFORD COUNTY SCHOOL, Thame.—Established 1840. Efficient, home-like. Excellent table. Perfect sanitation. Fine premises and grounds (11 acres.) Tepid swimming bath, gymnasium. Exams. University, Locals, Chamber of Commerce, &c. Many distinctions. Reference: The Vicarage, Thame; The Manse, Thame; The Rectory, Aston; Sandford, Thame, &c. "Friends much pleased with care and attention received." Rev. C. H. Spurgeon.

OXFORD COLLEGE (Young Ladies), Clacton-on-Sea. Principals—The Misses Beard. Thirty roomed house, facing sea, south. Thorough education. Professors. Governess-Pupil wanted. Light duties. For exams. preferred. Premium required. c593

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High-class school for sons of gentlemen. Boys receive thorough education, and are prepared for the various competitive examinations. Special care of delicate boys. Christian home. Head master, Mr. E. E. WHITFIELD, B.A. c636

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established
YOUNG GENTLEMEN'S BOARDING SCHOOL where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.
The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS of THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.
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For gentlemen's sons under 14 years of age.
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Thorough education, with decided Christian training. The premises include workshop, chemical laboratory covered and open playground, tennis-courts and cricket field. Delicate boys receive special care. Fees moderate and inclusive.—Prospectus, apply PRINCIPAL.

TUNBRIDGE WELLS.—Some ladies having girls under their care, wish to increase numbers. Would receive children (daughters of gentlemen) on very moderate terms.—Full particulars, references, A., care of Burleigh, Grosvenor-road. c215

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PETIT CHATEAU, LAUSANNE.—Parents wishing to send their daughters on the Continent to perfect themselves in French, would find a healthily situated quiet Christian home with Madame MAURERHOFER and her daughter. Music, painting, German. Good references. Prospectus on application. c22

GENEVA. — Clergyman recommends to parents seeking for their daughters the benefit of education abroad, the advantages offered by French lady and her daughter (certificated). Re-open in September. — For further particulars apply to Monsieur TOPHEL, pasteur, Cours des Bastions, Genève or to Mademoiselle GOLAZ, The Rookery, Richmond, Yorkshire. c23

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TRENT COLLEGE

NOTTS.

Christmas Term commences Thursday September 15th,

When

TWELVE SCHOLARSHIPS

will be awarded (6 of £50 and 6 of £20 per annum reducing the school fees to £8 and £11 6s. 8d. per term respectively).

Preference will be given to the sons of (1) Hebrew Christians; (2) Missionaries; and (3) Clergymen.

Names of Candidates should be sent to the Head Master by August 31st.

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HOLIDAY TUTOR.—A theological Student, Evangelical, Bachelor's degree, Lausanne, seeks Engagement from August 6. Would travel and superintend studies. French and classics. Excellent references.—Address EFARS, Chexbres, Vaud, Switzerland. c2369

COMPANION PUPILS. — Christian parents wish to receive two girls, about 6 and 12 years of age, to educate with their own daughters (experienced Christian governess). Large country house. Terms moderate. References exchanged.—C237, care of Haddon and Co., Salisbury-sq., E.C. c2237

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SECRETARY.—A lady (24), desirous of Christian work, seeks an appointment as above. Good correspondent. Knowledge of French and German. Four years' experience in secretarial duties.—B. J. VINEA DOMINI, Coblenzerstrasse, Bonn-on-the-Rhine. c2386

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The success of the Conferences during July has surpassed all anticipations. A most admirable tone ha prevailed in all the discussions, and the conviction has been universal that the gatherings will effect great good. Fro the recreative standpoint, the pure air, splendid scenery, and glorious walks round Grindelwald have refreshed an delighted all the members of the Conference. It has been found perfectly possible to combine the most enjoyabl excursions during the day with the most animated discussions in the evening. In August no Conferences will be hel but there will be abundant opportunities for that enjoyable social intercourse between members of different church which has been one of the most profitable features of the Conference. The programme for September surpasses th July programme considerably in interest and importance, and already it has been found necessary to close the list f September 5th, but three supplementary parties have been arranged.

Full Reports of the Conferences will be published in "The Review of the Churches" for August September, and October. In the August Number the Hon. and Rev. Canon Fremantle will give h impressions of the Conference.

PROGRAMME FOR AUGUST.

FOURTH PARTY (Leave London July 28th; Leave Grindelwald August 8th).

Sunday, July 31, 8.30 p.m. Preacher, Rev. W. J. Dawson.
Thursday, Aug. 4, 8.30 p.m. "The Marvellous Boy: A Picture of England a hundred years ago." Rev. W. J. Dawson.
Sunday, ,, 7, 8.30 p.m. Preacher, Rev. W. J. Dawson.

FIFTH PARTY (Leave London August 8th; Leave Grindelwald August 19th).

Sunday, ,, 14, 8.30 p.m. Preacher, Rev. Hugh Price Hughes, M.A.

SIXTH PARTY (Leave London August 18th; Leave Grindelwald August 29th).

Sunday, ,, 21, 8.30 p.m. Preacher, Rev. J. Guinness Rogers, B.A.
Sunday, ,, 28, 8.30 p.m. Preacher, Rev. J. Guinness Rogers, B.A.

PROVISIONAL PROGRAMME FOR SEPTEMBER.

***SEVENTH PARTY** (Closed) (Leave London September 5th; Leave Grindelwald September 16th).

Tuesday, Sept. 6, 8.30 p.m. Reception Meeting. Rev. Dr. Lunn.
Wednesday ,, 7. REUNION CONFERENCE.
Morning Session, 10.30—12.30. Chairman, The Lord Bishop of Worcester.
Afternoon Session, 2.30—4.30. Chairman, Rev. T. B. Stephenson, LL.D., President of the Wesleyan Methodist Conference.
Evening Session, 8.30—10.30. Chairman, The Ven. Archdeacon Farrar, D.D.
Revs. Professor G. T. Stokes, Père Hyacinthe, Dr. Parker, Dr. Marcus Dods, J. Guinness Rogers, Hugh Price Hughes, C. F. Aked, and other leading ministers and laymen will take part in these discussions.
Thursday, Sept. 8, 8.30 p.m. "The Duty of Wealthy Christians in a Democratic Age." Rev. Hugh Price Hughes, M.A.
Friday, ,, 9. Address: Rev. Canon Body.
Saturday, ,, 10, 8.30 p.m. Address: Rev. T. B. Stephenson, LL.D., President of the Wesleyan Methodist Conference.
Sunday, ,, 11. Preacher, Rev. Joseph Parker, D.D., of the City Temple.
Monday, ,, 12, 8.30 p.m. "Woman's Work in West London." Mrs. Price Hughes and Sister Lily, of the "Sisters of the People," and Sister Dora of the "Sisters of the Children."
Tuesday, ,, 13, 8.30 p.m. "The Effect of Disestablishment on the Irish Church." Rev. G. T. Stokes, D.D., Professor of Ecclesiastical History, Trin. Coll., Dub., Author of "The History of the Celtic Church."
Wednesday ,, 14, 8.30 p.m. "The Place and Power of the Preacher in Modern Church Life." Rev. Dr. Parker.
Thursday, ,, 15, 8.30 p.m. Social Evening.

***SUPPLEMENTARY SEVENTH PARTY (A)** (Leave Lond August 29th; Leave Grindelwald September 9th).

The Seventh Party is now closed. For the same reasons that I g for this arrangement in the case of the Second Party, I have decided arrange for three Supplementary Parties. The first (Supplement Seventh Party A) will leave England on Monday, August 29th. They stay through the Reunion discussion, and Mr. Price Hughes' Lectures the 7th and 8th, and their ten days will terminate on Friday, Septem 9th. Any who wish to stay with their friends until Friday, Septem 16th, can do so by booking their places in advance and paying two-an half guineas extra. The charge for those who only stay the ten days, leave on the 9th, will of course be the usual ten guineas.

***SUPPLEMENTARY SEVENTH PARTY (B)** (Leave Lon September 2nd; Leave Grindelwald September 13th).

For the convenience of any who may be too late in booking for Seventh Party, but may not wish to leave England so early as August 2 I shall arrange another Supplementary Party to leave England September 2nd, and to leave Grindelwald on September 13th. Any who to stay until the following Friday can do so by booking their place advance, and paying 24s. extra. The charge for those who only stay ten days, and leave on the 13th, will be ten guineas.

***SUPPLEMENTARY SEVENTH PARTY (C)** (Leave Lon Thursday Sept. 8th; Leave Grindelwald Sept. 19th)

EIGHTH PARTY (Leave London September 15th; L Grindelwald September 26th).

Friday, Sept. 16, 8.30 p.m. Reception Meeting. Rev. Dr. Lunn.
Saturday, ,, 17, 8.30 p.m. Social Evening.
Sunday, ,, 18. Preacher, The Ven. Archdeacon Farrar, D.D.
Monday, ,, 19, 8.30 p.m. "Authority in Religion." Rev. Ma Dods, D.D.
Tuesday, ,, 20, 8.30 p.m. Social Evening.
Wednesday ,, 21, 8.30 p.m. "The Duty of the Ministry in Relati the Drink Traffic." Rev. Canon Wilberfo
Thursday, ,, 22, 8.30 p.m. "How and in what subjects the Chu may act together in relation to Modern Sc and Opinion." Rev. Canon Barker, Rect Marylebone, and Chaplain to the Queen.
Friday, ,, 23, 8.30 p.m. "The Philanthropic Development Christianity and Paganism Compared and trasted." The Ven Archdeacon Farrar, D.D.
Saturday, ,, 24, 8.30 p.m. Social Evening.
Sunday, ,, 25. Preacher, The Ven. Archdeacon Farrar, D.D.

NINTH PARTY (Leave London September 26th; Leave G Grindelwald October 7th).

The Programme for this Party will be announced later.

PLACES SHOULD BE BOOKED AT ONCE.

The sum of TEN GUINEAS includes Railway Ticket (available for forty-five days), Second Class Rail, First Class o Steamer, and Hotel Accommodation for Ten Days at Grindelwald, one of the most charming places in the Bernese A

All communications, either now or during the Conferences, should be addressed to Rev. Dr. LU 5, Endsleigh Gardens. London. N.W.

The Christian.

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ll Advertisements for The Christian should be sent Messrs. John Haddon and Co., Central Advertising ces, Bouverie House, Salisbury-square, London, E.C., ompanied by remittance. (For Terms, see Page 2.)

Notes and Comments.

EXT week we purpose giving portrait and sketch of Right Rev. A. R. ker, Bishop of Eastern Equatorial Africa.

Ir. Moody will (D.V.) preach at Keswick Saturday and Sunday next. After his three s' mission at Preston, August 1 to 3, ompanied by Mr. Burke, he will conduct tings at Carlisle, August 5, 6, and 7. yer will, we trust, be made for continued sing.

ith regard to the forthcoming campaign reland, a correspondent writes that Mr. dy's Belfast Committee are completing ngements for his approaching visit. A e number of citizens are anxious that Mr. dy should address meetings in the huge lion used for the great Convention in June It will seat more than ten thousand ons, and, when aisles and unoccupied es are filled, will accommodate over twelve sand persons. The exact date of Mr. dy's visit to Belfast has not yet been , but it is believed he will begin work in orthern capital by the middle or end of nst. Mr. Burke, who sang so sweetly at ghy, will accompany Mr. Moody on rish tour.

is very satisfactory to note that, despite alleged spread of Romanism in Great ain, and the development of Romish prac-, the number of Romanist Members of iament has not been increased during the t General Election. The fact is one to bankful for, seeing that, in regard to e, even toleration must always be from utside, seeing that she is in spirit and in ice essentially intolerant.

e following is in reference to a note in our written by a Dublin contributor:—

—In your issue of 21st. inst. you say: "Perhaps the most noteworthy facts in connection with cent Parliamentary elections in Ireland is that two-thirds of the Roman Catholic voters went ly contrary to the loudly-expressed will of their s and priests." Having been a candidate for an eat, and having taken a deep interest in the n throughout the country, I must be allowed this statement an unqualified contradiction. ost outstanding and startling fact about the struggle has been the triumph of the priests over the Parnellites. Apart from the Protes-onstituencies in Ulster, and two Unionist ses in Dublin, the interest of the election was d in the contest between the two Nationalist , McCarthyites or Clericals, against Parnellites i-Clericals, and the result has been the p.iests eturned 71 of their nominees against 9 of their nts. It is this absolute demonstration of the y power which makes the Protestants of Ireland e . . . It is from a feeling that some may be by your article that I ask you to insert this ation based upon the most intimate knowledge recent contest in Ireland. I could give endless les of the extraordinary priestly pressure and tion brought to bear upon the electors within n personal experience.—Yours faithfully,

T. L. Corbett.

House, Palace Road, Streatham Hill, S.W.

s essential that we rightly divide the of Truth; that we do not depreciate sion in order to magnify a later experi-and that, in seeking the promotion of ss, we do not detract from that which is ent upon regeneration. We shall not, iting the blessings which belong to life as such, enhance the possession of life more abundantly. The God and Father of our Lord Jesus Christ has blessed all believers with all spiritual blessings in heavenly places in Christ (Ephes. i.). The Ephesian saints were not all advanced in holiness; but, hearing the Gospel, they believed it, and on their believing were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, to the praise of the glory of his grace.

God's work is perfect. Every communicable blessing contained in Him who is the fulness of the Godhead bodily, and in whom are hid all the treasures of wisdom and knowledge, is as certainly the heritage of the child born into the Kingdom yesterday as of the chief of apostles. Talents may vary, but redemption, and life, and sonship, justification and separation to God's service, sealing and anointing, baptism into the one body of Christ, and right to drink of the one Spirit—all these are the prerogative of every child of God.

One fact explains all the different degrees in which believers enjoy, and in which they convey to others, the blessings which they possess in Christ, viz., the differing measure in which they drink of that one Spirit, and therefore the different measure in which they are filled with the Spirit. How vitally important, therefore, is the command: "Be filled with the Spirit." How inestimable the privilege of being so filled.

Some of the questions recently raised in the discussion as to Inspiration do not so much affect the inspiration of Scripture as the righteousness of God. God put man under law that man might learn the depth of the Fall. Israel thought they could fulfil the law, and said, "All that the Lord hath spoken will we do and be obedient." "An eye for an eye, and a tooth for a tooth" was law, and was consistent with that dispensation. The real question is, was God justified in teaching men as they were able to learn? If the Lord Jesus Himself said to his disciples, "I have many things to say unto you, but ye cannot bear them now," how much less were Israel able to bear the full blaze of Gospel light when they came out of Egypt lusting after its fleshpots, worshipping its golden calf, sitting down to eat and drink, and rising up to play!

Men will question the righteousness of God's holy acts, as well as disregard his deeds of mercy. It is not for finite beings to criticise the judgments of the Infinite. Moral differences are not necessarily inconsistencies. Under the schoolmastership of the Old Covenant man was dealt with on the assumption that he was capable of moral improvement; under the New Covenant he is shown that it is impossible for such as are in the flesh to please God. The flesh must be crucified, and the spirit must be animated by the Spirit of God. The Lord Jesus Christ Himself announced this advance from the lower to the higher grade of treatment in the Sermon on the Mount: "Ye have heard, &c. But I say unto you" (Matt. v., 21-48.). Our duty is to recognise the admitted progression as according to the wise ordering of God, not to judge those who lived when the day-star was dawning by the same standard as we shall ourselves be judged by, as living in the full light of the manifested Word of God.

It is not strange that the prince of this world should desire to discredit Daniel, for if he succeeds in this he discredits the Lord Jesus, who committed Himself to what Daniel had foretold. It would be for the welfare of Christendom if its rulers studied Daniel; they would then govern with understanding of the times, as revealed by the only wise God, who sees the end from the beginning.

We are already familiar with the newspaper heading "The Labour Party," and we are becoming accustomed to "The Labour Riots;" but for the present "The Labour War" has only appeared as an American development. This increasing claim of the people to power, the way in which, half in jest and half in earnest, they are called "our masters," and the conflicts in all the countries between the governments and the peoples, indicate clearly enough the direction of present developments.

In our interesting American contemporary, *The Forum*, Professor Hyde has a remarkable paper on what he describes as the "impending Paganism" in New England; and, strange as it may appear, he attributes the large increase in the number of persons, both in villages and country towns, who "never go to church," and who in the census paper do not hesitate to describe themselves as "not professing any religion," to the abundance of sects, and, in a large measure, also to the "undignified competition" between the churches. The writer advocates what has frequently been urged in these columns, union in name and in effort between denominations whose differences are not on vital points of faith and doctrine.

The Sunday Opening of Museums is again being pressed by those who think such places ought to be available on the Lord's Day. We observe, for example, that a meeting, held recently, of delegates from Metropolitan Vestries and Boards of Guardians, resolved that a deputation should urge the matter upon the Government. It was pointed out, but in vain, that in one London district the opening of the Free Library had been a failure; and it is safe to say that in several provincial towns the innovation has been equally unsuccessful. It is strange that, while in France and Germany the blessings of the Day of Rest are being even more widely recognised, men who have been reared in this land of Christian privilege should desire in any measure to reduce the weekly Sabbath to the common work-a-day order.

About this season of the year, *Mr. Punch* generally makes a plea for the City children and their need of relaxation. "The Cry of the Children," in last week's issue, is pathetic as ever; we transcribe the closing stanzas:—

Hearken then, ye youths and maidens, favoured Children of the West,
East and South and North are children, who are hungering for rest.
They have never seen the country, never heard the streamlet flow:
London pavements, London darkness, London squalor, —these they know.

Not for them to range the moorland, or to climb the mountain-side;
They must linger on in London, till the grave their sorrows hide.
From year's end to dreary year's end they must pace the noisy street.
Do you hear the ceaseless echo of their weary, weary feet?

Just one day without your wine, Sir! Madam, just one ribbon less,
And one wearied child in London from afar your name will bless.
Think, ere now you seek your boredom in fresh pleasure-draughts to drown,
Three or four benighted Millions still are left behind in Town!

Fresh and remarkable evidence of the silent spread of Christian influence in India, and of the dawn in native minds of a recognition of Christianity as a coming force, is afforded by a Hindu metrical work lately published and widely circulated among the lower orders. Rev. J. D. Bate, of Allahabad, having accidentally lighted on a copy, says that, about half-way on in the poem, there occurs a line on the reading of which he could scarcely believe his own eyes. "I rubbed them, and then read it over again. It seemed quite too good to be true, and it filled me with joy, almost to an ecstasy:

'Throughout our land to-day,
Jesus is everything, Rám is nothing.'"

This testimony, considering the quarter whence it comes, is of substantial value as an indication of progress made; and it is a genuine piece of encouragement to all those whose

minds are interested in the growth of the Kingdom of the Redeemer. It is a piece of disinterested testimony from the pen of a man who had every motive for keeping silent upon such a fact, and who (we may be reasonably sure) would not have rushed forward to proclaim the decadence of idolatry so pointedly if he were not aware that he was giving utterance to a sentiment which his fellow Hindus (for whose instruction he wrote) shared in common with himself.

Judgment delivered on Monday by the Court of Appeal orders Dr. Barnardo to find and produce within three months the boy Harry Gossage, an organ-grinder's drudge, found wandering in Folkestone, rescued, cared for, and sent to Canada by the director of the institutions. What Dr. Barnardo's course of procedure may be we know not; but all will pray earnestly that he may be guided aright as to his action in the matter.

The Indwelling Christ.

How few Gentiles seem to understand the one topic on which their Apostle pre-eminently set his heart. Repeatedly in his Epistles he speaks of himself as commissioned to be a steward of the mysteries of God on their behalf. And he speaks as though love made him tell of something which had irradiated his inner life with supernatural glory, and which he could not, dare not, hoard for himself. In view of the convention at Keswick, which has been signally entrusted with the stewardship and promulgation of this same truth, it is opportune to consider once again its true import.

There are three steps in the Divine Life which follow upon a clear apprehension of three distinct and fundamental facts in God's dealings with men. We may best set forth these majestic truths by laying them on the three prepositions, "for," "with," and "in." The *first* fact that the soul needs to apprehend is that the Divine Man has become its substitute, dying for its sins upon the cross, and pleading for its acceptance at the throne. Then does the burden roll from the back, and the heart, long silent, begins to sing.

The *next* fact, the knowledge of which enters the soul like a rift of sunshine, is the consciousness that He who died for its sins has become the companion of its pilgrimage, and that He is beside it all the days, so that not a single furlong can be traversed without that Divine companionship, which, whilst it is the charm of heaven, is the heaven of earth. Thus much is realised by multitudes of saints, who never get beyond a devout appreciation of what He meant when He said "I am with you all the days, even unto the end of the age."

But there is a *further* fact, which the Apostle speaks of as a mystery, because it was hidden from ages and generations. Hidden in the Divine mind, it awaited a moment in the fulness of time, when previous dispensations had fulfilled their ministry of bringing the saints to a ridge of experience from which they might behold the dawn of a truth which, when once received, would fulfil the ancient prediction of an unsetting sun, an unwaning moon, an everlasting light, and the days of mourning ended for ever.

The Apostle speaks of *the glory* of the mystery, because all God's secrets when they are divulged, break in light. The hidden wealth of colour in the sunbeam, a mystery of beauty, is only disclosed when it smites some opposing cloud, and then it breaks into the rainbow hues that fling a glory over the abyss. The fragrance and colour hidden in the root, when revealed to the eye of man, are gathered up into flowers that seem the only untainted reminiscences of the glories of Paradise. The hidden nature of God, revealed upon the face of Jesus, encircled it with a glory that dazzled the beholders. And the mystery of the Indwelling of God, when revealed to the Apostle, emitted rays of such delight, and blessedness, and heavenly rapture, that he could only describe them as the glory of this mystery, "Christ in you, the hope of glory."

We sometimes wish that there could be a gathering of those who have apprehended something of this marvellous truth, to consider all other truths from its standpoint, and beneath its light. Questions of sin and deliverance from its power, and rest, and ministry, and Spirit-possession seem all subordinate to this unique and mighty conception, which as much transcends them as Mont Blanc transcends the Lower Alps, though they are not less part of the range from which it rises, as they are indeed the stepping-stones by which to climb its heights.

If once men would really apprehend that the Eternal God, incarnated in the person of Christ, was nevertheless prepared to tenant human hearts by his Holy Spirit, what a wealth of life, and strength, and hope, and bliss, would begin to pour forth into all the departments of their being! Well might the Apostle speak of the *riches* of the glory of the mystery. When a man once believes that God is in him, prepared to fulfil through him the good pleasure of his will, there is a ford to every Jordan, a passage through every Red Sea, a door in every Valley of Achor a pass through every mountain range. He mounts up with wings as eagles, and the stars become but stepping-stones across space. The word *impossible* is no longer found in his vocabulary, for even if he fails and faints, he is borne along by the energy of an indwelling Spirit, who flags not, who wearies not, who never waxes powerless, nerveless, forceless. The poorest character becomes rich with "the unsearchable riches of Christ,"—when Christ enters, having neither silver nor gold, but promising the believer a share of such things as He has.

"The hope of glory," says the Apostle, and in another place he says it is a hope that cannot make us ashamed. It is said of a certain scientific man that he can ascertain from time to time the rate at which a river at a distance rises after a fall of rain. "A metal organ pipe is fixed vertically in an inverted position, so that the water in the river acts as a stopper to the pipe, and the rise or fall of the water determines the note it gives when blown by a small bellows, driven by a very small water-wheel. To the upper end of this organ-pipe a microphone is attached. This is in circuit with a wire leading to a town station at some distance, where there is an exactly similar organ-pipe, which can be lowered into a vessel full of water while it is sounding. By means of the telephone the note given by the pipe at the river-side is clearly heard at the town station. The organ-pipe at this station is lowered or raised by hand until it gives the same note. The length of the organ-pipes under water at the two stations are then equal, so that the height of the water in the distant river is known."

This will afford us an illustration to set forth the truth of which the Apostle speaks. In our hearts there is a duplicate of the glory of Heaven. He who is the glory there is within us, and we know Him in the fulness of his indwelling life, his tenderness, and strength and beauty; we hear the note which is already sounding through the realms where He reigns, and we can gauge something of the fulness of their bliss. Such are the riches of the glory of the mystery of an indwelling Christ, which is the hope of glory; and so long as conventions like Keswick accentuate this truth they are performing an invaluable service for the universal Church of Christ.

WAITING FOR CHRIST.—True waiting for Christ is best expressed in the quiet discharge of accustomed and appointed tasks. The right place for the servant to be found when the Lord comes is "so doing" as He commands, however secular the task may be.—*Dr. Maclaren.*

THE SHILLING BIBLE issued by the *Trinitarian Bible Society, 7, St. Paul's-churchyard, E.C.*, is a very useful edition. There are six coloured maps, and the book is bound in leather, and very attractively finished. It will be welcome for presentation to Sunday scholars.

THE ABBEY-ROAD MESSENGER (1d. monthly. *R. Stone, 22, Boundary-road, N.W.*) is a model of what a local church record should be. The August issue contains several very instructive articles, besides rendering account of work by Pastor H. E. Stone and others in St. John's Wood.

THE GOSPEL IN GALICIA.

A CHRISTIAN who has been staying for thre months in Vigo and the neighbourhood writes :-

"It needs but a short acquaintance with th Spanish people to find out that very large nu bers protest against the priests, hold them contempt, and hate their tyranny. In ma parts of Spain newspapers are published whi openly attack the priests. *El Progresso* has c culated in Vigo for some months past, and ma Romish abuses are clearly pointed out in it.

"Yesterday I accompanied Mr. Benjam Smith, who has preached the Gospel in t place for several years, and near a village were led into conversation with two priests w were watching some men building a stone w One of the priests said, 'These stones are de they would always stay in the quarry and be no use until lifted out by the hand of man. the same way the Bible is a dead book, and of use except when it is explained by the Chur

"Many of the people of Spain are now alive Papal tyranny, and they are finding out wha refuge of lies is the so-called Church of Ro The natural result is that many drift off to religion at all; finding what they have taught from childhood is false, they put subject aside altogether. On the other h there are some who long for the truth.

"Though so many despise the priests, t power is great; many who hate them will form to a few outward ceremonies, and co quently suffer nothing; but if a Spaniard r accepts Christ and confesses Him he soon that the days of persecution are not over. priests possess power in many ways—by de ciations from the altar, in the confessional by influencing employers of labour, who dis Protestants from their employ. Many accepted the Gospel in their town have lost work and have been obliged to emigrate.

"There are devoted English workers in va places in this province. May the Lord many more workers for the work."

THY BROTHER'S BLOOD.

STANDARD-BEARER of the nations!
England, mother of the free!
Hearest thou the accusations
God is bringing home to thee?
Selfish quest of gain and pleasure;
Cain-like scorn of others' good;
Grasping of unholy treasure,
Though it cost a brother's blood.

Hark! how borne across the waters
Comes the cry of injured Ind,
Telling that her sons and daughters
Suffer because thou hast sinned
That in villages and cities,
Giv'n to thee by Heaven to save,
He, who ever weakness pities,
Sees thee lure them to the grave.

Long has China ceased to struggle,
Learned to use what still she hates
Needless now, as once, to smuggle
India's drug within her gates!
But each day her homes are weight
With new poverty and care,
And each passing breeze is freight
With the wail of her despair.

Loud, unto the God of nations,
Rises tempted Burmah's cry;
Vain to thee her supplications—
Like her neighbours, she must die
Flying as on eagle's pinion,
Hell wields England's power and
And, through her, asserts dominio
Foul with lust, and dark with sha

Where, O England, the successors
Of thy sons who freed the slave?
Where the faithful brave confesso
Of his name who died to save?
His good law hast thou forgotten
Seems the world too poor for lo
Then is thy proud empire rotte
Severed from his realm above.

Ah! "the mills of God grind slow
But they grind exceeding small,"
And th' oppressors of the lowly,
Must before his vengeance fall.
Oh, my country! quick repentan
Can alone thy doom avert;
Wake to righteousness, ere sent
Long deferred, God's truth asse

Tientsin, China. JONATHA

The Great Charge.

BY REV. I. R. VERNON,

AUTHOR OF "THE HARVEST OF A QUIET EYE," "GLEANINGS AFTER HARVEST," &c.

"Do the work of an Evangelist."—2 Tim. iv. 5.

This was St. Paul's charge to Timothy, first ishop of Ephesus. It embodies, however, in ief, the charge, given to every one of his fol-wers, of the Great Shepherd and Bishop of r souls.

"*Evangel*," in Greek; "*Gospel*," in Eng'ish; th, we know, have for meaning, "*Good Tidings.*" hat a day was that for the world when the st Evangelist was sent from the Throne to the rowful and sin-blighted earth: sent with the mmission, "*Do the work of an Evangelist.*" For e first Evangelist was the Herald Angel, and s announcement to the shepherds the first spel, "Behold, I bring you good tidings of eat joy, which shall be to all people. For to you is born this day in the city of David a viour, which is Christ the Lord!"

"Go and tell the good news!" With what joicing of heart the "Angel," the "Mes-nger," received the message. For his being s saturated with love to God, therefore, to d's creature, fallen, yet made in the Creator's nge. Nor, the message given, could the angelic st refrain: "Suddenly there was with the ngel a multitude of the heavenly host, praising d." There is joy among them over one sinner at repenteth. What joy, then, over the demption of a world!

Love to God, that is the *fons et origo* of evan-listic work. "*Lovest* thou Me?"—then "Feed sheep." And, surely those other sheep which e has, not yet in the fold, for whom, neverthe-s, He gave his life:—these are committed as a st sacred charge to those who, to his appeal, uld answer, "Yea, Lord, Thou *knowest* that I ve Thee!" Of that great Atonement which e Son of God had wrought with so much n and suffering, so much love and con-scension, He committed to his disciples the nouncement to the whole world.

"Go ye therefore, and make disciples of all e nations."—St. Matt. xxviii. 19.

"Go ye into all the world, and preach the spel to the whole creation."—St. Mark xvi. 15. Romans viii. 22.

That was more than eighteen hundred years o. How is it that many millions yet, even w, remain ignorant of the Advent, to this our dened earth, of the Saviour of the world? w is it that not yet "each remotest nation has ard Messiah's Name"? It is because of the *guor* of *Faith*, and the *decay* of *Love*.

He calleth his own sheep by name. "Simon, n of Jonas!" And his sheep, his own sheep ognise the call, and implicitly follow. They ow his voice, and believe, not because of the ing of others, for they have heard Him them-ves, and know that this is indeed the Christ, Saviour of the world. And in the true fol-ving Him, the sheep must necessarily become, their turn, shepherds. Well has it been said at "it can be nothing but receiving a revela-n which reveals nothing that can account for n being apathetic in spreading it." To have, ced, heard the voice, and to have followed its ding into the pastures of tender grass and the ters of quietness, and to be content to enjoy se in a selfish loneliness, would be to act the t of those lepers, before they, in the abund-e of the Syrian camp, reflected concerning, famine-stricken multitudes, who knew not of s supply: "We do not well; this day is a of good tidings, and we hold our peace!" s not too much to say that the *necessity* to ngelise, the "Woe is me," unless to my ver, and beyond my power, I am furthering sionary work, at home and abroad—that this sion for souls is an indisputable proof of true rituality, *i.e.*, real love for the Master. Yes, e missionary work in its entirety as a trust-rthy thermometer to show heat or coldness in devotion to Christ. And, remember, that loves not to see that thermometer abiding at perate. "I would thou wert *cold* or *hot*!"

Have I then"—let each one ask who *does* pro-Christ-following—"Have I indeed heard His e calling *me* by *name*?" What is the certain of this? Simply the having implicitly wed *Him*. "He calleth *his own sheep* by name, the sheep *follow Him*, for they know his e."

nd in what does that voice speak more clearly n in this command to go into all the world and preach the Gospel to all the nations, *beginning at Jerusalem*?

How *can* any claim to love Him, to be follow-ing Him, who are dull-hearted concerning this parting charge of our risen and ascended Lord? "*Beginning at Jerusalem.*"—And do any, save a mere handful of His avowed followers, give work, self-denying, *laborious* work, to the conversion of Israel, the Mohammedans, the Heathen? Is not slackness the rule, zeal the exception, in the exertions made by, shall we say, the more part of those who profess to be not of the world, but of Christ?

OUGHT THESE THINGS SO TO BE?

We need a great wave of love to the Lord to pass over the Christian world—love to the Master, and hence, and hence only, devotion to his cause, utter following of his command. Then, as did He, men and women in abund-ance would be found ready to leave the comfort and peace of the well-ordered and protected fold, and to go out into the wild and desert places, amid the briars and the pits, and the ravening beasts, counting not their life dear unto them, if they might lead from their dreary wanderings the sheep that are without the fold, and bring them, from their poison-food and draughts of death, to the green pastures and the still waters which they enjoy who follow the Lamb (who is also the Good Shepherd), where-soever He goeth. Then, as did his first followers, men and women would be ready at his call, to give—not the grudged guinea, and the un-gracious shilling, but to give up, if need be, "houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands," for his name's sake.

> Were the whole realm of nature mine,
> That were an offering far too small;
> Love so amazing, so divine,
> Demands my life, my soul, my all!

To sing thus, even emotionally, with the voice is not difficult. It is well, afterwards, to search and see whether the action of the life accords with the profession of the lips.

"If ye love Me, keep my commandments."

And He will accept no other test. "Why call ye Me, Lord, Lord, and *do not* the things that I say?"

And his own sheep must *really* follow Him; not in *profession* only, not in *intention*, but in *deed*. "He that is not *with* Me, is *against* Me."

* * * * *

"A stranger will they not follow, but will flee from him, for they know not the voice of strangers."

May not this word of the Good Shepherd explain to us the want of enthusiasm which, as regards mission-work, we certainly have to deplore? Can they bear this test who profess to be of Christ's sheep, to have heard his voice, and to be followers of Him in verity? Do they flee from strangers? There is much food for thought, and for searching of heart, in this reflection.

"No man," the Lord says, "can serve two masters." And have not Christ's followers fallen into the way of trying to do this—of making too great concessions to the demands of the world?—its demands upon their time, its demands upon their money? Have not mere luxuries become as though necessities in our day? Do we endure hardness as good soldiers of Jesus Christ? Is not much money spent in self-pleasing, in satisfying the requirements of the world, in keeping up appearances, in entertain-ments not really hospitable, but hollow and in-sincere? Is not much time spent in "strenuous idleness," in excessive recreation and mere worldly amusement, in fulfilling the conven-tionalities of our modern,

ARTIFICIAL, UNEARNEST LIFE?

Is not the creed of the day too much, even among religious people, "All things are lawful for me?" and this even without the check upon it, "Not all things are expedient."

There is a decided loss, it seems to me, in our day, of the protest which the mode of thought called "Evangelical" used to make against occu-pations and amusements which may be described as merely worldly. There may have been excess in the earnestness of the protest; but in this world laxity is more dangerous than severity, and more common. This laxity has crept over the observance of the Christian Sabbath, and, indeed, over the consideration of the serious responsibility, as a whole, of the Talent of the use of our Time. And, if in this, and in the matter of strictness of life and of careful stewardship of income, there be slackness and indulgence, for self-denial, it is a sure sign that the world is gaining and that Christ is losing ground in the heart. The world and Christ! Modern Society would make these at one. But this cannot be. The world is strange, nay, is inimical, to Christ. He separates, in his prayer, his own sheep from the world, "I pray for them, I pray not for the world." He is, indeed, the Saviour of the world; but in this special prayer He makes a distinction between those outside the fold—hostile, many of them to the Shepherd and to the sheep—and those whom He calls his own.

And these his own are, indeed, to go into the world, and compel those outside to come into the fold. They are to overcome the world, to bring captives out of it for their Lord. But this is not to be done by yielding to its blandishments.

"The friendship of the world is enmity with God." "The voice of a stranger will they not follow."

Is it not the endeavour to follow both the Shepherd's voice and the invitations of the "stranger" that makes so many half-hearted, vacillating Christians? Is not the world, with its demands on time and money, the great enemy of evangelical work? The world is, in truth, Christ's antagonist, *Anti*-Christ. It is the destroyer of ardour for his service, of enthusiasm, of devotion. If talents, time, fair prospects, a large fortune, a brilliant career, are *sacrificed*—yes, that is the world's word—in Christ's service, does not the world lament

SUCH "FANATICISM"?

And are we not apt, in our careful listening for the world's voice, to grow dull of hearing to the voice of the Beloved? Do we not, who should dedicate all we have and hold to his service, too often make a compromise, and "keep back part of the price"?

Yet we cannot deceive Him! He knows his own sheep, in that they know his voice and follow Him. And a stranger will they *not* follow.

Yes, the world is a foe to enthusiasm. "Above all," she says to Christ's disciples, "no zeal!" Nor is it possible to be zealous for Christ and well in with the world. He demands sacrifice, whole devotion. But the world also demands this. For the world's requirements there are volunteers enough: nor does the world grudge giving up her sons and daughters to devotion to the world's requirements.* It has been noted how readily it yields these to dangerous service, and to deadly climates — soldiers, civilians, merchants, en-gineers, artizans, until the stream has to be checked because it is superabundant. But when it is the requirement of Christ that calls upon us, then the old begin to grudge and to deprecate, and the young fall back; and, "alas! this stream, hitherto so ample as to need rather to be checked than stimulated in its flow, becomes a faint trickle scarcely to be discerned. Provision for this world's needs—wealth, power, honour—for these prizes there is pushing and jostling of eager crowds. But those are few indeed to whom the prize is precious of souls, each one of whom is loved by our Father who is in heaven, and for whom Christ upon the cross shed, drop by drop, the blood of the Son of God."†

> 'Tis a point I long to know,
> Oft it causes anxious thought;
> Do I love the Lord, or no?
> Am I his, or am I not?

For such anxious thought and troubled ques-

* The late Dr. Bush, of the American Board of Missions, had a gift of rare eloquence, with which he addressed con-gregations upon his favourite topic—foreign missionary effort. But few were ever cognisant of a most pathetic fact in his own life. He had a lovely daughter just budding into early womanhood, upon whom all his hopes were centred. He had given her every advantage of education and social position, and she had graduated with high honours, and with more than the usual accomplishments of social aspirants. She was as the apple of his eye to her father, who anticipated many happy years in her society, now that she was exempt from school duties.

It was at this time that Dr. Bush preached a sermon famous for its pleading pathos, asking for missionary labour. He addressed himself to his audience with a fervour that was overpowering. He demanded youth, beauty, talent, all to be laid upon the altar of sacrifice. He addressed himself especially to the young ladies pre-sent, and drew a vivid picture of the reward which awaited a life of self-abnegation, ending with an eloquent appeal that touched every heart and bowed every head in tears.

Then one beautiful girl arose and went forward, her face glowing with the zeal of inspired purpose.

"I will go, my father," she said, in a firm voice.

It was his own cherished daughter.

He had never thought of this! Stricken to the heart, he walked home like one distraught, and entered his library. A small volume of poems lay upon the table. Mechanically, he took it up and read—

> "Oh fond, O fool, and blind,
> To God I gave with tears,
> But when a man like grace would find,
> My soul put by her fears."

It was like a voice of heavenly censure to the grudging father. From that moment he accepted the sacrifice in the spirit it was offered, and which he had himself in-spired. His daughter became a missionary, and carried out to the letter the advice he had given so bravely to others, and which had come home to his own.

† Bp. Douglas, 1573.

tioning there is his own answer, his own one test—"*If ye love Me*, keep my commandments."

And what a great and momentous commandment must that be—the last He gave before his Ascension, the parting charge as He went, to be seen no more by eyes of mortal man until He shall appear again to reckon with his servants. How strange that those two most solemn of all commands—that one bef re He died for us and that one before He ascended for us—should be the two the least heeded, the most disregarded, by those named with the Name of Christ.

Consider this last command, this most sacred of sacred charges—"I have died for you, for the world. I have redeemed you, redeemed mankind, not with silver and gold, but with the price of My own blood. I, your God, the eternal, the 'I AM,' was made flesh, and bowed my anointed head as low as death—even the shameful death of the cross—for the salvation of man. Go into all the world, beginning with my chosen people, who have rejected Me, but for whom I have prayed; tell the good news to all the nations, yea, to all creation that groaneth and travaileth in pain; herald the Birth, the Atonement, the Resurrection, the Ascension, of the world's Redeemer; go to those bound with the chains of sin and overshadowed with the fear of death, proclaiming the glad heralding, 'I am the Resurrection and the Life,' saith the Lord; 'he that liveth and believeth in Me shall never die!'"

Tell the good news, the Gospel, to the whole world; bring to tired hearts—

> The mighty answer to earth's asking,
> Prophets and kings desired to see, in vain!

"Freely ye have received, freely give."

Is it not a great command? Assist Me! The Lord of all deigns to ask your co-operation; aid Me in causing Me to see of the travail of my soul. What a momentous charge! And through the centuries since, how many millions have, through the apathy of Christians, been suffered to live in ignorance of the one Atonement, of the great Salvation, and to die in the dark, not knowing whither they were going!

Where has been love to the Lord? Where the burning zeal of the early disciples? A few began the work; to a mere handful was the charge at first committed. But each, as he received the good news, felt himself compelled to accept the Master's charge, *and to pass it on*. As with the mountaineers,

BEARING THE FIERY CROSS.

their Chieftain's sign, and leaving, at the summons, tears, joy, labour, recreation, to carry it on, so, with each new convert, the Cross of Christ was to be passed from hand to hand. Have not we, in our favoured land, received the sign by means of the zeal of missionaries, long ago? Have we not, we specially, the message given us to pass on, restored to its ancient purity? Ought not each, who has indeed received it, with eager heart, with straining foot, to carry the summons to others; the summons to come from darkness to light, from the power of Satan to the freedom of Christ? Each new convert, as he receives, is also bound to pass on, the Gospel; and he is no true disciple, who is not also an Evangelist. It is not with the lips only, but with the life, that Christ's command may be carried out. By self-denial, earning money to further the work; by continual and instant prayer, by speech to others, by dedication of their life to the cause where that may be done without going out of the path of home-duty; by advocacy of it, in season and out of season, the work may be carried on by even the weakest and least influential. Even two mites, which make a farthing, may purchase tracts which may found a church.* To beat up recruits for a Missionary Meeting announced in a parish, this most useful work would be in the power of many. The old saying is here so true—"Where there is a will there is a way."† And every helper is required. It is a large command.

There is not only the first heralding of the news—not only the requirement to make disciples. The great doctrine of the Atonement, in all its fulness and sufficiency, has to be made known; and then, further, the duty of obedience to be enforced. Not preaching the Gospel only without teaching obedience, nor teaching obedience only without preaching the Gospel. The former would lead men to dream that they might safely sin, because of the Grace of God. The latter would render the Gospel itself nugatory. St. Paul visited and tended the churches that he had founded. And converts need building up. The work of the Holy Spirit was needed when the work of the Redeemer was completed. And we are to be fellow-workers with that Spirit; the instruments of his working. Even as the Apostles, having themselves received the gift, passed it on, forthwith, to "about three thousand souls." We must "make disciples," and also "teach them to do all things which the Lord has commanded." And earnestly—if they be indeed His disciples—teach them not to omit obedience to this very command, which He, ere His Ascension, gave to be binding upon *all*.

Let, then, the light first be lit in our own heart. Let its attractive and warming brightness shed its kindly radiance forthwith into our own homes and into our own neighbourhood, that those eager for foreign fields may not shrink at the question, "What have they seen *in thy house?*"

LET OUR LIGHT SO SHINE

that those nearest to us may see, and be won, by the mild and cheery gleam, even as benighted wanderers on some wide plain draw near gladly, for guidance and for shelter, to the humble ray shed, it may be, from some unpretending home.

But let us not rest, as a goal, at personal religion; not even on home duties; not on home missions. Let us extend our sympathies, extend our work, and cast abroad the brightness of the beacon of our life. The most earnest home-worker is not, cannot be, exempt from that responsibility laid by her Lord upon the whole Church, *and upon every member of it*—"Go and preach the Gospel to all nations." "Do the work of an Evangelist."

Let every one, therefore, of his followers throw heart and soul into obedience to his charge. Let intense interest in it be aroused. Let us pray for it (St. Matt. ix. 37, 38); persuade for it; contribute to it; deny self for it. To these ends let us study its subject-matter, read its literature, be acquainted with its heroes and its martyrs.

And while men and women, alas! too few, but a sacred few, are giving up all—friends, home, lands, parents, life—to follow Christ, the Martyrs' King, and to declare his name and plant his cross in lands where the Gospel is yet unknown; while these are giving up so much, let not Christians at home be giving up *nothing*, doing nothing, in the mission cause. How little in earnest the most are about it; how, too often, cold water is thrown upon the heat of enthusiasm. How faint and feeble is the response to the appeal for help in this supreme work.

The love of Christ burns but dimly in most hearts, even of those where it does burn at all; else there would be no need of the vain entreaties which now besiege the apathy of our Christian land; else volunteers would be pressing in, and funds be abundant.

Henceforward let those claim their privilege who have hitherto let it lie uncared for. Let those redouble their labours who have worked in the cause at all.

The work of an Evangelist! Think what that is. It was an Angel's office, and yet the child and the penitent may embrace it; may carry the comfortable light into earth's dark places; may tell the bound, of a Deliverer; the sorrowful, of a Comforter; the orphaned, of a Father's care; the sinful and the lost, of One "Who cometh in righteousness, MIGHTY TO SAVE!"

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* See Vaughan's "Trident, Crescent, and Cross," p. 232 (4).

† "THE OLD MAN'S WALK."—"I am this day called to bury an old man, eighty-eight years of age, who used to subscribe 10s. yearly to the society's funds. He was a clothier, and had saved a little money, which was lost by his sons entering unsuccessfully into larger manufactures. On the following season of collecting subscriptions I called upon him and said: 'I suppose I must not now ask you for your subscription, as you have lost so much?' He replied: 'Nay! I have *summed* (Yorkshire for "saved") it up!' And he counted out from a drawer 10s. in silver and copper, saying: 'I have nought now but what my lads allow monthly for railway fare to Huddersfield and back, and I'VE WALKED IT!' That is to say, that ten years since, when seventy-eight years of age, this poor old man had walked no less than 120 miles to manifest his sense of the value of the Society and of the services it had rendered in his own parish. I related this anecdote when speaking for the Society at T—— W——, closing my speech with a call on the audience for a sacrifice equivalent to that of Abraham Taylor. The response was £50."

THE PRINCE OF PREACHERS.*

MR. SPURGEON AS SCHOOL USHER.

Soon after his conversion, the lad becomes usher in a school at Newmarket (Mr. Swindell and joins the Congregationalists of that to "He was there" (says Professor J. D. Eve himself a teacher at that time in the sa school), "rather small and delicate, with p but plump face, dark brown eyes and hair, a bright, lively manner, with a never-failing fl of conversation. He was rather deficient muscle; did not care for cricket or other athl games, and was timid of meeting cattle on roads."

From the same authority we learn that "was proficient in the subjects taught in middle-class schools of those days." Latin mathematics seem to have been more especi his forte. In a diary which he kept, Profe Everett notes the fact that Mr. Spurgeon not go with the rest to see the races, not thi ing it right to do so. He also describes hi possessed of "a wonderful memory for passa of oratory which he admired;" and as delight to give perfervid descriptions of rousing prea ing services which he had attended at Colches Fair. He speaks of him, too, as "a delight companion, cheerful and sympathetic; a g listener as well as a good talker." "He was cast," he says "in a common conventional mou but had a strong character of his own."

From Mr. Spurgeon's own lips we have lea that his experience of chapel life while at N market was the reverse of stimulating. Congregational cause was there at a low e there was no trace of any spiritual movement the place, and such a thing as a conversion not been heard of for at least a generati Howbeit if there was stagnation in the cha the Sunday-school soon felt the throb of new in their midst. At one of the teachers' meeti the suggestion was adopted that the m teachers should in turn give a few words address on the lesson at the close of the sch alternating in so doing with the superintende "My turn," says Mr. Spurgeon, "came in course. After I had spoken, the superintend requested me to take his place on the follow Sabbath in addressing the school; and, whe had done this, he asked me further to keep on that line; as I did so well. But to this I murred, not deeming it fair to the other teach 'Well, on Sunday week I shall expect you give the address in my stead.' The preced instituted soon became a kind of usage; so t for a time it was usual for one of the teach and myself to speak on alternate Sabba Speedily something else followed. The o people took to coming also when I spoke; that ere long in such numbers that the audit looked more like that of a chapel than a scho a circumstance which the old pastor, jealous the seeming invasion of his province, did quite like."

Thus early does the youth begin to make mark, and to foreshadow the unique succ which all through life attended him as an pounder of the Word of Life. A weak nature moulded by circumstances; a strong nat makes its own environment. As yet he is merest lad, and hardly that if muscular stren and skill are to be the standard of computati but in soul he is of man's estate, a young pri in spiritual things come to rule, and not t ruled by, the things that are. His soul is gre than his surroundings; a diligent scholar w no leaning to the pedantic; a force but di revealed, yet even now describing in its hidden depths first, the greatness of its orbit.

* From the forthcoming volume, "THE PRINCE PREACHERS," by Rev. Jas. Douglas. (*Morgan and Sc*

NURSES' ASSOCIATION.—The annual mee of the Royal British Nurses' Association, of w Princess Christian is president, was held at Royal Pavilion, Brighton, Dr. Hollis presiding. annual report, which was of a very encouraging racter, stated that the number of nurses on the was 2818. A home of rest has been establish Brighton.

SAILORS' ORPHANS.—The annual meeti the Sailors' Orphan Girls' School and Home place last week at the Home at Hampstead. Ad Sir John Corbett presided and Lady Corbett tributed the prizes. Eighty-two sailors' c daughters were reported in the Home, and tw more were elected for admission into the institu where they are clothed, maintained, educated, trained for domestic service. The Admiralty tains a number of girls in the Home, in additi those elected by the subscribers.

LAURENCEKIRK.—A Conference, under the auspices of the Auchterarder Evangelistic Association, was held on July 23, in the Congregational Church, Laurencekirk, the subject being "Life in Christ." Various aspects of truth were clearly presented by Mr. and Mrs. Davidson, of Inchmarlo, Banchory; Miss V. Hislop, Auchterarder; and by three evangelists. The attendance was good.

GUZERAT.—We are glad to note that the Christians of the Presbyterian Mission in Guzerat recently met for three days to consider the state of the church and to quicken and deepen their spiritual life. A variety of services was held, and many received an impulse towards a higher life. It was stated at one of the meetings that in twenty-two years the Christian community had increased from 534 to 2162.

Christian Endeavour Convention.

The International Convention of Young People's Societies of Christian Endeavour was held in New York City, July 7-10, inclusive. Upwards of thirty thousand men and women, coming from every state in the Union, from Canada, Great Britain, Spain, Australia, Ceylon, India, Syria, Africa, China, Japan, and the Sandwich Islands, assembled at the meetings, which were held in Madison Square Gardens, and addressed by many well-known Christian workers. The garden is a big audience room, but it would not contain half the delegates who sought admission. More than twelve thousand persons were packed on the floor and along the sides of the great building at the first meeting.

At the opening gathering, Mr. E. P. See, general secretary of the Y.M.C.A., Brooklyn, delivered an address, which struck a good note for the entire proceedings. Premising that the presence of the Holy Spirit was needed in order that the Convention might be productive of good results, he said three words will indicate the attitude we ought to be in, to receive the largest measure of spiritual blessing. They are "Desire," "Surrender," and "Expectation." The Spirit is sensitive and will not go where He is not desired. We can have just as much of the Spirit's presence and power as we unitedly want to have. Surrender is the second condition. Some people are afraid to surrender themselves entirely to the guidance of the Spirit because some cherished sin stands in the way. We must let go of sin if we are to get hold of the Spirit. Our attitude then should be one of expectation. Having fulfilled the conditions, the result is as sure as the promises of God.

The service of song throughout the Convention was led by Mr. G. C. Stebbins and other friends, while Mr. I. D. Sankey was present as a speaker as well as to sing some of his well-known solos. There were addresses of hearty welcome by Dr. C. F. Deems, of New York, and Dr. A. C. Dixon, of Brooklyn. The founder and president of the movement, Dr. F. E. Clark, of Boston, was warmly received, and he had the honour of presiding over several of the most important meetings.

PRESIDENT MERRILL E. GATES.

In a thoughtful address on the first day, President Merrill E. Gates, of Amherst College, explained the secret of successful Endeavour. He said: Endeavour is the secret of advance—the evidence of life. When an organism makes no endeavour as against its environment, it is dead. Endeavour makes all the difference between failure and success. While to "abide in Christ" is the secret of power for the Christian, unless there be the steadfast purpose and the strong endeavour to abide in Him, the Christian will instead abide too much in self and in the world, and failing to abide in Christ will not "bring forth much fruit." Yet if the highest result of all endeavour be simply to abide in Christ, and to have the life of Christ abide in us, surely there must be a Divine secret in this high endeavour. To abide in Christ is not to be passive, in the ceaseless, world-wide struggle between right and wrong. It is to be gloriously active and victorious in that struggle.

The true meaning of this word Endeavour, which gives a substantive value to the name of these Societies, can be understood only when you take with it the all-important adjective which precedes it. It is not the endeavour of mere restlessness seeking a change; it is not the unsanctified endeavour of wilfulness determined merely to make things different in order to make itself felt. It is Christian Endeavour, that is the reason for the being of these Societies. The "hiding of their power," the "secret of their strength" lies in that word Christian. The movement is to succeed, not because it is a popular movement of great numbers of young people associated in endeavour, however fiery-hearted and strong, but it is to succeed because it is Christian, and just in so far as it is Christian, and by no other power than the power of Christ, and through you only in proportion as the power of Christ is in you and works through you.

In that text so often quoted to make young men rejoice in their youth, "I have written unto you, young men, because ye are strong," the true and only source of the strength of young manhood, the only power that can redeem it from the awful moral weakness that always attends the vain overestimate of one's own strength, is given in the context as the reason why those young men to whom John wrote were "strong," because, he says, "the Word of God abideth in you." No young people, singly or in associated effort, are strong unless "the Word of God abideth in them." And just in so far as that Word of the Living God abides in you and makes you truly Christian, just so far and no further will you and the Societies you represent succeed in the work we have at heart.

As Christian Endeavour Societies you will succeed, and will bless the world. If the relative importance of these factors is changed, if the youthful characteristics, or the Society, or the endeavour becomes more prominent, you will fail! The secret of power lies for these Societies in the heart-life of the individual Christians who are enrolled upon the lists of members. If one by one the members live close to Christ, the Society will be strong. The Kingdom of God comes to human hearts one by one. That Kingdom prevails, as one by one loving hearts are made wholly loyal to Christ our King.

A personal loyalty to Christ that is ready for any service comes when we see clearly and say lovingly:—

> Thine was the life that was given
> And mine was the life that was won.

In the sweet consciousness of a redeeming love, unmerited, unlimited, measured only by the Father's boundless love of Christ, who says, "as the Father hath loved me," may each one of you find anointing for larger service.

Mr. J. W. Baer, general secretary of the United Society, had prepared an elaborate report. After eleven years' work the movement is now represented by 21 080 regularly reported societies, associated with thirty different evangelical denominations, and having a membership of 1,370,200. The enrolment of societies, ordinary and junior, still goes on. At the time of the last international convention 168,162 of the membership were in the associate lists. During last year over 120,000 of the members became church members.

THE FOUNDER OF THE Y.P.S.C.E.

Dr. Clark described the movement in its beginning and development. The four principles are: pledged individual loyalty, consecrated devotion, energetic service, interdenominational fellowship. He said: The only ground on which Christians can unite is the practical ground of Christlike effort—endeavour. They cannot unite on doctrinal grounds or on grounds of church polity. They can unite in Christian effort, which requires no oneness of doctrine or polity, no organic union, no ecclesiastical sameness. I rejoice that everywhere the denominations are accepting this thought, and more and more are recognising the Society in a broad and brotherly way.

Among the other speakers were the Hon. J. W. Foster, Secretary of State of the United States, and President J. W. Bashford, of the Ohio Wesleyan University. The latter urged Endeavourers to stand by the Word of God. He said: We must give our obedience to the laws of God which were laid down for man's material advancement, before the plague can be abated. We must obey the laws of the Old Testament as well as the laws of the New. The Old Testament is not a last year's almanac. It is the doctrine of law for man's guidance on earth, as the New Testament is the doctrine of love of Christ.

The early morning prayer-meetings were largely attended. On the second day there were five thousand persons at this six o'clock gathering. There was a quiet hour for pastors, with two-minute speeches, followed by a series of one-minute testimonies by delegates. A feature of the second day was an

ADDRESS BY REV. JOSEPH COOK

on "Watchwords for the Twentieth Century." The Church needed by the American future must be scientific, Biblical, and practical. It must be scientific by intellectual supremacy over rationalism, by the courage to think syllogistically, and on its knees, and to the thirty-two points of the compass. It must be Biblical by the spirit of the Founder of Christianity, by finding in the Holy Spirit a present Christ, by a sense that the nations are a theocracy and our Lord the world's Lord, by the doctrine of sin, by the doctrine of the atonement, by the hope of immortality, by a fair and fixed gaze on an eternal judgment. It must be practical by enlisting all believers in religious effort, by making human legislation a close copy of natural law, by leadership in all just popular reforms, by righteousness as a river, by everyday integrity and holiness to the Lord written on the bells of the horses, on bank vaults, and on the very dust of the streets, and by making all secular pursuits spiritual avocations.

Scores of earnest Endeavourers followed with short reports. Mr. Whitelaw Reid having said some hearty words, pleas were put in on behalf of India, China, and Africa by natives of those lands. Mr. John Wanamaker, Postmaster-General, expressed a conviction that the Society is the outgrowth of the great movement that swept over the world for young men. It was seen what young men could do for young men, and young people of the Church could do for all the young people, down to the smallest girl and boy that came under Christian influence. And so in this simplest, most practical, most commonsense way, on unsectarian lines, this brightest star in the Christian world has risen, sending out its pure light and its beneficence over the final years of this closing century, to usher in the dawn of a new century to the blessedness of Christian living all the world around.

Another speaker was Mr. William McNeill, who is described in *The New York Times* as "a bright-faced, solidly-built young man of twenty-one or so, possessed of a fine delivery, and an earnestness of expression that put him in touch with his hearers at once." He was introduced as a young Scotchman studying for the ministry in Chicago, and a brother of the famous preacher John McNeill, who until recently was pastor of the Regent-square Church in London. He spoke in warm terms of the Society and its work.

On the third day it was found that fully forty thousand people had gathered to the Convention, and the proceedings were stimulating them to new life and vigour in Christian testimony.

MISSIONARY CALLS.

Dr. Philip Schaff having taken part, Dr. Josiah Strong discoursed on Christian Endeavour and Home Missions. He said: Scattered as is this English-speaking race, more than one-half of its members are already found in the United States. North America constitutes seven-twelfths of the possessions of this race, and here its empire is unsevered, while the remaining five-twelfths are fragmentary and scattered over the earth. North America is twice as large as all Europe, and fully capable of sustaining 1,500,000,000 souls—the present population of the globe. Surely this majestic continent is to be the home of this majestic race, and from this land it will mould the future of mankind. This being true, the Christianisation of this country is important beyond exaggeration. The importance of evangelising a nation is not a question of numbers. It was more important that Martin Luther should be converted than that a thousand other German monks should see the light. My cry is not save America for America's sake, but save it for the world's sake.

"Giving for the cause of God" was the subject of two addresses, and then came foreign missions, which were advocated by Dr. H. C. Mabie, who said: Christian Endeavour Societies may recruit the ranks of the workers, now so meagre and so oft depleted. My own denomination, the Baptists, has lately been seeking for a whole year to find twenty-five new men for its great Telegu mission, where we have over fifty thousand converts, and I blush to say we yet lack several of the members asked for. Christian youth of our American churches, I haven't much of an estimate of a disciple who has reached twenty-four years of age and who has never felt like saying, "Here am I: send me." Not all are called to go, but some are.

On the fourth day there were simultaneous meetings in three large buildings. Rev. E. R. Young told the story of his work among North-West Indians. The Temperance question and Sabbath duty were dealt with, and a warning word was spoken against old Buddhism, which is to-day being presented in a somewhat modern dress. The religious possibilities of the World's Fair were considered, and a few words on consecration followed.

The memorable proceedings were made joyous by several songs from Mr. Sankey, who daily rendered some of his favourite solos. In one of his brief addresses he described his recent work in England. He added that Mr. Moody is a strong friend of Christian Endeavour, and recommends the movement everywhere. After Mr. Sankey had finished speaking the Montreal delegates started "God Save the Queen." As their voices ceased, the choir led the rest of the convention in singing "America," to the same air, amid a great waving of handkerchiefs. Then all sang "Blest be the tie that binds," while everybody stood up, and the convention closed.

My Waifs and Strays.

By T. J. BARNARDO, F.R.C.S.Ed.

Poor little Ned is one of my many crippled waifs. He will never be able to walk straight, and his life-outlook is a prospect solely of feebleness, decrepitude, and suffering. Ned was delivered, through the agency of the Society for the Prevention of Cruelty to Children, from the custody of a stranger, under circumstances that imperilled his life. For many reasons the full facts of Ned's sad history cannot be divulged. I remember, the day I took possession of him and conveyed him in a cab to our own hospital, what a look of great content stole over the child's features; he was sufficiently old to understand the dangers from which he had escaped, and the nature of the prospect which lay before him *then* and *now*. A few days later, while he was sitting propped up in a chair before the fire in one of the snug wards of the hospital, my artist caught Ned's likeness, and here he is. Ned is a patient, uncomplaining little chap, and he has steadily gained in strength and spirits since he came under my care. It is touching to notice the kind gentleness and cons ant forbearance which at all times the healthy lads who are his companions show little Ned.



"Ned will never be able to walk straight."

Perhaps it will interest those who read these lines to know that for several years past I have acted upon the principle of *not* isolating my young cripples in a house by themselves, but rather of allowing them to spend their lives, as far as possible, in the society of healthy children. This has proved beneficial in its operation alike upon the cripples and upon their healthy companions. I remember, years ago, being greatly impressed and depressed by the weariness and dejection apparent both in the looks and bearing of a number of crippled children whom I saw in an institution specially devised for their benefit. They had in that home the kindest care, the best professional skill, and the tenderest oversight; yet it was a sad sight to look upon the poor deformed little people, and to observe the timidity and self-consciousness so apparent in each case. It helped me to arrive at the conclusion, which has guided me ever since, that the secret of wisely managing such peculiarly pitiable children is *to place all of them who are not in need of constant surgical attendance in the daily companionship of the strong and the healthy.* Thus while my little cripples join in the sports of ordinary boyhood and girlhood, they are drawn out of themselves and braced up to strenuous living; while the unmaimed are trained by the sight of feebleness and incapacity to daily acts of self-denial, forbearance, sympathy, and generosity. In fact, I have never known an instance in which a crippled or deformed child was ill-treated by his or her healthy comrades.

A widely different phase of the Lord's work in my hands is that which is carried on in the Labour House for Destitute Youths. During the ten years' existence of this branch some 2400 sturdy lads of all ages over seventeen have been rescued from the streets and common lodging-houses, and have passed in at one door and out at the other after a period of careful testing and training. Its *proteges* are those great fellows who were in process of becoming street loafers, odd jobbers, "corner men," purposeless "drifts" and "larrikins," with the workhouse and the gaol only a little way in front of them. The gates of childhood have, indeed, closed behind them, and in the perilous middle passage between boy and man, where dangers are so rife to all youth, these utterly destitute and friendless lads most sorely need the guidance of a pilot and the counsel of a friend. Temptation in myriad forms is ever assailing them, and yet how few are the agencies which come to them at the supreme moments of crisis to whisper, "Be strong." They are, indeed, the pariahs of philanthropy. Yet how rich and direct is the reward of the worker in this neglected field! Young children, if neglected, may become a burden to the State and a disgrace to a country calling itself Christian, yet they are not *immediately* able to inflict damage by active criminality. But these youths *are ripe for men's work, either in good or in evil directions.* States are made or unmade by its citizens between the ages of twenty and twenty-five; and neglect at the critical period of the later teens pays an *instant* penalty. Knowing all this, I began this branch for homeless youths ten years ago in fear and trembling, and now have to thank God for the wonderful measure of success He has already been pleased to bestow!

Look, for example, at Ralph. He is one of my old Labour House lads. See him as he appeared when first admitted. Plenty of muscle there; a face capable of being stamped with character for good or evil; in short, a bundle of force and energy, which seems to demand: "Direct me aright at your peril!" He was neither better nor worse than most of the 2400 which the Labour House has dealt with. Originally admitted at one of our free suppers for vagrant youths, I found that he had been fatherless for years, that his mother—a woman of bad character—had left him pretty well to shift for himself all his life, and that vagrancy had practically claimed him for its own for years past. He had had no home or shelter for years; he had "knocked about," he said, he had "roughed it," he had "scrambled for a living." These were his own phrases, and they summed up very accurately the facts I elicited after patient investigation. The condition of eligibility to our Labour House seemed to fit him in every respect, and he was soon among my stalwart band of wood-choppers.

Few of my lads have proved themselves more worthy of a helping hand. He earned himself at once a thoroughly good reputation, and even his frame and features seemed to undergo a change for the better after a month or two of residence. He set himself to *deserve* a place on my Canada list, and he came off with flying colours. In due course he left me for the Dominion; and straightway, from being a useless unit in an over-crowded city, he was eagerly competed for by several employers. I had the pick of half-a-dozen situations for him; and he entered one of these with the most satisfactory prospects. Ralph has since then gone onwards without a single check to his prosperity. Indeed, his annals have become monotonous: "Doing well," and "giving satisfaction," sum up his history in our visitors' reports. One day he will have a farm of his own; and the £20 or so that I spent over his rescue and training will have laid the foundation of his fortune, and will have made a man of him in a sense far higher than that of mere material prosperity.

For there is something better to be told in this case than a story of success in things temporal. The tender ministry of one of my dear colleagues was blessed to this lad's conversion while he was in the Home. A change of heart and life ensued, which proved the work to be genuine. For twelve months Ralph has now been treading, by God's grace, the narrow way, and from all I have learned of his progress since he left me, I make no doubt but that this poor East London pariah, who had reached an age which shut almost every other door in his face, is not only adorning the doctrine of Christ, but seeking to win others for his Lord. Ralph is a Christian missionary in the best sense, while pursuing his daily calling. Such cases are our best reward and our truest encouragement. To God be all the praise and glory! For the 4400 institute lads and lassies still under my care, I invite the prayerful sympathy of all who read these lines.

18 to 26, Stepney Causeway, London, E.



Ralph (aged 17) had "scrambled for a living."

GOSPEL WORK at an ORANGE FESTIVAL.

For over fifty years Orangemen have been in the habit of assembling on July 13 at Scarva, a little village on the borders of Armagh and Down, in order to hold a "sham fight" in commemoration of the battle of the Boyne. Last year a few Christians tried to bear Gospel testimony amongst the crowds of pleasure-seekers, and this year some twenty workers mustered for the same purpose. From an interesting account sent us we learn that large numbers of tracts were distributed, while sixteen carefully-selected texts were mounted on boards, placed on poles, and held aloft, so there must have been few in the vast gathering who did not receive a Gospel invitation or a warning to flee from the wrath to come, in the very words of Scripture. Two meetings were also held with short testimonies and invitations to accept the Gospel message.

Noteworthy was the unity of various bodies of Christians. Some of the testimonies were very striking. One was that of a man who had been for many years the leader of a brass band at the sham fight at Scarva, but had given his life to God, and had no spare time for brass bands now, or for anything else than the work of extending his Master's Kingdom. Another man had been a lost and drunken soldier in the Queen's army, but was now a saved and sober soldier in the army of King Jesus. Several Orangemen spoke of changed lives, but one thing specially noticeable was that nearly all the speakers had been converted to God through the efforts of the Irish Evangelisation Society in one place or another. Ten years ago, in one of its tents the leader of the band had given his heart to the Saviour. Afterwards a smaller meeting was held in another part of the demesne, attended mostly by Christians. Several addresses having been given, the Lord's children separated, if not to assemble again for another day's service at Scarva, surely to "meet at home in the morning."

Carlton Vale Mission.—The Sunday-school being greatly in need of fifty Bibles, the teachers would be thankful for such.—Address Pastor W. Martin, 142, Canterbury-road, N.W.

Children of the Poor.

THE R.S.U. HOLIDAY HOMES.

The "Day in the Country" for poor children is generally supported as affording to the prisoners of the slums a glimpse of the fair, fresh fields or a few hours by the sounding sea; but in recent years the Holiday Home movement has taken firm hold. All who work amongst the poor are familiar with the sight of drooping, sickly children—not exactly ill, but pining like cage-birds for the freedom and freshness of rural life; fading and limp, like some pot-plant reared in the stifling atmosphere of a close room, and dying slowly for lack of air.

The toilers in the Ragged Schools of London—and doubtless of other great cities—have around them hundreds of these listless youngsters, whose dull, heavy eyes mark unmistakably their physical need of a change. Many a loving,



IN A COUNTRY LANE.

though poor mother knows well that one or other of her young family is in such a condition. Probably the doctor has declared, "The child must have a change of air;" yet he knows only too well that the parents cannot afford it; and the little one must simply suffer on, and perhaps slowly fade away. Thus there is a pitiful waste of child-life, and even an early death is not the saddest consequences of alley and slum life; for many who survive do so only to a weary, fragile, unhealthful life, badly fitted for the hand-to-hand struggle for existence which is the lot of the poor.

FRESH AIR MISSIONS.

For some years it has been recognised that much of this evil might be obviated by a couple of weeks' stay and play in the country, or by the seaside. Hence Holiday Homes, although these did not altogether originate in this island. Speaking generally, there is considerable ground for the saying that "Christian charity has made this land her native abode." Yet in the matter of fresh air missions our neighbours are ahead of us. The importance of securing for poor little town-dwellers fresh access of health and strength by giving them a few days or weeks in the country has long been felt and acted upon. In not a few German and Dutch cities, associations for this purpose have been at work for years. Across the Atlantic, also, similar operations have been carried on—notably on a large scale in New York and Chicago.

EVOLUTION OF HOLIDAY HOMES.

For many years the Council of the Ragged School Union have devoted considerable attention to this matter. They began by sending enfeebled children to cottages in the country, boarding them out with villagers; but soon it was found that special Homes were preferable for many of the children, as permitting of personal supervision, bath and dietary arrangements essential to the well-being of the little holiday-makers.

As the work has gone on, its advantages have become more and more apparent. Hence the Ragged School Union has now nine Holiday Homes in use, beside many country cottages; and last year five thousand children and elder scholars were sent away, greatly to their physical and moral benefit.

"Never before," writes a teacher who spent some time supervising one of the Homes, "have we got into their home-life so thoroughly.

IT HAS LIFTED THE VEIL,

and shown us many of the trials and sorrows of the poor we never knew before." Their childish exclamations of wonder frequently disclose unexpected and unthought-of shortcomings in family life. The quiet confidence of the elder scholars reveals much that is saddening in daily life and the temptations of the streets. The children also, as they contrast the abundance of food with the empty cupboard at home, or the familiarity with the dram and pawn shop, often unfold most pitiful phases of life. To get the comforts of a home, with wholesome food, fresh air, country delights and novelties, associated with a sunny atmosphere of Christianity, cannot fail to produce the best physical, moral, and spiritual results. Not a few children have received spiritual impressions, and have given evidence of a real change of heart. All this would be lost were these ragged-school children separated into general homes, even if such were available.

The R.S.U. Council has now, as I have just said, nine Holiday Homes open, but eight of these are leased, and those responsible have long been praying that God would provide one or more Holiday Homes, built expressly for the purpose, and owned by the Council. Now has come the answer, and in a very touching and beautiful way. I was invited on Saturday week (16th) to join a party going to Bognor to open Arthur's Home, and on arriving at this pretty seaside town all were delighted with the appearance and fitness of the new building—a building erected "In loving memory" of Arthur

TO MAKE CHILDREN HAPPY.

The story of the Home is deeply interesting; would I might tell it fully! By injunction of the giver I am, however, forbidden to publish it. I may, without causing pain, give the following outline of the story. A dear lad, who loved his Saviour and loved children, was lately called home. To the last he was wont to ask, "What more can I do for Jesus?" and to the last his thoughts turned to the children. After he had gone to be with Him he loved, it was laid on the mourning mother's heart that no sweeter memorial of her darling son could be devised than a Holiday Home for poor children—built, opened, and set apart for the joyless little ones of the Great City, and bearing the motto—

ARTHUR'S HOME.

Moreover, not only is there this touching story attaching to the Home, but a very practical interest is also furnished by the fact that it is the first—and so far the only—building designed specially, and built expressly for use as a Holiday Home. The architect, Mr. W. J. Ancell, has



ARTHUR'S HOME, BOGNOR.

given great care and attention to such questions as adaptability, air space, and accommodation. The dining-hall, and, in wet weather, the play-room, forms the heart or core about which the whole is clustered. A gallery runs round, in which are forty-two cubicles; so that each child has a separate bed with complete privacy, while the air space of the great hall is common to the whole. Then, in the outer portions, are, on the one wing, the housekeeper's and household rooms and offices, including kitchen, stores, &c.; and, on the other, sanitary arrangements, stairs affording outlets from the upper floor, &c. In the square tower are bedrooms, bathrooms, servants' rooms, and a dormitory for elder girls. The whole seems neat and tasteful, while meeting every need likely to arise in accommodating parties of fifty-two at a time. Further, this beautiful and suitable Home is given to the R.S.U., and has been put in trust, securing for ever its use for the

CHILDREN OF THE RAGGED SCHOOLS;

that is, it has become, by the kindness of the donor, Ragged School property. Another freehold Home has just been secured at Ramsgate for the same purpose.

It may be hoped that Arthur's Home is but the precursor of many such; the first perhaps of seven or eight Holiday Homes, built on some such coherent plan to take the place of the present houses. The idea is a good one: probably the first example had only to be set—as it now



AT THE SEASIDE.

has been—and others may follow in building and setting apart for these children suitable Holiday Homes in healthy spots, near breezy commons, or by the rolling sea.

Full information as to the Holiday Home Movement may be had from the secretary of the Ragged School Union, Mr. John Kirk, 37, Norfolk-street, Strand, W.C.

Pearl Fisher.

RAILWAY MISSION IN ALEXANDRIA.

There are a very large number of railway men here, of different nationalities, though of course the large majority are Arabs, and therefore Mohammedans. At the goods station and works at Gabbari eleven hundred men are employed, besides those at the two other stations in the European quarter of the town.

At the commencement of last winter a weekly meeting was held for Europeans and natives alternately, Italian and Arabic being the languages used. As some of the Mohammedans expressed a wish that a meeting should be held for them the request has been granted, and the day for Europeans changed from Monday to Friday, and there is also a small meeting of Copts on Tuesdays.

Visiting the men at the works and stations during their dinner and rest hour is a main feature of the work. One of the Mohammedans, I have reason to hope, has accepted salvation through Christ, whom he has for some time acknowledged to be the Son of God. This has led to some slight persecution from his own family, though I don't think they or he have realised how far he has drifted into the Christian faith. Amongst the Europeans, including our own country people, as also among the better-class Copts, I have many real friends.

Funds are needed to meet the expenses of the work, which are very considerable. It is necessary to provide the expenses of a worker, and accommodation for the meetings. I am anxious to obtain sufficient means to bring a lady out from England this autumn to join me, and work for a time with me, at the same time studying the language so as to prepare herself for ultimately taking the charge of the works. The Secretary of the Railway Mission is Mr. R. Nixon, 18, New Bridge-street, London, E.C.

(Miss) J. H. Law.

[6571]

Mr. Moody's Missions.

MEETINGS IN MACCLESFIELD.

At the invitation of ministers and laymen of all denominations, Mr. Moody paid an all-too short visit of two days to Macclesfield. Fears were expressed that, following so closely upon the election, it was the wrong time; but God showed, by the numbers who gathered together, the interest manifested and the blessing experienced by many, that He can and does overrule all things for the advancement of his own kingdom. Such large day-meetings had never been known in Macclesfield before.

At the first meeting the evangelist addressed himself specially to Christian workers, and spoke of the faith, courage, enthusiasm, perseverance, love for the work, and human sympathy, needed in work for the Lord. On Friday morning the address was specially to parents, when numbers were roused to a sense of their duty to their children and their responsibility in God's sight. In the afternoon a large company gathered again in the Drill Hall to hear the preacher speak on "Prayer and its Elements," and to prove their faith in its power by remaining behind to intreat God's blessing on themselves and their children. A still larger number assembled in the evening. The different refuges of lies in which so many trust for salvation, were faithfully dealt with and unsparingly exposed.

At the close of the last meeting, many names were given in as belonging to one of three classes: (1) those who lacked assurance, (2) backsliders, (3) those seeking salvation.

The evangelist was accompanied by Mr. J. H. Burke, whose sweet singing touched many hearts. His rendering of the now universal favourite "Throw out the life-line" was specially appreciated, and the song was repeated by request.

Mr. W. R. Lane, having been invited to continue the mission, held meetings on Saturday, Sunday, and Monday evenings, when he dealt powerfully with the heinousness of sin in God's sight, and the absolute necessity for the new birth. The fruits of these services will be known only in eternity; many openly confessed to having experienced blessing, and others, by tearful countenance and subdued manner showed how their nature had been stirred to its depths. Messrs. Lane and Richard Weaver addressed an open-air meeting on Sunday afternoon, when their words were listened to by a vast crowd of interested hearers.

THE STOCKTON-ON-TEES MISSION.

In response to a united invitation from the clergy and ministers of Stockton-on-Tees, Mr. Moody conducted a three days' mission there last week, commencing on Wednesday. During the previous week a meeting for prayer had been held daily in the library of the Y.M.C.A., at which it was made evident that there was not only fervent desire for, but great expectation of, blessing as the result of the mission. Wednesday being market day in Stockton, Mr. Moody's first meeting, which was held in the afternoon, was attended by a large number of people from the country districts round about. The Exchange Hall, accommodating over two thousand, was well filled in every part. Mr. Moody took for his subject, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Many afterwards asked prayer for themselves or others.

In the evening the hall was densely packed in every corner, and it was found needful, as on each of the succeeding evenings, to hold an overflow meeting in an adjoining hall, where addresses were given by Mr. Telford and Mr. Mollison. Mr. Burke sang solos at both meetings. Of Mr. Moody's addresses it is not easy to say which were felt to be the most impressive; but, if any be specially mentioned, those on "Sowing and Reaping" and the "New Birth," and his address to parents on Friday afternoon, may be named. A special meeting for Christian workers was held on Friday morning, when Mr. Moody spoke on the work of the Holy Spirit; and his preaching on that occasion was felt to be "in demonstration of the Spirit and of power." That message itself, had he spoken no other, was enough to render his visit memorable, and give occasion for thankfulness. Of the results of the mission, in cases of decision, it is impossible at this early date to speak with certainty; but after the first meeting for inquirers, which was held on the second evening, upwards of fifty names were handed in by the workers, and as many, if not more, on the Friday evening, and it is known that a large number of Christian people have had their spiritual life stirred and quickened.

The mission was brought to a close on Sunday evening by a meeting conducted by the clergy and ministers of the town. The suggestion was made, and well received, that the clergy and ministers of the town should organise themselves into an Evangelistic Association, with a view to the conduct of united Mission Services as occasion offers. Thus ministers and workers of all denominations have been brought closer together, and it is felt that there is much occasion for profound thankfulness to the great Head of the Church for the visit of his servant to Stockton-on-Tees.

J. B.

VISIT TO MIDDLESBROUGH.

Middlesbrough has been stirred by a visit from Mr. D. L. Moody. For some time past the Christian community have been eagerly looking forward to the Mission, and hopeful as to its results. Now we rejoice to say that great as were our expectations they have been exceeded.

On Saturday afternoon we had a large congregation of people from the outlying country, who were in town attending market. For more than an hour Mr. Moody spoke on the "Grace of God," as revealed in Jesus Christ, in such a plain and forcible manner that many of his hearers were visibly impressed. The evening meeting was held in the Temperance Hall, and Mr. Moody enforced some plain truths regarding the "Office and Work of the Holy Spirit."

Sunday was a day never to be forgotten in Middlesbrough. We commenced with about six hundred people at the first meeting held at 7 a.m. Christian workers of every class were there, and listened with rapt attention to Mr. Moody's address on the "Baptism of the Spirit for Service." At 11 a.m. a ticket meeting for non-church goers was held, and about sixteen hundred people assembled. The afternoon meeting was announced for the open-air, but owing to the intense heat and the impossibility of making such an immense concourse of people hear, the meeting outside was shortened, and afterwards an adjournment was made to the Town Hall, where quite four thousand people were gathered. Here for another hour Mr. Moody held the immense audience, and as he forced home the truth of God, it was very evident the Holy Spirit was doing his convincing work.

In the evening we reached a climax. After crowding the Temperance Hall with an audience of more than two thousand, the Town Hall was secured for an overflow meeting, and about 3800 people were gathered there. Mr. Moody addressed the first meeting, and then proceeded to the Town Hall, where, for the sixth time that day, he faced a large congregation, addressing them with wonderful unction and power. How our hearts rejoiced at the close of the meeting to hear the "I wills" come up from all parts of the vast audience in response to Mr. Moody's question: "Who will now receive Christ as Saviour"? Mr. Burke's solo-singing seemed to take hold of the people in a marked way.

We who have had the joy of working with Mr. Moody in this Mission have had much blessing and much encouragement, and are praying that the God of all grace will enable us to keep hold of all who have in these meetings been won for our Master.

W. G.

HOMES FOR LITTLE BOYS.—The summer *fête* was held last Saturday at Farningham. Lord Darnley, who presided, said that of the system of education pursued in the Homes he could not speak too highly. It was well calculated to develop and enrich the whole character. He regretted, however, to say that there was still an incubus of debt on the Homes. He trusted that the burden would not only be speedily removed, but that none of the departments, either at Farningham, where there were now three hundred boys, or at Swanley, which provided for two hundred boys, would be in any wise curtailed through financial difficulty. Mr. B. Clarke said the boys had made most creditable records at the recent Science and Art examinations. The Countess of Darnley distributed the prizes—some of them of considerable value—to a large number of the boys who had attained distinction at the Homes during the past year. Before leaving the visitors were addressed by Mr. W. H. Willans and several members of the committee, in support of what was not only of national but of colonial importance, as many of the boys would in after-life exert a wholesome influence in remote parts of the empire.

AMERICAN NOTES.

[FROM OUR OWN CORRESPONDENT.]

Following the Republican Convention, the Democrats met and nominated Ex-President Cleveland as their standard-bearer. So the coming fight will be between candidates for a second term each. The Alliance party, chiefly composed of Western farmers and the Prohibitionists, have appointed their respective representatives. They, at least, hope to break the power of the two great parties which divide the suffrages of the nation. The Prohibitionists have weakened their cause by the prominence given to woman suffrage. Many conscientious temperance advocates shrink from the social disintegration consequent upon female political ascendency.

One of the greatest strikes of the century has been inaugurated against Carnegie and Co., the colossal iron manufacturers of Pittsburg, Pa. A company of watchmen under the Pinkerton detective agency, numbering three hundred, came to guard the foundries during the lock-out. They were met by a hostile crowd, composed of strikers, numbering five thousand. A fierce battle ensued, resulting in a score of deaths, and the maiming of a large number on both sides. The State militia, numbering eight thousand, under orders of the State governor, then left for the scene of battle. Sympathy is largely with the strikers. Thus far, July 16, they have been self-possessed, have ordered drinking saloons to be closed, and, apart from the fight with Pinkerton's, have acted with sobriety and wisdom.

Two of the Lord's noblemen have been summoned home. Dr. Charles Cullis for some years suffered excruciatingly, but to the end he rested on Christ. Some faith-curists detract from this good man because, while he advocated a moderate view of faith-healing, he practised medicine as a physician, and was in turn attended by physicians to the end. But little heed is paid now to the extremists. They have had their day; faith-curism is dead. Colonel George R. Clarke, of Chicago, has also fallen asleep in Jesus. He was the founder and promoter of the Pacific Garden Mission, Chicago, one of the most successful evangelistic agencies on our side to reach degraded men. Few preachers have preached more sermons than this business man, who for years delivered five discourses weekly. Thousands were led to Christ through his ministry during the last fifteen years.

A recent visit to Kansas impressed us anew with the vastness of that State. Millions of acres, formerly desert, have been irrigated, reclaimed, and cultivated. The land is extraordinarily rich. I counted 1200 grains of corn on one ear, and saw a stalk from a previous crop eighteen feet high. But corn was burned for fuel last year, being cheaper than coal. Think of church furnaces, house ranges, &c., consuming this splendid production, while in other lands people starve! Kansas farmers are now growing wheat extensively. What pleased us best is the wonderful growth of Bible study. Bible schools are springing up in Kansas, Texas, and Nebraska. The young men are making good use of the Scriptures, and are pushing all forms of mission and evangelistic work.

The Soldiers' Home, Woolwich.

Mrs. Dent, who, many will regret to hear, feels compelled to resign the superintendence of this Home, opens her new report by recalling how the Lord led her into the work, and how He has blessed it to many souls. She adds:—

"One deep source of thankfulness to God that we must mention is, that we have been so strengthened and helped by the Christian officers in the garrison, and also those retired from the service. Truly, the Lord supplied all our need—strength, helpers, and money. The year never closed with the Home in debt, or without abundant cause for thanksgiving. One more word with regard to ourselves ere we give a few statistics of the past year. Our personal share in the happy work is now over. The same voice that said so plainly, 'Go, work,' has spoken again as unmistakably, saying, 'Come apart and rest'; and in obedience to our Lord the work He gave has been surrendered to another, whom we trust He has fitted for it. Miss Maud Shubrick is now the Lady Superintendent of the Home. She has worked with us since 1887, and knows the trials as well as the joys of the work. Her desire and aim is to win souls to Christ, and many can bless her as the one who led them to Him."

The letters given in the report show that soldiers born to God in the Home are now witnessing for Him in many lands. Communications should be addressed Miss M. Shubrick, The Soldiers' Home, Hill-street, Woolwich.

For the Young.

RHYMES BY THE SEA.

By WILLLIAM LUFF.

[This may be made an interesting address by letting the children repeat the rhymes, and to aid memory the rhymwords may be written on a blackboard, or upon the slate.]

ONE day I saw some men go out in a boat from the sea-shore; they left a rope in charge of others, who remained upon the beach. They took a long net with them, which they cast out as they rowed, until they had enclosed a large half-circle by coming ashore some distance along the beach. Then they began pulling at both ends, still coming nearer and nearer together, drew a great lot of fish from the sea; some were large; but there were thousands of little fishes no bigger than a child's finger.

It made me think of the devil's nets, and how he catches grown people and young people too.

Sin catches all fishes,
Great fishes and small fishes.

How was it that those tiny things got caught? Because they were with the larger fish. Sometimes bigger boys and girls tempt the small ones to accompany them in evil; and sometimes the little ones think it makes them look big to be with bigger boys. If they are doing wrong, beware!

With big fish go,
Means death and woe.

I noticed that thousands of those little fishes died directly they were out of the water, and their pretty shining bodies lay like bits of silver upon the sand. It seemed sad that their happy little lives should be so suddenly cut off. Sometimes sin quickly ends life. Many die young who might have lived to be old, only they got caught in the net of drink, or some other evil.

Beneath sin's power,
Some die in an hour.

Others escaped immediate death, but only to linger on in a miserable life. Of course the children came with their spades and buckets to see what was being done, and when they saw the fishermen did not want the little fishes, they rescued some and gave them a bath in their pails. The poor things seemed to think they were free again, but as they ran their noses against the sides of their prisons, they soon found out their mistake. All do not die directly they sin, the devil lets some seem to escape, but they are his prisoners, and often suffer for many years.

Some linger long
Through woe and wrong.

As I sat with a friend upon the shore, something moved just at our side, as if a pebble had slipped. It made us jump too. Then we saw it was a young flat fish trying to jump back to the sea; so my friend took it up in his hand and did for it what it could not do for itself. He put it again into the water, and, wagging its tail as if to say "Thank you," it swam away. We have been caught like that little fish, young as well as old, for "All have sinned" (Romans iii. 23). We cannot get back to the ocean of life by ourselves; but Jesus, with his hand pierced for us, can put us back. Shall we refuse to let Him, and perish?

Jesus can save
From sin's dark grave.

As that little fish swam through the sea, I should think he would be very careful where he went in future. If going with the big fish, and doing as they did, had brought him into the net, surely he would avoid doing the same thing again. If Jesus has saved us, let us not go any more into sin. My friend did not die to save the little fish: Jesus died for us. Our salvation is in Him blood, for our sin was such a dreadful thing. Let us hate it. My friend did not love the little fish. Jesus loves us. Let us love Him, and hate evil.

Never get
Again in the net.

Another day I saw a different way of fishing: men were after crabs and lobsters, so they had some baskets made like traps, into which they put a tempting morsel, and sank them where the lobsters took their walks. Then I said,

With cunning bait,
Some fishers wait.

Satan is such a fisher. He does not always catch boys and girls because they go with others. He can put danger in their path when alone.

"Dear me," said a young crab, "how kind these men are to make nice houses for us to live in and put such dainties in the cupboard."

"You silly little thing," said a wise crab, "they only want to catch us and you too. Fishermen

Have no good wishes
For any fishes."

How different with God. Satan attracts to kill; Jesus attracts to give life. Whatever pleasure the devil gives in theatre, music-hall, public-house, concert, or entertainment, he does not give it because he wishes to bless. Oh no!

He gives to destroy;
God gives to enjoy.

When once the crabs get into these traps they cannot get out. Just like sin again, is it not? The tempter tempts in, but he never shows a door of escape.

They may wriggle about,
But they cannot get out.

One other little rhyme. If Jesus has delivered you, be thankful; and since Satan is so busy as a fisher, you try and be busy too. Try and catch the little fishes on the shores of life; bring them for Jesus and to Jesus. For if you do not catch them, the devil's net will.

For good, catch others,
Sisters and brothers.

THE BLIND COLLEGE AT NORWOOD.

THE loss of any of the five gateways of knowledge from the outer world is serious enough; but the loss of eyesight is the greatest of them all. How good and Christlike, therefore, is the work of ministering to those who are blind, so that their deprivation may be minimised as far as possible! Much is being done in these philanthropic days to ameliorate the condition of the sightless; and one of the very best institutions in this or any other country for helping our blind brethren and sisters is the Royal Normal College and Academy of Music for the Blind at Upper Norwood. For the last twenty years, under the able management and fostering care of Dr. F. J. Campbell, the College has been a centre of help and good cheer to hundreds of our afflicted friends—fitting them by a complete course of practical training, to take their part among the world's happy and useful workers. Wonderful are the compensations of Providence; when one sense has been lost there seems to be a latent aptitude for largely developing the others. At any rate the Norwood College has amply proved that the loss of sight is no barrier to an active participation through worthy channels in that labour for self-support and for the weal of others which dignifies human life.

Last Thursday afternoon the Upper Norwood institution had its annual assembly; combined with a reunion of old pupils and the formal dedication of several memorials of the late Dr. Armitage, one of the most wise and generous benefactors that the blind portion of the human race has ever had. The weather was favourable, and the assemblage of friends was large. A long programme was gone through, and there was plenty to interest the sympathetic visitor. Even those who have frequently inspected the College cannot help being struck with wonder on every succeeding opportunity at the remarkable skill and proficiency of the pupils in the various departments of knowledge.

Following the course of the programme, the visitor first of all examines the school classes at work in the garden. Here could be seen little groups of sightless young men and maidens writing to dictation; reading in turns from an embossed volume; sustaining a conversation in the French tongue; showing an intimate acquaintance with the geography of the world, map in hand; working out experiments in physics or problems in geometry, and manipulating figures in arithmetic. Everything was gone through with a readiness and celerity that spoke eloquently of close application and of skill in imparting useful knowledge. Indeed, it seemed as though the lack of outward vision were a help rather than a hindrance to mental deftness and capacity.

The pianoforte-tuning school was another busy scene, a branch of work in which many of the pupils find a livelihood. In the boys' gymnasium all kinds of healthful exercises were in process; gone through, in many cases, with a dash and precision that could not have been excelled by the aid of sight. A very touching and pathetic spectacle was afforded by the Kindergarten, where tiny blind people were neatly modelling in clay, or nimbly weaving cards, mats, &c.

After a choral service in the college chapel, led by a local clergyman and sustained with reverent skill by the blind choir, there came the more formal meeting held in the parade ground, and presided over by the DUKE OF WESTMINSTER, a tried friend of the institution. His Grace spoke some very hearty words as to the general scope and success of the College, and referred in specially appreciative terms to the services rendered by the late Dr. Armitage to the cause of the blind. Through the persistent energy of Dr. Campbell, the principal, a large addition has recently been made to the premises in the shape of a spacious adjoining home, and some four and a half acres of ground. This, it is hoped, will enable the number of pupils—at present over 140—to be ultimately doubled. A very encouraging fact stated by the chairman was that the pupils who have already gone out into active work in the world earned last year over £16,000. A large library of embossed volumes, for the use of the students, has been established as one of the memorials of the late Dr. Armitage. Another memento of that devoted friend of the work is a clock and chime of bells. The clock was set a-going by a youthful daughter of the chairman—Lady Mary Grosvenor.

A "memorial address" was given by the renowned Dr. Phillips Brooks, Bishop of Massachusetts. In a perfect torrent of smooth and graceful speech, he expatiated on the nobility of the work that Dr. Armitage had done, and on the general claim that our blind brethren and sisters had on our deepest sympathy and most effective help. While we can aid them in the struggle of life, we may also learn from them how, independently of outside forces and influences we can cultivate the inner life of the mind and soul.

Among the noteworthy incidents of the gathering was the presentation of a gift by the pupils to the matron, who retires after twenty-one years' faithful service, of another gift to Sir A. Manns, the musical director of the Crystal Palace, in recognition of his services, and the recitation by a little boy of a sonnet to the memory of Dr. Armitage. Sir Lyon Playfair added his quota of commendation, and Dr. Campbell, in a few final words, appealed for more annual subscribers to the College.

THE EVANGELISTIC MISSION.—The total sum raised at the recent anniversary meeting was £400, very far short of actual necessities; besides what is wanted for the summer work, the new hall in Willesden-lane, and the purchase fund of the Wilton House of Rest. We hear that Mr. T. A. Denny has offered to give £100 towards the first £1000 of the £8000 urgently required. We trust many may be stirred to aid liberally. Communications should be addressed to Mr. C. Russell Hurditch, 164, Alexandra-road, St. John's-wood, N.W.

NEWFOUNDLAND.—The hospital ship *Allen*, belonging to the Mission to Deep Sea Fishermen, arrived at St. John's, Newfoundland, a few days ago, having on board a quantity of clothing for distribution amongst necessitous fishermen's families. The Governor's wife, Lady O'Brien, has kindly undertaken this task, and, in view of the augmented distress caused by the recent fire, such a supply of clothing will prove specially welcome.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 31, Luke xv. 11-32; Mon., Aug. 1, xvi. 1-18; Tues., Aug. 2, xvi. 19-31; Wed., Aug. 3, xvii. 1-10; Thurs., Aug. 4, xvii. 11-25; Fri., Aug. 5, xvii. 26-37; Sat., Aug. 6, xviii. 1-17.

SEASIDE SERVICES, 1892.

The following are the arrangements for the Children's Services on the seashore during the month of August, so far as made:—Mr. E. Arrowsmith at *Eastbourne* (and part of September); Mr. J. R. Naylor at *Llandudno*; Messrs. H. Hutchinson and W. H. Wilton at *Bridlington*; Mr. R. Callender, B.A., at *Whitby*; Mr. W. H. Roberts, B.A., at *Filey*; Messrs. Josiah Spiers and R. Westall at *Blackpool*; Mr. H. C. Lees at *Colwyn Bay*; Mr. H. Staines, B.A., at *Llanfairfechan*, and Mr. S. R. Webb, M.D., at *Penmaenmawr*; Mr. T. Lewes Sayer at *Rhyl*; Mr. W. R. Moore, B.A., at *Ilfracombe*; Rev. Martin J. Hall, B.A., at *Bournemouth*; Rev. W. T. Storrs, M.A., at *Sandown*; Mr. L. Carrott at *Felixstowe*; Mr. L. Parkinson, B.A., at *Deal*; Mr. A. G. Dodderidge at *St. Leonards*; Messrs. J. S. Tyler and E. Hughes at *Worthing*; Messrs. S. J. Hewlett and G. Goodman at *Herne Bay*; Dr. F. Churchill at *Southwold*; Mr. H. Steward at *Fort Erin, I.M*; Messrs. E. and C. H. Collier at *Weymouth*; Mr. Gilbert R. Kirlew at *Lytham*; Rev. Godwyn Storrs at *Southsea*; Rev. C. H. Nash at *Scarborough*; Mr. W. J. Small at *Mablethorpe*; Messrs. J. C. Rainey and T. C. Wilson at *Paignton*

Missionary Notes.

The Tyre Bible Mission is reported to be doing a good work in and around this ancient city.

Since the beginning of the year the Missionary Bureau has sent out twenty-four missionaries

Another party of missionaries lately sailed from Adelaide, Australia, for New Guinea. There were three English ladies and six native teachers from Samoa and Fiji with their wives and children.

Four fresh labourers have been accepted by the Missionary Bureau for work among the Hill Tribes of Eastern Bengal, and hope to sail in October; two are offering for Central Soudan; three for Bombay; two for East Africa; four for Jamaica; one for Rio de Janeiro; and one for Singapore.

The Missionary Pence Association, whose object is to gather in a multitude of pennies in aid of missionary work, is steadily adding to its membership, which now numbers nearly two hundred. As each member represents a number of contributors, ranging from six to twenty-four, it will be seen that those who are contributing regularly to the cause of missions by its means are already thousands. But it is hoped that many more will join its ranks. The Association aids any evangelical foreign mission that the members may select. The council includes Messrs. George Williams, R. C. Morgan, Reginald Radcliffe, Rev. F. B. Meyer, and Rev. H. Grattan Guinness, D.D. Application for membership should be made to the Hon. Secretary, Mr. John Jackson, St. Martin's House, 1, Gresham-street, E.C.

THE INDIAN FIELDS.

A fine old Sikh said lately to a missionary, "Sahib, these neighbours of ours, since they became *Isais* (Christians), have given up lying and thieving, and seem to be altogether changed."

In Amritsar and its neighbourhood the C.M.S. has a Christian community numbering 1177, of whom 277 are communicants. There were 59 adult and 70 infant baptisms during the year.

The Kanarese Bible Revision Committee have completed the Gospel of St. Matthew, which is to be published for circulation among missionaries and others. The committee will meet again later in the year in Mysore.

The report of the North Tinnevelly Church Council shows that a large amount of work has been done under the guidance of Rev. T. Walker, who is the chairman of the council. The communicants have increased from 1409 to 1487.

There has been a new departure at Tarn Taran. A home has been opened for the untainted children of lepers. Seven children are now in the home, which is cared for by the ladies of the Zenana mission. There are many more children at the leper asylum, and these will be taken when there is room in a permanent dwelling that is to be erected.

A spiritual life convention was lately held at Kodeikánal when more than one hundred missionaries, men and women of twelve or more missions, American, English, Scotch, and German, were in attendance, and there was marked spiritual power, most refreshing to all present. These returned to their various fields stirred up to fresh zeal and devotion.

The Punjaub Mission of the Church of Scotland carries on its work from Sialkot, Wazirabad, Gujrat, and Jammu in the valley of the Upper Chenab, and from Chamba, in the hills some distance east from Jammu. The returns for the Sialkot, and Wazirabad districts show a Christian community of 2568, nearly one-fourth of whom were gathered in during the past year.

One poor woman was lately in the Lucknow Hospital for five months, and underwent many painful operations, and she just drank in all about our Saviour's great love to her. Her eyes followed Miss Cameron about quite hungrily until she stopped at her bed. Then she used to say, "Miss Sahib, tell me all again; the pain makes me forget—but I remember more and more every day."

Certain zealous Mohammedans of Hyderabad appear ambitious of converting the western world to Islam, and recently held in that city a meeting of about 160 Moulvies to discuss the advisability of sending a Mohammedan Mission to America. It appears that a Mr. Webb, the American Consul at Manilla, has become a convert to Islam, and is going to Bombay to organise a Mission for America.

Rev. C. B. Ward, of the M. E. Telugu Mission, tells how the Mining Company's work has drawn together ten thousand natives, speaking at least six languages, among whom encouraging work is going on.

Mr. Ward adds:—Among our listeners here have been some Telugu people from a large village about one hundred miles away. They have long attracted our attention by their eager attention and disposition ever to welcome us warmly. On some occasions some of them have knelt with us in prayer in the public bazaar. They long urged us to come and visit them in their village. We have been and found about two hundred houses holds, or perhaps about one thousand souls, who seemed almost ready to enter the Kingdom of Christ.

CHINA AND JAPAN.

Mr. F. A. Steven, C.I.M., believes there are sixty or seventy aboriginal tribes, each of them having clan distinctions within themselves, in the three provinces of Si-ch'uen, Kwei-chau, and Yun-nan, and their borders towards Burma and towards the Shan States. These aboriginal tribes have no solitary witness for the Gospel among them.

Bishop Edward Bickersteth, writing to the members of the Guild of St. Paul regarding the state of missions in Japan, says: "I am not among those who hold gloomy opinions as to the prospect of missions in any Eastern land. It would not, perhaps, be fair to say that the very sombre reports which are sent home from time to time are by persons prejudiced against missions as such, but you may have noticed that, as a rule, the actual experience of the writers has been very brief, and that their views are not generally shared by those whose residence in the East has been longer."

Rev. J. Sadler, writing from North River, Amoy, tells how a promising new missionary movement has been checked by official opposition. The Amoy Congregational Union sent out about a dozen native evangelists to open up new territory, believing that the experiment of sending Chinamen to the Chinese, the European missionaries keeping in the background, ought to be seriously made. Chapels were secured, and the churches uniting in the movment were prayerful and eagerly expectant. Soon the news came that the preacher at the principal chapel in all the region (Ting-chin) had been ejected from the city, because the influential people objected to his teaching.

NORTH AFRICA.

Misses Harding and Grissel have been revisiting Tebourka (Tunis) and plead for fresh labourers for this town.

During three recent months the patients at the Fez Medical Mission numbered 1431 men, women, and children, all of whom in some form heard the Gospel.

Miss Jennings, in company with Mr. and Mrs. Mackintosh, of the Bible Society, has been encamping in villages south of Tangier, where the work is so abundant that on arriving at new camping ground, the workers have separated themselves, going in opposite directions. In this way the villages of Awama, Cellawean, Berrean, Ain-el-Kutlah, and El Khamis, have been visited, in all of which groups have gathered to listen to the Word of Life.

Dr. Churcher writes: We are having numbers of out-patients, as the fine weather enables the people to come from distant villages, and there are hundreds of pilgrims in town *en route* for Mecca. It is curious to see frequently women going on "hadj" *alone*. One yesterday was going with only a small boy with her, and she had only enough money for part of the journey, and yet when I inquired what she would do for her passage *back*, she replied calmly, "I don't know; the Lord will provide."

Miss Cox and Miss Smith, who labour for God in Djemad Sahridj, are much cheered by the manifest way in which the Lord is working in their midst. One of the lads who has long attended their evening classes came to them a few days ago and declared his personal faith in the Lord Jesus; it appears that he had told his friends some time before. He has already undergone persecution, but seems to be standing firm, and is endeavouring to bring others to the Saviour.

Mr. W. Summers illustrates the longing of many Arabs for atonement for sin, by telling of a farmer in Morocco who pressed him greatly help himself to figs from his tree. The Arab was persistent that he missionary inquired if the was any special reason, and received the follo ing reply: "We Arabs don't live as we shou do, and I wasn't in my young days better th the rest of them, and now that I am getting o —you see, my whiskers are turning grey—I fe I have a great burden of sin to get rid of. So planted the fig-tree garden by the waysi there, that the wayfaring man, and the hung man, and the poor man, and the thirsty ma could step in over the wall and take of n bounty." A superstition is current amongst t people that if a man gives in alms a handful figs, each little pip in the figs thus given aw will atone for a hundred sins. After this in dent Mr. Summers observed that many fig-trees Morocco are planted by the wayside, leading hi to the conclusion that not only this Arab farme but the great bulk of the people had not learn of the cleansing blood, but with him had "go in the way of Cain."

AFRICA, EAST AND WEST.

Mr. and Mrs. Baily of the Qua Iboe Missio West African Coast, have just returned to th spheres of labour.

An occasional paper in connection with t Qua Iboe Mission says:—We have at prese four workers on the staff of the Mission, a already about thirty-five baptized members for the native church of Qua Iboe. A few weeks ag we sent out a steam saw mill, and hope by th means to give employment to some of those wh have been influenced by the Mission.

Rev. H. Tugwell writes from Lagos:—"One our catechumens of Idringbodu has been sufferi persecution from his heathen master. Six mont ago he was put in chains on a Sunday morni for refusing to take part in the usual sacrific to Ifa. The missionaries have tried all in the power to soften the master's feelings towards t young man, but their interference resulted severer persecutions. When it was dark he ca to us by stealth to inform us of his troubles, a we encouraged him from the Word of God."

A meeting was lately held in the Christ Chur Faji Day School, Lagos, when Rev. Herbert Tu well gave an account of his visit to the interi stations connected with the Lagos Church M sions Association. He felt assured that God blessing the efforts of the agents; that a go work is quietly going on, undermining the stron holds of heathenism, and that many are since in asking that Christian teachers may be st tioned amongst them. Rev. E. S. Wilough Secretary of the Lagos Church Missions Assoc tion, pointed out the need of increased suppo and Rev. J. Olnwole, the need of greater se denial.

SOLDIERS' INSTITUTE, PORTSMOUTH

The *Speedwell* having now been transferred Miss Robinson to a limited liability compan it has become necessary to vacate the hall, whi is wanted for business purposes. Further t necessities of our growing mission work abs lutely require more room. This will be evide when it is considered that during the eighte months of our work at the *Speedwell*, over fo hundred persons have professed conversion a 850 have signed the temperance pledge, indepe dently of a large Band of Hope. To meet t need partly of our Sunday night congregati Miss Robinson, six months ago, hired the Emp Palace Music Hall, which gives accommodati for twelve hundred people. This, however, cos about £200 a year over and above the collectio while the unsavoury smell of drink and smo together with its week-day associations, make anything but a desirable place for a permane We have therefore purchased a piece of freeho land at a cost of £3300 for a site for permane mission premises, to consist of a hall to seat 12 people, two small halls for Sunday-school a temperance meetings, a large soup-kitchen f social work for the poor, four class-rooms, a living apartments for our deaconesses. Th foundations are now being got in for the ha and we propose to have a stone-laying ceremo in the first week in September viz., Monda Tuesday, and Wednesday, the 5th, 6th, and 7t Our arrangements are to spend two days in spi tual conference and "waiting upon God," and t next day to have the public stone-laying and meeting in the Town Hall.

Thomas Hogben.

THE LATE

REV. E. R. CONDER, D.D.,

CONGREGATIONAL MINISTER, LEEDS.

OUR portrait this week brings to notice a cultured and stalwart minister of the Gospel, who recently departed, after a long life of signal usefulness. Though an ornament of the Congregational body, he had made for himself a world-wide reputation; his talents being admired, and his graces acknowledged by Christians of all denominations.

Eustace Rogers Conder was the fourth son of the well-known Josiah Conder, an accomplished writer of prose, and the author of many hymns, including "Head of the Church, our Risen Lord." Born in 1820, near St. Albans, Herts, he early made the Lord his trust. His mother was of Huguenot descent, and he inherited her earnest disposition, combining it with his father's enterprise, and a delicate caution of his own.

He was among the first of the body of ministers trained at Spring Hill College, Birmingham, an institution which has since been transferred to Mansfield College, Oxford. On the completion of his theological course, he accepted the pastorate of the Congregational Church at Poole. In the same year, 1844, he graduated M.A. at the University of London, receiving also the Gold Medal in Philosophy. For seventeen years he laboured with marked success in the Dorsetshire town, not only discharging his pastoral duties, but throwing much enthusiasm into the additional work of training students for the foreign mission-field.

At the beginning of 1861 he accepted an unanimous invitation to become minister of the East Parade Church, Leeds, in succession to Dr. H. R. Reynolds, now President of Cheshunt College. There were then only four Congregational churches in the town, and that worshipping in East Parade Chapel was composed of members living several miles apart. Constant visitation was out of the question, but the pastor did what he could to see his people in their homes, as well as instruct them from the pulpit. Mission and school work was pushed forward with commendable vigour; and, in course of time, new chapels were erected, and made centres of work by additional pastors. East Parade was the mother church. Not only was the forward movement under her auspices, but former members became the promoters and supporters of operations in newly-opened districts. The planting of churches away from the centre of Leeds has, of course, diminished the strength of those which have historical associations and interest. Nevertheless, East Parade Church exerted a wide and deep influence throughout the entire period of Dr. Conder's pastorate—over thirty years.

Dr. Conder was a scholar of mature judgment and a Christian teacher of a reliable type. He kept abreast of the thought of the age, and preached the old Gospel in the language of to-day. He knew the theories and speculations which are occupying the minds of so many, but his glory was in the faith once for all delivered to the saints, and this he taught and lived. His pulpit utterance was chaste and his life graceful, so that his testimony for God and righteousness made a lasting impression upon a large number of people.

Not content with making frequent contributions to the periodical Press, Dr. Conder wrote several valuable books, including "The Basis of Faith" (the Congregational Lecture for 1877), "Outlines of the Life of Christ," and "Sleepy Forest," a volume of fairy tales for children. In 1882 the University of Edinburgh conferred the honorary degree of D.D. upon him, in recognition of the learning and the ability displayed in "The Basis of Faith."



(From a Photograph by messrs. Elliott and Fry, 55, Baker-street, London, W.)

Dr. Conder was Chairman of the Congregational Union of England and Wales for 1873, and of the Yorkshire Congregational Union in 1879. He was the author of several hymns and a number of controversial tracts; also of an order of service for marriages and burials which has been largely adopted by Dissenting bodies.

For many years Dr. Conder was secretary of the Leeds Association of Congregational Pastors and Deacons, and he gladly welcomed every opportunity of bringing workers together for fellowship and co-operation. He held with tenacity his own views on ecclesiastical matters; but, at the same time, his heart warmed with sympathy and love towards all who love our Lord Jesus Christ in sincerity. Therefore, it is not surprising that on the occasion of his death Christians of all denominations should mourn his loss. Canon Talbot, Vicar of Leeds, referred to him as not only an honoured leader of his own denomination, but as one who was often with general approval accepted as representative of Nonconformity at large, and as a good citizen who cared for the public life of the town and of the nation. The Canon added: "We remember before God with honour an example in which we were permitted to see something of the true harmony of outward and inward life in Christ."

The death of Dr. Conder came with some suddenness, although, being in his seventy-third year, he had for some months been in declining health. In the spring of this year he had an attack of influenza, which, though apparently slight, left him very weak. After a time, feeling unequal to the work of the East Parade Church, he intimated his wish to retire, but was asked to allow his name to remain on the roll as honorary pastor. To this he consented, and hoped to be able occasionally to render freewill service to the church which he had worked so long to build up in the faith of the Gospel and the work of Christ. His last sermons were preached on Sunday, April 24, in connection with the Sunday-school anniversary. It was remarked that he spoke on that day with more than his usual earnestness and power. In the morning his subject was "That good part, which shall not be taken away" (Luke x. 42); in the evening, "What is your life?" (James iv. 14). The discourses were a suitable conclusion to his ministry. His final message to the church was read on the Sunday before he died: "I know whom I have believed." A decided change for the worse was observable on July 5, and on the following day he quietly fell asleep. A few days before he died he remarked, "I cannot say '*I* have fought a good fight'; but strike out the 'I,' and read 'A good fight has been fought' by his grace, and to Him be all the glory."

The funeral took place at Poole, many friends following the remains to their last resting-place. In the course of an address at the grave, Rev. James Legge, of Leeds, voiced the general sentiment when he spoke of Dr. Conder as a true Christian, of large charity, who, though seeking to hold the truth and define it well, yet belonged to all the churches.

At a memorial service in East Parade Church, Dr. Falding described the late pastor as well worthy to rank in the succession of Edward Parsons, John Ely, and Henry R. Reynolds. A correspondent of *The Independent* says of him: "He was undemonstrative, and to those who did not know him he appeared to be even cold. Yet any warm or needy heart 'taking him for granted' would not be disappointed, but ever be met by the wisdom of years and the heart and spirit of a brother." Men of Dr. Conder's type and talents are always needed, and we feel sure that God will ever continue them to his waiting Church.

The Crisis of Error.

At a meeting, on Thursday last, of the North-West London Evangelical Clerical Association, Rev. J. J. B. Coles read a paper on "Evil Angels and the Coming Apostasy." In opening he said: In 1 Tim. iv. the Holy Spirit emphatically warns us that there would be an apostasy from the faith, and that men in these latter days would give heed to seducing, deceiving, or wandering spirits and doctrines of demons. Many who have read and commented on these solemn words of warning have not called attention to the fact that two sets of spiritual enemies are referred to—evil angels and demons. It is undeniable that we have for many years had demons in our midst in connection with the "mediums" and manifestations of spiritualists. These spiritualistic phenomena have been increasing in intensity. There are now several millions of people in England and America who have dealings with and consult those who have familiar spirits.

Having quoted many statements by men of science of the unquestionable reality of spiritualistic manifestations, Mr. Coles examined the phenomena of Theosophy, which he attributed to evil angels of a more powerful intellectual calibre than ordinary demons. The "esoteric" and typical sense of Holy Scripture is advocated by Occultists to the exclusion of the "exoteric" and historical, with the deplorable outcome that the Atonement, the Divinity of Christ, and the Personality of God are denied, and the way prepared for the worship of man and Satan. The blasphemies of this method of interpretation Mr. Coles then described, and declared the teaching to be that of Anti-Christ.

He proceeded: Those who have studied Madame Blavatsky's "Isis Unveiled," and "The Secret Doctrine," and who recognise therein the revival of the teaching of the Gnostics, Essenes, Neo-Platonists and of the ancient Hermetic mysticism and philosophy, will probably agree with me that the statement of the writer, that she was not the real author but only the transcriber of these books, is perfectly correct. She and the authors of "The Perfect Way" were inspired by

"MAHATMAS," OR EVIL ANGELS.

"I, for one," said Mr. Coles, after the most careful study of these and similar phenomena, believe that Madame Blavatsky's works, and also the blasphemous productions, such as "The Perfect Way," "Clothed with the Sun," &c., are really inspired by Satan and his evil angels. Theosophists and Spiritualists, though hitherto somewhat antagonistic, are now being drawn into closer union. The forces of the enemy are being collected and brought into their places for the final struggle for the possession of the kingdoms of this earth. How sad, then, it is to see that many so-called Christians have been entrapped and deluded, and that even a clergyman has been found to encourage spiritualism by exhibiting spirit photographs in the vestry of his church, instead of denouncing all dealings with evil spirits as the Word of God so explicitly commands.

The true interpretation of such passages as 1 Tim. iv. 1, 2 Thess. ii., and Rev. xii., xiii., will, I think, throw much light upon the present attempt of Satan to bring about the complete apostasy of Christendom, so as to make way for the final manifestation of the Man of Sin, when he will himself claim the worship of the world in that awful crisis which appears to be so rapidly darkening the horizon. May I suggest that the reading, "He who letteth will let," &c., 2 Thess. ii., should again be carefully reconsidered in connection with the revived reintroduction of the old-world teaching of Re-incarnation. Why does Satan want to familiarise the public mind with this idea? May it not be because he has in readiness—kept in reserve—the one who shall ascend from the abyss, and whose re-incarnation will cause all the world to wonder at his power, and entitle him to the worship for which he is now working?

Again, are we quite sure that we have not been misled by those who have placed the casting out of Satan in Rev. xii. in the midst of the events of the Apocalypse, *i.e.*, in the midst of the last week, instead of at a much earlier date in the closing crisis? Does not the corrected reading, "He stood on the sand of the sea," of xiii. 1, indicate that the Dragon is cast out of the heavenly places *before* the commencement of the seventieth week of Daniel, and that he thereupon proceeds to disturb the peace of the nations in order to call forth his two instruments of evil, the beast from the sea and the other from the land, whose doings are subsequently described, and whose sudden and awful judgment of being cast alive into the lake of fire will antedate by a thousand years his own well-merited doom?

I make these suggestions in the presence of those who have carefully studied Prophecy, and are pretty well agreed that, whatever may have been the applications of these remarkable passages to the workings and masterpieces of Satan in the past, yet join with me in saying that a more literal fulfilment is clearly indicated by God's Word. Satan, who has had the Apocalypse to study since it was given to the Church, may have tried to antedate its fulfilment by bringing his tools and instruments upon the scene before the time had come for him to do so. Yet no supposed historical fulfilment should blind us to the fact that he is still working towards the carrying out of his last supreme effort to make man worship man as divine, and himself as

THE GOD OF THIS AGE.

We are in difficult times; the swiftly flowing current is nearing the rapids. How earnestly, then, should we warn all who will listen, with our loins girded and lamps burning, giving full proof of our undoubted belief that the Lord is at hand, pleading with all who will listen, beseeching them to be reconciled to God, to turn from Satan and the idols of this age, and to wait with us for his Son from heaven, who died that we might live.

We who have died and risen in Christ, belong to God's new creation, in which Satan has no part and no power. Clothed in the armour of God we withstand the assaults, the methods and wiles of our spiritual foes whom Christ has vanquished. We stand firm, not fearing their power, for salvation is ours. All the land is before us, wheresoever our feet shall tread: no one, not even Satan himself, nor the sons of Anak in all their might, can separate us from the love of Him who, with drawn sword in hand, is still the all-powerful Captain of the hosts of the Lord.

The beast with its seven heads and ten horns may soon be on the point of rising out of the troubled sea of European politics—the feet and toes of the image, the iron and the miry clay of struggling socialism and democracy threatened by a revival of imperialism, may be about to witness the collapse of the image of the world-empires and the end of the times of the Gentiles—all this may be close at hand; but, as "one of its blasphemous heads was wounded to death," let us withstand and expose this blasphemous teaching of Theosophy and Spiritualism.

Pontymoile Mission.

Mr. James Jones, evangelist, has just concluded a week's special mission at the Cwmffrwdoer branch of this Mission, with unmistakable proof of the Master's presence and blessing. Notwithstanding the fact that the summer months are unsuitable to get large audiences inside, the hall has been well filled, and several professed conversion at each service. Mr. Jones intends to spend a week at each of the other stations.

T. M. W.

SUNDAY STARVATION.—Says a correspondent—"Our Temperance friends are fond of demonstrating by a scientific experiment how little real nourishment there is in a glass of beer. It needs no experiment to prove how little spiritual nourishment there is in many a sermon. Sunday starvation is a palpable fact in many churches and chapels."

A WELSH CONVENTION.

The Convention at Llandrindod Wells has come and gone, but of the blessing that came with it much will remain. Llandrindod is a favourite health resort, having attractions of its own, bracing atmosphere, diversified scenery, a beautiful river, and springs, both sulphur and chalybeate, of proved efficacy; a place for rest and quiet enjoyment, for mountain air, and sociability—largely frequented by Christian people.

The meetings were to me supremely interesting, because they were held in the face of difficulty, in the very midst of the General Election, with the polling day for Radnorshire on the Tuesday of the Convention week. Of course there were not so many there to share the privilege that we enjoyed as we could have wished, although the evening meetings were large, and would soon have been overflowing if they had been held in the height of the season.

A friend said to me, "I want some one to take notes," and I took pencil in hand, but whilst the truths of the consecrated life, so familiar to many readers of The Christian, were set forth with great clearness and freshness of illustration, there was something that was beyond all reporting. When the Lord comes with power into the assemblies of his people, what pen can give expression to it? How convey to others that consciousness given to us, that prayers which have long been going up to Him are now being answered, and that He Himself has come to his children, making them "to know the certainty of the words of truth" (Prov. xxii. 21)?

It was so all the way along, from the address given by Dr. White, in the opening prayer meeting, on those two great questions—"Adam, where art thou?" and "Where is He," "that is born King of the Jews?"—full of heart-searching—to the closing missionary address of Mr. H. S. Newman, we were made conscious of our Lord's gracious condescension and of the help given to his servants.

The faith that the heart of the believer does become the temple of Christ's indwelling power, who, as He is suffered to rule, would reign, to the subjection of all our soul's enemies, is becoming increasingly precious; and when preached with power and received with simplicity and in the love of it, is always most helpful to Christian unity.

"All one in Christ," the motto of the Convention, becomes real to every one of God's children who seeks personal holiness by laying hold of the great promise of the new covenant, "I will dwell in them."

Those who were strangers from the covenants of promise, still careless, or undecided, were very plainly dealt with by Mr. Haslam and other speakers; and one marked feature of the Convention was the faithful testimony of every minister to the authority of the Scriptures.

We came away thankful, and hopeful that the Lord would be pleased to put into the heart of his servants the desire and the willingness to continue this effort for the deepening of the spiritual life in the hearts of many whom He dearly loves, and whom He purchased with his blood to be "his own possession."

A. T.

Lewes, Sussex.

SIR CHARLES ELLIOTT AND MISSIONARIES.—Sir Charles Elliott at a social gathering at Darjeeling stated that the Christians in Bengal had according to the recent census advanced from one hundred and twenty-two thousand to 189,000 in ten years. He further said, "As the head of the Government, I feel that the missionaries are, so to speak, an unrecognised and unofficial branch of the great movement in which we are all engaged, and which alone justifies our presence in the country. They occupy a field which the officers of the Government are unable to take up. We are doing a great work in spreading the blessings of civilisation, making life and property secure, teaching the rule of law, and encouraging the growth of education. But we cannot directly touch on religious subjects. By the orders of our Queen, as well as by the natural fitness of things, we are prevented from proselytising. In religious matters we have to treat all alike, and to show no more consideration for one faith than for another, and yet I know right well that the only hope for the realisation of our dream, and for the true elevation and development of the people, lies in the evangelisation of India, and we know that the people who are carrying on this work are the missionaries. It is they who are filling up what is deficient in the efforts of Government, by devoting their lives and their labours to bringing the people of India to the knowledge of Christ."

THE KESWICK CONVENTION.

(From Our Own Correspondent.)

THE OPENING GATHERINGS.

Convention time has come round again. During the week the thoughts of a large section of the religious world in Great Britain and Ireland will be focussed in the picturesque valley where Keswick lies embosomed among the towering hills of Cumberland. Everything points to a large and successful gathering. It is more and more becoming the custom to reach Keswick on the Saturday, so as to have a restful time before the rush of the Convention meetings begins. It is well to have the heart attuned for high spiritual experience by a season of quiet retrospection and stock-taking. The busy world is too much with all of us, early and late; and even the most deeply-taught need to obey the Master's injunction.

> Come ye yourselves apart and rest awhile,
> Weary, I know it, of the press and throng;
> Wipe from your brow the sweat and dust and toil,
> And in my quiet strength again be strong.
> Then fresh from converse with your Lord, return,
> And work till daylight softens into even;
> The brief hours are not lost in which ye learn
> More of your Master and his rest in heaven.

There could be no better place than Keswick for such a quest. The soaring mountain heights; the cool, unfathomed depths of Derwentwater; the richness of the verdure—all are big with lessons of the Divine power and working when discerned by

> That inward eye
> Which is the bliss of solitude.

The solitude can easily be found here, and "the pensive mood" of which Wordsworth, the Lake poet, so beautifully sings, may well be regarded as a needful preparation for feeding on the rich repast of truth that is to be spread in the well-known tent day by day. Mr. Henry Lakin, the evangelist, well expressed the attitude in which the Christian ought to attend such a Convention, in a little address he gave to the crowd in the Market-place, on Saturday evening, at the Salvation Army service. He said we ought to come to Keswick as Jacob's sons went to Egypt in the time of famine—each man with an empty sack. And we ought to go away with our sacks full to overflowing, back to the famine land where thousands are perishing for lack of the bread of heaven. Only be sure that we come empty. The comparatively quiet interval of Sabbath and Monday can be turned to good account in seeing, through meditation and communion with God, that the emptying process is thorough and sufficient.

On Saturday afternoon and evening well-filled trains arrived at Keswick from North and South, and when Monday brings its customary large contingents this little highland town will have its housing accommodation taxed to the full. The voices that are to be heard this year in the tent and elsewhere are mainly those that have become familiar to Keswick frequenters. We shall miss Pastor Monod and Mr. Webb Peploe, both of whom were with us last year. Mr. Inwood, of Dublin, and Mr. Macgregor, of Aberdeen, are in the list of intended speakers, and there is much expectation as to the Gospel meetings that Mr. Moody will conduct in the large tent on Sabbath next. All these servants of God will have their message to give. The chief thing, however, to be desired is to stand in the place of the young man who told Rev. George Grubb on Saturday that he had come to Keswick not so much expecting any particular sort of experience as determined to meet with God.

The mention of Mr. Grubb's name leads one to say that in the preliminary gatherings he is taking a leading place. As we entered the tent on Saturday evening, very soon after the arrival of the train from London, it was with a strong sense of pleasurable anticipation that we saw his stalwart form on the platform, beside the well-known figure of Mr. Robert Wilson, the Convention Chairman. Those who have heard Mr. Grubb at former conferences will not be wrong in looking for many ardent and telling utterances from him during these coming days, all the more that he is fresh from the toils and the triumphs of his evangelistic tour at the Antipodes.

The attendance at the prayer-meeting of Saturday evening was larger, we think, than ever we have seen it. After devotional exercises we had

A BRIEF OPENING EXHORTATION

from Mr. Grubb, based on the closing verses of Isa. ii., "The loftiness of man shall be bowed down . . . . and the Lord alone shall be exalted in that day; and the idols he shall utterly abolish." The speaker recalled an occasion in 1874 when, in a large assembly in Dublin gathered to hear Mr. Moody, a Quaker lady rose in a corner of the hall, and in a clear voice the words were heard ringing out: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" So at the very beginning of this Convention we need to have our gaze taken away from every human agent and fixed on God Himself. He that cometh to God must believe. We have come to this place whence the Word of the Lord has gone forth into the whole world in past times. If we desire Him to be exalted at this time we must ask Him to utterly abolish in us the idols of self-admiration, of covetousness, of pride of position in the church—all that is rearing its head against Him. Let it fall as Dagon fell before the ark of the Lord. If any have been walking in the twilight let them come into the light of God, then things will be seen in their true proportion. It is only as we see Jesus that we see truth.

Mr. Grubb added to his few opening words an earnest prayer that God would cause this Convention to be the most wonderful of all that had been at Keswick. There are growing perplexities in the Church, and the wiles of Satan are increasing; there is need of God to work. A season of prayer followed. One brother made special mention of the unsaved young people who had been brought to Keswick by Christian friends—that God would bring them to Himself. A tender, womanly voice was heard in thanksgiving to God for mercies received at last year's meetings. A coloured brother prayed with great unction and fervour. Dr. Harry Guinness besought a special blessing on all students and missionaries and intending missionaries who might be present.

The early prayer-meeting on Sabbath morning was fairly well attended; the time was altogether taken up with song and petition for various objects relating to work and workers, and the proclamation of the Gospel during the day to the unsaved.

MR. GRUBB'S SERMON

in St. John's Church, in the forenoon, was heard by a crowded congregation. The discourse was felt to be an appropriate and powerful keynote to the exhorting of the week. The text was the prayer thrice repeated in Psalm lxxx.: "Turn us again, O God of Hosts, and cause thy face to shine: and we shall be saved." As we look at the Churches to-day (said the preacher), we must acknowledge that the vast majority of those who call themselves God's people need to be "turned," or converted over again. How many of them are living for the world and for self? The one remedy for the sins and failures of Christians is a turning again to God. Let us, in our Bible study this morning, see what the light of God's countenance will do for the soul that is willing to bear the light. Many of his people are afraid of the light; so long as they are, they are enshrouding God with darkness.

What will the light of his countenance do for us? We should find the first answer in Ps. xc. 8: "Thou hast set our iniquities before Thee; our secret sins in the light of thy countenance." This is not a happy subject, you say; we must have truth before we have happiness. It is no use building on a false foundation. The first thing that the light of God's countenance shows us is our exceeding sinfulness. There is nothing more needed in these days than

CONVICTION OF SIN.

How like the Church is to the world! Men are busily occupied in bridging over the gulf that ought to exist between the two; in trying to see how near they can go to the world in its pleasures and amusements. How to be respectable and yet put God out of their lives—that is the great problem of to-day. The light of God's countenance reveals these things, and we see them as sin. In one of your pretty lanes here I see a moss-covered stone, and in a careless mood I throw the stone over. Look at the spot, and you see a multitude of little black creeping things. All that I have done is to let in the light, but these creeping things love the darkness, and they hurry away. That mossy stone is a type of the human heart by nature. Outwardly it may be attractive, but when the light of God breaks in upon it the hidden things that hate the light are revealed. May God show us our secret sins by the light of his countenance!

But I would not leave you here, else it would be a sad message indeed. In Prov. xvi. 15 we read: "In the light of the King's countenance is life, and his favour is as a cloud of the latter rain." Here we have life for the unconverted and abundance of life for those who are already in God. In how many hearts here this morning is there the sunshine of God? Are your eyes upon Jesus only? Perhaps in the multitude of those here, although nearly all are professing Christians, there may be some utterly dead souls, who have never experienced a pulsation of the Divine life within them. Listen: "The dead shall hear the voice of the Son of God" in Keswick to-day, and "those that hear shall live" eternally.

In Psalm xliv. 3 we have more about this wonderful light. "They got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them." We not only get life from the light of God's face, but here we find it the secret of perpetual victory. The land of Canaan—type of the true rest of faithfulness—is to be conquered not by struggling but by shining. The whole

SECRET OF HOLINESS

is shining, that is all. Of course, we cannot shine unless the light shines on us. None of us is light in himself; all we can do is to reflect the light. So long as Israel walked in the light they were victorious. I do not believe that it is necessary we should have periodical defeat in our Christian warfare. Israel was defeated when they got out of the light of God's countenance. Their first defeat was when Achan tampered with, and took for himself, things that ought either to have been destroyed, or devoted to God. If there be any sin in the camp at this Keswick assembly, may God reveal it and prepare his people for the path of perpetual victory.

One thing more. In Psalm lxxxix. 15 we read: "Blessed is the people that know the joyful sound [the trumpet sound of jubilee]: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." Blessed are they who give glory to the blood of Jesus. For remember that these silver trumpets were made out of redemption silver, and whenever the priests blew them they told of the value of the blood shed and the sacrifice accepted within the veil.

There were three special things that the jubilee trumpet proclaimed to Israel—release from debt

and bondage, restoration to all lost privileges, rest from their own works. What a grand thing to have all past debts remitted; to know in the light of the judgment that the long, black catalogue of guilt is for ever blotted out. That is the lowest or bass chord of the three needed to make this glorious and perfect harmony. A higher note is restoration of all we have lost—yes, more than we had lost in Adam. I would magnify the riches of my God this morning, and would tell you, oh, pauper soul, that you may come out of the poor-house, for your Father is Lord of all. It grieves Him that your head should be bowed down; put on thy beautiful garments, and look upon the face of thy God.

But there is more than release and restoration. The highest note of the jubilee trumpet is

REST FOR ALL TOILERS.

There was to be no farm work done in Israel in jubilee year. God Himself condescended to become a farmer. He said: "I will cultivate the land for you; I will cause it to bring forth and bud; yea, it shall yield its fruits to you." So the toilers rested. Oh, believing toiler, come now to the land of rest. I like the chapter in which Bunyan beautifully describes the land of Beulah. Christian and Hopeful, he says, came to the land of Beulah, and in it the birds of paradise do sing very sweetly, and the sun doth shine all the day long, and the towers of Doubting Castle are altogether out of sight. That is what this Convention is intended for—that you should hear the birds of paradise sing; that the light of God's countenance should be in your heart all the day long; and that the towers of Doubting Castle should be lost to sight. I once took furnished apartments in Doubting Castle, and used to get angry when any one argued that I ought not to be there. But, praise God, some few years ago He taught me better. There is nothing that grieves his soul more than a doubting Christian. Let the towers of Doubting Castle vanish for ever from your horizon. They were bred and born in hell; let them sink down there and perish for ever. Then it should become the most natural thing for you to believe your God, just as natural as it was before to doubt.

I close with a word as to how to get into the light of God's countenance this day in St. John's Church, Keswick. Take an illustration from a little girl four years of age. I was staying in the house of a dear friend, and a lady called one day and presented a doll to a little girl in the house. The next day was Sunday. The little girl brought the doll to nurse, and said: "Nurse, dress my doll to-day; I want to play with it." "Nay; to-day is Sunday, and if I were to dress the doll Jesus would see." "Oh, nurse," replied the little one, "I will tell you what to do;

PULL DOWN THE BLIND,

then Jesus won't see." When I heard it I said to myself: "Yes; it is all very well for me to laugh at the little girl, but I have done the same thing myself. I have pulled down the blind when the light of God's countenance was beginning to flash into me, and that is why my poor heart is hard." Do not be above learning a lesson from the child; you are just as silly yourself. Let Jesus and his word come in. Whatever the light of God reveals, the blood of Jesus will cleanse from. The blood and the light are co-extensive in their operation. So do not be afraid of the light. Then you will go forth with the light in your soul, and the peace of God in your heart.

At the forenoon hour an overflow service was held in the tent, when Rev. W. Haslam preached to a goodly congregation with his accustomed vigour and pointedness of appeal. The "meeting for worship" at the Friends' service in Battersby Hall was a very interesting one. A well-known worker who was present informed us that the voices of about a score of brethren and sisters were heard, and the season was most profitable.

Our Irish brethren have, as usual, pitched their little group of tents in an adjacent field. With them, even more than with the larger company who lodge under solid roofs, the weather is an important item. Up to the time of writing, there is every promise of fair weather. On Sabbath there was a glorious wealth of sunshine, with a gentle breeze to temper the heat. The barometer is on the up-grade, and it is, at any rate, hoped that this year may prove an exception to most of the Convention seasons, when copious rains have descended some part of the week. Rain keeps the tent cool; so that whatever be the state of the elements there will be compensations.

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The latter half of Sabbath was marked by a long tale of services, but there is nothing of special import to record in connection with them. In the tent in the afternoon there was a well-attended meeting, when Mr. Grubb addressed Christians on the fulness of privilege there is in Christ. Soon after that audience had dispersed an interesting children's service took place, conducted by Mr. Hutchinson, of the Special Service Mission, who was assisted in the speaking by Mr. Millard, one of Mr. Grubb's companions in the Keswick Mission. Mr. Grubb preached again to a densely-crowded congregation in St. John's Church in the evening. At the same hour an overflow meeting was held in the tent, when Mr. Haslam was the preacher. Later in the evening there was a final meeting in the tent, over which Mr. Millard presided. An address, characterised by extraordinary fervour and wide knowledge of the letter of Scripture, but somewhat crude in its expository qualities, was given by a dark skinned brother from Tinnevelly, India. It was partly evangelistic, and partly an unfolding of the speaker's ideas of what he termed "*the* blessing," but it lacked concentration, and the audience had largely melted away before its conclusion.

PRAYER FOR IRELAND.

For several years past the "distressful" sister country has sent a goodly band of praying and working people to the Convention. It is the custom now to set apart the early meeting on Monday to prayer for a blessing on Ireland and the work of God there. The deep interest shown in the Sister Isle was evidenced by the large attendance at the meeting last Monday morning; the tent was about three-parts full. There were no addresses; the whole hour was spent in prayer and praise. A number of Irish friends, who are carrying on the work of evangelisation in various ways, returned thanks to God for the measure of success given in the past, and earnestly besought a greater measure of acceptance with the people. Special thanksgiving was made for the outcome of the Arklow troubles, and for the freedom now granted there to proclaim the Gospel message in the open air unhindered by the authorities. Messrs. Thomas and Joseph Connellan, with others who have cut loose from Rome, and are now holding and teaching the pure faith of the Gospel, were remembered before God.

One brother earnestly prayed God that a rich blessing might rest on the colleges; that many consecrated men might be trained in them, and sent forth as missionaries to their own and other lands, and that some modern St. Patrick might arise, who should, in the name of Jesus Christ, lead the evangelisation of the whole country. Several ladies mingled their voices with the others in prayer, one specially asking for a spirit of courage in dealing faithfully with the souls of Romanists in their own households. A blessing was asked on the circulation of the Scriptures and of portions of the Scriptures and that the copies distributed might not be taken away by the priests. In a closing petition General Hatt Noble gave thanks for what had been done in Ireland, and prayer for a greater spirit of trustful expectation. The solitary reference to anything that could be called political was the petition that such measures as were for the real good of the people might be passed by Parliament, and that such measures as were not so might not be passed—a prayer in which everybody could sincerely join.

REPORTS FROM IRISH WORKERS.

Monday has been, to a large extent, an off day, so far as public meetings are concerned, but they are creeping in till every available hour is likely soon to be occupied. This year, the morning prayer meeting for Ireland was followed up by another at ten o'clock for hearing reports of God's working in that land by some of those who have been engaged in Christian service there. The day was magnificently fine, but the attractions of the summer scenery in Lakeland were unavailing as against the fascinating theme of Gospel work in Ireland. There was a splendid muster, and the meeting was altogether "deloightful," to adopt an Irishism in spelling. For thrilling interest it will be hard to beat it during the coming Convention days.

After a song and an intensely fervid prayer from Professor Maddox, a coloured brother, the stand was taken by Mr. Mumford, one of the itinerating colporteurs of the Irish Church Mission. He had a truly wonderful story to tell of the way in which the truths of salvation are making their way among the Irish peasantry in the remoter country districts. He described the origin in Donegal, some two years ago, of itinerating work at Irish fairs and markets. He said he could tell of many Roman Catholic families which have utterly renounced that system and accepted Jesus Christ as their only Saviour. He and his companion in service and tribulation had visited fairs and markets in the counties of Louth, Tyrone, Monaghan, Cavan, Fermanagh, Derry, and Donegal. Of course he had to speak of opposition from the priests, who leave no stone unturned to discredit the evangelists in the eyes of the people, and to destroy any copies of the Scripture that find their way into Irish homes. But the remarkable thing is that the peasantry are getting to care less and less for what the priests say, and take care to conceal from them the Testaments and portions they purchase. The desire to get the Word of God, as described by Mr. Mumford, is very touching. He told of one remote spot in the mountains, where the dwellers in a cabin were too poor even to expend a penny for a Testament. Some neighbours were applied to, but they were as impoverished. As a last resort the good woman of the house offered some eggs; the colporteur carried off his eggs, and the household had its cherished possession. The Bible, the speaker declared, is now doing for Ireland what it did for England at the Reformation. Some lively and most interesting experiences at country fairs were sketched—how the people crowd around, listen to the reading of the Scriptures and the talk of the workers, and finally purchase copies of the Testament to carry home with them. Mr. Fluke, the companion in arms of the previous speaker, also had a most gratifying story to relate. The singing of Mr. Sankey's hymns at the markets is a source of great attraction to the people, who are quite unaccustomed to such sweet and simple Gospel messages in song. Mr. Fluke mentioned one place where no inside place of meeting could be obtained, and a Roman Catholic publican lent them seats from his public-house sufficient to accommodate seventy people.

THE DUBLIN BIRD'S-NEST

was well represented by Miss Smyly, whose narrative was equally interesting with those that had gone before. She spoke of the marked change for the better that has taken place in Ireland within her recollection. A very few years ago such itinerating work would have been regarded as quite impossible. The English people have no idea of the change that is passing over Ireland. As to the work among the young in Dublin, they have now thirteen hundred or fourteen hundred children, mostly the offspring of Roman Catholic parents, under their tuition. Many of those trained at the schools in Dublin are now working for Christ in different parts of the world. So great is the desire of parents to get their children into the institution, that, if there were three or four Bird's-nests, they would all be filled. What is specially needed now in Ireland is for individual workers to come to the help of those in the field. If all Irish Christians were baptized with the power of the Holy Ghost, and if consecrated workers would go over from England to help, there would be a great harvest of souls.

WHY IS IRELAND NOT EVANGELISED?

In a closing address Rev. G. C. Grubb set himself to reply to this question. The answer, he said, is to be found in the New Testament words, "For fear of the Jews." There is a remarkable analogy, he said, between the Jews and the Roman Catholics in this matter. Wherever this phrase is used it refers to the Jewish leaders—Pharisees, Scribes, Sadducees. So, the great hindrance in Ireland now is cowardly fear of the priests. Let Protestants take the blame to themselves. This craven fear can only be taken away by the baptism of the Holy Ghost. Joseph of Arimathea and Nicodemus were secret disciples of Christ "for fear of the Jews." So there are many secret disciples among the mass of Roman Catholics to-day. In John xix. 20 we are told that "the doors were shut for fear of the Jews." People tell us to-day that God in his providence has shut the doors of service in Ireland. Not so. God in his providence has opened the doors, but we keep them shut because we are afraid of the Romish hierarchy. And, truth to tell, it *is* something to be afraid of. No one knows what the power of Rome is till he has faced it. Rome is the mistress of lies and the mother of abominations. Every year I live (exclaimed Mr. Grubb) I hate Rome more intensely! How I grieve that you in Eng-

land are bodily going over to Rome. In a very short time

THE POPE WILL RULE IN ENGLAND

if things go on at the same rate as they are doing now. I am perfectly certain of that. But another thing I am certain of: *Ireland will be totally emancipated from Rome*, though England be at the feet of the Pope! Do not let people persuade you that Romanism is not growing in England. We who have made it a special study to find out things at first hand know that every year England is getting more and more at the feet of the great Pope, and soon the nation of heretics will be faithful to Rome. Yes, there is trouble ahead in England. Let us speak the truth boldly on this subject. Now is the time for action—not in the energy of the flesh and carnal abuse of one another, but in the love of the Holy Ghost. Such love makes you faithful to your brother, and that is real love.

Mr. Grubb said he had this telegram that morning from Mr. Stoney in Ireland: "Ask men to volunteer for Ireland who cannot go to foreign missionary work." As to this, Mr. Grubb urged that candidates for the foreign field in connection with all the Societies should first of all go to Ireland, and preach for a time to Roman Catholics. The opposition they would meet with would test them, but men of courage and of an upright heart would do great things in the power of God. There were those who said that Romanism is not heathenism. Mr. Grubb read some striking extracts from the Romish breviary, showing how Mary is trusted and worshipped in the place of Christ: "Thou, Mary, art the only hope of sinners" "Oh, lady, in heaven we have but one advocate, and that is thyself." "We often obtain more promptly what we ask by calling on the name of Mary than by invoking that of Jesus." "Mary so loved the world as to give her only-begotten Son," &c. The fact is, Romanists are worshipping a goddess as much as any heathen. Who will enter the open doors in Ireland? God is calling for saviours for Ireland, and we want you in England to share the blessing. We long for the day when Ireland will be great, glorious, and free. The Lord hasten it!

At three o'clock a meeting was held at Friar's Craig, by the side of the lake, on behalf of the International Christian Police Association.

MONDAY EVENING'S MEETING.

On Monday evening the tent was crowded for the first meeting of the Convention proper. Mr. Wilson presided, and gave a brief exhortation to lowliness of spirit from the last chapter of Job. Dr. Elder Cumming, of Glasgow, gave the opening address from Joshua iii. 5. Regarding the meeting as a time of preparation, he said that the duties of to night must be discharged if we would cherish the prospects of to-morrow, The first duty is, "Sanctify yourselves." There must be separation from every known sin. Is there anything hindering the flow of God's grace into our souls? If this is to be to us anything, more than a mere talking Convention we must be willing to be separated from that thing, whatever it may be. If we are ignorant of it let us ask God to show it to us. It may be temper, self-consciousness, vanity, fear of man. Let God deal with it.

Referring to an occasion in Jewish history when the Israelites stripped off their ornaments before the Lord, because God was about to deal with them, Dr. Cumming said that if we realise what it is to meet God face to face we shall not cherish the desire for bodily ornament, or for anything that would separate us in heart from Him. Another part of the sanctifying process antecedent to fulness of blessing, is the presentation of our bodies to God that He may use them as He will. Taking up the second division of the text, the speaker described the scene at the Jordan, the Ark of the Covenant being borne in front so as to be seen of all the people. The ark symbolises Christ, and the place in the tent where any one can best see Christ is the best place. The addresses that will profit will be those in which Christ is lifted up. The ark went before into the Jordan. We must, in Christ, have gone by faith into the place of death before we can enter into soul-rest. The question for us is, Can we trust God and go whenever or wherever He leads? It is the part of every true disciple to follow the Master. If we are prepared to follow Christ, He will bring us through, it may be through fire and water, into a wealthy place.

A second address followed, from Rev. Charles Fox, based on Genesis xiv. 18. He likened Keswick to the King's Dale, where Melchizedek met Abraham. Every believer has to meet with the King of Salem and the King of Sodom. The one is the king of consecration, the other is the king of compromise. There is ever a great strife between them regarding which we shall belong to. Melchizedek, king of righteousness, always meets Abrahamic men. Who are they? They are those who, like Abraham, obey the call of God, and come out of the idol country. They are those who go forth to rescue captive brethren, and who return from the slaughter of the kings of evil all round.

The King of consecration will come to us in conference as Melchizedek came—in the threefold character of King of righteousness, King of peace, and Priest of the Most High God. If we are Abrahamic men, holding the promises of God, He will not only meet with us, but bless us. The promises are true milestones that mark God's way back to his weary, faltering or failing children. If you want to brighten your darkness in the time of trouble and trial, strike one of the promises against the wood of the cross. Melchizedek brought forth bread and wine when he blessed Abraham, a symbol of the blessed communion of the broken body and shed blood of our great High Priest. If we have this blessed communion with our Lord we shall be strengthened for further victory and service. What does our Melchizedek expect of us? Abraham gave him tithes of all. The people paid greater tithes at Pentecost than at any other time. The law is not abolished in Christ; it is fulfilled. They gave a tenth under the law. Now under the Pentecostal law we give all. We give the sacrifice of a broken spirit and a consecrated body. The King of Sodom may come and claim our persons, while he will allow us to keep the goods of worldly wealth and position and ease. Let our answer be Abraham's: "I will not take from a thread even to a shoelatchet anything that is thine, lest thou shouldest say, I have made thee rich."

So there must be renunciation, and the true heart that shall reject the overtures of the King of Sodom. Let us so live and die that it shall not be said of us, "The King of Sodom made him rich." It is the Most High God, the Possessor of Heaven and Earth, who hath made us rich. To Him be praise, glory, and dominion for ever!

At a large prayer-meeting on Tuesday morning many petitions were offered for blessing on individuals, in family life, and on workers all over the world. Rev. J. J. Luce gave a short address on "Doing the Will of God in order to know the Doctrine." The pathway into the Divine will is a yielding up of the human will.

FROM BISHOP TAYLOR.

Our missions in Angola are a great success in self-support, and the salvation of the young people of our mission nursery. The work of Congo district is more complicated. Our disappointments and delays in attempting to open a transport line up the Congo and Kassai rivers to far interior countries, require a vast amount of faith, hope, patience, and push. Our plan is good. Our steamer, *Anne Taylor*, is a success in herself, but to make her a source of revenue, besides our own carrying, we need a warehouse at Boma, in which to receive freight from the ocean steamers.

At a cost of over 1200 dollars cash we have bought a site for a mission house, church, and warehouse at Boma, but for lack of funds we have not yet been able to build, and cannot go into debt. For navigating the middle passage of eighty-eight miles, between the impassable cataracts of the Congo, our steel sloop has been built this year by Brothers Walker, Jenson, and Burr, and has made her first trip. We planned to build our smaller steamer for the Upper Congo waterways over a year ago, and informed you that 11,000 dollars would be required to complete and launch her on Stanley Pool. Up to date we have received but 5000 dollars of the amount required.

On the west coast our coffee orchards and mission nursery are developing most encouragingly, but both require time to grow to maturity, Meantime, our eight mission houses of frame weather boarding and shingles, on Kalvada river, and our six houses of wood, with iron siding and roof, on Kru coast, which I supposed would certainly last ten or twelve years (and that, meantime, our coffee orchards would not only give support to our workers there, but would also build permanent mission-houses of brick or stone), have within less than five years gone to decay, through consumption of the ants, &c., so that we have hard work to give shelter to our people.

Our income keeps up its average of other years, but we need extra help to meet pending emergencies. Our methods of work are, as we assuredly believe, sound and reliable, but they lead us by an unexplored route, and we encounter many swamps and rivers not laid down on the map, so that we have to live and learn. We are doing the best we know, keeping out of debt and trusting God through his people, to see that our faithful men and women, who have put their lives into this work, shall not suffer from want of anything essential to the demands of their undertaking. Address me, or my son, Ross Taylor, at 210, Eighth-avenue, New York. In the name of the Lord,

William Taylor.

SALVATION ARMY ANNIVERSARY.

An enthusiastic audience filled Exeter Hall on Monday evening on the occasion of the twenty-seventh anniversary of the Salvation Army. Large as the gathering was, it was but the London celebration, as this year the anniversary is being observed in various districts all over the land, instead of having monster assemblies such as those held in former years at the Alexandra and Crystal Palaces.

General Booth, who seemed to feel that recent criticisms demanded some vigorous answer, devoted the opening part of his address, which lasted nearly two hours, to a defence of the Salvation Army and of its social scheme. As to actual work, it would be asked, What had been done during the past year? They were the largest missionary organisation on earth, with over five thousand officers at home, and more than six thousand officers abroad. In 1891 they had 4292 corps and outposts; this year 5293. In 1891 there were 10,452 officers; this year 11,113. They had thirty-two newspapers and six magazines, the annual circulation being 47,600,000. There were eighty-six training garrisons—that was to say, eighty-six colleges in their university. They had twenty-five homes of rest for sick and wounded officers. They occupied thirty-eight countries and colonies. This year they had gone to Western Australia, where they had already got a magnificent footing, and converted some of the biggest blackguards.

The Army preached salvation in twenty-four different languages, and had local officers and bandsmen to the number of 31,713. Coming to the social work, he explained that in different parts of the world they had forty-three rescue homes, seventy-two slum corps, fifteen prison-gate homes, twelve food depôts, twenty-four shelters, one inebriate home, and eleven elevators or factories, the total number of social institutions being 205. In connection with them 915 officers were employed. A large number of officers, lasses, lived in the slums to do the slum work—"angels" the people called them, and so they were. More were wanted. In connection with the rescue work, 1,484 lost creatures were received up to last Christmas, and 972 since—nine hundred and seventy-two girls!

The General closed by enlarging on his willingness to submit the social scheme and the books thereof to an impartial committee, who should decide on the following questions:—"Is General Booth personally benefited in any shape or form by the Darkest England scheme, or is he the disinterested servant of the public he represents himself to be? Are the accounts and cash affairs and balance-sheets managed in a fair, business-like, and honourable manner? Are the moneys expended on the lines laid down in the Darkest England scheme expended in such an economic and business-like manner as promises a reasonable measure of success?"

Colonel Lucy Booth said farewell on the eve of starting for India; while Mrs. Ricks, who came from Liberia to see the Queen, avowed herself a member of the Salvation Army.

TEXTS FOR CHILDREN TO WORK.—Parents are often glad to hear of anything which may help to pass usefully and pleasantly a wet day at home. Here, then, is a new series of outline texts which little fingers may work in silk or wool. The designs are fresh and pleasing, and the directions our own little ones find clear. The set of six may be had (price 1s. 2d.) of Miss H. C. Brown, Trelawney-road, Falmouth.

"The Lord Kept Adding."

Whilst reflecting on the unsatisfactory additions to the membership of the churches in the town where I labour, after a most successful series of meetings had been carried on by Rev. John McNeill, I was impressed by the words (Acts ii. 47), "The Lord kept adding to the Church *daily* such as were being saved." That was how Church history began, and that, I felt, is how it should be continued, and would be, if Christian workers were filled with Pentecostal power.

As we live in the era inaugurated by the outpoured Spirit, I began to pray and work directly for the realisation of that text in the experience of the congregation with which I was connected. I watched for souls, making this my business every day; and the consequence was that, when the quarterly communion came round, there were seventy-three added to the membership of the church. The work never ceased, there was a daily addition, without any noise or comment; and this is going on up to the time at which I write.

It has been a remarkable experience, which has led me to modify my opinions as to the state of mind of many belonging to the non-church-going class, and the relative value of the different methods of aggressive work. I have now reached the conviction that no method of work is so efficient as personal dealing with people at their own firesides, and that were they

CANVASSED FOR CHRIST,

as they have been during the past few weeks for political candidates, the churches would speedily be filled. During this election, thousands of willing workers, male and female, have gone from house to house and pressed for a decision on the great question which has been submitted to the country, with an earnestness which was in many ways praiseworthy, and I say confidently from my own experience, that if the same earnest visiting and conversation were enlisted in the service of Christ there is not a congregation of evangelical Christians in the country but would have the joy of seeing the Pentecostal text fulfilled in their experience, "the Lord kept adding to the Church daily such as were being saved."

But, with a view that others may share in my new-found joy, I will here

STATE MY EXPERIENCES

in one or two homes, to which I was providentially led.

One Sabbath I was asked by a young Christian worker to visit her brother, who was not attending any church. On the evening of the next day, I called at his house, and found him and his wife seated by the fireside. I frankly told my errand, and at the same time mentioned that I had come to him at the request of his sister, who was longing with all her heart to see him walking in the ways of the Lord. He admitted that "Jessie" was a good girl, and added that he was grateful to her for giving him the privilege of welcoming the first minister who had ever entered his house.

The conversation then was free and unrestrained on both sides, and during its course I learned that he and his wife had once been members of the Church, but had "lapsed," as it is called, at a time when poverty had come upon him through illness in his family. Nobody in connection with the congregation to which he belonged had visited him during that trying time; and, as he put it, "*I got indifferent to the Church, because I found the Church indifferent to me* — although possibly I would have been better looked after if I had been a rich man." As I found that he had no hostility to the Gospel, but seemed touched by some references I made to the love of Christ, I inquired how he had satisfied his spiritual needs during the years in which he had never crossed the threshold of a church, and received this answer: "The special services of evangelists like Mr. Moody, Dr. Pentecost, and Mr. McNeill were greatly blessed to me, and on Sabbath evenings I listened in the street to the fervent addresses of the members of the Salvation Army, or dropped into some mission-hall." That man readily took my hand, when it was held out to him, and is now in the church every Sabbath day with his wife and young family.

OTHER TYPICAL CASES.

One evening, as I was addressing the mission meeting I noticed a young couple who seemed deeply interested. On speaking to them at the close, I learned that they had come to town about a year ago, but had not connected themselves with any church, and had entered the hall that evening, following the choir, who had been singing in the street. Next evening I called on them, and found that the husband had been converted in a neighbouring town, and had been an active Christian worker in connection with a congregation famous for its aggressive zeal, but that on removing to his present situation he had allowed month after month to pass away without joining any church, until now, as he put it, "he was nearly as cold as ice." He went to a drawer and brought out his certificate of church membership, handing it to me with the remark, "Do get me some work, that I may regain my first love." His young wife expressed the desire to join her husband in remembering Christ, and they are now both members.

The third case is also, I believe, typical of many which might be found in every congregation. One evening, given up to seat-letting, I observed a young woman walking away down the church avenue, who was not known to me. I received her name and address from the presiding deacon, but on going to that address discovered that she had changed her residence. It was with great difficulty that I found out where she stayed, but I was rewarded for my exertions in this search by the conversation which I had with her at her own fireside, in the "gloamin'" of a sweet summer day. She was indeed a fine specimen of Christ's "hidden ones," very gentle and retiring, but working hard to support herself and her aged grandmother, who seldom left the ingleside. She had made no acquaintanceships in the congregation, going quietly to and from church every Sabbath, and sharing the living bread she got there with her aged relative. Several communions had gone past since she began to attend the church, but though she loved Christ, her natural shyness of disposition kept her from joining the young communicants' class. I can never forget the look of gratitude she gave me as I introduced the subject of communicating; and ere I had gone far she interrupted me by saying, with deep feeling, "For more than a year I have longed to be with Him at his own table."

In my wanderings, I also came across some who had been converted under Mr. McNeill's fervent appeals, but had been uncared for since he left town. From my intercourse with them I was led to see very clearly that if the visit of any special evangelist to a town is to be properly utilised, there should be the most perfect arrangements on the part of a local committee for taking the names and addresses of those who profess to come to a knowledge of the truth at the after meetings, and that ministers should put themselves specially about at such a time "to watch for souls."

MR. MCNEILL'S EVANGELISTIC LABOURS

are being greatly owned and blessed by God, far more so than is generally supposed. His influence for good is very marked among working men; and from this class alone the churches of every town he visits should be greatly strengthened, if the ministers give him a cordial backing and heartily follow up his work. This, at least, I can vouch for, that he has deeply stirred the community where my lot is cast; and that his visit has been followed by the most remarkable reaping time I have had during the past twenty-five years. S.

DR. HORDEN, BISHOP OF MOOSONEE, has decided to resign his see shortly. Dr. Horden (says the London correspondent of *The Manchester Guardian*) has been out in the "Great Lone Land" for more than forty years, and has accomplished a great work. He has identified himself thoroughly with the Indians, sharing in their privations and their struggles. He has completely won their affections, and is everywhere through this vast diocese regarded as their father. He has been a bishop of the true apostolic order. A log hut or a tent, often erected with his own hands by the side of a river, has not infrequently been his "palace," and a sleigh drawn by dogs has done duty for the customary carriage. He has known what it is to cook his own food, and he says he is able to "darn a pair of stockings as well as any old woman." His evangelistic labours have been most fruitful, and he has just completed the crown of his work in the translation of the entire Bible into the language of the Cree Indians.

MRS. BAEYERTZ IN LONDON.

At the Noon Prayer Meeting at the Y.M.C.A., 186, Aldersgate-street, on Monday, Mrs. Baeyertz gave an animated account of how God called her to Himself and gave her a work to do for Him. In the course of her address she said: As a Jewess I went to Australia at the age of twenty. There I married a Christian gentleman, and still a thorough Jew at heart attended with him the Church of England. I looked on Jesus as an impostor, but as I saw the peace of true Christians I began to wish I were like them. So I resolved to become a Christian, and knowing no better, tried the way of sacraments and forms. I was christened, then confirmed, then took the sacrament; but none of these brought peace. At length, my husband died, and I longed more than ever to know his Saviour that I might follow him. I had never read the New Testament, looking upon it as mythology, but I set to reading the Gospel of John; and as I read, I had no vision, no trance, but the Word opened up to me and I saw God, Jesus as God, and as my Saviour who died for me.

The speaker told of persecution and prejudice she had to endure for Christ's sake, but on this we do not stay. Proceeding, she said:—

Then I felt I must work for Him, and God gave great blessing and brought many to listen. Three years ago I was led to visit Queensland and New Zealand, then in the most marvellous way He led me to go to America, where I knew no one. The Y.M.C.A. Secretary at San Francisco asked me to take a mission at Los Angelos. Thousands came to the meetings, and deep interest was awakened. In Boston I had an interesting mission in Dr A. J. Gordon's Church. Then in Chicago, Toronto, Quebec, Montreal, Kingston, Ottawa, London, great numbers attended the meetings, and much blessing was granted.

Now I have been led to come to England, not knowing where He may lead and what work He may have for me. At present the only arrangement, made by my friend, Mr. Henry Varley, is for a week's mission, to commence next Sunday in the West London Tabernacle. The services on the Sundays begin at 11 a.m. and 6.30 p.m. Monday to Friday inclusive, Bible Readings will be given each afternoon at 3.30. Evening meetings at 8. Sankey's hymns will be used. Christian workers needed for special prayer and service in the inquiry rooms.

A SONG OF SERVICE.

To scenes of labour, to fields of toil,
In the Master's name we go,
To plough and harrow the fallow soil,
And the precious seed to sow.

We go to the vineyards where drooping vines,
With their purple clusters bend,
Whilst the noonday sun in its glory shines,
To culture, and prune, and tend.

We go as divers midst seas of sin,
For pearls of exceeding worth,
As miners toiling rare gems to win,
Rich gold in the mine of earth.

We go to war with the world's great foe,
'Neath the King's red banner royal,
With the sword of the Spirit to lay him low,
And rescue the spoiler's spoil.

We go to reap on the harvest plain,
That the feet of the sowers trod,
With tears and pain, now the waving grain
Gleams white in the light of God.

We go to life's forests,—moor and glen,
Sweet blossoms of love to find,
Even the souls of the children of men
In our Saviour's wreath to bind.

O blessed service, O life of love,
Though we labour, war, or wait,
The time will come when our Father above
Will open the homeland gate.

Then shall his servants their Lord behold,
And the wealth of their labours bring,
Wheat, grapes, and lilies, pearls, gems, and gold,
To the feet of their God and King.

Harriet Julia Evans.

NORTHFIELD SUMMER SCHOOL.

Last week we reported on the opening gathering, on July 2, of this interesting assembly. Some further notes will indicate the tenor of the discussions and addresses.

The meetings of Sabbath, July 3, were large, and full of profit. In the Congregational Church in the forenoon Dr. Munhall gave a short Bible reading on the Need of the Holy Spirit. Then Dr. Gordon preached on the Promises of the Spirit, addressing himself chiefly to the young men. He urged the importance of seeking Divine guidance even in matters of what we call secular education. The Holy Spirit alone, he said, has the key to the treasure-house of wisdom and righteousness in the Bible. The sufficiency of learning is to discover that learning is insufficient. Without striving after any stereotyped experience, all Christians should desire to apprehend and appropriate the Holy Spirit as the great agent in sanctification. In Rom. viii. we have seven things that the Spirit gives us: Freedom (v. 2), strength (11), mortifying of evil (13), guidance, sonship (16), help for our infirmities (26), and intercession (26).

At an afternoon meeting the same topic was considered, Mr. Mott remarking that he hoped the study would be carried into the rooms and tents, and that each student would seek a personal experience of the power of the Holy Ghost.

A short Missionary Conference was held in Stone Hall in the evening, and there Dr. H. Clay Trumbull, editor of *The Sunday School Times*, gave an able and inspiriting address on the duty of deriving strength for the present from the survey of the past. Growing knowledge and growing experience ought to fit for higher triumphs in personal life and Christian service.

INDEPENDENCE DAY,

July 4, was observed after the customary fashion, much expression of patriotic fervour being mingled with the expository and missionary interest. One of the great charms of these Northfield Conferences is their variety, and on this day there was more than the usual scope for that. The importance of progressive and thorough Bible study was pressed home by Mr. Mott at the early meeting. The book of Acts was set down for special attention during the Conference, under the guidance of Mr. Speer; while "Christ among Men" was the subject selected by Mr. James McConaughy in his training class.

On Monday forenoon an address on Christian citizenship was given by Mr. Sparhawke, of Philadelphia, and there was the regular athletic exercises in the afternoon. In the evening there was an oration by President Andrews, of Brown University, on "The Duty of a Public Spirit." Eighteen English students present sang the National Anthem, and at the close there was a great open-air rally of patriots, of speech-making, and fireworks.

On Tuesday, July 5th, missionary matters were quite to the front in addition to the classes for Bible study and for practical training. Dr. Gordon, of Boston, was the chief speaker at the forenoon assembly in Stone Hall, having for his topic, "The Century of Missions, what it has accomplished, and what it has prepared." Within these wide boundaries there was range enough for statistics, reports, exhortations, and appeals of a very impressive and encouraging sort. The task assigned us, observed Dr. Gordon, is not the task of bringing all the world to Christ, but of bringing Christ to all the world. The Gospel and theology of missions, like that of redemption, are Christo-centric. Instead of reaching out to all the world to lift it up to Christ, we take our stand in Christ, and reach out to all the world. It makes quite a difference which way you look at it, for the tide of the world's desire is not toward Christ, but the tide of Christ's desire is toward the world. The signs of the present time as indicating preparation for great things in the evangelisation of the world were dwelt on, and the second advent of Christ set forth as the goal of all missionary endeavour at home and abroad.

THE BRITISH DELEGATES

were assigned a part of the time on Thursday morning, July 7, to report on work among students in the old country. This was done by Mr. Williams, representing Wales, Mr. Hamilton, of Glasgow, Mr. Bird, of Cambridge, and Mr. Thomas, of Edinburgh. The last-named closed his address with a prophecy that the dozen students who would come over next year to represent the British Universities would bring news of a greater increase of missionary students than America could report. The volunteer missionary movement, he declared, was growing faster than any such movement had been known to grow in Great Britain.

"The Study of the Bible in Spots" was the somewhat peculiar title of an address by Dr. A. F. Schauffler, of New York, in the forenoon. Different periods of Bible story were picked out for special study, and this method commended. There followed a comprehensive survey of the Christian Pulpit, by Dr. Frank Bristol, of Chicago, who appealed to the students to join the ministry of the Gospel. A long roll of famous preachers and teachers was recited; all of these would probably have wielded no influence on their generation if they had not entered the Christian ministry.

In the evening Dr. Schauffler had much that was valuable and weighty to say, on "Personal Work for Christ." He closed as follows: "Many of our friends are waiting for us to speak to them. Hardly a man here but has some friend to whom if he shall go he will find a welcome, and who is wondering why you don't come. God can also bring strangers together, and we may be brought in contact with some one on our way home from this convention. Let us be quick with our thought, ready with our hands, and speedy with our doings, and large with our hearts, and pick up those whom we may win for the Master, and we shall shine to his praise and glory and our infinite rejoicing through the ages of eternity. 'God make you and me brave and earnest and faithful, and then certainly he will not fail to make us successful."

The first week of the Convention closed on Friday, July 8. The principal utterance of the day was a powerful sermon in the forenoon by Mr. R. G. Speer, Secretary of the Presbyterian Board of Missions, from 1 John ii. 15-17. The love of the world in its essence and its influence was very searchingly described, and earnest exhortations were made in language of eloquence and power to let this worldly love give place to the constraining love of Christ.

Saturday is to a large extent an off-day so far as serious study is concerned, but July 9 being very wet, the athletic exercises were postponed to the Monday, and the hours of meeting given up to reports. In the forenoon the intercollegiate work of the Y.M.C.A. found able and experienced exponents in Messrs. Mott, Brockman, and Layford. The last, who is an Evangelist, told of six months' work among the institutions on the Pacific Coast.

Mr. Brockman pleaded the claims of the South, and said there were whole States therein where there is not a Bible-class to be found, or a single volunteer, or any conception of organised Christian work. Mr. Mott rose and said he had been wondering what Mr. Moody would do if here, and he was convinced that he would not send Mr. Brockman and others back to this important work without some aid. At his request blank slips of paper were distributed among the students, and each man was requested to send in the amount of money he would subscribe for the intercollegiate work for the coming year, to be paid by Dec. 1.

A remarkable scene followed. The slips were handed to the desk and read rapidly by Mr. Mott, two assistants keeping tally. In less than twenty minutes it was found that 2500 dollars had been raised. Mr. H. M. Moore, of Boston, offered prayer, and then it was suggested that any who wished might undertake the collection of funds from their friends at home. This suggestion was adopted, and while the collectors were at work, Mr. Moore announced that he would give 100 dollars. In a few minutes more the amount had been raised to 3000 dollars, and Mr. Mott called on D. W. McWilliams, of Brooklyn, for a prayer of praise. The meeting closed with a hymn of praise, and the benediction was pronounced by Bishop J. M. Thoburn.

Of the 12,000 dollars needed by the international Committee of the Y.M.C.A. for the coming year, 1000 dollars was raised at the Southern summer school in Knoxville, 1500 dollars at the school at Lake Geneva, and the 3000 dollars raised here increases the amount already secured to nearly half the sum required.

We hope, in due course, to report the Northfield Convention.

"TRUE STORY" ILLUSTRATED LEAFLETS.—Mr. Josiah Spiers is issuing, at 13A, Warwick-lane, E.C., eight attractive leaflets well suited for distribution among young people. We shall be glad to know that they are widely circulated after Gospel meetings. (2s. per one hundred; large quantities at reduction.)

CEYLON'S GREAT NEED.

Three years ago I brought before your readers Ceylon's great need of Christian ladies who would take the simple Gospel of Christ to the Buddhist women of that beautiful island. The appeal met with immediate and most generous response. As a result, three ladies have gone forth, and have been working lovingly and earnestly in Kandy and the hill country, to bring the women and girls to Christ. One who went entirely at her own charges has had a small room built in a Singhalese village thirty miles from Kandy, and makes it, sometimes for weeks together, a centre of itineration in the villages around.

The two other ladies have opened a school in Kandy, in connection with the Church of England Zenana Society, which aims at reaching the daughters of the Kandian Chiefs, and which has already brought under Christian influence and teaching a considerable number of that most influential and important class. Rev. George Everard, of Dover, who recently visited the school, says that nothing which he saw, either in India or Ceylon, impressed him so deeply or interested him more than that Clarence Memorial School of "King's daughters," as he calls them. They delighted him by writing out accurately from memory the substance of his address to them, and of a sermon which he subsequently preached to the Church Missionary Society Singhalese congregation in Trinity Church, Kandy; and their repetition of Scripture, both in English and their own language, surprises as much as it gratifies those who visit the school.

But a great present difficulty has arisen, and we turn to the readers of The Christian, who so liberally helped us to set this work on foot, to assist us in removing it. On these workers, and others like them who are devotedly labouring for Christ, a heavy present loss has fallen. The failure of the New Oriental Bank has shut up almost all available means, and a very serious pressure has been the result. On our voluntary village worker the burden falls more heavily than on others. Her total income for a year was in the bank when it closed, and I need not point out how serious and unpleasant is the position in which she is thereby placed. Another missionary, writing from a distant part of the island, tells us that he is without funds to pay his native assistants, and that he has to be very thankful for rice and curry as his own food.

We are sending a little immediate help, and I am sure we shall not appeal in vain to those to whom God has given means to assist in supplying these dear friends and missionary labourers with funds to meet the demands of the next few months, until the liquidation of the bank enables them to receive some portion of the money now shut up in it.—Yours faithfully, in the Lord's service,

(Mrs.) F. M. Ireland Jones.

Beech-grove, Aylsham, Norfolk.

Baptist Missionary Centenary.

In connection with the Centenary celebrations of the Baptist Missionary Society a festival, organised especially for the benefit of the young people interested in the Society's work, was held at the Crystal Palace on Saturday. A large number of young folks, with a goodly sprinkling of older ones, went down to the Palace during the day, and thoroughly enjoyed participation in the variety of good things included in the programme, which had been arranged for them under the supervision of Mr. C. Holliday, secretary of the Baptist Young Men's Missionary Association. A considerable part of the day was devoted to recreative, musical, and other congenial entertainments for the young people, including athletic sports, a gymnastic display by the members of the Bloomsbury Chapel Gymnastic Society, vocal and instrumental performances by the boys of the Stockwell Orphanage Choir, &c.

In the evening an interesting missionary meeting was held in the large concert hall under the presidency of Sir H. Havelock-Allan, M.P., when stirring addresses were delivered by Revs. J. Lawson Forfeitt and J. J. Fuller (coloured missionary), from the Congo; Rev. A. Sowerby, of China; and Rev. T. R. Edwards, of India. General Havelock-Allan mentioned that of the special fund of £100,000, which it was desired to raise during the Centenary year, the sum of £85,000 had already been collected, showing that there was still large scope for the exercise of the energy and liberality of the Society's friends.

NOTES ON DAILY READINGS.

SUNDAY, JULY 31.—LEVITICUS XIII.

Where the word leprosy occurs in these solemn chapters, it becomes us to insert the words, *my own sinful nature*, and thus this priestly guide-book becomes full of deep and searching meaning. How horrible must sin appear in God's sight, if a leper-settlement is his chosen analogy from human life! And what a unique tribute is offered to the love and holy tenderness of our Lord, that He did not shrink from identifying Himself with an infected race! There were certain physical blemishes which, though they resembled leprosy and might lead to it, were not leprosy; so there are many things in us all which need to be carefully watched, lest they land us in sin. Notice, throughout, the deliberation and care with which the priest was required to do his work, so different to the haste with which we judge one another. But when leprosy had unmistakeably declared itself, there was a severance from the camp, the rent garments, the bare head, the covered lip, the cry, "Unclean!" So is it with sin; it severs us from fellowship with God and his saints, and shuts a man out of the blessed enjoyment of the City of God. Art thou conscious of this spiritual banishment? Then be sure that there is some leprous spot on thee, which must be cleansed. Oh, betake thee to the High Priest, that He may touch thee and say, Be clean. There may be contagion and taint in certain habits or associations of thy life as in the clothes of the Jew, and, if there be, thou must have no parley with them, for they are sure to spread.

MONDAY, AUGUST 1.—LEVITICUS XIV.

All was done for the leper by the priest, who went out from the camp as the High Priest did when He suffered without the gate. The two birds are striking types, first of death and then of resurrection. Let us not forget the mingling of blood with running (*i.e.* living) water. And as the liberated captive sprang up into the air, scattering the drops of blood and water from its wings, it seems already to tread the ascension path. All this culminated in the eighth day of resurrection, when the blood and oil were placed on the thumb and toe and ear, significant of the atonement by which the life had been purchased, and the unction by which it was to be consecrated. And the washing of water reminds thee, O soul, and me, of the necessity of that Word of God, which promotes the purity of the inner life. Then comes the meat offering, in which the ransomed soul feasts with God on the perfected life and obedience of his Son. Some have not so keen an appreciation of Christ's work for them as others, and they are represented by the poor man, who brought as much as he was able to get; but he must also pass through the same routine, for there is but one way for us all. The leprosy of the house makes us realise how sin has infected the whole universe, which also in its turn can only be cleansed through the shedding of the blood of Christ.

TUESDAY, AUGUST 2.—LEVITICUS XV.

There are uncleannesses in the habits of our life that need jealous care, because they affect, not only ourselves, but others. But nothing is small to those who have to do with the Holy God who notices each stain and speck. If a vessel were uncovered in the tent of an unclean person, its contents were reckoned to be defiled; hence the necessity of constantly using a covering with which to preserve them; and my prayer shall be to Thee, O Saviour of men, that Thou wouldst cover my heart with thine own hand, that all germs of temptation, floating in the spiritual atmosphere round me, may not be able to defile. But, oh! how delightful is that repeated mention of *Atonement* throughout these chapters, by which sin and uncleanness are put away, and we have to depend not only upon God's clemency, but upon his justice, so that, having washed our robes, we may have a right to the Tree of Life, and to enter by the gates into the city.

WEDNESDAY, AUGUST 3.—LEVITICUS XVI.

The story of the Great Day of Atonement is significant in every verse. The entrance once a year; the changing of the splendid garments of the High Priest's dress for the raiment of linen (type of humility and purity); the mingled offerings, sin and burnt, by which Aaron first made an atonement for himself and for his house, because they were not what Jesus was, pure and harmless and undefiled; and the entrance within the veil with the blood of sprinkling, in utter loneliness—how full of teaching are all these of the work of Jesus, not for Himself, but for us who comprise his house; those wreaths of incense stealing up, fragrant, as the emblem of prayer from coals furnished by the altar which itself had been purged with blood; the sevenfold sprinkling of the blood of the bullock and goat; the confession of the iniquities of Israel on the head of the live goat, and the conveyance of them all into a solitary land; the exchange of the simple linen for the splendid attire as Aaron came forth to bless the people; the destruction of the carcases of the beasts as unclean things without the camp; the consciousness that all sin was then for ever put away—these are pictures on which the soul of the believer gazes with awe and wonder and delight.

THURSDAY, AUGUST 4.—LEVITICUS XVII.

The killing of animals even for food was to be identified with religious worship, and no sacrifice was to be offered except according to the regulation laid down in the priestly code. This was a distinct barrier to all irregular worship. How important it is that all our worship and all the acts of our life should be linked to that true tabernacle which the Lord hath pitched, and not man! Let all our behaviour this day be Godward, Christward, so that from all there may be a sweet savour unto the Lord. How much stress is laid upon the blood; the life of the flesh is there; it is the emblem of life shed violently, and as a propitiation for sin. Throughout Scripture, that blood flows like a crimson streak, as all Government rope is threaded by a scarlet cord, because of the significance with which it is invested, through the offering of the blood of Jesus Christ for men upon the cross. And yet, contradictory as it must have appeared to the Jewish mind, we are actually bidden to eat the flesh and drink the blood of the Son of Man, for by the communion of his blood we enter into fellowship with Him in that self-sacrifice unto death which has brought life to the world. Drink ye all of it.

FRIDAY, AUGUST 5.—LEVITICUS XVIII.

Not to them only but to us God says, "Ye shall do, ye shall help." Oh for grace to do, and help, and walk step by step in his judgments and statutes! Here is the fountain of life: if a man believes and *does*, he possesses the secret of life indeed. We adopt the course of separation from evil at first, because it is commanded by One whose word is indisputable, but after a while we come to see the blessedness of the life to which He calls us, and we would choose it, if we might, for itself. Let us notice the recurrence of the words, "I am Jehovah," which carry in them the authority and the warrant of the Almighty, for that name is always associated with redemption. Because He has redeemed us to Himself to be a people for his own possession, therefore we may not commit any abomination or defile ourselves. Only in so far as God's children avoid those spiritual abominations, of which these acts were representations, can they dwell in the land of blessedness and rest, which floweth with sweetness and light, and abideth always under the smile of God. Oh, wondrous model of a saintly life, how can I ever reach it, except by Thy power, oh Spirit of God, whose conceptions are foreshadowed in these ancient types!

SATURDAY, AUGUST 6.—LEVITICUS XIX.

More than a dozen times the words ring out, "I am the Lord;" and the one command throughout is to separation, doing other than was done by the nations around. This was the reason for holiness; for consideration of the poor and the stranger; for true speech; for thoughtfulness of the infirm and the needy; for accuracy of statement concerning others; for ungrudging love; for the introduction of the fear of God into the sowing of the seed, the treatment of slaves, the tendance of orchards, and the giving praise to the Lord in all handicrafts. This, too, was the reason why they should refuse blood and enchantments and augury, and avoid in the dressing of their hair any resemblance to the heathen, and beware of the tattoo marks of idolatry, and other sins that were rife in neighbouring lands, keeping God's Sabbaths, and re-erecting his sanctuary. Because of this they were forbidden witchcraft, urged to the respect of old age, the care of strangers, strict accuracy in business dealings. And if it meant so much to the Jew, how much more should it mean to us to whom Jehovah is revealed in Jesus; and if any one should suffer loss in obeying injunctions so strict and comprehensive, let him realise that the *I am* of Christ is sufficient to compensate for all, and that He is able to make all grace abound toward those who forego aught for love of Him, and for fear of His word.

International S. S. Lessons.

SUNDAY AFTERNOON, AUGUST 7.

The Apostles' Confidence in God.

Acts iv. 19-31.

Golden Text: Verse 31.

This lesson concludes the story of the appearance of Peter and John before the Council. They have verified the truth of the word of Jesus (Matt. x. 16-20). God has made foolish the wisdom of the wise and turned their strength to weakness. Learn from the example of the Apostles how to meet opposition.

Their Release (19-22). The Council let them go, not because they wanted the will to punish them, but because they dare not (21, 22). But they can command (18), and threaten them (21), so that if the apostles continue to preach Jesus it must be at the risk of punishment. Their answer (19, 20) indicates the right course to take when opposed by the world. Christ had commanded them to witness (i. 8), the Sanhedrim command them not, whom will they obey? Without asking what will be the consequences they give their reply. They not only *will* speak, but they *must* speak (20). We are reminded of the words of Luther at Diet of Worms: "Unless I am overpowered and convinced by the testimony of the Scriptures, or by other public, distinct, and obvious arguments and reasons,...I neither can nor will retract anything, well knowing that it is neither safe nor advisable to do ought in opposition to the conscience. Here I stand—I cannot do otherwise. God help me! Amen." The story of the martyrs furnishes numerous illustrations of the same fidelity to God. Shew the same spirit in little as well as great things.

Their Prayer (23-30). A new difficulty met them. They had every reason to expect a continuance of the opposition thus commenced. The threatenings of the Sanhedrim were told to the brethren. They neither grew bitter against their foes, nor had any thought of giving up their testimony. They met the difficulty by giving themselves to prayer. Learn to do likewise. *One accord* (24); a condition which all social prayer demands. A company of men divided among themselves can have no power with God (Matt. xviii. 19-20). In this exercise "unity is strength." *Thou art God, &c.* The name of God was more than a mere title; the Apostles mentioned it to strengthen their faith. A proper conception of what God is drives away our fear of man (Isa. li. 7, 8). *By the mouth of David* (25), note how fully the Apostles believed in the inspiration of the Old Testament. This verse teaches that Psa. ii. was written by David, and that God inspired him to write it. The prophecy was evidence that this opposition of men was no surprise to God. He knew it and foretold it long before; why should it distress or alarm them? It was a very formidable combination (27). Men who were naturally opposed to each other were gathered together to oppose Jesus (Luke xxiii. 12.) The enemies of Jesus know the strength of unity, though Christians appear to forget it. *To do whatsoever, &c.* (28). Read the verse carefully, and see how truly it was "a vain thing" (25) which the enemies did. When they have combined and done their worst they have only fulfilled what God, "determined to be done." (See Psalm lxxvi. 10, and compare Gen. xlv. 5-8). Be sure that the worst that God's enemies can do will always be overruled to the advancement of the kingdom of God. Hence the saying, "The blood of the martyrs is the seed of the Church." How vain and foolish to attempt anything against God (Isa. liv. 17). *Behold their threatening* (29). Compare Hezekiah (2 Kings xix. 14) and Jehoshaphat (2 Chron. xx. 11-13). *Grant unto Thy servants, &c.* (29-30). Their request proved the completeness of their surrender to God. Their first miracle had led them into prison, but they are willing to be used for doing more, though still greater persecution should follow. And in face of this opposition they ask, not the privilige of saving themselves by keeping silence, but for *boldness* to preach. They live but for the one purpose of witnessing for Jesus.

The Answer (31). Was this another baptism of the Holy Ghost? It does not say so; but it was another *filling*, and was accompanied by some of the signs which marked the descent of the Spirit on the day of Pentecost (ii. 1-4). They had asked for boldness (29); the answer came in the Holy Ghost. He is to the Church "the Spirit of power," &c. (2 Tim. 1-7). In Him we have everything necessary for our testimony (comp. "good things," Matt vii. 11, with "the Holy Spirit," Luke xi. 13). All "good things" are included in Him.

HOUSE OF REST, EASTBOURNE.—During the holiday season a daily prayer meeting is held at twelve noon at the House of Rest, Burlington-place, Eastbourne.

Letters to the Editor.

"LADY WORKERS IN PARIS."

DEAR SIR,—In your last issue a paragraph headed "Lady Workers in Paris" was inserted in such a way as might cause misunderstanding. The Mission Hall referred to as being opened since the last Exhibition is the Hall Avenue Rapp, which is one of the regular stations of the McAll Mission.

Work has been carried on here by the Mission, in that quarter of Paris, for a number of years, and we have now re-taken the Hall we used during the Exhibition of 1889. Since the beginning of the year, Pastor Keck, one of the regular staff of the Mission, has been working regularly in the Hall, and is now forming a Mission Church, linked with the Reformed Church near by. The work has been for several years past chiefly under the charge of ladies of the Mission, who have earnestly laboured there; and we rejoice in the extension and strengthening of the station, and trust that much blessing may rest upon it, and the little church gathered there.

Lady workers are *always* needed. Miss Agnes Johnstone, secretary of the Ladies' Committee, 17, Rue de l'Arc de Triomphe, Paris, will always be glad to correspond with any who can give themselves to the work in France.—I am, yours truly,

W. SOLTAU.

28, *Villa Molitor, Auteuil, Paris.*

ROME'S POWER IN IRELAND.

DEAR SIR,—In your issue of July 7, there is a statement about a Romanist young woman in Ireland who had become truly converted. It is said "she is a sincere Protestant now, and thus thoroughly enjoyed Protestant services and meetings in Dublin. She is a servant in a Protestant family whose home is in the country." The account goes on to say that she will not be able to attend Protestant services in the country on her return home. "She would be mobbed by the priests, boycotted, probably stoned, while her master and mistress would be treated as the Jews treated the leper. A quotation is given from a letter by her mistress as follows:—'When we return to the country she will have to go to mass again, and dare not go to church. The priests of our parish would interfere greatly if it were known, and upset our influence with others.'"

I take the liberty of calling attention to these statements, in the hope of inducing Protestant workers in Ireland to pursue a bolder and more consistent policy. There is none of the martyr spirit in these statements, and we may be sure that the power of the Irish priests will never be broken by such temporising conduct. If the mass and the confessional are, in reality, what we believe them to be, how can a Protestant, under any possible circumstances, encourage a convert to place herself again under such soul-destroying ministrations? What will it avail for Protesants to retain an influence with Romanists, which convinces them of the fatal errors of their system, and yet abandons them to the tender mercies of th priest, and the abominations of a creed they have taught them to abhor? Better, a thousand times, that that converted servant-girl should be mobbed by the priests, boycotted and stoned—yea, even stoned to death, than that she should continue, with crushed soul and polluted conscience, to attend those ministrations which the Holy Spirit has shown her to be utterly false and misleading. Better to die in early youth, a martyr for such a cause, than live in the confusion, contradiction, soul-paralysing atmosphere and spiritual death of a system whose vileness must be conclusively shown by its unloving and un-Christ-like methods in retaining popular adhesion.

If the power of the priests is ever to be broken, it will be by putting on a bold front, and daring them to do their very worst, in the assurance that nothing would more effectually appeal to the good sense and good feeling of the people than the exhibition that would follow. The sooner the battle is carried to the gate, by willingness to endure the worst that they can inflict, the better it will be for the cause of true liberty—of God and humanity. May the servant-girl in question, and the family where she is engaged, have grace given to set an example worthy of the occasion and the cause.—Yours truly,

SAMUEL FOTHERGILL.

A Signal of Distress.

THE good ship "The Strangers' Rest" Ratcliff-highway, is very badly manned at present, and much in need of additional hands. In other words, owing to some workers having permanently left, and many being on their holidays, immediate help is urgently wanted to sustain the meetings. Friends who can play or sing, or speak, or do anything, will be welcome any afternoon or evening. We therefore beckon to our partners in the work of our Master to "come over and help us," and to come quickly.

J. J.

Personalia.

Rev. John Thomas, of the Bible Depôt, Rome, has returned to his native country, Wales, on a three months' furlough, after an absence of three years.

Rev. Thomas Guttery (of Southport) the Primitive Methodist Editor-elect, has been compelled to rest awhile, and has been spending a few days at Buxton in search of health.

Rev. W. S. Swanson leaves for the Toronto meeting of the Presbyterian Alliance about the end of next month, attending in the capacity of chairman of the Foreign Mission Committee of the Eastern Section of the Alliance.

Mr. Joseph Weatherley does not, we regret to hear, get any better, and his dear ones feel that he is bound for the heavenly land. Many who know his past service and testimony will pray that he may be sustained while passing into the shadow.

Rev. James H. Rigg, D.D., who was President of the Wesleyan Conference fourteen years ago, was last week once more elected to this high office in recognition of his noble service and the high esteem entertained for him as theologian, author, and preacher.

Rev. R. Wardlaw Thompson, of the London Missionary Society, is stated to be contemplating a visit to South Africa, where his father laboured for many years. The visit, we understand, is to combine holiday with duty. The work in South Africa needs his presence, and Mr. Thompson's health, after his recent heavy labours, necessitates rest and change.

Mr. Thomas Spurgeon is thus referred to by *The New Zealand Baptist*:—"Much as we feel our impoverishment as a denomination through his withdrawal, we cannot but regard with gratification the honour done him by this call to serve in his father's place. His work and career in our colony, both as pastor and evangelist, have been most honourable to himself, and testify at once to his ability and devotion."

Rev. Philip Schaff, D.D., the famous Biblical scholar, of New York, has just been stricken, it is stated, with paralysis. It is believed that there is no immediate danger, but it is feared that he will never be able to resume work, one side of his body being completely paralysed. He is seventy-three years of age, was born in Switzerland, but went to America in 1844. He was president of the American Bible Revision Committee.

Rev. Dr. Bullinger has been secretary of the Trinitarian Bible Society for twenty-five years. At a recent meeting of the committee a resolution was adopted congratulating him on the fact, acknowledging his valuable services, and praying that he "may enjoy for many years to come his wonted vigour of mind and body; and that his tongue and pen may long continue to bear testimony on behalf of Protestant and Evangelical truth."

Rev. W. Darlow Sarjeant bade last week a regretful farewell to his warmly-attached friends in the West London Mission. An illuminated address, presented by his 250 class members, thanked God for the blessing received from his labours. Mr. Sarjeant said he had come into the Mission by the hand of God, and it was his hand that was leading him away. In the future he was looking forward to a time of tremendous blessing, far beyond anything he had yet experienced. He asked his friends to be loyal to Christ and the Mission which they all loved.

Obituary.

MISS MARY BUBB, GRAYS, ESSEX.

We regret to hear of the death of Miss Mary Bubb, of Elm House, Grays, Essex, who departed this life on Thursday, July 14. A correspondent writes:—"She had been suffering for eight months, and unable to take part in the various meetings held in her house. Recently confined to her bed, she gradually got worse, and passed quietly away. Miss Bubb has been labouring in Grays with a party of workers for the last ten years, seeking to spread the truth both by preaching and teaching. Not only here, but in many mission efforts abroad, Miss Bubb was interested, including the Mildmay Mission to Jews, the China Inland, Deep Sea, Congo-Balolo, and North Africa Missions. Previous to coming to Grays she worked among navvies for many years, following them from place to place, seeking to instruct them in moral and spiritual things. She was an ardent teetotaller. We buried her remains on Monday, July 18, in the cemetery at Grays, the burial service being conducted by Rev. T. Lander, of East Thurrock. Singing the hymn 'The sands of time are sinking,' we left her to rest until the One she so dearly loved shall come to take her and his saints to be for ever with Him."

HANLEY.—Mr. Henry Varley visited the Potteries on Sunday week in connection with the Hanley Christian Mission, which is carrying on an energetic crusade in the town against the powers of darkness. Mr. Varley preached three times. The hall, which seats three thousand people, was crowded at night, and deep impressions were made. The services were a great stimulus to God's people, and we believe many of the ungodly were led to decide for Christ.

Evangelistic Notes.

Mr. William Forbes, since his return from Scotland, has been giving addresses at Stepney, Millwall, Brondesbury, and is now at Margate.

Ireland.—For several weeks past Messrs. Pratt and Crozier, of the Irish Evangelisation Society, have been conducting successful Gospel services in their wooden tent at Mountpottinger, Belfast.

Mr. Ernest Rickman is on a short evangelistic tour, singing and speaking, commencing with Bath and Bristol. He has a few Sundays open for children's meetings and Gospel services. Address care of Messrs. Castle and Lamb, Salisbury-square, E.C.

Mr. James Sprunt has just concluded a Tent Mission at Storrington, Sussex. The meetings were well attended, and people listened with the greatest attention to the Gospel. Signs of blessing have been seen much to the encouragement of the workers.

Southend-on-Sea.—Gospel meetings are being held at this seaside resort in a large tent in Tytler's Avenue, High-street, by Messrs. A. Cook and P. H. Bateman, with Bible-readings on Tuesday and Thursday afternoons at 3 p.m. Already there are tokens of blessing.

Co. Tyrone.—A series of tent services, held at Tullyhogue, in connection with the Donaghy Church by Rev. S. Hadden, Messrs. Boyle and Flanery, have been attended by almost all classes and creeds in the district. There are twelve stations at which the pastors preach each month.

Ashburton, Devon.—During the severe storm on Tuesday week the Gospel Tent, in which Mr John Elliott was holding his mission, was blown right over, and so much injured that a new roof has had to be ordered ere the tent can be further used. Meanwhile the meetings are being held in a hall.

Chobham.—The Evangelisation Society has been conducting a special mission here with apparently good spiritual results. The missioner is Mr. J. Neech, and his simple and direct appeals have deeply impressed his listeners. The tent has been removed to West End, where a similar mission is being conducted.

Village Missions.—Under the auspices of the Village Aid Committee of the Sunday School Union, Mr. Newton Jones has just completed a visitation, in part, of Oxon, Cambridge, and Bucks. The tour comprised evangelistic meetings in eighteen villages, in which Sunday-school teachers have been stimulated and Sunday-school scholars have been awakened.

Tent Work in Oxon.—Mr. J. C. Rainey has just concluded a fifteen days' mission in the villages of Benson and Ewelme, Oxon. The tent was filled each evening, even through the wet weather of the middle of the month. The Lord was present, and his presence was a manifest power, emptying and filling. Not a few have confessed Him through the meetings. Prayer is asked without ceasing for a coming visit to Totnes, South Devon, where the Tent services commence on Sunday.

Rev. B. Fay Mills is conducting, during the present month, in San Francisco, special missions for which long and prayerful preparation has been made. He has recently had most interesting missions in Portland (Ore), Tacoma, Los Angelos, and Pasadena. As to the closing service at the latter place, it is stated that the effect upon the people was marvellous, and a deep work of grace in the hearts of the hearers was manifest by the interest felt both for themselves and others. Men and women all over the house, who years ago had made a profession of religion, stood up, and with shame confessed their insincerity to the Lord. And many who had been living in open rebellion to God were brought to see their need of a Saviour. These having gladly received the word, accepted Jesus for their Saviour.

THE HUMAN IN MAN is the soil which is only productive by being receptive. Every human action in connection with man's conversion is the result of a Divine action.—*Hofmeyr.*

INTERLAKEN, SWITZERLAND.—A Convention for the Promotion of Practical Holiness as a Preparation for Service will be held here (God willing) from September 3 to 11, under the presidency of Rev. F. Paynter, M.A., rector of Stoke-next-Guildford, and president of Guildford Convention. The speakers expected are Revs. W. Haslam, Evan Hopkins, W. Houghton, Darlow Sarjeant, Pastor Theo. Monod, and others. Ticket, twelve guineas, to include railway fare and hotel accommodation for a fortnight. Replies to be sent as soon as possible before August 10 to hon. secretary for Interlaken Convention, Hotel Windsor, Victoria-street, London, S.W.

BISHOP THOBURN is in America attending the General Conference, which meets once in four years. The last four years have been most successful ones. No fewer than 442,000 persons have joined the church in different parts of the world, while the total membership is 2,202,614. Bishop Thoburn is still continued as a Missionary Bishop. The work in India has been divided into five conferences—Bengal, Bombay, Madras, North India, and North-West India. Bishop Thoburn addressed the conference and aroused a great deal of enthusiasm. We trust he will obtain all the men and money he needs for the great work going on in North-West India.

Among the Churches.

CHURCH OF ENGLAND.

The fund for the Nyasa Bishopric Endowment reaches £3300, and the Colonial Bishoprics Fund will grant £1000 to meet £6000 when raised.

The Church of England Scripture Readers' Society seeks help in order to respond to urgent applications from twelve poor London parishes for Scripture readers.

Rev. F. E. Hill, late Principal of Moore Theological College, Sydney, after having been for two years incapacitated, is now able to return to active work.

The housing of the poor has been very seriously under consideration by the Canterbury Diocesan Conference, the most thorough rebuilding being advocated.

We are glad to learn that Bishop Smythies is getting better every day, and he is now able to move about a little. On Sunday next he hopes to preach in Hereford Cathedral.

The committee of the Manchester Diocesan Branch of the Church of England Waifs and Strays Society propose to establish a Certified Industrial Home for Girls in the neighbourhood of Manchester.

The jubilee presentation to the Bishop of Ossory (Dr. Pakenham Walsh) will take place on Sept. 29, when an address will be given to his lordship. There will be a special service in St. Canice's Cathedral, Kilkenny.

The Duke of Connaught laid last week the foundation-stone of a mission church in Portsea, in memory of Rev. T. H. Harvey, for some time curate of the parish, but who went out as a missionary to Mid-China and died during his honeymoon.

The Bishop of St. Asaph has opened a church erected at Brethdir, Llanrhaiadr, on the borders of Montgomeryshire and Denbighshire, in memory of William Morgan, who in 1558, while vicar of Llanrhaiadr, completed the translation of the Bible into the Welsh language.

In view of the forthcoming Church Congress, the Council of the Protestant Churchmen's Alliance have engaged a commodious room at Wampach's Hotel, Folkestone, for the convenience of members of the Alliance and of other Evangelical men who may attend the Congress. A prayer-meeting will be held each morning, and the room will be used for reading and writing during the rest of the day.

An animated discussion on "The Church and the Press" took place at the last Diocesan Conference in Lambeth Palace. Mr. J. Murray said that things which men had reverenced heretofore were now assailed in the rudest manner, and as there was the old belief that what appeared in print was always true, the effect of this change was widespread. Mr. Talbot, M.P., urged Churchmen to use the press in letting the public know what the Church was doing. Canon Holland dwelt upon the great necessity of putting certain matters in a truer light before men of what was called a lower class.

At the twenty-third anniversary of St. Nathaniel's, Windsor, Liverpool, Rev. R. Hobson (vicar) gave a review of the work of the church from its small beginning to its present large proportions. In showing the strength of the church spiritually, numerically, and financially, he dwelt upon the large attendance at the Lord's Table, and said that out of the 418 places of worship in Liverpool theirs was the fifth largest, whilst last year £1381 8s. was raised. This record he considered most encouraging, despite of the poverty of the parish and of the many forces against a truly spiritual and soul-saving work.

CONGREGATIONAL.

Rev. J. Gardiner has been welcomed to the pastorate at Redhill.

After a pastorate which has lasted since 1859, Rev. H. Kendall is resigning at Darlington.

Rev. William Newman Hall, recently assistant to Rev. Arthur Hall, at Hastings, has accepted the pastorate at Sligo.

Rev. H. Archibald, has resigned the pastorate of Longridge Church, after a ministry of seventeen years, on account of ill-health.

A new mission is being erected at Folkestone as a memorial of the twenty-one years' successful labours of Rev. A. J. Palmer.

Rev. Edward Davies, one of the leading Welsh ministers in the United States, is now on a visit to this country, and intends remaining here for six months.

The anniversary services of the Congregational Church, George-street, Ryde, I.W., were held on Sunday, when special sermons were preached by the Rev. M. Lansdown, of Bournemouth.

White Roothing, Essex, is now the centre of a good village work under the care of Pastor Rattee; but there is urgent need of an annual guarantee of say twenty pounds to meet the cost of out-village work in a very dark hamlet.

The Duke of Westminster has presented to the King's Weigh-house Church the freehold of the land on which the chapel stands. The Duke had previously granted a lease of ninety-nine years on a peppercorn rent. This gift was unsolicited and unexpected.

The 242nd anniversary of the church at Burwell, near Cambridge, and the 11th of the settlement of the present pastor, Rev. J. W. Upton, was celebrated on Thursday last. Rev. Dr. Newman Hall preached in the afternoon.

Rev. H. H. Theobald, of Zion Church, Kirkham, has been appointed by the London Missionary Society to conduct evangelistic work in the district of Benares. Mr. Theobald will terminate his ministry at Kirkham the first week in October, and expects to sail for India in that month.

Rev. E. W. Watson, B.A., of Wollerton, Salop, has intimated to his congregation that he has offered himself to, and has been accepted by, the London Missionary Society for service abroad. Mr. Watson, who has just finished his ten years' pastorate at Wollerton, has, we understand, been appointed to the High School, Madras, as a missionary teacher.

The fifth 'Memorial Sunday' in commemoration of the life and work of the late Rev. G. M. Murphy was observed at Borough-road Chapel, S.E., on Sunday week, July 17, being the date of Mr. Murphy's sudden death in 1887. A memorial sermon was preached in the morning by the pastor, Rev. W. Mottram, and an assembly of workers and friends took place in the afternoon, when reminiscences of the late pastor were related.

BAPTIST.

Rev. J. C. Taylor has commenced his ministry at Bursiem with tokens of success.

Rev. J. Burnham is preparing for his work among Kentish hop-pickers in September.

Rev. Robert Wood, late of Ramsgate, has entered on his new charge at Albemarle, Scarborough.

Rev. T. Hancocks has removed from Chatham to 2, Clarendon-gardens, Ramsgate.

Rev. J. Thomas (of Huddersfield) has accepted the reiterated call to Myrtle-street, Liverpool, where the late Rev. Hugh Stowell Brown laboured.

Rev. W. Gliddon, formerly of South Molton, has entered on the pastorate of the associated churches at Cheddar.

A Deaconess' Missionary Training Institute, under the charge of Miss M. A. Keen, has just been opened at Chester.

The friends in the Isle of Man are endeavouring to erect a chapel in Douglas, there being at present no Baptist chapel in the island.

Interesting meetings have just been held at East Finchley to bid farewell to Rev. E. Howard, who has carried on a most successful work in the chapel.

Anniversary services in connection with Ebenezer Chapel, Chester, were held last week, in which Mr. R. Cory, J.P., Revs. T. Durant, and W. S. Jones took part.

The chapel in Langley, Essex, built in 1828, being unsafe and uncomfortable, has been removed, and a new one is in course of erection. The cost of the new building will be about £450.

METHODIST.

The Northern Light is again urging the question of Methodist reunion.

The memorial-stones of a new chapel in Church Fenton have just been laid by Mr. and Mrs. Walkington.

Revs. D. Hill and W. Foster are issuing a series of large maps of Wesleyan Foreign Missionary districts, in order to awaken fresh interest in missions.

Last week, Rev. Edward Davidson, Connexional Evangelist, revisited Roath-road Chapel, Cardiff, at which place he conducted a most successful mission in January last.

A most successful missionary meeting has been held at Woodhouse Grove School, which has trained many boys for the foreign field. One such, Rev. J. C. W. Gostick, was present and spoke at the meeting.

The Wesleyan ministers of Melbourne and its suburbs are in the habit of holding a united prayer-meeting, whereat reports of the services held on the previous day are presented.

The Medical Director of the West London Mission is in urgent need of Nursing Sisters. Three are needed at once for district work, and two more will be wanted in September for hospital nursing.

For more than twenty years Wesleyan Methodist services have been regularly held in a hayloft over a stable at Saundersfoot (Tenby Circuit). But through all difficulties the faithful band of Village Methodists have held together, and now, as a result of their fidelity, patience, and work, a chapel has been erected, costing £300, and capable of seating one hundred and twenty persons.

The figures presented to the United Methodist Free Church Assembly last week showed steady increase, said to be largely due to special attention to the young, the conducting of missions in their circuits, and the suppression of disputes in their churches. It was recommended that special attention should be paid to the young, larger and more aggressive work, the formation of Christian Endeavour Societies, and especially to house-to-house visitation.

The Vicar of Bradford (Rev. Dr. Bardsley) wrote last week to the President of the Wesleyan Conference:—"It is to me a source of real pleasure, and I have been requested by the great body of the clergy of Bradford to convey a cordial welcome to the members of the Wesleyan Conference on the occasion of its visit to our town. They gladly avail themselves of the opportunity thus afforded of recording their sense of the zeal, devotion, and self-denying efforts which have ever characterised the Wesleyan communion in seeking to extend the blessings of the Gospel of Christ both at home and abroad; and they also assure the Conference of their earnest prayer that God's blessing may rest upon its deliberations to the furtherance of his glory and the extension of the Redeemer's kingdom. Joining very heartily in these expressions of brotherly welcome and with all good wishes."

PRESBYTERIAN.

Dr. Monro Gibson's assistant (Rev. W. D. Wright) has been called to Kingston-on-Thames.

The Young Men's Societies of London visited Winchester on Saturday week, Dean Kitchin showing them through the cathedral.

Rev. A. D. Gray has entered on his new pastorate at Penrith; Revs. R. Brown and J. Christie taking part in the services.

The Presbyterian Jewish Mission in Whitechapel has now attained its majority. There is need felt for a considerable increase in funds.

Rev. D. Meurig Jones, of Llanbadarn-Fawt, has received a unanimous invitation to the pastorate of the Calvinistic Methodist Church at Blaenavon, and has accepted it.

The friends at Regent's-square have again met with disappointment, Rev. James Denney, of Broughty Ferry, having declined to be mentioned for the pastorate.

The Vale of Clwyd Presbytery has confirmed the appointment of Mr. I. Charles Jones, of Bala Theological College, to be minister of Groes Chapel, Denbigh.

There are now, it is said, 10,743 communicants in Anglesey, as compared with 9,819 in 1881; while the adherents number 20,605, as compared with 19,638 ten years ago.

The Christian Giving Committee recommends that the last week of November should be observed as a "week of self-denial" throughout the Church for the benefit of Foreign Missions.

The movement which has of late been set on foot by Rev. J. Pugh for the purpose of rescuing the thousands of perishing poor who dwell in needy districts of Cardiff, was brought to a successful issue on Sunday by the opening of a new hall in connection with the East Moors centre.

SOCIETY OF FRIENDS.

An "Old Scholars' Meeting" has just been held at Brumana, on the "goodly mountain" of Lebanon. Blessing manifestly rests on the devoted workers and their work for Christ. The old boy visitors dined at the Boys' Home and the girls at the Girls' Home, while at supper all, to the number of fifty-seven, sat down at the Girls' Home.

A noble and eminently useful life closed with the death of Barnabas C. Hobbs, of Bloomingdale, Indiana, on the 22nd ult. Both in the Church and in the State his integrity and his scholarship were fully recognised, and as an able and experienced minister of the Gospel his services were in large request. He was known and valued in England as well as in his own land.

Canada Yearly Meeting was convened on the 23rd ult. in the beautiful and picturesque town of Bloomfield, in Ontario. The meeting was larger than usual, and a tent, capable of holding one thousand persons for overflow meetings, was provided. The spread of the Gospel, and the establishment of Pickering College, lie near the heart of this yearly meeting. Joseph Cosand and wife, of Tokyo, Japan, were present, and represented foreign mission work.

Both a "Bible School Conference" and a "Summer School" have been held in Iowa, and *The Christian Worker* gives lucid accounts of these earnest gatherings, the one object of which was the "spread of the Redeemer's Kingdom" on earth. Able men and women read papers and spoke on various phases of the question, "How to be wise to win souls and carry the Gospel to the unsaved, as well as to increase and deepen the Lord's work in his people's hearts and lives."

The Friend of last week gives a most interesting description of "Friends' Work in Bombay," by Helen S Dyer—Gospel, purity, and anti-opium services, and efforts for the better observance of the Sabbath, both independently and in conjunction with others, are telling for good on the varied and mixed population of the great city. True Christians are indeed as "a city set on a hill," and reflect the light amid surrounding heathen and Mohammedan gloom.

NOTES FROM IRELAND.

A new Soldiers' Home is in process of erection at the Curragh Camp.

A new Methodist day-school has just been opened at Richhill, co. Armagh, and another is about to be opened at Tralee, under hopeful circumstances.

The Jubilee Fund of Rev. Dr. Johnston, of Townsend-street Presbyterian Church, Belfast, has now reached the sum of £2700.

Writing on "The Methodist Outlook" for the current year, in its last issue, *The Christian Advocate* says that the only reason why all ministers, local preachers, and class leaders do not witness conversions is that they do not expect such results.

FALLEN ASLEEP.

At 50, Gordon-square, on 18th inst., Miss Isabella Thorburn Turnbull, after a long and painful illness, daughter of Mr. R. T. Turnbull, of Regent's-square.—At 39, Royal-terrace, Edinburgh, on 17th inst., Mrs. Robertson, aged 81, widow of Rev. W. Robertson, D.D., late of New Grey Friars Church.—At Stoke Newington, on 15th inst., Rev. Caleb Springthorpe, in his 69th year, for some years pastor in Worksworth and Shottley.—At Bungay, on 17th inst., Mr. R. M. Marsden Sunday-school superintendent and earnest Christian worker.—At Kendal, on Sunday week, Mr. Robert Mason, suddenly, while preaching in the open-air.—At Rockhampton, Queensland, on May 25, Rev. Hubert Hartley, a devoted minister and worker among the Kanakas.—At Hull, Mr. A. Brown, a devoted and faithful Christian worker, specially in connection with the Kingston Chapel.—At Bristol, on the 14th inst., Miss L. E. Adams, aged 21, an earnest young worker.—At Louth, Lincoln, on 15th inst., Miss E. Caley, aged 20.—At Acock's-green, Birmingham, Mrs. Hornby, aged 80, who had long served faithfully and well.—At Kellington, Pontefract, on 16th inst., Rev. J. Mann, 85 years of age, spoken of as "a model village parson and greatly beloved by all who knew him."—At Leukabad, Switzerland, on 17th inst., Mr. J. S. Bourne, of Tunbridge Wells, a helper of many.—At Bourton-on-Dunsmore, suddenly, Rev. W. J. A. Large.—At Castle Grisley, Derbyshire, Rev. J. Kilbee-Stuart.—At Danbury Palace, Chelmsford, on 25th inst., Rev. T. L. Claughton, D.D., late Bishop of St. Albans, who celebrated, a few months ago, his golden wedding.

Appeals.

Mission to Deep Sea Fishermen.—A sale of work in aid of this Society will be held in Yarmouth and Lowestoft on August 11 and following days. The bazaar will be of a novel character, and will be held on board the Mission hospital ship *Queen Victoria*. Contributions of work will be most thankfully received by the Secretary, Bridge House, 181, Queen Victoria-street, London, E.C.

Christian Literature for Canada.—Mrs. Taylor, wife of the Chief Justice of Winnipeg, and others have been sending Gospel and Christian papers, &c., to settlers in distant parts who seldom have anything to read. Any willing to help should send parcels of literature (prepaid) for adults and children, to Mrs. Ward, 78, Mitford-gardens, West Kensington-park, London, W. Any little help towards carriage and postage would also be thankfully received.

Lavender for our Soldiers.—Will friends help again this year by sending us lavender to fill muslin bags to send to sick soldiers and others in hospitals at home and abroad? Last year we were able to send away a great number of lavender bags, each with a text card attached, and thus spread the Word of God amongst the sick. We are encouraged to continue the work, as many instances have come to our notice where definite good has been done.—Boxes or parcels should be addressed to Mrs. Stanley Puckle, The Hollonds, Langton, Tunbridge Wells.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—G.H.G. W.L. A.T. E.J.B. J.K. J.B.S. L.P. F.M.I.J. MissW. A.C.D. G.I. R.B. W.S.J. M.D. H.Y.P. E.B. G.B. J.J. R.R. A.H. E.O.S. F.J.C. E.T. J.G. A.P. J.F.T.H. V.M.C. A.M.A. C.M.F. F.R. G.D. G.J. J.R.V. A.S. J.E. C.S.B. J.J.L. J.W. W.S.L. A.F. W.E.W. J.J.L. A.C. S.F. W.M. S.H. I.B. T.M.W. E.S. E.J.S. J.D.K. W.S. H.M. W.S. E.N.T. A.M.A. J.S. R.R. E.D. T.L.C. R.S. E.D.S. G.S. W.A.P. R.H. A.T. J.B. M.M.T. G.M. B.J. E.D. J.B. G.C.M.D. W.G. S.L.B. J.F. W.K. F.V.

APPLICANTS FOR TRACTS.—E. Bowden, 9, Buckland-terrace, Tudor-road, Newton Abbott; Clement W. Dickinson, 108, Clough-road, Mashrough, Yorkshire; Mr. J. Bell, 'Winterbourne,' Sutton-grove, Surrey; Mrs. Ingham, 111, Hertford-road, Kingsland, N.; E. Tyler, 2, William-street, East Greenwich; H. E. Elkin, 93, Shakespeare-street, Southport, Lancs.; M. Baker, May Villa, Humberstone, Leicester; Mrs. Cattermole, Eleigh Water, Chard, Somerset; A. Dickinson, 15, Barrow-hill-road, St. John's-wood, N.W.; E. Kemp, 1, Grand-parade, St. Leonards-on-Sea; M. Knowles, Minfield, Sussex.

East Grinstead.—Some time ago, on the authority of a High Church organ, we referred to the Anglican Sisterhood at East Grinstead as having gone over to the Church of Rome. We are assured that the statement is untrue, and that none of the sisters have any desire to take the step attributed to them.

"THEY PRESENTED UNTO HIM GIFTS."

MATTHEW ii, 11.

To the Readers of THE CHRISTIAN.

DEAR FRIENDS,— 25th July, 1892.

A friend with whom I was recently conversing exclaimed: "Why don't you acquaint your subscribers in a **special note** with what you have just told me? Such intelligence is lost sight of when hidden away in the pages of your monthly magazine."

The advice seemed good, and after much pondering I resolved to act upon it, although I confess it was with extreme reluctance that I came to this conclusion.

No one on earth can know the alternating experiences of encouragement and trial which so often fall to my peculiar lot. On the one hand, I have the constant assurance that God has called me to a mission which for **downright hopefulness** has perhaps no equal in the world: a mission in which I am privileged to witness almost daily examples of **child-rescue** from scenes and conditions of **ruinous evil**, followed in many cases by change of heart and life, such as surely stamp the whole work as Divine.

On the other hand, the burdens of the enterprise are often so crushingly heavy, and the hindrances to progress are so numerous and so grave, that nothing but the abiding sense of God's presence with me in and under it all could suffice to sustain the heart or supply needful courage to go forward. Will it surprise any one therefore who reads these lines to hear that at times I almost feel as though I must abandon the work I love so well, and to which so large a part of my life has been devoted? All such suggestions, I need hardly say, I look upon as cowardly temptations and incitements to unbelief, and turn away with gladness to that riper experience of more than six-and-twenty years' happy service for the King, which assures me of God's faithfulness to sustain all who in simple obedience to his word press forward in his work.

Let me, however, put before you very briefly, as stated to the friend whose suggestion I quoted in the opening lines of this letter, the facts which constitute my present difficulties. I have to-day **nearly 4400 children** dependent upon me, under God, for all their earthly wants. These children are for the most part orphans or utterly destitute, who must have continued, but for our Institutions, still plunged in misery and wretchedness. To supply this large family with food alone, **£150 per day** is required. From 1st January to 30th April the receipts kept well up to the average of the corresponding four months in former years; but in the first week in May a shrinkage began, without any apparent reason, and it has continued up to the present, so that by the end of June we were nearly £3000 behind what the figures of 1891 would have led us to expect! Then again, although a great deal of interest was excited and sympathy displayed at our Annual Meeting on 22nd June last, the total amount collected was actually £2300 less than at our Anniversary in 1891. So that I find myself now at the beginning of the Holiday Season with a Bank Account heavily overdrawn, and **really without money in hand sufficient to meet daily necessities**.

I do not for one moment imagine that this distressing state of things is other than temporary, or doubt that as soon as its gravity is realised there are hundreds of kind hearts among the friends of Christ's work in my hands who will gladly come to the rescue of these Little Ones so dear to our Lord. None the less, but rather all the more, the duty of laying the facts of the case before my helpers is an urgent one.

I had, indeed, hoped, if the state of our funds permitted, to send out **another hundred trained Boys** to Canada in August, and **one hundred Girls** in September; yet the needful cost (averaging but £9 per child) is in the aggregate so heavy that the expenditure seems hardly possible under the circumstances.

Yet the opening which Emigration provides for such children is of incalculable importance, and one that ought not by any means to be neglected!

Please remember, also, that even should these 200 children go abroad, I shall, after making due allowance for the normal addition to our numbers during the next few weeks, still have **4300 other boys and girls under my care.** Among these, many are, as you know, *little patients* confined in our two Hospitals grievously ill. Some of them are *deaf* and *dumb*; some are, alas, *blind* or *hopelessly crippled*; and all alike demand special care and treatment. To meet these various requirements of my children, I have **no human resources upon which to rely**, save the Christian sympathy and goodwill of God's people everywhere.

I can only tell out as I have done before in plain and simple words the story of our pressing needs to those who are interested in such endeavours to **save the Children**, while at the same time I, and those upon whom the heaviest burdens fall, unceasingly cry for relief to Him who is the Hearer and Answerer of prayer.

It is possible that this letter may fall into the hands of some donors who have already this year once or even twice most nobly and generously helped my bairns. Need I say that I do not ask such kind friends to help me now, unless indeed they feel irresistibly impelled to do so. But may I not suggest that as on my list of helpers there are *many thousands who have not sent gifts to the Homes during the present year or for a considerably longer time*, this would be an excellent opportunity of availing themselves of a great privilege now within their reach; that of straightway devoting some portion of their substance, however small, to our Lord's service among His Little Ones. Let no one, however poor, who reads these words suppose that only the gifts of the wealthy are precious in God's sight! I am,

Ever your faithful Fellow-worker
Among the Children of the Streets,
THOS. J. BARNARDO.

P.S.—The two following generous offers have been made to me. At our Annual Meeting a friend and frequent helper, J. C., promised £250 in aid of our funds, if Nine others would each give a like amount. No one responded. I wrote to J. C. and put the facts before him. He replied at once by sending me his cheque for £100, and he very kindly added: "If you will get *five* others to give £250 each, I will stand by my original promise, and will send you my cheque for the balance."—"Beta," another old friend, has given us £25, and promised a further £25 if Thirty-nine others could be found to follow his example; and he has also promised us £10 if he can thereby stimulate Ninety-nine other helpers to give an equal amount. In response, six gifts of £25, and sixteen gifts of £10, have been received. Who will supply the lack, so as to enable us to claim "Beta's" generosity? May not these suggestive offers point the way to some stewards of wealth who are seeking God's guidance?

18 to 26, Stepney Causeway, London, E.

THE GOSSAGE CASE IN THE HOUSE OF LORDS.

(COMMUNICATED.)

ALL readers of THE CHRISTIAN who have been interested in Dr. Barnardo's work for years past, and who have followed the progress of the litigation concerning the boy HARRY GOSSAGE, will doubtless feel not a little perplexed by the decision of the House of Lords, which was announced on Monday last after a delay which seemed interminable. The following is a brief outline of the facts of the case:—The boy Harry Gossage, who had been deserted by an organ-grinder in whose custody he had travelled all over the country, was found late at night in Folkestone in September, 1888, and he was thereupon taken by a policeman to the workhouse for the night. The lad declared that he had been *sold* by his mother to the organ-grinder after she had previously deserted him on more than one occasion. This organ-grinder had ill-used and half-starved him, and as stated he eventually abandoned him in the streets of Folkestone late at night. A clergyman of that town hearing of the case, wrote for aid to Dr. Barnardo, who at once admitted him. The mother was eventually traced to a common lodging-house in Leamington, and was discovered to be a person of profligate life and drunken habits.

Dr. Barnardo ultimately sent the boy to Canada in the custody of a Mr. William Norton, a Christian gentleman of good position, who desired to adopt him. The mother, incited by some Roman Catholics, endeavoured to recover possession of the boy on the ground that she was a Roman Catholic and wished him to be brought up in her own religion.

It will suffice here to say that in resisting this attempt, Dr. Barnardo discovered that the deceased father of the boy had been a Wesleyan Methodist, and that he (the boy) had been baptized in the parish church at Leamington, and had been brought up as a Protestant until the date of the father's death, but that after the father's decease, the mother, acting under the influence of some Roman Catholics in the town, who had given her temporary relief, had the boy re-baptized as a Roman Catholic.

The first stage of the litigation consisted in an application to the Court for the issue of a writ of *habeas corpus* to compel Dr. Barnardo to produce the boy. That application was made before Mr. Justice Mathew in Chambers. On this occasion counsel for the mother objected that he must have an opportunity to cross-examine Dr. Barnardo. The latter at once offered himself, and was strictly cross-examined as to all the principal facts laid down in the affidavits, with the result that Mr. Justice Mathew refused to allow the writ to go. Apparently, Dr. Barnardo had thus gained the day. Four months later, in consequence of a decision in another case, where it was held that if a child had been illegally parted with, a writ might still issue, even through the person to whom it was directed no longer had the child in custody, a fresh application was made to the Court of Queen's Bench to allow a writ to go; and this time with success. Against this decision Dr. Barnardo appealed, and conducted his own case in the Court of Appeal. At great length all the facts of the case were there set forth. The evidence occupied several days in hearing. Dr. Barnardo, however, was not again cross-examined.

The Judges of the Court of Appeal, in the end, confirmed the judgment of the Court below on the points of law that were raised, at the same time, however, reversing the censures which had been made by the Judges in the Queen's Bench, and their judgment appears to express sympathy with Dr. Barnardo on the facts or merits of the case, but affirmed that he was wrong in law; in short, according to the learned Lords, Dr. Barnardo had committed an unlawful act and must abide by the consequences. Against this decision, which might have been called a moral victory, Dr. Barnardo again appealed to the House of Lords on the points of law; and here, after long delays, the decision was announced by five of the Law Lords on Monday.

The result of the appeal is altogether highly perplexing. Although the reference to the House of Lords was primarily on a question of law, with a view to reverse the judgment of the Court below thereon, and although the Law Lords have in effect done so, yet they have allowed the writ to go! They have said, in effect, that the judgment in the Court below on the subject of law could not be upheld, and that therefore Dr. Barnardo was right in law. Upon the merits of the case itself they do not touch. But in answer to the application of counsel on the opposite side that further opportunity should be given them to cross-examine the appellant, and that this can be most conveniently done on the return of the writ, they have absolutely ordered the writ to go!

In other words, the Court of Appeal laid down the law upon the grounds of which only they non-suited Dr. Barnardo, although their sympathy was with him on the facts. The decision of the House of Lords reverses that decision as to the law, and declares that the view adopted by the Court of Appeal is a wrong one and bad in law. It does not express any further opinion upon the facts; but because counsel on the opposite side appear at an earlier stage of the proceedings to have neglected their duty (*i.e.*, of further cross-examining Dr. Barnardo), the highest Court of the realm places the whole burden of costs upon Dr. Barnardo, and now permits the writ to issue.

What the upshot will be nobody can tell. A return to this writ has to be made in three months, and the result cannot be anticipated. It seems, however, on the face of it, to be a great hardship that, while not holding Dr. Barnardo to be absolutely wrong, either on the law or on the facts, he should for the present lose his case, be mulcted in heavy costs, and be put to further trouble for many months to come.

The litigation has, however, not been altogether barren; for the Act entitled "The Custody of Children's Act" was called into existence through this very case; and now it is well to be assured that no other case such as that of Harry Gossage can ever again occur.

Meanwhile, the sympathy of Christian people everywhere ought to be extended to Dr. Barnardo, who has been fighting a brave battle for his children against tremendous odds.

It ought also to be remembered that the whole burden of costs incurred will fall upon Dr. Barnardo personally, as the latter has again and again assured the public that not one shilling of the funds entrusted to him for the support of the children in the Homes is allowed to be devoted to the purposes of litigation.

F. M. S.

Temperance Notes.

A Temperance Hotel has been opened at Cromer.

In Milwaukee fourteen hundred licensed saloons are kept open on Sunday.

Four of the sixteen public-houses at Chester-le-Street are entirely closed on Sundays.

There were 363,935 public school teachers and 204,913 liquor dealers in the United States last year.

A "Total Abstinence Society" in connection with the English Presbyterian Church has been formed at a meeting held in the Presbyterian College, London.

It is very gratifying to find from the annual report of Seal (Kent) Bible Christian Sunday-school that the whole of the teachers, eleven in number, are total abstainers.

What a saving Sunday closing will be to the working man! It is computed that no less a sum than £15,000,000 is annually spent on Sunday drinking alone in the United Kingdom.

Miss Gurney, who has been appointed superintendent of police work for the W.W.C.T.U., reports that the Police Temperance Union has now six thousand members enrolled.

The World's Woman's Christian Temperance Union has opened handsome rooms at Albany-building, 47, Victoria-street, Westminster, which will be henceforth the headquarters of the Union.

"With regard to the pernicious custom of sending small children to pawnbrokers and public-houses," George Augustus Sala says, "to do so is to put them on the high road to perdition."

The War Cry, commenting on the Social work of the Salvation Army, and the necessity for it, says: "Drink is the principal curse: the ruin of young men and maidens, old men and women; bringing them to certain and sure destruction."

The Hudson Bay Fur Company has issued a circular instructing its agents to take more stringent measures for the suppression of the illicit traffic by which smugglers continue to supply the Indians with intoxicating beverages.

Juvenile Temperance work is growing on the Continent of Europe. Earnest workers are to be found in Belgium, Denmark, Finland, Germany, Holland, Norway, Sweden, and Switzerland. In Gibraltar and Malta there are flourishing Bands of Hope.

During the past year the United Kingdom Band of Hope Union disposed of a million and a-quarter of its own Temperance publications, in addition to many thousands of books and magazines issued by other publishers, and sold in the Book-room of the Union.

The Leicester Temperance Society has lost an active worker by the death of Mr. W. L. Faire, who was at one time missionary and agent of the society. In six years he secured 2500 pledges, 666 new subscribers, and was the means of reclaiming some of the most abandoned and degraded drunkards.

The plan of teaching the effects of alcohol to the children in the public schools is already being adopted in other countries than our own. An association of teachers has been formed at Stockholm, called a Temperance Union of Northern Teachers, and a similar one has been formed in Finland for the purpose of introducing Temperance teaching into the public schools.

The National Temperance Café, Restaurant, and Concert Association aims at combining temperance for all classes with recreation and general amusement, and proposes to establish places of amusement from which intoxicating liquors shall be rigidly excluded in several of the thickly-populated districts of London so soon as the necessary permits can be obtained.

According to the Truck Amendment Act, 1887, which it is most desirable that farmers and their labourers should clearly understand, and especially at the present season, a farmer may pay his men partly in money and partly in food, cottage or anything else they may agree upon, *except intoxicating drink*; the Act declares that he shall not supply them with intoxicating liquors, in addition to money wages, as a remuneration for services.

It appears that in the new Parliament there is a practical equality of votes for and against the direct popular veto—certainly within a couple of votes or so either way—judged by the actual free election pledges of the Members returned. In this calculation, however, no single Member is included as favourable to the veto unless his pledge to that effect is clear and unmistakeable. On the other hand, there are included among those not so pledged some who have not been able to ignore the Temperance question, and have accepted local option in one form or other.

The Kew Bulletin gives some interesting particulars of Paraguayan tea, which is extensively used by the populations of South America. Strictly speaking, it is not a tea plant, but a species of the Paraguayan ilex; but the active principle in its leaves is caffein, identical with that which is found in tea and coffee. Though closely allied with coffee, it is stated to be slower in yielding up its principles to boiling water. In preparing it the leaves are scorched and dried while still attached to the branches brought in by the collectors. They are then beaten, separated, coarsely ground by rude mills, and packed in skins and leather bags. The leaves are infused in small teapots, and the tea is sucked with a bombilla or tube with wire network or perforations at the bottom.

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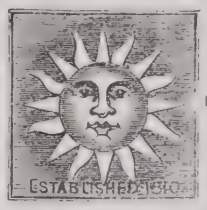
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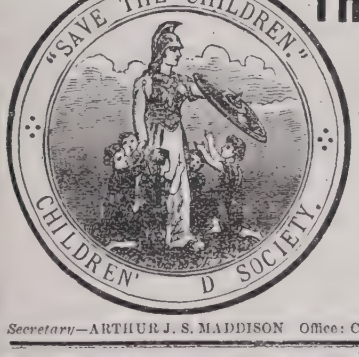
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The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

City Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Gospel meetings, young men, Sundays, 3.30 p.m., Tuesdays, 6.45 p.m. Daily prayer meeting, Monday to Friday (inclusive), 1.15 to 2.15 p.m. Missionary prayer meeting, Thursdays, at 6.30 p.m.

Conference Hall, Y.M.C.A., Stratford, E. — Sun., 3 and 7 p.m., Mr. Graham Aspland. Meetings for prayer: 8 a.m. 7.45 a.m., Fri. 7.45 p.m., Sat. 7.30 p.m.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only), Mr. W. R. Lane; 7, public, Mr. W. R. Lane. Meetings for men nightly at 8. Cheerful service Sat., at 8, public. French Bible-class, Tues., at 8. Prayer-meeting, Mon. to Fri., from 1 till 2, public.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Mark Guy Pearse, 11 a.m.; Rev. Hugh Price Hughes, 7 p.m.

Abbey Road Chapel, St. John's Wood.—Pastor H. E. Stone, Suns., "Mornings in Ezekiel," 11 a.m., 6.30 p.m. Thurs., at 8 p.m., "Some Difficult Subjects Studied."

Great Assembly Hall, Mile-end-road, E.—Sun., Rev. W. B. Cullis, 11 a.m. and 6.30 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse.—Sun., 11 and 7, Dr. Harry Guinness; 3 p.m., Rev. H. Bright.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. H. C. Crawley. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Dr. T. Neatby.

Marylebone Presbyterian Church, Upper George-street, Edgware-road.—Thurs., 28th inst., at 8 p.m., Mr Henry Varley, subject, "The Atonement."

St. George's Hall, Langham-place.—Dr. M'Killiam, Sun. at 11 and 7, Burlington Hall, Wed., at 8 p.m.

Talbot Tabernacle.—Sun., morning and evening. Dr. R. Anderson.

Conference Hall, Eccleston-street, S.W.—Sun., at 3.30 and 7 p.m., Mr. P. Garrioch.

Conference Hall, Mildmay-park.—Sun. 3.30, Mr. P. S. Badenoch; 7, Mr. J. L. Fenn.

Christ Church, Westminster Bridge-road.—July 31, Rev. John Oates, of Southsea.

Strangers' Rest, 163, St. George's-street, E.—Bank Holiday, Aug. 1, Meetings in different languages afternoon and evening; doors open at 2 o'clock. Sailors' tea at 5.30. Christian workers cordially invited.

"Christian Life-Boat Crew."—Monthly meeting at the Sailors' Welcome Home, 173, St. George's-street, E., on Tues., Aug. 2, at 7 p.m.

Union Hall Mission.—Bank Holiday, Aug. 1, Meetings at 11 a.m., 3.30 and 7.30 p.m. Christians heartily invited.

Rev. W. Haslam will preach at Eaton Chapel, S.W., on Sun. (31), and all the Sundays in Aug., at 11 and 7.

[Coming Conventions.]

Keswick.—July 25 to 30. Sec.: Mr. Postlethwaite, Eskin-place, Keswick.

Blankenburg, Thuringia, Germany.—Aug. 29 to Sept. 2. Address, Fraulein von Weling, as above.

Carlisle.—Sept. 6-9. Sec.: Mr. C. J. Clapperton, 6, Chiswick-street, Carlisle.

Perth.—Sept. 13 to 15. Sec.: Rev. Dr. Bannerman, Perth.

Dublin.—Sept. 19-22. Sec.: Mr. Robert Cotter, Christian Union Buildings, Dublin.

Salisbury.—Sept. 26-Oct. 1. Sec.: Rev. E. Thwaites, Fisherton, Salisbury.

Glasgow.—Sept. 27-30. Sec.: Mr. W. Sloan, 8, Gordon-street, Glasgow.

Leicester.—Sept. 26-28 (Christian Police Association). Sec.: Mrs. R. Walker, Enderby Hall, Leicester.

Dundee (Evan. Alliance).—Sept. 26-29. Sec.: Mr. Arnold, 7, Adam-street, London, W.C.

Dorking Convention.—Oct. 3-7. Rev. H. C. Sturdy, St. Paul's, Dorking.

Boston, Lincs.—Oct. 3-7, in the Shodfriars Hall. Hon. Sec.: Mr. Chas. J. Small, Boston.

Manchester, *Star Hall*, Ancoats.—Holiness Convention, Oct. 9-16. Convener, Mr. F. W. Crossley.

Blackheath.—Oct. 11 to 14. Hon. Sec.: E. P. Le Feuvre, 10, Aberdeen-terrace, Blackheath.

REQUESTS FOR PRAYER.—For tent work at Totnes, South Devon.—For children's services on the sands at Paignton during August.—For open-air meetings in Sedgley parish by Sedgley Temperance Home Mission.—For special services to be conducted by Mr. Ernest Bailey, of the Evangelisation Society during the month of August in the tent on the shore at New Brighton.—For much blessing on a month's mission in the Martyrs' Tent, Glasgow, commencing July 31, conducted by John M. Scroggie. Requests for Praise for blessing derived at Westleigh and Atherton, Lancashire, from a mission by H. M. Barnett.

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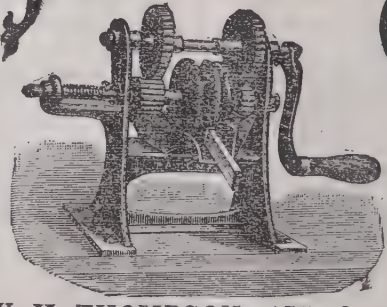
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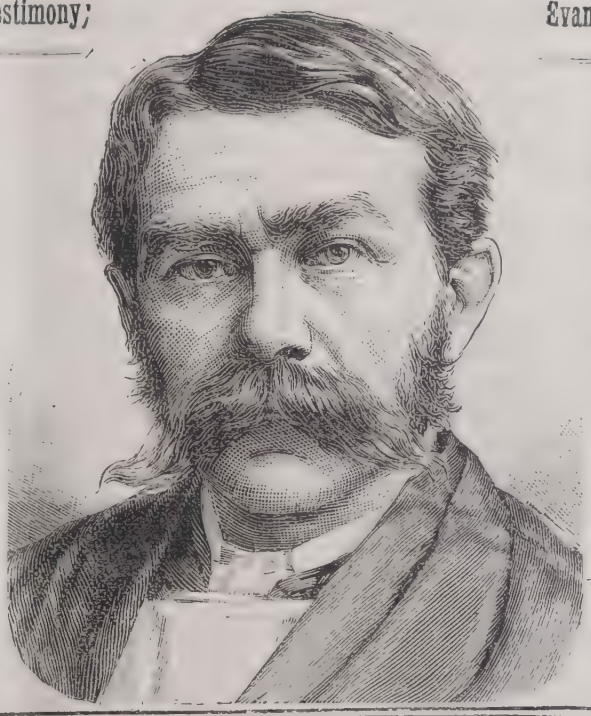
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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Rev. John Thomas, D.D., of Liverpool.

Owing to the large space given in this issue to our report of the Keswick Convention, many interesting and important communications have been held over.

Our readers will be interested to know that besides frequent letters from America, Mr. Meyer will continue the Notes on Bible Readings. As these have not hitherto been signed, our friends may not be aware that they are from his pen.

During Mr. Moody's last visit to England a gentleman greatly assisted the work by giving nearly 40,000 copies of Mr. Moody's book entitled, "The Way to God" for inquirers and converts. Several thousands have been similarly given during Mr. Moody's present visit. Perhaps some friends may desire to render aid by contributing to the fund for this purpose. The books are supplied on terms merely to cover expenses. As Mr. Moody's stay in any town is very brief, and as inquirers cannot be adequately dealt with by word of mouth, it is the more important that their interest should be maintained and that instruction should be given to them in this more permanent form.

Our attention has been called to the possibility that certain statements in the story entitled "Rich and Poor," given in our issue for July 21, may be understood as reflecting on the devotion of nurses in our hospitals; and a Sister writes protesting that offensive and repulsive cases, such as the one referred to, receive the most assiduous nursing, and that frequently at the cost of the health of the nurses themselves, adding:—

> But at whatever cost to ourselves we never permit our patients to remain in discomfort; nor should we be allowed to do such a thing if we so entirely forgot our profession and womanliness as to attempt it.

While we do not think the writer had any such meaning, we regret that statements liable to be misunderstood and to cause pain should through inadvertence have found their way into a narrative which our correspondents agree with us in regarding as containing much that is good. This applies equally to medical men, whose self-denying service we are sure the writer had no intention of depreciating.

It is frequently remarked that wickedness has in our days developed forms and refinements unknown in past generations. At the same time it is true that spiritual Christianity has widened and deepened side by side with the urgency of testimony for God. In a word, our days are characterized by intensity both of good and evil. The truth of God has been prevailing over human ignorance and sin, but Satan, knowing that he hath but a short time, has aroused opposition and advanced forces which have not during recent centuries been known in history.

The Evil One has put new vigour into old systems of error, and many things are brought under the attention of sinners to prevent them from being concerned for their eternal salvation. The Holy Spirit has, in response, shown his power, and if, on the one hand, there is departure from the truth, on the other, there is an increasingly warm love for the old paths of faith, hope, and love. These things are the Divine opposites of modern materialistic science, with its doubt and pride, selfishness and self-satisfaction. The periodical conventions of Christian people are a manifestation of the deepened spiritual power which has made itself felt in influential circles throughout the land. So, if sin is abounding, we rejoice to believe that grace is abounding with still more marvellous results.

Because the brazen serpent had ceased to be a means of grace and had become an object of idolatry, Hezekiah, with spiritual insight and decision, broke it up and called it what it really was—a piece of brass. On the other hand, there are many relics of paganism, names, customs, and things, out of which the original meaning has departed. The best thing is to let them alone. To denounce them or to expound their significance, would only revive their pollution. "Let sleeping dogs lie." Let the memory of the wicked rot—whether they be persons or things.

"Whatsoever things are pure...think on these." We do not need minutely to describe evil in order to warn against it. Counsel may be given as to secret sins, the hidden things of darkness may be reproved, without entering into detail. Assuredly these things should not be analytically dwelt upon in mixed audiences of men and women. The things of which it is a shame to speak, and yet which must be spoken of, the Scripture stigmatises and condemns in very pungent and very brief sentences.

If any of our readers should think that we do not take sufficient notice of the manifold forms of error that abound, it is not because we are insensible to them, but because we do not think it is our business to advertise and spread them; but rather to lift up the crucified and risen Christ that He may draw all unto Himself, and that all who look to Him may live.

In these days, when doubt is lauded in prose and verse, and speculation often confounded with established science, a really valuable service is done by the Victoria Institute, which exists, among other things, to show that scientific eminence is not inconsistent with Christian devotion. The Lord Chancellor presided on Monday at the twenty-fifth annual meeting of the Institute, and in the course of an address full of warm sympathy said that as the light of Divine truth becomes more widely disseminated, we shall find that God, having revealed his will to his erring creatures, will also enable them to understand his ways. We take this to be a necessary truth; for, however thick the darkness may still be in many places, the victory is with God, who has given all things into the hands of Him who is emphatically "the Light of the World" and the Heir of all things.

The American Bible Society has resolved on taking yet another step in the way of securing that a Bible shall be found in every home. In a circular recently issued the Society says:—

> Eight years ago the Society began the work of placing a Bible, by sale or gift, in every home in the land where it would be received; but now the Society proposes a work of still greater magnitude and importance—a Bible of its own for every child that can read, with special reference for Sunday-school use.

The Secretary says that his attention was drawn to the gradual exclusion of the Bible from the Sunday-schools by the fact that the issues of entire Bibles by the Society did not constitute a sufficient supply for the Sunday-schools alone, and he became convinced that the lesson-leaflets were taking its place in the Sunday-schools. An investigation of the subject by the Society, he says, has resulted in the proof that the lesson-leaflets are fast supplanting the study of the Bible.

The Jewish World has in its issue for July 29 an interesting and weighty article on the loss Continental peoples are inflicting on themselves through the toleration of the *Judenhetze*. After referring to various cases in illustration of its meaning, our Jewish contemporary adds:—

> The time cannot be far distant when all respectable classes in Germany will unite to crush out anti-Semitism, not in the interests of the Jews, but for their own protection. In Austria during the last few years every useful public movement has been violently opposed by the anti-Semites, and what the crusade in Russia has cost can only be counted by hundreds of millions of roubles. These facts have only to sink deeply enough in the public consciousness for anti-Semitism to disappear.

True followers of Jesus and lovers of Israel take, of course, higher ground, recognising the sinfulness of injustice and cruelty towards the Jews, and realising that even under judgment they are "beloved for the fathers' sakes." None the less is it timely and useful that general attention should be called to the fact that God's principle of action remains ever the same, and that those who persecute the Jews now, as in ancient times, suffer sorely in consequence.

Some admirable and timely counsel was given by Dr. Bowman Stephenson, as ex-President of the Wesleyan Conference, in his ordination charge at Bradford on Monday to the thirty-eight candidates for the ministry. He drew attention to the elements of strength in the character of John the Baptist, and held him up as one worthy of imitation by modern preachers in his decision, his dogmatism, his fidelity, and his loyalty to the Master. John was only a voice, and a minister is ever greatest when he hides himself and exalts Christ. If these thirty-eight young pastors will faithfully carry out in their ministry the lessons of Dr. Stephenson's charge they have a great and useful future before them.

The long-expected and much-desired letters from Uganda have at length arrived from the missionaries on the Victoria Nyanza. A week earlier, letters had come from Captains Lugard and Williams giving a clear and intelligible account of Romanist duplicity and treachery which had given rise to all the troubles; and now Revs. G. K. Baskerville, R. H. Walker, and R. P. Ashe give narratives which fully vindicate the impartiality and forbearance of the British officers under singularly trying circumstances. So far as can be seen, the disorder had its origin in the advent of a fresh band of priests, bringing tidings of the proposed abandonment of Uganda by the British East Africa Company.

The Record, in the course of a thoughtful article on "The Truth about Uganda," deals with the lesson of the trials which have befallen the Mission on the Great Lake, and adds:—

> Never, probably, since the first three centuries of our era has any body of Christians been called upon to pass through so long a period of varied but continued sufferings. Truly a Church whose planting and early growth have been attended with such a succession of violent storms, and which has survived them all, must be endued with exceptional vitality. It must have taken deep root in the soil, and be destined ultimately to flourish with no ordinary vigour.

Although, as the latest telegrams from Zanzibar indicate, the course of events in Uganda during the next few months cannot but be a source of grave anxiety to those interested in the cause of the Gospel in that land, it is, as *The Intelligencer* remarks, "an occasion for earnest prayer," for "the complications of the position do not baffle Him in whose name our brethren have gone forth, nor will He be unmindful of the needs of his little flock."

The Church Times has drawn attention to the somewhat striking anomaly that the Romanist bishops in India are selected by the King of Portugal; and a Roman Catholic journal emphasizes the statement by adding to it that these nominees of a foreign Power,

in their turn, elect the Roman Catholic chaplains to the British troops in India. Surely this is a condition of things which calls for interference.

The Keswick Convention.

Notwithstanding the many conventions, which are now held in all parts of the country, the attendance at Keswick has been as large as ever. Indeed, the throng at the Bible-readings, and at the evening meetings, has far exceeded the limits of the great tent, with its 2500 seats, so that there has been a broad fringe of people standing all round the seated congregation: favoured by the exquisite weather, which has permitted the uplifting of the curtains for the free entrance of air, and for the sight and hearing of the eager crowds, which were unable to find accommodation within the precincts of the tent.

It is a marvel how so many people manage to find lodgings in the little town, but some come in each day by excursion trains, whilst a large number of young men camp out together. There were two very considerable groups. One, a party of about forty, from the East London Institute, through the kind arrangement of Dr. H. G. Guinness; the other under the leadership of Professor Laidlaw, who formed a colony just behind the tent. This way of "doing Keswick" is very popular, when the weather is as favourable as it has been during the Convention week. It is satisfactory to know that many of these young men profess to have eceived lasting benefit.

This convention has been above the average in spiritual power. Several causes have contributed to this. The bulk of the people who attend are much more familiarised than formerly with the teaching with which this convention is specially identified, and so the meetings at once begin on a higher level. The speakers had reached a stage of doctrine on the second evening which is generally not touched till the third, or even the fourth. Dr. Elder Cumming, who spoke on that occasion, acknowledged that it was useless to resist the high tide of spiritual feeling, which demanded, at that early stage, a clear and forcible announcement of the doctrine of the Pentecostal gift.

But, without doubt, the tidal wave of blessing which has made this convention memorable may be attributed to the remarkable power which attended the addresses of Wednesday. The Bible reading given by Rev Hubert Brooke in the morning, on the successive memorials of God's dealings with his people, was pronounced by many who knew him best as unparalleled by any that he has delivered, for beauty and spiritual power. We confess to have heard nothing like it. It simply showed what untold depths of meaning and interest await the researches of the Bible student in the most familiar tracks of Scripture. Then followed an address by Mr. Meyer on the Indwelling Christ, and one by Mr. Haslam on our Indebtedness to the World, and the speakers seemed more than usually conscious of the touch of living fire.

The climax, however, was reached in Mr. Grubb's address in the afternoon, detailing the remarkable experiences of his late mission tour through the Australian Colonies. For an hour and a-quarter he spoke with inimitable power to a vast audience, and his recital recalled the early days of the history of the Church, when men went forth in simple child-like faith upon the direction and provision of Christ. The sallies of amusing wit, the personal references, the story of deliverances experienced in hours of need, the marvellous results wrought by the Spirit of God, maintained fixed and intense attention; and it was interesting to detect the response of sob or smile, and to hear the expressions of deep assent, or to watch the effect of some searching personal appeal.

The racy descriptions of the archidiaconal ring placed in the collection, and the minister who was wont to use the longest words in Johnson's Dictionary, but when filled with the Holy Ghost, began to speak so that every one could understand him; of the newspaper editor who accused the Evangelist of making use of hypnotism; of the w. men praying in the cathedral, so as to suggest the desirability of it being re-consecrated; of the dismay of the P. and O. officer at the prayer-meeting which stopped their progress for twenty-four hours; of the jewellery of the Tamil David; and of the boy with the cracked skull—none of these will be forgotten for many a day, and yet all was so simple, so natural, so suffused with spiritual unction and power, that there seemed no incongruity or unfitness in such references from that platform.

Rev. Evan Hopkins has excelled in his special province, as the theologian and clear thinker of the movement. His address on the use in Scripture of the word "heart" deserves careful perusal. And his directions at the after-meetings have been admirably clear and helpful, especially that on Thursday evening on Faith to give out as well as to receive the grace of God.

In our judgment, there has been a clear advance in one direction of the teaching; more emphasis has been laid than formerly on the effect of the Divine cleansing on the secret thoughts and intentions of the inner life. There has been no sign of receding from the old position. Repeatedly has it been affirmed that no mechanical theory is held, that the flesh is not extracted, that there is always a great chasm between man's best and God's, that there is constant necessity to ask for forgiveness through the blood of Christ; and yet there has been a new emphasis laid on the thoroughness with which the Holy Spirit's influence may be experienced in the interior secrets of the heart, so that there, also, sin shall have no dominion.

Considerable interest was excited by the presence of several distinguished visitors, amongst whom were Mr. Hudson Taylor, just back from his long absence; Dr. Pentecost, who took a memorable part in the missionary meeting on behalf of India, held on Thursday afternoon; and Mr. Moody. The latter came to the Convention, avowedly to get spiritual refreshment and quiet, but he was announced to preach on four occasions in the Tent, so that we fear that, whatever be the result of his visit spiritually, he will stand but a poor chance of physical recruiting. In addition to these were several leading ministers from all parts of the world, and theological professors.

Altogether there is reason to conclude that this remarkable gathering is gaining solidity and strength as the years pass. Statements are still made to which we should take exception, but they are becoming fewer, and they are more than counteracted by the clear, strong Scriptural statements of many of the younger men as well as of the tried and honoured leaders of the movement.

F. B. M.

Irish Channel.

KESWICK!

JULY 25—30.

The quiet valley hid among the hills,
The storied stream that murmurs in retreat
Of leaves, the silver lakes about the feet
Of crag and cliff, the flashing mountain-rills:

Surely of these the vision aye shall be
A fragrant chamber for the weary mind,
Wherein to rest a little space and find
Strange solemn comfort. Yet, O Lord, for me

One thought of richer meaning ever lies
Within the grace and gladness of these days;
And in my heart renewéd, prayer and praise
And wonder crowd as waves that fall and rise.

Here thou hast found thy servant crushed and worn
With stain of lust and loss, and thou hast given
In piercéd hands the bread and wine of heaven,
Healing the wounds that bled, so sadly torn.

Wherefore with crimson halo through the broad
Long years before me this fair spot shall glow,
Not for the perfect beauty and rich show
Of earth, but for that here I met my God.

James Moffatt.

Keswick Notes.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob." Why is this? Because here they are assembled not as separate tribes but as one Israel. "Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord,"—"to give thanks at the remembrance of his holiness." The Tabernacle of the congregation was not so much the place for the assembly of the people as the Tent of meeting with God. These con-ventions—these comings together—are pleasing to God, because distinctive names are laid aside, and the people come as representatives of the one Church of God, collectively and individually, to meet with God.

And as the people more and more leave behind them their humanly-devised distinctive designations, and realise increasingly their oneness in Christ, so the blessing deepens and intensifies; and the Convention at Keswick last week was generally felt to have been the most blessed of a long series. The heavens smiled upon it with the loveliest weather, such as the gathering has enjoyed only once before.

Perhaps it has not yet been fully perceived that the highest blessing can only be individually attained as "the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love." Nevertheless, much has been gained when the precept has been obeyed—not to judge one another any more; and the lesson of Uzzah has been learned that even when the ark of God is on a Philistine cart, and the Philistine oxen stumble, the covenant God of Israel is able to preserve the ark of his testimony.

The great topic of the work of the Spirit was so introduced in its various aspects as to lead to very definite fruition. From personal standing the mind was carried on to equipment for service; and then, from a sense of responsibility, to an enthusiasm for the cause of God. There was heart-searching in regard to individual life, and examination in the light of Christian duty to a perishing world. The addresses at the missionary gathering were free from anything like censoriousness, but full of direct appeal to men and women who realised that they had grievously neglected God-given opportunities for the evangelization of the nations sitting in darkness and the shadow of death.

The teaching was as heavenly food served up by those who have partaken bountifully at the Master's table. Hungry souls feasted as never before; many who had been blessed at other conventions, praised God for the precious things now brought forth for the sustenance of life and godliness. The end was practical holiness, attained by a more complete appropriation by faith of the Holy One of God, a faith perfected by works, as Abraham's faith was perfected when he had laid his son upon the altar.

The perusal of the report which we give of the addresses will, we do not doubt, recall blessed memories, not only on the part of those who were privileged to hear the uttered words, but also on the part of such as will find themselves receiving through the printed page instruction from teachers whom the Lord has blessed to them in the past. Acquaintanceships which will long be prized are made in the course of the week. Weary workers from various lands were not only enriched by things new and old brought forth from the heavenly treasury, but were refreshed by the greetings and encouragements that were on all hands extended to them. Whether darkest Africans or yellow-skinned Asiatics, the visitors realised in a delightful sense their fellow-citizenship with white-faced saints, who were gathered in a multitude from all parts of the United Kingdom, the Antipodes, and the great lands of the Western Continent, for we are "all one in Christ Jesus." Peculiarities of doctrinal view and ecclesiastical preferences were kept in th

ackground while sanctified hearts and minds ere given up to the contemplation of "Jesus nly."

We cannot now particularise the many and aried features of interest from day to day—eetings for ministers, young men, ladies, issionaries; meetings for consecration and cceptance of f 'l salvation; meetings in the pen air, on the lake, and at Friars' Crag by he lake-side; the encampment of University en and medical students from Edinburgh; he contributions of money and of boxes of ewellery. From early morning to late at ight, with intervals all too brief for rest, in he tent, the drill-hall, the lecture-hall, and ther places, the voice of prayer and praise nd testimony was heard in heaven.

The following note, read by the Chairman n the tent, bears witness to the simplicity nd effectiveness of the words by the wayside f David, the Tamil evangelist:—

My dear Brother—I enclose a thank-offering to our ather in heaven, and to the brethren who have spoken, for he blessing I have received here. I specially praise Him r the wisdom given to David, whose childlike talk outside he tent made "God's easy, artless, unencumbered plan" f salvation to the uttermost, more intelligible to my nderstanding and more acceptable to my heart than ever. May I quote his closing instruction as a help to any perlexed soul: "Receive God's cheque by faith and cash it y obedience."—Yours in the love of the Spirit, ——.

The visit of Mr. Moody gave a glorious nish to this grand Convention. It seemed s though he had immediately and deeply nbreathed the Spirit-filled air of the place, or his addresses on Saturday night and ree times on the Lord's day were character-ed by more than usual power from on high. ender, comforting, and encouraging to the eary and heavy laden, they were pungent, enetrative, and yet persuasive, to those who new not God, or were halting between two pinions. Bishop Ryle, who was present and ffered prayer, listened with evident satis-action to a preaching of the "Old Paths" hich was according to his own heart.

Some of the features here barely mentioned ill be dwelt upon in our report next week.

M. & T.

Grindelwald and Keswick.

At first sight it might appear that the resence of Rev. Harford Battersby at Grin-elwald was the only connection between this eunion Conference and the Keswick Con-ention. But there is a still more important nnection. The yearly meetings at Keswick, y bringing together Christians of all sections f the Church, have made Grindelwald possi-le. The true unity of the Church has ready been realised beneath all the existing ivisions; and very many have learned to alue "the fellowship of the Spirit" much ore than fellowship on a narrow denomina-onal basis. Before Grindelwald was pro-osed or thought of, Keswick had done much owards reunion. This connection between e two ought not to be overlooked.

But while thus connected with Keswick, we o not think that the Reunion Conference is ually important, or likely to contribute so ffectively to the healing of existing divisions f the Church. Keswick has done much to nite Christians by emphasising the fact that ll are one in Christ, and that all equally need nd can expect the fulness of the Spirit. his is to seek God's unity on God's own nes. Grindelwald, on the other hand, aims unite *Churches*—denominational systems. he attempt is hopeless. You cannot give utward expression to a union that does not xist. Denominations began their history, nd continue still, in order to express their eparation from others. Separatism under-es their very existence; what hope is there f uniting these?

Results both good and bad are likely to llow from Grindelwald. It is, no doubt, a ood thing for Christians to seek to under-nd one another better, and to hold their fferences without bitterness. It is some-ing, too, that Christians of all sections of e Church should begin to be alarmed at e existing divisions, which are such a riking contradiction to our Lord's desire, as expressed in his great intercessory prayer. It is good also that, while these divisions exist, some attempt should be made to secure unity of effort in certain branches of Christian work. Possibly these results may, in some measure, follow from this Conference.

But there are likely to be other results of a less favourable character. The Lambeth proposals have been discussed, with hardly any other effect than that of showing how many and insuperable are the barriers to reunion. Representatives of the Church of England have sought to open their arms wide enough to receive all other denominations into their fold; and to their amazement the Nonconformists have viewed the proposal in anything but a favourable light. There has been something like pity in the attitude of Churchmen and Dissenters one toward another. It was impossible to hear the discussion without feeling that the barriers were becoming more rigid than before.

There were even more important matters than these involved in the discussion. Some speakers assumed the official priesthood of the clergy. Mr. R. F. Horton enunciated, and the great bulk of the people too readily received, his doubtful views on inspiration. Mr. Hugh Price Hughes, in seeking to defend Mr. Horton, declared that the sin of Protestantism was its faith in an infallible book. Recalling how very emphatic was the language of Jesus concerning the Old Testament, so that the Scriptures and Jesus appear to stand or fall together, he went perilously near a denial of the infallibility of Jesus. Canon Fremantle propounded his strange theory concerning the Church being practically identical with the nation. What effect would such discussion be likely to have upon the minds of many young Christians there? Fundamental matters are involved in them. Is it nothing to unsettle the faith of some with regard to these? Are the doctrines of the sole official priesthood of Christ Himself, and the common priesthood of all believers, to remain open questions? Must the New Testament idea of the Church be abandoned; and is it a matter of indifference whether the Scripture be regarded as infallible, notwithstanding the fact that Jesus said, "The Scripture *cannot* be broken" (Jno. x. 35)? These things ought not to be regarded as open questions. We may and must desire reunion; but we cannot pay such a price to obtain it.

From Grindelwald we turn to Keswick, where reunion is not an avowed aim, but where Christians meet on common ground, and forgetting their differences, rejoice in their real oneness in Christ. This is the true and sure method of securing union. A prominent churchman, who spoke frequently at Grindelwald, admitted this connection between Keswick and Grindelwald, but complained that the process was too slow. This need not trouble us if we are working on God's lines. As the *life*-unity becomes more and more realised, the manifestation of it will become possible. Attempts to force it before the inward unity is understood, and recognised, and rejoiced in, will end only in confusion.

G. W.

Gathered Gold.

Faith in to-morrow, instead of in Christ, is Satan's nurse for man's perdition.

It is dangerous to dress for another world at the looking-glass of this world.

The best way to greaten your felicity is to heighten your activity.

Were it not for sin, death would never have had a beginning; were it not for death, sin would never have an ending.

A covetous man is fretful because he has not so much as he desires; but a gracious man is thankful because he has more than he deserves.—*William Secker.*

Gold in your bags may make you great; but it is grace in your heart which makes you good. The more prosperity man enjoys, the more humility God enjoins.—*William Secker.*

Trying keeps you away from God, but trusting at once unites you to Him. Trying and trusting cannot go together. It is either trying which always fails, or trusting which always succeeds.—*Hofmeyr.*

LETTERS FROM UGANDA.

Letters have at length been received from the the C.M.S. Missionaries at Uganda, giving details of the serious fighting in January and February.

Rev. G. R. Baskerville writes under date, January 31, a detailed account of the aggressiveness of the Romanists, their plot to kill Mulondo, the leading Protestant chief, the wavering of Mwanga, who is described as a mere weathercock in the hands of the Roman Catholics, and his threat to "wipe out the English." Then comes the great fight of Sunday, January 24th. The following gives a clear view of the issues of that day:—

The Protestants were victorious, the King's flag had been hauled down, but deep sorrow had come to us—the very first guns fired had killed Sembera Mackay, our best and ablest man, and most deeply-taught Christian. He had gone to find a guard for our place, and, as he was passing some houses where some of the King's slaves lived, he was shot at and died almost immediately. Dear, brave Sembera, whom everyone loved, and of whom I never heard a disparaging word, has entered into his reward, and we are left to sorrow over his loss and to trust our God to supply his place. Two other Church elders have been wounded, and two Protestant chiefs, one badly so. The doctors have their hands full every day now, and I expect never had such work before. Rubaga hill had been taken by the Mugema and Pokino together with the Mwanika—they were never once repulsed, but carried everything before them. It had been impossible to bring the priests over to the fort, and their station was manned by Roman Catholic chiefs, who made a determined resistance; one of their black Hausa doctors, who foolishly fought in person, was shot dead. The priests were all conducted to the fort the same evening, their place being a total wreck.

We returned the same evening to our station, the whole of the Roman Catholics having fled. The King, with some three hundred guns, had fled to the small island of Burenguge, just half a mile from the shore, about two hours from Mengo; here he had his store, and had sent all his wives and wealth, and here it was that the Christians so long withstood the Mohammedans. Here they thought that they were quite safe, remembering the unsuccessful attacks of the Mohammedans. The great object, of course, of the Company was now to get hold of the King and restore him to his throne, knowing that he was a mere puppet, and if once in their hands would do all they told him—of course, they did not want the old chiefs back again, but the King alone. They sent several messages asking him to return, but he sent back to say that he wished to come, but was guarded and unable to escape. Friday morning the French Bishop came to say he wished to leave the fort, but Lugard refused him leave several times officially. At last he came to say that unless he was forcibly detained he should go, for these were his orders from Rome. Accordingly he went with all the priests except two, who, however, followed soon afterwards. He promised Lugard to persuade the King to return, and pass on himself to Sesse, and when there doing all he could to protect Mr. Bagge, who is daily expected back with the boat, and also to send messages to Budu to his people, to protect Ashe, Walker, and Smith, who are there at Masaka. He did none of these things, but went to the King, and he, abetted by Kisali, a blacksmith, a former pupil of Mackay, against the wish of all the Roman Catholic priests and chiefs, refused the King permission to return to Mengo. Does it not seem as if the French Mission is just God's appointed instrument to complete the confusion of Rome here in Uganda?

Rev. R. H. Walker, writing on February 20 to his father, brings the story down later, tells of the arrival of Mr. Ashe and his party, and describes the flight of the missionaries and their people from Budu, where they were in great danger, to Mengo, where, after exciting adventures, they arrived safely.

The latest telegram received on Thursday last from Zanzibar shows that the hope expressed by Captain Williams in a letter, dated March 7, has been realised, and that peace has been restored and authority re-established in Uganda. The message is to the effect that news has just been received from Uganda stating that the British East Africa Company is now established there on a thoroughly firm basis. King Mwanga has escaped from the Roman Catholics, and has rejoined the Protestants! The French Bishop, it is reported, tried to urge the Roman Catholics to continue the war.

THE KESWICK CONVENTION.

REPORT OF ADDRESSES.

(From Our Own Reporters.)

THE BLESSING OF UNITY.

BIBLE READING,

By REV. HUBERT BROOKE.

Having read Psalm cxxxiii., Mr. Brooke said that it was the next to the last of fifteen "Songs of degrees of David." These songs were probably sung by Israel, as they came up to the yearly Feast of Tabernacles, by growing companies as they neared the sacred city. After this psalm of unity there comes only a psalm of praise. We cannot get higher than that. As Israel sang these psalms, so God's people sing them too; sometimes consciously and often unconsciously making melody in their hearts unto the Lord. They are really songs of degrees or of steps. Each one is a step higher than the one before. It must be because this psalm of unity is so far on in the steps that it is so little sung. When it is sung with the heart and the understanding there is only one more song, the song of praise; as we sing that, we find ourselves joined by the company around the throne.

How many of us have known the Lord for as many years as there are songs of degrees? We ought to make at least one step in Divine things every year; and if we have known the Lord for fourteen years we ought to be able to sing this. I do not know but some children are moved up more than one "form" a year—sometimes two or three. Sometimes they seem to have been put by mistake in a lower one, and they must be moved up three or four at a time. At any rate, God's children, growing in intelligence as well as in knowledge, ought to be passing from one to another of these songs; to be learning to sing them and

SHOW THEM IN THEIR LIVES.

We have here a song of degrees of David, sung probably when, as we read in 2 Sam. v., this was happening in Israel: "All the elders of Israel came to the king in Hebron, and King David made a league with them in Hebron before the Lord; and they anointed David king over Israel." Or as we read in 1 Chron. xii. 38: "All these came with a perfect heart to make David king." That was a sight to which David pointed his people. He said, "Behold." It will be a grand sight when we are able to say to the world, "Behold." Hitherto we have had to say, "Listen;" and they have listened, but have not seen. The eye takes in testimony sometimes better than the ear; and when we do our part, and are able not only to say, "Hear what great things the Lord does for his people," but "Behold, how good and pleasant a thing it is," why, then you are doing what the Lord Himself said: "If ye love one another, hereby shall all men *know* that ye are my disciples." To hear it is good, but to know it is better. And why not make a good beginning today, as far as we are concerned? When God's children ask Him for Divine blessings and expect them they get them. As far as each child of God here is concerned, may we go forth and say, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

"How good and how pleasant." Perhaps that means—how good in the sight of God, and how pleasant in the eyes of men. The world always says the good things are unpleasant, and the pleasant things are not good. The Word of God says the good things are pleasant things, and the really pleasant things are the good things. Shall we begin by believing God, that the good things are the really pleasant ones? When we believe it we shall look for it, and presently we shall look like it, and people shall see it in us as well as hear of it from us.

"BRETHREN BELOVED."

"For brethren." So this is a family scene. You know—and in case any one should not know we will tell you—we cannot grow in grace unless we have been born by grace; we cannot grow in knowledge unless we have begun to know the Lord Jesus Christ; we cannot advance in holiness unless we have first of all found salvation in Christ Jesus. In 1 Thess. i. 4 Paul calls those who were members of the Church "brethren beloved." Unlike some of God's people, who use titles common to all, and appropriate them to themselves, making distinguishing marks out of them, the Word of God makes uniting marks out of them. The real Brethren are Churchmen, and the best Churchmen are Brethren. If we are to dwell together in unity we must come more and more to think the same things and see the same things. Remember what the Lord said, "One is your Master, even Christ; and all ye are brethren." It is in Jesus Christ that the whole family in heaven and earth is named, and it is not likely that the brethren in the family will dwell together in unity until they agree to recognise as brethren in Christ those whom the Lord Jesus Christ calls his brethren. If He is not ashamed to call his believing people brethren, we ought to be proud to do it.

"To dwell together in unity." In the Greek version of the Old Testament the same words are used here as those used in Acts ii. 1: "When the day of Pentecost was fully come they were all with one accord in one place"—dwelling together, or "even together," as it might be rendered; as brethren ought to be in all well-ordered households. For Israel, as for the people of God now, there is only one secret of unity—submitting to the one Master. Israel was never dwelling in unity except when they were completely united in submission to their king, David. As soon as they began to separate from the king they separated from one another. As long as they were willing to be ruled by the king alone they were dwelling in unity. That is a good and pleasant thing before God and man—a thing which God wants his people to exhibit before the world, and a thing which will make the world know that we are his disciples, and know that Jesus is the Christ.

THE ANOINTING OF THE SPIRIT.

The Psalmist goes on here to tell us what the experience is like in such a condition as that. He gives first of all a symbol from inside the house, and then a symbol from the outside. "It is like the precious ointment on the head" of Aaron. That is taken from inside the temple where the high priest was anointed; only Israel could know about that. This spirit of unity makes them as truly one body as Aaron's body was one when he was anointed high priest over Israel. "The precious ointment"; that ointment was specially compounded of God. No one might make anything like it or use it for any other purpose but this. Here is that which tells us that the unity is altogether a thing of heaven; God and God alone maketh men to be of one mind in the house. This unity is not something that we can make; though, alas! it is often something that we can mar.

We see the high priest standing, clothed in garments according to his order; with the shoulder pieces, the names of six tribes on one, and the names of six tribes on the other shoulder; with the breast-plate on his breast, and the names of the twelve tribes there. The sacred oil is poured out upon his head, and flows down over his shoulders, covering the names of the tribes of Israel, as they rest in the place of strength. And the anointing oil that binds God's people together in unity, binds them together in power. Then the oil flowed down on Aaron's beard and rested on the breast-plate, so that once more the names of the twelve tribes of Israel were overflowed with the anointing oil as they rested on the heart of the high priest in the place of love. So this anointing oil of the Holy Ghost flows down from the Head to the members, and binds them together in the strength of God and in the love of God. But the oil does not stop there; it flows down, we are told, even to the skirts of his garments. Perhaps there are some Christians here who are looking at the things which God has prepared for them that love Him; but they think these things are prepared for those who love Him a little more than they do. So by a false humility they make themselves lower than God has made them. Even if they are the very lowest members of Christ, let them not forget that no portion of the mystical Body of the Great High Priest was outside the influence of the anointing oil. There is a picture from the inside as to how God's people should dwell together in unity.

THE DEW OF HERMON.

But it is to be seen also outside the house of God. The writer tells us further that this dwelling together of brethren in unity is as the dew on Mount Hermon, and as the dew that descended on the mountains of Zion; for there the Lord commanded the blessing, even life for evermore. Some have thought that this Zion was the shoulders underneath Hermon, and the passage means that the dew gathered round the head and rested on the shoulders. But I think it is perfectly clear that the picture is that of Mount Hermon right away at the extreme corner of the land, just on the borders of Dan, the most northerly tribe. It was the source of the Jordan, the river of blessing and cleansing. On Mount Hermon the clouds gathered as they came sweeping from north, south, east, or west, and there, from the head of the land, they broke away in gentle dews, and flowed down throughout the whole land of Palestine, resting on portion after portion till they came to the south—to Zion, which means arid or barren.

What a course this cloud mist had to take, and to how many interruptions it was liable! As it first broke away from the top of Mount Hermon it had to go over Dan. Dan was the judging tribe. Perhaps it is often the case that the blessed anointing of God's Holy Spirit never gets past the tribe of Dan—those who rise up and judge their brethren to be unworthy of receiving, and keep it all for themselves. I do not at all wonder that Dan was next to Hermon. I am sure there is a meaning in it. It is just because the Lord's people are so ready to do what He told them never to do: "Judge not that ye be not judged;" it is because they prefer to judge others that the dew flowing upon them gets no further; they only stop the flow of the Holy Ghost. As the dew comes down from the northern tribe it passes on to the other tribes. It comes to Naphtali, which means wrestling or contention. If the judging process does not stop it, sometimes the contentious process does. They may be contending for the truth perhaps, but it is without love. Christians who are wrestling, not with God for blessing to come on them and through them to others, but wrestling with their brother and seeking, perhaps, consciously or unconsciously, to keep from him the blessing that God means for all, are stopping the outflow of this dew from Mount Hermon.

The dew comes to the next tribe, Zebulon. That was the busy tribe, reaching out to the seashore in order to do its business. So Christian people are sometimes so occupied and so overwhelmed with business that they do not hear God's call to dwell together in unity with their brethren. Then the dew flows next to Issachar, the knowing men, who had understanding of the times. How often Christians who think they know better than others, do not show better than others at all! They seem to absorb the gifts of God, and pride themselves on those gifts that God desires all to have. They are like the Corinthians of old who "came behind in no gift," but who had contention and strife among them, so that they could not attain to the measure of the stature of the fulness of Christ.

Then came Ephraim, the ruling tribe. God gives rule and intends rule, but instead of ruling for Him alone we may desire to rule for ourselves and to keep for ourselves those things that God meant us to distribute to others. If this blessing passed Ephraim it flowed down to Benjamin. I do not think he ever hindered it, and it passed to Judah, so that it rested on barren Zion, which thus became a fruitful stream, for from this very Zion the living waters flowed to all lands. What a wonderful picture of God's people dwelling together in unity! But while it is a wonderful picture it is a very solemn one, and, I think, an awful one, to think that, so far as we here this morning are concerned, the fulness of the bless-

ing not only that we can get in Keswick, but that we may learn to give out from Keswick, it will take every believing soul here unitedly to gain; and it may be hindered by a single one. You do not wonder that this is the last step but one.

A COMMANDED BLESSING.

What happens when believers do thus dwell together in unity? "There the Lord commanded the blessing." "The blessing"—why, that is the very thing that is talked about at Keswick, and that sometimes disturbs the people who do not come to Keswick. What do you mean by "the blessing"? Just what David meant in Psalm cxxxiii.: "There the Lord commanded the blessing, even life for evermore." A commanded blessing—do you know what that is? Look at Leviticus xxv. 21: "I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years." God gives to the believing Church as their heritage a double portion of his Holy Spirit when they dwell in unity. He commands a threefold blessing that shall last for ever. "He commanded and it stood fast." Some people say, "Yes, Keswick was very good a year ago, or four years ago; it was a wonderful time, but it did not last." I am quite sure that if it ceased it was because the Lord did not command it. Scripture says: "He spoke, and it was done; He commanded, and it stood fast." You sometimes want "fast" colours that won't fade in the sun: not those that have to be kept in the shade lest they disappear. God's colours are all fast colours. Brethren and sisters, if from this Conference you want to go down into the world with a fulness of blessing that shall stand fast, remember that *there* the Lord commanded the blessing, where brethren dwell together in unity. And that blessing is "life for evermore"—perpetual life in you and through you. You will see what the blessing is, and will be able to tell people what it is when you understand that it is life for evermore, life abundant, life flowing out from you. And you have never reached the fulness of blessing until you see that this blessing and prove that this blessing is impossible to be contained within the storehouse of your own heart. You must have a wider range for that storehouse, and must scatter it upon the fields that it may bring forth a hundred-fold for God.

A CERTAIN RECIPE.

What, then, are we to do? I think, in order to secure this blessing, one by one, each for himself, we must be very careful to do one thing. I do not know any other condition on which real unity in the house of God can be obtained or maintained, but the one condition to be found in Philippians ii. 3: "In lowliness of mind let each esteem other better than themselves." Of those things that hinder the flow of the Spirit of God, nothing is more effectual than contention and division of one kind or another. You know what the wise man says in Prov. xiii. 10: "Only by pride cometh contention." That is the atmospheric disturbance in the Church of Christ. The dew never falls unless there is stillness. While storm, strife, and contention are at work within the Church of Christ the dew cannot rest. Where there is contention you can say at once there is pride. Each is not esteeming the other better than himself. It may seem hard at first to think you can honestly esteem another better than yourself, but I think you will find one little recipe sure to result in what we want. Spend the time that you occupy in judging others in judging yourself. You won't have a moment's difficulty in thinking yourself the least and lowest of all.

This is a practical thing. We come here professedly believing in God's Word, and desiring to know what are the unexhausted blessings of the Lord. Then let us go forth experiencing and manifesting to the world God's commanded blessing, in different forms—strength for us when weak, lovingkindness when depressed—different forms of his blessing proportioned to the need of his people. It comes in threefold fulness, in abiding power, if we believe it; and I am sure there is not one Christian could stand up here and say, "I do not believe it." If we do believe it we cannot be excluded from God's demand to do our share in dwelling together in unity; in holding this up as a thing to be maintained for God's glory, for blessing upon his people, and for blessing through his people to the world. Remember that when the Church was united in the first days, then the Gospel was spread through the world. They were of one heart to make the Lord Jesus King, of one mind to do his will, and of one aim to carry it out. They were so occupied with the Master as Lord, one by one, that they had no time to find fault with one another. Unhindered, the anointing oil flowed down to the very skirts of the Saviour's garments; every single member full of the Holy Ghost; and in the power of that Holy Ghost blessing was commanded, even life for evermore.

GOD'S QUESTIONS AND COMMANDS.

By REV. GEORGE WILSON.

I would turn your minds to a message to the children of God in 2 Cor. vi. 14:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

This message begins by simple, searching questions to the Christian. It would be interesting to study the history of the Spirit's questions. Very often He has wrought his great spiritual miracles by putting questions. "Saul, Saul, why persecutest thou Me?" That went home. "Peter, lovest thou Me?" That went home to the heart of Peter. And I think that those who get great blessing at Keswick, or at God's feet anywhere, generally begin by having a very direct and home-coming question from the Lord. A brother clergyman of mine came to Keswick, and I asked him why he went. "I went," he said, "to question the teaching." "And what did you get?" "God began by putting a question to me that made all the difference to my life."

FIVE SEARCHING QUESTIONS.

Let us look at these questions; they are for the child of God. The first one is very penetrating: "What fellowship hath righteousness with iniquity?" You children of God are in a standing of righteousness; here is a fact. You will never be more righteous than you are to-day, for you stand in the righteousness of Christ if you are a Christian at all. But is there righteousness in your state as there is in your standing? Is it not an awful thing that so many Christians rejoice in the righteousness of Christ and are yet holding communion in their hearts and lives with iniquity? Let that question by the Spirit's power work its purpose.

The second question: "What communion hath light with darkness?" If you are a Christian you are in the light; you cannot be one without being in the light. You are in the light of the covenant. You see in a measure, at least, what you are, as you know what you have been. You see what you have in Christ; you see the pathway home filled with the blessed promises of God. Are you walking in the light? Or are you having communion with darkness while you claim to be a child of the light? What is the darkness? Your own little candle that you light in the blaze of the sun; your own self-chosen way; your own self-originating energy. Let this question work the Divine will in you.

The third question is equally searching: "What concord hath Christ with Belial?" You are in Christ, the worthy and the perfect One; you are in Him at the Father's right hand. Is He your Master? Have you gone to Baal, the unworthy one, and served him? It is an awful thing to see a human life serve this great enemy of human souls, but by far the saddest thing is to see a child of Christ serving the enemy; and that is not a rare thing.

The next question is also searching: "What portion hath a believer with an unbeliever?" You have a believer's portion in Christ, and nothing can take it away. Is it not an awful thought that we may have a believer's portion and be playing an unbeliever's part? Having a believer's privilege, and doing an unbeliever's service? Yet is not that true of many a Christian, even a Christian sure of his standing?

The last question is perhaps most penetrative of all: "What agreement hath the temple of God with idols?" Here is another fact. if you are a Christian at all, you are the temple of the living God. What is a temple? I think we may gather the external Christian view of it from the heathen priest, who went out with his little rod and drew an imaginary line round part of the sky, and all inside that circle was sacred. Is there a line drawn around your life, including every farthing of your money, every acre of your land, every faculty of your mind, every child in your home, every influence you possess; and is it all the Lord's? But the New Testament idea of a temple is a place for God to dwell in. Wondrous condescension that God should come into the heart of man and dwell there. But we often set up idols in the sacred place side by side with God. Are we the temples of God in our practical life, or are we furnishing God's holy temple with unholy idols? Our passions not yet subdued, our pride, our vanity, our love of praise. God search our hearts, and bring us to the dust at his feet.

You may say that none of these things apply to you. You are in a very sad and dangerous state if you say that. You are not in the least on the high level of the fulness of this blessed life. I think that those who are on the very highest levels of that life are constantly crying, "Lord, let me not have fellowship with iniquity! There is risk and danger at every step in my life; let me have no communion with darkness. Let me be wholly separated unto thyself. Let me be thy dwelling-place and every idol swept out."

THREE IMPERATIVE COMMANDS.

What is to be done? After the searching questions come the imperative commands. I am perfectly sure that the Lord is finding out some of his children here in the early days of this Convention and doing for them what a great genius was said to do for his age. It was said of him that

> He took the suffering human race:
> He read each want, each weakness clear;
> He struck his finger on the place,
> And said, "Thou ailest here and here."

That is what Christ will do for his children. The want is there; the rust is there; the poison is there; the blemish is there. And until you are separated from that there is no possibility of blessing at Keswick or anywhere else.

What is the commandment? It is threefold: Come out; be ye separate; touch nothing unclean. Let us take it for granted that we want deliverance. With the desire in our hearts let us look at the command. "Come out." I cannot. "Be ye separate." Impossible. "Touch nothing unclean." Then I would need to go to another sphere. Well, I put the question: "Is God wrong when He asks you to come out? Is it impossible for you to be separate, and to touch nothing unclean? The question is with God, not with me. I believe with all my soul this is the great secret, and I know no other. As I have in the presence of God seen what I must come out from, what I must be separated from, what I must not touch, I do two things. I justify God and I judge myself. A justified God and a judged self bring immediate and permanent deliverance in the power of the Spirit.

THREE ALMIGHTY PROMISES.

But lest we should be discouraged, following the imperative commands God gives almighty promises: "I will receive you unto myself; I will be a Father unto you, and ye shall be to Me sons and daughters." We are received into God's hands for deliverance, and for keeping after deliverance; for cleansing and for keeping clean; for power to serve and power to suffer. There are some things God cannot do. He cannot do the receiver's and the giver's part; but He will do the receiver's part this morning to every one of his children. Will you not say: "Yes, calmly; with all my mind working; with all my heart alert; with my consciousness very sensitive, into thy hands I yield and surrender." Then there will come this: "I will receive you; I will be a Father to you." Where is the father that takes delight in the impurity, the weakness, the sorrows, and the wrongs of his child? He does not exist on earth, or he is not worthy to be called father. Do you think He exists in heaven? I know no bond so sacred between earth and heaven as the filial bond. Some of us can tell of unspeakable sorrow and trial, and sacred hours and weeks of suffering. Yet there was the sense of a child's heart and a loving Father drawing out our confiding love, and Satan did not come then. There were rest and peace and calm—a central calm at the core of a ceaseless agitation.

Then how practical this life is. "Therefore having these promises, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of the Lord." That means that I should use this wondrous power that has come into my life, watchfully, prayerfully, carefully; then the two things go on—the cleansing of the flesh and spirit, and the perfecting or cultivating of holiness. I said to a gardener who

was one day trimming his plants, "What are you doing, John?" "I am cultivating roses." "Cultivating roses? You seem only to be bleeding and weeding them; only taking the hindrances out of the way." "You are right, sir." That is what we have to do with the great spiritual culture. We want to come into conscious, sensitive, continual co-operation with God in cleansing us; and then maturing holiness in the fear of the Lord. We cannot get higher. In dependence on the Lord—the act of dependence the outcome of the attitude—day by day, moment by moment, depending on Him, He will perfect holiness. We cultivate it, and God perfects it in his own way. That is a possible life for every child of God. If this life is not exhibited God is not to blame; you are to blame. And the blame is awful.

HOW MARTHA LIMITED JESUS.

BY REV. G. C. GRUBB.

"Sanctify yourselves, for to-morrow the Lord will do wonders among you." This is the to-morrow, so this is the day for the wonders; that is, if you did what Dr. Elder Cumming told you last night. I want to tell you what the wonders are that God will do in your soul and how to get them done. The secret of it all you will find in John xi. 40: "Jesus saith unto her, Said I not unto thee, that if thou wouldest believe thou shouldest see the glory of God?" This chapter and this incident are recorded for two purposes. In verse 14 we read, "I am glad for your sakes that I was not there, to the intent ye [the disciples] may believe." They were already believers, but they were acting an unbeliever's part. So if you understand this chapter, the unbelieving believers will be blessed; and that is the first blessing. Then look at verse 42: "I know, Father, that Thou hearest Me always, but because of the people which stand by I said it, that they may believe that Thou hast sent Me." So when the disciples believe, the multitudes that stand around gazing on, and wondering what all this excitement is about, will begin to believe too. And we read that these effects followed. "Many of the Jews, when they saw what Jesus had done, believed on Him." But the Pharisees—the religious leaders—and the chief priests went away and gathered a council, and said, "What do we? for this man doeth many miracles, and if we let Him alone all men will believe on Him." Why should they not let Jesus alone? What harm had He done to the Pharisees and Scribes? Was it a very great sin to raise a man from the dead? to give eyes to the blind and feet to the lame; to make the widow's heart sing for joy; for the tears of penitence to course down the cheeks of a sinner; that her sins should be forgiven and her heart cleansed? Oh that the Scribes and Pharisees might have the wisdom to let Christ alone, and let Him work on in his own glorious way. God give us grace on this platform to stand out of the way, and give Christ freedom to work in this Convention. Then

MIGHTY WONDERS WILL BE DONE.

A terrible family trouble had come into the household at Bethany. The two good sisters Mary and Martha sent a message to Jesus—"He whom thou lovest is sick." "Jesus said, This sickness is not unto death, but that the Son of God should be glorified thereby." So the messenger returned, and said to the sisters that it was all right; the Master had said their brother would not die. And I suppose the sisters' hearts rejoiced greatly. But Lazarus grew worse and worse, and as the sun was setting Lazarus died. Oh, Jesus had told a lie! That was the dark temptation that came to the sisters. "He has not done what He said He would do"—that is the darkest temptation that can ever come to a believer's soul. "I see in the Bible that I am promised deliverance from all sin; the blessing of a clean heart; resurrection power. I trusted for it two, three, four years ago, but I have not got it. What is the matter? Oh, is Jesus wrong? Is it true, or not true?" And the heart goes down, the head is bowed like a bulrush, and darkness comes into the soul.

Then Jesus came to Bethany; and Jesus has come to Keswick. Martha goes out to meet Him; she fell at his feet, and said: "Lord, if Thou hadst been here my brother would not have died. It is thy fault, Lord, that all this sorrow and sighing and crying and doubting has happened." I wish to ask you believers: Are there any of you finding fault with God in his providential ways? I have seen many a Christian soul come near to the blessing of true sanctification, and then they went away because they found fault with some providential circumstance in their lives. God had taken away a child and they were rebellious; or He had taken away their money—perhaps let them go through the bankruptcy court—and they were rebellious. "Why should I be treated like this?" You never can get this wonderful blessing until your heart is at agreement with God respecting all his strange providences. Is there a rebellious cry in any heart here deeply troubled because of family circumstances? There are sorrow and trouble at home; there are sad circumstances at home. Well, I cannot explain them for you; I can only tell you this: Go to the feet of Jesus and

POUR OUT YOUR SOUL THERE.

You see, Martha committed the sin of limiting Jesus in three ways. And this Convention will never be a convention according to the mind of the Holy Ghost until it ceases to limit the power of Christ in saving, or the power of the Holy Ghost in cleansing: so long as you say to the Almighty Spirit: "Thus far shalt thou go in thy work of sanctification, but thou shalt not go further. At least, we won't allow thee to go further on this platform." If you say that, then the glory of Keswick is departed; you may write Ichabod over the tent in great black mournful letters. God keep us from ever "limiting the Holy One." It is a most remarkable thing—it was *the Holy One* they limited; saying, "Can God?"

How did these two Bethany sisters limit the Saviour? First of all, to a place. "If thou hadst been *here* my brother had not died." Martha's faith did not rise to Christ's universal deliverance. It is just as easy for my Lord Jesus to save and sanctify in the wilds of Australia as in the King's Dale at Keswick. We need not come to Keswick to get the blessing. Perhaps we all acknowledge theoretically that the blessing is not in the place, so I need say no more upon that.

But there was a second way of limiting Him. "Jesus said unto Martha, Thy brother shall rise again." Martha said, "Yes, I know he shall rise in the resurrection at the last day." Jesus said, "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this?" Here is one of Christ's questions. Oh that men would study Christ Catechism; it is far better than the Church Catechism, and much better than the Westminster Confession of Faith. What was the force of this question? Martha limited Christ's power to the future. She believed Jesus Christ could raise up her brother at the last day; but Jesus wanted her to believe in a present resurrection; a present deliverance from corruption; a present rising into resurrection life by the power of the Holy Ghost. Martha believed in the possibility of such a thing at some future date. And that is where the majority of you are. You believe Christ at some future time will exercise his power in your soul. But God can put forth his wonder-working arm at this moment; He can say: "Yes, thou ailest there," and He can bring

STRENGTH AND HEALTH AND CURE.

Oh, Christians, let Jesus catechise you, and be careful that you answer Christ's questions in the terms in which He asks them. Martha shirked the answer to the question, "Dost thou believe that I am the Resurrection?" "Yea, Lord, I believe thou art the Christ." But she was not asked that. She would not have been a believer at all if she had not believed that. I suppose if I were to ask all of you here who know the Saviour to stand up, almost every one in the tent would stand up. You have known and believed for years that Jesus is the Christ. Do you believe that Jesus can give you, this Tuesday in July, a present resurrection in your soul, like unto his own? What right have I to say that? Apostolic authority—"Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4). What a Divine parallelism there is here! Like as Christ was raised up—Jesus all glorious, all powerful, all pure; done for ever with sin; for ever in the fulness of the sunlight of the Father's presence; like as Christ was raised up from the dead, so we—yes, we—should walk in newness of life. Not in the oldness of the letter, but everything new—new joy, new song, new desires, new affections, new strength, new lips proclaiming his praise. Oh, blessed newness! Everything luscious; no candied fruit—the experience of thirteen years ago—any more; but to-day the Lord is going to bless my soul and give me a resurrection worthy of his own. Oh, that we speakers on the platform might get this resurrection life; then it will be easy work for you in the congregation after that. But when we say to God: "Thus far shalt thou go and no further," it is very hard to get you on at all. Dear soul, will you cease to limit the limitless power of the limitless Jesus? "All power is given unto Me in heaven and in earth." Believe that, O downcast woman, over there. O man, over there, who art wondering how far we will go this time, He is able to change your gloom into glory. You will be

AT THE TOP OF SKIDDAW IN NO TIME!

But you will have to take a further step. First of all, settle in your soul that the blessing is a Scriptural thing to claim. Be perfectly certain of your Scriptural ground—that God promises you a walk like unto the resurrection glory of the Son of God. "Then Jesus came to the grave." It was a cave, and a stone lay on the mouth of it. "Jesus said: Take ye away the stone." "Martha said: Lord, by this time he stinketh, for he hath been dead four days." "Jesus said: Said *I* not unto thee, if thou wouldst believe thou shouldst see the glory of God?" Martha's brother lay in the tomb of his own corruption—the deepest corruption. What was Martha's mistake here? She had limited Christ's power as to place and as to the present. Now she limited it as to its extent. She knew that Christ had raised Jairus' daughter from the dead; but no corruption had set in; she just lay upon the bed; the breath had only left her. Martha knew that Christ had raised a young man from the dead as he was being carried out to burial. You could scarcely say that corruption had set in there. But here was a filthy body, a corrupt corpse, loathsome to the eyes, breeding living corruption. "O Lord, do not let them take away the stone; I could not bear the sight of my brother's corruption." Martha did not think that the power of Jesus was equal to such a desperate case as that. She did not think such a mass of corruption as that could be cleansed away in one second. She did not believe in instantaneous deliverance from corruption. She did not believe that by the instantaneous putting forth of his power all the uncleanness would vanish before the life-giving eternal word of the Son of God. "The dead shall hear the voice of the Son of God; and they that hear shall live."

Is not that the case with you? You have seen others getting deliverance; but you say: "If you only knew the evil resident in my soul; the tears I have shed, the exceeding great and bitter cry: 'Hast thou not reserved one blessing for me, O my Father?' Oh the depth of evil resident within this heart of mine! If you knew it you would not talk as you have done." Dear soul, Jesus knows it far better. He knows your utmost temptation and your utmost corruption. He says to the Jerusalem of to-day: "O Jerusalem, wash thine heart from wickedness. How long shall these vain thoughts lodge within thee? Wilt thou not be made clean? When shall it once be?" I ask you that question to-day, When shall it once be? Are you going to remain in the tomb of your corruption? Are you still going to do despite to the striving voice of the Spirit of God? to do despite to the imperative command we have heard about: "Cleanse yourselves from all defilement of the flesh and spirit"? Remember that it is the aorist tense; it is to be done decidedly, instantly, completely. Do it now. Is it to be done now, or will you refer it to some future date? If thou wouldest believe thou shouldest see the glory of God; and the glory of God is the goodness of God. "Now, Lord, the hour is come; Father, glorify Thyself in this tent; that thy Son also may glorify Thee." Glorify thy Son in raising these souls into life like thine own; in delivering men and women here from the bondage of corruption and setting them free from grave-clothes to walk in newness of life. When shall it once be? Oh, my God, we cry to Thee. Let thy glory appear unto thy servants; let the beauty of the Lord our God be upon us. Establish the work of our hands upon us; yea, the work of our hands establish Thou it. Nay, let it be the work of thy hands. We put ourselves into thy moulding hands. Oh, Jesus, work in me, live in me, cleanse me till thou canst see nothing unclean.

Nothing unclean can enter in
Where God in glory reigns;
His eyes so pure cannot endure
The sight of spots and stains.

"Said I not unto thee, that if thou wouldest believe thou shouldest see the glory of God?"

FROM SORROW TO SONG.

By REV. F. B. MEYER.

Turn with me to Hosea ii. 15, in which there are these three monosyllables, "She shall sing." When these words were uttered it seemed as though they never could be realised—that Israel would never sing again. She had sung in the days of her youth; on the day when she came out of the land of Egypt; and on the banks of the Red Sea her song rang out, "Sing to the Lord, for He hath triumphed gloriously." But now her harp was hanging upon the willow unstrung; it seemed as if she never could sing again. We read in verse three that she had been stripped; in verse eleven her mirth had been caused to cease; verse twelve, her vines and figtrees had been made waste, and the land that had flowed with milk and honey had become a very desert, and she sat down amid the shrivelled remnants of her past joy.

An apt type of many a life here to-day, which has forgotten how to sing. The days of your youth were indeed those of minstrelsy and song, but for many a day of late you have been joyless. But God said "She shall sing"; and when God says a life shall sing, sing that life shall. God says it of many a soul in this place to-day, and I dare to foretell it in his name—there is many a joyless soul of which God says to-night, "She shall sing."

Note that Israel *did* sing. Mark her theme. In verse eighteen she began to sing of the covenant; in verse nineteen she began to sing of her betrothal; and in verse twenty-one her song became so sweet that it awoke Jezreel, and Jezreel awoke the earth, that answered with corn, and wine, and oil, and the earth sang to heaven, and heaven, with all its myriads of stars, sang to God. So the song that began with restored Israel started circles of melody that reached the very heart of God Himself. All that comes when God says of a soul, of a nation, "She shall sing."

A WILDERNESS EXPERIENCE.

But how did God make Israel to sing? "I will allure her into the wilderness, and give her vineyards from thence" (ver. 15). Surely the strangest place in all the world to find vineyards. Oh, soul! you are going to see before long that God has purposely brought you into this wilderness experience, because out of the wilderness God is going to give you your vineyards. But note that He brought Israel into the desert and down into the valley of Achor; and there in the valley of Achor there was suddenly a door of hope. In order to understand that, please imagine a ravine, dark, storm-swept, through which the torrent hurries on with fleck of foam and roar into the valley beneath. Up a path on the ledge of the hill, a gaunt rock overhanging, a female figure with difficulty is climbing upward. Far away behind lie the vineyards, the orchards, the corn-fields. The path seems to lead straight up the wild hill, capped with a moorland waste. Nothing could be sadder or drearier than that picture; when suddenly in the valley an experience takes place of which I will speak in a moment. But when that experience has passed, suddenly a slab of rock opened upon the right hand of the path, like a door, and on the other side are the vineyards, and the corn-fields, and the orchards, and the new blessed land—God has opened in the valley of Achor a door of hope. As the traveller passes from the grand Alp on the northern side, and on the southern side lands in the fair plains of Italy, so through the valley of Achor souls pass from joylessness into music, from the desert into the garden, from defeat and sorrow into victory and everlasting joy.

The valley of Achor—we must understand that if we would learn how to sing. And so we turn to Joshua vii., where we have a marvellous picture of a people who had been redeemed by the blood of the Lamb; for the people of Israel had been ransomed; delivered from the thraldom of Egypt and led out to be God's own peculiar people. Next we have a people that had renounced and passed from under the leadership of Moses beneath the leadership of Joshua—Jesus the Saviour. Next we have a people that had been circumcised with an outward separation from the sins of the flesh; and, fourth, we have a people on the borders of the land of their inheritance. And yet we have also a people humiliated by failure, and in the person of Joshua and its leaders lying prone upon the ground smarting with disgrace. And there are under this tent to-night many who have been redeemed by the precious blood of Christ; who, knowing that they cannot be saved by the law, have fled to Jesus Christ for salvation from the penalty of sin; who have been circumcised by an outward separation from the grosser forms of the vanity of the world; and a people, too, who are always hovering round their inheritance, nearly achieving it, and yet always missing it; and those who, however calm their exterior, are yet smarting under the consciousness that they would be what they are not, that they would do what they do not, that their desire is not equalled by their spiritual power, and who have not entered into the blessed inheritance of the rest of God. And all, in the case of Israel, lay in the fact that the accursed thing was hidden unknown in the tent. But until that accursed thing had been brought to light and put away there could be neither victory nor rest nor salvation, nor the enjoyment of what Joshua was prepared to do for the host.

Now do you see precisely where your position is to-night? It is not that there are in you passions too strong for God to master; because if God willed He

COULD MAKE NIAGARA LEAP BACKWARD

in its course. It would be sheer blasphemy to doubt that if God chose He could work so great a miracle in the physical sphere; and if He could do that in the physical, He could in the spiritual. He could put a bit into the teeth of your passions; could curb and rein and restrain them. You are a defeated man to-day, not because you have passions too strong for God, nor because temptation is too powerful, but because under the tent floor of your heart to-day some hidden thing is concealed. Shall we now cast lots for it? Let God the Holy Spirit perform the work.

We will try to pass before our eye first the sins of our tribal life, the sins of our public life, of our business life, of our social life, of our contact with men. Is there not some unpaid debt, some obligation which has been ignored, some overcharge made which you have indignantly resented instead of suffering wrong? Has there not been a grievance between you and some brother man, he not being a Christian, and wondering how you, being a Christian, make no advance to him? Again and again men say to me that it is almost impossible in their business to bring to bear upon practical daily life the principles of the Gospel of Christ. They allow definite practices which they would admit, tried by the standard of the Gospel, are not strictly right; but they defend them by saying, Business is business. Are you doubtful about something? Do you wish I would pass on to something else? Is there a nervous dread lest another sentence may touch that thing in your business life which you are permitting, and which you try to argue yourself into thinking is right? When a man begins to argue with conscience, you may know he is in the wrong; and if you, man or woman, are at this moment seeking to justify something, and to say it cannot be that, it is very likely to be that which is the Achan of the tribe of Judah.

Or pass in review the sins of the family. Are there no sins in your family relations? Are you quite at peace with that brother or sister about the division of the parents' property? You avoid the subject. And yet are you perfectly sure that that poor relation, or that relation who has wronged you, or those people in your near family relationship who have brought what you thought disgrace upon your name—are you perfectly sure that you are bearing yourself towards them as Jesus Christ would do if He were in your place?

Or, pass from the sins of the family to those of the individual man. Forget for a moment that you are one of this great throng, and imagine that you are standing before the great white throne of God; you as a man dealing with the Judge of all. Are you perfectly sure that in your inner life, in your habits, in your modes of thought, in your imaginations, in the chambers of your imagery, in your purposes, in your intentions, in your Christian activities, that you are what Jesus Christ demands of you? Is there not one thing that at this moment presents itself to you? I remember once going to see

AN EXHIBITION OF IDOLS

the Salvation Army held in the town where I was residing. I thought to see idols from India, China, and Japan. To my surprise and dismay, they brought in upon sheets of cardboard a number of things amongst which I was able to see idols of my own. There were cigarette-holders, pipes, sham jewellery and real jewellery; and I saw one or two of my own idols there. It is so easy in a meeting like this to pass to other men the applications of God's truth, and to think of the idols that belong to other lives while we hide ourselves from the vision of our own. Oh that God would deal with the speaker, with the men on the platform, with the Christian ministers, with those who profess to be consecrated. Because, do you not think that as you are consecrated the standard rises? Is not the standard always rising? Is not God's ideal constantly coming more clearly into view? Can we grow in any other way than by catching a clearer vision of God's demand? So may there not be things in the speaker's life, and the hearers' lives too, which are flashing out as the Achan, the cause of all the defeat, and restlessness, and songlessness of our lives?

Now, let us burn these things; let us bring them out and hand them over to Christ. Let us ask Him to use that sharp two-edged sword which divides to the soul and spirit division, and that it may cut out of us the thing which has cursed us. Ah, brethren, it means coming to the knife. And I love that fourth chapter of Hebrews, which after it has told us of the sharp two-edged sword, the very mention of which makes the spirit quiver, ends by saying that "we have a great High Priest." Glory to God, if there is the knife, there is also the great High Priest. If the knife is to be used to-night, it will be used by a Hand that was nailed to the cross, the Hand of the blessed Lover of souls. Let Jesus cut the gangrene out.

I heard the other day of a man who, when passing through a factory, had his hand suddenly caught by a piece of the machinery, and he was in danger of being in an instant dragged to death. He seized a hatchet, and with his own hand cut off the other hand, and so saved his life. But there are not many men who could do that. It may be there are those who could do it, but I speak for you weak ones here, and I say for myself, that I could never use the knife. I could only lay myself down on the altar before Christ, and say: "I am willing; cut away." Will you do that? Will you get on the altar and let Christ cut the Achan and the Babylonish garment out? The very minute you do that, that very minute a door of hope will open in the rock before you, and you will pass into blessedness.

SOME CAUTIONS.

Hope for what? Let me be quite clear in what you are to expect. You are not to expect that you will ever get to a position in which you will not need, at the end of the day, to use the Lord's Prayer. When Christ has done this for you, though you live up to your light, and are saved from known sin, there will always be a chasm between your best and his best; and because of that chasm you will need to ask for daily forgiveness. It is when a man sees his own whitest, and gets a glorious vision of God's whitest, that he needs to say: "Now mine eye seeth Thee, and I abhor myself." We shall always need to ask God to forgive us.

Let us also understand that we shall never reach a point where we shall not be tempted. The nearer the soldier gets to the captain the more likely he is to suffer from the bullets that fly around the captain himself. You never find the boys pillage an orchard in which there is not much fruit, and the richer your life gets the more the devil will worry you. Temptation is often a proof that a man has got something worth the devil's stealing.

You will never reach a point either when you will be unable to fall, as if some mechanical operation had been performed inside you, and you were no longer able to fall. But I will tell you what you will reach. You will reach through the door of hope a position in which you will be saved from known and conscious sin; in which you will be saved not only from known and conscious sin, but you will be saved from the desire to sin; so completely does Jesus save. We pass through the door of hope to fight under the banner of Joshua, Jesus, the Saviour, who leads from victory to victory. Then the soul begins to sing again: out of that agony and sorrow, and the defeat of the valley of Achor, it passes into the life that sings, as the river sings in its hasty rush towards the ocean; singing in the dark as well as in the light; in the storm that sweeps across it as well as in the sunshine; in the winter

as well as in the summer—a life that sings until it flows into the ocean of God's own life. So may it be.

HEART SANCTIFICATION.

By Rev. EVAN H. HOPKINS.

In 1 Peter, iii. 15, we read, "Sanctify the Lord God in your hearts," or as it might be rendered, "Sanctify Christ as Lord in your hearts." A man said to me some time ago: "I do not believe in a religion of the heart; I believe in a religion of the intellect." I found it necessary before we took a single step together that he should clearly explain to me what he meant by the heart. It was not long before I discovered that what he meant was that he did not believe in a religion of excitement or animal feeling; he believed in a religion in which the head or the intellect had some part. I thoroughly believed with him thus far; but yet I believe that as the Lord has not only given us intellect but has given us emotions, He wants our emotions as well as our minds, and He can sanctify our emotions. He wants the whole man. "Sanctify Christ as Lord;" that is the grand lesson we have to learn—to know that when we leave this tent this afternoon, we can always be sanctifying Christ as Lord, every day and in everything. And it strikes me you will find it will have a marvellous influence, not only on your outward conduct, but on your inner experience.

First of all, notice the place where Christ is to be hallowed—in your hearts. The heart is not exactly the whole man; any more than the helm is the whole ship. But you give me the helm and I will command the ship. Whatever has the heart has the man. "As a man thinketh in his heart so is he." How important for us now to be brought to that point. I have been very much instructed in noting carefully, from the Old Testament as well as the New, how Scripture uses the word "heart." And I have come to the deliberate conviction that what the Scripture means in most cases by the heart is

THE INNER DISPOSITION OF THE MAN.

If you say it is identical with the new nature you will get into confusion. Here is a man who has been born again. There is no question of his having been brought to a knowledge of the Lord Jesus Christ; but that man passes into various conditions of heart. Let us suppose that having been once earnest and devoted he has become worldly. Has he ceased to be a child of God? Has he become unregenerate? Surely not. He is a disobedient child, but he is still a child. The new nature is there, but he has got another heart. It is very important to bear this in mind when we come to speak about a cleansed heart. For instance, a true child of God may be in a backsliding condition. Look at David when he wrote that 51st Psalm. As a backslider he prayed, "Create in me a clean heart, O God, and renew a right spirit within me." He is not praying to be regenerate; he is praying to be cleansed as to his heart, as to the inner disposition of his being—that central mysterious part of the man which the Bible calls the heart.

Or a Christian may be in a doubting, unbelieving condition. So we are warned as Christians to take heed lest in any of us there be an evil heart of unbelief. If that is our condition to-night we need to be cleansed from an unbelieving heart. Or it may be a Christian man is in an undecided vacillating condition of heart. The world has laid hold of him by its attractions, and now instead of the heart being fixed it is wavering. You have come to this Convention, and it may be you hear a good deal that once used to delight your heart, but now you cannot listen to it in the same way. It makes you sad, because you see the necessity of decision, and you cannot make up your mind to decide. Or it may be that you are in a hard, unloving condition. There is bitterness or malice. Or it may be our hearts are full of prejudice. We see the privilege and the blessing, but because we have opposed it we are not going to give in. If we are in any of those conditions

OUR INNER BEING NEEDS CLEANSING.

Let us follow the question a little further in order to get as clear an idea of it as possible. What is the heart? It is the place in which these three things are focussed—the mind, the emotions, the will. The mind. What a blessed gift is this mind! You have all heard the story of a gentleman going to a lunatic asylum. One came out and said: "Have you ever thanked God for your reason?" That man had lost his reason. And God spoke to that gentleman through that lunatic. What a wondrous gift, I say, is the mind that God has bestowed upon us: that faculty of mental perception, the seat of our thoughts. What is the direction that your mind is taking? We use a phrase about one "giving his mind to it." You know what it means. What are you giving your mind to? That will indicate the direction in which you are constantly tending.

Come to the emotions—the seat of the affections. What are you desiring, longing for stretching yourself out to obtain? In what direction—Godward or worldward? Self-seeking, self-glorifying? Are there reserves? Are you giving your whole desires to God, or are you keeping back some for yourself—something secret, something that will not bear the light?

Or take again the will, the power of deciding, of choosing. What a wonderful gift is this gift of the will, with which God has endowed us. He has given us a will that we may have the power to give it to Him. On which side is your will? I say the condition of these three things will settle the question as to the state of your heart, and whether it needs cleansing. You say, "I know my heart is not right, but thank God I am a Christian. I have no doubt as to my acceptance. I know what it is to lose the burden of sin at the Cross, and to come to the mercy seat in prayer and say 'Abba Father.' I know when God shall call me, it will be to heaven. But I confess that my heart is not quite right now." Yes, something is wrong. How can it be put right? Put it into God's hands. Remember one thing—the heart

DOES NOT GET RIGHT BY GROWTH.

Some people think they are going to get their hearts cleansed by spiritual growth. Suppose you had a watch that will not keep time; would you get it right by winding it every night? No; take it to the watchmaker; he must adjust it, and then it will go. So you cannot make progress till you are put right. The Lord can set you right in a very short time. Of course, if it is a question of growth it is a question of time. We believe in progressive sanctification undoubtedly. But we also believe in the conditions of progress; if they are not obeyed, no wonder you don't progress. This cleansing of the heart is one of the essential conditions of progress. You say, What do you mean by it? Take the thoughts first. Have you ever prayed that prayer—"Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."

Take the desires. Our brother (Mr. Meyer) has reminded us that our desires may be cleansed. You say, "Is not that

GOING A LITTLE TOO FAR?

I do not quite see how that can be, unless you hold the doctrine of sinlessness." Let me put it in a simple, familiar way. Here is a man who has given way to the sin of drunkenness. Let us suppose that he was not born into the world with that sin. He has given way to temptation, and this thing has become a habit. It may be that he comes under the power of the Gospel. The Spirit of God shows him that this drunkenness must go. But he does not see how it can go even now, and there are times when he has a tremendous craving for the drink. That goes on for a little time. He rejoices in the forgiveness of sins, and his heart is so full of peace that he does not think of the habit of drinking. After a little while that habit comes round again with tremendous power. There is a fight and a defeat. Now the devil says to him, 'You are not converted; it is all sham." But you, who are a well-instructed brother, go to him; he is brought again to the feet of Jesus in confession, and is restored. You tell him the Lord has forgiven him. Then he looks up into God's face, a reconciled, pardoned, and restored child. Then you say, "Brother, don't you believe that God who has pardoned you and saved you from hell can keep you from falling into that besetting sin of drunkenness?" He believes that, and then and there he trusts the Lord for keeping.

You see him next day going down the street. He passes by the old public-house he knows so well. As he passes by a whiff comes out, and he smells it. The old desire is revived, and he has a tremendous struggle, but he prays, "Blessed Lord, keep me now," and Jesus is keeping him. Now he goes forth triumphantly; he is kept from yielding. Praise God for that. But he goes to his room and begins to pray: "Oh, Lord, I thank Thee that I have been kept, but what a tremendous struggle it is! Oh, those evil desires! How can I hold out?" Another brother goes to him, and says, "Do you believe the Lord can take away that desire?" "Oh no, that is going too far. I am quite sure He can keep me from yielding, but surely He cannot take away the desire." Every evil habit may be removed, but you say that He who pardons and delivers can not only keep us by restraining us; He can take away the desire for drink. You believe that as to drunkenness thoroughly, but not as regards many another temptation.

Now we come to the point. How very scriptural you are when dealing with a drunkard. And yet when we speak about this as an instantaneous possession you say you believe in doing it gradually. We all believe in progressive sanctification, but there is, as I say, something necessary to progress which has to be done instantly. And remember, we have to deal not only with negatives, but positives. It is one thing to have our minds and emotions cleansed and our wills put right; but there is the positive side. There is a threefold glorious exchange. "Let this mind be in you which was also in Jesus Christ." Christ's mind for my mind; that is worth having. That is the first great exchange on the positive side. It is not enough to talk about a clean heart. That is only negative. A clean heart means simply that sin is absent. I want something more than that. When the Lord comes in Himself to be your Holiness, you will have a holy heart. And I need to have my spiritual condition maintained, or I will lose it. I would not then cease to be a Christian. When I fail

I FAIL AS A CHRISTIAN,

and therefore the sin is all the greater. I come back to Him as a child who has fallen but who ought to be kept. Well now, as we have the mind of Christ instead of our own mind, so we should have the love of God instead of our own love. Look at those wonderful words of the Lord Jesus in John xvii.: "I have declared unto them thy name, and will declare it, that the love wherewith Thou hast loved Me may be in them." The love of God is to be shed abroad in our own hearts by the Holy Ghost—the Divine love communicated to us. "Behold what manner of love the Father hath"—manifested? Well, that is true; but it is better than that. "What manner of love the Father *hath bestowed* upon us, that we should be called the sons of God." It is not enough that we should have the name of a child; I want to have the disposition, the nature, the love of a child. God has bestowed on us such a love, that we can love him back with his own love. And so with regard to the will of God. "Not my will, but thine be done."

All that is true when the heart is right: when we sanctify Christ as Lord of our heart. That implies that you know him as Jesus. Is it really true that in this large assembly we have all come to Him who shed his blood to wash us from our sins. Jesus—the name that belongs to his humanity—Jesus died for me, Then do we know Him as Christ; not only the One who was anointed here on earth in his private capacity, to do his Father's will, but He who at the right hand of God was anointed as Head of the Church? Do we know him for a fresh unfolding of his power as Jesus and Lord in our hearts? We cannot sanctify Him in the sense of making Him holy; it means that we are to glorify Him as the Holy One. If He is Lord within me then my heart is both a throne and a shrine. I have to enthrone Him as Lord of all—my King. I have to enshrine Him who is the centre of government. Now obedience is a delight. He is also the object of worship. There we shall see how great and glorious He is. Here is the secret of

CALM, COURAGEOUS RESTFULNESS.

Look at the verse immediately preceding, "Be not afraid of their terror, neither be troubled; *but* sanctify Christ as Lord in your heart." See the force of the little word "but." We fear man so much because we fear God so little.

Another thing; this is the secret of readiness. If we sanctify Christ as Lord, we shall be ready for service—ready to give an answer to him that asketh a reason for the hope that is in us. While we shall not perhaps satisfy every idle caviller, every one who comes honestly and candidly to ask for a reason will have the answer. Sometimes you have felt that you knew what you ought to have said when it was too late; the time had passed and you were not ready at the right moment. If you sanctify Christ as Lord in your heart you will be prepared unto every good work.

One more thought: it is the secret of humility. You will know how to witness and to speak for Christ with meekness and reverence. I think we need that in the present day. Thank God for

liberty and freedom; but oh for more reverence! It is only in Christ's presence that we know what true humility means; because it is before the Great and Holy God that we stand.

THE KESWICK MISSION.

REMARKABLE REPORT BY MR. GRUBB.

Midway in the Convention, on Wednesday afternoon, there is held the meeting when a report is presented of the year's doings in connection with the Keswick Mission. The tent was crowded, and the interest was kept at straining point from first to last. Rev. G. C. Grubb was announced as the chief speaker, and, as it turned out, he was the only speaker besides the Chairman, Mr. Wilson. His address extended over an hour and a quarter, and was of so unique a character that we reproduce it almost in full.

A hymn having been sung, prayer was offered by Rev. J. Hudson Taylor, who had just arrived from China, *via* America.

The Chairman made a brief statement on behalf of the Committee of the Keswick Mission. The amount contributed for the general mission during 1891, he said, was £1326 18s. 3d. The sum of £573 13s. 3d. was given for other missionary societies. At the end of the year there was a balance in hand on the general fund of £1174; but since then £374 has been expended. There is a sum of £400 in hand for special work in China, £200 for Syria, and £358 12s. 6d. for other specified objects. The amount expended last year was small, partly because a large proportion of the expenses of the colonial mission were paid by friends in the colonies and in England. Requests have come for missionaries from conventions, from Canada, South America, India, and elsewhere, and all these claim our sympathy. Inquiries are being made of some of the missionary societies on what lines they would allow missionaries of the Keswick Mission to work in sympathy or in connection with them, the funds being found by the Keswick Convention. Nothing definite is yet arranged, but it is hoped that a lady will go to China this autumn as a Keswick missionary. It is believed that suitable arrangements could be made by which many earnest young people who have received much blessing at Keswick can go forth in the Master's name, and in the power of his Spirit to proclaim to the heathen the truths that rejoice their own hearts. It is the wish of many contributors to the fund that it should not only promote missions to our own countrymen in foreign lands, but be used for direct Gospel work among the heathen, without establishing any new missionary society. It is also felt that the sister country of Ireland should have a share not only in our prayers, but in practical support of those who are working for the Master there.

Mr. Wilson remarked that a continuance of the freewill offerings would be welcome in order to the extension of the work. By bringing together those who desired to go abroad, and those who are prepared to support them the Committee hoped to be able to send not ones or twos, but a larger number from the Convention. He was sure that those who went out from Keswick had no desire to appear as though they were going out to teach other workers how to do it; they wished to take the lowest place in the Master's service, that He might use them as He would.

MR. GRUBB'S REPORT.

After prayer and thanksgiving to God for the wonders He had wrought since they were last at Keswick, Mr. Grubb began his address by taking a leaf out of the book of Tertullus, the orator, beseeching the congregation of their clemency to hear him patiently. On April 3, 1891 (he said), Mr. and Mrs. Millard and I, at the bidding of God, went forth again to the colonies. We reached Gibraltar, and there the wonders began. We went ashore and were informed that we would have two hours there, as the boat would start in that time. A bright, clean-looking sailor had come on board and found us in the second-class saloon. He asked, "Are you the Rev. Mr. Grubb?" "Yes, that's the man." "Well, I saw a Rev. gentleman up there on the first-class deck, but as he was smoking a pipe I knew he could not be you. So I passed him by and came down here. Won't you and Mr. and Mrs. Millard come and hold a meeting to-night in the Soldiers' Institute?" I said we could not do that as the steamer was to sail in two hours. "Well, I am surprised at that, because we prayed last night, and we all felt in our souls that God had answered our prayer." "Oh, well," said I, "if we go we go, but, at all events, if we hold the meeting the Lord will have to do a little miracle; and I won't be surprised if He does." We went to the Institute, saw the friends, and then came back to the boat at eleven o'clock in the day. The screw turned and off went the boat. Where were the soldiers' prayers then? We went on for about a hundred yards when there was a sudden stoppage. We all ran to see what was the matter, and there was a chain cable wound round our propellor!

GOD HAD STOPPED THE P. AND O. BOAT

in his own way, and according to the soldiers' prayers the meeting was held that night, and several souls blessed. So I saw that the captains of all the steamships are under the control of my God. I went to one of the officers on board and said: "How long will we be here?" "Till six o'clock to-morrow afternoon." "Do you know why the boat stopped?" said I. "There was a chain round the propeller." "Oh, but I can tell you more about that. The reason was that the sailors at the Institute prayed we should have a meeting." He hoped we would not have any more prayer-meetings like that, as it might seriously interfere with the progress of the ship. We sailed away with the glory of God in our souls, and the soldiers and sailors stood on the shore shouting after us. They have wonderful lungs when they go about it. We replied with as loud voices as we could muster; and we are not very bad either, for one of the Tasmanian papers announced that we were worse than the Salvation Army; and they have remarkably good lungs, too.

We went on day by day with the peace of God in our souls. One night, a week before we got to Colombo, Mr. Millard and I were looking over the side of the ship. We were praying to God for special guidance in Ceylon, and I said to him "Milly"—that is how he is known in the Mission party—"the Lord has told me to bring on from Ceylon Mr. Campbell, Mr. Horan, "Jacky" (Mr. Jackson), and David. "Well," said he, "if you bring on any one these are the four names." So day by day we prayed, "Oh, Lord, is it thy will that we should bring them on?" It is a serious thing to add four to your family at one step. We had no special money for the supply of their needs, but we knew that money is nothing with the Lord. We reached Colombo, and I believed it God's will that they should go. We had a fortnight in Ceylon, and we spent the greater part of it in prayer to be perfectly certain of God's will. If you start out in faith you must be as certain as daylight about God's will. And you must be able

TO DISTINGUISH THE VOICE OF GOD

from the voice of Satan. That can be done; and I can tell you we had it in Ceylon. We were staying at a house a little distance out of Colombo that a friend very kindly put at our disposal, and there we gathered to wait on God in prayer. One day Mr. Millard and Mr. Campbell were there praying. They said nothing to me about it. They prayed: "Now, Lord, we will put Thee to the test; wilt Thou send up into this room those who are to go to Australia, and only those." They waited. The door opened, and Mr. Jackson went in and knelt with the other two. Mr. Horan was at his tea, but somehow he thought to himself, "I must go up," so he left his tea and went upstairs, and went into the room and knelt down with the others. I also was downstairs, and I said to myself, "I will go up and have a little prayer." I went into the room and found these friends there before me. But where was David; was he to come or not? He was at the time in Colombo, five miles away. He knew nothing about the prayer in the upper room. We had asked the Lord to bring all those who were to go. As David was walking along the street of Colombo he lifted up his heart to God and said: "Where am I to go now, and what am I to do?" The Lord told him to take a carriage and drive out to Dellagama House at once. David got into a conveyance and drove out. He appeared with his black face all shining with glory. Now we were certain that David was to go with us to Australia. So we sailed, and arrived at Melbourne.

We were cordially received there by the Bishop, the Dean, Mr. Macartney, and other of the clergymen in Melbourne. Several English churches were thrown open for the Mission. The friends said to us: "How are the expenses of the Mission to be met? Will you have collections at the close of each Mission?" "No; the Lord has told us not to have any collections." "What will you do then?" "Oh, we will trust that the money will be supplied by those who have received blessing in their souls; or the Lord can send it from Kamschatka." "The expenses will be considerable." "Yes, I know they will; but, all the same, we will trust the Lord and go forward." So these good men agreed to offer the prayer of faith, and not to bother their congregations about any collections.

SOULS SAVED IN A CATHEDRAL.

We had missions in various parts of Melbourne and in the suburbs of Kew, Caulfield, &c. Then we went on from mission to mission in Melbourne; but perhaps I may take you at once to the cathedral mission. The Bishop granted us the cathedral for two Sundays and the intervening days. It holds about two thousand people, and well packed it was. The people were so anxious to be present that they came two hours and a-half before the time. One night the traffic manager came to me and said the streets were blocked. There were scores of conversions in the cathedral, though some people thought the building ought to be consecrated again after the mission. Perhaps they were right, perhaps they were wrong; I only hope the Lord will consecrate all the cathedrals in England in the same way, by making them give out streams of salvation to the thousands around, dying in their misery and pitiful iniquity. Oh God! let not Satan reign in the cathedrals of England. Well, the Lord Jesus Christ reigned during the Melbourne Mission. Souls stepped out—men and women—in the cathedral, and tears of penitence fell upon its tiled floors.

The thanksgiving service came. For that we took the Town Hall, which holds 4000, and thought that would be enough. We had to admit by tickets, and we found that some 10,000 people had applied. So we had to take the Exhibition building, which holds 10,000, and there we had the closing service in Melbourne. When the night came there was a great storm of thunder and rain, but notwithstanding the rain (and you know when it rains in the colonies it does rain—Keswick rain is nothing to it) about 5000 people came out. When I asked those who knew that they had received blessing in their souls during the mission to stand up, fully 3000 rose in the building. Oh God, make them like the 3000 at Pentecost!

After that we took flying excursions to Geelong, Ballarat, and Bairnsdale. In Ballarat the Bishop very kindly gave us the cathedral; we also had services in a number of churches. God was mightily with us. The secret of the blessing we had in Ballarat was the prayer-meeting we used to have in the Baptist vestry. We used to meet there and pour out our souls in a most unorthodox and noisy manner, but it brought down a blessing on the town. One of the souls blessed was a Nonconformist minister, whose soul was filled with glory. Before the Mission he used to take all the longest words in the dictionary; it was magnificent to hear him preach—splendid! But he got such a blessing that he

BEGAN TO USE WORDS OF ONE SYLLABLE,

and the glory of God flowed through his church. We owe much to him, for he took the trouble to report the Geelong Convention and the Launceston Convention, and God has given a mighty blessing to these volumes. Six thousand five hundred volumes of the Geelong Convention report were sold; and about the same number, I think, of the Launceston report.

Here is an incident that happened to our friend as he was preaching in his church one Sunday morning. God said to him at the close of the sermon, "Tell your congregation that there are six of them who have been blessed this morning." He said, "O Lord, they will think me a madman if I say that." He tried to close up the sermon without saying it, but all the power left him. The Lord asked him again to tell the people that there were six souls saved that morning, and he blurted out at the end of the service, "I know there are six of you anxious to be saved this morning." He prayed and dismissed the congregation. "Now, Lord, where are my six souls?" Well, he found five anxious, and they trusted in Jesus as the result of that sermon. A week passed, but he had not found the sixth. Two weeks, a month, two months passed; and at the end of two months the sixth person came to him and said: "Mr. ——, I am the sixth soul." "Oh, it is a wonderful thing to have real dealings with God. He does not leave you in doubt about the minutest particular. I do not believe an atom in this vague generality of faith, and I am more

(Continued on page 19.)

"OUR WORKING GIRLS."

"It does seem so sad to think of them, pent up in hot rooms during the lovely summer weather!" So writes a sympathetic subscriber to the Holiday Fund of the Y.W.C.A., whilst herself enjoying the cool green depths of Windermere. Sad indeed it is to know that thousands of young lives are almost entirely spent within the narrow streets and vitiated atmosphere of a great city. Toiling all the year round in crowded workrooms and factories as these girls do, they surely enlist the practical sympathy of all hearts filled with the spirit of humanity—the Spirit of Jesus Christ. Their weary eyes are wistfully fixed upon us at this season, and we, in our turn, can only stretch out our hands for help, asking that our fund may again become the connecting link between the rich and poor.

Those whose lives are spent in "pleasant places" can perhaps hardly realise the *intense* enjoyment secured to our city girls by two or three weeks' happy freedom once a year; their delight in the rippling sea waves and moss-carpeted woods; their joyous rambles through the sunny fields; nor how, when, their brief holiday ended, and refreshed in soul and body, they resume their daily toil, happy memories of these innocent country joys cling to them still, brightening and purifying the city's gloom.

There are numbers who after six long days' monotonous toil receive but the miserable sum of eight shillings and this must be eked out for food, lodging, and clothing; not a penny can they lay aside towards the brief rest and change so sorely needed, though our Holiday Club encourages those whose earnings are rather larger to save what little they can. Our work grows from year to year, yet we are constantly meeting with toilers who cannot remember their last holiday, so far behind does it lie! We yearn to know that each of our working women receives the cheer and refreshment of a summer holiday, and to this end we earnestly plead for additional help ere the fleeting days of sunshine pass away. Gifts of money, whether small or large, will be most welcome, and we also hope that many new friends will extend their loving-kindness to our girls by invitations to their country houses, so bringing the healing of sympathy and friendship to many hearts hitherto solitary and sad. Help for the Y.W.C.A. Convalescent Sick Aid and Holiday Department should be sent to the Hon. Secretary,

(Miss) F. M. Fraser,

30, *Onslow-gardens, London, S.W.*

CHRISTIAN ENDEAVOUR SOCIETY:

A TOUCHING STORY.

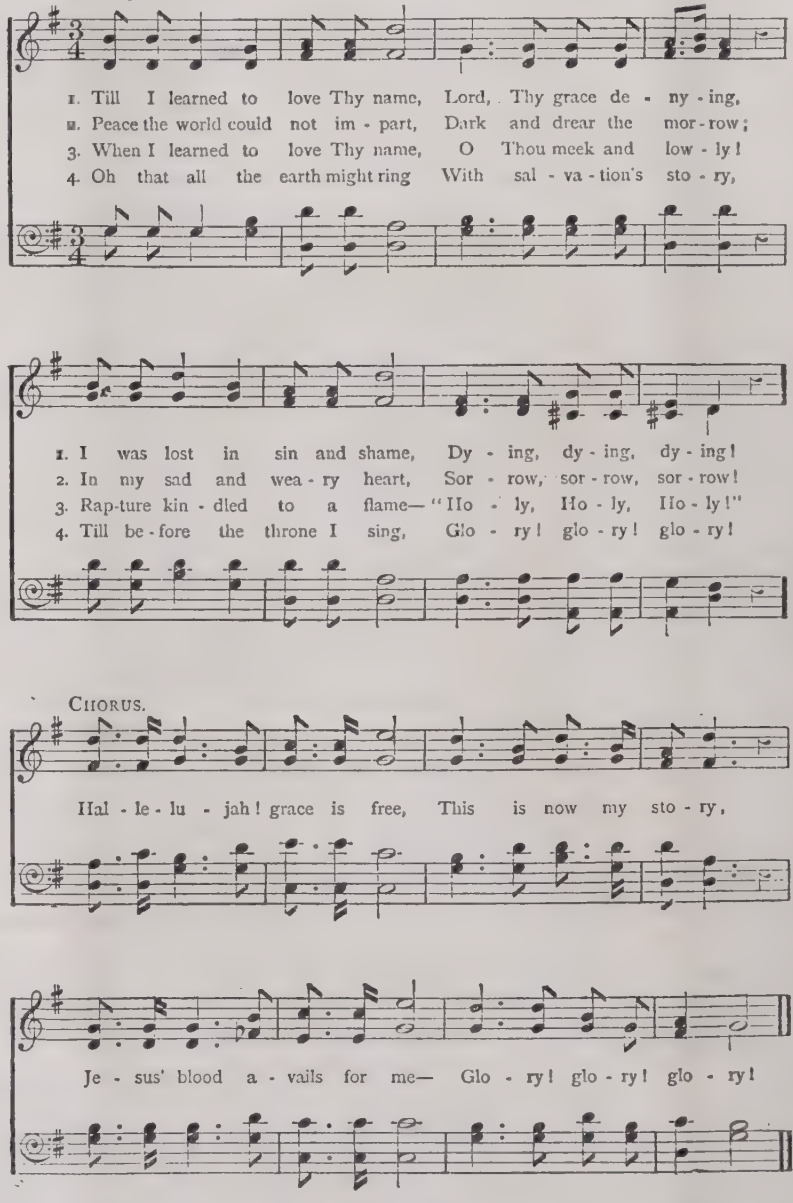
A most interesting meeting on behalf of the S.C.E. was held in the Congregational Church, Keswick, on Thursday of Convention week, presided over by the pastor, Rev. W. J. Bain. The addresses were of a very encouraging and useful character, but we are unable to find space for a detailed report. We cannot, however, withhold the following touching incident, which was related at the meeting:

A minister, evidently whole-hearted, enthusiastic, and successful in Christian work, had come to Keswick seeking closer fellowship with God, and the fulness of the Spirit. The previous night he had gone to his room and told the Lord that he must give up his work unless He would give him the blessing that he needed. Vividly as an audible voice the reply came, "You must not give up your work." "Then, Lord, give me this blessing." The voice said, "Claim it," and he did. Then the Lord said, "Take it." "I do take it." "You must thank Me for it." It was the most difficult of all—to give thanks for something which seemed impalpable. But he gave thanks, and then rest and peace and joy filled and satisfied his spirit. Once more the word came, "This blessing is in answer to the prayers of the young people at home." This assurance was very sweet to him; he had asked them pray for him. The first thing in the morni he wired to ask the secretary of the C.E. if th had been praying for anything special on t previous night, and the return telegram repli that they had been praying that he might filled with the Spirit.

From Death unto Life.

"We know that we have passed from death unto life."—1 John iii. 14.

Words arr. for this Work. W. J. Kirkpatrick, *arr. by* J. H. B.



From "New Hymns and Solos." Compiled by Ira D. Sankey, and now being used at Mr. Moody's meetings. (London: Morgan and Scott. 1s. 6d.)

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LIVERPOOL STRANGERS' REST.

Permit me to draw the attention of yo readers to the work going on at our Strange Rest.

Our two keepers are working admirabl Gorgie Larsen visits t boarding houses daily a preaches the Gospel bo there and at the Rest. He a good linguist, and has be greatly blessed in his wo Max Markovitz, who w converted through the i strumentality of the Re John Wilkinson, of Mildma is more confined to the Re and has attracted many Je to hear the Gospel. Sin Mr. Wilkinson's visit la November much interest h been aroused locally among the Jews resident in Liv pool, and meetings of vario kinds have been inaugurat outside the Strangers' Re and a number have giv evidence of decided conv sion to God. Some of the have visited the Rest a preached the Gospel, one h gone to Manchester and working there, and ano h recently left for Ameri where he hopes to tes ify Christ.

To give an idea of t variety of work which is c stantly going on, Mr. Hel Radcliffe writes: — "La Sunday we had meetings the following languages English, Spanish, Germa French, Swedish, Russia and Polish. There were a some Bengalese in the rea ing-room who were talked and we had present worke who could speak in Fren German, Spanish, Italia Swedish, Norwegian, Ru sian, Jewish jargon, and a two who could speak a lit Hungarian, and Hindostane

Our Strangers' Rest h been useful in saving othe besides sailors and emigran One day a well-dressed, brig boy, about fifteen years age, came in, and, when qu tioned by the keeper, he p fessed to be looking for a sh It was soon, however, d covered that he had run aw from his home in Yorkshi The keeper at once wrote his mother, who came Liverpool early the ne morning, found her son a took him home with a joy heart. Last year, 357 Engl meetings were held, Scandinavian, 189 Jewi ninety-seven Spanish, for two French, eighteen Poli ten Italian, besides others Finnish, Japanese, Germa and Russian. About eight thousand letters w written at the Rest by emigrants to their frie at home. We are most anxious to retain t services of our two keepers, who are so w adapted for the positions they occupy, and the tide of emigration is increasing year by ye our work is more needed than ever, and it is i portant that we keep it up efficiently. Our fu at the present time are very much behind, a we confidently appeal to the Lord's people help us with our increased expenditure in ma taining our two keepers, who are the only p helpers we have.

Thos. A. Leigh, Hon. Treasurer

19, *James-street, Liverpool, July* 16.

REFORMATION IS NOT REGENERATION.—Nothing less than creative power can be equal to a new creation. For the highest success in any true work for God and man, the Spirit of God is a necessity.—*Dr. A. T. Pierson.*

MRS. BAEYERTZ commenced on Sunday her Notting Hill Mission, making the most favourable impression, the West London Tabernacle being nearly full in the evening. On Monday, the afternoon Bible reading was well attended considering it was Bank Holiday, while the Gospel meeting in the evening was most encouraging. Mrs. Baeyertz's addresses have so far been greatly enjoyed as spiritual, helpful, evangelical, and sound in every way. Already there have been interesting tokens of fruit. The mission is intended to go on till Wednesday next.

RIGHT REV. A. R. TUCKER, D.D.,

MISSIONARY BISHOP OF EASTERN EQUATORIAL AFRICA.

THE welcome accorded, at last year's Keswick Convention, to the missionary Bishop of Eastern Equatorial Africa, will be fresh in many minds, while his burning words—uttered, as he himself said, as the mouthpiece of twenty millions, from whom rang the cry, "Carest thou not that we perish?"—still echo in hearts not a few. Doubtless, during the past week, many privileged again to meet in happy conference have thought prayerfully and sympathetically of him who, while they have been renewing the sweet fellowship of Keswick, is once more in the forefront of the battle, face to face with the cares of an arduous undertaking, and the added anxieties and perplexities of the present crisis in Uganda.

ALFRED ROBERT TUCKER, who comes of an old Westmoreland family, was brought up in the Lake District. He is now a little over forty years of age; and, before his mind was directed to the ministry, he attained some eminence as an artist, several of his pictures having been hung in the Royal Academy. He himself has stated that his thoughts were first turned to Christian service by observing the spiritual destitution in the dales where his early years were spent. As opportunity arose, he sought to labour for those around him, and by-and-by felt definitely called to the ministry. At that time a brilliant career as an artist seemed open before him; but, once he realised the higher call, he gladly surrendered what others might have deemed a more attractive prospect.

He graduated at Christ Church, Oxford, taking his B.A. in 1882; and it is told how, while at Oxford, he gave himself to open-air preaching and personal effort amongst his fellow-undergraduates. Ordained in 1882 to the curacy of St. Andrew-the-Less, Clifton, he enjoyed for some time the privilege of working under a spiritually-minded man, Rev. E. P. Hathaway. After three years of earnest service, he removed, in 1885, to St. Nicholas, Durham, where he remained five years as a fellow-worker with Rev. H. E. Fox. Probably (under God) much of his zeal for and devotion to foreign missions is due to this association with the Vicar of St. Nicholas, inasmuch as Mr. Fox is intensely in earnest on the subject of missions, and anyone in close contact with him is likely to catch something of his enthusiasm.

During these eight years of busy parish work it is stated that Mr. Tucker's heart often turned to the foreign field, and particularly to Central Africa, and he kept himself well informed of the history of the Uganda Mission; but so far the door had seemed closed. Meanwhile, in consequence of Bishop Parker's death, the executive of the Church Missionary Society were looking out for a successor, and it is recorded that Mr. Tucker had been suggested as possessing the peculiar gifts required for the post. Certain difficulties, however, presented themselves—as, for example, that it was unprecedented that a curate should be raised to a bishopric; while, further, Mr. Tucker was married, and, in view of the deaths of Bishops Hannington and Parker, it had been intended that the new bishop should be unmarried. So the matter dropped, and no communication was made to Mr. Tucker on the subject.

But the Lord has his own ways of working, and early in 1890 Mr. Tucker was led to offer himself to the Church Missionary Society for the mission-field in East Africa. He felt, he said, that the call had come, and he and his young wife were ready to obey. This offer was, of course, for simple service as a missionary, but the committee felt that the Lord's hand was in it, that here was the right man for the vacant bishopric. From all they had learned, they judged that Mr. Tucker possessed the special qualifications necessary for such a responsible post. When informed of the charge they wished him to undertake, he felt time was required to consider and pray over such a serious matter. In due course, however, he intimated his willingness to accept; his name was submitted to the Archbishop of Canterbury, who, approving of the choice, nominated him, and he was consecrated on April 25, 1890. Within six hours after the consecration service at Lambeth he was *en route* for Zanzibar. In the course of a farewell sermon in St. Nicholas Church, Durham, the new Bishop said:—

> The call which came to me seemed irresistible, and it was mine simply to obey. Words fail me utterly to give expression to what I feel as to the responsibility laid upon me, as to the glorious privilege which is mine, and as to my own utter unworthiness to take part in such sacred work, such high and holy service. When the possibility of it first came before me, I could but lie down in the dust and cry out, "What am I that I should touch such work?" But, thank God, the blessed Saviour came and whispered those gracious words, "Fear not, thou trembling one, trembling with a sense of thy own unworthiness: I will make my grace sufficient for thee." And so cheered and lifted up, called with such a call, energised with such a blessed hope, I desire to go forth to this work to which God has been pleased to call me.



(From a Photograph by Messrs. Elliott and Fry, 55, Baker-street, London, W.)

Arriving at Zanzibar on May 14, weak and ill through accidental poisoning on board the steamer, Bishop Tucker was startled by the news that Mr. Cotter, one of the party preceding him, had died that morning, and his first duty was to take sorrowful part in the funeral. Next he had a telegram announcing the despatch of the "Emergency Party," a band of four, who, in response to an urgent telegram from Mr. Hooper, had started, at four days' notice, to reinforce the Mission. These soon reached Zanzibar; but alas! in July one of them, Mr. Hill, died at Saadani; while, a few months after, another of the party, Mr. Dunn, also passed away. The Bishop, who had suffered sorely on the long journey to the interior from fever and ophthalmia, reached Uganda on December 27, 1890, the first of the three bishops to enter M'wanga's capital. The very next day being Sunday, Bishop Tucker addressed a thousand native Christians in the church they had themselves built.

Miss Sarah G. Stock, in her deeply-interesting book, THE STORY OF UGANDA,* describes the Bishop's care to lay the foundations of a native ministry by setting apart six young men as evangelists, tells of the eagerness of the Baganda to secure the Swahili Testaments, of which a small edition had been brought by the new-comers, and recalls how the Bishop dealt with misunderstandings between Protestants and Romanists. As to his return last year, the author says:—

> The Christians provided Bishop Tucker with the necessary supplies during his sojourn amongst them, and would have been only too glad to keep him longer. But he and his brethren felt that the right course was for him to proceed home to England at once, to relate what he had seen, and bring out fresh labourers to occupy the fields for work opening on all sides. Accordingly, on January 22, 1891, he and Mr. Hooper bade farewell to the missionary band, and to the warmhearted converts, many of whom accompanied him some way along the road to the lake. Their last morning on the shores of Uganda must be described in the Bishop's own words.
>
> "We were astir before sunrise. The purple flush of the dawn was brightening when there came, on the stillness of the morning air, a sound which stirred our souls to the very depth. What was it? From some little distance, from a native hut which we could see but dimly in the half-light, there came a voice from one pleading with God in prayer, then came the response, then once more all was still. What was the meaning of it? These were the voices of Christian men and women engaged before sunrise

* *Religious Tract Society* (3s. 6d.).

in family worship. They were men and women who only a few years ago were living in all the darkness of heathendom. Could we, as we stood there on the Uganda shore for the last time, could we have had a more touching proof of God's work of grace in the hearts of the people, and of the power of the everlasting Gospel to change men's minds, turning them from darkness to light, from the power of sin and Satan unto God?"

Bishop Tucker reached England on May 23, 1891, but before his arrival some of the reinforcements he had come to ask for had already started for Africa. Mr. Ashe had set out for his former field of labour, with a party of others. . . . One of these had, like Cotter and Hill, to lay down his sword at the very outset. Rev. G. H. V. Greaves died at Zanzibar just a month after reaching Africa.

How last year Bishop Tucker was welcomed on June 2, and how he pleaded the cause of Uganda in Exeter Hall, at Keswick, and in many parts of the country, must be fresh in the minds of all our readers. On December 4, he started once more for his field of labour, taking with him seven fresh missionaries, in addition to six who had previously gone forth. At his farewell meeting great enthusiasm was aroused, and some £3000 was raised, in response to an appeal by friends of the Society, for a special fund to prevent the withdrawal of the British East Africa Company from Uganda.

Since reaching Zanzibar, the Bishop has been pushing his way to the great lake. How he has been affected by the recent fighting at Uganda remains to be made known; and many await with interest letters from him which may throw more light on these troubles and on their issue as regards the missionaries.

FROM A VETERAN MISSIONARY.

By the Lord's protecting care, my dear wife and myself have been spared to the time of old age. The threescore and ten have long been past. Infirmities are increasing, and no wonder; but we have very much to fill our hearts with love and praise. The kindness of the Lord is, indeed, very great in his dealings with us. We are still permitted to live in the midst of a great, a glorious work. Many precious souls are brought to our Redeemer's feet on this station. Earnest calls are made by people in different parts of the country, and as far as our resources will allow out-stations are being planted and supplied with native teachers.

My son is at the head of a large boarding institution for youths, and he is greatly encouraged in his work. Every year there is an increase in the number of the pupils, but we are obliged to refuse many applications from the insufficiency of room. There are at present eighty-four young men; if only our accommodations permitted, we might have a hundred. Each year, several of the pupils present themselves for the Government examination to obtain teachers' certificates, and a fair proportion pass.

In another building on the station there is another boarding institution for young men who desire a religious training, and are too old to prepare for the course followed in this upper school; that school also gives great encouragement to Mr. Mabille (the missionary). At present, there are fifty-five young men being trained there, many of whom come from distant tribes, and will return to carry light and knowledge to their country. I am truly thankful that before my departure for my home above I am permitted to see such blessed progress made.

It must not, however, be thought that heathenism has disappeared from the land. Alas! no; many, many thousands are still in gross darkness. But He who has done such great things by his servants will continue to work, and in answer to the prayer of faith we may yet expect more glorious results.

I may add that a boarding-school for girls is in active operation at Thaba Bosio, under the direction of our missionary, Mr. Foccottet, assisted by two young ladies in this school. There are at present thirty pupils, and the work is most encouraging. Our industrial institution at Kuiting is also giving us much satisfaction, different trades are there taught to twenty-two young men. In our printing office at Morija, thirteen young men are constantly employed printing or bookbinding.

May the Lord continue to prosper all the blessed works in which you are engaged. The Christian is ever a source of joy to us.

Morija, Basutoland. H. Moore Dyke.

MELBOURNE NOTES.

(from our own correspondent.)

The Women's Christian Temperance Union has, during the past year, done much good in Victoria. The Secretary, Mrs. M. E. Kirk, and the members have formed branches in many of our inland townships, and have influenced the colony throughout for good. Recently, the Union welcomed two prominent members of the World's Women's Christian Temperance Union from America, Dr. Kate Bushnell and Mrs. Andrew, M.A. These ladies are holding meetings in Melbourne and the provincial towns with marked success.

The Christian Endeavour Movement has made rapid progress in Australia, and numbers of associations have come into existence during the past twelve months, and their influence has been markedly felt in the Church. Indeed, so powerful has the movement become that older societies have begun to consider whether some of its methods might not with advantage be introduced into their own constitution. One very practical work in which the Endeavourers have engaged is the visitation of many who are suffering sadly through lack of work. The members have carried cheer and sympathy, practical charity, and the message of salvation to many a home where the prevailing distress has helped to open the door to them.

The Victorian Sunday-school Union held its meetings on the Queen's Birthday, May 24th, when excellent papers were read bearing on the work of Sunday-schools and on Bible study. A special feature of the evening gathering was a model Christian Endeavour meeting conducted by Mr. J. B. Jackson.

I recollect reading, some years ago, with much interest, a series of papers in The Christian, on "The Kingdom of God." Many considered them absurd. But the truth contained in those papers is becoming better understood.

On the evening of May 27 two missionary meetings took place, not far from one another, in Melbourne. The China Inland Mission held its annual meeting at the Y.M.C.A., under the presidency of Hon. James Campbell, M.S.A. Rev. Alfred Bird, of Hawthorn, is the enthusiastic secretary to the Australian branch of this grand enterprise. There are now no fewer than thirty missionaries from Australia settled in Chinese towns, and preaching the Gospel to the natives of the flowery land.

The other gathering was a representative one. About seventy delegates of the Presbyterian Fellowship Union, at the invitation of the President, Mr. Robert Gillespie, J.P., assembled to hear from their missionary to Corea, Rev. J. H. Mackay, who had returned from his field of labour invalided. The history of this mission, so far, has been a somewhat sad one; alas! like the foundation of so many missions. The first missionary sent out by this Union was the Rev. J. H. Davies, who was accompanied to the mission field by his sister. Mr. Davies was carried off by small-pox a few months after landing in Corea. He was absent on a tour of inspection at the time, and his sister at home was also prostrated with illness, and unable to go to him. Rev. J. H. Mackay, of Ballarat, volunteered for the service, and married a devoted Christian lady, specially qualified by hospital training for active useful mission work. She has been removed by the stroke of death a few months after landing at Corea, and some time after, Mr. Mackay himself became so seriously ill as to be obliged to return to this colony. He has recruited, and is about to start off again to his work, and will probably be joined at Corea by a young medical man, who has already done good service in that country. There are several ladies on the field who are supported by the Victorian Presbyterian Ladies' Mission.

The Countess of Meath, during a recent visit to these Colonies, was very active in her endeavour to form a league of the children in these lands, who should carry out the same objects as the Ministering Children's League in the mother country. Beginnings were made in several centres, and the organising secretary for Victoria, Mrs. Ormond, of Toorak, has now her hands full in carrying on the work and supplying information to those anxious to establish local branches of this interesting league.

IN THE AUSTRIAN ALPS.

As you have from time to time inserted in The Christian notices of our work amongst the scattered Protestants of the Austrian Alps, and many have sent us aid in various forms, perhaps you will allow me to tell your readers that my husband is now spending a short time in England and would be very thankful for opportunities—either public or private—to bring before the notice of prayerful believers the sadly neglected condition of many hundreds and thousands of our "brethren in the faith" in this Catholic country.

An Austrian lady wrote us a few days since as follows in reference to my husband's itinerating work in Syria, Carinthia, Duchy of Salzburg, the Tyrol, and Vorarlberg:—"You will soon be starting on your wanderings, and I want to send you a line expressing my earnest desire for much blessing on this dear and precious work. I am so full of thankfulness that the Lord has sent out at least *one* messenger to the scattered and forsaken ones. But I will never cease to pray that He may make more hearts willing and able to go out and do the work waiting for *so many!* Thousands are waiting for the Gospel message. Oh, that the Lord would send help!"

This sister, though an invalid, does much to strengthen our hands. My husband travels every summer, seeking out those who never have an opportunity of hearing the word of life, and who live far away from any church or pastor or Protestant school. Their children have to attend Roman Catholic schools, and are frequently baptized by Catholic priests because the parents are too poor to travel two or three days' journey to the nearest Protestant pastor. They are most thankful for visits, Bible-readings, tracts, scriptures, &c.

Our Bible Nurse has just moved into a small cottage with six convalescents. Besides the care of these she visits the Protestant sick in their homes. We are hoping for more accommodation so as to receive more serious cases. Just now a poor and homeless Protestant woman, whose sad disease prevents our taking her into our limited space, is suffering much persecution at the hands of the nuns in the public hospital. Will you pray that she may be kept firm? Our Young Girls' Home, for servants and others out of place, is now in operation, and our Bible-readings are being carried on during my husband's absence by his young German assistant.

After the Keswick Convention my husband will be at liberty to accept invitations, either for drawing-room or public meetings. He will probably be in the North of England and in Scotland during the first week of August, and during the second week in the West (Herefordshire, Bristol, and Bath). Letters addressed to him at the German Home, 28, Finsbury-square, London, E.C., will be forwarded. M. A. Reinmuth.

28, *Leechgasse, Gratz, Styria, Austria.*

HOP-PICKERS, ALTON.—The season is close on us; very soon the pickers will be here. We are most anxious to erect the same number of tents as last year, but are not as yet in a position. All our six tents were full last season, together with a vast house. Many evidences were given of deep impressions and decision for Christ. Will the Lord's people aid us to carry on similar work during this season?

Alton, Hants. S. Chinn.

KESWICK CONVENTION.

(*Continued from page* 15.)

nd more convinced of the awful particularity of y particular God. God is very particular bout particular things; and He is greatest in ttle th ngs.

BODILY HEALING THROUGH FAITH.

I will run on to Bairnsdale. This was two undred miles from Melbourne in Gippsland. At he archdeaconry of our friend Archdeacon angley, we had a glorious outpouring of the loly Ghost. (Mr. Grubb did not enter into articulars as to the work here, but read extracts rom a letter from a clergyman there, telling of mission he had conducted for a brother clergyman where there was much blessing, and many estifying to salvation. He told of a lay reader ho had given up his charge to superintend a ible carriage. The letter gave a case of faith-ealing of bodily ailment which, said Mr. Grubb, as only one of a number that had occurred in heir experience. It was a young girl who was aralysed and suffering from internal injury. he had been helpless for five months, and was iven up by the medical men, who were agreed hat she was sinking fast. She received pardon rom Jesus, and then she was led to pray and rust for healing. She trusted the Lord on ebruary 29, got up out of bed, walked to the oor, asked the matron for her clothes, and was ealed instantly both of the paralysis and the ffect of her injury. She has been in perfect ealth ever since, and is giving glory to od.)

There were other instances. We had some among he mission party. One was at Bairnsdale. You ay think it a little thing to mention, but God teaching us to trust Him like little children. Irs. Millard got a terrible abscess in her mouth, nd for four days suffered great agony, so that he could not take any of the ladies' meetings. ll in the town knew that she was so ill. Without seeking much guidance from the Lord, I uppose, potion after potion was applied, but he trouble only got worse. On the fourth day e met for prayer. "O Lord, why is our sister ike this? It seems to us so necessary that she hould take this meeting for ladies; heal her, ord." As we were praying, the Lord said to Mr. illard: "Take that saucepan off the fire." You ay be inclined to smile, but listen. In that aucepan there were the materials for her ealing, but it was borne in upon him that we hould trust the Lord only. He rose at once rom his knees and took off the saucepan; and here and then Mrs. Millard was healed and she ook the meeting. You may say what you like bout it, but that is the case

AS SURE AS YOU SIT THERE.

When we were at Sydney, Mrs. Jackson's oung brother (for Mr. Jackson was married at ydney) fell from a tree and cracked his skull. he doctor said the case seemed hopeless. If they erformed an operation perhaps he might recover, but even then he might be a helpless idiot for he rest of his life. Mr. Millard and Mr. Jackson ent to the mother and said that not a knife was o touch her son, as they had been praying about , and God had given them the assurance that e would be healed perfectly. The doctors ame for four or five days in succession without erforming the operation. Each time they said ey would wait. The doctor came one morning nd said the lad was wonderfully improved. "Yes," said the little fellow, "we have asked Jesus to make me well, and He has done it." hat child is now in perfect health and at school t his studies.

Why do I tell you this? Because the Church f God looks upon these things as almost reater miracles than soul miracles. I do not hink they are. We are so unbelieving about utward things. I believe my Lord Jesus has not hanged in his power towards the body. Our aith towards Him has changed. There has been change in nineteenth-century faith, and the hildlike spirit of taking Jesus at his word. hat is the reason why we see signs and wonders o more. It is no use your saying the age of miracles is past. The age of doubt has come—hat is the reason. I know my Lord is a miracle-worker. He alone can do wonders in the soul, nd I praise Him. But my trust in God or the healing of the body, and the committing of all disease to Him, is six times stronger than it was two years ago. When I spoke here before, some of the Christians in Keswick were kind enough to say they thought a little rest would do me good, because any man who talked about faith-healing was rather close to lunacy. So now I repeat what I said before with greater emphasis. To the praise of the glory of God's wondrous grace we desire to testify that He has kept us in perfect health since we saw you last.

THE GEELONG CONVENTION.

Now a word as to the Geelong Convention. Oh, you say, now you are coming to something. Well, the Geelong Convention was born in prayer. Some of the clergy in Melbourne used to meet for an all-night of prayer. Fancy clergymen doing that. It is bad enough in all conscience for the Salvation Army; but for respectable clergy to do it, that was something wonderful. When we heard of it we began to think there was something coming. The outcome was the mission in Melbourne and the Geelong Convention. Each of these stirred up the Christians, and also stirred up the wrath of the enemy to a wonderful extent. If ever there is a Holy Ghost work done there will be a devil work done too. Satan will always try to counterfeit the true work of the Holy Ghost. Now when God is opening the eyes of the Church to prayer and faith for healing, Satan is trying to counterfeit it by the ridiculous Boston Mind-cure and so-called Christian Science. He has counterfeit holiness for true holiness; everything he counterfeits as an angel of light.

The Geelong Convention came, and truly our God was with us there. I have no time to tell of the shout of a king in the camp; of how heaven came down, and Christ set his covenant seal on the gathering of his people. A great deal of wonder was excited through the whole of Australia by the report of the missionary meeting. I saw it had been telegraphed to London, and by some strange mystery my name and General Booth's got mixed up. I do not know whether there is any likeness between us. I do not know how it happened, but I wish to say that General Booth was not at Geelong, and had nothing to do with the missionary meeting.

At the meeting our revered father, Mr. John Watsford, the grand old Wesleyan missionary, one of the first in Fiji, spoke, and as he unburdened his soul the whole of the six hundred Christians were melted into weeping for the state of the heathen. How I would like to see a flood of tears go through this tent—not sentimental, but real tears—for the hundreds of millions without God and without hope in the world. Just as I was about to pronounce the benediction, the Lord seemed to say to me: "Do not close the meeting; wait, wait." And I waited. Just at that moment a little bit of paper was handed up to the platform. I opened it, and found two pounds for the China Inland Mission from a lady. As the chairman, I was in duty bound to announce it. I said, "A lady has sent in two pounds for the China Inland Mission." From that time onward a ceaseless stream of gifts came up until there was about the value of £1100 given and promised. One lady and gentleman said they would support a missionary in China; they offered £120 yearly for that. Any number of gold watches were given, till I had a little pile of them, and I had to say that I would require the assistance of a pony and cart to take them away. Quite a pile of jewellery was given. And, just fancy, an archdeacon took his archdiaconal ring off his finger and put it on the table! His fingers were empty and unadorned, but he got his soul blessed in a way he had never known before; and when he went back home he was considered just as bad as the Grubb lunatics in his own parish, and souls are being saved all over that part of the country. One or two gentlemen laid plots of land at the feet of the Lord. They said they would give so much frontage for house building, or so many acres of land; so it was a real reproduction of the days when people brought houses and lands and possessions and laid them at the feet of Jesus; and great grace was upon them all, for they had all things common. That money is being made use of to-day, and there are missionaries now in the field as the result of the Geelong Convention.

But it did stir up the wrath of the enemy. The Melbourne papers and other papers had a report of the proceedings. One Melbourne paper said: "Mr. Grubb, to his many other accomplishments, has added a knowledge of hypnotism, wherewith he hypnotises his congregations, and then he fleeces the money out of them!" One clergyman—there are some curious clergymen in the world—wrote to me: "Dear Sir,—I would like you to conduct a mission in my parish. My church is in debt, and I hear you are very good at getting money out of the people. I hope you will come quickly and conduct a mission!" I gave that clergyman "a suitable reply." It appears missions can be held for various purposes.

MR. BIDLAKE'S DEBT.

About this time our brother, Mr. Bidlake, joined the Mission party. He will excuse me if I say one word about him, though he is in the tent and his beloved father too. Mr. Bidlake, after some years of wandering from Jesus—yes, I dare not hide it—in a very terrible way, came back to God during the Melbourne Mission, and through God speaking to him in the silence of his own soul. We are very plain with one another, and do not varnish one another over. That you may understand what a blessing it was that Mr. Bidlake got in his soul, let me tell you what an old friend of his, a Roman Catholic, said to him on the Sydney platform. "Well, Bidlake, I am glad to see you, old fellow. With all due respect to the Bible, I never quite believed in the conversion of the Apostle Paul, but since I have seen you I do believe it." I say no more than that; but I am sure there is one thing he would like me to mention. He said to us when it came home to our mind that God wanted him to join the Mission party, "I never can do it." "Why?" Because I am £300 in debt through my betting and other things. God wants me to pay off that debt, and I will have to stop in business for the rest of my life and pay it off." I said: "Let us ask the Lord to send £300 to pay your debt. If God wants you for his work He will pay your debt off very soon. I won't have anything to do in this Mission with any man who is in debt." So we prayed. Some days after, a cheque for £50 arrived, and from that day to this we have not been able to find out who sent it. Some time after, a cheque arrived for £250; and so the debt was paid. It was addressed to Mr. Bidlake, and inside was written "The Lord's Release." In saying this I am not trespassing upon private feelings, and he would be one of the first to tell you if he had the opportunity.

He came on with us to Sydney, and some of the grandest souls brought to the knowledge of Jesus through the Sydney Mission were converted through Herbert Bidlake's testimony to the instantaneous power of the cleansing of God in his heart. One man can scarcely speak for another, but I do say this, that God instantaneously delivered Bidlake from the power of old sins, and it was through praying for the blessing of a clean heart that he got this power. I also wish to say that most of the earnest young fellows in Melbourne, Sydney, Tasmania, and New Zealand, who are on fire for God, are those who trusted the Lord Jesus for the definite cleansing of their inner being from the defilement and enthralment of sin and corruption, as they asked to be brought under the power of the Lord the Holy Ghost. They are those whose testimony is most blessed through the colonies.

TRUSTING FOR PERSONAL NEEDS.

At Sydney we were joyfully received. A number of the clergy threw open their churches to us, and their hearts too. The Melbourne people added their prayers to those at Sydney, and there was a flood of blessing sweeping everything before it. I am sure the prayers of Keswick were not behind. God told us to trust Him still more in Sydney, and especially for personal needs. Let me give you one or two examples. Perhaps I ought to tell you we were not always very flush of cash. For instance, at one place we had not enough money to pay for our tickets back to Melbourne. There were seven of us, and it was nearly two hundred miles. We would have been willing to walk, but we did not quite think that was the Lord's will. So we had a prayer meeting. "O Lord, we have only a few pounds left, so please send us some money." That afternoon, as Mr. Campbell was going along the street a gentleman touched him, and said, "Give that to Mr. Grubb, please." He looked at it and it was ten pounds. Next morning brought a letter in which there was a cheque for £100. When I got back to Caulfield I found £35 more. One day we would be down to sixpence, and another day we would be up to £300. Oh, it is lovely to trust the Lord for money. And I may tell you that my income during the mission was £3500. I got it all, and I spent it all; for we believe in having no balances over.

When we were in Sydney we were rather down again in pocket, so we had a little prayer-meeting. At that time we wanted to send four missionaries to Ceylon. David also had it laid on

his heart to return with them to Ceylon. What about the money? We wanted £125, and we prayed for that in the morning. In the afternoon a letter arrived from England containing £100. There was the temptation to spend it on our own immediate needs; but we all agreed that we ought to give it to the missionaries. So we gave it to Mr. Bidlake, who was the manager of a bank before he joined the party. He went down to the office of the ship, and although the price of the tickets was £125, the man, without any pressing, took off twenty per cent; so the £100 paid for them exactly. The Lord knew all about the discount, so He only sent us the £100. Off they sailed for Ceylon, with their souls rejoicing in God; and they have been working there and praising Him ever since.

MORE ABOUT SYDNEY.

Well, a few more things about Sydney. The blessing among the young men there was very remarkable. I will tell you what one family did. I remember getting a great blessing from Mr. Moody eighteen years ago, when he urged us to lay hold upon one soul and keep hold of that soul, and stick to him till you have got him saved. There was one family in Sydney greatly blessed. They had a lot of friends and relations living in the country, three or four hundred miles off. They used to get them down to Sydney one at a time, and led them as sheep to the slaughter. As soon as the one that came down got converted, he was sent back by the next train. He would bring down another, who got converted in turn, and returned to bring down another. And really they have turned out to be some of the best cases of conversion. There was a young man, well known in Australia as a great athlete, a football player, and betting man. He was converted at the Mission, and after that he used still to carry his betting-book about with him. When he met any of the fraternity he would say: "What have you got on to-day?"—meaning, "What good tip have you for the races to-day?" Then he would say: "Look here, this is the tip, 'God so loved the world that He gave his only begotten Son.'" He would get a fresh verse every day from the Lord before he went out, and the business fellows got to know very soon what sort of tips he had. Oh, that you Christians would get "the straight tip" for the heavenly race. Some of you are running very crookedly, I fear. The Lord teach us to run straight.

It would take me too long to tell you about Paramatta, but there was a most wonderful blessing there, and they have been holding open-air meetings ever since. With regard to Sydney, I might add that the Christian young men there are known by carrying their Bibles with them. Instead of reading novels in their morning ride, these earnest young fellows have their Bibles, and may be seen reading, talking, and praising God. Mr. Millard had a letter from one of the officers of the General Post Office in Sydney, stating that since the Mission Bibles are as common in the Post-office as racing-cards were before. Another consequence of the Mission has been an immense sale of Bibles. I really think the booksellers ought to have given me a percentage on them, but they didn't. In one shop in Sydney alone they told me they had sold between three hundred and four hundred pounds' worth of Bibles. And the other shops were in proportion. They had to get a cargo of Bibles from England. The same thing in a degree happened in Melbourne, in Launceston, Hobart, and throughout the Colonies.

I may also say that God greatly blessed the publishing department of the Mission. He allowed me to bring out a second edition of some sermons I preached in Sydney; three thousand copies were printed. We did not think it right to charge for anything at the meetings, and we gave away 120,000 hymn-books in different parts of the Colonies to those who came to the Missions.

JEWS CONVERTED.

God mightily blessed the work at Goulbourn. The Bishop asked us to go there. Since then the dear old man has gone to his rest after faithful service. There was a Jew converted there. Mr. Millard was speaking in the open air, and he was led to speak specially about the divinity of Jesus. This Jew was an interested listener, and Mr. Millard met him in the church when the open-air meeting was over. I was preaching on Zaccheus. One would scarcely think that a very good text for a sermon to a Jew, but there and then he opened his heart to Jesus. When the sermon closed he said, "I receive Jesus as my Messiah." Here is a letter I have received from Pastor Soltau, of Launceston, Tasmania, telling me of the result of a mission there. It is a glorious testimony. Mr. Soltau says:—

"We had during the mission one glorious case that I must tell you about. For some weeks a young Russian refugee Jew had been hanging about our meetings; a very pious fellow, well read in the Talmud, but not well read in the Scripture. He was well able to hold his own against all comers; when our young fellows tackled him, he quietly asked for proof that Jesus was the Messiah, and they did not know how to answer him. He came regularly to improve his knowledge of English, and was interested. One Sunday evening he came to ask of me the favour of a Bible in English 'which had those little things down the sides, so that when you are reading one chapter you could find out some other verses about the same subject in another part of the book.' I gave him a large-type reference Bible, which he wrapped up carefully in a handkerchief and took away to study. A month passed and I had no opportunity of talking closely with him afterwards, only to see him amongst others at the meetings.

"One Monday evening it was wet, and we had not more than seventy out, so I closed up the service earlier than usual, and as I had been speaking on the Day of Pentecost, I asked all who were desirous to know more of this experimentally, to stay for half-an-hour of prayer, and to gather up round me. The majority did so, and the last to move up and sit down by me was J——. I was surprised, for I thought he could not have understood much about the matter of the outpouring of the Spirit. We got to prayer in a few minutes, and after two or three had prayed, I was amazed to hear J—— beginning, in a Hebrew drawl, to pray; very solemnly he went on, till he broke out into English: 'Oh! God of my father Abraham, God of my father Isaac, God of my father Jacob, Thou knowest how long I have been seeking the light, and have prayed and prayed that I might have the true light to guide my wandering feet. O God, I got a Bible here a little while ago, and I have been reading it; and Thou knowest, Lord, how the other evening I was for a long time reading it and praying for light, for I wanted to know if it was true what I heard them saying all around me. And then I went to bed, but I could not sleep, and had to get out of bed and go on my knees again and cry to Thee for the light. And now, O Lord God, I thank Thee with all my heart, that whilst I was reading the 9th of Daniel, and the 26th verse, the light shone in, for there I read that Messiah was to be cut off, but not for Himself, that our city was to be taken and destroyed, and that we were to be for many days without priests, and without a king, and without a sacrifice, and without a home. And it is all quite true; it has been true a long time; and so, Lord, the other part must be true as well; and Jesus was cut off, so He must be the Messiah. And now I confess that Jesus is the Lord Christ, my Messiah and my Saviour; and, O God of my father Abraham, I thank thee that this night I know I am saved; and I am one of the lost sheep of the house of Israel whom Jesus came to seek and to save, and I am so happy.'

"This was the burden of his prayer, and it was thrilling to hear him in his broken English. It seemed as if heaven were opened over our heads, so real seemed the presence of the Lord through the Holy Spirit. He has steadily grown since in knowledge. A curious thing about him is that he does not bring his English Bible with him to the meetings, but brings his Hebrew Bible. Reading out in Hebrew, he translates to us in broken English, and expounds as he goes. His face lights up as he makes new discoveries of the prophecies of Christ in the Old Testament, and explains them to us."

Having spoken for over an hour, Mr. Grubb said he would have to draw to a close. Time would not permit him to refer to the missions at Nelson, Wellington, Hobart, and many other places. He related the following lively incident about a Church Missionary Society man in New Zealand. One day he went into a book shop, and had offered to him: "What God hath Wrought," by Mr. E. C. Millard.* Said Mr. Grubb, jokingly, I do not think I can have any fellowship with the man who has not read that book. If you want to get a blessing, read it. I wish to say the Lord is circulating some five or six thousand copies of it. A second edition has been called for, and is printed. Well, the bookseller said to Mr.——"This will suit you." The missionary bought it, and began to read it; and as he read, the conviction laid hold of his soul that he had never received the baptism of the Holy Ghost for service. He was accustomed to preach regularly, and he systematically wrote out every word painfully. he preached Sunday after Sunday from manuscript, but there was very little blessing with it. After having read "What God hath Wrought," he went to his bedroom, and fell down before God, and said: "Oh, God, I must get a real blessing; I cannot go on like this." And God blessed his soul. One or two Sundays after that he had to go and take part in a Maori service. The missionary clergyman was absent, and his heart almost rose into his mouth, as he had brought his manuscript, and he had to take the whole service. "Now, Lord, is the time for proving Thee." He stood up and began to speak as the Spirit gave him utterance. An Englishman who was present came up to him afterwards and said, "Why, Mr.——, what has come over you? You speak like a Wesleyan now!" A fountain had been opened within, and the rivers of living water were flowing out. No pumping effort, no hydraulic pressure, was needed now. It flowed out calmly and beautifully, and the people felt that it was a message from God. Since then he has been holding missions in different parts of New Zealand, and his soul is filled with glory. I read that at one place where he was they had seven meetings in one day, and God gave in that one day the blessing of ten days; and showers of blessing have been covering the district ever since.

And now, in closing, let me say that we give the praise and honour and glory to the God of all grace. There is nothing in me, nothing in any member of the party in ourselves. Apart from Jesus I know that in me, that is in my flesh there dwelleth no good thing; and that any thing that has been done or said or thought that has brought glory to our Lord, has been done and said and thought because of the glory of the Holy Ghost in our souls, because of the sweetness of the presence and guidance of Jesus. Oh, that I had time to tell you about

THE GUIDANCE OF GOD.

If there is one thing that we all need to learn at Keswick, and throughout the Church, it is that we must get our eyes off circumstances. I know of no more dangerous downfall to a soul than to be guided by circumstances. The first thing is to get God's will on the subject, and if you will only wait before God you will hear his voice.

There was a young fellow converted in Sydney, and there was an infidel in his office. The infidel said to him one day: "I do not understand the way you talk. You say God told you to do this, and the devil said something else. What nonsense you talk! How can you hear the voice of God?" "Six weeks ago," said the young man, "I was like you. I was far from God, and therefore I could not hear his voice. Now I live with God, and am close to God, and therefore always hear his voice."

There are people who are in great perplexity about guidance. Get sufficiently close to God, and then you will hear his voice in the minutest matters. "My sheep hear my voice, and I know them, and they follow Me." "My sheep know my voice, and a stranger will they not follow." We are powerless so long as we do not hear the voice of Jesus Christ in our souls. That is the reason why so much of our machinery is useless because we go on from year to year without hearing the guiding voice of Jesus.

When Mr. Bidlake and Mr. Horan came home *via* Ceylon the Lord showed us that we should go home in order to bring on David and do some work in Ceylon. When on board the ship there was an infidel joking to Mr. Horan one day, and he summed up his speech this way: "Look here, I believe that Jesus Christ was a very peculiar sort of a man, and we are waiting to see that the people should be a peculiar people, too." That was what he said, and I leave it with you. Keswick will have failed this year—I know that Keswick will not fail, but it will have failed—if it does not produce this effect of making you a peculiar people—peculiar in the holiness of your heart, in the purity of your lives, even in your dress it may be, and in your eating and drinking; peculiar in prayer alone with God; peculiar in your intense love for the Bible, and in your intense love for all the members of the Body of Christ, whether Church of England, Baptist, Wesleyan, Plymouth Brethren, or anything else; and peculiar also in your receiving the power of the Holy Ghost; that there may radiate from you beams of glory and blessing and joy, and peace, and power, and purity, that the nations see Jesus coming to catch up His saints to Himself. Oh, Lord Jesus, hasten

*Marlborough and Co. 4s.

day when all we who are one in Christ Jesus shall be caught up together in the clouds to meet thyself in the air; and so shall we ever be with the Lord. "Wherefore comfort one another with these words."

Mr. Grubb desires us to say that the Keswick Convention was in no sense responsible for the support of the mission tour; but he wishes with thankfulness to acknowledge the receipt of £100 in March, 1891, and £200 in March, 1892, from the Keswick Convention Mission Fund. The balance of the amount expended, £3200, was sent by the Lord through other kind friends in the Colonies and England in answer to prayer.

THE FILLING OF THE HOLY GHOST,

BY DR. ELDER CUMMING.

Having read Acts viii. 5-17, Dr. Cumming said he would take the latter part of the passage as his first text. Those men spoken of were all baptized believers, but as yet the Holy Ghost, who had come at Pentecost, had fallen upon none of them. They were only baptized in the name of the Lord Jesus. "Then laid they their hands upon them, and they received the Holy Ghost." Lest it should be said that this was something special, and belonged to a church or to the opening of a great epoch in the history of the Church, I take as my second text Acts ix. 17. Three days before, Paul had been "struck down" (as they call it in times of revival) on the highway to Damascus. And there he had dealt with the Lord about his soul. He had been received of God, and had become a converted man. Before the interview was over he had asked of the Lord Jesus: "What will thou have me to do?" and had put himself at the disposal of the Lord to do what he was told. The Lord commanded him to go to Damascus, which he did. He had spent three days there in darkness, and in silence, and in prayer, and in much meditation, when this man Ananias comes, also at the command of the Lord, to visit Saul, to touch his eyes, that he might receive sight; and to do something more—lay his hands on him, that he might be filled with the Holy Ghost. This was

A TOTALLY NEW EXPERIENCE

for Saul, though he had been, to use a word once used on this platform, "tremendously converted" three days before. Now he was to receive, and he did receive, a special blessing, which the writer of the Acts, under the guidance of the Spirit of God, calls being filled with the Holy Ghost.

In connection with this I read the question at the beginning of Acts xix., where it is recorded that Paul came to Ephesus. Finding certain disciples there, he said, "Have ye received the Holy Ghost since ye believed?" The Revised Version says, "Did ye receive the Holy Ghost when ye believed?" It seems to me a strange question if you accept the reading of the Revised Version. The Holy Ghost is the only agent in the conversion of a soul, but the words used here seem to mean much more than the mere initial act by which the soul is brought to Christ. Therefore, in every way I prefer the reading of the old version. But whatever be the rendering that one accepts it really comes to this, that a believer may be asked the question: "You have been converted; we take that for granted. But have you received the Holy Ghost at conversion or since?"

Whatever difference of opinion there might be as to some of the points that could be raised upon these passages, I think we shall be at one substantially on this point—that there is a special spiritual experience which is denoted by being filled with the Holy Ghost. Another point on which we cannot fail to agree is this, that

ALL BELIEVERS DO NOT KNOW

such an experience; that there are many Christians who, while they cannot go the length of saying, "We have not so much as heard whether there be any Holy Ghost," are yet constrained to say, "As for ourselves, we do not know of anything, either at our conversion or since, that answers at all to what we find in the Acts of the Apostles about the filling of the Holy Ghost. We cannot shut our eyes to the fact that there is such a blessing set down in God's Word, and that it is perhaps the thing of all most to be desired by a Christian man or woman in order that they may stand right with God, and may fulfil the will of God."

I think no one could have been present this afternoon at the missionary meeting held in this tent, without feeling that there was presented what I would call

AN OBJECT LESSON IN CONSECRATION,

in its simple and actual meaning of what God wants his people to be in the present day, both in one's relation to God Himself, and in one's relation to God's work. I do not say that every item in a man's experience can be reproduced in any other man. Where the Spirit of God is there is liberty, and where the Spirit works there is diversity. But in all the diversity there is unity. And one Christian, though his experience in certain points may differ from another man's experience, yet understands and sympathises with, and thanks God for the experience that does not in every respect tally with his own. And I venture to say that no Christian man whose heart is true and right with God, could have been here this afternoon, could have seen and heard what was heard and seen without being profoundly thankful to God that we have still on earth a manifestation of the power of God somewhat similar to what it was in Apostolic days.

I also venture to think, Christian friends, that this Convention is no longer in the position in which it was this morning; that to-night and for the rest of its course it must perforce occupy a different place. I believe it to be as impossible to put back this Convention to where it was last night or this morning, as it would be to make the sun of to-day begin his course again as in the morning. I venture to say with all humility that if those two or three thousand people gathered here this day were all filled with the Spirit of God, or most of them, it is not possible that we could continue to live as we have lived, to work as we have worked, and to have our whole circumstances and belongings influenced so little as they have been in days gone by.

My profound conviction is that if this thing that we call the reception of the Holy Ghost (which some call the baptism of the Holy Ghost but which I prefer to call the being filled with the Spirit of God, for it is a uniting and not a dividing phrase), if this spiritual blessing became the experience of the bulk of those who are here now, and that not for a passing hour, but to be renewed as the need came from day to day and from week to week, even the world itself would feel that some change had come which could only be explained in some such way. I ask you what the descent of the Spirit of God in those early apostolic days did. First of all, there was

A MARVELLOUS TRANSFORMATION

on the part of the leaders of the Church; on the part of the Apostles of Christ. Who has not wondered at the choice Jesus made of his apostles? To me it has been a marvellous spiritual problem that when God wanted to found a church on the earth, He could find no better men than twelve peasants—for such they were almost entirely—who walked the highways, or fished in the sea of Galilee. Of these twelve men was there a single man whom you would venture from his natural gifts and qualities to rank among the world's great men? If Jesus Christ had never lived would John the son of Zebedee ever have been heard of? Would Peter the fisherman ever have emerged from the local obscurity of the neighbourhood of Galilee. Would John the Baptist ever have been a name that would have gone beyond the neighbourhood of Jerusalem? What was it that took these plain, simple men—men of the horny hand, men of the daily labour, of small education, whose thoughts never went beyond their daily bread—what was it that made these men the great heroes of all time, and made their names familiar in every language? What was the change that came over Peter, the fisherman, who, if you read between the lines, you would say had been in his early days given to falsehood and lying? For if lying ever comes out from the lips of a consecrated man in one of the most solemn seasons of his life, you can tell what he was in his youth, and before Christ had him. He was a man who had been given to petty lying in former days, and had been accustomed to seal his lies with oaths and cursing. It is

NOT TOO DARK A PICTURE;

I believe it is verifiable from the letter of the Word. What do you find, and that almost in the course of a single day? A total and marvellous spiritual transformation that made him a man of power, whose words rang through the wide world. What made the change in Peter? Pentecost. Peter was a Christian; he had been at the feet of Jesus; he had been a disciple for three years past. He had done what I fear we have not done—"Lord, we have forsaken all and followed Thee." And Jesus never said "No, you have not forsaken all." Yet what was he? What you and I have been, and ten times better than we have been before the Spirit of God came upon us in power—if He has come. But when God's Holy Spirit came down to the poor fisherman's soul, you see what He made of him; and you see what He can make of any Christian to-day. For the elders of the Church, the Apostles of Christ, speakers, Christian workers, undergo a total transformation when they are filled with the Spirit of God. O, Christians, at this Keswick Convention, who do not know already what it is to be filled with the Spirit of God, should not that thing be prayed for and sought for with all one's heart and soul?

What next did the Spirit of God when He came down and was fully received by Christians? The whole Church undergoes a similar transformation. Not on this occasion a transformation so much in point of power. I do not know that we are ever to look for a church composed of individual members who shall be remarkable for power. I suppose there will always be the pawns upon the board; there will always be the privates in the army. But this is clear, that God calls on all his people for grace, for godliness, for humility, for liberality, for self-sacrifice. What do you find so soon as the Spirit of God came down and was received, whether at Pentecost or in Samaria, or in the room at Damascus, or at Ephesus?

GREAT AND MARVELLOUS GRACE

upon the whole Church; such grace as we have never had in it again. You see how it took hold of their possessions; what it made of these covetous, selfish men who loved money and prided themselves on their family possessions. Twice over we are told the most remarkable fact that they gave; and gave all they had; and had all things common. There were no more poor because there were no more rich. All were rich in faith, and none in worldly goods.

I spoke the other night in some opening words—perhaps it was too soon, before our hearts had been melted, and before the hammer of God's Word had broken some—I spoke of a scene in Israel's history, where the people met with God and were so impressed that they stripped themselves of their ornaments. Since then I have turned to the passage again to see what was done with the ornaments, and I find they never put them on again. They found they were better, happier, more tasteful without them. What did they do? The first part of the story is in Exodus xxxiii., and in Exodus xxxv. we read what they did. These jewels and ornaments went into the Lord's treasury, and to such an extent that we read in chapter xxxvi. that Bezaleel and Aholiab came to Moses and asked him to tell the people to bring no more. Oh! friends, was there no call to-day from the Spirit of God, through the voice of our friend, to the people assembled here at this Keswick Convention to

STRIP THEMSELVES OF THEIR ORNAMENTS?

Do you suppose that if all the needless and superfluous ornaments here to-day, and which we should be better without, were put together down on the floor, there would not be a heap that would almost be visible through the whole tent? Then we might almost have written another chapter in the Acts of the Apostles to the effect that they sold their possessions—that every man and woman among them parted with their ornaments and goods, and great grace was upon them all. At all events, if the Spirit of God comes and fills the hearts of men with the reality with which He came at Samaria, at Ephesus, and over that early Church, you may be sure of this—that in your life and in my life there will be wonders compared to which, I was going to say, those we listened to this afternoon would be regarded as commonplace and poor. We have not exhausted the power and grace of our blessed Lord.

Once more, what did the Spirit of God do when He came down in power at Pentecost? I suppose Peter the fisherman preached that day his first sermon. He went out, no doubt, as one of the missionaries sent by Christ during our Lord's life. But I suppose they were more conversations than sermons that took place then, and I assume that this was Peter's first appearance as a public preacher. And

HE HAD NO MANUSCRIPT

with him on that occasion, and no preparation, except what came from God Himself. What happened? Are we three thousand in the tent

to-night? Not quite, perhaps; but taking in all those fringes we are not far short of it. As many as you here went down before the power, I was going to say, of the fisherman's sermon, but rather before the power of the Spirit of God falling upon the people. They were bowed at the feet of Christ; were brought from death to life under that one sermon of the fisherman Peter, who had never stood in a pulpit before. Hear that, brethren in the ministry, whose hearts have been well-nigh broken by labour on labour that never seemed to be crowned by the conversion of a soul. See the result of one sermon from Peter, because the Spirit of God for the first time had filled his soul. Are you a Christian, a minister, a worker—I care not what you are—a saved soul who has experienced the grace and love of Christ, but never known what is the power and presence of the Spirit of God when He comes down to fill the soul and is received by it? What would you be and do under a power and presence such as that?

Under what conditions may we become partakers of this marvellous gift? First of all, I have to ask this plain, unmistakable, and, I fear, not pleasant question:

DO YOU WANT TO HAVE IT?

For it is an awful thing to have a power within me that orders me, that takes the command, and to whom I must be the servant. It is an awful thing for me to have the will and the choice and the desire quite taken out of me; to have henceforth no power to say, "I want this or that." It is awful to have the Holy God come down so close to me as to take me up in all the faculties of my spirit, my soul, and my body. When God appeared in Sinai the whole people said: "Let not God speak any more to us, lest we die." Even Moses said, "I do exceedingly fear and quake." Think of God coming down into your soul, taking possession of you altogether, and dwelling in your soul; is not that an awful thing? You are afraid to touch fire. "Our God is a consuming fire." There is no material fire on earth to be compared with the fire of God, the living God, touching the spirit. Do you want to have this awful possession? Do not ask it lightly; but if you do ask it, remember the position. If you will face the fact of having God the Spirit as your Master in everything, then that is the first condition—willingness to receive Him.

The next condition is willingness to obey Him when He comes. I do not know what He will do with you; but I do honestly tell you I do not believe He will let you continue as you are. I have not the least idea that He will let you live as you have been living, or speak as you have been speaking, or preach as you have been preaching, or work as you have been working. You say you want to know a little more about this. But

YOU CANNOT KNOW ANY MORE,

for God says He must be trusted and not bargained with. He offers you this marvellous Divine and eternal blessing. It is at your threshold, and you may have it. But it shall be on condition that God is entirely master. You may ask: "Will He strip me; make me a poor man; turn me out a beggar on the street?" Oh, what a thought of God you have in your heart. Much you need to have the Spirit of God. If the Spirit of God were in your heart, filling you, you could have no thought like that about your Father. Did you ever read the parable where the man said, "I knew thee that thou art an austere man, reaping that thou hast not sowed." That is the way you are thinking of God to-night; you are thinking worse of God than that—an austere father; not a father at all. Can you not trust God, in what He is going to do with you if you get a blessing like this?—though it be a life of sacrifice in the future; a life in which you will find many bitter things; a life of shame; though people point at you and say, "He has quite lost his judgment; he seems to have gone half mad"; "she has become such a peculiar woman since she got this blessing that there is no living with her." Your friends may fall away; many of them must fall away. You will be an isolated man or woman for a time. But, oh! the presence of God, the indwelling of God, more, infinitely more, than anything you can offer Him—a life of blessing, a life of holiness, a life of light, a life of Christ,—that is the meaning of being filled with the Spirit of God. And if you are willing to take, and willing to obey; if you will sign your papers beforehand and say, "Yes, Lord, I sign them blank, and Thou shalt fill in the orders day by day; I take my marching orders from Thee; I will go where, when, and so long as Thou wilt"—these are the terms.

ONE MORE CONDITION.

Do you know the difference between asking and taking? When you were converted you did not ask; you took Christ. Now, you are not to ask for the Holy Spirit merely; you are to obey the commandment, "Be filled with the Spirit." We prostrate ourselves in asking that all here may be filled. I trust to hear of earnest prayer meetings in which the cry of many will go up to remove hindrances, and for the Spirit of God to come down on the people. But for yourself, you must come to close quarters with God. You must not ask, but take. Oh, Lord, I expect that blessed, marvellous, holy gift; I expect, I take thy Spirit. I thank Thee, Lord. How *can* I thank Thee for this honour, and for this blessing, that the Spirit has fallen upon my soul? "And they received the Holy Ghost."

THE SECRET OF SPIRITUAL HEALTH.

BY REV. W. S. STANDEN.

Read with me Jeremiah xxx. 17, "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after." Here we have a reference to the time of Jacob's trouble, and a very literal picture of what will take place in regard to God's people Israel, when He gathers them together from their scattered places, and unites them in one, with the Lord Jesus Christ on the throne of David. That has never yet taken place. The Lord Jesus Christ has sat upon the throne of God, but He has never sat upon the throne of David. He will do so, and then the promises of this chapter of Jeremiah will have their literal fulfilment.

The passage is, however, as much a lesson to the Church of God, and to every individual in the Church of God, as it is a lesson on the past history of God's dealings with his people Israel. So we will endeavour to see what was the condition of the people, and what were the causes thereof; also, what was the remedy; for God never tells us of any evil condition that is hard without making known to us the remedy for it.

We have here under notice the people of the Jews in the time of their chastisement. The Lord is punishing them, although he can never cast them off. From this they are suffering, until at last they begin to cry, or the Lord begins to show them what their condition is. He says (v. 12): "Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up; thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy," &c. Are not many children of God to-day conscious of a condition like that? Are there not some who have to say that they suffer from and smart under

AN INFLICTED WOUND THAT IS INCURABLE?

Some Christian people who thus suffer are constantly crying out in their wounded condition and lamenting that they are unable to recover soundness of health, notwithstanding all their trying. Perhaps there is in some cases a bitter sting, because of a consciousness that they have brought the suffering upon themselves. Are not some smarting under bruises from repeated falls, smarting through and through, in their consciences and lives? They have failed to find a remedy, and they cry out, "My bruise is incurable, and my wound is grievous."

We all have to learn that if, through our own waywardness or our own wilfulness, we are chastised or wounded, the cure and remedy is only in the hands of the Lord Jesus Christ. Many are ever trying to get themselves out of this condition, but they find no relief. In Jer. x. 19 we read of a second class of persons who are bruised and wounded: "My wound is grievous: but I said, Truly, this is a grief, and I must bear it." Are not many saying this? They are trying to bear the wrong condition of soul that they are in. But if we are in any condition other than one of health in the Lord's sight, it is not for us to learn how patiently to bear it, but how to be delivered from it. In Jer. xv. 18 you read: "Why is my pain perpetual and my wound incurable, which refuseth to be healed?" Are there some here in this condition who say, "I have been to Keswick before, but still my wound refuses to be healed? It seems to stare me in the face, and is, if anything, worse than before." The Lord is desirous of dealing with such. It may be that before He could h you He had to bring you down to see the ca of the evil, and that there was no remedy in y own hands. When He has done that, He bri you to his feet.

Then we look at the cause of this condit When we go to a doctor, it is not merely treatment of symptoms, but for ascertaining cause of the disease, in order that it may be cu tively dealt with. There are many things wh trouble Christians that are

SYMPTOMS AND NOT CAUSES;

and Christians often seek to be cured of former rather than the latter. "Ah!" some "that I might be cured of a bad temper, an habit, or an envious disposition." But these symptoms, with a cause lying behind them. Lord will deal with the cause, and He begins the heart. In Jer. xxx. 14 we see that his peo had turned aside to other lovers, who in time distress had forgotten them. The very pers that had enticed and drawn them aside fr God now turned round against them. In H ii. 5, you read what took place. She said, "I go after my lovers that give me my bread and water, my wool and my flax, mine oil and drink. Therefore, behold, I will hedge up way with thorns," &c., saith the Lord. Many God's children go to the Lord for salvat on, have never gone to Him for the satisfaction their souls; and when and so long as this is case, whether we choose it or not, our hearts be drawn aside from God, and we shall turn other lovers.

So surely as we go outside the Lord for sa faction or attraction, so we shall find that very things that we go after will turn agai us, and prove as thorns in our side. Many c dren of God are surrounded by a hedge of tho which scratch and tear them as they endeav to escape from the position and condition i which they have brought themselves. "T Lord our God is a jealous God." He not o desires our love, but that all our heart's should flow in and through Him.

When the Lord has shown the people th condition and its causes, He turns them to H self for the remedy. In v. 17, He says, "I restore health unto thee, and I will heal thee thy wounds." He does not put it the other w heal the wounds and then restore health. W restored health, the wounds disappear. The L begins at that which caused the wrong. It mus put away. The outcome is that the "outca people become the light which God intended the world. The light is to shine through people, and they, by the power of the Spirit, to be such an attraction that others will s them that they may know the Lord. How m people, during the past twelve months, h looked at you and said, "This is a Christian t can show me the way to be what I want to

WHEN WE ARE RIGHT WITH GOD,

we shall not have to be always seeking a sinners, but we shall find that sinners will s after us. We shall not need to go to fell Christians to show them how to be in a heal condition; for when they see that we have secret, they will come to us that we may it on.

It cost the Lord Jesus a good deal to go to cross for sinners, but it also cost Him a g deal to go to that cross to be the Physicia his people. Have you thought how much it Him that He might promise to restore he unto us and heal us of our wounds? When read Isai. liii. do we often think that it spe not only of sinners, but of the wounds that h been inflicted upon Him in the house of friends? Every transgression among sin wounded Christ, but every transgression am his people likewise wounded Him sorely. was wounded for our transgressions, He bruised for our iniquities, and the chastisem of our peace was upon Him, and with his st we are healed." The Apostle Peter applies t words to our being dead unto sin and alive t righteousness. For every wound we are suffe from He was wounded, and He comes to us says: "I can heal thee of thy wounds and rel thee of thy bruises."

And many say, "That is just what I am n ing—that the Great Physician may res health to my soul, and heal me of my woun Then shall you give the Lord Jesus joy of h for He shall see of the travail of his soul, an satisfied. The Spirit of the Lord God was u Him, not only to proclaim the Gospel, but He might heal them that are bruised—and bruised ones are among his own people.

THE TONGUE OF THE TAUGHT.

BY REV. G. H. C. MACGREGOR.

Turn to Isaiah l. 5, "The Lord God hath given me the tongue of the learned (them that are taught. R.V.), that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned" (they that are taught. R.V.) The noblest ambition of every Christian is to be a soul-winner, but do not many of us feel that we have failed entirely in our efforts in attaining our ideal? The passage we have read should come as light in the darkness to discouraged workers. It is the utterance of the Servant of the Lord, that glorious Personage of whom we read so much in the latter part of Isaiah. We find that this Servant of the Lord was called upon to glorify God by speech and by sacrifice; he was a witness, a worker, a prophet, and a martyr. But before he could undertake the work of prophet, he had to receive a special gift from God—he had to be specially endowed; and this power for service, he tells us quite distinctly, was a distinct gift from God. Many of us seem to think that the desire to be a successful worker will make us such. That is a mistake. Just as forgiveness and deliverance from daily sin are the gift of God, so the power for effective witnessing is the gift of God.

Note that the reference is not to the tongue of the learned, but of the learner—him that is taught, the disciple, the follower. What are the marks or tokens of the man who has received this gift? First, he has power to arrest men by what he says—to compel attention to his words. How can men be blessed except they will hear? Unless we win a hearing for our witness, what will our witnessing do? Therefore, the man who has this tongue will be a popular speaker. There is a popularity that is a curse to the Church of Christ; at the same time, there is a popularity which is a great and gracious gift from God, and enables its possessor to make his witness heard in a wide circle. If you read history you will find that almost all the men who had this gift were men who had

THE POWER TO ARREST.

Take Whitefield and Wesley in England, President Finney in America, and Mr. Spurgeon in our own day. What is true of the public teacher is true also of the individual Christian. One of the most effective workers for Christ I ever met was a lady who never spoke in public, but whose conversation always arrested. It was speech in the power of the Holy Ghost, and you could not get away from it.

The man who has received this gift from God has also power to awaken men. Here it is that the difference is seen between a mere orator and a man speaking in the power of the Holy Ghost. The words of the orator awaken the intellect, delight the fancy, play on the emotions, touch the will for a moment, and then are lost. But the words of the man whom God has endowed enter the heart and stay there. If you take two sermons, say one by Mr. Spurgeon and one from among the countless number that were preached on the same day, you will find very little difference in them. Yet what a difference in result! The one, though accorded a literary superiority, accomplishes hardly anything; but the other goes abroad in the world and brings thousands of souls to a sense of sin, and to the feet of the Lord Jesus Christ. The difference comes of the fact that the one spoke in the power of the Spirit, with the tongue of the taught, while the other spoke without it. And that is where the explanation of spiritual success is to be found. The power for spiritual work is not in man or in enthusiasm; it is not explicable on human principles, but is a gift from God Himself.

But the man with this tongue is not only able to arrest and convince men—to break them down under a sense of their sinfulness—but he also has the power to lead men to Christ. That is complementary and supplementary to the other. What a difference between workers in this respect! One sits down for hours, and there is no result; another converses for a few moments, and the inquiring soul enters into peace. The one has the tongue of the learner, which in actual work proves to be

THE TONGUE OF FIRE.

Some of you have spoken to unconverted people, and know how impossible it is by human means to lead them into the light of God. So it is also in preaching a full salvation; it cannot be done except God gives us power. Why do we get it from God? The first reason is, to drive out the dumb devil that even possesses Christians, to sweep out the shameful cowardice that prevents us speaking for Christ. Notice the context of the verse to which I have drawn attention. Faithful witnessing for Christ almost always involves one in suffering. The Servant of the Lord received the tongue of the taught, and then (v. 6): "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." It has been said that three men have received injury at the hands of their fellows—the criminal, the military enemy, and the prophet. There seems to be something in the utterance of truth that rouses the very devil in fury, and therefore he stirs up hate. Now, flesh and blood shrinks to meet this hate. Therefore it is that God, when He calls us to witness for Him, gives us special power to do it. There is in Him supply for all our needs, and when our heart and flesh would faint and fail, grace is given to enable us to do God's work. When we have got this grace we cannot help speaking. It is with us as with Jeremiah, "The word of the Lord is like a fire in my bones"; and as with Paul, "Woe is unto me if I preach not the Gospel."

Again, God gives it to us for guidance as to how we are to speak; that we may know how to succour the weary with words; not only power to do the thing, but guidance to do it rightly. How much mischief has been done by witness for Christ that was not after the leading of the Holy Spirit! Many a man has been repelled from Christ by a testimony that was not in accordance with

THE SPIRIT'S GUIDANCE,

which we need as well as power, if our witness is to be effective. How shall I meet that inattentive ear, break that hard heart, and bring this desponding Christian into the light and liberty of God's children? God can do it, and He does it by giving us this glorious gift.

How is the gift to be got? Come with me to where I found the secret. When our Lord started upon the proclamation of the glad tidings of the Kingdom of God, He had to receive the tongue from God. We read in Matthew iii. that when He was baptized, He "went up straightway out of the water, and He saw the Spirit of God descending like a dove and lighting upon Him." Again, in Acts ii., "there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost." So, you see, we receive this tongue of the taught through the bestowal upon us of the Holy Ghost. We cannot do God's work without God's Spirit. It is because the Church of Christ has thought that organisation, elaborate ceremonial, or eloquence would do spiritual work, that we see so much failure. No spiritual witness or work is effective until men are filled with the Holy Ghost.

How are we to be so filled? How is the tongue of the taught to be received? By surrender and by faith. We received Christ by surrender and faith; self-despair leading us to cast ourselves entirely upon the Saviour. How did we get continual forgiveness and recognise that sanctification is a gift of Jesus Christ as well as justification? By surrender and faith. Now we want power for service. Jesus Christ has been revealed to us in all his beauty, and our hearts are filling with love to Him. How are we to take to others the blessing that we have? We need enduement from on high. It is only to be got

BY SURRENDER AND BY FAITH.

It is along the same road as we have already gone—a road that leads us onward into the presence of God and his Son Jesus Christ. God has bound Himself very especially to give us this. Our Lord said, "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father in heaven give the Holy Spirit to them that ask Him?" Yet we are again at the old game of unbelief! We ask for the Holy Spirit. God has promised to give it; He says, "How much more!" Let us not misbelieve God, nor do Him the injustice of thinking that He grudges us the great gift.

There are two conditions. It can be received by us only to the glory of God. It is just here that many of us miss it. We seek it in order to attract attention, that it may be said of us, "What a wonderful worker!" God will not make Himself a convenience for promoting our glory; and until we are brought, by the surrender of our lives, entirely to Him, to know that his will is to be done, and to wish it to be done, we cannot claim this power.

The other condition is: we must take this gift moment by moment. "He wakeneth morning by morning, he wakeneth mine ear." We must look up to God for definite help for definite service, and it will be forthcoming; but, in reverence I say it, we cannot get the Holy Spirit in a lump. With the Divine enduement we shall speak to men in darkness and the shadow of death, the very words of God, in the very power of God.

The missionary meeting on Saturday morning was a memorable gathering. We hope in a future issue to describe it at length. From all parts of the tent gifts of money, and jewellery, heartily yielded out of love for Christ, were handed up to the Chairman. On Monday morning, at another missionary meeting, the result was announced: with a promise of £100, the proceeds in money reached a total of £1,166. This is not so much as was contributed last year, when there were several large donations; but it is encouraging to know that it represents a wider interest, for the gifts were much more numerous. The packets of jewellery, including a large case, numbered about eighty.

The two meetings were addressed by Rev. G. C. Grubb and his fellow-workers, Rev F. Baring-Gould, Miss Guinness, and a large number of missionaries.

(*To be continued next week.*)

MR. MOODY AT KESWICK.

Mr. Moody has paid a very interesting visit to Keswick. Arriving on Thursday morning last, when the Convention was in full session, he attended the successive meetings, his heart and soul being thrown into the great themes which occupied attention. He had been announced to preach in the Congregational Church, in the place of Mr. Meyer, who was obliged to give up his engagement there, as he sailed for Northfield on Saturday. The building being only a small one, the trustees of the Convention kindly placed the spacious tent at his disposal for evangelistic services.

The evangelistic meetings arranged for Saturday and Sunday, in connection with the Convention, were given entirely into Mr. Moody's hands, and other gatherings were also held. The attendance was very large, including hundreds of ministers, students, and other Christian workers. To these the proceedings gave intense pleasure, for not only were the addresses instructive in character, but they led to many out-and-out decisions for Christ.

Mr. Moody set forth the heinousness of sin and the need for conversion. He also described the operations of the Holy Spirit. His words to workers on Sunday morning were pungent and pointed, and many heard to great profit. In the evening over two thousand persons were present. Among those on the platform was Bishop Ryle, long an exponent of Evangelical principles. In the opening prayer the Bishop asked that abundant blessing might attend the word to be spoken. He made affectionate reference to Mr. Moody's long-continued work for God, and listened with evident satisfaction to the plain message that was delivered. The discourse was founded on the case of that Herod who once gladly heard John the Baptist, but later on, refusing to break with sin, beheaded the prophet for having faithfully rebuked his wickedness.

The appeal that was made at the close reached many hearts. Mr. Moody asked who would consecrate themselves to the Lord forthwith, and "I will" was the response from all parts of the tent. As on previous occasions the after meetings afforded opportunity for personal converse with distressed souls. Among those who came to rejoice in the salvation of Christ were many young people. The Mission is looked back upon with gratitude to God, who by his Spirit owned the word of his servant. Mr. Moody took occasion to emphasize the need of reaching the working-men.

J. W. T.

ON HOLIDAY.—The little village of Ayth, N.B., has lately been visited by a large number of holiday seekers, and amongst the number were a goodly few of the Lord's people, who held forth the word of life each night during the week for an hour and a-half. The Christians engaged in the work felt the work to be hard, there being so much cold indifference to and formality in the religious life of the village. A meeting for the deepening of spiritual life was held in the Mission Hall on Thursday evening, which was well attended, and on the closing night of the week, the party of Y.W.C.A. workers from Dundee held a consecration meeting for women only.

NOTES ON DAILY READINGS.

BY REV. F. B. MEYER.

SUNDAY, AUGUST 7.—LEVITICUS XX.

The people were to show their holiness to the Lord by the rigour with which they cut themselves off from the habits of the surrounding peoples. They were bidden to sanctify themselves and be holy, but at the same time they were reminded that they could not keep God's statutes apart from the action of his Holy Spirit. Do we not need constantly to go back on this, so helpless are we in ourselves. What comfort there is in the constant assurance, "I am the Lord which sanctify you"; as if his abiding presence were enough to secure the holiness on which He had set his heart. And if for them, how certainly for us, as He has promised to make us blameless, if not faultless, by sanctifying us wholly in spirit, soul, and body. Toward the end of the chapter notice how upon the separation there comes the promise of the land of inheritance, so certainly does the soul, which is given up to Christ, find in Him more than it resigns. Even our food is a matter of importance. Whether we eat, or drink, or whatever we do, all is to be done to the glory of God, and all to be avoided which might injure the bodies which He has given to us, or the lives of others. These distinctions were largely ceremonial, and are abolished in the Gospel, but there are matters of diet which involve deep moral questions, and about which we need to watch and pray.

MONDAY, AUGUST 8.—LEVITICUS XXI.

The holiness of the priests was taught by many striking signs. The prohibition to touch the dead, even their dearest; the restrictions as to the women that they took to wife; the purity demanded of their children; the necessity that they should be without blemish in their person; the requirement that their bodies should be free from deformity—all pointed to the truth that they needed to be specially exempt from every symptom of failure, if they were to present the bread of God. It is not quite the fact that the bread of God of the Old Dispensation is represented by the Lord's Supper of the New, but it is at least true that those who handle the memorials of his death should avoid defilement of flesh and spirit. The Israelites were encouraged to separation and holiness by the memory of the holiness of Jehovah. We have yet a more touching and moving incitement: "Come ye out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a *Father* unto you. Having, therefore, these promises, let us cleanse ourselves..." Notice the tender provision for the maintenance of those who, for physical reasons, were debarred from entering the Tabernacle. They were at least assigned their share of the priest's bread, so pitiful is God. "The lame take the prey."

TUESDAY, AUGUST 9.—LEVITICUS XXII.

What minute care was taken to emphasize the holiness of God! No pains were spared to make it clear that they must be pure and holy who ministered before Him, the inward character being indicated in the outward ceremonial of cleanliness. The priests were not to approach the holy things, or even eat of them, if they were defiled; and it was only by frequent bathing that they could preserve their right to minister in the Holy Place. Oh! my soul, dost thou always consider thine own condition before feeding on the Word of God, or engaging in some act of service? Thou needest to be very careful, lest thou be cut off and cast away as an unfruitful branch. Is not this one reason why the study of the Scripture is at times so unprofitable? We have not bathed first. Equal care was taken about the victims offered in sacrifice, and Malachi bitterly complained that these olden prescriptions were disregarded. We must not offer that which costs us nothing, or that which we cannot use in other ways. Our best must be for Him who freely gave his best for us. Again notice the recurring phrase, "I am the Lord which you sanctify." You who feel that you can never satisfy his requirements, offer yourselves to Him, that He may make you holy by his indwelling, as He did the Burning Bush or the Temple. Hallow us, oh God, who brought us out from Egypt, that we may not profane, but hallow thy holy name.

WEDNESDAY, AUGUST 10.—LEVITICUS XXIII.

The soul needs periodic times for refreshment, and these, in the case of Israel, were connected with specific events, when there came a pause in the busy rush of life, and there was time to review the past, to repeat vows of consecration, and to gather in families at solemn ceremonials which must have left a lasting impression on the national existence. The religious chronology of Israel was determined by the use of the unit *seven*, seven days, seven weeks, &c. Do we know enough of the Sabbath-keeping of the heart, the commemoration of the Passover of Calvary, the wave-sheaf of the Resurrection Life, the holy day of Pentecost. We ought to have solemn rests in our lives, and mingle in holy convocations, and dedicate days of atonement in which to afflict our souls before God. The feast of tabernacles seems significant of our life here, for we have here no abiding city; and even in heaven there is a counterpart of this joyous Jewish feast, as the nations of the redeemed commiserate, when the toils of earth are over for ever, the experiences of their wilderness pilgrimage.

THURSDAY, AUGUST 11.—LEVITICUS XXIV.

The olive oil that burnt in the holy light was beaten well, there was every indication of careful preparation, and we must be equally solicitous to prepare the supplications and intercessions which we offer to God by previous meditation. The lamps were to burn from evening to morning, through the night watches, as indeed the Church must shine till the daybreak and the shadows flee away. As to shewbread - is it not an emblem of Him on whom the Priests of Aaron's house should feed continually, and who is ours in an everlasting covenant? Oh, that we, in our turn, might become bread for others, so that they might find nourishment in our simple, holy, and devoted lives! What a curse is brought into religious society by these half-castes, who have as much of the Egyptian as of Israelite blood, who have the name of Israel, but lack the reality of godliness. May we be Israelites indeed, in whom there is no guile. The awe with which the Name is mentioned recalls the early chapters of the Acts, when it was the badge of the first disciples (John iii. 7). We must not forget that the law of retaliation was an accommodation to the low state in which the people were at that time, and does not pertain to the liege servants of Him who has told us not to avenge, but to bear our wrongs, leaving vindication or vengeance with God.

FRIDAY, AUGUST 12.—LEVITICUS XXV.

Not the people alone, but the land was to rest. This demanded considerable faith in God that He should give them in the sixth year food for the seventh, and that the soil should of itself be productive. But there was a deep economic reason here also, namely, that there is no better way of enriching the soil after repeated crops than to let it lie fallow. Very beautiful, also, was the provision of the jubilee, in which every man returned to his freedom and his estate, when all slaves were freed, all debts released, all mortgaged lands restored. This wonderful system not only kept houses and lands from accumulating in the hands of a few, and preserved a race of independent freeholders, but it was a constantly recurring type of that blessed time which awaits us, when the tyranny and wrong and oppression of time shall pass away in the golden light of millennial bliss. How sweetly does the word "redemption" recur, as if it were sweet to utter. Oh that our lives were more constantly permeated by the thought that we have been bought back to God by precious blood, and have inalienable rights.

SATURDAY, AUGUST 13.—LEVITICUS XXVI.

The promises to obedience were neither few nor small. Nature herself seemed laid under contribution to make life blessed for those who lived for God. "All things were theirs, whether things present or things to come." Full of bread, the people also dwelt in safety, and enjoyed the fellowship of God, who promised to be their companion and partner in their lot. Their enemies fled before them, the wild beasts did not molest them, the sword of the foe should not invade their territory. In each of these we may see some spiritual counterpart. Not only for love to Jesus, but for the true love of themselves, men may well be urged to keep his commandments. What an awful picture follows of the contrary! And if such penalties ensued on the violation of the law of Moses, how much more terrible must be the sufferings of those who disobey the Gospel. But mark, oh man, the pitifulness, the tender mercy of God! He cannot forget his covenant, though we have utterly failed. He will not be faithless, and on the least symptom of repentance He will open the doors of his tender love, and let forth all his olden kindness. Oh, what a God is ours! He does not deal with us after our sins, nor reward us according to our iniquities.

International S. S. Lessons.

SUNDAY AFTERNOON, AUGUST 14.

ANANIAS AND SAPPHIRA.

Acts v. 1-11.

GOLDEN TEXT: Gal. vi. 7.

Note how the spirit of love dwelling among the disciples manifested itself (iv. 34-37). Such a sacrifice of all their possessions was not commanded. The value of it consisted chiefly in the fact that it was voluntary. The love of Christ constrained them, so that they did by the power of that love what the rich young ruler refused to do to secure eternal life (Luke xviii. 22, 23). To have Christ in conscious possession makes it easy to give up all for Him. When we read this story, let us think not how poor they became when they had parted with all, but how rich they were to be able so willingly to dispense with what others value so highly.

The story of the dark deed of Ananias and Sapphira, with the terrible judgment that followed, appears all the worse in contrast with such a picture of self-sacrificing love.

Their Sin. There was no sin in their possessing the land, nor in selling it and resolving to give part of the price to the Lord. But it was sinful to offer the part as though it were the whole (4). They acted at *Satan's suggestion* (3). As he had entered into Judas to destroy, through his perfidy, the cause of Christ, so did he seek an opportunity to enter this infant Church. Persecution from without cannot injure the Church, but sin tolerated and unjudged within can do incalculable harm. They *acted in concert* (2, 9). Wife and husband were equally guilty. This does not excuse them, but rather aggravates their offence by giving to it the character of a deliberately-formed purpose to do evil. Their sin consisted mainly of three things:—(1) *Spiritual pride*. They aimed at appearing to be as self-sacrificing as the rest. They would have the credit of doing what others had done. Though this may appear trifling at first, yet it is certain that many of the most grievous sins have their rise in this. Nothing is more beautiful in the character of Robert Murray McCheyne than his dread lest his pursuit of holiness should be a snare to him. To seek a reputation for holiness would be sin, and would open the door for numerous evils. (2) *Covetousness*. In spite of their appearance of unselfishness, they evidently loved their wealth more than their Lord. If they parted with a portion of it to get the reputation of being what they were not, they still retained a portion for themselves. This spirit brought judgment on Lot's wife (Gen. xix.); kept the young ruler out of heavenly treasure (Luke xviii.); and led to the apostasy of Demas (2 Tim. iv. 10). See 1 Tim. vi. 9, 10. (3) *Falsehood*. Not unto men only, but unto God (3, 4, 9). All hypocrisy may be regarded as lying unto God. They were free before making the vow; having made it they were bound by it. Not to perform would have been hardly more guilty than a mere pretence to perform it (see Deut. xxiii. 21-23; Ecc. v. 4, 5). This needs to be especially emphasized. The "white lies" which are sometimes excused in business, the half truths which are sometimes used in order to deceive, bear striking resemblance to the sin of Ananias. A lie is not merely in the words used. We may use words that are true in a sense, but if the intention is to deceive they are a lie. Comp. Abraham's deception (Gen. xii. 13; xx. 11-13).

Their Judgment. The description is very fully given (5, 6, 9, 10). Did it involve their eternal death? The narrative does not tell us; but they had proved themselves unfit for a place in the Church, and so were cut off. It was not the act of Peter, but that of the Holy Ghost, to whom these two had lied. (1) It was *needful for the effective witness of the assembly*. The Holy Ghost can work through weak and insignificant instruments, but not through those who tolerate sin. As Gideon's host was strengthened by the diminution of its numbers, as Joshua strengthened the Israelites by the removal of Achan, so was the early Church strengthened by the removal of these two. The effect produced upon others is proof of this (5, 11). An assembly like that was one which hypocrites "durst not join" (13). (2) It warns us of the *judgment which will follow sin*. Sometimes it has followed immediately, as in this case. In Devizes Market-place there is a monument erected to commemorate a similar act of summary judgment upon a woman who, as soon as she had called upon God to strike her dead if what she said was a lie, fell dead at once. This is one of many instances that prove that judgment is still in his hand. "But it does not follow immediately upon every lie." True; and therefore men lie with impunity (Ecc. viii. 11). But if in longsuffering the judgment is delayed, it is not less sure. What use should we make of his longsuffering? (See Rom. ii. 4-6, and 2 Pet. iii. 9).

Obituary.

MRS. HOWARD, OF TOTTENHAM.

Many will deeply regret to hear of the passing away of Rachel Howard, the widow of the late Mr. Robert Howard, whom some of our older readers will recall as one deeply interested and actively engaged in the work of God in earlier years of revival; and mother of Mr. Theodore Howard, Home director of the China Inland Mission. Hers has truly been a long life of service for the Master. Her home has been a true resting-place for the Lord's people, to whom she has ministered unweariedly, not only of her substance, but of her unfailing sympathy and wise counsel. World-wide, indeed, will be the sorrow, as her place cannot easily be filled up. But how great is her joy now in the presence of her beloved Saviour! Miss Howard, her bereaved daughter, is wonderfully supported; but how poor Tottenham is without her none but those can tell who have known and loved her here.

BISHOP CLAUGHTON.

In our last issue we mentioned the death, on Monday (25th), of Dr. Claughton, who resigned the bishopric of St. Albans in 1890, owing to advanced age. Born near Manchester, in 1808, and educated at Rugby and Trinity College, Oxford, he was ordained in 1834, and appointed one of the tutors of his college. In 1842 he was presented to the vicarage of Kidderminster, where his work for a quarter of a century was of a remarkable character, and on his leaving the parish for the bishopric it was stated that "long will his name be cherished with that of Baxter as among God's most eminent blessings to Kidderminster."

In 1867 Dr. Claughton was nominated Bishop of Rochester, a large and scattered diocese, extending from the centre of Kent over Essex, and to the western side of Hertfordshire. He proved quite equal to the responsibility cast upon him, and soon made his presence felt from one end of his diocese to the other. New parishes were formed, new churches were built, and weekday services were multiplied. He did not, however, make any very distinguished mark as a bishop; he laboured quietly, steadily, and successfully. By-and-by, the diocese being divided, Dr. Claughton elected to take St. Albans, where his greatest work has been the founding of the Bishop of St. Albans Fund for the needs of "Londoners over the border" in the vast parish of West Ham, which includes Stratford. In 1890, owing to advancing years, Dr. Claughton resigned the see of St. Albans, and has since lived in retirement at the episcopal residence, Danbury Palace, his seclusion only having been disturbed by the recent celebration of his golden wedding, which was made the occasion for a remarkable evidence of the affection in which Mrs. Claughton and himself were held. But his health and strength had been failing for some months past, and his death, though somewhat sudden, cannot be said to have been altogether unexpected.

The Strangers' Rest.

In marked contrast to the revels that prevailed last Monday in and near Ratcliff-highway was the sane and sanctified way in which the day was kept at the Strangers' Rest. The reading-room was filled from the hour of opening with sailors of various nationalities. In the afternoon there arrived more than twenty workers. A bright, open-air meeting was held near the "Rest;" it was noticeable that many of the lowest classes of the neighbourhood drew near and listened attentively. After a somewhat longer indoor service, at least three hundred sailors took tea together.

When tea was over, Mr. J. T. Isaac, the hon. secretary made a few kindly remarks to the seafaring guests. During the remainder of the evening the English, German, and Scandinavian sailors occupied separate apartments, so that all might hear the Gospel in their own language.

SOMERS-TOWN—The evangelistic services held on Sunday evenings in connection with the Christian Men's Union Gospel Mission, Somers-town, have been attended each week by two hundred of the very poor of the district. As a result, several are now about to join churches in the neighbourhood.

SHEFFIELD POSTAL AND TELEGRAPH CHRISTIAN ASSOCIATION.—An all-day conference was recently held in connection with this Association. There were several decisions for Christ at the meetings, and the work of the Holy Spirit has gone on ever since. The men and their wives have been blessed in many instances, and there have been touching cases of telegraph lads introducing one another to the workers, and telling one another the way to eternal life. The hours of labour of postmen prevent meetings on ordinary conditions, but cottage gatherings have been held for them. Meetings of telegraph messengers were arranged in the Y.M.C.A. It is hoped soon to provide reading rooms, which will not only confer a great boon upon the men, but provide a centre for spiritual effort on their behalf. The president of the branch is Mrs. Jabez Sharman, 11, Sharrow Head-terrace, Sheffield.

Personalia.

Rev. W. L. Watkinson has been elected by the Wesleyan Conference to fill the editorial chair vacated by Dr. Gregory.

Rev. Ernest H. Pearce, assistant-master at Christ's Hospital, has been appointed Metropolitan District Secretary to the British and Foreign Bible Society.

Dr T. Chaplin has returned to London, having visited the London Jews' Society's stations at Amsterdam, Rotterdam, Berlin, Hamburg, and Konigsberg.

Dr. Talmage has been addressing large audiences in Inverness, Aberdeen, and other parts of the north. While in St. Petersburg he had an interview with the Czar.

Rev. John McNeill recently conducted special services at Inverness. The local *Courier* says his hearers may question or criticise what he says, but they never fail to listen.

Mr. Joseph Hannington will be in England after September 1, and will be open to engagement to speak on Palestine, the Jews and Prophecy, before going to Egypt.—Address La Corbinière, St. Servan, France.

Rev. J. S. Hill has been selected by the C.M.S. to be Dr. Crowther's successor as Bishop of the Niger. Educated at the Islington Missionary College, Mr. Hill has seen service in West Africa, Australia, and New Zealand.

Dr. Pentecost was at the Keswick Convention, but had to leave before the close in order to preach on Lord's Day in the Presbyterian Church, Marylebone. We rejoice to learn that his pastorate is being greatly blessed of God, many persons having at recent services been convicted of sin and found peace through our Lord Jesus Christ.

Archdeacon Henry Johnson, formerly of the Niger Mission, who has recently been on a visit to this country, met with a serious accident on his return journey. As the vessel was entering the harbour of Sierra Leone, he slipped on the deck and fell, breaking the bone of his thigh. He is likely to be laid up for some time.

Mr. Walter Price, who has long been known as an active worker in connection with the Sunderland Young Men's Christian Association, has received and accepted the unanimous invitation of the Norwich Y.M.C.A. to undertake the position of general secretary there. The appointment also embraces the duties of district and travelling secretary of the eastern counties. It is expected that Mr. Price will enter upon his duties in the beginning of September.

Right Rev. B. W. Morris, D.D., Bishop of Oregon, announced at the recent Annual Convention of his diocese that he had come to the conclusion that the time had arrived for him to resign his work and his office to younger and more capable hands. He spoke of his long impaired health, and his physical inability to perform the arduous duties of his diocese as they should be done, and of his intention, after mature and prayerful deliberation, to resign his bishopric in October. This announcement (says the New York *Churchman*) produced a sensation of profound sorrow and regret.

Rev. H. Foster Pegg, speaking last week in the Town Hall, Birmingham, on the special services he has so successfully held for men, said it seemed to him, in saying a few farewell words, that he should state clearly his meaning in holding these services for men. In holding those services he had tried simply and solely to persuade his fellow-citizens to become Christians—Christians in the deepest, truest sense of the word. He conscientiously believed that such Christianity was the best thing for them in this life. It met them at their lowest point and raised them to the highest. During the time he had been in Birmingham he had had opportunities of observing the glorious results of men leading Christian lives.

Evangelistic Notes.

Ireland.—The Methodist Mission tent is at present pitched at Letterbreen, and is being well attended.

Mr. William Brown commenced last week a Tent Mission at Basingstoke in a tent belonging to the Evangelistic Mission.

Great Missenden.—Mr. W. R. Bradlaugh is conducting a special evangelistic mission at Great Missenden Baptist Church. The spiritual results are very encouraging.

Boston, Lincolnshire.—Mr. Josiah Spiers has just concluded a most blessed mission here. Night after night many souls have been gathered in, till there is now a large band of converts—not by any means all children.

Mr. Edward Hurditch has just held a mission in Regent-street Baptist Church, Belfast, the attendance on the Sabbath being large, and the interest well maintained. We believe there is a likelihood that Mr. Hurditch may visit this district again in October on a short evangelistic mission.

The Tent Mission held in the Yorkshire villages since the middle of July by Mr. W. H. Gorham has been very successful. Many have been saved and believers have been quickened. At present Mr. Alexander Clark has charge of the tent. On September 20 and 21 a convention will be held in Doncaster.

The Book World.

A Ministering Friend.

Edwin Octavius Tregelles: Civil Engineer and Minister of the Gospel. Edited by Sarah E. Fox. (*Hodder and Stoughton.* 10s.) In simple and unpretending style the story is here told of a long and busy life of ministering at home and amongst the liberated slaves in Jamaica. E. O. Tregelles, of a Cornish family of Friends (uncle, we believe, of the learned Dr. Tregelles), was led to a public confession at the age of twenty-one, was soon recognised as called by God to minister the Gospel, was deeply moved on behalf of the blacks just set free, and went forth in 1843 to labour in the Word. God appears to have greatly blessed his faithful service amongst the freedmen, as also afterwards in Norway and at home. He lived to his full fourscore, and fifty of his best years were spent in active ministry.

These particulars are necessary to be given in order that the burden of the book may be made plain. It is full of busy service, yet all done in that humble, quiet, restful way so eminently characteristic of the best type of Friends. His own diaries and letters—and the biography is mainly in his own words—breathe a spirit of deep, fervent piety, and of a very close walk with God. Well may Elizabeth N. Capper say: "I longed that all the dear young people present (at his funeral) could have seen, as it were, that long life of dedication spread out. If they could see it, even in the small degree that I see it, they would feel animated with a fresh sense of the blessedness of an early and full surrender."

Strange Figures. With this title *Messrs. Lang Neil and Co.* have issued a new and somewhat enlarged edition of Rev. James Neil's work on the figurative language of the Bible. The little book is of sterling value, every page making some contribution to sound exposition of the Scriptures. (1s.)

Is Christ's Coming Imminent? a prophetic study by Mr. Henry Varley (3d. *A. Holness*), gives the articles which recently appeared in The Christian, with additions. The importance of the subject need not be urged. We are, however, glad to call attention to pages so full of sound exposition, couched in language easy of comprehension. An acquaintance with the elements of prophecy does more than great stores of critical knowledge to establish believers in the faith of the Gospel. These pages outline the greater prophecies, and we trust they will have many careful readers.

The Faith and Life of the Early Church. An Introduction to Church History. By W. F. Slater, M.A., Biblical Tutor, Wesleyan College, Didsbury. (7s. *Hodder and Stoughton.*) Subjects of absorbing interest are discussed in these pages, which theological students are sure to read with profit. Occasionally the author lapses into such criticism as cannot promote spiritual edification, but his work as a whole is useful. The topics are for the most part such as have been controverted for centuries. The various studies bear evidence of wide reading, and thoughtful people will appreciate the lucid statement of facts, even where they cannot accept the conclusions at which Professor Slater arrives.

Divine Brotherhood. Jubilee Gleanings, 1842-1892. By Newman Hall, D.D. (4s. *T. and T. Clark.*) During his long pastorate, Dr. Newman Hall has published several thoughtful tractates, which are here collected into a volume worthy to rank with others from his flowing and graceful pen. The "brotherhood" defined by the title is not set forth as a mere human aspiration, but rather as a spiritual realisation through the reconciling work of Christ. Various phases of the brotherhood are treated in these pages—its friendship, priesthood, and freedom. One chapter deals with "The Saviour's Bible," another with "Prayer, reasonable and efficacious," others with temperance, the conventual system, and war. A fitting conclusion is found in "The Hope of the Brotherhood: The Coming of the Lord." The volume provides stimulating reading on topics at once spiritual and practical.

St. John: A poem, by Mary Beale. (1s. 6d. *Digby, Long, and Co.*) Occasional rhythmical shortcomings are more than compensated for by the excellence of many of the stanzas of this poem, from the pen of one who has read the New Testament to admirable purpose.

Messrs. J. S. Virtue and Co. have published two shilling manuals which should find their way into many a home. Easy and Economical Cookery, for young housekeepers, by Millicent Rose Fardell, and Healthy Households, a guide to sanitation in the home, by Guy Cadogan Rothery. Each of these contains a large amount of information of practical utility.

BOOKS RECEIVED.

From *Alfred Holness*: An Old Roman City: a Memorial of the Martyrs. By Charles Bloomfield.

Candidates-in-Waiting: a Manual of Home Preparation for Foreign Missionary Work. With preface by Rev. F. E. Wigram, M.A.

From *Hodder and Stoughton*:—The Epistle to the Ephesians. By Rev. Professor G. G. Findlay, B.A. 7s. 6d. (Expositor's Bible Series.)

From *R. D. Dickinson*: Sermon Pictures for Children's Services; or Thirty Plainly-planned Sermons for the Young. By Rev. T. D. Hyde, B.A., L.Th.

Among the Churches.

CHURCH OF ENGLAND.

A legacy has been received by the C.C.C.S. of £500, from the late Sir John Coode, K.C.M.G.

"Palestine Exhibitions" are to be held at Bath, Clifton, Cambridge, and Ipswich in the coming autumn.

The Church of England Waifs and Strays Society has received a legacy of £500 under the will of the late Mr. W. Smallwood.

Rev. H. Foster Pegg, who has done such a useful work in Birmingham, said farewell last week to his attached people on the eve of leaving for his new charge, St. Matthew's, St. Leonards-on-Sea.

Archdeacon Farrar's remarkably vigorous sermon on cruelty to children, delivered lately in St. Paul's, seems likely to arouse fresh interest in the protection of the young.

The arrangements in connection with the Simultaneous Meetings in London for the C.P.A.S. in November next are proceeding satisfactorily. It is proposed to follow up this effort in the metropolis by arranging similar special sermons and meetings in other parts of the country in the spring of 1893.

The Bishop of Ballarat recently announced that he had invited a qualified missioner from England for the purpose of holding missions in the bush. It is now stated that Rev. E. Allanson, Partney, Lincs., has placed himself at the disposal of the bishop for eight months without remuneration as missioner, especially for country parishes.

About 150 cyclists attended the ancient parish church of Dearham on Sunday week for a special service. The church was crowded to the doors. Many of the cyclists came from Carlisle, Keswick, Silloth, Whitehaven, Cockermouth, Workington, Wigton, Maryport, and neighbouring towns. The Vicar of Dearham preached an earnest sermon.

The midday services from 1.20 to 2 o'clock in the churchyard of St. Botolph's, Aldersgate, which we have before noticed, continue to be exceedingly well attended. It is very interesting to see a number of men of all classes giving up a good part of their luncheon hour to these religious services, which are conducted with so much spirit by Rev. T. Selby Henrey.

The C.M.S. *Gleaner* says in reference to the Uganda troubles:—"The Prince of Peace is our leader, and we long to see peace after this painful strife, that his Word may have free course and be glorified. Let us be instant in prayer for our brethren in and near Uganda, for the officers of the I.B.E.A. Company, for the Native Christians—both Protestant and Roman Catholic.

The Church Pastoral-Aid Society has, we understand, taken over the circuit work of the Church Home Mission. There is much need for this department of Christian activity, and it will, we hope, be reorganised with vigour. It is almost impossible to hold with advantage a week or ten days' parochial mission in a small rural district, but the circuit plan enables neighbouring parishes to combine, and one missioner can then visit them in turn.

Within the past few days, the words "Site of Paul's Cross," in a circle, have been chiselled out on the stone way, through the enclosed part of St Paul's-churchyard at the east end, going from the north side to the south it may be seen. It is directly opposite to No. 41, St. Paul's-churchyard, and many a visitor will be interested in noting the spot where testimony for the truth has, in the past, often been unflinchingly delivered, by those who spoke for the truth.

The jubilee services at St. James's, Muswell-hill, N., were held on Sunday week. The vicar, Rev. E. P. Cachemaille, preached in the morning from Eph. iii. 10, on the spiritual work and witness of the Church on earth. At the evening service—being the last in the half-century—instead of a sermon he read the Thirty-nine Articles, briefly explaining their classification, divisions, and general bearing. He expressed regret that the Articles were not oftener required to be publicly read in the services of the Church of England, say once a year.

CONGREGATIONAL.

Rev. F. J. Austin has been appointed pastor of the Moat Church, East Grinstead.

Oak-street Old Chapel, Accrington, which has been converted into a Sunday-school, has been re-opened.

Rev. Joseph Makinson, of Loftus-in-Cleveland, has accepted the pastorate of Elsecar Church, near Barnsley.

Rev. J. MacIldowie, on returning to his work at Gideon Chapel, Bristol, after a severe illness, has received an enthusiastic welcome.

Rev. E. W. Watson, of Wollerton, Salop, at the close of a ten years' ministry there, has been appointed a teacher at the High School, Madras.

Memorial-stones were laid a few days ago of the new church in Stockport-road, Manchester, adjoining the present school-chapel. The cost will be £5,000, of which £2,247 is in hand.

The re-opening services of Pangbourne Chapel, after enlargement and renovation, took place on Sunday week, when sermons were preached by Revs. F. Rosier (pastor) and J. S. Bruning.

Mr. W. J. Edmonds, of Hackney College, who has been appointed by the London Missionary Society to Tsiafahy, Madagascar, was ordained last week at Christ Church, Westminster-bridge-road. Dr. Newman Hall presided, and gave the charge. Rev. J. A. Houlder, of Tamatave, described the field of labour. Revs. E. Wardlaw Thompson, Prof. Christie, B. Briggs (Madagascar), and others took part.

The members of the Countess of Huntingdon's Connexion have just held their annual conference at Tunbridge Wells. The attendance of ministers and delegates was very numerous, and a spirit of unity and enthusiasm pervaded the entire proceedings. A vigorous paper on "How to Extend the Work and Influence of the Connexion" was read by Rev. W. Clayton Fuidge, of Kidderminster; one on "The Consolidation of the Churches," by Rev. J. Mountain, of Tunbridge Wells; and one by Mr. Samuel Smith on "The Trust Funds of the Connexion," from which it was shown that considerable alteration and simplification in these funds would prove of great advantage in aggressive work.

BAPTIST.

Rev. G. R. Jones, of Cefn Mawr, has been laid aside by paralysis.

Mr. Thomas Woodhouse, of Bristol College, has accepted an invitation to the pastorate at Stourbridge.

The pastor's second anniversary, held last week at Manor Park Baptist Chapel, proved very interesting.

The annual meetings of the Welsh Baptist Union will be held at Caersalem, Carnarvon, on August 15, 16, 17, and 18.

A new Baptist chapel has been opened at Cwm, Mydrim. The site was given by Mr. Lewis Morris, the poet.

A special effort is being made by Rev. G. W. M'Cree to rebuild Borough-road Chapel, erected in 1839, and in the very heart of a dense population.

Rev. J. Gelson Gregson preached at Graham-street Chapel, Birmingham, on Sunday week in connection with the reopening of that building.

Mr. Pople, a member of the church at Bromdesbury, and a student of Bristol College, has been accepted by the committee of the Missionary Society for service on the Congo.

For the Baptist Centenary meetings Exeter Hall has been secured for Tuesday and Wednesday, October 4 and 5, and an introductory service will be held at the Metropolitan Tabernacle on the Monday evening

Early in June the church at Guilsborough, Northamptonshire, gave an invitation to Mr. Malcolm M. Thomson, of Liverpool, to become its pastor. He has now decided to accept the invitation, and will enter upon his duties in September.

The Autumnal meetings will be held this year in London, and will be of a special character owing to the proposed further celebration of the Missionary Centenary. Rev. E. H. Roberts will deliver his presidential address on Monday, October 3.

During the past few months the students of Regent's-park College have been working at Union Chapel, Aldeburgh, Suffolk, with marked and pleasing success. On Wednesday last, July 27, Mr. Chas. Edward Wilson, the Student-Pastor, baptized three candidates, the first service of its kind held here in ten years. Since October last there has been an increase of fifteen in the membership.

METHODIST.

Cardiff has been chosen as the meeting-place of next year's Wesleyan Conference.

A new chapel has been opened at Freckleton. The cost of the building is estimated at £1300.

There are, according to returns just received, 33,523 church members in the Methodist Church in South Africa, being an increase of 2533 for the year.

The thirty-sixth anniversary of Bristol-street Chapel, Malmesbury, has been celebrated, when special services were conducted by Rev. J. Sheppard.

A form of "The Reception of New Members," prepared and presented to Conference, has been remitted to the District Committees for consideration.

The Itinerancy question gave rise last week to a long and animated debate at the Wesleyan Conference, the *pros* and *cons* being fully presented. Practically, however, the matter is shelved for another year.

The Wesleyans in St. John's, Newfoundland, have lost through the great fire their principal church, also their College, Training School, and a block of buildings, worth some £10,000.

The bequest of £5000, left by Sir William M'Arthur for the purpose of founding scholarships in the Methodist College, Belfast, becomes available this year, and will be a considerable augmentation to the endowments of that institution.

Says *The Methodist Times*: The conversation in the Pastoral Session on the proposed extension of the ministerial term was intelligent and amiable, and seemed to indicate that the opposition to the proposed modification was not nearly so violent or so extensive as had been asserted.

The President of the Wesleyan Conference says that in Austria at this time there perhaps is a sharp struggle going on for liberty, and a lady of very high rank, the Baroness Langenau, has taken up the cause of Methodism, and with all her might, and all her means of influence, and with intense devotion and zeal, is prosecuting the rights of Christian liberty at the very headquarters of power in Austria.

The memorial-stones of the new Central Hall, Bradford, were laid last week. The building will cost £4700. On the ground floor are to be two large shops, one on either side of the vestibule and entrance-hall, which will give access to the chapel and schools. The latter were built twelve years ago at the rear of the chapel, and as they are roomy and convenient they will not be interfered with by the present scheme. On the first floor will be the Central Hall. Galleries are to occupy three sides, and altogether there will be accommodation for about a thousand people.

PRESBYTERIAN.

We learn that Durham Church, Gateshead, is now freed from debt.

Rev. Dr. Thain Davidson is going to spend August at Colwyn Bay, and will (D.V.) preach every Lord's Day at the Presbyterian Church.

The Boys' Brigade formed in connection with Westbourne-grove Church (Rev. Dr. Morison), have spent a week in camp at Hayling Island, near Portsmouth.

Quite a number of English Presbyterian missionaries will be leaving for China in the autumn at the end of their furlough. Two new missionaries will go out at the same time—Messrs. Sandeman and Steele, the former of whom has just been ordained in Edinburgh.

The memorial missionary steamer, *Henry Henderson*, built for the Foreign Missions Committee, has been launched at Govan. It was named by Mrs. A. L. Bruce, a daughter of Dr. Livingstone. The vessel is intended for the African Mission, and has cost £1200.

The Sustentation Fund Committee and assessors appointed by the Synod to inquire into the working of the fund, will recommend that the stipends of all ministers of aid-receiving congregations be £200, this amount having been hitherto paid only to ministers whose congregations have raised a minimum of £110.

Rev. John Watson, before commencing his sermon in Sefton-park Church, Liverpool, on Sunday week, addressed the children with special reference to the holidays, and as to the best means of securing enjoyment when away from home. He strongly urged them to cultivate a spirit of unselfishness, and to look to the happiness of others as well as their own.

It is announced that the £6000 left to the English Presbyterian Church by the late Mr. George Duncan was apportioned thus: £1000 for the Foreign Mission Fund, £1000 for the Home Mission Church Extension Fund, £1000 for the College Endowment Fund, £1000 for the Widows and Orphans' Fund, £1000 for the Aged and Infirm Ministers' Fund, £500 for the Jewish Mission Fund and £500 for prizes in Higher Instruction. Mr. Duncan died worth a quarter of a million sterling.

Friends of the late Rev. W. Burton Alexander will be interested to learn of a very pleasing circumstance which occurred the other day, testifying to the esteem in which he was held by his late congregation at Whitefield Presbyterian Church. Shortly before his death in November last he resigned his charge, owing to the state of his wife's health, and his attached congregation at once set about contributing toward presenting a testimonial. His sudden death put a stop to the movement at the time, but about ten days ago a beautiful clock reached Mrs. Burton Alexander, bearing the inscription: "Presented to Rev. W. Burton Alexander in token of the love and esteem of his sympathising congregation."

SOCIETY OF FRIENDS.

Five Friends attended the Grindelwald Conference, and Joseph Radley, of Lisburn, memorised in English a poem of welcome by Pastor Strasse, to the visitors, in the German tongue. Occasion offered several times for holding up Friends' views of truth to the Conference.

Joseph James Neave has been liberated by Friends to visit St. Petersburg, having much upon his heart the spiritual condition of the people of Russia. Much prayer ascended on his behalf, that he might be guided and made a blessing to the suffering and sorrowing ones wherever he might go, and way be opened for him everywhere.

The Bradford Adult School, to the number of three hundred, teachers and scholars, have paid a very pleasant visit to Belfast and district, and have been hospitably entertained by the Friends' school there. After guiding their English visitors about, it was a pretty sight to see the Belfast teachers and scholars waiting on them at table during dinner and tea, thus showing the brotherhood existing between the English and Irish schools.

There are about six thousand young Friends members of Christian Endeavour Societies, and during the great Convention at New York an "International Christian Endeavour Union of Friends" was formed, and officers appointed for the year. English Friends have a Union of many years in operation, of a somewhat similar character, yet they might profit much by joining this great international organisation, and a revival might be the outcome.

Some time ago the village of Baabdât, in Syria, requested to join the Friends' Church of Lebanon. Since then there have been religious meetings held among the people. This has, doubtless, angered the Maronite priests, and as a consequence, on the 10th ult., about twenty of them set on Theophilus Waldmeier, the missionary, and but for the coming of travellers along the way, fatal consequences might have ensued. The authorities have the matter in hand, but meantime Gospel work is maintained, and it is hoped all will be overruled for good.

SALVATION ARMY.

Adjutant Abdul Aziz, a convert from Mohammedanism, is now in charge of the Salvation Army social work in Bombay. Under him two native female officers have started work for women.

We regret to announce the death of a worker in connection with the Salvation Army in Cardiff—viz., Captain Matthews, of the Rescue Home in Moira-terrace. During four years the deceased lady held the position of house "mother" under the local superintendent, Mrs. Gosmith.

NOTES FROM IRELAND.

Rev. Dr. Wilson, Presbyterian minister, of Cootown, has been appointed an Assistant Commissioner on the Educational Endowments Commission.

The Congregational Church, York-street, Dublin, which Rev. H. H. Scullard, M.A., is the pastor, is about to be improved and a new lecture room and schoolroom added at a cost of £600.

Lord Plunket, Archbishop of Dublin, has issued an earnest appeal to members of the Church of Ireland for funds to enable him to open free of debt, in September, the Episcopal Reformed Church at Madrid, now in process of erection, at a cost of £10,000, of which nearly £8500 has already been obtained.

Miss Mary McGeorge, M.D., the first duly qualified female medical missionary sent out to India by the Irish Presbyterian Church, who is now home on furlough, has been delivering in Randalstown and the neighbourhood addresses on Zenana Mission work, which have attracted great attention.

The income of the Irish Methodist Home Mission Fund for the year just closed was about £13,000, and was the largest it has had for a long time. This state of the fund, however, is mainly owing to a donation of £500 presented to the treasurers at the late Conference by Mr. James Hunter, of Doagh, and also to the fact that a Southern Methodist has given a donation of £250.

FALLEN ASLEEP.

At Aberdeen, Mrs. Doak and two little ones, from Asiatheria, wife and children of Rev. A. Doak, of Trinity Free Church.—At Melrose, on the 24th inst., Rev. George Wade, of West United Presbyterian Church, Falkirk.—At Eppi Mr. George Stace, on the 24th ult., suddenly, during evening service, in the Congregational Chapel.—At Warr point, Ireland, Rev. Thomas Logan, aged ninety, and s to be the oldest Presbyterian minister in Ireland.—Hartlepool, aged eighty-two, Mr. Matthew Horsley, influential and leading Christian.—At Ashford, Frederick Lee, for many years steward, superintendent the Sunday-school, and a director of Kent College.—Gloucester-crescent, W., Rev. J. P. Tomlinson, a eighty-four.—At Bala, on 25th ult., Professor Llewel Ioan Evans, D.D., late of Lane Seminary, Cincinnati, had but lately come from America, having accepted Chair of Hebrew and Old Testament Exegesis at Bala.—Kingswood, Bristol, on 22nd ult., Rev. G. Dobson, a eighty-two, and for fifty-two years a faithful minister the Gospel.—At Withiel, Cornwall, Mr. G. T. Hodge his eighty-third year, a devoted worker for Christ.—Auldyn Mount, Sheffield, Mr. E. B. Horey, aged thr one, an earnest young disciple.—At Clive House, 1 ditch, Mrs. Leach, a helper of many.—At Knappo co. Armagh, Mrs. Coote, widow of the late Rev. D. Coote, Presbyterian minister, an humble devoted Chr tian.

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MAZAWATTEE

Recalls the Delicious TEA of Thirty Years ago.

Temperance Notes.

The Japanese are said to be taking to drink.

Among the Siamese, it is stated that there is hardly a sober man among a hundred.

In China, the proportion of men and women who drink spirits is said to be 60 per cent. of the population.

A Temperance Union has been formed at Hazel Grove, with all the ministers of the town—who, it might be stated, are teetotallers—as vice-presidents.

Miss C. A. Gray, Continental missionary of the Good Templars, recently planted the Order in Leipzig, by instituting the "Gute Hoffnung" (Good Hope) Lodge.

The Good Templar Order, which was introduced into the North German Province of Schleswig, in 1883, has continued to make such progress that there are now over two thousand members in Germany.

At Dewsbury, at a Women's Conference, Mrs. Septimus Buss (of the B.W.T.A.) read a valuable paper, on "The Licensing Laws." Great earnestness and enthusiasm characterised the whole series of meetings.

In an important letter to the editor of *The Birmingham News*, Mr. Joseph Malins calls timely attention to the threatened danger to young men arising from the growing practice of granting drink licences to athletic clubs.

The annual conference of the British Temperance League, recently held in Batley, was an admirable success. Dr. J. Edmonds, of London, read a remarkable paper on "The Drink Crave," which elicited much discussion.

In connection with Irish Methodist Sunday-schools, of which, according to the report just issued, there are 316, with 2747 officers and teachers and 18,639 volumes in the libraries, there are 228 Bands of Hope and 25,523 members.

The autumnal meetings of the B.W.T.A. will be held in York, during the week beginning October 10. In connection with these the annual meetings of the Yorkshire Women's Christian Temperance Union, in affiliation with the B.W.T.A., will take place.

A series of open-air Temperance meetings have been held during the summer months at Tennymount, Belfast, and addressed by Messrs. Coulter, Glasgow, and Herring, of the Irish Temperance League, and a goodly number have been got to sign the total abstinence pledge.

When Mrs. Massingberd, of the B.W.T.A., and a vice-president of the United Kingdom Alliance, succeeded to her father's estates, one of her first acts was to close the "Massingberd Arms," and to reopen it on temperance lines. She has also established a large and flourishing coffee tavern in Bournemouth.

At the recent annual meetings of the Free Methodist Church, Rev. T. Thornley reported a year of sustained activity and progress in the temperance work. There is a total increase of sixty-nine organisations, and 8415 members. The Sunday-schools of the denomination show an increase of twenty-one thousand pledges.

"People have been making a great shout about the Direct Veto," said the lessee of a big public-house in Liverpool, "but if it were not for the people who attend chapel, I might shut up, my profit would be gone. Its not the poor working-men who keep public-houses open, but the so-called 'respectable' people."

Great excitement was caused in the U.S.A. House of Representatives, Washington, on Thursday last, by the reading of an extract from a book recently written by Mr. Watson, one of the representatives for Georgia, declaring that "in the present Congress drunken members reeled about the aisles, and drunken speakers debated grave issues." These statements were received with a storm of hisses. Mr. Watson, however, reiterated that every word in the book was literally true, and he would be ready to defend every assertion made therein. Renewed and prolonged hisses almost drowned the voice of the speaker as he made his last remarks. The House appointed a committee to investigate Mr. Watson's charges.

RETIREMENT OF MR. GEORGE HATTON.

Dear Sir,—May I beg space in the columns of The Christian to return my grateful thanks to the large number of friends who have so very kindly sent me letters of love and sympathy during the last few weeks?

Not a few of these notes have contained monetary gifts, large and small; and it has been a great source of pleasure to myself to pay these over to the Mission account.

During the past thirty years and more, many of the communications received from God's servants through The Christian have been a great source of comfort to me, particularly in times of discouragement and depression, and I feel sure that I may, with confidence, leave the Lord's work in connection with our loved Mission in the hands of God's stewards who have hitherto taken so deep an interest in it.—Sincerely yours,

Geo. Hatton.

4, *Ampton-street W.C., July* 29, 1892.

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Lepers of India—E.W.W., 10s.; M.L., £10	10	10	0
Sufferers from Fire, St. John's, Newfoundland—E.W.W., 10s.; M.L., £10; J.A.M., £2	12	10	0
China Inland Mission—W., 6s. 6d.; R.J.H., 10s.; Mal. iii. 10, £1; M.H.S., £2	3	16	6
McAll Mission—P.A.	0	5	0
J. G. Paton Mission Fund—S.W.	1	0	0
Society for the Relief of Persecuted Jews—L. Irish, 10s.; J.G., £1; M.B., 10s.; M.L., £5	7	0	0
Figueras Mission—(*Pastor Rodriguez*)—M.H.S.	2	0	0
Anti-Opium Fund—Miss C. Cambusland	0	2	6
London Missionary Society—Domestic Servant	0	5	0
Scriptures for Aged Poor, &c., Finland—Mrs. H.	0	10	0
Missionary Leaves Association—M.L., £2C; (*Distress in Mauritius*)—M.L., £5	25	0	0
Society Promoting Female Education in East—M.L.	20	0	0
Lay in Country Fund—W.M.C., £5; Alpha Beta, £1; R.J.H., 5s.; Mal. iii. 10, £1; E.M.D., 2s. 6d.; E.H., £1; A.B., 14s. 1d.; Domestic Servant, 2s. 6d.; R.S., 5s.; M.L., £2; M.E.J., 2s. 6d.	11	11	7
Society for the Prevention of Cruelty to Children—Alpha Beta	1	0	0
London Congregational Union (Fortnight in Country)—Alpha Beta	1	0	0
Fresh Air for Poor Needlewomen (*Mrs. Fisher*)—Alpha Beta, £1; Mrs. M.R., 10s.	1	10	0
East London Training Institute—W.	0	3	6
Mildmay Mission to Jews—W.	0	3	6
Working Men's Mission (New Cut)—W.	0	3	6
Association for the Free Distribution of the Scriptures—W.	0	3	0
St. Giles' Christian Mission—W., 3s.; Mal. iii. 10, £1; Bath, 10s.; E.H., £1; M.L., £5; J.H.P., 5s.; (*Day in Country*)—S.W., 10s.; Mrs. M.R., 10s.	8	18	0
Dr. Barnardo's Homes—Mal. iii. 10, £2; M.E.J., 2s. 6d.; E.H., £1; E.M., 5s.; J.H.P., 5s.; J.A.M., £2	5	12	6
Fresh Air for Poor Children (*Rev. S. Herring*)—F.C., Reader of Christian, 10s.; Miss L., 5s.	0	15	0
Church of England Homes for Waifs and Strays—Bath	0	10	0
Friendless and Fallen—Bath, 10s.; J.H.P., 5s.	0	15	0
Theatrical Mission—Bath	0	10	0
Ragged-School Union (*Holiday Homes*)—Bath, 10s.; Mrs. M. R., 10s.	1	0	0
British Home for Incurables, Clapham—Bath	0	10	0
London City Mission—E.H., £1; (*Holiday Fund*)—Mrs. M.R., 10s.	1	10	0
The Gawin Kirkham Memorial Fund—Lord F.	2	0	0
Cancer Hospital, Brompton—Thankoffering, C.M.	5	0	0
Bristol Orphan Houses—I.J. and E.R.	0	13	0
Stranger's Rest, Ratcliff—M.H.S.	5	0	0
Mr. Fegan's Home—M.H.S.	2	0	0
Homes for Aged Blind, Crouch Hill—M.H.S., £2; J.H.P. 5s.	2	5	0
Homes for Worn-Out Governesses, &c.—M.H.S.	2	0	0
Mrs. Meredith's Institutions—M.H.S., £2; J.H.P., 5s; (*Jews*)—E.H., 10s.	2	15	0
Railway Mission—M.H.S.	2	0	0
Children's Special Service Mission—M.H.S.	2	0	0
Christian Community—M.H.S.	2	0	0
Deaconesses' Institute, Tottenham—M.H.S.	2	0	0
Y.W.C.A. Institute, St. John's-wood—E.H.	0	10	0
George-yard Mission, &c. (*Two Children Fortnight in Country*)—L.E., Hastings, £1; (*Ragged School's*)—M.L., £5	6	0	0
Bridge of Hope (*Miss Steer*)—Domestic Servant	0	2	6
Rev. A. G. Brown's Work (*Convalescent Home, Herne Bay*)—J.A.	2	0	0
Home for Dying—M.G.G., 5s.; M.L., £5	5	5	0
Christian Blind Relief Society—M.L.	5	0	0
Mildmay Institutions (*Empty Hospital*)—M.L., £5; (*Poor*)—M.L., £3	8	0	0
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At the 268th Half-yearly General Court of Governors, held at the City Terminus Hotel, Cannon-street, E.C., on Wednesday, July 27th, 1892, the following THIRTY-FIVE CHILDREN were declared to be ELECTED, subject to a scrutiny being demanded before Tuesday, August 2nd, 1892. Charles Tyler, Esq., in the Chair.

SENIOR LIST.—GIRLS.

	Votes.		Votes.
1. Earle, Bertha E.	1,155	5. Hayne, Lilian E.	936
2. Kelly, Janette	1,010	6. Alchin, Lilian G.	854
3. Patton, Alice L.	1,003	7. May, Anna M.	841
4. Gayler, Muriel M.	961	8. Horsburgh, Annie M.	784

SENIOR LIST.—BOYS.

	Votes.		Votes.
9. Jones, Evan W.	1,119	17. Pursey, Alfred	739
10. Smith, William	1,021	18. Chapman, Henry S.	715
11. Cluse, Arthur B.	922	19. Stocker, Charles F.	701
12. Thomas, Richard E.	911	20. Sale, Sydney P.	696
13. Mann, William D.	849	21. Proctor, William J.	694
14. Pannell, George	821	22. Scowcroft, James	679
15. Smart, Herbert H.	803	23. Munday, Ernest A.	671
16. Gill, Charles	772		

JUNIOR LIST.—GIRLS.

	Votes.		Votes.
24. Stower, Daisy V.	692	26. Briggs, Dorothy F.H.	478
25. Hook, Helen L.	516	27. Short, Eveline, E.	457

JUNIOR LIST.—BOYS.

	Votes.		Votes.
28. Vergine, Leonard E.	1,105	32. Parkinson, John C.	863
29. Rodman, Albert E.	987	33. Fusedale, Charles	776
30. Keane, Arthur S.	913	34. Kersley, Charles E.	642
31. Belcham, Hubert A.	875	35. Collier, William H.	604

The proceedings terminated with a vote of thanks to the Chairman, Charles Tyler, Esq.; and to W. S. Gard, Esq., Chairman of the Tellers' Room; and to the Scrutineers, for their conduct of the election.

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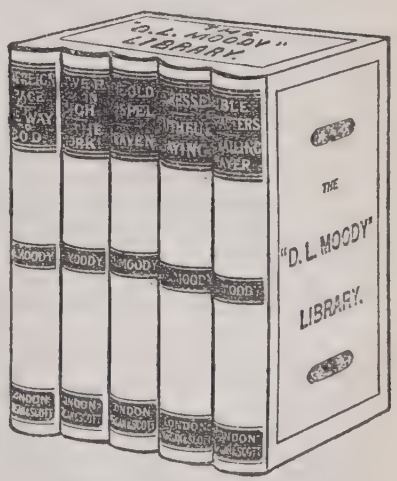
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[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

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The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

City Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Gospel meetings, young men, Sundays at 3.30 p.m., Tuesdays at 6.15 p.m. Daily prayer meeting, Monday to Friday (inclusive) at 1.15 to 2.15 p.m. Rev. J. A. Bevan, M.A., will address London Banks Prayer Union at 5.30 p.m. Aug. 9.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Aug. 7: 3 p.m., Mr. T. Thomas; 7 p.m., Mr. A. Milne Kidd. Young men's Bible-class, Tuesdays 8.15. Public Bible-reading Wed. 8.15 p.m.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only); 7, public, Mr. Charles Inglis. Meetings for men nightly at 8. Cheerful service, public, Sat., at 8. French Bible-class, Tues., at 8. Prayer-meeting, Mon. to Fri., from 1 till 2.

West London Central Mission.—*St. James's Hall*, Sun., Rev. Hugh Price Hughes, 11 a.m. and 7 p.m.

Great Assembly Hall, Mile-end-road, E.—Sun., Rev. W. B. Cullis, 11 a.m. and 6.30 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse.—Sun., 11 and 7, Dr. Harry Guinness; 3 p.m., Rev. H. Bright.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. H. C. Crawley. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Dr. T. Neatby.

St. George's Hall, Langham-place.—Mr. T. S. Henry, Sun. at 11 and 7, Burlington Hall, Wed., at 8 p.m.

Talbot Tabernacle.—Sun., morning and evening. Mr. Finlay Gibson.

Conference Hall, Mildmay-park.—Sun. 3.30, Mr. P. S. Badenoch; 7, Mr. H. W. Scriven.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. F. C. Bland, Sundays at 6.30 and Fridays at 7.30.

Christian Workers' Mission.—Opening of Mission Hall at 37, Oakley-street, Waterloo-road, on Wednesday, 10th, at 7 p.m.

Christ Church, Westminster Bridge-road.—Aug. 7, Rev. W. Houghton, of Guildford.

Rev. W. Haslam will preach at Eaton Chapel, S.W., each Sunday in Aug., at 11 and 7.

The Tuesday Evening Meetings at 3, Highbury-place (Mrs. Boardman) will not be held during August.

[Coming Conventions.]

Blankenburg, Thuringia, Germany.—Aug. 29 to Sept. 2. Address, Fraulein von Weling, as above.

Carlisle.—Sept. 6-9. Sec.: Mr. C. J. Clapperton, 6, Chiswick-street, Carlisle.

Perth.—Sept. 13 to 15. Sec.: Rev. Dr. Binnerman, Perth.

Dublin.—Sept. 19-22. Sec.: Mr. Robert Cotter, Christian Union Buildings, Dublin.

Doncaster.—Sep. 20 and 21. Mrs. Morris, Chequer House.

Salisbury.—Sept. 26-Oct. 1. Sec.: Rev. E. Thwaites, Fisherton, Salisbury.

Glasgow.—Sept. 27-30. Sec.: Mr. W. Sloan, 8, Gordon-street, Glasgow.

Leicester.—Sept. 26-28 (Christian Police Association). Sec.: Mrs. E. Walker, Enderby Hall, Leicester.

Dundee (Evan. Alliance).—Sept. 26-29. Sec.: Mr. Arnold, 7, Adam-street, London, W.C.

Dorking Convention.—Oct. 3-7. Rev. H. C. Sturdy, St. Paul's, Dorking.

Boston, Lincs.—Oct. 3-7, in the Shodfriars Hall. Hon. Sec.: Mr. Chas. J. Small, Boston.

Manchester, *Star Hall*, Ancoats.—Holiness Convention, Oct. 9-16. Convener, Mr. F. W. Crossley.

Blackheath.—Oct. 11 to 14. Hon. Sec.: E. P. Le Feuvre, 10, Aberdeen-terrace, Blackheath.

REQUESTS FOR PRAYER.—For a blessing on a week's children's services by Colonel S. Dowe White at Folkestone, August 8-15.—For special meetings by Henry Varley, W. R. Lane, and others, at Folkestone-road Hall, Walthamstow.—For blessing on a women's Bible-class.—For much blessing on open-air services in the West-end.

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WANTED, by clergyman's daughter, Girl (age from eight to sixteen), to educate with another. Pretty country place. Neighbourhood of Harrogate.—S. C., 22, West-hill, Huddersfield. c2691

LEVEDON LODGE, Reading. — Misses Aston and Balch. High-class school for Girls. Very successful in exams. Use of private swimming-bath. Governess-student wanted. Premium. References, parents of pupils. c2508

IVY HOUSE, RUGBY. — A superior school for girls, highly recommended by parents of pupils. Excellent teaching and good Christian training, with the comforts of home.—Prospectus on application to Miss BRYAN. c2630

BRUSSELS. — Franco-German Educational Home for Young Ladies, Rue Belliard 185. Splendid villa and garden. Superior instruction. Comfortable Christian family life. Small number; drawing-room pupils received. Prospectuses with highest references.—In Brussels refer to Rev. W. K. Stephens, M.A., Chapel, Christ Church. Principals: Mademoiselle Kropff, Fräulein Sturzberg. c737

A LADY IS DESIROUS of recommending to Christian parents seeking a safe training and the highest educational advantages for their daughters, a first-class school for the daughters of gentlemen in the Western counties, where her grand-daughter is completing her education. The Word of God is made the basis of the religious and educational culture, whilst individual careful supervision is exercised to assure physical health, and development by liberal diet, and the appointment of an exceptionally situated, and well-ordered home.—Mrs. C. H., care of Messrs. Haddon, Salisbury-square, London, E.C.

DELICATE BOYS.—Late house-physician St. Mary's; classical honourman; experienced schoolmaster and tutor. Education; medical supervision. Two hundred feet above sea. References: clergy, headmasters, eminent physicians.—Sunnyside, London-road, St. Leonards.

ALRESFORD HOUSE SCHOOL,
QUEEN'S AVENUE, MARGATE.
High-class school for sons of gentlemen. Boys receive thorough education, and are prepared for the various competitive examinations. Special care of delicate boys. Christian home. Head master, Mr. E. E. WHITFIELD, B.A. c636

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established
YOUNG GENTLEMEN'S BOARDING SCHOOL where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class education.
The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.
Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate
Dr. THORN, Paddington, London.

ST. CLARE, UPPER WALMER, KENT.
Principal: Mr. A. E. MURRAY.
For gentlemen's sons under 14 years of age.
St. Clare stands in its own grounds of about 12 acres, 100 feet above the sea, but protected from winds by high ridges.
Tennis Courts, Gymnasium, Workshop, Chapel, Sanatorium, &c.
Referees (Parents of Pupils): The Dowager Countess of Lichfield, Lord Radstock, the Lady Anne French, Rev. Claud Rosanquet, Colonel Bruce Brine, R.E., James E. Mathieson, Esq., &c.

YOUR BOYS have Christian home and sound education with Mr. and Mrs. Dixon, Gordon Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. Entire charge taken for parents abroad. 18 to 25 guineas yearly. c635

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
Thorough education, with decided Christian training. The premises include workshop, chemical laboratory covered and open playgrounds, tennis-courts and cricket field. Delicate boys receive special care. Fees moderate and inclusive.—Prospectus, apply PRINCIPAL.

Huntingdon House School,
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Christian training. Thorough teaching. Moderate fees. Preparation for professional and business life, and for examinations (over 100 certificates gained). Recommended by Rev. Evan Hopkins, Richmond, and many Christian parents. Entire charge of pupils from abroad.
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OXFORD COUNTY SCHOOL, Thame.—Established 1840. Efficient, home-like. Excellent table. Perfect sanitation. Fine premises and grounds (11 acres.) Tepid swimming bath, gymnasium. Exams. University, Locals, Chamber of Commerce, &c. Many distinctions. References: The Vicarage, Thame; The Manse, Thame; The Rectory, Aston; Sandford, Thame, &c. "Friends much pleased with care and attention received." Rev. C. H. Spurgeon.

EASTBOURNE. — Southdown College, Chatsworth-gardens, South Cliff. Facing the sea and near the downs. Principal, Rev. J. TURNER. High-class education, with home comforts. Pupils prepared for all local exams. and the public schools. Highest references. Moderate fees. c703

NEW COLLEGE,
CLIFTONVILLE, MARGATE.
Head Master: Rev. GEO. HUGH JONES.
First grade modern school. Small classes. Individual attention. Form work arranged with due regard to health. Decided Christian training. Splendid premises, workshops, cricket field, tennis courts. Fees £45, no necessary extras. c135

COMBE DOWN SCHOOL, BATH.—Boys prepared for the university and competitive examinations, and for business. Christian training.—Full particulars, with list of successes, sent on application to the Principal, W. FRANKLIN. Present number of pupils about 50. c240

WANTED FOR THE FIRST OF SEPTEMBER, in a small boarding school for young ladies, an English girl who, in return for two hours' English lessons in the week, will receive fees on half-terms, and will have the advantage of all the French and English lessons given in the house.—Mlle. DARDEL, Pensionnat, St. Blaise, Neuchâtel, Switzerland. c705

SEASIDE SCHOOL for boys. Christian training. Sound instruction. Sea bathing. Home comforts. Fees, from £30.—Prospectus post free from PRINCIPAL, Trafalgar House School, Lee-on-the-Solent, Hants. Term begins September 16. c2503

EASTBOURNE.—Vacancies for governess-pil, and two or three boarders in good home-ool for girls. Principal a Salvationist.—c2518, ddon's Advertising Offices, Bouverie House, lsbury-square, E.C. c2518

IGHBURY HOUSE SCHOOL,
ST. LEONARDS-ON-SEA.

Boys received from 6 to 18 years of age. Three arate departments. Juniors under the care of ies. Seniors under a staff of seven resident sters, thoroughly qualified to prepa:e for com-rce, public schools, or Universities. Delicate ys, and Boys from the Colonies, receive special e. A carpenter's shop, chemical laboratory, and cious gymnasium are attached to the premises. tumn term commences Saturday, September 17. r prospectus, apply to Mrs. DUFF, the Lady incipal. c723

MALVERN HOUSE, BLOCKLEY, DRC.—High-class education combined with home norts and careful Christian training. Healthy, ing neighbourhood. Highest references. The mn Term will commence (D.V.) Sept. 14. Pros-us on application to the Principals, The Misses DSON. c734

THE PRINCIPAL of a Home School for ris in a bracing and healthy village on Cotswold is is anxious to meet with one or two little s, aged from 7 to 14, as companions to another le pupil. As companionship is chief object ms would be reduced. Loving, careful, train-g and good education.—Miss JUDSON, 2, Cam-n-terrace, Criccieth, N. Wales. c725

FRENCH.—The Pasteur of a French urch in London is willing to receive into his nily a young gentleman desirous of learning ench while studying or otherwise engaged.—ch Parsonage, Bayswater. c2589

GOVERNESS.—Christian desires engage-nt in family or school. Subjects, English, ad-d arithmetic, French (conversational and ammatical), music, drawing. College of Pre-ptors, and junior and senior Oxford certificates. derate salary.—Y. Z., Betchworth, Surrey, c2593

A CHRISTIAN YOUNG LADY desires ngagement as governess to young children in a ristian family. English, French, and music. od references.—ALPHA, 43, Twisden-road, Lon-n, N.W. c2563

HOME SCHOOL for Gentlemen's Sons, Cavendish-road, Brondesbury, N.W. The Prin-pal is a lady of experience and most successful preparing pupils for the public schools. Reduc-n for clergymen's sons. c2603

REQUIRED, in September, talented, gh school Governess, for high-class private ool. Decided Christian (Evangelical). English erature, Latin, mathematics, euclid, algebra, ch. — PRINCIPAL, care of Messrs. Haddon, verie House, Salisbury-square, London. c734

CLERGYMAN'S DAUGHTER seeks en-gement as Resident Governess. Experienced, dicated, thorough English, music, singing, nch, Latin, drawing, calisthenics. Good salary. cellent references.—M. J., 32, West-hill, Hud-rsfield. c2653

REQUIRED IN SEPTEMBER in Home ss of gentlemen's daughters, a young lady as verness-Student to assist for short time with iors. Great advantages. Premium.—PRINCI-L, Hughenden, Westcombe-park, London, S.E. c2657

HAPPY HOME, COUNTRY, with educa-n, offered to one or two little girls, as compan-s to mother. Loving, Christian care. Holidays tional. Mother and daughter.—21, Beaconsfield-ad North, Gt. Yarmouth. c2649

TRENT COLLEGE,
NOTTS.

hristmas Term commences Thursday, September 15th,

When

TWELVE SCHOLARSHIPS

ll be awarded (6 of £30 and 6 of £20 per annum, ducing the school fees to £8 and £11 6s. 8d. per m respectively).

Preference will be given to the sons of (1) Hebrew-hristians; (2) Missionaries; and (3) Clergymen.

Names of Candidates should be sent to the ead Master by August 31st. c695

SPANISH.—Young Englishman learning panish would like to meet young Spaniard wish-g to learn English, with a view to mutual in-truction.—W. CHAMBERLAIN, 3, Stockwell-park-escent, Clapham. c2614

CALAIS.—Comfortable Christian home th French education. Every advantage for sea thing. Drawing, music and singing if neces-y. Happy family life. References exchanged. derate terms.—Madame ARNATT, rue Gaillard. 1823

AN OPENING wanted for a good girls' ening and day school, or boys' preparatory. ntleman prepare pupils for Oxford and Cam-dge examinations. Seaside preferred.—Address HEFFORDIANUS, Shanthorne Lodge, Middlewich, eshire. c2625

GOVERNESS-STUDENT required in ll's finishing school near London. English, ics, French, German, and drawing under first-ss professors. Premium 18 guineas. Prepara-n for exams.—PRINCIPAL, Clarendon College, 1 Hillfield-road, Tufnell-park, London, N. c2619

EXPERIENCED GOVERNESS seeks re-gement. Thorough English, in all its branches, ics, Euclid, Latin (can prepare boys for ool), fluent French, German, Portuguese, sic (good teacher), painting, drawing, needle-k. Excellent references. — JESSIE, Mrs. ne's Governesses' Home, Compton-terrace, erbury, London. c2622

HOLLAND.—Young Lady (English) de-res engagement as Governess to young children. ferences and particulars given.—Address M. Meeuwsen, Varn-en-Tees, Enschede. c2363

RESIDENT GOVERNESS wanted, in (Devonshire). Christian. Certifi-Experienced disciplinarian. Good English, mathematics, science, needlework. Haddon's Central Advertising Offices, ouverie House, Salisbury-square. c2628

ARTICLED PUPIL required in a first-class school. Young lady over fourteen. Must be musical, and gentleman's daughter. Superior advantages. Christian home. Premium required.—PRINCIPAL, Roseberry College, Western-parade, Southsea. c742

LADY highly recommends her governess, who has resided with her 24 years. Good disciplinarian. Music (Cert.), drawing, freehand, thorough English, calisthenics, needlework, French, Latin (El.). Disengaged September. No objection to travel. Salary £30.—G., 18, Poulsee-road, Upper Tooting. c2532

Appointments, Situations, &c., Wanted.

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ADVERTISER, who is a Persian Hebrew Christian, sent to England by missionaries, has been now for two years in Harley College as a theological student, and wants to become a medical missionary. Would that some Christian friends would help him in this direction. Good references and further particulars will be given whenever required.—B. T. RAHIM, 13, Fremant-street, King Edward-road, South Hackney, N.E. c2640

AN EFFICIENT LONDON PREACHER, successful soulwinner, desiring holiday change to country or seaside, seeks suitable engagement during September. Highly commended.—State fullest particulars to PREACHER, care of Mr. Roberts, 26, Paternoster-row. c2645

SECRETARY.—Christian gentleman, who has recently relinquished position as deputation secretary to a well-known mission, desires a similar appointment, or as secretary or superintendent of a mission, or philanthropic work. A good organiser and acceptable preacher.—A. B. C., care of Messrs. Haddon and Co., Bouverie House, Salisbury-square, E.C.

AS SHORTHAND CORRESPONDENT and Typist, or bookkeeper. Quick shorthand writer, with knowledge of French. Aged 29. Thoroughly experienced. Good references.—PHONO, care of Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C.

SHORTHAND WORK of all kinds, by an experienced hand. Reference to the Editor of this Paper.—CHAS. A. F. BYATT, 67, Messina-avenue, Kilburn, N.W.

YOUNG MAN is anxious to take charge of small mission or travel with Bible-carriage. No salary required beyond board and lodging. Good references. — W., Kenmore Lodge, Parkstone, Dorset. c2650

A GENTLEMAN is desirous of acting as Companion to an invalid or blind gentleman. Remuneration not so much an object as a comfortable home.—Address N. F., 38, Limes-grove, Lewisham. c2284

GENTLEMAN wishes to recommend young man as Butler or indoor servant. Height 5ft. 10in. Age 29. Abstainer. Dissenter.—Address A. H., 93, Loftus-road, Shepherds-bush, London, W. c2668

CLERK, good arithmetician, used to wholesale news work, but not particular to any trade. Age 25.—CLERK, 60, North-street, Edgware-road, W. c2554

COACHMAN in quiet family, or to fill any trustworthy place. Christian man. Total abstainer. Thoroughly understands his duties. Good character. Married. Age 37.—A. Z., 26, Hill-rise, Richmond, Surrey. c2647

THE HON. and REV. W. RICE highly recommends good gardener, or as caretaker. Is willing to be generally useful.—All Saints' Vicarage, Woolwich. c2595

AS GROOM or otherwise. Single-handed. Good character. 8 years' experience. Churchman.—W. C. PLUMMER, Hoddesdon, Herts. c2553

AS GARDENER, single-handed, or Second in large establishment. Nine years' experience in vines, flower, and kitchen gardening. Good character. Abstainer.—Address J. HUXTER, 24, Yew Tree-road, Becken-lane, Kent. c2543

MAN (married) seeks employment. Any capacity. Has held musical position in the Lord's work. Ten years' reference. Town or country.—J. H., 29, Hind-street, Poplar, E. c2568

A GENTLEMAN wishes to recommend a man and his wife who are thoroughly competent to take charge of a temperance barman; made over years' experience. Both Christians and total abstainers.—T. T., 10, Moorgate-street, E.C. c2558

WILL SOME KIND PERSON employ a Christian man, quite deaf? An artist. Insufficiently employed. Would make himself generally useful.—A. CROSBY, 4, The Limes, Capel-road, Forest-gate, E. c2537

A LINCOLNSHIRE young lady desires engagement as Companion or Assistant Housekeeper. Domesticated. Musical. Salary not an object.—C2555, Haddon's Advertising Offices, Bouverie House, Salisbury-square, London, E.C. c2555

RE-ENGAGEMENT as Housekeeper or companion. Experienced, good manager. Would like the care of motherless little ones or any position of trust. Good references.—L. B., Wath-villa, Ashburnham-road, Bedford. c2573

COMPANION or Lady-housekeeper. An experienced Christian lady is desirous of obtaining a re-engagement as above, or any position of trust. Thoroughly domesticated, fond of children and needlework, good reader and amanuensis. Highest references. K., 99, Fernlea-road, Balham, S.W. c2585

A LADY WISHES to recommend a respectable youth as under-gardener. Has had two years' training under a good gardener. Is intelligent and fond of plants. Apply by letter to M., Hazelhurst, Nutfield, Redhill. c2536

LADY, who is working as deaconess in the East of London, now seeks post of Christian work with remuneration. Excellent references.—Y. Z., 74, Beversbrook-road, Tufnell-park, N. c2644

WANTED, BY AN EXPERIENCED PERSON, a situation as Matu, Housekeeper, or any position of trust. Thorough dressmaker and needlewoman. Highly recommended.—B. N., School House, Kenson Heath, Parkstone, Dorset. c2544

YOUNG LADY desires engagement as Companion, Housekeeper, Wardrobe-keeper, or any position of trust. No objection to school or institute. Cheerful, musical, domesticated, good needlewoman, strong, active, and energetic. Salary. Highest references.—Miss GOODMAN, Ashton, Oundle, Northamptonshire. c2547

CHRISTIAN LADY, evangelical, abstainer, desires engagement as useful companion, lady helper, or position of trust. Thoroughly trustworthy, domesticated, good needlewoman. Comfortable Christian home. Small salary. Good references given and required.—Address, stating particulars, Miss SMITH, 22, Coppice-road, Willaston, Nantwich. c2331

NURSE, experienced, seeks situation in Christian household. Can take entire charge. Lady's first babe from the month preferred. Abstainer. Eight years in last situation.—Mrs. ROBERTS, New Cottage, Asfordby, Melton Mowbray. c2557

YOUNG LADY desires re-engagement as Governess or Companion. France or Germany preferred. Five years' experience. English, mathematics, Latin, drawing, French (grammatically), and music.—P., 15, Sugden-road, Clapham-common, S.W. c2662

LADY IS ANXIOUS to find work among the poor for her nurse. She had over two years' hospital training. Excellent testimonials for district nursing, and a thorough Christian.—Mrs. MARTAN, 176, Victoria-road, Aldershot, Hants. c2565

MRS. BRAMWELL BOOTH has some well-trained monthly nurses ready for engagements. Total abstainers. Fees reasonable.—For particulars, &c., apply to The SECRETARY, 271, Marc-street, Hackney, N.E. c2570

RE-ENGAGEMENT required as companion, or in fancy, toy, or perfumery shop. Capable of entire charge, or any position of trust. Locality immaterial.—Miss ROBINSON, 100, Ashstreet, Deacon-street, Walworth, London. c2643

WANTED, by a respectable, middle-aged widow, care of chambers, or any place of trust. Excellent references.—M. W., 90, Dalyell-road, Brixton. c2559

A GENTLEWOMAN who has managed household many years (until broken up) is strongly recommended to similar appointment. Good manager. Kind, conscientious. Highest testimonials.—Miss LYN, Eversfield Library, St. Leonards, Sussex. c2637

WANTED, BY TWO FRIENDS, cook, house-parlourmaid, a comfortable Christian home near the sea. Ages 24 and 22. 18 months and 4 years' characters.—ANNIE GOODALL, Bullington, Micheldever, Hants. c2572

AN EARNEST CHRISTIAN (abstainer) seeks re-engagement as Matron Y.W.C.A. Home, or to train young girls for service, or as House-keeper where assistance is given.—M. P., Market-place, Bardly-road, West Streatham, c2321

A MIDDLE-AGED LADY, thoroughly experienced and capable, offers her services as Useful Companion, Companion-Housekeeper, Secretary, or Chaperon, in return for comfortable home. Laundry and travelling expenses. Good references.—S. B., 3, Pickering-place, Bayswater, London. c2623

A RESPECTABLE MARRIED PERSON is desirous of going to Australia, as Lady's or Children's Nurse. Could take baby from the month. Service in return for passage. Well recommended. — Mrs. REYNOLDS, Fernleigh, Dairymple-road, City-road, Bristol. c2617

AS HOUSEKEEPER, or Useful Companion. Cheerful, active, conscientious. Good manager and needlewoman. Musical. Age 34.—State salary, Miss PERRY, 17, The Square, Shrewsbury, Salop. c2097

LADY HOUSEKEEPER or Companion to Lady. Wanted re-engagement by lady (24). Exceptionally domesticated. Well educated. Musical. Cheerful disposition. Good needlewoman. Numerous references. Five years' experience.—Miss PERKINS, Lubenham, Market Harborough. c2608

CHRISTIAN LADY, well educated, in reduced circumstances, wishes for home employment. Writing, copying, quickly done, also knitting of all kinds.—Mrs. L. YOUNGS, Long Stratton, Norfolk. c2612

A LADY RECOMMENDS a young girl as under-Nursemaid. Needs training. Aged 14.—Apply by letter, 10, Taviton-street, Gordon-square, W.C. c2313

AS GENERAL ASSISTANT in home, or Nurse in school. Used to children.—J. C., 38 Reif-road, Peckham, S.E.

Appointments, Situations, &c., Vacant.

30 WORDS FOR 3s.
9d. *for each Additional* 9 *Words.*

A JUNIOR MASTER required, in September, at Eastbourne Old School. He must be a good teacher and disciplinarian, also a bona-fide non-smoker and abstainer. An earnest Christian would be greatly valued.—Address D. STROUD, M.C.P., 21, Bath-street, Abingdon. c2578

CORNET SOLOIST wanted, for the Edinburgh Castle Mission services, a really competent lady or gentleman, willing to devote her or his aid without salary to the services of sacred song. Expenses would be paid, and perhaps a small honorarium, but gratuitous services preferred.—Apply, by letter only, to Mr. JOHN ODLING, Secretary, 18, Stepney-causeway, London, E. c739

MAN AND WIFE wanted, without children, to manage coffee-bar. Wife to cook. Christians and abstainers.—Apply, by letter, stating all particulars, to M. B., care of Hooke, Lewes-road, Brighton. c2636

AS BUTLER.—A married man wanted, wife as cook or otherwise, to assist in the house.—R. R. FOX, Westbrook, Crown-hill R, S. O., South Devon.

FARM-PUPIL.—A lady is desirous of finding same for her married brother in South Dakota. Practical farming conscientiously taught. Every home safeguard. Splendid future prospects for steady young man with small capital. Terms £30.—For particulars and good references address F., Barleigh's, Grosvenor-road, Tunbridge Wells. c2445

AN ARCHITECT AND SURVEYOR has vacancy for an articled pupil in city office. Moderate premium, part returned as salary.—Apply by letter to H., care of R. Williamson, 46, Fenchurch-street, E.C. c2602

COACHMAN wanted for the country. Married man. Christian. Total abstainer. Live over stables, clean boots and knives. Experienced with horses.—W. W., 27, Caledonian-road, N. c2546

MAN-SERVANT.—Wanted, in a country house in Cheshire, a thoroughly competent indoor man servant. Single-handed, unmarried, and an abstainer preferred.—Apply by letter, W. MEWBURN, Esq., Warford Hall, near Alderley edge. c2590

A RESCUE WORKER wanted, immediately, must be a decided Christian and total abstainer. Strong and active.—State age and last place of work, good references indispensable, Y. W. C. A., 15, Manor-road, Folkestone. c738

LAUNDRY MATRON wanted, for small Rescue Home at Kingstown. Must understand and be able to teach the work in all branches. Abstainer. Testify by life, as well as by words, that she is "born of God." Salary £20.—Address, stating age, experience, &c., The SECRETARY, 2, Northcote-avenue, Kingstown. c2338

WANTED, EARLY IN SEPTEMBER, fully certificated Nurse, of Christian character, as Nurse-Matron, in small medical home for women anxious to reform. Must understand dispensing. Would work under lady doctor. Should have some knowledge of lock cases. Abstainer. £40 salary —Address, or apply, C. B., National Vigilance Association, 267, Strand. c2515

NURSE, OR MOTHER'S HELP, wanted, for two children, aged five years and eighteen months. Must be trustworthy and abstainer. Good needlewoman.—C. L., care of Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C.

NURSE WANTED, for Yorkshire, near the sea, by end of August, for three children, ages 5, 3, 10 months. Some experience and a thoroughly good character necessary. No beer.—Apply to Mrs. TOWNEND, Moira House, Addiscombe-road, Croydon, Surrey. c2686

NURSE-COMPANION HOUSEKEEPER required, by partly invalid lady. Must be abstainer, and good manager. Not over 35.—Apply, between 6 and 8 o'clock in the evening, at 40, Newstead-road, Lee, S.E.

NURSE.—Wanted, an experienced and confidential person for two children, ages 1 and 6 years.—Apply to Mrs. BAINBRIDGE, 19, Eslington-terrace, Jesmond, Newcastle-on-Tyne.

EXPERIENCED NURSE wanted, for country. Swiss, English, or German, decided Christian, for two boys, three and six. Must speak English well.—State wages and references, Mrs. RAILSTON, Holmelands, Handforth, Cheshire. c2552

HON. LADY SUPERINTENDENT wanted for Home of Rest for ladies. One who could take classes for girls preferred. An earnest Christian and total abstainer. Age 30 to 45. Apply with full particulars, photo, and copies of testimonials to X. Y. Z. Ashton, Cavendish-place, Bournemouth. c2654

YOUNG LADY by birth and education and an earnest Christian interested in mission work wanted, as companion for a month at the seaside in the country. Must be cheerful and musical. Travelling expenses paid if required.—Address with photo, age, and references to Mrs. B., care of Messrs. Deacon's, Leadenhall-street, E.C. c2662

MOTHER'S HELP wanted. No teaching. —Apply, stating salary and references, to 160, News Office, Whitehaven. c2637

MOTHER'S HELP wanted for suburb of London. Must be a Christian. Nonconformist. No teaching. To help with children and light household duties. Not under 21. £14.—Apply first, P., Royal Marine Hotel, Ventnor, I. of W. c2661

CAN ANY LADY recommend a thoroughly trustworthy nurse for one child, 19 months?—Mrs. EDWARDS, The Firs, Bell-bar, near Hatfield.

HOUSEKEEPER.—A Gentlewoman desired, who understands cooking and the management of servants, for a clergyman's family of two, in London. Churchwoman and abstainer. Unexceptionable references.—Mrs. P., 83, Marine-parade, Brighton. c2583

DRESSMAKERS.—Wanted, a first-class Dressmaker, for Folkestone. Must have good references and experience. — Apply PLUMMER, RODDIS, and BERCROFT, Hastings. c2579

WANTED, AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 97, Harrow-rd., Paddington-gn. Stamp for reply. c2068

OFFICES FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss Hooper supplies Christian Governesses, Companions, Housekeepers, Maids, of every description. Nurse-Companions and Maid-Attendants. Also superior Domestic Servants.—Telegrams, HELPFULNESS, London. c2569

WANTED, THE FIRST WEEK in September, a conscientious, willing girl, as Nursemaid. Age about 20. Wages from £12. Also a General Servant; able to do plain cooking. Must not object to help with washing. Wages about £14.—Apply to Mrs. F. HICHMAN, 2, Prospect-hill, Walthamstow. c2627

NURSEMAID. Wanted, in gentleman's family, bright, good-tempered girl, about 17, as Nursemaid to two children, 9 and 33. Must new well. Wages £7 to £9.—Mrs. T., Overdale, Bakewell, Derbyshire. c2597

WANTED, FOR VICARAGE, in Surrey, three thoroughly earnest Christian servants, September 13, cook, house-parlourmaid, housemaid. Wages £20, £18, £16. All found but beer.—Apply Mrs. NICHOLSON, Aberdeen House, Buxton, Derbyshire.

WILL ANY LADY recommend a thorough Housemaid-waitress for small family? A cheerful, willing girl would find good home.—Address care of Mrs. LAKE, 58, Talbot-street, Southport. c2587

COOK.—Young woman required, to be under lady housekeeper, for a clergyman's family of two, in London. No kitchenmaid. An earnest Christian member of the Church of England, and abstainer.—Mrs. P., 83, Marine-parade, Brighton. c2581

IMMEDIATELY.—A Christian woman as plain cook or working housekeeper. Age not over 35. Salary £20.—Mrs. GARDNER, Oxford County School, Thame, Oxon. c726

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NOTES FOR WORKERS.

MEN and women sigh and long for the mountains, the seaside, and other scenes of rest and relaxation from work and worry. Happy they who can please themselves as to when and where they go for respite from town life and its weariness; but there are some who cannot get away from work and duty, and others who from experience only too painfully realise that change merely do good while they last. For all such we have a kindly word, and we rejoice that we can point them to a course able to do more for them than sea-breezes, and that without leaving home.

It is possible to produce upon the human system by other means just those effects which mountain air or the salt-laden breezes of the sea bring about, and that in an equally natural manner. The application of Odo-Magnetism is the means to which we refer, and it is beyond doubt that it is the finest method of invigorating the human system to which man has ever had access. It can *always* be in operation, and what a boon this is to those who through stress of work, duties or circumstances are unable to leave home. It not only secures fitness for work while *in* work, but it repairs any mischief that may have been wrought by previous over-taxation or brain-fag. It perfects organic action, nourishes the system generally, and gradually secures restoration to health in the fullest sense of the word. All its results are permanent, yet this treatment that can do so much is simple in the extreme; there are no rules to be observed, legitimate pursuits are not restricted in any way, and it involves no inconvenience whatever.

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Rev. F. B. GRANT, Wolferlow Vicarage, Worcester.

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Rev. J. ATKINS, Walmore Hill, Gloucester.

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Mr. A. FIELDING, 18, Lee Bank Road, Edgbaston, Birmingham.

May 19, 1892.—"My faith in your treatment of disease is stronger than ever. Last winter, though very trying, found me quite prepared for it, and I have during all weathers pursued my every-day work with comparative ease, while many around me have been laid aside. This has been a surprise to many of my friends, as well as to myself, but I quite believe your Treatment, with God's blessing, has secured this."

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Miss M. F. Cusack, the "Nun of Kenmare."

We are pleased to inform our readers that our next number will be wire-stitched, and will appear in a coloured wrapper.

Mr. Moody's meetings at Preston were held in a large hall accommodating several thousand persons. Recent experience shows the great importance of spacious buildings being taken for use during his missions. In cities and towns where there are halls of large capacity they should be secured, so that the working classes, whom it is so earnestly desired to reach, may not be turned away in disappointment from crowded places. The people everywhere seem to have an open ear; then let the Gospel in its plainness be presented to them by one whom they are everywhere anxious to hear.

Many readers have kindly responded to our request on behalf of the children, but there must still be some who, while looking forward to their own holiday, have forgotten the little ones whose only glimpse of "meadows green and blossoms wild" is gained in the annual Day in the Country. Many missionaries and Sunday-school superintendents, labouring in poor districts, look for some help from "The Christian Day in the Country Fund" towards the expenses which they find it more and more difficult to raise locally, owing to the general migration from the central districts of those who can afford to give. The Day in the Country is not merely a delight. It also gives new ideas of God and his works, and makes it possible for the teachers to use the wealth of illustration to be found in nature, and which cannot be so profitably employed if the children know nothing of God in nature.

Romish practices in the Church of England have virtually received legal sanction by the judgment of the Privy Council in the Bishop of Lincoln's case. In the past, fear of the law has, doubtless, deterred some clergymen from ritualistic acts, but this fear is hardly likely to operate in the future. A live Protestantism on the part of the people may, however, do much to prevent the spread of Romanism in our land. It is deplorable to find in very many parishes a signal absence of that love of the simple Gospel which, with God's blessing, would constitute the clergy true evangelists and faithful pastors.

The Convocation of Canterbury opened on Friday last in St. Paul's Cathedral with a ceremony which we have little patience to characterise. It was a Latin service—hymns, liturgy, sermon, all in Latin. The proceedings were, in our judgment, an utter travesty of Christian worship. An ecclesiasticism which excludes Christ is vain; when it goes to the length of blinding the eyes of men from the great Head of the Church, as this performance did, it is a deadly snare. In word as well as in deed Latinization seems to be advancing in the Church of England. In the midst of it all, we thank God that there are many good and true witnesses alike among the ministers and active members of the Church.

Having the deepest sympathy with the objects, and rejoicing in the success, of the "National Society for the Prevention of Cruelty to Children," we have much pleasure in receiving the following intimation to our readers from the Hon. Director, Rev. Benjamin Waugh:—

We know of no other paper whose readers so constantly and generously (unsolicited) evince such practical sympathy with the objects of our Society; and we shall be glad, if an opportunity occurs, if you would kindly convey to them our very sincere appreciation of their help.

We hope many of our readers take *The Child's Guardian*, the monthly organ of the Society, which is full of pathetic and appalling records of inconceivable cruelty and brutality to helpless little ones, and of the almost invariable conviction of those against whom proceedings are taken by the Society.

The "Brief Narrative of Facts" annually published by the venerable and revered George Müller, of Bristol, has just appeared (*Nisbet*, 6d.). It tells of the exercise of faith and patience, in many respects greater than during any part of the previous period of fifty-eight years during which "The Scriptural Knowledge Institution for Home and Abroad" has existed, and of which the Orphan Houses form a part. We are obliged to defer to next week our extracts from this touching narrative; we only insert the following, which shows that the teaching of the Keswick Convention has been given for over half a century by this faithful servant of God.

At my last meeting in Berlin I gave the Scriptural reasons why believers in the Lord Jesus should never be discouraged under the greatest difficulties.

That the chief business for each believer in Christ is, day by day, to seek to be happy in God.

I stated how believers can know, from the Holy Scriptures, that they shall be saved.

How they can ascertain the will of God under particular difficult circumstances.

I pointed out that we should seek to know God *as He has revealed Himself* in the Holy Scriptures.

I encouraged my hearers to have godly *habits*, such as those of reading the Bible every day, having family prayer morning and evening, and setting apart seasons for prayer as often as possible, &c.

I remarked that we should seek to have God Himself for our portion.

And urged upon the congregation to have but one single object for their whole life, viz., to glorify God, and to be consecrated entirely to his service.

One of the boasted performances of the Higher Criticism is a dissection of the Pentateuch into parts and portions assigned to various unknown writers who lived in different periods of Israelitish history. Many scholars of independent mind reject this theory as not proven; thousands of reverent Christians who study their Bibles, reject it as absurd in some respects, and in its entirety "not of faith." Those who have been disturbed by the fascinating manner in which the enemy has sowed the critical tares, will be glad to learn that in a pamphlet, just published, Rev. J. M. Denniston, M.A., examines the pretensions of criticism, and, in a practical manner, vindicates the integrity of the book of Genesis. The title of the essay is: Elohim and Jehovah, or the Employment of the Divine Names from Genesis I. to Exodus VI, (*6d. Morgan and Scott.*) The pages throw much light upon the inspired narrative.

A correspondent in India writes us privately with regard to a communication which appeared some weeks ago concerning the Eurasians: "After many years' experience amongst my countrymen and all classes in India, I beg to mention (1) that the intermarriages are not necessarily sinful; (2) that the present Eurasians are mostly descendants of inter-marriages that belonged to former generations. Many of the old families here go back for nearly a century, and have in their ranks some of our brightest and best and purest Christian brethren and fellow-workers. In saying this I am not denying that sinful connections do often occur, both Eurasian and European." Although the writer does not write for publication we feel it right to insert this portion of his letter, and we much regret if any misconception causing pain was occasioned by the communication referred to.

In reading the Pope's recent utterance in regard to the Jews, we are irresistibly reminded of the graphic picture which Bunyan has given us of the disabled giant pope, who could only sit and grin at those who passed by. We must shut our eyes to all history if we are to accept the Pope's statement that Rome's sole mission was persuasion, not persecution. That anything savouring of violence is contrary to the teaching of Christ we readily admit; but when the Pope goes on to assert that it is equally contrary to "the prerogative of his Vicar," we remember the myriads of martyr-fires which Rome has lighted and are bound to dissent.

We feel sure many will fully sympathise with Mrs. Hilton under the circumstances detailed in her appeal which appears on another page. The need is great and pressing; surely such a fact has only to be made known to call forth prompt and generous aid.

To all those who are interested in the "servant question"—and what Christian householder is not?—a paper on the subject in the July number of *The Fortnightly Review* will possess much importance. The writer has dealt with the topic in a sympathetic spirit; and if Lady Jeune's article does not deal so deeply as we could have wished with those relations between employer and employed that are all the more satisfactory for being brought under the influence of the Divine rule, there is much in it that may awaken a feeling of consideration for those who are too often in our household and yet not of it.

Sir George Findlay in his examination the other day before the Royal Commission on Labour stated that the railway company which he represented, the London and North Western, gives permanent employment to no fewer than 61,000 men, and that during the past thirty years they had had only three strikes. Sir George said that in his opinion the true preventive of strikes was to be found neither in legislation nor Board of Trade control, nor arbitration, but in the cultivation of a good understanding between the men and their employers, and in the establishment of sick, accident, and benefit funds fostered and assisted by the Directors, so as to show that the employers take as great an interest in their moral and material welfare as a private employer would do in the case of valued servants.

The disastrous effect of strikes was clearly brought out in the evidence of one of the representatives of the Trades Unions, Mr. Forman, who has had experience of several large conflicts between capital and labour in Ireland. Mr. Forman stated that a strike upon one of the railways in Ireland resulted in 250 of the men who took part in it losing their employment, and cost the Amalgamated Society of Railway Servants £3000. When to this amount is added the sum lost by the men, some idea may be formed of the misery which follows in the train of such a contest.

In a very suggestive article on the parables contained in Luke xvi. and xvii., in the current issue of *The Expositor*, Professor Milligan shows that not only was our Lord's life one of ministry, but what may be called his reward, in the glory, is one of *service!* (Matt. xx. 28; Luke xii. 35-37). He writes:

The Son of man seen in vision by St. John, was "clothed with a garment down to the foot, and girt about at the breasts with a golden girdle" (Rev. i. 13); that is, He was clothed like a priest engaged in active service. The glory of our Lord in heaven, therefore, is still the glory of service, and in promoting the happiness of all whom He has redeemed, He finds his own most blessed reward.

In view of this, the precept comes with exceeding force: "Whosoever will be great among you let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. xx. 26, 27).

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Forms of Inspiration.

We showed (July 14) the root signification of Inspiration to be such a communication as is certified to the consciousness of him receiving it as the very Word of God. The effect is ever this, whatever the channel of the communication may be. The inspired man has a clear discovery of the mind of the Lord, the ability to perceive what God's mind is, and the utterance needed to give it adequate expression in speech or writing.

We have now to look at the forms which Inspiration has taken. While one in essence, Inspiration has many forms. The Divine voice has not always come in one way; the revealed mind of God has not elected to flow in one bed. God "at sundry times and in divers manners spake in time past unto the fathers by the prophets" (Heb. i. 1). There is no monotony in this grand theme. At one time God spake to man through one sense, at other times through another. Sometimes He addressed the eye, sometimes the ear, and sometimes the hidden soul within. At one time the voice is soft and low, felt rather than expressed; at other times it is loud as "the sound of many waters" and terrible as "the voice of words," which voice they that heard entreated that it should not be uttered to them any more. Not infrequently the waking hour and the conscious moments are filled in by Him who is wonderful in counsel; but there are occasions when, as Job tells us, "in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, He openeth the ears of men and sealeth their instruction." Hence we must be prepared for a many-sided view of this subject, and must be ready to welcome the light along whatever Scriptural line it may come.

Now, without affixing importance to the question of order in the enumeration, it would appear that considerable frequency attaches to that form of Inspiration which suggests the utterance of a secret. Frequent side-lights occur in the Holy Scriptures. There is the confidential whisper of God filling a noteworthy place in this connection. 1 Samuel ix. 15, 16, is an instance: "Now the Lord had told Samuel in his ear a day before Saul came, saying, To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines, for I have looked upon my people because their cry is come unto Me." Note the expression, "the Lord had told Samuel in his ear," literally, had uncovered his ear, lifted the lock of hair that lay upon it, and breathed the secret touching Saul's visit and distinction. The like view of inspiration is given in 2 Sam. vii. 27; 1 Chron. xvii. 25; and also Job xxxiii. 16.

Closely allied to the form of inspiration just named is a kindred form relating to the eye. Sometimes God's voice is a voice to be read rather than heard, and in such cases it is needful that the organ of vision rather than of hearing should be uncovered. It is in such terms Balaam describes the inspirational afflatus which moved him to speak (Num. xxiv. 2-4): "And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. And he took up his parable and said: Balaam the son of Beor hath said, and the man whose eyes are open [the man with the unclosed eye] hath said; he hath said who heard the words of God, who saw the vision of the Almighty, falling into a trance, but having his eyes open [*i.e.*, uncovered as to his eyes]."

It would appear that the uncovered eye and also the uncovered ear have to do alike with the outward and inward conditions of Inspiration; the uncovering taking effect sometimes in waking moments, and sometimes in sleep or trance. From 1 Sam. ix. 9, we learn that the prevalent form of Inspiration in the earlier times consisted in visions. The seer saw sights. "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come and let us go to the seer; for he that is now called a prophet (nabee) was aforetime called a seer."

More immediate, and, therefore, more distinguished so far as the recipient is concerned, is that form of inspiration wherein Jehovah deigns to speak with his servant as friend with friend. It is in this connection that the prophetical rank of Moses is made to stand out above all compeers; and that we have in him such a distinct type of the prophetical office of Christ, who was Jehovah's Fellow. Our Lord and Saviour, as the revealer of the Father, speaking the Father's words, reproducing the Father's voice, the exponent in all things of the Divine mind, had no vision, no dream, no ecstasy, no trance. Such an experience would not have fitted in with the lofty position our Saviour held as one whose consciousness was sublimed at all times by uninterrupted communion with the Father. And of this feature in Christ, Moses was the typical forecast. Hence Numbers xii. 6-8: "If there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth even apparently and not in dark speeches, and the similitude of the Lord shall he behold." So Deut. xxxiv. 10: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

Allied to this phase of our subject is that form of inspiration which was known by the name of *Bath Kol*, literally, *the daughter of the voice*, an expression which signifies the immediate and audible voice of God. According to Jewish tradition, this kind of revelation was given after the return from the captivity, and, on various occasions, it figured in our Lord's ministry: as, for instance, at his baptism and at his transfiguration; and further, when in answer to our Lord's call, "Father, glorify thy name," the voice from heaven said, "I have both glorified it and will glorify it again."

It is doubtless by way of contrast to the Bath Kol, or the immediate and audible voice of God, that Peter says, "We have also a more sure word of prophecy." The former depends on the quickness and fidelity of the ear that hears—the outer ear—and, therefore, is liable to be misinterpreted. Thus in the case just cited, some of the people said, "It thundered"; others that "an angel spake to Him;" while our Lord said, "This voice came not because of Me, but for your sakes." The audible communication was not needed by Christ Himself, since the conditions of communion with the Father were perfect; nor was He at any loss to make the Father known, seeing that He had been with Him before the birth of time.

And this leads us to note, in conclusion, the more sure word of prophecy of which Peter speaks. Why is it more sure? Because it is not dependent on the external form in which it may have come. While, in the first instance, God has imparted his communications, in varied modes, to his servants, yet when they came to utter them, to record them, whether in book form or discourse, "they spake as they were moved by the Holy Ghost." Those visions, those revelations which they had, those communications which came from above, could not have been handed down to us had the men who received them been left to their own resources in giving them expression. But they were not. Hence it is said, 2 Tim. iii. 16, "All Scripture is given by inspiration of God," *i.e.*, is Divinely inbreathed. The Revised Version of this passage is unscholarly and greatly to be deplored, suggesting, without the slightest warrant, that there are Scriptures not inspired of God, whereas Paul states the exact contrary, namely, that every Scripture is. They, the inspired men of old, were guided in the words they used, the figures they employed, the form and the matter of their discourse. It only stands to reason that if a man is moved by the Holy host to speak, and if he speaks as he is moved thereby, the words he utters are inspired, and the result is a record infallible and authoritative. As this paper is already sufficiently long, we reserve what we have to say on Scripture's own witness to itself.

James Douglas.

Science in Council.

The address from the Chair of the British Association, delivered last week in Edinburgh, is, in some respects, noteworthy. Certainly it indicates a crisis which, sooner or later, must be fairly faced. Just one hundred years ago, when in the same city Hutton published his book on the "Theory of the Earth," it was assumed that the same operations then existing and apparent were sufficient to account for the past history of our globe, whether recorded on its surface or buried in its depths. In these operations the denuding power of water played the principal part. The slowness of this process, however, demanded unlimited time. Lord Kelvin (perhaps still better known as Sir William Thomson) tells us of a conversation he had on this subject with one of the most eminent geologists of his time, during the recent meeting of the Association at Dundee. His friend asserted that Geology would admit absolutely no limit. Lord Kelvin said, "Would you not admit a thousand million years?" He said, "No." "Would you not admit a million million years?" The prompt answer was, "No. We admit no limit. We admit no possibility of a beginning, and no indication of a limit leading towards an end."

So long as geologists were permitted to draw unlimited drafts on the bank of time, none could say them nay. If there be an eternity to work in, then these forces, though slow and slight, may, in the passage of untold ages, produce stupendous results. But of late, researches in physical science have adduced reasons for believing that the existence of our planet is not so ancient as geologists were willing to suppose. Taking the data presented by the cooling of the earth and sun, and the retardation of the earth's rotation by tidal friction, eminent scientists like Lord Kelvin limit the possible period of our planet's history to twenty millions of years; while others, like Professor Tait, are unwilling to allow more than ten millions. Under these circumstances the speculations of geologists evidently demand revision. This, however, they are by no means willing to concede. The President of the British Association contends that the links in their chain of reasoning are as sound and strong as those by which the conclusions of physical science are upheld, and, in turn, they challenge the method of their opponents. It is frankly admitted that since both cannot be right, one must be wrong. The quarrel is complete, and we may patiently await its settlement.

Evidently it occurs to neither that both may be mistaken. Yet to outsiders, like ourselves, this seems by no means impossible. For, in both cases, the inferences rest on premises at best assumed rather than observed. "Where wast thou when I laid the foundations of the earth?" is a question as pertinent to-day as when it was first put. All our theories concerning pre-historic time can never be more than probable. The Creator alone can tell us the story of creation. In the exact and experimental sciences errors are duly detected and easily expelled. Not so in sciences like Geology, which consist of happy guesses more or less confirmed by processes going on under present observation Our globe *may* have been formed after the same fashion by which it is now being slowly and imperceptibly changed. But it is at least equally possible that its origin may have been altogether different in character. Besides, we must take into account a fact which science always ignores. This world is not now what it was when God saw that it was very good. Since it was moulded by the Divine hand the blight of sin has fallen on it. It has been smitten by the hand that made it. Instead of the Garden of Eden with its fair fruits, man has now to toil in the wilderness with its thorns and thistles.

"Cursed is the ground for thy sake" is the sentence pronounced on the earth after the fall; and how deep and dreadful was the descent of this curse it is impossible to say.

There is, at any rate, one lesson to be learned from the dispute made so emphatic by the President's address. It is as valuable as it is simple. Let us never be anxious to reconcile Scripture with present and popular phases of scientific opinion. These are as changeable as the moon; whereas "the word of the Lord endureth for ever." We have often avowed our readiness to reconcile Genesis and Geology so soon as any one succeeds in reconciling the first edition of Sir Charles Lyell's treatise on that science with his last. This challenge is not likely to be accepted lightly. We have learned to be suspicious of all attempts to reconcile the statements of a Book claiming to be final with the surmises of a science which is professedly tentative and progressive. In patience we would possess our souls.

The Factor in Gospel Preaching

NO. II.

By REV. J. F. T. HALLOWES, Birmingham.

Our Lord on earth preached with burning and sustained zeal, and now that his personal ministry is withdrawn his ardour for the salvation and sanctification of souls largely expresses itself by giving to his ambassadors something of his earnestness. He, who Himself preached in the power of the Spirit, longs that that power may so rest upon his representatives that their preaching may have an unmistakable and all-round energy.

In addition to what I said in a former article (July 21) as to the fulness of the Spirit in energising a Gospel ministry, I would further remark that this same fulness can give a preacher *an unmistakable interest in human souls, as distinct from an interest merely in the subject of the discourse.* Dr. Horace Bushnell, speaking as a minister to ministers, confesses that we "easily lose the sense of persons or souls, and get our whole appetite set for propositions," that we "sometimes have a wholly disproportioned interest awakened in subjects as distinguished from men." Have we not all seen a preacher so interested in his subject and its proper development that he appears to forget his audience? He is in touch with the subject, out of touch with the people. This is pre-eminently characteristic of those hermit preachers, who are study-bound all the week, but it is not confined to these. Men who are in touch with their fellows in the parlour seem to get out of touch with them in the pulpit.

Preachers actually before their congregation need a great and practical sense of the presence of man; this the Holy Spirit can bestow on them by giving them a great and practical sense of the presence of God. In his light they will see what they ought to see, not only truth, but the men, women, and children to whom they are declaring it; and in gripping the truth they will not forget to grip human souls. And in their discourses they will be saved from degenerating into the essay style, which is the fatal defect of some ministers. The Spirit of God will prompt them to say things which lie close to the needs of the people, to utter pointed appeals fortified by a free use of the personal pronouns "you" and "thou," which are found plentifully interspersed through the apostolic sermons reported in the Acts.

Yet another element of power which comes to the Spirit-filled preacher is *the reduction of his self-consciousness to a minimum.* Reduce self-consciousness, and inevitably other blemishes are reduced, such as needless references to self, the affected manner, and those artificialisms of tone and gesture which are apt to prejudice the preacher in the eyes of the hearers at the very beginning of his sermon. The renowned French orator, Bossuet, urges that "the great end of preaching is the glory of God and the benefit of man." "The preacher," he says, "will not neglect the ornaments of elocution when he meets them in passing, but neither will he affect them, lest he thrust himself too conspicuously forward, since his duty is to be but as a mirror in which Jesus Christ appears in his truth."

That holy man and acceptable preacher Samuel Rutherford certainly fulfilled this duty, for we are informed that "in all his chief appearances for God in public he studied to disappear." Who but the Holy Ghost can bring the obtrusive, vain, applause-loving self in a man to the vanishing point. No doubt

THE DEATH OF SELF IS THE LIFE OF THE SERMON,

but that death can only be secured and maintained by the full inflow of the Spirit's life.

Nor must we forget that *the Holy Ghost makes the preacher personal in the best sense of the word.* He is the Privy Counsellor of the preacher who is thoroughly possessed by Him, giving him special messages to particular persons in the audience, so that these shall hear their circumstances described, their moral character, including their sins, depicted, and their doubts and difficulties satisfactorily handled. The Wesleyan evangelist, the Rev. James Caughey, before a great congregation, was suddenly prompted, he believed, by the Spirit of God, to draw in much detail two characters in succession, the one of a man, the other of a woman, and in language the reverse of complimentary. Mr. Caughey then bade the originals to stand up. After a pause a man and a woman slowly rose and stood trembling before the vast audience, thus confessing that their sin had found them out. After the service they remained as enquirers, declaring openly that God had, through the preacher, revealed them to themselves that day.

Well does the Holy Spirit understand the exact attitude Godward of each sinner or saint in a congregation, and thus He can instruct the preacher to say words that will suddenly burst like a flaming meteor into the dark firmament of some soul, revealing all manner of foul, unclean, and hateful things. Or, to use a Scripture metaphor, the Spirit can put such a weapon in the hands of his servants, that through them God's Word shall be "living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. iv. 12, R.V.).

Once more, when the breath of God has swept like a storm over the Church, it not only brings much, but it carries away much. How often in great revivals has it *swept away the full-written manuscript by which the preacher has been limited, and in which he has been unconsciously trusting.* As such movements bring out men as preachers, who never thought they could preach, so they often bestow on men who have occupied the pulpit for years a confidence which encourages them to speak extempore, assisted, perhaps, by brief notes, which foster their ideas and do not fetter them. Pentecostal times tend to bring back Pentecostal methods. One of those methods was certainly extemporaneous address. And when the Spirit's baptism of power comes to the individual preacher, it very commonly inclines him to give up reading his written sermon. And this is not wonderful, for it renders more immediately available at the moment of utterance such treasures of thought as he actually possesses, and not seldom gives him ideas which are fresh to himself. This enlargement of the thought-fund, which can be drawn upon by the minister in the presence of the people, is due partly to the Spirit helping memory and quickening feeling into an intensity, which of itself ministers to the energy of thought, and partly also to the annihilation of that self-consciousness and fear of man which deprive the mind of its full productiveness.

When I was an undergraduate at Cambridge University, I had ample opportunities of observing the powerlessness of mere intellect in the spiritual realm; how little men of intellectual light and leading could do of themselves to enlighten human souls, and to lead them to Christ. And in my vacations I learnt the great companion lesson, for I used occasionally to attend the chapel of a young Baptist minister at King's-cross, London, whose ministry, unadorned by learning or eloquence, but gifted with the immeasurably greater power of the Holy Ghost, was a channel of salvation to hundreds of persons. Thus did this object-lesson of weakness in strength, and of strength in weakness, impress upon me afresh that the Holy Ghost is the indispensable factor in Gospel preaching.

Are the Words Inspired?

In the hearing of Charles II. some wise men were endeavouring to explain how it was that a vessel filled with water became no heavier when live fish were allowed to swim in it. The King ventured to call in question the assumed fact, whereupon a vessel duly charged with water, having been weighed, certain live fish were thrown in, and it was found, as every one not a philosopher would have predicted, to have gained in weight precisely the amount of the addition. Some one has asserted that the number of false "facts" in current circulation exceeds even the number of false theories. Be that as it may, there is great need at the present hour to examine with some care the premises on which very pronounced conclusions are supposed to rest.

In illustration of this we may refer to an argument recently adduced against the verbal inspiration of Scripture. It was brought forward at the Grindelwald Conference. Some time ago, under the signature of a well-known American preacher, it figured in the columns of a New York weekly as the first of certain weighty reasons for refusing to believe in the inerrancy of the Bible. It assumed this form: "There are four accounts of the inscription on the Cross, and not one of them agrees word for word with another. Such a marked difference on so simple a matter of fact as this," it is argued, "proves that the writers of the Gospels were not anxious about verbal accuracy." Then follows the weighty conclusion that whatever be the inspiration of the Scriptures, it does not prevent serious discrepancies in the language of diverse narrators describing the same fact or event.

Will it be readily believed that not one of the Evangelists professes to give *the same thing* as another? Of course every careful reader of the Bible remembers at once the different versions of the inscription contained in the four Gospels. Surely there could not be any doubt as to the "title" written by command of the Roman and placed over the head of our Lord. How, then, can we account for the variations? Simply by noting what each writer professes to give. To bring this out more clearly we will set down the four variant statements, putting the name of that which each one intended to note in capital letters to catch the eye of the reader. We take the words from the four Gospels in the order they have in the New Testament.

"And set up over his head his ACCUSATION written, This is Jesus the King of the Jews" (Matt. xxvii. 37).

"And the SUPERSCRIPTION OF HIS ACCUSATION was written over, The King of the Jews" (Mark xv. 26).

"And a SUPERSCRIPTION also was written over Him in letters of Greek and Latin and Hebrew, This is the King of the Jews" (Luke xxiii. 38).

"And Pilate wrote a TITLE and put it on the Cross. And the writing was, Jesus of Nazareth, the King of the Jews" (John xix. 19).

Thus at a glance it is seen that *the only one who professes to copy the title or writing* is the Apostle John. The other three give respectively the ACCUSATION, the SUPERSCRIPTION OF THE ACCUSATION, and the SUPERSCRIPTION. If Christian ministers, instead of adopting at second hand the objections of infidels, whose acquaintance with Scripture can scarcely even be called superficial, were more carefully to examine without prejudice the words of the Book itself to which exception is taken, they would save themselves and their hearers from many a needless and cowardly and shameful surrender of truths the most vital.

THE KESWICK CONVENTION.

THE ADDRESSES.

[CONTINUED FROM LAST WEEK.]

THE MEANING OF SERVICE.

BIBLE READING.

By REV. HUBERT BROOKE.

Turn with me to Exodus xii. 24-27. When the traveller in days of old walked through Canaan he came here and there upon significant memorials by which the past dealings of God in blessing, deliverance, and victory had been marked. He might come in from the north-east of the land, and pass by where God had delivered Jacob from Laban, and had put up a pillar as a testimony. As he came further down into the land he would come to the place where the great altar was put up by the tribes to keep their descendants in remembrance that they belonged to Israel. Crossing over he would come to the place where stones were set up at Bethel, and would remember how God had delivered Israel from the hand of their enemies. If any one should ask, "What mean ye by this heap, pillar, and stone?" as they answered they would be telling continually of God's dealings in blessing in the past, and his covenants of mercy for the future.

As the Christian travels through God's Word he comes upon similar marks; and as he looks at them he finds revelations of what God has done and what He will do as the covenant God of his own people. There are land-marks not only for the Church, but for each single believer. Sometimes there is something in addition—there is a sign-post that is specially worth looking into and asking about. Amongst others in these first six books of the Bible, there is the sign-post in this twelfth of Exodus that marks the starting-point of Israel's experience and service. The children of God's people were intended to say to their parents: "What mean ye by this service?"—by that ordinance, and so on. In every case God intended the service to be something of such a striking character, that generation after generation as they grew up, were bound to say to their parents: "This is something out of the common; it is not like the rest of your life, or like the rest of the people of the world." And God who bade them ask the question informed them beforehand of the answer to give. Taking these five occurrences one by one, you will see they point out what ought to be in our lives as Christians, significant marks intended of God to direct attention and provoke inquiry, and that God's own answer ready to hand be given when people ask you what you mean.

THE LORD'S PASSOVER.

Notice first, that the Passover, besides other purposes to serve for Israel, was intended to serve this purpose, that year by year when they kept the festival, their children should ask them in time to come, saying: "What mean ye by this service?" Once a year something happened in Israel's life that the rising generation should always be asking about, and Israel was to be ready to give an answer. Thus God prepared for them, in days when written Scriptures were few and far between, a method by which the first great principles of his salvation should be handed down from father to son. The fathers should tell their children, and they should tell their children, so that every generation of God's people might know the wondrous works of God.

Here is the first question. As they kept the passover year by year, their children said: "What mean ye by this service?" They were told to give the answer: "It is the sacrifice of the Lord's passover which passed over our houses when He smote the Egyptians and delivered our houses." That is, they were to be taught what is generally meant by salvation. Of course that very full and wide word has far more in it than the matter of the forgiveness of sins. Nevertheless, in this sense it is intended to be something that marks the Christian life and service. So when we go to the Table of the Lord and our children say, "What mean ye by this service?" we ought to be ready at once to give an answer, as Israel was to give an answer: "It is the sacrifice of the Lord's passover," they said. "It is the memorial of Christ's sacrifice," we say, "when He smote the Egyptians—judged the world—and delivered our houses."

It is beautiful to notice that this answer points the children's inquiry to God. It was *the Lord's* passover from beginning to end. He provided the Lamb to be slain. He taught them to sprinkle the blood. He delivered them from the destroying angel; and do not forget that it was He who did it *once for all*. So we notice that in this passover sacrifice we have a picture of the foundation on which we stand, and on which God means his people to grow and build. It is an accomplished redemption finished by Christ once for all; a personal salvation imparted once for all; the forgiveness of sins once for all to those who come to Christ. It was the Lord who gave the Lamb, who sprinkled the blood, who delivered our houses. As the Apostle says in 1 Thess. i. 10, "Who delivered us from the wrath to come."

It is important to remember this. Notice the way in which Israel gave the answer—without a moment's hesitation as to the fact and as to the certainty of the fact. They never said: "It is the Lord's passover, who passed over our houses, and *we hope* He delivered us." They knew for a certain fact the foundation on which they rested; they knew for their own souls' rest and blessing that their redemption was accomplished. And though we may know it, we should be ready, for the sake of those who ask, to say again that there is no other foundation, no other starting-point, no other place from which to grow in the knowledge of God and to build for his glory than the present possession of forgiveness and assurance that in Christ we are received once for all.

Turn now to Exodus xiii. 6:—

Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year.

Here we have something bound up intimately, and according to God's will inseparably, with the lesson of the Passover—the lesson of the feast of unleavened bread. It was simply, and from beginning to end

THE LESSON OF SEPARATION.

In chapter xii. 15, you read, "Even the first day you shall put away leaven out of your houses"; verse 19, "There shall be no leaven found in your houses"; chapter xiii. 3, "There shall no leavened bread be eaten"; verse 7, "There shall no leavened bread be seen with thee." Here is thoroughgoing separation from beginning to end; first, leavened bread not to be eaten; then not to be found in their quarters nor to be seen: to be totally put away. We grasp but one-half of the first aspect of salvation if we do not see that after coming to Christ to be forgiven and cleansed from the past, there is an instant call from that moment of separation from whatever is meant by the word "leaven." We have to turn to the New Testament to know what it is. In Luke xii. 1, we read that Christ "began to say unto his disciples first of all, "Beware ye of the leaven of the Pharisees, which is hypocrisy." Again in 1 Cor. v. 7, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Hypocrisy, malice, and wickedness are here given as things to be totally separated from the moment that we receive Christ as our salvation, and accept Him as our Paschal Lamb. Malice, the inward thought of evil; wickedness, the outward practice of evil.

When the Israelite started forth year by year for this feast—and to-day the natural Israel obey this command—we are told that, first of all, he had to cast out of his house all the leaven that he knew about. Then he went to the kneading trough, scraped and washed it in all parts, and if he found any leaven there he had to cast that out. Then he searched any place where leaven might be found; he lit a candle, and examined out-of-the-way corners. Then he lifted up his hands to God and said, "O God, I have cast out all leaven from my house; and if there is any left I do not know of, with all my heart I cast it out too." That is the separation to which God calls his redeemed and saved people.

And notice that it was as definite an act of Israel as the Passover Supper was. It is a strange thing that some people, who see no difficulty in instant and even sudden conversion, when it comes to separation and cleansing, think it must be spread over many years. Hypocrisy, malice, wickedness, must be cast out by degrees, though Israel cast them out in a moment at the command of God.

Let us make no mistake. There are plenty of other things for which we will need to come to God and ask forgiveness day by day. We who are teaching you here believe that there never comes a time in the Christian life when we do not need to say the Lord's Prayer from beginning to end, including the phrase, "Forgive us our trespasses." We need daily forgiveness as much as daily bread. But all hidden purposes of evil and their outward manifestation, the believer is called upon to separate himself from once for all.

And it was to be so striking a separation that the Israelitish children should say to their parents,

"WHAT MEAN YE BY THIS SERVICE?"

"Oh that the children of God's Israel to-day should be struck continually by the disappearance from their parents' lives of the things from which God has called them to be separate, and constrained to ask, "What mean ye by this service? Why don't you do those things that other people do?" We will not try to explain what things they are; they are things which other people allow themselves in, but which God's people are not to allow themselves in for a moment. They are to be ready with the answer at once, and say: "These things are done and those other things are not done because of that which the Lord did for us." So, you see,

THEY MUST BE QUITE CERTAIN

the Lord has done it, or they could not talk like that. Do not let us pretend any more. If we mean to serve God with all our hearts, and if we want to be what God would have us to be, let there be honesty in our own hearts before God. If any soul of us here is conscious of hypocrisy—unknown to our nearest friends, perhaps, but known to us—let God cast it out now before we get any further, with all our hearts trusting to God not only to cast it out, but to keep it out for ever.

In the same chapter we come to another point. After the Lord had commanded Moses as to the duty of dedication or sanctification of the firstborn to God, we read (Ex. xiii. 14): "It shall come to pass when thy son asketh thee in time to come, saying, What is this? that thou shalt say to him, By strength of hand the Lord brought us out from Egypt from the house of bondage." The same thing is brought up for the third time. First of all, it was a reason given for the Passover Supper as a remembrance of God's finished work; then the reason for the feast of unleavened bread as calling for separation from all conscious evil. Now they were called upon to give a reason for this sanctification. Notice that the Lord said, in the first place, "Sanctify unto me all the firstborn"; "Set apart all the firstborn"; "Sacrifice to the Lord all the firstborn"—sanctification, setting apart, and sacrifice; three different phrases for the same thing. Of course, you remember, when Israel was in Egypt and the judging hand of God was going through the land, the firstborn was representative of all Israel. In the firstborn God executed the judgment deserved by all Egypt. In the firstborn of Egypt God averted the judgment

deserved by all Israel. They recognised the firstborn as representative of all their houses. Now, says God,

THESE FIRSTBORN BELONG TO ME;

accept my claim by sanctifying them, setting them apart, sacrificing them to God.

That is where sanctification comes in—a deliberate handing over to God of the firstborn, to be his for ever. By-and-by, you know, God took, in place of this, man for man, the tribe of Levi. For every single firstborn of Israel had to be represented by a Levite. Not one single family was left out when God was taking the Levites instead of the firstborn. They were taken deliberately; hands were laid upon them, and they were waved as a wave-offering to God, and given over to Him for ever. God took them and used them.

Th t is what Go calls on his people to do—those whom He has redeemed from the destroying angel. Notice what happened here. They were called to sanctify, set apart, sacrifice to God—whichever phrase you like, or all three—the firstborn. In the New Testament He calls upon us to present and yield over our bodies a living sacrifice to God. You are to do exactly with your bodies, you who are members of the Church of the Firstborn, what Israel was told to do with their firstborn; they were to sanctify and set them apart deliberately to God once for all. Once for all. I know quite well that some people do not like that. Nevertheless, God says it. Remember this, consecrated Christians—When the Levites took the place of the firstborn, no Levite could be admitted to the full service of the sanctuary until he was definitely consecrated to God. There was to be the initial act before there came to be the practical life of consecration.

I do not say—I do not believe any of our brethren would say—for a moment that there *must* be in your lives one conscious moment when this sanctification took place, but I plead with you earnestly to be honest enough to say that there *may be* a conscious moment. We do not say you must all have a conscious moment when you are converted, but you ought to know you are converted. So, though there may not be in your lives a conscious moment when you were consecrated to God, you must admit that there may be that moment; and whether you know it or not, this is certain, if you are Christians, redeemed by his blood and separated from conscious evil, you ought to know that you are sanctified to God and belong to Him and are yielded to Him, body, soul, and spirit, for ever.

Then when your children see that mark in you and say, "What mean ye by this service?" or when younger Christians speak to you because of something in your lives by which you are manifesting a walk with God, and say, "Why are you not like other people? Why do you not do this or that that other people do, and other Christians too?" you will be able to reply that it is because of what has happened in your life. You will not take pride in saying you are sanctified, but you will rejoice to say that the Lord hath delivered your house; the Lord hath cleansed your soul; the Lord hath separated you from evil.

SANCTIFIED UNTO OBEDIENCE.

Turn now to Deut. vi. 20, where we read: "When thy son asketh thee in time to come, saying, what mean the testimonies, and the statutes, and the judgments which our Lord hath commanded you? Then thou shalt say unto thy son: We were Pharaoh's bondsmen in Egypt, and the Lord brought us out of Egypt with a mighty hand"—always going back to "The Lord redeemed us"—one answer to a hundred questions—"the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always." And so, when the soul has obeyed the Lord's call, to be separated and sanctified, then comes in the question that puzzles so many nowadays, "What isobedience?" Here are the statutes and commandments and judgments of God, commanded of God for our good always.

In Psalm cv. you will see this is the great purpose of God. The story of God's marvellous works is there told that they might "observe his statutes and keep his laws." Do not think that this is merely Old Testament teaching. In 1 Peter i. 2 we see how the purpose of God is the same in the New as in the Old: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, *unto obedience*." "Oh," says some one, "you are going back to legalism." Well, it is the legalism of the Lord Jesus Christ who said, "I delight to do thy will." "Thy law is within my heart,"—a very happy legalism. "I will put my laws in their minds, and write them on their hearts," so that they cannot help doing them. So when your children ask, "What mean ye by this?" you can say, "The Lord Jesus brought me up through the wilderness into the land, that I might keep his statutes and observe his laws." How far are we to do that? Look in Deut. vi. 5: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart." That is the first place. "Thou shalt teach them diligently unto thy children." Here is the next place. Why, they are the principles of education. It would be a new set of principles in many schools to-day. But if you are redeemed and sanctified Christians, you will have to bring God's holy Word to bear on the education of your children. And have you any right to complain or any reason to wonder that your children who are not taught these words, and taught them diligently (or as the margin says, "whetted and sharpened" by them), do not grow up to love and serve the Lord Jesus? Has not the wise man said: "Train up a child in the way he should go, and when he is old he will not depart from it"?

Look on further and see: "Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Everywhere, not at Keswick only, talk of them, more than about the people who do talk about them. If they are in your heart

THEY MUST COME OUT OF YOUR MOUTH.

Then when your children inquire of you, they will be always hearing them. Are there some of you here, children of God's people, who are not yet like your God-fearing parents? Oh that those of you who have been hearing God s Word from your parents from youth upwards may by God's grace be able to go back to them, and tell them, "Father, mother, I have learned what you have shown me; now we will walk together in the ways of God." Give them a chance of saying to God that those whom He gave them once He has given to them again in conversion and whole-hearted consecration to God.

Further than that: "Thou shalt bind them for a sign upon thine hand." "The work of our hands prosper thou it." When God's Word is upon your hand He will prosper your work. Then God's word must regulate the conduct of your business. Do not keep it merely in your homes; let it go outside; that is wholehearted consecration. Do not put your hand to anything which God's Word does not permit, and upon which He cannot bring a blessing.

"They shall be as frontlets between thine eyes." Your eyes make plans and purposes for time to come. Do not make any plans that you do not see to be in accordance with God's Word. Study that Word, and you will see clearly the plans and ways in which God would have you to walk.

"Write them upon the posts of thy house and on thy gates." Let them be the rules by which your household is governed. What a heart-searching and wondrous profession the Christian profession is, and what mighty provision God has made that we may live it out to his praise and glory.

THE FINAL PURPOSE.

One step more. Turn to Joshua iv. 21: "When your children shall ask their fathers in time to come, saying:

WHAT MEAN THESE STONES?"

Here we see that the redemption comes in again; everything is bound up with that. Why all this? Notice the last verse: "That all the people on earth might know the hand of the Lord that it is mighty." Now we have got to the end of it all. Why do we want to be separated from evil; to be sanctified to God? Why do we want a life of obedience? To make us happy? It *will* make you happy as nothing else will. To make God rest in his people? It will do that. But is that all? No, no. The Church of Jesus Christ has not been shut in all round. We are to think of the people outside, That *all the people on earth* may know that the hand of the Lord is mighty. That is what whole-hearted obedience and practical sanctification must come to. That is what the Church of Christ is working for, and what the Lord God in heaven is waiting for, and what the poor, weary earth is waiting for. And there is no other way by which it can come than by the Church of Christ. The blessed story of what God is, to save, to guide, to keep to the uttermost—that the Lord God is mighty—out of the Church that message must flow. You and I, as members of the Church, are responsible for our share in it.

What are we doing for that end? If you curtail your obedience you cannot be, and will not be, full-grown Christians. You will, like Israel, be keeping the blessing for yourselves, and will be of no use to God or man. "In the name of our God we will set up our banners" (Ps. xx. 5). Banners belong to soldiers and armies. But armies are not intended always to spend their time at home in barracks, though the barracks may be more comfortable than the field or the camp; soldiers are made for their king's warfare wherever he wants them to go. And there are arrows for the hearts of the king's enemies.

A TWOFOLD WITNESS.

As Christians and servants of our King, we are to witness to two things. First, what God hath done. Unless we know what He has done, we will never know what He can do. Unless we are standing on this certainty of salvation in Jesus, and on his purposes of separation, sanctification and obedience, we shall never be able to send out this message to the ends of the world. Let us remember that the Gilgal heap of stones told to the world as far as they could what the Lord had done and what He was going to do. It told the heathen nations that God was going to humble them all before the Ark of the Covenant. They stood there because, in the name of God, his people triumphed. That is the reason why God gives victory to his people. In 1 Samuel xvii. 46, we are told why David expected the wonderful victory over Goliath. "This day will the Lord deliver thee into my hand, and I will give the carcases of the host of the Philistines to the fowls and the beasts; that all the earth may know that there is a God in Israel." 2 Kings xix. 19, "Now, therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, and Thou only.' This is the final purpose for which God saves his people; hears and answers them; delivers them; sanctifies and keeps them. Lift up your eyes, brethren, beyond yourselves, your own blessings, your own families and churches. Let them rest on these harvest fields to which God is pointing you, and of which He has told you. "Pray ye the Lord of the harvest to thrust out labourers," so that from your testimony, your pillar of Gilgal, you may roll away the reproach of leaning upon the arm of flesh: "That all the people of the earth may know that our God is mighty."

SOME RESULTS OF THE SPIRIT'S FILLING.

By REV. C. A. FOX.

I WOULD speak for a few minutes on one branch of this great subject: What is the use of being filled with the Holy Ghost? We have had it put before us by Dr. Cumming; let me put it before you again in a somewhat various view. As we have been told, it is a command of God: "Be ye filled with the Holy Ghost." It is not to be an exceptional or an occasional thing; it is for us all and for all the time. Such is the command of God. Now, all God's commands are enablings, and when He commands us to be filled He enables us to be filled, if we yield to his blessed command. All his commands are covenanted possibilities of power.

The first blessed use of being filled with the Holy Ghost is, as we find in the history of our Lord Jesus Christ, that we are able

TO OVERCOME THE DEVIL IN SECRET.

We read in Luke iv. how our Lord Jesus Christ, being filled with the Holy Ghost, was driven by the Spirit into the wilderness to be tempted of the devil. You will always observe that when a man is filled with the Holy Ghost conflict immediately follows the filling. Our Lord there in the solitude overcomes the devil. Being filled with the Spirit, He is at once confronted with the power of evil in secret, and overcomes it. This is the secret of all spiritual power—to overcome the devil in the privacy of our own room. Any form of evil and unbelief must be overcome in secret; then we are able to go forth and minister to the Lord.

But observe this, that though our blessed Master had just been filled with the Spirit; though the heavens had been opened and the voice of God had been heard declaring that He was the very Son of God, with the seal of the Spirit put upon Him, there is no allusion to this, as far as is recorded, in his conflict with the Spirit of evil. The one single instrument and weapon of war with which He overcomes the evil one is the Scripture of the living God. Do you know what it is after being filled with the Spirit of God to have this power of the Word of God which is able to overcome the devil in secret? A single verse of the Scripture will do it. "It is written." I think some Christians heap verse on verse until they have nearly lost all belief in the Scripture. Why

not hold on to one clear verse of God's Holy Word? Let the others confirm it if you please, but let one verse be your verse; and in the power of that assurance of God go forth. Our Lord Jesus had such trust in his Father that He only quoted one verse at the time of each temptation. And have you noticed that our Lord does not go rambling over the whole Bible, but only quotes from one book, Deuteronomy; a book which very few Christians, as a rule, quote from. In the assurance of this single Sword of the Spirit our Lord overcomes the devil in secret.

Perhaps you say you have used the Word of God, and have striven to overcome the evil one thus, but you have not been successful. Did you forget that it was the Sword of the Spirit that you had to wield? You must first be filled with the Holy Ghost, for you cannot maintain the conflict with the prince of evil, even with the sword of the Spirit, unless the sword is wielded by the Spirit Himself. Therefore it is for you to be filled with the Spirit; when you are thus filled you will have conflict with the evil one, and by the Word of God, in the power of the Holy Ghost, you shall overcome.

If our blessed Lord needed that filling and anointing of the Holy Ghost, though He was born of the Holy Ghost, though He was the very holiness of God Himself—if He needed that baptism of the Spirit for his glorious work and service, what shall be said as to our need?

I pass from that to the next point. You find in Acts ii. at Pentecost "they, being filled with the Spirit, began to speak." As soon as you have conquered the devil in secret you are able

TO OVERCOME THE FEAR OF MAN

in public. There are a great many people who affirm that they cannot speak for the Master. But when you are filled with the Spirit of the Master you cannot be silent then. There is a spontaneousness about the speech of the Holy Ghost. There is a blessed freedom in it; a blessed power of subjugation in it; a blessed joy and exhilaration in it. You inbreathe the breath of God, and it invigorates you as you bear witness to the glorious power and the glorious person of our blessed Lord Jesus. Be ye, therefore, filled with the Spirit, and you shall begin to find that God uses you in speech. You will speak to your friend humbly, and out of a broken heart, but there is no word that goes so far as a word from a broken heart. It goes far beyond all eloquence and beyond all argument. How it went to the father's heart when the prodigal came home. He said: "I will go to my father and will say" so and so. When he got to his father, his father could not bear to hear it. It was the word from a broken heart that broke his father's heart. And it is a word from a broken heart that will break other people's hearts. If any have done any great work for the Master, it has all been in the simplicity of faith in the power of the Holy Ghost, out of a broken heart.

We go on to observe again—When you are filled with the Holy Ghost

YOU BEGIN TO SERVE.

The Lord began his list of workers with "a crowned man," Stephen; for that is his name. We read in Acts vi. 3, that the apostles were so busy with the work that they were obliged to separate the secular work from the spiritual, so to speak: "Look ye out seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business." You have surely observed that the first great martyr witness for the Lord was a man of business. Business men! it is you who are are to be the martyrs, the witnesses; not the apostles only. The Stephens must come forward. Business men who will give themselves to secular work, filled with the Holy Ghost—that is what we want. What a Church it would be if every one going out to do business in India, in Africa, in China, and so forth, should be filled with the Holy Ghost, and do their business thus, and become witnesses for the Lord in all those parts of the world. That is God's intention.

Then we notice that to be filled with the Holy Ghost carries with it another great blessing. In Acts vii. 55, you read of the same holy servant of God, Stephen, that he, "being filled with the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God." Being filled with the Holy Ghost

YOU HAVE VISIONS OF GOD.

You can see the opened heavens, and Jesus standing on the right hand of God, ready to help you and deliver you; in the act, it may be, of receiving you into glory through the gates o death. Believers, there are visions of God that you are neglecting and I am neglecting—visions of God which every true child of God may have. "Woe is me, for I am undone. Mine eyes have seen the King, the Lord of Hosts." There is nothing that brings a man to his proper place like a vision of the Eternal. Being filled with the Holy Ghost, and even under a shower of stones, this was the vision that that servant of God, Stephen, had. He could see his Lord in the glory; and so can we if we believe in the Lord Jesus Christ, and are filled with the Holy Ghost, and going about doing our work, whatever it is.

We pass from that to one more instance. In Acts xi. you read that, being filled with the Holy Ghost, you not only can speak and serve and see visions of God, but you can

SEE THE GRACE OF GOD ON EARTH.

"Barnabas who, when he came had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord" (ver. 23). You can see the grace of God everywhere and anywhere when you are filled with the Spirit of God. Wherever you go among Christian people, you simple, plain believers can see whether the grace of God is there or not. You can recognise it in very extraordinary places and under very peculiar circumstances. But your eyes must be opened by the Holy Ghost to see it. This is what we want also in the Church of Christ, and this is what we come here for—that we may all recognise in one another the grace of God. With what wrangling very often we regard our fellow-Christians! with what controversy! with what unkind suspicious one toward another! how cold or how hot against one another! If we have the filling of the Holy Ghost, we shall see the grace of God in the soul, and men will listen to us because we shall speak out of a broken heart.

We go one step further, and come to a wonderful expression in Gal. v., where we find that

BEAUTIFUL CLUSTER OF ESHCOL GRAPES

brought before us, the fruits of the Spirit—"love, joy, peace," and so on. What is first? You say, understanding. Nay, it is love. Love is the first fruit; it is the fulness of all things. It is what God is, and God gives Himself. And the fruit is just that—his own image. "Love, joy, peace." Joy is sandwiched between love and peace. That is why we find it so often missing, when people are not maintaining love and peace. They are not living a self-abnegating life and a self-annihilating life, and their joy becomes intermittent. They are not able to rejoice everywhere and always, as God commands. Now, brethren, what is the end of our being filled with the Spirit? If you will go with people to their own homes you will soon see the end of it. The family shall know it. The fragrance of the fruit of Eshcol can always be perceived at once in the home life; the tenderness, the love, the joy, the peace—all these will be visible. The children will know it; the husband will know it; the wife will know it; the whole family will know it. These fruits of the Spirit are ripe in every season. You can always have fresh fruit on your table. May God so fill us with the Holy Ghost that we may thus be sweetened through and through. We can all be exceedingly sweet when everything goes well. But when there is some trial or trouble upon us, when there is a difficulty with brethren, how easy it is then to lose the sweetness. It is just at such a time that God commands us to be filled with the Holy Ghost; to be full of love, joy, and peace.

I close with one further text—the text we have been quoting all through—"Be not drunk with wine, but filled with the Spirit; speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your hearts to the Lord" (Ephes. iii. 18-20). The man who is filled with the Holy Ghost not only overcomes, speaks, serves, sees, is sweetened, but he sings;

HIS HEART SINGS;

he is able to enjoy God so that others are confounded by his joy in the Lord. They think it out of place and outrageous, that the believer should find pleasure in the things of God, so far surpassing anything they have in the world.

These few passages from Holy Scripture as to the effects of being filled with the Holy Ghost may help us to desire the blessed fulness more and more. And as our brother (Dr. Cumming) has been putting it before us, the only way is to be very low before God, and to claim it as his own gift; that it belongs to you because he has already given it to you. If as a child you come to God for this gift, He shall suddenly come to his house, and shall fill you, and you shall be able not only to be glad within, but to rejoice without, to fill your home with joy, your church with joy, and your people with joy. You shall be one of those whose faces shine for the Lord. If you speak for Him you shall be able so to enlighten others, and so to kindle other lips, that you shall see God has fulfilled his word to you, and that you are indeed one whom He has filled with the Holy Ghost.

GOD'S WORK IN THE BELIEVER.

By REV. F. B. MEYER.

There is a sense—a very deep and blessed one—in which it may be said that all who believe in Jesus Christ are *saved*. We have that set forth in Titus iii. 5: "When the kindness of God our Saviour, and his love toward man appeared, not by works done in righteousness, which we did ourselves, but according to his mercy, He saved us." By the one unapproachable act of substitution, wrought by the Son of God in our nature on the cross, those who believe in Him are once and for ever saved from condemnation and from the penalty due to sin. But there is another sense in which salvation may be spoken of as *a process*. In 1 Corinthians i. 18, we learn that "the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God." Salvation is not only a finished work, but also a process, our deliverance from the power of sin being progressive.

In consecration we take up the true attitude towards God, in which He is able most easily to effect our salvation; but from that moment and onward there is a continual deepening and widening of the range of God's salvation in our characters and lives. So that a higher law is constantly being put before us, indicating the higher ideal to which we are called. As we see the higher law, God is prepared to effect the realisation of the ideal in our characters and lives. So the Christian life becomes a series of ascents, the ideals continually rising, and we, by his grace, being raised to them—although in this life there must always be a disparity between our highest and God's.

In this progressive work there is a

CO-OPERATION BETWEEN GOD AND MAN.

In Colossians i. 29, the Apostle refers to the co-operation in pastoral work, "striving according to his working." In Ephesians iii. 20, we find co-operation in prayer—we pray and God answers "according to the power that worketh in us." But I desire more especially to speak of the co-operation which you will find mentioned in Philippians ii. 12: "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to work, for his good pleasure" (R.V.). Now there is not a single Christian here who does not desire to please God always. If that blessed purpose of your secret heart is to be fulfilled, you must understand the conditions of the co-operation of the eternal God with you.

This co-operation between God and man is one of God's foundation principles. You find it in nature, for not an ounce of gold, or a lump of coal, or an ear of corn is brought into our industries or homes, which is not the result of this co-working between creature and Creator. You find it in revelation, for there is the blessed Spirit of God, the fountain of all inspiration, and the human agent borne along by his Divine power. In the miracles also it is set forth, for whilst Jesus Christ alone could give life, He called upon others to loose the raised Lazarus; and whilst He could multiply the bread and the fish, He used his disciples in distributing the portions to the crowds. And here, evidently, in respect to your salvation, your deliverance from the power of sin, the love of sin, and the inclination to sin, there must be co-operation between the eternal God on the one hand, and yourself on the other hand.

And do you wonder that the Apostle says that the man who is conscious of this "works out his salvation with fear and trembling"? Supposing one day there should go into the studio of a young artist one of the great leaders in art, who should say, "Young man, I intend to spend to-morrow with you, and to give you all the assistance in my power in accomplishing the design upon which you are now engaged." Do you not think that when the morrow dawned that young student would be nervously apprehensive lest, by inattention or mistake on his part, he should not profit to the full by the assistance of the master hand? Would he not have all his tools in order, and guard against any possible inter-

ruption? So when the soul becomes conscious that He who of old made creation his workshop, has now taken a workshop in his heart and soul, will there not be earnest concern lest it should grieve the Spirit of God, and will he not be deeply anxious with fear and trembling to

WORK OUT WHAT GOD WORKS IN?

It becomes necessary, therefore, that we should understand just what we may expect on God's side. If God works in us, as He undoubtedly works in nature, we may be quite sure that He will Himself initiate and superintend each operation. Supposing, for instance, into some school there came a precocious child, who, being put in the infants' class, was unwilling to learn the lessons imposed, although it was quite evident that it needed them; but, on the contrary, was always fretting and chafing to reach a superior class. Would it not be right to repress that child, and if it were to say that it desired to make quicker progress, should not the teacher reply: "It is my province to promote you when the time comes. All I ask of you is to learn the lessons I set you day by day, and then you may properly be pushed forward." So when the Christian soul so frets and chafes over the elementary lessons that God sets it, yearning to know and learn more, is it not likely that the Spirit of God says: "Learn carefully and well the lesson of each day—it may be of patient suffering; or of standing at your post during difficulty and hardship; or of plodding alone at some commonplace daily task. Work at these for the present, and it will be for me to lead you on to further lessons when the lower ones have been perfectly acquired."

Again, in nature we observe how often God is working most when there is least appearance. Are there not long winter and autumn months during which nature seems to be asleep, in which no progress is apparently being made towards the advent of spring and summer with foliage and fruit? If you were to go through the woods where the leaves have shrivelled beneath your feet, and the trees stand gaunt against the sky, and the snow lies thick on hill and dale, you might fairly say that God had become an absentee, and ceased to do anything in his world. But beneath the sod, and within the roots of yonder trees, as well as under the surface of all those fields and uplands, the Creator is at work, preparing day by day for the coming burst of life. Spring and summer would be impossible but for the dreary and dark days. There are souls who, during such seasons as the present convention, make rapid progress; but they must go forth again into the cold and opposition. As in nature, so with us. God is sometimes working most earnestly when there is least manifestation; and the outburst of a single day at Keswick may be the result of months of quiet, patient toil.

Further, when you mark God's work in nature, you know that He never misses a stage. He moves on a regular routine, after a certain definite order, from strength to strength. So with ourselves. How eagerly some of us try to secure

THE FILLING OF THE HOLY GHOST.

We pray for it, and claim it, but do not get it. Why? Because we want to miss one link in the chain, namely, the cleansed heart, which must precede it. Unless we are prepared to go through the various stages, we cannot expect the manifestation of full-orbed Christian experience. There must be a sowing and a winter, the blade as well as the corn in the ear, and everything step by step.

Another thing I want to say. When God works in nature, He always breaks the mould in which He has fashioned anything. He never repeats Himself. No two faces are alike, no two roses, no two leaves. The infinite mind of God is so prolific that He can afford to vary his workmanship. What a mistake, then, to take any one man as a model, so as to become like him! Be yourself, man! God has a distinct thought about you; you were meant to incarnate a distinct idea and intention of the Divine mind, and if you repeat some one else, not only will you be a bad imitation, but the world and the Church will miss one of God's original specimens.

The Eternal Trinity is as eager to save each Christian here from sin as if that person were the only one in existence. Sit down and quietly think this over—that God Himself, the whole force and energy of God, are concentrated and fixed upon you to make you a saintly soul. See how He does it. First, He touches the will, working in us "to will." Now, we do not teach here that the will becomes extinguished. We do not teach that the will is lost in God as a drop is lost in the ocean. But, rather, we hold that the will is constantly exercised throughout the whole life of the believer in saying "Yes" to the will of God. You are not what you think or feel, but what you *will*. If a man would learn that lesson, he would be more likely to lead an even life than by gauging his spiritual state by his emotions. Because our emotions are variable, being affected by a hundred influences, they are not a true gauge of what we are. The will of God does not extinguish man's but threads it, and there comes into man an impulse which emanates from God. This is tested, first by the Word of God, and then by the trend of circumstances. The longer I live, the more sure I am that to the devout soul

GOD IS CONSTANTLY SPEAKING

by the little incidents of daily life. Such a man will have that experience corroborated by the Word of God on the one hand, and sympathetic circumstances on the other. And though everybody says the man is acting in a suicidal manner, the man himself is convinced by ways he cannot define that he has learnt the will of God.

It may be that this relates to the giving up of a habit, taking a certain course, or stepping out in some untrodden path; but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, but who, at the same time needed to know my will, I would explain even to the adoption of the simplest speech and the shortest words. So we must trust God to make known his will to us.

God also works in a man "to do." When you know what God wills, you know that you have sufficient power to do what He purposes. You must not wait to feel it. Believe it is there. Elijah tells Elisha the condition on which he may receive a double portion of his spirit. Elisha starts for the Jordan, but is not conscious of any increase of power. But when he gets there he knows he must cross, and that he has the power to make the water part. He "acts faith" and the water divides. There may be people here conscious of the rising-up of a great purpose. They ought to surrender a certain habit, tear themselves from a certain sin, or resign some object of affection. But they may have been saying, "I never can." I ask you another question, "Has God wrought in you to will it?" You reply, "Certainly." Then dare to act as if you had the power, and when you "act faith" you will find that the power to do is yours.

HOW WONDERFUL!

It seems as if nothing can be impossible again, nothing difficult, no mountain without its tunnel, no Red Sea without its passage, no Jordan without its ford, because when a man has learned what God has worked in him to *will*, he knows that the mysterious power of the Holy Ghost has entered into him so that he is able to *act*.

I heard of a famous artist, whose aged father lived with him. The old man, whose pride it was in earlier years to model in clay, works day by day at his old occupation, although he has no need. His great fear is that age will deprive his fingers of their delicate touch. At night he leaves his work with a consciousness of failure, and retires to his couch. While the father is asleep, the son visits the deserted studio, and taking up the clay, with his own deft touch wipes out the failure, corrects the mistakes, and makes all look fair. When, the next morning, the old man again enters the studio, he rubs his hands at the thought that his fears of failure are without foundation, and that his hand is still dexterous as formerly.

So, we are but unprofitable servants at the best—our best is so tainted. It seems as if the infinite Lord not only forgives our mistakes and defects by his precious blood, but by his own power makes good the failure and deformity of our work, and uses it for his own glory.

LOOKING UNTO THE LORD.

By REV. H. C. G. MOULE.

I desire to speak upon two short sentences from the Word of God—Psalm xxv. 15: "Mine eyes are ever toward the Lord" (Jon. ii. 4): "Yet I will look again." I am never permitted the blessed privilege of standing here without the question coming to me, "What are we here for?" I think we all know and feel that if there is such a thing as a Christian assembly which must either be worse than useless or intensely for a purpose, it is a gathering like this. Some one has said of the Convention, that we meet here, first, midst, and last, for spiritual "business;" not to spend a pleasant time, not to have a sort of spiritual picnic, but for business with our Lord. And what is the issue and outcome of it, if it has been business indeed? I think if we are true to the watchwords that gather us together for this solemn meeting before God about the life of faith, the reason why we are here is that we desire to be more useful for the Lord that has bought us and wrought us.

And what a magnificent thought to look round this tent and realise that here we are, by the grace and mercy of God, men and women who have arrived—we take that for granted—at a humble certainty before Him about some

GREAT FOUNDATION PREMISSES.

We do believe that Jesus Christ our Lord is a fact; we do believe that his precious blood, shed for us and for our sins, is a fact; and we do believe that the promises of the Word of God are fact. What we want is, so to act upon the facts that, by his mercy, we may be facts ourselves—that we may be vessels meet and also ready for the Master's use—the Master choosing the use, the place, and the work.

We have been reminded from day to day of the enormous need which, from man's point of view, there is for vessels meet and ready for the Master's use. The allusions to missionary work in this tent from day to day have come home with extraordinary power to hearts and souls; and I suppose there is no human doubt—rather there is no doubt in faith—that out of this gathering there will go forth a little army of missionaries to the ends of the earth. God grant they may all go out as vessels meet for the Master's use, or they had better not go! If a missionary does not go out very close to the Lord Jesus Christ, and keep close to Him there, and very low at his feet, and distrustful of self, he had immensely better not go out.

With a heart that glows with love to missionary work, and as one who has had the joy of bidding farewell to more than one brother in the flesh and many brethren in the Lord, bound for the mission-field, may I say, "Do not choose even the mission-field as of necessity your place of service, even although no other opening presents itself." Experience tells us that it is rather optimism than fact which says that the gaps are always made up at home. They are not always made up. There hardly passes a day of my life but the post brings me a letter from some servant of God in our own land literally wearing his life out over a vast decivilised population for whom Christ died, and saying, "Can you send me man to help me?" To nine out of ten such a have to reply: "I cannot tell you of a suitable man—a man who knows the Lord, whose heart is in the Lord's hands, his will in his will—a man with a spiritual history, and who will be something better than an ecclesiastical official, an automaton of the Church."

I want far more men to go out; and is not this tentful proof that there is an enormous amount of material behind to fill the gap, and more than fill the gap caused by every consecrated man and woman that goes out to Africa, India, and China? There may be gaps in the East of London, the depths of Liverpool, or the Black Country, or in some far scattered country side, where I sometimes think

THE TESTS OF FAITH

and the sacrifices for Christ may be quite as real, if it is the Lord's will that his servant should be there, as even in Uganda itself. So I ask for more missionaries, supported and backed by the great army of those who remember that the Lord's will cannot be to feed souls there at the cost of the starvation, despite all our theories, of souls near at home.

I want now to speak of *Him*. "She spake of Him to all them that waited for salvation," is the word written in Luke ii. of a saint who has a very short biography, though she had a very long life. May I "speak of Him"? Who is sufficient to name the name of Jesus Christ? I certainly am not, whoever is. But our sufficiency is of God. What shall I say of Him? The blessed above spend eternity in saying, in the language of the life of heaven: "Worthy is the Lamb"; and the blessed on earth know no greater blessedness than praising Jesus Christ with the language of the life of faith. But that is not his highest praise. The praise above all praise comes to Him, not from earth but from the heaven of heavens. We are going to speak of the Person whom the Eternal Father, of whom He is the express image, declared "This is my beloved Son in whom I am well pleased." "Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father." "Govern us, and lift us up for ever."

"Keep us this day without sin." It is the Lord Jesus Christ who must do this.

"MINE EYES ARE EVER TOWARD THE LORD." That is the Psalmist's text, and the whole light of the Gospel shines upon it, as upon all the Psalms, and interprets it of Christ—"looking unto Jesus."

What I lay upon my own heart and yours to-night is that across all the mysteries and glories, victories and triumphs, of the life of faith—whatever our spiritual advancement or proficiency—we will write these words, "Mine eyes are ever toward the Lord."

It may be that there are those here who have not come to the foot of the cross and to the arms of Jesus Christ in the first and simplest way. I say to such, "Let your eyes be now unto the Lord." All through the story, from its beginning to the final blessedness, it is not so much the faith that is the problem as it is the sight. Look up from despondent contemplation of yourself. Weary soul, wanting to know what it is to be converted, look unto the Lord; conversion is when a man's eyes are toward the Lord, and his back toward every other hope and every other trust.

Then I may be speaking to some who know in whom they have believed, but think there is much more to follow. It is possible that from some misinterpretation of terms and experience, some who have what they want require that their eyes should be opened to see it. Look toward the Lord. Is not your difficulty an insufficient sight of his ability? You want to find God, as some of the old mystics used to say, in the depths of yourself. Look out in the glorious open air to the Lord Jesus Christ, and find in Him what you actually have in Him—an all-sufficiency for all things, and the will of God for you not to-morrow but to-night. Look unto the Lord. Experience is diverse, but the Lord Jesus Christ is able to be to you God's

PEACE, POWER, AND VICTORY,

and readiness for his service.

To you whose shoes I am not worthy to bear, I say, "Let your eyes be ever toward the Lord." The man who is closest to the Lord Jesus Christ in this town to-night, is the very last who would say, "I have attained or am perfected." His boast is in the perfectness of Jesus Christ for him and in him, and he only longs to see more of Him whom he has seen, and to look more closely at Him so as to behold the bright crystal of the unfathomable depth of Jesus Christ.

I give you a few simple hints about definite objects wherewith we may have our eyes ever toward the Lord. First, that we may drink into us more and more his personal glory. Do not forget the Giver in the gifts; or, rather, never mistake the supreme gift for anything but the Giver. Therefore, "consider Him." I think it is often the case with many Christians that they do not enough simply "consider Him." Do they use the Word of God diligently enough, and see what the Spirit says about Jesus Christ? The Blessed One, the Beloved of the Father, the Eternal Son, the Son of Man, the Christ, "who, for us men and our salvation, came down from heaven." There was a good man long ago, at Cambridge, a professor of Greek, and in the church where he ministered, though a man of cold presence and great constitutional reserve, he could never get through the Nicene Creed without a perceptible shake in his voice: "Christ for us men and our salvation came down from heaven. Our eyes should "ever be toward the Lord," that we may learn the habit of holy reverence. Men and women, young Christian men and women, for the life of your faith and your holiness, be reverent souls. Let your eyes be ever toward the Lord. You will get

TO KNOW HIM SO INTIMATELY,

to understand that there is nothing too little or too great to talk to Him about. And yet you will not forget that the Friend, that the Brother who sticks so close, is the King of glory.

If our eyes are ever toward Him, what a hold the fact will have upon us in our praises and our prayers! We shall not, while singing a hymn, look round to see who is coming into the assembly, nor shall we utter a prayer as if talking to some one who is not also the King of glory. Moreover, we shall be natural: spirituality coming out in perfectly natural human conditions. Also we shall be chastened with the consciousness that we are in sight of the King. Another reason is for the unbroken foundation on which our peace is established, the Lord's sacrifice being our righteousness and peace.

Then that our standard may be kept up. I do not think any other direction of looking will keep up our standard. We cannot look at even the holiest man. What is he beside the King? Dust and ashes, blank unworthiness, an unprofitable servant; as yet an unfinished work of the grace of God. Keep your eyes toward the Lord.

Other reasons why we should ever be looking in this direction are: As to a personal friend to whom we can go with everything, and who can perform all things for us. To tell Him of every temptation, to be so in converse with Him that the unlooked-for thing round the corner of life shall meet us in his company. To take to Him every little care, every tiny inconvenience that crosses our path, as well as the great problems of duty, and the tremendous questions of consecration and surrender. We shall know the secret of mighty grace if our eyes are toward the Lord, and we realise that we are dealing with infinity of love and skill and power all concentrated in a person, and that person the Lord Jesus Christ.

I know a man in Christ who, when a young man in business in the City, was fond of this world's pleasures. At some meetings in connection with the Children's Special Service Mission he took a part which his musical skill allowed, and Christ found him, and to purpose indeed. "I was converted," he said, "and very happy in the Lord. But one day I was making for the train home when it flashed across my mind that the Lord Jesus Christ was a friend for all my troubles. I walked to the station as though

WALKING ON THE AIR."

I do not know if there was much more in kind, if in degree, for him to learn. All the needs of his guilt met, and all the needs of his life to be met. I believe in that life. The eyes are "ever toward the Lord," and it makes such a consistency,—a walking so humbled, so unaffected, so chastened, so ready to own fault and failure where it exists. Oh for the consistency which is sometimes called in the New Testament "perfection," the all-round life of the Christian that walks circumspectly—that is, looking around him to see what the will of the Lord is in the little things of daily duty!

There are other things to look to the Lord for. Are any of us in a struggle about consecration to the Lord? There is something which God's daylight has found out in you and me, something which we discover we have not given up, something which, in the words of another, is not worthy of the Son of God; and we look at it, "How can I give it up?" As we look at *it* the yielding becomes harder. Shall we direct our eyes to the Lord? Perhaps you see his hand waiting for the thing, and that hand looks cold and stern. Will you look at the face? The hand belongs to the heart that speaks through the face, and it asks for that thing. Supposing it to be a thing which, in the daylight of conscience and the Word, and not in the morbid troubles of a soul that is morbid because not looking out straight to the Lord, is injurious to your life and testimony. Supposing it to be a habit or an indulgence which you have proved weakens your influence for Him—a loose use of your tongue about other people, which you know would be an awful offence if you heard it committed by some one else against yourself. Somehow you feel that you cannot. You look at the thing and the hand. Let your eyes be toward the Lord; consecration becomes possible only when we look up and not down, when we look at the heart of the Lord, and take into account his just claims.

Then there are Jonah's words, "Yet I will look again." Are there some here who have too sorrowful a remembrance of what it was when they saw the King? When Jonah said this the monster had entombed him, although the time of his deliverance was near. He spoke to the Eternal God, and said, "Though I am cast out of thy sight,

YET WILL I LOOK AGAIN."

There is nothing else to do. To whom else will you go? Do not go to Christian friends if you are not first going to Him. Do not go to conventions as if they could profit or deliver. "Look again." He is very willing. He tells us to be quite ready for other people to look at us again, after having grieved us and turned away from us—those who, perhaps, have had material gifts out of us and have repaid us by looking somewhere else. But He asks us to look with an honest look of sorrow and renewed trust, and He is more ready than we shall ever be. It may be like looking at the bottom of a ladder, but the ladder reaches to heaven, as none other does; and blessed are those whose feet are on even the lowest round. Look unto Jesus—the name that is above every name. He is the Giver of the Holy Ghost, and the work of the Holy Ghost is to manifest Him. As to all the precious problems of the gift of the Spirit, let them be studied with your eyes ever toward the Lord Jesus Christ.

At the last, when our heart and flesh, and perhaps our intellect, fails, we shall look unto Him. I remember two stories of looking unto Him with a confiding, dying sight, that were blessed instances of victory and peace. One was the case of a little Indian boy; the "Lord Jesus Christ" was his theology, his peace, his holiness, and his readiness. The other was an old man, a professor in a German University. When his mind began to break up he forgot everything except One, and he used to go about the streets, and on meeting little children he would repeat two Greek words that remained of all his dictionary knowledge—*Iesous Christos*. May He be our all! The present-day life, the workful life, the life of Christ, the life of truth, the life of faith, the life of patience, the life of humility, ought to be surrounded with the word "Jesus Christ," and then the life will end in a death in which it will be overflowingly enough for us to know one thing, and that is Jesus Christ.

CHRIST FIRST AND LAST.

BY REV. G. C. GRUBB.

In Revelation i. 17 we read: "And when I saw Him I fell at his feet as one dead. And He laid his right hand upon me, saying unto me, Fear not, I am the first and the last, and the Living One." (R.V.) I want to tell you how two old friends met after a separation of some sixty years. You know it often happens that two young men begin life together in the same town, go to the same school, have the same companions, and so forth; but one has greater capacity than the other, and rises up the rungs of the ladder of social fame—sometimes in the military world, at other times in the Church-world: for there is such a thing as the Church-world. At last he gets a title to his name, and becomes, perhaps, Lord So-and-So. The other young man remains in his old position, doing his daily work, grinding away. At last this latter hears that his old friend is going to pay a visit to his native town, and that preparations are in progress for a public celebration of the event. The stay-at-home man feels afraid to go up to his former acquaintance and speak to him. Position in the world often changes the position of the heart, and many a man who has grown in worldly honours refuses to recognise his undistinguished friends of years gone by. Few do as the London sweep, who, coming to fame, put his broom in a glass case that all his friends might know what he had been! In the passage before us

TWO OLD ACQUAINTANCES

meet. There had been a time when Jesus and John had been apparently almost on an equality. They were both about the same age, when Jesus, one afternoon, going along the shore on the Lake of Galilee, called John, who followed Him. What walks they had! And often when Jesus was very tired, He used to lean his head upon the strong breast and arm of his disciple. Now, being very old, John realised that it was time for him to lean his head upon the Master's arm. Jesus had gone back to glory, and for sixty years John had not seen Him. Jesus was now King of kings and Lord of lords, and all power in heaven and on earth was his; and John was in the Spirit on the Lord's day, and heard a voice behind him saying, "I am the first and the last." He turned and saw One before whom he fell as dead. Jesus then did to him just as we do to an old friend whom we meet suddenly. Laying our hand upon his shoulder, we put him under arrest, and say "Is this you? I am very glad to see you." Jesus "laid his right hand" upon John, and said "Fear not"—do not be afraid; I am still the same Jesus, with the same human heart, and the same human-Divine love that I had sixty years ago when last you saw me. I am coming to put strength into your old wasted body, and to make you prophesy again before kings and peoples; and the glory of the book that you shall write shall last on to the consummation of all things." I am so glad that my Lord Jesus changeth not.

Now Jesus wants to give you here present a mighty blessing. Yea, He has given one already to hundreds at this Convention. If, when you go home again, you are asked what sort of thing the blessing is, just reply, "It is that Christ is

(Continued on page 19.)

For the Young.

THE SUN.

BY REV. JOHN MITCHELL, EDINBURGH.

The sun is growing pretty old now; he is more than six thousand years of age. And yet he looks as young and fresh as ever! What a blessing it is that the sun never dies! Were he to leave our world, we should be left in darkness, and we could not live long after him.

The sun has always been held in high esteem. Many nations have worshipped him, and even now the Parsees in India honour him as their God. Once in Britain, before we received the Gospel, the sun was worshipped because of his brightness, his greatness, and his usefulness. But how foolish to worship the sun, who is unconscious of all the homage paid to him, and who can do nothing for us of himself at all!

God made the sun, and it is He who causes it to shine upon us and to give us light and life. Then it is God we have to thank for all the blessings we receive by the sun. And it is God we ought to worship, for He is the only living and true God.

His only begotten Son, Jesus Christ, is called the Sun of Righteousness, because He was sent into this world to chase away the darkness of sin, and to fill the earth with the light of holiness and love. And you will remember what took place when Jesus was taken by wicked men and crucified: "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst."

When our friends die, we draw down the window blinds to darken the house; but when Jesus died God closed in the curtains of the heavens, and darkened the world. And "when the centurion saw what was done he glorified God, saying, Certainly this was a righteous man And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned."

Now let us look at a few simple thoughts about the sun.

1. *The Sun is Round.* It has neither beginning nor end. Look at your indiarubber ball, and you will notice that it is the same whichever way you hold it or look on it. The sun is a great big ball of fire, which is set in the heavens for our special benefit.

Jesus says of Himself, "I am Alpha and Omega, the beginning and the end, the first and the last." Alpha is the name of the first letter of the Greek *alpha*bet, and Omega is the last letter of it. There was never a time when Jesus did not live, and there shall never be a time when there will be no Jesus. We need, then, have no fear in trusting ourselves to Jesus, for He will keep us safely for ever if we do so. And all who become one with Him shall live with Him in endless joy and happiness.

2. *The Sun is Bright.* We cannot look upon it, for the brightness dazzles our eyes and almost blinds us. If we want to look on him we must use a darkened glass.

It is written of Jesus that He is "the brightness of the Father's glory, and the express image of his person." If Christ had come into the world just as He was in heaven, men could not have looked upon Him, for his glory would have blinded them as it blinded Saul when he had a vision of Jesus in glory. And so Jesus kindly became like us that we might know more of Him than ever had been known before.

Many a home and many a heart Jesus brightened. When He went to feasts, He brightened them with his smiles; and when He came upon the sick, He restored them to health, and when children came to Him, He laid his hands upon them and blessed them. And He was the friend of sinners, for He came to take away sin and so to remove what is the cause of so much sorrow and sadness.

The Thracians likened the power of God to the sun with three beams. One beam shone upon a sea of ice and melted it; another beam shone on a rock and dissolved it; and the third beam shone on a dead man and gave him life.

That was just like what Jesus did. There was sea of ice in the hearts of men who hated one another as well as God. But when Jesus shone in their hearts, they found their hatred gone, and that love had taken its place.

There were many hearts as hard as a rock, but when the love of Christ entered into them, the stony heart became soft and teachable.

Then all men were in a state of spiritual death, for they had none of the life of Christ in them; but when they came to Him for salvation, He gave them everlasting life.

And the light will shine higher still, and usher in a glorious day when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

3. *The Sun is hot.* If the sun only gave us light but left us in the cold, we could not long enjoy the light, for we would perish with the cold. It is by the light and heat of the sun that the fruits of the earth, which nourish us, grow and ripen. Christ shining into our hearts with the warmth of his love makes us fruitful in every good work; and we grow in grace and ripen for glory.

Then we learn that *heat expands bodies.* So our hearts are enlarged by the love of Christ, and we are not so selfish as we once were. Our souls increase in knowledge and in all heavenly wisdom. We are able to receive more grace and to live holier lives.

It is in the summer that we enjoy the heat of the sun; and it is summer in our souls when we have Jesus, the Divine Sun, shining in our hearts. The winter of storms and darkness has passed away and we have peace in our hearts and light to lead us on the paths of righteousness.

4. *The Sun is an Artist.* You look at a beautiful picture of a landscape sometimes, and you say that the artist must be very clever and talented. Who was his master? Whose workmanship did he take for a model? It was the sun, who is the greatest artist in the world. He it is who paints the flowers and gives them all sorts of lovely tints. And the beauty we see around us is the work of this well-known artist.

But he is not only a landscape painter; he paints animals as well. And he puts colour on the pale cheeks of boys and girls and makes them look pretty and healthy.

When you want to send your likeness to a friend, you go to a photographer and tell him what you want. He then takes you into a glass room and makes you sit or stand before a little box called a camera, into which he has placed a plate, upon which the sun is to impress your image. In a second or two it is done, for the sun works quickly, and does not keep you waiting long.

And Jesus works quickly too. When we come to Him for pardon and new hearts, He at once takes away the old heart of sin and gives us new hearts of holiness. Then He impresses our likeness on his own heart, and stamps our hearts with his likeness.

5. *The Sun is a Minister.* A minister is one who does the will of God. The sun is a faithful minister who never rests, but who day after day, and year after year, proclaims the goodness of God in all lands. His language is easily learned, and, although there are no words in it, yet it is clear and plain, and may be read by people of every tribe and tongue.

And the sun is a kind and unselfish minister. He cannot give us silver and gold, for He has none of that; but he gives us what is of far more value—namely, light and heat. We, like the sun, should be always giving something that may do good in the world. We may not have any gold to give, but there are golden words and actions that may enrich the world and do much good.

Jesus is always giving us his bounty and daily loading us with his benefits. How grateful we ought to be to Him!

The sun has a great congregation, some of whom are very attentive. How earnestly many people—and especially the sick who cannot sleep—long for the appearance of the sun! See how some of the flowers keep their faces towards the sun, and follow him on his course round the world! Take out a lighted lamp, but the flowers will not pay any attention to that; they want the sun. The Lord Jesus has a great congregation also, but while some of them are very attentive and follow Him, there are others who are careless and who follow Satan, and by him are led on to ruin. Satan uses other lights to allure and deceive them, that they may not seek the true light. Then be like the little flowers, and refuse to follow any other light than Jesus, who is the light of the world. And, like the sun, be an obedient minister, doing the will of God, and having no will of your own, and this will make your life peaceful, bright, and happy.

A CHILD'S SONG

COMPOSED ON AWAKING IN THE MIDDLE OF THE NIGHT.

PSALM XXVII. 1.

Deep in the hush of night,
Why should I fear?
Jesus Himself my Light,
Jesus is here.

Boldly I'll on Him call,
Who from the sky
Marks well a sparrow's fall,
Though He's so high.

Then on poor little me,
Sure will He look;
Promises now I see
Clear in his Book.

Hush me again to sleep,
Safely I lie,
Jesus his watch will keep,
Jesus is nigh.

E. P. T.

SEASIDE SERVICES, 1892.

The following are the arrangements for the Children's Services on the seashore during the month of August, so far as made:—Mr. E. Arrowsmith at *Eastbourne* (and part of September); Mr. J. R. Naylor at *Llandudno*; Messrs. H. Hutchinson and W. H. Wilson at *Bridlington*; Mr. R. Callender, B.A., at *Whitby*; Rev. C. H. Nash, B.A., at *Scarborough*; Mr. W. H. Roberts, B.A., at *Filey*; Messrs. Josiah Spiers and R. Westall at *Blackpool (South Shore)*; Mr. Edgar E. Cornaby, B.A., at *Brighton*; Mr. H. C. Lees at *Colwyn Bay*; Mr. H. Staines, B.A., at *Llanfairfechan*; Dr. S. R. Webb at *Penmaenmawr*; Mr. T. Lewes Sayer at *Rhyl*; Mr. H. B. Clayton at *Ramsey, I.M.*; Mr. W. R. Moore, B.A., at *Ilfracombe*; Rev. Godwyn Storrs, and Mr. J. A. de Candole at *Southsea*; Rev. Martin J. Hall, B.A., and Rev. W. S. Standen at *Bournemouth*; Rev. W. T. Storrs, M.A., at *Sandown, I.W.*; Mr. J. C. Rainey at *Paignton*; Mr. L. Carrott at *Lowestoft*; Mr. L. Parkinson, B.A., at *Deal*; Mr. A. G. Dodderidge at *St. Leonards*; Messrs. J. S. Tyler and E. Hughes at *Worthing*; Messrs. S. J. Hewlett and G. Goodman at *Herne Bay*; Rev. W. Senior and Captain Winn at *Margate*; Dr. F. Churchill at *Southwold*; Mr. H. Steward at *Port Erin, I.M.*; Messrs. E. and C. H. Collier at *Weymouth*; Rev. E. A Stuart, M.A., at *Hunter's Quay on Clyde*; Mr. C. H. Faithfull at *Sandgate*.

THE ZANZIBAR REST.

We are favoured with an interesting letter from Miss Granger, in the course of which she says:—The work here is opening out, the sailors are coming in and receiving blessing. One dear lad was in, the beginning of last week, and decided for Jesus; since then he has been in nearly every night, and we have had the great joy of watching his growth in grace; it would do you good to see how his face lights up when we are talking of Jesus and of the coming glory, and now he tries to bring other shipmates in.

It has been such a cheer to come across several sailors who have been to our "Shadwell Rest." One man from a sailing vessel told me he was rather the worse for drink and was just going into the "Crooked Billet" when some gentleman who was standing outside the "Rest" ran over and fetched him in; from that time it seems he has lived a steady life; and last Sunday I trust he quite decided for Christ. Last Sunday four men came in almost directly after breakfast and spent the day with us. We left them to write letters while we went to speak to the natives, then we talked with them and had singing before dinner, and some more sailors soon came in after, so we were able to have a meeting before and after tea; it was such a happy, busy day that by the time we had had some supper we were quite ready for bed. One backslider, too, I trust, was restored; six years before he had joined the church, but evidently for some time had lived a very careless life; he was very pleased to receive a Bible.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Aug. 14, Luke xx. 19-36; Mon., Aug. 15, xx. 37-47; Tues., Aug. 16, xxi. 1-13; Wed., Aug. 17, xxi. 14-24; Thurs., Aug. 18, xxi. 25-38; Fri., Aug. 19, xxii. 1-13; Sat., Aug. 20, xxii. 14-23.

ST. GILES CHRISTIAN MISSION.—On Tuesday week the annual excursion of the children attending the various Sunday-schools of this Mission took place. About twelve hundred scholars, accompanied by their teachers, enjoyed a long and happy day at Court Farm, Upper Warlingham, one of the loveliest spots near London.

THE PRINCE OF PREACHERS.*

Mr. SPURGEON'S FIRST SERMON.

Removing shortly after his baptism to Cambridge, to fill the post of usher in a school conducted by his old schoolmaster, Mr. H. Leeding, of Colchester, he now joins the Baptist church in St. Andrew's-street, formerly ministered to by the illustrious Robert Robinson and Robert Hall. Connected with this church was a "Lay Preachers' Association," and to this the young usher is admitted a member. Not that his idea as yet is to address an adult congregation; he is anxious rather to keep company with those that do, and that he may learn how to do it. Howbeit, in the vernacular of Burns—

"The best laid schemes o' mice an' men
Gang aft agley."

At the head of the association in question was a Mr. James Vinter, familiarly known among the lay helpers as Bishop Vintner, a man of expedients, who not only preached himself, but knew how to trap recruits to keep up the number of the preaching host. Upon this unsuspecting youth the versatile bishop brought his astute tactics to bear. Mr. Spurgeon admired exceedingly, when the event had opened his eyes, the neatness of the stratagem by which he himself was caught. The wording of the subtle sentence, which sounded so innocent, would have done credit to the sagacity of the Delphic oracle. It was to this effect—that he, Bishop Vinter, would like him, the school usher, to go over to Faversham next Sunday evening, for a young man was to preach there who was not much used to services, and very likely would be glad of company. To this request the young usher gave, without hesitation, an affirmative reply. It was not till the following day when, Sunday-school being over, and conversation with his friend whom he was accompanying to the village had taken an unexpected turn, he awoke to the consciousness of the occult meaning in the words which had so readily drawn from him the promise given. The usher's companion was a Christian gentleman several years his senior. For a time they walk pleasantly together, talking of the things that concerned their estate in common, as children of the Heavenly King. At last the usher ejaculates the hope that his companion might have a good time while preaching. Astonishment on the part of the friend is followed by an instant disclaimer of any intention or ability to preach. "I am looking to you to do that." It was now the usher's turn to urge his own unfitness and lack of preparation; but meeting a more emphatic negative still from his friend, and the assurance that unless *he* preached there would be no sermon at all, he was obliged to give way.

Necessity is the mother of invention. Praying for Divine help, the words were given "Unto you that believe He is precious"; and quickly the youth, during the remainder of their walk to the place of meeting, got together the materials of his first sermon. As himself confesses, it seemed a great risk; but might he not hope in dependence on the Holy Ghost to tell the story of the Cross, so that the villagers might not return to their homes without a word?

The place of meeting was a thatched cottage with a low-pitched roof; and the audience, a gathering, for the most part, of farm labourers and their wives. We are not surprised that the preacher's record of the service is, that it was more formidable in prospect than in actual experience. Without breaking down, or stopping mid-way, or running short of ideas, the boy-preacher was enabled to enlarge on the preciousness of Christ, until he could espy the haven ahead, and saw his course clear to dropping anchor there and coming to a respectable finish. The finish was made, but before he had time to announce the last hymn, an aged voice cried out, "Bless your dear heart, how old are you?" Waving the interruption aside as unseasonable, the last hymn was proceeded with and the service duly closed. But the fire of interrogation was re-opened. Curiosity on the subject of his age was general. "I am under sixty," he said. "Yes, and under sixteen," was rejoined. "Never mind my age," was his reply, "think of my theme." He was not let go, however, till he had promised to come again, if the gentleman at Cambridge was agreeable.
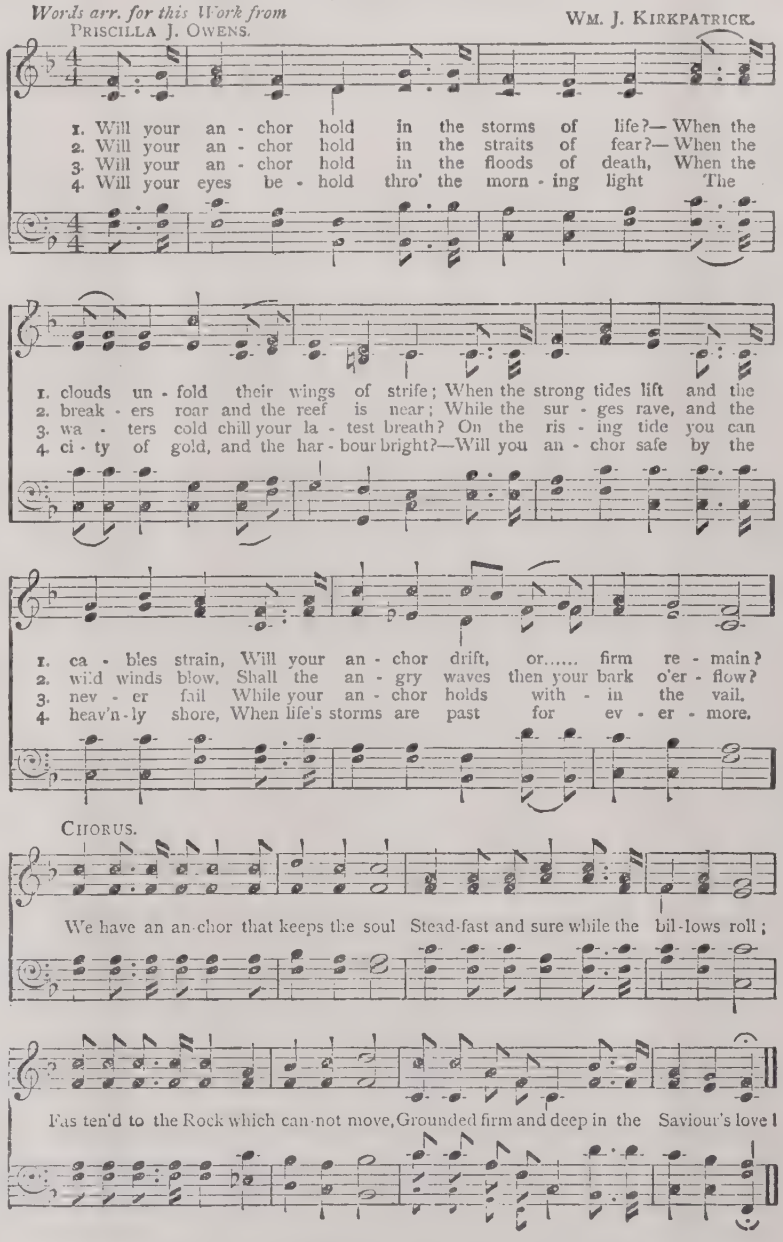
Thus the preacher's harness was put on, which he was destined never to take off while life's vital spark endured. Along with the duties of usher at school were combined the labours of an itinerant preacher. It was happy work to make known to others the precious Saviour he had found. The joy of the Lord was his strength. Nor could he be satisfied, though only a boy-preacher, with the accumulating proofs of acceptance which cheered him on every hand. He panted for souls. He wanted substantial and God-giving evidence of his commission as a preacher. He could not feed on popularity; to see conversions was the fruit for which he hungered, and great was his joy when, after many inquiries, he heard of one woman who had been saved under his word. So eager was he and delighted with the news that, brooking no delay, he drove over at once to see the woman in her cottage home, and to hear from her own lips of the grace she had received. God had given a spiritual child at last to one who was destined soon to have his quiver full of them, and, Abraham-like, to be a father of multitudes.

* From the forthcoming volume, "The Prince of Preachers," by Rev. James Douglas. (*Morgan and Scott.*)

Will your Anchor Hold?

"An anchor of the soul, both sure and steadfast."—Heb. vi. 19.

Words arr. for this Work from Priscilla J. Owens. Wm. J. Kirkpatrick.



This is one of the hymns sung last week at Keswick by Mr. Burke. It is from "New Hymns and Solos." Compiled by Ira D. Sankey, and now being used at Mr. Moody's meetings. (*London: Morgan and Scott.* 1s. 6d.)

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REV. JOHN McNEILL IN NAIRN.

Nairn has just been favoured with a visit of this well-known evangelist. The mission was for four days, July 27 to 31. Unfortunately for Nairn, a more unsuitable week could not be taken. The great cattle show being in Inverness this week, and a holiday in Nairn on Friday, rendered it almost impossible for many to be at the meetings; and yet the meetings were largely attended, considering these circumstances, and if not so crowded as Mr. McNeill is accustomed to, the profit of the meetings, we believe, were none the less, but possibly more so, as one heard with some measure of ease and comfort, and met in a church. To the preacher it seemed a relief, the want of crushing, and did not affect his intense zeal, eloquence, and simplicity in his memorable addresses.

The services were held in the Free Church, as the largest building in the town, and the ministers of United Presbyterian and Congregational churches united and took part in the various meetings on Sabbath afternoon. There was a very large meeting in the open-air in Links, and the mission was closed with a very impressive service in the Free Church on Sabbath evening every seat being occupied.

Mr. McNeill and his addresses have created "no small stir" among the folks in Nairn, and various opinions are freely expressed about both. But we feel bound to say that rarely have the realities of vital Christianity been brought so forcibly, clearly, and faithfully before the people; and if in doing so Mr. McNeill's wit, scorn, and contempt may be too plainly expressed, on consideration these will be found to be effectual in getting access to men and women in a way that smooth speech would not. We believe his visit has helped many young men and women to a brighter reception of the "truth as it is in Jesus," and a higher view of the glory of being his and following Him.

Mr. McNeill left on Monday for a month's rest at Braemar, beginning work again at Elgin early in September.

J. T. Melven.

CAV. LUIGI CAPELLINI, writing to a friend in Ireland, says he, is working in Messina, Sicily, with his colporteur, preaching and tract distributing. He intends returning through Calabria to Rome, to work among the sixty thousand soldiers at the great military manœuvres between Perugia and Ancona. Communications should be addressed 14, Pozzo delle Cornacchie, Rome.

THE LATE

REV. JOHN THOMAS, D.D.,

CONGREGATIONAL MINISTER, LIVERPOOL.

DEATH has recently taken away many men who were regarded as pillars of the Church. The "grim Angel," robbed of its terrors, closed a remarkably busy and inspiring career on Thursday, July 14, when Dr. John Thomas, the beloved pastor of the Netherfield-road Welsh Congregational Tabernacle, Liverpool, passed peacefully away, "full of years and honours." In January last, on the eve of his ministerial jubilee, he was stricken down by illness, and since then the months of enforced inactivity have been passed in calmly waiting upon God, until death should be swallowed up in victory.

Dr. Thomas was a many-sided man. He gained a distinct and honourable reputation in many walks of public life. He was rightly called "The Prince of Welsh Nonconformist preachers." Out of the pulpit he was a force for righteousness. His journalistic contributions have had more than a passing interest and importance. His advocacy of social reforms came straight from a fervent heart.



(From a Photograph by Mr. J. Thomas, 47, Everton-road, Liverpool.)

John Thomas was born at Holyhead in 1821, and owed much to godly parents. When he was six years of age his parents removed to Bangor, where, amid scenes of great natural beauty, he spent the most impressionable years of his life. The charms which surrounded the home of his boyhood bound him closely to his native land, the love of which became one of the inspiring forces of his life. At a very early age God touched his heart. He thought a great deal about the theological controversies which were waged during his boyhood. The result was that when he was seventeen years of age he severed himself from the Church of his fathers, the Calvinistic Methodists, and attached himself to the Congregational Church. Soon after this he felt called to ministerial work, and commenced preaching in connection with the Independent Church at Bangor, then presided over by Rev. Arthur Jones. The young lay preacher was undoubtedly in earnest, and his success was sufficient to induce him to prepare for a pastoral career.

He commenced his studies at Marton School, and afterwards went to the seminary at Trwdyval. When twenty-one years of age (in 1842) he was ordained at Bwlchnewydd, in Carmarthenshire. There he laboured with conspicuous zeal and success for eight years. Even in those early days he was powerful in the pulpit and on the platform. His heart was in the right place, and his labours were correspondingly acceptable, not only to his own people, but also to many other congregations in the Principality. After only three years' work he was appointed Association Preacher, an honour which never before and never since has been conferred upon so young a preacher. Soon his name became a household word, and his earnest voice was heard preaching righteousness and temperance in nearly all the towns and villages of his native land. He signed the total abstinence pledge at the first temperance meeting held in the country, and from that time to his death he was an active apostle of this great reform. No man has rendered such service to the temperance cause in Wales.

For four years, from 1850 to 1854, he laboured at Glynnedd, in Glamorganshire. Then came the turning-point in his life. His fame as an earnest and successful preacher had spread to England, and he received an unanimous call to the Welsh Tabernacle, Liverpool. This church has for many years been regarded as one of the foremost in the denomination. The vigour and eloquence of the pastor contributed to the building up of a strong church. For over thirty-eight years he laboured in this Tabernacle with increasing success. He was dearly beloved by his people, to whom he was a father indeed. He spent the best years of his life in their service, and when the shadows of evening began to gather around his venerated head, his friends showed their gratitude in a loving manner. In May last the jubilee of his ministry was celebrated. A large meeting was held in the Tabernacle, and a national testimonial, consisting of an illuminated address from the various denominations of the Welsh people and a cheque for £1000, were presented to him. There was also an illuminated address from the members of the church in which he ministered for so many years. Both addresses spoke in endearing terms of the connection which had subsisted between church and pastor, and also of the valuable service which Dr. Thomas had given to every good cause both in England and Wales. Dr. Thomas was present at this memorable gathering, but his medical advisers would not allow him to speak. His message of thanks was read by his son, Rev. Owen Thomas, M.A., of London. The long ministry of the late pastor has been in every way a blessing and success. Notwithstanding the fact that several other Welsh churches have been erected in the neighbourhood, the membership steadily increased. All the organisations were in excellent order when the pastor was laid aside. Those who regularly listened to his preaching had many opportunities of treasuring up for future comfort and consolation beautiful thoughts and noble sentiments.

He was, however, far from being a preacher of thought and sentiment. He was primarily a practical preacher of a practical Gospel—a Gospel which is capable of giving comfort to the distressed and courage to the discomfited. His teaching had but one end—to fill the hearts of his hearers with a deeper reverence and a more profound love of God. Beyond this no preacher can go. To this point the deceased and beloved pastor did go, and he had the gratification of seeing many noble characters built upon the precepts which God gave him for the enlightenment of his people.

This sketch would be incomplete without some reference, however brief, to Dr. Thomas's arduous labours as a lecturer, journalist, and author. It has been authoritatively stated that he preached or lectured in almost every Congregational pulpit in Wales. He contributed to many of the Welsh papers and magazines, and since 1867 his weekly contributions to the *Tyst a'r Dydd*, which he edited, have been eagerly read by all sections of the people of Wales. Amongst the many books which he published may be mentioned two volumes of sermons, "The History of Independent Churches in Wales," in five exhaustive volumes; several biographies; "The History of the Temperance Movement in Wales," with a large number of important pamphlets.

During a visit to America, in 1876, the University of Middlebury conferred upon him the degree of Doctor of Divinity. In 1878 he was elected Chairman of the Welsh Congregational Union, and in 1885 the Congregational Union of England and Wales elected him to a similar honour. In these capacities he showed himself to be an admirable business man.

Though a strong man and addicted to the occasional use of strong language, Dr. Thomas never made an enemy and never lost a friend. Within his own church there was always peace—always a reverential respect for the old man who had spent his days and nights in their service. There was many an aching heart amongst his congregation when the news of his decease reached Liverpool from Colwyn Bay, where he had gone for change;

and there were few dry eyes amongst the congregation when the funeral sermon was preached by Dr. Herber Evans, one of his oldest and dearest friends. God's servants fall, but his work goes on. The last words of the late pastor's address of thanks to his congregation struck a noble key-note:—

I am still in the scales. I am only recovering strength very slowly; and more than likely I shall be compelled to take complete rest for the greater portion of this year. If it is the Lord's will, I should like to live a few more years, if I can do a little more work for Him. But I am not content to live in "the corner." I want to live to work. But if, after fair trial, I find that I have not sufficient strength to stand before the Ark of the Lord, and to lead his people, I shall retire quietly, leaving the work to someone else, whom God has ready to undertake it. "Finally, brethren, farewell! Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you."

In this precious legacy the church to whom he ministered so long may well rejoice. They could not have a better guide along the pathway of life which yet remains to be travelled.

MR. INGLIS IN MILE END.

AT THE GREAT ASSEMBLY HALL.

Another month's mission in the Great Assembly Hall by Mr. Charles Inglis has resulted in much blessing. In March last this evangelist held a very successful four weeks' services in the same hall, where his yearly visits have been so regular and so largely blessed by the Lord, during his eighteen years' connection with the Tower Hamlets Mission, that he has won many hearts; and there are those to-day who greet him on his periodical returns who were brought to the Lord through his preaching as far back as the old tent meetings at the corner of White Horse-lane, and the East End Conference Hall, Carlton-square; spots endeared to hundreds in East London, as memory travels back to the blessed times of soul-saving in both these places, when many evangelists, whose voices are now silent, preached with power the Gospel of the Grace of God. The power manifested in the preaching of our brother Inglis will best be illustrated by giving two or three instances of the penetrating way in which the truth of God finds its way to the hearts of the most unlikely. One night a gentleman from a large town in Warwickshire sauntered into the hall. In a fit of temper he had some words with his wife, left home at a moment's notice, and came to London. Still suffering from the sting of wrath, he walked about until he found himself in the East-end. Passing the Hall, he came in. The word went home to his heart, he entered the inquiry room, gave himself to the Lord, and that night took train home again, a new man in Christ Jesus.

Another, occupying a high position in the City, separated from his wife through drink, had lost everything, and was on his way to drown himself in Regent's Canal. He was invited by a worker to come in, and that night was born again, and has since nightly attended the hall, his face beaming with fresh light and life.

The next is culled from a letter received by Mr. Inglis: "I have been manager of music-halls and public-houses. I never had twenty-four hours' perfect happiness while in the line till I signed the pledge at the Great Assembly Hall, and I have now made up my mind never to go into the music-hall line again. I have attended the Hall to hear you preach, and mean to do all in my power to follow your advice; and, with God's help, if I live to the time you return, I shall be a wiser and better Christian. I am sure I am on the right road now, as I am always longing for the time to come for the hall to open, so that I may come and hear the Word of God. God bless Mr. Charrington's good work, and with God's blessing, may you, Mr. Inglis, live long to preach the Gospel." K.

NORTH AMERICAN INDIANS.—Rev. G. Cook, of Staggville Mission, Kinosota, is carrying on an earnest and useful work among the Indians, who are very poor, and live in the winter on the fish caught in the holes made in the ice of the lake. Poor as these are they have been giving and labouring towards the necessary repairs of the Mission Church, most of the materials having to be fetched sixty miles over very bad roads. Mr. Cook requires £15 to complete. Miss S. A. Carpenter, auxiliary helper, would be glad to answer inquiries or receive help. She may be addressed, Compton Bishop, Axbridge, Somerset.

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THE NORTH AFRICA MISSION.

THE SECRETARY'S RECENT TOUR.

Before arranging for work in Egypt it seemed desirable to see the missionaries in Syria, Palestine, and Upper Egypt, and hear from them of their work. Accompanied by Mr. W. Summers, of the North Africa Mission, I therefore went to Beyrout and Damascus, and thence through Palestine to Tiberias, Nazareth, Nablous, Ramallah, Jerusalem, and Jaffa, and later on we visited Cairo. At all these places we were most kindly received by the various missionaries, who gave us much useful information as to the work being done, most of which could only be appreciated by those engaged in a similar field.

Our object was to compare the conditions of work in the lands named with those in North Africa, and to discover, if possible, whether some of the methods might be adopted by the North Africa Mission; but we were at once struck with the fact that though in some respects similar, the conditions of work in these lands differ widely from those in North Africa. In Syria and Palestine we have Moslems living among native nominal Christians. This seems to have had the effect of taking the edge off their fanaticism, while on the other hand increasing their class hatred. The Moslems are greatly prejudiced against the Christians, and not without cause; and even where the latter are converted, they are unwelcome on account of the old feud. On the other hand, were all the Moslems converted at once, they would still be treated with distrust and dislike. The Christians know that Moslem habits have entered into the social life, and would not think of consenting to their daughters being married even to converted Moslems, so there is some reason for their prejudice.

The great factor, however, in Christian work in these lands is that they are under the Turkish rule, and from political rather than religious reasons, these rulers are opposed to all Christian work. The Moslems of Syria would probably give little opposition were they their own masters. These, then, seem to be the special features of work: Turkish Government opposition, hatred of various sections of the community for one another, and a moderate amount of fanatical opposition from Moslems locally, as well as from Romanists, Greeks, &c. The Jews seem especially difficult to reach in Palestine.

The ideas of some, that the people are anxious to hear the Gospel, are a delusion. Nowhere, at home or abroad, do we find men naturally seeking God, but loving darkness more than light. The first great difficulty, therefore, even when the language is acquired, is to get an audience; all are satisfied fairly well with their own religion, and while friends at home are asking how many converts there are, the missionary is casting about him to know how to get any one to listen to him. There have been, generally speaking, three great agencies used, viz.:—Preaching, literature, and educational work. Latterly medical missions have been recognised as a first-class instrumentality to bring people under the influence of the Gospel.

In Syria and Palestine education has been the main instrumentality used, and a large number of schools have been opened, and thousands of children educated and taught the truths of the Bible. A number of these have been converted, especially from the nominal Christians, and a few from among Moslems. The literary work of the American Press is well known. The splendid Arabic translation of the Bible by the now venerable Dr. Van Dyke has been, and will be, an untold blessing to the Arabic-speaking world. There are also a large number of other works in Arabic, and might be more if there were more liberty to circulate them.

There seems to be a danger lest education, which is only a means, should so occupy attention that the end, the leading of the educated to Christ, is not attained. We heard so often the statement that the rising generation is the great hope, that it seemed almost as though the present generation was abandoned as beyond the reach of the Holy Ghost. Education is a most useful agency to bring the young within the influence of their teachers, but unless those teachers are spiritually-minded Christians, seeking the conversion of their scholars, the results will be small indeed.

We saw a fine mission school, from an educational point of view, in one part of our travels, where the under teachers were some of them Roman Catholic, and some Moslem, &c. It seemed to us it would be wonderful if those children were converted. Medical missions are useful, but unless the Gospel is brought to bear upon the patients, the healing of their bodies will end in philanthropy, and not their salvation from sin. Wherever we found the Gospel preached in power to the people, there were encouraging, even if not large, results. Medical missions are frequently insufficiently supplied with workers. One doctor will generally make work for half-a-dozen other helpers if the cases are properly followed up. Medical missions should be properly supplied with lady helpers, &c., or they will soon become only agencies for bodily healing.

In Palestine the work seems hindered by the deadness of Protestantism. In one place where the men are Protestants from political reasons, their wives remain in the Greek Church, saying, "We will not become Protestants unless Protestantism makes more alteration in your lives than it has done." The work seemed considerably more difficult than in North Africa, specially in view of Turkish rule, and to call for special sympathy.

The Missions among Jews are a separate feature. The Israelites may be divided into two classes—natives, and those who have lately entered the country. Probably in no part of the world are they more difficult to reach than in Palestine. Large numbers have lately joined colonies, of which there are said to be twenty-two, smaller or larger, in the country. In Jerusalem the Jews are double all the other population put together, but at present they are blinded by unbelief. The most encouragement seems among the immigrants.

In Egypt we saw some of the C.M.S. workers, but all the older missionaries were absent. The American Presbyterians are doing a very good work, mainly among the Copts. The Lord has blessed and is blessing their labours, and the converts are steadily increasing. The number of Moslems baptized is encouraging, though not very great; but we believe this mission has reaping work in store for it. There remains an immense population still untouched, especially in the Delta of the Nile. Here the North Africa Mission proposes to attempt work, making Alexandria its base of operations. Mr. and Mrs. Summers, and three other workers, are now there, and for them, as well as for the numerous labourers in Syria, Palestine, and Egypt, we would ask sympathy and prayer.

Edward H. Glenny,
Hon. Sec. North Africa Mission.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—Special services were held on Bank Holiday at the Seamen's Chapel, Well-street, adjacent to the Sailors' Home. A well-attended open-air meeting was followed by a service in the chapel, the congregation consisting mostly of seamen, amongst them being quite a number of Naval Reserve men. Addresses were given by Mrs. Hill, Miss Messer, and others. As a result ten signed the temperance pledge, and a number remained for conversation, being anxious about spiritual things.

THE "CHRISTIAN LIFEBOAT CREW."—"For me to live is Christ" was the text given to the members of the "Christian Lifeboat Crew," who held a successful muster in the forecastle of the Welcome Home on Tuesday week. Miss Child gave some encouraging accounts, which had been received from Hull and Grimsby and other ports in different parts of the world. The work at the "Welcome Home" is being uninterruptedly carried on with manifest tokens of God's favour. One sailor testified that he was brought to Christ while sitting in the same seat a week ago. Among those who took part, in addition to the seafarers, were Mrs. Constantine, from Smyrna, and Mr. William Luff

KESWICK CONVENTION.

(*Continued from page* 14.)

ow first and last to me." Notice that, before eclaring this, Jesus said, "Fear not." If there one thing that Satan does to those who have ot a blessing, it is to make them think of the ture—and nearly all our fears arise from what he future will bring. You may say, I will have o leave Keswick to-morrow, and

WHAT WILL MY HUSBAND SAY

hen he knows that I have determined to go to o more balls, and not to play whist any more? nd what about that clergyman who will not moke any more?—and there have been some mokers about; I have noticed a great deal of dour that is not the odour of sanctity. There Mr. So-and-so, all of whose sermons are preared in clouds of smoke—no wonder they were ry! The answer to all inquirers will be, "Christ as become first and last to me. I do not raise y spirits by pouring spirits down; nor do I ake my mind clearer by the diffusion of smoke. esus supplies all I need."

I think it is Mr. Spurgeon who said that "Fear ot" is a plant that grows very plentifully in od's garden. There is not a fear that will reach our soul of which you will not find the antidote God's garden. "Fear not, little flock." "It I; be not afraid." "This poor man cried, and e Lord heard him, and delivered him out of all is fears." Can I truthfully say that I have got he same deliverance that David had? Am I elivered from the fear of the "Church"? Very w are delivered from the fear of Church authoities. Are you delivered from the fear of losing our reputation? When you go home, you will e most persecuted by those who know the letter f their Bible most. Nearly all the

OPPOSITION AGAINST OUR LORD

the days of his flesh proceeded from those who ew their Bibles. The education of the Pharisee as not finished until he could say his Hebrew ible off by heart. But when he saw Jesus, who lfilled every word of Scripture, he led Him out Calvary and crucified Him! That is what the tter men did—the men who had only a critical nowledge. And our Lord Jesus is being put on e cross and tortured to death again in most of r Divinity schools to-day by the critical letternowledge of our blind leaders of the blind. All ought of Christ is being left out of our ivinity teaching. There is nothing I tremble more than that all the love and brightness ould be crushed out of the young men in our ivinity schools. If you put Christ first you ed not fear; you will come out of the furnace for it is a furnace—brighter than before. "Be ou faithful unto death, and thou shalt receive crown of life."

Notice, it says, "Fear not, for I am the first d the last." The Lord Jesus shows us that He the compendium of all history. He existed fore history began, and He will exist when the story of sin shall come to an end. Therefore e is before sin, and will be after sin is put own, for "He must reign until He hath put all emies under his feet;" and then Christ in God d God in Christ shall be "all in all." We are the winning side; the Lord Jesus Christ is the inner, and I side with Him. At the present time, hen Satan is marshalling his hosts for Armaeddon, and the evil angels are coming down in e mysteries of spiritualism to this world, side ith Christ.

I have never a fear; Jesus has planned the hole history of our life. At a railway station Australia a working man said to us, "Christ is rst, and Christ is last, and I am shut in in the iddle. Hallelujah, Amen." The train moved f. I thank God I can say the same. If you et as far as that man, then, indeed, you will be ept safe, and He will burn up your enemies on very side.

But to make Christ first and last implies a eat deal. You will never know what it is to be y cold or boiling hot (as the Greek is, Rev. iii. 5) until Christ is first and last. Give us a

BAPTISM OF BOILING WATER.

on that falls upon us, we shall start. But it e lukewarm that we like, for it is pleasant. o should be boiling over, so as to scald every e we meet. You have not got to that yet, I ak; although you may have got to seethe a le. When there is a fire within you, it imes plenty of opposition and cold water. If you are boiling hot, look out for the cold water douche, for it is sure to come!

"I am the Living One." O Lord, that lifts our heart up to Thee at once. We are dealing with the living and the loving Christ, as we have dealt with the dying and the dead one. No more shadow of death, or bitter despair, will come near Thee. For even in the sunlight of thy Father's presence Thou art the living One, and I am there with Thee. Let thy resurrection life flow into our hearts here, that we may be raised out of ourselves and exalted in experience into the heavenly places in Christ Jesus! The Lord adds: "I have the keys of hell and of death." I turn round upon any unconverted soul, and say: The living Jesus, the compassionate Jesus, that wept tears of Divine despair over lost Jerusalem—that loving Jesus who died for you, has the keys of hell and of death. If you reject Him, the time must come when He will turn the keys of hell and of death, and you will be locked within those gloomy portals for ever, for ever, for ever! If Christ shuts the door, who will force it open again?

MY HEART GOES OUT

to thee, poor soul. Come and receive the love of the Living One, and then He will shut the door, and you will be shut out from it. Who will allow Christ to shut himself from death into heaven this day? He says, "Behold, I am alive for ever more." Let us have heaven upon earth.

Heaven above is softer blue,
Earth around is sweeter green,
Something lives in every hue
Christless eyes have never seen;
Birds with gladder songs o'erflow,
Flowers with deeper beauty shine,
Since I knew as now I know,
I am his, and He is mine.

Things that once were wild alarms
Cannot now disturb my rest;
Closed in everlasting arms,
Pillowed on the loving breast.
Oh to lie for ever here,
Doubt and care and self resign,
While He whispers in my ear,
I am his and He is mine.

His for ever, only his;
Who the Lord and me shall part?
Ah, with what a rest of bliss
Christ can fill the loving heart!
Heaven and earth may fade and flee,
Firstborn light in gloom decline,
But, while God and I shall be,
I am his, and He is mine.

COUNTERFEIT CONSECRATION.

By REV. C. INWOOD.

In the opening chapter of the Book of Job we read that there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. He does so still. The wolf knows the quiet haunts of the sheep; and where the sheep gather the wolf is very likely to appear. It comes to this: Satan is present in every revival of religion, and in every holiness convention. He is there to tease and tempt, to criticise and to discredit, and to hinder what God by his mighty Spirit is doing in the hearts of his children. One of the most effective ways in which he hinders the work of grace in the hearts of God's children, is by putting before them what I may venture to call a counterfeit consecration. Almost everything that God does amongst us, the devil tries to imitate and counterfeit; and I think that there never was a time when the evil one was so successfully imitating what God is doing as in this nineteenth century. So we have counterfeit miracles, and prophecies, and religions, and gospels, and Bibles, and ministries; and there is also such a thing as counterfeit consecration.

We must all feel that, on this great subject, it is of the utmost possible importance that we should discern between the false and the true. If our conceptions of consecration are faulty and unscriptural, depend upon it our experience will be the same, and we shall bring discredit and dishonour upon the Lord Jesus and the power of his precious blood and his almighty Spirit. A false ideal of consecration cannot produce a truly consecrated life. It will be very sad if, after having taken part in conventions like this, when we come by-and-by to stand before the judgment seat of Christ, we discover that our very consecration is only

WOOD AND HAY AND STUBBLE,

something which God, in his infinite mercy to us, is compelled utterly to consume.

How are we to find out what is true? "Beloved, believe not every spirit, but try the spirits whether they are of God." If we want to be true here, we have to go simply and prayerfully to God's Word. The Word of God, applied by the Holy Spirit, is the only infallible test upon this matter of consecration. Mark you, even the possession of the inspired Word itself does not make us in the least independent of the inspiring Spirit. We are as utterly dependent upon the Spirit of God for the right application of the Word of God as we were in the first instance for the revelation of the truth itself to us. And if we are going to face this question, we must be prepared to be loyal and submissive to the Word of God and the Spirit of God. May the Spirit of burning make the Word a searching, burning, purging, God-honouring word in all our hearts to-night.

Let us look at Judges xvii. and xviii., taking verse 3 of the former chapter as the key of the whole. They present to us a very singular, and shall I add a very admonitory illustration of what may be called perverted consecration. In the verse specified the mother of Micah, the Ephraimite, says, "I had wholly dedicated the silver unto the Lord, to make a graven image and a molten image." The act here referred to was a very religious act, done in the most religious manner, and with due regard for the proprieties and conventionalities of religion. This was a religious woman, and there was even an air of self-sacrifice about her act. She was a widow, and in all probability these eleven hundred shekels were all the money that was left to her; and she dedicates them to what we call religious uses. If a poor widow to-day were known to give her little all to religious uses there is not a religious newspaper in the kingdom, if it heard the fact, that would not report it as a noble illustration of consecration. But this act, that had a religious and self-sacrificing look about it, was tainted and spurious, and something with which God could not possibly be satisfied.

There are two features in this act of consecration that will warrant us in this statement. First of all, notice that, so far as we can see, there was no such thing on the woman's part as a personal consecration of herself to God. She gave her silver, but she did not give herself; and the absence of personal surrender vitiated the whole act, no matter how self-sacrificing it might look. I venture to think that this is

A VERY COMMON MISTAKE

to-day, now that consecration is upon the lips of tens of thousands of Christian people. We make the mistake in one of two ways. It may be, like this woman, we give up time or talents or wealth. We make what we call a sacrifice for religious uses, and we call that consecration. We give something we possess, and we call that consecration. Now, of course, it is perfectly right for us to place all we have in God's hands. That is one aspect of consecration. But you must not give your substance to God in lieu of the surrender of yourself. If you imagine that any gift from yourself can be accepted as a substitute for, or as an equivalent for, personal consecration, you are making one of the most solemn mistakes possible. You have God's idea in 2 Corinthians viii. 5, where we learn that the saints of Macedonia "first gave their own selves to the Lord." You say, "I have given this or that to God;" or you say, "I have been to this or that Convention for years, and my Christian life has been a series of dedications to God," or, "I have given something that I never gave before." But have you first of all given yourself—spirit, soul, and body—to God? Has there been a total, absolute, unconditional surrender of your whole blood-bought nature back to God? If not, though you give your body to be burned, and tens of thousands of pounds sterling to missionary objects, you have not yet learned the first elementary lesson on this tremendously important subject.

Some one may say, "I have not made that mistake. I do not confound the consecration of anything I possess with personal consecration." You say, "I have given myself, and not my substance merely." You say you have consecrated yourself, but—consecrated to what? I tell you there are many Christian people to-day whose consecration is of this kind; they have consecrated themselves to their church, to Christian work, to some particular form or sphere of work—perhaps to some very self-denying form of work. Perhaps they have given themselves up to the propagation of some unpopular truth, or to some great social and philanthropic movement. I hear people say, I have given myself to mission

work, to slum work, to temperance work. That is all right in its place, but let me remind you that thousands of people are consecrating themselves to some part of God's work who have never taken the step of consecrating themselves to the Lord. What is the result? There is a wrong order which inverts all the rest, and it comes to this, that thousands who are talking of being consecrated

HAVE PUT GOD SECOND,

and their self-elected service first; and that cannot pass muster with God, although it may with any church or organisation.

Personal consecration to God is his first demand of you. That demand must be met fully, must be met first. If I am addressing any Christian worker who has not yielded his or her whole self to the Lord, I say yours is a perverted consecration. First, you must give your own selves to the Lord.

There was a second feature in this case that made it even still more perverted. It is this. This woman gave her silver, she said, to God. But for what? She gave it "to make a graven image and a molten image." To make an idol! Not an obscene and heathen idol,—she was a religious woman; but a religious idol. I venture to think that a religious idol is the most fascinating, and the most popular, and the most perilous of all idols that you can know anything about. The record reads almost like a travesty; at least it struck me so when I studied it the other day. Such a travesty, and yet, as I thought about it, and prayed over it, I could not help seeing that the same mistake is being made by many Christian people to-day. It is a case of self lying at back of our consecration, trying to use God's patronage as a tool to work out its own self-will. We think God's patronage will take the harm out of our idolatry, make it more respectable, more seemly, more prosperous; by a sort of testimonial from God we hope to secure a good position in the eyes of the world or the Church.

We give our time, talents, wealth, or scholarship to God, or we give our ecclesiastical position, and we call it consecration. I want to know what is the object we have in view. Is it that we may be used, or flung aside contemptuously? That we may be exalted or trampled in the dust? No; in hundreds of cases it is to make

A NEW RELIGIOUS IDOL,

something that will make us compare favourably with other Christians, that will minister to our vanity or self-importance. Something which we can worship in secret, of which we can be proud without losing caste among Christian people. It is simply the old self with the new religious reputation; another garment in the newest religious fashion. For I tell you that religious fashions change just as frequently as Paris fashions, and thousands of Christian people are slaves to the one who had been delivered from slavery to the other.

When consecration, in a word, becomes a popular thing, that moment it may become an idol. Yes, a reputation for success in Christian work, a reputation for evangelistic zeal, or personal sanctity; a reputation as a teacher of holiness truth on platforms such as this: it is possible for any of these things to become idols, and sometimes some of us feel that so keenly, that it is almost impossible for us to make up our minds to stand on such a platform again. The religious idols inside the Church are, I believe, bringing more discredit and pain to Jesus Christ to-night than all the idols found outside the Church. "Given to God to make a new religious idol." God save us from any such idolatry as that!

See, then, how angry the woman got (verse 2). It was not so much anger over the loss of the money as that now she could not get her darling idol. There is such a thing as this. I have discovered it myself to the sorrow of my own heart. We consecrate ourselves to God, and some opportunity for a piece of Christian work is suddenly closed upon us. We fret about it, and chafe under it, and fume away, not because the work is not done, but, as God who sees the heart knows, because we have not got the opportunity of showing off ourselves—we have not got the opportunity of bowing down before that darling religious idol. A great deal of anger and cursing springs from that awful root.

Notice what comes of this perverted consecration. The first thing is that this woman's son's home was cursed by it. Ah, if the damage of perverted consecration could be limited to ourselves, it would not be so bad. But a low spiritual tone in the parent is likely to produce a similarly low spiritual tone in the child. I have come to feel that the first fruits of a parent's idolatry are never visible until the child of that parent has a home of its own. Your wealth, luxury, pride, or desire to keep up position, or to get into society, will not only do you harm, but will become a great snare to your children. This woman gave her child a religious name, "Micah," which means "who is like unto Jehovah." The idol did far more harm than the name did good when she gave it to him. In subtle forms like this you are making idols to pollute and darken the homes of the poor children to whom you give Christian names.

Further, notice how rapidly Micah goes down. First, his mother purchases the idol; then the son becomes an idol-worshipper; and then, worse still, the grandson actually becomes a priest in the idol temple. If that is not a down-grade movement, I have yet to learn what is. And it is taking place under our very eyes, and we seem to have but little power to arrest it. We read that the son consecrated his own son to become his priest. That solemn fact suggests to my mind this fact, that perverted consecration, perhaps more than anything else, leads up to and necessitates

MAN-MADE MINISTRIES,

and man-made ordinations. It seems to bring the human into undue prominence almost everywhere, and God is put on the retired list, with lots of honours and lots of compliments, but with no actual command in the personal work. Man made the idol; and so you have a man-made priest, exercising man-made ministry, before the man-made idol.

Then comes another step down. He has consecrated his son to the priesthood, but that is not enough, for he is but a "layman." If he could get somebody a little more ecclesiastical, it would suit him better! Then a Levite came by; he was not exactly the right thing, not being in the priestly order; but he was nearer to it than his own son. With the Levite he drives a hard bargain, that he should become his priest. The man was to have only twenty-five shillings a year, his food, and a suit of clothes—and I do not know of anything so low as that in England and Wales. There was but one redeeming feature; true, the man was not a priest, but he was from the family of Moses, and, as we say, he "came of a good family." That was much for one whose thought was centred in a man-made ministry and a man-made ordination.

The man said, "I am his priest"—not *God's* priest; and he was contented with the arrangement. There was most complete satisfaction on the part of Micah. "Now," he says, "I know that the Lord will do me good, because I have a Levite for a priest. I have been

PATRONISING AND COMPLIMENTING GOD,

and have the right man as priest. I have my own idol and my own priest—glory be to myself!" That was what it meant. The only time he mentions God was when he said in effect, "The Lord will be pleased—will be proud; and, I am sure, will give me prosperity now that I have an idol temple and an idol priest."

This satisfaction, however, came to an end very rudely. One day there came a wandering band of Danites—men out on a marauding expedition, and they heard of this priest and idol, and went, six hundred in number, with their weapons of war, and captured the gods and the priest, and they were all lost. Poor Micah had put all his eggs into one basket, and that basket was not in God's hands. The last view you get of Micah is a very humbling one—that of a man who seemed like a child crying over lost toys. I find no record of repentance. He had lost his religious all and he does not seem to have realised that gods that can be stolen were not worth keeping in his house. Would to God a band of Danite marauders would do something similar with us! If some came and swept away all such idols, it would be the beginning of Pentecostal times in your lives and homes.

Why did these people do this? The reason is given in ver. 6: "In those days there was no king in Israel." Ah! idolatry is only possible when the centre throne of one's being is unfilled by the Lord Jesus Christ Himself. And as we read there was no king in the land, we find, later on, that there was no magistrate there. Every lesser or subsidiary moral authority in a man's soul is weakened, upset, and destroyed when the Lord Jesus Christ is dethroned in that man's heart and life. You cannot have true order and life unless Jesus Christ reigns in all your being,

"LORD OF EVERY MOTION THERE."

I do not see, for a moment, why this service should not be a glorious coronation service of Jesus Christ the King. There is not one who has not sung the hymn, "Crown Him Lord of all." You have asked the angels and saints, prophets and martyrs, Jews, and Gentile sinners, to do it. That is all very well and beautiful, but do you not think it will please the Lord Jesus better if you will crown Him King in your own hearts now? That is what He desires, and what we desire. We want Jesus Christ to be King in a cleansed heart, King through the indwelling of his own Spirit. The King is outside much of your life, and there is all manner of confusion and rebellion and unrest. He is close at the door, and He says, "Lift up your heads, and be ye lift up ye everlasting doors, and the King of glory shall come in." Fling open the gates; hail the King, and tell Him you are ashamed you have not known Him as King before, but henceforth spirit, soul, and body are to be his, and Jesus is to be King, Lord, Supreme in your whole heart and life.

After these searching words Mr. Inwood gave utterance in prayer to the desires of those who wished to surrender entirely to God. He said: "Lord Jesus, I yield all; I believe thou dost accept all. I believe thou dost cleanse and fill me. Henceforth thou art mine. Other lords have had dominion over me, and have cursed my life as a Christian and a worker; but henceforth Thou art King. I 'bring forth the royal diadem and crown Thee Lord of all,' and call Thee—Father, Son, and Holy Spirit—to witness that I am thy surrendered property, and Thou art King eternal, immortal, invisible, in this yielded heart of mine." Many followed this prayer with hearts overflowing with holy resolution.

SCOTCH STUDENTS IN CAMP.

A large party of students from Edinburgh, some of them medicals, but mostly divinity students, were encamped in tents at the back of the Convention tent. They were in charge of Professor Laidlaw. A larger tent provided a dining-room, and here, during the week, brief addresses were given to the students by Mr. Meyer, Mr. Grubb, Mr. Macgregor, and Mr. Moule; we append the delightful little bit of personal testimony that constituted Mr. Moule's remarks on the Friday morning. The previous evening there had been a testimony meeting, when about thirty of the young fellows bore witness to the reception of definite blessing. On Friday a number of them drove to Grasmere, where an open-air meeting was held.

About twenty students from Glasgow also attended the Convention, being chaperoned by Rev. Wm. Ross, of Cowcaddens.

MR. MOULE'S TESTIMONY.

What shall I say in these few minutes? I can only say what a special interest it is to me on an occasion like this to meet friends from Scotland, and to look them in the face, as we meet together here before our Lord, asking Him to show us more and more of what He can be to us in life. As I look back over my own short history in connection with such a movement as this, I feel how immensely much I owe to blessings received in Scotland. Eight years ago, I was in a very different attitude toward this work to what I am now. I was looking with a great deal of misgiving upon much that I thought was connected with it. In the autumn of 1884 I was with my wife and child staying with some relatives near Linlithgow, and sorely against my will I was persuaded to attend a meeting at a sort of minor Keswick that my wife's cousins had, for a good many years, held there. I tried to find every decent and courteous excuse for being away. I thought I ought to go and see Stirling; that I ought to do this and that; but nothing would quite honestly serve as a bar to the barn at Polmont.

So I went to the first meeting. I did not get much good then; but it stirred up a tremendous conflict in my soul. I went again in the evening, and heard two addresses, one by my now honoured friend, the elder Mr. Sloan, of Glasgow. It was on the sin of Christians in Christian work—the self that enters into Christian work. It was the most tremendous message of conviction after the conviction on my first coming to Christ years before which I had ever had. The next address was given by my dear friend, as he now is (I had only recently been engaged in friendly controversy with him in words), Mr. Evan Hopkins. The message he then gave from the Word of God as to the power of our Lord Jesus Christ to deal with the power of sin in his people, was made a message from heaven to me. At the after-meeting, after great conflict about it, I found

yself standing up to confess how much I wanted is blessing of consecration from the Lord.

I shall date from September, 1884, an era in ie little history of my soul, and of what the ord in any way has had for me to do, which has een marked with a mark of blessed difference what went before. The rest and liberty of a rrender, definite, articulate, distinct, and as r as I know, unreserved (but God always knows etter than we know ourselves, and we shall ever get to the end of "Search me, O God"), ut a surrender as far as I know to the will of ur Lord Jesus Christ, and to his power to save e from the tyranny of myself, and to give me ie liberty of his dominion. It was

A TREMENDOUSLY PRACTICAL THING.

fter a few weeks I had to return to Cambridge r the October term. It was one that brought ith it not only heavy work, but some extra-rdinarily complicated difficulties, both in eligious work and in other ways. May I say hat I never spent a happier or a more peaceful rm than that. The difficulties came, but the ord had come first, and the rest of meeting lem all in Him, with Him, by Him, as He is our rm every morning—not only his arm to lean on, ut our arm—was what I cannot describe. I aresay many of you know what it is.

From that time I have felt a deepening con-raint to thank and bless God for the movement which this place has in his mercy contributed o much. The Lord keep it as He keeps us. The ork keep his people from spiritual illusions. he Lord keep his people above all things from piritual boasting. The Lord keep us ever more astened, more humble, more reverent, more orshipping, and more intensely convinced that ly perfectness is in Christ Jesus our Lord lone, in whom the Father rests with infinite good easure. The Lord fill the movement, as we look Him to fill us, and make it to be not a wave ut a tide, always flowing; that it shall be a prac-ally unknown thing to find a man who knows hrist and does not know Christ's power in life, heart, for work, for sacrifice, for suffering; ho is not in the Lord's hand as well as in the rd's keeping

And now I look around this tent on you young en. "Ye are strong; the word of God dwelleth you, and ye have overcome the wicked one." s that a description of you? Do not forget any its parts. "The word of God dwelleth in u." "Ye have overcome the wicked one." ou will overcome by his mercy through a patient ily use, in watching and prayer, of the discovered cret of the Lord Jesus by the Holy Ghost welling in the heart by faith, wielding the an for himself, giving him the rest and joy knowing henceforth "Not unto us, but unto im who died for us and rose again. To Him, by , through us, and in us, be glory this day and ways."

At the close of last week about £1250 had been ntributed to the Keswick Convention for cious purposes, exclusive of jewellery; and re contributions are coming in.

AMONG THE ROMAN POOR.

Mrs. Wall writes: During the past weeks we ve frequently had nearly six hundred weekly tendances at our Medical Mission. This work one, leaving out the large meetings for the or and the mothers' meetings, gives opportuni-es of visting hundreds of families and talking the people of Jesus. My two Biblewomen do l they can. Frequently when visiting one poor ck woman in one of these immense houses they ve opportunities of conversing with ten or elve more; in this way they have formed tle social gatherings where these women will me, say every fortnight, to ask questions and nverse about Jesus. They will remain an hour l more and not feel tired. They have estab-shed their little gatherings outside nearly all e gates of the city. The poor are obliged to ve out there on account of the rents being uch lower, so you can imagine the thousands of ople who, although not often healthy, are liged on account of the great poverty to live ere. What we need is more workers. We uld receive in our "Home for Workers" four nglish ladies. The expense of living would not great—one pound a week. There are at esent two Italian workers in the Home, which les the facility for learning the language very t. During the past winter we have fre-ntly had nearly six hundred attendances at ir Medical Missions during the week.

MRS. BAEYERTZ AT NOTTING-HILL.

The special message which Mrs. Baeyertz seems, in coming to this land, to have laid upon her heart is twofold—holiness of life and the return of the Lord Jesus Christ. At all events these have been the points which have impressed themselves most deeply on the minds of some who, day by day, have listened to our sister's Bible readings and Gospel addresses in the West London Tabernacle, Notting-hill, where she has been holding a ten days' mission.

Each afternoon from Monday to Friday in last week, and from Monday to Wednesday in this, a Bible-reading has been given. These have been much enjoyed, and many have felt that on the subjects treated the Word of God has been opened up in a very fresh and practical manner. The themes have included The Blessed Life, The Clean Heart, The Second Coming of the Lord, and The Great White Throne. The following brief summary of one afternoon's talk will interest many as illustrating Mrs. Baeyertz's style of teaching:—

"Create in me a clean heart, O God, and renew a right (or constant) spirit within me" (Psa. li. 10). This prayer of the Psalmist contains our subject for this afternoon. Notice that the word "clean," as used in the Old Testament, has in the New Testament its equivalent in the word "pure," so that our prayer in New Testament language ought to be, "Create in me a pure heart," and you remember Jesus Christ says, "Blessed are the pure in heart." How are our hearts to be pure? Only by constant cleansing. "The blood of Jesus Christ cleanseth from all sin." So long as we are in the flesh sin in some form will be found in us, and we will be subject to temptation. I am not claiming perfection or sinlessness. But I do say that Scripture teaches that it is the right and privilege of every child of God to have a new heart, a pure heart, a clean heart; to have the motives, from which actions spring, purified; to be so yielded up, given over to Christ as King that He may reign in us, and work in us and by us his good pleasure. We must seek to let God have his own way in us; where He comes, He reigns; where He reigns there is power over sin and for service.

Now turn to that wonderful saying of Zacharias in Luke i. 68-79. The coming of Jesus Christ was in order that "we should be saved from our enemies," "that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." These enemies are bad temper, pride, worldliness, want of love, and similar hindrances to a life of communion. From such the Lord Jesus gives deliverance, if we but trust Him. And this deliverance is in order that we may serve before Him (not before men merely) in holiness and righteousness. Holiness is the beautiful life which Jesus Christ puts into us, lived out by the energy of the Holy Spirit

Now, turning to the Old Testament, we find in Ezek. xxxvi. 25, 26, the promise "I will cleanse you; a new heart also will I give you." This is a Millennial passage, I know; but its blessings are for us now. What, then, are the conditions? First, we must ask that we may receive. "For this will I be inquired of." Then we must make full surrender of our will, yielding up every doubtful thing, remembering that "Whatsoever is not of faith is sin." And, moreover, we must trust Him fully and wholly, that our life may be one of absolute confidence in Him who is "able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy." The Bible-reading was followed by a season of heart-searching before God.

The evening addresses have been of a thoroughly evangelistic character, the Gospel being set forth in a clear and persuasive style. The most marked feature in the speaker is undoubtedly her simple and childlike confidence in God, that He has sent her on his business, that He is with her, that He hears prayer, that He is ready to bless his own word, and receive and pardon all who come to Him as sinners seeking mercy. Open-air work has been carried on at convenient points before each evening service, and this has been the means of attracting not a few who seldom enter a place of worship.

Much solemnity has marked these meetings—very specially that of Sunday evening—and the inquiry-room has seen many anxious souls. It is not for man to number, that is known only to the searcher of hearts; but we may note that close upon a hundred have given in their names as professing to have found peace in believing.

Mr. Moody's Missions.

PRESTON.

Mr. Moody held meetings in Preston during the early part of last week. Large audiences of from four to five thousand people assembled in the public-hall on Monday, Tuesday, and Wednesday, excursion trains being run for the convenience of residents in the surrounding district who were desirous of attending. The word was with power, and Mr. Moody and his helpers were kept very busy with inquirers at the after-meetings.

A local newspaper says:—"Perhaps the most striking fact about the gatherings has been the large number of men of all positions in life—but more especially working men—who have attended, and whom it was easy to perceive are not in the habit of attending religious services. Another significant fact has been the large number of Churchpeople who have been in attendance, the members of the adult Bible-classes at the various Church Sunday-schools being present in hundreds. Mr. Moody was very anxious that men should attend the meetings, and he attained his wish, for never before have so many men been seen at a religious service in Preston."

In the course of his preaching, Mr. Moody exposed the prevailing indifference to the claims of God, and denounced the formalism which is the religious all of so many nominal Christians. Opening up some of the fundamental truths of the Gospel, he strongly appealed to his hearers to make Christ their trust, and to find in Him an end of all their fears and a satisfaction of all their desires. The newspaper already quoted from says: "A very large proportion of the population of Preston do not attend any place of worship, and thousands of this class have been prevailed upon to hear Mr. Moody." Better news still is that many were enlightened in spiritual things, and some confessed the name of Christ, and took upon themselves the obligation of being his servants. The workers rejoice in these evidences of the regenerating work of the Holy Spirit.

CARLISLE.

No words can possibly convey fully the amount of blessing God has graciously bestowed upon our city and neighbourhood through his honoured servant. Eternity alone will reveal that. The campaign was opened on Friday afternoon, last week, by a most powerful address by Mr. Moody on Tit. ii. 11 to a very large audience. The evening address, on the text Gal. vi. 7, 8, was considered the most searching word spoken here. The drink traffic got a fearful blow, and, if faces are to be taken as the expression of hearts, there were many whose consciences must have been very sore and torn. Christians and non-Christians received a very direct message.

The most helpful service, giving as it did encouragement to many a down-hearted Christian, was that of Sunday morning. Many are now praising God for the very blessed message delivered on "the outpouring of the Holy Spirit for service" which followed most suitably the address of Saturday night on "The Filling of the Spirit." The Sunday afternoon meeting, announced to commence at three, was the largest of all the series. The Drill Hall, which holds about fifteen hundred people, was packed by 2.15, and an adjournment was made to the racecourse. There two permanent stands were used for the evangelist and the choir. By three o'clock between four and five thousand people assembled to hear the glad tidings of salvation. At an after-meeting in the Drill Hall, about one thousand were present, and many, in response to the call from Mr. Moody, stood up to be prayed for.

The last meeting was held on Sunday night, when the Drill Hall was again filled to its utmost capacity long before the time, an overflow meeting being held in the Theatre, close by. Mr. Burke did much by his solo singing, which was clear and sweet. The prayers of God's children follow these brethren, that He may richly bless them in all their work. C. I. C.

Mr. Moody's arrangements are as follow: Since closing at Carlisle he has been in Scotland for a few days' rest. This day (Thursday) he starts a four days' mission in Newcastle, in the Circus, and, it is hoped, the Tyne Theatre. On Monday he will be at Chillingham Castle (the seat of Earl Tankerville), holding meetings on the lawn. On Tuesday and Wednesday he goes to Sunderland for services in Victoria Hall.

OUR ENGLISH SOLDIERS IN INDIA.

Those who have lately been in India can fully endorse Lord Radstock's appeal for more workers in the mission field. The open doors and readiness to receive the missionary's teaching is truly surprising. The people are hungering for the Word, which has to be withheld because the messengers are so few. After being some time in the country the conviction is forced upon one that we owe to India a double debt—not only because God has given it to us, but because we have given to it such a false representation of Christianity.

Besides the work among the natives, there are the crying needs of the English-speaking population (often as untaught and ignorant as heathen) and our 60,000 British soldiers who are stationed all over the country. Through God's blessing on the prayers and labours of a retired officer (Mr. H. B. Harington, Murree, Punjab) there is now in almost every barrack a prayer-room where soldiers of all denominations may meet for Bible study, and find that quiet hour for prayer which is excluded from the soldier's ordinary life; but as at home—even more so in India—how often we found a kind word, or little book given with the invitation to "come," has brought the weary wanderer in to hear, and often receive the message of salvation, and in many cases to become a missionary to the heathen in whose land his lot is cast.

The following extract from a letter of one who had but recently yielded his heart to the Master, and who every Sunday gathered seven or eight native Babus to listen to the story of the Cross, is but one of many such:—"It seems that we can never do enough for all the blessing that we have had at his hands. How I would like to be able to talk to the natives of this country, although all of us soldiers could be missionaries by treating the natives better than we do. I was speaking to some last week—as I could just say a few words to them—when one turned round and told me that if we come to make them Christians, why did we not act as such; he then pointed to three soldiers who were drunk, and beating some natives. I do think that if some workers were to come from home, and work amongst the soldiers out here, we should then be able to do a better work among the natives."

The striking way in which God Himself has blessed this work, by again and again bringing sinners to his feet, proves that those few engaged in this work are sent of Him; but what are they among so many? Are there not some labouring at home whose hearts begin to realise how the "dark places of the earth" have been neglected, and who feel the difficulty of a foreign language? In this "English work in India" they would find a ready welcome, and a true auxiliary to the work carried on by our missionaries, who, overworked though they are, often themselves try in some measure to grapple with this great need.

As to expense, let me say that living as a missionary, with every needful comfort, the yearly expenditure for two or three boarding together is far less than at home. The openings are great in the hill stations among the camps during the hot season. Any particulars further needed will gladly be given by the Hon. Secretary of the "Soldiers' Christian Association" in India, mentioned above, or myself.

C. A. Lowdell.

9, *Charles-road, St. Leonards-on-Sea.*

RHENISH MISSIONARY SOCIETY.

Nearly a hundred evangelists, connected with this Society, recently assembled at Barmen, receiving daily five hours teaching from Mr. Schrenk. From July 7 to 14 the "Wupperfelder Fest Woche" were held. These annual meetings are conducted by the united Evangelical Churches of Barmen and Elberfeld and by the committee of the Rhenish Missionary Society. The largest churches and halls are crowded. The Bible, Tract, Young Men's Christian Association, Jews', Foreign, and Home Missions, all have their anniversaries. Missionaries are publicly ordained and sent forth. A general conference for all believers, on some subject of present importance and presided over by an experienced, godly minister is held in the largest church, while a pastoral conference is also held. This year the theme for discussion has been, "What gain does the work for Foreign Missions bring to churches and pastors?"

These meetings commence early each morning and continue till late in the evening, with short intervals for meals. Brethren come from long distances in Germany and from various parts of Holland, to have fellowship with the believers of the Wupper Valley, to join in their annual meetings, and to be refreshed in their souls, while rejoicing at the wonderful works of God declared at these gatherings.

CHINESE MISSION IN LONDON.

An interesting meeting has just been held at the Y.M.C.A. Birmingham on behalf of this Mission. The Bishop of Coventry presided, and urged the importance of this work and its claims upon the Christian public.

Mrs. Piercy addressed the meeting, showing our obvious duty to the two thousand Chinese who annually visit our shores. She certainly treated the subject in a novel light; the more we think on the matter the better pleased we are with the ideas suggested in her address, that these heathen men, returning as they do to China, giving a report of what Christianity does for England should be true supporters of our mission work abroad, because of a deep conviction that Christ's religion makes a country better. This is to be done by showing the Chinese kindness, giving them assistance in their difficulties, and teaching them the truths of the New Testament. No one, we think, is so well qualified for this work, by his knowledge of the language and sympathy with this people with whom he lived for more than thirty years, than Rev. George Piercy, assisted by his indefatigable wife, who is also acquainted with their language and habits. We wish these earnest workers success in their uphill struggle against almost untold difficulties. The address of the Mission is 256, Burdett road, London, E.

W. L. N.

CONVERTS IN THE MADURA MISSION.

These converts number 13,607 men, women, and children, with 3707 communicants among them. Of these 508 are mission agents, and a few are servants employed in various capacities; but more than three thousand communicants and 13,000 adherents are now dependent on the mission for support. They are scattered about in 410 villages and have come from more than twenty different castes. What do they do for a living?

In Madura several are clerks in Government offices, a number are bookbinders, some climb palmyra trees and collect the sap, others do coolie work, and several are pensioned servants of Government. One man with the name of Gabriel buys the ashes of the gold beaters and sifts from them enough gold dust to make a comfortable and independent livelihood.

But around in the district the majority of the Christians are small farmers or day labourers. One flourishing congregation is made up of men who carry on a large trade in raw cotton. Many work on plantations on the mountains in the Western part of the district; many are at present working on the Briar Project, where three thousand labourers are employed on the work for turning a Travancore river from the western mountains to the eastern plains of Madura.

One congregation of women have shown such fidelity in their daily work that they have a good name in all the regions round about, and Hindus like to get them to reap their fields because they say they do not need to be watched.

Seven poor men from four different congregations, all related to one another, united with their pastor in spending eight days together in a retreat in order to study the Bible and fit themselves for telling their people. And all the expenses of this retreat were borne by themselves.

One schoolgirl, whose mother was dead, but whose father and brother were heathen, refused their repeated offers to get her well married, and joined the Christian Church; and in vacation, in order to keep away from the evil influence of her family, she stayed with some orphan girls in one of the mission stations. There the Lord called her, and took her to Himself.

Our Christians show their sincerity by enduring persecution for Christ's sake. They apprehend Christian truth enough to teach it to their Hindu neighbours. Their development seems slow to our minds, but it is faster than the development of anything else in this heathen land, so that all they need is time, and they will attain to a more perfect manhood in Christ.

Madura, South India. J. S. Chandler.

Y.W.C.A. PARIS HOME.

Some of your readers may know that in April 1891, the continental division of the Y.W.C.A. opened a small home in the very centre of Paris, 10, Rue de la Paix, utilising the furniture bought for the Exhibition Home in 1889. The need for this is great amongst our many English sisters employed or seeking work in Paris houses of business. Many have been thankful for this pretty restful place, and for the loving welcome received. Having myself spent a week there in September, 1891, I can testify to its cheeriness and comfort; to the earnest prayer and sympathy with which it is surrounded; to wise words spoken in season, as well as to the economy practised, wherever economy does not mean discomfort. How gladly, how thankfully, had I a daughter of my own, exposed to Paris life in its most dangerous forms, should I praise God for such a sheltered haven of rest and for such motherly kindness as is shown by our valued Hon. Superintendent, Miss Temple, and her helpers! Shall we not seek to care for the many daughters of many anxious mothers who cannot help themselves? Alas! the question now is—*can* we continue? God only knows. The expenses in that part of Paris where alone we can reach just the girls who need this shelter, added to our quite insufficient income, have led me to bring this matter forward. Unless we have further help for this special branch of our work to the amount of about £150 a-year, we fear we must close the Home, for debt can never be God-honouring, or according to his will. Any help should be sent to Miss C. Manning, Hon. Sec. 316, Regent-street, W.

L. K. Gardner James.

EVANGELISATION IN GLASGOW.

Mr W.W. Dunn has been preaching the Gospel during the month of July in a large wooden tent, under the auspices of the United Evangelistic Association. Night after night large numbers came together, and many precious souls have been brought into the light of the Gospel. The heart-searching addresses on the Tuesday evenings to Christians, from the Song of Solomon, have been richly blessed.

One of the special features of the work in July has been a very remarkable movement among the Jews. It began through the visit of Mr. and Mrs. Feingold, who labour amongst the Jews in Paris. Being on a visit to the city of Glasgow they found their way to the wooden tent and brought with them a number of their Jewish brethren who had been interested in their meetings. Mr. Dunn took for his subject "What Jehovah has promised to do for his people Israel."

The address was very clearly and tenderly put, and moved the hearts of many of the Jews. And night after night they continued to come in great numbers.

Mr. and Mrs. Feingold were most helpful, and in the after-meetings addressed their dear Hebrew brethren in their own language. The presence of so many Jews, and the presentation of the truth as especially applicable to them made the meetings, which were very largely attended, most solemn. Will the saints of God give special praise to Him for such a manifestation of his presence and power through the simple preaching of his precious Word, and plead for still greater things?

A Witness.

REST.

HEBREWS iv. 9, 10.

"In his will is our peace."

Hush! There was "sorrow on the sea,"
High-rolling waves, a surging tide.
A Voice swept o'er it unto me,
And whispered: "Jesus will provide."

The night was round me, near and far,
I could not see my homeward way,
Till in the East there shone a star—
It was the lovely star of day.

Clouds hid it from my wond'ring sight,
The lullèd winds once more arose;
A Presence made the darkness light—
Jesus, my Saviour, feels and knows.

He doth my trembling spirit lead
Into the shelter of his breast;
Jesus supplies my every need,
And in his perfect love is rest.

J. H. S

NOTES ON DAILY READINGS.

BY REV. F. B. MEYER.

SUNDAY, AUGUST 14.—LEVITICUS XXVII.

These thoughts are always inseparable, redemption by price, and sanctification. What has been set apart for God must first have been redeemed, and what has been redeemed should be set apart. This redemption and separation should involve all our lives; every thing that a redeemed soul has should be possessed with this supreme thought ever in his heart, that it is held by him in trust for his Master, Christ, and should be devoted or separated to Him. Only he has not to discover the price which he must pay—it has already been estimated, and paid, not by corruptible things as silver or gold, but by the precious blood of Christ. In this case it was, indeed, according to the ability of Him that vowed. As it was God who entered into the market to bid for our souls, the price was assessed at an infinite amount, which He could only pay with drops of blood forced from his temples. What a searching word is that with which the chapter closes! No devoted thing could be sold or redeemed; each, when once offered or presented to God, was deemed to be exclusively his, and man had no further rights over it. So with our act of consecration. When once done deliberately and thoughtfully, it is accepted, and it is sacrilege to draw back. And on his part, God will be very jealous if we infringe his holy rights. But when once we are his, how carefully and eagerly will He defend his own.

MONDAY, AUGUST 15.—NUMBERS I.

God numbers up his jewels. He keeps an inventory of his people; not one of them is omitted, however weak and unworthy, and He will raise them up at the last. It is desirable that we should be able to tell our pedigrees, to trace our lineage up to the Divine parentage. Only so shall we be able to resist the power of the devil on the one hand, or to do good work in the campaign against evil on the other. The secret of failure with so many of God's children lies just here, and all their resolutions and struggles are doomed to disappointment, till they can get their feet firmly planted on the granite of assurance with respect to their pedigree. We can learn it only in two ways: by the assurance of the Word of God, that all who believe are children, and by the assurance of the Holy Ghost witnessing with our spirits that we have been born from above. The Levites were a kind of bodyguard to the Tabernacle; they were ever employed in its service, and stood in a unique position to it, and therefore to God, who made their lot his own charge. When men seek first the Kingdom of God and his righteousness, all things else are added. Care for God's work supremely, and He will care for you.

TUESDAY, AUGUST 16.—NUMBERS II.

The Tabernacle was the centre of the host, as it lay at rest under the floating cloud of the Divine presence. The innermost circle of tents was that of the Levites and the sons of Aaron. Outside these were the tribes, three towards each point of the compass. God is the Author of Order. When the Master broke the bread for the multitudes, they sat down in order on the green grass. And there should be order in the discipline and aggressive efforts of the Christian Church. Well would it be if, instead of running over each other's work, we were to apportion amongst various bodies of Christians the neglected parts of our great cities and of the world. Each man must pitch under his own standard, but all were part of the one great host; so the various branches of the Church to which we belong as individuals, are, nevertheless, parts of one whole. It was the first concern of each Israelite that he was such; it was a secondary consideration that he was a member of any particular tribe. We must not always be pitched in camp and at rest, the trumpets are constantly giving the signal that we should set forward. We must leave the things behind, and reach forward to those before, and press on. And from all parts of the host, there should ascend the incessant prayer that He who leads his people, as a shepherd his flock, should stir up his might, and come to save.

WEDNESDAY, AUGUST 17.—NUMBERS III.

Men wholly given to God, as the Levites to Aaron! What a glorious calling is here! In the margin of R.V. the word *given* is repeated, as if to accentuate and emphasize it. And the history of this dedication of the Levites is very interesting; it originated in the great night of the Passover, when for the sake of the blood, the Lord spared the eldest born of Israel. From that moment these were regarded as being, in an especial sense, God's; but afterwards the Levites took their place, and it mattered not to a true-hearted Levite whether he carried the boards, the cords, or the vessels, all was alike for God, and all that was required of any one was to be faithful to his charge. If that were secured, there was nothing else to be desired, and the maintenance of each was secured by the provision of the sanctuary. As the eldest sons of the various families looked at the Levites, each could see his representative, with the exception of those who composed the overplus over and above the number of the Levites, and these only lived because their redemption money had been paid. So our lives are all required by God for Himself. We have no right to ourselves, we are God's, we must live to Him. And is there not a sense in which all who are compelled to keep to ordinary employments should have representatives in Home or Foreign Mission work?

THURSDAY, AUGUST 18.—NUMBERS IV.

"Be ye clean that bear the vessels of the Lord." Such is the Divine injunction to us all, because there is a deep sense in which our bodies and our influence in the world are vessels for the use of God. How awful was the holiness of God, that the vessels of his service must be kept covered from the eyes even of the Kohathites. Only the sons of Aaron, that represented the most sacred separation of Israel, could behold them. Only the eyes of God's most separated and holy children may gaze on the deepest mysteries of the Kingdom of God. Each Levite had his own burden and his own duty (49), so that no one had any need to envy another. So long as each did the work to which he was called, it was enough. No one was expected to do the work of another; if he did he would overtax his strength, and injury would be done to them both. The work was precisely apportioned to the time and energy of each of those employed, and each was responsible to the Lord for his own share. Would that each of these principles were observed in our Christian work! How much friction and jealousy, heartburning and overstrain, would be avoided!

FRIDAY, AUGUST 19.—NUMBERS V.

There must be discipline in the host of God. We must put away from us them that do iniquity and work abomination, in order that the holy God may not be offended by wilful sin. But where there is sin, there are means by which it may be put away from conscience, heart, and life. There must be confession, both to God and to man. We are too remiss in this. We often leave our confession to God too long after the sin has been committed, and in doing so, allow it to eat too deeply into us. There is no secret of the divine life more precious than this, that the daily, hourly sin should be momentarily confessed on our part, and it will be instantly put away on Christ's. But we should also confess to our brethren, and make restitution, not waiting for them to come to us, but making a point of going to them, and asking their forgiveness. This seems hard, but He gives us grace enough to perform every duty to which He calls us. How significant it is that God describes Himself as a jealous God. Ah, my God, how often have we given Thee just cause for jealousy, because we have gone after other lovers. Would that we were all taken up by a pure love of Thee, such as would make it impossible to go from thy love. Seal us for thyself. Fix us as a signet on Thy hand.

SATURDAY, AUGUST 20.—NUMBERS VI.

The Nazarite was a type of the truly consecrated child of God: separated from all the intoxicant excesses of the world; his locks unshorn by Delilah's scissors; his life untainted by death; his natural instincts subordinated to the one great purpose of doing the Father's business. On such an one the words are written with letters of fire, Holiness to the Lord. Our blessed Lord was the true Nazarite. He would not drink of the juice of the wine until his vow was fulfilled, and He had brought back to God a recreant race. Our separation often breaks down, but even then we are encouraged to seek forgiveness, and restoration, and start again, though we can never be quite as we might have been. The former days are void, they cease to count, because our separation was defiled. When the days of the vow were fulfilled, the Nazarite had to offer sacrifices for sin, because there are flaws and imperfections in our holiest service, which need ever the precious blood of Jesus. How sweet the blessing of Aaron! How well it befits the lips of Him who was parted from his disciples in the act of blessing them, and who will shortly come forth to bless those that wait for Him!

International S. S. Lessons.

SUNDAY AFTERNOON, AUGUST 21.

THE APOSTLES PERSECUTED.

Acts v. 25-42.

GOLDEN TEXT: Verse 29.

THE apostles again before the Council! How came they there? Tell the whole story—the rapid growth of the Church of Christ and its widening influence (16); the indignation and envy of the high priest (17); the imprisonment of the apostles, and their release by the intervention of God's angel (18-20); the meeting of the Sanhedrim, and their discomfiture and dismay (22-24); and the discovery that the men whom they had imprisoned the night before were preaching in the temple early the following morning. Again we are reminded how futile is every attempt to oppose the will of God. Christ, to whom "all power" had been given, did not fail to exercise it on behalf of his faithful witnesses.

25. We do not know who the informant was. The defeat of the Sanhedrim was evidently well known. However much they might affect to despise the followers of Jesus of Nazareth, it was manifest that they could do nothing successfully against them. 26. There was evidently a popular feeling in favour of the apostles, so that their enemies *fear* the people. What cowards men become when they cease to fear God! 28. The high priest's address to the apostles is a strange utterance. *We.* If he put emphasis upon the word, how ludicrous it would sound in view of what had occurred. Their threatenings had no terror for the apostles. *Filled Jerusalem.* It was a striking testimony to the impotence of the Sanhedrim, and to the power of the Gospel. How different the result would have been if the high priest and his companions had bowed to the authority of God which opposed and defeated them! *This man's blood.* Are they beginning to fear the accomplishment of their own word (Matt. xxvii. 25)? If they fear it, why do they not cease their opposition? It is easier to begin an evil course than to stop when once it has begun.

Peter's boldness (29-33). This was the feature which he had formerly so conspicuously lacked, but which is so prominent in him now. In this case all the "other apostles" share it with him. The point of Peter's reply is that the *command* of God opposes that of the high priest, and that they cannot hesitate as to which must be obeyed (29); that the *work* of God is opposed to that of the Council, for whom they slew He exalted to his own right hand (30-31); that this exaltation of Jesus was not only for their discomfiture, but, if they would receive it aright, for their salvation, for He would give not only the remission of their sins, but even the repentance without which remission was impossible; and that they were not the only witnesses of these things (32). The address was remarkable, not only for its fearlessness, but for its freedom from all resentment, for the instruction it contained, and for the offer of grace and mercy it made. Note its effect (33) *cut*—literally, *they were sawed through.* It exasperated them. It might have been to them a savour of life unto life; their reception of it made it a savour of death unto death (2 Cor. ii. 16). Learn (1) that the path of the faithful witness is beset with difficulty; (2) that for the greatest dangers God provides all-sufficient grace; and (3) that the enemies of the truth, by their attempt to suppress its witnesses, become unwilling witnesses to its power.

Gamaliel's Counsel (34-40). Jewish history speaks of two Gamaliels, both of them learned men, and members of the Sanhedrim. The second of these did not flourish until 80 A.D. The first lived during the reigns of Tiberius, Caligula, and Claudius, and is identified with the person mentioned here. He was a scribe, at whose feet Paul had sat (xxii. 3). There is not sufficient reason for believing him to have been a secret disciple. He acts with great caution, and avoids committing himself to anything. His suggestion, based upon experience, is, Give this new thing time; its subsequent history will prove whether it is Divine. If it is what it claims, opposition will prove powerless; if it is an imposture, opposition is needless. According to Gamaliel's test, its Divine origin is unmistakably proved to-day. What but a Divine institution could have survived such experiences as the Church has had to endure?

Of the two men instanced by Gamaliel, *Judas* (37) is frequently mentioned by Josephus. He raised the rebellion by representing that the taxing was in order to put a further yoke upon the people. This took place during the reign of Augustus who died 14 A.D. Of a *Theudas*, who appeared before that date (36, 37), history says nothing. But "such impostors are too frequent for any one to be able to say that there was not one of this name at the time specified"—*Alford.*

The scourging of the apostles (40) was in order to save the Sanhedrim the discredit of seeming to institute proceedings without cause, and to further intimidate the apostles. Was it successful? See 41-42. What but the grace of God could find in such painful experiences any occasion for rejoicing? (See 1 Pet. iii. 13-17)

Missionary Notes.

The *Western Christian Advocate* laments that a certain church in Boston raises annually £1000 for pastoral services and only seven pounds for missions.

American women are arranging for a Congress of Christian Missions in connection with the World's Fair, in September, 1893. The theme will be woman's share in the world's evangelisation.

Dr. Schauffler calls attention to the fact that while the Congregationalists have many institutions for training men for foreign missions, they have not a single school for training women missionaries. This refers, of course, to theological and special training.

The Southern Methodist Church has missions in China and Mexico which contain twenty-two missionaries—twenty of them married, seventy-seven native preachers, and 4421 church members.

There are now eighteen missions of the American Missionary Association among the Chinese in California. Sixty-five joined the Church during the last year, and about three hundred Christians are connected with the missions.

The Foreign Secretary of the L.M.S. says:—"There seems still to be misunderstanding as to the special qualifications required in missionaries. The artisan missionary is not, in the Society's use of the term, a Christian artisan who is sent out to preach to the heathen, but one who is prepared to serve Christ in the mission-field by using his handicraft. In some fields there is need of men skilled in carpentering, brickmaking, building, and blacksmith's work, to erect the various buildings required for mission purposes, and to teach the natives these useful trades. Such men, if earnest Christians, will find abundant opportunity for exerting a spiritual influence; but the Society seeks for those who recognise that their calling of God is to glorify Him by means of their handicraft, and who are prepared for his sake to put their technical skill at the disposal of the mission."

Continuing, Mr. Wardlaw Thompson says:—"The lay evangelist scheme is not a device for enabling men to escape from the necessity for college training, but a means of introducing to mission work men of tried character and experience of the world who are too old to go to college. A raw youth, who has neither had a thorough education nor the discipline of business life and Christian work for a considerable time, is as unfit to be entrusted with responsibility in the mission-field as he would be at home. We do not say there is no work that such can do, but for this society to send them out would require a reversal of its settled policy, and a return to methods which have been already tried and deliberately given up."

THE DARK CONTINENT.

Mr. Howell, of the Congo-Balolo Mission, states that there are sixteen people waiting for baptism at Bonginda.

Of the four Moravian brethren despatched to established a mission on Lake Nyasa, one, G. Martin, has already been called home. The *Unitas Fratrum* is publishing very full and interesting journals and letters from the surviving brethren.

The Livingstonia Mission appears now, after seventeen years' labour, to be entering on a new period—that of the first-fruits of harvest. Let the Church—that is, every member of it—seek by prayer and sacrifice to prove worthy of the Master who leads, and, in their degree, of the servants whom He has sent, and enables us still to send, to the front of his army.

Recently at the opening of a chapel at Bakundu, when eleven men were baptized, a great commotion was caused among the crowd by the declaration of the chief that he intended to abandon fetish worship and become a Christian. The idols and fetish objects were to be removed from his house on that very day. They consisted of a number of carved figures, and all kinds of plaited work, used at dances, a number of sticks, and a sackful of animal and human skulls.

Mr. Ellery, Ikau (Balololand), has received a great spiritual blessing himself, and many of the people seem really anxious to turn to the Lord. Mr. Whytock writes:—"Since leaving Ikau I have been greatly cheered with letters received from Brother Ellery, telling how gloriously the work is going on there. Ere I left I had the joy of baptizing five lads, one the cook on the steamer, and four from Ikau itself." Mr. Ellery writes that the Lord has given him wonderful deliverance and peculiar enlargement. And the work goes on. Over eighteen boys have professed, he believes sincerely, to give their hearts to Jesus.

The Berlin East Africa missionaries record as follows their first baptism at the mission station of Tanga. Brother Krämer baptized the boy Koba. This lad was at the station last year, but had been sent for by his master, and would have been sold into slavery, had he not been ransomed. From the very first he has displayed great diligence, and when the other boys were asleep he asked for a light, and could be heard reading aloud. There was some intention of baptizing him at Christmas, but it was thought better to wait and see if he were really converted. At last there appeared no reason for further delay. On the day before the ceremony the missionary said to him: "What have you done to make yourself fit and worthy of baptism?" "I prayed God to give me his Holy Spirit to prepare me for it."

THE CHINESE EMPIRE.

Rev. G. H. Bondfield, as pastor of Union Church, Hong Kong, has been greatly encouraged by the measure of prosperity which God has granted his church during the past year.

Rev. W. E. McFarlane has joined Rev. J. Parker in Mongolia. Their postal address will in future be, "Mongolian Mission, care of Dr. Brander, Chin Chou, New Chuang, North China."

Dr. Griffith John records in the *L. M. S. Chronicle* the opening of two new chapels, one in the Chien village, Hian Kan, and the other in Hankow. These chapels have cost the Society nothing, being built and opened by the converts and missionaries.

Rev. Gilbert Reid, in an essay read before the Shantung Presbyterian Mission, urged the obligation of doing more than has hitherto been done by Protestant missionaries for the evangelisation of the *upper* classes of China. He suggested that the whole constitution of Chinese Society brings home the necessity of not neglecting them.

Rev. J. W. Wilson writes from Chung King:—"Dr. John baptized last year two Sz-Chuen men, who returned to their homes in Pa Cheo, a city distant from Chung King perhaps twelve days' tramp. One of them, a bright-looking fellow, has just turned up in my study, bringing with him a letter from thirty others in that neighbourhood, asking me to go up and prepare them for baptism. But I am tied to Chung King until help comes."

INDIAN MISSIONS.

Mr. J. N. Farquhar states that since December last there have been eleven baptisms from Hinduism and Mohammedanism in connection with two Bengali churches in the centre of Calcutta.

The abbot of the Hindu monastery of Gundicha, says the *Juvenile Missionary Herald*, a Brahmin, who has quite a passion for collecting Christian books, put them into the hands of two of his disciples. Naturally enough, but apparently without his expecting it, they both became Christians and very efficient ones.

A Scottish Universities Mission has been established in Sikkim with three missionaries. "Sikkim is a wedge driven up from India, splitting apart Nepaul toward the west and Bootan towards the east, and pointing to Lhassa, the holy city, the heart of Tibet. Sikkim lies on the threshold of Tibet. It is more, it is the door to Tibet."

The Gossner Mission among the Kols of the province of Chota Nagpur is manned by nineteen missionaries, seven of whom are married. There are also fifteen ordained native pastors and a large number of other preachers and workers. The Kols are among the aboriginal tribes of India, and are exceedingly degraded; nevertheless, the number of Christians among them amounts up to 37,000.

Hon. Justice Knox, according to the *Indian Witness*, is showing his interest in the Native Churches of North India by offering a prize of one hundred rupees for the best essay on Native Churches, the essay to be in either English or Urdu. The essay is to be specially directed to considering how there can be raised up a self-supporting Native Pastorate in the N.-W. P., and Oudh and in Central India.

"The day which I spent, in company with the native preacher Pakiam, in visiting Pariah villages, has appeared to me one of the most momentous of my life. I wished that many friends of missions could do what I did—creep around in the huts of these most wretched of all the wretched, and gain an insight not only into their outward misery, but into the utter ruinousness of their whole inner being. Such an experience might well rectify many a distorted apprehension and many an unwarranted expectation."—Dr. Grundemann, *in Allgemeine Missions-Zeitschrift*.

TIBET AND ARABIA.

"What a pathetic incident," says *The Moravian Missionary Magazine*, "was that of a blind man who walked all the way from Lhassa, at least a thousand miles, in the hope that the Doctor Sahib at Leh could remove the cataract and give him sight! Alas, when he arrived within a day or two of Leh he heard that our medical missionary was dead. Sorrowfully, he turned and travelled home again, all those thousand miles, over mountain passes and plateaux, averaging 15,000 feet above the sea. If he returns this year he will find a missionary doctor at Leh, and we trust no such interval will occur again.

Rev. S. M. Zwemer states that the new American mission now working at Aden, in Arabia, is likely to locate a station also at Muscat in the near future. This place, on the eastern coast of Arabia, is the main centre from which the Zanzibar Arabs have come, and it has often been a matter of earnest desire with the friends of African Missions that the Gospel should be carried to the original home of those who have done, and are still doing, such infinite damage in East Africa.

THE ISLES OF THE SEA.

From Kwato, New Guinea, we learn that the schooner chartered by the Wesleyan Missionary Society had arrived with three ladies, one to become the wife of a missionary, and the other two to work as sisters amongst girls and women at Dobu. This is certainly a bold step.

A week of special services of a most successful and delightful character, lately took place in the capital of Madagascar. They were held in three churches every day. "We had," says Rev. R. Baron, "for the most part, crowded congregations, averaging probably in all from two thousand five hundred to three thousand people daily. Quite free from any form of excitement, and conducted with the greatest possible decorum, the meetings were nevertheless of an exceptionally high-toned and soul-stirring character, and all felt the manifest presence of the Spirit of God.

Bristol Orphan Houses.

As we have now a great number of vacancies for *girls* in our five large Orphan Houses, erected to receive 2050 boys and girls who have lost both parents by death, *I earnestly request* Christian friends kindly to assist me in filling up these vacancies, by *seeking out suitable* cases for admission into our institution, by letting the relatives or friends of orphan girls know that they can be received at the Ashley Down Orphan Houses, and by advising them to write to me for their admission.

We receive both boys and girls from their earliest days, keep the boys until they are between fourteen and fifteen years of age, when they are apprenticed, and the girls till they are about seventeen years old, when both boys and girls are provided with an outfit, and with suitable situations also. Up to the time that our orphans are sent away from the institution, they are boarded, lodged, clothed, and educated entirely free of all expense to their relatives, and have a most comfortable and happy home.

When I began the orphan work, fifty-seven years ago, there was accommodation in this country for 3600 orphans only; but since that time, through the blessing of God, which has rested so abundantly upon my labours, such an impetus has been given to orphan work, that institutions have sprung up in various parts of Great Britain, by means of which more than 100,000 orphans can now be provided for; and for this reason it is that we have so many vacancies at the present time, and find it so difficult to fill them up.

I repeat, therefore, that I shall consider it an *especial kindness* if Christian friends will take the trouble to *seek out* destitute orphans, and advise the relatives of such to apply to me for their admission, as we have good and abundant accommodation for them, and a large number of efficient helpers.

George Muller.

New Orphan House, No. 3, Ashley Down, Bristol.

The Clifton Conference.

Rev. J. Ormiston calls the thirtieth annual conference for October 4, 5, and 6, in the Victoria Rooms, the subject being "The Truth of God." In his letter of invitation he writes:—

No spiritually-minded observer of the condition of Christendom to-day can fail to deplore the decadence of clear dogmatic Bible teaching in the various churches. A Gospel of *doubt* is too generally preached instead of the glorious Gospel of the Truth of God, and the doctrines and commandments of men have largely supplanted the eternal verities of the Written Word. Romanism, Ritualism, Rationalism, Spiritualism, and Scepticism have combined their forces, in so far as attacking the Truth of God is concerned. It consequently behoves those whom the Truth has made free to witness it faithfully and to contend earnestly for it. We read of Satan that he "abode not in the Truth." "Transformed into an angel of light," that subtle foe aims in these last days so to seduce the Churches of Christ that of them also it may be said—"They abode not in the Truth." The inspiration of the Sacred Scriptures, the Personality of the Holy Spirit, the Divine perfections of the Son of God, the sinner's need of a vicarious atonement, justification by faith alone in a crucified and risen Christ, and the freeness and sovereignty of the Grace of God are truths, with many others, not only openly denied by professing ministers of Christ, but often spoken of in scorn and derision. In the words of Isaiah:—"Yea, *Truth faileth;* and he that departeth from evil maketh himself a prey [*margin*, is accounted mad]: and the Lord saw it, and it displeased Him that there was no judgment" (Isa. lix. 15). The Lord indeed sees it! "O, Lord, are not thine eyes upon the Truth?" (Jer. v. 3.) So precious in the sight of the Father is the Truth that He has enthroned it in the person of his beloved Son at the right hand of the Majesty on high. All the lines of God's Truth meet in the glorified One yonder, whom the Spirit delights to reveal to those whom He anoints and enlightens.

Obituary.

MR. W. J. TREBILCOOK.

We regret to announce the death of Mr. W. J. rebilcook, for some years a most acceptable local reacher in the Truro Wesleyan Circuit. Mr. Trebil-ok left his home some ten weeks ago to enter *The oyful News* Evangelist College at Rochdale, and hilst conducting an evangelistic mission at Burslem as seized with rheumatic fever and died.

MR. THOMAS HOWE.

We regret to hear of the death, a few days ago, of is faithful Ragged School worker, who for thirty-e years has laboured untiringly in connection ith Shap-street and Union-walk Mission Schools. lthough he had long been a great sufferer he reso-tely continued his Christian service to the very st. The memorial service conducted by Rev. W. iff was largely attended by those who loved Mr. owe for his work's sake, and by those who had been him won to the Saviour.

PASTEUR DUCROS, HERSIN-COUPIGNY, FRANCE.

M. Ducros, pastor of the Mission Church in the ining district of Hersin-Coupigny, Pas de Calais, as just died after a painful illness. He had an tack of influenza in January last, and before he d recovered he sought to engage in his much-ved work. Latterly, severe sciatica and a fever ore away his life; and he entered into rest on ly 4, aged 49 years.

Miss J. Bullock writes from Ingleside, Woking:—It was my sad, yet happy privilege to have many nversations with him before he died. The work of e Lord had prospered in his hands, but the burden unconverted souls pressed heavily on his heart. e was eminently a man of prayer, and his long alks to the distant members of his flock or to those cking for Christ, necessitated much solitude, and ever and again spent the night in prayer when ecial cases pressed heavily on him. His sufferings re so acute that he was never able during the last o months to obtain many consecutive minutes' ep, yet he refused opiates, always saying that he as watching for the Lord's coming, or his own call me, and he wished to be uncloaked when the ment should arrive. He retained his consciousness to the last.

"One day, when a little easier, he was lifted to s beloved harmonium—he was a good musician—d by the aid of his wife supporting one feeble arm d his son the other, he played, and with touching thos, sang—

Qu'il sera doux, un jour devant ton trône,
D'entonner tous le cantique nouveau;
Portant chacun l'immortelle couronne
Et rendant gloire éternelle à l'Agneau.

hen turning to me he said, 'These are my adieux.' hen some of his flock came to see him he bade em 'Sing unto God, sing now, and praise Him.' is faith and peace were unassailed; no cloud came tween him and his beloved Lord, who was, he knew, ing all things well. But once he spoke to me in a mbling and troubled voice of the struggle fully to ast for the future for his delicate wife, who would left unprovided for until their son should be able r his education to maintain her; but he was abled to trust Him who has said, 'Leave thy therless children, and let thy widows trust in Me.'

"The pasteur was of Huguenot descent. The n church in which he laboured is vested in the ciété Chrétienne du Nord, and a successor will in e time be appointed."

North-East London Gospel Mission.

A good number of the workers of this Mission ound it their joy to embrace the opportunity for stimony afforded by the finest Bank Holiday of e year amongst the crowds in Victoria-park. Here Monday week, for some hours consecutively, raise, prayer, and testimony found expression. any hundreds of Gospel booklets were distributed the workers in the park.

A well-attended tea-meeting followed at Earlham all, Kingsland, which again gave place to further stimony in the evening. The addresses of some—otably those of Mr. J. P. Giffens and Mr. William rant (formerly of Kilmarnock)—were marked with eat power and freshness, and caused a deep im-ession upon the hearts of many present.

The Bible van of the Mission is still working from llage to village in the Eastern Counties, and a rge number of Bibles and Testaments are sold very week. Mr. Richardson, of Hurley College, s lately joined the van, and proves a most accept-ble helper. WILLIAM CHORLEY.

6, Copland-road, Canonbury, N.

LOSE NOT SIGHT OF CHRIST in this cloudy d dark day; learn not from the world to serve rist, but ask Himself the way: the world is a e copy, and a deceitful guide to follow.—*Rutherford.*

Personalia.

Dr. P. B. Cousland hopes shortly to return to China and resume his Medical Mission work at Chao-Chow-fu.

Rev. R. W. Dale, D.D., is slowly recovering strength. Writing to his congregation he expresses himself most hopefully.

Rev. James and Mrs. Wall are now in Canton Berne, resting; Dr. Wall, after his long illness, feeling a change imperative.

Rev. G. C. Lorimer, D.D., of Tremont Temple, Boston, who has just reached this country, preached last Sunday in Cambridge.

Mr. Joseph Weatherley is, we are informed, just lying on the borderland, very suffering and weak, and longing to depart.

Rev. J. D. Kilburn, of Hamburg, has been invited to a conference of Christian workers, to be held in Finland in the early part of September.

Rev. W. P. Huddlestone, of Ely, has been elected president of the Conference of the Countess of Huntingdon's Connexion for the ensuing year.

Mr. and Mrs. F. S. Arnot, who are now in this country, are resting at the seaside. The medical report given in London on Mr. Arnot's health is favourable, but indicates the need of long rest and care.

Rev. Henry Simon, we regret to hear, has been for some time seriously ill, suffering from an affection of the throat. Lately, however, his health appears to be improving.

Canon Hurst, of St. Mark's, Tollington-park, and Secretary of the Colonial and Continental Church Society, has accepted the vicarage of St. Swithin's, Cannon-street.

Dr. Talmage has arranged to preach from Mr. Chas. Cook's platform in Hyde-park on Sunday evening, September 4. These services have now entered their twenty-first year.

Rev. W. Harries, the new President of the Welsh Baptist Union, has laboured thirty years at Aberdare where he has been much blessed. He is regarded as in the front rank of Welsh preachers.

Rev. W. Williams has just completed his fifteenth year of service at Upton Chapel, Lambeth-road. Although the duties have been difficult, each year has been signally marked with Divine blessing. A crowning blessing was vouchsafed on Wednesday last, when the pastor baptized his two daughters.

Rev. E. P. Thwing, M.D., of Brooklyn, an independent medical missionary, with his wife, daughter, son, and wife, expects to leave September 15 for China to found, with the veteran missionary J. G. Kerr, M.D., the first insane asylum in the empire. A fine site is purchased, two and a-half acres at Canton. The Viceroy expresses friendly interest.

Mr. C. T. Lipshytz, superintendent of the Barbican Mission to the Jews, left England on Wednesday last for an evangelistic tour in Austria and Germany. He hopes to accept many invitations to proclaim the Gospel to the Jews, and to interest Christians in the evangelisation of Israel. He has taken with him a large supply of tracts and scriptures for distribution.

Rev. A. T. Pierson, D.D., has in the current number of *Sword and Trowel* a somewhat striking article on "The Complex Character of Mr. Spurgeon." He deals with "a peculiar aspect of Mr. Spurgeon's character," under four leading heads. These he denominates—first, *his human-mindedness;* second, *his myriad-mindedness;* third, *his spiritual-mindedness;* and fourth, *his heavenly-mindedness.*

KESWICK Y.M.C.A.—During the Convention week the rooms of this recently-opened Association at 18, Station-road, were open to all Y.M.C.A. members visiting Keswick. All young men will be welcome at the rooms during their visit to the lakes. Messrs. T. W. Townley and J. W. Lupton are the honorary secretaries. It is intended to hold a Bible-class for young men every Sunday afternoon in the rooms. The premises have been comfortably furnished, and the help of friends at a distance who are interested in the spread of the Lord's work is prayerfully invited. Communications may be addressed to Mr. T. W. Townley, Market-place, Keswick.

HOSPITAL FOR CONSUMPTION, BROMPTON.—The quarterly report states that the 321 beds in the two buildings remain fully occupied; and besides the treatment in the wards, 130 patients have been sent to the Seaside Convalescent Home at Sandgate, and maintained there at the entire expense of the hospital. In addition to the periodical distempering, cleaning, &c., required in the new building, or south wing, a large amount of internal painting is now needed, the building having been in continuous use for more than ten years. This would involve very considerable outlay; and the committee appealed to the public for the sustained support necessary to maintain in full efficiency the 321 beds in the two buildings.

Evangelistic Notes.

Mr. George King has been holding services in Belmont Baptist Chapel, near Sutton, with many tokens of blessing.

Mr. William Forbes has been giving addresses in chapels and in the open air at Margate, Ramsgate, Birchington, and Herne Bay. He returns to London this week.

Whitstable-on-Sea.—Mr. W. Sampson, the Cornish evangelist, has been conducting special services here. As a result, several persons professed conversion.

The members of the Hastings and St. Leonards Y.M.C.A. have commenced a series of Wednesday evening trips to the country villages, where evangelistic services are conducted.

Aspley Guise, Beds.—A Tent Mission has been held by Mr. John Stanger. It has been a season of real blessing; the meetings each night and on Sundays being well attended by all classes.

Basingstoke.—Tent meetings are being held here by Mr. Wm. Brown, the superintendent of the Swindon branch of the Evangelistic Mission, in which much interest is shown. Prayer is desired that they may result in the conversion of many souls.

Mr. Somerset Gardner has been conducting a series of services at Little Heath Church, Potters Bar, Herts, which have been attended with encouraging results. Mr. Gardner is now open for engagements for missions in connection with the Church of England. His address is The Priory, Harlesden-road, London, N.W.

Margate.—Sunday evening services are being held in the large building known as Sanger's Hall-by-the-Sea. Mr. C. Russell Hurditch has been the preacher for two Sunday evenings. Many of the audience seemed to be deeply impressed, and some apparently decided for Christ before they left the after-meetings.

Mr. H. Murch, of the Evangelisation Society, has just concluded a fortnight's successful barn services in Whitsbury, Wilts. The meetings have been well attended nightly, and on Sundays the building was filled, some of the people walking miles to the services. The earnest Gospel addresses have been much enjoyed, believers have been quickened, and many of the unsaved awakened.

Forest Gate.—A six weeks' mission has been held in one of the marquees of the Evangelistic Mission, which has been placed on an excellent site on the principal thoroughfare of the Epping Forest Flats, Mr. Wm. Grove having been the preacher on most nights. A large number of souls have thus far testified to having found salvation, and the workers are looking for further evidences of Divine Grace.

The Wayside Bible Carriage is still at work in villages around Alcester, Warwickshire. Mrs. McAuliffe and two young colporteurs have been preaching and singing the Gospel night by night. As many as ten souls of an evening have been seeking the Way of Life, and blessing has been given wherever the carriage has staid. Mr. McAuliffe has now rejoined the workers, and is at work at Henley-in-Arden.

Mr. Newton Jones, S.S.U. evangelist, has, during the months of June and July, visited eighteen different villages in Oxon and Cambs, holding services nightly for young people, also adults. The attendances have been most encouraging, and the visits have aroused much interest. Many have been enabled to accept Christ to be their Saviour. Mr. Jones has now taken up his usual work on the sands at Redcar.

Redcar, Yorkshire.—Mr. A. Draper, Army Scripture Reader, has just closed a successful month's mission among the 4th Battalion D.L.I. Militia. Close upon one hundred men have signed the pledge to abstain from drink, gambling, swearing, and impurity. Evangelistic services were held nightly in the camp. The officer commanding placed a large marquee at his disposal. The men flocked round in crowds, and there were several very interesting cases of conversion to God. The whole mission has been visited with very great blessing.

PROPOSED WORLD'S SUNDAY-SCHOOL CONVENTION.—The Council of the Sunday-School Union of England, acting in conjunction with the representatives of American Sunday-schools, are organising a "World's Sunday-School Convention" to be held at St. Louis, U.S.A., in the September of 1893; and, with a view to facilitating the attendance of English visitors, are arranging for excursion parties of Sunday-school workers and their friends, to leave England about August 19, 1893. Several alternative routes, including one by way of Canada, will be open, and arrangements will be made to enable visitors to prolong their stay (for instance, at Chicago and the World's Fair) as well as to vary their journey if they so desire. The whole journey will take about five weeks, and the cost, including second-class cabin passage, first-class railway in America, &c., and fourteen days' first-class hotel accommodation *en route* will be twenty-nine guineas. Full particulars can be had on application to Mr. Edward Towers, Sunday-School Union, 56, Old Bailey, E.C.

The Book World.

Christ and the Old Testament.

Doctor Doctorum: The Teacher and the Book. With some remarks on Old Testament criticism. By E. B. Girdlestone, M.A. (3s. 6d. *Shaw.*) This volume contains a series of valuable papers, contributed by the author to *The Record*. The aim is to set forth the bearing of the Incarnation on our Lord's authority as a Teacher. As Canon Girdlestone truthfully says, some points discussed by Old Testament critics, "seem to be closed by the decisive utterances of the Lord Jesus; consequently, it is of vital importance to weigh and estimate his authority."

This great task is admirably performed, and towards the conclusion, in declining to treat the Hebrew Scriptures after the manner of the literary analyst, the Canon remarks: "The books of the Old Testament are not only to be read in connection with one another, but are to be studied in the light of the New. The dispensations of which they speak are related. We might as well study the bones of the body without reference to the head, as study the Old Testament without reference to the New. Criticism without Christ is shifting sand. We have not enough materials to go upon without taking Him and his words into account. We must view the Old Testament from his point of view rather than from the German critical point of view. Germans may err, and have erred. Christ has not erred, and cannot err."

Sound in teaching and cogent in reasoning, this book is a valuable contribution to a great controversy. In addition to that, it presents with much force the truth concerning the Living Word and the Written Word; and such doctrine our times sadly demand.

"That I May Know Him": Noontide Thoughts for Busy Lives. By Leonard K. Shaw. (*John F. Shaw and Co.* 1s.) A series of helpful and stimulative meditations for the midday hour. Got up in compact parchment, the book may easily be carried in the pocket, and ought to prove a refreshment and strength to many.

Locke's Annual Register. *Messrs. Charles Dickens and Evans, 12, St. Bride-street, E.C.*, have issued the first volume (10s.) of this work of reference. It seems to have been very carefully compiled from the notices of births and marriages which have appeared in the London and Provincial papers during 1891. There is a complete index to each part, marriages being doubly indexed, *i.e.*, under the bride's maiden name as well as the bridegroom's. A second volume is to give the deaths of the year. The work would prove of special service to the legal profession.

Something About Jesus the Lord: Culled from Scripture by Lady Beaujolois Dent. Drummond's Tract Depôt. (1s. per doz.) Starting with the emphatic statement that what is taught in Scripture must be held "firmly as infallible and unerring truth," while whatsoever is not therein revealed must be rejected, the authoress proceeds to bring forth Bible teaching about "Immanuel; God with us," by putting Scripture to Scripture and making the Word its own interpreter. We believe the booklet is well calculated to be helpful to many groping it may be in darkness.

The Church: Invisible, Visible, Catholic, National. By Ven. Archdeacon W. M. Sinclair, D.D. (*E. Stock.*) This charge, when delivered, created no small stir, and now that it is issued in pamphlet form it will, we venture to think, be carefully conned by ministers and members of the various churches. On the first three heads the position maintained and defended by citations from Hooker, Schaff, Dean Field, and Bishop Pearson will be very generally accepted by all Evangelical Christians. Some little divergence might possibly arise under the fourth head, "National;" but certainly the terms in which the Archdeacon deplores the divisions amongst Christians in face of the overwhelming mass of heathenism and Moslemism will find a cordial response in many minds. While himself "a loyal Churchman" in the Anglican sense, the author claims vigorously that all who are in Christ are in the Church, and in token of his largeness of heart dedicates his book "to all those that love our Lord Jesus Christ in sincerity."

A Stone of the Temple is the title of a charming allegory by Mary Lamplugh. It exhibits faith in conflict with temptation, having a triumphant issue. (6d. *Lang, Neil, and Co.*)

Gospel Leaves. By Cheyne Brady. (Drummond's Tract Depôt, Stirling. 6d. per 100.) Useful illustrated two-page tracts, likely to do good service in the open air or in general distribution.

Rev. C. W. Olver, reviewing Wesleyan Missions for the past year, says that the principal movement has been in South Africa in the establishment of Missions in Mashonaland. On the West Coast of Africa they were gradually withdrawing their missionaries, and carrying on their work by native agents. On the Continent their work was, on the whole, satisfactory. There were parts of the field, however, which, above all others, were pressing upon their attention on account of crying and increasing need. One of these was the Empire of China. In India the one great demand to-day arose from the wonderful openings there were in the midst of low-caste and non-caste population.

Among the Churches.

CHURCH OF ENGLAND.

A new mission church has been opened in the parish of Christ Church, Lancaster, with Rev. Walter F. Jameson as curate-in-charge.

The C.M.S. hope to arrange for a series of simultaneous missionary meetings in London next February on the same lines as the F.S.M. of 1887.

Rev. J. S. Hill has been appointed Director of the Niger Mission, and Dr. Battersby Acting Secretary. Messrs. Hill and Proctor will sail early in September.

Since the Vicar of the large parish of Langley (Rev. Michael Pryor) entered on his work there, nearly four years ago, two churches have been built.

A course of lectures on "Foundations and Illustrations of the Creed" is being delivered in St. Edmund the King, Lombard-street, on Tue-days, at a quarter-past one, by Rev. C. R. Lloyd Engstrom.

The Church of St. John's, Gannow, near Burnley, was re-opened last week after repairs. The preachers at the special services were the Bishop of Manchester, Dean Maclure, and the Archdeacon of Blackburn.

We regret to hear of the death of Dr. Sandreczski, who was for thirty-one years connected with the old Mediterranean Mission of the C.M.S. He also compiled an Arabic Dictionary. He retired from active work in 1872.

The Bishop of Manchester has intimated his intention of visiting next year each of the twenty-one rural deaneries in the diocese, with a view of delivering addresses on the present state of Church work in each deanery.

Rev. J. N. Carpenter, of St. John's College, Agra, writes in *The Gleaner* that, while many of the native youths do not rise to a high conception of a High and Supreme Being, yet a profound conviction is settling on their minds that in the name of Jesus is power.

The Bishop of Sierra Leone had an interview with the C.M.S. Committee on Tuesday, and gave an interesting account of the progress of missionary work in his diocese. The Committee also received Revs. J. B. Panes, of the Telugu Mission, and A. N. Wood, of the Eastern Equatorial African Mission.

In his third sermon, in St. Luke's, West Holloway, on the "Falsity of Ritualism to the Doctrines of the Church of England in regard to the Lord's Supper," Rev. Richard Glover supplemented his previous thesis that "there is no 'Priest' in the Church of England" with the further one that "there is no 'propitiatory sacrifice' in her Holy Communion," and based his remarks on Heb. x. 10-22, referring especially to the passage "Let us draw near with a true heart in full assurance of faith."

CONGREGATIONAL.

A new Welsh cause has been started at Connah's Quay.

A new chapel is building at Kimberworth-road, Rotherham.

The Independent College, Taunton, reports a good and successful year.

Rev. G. Dawkins has been ordained at the new church in Cwmbath, near Morriston.

Re-opening services have been held at Trefil, Monmouthshire, after important alterations.

Revs. R. Rowlands and S. W. Hough preached at the jubilee services of Jerusalem Coed-duon.

Memorial-stones have been laid of a new chapel at New Tredegar, which will accommodate about 300 persons.

Rev. John Eames, of Sittingbourne, has accepted an invitation to the pastorate of Victoria-road Church, Cambridge.

The Norwich churches have just resolved to erect an iron building upon a site which was secured some time since in a populous city district.

Mr. John Jameson, Rev. Peter Thompson's colleague in the East-end Mission for the last seven years, has accepted a call to the pastorate of Arundel-square Chapel, Barnsbury.

Ebenezer Church, Cardiff, is in a most flourishing state under its new pastor, Rev. Cynwonfardd Edwards, D.D. An increase of 110 in the membership is reported at the close of the year.

The Union of the Western District of Glamorgan has decided to recommend to the choirs connected with the churches of the Association the desirability of establishing a choral union.

At the Quarterly Meetings of the East Glamorgan Association held recently, at Barry near Cardiff, a paper was read by Mr. Ernest Daniel, of Merthyr, on 'The Young People in Our Churches.' Rev. W. Clarkson, B.A., of Bristol, preached in the evening.

The Cleveland Independent gives an interesting account of the visitation of the weaker churches of the North Riding by Revs. J. R. Bailey and E. A. Lawrence. Mr. Bailey visited Lingdale, Loftus, Saltburn, Peak, and Kirby moorside; Mr. Lawrence Pickering, Saltburn, Great Ayton, Stokesley, South Eston, and Guisborough.

BAPTIST.

A new chapel is being erected at Ibstock, Ashby-de-la-Zouch.

Interesting services were held on Sunday week in Green-lane Chapel, Derby.

The Great Yarmouth congregation has called Rev. J. H. Jones, of Todmorden.

Kingsgate-street, W.C., is losing Rev. F. James, who goes to Lincoln.

Rev. J. Simmance, of Chiswick Baptist Chapel, has been compelled to resign his charge, owing to the loss of his voice.

Mr. S. Flemington, of Southampton, has accepted a call of the Poole Baptist Church to take the oversight of their branch church at Heatherlands.

At Mundesley, Norfolk, on 1st inst., Mr. Chapman, of Barnes, drowned while bathing, son of Rev. C. B. Chapman, formerly of the Baptist Missionary Society.

The students at Regent's-park College have, for some three and a-half years, been conducting services at Hawkhurst. These have prospered greatly, and now a new chapel is being built.

Meetings of the North Wales and Border Counties Prayer Union were held at Wem Baptist Chapel on Tuesday week. In the afternoon a devotional service was held, and in the evening a public meeting.

Clarence-road Baptist Chapel, Southend, celebrated on Sunday week the fourth anniversary of the pastor, Rev. F. A. Hogbin, when Rev. W. A. Phillips conducted the services, and in the evening five persons were baptised.

Many will be glad to hear of the safe return to England of Rev. H. White from Bopoto, and Mr. S. M. Field from Bolobo, Upper Congo River. Mr. Field has since left for the United States, where his wife and children reside, and where he will spend his furlough.

At the meetings of the Devon (North) Baptist Association, held lately at Hatherleigh, an interesting paper was read on the question, "Does God's Word warrant us in seeking blessings which should vie with those of Pentecost in extent and character?"

A mission band has been formed in connection with the Wynberg Church, South Africa, which holds open-air meetings on Sunday afternoons amongst the Kaffirs and the Malays. This band has secured a small building in the native quarter, which has been converted into a mission hall.

METHODIST.

Mr. W. Sampson, the Cornish evangelist, on Sunday conducted successful evangelistic services at Herne Bay.

The Wesleyan Conference has agreed that the district meetings should in future be called Synods; a change of name suggestive of enlarged powers.

Rev. E. Fairley sails in a few days to begin another period of missionary service in the African Island of Fernando Po.

At the annual Bible Christian Conference at Newport the Sunday-school report stated that during the year 103 scholars had professed conversion.

The remarkably successful work at Clapton, under the care of Rev. Thomas Jackson, has given such satisfaction that it is now decided to take the Hoxton Chapel, and place it under the same devoted minister.

One of the best known of the Primitive Methodist ministers in Australia has just passed away in Rev. I. Hartley, who laboured nearly half a century, and has reached his seventy-sixth year.

The Primitive Methodist Missionary Committee met for its quarterly meeting at Wakefield on Thursday week. Matters of great importance were discussed and decided. A new mission is to be opened at Opobo, on the West Coast of Africa. Unhappily, there is no more encouraging news from the mission party, who have penetrated to the Barotze country, in the valley of the Zambesi. The African king still refuses sanction for the party to settle in his dominions.

The South African Wesleyan Methodist Church was formally organised ten years ago and separated from the British Missionary Society. There are at present 4[illegible] churches, an increase of 60 per cent. on the ten years; 27 ministers and evangelists, increase 55 per cent.; 2057 local preachers, increase 57 per cent.; 33,523 church members, increase 61½ per cent.; on trial 12,231, increase 3[illegible] per cent.; 380 Sunday-schools, increase 50 per cent.; 24,9[illegible] Sunday scholars, increase 42 per cent.

PRESBYTERIAN.

A new church is about to be erected at Tooting for Dr. Anderson and his people.

Canonbie Free Church has resolved to call Rev. John Jamieson, M.A., of Firth, Orkney.

The work of the church at Branton is reported to be in a flourishing state and accompanied by good results.

Rev. Charles White, of Dundee, has received a unanimous call to Dunrossness Free Church, Shetland.

The Belgian Christian Missionary Church has just closed its Annual Synod, held at Lize-Seraing, Liege.

Says Dr. B. H. Landie: "My belief is that in all Europe there is no nobler, no more fruitful evangelistic work than that of the Missionary Church of Belgium."

Miss Ricketts adds to her labours among the Swatow women and girls the work of a translator. She has just finished the translation of the *Pilgrim's Progress*.

The Free Presbytery of Dornoch has inducted Rev. James Macdonald, M.A., late of Ardachy, Inverness, to the charge of Dornoch congregation as successor to the late Rev. Neil Taylor.

Rev. Hugh Black, of Paisley, who has lately been attracting so much attention, preached on Sunday week in Jersey. The sermon, founded on 1 Peter iii. 13, was a most impressive one, and was much appreciated.

St. Nicholas's Church at Shrewsbury has made good progress since the settlement of Rev. W. R. Thompson two years ago. At the flower service recently held in the church, the children of a neighbouring Baptist Sunday-school united with those of the Presbyterian Sunday-school.

Rev. T. Meyer made an interesting statement at the last meeting of the Jewish Committee regarding the present condition of work amongst the London Jews, who are greatly more open to the teaching of the Christian missionary than when Mr. Meyer began his London work twenty years ago.

NOTES FROM IRELAND.

Rev. John McMillan, M.A., of Dundalk, has been installed pastor of the new and important Cooke Centenary Church, Belfast.

The late Dowager Countess of Antrim has left £1000 to the parish of Glenarm, Co. Antrim, to augment the incumbent's income.

Revs. Geo. Magill and Wm. Park, of Belfast, have gone to America to attend the meeting of the Pan-Presbyterian Council, to be held next month in Toronto.

Mr. William Gillespie, M.A., of Newry, a distinguished graduate of the Royal University, has been accepted as missionary by the Board of Missions of the Presbyterian Church, and is about to proceed to China.

The case of Rev. Canon Smyth, of St. Bartholomew, Dublin, which came last week before the Judicial Committee of the Dublin Diocesan Synod, and in which Canon Smyth was charged with setting up a cross behind the communion table, contrary to the laws of the Church, has been decided in the defendant's favour.

FALLEN ASLEEP.

The directors of the Imperial British East Africa Company have received with deep regret a telegram from Zanzibar reporting the arrival there of letters from Captain Lugard, dated April 9, and advising that Mr. Walter Fenwick de Winton died from fever in Unyoro at the end of March. At Hassocks, on the 30th ult., Rev. J. Griffith, LL.D., aged seventy-four, beloved as vicar and as head-master of Brighton College.—At Sulham House, Reading, on 2[illegible] inst., Rev. John Wilder, aged ninety-one, rector of S[illegible] and vice-provost of Eton College.—At Condors, on 30th ult., Rev. R. C. Wanstall, aged forty-nine.—At Chappel, Rev. Thackery, for forty-five years vicar of Shoeland[illegible] Ormonde Terrace, Regent's Park, on 30th ult., Rev. C. W. Hodson, aged seventy-three, vicar of St. James's, Hampstead-road.—At Yalding, Kent, Rev. T. Miles, former vicar of St. Margaret's.—At Dublin, Rev. Henry Sheppherd, D.D., M.D., incumbent for some time of the Free Church, Dublin; at Gorey, Rev. Abel Woodroffe, aged sixty-seven years.—Rev. Thomas Adams, of New Zealand, formerly pastor of Lodge-street Church, Bristol; he died on June 1 at Lake Takapuna, Auckland, leaving a widow and several young children.—At Finsbury-park, Dr. Soutter, a devoted Protestant worker and lecturer.

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Yours faithfully
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To MR. C. B. HARNESS
(PRESIDENT),
ELECTROPATHIC AND ZANDER INSTITUTE,
52, OXFORD STREET, LONDON, W.

Temperance Notes.

The Dominion W.C.T.U. has just held its annual convention in Ottawa, Ont.

A great Temperance Assembly was held last week in Lake City, Minn., by Mr. John G. Woolley.

Mr. Justice Mathew considers—and many will agree with him—that there is no worse bulwark of British Liberty than the public-house, and no institution more fatal to freedom.

The W. C. T. Union in Canada now number 362, the members 6982; 17,318 signatures have been secured to the pledge during the past year, and 9179 pages of literature distributed. A decrease in saloons is reported from British Columbia, Quebec, and Ontario.

Many will hear with regret that on the day after the adoption by the United States Senate of the motion of Senator Peffer, of Kansas, that the sale of intoxicating liquors in the World's Fair should be prohibited the motion was reconsidered and lost by a majority of eight.

On Bank Holiday an enthusiastic open-air meeting on behalf of the Temperance cause was held at Portrush. Mr. T. W. Russell, M.P., presided, and boldly demanded a Temperance Bill which would close all public-houses on the Lord's Day. Several other speakers also addressed the meeting.

It is proposed to lessen the number of licensed houses in Bedfordshire. At present there are 784 licensed houses, giving one for every 131 of the population; and the Quarter Sessions have decided that one licensed house for 360 of the population is sufficient for the reasonable requirements of the public.

The Total Abstinence Union of the United Presbyterian Church of Scotland reports 117 societies with a total membership of 16,500. A beginning has been made with the work of visiting the Presbyteries of the Church, and of holding public meetings. The main effort of the executive has been to commend the Union to existing Societies, and to ministers, sessions, and temperance workers. The corresponding secretary is Rev. D. M. Forrester, Logiealmond, Perth.

The National Temperance League Committee are prepared to assist town societies and united committees in the metropolis and provinces in holding missions by sending their agents or supplying a complete programme of speakers upon every aspect of the total abstinence question. All applications should contain information as to the condition of the finances, as the committee of the League are anxious to meet the local requirements and circumstances as nearly as possible.

The Temperance Committee of the Wesleyan Conference have solved a very awkward and burning question by suggesting that, while retaining the dual basis wherever possible, the Conference should sanction the formation of Temperance Societies, upon a Total Abstinence basis, in places where this appears to be the most desirable method of working. It is evident that in many localities the dual basis does not work; and the earnest and most cautious evolution seems to be the permissive regulation suggested by the Committee and accepted without a division by the Conference.

The British Vice-Consul at Los Angeles, in Southern California, in his last report says that, although the State is a wine-producing one, there are several municipalities where the sale of liquor is prohibited by law. The city council of Pomona, a city of a few thousand inhabitants, about thirty miles east of Los Angeles, recently passed a most stringent anti-liquor ordinance. Permission is given to any policeman to enter places and make a search at any time for any liquor or vessels for holding the same. There is also a heavy penalty for persons who know where liquor is sold and do not inform the police.

Dr. Cushman, illustrating the power of the Gospel to save drunkards, tells the following: "God has forgiven my sins, and what is a'most as good, my wife has forgiven me too!" said a man in Bethesda Mission. Those who knew his history saw a rainbow in the tears of joy upon his cheeks. The first frost had touched his head and his face was furrowed, but beside the marks of dissipation there shone, like lights upon a picture, the expression of tenderness and good fellowship telling what had been his snare. For twenty-two years this man had been given to occasional sprees, which finally became continual, and he had wandered from home to Chicago, where, after six months of utter destitution and degradation, he strayed into the Mission. There the loving message awakened hope in his heart. He "signed the pledge and accepted Christ."

"A walking advertisement," so a redeemed man calls himself, "of the power of Christ to deliver." Fifteen years ago he was one of the very worst men of Philadelphia; manufacturing, selling, and drinking liquor until none were deeper in the mire. Then he was converted, and at once re-entered the saloons and dives he had formerly haunted, preaching salvation. His evenings for fifteen years have been given to rescue work, and street preaching. Part of the year he holds services on the wharves, where thousands attend. Like a wide-awake business man, during his daily toil he lies in wait for the chance to do the Master's work. His occupation throws him with seamen, and on all the seas it is said there are men brought to Christ through his efforts. His organised missions have been most successful. After abandoning rum-selling his family endured the extremities of poverty, but his present home testifies that those who wait on God shall want no good thing.

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*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank;**" this will effectually prevent loss.

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Persecuted Stundists—Thankoffering Z., £2 2s.; J., £1; H.S., 15s.	3	17	0
Moravian Missions—Thankoffering Z.	1	1	0
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Sufferers from Fire, St. John's, Newfoundland—J.E.D., 5s.; E.F.D.B., 10s.	0	15	0
Spezia Mission Schools—Gratitude	0	10	0
South American Missionary Society—H.M.A.S.	1	1	0
Wesleyan Missionary Society—H.M.A.S.	1	1	0
Lepers in Siberia—(Miss Marsden)—Mrs. W.	0	5	0
Mission Work in Ceylon—Zeta, Bath	0	5	0
J. G. Paton Mission Fund—J.C.	6	0	0
Church Missionary Society—J.J.	0	8	0
China Inland Mission—J., £1; H.E., 5s.	1	5	0
Female Education in East—H.E.	0	5	0
Rabbi Faust, New York—J.P.M.	0	10	0
British and Foreign Bible Society—Thankoffering, A.B., 5s.; G.P., £5	5	5	0
Pastor Bessi's Work, Italy—Y.	3	0	0
Hop Pickers' Mission, Alton (Pastor Chinn)—Z.A.	2	0	0
Mr. Toye's Orphanage—F.M.P.	0	5	0
London Congregational Union (Fortnight in Country)—C.C.S.	0	10	0
Dock Labourers' Mission (Children's Fortnight in Country)—Miss D.	0	10	0
Gratuitous Circulation of THE CHRISTIAN—Thankoffering, A.B.	0	5	0
Dr. Barnardo's Homes—F.M.P., 5s.; S.S., 5s.; P.N., 2s. 6d.; Dowager Lady S., £10; Ignotus, £1; For Jesus' Sake, £2; W.W.L., £1; F.G., £2; Silsworth, 2s.; Zeta, Bath, 10s.; B, 15s.; J.J., 8s.; O'C., £3; J., £1; Sigma, 5s.; A.S.F., 5s.; J.H.B., 10s.; H.E., £1; Holiday Gift, F.V.M., £5	29	7	6
Bristol Orphan Houses—C.L.M.T., £1; M.A.V. 10s.	1	10	0
Lay in Country Fund—F.A.H., 10s.; Miss E.J., 10s.; K.F.C., £1; D.W., 10s.; C.S.B., 2s.; C.L.M.T., £1; R.G.H., 4s.; J.W., £1; W.S.G., 5s.; B.S., 5s.; W.F.K., £1 1s.; Two Sisters, 10s.; E.J.W., 5s.; M.E.B., 5s.; A Friend, 5s.; E.C., 10s.; A.E., 10s. 6d.; J.J., 7s.; R.W.S., £1; O'C., £4; S.H., £1; Miss H.A., 5s.	15	4	6
Garin Kirkham Memorial Fund—W.B., 2s. 6d.; J.M., £1 1s.	1	3	6
Mrs. Hilton's Creche—M.S.	1	1	0
Woman's Mission to Women—W.L.T.	5	0	0
Society for Propagation of the Gospel—H.M.A.S.	1	1	0
Thames Church Mission—H.M.A.S.	1	1	0
London City Mission—H.M.A.S.	1	1	0
Society for Prevention of Cruelty to Children—H.M.A.S.	1	1	0
Friendless and Fallen—M.Y., 5s.; E.M.P., £1; E.P., 10s.	1	15	0
St. Giles' Christian Mission—M.Y., 5s.; Sigma, 5s.; C.S.B., 2s.; G.P., £1; (*Prison*)—Zeta, Bath, 10s.	2	2	0
Tower Hamlets Mission—M.Y., 5s.; Zeta, Bath, 10s.	0	15	0
Mr. Fegan's Homes—M.Y., 5s.; O'C., £3; (*Camping-Out*)—Mrs. C., 10s.; M.A., 2s.	3	17	0
Society for the Relief of Persecuted Jews—Kapper, 10s.; J.J., 8s.; P.N., 2s. 6d.; S.S., 5s.; Thankoffering A.B., 5s.	1	10	6
Fresh-Air for Poor Children (Rev. A. S. Herring)—C.P.	0	5	0
Dr. Barnardo's Legal Expenses—Zeta, Bath, £1; J.T., £1; J.G.C., Dunbar, £1; Dora, 12s. 6d.	3	12	6
Mrs. Parry's Orphanage (Kilburn)—J.	5	0	0
Railway Mission (Alexandria)—Zeta, Bath	0	7	6
Miss Robinson's Work (Portsmouth)—Zeta, Bath,	0	7	6
Poor Jews, East London (Mr. Oppenheim) (Day in Country)—J.W.	0	5	6
Blackdown Hill's Mission (New Horse)—H.M.L.	1	0	0
Kirton Memorial Fund—H.M.L.	1	0	0
Ragged School Union—S.S, 5s.; (*Holiday Fund*)—M.A.V., 10s.; A.C.N., 5s.	1	0	0
Homes for Dying—M.A.V., 10s.; B.J.W., 10s.	1	0	0
Homes for Aged Blind, Crouch Hill—M.A.V., 10s.; Thankoffering, A.B., 5s.	0	15	0
Mildmay Mission to Jews—J.J.	0	16	0
Mrs. Meredith's Institutions—R.W.S., £1; J., £1	2	0	0
Bridge of Hope (Miss Steer)—J.	1	0	0
Barbican Mission to Jews—Faith	0	5	0
Early Closing Association—M.S.	1	1	0
London Samaritan Society (Convalescent Home)—Mrs C.	1	10	0
Metropolitan Tabernacle Sermons Loan Distribution—B.A.	2	0	1
Salvation Army—M.L.E.	1	0	0
The Navvy Mission—M.L.E.	1	0	0
Stockwell Orphanage—Thankoffering, A.B.	0	5	0
Aged Pilgrims' Friend Society—Thankoffering, A.B.	0	5	0
	£125	3	1

[ADVERTISEMENTS.]

Scandinavian Sailors' Temperance Home, West India Docks, E.—R.M., 5s.

Services in Theatres and Halls.—The Special Services Committee are anxious ere the holiday season to be in a position to engage the same number of halls for next winter as they had last year. Unless further funds come in the Queen's Theatre, Poplar, must be given up; yet it is in a splendid neighbourhood for reaching working men, and good work has been done in it. Communications should be addressed to Mr. C. M. Sawell, 3, Bridewell-place, E.C.

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During 1891, 1596 In-Patients and 20,112 new Out-Patients were treated.

A Deficit of £1160 is feared as the result of this financial year, which ends 31st December.

During this holiday season no contributions reach the Hospital, yet the wards are full as ever of sick children.

New Subscriptions and Donations are really immediately required to enable the wards to be kept full. The closing of even one ward will be disastrous for the sick children of this poor and populous neighbourhood.

ADRIAN HOPE, *Secretary.*

St. Giles' Christian Mission

CHILDREN'S HOLIDAY FUND.

The Holiday Season is close upon us, and the Children attending the Sunday School's of the St. Giles' Christian Mission are anxiously looking forward to their Annual Treat. Last year, in addition to giving a Day's Outing to

1500

Little Ones, drawn chiefly from the Courts and Alleys of St. Giles', we were enabled to send considerably over 200 for a fortnight in the country. We are anxious to do at least as much this year.

WILL YOU HELP?

Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. BEVAN, Esq., 54, Lombard St., E.C., or to Mr. W. Wheatley, Superintendent St. Giles' Christian Mission, 4, Ampton St., Regent Sq., W.C.

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FOR IRELAND.

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Reports sent on application to Captain J. KEARNEY WHITE, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. JOHN xiii. 35.

Please notice exact title of Society.

THE MISSIONS TO SEAMEN.

PATRON: Admiral H.R.H. THE DUKE OF EDINBURGH, K.G.

LORD BRASSEY has, with great munificence, promised £5,000 towards the £30,000 needed for a carefully elaborated scheme to cope with the evils afflicting seamen in the Port of London; including a MISSIONS TO SEAMEN Church, Institute, Gymnasium, Officers' Rooms, Class Rooms, Adult Schools, and Coffee Bar, &c., in one block, with four smaller branch Seamen's Institutes, to be worked by two chaplains and five experienced readers. Besides the above £30,000, about £3,000 a year additional will be needed for maintenance of staff and buildings in East of London.

COMMANDER H.R.H. THE DUKE OF YORK, R.N., K.G., is president of the London Funds Committee of the Missions to Seamen to raise the necessary moneys. It includes amongst others, the Lord Chancellor, the Lord Mayor, the Prime Warden of the Fishmongers, the First Lord of the Admiralty, and many leading shipowners and merchants, &c., offertories and drawing-room meetings, &c., are solicited. Subscriptions and contributions for the General Fund, and for the Special "London Fund of the Missions to Seamen," should be sent to Messrs Barclay, Ransom, and Co., Bankers, 1, Pall Mall East, or 54, Lombard-street, E.C.; or to the General Secretary, Commander William Dawson, R.N., the Missions to Seamen, 11, Buckingham-street, Strand, London, W.C.

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THE Waifs and Strays of our Homes are CAMPING OUT at Littlestone-on-Sea.

We are anxious to give them three weeks' change. Many of them are stunted and weakly, and we rely upon this annual outing to brace them up and start their growing. The result in many cases is simply magical.

We endeavour to make our sojourn, in a quiet, refreshing, country scene, a means of spiritual blessing, not only to the boys, but also to those living in the neighbouring villages, who are always attracted in great numbers to our Evangelistic Services by the novelty of the scene and the hearty singing of the boys.

£1 1s. covers an elder lad's railway fare and maintenance for three weeks; £5 pays the railway fare to and from of thirty-three tiny Waifs; £10 meets all the cost of travelling, and three weeks' support for twelve friendless orphan lads.

"Camping Out," a record of our Encampments from 1884-1891, may be had on application here.

Who will help in this loving service, for the Lord's sake, to "Nobody's Boys"? Would it not be an acceptable thankoffering from parents who are welcoming their own healthy, happy boys from school, to give a breath of fresh air and a glimpse of the sea to some fatherless, motherless, homeless little one? Even the smallest gift will be most gratefully acknowledged.

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J. W. O'Fegan

Cheques and Postal Orders may be crossed "London and County Bank, Southwark Branch."

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

City Y.M.C.A., 50 and 60, Cornhill, London, E.C.—Gospel meetings, young men, Sundays at 3.30 p.m., Tuesdays at 6.15 p.m. Daily prayer meeting, Monday to Friday (inclusive) at 1.15 to 2.15 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Aug. 7: 3 p.m., Mr. T. Thomas; 7 p.m., Mr. A. Milne Kidd. Young men's Bible-class, Tuesdays 8.15. Public Bible-reading Wed. 8.15 p.m.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only); 7, public, Mr. Charles Inglis. Meetings for men nightly at 8. Cheerful service, public, Sat., at 8. French Bible-class, Tues., at 8. Prayer-meeting, Mon. to Fri., from 1 till 2.

Home of Industry, 29, Bethnal-green-road.—Monthly meeting for Christian workers. Wed., Aug. 17, tea at 6 p.m.; meeting at 7 p.m. Dr. Eccles will give the address.

West London Central Mission.—*St. James's Hall*, Sun., Rev. T. M. Taylor, 11 a.m. and 7 p.m.

Great Assembly Hall, Mile-end-road, E.—Sun., Rev. W. B. Cullis, 11 a.m. and 6.30 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse.—Sun., 11, 3, and 7, Mr. E. Hurditch.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. J. E. Parker. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Mr. Hucklesby.

St. George's Hall, Langham-place.—Mr. T. S. Henry, Sun. at 11 and 7, Burlington Hall, Wed., at 8 p.m.

Talbot Tabernacle.—Sun., morning and evening. Mr J. Pettman.

Conference Hall, Mildmay-park.—Sun. 3.30, Mr. P. S. Badenoch; 7, Mr. H. W. Scriven.

Clapton Hall, Aleham-road, Upper Clapton.—Mr. F. C. Bland, Sundays at 6.30 and Fridays at 7.30.

Christ Church, Westminster Bridge-road.—Aug. 7, Rev. R. H. Sewell, of Reading.

Rev. W. Haslam will preach at Eaton Chapel, S.W., each Sunday in Aug., at 11 and 7.

Archway Wesleyan Church, St. John's-road, Upper Holloway.—Tuesday, Aug. 16, at 8, to welcome Mr. Lodge, of Hobart Town, one of the oldest Temperance men in that city. Mr. Matthew Burnett to preside.

[Coming Conventions.]

Blankenburg, Thuringia, Germany.—Aug. 29 to Sept. 2. Address, Fraulein von Weling, as above.

Interlaken.—Sept. 3-11. Sec.: Address Secretary, Hotel Windsor, Victoria-street, London, S.W.

Carlisle.—Sept. 6-9. Sec.: Mr. C. I. Clapperton, 6, Chiswick-street, Carlisle.

Perth.—Sept. 13 to 15. Sec.: Rev. Dr. Bannerman, Perth.

Dublin.—Sept. 19-22. Sec.: Mr. Robert Cotter, Christian Union Buildings, Dublin.

Doncaster.—Sep. 20 and 21. Mrs. Morris, Chequer House.

Leicester.—Sept. 26-28 (Christian Police Association). Sec.: Mrs. R. Walker, Enderby Hall, Leicester.

Dundee (Evan. Alliance).—Sept. 26-29. Sec.: Mr. Arnold, 7, Adam-street, London, W.C.

Salisbury.—Sept. 26-Oct. 1. Sec.: Rev. E. Thwaites, Fisherton, Salisbury.

Glasgow.—Sept. 27-30. Sec.: Mr. W. Sloan, 8, Gordon-street, Glasgow.

Dorking Convention.—Oct. 3-7. Rev. H. C. Sturdy, St. Paul's, Dorking.

Boston, Lincs.—Oct. 3-7, in the Shodfriars Hall. Hon. Sec.: Mr. Chas. J. Small, Boston.

Clifton.—Oct. 4-6. Sec.: Rev. J. Ormiston, 3, Berkeley-square, Clifton, Bristol.

Manchester, *Star Hall*, Ancoats.—Holiness Convention, Oct. 9-16. Conveuer, Mr. F. W. Crossley,

Blackheath.—Oct. 11 to 14. Hon. Sec.: E. P. Le Feuvre, 10, Aberdeen-terrace, Blackheath.

MR. MATTHEW BURNETT, Australian Evangelist, will resume his Evangelistic and Gospel Temperance work early in September. His address is 21, Mildmay-park, London, N. Mr. Burnett returns thanks to God that his wife is now being restored to health after a long illness extending over five months, and hopes soon to be able to assist him again in his work.

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Notices.

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AS HOUSEKEEPER, Mother's Help, or Attendant on an invalid; a superior middle-aged person, good needlewoman; small salary. Temperance family.—Apply, Miss AYERST, Church House, Dean's Yard, Westminster, S.W. c2698

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AS USEFUL COMPANION or Housekeeper, young lady, highly recommended (abstainer), trustworthy, conscientious, bright, domesticated, musical, good reader and needleworker; excellent references, disengaged at present.—C., 212, Tufnell Park-road, N.

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GENERAL SERVANT and Nurse-House-maid wanted for farmhouse. Christians preferred. Good wages to competent people.—Apply Mrs. VINSON, Halfway-street Farm, Sidcup, Kent. c2771

COOK, good plain, wanted. Age 22 to 26. Willing to assist housemaid, small family, no washing.—Apply, or full particulars, to Mrs. A., 81, Central Hill, Upper Norwood. c2767

WORKING MATRON wanted in a Home for Girls. Earnest Christian, total abstainer, Church of England. Able to train girls for service. Good needlewoman. Small salary.—SECRETARY, 20, Palmgrove, Birkenhead. c2772

WOMAN, about 40, active, good character, wanted to do work of house and some needlework, three in family and child 5; comfortable home; country house.—Mrs. BOWYER, Chase Villa, Shotter Mill. c2777

WANTED, in a Christian family, a good single-handed Housemaid. Also a Groom to live in the house who thoroughly understands horses, and is a good rider and driver. Must be abstainers and Christians. State wages.—K., Hillside, Bracknell, Berks. c770

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PARLOURMAID or House-Parlourmaid wanted, who thoroughly understands her duties, also girl for house and kitchen. Housemaid kept. Near London. Write, stating full particulars, c2759, HADDON'S Advertising Offices, Bouverie House, Salisbury-square, E.C. c2759

TWO RESPECTABLE CHRISTIAN GIRLS required, September 4, as housemaids in a small ladies' school. Wages £11 and £9, all found. No beer; happy home.—LADY PRINCIPAL, Roseberry Cottage, Southsea. c2774

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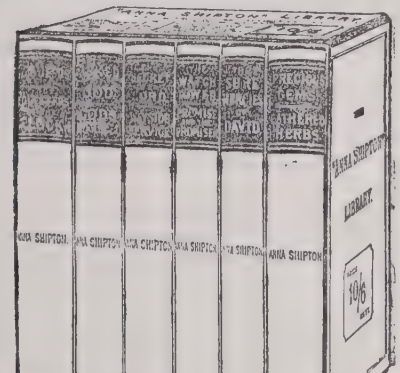
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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mr. John Macgregor, widely known as "Rob Roy."

Mr. Moody, having concluded last night his mission in Sunderland, commences this day in Southampton, where arrangements have been made for three days' meetings in the Skating Rink, estimated to hold over 4,000. A thoroughly representative committee has been heartily at work, the Secretary being Mr. E. Ashby. Mr. A. J. Mayers will sing. Mr. Moody's intention is to cross over to Belfast on Monday (22nd), and give at least a month in that country, Mr. Burke conducting the service of song.

The special work under the care of Mr. Charles Cook in Hyde Park, and in the winter in the Metropolitan Music Hall, of which some details appear on another page, is being pushed forward with vigour and accompanied with blessing. The Park services must shortly close, and the Music Hall ought to be opened; but ere doing so Mr. Cook is anxious to be enabled to pay off £200, and thus start the winter's campaign free of anxiety. Many doubtless will feel led to co-operate in this matter.

A conscientious scrutator, of whose anonymous faithfulness we desire to think respectfully and kindly, writes to a contemporary that "the editor of a well-known 'Christian weekly' (meaning ourselves) published

side by side with an article on 'Inspiration,' in which they refer to what they justly call 'Mr. Horton's destructive criticisms on the Inspired Writings,' a letter addressed by the editor and proprietor of same paper, to this same 'destructive' critic of God's Word, beginning with 'My dear Mr. Horton,' and concluding 'With very kind Christian regards, etc.'"

Are we really prohibited from using courteous terms or speaking kindly to a brother who is, as we believe, in error? Are we called upon not only to "contend earnestly for the faith once for all delivered to the saints," but to denounce persons who, though with much perversion of doctrine, confess Jesus as Lord, which can only be by the Holy Ghost? Does the Lord's precept then mean nothing, "Judge not, that ye be not judged"? or His question, "Who art thou that judgest the servant of another?" and that other, God?

Is no account to be taken of the influences by which men are moulded, and the schools in which they are trained? Would our scrutator be exactly what he is, for censorship on the one hand, or for censoriousness on the other, apart from his "environment"? After all, may there not be a lower criticism, as pretentious, as fallacious, and as offensive as the "Higher"? Jude begins his epistle by exhorting us to contend earnestly for the faith once for all delivered to the saints, and closes it with "keep yourselves in the love of God, looking (yourselves) for the mercy of our Lord Jesus Christ unto eternal life: and of some have compassion, making a difference."

Within this century a great change has passed upon the method of interpreting Old Testament prophecy. It used to be all spiritualised and given to the Church; now it is all literalised and restored to the Jews. But our forefathers were not altogether wrong, nor are we altogether right. For all promises of spiritual blessings, and all other promises in their spiritual or antitypical meaning, belong to the Church of Christ in this present age. "For the Son of God, Jesus Christ, preached among us, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us."

Jehovah, their covenant God, promised Israel: "I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you." This will be verified to Israel nationally when He has brought them back to their own land. It is verified to us individually now, as we present ourselves as in Rom. xii. 1; we claim the promise by faith and accept its fulfilment. Have I any filthiness of flesh or spirit? Do I defile my mind or body by any indulgence out of harmony with God? Do I eat and drink not to his glory? Do I indulge self in any form? Truly, all lawful things are lawful to me, but am I brought under the power of any? My Father promises, "I will sprinkle clean water upon you, and ye shall be clean!"

Have I any hobby, or pet, or habit, to which I am devoted, and which is an idol—a worldly or a religious idol, a physical, or mental, or spiritual idol? He gives me His good word of promise, "From all your filthiness and from all your idols will I cleanse you." "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1).

Again and again, at the recent convention at Keswick, our inherent sinfulness, which taints everything we do—the iniquity of our holy things—was recognised; and this may lead, we trust, in future years, to a fuller exposition, a larger opening up of the ministry of our Great Priest over the house of God. It is remarkable that while this is the specific ministry of our Lord during this dispensation, it has not been prominent in the teaching at the numerous assemblies "for the deepening of the spiritual life."

But the declared recognition that the obedience unto which are elect requires the sprinkling of the blood of Jesus Christ (1 Pet., i, 2), must necessarily be accompanied by constant reference to the ministry of our Melchizedek, who is first by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace.

Some of the utterances at Keswick most likely to be questioned were made by Mr. Grubb, yet in him and his party centred the chief interest. All else was teaching, theirs was action; in them the faith inculcated by others was perfected by works. By the way, have any of our readers a pamphlet, published many years ago, entitled, "The Everlasting Circles," by a former Bishop of Calcutta? It showed that nothing can be thought out by the brain without the help of the hand. The poet must write down his thought, and then he can think another. The inventor must put his conception into bodily form, and as he creates its parts one by one, his mind can go on conceiving the rest. So faith without works is barren, being alone; but faith wrought with Mr. Grubb's works, and by works was faith made complete.

A sister writes:—"Now is the time to sow the seed in dear old France. I wonder more of the good people who have been feeding so at Keswick and other Holiness Conventions do not cross the Channel and give out a little of the blessing to their starving neighbours. So many speak French who cannot go abroad to heathen lands." We cannot give any satisfactory answer. The Continent is our Samaria, and comes before "the ends of the earth" in the Master's marching orders to us. The spiritual needs of France are generally known, but the greatness of present opportunity is little realised.

Religion in the Royal Navy, as practised by Captain Hughes Hallett, R.N., of Her Majesty's ship *Garnet* at Callao, seems an odd mixture. From a question put in the House of Commons by Mr. M. Stewart, M.P., it appears that on Sunday, June 19, in accordance with the first article of the Naval Discipline Act, "prayers and preaching" by the chaplain, Rev. A. R. Price, B.A., R.N., were duly "performed," in the course of which the Fourth Commandment was read to the crew; but immediately afterwards, in contravention of the concluding part of that article, the captain employed the officers and crew in a rifle competition (using Government arms and ammunition) to which certain of the British community in Peru were invited.

On the following Sunday the Fourth Commandment was again read to the crew by the chaplain; and afterwards Her Majesty's boats and boats' crews were engaged in a public regatta with the Peruvians, to the no small scandal of the British merchants there; notwithstanding that it is the Captain's duty to see that "the Lord's Day is observed according to law." On the complaint of a British resident at Callao, the Admiralty have directed the Admiral in command of the Pacific squadron to inquire into this violation of the Naval Discipline Act. The bad influence of such proceedings upon the naval service must be deep and far-reaching. We rejoice to know that many naval officers are setting an example which is at once salutary for the present life and helpful in regard to spiritual experience.

Our friend Mr. Haley, of Wakefield, presided last week over a meeting near Filey, at which a rising young Wesleyan minister, Rev. Dinsdale Young, gave a lecture on the late Morley Punshon. In it he referred to the present preachers of modern thought, whose cheap emendations of divine truths reminded him of a decorator who had been employed to repair a country church, and whose bill included the following items:—"Altering the Ten Commandments, 10s. 6d.; improving the Creed, 10s.; making new Lord's Prayer, 15s."

A Romanist contemporary announces, seriously enough, in a paragraph to which prominence is given before the leading articles, that—

A relic of St. Anne, the mother of the Blessed Virgin, consisting of a portion of the forearm, has been procured for the church of St. John the Baptist, New York.

Doubtless the word *procured* was made use of inadvertently, and yet how singularly applicable it seems in the circumstances.

The Divine Word.

There is a connexion, a parallel, between the Living Word and the Written Word, which the natural man cannot perceive, and which spiritual men often fail adequately to recognize. In that searching passage, Heb. iv. 12, it is not easy to distinguish between Christ and the Scripture :—

For the Word of God is living and active, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of Him with whom we have to do.

Is this living and active Word of God, the Personal or the Written Word; or is it the Living Word of God, using the Written Word, in the piercing power of the Holy Spirit of Inspiration? And is the Scripture thus the vehicle and the instrument of God the Father, God the Son, and God the Holy Ghost?

The Apostle writes that: "The Scripture *saith* unto Pharaoh." "The Scripture, *foreseeing* that God would justify the heathen through faith, *preached* beforehand the Gospel unto Abraham." "The Scripture hath *concluded* all under sin" (Rom. ix. 17, Gal. iii. 8, 22). This seems as though the Apostle regarded the Scripture as instinct with life, and intelligence, and power. "O man of God . . . take heed unto thyself, and unto the doctrine; for in doing this thou shalt both save thyself and them that hear thee."

"Come, see a Man that told me all things that ever I did: is not this the Christ?" The woman left her waterpot because in one brief interview the Word made flesh had searched her through and through, and convinced her, not that the words spoken were Messianic words, but that He who spoke them was Himself the Christ.

Come, hear a Word that told me all things that ever I did: is not this the Scripture? The Word pierced me to the dividing asunder of soul and spirit, and of the joints and marrow; and discerned the thoughts and intents of my heart; and I searched the Scriptures daily, and knew that I had in them eternal life; for they testified of Jesus. Not some of them only; but in Moses and the Prophets and the Psalms, He expounded unto me in all the Scriptures the things concerning Himself.

The Scripture foreseeing the Cross, and the soldiers breaking the malefactors' legs, declared, "a bone of Him shall not be broken;" and Jesus, knowing that all things were being accomplished in Him, and foreseeing the profane and vain janglings, the foolish and unlearned questions which should gender strifes, said, "The Scripture cannot be broken;" and Peter, remembering the vision of his majesty in the holy mount, declared that we have the word of prophecy confirmed, "whereunto ye do well that ye take heed in your hearts, as unto a lamp shining in a dark place, until the day dawn, and the day star arise."

Those who depreciate the inspiration of the Word of God, and say that such books as Job and Jonah are poetic fictions, or who play fast and loose with it and say at other times, "It is all inspired," are said to be nice, agreeable, good-tempered, fascinating people; while those who protest with both hands earnestly against the Scriptures of truth being degraded to the low level of inspired fiction, are "hot," they "use strong expressions," they "are disagreeable and pertinacious persons." Well, Nero fiddled while Rome was burning; but the people whose goods were burned, and whose loved ones perished, took it seriously. Were they to be blamed?

We have little interest in discussions on Inspiration. We feel as we should if the character of our mother were traduced. We should be too indignant or too full of contempt for the slander to condescend to defend her. We should only say, "They did not know her." Only by knowing her could they love her; and no defence of ours could make them love her except they knew her. "They say. What do they say? Let them say."

The current criticism springs from and is addressed to the intellect; but the Scripture is spiritual, and can only be perceived in the spirit. It is Divine, and can only be known within the veil, and the veil can only be entered through the rent body of the Second Man, the Lord from heaven, in whom the first man, of the earth earthy, sees himself to be a worm and no man, and all his boasted wisdom foolishness; that no flesh should glory in His presence, who hath chosen things that are not to bring to nought things that are.

To be candid, we are not zealous to affirm constantly that inspiration is verbal, or plenary, or both, not finding Scripture thus particularising concerning itself. Enough that the Scripture saith that "All Scripture is given by inspiration of God," and Scripture knows no other Scripture than itself. Enough that men spake from God, moved by the Holy Ghost. M.

A CONDITION OF REVIVAL.

We find in an American contemporary the following remarkable paper, which we reprint as likely to be of real service at present.

The time has come for subsoiling. It is with the souls of men as with much of the soil of older states—worn out. The light soil has been run over by a kind of religious physical sensationalism; men do not think as they once did. Profound introspection is no longer the style. Shallowness of conviction is like the tillage of light soil. Men do not read their Bibles as formerly. The Cross is now presented to the emotional side of human nature. Christ accepted is all the theme, while the consequent condemnation of Christ is a subject relegated to a past age. The law of God is thrown away as a thing superfluous—as the bitter rind around the love of Christ. There has been of late a strange and unaccountable change in the sensibilities and convictions of men. Years ago men forty years old, worldly minded, and saturated with sin, giants in their unbelief, were seen upon their knees so deeply convicted that, while others sat in the inquiry room, they kneeled and could be heard calling on God for mercy. Whole congregations were so broken down that they were not willing to leave the church at midnight. Church members could have been seen, out in the storms of wind and sleet of winter, hunting for the last sinner whom memory could recall, and for whom they could think themselves in any way responsible. Parents would interrupt the preaching, rising to ask for prayers for themselves and children.

Once, in a sermon, a prodigal son was described as followed by the undying love of a mother wasting away in consumption, who said, "I could die if I only knew that my son were walking in the footsteps of his departed father." At last, when her voice had been reduced to broken whispers, all she would say was, "Have you heard anything of my poor boy?" At that moment a man in the front pews rose and said, "*I am that boy.* I heard of my mother's desire, and have come all the way from California to see her. But, sir, I still have my wicked heart, and I did not go home, because I knew that my mother wanted something to comfort her which I did not have. Can I find Jesus Christ for my Saviour now, so that I can go and see her?" Two men commenced praying for him at the same time, and the whole congregation was broken down. Those who had known him in his young life gathered about him, and that mother's prayers were answered. Her boy, a man whose head was silvered over, had come home at last.

Heart-brokenness must first be felt in the Church of God. Rarely has a revival ever come that it did not start in the heart of the minister; or by some of the elders who had been pricked in their hearts. It is reported that when Dr. Nicholas Murray was in Wilkesbarre there was a great time of spiritual dearth, which, at first, seemed to trouble no one but the pastor. He prayed about it publicly and privately without much encouragement for a long time, when after a powerful sermon to his people, he awakened some of them, especially one of the elders, who came at two o'clock in the morning and rang the bell. The doctor lifted a window and asked, "What is wanted?" He said, "I have been praying since the close of the night service, and have come to tell you that I feel assured in my heart that we will have a revival." The pastor said, "Go home and sleep the rest of the night, for *it has already come.*" Honoured church-members have often appointed private meetings to make inquest into their own souls for idols stowed away and concealed amidst the cobwebs of spiritual neglect, while the spiders held the temple instead of the Spirit of God. The time comes in the history of a Church of God when judgment must begin in it. There must be repentance between the porch and the altar. The members of the church must be reconverted. As the Saviour prayed for Peter, that he might strengthen his brethren, they must learn by sharp spiritual inspection that there are marked discrepancies between what they know and what they have done, or are doing. They are all right in their heads, but they must be pricked in their hearts, so that its anguish shall express itself in prayer that their lot may not be with hypocrites and unbelievers.

Italians in London.

Some months since, I opened a house of education for Italians at 34, John-street, Bedford-row, W.C. Church work conducted in Holy Trinity parish, Gray's Inn-road, has brought great improvement amongst the Italians residing in this neighbourhood. Every Sunday, at 4.30 p.m., I have invited them to divine service in the Italian language, and have had a hearty and numerous response.

Every Saturday my wife has called together as many Italian girls as she could attend to, and instructed them in domestic employments. On Thursday afternoons the Italian mothers have come in, and attended the "Mothers' Meetings." This Society had already enrolled seventy members up to the end of last month. The young men and young women have formed themselves into a choral society, and every Wednesday evening receive the benefit of musical education. There are excellent voices among them. The work is in the most prosperous and fruitful condition. Means are scarce, but the Lord will provide.

But I have seventy Italian women, and an equal number of babies and children, whom I would like to send for an airing into the country, at least for one day. But this would cost £20. There are many generous souls in England who have sojourned on the shores of that classic land of Italy, and have brought home mementoes and sweet things to be a joy for ever, and this would willingly show their gratitude to the children of *bella Italia* in England!

Surely they could find no better object than the Italian men, women, and children that we have collected around this house. They will be grateful, and I too, shall be grateful for whatever is done for them.

Constantine Stauder,
Minister-in-Charge.

34, *John-street, Bedford-row, London, W.C.*

STEWARDSHIP AND ITS RESPONSIBILITIES.

A Bible Reading given at Keswick Convention

BY REV. HUBERT BROOKE.

We will read the first two verses of Luke xvi. "And He said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him: How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward." The words "He said unto his disciples" tell us for whom the lesson of the parable is intended. The Lord's disciples are stewards, in a sense that those who are not his disciples are not. "A certain *rich* man." When the Lord spoke to the Pharisees He said, "a certain man," because they needed to be taught the existence of God; but when He speaks to his disciples He says "a certain *rich* man," because they needed to be taught the richness of their God.

"Which had a steward." In Romans xvi., amongst greetings, you will find (*v.* 23) "Erastus the chamberlain (or treasurer) of the city saluteth you." Here we have the same word as that rendered "steward." A steward is a treasurer, and as far as he is such he has to deal with things that belong to somebody else, and must afterwards give account of how he has used them. The moment he begins to use anything committed to him for himself or his own purposes, he becomes a dishonest treasurer: something is sticking to his hands that ought to flow through them.

In 1 Pet. iv. 10 we learn how far the word has to do with us. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." We must not think of the disciples as apostles only; the Apostle Peter speaks of everyone, and there is not a single disciple to whom the calling does not apply, to whom the name does not belong. We are treasurers of God, to receive things from Him, and use them for Him. In 1 Cor. iv. 7 we learn the realm of the stewardship, "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" We are stewards in relation to everything we have. As a treasurer must be ever

READY TO GIVE AN ACCOUNT

to the person or persons for whom he acts, we are careful to look out for such responsibilities only honest and trustworthy people. God's people in Christ Jesus are not called upon to give an account for the sins that are past—the Lord Jesus has given the account and paid the debt long ago; but all are called upon to give an account for all those things of which God makes them stewards—everyone will have to give account at the judgment seat of Christ.

The lessons especially belong to those who are ministers of the Word. In 1 Cor. iv. 1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." So they have received for their ministry "the mysteries of God." This word is sometimes applied to the sacraments, but not in Holy Scripture. That is an ecclesiastical and historical sense, but in the New Testament it signifies those things which God kept hidden but has revealed—things that were secret but now are known. Ministers are the stewards of them, and it is their duty to minister them to those whom they serve in God's name.

In 1 Cor. ix. 16 we read St. Paul's words, "Though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation [or stewardship] of the Gospel is committed unto me." Ministers have the Gospel given to them, and woe is unto them if they keep it to themselves instead of using it for others. They must taste and know of its sweetness and fragrance in their own souls, and then pass it on to those for whom it was committed to them. In Acts xx. 24, you find the Apostle speaking of the "ministry which he received of the Lord Jesus, to testify the Gospel of the grace of God." That was his stewardship, and his life's aim was simply to carry it out, and do what the Master intended to be done with it. In Heb. xiii. 17 we read of what must also come under the heading of stewardship: "Obey them that have the rule over you [or guide you, and submit yourselves; for

THEY WATCH FOR YOUR SOULS

as they that must give account, that they may do it with joy and not with grief." We are stewards of anything of which we must give account. Here is a word for all those whom God has called to the ministry of his Church, that they are called upon to give account for souls, and they can only give account with joy if you obey their calling, and if their calling is a ministry which God has given to them. Therefore we plead with you to listen in order that you may obey.

But we want to reach out wider and see what those things are of which we are all ministers and stewards. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter iv. 10). What are those gifts? Turn first to Matthew xii. 36, "Every idle word that men shall speak they shall give account thereof in the day of judgment." The lips that speak and the tongue that frames the words are part of the stewardship which God has entrusted to us. The wicked man, in Psa. xii. 4, says: "Our lips are our own," but the godly man, in Hosea xiv. 2, says, "We will render the calves of our lips"—or our lips as calves consecrated to God. He has given us our lips, and we offer them to Him. An "idle" word is one that is unworking, or does a bad work. A jocose word is not necessarily an unworking one, but may sometimes do much to cheer a downcast labourer. It does not follow that idle words are merry words; used for God, merry words may do work for God. One day the precept shuts our mouths, and another day it opens them. By our words we shall be justified as faithful stewards, or condemned as unfaithful stewards.

In Matt xviii. 33 the Lord says to the unmerciful servant, "Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" It was the mercy of forgiveness—of 50 or 1,000 pence or talents makes no difference. As soon as forgiveness is yours, it is a trust for you to pass on to your brethren on the same terms as you received it. You are not to hide it as treasure, but to shed it to those around. "There is that scattereth, and yet increaseth; and there is that withholdeth, and it tendeth to poverty."

In the parable of the talents (Matt. xxv.) we read that "After a long time the lord of those servants cometh, and reckoneth with them" (*v.* 19). Talents were just so many sums of money. We have applied it in an ecclesiastical sense to the many gifts God has given us. "There are diversities of gifts, but the same Spirit." For these

GIFTS AND TALENTS,

the Lord says, when He comes again He will reckon with us. What are our talents? Rather, I would say, what are *not* our talents? "What hast thou which thou hast not received?" So many things has He given us—"life and breath, and all things." These are all talents. Then we have home and happiness, and love and friendship, children, relatives, and friends. We are all stewards of the manifold grace of God, and if every believing soul would become an honest steward there would be nothing more to tell you, but you would have much to tell others. These two thousand people could each start a conference, and there would be four millions of attendants at once.

At first this responsibility may seem a burden, and the longer you look at it outside you the bigger the burden appears. The things that burden and perplex and overcome you do so because you meet them as though you were your own master and not as though the Lord were your Master. If you take upon you the yoke of

HONESTY IN HIS SERVICE,

and begin to use for Him all you have and are, you will find that his yoke is easy and his burden is light. Then you begin to know what Theodore Monod says, "We need two conversions—first, from natural men to spiritual men, and then again from spiritual men to natural men," until the spiritual man becomes the natural life, and the burden is liberty and the bondage delight.

This is just carrying into practice what the Lord taught his people in the days of old. The things He gives you He gives not for yourself alone, but for Himself alone. In Joshua i. 2, you hear how the Lord spoke to Joshua and said, "Go over unto the land which I do give to thee." He gives the land. Now the next verse (3), "Every place that the sole of your foot shall tread upon, that have I given unto you." The gift was first put before Joshua, and then it was taken up by him. There was a proviso, "The land is mine" (Lev. xxv. 23). Yes; and the life is his too. The land was not Israel's, although given to them. And we are not our own, but to be used for God. Of the land it was said, "It shall not be sold for ever." At most it could be loaned for a short time. The faithful Israelite was a rich Israelite. In a far better sense a faithful steward is a rich steward. If God sees him faithful in the least, going on to the less, and then the more, He will say, as to the elder son who knew so little of his father's heart, "All that I have is thine." The son could not use it all, but it was for him if he wanted it for his father's service. There is not a single thing that a servant needs that the Lord does not held at his disposal. Do not look at the service and yourself, but at the service and the Master; there is no difficulty then.

The steward is only responsible to his Master: "One is your Master, even Christ." Do not be the servant of man. He tells you how to take up the responsibility, and what it shall be. Practise the habit of

GOING TO THE MASTER CONTINUALLY

and saying, "Lord, what wilt Thou have me to do?" When will the living Church of God rise, and its members, as honest stewards of the manifold grace of God, say, "What wilt Thou have me to do, and it shall be done"? Is it too much of us to use the language of the servants of David, "Thy servants are willing to do whatsoever my lord the king shall command"?

In Luke xii. 42 are two characteristics which we must make our own:—"Who then is that faithful and wise steward, whom his lord shall make ruler over his household, etc.?" We must be faithful and wise, touching the conscience and the head. We must be faithful to do just what the Master tells us, and wise to know what He does tell us. In Psa. lxxviii. 72, we learn what God's chosen servant David did. He fed, or cared for, Israel "according to the integrity of his heart," that is, faithfully. Again, he guided them "by the skilfulness of his hands," or with wisdom. If we are to be wise, we must study the rules of our Master's household, and, if faithful, we must carry out those rules to the letter. It is a grand thing to be literal Christians. If anybody doubts the literal inspiration of God's Word, let them see it in your lives, and when they behold it carried out to the letter they will have an answer which they cannot refute, and you shall close the mouths of blasphemers. As "*good* stewards" we read in 1 Pet. iv. 10; that is something more than faithful or wise. We must begin with wisdom, know what is the Master's will; and go on to be faithful, carry the will into action. After putting

HEAD AND CONSCIENCE

into the service, we must put our hearts in, serving with goodwill, "heartily, as to the Lord, and not unto men." In Titus i. 7 we read: "A bishop must be blameless, as the steward of God." We must show to all men that we are honestly carrying out the Master's will, giving none occasion of stumbling. We should hold the Master's gifts very loosely but firmly, so that if He shall say, "Give them back to Me," we shall be ready to yield them at once. The steward in Luke xvi. was accused of wasting his master's goods, not of purloining them or misappropriating them. In the case of the prodigal son you find that he "wasted his substance." There are, perhaps, some servants of God who steal and keep for themselves things that were given them to use for Him and his people. Others, perhaps, have not stolen, but have hoarded for themselves goods that God gives them to use in his service.

"Turning the grace of God into corruption," because not using our talents for God. Hoarding instead of scattering his grace. If you hoard it, you will keep it in cold solitude. Let us understand that they are richer and better when given out fresh and taken in fresh every day. If we are not to be purloining, neither are we to be wasting stewards. This touches fearfully the whole Church of Christ. Suppose a man, having a piece of ground, divides it up, and sows one part with various kind of seed, one over the other, puts shrubs around, and builds a hothouse over all! That is what the Church of Christ is doing. There is a barrier across one part of the world, and the other half has not heard the name of Jesus. In the planted part the seeds have choked one another, and

THRUST ONE ANOTHER OUT,

while the regions beyond are waiting to yield a hun-

dredfold fruit on seed carefully sown. The seed is both the Word of God and the children of the kingdom. Where are you sowing? Where are you going to sow, you young men and young women? Where are you going to exercise your influence? In a district where there is a fine rich Christian church, or in one where there is a poor church? Let me commend to you the example of the apostle who would not build on another man's foundation, let alone sowing on another man's crop.

God bring us to see that, whether we are willing or not, if we are believers in Jesus Christ, we cannot help being stewards; and every steward who neglects to seek his Master's will and do it is a wasteful steward, and if not cast out altogether will be a shamefaced steward, and have nothing to say at the judgment seat of Christ.

Seaside Papers.

MUSINGS BY THE SEA.

Nay! we see but a part of God, since we gaze with a finite sight!
And yet not darkness is He, but a blinding splendour of light.

—*Songs of Two Worlds*—Lewis Morris.

God's way is in the sea, the Psalmist sings; and thereby the ocean is hallowed ever more. We only see one side, the side phenomenal, when we look upon the ceaseless dalliance of the tides and the fickle humours of the surface waters. The ocean's sole story is not one of interminable variations, anon soft as infant's slumber and pictured by the stars, anon dark and "gurly" and portentous; for beneath the surface billows is a far ampler volume of water that is never stirred by fiercest storm, since God upon the sea has left the imprint of his changeless step. The solitude of the sea, as well as of the desert, is hallowed ground, and every common ripple, no less than bush, is "afire with God."

God's way is in the sea; therefore, it cannot be defined by anything which human sense or reason can bring to bear in the elucidation of it. How vivid this feeling becomes as we gaze out upon the rolling deep! How can a way be made through the sea which shall be perceptible to the senses? The element of water fails to retain any impress that is made upon it. The waves of the great deep wash out in a moment or two the track of any ship that sails over its course. You may macadamise *terra firma*, but not the pathless sea. In our towns, ways are defined by the pavement and the houses; in the country by hedges and palings and beaten tracks. But the sea's surface is incapable of definition. You cannot partition it off or mark it out. There, then, is an element you cannot define in God's way.

How true is this of God Himself! We say of ourselves that we are finite. We have limits; there are bounds that shut us in on every side. But we say of God—He is a Spirit Infinite, having no finite limit. He is a Spirit Eternal, without any temporal definition. Hence, in the quest of God, there is always an above, always a beyond, that we cannot fathom or explain. Such knowledge is too wonderful for us. The mind, like the forced wing of an eagle, gets weary in the struggle to compass this shoreless sea.

God's way *in nature* is in the sea. Men of science speak of atoms, and tell us that the great globe is a massive concretion of these ultimate particles. But are they able to make God's way in nature sensibly apparent? By all their searching can they bring an atom to light? No. They can only in wonder speculate as to the character and qualities of the mysterious bricks by which the universe is built up. So we know *that* life is; but *what* life is man has no more idea than a clod.

ALL NATURE IS A PATHLESS SEA.

God's way *in providence* is in the sea. We cannot explicate or unravel, try as we will, the providential dealings of God. Nor does it matter what measure we take or what balance we use, whether a nation be the problem or an individual, whether we weigh God's ways with men generally or with ourselves in particular, the mysterious is ever the leading thought. Foolish man, indeed, would have God's dealings brought down and squared off in terms of his own understanding. He would rationalise everything. He would macadamise the sea of Providence. But he cannot. Though he would be as God—his measure—he falls short of it. How much better to accept the fact that his way is in the sea. Why try vainly to reduce Providence to scale?

You may see one wiser than yourself, wealthier born than yourself, more prosperous in business than yourself, one more highly thought of than yourself, &c., &c. Still, it would not become you to say to the Potter, "Why hast Thou made me thus?" Your safety consists in leaning on the Potter Himself for support; and He, who has made you such a helpless thing, as you think, will bear you up. It is not for you or me to quarrel with the Divine dealings, which we can no more fathom than a fly is able to appreciate an astronomer's calculations.

God's way is in the sea because *it cannot be forecasted*. What a picture of mobility and changefulness is the sea!

The sea is beautiful lulled to rest;
The pictured stars that gem its breast
Are epitaphs written upon the deep,
Over the places where loved ones sleep.

But how treacherous, even in her most placid moments, is the vast, deep sea.

Beautiful the sea
Where it spreads to the gaze its expanded blue,
Or reflects the clouds in their pomp unrolled,
And moves in its glory of green and gold.

But there is an awfulness in the beauty. Any moment the scene may change, and the peaceful expanse become corrugated with frowns.

As the sea is the creature of vicissitude, as you cannot tell because it is smooth to-day it will be smooth to-morrow, so, gauged from our standpoint, is the course of Providence. "It is the unexpected that happens," said an illustrious statesman, and who could not write an autobiography in confirmation of it? God's way is in the sea: therefore let us not build castles in the air, and dream of sensible issues that our eyes may never behold. God's way is in the sea: therefore let us live a moment at a time, and say, "One step enough for me." Let us hang loose to the seen and temporal, knowing that while the "lot is cast into the lap the disposing thereof is of the Lord.

One thought more, and we have done. God's way is in the sea, *for He is Lord of the Sea*. He knows how to hold the great monster in check; how to conquer the proud swellings of the sea; how to make a way through it for His redeemed.

The sea is the most ungovernable force that we know of. It is fickle to the last degree and vengeful also. But the sea has its Master, and when, as the Son of Man, He lived upon the earth, the sea knew its Lord. The stormy sea was a solid pavement for his feet; the raging waters heard his voice, and were still.

Sometimes He lets the sea go awful lengths, but He is sure to come forth at last and rebuke its fury. Sometimes the Church has reeled on the angry billows, and taken, as it appeared, a header into the abyss. But no. The Lord has come at the critical moment, and restrained the sea's raging. Rejoice, O ye children of God, because your Saviour is Lord of the sea. Though tossed about for a season on the sea of adversity, sink not in the trough of despair. By faith breast the billows. The Lord has not renounced his authority. His way is in the sea, and the sea knows it.

As with individuals, so with the nations. We may see a certain course taken that bodes disaster, destruction. But let us look up. The Lord sitteth above the floods.

James Douglas.

Mrs. Wilkes' Rescue Work.

Writing in reference to the work in her hands at Manor Cottage, Poplar, E., Mrs. Wilkes says:—The Lord has blessed and is blessing the work in the hearts of the young women, for they show it in their lives and by their actions, and I know the fourteen years spent amongst them has not been in vain. Funds are very short and hard to get, for I have lost so many friends by death, but I am praying, working, and trusting, and I welcome help from The Christian with much pleasure. Many a home has been made, and many a woman has found Christianity to be a real thing through this effort. I sent a girl home by the Leith boat last Monday week. Her father took her back; she had fallen so low, as those poor country girls do sometimes. Sick, in rags, half starved, I took her in; her baby was born and died here. She had the most awful epileptic fits, but the skilled doctors and my dear fellow workers' tender nursing, with God's blessing, saved her, and she is safe in her Scotch home, with her heart full of praise and wonder. An expensive case, but well worth the money every way, for it was all mercy shown to a pitiful object for Christ's sake, and there have been hundreds such, and will be thousands more, if we are helped to go forward.

SAYING "YES!" TO JESUS.

Saying "Yes!" to Jesus,
All our earth-days through;
In Life's changing music
Keep this keynote true.
Sad or glad the Life-chords
As they rise and fall,
One glad "Yes!" to Jesus
Ringing through them all.
Hints of Heaven's music
Brightest hours shall bless;
Darkest hours shall gladden,
With this keynote, "Yes!"

Saying "Yes!" to Jesus,
Oh, what rest it brings
To the happy servants
Of the King of kings.
From his royal errands
Never holding back,
Going where He sends them,
—Find they any lack?
In the Master's pleasure
Quick to acquiesce;
To the Master's bidding,
Quick to answer "Yes!"

Saying "Yes!" to Jesus!
Is it hard sometimes?
Nay, not hard to trust Him!
Hark! like echoing chimes
Ringing o'er the valley
Where He bids us tread,
Comes his, "I am with thee,
Child, be not afraid."
Oh! forgive us, Master,
All our trustlessness,
Calling, Thou hast often
Heard no answering "Yes!"

Is the voice of Jesus
Calling *thee* to-day,
Body, soul, and spirit
At his feet to lay?
Ah, the life thus yielded
Shall be found, not lost.
Answer "Yes!" to Jesus,
"Yes! at any cost."
His just claim upon thee,
Soul-redeemed, confess;
At his feet receiving
Strength to answer "Yes!"

Edith G. Cherry.

Soldiers' Home, Winchester.

Many of our readers know and value the quiet faithful Gospel work carried on by the Misses Perks at Winchester, amongst soldiers and civilians, townsmen and villagers. We have just received the annual report, from which we find that the past year has been one of much encouragement. Mr. Edwards' long illness has involved much care and anxiety, and even now it will be long ere he will be fit for active work; meanwhile the operations of the mission are carried on vigorously in every department, souls are being saved, and the young converts are learning the joy of service.

"Besides our band of converted soldiers who go abroad, we have a band of civilian converts, who do good work, carrying the Gospel into the villages. Much blessing is seen as the result in these country places, and very glad the people are to be visited by the colporteur, who calls regularly, supplying Bibles and books at a low price, and preparing the way for Gospel meetings. Our Bible Carriage, 'The Evangelist,' has again been on its mission to those in darkness and sin; not only by proclaiming the joyful message, but by circulating good, wholesome sound literature which is so much needed in a day like this, when that which is pure and true is being cast on one side. Bibles, Texts, Tracts have been brought within reach of the poorest.

"This year has been one of distinct blessing amongst the soldiers who come down to the Home, are interested in the Word of God, and very many have been led to the Saviour. Knowing what temptations meet young soldiers, we do our best to get hold of them so soon as they arrive. Numbers of young soldiers can thank God for having thus been provided with a real home, away from home."

Many interesting letters from soldiers now serving abroad are given in the report. These will stir many hearts, and commend this fruitful mission to the sympathy of many. The address is, Miss L. Perks, The Soldiers' Home, Hyde-street, Winchester.

From Dr. Griffith John.

The province of Hunan has of late been drawing a good deal of attention to itself. I send you a translation of a part of a letter written by one of our converts from Changsha, the capital of Hunan, to his brother at Hankow. On May 1st seven candidates were admitted into the church connected with the London mission at Hankow. Of these, two are Hunan men—one a native of Changsha and the other Chou Han's *quondam* cook.

The former left us some weeks since for Changsha. The news of his having become a Christian went before him, and created a perfect storm of excitement among his people. On his arrival at his native place the clan met, the convert was seized and dragged into the ancestral temple, where he was reviled and beaten. He was not allowed to say one word in his own defence, but simply told that in becoming a Christian he had renounced his ancestors, and must be dealt with according to the clan law. Fortunately, one of his clansmen, being possessed of a little more intelligence than the rest, interceded on his behalf, and proposed that the convert should write out a paper expressing his willingness to be expelled from his clan, and promising never to enter the ancestral temple again. This he did, and therefore renounced all claims to any and every privilege to which he is entitled as a member of the clan. At Changsha we have another Christian of many years' standing, and he writes me in glowing terms of the

PATIENCE, FIRMNESS, AND FORGIVING SPIRIT

displayed by this young convert on this trying occasion. "By the grace of God," he adds, "a man united to God, as a branch to the vine, can rejoice and be glad even when cut off from clan and home."

On the 5th ult., a younger brother of this convert was baptized by us, and the letter above referred to was written to him by his elder brother soon after their expulsion from the clan. To me the letter is deeply interesting, and I am inclined to think that many among your readers will be glad to see the following extracts :—

"To my virtuous younger brother, Shao-ling,—Since I left Hankow for Hunan you have ever been in my thoughts. On the 21st inst. I received your letter informing me of your baptism on the 5th. Having been thus blessed of God, it is my supreme desire that we both should in all things live in harmony with the principles of the Christian religion, abandoning the false and following the true. We must diligently observe the customs of the Christian Church, attend divine services regularly, and ever pray to the true God. We must also bring our mother to the services, so that she may walk the heavenly way with us, and become partaker of Eternal Life. That the entire family should obtain the Gospel's unspeakable gift is a matter of the utmost importance. Let me exhort my worthy younger brother to take the conduct of the pastor for an example, and urge all men to resist the devil and abandon the world's evil customs. Salute my beloved brothers in Christ, Ngan and Chen. May I ask if they are keeping up the daily prayer meetings in my house?

"I, your elder brother, am now in the City of Changsha, distributing the Holy Book and preaching the Gospel. In the streets there are many who blaspheme and revile us. Moreover, the people of Changsha, both inside and outside the city walls, all know that you and I have joined the Christian Church. The other day one of our clansmen had a consultation with some of the baser members of the clan in regard to us. They dragged me into the ancestral temple, where they beat me, reviled me, and wanted to kill me, because I had become a Christian. I was left without an alternative but to write out a paper expressing my willingness to be

CAST OUT OF THE CLAN.

You and I, together with our children and grandchildren, can never again enter the ancestral temple. As for me, I am quite willing that it should be so. Not only do I not regret the step I have taken; my joy is greatly increased, my heart is full of gladness. Now that you, my younger brother, have joined the Church, you will not be displeased with me on account of what I have done. . . Though our clansmen, together with our relations and friends in Changsha, despise us, and though many hate us and revile us, it is for us to manifest patience, and avoid all wrangling and disputings. Being disciples of Jesus we must carry the Cross. Consider the Apostle Paul. He was at one time a persecutor of the Church, and afterwards he was called upon to endure persecution. Paul endured joyfully the bitterest trials. Shall you and I, then, not willingly endure this trifling persecution?

"My worthy younger brother, don't be anxious. You and I, having received the grace of God, and become possessed of the truth, have God Himself for our ancestor; the Gospel Hall is our ancestral temple; the pastors, the evangelists, and the Christians, and are clansmen. I exhort my worthy younger brother to banish all double-mindedness, to walk straight ahead, and not go back a single step. Keep close to the pastors, the evangelists, and the members of the Church generally. Have constant fellowship with them. This is a matter of great importance. . . .

"I, your elder brother, hold a prayer meeting in the City of Changsha every day at 7 p.m. A few friends join me, among whom are Chang Sung-lin, Chai Chau-tsung, Wang Shih-shun, Kung Kai-nan, and Teng Sung-lin, the eldest son of the Teng Mou-hua firm. These five come regularly to the services. They have mastered the Christian Catechism, and have a clear knowledge of the truth. They have all made up their minds to come to Hankow, and ask for baptism. The more I think about it, the more I feel that the holy religion of Jesus must prosper, and that the Church must grow day by day. Let us on no account be ashamed to exhort men. If we do our duty

MULTITUDES MUST COME IN.

"I have been making inquiries about Chou Han's affairs. I learn that the Imperial edict degrading him has arrived at Changsha. He himself is living outside the south gate, but keeps very much to himself. I hear also that he is in a very repentant mood. The Hunan people have lost all faith in him, and are very angry with him. As to the Benevolent Hall (the workshop of the Chou Han clique), that has been officially closed. I shall write out a copy of the Imperial edict and bring it with me to Hankow, so that the pastors and all the brethren may see the document. Greetings to the pastors, preachers, and all the brethren. May the peace of the Triune God be with all."

Such is the letter, and there is much in it to encourage our hearts.

(1) A great change has taken place in Hunan. Chou Han has been degraded, the publishing firms have been closed, the Benevolent Hall (the home and centre of the anti-foreign movement) has been disgraced, and the foul stream of anti-Christian prints and literature has been dried up at its very source. Had this young Christian made his appearance at Changsha last year, he would probably have been murdered. It would have been impossible for him to go about the streets of the city distributing Christian books and exhorting the people to believe in Christ.

(2) There is something pathetic in our brother's description of his expulsion from the clan, and the blessedness of his present position as a member of the family of the Firstborn. The clan influence in China is very great, and the clan privileges in many cases are very considerable. A man united to his clan is strong, but separated from it he is necessarily weak, and it is regarded as a great disgrace to anyone to be cut off. You are told sometimes that there are no true Christians among the Chinese converts, and that if the missionary were withdrawn the work would come to a speedy end. I would call the attention of all who think and speak in this way to the story of this man's self-sacrifice and patient endurance. He has only just entered on the Christian course, and it remains to be seen how he will run. But he has made a good start, and proved himself to be possessed of the martyr's spirit. There are many like-minded men among our converts who, we feel sure, would stand the severest test should the day of trial come.

(3) It is inspiring to read of the young convert holding a daily prayer meeting in the City of Changsha, that stronghold of Satan, and of his being joined by the eldest son of the owner of one of the publishing establishments employed by Chou Han in his anti-Christian campaign. In this work he is aided by another Christian brother, who has been a member of our church for many years, and who has been residing at Changsha during all these troublous times. At one time he was reported to Chou Han, and a search was made for him. He, however, clung to the place, and

NEVER DENIED THE FAITH.

His letters to me during the past twelve months I have found deeply interesting and of great value. The spirit of prayer on behalf of Hunan, which pervades the native church at Hankow, is largely to be ascribed to the letters of this brother and the esteem in which he is held.

(4) It is instructive to notice how completely both the people and the scholars of China are under the control of the Central Government. We were told last year that the riots were to be ascribed to an uprising of the *masses of the people* against the missionary and his work. We know now that the infernal machine was set agoing by a handful of scholars and expectant officials in the City of Changsha, with the full cognizance and sympathy of the local magistrates, both higher and lower. There can be no doubt whatever as to the truth of this statement. No sooner, however, did Peking take the matter in hand than Chou Han and his clique collapsed, and we now learn that the people who had been duped by these influential men, instead of sympathising with them in their downfall, are treating them with the suspicion and contempt which they deserve. This is exactly what might have been expected, and what some of us predicted would take place. Had Peking not interfered, the riots would have gone on, and had not the Foreign Powers spoken out in accents clear and strong, Peking would not have moved an inch. Everything in China depends upon the attitude of the Government. In this case the Government has shown itself all-powerful. The pity is that it did not move sooner, and that its action has not been spontaneous.

Still, we have much to be thankful for. There has been a great clearing of the atmosphere all around, and our present outlook is far brighter than it was some time ago. Our emptied schools are full again, the patients are coming back to the hospitals, and the accessions to our Church membership remind us of the years before the riots. I am ever praying for the opening of Hunan and the conversion of our Changsha enemies. Will you and your readers join me in this prayer?

Some months ago I called attention to the great loss which the Central China Religious Tract Society had sustained by fire. Not a few of your readers have sent in valuable aid in response to my appeal. I would avail myself of this opportunity to thank them most heartily, one and all.

I am,

Yours faithfully,

Hankow, July 1, 1892. GRIFFITH JOHN.

MISSION WORK IN NATAL.

REV. DAVID RUSSELL, of Pietermaritzburg, is now in this country pleading for help in the evangelisation of Natal. He and Rev. G. J. Pugh are labouring amongst the European colonists, the Dutch-speaking natives, and the Zulus. The Congregational Church at Pietermaritzburg began this aggressive missionary work amongst the masses around some eight years ago. It has been much blessed, but now the need for more helpers has become very pressing.

The only limit to the indefinite extension of this great work is the lack of workers and of funds to supplement the money always generously contributed by the people themselves.

For the sum of £100 a young man could be equipped, sent out to Natal, and settled as a missionary to the colonists and natives, and such a station would in a short time become self-supporting.

A home for Zulu converts in Pietermaritzburg is greatly needed to save these young disciples from contamination by association with their heathen fellow-countrymen. For this a good building is desirable. A sum of £1,000 would go a long way toward the erection of such a home, whilst something like £100 a year would maintain its useful work.

Mrs. M. S. Osborn-Howe writes as follows:—"Mr. Russell's great desire is the evangelisation of Natal and the native territories, and we earnestly hope he may have the sympathy and interest of the Lord's people at home. In our own work we have had his warm support and sympathy, and the help of his experience."

Communications should be addressed D. Russell, pastor Congregational Church, Pietermaritzburg, Natal; care of Rev. W. S. H. Fielden, Memorial Hall, Farringdon-street, London, E.C.

Chicago Bible Institute.

The value of this institution is being increasingly felt by Mr. Moody and his fellow-workers in that department. The great and pressing need of the foreign fields is men and women not only consecrated in heart, but equipped for efficient service by special study and by a home apprenticeship. The Bible Institute provides this training. It is now full to overflowing, and Mr. Moody is having two additional stories added to the height of the building. The students in it represent nineteen different nationalities preparing for work in every part of the world. We append some interesting notes lately received from one of the lady workers :—

Major Whittle was at the Institute throughout June and the earlier part of July, lecturing on the Epistle to the Romans. He brought with him the Princeton College quartette, which is led by the son of the late Mr. P. P. Bliss, and "with their help" held a series of meetings in the various churches, spending one week in each of the three divisions of the city. Only a single meeting was held in each church visited. A chorus choir of twenty-five voices, composed of students from the Institute, and led by Mr. H. H. McGranahan, its musical director, sang the Gospel at these meetings. Duets were sung by Miss Whittle and Prof. McGranahan. Miss Whittle has been especially blessed in reaching society young ladies, and her assistance in the meetings was very valuable.

Efforts were directed toward arousing the churches to more activity, and particularly with reference to the World's Fair. One Lord's day morning the service was held in the First Congregational Church, Rev. E. P. Goodwin, D.D. pastor, the old church home of Major Whittle and Mr. Bliss. Here many of Mr. Bliss's hymns were sung for the first time, and tears came to the eyes of many old friends as they heard Mrs. Bliss's arrangement of "Rock of Ages" sung by Paul Bliss and his friends.

The summer tent campaign has begun. Three Gospel tents, the largest accommodating 1,800 people, are holding nightly audiences gathered from the slums. Evangelist M. B. Williams, who has been greatly blessed in the South, is in charge of one. Another is in the hands of Mr. F. N. Smiley, an evangelist of English birth who has been very successful in Pennsylvania, and who came to the Institute to study its methods and that he and his wife might study music. He had no sooner arrived than he was put in charge of a tent.

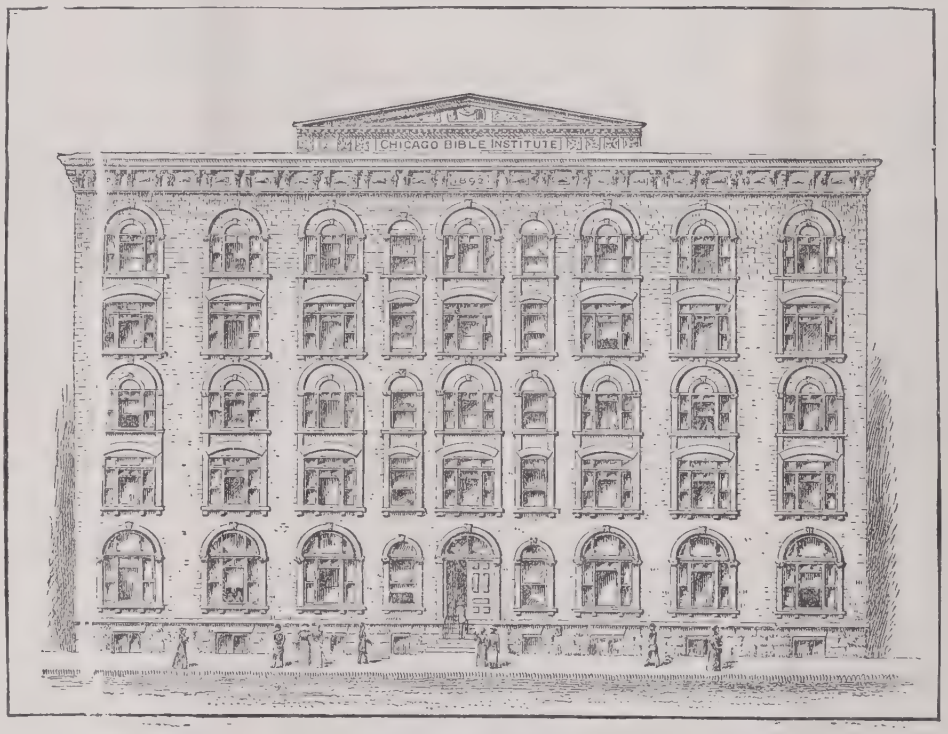
A third tent is in a neighbourhood where two years ago it was said that any man who took a tent there ran the risk of being killed; but the meetings are for the most part very orderly, though the man in charge is a student of limited experience in such work. Children's meetings are held four afternoons in the week, at which hundreds of children are in attendance. There are many conversions among them, as well as in the evening meetings, and it is manifest that the Lord is blessing the tents.

Major Whittle has a home in the suburbs, and back of it is the United States Marine Hospital. For years he has been interested in this hospital, and, feeling anxious to give the old sailors an opportunity to hear the Gospel, he has erected a tent on his grounds and holds meetings there, assisted by helpers from the Institute.

The Superintendent, Mr. Torrey, has been attending two conventions, where he held daily classes for Bible study. The first was in Kentucky, and was composed of the southern Y.M.C.A. secretaries and students from the various colleges. The second was a Chautauqua Convention in Nebraska, and there Mr. Torrey gave a series of lectures on Bible doctrines and conducted the "Ministers' Institute."

It has been found necessary to enlarge the principal building of the Institute, and two new stories are being added. This will give accommodation for one hundred and eighty men. The engraving represents the Institute with the addition of the two new stories.

Several students have lately come from Great Britain.



CHICAGO BIBLE INSTITUTE.

TRACT WORK IN CENTRAL CHINA.

I am sure the readers of The Christian who take an interest in Tract work in China would like to hear of God's blessing upon it. The following letter, dated May 2nd, and just received from Mr. Lutley, of the China Inland Mission, will be read with much interest :—

"I cannot too highly value the work that is being done by the Central China Tract Society. Personally I am much indebted for the great help many of these tracts have been in spreading a knowledge of the truth throughout this district. One great good resulting is a general enlightenment of the Chinese mind on what we really teach, preparing in many cases hearts to give the Gospel an unprejudiced hearing when the missionary comes. The following cases which lately came before my notice while itinerating should encourage us to go forward.

"Early in November we were at Han-cheng Hsien in Shen-si, perhaps the most unfriendly city near here. While on the street, with the usual crowd around, a respectable man came up and began carefully looking through the books. Someone in the crowd said, "What are you looking at those books for? Don't you know that they are all drugged, and that as soon as you look at them you become duped?" The man replied, "If you are afraid of these books, I am not," and then proceeded to tell that he had brought a Christian book some two years ago, and found it to be good, and was anxious to know and understand more of the doctrine it contained, and concluded by saying, "Later on you will all wish to understand it, but it may then be too late."

"About a fortnight later we were in Chen-Ch'ang Hsien, where we only stayed one night, but that evening I had a long conversation with an old man, who told me that some three years previously a missionary passed through the district selling books, and a friend of his had obtained one; his friend was good enough to let him have a reading of it. He could not remember very much of it, but one thought stuck to him. He said: '*Did not Jesus give his life for the sins of all men?*' He was very glad to get some more books.

"A few days later we were at a small town by the Yellow River, and while on the street selling books and speaking to the people, to our equal surprise and delight a well-dressed man joined in and commenced telling the crowd about God, and Jesus, the Son of God. Upon inquiry we learned that he obtained his knowledge from a tract which he had bought two years previously when on a visit to Ni-Ch'uan, a neighbouring city. Thus a knowledge of the Gospel which is the power of God unto salvation to every one that believeth is being spread abroad.

"A week or so later we attended a fair in Ho-tsin, Shen-si, where we disposed of between three and four thousand books and tracts. During our stay in that town a man from a neighbouring village looked us up and introduced himself by saying that about two and a-half years before he had been staying for a short time at Kih-cheo and had there bought a copy of John's gospel from me, but finding much of it that he could not understand, he used to call frequently upon a Mr. Chang, a native Christian, for explanation of difficult passages. His stay at Kih-cheo was soon at an end, and he had to return to his home near Ho-tsin, but continued constantly reading John's gospel, and his knowledge of its contents proved that he had read it well. There and then he asked for a copy of the gospel that he might turn up passages he could not understand and have them explained. To show the difficulties in the way of a Chinaman understanding the Bible without some help, I will mention one thing that had been puzzling and troubling him. It was, why did the Pharisees put the man that was born blind out of the church [temple] because he spoke in favour of Jesus? It never entered his mind that the church here did not refer to the Christian Church. He had for some time given up idolatry, and his bright happy face as he eagerly told us how the Lord had enabled him to give up opium smoking, to which he had formerly been a slave, without the use of medicine, gave us every reason to believe that he was really born of God. He remarked that one verse of the Gospel was sufficient for him to digest in one day, and his general simplicity and faith caused us much joy. Since seeing him I have heard from others that he has been boldly witnessing for the Gospel. During a recent fair he got a table placed in a convenient place, on which he spread his little stock of Christian books, and invited the people to read them, he himself preaching the Gospel to crowds who gathered around him. He has been the means of leading at least one to a knowledge of the truth.

"Let us sow beside all waters and sow in faith, for we know not which shall prosper, this or that, or whether they shall both alike be good."

We are constantly being encouraged by similarly cheering news from different parts of the empire, and thus strengthened by tokens of God's blessing upon our work, and accounts of souls being saved, we faint not nor get weary in our work of faith.

I take this opportunity of thanking the readers of The Christian who kindly help us by prayer and gifts. Our subscription list, towards making good our loss by fire at the beginning of the year, has been very satisfactory. We have since the fire been able to rent better and safer premises on the foreign concession.

Tract work is a growing work in China. It is an important factor in opening the country to the Gospel, as the above letter shows; but the more the country is opened and missionaries are able to travel and settle, the greater is the demand for books and tracts.

Malcolm McNair,
Secretary, Central China Religious Tract Society.

Hankow, China.

THE PRINCE OF PREACHERS.*

MR. SPURGEON BECOMES POPULAR.

Mr. Spurgeon's case presents an instance of the exceptional mode of Divine preferment. While a mere youth, he is thrust into the full blaze of metropolitan popularity. To cite his genius or his talents is no explanation of this result, from the side of God, whatever it may be from the side of man. There must have been a Divine reason underlying this swift and signal elevation—a reason that must lie, as it seems to us, mainly in him who was the subject of it. For, after all, the Father is ever pruning his vine. He does not give to any of his children a position of great relative use, save as a sequel to his own work within.

To what, then, was this disciple's swift and decisive promotion due? We infer it was due to this fact—that there was nothing in him necessitating delay. He could be placed in the seat of honour, for he had the spiritual grounding requisite. He could serve the relative end, for the basis of it had been laid in his own heart. The light was there; it needed but a stand adequate to its power of illumination. And specially should be instanced this point—that he had the true Christian foil in respect of honour, namely, humility.

It is not needful to detail all the circumstances concerned in the promotion of the young pastor of Waterbeach. Happy and content with his lot, and on the swim of success in his lowly sphere, the tide, unknown to him, is already at the flood which is to bear him to the shores of distinction. The pastorate of New Park Street Baptist Church, Southwark, was then vacant. Apart from the larger sphere provided, there was nothing in the condition of the church in question of a nature to tempt even a village pastor. Numbers of the sheep were scattered, the congregation thinned, the once prosperous cause in a state of depletion. But the one thing needful in the circumstances was there—indefinite scope. Hither then he comes, elected, after careful trial, to the arduous post of pastor, acknowledging the high honour conferred upon him as called to follow in the train of illustrious predecessors, craving indulgence on the score of inexperience and youth, and seeking through their prayers to enter upon his office with a deep sense of the responsibility of the trust.

The success was immediate and decisive. Soon the chapel, which had not been one-fourth filled, became crowded. Public interest continued to grow. Chapel-enlargement became necessary; and the sitting accommodation was raised from twelve hundred to eighteen hundred. But the pressure from without had more than correspondingly risen. The cry is, *Still they come.*

Mr. Spurgeon is now at the zenith of his popularity. The masses are entranced; the classes are captivated; while—what is better still—by the great drag-net of Gospel testimony, fish of all kinds are brought to the shore. The facts constitute a chapter in the romance of history. One marvels that he could stand the strain and excitement of such a rapid and sensational promotion. But He who thrust him forth stood by him. In grace he exceeded his years. Amid the buzz of expectation and the sea of faces upturned to greet him as he entered the great edifice, he kept so in touch with his own weakness as to feel beneath him the everlasting arms. And this is a feature common to those whom God delights to honour. He communicates confidence, and, at the same time, weds it to a state of mind almost bordering on collapse. The most powerful sermons that have ever been preached have been heralded "by weakness and fear and much trembling."

CHRISTIAN ENDEAVOUR.—A young people's Society of Christian Endeavour Conference was held on Saturday, August 6, in the Congregational Church, Allerton, near Bradford, in order to form a union for the district. An enthusiastic meeting was held, presided over by Mr. White. Mrs. Gaunt, of Laister Dyke, delivered an address on "Power for Service," giving wise and Christian counsel to those who, in joining the various societies, were for a while eager to render service, but gradually lapsed into lethargy or indifference. She lovingly reminded her young hearers that God needed Christian endeavourers to be whole-hearted, loyal, and true, that He might use them as vessels unto honour, and that they might realise the joy and happiness of being faithful in the King's service.

* From the forthcoming volume, "The Prince of Preachers," by Rev. James Douglas. (*Morgan and Scott.*)

MISS R. KRIKORIAN.

Miss R. Krikorian, of whose features some idea may be gathered from the picture which we give, is an Armenian, the daughter of Rev. P. Krikorian, of Aintab, Turkey in Asia. Her father was one of the first to receive the Gospel message when preached in Armenia about fifty years ago by American missionaries. In spite of great persecution he has stood fast in the faith and been an earnest preacher for some forty-five years. In Aintab he has a congregation of about two thousand very poor people. In a communication to us Miss Krikorian says:—

"Being a devoted man of God, my father brought the children of his own family to the light of the Gospel he loves so well. Some of my brothers, following his example, have done and are now doing splendid work in Constantinople, Smyrna, Oorfa (or, as it is called in the Bible, 'Ur,' Gen. xv. 7), Antioch, Marash, and other towns in Turkey in Asia. I, his ninth child, have been wonderfully blest in God's work at home. After having been trained in our National Schools and in the American Seminary, I was sent out to a village called Beylan, near Alexandria, to teach the children and preach the Gospel to the women. I was only sixteen years of age, but the Spirit of God worked through such humble instrumentality, and many women and children were brought to a saving knowledge of our Lord Jesus Christ during the ten months I was there.

"On my return home I was sent to Constantinople for further training, which would enable me to be of more efficient assistance to Miss Pierce in the Seminary, where I taught for four years. The wife of the late Dr. Trowbridge established



MISS R. KRIKORIAN.

'district meetings' among the Gregorians, my native people, and for more than a year I directed this work, while still teaching in the Seminary, conducting two 'beggar schools' which I had started, and presiding over the 'Young Women's Christian Association.' My health unfortunately did not stand the heavy strain, so I gave up the teaching in the Seminary, and devoted my whole time to the directing, etc.

"We had over 900 women in our district meetings every week listening to the Word of God. Very many were converted, and some left their Gregorian churches. Such a glorious progress made the priests very jealous of us, and we were subjected to persecution, especially myself, who was looked upon as being the leader. Yet in spite of all opposition, the work was manifestly blest. The Lord sent us overflowing mercies through the wonderful preaching of Rev. Harootune J. Denanian, an earnest man of God, trained in our Central Turkey College, a native of Tarsus and Superintendent of 'The St. Paul's Institution' there. The loud and bitter cries of the thousands of converted sinners were heard in many towns and villages. Some missionaries and others came to Aintab to witness the wonderful blessing with us. We glorified our great God when we saw even the sick palsied Gregorian women, by whose bedsides we had formerly many prayer meetings, brought to our churches on their stretchers, and carried home joyous in the knowledge that, through the Blood of the Lamb, their sins that were many were all forgiven.

"When I saw all this, I wondered if God might not be pleased to use me for even greater things if I were only willing. It was then that the desire for medical knowledge came to me forcibly. I knew that by an acquaintance with a certain department of medicine I would be able to reach the Mohammedan women. I expressed my earnest wish to Mrs. Shepard, M.D., of the American Mission. She was delighted, and did her best for me. On September 23, 1891, I was admitted to the Training Home of Dr. and Mrs. Grattan Guinness, Harley House, Bow. There, and with the great help of dear Mrs. Guinness, whom I thank with all my heart, I attained my aim, finished my greatly desired training, passed my examinations, and obtained my obstetrical diploma, which will be of the utmost value in my mission work in my native land.

"And now how pleasant it is for me to see the days of my preparation come to an end under God's great and good Providence, and the blessed days of service open before me! Midwifery is such an important and pressing need for Turkey. While this is very true about my country, yet no English man or woman could imagine what an opposition and prejudice there is in Asia against any *young lady* undertaking to prepare herself for such a thing. But, by God's help, I have been the very first one who did ever dare to undertake it! The women of the Turkish harems endure untold agonies rather than submit to be attended by a medical man at such a time.

"I propose to train the native *young ladies* scientifically in midwifery, most of whom will come no doubt from our Seminary, where we generally receive lady students from any towns or villages in Syria, Armenia, Cilicia, etc. These ladies, when trained, will practise midwifery or start little Zenana medical missions amongst their own people, and so, with God's blessing, we hope to help to spread his name and teach his love through the whole country.

"Cannot the followers of Him who went about doing good, help to equip me for my longed-for future work in the suffering and benighted land where I was born?"

Contributions will be kindly received by Mr. J. McDonald, Y.M.C.A., Exeter Hall, Strand, W.C.

KASHMIR MEDICAL MISSION.

Dr. Arthur Neve writes with reference to the cholera:—"Only a few cases had occurred at Kashmir at first, but later on the increase in numbers was very great. The Resident went off to Gulmary, and everybody followed as fast as coolies and ponies could be obtained. Here we quietly settled down to fight the epidemic with all the means available. As far as the European quarters were concerned this was comparatively easy, but the city, embedded in the filth of ages, and with the habits and prejudices of the people fostering the spread of the disease, has suffered frightfully. The deaths rapidly increased from five or ten a day to three hundred.

"Dr. Thomas, the native doctor, began visiting in the eastern side of the city, while I took charge of the right bank of the river down to the second bridge, a district of about 10,000 people. Nothing could be done in the way of sanitation, and but little in the way of drugs, for the cases were very rarely seen during the first two or three hours when treatment is so valuable. I get up very early so as to avoid the heat, and ride down to the bazaar, and then see the new patients in the neighbourhood. The people all crowd round the unfortunate patient; a well-known man will have twenty or thirty neighbours sitting round him.

"There is much scepticism about drugs, which a woman expressed yesterday when asked if she wanted any medicine for her husband, and she said, "There is no medicine, for the disease is 'tamba tagsir,'" which means confession and repentance. I only wish they would give these a good trial, but at present it is a sheer superstition. At first the people were rather doubtful about the house-to-house visitation, but when it was found to be simply for the purpose of treatment, the ignorant native herbalists did their utmost to bring discredit on our work, notwithstanding a good many were anxious to have help. In many cases one can do but little, in others one can turn the scale, and although only a few lives may have been saved, I think the moral effect of our work is important.

"The people well know the apathetic selfishness of their co-religionists, and they see the missionaries' ladies, as well as others, going about trying to relieve their suffering.

"On June 10, Dr. Thomas died after a brief illness brought on by the strain of work, and was buried the next morning. Some of the villages are full of cholera. Something may be done to prevent its spreading. Surgeon-Colonel Harvey has been sent to inquire specially into the epidemic. He will move into our house this afternoon and stay there."

The Railway Mission greatly needs workers to go abroad and work amongst railway men, who in most cases are shut off from ordinary evangelistic efforts. There are many stations at which the door is widely open, but there are no workers. Information may be had of the Secretary of the Railway Mission, 18, New Bridge-street, London, E.C.

ROME IN CHINA.

As it is a mistake to think that the unspiritual man at home will make a spiritual missionary abroad, so is it a mistake to think that the Romish missionary in China is so affected by his surroundings as to preach the simple Gospel of Jesus Christ. Whatever one might hope, quite the contrary, so far as I have seen in China, is the case; rather is Roman Catholicism darkened by its contact with heathendom. As the leopard cannot change its spots, neither can the harlot Church be the means of spreading a pure Gospel.

The Romanists are aggressive here as everywhere, but earnestness and energy are no gauge of truth, though in these days they often pass for it. The Fuh Kien Mission alone could prove many instances of their zeal in proselytizing. Any one interested in this subject would do well to read Archdeacon Wolfe's annual letter in the *C.M.S. Intelligencer* for May of this year, in which he shows what Roman Catholicism really is in China. I quote one paragraph:—

"I only wish our English people at home who seem so eager to rush into the foul embrace of the Papacy could but see the superstitious and idolatrous practices of the priests and their converts here, where no restraining influence is brought to bear upon them, and where they are not afraid of exposure by the light of Protestant truth. I make bold to say their eyes would be opened to the true nature of Romanism, and they would not be so ready, as so many seem to be at present, to embrace so unscriptural a system."

The Romanists have just now arrived at Yeu Ping Fu, already occupied by the Episcopal Methodists and ourselves for years. Here the native priest rides about in a chair with four bearers, and adopts the style of a mandarin. But I want to illustrate what I have said principally by what I have lately seen in the north-west of this province and in central Kiang-si. A few extracts from my journal will best do this.

"Stayed the night at a Romanist's inn; the signs of his religion were very prominent—crucifix, pictures, etc. After supper I had a most interesting talk with the landlord. He knew more about Christianity than most Romanists I have met, but seems very far from settled in his faith. I read to him John iii. 16, and had a little talk with him about it. He rather stuck out about the spiritual power of their priests to forgive sins, and actually gave as an instance of this power their influence in the yamen (the magistrate's court). Can it be that they teach their people this power comes through spiritual sources?

"I noticed a large board outside the inn, giving notice that he retailed foreign 'smoke,' viz., opium. Thank God! no member of

THE 'JESUS DOCTRINE?'

as the Protestants are called, so far leaves his Master's principles as to sell this poison to his fellow mortals. I mean in the infant Church of China. I fear this is far from being true of many a member of Christian Churches in our own country. They are not so consistent. Shame on them! In the morning my friend showed me his prayer book, in which the name of Mary occurred frequently, but that of Jesus seldom.

"By the side of a large wooden cross stood two foreign wine bottles, which I was told contained holy water which he had brought home on return from a pilgrimage. One remark of his struck me painfully. He said, 'There are three whom we Romanists think it important to worship—Jesus, Joseph, and Mary.' Of the Father and Spirit they seem to know almost nothing. Joseph seems to be almost a deity in their eyes.

"At Kwang-Tseh I soon saw traces of Romanism. Some respectable-looking young fellows dropped the gospels, muttering 'the crooked doctrine,' and one, 'heresy.' The saddest thing I saw in this way was a number of women in a shop, as I thought telling Buddhist beads; but on close inspection I found at the bottom of the elaborate beads were embroidered crosses, and figures of the virgin. How can the poor heathen see anything between this and idolatory?

"In Kieu Chang Fu I met some Romanists; they have a fine church and several foreign priests seven or eight miles off. We were told significantly that the people would not have them in the city. The bustling city of Fu Chin Fu is the headquarters of Roman Catholicism in Kiang-si. Here they claim over 10,000 converts, and their little red calendars of festivals, fasts, etc., were to be seen in many shops and houses. Last year the notorious Ko Lau Huei men from Hunan incited people to burn down their chapel, and a chapel some miles lower down was actually destroyed.

"The substantial stone court that forms the entrance to their buildings has, in consequence of last year's trouble, been changed into a small military yamen. This yamen-like entrance, together with weapons and a number of soldiers, gave the place more the appearance of a fort than a chapel. A Romanist volunteered to explain Christianity to a man who had come in to see me; but when he carefully explained that Heaven worshipped by the Chinese was really exactly the same as Heaven's Lord (the R.C. name for God) I had to stop him.

"He and several others said, 'Why don't you Protestants come here? You could easily get a house, and many would come to hear.' Why don't we? The answer must come from Christian England. Why is central Kiang-si so largely left in darkness, or with a

GLIMMERING TWILIGHT SHED FROM ROMANISM.

How could I tell them the love of Christ was so cold in England that only a few comparatively could be warmed enough to exchange snug homes and family circles for Chinese inns and such provision as an alien land, not over comfortable, can provide, but withal the happiest in the joy of doing the Master's will? How much longer will Christians allow only a false glare to be where the true light ought to shine.

"On leaving Fu Chin I passed a small wayside cottage from whose owner I received a pressing invitation to go in and drink tea. When his wife joined in the warm invitation I went, but what was my horror, after taking a seat, to find that both man and wife dropped on their knees and began worshipping me. I begged them to stop, assuring them I was a man. I soon saw from their pictures, etc., they were Roman Catholics! They took me for 'a holy father,' as they call their priests, and I had to assure them repeatedly that I was not."

The Romanists in China do not, at least in this province, teach Sunday observance, nor indeed is weekly assembly for worship enjoined. Only on the four great Sundays in the year is attendance compulsory. Mariolatry reaches a point never, I think, attained in the home lands. Archdeacon Wolfe told me the other day that in Hok-Chiang he actually knew of an instance in which the sedan chair belonging to the neighbouring idol temple, and used for bearing the village idol, had been borrowed to carry the figure of the Virgin on some high festival in her honour. In Nang Wa, as doubtless also in other places, there is a large idol temple, bearing on its front the characters meaning "Upper Heaven's Holy Mother;" the characters, Shinmu, meaning Holy Mother, are always used by Roman Catholics as the title for Mary. Is it any wonder that the heathen think the Roman Catholic terms imply but a new set of foreign idols?

In some districts the Roman Catholics are very antagonistic to the Christians, especially in Hok Chiang, and the spirit that burnt the martyrs in other lands is often observable. In Shanton, where the American Board Missions have a most successful work, this doomed Church is doing its best to draw converts from the simplicity of their faith, but, thank God! so far, with little or no success.

Probably, most will admit that among the early Romanist missionaries to China there were some really holy men, and among their successors surely there must be some who have the love of God in their hearts, though strangely misled as it seems to us. And certainly, in their zeal, adaptation to native ideas in dress, etc., as well as their thorough work at the language, they have taught Protestant missionaries valuable lessons. Notwithstanding all this, we must not forget that much of their teaching is a snare of the devil to catch unwary souls. Their presence is therefore no excuse for less effort from the Protestant Churches, but rather a challenge to set up the true light of the simple Gospel.

Let us earnestly pray for the individuals in this miserable Church, who have never known a pure light, if we cannot pray for the Church as a whole, resting, as we believe it does, under the ban of Jehovah. And let us hasten to come to the help of the Lord against the mighty in these dark places of heathenism.

Hugh Stowell Phillips,
C.M.S. Missionary.

Kien Yang, N.W. Fuh Kien, S. China

AN ISLAND DESTROYED.

With reference to the appalling disaster (unparalleled since that of Krakatoa) which has been announced as having visited Sangi in the West Indies, we have the following from the pen of one who has lately returned from a visit to that island:—

The island of Celebes, belonging to the Dutch, is situated about 15.20 degrees east from Singapore. The northern part of this island is a narrow peninsula called the Mirrahasa, a most charming mountainous country on the equator. Of the 145,000 inhabitants almost 125,000 are Protestant Christians belonging to the Dutch Reformed Church. Not a village which has not got its little chapel. Only lately I came back from a trip through the Dutch colonies. I spent a very happy time amongst those peaceful people of which so very many live in the full assurance of the forgiveness of their sins. Also quite close to this peninsula on the volcanic Sangi islands missionary work is increasing, although it has met with great difficulties. The native Christians already amount to upwards of 20,000. But the last mails have brought us very sad news from that field. It has also been reported in the English papers that the largest of these islands has been destroyed by a volcanic eruption. About 2,000 people have been killed. The number of them that are wounded is not known yet.

Through the mercy of God the missionaries have been saved, hiding themselves behind a hill-range.

But of all the native pupils who were out in the field not one is left. The misery and the sufferings of the people are too awful to describe. Hundreds were burnt to death or buried alive in the hot ashes. A few hours were sufficient to change this beautiful green island into an awful desert. Famine-stricken missionaries and natives look out in vain for their houses and rice-fields, and cocoanut and spice gardens. How dark are often the ways of the Lord with the nations! We can only pray that such awful judgments will open the hearts of many Sangi heathen, and lead them to the feet of Him who also died for their sins.

Advertisements in the Dutch papers ask for immediate assistance. Much is wanted if only to prevent a famine. Already every animal which survived the calamity has been eaten. And when we preach to the heathen to love their neighbours, the Christian Church at large must show on such occasions what that love can do. Surely many English Christians will only be anxious to help here. Communications should be addressed to A. Bierens de Haan, 605, Keisersgracht, Amsterdam.

Mohammedans in Calcutta.

Allow me to bring before your readers the urgent claims of the Mohammedans in and around Calcutta, with a special desire to awaken and extend sympathy on their behalf in connection with the important work amongst them of Rev. Jani Alli, M.A. (Corpus Christi Coll., Cambridge). Many who first learned to know and love him when he was passing through our University already know that he is a convert from Mohammedanism, and received his early Christian training in the High School at Masulipatam from Rev. Robert Noble. It is only in comparatively recent years that the opportunities for work amongst Mohammedans have been so encouraging; doors are widely open now, and the work at Matyaburj (Calcutta) especially claims immediate help, a school having been opened there in immediate proximity to the palace of the late King of Oudh. To this school many of his family and retainers resort, and the prizes were on the last occasion distributed (at the earnest request of a favourite wife of the late King) within the very walls of the palace. This widowed queen is in constant communication with Mr. Jani Alli, and his personal influence has been the means of admitting within the palace the lady missionaries of the "Church of England Zenana Society," for which admittance much prayer had gone up for many years. Surely the field awaits the reapers! The little school, begun with *two* boys, now numbers 153, and the building in which it meets may at any moment be withheld. The C.M.S. have sanctioned the erection of asuitable schoolhouse, for which £1,200 will be needed to be raised in England. Rev. Jani Alli is now in this country, working hard to raise this money. He hopes to return in November. His present address is, Rev. Jani Alli, Park House, Park-place-villas, London, W.

A. M. Babington.

Brookside, Cambridge.

For the Young.

OUR MARKED TESTAMENTS.

A few weeks ago some children at Brighton sent eighteen beautifully marked Testaments to Miss Tuck, of our Mission.

These Testaments were the first response to the following "Hint to Helpers" in our last year's report:—

"We quote the following from *Our Own Gazette*.

"'A.B.C.—We would suggest that you invested some of the proceeds of your "Love-Bag" in some penny Testaments, and that on Sunday afternoons be marked with red ink about 100 of the most striking Gospel passages, such as John iii. 16, Matt. xi. 28. These marked Testaments are much appreciated.' Testaments marked as here suggested would be of much use among the hundreds of English speaking Bengalis in our district. We shall be glad to distribute as many as friends can send us."

Berhampur is the "capital" of the Murshidabad district in Bengal. In this district there 1,125,000 Hindus and Mohammedans, and only one missionary society at work. Our missionary force consists of two ladies, and my wife and myself at Berhampur, and two ladies at Jeagunge, a large town fourteen miles away. With us work a band of some twenty Bengali Christians—preachers, teachers, zenana visitors, and Bible women. Through our district flows for seventy miles a branch of the Ganges. Up and down this river we itinerate, preaching at the towns and villages on its banks. But just now I want to tell you what became of six of the marked Testaments from Brighton. These Miss Tuck gave me to distribute.

As we are so few missionaries in the district, we have to use every possible means to make Christ known. At the beginning of July I began distributing a four-page English paper called the *Evangelist*. This is specially edited by Rev. R. Wright Hay, of the Baptist Mission, Dacca, for educated Bengalis. We distributed this paper among the English-speaking Government servants, lawyers, and students in Berhampur itself, and also sent copies of it to every English school in the district. (There are over 2,000 boys studying English in this district.) On the *Evangelist* was a notice saying that it would be sent free monthly to any person who sent me his name and address. Soon names of schoolboys began to come in on postcards.

When Miss Tuck gave me the six marked Testaments, I thought, "What shall I do with them?" Finally, I decided to sent them to the first six boys who had written for the *Evangelist*. With the Testaments I sent a note saying how I came to send them. Four of the boys have already written to thank me, and perhaps you would like to see a copy of their letters. This will help you to realise how English is becoming the language of the upper schoolboys of India. I copy the letters as they were written—mistakes and all—only leaving out the boys' names and addresses (for they themselves might object):—

(1)

"Dear Sir,—I am glad to thank you for your kind present of a copy of New Testament. I will inform you hereafter when I shall go through it.

I remain,
Your sincerely,
——."

(2)

"Dear Sir,—Very many thanks for your kind present of the New Testament to me.

Yours affectionately,
——."

(3)

"Rev. Sir,—I am much pleased to acknowledge that I received by this day's post a copy of the New Testament sent by you free, with a letter dated the 12th Jully.

I am, Sir,
Your most humble servant,
——."

(4)

"Sir,—Be pleased to accept my warmest thanks for the great kindness you have shown to me by sending a marked New Testament. Some of my friends are now very much anxious for the book, so I think they will write to you soon. With many thanks for your kindness, and best wishes for your health and happiness,

I remain, dear Sir,
Yours truly obliged,
——."

As letter No. 4 hints, I have received several more applications. Most of the boys write for the *Evangelist*—evidently thinking this will bring them a New Testament eventually. Some boys apply directly for the latter. One boy writes:—"Now I am going through the length and breadth of your *Evangelist*, I have read some passages of New Testament which you have presented to one of my class friends. Your Testament has special force to induce me to go through the whole book, and as I have no Testament, new or old, so I cannot go further through the book. . . . Will you be kind enough to send me all those things?"

Now, boys and girls, why have I told you this story? Because surely this is a way in which many of you could help on the work of Christ in India. In almost every district throughout India there are hundreds of boys studying English. If you would mark penny (or fourpenny) Testaments (praying as you mark them), and send them by book post to any missionaries you know in India, I am sure they would be delighted to receive and distribute them.

"The entrance of thy Word giveth light." When you have sent your marked Testament, do not forget to pray that they may be used of God to the conversion of those to whom they go. Above all, give your own hearts and lives to Jesus, that you yourselves may be "Epistles of Christ, known and read of all men."—I am yours, in Christ's service.

A Bengal Missionary.

Luis Khagra,
Murshidabad, N. India.

THE C.S.S.M. ON SCARBOROUGH SANDS.

Whilst spending the latter part of a holiday at Scarborough, I have on several mornings enjoyed being present at the sand-services of the C.S.S.M. Rev. C. Nash, the missioner, is admirably adapted for the work, and gets a good hold of the children by his cheerful and attractive way of conducting the service. It is interesting to notice that though this is a children's mission, a large interest is taken in it by the "grown-ups," and while the juveniles are accommodated on their sand seats, the adults form a compact circle around them. Thus *indirectly* the Gospel is preached to a general congregation day by day.

A curious little incident occurred one morning. There is a spot known as the children's corner, at which the services have been held for several successive years. One morning last week the niggers took possession of it, and when the friend carrying the Mission flag arrived he found the ground occupied. The arrival of the flag at the margin of the crowd called forth a torrent of abuse from the leader of the minstrels, who supposed the possession was about to be contested. The flag, however, was moved away a few yards and arrangements made for the service on a neighbouring spot. The nigger performance was in full swing when Mr. Nash commenced the service, but no sooner had the singing of the hymn commenced than the people began to desert the niggers and join the service, till the former had lost nearly all their company, and finding they could not rally their audience subsided into silence for the greater part of the time that the service lasted. Next morning the C.S.S.M. were left in possession of their usual corner.

J. L. S.

SEASIDE SERVICES, 1892.

The following are the arrangements for the Children's Services on the seashore during the month of August, so far as made:—Mr. E. Arrowsmith, at *Eastbourne* (and part of September); Mr. J. R. Naylor, at *Llandudno;* Messrs. H. Hutchinson and W. H. Wilson, at *Bridlington;* Mr. R. Callender, B.A., at *Whitby;* Rev. C. H. Nash, B.A., at *Scarborough;* Mr. W. H. Roberts, B.A., at *Filey;* Mr. Edgar E. Cornaby, B.A., at *Brighton;* Mr. H. C. Lees, at *Colwyn Bay;* Mr. H. Staines, B.A., at *Llanfairfechan;* Dr. S. R. Webb, at *Penmaenmawr;* Mr. T. Lewes Sayer, at *Rhyl;* Mr. H. B. Claxton, at *Ramsey, I.M.;* Mr. W. R. Moore, B.A., at *Ilfracombe;* Rev. Godwyn Storrs and Mr. J. A. de Candole, at *Southsea;* Rev. Martin J. Hall, B.A., and Rev. W. S. Standen, at *Bournemouth;* Rev. W. T. Storrs, M.A., at *Sandown, I.W.;* Mr. J. C. Rainey, at *Paignton;* Mr. L. Carrott, at *Lowestoft;* Mr. L. Parkinson, B.A., at *Deal;* Mr. A. G. Dodderidge, at *St. Leonards:* Messrs. J. S. Tyler and E. Hughes, at *Worthing;* Messrs. S. J. Hewlett and G. Goodman, at *Herne Bay and Broadstairs:* Rev. W. Senior and Captain Winn, at *Margate;* Dr. F. Churchill, at *Southwold;* Mr. H. Steward, at *Port Erin, I.M.;* Messrs. E. and C. H. Collier, at *Weymouth;* Rev. E. A. Stuart, M.A., at *Hunter's Quay on Clyde;* Mr. C. H. Faithfull, at *Sandgate;* Rev. H. D. Lampen, at *Swanage.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Aug. 21, Luke xxii. 24-38; Mon. Aug. 22, xxii. 39-53; Tues., Aug. 23, xxii. 54-71; Wed., Aug. 24, xxiii. 1-12; Thurs., Aug. 25, xxiii. 13-26; Fri., Aug. 26, xxiii. 27-43; Sat. Aug. xxiii. 44-56.

THE McALL MISSION BOAT.

The Mission Boat is continuing its good work and proving true to its name. From the village of Trilport and Germiney it proceeded to the town of Epernay, where it has been for over a month. The meetings there have been most interesting and successful. Not only have the working-people been coming, but many of the middle class have also found their way to the boat, and have seemed greatly interested in what they have heard and seen.

One Sunday the boat was filled twice over, afternoon and evening. Mr. Brown, who spent a fortnight there, was deeply impressed with the meetings, as was also M. Merle d'Aubigné, who ran down for an evening to fill up a gap.

The accompanying letter from Mrs. Charlier, the wife of the pastor of Epernay, will show their opinion of the work, and, better still, what they earnestly desire to do when the boat leaves. The pastor and his wife and family are all working most heartily in the meetings. I trust that friends will bear in mind the needs of the work, both the boat itself, and the special appeal that Mdme. Charlier makes for Epernay.

The boat will soon be leaving that town to descend the Marne, calling at various places that it has to pass by on the upward journey.—Yours truly,

Wm. Soltau.

In her letter, Madame Charlier says:—About five miles from the well-known vineyards of Ay, whose grapes are used in making champagne, the River Marne bends, and on its banks is the pretty little town of Epernay. Here for a month past the Mission Boat, "Le Bon Messager," has been stationed. Scarcely had it come to its moorings before a crowd gathered round it, and the following day, without any attempt at advertising, the boat was filled by an attentive and quiet audience. Each evening this little floating chapel has been filled by those who came to listen eagerly to the preaching of God's Word. And we—the pastor and his family—have been following with the deepest interest the unexpected visit of the vessel.

The boat is anchored on the left bank of the river, and here there are two faubourgs, containing between 3,000 and 4,000 inhabitants. They are separated from Epernay proper simply by the river, but that makes all the difference, because these faubourgs (Magenta and La Villa) are in the parish of Ay. Thus they have no place of worship of their own. The burials are often conducted without any priest. The sick only see him when at the point of death. The young people and children are completely neglected. Perhaps once a month, during a part of the year, a catechism is held for the children. That is the actual condition of things, which we witness with deep sorrow, and which we were earnestly seeking to remedy when the "Bon Messager" suddenly arrived. The meetings on board are not only frequented, as we have said, by the adults of this quarter, but the children also flock in. What a delightful sight to see poor neglected little ones from the streets listening attentively to the lesson and learning to sing Gospel hymns!

But with sorrowful hearts we look at them as they leave the meeting; we say, what will become, when the boat leaves, of the good seed thus scattered? We *must* open a mission hall and continue the meetings and schools, etc. But we cannot undertake the expenditure. The little church of Epernay has already more than it can do. It receives no support from the State, and has many heavy charges to meet for its own poor, etc. We ask God, as did Gideon, to show us clearly the way for us. "I pray Thee, if I have found grace in thy sight, to give me a sign that I may know if Thou art with me."

We follow with deepest interest our missions in Africa, but a mission in our own country is just as needful. Let those who doubt this come and see these working people gathering each evening to hear the Word of God! Let them ask Captain and Mrs Pim, who conduct the work on the boat with so much devotion and skill. Let them look at these poor children around us, growing up like heathens. The harvest-field is truly white; there are labourers ready. Who will provide them with the implements necessary?

ROYAL NORMAL COLLEGE FOR THE BLIND, UPPER NORWOOD, S.E.—The president and executive committee have resolved to open a special house for private and professional pupils in the autumn. The students will be able to prepare for the universities or take a high course of training in music. The principal (Dr. Campbell) will furnish particulars to all who may desire further information.

Mr. Müller's Orphan Houses

The fifty-third annual report of this institution has just been issued, and, like all its predecessors, is full of interest. Unhappily, however, there is an unwonted feature in the balance-sheet. During the fifty-eight years of the existence of the institution, there has usually been a balance on the right side—often a very considerable one. We are sorry, however, to observe that when the account closed on May 26 of the present year there was a deficit altogether of £3,663. Of this, £1,951 arises in the orphan account, the remaining £1,712 representing salaries due to helpers for the past three-quarter year, and which had been voluntarily relinquished until the relief of financial pressure made it possible to pay them. This action on the part of the institution staff betokens a loyal interest in the work which may well cheer the directors in this time of pecuniary stress.

Remembering the special and unique aim of Mr. Müller in this institution—

THE LESSON OF FAITH

in God—it is not unnatural under the circumstances to be somewhat concerned, not for the principle itself, but for the credit of the principle in the eyes of the Church and the world. It is, therefore, important to see what Mr. Müller has to say on the subject. He refers to the fact that only once before has such a financial crisis occurred, viz., in 1881-2, when the expenses for the orphans exceeded the income by £488, but, he adds, "at that time, *in less than one month* after the commencement of the new financial year of the institution, by the payment of legacies, an amount was received which was three times greater than the deficiency, and adding the donations which came in to the legacies, we had six times as much as the deficiency."

"In like manner," Mr. Müller writes, "on the 26th May, 1892, sixteen legacies which had been left were due, and might any day be paid to us, amounting altogether to £3,435." Mr. Müller also states that in addition there are forty-five other legacies left to the institution, payment of which depends on the death of relatives, amounting to £25,983, and adds, "I simply refer to this to show that we did not draw on the bank at the end of this last financial year of the institution whilst we had no prospect of being able to meet the account. Besides this there are the five large orphan houses, erected and furnished at a cost of £115,000; and these houses are entirely unencumbered. Further, we have about nineteen acres of building land, which might be sold for many thousands of pounds.

Readers will take careful note of the interesting fact relative to the sixteen legacies which became due on May 26, 1892, the amount of which nearly balances the deficiency. The faith of God's servants has been tried, but still it is true that they who trust in Him shall never be confounded. God's promises sometimes seem to go to

THE VERGE OF FAILURE,

but they never pass over it. Mr. Müller and his colleague, Mr. Wright, are as firmly convinced as ever of the soundness of the principle upon which the work has been conducted from the first, and regard the present experience only as a test of faith and patience. The language of the Report is "Our trust in Him is, as before, unshaken; and we doubt not in the least either his power or his willingness to help us in his own time: and we believe also that only for *blessing* has He been pleased thus greatly try our faith and patience."

At the same time, Mr. Müller endeavours to discern the will of God in this occurrence, and concludes that a contraction of operations is pointed to, unless the income should, in the future, be more abundant. There is true courage in this expressed readiness to narrow the scope of effort in order to maintain a scriptural principle, rather than attempt to run a big institution by the sacrifice of it. The question of human need is ever a pressing one, but there is a question which with Mr. Müller has ever stood first—"What is the will of God?" Subjection to that has not diminished his zeal and effort, but has rather guided it to successful issues.

The channels through which supplies have come present the same variety and striking originality as ever. Here is one remarkable story:—"A small heavy packet, directed to Mr. George Müller, Orphan Houses, Ashley Down, Bristol, was sent by Mr. Sarsfield, manager of the warehouse of the Scriptural Knowledge Institution, to Mr. Wright. As we have often had such heavy little parcels sent from a donor, who puts aside all the *farthings* he receives in his business for the benefit of the orphans, this parcel was given to one of our assistants, to count the coppers which the packet was supposed to contain, who soon found that £200 in gold was enclosed therein. This *anonymous* donation, left at 78, Park-street, was taken for the orphans in our time of great need, and thus a plain proof was afforded that God has not forgotten us, though our faith and patience are greatly tried."

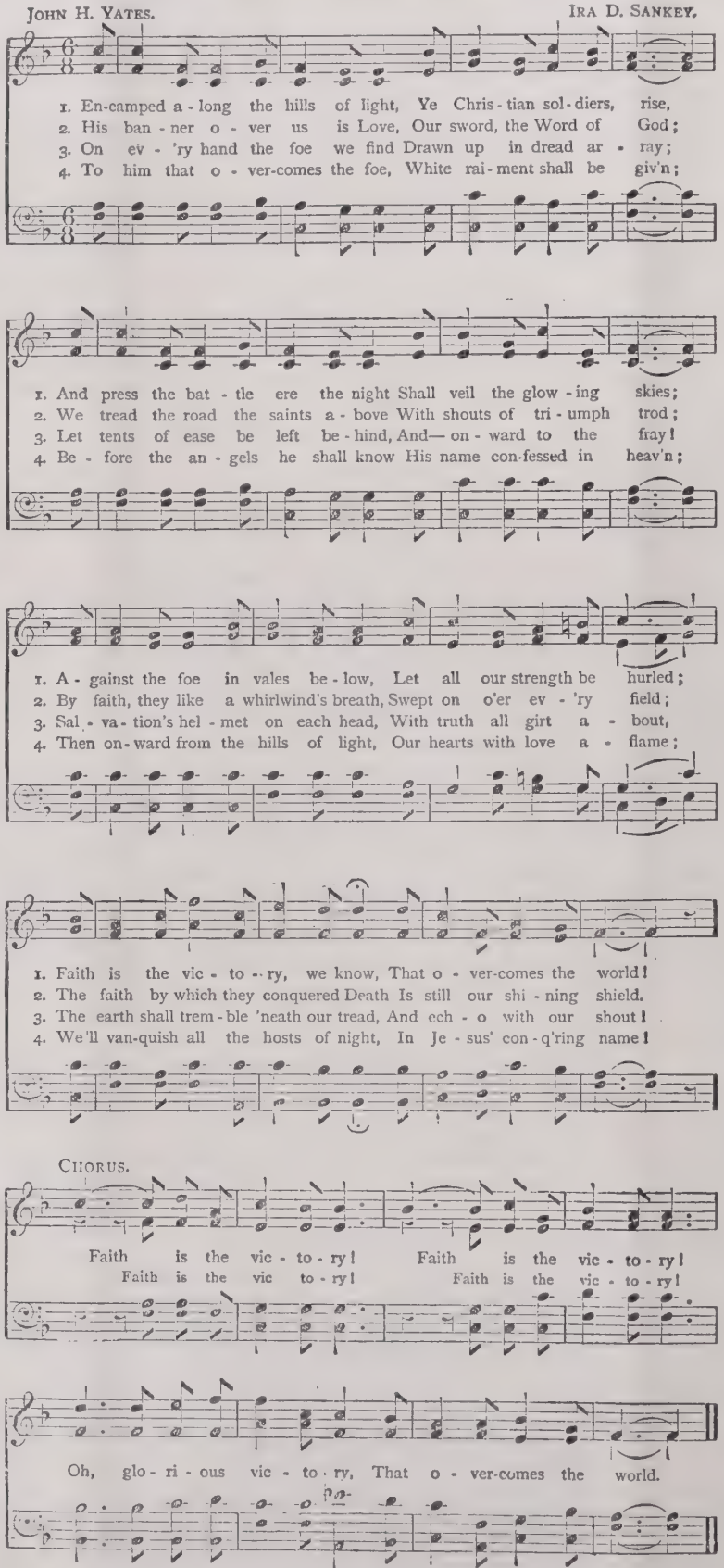
From Cornwall comes £9 13s. 6d., "being a penny in the pound for all goods sold during the year." From Sutton, £1, "a gift on the donor's 91st birthday." On Oct. 1st, Mr. Müller writes, "In addition to many small donations received since Sept. 27, we obtained to-day, on account of the legacy of the late Mr. R. W. J., £550."

These are samples of many similar instances of the providential way in which the work has been sustained through another year. For more than half a century the career of this institution has been watched with the deepest interest by thousands of God's children, who have either learned by it the lesson of faith in God, or have had their faith wonderfully strengthened by its records. As the ship has sailed on in deep water with plenty of sea room, they have learned lessons of Divine power and goodness and liberality; and they will still continue to learn the same lessons, even more thoroughly, as they observe the Divine hand guiding it through straits and shallows out again into the wealth of ocean.

Faith is the Victory!

"This is the victory that overcometh the world, even our faith. —1 JOHN v. 4.

JOHN H. YATES. IRA D. SANKEY.



A "CHRISTIAN ENDEAVOUR" HYMN.

From "NEW HYMNS AND SOLOS," compiled by Ira D. Sankey, and now being used at Mr. Moody's meetings. (London Morgan and Scott. 1s. 6d.)

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EVANGELICAL ALLIANCE.—The annual conference (commencing on Monday evening, Sept. 26, and concluding on Thursday evening, the 29th), will take the place of the Christian Convention held at Dundee annually in September. Amongst the speakers are Rev. H. E. Fox, Principal Douglas, Revs. John Bennett, D.D., H. D. Brown, G. Wilson, John Smith, Professor J. R. Thomson, J. Urquhart, F. E. Marsh, James Johnston and others.

MISS M. F. CUSACK:

"THE NUN OF KENMARE."

ONE of the most interesting books of a biographical kind that issued from the press of this country last season was THE STORY OF MY LIFE, by Miss Cusack, better known as "The Nun of Kenmare" (Hodder and Stoughton, 6s.). A more reliable and instructive commentary on the teachings and methods of the apostate Church system which calls itself Roman Catholic, has never been given to the reading public of to-day. Anything more opposed both to the letter and spirit of Christianity, than the sayings and doings here recorded of Romish ecclesiastics and functionaries, it would be impossible to conceive. Miss Cusack's story of her strange and eventful life has therefore a value far exceeding its merely personal aspects. It is an unfolding and an exposure of that unscriptural, inhuman, and degrading organisation that acts as a social and spiritual blight wherever it prevails, and is now striving to bring Christendom once more under its malign domination.

MARY FRANCES CUSACK is descended from an ancient and well-known Irish Protestant family. Circumstances deprived her in her early days of the parental care and nurture that might have saved her from many of the sorrowful experiences of later life. She got a liberal education, however, and there were before her bright prospects of earthly happiness. Suddenly the young friend who had won her ardent heart, and to whom she was betrothed, was stricken down by the hand of death. The whole outlook of Miss Cusack's life was changed. She was prostrate for a time. During convalescence she was induced to read much High Church literature, the study of which predisposed her towards the vocation of a "Sister" in a Protestant convent. About this time her path crossed that of Dr. Pusey, whose influence decided her. Incidentally, we may remark that Miss Cusack, in her narrative, speaks in very plain and by no means flattering terms of the methods adopted by Dr. Pusey in his ritualistic propaganda: "He let expediency be the rule of his life, instead of honesty. He deliberately deceived those who confided in him with a trust which almost amounted to worship."

Miss Cusack's "romantic ideas of a Sister's life" were soon dispelled by her experiences of the jealousies, backbitings, and internal strifes, as well as by the daily round of monotonous work, religious service, and Romish imitations at the Plymouth and other conventual institutions. But the superstitious virus had begun to course within her veins, and she was ultimately led to the conclusion "that Puseyism was a very miserable imitation at best," and that she had better try the real thing. She secured an introduction to a Romish priest in London, and was in due course received into that communion. "When I joined the Church of Rome," she says, "I had no idea of what Rome taught or of what Rome was. I knew later to my bitter cost, when the knowledge was useless. I believe there are few who entered Rome at that time who did so much personally for the Church, yet to-day all the recompense I have is to be assured that I have lost my soul, and to be left to the doubtful charity of strangers for my daily bread. . . . If the Inquisition had the power which it used to exercise, and which it may have again if Christian people are not warned in time, all that I have done would not procure for me even a mitigation of the death penalty, or of the torture which would precede it. And yet Rome claims to be a Christian Church."



(From a Photo by Messrs. Elliott & Fry, 55, Baker-street, London, W.

It would be impossible within the limits of a short sketch to enter into any detailed account of the strange vicissitudes that marked Miss Cusack's life as a Romish nun. That she was thoroughly sincere and desirous to do good to those round about her cannot be successfully questioned. It is true that a feeling of wonder arises in our minds, as we read the miserable story of the way in which she was thwarted, opposed, and traduced, how it could have taken her so long to be undeceived, and why she did not leave the Romish faith and fellowship long years before she was driven to that step. It may be that God had wise purposes in permitting her to drink deeply of the cup of bitter disappointment; of ecclesiastical self-seeking and tyranny; of feminine pettiness and spite; of the deceptions and cruelties of convent life, and of the wholly unnatural and unsatisfying character of the conventual system. Miss Cusack is very candid, but very fair and impartial in her descriptions of what she saw and knew and experienced. She hints at, rather than openly speaks of, the grosser abuses of the system, and utters a plain warning to English Protestants against permitting in their native land such horrors as have disgraced convent life in other countries and in past days.

Becoming a member of the order of the "Poor Clares" in Newry convent, a year after she joined the Romish Church, she passed her novitiate there; and before making her final vows she was obliged to sign a deed of gift making over all her property to the convent. "I did not know what a deed of gift was then. I know now, when, in advancing years, I have to earn my daily bread, and know that those who practically drove me out of a home by ceaseless cruelty have the enjoyment of all that ought to have been mine."

The next stage of Miss Cusack's life was that which brought her public notice and fame, and secured for her the appellation of "The Nun of Kenmare." A sisterhood having been founded at Kenmare, she joined it. There she did much literary work on behalf of Romanism, the proceeds of her publications being swallowed up by the convent. During the famine year of 1879 she took an active part in the work of relief, and nearly £20,000 came in through her instrumentality. As to the agrarian troubles of the Irish peasantry, she asserts that "the Roman Catholic landlords are the very worst in Ireland"; and that the country will continue to be in a miserable condition "until some Christian statesman rises in the might of the Lord, and declares that Ireland shall not be governed by the Pope, or by selfish landlords or 'patriots,' but on Christian principles."

Notwithstanding her self-denying endeavours to benefit the poor, "Sister Clare," as she was called, suffered much wrong at the

hands of priests, who made and published libellous attacks on her. There were others, including many Protestants, who appreciated her efforts. She had also "troubles with troublesome Sisters," and she was constrained to leave Kenmare with the view of founding a new convent at Knock, a place of notoriety for alleged miraculous cures. She intended to commence a work for the better education and training of servant girls, so as to fit them for emigration. She was thwarted and opposed in every way by her ecclesiastical superiors, and finally she was driven from Knock, her health having greatly suffered through the treatment she received. It is a wretched story of base ingratitude and of cruel, heartless scheming, and we commend the perusal of it to any whose eyes have not been opened to the reality of this God-dishonouring, man-degrading system.

Sister Clare came to England and proceeded to Rome, where she saw the Pope; and she received his special commendation for her new plan of service. Having been forced to leave Ireland, she went to the United States, partly to collect funds for her scheme, and partly to find an opening for an Emigrants' Home. But her persecutors had been beforehand with her, and she found that the calumnious reports with respect to her, started on this side the Atlantic, had been circulated on the other side, despite the endorsement of her plans by the authorities at Rome. There is not the harmony inside the Roman Catholic fold, she says, that some Protestants fondly imagine. "There is no Church so rent by factions, jealousy, and discord, but the iron lash of Papal authority is freely used to silence any public exhibition of the sore."

In America she found the same cruel and unreasonable opposition from priests and bishops, and the same, if not more glaring, abuses in connection with the conventual system. Slowly but surely the conviction grew in her mind that "Rome was a gigantic fraud." She was loth to cut herself off completely from those in the Romish Communion, whom she had helped, and for whom she felt in a large degree responsible. She wrote to a Protestant Episcopal minister in America, who had at one time been a Romish priest, but had been delivered from that bondage. Having received counsel from him and his bishop, she resolved that the die should be cast, and she left the Romish institution where she was sojourning. This she had to do almost by stealth, in order to secure the safety of papers valuable to her, and which would otherwise have been destroyed; and some of her first experiences among Protestants in America were not particularly encouraging. In vain she pleaded with Christians of all denominations to help her in establishing a quiet mission for Romanists in New York. According to Miss Cusack, the power of Romanism is so great and widespread in America that even sturdy Protestants are afraid to oppose it openly. Her correspondence was withheld from her by Romish postal officials. "America is supposed to be a free country, but it is not a free country for those who leave the Church of Rome. The great majority of offices, high and low, are in the hands of Rome."

She left America with a sad heart, and returned to England, where she now lives—a poorer and sadder but a wiser woman. Her career ought to be as a beacon light, and a voice of warning to all who are being deluded by the specious sophistries and immoral pretensions of this anti-Christian and relentless federation—the greatest foe to human freedom and to purity of faith that the world has ever seen. Miss Cusack is now engaged in lecturing throughout Great Britain, so far as her strength will allow.

She is also engaged in trying to reach Sisters who would leave convents if they were assured of a temporary home. She has taken a room at 8, South-street, Thurloo-square, S.W., where she can see Roman Catholics who wish to hear from herself privately, and personally, why she left the Church of Rome. Already she has received the thanks of one gentleman whose daughter was enticed into a convent. Mr. H—— says:—"We hope your work prospers, and that you are getting the financial support you need for this anxious work, so trying to your health. May God bless you for what you have done for us!"

We earnestly commend Miss Cusack and her work to the sympathies and prayers of Christians everywhere.

Rescue Notes.

BY MRS. BRAMWELL BOOTH.

The Rescue Work of the Salvation Army is so generally admitted, whether judged by its methods or by its results, to be worthy of the sympathy and support of all, that it is often in danger of losing, and, in fact, does lose, the very help it so much needs because the Lord's stewards imagine that its wants are always supplied. I think this is our case just now. I have received during the last eighteen months or two years particularly, and continue to receive, from Christians of every name who have personal knowledge of our work, most precious testimonies of their gratitude to God for what He is doing in this part of the field, as well as to personal blessing received through those who have gone out from us to fight the battle of life.

Circumstances prevented us from holding the annual meeting usually held at this time of the year in connection with our work. This fact, I think, makes it desirable that I should report progress to many friends among the readers of The Christian who are, I know, interested in our Homes. I will confine my remarks entirely to the operations carried on in the United Kingdom.

We have now sixteen separate Homes, affording accommodation at the same time for 387 women. In addition there are three promising young business undertakings finding remunerative employment for seventy more. During the year ending last month we have received 1,498 women and girls in moral and physical danger and distress, and during the same period have sent out, with every prospect of earning an honest and virtuous livelihood, 1,176, of whom 705 have been sent to domestic service in this country, largely in Christian homes. Figures are not as a rule very interesting, and to the average reader I fear that even these will appear rather dry. I have not space to discuss their inward meaning; may I be permitted to say, however, that they possess a significance of the highest import. They are not merely the records of a great work accomplished by the grace of God, but they are fraught with a great hope for thousands of lost ones who are now in the shadow of uncleanness and death.

I speak thus because all those who are working with me have set before their minds and hearts as the end of all their labour the *conversion* of all who come into our hands. To this I attribute not only the permanence which characterises the work accomplished in our Homes, but the happiness and freedom from many difficulties which might reasonably be expected in dealing with this class while they are under our care. Of course we have some failures and some disappointments, but even among the comparatively small proportion of those who have left us as unsatisfactory in former years many have in some way or other returned to our influence, and thus we have found the "bread" after many days.

God wonderfully justifies his own methods and "fulfils Himself in many ways." Our faith in Him for the most hopeless cases has again and again begotten in the hearts of the most degraded and abandoned a hope for their own salvation. "If I can only get to them," said a poor outcast, reputed by the police to be the worst woman in the country — "if I can only get to them there'll be a chance." She did get to us, and a terrible accumulation of wrong and cruelty, of sin and suffering, her life had been up to that hour. For years she had lived in the fields and woods near her native town, only visiting it for shameful deeds, and her whole *ensemble* when she reached us was that of a neglected animal rather than of a woman. Love and patience and the re-creating power of the Holy Spirit of God restored in some measure his lost image, and now C. is living an earnest and humble Christian life.

In nothing have I been more rejoiced than in the reproductiveness of our work. Only this week a former inmate of one of the Homes (who gives out of her own earnings 6d. a week to the funds) arranged to have two girls sent to us, who through her seeking out and personal influence are abandoning their evil life. But it is the blessing that often follows the advent of one of our girls into a household which specially cheers me. It is not uncommon to hear of the salvation of fellow-servants through their instrumentality, and to receive letters from Christian mistresses expressing the deepest gratitude to God for help received through them. Of a truth our Lord chooses his own instruments to do his own work, and a Magdalene may still sometimes do for Him work which a Peter or a John may not.

This effort has a special claim on the Christian churches. The daughters of every church knock at our doors and find them open. I sometimes think I have been given to see the answers of more mothers' prayers than any Christian woman of my age. For while I mourn the want in home training which has so often led to the wandering away of the lost sheep, I can rejoice all the same when we are able to say "The dead is alive and the lost is found."

We ask your prayers. Much of our work has to be done in an atmosphere laden with the taint of the most degrading and depressing impurity, and in the face of difficulties which God alone can enable us to overcome. The cruelty of sin, its reckless and shameless disregard of its own consequences, and the *ruin of hope* in multitudes of hearts, all burden us, sometimes beyond measure. Pray for us, please, and help us with money and sympathy to carry on this warfare as God shall enable you. Yours, seeking the lost,

Florence E. Booth.

259, *Mare-street, Hackney, London.*

Young City Toilers.

Those who are interested in our "Old Welcome" efforts to help young city toilers will be glad to hear that we have been able to give over 300 of them some hours of fresh air in the Forest.

Through the kindness of a lady who owns a small portion of the Forest, we were privileged to have a delightful spot all to ourselves. After some hours of recreation, all who wished were invited to stay to a meeting for testimony from the ladies and their friends, and we were very pleased to see a large majority remain with us. Great blessing resulted from this simple service, there being some decided cases of conversion.

We are rejoiced to be able to send a few of our weary women to the seaside. One who is now at Lancing-on-Sea for a fortnight writes most cheerily: "I thank you so much for sending me to this lovely place. The ladies are all so kind here, I shall be sorry to say good-bye. After breakfast we sing hymns, and a chapter is read which is a splendid help to any one during the day. I cannot tell you how *grand* the *sea* is: I had never seen it before."

The sympathising friends who help us to give our weary sisters this rest and enjoyment will be richly repaid when they hear what a blessing it brings to many. We should be glad to receive any good sound *Gospel* books, tracts, or leaflets for distribution. Eleanor Fisher.

Cross Keys Square, E.C.

KESWICK CONVENTION.

(Continued from last week.)

THE PRAISE MEETING.

The proceedings at the meeting for praise on Saturday morning, July 30, were pitched in a high key, and properly so, for many testimonies had been borne to blessing resulting from the Convention. During the week numerous requests for prayer had been received; now a budget of requests for praise was produced. In some cases the reason assigned was that believers had attained to an assurance which they had never before realised of the all-sufficiency of Divine grace. In others, God was thanked for revealing to trusting souls the reality of the cleansing power of the blood of Christ and the filling of the Holy Spirit, whereby true professors were enabled to perform, and faithful witnesses to work, to the glory of God. There were also many cases of gratitude for light upon the elements of Gospel truth, those who entered the tent aliens from the heavenly commonwealth being able to rejoice in adoption into the Divine family through faith in the atoning work of the Lord Jesus Christ. The remarkably fine weather that prevailed throughout the week was also a constant topic of thankfulness.

Praise was not simply verbal. During the latter part of the week a number of persons who had obtained spiritual profit at the Convention signified their joy by making offerings for the work of God in various fields of labour. The cause of missions had been made to press on many hearts. Therefore, a gift was sent, "from one who desires henceforth to be a more faithful steward; I cannot offer myself, but will do all I can to send others into the foreign field." Another offering was "from two sisters, for foreign missions and itinerant work in Ireland." Gold chains, rings, and parcels of jewellery were handed up, in the interest of missions, by persons who had determined to dispense with superfluities. Another earnest soul gave a bicycle "for mission work." One donor had been greatly helped by an exposition by the Tamil evangelist, "David," who spoke of God's promises and undertakings under the figure of "a cheque, to be received by faith, and cashed by obedience." The Keswick Mission was specified in many cases.

In song as well as prayer-utterance, God was thanked for all the fruit of the Convention. Then the company on the platform led with parting words in the form of selections from Holy Writ. In individual cases sentences of explanation were added. Mr. Hopkins quoted Isaiah lviii. 2, pointing out that the promise covers guidance, satisfaction, and strengthening. Mr. Moule gave 2 Samuel xix. 30 and Psalm cxxxix. 23. Mr. Moody rejoiced in a deepened realisation of the fulness of Luke xv. 31. The chairman (Mr. Robert Wilson) joined in the thanksgiving of our Lord as recorded in Matt. xi. 25, 26. From all parts of the hall, for about half an hour, messages of peace and words of counsel were given in the form of Scripture quotations. "We have found Him" (Jno. i. 45), said one; "Ye are dead, and your life is hid with Christ in God" (Col. iii. 3), said another. Among other very appropriate verses were "Christ shall be magnified in my body, whether by life or by death" (Phil. i. 20); "Son of man, stand upon Thy feet, and I will speak with thee" (Ezek. ii. 1); and "After these things I heard a great voice of much people in heaven saying, Hallelujah, salvation, and glory, and honour, and power be unto the Lord our God" (Rev xix. 1).

The meeting was a season of much refreshment, and was concluded very properly with the hymn, "All hail the power of Jesu's name."

THE MISSIONARY MEETING.

The tent was crowded on Saturday at ten o'clock, when the missionary meeting opened. The platform presented a cosmopolitan appearance, not merely including missionaries from many lands, but grouping blacks and whites in happy contrast—Orientals from Persia and India sitting alongside representatives of the negro race—"all one in Christ Jesus. Dr. Cumming, having, in prayer, presented the great cause of missions to the God of missions, the Chairman read Psalm lxvii. In the course of some remarks he pointed out that the long-accustomed form of Mr. Eugene Stock was absent. He read, however, extracts from a letter from him, dated Sydney, June 6. Having asked for prayer upon the work in which he and Rev. R. W. Stewart are engaged, Mr. Stock said: "I want especially to tell you what a joy it is to come out here and follow in the track of Mr. Grubb and his party. You may be glad of independent testimony to the greatness of the work done. Whenever I find myself in parishes where they laboured, I am sure to find many rejoicing in the Lord and his power to use them in his service."

Mr. Stock went on to intimate that the blessing had spread from the colonists to the heathen, and that many of the candidates who are coming forward for mission work are the fruit of Mr. Grubb's mission. He continued: "I and Mr. Stewart came out here for two purposes—first, to arouse a deeper missionary spirit, and secondly, to make arrangements for sending forth, directly from Australia, candidates desiring to labour in connection with the C.M.S. We have not preached our Society, but have striven to set forth Christ's claim for the service of his people, and have spoken on the mission field in its length and breath. God is graciously prospering our work, and missionary unions are being established. We are here in New South Wales for two months, and then go to Victoria for two months, then to Tasmania and New Zealand. By Christmas I hope to be in England." The chairman was instructed to send a message of warm love to Messrs. Stock and Stewart.

Rev. C. A. Fox led in prayer, remembering England's sins as well as her responsibilities. He asked for the speedy abolition of the opium iniquity, "whereby we increase our revenues by increasing hell's receipts." Deploring the drink traffic, he spoke of "the accursed drink, with added poison, forced upon ignorant savages to complete their savagery." Christian operations at home and abroad were specified, and God was asked to unite his children in a brotherhood of service. "The heathen around," said Mr. Fox, "are all one—in sin, in want, in despair; the Church is divided, though Christ is in her midst."

REV. J. HUDSON TAYLOR

gave the first address, calling attention to the missionary story in Acts iii. and iv., a record which had afforded him strong encouragement during recent troublous times in China. It was the hour of prayer that took Peter and John to the Temple, on the occasion of this miracle of healing performed in the name of Jesus. They were not wealthy, but there is something better than silver and gold. God could feed his missionaries now with manna from heaven as He did the Israelites in the wilderness. He condescends to accept the gifts of his people to carry on his work, not because He cannot do without them, but because He can only give blessing to those who exert themselves to support his work.

At the Shanghai conference, the missionaries entered into a covenant to pray that God would send at least a thousand missionaries to China in the next five years. God began to answer this prayer at once. During the first year 200 missionaries went, many of them not sent in the ordinary ways. From that time missionaries had "poured" into China as never before. Referring to the disturbances in the country, Mr. Taylor said: It is not for the children of God to be appalled when the devil rages. God always lets him overreach himself, and brings good out of seeming evil. God has used the circulation of the wicked pamphlets against the missionaries to open up many fresh regions. The Emperor had to send a proclamation throughout the empire, and workers in connection with the C.I.M. are now witnessing, in cities hitherto closed, and which would have been closed to-day but for Satan's opposition.

God is working in China in a way I have never known. I have recently seen some old brethren, who tell me that within the last few months missionary work has become quite a new thing to them. I believe we are on the eve of a mighty outpouring of the Spirit of God upon them issionaries of China. Our native Christians are feeling that they also want the life more abundant. Mr. Taylor concluded by laying all the workers upon the hearts of his hearers, whom he asked to pray for the sadly needed reinforcements. Miss S. G. Stock's hymn

"THE CRY OF THE HEATHEN,"

having been sung, several brethren delivered addresses of five minutes' duration. Rev. John Wilkinson could not plead so great a cause as that of Israel in such a limited space, so he prayed God to remember his covenant to bless the seed of Abraham.

Rev. J. S. Adams, of the American Baptist Missionary Union, told of Divine interpositions in China; Mr. Maxwell Wright pleaded for South America, with its thirty millions of people; Rev. J. S. Hill, Bishop-designate of the Niger, spoke of the little broken band of labourers in that wide African field in which the names of Samuel Crowther and Graham Wilmot Brooke are specially fragrant; and Dr. Harry Guinness described the need of Central Africa, and the blessing of God upon the efforts of the Congo-Balolo mission in penetrating the dense darkness.

Other speakers were:—Rev. R. Stewart Wright (L.M.S.), from the shores of Tanganyika, Central Africa; Mr. Dudley Kidd, of the Cape General Mission; Miss Reed, of the North Africa Mission; Miss Grimwood, from Tarn Taran, Punjaub, India; Miss Abraham, from Patna, India; Miss Pollard, of the British Syrian Mission; Miss Perston Taylor, engaged in medical mission work in Palestine; Dr. Gillison, of Hankow, China; Rev. J. Morrison, of the Church of Scotland Missionary College, Calcutta, India; and Rev. W. H. Ball, educational missionary in India. Many strong appeals were made for additional workers, the ladies showing that there is to-day a wide-open door among the women in the lands of the East.

Mr. James Henderson followed with a brief account of the new missionary movement among students in Scotland. Meetings have been going on for nearly ten years, and last year some members, after visiting Keswick, went to the University centres telling of the blessing they had received. There are now more than a hundred who have consecrated themselves to God's service.

The hymn "Anywhere with Jesus" having been sung,

MISS GERALDINE GUINNESS

spoke a few words to the female portion of the assembly. She placed before them a fact, a question, and a promise, which were potential in her own life in taking her to China. The *fact* was the passing away of millions who have never heard of Christ. The *question* was—What response have you given to the claim of these souls? You have given, or are giving, some response, and you will have to face it some day. Having called attention to the example of Christ in point of humility, as set forth in Phil. iii. 5-10, the speaker gave the *promise* as found in v. 15 of the same chapter. Some may feel that they have not come to counting all things as but loss for Christ, and to them she commended the word, "If in anything ye be otherwise minded, God shall reveal even this unto you."

REV. F. BARING GOULD

began a warm-hearted address, by referring to the closing words of 1 Cor. ii., 16, "The mind of Christ." This had been the watchword of the Convention, in regard to individual experience, and it was now spoken of as regards the evangelisation of the world. Dealing with the Lord's command, "Go ye into all the world, and preach the Gospel to every creature," he said: Is it not an appalling fact that there are very many places of worship throughout our land where this portion of the mind of Christ is hardly ever alluded to? The result is that there are about eight hundred and fifty millions of the human family who know nothing of the Father's love, nothing of the Saviour's blood, nothing of the Spirit's power. The Protestant Church of Christ sends forth a devoted band of about seven thousand men and women all told. Is there not cause for humiliation? Is there not reason to recognise that the mind of Christ in this respect has not yet been grasped by the Church throughout the world? Here in England, I am told, we have one minister of Christ for every five hundred of the population; in China there is one missionary—man or woman—to every sixty thousand of the population.

In order that the mind of Christ may be realised on this subject, we want—call it, if you wish, a baptism of the Holy Ghost, or the fulness of the blessing—

A SPIRITUAL EARTHQUAKE

in our midst, to shake us from our lethargy. What is the mind of Christ with regard to each individual member of the Church of God? Dr. Pierson has told us that, in accordance with the Divine purpose, every true follower of the Lord Jesus Christ is a co-worker with God the Father, a co-sufferer with God the Son, and a co-witness with God the Holy Ghost. We want to realise our personal responsibility in this matter; that an interest and a share in the

work of world-wide evangelisation may be an integral portion of the life of every true-hearted follower of the Lord Jesus. There is only one single country in the world, Tibet (and perhaps Arabia) that is closed to missionary labour. Let us pray that Tibet may soon be open to the waiting workers of the Moravian Mission on its borders. If the Master were here this morning, would He not say, "Launch out into the deep, and let down your nets for a draught." What would be our response? Would it be, "At thy word, I will let down the net"?

Let me give you two nets:—First, *the net of believing, persevering supplication.* How many of us join in the missionary prayer, "Thy Kingdom come," and also obey the injunction, "Pray ye therefore the Lord of the harvest that He send forth labourers into His harvest"? Let down this net, and teach your children from their earliest days to pray for this cause. A young man prayed all through his school life, "O, Lord Jesus, if it be Thy will, let me be a missionary." Do you wonder that he has gone up to Cambridge with a heart burning with missionary enthusiasm?

Then let down *the net of personal service.* Directly you enter the school of Christ, the Lord comes to you and says, "Go, work to-day in my vineyard." The vineyard is the world. Be perfectly clear, after inquiring of God, where you are to labour—at home or abroad. Take heed that, in all circumstances, you are able, in the presence of God, to say, in the words of one of old, "Thy servant is ready to do whatsoever my lord the king doth appoint." In conclusion, the speaker urged all his hearers to face this great question—to realise their duty, and search their hearts as to their disposition.

Rev. Evan Hopkins followed with a request that those who were willing to hold themselves ready to do the Lord's bidding, either at home or abroad, would indicate it by raising their hands. A large number lifted their hands in response to this solemn question.

Mr. Moody, in a few words of prayer, committed to the Lord those who thus pledged themselves to be his willing servants. "Teach us," he said, "how sweet Thy will is, and enable us to yield ourselves wholly to thee." He also prayed for the labourers in the mission-field, and asked that the Lord would Himself speedily come in triumph and glory.

The benediction having been pronounced by Rev. F. E. Wigram, the Doxology was heartily sung.

A SECOND MISSIONARY MEETING.

was held on Monday morning, August 1, at which Mr. Robert Wilson reported that the money received and promised towards missionary objects during the Convention amounted to £1,166, besides about seventy packets of jewellery, some of them of considerable value. Both these items have since grown, and may yet be added to by consecrated Christian people. Mr. Wilson went on to explain that the number of donors this year has been much more numerous, so that although the total amount is smaller (for last year there were some large gifts which have not been equalled this year) the interest is more widespread. Mr. Wilson remarked that he believed it was the intention of the Missionary Committee to see what could be done to send out definite missionaries to the heathen, thus realising the desire of many friends.

Rev. G. C. Grubb read extracts from reports on his mission tour in Australia, New Zealand, and Tasmania. The various members of his party followed, including Messrs. Campbell and Millard, with Mrs. Millard; also "David," the Tamil evangelist, Messrs. Jackson, Bidlake, and Ewbank. In conclusion, Mr. Grubb prayed for all who are labouring in the cause of Christ. He named many workers at the Antipodes, and in other lands which he had himself visited, and particularly asked God to teach his people to show mercy to Israel, in order that blessing may come to the world through the seed of Abraham turning to the Lord.

MISSION TO THE JEWS.

On the Sunday afternoon Rev. John Wilkinson held a meeting at Friar's Crag, which was largely attended. He had to say little by way of justifying the order—"to the Jew first"—for the audience was made up of such as were already in full sympathy with him and the cause which is so near his heart. He spoke of the present condition of Israel as affording opportunities which the Lord would have His people embrace. He was also able to refer to some of the many cases of blessing consequent upon the testimony of the agents of the Mildmay Mission to the Jews. Fine weather made the proceedings very enjoyable, and many were instructed and cheered by the address delivered. Every word was inspired by love for Israel and Israel's God, and the whole showed a firm grasp of the facts and figures that relate to the history and condition of the chosen race.

CAPE GENERAL MISSION.

An interesting meeting was held at Friar's Crag on the afternoon of Saturday, July 30th. Mr. Arthur Mercer, the secretary, dwelt on the text "He fashioneth their hearts alike," and urged that the unconscious thirst of the soul for Christ was just as real in heathen hearts as in our own. Yet we are allowing the heathen to go down to death thirsty and unsatisfied, not knowing of the River of the Water of Life. Mr. Dudley Kidd, who has lately returned from South Africa, insisted that many Christians in England could never expect the fulness of blessing till their hands were cleansed from bloodguiltiness on account of their heathen brethren, for whom they were doing so little.

He testified to the reality of the work that is being done at Cape Town, the headquarters of the Mission, and where they had about fifty meetings every week, many being in the open air. Branches of work have been started at Pretoria and Johannesburg, the heathen being reached in both places. The Mission has a worker among the native labourers at the Kimberley Diamond Fields; and in Swazieland a missionary and his wife, and native helper are at work, though the ground is hard, owing to the unwillingness of the Queen and her advisers to receive the Gospel, and the consequent fear of the natives to disobey the Court.

CHRISTIAN ENDEAVOUR SOCIETY.

With very small notice a very interesting meeting was held in the Congregational Chapel at Keswick, on the Thursday of Convention week. Rev. W. J. Bain, the pastor, presided, and after his preliminary remarks, Rev. E. R. Hasse, of Mirfield, a manufacturing village in Yorkshire, delivered an address. He said that having classes of factory girls and colliery boys, he had felt the difficulty of keeping them under religious influence. Not long ago a paper reached him from America in which he learned the methods and the success of the Young People's Society of Christian Endeavour. He started with twenty active members, all girls, and about forty associates. The members set themselves to win all the associates for Christ and active membership. They have nearly succeeded.

What are the fruits of the movement? Generally, that the members are rapidly turned into earnest self-sacrificing Christians. As soon as an opening is seen for some department of Christian work, a committee of the young people takes it up. Thus, some of the members noticed that in a certain part of the town there were several infirm old people. They organised cottage meetings for their help, and a great boon these have proved. The missionary spirit has wonderfully spread—missions to lepers, to the black races, almost anything to which they can be helpful, attracts them, and witness for Christ becomes a definite personal thing. They live Christ at home, and parents, hitherto careless are led to Jesus.

Rev. J. J. Muir, of Liverpool, said he looked at the Christian Endeavour movement from the point of view of the root principles of our life—the great method was to get right with God. If no opportunity is given to our young people to show their feeling and devotion, how can we expect their deepest and best impulses to be elicited? Our

PROFESSING CHRISTIANITY IS DROWSY.

Our churches will have to awake to the higher needs of the young people. Christian Endeavour must be something wonderfully attractive, when young ladies and young men preferred it to parties, and the emphatic terms which young people characteristically use are applied to the meetings of the Society. One of the best results is that thus you find out what young people are thinking of. Evangelistic work becomes almost a passion with them.

What a wondrous development the Christian Endeavour has had in a short time! It originated in America in 1881. Now there are 1,200,000 members, and above 20,000 societies. "Oh, very well for boys and girls of the lower stratum," said some critics. His work at Waterloo, near Liverpool, did not lie among that class. He had to deal with young ladies delicately trained and young men in good positions or respectable situations. He found that the Christian Endeavour is equally attractive to these.

Mr. R. C. Morgan, of London, remarked that as we grow older we become more and more interested in the children. The Y.P.S.C.E. solves the important problem what to do with the children just leaving the Sunday-school. He recollected hearing of an old lady led to Christ at ninety after a worldly life, who had been converted as a child, but the elders did not think her old enough to be recognised as a Christian, and all her life from her teens to ninety had been consequently wasted. If the churches dealt fairly or wisely by the children thousands of them would be in recognised fellowship. The C.E. takes account of the children individually; they feel that a personal interest is taken in them, and consequently they feel personally interested in one another. The C.E. pledge is the essence of the movement. It is a definite undertaking to do what is involved in the profession of being a Christian.

Dr. Kitchen, from Australia, said the C.E. needs no apology. Three years ago it reached Australia. Ministers were at their wits' end to know what to do with their young men.

MERE SOCIAL EXPERIMENTS FAILED,

but the C.E. succeeded. It is a mistake to suppose that to interest young people you must patronise, secularise, and shun religion. The Society leads young people to speak and work for the Master. He had himself learned to speak in C.E. meetings. The proceedings bring out their varied gifts, on committees, in organisation, and in direct Christian work. It is a means of spiritual strength to the churches, stirs them up, sweeps them onward in youthful enthusiasm. Sam Jones has said in his brusque way that while the Church is putting on its boots the devil runs a mile.

Rev. Clarkson Piper, of Ipswich, held that the C.E. would be a great stimulus in the churches. He knew a church which had got down to the verge of extinction. A young man introduced the C.E. movement, and the church is now flourishing.

Mrs. Banks, Miss Chambers, several other ladies, and Rev. J. E. Reed added their testimony; and another year perhaps the C.E. will have taken its place at Keswick together with the Y.M.C.A. and Y.W.C.A.

A CONVENTION HYMN.

Holy, holy, holy Lord,
Look from heaven upon Thine own:
With the Spirit light the Word;
Let its pearls in blood be sown.

Give us grace to rise from earth,
Leave its fetters all behind;
Children of a second birth,
Offspring of a purer mind.

Take us, break us on the wheel
Of Thy matchless, holy love;
Make us, even as we kneel,
Worthier of the saints above.

Saviour, touch our hearts with fire,
Thrust us out to seek the lost:—
Rescue them from dirt and mire,
Woo them Godward at all cost.

G. S. Walton, M.B., C.M.
Mildmay Medical Mission.

THE ANTI-SEMITIC AGITATION.—In a letter to a German newspaper, founded to combat the Anti-Semitic agitation, Professor Max Müller says:—"I have repeatedly expressed disapproval of the Anti-Semitic agitation. In all matters I am opposed to shallow generalisation. When one hears people express general opinions about Englishmen, Frenchmen, Germans, &c., one is always led to ask them, 'How many Englishmen have you seen or known?' 'Perhaps twenty.' 'And yet you judge of 20,000,000!' I have known many Jews, having been born at Dessau. Many of my best friends were Jews. Now, it is true that there are black sheep among the Jews, but to judge and condemn the whole people by such is, it must be admitted, opposed to all rules of inductive logic. For a long time past I have preached to every German in England that he is individually responsible for the good name of the German nation. I should like to be able to preach the same to every Jew. Every single Jew is responsible for the good name of his race. If every single Jew would feel this, or if the community would let him feel it, there would be no more Anti-Semitism."

INDIAN CHRISTIANS AND OPIUM.

BY REV. ARTHUR W. PRAUTCH,
OF THANA, BOMBAY.

It is with pain and reluctance that I write upon the use of opium by Indian Christians. The evil exists. There is ground to fear that it is increasing. Only harm can result from hiding the truth from British Christians. While many of them are making sacrifices to extend the Kingdom of Christ in India, their Government is responsible for a policy that is causing sad inroads among the flock won from heathenism.

The evil commences in childhood. I can speak from personal knowledge in regard to Western India. Here it is a common practice for children to be dosed with opium from their babyhood. The evil in its various stages is not obtrusive like some vices, although more fatal, both morally and physically. Its unobtrusive nature often causes it to escape the attention, for a long time, of missionaries. Opium-eating can be indulged in with absolute secrecy. The experience of Dr. Morison, of the Presbyterian Mission, Rampore Beauleah, Bengal, with reference to the general population, must be the experience of many missionaries in regard to the Indian Christian community. Dr. Morison said after investigation caused by an inquiry from England: "I began to realise, for the first time in my life, after twelve years' residence in this town, that there were forces at work under my very eyes that were swiftly and surely bringing ruin and degradation upon innumerable families in India, and that, account for it as we may, our Government was responsible for fostering and propagating this demoralising plague."

I believe few missionaries are more intimate than I with native Christians. Yet I but faintly realised the extent of this evil until I called a meeting of my native helpers, especially to consider the subject. From their clues I have gathered painful evidence. I will first deal with giving opium to children, and its results. A few days ago I called upon nine families, who, it was suspected, among others used opium. Six of them confessed to me that it was true.

In one family it was said, "Opium constipates the child, so there is not so much work for the mother to keep it clean!" This policy will explain not a few early deaths. In answer to the question, "Do you know of cases of overdose?" the father of the family said, "Yes; our neighbour's wife was annoyed at the child worrying her, and gave her a larger dose than usual. The child fell into a stupor like death. The mother raised a wail, and I went to see what was the matter. I poured water on the (mud) floor, laid the child on the damp place, poured water over her, and fanned her. After a time she came to." This Christian man would not be classed among the ignorant. He was baptized many years ago, and has held a teacher's position in mission schools.

In another Christian family it was the custom for the mother to put opium on her finger, and then give it to the baby to suck. In yet another Christian family, where there were five children, the parents admitted that opium had been given to all, through ignorance; but they would do it no more. Here, alas! the seed has been sown in the appetites of the children, and who knows what it may bring forth?

The other cases were similar. In every instance the parents confessed that opium makes a child dull, and that there is danger, in these doses to children, of the foundation of the opium habit being laid for adult years, although the doses are generally stopped not later than when the child reaches the age of four. The *Bombay Guardian*, of July 2nd, 1892, gives an illustration that is to the point. It says, "It is not Mohammedans and Hindus alone who are the victims of this black plague. Painful instances could be given of its ravages among Indian Christians, many of whom acquire the opium crave in childhood. How this happens was indicated three days ago, when a missionary brought to us a little tin box, the interior sticky with opium, which he had labelled as follows: 'This box with the opium in it was taken from the shelf of a native Christian family of over fifteen years' standing by a misionary visiting. It was for the use of children.'"

This dosing of children with opium is responsible for a great deal in after years. In writing upon this subject in relation to Indian children generally (the principle applies to the children of Christian and non-Christian parents alike), Miss A. M. Andrews,* Ludhaiana, Punjab, said last year: "In our work as Zenana Missionaries we see much of the incautious use of opium. Infants are often brought to the dispensary more or less heavily drugged; and many are the children I have had to teach who could hardly learn, *so stupefied were their brains for life* by the nightly doses given to them while babies. *Such children, too, are very frequently vicious and their moral sense seems so dulled that it is impossible to awaken them to shame or remorse for their faults as you can other children.* I remember one specially sad case of a little English child born in India, who, on the loss of her mother, was sent to her grandmother in England. The lady, an earnest Christian, was, when I saw her, in deep distress over the depravity of her grandchild. The child was nice in many ways, but her moral sense appeared hopelessly asleep. Her friends had every reason to fear that as an infant she had been drugged with opium by her ayah, and this fear was confirmed in my mind by the description given me of her. It corresponded so completely with what I have seen in native children who have been thus drugged."

Many young men and women, the children of native Christian parents, are handicapped in the way above mentioned. Vicious propensities have been incited, and the moral sense dulled within them. Pity them. Government opium has caused them to have not one, or two, or three, but a legion of demons to fight against, and that with an enfeebled will.

"*Government opium!*" perhaps you exclaim, and then ask, "What has Government to do *especially* with giving opium to children?" In Bombay Presidency (I do not know how it is elsewhere), the Government has a very direct connection with drugging children with opium. It has assumed the legitimacy of the custom, and taken the monopoly of the business instead of discountenancing it. The following is translated from an official notice that has been posted about Bombay. "At present the right of selling children's [opium] pills has been given to the Bombay Opium Contractors, and such pills can be bought of all the Government opium shops in Bombay."

Cases of adult slaves of opium among Indian Christians (including preachers), are cited in "The Truth upon a Momentous Subject," by two Indian missionaries.* I could add others. Several have come to my knowledge within the past few weeks. Out of consideration for the victims and their families, I will throw over their sad histories the cloak of silence. Let British Christians take this to heart, that they cannot allow their Government to continue the calamitous opium traffic without the drug making havoc among the work of missionaries. This is the case in two directions, *viz*:—(1) in the native church; and (2) in increasing the difficulty of obtaining converts from an opium-permeated population.

British Christians should demand the immediate prohibition, under the British flag in the East, of this agent of hell, and wash their hands also of the wrong that is being done to China by its export to that many-millioned land. The insignificant quantity that may be required for medicine can easily be arranged for while stopping the black plague in India.

*Of the Society for Promoting Female Education in the East.

*London: Morgan and Scott. Price 1½d., by post 2d.

Convention at Dufftown, N.B.

This annual gathering took place in the Town Hall, Dufftown, on Wednesday of last week. The first meeting was occupied with a Bible study on "The New Covenant." Rev. James Smith, who was chairman, gave the opening address. He showed that the covenants of Scripture might be divided into conditional and unconditional, according to the measure in which they depended on man's conduct. He then sketched the covenants, the Noachic, the Abrahamic, the Sinaitic, the Davidic, and the New Covenant announced by Jeremiah, and pointed out how they all meet in Christ—how they all involve sacrifice, and how they all have signs or tokens. Finally, by a reference to Heb. xiii. 20, he submitted that we might justly speak of "the blood" as the *demand* or requirement of the covenant; of "the resurrection" as the *guarantee* of its provisions, and of "the Spirit" as the *seal* of it; the first answering to the mediatorship, and the second to the suretyship of Him in whom all covenants and promises are yea and amen.

The next speaker was Mr. Duncan Davidson, of Inchmarlo, who read Galations iii., 13—18, and showed how we are in the Covenanter, and that all our blessings are in Him as the Seed of Abraham, and all based on redemption, according to ver. 13.

Mr. James Butland followed with a clear and practical word on Peter i. 2, pressing home the truth that obedience is the sure pathway to the possession and enjoyment of all promised blessings, obedience being associated with election, with spirit sanctification (or setting apart) and with blood-sprinkling.

Mr. James E. Mathieson, of London, spoke a helpful message and the meeting terminated, all hearts being cheered by God's counsels and filled with his blessing.

The missionary meeting in the afternoon was presided over by Mr. Mathieson and addressed by Dr. Cousland, who spoke of medical mission work in China; by Rev. T. T. Matthews, who spoke from twenty years, personal knowledge of the wonderful work of God in Madagascar, and whose thrilling narrative fairly carried away the audience; and by Dr. J. L. Maxwell, of London, who spoke of the work in Africa in particular; and of the special difficulties in the various fields, and how God meets those difficulties in general. All these addresses were pointed, informing, and powerful, and the meeting separated praising God for the great things God is doing among the nations.

A women's meeting in the evening was addressed by Mrs. Stewart of Logie, and by Mrs. Davidson of Inchmarlo; and the evening meeting at 8 o'clock for Gospel Testimony was addressed by Rev. J. B. Cumming, who was in the chair, on Heb. ix. 16, 17, and x. 28, 29, showing that the death of Christ has met all covenant demands, and that the penalities attached to the Gospel testimony were more awful than those attached to the law of Moses. Mr. Butland then gave a lucid and stirring address on the story of Mephibosheth in 2 Sam. ix.; and Mr. Davidson followed this up with an earnest appeal from the parable of the "great supper" in Luke xiv. 16-24. These Gospel testimonies were touching and telling, and a deep spirit of solemnity pervaded the audience, and before all left the hall, there is reason to believe that some eyes were opened to see Jesus. The audiences all day were larger than usual.

MR. MOODY IN NEWCASTLE.

After a flying visit to Scotland, Mr. Moody opened on Thursday evening his third campaign in Newcastle-on-Tyne. Meetings were held in the Circus, seating between 2,000 and 3,000 persons. The arrangements had been made by a united committee working in connection with the Y.M.C.A., while a fine choir had been formed of 300 voices, and the mission had been looked forward to with hopefulness and prayer.

At the first meeting on Thursday evening the great building was crowded densely, and as one who was present wrote: Mr. Moody has lost none of the old fire. It is eleven years since he last spoke in Newcastle, but time has dealt tenderly with him, and there was before the audience last night the same robust form, the same great individuality, and the same rugged eloquence that have so often charmed large assemblages in this and other lands. The evangelist took no text for his remarks. It was an address, as he avowed it to be, to Christian people, and it dealt fully and generally with the faults of both ministers and people. The quickened church, he maintained, was the greatest power on earth, for the quickened church possessed the Spirit of God, and it was the work of the Holy Ghost to convince men of sin. If they had to preach Christ they would require the assistance of the Holy Ghost, and with that assistance there could be no defeat. When the Holy Ghost convinced men and women of sin He shed abroad the love of God in their hearts, and they were blessed with a new creation, a new force, a new hope, a new joy, and a new love. It was not a natural love merely; it was something higher, broader, deeper: it was the love of God. This was the kind of love they required; and with it the Christian should be full of joy—the joy of the Lord, but to secure this they required prayer, they wanted the true spirit of Christianity to bring power to the people.

Two large meetings were held both on Friday and Saturday, while on Sunday Mr. Moody spoke at no less than six meetings, beginning with the early morning Christian workers' gathering. In the forenoon great efforts had been made to secure the attendance of non-church-goers, and the result was a splendid turn-out of working men. The remarkable gathering of the day was, however, the great open-air service, when from five to six thousand persons listened to the Gospel. The six o'clock service was for men only; while the final meeting in the People's Palace was crowded and enthusiastic, and accompanied by many tokens of solemnity and power.

Short as the mission has been, comparatively, it is believed by those who have shared the work and taken part in the inquiry meetings, that very real work has been done, and that many souls have been aroused from the slumber of sin and compelled to flee for refuge to the Lord Jesus Christ.

THE UNIVERSITY CAMP for public-school boys has been much blessed. It began and ended each day with a short and bright service, conducted by Canon Taylor Smith, and the presence of God was manifested, especially on the Sunday and the two following days. The Tuesday service took the form of a testimony meeting, when many of the boys stood up before their schoolfellows, and told of blessings received, in some cases of definite conversion, and in others of restoration from backsliding. At the close of the meeting and until a late hour in the night, little groups and knots of lads might be seen gathering round their officers, and others speaking of, and enquiring concerning the things of the Kingdom of God.

Letters to the Editor.

THE BOOK OF ESTHER.

Sir,—In your issue of July 14, 1892, a correspondent, speaking of the account contained in the Book of Esther, says: "The question is not, whether the slaughter be called a massacre or self-defence, but whether we can morally approve, or refer to the Divine Being as the authority, a method of retaliation which resulted in such carnage. From the teaching of the New Testament we know that we cannot. . . We have to correct the moral teaching of the earlier books by reference to the spirit of Christ."

There seems to me to be in this connection a certain confounding of things which greatly differ. The account as given in Esther informs us that Haman the Agagite, or Amalekite, maliciously plotted to destroy the whole Jewish nation, because of one independent man who would not bow to him or do him reverence. This slaughter if it had been accomplished would have cut off the Jewish nation, in which rested the promise and hope of man's redemption, so far as it existed in the hundred and twenty-seven provinces of the Persian empire, reaching from India to Ethiopia; and this calamity was the result of the plotting of one man of a race which for its sins had been long before condemned to extermination.

Through a chain of marked and mysterious providences this wicked purpose was discovered, but too late; and as the laws of the Medes and Persians admitted of no repeal, the only thing to be done was to allow the Jews permission to defend themselves. They were accordingly granted permission to "gather themselves together, and to *stand for their life*, to destroy, to slay, and to cause to perish, all the power of the people and province *that would assault them*, both little ones and women, and to take the spoil of them for a prey." (Esther viii. 11). Accordingly this was done. The Jews gathered themselves together and stood for their lives, and slew eight hundred men at Shushan, and seventy-five thousand in the different provinces throughout the land. These men were, according to the decree, men *that would assault them*, that is, their assailants; persons who sought to murder the unoffending Jews, were met and destroyed. The Jews did not assail others, nor did they meddle with their "spoil," though the King's decree permitted them to do this. Now this, it is said, "we cannot morally approve, or refer to the Divine Being as the authority."

Concerning this there are several things to be said:

First, the Book of Esther does not "refer to the Divine Being as authority" for these proceedings. The sole authority for it was King Ahasuerus, the Persian Emperor, who had been deceived into an unjust act, and who issued this edict for the protection of a wronged and outraged people, who, as his captives and subjects, had a right to protection at his hands. The question whether God approved of it or not is entirely gratuitous, for the name of God does not appear in the whole book; nothing in it is said in the record to be done by the authority of God; nor is there any "moral teaching" concerning the act; but the providence of God most manifestly appears in bringing about in various ways the deliverance of His people whom He had promised to protect, and the destruction of the Amalekite family of Haman, whom, long before, the Lord had declared He would, for their sins, blot out from under heaven.

The New Testament was not the law-book by which the hundred and twenty-seven provinces of Persia were governed. Nor is it yet the law-book by which any nation is governed or ever has been governed. The author of the Book of Esther does not say that the proceedings which are there narrated were right or wrong. He simply tells the story, and speaks of the deliverance of the Jews from the hands of their enemies, passing no judgment on the acts or the motives of the chief actors.

Secondly, are we quite certain that we "cannot morally approve" of an oppressed people, given up to slaughter by an unjust decree, standing *for their lives*, when they had the warrant of the Government for so doing? We may bear in mind that these men were not Christians; they were Jews, and they were simply Jews outwardly. Some of them were devout, some of them were very likely not. There is no evidence that they were better than or different from the ordinary Jew; and therefore the question arises, whether a *man*, not a Christian, has a *right* under any circumstances, to *stand for his life* or defend himself. The laws of all lands declare that a man *has such a right*; that self-preservation is the first law of nature, and that a man has a *right to protect his life*. This may be contrary to the directions given to Christians in the New Testament, but these men were not Christians, and all men have not faith; and there are few people, probably, who will not admit that there are some things which some men have a *right* to do, which Christians, as individuals, ought not to do. For example, a judge has a legal right to condemn a murderer to death. Has a Christian such a right by virtue of his Christian character? An executioner has a legal right to take human life. Has a Christian such a right according to the New Testament? These rights do not come to men *as Christians*, they come from "the powers that be," which "are ordained of God." They come from the civil magistrate who "beareth not the sword in vain." They come from that authority which makes the magistrate "a terror to evil doers, and for the praise of them that do well."

Third, there seems to be some misapprehension concerning the principles embodied in the Mosaic Law and the Gospel of Christ. These principles, it is said, cannot be reconciled, and, therefore, it is claimed that, while the New Testament is a revelation from God, these portions of the Old Testament inconsistent with the New must be accounted as coming from a different source.

But do these objectors weigh well the difference between the Law and the Gospel? The Law of Moses was given to a people which had no national organization, no government, no rulers, *no laws*. Going down to Egypt as a little band of hunger-driven pilgrims and strangers, they were subject during the centuries of their sojourning there to Egyptian law. Departing from Egypt they were without laws. But the government of three millions of people without laws would be an impossibility; anarchy and ruin would have been the result of such an experiment. Hence a law was given: the most wise and humane and salutary that the world has known. But it was a *law* resting upon the Divine authority, executed by human hands, and enforced by penalties, otherwise it would have been simply advice without authority.

The Gospel of Christ was *not designed as a law*. It was given, *not* to a nation which had no laws or organization, but it was sent forth into a world which was already *filled with organized governments*, ruled by kings, controlled by laws, having abundant legislation, and requiring nothing in these departments. Our Saviour gave no regulations for the direction of national affairs. He gave no direction for the punishment of crimes. We shall search in vain through the teachings of our Saviour to find any direction for the punishment of murder, theft, robbery, or any other crime against the civil law. There was no need of legislation regarding these matters; there had already been legislation enough, and if the Saviour in his teachings had outlined a plan of government, or given magistrates directions for the orderly execution of their duty, his Church would at once have come into collision with the civil power in every land where the Gospel is preached.

Omitting all mention of these things, leaving Cæsar to attend to Cæsar's affairs, He taught *not* the duties of governors or of rulers, but the duties of *men* and *women* as private individuals. Consequently his Gospel has gone into all lands under monarchies, empires, republics, and among the savage tribes; the Gospel of Christ makes men better under all governments, but interferes directly with no form of government which exists.

This does not by any means imply that government is unnecessary, or is unjust, or is wrong; it simply indicates that the Gospel of Christ was *not designed for the government of the world*, but for the *salvation of the individual*, and that, instead of laying the foundation for commonwealths and governments, to supplement the governments that already existed under Divine authority, the Gospel works by improving and regenerating the individual, and so indirectly works, to some extent, a cure for the abuses and the wrongs that fill the world.

Here then we have two entirely distinct systems; the Mosaic Law, laying the foundation of civil government, and the Gospel of Christ, making provision for personal salvation.

But we are not to imagine, because the Gospel does not interfere with government, that government is wrong, or that kings and rulers have no right to protect their subjects, or to punish their enemies; nor have we just reason to conclude that the Jews, unjustly assailed, had no right to defend themselves, when the government under which they lived expressly empowered them to do it. They were actuated by no mere thirst for blood or desire for personal vengeance. The life of the nation was at stake, the nation in which the world's hope in the coming of Messiah was enshrined; and under the highest human authority known to them in the Persian empire, these assaulted people protected themselves. To say that men have no right to meet force with force, is to subvert all government, and turn the world over to the dominion of robbers, murderers, and assassins.

The representations of the Divine character as marked by unvarying kindness, tenderness, and compassion, are essentially one-sided. The Scripture teaching represents the Lord not only as a God of Love, and compassion, and tenderness, but "as a man of war;" as the Lord of battles, of armies, of hosts, and "in righteousness doth He *judge* and *make war*;" and the redeemed of the Lord lift up their voice, saying "True and righteous are thy judgments, O Lord, for Thou has judged the great harlot that sitteth upon many waters."

The God of the Bible is certainly the God of nature, but the God of nature is the God of the storm, as well as the calm; the God of the thunderbolt, the earthquake, and the tornado; and in all these varying manifestations of his power there is nevertheless an underlying element of goodness and of mercy. The tenderest father may be the man whose indignation will flame most fiercely against those who would disturb his household and destroy his children. Not only does the Great King love righteousness, but He also *hates wickedness*, and the hatred is as divine as the love.

The principles of the Gospel of Christ are for the government of men who are sent forth as "lambs in the midst of wolves," but for the *wolves* themselves a very different method of government must be adopted. The sheep can be controlled in the easiest and simplest manner, but the wolves must be dealt with sternly. Hence the Law is as Divine as the Gospel, judgment is as Divine as mercy. In this present state of things "mercy rejoiceth against judgment," and we are commanded to deal with men in mercy as God hath dealt with us. We are bidden if our enemies hunger to feed them; not because it is *just*, not because they are deserving, but because God, to whom we are under supreme obligation, having forgiven our trespasses, teaches us to forgive others, and to go and illustrate the principles of grace and long-suffering to others "who know not God, and obey not the Gospel." He deals with man in grace to-day; by and by He will deal in justice, as He has dealt in justice in time past. And to judge the methods employed under the Mosaic Law, in the time of captivity, by New Testament standards is simply to abandon all government, and this is something which the Lord has not yet seen fit to do.

H. L. Hastings,
Editor of the Anti-Infidel Library.

Boston, Mass., U.S.A., July 29, 1892.

INSTRUCTING THE YOUNG.

Dear Sir,—I read with much interest in The Christian, of July 7, Mr. Henry Gibbs' letter on Instructing the Young. Like him, I, too, have been trying for some time past to find some works suitable to young people over fourteen or fifteen years of age, exposing the errors and false teaching of the Romanists, and the Ritualists in the English Church. I was looking out for something similar to an excellent shilling manual, published by Messrs. Bagster and Sons, called "How we got our Bible," which I have finished reading and discussing with some of our children on Sunday afternoons.

My object was that they should go forth armed for the fight against the infidelity and scepticism of the present day, and able to refute the dangerous doctrines which are abroad concerning what I hold to be the living Word of the living God.

I think Mr. Gibbs' plan an excellent one, and well deserving the attention of all Sunday-school teachers, but there appears to be still something wanted in the form of a readable manual for use in families, and for the senior classes in our Sunday-schools, bringing before the elder children clearly and simply the errors and false teaching of Romanists and Ritualists, so as to counteract what we find now openly taught in some of the religious publications of the present day (vide "Observer's" letter in your issue of July 7).

I have brought this subject forward recently on several occasions, and it has been suggested that the good Bishop of Liverpool (Dr. Ryle) should be approached, and invited to bring out in the manly, clear, straightforward way in which his tracts are written, a pamphlet of this kind, taking up briefly each subject such as "Confession," "Mariolatry," "Purgatory," "Priestly Absolution," "Papal Infallibility," etc., in successive chapters, showing how these grievous errors came to be received and taught, and also the outcome of such pernicious teaching, as witnessed in Ireland, on the Continent of Europe, and North America. I feel sure many of your readers will agree with me that a manual of this kind is greatly needed in the present day.

A few days ago I was given a small pamphlet called "A Simple Catechism for Young Protestants," by the late Dean Champneys, published at 11, Adam-street, London, by the Church of England Book Society. This small eight-page catechism is very good for children up to ten or twelve years of age, but something more seems to be required for those who are older. Can we not get such a work for our children, and young people? If any such exist, perhaps some of your readers would mention them for the sake of those who desire that their children should be armed against the false teaching of both Romanist and Ritualist.—Yours very truly, A General Officer.

Clifton, Bristol, August 2, 1892.

NOTES ON DAILY READINGS.

BY REV. F. B. MEYER.

SUNDAY, AUGUST 21.—NUMBERS VII.

There is much use for rich men in connection with the work of God. When wealth is given, it should be considered as a precious talent to be devoted to promoting the coming of the kingdom, or the alleviation of the burdens of others. It was thus with the princes of Israel. And instead of their gifts being all thrown together, or any attempt being made to abbreviate the record, there is an elaborate enumeration of them each by each. So God does not allow any gift made to Him to pass without deliberate and careful notice. Even though it is one of thousands, all so similar that the ordinary eye could not detect the difference, to Him each stands out as it were entirely by itself. To God each gift has a unique value, and is associated with the history of the love that made it the means by which it was obtained; and the entire record is emblazoned before Him in letters of living light. Note that the vessels were not only costly, but they were accompanied with appropriate gifts, "full of fine flour," "full of incense," whilst many animals were given for the altar. So if we would be vessels meet for the Master's use, we too should seek that real Divine filling of the Holy Ghost, which may be had for those who seek it by a living faith. Oh, that our ears too were anointed, that we might hear that voice speaking from between the Cherubim, directing us in every perplexity, and communicating the inner thoughts of God!

MONDAY, AUGUST 22.—NUMBERS VIII.

The candlestick, made out of beaten gold, is a type of the oneness of Christ and his Church in the work of witness-bearing, and light-bringing to the world. The Levites were presented to God in the place of the first-born sons of Israel, who were reckoned as peculiarly his, ever since their redemption from the destroying angel by the blood of the Paschal Lamb. Thus Israel laid their hands on them, as if to transfer their responsibility, and Aaron waved them, *i.e.*, offered them in dedicatory prayer to God. From that hour the tribe was separated from common use for holy purposes, the assistance of the priests, and the work of the tabernacle. The Levites may be taken to represent the Church as distinguished from the rest of mankind, or the little band of earnest ministers and missionaries who are set apart for the specific use of the Church; but in any case they were perpetually reminded that sin mingled with their holiest ceremonial and required perpetually the efficacy of cleansing blood. After our best services, we are still unprofitable servants. From twenty to fifty is the prime of a man's life. All our best energies should be devoted to God, but when we have passed the limit, and are no longer able to fulfil our former ministry in all its duties, we may still keep the holy charge. Zacharias was very stricken in years, but he offered incense. We can always intercede so long as the power to pray is left us. Nor will our maintenance cease until our life-work be done.

TUESDAY, AUGUST 23.—NUMBERS IX.

The Passover must be kept in the wilderness, to recall the great deliverance on which the national existence rested, and to anticipate the time when the pilgrim staff would be laid aside for ever. For the same reason we should keep the Lord's Supper; but we should take equal care to come to it cleansed from all filthiness of the flesh and spirit. Men must be kept back, if they are not clean through the blood of God's Lamb. None who are walking in the darkness of hatred or inconsistency, can have real fellowship with God, in whom is no darkness at all, and none such should have the appearance of fellowship. It is to the detriment of their own souls, if they do, and to the lowering of the spiritual tone of the whole body, with whom they attempt to associate. In the welcome given at the Passover feast to strangers, we may learn of the largeness of God's heart, which includes in its blessings, all who will comply with the conditions laid down in his Book. My soul, never forget how thou wast a stranger once to the covenant of promise, but thy God has made thee to sit at the children's feast, and sheltered thee for ever beneath the blood. Let nothing keep thee from the outward acknowledgment of all thou hast received. And where the table is spread, the cloud broods. Oh, that our goings were always determined by its movements, staying till we know the mind of God about moving, and moving only at the rate and in the direction He indicates. It is wonderful how clearly his will is revealed to those who cease from man, and whose eyes are ever toward the Lord.

WEDNESDAY, AUGUST 24.—NUMBERS X.

The silver trumpet in your life and mine, reader, must be the sweet voice of Jesus. We must gather ourselves to Him at his call, and journey or halt at his bidding. That voice alone may summon us to fight, and bid us rest. Ask for the quickened ear that it may never speak to thee in vain. The soul must visit Sinai, but it must not live there; it must journey forward to Tabor, Calvary, and Olivet. See, the standards are advancing through the world. In solemn pomp the true Israel of God advances from age to age towards her destined heritage. Find thy place in that procession; it must now be in the hindmost ranks, because the former ones have already entered the glory. The Ark of the Covenant goes first. We follow where Jesus leads the way. In that track victory is sure, because the Risen Lord scattered our foes on the day of the Ascension. It is only when we get out of the line of march that we are cut off. Perhaps it was a little touch of unbelief on the part of Moses which made him want the company of Hobab, to act as eyes. It is better to let the Lord choose our inheritance for us. His eyes run to and fro throughout the whole earth to show Himself strong on the behalf of those whose heart is perfect towards Him.

THURSDAY, AUGUST 25.—NUMBERS XI.

The terrors of Sinai will not keep the heart of man from lusting and crying out. The mixed multitude cannot find sustenance in angels' food. Our heart must be perfect with God before we can really enjoy Christ, who is the hidden manna, whether in private prayer or through his Holy Word. And probably there is no better test of our true state before God than this. If our appetite for the Scripture and for fellowship with God is declining, it is because the mixed multitude have tainted our whole-hearted devotion. How evidently Moses was overstrained! His God did not rebuke him, but eased the burden that overtaxed him, because he knows so well how to discriminate between the wilful petulance of our hearts and the reaction from overstrain. He knoweth our frame, and remembereth that we are but dust. But though man breaks down under the weight of responsibility, God does not. He bore Moses and the people in his strong loving arms, and carried them all the days of old. He did more. He supplied them with the food they craved, and touched with a Divine fire the men whom He had chosen to aid his servant. Oh, that that sacred fire might again descend, not only on those who gather for special service, but on those who remain in the camp of the home or the daily business, that so all the Lord's servants might be prophets. No man of God, who was truly such, could be other than glad if that were so.

FRIDAY, AUGUST 26.—NUMBERS XII.

Ah! much-tried man, thou hadst been favoured above others, with revelations given to few, and thou needest, therefore, a special discipline somewhere to keep thee from over-weening pride! When men and women envy us, and say harsh untrue things of us, we answer best by being perfectly quiet. Let God avenge his own. Leave God to vindicate the character of his chosen servants. He will come down to do it. What a privilege is this to speak with God mouth to mouth! It was the unique prerogative of Moses, but it is the privilege of all those who, by faith, exercise their privileges in Jesus, and who are faithful in their special department in the household of faith. It is there that we learn to forgive, to pray for those who despitefully use us and persecute us, to bless them that curse. There is no such school for love to man as the secret place of the tabernacle of the Most High. But sin in any of God's own, though forgiven, will delay the march of the host. Our good and our evil promote or hinder all with whom we journey.

SATURDAY, AUGUST 27.—NUMBERS XIII.

The spies were a concession to the people's request. What need was there to spy out what God had given? It was surely as good as He could make it. Do not forecast the future, you will be sure to see more difficulties in it than sweets; besides, He will bring you to it at the appointed season. Believe Him, the land which He has prepared flows with milk and honey. The ten spies looked at themselves in comparison with the Canaanites, and said that they were as grasshoppers, but if they had looked at the Canaanites in comparison with God, they would have seen them to be lighter than vanity. Many put circumstances between them and God, and are filled with panic; others put God between them and circumstances, and are filled with holy joy. There is no land of rest without its giants. In other words, rest can only come to those who believe that God is prepared to give it them. But directly we begin to speak of our efforts as being the necessary condition for obtaining some priceless boon, we have no strength or hope left in us. Seek the Caleb heart, be wholly devoted to God, follow Him fully, walk with Him amid discouragement and rebuke, so shalt thou be impervious to fear and imbue others with thy spirit, and finally win Hebron, the guerdon of rest.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, AUGUST 28.

THE FIRST CHRISTIAN MARTYR.

Acts vii. 54-60; viii. 1-4.

GOLDEN TEXT: Acts vii. 60.

"The servant is not greater than his Lord. If they have persecuted me they will also persecute you." (Jno. xv. 20). Stephen, like the apostles themselves, experienced the truth of this word. In the case of Stephen there is much that recalls the death of Jesus:—The suborning of false witnesses, the charge that was brought against him, and the spirit in which the charge was met (vi. 11-15); his being cast out of the city, his prayer for his enemies, and the word with which he committed his spirit to Jesus (vii. 58-60), all these things were found in Jesus. Stephen followed in the footsteps of the Lord, not merely as an imitator, but as one possessed of his Lord's Spirit. In him Phil. iii. 10 was fulfilled.

The *Address of Stephen*, spoken in his own defence (vii. 1-53), contained many historical facts which were well known to his hearers, but they had not thought of such an application of them as Stephen made (51-53). Special prominence was given to Joseph and to Moses, because they were types of Christ, not only in the positions they occupied, but in the treatment they received. We need not suppose any interruption on the part of his hearers as explaining Stephen's sudden change of tone at verse 51. Hitherto he has been on his own defence, now he becomes accuser and judge, and charges home upon the Sanhedrim the very sins for which God had formerly punished his people. It is the application of this sermon, as of many a sermon since Stephen's day, that the people do not like.

A careful reading of the *story of the martyrdom* will show that strength and victory were with Stephen, and weakness and defeat with his enemies. The helpless rage which at first leads to nothing but gnashing of teeth (54); the fanatical fury which afterwards, in defiance of law (Jno. xviii. 31), hurries Stephen to death (57-58); the dying man's prayer for forgiveness (60)—all these things combine to condemn and humiliate the murderers. How their spirit contrasts with that of Stephen! One was the spirit of Satan, the other was the mind of Jesus.

The Vision (55, 56).—The work of the Holy Ghost in Stephen was two-fold—first to make a revelation to Stephen's mind, and next to embolden him to confess it in presence of his adversaries. The revelation was such that it transfixed the gaze of Stephen, and so entranced him that he became insensible to his terrible surroundings. It is remarkable that in describing the vision Stephen speaks of Jesus as *the Son of Man*. The name was frequently used by Jesus of Himself; but neither the Evangelists nor the Apostles employ it in the Gospels, the Acts, or the Epistles. Possibly Stephen had in his mind the language of Dan. vii. 13, 14, or Matt. xxvi. 64. It is encouraging to remember that in his exaltation Jesus is still true man. *Standing*—this, too, is remarkable, for Jesus is invariably described by Himself and others as sitting at the right hand of God (Mark xvi. 19; Heb. i. 3). The changed attitude suggests liveliest interest of Jesus in His faithful witness, and readiness to receive him when his persecutors have done their worst.

The Martyrdom (57-60).—The description is so vivid and full because Stephen was the first Christian martyr. The display of God's grace in him will minister courage and consolation to others. For this reason it is well that *the circumstances of his death were of so trying a nature*. How difficult to be calm and restful in presence of such unrestrained fury as the people displayed (57). They stop their ears against his testimony, and what they do hear they regard as blasphemy. Without waiting for a formal conclusion of the sitting of the Council, they rush upon him and bear him away with violence. The form of death—stoning—was about as distracting and painful as could be. Yet note that Stephen was sustained in quiet and joyous confidence in the midst of it all.

The law required that the blasphemer should be stoned without the camp (Lev. xxiv. 14), and that the witnesses should cast the first stone at the transgressor (Deut. xvii. 7). In both these particulars the letter of the law was observed (58). The garments were laid aside that the witnesses might be unimpeded in the act of hurling the first stones.

The two utterances of the dying man were addressed to Jesus Himself (59, 60). There are not many instances of prayer directed to Jesus, but these are enough to prove that the practice is not to be censured. See Jno. v. 23; Phil. ii. 10. The first word of Stephen was the last of Jesus (Luke xxiii. 46); and the last of Stephen was the first of Jesus (Luke xxiii. 34). Outside Christian history there is no other instance of prayer offered by a murdered man on behalf of his murderers. *He fell asleep*, for

Jesus has made death to be nothing more than sleep for the bodies of His people (see Jno. xi. 11; Acts xiii. 36; 1 Cor. xv. 20). The awakening to a glorious resurrection takes place when the Lord returns (Phil. iii. 20, 21).

Persecution (viii., 1-4).—It was not unnatural that, having succeeded against Stephen, the fanatical multitude should continue their persecution. Saul's part in this persecution bore witness to his whole-heartedness and zeal in whatever he undertook. Are we wrong in supposing that the bearing of the dying Stephen had impressed Saul, and that his excessive zeal was an attempt to suppress the thoughts that would arise? God over-ruled the persecution of the Church for his own glory (1-4). His witnesses were scattered abroad. The bitterest enemies of the Church may often advance its interests by means which they intend for an opposite purpose.

NOTES OF A BIBLE STUDY.

BY CAPTAIN DAWSON.

Willing and Working.

EXODUS XXXV. TO XXXVI. 8.

i. Willing Hearts. *v.* 5. Freewill in the work.
ii. Wise Hearts. *v.* 10. Fitted for the work.
iii. Warm Hearts. *v.* 21. Fired to the work.

i. *The Master's service is voluntary. There must be the freewill offering of service.*

"Whosoever is of a willing heart."—*v.* 5.
"Every one whom his spirit made willing."—*v.* 21.
"As many as were willing-hearted."—*v.* 22.
"Brought a willing offering . . . whose heart made them willing."—*v.* 29.
"Who then is willing to consecrate his service this day unto the Lord?"—1 Chron. xxix. 5.
"Thy people shall be willing in the day of thy power."—Ps. cx. 3.
"The people willingly offered themselves."—Judges v. 2.
"Willingly offered himself to the Lord."—2 Chron. xvii. 16.
"If there be first a willing mind, it is accepted."—2 Cor. viii. 12.

ii. *Wise hearts are needed to fit for the work.*

"Every wise-hearted among you."—*v.* 10.
"And all that were wise-hearted."—*v.* 25.
"Filled with the Spirit of God in wisdom."—*v.* 31.
"Filled with wisdom of heart to work."—*v.* 35.
"Every wise-hearted man in whom the Lord put wisdom and understanding to know how to work."—xxxvi. 1.
"And all the wise men that wrought all the work."—*v.* 4.
"Every wise-hearted man among them that wrought the work."—*v.* 8.

The world's motto is "Get on," the Bible says "Get wisdom." "Wisdom is the principal thing, therefore get wisdom." "Get wisdom, get understanding."

There is need of prayer, "Give me now wisdom and knowledge." Personal and present, because each one needs both and we need them always.

Knowledge directs *what* is to be done, and what is not to be done; wisdom directs *how* to do it.

Knowledge is the material of which wisdom builds.

Knowledge brings the mass, wisdom puts it together.

Knowledge is like the rank and file of the army, wisdom is the general's head.

"The tongue of the wise useth knowledge aright."—Prov. xv. 2.

Grant that we may both perceive and know what things we ought to do, and also may have wisdom and power faithfully to fulfil the same.

"The King's favour is towards a wise servant."—Prov. xiv. 35.

"Who then is a faithful and wise servant . . . made ruler over his household."—Matt. xxiv. 45.

iii. *Hearts must be stirred to the work.*

Their hands were busy because their hearts were stirred, *v.* 25. They came with *full hands*. Willing hearts and helping hands.

"And they came, every one whose heart stirred him up," *v.* 21. "And all the women whose heart stirred them up," *v.* 26. "Every one whose heart stirred him up to come unto the work to do it," xxxvi. 2.

The great motive power for service is the constraining love of Christ—the compulsion of love. If we have to do supernatural work we must have supernatural power. It must be divine power, Holy Ghost power.

"Filled with the Spirit of God," *v.* 31. This was being fired to the work. We cannot all be learned or eloquent, but we can every one of us be filled with the Holy Ghost, "filled into all the fulness of God," Eph. iii. 19 (R.V.).

"The Lord stirred up the spirit of Cyrus," Ezra i. 1.
"With all them whose spirit God had raised," *v.* 5.
"The Lord stirred up the spirit of Zerubbabel," Hag. i. 14.

So the Lord not only fits his servants for work, but also fires them to the work.

Lessons on Service.

There is much spiritual teaching in these chapters about the Tabernacle, and there are many little bits which are mines of wealth and flash like precious stones. There are barely two chapters occupied with the story of the creation of the world and man, but no less than thirteen about the Tabernacle. We must not miss the lessons on *details* in service; every little detail is important.

It is a striking picture of voluntary devotedness and implicit obedience. May the Holy Spirit apply the lessons to our hearts, and give power so that they may be carried out in our lives.

SERVICE.

"For all his service," *v.* 21. "For any work of the service," *v.* 24. "All manner of work for the service of the sanctuary," xxxvi. 1. "Brought for the work of the service of the sanctuary," *v.* 3. "More than enough for the service of the work," *v.* 5. "Every morning," xxxvi. 3.

"UNTO THE LORD."

It was all to be done "unto the Lord," *vv.* 2, 5, 22, 29. Unless our service is "unto the Lord," it is useless.

"AT THE COMMANDMENT OF THE LORD."

This was the standing rule for all the work, five times repeated, *vv.* 5, 22, 29; xxxvi. 1, 5. In chap. xxxix. this is nine times repeated. Here are lessons on obedience and exactness in all work. See also Ezra vii. 23.

Heart.—This word is used fourteen times; nine times in xxxv.; five times in eight verses in xxxvi.

Willing and *wise.*—Are used ten times. Note how the words are linked with "*heart.*"

Every one.—Used thirteen times in ten verses.

Work.—Twenty-one times in fifteen verses. There was work for all to do. There were men and women in the work. *vv.* 22, 25, 26, 29. They had different gifts, and they brought just what they had. *vv.* 23, 24, 27. They had all manner of gifts for all manner of work. See 1 Chron. xxix. 8. "They gave *after their ability* unto the treasure of the work," Ezra ii. 69.

"Give *as you are able.*" Luke xi. 41, margin. These and other verses tell us the measure of our gifts.

Others just gave the work of their hands in skill and labour.

"*The Lord's offering,*" *vv.* 21, 24.

"*An offering unto the Lord,*" *vv.* 5, 22, 29. These expressions are beautiful.

The people had to be restrained from giving. "The people bring much more than enough for the service of the work," xxxvi. 5—7. This was giving! How different to-day. Would that it were the same. In 2 Cor. viii. there is a beautiful instance of real giving. The people were in great poverty and also in great trial, yet they abounded in joy and liberality. They required no urging to give, but they begged for the opportunity to minister to others. May we abound in the grace of giving.

There was *individual* filling and fitting for service. "The Lord hath called by name Bezaleel, filled him with the Spirit of God in wisdom, in understanding, and in knowledge, and in all manner of workmanship, and to devise . . . and to make".. xxxv. 30, 31.

Men fitted to *teach others*, "filled with wisdom of heart, to work all manner of work," &c., 34, 35. See also xxxi. 1—6.

It is a great gift to be able to set others to work.

"To *know how* to work all manner of work," xxxvi. 1. The words of David's prayer form the best sum up. "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee." 1 Chron. xxix. 14. He which soweth with blessings to others, shall reap also with blessings to himself. See R.V. 2 Cor. ix. 6.

There is a society called "Willing Hearts and Helping Hands." It is a beautiful title. May God's blessing prosper them, and His power work by them. This is a practical chapter for their guide. I hope the present members are descended from the workers in this chapter, and that it is the old association revived and the names kept up. The present members must follow their ancestors in consecration and service, and let us all pray that there may be the same wonderful results to-day, for the good of many and the glory of God.

ABORIGINES IN QUEENSLAND.

Rev. J. B. Gribble, of the Bellenden-ker Aboriginal Mission, North Queensland, writes of itinerations in various parts of the colony, working among and pleading for the wretched aborigines. He says: I have now returned to stay. My missionary associates are Mr. A. J. Tyson, who has been previously engaged in similar work in the South, and Willie Ambrym, a converted South Sea Islander, who has thus devoted his life to the work of God in these parts.

I was obliged to secure a cutter (a small craft) for the mission, seeing that nearly all our travelling will have to be done by water.

We are now forming our settlement, which, of course, is rather rough. But smoother things will come by-and-bye. The aboriginal population of this mountain region is estimated at 5,000, and amongst these we shall, as soon as our headquarters station is sufficiently in order, begin itinerating. This is necessary as the tribes are so defined, and at the same time so very antagonistic the one to the other. To make matters still worse, nearly all the tribes of the region indulge in the eating of human flesh.

The only remedy for this dreadful condition of things will be the introduction of the Gospel. Thank God, last year that Gospel was for the first time given to those on the coast. But it will now spread through this vast district. For with God's help and protection we shall journey from tribe to tribe, over the mountains and along the deep gorges, and seek to gather in "those other sheep which are not of this fold," so that eventually there may be but one flock and one shepherd.

The blacks are dreadfully degraded. In their camps they go perfectly nude, they are fond of warfare, and if one had not any previous experience, their attitude at times would seem to be very dangerous. But with strong faith in the all-powerful Gospel we go forward in the path which we have pursued during the past fourteen years in other parts of this great land, feeling confident that in due course similar blessed results will be secured as elsewhere.

I am sorry to say that the whites here, as a rule, are greatly prejudiced against the mission; but for what reason we cannot say. They will not help the blacks themselves, and they seek to hinder the missionaries who settle amongst them for the very purpose. But by earnest persevering work, prejudice and opposition will be broken down, and the cause of righteousness and mercy triumph.

To show the great necessity there is for this new mission, only two days after I landed an aboriginal man was shot on board a bêche-de-mer boat which had recently come into port from the Reefs. The deed was that of a white man employed on the boat. I hastened to the victim's side, but found life extinct. He had been shot through the temple, the crown of the skull being terribly fractured. As I gazed on that poor slain black fellow, I once more resolved to do all in my power to help and protect this unfortunate and helpless race. Rev. Oscar Hill and myself followed the remains to the place of burial in the scrub, and at the grave we sadly read the appointed service. We were the only mourners, as the poor black was only a black fellow.

The accused was arrested, and charged with murder. But how will it issue? Strange to say a similar case occurred only a few days ago near Cooktown, which is not far from here.

John B. Gribble.

Yarraburra Mission Camp, near Cairns, North Queensland, Australia, June 17, 1892.

Open-Air Mission.

On Wednesday, the 10th inst., nearly 200 members of the Open-Air Mission enjoyed the hospitality of Mrs. Brightwen at The Grove, Great Stanmore, the occasion being the fifteenth Summer Festival of the Mission. Though the morning was cloudy and somewhat threatening, the sun broke forth soon after noon, and for the rest of the day the weather was perfect. Many things contributed to make the holiday memorable. The kindness of the hostess, who addressed the members after dinner and conducted them through her museum in the afternoon; the lovely grounds and surroundings of The Grove; sweet fellowship and the renewal of old friendships; a combined prayer-meeting and song-service after tea; not to speak of physical exercises, such as cricket, lawn-tennis, and boating—all this filled high the cup of enjoyment.

Tender and touching, however, were the references to the two beloved leaders of the Mission—Mr. John Macgregor, the founder and president, and Mr. Gawin Kirkham, the devoted secretary—who passed away so recently. Their absence made a gap which was keenly felt, and it was with softened hearts that the preachers gathered for their evening prayer-meeting to supplicate a blessing on the future of this great work

DR. PENTECOST.

This evangelist has now gone for a short visit to America. On the first Sunday in September he hopes to be at Northfield, and take up for a few days the work of following up the Northfield Convention, at Mr. Moody's request. For a week or two the Doctor will be visiting old friends, and endeavouring to stir up fresh interest in the work of God in India, especially on behalf of the educated English-speaking natives in that wonderful land, amongst whom he had such delightful and hopeful work while in India. He hopes to return to London early in October to resume his work in connection with the Marylebone Presbyterian Church, of which for the present he has taken pastoral care.

It is interesting to know what God has wrought in that congregation during the last four months. From the beginning, the building has been filled with an attentive congregation, increasing rather than otherwise in numbers; a large number having taken sittings and indicated their purpose to remain.

On the last Sunday in June, Dr. Pentecost called an after-meeting at the close of the evening service, to enquire if there were those in the congregation who had believed the word preached and were ready to openly confess Christ. To the surprise and joy of many, about twenty men and women responded at once and confessed Jesus as Saviour and Lord. It has been his custom for years, in connection with his pastoral work in America, to make such an opportunity on Sunday nights. Since then on succeeding Sunday nights it has been continued, and on each occasion from ten to twenty persons, both men and women, have publicly confessed the Lord, and openly given themselves up in consecration as well as confession, until about one hundred have thus come out on the Lord's side; a considerable number have been wanderers and backsliders, who for years have been lost in London, but many of them confessed Christ for the first time. They have been for the most part the ripe fruit waiting to be gathered in. All classes of society have been represented in this number, from people in the higher walks of society down to those in the lowlier walks of life. Several were from the country, who were spending the season in London.

This quiet revival and ingathering has demonstrated two things. First, that it is not always necessary to inaugurate special mission services in order to bring about conversions, if only an opportunity is made in connection with the regular Sunday services for anxious souls openly to confess Christ. Several among this number have owned that they have been waiting for years to confess Jesus Christ and take their place among God's people, but had never had the courage deliberately to seek out a minister and declare their faith to him. One or two very interesting cases from neighbouring churches, having heard that such an opportunity was being made, went deliberately to Marylebone Church for the purpose of declaring their faith, intending to go back, of course, to their own churches and ministers for organic fellowship. Second, that people from the higher walks of society are just as ready to make open confession of faith when opportunity is made for them as those among the common people. Indeed, we hear several of the former class have been the most frank and prompt to respond to the invitation to declare their faith; not shrinking from standing in the congregation in token of their faith, or from coming forward in the face of the congregation to the front pew and there kneeling, in token of their entire surrender to God. This simple Gospel method was perhaps rather new to the congregation, but it has met with the hearty and cordial approval of the official members. The tearful eyes of scores of onlookers have testified how deep and true is the fellowship of the Spirit wherever men and women are moved to acknowledge and confess Jesus as Lord.

Of this number about fifty have already united with this church, the others returning or intending to return to their own churches for fellowship and communion.

The course of pastoral visitation which the Doctor has begun among the four or five hundred families connected with the Church has also been fruitful of good results, both in the awakening of fresh interest in the Church, in spiritual life, and in the winning of hesitating and timid souls to the faith and love of Christ.

THE SANTALS.—Rev. G. W. Panes writes from Deoghur, Bengal:—"There is a district to the west of the Teor Hills in the Santal country, which is as yet not taken up by any Mission. For the last three years I have been labouring in Santalia, and am desirous of occupying the above district, for the purpose of carrying on Evangelical Mission work. At present there is no case for a large expenditure of money, our need being a small bungalow."

Personalia.

Dr. G. S. Walton, of Mildmay Medical Mission, is, we learn, going, in October, to China as a medical missionary.

Rev. John G. Paton, D.D., is expected to visit Toronto in September, and it is hoped he may come to this land before returning home.

Rev. Frederick Baylis, of St. Philip's, Manchester, has been appointed to succeed Rev. R. Lang as one of the secretaries of the C.M.S.

Dr Edwin Fry, of Travancore, has, we understand, been offered the position of superintendent of the Edinburgh Medical Missionary Society, so long held by the late Dr. John Lowe.

Dr Graham Taylor, Professor of Pastoral Theology in the Hartford Theological Seminary, has been called to the new chair of Christian Sociology in the Chicago Theological Seminary.

Rev. F B. Meyer, after a swift, calm, happy voyage, reached New York safely, and spoke at Northfield on Sunday. We hope to give from his pen an account of the Northfield Convention.

Rev. Dr. Whyte, of Edinburgh, occupied the pulpit of Blair Athole Free Church on Sunday week, preaching an able and stimulating discourse to a large congregation on Rev. xxi. 5: "Behold, I make all things new."

Dr. A. T. Pierson, on his return to America, preached, the first Sunday, in Dr. Gordon's church in Boston, and at the close of the evening service gave a very interesting account of his experiences at Mr. Spurgeon's Tabernacle.

Rev. W. Darlow Sarjeant has gone to Switzerland to recruit, his medical advisers hoping that on his return he will be quite fit for preaching and speaking as usual. Mr. Sarjeant asks prayers for the coming conference at Interlaken.

Dr. D. A. Moxey has just married, in the United States, Miss Anna M. Tyson, the elder of the two sisters who are so distinguished in dealing with children. He hopes, after Nov. 1, to be at home at 11, Mansion House-road, Edinburgh.

Dr. Philip Schaff.—The latest tidings as to this eminent theologian are reassuring. He was seized, it will be remembered, on July 15 with a paralytic stroke, but it proves not to have been severe, and hopes are entertained of his recovery.

Rev. Mark Guy Pearse is stopping at Bettws-y-Coed, North Wales, for the month of August, where he preaches twice each Sunday in the Congregational Church, affording a rare opportunity to both residents and visitors of this beautiful Welsh village of hearing this gifted preacher.

Mr. James Monro, the late Commissioner of the Metropolitan Police, is, we learn, making a profound impression in India by his assiduous endeavours in evangelistic work. He is working with his daughter upon independent lines, but his counsel and help are eagerly sought after by the more settled organisations, and he has been invited to join the Calcutta Committee of the Church Missionary Society, and has consented to do so.

Rev. Thomas L. Johnson, of "the African Mission of the Southern States and Territories for sending Coloured Missionaries to Africa," has been very unwell. He asks for an interest in the prayers of our readers. Mr. Johnson has left Liverpool, and his address now is: 7, Gordon-terrace, Wivertonroad, Sydenham, London, S.E. In a recent circular Mr. Johnson says:—"Rev. R. L. Stewart and Miss Virginia Jones, who sailed April 30, arrived safely in Monrovia, West Africa. Mr. Stewart has succeeded in securing the co-operation of native Christians in extending the mission work into the interior, with its objective point the Soudan."

CANNING TOWN.—The Wayside Gospel Mission has for some fifteen months been doing good work in this crowded district under the superintendence of Mr. Stephen Swift, whose labours God has been pleased to bless. The Gospel services indoor and out are largely attended by the humblest classes, while there are some 310 children in the Sunday-school; the Band of Hope, mothers' meeting and other efforts are also going well. So far the workers and their friends have met expenses, but now there is need for some little help, which may be sent to the secretary, 24, Avenons-road, Ford's Park, Canning Town, E.

WAIFS AND STRAYS SOCIETY.—At a meeting of the Executive Committee held on Monday (15), it was reported that the receipts during the last fortnight, including a gift of £1,000 for the proposed new premises for the St. Nicholas Home for Crippled Children from Miss Anderdon, amounted to £2,359, and that the payments were £1,451. The deficit on the General Fund was reduced to £288. It was stated that a lady had offered £100 if nine others would give a like sum, and another had promised £25 if nineteen others would give a similar donation towards the alterations, furnishing, stock, and implements necessary for establishing the Walsham Home.

Evangelistic Notes.

Rev. F. E. Smiley, who has been evangelising successfully in Pennsylvania, has gone to the Chicago Bible Institute, and while there is holding tent meetings in the Chicago Avenue.

Great Missenden.—A very fruitful mission has been conducted here by Mr. W. R. Bradlaugh. The closing services were largely attended, and proved highly encouraging. A similar mission is being held at Windover.

Mr. Henry Varley has been holding good meetings in the Royal Assembly Rooms, Weston-super-Mare. His afternoon Bible-readings have awakened great interest, while the evening Gospel services are proving times of much blessing.

Tayport.—Mr. Menceley concluded on August 7 a three weeks' open-air mission in Tayport, under the auspices of the Y.M.C.A. In answer to prayer the weather was most suitable, the audiences large every evening, and the attention given to the word preached was very marked.

Bible Carriage Work.—Messrs. Edwards and Newing visited New Milford last week with the Bible Carriage, and the preaching of the Gospel was owned of God. There was a very good attendance every night, while on Sunday afternoon and evening we had very large open air services.—J. G.

Ashburton, Devon.—The new tent to replace the one destroyed by the storm has been erected here by Mr. John Elliott, who is preaching the Gospel to increasing congregations. The mission, which has lasted five weeks, will be closed on Sunday next, and the tent will be removed to Buckfastleigh, in connection with the Y.M.C.A.

Mr. Matthew Burnett recently paid a special visit to Cleveland Hall, W., under the auspices of the West London Mission. A large number of persons took the temperance pledge, which was presented to their notice with the force of Gospel teaching. Mr. Burnett hopes to pay another visit to the same hall next month. He is glad to be now resuming his work, to the great joy of many friends throughout the country. His return to Australia has been deferred, owing to Mrs. Burnett's ill-health.

Tent Work.—The Evangelisation Society lately organised a three-weeks' tent mission in Bishopstoke, services being held afternoon and evening on Sunday, and every evening, except Saturday, during the week. We were thankful to see men of different denominations joining together in worship to God under the same canvas, recognising that they had been saved by the same Saviour, and are subjects of the same King (and this can be the only sound basis of true Christian unity), and striving together to lead others to Jesus. The society's evangelist, Mr. Bray, preached the Gospel faithfully and powerfully, and, thanks be to God, we know of several who definitely gave themselves to God, and from the anxious interest evinced by nearly all we trust that the results of the mission will be deep and lasting. The meetings were very well attended, the tent on Sundays being crowded, and many coming some distance from surrounding villages. The value of the work of this society cannot be over-estimated, going as it does into villages where the truth is often obscured by man's theories.—H. C. W.

Jews in New York City.

The work carried on by Mr. Hermann Warszawiak among the Jews of New York continues to give great encouragement. The De Witt Memorial Church has proved too small for the large congregations which assemble, and Mr. Warszawiak now proposes to erect premises with seating accommodation for 3,000 people. This building will be named "Christ's Synagogue," and in addition to providing regular meetings, it will include a Jewish training school for evangelists and missionaries. Mr. Warszawiak writes:—"The need for this new building is great as the De Witt Memorial Church will only hold about 900 people, while our audiences of Israelites at the chief meeting day (every Saturday afternoon) has grown within the last year to about twice that number. We are too often obliged to send away hundreds of people, who in their anxiety come to hear the story about the Crucified Redeemer, and are not a little disappointed to find that they cannot get into the Church on account of having no more room. As a rule the Church is crowded and packed to its utmost capacity every Saturday, a half-hour or an hour before service begins. For a few months I have had to stop inviting more of my brethren to the meetings, knowing that there is not room enough for the old comers, but at the same time prayed earnestly to God to reveal unto me what to do. It is estimated that 100,000 dollars (£20,000) will be needed to provide the building, and several gifts, among which is one of 5,000 dollars (£1,000), have already been sent to me for this purpose." Communications to Mr. Warszawiak should be addressed to 65, Avenue D, New York City.

JOHN G. PATON'S MISSION FUND.

One of the practical results of the publication of the story of Dr. Paton's devoted life is the fund which has been formed to forward his project of planting missionaries and native teachers amongst the cannibals as yet unreached in the New Hebrides. A report of the success and development of the fund (now amounting to over £4,000) is before us, and we feel sure that our readers, who so largely helped in launching this effort, will be interested in reading the venerable missionary's thanks for their gifts. He writes:—

"In tears of joyful praise I have often adored the Lord for leading the hearts of so many of God's dear people in Britain and elsewhere to come so handsomely to my help through the 'John G. Paton Mission Fund.' My heart is filled with praise to God for bringing me such fellowship in His cause. Surely if ever missionary had cause to lie low at the feet of Jesus and adore Him for the help given in extending the Gospel to the heathen, and for the wonderful success He has given to our work amongst them, I am indeed laid under the deepest obligations to do so, and to press on his blessed service labouring for their salvation. With a heart full of gratitude I can only repeat what I have often said—May the dear Lord Jesus bless and reward you all with ever-deepening joy in his service!

HIS WORK.

"For the last three months I have suffered a good deal with internal pain and weakness; yet, inspired by the hope of being spared and used to have a missionary placed on every island of the group, in answer to prayer, Jesus has sustained me, enabling me to hold on in my arduous work and giving me some success in it. I am conducting a meeting every day, and from three to five meetings every Sunday, taking a collection where I can and travelling thousands of miles pleading the cause of the mission; but owing to the general depression of business, the many failures and the lack of employment, results are small as compared with the past. Still I rejoice to know that the work is dearer to Jesus than to us, and I labour on in faith that He will keep all going and help us to extend."

The report goes on to state how the money has been allocated, and tells of the condition and prospects of the work amongst the cannibals. How deeply they realise the blessings of the Gospel may be seen in the fact that on one island lately the infant church on hearing how the mission was supported resolved to have their first collection for heathen missions, and gave £25—probably all the money on the island—besides ninety fowls!

As to Tanna, the island on which he endured three years of fearful persecution, Dr. Paton sends a photo of Howia, a native Christian boy, to give some idea of what the Gospel is doing by way of changing the appearance of the children of these wild tribes. But for the Gospel, this lad, with naked body, wild locks, and heathen ornaments, would have made a piteous picture of a degraded savage, trained in all the evil practices of his race, to become a terror to those who bore him and a curse to mankind. Such is the uplifting power of the Gospel of Jesus Christ, beginning its beneficent work in the heart it raises the whole of man into a creature worthy of God.

Mrs. Paton contributes a deeply interesting paper, telling of the trials and triumphs of the work, in which she states that though surrounded with natural scenery of surpassing loveliness the natives are not raised one iota by it, the Gospel alone having the power to change these poor savages. "The transformation between a New Hebridean savage and a New Hebridean Christian," Mrs. Paton deliberately states, "even in the expression of his face, is well worth labouring a lifetime to witness." She adds: "Our converts have never sufficiently advanced in Christian knowledge to be able to fight over the *ologies* and *isms* that occasionally occupy the attention of some of our white saints. They don't understand nor quite see the use of them, their faith in our Lord being so direct and simple, and their Christianity taking a very practical form.

"One of our islanders, who has been for many years in Sydney acting as a missionary to his sable brethren there, was met one day lately by a friend of ours. He said—

"'Well, Sam, where have you been to-day?'

"'Oh, I been to hear Mr. Hudson Taylor. I go every time.'

"'And how do you like Mr. Taylor?'

"'Oh, he *grand* fellow! He talk simple and I follow him; no bothering 'logity' about him!!'"

Mrs. Paton describes the joy of the natives in learning to sing our hymns, and mentions that their favourite hymn was, "In the sweet by-and-bye," which Mr. Paton translated and taught them—after a good deal of difficulty in ensuring proper time with the bass in the chorus.

The trinity of hindrances to the work, altogether outside the natives themselves. Dr. Paton states to be France and Rome, traders and drink, and the Kanaka traffic; and truly the white man is proving himself to be even more degraded than even the cannibals of the South Seas. The Kanaka traffic he amply proves to be as bad, and even worse, than slavery, and we are glad to notice that the subject is again being made public in the columns of the *Times* and other papers.

The report closes with a reference to a new method of helping Foreign Missions, which has been successfully organised by giving lantern lectures, the proceeds of which are devoted entirely to the evangelisation of the cannibals of the New Hebrides.

The report may be had free on application to the Hon. Sec. of the Fund, Mr. A. K. Langridge, Grove Hill, South Woodford, and we strongly advise friends of Foreign Missions to obtain a refreshing hour by perusing it.

Temperance Notes.

It has now been formally decided that liquor selling will be permitted at the Chicago Exposition.

The White Rose League, recently formed in America, is an organisation of women of the prohibition party.

Manitoba, Canada, has declared by a vote of nearly three to one in favour of legislation looking to the prohibition of the liquor traffic.

In one of the Metropolitan Divisions of the police force the superintendent, chief inspector, and five of the inspectors are total abstainers.

The Police Court Mission work of the Liverpool C.E.T. Society is developing to such an extent that four new missionaries are required for the Liverpool, Warrington, St. Helens, and Southport districts.

Jane Cakebread, aged sixty, was convicted last week in one of the London Police-courts, of being drunk and disorderly—this being the two-hundred-and-forty-ninth time the poor woman has been charged with this offence.

The October number of the *B.W.T. Journal*, under the title of *Wings*, will contain an interview with Madame Antoinette Sterling, accompanied by her portrait, and an article from the pen of Miss Richardson, B.A., of Bessbrook.

Mr. Pearce Gould, surgeon to the Middlesex Hospital, declares that total abstinence from alcohol is compatible with the very finest physical existence and the most robust intellectual life, and that indulgence in alcohol is in no way beneficial.

The new Temperance Hall at Fenny Stratford, recently opened by Mrs. Cyril Flower, has already been productive of good. It has afforded a means for all sections of the Christian Church to unite on a common platform for temperance and Gospel work.

At the Biennial Conference of the Juvenile Section of the Independent Order of Rechabites, lately held at Bradford, the membership was reported to be 54,594, an increase of 12,432 since the previous meeting. There are now 1,000 Juvenile Tents in the United Kingdom.

Rev. Charles Garrett, speaking at Bradford, compared the drinking system of this country to a huge morass, in which tens of thousands are submerged. Individual men might be rescued from that morass; but the only efficient way of dealing with the difficulty was by draining the morass.

During the late meetings of the British Medical Association at Nottingham the National Temperance League gave a breakfast to the members. Mr. John E. Ellis, M.P., presided, and several speeches were made on the attitude of the medical profession towards the great subject of Temperance.

The Brewster (that is, licensing) Sessions for England and Wales are held between Aug. 20th and Sept. 14th, in all counties save Middlesex and Surrey. If the renewal of any licence is opposed by an individual or party, notice must be given in writing and served upon the holder of the licence not less than seven days before the annual sessions, and must contain the grounds on which the opposition is founded.

In the Wesleyan Conference at Bradford, Rev. G. Armstrong Bennetts presented the report of the Temperance Committee, showing that there are in connection with Methodism 3,882 Bands of Hope, with a membership of 400,167, an increase of 168 bands and 23,627 members. The number of temperance societies is 808, an increase of sixty-four societies, with 52,058 enrolled members, an increase of 573.

Four Temperance Missionaries—Messrs. Wray, Pike, Cottingham and Kirkham—employed by the Canterbury Diocesan C.E.T.S., are about to commence their annual mission amongst the hop-pickers in Kent. Copies of illustrated temperance and religious papers suitable for distribution, and picture-books and sweets for the children, will be thankfully received by the Rev. John Isabell, 65, Waddon-road, Croydon.

The well-known writer, "Pansy," in reply to the question lately put to her, "How can temperance boys and girls show their love for their country?" gives the following good advice:—"Temperance boys and girls can show their love for their country by being total abstainers always, everywhere, by speaking out bravely against the rum fiend, and by voting against him just as soon as ever they can, since this is the curse that dishonours our nation."

Obituary.

MRS. MIDDLEMORE, OF BIRMINGHAM.

Mrs. William Middlemore, who died last week at the residence of her daughter, in her 85th year, will be a heavy loss to many Christian institutions and the poor generally. Early in life Mrs. Middlemore was connected with the old Cannon-street Baptist Chapel, Birmingham, afterwards that at the Circus, and upon the erection of Wycklif Chapel she removed there. The church at the latter place has received much help from her. As a worker among the poor she was well known. Being most benevolent, yet unostentatious, she was a generous helper of many.

MRS. J. W. LEWIS, OF MORRISTON.

A quiet, loving worker has passed away in Mrs. Lewis, wife of Rev. J. W. Lewis, who suffered from cancer for several months. She was released from her great suffering on Tuesday, the 2nd inst., at the early age of thirty-five years. Born at Milford Haven amongst pious friends of the Puritan type, she became in early life imbued with a Christian spirit which was manifested throughout her active career. Genial and attractive in manner, she laboured in the Gospel side by side with her fond and sorrowing husband. Her last words were addressed to her devoted husband, and were these, "There is light in the valley."

MRS. CAMBIE.

This earnest and devoted servant of the Lord fell asleep in Jesus on Aug. 8 at Gorsley Vicarage, Newent, Gloucestershire. Well known as one who had a heart for railway men wherever found, she will be specially missed and mourned by those with whom she had to do in connection with the Railway Mission work in Leeds and the neighbourhood. About ten years ago she started the Letter and Packet Mission for the 4,000 men employed there, and her heart and pen have never wearied in labouring for them. It is mainly through her that a Scripture reader is now engaged in regular work in visiting the men and their families. There will be real sorrow in many a heart and home in Leeds, as also among her helpers, as the tidings of her loss becomes known. She loved His work, but she loved the Master *Himself* more dearly, and when His call sounded "she arose quickly," and with great joy, and "came unto Him."

MR. WILLIAM GIBSON, PERTH, TASMANIA.

Tidings have just been received that this beloved and honoured servant of Christ has entered the glory which belongs to the presence of the King. Greatly prospered by God, Mr. Gibson never lost sight of his joy and responsibility as a good steward for his Lord. A man of marked sagacity and perseverance, his name is a household word in the lovely Australasian island. The flocks of Messrs. Gibson and Son are famous throughout the whole of Australia and New Zealand.

Hundreds of weary servants of Christ have been welcomed at the beautiful home of this beloved man of God. His wise and sagacious counsels and generous help have been as a tower of strength to many on the great and wide battlefield of life. The friendship of Mr. and Mrs. Gibson for the honoured C. H. Spurgeon was very deep. Though unknown to him by face, they were amongst the great company of his ready and generous helpers. At least twenty preachers of the Gospel have been received from the Pastor's College and elsewhere through the zeal and liberality of this beloved family. The writer well remembers years since weeks of pleasant fellowship in this modern "house Beautiful" with Mr. Thomas Spurgeon, and since then with other esteemed friends.

About twelve goodly and substantial structures have been reared in Tasmania through the noble generosity of "Gaius mine host," his beloved wife, and estimable son; a goodly band of preachers and evangelists have been maintained for years in heralding "the Gospel of the glory of the blessed God." A few months since, and all too soon, indications were given that the earthly house of this beloved brother's tabernacle was giving way. The tent-pegs and life-cords were seen to be loosening in view of the enduring bands of eternity and the lasting embrace of "the everlasting arms."

Though personally unknown to the great majority of English readers, I may and do ask sympathy and loving fellowship in prayer for the greatly-honoured and surviving partner of this invaluable life.—H. V.

Among the Churches.

CHURCH OF ENGLAND.

The Board of Missions has resolved to organise a Missionary Conference in 1894.

Lord Portman has just sent £100 to the Social Scheme of the Church Army, which is rapidly extending in all parts of England.

Rev. Richard Solomon, who has succeeded Rev. W. H. Langhorne at St. Luke's, South Hackney, is securing a well-filled church, in which Christ is faithfully and earnestly preached.

Rev. Talbot A. L. Greaves, who in October last resigned the vicarage of Clifton, has accepted the incumbency of Holy Trinity Church, Torquay; a church which has long been a centre of thoroughly Evangelical work and witness.

The annual meeting of the St. Asaph Diocesan Conference is to be held at Bala on September 13 and 14. The opening sermons will be preached by the Bishop of Chester in English, and by Rev. Daniel Jones, Vicar of Lampeter, in Welsh.

The C.M.S. Committee "dismissed" last week the Bishop-designate of the Niger, Mrs. Hill, Miss Edith Warner, and Mr. H. Proctor, proceeding to the Niger; Rev. J. A. and Mrs. Alley, returning to West Africa, and Rev. J. R. L. and Mrs. Hall, returning to Palestine.

Rev. G. C. Baskerville, of St. Stephen's, Walthamstow, in a letter to his people, issued after a year's labour, gives a most encouraging account of the work going on in the parish, and makes special mention of the temperance progress. Rev. W. Haslam hopes to hold a mission in November in Walthamstow.

CONGREGATIONAL.

A new chapel has just been opened at Shaw, Berks.

Rev. J. Silin Jones, of Llanidloes, has closed his ministry of sixteen years.

Dr. Reuen Thomas, of Boston, U.S.A., is filling Dr. Parker's pulpit this month.

Special services were held on Sunday week by Rev. W. Crosbie, in Park-hill Church, Nottingham.

Dr. Herber Evans has been preaching at Pembroke Dock for the Meyrick-street congregation. The evening service was held at Albion-square Church, as Meyrick-street proved too small in the morning.

We hear that in Travancore, South India, the London Missionary Society's "Self-denial Week" was observed at the mission stations, and the children were forward in the matter.

Rev. William Ashton, one of the oldest of the missionaries employed by the London Missionary Society in South Africa, has celebrated his jubilee at Barkley, Griqualand West.

A new chapel is being erected at Rotherham for two congregations, hitherto meeting separately at Kimberworth and Wilton Gardens. The site selected is situated midway between these two places, and it is proposed to erect a chapel providing accommodation for 600 persons.

Rev. H. J. Bayley, late of Stony Stratford, has been recognised as pastor at Long Stratton, Mr. R. Haselwood presiding. It was announced that through the liberality of Mr. J. J. Colman, M.P., and others the cost of the new manse would be realised within about £35.

Rev. W. Crosbie has been distributing the "home-reading card," devised by Dr. Paton, in the district around Park-hill Chapel, Nottingham, with great success. Numbers of working-men have expressed a readiness to be enrolled as members, and to read the "international lesson" which is being studied in the school.

Principal Morison presided last week at the opening meeting of the fiftieth session of the Evangelical Union, Theological Hall, Edinburgh. After devotional services, Dr. Fergus Ferguson expressed his regret that, owing to Dr. Morison's failing health, it had been necessary to call in help, and that he, therefore, had been appointed colleague to the Principal in the Chair of New Testament Exegesis.

BAPTIST.

Rev. A. Ferguson, of Ealing Dean, is, we regret to hear, seriously ill.

At Brasted, Kent, all debts are now paid, and there are 107 members in church, with four mission stations, besides chapel, five Sunday-schools, and four Bands of Hope.

Rev. W. B. Haynes, Stafford, has accepted an invitation to the pastorate of Clarendon Chapel, Camberwell, and will commence his ministry on the second Sunday in October.

At the sixteenth anniversary of the Duckpool-road Chapel, Newport, Mon., held last week, a good report was rendered. There are now 389 members.

Rev. H. Platten, the successor of Rev. Charles Vince, after some years' fruitful labour, has resigned the pastorate of the Church of the Redeemer in Birmingham.

The Withington Baptist Church has just welcomed Mr. H. C. Wagnell as resident pastor. Rev. E. A. Carter presided, and Pastor Donald and Mr. Wagnell gave addresses.

Rev. J. Griffiths has done a good work at Llanfairfechan. From a very small beginning the church has developed, and is doing good aggressive work.

Rev. G. R. Jones, of Cefnmawr, Ruabon, remains in a bad state of health. Several months ago he was seized with paralysis, and he has not been able to preach since.

There are several flourishing churches, planted during the last twenty years, in places of health resort in Wales, where English preaching is sustained, and where the cause is carried on sometimes in the face of serious difficulties by faithful men deserving of every sympathy and help.

Mr. Thomas Spurgeon presided on Tuesday week over a missionary meeting in connection with the Metropolitan Tabernacle Sunday-school. A capital address was given by Mr. N. R. Patrick, of the North Africa Mission, while Pastor J. W. Harrald gave an interesting account of Mrs. Spurgeon's Book Fund, and read a special letter to the meeting from Mrs. Spurgeon.

The quarterly report of the Home and Foreign Missionary Department of the Metropolitan Tabernacle Sunday-school shows good results. Not only have the usual contributions been made, but in addition £10 have been forwarded to the North African Mission, £3 to Mr. Lethaby's Mission in Kerak, Moab, and £1 towards a medicine chest for a missionary of the Baptist Missionary Society, about to open a new station in India.

PRESBYTERIAN.

Oxendon Church, Haverstock Hill, proposes calling Rev. D. Hill, of Dungannon.

Very successful special services were held on Sunday week in Trinity Church, Doncaster.

Rev. Dr. McGaw, in preaching at Felixstowe last Sunday, had an audience of between 200 and 250.

The recent anniversary services in St. Andrew's, Douglas, Isle of Man, proved most encouraging.

Rev. J. B. Meharry is in Switzerland; Rev. D. Fotheringham, after a visit to Kirkby Stephen, has gone on to Wales; Dr. H. Sinclair Paterson is at Hunter's Quay.

A little knot of missionaries, with Mr. J. E. Mathieson, have at Aviemore, near Kingussie, been enjoying a happy season of Christian fellowship.

On Tuesday week, Mr. W. H. Gillespie was ordained by the Presbytery of Newry, Ireland, as a missionary to go out to China.

A valuable selection of theological books from the library of the late Rev. Donald Fraser, D.D., have been presented to the library of the Presbyterian College, London.

The Free Presbytery of Linlithgow have ordained Rev. F. W. Anderson to the pastorate of the Union Church of Pera, Constantinople. Revs. J. A. Kerr Bain, J. Anderson, and J. Henderson, late of Pera, addressed the newly-ordained minister and the congregation.

METHODIST.

The chapel at Nailsea, Bristol, has just celebrated its centenary.

The Children's Home Presidential Fund still requires over £1,000 to complete the total. At present it stands at £8,831.

Rev. W. G. Hentage, who has been laid aside through ill-health, and was wrecked some time since in the Straits of Sunda, has returned to England much benefited by his year's rest.

A special Holiness Convention, followed by open-air services, has been held in the Rockland Circuit. Rev. G. Dowson and other leaders spoke on the subject of Scriptural Holiness.

The Jubilee Mission Car has visited with the Gospel Bellingham, Woodburn, and Ridsdale in the Bellingham Circuit, and Hexham, Newbrough, Haydon Bridge, and Bardon Mill. It is now *en route* for Carlisle.

It has been decided that the jubilee celebration in connection with Trevecca College be held on Sept. 21. Rev. Dr. Charles Edwards, of Bala, will preach, and several prominent ministers will take part in the proceedings. All the old students have been invited to attend the meetings. Only three of the first batch of students are now living.

Mr. Robert Davies, Bodlondeb, who a short time ago contributed the large sum of £30,000 towards the Calvinistic Methodist Foreign Mission and £20,000 to remove the debts on the English chapels in North Wales, has once more come to the rescue of the weak churches of his denomination by contributing largely in aid of the building fund.

Speaking at Chesterfield on Thursday, in aid of the funds of the Wesley Deaconesses' Institute, Rev. S. Wilkes, the hon. sec., said the movement had no tendency towards Rome. What they wanted was to reach people whom the ministers did not reach, and this had proved just the agency they desired; while young ladies, tired of the frivolities of life, found it an opportunity for effecting much real good.

At the Bradford Conference two questions were raised as to the Theological Institution. (1) Does the Theological Institution Committee take the necessary precautions to ascertain the precise teaching given in their collages, and whether such teaching is in agreement with the doctrinal standards of Methodism? (2) And if not, what security can we give to the Methodist people that our students are being trained in those views of Holy Scripture and of Christian doctrine that are recognised as the fundamental doctrines of Methodism, and not in views that in any way contravene our doctrinal standards? The answers to these were declared to be satisfactory.

SOCIETY OF FRIENDS.

The Friends of Colchester are about to spend £1,750 in enlarging their meeting-house and school accommodation. Twenty years ago they had ninety-seven scholars, now they have 600. Their membership has risen 60 per cent., and the work grows, hence their enlargement.

On the 4th inst., Albert J. Crasfield, a minister of Reigate, was set at liberty, and prayerfully encouraged to carry out his concern to visit Norway in the love of the Gospel. The friends there need the sympathy and help he may, we trust, be enabled to give them.

A good many friends shared the great privilege of attending the Oxford summer gathering, that, we doubt not, has done so much good. The work of Friends in the university city quietly but steadily holds its place, and keeps aloft the banner of spiritual truth. Surely it is needed.

The *Christian Worker* of the 28th ult. gives cheering news of Friends' work in priest-ridden Mexico. At a recent church meeting twenty-four were received into membership, five of them girls from their excellent school. American Friends sustain two vigorous missions with their various branches. A blessed outpouring of the Holy Spirit has strengthened them much.

Madagascar has also recently had a baptism of blessing, and the London Missionary Society and Friends have been greatly favoured together. Other churches, too, have shared the revival. Only a few days ago Wm. and Lucy Johnson and their little daughter and Rosa M. Bowesman returned on furlough after long and arduous service in the trying climate and work of the great island. Doubtless they will tell us of the Lord's doings among the swarthy Malagasy.

NOTES FROM IRELAND.

Rev. F. H. Baine, of Whiteabbey, has accepted a call to the pastorate of the Congregational Church at Limerick.

Rev. Samuel McComb, B.D., of Armagh, and late of London, has been installed as minister of the influential and important Presbyterian Church at Elmwood, Belfast.

It has been definitely arranged that Mr. Moody will commence work in Ireland on 23rd inst. He will begin in Belfast on August 28.

There are thirty-three orphans at present under the care of the Mayo Protestant Orphan Society, and sixty-seven under the Derry Protestant Orphan Society.

A branch of the Children's Home is about to be established at Brookborough, county Fermanagh, her native place, by Miss Fowler, of Liverpool, at a cost of about £15,000 for the buildings, and £5,000 towards the endowment.

On Friday week Lord Wolseley, Commander-in-Chief of the Forces in Ireland, laid the foundation stone of a Soldiers' Home, under Methodist auspices, at the Curragh Camp. Eighteen other stones were laid at the same time by non-commissioned officers and men in the various regiments stationed at the Curragh.

FALLEN ASLEEP.

At Pittsfield, Mass., on July 18, very suddenly, Mrs. Rose Terry Cooke, well-known as a Christian writer.—At Sheffield, Mr. George Hearnshaw, a well-known manufacturer and very earnest Christian worker.—At Kingsland, Mr. R. Teare, the postmaster, a leader amongst local Wesleyans and temperance workers.—At Lynn, Mrs. Curson, for over forty years a Christian worker, and whose house has ever been open for the Lord's service.—At Grindelwald, on 9th inst., Emma Bunting, aged seventy-seven, daughter of the late Dr. Jabez Bunting.—At Little Bealings, Suffolk, on 4th inst., Rev. T. Chambers, D.D., aged eighty-four.—At Weston-super-Mare, on 4th inst., Rev. J. B. Drake.—At Eastbourne, on 7th inst., aged seventy-eight, Rev. G. C. Hoste, late rector of Boyton, Suffolk.—At Hillcliff, Warrington, Rev. S. Kenworthy, after a week's intense suffering from paralysis.—At Pontlotlyn, Rev. T. T. Jones, after nearly thirty years' labour in the ministry.—At Morriston, Mrs. Lewis, devoted wife of Rev. J. W. Lewis.—In Edinburgh, on 7th inst., Rev. James Cowan, of Crawfordjohn, Lanarkshire.—At Sheffield, Mr. Henry Crookes, an earnest Christian worker.—At Wymondham, aged seventy-four, Rev. E. Howchin, a faithful and useful minister.—At Scarborough, on 10th inst., Mr. F. W. Calvert, well-known as a leading official and active Christian worker.—At Belfast, Mr. Robert Nesbitt, a most promising Assembly's student, and an earnest and successful evangelist, aged twenty-four years.—At Dublin, Rev. Richard Goodisson, rector of Clifden and Canon of Tuam, aged sixty-seven years.—At Mullingar, Rev. Francis Swift, D.D., Dean of Clonmacnois and Rector of Mullingar, aged sixty-five years.—At Braco, N.B., on 6th inst., Rev. William Milne, for many years the devoted Free Church minister.

IN AND AROUND HYDE PARK.

We lately had another opportunity of seeing the work carried on in Western London by Mr. Charles Cook, and again we were pleasingly struck with its sterling worth and comprehensive character. On a Sunday afternoon we attended at Regent's Park Chapel, where Mr. Cook conducted the Young Men's Bible-class which has been gathered there, and which cannot fail to be fruitful in good results. The regular work at Hyde Park Hall shows no flagging, and in the evening of each Sabbath during the season the great open-air congregation on the greensward of Hyde Park is, in its way, one of the sights of London.

As one stands there on the outskirts of the crowd, listening to the earnest preaching of the Word, it becomes pleasingly manifest that, after all, the Gospel is really a successful counter-attraction to the revolutionists, anarchists, infidels, and others who make this their camping-ground. Near to the Marble Arch itself is a distracting Babel to lovers of Sabbath quiet; but the din dies away before it reaches the spot which Mr. Cook and his excellently trained Christian choir regard as their own ground. The average number of hearers, ranging from the aristocracy and members of Parliament to the poorest of the poor, who there listen to the glad tidings in a single season, is estimated at 225,000.

On the first Sunday evening of September Dr. Talmage is to preach in the Park at Mr. Cook's station, and he is hoping to meet such a congregation as Whitefield would have been glad to have set eyes upon. Many have been the converts who have gone from the Park to the hall, and some of them have had that singular experience which shows that the truth of God is still as powerful as ever it was to the pulling down of the strongholds of the devil.

The indoor meetings are held on four nights of the week all the year round; and that on Sunday evening, which comes after the service in the Park, has shown many converts. When the season does not admit of open-air services, the great congregation of over 2,000 persons, which is attracted to the Metropolitan Music Hall, Edgware-road, is the greatest evangelistic service to be met with in Western London. It is confessedly a difficult matter to attract so large a concourse of persons, who belong to the classes there represented, but winter after winter they are gathered without any signs of falling off, and converts are continually being gathered in from the world. In his power over young people, Mr. Cook seems to be especially favoured. What lives he has been instrumental in saving from being wrecked! How bitterly have some young persons repented not having acted upon his advice, when, as a consequence, ruin, partial or complete, has followed!

Like some others, Mr. Cook feels the loss of old and tried friends, such as the late Mr. Samuel Morley or Mr. R. C. L. Bevan. He is now in special need of nearly £200, to pay off pressing liabilities. During the summer, although the expenses are heavy, the incomings are small, or at times almost nil. The two halls and the Park entail an outlay of about £750 per annum. This is a large responsibility. Mr. Cook's address is Hyde Park Hall, Stourcliffe-street, Edgware-road, W.

G. H. P.

THE FOLLOWING SAD INCIDENTS by Archdeacon Farrar are given in the *Scottish League Journal*:—"At the entrance of one of our college chapels a nameless grave; that grave covers the mortal remains of one of its most promising fellows, ruined through drink. I received not very long ago a letter from an old schoolfellow, a clergyman, who, after long and arduous labour, was in want of clothes, and almost of food. I inquired the cause; it was drink. A few weeks ago a wretched clergyman came to me in deplorable misery, who had dragged down his family with him into ruin. What had ruined him? Drink. And why is it that these tragedies are daily happening? It is through the fatal fascination, the seductive sorcery of drink, against which Scripture so often warns."

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, AUGUST 15, 1892.

*** Donations should be sent by Cheque or P.O. Orders not by stamps.

*** Will donors oblige by giving explicitly and fully the titles of the institutions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed **"City Bank;"** this will effectually prevent loss.

	£	s.	d.
Church Missionaay Society—E.T.	50	0	0
Persecuted Stundists—Y.R., £2; Leam, 10s.; Camelia S.L., 1s.	2	11	0
McAll Mission—L., £1; T.H.D., £1 1s.; Mrs. P., 5s.	2	6	0
Cape General Mission—C.E.M.	0	5	0
Mr. F. S. Arnot's Work, Africa—C.E.M.	0	5	0
Blind Chinese Scripture Readers—Misses C.	1	0	0
Mrs. Lewis' Homes, Paris—Misses C.	1	0	0
North Africa Mission—Misses C.	1	0	0
Jewish Mission, Ghetto, Rome—Misses C.	0	10	0
J. G. Paton Mission Fund—M.R., £1; Mrs. H., £1; Mrs. O., 5s.; Mrs. T.R., 5s.; Mrs. C., £5.	7	10	0
Jabneel Missionary Training Home—Thankful	0	4	6
Spanish and Portuguese Church Aid Society (Church at Madrid)—Thankful	0	2	0
Church of England Zenana Mission—M.R.S.	0	3	6
Zenana Bible and Medical Mission—M.R.S.	0	2	0
British and Foreign Bible Society—W.W.T.	0	2	6
Mission Work in Ceylon (Mrs. Ireland Jones)—Mrs. S.	2	0	0
Pastor Chiniquy—C.B.	5	0	0
Persecuted Jews in Russia—Leam	0	10	0
Rabbi Lichtenstein (personal)—E.M.	5	0	0
Lepers of India—M.R.	1	0	0
China Inland Mission—S.J.R., Southsea	0	10	0
Ragged School Union (Holiday Homes).—A. M., 10s.; Violet, 6s.; S. R. E., £1	1	16	0
Society Relief Persecuted Jews.—A. M., 10s.; S. J. £1; S. J. R., Southsea, 5s.	1	15	0
Dr. Barnardo's Homes.—L. E. M., 2s.; W. M. 10s.; S. T. B., £5; C. F., Reigate, £1; C. E. M., 10s.; A poor Governess, 5s.; Thankful, 2s. 6d.; T. B.W., £1; Mark, ix. 37, £1; Mrs. C., £5; Misses R., 10s.; In Memoriam, H. M. L., 5s.; S. R. E., £5; S. J. R., Southsea, 10s.	20	14	6
Day in Country Fund.—J. H. M., Carlisle, 10s.; E. T. 5s.; E. and A. W., 10s.; Misses C., £1; G. S., 5s.; Speen, 2s. 6d.; B. F., 5s.; M. D., Surrey, £1; W. W. T., 2s. 6d.; I. C., £3; Mrs. W., 2s. 6d.; S. J., 10s.; A. M., £1; Camelia S. L., 1s. 6d.; S. A. F., 2s. 6d.; Mrs. G. P., 3s.; S. R. E., £1; A. N. O. C., 10s.	10	9	6
Fresh Air for Poor Needlewomen.—B. B., 5s.; M. W., 10s.; Leam, 10s.	1	5	0
St. Giles's Christian Mission.—W. M., 10s. Mrs. C., £5; S. J., 10s.; *(Holiday Fund)* S. R. E., £1; A Reader of The Christian, 6s.; H. H. .C W., £1 1s.; Beatrice, 6s.; Mrs. E. B. 10s.; Leam, 10s.; F. B., Derby, 2s.; *(Prison)* E. W., 5s.	10	0	0
Christian Community (Holiday Fund).—A Reader of The Christian	0	6	0
Homes for Aged Blind, Crouch Hill.—A Reader of The Christian, 10s.; E. and A. W., 10s.; Misses C., £1	2	0	0
Home for Dying.—S. A. W.	1	0	0
Mr. W. Forbes.—M. S.	1	0	0
United Kingdom Alliance.—M. S.	1	1	0
Christian Police Association.—M. S., £2; *(Sea Side Home)* In Memoriam, H. M. L., 5s.	2	5	0
Mr. Chas. Cook's Work—M.S.	10	0	0
Sufferers from Fire, St. John's, Newfoundland—M.D., £1; S.J., £2.	3	0	0
Gawin Kirkham Memorial Fund—M.D., £1 10s.; Colonel T., 5s.	1	15	0
Miss Robinson's Work (Soldiers)—L.	1	0	0
Miss Weston's Work in Royal Navy—L.	1	0	0
Mildmay Mission to Jews—H.H.C., £6; C.E.M., 5s.; Misses C., £1; Mrs. C., £5; C.A., £5; T.O., 5s.; M.R., £1.	18	10	0
Rev. J. Wilkinson (personal)—H.H.C.	2	0	0
Friendless and Fallen—E. and A.W., 10s.; C.E.M., 10s.; Speen, 2s. 6d.	1	2	6
Destitute Children's Dinner Society—A.W.	0	5	0
Church Pastoral Aid Society—C.E.M.	0	10	0
Bristol Orphan Houses—C.E.M., 5s.; S. J. R., Southsea, 5s.	0	10	0
London City Mission—C.E.M., 10s.; T.O., 5s.	0	15	0
Miss Mason's House of Rest—Misses C.	1	0	0
Shaftesbury Institute (Factory Girls)—Misses C.	1	0	0
Girls' Orphanage, Connemara—Misses C.	0	10	0
Mrs. Howell's Orphanage, Texas—Misses C.	0	10	0
Fresh Air Poor Children (Rev. A. S. Herring)—M.W., 10s.; S.R.E., £1.	1	10	0
East London Training Institute (Missionaries to Africa)—C.G.R.	2	0	0
Sailors' Home, Havre—S. J. R., Southsea	0	5	0
Stockwell Orphanage—C.S.	40	0	0
General Booth's Social Scheme—Darlington	1	0	0
London Congregational Union (Fortnight in Country)—X.Y.Z.	0	2	6
Mr. Toye's Orphange—Mrs. S., £1; S.J., £1	2	0	0
Poor Jews (Mr. Oppenheim, Day in Country)—S.E.	0	2	6
Evangelistic Mission—Mrs. C.	3	0	0
George Yard Mission, etc.—Lieut. D., £1; *(Holiday Fund)* Mrs. C., £1; *(Poor Children)* Leam, 10s.	2	10	0
Children's Special Service Mission—H.C.H.	0	10	0
Hop Pickers' Mission, Alton—Leam	0	10	0
Home for Worn-out Governesses, etc.—Leam	1	0	0
Miss Rose Benn's Work (Poor Mothers' Excursion)—Leam	0	10	0
Mrs. Meredith's Work (Jews)—Leam	0	10	0
Dock Labourers' Mission (Children's Fortnight in Country)—A Widow	0	3	0
Free Distribution of "Way to God" to inquirers at Mr. Moody's Meetings—M.H.S.	1	6	8
Mrs. Hilton's Crèche—Mrs. G.P., 5s.; T.O., 5s.	0	10	0
Bridge of Hope (Miss Steer)—T.O., 5s.; In Memoriam, H.M.L., 5s.	0	10	0
Mr. Fegan's Homes—S.J.R., Southsea, 5s.; In Memoriam, H.M.L., 5s.; *(Camping Out)* A.N.O.C., 10s.	1	0	0
Bible League—M.R.	1	0	0
Rev. Archibald Brown's Convalescent Home—S.R.E.	1	0	0
Total	£239	0	8

Advertisements.

Protestant Orphanage for Girls (Florence)—Mrs. G.P., 10s.

Medical Mission, Krishnagar, Bengal.—Miss C. Harding acknowledges, with many thanks, £1 from Anon., Liverpool.

Scripture Readers' Society for Ireland—Received with grateful thanks a donation of £1 from Anerley, being one of many received through the publicity of advertisements in The Christian.

The London Samaritan Society, 98, High-street, Homerton, E., gratefully acknowledge the following donations for Convalescent Homes:—Miss E. C. B., 5s.; Anon 1s. 6d.; Miss A., £1; Messrs. H. & L. O., 5s.

Cow Cross Mission (for the Poor Mothers)—from S., £5.

AMONGST THE SANTHALS.

The Lord is working in our midst by turning many from demon-worship to serve the living and true God. The last few months forty were baptized on profession of faith in Christ. We trust they will stand true amidst the severe persecution which generally follows their decision for Christ. Brethren, pray for them as well as us.

Owing to the recent drought in India, and the oppression of the Santhals by money-lenders, the people here are literally starving. I have been expecting Government to start relief work, but as yet nothing has been done. Hundreds, I may say thousands, have no food, and are living on leaves, herbs, &c. Many have land, but cannot get seed to sow, and the money-lenders, seeing danger ahead, refuse to advance anything. Those who have sown their seed are sadly in need of food. Yesterday I was told, in a village near by, several people have fasted ten days, and in consequence two or three had died.

I visited a village last week, and was surprised to see the wretchedness prevailing. In the first house I noticed a man and his child sitting near the door looking thin and miserable. I spoke to him about Christ. He listened, and reasoned very wisely, but, as he said, "Here we are, sir, with no food, living on leaves and roots from the jungle; cannot you do something for our bodies?" In the second house was a man with three children; their bones were so prominent one could count them. These, too, were starving, and begged for help. In the third house were a man, wife, and three children living under a little shanty made of straw, their house having blown down. The man and woman were pitiable objects, and I noticed two of the children eagerly eating some dirty rind of a fruit they had picked up some distance off. Two starving men came here a few days back, so thin they could hardly walk. One man came begging. After getting some rice, he began devouring it raw, went a little way off and died under a tree, starved. Many other cases came under my notice, but I trust this is sufficient to show the needs of these starving people. The crops will not be in for a few months, so what are the people to do in the meantime? We help all we can, but our barn being now empty, I would be heartily thankful if the readers could help by sending something, though little, to dispense to these people.

A. Hinder.

Maharo Mission Station, viâ Nya Demka,
Santhal Pergs., Bengal.

Gathered Gold.

Oh, if I could wear this tongue to the stump, in extolling my Lord and Master.—*Rutherford.*

Sorrow tracketh wrong,
As echo follows song,
On, on, on, on.

It is worth a thousand pounds a year to have a habit of looking on the bright side of things.—*Dr. Johnson.*

When the shore is won at last,
Who will count the billows past?

The Pentecostal history proves that full assurance immediately follows full surrender to Christ. It is not the setting but the rising sun.—*Hofmeyr.*

GOD KNOWS

Oh! tired heart—
God knows!
Not you nor I,
Who reach our hands for gifts
That wise love must deny—
We blunder, where we fain would do our best—
Until a-weary, then we cry, "Do Thou the rest";
And in his hands the tangled skein we place
Of our poor blind weaving with a shamed face—
All trust of *ours* He sacredly will keep;
So tired heart—
God knows!
Go thou to work or sleep.
What though to-day
Thou canst not trace at all the hidden reason
For his strange dealings through the trial season,
Trust and obey!
Though God's cloud, mystery, enfold thee here,
In after life and light all shall be plain and clear.

—*Anon.*

NATIONAL PROVIDENT INSTITUTION

Invested Funds, £4,500,000.
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All the Profits are Divided amongst the Assured

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GREAT ORMOND STREET, LONDON, W.C.

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President: THE DUKE OF FIFE, K.T.

During 1891, 1,596 In-Patients and 20,112 new Out-Patients were treated.

A Deficit of £1,100 is feared as the result of this financial year, which ends 31st December.

During this holiday season no contributions reach the Hospital, yet the wards are full as ever of sick children.

New Subscriptions and Donations are really immediately required to enable the wards to be kept full. The closing of even one ward will be disastrous for the sick children of this poor and populous neighbourhood.

ADRIAN HOPE, *Secretary.*

A NATIONAL WORK

THE WAIFS AND STRAYS SOCIETY

Is working in the name and on behalf of the National Church for the rescue and care, temporarily and spiritually, of Outcast and Destitute Children.

1,600 Little Ones in its Homes appeal earnestly for support.

Subscriptions and Donations will be gratefully acknowledged by E. de M. Rudolf, Secretary, Church House, Dean's Yard, Westminster, S.W.

Cheques and postal orders should be crossed "Lloyds' Bank, St. James's-street."

Christian Community.
CHILDREN'S HOLIDAY HOME.

President—George Williams, Esq.

THIS Home at Foots Cray, Kent, has been opened for the benefit of poor sickly children connected with the several Mission Halls occupied by the Society, all in localities where the poorest classes reside, and who are totally unable to pay for a holiday, and yet most urgently in need of it. The Home provides accommodation for 18 children at a time. The cost of each child is 6s. per week. Last year over 300 poor little things received the benefit, who found it to be a real boon.

To continue this for the present year an earnest appeal is hereby made to sustain this truly charitable work. Help in any form will be gratefully received by the Secretary, as under; or by the Treasurer, F. A. Bevan, Esq., at the Bank, 54, Lombard-street, London, E.C.; or by Messrs. Morgan & Scott, Office of The Christian.

JAMES ATKINSON, *Secretary.*

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£2,000 URGENTLY NEEDED.

Owing to the many thousands of applicants for assistance in the various branches of our labours, £2,000 is most urgently needed to enable us to meet pressing liabilities, and to carry us over the autumn months.

Who will help us in our emergency?

Donations will be most thankfully acknowledged if sent to our Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or to the Superintendent, Mr. William Wheatley, 4, Ampton-street, Regent-square, W.C.

The Annual Report is just ready, and will be sent free upon application to the Superintendent.

Scripture Readers' Society

For Ireland.

Funds greatly needed to extend the work.

Irish-speaking readers are sent where required, and the work is carried on in a spirit of love.

Reports sent on application to Captain J. Kearney White, Offices, 27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London, where Donations may be sent; or to the Office of The Christian. John xiii. 35.

Please notice exact title of Society.

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Founded at Margate, 1791.

For the Scrofulous Poor of all England.

Patron—THE QUEEN.

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The Directors have been compelled to close 140 beds.

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Arthur B. Peirce, Secretary.
Offices—30, Charing Cross, S.W. c747

THAMES CHURCH MISSION.

This Society, which has been doing good work on the Thames since 1844, is earnestly commended to the consideration of the Public.

The field of labour is from Richmond to the Nore, among a vast fluctuating population of Seamen, Emigrants, Bargemen, etc.

CONTRIBUTIONS are most URGENTLY NEEDED to carry on this important work. F. PENFOLD (Paymaster-in-Chief, Royal Navy), Secretary.
31, New Bridge-street, Ludgate-circus, E.C. c752

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Contents.—1. Fresh Flowers. 2. As the Lily. 3. Sunshine in the Garden. 4. The Jessamine. 5. The Flower of the Sick Room. 6. Daisy Mercies. 7. A Sheltered Flower. 8. Mourn not a faded Flower.

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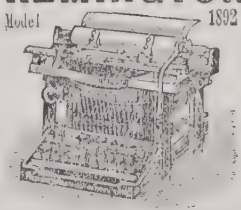
Trustees—REV. H. E. FOX and GEORGE HANBURY, Esq.

NINETY-SIX per cent. of the Mothers sheltered last year are now known to be leading respectable lives The Committee therefore confidently appeal for funds to maintain the work, full particulars of which will be found in the Annual Report, which will be forwarded on application to the Secretary, 32, Charing Cross, London, S.W.

Orders for garments made at the **ANCHORAGE** will be thankfully received by the Secretary as above, from whom price list may be obtained.

Contributions may be paid to Messrs. Morgan & Scott, 12, Paternoster-buildings; or, to the Secretary of the Anchorage, 32, Charing Cross, London, S.W.

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CARBOLIC SMOKE BALL

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Madame ADELINA PATTI writes from Craig-y-Nos Castle:—"Madame Patti has found the Carbolic Smoke Ball very beneficial indeed, and the only thing that would enable her to rest well at night, when having a severe cold."

CATARRH.

Rev HENRY S LUNN, M.D., writes from 5, Endsleigh-gardens, London, N.W., November 16th, 1891:—"I have much pleasure in testifying to the great value of your Carbolic Smoke Ball. It has been *used in my household with the best results in cases of bad Catarrh.*"

ASTHMA.

Miss HUDDLESTON writes from Walmersley House, near Bury, Lancashire, 15th October, 1891:—"Miss Huddleston is finding the Carbolic Smoke Ball a great blessing for Asthma. She is very glad to say that it is doing her a great deal of good when hope had almost gone."

BRONCHITIS.

Dr H. G DARLING, M.D., Linden Cottage, Shepherd's Well, Kent, writes, 18th April, 1892:—"I had used the Carbolic Smoke Ball only a few times when it gave me immediate relief—although I am 83 years of age and have suffered more than one-third of that time from Bronchitis complicated with Asthma."

DEAFNESS.

Mrs. KINGSLEY writes from Woking Village, Surrey, May 10th, 1892:—"I have very great hopes of being able to hear quite well by the end of the month. My whole throat was in a dreadful state, and when we consider I have been deaf since 1884, I think the improvement in the two months since I commenced using the Carbolic Smoke Ball is wonderful."

One **CARBOLIC SMOKE BALL** will last a family several months, making it the cheapest remedy in the world at the price—**10/-** post free.

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Sufferers from Indigestion should read our Pamphlet, containing valuable advice by Dr. Andrew Wilson. Post Free on application. Pepsonymin Tonic will be forwarded Post Free by the Proprietors on receipt of 1s. 1½d., 2s. 9d., or 4s. 6d., or may be ordered through the local chemist.

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The Trade supplied either direct or through the Wholesale Houses.

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Recalls the Delicious

TEA

of Thirty Years ago.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

City Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Gospel meetings, young men, Sundays at 3.30 p.m., Tuesdays at 6.15 p.m. Daily prayer meeting, Monday to Friday (inclusive) at 1.15 to 2.15 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Aug. 7: 3 p.m., Mr. A. M. Kyd; 7 p.m., Mr. A. M. Kyd. Young men's Bible-class, Tuesdays 8.15. Public Bible-reading, Wed. 8.15 p.m.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only): 7, public, Mr. Charles Inglis. Meetings for men nightly at 8. Cheerful service, public, Sat., at 8. French Bible-class, Tues., at 8. Prayer-meeting, Mon. to Fri., from 1 till 2.

West London Central Mission.—*St. James's Hall*, Sun., 11 a.m., Rev. T. M. Taylor; and 7 p.m., Mr. Josiah Nix.

Great Assembly Hall, Mile-end-road, E.—Sun., Rev. W. B. Cullis, 11 a.m. and 6.30 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse.—Sun., 11, 3, and 7 Mr. E. Hurditch.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W, Sun., 7 p.m., Mr. J. E. Parker. *Malden Hall*, Queen's crescent, Haverstock-hill, N.W. Sun., 7 p.m., Mr. Hucklesby.

St. George's Hall, Langham-place.—Mr. T. S. Henry, Sun., at 11 and 7, Burlington Hall, Wed., at 8 p.m.

Talbot Tabernacle.—Sun., morning and evening, Mr. Finlay Gibson.

Conference Hall, Mildmay-park.—Sun. 3.30, Mr. P. S. Badenoch; 7, Mr. Joseph Samme.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. F. C. Bland, Sundays at 6.30 and Fridays at 7.30.

Christ Church, Westminster Bridge-road.—Aug. 7, Rev. F. J. Hosken.

Rev. W. Haslam will preach at Eaton Chapel, S.W., each Sunday in Aug., at 11 and 7.

Coming Conventions.

Blankenburg, Thuringia, Germany.—Aug. 29 to Sept. 2. Address, Fraulein von Weling, as above.

Interlaken.—Sept. 3-11. Address Secretary, Hotel Windsor, Victoria-street, London, S.W.

Carlisle.—Sept. 6-9. Sec.: Mr. C. I. Clapperton, 6, Chiswick-street, Carlisle.

Perth.—Sept. 13 to 15. Sec.: Rev. Dr. Bannerman, Perth.

Dublin.—Sept. 19-22. Sec.: Mr. Robert Cotter, Christian Union Buildings, Dublin.

Doncaster.—Sept. 20 and 21. Mrs. Morris, Chequer House.

Leicester.—Sept. 26-28 (Christian Police Association). Sec.: Mrs. R. Walker, Enderby Hall, Leicester.

Dundee (Evan, Alliance).—Sept. 26-29. Sec.: Mr. Arnold, 7, Adam-street, London, W.C.

Salisbury.—Sept. 26-Oct. 1. Sec.: Rev. E. Thwaites, Fisherton, Salisbury.

Glasgow.—Sept. 27-30. Sec.: Mr. W. Sloan, 8, Gordon-street, Glasgow.

St. George's Cross.—Tent Conference, Oct. 1 and 2. Sec.: Mr. D. J. Finlay, 42, Grant-street, Glasgow.

Dorking Convention.—Oct. 3-7. Rev. H. C. Sturdy, St. Paul's, Dorking.

Boston, Lincs.—Oct. 3-7, in the Shodfriars Hall. Hon. Sec.: Mr. Chas. J. Small, Boston.

Clifton.—Oct. 4-6.—Sec.: Rev. J. Ormiston, 3, Berkeley-square, Clifton, Bristol.

Manchester, *Star Hall*, Ancoats.—Holiness Convention, Oct. 9-16. Convener, Mr. F. W. Crossley.

Blackheath.—Oct. 11 to 14.—Hon. Sec.: E. P. Le Feuvre, 10, Aberdeen-terrace, Blackheath.

Bristol Convention.—Pentecostal League, Oct. 23-31. Sec.: R. H. Tallory, 36, Kingsdown-parade, Bristol.

Notices.

Contributions Received with Thanks.—J.T. T.S. E.K. W.C. A.W.M. M.H. J.J.L. X.Y.Z. G.E.M. J.H.S. R. J.L.H. C.P. J.P. O.M. R.C. R.H.T. C.P. B.C. M.W. G.H.J. A.R.B. L.B.D. E.T. C.R. R.B. W.H. C.D. W.R. H.C.W. W.S. C.C. G.A.J. C.T.C. A.W. W.H.M. C.B. J.W. W.D.S. G.J. H.B. F.J.C. J.L.S. L.J. L.H.L. F.T.B. E.G.B. A.M. E.B. A.M.B. A.M.K. A.J.A. A.C. C.M. W.G.I. R.H.W. G.C.G. F.C. W.M.N. S.P. W.D. A.W.M. G.H. H.A. J.S.

Applicants for Tracts.—T. G. Tredennick, 77, Granthamroad, Sparkbrook, Birmingham; H. H. Cox, Hillside, Falmouth; W. Mortlock, Clifford-bank, Great Western-terrace, Cheltenham; Miss S. J. Hull, St. John's-road, Isleworth; Rev. H. Beddow, Amersham, Bucks; A. Martin, Michaelstowe, Camelford, Cornwall; W. E. Horley, 5 and 7, Gay-street, Scotland-road, Liverpool; E. Wolstenholme, 47, Washington-street, Birmingham; W. Moore, 28, Foster-street, Brady-street, Whitechapel-road; Mrs. Elliott Theaker, Aspenden-villa, Cecil-street, Grantham.

(As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.)

FRESH AIR FOR POOR CHILDREN.

The Countess of Dudley and H. Pym, Esq., are heartily THANKED for their most acceptable CONTRIBUTIONS. For each 10s. subscribed a pent-up London child can be boarded out for 14 days. Funds pressingly needed.—Bankers: L. and County, Islington.—A. Stteleman Herring (for Local Committee), Vicar St. Paul's, Clerkenwell, 45, Colebrooke-row, N. c8-6

Appeals.

A Sale will be held early in September in aid of the Children's Branch of the Additional Curates' Society at Rumney House, Cardiff. Friends willing to work should communicate with Miss Herring, 22, York-street, Portman-square, W.

Foreign Stamps, etc.—Mrs. M. T. Grosvenor Wrigley, 1, Norland Square, W., asks for foreign stamps, cards, wrappers, etc.; also for tailors' folds for scrap-book work. For many years she has prepared scrap-books and framed cards for distribution in hospitals, infirmaries, and the homes of the poor.

Christian Literature for the Poor.—I am working in a parish where Christian literature is most useful for the poor, the sick, the troubled, and the indifferent. Some of your readers may be inclined to help me in forming a small lending library.—J. Neuzerling, Lay Reader, 49, Morrison's-road, Commercial-road, E.

Missions to Seamen, Hartlepool.—We have two special needs—a permanent home for the sailors, and a Samaritan fund from which urgent cases of need could be met. We now have a room in which services are held on Sundays and Wednesdays, and which is used at all other times as a reading and smoking room, several games being provided. Cast-off clothing of all kinds for the families of sailors in distress, would be most acceptable.—M. Kershaw, The Seamen's Institute, High-street, Hartlepool.

The Daily Prayer Union sustained a serious loss by the death of a munificent friend who used to contribute £300 a year. A gentleman in Essex, knowing that such a loss could be ill sustained, has kindly given a donation of £50, in the hope that others will make up the £300 this year. The Society consists of a threefold cord of Christian effort: 1. *A Daily Prayer Union.* 2. *A Pentecostal Tract Society.* 3. *Special Mission Work.* Help may be sent to Henry Law Harkness, St. Swithin's Rectory, Worcester.

Grove Mission, Great Guilford-street, Southwark.—Mr. J. W. Weston, hon. superintendent of this work, writes from 31, Park-street, Southwark:—"For fifty-three years our band of voluntary workers has laboured in this part of South London, and has reason to know that its work has not been in vain. For fifty years our headquarters were a disused stable and hay loft, but in 1888 we opened our new hall, an undertaking in which many friends gave us aid. We are now making a special effort to raise £400, in order to remove the hindrance of debt."

Requests for Prayer.—For special services at the Y.M.C.A., Old Kent-road; for gospel meetings at Walthamstow; for a minister of the Gospel, that the Lord would guide him into a sphere of service, and make him a blessing to souls; for a disciple, that he may "stand complete in all the will of God"; that blessing may attend the ministry of Pastor D. M. Cameron at Clynder Church on the Clyde.—For a meeting of theatrical employees on Friday, 19th inst.

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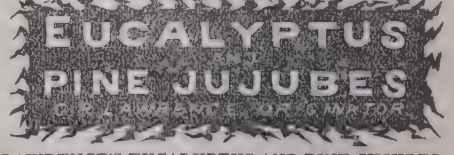
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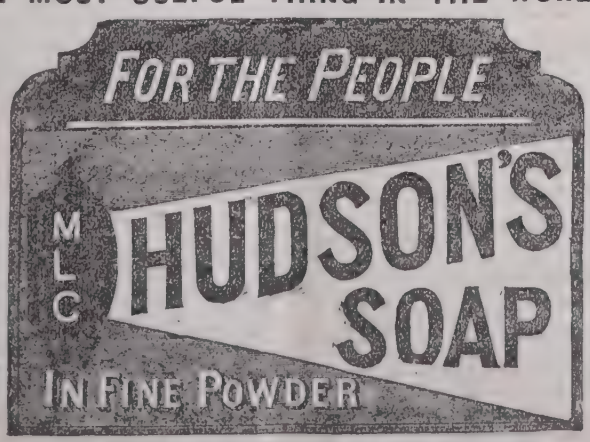
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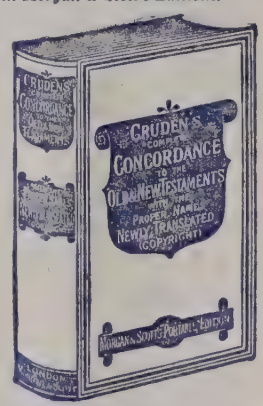
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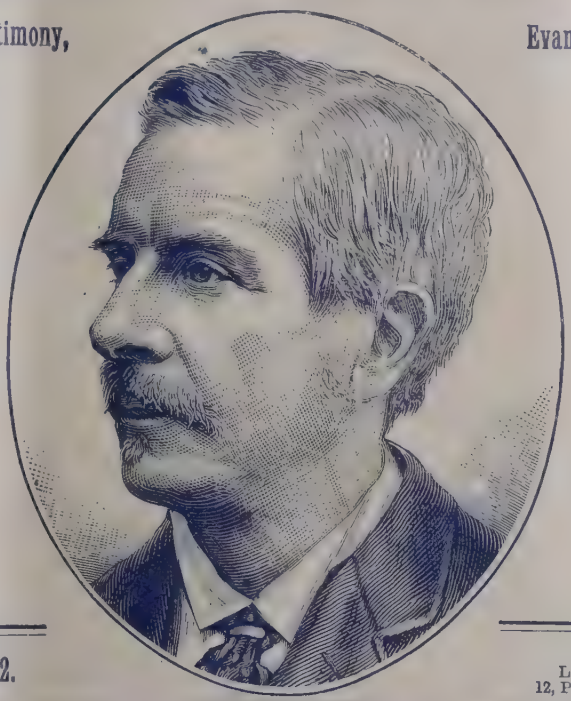
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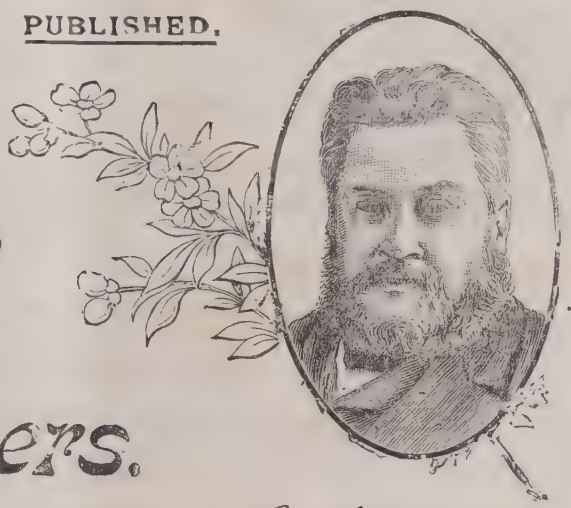
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That this tribute of affectionate regard for the memory of Charles Haddon Spurgeon may bring glory to God, and be a means of grace to the reader, is the earnest prayer of

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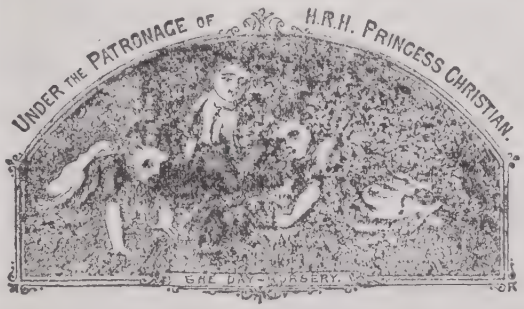
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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Professor A. R. Simpson, of Edinburgh.

Mr. Moody's little book, "The Way to God," has had a circulation attended by signal blessing. During his missions copies have been given to many inquirers after the way of salvation, and a perusal of the pages has shed light on many a dark path. Friends of the missions have forwarded donations in order that a supply of books may be placed at the disposal of workers, and we shall be glad to hear from others who are disposed to facilitate the circulation of this useful guide to the perplexed.

The sketch of Mr. Spurgeon's life, upon which Rev. James Douglas has of late been expending much thought and energy, has at length been published. It is a hearty tribute to one whom the author was privileged to know as a close friend, and at the same time it is a portraiture of a great man, such as cannot but prove instructive as well as interesting to thoughtful readers. The book is entitled "The Prince of Preachers," and gives as a frontispiece a good portrait of its celebrated subject. (2s. 6d. and 3s. 6d. *Morgan and Scott.)*

The Labour war in the United States, characterised as it has been by distressing displays of violence and outrage, culminating in a sad loss of life, must give serious pause to those who are most warmly in sympathy with the labouring classes. No one familiar with the conditions of life among the poor will deny that there are many wrongs to be redressed, and grievances to be considered, but armed lawlessness, fighting for its own ends and inflicting untold injury on innocent persons, must be put down with a firm hand. The scenes of the past week or two in Tennessee and New York States are intolerable in any civilised community.

It may be that the economic conditions of labour in America, where vast undertakings are in the hands of syndicates, not easily approached by the *employés* on any question demanding readjustment, lie at the root of these deplorable conflicts; but as the *Daily News* tersely says:—

> It will be an evil day for the democracy if such acts of brutality as our correspondents have been reporting escape just punishment. The strikers have every right to refuse to work except on their own terms, and in combination; but they have no right to interfere with the freedom of their fellow workmen.

But while firm repression and just punishment are the first necessities of the case, they by no means exhaust the responsibility of those in authority, who will, we trust, feel it right to examine closely and carefully the wrongs which the men believe themselves to be enduring, in order to the adoption of measures likely to give due satisfaction to any who may be suffering under a sense of injustice.

The *Times*, commenting upon the recent ceremony of investing the new Roman Catholic Archbishop with the Pallium, considers that the official presence of a Papal delegate in England without exciting notice, marks a definite epoch in the transition "from the old fear and hatred of Rome to the spirit of perfect toleration of all religions," and implies that this change is partly due to the modification of the spirit and action of the Roman Catholic Church. But there is a point beyond which toleration becomes treason. None but those who are willingly blind to the signs and tendencies of the times can say that no danger is to be apprehended to the Protestant religion and to civil liberty from such misplaced "toleration." Nor has Rome, as is so often asserted, changed—she is still true to her motto, though she does not carry her heart upon her sleeve.

In a letter to the *Times* Miss Cusack has drawn attention to the following passage from the oath which Roman Catholic bishops are obliged to take:—"I will, to the utmost of my power, persecute and attack heretics and schismatics against the same our Lord (the Pope) and his aforesaid successors." It has been declared in response that "since the year 1818, by a rescript of Pius VII., no Catholic bishop who is a British subject has taken upon himself any engagement 'to persecute heretics.'" There may be more than one explanation of this fact. There is little need to assume in a formal manner obligations which are universally acknowledged as belonging to an office or dignity.

We recently remarked upon the statement of the Pope, in regard to the Jews, that Rome's mission is one of "persuasion, not persecution." History, as we said, plainly proves the contrary. A correspondent writes to us, pointing out that the decrees of the Vatican Council of 1869-70 are entirely consonant with the verdict of history. He says:—

> If the Pope's words are correctly given, he has *infallibly* brought himself under the anathema of the Vatican Council, Canon XII., "De Ecclesia Christi." This Canon says, "If anyone should say that the power conferred by Christ our Lord and Saviour on his Church, was only that of directing by advice and persuasion (*per consilia et suasiones*), but not also of commanding by laws, and coercing and compelling by exterior judgment and by salutary punishments, those who are astray and contumacious; let him be accursed."

Who did not know that this was the true state of the case? Yet it is as well to put on record a literal and precise version of the blasphemous and cruel canon. It is, of course, nothing new for popes and priests to accommodate their utterances to occasion. No one, however, can blame Protestants for being "contumacious" when Rome claims the very virtues which she has most systematically disregarded, most wantonly outraged.

The Romanist journals give some prominence to the celebration of the Mass upon Monte Viso, one of the most pointed Alpine peaks in the perpetual snow region, and one of them, after giving a list of those who officiated at the "extemporised altar," goes on to relate that after a short discourse from one of the functionaries a loud *vivat* was raised "in honour of the great Pontiff, Leo XIII." Is not this suggestive of the spirit of Rome, with its tendency to give glory to the creature? Illustrating this mistaken and misleading spirit, the same journal, in advocating the perusal of certain biographies of the saints of stigmatisation, refers to them as "the lives of those elect souls to whom Providence has assigned so important a share *in the redemptive work of the Church.*"

Some interesting facts appear in connection with the recently published Census in regard to Ireland. During the last ten years the population of the sister island has decreased by 470,000, or about 9 per cent. The Roman Catholics have decreased at the rate of 10.4 per cent., the Protestant Episcopalians 6.2 per cent., the Presbyterians 5.5 per cent., whereas the Methodists have increased by 7,000, or at the rate of 13.6 per cent., and members of "other persuasions" at the rate of 3.8 per cent. With the large falling off in the number of Romanists, there has, however, been an increase of 339 priests—a decrease being shown in the numbers of clergymen and ministers connected with the Protestant bodies.

We have more than once expressed the opinion that a substantial and lasting alleviation of some of the present miseries of Ireland might follow the judicious development of her natural resources and the encouragement of native, but neglected, industries at her own doors. This view is strengthened by the perusal of an interesting article in the current *Fortnightly Review*, wherein the writer describes the most encouraging results which have attended operations on these lines among the poverty-stricken people of the West. A new and healthy spirit of enterprise and hope and self-reliance has been kindled among the fisher-folk of the Connemara Coast, and "ever-increasing possibilities of prosperity and independence for thousands" are being opened up. What has been done on the coast may be done for and by the inland peasantry. The North of Ireland has proved that industry and contentment go together, so for the South and West there is far more to be hoped for from such quiet educative methods of self-help than from the most ingenious political apparatus.

A recent article in *The Daily Graphic*, describing "Morocco as it is," paints a very sombre and saddening picture of the miseries caused by the slave trade in that misgoverned kingdom. This demoralising traffic is stated to be carried on in all the principal towns alike on the coast and in the interior, except at Tangier, where English influence at least forbids an open market in human bodies and souls. Most of the slaves are purchased from the Soudanese Arabs, and hundreds die in the terrible journey across the desert. The lot of the children of slaves is most pitiable, their hardships beginning at four or five years old, while a still darker fate hangs over the adult years of girl life. The condition of all classes in Morocco is declared to be "miserable beyond words":—

> From the captive women in the harems, from prisoners slowly starving to death in the filthy dungeons, from slaves sold like cattle in the markets, from the hated, down-trodden Jews, from the whole helpless and hopeless people of that empire we hear the cry, "Come over and help us."

At a time when so many eyes are turned eagerly and anxiously towards Africa, it is interesting to note some impressions of Matabeleland, which Rev. W. Elliott, of the L.M.S., who with his wife has spent sixteen years in that quarter, has communicated to the *Daily Chronicle*. On the whole he has formed a favourable opinion of King Lobengula, due allowance being made for the present surroundings and previous training of that absolute despot, "the fountain of all honour, justice, and authority." The traditions and

customs of the Matabele are most cruel and hideous, war being the only pursuit of the people, and until this system is broken down the progress of Christianity and civilisation must be slow and uncertain. But there are good reasons for hopefulness. The British South Africa Company is meeting with encouraging success in its efforts to humanise the natives by opening out avenues of peaceful industry. The whole of Matabeleland is described as healthy, beautiful, and fertile; it is a promising field for missionary enterprise, and seems destined, in the providence of God, to be the home of thousands of English emigrants.

Once again the question of the decline of population in France is causing considerable anxiety to those who have the best interests of that land at heart. Of late years there has been a striking development of the crime of infanticide, which takes many cruel forms, and under the influence of a steady annual decrease in the number of births, to-day France has to take the fourth rank as regards population. If only strictly national interests were at stake, perhaps the condition of things would not be of such moment, but behind the startling figures there lies the terrible slough of despond of a wide-spread and deep-rooted immorality, which is sapping away the best life of the people—an impurity fostered by a literature which is as vile as it is blasphemous.

During the recent sittings of the Royal Commission on Labour many very painful facts were elicited in regard to the condition of large numbers of the labouring and deserving poor. In regard to the dock labourers in London, it was stated that, while on the average 22,000 sought work daily, not more than 12,000 found employment even of the most temporary character. What an amount of misery must be undergone day by day by the unsuccessful 10,000, and by those dependent upon them! And what a lamentable feature in our nineteenth-century civilisation does such a condition of things demonstrate! Surely, with respect to many things, social as well as religious, we are crying peace where there is no peace.

A witness, who represented the bakers in Ireland, put in a protest on behalf of his fellows against Sunday work, which he stated was general, although illegal. He added that there was no necessity for the practice. The matter would seem to call for interference of some sort or other, and in the midst of a growing disregard for the sanctity of the Sabbath, and a growing contempt of the working man's right of weekly rest, it is desirable that the question should not be buried in a bulky Blue Book and thus lost sight of.

The following passage, which we owe to the late Canon Liddon, may well be taken in connection with the inspired command to "pray without ceasing:"—

The atmosphere in which a true Christian breathes is above all an atmosphere of worship. He may think it right and reverent to say little, but the day says to him from the early dawn, "Lift up thine heart," and his answer is, "I lift it up unto the Lord." He knows that he has indeed "come unto Mount Zion, and to the city of the living God, and to an innumerable company of angels, and to the general assembly of the Church of the Firstborn whose names are written in Heaven, and to Jesus." The invisible world, with all its beauty and its awe, is around him, and he is able to keep earthly preoccupations at bay, and to surrender himself to the influences which stream down upon him from the throne of the Redeemer.

"The Lord."

Acts xi. 19—26.

Before proceeding to consider the next Apostolic discourse—namely, Acts xiii.—let us dwell on the very bright narrative related in the above passage. Free lay labour, as commencing the work, and cordial Church fellowship in maturing it, come prominently into view. But beyond such considerations, the whole passage is full of God; full of truth expressed in terse language; full of delightful blended service in God's harvest field.

The former part of the passage is very suitable as a basis for an outdoor Gospel address; and both the former and the latter parts may well be taken together in an indoor service for the converted and the unconverted.

Note how "the Lord" occupies the foreground at every stage. The speakers preached "the Lord Jesus;" the hand of "the Lord" was with them; a great number believed and turned to "the Lord," and were exhorted to cleave to "the Lord;" and finally much people was added to "the Lord." The details are as follows:—

(a) The dispersion of the Church through persecution, proved to be a means for diffusing the light. They carried the truth with them to distant localities, yet to no one but Jews did they address themselves.

(b) But when some of these disciples came to Antioch, they did speak to the Grecians, and spread amongst them the glad tidings respecting the Lord Jesus.

(c) The hand—the power, the Holy Spirit—of the Lord was with them.

(d) The result (true faith being ever perfected by an action of the soul)—a great number believing, turned unto the Lord.

(e) The cordial fellowship of the Church in Jerusalem was shown in their sending one of their choicest men to Antioch. Mark the happy description of Barnabas. He was a good man, and full of the Holy Spirit, and of faith, showing his suitability to be a missioner. How many weaknesses, evil habits, and practices may have come before him, but that which arrested his attention was some evident mark of the grace of God. Good men have an eye to perceive the mercies of God. It is indeed a great aid to a wise judgment throughout our course to be ready to discern the grace of God in another. If God is blessing, that will dissipate many a difficulty.

(f) His exhortation:—

1. With purpose of heart (how important!).
2. To cleave (how expressive!).
3. To the Lord—the personal, risen, exalted, coming Saviour, once crucified for us; willing, loving, if we hear His voice and welcome Him, to come even already in spirit, and to hold close fellowship with us.

(g) There are many stages in every history. But the reality, the substance of salvation, is the being like these people at Antioch, "added to the Lord." We attend services and meetings—good. We hear the Gospel preached from time to time—good. We amend our lives—good. We give subscriptions, and do many good works, We are added to the Church. Still, the vital point of all is to be "added to the Lord." *Have we, reader and writer, this assurance?*

(h) Let us note the tender and sustained care of the man who was good, and full of the Holy Spirit, and of faith:—

1. He sought out and brought Saul to Antioch, and they laboured together for the good of the young converts in holy union—those happy days before contention marred the joy.
2. For a whole year they gathered together the believers in Church fellowship.
3. They taught much people.
4. And at Antioch the disciples—these true learners—were called after the anointed name of Him who had been preached to them, whose hand had laid hold of them, in whom they believed, to whom they turned, to whom with purpose of heart they clave, to whom they were added:—They obtained the name of "Christians."

Are we also called Christians? Is their portrait a picture of ourselves?

Wimbledon. James Van Sommer.

CHRIST WAS NEARER THAN THE PAIN.

Three Hebrew youths in furnace hot
Walked scatheless in the flame;
The Son of Man their danger saw,
And to their rescue came.
The seven-times heated fires were vain,
For Christ was nearer than the pain.

The stones were falling thick around
The martyr Stephen's head;
But Jesus "standing" by he saw,
Late risen from the dead.
The sight to him was priceless gain,
For Christ was nearer than the pain.

Two martyrs*, burning at the stake,
Shrank not, but bade "Good cheer,
We've lit a flame that goes not out,
And Christ is with us here."
And then their hearts were stout again,
For Christ was nearer than the pain.

A hero, late, in Southern Seas,†
By dangers thick beset,
Saw Christ again in opened heaven
As his Protector set.
All fear and danger then were vain,
For Christ was nearer than the pain.

Another‡, wounded, at death's door,
Could look to heaven alone;
But there, to his delighted gaze,
Was Jesus on the throne.
Now grief is joy, his loss is gain,
For Christ is nearer than the pain.

And in this world of chance and change,
Of grief and suffering keen,
May we a present Saviour view,
As He has oft been seen!
Thus, more than conquerors again,
When Christ is nearer than the pain.

J. Oswald Jackson.

DR. BARNARDO'S HOMES.—Rev. E. E. Gill, M.A., formerly vicar of Mullyon, Cornwall, has been appointed Clerical Secretary of these institutions and Chaplain to the Girls' Village Home, Barkingside, Ilford. Mr. Gill is prepared to preach or conduct meetings on their behalf. He may be addressed at the Offices, 18 to 26, Stepney-causeway, London, E.

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* Latimer and Ridley.
† Dr. J. G. Paton, of the New Hebrides.
‡ Dr. Greig, Presbyterian missionary to Manchuria.

Paid Native Agency.

Mr. Reginald Radcliffe's recent letter leads me to ask: Has not the time come to urge upon the attention of missionary societies a reconsideration of the practice, almost universally in vogue on the fields they are seeking to occupy for Christ, *the payment of native agents?* Was it thus that the Gospel was spread in the early ages of Christianity? Is there a scrap of evidence to show that the Thessalonian Church, whose obedience to Christ, whose faith and love and hope so filled with joy the Apostle's heart, adopted the practice of calling men away from their ordinary business and industries, giving them salaries as preachers of the Word, and so diminishing the sense of responsibility to preach the Gospel in the minds of the general body of the believers?

The history of the formation of that Church is very significant, and may well claim careful study from all scripturally-minded missionaries; or have we got beyond all appeal to New Testament example in the superiority of our latter-day wisdom? Surely such a successful planting of a church in a Pagan city and the speedy development therein of the lovely fruit of the Spirit are worthy of consideration and of imitation. In Acts xvii. we learn that Paul and Silas held what we moderns would call a fortnight's mission in Thessalonica, beginning (as Paul invariably did) with the Jews, some of whom were persuaded of the truth concerning the crucified and risen One, whilst there were also added to the Church "of the devout Greeks a great multitude, and of the chief women not a few." "A great multitude!" Oh, how we long to hear of the great multitudes being ingathered nowadays to the Kingdom of Christ.

Paul and Silas were immediately expelled from Thessalonica through the opposition of unbelieving Jews; the Apostle never again visited that well-beloved church (1 Thess. ii. 17, 18), though he longed to see the disciples again "with great desire"; but that they stood in the faith and spread it abroad there is every reason to believe, communicating the glad tidings one to another in all simplicity; and if that church perished as ages went on, its destruction was brought about, in all human likelihood, not from lack of organisation, but through the imposition of sacerdotalism and the errors inseparable therefrom.

To take a modern example. About the year 1870 a leper from a village called Saipow, hearing of cures of disease in the mission hospital at Swatow in Southern China, went for relief and obtained some alleviation of his dreadful malady. He returned to his home, carrying with him some seeds of Divine truth, which he at once began to disseminate among his fellow villagers. That was the commencement of a flourishing church, which, at this day, is larger or smaller in its membership (in all probability) in the proportion in which the private members have been encouraged to continue the work from house to house without the intervention of paid native agency. In China the customary conception of the heathen mind in regard to paid native agency is that the agent has sold himself to the foreigner, and he is distrusted accordingly to a very large extent; one is safe to say that this is so amongst the vast majority of on-looking Chinamen. Not so with the private unpaid members of the native churches, they all sooner or later have to suffer loss for Christ's sake, and so commend the Gospel of Christ to others.

Will some of the Chinese missionaries make a fair trial for a few years of both ways? Select three new stations as yet untouched by Gospel messengers, and continue there the experiment of evangelising with paid native agents. In three other stations (all six as nearly similar in conditions and possibilities as may be found), and there leave the spread of the Gospel to the unaided and unpaid endeavours of the converts themselves; invoke the power of the Holy Ghost for the fructifying of the good word of life in all of these stations; and let them all be visited at intervals, one not oftener than the other, by the European missionaries for counsel and upbuilding; for the foreign missionary, until his work in China has been accomplished, is in the place of bishop (or elder) to overlook and feed the flock of God, and when the results are known let us have them for the guidance of the church. That veteran China missionary, Dr. Nevius, of Ningpo, entertains, I believe, strong and well-confirmed views as to the inexpediency of paid native agency, except on the very smallest scale, and his views are supported by some of the China Inland missionaries. I am less acquainted with Indian missions, but the same principles are surely true and good for all (or nearly all) heathen mission fields.

James E. Mathieson.

The Temple of the Lord.

PORTION OF A BIBLE READING.

BY. REV. DAVID BARON.

"Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

"Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." (Hag. i. 7, 8; ii. 3, 4).

There is a special message in the mouth of this hoary prophet of nearly twenty-five centuries ago, to the Church of Christ in this generation. The mission of Haggai's prophecy, as of all other Scripture, was not merely to the time in which it was first uttered. Indeed, therein consists the wonderful uniqueness of the Word of God, that it never becomes obsolete or antiquated, but speaks with equal force and power to every age and generation of men.

Haggai's prophecy may be characterised as a call to work—a reasoning appeal, a proclamation of the most high God by the hand of His servant, directed with a view to rouse the people to a certain definite task, and that task was the building of the Temple. It is no mere fancy or speculation on our part to regard the Tabernacle and Temple, which Israel built by Divine sanction, as typical. We are expressly told in the New Testament that they were "examples and shadows of heavenly things," and we should lose a great amount of spiritual truth did we not so regard them.

In Eph. ii. 14—22, we have the Church of the Lord Jesus Christ under the figure of a temple which is "being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Let us contemplate for awhile the glorious mystical Temple which, when finished, shall be for an habitation of God through the Spirit.

It is still in process of completion, for verse 21 may be rendered thus: "In whom an entire building in process of being fitly conjoined together is growing unto a holy temple in the Lord." (Rotherham's Version.) Men and women hewn from the quarry of this sinful world, taken out of the horrible pit and miry clay, are being quickened and polished, and sanctified by the Spirit of God, and built up as lively stones in this spiritual house. (1 Pet. ii. 5.) Yet though, speaking generally, the material is one, and there is no difference, when we come to examine it closer, we find two substances, which before were irreconcilable, for the first time fused and welded together. In spite of the mutual prejudice and hatred, and the otherwise impassable legal and ceremonial gulf that separated the Jew from the Gentile, Christ is the angle at which they both meet and are united into one house. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition; having abolished in his flesh the enmity, the law of commandments in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. ii. 14-16.)

In the Gospels we see as it were the foundation of the Church laid in the life and death and resurrection of the Lord Jesus. In the Acts of the Apostles, and after the ascension of Christ and the descent of the Spirit, we see the first courses of the spiritual superstructure laid and its beginning to grow. When we come to Acts xv., we get the limits of this new Temple defined as far as the Gentiles are concerned. It is not to embrace within itself the whole Gentile world, but "God did visit the Gentiles *to take out of them* a people for his name." After this is accomplished, Jesus will return and build the tabernacle of David, which is fallen down. Then the residue of men will seek after the Lord and *all the Gentiles* upon whom My name is called, saith the Lord, who doeth all these things. The two expressions found in the brief summary of the Apostle James give us the clue to the dispensational purpose of God with regard to the Gentiles. "*Out of the Gentiles*," a people for his name now; "all the Gentiles," by-and-by, when Jesus returns and the tabernacle of David is rebuilt. In the three chapters which form the wonderful parenthesis in the Epistle to the Romans (ix.-xi.), and in which the Apostle lucidly expounds, for the instruction of Gentile believers, the past, present, and future of Israel, we have the limits of the spiritual Temple defined, as far as the Jew is concerned. It is not to include the whole Jewish nation, but only a remnant, according to the election of grace; and as to the nation, the Apostle tells us that "a hardness in part" is happened to it "until the fulness of the Gentiles be come in; and so *all Israel* shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Here, again, with regard to the Jew, the same contrast must be observed between "the remnant according to the election of grace" now, and the "*all Israel*" by-and-by, when the fulness of the Gentiles shall have come in, and the Deliverer return to Zion. And when we come to this second chapter of the Ephesians, we see how inside the Church there is of the two made one new man, and how the middle wall of partition is broken down, and Jew and Gentile, equally enriched with all spiritual blessings in heavenly places in Christ Jesus, dwell together in unity.

This, then is the Church, a spiritual building, the materials of which are neither exclusively Jewish nor Gentile, but an election from both. Yea, it is the predeterminate counsel of God that every nation, kindred, people, and tongue shou'd contribute material to this Temple, whose glory is to be greater than that of Solomon's, and which shall be for the eternal habitation of God through the Spirit.

For the erection of the second Temple, concerning which we read in Haggai, God was pleased to see human instrumentality, and the progress or delay in its completion depended on man's obedience to God's command. The same is true, also, of the spiritual sanctuary. It pleases God to use human instrumentality for the gathering out of "stones" for his temple, which is to be "exceeding magnifical," from all parts of the earth, and by obedience or disobedience to his command to go into all the world and preach the Gospel to every creature, we hasten or delay the completion of the Church, and the glorious appearing of our great God and Saviour Jesus Christ. The means God Himself has appointed for gathering out the living stones, quickened by his own Spirit, to form part of the spiritual house, is the preaching of the Gospel. "It pleased God by the foolishness of preaching to save them that believe."

RAILWAY MISSION WORKERS.—We are asked to mention that it is *home* voluntary workers who are at present urgently needed; there are so many stations and *dépots* where lady leaders are wanted.

BELOVED—HATED—EXALTED:

STUDIES IN THE LIFE OF JOSEPH.*

By Rev. F. B. MEYER, B.A.

EARLY DAYS.

(Genesis xxxvii.)

Behind our life the Weaver stands
And works his wondrous will;
We leave it all in his wise hands
And trust his perfect skill.
Should mystery enshroud his plan,
And our short sight be dim,
We will not try the whole to scan,
But leave each thread to Him.
—C. Murray.

It was said by Coleridge that our greatest mission is to rescue admitted truths from the neglect caused by their universal admission. There is much force in this. When a truth is fighting for existence, it compels men, whether they love it or not, to consider it. But when its position is secured, it becomes like a well-used coin, or the familiar text which hangs unnoticed on the wall. It is a great mission to rescue such truths from neglect; to flash upon them the strong light which arrests attention; to play the part of Old Mortality, who, chisel in hand, was wont to clear the mould of neglect from the gravestones of the Covenanters, so that the legend might stand out clear-cut. It is something like this that I attempt for this exquisite story. We think we know all about it; and yet there may be depths of meaning and beauty which, by their very familiarity, escape us. Let us ponder together the story of Joseph; and as we do so we shall get many a foreshadowing of Him who was cast into the pit of death, but who now sits at the right hand of Power, a Prince and a Saviour.

I. The Formative Influences of his Early Life.—Seventeen years before our story opens, a little child was borne by Rachel, the favourite wife of Jacob. The latter was then living as manager for his uncle Laban, on the ancient pasture-land of Charran, situated in the valley of the Euphrates and the Tigris, from which his grandfather Abraham had been called by God. The child received an eager welcome from its parents, and from the first gave unusual promise. He was like one of those children whom we sometimes meet in large families, who bear a marked contrast to the rest; and who grow up like some fair Saxon child amid the swarthy natives of a tent of gipsies who have made it their prize.

But what a history has passed in that interval! When yet a child he was hastily caught up by his mother, and sustained in her arms on the back of a swift camel, urged to its highest speed, in the flight across the desert that lay, with only one oasis, between the bank of the Euphrates and the green prairies of Gilead. He could just remember the panic that spread through the camp when tidings came that Esau, the dread uncle, was on his march, with four hundred followers. Nor could he ever forget the evening full of preparation, the night of solemn expectancy, and the morning when his father limped into the camp, maimed in body, but with the look of a prince upon his face.

More recently still, he could recall the hurried flight from the enraged idolaters of Shechem, and those solemn hours at Bethel where his father had probably showed him the very spot on which the foot of the mystic ladder had rested, and where the whole family formally entered into a new covenant with God. It may be that this was the turning point of his life. Such events make deep impressions on young hearts. As they stood together on that hallowed spot and heard again the oft-told story, and clasped each other's hands in solemn covenant, the other sons of Jacob may have been unmoved spectators, but there was a deep response in the susceptible heart of the lad, who may have felt, "This God shall be my God for ever and ever; He shall be my guide, even unto death."

If this were so, these impressions were soon deepened by three deaths. When they reached the family settlement, they found the old nurse Deborah dying. She was the last link to those bright days when her young mistress Rebekah came across the desert to be Isaac's bride, and they buried her with many tears under an ancient but splendid oak. And he could never forget the next. The long caravan was moving slowly up the narrow ridge along which lay the ancient village of Bethlehem; suddenly a halt was called: the beloved Rachel could not go another step. There as the sun was westering, amidst scenes where in after years Ruth met Boaz, and David watched his sheep, and the good Joseph walked beside the patient ass with its precious burden—there Rachel, Joseph's mother, died. This was the greatest loss that he had ever known. A little while after, the lad stood with his father and brethren before Machpelah's venerable grave, to lay Isaac where Abraham and Sarah and Rebekah awaited him, each on a narrow shelf; and where, after a space of seven-and-twenty years, he was to place the remains of his father Jacob.

These things made Joseph what he was. And the little sympathy that he received from his family only drove him more apart, and compelled him to live "by the well" (Gen. xlix. 22), and to strike his roots deeper into the life of God.

It may be that these words will be read by youths of seventeen who have passed through experiences not unlike Joseph's. They have lost sainted friends. They have been emptied from vessel to vessel. They feel lonely in the midst of their home. Let me solemnly ask them if they have entered into covenant with God. Have you avouched God to be your God? Have you put your hand into the hand of "the mighty God of Jacob"? It is an urgent question, for the answer to it may mark the crisis of your lives. Choose Christ, and, in choosing Him, choose life, and blessedness, and heaven. And when you have chosen Him, cleave close to Him, and send the rootlets of your existence deep down into the hidden wells of communion and fellowship.

II. The Experiences of his Home Life.—*Joseph was endowed with very remarkable intelligence.* It would almost seem as if he were chief shepherd (ver. 2), the sons of Bilhah and Zilpah acting as his subordinates and assistants. The Rabbis describe him as a wise son, endowed with knowledge beyond his years. It was this, combined with the sweetness of his disposition, and the memory of his mother, that won for him his father's peculiar love. "Israel loved Joseph more than all his children."

And this love provided the coat of many colours. We have been accustomed to think of this coat as a kind of patchwork quilt, and we have wondered that grown men should have been moved to so much passion at the sight of the peacock plumes of their younger brother. But further knowledge will correct these thoughts. The Hebrew word means simply a tunic reaching to the extremities, and describes a garment commonly worn in Egypt and the adjacent lands. Imagine a long white linen robe extending to the ankles and wrists, and embroidered with a narrow stripe of colour round the edge of the skirt and sleeves, and you will have a very fair conception of this famous coat.

Now, we can understand the envy of his brothers. This sort of robe was worn only by the opulent and noble, by kings' sons, and by those who had no need to toil for their living. All who had to win their bread by labour wore short, coloured garments that did not show stain or cramp the free movement of the limbs. Such was the lot of Jacob's sons, and such the garments they wore. They had to wade through morasses, to clamber up hills, to carry wandering sheep home on their shoulders, to fight with robbers and beasts of prey; and for such toils the flowing robe would have been quite unfit. But when Jacob gave such a robe to Joseph, he declared in effect that from such hardships and toils his favourite son should be exempt. Now, in those times, the father's will was law. When, therefore, they saw Joseph tricked out in his robe of state, the brethren felt that in all likelihood *he* would have the rich inheritance, while *they* must follow a life of toil. "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him."

The case was aggravated by his plain speaking. "He brought unto his father their evil report." At first sight this does not seem a noble trait in his character. But it is sometimes the truest kindness, after due and repeated warning, to expose the evil deeds of those with whom we live and work. If they are permitted to go on in sin, apparently undetected, they will become hardened and emboldened, and eager to go to greater lengths. Moreover, Joseph was probably placed over them, and was responsible to his father for their behaviour. He was jealous for the family name, which they had already "made to stink among the inhabitants of the land." He was eager for the glory of God, whose name was continually blasphemed through their means. And, therefore, without attempting to conceal the evil, he told their father just how matters stood.

But this was enough to make them hate him. "Every one that doeth evil hateth the light." "I hate him," said the infuriated Ahab when speaking of Micaiah, "because he doth not prophesy good of me, but evil." "The world cannot hate you," our Lord said sadly; "but me it hateth, because I testify of it, that its works are evil." So will it be always: if the world loves us and speaks well of us, we may gravely question if we are salt, pure and stinging, amid its corruption, or lights in its midnight gloom. As soon as our lives become a strong contrast and reproof, we shall arouse its undying hate. "What evil have I done," said the ancient cynic, "to make all men speak well of me?"

But still further, *Joseph dreamed that he should become the centre of the family life.* All young people dream. Unless our lot has been peculiarly hard and untoward, we all, in the sunny days of youth, don Joseph's tunic, and dream—how great and successful we shall be!—how noble and heroic!—how much good we are to get and give! The heavens shall rain soft showers of benediction! The earth shall yield flowers for our feet and fruits to our taste! We shall surpass all who have preceded us; sitting on the throne of supremacy, whilst our detractors and foes do us obeisance! Alas! our raiment soon drips with blood, and we find ourselves down in the pit, or sold into captivity. But there was this in Joseph's dreams: they foretold not only his exaltation, but his brothers' humiliation. If he were the central sheaf, their sheaves must do obeisance, by falling to the earth around it. If he were on the throne, sun, moon, and stars must do him homage. This was more than the proud spirits of his brethren could brook, and "they hated him yet the more."

But the root of their enmity lay even deeper. In Eden, when addressing the serpent, God said: "I will put enmity between thee and the woman, and between thy seed and her seed." That is one of the profoundest sayings in the Bible. It is the key to Scripture. All that comes after only proves the virulence and the universality of the conflict between the children of God and the children of the devil. It broke out between Cain and Abel. It has embittered every family. It has rent every home. It shall yet convulse the universe. This was the secret of the conflict that raged around Joseph. I grant that the home was ill-organised; that all the evils incident to polygamy were there; that Jacob was incompetent to rule. But still I see there an instance of that conflict of which Christ spake: "I am come to set a man at variance against his father, and the daughter against her mother; . . . and a man's foes shall be they of his own household."

Do you know by sad experience what Joseph felt beneath those Syrian skies? Do the archers shoot at you? Are you lonesome and depressed, and ready to give up? Take heart!—see the trampled grass and the snapped twigs; others have gone this way before you. Christ your Lord suffered the same treatment from his own. Go on doing right, in nothing terrified by your adversaries. Be pitiful and gentle, forgiving and forbearing. Be specially careful not to take your case into your own hands; demanding redress in imperious and vindictive tones. If you are servants, forbear to answer back. Give your backs to the smiters, and your cheeks to them that pluck off the hair. Avenge not yourselves, but rather give place unto wrath. Put down your feet into the footprints of your Saviour, who left an example that we should follow Him. He did no sin, neither was guile found in his mouth: and yet, when He was unjustly reviled, He reviled not again; when He suffered beneath undeserved contumely and reproach, He did not even remind the perpetrators of the righteous judgment of God, but was dumb as a lamb, and threatened not, and committed Himself to Him that judgeth righteously.

And what was the result? Joseph was carried through the hatred and opposition of his foes; and his dreams were literally fulfilled in the golden days of prosperity, which came at length—just as Jesus was eventually seated at the right hand of God—as prince and saviour. And your time, sufferer, shall come at length, when God shall vindicate your character and avenge your sorrows. "Trust in the Lord, and do good; fret not thyself in any wise to do evil; for evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Ps. xxxiv.).

* Mr. Meyer's studies in the life of Joseph not having appeared in The Christian, we are giving a few typical chapters from his book Joseph: Beloved—Hated—Exalted. (*London: Morgan and Scott.*)

The Church of Popular Opinion.

An Address delivered at Keswick Convention,

BY REV. C. A. FOX.

I DIRECT your attention to Rev. iii. 14: "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God." This is the last church addressed by our blessed Lord Jesus in these brief epistles, and the precise meaning in the Greek is "the Church of Popular Opinion." It should be exceedingly interesting to learn what Christ feels that the Church of Popular Opinion should hear from him.

This letter was written between two earthquakes. There was an earthquake a year or two previously, and one very soon afterwards, when the whole place was swept away. It is an epistle out of the earthquakes, and has an earth-shaking tone about it. Christ speaks some plain words to the Church of Popular Opinion, which, I need not tell you, has been moved from Laodicea, and is now planted in England.

There are three things that this church needs. It needs *first of all to learn what the Great Master is* Himself. "These things saith the Amen." I am the end of every prayer that you offer to God, and is received: "Amen"—so let it be! I am the end and the beginning of every promise which God hath made to you. All the promises of God are Yea and Amen in Christ Jesus. Oh, that we would sometimes pause when saying our prayers, and let Christ say the Amen; and that we would sometimes pause when grasping a promise, and let Christ be the Amen right through it; we would soon find that what we have been grasping shall be true. There is no uncertainty about Him. The Church of Popular Opinion is in

EVERYTHING VERY UNCERTAIN,

but the Master of the Church is Amen—it must be and shall be for ever! He is the faithful and true Witness.

He has come from heaven to witness what God is—to give us the whole unveiling of the heart of God. By a spring of water He comes to any poor woman and shows her what she is. He is as true to the poor defiled woman as to the Father in Heaven. He is the faithful and true Witness—the genuine witness, and there is no mistake about it.

At this conference Christ has been a witness of Himself to his people, to the glory of God. He is "the beginning of the creation of God"—the beginning of everything. You know that the philosophers of these days are looking for the primal germ; and if any of you have it, give it up! Christ says in this passage: "I am the primal germ of the creation of God; I am the beginning of all things of the creation of God, whether in the universe visible, or in the soul of man invisible." We learn, then, that He is the faithful and true Witness and the primal germ, the beginning of everything; and He is also the close of everything, to the glory of God.

The next point is: This Church of Popular Opinion needs *to learn what she does.* "I know thy works." People are saying that their creed is that which "tendeth to righteousness." Another man says: "Think of humanity." Yet another says: "Think of the Unknowable." That is what one of our very great philosophers says. It is a hard task; but a philosopher bids us do it! The Lord can bring us not only to the Unknowable, but to "the unknown God," and show us, not only what He is, but what we should be to Him. He is exceedingly practical, and says, "I know thy works."

What is this work that He specially knows in the Church of Popular Opinion? It is "that thou art neither cold nor hot." That is a strange work;

EVERYTHING IS LUKEWARM.

The Lord says: "I would thou wert cold or hot; so because thou art lukewarm, I will spue thee out of my mouth." Do you see what it is that the Lord hates? It is lukewarmness; He hates men who are avoiding extremes. He says, "I hate it; you must be extreme for Me—out and out for Me." I prefer the expression, "down and down for Jesus"; down deeper and deeper—no lukewarmness, no nebulous negations, as we are having them by the thousand. Let us have clear, decisive truth and practical reality, and a glorious life lived out for the blessed Master.

So thoroughly does the Lord hate this Church of Popular Opinion that He says He will cast it from Him. Neither cold nor hot, this fashionable Christianity—one thing to-day and another to-morrow, a current of every moving opinion of the day, and at the mercy of every wind of doctrine—the Lord hates it, and He says, "I will spue thee out of my mouth." That is plain speaking. More than that, He tells this church what it says as well as what it is. He is listening all the time. "Thou sayest, I am rich, and increased with goods, and have need of nothing." There is much self-complacency in the Church of Popular Opinion. There is need of a convention everywhere, to confer, not with flesh and blood, but with the Lord, until the whole heart is united to do and to be for the glory of God. "I have need of nothing." We are coming to materialism. We are getting on so well that luxury is leading to unbelief. We are so exceedingly well off that we can do without God!

Again, this Church of Popular Opinion requires *to learn what she is.* "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked." You do not know what you are. You have made your own looking-glass, and, of course, it gives back a very pleasant reflection.

What is the remedy for the condition of things described? "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Notice the

SUBLIME POSSIBILITIES—

thou *mayest* be rich, *mayest* be clothed, *mayest* see. The Church of Popular Opinion, that He would spue out of his mouth, yet may be made rich, and clothed with white raiment, and made to see into the mysteries of God. What a Gospel! Could there be any beside this?

Lord, "counsel" us to-day! We want to be "buying" now. Thou wondrous traveller; we see, we claim Thee to-day. We are needy and poor to the very last penny. Thou hast told us "Thou art a wretched and miserable one, and poor, and blind, and naked," and we come to the counter of Calvary, and we see thee with all the blessed wares of heaven, the gifts of God which Thou dost counsel us to buy. Is not the "gold tried in the fire" the grace which Thou hadst in such abundance, the fulness of the indwelling God, that Thou couldst pass through the furnace of Calvary, and, fulfilling Job's prophecy, couldst come forth as gold from the trial? Thou wert in a seven-fold heated furnace, and the atoning blood has put out the most awful fire, and the grace of the gold of God which has been through the fire is now supplied to us poor sinners unable to pay for it!

Yet, to say "I counsel thee to *buy*" when we have nothing to pay with! We are empty, and Thou sayest "Buy," as if Thou wouldst mock our penury. How can we buy? There are two parties to such a transaction—the one asks for an article which the other sells. One gives material in exchange for the other's money. In this marvellous transaction with the Lord, the buyer gives Himself, and receives gold tried in the fire, that he may be rich. I think this is one of the most sobering passages in all Holy Scripture. It has often been to me a source of infinite comfort. Then "white raiment that the shame of thy nakedness do not appear." The Lord would hide the shame that his children have brought upon themselves. He feels not only the reproach upon his glory, and the tarnishing of his holy name; but He also feels for the reproach of his poor child. May we have transfiguration raiment such as the Lord has, white as no fuller on earth can white it.

WE PUT THEE ON AGAIN

to-day, Lord Jesus, in all the freshness of first intention, and all the freshness of youth of soul. Clothe us in the white raiment, washed in the blood of the Lamb. So not only has the Church a great Lord, the Lord our Righteousness; but the Lord looks upon the Church, and saith to her, "Thou shalt be called My Bride."

There is one thing more "That thou mayest see." What is the wonderful eyesalve, the Lord pleads with us, urges us to buy? The man who said "whereas I was blind, now I see," bought some of that salve. What is it? It is the Holy Ghost. What did the Lord for his disciples at Pentecost? Did He teach them new truth? Did He bring to them anything fresh, or add to their marvellous stores of grace? Not at all, He simply illuminated them with the Holy Ghost. He filled them full of the Holy Ghost, which was invisible before, but became visible then, to his Church.

I have read of a great German musican who, after working hard, was so very tired that he went out for a little walk. From a cottage he heard someone playing one of his pieces, and when the player ceased, he knocked at the door and said, "May I see the player?" The person who had been playing opened the door; she was entirely blind. The composer said, "I was much interested in your playing; would you continue it?" She did so, and afterwards he thanked her cordially, whereupon she said, "Do you play? I would be so pleased if you would go through a little piece for me." The musician began, and soon forgot himself and his blind listener, as his whole soul went forth, and he launched out into some mysterious dream of harmony. When he ceased, he turned to the young woman, whose sightless eyes were streaming with tears. She said, "Sir, thou who couldst play like that did ask me to play!" She asked him who he was, and he told her. "What! you the author of all those pieces?" "Yes."

So you are blindly playing on the poor keys of humanity, and your poor weak faculties respond but feebly and faintly to the blind touch, with which you can play, under a certain amount of teaching and knowledge of the Gospel. But cease, and let the Master sit and play Himself; and oh! the triumph of harmony! And then you sit silent, with your once, but not now, sightless eyes streaming with tears, for it is the glorious Lord Himself that is playing on those strings of poor broken humanity, and bringing from them a harmony that would hush even the harmonies of heaven.

There is a power in God that can bring out of you such music, blessedness, purity, and power, as that, if you will only let Him. Thou mayest be like the very Christ Himself transfigured, and thou mayest see. Then you will open your Bible, and

GENESIS BECOMES REVELATION,

and, indeed, every book is Revelation. I find in every passage—even the dryest—such cargoes of God's holy wares, that I have not time to unload them, and I long for the hands, and the power, and the skill to bring them into my use, and for the glory of my Master.

What follows? "As many as I love, I rebuke and chasten"—or I convict and educate. The Lord does that. "I will," He says, "send you the Comforter, who shall reprove you." That is strange comfort! He will convict of sin, force into confession, bring thee to thy knees. Thou shalt be a thousand times broken, and brought to the feet of the Lord. People have said that such meetings as this "make Christians so high in their own eyes." But if they get blessed, Christians will be down lower and lower. Let the Lord do what He will with his own. If it is a cross, bear it. Some of us know what it is to bear a life-long cross for the Master. Let Him convict and educate you. "Be zealous, therefore," because He has broken you in pieces; "and repent," again, as you have already repented.

What is the eyesalve for? "Behold I stand at the door and knock." He has long been there, but you did not see Him. That eye-salve has given you new sight. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." The Holy Ghost opens our eyes to see the indwelling Lord. The power of the Holy Ghost is to glorify Jesus dwelling in the heart of the poor, humble, broken believer. Was there ever such a Gospel as this? It is "the expulsive power of a new affection;" indeed, better than that, the expulsive power of

THE NEW INHABITANT.

He not only makes me rich, but gives me Himself. O Lord, I love Thee better than thy gifts. Will you let the Lord into your whole life now? Let Him into every corner and recess of your being. Will you wait upon Him assiduously, day by day, hour by hour, to watch his orders? "I will guide thee with mine eye." He will supplant you altogether. Blessed, wondrous work when self is supplanted and dislodged; and it is so with some Christians in a very marvellous way. I could tell you of some whom I know intimately, of whom this is obviously true. It may be said of them "'the Lord is there'; self is cast out." You say—What is the gift of the Holy Ghost for? I reply, that you may be nothing, but that God may be all in all: that you may be, not only thrust into God's service, but be in the power of the Holiest.

There is one thing God cannot give away—his holiness, and yet He gives it to us. He takes the head of the house; He takes the place of the man, so that it is no longer I that live, but Christ liveth in me. Jacob is Israel henceforth, and the tables are turned to the Lord, so that the Lord alone is exalted in that day. Now listen to the promise. "To him that overcometh will I grant to sit with me in my throne." This spued-out one has got all things in Christ. "To sit with Me?" "Yes." "At Thy feet?" "No, in my throne." "Can I sit down there, Lord?" "Yes, even as I also overcame, and am set down with my Father in his throne." We may well say "He that hath an ear, let him hear" in the power of the Holy Ghost.

Seaside Papers.

THE SEA'S INFLUENCE ON CHARACTER.

My dreamings are as boundless as the illimitable Sea.
Alas! can such vain longings in this atom's schemings be?

The sea is pre-eminently the cradle of sensation. Eye and ear and touch are all affected; and, not only affected, but enchained. The romance of the sea lies in its sense-enthrallment. The host of particulars on the land is forgotten—lost in one grand monotone. The soul is merged as if in a kind of universal sense.

To an overwrought brain what can equal a holiday by the sea? In our judgment, nothing; unless, indeed, it be a voyage on the sea itself. As a solvent of thought the sea is unequalled. There is a soul-subduing power in the mere sight of the sea. And if those feel this who repair for a season to its shores, what is to be said of those who live habitually upon the sea, and who are familiar with all its moods and tenses; to whom the sea is everywhere, filling the ear with its murmur or its roar, while the vessel, as if swayed by some giant hand, pitches and rolls like a thing that lives?

It is a philosophic axiom that as sensation rises, thought sinks. Their action seems to be equal and opposite. As the soul is sensible of the one, it becomes insensible to the other. The legal adviser is, as a rule, cold as an icicle, because so much more developed on the side of reflection than on that of sensation. So with the man of ideas, he lives so far away from the rudimentary life of sense, that he is in danger of becoming either abstracted or cynical. The sea's influence lies at the opposite pole from this. The sea is at once the narcotic of thought and the stimulant of the senses. The omnipresence of the sea lulls and numbs the reflective powers of the soul until it seems to sink to vacancy; and, then, there is the lengthened pause of the spirit when man appears to live the mere automatic life of the element with which he is associated.

"What are the wild waves saying?" It is a mystic question, yet the voice is not altogether inarticulate. The wild waves tell of the fight between the flesh and the spirit—how the wing of sense is preternaturally forced and at last the spirit can do no other than quail before the general sense-exhaustion. They tell of the conflict that is being waged between nature and nature's monarch, *man;* how unequal the conflict seems, and how hard it is for him to plant his feet firmly on the slippery deck.

The sailor's path is one which we ought to follow with sympathy.

IT IS A PATH OF DANGER,

not simply because between him and death is a step constant and very narrow, but because the draft upon mere sense-force is greatly in excess of what the spirit can well spare. The outward is so pressing; the call to take the outward into account so interminable; the sea so much of a great external monster, anon relaxing its hold and anon gathering up its strength for a grand onslaught, that the tendency in seafaring traffic is to become resolved into bone and sinew and muscular daring until spirit-life resembles more the echo of a kind of pre-existence than the pulsation of a present being.

We cannot on any other principle explain the utter *abandon* of the sailor in the moment. No type on earth is so liable to extreme alternations of feeling. A case which occurred in Emmanuel Chapel, Falmouth, some twelve years ago, lives in memory still. We think we see that seafaring friend now, bowed down, as it seemed to us, by the mere sight of that beautiful sanctuary, in abject penitence or remorse. His story, broken by sobs, he recited to us at the close of the service. On the voyage, which had been attended by much damage and danger, he had flaunted his profligacy in the Creator's face, his daring rising with the violence of the storm, and his blasphemy becoming the more raging as one after another of his mates was swept away or crushed amidships. Taken, however, out of the crash of the elements, and placed in the calm serene of God's house, where the hidden soul could peer out and ask, What is the meaning of it all? the lawlessness of the man, for the time being at least, fell into abeyance, and on bended knee, with strong crying and tears, he gives worship to God.

How often we hear it said that man is a contradictory animal! That may be, but that is not the key to the knowledge of him. Man is composite; "a coin that bears the double stamp of nature and spirit." Man must be harmonised, or else he will vibrate wildly. The magnetic needle of his spirit must be fixed on God, and his senses controlled by the touch of Omnipotence, otherwise his career will be a mad one, a human image of the tossing, restless, lawless sea itself.

We cannot wonder that such a sphere of influence as the sea presents should leave upon our seamen the bold markings of her fingers. They are accustomed in their calling to grand exhibitions. They are brought face to face, not with nature's uniformity, but with nature's contrariety. They see exactly the opposite of what passes for scientific truth, and could never, even in their golden dreams, think of what scientists love to name the rigidity of natural operation. In literal fact, the more seamen know of the sea, the less are they able to trust it. It is a sphinx that can never be explained,

A RIDDLE THAT CAN NEVER BE TOLD.

Hence the superstition of seamen; and hence, too, their tendency to take things as they are, and without much regard to the past or concern about the future, to get what pleasure they can out of present opportunity. Horace says:—

"Carpe diem, quam nimium credula postero," which we may freely translate: Enjoy to-day nor reckon on to-morrow's host.

The words answer to the seaman's flag of all nations. The unsettlement into the midst of which seamen are thrown, the lack of fixity in the general aspect or tone of the work in which they are engaged, the mobility of all their surroundings, their calling so chequered, on the one side, so monotonous on the other, all conspire to throw them into a mould where conduct to the least possible extent is determined by a view of consequences.

And this unhappily is the imprint which widely meets the eye when a glance is taken at our seafaring population. As upon the sea they cannot argue from the past, or to any appreciable extent prognosticate the future from the present; as, for the most part, in the exigencies of their calling they live and move and have their being in flux, not knowing what the moods and tenses of the sea will be, or how far the winds and waves will agree in keeping house together; so in their general outlook on land also, yea, and on life as a whole, sailors are apt to give place to the principle of *abandon* in reckless fashion, not caring ought about the reckoning if only the body of impulse can quaff its cup of present good cheer.

"There's something in me that reproves my fault
But such a headstrong potent fault it is,
That it but mocks reproof."

It is on such facts, doubtless, as the foregoing that the ease with which Jack is imposed upon, hoaxed, and cruelly victimised is based. With him first come, first served. He believes in love at first sight. The paint upon the harlot's cheek, the ribald song of the drinking saloon, the crimp's bait, the abandonment of the rein of self-control, all tell what a sinner Jack is, and what a sinner Jack is not. Can you not see, Christian reader, in connection with such a character the call to be up and doing? May you not hopefully fish in maritime waters? Does it not strike you how much of the spirit within that mass of carnality is virgin soil? Bethink you, Jack's sins are sins of the flesh rather than sins of the spirit; and it may be that the Master's words will stir your soul—"Launch out into the deep, and let down your net for a draught."

James Douglas.

THE BRIEF NARRATIVE OF FACTS relative to the work of Mr. George Müller's Orphan Houses, Ashley Down, Bristol, from which we recently made extracts, is published by *Messrs. J. Nisbet and Co.*, for sixpence.

THE PRINCE OF PREACHERS.*

IMPORTANT EVENTS IN MR. SPURGEON'S EARLY CAREER.

A bare mention need only be made of the grievous catastrophe which attended the first service held in the Surrey Gardens Music Hall, whereby seven persons were killed and twenty-eight injured. The alarm which resulted in this deplorable calamity was caused by the cry of "Fire!" wantonly raised by some evil-disposed persons acting in concert. At the time Mr. Spurgeon was leading in prayer, and that with such power that many were melted to tears. From the alarm raised a scene of tumultuous excitement ensued. which, though moderated for the moment by the appeals of the pastor and his helpers, broke out again into a fresh paroxysm of fear and panic.

The preacher was so wrought upon by the scene, that he had to desist from the attempt he made to continue the service. Thought was dissolved into sensation, and for weeks he was prostrated by the shock to his nervous system. There are events which leave their mark for life, as, for instance, Jacob's wrestling with the angel. The catastrophe in Surrey Gardens was to Mr. Spurgeon such an event; his nervous system became abnormally sensitive to disturbance from that hour. From time to time one has had occasion to remark this. The wonder is that, notwithstanding it all, Mr. Spurgeon's regret should have been unfeigned that he did not happen to have been at Mentone when, in recent years, the terrible earthquakes occurred. Why he should have had such a wish can only be accounted for by the fact that in some men at least there is something even stronger than nerves.

An incident which he loved to speak of, and which of its kind was the most striking in his career, took place on the day set apart for national humiliation and prayer, in connection with the Indian Mutiny, when he preached to the largest congregation he ever had, an audience of 23,654 persons. The service was held in the Crystal Palace, on a Wednesday morning in October, 1857, about a year after the calamity recorded above. We have heard him say that after this service, on reaching home, he took to bed and slept—his exhaustion being so great—the longest sleep of his life. Unless our memory deceives us, and we think, on the whole, it does not, the duration of this sleep was twenty-four hours.

Mr. Spurgeon's text, on the occasion of this memorable gathering, was one befitting the circumstances: "Hear ye the rod, and who hath appointed it" (Micah vi. 9). In the sermon Mr. Spurgeon took up the high ground, among other things, that the British Government "should never for a moment have tolerated the vile religion of the Hindoos, which was nothing more nor less than a mass of the vilest filth that the imagination could conceive." The sermon, as a whole, was one of denunciation of sin, and was a call to repentance and humiliation before God, grounded on a lengthened catalogue of sins, individual and national. At the close of the service, a collection, amounting to £675 16s. 11½d., was taken in behalf of the Indian Relief Fund, in which was included the sum of £200, contributed by the Crystal Palace Company. The *Illustrated London News*, in closing its report on the day's proceedings, says:—"Mr. Spurgeon's services were gratuitous on the occasion; but the directors gave £50 towards the fund for the place of worship which is about to be built for the reverend gentleman, as an expression of the sense of the value of his services, and of the disinterested manner in which he acted."

PRAYER FOR REVIVAL.

Revive, O Lord, revive!
Prayer riseth up to Thee,
All power is thine, revive, revive!
O grant thy people's plea.
Revive, O Lord, revive!
Our low affections raise;
Attune each soul with power to yield
The sacrifice of praise.
Our love, alas! how faint!
Our praise, alas! how low;
Revive each languid, drooping soul
With heaven's all quick'ning glow!
Let not a Christless world
So captivate and charm;
May its ensnaring, flattering smiles
Each quickened soul alarm.
Revive, O Lord, revive!
Thy Spirit's power display,
Speak from thy throne, and bless thy saints,
With Pentecostal day!

Albert Midlane.

* From "The Prince of Preachers," by Rev. James Douglas. Just published. 2s. 6d. and 3s. 6d. *Morgan and Scott.*

NORTHFIELD CONVENTION.

Northfield, August 10, 1892.

We had an almost unexampled passage across the Atlantic. In fact, the good ship *Umbria*, which brought us, beat the record of any previous Cunarder, accomplishing the voyage in five days twenty-two hours. The passengers were busy in trying to account for this on various hypotheses, but I felt that it was due to the good hand of the Lord, which, in answer to many prayers, was upon us for good.

We were therefore easily able to reach Northfield on Saturday evening, though we had only left Liverpool on the previous Saturday at noon. The last few hours of our journey were lit by an exquisite flood of moonlight, and the drive from the station to the little town was peculiarly beautiful. We were greeted at the station by Mr. Moody's able and energetic nephew, Albert Moody, in whose hands the direction of the practical matters of the convention almost entirely rests.

The town, we were glad to learn, was very full. Despite all gloomy prognostications to the contrary, that Mr. Moody's absence would be prejudicial to the attendance, the crowds have gathered from all parts in very large numbers, and the audiences, which I have had the pleasure of addressing, are fully equal to those of last year.

Better than all, there is a very deep sense of the presence of God, and of the blessing which He is giving. It is not for me to write of these things, but I am conscious of an attention, a quiet hush, an evident intensifying of the interest in the meetings, all of them signs that the Holy Spirit is beginning to fulfil his wonted and gracious offices. There is a great spirit of expectancy abroad, which in itself is a harbinger of coming blessing; and though the Conference is only young as yet, I cannot doubt that my next letter will tell of overflowing blessing.

Sunday morning was a day of almost perfect beauty. The air was balmy, the sunshine soft and not too intense, the landscape, with its reach of river, the wooded slopes of the hills, the far-distant range of mountains, presented an aspect of Sabbatic repose which recalled the words of the book of Deuteronomy which speak of the days of Heaven upon earth. The contrast between this lovely picture lying beneath the smile of God and the grime and squalor of certain of our great cities seemed almost infinite; and one could not wonder that the Creator became the Redeemer, and that this purpose, though it cost Him the cross and shame, cannot stay its course, until He has wiped out the blots which man's sin has introduced into his fair world, and He can speak from his throne, and say, "Behold, I make all things new." As with Keswick, so with Northfield, the picturesque beauty of the locality is a worthy setting for the Conference, and in close harmony with the devotional character of the meetings.

Dr. Gordon, who is presiding at the Conference in Mr. Moody's absence, preached to a crowded congregation in the spacious church, on the anointing oil (Ex. xxx.). He made three points, (1) that it was not to be put on a stranger, combating the idea that all men are equally the sons of God; (2) that no one was permitted to compound anything like it, dealing with the many devices employed to produce religious impressions by other than spiritual means; (3) that it was not to be poured on man's flesh—insisting that we must not seek to mingle flesh and spirit. Mr. Sankey and Mr. and Mrs. Stebbins led the singing and sang some beautiful duets. I gave the message with which I had been entrusted from the Keswick Convention. In the afternoon and evening we had great gatherings in the large Assembly Hall, which was crowded.

Day after day the meetings have been proceeding with deepening power, but the heat is rather considerable. Fans are in perpetual motion, and the Mount Hermon student who sells iced lemon water outside the hall will probably make money enough to carry him through his next college session.

This (Wednesday) is the great missionary day, and Dr. Pierson, who presides, is surrounded by a great galaxy of missionaries, who are giving most interesting details of work in various countries of the world. £100 has just been contributed to relieve the famine-stricken people of Northern Siam.

I cull two or three sentences which have struck me in the speeches I have heard.

"A great statesman said, I would give all I possess to blot out my ancestry; but Jesus has blotted out our ancestry from Adam, substituting lineage from Himself."

"General Hancocks, a stern soldier, is said to have wept only once. Riding over a battlefield, a little child came up to him and said, 'Father is dead, here's his gun.' Now, Jesus Christ is dead, here's his cross, take it up and follow Him."

"The man of the world is anchored down, the fluke of his anchor is in the soil. The man of God is anchored above, the fluke of his anchor is in the throne."

"As cattle, fifty miles out at sea, snuff the breezes of the clover on the land, and are refreshed, so the believer by faith anticipates his home and the glorious appearing of his Lord."

"Christ is leading a great exodus out of the present evil world into the Canaan of God's rest. And as his transfiguration was a brief realisation of that coming age, so should we be transformed into the likeness of that world to which we belong, and to which we are going through Him."

"Remember the doctrine of Imminence; certainty as to the fact, uncertainty as to the time."

"A statement was quoted of George Müller, that after careful computation he thought that there were not more than *ten million* really regenerated people on the earth."

My own line of teaching has been more distinctively in the direction of consecration, cleansing, and the filling of the Holy Spirit. There is a great field for such teaching, and the ministers, of whom there is a considerable number, are manifesting much interest in my endeavour to set forth truths which in this country have been associated with errors and extravagances that have brought them into discredit, but which are in themselves of the utmost value and importance. I cannot sufficiently thank God for the many testimonies being given to the value of the principles I tried to teach last year, and which seemed to have revolutionised many lives of ministries. To God be all the Glory!

F. B. Meyer.

REFUGEE JEWS IN PALESTINE.

Mr. R. Scott Moncrieff, who is still at work in Palestine, in connection with the Society for the relief of persecuted Jews, writes that the number of refugee Jewish immigrants has much increased since April. Many of them have suffered terribly at Jaffa, where they were only allowed to land late at night, having been carried backwards and forwards from steamer (two or three miles off), to shore in open boats under a burning sun till they had given up *everything* they had to the boatmen and others. Mr. Scott Moncrieff is having a shelter built for first reception of some of these unhappy people who "have not where to lay their heads."

Some of the destitute women, children, and aged men, are given a daily meal at the society's soup kitchen. "The sunken eyes and hollow cheeks" of hundreds more, bear painful testimony to the insufficiency of their earnings for their support. At Jerusalem, mercy has been shown to crowds of newly arrived refugees, famishing and desperate, "like hungry wolves." And since the summer heats have set in, the want of drinking water adds terribly to the sufferings of the Jews in the densely crowded houses.

The Jewish quarter has no water supply. Mr. Scott Moncrieff is giving away water bought from the native village water carriers, and he has paid for the repair and construction of two cisterns, which, however, cannot be filled till the rainfall in the autumn.

The most pressing question is how to give employment to the destitute thousands. During his recent tour of visitation to Jewish colonies throughout Palestine, Mr. Scott Moncrieff has inspected land in all parts, and has consulted the best authorities. The unanimous decision is that the only hope of maintenance of destitute Jews lies in agricultural settlements. There is land to be had in many suitable localities, and no time should be lost in taking the necessary steps. Unless measures are taken before the autumn, there will again be the necessity for feeding starving thousands, who could, if helped beforehand, be earning their bread.

These facts the Society earnestly commends to Christians who deplore the cruelties practised upon helpless Jews. The secretary is Mrs. E. A. Finn, 41, Parliament-street, S.W.

PRESBYTERIAN ALLIANCE.—The Fifth General Council of the "Alliance of the Reformed Churches throughout the World holding the Presbyterian System," will meet at Toronto, Canada, September 21, and will be opened with a sermon by Rev. Wm. Caven, D.D., Principal of Knox College.

American Notes.

(From Our Own Correspondent.)

The Northfield Conference has opened most auspiciously. The first two days have proved the equal of the same period in other years. Dr. Gordon is on deck, in the absence of Captain Moody, holding the tiller with firm hand. Of course Mr. Moody is greatly missed, but the early announcement that he would not be there prepared for his absence. The friends have rallied with wonderful enthusiasm,

The speakers who have taken part so far are Drs. Gordon, Pierson, and Messrs. Gray and Needham. Messrs. Sankey and Stebbins lead in holy song Fresh topics have been presented, such as the Ministry of Angels, Plan of the Ages, &c. Dr. Pierson gave a scholarly address on Bible Inspiration, in which he conclusively proved that none but spiritual men are capable of understanding a divine revelation.

A new Gospel carriage has reached the Conference grounds. It is a marvel of construction, originally designed for small picnic parties going great distances. It is fitted within like a Pullman palace car, with sleeping berths, toilet rooms, kitchen, sitting, and dining rooms, racks, cupboards, receptacles for books, and convenient presses. It has an organ, a platform for speakers, and other devices unique in character. It was purchased by John C. Collins, secretary of the Bureau of Supplies (Religious Literature), New Haven, at a cost of £300.

This mechanical evangelist is called "The Messenger." Since the early part of July it has visited eleven cities and towns. Two evangelists, besides a driver, accompany it. These brethren have preached the Gospel in about five weeks to more than seventeen thousand persons, chiefly of the non-church-going kind.

We live in an age when Christians must utilise every practical method in order to evangelise on a larger scale than that of church limitations. We now have a Gospel chapel floating down the Mississippi, visiting river towns which are shockingly demoralised; we have a Gospel car carried by locomotive power throughout the West over the railroads, with preachers who are organising Sunday-schools and establishing churches in the new towns which spring up so rapidly; and we have several Gospel wagons going through the country scattering the word of life. No doubt other agencies will spring into existence as business men use their inventiveness for missionary enterprises.

The great strike of amalgamated ironworkers, to which I referred my last budget, has continued to this day. There have been many tragedies resulting from it. The Anarchists have been awakened from their period of quiet, and, like hungry wolves, are greedy for the prey. Mr. Frick, chairman of the Carnegie Company, well-nigh lost his life through a mad attack made upon him by a young Russian. With pistol and stiletto, the Anarchist fell upon his unsuspecting victim, but the wounds have not proved fatal, and a valuable life is spared. The end of the strike is not yet, Soldiers are on guard, lawsuits increase, arrests are common, and confusion reigns.

Preachers of the sensational order have been airing their political advice. One of them preaches to a congregation of the common people, before whom he denounces themonopolist, and encourages rebellion against employers; another addresses his rich parishioners, siding with them in their greed for gain. And so men who claim to have been set apart for the ministry of the Word and to preach righteousness, play the fool.

The Niagara Conference for Bible study was eminently successful this year. The committee are hoping to establish a branch of this school of the prophets at some convenient seaside locality as a permanent institution.

THE PASTOR'S COLLEGE.—Many young workers may be glad to know that, for the sake of helping such, evening classes are being held at the Pastor's College to provide Christian workers with training in Theology, Latin, Greek, Shorthand, Mental Science, History, and Literature. The new term began on Tuesday, August 23. Those desirous of becoming students are requested to make application to the Secretary of Evening Classes, Pastor's College, Temple-street, Newington Butts, enclosing stamped envelope for reply.

THE PARIS DEACONESS' INSTITUTION is an organisation exercising a truly blessed though limited influence, although it has not yet realised the expectations of Sister Malvesin, who for twenty-six years directed the Paris Home. That devoted soul hoped to see a deaconess at the service of every church. There are but sixty deaconesses at work in connection with the evangelical churches of France. The Institution, which has now passed its fiftieth anniversary, has workers in twelve Parisian centres, and in seventeen provincial districts. The churches are at present being urged to demonstrate their vitality by fostering the deaconess agency.

THE SCOTCH COACHMAN.

BY EDITH E. METCALF.

It was just tired time at the end of the Mission meeting when the workers are shaking hands in sympathy and stealing away.

It did not seem right to pass a certain face without a word. He had been there often before. An honest, aged man, who always sat in perfect quiet during the hour, as if trying to think out something for himself. "Have you a Bible?" I said.

"I have a little Testament; but half the time they talk about things that aren't in it. I want a Bible."

"I will bring you one next Tuesday night, and would you like then to talk about being a Christian?" "Yes." "Then I shall pray God your heart may be prepared," and I said good-night.

Very often such friends disappoint us; but I relied upon his thoughtful face. On Tuesday evening he was there.

When the leader asked who would be prayed for he raised his hand—slowly—not with the slowness of hesitation but of deliberation. He had made up his mind to that step, at least, that he wanted the prayers of those people he had sat amongst for many evenings. while he communed with his own mind.

When, afterward, I asked him if his heart were prepared, he seemed a little surprised at the question. "Didn't I show you it was when I held up my hand for the people to pray for me?" he replied, almost gruffly.

What an easy conquest for the Lord! God gives some workers all the easy errands, I thought. Yet, after all, he was not ready for surrender, "I am not quite sure yet that I can stick to it. I'm thinking it over."

Every line of his face evidenced that he would be very slow to promise anything to man or God, but bound to keep it if he promised.

"Well, now what shall I *do* to be saved?"

"Why, that's just the question the jailer asked." His Testament was quickly opened to the story of Paul, the prisoner, releasing the jailer from his fetters of sin, and I read slowly, that he might take it all in.

This plain story with his own question in it seemed exactly to suit his slow-working, matter-of-fact mind.

"Yes, that makes it plain. I see it. And how did you say I was to be *kept*? 'by the power of God?' Yes, Miss, I'll do just as the jailer did."

Would he kneel down? "Oh, yes," and he whispered, "I ain't been on these knees for ten years and it feels queer;" but he prayed such an honest, contrite prayer of utter surrender, I could but think of the angels in heaven rejoicing over this quiet soul, which at last had thought it all out and so earnestly given himself to God.

He was not one of the testifying kind. For many nights after this I watched him sitting there silent, just as he used, except for a serene shining in his face, which spoke of entire peace, a witness of inner peace, and wondered of what he was thinking. Would his strong conscience at last compel him to break his natural stern reserve and confess his Lord?

Night after night I was disappointed. He gave up chewing tobacco, which he bravely decided was a hindrance to his Christian life; his growth in grace, like his conversion, was slow and solid; his face shone more and more, but still he did not speak.

I waited, knowing that the Lord would teach him that he *must*.

Finally it came! with great effort, as if at last something in his heart had burst and let the words come forth.

"It's no difference to you people what my past life has been; that's a matter between my God and me. I only want to say: *I believe on the Lord Jesus Christ!*"

The words that had saved him, that was all. The solemn emphasis he put upon them showed how his mind had worked over that story of the jailer until it had become the central theme of his life. They stirred the room more than many a lengthy recital of sin and wonderful reformation.

He looked around, later, surprised to see I was there, and I told him I would not for anything have missed hearing just that word from him,

I need worry over him no longer. The Son of Man will not be ashamed of him before our Father.

I am thankful for many lessons learned of this new friend.

What a good sturdy answer of his, when asked the other night in his turn by the leader why he became a Christian: "I studied my Testament, and I thought it was best."

Another time he told me that what set him to thinking it over was that he kept his eyes open and couldn't help seeing how man after man came in there and somehow got made over; he couldn't deny that something did it, and he liked to investigate facts.

He is half the time out of work, but always cheery and trustful — far more even in his Christian life than many who receive the word with rejoicing.

Oh, for a few more of these common-sense Christians among our "spiritual children."

Religion is not a dream for the visionary, but a practical thing for plain men, and in our work with many, to find such an one is an oasis of delight.

CHRIST OUR LEADER.

"Enoch walked with God" (Gen. v. 24). Enoch had no outward vision of God any more than we have. He saw Him by faith, as Moses did many years after (Heb. xi. 27). Enoch knew Christ to be the true God, as John did (1 John v. 20). Christ was his Saviour, his Teacher, his Guide, the source of all his life and service. Enoch was wholly consecrated to the Lord, and allowed no other to lead him.

Those who follow their own dark intellect, or the reasoning of men, suffer loss. Jehoshaphat was a man who feared God, but he was not wholly consecrated to Him; he failed again and again to walk with God. In 2 Chron. xviii. 31 we see how near he was to death through uniting himself with Ahab, a professedly religious man, but one known to be walking contrary to the Lord and his clearly-revealed will. Though the Lord saved Jehoshaphat, He was angry with him, as Jehu said to him, "Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord" (2 Chron. xix. 2).

Be it written to his praise that Jehoshaphat humbled himself, and repented of his folly and sin. "And after this did Jehoshaphat King of Judah join himself with Ahaziah King of Israel who did very wickedly: and he joined himself with him to make ships to go to Tarshish; and they made the ships in Ezion-gaber. Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou has joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish" (2 Chron. xx. 35 to 37). "Then said Ahaziah, the son of Ahab, unto Jehoshaphat, Let my servants go with thy servants in the ships, but Jehoshaphat would not" (1 Kings xxii. 48, 49). Here we see that Jehoshaphat again repented of his inconsistent conduct, and, therefore, objected to continue to associate with the ungodly Ahaziah, even in what some men might call a good and profitable service.

Surely these words of Scripture are "written for our admonition upon whom the ends of the world are come" (1 Cor. x. 2). We must not presume to be wiser than God.

We should be very careful how we associate with those whom we know to hold doctrines contrary to the clear teaching of Scripture, and most certainly we should never unite ourselves in so-called "Christian work" with those who are prominent leaders in false doctrine. Any one who would encourage a false leader and bid him "God-speed" is partaker of his evil deeds (2 John 11). Let no man, or any assembly of men, ever be put before God and his Word.

If Christ be not seen in any leader, nor the voice of the Lord heard through him, but, on the other hand, his teaching and his conduct be contrary to the truth, that one must be rejected, just as "Zerubbabel, and Jeshua, and the rest of the fathers of Israel" rejected the false professors of their days (Ezra iv. 2, 3; see also Psa. i. 1; cxxxix. 21; 2 Cor. vi. 14 to 18; Eph. v. 11; James iv. 4; and other similar portions of Scripture)

The blind may lead the blind, but let no child of the light have fellowship with such. Only one thing is needful (Luke x. 42), that is, to sit at the feet of Jesus, and learn of Him how to be one with God. Therefore, let us always turn from the carnal mind, and at all times devoutly mind the Spirit (Rom. viii. 6, and Psa. xxv. 14).

G. K.

REV. N. A. MORJICKIAN.

The following statement by Mr. Morjickian has been forwarded to us by Rev. Dr. Brown, of the Turkish Missions Aid Society:—

"I was born in 1863, under the shadow of the historic Mount Ararat. When eight years of age I was taken to Broussa, where my father, being in business, came in contact with the Congregational missionaries, and was converted through and through. Without my knowledge, my father had dedicated me to the Lord, and spent many midnight hours asking our Heavenly Father to accept me. It was through one of these earnest pleadings that I abandoned the shoemaker's bench and went to the Mission High School in Bardezag in 1878, to seek an education for future usefulness among my own people. All these years the bitter persecutions which my father underwent made Protestantism somewhat repulsive to me. However, while pursuing my studies in Bardezag, I was saved with a full salvation, my soul was satisfied, I had peace which passeth all understanding, and I lost all fear of persecution.

"The storm began, and trials and temptations appeared on every side. The storm is not over yet, but thank God I have a good anchorage in Jesus. In the summer of 1879 I was employed by the missionaries as teacher and preacher in Edingik, an out-station in the Broussa field. There I met the stern realities of life. A mere boy, yet the shepherd of a flock, I had not only to endure persecution against myself, I had to defend my people at the same time. Well, it was there I became firmly established on the 'Rock.' I have some bright trophies there. In 1881 I found myself on an English steamer, not knowing where she would land me, but I hoped, in America, as that is the country I had chosen for a higher education. The steamer came to Antwerp, and working my way from one vessel to another, I finally reached America. There I fought my way through college, completed a classical course in Ohio Wesleyan University, and took a special course in Boston University School of Theology. In 1890 I returned to Constantinople, and for the last two years I have been labouring in Armenia and Western Turkey.

"My present station is Banderma, a beautiful city on the south-west shore of the Sea of Marmora. I have been labouring there since last December, and the Lord has abundantly blessed our city. Last winter we had fifteen converts, all of whom applied for membership and were accepted. Many more are ready to fall in line. We have nearly 160 people attending our meetings, and if we had a larger chapel three or four hundred people would come to hear the preaching of the Gospel. The missionaries have made a generous offer of £400, but we need £250 more for the building. Our people are poor, and they are trying to have the church self-supporting.

"At present they do not receive any aid for the support of their pastor, and if they could have a church I am pretty sure that in the course of three or four years they will be able to comfortably support a pastor. God bless my people, and raise large-hearted friends for them to build the very needed church! My people are liberal and industrious, but they are reduced to the severest poverty by the Turkish government. In fact, they live and labour for government. I hope and pray that by God's gracious providence we may soon be freed from the iron yoke of the Turk, and then, instead of asking the help of others, we will help those about us."

Rev. Dr. Brown will be glad to hear from friends who desire to help in providing a place of worship at Banderma. His address is 32, The Avenue, Bedford Park, W. Mr. Morjickian, who is an exceptionally able and earnest young man, can only remain a few weeks in London, He will be glad to address meetings while here. His address is 4, Vincent-terrace, Colebrooke-row, Islington, N.

UNION HALL MISSION.—The work of this mission, conducted in five halls in very poor districts, continues, on the whole, prosperous; while in several of them it has been greatly owned of God. The open-air services have also been seasons of blessing to large numbers who gather from time to time in the different localities to hear the word of life. Tent meetings are being held nightly at Greenhill, Harrow, and the Lord is owning and blessing his Word there. Another tent has been erected at Willesden, and Gospel services are being conducted there every night. In a recent letter the director, Mr. Robert Bilke, says: "Our funds are at the lowest possible ebb. We trust that, in answer to many prayers, the Lord will now incline the hearts of his people to send us liberal help, that our work for Him, which has been so richly prospered during the past thirty-two years, may not be allowed to fail for lack of support." Mr. Bilke's address is, "Abergeldie," Greenhill-road, Harlesden, N.W.

For the Young.

THE CHILDREN OF THE CONGO.

Miss Reed, of Launceston, Tasmania, gives the following beautiful letter to children, written by a lady missionary, in the "Little One's Corner" in the *Pioneer*. We feel sure our young friends will be delighted to read it:—

My dear little friends over the sea,—

My thoughts oftentimes turn towards you; *so* different are you in so many ways to our little ones here in Balolo country! I am not forgetful of you indeed—some have blue eyes, some black, and some brown; then there are bright faces and sad ones, rosy cheeks and pale ones, fair hair and dark. Some are fond of romps, some quiet and fond of books, dolls, and pictures. Yes, I could write pages and pages of all I know about you, but now we are to meet for a chat about some other children—your black sisters and brothers here at Lulongo.

Do you think you could find me a pair of blue eyes among their number?

No; eyes all black, skin all black, hair all black—black and woolly, a mass of tiny, wee curls except when the mother plasters it together with a thickened oil, to make it pretty (as they think), plaited in different fashions, according to taste.

How dirty, you will say. Yes, but as a rule their bodies too are oiled, especially the babies; so dirty are their faces sometimes that it seems difficult for them to open and close their eyes. The little girls wear kirtles of dried grass, very pretty and cleverly made, just like a deep fringe. This, too, is all the dress worn by their mothers.

Are they happy, do you think, with no toys, no dolls, no pretty frocks?

Yes, as happy as the day is long. They gambol in the water like so many ducks at play, and many have little fishing-baskets, in which, close by the water's edge, they catch tiny fish. Then they have games among the plantains—hide and seek, etc. They love the hot sun, whose scorching rays would very soon kill us, had we no protection for our heads. At times they have play-fights—it is most amusing to see the little black boys, fancying themselves warriors, dancing about with their long sticks in imitation of their fathers with spears. But, I am sorry to say, the sham battle often ends in a real fight, for fight our little boys *can*, and *do*, with no ordinary amount of rout and noise.

What do they eat? you ask.

Well, they eat different things at different seasons—maize, pumpkins, mandioca, and fish. Some of the men hunt wild pigs in the forests, and at times they get elephant's flesh. This is a very great treat. The elephant is cut up into small pieces, and after being smoked or dried, the pieces are sold for one brass rod each. They have also palm-nuts, and with the oil from these the women pound leaves, boil them and make *banganju*. We often buy *banganju* and use it for a vegetable,

For months I have had school among these boys and girls; but they do not come to me, I go to them. Our school-house is simply a roof of palm leaves erected on poles, called a *ngomba*; but very often we have school under two wide-spreading trees. The children squat round me on the ground. They are fond of school. On reaching the first house in the town my own two little girls begin ringing their bells, which they continue to do until we reach our destination. As soon as the tinkling is heard a shout is raised—

"School—o—o—o!"

and out from among the grass appear one or two black figures, these joined by others all along the way.

The general greeting is "*Mam' o'ya*" (Mama, you've come!), and the little merry sprites dance and frisk and play the most amusing somersaults, pushing and jostling each other in a way I cannot describe. In the narrow path with high grass on each side they pass on in single file; then on reaching an opening (particularly when our big trees are in sight), they scamper off pell-mell, each one to choose the best place.

Oh, what a bobbing of heads and pattering feet and a flying of dust! Until I reach the assembled crowd, then there is a general scramble. Once seated and quiet, they fold their arms; but at first they did not like this and the imposed silence. They learn texts and hymns; I talk to them; then there is the A B C and syllables to be gone through.

Like home children some learn quickly, some very slowly. They are very fond of writing, but before the war time I had only ten slates for over fifty children—that in one school, in the other none. Will you, if you can, help a little?—slates and pencils, penny exercise books and penny lead pencils would be most welcome. Then, too, if some of you have coloured pictures of the parables and other Bible stories, will you not spare a few and send them out to us away here? Our children here have no idea of the people and things of other lands, and are most interested when they have something to look at. I know, dear children, that many of you give your dolls and other toys unselfishly to poor suffering little ones, in hospitals and other homes—and Jesus sees, and is pleased. Well, suppose you ask some other boys and girls, who have not thought of sharing their pleasures, to think of our heathen little ones. Hundreds, thousands in Balolo land live and die with no thought of anything save their mandioca and fish.

Dear children, you who love Jesus, begin to work for him now. As little ones you cannot leave your homes in order to work for Him, but you can do much, and you can pray to Him to send teachers to tell the dark people of Balolo of his love and salvation. I am often surprised by the strange questions put to me about Jesus, and about heaven; both old and young are curious to know if there is plenty of food there. They are very fond of hymn-singing, and learn quickly. If you have such pictures as "The Good Shepherd carrying the lamb," the "Sower," the "Ten Virgins," etc., and can spare them for my little ones, dear to Jesus, I think you will know where to send them.

If any of you bigger boys and girls would like to know more about the Balolo children, or people, I shall be glad to reply to any letter; happy to hear from any of the "children."

Affectionately your friend,

Maggie A. Dalgarno.

Congo Balolo Mission, Upper Congo,
Bonginda Station.

ON THE SANDS.

CHILDREN'S SPECIAL SERVICE MISSION.

Reports from Workers.

PENMAENMAWR.

The attendance at the first beach meeting was very good, and subsequent ones have shown no falling off. Being short-handed, we did not attempt more than the two morning meetings until this week. We were obliged to hold the meeting on Sunday afternoon in the Presbyterian Church, on account of the rain, and a very small number attended. Wet weather also kept the Monday morning meeting small, and by hindering its due advertising, prevented all but a faithful few from being present at our first boys' meeting that evening. The daily Bible readings are held this year as usual, with an average number of between twenty and thirty, mostly ladies.

RHYL.

Sunday, August 7, being very wet we were compelled to have our afternoon service in the new Grand Pavilion, a splendid building capable of seating 1,000 people. It was very well filled, On Tuesday evening we had a Penny Service. This was our largest week evening meeting. On the whole, the services this year are larger than ever. On Wednesday we had athletic sports. There were a large number of events, and many entries for each. Then we had a tea and meeting for schoolboys in our rooms at 6 o'clock, a good number coming, and finished up an intensely busy but very happy day with football on the foreshore. Sunday, August 14, was a red-letter-day. In the afternoon, we had quite the largest service we have ever seen here. It was estimated that more than 2,000 were present. In the evening we held a temperance meeting in the Town Hall, which was crowded. Twenty-six new pledges were taken, and £14 collected for the work.

EASTBOURNE.

We began here on Thursday, August 4, and were favoured with lovely weather throughout the week; the attendances have been very good, sometimes over 300 children present and some 400 adults. St. Paul's Church was crowded on Sunday afternoon, and the parents' meeting in the evening was capitally attended and felt to be a very solemn time. The prayer meeting has been taken on two occasions by the Rev. G. Harford Battersby, and this morning an old friend was present. Rev. T. Hamilton, of Trinity College, Cambridge. The lady workers are doing their utmost, and have been much encouraged, although the field of labour here is very great, and there are many counter attractions on the beach. But we are full of praise, and expecting to see greater things than these.

BRIDLINGTON QUAY.

We began work here on Monday, which was a "pouring" wet day, but notwithstanding this, the Wycliffe Rooms were well filled with children at the 11 o'clock meeting. The prayer meeting was also very well attended, and we had a nice talk upon our motto for this year's work, "There they dwelt with the King for his work," 1 Chron. iv. 23, and "I will surely go forth with you Myself also," 2 Sam. xviii. 2. Tuesday morning was cloudy, and we thought to be indoors again, but just at close of prayer meeting it cleared up, and we had a capital meeting in the children's corner; we gave out 1,200 hymn sheets, and the people "received us gladly." Wednesday was a lovely morning, and we had a splendid gathering of fully 1,500 and the deepest attention.

WORTHING.

We commenced our work here on Sunday afternoon, July 31, with a bright and happy gathering in the Assembly Rooms. The attendance and interest shown by both young and old, at the meetings on the beach, is most encouraging, and at the Lantern service the crowd was very big, and all were most attentive. Although but short notice was given, seventy-two lanterns were brought, and an address given on "Shining for Jesus." Indoor meetings for boys and girls, separately, are being held, and in this way we are enabled to get into closer touch with the children, and have already been cheered with encouraging results.

SOUTHEND.

We have had large gatherings of children and friends, sometimes numbering between three and four hundred, since the holidays began. Many have expressed their great thankfulness for the benefits received at such services, and we have had very happy times with the dear children, so that it is earnestly hoped the meetings may be continued for a week or two longer. I am prepared to go on so long as I have strength enough to speak.

LLANDUDNO.

The seaside services here began on Saturday evening, August 6. The next day, Sunday, proving very wet, the first children's service was held in the Presbyterian Church, where a good number of old friends and new assembled, and much enjoyed the happy service. Monday morning was also wet, and consequently nothing could be done out of doors, except that a hymn was sung on the beach, which served to gather the young people together, and a procession was then formed to the schoolroom, which was well filled. On Tuesday morning the weather proved beautifully fine, and after the prayer meeting it was possible, for the first time, to hold the morning gathering on the beach. The rest of the week has gone in the same way. A notable feature of the work is the great number of boys who come round.

SEASIDE SERVICES, 1892.

The following are the arrangements for the Children's Services on the seashore during the month of August:—Mr. E. Arrowsmith, at *Eastbourne* (and part of September); Mr. J. R. Naylor, at *Llandudno;* Messrs. H. Hutchinson and W. H. Wilson, at *Bridlington;* Mr. R. Callender, B.A., at *Whitby;* Rev. C. H. Nash, B.A., at *Scarborough;* Mr. W. H. Roberts, B.A., at *Filey;* Mr. Edgar E. Cornaby, B.A., at *Brighton;* Mr. H. C. Lees, at *Colwyn Bay;* Mr. H. Staines, B.A., at *Llanfairfechan:* Dr. S. R. Webb, at *Penmaenmawr;* Mr. T. Lewes Sayer, at *Rhyl;* Mr. H. B. Claxton, at *Ramsey, I.M.;* Mr. W. R. Moore, B.A., at *Ilfracombe;* Rev. Godwyn Storrs, B.A., and Mr. J. A. de Candole, at *Southsea;* Rev. Martin J. Hall, B.A., and Rev. W. S. Standen, at *Bournemouth;* Rev. W. T. Storrs, M.A., at *Sandown, I.W.;* Mr. J. C. Rainey, at *Paignton;* Mr. L. Carrott, at *Lowestoft;* Mr. L. Parkinson, B.A., at *Deal;* Mr. A. G. Dodderidge, at *St. Leonards:* Messrs. J. S. Tyler and E. Hughes, at *Worthing;* Messrs. S. J. Hewlett and G. Goodman, at *Herne Bay and Broadstairs:* Rev. W. Senior and Captain Winn, at *Margate;* Dr. F. Churchill, at *Southwold;* Mr. H. Steward, at *Port Erin, I.M.;* Messrs. E. and C. H. Collier, at *Weymouth;* Rev. E. A. Stuart, M.A., at *Hunter's Quay on Clyde;* Mr. C. H. Faithfull, at *Sandgate;* Rev. H. D. Lampen, at *Swanage;* Mr. C. J. Small, at *Mablethorpe* Mr. J. W. Coldicott, at *Southend.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Aug. 28, Luke, xxiv. 1-12; Mon., Aug. 29, xxiv. 13-24; Tues., Aug. 30, xxiv. 25-35; Wed., Aug. 31, xxiv. 36-53; Thurs., Sept. 1, Psalms xxx. 1-12; Fri., Sept. 2, xxxii. 1-11; Sat., Sept. 3, 1 Samuel x. 1-18.

Lights and Shadows of Mission Work.

No. VI.

If he is really about his Master's business, the Missioner finds opportunities for service, even in his hours of recreation, the results of which, in a coming day, will probably be found to tell as much to the glory of God as those which have followed from the pulpit exhortation.

My young fellow-missioner and I had gone to B—— with our "Gospel Tent." The weather was windy, and awfully cold. The site chosen for the tent (no other could be had) was far from a good one. The congregations were not so large as had been expected, and the Mission began under gloomy auspices. All we had to cheer us for the first night or two was the earnest sympathy of the vicar and his wife, together with the prayers of a believing people.

"We must seek to do a little work between times, M——," said I; so the next day we went off for our walk with our eyes open for what might present itself. We were soon passed by a worthy gentleman, who seemed, like ourselves, to be out for a "breather." Catching him up again, I made an inquiry about some public works we were nearing.

"Are you strangers in the town?" he asked.

"We have come down with that 'Gospel Tent' over there."

"Oh, you are the men, then, who go about making people mad."

"A blessed madness, sir, is the madness of salvation."

"Money, sir, money."

"You are rather out of it there, my friend, as we never take anything beyond what we are actually out of pocket. But may I give you a bit of information? I have been knocking about the world for more than forty years in all kinds of company, and yet I have never found a man more ready to insult unoffending strangers than yourself. You lack the power, or you have the will to burn the servants of Christ at the stake, as your fathers (for I know now what you are) burnt ours in Henry's and Mary's days."

"I lack the power, do I? I suppose I am physically stronger than either of you." It became evident that he wanted to wrest my words for a personal quarrel.

"Don't make any mistake in the matter, sir. I am physically stronger than you, and my friend here, an old Cambridge athlete, is perhaps stronger than either of us."

He gave a glance towards my companion, and so far believed my words that he dropped the physical strength question from that moment. Still, he showed no disposition to leave us, but went on to tell us that he knew what men like ourselves would teach.

"You will tell people," said he, "that *they* MUST *be born* AGAIN, unsettling their faith and minds alike. Of course, we are born again in holy baptism."

"The baptism birth of Simon Magus was not worth very much to him, was it, though he was baptized by the hands of Philip? It gave him no part or lot in Christ, but left him in the gall of bitterness and the bond of iniquity, if Simon Peter has told us the truth."

He shirked further discussion on that subject, and went on to the doctrine of justification by faith. It had never been heard of till the days of Luther.

"But I thought that 'The Gospel of John,' 'The Acts of the Apostles,' and 'The Epistle to the Romans,' were received as canonical by your 'Church of Rome'; and surely THEY were written before the days of Luther." I quoted John iii. 16, Acts xiii. 39, and the striking words of Rom. iv. 5: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

His whole manner changed. He saw that we noticed it, and begged us to set aside the idea that we had shaken him in his views. But I felt the time had now come to apologise for any manifestation of temper I had shown. "You couldn't, friend," said I, "have touched me on a more tender point than when you hinted at physical violence. It was like stepping on an old bull-dog's toes; and there was a time in my life when the game you would have started might have been a dangerous one to yourself. However, I sinned, for 'the servant of Christ must not strive,' and I acknowledge my fault."

"It is from me an apology is due; not from you to me. You must allow me to subscribe to the expenses of this Mission." And, with the words, he drew from his pocket both gold and silver. Of course, we could not take it, though he persisted in offering it with much earnestness. Seeing that we were firm, he gave each of us a cordial shake of the hand, and, with the words "God bless you both," went on his way.

We made our way to to the vicarage, and, together with our friends there, besought God to send him to the night service. Would he come? I was on the look-out for him, and caught sight of him sidling down towards the tent. He reached the end, peered in through the canvas, and in another minute was listening to the dear Gospel my fellow-missioner was preaching.

The next day, encouraged by the measure of success God had attached to our efforts, we sought to draw into conversation a very venerable-looking gentleman we met while taking the same walk. We found him as cordial as the other had been quarrelsome; but we had not interchanged many sentences before he calmly informed us that he was "a philosophical atheist." This was nothing to us, as we both knew that all unconverted souls were alike dead, and that God could just as easily give life to one as to another. I had been an infidel, too, myself, and it was a rather pleasurable exercise to go over the points raised in argument. Thus we talked on till we reached a rail fence, where I proposed that we should stop and have a word of prayer. This rather riled him. He was no hypocrite, he told us. Neither were we; and so I prayed, my friend prayed, and then we resumed our conversation. "Well," said the old man at last, "you would scarcely believe it, but you have before you a man who has often preached what you call the Gospel, both at Oxford and Cambridge, and you are almost the only Christian men from whom I have had a kindly word since my change of views. I thank you both from my heart." "Nay, friend," I replied, "don't thank us; read Isaiah xliv. 22, mark the end of the verse, and act accordingly." I felt no more was to be said, and we turned on our way.

We had now met a Romanist and a "Philosophical Atheist." It was our turn, next, to meet an "Anglo-Israelite," in the same riverside path. But with him we could do nothing, and the remembrance of our conversation makes me plead with those who hold this theory, as believers in New Testament teaching, to be most careful lest, in advancing their views among the illiterate, they may leave men and women with a belief that they are Israelites, but with no belief in Christ as a needed Saviour. Whoever had wrought the mischief, some one in that neighbourhood had been sowing the pernicious notions held by this poor man so plentifully that we afterwards found there were numbers substituting for the Gospel of our Lord Jesus Christ what they called "The Gospel of Identity."

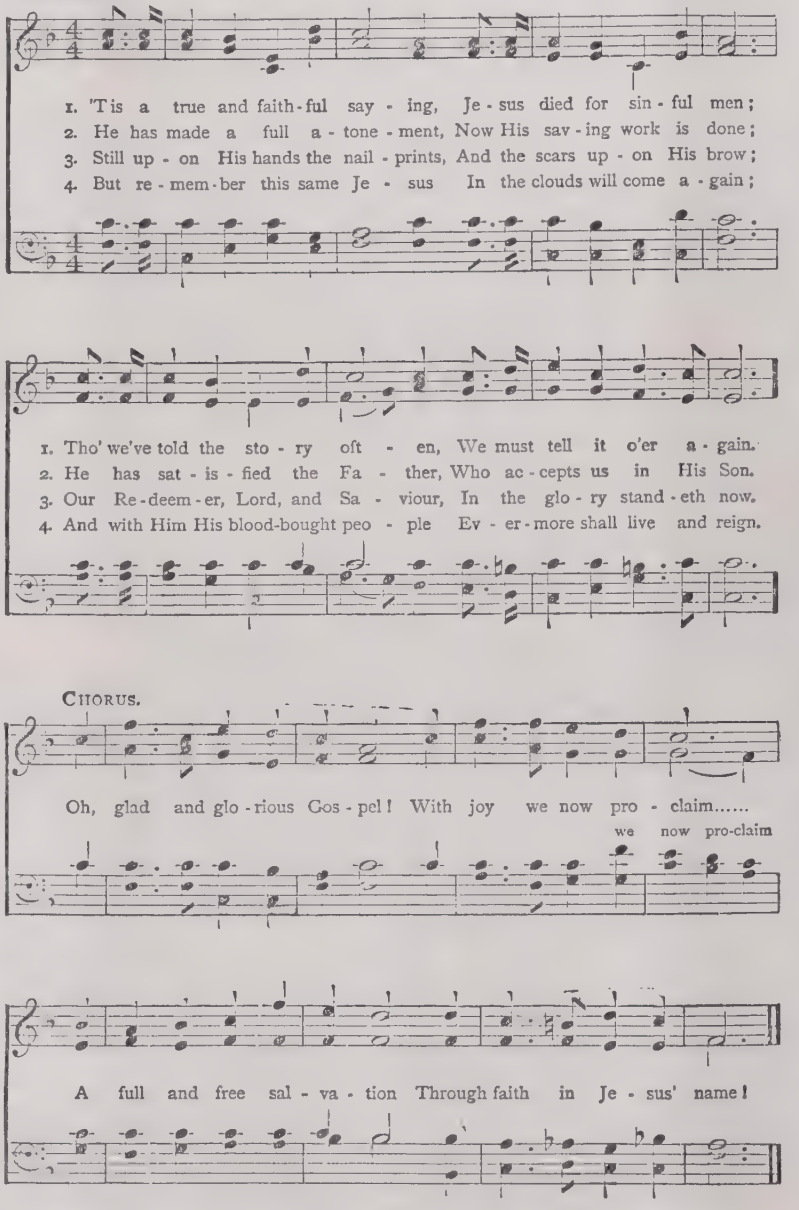
To finish this paper, I may say that God afterwards gave great blessings with "The Tent Services," and I heard but last year of five in one family who had been brought to Christ through them. One incident I shall never forget. From one part of the tent an old woman prayed, "Lord, for Christ's sake, save my son." From another, a young woman besought God to save her poor brother. On one of the Friday nights of the mission, I noticed a very happy trio seated near our preaching platform. There was an old woman, a young woman, and a young man. Prayer had been answered to the full. It was the mother, the sister, the son and brother.

EVANGELIST.

Oh, Glad and Glorious Gospel!

"God so loved the world that He gave His only-begotten Son."—JOHN iii. 16.

M. FRASER. JAMES MCGRANAHAN.



From "NEW HYMNS AND SOLOS," compiled by Ira D. Sankey, and now being used at Mr. Moody's meetings. (London, Morgan and Scott. 1s. 6d.)
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The "Rob Roy" Holiday Home.

ANOTHER new seaside holiday home has been opened by the Council of the Ragged School Union, and in memoriam of the late Mr. John MacGregor, whose lifelong labours on behalf of ragged schools we sketch on another page, the name of "Rob Roy" has been given to it. This new home is situate on the Margate-road, Ramsgate, and is described as admirably adapted for the accommodation of forty boys or girls, who will form the parties entertained within its shelter. The house is well built and airy, there is a fine playground and orchard, and altogether seems most suitable for its new purpose.

On Wednesday week it was opened, the Mayor of Ramsgate (Alderman Blackman) presiding at the meeting and speaking words of welcome and sympathy. Many of the local clergy and ministers were also present.

Interesting details were given of the work of the Ragged School Union and of the Holiday Home Movement by Mr. C. Steinitz, while Revs. J. B. Whiting, J. Benson Evans, and J. Bailey spoke.

Mrs. Hannah Knight having declared the Home open, Mrs. Watts and Mrs. Jonathan Lynn added a few earnest words explanatory of the operations of the Ragged School Union Holiday Homes.

THE LATE

MR. JOHN MACGREGOR, M.A.

"ROB ROY:" THE RAGGED SCHOOL AND OPEN-AIR PIONEER.

AS in the North, men mark with deepening interest the calling home one by one of the few remaining "pre-Disruption worthies," so in recent years have we in the South sorrowfully noted how the pioneers of home missions, the noble spirits who rallied round the great Earl of Shaftesbury, in his labours on behalf of the poor and perishing, the survivors of the memorable Revivals of 1859-60, are one after another passing to rest in the presence of the King. To this goodly company the distinguished traveller, author, and Christian worker who forms the subject of our present sketch belonged.

JOHN MACGREGOR, whose family came of a famous Scottish clan, was born at Gravesend, on January 24th, 1825. His father, General Sir Duncan MacGregor, was at that time, Major in the 31st Regiment, and was then under orders for India. Within a few weeks of his birth, his parents, taking the infant with them, embarked in the *Kent* for the East. How that ship caught fire in the Bay of Biscay, and how 577 were saved out of the 642 persons on board, has often been told. Before the *Cambria*, the rescuing vessel, hove in sight, the following last message had been written by the father and placed in a bottle, ready to drift ashore:—

> The ship the *Kent*, Indiaman, is on fire. Elizabeth, Joanna, and myself commit our spirits into the hands of our blessed Redeemer. His grace enables us to be quite composed in the awful prospect of entering eternity.

Instead of being thrown into the sea, the bottle in which the paper was placed was left in the cabin, and more than a year and a half later it was picked up off the Barbados, between three and four thousand miles away. The infant John MacGregor was the first to be taken on board the *Cambria*, which, as a little craft of 200 tons, had some difficulty in finding room for an accession to its company of 577 terrified people. One by one, as the fire reached them, the loaded guns went off, and soon after the captain, the last man to quit the deck of the *Kent*, had left, the powder magazine blew up with a deafening report.

Within two months of this escape, the baby boy came under the notice of the venerable Hannah More, who presented a pair of shoes of her own knitting, with the verse:

> Sweet babe! twice rescued from the yawning grave,
> The flames tremendous and the furious wave;
> May a third life thy spirit meet,
> Even life eternal at thy Saviour's feet.

The bottle with the paper, the shawl in which his mother wrapped him on that eventful day, and the pair of shoes knitted for him by Hannah More, were among the collection of relics treasured to the last by Mr. MacGregor.

In the following year, in command of the 93rd Highlanders, Colonel MacGregor was stationed in Nova Scotia; and the influence which the Christian soldier was able to exercise over his men was as gratifying as it was striking. All attended divine worship, each possessed a Bible, and a copy of the Scotch version of the Psalms; and as many as 700 of the company might have been seen at one time partaking of the Lord's Supper. In the year 1838, the Colonel became Inspector-General of the Irish Constabulary, and his son, who had been at school at Canterbury, spent some time at Trinity College, Dublin, whence he removed to Trinity College, Cambridge. At the English University, he won two first classes, and was a wrangler. He took his degree of M.A., and became a member of the Inner Temple, being called to the Bar in 1851. Even while at Cambridge he developed the same combination of high Christian character, with energetic participation in every manly pursuit for which he was all through life distinguished. A diligent teacher in the Jesus Lane Sunday School, never ashamed to be known as a decidedly Christian man, and ever seeking to influence others for good, he yet entered keenly into athletics, and, taking up boating with a wonderful zest, won his reputation as oarsman, and rowed in the First Trinity Eight. He visited Paris during the Revolution of 1848, and in the following year made a long tour in Europe, the Levant, and the Holy land. A little book under the title of *Three Days in the East* was the outcome of this, and was intended to illustrate Scripture customs and allusions.



(From a Photo by Messrs. Maull and Fox, 187a, Piccadilly, London, W.)

In 1847 MacGregor threw himself heartily into the Ragged School enterprise, then but three years old, and became one of Lord Ashley's right-hand men. Engaging in the work of teaching, the new recruit caught the full spirit of the movement, and soon learned to use his pen effectively and well on its behalf. He remained on the council of the Ragged School Union to the last, although in recent and feebler years unable to take active part, and rendered for forty years most valuable and self-denying service to this great cause.

Besides, as one who knew him well records, there was one branch which he made peculiarly his own. The history of the origin and progress of the Ragged School Shoeblack Society is detailed by MacGregor's vigorous and humorous pen in the Ragged School Union *Quarterly Record* of October, 1878, and those whose privilege it was to be associated with him in its formation recall with interest those evening gatherings of the few young lawyers who, in the early part of 1851, used to meet in a small alley at the back of Coutts' Bank to assist in carrying out his scheme. The idea had suggested itself to MacGregor by his having noticed in foreign towns that persons were in the habit of getting their shoes blacked in the streets; he thought that foreigners coming over to the Great Exhibition of 1851 would require this want supplied, and that this might furnish an opening for boys frequenting ragged schools. As the result, in that year above thirty of these boys, each of whose histories had been carefully gone into, marched through the Great Exhibition in those red jackets with which we are now so familiar at various stations in the metropolis. The movement grew and prospered, and has been one of increasing success. The boys themselves were and are trained in habits of religion and thrift, and very many of them, after saving sufficient from their earnings, have from year to year emigrated to America or our own Colonies and afterwards risen to occupy responsible and useful positions.

The story of Mr. MacGregor's early labours in the open air, of his share in founding the Open-air Mission, and of his subsequent association with the devoted Gawin Kirkham, form also a deeply-interesting chapter in his life. His famous plea for open-air preaching, "Go out quickly," has been widely circulated by tens of thousands, and has done much to encourage Gospel testimony under the open canopy of heaven. It is noted by a writer in *The Record* that :—

In the course of his open-air discussions he came to be in friendly relations with one notorious infidel lecturer, and afterwards visited him in his own home when laid aside by an apparently fatal malady. Who shall say what may have resulted from such Christ-like sympathy? He always made a conscience of preparing very carefully for his addresses in the open air, and especially with reference to infidel arguments, feeling extremely the importance of doing so, and of conducting all such discussions and controversy in a spirit of candour, fairness, and accuracy.

Further, Mr. MacGregor was practically the founder of the Pure Literature Society, which has done good service in diffusing sound, wholesome literature, and in forming working men's libraries. While health permitted, he was also an active member on the committee of the British and Foreign Bible Society; he showed similar interest in the work of the Reformatory and Refuge Union, while he was also honorary secretary of the Protestant Alliance. In short, he was just the kind of colleague whom Lord Shaftesbury most highly prized, utterly unselfish, hard working, and open-handed in giving to a degree which made him an example to all.

So far we have confined ourselves to Mr. MacGregor's Christian service, but his familiar cognomen, "Rob Roy," was earned in another fashion, and this interesting phase of his life must be mentioned. He was, as many are aware, an adventurous canoeist, loving to traverse alone the rivers of our own and other lands. The experiences thus gained he published in a series of "Rob Roy" volumes, which attracted considerable attention, while he afterwards gave "Rob Roy" lectures, the profits of which were set apart for Christian work. In all his voyages he was never satisfied unless even his recreation was made to redound to the glory of God. When enjoying an excursion on lake, river, or sea, he always embraced the opportunity to circulate evangelical publications from which the people might learn the Gospel. Apart from this, it is almost impossible to over-estimate the enjoyment he derived from excursions which were often attended with perils such as would have cowed the hearts of less hardy adventurers. In a letter to Mr. G. Kirkham in January, 1869, he wrote :—

Just think, for instance, of my first day on this lovely Lake of Gennesareth. I sat in my *Rob Roy* in the centre of the northern part of the lake. The hills on shore were about three miles off on either hand. The air was balmy, like the finest June day in England. The sun shone, but veiled by a delicate contour of fleecy clouds. The water was blue, and without a ripple. The sounds of sheep bleating and streamlets gurgling were the only music; and there I read in my Testament John vi., following every incident by actually looking at the places mentioned. Finally, I went to the spot where the Apostles started in their boat, and I rowed the "twenty-five or thirty furlongs," which they had toiled through in the direction of Capernaum.

He had visited Greece and the empire of the Sultan when he was twenty-six years of age; he ascended Mont Blanc, and travelled through Canada and the United States. He appears to have also written interesting accounts of all his adventures, and while in America he gave a number of addresses. He worked well both with pen and pencil, and the proceeds of his work were given to philanthropic objects. Thousands of pounds were also realised for various Christian institutions by the "Rob Roy" lectures. The profits of one of his books relating to a voyage along the coasts of France and England were given to a fund which provides prizes for boys leaving various training-ships.

"Rob Roy" in one of his works boldly defends his practice of distributing evangelical literature and tracts. So far from foreigners resenting such gifts, they accepted them as kindly gifts which won their good opinion. Apart from his Christian character and zeal, he made his mark in literary and scientific pursuits of a more general kind. Occasionally he read papers before the British Association and the Society of Arts; and he made some extensive researches in reference to the history of the steam engine. It is, however, as a friend of poor children, and of the poor generally, that "Rob Roy" will be remembered. When he became a member of the first School Board for London he gave up his law practice in order the more thoroughly to do what was needed. Who will supply his place at the Council Board of the Ragged School Union, Open Air Mission, and other institutions with which he was associated?

Some years ago Mr. MacGregor married a daughter of Vice-Admiral Sir J. Crawford Caffin, who survives her husband.

Rev. W. T. McCormick, of Brighton, writes as follows, summing up his career :—

His life was a remarkable one, in some respects perfectly unique. He was a distinguished traveller, a self-denying philanthropist, a hard worker, and a devoted Christian. As a man of iron will, firmness, and intrepidity, he was able to accomplish much that other men would not even face. He was a fascinating companion, and an attractive public speaker and lecturer. His able discussions with infidels and others were well known some thirty years ago. I have heard him discuss in the open air with the secretary and also with the treasurer of the "Secularists' Society" Sunday after Sunday, until both infidels were driven from the field. I have also listened to his able and successful debate, which lasted nine months, with a learned Roman Catholic of great power and distinguished parts. I well remember his taking me to visit an infidel—a writer, of no mean pretensions—who, in a serious illness, had been forsaken by his atheist companions, but whom "Rob Roy" had supplied with necessaries during his long affliction. This man afterwards became a true disciple of Christ. The amount of good that Mr. Macgregor was permitted to accomplish in public and in private during his life eternity alone can reveal.

We have before us, as we write, Miss MacGregor's letter to Mr. Kirk, penned within a few hours of her father's death. Although not written for publication, the following touching words may be quoted :—"Our precious father went home to glory yesterday evening." After three days' delirium followed by unconsciousness, "a gleam of consciousness returned, and he smiled so sweetly to us, and when mother spoke to him of going to be with the Lord, he said, 'I'll go to see Him.' . . . What a blessed exchange it is for him. Though the blank is so terrible to us, we would not wish him back for a moment."

THE CHRISTIAN ENDEAVOUR SOCIETY.

The Christian Endeavour Society, at Wellhouses, Mirfield, was started in September, 1891, among the working classes of the West Riding. For eighteen months there had been a steady stream of addition to the church (Moravian). The want was greatly felt of some organisation which should bind the young Christians more closely together, and be the means of helping them in the living of the Christian life amid the many temptations, moral and spiritual trials, and dangers which they meet with in their work.

When the principles of the Christian Endeavour Society were first explained to them, many were afraid of it, but now the testimony of all is that just those things which they specially dreaded have been the most helpful. It has taught them to pray not only in secret, but in public; and not for themselves only, but for others. It has taught them, as they often say, not to be content with reading their Bibles, but to study them, "comparing Scripture with Scripture"; and so a real love for the Word has developed itself, and during the dinner hour in the mills they meet to find texts and to discuss the topic for the next meeting. It has had a perceptible influence upon the strong ruggedness of the Yorkshire character, and brought more of the gentleness of Christ into many a life.

The willingness for work and self-sacrifice is beautiful. On Christmas day they gathered the old and poor and lonely together, and provided them with a tea and an evening's entertainment of sacred songs, etc. Saturday afternoons are their only holiday, yet they willingly give up the evenings of that day to going to hold cottage meetings with the sick or aged, sometimes at a distance of one or two miles. The Society has broadened their interests, not only as regards the immediate neighbourhood, but as to God's Kingdom generally, embracing support for the Bible Society and many special appeals from the Foreign Mission field. Of course, it is not much in itself that can be done, for we are all poor people, but if the Church generally gave in the same proportion as the Christian Endeavourers there would be no lack of means for every good work.

A very striking result has been that the love for entertainments of a loud and sometimes questionable character has disappeared. In place of this there is a genuine love for the C.E. meetings. One of the members wrote lately: "I have scarcely patience to wait for the next meeting," and another: "It is the happiest hour in the week, and I look forward to it with pleasure."

Before the Society was started the Church was a very self-contained and self-centred body, with but little actual influence upon the neighbourhood, except through the Sunday School. The C.E. Society has begun temperance work and cottage meetings, many of its members are engaged in tract distribution, and the flower committee is beginning to brighten many a sick room. The meetings themselves are a real stimulus, and as a minister I find it a positive refreshment to attend them, and to listen to the simple prayers of the young Christians, and to see how real and happy a thing the Christian life has become to them. I do not know of anything which has been a greater help to me in my work, or which is more likely to have an influence for good upon the Church in the future.

It accustoms the young people to mutual Bible study and united prayer, and thus paves the way for family prayers when they are married. It is teaching them that they must "work while it is day," and the response to the Master's call brings with it the joy of Service. The monthly consecration meeting is indeed a power and a help to many. What the society has been the means of doing here may be accomplished in every place, especially in the manufacturing districts, and our experience would be repeated that where it is put upon a high spiritual level and carried on with much prayer and in entire dependence upon the Spirit of God, there it will be an unmixed blessing both to the Church and the Sunday School, the ministry, and the members themselves.

E. R. Hasse.

THE HOSPITAL MISSION SHIP "QUEEN VICTORIA," belonging to the Mission to Deep Sea Fishermen, may be expected to visit Dover to-day (Thursday) and to-morrow, August 25 and 26. Friends interested in the mission should not lose this opportunity of going over one of the finest of its vessels. Mr. Hutchinson, editor of "Toilers of the Deep," &c., will gladly welcome visitors on board where a selection of useful articles, for sale for the benefit of the mission, may be inspected. The "Queen Victoria," it is hoped, will also visit Folkestone, Portsmouth, Weymouth, Torquay, Dartmouth, and Plymouth, before returning to the North Sea,

Mr. Moody's Missions.

VISIT TO CHILLINGHAM.

Monday the 15th inst. was a day to be remembered at Chillingham Castle. Some months ago, a petition, signed by about 2,000 persons, of those living over a wide surrounding district, had been sent to Mr. Moody asking him to come to Chillingham and address the people there. Lord and Lady Tankerville were most earnest and hearty in their efforts to make the petition successful, and though the difficulties in the way seemed great, Mr. Moody was at length able and glad to say, Yes.

Much prayer and expectation preceded the day fixed for the meetings, and when Mr. Moody arrived from Newcastle, there was the prospect of an excellent day. Tents had been erected on the beautiful lawn in front of the castle, near the flower garden with its wealth of many-coloured blooms and sheltered by grand old trees, the growth of many generations. The view stretched away to the Cheviots on the one side, and on the other to the wooded slopes where are the famous wild cattle of which Chillingham is justly proud, as the only pure herd left in this country. The largest tent was for the meetings and there was another for refreshments, kindly supplied to the visitors between the afternoon and evening services.

A refreshing breeze, with sunshine, continued till about the hour of the afternoon meeting, and the people gathered in large numbers, filling the tent to its utmost capacity, and leaving many standing or sitting outside its open front. Mr. Moody, on his way from the railway station some miles off, was doubtful from the comparatively few houses he noticed on the way, whether there were people enough to make a meeting, but the crowd gathered from the neighbourhood as well as from Wooler, Alnwick, Newcastle, and even across the Scotch border as far as Kelso, quite dissipated his doubts. The farmyard near the castle was an interesting sight, with its vehicles of all descriptions, from the aristocratic carriage and brake to the humble plebeian long cart with its plank boards for seats, arranged over the open space. The horses and ponies stood in rows under cover of stables and sheds.

Just as the service was commencing, it seemed as if the day was to be spoiled. Dark thunderclouds gathered and the rain fell in heavy showers, making those outside the tent flee to the castle and the trees for shelter. Singing was begun, however, followed by prayer, and soon after Mr. Moody began his address the rain passed off, and the sun shone forth again. Mr. Moody spoke at length, and with much power, from the words, "Except a man be born again he cannot see the kingdom of God," His address was listened to with rapt attention, and produced a deep impression.

Many of the visitors left immediately after the meeting, having considerable distances to go, but there were still at the evening meeting enough to crowd the tent, and leave some with only standing room outside. After singing and prayer, Mr. Moody, who seemed as fresh as ever, delivered a most solemn and touching address, starting from the words of Mark vi., 20: "And when he heard him, he did many things, and heard him gladly." The denunciation of Herod's sin, and of the sin of any present who might be like Herod, or in any way holding out to sin, and thus shutting themselves out of heaven, was very striking, and the earnest appeals which followed, copiously enforced by telling incidents in Mr. Moody's experience, must have gone straight to many a heart. At the close of the meeting, when the names and addresses of those seeking Salvation, or, at least, desirous of knowing more of the way of life, were taken down, Mr. Moody promising to send them a book he has prepared for such, it was evident that not a few were deeply affected. The Great Day will doubtless show that some were born again of the Spirit to eternal life.

Those who belonged to the Castle and its immediate neighbourhood had a rich treat on the following morning, when a number met again in the tent for praise and prayer. Mr. Moody read the ciii. Psalm, and commented specially on the first five verses, emphasising the words *forgiveth*, *healeth*, *redeemeth*, *crowneth*, and *satisfieth*.

At all the meetings, solos were sung with much pathos and clearness of utterance by Mr. Burke, who also led the singing, accompanied at the harmonium by Lord Bennet. Soon after the meeting, Mr. Moody left for Sunderland, where he had to speak in the afternoon. W. G.

THE SUNDERLAND MEETINGS.

The two days' visit paid by Mr. Moody last week to this busy trading port proved fruitful in interest in many ways. The services were held in the Victoria Hall, and at the first gathering, on Tuesday afternoon, Mr. Moody made special reference to the fact that some nineteen years ago, on his first visit to England, he began his work in Sunderland, where Mr. A. A. Rees gave him the warmest of welcomes.

In the evening an enormous gathering assembled in the hall, which was densely crowded long before the hour fixed for commencement. The choir, organised by the Y.M.C.A., led the service of song admirably, while Mr. J. H. Burke sang several beautiful solos.

Mr. Moody addressed the assembly from Gal. vi. 7, "Be not deceived; God is not mocked. Whatsoever a man soweth that shall he also reap." He began by saying there was a class of people who thought because they did not believe a thing that thing was false; but truth would stand, although people did not want to believe it. Referring to the traffic in strong drink, he said that if they planted public-houses they would have drunkards. He would challenge any man who had sold whisky for twenty years whether he had not got a skeleton in his own family. He loved the publicans, but he hated their business with a righteous hatred, because it was destructive of soul and body. It was making the homes of England like hells. He again challenged anyone who had been in the business twenty years whether he had not got a drunken son, or son-in-law, or relative of some sort. If there were any publicans there that night he advised them to get an axe when they got home, smash the casks, and run the iniquitous stuff down a sewer. He would sooner starve than go to meet his God with the blood of souls upon him. Property-owners who let their property for the sale of whisky were as bad as the whisky sellers. If such people were church members let them either get out of the church or out of the business.

Mr. Moody gave his address on "Prayer" to a large audience on Wednesday morning, while in the afternoon and evening of Wednesday great Gospel meetings were held. Inquiry meetings, largely attended, were held in Bethesda Chapel hard by. The feeling of those engaged in the work is that God has used this short mission to the conversion of many sinners, and the restoration of wanderers.

THE SOUTHAMPTON CAMPAIGN.

Mr. Moody left Sunderland on Wednesday night, spent Thursday with his family in London, and travelled down with them to Southampton by the 5 o'clock express. His secretary was a little concerned on going to the Southampton West Station at 7 o'clock to find no Moody in the train. From inquiries of the guard, however, it appeared that he had gone on to the Docks Station, and when 7.30 arrived and there was no sign of him either at the hotel or at the Skating Rink, where the audience were waiting, it looked as if he was going to break his record. The meeting was advertised for 8 o'clock, and it was pouring "cats and dogs." At last, however, Mr. Moody appeared at the hotel, and sent word asking Lord Radstock to give out the opening hymn, and call on Rev. Mr. Jacobs (vicar) to engage in prayer. Before the clock had finished striking the hour Mr. Moody was seen ascending the platform.

It is quite proverbial how seldom he fails to be "on time," considering the number of trains on which he is dependent. Happily on this occasion his hotel was not more than 200 yards distant, for the rain was coming down in sheets, and it is an open secret that an umbrella is not one of the articles included in the evangelist's wardrobe.

The meeting was, of course, small compared with what it would have been had the weather been favourable. Those who did come were amply rewarded. Mr. Moody himself says he always likes to meet an audience that will come out on such a night. They must be in earnest. His address was to Christians, "The work of the Spirit."

In giving out the notices, Mr. Moody remarked, "Some will be surprised at there being no service on Friday night. Well, that's the last night my wife and family will be in England, and I am going to spend it with them." Mrs. Moody and the family left on Saturday by the *Augusta Victoria* for New York. C. F. D.

Our Special Correspondent writes:—As soon as it became known that Mrs. Moody, with her daughter and younger son, were to sail for New York by the Hamburg-American line, on the 20th inst., and that in all probability Mr. Moody would visit the town to see them off, a committee was hurriedly called, and a warm invitation despatched asking him, if possible, to prolong his stay sufficiently to conduct a mission, however brief.

Accordingly four days were promised, and, although the notice was very short, the arrangements were carried through with considerable efficiency.

The building selected was the Skating Rink, on account of its size, as it was capable of seating over 3,000 persons. Its only drawback was its glass roof, through which on one occasion the lightning vividly played, and on others, especially on Sunday, the rays of the sun penetrated with such intensity that parasols, etc., had to be called into requisition! It was, however, well lighted and well ventilated, and, except



THE CONVENTION HALL, BELFAST.

in one or two portions, its acoustic properties were good.

A very excellent choir was in attendance, and the rich-toned singing of Mr. A. J. Mayers, of Wandsworth, who voiced the Gospel message in song, rang out with deep effect. On the platform were Lord Radstock, Major Evered Poole, and ministers of various churches in the town, as well as, on some occasions, Canon Barker, who was paying a brief visit to Southampton.

The audiences fluctuated somewhat, but were at all times very large. Some had expressed a conviction that the time of year and the shortness of the notice would make it impracticable to hold a mission at all. But the visit of the evangelist to our shores has demonstrated again and again during these months that the people are as willing, yea, anxious, to listen to the Gospel as ever, and will come out in crowds whatever be the weather or the time of year. And here they *did* listen as Mr. Moody preached with all the power that God gave him. Fearlessly he denounced sin in all its forms; faithfully he set forth the way of salvation; lovingly he held up to view the Lamb of God who taketh away the sin of the world, as the only source by which deliverance can come.

Two meetings were held on Thursday, one Friday, one Saturday (owing to Mrs. Moody's departure), and four (with two "second" meetings) on Sunday. One of the most striking addresses was given at the early Sunday morning gathering, when the children of God were urged to acquaint themselves with the "Sword of the Spirit, which is the word of God." Dealing with various sceptical objections to the authenticity of the Book, he ridiculed with fine sarcasm the impracticability of acting in everyday life upon the principle of "not believing what one cannot see nor understand." He drew special attention to the literal fulfilment of the prophecies uttered against Babylon, Tyre, Egypt, and claimed that the Book must have come from God.

But time and space prevent even a mention of the hundreds of good things he said. Suffice to say there was ample evidence that they found a lodging-place in many and many a heart; the full results will be made manifest "before the throne." He uttered the words, but God was the speaker.

One thing was noticeable. In exhorting the children of God how to live and work for Christ, he touched the secret spring of his own power—communion with God. The man is lost in the message; the ambassador is but the voice of the king. "As long as God can use me I will do his bidding; when He can use me no more I pray that He will lay me aside and put another in my place, *that the work may go on.*" So he spake, so; we believe, he *felt*. Oh, that all workers were similarly pliant in spirit to the finger of God. G.

THE IRISH CAMPAIGN.

This week Mr. Moody begins a month's evangelistic work in Ireland. When he decided upon entering on the present campaign in Great Britain, it was his greatly cherished desire to revisit Ireland, where in past years his labours in the Gospel have been so richly blessed. The late general election intervened, and decisive arrangements had to be postponed. Now that the political stir has in a measure subsided, the Irish committees in Dublin and Belfast have brought matters to a point, and a month's services have been fixed; this is the limit of the time that Mr. Moody can give, as he has other appointments in England to fulfil before he returns to America.

The meetings held at Southampton are noticed above. The sands of the Sabbath had not long run out, when Mr. Moody was journeying up to London, in order to catch the Monday morning mail from Euston to Dublin, where he had a consultation with the Evangelistic Committee. Proceeding afterwards to Belfast, he took counsel with the committee there, which is arranging the meetings to be held in Ulster. The fixtures for the present week, commencing on Tuesday evening, are Londonderry, Strabane, Portrush, Coleraine, Ballymoney, and Ballymena. On Sabbath next the Belfast meetings will commence, and will continue through the week. The friends there have succeeded in securing the gigantic auditorium used for the great Ulster convention of politicians, held on the eve of the recent elections. The building, of which we furnish an engraving as it appeared at that time of the convention, is constructed to hold 12,000 persons. A serious drawback in connection with bygone visits to the Ulster capital has been the lack of a place for mass meetings. That obstacle will be thoroughly removed on this occasion. It is expected that a widespread interest will be awakened by the meetings in outlying places this week, and that great crowds will flock to the Convention Hall next week, not only from Belfast itself, but from the country districts around. The Irish Christians appear to be heartily united, and earnest in seeking to bring the people within the sound of the Gospel. We need scarcely urge on our readers everywhere to send up a wave of believing and importunate prayer to God that He would set the seal of success on this special effort, and so order the results that they should leave an enduring mark for good on the religious history of the sister isle.

We purpose giving detailed and special reports of the Irish meetings, and our readers may help us by circulating copies of the paper among those who are interested in the welfare of that distressful country. Nobody who heard the accounts of the Irish evangelism, given the other day at the Keswick Convention, can doubt that there is now a wonderful readiness in the minds of the Irish people, Roman Catholics not excluded, to the reception of the Gospel message.

We have heard that some English and Scotch Christians are to visit Ireland at this time for their vacation and give a helping hand to the evangelist and his fellow workers. That is an example worthy of imitation.

Mr. J. H. Burke, himself an Irishman, will accompany Mr. Moody and sing the Gospel, in the absence of Mr. Sankey. Mr. Wm. Moody, the elder son, accompanies his father in Ireland.

A large gathering of ministers and workers met in the Christian Union Building, Dublin, on Monday evening, and gave Mr. Moody a cordial greeting. Mr. David Drummond presided, and expressed, on behalf of Dublin friends, a strong desire that Mr. Moody should conduct a mission in the city. Mr. Fowler, Rev. Charles Inwood, Dr. Fletcher, and others pressed the same request. The evangelist consented to take a week's mission about the middle of September, if a large enough building could be obtained. It was resolved to take steps in this direction, and much satisfaction is felt at the prospect of the mission.

From Romanism to Christ.

A late Oratorian monk, Mr. Clement Maitland, thus describes his recent emancipation from the fetters of Romanism:—

I have just left the Church of Rome, and become through the power of God a Christian and a Protestant. My experience may be of interest to your readers, and perhaps be the means of awakening a slumbering Church, besides exposing the horrors and wickedness of Popery.

My father was a well-known Ritualistic clergyman of the Church of England, and rector of a pretty country village in Kent. In 1866, when I was about one year old, he resigned his living and joined the Church of Rome. Of course, I was received into the Church at the same time. Shortly afterwards my father became a Romish priest, and joined the Order of the Oblates of St. Charles at Bayswater, where he resided until his death, which occurred when I was five years old. At this time I was an inmate of a large Dominican Convent School in Staffordshire, and it was at this convent that my acquaintance with Romanism began. A Protestant relative of mine, an aunt, came to visit me occasionally, but as her visits were not liked by the nuns, a lie was resorted to, and she was told that I did not want to see her, and thus intercourse with my Protestant relations and the outside world was stopped.

At the age of fourteen I was transferred to the Oratory at Brompton, to commence my studies for the priesthood. I may observe that the Oratorian Order is the richest, the most powerful and zealous, and at the same time the most dangerous in England. Its special work is the perversion of England to the Papacy. Its ranks are made up from among the Ritualistic clergy and members of the Church of England, and no efforts are spared and no means neglected to bring about the end in view. Judging from results, its efforts are successful, for every week several perverts are received at the Oratory into the Romish Church. My daily work consisted of theological studies and a routine of religious services. My religious views were those of a bigoted Romanist. I implicitly believed everything the Church taught, and thought that those who were out of the Church were outside the pale of salvation.

At the age of seventeen I took (after serving a noviciate) life vows of obedience, poverty, and chastity, and became an Oratorian monk. All went on well until two years ago. I was about to be ordained priest (I had previously been admitted to the sub-diaconate) when I began to have doubts about the truth of my religion. I thought that in a few days I should be made priest—that I should, in fact, have the power to make my God and to forgive the sins of my fellow-creatures. The more I thought upon this wonderful power, the more I questioned its reality. My confessor told me that my doubts were from the devil, and at that time I honestly believed they were. I was much distressed in mind, and became more zealous in my religious duties and did severe penances. But all to no purpose, for my doubts increased, and I saw what a sham and a fraud the Romish Church was. I could believe nothing the Church taught, and so I became an atheist. Although in this state of mind for eighteen months, I had to go through a daily round of religious services, masses, litanies, offices, and other religious duties.

Last March, my superiors, in order to settle my doubts, and also to get me out of the way for a time, sent me in company with three priests on a pilgrimage to Rome and the Holy Land. For two months I was in the Franciscan Monastery in Jerusalem under surveillance. I need scarcely say that as I had found Romanism in England a corrupt, wicked, and superstitious system, I found it a hundred times more so in Jerusalem. For instance, a regular traffic, conducted on business lines, by which large sums of money are made, is done in the alleged holy places. After crawling on my hands and knees, and kissing various pieces of marble, wood, iron, and o[illegible] bones, said to be holy relics, I received a parchment, signed and sealed by the Latin Patriarch, giving me an indulgence and a pardon for all my sins for many years to come! I found the monasteries to be shockingly corrupt — laziness, drunkenness, immorality abounded. Although the monasteries in England were bad enough, yet in Jerusalem such immoral things were said and proposed to me that I was disgusted. I found the monasteries to be veritable Sodoms!

In the month of May I was taken to Nazareth *en route* for Mount Carmel, where I was to be put in retreat for a time. At Nazareth I found the whole city, with the exception of a handful of Protestants, given up to the worship of Mary. The cry of the Nazarenes was: "Great is Mary of Nazareth." Little or nothing was said about God or Christ. Some of the frauds that were done in order to impose upon the credulity of the people were shameful. For instance, the image of Mary near the alleged place of the Annunciation had two little lamps put into the head to make the Virgin's eyes appear to be alive. I was appointed to assist the brother whose duty it was to trim the lamps.

While at Nazareth I resolved to escape. I had clung to Romanism in the vain hope that some day my doubts would all vanish. But now I was determined to get rid of the intolerable system. I was beginning to lose my self-respect, and having to belong to a system that I did not believe in was hateful slavery. Therefore, one Sunday evening, instead of going to my cell, I secretly went to the Protestant (Church Missionary Society) native pastor at Nazareth. After a long talk with him I returned to the monastery, and remained there until Tuesday morning, when I went to see him again. He then gave me the address of an English clergyman of the Church Missionary Society at Acca, and advised me to see him. On going into the street I found that the priests had discovered my where abouts, and had set the Arabs against me. They were all very angry and very excited, and seemed as though they would carry me back by force to the monastery. However, I just made a run for life and liberty, and in due time arrived, feeling like a runaway slave, at Acca.

The missionary received me kindly, and at once directed my attention to the Bible, which had hitherto been a closed book to me. I told him that I was an atheist, and would have nothing to do with his religion. However, God by his Spirit led me to read the Bible, and then I saw Jesus as the only Way, the only Truth, and the only Life. I saw that the religion of Christ was something very different from the religion of the Pope. I was convinced of the truth of Christianity. I believed the Word of God, and to-day I am rejoicing in "the truth as it is in Jesus"—a new creature in Christ Jesus, a slave made free. Yes, free indeed, because the Son has made me free—made me "free to serve."

May 25, 1892, at Acca, was a happy day for me: for it was there I found rest, and peace, and joy in a personal, living Christ. Not a mere emotional feeling, but a joy-giving, blessed reality — something Romanism could not give me, simply because it knows nothing of it.

I ask you to praise God with me for having delivered me out of the power of unholy Rome, and bringing me to a knowledge of the glorious light and liberty and truth of the Gospel. I have had much persecution to put up with from the priests; but God is with me, and by his grace I am enabled to witness a good confession before men.

Jerusalem, Palestine, August 3.

POOR IN CHICAGO.—Major Joseph Kirkland, the author of "Zury," in writing of the poor in Chicago, says: "The city has no locality given over to great hives of helplessness. . . . The tenement-house evil, as it is known in New York and London, shows almost no trace. . . . There is no Sailors' Quarter. . . . For depth of shadow in Chicago low-life one must look to the foreign elements, the persons who are not only of alien birth, but of unrelated blood—the Mongolian, the African, the Slav, the semi-tropic Latin."

The Troubles in Africa.

BISHOP TUCKER ON UGANDA TROUBLES.

Rev. H. E. Fox, of Durham, sends the following extract from a letter received from Bishop Tucker, dated Zanzibar, July 12, 1892:—"I send with this a letter which I have received from Sembera Mackay. It was the last letter which he wrote previous to his being killed in the battle of January 24. . . . The loss of Sembera Mackay is a great one. Humanly speaking, it seems irreparable. He was one of our wisest counsellors; a true-hearted servant of God, and a faithful friend. I grieve for him as for a dear friend. Mr. Ashe thus describes his death: 'Sembera died like a true-hearted valiant soldier, bidding his followers leave him to go to the assistance of their other friends. This they did, and he died alone. You will understand what his loss means to the Uganda Church.' In another account I am told that as he lay upon the ground, with his friends around him, he exhorted them to leave him and go to the assistance of their hard-pressed brethren. He added: 'God is taking my spirit.' These were his last words. May God raise up many such earnest souls for the liberation of heathen Africa!

"I have received letters from Uganda describing the events of January 24. They all go to show that Captains Lugard and Williams acted entirely in self-defence. It was apparent that the supreme moment had come. A decision had to be made whether England, represented by the Company and Captain Lugard, or the forces of misrule and superstition, were to prevail. It was evident that a life-or-death struggle was to take place. The question Captain Lugard had to decide was whether he was to allow himself and the English missionaries to be wiped out, or whether he was to fight when attacked with the strongest force at his disposal. Like a wise man he chose the latter alternative, and, in view of the impending battle, he served out to the native Protestant party a quantity of arms and ammunition. The attack was made by the Roman Catholic party on Sunday, January 24, with the result with which you are already acquainted. It seems to me from all I can gather from my letters that Captain Lugard had been patient in the extreme. Effort after effort was made to keep the peace, and when hostilities were on the point of breaking out, he seems to have done his utmost to protect the French priests. That these men should be permitted for two years to plot against the authority of England and the Company in Uganda is to my mind a scandal, and throws reproach on our forbearance. It would not have been tolerated by any other nation under the sun."

The following is a translation of a letter from Sembera Mackay to Bishop Tucker, dated from Namilembe, January 20, 1892:—

"My dear Sir, Bwana Mkubwa (Great Master)—I, your attached friend, who every day remember you, have written you this letter in order to send you my compliments. I am staying in the town of Mengo with all my Christian brethren. We are engaged in the work of our Lord in his Church, and have many people here whom we are teaching. But, Bwana Mkubwa, my friend, it is books that are not enough for the Uganda people who are being instructed here. However, I and all the Christians are praying to God for you that should you obtain his permission to come here to Uganda you would arrange matters with our brethren the Christians who are in Europe, and bring books, that many people may be able to read. Such are the compliments of me, your friend, "Sembera Mackay."

THE BATTLE OF MOCHI.

Rev. R. A. Steggall, of Mochi, Chagga country, who has been accused by the Germans of stirring up the natives against them, gives, in a letter published in the *Times*, a clear account of the Battle of Mochi, and of the events which led up to it. His statement fully vindicates him from the charges made. His whole and anxious care was attendance on the wounded and dying—both German and native. He sadly anticipates the renewal later on of the attack by the Germans, and laments the ruin of a Mission which has hitherto been greatly prospered.

The missionary's father, Rev. F. Steggall, gives the following explanation of the position of affairs:—"The state of that part of Eastern Equatorial Africa, under the German protectorate, appeared to be very unsettled; but my son hoped that any serious conflict with the natives might be avoided. Having resided nearly three years in Mochi, and having acquired during that time three of the African dialects spoken in those parts, his knowledge of and influence over the natives has been of the most satisfactory character, and, with only a few of his African boys, he has not been afraid to penetrate places, inhabited by natives, forty miles distant from his home, where a white man had never been seen. During the whole of the time that he has been in Africa, my son has never been in danger, as far as he knows, from any African native. No doubt, the simple medical and surgical aid which he has also been enabled to render, as well as a very gentle and winning manner, has done much to win their friendliness, or, indeed, more properly speaking, their affection. When my son received the official letter from Count von Bülow, without in any wise interfering, even in the slightest degree, in a manner that could by any stretch of imagination be deemed political, or even interfering, he called at the small German fort, manned by a few German officers and Nubian soldiers, and did all he could to remove suspicions which he felt were most unjustly harboured against the natives, and, indeed, against himself, from the fact that he was held in the greatest regard by the African chiefs and their escorts of the district. All the representations and the advice of my son, rendered to the Germans in a most loyal spirit as regards Germany, were in vain, and the sequel will be found in the account which follows this letter. The battle described has already been notified by telegrams in various newspapers, and various details have been copied from foreign sources. That my son, who was the only missionary then living in the district, furnished the natives with ammunition, or in any wise advised or aided them in the conflict with the Germans, is, I believe, wholly untrue. I regret that what appears to be only jealousy and suspicion should have brought about a crisis so detrimental to African civilisation; and that a work, so full of promise and so fraught with blessings, moral and physical, to thousands of poor Africans, should be threatened with extinction by the expulsion of the English missionaries from lands under the German protectorate."

NEW ZEALAND NOTES.

The friends who have been meeting each Monday at 186, Aldersgate-street, London, to pray for a Revival will be encouraged to learn that in distant Wellington a small band assembles each Friday to cry to God for the same blessing. The articles that have appeared in The Christian on this subject have greatly cheered and encouraged us.

Our dear old chairman, Mr. D. W. Virtue, went to Dunedin for a holiday, and the friends there arranged for him to conduct a mission. He writes:—"The first meeting on Sunday was largely attended, about 600 being present. At the next meeting the Lord was manifestly working, and about 200 remained to the after meeting—some of whom confessed Christ. We had a wonderful meeting last night, never before had anything like it, the hall being full; between twenty and thirty were anxious; there did not appear to be sufficient workers to speak to them all; over thirty young men remained behind to thank God for the great blessings; about 300 remained to the after prayer meeting; they seemed loath to leave."

There is much spiritual life and activity here; I attended two midday prayer meetings, conducted by a young clergyman, when a number of young men gave thanks for blessing received on the preceding day. There is a young men's mission here, numbering about fifty members, belonging to all the denominations. These meet on Saturday night for prayer, reading the Word; on Sunday they go everywhere preaching, distributing tracts, etc. They hold Gospel meetings in a large hall, and many have been led to confess Christ.

A fine work is also being done through Mr. Falconer (the seamen's missionary) and his associates of the Sailors' Rest. Numbers of sailors are every week brought in. There is quite a bundle of letters lying before me, as I write, from converted sailors thanking the friends and blessing God for what He has done for them.

Messrs. Rowland Edwards and Edward Klein have been delivering Gospel addresses throughout New Zealand, using their Gospel tent in the large towns; their labours have been greatly blessed in the conversion of many souls. They left for Sydney last week.

Wellington, July 14 C. A. B

A BIBLE TOUR IN SPAIN.

I recently completed a long evangelistic and Bible tour, visiting every assembly in the four provinces of Galicia. We had the joy of seeing fellow-labourers in Carril, Sta. Eugenia, Marin, and Vigo. Some of these joined us in walking many a league selling Scriptures and speaking the Gospel.

Much persecution is being experienced. Rome has overshadowed the land with her agencies, and has wonderful skill in concentrating her power on any given spot where she hears of a farmer or fisherman who dares to receive us or our books. The Sta. Eugenia persecutions prove that, as of old, "He that departeth from evil maketh himself a prey." These dark surroundings but serve to make more manifest the light of the Gospel. A godly sister has just fallen asleep in Coruña who for sixteen years has been a light for God. Her "empty place" will be noted not only in the assembly, but also in the market, where her closed shop on Lord's Day spoke eloquently for so many years of her faith and self-denial. One remarked, "She has left a sweet savour behind her."

On Monday, July 25, I joined four colporteurs and Mr. White, of Marin, at the great feasts at Santiago. The authorities prohibited the sale, but we stood on the various roads well outside the city, and while the crowds of peasants and pilgrims passed by offered the Scriptures for sale. In this way 400 portions were circulated. After the feasts the colporteurs scattered, while Mr. White and I continued our tour, selling 140 Scriptures and visiting Monforte and San Clodio. Geo. J. Chesterman.

Plaza Pontevedra, 9, La Coruña.

Florence Medical Mission.

The first report of this work shows that the poor of the fair Italian city have highly appreciated the kindness shown them in the dispensary. Dr. Henderson writes:—"Our evangelistic services must be looked upon as a work of preparation, for hardly any of our patients have ever entered an evangelical church, and first hear the Gospel preached on coming to us. One patient, who needs only to come once a week, yet turns up on both days in order to attend the service.

"With feelings of deep gratitude we bear testimony to the valuable aid which has been so cheerfully and devotedly afforded us by Misses Flora Cox and Mabel Gurney. To their skill and never failing kindliness we owe in a large measure the success of our surgical department. We have secured the services, as district nurse, of an evangelical convert, an Italian, and a thoroughly sterling woman, who is entirely in sympathy with our work. The poor people like and trust her, for she has been one of themselves and understands their ways."

The address of the dispensary is Borgo Stella, 9, Florence. Mrs. W. J. Ford, 17, Grosvenor-crescent, Edinburgh, receives donations in Great Britain.

Congo Training Institute.

At a committee meeting held recently of the Congo Training Institute, Colwyn Bay, presided over by Alderman R. Cory, of Cardiff, it was resolved that an Industrial and Educational Institution, similar to the Lovedale Institution of the Free Church of Scotland, in South Africa, be established as early as possible on the borders of Zululand, and that Rev. H. T. Cousins, who has had thirteen years' experience in South Africa, be appointed superintendent of this branch of the Congo Institute, together with Rev. L. Ion Evans, of Cadoxton, Barry, Cardiff.

Mr. Cousins has accepted the appointment, and will shortly visit the larger cities and towns of Great Britain for the purpose of making known more widely the important work which is being done at Colwyn Bay under the direction of Rev. W. Hughes, also describing the plan of working in future in South Africa.

Increasing interest is being manifested in this missionary enterprise, and numerous friends are coming forward with donations to enable the committee to begin in good earnest this aggressive work amongst the heathen.

Gospel Literature on Troopships.—Rev. Francis Flynn, chaplain in the Royal Navy, writes:—"The Indian trooping season for 1892-3 will soon begin. Our ship starts September 24th on her first voyage, and during the six voyages of the season—three out to and three home from Bombay—we expect to have at least 9,000 souls, men, women, and children, on board. We are anxious this year, as in the past, to supply these 9,000 souls with sound Gospel literature, whereby not only to relieve the monotony of a tedious voyage, but also, by God's blessing, to sow the seed of life in hearts when more than ordinarily receptive. We shall be most grateful for such periodicals as The Christian, *The Herald of Mercy, Sunday at Home, Leisure Hour, Good Words, British Evangelist, British Workman*, and *Gospel Trumpet*. Leaflets are not so useful as booklets. Old books and controversial matter should not be sent. Parcels, prepaid, may be addressed to me as follows:—Rev. F. Flynn, H.M.S. *Euphrates*, Portsmouth."

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Letters to the Editor.

THE SUPERSCRIPTIONS ON THE CROSS.

Dear Sir,—In your paper of Aug. 11 you refer to the the different versions given in the Gospels of the superscriptions on the Cross. Without in the slightest wishing to detract from the value of the line of defence so ably set up by the writer in your columns, may I be permitted to present another, which effectually disposes of the whole difficulty?

There are three apparently divergent versions, not four, for that of Mark xv. 25 is identical with that of St. Luke, xxiii. 38, "the King of the Jews." The one word added in St. Luke (*Houtos*, "this is") is really no part of the title, but is a mere finger, so to say, pointing to the Sufferer beneath.

(2) There were not only three languages used, but in all probability *three different writers* were engaged to transcribe the title into the several languages. In St. Mark and St. Luke we have probably the Latin version. Pilate jotted down *Rex Judæorum* ("The King of the Jews"); for the word "King" was the head and front of his offending—high treason against Cæsar. Then the soldier got the curt order —*I, miles, expedi crucem* (Go, soldier, make ready the cross), and two others of the different nationalities made free translations of the Latin.

(3). In St. Matthew xxvii. 37, we have probably the Greek version (Jesus, the King of the Jews). His personal name was added, and the flexibility of the Greek language gives a meaning to the name—Saviour or Healer (*Iaomai*, as the Hebrew Joshua also means).

(4). In St. John, xix. 19, we see the trace of Jewish malice in the insertion of "the Nazarene"—the obscure and ignoble impostor. Pilate would not allow the Jews to alter his original by inserting "that He said, I am King of the Jews." Accordingly in writing a version which few, if any, but themselves could understand, they added a word whose sting was apparent only to people of that nationality "the Nazarene."

In the three versions, we have thus the three titles in the different languages, varied by the three hands through which the title passed, but all three containing the original words insisted on by Pilate, "the King of the Jews."

So far from the plenary inspiration and absolute inerrancy of the Scriptures being affected injuriously by such variations, I contend strenuously that their authority is placed on a stronger and more immovable foundation. There were not only three languages used, but three different writers engaged, and the Evangelists with conspicuous accuracy have preserved faithful records of the three titles.

This solution first appeared in the writer's "Classical Revision of the Greek New Testament," Williams and Norgate. W. Millar Nicolson.

Bristol, August 15.

OPEN-AIR PREACHING.

Dear Sir,—In these days, when so many churches and chapels are being built, doubtless with the best of objects, I should like to draw the attention of your readers to the fact that there are many thousands of our fellow-citizens who attend neither church, chapel, nor mission hall, nor have they the remotest intention of so doing. Now, if this be true, may we not wisely question ourselves as to whether this state of things is sufficiently considered by the Christian public.

The Open Air Mission has this year sustained the loss of Mr. John MacGregor (Rob Roy), and Mr. Gawin Kirkham, the former the founder, and the latter one of the best beloved and ablest directors any society could be blessed with. Is there not, then, an important demand (marked, as it were, very specially by these and other serious losses during this year of our Lord) made upon Christians the wide world over to hold the Gospel banner high?

Literally, the forces that now take the field against our Lord and his anointed increase in these last days, both in rage and in volume.

For several years Mr. Bird, of the O. A. Mission, in conjunction with the Finsbury Park Y.M.C.A., has held very successful services on Sunday mornings outside the Manor House Tavern (a famous site), but on reaching this station in the spring our friend found the Socialist flag planted on the ground his company had previously alone occupied. We have been moved about by the police, who, by the way, have behaved exceedingly well under exceptional circumstances; but in consequence of increased excitement, as we were not inclined to leave the Socialists sole possessors of the spot, assemblies are now forbidden there, and thus a very desirable station has had to be surrendered.

An open-air service is now held in Finsbury Park on Sunday forenoons, where helpers are always welcomed. Satan's forces muster strongly here, and the Bible is most furiously assailed by an infidel every Lord's Day.

Perhaps the greatest centre for popular gatherings in this England of ours is Hyde Park. There Mr. Charles Cook, the well-known visitor of home and foreign prisons, has preached the Gospel with the most encouraging results for the past twenty-one years.

Standing upon Mr. Cook's platform and looking beyond the vast congregation by which we are begirt, who can describe the view, the outlying scene presents on a Sunday evening?

Here are to be found reciters, Socialist lecturers, Materialists, Gnostics, Secularists, and Spiritualists, dark fierce men of foreign mien, together with people in masked garb—infidels of all shades, Republicanists and Royalists, Rationalists and Reformers, Anarchists and Revolutionists, men and women of all ranks and many nations. As to processions, their name is Legion, and perhaps the most pronounced banner ever seen in the Park was the one in black letters on plain white ground, "We have no Master, neither God nor man." The harvest truly is great—may we not say far greater in our day, than when the cry was raised, "Jesus of Nazareth passeth by"?

Surely, there never was a time more than the present one, demanding that every one who considers himself to be a soldier of the heavenly King should use his best endeavours to keep the Gospel standard at the main.

It is most encouraging to discern that, amidst all the uproar and excitement as detailed above, the old, old story not only holds its own, but outrivals all others. The stones of science, or reform, which are offered to the people, never so eloquently by their varied advocates, are not in it when the Bread of Life is announced without money and without price.

The name of our Conquering Captain is still "Jesus, the name high over all."

May I, in concluding my perhaps too long letter, make an appeal to your readers for consideration and help, by prayer and support, as God may lay it on the hearts of his people, both as it concerns our great Open-Air Mission work in general, as also Mr. Chas. Cook's highly important work in Hyde Park?—I am, yours faithfully, B. Barry Wake.

London, Aug. 9.

CHRISTIANS AND CIRCUMSTANCES.

Dear Sir,—In your issue of the 4th, Mr. Grubb is reported as having said at Keswick:—"I know of no more dangerous downfall to a soul than to be guided by circumstances. The first thing is to get God's will on the subject," and to have made other remarks of a similar nature. Will he tell us who controls "circumstances" for the Christian, whether God, or the devil, or chance? And if it is God, as we surely are taught when we are told "all things work together for good to them that love God," why should God's control of circumstances be put into sharp contrast to his "will"? There is a distinction certainly between the worldly man being guided *by* circumstances, and a Christian definitely looking to God to guide him *through* circumstances; but Mr. Grubb does not point it out, and his utterances are, therefore, likely to cause stumbling to weak consciences. If it is such a "dangerous downfall" as Mr. Grubb says, then he himself experienced it when he waited at Gibraltar for the chain to stop the propeller before he felt sure that it was God's will for him to go on shore and hold a meeting.

Again, he tells us that we may "distinguish the voice of God from the voice of Satan" by doing as his friends did at Colombo, when they themselves chose beforehand the *circumstances* through which they wished God to guide them, and then asked Him to produce those precise circumstances and no other! I should not call this a "dangerous downfall," but certainly "dangerous presumption."

The first thing certainly is "to get God's will," and I heartily agree with Mr. Grubb in the conviction that we are to expect our living Master to give us directions by his "*voice*." The question is, How are we to recognise that voice for a certainty? I have just returned from one of the countries visited by Mr. Grubb, and I there found many very earnest young Christians—thank God—but some of them in the habit of defending an exercise of zeal without tact or discretion, which offended instead of winning outsiders, by the invariable remark "God told me to." Wild and terrible things have been in past ages done by those who thought they heard the voice of God commanding them, and if Mr. Grubb's teaching—as reported in The Christian—became widespread, would certainly be done again, human nature being what it is.

Is it not our duty to *test* intuition which we believe to be the voice of God to us, first by ascertaining whether it is in harmony with our Lord's recorded teachings; secondly, by seeing whether God opens out the way by the course of circumstances; and, thirdly, with great circumspection, putting it to the test of that reason which God has given us, I believe, just for this very purpose?

Dr. Elder Cumming's address appeared to me to be a very necessary supplement to Mr. Grubb's, for till Christians have learnt to obey our Lord's recorded words about "laying up treasure on earth," which is, in modern phraseology, "saving and investing," and other plain unmistakable commands, which it is the almost universal habit to explain away and render meaningless, I cannot see how they can expect any other "voice of God" to reach them at all. If the sheep will not follow the plain, loud call of the Shepherd, are they likely to be near enough to Him to hear his whispers?

I write this in thankful acknowledgment to God of the great blessing which has, through Mr. Grubb's preaching, fallen, and fallen lastingly, on many souls in one of our colonies, as I can testify from personal observation.—Yours obediently, Henry Bazett.

Bexley Heath, August 7.

NEGLECTED PLACES.

Dear Sir,—Last October, you were kind enough to insert a letter from me entitled, "Neglected Places." This called forth the sympathy and interest of some friends, and a "Prayer and Information Union" was formed, having for its object to pray for and correspond with lonely and isolated workers in the foreign mission field.

We have now thirty members, but I feel sure that if the Union were better known, many other earnest Christians would join us. All the missionaries who have written to us appreciate it very heartily. The Secretary, Miss Mourant, West-street, Alresford, Hants, or myself, will be pleased to answer any inquiries. Yours sincerely,

E. D. Nicol, President.

4, *Douro-terrace, Sunderland.*

INSTRUCTING THE YOUNG.

Dear Sir,—I read with much interest "A General Officer's" letter in your last issue. Some splendid catechisms have been published lately called "Definite Teaching for Old or Young." The series embraces the five following subjects:—"What is a Priest?" "What is an Altar?" "What is a sacrifice?" "What is the Church?" "What is Confession?" The first are sent post free, 6d. for twelve copies; the other four, 4d. for twelve. To be obtained from L. Liesching, Esq., 1, Queen's Park Gardens, Streatham Common, S.W. Another good handbook with a number of Bible references is "A Protestant Catechism," by Rev. B. Richings, M.A. This is published by Hunt, Barnard and Co., 20, Blandford-street, Baker-street, W.

Many parents, and those interested in the young, will hail with delight the Girls' Protestant Union, just started by Mrs. Arbuthnot, of Plawhatch, East Grinstead, Sussex. It is a branch of the Women's Protestant Union, and divided into two sections. Section A includes girls from ten to fifteen years old, section B those from fifteen to eighteen. Monthly letters are sent to members of both sections. The subscription is 6d. a year, and a card of membership is sent to each member. Trusting that many will be stirred up to put heart and soul into definite evangelical teaching to the young of all classes, believe me, yours truly,

A Member of the
"Women's Protestant Union."

Sir,—I am about to publish a little book to meet the need specified by a "General Officer" in your last issue. I have often been asked to prepare such a book. I have a very strong feeling, based on long experiences of Romanism, that the closer we keep to Scripture in our controversy the better. This has been my great object. "It is written," or "It is not written," is my guide.

I wish Christian friends who may read this letter would write to me, so that I could give them some information, which I cannot give publicly, about what I am trying to do for the conversion of Romanists. Surely it is a supreme duty to be up and doing. The Romanist papers this week are jubilant at their success in having the Pallium given in England, and have large bills out headed, "England is now a Catholic country." May God help the coming generation, and may the present generation save themselves from complicity through indifference, if not in act, with the powers of darkness.

M. F. Cusack.

8, *South-street, Thurloe-square, S.W.*

NOTES ON DAILY READINGS.

BY REV. F. B. MEYER.

SUNDAY, AUGUST 28.—NUMBERS XIV.

It is not easy to withstand a whole people. Only they can do it who are fully devoted to the Lord, as Caleb and Joshua were. But when once a man has really seen the face of God, he cannot be daunted by the opposition or frown of men. We would not fear their fear, or be troubled by their threats, if once we had learnt to sanctify Christ in your hearts as Lord. How apt we all are to wish that the success of the Lord's work might in some way be identified with ourselves, with our name and fame. There is a kind of satisfaction when the river of God's fulness runs down the channel of our cutting, even though the cause of God as a whole suffered by it. But there was no trace of this in Moses. He felt that there could be no joy or satisfaction in becoming the progenitor of a great nation, if God's honour were in the slightest degree tarnished. At all costs that must be conserved, and he would rather be consigned to oblivion himself than that one jewel of God's glory should be imperilled. Oh, blessed absorption in the will and cause of God! And that intercession, how like to Christ's! God's suggestion only brought out the loyalty that lay hidden in that noble heart, perhaps many a trial is permitted to come to us for no other reason than to bring out what He sees to be within. Let us take heed lest unbelief in God, in his ability to save and keep us, have the same effect as in the case of Israel, shutting us out of the blessed heritage of rest.

MONDAY, AUGUST 29.—NUMBERS XV.

In the midst of the history of Israel this chapter is interposed, so full of practical direction as to their devotional life, as if to remind us that there must be an equal attention given to the altar as to the camp, to the life of the soul as to the incidents of daily business, to the mountain oratory, as to the work for man in the valley. Meat and wine were to accompany the burnt sacrifices, as if there were a foreshadowing of the thought that each act of self-denial is only possible in proportion as we eat the flesh and drink the blood of the Son of Man; and the more we feast on these, the more we can offer and present ourselves a living and acceptable sacrifice. It is very sweet to notice the provision made for sins of ignorance. There must always be so many things left undone which we ought to do, that we are gladly reminded that there is a provision made for the forgiveness and putting away of sins like these in our great Sacrifice. But the distinction is wide and ineffaceable between these and presumptuous sins, the unwitting sinners and those that sin with a high hand. Stone everything that would infringe on the rest of heart; and ask the blessed Holy Spirit, whose special promise it is to bring to our remembrance the Lord Jesus, that He would do for us that which the cord of blue was meant to do for Israel, namely, to keep us in mind of the Lord, and of our obligation to be holy unto Him.

TUESDAY, AUGUST 30.—NUMBERS XVI.

"Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in thy courts." Oh, that the Lord would so put his Holy Spirit upon us as to show that we are his, and that we are welcome to approach into his inner shrine. That which these conspirators demanded from a mere spirit of jealous rivalry, we ask because the love of our heart craves for nearness. How wise it was on the part of Moses to pass the controversy off himself and Aaron, and on to God. They that sin against God's servants do in reality sin against the Master, and He will vindicate them and avenge their wrongs. It becomes us to separate ourselves from those who notoriously sin against the Lord, that we be not involved in their sin and fate. The message is a perpetual one, "Come ye out from among them, saith the Lord, and touch not the unclean thing." "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." But oh, wonderful picture of the risen Lord, standing there with the memorials of his precious death, and warding off the plagues which must otherwise visit us. Where He comes there is a cordon of protection established, so that the avenging judgment is arrested at that barrier, and cannot pass. The plague struck Him, was, so to speak, absorbed into his person, and can, therefore, never come over to us.

WEDNESDAY, AUGUST 31.—NUMBERS XVII.

"The man whom I shall choose, his rod shall bud." This is an eternal principle. There is an indissoluble bond of union between God's election and our fruitfulness. "I have chosen you and ordained you, that ye should go and bring forth fruit." He who lives near God must be fruitful, and the fruitful soul is welcome to the secret place of the Most High. But how can dry rods like we are ever bear blossom or fruit? There is no other way than by being grafted into the rod of the stem of Jesse, which seemed to be too dry and unlikely to bear fruit again, but which in that wondrous scion, our blessed Lord, has borne blossom and fruit, filling the world with its produce. Hear Him saying to all who are grafted into Him by a living faith, "From Me is thy fruit found," "My grace is sufficient for thee." Oh, think of that wondrous cross, made of what was once a young fresh sapling. It was dry enough when He hung there to die, but it has become the tree of life, which bears twelve manner of fruits, of which the overcomers eat, whilst its leaves are for the healing of the nations.

THURSDAY, SEPTEMBER 1.—NUMBERS XVIII.

How wonderfully God's curse can be transmuted into blessing when we meekly bend beneath it. It was Levi's doom to be scattered in Israel, owing to the fierce cruelty of their ancestor; but, though scattered, they were called to the most solemn and sacred work of assisting the High Priest, and their maintenance was also fully provided for. It was an anticipation of the Master's principle that all needful things are added to the man who seeks first the kingdom of God and his righteousness. What a wonderful glimpse this is into the blue depths of God's love, to hear Him say to our soul, Thou needest no portion as others, because I am thy portion and thine inheritance. Ah! my soul, bethink thee what it is to be an heir of God, to have come into the heritage which consists of the unsearchable riches of Christ; see to it that thou art a very spendthrift in the prodigality of thine expenditure. There is a sense in which thou mayest say, The Lord is my portion, I have much goods stored up for many years, I will take my ease, eat, drink, and be merry. Notice that the Levite, though his sustenance consisted in the gifts of the people to the service of God, was not absolved from the duty and privilege of contributing to the service of God; he too must offer a tithe of a tithe, which went to the maintenance of the priest. Thus are we members one of another, and are linked in the holy bonds of service to one another.

FRIDAY, SEPTEMBER 2.—NUMBERS XIX.

"The ashes of an heifer for sprinkling the unclean" glow yet with sacred fires, at which our hearts may light their torches. That heifer bespeaks the Lord. No spot or blemish was there in Him. Never a yoke came on Him save that which He bore of his own free choice. Slain "without the camp." Counted an unclean thing for sins imputed to Him, but not his own. But the effect was permanent. It was easy to contract in those days ceremonial pollution. To touch death or the grave was sufficient. In some such way our consciences become defiled by contact with dead works or wicked men. Almost unknowingly we contract defilement amid the rush of daily life, as a soldier may receive a wound in the battle-field and be unconscious of it till the fight is over. For all such there is a merciful provision. The ashes of the heifer, mingled with running water, and sprinkled on the flesh of the unclean, are an emblem of the efficacy of the Redeemer's sacrifice, brought to us by the ever-fresh grace of the Holy Spirit, cleansing us from sin, ridding our robes of all stain, and fitting us again to enter the most holy presence of God. He who has thus been cleansed ceases to pollute others, and indeed becomes a fountain of purifying influence.

SATURDAY, SEPTEMBER 3.—NUMBERS XX.

Oh, fatal fall! How ever did it happen that Moses, who had been so particular in his obedience, failed so egregiously in this which had been his strongest point, striking the rock instead of speaking to it? Perhaps he thought that speech was not strong enough to unlock the treasures of the rock-cistern, forgetting that neither speech nor rod wrought the deed, but the power of God working through him. He spoilt the type, for our Rock was smitten but once; he dishonoured God; he lost Canaan by that one small act. "Let him that thinketh he standeth take heed lest he fall." It is altogether a sad chapter. Brother and sister dying, Moses failing so disastrously, the passage through Edom refused. But chapters of this kind only make up a small fraction in the record of our lives; there are more bright ones than sad ones. And there were yet to come songs and counsels and noble outbursts of blessed ascription communicated by the death on Pisgah. "He will not keep his anger for ever. He delighteth in mercy." The dying priest reminds us of Him who is able to save to the uttermost all that come unto God by Him, because He ever liveth.

THEATRICAL TEA MEETING.—Recently Mr. William Forbes had 150 theatrical *employés* for a day at Epping Forest, and on Friday last he had a tea-meeting for women and girls engaged in the theatres. After tea addresses were given by Mr. William Saunders, M.P., and Mr. [illegible] Smith, L.C.C.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, SEPTEMBER 4.

PHILIP PREACHING AT SAMARIA.

Acts viii. 5-25.

GOLDEN TEXT: Verse 8.

PHILIP is mentioned second in the list of deacons (vi. 5). Next to Stephen he was one of the most prominent and useful of the seven. As belonging to the same company it is not strange that the persecution which followed Stephen's martyrdom should have affected him. It is to that cruel persecution that we are indebted for his work in Samaria (i. 4). God overruled the work of his enemies, and made it the means of converting the Jerusalem Church into a great missionary agency. The scattered members were not apostles (1); even the deacons were not appointed to any work of teaching. Yet when scattered abroad they regarded evangelisation as their work. Should not every believer be a witness for Christ to others?

It is impossible to determine to what city of Samaria Philip went. Shechem, though not the capital city, was the more important place, and the chief seat of the Samaritans. Our Lord's visit to that region (Jno. iv.), and the effect of that visit upon the whole country, may have disposed the Samaritans the more readily to receive the Gospel. Philip reaped where Jesus had sown (Jno. iv. 36-38). From Philip's readiness to preach to the Samaritans we may conclude that he was free from those prejudices which the apostles were so slow to lose (Luke ix. 54).

The theme of Philip's preaching was *Christ* (5). If the words of the Samaritan woman (Jno. iv. 25) expressed the hope of her people, this would be a welcome theme. For men of every country Christ as Saviour and Lord is the great need. Philip did not alter the theme when preaching to the Ethiopian (viii. 35). His preaching was attested by *works* (7). The power to work miracles was not confined to the apostles, but was possessed both by Stephen and Philip (vi. 8). These were the Holy Ghost's witness to the preaching (Heb. ii. 4).

The Samaritans "heard and saw" (6). The connection is important. Our scholars *see* as well as *hear;* and what they see disposes them either to receive or to reject what they hear. The life we live and the works we do are an important part of our Christian testimony. *Because* Philip's works were in keeping with his words, the Samaritans "gave heed" (6), then they "believed," and "were baptized" (12). That is the order which should still be observed, "faith cometh by hearing," but heedless hearers will not be likely to believe. Great joy (8) always follows true faith (see Rom. xiv. 17).

In following Christ the Samaritans were deserting one who had formerly exercised great influence over them. Simon was either a magician, or was actually in league with the powers of darkness, and had bewitched the people by the real or seeming wonders he had wrought (9, 10). The difference between Simon and Philip was very marked. *The miracles* which Philip performed gave health to the sick, life to the dying, and opened springs of gladness in sorrowing hearts. There had been nothing of the same beneficent character about the miracles of Simon.

The news of the Samaritan revival must have been surprising to the Church at Jerusalem (14), for Samaritans were regarded as midway between Jews and heathens. Peter and John were sent because being the two most prominent apostles, they were regarded with greatest confidence. Had not the Samaritans already received the Holy Ghost? Undoubtedly; but his extraordinary gifts were communicated only through the apostles themselves The gift was imparted not in any magical way, merely through the laying on of hands (17), but in answer to prayer (15). That some display of miraculous power followed the gift is evident from what ollows concerning Simon. He "saw" (18), and coveted the power to impart the same gift (19) as a means to gratifying his ambitious ends. His request proves how ignorant he was of the true spirit of the Gospel he had professed to receive.

In Peter's reply, note how indignation against the sin (20), is followed by faithful testimony as to Simon's condition (21), then by a solemn call to repent (22), with only a doubtful promise of forgiveness "if perhaps, etc.," and this by a further terrible description of Simon's true character (23). Bitterness and bondage, such is the almost fixed condition to which Simon's life of sin has brought him. What is the value of Simon's request (24)? Looked at carefully, it is an instance of imperfect repentance, for (1) he dreads the punishment more than the sin; and (2) he depends on the prayers of Peter, rather than pray for himself. Yet for a brief season he was humbled, and perhaps was never so near to the kingdom as just then. If tradition as to his subsequent history is to be believed, there is no reason for regarding this repentance as sincere.

EAST-ENDERS AT POTTER'S BAR.

For more than a quarter of a century Mrs. Marriage Allen has been engaged in a noble work in Shoreditch and Hoxton, with marked and very cheering results. No one can see the faces and demeanour of those who gather around her and her devoted lady helpers without being impressed with the influence of the Gospel on the numbers who attend. To those who live in the courts and alleys and amid the atmosphere of this part of our million-peopled city, "a day in the country" is indeed something to be prized and subsequently remembered with real pleasure, and this was peculiarly the case last week when 180, mostly mothers, and an endless number of babies, were carried under threatening skies to Potter's Bar Station, where they were met by vans, carriages, and smiling faces, and the weak, the halt, and the infirm were carried to Mr. Samuel Gurney Sheppard's beautiful grounds, and hospitality extended to all. A splendid dinner soon set everybody at ease, and wandering through the delightful gardens and parks, just according to everyone's "sweet will" in the glad sunshine, the hours passed quickly away. The tea bell seemed to sound all too soon, but the call was rapidly responded to, and Mr. Sheppard, who could not join us at dinner, had a kind word for everybody. Healthy recreation followed tea, and by and by a meeting on the lawn was announced. Then the host in earnest loving words pleaded for Christ, and thanked those who had responded to his invitation, contrasting their conduct with that of many who believe not the invitations of eternal love. Other earnest words were also spoken. "A bouquet for everybody and a cabbage for each widow," vehicles to carry the weakest, and parting thanks and good wishes brought a splendid day's outing to a close. Two days later fifty-two mothers and twenty-one babies, who could not leave home for the outing, were lovingly entertained at the Mission House in Charles-square, Hoxton. There, too, the good influence of the Shoreditch Christian Mission was abundantly manifest. That such work is maintained in the heart of London from year to year is matter for which to "thank God and take courage" alike in the interests of truth and of our country. W. H.

Work amongst the London Postmen.

"Is it something that I can do?" How often, when any fresh field of work is discussed, that question is asked by young ladies with plenty of aspirations to do good, with a fair amount of ability, and with abundance of leisure—but with the restrictions of social and home life and surroundings. I feel that the work which I and others want to develop this autumn and winter, amongst the London postmen, is exactly fitted to the possibilities and powers of such.

For some time we have proved that a valuable field of influence, in connection with our Postal and Telegraph Christian Association, is to be formed in educational classes, conducted, as at Mildmay Night School, on a spiritual basis. The studies are French, German, and English subjects, the last fifteen minutes of each class being given to the reading of English, French, and German New Testament, and a directly spiritual effort. In the City, for which I specially plead, such classes are held in the afternoon between 2 and 4.30, and, under the continual and personal superintendence of one or two of us older ladies and more experienced workers, who would be willing to meet and start home, by underground railway or omnibus, any young ladies willing to assist in the work.

As an incentive to continuing intellectual studies, as a use for such powers as a training ground for wider and deeper spiritual work, as a place of contact with experienced workers in the field, this undertaking is surely worthy of consideration.

Classes of this kind will be started in the the middle of September, on Monday afternoons, in the City Reading Room, 11, Little Britain (close to Aldersgate-street Station), 2 to 4.30, and at the West Central and East Central Post-office Rooms on Thursdays, 2 to 4.30 p.m., as well as at other places. Will those who are able to respond apply to me?

(Miss) E. C. Edmonstone,
Hon. Sec. P.T.C.A.

Kingston-on-Thames.

NEW ZEALAND: AN OPENING.—Mrs. Gordon Forlong writes from Wanganui, New Zealand:—"I wish some well taught Christians would come here, the land is fair and the climate beautiful. Dr. Maberly's teaching is much missed. May the Lord guide some of his well taught saints to settle here! There is much work to be done in a loving quiet way by those who have studied the Word."

LONDON SHOP-GIRLS.

The bright sunshine is luring out the roving Englishman by the thousand, while the ladies are busy with sea-side wraps and costumes, gala tents, little spades and pails, and all other sea-side or country luxuries. Very light-hearted and very kind-hearted are many of these tourists, and in the midst of their festive occupations they cast a sad glance at the drooping figures and yearning looks of the pale shop-girls or weary sempstresses who assist them in their preparations; but who themselves are without a hope of seeing one field of clover, with its hedge of roses and honeysuckle, or of breathing for one day the delicious air which comes only on the sunny waves. Very willingly would these good people add a little to their travelling expenses if only that poor child or this exhausted-looking woman could have a few days of entire rest and pleasure too.

It is to such that I write telling them that a home on the borders of Epping forest has been established for just this class; but the ladies who set it up are now at a loss how to fill it this summer for want of funds, and earnestly ask those interested in the failing London shop-girls to assist a little in the good work. Ten years ago these ladies felt the necessity for such a place of refuge, and, although the first donation which they received was only 2s., they went on with their scheme until a cottage home was well established. During these few years they have entertained nearly 2,000 women and girls. There are many regular subscribers, but, owing to a large number of almost penniless girls having been admitted, and many of the same destitute class having entreated a similar favour for this summer, Miss Reynolds (the present superintendent) is compelled to make the matter known. Visitors will be very welcome at the cottage to see the delight of the girls enjoying the simple home life, good food, and forest air and scenery. Communications should be addressed Miss Reynolds, Epping New-road, Buckhurst-hill.

Rev. W. J. Mayers and Dr. Barnardo's Homes.

Having returned from his fifteen months' tour of the Australasian colonies, during which he delivered 180 lectures and preached 150 sermons, Mr. Mayers is preparing to resume in this country his advocacy and descriptive accounts of Dr. Barnardo's work amongst poor orphans and the children of the slums, in his capacity as one of the deputation secretaries of the Homes.

Mr. Mayers will be happy to occupy the pulpits of ministers of any evangelical denomination to address Sunday-schools, or to lecture in halls or schoolrooms placed at his disposal. During the next few weeks Mr. Mayers hopes that some kind friends of the work will arrange for garden meetings, and specially urges pastors of churches in watering places frequented by visitors to invite him to give one of his illustrated addresses on some week evening.

No expense will be incurred by societies or friends wishing for Mr. Mayers' services, and doubtless much spiritual good would result from them, as well as substantial help to the work he represents. Communications should be addressed, Rev. W. J. Mayers, Dr. Barnardo's Homes, Stepney-causeway, E.

Colportage in Jamaica.

For many years I have been engaged in Christian work as a missionary pastor among the black people of Jamaica, West Indies. Among other forms of service, I have, since 1880, done a good deal in the circulation of Bibles, and various kinds of Christian literature by means of colporteurs, who, with packs of books on their heads, and the love of Christ in their hearts, visit the homes of the people in many an out-of-the-way place, and attend the public markets in different directions as far as twenty miles from my residence at Clarksonville.

I have long felt the desirability of having a small *Bible Carriage*, which would enable the colporteur to carry a far larger supply of books than is possible at present. Such a vehicle as I judge would suit the conditions of the country and work, could be had for £20, including a donkey to draw it. The sum of £5 has already been given, so that only £15 is now needed. The advance of education in Jamaica makes it of urgent importance to flood the island with wholesome reading.

I am now in England for a short season of rest, and should be very thankful to hear from any of your readers interested in colportage work. Mr. Finlay Gibson, 15, Willoughby-road, Hampstead, has kindly consented to receive contributions for this object; or they may be sent to me. Wm. Head.

12, *Ranelagh-road, Westbourne-square, London, W.*

Gathered Gold.

Thanks-giving means thanks-living.

—*John Newton.*

CHRIST'S FELLOWSHIP.

The final reference in Scripture to Christ's fellowship with his disciples is this: "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's Kingdom." Thus the joy of the marriage feast at Cana reaches forward in thought to the joy of heaven—

Where Jesus gives the portion,
Those blessed souls to fill,
The insatiate, yet satisfied,
The full, yet craving still.

—*J. Hutchison, D.D.*

"FEAR NOT!"

Would our King tell us again and again "Fear not!" if there were any reason at all to fear? Only give half an hour to seeking out the reasons He gives why we are not to fear, and the all-inclusive circumstances in which He says we are not to fear; see how we are to fear nothing, and no one, and never, and nowhere; see how He Himself is in every case the foundation and the grand reason of his command, his presence and his power always behind it; and then shall we hesitate to say "I will fear no evil, for Thou art with me?" Shall we even fancy there is any answer to those grand and for ever unanswered questions, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

—*F. R. Havergal.*

A SONG OF TRIUMPH.

"If God be for us, who can be against us?"
Upon my lips He puts a conqueror's song,
Uplifts the veil betwixt me and his glory,
And bids me see a bright celestial throng.
"I can do all things," is the song of triumph,
Of Faith's glad household in their service free,
My feeble hands have clasped Omnipotence:
"I can do all in Christ which strengtheneth me."

THE HOPE OF HIS CALLING.

There is an object beyond experience, above imagination, without example, for which the creation wants a comparison, we an apprehension, and the Word of God itself a sufficient revelation. "It doth not yet appear what we shall be." God hath called us to his eternal kingdom and glory. Let us seek to walk in the light of "the hope of his calling."

—*Dr. Maclaren.*

JUSTIFICATION AND SANCTIFICATION.

God *justifies* the sinner by absolving him from the guilt to which all mankind is subject. For what purpose? To *sanctify* him—that is, *to set him apart for God's worship and service.* Everyone thus set apart is called a *saint* or a *holy one.*

Sanctification is not only an *act* of God, just as justification is; it is also what justification never is, *a divine process.* God sets the justified person apart for worship and service by entering into his heart through his Spirit, as into his abode (Eph. ii. 22). He forms in us holy habits of worship and service, and deepens in us the spirit of adoration and obedience. Sanctification as a divine *act* is due to the *entrance* of the Spirit in us; and sanctification as a divine *process* is due to the *indwelling* of the Spirit in us. Peter calls our sanctification *the sanctification of the Spirit* (1 Pet. i. 2).

—*Hofmeyr.*

Bockenheim, Germany.

From August 12 to 15 a Conference for Christian students from different German universities was held at Bockenheim, Frankfort-on-the-Main, in the hall of the Falkenhof, the vicarage of Christ Church. There were present representatives from nine universities of the German empire. The principal subject treated at the Conference was: "The immeasurable value of conversion in early life."

Long before the Conference took place, continued and fervent prayer was made by a circle of Christian friends, that the Lord would work through his Holy Spirit in the hearts of those who would attend the meetings. And God did beyond that we asked and thought. The meetings for discussion turned to prayer meetings, and many of the young men yielded themselves entirely to the Lord, some of them for his service amongst the heathen.

Our faith has been mightily strengthened to expect great things of the Lord for our German universities, and we desire to continue, through his grace, to work, to pray, and to believe; and we earnestly beg our brethren in England to assist us with their prayers.

Pastor Lohmann.

Bockenheim, Frankfort-on-the-Main

Temperance Notes.

A temperance association was on Thursday formed at Gravesend for the promotion of the cause in the borough.

The Methodist Conference of Nova Scotia adopted a very strong report on the subject of temperance and the prohibition of the drink traffic.

A recent number of the *Toronto Mail* reports that the local option of prohibition is increasing in Manitoba, Ontario, Quebec, and Prince Edward's Island.

A tribe of Araucanos, or roving Indians, on the southern borders of Chili, recently cut off the ears of a pedlar, whom they caught selling brandy to their squaws.

It is stated that intemperance is so prevalent among the Dutch railway servants that women have been employed to work the switches, and that no accident has occurred since the women took over their new posts.

A suggestive piece of news comes from Zanzibar. The German Government, and indeed the Powers generally, have recognised the right of England under the protectorate to regulate the sale of liquors. But "the French consul alone persists in demanding the unrestricted sale of spirits by French subjects."

That the progress of temperance principles among the Congregational ministry is very marked may be inferred from the fact that out of 2,747 pastors in England and Wales all but 685 are total abstainers and that a quarter of a century ago the total number of known abstainers in the denomination was only 632.

The number of deaths of "overlain" children has, says the Registrar-General, "been steadily increasing in recent years." The proportion of such cases is more than twice as high on Saturday night as on any other night of the week; the explanation of this fact is that the amount of intoxication is greater on Saturday than on any other day.

In connection with the Hampstead branch of the British Women's Temperance Association, drawing-room meetings, followed by garden teas, have been held during the summer months for hospital and visiting nurses, and for Board school teachers. Addresses were delivered by Miss Orme, of the London Temperance Hospital; Dr. Cook, Miss Fowler, and other friends.

The consumption of intoxicants on board of the large ocean steamers plying between New York and European ports reaches a large aggregate. The N.Y. *Sun* gives from the record of the steward's department of the Cunard fleet for a year the following figures of the quantities of wines and liquors used:—"8,030 quarts and 17,613 pints of champagne, 13,941 quarts and 7,310 pints of claret, 9,200 quarts of other wines, 489,344 pints of ale and porter, 174,921 quarts of mineral waters, and 34,400 quarts of spirituous liquors."

Mr. Lloyd George, speaking last week at a temperance demonstration in connection with the Baptist Union meetings in Carnarvon, said that at the present time there was a life and death struggle between sobriety and drunkenness. He rejoiced to think that the temperance society under the auspices of which that meeting was held had among its numbers 300 Welsh Baptist ministers; but, on the other hand, he regretted to find that there were yet many ministers who had not become members. It behoved all Christian ministers to ally themselves with temperance societies, and once they did this, and exerted themselves on behalf of temperance, no power could possibly withstand them.

The official organ of the Swiss Confederation, says *Le Bien Social*, publishes the figures given by the Statistical Bureau in an article entitled "Alcoholism and Mortality in the Fifteen most Populous Towns of Switzerland during the year 1891." Out of 6,885 deaths during the year in those towns, 123 had alcoholism for their *primary* and *immediate* cause; in 302 other cases alcoholism was a *concomitant*, that is to say, it accompanied, and consequently aggravated, another disease, and thus contributed to a fatal issue, making a total of 425 deaths (366 men and 59 women) caused or hastened by alcoholism.

Rev. Samuel Chadwick, of Leeds Central Wesleyan Mission, tells the following sad story of a family that twenty-five years ago used to drive to chapel in a carriage and pair, but is now living in a dirty hovel. The woman on the morning of her marriage received as a wedding present from her father £50,000. Mr. Chadwick found some time ago that her husband had just died in a common lodging-house without a shirt on his back, and there was the widow in that little hovel without furniture—the only remnant of the old days being a carriage lamp that had once lit the way for their carriage. In one corner of the place lay a daughter dying of consumption. In the other corner was a daughter ill with typhoid fever. They had not a bite of bread or a copper at their command; and the third daughter had gone out into the streets to provide for the starving ones at home. The home had been wrecked through drink.

Personalia.

Mr. and Mrs. Hilton, of the Stepney Crèche, have removed from Langeld House, Bow, to Shore House, 18, Shore-road, South Hackney, N.E.

Dr. James Stewart, of Lovedale, has been appointed to the chair of Evangelistic Theology in Edinburgh, vacant through the death of Dr. Thomas Smith.

Mr. H. T. Wills, of Bristol, who has given himself for mission work in India, has been appointed by the L.M.S. to the Trevandrum Mission. He is to start at the end of October.

Mrs. Baeyertz hopes to commence, on September 4, a mission in Westbourne Grove Baptist Chapel. At the end of September she expects to begin a series of missions in Scotland in connection with the Y.M.C.A. and Y.W.C.A.

Rev. Alfred Clifford, C.M.S., secretary at Calcutta, has been appointed Bishop of Lucknow. Many will be thankful that one of full sympathy with, and actual experience in, missionary work should have been chosen for such a post.

The Countess of Carlisle has for some years invited annually about 2,000 children from the slums of Leeds to spend a fortnight's holiday in farmhouses and cottages in Cumberland. The loving and kindly work has been carried on vigorously this summer.

Pastor Chiniquy celebrated a few days ago his eighty-third birthday. A great gathering was held in the Presbyterian Church, St. Anne, Ill., when addresses were delivered by various pastors, and the venerable evangelist gave some account of God's dealings in his life and labours,

Lady Radstock's strength has, we are informed, rather increased, though there is no change as yet in the original cause of her illness. She has been and is still kept in the most perfect restfulness and brightness, spite of weakness and great discomfort.

Dr. Greig, with Rev. W. H. Gillespie, M.A., returns to China on the 25th inst. His health is now completely restored, and he goes out in the high hope of being even more successful in his work than he was before the series of troubles which obliged him to abandon his work for a time came upon the Mission.

LAXEY, ISLE OF MAN.

Laxey, one of the most picturesque villages in the Isle of Man, is a charming place to spend a summer holiday, situated as it is in a lovely glen with Snaefell (Mona's highest mountain) at the top and Laxey Bay at the bottom. In August last year a two days' convention was held, which was felt to be so helpful that Rev. J. M. Spicer, of Christ Church, Laxey, arranged for a similar gathering this year. This was held on Monday, August 15, in the National Schools.

A prayer meeting was held on the Sunday evening, when the room was well filled, and an address was given by Captain Kelly, of the Church Army. On Monday an early morning prayer meeting was a season of great refreshing. In the afternoon the convention proper began, Rev. J. M. Spicer presiding.

Rev. F. J. Horsefield gave a helpful address on the subject of little failings and sins which tend to mar the Christian life, and how to overcome them, basing his remarks on Ecl. x. 1. Rev. E. W. Kissack showed in a thoughtful and telling address how the Prayer Book as a commentary on the Bible, enforced the teaching of Christian holiness. Col. Oldham made the higher Christian life seem more practicable by a reference to his own conversion, consecration, and Christian development. At the evening meeting, Rev. Norman King spoke on 1 Kings xviii., as typical of Christian decision and consecration, and Mrs. Morris, of Ramsey, followed with some earnest words based on two petitions in "Morning Prayer," "O God, make clean our hearts within us," and "Take not Thy Holy Spirit from us." Rev. R. B. Baron, gave a thoughtful exposition of Phil. i., and Rev. T. C. Chapman, spoke of the value of private prayer as an aid to a higher Christian life. Col. Oldham spoke from the words "Go in peace," setting before his hearers the importance and joy of being at peace with God, and urging the acceptance of it from God through Christ upon all who did not already possess it.

Rev. F. J. Horsefield sought to bring the whole to a practical issue by impressing on all present that Christian life and service was a matter which concerned them as individuals, and spoke of the fulness and sufficiency of grace for every need. In order to bring the question home, he asked—whilst a most solemn and impressive stillness pervaded the whole gathering—that any who had not decided hitherto to take the Lord as their personal Saviour would do so then, and gave those who wished to do so an opportunity of expressing their desire by holding up their hand. This plan was also adopted in reference to those who desired to consecrate their life to the Lord's service, and a number did so, and were specially commended to the Lord in prayer.

Evangelistic Notes.

Gipsy Smith and his sister, after good services in Manchester, have sailed for some months' evangelistic labour in America.

Mr. Merton Smith is evangelising at Biggar, N.B. At first it seemed uphill work, there being some opposition, but now this has passed, and there are tokens of real blessing.

Bexhill.—On Sunday, Mr. J. Friend, the evangelist at Belle Hill Wesleyan Chapel, preached farewell sermons. Mr. Friend has laboured at Bexhill for fifteen months, and his ministry has been attended with much spiritual blessing.

Belmont, Surrey.—The special services held by George King here have been so much blessed, and the Bible Readings so greatly appreciated, that he has been asked, and has consented, to continue his labours a month longer.

Ireland.—During the past month very successful Gospel services have been held by Revs. Jas. Kirkwood, Henry Ball, and others, in the Methodist Mission Tent at Letterbreen, co. Fermanagh. The attendance night after night was very large, and several professed to have been led to decision for Christ.

Buckinghamshire.—The Catford Wesleyan Mission Band has just concluded a van mission tour through Buckinghamshire, and much spiritual blessing has resulted. In addition to distributing tracts and visiting 800 houses, the missioners held meetings, and everywhere they were joyfully received, and much encouragement was derived.

Southport.—God is blessing his own Word in connection with open-air work, and we thank Him for large crowds anxious to hear the Gospel. Last Lord's Day evening over twenty professed salvation, and confessed with the mouth before hundreds. May this encourage open-air workers to go on and preach "Christ and Him crucified" with the Holy Ghost and then believe for the salvation of souls.—H. P. R.

New Romney, Kent.—Mr. John Cooke, of the Evangelisation Society, has held here a three weeks' mission, which has been the means of blessing. At each meeting there seemed a deep spirit of conviction, which in some cases was very manifest. Some have confessed their conversion to God. It was very pleasing to see some coming to the tent night by night who usually never attend any religious service. —R. A.

Phœnix Park, Dublin.—Open-air services have been held lately on Tuesday evenings in this park, and a friend writes that he has been "much pleased with the attention paid to the singing and the Gospel. There was a very large number present, most of whom seemed to be Roman Catholics. The day seems to have come when the Gospel should be brought to these people in the open air. Mr. R. P. Froste, Y.M.C.A., Dublin, will be glad to hear of any willing to co-operate."

Rev. Thomas Cook is having great success in his South African mission. The latest news from East London says that the services on the last Sunday of the mission were very largely attended, many at the evening service being unable to find seats. *The South African Methodist* has an editorial article on Mr. Cook's mission, and from it we cull the following:—"The result may be said to have surpassed expectation, if not hopes. In the solemn influences which have been manifested during the services, and in the remarkable accessions which have been made to the rank of believers, this revival is fitly to be compared to the great work done by the instrumentality of Rev. W. Taylor many years ago. May it continue to spread and extend! It is matter of thankfulness that so large a number of hearers have been found in every town already convinced of the truth, and almost persuaded to become decidedly Christian."

GRINDELWALD.—On Thursday last a disastrous fire broke out in the Bär Hotel, which was being used as the principal resort of the members of the "*Review of the Churches* Reunion Conference." The railway station, telegraph office, and about fifty other buildings were destroyed. The numerous visitors were greatly inconvenienced, and a portion of the peasantry rendered homeless by the catastrophe. Ample accommodation in hotels and chalets was still available for the second conference, to be held next month, and Dr. Lunn has promptly made the necessary arrangements for the carrying out of his programme. A committee has been formed, consisting of Rev. Chas. Berry, Dr. Lunn, Mr. Percy Bunting and others, to receive subscriptions for the relief of the hundred families which have been rendered destitute by the fire. Donations may be sent to them at the Hotel du Grand Eiger, Grindelwald, or to Dr. Lunn, 5, Endsleigh-gardens, London, N.W.

Obituary.

MR. STEPHEN HERMITAGE.

This earnest Christian worker passed away at the residence of his son at Eastbourne on Saturday. He was well known in Wesleyan circles at Hastings as a local preacher, but more recently conducted a fruitful Gospel Mission in the Public Hall, which he had to relinquish, owing to ill-health.

DR. MANSFIELD COLLIER SOUTTER.

For some years, while carrying on his medical practice, Dr. Soutter laboured as minister of the Presbyterian Church at Stepney, and all who knew his devoted labours will mourn his death at the age of 49. In his ministerial position, Dr. Soutter exerted himself most perseveringly on behalf of the interests of his little flock; bestowing not only time and toil, but also giving of his own means to help on the work. Since he resigned his position, the congregation has ceased to exist; the circumstances of the locality being very unfavourable for its maintenance. In his earlier days, Dr. Soutter had been engaged in Protestant work. He was much esteemed by all who knew him.

CANON JACKSON, OF LEEDS.

The death of this esteemed labourer will be mourned by many as a heavy loss to the Church in the North. Rev. Edward Jackson, M.A., who was born in Leeds in the year 1812, was hon. canon of Ripon, and had been vicar of St. James's Church, Leeds, for a great number of years, died on Thursday, at his residence in Leeds, after a short illness. He was one of the best known and most highly respected clergymen in the whole county of York. He was educated at Fulneck, his mother being a Moravian. At the age of 21, he joined the Sunday School in St. James's parish, then one of the most squalid localities in Leeds, and in 1843, after two years' study, he became one of Dr. Hook's curates at the parish church. Close by that celebrated church was what had formerly been a chapel, and to this Mr. Jackson was promoted after 11 years' work in the same district. There was no stipend attached to the Church, but Mr. Jackson had private means, nearly all of which he expended in conducting the ministrations of his church and in various charitable purposes. It is said that at the outset of his clerical career he was much impressed by the Tractarian movement, but the appearance of Tract XC. caused him to recoil from a doctrinal and ritualistic system which seemed naturally to issue in Roman Catholicism. Through his many succeeding years of ministerial labour, he continued warmly attached to the Established Church, but with sympathies ever expanding towards all sincere Christians, and with a love ever increasing for simple evangelical principles, and reliance on their proclamation for the highest spiritual results. His work has been very greatly blessed, and his memory will long be cherished as that of a faithful and devoted servant of the Lord.

As a composer of many beautiful Christian lyrics, Canon Jackson was long and favourably known. The following are the first and last verses of one of his hymns, entitled "Love's return":—

Knowest thou souls are hanging on thee, brother,
Upon thy daily life, thy very breath;
A word, a look, a prayer may save another,
Some friend or foe from ruin, and from death!

"As I have loved you—so love each other;"
O blessed mandate which the Master gave;
Come let us live with glorious life, my brother;
His love in us will others also save!

The following extract from Mr. Jackson's ordination sermon at the consecration of the Bishop of Ripon shows the light in which he viewed the work of the Christian minister, and those who can look back over the long space of nearly forty years, and who have watched his labours, know how he has striven to act up to the high ideal. "But the duties of the Sanctuary are only a portion of those which devolve upon the Christian pastor. He has not only to invite his people to the House of God and to minister to them there, but he has also to carry the Church to the homes of all who are committed to his care. He is to know his flock, one by one, as the shepherd knows his sheep, and by his kindly and constant intercourse with them he is to convince them of his deep and affectionate concern for their welfare, both temporal and spiritual. He is to be ever ready to advise, console, reprove, restrain, as the case may require.

He is to instruct the ignorant, to admonish the vicious, to support the weak, to help to bring back the penitent wanderer, and to be patient and gentle to all. He is to be the special guide and instructor and guardian of the children of his flock, the friend of those more advanced in years, the frequent and sympathising visitor of the aged and the sick, and the assiduous watcher by the dying bed, ready to cheer the departing spirit with the sure promises and provisions of the Gospel, and to commend it to the covenanted mercy of God in Christ. In a word, he is to be at all times and on all occasions the true, faithful, affectionate, devoted pastor—a real though humble representative of the Good Shepherd, Jesus Christ Himself!"

The Book World.

New Editions.

Conditions of Success in Preaching Without Notes.—*Mr. R. D. Dickinson* has issued a second edition of Dr. Storrs' well-known series of lectures, delivered before the students of Union Theological Seminary, New York, in 1875. The pages are lucid and suggestive, and should prove of practical service to young men desirous of qualifying for evangelistic and ministerial work.

A Young Heart of Oak.—Memories of Harry Stuart Boldero, Lieutenant R.N. The second edition of this sketch of a bright Christian life has been published by *Messrs. Hodder and Stoughton* (3s. 6d.). A portrait and several illustrations add to the animation of the volume, which cannot but have peculiar attractions for such as are interested in Christian testimony and effort in the public service of which the "Young Heart of Oak" was a true ornament.

The Life and Epistles of St. Paul.—A new edition of Conybeare and Howson's celebrated work has been included by *Messrs. Longmans and Co.* in their handy and attractive "Silver Library." There is no need to say a word as to the real value of this book, which is at once a biography of the Apostle and an exposition of his writings. That this work, with its 870 full pages and many illustrations, should be rendered accessible to students for the small outlay of three-and-sixpence, is a very noteworthy fact. Past editions have performed a great ministry of New Testament instruction. This cheap issue will assuredly add to the popularity and extend the usefulness of the work.

Tent Door Talks for Pilgrims To-Day. By Rev. H. J. Browne (*Partridge & Co.*). Eighteen brief but suggestive and helpful expositions of Scripture bearing on the spiritual life.

The premier place in a Friends' Shilling Biographical Series, to be issued by *Mr. E. Hicks*, 2, *Amen Corner*, has very properly been allotted to Elizabeth Fry, the London Quakeress of blessed memory. The leading facts and achievements of her life are here set forth in a most impressive and affecting way. May the record have thousands of readers among the young women of to-day.

Ten Reasons Why I Believe the Bible is the Word of God, by R. A. Torrey (3d. *W. G. Wheeler*). This is the reprint of an address by the superintendent of Mr. Moody's Bible Institute, Chicago. The reasons are very succinctly given, and in their totality make a strong argument, which is calculated to confirm the faith of believers, and give rest to the minds of those who are oppressed with doubts.

An admirable and delightful addition to the biographical memorials of the great Tabernacle Preacher is Mr. Manton Smith's account of The Essex Lad who became England's Greatest Preacher (1s. *Passmore and Alabaster*). As a presentation of the life of the late Mr. C. H. Spurgeon for the young, it ought to find its way into many English households. The facts may not be new, but the setting of them is what we might expect from the author's happy anecdotal style.

Garden Design and Architects' Gardens:—Two reviews, illustrated, to show by actual examples from British gardens that clipping and aligning trees, to make them "harmonize" with architecture, is barbarous, needless, and inartistic. By W. Robinson, F.L.S. (*John Murray.*) A valuable work from the pen of one who has made many contributions to fascinating departments of science. The illustrations of stately residences and garden scenes make the volume specially attractive.

The Temperance Worker is a very useful twopenny monthly, published by *G. H. Graham, at Maidstone.* Volume XXXI. (1s. 6d.) contains the parts for the first six months of the present year, and has a good frontispiece portrait of Dr. F. R. Lees, as well as other illustrations. Many of the contributions have a permanent value. The first volume of The Wide-Awake Temperance Reciter (1s. 3d.) has been issued from the same office. The contents are varied, so that boys and girls of different tastes will find suitable compositions for recitation.

The Christian in the World: his Path and his Course. Mr. Martin Hope Sutton's booklet is in its sixth edition. Originally an address to young men, it is singularly pointed and practical. It sets forth counsels for almost all circumstances of life, and cautions against many deadly snares. At the close there is an admirable selection of Scripture passages grouped as "Things Best Worth Knowing" (1s. *Simpkin, Marshall, and Co.*). Those who may wish to circulate by free distribution should secure terms from the author, Cintra Lodge, Reading.

Candidates-in-Waiting is the title of a manual of home preparation for foreign missionary work, issued by the *Church Missionary Society.* The chapters, nine in number, are admirably adapted to meet the needs of those to whom they are addressed. Indeed, in the language of Rev. F. E. Wigram, in the brief preface, "They are worthy of the perusal of all who recognise the Lord's claim on themselves for service, and who desire to render that service faithfully and effectually, in the place of his appointment, be it in the limited sphere of domestic life or in the energies of evangelistic work at home or abroad."

The Heart of the Gospel. By Dr. A. T. Pierson (3s. 6d. *Passmore & Alabaster*). These twelve sermons were delivered at the Metropolitan Tabernacle during Dr. Pierson's recent occupancy of Mr. Spurgeon's pulpit. They are on high and transcendent Gospel themes, and are, we judge, good specimens of the doctor's pastoral preaching. He shows much ingenuity in sermon structure, though now and then his divisions and illustrations appear to be somewhat strained and mechanical. But the interest is well sustained, and in the general result the discourses are extremely practical; we can well believe the fact stated in the preface, that in their delivery God used them to convert sinners and confirm saints.

Recent issues from *Drummond's Tract Depôt, Stirling*, include a series of booklets entitled Summer Flowers, by William Luff. Packets of fifty, assorted, of these four-page poems, cost 6d.

Rev. E. Storrow's new booklet, The Case for Foreign Missions Stated, is worthy of a large circulation. The pages exhibit much thought, and glow with a true evangelistic fervour. (1d. *Snow and Co., Ivy Lane, E.C.*)

Plain Words on the Eight Hours' Day is a penny pamphlet by Alfred Hiley, M.A., published by *J. W. Petty and Sons, Trinity-street, Leeds.* Its object is to dissuade the advocates of the eight hours' day from attempting to carry out their object by legal enactment.

Jimie's Chum, by B. M'Call Barbour. (*S. W. Partridge and Co. 1s. per dozen.*) This capital telegraph messenger's story, which appeared in our own columns, has now been issued in neat booklet form. Many will welcome it as likely to be of much service for Gospel distribution.

Messrs. Lang Neil, and Co., 66, *Chancery-lane*, have added to their "How" series a capital little book entitled How to Keep House. "Law Books for the People" have been issued as follows:—Master and Servant, their rights and duties; and Husband and Wife, their mutual relations. Both series are well produced. A penny is the price.

Rev. G. T. Gillingham has written the story of The Old Baptist Meeting, Stevington, near Bedford. Founded in the days of the Commonwealth, this congregation of believers has had a chequered career. Some well-known names occur in the pages, which will have a special charm for those who estimate at its high worth the Puritan period of our country's history. (6d. *Bedford: H. Burt, printer, Mill-street.*)

BOOKS RECEIVED.

From *J. Snow and Co.*—The Anti-Infidel. Edited by W. R. Bradlaugh. Vol. VII. 2s. 6d.

From *J. Clarke and Co.*—The Christian World Pulpit, vol xli. From January to June, 1892. 4s. 6d.

From *Marshall Brothers.*—Joined to the Lord; thoughts on the Song of Solomon. By Annie W. Marston.

From *E. Marlborough and Co.*—From Advent to Advent; or, The Outline of the Gospel according to St. Luke. By C. E. Stuart.

From *Simpkin, Marshall, and Co.*—Truth about the Salvation Army. Papers by Mr. Arnold White, Mr. Francis Peek, and Archdeacon Farrar. 6d.

From *Edward Howell, Church-street, Liverpool.*—The Book of Revelation, showing the Fourth Beast of Daniel. By T. W. Christie, B.A. Second Edition. Enlarged.

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Ah, Lord, Thou art for aye the same,
Nor throne nor years can change thy name,
Yet we, alas! in woe's sad hour
Are slow to reach thy healing power.

Oh, teach me how by faith to find
Thee still as near, and still as kind
To heal my soul, to quell my fears,
To mould my thought, to dry my tears.

Thy word engages Thee to keep,
Through all the ages, near thy sheep;
O Lord of Love, hereon I'll rest,
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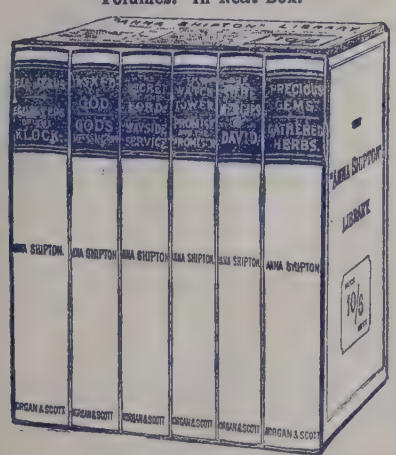
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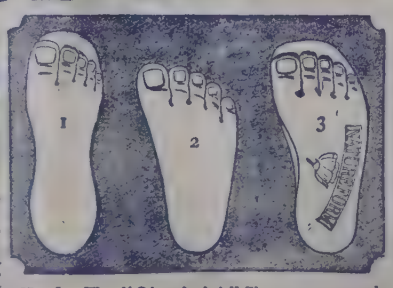
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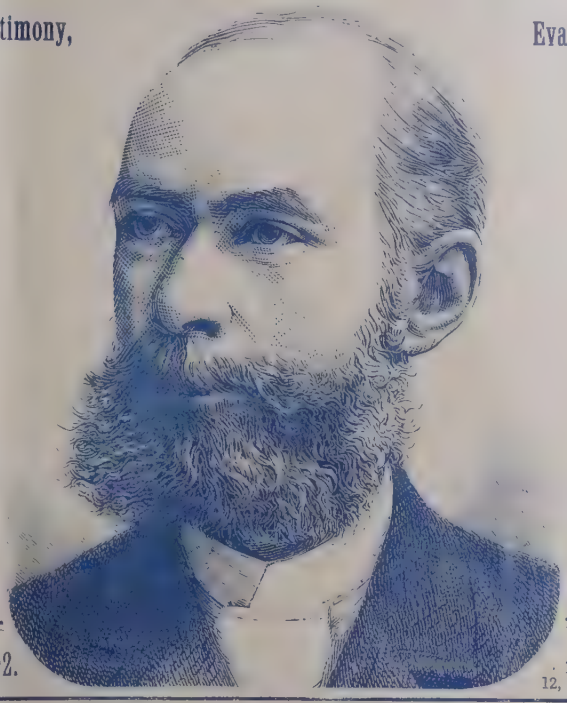
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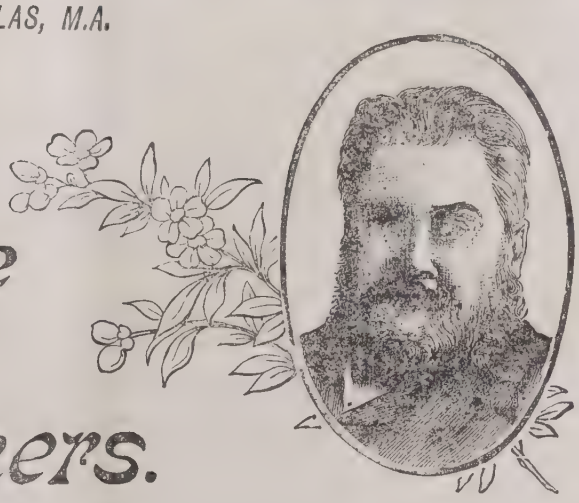
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VII.—PROMOTION.
VIII.—LEADING EVENTS. PART I.
IX.—LEADING EVENTS. PART II.
X.—A LIFE-SIZE PORTRAIT.
XI.—THE MAN IN CHRIST.
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XVI.—THE DOWN-GRADE CONTROVERSY.
XVII.—THE GATE OF LIFE.
XVIII.—GRACE EXALTED.

INTRODUCTION.

CHARLES HADDON SPURGEON was in no respect ordinary. He was great as a man; great as a theologian; great as a preacher; great in private with God; and great in public with his fellow-men. He was well versed in the three things which, according to Luther, make a minister: temptation, meditation, and prayer. The school of suffering was one in which he was deeply taught.

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The following chapters aim to supply an original Sketch and Portraiture of this distinguished servant of the Lord Jesus. The work is based, for the most part, on information obtained at first hand. For years the writer has had exceptional opportunities of converse with the great preacher; seen him under varying conditions; and heard him descant, at least scores of times, on matters of personal reminiscence, as well as upon numerous points of theological interest and inquiry. No apology, it is hoped, is needed for drawing upon sources that are personal and private. The seal of confidence is in no case broken. The Christian has nothing to conceal; and, in this case at least, what has been spoken in the ear may well be proclaimed from the housetop.

That this tribute of affectionate regard for the memory of Charles Haddon Spurgeon may bring glory to God, and be a means of grace to the reader, is the earnest prayer of

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WEEK DAYS.

Leave	a m	a m	a m	a m	a m	p m	p m	A p m	p m	p	m p	m	A ng't.
London (Euston)	5 15	7 15	10 0	10 30	2 0	8 0	8 50	9 0	0 10	0 12	0		
Arrive Edinburgh (Pr.-street)	3 55	5 50	6 30	8 10	10 55	—	—	6 50	9 37	12 22			
Glasgow (Central)	3 50	6 0	6 45	8 9	11 0	—	6 30	—	9 18	12 27			
Greenock	5 38	7 18	7 36	9 6	—	—	7 45	—	10*40	1 40			
Gourock	4 50	7 28	7 45	9 15	—	—	7*55	—	10*50	1 50			
Oban	8 45	—	—	—	4 45	9 25	—	12*15	2*34	6825			
Perth	5 45	—	—	8 20	1220	5 52	—	8 15	11*15	3 20			
Inverness—via Dunkeld	—	—	—	6 10	6 10	11 5	—	2 45	6* 5	10 5			
Dundee	7 15	—	—	9 20	1 5	7 30	—	9 37	12* 5	4 30			
Aberdeen	9 5	—	—	1055	3 5	8 5	—	11 40	2* 0	6 20			
Inverness—via Aberd'n	—	—	—	—	8 10	1 35	—	6* 5	10* 5	10 40			

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* On Saturday nights the 8.50, 9.0, and 10.0 p.m. trains from Euston do not convey passengers to stations marked * (Sunday mornings in Scotland).

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	a m	a m	a m	a m	p m	p m	p m	p m	p m	p m	p m
London (King's Cross) .....dep	5 15	10 0	10 25	10 35	2 30	8* 0	8 30	10*40			
Edinburgh (Waverley)....arr	3 40	6 30	8 0	8 38	10 55	4 25	6 0	8 45			
Glasgow (Queen Street)..... „	5 15	7 55	9 50	10 25	..	4 55	7 50	10 10			
Perth..... „	5 58	7 55	10 20	10 20	12 7	5 45	7 45	10 50			
Dundee..... „	6 10	8 25	10 35	10 35	..	5 47	8 38	11 18			

WEEK DAYS—TO LONDON.

	a m	a m	noon	p m	p m	p m	p m	p m	p m	
Dundee ..... dep	8 10	..	12 15	..	5 30	7 30	8 40	..		
Perth ..... „	8 35	..	12 30	..	5 15	7 55	9 10	..		
Glasgow (Queen Street) ..... „	8 45	..	1 0	..	6 0	8 0	9 5	..		
Edinburgh (Waverley).. „	10 0	10 20	2 30	3 50	7 35	9 30	10 40	..		
London (King's Cross) ..... arr	p m 6 30	p m 8 30	p m 11 10	a m 2 10	a m 5 45	a m 6 20	a m 7 45	..		

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LONDON (St. Pancras) ..		5 15	9 45	10 35	5 40	9 15	9 20
Arrive:—							
Glasgow (St. Enoch) ..		3 55	7 0	8 40	6 25	..	7 30
Greenock		4 30	7 50	9 52	..	..	8 22
Oban		..	..	4 45	..	2 34	..
Edinburgh (Waverley) ..		3 55	..	8 20	..	6 40	..
Perth	Via Forth Bridge.	5 58	..	10 20	..	8 30	..
Dundee ..		6 10	..	10 35	..	8 50	..
Aberdeen ..		8 40	..	12 30	Sat. nights & Sun. excepted	11 0	..
Inverness ..		..	..	6a10		2 45	..
Stranraer		5 30	7 35	9 57	6 5	..	..
Belfast (via Stranraer) ..		..	10a20	..	9a10	..	..

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For further particulars see the Company's Time Tables.

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Who will help us?

Contributions will be most gratefully acknowledged if sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or to the Superintendent, Mr. WILLIAM WHEATLEY, 4, Ampton-street, Regent-square, W.C.

The Annual Report is now ready, and will be forwarded free upon application to the Superintendent.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan & Scott, and not to individual members. Communications for The Christian should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. Samuel Mateer, the L.M.S. Missionary whose labours have been so remarkably owned of God.

In accordance with the wish of Professor A. R. Simpson, his portrait and sketch, which had been announced to appear in this issue, are withheld for the present.

"This is the will of God, even your sanctification . . . that no man go beyond and defraud, oppress, or overreach his brother in his business, or in any matter; because the Lord is the Avenger of all such." It is good to remember that the defrauder and the defrauded, the oppressor and the oppressed, the overreacher and the overreached, will meet one another before the great white throne; or such as are numbered among the saints must be made manifest before the judgment seat of Christ. It will be a painful time for the wrong-doer, and the results of the wrong-doing will affect him through eternity.

It may be that the Divine Avenger marks the iniquity in this life, and many a "misfortune," many a loss, sorrow, bereavement, even the taking away of the fruitless branch, may thus be accounted for: "For this cause many are weak and sickly among you, and many sleep."

The employer who pays his assistants, clerks, artisans, labourers, a wage not weighed out in the balance of the sanctuary; the mistress who oppresses her servant, or deals with her less kindly and considerately than she would expect her own daughter to be dealt with in like circumstances; and, on the other hand, the employed who serve with eye-service, and who do not give a fair day's work for a fair day's wage, will all be avenged upon, for "vengeance is mine: I *will* recompense," saith the Lord.

Even now the books are being written, which shall be opened by-and-bye. The watchers and the holy ones are taking notes of idle words and worthless deeds. Men's lives are being photographed and phonographed, and in the approaching day each word will be spoken from the house-top, and each scene of our action be delineated upon the sky. Yea, more; we shall ourselves be manifested, and the thoughts and intents of the heart, now naked and opened before the eyes of Him with whom we have to do, will receive their due award. Their guilt will have been atoned for in the case of those who have reasoned together with God, and whose scarlet and crimson sin have been made white as wool and snow. But considered as seed sown, our good or evil works will bear fruit in eternity.

Conduct forms character, no less than character produces conduct—another illustration of "the Almighty's everlasting circles"—and our conduct here is moulding our character, and so qualifying us for rule over few cities or many, and for shining as stars of first or of fourteenth magnitude. The deprivation or the diminution of some spiritual blessing through the eternal ages will be a costly price to pay for a questionable advantage gained through the hire of the labourers kept back by fraud, or through the rendering of half-hearted and grudging service to the masters who have paid for service done heartily and with good will.

1 Thess. iv. 3-6; 2 Cor. v. 10; 1 Cor. xi. 30; Heb. x. 30; Rev. xx. 12; Dan. iv. 13, 23; Matt. xii. 36; Heb. iv. 13; Isa. i. 18; Gal. vi. 7, 8; Luke xix. 11-27; Dan. xii. 3; James v. 4; Eph. vi. 7.

In the Boston Monday lecture published in *Our Day* for August, Mr. Joseph Cook continues his studies on the Bible and modern discoveries. Unbelieving critics are met at close quarters, and their suspicions and conjectures mercilessly reduced to nought. In conclusion, Mr. Cook well says:—

> Why is it that you toss about as orphans, and doubt almost anything you cannot see? The ages have been under Divine guidance, and all that has been aforetime was for our instruction, on whom the ends of the world have come.

The Christian's heritage is assurance, not doubt. If rational beings may recognise God in history, it is the Christian's additional privilege to know Him in grace. "This is life eternal—that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." This knowledge excludes all manner of doubt in regard to God's providence, whether in the past, the present, or the future.

Dr. A. T. Pierson has in the *Missionary Review of the World* a stirring article on "The Centenary Celebrations of Missions." As might be anticipated, he finds in the enthusiasm awakened at the various meetings much to inspire fresh hope for the future of missions. He concludes in the following weighty words, which may well be laid to heart by many who have sadly to confess that high resolutions and bold resolves have full often cooled down when the inspiration of some great occasion had passed away:—

> How much Christians need a *ratchet* in their machinery to *hold* the wheel at the point where the lever brings it, to prevent an unwinding when the cylinder with its springs is wound out, to make conviction and impression permanent and perpetual! Oh, for the grace of continuance! Great gatherings furnish a mighty leverage, a grand momentum, but how soon it is practically lost, unless at the time godly purposes are formed and new steps taken onward, upward, forward! God grant that those who see duty and privilege in a new light may, while the vision is clear, *move*; for Satan is a master optician, and knows how to embarrass our progress by his magnifying and diminishing lenses and coloured glasses, and how to veil and even blind our eyes to the true prospect. Let us have a new era of missions, as much beyond that which Carey introduced as that was beyond the epoch which preceded it!

Considerable pressure has been brought to bear on Mr. Moody, during his present visit to this country, to induce him to undertake a mission in London, but various difficulties have hitherto stood in the way. We are now, however, glad to announce that in October he will be for eight or ten days at the Metropolitan Tabernacle, which is the most suitable building available for the purpose. The mission is intended, not so much for the regular worshippers at the Tabernacle, as to be a means of reaching the central and southern portions of the metropolis. Prayer will, we trust, be offered that the Mission may be made a rich blessing.

Another appalling colliery disaster has carried into eternity a hundred and ten more of the breadwinners of South Wales. The explosion in the Park Slip Colliery at Aberkenfig was at first supposed to have killed more than a hundred and forty men and boys, but happily a number escaped. We are told by the correspondent of the *Times* that "the excitement was so great and the sympathy so intense as to be almost unparalleled." The patient endurance of the entombed and the noble courage of the rescuers on all such occasions are features for which we must be thankful to God. Few of us think of the hourly peril in which the coal is won, which is a primary necessity of life and comfort. The widows and families are left. The Lord Mayor, a Welshman, has communicated the following to Mr. Robson, the Government Inspector of Mines: "Have just read account of the terrible explosion, which has caused me the most profound sorrow. I shall be most willing to co-operate with you in assisting the survivors and widows and children of those who have so suddenly perished." Doubtless, not a few of our readers will do likewise.

Famine has full oft in the past proved the precursor of pestilence. Few, therefore, will marvel that the famine-stricken peasants of Russia should have fallen an easy prey to the cholera, that scourge of Asia. Grave anxiety, however, must be caused in many minds by its rapid westward progress, and serious development in Hamburg. There are many of us who well recall the anxious time during the last visitation of cholera in this land and in this great city. From a sanitary point, we are assured, matters are much improved. Nevertheless, many workers among the poor will probably feel right to adopt and advise precautionary measures—such as whitewashing, thorough scrubbing, and general cleanliness. Alarm may arise in the minds of some who have never learned to rest in the Lord; but happy at such a time are those who "know their God." For them as for the Psalmist (in Psalm xci. 5—7) there is no fear. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." (Psalm xxvi. 3.)

Rev. J. D. Kilburn calls serious attention to the harm done by those who, while professing the name of Christ, do in "Rome as Rome does," and follow, while on the Continent, Continental habits with regard to the Lord's Day. He adds:—

> Two Christian workers were spending the Sunday in a German city a short time ago. They spent the best part of it in driving about and in visiting picture galleries, etc. In this case, as in many, they were known and observed by more than they thought. One at least who met them on that Sabbath has been confirmed in his rejection of the Gospel by the way they spent it.
>
> A well-known preacher who spent a Sunday in another city visited in the morning one of the public gardens, in the evening a place of worldly gaiety. A minister, speaking to the writer of the way that Sabbath was spent, said, Dr. —— did more harm by his conduct that day than he can do good by 500 sermons.

These, unhappily, are but isolated instances of loose practices, calculated to do much injury, and yet but too prevalent among English Christians when travelling abroad.

We observe that the London Rowing Club has arranged a boat race with a Parisian club. To this there may be no objection, but many will feel greatly grieved by the announcement that the race is to be rowed on a Sunday. We are well aware that in France it

is quite usual to fix such events for that day, but surely representatives of an English club ought to have felt it right to maintain the national character and avoid giving pain to thousands of their fellow countrymen, by declining to row the match on the Lord's Day.

A letter has reached us from an esteemed correspondent containing a suggestion which we believe many of our readers have already put into practice, and no doubt many others will act on the suggestion. Our correspondent has for some time past handed on his copy of The Christian, when done with, to an invalided Christian woman, who finds great comfort in reading it, and much appreciates the thoughtfulness of the friend who lends it to her. He suggests that this plan might be adopted by others, and that much good might be done in thus passing on the paper instead of laying it by or destroying it.

At a recent meeting of a large branch of the English Church Union it was recommended that that body should become an "English Congregation of the Propaganda" for the restoration of "Catholic Worship." The following were, among others, insisted upon as most vital principles of such worship—viz., the Holy Eucharist as the supreme act of worship, that fasting communion is "the Church's" rule, and that attendance at the "Holy Mysteries" is of obligation on every Sunday: the object of Divine service, moreover, was defined as being worship rather than edification.

What is all this but part of an organised movement to reintroduce the Mass in the place of the Lord's Supper, and to undo the work of that Reformation which the Ritualists are never tired of abusing. This disloyal section of the Church of England is fond of appealing to the practice of the early Church, but it is careful not to go further back than is convenient. To take one point only—evening communion, which they bitterly denounce, and which many of the bishops severely discountenance, was the practice of the true primitive Church of the Apostolic age—in Scripture we find no trace of any other hour, and, though it be allowable to alter it for the convenience of worshippers, to say that it is wrong to continue it at the hour when Christ ordained it, is an insult alike to Scripture and to common sense. All such limiting of Christ's grace and presence to special times, or days, or places belongs to those "weak and beggarly elements" loved by foolish Galatians in the nineteenth century as well as in the first.

The mid-day glass of ale—leading in many cases to more than one—is being largely superseded by the mid-day cup of cocoa; so we have judged from observation, and we are glad to know that the report of the Commissioners of Customs confirms this by the statement that the consumption of cocoa has increased 34 per cent. during the last five years. Another important item which we glean from the same report is the unsatisfactory fact that the consumption of tobacco is considerably on the increase. In 1890-1 the amount per head was 1.55 per lb.; now it is 1.61. The amount yielded to the Customs by the tobacco duties during the last financial year was £10,135,666, but we venture to say that this addition to the revenue was dearly purchased when we consider the moral and physical deterioration caused through the consumption of this narcotic.

Individual Testimony.

Has there yet arisen in India, after a century of Christian missions, or in China since the country was opened half a century ago, any truly apostolic man, who, by force of character in Christian liberty, untrammelled by Western notions, uncontrolled by Western leading strings, has been able to compel the attention of his countrymen to any large extent, and induce them to bow their hearts to the story of Redeeming Love? We all know there have been notable converts and brave martyrs in modern oriental missionary history, but no great outstanding personality has yet appeared, as in the early ages of Christianity, or at the great Protestant Reformation epoch in Europe, or even in the revivals in this country in modern times—as an apostle of China or of India.

Is there not a cause? Has not the modern mission plan of taking the converted Indian and Chinaman into our pay tended to the weakening of their Christian vigour, the quenching of the fire of their enthusiasm, the mingling of their motives? It has at all events weakened their testimony in the eyes of their own countrymen; and their personal consciousness that this is the case must inevitably lead to their uttering that testimony with less freedom and boldness and impressiveness.

Turn we our thoughts for a moment to our own beloved land, and behold its increasing need of pure, unadulterated Gospel truth. What is to be the answer of the evangelical laity of England to-day to the increasing imposition of ritual in the Church, to the poisonous spread of priestcraft, to the withdrawal of the people's minds from the simplicity that is in Jesus Christ? Let me quote a sentence or two from the introduction (pp. 6-7) to a volume recently published, "Lord Ebury as a Church Reformer" (by Hon. and Rev. E. V. Bligh, M.A. Nisbet):—

> We may challenge the production of any Episcopal charge of that period (a generation ago), in which due cautions were officially addressed to the clergy by the Hierarchy. It was plain towards what development sacerdotal abuses, then comparatively localised, were surely tending, viz., towards a gradual and general assimilation of the worship and ritual of the Church of England to that of Rome; or rather, perhaps, it should be said, to an imitation of Romanism, or "masquerade," as Lord Beaconsfield well termed it, more disloyal and despicable than absolute Romanism ever could be.

When the highest authorities in the Established and powerful State Church—never so influential as to-day in numbers, wealth, and social prestige—are sanctioning the return to a religion of forms and ceremonies, and permitting the reassertion of priestly pretensions, and when we see that so many of "the people love to have it so," the mere denial of these pretensions, denunciation of these abuses, will not secure the maintenance amongst us of pure and undefiled religion. No; all the true-hearted must take the field. The positive statement of "truth as it is in Jesus" should become the life duty of every Christian—lawyer, doctor, merchant, banker, trader, artisan, shopkeeper, peasant, crossing-sweeper. The work will not be done in orthodox churches or chapels merely, nor even with the support brought up from mission halls and cottage meetings, but from house to house, speaking the truth each man to his neighbour, each woman to her friend, to her servant, to her fellow worker in shop or factory.

We are in a great crisis. As is the church, the true or the false, at home, will be the missions abroad; propagating the truth, or making and leading men to believe a lie. We need not expect great triumphs of the Cross in the Orient or in Africa, if the taint of Romanism or of Rationalism has infected our messengers. Purity of creed and practice at home, is essential to any wholesome spread of the truth among heathen and Mohammedans, or in making any impression whatever upon the mind of the Jewish people. If the plague be not stayed at home, alas for the foreign mission enterprise. Without noisy demonstration, without congress or conference (except to pray unitedly for power from on high), the work may be done; but it will never be done on any scale commensurate with the urgent, the tremendous need, by the paid official representatives of Protestantism. A revival in the ranks of the common membership of the churches, is the means that God can use in this our extremity; and our hope is in the living God.

James E. Mathieson.

A Down-Grade Confession.

The rabid rage and direct denial with which the charges of "down-grade" in doctrine were met when first made cannot soon be forgotten. Brethren who were sound in the faith, we were assured on all hands, were at once misunderstood and misrepresented. These excellent men, we were told, while holding firmly the old creeds, were only endeavouring to bring them into line with present day thought and to express them in modern language. Indeed one writer of this school published a volume bearing the significant title, "Old Faiths in a New Light." Those who dared to raise any suspicion of departures from sound doctrine were indignantly denounced as false accusers and slanderers.

In process of time, however, it was discovered that there was already a very large public, and one also rapidly growing in size month by month, only too anxious to abandon the faith of their fathers for the novelties of the hour. So soon as this discovery was made, all attempts to mediate between the old and the new ceased, and man after man boldly avowed his dislike to the evangelical creed of his childhood, and his determination to preach another Gospel more agreeable to the intelligence of the age. It is beyond denial, we might almost say even beyond dispute, that on such questions as the Inspiration of the Scriptures, the Atonement of our Lord, and the Justification of a sinner before God, the utterances from many pulpits now flatly contradict the Articles of the Church of England and the Westminster Confession. To make matters worse, when these contradictions are publicly challenged, they are allowed to pass without censure, if they are not even condoned. The outlook is most appalling, and unless God prevent it by a special outpouring of his Spirit, the threatened Apostasy of Christendom is not far distant.

It may be of some value in present circumstances to inquire concerning the principle and progress of this declension from the truth. How does it begin, and how does it advance? A peculiarly instructive history just published in the pages of an American monthly enables us to answer these questions, in so far as cases not a few are concerned. It is headed "Confessions of a Theologian." The writer tells us that he was reared in the traditional faith. His *reason* first revolted against the doctrine of endless punishment. True, he had been taught to distrust reason; but in this case he was confident it was the safest guide. Rejecting this dogma, he began to feel that there was no necessity for an atonement.

"A father," he writes, "who was ready to receive with open arms the prodigal son upon repentance, return, and confession, could not require propitiation by the anguish and blood of a sacrifice—could not tolerate a mediator or intercessor. My conscience revolted at the idea of an innocent Being assuming the punishment of the guilty. My reason rejected the thought that under natural law penalty could be transferred. A righteousness not acquired but 'imputed' appeared to me a transparent absurdity." After abandonment of the doctrine of an atonement for sin it was an easy step to reject the incarnation and divinity of our Lord. He naïvely tells us that "the Biblical arguments for the atonement presented no great difficulty to me at this time, since by exegetical expedients in which I had become expert, I could explain the passages which appeared to teach it in favour of my opinions."

By and by, however, he questioned the trustworthiness of the Bible itself, and reached the amazing conclusion that he could only depend on an immediate and personal revelation. Such a preposterous result is so incredible that we must state it in his own words:—

It was now evident to me that no moral or religious truth can be helpful to anyone, can be a real revelation to him, which he does not himself discern by the use of his powers, and actually take up into his own experience. Believing, then, that all revelation was internal, I sought to place myself at the point of view of the great souls out of which the Bible came, and to make their experience my own.

This whole story is eminently instructive. Briefly stated, it is the revolt of rationalism against revelation. Mind, conscience, and heart are to be the supreme arbiters of faith and duty. Man is to be the measure of God. In that case, what of the infinities and eternities? The religion which commends itself to the limited faculties of a man must prove a poor substitute for the revelation of God. It is well to learn there are only two positions ultimately possible. Either we are to discover God solely for ourselves, or we must sit at the feet of the great Revealer and humbly learn the lessons He so graciously teaches. There is no middle course. Wisdom will surely choose the place of the scholar.

OPENINGS IN FRANCE.

A CORRESPONDENT in the Savoie, France, writes to us:—There is now an open door for all Christian effort in France. After nearly five years of residence and work in the country, I state my belief that the country needs a free and open Bible in every home, and consecrated Christian workers, *specially women*, to go from house to house, reading and explaining it, combined with prayer for the outpouring of the Holy Spirit, that the people may learn that it is Christ that must save them, and not the Virgin or the Church.

A gentleman who has worked much in France was at Keswick last month. He writes me that 250 persons offered themselves for foreign missions, but he says: "No doubt many of these will be refused as unfit for foreign service. Why should they not work on the Continent?" Why not? Let me ask that some will come over and help us the ensuing winter.

If ladies living at ease in England understood how dark these people are, almost heathen in their ignorance of the one way of salvation, Christians would, I am sure, come to the rescue. The climate is good, and the natural surroundings beautiful.

A woman who lives in the same house as ourselves said, "Unless the Virgin Mary saves me, I shall never be saved." Again, the priest of our parish church, preaching before Easter, said that "the Bible taught confession and purgatory, but that the heretics had *cut out* the leaves where these things were taught."

Evian-les-Bains, Savoie, France.

GOD SOMETIMES PERMITS his people, by their own improvidence, to bring themselves into distress, that the wisdom, power, and goodness of his providence may be glorified in relief.—*Matthew Henry.*

BELOVED—HATED—EXALTED:

STUDIES IN THE LIFE OF JOSEPH.*

By Rev. F. B. MEYER, B.A.

IN THE HOUSE OF POTIPHAR.

(Genesis xxxix.)

Many, if God should make them kings,
Might not disgrace the throne He gave;
How few who could as well fulfil
The holier office of a slave!

Great may he be who can command,
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

— A. Proctor.

The Midianite merchantmen, into whose hands his brethren sold Joseph, brought him down to Egypt—with its riband of green pasture-land amid the waste of sand. In some great slave market he was exposed for sale, together with hundreds more, who had been captured by force or stealth from the surrounding countries. No doubt the regions of the Upper Nile and of Central Africa were drained then as now, to meet the insatiable demand for slaves. And the delicately-complexioned lad may have found himself close to the swarthy children of the lands that lie beneath the tropic sun; lands which have been trodden in recent times by English soldiers, and which will for ever be sacred to our countrymen because of the soldiers' graves that seam the wastes of sand.

He was bought by Potiphar, "the captain of the guard." The margin tells us he was chief of the slaughtermen or executioners. He was, in all likelihood, the chief of the military force employed as the royal body-guard, in the precincts of the court. The Egyptian monarchs had the absolute power of life and death; and they did not scruple to order the infliction of a variety of summary or sanguinary punishments, the execution of which was entrusted to the military guard, which was always at hand, and afforded the readiest and most efficient instrument for torture or death.

Potiphar was an Egyptian grandee; a member of a proud aristocracy; high in office and in court favour. He would no doubt live in a splendid palace, covered with hieroglyphs and filled with slaves. The young captive, accustomed to the tenderness of his simple and beloved home, must have trembled as he passed up the pillared avenue, through sphinx-guarded gates, into the recesses of that strange, vast Egyptian palace, where they spoke a language of which he could not understand a word, and where all was so new and strange. But "God was with him"; the sense of the presence and guardianship of his father's God pervaded and stilled his soul, and kept him in perfect peace; and, though severed from all whom he knew, it was rest and strength to feel that the mysterious wings, engraved on the porticoes of so many Egyptian buildings, were emblems to him of the outstretched wings of his great Father's care—an unsleeping care beneath which his soul might nestle evermore. Who would not rather, after all, choose to be Joseph in Egypt with God, than the brothers with a blood-stained garment in their hands and the sense of guilt on their soul?

Let us consider how Joseph fared in Potiphar's house.

I. Joseph's Promotion.—"The Lord was with Joseph; and he was a prosperous man." The older versions of the Bible give a curious rendering here:—"The Lord was with Joseph; and he was a luckie fellow." I suppose the meaning is that everything he handled went well. Success followed him as closely as his shadow, and touched all his plans with her magic wand. Potiphar and his household got into the way of expecting that this strange Hebrew captive could untie every knot, disentangle every skein, and bring to successful issues the most intricate arrangements. This arose from two causes.

In the first place, *though stripped of his coat, he had not been stripped of his character.* See to it, young people, that no one rob you of that: everything else may be replaced but that! He was industrious, prompt, diligent, obedient, reliable. When sent to find his brothers, he had carried out not the letter only, but the spirit of his father's instructions, and did not rest till he had traced them from Shechem to Dothan. And this was the spirit of his life. He did his work, not because he was obliged to do it, but because God had given it to him to do, and had called him to do it. He read the will of God in "the daily round, the common task." He said to himself, as he said in after-life, "God did send me hither" (xlv. 5). He felt that he was the servant—not so much of Potiphar as—of the God of Abraham and Isaac. There, in the household of Potiphar, he might live a devout and earnest life as truly as when he spent the long, happy days in Jacob's tent; and he did. And it was this which made him so conscientious and careful, qualities which in business must ensure success.

When his fellow-servants were squandering the golden moments, Joseph was filling them with activities. When they were content with a good surface appearance, he toiled upward to success from carefully-laid foundations. When they worked simply to avoid the frown or the lash, he worked to win the smile of the great Taskmaster, whose eye was ever upon him. They often pointed at him with envy, and perhaps said, "He is a lucky fellow." They did not think that his luck was his character, and that his character meant God. Men often speak thus of each other, "He was always a lucky fellow;" "He was born beneath a lucky star;" "He is sure to have good luck." But

THERE IS NO SUCH THING AS LUCK,

except that luck means character. And if you wish to possess such a character as will insure your success in this life, there is no true basis for it but Jesus Christ. You must build on Him, or your structure will be swept away in the first hurricane. But when once you have touched Him, the living stone, with the first courses of faith—then rear the building after the plan given in his own lovely life. Tier on tier let it rise, and you will find that "Godliness is profitable unto all things, and has the promise of the life that now is, and of that which is to come."

In the second place: "*The Lord made all that he did to prosper. The Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.*" This blessing was not the exclusive privilege of Joseph: it is promised to overtake all those "who hearken diligently unto the voice of God, and who observe to do all his commandments" (Deut. xxviii. 1, 2). Such blessing would oft be ours if we walked as near to God as Joseph did. It is of little use to cry with Jabez, "Oh that Thou wouldest bless me indeed!" unless, like him, we add, "Keep me from evil." But when the blessing comes "it maketh rich, and addeth no sorrow." Let us see to it that we live so that God may be with us. "The Lord is with you, while ye be with Him: and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you."

These words may be read by servants of various kinds—the household domestic, the office-boy, the apprentice, the clerk. And if so, they will surely be helped by the example of this noble youth. He did not give himself to useless regrets and unavailing tears. He girded himself manfully to do with his might whatsoever his hand found to do. He was "faithful in that which was least," in the most menial and trivial duties of his office. He believed that God had put him where he was; and in serving his earthly master well he felt that he was really pleasing his great heavenly Friend, who was as near him in those hieroglyphed palaces as in Jacob's tents. This is the spirit in which all service should be done. "Stay where you are," said the apostles to the vast slave populations of their time, who gladly embraced the Gospel that made them free with a freedom which no thongs or chains could limit. But "let every man, wherein he is called, therein abide with God. Art thou called, being a servant? care not for it; for he that is called in the Lord, being a servant, is the Lord's freeman." "Ye serve the Lord Christ. Whatsoever ye do, do it heartily, as to the Lord, and not unto men." "Be obedient to them that are your masters, in singleness of heart, as unto Christ." "Adorn the doctrine of God our Saviour in all things." "Christ"—the great Servant—"suffered for us, leaving us an example that ye should follow his steps." These

VOICES FROM THE PAGE OF INSPIRATION

still speak to servants. If only they were acted upon, all such would as much ask the will of Christ before leaving a situation as a minister before leaving his charge. The most trifling things would be done on the loftiest principles, just as the shape of a dew-drop upon a rose-leaf is determined by the same laws as controlled the moulding of our earth into its present form. Yes; and every kitchen, dwelling-room, and office would be trodden with the same reverence and love as the floors of a temple or the

* Mr. Meyer's studies in the life of Joseph not having appeared in The Christian, we are giving a few typical chapters from his book Joseph: Beloved—Hated—Exalted. (*Morgan and Scott.*)

golden pavement of heaven. Our lots in life are much more even than we think. It is not so important what we do as how we do it. The motive that inspires us is the true gauge and measure of the worth or importance of our life. A mean man may belittle the most momentous affairs by the paltriness of his spirit. A noble man may so greaten trifles by his nobility, that they shall become subjects for the conversation of burning seraphim, or of cherubim with folded wing.

These words may be read by masters. We cannot estimate the worth of a true Christian servant. Happy the household which is thus equipped! The Egyptian Potiphar must have been agreeably surprised at the sudden tide of prosperity which set in towards him. All things went well with him—his cattle throve in the field; his affairs prospered in the house. He may often have questioned the cause, but little guessed at first that it was owing to the Hebrew slave. "The Lord blessed the Egyptian's house for Joseph's sake"; He paid him handsomely for his servant's keep. So is it still. Ungodly masters owe many a blessing to the presence of some Christian servant or *employé* beneath their roof. No angel would ever alight there; no living spring would bubble there; no music would ever sweeten the daily din of work; no ladder would link that building to the skies—if it were not for some Eliezer, or Joseph, or Rhoda, that was living there. When we reach heaven, and are able to trace the origin of things, we shall find that many of the choicest blessings of our lives were procured by the prayers or presence of very obscure and unrecognised people who were dear to God.

II. Joseph's Temptation.—Years passed on, and Joseph became a prosperous man, the steward and bailiff in his master's house. "He left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat." And it was just here that Joseph encountered

THE MOST TERRIBLE TEMPTATION OF HIS LIFE.

We may expect temptation in days of prosperity and ease rather than in those of privation and toil. Not on the glacier slopes of the Alps, but in the sunny plains of the Campagna; not when the youth is climbing arduously the steep ladder of fame, but when he has entered the golden portals; not where men frown, but where they smile sweet exquisite smiles of flattery—it is *there*, it is *there*, that the temptress lies in wait! Beware! If thou goest armed anywhere, thou must, above all, go armed there. Yet this is so hard. It is easy to keep the armour on when we ascend the desolate mountain pass, struggling against the pitiless blast, and afraid that any boulder may hide an assassin. It is hard to keep it buckled close when we have reached the happy valley, with its sultry air. But unless we keep armed there, we are lost. "Watch and pray, that ye enter not into temptation."

Temptation is hardest to resist when it arises from the least expected quarter. Egyptian women in those days enjoyed as much liberty as English women do now: this is conclusively proved by the Egyptian monuments, which also testify to the extreme laxity of their morals. It may be that Potiphar's wife was not worse than many of her sex, though we blush to read of her infamous proposals. They must have startled Joseph like a shock of earthquake, and filled him with a sudden tumult of thoughts. The sudden appeal to his passions invested the temptation with tenfold force. God has so arranged it that, for the most part, the sailor is warned against the coming storm; he is able to reef his sails, and close his portholes; but, alas for him if he is caught by a sudden squall! Christian, beware of sudden squalls! Men are suddenly overtaken by faults.

Policy and conscience are often at variance in respect to temptation. It seemed essential to Joseph to stand well with his master's wife. To please her would secure his advancement. To cross her would make her his foe, and ruin his hopes. How many would have reasoned that, by yielding for only a moment, they

MIGHT WIN INFLUENCE

which they could afterwards use for the best results! One act of homage to the devil would invest them with power which they might then use for his overthrow. This is the reasoning of policy, one of the most accursed traitors in man's heart. It is this policy which leads many to say, when tempted to do wrong by master, or mistress, or foreman, or chief customer, "I did not care for it, or wish it. I yielded because my bread depended on it; I did not dare offend them." The only armour against policy is FAITH that looks to the long future, and believes that in the end it will be found better to have done right, and to have waited the vindication and blessing of God. Well was it for Joseph that he did not heed the suggestions of policy; had he done so he might have acquired a little more influence in the home of Potiphar, but it could never have lasted, and he would never have become prime minister of Egypt, or had a home of his own, or have brought his boys to receive the blessing of his dying father.

The strength of a temptation lies in the response of our nature to its suggestions. It is said that the germs of the potato and vine disease are always floating in the air, but they can find no place of operation—no bed—in healthy plants. But directly plants become degenerate and unable to resist their attacks, then they sweep away the farmer's hopes in dreadful ruin. So it is with us; if only we were like our Lord, we should pass unscathed through a whirlwind of temptations; they would find nothing in us. It is because our hearts are so desperately wicked that we need to stand in constant watchfulness. "Keep thy heart with all diligence, for out of it are the issues of life." There is no sin in having certain tendencies, appetites, and desires, else there would be sin in hunger, and in drowsiness leading to soft sleep. But the danger lies in the fear that they should be gratified to an immoderate excess, or from wrong and improper sources. Human nature is very liable to this. It is biassed thus, and stolen waters are sweet. Therefore Joseph must have suffered the more.

We should always carefully distinguish between the appetites and desires which are natural to us, and those which we have acquired by evil habit. About the latter we need have no hesitation. We can give them no quarter. They must be cut up root and branch, as weeds from garden soil are thrown upon the bank, that the sun may scorch out their life. But the former need careful watching, because, though in themselves they are natural and beautiful, yet they are always liable to demand excessive gratification in respect to right objects, or gratification in directions which are unnatural and forbidden. We must never expect the time to arrive, on this side of death, when these natural tendencies will be rooted out, and so long as they remain in us, they will constitute a *nidus* in which the germs of temptation may sow themselves, and fruit. No thoughtful man, who knows his own weakness, can ever dare to affirm his immunity from temptation, or the impossibility of his yielding. If he stand, it is only by the grace of God.

There were peculiar elements of trial in Joseph's case. The temptation was accompanied by opportunity: "there were none of the men there within." It was well timed, and if he had yielded, there was not much fear of detection and punishment; the temptress would never publish her own shame. The temptation was also repeated day by day. How terrible must have been that awful persistency! Water, by constant dropping, will wear away rocks; and the temptation that tries at last to win its way by its very importunity is to be feared most of all.

Yet Joseph stood firm. He reasoned with her. He urged his master's kindness and trust. He held up the confidence which he dared not betray. He tried to recall her to a sense of what became her as his master's wife. But he did more. He brought the case from the court of reason to that of conscience, and asked in words for ever memorable, and which have given

THE SECRET OF VICTORY TO TEMPTED SOULS

in all ages: "How shall I do this great wickedness, and sin against God!"

There are few subjects which require more notice both from speakers and writers than this great subject of chastity. Society is merciless on the occasional consequences of unchastity and on the wretched victims: but it bears of the sin itself with an averted smile, or calls it by some other name. But there is no one sin which sooner corrupts the heart, weakens the intellect, and destroys the body. The poet Robert Burns wrote out a bitter experience in his "Letter to a Young Friend."

"The hallowed lowe o' weel-placed love,
Luxuriantly indulge it;
But never tempt the illicit rove,
Though naething should divulge it.
I waive the quantum o' the sin,
The hazard o' concealin';
But oh, it hardens a' within,
And petrifies the feelin'."

And Lord Byron, ending his brief and unchaste life at the age of thirty-six, closed his last poem with these mournful words:—

"My days are in the yellow leaf,
The flower and fruit of love are gone;
The worm, the canker, and the grief,
Are mine alone!"

There is no one sin which will sooner bring about a nation's fall. If history teaches anything it teaches that sensual indulgence is the surest way to national ruin. Society in not condemning this sin condemns herself.

It is said that the temptations of our great cities are too many and strong for the young to resist. Men sometimes speak as if sin were a necessity. Refuse to entertain such thoughtless and dangerous talk. Whilst the case of Joseph remains on record, it is a standing contradiction to the whole. A young man *can* resist; he *can* overcome; he *can* be pure, and chaste, and sweet. We must, however, obey the dictates of Scripture and common sense. Avoid all places, books, and people which minister to evil thoughts. Resist the first tiny rill of temptation, lest it widen a breach big enough to admit the ocean. Remember that no temptation can master you unless you admit it *within* your nature; and since you are too weak to keep the door shut against it, look to the mighty Saviour to place Himself against it. All hell cannot break the door open which you entrust to the safe keeping of Jesus.

What a motto this is for us all! "How can *I* do this great wickedness?" *I*, for whom Christ died. "How can I do this great *wickedness?*" Others call it "gaiety"; "being a little fast"; "sowing wild oats." I call it SIN. "How can I do this *great* wickedness?" Many wink at it; to me it is a *great* sin. "How can I sin *against God?*" It seems only to concern men; but in effect it is a personal sin against the holy God.

It might have been better if Joseph had not gone into the house to do his business; but probably he had no choice except to go. He took care not to be with her (ver. 10) more than he could help. We have no right to expect God to keep us if we voluntarily put ourselves into temptation. But if we are compelled to go there by the circumstances of our life, we may count upon his faithfulness. If the Spirit driveth us into the wilderness to be tempted, we may expect to enjoy also the ministry of the angels.

Joseph did a wise thing when he fled. Discretion is often the better part of valour. Wiser to lose a coat and many a more valuable possession than lose a good conscience. "Flee youthful lusts." Do not parley with temptation. Do not linger in its vicinity. Do not stay to look at it. It will master you if you do. "Escape for thy life; look not behind thee, neither stay in all the plain."

There is no sin in being tempted. The mob may batter at the palace gates; but the national life is safe so long as sin does not penetrate into the throne-room, and thrust itself into the royal seat. The will is the citadel of our manhood; and so long as there is no yielding there, there is none anywhere. I cannot be accused of receiving stolen goods, if I am simply asked to take them in—a request which I indignantly repudiate. The sin comes in when I assent, and acquiesce, and yield. At the same time, it is in the highest degree unwise to relinquish the battle until it comes into the inner shrine of our being. Much better fight it in the first circle of defence—in the first suggestion, or insinuation, or desire. Resist the devil there, and he will flee from you; and you will be saved a struggle within, which will leave its scar on your soul for years to come.

May we have grace and faith to imitate the example of Joseph, and, above all, of our stainless Lord. We may be quite sure that no temptation will be permitted to assail us—but such as is common to man, or that we are able to resist. The onset of temptation indicates that God knows that we are strong enough to resist, and that sufficient grace is surely within our reach. And the Almighty Father would lead us to put forth that strength, and to avail ourselves of his resources. "He that abideth in Him sinneth not. He that sinneth hath not seen Him, neither known Him." Never forget that we who believe in Jesus are seated with Him at the right hand of power; nor that Satan is already, in the purpose of God, a defeated foe beneath our feet. Let the Overcomer into your heart, for Him to overcome in you, as He overcame in his own mortal life (1 John iv. 4; and John xvi. 33). Open your whole being to the subduing grace of the Holy Spirit. And thus we shall be more than conquerors through Him who loves us

The Northfield Conference.

THE TENTH SESSION.

Everything that Mr. Moody touches seems to prosper. The August conference at Northfield, established on a small scale in 1880, has met for the tenth time, and has been largely attended. In Mr. Moody's absence the chief command has devolved on Dr. A. J. Gordon, of Boston, whose addresses at Northfield in past years, so full of unction, have greatly helped to gain for the conference the popularity it now enjoys. The song service was led, as usual, by Mr. Sankey, aided by Mr. G. C. Stebbins.

On the opening day, August 4, Dr. Gordon gave some words of warm welcome to the assembled visitors. He said the great aim of the convention was to seek the instruction and illumination of the Holy Spirit of whom the Saviour promised that He would lead believing disciples into all truth. Such instruction is the most urgent demand of our times. We cannot too strongly insist on the great canon of interpretation that spiritual things are spiritually discerned. We cannot interpret Scripture by mere intellect, any more than a mathematician can interpret "The Creation" by the multiplication table, or a shopkeeper comprehend "Paradise Lost" with his yardstick. The Northfield Conference is not set for the defence of any special school of theology. Its conductors recognise that the heart is the best theologian. Therefore great stress is laid on heart culture and spiritual communion. The desire is rather to promote consecration than controversy.

Dr. Gordon proceeded to show the relation of doctrine to spiritual life from the text, "Take heed to thyself and to the doctrine." The best way for a Christian to take care of his doctrine is to take care of himself. There is what we may call a canned-fruit theology doctrine hermetically sealed in creed and confession to keep it from spoiling. They can be kept orthodox in this way, but they cannot be kept fresh. The only way to extract from doctrine the flavour of real life is to eat it directly from the vine every day. If we are abiding in Christ in daily and hourly communion, we shall find fresh fruit every day with which to refresh a needy world.

Mr. G. C. Needham gave a comprehensive address on "The Plan of the Ages." He traced in outline the recorded history of the human race from Adam down through the Mosaic, prophetic, and Christian dispensations, to this present time of doctrinal apostasy; and foreshadowing the course of the future in the second Advent and the personal reign of Christ on the earth for a thousand years. A New York paper states that the delivery of the same address recently in North Carolina excited great interest, the judges of the Supreme Court of the State and the lawyers adjourning the sitting of the court to hear it.

THE MISSIONARY INTEREST

of the Conference was very great. Many facts of deep interest as showing progress and Gospel triumphs were related in addresses from Dr. Baldwin, formerly a Methodist missionary in Foochow, and now secretary to the Foreign Mission Board of the Church; Dr. Nevius, of the Presbyterian Mission in China; Rev. L. W. Cronkheit, Baptist Missionary in Burmah; Rev. C. Janvier, Presbyterian Missionary at Futchegar, India; Dr. A. Mitchell, and others. A thousand dollars were promptly subscribed for famine suffers in Upper Siam. On another day, Miss Richardson, from Bombay, told a thrilling story of rescue work among women. Miss E. Cummings, Medical Missionary in India, spoke of the horrors endured by women in that country for lack of proper medical attention. An eloquent address on the missionary responsibility of the Churches at this period of unique opportunity in heathen lands was given by Dr. Gracey, of the International Missionary Union.

Writing from Northfield on August 18, Rev. F. B. Meyer says:—

"God has abundantly answered the many prayers which have been offered on our behalf. It would appear that all who came up to the Convention have received a most gracious in-filling of the Holy Spirit, and are testifying on all sides to the blessing they have received. Many ministers have confessed to having received entirely new conceptions of the way in which their work may be done, and the power by which to do it.

"The conference proper closed on Sunday, and a very remarkable day it was. The church was densely crowded in the morning, many standing. The text of the sermon was 1 John iv. 16. Dr. Gordon presided over a great meeting in the Stone Hall in the afternoon, while I preached again to a noble audience; and in the evening we were permitted to conduct together one of the most solemn meetings that I remember, for consecration and the filling of the Spirit.

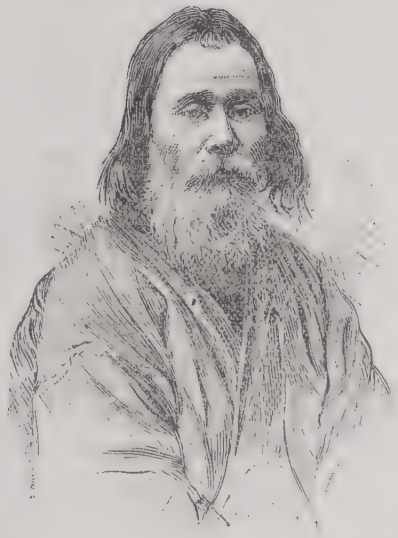
"On Monday many returned to their homes, being unable to remain longer, but a considerable number have remained, so that we have had largely-attended meetings throughout this week. It is not the convention proper. But there is not much difference.

"It is impossible to estimate all the good that must accrue from these gatherings, and from the scattering of the truth through the Press. The *New York Tribune* is shortly publishing the whole of the addresses for about 8d.

"The heat has been excessive, but I have been kept in good health, and am not over-strained, and hope that the return voyage, from August 27, may be as favourable and reinvigorating as the former one was. It is somewhat difficult to get away, and a man might easily spend a very valuable life in going quietly through the great cities of the United States teaching the principles of the inner life, and the conditions of spiritual power.

"Mr. Moody's vast schools are growing and prosing. In September there will be 350 young men at Mount Hermon, and 300 young women at Northfield. All are longing for his return, and eager for every scrap of news concerning one who, unlike most, is loved and honoured best here, where he has been known intimately from boyhood."

CHIRIPA THE AINU.



CHIRIPA, NATIVE OF JAPAN.

The original of the accompanying photograph is an Ainu, a native of Horobetsu, Yezo, North Japan. He assisted Rev. J. Batchelor, C.M.S., to translate the Gospel of St. Matthew into Ainu, and very proud he is of it, for whenever he refers to it he says, "I and Mr. Batchelor made it."

He is now teacher to Mrs. Nettleship and myself, and thanks to the training he has had while with Mr. Batchelor, he makes a capital teacher, and takes great interest in his work.

The Ainus are, as you are doubtless aware, with very few exceptions, great drunkards. I am happy to say that "Chiripa," the subject of these remarks, is one of these exceptions, but consequently he is a very self-righteous old man. My wife and I are making him a subject of special prayer, and we do trust that the Holy Spirit may convince him of the need of a Saviour.

May I ask our brother and sister readers of The Christian to pray for him too? Let each of us with unbroken faith look for an answer to our prayer. It will indeed be a happy day when I can write and tell you that Chiripa is a true child of our loving Father in heaven. If any Christian friends would like to know more about the work amongst the Ainus, I will gladly give them all the information I can. A post-card addressed Hakodate, Japan, will find me. P. Nettleship, C.M.S.

HARVEST.

Each season of the year as it revisits us brings its own special messages to our hearts. What has the harvest to say to us this year as once again we behold its glories? We take into our hand one single golden ear of corn and count from it some forty or fifty grains of wheat. Whence comes this grand multiplication from one solitary grain? Did it arise from some gigantic effort on the part of this "corn of wheat"? Nay, but from its "baptism into death."

And afresh to our hearts comes the Master's question, "Are ye able to . . . . . be baptized with the baptism that I am baptized with"?

We are ready, it may be, for active service; but are we ready to pass through any kind of death that may be appointed for us in the bringing forth of much fruit? Are we prepared to suffer in the dark so far as earth is concerned, and to have the sentence of death upon those things we had been accustomed to consider essential to life itself?

Many in these days shrink from associating God's will with that which is painful. Is not this through an underestimate of the unique glories enclosed in "suffering according to the will of God"? Let us praise Him for every death-blow He deals out or permits to be dealt out to that which is in any wise hindering the development and multiplication of that Divine life which He has implanted within us. The process may seem to be veritably rending us to pieces. What of that, if by trustful acquiescence we are thus brought into more sacred union with Him who, in the agony attendant upon bringing "many souls unto glory," exclaimed: "Oh, my Father, if this cup may not pass away from Me except I drink it, thy will be done." Who can estimate the honour of being allowed in any little measure to participate in our Captain's sufferings, even apart from the consummation of the coming glory, when in the fullest sense the words shall be fulfilled? "They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil"—that "spoil" which those shall share who, having been made partakers of Christ, have in their little measure through his indwelling presence poured out their soul unto death (Isaiah liii. 12). M. J. F.

"A LITTLE WHILE."

Heb. x. 37.

A little while until the veil is lifted,
That hides Thee, Saviour, from our longing view;
Then praise without a note of sorrow mingled,
Shall rise in endless anthem, ever new.

A little while to serve amid the shadows,
Till breaks the day dawn on our far-spent night;
Then in thy kingdom rest to gather round Thee,
For perfect service in unclouded light.

A little while to wait while Thou art bringing
Thy costly stones from Nature's quarry yet:
All for the temple of thy glory needed;
Each on thy heart in priceless value set!

A little while to watch till Thou shalt call us
To lay the weapons of our warfare down;
When in *thy* victory we have more than conquered,
And in *thy* worthiness we claim our crown.

Till then, dear Lord, as strangers here we tarry,
All that we prize with Thee has gone before;
Within the veil our love, our hope, our worship,
What but thy coming can our joy restore?

"A little while." We trust for Thou hast spoken,
Though dreary seem the night and long the way;
Come, Jesus Lord, and let thy weary pilgrims
Find in thy presence our eternal day!

A. E. W.

THE NEED OF FRANCE.—A correspondent writes from Aix-les-Bains, Savoie: I wish some Bible or tract depot could be established in this place, as it is impossible at present to procure a copy of God's Word. Gambling is practised to a great extent at the Casino, which is also much frequented by people of immoral character. Vice prevails, and the Sunday is a day devoted to amusement, horse-racing, pigeon shooting, children's balls, and theatrical entertainments. It is a most ungodly place, and very trying, indeed, to those Christian people whose health necessitates their coming here for the sake of the medicinal baths and waters.

THE PRINCE OF PREACHERS.*

A LIFE-SIZE PORTRAIT.

In certain respects, C. H. Spurgeon suggests to our mind the sweet singer of Israel. Both in type and in the range of spiritual exercise the correspondence between them is intimate. "I conceive of David," he said one day, "as a man of large bowels, large heart. He could not have been the king he was among men without them. These seem to be the seat of emotion, and the key, under God, to popular influence. Despite the snare they involve, it is such men that draw others to them over the widest area; that can affect human nature most widely; and whether in song or discourse can travel farthest. I love David, for he was a man of soul; and what a vessel unto honour did he become! How he measured out in himself the whole range of spiritual exercise; so that wherever we are, in the valley or in the heights, groaning or exulting, we find ourselves reproduced in him."

C. H. Spurgeon was like David in the character of his influence and the many-sidedness of his humanity. He was in preaching, as David in song—the master of the great organ of the human heart. He could move and persuade, and thrill and sympathise; for where, indeed, had the hearer been that he had not? Had he not looked down into the same abyss? Had he not stood on the same golden height? Had he not met Apollyon at that very spot? Could he not boast of deliverance in that self-same extremity? Unquestionably, C. H. Spurgeon was a David in his day. When he preached, it was heart speaking to heart; and his words were as a battering-ram, before which the gates of brass were forced to yield.

Mr. Spurgeon's voice stamped him as pre-eminent, being an organ in itself of amazing compass and sweetness of modulation. His speech was music, He was a born speaker, both as to the quality of note and ease of utterance. He needed no training in elocution, for he had it.

Once when I suggested that he should give the students a lecture on elocution, he smiled and said, "That was the one thing he could not understand anyone requiring instruction in. To himself, modulation of voice and appropriate emphasis seemed as natural as it was to breathe." And, indeed, in his case they were very much on a par. As a reader—had he chosen that lower platform—he would have been famous. But the Master had need of him whom we may call the Chrysostom of his age. It was no trouble to him to clothe his thoughts, and to give them, in doing so, eloquent expression. Words trooped to his service as required, and the thought he had to enunciate shone forth clear as crystal.

Nor was his discourse ever verbiage, or a mere melodious sound in the ear. The born orator—as in Henry Irving's case—often lays himself open to this charge. Mr. Spurgeon's diction was never high-sounding or bombastic. His speech was seldom rhetoric. His thought was not obscured by profusion of flowers. He could take wing—nothing delighted him more; his rostrum was his throne. He was extempore in the true sense of the term, for his notes were but the barest bones of thought. On the spot he mused, and the fire burned. With the grandeur of his theme he soared; the transcendent never became small in his hands; if the thought was sublime, he would give it sublime expression; if homely, he bedecked it accordingly. As a speaker, he was all things in season, and rarely was he in anything too much. No one, surely, in listening to him, could say they wanted him to move on, or could accuse him of iteration, or of moving round and round in a circle.

But it would have been impossible for him to have escaped such a charge, or to have maintained the flight he did, had not his intellect been an equal associate of his great heart. The brain of this truly great man was of a giant order. He had mental faculty far in excess of the average. He did with ease, and spontaneously, mental feats which men of name and inordinate vanity struggle in vain, even by elaboration, to accomplish. Besides, he had, what every large brain has not, large method and unwonted power of concentration. He could grasp the bearings of a subject, hold his theme well in hand, and deploy his thoughts like troops in tactical movements. He was never "at sea." He never got confused or lost in the chaos of his own thoughts—there was never any chaos there. All was orderly arrangement. He knew exactly when he began his discourse the forces he had to manœuvre, the troops that were to lead on in the attack, and the reserve he had in the rear. Further, historic memory was about as perfect in this speaker as it could well be, and no tale he had to tell ever suffered in the telling of it.

Perhaps, however, his most distinctive mental possession was—point. He had a rare power of focussing his thoughts. While he elaborated with ease his ideas, he made them portable and easy to bear away by a happy epigrammatic finish. It was marvellous how, when he had expounded a thought, he could thus make it live for ever in a few terse, pithy words. The same faculty shines forth in his correspondence. He had the power—a power in daily exercise, a power *impromptu*—of loading language to a degree we have never seen approached. Altogether, he was a man of rare combination of gifts; a man of prodigious activity; a man who lived while he lived, and whose memory and works will live on to bless mankind.

* From "The Prince of Preachers," by Rev. James Douglas. Just published. 2s. 6d. and 3s. 6d. *Morgan and Scott.*

RECEIVING AND GIVING.

"Did you know, dear, that Mrs. Pierson has been sick for three or four days?"

"No, I had heard nothing of it."

"I thought you hadn't, or you would have said something about it. I have been told that she has been complaining a good deal because her pastor has not called on her in her illness."

"Why, how could I visit her when no one told me she was sick?" said the Rev. Mr. Florence, with a slight flush. "No doubt she sent word to her physician as soon as she was taken ill, but left her pastor to learn of it by accident; and now finds fault with him because he is not omniscient. I fear Mrs. Pierson is given to such inconsistency of conduct."

"Oh, yes, of course," agreed the minister's wife. "She is known as one of the chronic grumblers of the church. Her reputation is well established in that respect. In our Aid Society she is always getting her feelings lacerated, always thinking of herself, and often threatening to drop her name from our roll when things don't go her own way, though she hasn't done so yet."

"Is she willing to work when asked to?"

"No, she is always too busy, or not well enough. Yet when she is not placed on the most important committees, or given the most prominent official position, she complains of being slighted. But never mind, dear," added Mrs. Florence, checking herself, "there are such people everywhere. One must bear with them, I suppose," with a sigh. "All of us have our besetting sins. We must do Mrs. Pierson all the good we can."

"You are a kind-hearted, sympathetic little woman," said the clergyman, stooping and printing a warm kiss on his wife's forehead; "always trying to overlook troublesome people's faults. Well, you are actuated by the true principle, the principle of the Gospel. I must go to see Mrs. Pierson at once, although I am far in arrears with my other work. She may be seriously ill," and he went to the wardrobe for his hat, overcoat, and gloves.

When he entered Mrs. Pierson's sick room he found her sitting up in a comfortable chair, convalescent, though looking slightly pale. Her indisposition had evidently not been very serious or of long continuance. She looked up at her pastor a little reproachfully, and the words with which she greeted him, as he took her hand, were these:

"Why, Brother Florence, you are almost a stranger! I thought you had forsaken us. I am afraid you are not a very good shepherd; you don't look as carefully as you ought after your sheep."

Mr. Florence was stung by this ungracious salutation, and felt the blood mounting to his temples, but he was a Christian gentleman, and restrained the impulse that prompted him to answer in a tone of rebuke. He merely said:

"Had I known of your illness I should have come at once. If you needed me, you should have sent for me as you did for your physician. It was only by an accident that I learned a half-hour ago that you were sick."

"Is that possible?" sighed the invalid, drawing her face in such a woe-begone way that she looked the very picture of neglected virtue. "Well, if you didn't hear of it before, I'll have to excuse you. But it just shows how selfish people are that they did not inform you sooner of my suffering condition. Here I've been sick for nearly a week—and I thought I should die the first few days—and yet no one in the church thought enough of me to send my pastor word. O, dear! how selfish people are!"

"Did you instruct anyone to tell any of my people of your indisposition?" inquired Mr. Florence, looking at her a little keenly.

"No, of course not," the sick woman rejoined. "What's the use of belonging to a church if the members never keep track of one? I never was so neglected in my life. Would you believe me, Mr. Florence? Not one of your members has called on me since I was taken with this sickness—not one!" and her dark eyes flashed angrily. "Can you expect me to remain in a church where I have been treated with such shameful neglect? I think I shall withdraw from Harrison-street Church as soon as I am well—if I ever get well—and go where people are more thoughtful of others."

Had she been in a debilitated condition Mr. Florence would have borne all this abuse of his faithful people meekly and uncomplainingly; but her vehement speech proved that she had a good deal of vital energy, and would be in no danger of sustaining injury by listening to a little plain speaking.

The time had come to do that. He would strike while the iron was hot. Abuse of himself he would not have resented, but he could not silently give ear to such a tirade against his true and loyal people. For their sake, and the sake of the poor morbid woman before him, he resolved to tell the unvarnished truth, even at the risk of displeasing her.

"Mrs. Pierson," he said, in the clear, firm tone of which he was master, "you are doing injustice to your fellow members, who, I feel persuaded, had not learned of your illness. All of them are busy people, and cannot spare the time to run into your house every day or two merely to inquire after your health, and you ought not to expect it of them. If you wanted them to come you should have conveyed the intelligence to them in some way. Besides, within the last few months there have been at least a dozen of my people on the sick list, some of them quite dangerously ill. Let me ask, Mrs. Pierson, how many of these have you called on?"

"Why—ahem!—ahem!" coughed the woman. "I haven't called on any of them. The fact is, I've been too busy, I couldn't; and then I didn't know they were sick."

"Did you make any effort to find out?" catechised the clergyman.

"Well, no; I didn't."

"Then why do *you* complain of neglect when you have yourself been so neglectful of others? There is Mrs. Batinger, for example, who has been a confirmed invalid for two years, and is now at the point of death. She only lives four blocks from here. Have you ever called on her?"

"I—I—believe not—"

"Besides," pursued Mr. Florence, having gotten started, "two months ago my own children were dangerously ill with the scarlet fever. Many of my parishioners came to the gate—we would not permit them to enter the house lest the disease should be spread—and made kindly inquiries and offered their help. Did you come near us during that trying period?"

"Oh, no! I was afraid that I and my children might take the disease."

"Yes; all along you have been thinking of yourself, and not of others; you have been expecting to receive sympathy and help, but have withheld your own. If you neglect others they will forget you. That is human nature. Be kind and thoughtful of others, and, as a rule, they will pay you back in kind. I fear you have forgotten the precept of our Saviour, when He said, 'It is more blessed to give than to receive;' or, perhaps, you have reversed it."

The poor woman burst into tears, but I fear they were globules of self-pity rather than of repentance; for she murmured and sniffled: "It is very unkind of my pastor to lecture me in this way, and that when I'm sick, too! O dear! O dear!"

"I did not mean to be unkind," responded Mr. Florence, soothingly; "I spoke for your own good, as you will see by and by if you will remember my words."

With a brief prayer he quitted the house. His plain speaking was not without effect. Sooner than he had hoped it bore excellent fruitage. Six months later Mrs. Pierson was heard to say: "I never had so many kind friends as I have now, and it all comes because I have moved out of the land of 'Receive' into the paradise of 'Give.'"—*N. Y. Advocate.*

Mr. Moody in Ireland.

(From our Special Correspondent.)

Before beginning his sermon at Coleraine on Thursday evening Mr. Moody did as he had done at Derry and elsewhere—besought much earnest, believing prayer on behalf of the month of special effort on which he had entered in Ireland. "God seems to be coming very near! I do not know when I have spent two such days as the two that have just passed." As one who has been a close and interested observer of Mr. Moody's evangelistic work in the three kingdoms I can fully endorse his remark. If large and eager crowds coming together at every meeting, listening to the Gospel message with the most rapt attention, and showing a ready response to the call for a manifestation of spiritual concern—if these things are symptomatic of impending and widespread revival, then there is good and sufficient reason for the hopes of the Irish friends to run high, and for their faith to be strong on the wing, in view of the coming visitation of God in this strangely fascinating land.

Do not let us suppose, however, that the Divine action is arbitrary in this matter. Mr. Moody is fond of saying that the set time to favour Zion in any nation is the time when the Church of Christ is ready and willing and anxious to be blessed. From all parts of Ireland there are clear indications that the hour is ripe and that the Christians are ready. It must also be admitted that Mr. Moody, the chief human agent, is throwing himself into the work with a spirit and an ardour that bespeak a fresh anointing with the oil of consecration and an added enduement of power. The way in which he survives the constant physical strain and spiritual tension is a standing marvel. What he has recently gone through is a striking instance in point. Last week it was noted in these columns that after conducting four public services, with a couple of after-meetings added, in Southampton on the Sabbath, he started soon after midnight to travel almost continuously from the extreme south of England to the far north of Ireland. Mr. Moody is a poor sailor, but the journey across the Irish Channel was made in tolerable comfort, though with little real rest. Shortly after reaching Dublin he was facing an audience of a thousand Christian workers, rousing them by his plain and pungent words to attempt large things for a projected week's mission in that city. Early next morning he was *en route* for Belfast. Here immediately on arrival he visited the leviathan structure in which his meetings are being held this week. He afterwards met the local committee, and took earnest counsel with them as to the preparation for the coming mission. Then the journey northwards was resumed, till Londonderry was reached on the Tuesday evening at 7 o'clock. In the little company that travelled with the evangelist, were Mr. J. H. Burke, his singing lieutenant, and Dr. Williamson, of Fisherwick-place Presbyterian Church, Belfast. Dr. Williamson is quite a veteran in revival work, and he gave himself very heartily to help Mr. Moody during this flying run to the northern counties of Derry and Antrim.

LONDONDERRY

is an important and picturesquely-situated town at the estuary of the river Foyle; it is the largest seat of population north of Belfast, having nearly 30,000. It is a place that will ever be memorable in the annals of Irish history, for the Derry boys resisted the determined siege of the Popish James II. in 1688 for over a hundred days, and were eventually relieved, though at a considerable loss of life. The walls of the city, which stood the Protestant defenders in such good stead in that troublous time, are still intact, and form a promenade encircling the centre of the town, whose boundaries have now far outgrown them.

Mr. Moody's visit to Derry was very brief, but it will leave behind it precious memories with many. An hour after reaching the town the evangelist had to take his place in the pulpit of the First Presbyterian Church and preach to a congregation that completely blocked passages and doorways and every available corner. An overflow was held in another building, where Dr. Williamson was the preacher. That evening's work was an auspicious beginning of Mr. Moody's third evangelistic visit to Ireland. Next afternoon a large assemblage came together again, and the final meeting in Derry was held on Tuesday evening. At the close of his address, which was a very powerful one, on the peril of coming near to the kingdom of heaven and missing it at last, Mr. Moody invited the anxious to adjourn with him to another church, where he would still further explain to them the way of life. This building was some five minutes' walk distant, but the stranger had no difficulty in finding his way thither in the darkness if he followed the crowd. The large area of the church was well filled with those desiring to hear more about salvation, and the readiness with which many responded to the evangelist's invitation to a public and audible confession of Christ must have filled his heart with joy, and been to him a token for good as to the result of his labours in Ireland.

The local friends arranged to fall in with Mr. Moody's suggestion of continuing the special effort during the week, and doubtless they will reap much additional fruit. It was hoped that Mr. Merton Smith might come over from Scotland and follow up, but engagements already contracted would not allow.

STRABANE.

The Belfast Committee certainly cannot be charged with having narrow ideas of Mr. Moody's capacity for continuous work, and for the resistance of physical fatigue. They arranged that during the four days, from Tuesday to Friday inclusive, he should address three meetings a day, with a considerable modicum of travel thrown in, so as to embrace two places each day. Early on the Tuesday forenoon a start had to be made from Derry for Strabane, a little country town of 4,000 inhabitants, about fifteen miles up the River Foyle, and on the border of County Donegal. A single meeting could only be given to this district, which the evangelist had never visited before. Arrangements had been entered into with the railway company, and a cheap excursion train was run from some of the outlying places. The capacity of the Presbyterian Church (of which Rev. E. Clarke is the youthful and active pastor) was severely taxed by the large throng that filled it at noon on Tuesday, and to whom Mr. Moody descanted on the Divine compassion with a pathos and a power that I have seldom seen him exceed. The whole gathering seemed to be melted down by his heartfelt presentation of this most attractive of all the phases of saving truth. At the close of the discourse a number adjourned to the lecture-hall for some further dealing and exhortation. The rest of the congregation remained bodily in the church for a prayer meeting, over which Dr. Williamson presided. It may be appropriate to mention here that in each of the places visited during the week Mr. Moody made a special request that Christians should be instant and fervent in prayer to God for a blessing on Ireland, and on the special mission he is hoping to conduct in different parts of the island—north, east, and south. To the workers assembled in Dublin he declared his firm belief that no political movement from any party would avail to bring true peace and happiness to distracted Ireland. The Gospel of God's grace is the only remedy for its woe and its discontent. So he said he coveted beyond all else the prayers of his fellow Christians, that God would smile on the united effort now being made to bring the people to hear and obey the Gospel.

As Mr. Moody and his companions were at the Strabane railway station waiting for the return train to Derry, a goodly crowd had gathered of those who were going back to their homes. At Mr. Moody's request, Mr. Burke sang some verses of his favourite hymn, "Then shall my heart keep singing," and the chorus was speedily taken up by the bystanders. So ended a flying but interesting visit to Strabane. It is in contemplation to "follow up" here also, if satisfactory arrangements can be made.

PORTRUSH.

The party had to be early astir on Wednesday morning, for they had to catch the 7 a.m. train from Londonderry for Coleraine. Here they were joined by Rev. Henry Montgomery, one of the three Belfast secretaries. On him has fallen the burden of much of the correspondence and negotiation, and he has been kept at high pressure for some time past. But Irish pluck and a heart all aglow with zeal has carried him through. The first engagement for Wednesday was a meeting at the popular watering place, Portrush, the point of approach by rail to that great geological "wonder of the age," the Giant's Causeway. Mr. Montgomery's brother is pastor of the Presbyterian Church at Portrush, and the meeting would have been held in his church if the weather had been unfavourable. The alternative place of assembly was on a hillside close to the sea, overlooking the beautiful bay, and almost on the lip of the ocean. Looking direct north from this part of the coast, as a Belfast friend facetiously put it, there is nothing but water between the spectator and the North Pole.

It was the day of the Portrush Regatta, and excursion trains brought large additions to the native population, already swollen with seaside sojourners. A platform had been erected at the foot of the slope, and when Mr. Moody's audience had all been gathered there must have been quite three thousand souls within hearing of his voice. He held their close attention while he set forth the doctrines of repentance and regeneration, and cut from under the feet of the listeners some of the false foundations on which men are so prone to rest. Speaking of the strange replies that are sometimes given by those who are asked about their spiritual standing he told of one lady away out in British Columbia who said that of course she was a Christian, as she had a brother who was an archdeacon! A more recent case nearer home was equally ludicrous; an English woman was confident of her safety because her family entertained all the local preachers that came their way! By such sarcastic banter, by effective illustration, by vehement exhortation and appeal the preacher shut up the motley throng before him to the necessity of the new birth. In the crowd were many wearers of the white tie, who, if they cared to do so, might have carried away some very helpful hints as to how to reach the ear and move the heart of the masses with the Gospel message. Before the congregation broke up an invitation was given to proceed to the church where a second service would be held for seekers. It was interesting and amusing to hear the remarks of the crowd as they moved away from the height towards the town. One lively, loud-spoken Irishman, who had evidently been in America, and was conversant in some degree with Mr. Moody's early career, was imparting information to his companions. "He's a rale practical man; indade, sor, he's a grate jaynius, and he strikes verra heavy blows sometimes."

The Presbyterian church was almost filled with interested hearers, who laid aside for the time their holiday-making and their pleasure-seeking to give attention under Mr. Moody's tender promptings to the higher concerns of the soul. From all parts of the building came the welcome responses "I will trust and not be afraid." Surely one may cherish the faith that not a few who went to Portrush in search of seabreezes and summer pastime will leave it with the perennial joy of summer in the heart, and with all sail set for the celestial haven.

COLERAINE.

There was barely time for Mr. Moody and his helpers to get some refreshment on their return to Coleraine by road, before he was due for another open air gathering on an open space by the side of the river Bann, known as Fair Hill. It was interesting to hear that this identical spot was closely associated with the great Irish revival of 1859, which took its rise in this northern region. After a telling Gospel address, a good proportion of the audience proceeded to one of the churches, where a deeply interesting after-meeting was held.

In the evening the largest church in the town was crowded, and the congregation were rewarded with an address of singularly pathetic and soul-moving presentation of the Divine love as it is shadowed forth in the parable of the prodigal son. In the elaboration of such a theme Mr. Moody seems to be peculiarly at home. When he had ended his exhortation he split the company into three—the backsliders and doubters and the anxious were directed to the other church; Christians remained to pray under the leading of Dr. Williamson; and a little band of young men was drafted into the adjoining lecture-hall, where they were spoken to by Rev. Henry Montgomery. The after-meeting in the other church was large, and full of hopeful augury. Dr. Wilson, of Cookstown, a venerable minister who has just retired from the active pastorate, first of all gave a short address—simple, direct, and in every respect suitable. Then Mr. Moody pressed home the folly and the guilt of spurning the love of God in the rejection of his Son. The impression made was great, and the somewhat sleepy but thriving town of Coleraine, with its 6,000 and odd souls, had a waking up that will be doubtless remembered for many a day to come. The meetings were arranged for by the local Y.M.C.A. Prominent among the active local workers were Mr. Crawford (secretary Y.M.C.A.), Mr. Bascher, and Mr. Hine (who was Mr. Moody's host).

BALLYMONEY AND BALLYMENA.

These two towns were visited on Friday, the last working day of a very busy week. The evangelistic party were driven over from Coleraine to the former place, and were entertained at breakfast at the hospitable manse of Rev. J. Armour, one of the Presbyterian pastors, who had invited a number of his fellow ministers from the surrounding district to meet Mr. Moody. There was a large assemblage in one of the churches at 11 a.m. Ballymoney reminds one very forcibly of the remoter part of the far north of Scotland, where the "kist of whistles" is a rank offence and the metrical version of the Psalms is the highest, if not the only true, vehicle of human praise. There was no organ, and therefore no Gospel solos, but Mr. Moody's words were weighty and powerful, the drink coming in for some staggering blows. There was not much time left for drawing the net, but time enough to show that the arrows of truth had gone home.

Train was taken for Ballymena, or rather Cullybackey, where Mr. Young, of Fenaghy, met the party, and took them off to luncheon, afterwards driving them to Ballymena for the afternoon meeting. This was an open air one in a field belonging the "horse jumping" fraternity. A large raised wooden platform used for the accommodation of spectators at the equine jumping feats, did excellent service, and gave seats to a

thousand people or so. As many more stood on the grass in front of the temporary covered rostrum that had been erected for Mr. Moody. The rain that had threatened for some time rather marred the occasion by cutting short Mr. Moody's discourse, and dissolving the gathering. A number repaired to one of the churches, where earnest and faithful exhortations were given by Dr. Williamson and Mr. Montgomery. The church was crowded again in the evening, and Mr. Moody gave the continuing portion of his sermon, which was the always telling one on "Excuses." There was a great breaking down of hearts of the people and an opening of their lips, for at the second meeting between 200 and 300 confessed themselves as desirous of having done with manufactured excuses and of accepting the royal invitation to the banquet of salvation. Thus closed the labours of the first week in Ireland, and certainly Mr. Moody will never forget it.

On Saturday he rested with Mr. Young, at Fenaghy, preparatory to entering on the week's work in the Great Ulster Convention Hall, that stands on The Plains in Belfast.

MR. BURKE

has been an important factor in the week's work. Though feeling rather tired from the continuous labours of the last nine months, he has entered with spirit into the Irish meetings, and his rendering of the Gospel songs has been with manifest acceptance to the people. He sings with much skill and intelligence with a happy combination of musical emphasis and distinctness of enunciation. He has sung new songs as well older favourites. Everywhere he has been heartily and efficiently supported by the local united choir, which have been brought together for the occasion at short notice. Not the least of the benefits that accrue from these special missions is the way in which they open the floodgates of consecrated song. And a singing church, as Mr. Moody takes pains to show, is a fruitful as well as a rejoicing church.

THE BELFAST MEETINGS.

One of the things that bring great encouragement to Mr. Moody as he goes up and down the kingdom is the assurance he constantly receives of the permanency of his previous labours amongst us. When travelling by rail last week a head was popped into the window of the carriage at one station, and the owner exultingly told the evangelist that through his meetings in Glasgow he had been converted, and he was now working away for the Master. Here, in Belfast, it is delightful to be told that many of the young men, now active and prominent in Christian work in the city, are the fruit of Messrs. Moody and Sankey's mission in the city eighteen years ago.

It was a singularly happy circumstance that the great wooden structure known as the Convention Hall was secured for the mission. There is no permanent building in the city that is anything like large enough, and it is an open secret that Mr. Moody would not have visited Belfast at this time unless this capacious building were available. The committee, I understand, had some little difficulty in getting the necessary permission, but some of them are not easily daunted, and perseverance at length prevailed. The hall is nearly square in form, and admirably built for hearing. The local brethren have certainly taken effectual steps by personal visitation and by flaming posters, as well as newspaper advertisement, to make the meetings known, and special facilities will be granted, I understand, by the railway companies. Mr. Moody's original idea was to restrict the Belfast visit to a week, but if a strong religious interest develops in the early meetings, in all likelihood the mission will extend over a fortnight. These is an obvious gain in having one large convenient centre to which the surrounding populations may resort. The cumulative influence that is largely lacking in very short missions will have fuller scope.

THE OPENING MEETING

on Sabbath morning at eight o'clock was a splendid disappointment to any of little faith who feared that such a big building could not be filled at such an hour. By eight o'clock the vast quadrangle was literally a sea of faces, and there was scarcely a vacant seat. It was a spectacle to rejoice any Christian heart, and one that has not been seen, I suppose, even at Mr. Moody's meetings, since the old days of the Agricultural Hall, Islington. The place of meeting is at the extreme western outskirt of the city, and, of course, many had to walk a considerable distance. A moderate calculation set down the attendance at 9,000.

After Mr. Burke had rung out in good style "When the mists have rolled away" and "Behold, what manner of Love," and earnest prayer had been offered by Archdeacon Leaver and Dr. Williamson, the evangelist took as the appropriate subject of his short opening address "The Bible." He had previously taken pains to find out that all in the vast throng could hear his voice. If there is to be a genuine work of God in Belfast, he said, it must be in connection with the Old Book. If we go according to the views of our fellow-men we may be led astray, but if we obey our written instructions we are in the safe path. The reason why so many modern movements have failed is because they have not been based on scriptural grounds. Of what use is a Christian for work or warfare unless he knows and understands his Bible? A well-drilled army of a thousand soldiers will put to rout 100,000 who do not know how to handle their weapons. Mr. Moody went on to urge with his customary alertness and cogency that we must accept God's revelation as a whole and not cut and carve it to suit our own ideas. Then he told of the wonderful increase of Bible circulation in recent times. Instead of the Bible becoming effete or "going out" it is only just "coming in." What, he asked, has made Great Britain the nation it is? The Bible and the place given to the Bible. Spain went down in the scale of nations because she withheld the Bible from the world; and France is following the same evil example with the same result. It will be a dark day for Great Britain and Ireland if they give up the old Book. If America and England were fully united in carrying the Gospel to the ends of the earth the whole of the heathen nations might be evangelised inside of the next twenty-five years. Mr. Moody on this trip endeavours to avoid any matter that would create prejudice in the minds of the Roman Catholics and would be a bar to their attending his services, but this morning he felt constrained to urge that all the Protestant nations should get closer to each other, and combine to hold on to the Bible. In his closing prayer, also, he thanked God that we were living in a country where we have liberty to read the Scriptures without interference or disturbance from anyone.

Drawing his remarks to a close, he said he had been praying to God that this mission would result in blessing that will extend far beyond the boundaries of Belfast, or even of Ireland. Why should not God raise up here a great multitude and send them forth to preach his Gospel to the ends of the earth?

Probably the address was not what many in the audience expected, but Mr. Moody has not been slow to learn the lessons of experience, and so he laid the foundations of his teaching broad and firm on the eternal Word of the Lord. We cannot doubt but God will honour him in the coming days with the seal of abundant success.

AN AFTERNOON MEETING

was announced to be held in the great hall at three p.m. Long before that hour a constant stream of men and women blackened all the streets converging on the hall. It was a remarkable sight in the line of church-going. By half-past two the hall was packed in every nook and cranny, and the doors had to be closed. An overflow meeting was held on the open space near the hall, to which some 3,000 people remained, but probably twice that number went away disappointed at not getting entrance. Altogether the number of those who repaired to the place of meeting must have been close on 20,000, if not over it. The outside overflow were addressed by Dr. Williamson and Mr. Montgomery.

Inside the hall Mr. Moody had a very attentive hearing, except when a fainting person caused a little temporary distraction. The discourse was specially directed to the question of responsibility of parents in getting their children brought within the circle of blessing while the mission lasts. Mr. Moody told of a man who, on a past visit to Belfast, did not get blessed till near the close of the meetings; then he was sorely grieved that he had not sooner brought his family to the meetings. When Mr. Moody and Mr. Sankey had gone on to Dublin this man went there with all his household, and did not rest till everyone of them, servants and all, had been led to a conscious saving knowledge of Jesus Christ. With this striking incident as the starting point, the preacher very earnestly pressed home the importance of parents and friends seeking to get their children and relations to share in the holy converting influences of the mission, before these favouring conditions pass away. There was a tone of intense earnestness in the exhortations throughout, and they seemed to fall on receptive ears. At the close a season of prayer followed, and to this the great bulk of the audience remained.

Another immense assemblage crammed hall and passage on Sunday evening. The crowd in the galleries was so dense that proper order could scarcely be maintained. At the close of Mr. Moody's impressive sermon nearly all remained for after-meeting. The Evangelist said it was the largest after-meeting he had seen for the past twenty-five years. A third meeting followed, when additional workers were enrolled to help in regulating the proceedings. During the day fifty thousand were estimated to have repaired to the hall.

Monday evening is always a crucial period at the commencement of a mission. The day was very wet throughout, yet there were few vacant seats, showing a remarkable degree of interest beyond mere curiosity. Mr. Burke's singing of "When the mists have rolled away" having been blessed on the previous day, he sang it again by request. Mr. Moody gave a very powerful address on "Qualifications for Service," seeking to rouse Christians to special efforts among the unsaved. The audience seemed greatly moved under his impassioned appeals.

Before and after the address many intensely earnest prayers were offered that salvation might come to hundreds of hearts and homes in Belfast this week.

At the men's meeting, subsequently held in the adjoining church, we had deeply interesting testimonies from those converted at former missions held by Messrs. Moody and Sankey. On the last three days of this week afternoon Bible readings are to be held for country visitors.

THE FELLOWSHIP CHOIR,

some three hundred strong, occupy a raised platform, where they command the whole sweep of the building. They have been for some time in training by Mr. A. W. Vance, a musical celebrity in the town. He works loyally under Mr. Burke, and plays the instrument when the former sways the bâton. While the audiences are assembling the choir sings some of the "New Hymns and Solos," and thus familiarise the people with them.

Among the friends who have come over to help from England and Scotland are Messrs. T. A. Denny and W. H. Seagram, from London; Mr. W. Robertson, of Carrubbers-close Mission, Edinburgh; and Mr. J. Anderson, of Ardrossan. Mr. Anderson is on his way to America, to pay a visit of observation to Mr. Moody's Bible Institute in Chicago.

After his fortnight's stay at Belfast, Mr. Moody expects to open a three days' mission at Dundalk, on Sunday, September 11, and the latter part of the week will be devoted to Cork, in the far south.

MR. J. B. WOOKEY.

Mr. James B. Wookey, widely known as a fearless advocate of the Purity Crusade, and an earnest evangelist, has, as our readers probably know, during the past three or four years been associated with Dr. Barnardo as deputation secretary to his home for children.

This week Mr. Wookey departs for Canada, in the *Mongolian*, which sails to-day from Liverpool. He takes with him nine little musical boys, and is accompanied by a couple of colleagues. His intention is to visit the larger cities in Canada, and throughout the United States, telling the story of the rescue of waif children, and of the beginning and origin of Dr. Barnardo's work, whilst seeking to interest in that work our English-speaking brethren across the seas. We are sure our readers' prayers will follow our brother, for whom we have the very highest esteem, and with whom for years past we have had unbroken.

Mr. Wookey bears letters of introduction, couched in the heartiest terms, from Mr. Moody, whose name carries great weight in the States, and Mr. George Williams, the President of the Y.M.C.A.'s throughout the world, which will, we hope, open many a door to him through the American continent.

THE HOSPITAL SHIP, "QUEEN VICTORIA," belonging to the Mission to Deep Sea Fishermen, is now lying in Folkestone Harbour, where she is probably to remain until Saturday or Monday next. Gospel services, conducted by Mr. G. A. Hutchison (editor of *The Boy's Own Paper*), assisted by many local and other friends, are being held daily at three and seven o'clock. Those of our readers who are now staying in or near Folkestone should not miss this opportunity of visiting the *Queen Victoria*—one of the finest vessels belonging to this excellent Society.

A POOR WOMAN, living in a close off the Cowgate, Edinburgh, was brought to Christ last May. She no sooner found how enriched her life had become than she was anxious to do her utmost to tell others of these inexhaustible riches of Christ. Consequently, she bought a missionary box, and began to put her spare coins into it. Her children helped with the coppers earned by running messages after school. As her husband was taking out the money for drink faster than she was putting it in, she brought five shillings to her minister to help Dr. Ashton in Mirzapur. She intends to open a special mission account in the Savings Bank in the future. Her selection of the Mirzapur Medical Mission is due to the grateful recollection of many kindnesses from Dr. Ashton when he was connected with the Cowgate Dispensary.

For the Young.

OUR STREET ARABS' CAMP.

Many readers, both young and old, will be interested in some account of our recent sojourn "under canvas."

After encamping for several years on Holtye Common (near Tunbridge Wells) we have been enabled this summer to carry out a long-cherished purpose and pitch our Boys' Camp by the sea. It was no easy matter to find a spot combining all our requirements. We needed a dry site, where even the deluge of a big thunderstorm would rapidly percolate away—a plentiful and handy supply of good water—a strictly private enclosure for the camp, and yet abundance of open country for our young campaigners to run over — near enough to the sea to allow bathing to be a pleasure instead of a toil to the young fry, with a perfectly safe bathing shore, a good available cricket pitch, etc., not near a town with a motley crowd of excursionists, and yet within reach of a population we might gather to hear the Word of Life at our evangelistic services.

After scrutinising the map and scouring the coast from Shoeburyness to Bognor, we were led to fix upon Littlestone-on-Sea, a newly-developed seaside property, on the Kentish coast between Hythe and Dungeness, near the old town of New Romney.

Instead of sleeping our boys in one large marquee, this year we pitched twenty military bell tents and put about ten boys in a tent. Each tent had a wooden floor, made in two segments of a circle, raised two or three inches from the ground and covered with a good thickness of clean wheaten straw. A knapsack, which held each boy's kit, as a pillow, and two blankets, completed the bed equipment. We added a little fresh straw now and then, as the straw after some use began to fail as a spring mattress.

The large marquee occupied previously for sleeping accommodation was turned into a big refectory, while the circular tents formerly used for meals descended in the scale to a lavatory fitted up with a lot of galvanised washing-baths on stands. Our evangelistic tabernacle, floating its scarlet pennant with the legend "Gospel Tent" in big white letters, and sundry store tents, etc., completed our camp array.

I need not detail our boys' amusements and excursions, sea-bathing, boating, athletic sports, cricket, fishing, etc., and, what pleased me very much, long all-day rambles to Dungeness Lighthouse, Lydd Camp, Hythe, etc., covering ten, twenty, thirty miles — even to Dover and back, forty-two miles, in the case of some elder boys. This enterprise was a very gratifying proof of a thorough change in tastes and habits on the part of boys who a few months ago found pleasure in merely loafing about the street-corners.

The services in the Gospel Tent, which have always attracted large gatherings, were remarkably well attended by increasing audiences quite beyond the seating capacity of the tent, but by placing forms all round outside hundreds were able to sit and hear "the joyful sound," besides many who stood about reverently listening to the story of the Cross. There was a very solemn feeling at these meetings. The Spirit of God was evidently brooding over the people, many of whom had recently been impressed at some tent services held in the neighbourhood by that great home missionary agency the Evangelisation Society. It has always been a real pain to me year by year to have to leave so soon those who have assembled so eagerly to hear "the good Word of God," and have manifestly been moved by "the powers of the world to come," but I do rejoice that our holiday visits have always been a means of blessing to the village folks around, in this case very gratefully acknowledged by many.

Beyond the pleasure and healthy influences in mind and body these outings bring to the boys, there remains another very important benefit, especially in prospect of their emigration to Canada by-and-by. Not a few weak, stunted boys seem to have only just enough vital energy to exist—none to spare for growing—till they get a change like this, when they become so invigorated that they begin to sprout up as if by magic. As soon as we come home we have to begin to change the clothes of some on this account, and others shortly are found to have palpably outgrown suits that were quite big enough when they started for their three-weeks' outing.

About two-thirds of the lads had only been a very short time—many, indeed, only a few weeks—under our influence, so that we felt some anxiety as to how their *morale* would stand the strain of such freedom. For some weeks beforehand I gathered them together for friendly talks upon holiday ethics, and I was fully rewarded by hearing and seeing during our camping-out how thoroughly they had entered into the spirit of these counsels. Their conduct was splendid; in fact, my helpers and I all agreed that in this respect it was quite the happiest holiday we ever had. There was a "brotherly" feeling evinced throughout, and the kind attention of the elder lads to the younger ones was the constant subject of very favourable comment by onlookers.

We have now settled down to our work for the coming winter. Every bed here is full, and I think our branches will soon be quite full too. Any slackness in the labour market makes itself felt at once in a work like this. The very poorest, widows and orphans, are not able to tide over a crisis, but, having no resources to fall back upon, are reduced in a few weeks to the common lodging-house or the casual ward. "Give us this day our daily bread" has a very real meaning for us here; but we remember what goes before—"Our Father"—and are sustained by the remembrance of his loving care these twenty-two years past. J. W. C. Fegan.

The Boys' Home, 95, Southwark-street, S.E.

ON THE SANDS.

CHILDREN'S SPECIAL SERVICE MISSION.

Seaside Reports from Workers.

HERNE BAY.

The work here is deepening and increasing. Our prayer meetings, at which a short address to beginners is given on practical subjects, have been well attended, upwards of 70 being present. On Saturdays it has taken the form of a "Christian Endeavour meeting," a subject being chosen, and any present being at liberty to speak upon it. Upwards of thirty spoke at our last meeting on the subject of "Answered Prayer," and many most encouraging testimonies were given. The weather having been very good, all things considered, the beach services have been more largely attended than ever. The many talks after the meetings have shown that the Word has been with power. Our "boys' meetings" are held on Sunday evenings in a drawing-room which has been put at our disposal by the kindness of friends. Last Sunday about fifty were present, and some who were opposed have taken a bold stand on the side of Christ. The "girls' meetings," attended by upwards of 100, were taken by ladies, and were the means of definite blessing, which continues to be seen in brightened faces and in altered lives. The testimony of parents has been most encouraging, and we cannot but praise God for this evidence of his good hand upon us. Each week a "little dots'" meeting has been held, and though the last was, owing to very heavy rain, sparsely attended, they were most interesting times. They were managed throughout by ladies. Our hands have been much strengthened by a band of lady workers full of zeal and eager for individual work. Not a little testimony and praise for blessing has been received from adult friends.

SOUTHWOLD.

We have had some encouraging tokens of God's presence in our midst. We have enrolled twenty-five members of the Children's Scripture Union. The attendances at our workers' prayer meeting, and on the beach have increased day by day, although the season at Southwold is very short, and fortnightly visitors are numerous. Miss Larter, Organising Secretary of the Y.H.L. for Dr. Barnardo, addressed the children yesterday. The collection produced 28s. 3d., and I gave half of this to Dr. Barnardo's work. Mr. Birney, of the C.M.S. College, Islington, arrived yesterday. He has very kindly volunteered to come to our help from St. Leonards. He worked most successfully with me last year. He is busy to-day hunting up the children scattered along the beach.

EASTBOURNE.

The weather here has been beautiful, and the attendance at the Services has steadily increased. We had our Bible Object Service yesterday, when over 150 objects were brought by the children; many rather original ones; a live dog and crumbs, tenons in one board, potter's clay, Eastern sleeping mat, human hair, bird's nest, myrtle tree, vinegar and smoke, drops in a bucket, cracknels, a three-fold cord, corner-stone. During this week Rev. G. Harford Battersby has been giving a series of helpful addresses to young Christians at the Prayer Meeting, and on Wednesday evening a gathering of Christian workers took place in St. Paul's, when 150 were present. The addresses to adults in the evening have been well attended, and the attention and interest shown amidst the many other attractions on the beach have been most cheering. My helpers are getting hold of the boys splendidly. At one meeting twenty boys remained behind, many of whom professed to decide for Christ. It is very delightful to see so much result of the work of former years here and elsewhere; many of the children are standing firm in their homes, and earnestly striving to help others. The lady workers are indefatigable.

SOUTHSEA.

Perhaps our largest service, so far, was on Wednesday, when about 300 gathered on the beach in beautiful weather. Our Lantern Service, in the evening, went off most successfully; having again obtained the Mayor's permission, our procession marched round the canoe-lake singing "Whither, pilgrims, are you going?" on emerging from the Gardens, those carrying lanterns formed a large ring, behind which a goodly crowd gathered. An onlooker, as the procession passed him, was heard to remark, "an excursion to Heaven"—a remark which one of the speakers turned to good account in his address.

LLANDUDNO.

The children's services here have continued during the past week with ever-increasing success, and with more and more of blessing. Tuesday and Friday evenings were devoted to special meetings for boys and young men, both of which were very successful. At the latter meetings sixty-seven lads assembled, and we earnestly trust they met the Saviour then. The girls had their meeting on Thursday evening, and many came to hear what was to them the Word of Life. We must not omit to mention the special gathering on Tuesday for nurses and maids, at which more than one found "joy and peace in believing." But of all the days of this week, to-day (Friday) is most to be remembered. After the prayer-meeting came the beach-service in most glorious weather; and truly the Spirit of God was at his gracious work in our midst. Then, in the afternoon, a huge stronghold of sand was constructed on the beach, over which the mission banner floated proudly till compelled to submit to the force of the waves. Such a multitude of busy diggers was surely never seen before on one sand castle! But the crowning meeting came in the evening in the shape of the boys' meeting above referred to, and our first lantern service. The lanterns numbered over 280, and the sight, as the long procession zigzagged over the rocky Orme, defiled across the Happy Valley, and then descended by the road, was most pretty. And the people! As one little chap said, "half the inhabitants of Llandudno were looking on"—and the same opinion was held by some of the inhabitants. Then came the short service on the green by the pier entrance, and an immense volume of sound rose from thousands as "All people that on earth do dwell" was sung.

CHILDREN'S SPECIAL SERVICE MISSION.
SEASIDE SERVICES, 1892.

The following are the arrangements for the Children's Services to be continued in September, as far as known:—Mr. E. Arrowsmith, at *Eastbourne*; Mr. Henry Hutchinson, at *Bridlington Quay*; Rev. C. H. Nash, B.A., at *Scarborough*; Mr. A. G. Dodderidge, at *St. Leonards*; Mr. W. H. Roberts, B.A., at *Llandudno*; Mr. E. E. Cornaby, B.A., at *Brighton*; Mr. Chas. J. Small, at *Mablethorpe*; Mr. J. S. Tyler, at *Chichester* (September 3 and 4), and *Bexley Heath* (September 8).

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Sept. 4, Sam. i. 19-28; Mon. Sept. 5, ii. 1-11; Tues., Sept. 6, ii. 12-21; Wed., Sept. 7, ii. 26-36; Thurs., Sept. 8, iii. 1-10; Fri., Sept. 9, iii. 11-21; Sat., Sept. 10, iv. 1-18.

REV. E. H. VAN DYKE, of the American Women's Mission at Nagoya, Japan, furnishes the following to the *Japan Chronicle:* On a recent Sabbath morning eleven adults and eight children were baptized. There was from one family three generations baptized together, grandmother, father, and son. Also another whole family, father, mother, and three children. These were touching incidents. The working missionary force has been increased recently by Misses Julius and Hamilton from England, and Miss Gardner from America.

Y.M.C.A. CRUISE TO NORWAY.

A somewhat motley crowd it was, two hundred strong, that poured forth from the special trains at Newcastle Docks to embark on the s.s. *Warrimoo*. Looking down from a philosophical pedestal, many, doubtless, would have felt inclined to prophesy that the component elements were incongruous.

There were on board many experienced Christian workers, who were sometimes inclined—for the sake of mutual profit—to wish that others were on the same plane of spiritual enjoyment. On the other hand, there were some who had no knowledge of the Y.M.C.A. and no desire to come into very close quarters with its members. There was a large intermediary contingent, happy Christian people, who—while enjoying spiritual exercises, were also glad to join in the pleasant social games on deck, and in the musical and other entertainments which occupied some of the evening hours.

At the close of the ten days' cruise the sentiment was general amongst the passengers, and was warmly expressed at a farewell meeting, that the result was eminently satisfactory, and the expedition a great success. The most pleasant feature in this connection was that this testimony was heartily forthcoming from those who might naturally have been expected to be the last to render it. There were some who did not hesitate to acknowledge the blessing and spiritual stimulus that they had derived from Christian fellowship; and none can tell the extent of the unrevealed influence that was felt by all. The tone of the whole community was raised by the recollection of the auspices under which the cruise was conducted. A resolution of hearty appreciation of the kindness and wisdom of the Committee of the City of London Young Men's Christian Association in organising such a party was unanimously passed at the closing meeting.

Although the North Sea was comparatively calm on the outward crossing, there were not a few who were rendered uncomfortable by its undulating swell. All the passengers gladly hailed the Norwegian coast as it came in sight on Sunday afternoon. Services were conducted during the day by Rev. R. B. Boyer, Ealing (Clerical Secretary of the Missions to Seamen); by Mr. W. R. Lane; by Rev. G. D. Hooper, Hendon; and Rev. W. Summers, Epsom.

An interesting circumstance was that one young man joined the party hoping to meet with someone who would speak to him as to his spiritual condition. He was not the only one led to decision for Christ.

Monday morning broke amidst cloud and rain, which led to a variation in the programme. Instead of landing for a stiff walk on the banks of the Hardanger Fiord, at Eide, as had been proposed, the ship stood up the Maurranger Fiord, and gave the passengers a good view of the Folgefonden glacier. Eventually the whole party was landed at Ulvik, and greatly enjoyed the first run ashore on Norwegian soil. In the evening anchor was dropped at Odde. On Tuesday, excursions were made to the three most attractive features of the locality, Skjæggedalsfos, a magnificent waterfall; Lotefos, a group of three beautiful falls; and Buerbrae, an arm of the above-mentioned glacier. The most arduous undertaking, involving a pedestrian and boating journey of twelve hours, was the Skjæggedalsfos; yet, notwithstanding heavy rain, this was accomplished in good time by forty-one passengers, three of whom were ladies.

On Wednesday the *Warrimoo* steamed to Bergen, a town which was greatly enjoyed by all. On Thursday a gigantic expedition was made from Bergen to Gudvangeu. One hundred and eighty passengers rose at four a.m. and proceeded by special train, sixty-six miles, to Vossevangen—a unique railway ride through regions of grandeur and beauty. Then followed a drive, in the vehicles of the country, for thirty miles with occasional halts. The fatigue of the journey was enhanced by the constantly changing features, which constrained unbroken attention. The Nærodal transcends description, and is believed to be the finest drive in the world. The next port of call was Molde—a beautifully-situated town, the visit to which was greatly enjoyed—and then on to Christianssund and Trondheim. The sail up to the latter town was made in halcyon weather. The row ashore in the light of the setting sun by those who were privileged to enjoy it might fitly be described as "a dream of beauty." Here letters from home were received. Trondheim Cathedral was thronged by an English and native congregation; the Polytechnic boat, the *Albano*, being also in the harbour, sent its contingent. The visitors were privileged to witness both a baptismal service and a wedding, and to see Thorwaldsen's magnificent sculpture, Christ Blessing Little Children. Two services were held on board during the day.

Turning south from Trondheim, a stiff south-west breeze was faced, to the dismay of many. Resting in Bergen Harbour on Monday night, the anchor was weighed for the last time on Tuesday morning early, and tracks were made for England across an almost unruffled sea.

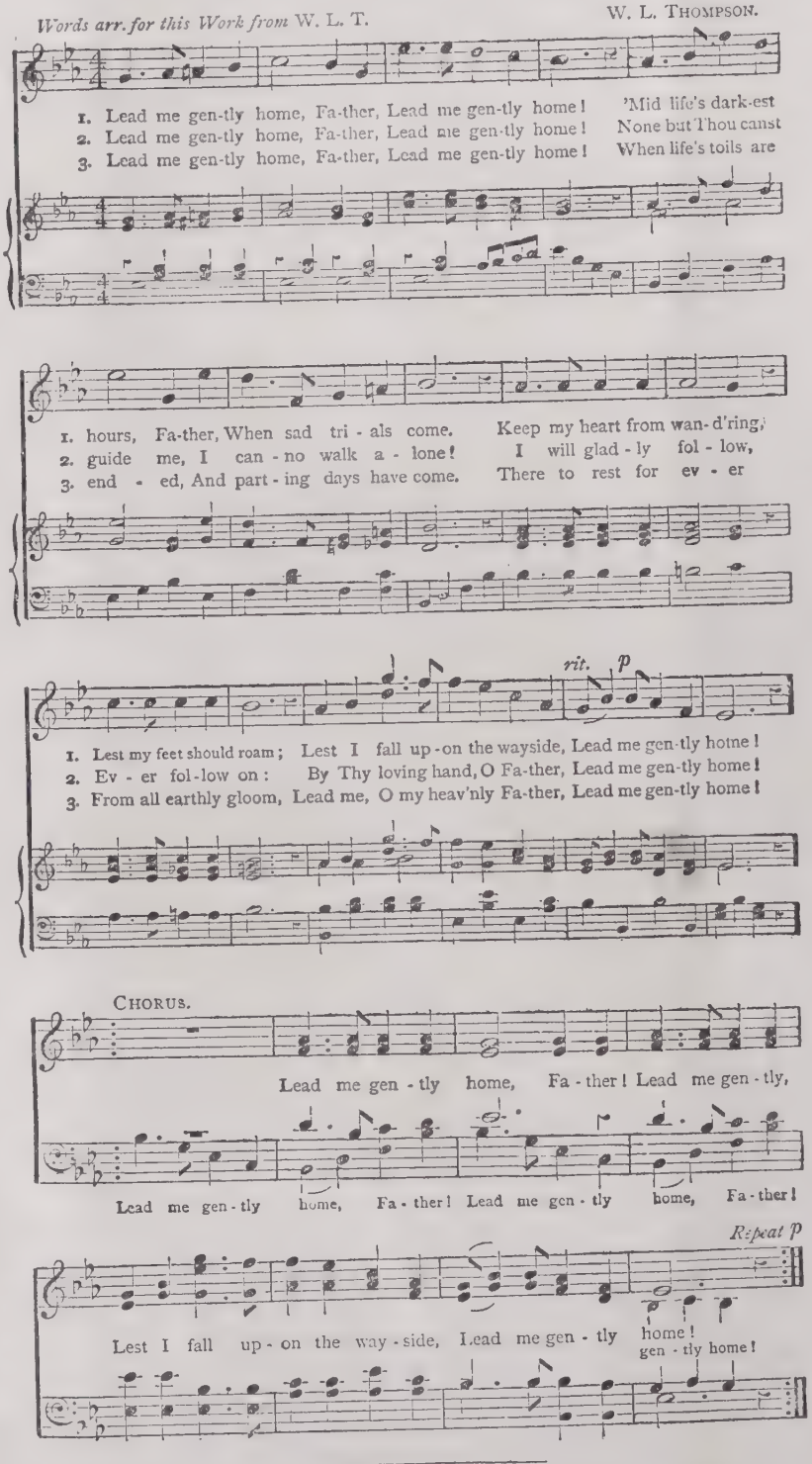
With hearts overflowing with gratitude to Him who had taken out this large party and brought them home again in safety and peace, the *Warrimoo's* company was borne slowly up the crowded Tyne by the good ship which had proved to be such a happy temporary home. Landing at Wallsend the passengers found a special train awaiting them. Arriving at Newcastle Central Station, they were all in due time scattered to their destinations.

The ship was most comfortable; the officers were all that could be desired. The cruise in its entirety will be remembered by all who were privileged to share in it—and especially by those who formed valued friendships—with unqualified pleasure. B.

Lead me gently Home!

"Lead me in the way everlasting."—Psalm cxxxix. 24.

Words arr. for this Work from W. L. T. W. L. Thompson.



From "New Hymns and Solos," compiled by Ira D. Sankey, and now being used at Mr. Moody's meetings. (London, Morgan and Scott. 1s. 6d.)
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A "CATHEDRAL CAR."

Dr. A. T. Pierson writes:—That "cathedral car" in North Dakota is a great success. At many places along the line of railway where it is left for services there is not a room large enough to hold twenty persons; and over and over again ninety have crowded into the car, which seats seventy; and often the congregation is larger than the whole village. Not only the people of churchless neighbourhoods, but the railway employés, are described as asking affectionately when "their cathedral" is going to arrive.

The Bishop of Dakota adds:—My custom is to do all the work necessary in the car with my own hands. It would be very unlike a missionary in this new North-west to bring a uniformed porter on my journeys. It would give unreality to the work. So I prepare the lamps and light them; I sweep the floor and make my own bed, and distribute the leaflets, and make the fires, and put the seats in order. About half the time it falls to my lot to play the organ. I find all this no hardship; often I have three or four hours on my hands while waiting for service time on a side-track, and many come to see me then, and feel disposed to look on me as a working-man like themselves.

This looks to us like the right kind of work done in the true spirit of the Master. Knowing the Bishop as we do, it is no surprise to find him thus at work.

REV. A. F. SCHAUFFLER, D.D.,

MANAGER OF THE NEW YORK CITY MISSION.

A FEW days ago I was speaking with a friend, who remarked, as to Dr. A. F. Schauffler, the manager of the New York City Mission: "It is no great credit to Dr. Schauffler that he is a good man and doing a great work. I do not see how any man who had such a father could be anything but a good and useful man." The speaker forgot that great and good men sometimes have very inferior sons. Dr. William G. Schauffler (the father) was, however, a very remarkable man. His history reads like a romance. In his early youth his parents emigrated from Germany and settled at Odessa in Southern Russia. He received but little religious instruction at home, and was converted through the preaching of a devout Roman Catholic priest. His educational advantages were exceedingly limited; but he was a born linguist, and by earnest study and contact with foreign residents he acquired a knowledge not only of German and Russian, but also of French, Italian, and English. His intense earnestness and missionary zeal caused him to leave his home and prospects of worldly success, and made him a famous missionary. In 1825 the well-known Jewish missionary, Dr. Joseph Wolff, arrived at Odessa. His eager mind was always occupied with some new plan for work.

He proposed to form a travelling missionary institution, and invited Dr. Schauffler to accompany him. The plan was to go to Palestine, where Dr. Schauffler was to enter the monastery of Kasobeen, on Mount Lebanon, and study Arabic, Persian, and the Mohammedan controversy, while Dr. Wolff was engaged in preaching. On the completion of his studies they were to go to Persia, Dr. Schauffler to labour among the Mohammedans and Dr. Wolff among the Jews. Dr. Schauffler soon became convinced that his friend's plan for preparing young men for missionary work must be abandoned.

After being together for six months Dr. Schauffler took ship at Smyrna for America, selling his gold watch and a few books in order to pay his passage. He arrived at Boston with just ten dollars, the proceeds of a Russian fur which he sold to a fellow-passenger. He took lodgings in a sailors' boarding-house, and immediately went in search of the missionary rooms of the American Board. His reception was cool and reserved, but courteous. He was informed that the American Board did not educate young men for missionary work. He informed the secretary he hoped he might find some Gospel minister, whose children he could instruct for his board, and at the same time have the use of the minister's library and study under his guidance. He received a letter of introduction to the professors of Andover Theological Seminary. Some of these gentlemen not unreasonably looked upon the young man as a visionary enthusiast or a religious vagabond. But the fact that this young Russian, dressed in an outlandish grey cloak and long boots, spoke five modern languages, was something in his favour. He was advised to remain at Andover until the Faculty of the seminary should decide his case. Dr. Schauffler found employment at a cabinet shop until his great ability was recognised, then he was engaged to work in the seminary library. He became a great linguist, and understood twenty-six languages. He was master of Hebrew, Arabic, Chaldee, Syriac, and Persian. His translation of the entire Bible into pure Turkish is a marvel of scholarship and patient industry. For more than forty years this great and good man laboured among the Jews and Turks at Constantinople, passing to his well-earned rest January 26, 1883. His sons are all actively engaged in Christian work.



(From a Photograph by Falk, Broadway, New York.)

Dr. A. F. SCHAUFFLER, the subject of the present sketch, is the gifted and successful manager of the New York City Mission. Born at Constantinople on November 7, 1845, he grew up under missionary influence, and at an early age became interested in the Lord's work. During the Crimean war he used to carry packages of New Testaments to the French camp near his home, which were distributed to the French soldiers, who gladly received them. He daily saw the English, French, and Turkish armies and navies coming and going, and these were always a source of great delight to his boyish heart, however much anxiety these scenes of war may have caused his parents. At the age of fourteen he was converted, and from that time always hoped to be a missionary. There were no good English schools in Constantinople at that time; he therefore received his education at a German school, except Latin, Greek, and mathematics, in which studies he received instruction from his father. There were good opportunities to learn foreign languages at Constantinople, and the young man became thoroughly versed in English, German, French, Greek, and Turkish. In 1863 he came to America and entered Williams' College, Massachusetts. During his college days he loved all manly sports, and had nothing of the ascetic about him, yet he was intensely earnest and whole-souled. He was one of those students who elevated the standard of Christian life in the college by his ability, his perfect naturalness, and consistent piety.

After graduation he returned to Constantinople, and spent one year in studying Hebrew, Greek, and Arabic. At that time he fully expected to be a foreign missionary. In 1868 he travelled four months in Europe, and then returned to America, entering Andover Theological Seminary to prepare for the ministry. While in the seminary he became superintendent of a Sunday school in Andover, and began that Sunday school life which has formed so large a part of his subsequent activity, and in which he has become so remarkably successful. During these three years at Andover he laboured incessantly, and when he left the seminary his health was not good. He therefore took charge of a small country church in Massachusetts, where he remained for one year.

All this time he had an understanding with the New York City Mission that as soon as he was physically able he would enter their work as a city missionary. This he was able to do in the fall of 1872. He first took charge

of a chapel on the Bowery and worked almost exclusively among men of the rougher and lower classes. The Bowery has always been a favourite resort for thieves, gamblers, prostitutes, and adventurers of all kinds. In no other spot in America can so many homeless, wretched, and lost men and women be found. Here this gifted, earnest young man found a missionary field which is both home and foreign in its character, and one of the most difficult in the world. The result of the work in the Bowery mission is seen in the magnificent Broome Street Tabernacle,

After very successful work in the Bowery, Dr. Schauffler was placed in charge of Olivet Church, one of the most important stations under the care of the City Mission. Here he laboured steadily for fourteen years with remarkable success. Olivet Sunday school has become famous all through America, and visitors from all parts of the world came to Olivet Sunday school to study Dr. Schauffler's methods. Soon after he opened Bible classes for teachers. The most noted of these Bible classes is the one in the Broadway Tabernacle. For the past ten years the great church has been filled with teachers every Saturday afternoon. Dr. Schauffler is frequently called to lecture at Sunday school conventions in all parts of America. His pen is constantly engaged in writing for the *Sunday School Times*. He is also editor of the teachers' edition of Peloubets' series. In recognition of his valuable services as a "teacher of teachers," the University of the City of New York gave him a degree of Doctor of Divinity in 1884. In the same year he married a lady of wealth and influence. This has strengthened Dr. Schauffler's power for good. He is the same humble, earnest, loving Christian who came as a poor young man to work among the lost of our great city. He is never more at home and never appears to better advantage than when he is addressing the poor people in our City Mission churches.

In 1886 he was called to take charge of the affairs of the New York City Mission. In this capacity he also directs the work of about seventy theological students, who engage in various forms of mission work; to these young men he is an invaluable guide. He also gives regular instruction at the City Mission Home for Christian Workers, and is editor of the *New York City Mission Monthly*.

The influence of Dr. Schauffler has done much to elevate Christian work among the poor in our great American cities. The neglected and unchurched masses were formerly provided with obscure, ill-ventilated chapels, and third-rate men; a young man of intellectual power and great promise was never found working among the poor and degraded—he would probably have lost caste had he done so. When Dr. Schauffler's ability was recognised, and he refused repeated calls to fine churches with large salaries, he made the work of a City missionary honourable, and it is now no longer difficult to find the best men for City Mission churches. Through the influence of this wise, good, and gifted man a renewed interest and activity has been manifested in Christian work among the lost and lowest, and many are rescued from the gates of death who will never cease to thank God for the consecrated work of Dr. Schauffler.

W. T. Elsing.

S.E. AFRICA.—Mrs. Osborne-Howe writes: On May 18 we rejoiced to welcome four new workers to our Mission from England. The Misses Whitby will take up work at Maritzburg among soldiers, railway-men, the Natal Mounted Police, and Postmen. The Misses Grieve come to us from Edinburgh. For a time, whilst studying the Zulu language, they will be engaged in railway-mission work in Durban.

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A SIAMESE EVANGELIST.

Mrs. E. B. McGilvary, of the American Presbyterian Board of Missions, writes from Chieng-Mai, Siam, describing one of the most valuable native workers among the North Laos, Rev. Nan Tah, better known as Kru (Teacher) Nan Tah, formerly a priest of high standing in the Buddhist faith, now for many years the chief native assistant in all the mission work done in Chieng-Mai and vicinity. His patient and fruitful labours deserve to be noticed by all who have an interest in the advance of missions. In 1869 there were only seven native communicants among the North Laos, and but a small band of those who were unbaptized believers. Two of the seven church members were, for the sake of their religion, cruelly murdered by the Chief of Chieng-Mai; and the other five, with some of the natives who, though non-communicants were known to be friends of Christianity, were obliged to flee or go in hiding.

Among this number was Kru-Nan Tah, then a young man, who was forced to leave wife and children and flee for his life. For twelve years he was absent from home, living in Lower Siam, in Rangoon, and other parts of Burmah, among the Shan tribes in the north, and in other places. During all that time he remained faithful to Christianity, and when he returned was baptized and admitted to the communion. From the very first he was active in spreading the Gospel among his countrymen; and though he could not be spared from the mission school for many years, he gradually rose from a self-constituted worker to the native minister he is to-day.

He is the most untiring and patient of missionaries, and there is scarcely a town or village within several days' journey of Chieng-Mai that he has not visited, and many a place which offers no accommodation for visits from foreigners has been open to him, and in this way has received the Gospel. There is scarcely a person in all this district that does not know him, and on Sundays sometimes as many as thirty people at a time, coming from distant villages to church, are entertained at his hospitable home. In his dealings with the natives, and his attitude toward the foreign missionaries, he shows most admirable tact, and in both temporal and spiritual affairs he is the director and counsellor of the Christians.

His high reputation for learning in old Siamese, old Lao, Bali, and other studies, pursued during his priesthood, gives him influence and prestige among the better educated heathen. As a preacher he is an earnest and wonderfully fluent speaker, and his voice is soft and clear; but he has the true evangelistic spirit, and prefers touring to preaching in the Chieng-Mai church.

The missionaries rely on him in a thousand ways. He knows all the Chieng-Mai Christians personally, and, in case of any Church discipline, his advice is invaluable. Besides, he brings to light any cases where help is needed, and also prevents many kinds of misdirected charity. There is not one of us who does not love and admire him, and feel that to lose him were to lose in the coming years much of the wonderful success of the past years, which is plainly largely due to him and the other native workers under him.

He is about fifty years of age now, and in the prime of his life and usefulness. In appearance he is extremely prepossessing—being above the average height of Lao men, and of more commanding presence. Like all these people, he has the olive-brown complexion, black hair and eyes of the Malay race, and his face, if not handsome, according to American standards of beauty, is wonderfully attractive. The constant prayer of the workers here is that God will continue to bless the labours of the native evangelists, and send us many such leaders as Kru-Nan Tah.

THE ZULUS OF GAZA-LAND.

Rev. H. M. Bridgman, pleading for fresh advances by the American missionaries in Zulu-land, says: To "go forward" or "stand still" *that* is the burning question with the Zulu mission. "Go forward!" *Where?* you ask. Why to "Gaza-land!" To the very land which Pinkerton was aiming for, twelve years ago, when through difficulties in the unknown and best route, he laid down his noble life on the banks of the Gabula River. To the very land here, three years later, old Umzila, a Zulu of the Zulus and paramount chief of "the Gazas," said to Mr. Richard: "Give us five missionaries as soon as possible." The only outcome of all that effort to reach the Zulu-speaking people of the Highlands was the "halfway measure" of planting two or three missionaries in the unhealthy delta and coast land about Inhambane among a people of another language, where neither our already prepared Zulu books nor Bibles could be used but where even our native Zulus themselves felt handicapped with an "unknown tongue" and most unhealthy climate.

But "God's providences" have been marching on. Scarcely three more years pass, and the whole of that part of Gaza-land is thrown, by treaty with Portugal and Gungunyano, under the protection of "the Mashonaland Gold-fields Protectorate." The Zulu Mission could not rest. They felt the hand of God is opening up that land for evangelisation! We must secure a foothold among that Zulu-speaking people! Missionaries of the Zulu and Inhambane Missions were ready and anxious to go in. The missionaries and the Zulu Mission as a body, pressed the matter at home, saying here was another golden opportunity to go forward, opening up an inviting foreign mission for our Zulu Christians, who so much need to be "led out of themselves," and to break to others of their tongue that "Bread of Heaven" which they hope they have received.

In order to get still fuller, more accurate information of the Gaza-field, a few months ago, Messrs. Wilcox and Dr. Thompson, of the East African or Inhambane Mission, were commissioned to proceed by the new route viâ Bira, without doubt the ancient Lofala goldfield route. On the steamer going up, Providence had so arranged it that they should fall in with the Hon. Cecil Rhodes, Premier of the Cape of Good Hope, head organiser of the Mashona Goldfield Protectorate, and chief captain in the land. He informs the Lord's servants that "upper Gaza-land," which they have so long sought to enter, is, by treaty rights, within his territory, and "bids them Godspeed in their enterprise, and 3,000 acres of land, wherever they may select to locate."

This, indeed, seemed an open door. Messrs. Wilcox and Thompson went on with light hearts over high, beautiful, healthful tablelands, everywhere kindly received of the Zulu-speaking people, and were back to the coast in forty days. They report "the opportunity" most favourable to entering in at once, and securing a foothold, ere the vast crowd that followed Gungunyano down to the lowlands, on the Limpopo, two years ago, begin to scramble back to the hills, on account of the unhealthiness of these low lands.

Now, here in Natal, are three missionaries waiting, like "leashed hounds," to be loosed and sent forward. For two months they have waited impatiently for the electric spark to flame out from under the sea. "Forward means abundant—but be wise as to health"—and now, after all this tense waiting, there indeed comes the word, "Forward three men; keep expenses within 2,000 dollars." Tell it not "in the streets" of New England. To "start a mission, 800 miles away by sea, and 200 miles by land." To build three station houses, to put up a schoolhouse and chapel! To supply medicine and much of the food for the year; to take a supply of Zulu books and Bibles; to hire *all* the native help needful in starting a new station and mission—the astounding sum of 2,000 dollars, almost enough to run up one ordinary New England barn, is appropriated! To start on such a mission under such a limit is simply impossible, and hence, as yet, those whose hearts are set on the Zulus of Gaza-land must be content to wait till the way is opened and difficulties are removed.

JAPANESE AND SUNDAY SCHOOLS.—The *Japan Christian Chronicle* says: The native pastors in Tokio are becoming especially interested in Sunday School work. At a recent meeting of the ministers it was decided to extend the system by establishing Sunday Schools in various parts of the city, where there has been hitherto no special Christian efforts. In one thickly settled portion people outside of the church have voluntarily subscribed to financially support a school. This is because the thinking men are convinced that they need a higher code of morals for their children than is now taught by any schools or any religious system, outside of the Christian religion.

CHRISTIAN ENDEAVOUR NOTES.

Rev. F. E. Clark, D.D., has started on his journey round the world in the interests of Christian Endeavour. He intended sailing from San Francisco for Australia on August 19, to spend a month in Australia attending various C.E. conventions in the different colonies. He hopes then to visit Japan, China, India, Syria and Turkey, in all of which countries meetings have been arranged in the interests of the society. In many of these lands the society is already firmly rooted, missionaries finding it of as much value as pastors in the home churches. In Australia the society is growing with rapidity. Dr. Clark's purpose is not so much to establish societies, for this is always left to the pastors and churches, but to study the missionary problem, especially as it is related to young people's societies, and to see what adaptation may be necessary to promote the growth of the movement in missionary lands. Meetings have also been arranged for Dr. Clark in Paris and Berlin, also in San Sebastian, Spain, and in various places in England, and the last meeting which he will attend before leaving for America, to attend the convention in Montreal, will be the National British Christian Endeavour Convention, to be held in Bradford in June 1893.

Never in the history of the movement have societies increased so rapidly as since the Convention at New York. In the first three weeks after the Convention more than 1,000 new societies were enrolled. Something like twenty Methodist societies which have become Epworth Leagues were taken off the list; but there was still a net gain of over 1,000 for three weeks, so that now the total number of societies is over 22,000.

The way in which the societies multiply where it is least expected is shown by a letter recently received from Madagascar from a missionary of the London Missionary Society, who says that already thirty societies of Christian Endeavour have been formed among the native churches, and that many of them have resulted in a short time in accomplishing great good, and give promise of reviving the decayed vitality of many of these native churches.

Principles of the Society.

At the great convention held recently in New York, the Society of Christian Endeavour reaffirmed the following platform of principles:—

First and foremost.—Personal devotion to our Lord and Saviour Jesus Christ.

Second.—The covenant obligation embodied in the prayer-meeting pledge, without which there can be no true Society of Christian Endeavour.

Third.—Constant religious training for all kinds of service involved in the various committees, which, so many of them as are needed, are, equally with the prayer-meeting, essential to a Society of Christian Endeavour.

Fourth.—Strenuous loyalty to the local church, a denomination with which each society is connected. This loyalty is plainly expressed in the pledge; it underlies the whole idea of the movement, and, as statistics prove and pastors testify, is very generally exemplified in the lives of active members, and thus the Society of Christian Endeavour, in theory and practice, is as loyal a denominational society as any in existence, as well as a broad and fraternal inter-denominational society.

Fifth.—We reaffirm our increasing confidence in the inter-denominational spiritual fellowship, through which we hope, not for organic unity, but to fulfil our Lord's prayer for spiritual unity, "That they all may be one." This fellowship already extends to all evangelical denominations, we should greatly deplore any movement that would interrupt or imperil it.

We rejoice in the growing friendliness of Christians throughout the world. We find reason for gratitude in the fact that several denominations have in their highest ecclesiastical gatherings, endorsed and practically adopted the Society of Christian Endeavour. We believe that for the sake of Christian fairness and courtesy in all denominations and all over the world the Christian Endeavour principles should go with the name; and the name, either alone or in connection with a distinctive denominational name should go with the principles. For the maintenance of these principles of covenant, obligation, individual service, denominational loyalty, and inter-denominational fellowship, we unitedly and heartily pledge ourselves.

The prayer-meeting pledges referred to in several paragraphs is thus worded:—Trusting in the Lord Jesus Christ for strength.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour, and that, just so far as I know how, throughout my whole life, I will endeavour to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in every Christian Endeavour prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord.

MR. VARLEY AT WESTON-SUPER-MARE.

This western seaside resort has just been favoured with a fortnight's mission, conducted by Mr. Henry Varley. The attendance, good from the first, continued steadily to increase until the Royal Assembly Room was filled twice daily. At the afternoon meetings Bible readings were given. The evening meetings partook more of an evangelistic character, the Gospel being preached with freshness and power. The preacher's words concerning sin and its inevitable consequences were calculated to work conviction in the consciences of the unsaved, while the Divine remedy for man's ruin was presented with exceeding tenderness and force.

Mr. Varley also preached several times on the sea-front, when many hundreds listened with marked attention as the realities of eternity were set before them, and the way of life was made known. The coming day alone will disclose the full results of the work of the past memorable fortnight, but those already known are enough to make our hearts glad.

Douglas Russell.

Mr. Varley had arranged to go from here to Ilfracombe for a similar series of meetings, but this and other engagements had to be cancelled on account of the sad tidings telegraphed from Melbourne of the falling asleep of his loved eldest daughter after the birth of her second child. This heavy trial led our sorrowing brother to decide on an immediate return to his Australian home. He sails to-morrow (Friday) by s.s. *Ophir*, for Melbourne. He takes with him the earnest sympathy and prayers, for himself and his bereaved family, of a large circle of friends here, who will be joined by hundreds of your Christian readers.

After a few weeks in Melbourne it is Mr. Varley's intention to proceed to India for evangelistic work amongst Brahmins and Hindus during the coming winter. He may be addressed: Kinkora, Hawthorn, Melbourne.

HIMSELF.*

"HIMSELF HATH DONE IT."

Once it was the blessing,
Now it is the Lord.
Once it was the feeling,
Now it is his Word.
Once his gifts I wanted,
Now the Giver own.
Once I sought for healing,
Now Himself alone.

Once 'twas painful trying,
Now 'tis perfect trust.
Once a half salvation,
Now the uttermost.
Once 'twas ceaseless holding,
Now He holds me fast.
Once 'twas constant drifting,
Now my anchor's cast.

Once 'twas busy planning,
Now 'tis trustful prayer.
Once 'twas anxious caring,
Now He has the care.
Once 'twas what I wanted,
Now what Jesus says.
Once 'twas constant asking,
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be.
Once I tried to use Him,
Now He uses me.
Once the power I wanted,
Now the Mighty One.
Once for self I laboured,
Now for Him alone.

Once I hoped in Jesus,
Now I know He's mine,
Once my lamps were dying,
Now He makes them shine.
Once for death I waited,
Now his coming hail.
And my hopes are anchored
Safe within the veil.

Rev. A. B. Simpson.

* May be had on a toned card of Pearce and Kirk, Printers, Putney. 4d. the dozen, 2s. the 100; on paper, 6d. the 100.

THE PAKEFIELD CONFERENCE.

For fourteen years a Christian Conference has been held at this quiet seaside village. This annual gathering was convened by the rector, Rev. L. Price, for the week before last, and, having been preceded by much prayer, proved full of power and deeply interesting. Among those taking part were Canon Ripley, Revs. T. Graham, Talbot Greaves, J. Ireland Jones, C. Leathes, and others.

Rev. Lewis Price, who presided throughout, opened the proceedings by dwelling on the close connection between Christian life and faith in Christ *crucified*. "I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can no nothing" (John xv. 5). It is said sometimes that we have no longer to do with a dead Christ, but with the risen Christ. His death is not denied, but practically set aside in favour of his resurrection. It was not by his incarnation or resurrection that Christ saved the world, but by his death. His incarnation was necessary to qualify Him to die as our substitute, and his resurrection as a proof of the Divine approval and satisfaction of his sacrifice, but neither would have been sufficient without his death. Every blessing of justification, sanctification, salvation, redemption, and eternal life are attributed to the blood of Christ. Hence Paul determined to know nothing else but "Jesus Christ and Him crucified." Christ crucified is the source of all grace on earth and glory in heaven. The setting aside of the atoning work of Christ is a serious error in much of the religious teaching of the day.

Rev. T. Graham dwelt with force and clearness upon leprosy as typical of the disease with which sin has afflicted our nature, and the cleansing of the leper as representing the cleansing and sanctifying of believers by the blood of Christ, applied by the Holy Ghost, and thereby enabling them to hear, work, and walk with God. This address contained precious truths and much valuable teaching.

Rev. Canon Ripley spoke on 2 Cor. iii. 13, showing how the veil of unbelief shuts out and deprives the natural man of all the benefits and consolations of redemption, but the removal of it opens out the fulness of Christ to supply every need, and enables the Christian to behold the glory of the Lord, which changes him into the same image from glory to glory, even as by the Spirit of the Lord.

Rev. J. Ireland Jones took consecration as the subject of his address. Regarding Christians as a holy priesthood according to 1 Pet. i. 4, he referred to the consecration of the priests under the law by clothing them with holy garments, by atonement, and the application of the blood and the oil to the right ear, the thumb of the right hand, and big toe of the right foot as symbolical of the garments of salvation, cleansing by the blood of Christ, and the renewing of the Holy Ghost, by which God endues his people with power to live a holy life and witness for the Truth.

Rev. Talbot A. L. Greaves spoke on the second advent as bearing on the errors of the day. He dwelt with great solemnity and power on the Romanism, scepticism, higher criticism, and infidelity of the time as fulfilling the signs which Scripture says are to precede the second appearing of our Lord, and expressed his strong belief that the second advent was not far distant. His address made a solemn impression upon the audience.

Rev. C. Leathes gave a very interesting and useful address on the words: "Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. i. 5). He gave a vivid description of how these graces form the character of Christian life.

Rev. R. Conway gave an address on Song Sol. iv. 12. He began by remarking on the eminently spiritual character of this Book, which is written in the form of a dialogue, and sets forth Christ as the heavenly Bridegroom and the Church as his Bride, and the close and holy fellowship which exists between them. He dwelt on the words: "A garden enclosed is my sister my spouse." The Church is called out from the world and set apart from her Lord who delights to walk therein, to see the fruits of holiness and partake thereof. When Christ and his Church delight in one another, the former is glorified and the latter blessed.

Rev. D. J. S. Hunt delivered an eloquent and able address on Gal. ii. 20. In the evening, a service was held at the church, and a sermon was preached by Canon Woodward, of Liverpool, on John xvii. 19:—"For their sakes, I sanctify myself, that they also might be sanctified through the truth." Thus ended a conference which was remarkable for the exposition of truths connected with the person and atoning work of Christ as revealed in the Scriptures, and their saving and purifying effect on the heart, mind, and life of Christians.

AMONG INDIAN WOMEN.

Many have watched with hopeful interest the increasing utilization of native workers in the Mission field, and perhaps especially of late the employment of Bible women amongst zenana inmates and the village women of India. The following excerpts from a native Bible woman's report, forwarded by Miss Dawson to the Society for Promoting Female Education in the East, illustrate the usefulness of this particular agency:—In one of the houses that I visit, there were a number of people seated near my pupil and me, and as we were talking of God, they began to tell their various beliefs. One said, "There is no God." "Our images are the gods," said another; while yet another, "Oh, there is a God; He it is that made the world and takes care of us." Then one of them referred to me, and asked me to tell them what I thought. I said, "The one who said there is a God is quite right, this is truth; now I will give you an example, if you will listen attentively. If you are going to build a house, how many persons you require, how many things, how much thought and time and trouble; then to create this great world in which we live, and the heavens, and you and me, is there no Being? Truly there is, and He is the true God, though we cannot see Him; He is too holy, and our sinful eyes may not now; but He is to make us holy that we may see Him, and He sent his Son Jesus Christ into the world to die for our sins, and give his holy life a sacrifice for sin, to teach us of God, and show us the way to Heaven."

Some of the listeners assented, whilst one old woman, who had often heard me before, said, "I shall from to-day leave these foolish idols, and not believe in them any more; will you teach me a prayer to the true God?" I taught her a short prayer, which she promised to use.

When calling one of my pupils on another day to her lesson, she said, "To-day is *veratham* with me: I cannot read." I asked, "What is that?" She said, "It means I have made a vow to a god, and I have not eaten since this morning." I asked when this god had told her not to eat. "If I do not eat I shall have some merit (*poeniam*), and gain for myself some great reward." I said to her, "We will suppose you have stolen Rs 300. The judge hears of this, and makes inquiry, and you say, I 'will remain without food two days if you will forgive me,' What would he say? Would it not be, 'I *cannot* in justice'? There is a more loving and righteous Judge, even your God; you have believed and feared idols, and have ruined yourself. If you remain thus one day without food that your sins may be forgiven is a vain thought; hear what the true word of God says." And I read to her from the 6th chapter of Matthew, and explained to her that fasting means sorrow, and that rather than actually starving for merit, the better way would be to give herself some quiet time when she could think of Jesus Christ, and all He had done for her, and with true gratitude have deep contrition for sin, and seek forgiveness through the merits of the only Saviour. "Now I see this is foolish," she said, "and will not gain for me forgiveness." Thus gradually are these heathen eyes being opened; they only see "men as trees walking" yet.

In going and coming from my work I frequently speak to a man who is interested in Christianity. One day this week he said, "I have heard of Christianity now for ten years, I have read five books of the Bible, but there is one great obstacle in the way of my becoming a Christian." "Tell me what this is," I said. He said "I have an idol in my possession which has been in my family for generations. I am now in charge, and I fear to give it up. I have a vow to give it in charge to my son when he is old enough," Then I told him the idol he had could neither do him good nor harm; it was only a bit of man's work, it could not give him heaven. "But," I said, "you know there is a true God, and He alone can forgive sin, and you say you mean to seek salvation through Him, and yet when your son is old enough give him this idol! How can you do this?" He acknowledged the wrong, so I asked him to give it to me, and I would drown it in some well where he would never find it again. "I have a wish to give it to you," he said.

He comes to the church sometimes, and speaks to his wife of Jesus Christ. I told him not to delay, the Lord was graciously calling him; his voice was in his ear now; his arm stretched towards him; and urged him to pray that he might be inclined to decide at once. May we all pray for him that this obstacle may be removed from his path,

Just the last month of our work, one young girl, who had began to read the Bible so gladly with me, came with tears in her eyes one day, saying her husband had forbidden it, and told her to return the book to me. When I saw her after this I enquired often if she had regained permission. "No," was the sorrowful answer. Next day, as I was teaching in the next house to hers, she came in, and joyfully told me her mother had consented. "And I am going to read," she said; "whatever difficulties may be in the way, I will not mind, these words I read are in my heart, and make me glad; give me back my Bible." I gave her one I had in my hand, and told her to read it every day, and I would return and read with her regularly. In these ways we have an opportunity of preaching the same good news on different subjects, of God's remedy for all earth's ills through his Son Jesus Christ.

NATIVE EVANGELISTS FOR INDIA.

In common with many missionaries, I have to thank an unknown friend for the gift of The Christian, which has been sent to me now for several years. By us who are so far out of the main current of Christian thought and feeling, your paper has always been gratefully received.

We have many branches of work in this City of Mysore, and one of the most hopeful of these is to be found in Hardwicke College, where we have a large training institution for the sons of native Christians. Those who know anything of the immensity of work in India have long since felt that our only hope of compassing it lies in the training of native evangelists who will carry the Gospel of Christ to their own countrymen; and in training these lads we hope that we not only elevate and civilise the Christian generations of the future, but provide the material out of which God's Spirit may choose many a polished instrument. To some extent our hopes have already been realised. Students of this institution are to be found already among our native evangelists and Christian teachers, and just at present we record a large increase in number, and a very much brighter prospect of Spiritual fruit. We might enlarge our numbers and our scope very considerably but for want of funds.

The Christian Church in India at the present day is made up largely of converts from the lowest classes. It is none the worse for that, and only follows on historical lines; but the Church at home must understand that help will be needed by their brethren in India for some time longer. We seek to make our people independent by taking fees from those who send their sons to our institution, but the amount that we ask does not cover half the expenses of a lad, and many of our people are so poor that they cannot provide even the small amount we ask.

The support of these lads is as worthy an object as can well be brought before Christian friends, for they not only relieve the distress of some poor brother, but they may, by God's blessing, train and prepare an evangelist of the blessed Gospel of Christ for work among his fellow-countrymen. Five pounds annually is not a large sum, but it will suffice for the food, clothing, and education of some poor Christian's son.

We have a library and reading-room, for which contributions in books, magazines, and illustrated papers are always most thankfully received. We have eighty students in residence, and as these receive an education in English, they are well able to profit by good Christian literature that friends in England may be willing to send.

We ask you to pray that God's blessing may rest upon the work which is being done among the Christian students of Mysore.

Yours very truly,
W. W. Holdsworth.

Hardwicke College, Mysore City, S. India.

BEYROUT.—Miss Proctor, of the Schwifat School, writes that she is in danger of losing the house where she accommodates the boys, as the landlord has refused to continue letting it to her at a rental. She must, therefore, either turn out, which would be to the detriment of the work, or find the means to purchase the freehold. This could be done for £300, but she has no resources of her own, and so is anxious that the matter should be brought before the Christian public, that if it be the Lord's will for her to retain these premises the necessary funds may be provided for his stewards.

WITNESSING FACES.—At a missionary gathering in Turkey, says Rev. J. A. Davis in The *Sunday School Times*, a stranger sat during the conference, which was in a tongue unknown to him, looking at the faces of the men whose words he could not understand. At the close of the meeting he called the missionary aside, and told him that he wished to learn the secret of the happy faces. Though he understood not a word, he knew that they had discovered some remarkable secret, something that made them satisfied and happy, and he longed to learn the same. Then in the language of the stranger, the missionary preached Jesus to him. To lead him to Christ was easy, and soon, like the eunuch, he went on his way rejoicing.

HILL-TRIBES IN ASSAM.

Rev. E. G. Phillips, of the American Baptist missionary Union, writes:—The work among the Garos (in Assam) seems to be moving on with increased momentum. In this tribe there were, last year, about 375 baptisms, on personal confession of faith in Christ, and the number of communicants rose to about 1,900. Every year marks advancement in Christian life. These converts are organised into fifteen churches, eleven of which are self-supporting, and every year marks advancement along this line. The movement started last year, aiming to establish a school of higher grade than the village schools, to be supported and controlled by the native Christians themselves, has met with success. The school has been opened with a quite large attendance.

The native Christians are becoming more an. more earnest in their efforts for the conversion of th heathen. There is a tribe of aborigines, semi Hindu-ised, living on the plains adjoining the Garos These formerly considered themselves as of a higher class than the Garos, and, to a degree, despised them. But coming into contact with the Christians as they have, has worked a change, and now they are asking for religious instruction; and this year one small Christian village is supporting their own teacher of last year, as an evangelist to them. Others are showing their interest in these neighbours, and the work of preaching to the unconverted of their own tribe is carried on with increased enthusiasm. The preachers are working with the conviction that the whole tribe will soon be brought to Christ.

Among the Kols the work is progressing. These are aborigines from Central India, who have been imported into Upper Assam, in great numbers, as labourers on the tea gardens. Of these Kols and kindred tribes 300,000 or more are in Assam, and the number is constantly increasing. Among them one missionary is labouring with great encouragement. Last year about forty were baptized. In March last he baptized seventy-three, and the communicants from this tribe number 300, or more.

Among the Mikirs, a hill-tribe of 90,000, there has been an interest for many years, and a few converts gathered in connection with work for another people, their neighbours. Three years ago converts fron this tribe petitioned for a missionary. A missionary and wife have been sent to them, and we may confidently hope for the work to progress rapidly among them.

CHINA AWAKING.

Writing from Amoy on June 30, Rev. J. Sadler (L.M.S.) says:—"Last night we had a union prayer meeting of English-speaking friends, the news of which may gladden those at home who watch unto prayer. Among those present was Mr. Johnson, of the Scotch Bible Society, who has just come a long journey from Hankow, chiefly overland. His testimony is that everywhere there is a preparedness amongst the people for the Gospel, although the rulers would prefer to keep out the new and foreign religion. There seems, however, reason to believe that even the rulers are getting accustomed to the new order of things. The distribution of Scriptures and good books is found to be a means of preparation for the more settled work of evangelisation.

"Miss Warr, formerly of the Children's Mission in England, was also present, and spoke of her satisfaction in being able to do something for Chinese children. Miss Warr seems to have a special gift in dealing with young people. She lays great stress on early decision for Christ, and illustrates, from the experience of herself and others, how young folk are often allowed to go on for years wavering because they are not invited to an early surrender of themselves to God. Miss Warr has met with keen appreciation in visiting five of our Chinese schools. The scholars will remember her natural and telling words, inviting them to seek the Lord *now*, and for ever reckon themselves to be His.

"At this same meeting, Dr. Otte, of the Dutch Reformed Church, U.S., who is returned from inland work, gave proof of his earnestness for souls as well as bodies of Chinese. His heart is set on spiritual results, and he sees them. He recounted definite and continued blessing as the outcome of believing prayer and steady effort. Patients, students, preachers, pastors, all give him joy. Open-air services for music, singing, and preaching, also magic-lantern exhibitions, all prove useful. He has taken part in a great pleading for larger working of the Holy Spirit. 'We never have enough,' he said, 'and yet God has always heard our prayer.' In this vast country there is room for incalculable increase of faith, prayer, and effort. The present progress encourages hope of greater."

AMERICAN BIBLE SOCIETY.

In seventy-six years this society has issued fifty-five and a-half million copies of Bibles, Testaments, and portions of the Word of God. During the first twenty-five years the total issues were less than three millions; during the next twenty-five years they reached nearly nineteen millions; and during the third twenty-five years period almost thirty-two and a-half millions. Last year the total was, in exact figures, 1,298,196. The society has shed abroad the light of life through all the years of its existence, with what vast, blessed and eternal results no human mind can estimate.

We notice with joy that the lines of life-giving light have gone among the various nationalities of the globe. Copies of the blessed Word have been printed by hundreds of thousands in the English language. German, Dutch and Swedish Bibles and Testaments have been sent upon their mission of mercy. In French and Spanish, Portuguese and Italian, the glad tidings have been told. In the Russian, Polish, Hungarian, and Bohemian languages the gospel of God's love has been published. Chinese Testaments, Japanese Gospels, Zulu Testaments, Choctaw Testaments, Sheetswa Gospels, Hawaiian Bibles, and others have been published. Eight hundred and twenty-one volumes for the blind have been sent forth from the society's presses during the year. We may well say that all its issues are volumes for the blind, since all mankind is blind and in the dark till the Word of God introduces its saving light.

The society does not merely publish the Word of God. It has its workers far and near, through whose labours the Bible is brought to the hand of multitudes of persons who would otherwise be without it. A large proportion of the society's expenditure is required to sustain the direct missionary labours of colporteurs employed to bring the people among whom they labour to a knowledge of the Scriptures, and to persuade them to possess and read them. At the same time various missionary societies receive by gift or by purchase supplies of the Word for distribution through their representatives at home and abroad.—*New York Observer.*

CHICAGO NOTES.

(From Our Own Correspondent.)

Death has sealed the lips of Mary T. Willard, mother of the famous Frances E. Willard, president of the Woman's Christian Temperance Union. She was eighty-seven years old, and of late has been called "Saint Courageous." In 1840, when Wisconsin was a wild west, her husband opened a farm, and then his heroic wife gained her great reputation as a fearless and devout Christian. No matter how many Indians or strange beings came to her door, she was never known to show fear. Valour and tenderness, daring, and love were her characteristics, and her mind worked out great plans which she stood fearlessly by to the end.

After her three children were born she took a full collegiate course in Oberlin College, Ohio, and became a valuable instructor to her favoured children. In 1858 the family found a home in Evanston, Illinois, twelve miles north of Chicago, where Oliver and Frances graduated, and where Mary had passed nearly through the University before her death.

Frances E. Willard is left alone in the world. Rest Cottage will be lonesome now, but hundreds of thousands will remember the great temperance worker to the Father of all.

The first of a great national encampment of the Salvation Army is now being held at Lake Bluff. Marshal Fielding is in charge, and a host of the rank and file are on hand in the tented grove. Apart from the purely devotional services, a large portion of the time is given to reports from the extended fields and special methods of work. Much attention is given to "Slum Work," and something is being talked of after the manner of the British "Social Wing." Farm lands can be had, and food is easily raised, and at present very plentiful. There is no reason why a tenth or a hundredth should perish for want of bread. The meeting at Lake Bluff, a great camp meeting ground, will last one week, and already a desire to come here again next year has been recorded, when it is expected to be a world-wide gathering.

The Pacific Garden Mission, so long under the leadership of Colonel Clarke, is still carried on by Harry Monroe, who seems to feel the great task, and has thrown his soul into the work. Fifteen long years of steady toil by Colonel Clarke and his faithful wife have resulted in good that is known in its fulness only to the Omniscient. Mrs. Clarke does what she can, and will not let the good work die while her strength and purse remain. It is believed that many thousands of permanent reformations have resulted from the labours of the mission, and yet how meek and trusting the good man was through all his years of activity! He had a dread of newspaper notoriety, and would not allow reporters to "write him up," but went on his way a tried and trusty Christian nobleman, beloved and honoured of the King Eternal.

There is a strong feeling among the masses of God's people that special work must be done here next year. The scattered evangelists and earnest workers are to be called in, and the immense throngs of sightseers given the plain Gospel. Now that Congress has ordered the gates to be closed on Sunday, the masses can be the more easily reached. Some predict that the order will be reversed next year, but the Christian world prays that the gates may remain closed. Tents, tabernacles, camping grounds, and all the necessary arrangements for a field engagement with the powers of darkness are being arranged, and will be brought into service. The foundations of the great new Farwell Hall are being laid, and an army of workmen is engaged in building the great structure, which, when completed, will be second to none in the land.

Chicago, August 11.

A CALL TO PRAYER.

The *Missionary Review* says:—We follow the call for daily prayer with another call for a day of prayer. One of the most significant occurrences of recent times in India was a great Hindu conference, held at Benares. This conference on what to do to preserve Hinduism from the encroachments being made upon it, appointed a committee to formulate their decision. An immense crowd is said to have assembled to hear the report of this committee read by four pundits, standing at the corners of the great pavilion in which the conference was held.

The conference recommended that prayers be offered at fixed times to the Supreme Power, that the Hindu religion may be saved from its present degenerate position, October 30 being specified as the special day for the whole country. Branches of this conference are to be organised in all the provinces; preachers are to be sent over the land to preach the sacred truths of Hinduism; Sanskrit books containing the religious rules are to be published, and schools are to be established for the study of Sanskrit. This shrewdness in copying Christian methods is natural to the imitative Asiatic. It is an indirect compliment to the methods of the Christian Church, nevertheless, and an acknowledgment of the felt force of Christianity in the land.

It seems to us that it would be a very fitting thing for the Christian churches of all the world, so far as information can be extended in time to admit of it, to set apart October 30 as a day of special prayer for these religionists, that God would, in a way they little intend or suspect, hear their cry and answer them. A power for organization is always present with the Aryan race in all of its branches, and hence a great movement is possible. In the spirit of Elijah's contention with the priests of Baal, it seems we might cry to the Lord, on October 30, to show Himself as the "Supreme Power" to whom these people are called to pray. If the Lord be God, may He not thus show Himself to our brothers? Let October 30 be remembered as a special day of prayer for these Hindus.

The Brazil Inland Mission.

At our Missionary Conference held at Rio last month, it was decided that I should leave Minas, for a time at least, to work up this field where God has wonderfully opened and prepared the way. Campos is a grand centre, from it we can reach Minas and the state of Espirito Santo, also Rio, the capital, by rail or sea. We have a church here of fifty-four members, all of them received during the past year and eight months, I preach here only twice a week, the rest of my time I hope to devote to evangelising the cities around. We have a few members living out in the country some eight miles, who have been bitterly persecuted, some had to flee to the woods and hide, others sold what they had and removed to the city. Those who stayed have lived down the bad feeling of their neighbours and are having their praise and prayer meeting again. We ask the prayers of the readers of The Christian, also that you will please announce our new address, that friends interested may know our whereabouts.

E. H. Soper.

Cidade de Campos, Estado de Rio de Janiero, Brazil.

NEW Y.M.C.A. BUILDING.—The corner-stone of a new Y.M.C.A. building at Hartford, Conn., was laid July 26. Its inscription reads: "For the love of Christ."

THE MACHINATIONS OF ROME.

The following extract from the C.M.S. Report, being issued this week, admirably illustrates the article contributed to our pages two weeks ago by Rev. Hugh Stowell Phillips.

Archdeacon Wolfe writes that recently he and his work have been sorely tried by Roman Catholics, who have entered Hok-Chiang, now that the work gives promise of success, and have by very culpable methods endeavoured to draw aside those who were already under Christian instruction. Archdeacon Wolfe says:—"For example, they have come to one of our stations where we have a congregation, but have not yet erected a place of worship, and told our people that if only one family would leave us and go over to them, the priests would at once build them a large church, without any expense to the Christians; that the Protestants compel them to keep the Sabbath, but that if they became Roman Catholics they could work on Sundays; that they need only wear a rosary, and sign themselves with the sign of the cross, and sprinkle themselves with holy water, and attend mass once a year; that they need pay no money for pastors and teachers, as they are now required to do by us; and that the priests would see to it that full protection would be given them in all lawsuits. By these wily crafts they have succeeded in drawing away a few, and have induced several heathen families who were about to join us to go over to the priests. One of these families, after having received the priest into their house, which he sprinkled all over with holy water, and mumbled some unknown words, and made the sign of the cross *in vacuum*, relapsed back to their idols, and threw away the scapular, the rosary, and other Romish charms. The priest, on hearing this, came and demanded 50dols. as a fine for having left the Church of Rome, and actually made the people believe that this fine was imposed by authority, and could be legally recovered. This family, however, refused to pay so large a sum as the price of their apostasy, and the priest mercifully let them off with a smaller sum. This is how they act, and this is what they call converting people to Christianity. They came to one of our people in Ko-san-che, and offered him a large bribe if he and his family would join them. He replied: 'Will such things save my soul? I have learnt from the Bible that Christ alone can save me. What is all your money to me if my soul is not saved?'"

Mrs. Grimke's Cards in Uganda.

Last autumn Mrs. Grimké sent out to Uganda a quantity of illuminated Scripture texts specially prepared in Luganda. These, as letters received show, have been highly appreciated by the people. Mr. Baskerville, for example, writes:—

"I do indeed right heartily thank you for the way in which you have so freely responded to my appeal for Luganda illuminated Scripture texts. Never, when I wrote to my mother some time ago on this subject, did I think that so many would come forward. In doing this I am sure you have done something for these people, and I feel certain your texts will be blessed to those to whom they are given.

"The Word of God is *the* power of God unto Salvation. I hope, God willing, to make another selection of striking texts to send home shortly, and trust you will help me again.—Yours ever sincerely,

"Geo. K. Baskerville.

"*Namirembe, C.M.S., Uganda.*"

Mrs. Grimké is now preparing further supplies to send out to Uganda. She is also helping missionaries in many parts of the foreign field, and is anxious to do more should funds permit. Her address is Wellington House, Higher Broughton, Manchester.

A Waldensian Convention.

A convention for the deepening of the spiritual life was held a fortnight ago in the parish of Angrogna, memorable by its glorious past. About 2,500 people met on the beautiful hills. The pastor of Bobbio Pellice, began with an address on the words: "Oh, that thou wouldest rend the heavens, that thou wouldest come down!". The pastor of San Germano followed, speaking about Jacob, who at Jabbok wrestled a man with him until the breaking of the day, Jacob had his enemies, as we have ours, but with prayer we shall gain the victory over them.

Dr. Comba urged more liberality in giving to the cause of the Master. Dr. C. Prochat dealt powerfully with evangelistic work, and other friends spoke on foreign missions. There is no doubt the spiritual life is deepening in our people, and we ought to be grateful to God for the same. We do not pray in vain, nor do we work in vain. C. A. Tron.

THE PEACE CONGRESS AT BERNE.

The beautiful little city of Berne has been chosen as the scene of the fourth of the series of Annual International Peace Congresses, and a more picturesque spot could scarce be found. On arriving at the station the delegates were recognised by white rosettes, and directed to their lodgings by members of the Committee of Reception. Indeed, the Swiss people carried out the words of the President, who said in his opening address that we should not find the splendours of great capitals, nor sumptuous receptions, but that the welcome offered by his simple and modest people was from the heart.

The opening meeting on Monday morning, August 22, was held in the Federal Palace in the very room where the Swiss Parliament meets. Fancy holding a peace meeting in the House of Commons! It was presided over by Mons. Ruchounet, ex-President of the Swiss Republic, a man whose refined, expressive countenance reminded one of that of Julius Cæsar. He said that we had met to organise war against war, and proceeded to enumerate the forces which ought to be engaged in this struggle—the peasants and working-classes, who are the first victims of war; the followers of Him whose advent into this world was announced by the words "Peace on earth"; the lawyers, whose aim is opposed to violence; and the women—the women of the whole world.

The president was followed by representatives of the nations from which delegates were present. The Baroness von Suttner, author of the peace story "Die Waffen Nieder," spoke for the Austrian Peace Society, which now numbers several thousands of men and women of all ranks. Mons. Bajer spoke for Denmark, and expressed his desire that his country should be permanently neutralised in time of war, as Switzerland is already. Roumania was represented by one of a band of young university men who came full of enthusiasm and specially desirous that the Congress should by peaceable means take up the cause of their country which has no proper representation in the Austrian Parliament, and is oppressed by exceptional legislation. Other countries represented at the Congress, besides England and the United States, were France, Germany, Italy, Belgium, Sweden, Russia, Poland, and Spain. At a later meeting there was also a lady from Asia Minor, who made an earnest appeal to Christians to oppose all war and to women especially to carry peace into all their actions. The valuable work of Mr. Henry Richard was referred to by our English delegates, and the presence of Mrs. Richard added an interest to the occasion. Signor Mazzoleni referred to the peculiar suitability of Switzerland for a Peace Congress as having solved the question of nationalities; and Dr. Darby pointed out that that country is an object lesson which shows how people of different languages and religions can live federated together, Protestant Zurich side by side with Roman Catholic Zug and Lucerne, German-speaking Berne with French-speaking Neufchatel and Italian-speaking Ticino. There is a tribunal of arbitration for settling difficulties which may arise between the different Cantons. May not this country be a model on a small scale of the future harmony of the States of Europe?

The actual business of the work of Congress began on Monday afternoon in the Grande Salle du Musée. French was the language of the meetings, though most of the addresses were briefly interpreted into English, and a few speeches were in German. Once or twice the translator found it a little difficult to render the sense of one language into another; for instance, we were rather puzzled once on being asked to vote on the "equiparation of languages"! Mons. Ruchounet was president, and vice-presidents were appointed from each nation represented, those from Austria, France, and Switzerland being ladies. One of the first questions brought forward for consideration was the organisation of the International Bureau, which has been instituted at Berne, as a centre for giving information on peace, and arranging the work of future Congresses. The subject of arbitration was discussed in an able paper by Mr. Hodgson Pratt, in which he said that the rights of nations should be like those of individuals. It was shown that duelling had been abolished by law, and that war should be also abolished by international law.

Resolutions were passed, among others, in favour of Federation of European States, by establishment of a permanent court of nations for deciding questions by law instead of force, in favour of mutual and gradual disarmament, of transferring the power of deciding on war to the representatives of the people, and of disapprobation of loans for purposes of war. Our English delegates and a few others arranged a short prayer meeting every morning before the sitting of the Congress, to ask a blessing on the day's proceedings. Considering the varied elements that composed the Congress and the difference of language and habits of thought, there has certainly been a conciliatory spirit, and a desire on the part of all to meet one another's ideas as far as possible. Even when there was an apparent disagreement, and the meeting sounded a little stormy, it proved to be only a surface tempest which soon subsided, while deep down there was an earnest mutual desire to bring about peace by peaceful means.

DESTITUTE BOYS IN VENICE.

For some years the Industrial Home for Destitute Boys in Venice has done a good work, not only in saving and helping such boys, but in training those likely to do good service as Christian schoolmasters or evangelists. We hear, however, that the lack of funds is pressing very severely on the Lady Superintendent, Miss A. R. Hammond, who is now in this country trying to awaken fresh interest in the work, and who writes that the pressure has been chiefly caused by "the death or adversity of a great many of our former most generous contributors. Unless it pleases God to grant us shortly some substantial additional help, we must begin to dismiss our boys—there are now sixty boys in the Home—and to face the prospects of the work coming to an end; for I do not think anything could induce me to go on sinking into the quagmire of debt.

"At this crisis, I receive a letter from my Director, Signor Bernatto, dated July 18, in which he tells me of a boy, aged fifteen, who has been with us six years, having just left us very creditably, to obtain good employment in the Arsenal: this boy was taken from the very lowest class, and was at first a very difficult child to manage: the very notable improvement in him, both as to conduct and work, gives cause for thankfulness and hope concerning him.

"Signor Bernatto goes on to tell me of a little boy of German origin, but Italian by birth and language, whom he has admitted to occupy the place left vacant. I give a translated extract from the letter—'In his place I have thought well to receive a child seven years old, the son and grandson of Protestant Germans, almost all dead, except the mother, who is in a lunatic asylum. He came in a pitiable state, barefooted, ragged, and hungry, brought here by his maternal grandfather, who kept him as long as he could work as a painter, but now, having lost his sight, he has not bread even for himself.

"'The child has some few bad habits, but he seems to feel himself in Paradise here, and he jumped about in such a cheerful manner (especially after a good shower bath which I administered to him when he came) as to rejoice my heart, and to strengthen my faith that God will not forsake this house, to which He brings such necessitous cases. Impossible!'

"It does indeed cause poignant distress of mind to contemplate the probable closing of the Boys' Home; distress, not only on account of the poor boys themselves, but also on account of the injury it would inflict on the cause of the Gospel in Italy, and the triumph it would afford to the enemies of God's truth. May it please Him to avert it. I am probably remaining in England for some months to come, and my permanent address will be—4, Lincoln's Inn Fields, London. "Anne Rosa Hammond."

The Paris Methodist Mission.

The past year has, we learn, been one of the best in this delightful work of French evangelisation, under Rev. Wm. Gibson, B.A. The weekly leaders' meeting at the office of the mission, 4, Rue Roquepine, has done much to consolidate the churches. The fourteen stations continue to be busily occupied in various ways for the Master. At the important station of St. Denis, where the Anarchists threatened to blow up the hall, Mr. Alain is courageously maintaining a fierce fight against atheism, immorality, and sin. The little chapel at St. Cloud is often filled with workmen engaged on the neighbouring reservoir works. At Rue Clairant, Batignolles, Sunday afternoon social gatherings for the working classes have been wonderfully popular. At Rouen, much good is done among the 19,000 English-speaking sailors who yearly frequent that port. The Havre workers have experienced varied toil and varied cheer in the French work; while among the English, services have been well attended, and the life of the church has been developed. There is here much need of still more workers, and the rescue work among young English girls would, in itself, occupy one lady's time. Granville was the scene of a blessed revival last November. Passing over many interesting details connected with other places, it is gratifying to know that prospects of the future are very bright; for France is casting off the yoke of the priesthood, and multitudes are saying "Who will shew us any good?"

IT SEEMS TO ME that the whole matter of Christianity is like a vine: there is no telling whether it is alive unless it propagates itself.—*Livingstone.*

IN ZULU KRAALS.

In the new issue of *Forward*,* the organ of the South-East Africa Evangelistic Mission, Mrs. Osborn-Howe gives some telling extracts from the itineration-journal of three workers, Messrs. Olsen, Suter, and Potter, who have concluded a three months' tour in Zululand; and of Messrs. Olsen and Emanuelson, who have now set out on a fresh journey:—

"On Lord's day Mr. Herald and I visited a white man living about eight miles off, to speak to him of Jesus. His wife is a Zulu. His little boy came over to our meeting. I felt strongly impressed that I should go and hold a meeting in his house. All the way we felt the Holy Spirit's leading, and kneeled down under a large tree by the roadside asking God to bless us. When we entered his house, he was explaining a new law about stealing cattle to two natives, one of whom was the chief. He met us with these words—'I am just preaching to these men, teaching them to be good.' He was pleased to see us. After singing and prayer, I read John iii. about the new birth, and said a few words. Mr. Herald also spoke. The words seemed to take hold upon his heart. He followed us a long way. This man told us it was thirty years since any one had spoken to him like that, nor had he attended any service in all that time. On our way back we praised the Lord under the same tree where we had prayed on our way up. Yesterday we held a meeting in one of the kraals. I do look forward to a blessed time in Zululand. God will not disappoint us. We do not take any medicines, but believe God to fulfil his promise according to his word."

In a letter of later date Mr. Olsen-Feyling wrote:—"We have moved our camp a few miles down the little river Umvuzana, and crossed it. Oh! how precious to know that God is with us, and that we really are in the way and in the place He wants us to be. This I realised more than usual yesterday, for God was indeed near us and blessing us.

"Mr. Emanuelson and myself went out in the forenoon to hold meetings in the different kraals round about. The Lord first led us to a kraal where we found only two women at home. We sat down at the hut door, and they also. I took my Testament, gave a few verses, and told them about sin, and that God had sent his Son into the world to save us, and that all who turned from sin to Him should be saved.

"For a long time I repeated the story, and made it so plain that they did indeed understand it. There only remained the work of God's Holy Spirit to give life to the soul. From there we went to the top of a high hill. The first we met there was, as usual, a growling dog, showing his teeth. Then the kraal owner came out and bade us welcome; still, he wanted to know what we wanted, which I told him, that we were come to talk to them about God. He at once offered to call the people from the next kraal, so after a very short time we had a nice congregation in one of the huts. After singing I read a few words to them and told them the story of God's free grace, and exhorted them to repent from their sins to God, and He would forgive and receive them. The manner in which they listened to the glad news I have scarcely ever seen before, and my soul was indeed blessed by seeing the words go home to their hearts."

At one kraal visited by the evangelists, Mr. Suter found a Zulu who had been a member of his Bible-class when working near Durban. As soon as Mr. Suter had told the story of Jesus to those assembled, the mother of this man turned to her son, saying:—"Did the *umfundisi* (teacher) tell you all this before?" "Yes." "And you never told us!" Would that this heathen woman's cry could be rung in the ear of every able-bodied worker in Great Britain!

CHRISTIAN POLICE.—Voluntary home workers are greatly needed to unite with us in work amongst the police in several counties, boroughs, and London suburbs. As the Master calls out his servants to foreign fields, let those who cannot go abroad press forward to fill up the ranks at home. Will any who are led into this work, which is chiefly carried on at home in the midst of home duties, write to the Hon. Sec. (Miss) C. Gurney, International Christian Police Association, 1A, Adelphi-terrace, London, W.C.?

CHISWICK.—On Monday week Dr. Moxey, accompanied by his wife, visited this locality, where in former years he used to be in practice. Addresses were given by both at the weekly gathering of the mothers' meeting in the Mission Hall, Fraser-street, where on Saturday night an address was given by Rev. W. Haslam, who in the afternoon also spoke at Devonhurst, the residence of Mr. and Mrs. Watts. Help is needed for carrying on the Lord's work in this part of London, and there will be found a field of labour for willing workers. Communications should be addressed to Robert T. Smith, 1, Eunice-road, Chiswick.

* Copies may be had of Miss F. E. Campbell, 9, Portland-terrace, Regent's Park, N.W. (2d. each).

NOTES ON DAILY READINGS.

BY REV. F. B. MEYER.

SUNDAY, SEPTEMBER 4.—NUMBERS XXI.

MUCH discouraged! Such times come to us all, and bring with them strong temptations to lose temper with God and man. Then we must turn to Him, and claim the grace of patience. We must yield our will to his, not knowing all the reasons why He has chosen a path so hard, but being sure that it is the right way to the city of habitation. It is because our hearts have become steeped in the sins of sense that we esteem angels' food as vile. But, ah, my soul! though thou has so often grieved thy God by thy murmurings and disputings, there is forgiveness with Him that He may be feared, and plenteous redemption. Look to Him who in the likeness of sinful flesh was lifted up on the tree that thou shouldest be saved. To look is to live, and journeying thence thou wilt pitch in Oboth, from which point and onwards there will be no further record of murmuring. This chapter was set to music by the Psalmist, who interleaved the names of these beings and the story of these battles by the mention of the ever-enduring mercy of God (Ps. cvi. 16—26). So shall it be with us. The experiences of life may not seem to be joyous but grievous, nevertheless, in the golden afterward they will yield food for everlasting joy, and the uncouth names of sins and foes will be woven into the music of golden lays. Wherefore lift up your heads and rejoice in anticipation of your joy, for your redemption draweth nigh.

MONDAY, SEPTEMBER 5.—NUMBERS XXII.

How strange is the human mind, and through what contortions do we pass it! Balaam loved the wages of unrighteousness, and from the first was dazzled by them. Then there came a conflict between his sense of duty to the will of God, which forbade his going to Balak, and his desire to obtain the promised treasures, which could only be procured by going. In the first temptation he succeeded, but there was a vacillation and uncertainty in his reply that evidently suggested to Balak's emissaries that he refused to come with great reluctance. On the second occasion his repeated request, as though God could change his mind, after giving a clear refusal, indicated how set his heart was on having his own way. And in the morning he did not wait to be summoned, but eagerly presented himself to accompany the embassy. Here, as so often, God gave the heart's desire, though it was the worst thing that could have befallen. We should be very careful not to force our plans and purposes against God. If we yield our will to Him, He will teach us the path of real blessedness and usefulness. But if we will take our own path, we shall be permitted to do so, to our abiding regret in after days. And even when we have started on our perverse road the angel of the Lord stands to resist us and turn us back; we may not at first detect his form and uplifted sword, but they are there. In his love, God makes the way of transgressors hard, and hedges up their way with thorns. It was a true word that Balaam spoke, but it was spoken in the wrong place. He was off God's plan. Nevertheless it is true that we can only speak with power those words which God puts into our lips.

TUESDAY, SEPTEMBER 6.—NUMBERS XXIII.

Throughout this chapter and the next there is a record of Balaam's persistent endeavour to serve God and mammon; to speak what God's voice dictated, and yet to win the rewards of Balak, which could only be his by disobeying that voice celestial. His one aim was to make God's voice to him tally with his own interests, hence the altars and their many victims, and his shifting to another place, that he might be able to see but part of the Israelite encampment. If only he could induce the Divine voice to curse! And yet in his deepest heart he knew that God was not a man that He should lie, or the son of man that He should repent. How often we have tried to turn God to our own will and way, instead of converting ourselves to his. This has been the meaning of heaven rending prayers that have never been answered, of promises of amendment, of protestations and vows which were to act on God as bribes. This has made it apparently so difficult to ascertain the Divine will. Our judgment has not been just, because we have sought our own will, and *not* the will of our Heavenly Father. And yet what a comfort we may get from this. Whatever our great enemy may have against us, and however much he may endeavour to prejudice the mind of God, his words break on God's covenant relationship, as a wave on the rocks, into clouds of spray. He beholds us in his Son, in whom He sees neither iniquity nor perverseness. He hath brought us out of Egypt, and there is no art that can prevail against us.

WEDNESDAY, SEPTEMBER 7.—NUMBERS XXIV.

In these remarkable words Balaam described the people of God, both as to their condition and prospects. And we need not wonder at the accuracy of the description, because the truth is always the same, whether it be seen by a bad man or a good, just as a landscape is. Balaam had his times of illumination, when he saw into the heart of things and pierced the veil of sense. Would that our lives more aptly realised these delineations! That we should be as gardens by the riverside, as lign-aloes planted by the Lord, as cedar trees beside the waters, whilst rivers of water flowed forth from us. Oh, for more of the exalted kingdom, the invincible strength, and the victory that shall eat up our adversaries! But in addition to these rapturous descriptions of our position as God's children, in the first rhapsody, in the second what a far outlook! Jesus, the Star and the Sceptre in its victorious might. The glimpse of the kingdom going forth out of Israel, of which the fulfilment is already given in the preaching of the kingdom, and shall be yet more fully given in the millennial reign. The destruction of Amalek, then one of the strongest nations; the supremacy of Assyria, then almost unknown to Israelite ears; the coming of the ships of Greece, in far-away days, when, under Alexander, the third world-empire should be set up. All these things have come to pass, and still the one great event for which they prepare awaits the final signal, and He shall come, for whom creation waits, and longs, and groans.

THURSDAY, SEPTEMBER 8.—NUMBERS XXV.

This fearful sin seems to have arisen from a fell suggestion of Balaam. He *taught* Balak to cast this stumbling-block before the people of Israel. As he could not win the rewards of Balak in a straightforward way, he seems to have suggested to him the wisdom of dissolving the connection betweem them and Jehovah, and with this in view the Moabitish girls were sent to attract them to the licentious orgies of Chemosh. This the policy which Satan still adopts. He knows that so long as we are hidden in Jesus, and retain our position in Him, the risen glorious King, we are beyond his reach, and he, therefore, exerts all his arts to entice us forth by the baits and allurements of the world of sense. Oh! to be warned against his wiles, and forearmed to hold our ground! There is nothing that so pleases God as decisive action, like that of Phinehas, for the cutting-out of some hideous cancer, that threatens our very existence. And doubtless, if we will thus deal not with the sins of others in the first instance, but with our own, we shall be conscious of a fresh plighting of God's covenant of peace with us, by which we, too, shall be assured of a perpetual priesthood. Jealousy for the honour of God is a sure passport to the greatest honour that He can confer.

FRIDAY, SEPTEMBER 9.—NUMBERS XXVI.

The saints' book of life contains an accurate record of those who belong to Him. Not one of them can be lost. Ah, my soul, be sure that thou art included in that vast inventory, for only so canst thou claim a share in the inheritance. What a decimation had been wrought in Israel by its sins, so much so that its numbers had decreased from the last census, forty years before, to the extent of 1,000 males! How few of those who had been included in the redemption from Egypt entered the Land of Promise. So many carcasses were strewn through unbelief upon the desert-waste. The whole generation died, with the exception of Caleb and Joshua, and perhaps the tribe of the Levites. And the nation emerged from its wanderings, shorn of its growing numbers. Let us beware of disbelief and disobedience, lest we too be excluded, not from heaven, but from the promised land of rest; and suffer from decrepitude and decline. In Jesus there is an abundant inheritance, greater than the furthest wing of thought can reach; but we must claim it by a single faith, which is independent of emotion, and reckons that God gives what faith claims, at the moment in which she claims.

SATURDAY, SEPTEMBER 10.—NUMBERS XXVII.

Moses, the lawgiver, may bring the people to the borders of the land of promise and rest, but there he must resign his charge. The law, with its exhortations to obedience, can bring no soul thither. That is the exclusive office of Joshua, the Jesus of the Old Testament. Give up thine efforts, O eager soul. Remember that thy Joshua has already entered into the rest. Follow after Him, and humbly put in thy claim to share it with Him. Cease from thy own works, and trust. Trust Him with thy sins, and sorrows, and needs, and rest. How eager was Moses for a suitable successor. God honoured and answered his request, so that his work should not be dissipated. There was a distinction between himself and Joshua, who received his office from the hand of Moses, and sought counsel from Eleazar. God had honoured his faithful servant after a unique fashion. "Them that honour me I will honour," is a maxim true of all dispensations. What a word is that, "God of the spirits of all flesh," especially when compared with the assertion of our Lord, that the Father has delegated that power and authority to Him. The spirits of men can never find rest and satisfaction till they come to rest in God in Christ.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, SEPTEMBER 11.

PHILIP AND THE ETHIOPIAN.

Acts viii. 26-40.

GOLDEN TEXT: JNO. iii. 36.

"GAZA, one of the five cities of the Philistines, was situated near the southern boundary of Canaan, about three miles from the Mediterranean. It had frequently been destroyed in war, and as frequently rebuilt. It was again laid in ruins about A.D. 65, by the insurgent Jews, but was subsequently [illegible]."

The conduct of Philip in the whole of this narrative is worthy of imitation. The command to leave Samaria, the scene of a great revival for a desert road was a strange one; but Philip at once obeyed (27). The suggestion of the Spirit (29) was one from which the flesh might shrink; but he appears not to have delayed his obedience. Are we as ready to hear, and as prompt to obey our Lord's commands?

See in this incident the Ethiopian seeking after God; God seeking after the Ethiopian; and the meeting of the two. Under these three points the lessons of the whole story may be grouped.

THE ETHIOPIAN SEEKING AFTER GOD. Note (1) he was *an Ethiopian, yet a seeker*. Prophecy had foretold such an event (see Psa. lxviii. 31; Zeph. iii. 10). But Ethiopia was a long way from Jerusalem. What in modern times are called Nubia, Kordofan, and Abyssinia were included in Ethiopia. As a Gentile he had his national prejudice to overcome and would have to endure something of the contempt with which all Gentiles were regarded by the Jews. While they were despising, he was seeking. Does not his concern contrast with the indifference of many whose privileges are much greater?

(2) *He held high office, yet was a seeker.* He yearned for something more than the wealth and honour belonging to his high position. Nothing can satisfy a man who has not Christ. Did not his high position constitute a barrier? (See 1 Cor. i. 26-29.)

(3) *He was a very earnest and persistent seeker.* He took the long journey from Ethiopia to Jerusalem for worship (27). Here his yearning was likely to be increased, and here it might be satisfied. He deemed the matter all important. Returning from Jerusalem he read Esaias the prophet, not to "kill time," but because time was too short to be wasted. He read *aloud*—for he was not ashamed to be known to others who journeyed with him as a devout inquirer. And he was willing to be taught. He knew and acknowledged his ignorance, and invited Philip to join him (31). In all these particulars other seeking souls would do well to imitate him. Be as earnest, and humble, and persistent. Though salvation is all of grace, "strive to enter in" (Luke xiii. 24).

GOD SEEKING AFTER THE ETHIOPIAN. This is always first, and is the cause of the other. Proof of God's seeking earnestly for him is found in many things:—(1) *In the agencies he employed.* See how many they were, an angel (26), the word of God (28-33), his servant Philip, and the Spirit (29). (2) *In the manner in which these agencies worked for his salvation.* Why should Philip leave a city where so many new converts would need his counsel, and go into a mere desert place? Because God would save this soul. How was it that the eunuch was reading *such* a Scripture (32-33)? It is exactly the chapter to which a worker delights to take an enquirer. Many a burdened sinner has found rest in the atoning Savour through those words. Was it mere chance? or was God in this manner showing his further concern for this enquirer by directing him to such a word? Picture the two riding side by side in the chariot, oblivious to everything but the theme of the prophet's words. Philip preached to him *Jesus*. And the same Spirit who had commanded him to speak to the eunuch now spoke through him, and opened the eunuch's heart to the truth.

All this indicates how great is God's care for an individual soul, how highly He values it, and how He yearns to lead it to rest in Him.

THE MEETING BETWEEN THE TWO. No sincere seeker ever fails to find. Two results are mentioned. (1) *His baptism* (36-38). In preaching Jesus, Philip had evidently explained the ordinance of baptism as a confession of faith, a visible presentation of our union with Christ in death and resurrection (Rom. vi. 3, 4), and an entrance into his service (Gal. iii. 27). The sight of water on the road seems to have filled the eunuch with delight, as affording opportunity for an immediate confession of his faith in Christ. Nothing hindered since he was now a believer. (2) *His joy* (39). "In keeping his commandments there is great reward." The sudden removal of Philip from him did not interfere with his joy. Having found the Lord he was not now dependent on his servant. *Azotus*, another Philistine city—also called Ashdod—about twenty miles north-east of Gaza.

Letters to the Editor.

"CHRISTIANS AND CIRCUMSTANCES."

Dear Sir,—Some days before a letter under the above heading appeared in The Christian, I had been struck by that word, "We walk by *faith*, and not by *sight*" (2 Cor. v. 7). Circumstances are "things seen" (Heb. xi. 1). Tracing in the Scriptures instances where people were guided or influenced by circumstances, it is remarkable how often the word "*saw*" or "*seeing*" occurs. When Moses slew the Egyptian (Ex. ii. 12); when Israel *saw* that Nahash came against them "they demanded a king, when the Lord was their King" (1 Sam. xii. 12). Saul *saw* that the people were scattered, &c., and so "did not keep the commandment of the Lord" (1 Sam. xiii. 11, 13). "When they *saw* Goliath they fled, and were sore afraid" (1 Sam. xvii. 24). "Elijah, when he *saw* that, arose and went for his life" (1 Kings xix. 3). "When Peter *saw* the wind boisterous" (Matt. xiv. 30). "When the south wind blew softly," the voice of God to Paul was not "hearkened" to (Acts xxvii. 11, 12, 13, 21). These are only a few. Then, the "father of all them that believe," the one given as the great example of faith, Abraham, "considered his own body was as good as dead" (R.V.), but "looking at the promise of God, he wavered not" (Rom. iv. 11). The Word is full of instances where the voice of the Lord was contrary to circumstances, although He often made circumstances give way before the obedient servant. Let us not seek to weaken the truth of God's Word because the path of faith is difficult—one "which no fowl knoweth, and the vulture's eye hath not seen"; and because it demands entire yieldedness, intense purity of heart, constant abiding in Christ, and a close, obedient walk with God.

I also have been in most of the places in Australasia where Mr. Grubb's missions were held, in some cases at the time, in some afterwards. There may have been cases of apparent unwisdom among the "red-hot" Christians, although Satan's opposition is not always a proof that the Lord has not guided His servant, but generally there was a brokenness of spirit, an entire yielding of the will to God, on the one hand; on the other, such a filling of the Holy Ghost that every fear of man or circumstance was lost sight of in obedience to "Ye shall be witnesses unto Me." And I know that if circumstances had been looked at, very few of the missions which have been such a blessing as none can realise who have not seen it, and very little of the work now going on as fruit of those missions, would ever have been undertaken.

I am, yours faithfully, M——.

CONVOCATION AND ROMISH ERROR.

Dear Sir,—You mention that a Latin service has been performed in St. Paul's Cathedral at the opening of the Convocation of the Province of Canterbury.

It will interest your Protestant readers to know that in the "Form of prayers to be solemnly recited in both Houses of Convocation" these words occur:

. . . ducatque nos in omnem veritatem quæ est secundum pietatem, ut qui ad amussim sanctæ Reformationis nostræ, errores, corruptelas, et superstitiones olim hic grassantes, tyrannidemque Papalem, meritò et serio repudiavimus, fidem Apostolicam et vere catholicam firmiter et constanter teneamus, omnes tibique rite puro cultu intrepide serviamus pro Jesum Christum Dominum et Salvatorem nostrum."

That is, "Lead us into all truth that is according to godliness, so that according to the rule (standard) of our holy Reformation we may deservedly and seriously repudiate the errors, corruptions, and superstitions, and the Papal tyranny, formerly prevailing (lit. *rioting*) here, and firmly and constantly hold the Apostolic and true Catholic faith, and may intrepidly preserve the rites of thy pure worship, &c."

Was this prayer offered the other day?

I am, dear Sir, faithfully yours, H. C. M.

OPEN-AIR PREACHING.

Dear Sir,—Although the orthodox season for preaching in the open air is fast drawing to a close, I rejoice that your correspondent, Mr. B. Barry Wake, has called attention in your issue of August 25 to this much-neglected subject. I have been an open-air preacher for the past ten years, and have worked in Hyde Park, Regent's Park, and Parliament Fields, and have thus had ample opportunity of seeing how the work is done; and with one or two exceptions, it is quite evident to the most cursory observer that the churches, as a whole, do not attach importance to open-air work as an agency of the Gospel. Surely there are numbers of fully consecrated men and women capable of doing this kind of work; but they need organising. Why cannnot bands of workers be formed in connection with all our evangelical churches and chapels who would pledge themselves to engage systematically in this work, say from April to September? A very effective work could be done, most especially during the time the services are being held in the churches and chapels. It is true that the Gospel of our Lord and Saviour Jesus Christ, when fully preached, is still a mighty power for good; and is not only abreast, but in advance of the times, but how can it be brought to bear upon those thousands of our fellow-citizens, who will not enter "church, chapel, or mission hall"? The excellent report of the Open-air Mission for 1892, supplies the answer. "The masses of the people are yet unreached by the Gospel, they are becoming more and more indifferent to Sabbath observance, and public worship, and if they are to be reached at all it must be out of doors." Yours faithfully,

17, *Rona-road, N.W.* Arthur Solomon.

NEGLECTED PLACES.

Dear Sir,—May I venture to give a few facts, which are typical of many of our country villages. We hear of much being done to evangelise the masses, yet there are thousands living in country villages who have never heard the Gospel. For example, Storrington, Sussex, is a village with 1,250 inhabitants, and with the exception of a few tent meetings, this and last year, no opportunity is ever given whereby these may hear the Gospel. Ritualism and Romanism are rampant in the neighbourhood, and the Romish Church (founded some twelve years ago), not only holds its own but wins many over. A few Christians gather weekly for prayer, pleading that God would send either some one or some means whereby these people may hear the truth. It is a fine opening for aggressive Christian work, and I venture to say that should any of the hearts of the Lord's stewards be moved to take up this work, they will receive a hearty welcome and as much assistance as possible from the few of the Lord's servants who have this burden upon their heart.—Yours, sincerely, F. Chapman.

Sullington, Pulboro, Sussex.

INSTRUCTING THE YOUNG.

Dear Sir,—With reference to "A General Officer's" letter in your issue of the 18th ult., may I invite attention to the extremely interesting Life of the Rev. A. R. C. Dallas, published by Nisbet, 21, Berners-street (1873), and to his tracts and controversial papers advertised at the end of that book (of which I subjoin a list). Yours very truly,

C. T. P. L.

Webbery Barton, Bideford.

The works of the Rev. A. R. C. Dallas *(see last page of* "Incidents in the Life and Ministry of the Rev. A. R. C. Dallas.")

"Romanism: its Rise, Progress, and Prospects."
"Clouds of the Morning."
"Popery in Ireland: A Warning to Protestants in England."
"Castelkerke."
"The Point of Hope for Ireland."
"Protestantism in Ireland."
"Sacramental Delusions of Romanism."
"Six Lectures on Protestantism."
"Roman Teaching."
"Transubstantiation."
"Romanism in Bayswater."
"Queen Elizabeth's Legacy."
"The Story of the Irish Church Missions."
"Visible Unity."
"The Power of the Pulpit."
"Brighton Tracts."
"Controversy with the Cardinal of Santiago." (Seeley & Co.)
"The Boasting of the Mystic Babylon."
"The Corruption of the Church and its Issue."
"The Light thrown by Prophecy on the recent Development of Popery."

A Literature Crusade.

The reduction of book post to the uniform rate of a halfpenny for two ounces and fourpence per pound for Europe, Australia, India, New Zealand, Canada, and United States of America has placed in the hands of all Christian workers and generous friends a great and ever-increasing medium for the spread of the Gospel. Through the generous kindness of a friend we are enabled to offer at 21s. per 1,000 copies of Mr. Hastings's thirty-two page pamphlets in the "Anti-Infidel Library." This is half price, our friend paying 21s. on each 1,000 as his share on 100,000 copies for "The Literature Crusade."

Our City Mission, as well as workers among sailors and soldiers, should have a quantity. I trust many tract distributors and others will accept of our friend's conditional gift of half publishers' price. Orders should be sent to Marshall Brothers, 5A, Paternoster-row.

John H. Mitchell.

12, *St. Peter's-street, London, N.*

YOUNG EMIGRANTS FOR CANADA.

It was an unusual spectacle for a hot day in August that met the eye on Monday last at the noon prayer-meeting. The hall of the Y.M.C.A. in Aldersgate was crowded to the doors with an audience who gathered for prayer, and were evidently in deep sympathy with a group of Dr. Barnardo's boys *en route* for Canada, who occupied the front seats. Mr. Robert Paton presided, and after singing and prayer, called on Dr. Barnardo to address the meeting.

Dr. Barnardo explained how much and how earnestly he desired the prayerful sympathy of all present for the party of 105 fine young lads now about to sail for Canada. With these Mr. Wookey, so widely known as Deputation Secretary to the Homes, was about to travel with a view to visiting Canada and the U.S.A. in the interests of the homes. Continuing his account, Dr. Barnardo said that up to the 31st December, 1891, the Homes under his care had placed out in situations abroad 5,009 trained lads and girls. This year already 498 others had gone forth, and the 105 lads now present brought up the number of emigrants for this year to 603, and the total to 5,612. He yet hoped to send another party of 120 girls late in September if enough money were received to pay the expenses of outfit and passage, and this party would bring the total up to 5,732. Dr. Barnardo explained that with no party sent out this year had he been so late in securing the passage and outfit as for the present group, sixty-two of whom, at a cost of £10 each, yet needed to be paid for. The facts concerning the parentage and former condition of the 105 lads forming this party were given, from which it appeared, that while almost every county in England was represented by those present, three lads were from Scotland, three from Ireland, and two from the U.S.A. Of the whole number sixty-eight had actually been rescued from a street life and from the common lodging-houses, the remaining thirty-seven being orphans, or the children of decent widows of the poorest class. All had been thoroughly tested and trained in the homes, and no lad was going forth upon whose record any blot rested. The story of a lad rescued from the slums, led to Christ, and emigrated to Canada in 1887, who out there is now preaching the Gospel, was then given, after which Mr. Wookey, in a few touching words, spoke of some recent admissions to the homes of which he had been witness. The set time for the meeting to close was one o'clock, but it was evidently with reluctance that the crowded audience separated from a gathering which had been one of unusual interest.

Keswick Mission Fund.

The amounts received by me up to the present date for 1892 for the Keswick Convention Mission Funds, etc., are as under:—

	£	s.	d.
For General Fund, Keswick Convention Mission	901	8	0
For other missions	556	9	11
For Convention Lodge and expenses ...	244	15	0
	£1,702	12	11

Also packets of jewellery:—

For Keswick Mission	63 packets.
For other missions	25 ,,
	88 in all.

The amount in cash and jewellery have been handed over to the respective societies.

The number of contributions—506—in amounts ranging from 3s. to £200.

Receipts have been sent as far as home addresses could be ascertained. Should any omissions have occurred, the donors' excuse is desired.

I gratefully acknowledge, on behalf of my Lord and Master, these often self-denying gifts, and pray that those who have given their hearts' love to Him, with or without these material proofs of it, may find in his love a full reward.

Praise God for all the abounding blessing granted at the Keswick Convention, 1892.

Robert Wilson.

Broughton Grange, Carlisle.

HON. JOSEPH D. TAYLOR, of Ohio, referred lately to the drink traffic, and to "the tremendous loss, the tremendous waste of money which this traffic causes, and the ruinous effect it has on all classes, in all kinds of business."

Temperance Notes.

A NEW Temperance Hotel is being erected at Herne Bay.

In the eleven Western mountain States of the Union there is a saloon for every forty-three voters.

The police successfully opposed the renewal of eleven public-houses at Leath Ward Brewster Sessions, Penrith.

Mary Allen West has sailed for Honolulu, to engage in temperance work until September, when she goes to Japan.

In the Fiji Islands, any white man found giving intoxicating drink to an aborigine or half-caste is liable to a fine of fifty pounds or imprisonment.

The close connection of drink and insanity is leading many medical men in this department of science to take decided steps in regard to total abstinence.

Miss Frances E. Willard calculates that there are enough saloons in America, if they were set in a row, to keep one company without a break along a street reaching from Chicago to New York.

Professor Barrett, of Belfast, says the misery of Ireland is due in great part to the abominable traffic in strong drink, more money being spent in a year on alcohol than the whole rental of the country.

The temperance workers in connection with the churches and chapels at Lynn have formed a vigilance committee, for the purpose of endeavouring to reduce the number of public-houses in the town.

The landlords of the public-houses at Bolton Abbey, a district much frequented by visitors on Sundays, have received instructions from the headquarters of the Devonshire estate to apply for a six days' licence only at the approaching Brewster Sessions.

The example of drunkards has no influence as a rule towards encouraging drunkenness, but the example of respectable religious moderate drinkers is followed by many to their ruin. The Bible condemns not only sin itself but the way of sin, the steps that lead to sin.

The Sevenoaks Temperance Council have suggested several reasons why some of the licences might be advantageously dispensed with, and the most curious reason set forth, is that many of the houses do not pay the publican, a fact that is evident by the houses constantly changing hands.

Brighton, it is well known, possesses a large number of public-houses in proportion to the population, and it is alleged that many of them are conducted in a discreditable manner. On these grounds a petition has been presented to the borough justices requesting the closing of a number of licensed houses.

The National Temperance League, 33, Paternoster-row, has published a booklet giving particulars of deputation and mission arrangements for the coming winter season. Friends of temperance work should get this booklet, and see in how many ways they can co-operate with the League for the good of humanity and to the glory of God.

Rev. Newman Hall, writing in the *Home Messenger* for September on "The Drink Question," relates how, in 1840, he was led to sign the pledge, and goes on to show how, apart from the benefits which accrued to him personally, it enabled him to deal more effectually with cases of intemperance which he met with in his ministerial experience.

In one of the towns of Illinois, a banker lately put his private mark on the money he paid out on Saturday night to the wage-workers of the town who patronised his bank. It is stated that on the Monday night, of the seven hundred dollars paid out and marked privately, over three hundred dollars had come back to him from the saloons of that town.

The Temperance Cause.—The annual report of the state of temperance in the Irish Methodist Church for the year ended June, 1892, has just been issued, and shows that there are 228 Bands of Hope, with 25,523 enrolled members. A sum of £21 was given for superior answering on Dr. Richardson's Temperance Lesson Book, and temperance sermons were preached in several congregations during the year.

Church and Nonconformist ministers are working hand in hand at Wolsingham for the furtherance of the temperance cause. At the petty sessions there on Tuesday week Revs. T. E. Espin (vicar of Tow Law), J. R. Cleminson (Wesleyan), M. Cuthbert (Primitive Methodist), and Geo. Samuel (Presbyterian) were included in a deputation sent to oppose the granting of an occasional licence, and several applications for extensions have been successfully opposed.

Mr. McCabe tells of a drinking man who, being in a saloon late at night, heard the wife of the landlord say to her husband, "Send that fellow home, it is late." "No, never mind," replied her husband, "he is shingling our roof for us." This idea lodged in the mind of the drunkard, and he did not return to the saloon for six months. When passing the saloon keeper in the street the latter said, "Why don't you come round to my place any more?" "Thank you for your kind hospitality," replied his former victim; "I have been shingling my own roof lately."

Personalia.

Dr. Billing, Bishop of Bedford, is now regaining strength after his illness.

The Bishop of Guildford, who had his leg broken last week through an accident at Buxton, is progressing favourably.

Dr. A. T. Pierson has accepted, it is announced, an engagement for the summer and holiday months at the Avenue Presbyterian Church, New York.

Rev. G. W. Olver, B.A., senior secretary of the Wesleyan Missionary Society, leaves London this week for an extended official tour in India and the East.

Rev. J. Fordyce, Secretary of the Anglo-Indian Evangelisation Society, has left Kensington Park-road, London, for "Simla," Station-road, Cambridge.

Dr. J. Aspinwall Hodge, for many years widely known and esteemed as an able and successful Presbyterian minister in Hartford, Conn., has felt himself compelled, by advancing years, to resign.

Mr. George Blaiklock expects to reach home at the end of September. His Gospel temperance tour in South Africa has proved very successful, the missions held in various places arousing great interest.

Dr. Harford-Battersby has been, we hear, again invalided home from the Niger. This will compel another rearrangement in the Niger Mission, as Dr. Battersby had been appointed acting secretary.

Dr. Fenn, the well-known L.M.S. Medical Missionary in Madagascar, is, we hear, regaining strength after his severe attack of typhoid fever, and has resumed work after a visit to the Hot Springs at Antsirabe.

Lady Radstock is a shade better this week, though still weak and only able to hear a verse or two, but always in great trustfulness, and accepting all the variations of her illness as part of the Lord's dealing in grace.

Rev. S. Chapman, who has been preaching for a time at his former church, Adelaide-place, Glasgow, has now set sail on his return to Melbourne. He is returning by way of China, where his daughter is labouring as a missionary of the China Inland Mission.

Rev. William Ashton, of Barkly West, South Africa, who, for fifty years, has taken a leading part in the evangelisation of the Griqua and Bechuana tribes, has just celebrated his jubilee. Europeans and natives of many denominations united in hearty tokens of love and esteem.

Mr. Joseph Hannington, having secured the services of two or three Christian workers who speak Arabic, would like to meet with some three or four Christians to join him in an evangelistic tour on the Nile, starting from Cairo about the middle of November, afterwards visiting Palestine.

Rev. J. Jackson Wray has now almost recovered his health, but he has been prohibited from taking charge of Westminster Chapel, Buckingham-gate, it being judged that regular pastoral work would be too heavy for him at present. He intends to devote a good deal of his time in the future to literary work.

THE DECISIVE STEP.

In the world of the soul, the world of a dream,
Alone on a desolate height,
In a desert of snows where no creature could live,
Through the storms coming down with the night,
O'er an ocean of mist, lying dense in the glen,
Rose a mountain that glittered like gold,
With palaces fair as the mansions of bliss
Which the saints in their visions behold—
Oh! to reach that bright country, that heaven upon earth,
Where the lost ones are safe in the fold.

I sought it, but steep was the rugged decline,
And dark was the mist in the vale,
Till stayed by what seemed an impassable flood
Roaring down like the sea in a gale.
I cried, "Must I die with my face toward Heaven?
Must I perish while Jesus can save?"
When a voice through the darkness—the Word of a King—
Answered, "Come to Me," over the wave:
Then I stepped on the torrent at Jesus' command—
I stepped for a crown or a grave.

I stepped; but I stepped on a tremorless rock,
Not into the treacherous flood;
But into the land where the sun never sets,
The beautiful kingdom of God.
The eye cannot see and the ear cannot hear,
No spirit of man can conceive
The joys of the Christian, even this side of Heaven,
Who will freely Christ's fulness receive;
When the Spirit, revealing the deep things of God,
Imparts them to them that believe.

Donemana, Ireland. J. K.

Evangelistic Notes.

Rev. Thomas Waugh is about to open a Gospel mission in Cork. Possibly he may visit other towns. Prayer is desired for blessing.

Bromley (Kent).—Mr. Dykes, the Kent evangelist, is conducting a special mission at Bromley Common, and there have already appeared signs of blessing. The mission continues for another fortnight.

Brighton.—During the week special efforts have been made at the Carlton Mission Hall, Brighton, with the object of deepening the spiritual life in the locality, and it is pleasing to notice that the spiritual results are very encouraging.

Featherstone.—A united evangelistic mission has been conducted here, and many who have hitherto refrained from attending a place of worship have been present at the services. It is hoped that much lasting good may be accomplished.

Mr. E. P. Telford is now conducting a midsummer mission in Andover Street Chapel, Sheffield. Last Sunday he addressed a great camp meeting; over 2,000 persons being present. Mr. Telford returns to America at the end of the year.

Ireland.—During the past fortnight, several meetings under the auspices of the Dublin Y.M.C.A., have been addressed by Mr. Brown, of the London City Mission, and by Mr. M'Kittrick, who is going as a missionary to the Congo in a few months. The open-air meetings in the Phœnix Park especially were a great success.

Basingstoke.—Mrs. W. Brown, of Swindon, has been holding an eight days' mission in Essex Hall. The Lord has been using her in a remarkable way, and souls have been led to decide for Christ. The meetings will be continued throughout this week; as there are many more broken down under a deep sense of their need, and many in tears crying to the Lord to save them.

Mr. B. Fay Mills.—The meetings held in Oakland, Cal., by Rev. B. Fay Mills, have been attended with the same remarkable results which have followed his missions in other places. The various churches have cordially co-operated, and about two thousand converts have been made. The services were held in a tabernacle erected specially for the meetings. As one result of the meetings sixty-one persons were lately received into the church at San Diego, Cal.

Mr. Edward Hurditch has been preaching the Gospel during August in the Edinburgh Castle, Limehouse. In spite of the hot and sultry weather large audiences were present at all the meetings, and much spiritual good has followed. Mr. Hurditch, who is open for engagements, may be communicated with at the Edinburgh Castle, Limehouse, E. Mr. Ned Wright is to be the evangelist in charge of the meetings at the Edinburgh Castle during September.

Appledore, Kent.—The Evangelisation Society has at present a tent pitched in this village. The work is very encouraging, and there is every prospect of a good work being done, especially as the district is full of harvesters. It is very pleasing to notice the co-operation with the mission of the vicar of the parish, who has taken part in the meetings, and on Sunday shortened the service at his church in order to allow of his congregation and himself attending the meeting.

Mr. Newton Jones has, since August 22, been holding services twice daily on the Broadstairs sands. This being the fourth season he has visited this place, many friends greeted him on his arrival, some to tell him that it was last year they decided for Christ, and others to again help him to get the young people together. A museum service was held on Wednesday, when numerous objects were brought, the evangelist speaking on each. On Friday the annual fruit, flower, and toy service was celebrated. The weather was much in our favour; many listened to the singing on the cliff and sands.

Messrs. Herbert Hurditch and Irwin are visiting a number of towns in the North of Ireland with a Bible carriage, and have met on the whole with good success. In Monaghan the priests stirred up a good deal of opposition, and the populace smashed the glass of the carriage. The magistrates, however, interposed to protect the evangelists, and under the guardianship of a posse of police they preached the Gospel night after night to a thousand Roman Catholics. Many copies of the Bible and Douay Testaments, Horner's Penny Series, etc., were circulated. Will friends in England pray that these two young brethren may be safely kept and guided in their interesting work?

THE EMPRESS FREDERICK is the patroness of the Society for Children's Hospitals on the German coast. Its last report gives the total number of children received at its four hospitals as 1,175. Of these, 610 were improved and 483 entirely cured.

Obituary.

MR. W. BILLINGTON.

This well-known Christian worker at Kirkham and Preston died on Friday. Converted in 1849, he at once commenced Christian work, and for thirty-seven years he acted as a local preacher. His labours were productive of much fruit. He also acted as a useful class-leader for forty-three years, and his death is a serious loss to the local churches.

MR. J. P. COHEN.

We hear with deep regret that Mr. J. P. Cohen, one of the Lord's faithful servants, known to many in years past, has departed to be with Christ. He fell asleep on Friday, 26th ult., at his residence, 110, Manor Park-road, N.W. Himself a converted Jew, he was owned and blessed of God in carrying the glad tidings of salvation in the name of Jesus to the Jews, both in this country and abroad. For a long time he has been laid aside through much bodily affliction. But our gracious Lord kept him in perfect peace, and has now delivered him out of all his sorrows. He was 73 years of age.

MR. BENJAMIN MARSHALL.

With deep sorrow we record the death on the 19th ult., at Downham, Norfolk, of Mr. B. Marshall, Superintendent of the Soldiers' Institute at Gibraltar, at the early age of thirty. The immediate cause of his death was dropsy. Formerly an officer in the Orient line of steamers, when brought at sea to the knowledge of the Saviour he realised that a life without Christ was a wasted life, and devoted himself heart and soul to the service of the Master. In 1889, an opening for work that he loved, amongst soldiers and sailors, occurred at Gibraltar, and during the past three years he laboured faithfully and incessantly, and we know that many will rise up and call him blessed for being the means of leading them to the Saviour. For his young widow at Gibraltar, who ably assisted her husband in his work, and for the two little fatherless children we ask the prayers and sympathy of the Lord's people.

MR. JOSEPH WEATHERLEY.

This beloved brother entered into rest at 51, Gordon-square, on August 25, at the age of sixty, after several months of suffering and weakness, greatly increased towards the end. To be laid aside so long from active work for the Master had been a very heavy trial to him, for to serve in so high a service had been the greatest joy of his life.

He was one of the founders of the Evangelisation Society and a constant preacher in connection with it for his Master, as also for the Open-air Mission. He was the superintendent of M. Barbier's Mission to the French in London, and Miss Mittendorff's Homes for Destitute Girls. For many years he held a weekly Bible Class for Telegraph Messengers, and was an active member for eleven years of the Religious Tract Society Committee. But he will be most missed, in public work at the Homes for Little Boys at Farningham and Swanley, where the officers ever sought his advice, and the boys regarded him and mourn for him as a father. "Seek ye first the kingdom of God, and his righteousness," was his prime object, and his dying advice to one who saw him the day before he entered into the glory.

MR. STEPHEN HERMITAGE.

Every section of the Christian Church in Hastings is mourning the loss of Mr. Stephen Hermitage, a devoted and honoured labourer, who has just been called to his rest. He passed away on the morning of Saturday, August 20, in the house of his son, Mr. Henry Hermitage, at Eastbourne, whither he had gone a few weeks ago, in the hope that change might be of some service in bringing back the health he had lost through many years of work in his Master's cause. He leaves a widow, seven sons, and three daughters.

Mr. Hermitage, since his conversion in Mr. Everard's Bible-class, has given himself unreservedly to evangelistic work. He began as a Wesleyan local preacher, but soon pushed out into open undenominational service. He built a little hall at Ninfield, and conducted services there for two or three years; he also started a mission at Robertsbridge. In Hastings his Sunday services at the Public Hall—in which all his family took a part—and the outdoor services on the beach and in the Central Hall, were always exceedingly well attended. It was these labours that eventually broke down his robust frame and strong body. He was a vehement preacher—a man carried away by the power of the message he felt compelled to deliver—and the strain on his bodily powers began to tell. By command of their medical friends, both Mr. and Mrs. Hermitage had to relinquish the work in which they took so much delight, and they had to see the well-known Gospel Mission banner—a blue flag with white lettering—carried by younger and stronger hands. It may be said in closing that at all times and seasons, indoors and out of doors, Mr. Hermitage was ever seeking opportunities of setting forth the Gospel. Much more might be added as to his interesting career, but these details we reserve for the present.

REV. HENRY SIMON, OF HARE-COURT CHAPEL.

We mentioned in our last, with very deep regret, the unexpected death of this devoted and able minister of the Gospel. He had been ailing for some six weeks, but no danger had been anticipated until on the evening of Thursday week he had a serious relapse, from which he never rallied, passing away on the following morning.

He was born in April, 1837, at Stackpool, a seacoast village in South Pembroke. His father and mother are described as Independents of the old Puritan type. There was no chapel within five miles, but they gathered a weekly prayer-meeting in their own house—a prayer-meeting that was visited by nearly every minister who found himself in the neighbourhood, and which exercised a deep influence on the villagers, and a deeper still on the six sons. To-day, of the five surviving sons, three are Congregational ministers.

Henry began preaching at the age of seventeen, and after serving as home missionary, went to Springhill College. In 1861, he entered on his first charge at Castleford, in Yorkshire, and preaching at first in the Mechanics' Hall, gathered around him a congregation. He did not remain there long, but when he left to accept a call to Tolmers-square, London, in 1866, he left the people with a church built and paid for. At Tolmers-square he remained five years, doing good work. While there he married Miss Annie Richards, who survives him with a son and daughter. Mr. Simon, in 1871, became co-pastor with Dr. Raleigh, of Hare-court Chapel, Canonbury, and the connected church at Stamford-hill. In 1875, Mr. Simon received a pressing call to Westminster Chapel to assist Rev. Samuel Martin in his declining years. There, for more than twelve years, as co-pastor and sole pastor, Mr. Simon preached the Gospel by his life and beautiful character, as well as by word, till he left to return to his old church at Hare-court in 1887, much to the regret of the Westminster people. The Hare-court church had fallen off to such an extent that there was danger of its becoming extinct. On Mr. Simon's return the old life revived, and in two years 300 members were added to the roll. The church now mourns with the bereaved family, and its grief is hardly less intense.

The funeral took place on Wednesday last, and was attended by a large and sorrowful congregation. Many leading ministers took part, amongst these Principal Simon and Rev. E. White. The latter said that such a man as Henry Simon does not live in a world where death ends all. There are souls among us which so shine that they impress the stamp of conviction upon their faces, and Henry Simon's face gave the lie direct to all that materialistic atheism. His countenance was like a window into the spiritual realms, and in its nobler expressions always helped one to believe in God's unseen and heavenly world.

CHOLERA.—"Medicus" writes "A Word of Warning" in view of the possible development of cholera. He says, Keep the skin open and clean by a daily bath. Let the diet consist of food of an easily digested and highly nutritious character, avoiding badly-cooked vegetables and unripe fruit. Filter all drinking water; guard against chills by increased attention to clothing. These are the chief points in his letter, and might be advantageously observed all the year round, but are especially important in the face of any epidemic.

BROOKEBOROUGH, IRELAND.—A hall, erected in loving memory of the Hon. Lady Brooke, was opened a few days ago at Brookeborough, co. Fermanagh. Captain Harry Brooke, in an explanatory statement, said:—The property is vested in trustees, whose duty it will be to see that the conditions of a charter drawn up in legal form, specifying for what uses the hall is available, are complied with. This charter contains the following conditions:—The Memorial Hall shall be used for all meetings (religious and secular) such as public worship of the Church of Ireland, Methodist or Presbyterian, or any other Protestant denomination. Evangelistic or missionary meetings connected with all Protestant parties. Lectures on scientific, agricultural, or other similar subjects; entertainments for charitable objects. No political meetings will be allowed in the hall. No intoxicating beverages, and no gambling, raffling, dancing, or theatricals. The management is entrusted to a committee which is as representative as possible of the different Protestant denominations. At the inaugural meeting, addresses were delivered by the Dean of Achonry, Revs. Henry Brooke, and J. W. Bruce Little, Colonel Doran, and others.

The Book World.

The Cry that Opens Heaven, and other sermons, by Dr. De Witt Talmage, is a very readable book. The discourses are fourteen in number, some of them very short. *W. G. Wheeler.*

Bible Readings on Bible Women, by Mary E. Beck, is a thoughtful little book. The readings are illustrated by incidents in daily life, and should prove suggestive to ladies engaged in conducting mothers' meetings 1s. 6d. *Partridge.*

The Anti-Infidel. Edited by W. R. Bradlaugh. Vol. 7. (2s. 6d. *Snow and Co.*) Those who have to deal with persons holding infidel opinions will find here many arrows for their quiver. The pages represent a wide range of information, and deserve wide-spread circulation in quarters where doubt and unbelief are being industriously propagated.

The Safest Place in the World. By J. Oswald Jackson. (6d. *Stoneman.*) These thoughtful pages deal with no mundane refuge, but show that "the secret place of the Most High . . . the shadow of the Almighty," alone offers security for time and eternity. This is a booklet of exceptional worth, dedicated to Mr. George Williams, who commends it to the notice of all who are interested in the welfare of young people. We second the commendation, and assure old and young alike that the pages emphasise a truth which is sublime beyond conception.

The Gospel of Paul the Apostle: An Attempt to Render in Modern English the Principal Writings of St. Paul. By Ralph Sadler. (*Nisbet.*) This is a bulky book which scholars can well do without, and the unlearned will not be much the better for possessing. Translations of the Pauline Epistles are followed by a new version of the Acts, which is succeeded by some Old Testament selections based on the Septuagint, and notes on various subjects, with "The Dying Speech of Sigsmund the Volsung," mysteriously sandwiched between them. Singular as it may seem, "Apostolic Doings" heads the top of all these latter pages, in perpetuation of a species of carelessness which runs all through the work. There is no evidence of learning adequate for the great undertaking to which the author has set his hand, and on every page there are renderings that challenge legitimate criticism.

Sowing and Reaping is the title of a very instructive missionary Bible reading, by Annie W. Marston. 1d. (*Marshall Brothers.*)

A Lasting Revival, by Mr. James Van Sommer, is a brief study founded on 1 Sam. vii. The pages are practical throughout, and close with pointed suggestions for very humbling self-examination. (1d., *The Author, Cuffnells, Wimbledon Common.*)

Only a Colporteur.—A story of work in Bohemia, by E. E. Heathfield. (6d. *J. Snow and Co.*) These pages describe the chequered experiences of a colporteur in a most difficult sphere of labour, where Romanism has a firm hold on the minds of the people. It is especially interesting, as showing that the Scriptures are still (as they ever have been) the power of God unto salvation to every one that believeth.

Home of Hope, Gloucester.

Twenty-one rescued girls remain in this refuge, where they have been taught to forsake sin and, some of them, to begin a new life in the love and fear of God. During last year news was received of the happy marriages of six former inmates. It is worth much labour and sorrow to read such words as these from one who has been for more than five years in a situation. "I am trying to live a new life, but it is hard sometimes. I have often to fly to my heavenly Father for strength and guidance, and I am very thankful for the godly counsel received whilst in the home." Of the large number of late residents with whom more or less frequent communication is kept up, the majority seem doing well. Some pleasant visits have been made by "old girls," one of whom gave the girls a nice little picnic and seemed very pleased to tell them how her past training helps in her present life. Various kinds of daily work are done with industry and perseverance. Many of the girls have experienced saving faith in Christ, of which fact the change in their lives gives good testimony. The hon. superintendent is Miss E. Sessions, 6, Bath-place, Park-road.

KEITH-FALCONER MISSION.—Rev. R. W. Gardner, of the Free Church of Scotland, writes from Aden, with reference to his work there, and refers to the sickness which is so prevalent, especially among the women and children, largely in consequence of want of suitable clothing. The missionaries would be able to do much in the *prevention* of disease if they had a stock of flannel or the means wherewith to purchase it, so that they could supply the needs of the very poor, and so alleviate their sufferings, especially during the cold months of the year. We trust some of our readers will be led to help in this way.

Among the Churches.

CHURCH OF ENGLAND.

Archdeacon Taylor, D.D., resumes on Sunday his duties at St. Andrew's, Liverpool.

The Dean of St. Asaph's (Rev. J. Owen) has been appointed Principal of St. David's College, Lampeter.

The Bishop of Liverpool is deriving continued benefit by his change and rest at Keswick. He intends resuming work on October 14.

Rev. Dr. Hicks, the Bishop-designate of Bloemfontein, has sailed from Southampton for the Cape, where he is to be consecrated on arrival.

We hear that the letters of the late Archbishop Magee, with a biography, are shortly to be published in two volumes by Messrs. Isbister. The editor is Rev. J. C. Macdonnell, Canon of Peterborough, and formerly chaplain to the Archbishop.

The post of central secretary for Ireland of the C.M.S., vacant by the resignation of Rev. F. W. Mervyn, has been filled up by the appointment of Rev. Arthur T. Shields, M.A., who has just returned from India after ten years' work in the mission-field.

We learn that Canon Money, vicar of Holy Trinity, Kilburn, has accepted the incumbency of Birling, near Maidstone. His health has suffered severely during the last year, and Canon Money has earned the comparative repose of a smaller charge than that he leaves at Kilburn.

In Guiana Dr. Austin's episcopal jubilee was celebrated last week with great enthusiasm. "He has been," says the *Times*, "a thorough missionary bishop as well as a metropolitan, having travelled through nearly all the interior of the colony, which is only inhabited by a few aboriginal Indians."

Rev. Charles Hole, B.A., has begun, in the C.M.S. *Intelligencer*, a series of articles which will have their development in a full history of the Society, to be published in view of its approaching centenary. Mr. Hole's first article deals with the "Events Leading to the Establishment of the C.M.S."

"Rev. H. E. Fox, of Durham, and Canon Bell, of Cheltenham, have practically finished," says the *Yorkshire Post*, "a new hymn-book. The collection will be distinctly Protestant in tone—much more so than that of Bishop Bickersteth—and will contain adequate provision for Holiness conventions and parochial missions."

Canon Venables, rector of Burgh Castle, writes:—"During the last eighteen years no fewer than 237 churches have been built or restored within the diocese of Norwich. The money raised for this purpose, and raised entirely by the voluntary gifts of the people, exceeds half a million, or £500,000. Thus on an average, during the last eighteen years, this diocese has given more than £28,000 every year for church repairs and church building."

A proposal having been made as to holding during the cool season a series of missions for English in the principal stations of the diocese of Madras, the Bishop appointed a committee to consider the question, and one of its members has ascertained during a recent visit to England that the Church Parochial Mission Society would be willing to help, and that in all probability Rev. W. H. Hay Aitken would come out and undertake the mission.

A few earnest labourers are wanted for the ministry of the Church in Western Texas. The Bishop of the diocese writes that there is a good prospect of usefulness for young men who are willing to "disdain delights and live laborious days." Candidates must possess, besides piety, "common sense, social qualities, and fair preaching power." The Bishop is confident that there is a great work to be done in these outlying regions, if he can find the right sort of workers.

Canon Claughton, who has been ill for some time past, is now better. He has been suffering from an ulcer in the foot of an alarming character, and has been under a London specialist. He was in a sick bed when the news of his father's death came; but he, however, attended the funeral, though he was obliged to use crutches. His foot is now much better, although he is suffering from acute rheumatism. He is now at Danebury Palace, and will not be able to resume his duties for some time.

CONGREGATIONAL.

Rev. J. Stirling Miller has resigned the pastorate of Shaw Church, Oldham.

Out of 2,747 Congregational ministers in England and Wales, 2,052 are total abstainers.

Sermons in aid of the Sunday-school were preached at Buxton on Sunday last by Rev. Colmer Symes, B.A.

A temperance Sunday was held at Beckenham on Sunday week, when sermons were preached by Rev. Elwyn Thomas, of Tolmers-square Church.

It is stated that the vacancy caused at Sunderland by the removal of Rev. W. H. Harwood to Islington is likely to be filled by Rev. Wm. Robinson, of Burnley.

Rev. C. A. Berry, of Wolverhampton, addressed the English visitors to Grindelwald on Sunday week, appealing for sympathy and practical aid for the homeless poor of the village.

Rev. Dr. A. Mackennal, of Bowden, is opposed to the proposed multiplying of summer schools of theology. He hopes that next year there will be but one, and that, as this year, it will be held at Mansfield College, Oxford.

The quarterly meetings of the East Carmarthenshire Ministers' Association were held at Llansadwrn on Tuesday and Wednesday of last week. A useful conference was held on Tuesday at Carmel Chapel, Rev. W. Davies, Bethlehem, Llangadock, presiding.

Rev. W. E. Hurndall, M.A., preached at Bower Hinton, Martock, on Sunday week, carrying out the exchange suggested by Dr. Leach between town and country ministers. The services at Martock will long be remembered for their brightness, point, and power.

A gratifying report of Sunday School work was read at the anniversary of Bethel Sunday School, Sheerness. During the year encouragement has been given by increasing numbers, by a deeper interest manifested by both teachers and scholars; of the latter twenty-four have been admitted into church membership during the year, and several others are actively taking their part in other forms of Christian service.

Rev. Walter Searle, of Birchfield, is leaving Birmingham in November for the Cape, having been asked by the Committee of the Cape General Mission, to take charge of their work in South Africa. Though it had for some time been feared that Mr. Searle would, on account of the recent severe illness and continued ill-health of his wife, be compelled to seek a more suitable climate, the announcement of his probable departure was received with deep regret on the part of the church. Mr. Searle will conduct his last service at Westminster-road, Birmingham, on Sunday, Oct. 30th, and a farewell meeting will be held on the following evening. The final meeting will be held in Exeter Hall on Nov. 4, on the eve of Mr. Searle's departure.

BAPTIST.

It is proposed to erect an English Baptist Chapel at Colwyn Bay.

Rev. George Dunnett, who has for the last three years been the pastor of Darkhouse Chapel, Cozeley, has resigned.

Dr. M'Laren has promised to preach the centenary sermon at the London autumnal meetings of the Baptist Missionary Society, to be held in October.

Rev. Charles Cole, of Windsor, has accepted a call to the pastorate of the Claremont Baptist Chapel, the largest Baptist place of worship in Bolton.

Special services were held on Sunday week at Berwick-on-Tweed in connection with the centenary of the Baptist Missionary Society, when sermons were preached by Rev. Dr. Landels.

The Baptist Church at Twickenham (Rev. E. H. Brown, pastor), has resigned its connection with the Baptist Union in consequence of the inaction of the Union in connection with the Aked incident.

Rev. F. C. Spurr has preached at Taunton on the last two Sundays. A very large congregation assembled on the last evening to hear a sermon on "The days of Noah and the days of the Son of Man."

Rev. F. J. Feltham, late of Wellington-street Baptist Church, Luton, is engaged in a very successful work in a large and rapidly-growing neighbourhood in the town of Leicester, where a new church is in contemplation.

Rev. Charles Carter, missionary to Ceylon, who recently returned to New Zealand, translated the Scriptures from originals into Cingalese, and has just issued from the Government presses an English-Cingalese dictionary which he has long been compiling.

Though the exact design of the memorial which it is proposed to erect over the grave of the late Mr. C. H. Spurgeon has not yet been finally decided upon, the last resting-place of the great preacher in Norwood Cemetery continues to be the centre of interest to thousands of visitors. Around the tomb there is evidence, in the trodden grass, of many pilgrim feet, and on the large flat slab there have been temporarily placed the words, "I have kept the faith."

PRESBYTERIAN.

Three large Mission Halls have lately been opened in Cardiff.

The Highbury congregation is at present worshipping in the local Athenæum, the church building being in process of renovation.

The London Presbyterian pulpits have for the last Sunday or two been largely occupied by ministers on holiday from the North, some hailing from the distant Orkneys.

A recent bazaar at Branton, Northumberland, at which Lady Tankerville rendered substantial assistance, realised the sum of £230 on behalf of the Presbyterian work.

Rev. J. B. Thorburn, B.D., formerly of Broad-street Church, Birmingham, has entered on the pastorate of the rural congregation of Widdrington in the Presbytery of Northumberland.

The Presbyterians at Tooting, who continue to worship under the ministry of Rev. Wm. Anderson, D.D., intend to erect a substantial church, accommodating five or six hundred people, at a cost of about £5,000.

The Calvinistic Methodists have decided to start a new mission to the masses who never attend a place of worship in the populous districts of Glamorganshire and Monmouthshire. The Presbyterians have undertaken to pay the salaries of at least two missionaries in connection with the mission.

METHODIST.

The Walcot Chapel, one of the historic chapels of Bath, was reopened last week after extensive alterations.

A fine new Primitive Methodist Chapel has just been opened at Middlesbrough. It will hold 700 persons.

Rev. Alfred S. Geden proposes that Richmond Wesleyan College should be sold, and in its place a Theological College established at Oxford on the lines of Mansfield.

The annual report of the Ladies' Auxiliary of Wesleyan Missionary Society, just issued, states that the gross receipts for the year amount to £9,494, which includes £584 raised by special effort.

The Bible Christian Conference has remitted to the district meetings the consideration of the question that all persons who are engaged in making or selling intoxicating drink shall be excluded from taking office in the church.

The foundation-stones of a new church were laid at Richhill last week. Methodism has long been established in the neighbourhood, and the old church in which the congregation worshipped for many years had become dilapidated.

The Wesleyan Conference has published a pastoral address, in which the assumption of the title of "church," instead of "society," is defended, partly on the ground that Wesleyans are coming to undervalue both the sacraments.

A sermon was preached in the English Presbyterian Church at Holyhead on Sunday week, commemorative of Mr. Joseph Williams, C.C., who for over fifty years laboured as a Methodist local preacher, being also noted for his benefactions to the poor and Christian objects.

Rev. Dr. Waller, secretary of the Wesleyan Conference, has recently sent to the Vanderbilt University, the chief university of Southern Methodism, a valuable historical set of Wesleyan documents, including an autograph letter of John Wesley to Rev. Samuel Bradburn, and part of the diary of Hester Ann Rogers.

SOCIETY OF FRIENDS.

Dr. Lucy Gaynor is expected to leave Chicago for China on the 28th ult., to join American Friends at Nanking. She goes out under the auspices of the Ohio Yearly Meeting.

Only a few weeks ago 230 old people responded to an invitation to tea in Oldham and had a happy time together. Their average age was seventy-one years, and their united years over 16,000.

Benjamin J. Elsmere has found a wide field of service at Llandrindod, Radnorshire, and hopes also to help at the Pales and Penybont. Earnest work is needed and will be repaid with success in those parts.

Miss Harriett Green, of Saffron Walden, a minister of the Friends Society, assisted by Miss Robinson, of Whinfell Hall, Lorton, commenced services at the Central Hall, Maryport, last Monday. There was a good attendance.

The Bible School Assembly of Wester Yearly Meeting recently held, adopted strong resolutions against the liquor traffic, the Sabbath opening of the World's Fair, and the double standard of morality for the two sexes now unhappily existing.

The tent mission at Newport, Isle of Wight, conducted by Geo. B. Carter, of Weston, and Howard and Louisa Nicholson, of London, seems to have given them much encouragement. Doubtless the warm and dry season has contributed materially to the success of the many open air and tent missions held this year.

At the coming General Conference probably all the Yearly Meetings in America except Canada will be represented. The last conference formulated a great "Confession of Faith." This one will likely deal with methods of work and discuss the pastoral question, and the proposed congress of all the religions in the world at the Exposition next year, which the Friends have been asked to join.

It will be very satisfactory to Friends to hear that in addition to "The Writings of the Apostle John, with notes, critical and expository," by J. Tindall Harris, there are several other volumes, covering the whole New Testament. Completed there would be seven volumes. Should they be printed it would be in "the hope that it might satisfy the yearning of many minds for a broader and deeper spirituality."

NOTES FROM IRELAND.

A Wexford Methodist has promised to defray the cost of a colporteur for the Waterford district.

Mr. Thos. Burgess, of Kingstown, has offered £500 towards the erection of a Methodist new church in Carlow.

An Episcopal Church Congress, the first ever held in Ireland, to last two days, commenced in Armagh on Wednesday, Dr. Knox, Archbishop of Armagh, presiding.

Rev. Dr. H. B. Wilson, Senior Moderator of the General Assembly, has resigned the pastoral charge of First Cookstown Presbyterian Church, after being over forty years in the ministry.

The Presbyterian congregations of Poyntzpass and Scarva, County Down, have agreed to unite so as to form a charge for one minister only, and thus lighten the burden on the Sustentation Fund.

Rev. Jno. Macrely, senior minister of Clifton-street Presbyterian Church, passed away at Larne on Friday, aged 68 years. Deceased was an excellent man, a hard-working pastor, and always took an active interest in the temperance movement.

Rev. David Wilson, of Dungannon, has accepted a call to Oxenden Presbyterian Church, Haverstock Hill, London; and Rev. J. M. Witherow, son of the late Rev. Professor Witherow, D.D., of Derry, to Wallace-green, Berwick-on-Tweed, so long the scene of the late Principal Cairn's labours.

A meeting of the Belfast Methodist Council was held on Friday evening, when Rev. R. Cole read a paper on Mr. Moody's Present Visit to Belfast, in which he gave a sketch of Mr. Moody's life and work, pointed out the secrets of his success, and urged that all should take an active sympathetic interest in his meetings.

The widow of the late Rev. J. H. Fitzsimons, Presbyterian Missionary to China, is about to proceed to that country as a medical missionary, but in the meantime is visiting the Sabbath Schools of the Presbyterian Church throughout Ireland, with the view of bringing prominently before the children the work of God in China, and she has succeeded in getting several schools to undertake to support missions in that land.

FALLEN ASLEEP.

At Faversham, Mr. T. M. Attwater, aged 65, a valuable and devoted worker and preacher of the Gospel. At Pudsey, Leeds, on 23rd ult., Mr. Joseph Hare, aged 71, for thirty years an earnest Christian worker. At the Vicarage, Carisbrooke, Isle of Wight, on 22nd ult., Rev. E. B. James, aged 73, well known as an active clergyman and able writer. In Kashmir, Dr. Thomas, assistant to Dr. Neve, who "had been several years working in Srinagar; and his loss is a severe one. One of the missionaries writing about him says that he had quite overworked himself in attending to cholera patients, so that when attacked himself by cholera he quickly succumbed." At Castle Church, Stafford, aged 71, Rev. E. Allen, for forty years the faithful vicar. At Goosnargh Vicarage, Rev. C. O. Gordon, aged 49. At Farnborough, Banbury, on 21st ult., Rev. T. Prater, aged 80. At Tiverton, Mrs. W. C. Bennett, an earnest believer. At Riccall, Mrs. W. Dixon, an active and loving worker.

Christian Instruction Society.

Much has been done by this society since its establishment in 1825 to aid in the evangelization of London and its vicinity. Its agents work in the homes and haunts of the many who are not reached by ordinary means of grace. Last year a new department of labour was inaugurated, which consists in employing devoted Christian women, Deaconesses, nine of whom are now engaged in visitation from house to house, relieving distress, soothing sorrow, nursing the sick as women only can, and instructing in the way of salvation. The districts in which they are engaged are for the most part among the very poorest, such as Barking, Haggerston, Shadwell, Southwark, and Bermondsey. The society's evangelists have diligently and successfully devoted themselves to the furtherance of the Gospel in the homes of the people, besides preaching in chapels, mission halls, and the open air, and by personal dealing with those who hang about publichouses and street corners. Rev. W. H. Dickenson has conducted several missions in various churches, with assuring tokens of divine favour. In the homeless wards of St. Marylebone Union, a Sunday morning service is regularly held in connection with the society; and as there is a different audience at every service, the number of persons who there come under the sound of the Gospel is very considerable. The work is directed from the Memorial Hall, Farringdon-street, and Rev Arthur Wickson is secretary.

A STRANGE SERVICE.—Somewhat unusual and singularly impressive services were held lately in Homestead. About four hundred of the new non-union men were gathered in one of the ponderous mills protected by one hundred and fifty watchmen, a strong fence, and with a thousand soldiers in easy reach. A few occupied rough benches and the remainder stood around or were seated on huge steel beams. A string orchestra from Pittsburg took the place of an organ, and the services were conducted by the chaplain of the Sixteenth Regiment, Clarence A. Adams, who delivered a very stirring address

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Sufferers from Fire, St. John's, Newfoundland—Miss A. J., 5s.; Miss M. L., £1	1	5	0
Baptist Missionary Society (Congo)—I. F. C.	1	1	0
Maharo Mission, Bengal (Famine)—J. P., 10s.; Honey Bee, £10; Braemar, 5s.; Martha, 10s.; A. J. J., 15s.; Miss M. L., £1; Mrs. M., £1; J. G., £1 1s.	15	1	0
China Inland Mission—E. E. M., 10s.; J. P. B., £50; A. E. T., £2; I. F. C., £2 2s.	54	12	0
Cape General Mission—C. E. M., 5s.; E. A., £5	5	5	0
Miss De Broen's Work, Paris—C. E. M.	0	5	0
Mr. Warszawiak's Mission to Jews (New York)—Alpha	0	5	0
Pastor's College Missionary Society—Z. A.	1	0	0
Central China Religious Tract Society—M. L. G.	5	0	0
Waldensian Church Mission—Gideon	0	5	0
Spezia Mission—W. L.	0	10	0
Pastor Chiniquy—L. W.	0	10	0
South-East African Mission (Mrs. Osborn-Howe) E. A.	2	0	0
Colliery Accident, Aberkenfig (Bereaved Families).—M. S., £5; M., £5.	10	0	0
Gawin Kirkham Memorial Fund—M. H. H.	0	5	0
Day in Country Fund—A Reader, 10s.; Horace, 5s.; E. and S., 5s.; A. S., 2s.; S. A. F. J. S., 10s.; E. G. B., 10s.; C. P., 2s. 6d.; M. L., 2s. 6d.; B. O. L., 5s.; K. D., 5s.; H. M. H., 3s.; M. A. C., £2 2s.; M. G., 2s. 6d.; F. H., £5	10	4	6
Fresh Air Poor Needlewomen—A Reader, 10s.; E. A. B., 10s.; C. W. S., 10s.	1	10	0
Dr. Barnardo's Homes—A. W. L., 8s.; K. D., 5s.; Glasgow, 8s.; I. F. C., £1 1s.	2	2	0
Society for Relief of Persecuted Jews—(Palestine), S. A. F. J. S., £1; I. F. C., £1 1s.; A. E. T., 10s.; B. L., £1 10s.; M. C., 10s. C. S. W., 10s.	5	1	0
St Giles' Christian Mission—M. E. S., £2; (*Prison*), S. A. F. J. S., 10s.; (*Holiday Fund*), A. E. T., 5s.	2	15	0
London City Mission—I. F. C., £1 1s.; (*Holiday Fund*), Miss A. J., 5s.	1	6	0
Fresh Air Poor Children—(*Rev. A. S. Herring*)—Miss A. J., 5s.; E. S. D., 10s. 6d.; A. E. T., 5s.	1	0	6
North East London Gospel Mission—(*Day in Country*), F. J. M., 5s.; (*Week in Country*), F. J. M., 5s.	0	10	0
Home for Dying—L. G., 5s.; E. A. B., 10s.; Mrs. C., 10s.	1	5	0
Dock Labourers' Mission (Children's Fortnight Country)—B. O. L.	0	5	0
Children's Country Holiday Fund—S. L. R.	0	10	6
Mr. Fegan's Homes—2 Cor. ix. 15, £1; In Memoriam, £5; A. G., 5s.; (*Camping Out*), E. A. B., 10s.; C. W. S., 10s.; A. E. T., 5s.	7	10	0
Mrs. Hilton's Crèche—E. A. B., 10s.; Brighton, £1; J. E. B., £2; Alpha, 5s.; L. W., 10s.; Miss M. L., £1; A. E. T., 10s.	5	15	0
Christian Community (Children's Holiday Home)—Misses R.	0	12	0
Mildmay Mission to Jews—C. E. M., 5s.; E. E. M., 10s.; W., 5s.; E. A., £5.	6	0	0
Bristol Orphan Houses—2 Cor. ix. 15, £2; E. W., Bath, 10s.	2	10	0
Christian Police Association (Seaside Home)—L. W.	0	10	0
Hop Pickers' Mission, Alton, (sixty Testaments)—T.O.	0	5	0
Royal Association Deaf and Dumb, Oxford-street—Mrs. C.	1	0	0
Cripples' Home, Marylebone—Mrs. C.	2	0	0
Mrs. Wilkes' Rescue Work—Mrs. C.	1	0	0
Poor Jews' (*Mr. Oppenheim, Day in Country*)—Mrs. C., 10s.; (*Week in Country*), S., 1s. (*Sick*)—S., 1s. 6d.	0	12	6
Union Hall Mission—A. E. T.	0	5	0
Children's Country Holiday (*Mr. Mearns*)—A. E. T.	0	5	0
Shop Girls' Holiday Home, Epping Forest—A. E. T.	0	5	0
Mr. Toyes' Orphanage—In Memoriam	5	0	0
Mr. Chas. Cook's Work—M. E. S.	2	0	0
Ragged School Union (Holiday Homes)—M. E. S.	1	0	0
Total	£172	7	6

[Advertisements.]

Mrs. Hilton's Crèche, &c.—T. E. L., £1.

Mrs. Ireland Jones gratefully acknowledges the receipt of the following sums in response to her appeal in The Christian of July 28:—The Rev. G. Everard, £1 1s.; Miss Seaman, 5s.; Mrs. Mercer, £2; Miss V. Massey, 5s.; the Misses Buchanan, £1; Miss Hart, £2; C. E., 10s. 6d.; Miss George, £1; Mrs. Hart, £5; C. M. S. Worker, £1; W. K. Sloan, £1; Friend, Richmond, £1; F. M., Birmingham, 5s.; "For Mercy Received," 10s. 6d.; Miss F. Cross, 10s.; "Hampstead Green," 5s.; C. E. W., 2s.; Miss Gosnold, 10s.; Miss Minchin, 10s.

Police Convalescent Home, West Brighton.—Miss C. Gurney writes:—"May we heartily thank those of your readers who have contributed towards this much-needed home for the benefit of our sick and injured policemen? We still need £4,300 to complete the new building, and we are believing that the Lord will allow us to see it roofed in before the winter commences. Contributions may be sent to Miss May Griffin, 51, Clarendon-villas, West Brighton. Cheques should be crossed Union Bank, Brighton."

THE MISSION TO LEPERS.

This mission is rapidly developing, and the Lord is greatly blessing the work. The Society has recently begun operations in China at five points. Altogether the Mission is caring for lepers, in one way and another, at thirty-three different centres in India, Burmah, Ceylon, and China; and in connection with thirteen different missionary societies. It has eight asylums of its own. The committee is now asked to begin work in Japan.

Rev. J. A. Cullen, C.M.S., at the newly-opened asylum in Bhagulpore, writes very hopefully regarding the work there, and expects very soon to baptise six converts from amongst the lepers.

Rev. W. F. Johnson, of the American Presbyterian Mission at Allahabad, says (speaking of the Leper Asylum):—

"I have been summoned to bury members of the little Christian flock over there in very touching circumstances. The last man I buried, I had visited in his illness not long before. I went to comfort him and to sustain his faith, but there was no need. His poor body was withering away, but the spirit within him was strong, and he was ardent in his professions of trust in Jesus."

Rev. C. W. de Souza, Methodist Episcopal Mission, writes from Roorkee as follows:—

"The Christian lepers are all doing well, and are very happy and bright, thank God. . . . . One of the Christians died a few months ago, leaving a very bright testimony behind. He was a poor blind fellow too, besides being a leper, but his spiritual eyes were wide open to the light of God's truth."

Rev. H. Uffmann, of Gossner's Mission, Purulia, Chota Nagpore, who is in charge of the leper asylum at that station, sends us the joyful news that he has lately baptized forty of the inmates.

Miss Reed, of the Methodist Episcopal Mission, in charge of the asylum at Chandag, Pithoragash, writes of great blessing there. She says:—"There are now forty-seven persons in the asylum—we began the year with thirty-seven; there have been sixteen baptisms, only one person left now outside the fold, and he is a new man who came a few weeks ago; we are teaching him, and expect him too to come out into the light and liberty of the children of God. I wonder if brother M. has written to you of the series of meetings he assisted in holding at the asylum. God owned and blessed the work. We had some precious services; Mr. M. was amazed at the testimonies. Those dear people have been growing, and learning of the deep things of God. All praise to Him, whose we are and in whose service we find so much of blessedness." All communications should be addressed to Mr. Wellesley C. Bailey, Secretary and Superintendent of the Mission, 17, Glengyle-terrace, Edinburgh.

British Bhutan.

The Church of Scotland Y.M. Foreign Mission Guild, instituted at Kirkcaldy Conference, 1888, has been going forward during 1891. The seat of operations under Rev. J. A. Graham, M.A., is Kalimpong, in British Bhutan, and is situated in the great Himalayan mountains, overlooking a large tract of land called the Dooars, thickly populated by numerous varying races, and in proximity to Thibet, Nepaul, and Bhutan, where there are no missionaries. The number of converts has reached 925, and this great gathering is taxing the resources of the mission. so that the council are considering how additional help may be given in the crisis. At Kalimpong, Normal School boys go out in pairs to conduct small Sunday schools within a radius of a few miles. At Sitong, men and women conduct classes. Two catechists who went on an evangelistic tour towards independent Bhutan, returned burdened with thought of the great world beyond, in which no one was witnessing for Christ; and this has resulted in the starting of work to be supported by the prayers and money of Christians within the Guild Mission district. The secretary is Mr. Geo. M'Alpine, 22, Queen-street, Edinburgh.

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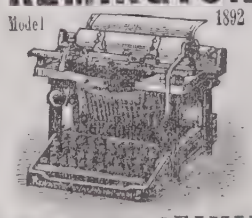
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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address [illegible], 13, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Mr. William Forbes desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45 (men only); 7, public. Meetings for men nightly at 8. Cheerful service, public, Sat., at 8. French Bible-class, Tues., at 8. Prayer-meeting, Mon. to Fri., from 1 till 2.

City Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Mr. James Pearce will give Bible readings on the Parables from September 1 to 30, 1.15 to 2.15 p.m. (Saturdays excepted). Gospel meetings, young men, Sundays, 3.30 p.m.; Tuesdays, 6.30 p.m. Daily prayer meeting, Monday to Friday (inclusive) at 1.30 to 2.15 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Sept. 4, 3 and 7 p.m., Mr. Ransome Wallis. Bible-reading, Sundays 3 p.m., Tuesdays 8.15 p.m., Wednesdays 8.15 p.m.

Mr. Henry Varley, at the Noonday Prayer Meeting, 186, Aldersgate-street, this day (Thursday), on the eve of his unexpected departure for Melbourne.

Hyde Park (open air).—Sunday, Sept. 4, at 6 p.m., Dr. Talmage, of America, with Mr. Chas. Cook.

West London Central Mission.—*St. James's Hall*, Sun., 11 a.m. and 7 p.m., Rev. A. J. Sherwell.

Sailors' Welcome Home, 173, St. George's-street, E.—Monthly muster of the "Christian Lifeboat Crew," Tuesday, Sept. 6, at 7 p.m.

Strangers' Rest, 163, St. George's-street, E.—Workers' meeting, Friday, Sept. 2, at 7. Address by Rev. Vernon J. Charlesworth. Subject: "I go a-fishing." A party of lady missionaries shortly leaving for China will also be present.

Bethshan Hall.—Tuesday, Sept. 30, at 7 p.m. Farewell meeting of Rev. A. and Mrs. Muller, late superintendents of the Jabneel Missionary Training Home, Drayton, to take charge of the Kurku and Central Hills Mission in India, with three more students from the home.

Great Assembly Hall, Mile-end-road, E.—Sun., Mr. W. R. Lane, 11 a.m. and 6.30 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse.—Sun., 11 and 7 Mr. E. Wright.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W, Sun., 7 p.m., Mr. J. E. Parker. *Malden Hall*, Queen's crescent, Haverstock-hill, N.W. Sun., 7 p.m., Mr. Hucklesby.

St. George's Hall, Langham-place.—Mr. Packer, Sun., at 11 and 7, Burlington Hall, Wed., at 8 p.m.

Talbot Tabernacle.—Sun., morning and evening, Mr. W. Head.

Conference Hall, Mildmay-park.—Sun. 3.30 and 7, Mr. C. Inglis.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. C. R. Hurditch, Sundays at 6.30 and Fridays at 7.30.

Mrs. Boardman's, 3, Highbury-place.—The Tuesday meetings re-commence on Tuesday, Sept. 6, at 6.30, and the Ladies' Bible Class on Thursday, Sept. 8, at 11 a.m.

Crystal Palace.—The annual temperance *fête* will be held on Tuesday, Sept. 6. Will preachers and singers meet at 3 p.m. at the Bible stand in the Palace?

Coming Conventions.

Interlaken.—Sept. 3-11. Address Secretary, Hotel Windsor, Victoria-street, London, S.W.

Carlisle.—Sept. 6-9. Sec.: Mr. C. I. Clapperton, 6, Chiswick-street, Carlisle.

Perth.—Sept. 13 to 15. Sec.: Rev. Dr. Bannerman, Perth.

Dublin.—Sept. 19-22. Sec.: Mr. Robert Cotter, Christian Union Buildings, Dublin.

Doncaster.—Sept. 20 and 21. Mrs. Morris, Chequer House.

Leicester.—Sept. 26-28 (Christian Police Association). Sec.: Mrs. R. Walker, Enderby Hall, Leicester.

Dundee (Evan, Alliance).—Sept. 26-29. Sec.: Mr. Arnold, 7, Adam-street, London, W.C.

Salisbury.—Sept. 26-Oct. 1. Sec.: Rev. E. Thwaites, Fisherton, Salisbury.

Glasgow.—Sept. 27-30. Sec.: Mr. W. Sloan, 8, Gordon-street, Glasgow.

St. George's Cross.—Tent Conference, Oct. 1 and 2. Sec.: Mr. D. J. Findlay, 42, Grant-street, Glasgow.

Dorking Convention.—Oct. 3-7. Rev. H. C. Sturdy, St. Paul's, Dorking.

Boston, Lincs.—Oct. 3-7, in the Shodfriars Hall. Hon. Sec.: Mr. Chas. J. Small, Boston. Chairman: Mr. Robert Wilson.

Clifton.—Oct. 4-6.—Sec.: Rev. J. Ormiston, 3, Berkeley-square, Clifton, Bristol.

Manchester, *Star Hall*, Ancoats.—Holiness Convention, Oct. 9-16. Convener, Mr. F. W. Crossley.

Blackheath.—Oct. 11 to 14.—Hon. Sec.: E. P. Le Feuvre, 10, Aberdeen-terrace, Blackheath.

National Protestant Congress.—Portsmouth, Oct. 17 to 20. Sec.: Mr. L. Leisching, 1, Queen's-park-gardens, Streatham Common, S.W.

Bristol Convention.—Pentecostal League, Oct. 23-31. Sec.: R. H. Tallory, 36, Kingsdown-parade, Bristol.

Southall Barn Mission.—For several years the use of a house has been kindly lent for the Girls' Sunday School classes. Band of Hope, and other meetings in connection with the Barn Mission Hall and Railway Mission. The house is now to be sold. It is most suitably situated, and the Lord has greatly blessed the work carried on there. £400 is needed at once to purchase the freehold and continue the above work. Further particulars may be obtained from Miss Baxter, The Green, Southall.

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Notices.

Mr. Samuel Evans, who formerly helped Mr. Henry Cook in work among seamen at Trouville, has been laid aside for some time with severe illness, but is now able to resume work, and would be glad to hear of openings for work as a seamen's missionary. His address is 105, The Albany, Camberwell, S.E.

Applicants for Tracts.—Rev. Walter Hobbs, Haddon, Salters Hill, Upper Norwood, S.E. (for distribution at the grave of C. H. Spurgeon amongst the thousands who visit the tomb); David Brodie, 42, West-port, Dundee; Miss A. Ruddick, The Heath, Woolpit, Suffolk; Robert Thompson, Derryanville, Portadown; John Campbell, 6, Hawkhill, Dundee; A. S. Maggs, 36, Marina, St. Leonards-on-Sea; Miss Monti, 39, Elliott's-row, St. George's-road, Southwark, S.E.; Miss E. Mansfield, 35, St. Paul's-road, Northampton; Nurse James, Holy Trinity, Parish Rooms, Southampton; Oliver Thompson, Aldwinckle, Thrapston, North; B. P. Stone, care of Rev. N. H. McGachen, Vicarage, Littlebourne, Dover; F. Talbot, 11, Adair-road, Kensal Town, W.; Miss Elden, 7, Cambridge-buildings, Darling-row, Cambridge-heath-road; Mrs. Jane Kindon, 220, Lichfield-road, Aston; E. J. Hill, 63, Ilderton-road, Rotherhithe, S.E.

Communications Received with Thanks.—H.G.S. R.B. J.W.C.F. L.D. W.S. I.S. A.S. H.E.B. H.V. G.H.S. N.J. J.P.H. J.B. W.C.B. R.W. R.T.S. F.C. R.W. T.I.G. J.S.T. T.B. W.H. S.F.E.H. A.F. J.V.S. J.C.F. L.P. C.A.T. E.W. G.C.F. J.D. E.K.B. J.E.L. K.S. W.D. W.C. R.S. D.F.W. S.E.S. R.G. E.H.K. H.W.H.D. E.H.S. J.V.S. L.J.E. W.H. A.R.H. J.K. R.M. W.H. G.W.B. J.H.C. C.L.B. M.B. E.A.G. J.J.L. H.C.M. D.H. C.C. E.J.O. H.G. T.L. B.H. J.B. P.M. M.J.F. H.S.P. B. W.C. H.J.B. M.M.F. C.T.P.L. I.G.B. M.W. W.H.O. E.M.R. W.M. H.P.W. M.E. J.D.M. G.H.H. W.T. J.C.T. F.J.W. E.A.C. J.K. H.P. C.E.F. B.P. F.L.P. J.C.H. A.E.W. J.M.B. M.M.L. T.J.H. J.B.M. A.K. R. E.P.D. J.M. E.J.P. G.G. D.O. J.E.L. W.J.M. M.B.G. E.K.R. A.C.R. E.J.W. A.F. M.H.H. E.E.

The Lord Was His Helper.

A merchant in New York had pledged to the Lord a certain portion of his business receipts as fast as they were collected. He called this the Lord's insurance money, "for," said he, "so long as I give, so long will the Lord help and bless me, and in some way will He give me the means to give. It is a blessing to my heart to keep it open in gratitude; a blessing to dispose of it to gladden other hearts, and the surest way to keep the Lord's favour with me."

The results of his experience were blessed indeed, as he said: "I never realised before how He helped me in all my business plans.

"Things happen daily which show me that some one who knows more than I is protecting me. Bad debts have been paid that I did not expect. Errand boys just getting into sly and bad habits have been discovered ere thefts had proceeded far. As I needed competent help in my business it has come just as it was wanted.

"When customers were about to fail somehow their debts to me were paid, although they failed to pay others.

"A severe fire came to my office and seemed to have swept all my valuables away. But it was stopped at just the right moment, and not one thing valuable was lost. The insurance companies paid me enough to replace every damage, and the office was renewed better than before. The Lord sends me business enough to pay my debts, while others are dull.

"I cannot tell why it is except that I always pray for my business, and ask the Lord to bless it for the good of others, and that the means which come from it may be used for his cause.

"When I stop giving, business stops coming. When I stop praying for it, perplexities arise. As long as I pray for it, all moves easily and I have no care or trouble.

"The Lord is my banker, my insurer, my deliverer, my patron, and my blessed guardian of things temporal as well as spiritual."—*The Wonders of Prayer.*

Tramcar and Omnibus Mission.

The Scripture Text Mission has for its principal object to bring the Word of God under the eyes of some among the many who never read the Bible and never enter a place of worship, and this is done by the display of texts in tramcars and omnibuses. But here is a little incident which shows another benefit from the mission's operations:—On a dull day, a wearied toiling child of God was making her way homeward through the muddy streets of north-east London; the day had been one of conflict and temptation to doubt. She stepped into a tramcar to get a lift towards her humble dwelling, thinking anxiously about her father who was lying at home very ill. As her eyes wandered round the car, she read, "Fear thou not; for I am with thee, be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." It was a message straight from God, and her despairing thoughts instantly vanished. The ninth year of the mission's existence has closed with some slight progress in the work; and eight additional texts have been placed, making in all 259, now to be seen in London cars. The Hon. Sec. is Mrs. E. S. Wood, 1, King Edward-street, E.C.

GAZE'S ORIENTAL TOURS.

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Rev. HENRY S. LUNN, M.D., writes from 5, Endsleigh-gardens, London, N.W., November 16th, 1891:—"I have much pleasure in testifying to the great value of your Carbolic Smoke Ball. It has been *used in my household with the best results in cases of bad Catarrh.*"

ASTHMA.

Miss HUDDLESTON writes from Walmersley House, near Bury, Lancashire, 15th October, 1891:—"Miss Huddleston is finding the Carbolic Smoke Ball a great blessing for Asthma. She is very glad to say that it is doing her a great deal of good when hope had almost gone."

BRONCHITIS.

Dr. H. G. DARLING, M.D., Linden Cottage, Shepherd's Well, Kent, writes, 18th April, 1892:—"I had used the Carbolic Smoke Ball only a few times when it gave me immediate relief—although I am 83 years of age and have suffered more than one-third of that time from Bronchitis complicated with Asthma."

DEAFNESS.

Mrs. KINGSLEY writes from Woking Village, Surrey, May 10th, 1892:—"I have very great hopes of being able to hear quite well by the end of the month. My whole throat was in a dreadful state, and when we consider I have been deaf since 1884, I think the improvement in the two months since I commenced using the Carbolic Smoke Ball is wonderful."

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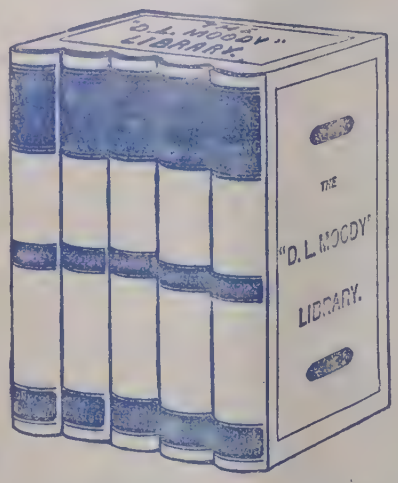
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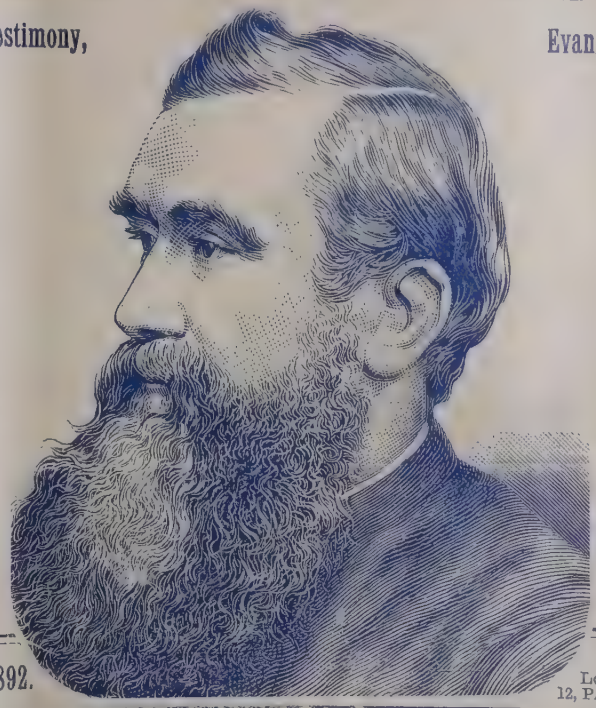
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CALAIS.—Mrs. Wilkin desires highly to recommend to parents a happy Christian home. Good educational advantages. Lessons in French, music, singing, painting, and German.—BROMLEIGH, Guildford-road, Tunbridge Wells. 8196

FRANCE, Tonnerre, Yonne.—The Principal of the College desires boarders. Home comforts and instruction. Moderate charge. Healthy locality. Good French. c3161

ETONHURST, WESTON-SUPER-MARE.—Preparatory school for the sons of gentlemen. Competent masters attend daily.—Prospectus on application to LADY PRINCIPALS. c806

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TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.
The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.
Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
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YOUR BOYS have Christian home and sound education with Mr. and Mrs. Dixon, Gordon Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. Entire charge taken for parents abroad. 18 to 25 guineas yearly. c635

OXFORD COUNTY SCHOOL, Thame.—Established 1840. Efficient, home-like. Excellent table. Perfect sanitation. Fine premises and grounds (11 acres). Tepid swimming baths, gymnasium. Exams. University, Locals, Chamber of Commerce, &c. Many distinctions. Reference The Vicarage, Thame; The Manse, Thame; The Rectory, Aston; Sandford, Thame, &c. "Friends much pleased with care and attention received."—Rev. C. H. Spurgeon.

NEW COLLEGE,
CLIFTONVILLE, MARGATE.
Head Master: Rev. GEO. HUGH JONES.
First grade modern school. Small classes. Individual attention. Form work arranged with due regard to health. Decided Christian training. Splendid premises, workshops, cricket field, tennis courts. Fees £45, no necessary extras. c143

COMBE DOWN SCHOOL, BATH.—Boys prepared for the university and competitive examinations, and for business. Christian training. —Full particulars, with list of successes, sent on application to the Principal, W. FRANKLIN. Present number of pupils about 50. c2440

ST. CLARE, UPPER WALMER, KENT.
Principal: Mr. A. E. MURRAY.
For gentlemen's sons under 14 years of age.
St. Clare stands in its own grounds of about 12 acres, 100 feet above the sea, but protected from winds by high trees.
Tennis Courts, Gymnasium, Workshop, Chapel, Sanatorium, &c.
Referees (Parents of Pupils): The Dowager Countess of Lichfield, Lord Radstock, the Lady Anne Trench, Rev. Claud Bosanquet, Colonel Bruce Brine, R.E., James E. Mathieson, Esq., &c.

DR. BARNARDO is desirous of recommending a preparatory school for the sons of gentlemen, aged 8 to 15, splendidly situated in a healthy country, under the most favourable circumstances. Communications on the subject, marked private, may be addressed to Dr. BARNARDO, at 18, Stepney Causeway, London, E. c778

BOYS' PREPARATORY SCHOOL, "Belmont," Hurstpierpoint, near Brighton. Individual teaching and Christian training. Attention to health and comfort. Masters. Thorough grounding for public schools. 20 guineas, including fees for sons of clergy. Colonial children moderate terms.—LADY PRINCIPAL. c2576

HIGHBURY HOUSE SCHOOL,
ST. LEONARDS-ON-SEA.
Boys received from 6 to 18 years of age. Three separate departments. Juniors under the care of ladies. Seniors under a staff of seven resident masters, thoroughly qualified to prepare for commerce, Public Schools, or Universities. Delicate Boys, and Boys from the Colonies, receive special care. A carpenter's shop, chemical laboratory, and spacious gymnasium are attached to the premises. Autumn term commences Saturday, September 17. For prospectus, apply to Mrs. DUFF, the Lady Principal. c723

DELICATE BOYS.—Late house-physician St. Mary's; classical honourman; experienced schoolmaster and tutor. Education; medical supervision. Two hundred feet above sea. References: clergy, head masters, eminent physicians.—Sunnyside, London-road, St. Leonards.

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High-class school for sons of gentlemen. Boys receive thorough education, and are prepared for the various competitive examinations. Special care of delicate boys. Christian home. Head master, Mr. E. R. WHITFIELD, B.A. c686

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Thorough education, with decided Christian training. The premises include workshop, chemical laboratory, covered and open playgrounds, tennis courts and cricket field. Delicate boys receive special care. Fees moderate and inclusive.—For prospectus, apply PRINCIPAL.

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AS HEAD TEACHER in a Missionary Training College in East London, a Christian lady Wanted of experience, gifted in teaching, and able, if possible, to superintend home mission work. Subjects: Scripture (in which especially thorough and systematic instruction is needed), English, Church History, and Christian Evidences.—For further particulars, apply to Mrs. GUINNESS, Cliff, Cuilbar, via Stirling. c3134

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The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan & Scott, and not to individual members. Communications for The Christian should be addressed to the Editor. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

Notes and Comments.

NEXT week we purpose giving portrait and sketch of Mr. Juji Tshii, a very remarkable Japanese Christian, the "George Müller" of Japan.

If Job never lived and suffered, if only some poetic brain conceived the story, magnificent as it is, would it ever have taken hold of men's hearts as it has done? Has any mere poem ever had such life and influence? If no battle had been fought at Marathon or at Waterloo, would these names have the significance they now posses? Would Homer's name be the power that it is if he had only dreamed the Iliad and the Odyssey?

If no great fish ever swallowed Jonah, how is the survival of the foolish and extravagant fiction to be accounted for? The mythologies of all nations have lived because they had actual facts for their foundation; because their gods were deified heroes, "mighty men which were of old, men of renown," not mere ideals of gigantic power. If the story of Jonah were not a fact, but only an imagination of the mind, then the death, burial, and resurrection of Jesus are imaginary also; for He said: "*As* Jonah was three days and three nights in the fish's belly, *so* shall the Son of Man be three days and three nights in the heart of the earth." "And if Christ be not risen, ye are yet in your sins."

In describing Mr. Moody's work in Ireland, our special correspondent calls attention to the "after-meetings," which are so fruitful in results, and he expresses wonder that such meetings are not more often held in connection with stated church services. We know of churches which have, to some extent, adopted the plan, and we believe it has always proved successful. We should be glad to hear from pastors of churches who have had personal experience of after-meetings in connection (not with special missions, but) with their regular Lord's-day or week-day services. We are sure that nothing will so much help to promote the adoption of this additional "means of grace," as the demonstration by personal testimony of its practical usefulness.

Expressions of satisfaction are heard on all sides at the prospect of Mr. Moody's coming to London, and various suggestions for work have been made, some of which, it is evident, cannot be carried out. One, however, that seems feasible, and at the same time desirable, is to have a meeting at some central place in London of all those who were brought to the Lord during the visit of Messrs. Moody and Sankey in 1883-4. Such a gathering, whilst in itself helpful and stimulative, would also be a strong argument against those who question the permanence of results. We commend the suggestion to Mr. Moody's London committee.

We hear, by the way, that owing to the vacation season, when many are scattered widely, some little difficulty has been experienced in convening a meeting of the members of the London committee. A good many, however, will probably be returning to town next week, when the work should be taken up in thorough earnest, if the London mission is to be successfully organised.

The Bishop of Liverpool has again and again been attacked by the High Church party for attending, while in Scotland, a Presbyterian church, and thus openly disavowing the teaching of those who would unchurch all outside of Episcopacy. What, however, must be the consternation of such extremists to find the Archbishop guilty of a like offence? The *Daily Telegraph* says:—

> While on a visit to the Earl of Aberdeen at Haddo House, the Archbishop of Canterbury is said to have shocked his High Church friends by attending morning service in the parish kirk. Other bishops, before and since Wilberforce, have been fiercely assailed for thus bowing the knee in the House of Rimmon.

The concluding words have given pain to one of our correspondents. We certainly are no apologists for the *Daily Telegraph*, but we do not think that any sneer at a Presbyterian church as "the House of Rimmon" is intended. A fair reading of the phrase seems to be that the paragraphist is merely noting the view taken by the High Church objectors referred to.

A fruitful theme for serious reflection is found in the fact that 35,000,000 of people die every year, and that only comparatively few of that large number die from old age. How necessary, therefore, is the prayer that we may be taught to number our days and to apply our hearts to the only true wisdom, and to the knowledge which is life eternal.

It is stated in the Italian Press that the designs for a golden throne have been submitted to the Pope, with an estimate for £40,000. What a comment is this upon the declaration of our Divine Lord that his kingdom is not of this world, and what an illustration it affords of the tendency of Rome to magnify its outward assumptions of power.

So much prominence has been given to the utterances of the preacher upon the occasion of the Pallium being conferred upon the Roman Catholic Archbishop of Westminster, that it is desirable that attention should be called to the fallacy of most of the statements made in regard to the historical continuity of that which has been termed "The Italian Mission" in Great Britain. It is worth while to remember in connection with Reformation studies, that the Roman Pontiffs have invented fourteen new "Articles of Faith" since the Reformation took place in England, so that the great gulf which separated Protestantism from Romanism centuries ago, has only been deepened and widened in the intervening period.

Rev. D. L. Leonard, of Oberlin (U.S.A.), gives the following sadly suggestive figures as an incentive to more earnest effort in spreading the Gospel among the heathen:—

> Thibet has 6,000,000 inhabitants; Manchuria, 12,000,000; Nepaul, 2,000,000; Hunan, 16,000,000; and Kwangsi, 5,000,000, without a single missionary station. One district in North-west India has 6,000,000, and only three European missionaries. The state of Bhope has 10,000,000 and only two missionaries.

It is important, another adds, to remember that "Of the world's inhabitants, 1,440,000,000 have not accepted Jesus Christ."

In the intensity of the interest which is so persistently and properly devoted to the East-end of London, with its solemn and vital social and religious problems, we are, perhaps, too prone to overlook the grave condition of things in other great centres of population. Yet the state of large sections of the people in only too many of these is a scandal to an age which is apt to boast of its progress, and which, unfortunately, has even shown signs, in some quarters at least, of a tendency to look to science for those results which the inspired Book tells us plainly can only come from righteousness. Anyone who wishes to have some knowledge of what life in its lower depths is in Glasgow may find full details in a paper in the last issue of the *Scottish Review*. We are certain that no thoughtful reader will be able to rise from its perusal without a feeling of shame that such things should be possible in our midst to-day. That a high death rate necessarily follows upon an exceptionally high percentage of the "one room" abomination—nearly 25 per cent. of the entire population being compelled to live in that way, goes without saying, but who shall measure the amount of moral and spiritual death which results?

Parker-street, Drury Lane, is a dismal and degraded locality, narrow, dirty, and repulsive, largely occupied by the poorest and the lowest. A great clearance has been made in it, and the London County Council is erecting a common lodging house at the cost of £16,000. It is to shelter 324 men, and afford every possible comfort. Small the bedrooms certainly will be, but each man is to have his own. Under a municipal roof the work of Christian lodging-house visitors ought to be carried on with less discomfort and more freedom.

A communication to *The Times* (of August 31), from the secretary of the Anti-Slavery Society, enclosing a letter from Morocco, confirms the description of the sad state of things in that country which was noticed in these columns a fortnight ago. It is there stated that during the last few weeks an Arab caravan has brought four thousand slaves from Timbuctoo. During the journey the guide lost his way, and between five and six hundred slaves died of thirst. The perishing of a few hundred human beings was, however, in the estimation of the callous Arab traders, a mere trifling incident of the journey. It is to be noted that most of the slaves sold in Morocco are purchased from Soudanese Arabs; this lends additional urgency and importance to the work of suppressing the trade in Central Africa. The only effectual method of dealing with a poisoned stream is to cleanse its source. The objects of the Anti-Slavery Society have, it is stated, been explained to the Governor of Morocco city, who is now in this country, and he has promised to lay the facts before the Sultan. But we fear that the prospect of redress from this quarter is not very bright.

To-day the crying needs of children are reaching the ear of law-makers as they never did before. The act passed by the New York legislature comes into force this month, under which children accused of any offence will be both tried and punished without mixing with adult criminals. Magistrates are to try them separately, and commit them to an institution apart from the common gaol. The results of this healthy action ought to be eagerly watched for the sake of English juvenile criminals.

The following passage from a paper in *Good Words* for September on "Socialism and Social Organisation," by Professor Flint,

indicates in a few words the defect which underlies many if not most of the modern schemes propounded for the removal of abuses or the improvement of society:—

The true organisation of society . . . . must be originated and carried on chiefly from within, not from without. It must be to a far greater extent the combined and collective work of the moral personalities who compose a nation, than of the officials who compose its Government. . . . . The healing of society to be effective must proceed, on the whole, from the centre outwards. Socialism has never seen this clearly or acknowledged it fully. It leads men to expect extravagant results from merely repairing or reconstructing the outward mechanism of society.

True: the real root of the evil among us is—as our Saviour taught—to be found in the heart and motives of the individual man, not in his outward circumstances or surroundings, and no reform will be effectual which ignores this cardinal principle.

It is much to be regretted that Professor Huxley has not diverted the powers of a keen intellect into worthier channels than in his latest "Essays upon some Controverted Questions," in which he applies the scientific method to the examination of Biblical statements. But while protesting against the Bible being brought down to the level of some Pagan classic, and while unable to share the equanimity with which he regards the expected fulfilment of his own prophecy, that much of what is now supposed to be a vital part of religion cannot survive the teachings of science, we can at least echo his regret that real intimate knowledge of the Bible should in the present day be so rare. Certainly there is abundance of ability and appetite for reading, but the quality of the food provided and taken, too often leaves very much to be desired. Bible-reading has not kept pace with the spread of education, nor has the fruit of the seed sown in 1870 proved altogether good and fair. How comparatively few there are among the present generation who really know their Bibles! Yet he is the best instructed man who has been nourished on this Book, and he who has by regular study made its truths his own will prove the best equipped for grappling with the difficulties of life. Where, for instance, will the man of business find a better guide than the Book of Proverbs?

General Booth's instructions to his soldiers, in view of a visitation of cholera, are such that the whole Christian Church would do well to lay to heart. After giving orders regarding food, etc., he says:—

As far as possible keep a restful mind, and a conscience void of offence to God and man. Be ready at all hours of the day and night, as you have opportunity, to minister to the sick and dying. Prove yourselves to be that which you profess to be—the servants of Jesus Christ and of all men.

The devotion and self-sacrifice of the early Christians during pestilence and death attracted the attention of the Pagan world. The same Christ-like qualities manifested during a scourge of cholera would challenge the respect even of the nineteenth century.

Surely it must be utter want of thought that permits men to continue the destruction of gulls and other sea-birds off the Yorkshire coast. A visitor, drawing attention in the *Daily News* to their rapid extinction, points out one cruel feature which well might be spared:—

If one goes out in a boat he is tolerably sure of seeing winged and maimed living birds left floating on the water slowly and miserably to perish.

How tenderly our Lord spoke of our feathered friends, but to-day their beauty dooms them to death at the hands of ruthless men.

In an article in the current number of *The Leisure Hour*, describing the London evening papers, it is stated that the abolition of the "Sporting Tipster," in connection with *The Echo*, has caused a fall of only two thousand in the circulation of that paper, which is to be congratulated upon its courage. If only other papers throughout the country would follow the example, a heavy blow would be struck at the gambling mania which prevails among all classes, from the miner to the marquis, which ruins so many promising careers, and makes so many distracted wives and famished children. And even where the habit does not lead to such disastrous results, yet it produces a general deterioration of character and a callous disregard for the feelings or interests of others. In the absence of an enactment making it a penal offence to publish "the odds" in the public papers, at least the ordinary daily newspapers might leave the racing and betting intelligence to those publications which devote themselves entirely to the interests of "the turf." Even the "leading journal" frequently devotes a column or more to racing, while the report of some important religious or philanthropic meeting is squeezed into thirty lines of small print. Here and there are honourable exceptions to a bad rule. *The Leeds Mercury*, for instance, sets an admirable example in excluding betting intelligence from its pages.

The August issue of Mr. Joseph Cook's magazine, *Our Day*, opens with an article by Rev. Dr. Happer, entitled "Ravages of the British Opium Trade in Asia." If the title conveys rebuke the article itself affords abundant reason for national humiliation on the part of Great Britain. Our readers do not require to be told of the deplorable extension of the vice, which is no longer limited to China, but commits its ravages among six hundred millions of the human family.

THE LORD'S SUPPER.

Let us, Lord, approach thy table,
Where thy feast of love is spread;
Seeing, 'neath the sacred emblems,
More than wine and more than bread.

Memories of thy cross and passion,
Wrestlings in Gethsemane,
Mockings in the hall of Pilate,
Shame and pain of Calvary.

These, as we, dear Lord, "remember,"
Be all sin by us abhorred
More than ever; and still stronger
Grow our love to Thee, our Lord.

The one sacrificial offering
Art Thou, Lamb of God Divine;
Now we take, with true thanksgiving,
Thee, with this thy bread and wine.

Thus for duty newly strengthened
By thy grace again outpoured;
Rise we; satisfied with favour,
Fill'd with blessing of the Lord.

Annie Clegg.

TWENTY YEARS AGO Dr. Mackay, missionary of the Canadian Presbyterian Church, began to labour in North Formosa. The result is in that part of the island at this day 2605 baptized Christians fifty native preachers, two ordained pastors, and many other workers.

FROM ROMANISM TO CHRIST.—In reference to the article bearing this title which appeared in our issue for August 25, we visited the Brompton Oratory at the request of the Father Superior, and having examined the registers in which are recorded the names of all persons admitted to the institution as candidates, we have satisfied ourselves that the name of Clement Maitland does not appear therein. We regret exceedingly having given publicity to statements which prove to be erroneous. Concerning other points in Mr. Maitland's narrative, we await further information from missionaries at Jerusalem.

The Apostolic Speeches.

Acts xiii. 16—49.

The initiatory idea traceable throughout another of these discourses is, again, the Divine action. "God" had acted, "God" has provided, "God" is saving. A simple truth; but how important for its own sake, and also as a model for teaching religion in God's way.

The Bible puts God first and man afterwards. It is very possible to reverse this order.

(*a*) *God* chose Israel's fathers. *He* brought up their descendants when in Egypt; with a high arm, *He* led them out of it, and for forty years *He* supported them. *He* destroyed the Canaanites. *He* gave their land for an inheritance. *He* gave judges. They asked for a king, and *God* gave them Saul. *He* removed him. *He* raised up David. And now of David's seed, according to *his* promise,

(*b*) *God* had brought unto Israel a Saviour, Jesus. To them, and also to all who fear God, the word of salvation is sent. The Jews at Jerusalem and their rulers, not perceiving that Jesus was the one to whom their prophecies referred, and, indeed, not understanding the prophecies which they read every Sabbath, unconsciously fulfilled them in wickedly condemning Him and procuring his crucifixion. But

(*c*) *God* raised Jesus from the dead, and He was seen of many witnesses. In the risen Saviour, David's seed, David's Lord, God's Holy One, God's Son now begotten in resurrection—all the holy mercies, sure in promise, are established for ever.

(*d*) *God's* word—His message of Salvation is then unfolded:—(1) Through this man; (2) remission of sins is proclaimed; (3) and in Jesus everyone that believeth is released from all charge of guilt.

(*e*) Thus far as to God's action. The sequel to this discourse will furnish topics for earnest exhortation: it is intensely solemn, and calculated to awaken the careless, and to encourage those who are striving to walk in the narrow way that leads to eternal life. (1) Beware of despising if God is working. (2) To reject God's message concerning Salvation is to judge ourselves unworthy of what He offers. (3) Let those who have been brought under concern continue in the Grace of God. (4) Christ is set for a light to all mankind that He should be for salvation unto the uttermost part of the earth. (5) Oh, for the inward disposition to value the blessings of eternal life! Those who possess this disposition will gladly believe and glorify the Word of the Lord. (6) But some were envious, some blasphemed, some rejected; some, even devout persons and honourable and chief, were stirred up to take the wrong side, and the preachers were persecuted and expelled. (7) Nevertheless the good work went forward, and disciples were filled with joy and with the Holy Spirit.

(*f*) The reader and the writer are in one at least of the above conditions of spirit. *Which is it?*

James Van Sommer.

BELOVED—HATED—EXALTED:

STUDIES IN THE LIFE OF JOSEPH.*

By Rev. F. B. MEYER, B.A.

THE STEPS OF THE THRONE.

(Genesis xli.)

The heights by great men reached and kept
Were not obtained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

Standing on what too long we bore,
With shoulders bent and downcast eyes,
We may discern—unseen before—
A path to higher destinies!

Longfellow.

The facts of Joseph's exaltation from the prison-cell in which we left him, to the steps of Pharaoh's throne, are so well known that we need not describe them in detail. We will dwell briefly on the more salient points.

I. Hope Deferred.—"Remember me when it shall be well with thee." It was a modest and pathetic prayer that Joseph made to the great officer of state, to whose dream he had given so favourable an interpretation. Some, however, have said he had no right to make it. They have said that he had no right to ask this man to plead with Pharaoh, when he himself had access to the King of kings, and could at all times plead his case at his court. The Moslem thought embodies itself in a characteristic legend. It says that God had changed his cell into a pleasant and cheerful place by causing a fountain to spring up in the midst, and a tree to grow at the door with shadowing branches and luscious fruit: but that, when he made this request to the chief butler, the fountain fell down and the tree withered; and this because, instead of trusting in God, he had relied on the help of a feeble man.

Well, there may be some truth at the foundation of all this; and yet it ill becomes us to bear hardly on the captive in the hour of his soul's deepest anguish. The strongest faith has wavered at times. Elijah sank down on the desert sand, and asked that he might die. John the Baptist, daunted and despondent, sent from his gloomy cell in Herod's castle to know if Jesus were indeed the Christ. Savonarola, Luther, Edward Irving, passed through darkness so thick that it almost put out the torch of their heroic faith; and if at this moment Joseph eagerly snatched at human help, as being nearer and more real than the help of God, who of us can condemn him? who of us can help sympathising with him? who of us might not have behaved in like manner? Many a time when we have professed that our soul waited only upon God, we have either eagerly hinted at or openly shown our needs to those whom we thought likely to assist.

This cry, "Remember me," reminds us of the prayer of the dying thief to our Lord, as he was entering into the thick darkness. But how different the reply! The promise was quickly made and swiftly kept. And as the sun was setting over the western hills, the believing penitent had entered the city which is never bathed in sunset glory, and had learnt what it was to be in Paradise with Christ. Far otherwise it was with Joseph.

The great man no doubt readily acceded to his request, and promised all he asked. "Remember you," he said; "of course I will." And, doubtless, in the fulness of his heart, he resolved to give Joseph a place among the under-butlers, or perhaps in the vineries. And as he passed out, we can imagine him saying, "Good-bye: you will hear from me soon." But he "forgat." Oh, that word "forgat"! How many of us know what it means! Day after day, as Joseph went about his duties, he expected to receive some token of his friend's remembrance and intercession. Week after week he watched for the message of deliverance, and often started because of some sudden knock which made him think that the warrant for his release had come. Then he invented ingenious excuses for the delay. No doubt the butler had had to receive the congratulations of his friends; arrears of business had perhaps accumulated in his absence, and now engrossed his attention; many things had probably gone wrong which required time and pains to set right; or perhaps he was waiting for a good opportunity to urge the claims of his prison-friend on the king. How many hours of anxious thought were spent thus, hoping against hope, combating a sickly fear, which he hardly dared to entertain! But at last it was useless to hide from himself the unpalatable truth, which slowly forced itself upon his mind, that he was *forgotten*.

Hope deferred must have made his heart sick. But he kept steadfast. If he was disappointed in man, he clung the more tenaciously to God. "My soul," said he, in effect, "wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation." Nor did he trust in vain; for, by a chain of wonderful providences, God brought him out of prison, and did better for him than could have been done by the chief butler of Pharoah's court.

It may be that some who read these lines are in perplexity or distress which may be compared to that of Joseph when in the dungeon. And they have again and again schemed to effect their own deliverance. They helped a friend to emigrate, on the understanding that, if he got on well, he should send money to help them over too. They have applied to people who were befriended by them when they lived in the same poor street, but who have subsequently risen greatly in the world. They have got certain manufacturers and men of influence to make a note of their name and address in their pocket-book. But nothing has come of it all. They were at first very hopeful. They thought each post would bring the expected letter. There was a woman in America who went every morning for ten years to the village postmaster to ask for a letter from her son, which he had promised to send, but which had never come. But the embers have grown colder and colder still. Hope has flickered out. It is sad enough to be disappointed; but

THE STING OF DISAPPOINTMENT

is when we are forgotten.

II. Three Brief Pieces of Advice to those in Similar Circumstances.

1. *Cease ye from man, whose breath is in his nostrils!* We cannot live without human sympathy and friendship. We long for the touch of the human hand and the sound of the human voice. We eagerly catch at any encouragement which some frail man holds out, as a drowning man catches at twigs floating by on the stream. But men fail us; even the best prove to be less able or less willing than we thought: the stream turns out to be a very turbid one when we reach it, in spite of all reports of its sufficiency. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited."

2. *Turn from the failure and forgetfulness of man to the constancy and faithfulness of God?* "He abideth faithful." He cannot promise and fail to perform. He says Himself: "Thou shalt not be forgotten by Me." A woman may forget her sucking child, and be unmindful of the son of her womb, "yet will I not forget thee." He may leave you long without succour. He may allow you to toil against a tempestuous sea until the fourth watch of the night. He may seem silent and austere, tarrying two days still in the same place, as if careless of the dying Lazarus. He may allow your prayers to accumulate like unopened letters on the table of an absent friend. But at last he will say, "O man, O woman, great is thy faith: be it unto thee even as thou wilt."

3. *Wait for God!* We are too feverish, too hasty, too impatient. It is a great mistake. Everything comes only to those who can wait. "They that wait on the Lord shall inherit the earth." You may have had what Joseph had when still a lad—a vision of power and usefulness and blessedness. But you cannot realise it in fact. All your plans miscarry. Every door seems shut. The years are passing over you with the depressing sense that you have not wrought any deliverance in the earth, Now turn your heart to God; accept his will; tell Him that you leave to him the realisation of your dream. "Wait on the Lord, and keep his way, and He shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it." He may keep you waiting a little longer; but you shall find Him verify the words of one who knew by experience his trustworthiness: "The salvation of the righteous is of the Lord; He is their strength in the time of trouble. And the Lord shall help them, and deliver them; He shall deliver them from the wicked and save them, because they trust in Him."

III. The Links in the Chain of Divine Providence.—First, the wife of Potiphar makes a baseless charge, which leads to Joseph's imprisonment; then, the young prisoner ingratiates himself with the keeper of the prison, and is allowed to have free access to the prisoners; then it happens at the very time that two state officials are thrown into gaol on suspicion of attempting to poison their royal master; then the verification of Joseph's interpretation of their dreams shows that he is possessed of no common power; then that department of memory in which Joseph's face and case are hidden becomes sealed, lest anything premature should be attempted on his behalf; then, after two full years, the king of Egypt dreams. To the casual observer there might seem a great deal of chance fn all this; but the historian, directed by the Holy Spirit, lifts the veil, and shows that God was working out, step by step, His own infinite plans.

The dream was twice repeated, so similarly as to make it evident to the dullest mind that something was intended of unusual importance. The scene in each case was the river bank; first the green margin of grass, next the rich alluvial soil. To say the least, it was a bad omen to see the lean kine devour the fat, and the withered ears devour the full; nor can we wonder that the monarch of a people who attached special importance to omens and portents should send in hot haste for the army of priests who were always in close attendance upon him; and who on this occasion were reinforced by all the wise men, adepts in this branch of science. But there was none that could interpret the dream of Pharaoh. "God made foolish the wisdom of this world."

Then, amid the panic of the palace, the butler suddenly remembered his prison experiences, and told the king of the young captive Hebrew. Pharaoh eagerly caught at the suggestion; he sent and called Joseph; and they brought him hastily out of the dungeon—the margin says, "they made him run." Still the king's impetuous speed was compelled to wait till he had shaved himself and changed his prison garb. Perfect cleanliness and propriety of dress were so important in the eyes of Egyptians that the most urgent matters were postponed until they were properly attended to. Alas, that men should be so careful of their appearance before one another, and so careless of their appearance before God! Many a man who would not think of entering a drawing-room if his linen were not snowy white is quite content to carry within his breast a heart as black as ink.

It is beautiful to notice Joseph's reverent references to God in his first interview with Pharaoh. "It is not in me: God shall give Pharaoh an answer of peace." "God hath showed Pharaoh what He is about to do." "The thing is established by God; and God will shortly bring it to pass." The hypocrite is quick enough to interlard his conversation with the name of God: no doubt this is owing to his belief that a true child of God will often do so; and there is some truth in the belief. When the heart is full of God, the tongue will be almost obliged to speak to Him; and all such references will be easy and natural as flowers in May. Oh that our inner life were more full of the power and love and presence of Jesus! If our hearts were inditing a good matter they would boil over, and we should speak more frequently of the things that touch our King. Joseph was not ashamed to speak of his God amid the throng of idolaters in the court of Egypt: let us not flinch from bearing our humble witness in the teeth of violent opposition and supercilious scorn.

The position of recognising Jehovah being assumed and granted, there was no difficulty in interpreting the consumption of the seven good kine by the seven lean kine, and of the seven full ears by the seven empty ears, blasted by the east wind; or of indicating that the seven years of great plenty should be followed by seven years of famine, so sore that all the plenty should be forgotten in the land of Egypt, and that plenty should consume the land.

Now that the interpretation is before us, it seems wonderful, not that Joseph gave it, but that the wise men of Pharaoh's court failed to discover it. But perhaps God ordered it that the diviners should be rendered stupid and "mad," so that an opportunity should be made for the advancement, to which, from his childhood, Joseph had been destined. In this, as so often befals, there was an illustration of the Divine words, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight."

Then, in the presence of the thronged and breathless court, surrounded by the evil eyes of the magicians, who could ill afford to surrender their prestige and place, or the rich emoluments of their

* From Joseph: Beloved—Hated—Exalted. 2s. 6d. and 3s. 6d. (*Morgan and Scott.*)

office, the young Hebrew interpreted the royal dream. That dream was framed in a thoroughly Egyptian setting, and was connected with the Nile, whose waters were regarded by the natives with an enthusiastic regard, whether for their peculiarly luscious, refreshing, and nutritive qualities, or for the annual inundation which bore far afield the rich, fertilising soil. Indeed, for these and similar considerations the river was the object of idolatrous worship. The buffalo, a species of ox, well known anciently in Egypt, delights to stand in the water in hot countries, remaining for hours in that cooling bath, with all the body, except the head, immersed. The sight of horned cattle coming up out of a river would, therefore, not be a rare occurrence; and Joseph had no difficulty in carrying his audience with him, when he said that these seven kine—as also the seven ears of corn on one stalk, after the nature of that species of bearded wheat still known as Egyptian wheat—were emblems of seven years of great plenty throughout all the land of Egypt.

But perhaps the thing which gave Joseph most influence in that court was not his interpretation, but the wise and statesmanlike policy on which he insisted. As he detailed his successive recommendations; the appointment of a man discreet and wise with this exclusive business as his life-work; of the creation of a new department of public business for the purpose of gathering up the resources of Egypt in anticipation of the coming need; of the vast system of storage in the cities of the land—it was evident that he was speaking beneath the glow of a spirit not his own; and with a power which commanded the instant assent of the monarch and his chief advisers. "The thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such an one as this is, a man in whom the Spirit of God is?" Oh, that we might carry with us, even into business relationships, the evident stamp of the Spirit of God! It were worth languishing, even in a dungeon, if only we might have time to seek it. But it is to be had on easier terms: "Ask and have; seek and find; open your heart and receive."

There is an interesting illustration given to us here of the words, "Them that honour me, I will honour." When Joseph had interpreted the dream and given his advice—little thinking as he did so that he was sketching his own future—Pharaoh said unto his servants, "Can we find such an one as this is, a man in whom is the Spirit of God?" Then he turned to Joseph and said, "Forasmuch as God hath showed thee this, there is none so discreet and wise as thou art: thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. See, I have set thee over the whole land of Egypt."

It was a wonderful ascent, sheer in a single bound from the dungeon to the steps of the throne. His father had rebuked him; now Pharaoh, the greatest monarch of his time, welcomes him. His brethren despised him; now the proudest priesthood of the world opens its ranks to receive him by marriage into their midst, considering it wiser to conciliate a man who was from that moment to be the greatest force in Egyptian politics and life. The hands that were hard with the toils of a slave are adorned with a signet ring. The feet are no longer tormented by fetters; a chain of gold is linked around his neck. The coat of many colours torn from him by violence and defiled by blood, and the garment left in the hand of the adulteress, are exchanged for vestures of fine linen drawn from the royal wardrobe. He was once trampled upon as the offscouring of all things; now all Egypt is commanded to bow before him, as he rides forth in the second chariot, prime minister of Egypt, and second only to the king. What a comment is this on that rapturous outburst, on the model of which the Virgin Mother composed her happy ode!

> The Lord killeth, and maketh alive;
> He bringeth down to the grave,
> And bringeth up.
> The Lord maketh poor, and maketh rich;
> He bringeth low, and lifteth up.
> He raiseth up the poor out of the dust,
> And lifteth up the beggar
> From the dunghill,
> To set them among princes,
> And to make them inherit
> The throne of glory.

All this happened because one day, for the sake of God, Joseph resisted a temptation to one act of sin. If he had yielded, we should probably never have heard of him again; he would have been slain by the siren who has slain so many more strong men, and would have gone down to the dark chambers of death. No happy marriage, no wife, no child would have fallen to his lot. No honour or usefulness, or vision of the dear faces of his kin, would ever have enriched his life with their abundant blessing. What a good thing it was that he did not yield!

Let us stand firm; let us seek first the kingdom of God and his righteousness; let us deny ourselves immediate pleasure for the sake of the far-off harvest of content; let us honour God by obedience to his least command; let us dare to say No; let us be willing to decrease. And then the tide will turn: God will not be unfaithful to forget; He will turn again and have mercy upon us, and will exalt us to inherit the earth.

And when that day comes let us ascribe all to God. I admire the names which Joseph gave to his sons. They show the temper of his heart when in the zenith of his prosperity. Manasseh means "forgetting"—God had made him forget his toils. Ephraim means "fruitfulness"—God had caused him to be fruitful. Be true! *you* shall forget your sorrow and long waiting; *you* shall be fruitful. Then be sure and give God the praise.

IV. The Parallel between Joseph and the Lord Jesus.—It is surely more than a coincidence. "Coming events cast their shadows before." The Holy Spirit, enamoured with the mystery of love which was coming, anticipated its most striking features in the life of Joseph. Joseph was rejected by his brethren; Jesus by the Jews, his brethren according to the flesh. Joseph was sold for twenty pieces of silver to the Ishmaelites; Jesus was sold by the treachery of Judas for thirty pieces, and then handed over to the Gentiles. Joseph was cast into prison, Jesus abode in the grave. Joseph in prison was able to preach the gospel of deliverance to the butler; Jesus went and preached the gospel to the spirits in the prison. The two malefactors of the cross find their counterpart in Joseph's two fellow-prisoners. Joseph, though a Jew by birth and rejected by his own brethren, nevertheless was raised to supreme power in a Gentile state, and saved myriads of them from death; Jesus, of Jewish birth and yet disowned by Jews, has nevertheless been exalted to the supreme seat of power, and is now enthroned in the hearts of myriads of Gentiles, to whom he has brought salvation from death and spiritual bread for their hunger. The very name that Pharaoh gave to Joseph meant "Saviour of the world"—our Saviour's title. Yes, and we must carry the parallel still further. After Joseph had been for some time ruling and blessing Egypt, his very brethren came to him for forgiveness and help; so in days not far away we shall see the Jews retracing their steps and exclaiming—as thousands are now doing in Eastern Russia—"Jesus is our Brother." So all Israel shall be saved!

We have now, therefore, to think of Jesus as seated on his throne, Prime Minister of the Universe, the interpreter of his Father's will, the Organ and Executor of the Divine decrees. On his head are many crowns; on his finger is the ring of sovereignty; on his loins the girdle of power. Glistening robes of light envelop him. And this is the cry which precedes him, "Bow the knee!" Have *you* ever bowed the knee at his feet? It is of no avail to oppose Him. The tongue of malice and envy may traduce Him, and refuse to let Him reign. But nothing can upset the Father's decree and plan. "Yet have I set my Son upon my holy hill." "In his name every knee shall bow, and every tongue shall confess that He is Lord." Agree with Him quickly. Ground your arms at his feet. "Kiss the Son, lest He been angry."

V. The World's Need for Christ.—You remember Pharaoh's dream. Seven buffaloes, which had escaped from the torturing heat into the comparative coolness of the water, came up on to the banks and began feeding on the sedge. Shortly after, seven lean kine came up, and, finding nothing left for them to eat, by one of those strange transformations common to dreams, swallowed up their predecessors. So the seven shrivelled ears devoured those which were rank and good. This is a symbol of a fact that is always happening, and is happening now.

Our rulers, like Pharaoh, are having troublesome visions just now. In Europe and in England weak things are destroying the strong; hungry creatures are devouring the flourishing and the fat; the sterile is swallowing up the fruitful: and there is no visible improvement. Those who know how much we spend each year for drink and for our army; for extravagance and show—will understand what I mean. Oh, *it* is grievous to see how much is being squandered to no purpose on all these things, when our toiling masses are sinking deeper and deeper into misery and need! And where is the cure? It seems beyond our reach. Our wisdom, with its parliaments, its learned articles, its congresses, seems at its wits' end and nonplussed. At this very hour, for want of something better, millions of men are under arms to keep the hungry and weak from further devouring the flourishing and fat. For God Himself is bringing Egypt to despair that it may learn the need of that Jesus who—like Joseph once—is now hidden from its view. Then these Bibles shall be searched for guidance, and places of Christian worship shall be crowded: and the Rejected One shall reign, and his bride shall be given Him. Then shall earth rejoice; for He cometh to rule in equity, and his reign is goodwill to men!

It may be that seven years of famine have been passing over you, devouring all that you had accumulated in happy bygone times, and leaving you bare. Do you not guess the reason? There is a rejected Saviour transferred to some obscure dungeon in your heart. There never can be prosperity or peace so long as He is there. Seek Him forthwith. Cause thyself to run to Him. Ask Him to forgive years of shameful neglect. Reinstate Him on the throne. Give the reins of power into his hand. And He shall restore to thee the years that the cankerworm has eaten.

THE HOLY SPIRIT.

Holy Spirit! heavenly Dove,
Come in power, breathe life and love;
Show the brightness of thy face,
Testify of Jesus' grace.
Cleanse each thought, control each word,
All thy gracious aid afford;
Then our lives henceforth shall be
Bright and beautiful in Thee!

We are dark, be Thou our light;
We are weak, be Thou our might;
We are sinful, make us pure;
We are wavering, us assure;
We are weary, give us rest;
We are lonely, be our Guest;
We are restless, end our strife;
We are dying, give us life.

Love implant in us, O Lord—
Joy in Christ to each accord;
In his Peace let all be blest,
With Long-suffering send us rest.
Gentleness and Goodness give,
Faith bestow that we may live;
Teach us Meekness every hour,
Self-control increase in power.

This thy fruit in loved ones grown,
Nourished is by Thee alone;
Thou the living Spirit art,
Unto us thy grace impart,
And when earthly fruit is dust,
Thine shall flourish in the just.
Lord! this fruit from Thee is found,
Let it in my life abound. Amen.

Llucen.

Children in Manchester.

A number of workers connected with different denominations in Manchester have for some time past felt the need of special efforts to reach the children of that city, and with that object in view have banded themselves together under the name of the Manchester Children's Mission, to work in harmony with the Children's Special Service Mission. Their first effort is to be made in North Manchester, where a large public hall has been taken for the purpose, in which Mr. Hutchinson, of the C.S.S.M., has promised to conduct a mission for children from October 8 to 15. A preliminary meeting to make arrangements was held in Gay-street Mission Hall on Saturday, August 27, under the presidency of Rev. F. J. Horsefield, rector of the Albert Memorial Church. Mr. G. R. Kirlew gave some details, showing that whilst the object of the mission will, of course, be the winning of children to Christ, it is felt that an indirect benefit will be attained by their bringing together workers from the various places of worship in the neighbourhood.

ASBURY PARK, U.S.A.—The Interdenominational Bible Conference at Asbury Park, under the leadership of Dr. L. W. Munhall, closed on August 16. The last day's sessions were more largely attended than ever. There was a Bible reading on the Cherubim by Rev. Dr. D. M. Stearns, of Scranton, and an address on the Second Coming of Christ, by Dr. Nathaniel West, of Cincinnati.

IN LUTHER'S LAND.

Among the green hills of Thuringia Luther made his translation of the Bible. At some hours' distance is Magdeburg, which the reformer called Gottes Kanzel (God's pulpit), but which Pastor Jellinghaus now describes as Satan's pulpit—because of the atheism and materialism which emanate from it.

Among these deeply-wooded mountains picturesquely nestles the little town of Blankenburg, overshadowed by the mighty ruins of the Greifenstein (said to be the largest ruin in Germany), where, in 1307, the German Emperor Gunther was born. The pine woods of the Schwarzathal and the pine baths make this a health resort, of which, in this respect, our own Bournemouth affords some example.

It has been my very pleasant privilege to spend nearly a week in this lovely region, under the roof of a lady of highest culture, socially and spiritually, living in primitive simplicity among her little family of adopted orphan children.

After thirteen years' experience of mission work in Brandesoda, in the province of Saxony (which many of our readers will remember), Fraulein von Weling, seven years ago, came to Blankenburg, possessed with the same desire that actuated the sainted William Pennefather, nearly thirty years before, to gather together on one platform the children of God that were scattered abroad in England. Thuringia is called the "heart of Germany," and here this Christian lady desired to see united together God's scattered children. She passed through the same experience as her English predecessor, inasmuch as all her friends said that it never could be done. These pioneers of manifested Christian unity had more discouragement then our great dreamer to put forth his dream. John Bunyan tells us that "some said, 'Print it, John,' and some said 'Don't.'" But there were none to say to these dreamers of unity, "Do it"; all said "Don't." The encouragement to give bodily form to their dream of unity came only from the Spirit within them. But the Spirit had his way, and as the first gathering together at Barnet was blessed of God and became the parent of a multiplying family of such conventions, so doubtless the Philadelphian seed planted among these smiling valleys and these fruitful hills will go on increasing until Germany echoes from end to end with the joy and praise of "united brethren" and "friends of God."

It was in 1886 that Fraulein von Weling removed o Blankenburg as affording a larger and more needy sphere of work. An old physician had lived for years in this house, and prayed that God would send some one to carry on evangelistic mission in the locality; and when Fraulein von Weling came seven years ago, the old physician's share of the work was done, and "he was not, for God took him." The house is now called "Alliance House," but the townspeople call it "The Holy House," and the people who dwell in it "the saints." Even the horse is called "The Holy Horse," sometimes in mockery, sometimes with respect. In cases of need and of illness people send to ask for prayer, and a strange awe sometimes seems to possess them, as though the saints were inhabitants of another world.

The work carried on by Fraulein von Weling is admirably aided by Pastor Gustave A. Kaiser, who enjoyed the advantage of a training under the late Professor Christlieb, of Bonn. He passed through a deep sorrow in the death of his young wife and their child, a few months apart, and this deeper training has enabled him to enter with sympathy into the trials and sorrows of the people among whom he labours.

Two years ago these friends commenced a paper on the lines of the Evangelical Alliance, called the *Evangelisches Allianz-blatt*, and which is issued from this Alliance House.

I might have said it is conducted on the lines of this paper, and its experiences are like our own, in continual testimony of blessing received in many ways by the children of God whom it holds together by ties of Christian love and labour, entirely irrespective of denominational distinctions.

I have not space, nor is it needful, to trace particularly the progress of the Conference during the past seven years, nor to reproduce the addresses during the past week. Enough to say that our well-loved and revered brother, Dr. Baedeker, a son of consolation, like Barnabas, has been their moving spirit; that Pastor Theodor Jellinghaus, of Gütergotz (one of the many Continental pastors who entered upon a new experience at Oxford in 1874, and since well known in Germany by his book on full present salvation through Christ), has been the chief speaker; that Pastor Ernest Gebhardt, whom they call the German Sankey, and in the words of his own hymn, "Immer fröhlich," "Ever Happy," has led the song and brightened the meetings with his smiling face and cheery voice; that while the character of the meetings has been—somewhat of Mildmay and somewhat of Keswick, it has been more of its own, and all of Christ.

Nine nationalities and as many denominations were represented by those who took part in the meetings, including Pastor Büttner, of Kelbra (at the foot of the great Kyffhauser, where Barbarossa is said to sleep), and several other Lutheran pastors; Mr. and Mrs. de Neufville, of Frankfort-on-the-Maine (of this gentleman and his remarkable mission-work in that city I shall have more to say in an early number; Col. Von Knobelsdorff, of Berlin, the leader of the advancing Blue Cross Gospel Temperance movement in Germany of whom also more to follow; the Baroness von Langenau, widow of a former Austrian Ambassador to St. Petersburg, who, having lost her husband and her only son, has devoted herself to the work of the Lord in Vienna, in connexion with the Wesleyans, whose cause she largely supports by her means and by her personal influence. Dr. John Gritton also represented the Evangelical Alliance.

Special attention was given to reports of the various missions represented, and to cases of successful individual effort. I must particularly mention the mission immediately connected with the Alliance House. There are here nine little boys and one girl, of ages varying from three to twelve, from all parts of Germany, and one from Ireland. This work, like all the rest, is carried on entirely in faith on God. Gospel meetings, prayer meetings, mothers' meeting, Sunday-school meetings for men and for young women, and other gatherings, are part of the ordinary work.

In connection with this is a mission among the large villages of the Schwarza valleys and hills, where an evangelist is stationed, whose Bible and tract distribution is a very effective addition to his work. The population is largely engaged in artistic porcelain painting, glass-blowing, doll making, and other forms of home industry. They are an intelligent people, but have been utterly indifferent to religion. After Reformation times there existed a severe orthodoxy; then came a century of a deadly rationalism; followed in its turn by a wishy-washy and lifeless form of orthodoxy. The people come, however, in numbers to the meetings, and often walk several miles to obtain a Bible. Here it is greatly desired to build a mission hall. Hitherto the meetings have had to be held in public-houses, and when some of the congregation would remain to drink, opponents have made use of this to discredit the work.

This Gospel testimony has not been given without results. For example, one man who has been brought to the Lord was the means of his sister's conversion, the wife of a miller in a distant village. The husband, though not himself having received the truth, not only consented to a meeting being held regularly at his house, but goes himself from house to house, and shows the greatest interest in getting the people in. He has given up doing business on Sundays, and is a hopeful case. From other distant villages come earnest requests that similar Gospel meetings may be established there also.

Hundreds of Italian navvies are laying railway lines in Germany, many in Thuringia. For the past two years advantage has been taken of this opportunity by our friends at the Alliance House, and the Gospel has been preached to hundreds, who receive it eagerly. On account of the frequent change of place, their countrymen in other localities hear of it, and letters come to the Alliance House for Bibles and Testaments for themselves and their comrades. Thus large numbers of these books have been circulated among them throughout Germany, for which the men willingly pay postage not only for themselves, but for their comrades. To our dear and zealous friend Mrs. Robertson, of Hampstead, this mission, like many others, is deeply indebted for Bibles for this free distribution.

The Italians are a sober people, but in Germany, having no homes, they naturally drift into the public-houses. It was an encouraging incident that on the morning of the day when a meeting was to be held in a dancing saloon the word was passed among them that nothing should be drunk all day, because the meeting was to be held at night.

The natural effect of all this is that every year there have been conversions in the Alliance House, servants, guests, and neighbours. The testimony of the tutor, a very experienced teacher, is that the orphans are remarkably different from other children, especially as to their clear perception of what is sin. They have their little prayer-meeting and Bible readings, and the present desire of most of them is that they may become missionaries. This delightful neighbourhood presents every attraction for a Christian holiday; for a health resort; for pedestrian excursions; and for a more lengthened sojourn by young men or others to learn the German language. Facilities exist in the Alliance House for this purpose. The terms are remarkably moderate, three and a-half to five marks (8s. 6d. to 5s.) per day, or for a longer stay from 21s. to 30s. per week. Whatever profits there may be, are devoted to the maintenance of the mission and the support of the orphans.

I can only express the fervent hope that many readers may avail themselves of these advantages, to the help of the work and their own benefit.

P.S.—There are more Blankenburgs than one. This is Blankenburg in Schwarzathal in Thuringia, Germany. R. C. MORGAN.

Allianz-haus, Sept. 3.

MISS MACPHERSON'S WORK.

MY DEAR FRIENDS,—It is with a very thankful heart I write to express my gratitude to you, dear readers of THE CHRISTIAN, who have sent contributions to this old-established work during the past year. May the sweet promise in Isa. lviii. 10, 11, be yours in rich experience. Dawnings of light, meridian clearness, constant guidance, fulness of joy, spiritual health, fruitfulness, making you a blessing to others.

The outlook of the coming winter, should it be severe, betokens an unusual amount of distress, as *work* and *money* are very scarce everywhere. Receiving and training destitute orphans, both boys and girls, has been our peculiar work for nearly thirty years, since we undertook the first poor boy from Mr. George Holland's day school. We exclaim with thanksgiving, "What hath God wrought!" Since then 5,730 have been carefully started in life, and superintended by correspondence and a yearly visit in Canada, mostly by a former Christian schoolmaster.

The following peep, by letter, into our Canadian Home this week shows how of one mind we all are for the children's *individual* and *best welfare*.

"Our children (the sixty-sixth party and fourth sent during the past summer) are finding homes gradually. The wee boy, I am glad to say, has gone to be adopted by a nice couple, who *longed* for a small boy. He was so shy of strangers, I was afraid his new 'ma' would get disheartened, so I brought a few other little fellows into the room, and they soon made themselves at home with her. A few candies did the rest. They write to say he is very happy. The Russian brother and sister are together; they were so pleased to go to the same home and where their Judo-German would be understood. Hettie B. has come for a holiday. The first thing, she said to me when we were alone, was, 'Can I be a Christian? I do want to be one, and have tried; please tell me how.' I thank God that she can now sing 'Happy day.' She speaks, looks, and acts as though she understands the meaning of it now. Another who was sent home from an unsuitable place by our visitors, and whom I am trying to teach to be handy in the house, said to me, 'I would never have gone to heaven if I had not been made to come back to the home,' and, poor girl, how much she had dreaded coming, for they had told her she would be punished. One little girl writes to-day, 'I am so happy, for I have so many aunts and cousins; more than I ever had in my life.'"

It is a very happy service, thus to give joy to the heart of Jesus Christ in toiling on day by day, *receiving* all from his bounteous hand and abounding "more and more." In Canada our applications were 600 the past season; we were able only to supply half that number.

We never contract debt, and endeavour to use most carefully the money sent for rescue work (£10 each child). Many needy ones are waiting to be taken in. Through the tested faithfulness of our God since 1866 the widows' fund has been a cruse that has never failed, and the weekly sixpence and bag of food, it is still as your almoners our privilege to dispense.

All last winter about a thousand a week of poor and needy children had a good dinner of soup and bread.

An invalid kitchen, a good nurse, a kind Bible-woman soothed the last hours of many a dying one amid these surging masses.

All was ministered prayerfully and for the Master's sake, and called forth tender gratitude on the part of the sick and suffering.

We crave an interest in your prayers that the hundreds of young men and young women who, upon different weekday evenings through the winter months, are formed into self-improvement classes by a staff of voluntary workers, should result in great spiritual blessing upon the surrounding neighbourhood. Yea, that during this winter may be seen much revival power and the Lord Jesus exalted in our midst as never heretofore.—Yours ever, most gratefully, ANNIE MACPHERSON.

The Home of Industry, 29, Bethnal Green-road, E.

GREAT GEORGE STREET CHAPEL, LIVERPOOL.—Mr. George Wise has delivered a course of five addresses at the above P.S.A. on apologetic subjects, which have been remarkably well received by the vast numbers attending. Nearly 100 men have joined the P.S.A. during the month, and many pledges have been taken.

Sea Side Papers.

DEEP-SEA SOUNDINGS.

From tides, and winds, and waves,
From shipwrecks of the deep,
From parted anchors here,
Pass over to thy rest,
The rest of God.
—Horatius Bonar.

Perhaps nothing has created more perplexity in respect of the earth that is to be than the announcement "there shall be no more sea." It is not that there would be no gain in the loss. It is easy to run the eye over many items of gain—real nuggets and no mere gold-dust—such as the absence of storms and shipwrecks, the deliverance from weary heartaches, and from suspense oftentimes worse than death, the saving to life and property; and yet if there would be gain in the loss, it seems no less certain there would be loss in the gain. The sea, which so despoils and devastates, enriches. The balmy breath of the sea has healing in its wings. And in how many aspects is the great wide sea companionable? It dovetails without effort into any passing mood or fancy. Though no sorcerer, it fascinates. In point of adaptation the sea is a chameleon, linking itself on to any variety of mental state, loosing you from your moorings, and bearing you out to sea until insensibly the sadness melts away, and the soul, like the sea all around, shimmers in the golden light.

It is hard to reconcile one's self to the loss of the sea—hard to believe that that which whispers to us so much now of Paradise and of God should have no place in the new heavens and new earth; hard to say "Farewell" to a companion which seemed almost instinct with conscious life, and in whose throb, whose rhythm, whose light-hearted ripple and sportive play with sunbeam we had so often found solace for care, and wing for inspiration! Must it be that the knell shall sound and the sea—the glorious sea, the home of romance, the pavement of Jehovah's steps, the ground gemmed so often with the crown jewels of heaven—be no more? Is the time to come when that image of God's immeasurable peace, a restful sea, shall no more hush our souls in repose, and bid us be at rest? The idea is hard to entertain.

We know, indeed, that there is another side. The weeping prophet says, "There is sorrow on the sea; it cannot be quiet;" and many to-day with the salt tears in their eyes utter the same moan. The sea forgets: she loses sight of distinctions that seem all the world to us. Her freaks are full of incredible cruelties. She washes from the deck, near the Lizard Head, a beloved son that five minutes before handed to the pilot a letter to take to his mother at a port almost within sight. The mother gets the telegram of the death and the letter telling of bounding life and home-sickness, by two messengers treading on each other's heels. We enter the shadowed home to weep and to pray. Where in the realm of tragedy can anything more heart-rending be found? And yet such like things are

THE SEA'S DAILY PERFORMANCES.

We believe it is John Stuart Mill who somewhere has given expression to this idea—the wording is our own—"Men are every now and then sentenced to death for deeds not half so extreme as occur in the ordinary play of nature's operations." Yes, and the sea is prime actor in the same. But we cannot miscall thee, O Sea. Thou art God's minister, and if thou tellest of his severity, and of his ways which are past finding out, thou tellest also of his goodness. Thou waterest the earth and enrichest it. It is clothed with verdure because of thy open hand. If wreck is in thy train, and thou takest much treasure to thyself, still what would the earth be without thee, O Sea, and how can there be a rejuvenated world if thou art buried?

Virtually the sea is the physical saviour of the globe. But for the sea "our fair green planet would become like the moon, a heap of brown volcanic rocks and deserts, lifeless and worthless as the slag cast out of a furnace."

Yet there is an evangel in the words "There shall be no more sea." The outgoings of the sea carry into force against the human race a penal enactment. The sea is the great instrument of separation. The sea has thrown an enormous stretch of waters between the races and families of mankind; and the human race, thus violently disrupted, has chosen many dissimilar points of departure; the weak have been left to struggle with their weakness, and the strong to grow stronger in their might; in some cases the tide of progress has ebbed, in others flowed, while nowhere on the habitable earth has there been any steady, strong pulsation of a common fatherland telling that the stock of humanity is one.

The evil incident to this state of things is not, however, altogether unrelieved. Better enforced separation where sin is than a union founded on irreligious confederation. It is too much forgotten that the fall of man, which was fatal to the bond of Divine sonship, was equally fatal to the bond of human brotherhood. The necessary consequence of man's departure from God was his separation from his kind. The fall, in fact, made it safer for man to be away from his fellow that in communistic relations with him. To stay together when God was forsaken; to raise a monument to human unity after unfurling the standard of rebellion against the Fatherhood of God; above all, to maintain an alliance in sin, fellowship in holiness being no longer in the circle of man's desires—would have been to let confusion become more confounded and human society

DRIFT INTO A PANDEMONIUM.

It is not, then, alone in justice, but also in mercy, that God has requisitioned the sea to stand as sentinel over man's misdoing. The sea which divides preserves, and the waters which keep apart the disjointed members of our race shall cease to be when the Healer of divisions shall have made all things new.

It is in the light of this truth the prophetic word in respect of the sea is to be construed. We should stultify the first principles of the Gospel did we not hail it as the pledge of eventual triumph over division, as God's ensign announcing the dawn of universal brotherhood on the earth. Hence the early Church had all things in common; while the baptism of the Spirit enabled her to make known, from the platform of a common stock, in the vulgate of every people under heaven, a common salvation. The Gospel involves the bridging of the seas, the union of hearts and hands now so distant, the interchange of fraternal greetings and pledges, whereby all the nations of the earth may know that they dwell beneath the same Father's roof.

In the new heavens and the new earth the sea is no more, for the like reason that time is there no more. Not that then duration has ceased to be. An hour will be an hour then as now. But time in the new earth will be no more because its mission will then be ended, its business done with for ever. So, we think, in regard to the sea. Like time, the sea has a mission which cannot enter the everlasting age; and when that mission is fulfilled the sea ceases to be. Its character is changed and its personality lost. But may we not hope that, like time, it will emerge again under another form and flow on for a new object?

Leaving this point, it is interesting to note that seafaring has an important part to play IN THE PROPHETIC SCHEME as it concerns millennial times.

Thus, Isaiah lx. 9, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver, and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee." Without going into the ramifications of prophecy, we need only now point out, what few who have studied in this field will deny, that prophecy has two sides, a side appertaining to the Jews and another appertaining to the Gentiles; or, in other words, prophecy contemplates on the one hand the restoration of the Jews and the blessing in Christ of all nations. Paul's argument in Romans xi. is in effect this—If sentence against the Jews wrought in behalf of the Gentiles, how much more shall the return of the Divine favour upon them enlarge the circle of blessing to the Gentile communities!

But as we look forward to that time and try to focus the scene by means of the prophetic glass, we find that one important feature rises into bold relief, and that is that all nations are not in the same attitude towards the working out of the Divine plan. Some sympathise with, and others are antagonistic to, the Divine idea. Ezekiel xxxviii. and xxxix. should be carefully read on this point. Leaving all details out of account, the general fact is plain that the great northern nations represented by Rosh, Meshech, Tubal, and Gog are hostile to the Divine plan, whereas the maritime community of modern times, as set forth in Tarshish with her ships and young lions, are in sympathy with the same, and take action accordingly. Hence the prominence given to Tarshish and the Isles in Isa. lx. 9, and further, the place assigned them by Ezekiel xxxviii. 13, "Then shall Sheba, Dedan, and the merchants of Tarshish, with all the young lions thereof, say unto thee (Prince of Rosh, Meshech, Tubal), Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold; to take away cattle and goods, to take a great spoil?"

The proof that identifies Britain with the merchant princes of Tarshish in prophetic Scripture may not be satisfactory to all; still, if this interpretation miscarries it is difficult to see how any other can hit the mark, or even suggest itself to the imagination. Either the proof is relevant, or we must hold the matter in abeyance till future results greatly alter the present condition of affairs among the nations of the earth.

Converging, then, these prophetic rays to a point, we see, certainly from afar, but yet with some distinctness, the outline of the general maritime future. The abundance of the seas, in the final issue, is on the side of the Lord. There is a coming to the help of the Lord against the mighty on the part of the leading maritime power or powers. If this does not mark out our sea-girt isle, we must await a development of things of which at present there is no promise. If it does, it is a happy augury.

James Douglas.

DR. NEWMAN HALL ON THE KESWICK CONVENTION.

Dr. Newman Hall, who was present at Keswick this year, thus describes his general impression of its nature and tendency:—

"I felt as I never felt before, the real unity of believers. While many discussions have taken place respecting *methods* of unity, here was the *reality*. There was no consciousness of any difference. We were in a higher atmosphere than that of denominational distinctions. No one thought of inquiring, 'To what Church do you belong?' The motto in front of the great tent was realised,—'All one in Christ Jesus.'

"Nothing was said by the speakers to indicate what church he represented. No such representation was attempted, but Christian brotherhood alone. In the fervent prayers and praises, and the vital truths expounded, all varieties of organisation and nomenclature were forgotten. Does not this indicate the best lines for Christian union?—not so much combining systems as blending hearts, so that variations of dress may the more illustrate identity of the living body it clothes?

"I was glad to have a misconception removed—that the doctrine of Christian Perfection was taught in a way unscriptural and impracticable. I expected to hear from at least one or two speakers that positive perfection of character was attainable by simple faith, just as forgiveness of sin and escape from its penalty. But what we heard from one after another was this—that true faith in Christ has its fruit in obedience and conformity to Christ—that for this we should watch and pray and trust, never content with present attainments, but ever reaching forth to something higher, and at our very best ackowledging how vast the distance between our moral condition and the perfect holiness of Christ; so that we shall never get beyond the need of the daily prayer, 'Forgive us our trespasses,' while never ceasing to go 'forward unto perfection.' It seemed to me to be the old truth I had always found in the Bible, and which I had always preached. The difference was that this doctrine was urged with a clearness, devoutness, persistence, and impressiveness new to my experience, and most helpful to my own soul. I think the general feeling of all present was that we 'sat together in heavenly places in Christ Jesus.'"

THE BASEL MISSIONARY SOCIETY reports an income for 1891 of £51,416 and an expenditure of £52,064. Nearly £12,000 of the income is collected in halfpence. The baptisms from heathenism at the various stations were as follows—in India, 351; in China, 113; on the Gold Coast, 614; in the Camaroons, 175. In connection with the Mission there are altogether 24,622 church members, and the total number of scholars is 10,934.

BLESSING IN INDIA.—This morning, writes the Rev. H. M. M. Hackett, we had a specially interesting baptismal service in our College Chapel at Allahabad. The Khansamah, his wife, and three sons were baptized. An engineer and his eldest son are coming in to be baptized next Sunday. The wife and children are to follow. It is a time of great blessing. A Bengali doctor, and also a teacher (a B.A.), with his wife, have been baptized. These family baptisms are the best by far.

REV. JOHN McNEILL IN SCOTLAND.

A North of Scotland correspondent writes:—The Rev. John McNeill has just concluded a three-days' mission in Elgin and neighbourhood. His visit will be long memorable. Some of us, like the present writer, had never heard Mr. McNeill before, and although our expectations were high, we can truly say, with one of our local papers not accustomed to gush, that "the half was not told." We thank God for the gift He has given his servant, and for the fruit of that gift at present amongst us. We shall follow him with our prayers, and we beg earnestly to commend him to the prayers of God's people everywhere, assured that there is nothing the devoted evangelist will value more than this. Mr. McNeill began work in Elgin on Thursday evening in the new Town Hall, which holds 1,200, and which, save a few seats at the back of the gallery, was full, inconveniently so in the lower part. He addressed with great point and power from Psalm cxix. 59, 60—"I thought on my ways," etc. Several hundreds stayed for the after meeting, a deeply impressive one, and evidence was given of inquirers being led into the light.

On Friday, the weekly market day in Elgin, an open-air meeting was held at 3 p.m., on the "Plain-stones," the most public place in the little city, where the High-street broadens into an open space, and around which farmers and country people meet. An audience of at least a thousand congregated about the preacher, a large proportion being farmers from twenty miles around and upwards. Mr. McNeill preached from Isaiah xlv. 22: "Look unto Me and be ye saved," etc. He referred at the outset to the interest attaching to the text in connection with Mr. Spurgeon's conversion, and illustrated in a happy and home-coming way what is meant by looking to Christ for salvation. He dwelt on the security guaranteed—"for I am God," etc.—introducing it most appropriately for his audience, and with a stroke of humour that told well, by reference to masters desiring a character of the servants they engaged, and servants sometimes of their intending masters. Many, we doubt not, carried away from this service seeds of Gospel truths in their hearts, to germinate and bear fruit unto life eternal.

Thursday night in the Town Hall was a great meeting, the hall filled in every part, and the preacher in splendid form. Blind Bartimeus was the subject. We had heard of it in Mr. McNeill's hands before, but it was another thing to hear it and to feel as we did, and as hundreds seem to do, the power of the Holy Ghost with the Word in our hearts. An increasing number at the after meeting professed to be seeking the Saviour, and an increased number to have found Him.

On Sabbath morning Mr. McNeill preached in the Free Church of Alves to a crowded congregation, in this way giving a benefit to a very wide rural district. In the afternoon he preached on the Lady-hill, Elgin, to an audience which those most accustomed to estimate reckon at between five and six thousand. The preacher stood near the foot of the hill, on its western side, the congregation dense around him, and straggling away more loosely up to the summit. His fine voice was heard in its lowest notes to the extremities. The subject was the twenty-third Psalm, on which he spoke for more than an hour, but all were held with solemn and rapt and ever-growing interest to the end. In the evening, after the ordinary church services, Mr. McNeill held his closing meeting in the Town Hall. The hall, passages, gallery, orchestra, and wide corridors were crowded, and many had to go away. All classes in Elgin, from the highest to the lowest, were well represented, and ministers of all denominations were present. The subject was the Passover night; a familiar topic, but there was nothing hackneyed in the handling of it. The cross, substitution, the blood and its redeeming power were made to stand out with a clearness and majesty most refreshing to the hearts of lovers of the old Gospel, and with conviction and persuasion—as an observer might judge—to the minds and hearts of many who had not seen the glory and felt the power of these truths before.

Among strangers present we observed Mr. James E. Mathieson, of London, presently sojourning at Cullen, who led in prayer the first night, fervently asking for a large blessing, which there is good evidence has been already granted, and which, we have no doubt, will further show itself. Mr. McNeill seems to have benefited much by his month's partial rest and holiday at Braemar, and goes at his work "like a giant refreshed." He has no doubt great natural gifts, both of intellect and imagination, can make happy use of Shakespeare, Tennyson, and other poets, and his University culture peeps out from behind. His illustrations are strikingly simple and apt, as well as original and elevated. His oratorical and dramatic power is delightful. But thank God for the high consecration of all, for the power of the Spirit, for the consuming earnestness, and for the simplicity and godly sincerity with which he seeks to lead men to the one Saviour. From Elgin he proceeds to Grantown for a three days' mission, and thereafter, we believe, to Ireland. May the Lord strengthen and uphold his servant, and cheer his Church everywhere by tokens for good through his labours!

MR. VARLEY'S FAREWELL.

Mr. Henry Varley, the well-known evangelist, left London for Melbourne on Friday last to overtake the Australian mail steamer of the previous week at Naples. He had not intended leaving England quite so early in the autumn, and was, in fact, engaged in evangelistic work in the West of England, when the tidings of the death of a beloved married daughter, in Melbourne, altered all his plans, and caused him to desire to rejoin Mrs. Varley and his family in that city as soon as possible.

The noon prayer meeting at the Y.M.C.A., Aldersgate-street, was last Thursday improvised into a farewell meeting, where many friends who had heard of the informal gathering assembled to commend their departing friend to the Lord. Mr. Varley gave a brief address, first reading Ps. ciii., which he said drew a striking picture of the instability, change, and vanity of earth, and the unchanging stability of the things of God. Mr. Varley hopes after spending a few weeks in Australia to proceed to India, with a view of evangelising amongst the Brahmins in that vast empire. He hopes to commence work very shortly in Calcutta. Mr. Varley gave some touching incidents in connection with the early decision for Christ of his deceased daughter, and of her consecrated life. In closing his remarks, he spoke of his desire to leave England on the best of terms with all men. He had no hostile feeling against a single man, although he had felt bound to protest with all vehemence against the heresies of some modern teachers. He earnestly craved a sustained interest in the prayers of Christian friends that God would graciously strengthen him and use him for his glory in the proposed campaign in India. Very many earnest prayers were offered during the meeting for Mr. Varley, his voyage and mission, for Mrs. Varley and the bereaved family, and for the little baby girl who survives her mother.

THE LATE MR. WEATHERLEY.

There was a large gathering at Highgate Cemetery on Thursday last, when the remains of this faithful Christian worker were laid to rest. The various institutions with which he had cast his lot had brought him into touch with rich and poor alike, and it was evident that both classes were well represented around his grave. That he had been a friend to the needy, the grief of many present who were amongst the poor of this world clearly showed.

A contingent of lads from the Postal Telegraph Department, and another from the Homes for Little Boys at Farningham and Swanley, added the mute testimony of their presence to the esteem in which his work among them was held.

A short service had previously been held at his residence, conducted by Rev. Hudson Taylor, of the China Inland Mission. In the cemetery chapel, Rev. Geo. Savage, a very old friend of the family, officiated. The speakers at the grave were Mr. Benjamin Clarke, secretary of the Home for Little Boys, Mr. Gerald Hunnybun, of Huntingdon, and Mr. Sykes. Mr. Clarke addressed a few words to the boys, showed that Mr. Weatherley's interest in Christian work was due to his love for God; and urged that the best tribute the lads present could give to his memory was to yield themselves to the service of the same Master.

Mr. Hunnybun spoke of a friendship lasting nearly a quarter of a century, and depicted the ever ready manner in which Mr. Weatherley had always taken the sorrows of others upon himself. He was now *at rest, with Christ*, and *at home*, but his influence would long remain.

Mr. Sykes followed with a reference to a work at Grafton-street, Seven Dials, in which Mr. Weatherley interested himself thirty-five years ago. Many a rough wild lad, brought under the influence of that mission, has grown up to manhood a credit to society, and a blessing to his fellow men.

Earnest appeals were also made to any standing by who as yet had not placed their trust in the Saviour who had been Mr. Weatherley's friend and guide in life, and his comfort in the hour of death.

Let me describe some causes of unbelief. A drowsy inobservance and carelessness which do not mind the concerns of the soul, or regard the means of God for its conversion. A bad judgment, corrupted with prejudicate notions and partial inclinations to falsehood.—*Dr. Barrow.*

DR. TALMAGE IN HYDE PARK.

For twenty-one years the Hyde Park Mission has carried on Gospel services in Hyde Park, and in recent years these have been held during the summer season each Sunday morning, afternoon, and evening, as well as on Tuesday and Saturday evenings. Amongst the dense throngs of pleasure-seekers resorting to the Park these services have awakened some attention, and, arresting the steps of numberless passers-by, have been the means of reaching many hearts, and leading them to the Saviour. Not a few now witnessing for Christ at home and abroad were first of all convicted of sin and aroused to a sense of need by the faithful words spoken in the Park.

Some remarkable gatherings have taken place during these twenty-one years, and strange scenes have been witnessed, but we doubt if the assemblage of Sunday evening has been hitherto paralleled. The announcement, widely made, that Dr. Talmage intended to speak in the Park on the eve of his return to New York sufficed to bring crowds anxious to hear the great preacher. The usual congregation numbers, it is computed, about four thousand, and this unwontedly large throng attracts the attention of the passers-by, who stop to swell the crowd. But on Sunday evening that number was doubled if not trebled.

Mr. Cook's choir, many of them, as was stated, themselves Park converts, mustered in full strength, and sang vigorously and well. A wagonette served as platform, with the large mission banner for sounding board and standard. After the opening service of song, led by Mr. Charles Cook, prayer was offered, and Psalm xxiii. read by Dr. Louis Klopsch.

Dr. Talmage stepped to the front, and having, by way of prelude, expressed his sense of the value of open-air preaching, and his appreciation of Mr Cook's work, delivered, in clear ringing tones, a racy address full of pungent points and direct home thrusts on the text, "Come thou and all thy house into the Ark." One could not but rejoice that so many listened so attentively to the Gospel so clearly set forth.

At the close of the service, Dr. Talmage and his friends adjourned to Hyde Park Hall, and addressed the congregation there, with the result that a large number sought an interest in the prayers of God's people, seeking that night to enter the ark of safety. Dr. Talmage very generously gave £5 towards the £100 needed to close the accounts of the mission free of debt; and his friend also gave £5. We should rejoice to know that this important work was clear of all liabilities. Mr. Cook's address is 6, Frithville-gardens, Shepherd's Bush, London, W.

We should add that Dr. Talmage was announced to deliver his farewell address in London in the Crystal Palace on Wednesday evening (7th inst.), leaving the following day for Belfast and Dublin, and embarking at Queenstown on board the s.s. *Paris* on the 15th inst. on his homeward voyage.

Shaftesbury Institute, Herne Hill.

During eight years 400 fallen girls have been rescued through this institute, and are in a quiet way doing well. The hon. directress, Mrs. Alex. Wm. Cunningham, 5, Railton-road, says:—"It often brings tears to my eyes when these poor girls come in to me, telling me their little difficulties, which, with God's help, are smoothed away; then, with a motherly kiss such as I would give my own daughter, God often enables me to send them away happy. It would be a great grief to me to give up this useful branch of the work, but I am completely crippled for funds." There is a Crêche for children, with an annual attendance of 4,029; and the work among lads has gone on with varying success during the year. Some of the elder boys have started a "company" for window-cleaning and are doing well at the industry which they have thus devised.

CAMBORNE.—The Town and District mission has had for a fortnight the assistance of the Misses Fleetwood, who have been on holiday, and whose singing has been the means of touching many hearts. We are looking forward during the winter for the great power of God to rest upon us. The Band of Hope and Sunday School is in a splendid condition, and the Gospel services on Sunday nights are crowded out.—G. W. Clegg

THE "BROAD AND NARROW WAY" PICTURE.—Mr. Frank Cockrem, Assistant Secretary of the Open-Air Mission, hopes to continue lecturing on the late Mr. Gawin Kirkham's large copy of this picture, and will be assisted, as Mr. Kirkham was, by Mr. Charles L. Young, of Mildmay. The lecture will be in aid of the funds of the Open-Air Mission, and applications for it should be addressed to Mr. Cockrem, at 14, Duke Street, Adelphi, London, W.C.

The Northfield Convention.

WITH AND WITHOUT MR. MOODY.

It is almost true to say that Mr. Moody discovered this superb New England village. At least, he has revealed it to the world. It is a typical place. Its one long, wide street, parallel to, and some distance back from, the Connecticut; with four rows of superb elms almost as fine as those of New Haven, would make the fortune of any town west of the Hudson. The hills and mountains on either side are very picturesque. The air is fresh and invigorating; the drives very attractive, provided there are frequent rains to lay the dust; and thus far the high prices and fashionable dressing of "resorts" have not invaded Northfield.

But Mr. Moody's school work has wonderfully increased the prosperity of the village. Indeed, the north half of the town, and a new street parallel with the old, as well as a good hotel, are the creation of these schools and their needs. Most people know of Mr. Moody only as the prince of modern evangelists; but his work as a practical educator will live long after his sermons are forgotten. His zeal and wisdom has created here two noble institutions in which some 600 girls and as many boys are being trained in excellent fashion, with the English Bible as the base of both education and character. The aim is to make the pupils self-supporting, apt in any and all of the affairs of daily life. "We want no boy at Mount Hermon," said Mr. Moody, "who can't eat soup with a one-tined fork." He must not be ashamed of manual labour, nor afraid to sleep on a haymow. But this does not mean that the education is solely, or chiefly, industrial. Mount Hermon graduates enter Yale with honour. The cost of each pupil is but 100dol. per year. I know of few places where money can do more good than in enlarging and endowing these schools. It is devoutly to be hoped that Mr. Moody's life may be spared until they are placed on a safe and parmanent basis.

Just now the Christian Conference is attracting the eyes of multitudes to Northfield. Mr. Moody is at work in England, and some of us who have been here repeatedly wondered how the meetings would go on without him, who has always been the centre and inspiration.

The attendance is hardly less than in former years. Several old and favourite speakers are here—Mr. Needham, Dr. Pierson, and Mr. Meyer, of London. Dr. A. J. Gordon, of Boston, is presiding in Mr. Moody's stead. He is a noble man, of superb presence and charming manners. He is one of the most edifying preachers to be heard anywhere; but he lacks that almost indefinable something that makes Mr. Moody an ideal chairman. Dr. Gordon conducts the meetings; Mr. Moody pervades them; his mighty personality is felt in every part of every session. With him in the chair there are no long prayers, and a dull speaker does not get a second hearing. He is sometimes brusque and gives offence, which Dr. Gordon never does; but still every meeting *goes*. A study of these gatherings in successive years leads to the conclusion that to lead a great mass meeting, as to govern a city, one must be a good deal of an autocrat, and something of a tyrant.

Many people, who have not attended these conferences, think them simply gatherings of religious cranks, and avoid coming because they do not care to see an exhibition of riding hobbies. But no mistake could be greater. Of course some men and women come here with axes to grind. But Mr. Moody is notable not least of all for the most robust common sense. He is seldom deceived in any one, and he has abundant courage to say "No." And he is too wise to make this the place of propagating any peculiar tenet in theology.

A day and a-half—four meetings—have been given to foreign missions, for which occasion Dr. Pierson had gathered excellent speakers from different denominations and different lands. Brief mention of the starving people of Northern Siam drew 1,000 dols. from the audience, which, within twenty-four hours, was at its destination and doing its good work.

T. S. Hamlin, D.D.

POINTS IN THE ADDRESSES.

"That great and blessed hope" of the second coming of Christ was held up again and again during the Conference. Dr. Gordon pointed to the Great High Priest within the veil of the heavens, whither He has gone and fixed the anchor of our hope, by and by to draw his believing ones in to Himself, as a vessel is drawn into the harbour. There in the Holy of Holies He stands as our Advocate, and we, waiting without, hear the tinkling bells of the promises which assure us that He is alive. It is ours to watch, to occupy till He come, to keep our garments always white, to purify ourselves even as He is pure.

Dr. A. T. Pierson considered the Second Advent in its Scriptural, Historical, and Spiritual aspects. He interpreted the seven parables of the Kingdom in Matthew xiii., as in combination a complete prophetic picture of this age and its transition to the millennial age to come, and pointed to the history of this dispensation as a fulfilment of the parable-prophecies. He deprecated the disposition to measure and glorify Christianity by statistical tables, the spirit that seeks to estimate quantity rather than quality. In this connection he mentioned the fact, discovered by personal inspection of the records, that the average increase of the membership of Spurgeon's church, during that great man's entire ministry, was 390 souls each year, or more than one per day, and that these were admitted only after the most careful instruction and examination.

Rev. F. B. Meyer's address on "Conscience" was both a revelation and an inspiration to many. He compared the conscience to the central jewel in the high priest's breastplate, on which was graven the name of God, and which grew bright with God's "Yes," and darkened with his "No," as they inquired of Him. So, he said, amid the jewels with which each nature is endowed, there is one most precious jewel in the heart of each of us, namely,

the peerless jewel of conscience.

I think God refers to it when He speaks of the white stone in the Book of Revelation ii. 17. Throughout the book of Revelation the word translated "white" is not the whiteness of snow, but the whiteness of incandescent heat, and the promise seems to mean here that Christ will give to the man that overcomes, the stone, that is, conscience, bathed in the light and fire of his own glorious presence. To put it in other words, we may say that every man has in him the stone, but in most of us it is dim. But Jesus Christ gives to those who overcome a moral victory, a new light in their conscience, so that conscience comes to be a diamond saturated and bathed in the light and power of Himself.

Dr. Pierson delivered two remarkable addresses on the Word of God, speaking with a rush and velocity of thought and language that baffled the pencil of the reporter. The first was on "The Proper Attitude of our Minds towards the Word of God." His first remark was that the Bible challenges criticism, in connection with which he quoted and commented upon John v. 39, and vii. 12; Acts vii. 11; 1 Peter iii. 15. The province of reason, said he, is to weigh evidence; the province of conscience is to weigh right and wrong. Reason asks; 1st. Is this the Word of God? 2nd. What does it teach? 3rd. What relations have its teachings to me? The speaker dwelt at considerable length upon the limits of human knowledge as pertaining to the revelation of God's Word. 1st. There is much we are not to know. Deut. xxix. 29. 2nd. There are paradoxes presented without attempt to reconcile them. 3rd. Man lacks capacity to comprehend the ways of God. 1 Cor. ii. 11. 4th. Even in truth there is sometimes apparent contradiction. 5th. Our present experience supplies no adequate terms to express the things of God. 6th. There is much knowledge we are not yet prepared for. 7th. There are matters that will always transcend our comprehension. 8th. The Bible is a supernatural book, and therefore demands faith for its understanding. 2 Cor. iv. 3 4; Isa. liii.; 1 Psa. cix. 18. 9th. Scientific fact is not to be confounded with sceptical conjecture. One golden thought uttered by Dr. Pierson should be written on every preacher's heart: "*Doubts are not public property, and should not be made public. Only certainties help anybody.*"

Dr. Pierson's second address was on "The Sevenfold Unity of the Bible." It was a brilliant address, of great breadth and depth and height. The sevenfold unity was specified as, organic; historic; didactic; prophetic; scientific; symbolic; and Messianic.

Rev. F. B. Meyer presented very winningly the great privilege of "The Filling of the Spirit." Here are a few of the thoughts presented:—

"If you were filled, five things would happen. First, Jesus Christ would become a living reality to you. The man who is most spirit-filled is most Christ-filled, for the Holy Ghost reveals Christ. Secondly, if you are filled with the Holy Spirit, you will have an undoubted assurance of your sonship; you will have over you a clear vision, and the spirit within will witness to the Saviour, and be an assurance of your relationship to the Father. Thirdly, if you are filled with the Holy Spirit, you will be cleansed from the power and love of indwelling sin; you will be tempted still, but you will find that your inner nature is like a tinder-box, which has become wet or damp. You know well enough how often you strike matches upon a damp tinder-box and they will not ignite; so when a man is filled with the Holy Ghost the Devil will still try to strike his matches upon him, but the man won't respond; he will be so saturated, so to speak, with the Divine influence that there will be no inclination towards the yielding of other days. I do not say that the old nature is eradicated, but I do say that it is kept as torpid as serpents and toads are kept in the winter. They are there, and when the conditions alter they wake up, but just so long as the conditions are kept icy and frosty they are torpid and dead. So the old nature is not eradicated from the soul, but it is kept so utterly quenched and still and inoperative that when temptation comes from outside there is no inclination to yield within. Then, fourthly, when a man is filled with the Holy Ghost he has marvellous power in witnessing for Jesus to others. Some of you who are listening to me perhaps shrink from entering into conversation with people about their souls; you have no power in testimony; you work in the midst of a number of ungodly men, and you never try to stay their foul talk. You have never gathered your child, your nearest, to you and spoken about the Redeemer. Why? Because you have never yet been filled. Because, when you are filled, at once the torrent flows forth. And, fifthly, if you are filled with the Holy Spirit you will be filled with love, perfect love."

"How are we to receive this filling? First, seek the presence of the Holy Spirit, and not the gifts of the Holy Spirit. If you have the former you also have the latter. Secondly, confess the sins of your past life against the Holy Spirit. Thirdly, there must be an intense desire for this great boon. God is not going to give to any one the power of the Spirit, unless there is eager desire for it. Fourthly, there must be fulness of surrender to Jesus; and lastly, we must receive the filling of the Holy Spirit by faith. (Gal. iii. 4)."

Dr. Pierson's last discourse was based on Eph. vi. 10-17, and was the fruit of thirty years of study on the high themes compassed by the text. He found the six pieces of armour in the Christian soldier's equipment exactly and marvellously adapted to meet Satan in six corresponding aspects in which the Word of God represents him, viz.: as Deceiver, Accuser, Hinderer, Liar, Tempter, and Destroyer. The whole armour of God is to be put on in order to meet the wiles of the Devil, and the equipment is so complete that not a single point is pregnable to attack. The head and eyes protected by the helmet of salvation against the Deceiver; the breast and trunk enclosed with the military vest of righteousness against the Accuser; the feet shod with alacrity of the Word of God to meet the Hinderer; the loins girded with truth against the Liar; the hand armed with the sword of the Spirit against the Tempter; and the shield of faith to cover the whole against the Destroyer's fiery darts.

Mr. Meyer preached on the last Sunday morning of the Conference, which was the closing day, to an immense congregation. The sermon was on "Knowing and Believing the Love of God." (1 John ii. 16).

On Sunday afternoon, Mr. H. M. Moore, of Boston, conducted a meeting for prayer and short addresses. Among the speakers were Col. Van Reussellaer, of New York, who represented the Grand Army Mission; Shire Kuroda, a young Japanese student; and Madame Tel Sono, the Japanese reformer, who told her pathetic story of life with telling effect, drawing tears from the eyes and money from the pockets of many for the promotion of her Japanese Christian Training School enterprise.

After an open-air testimony meeting on Round Top, the memorable pine-crowned knoll back of Mr. Moody's house, the closing service of the Conference was held in Stone Hall. Dr. Gordon, the beloved leader, having wisely and faithfully kept the trust committed to him by Mr. Moody, spoke his last good words. Then Mr. Meyer gave his farewell address, followed with a solemn act of consecration sealed with prayer and supplication. "Blest be the tie that binds," was sung, and with the benediction of God upon them, the assembled disciples passed out of the room, some of them to live new lives, and do better work than they had ever known.

I have left no room to speak of the beautiful and inspiring ministry of song in the conference. How could we have done without it? Perhaps many fail to realise how important a part was played by the high and holy ministration of our musical psalmists, Sankey, Stebbins, Towner. How the hearts of the great audience were moved and thrilled, comforted and calmed, lifted and strengthened often, by the breadth of holy song that filled the place of assembly. In many a soul sweet echoes will sing themselves over and over again as the days go by.

H. B. H.

For the Young.

HOW AGNES FOUND GOD'S WORK.

Agnes Wood was in a great hurry one beautiful morning in the bright summer. She washed the dishes with speed, and sang joyously as she hastened about her morning work. The air was balmy, and the green woods looked fresh and delightful. Agnes gazed often toward them, for her mother had given her permission to go that day with Fanny Crosby to gather some of the flowers for the sick at the hospital.

"Poor creatures," said Agnes, "won't they be delighted to have some fresh wild flowers! Don't you think wild flowers seem to mean more and go deeper into your heart than the garden flowers, mother?"

"Yes," said Mrs. Wood, "it always seems as if the wild flowers come more directly from God than cultivated flowers; but, of course, it's only a fancy. I love to see them sprinkled over the green sod, as if they had felt a throb of the love of God away down in the earth, and fairly thronged up like happy thoughts. God writes sweet thoughts to us in the flowers."

Just then the bell rang, and Agnes bounded to the door.

"Here's a letter for you," said a neighbour boy. "I brought it from the office."

"Thank you," said Agnes. "Do open it, mamma. Let's see who it's from."

The handwriting was stiff and inelegant; but Mrs. Wood read:—

Dear Sary,—I'm a comin' out to your house to spend a few weeks. My health is very poor, and there don't seem to be anybody that wants me round. I can do odd jobs, and I know you to be a Christian woman. I'll be there Monday night.—Jane Morrison.

"Oh, dear!" cried Agnes, "what does she want to come for? It will spoil everything."

"Poor old lady!" said Mrs. Wood; "she has a hard, loveless life. We must try and make her comfortable. Let's see; where will we put her?"

Agnes's brow was dark. She was thinking to herself—"No wonder she has a hard life. She's no business to be so queer."

"Yes," said Mrs. Wood, rising from her meditation, "we'll clear out the store-room, and have it fixed comfortable by to-night. It is quiet and sunny, and will just suit poor Aunt Jane. Now, Agnes, if you could help me to move the things this morning—but, oh, you're going to the woods! Well, maybe I can manage it myself. I don't want to have you disappointed."

Agnes' face was very gloomy now, and her tears ready to fall. She knew her mother was not strong enough to undertake such a task. Duty certainly bade her give up her plan for flower gathering.

"I don't care," said Agnes. "It's too bad; but that's always the way. Whenever I think of some plan for doing good, somebody has to spoil it all. Of course, I can't go to the woods and leave you all that work to do; but I think it's real mean. She thinks she can come here whenever she takes a notion!"

"Why, Agnes, you grieve me very much. Perhaps God had a plan for you to do before you had made one. Instead of going away to find work, he has sent it right to your door. Remember, dear, poor Jane is one of Christ's little ones, and she comes in his stead. If our Lord were coming, wouldn't you fly to make everything beautiful for him?"

Agnes walked silently away to her room, tears of disappointment overflowing her eyes. But by-and-bye tears of repentance took their place; and after a while she ran out and threw her arms around her mother, and asked to be forgiven.

When Fanny Crosby called, Agnes came from the storeroom in dustcap and apron, and explained how a dear friend was coming, and she had to stay home to prepare for her. "And, oh, Fanny! won't you please bring me a bunch of flowers for her room? She's sick, you see. I don't know that she'll care anything about them, but somebody will, I'm sure," said Agnes.

Agnes scrubbed and polished the storeroom till it shone. Then the pretty single bed was put up, and made with great care. "If He were coming to sleep here," whispered Agnes, "I couldn't make it any better." The white bed and dainty pillow looked very restful. It was really astonishing how many beautiful ornaments Agnes found for Aunt Jane's room. She draped the white curtains with some of her own dainty ribbons, made a bright cushion for the little rocker, and an ottoman of a low box, spread down a bright piece of carpet for a mat, and robbed her own room of pictures for the walls. When Fanny brought the flowers, she arranged tasty bouquets for the bureau and stand. How fresh and sweet the little room looked, with a glimpse of the woods and sky through the window, and the flowers and whiteness within!

Aunt Jane arrived just at sunset. Agnes ran down the path to meet her. She felt a tender pity creep into her heart as she saw the slow, hesitating steps and the withered little form of the old lady. She was not any relation to Agnes, but she was known everywhere as Aunt Jane, "Oh, child," she exclaimed, as Agnes implanted a hearty kiss on her withered lips, "I didn't know's you'd be glad to see me. It's so seldom folks is nowadays. I knew your mother would. She'd be good to anybody."

"Here's your room, Aunt Jane. I fixed it all up for you to-day."

"It's like a peep inter the better land," said Aunt Jane, as she took off her spectacles and rubbed them. "Oh, dear! and here be some flowers," and Aunt Jane sat down and rocked to and fro, while the tears trickled down her furrowed cheeks.

"How sweet they be," she went on. "They make me think of home and when I was a girl. But they're all dead now and there's only me left. But God's alive yet, and he's sent me here for comfort."

Agnes hung around Aunt Jane all the evening with little, kind attentions, and at bedtime folded down the snowy coverlet of her bed, and put up her fresh lips for a kiss. Aunt Jane held her face between her hands, and said, "Bless you, child!"

Wasn't it a sweet night for Agnes? Her heart was full of peace; sweet words filled her mind. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."—*Our Young Folks.*

ON THE SANDS.

CHILDREN'S SPECIAL SERVICE MISSION.

Seaside Reports from Workers.

SOUTHSEA.

Services in connection with the Children's Special Service Mission have been held in Southsea during the month of August. They have been conducted by the Rev. Godwyn Storrs, assisted by Messrs. Dawson, A. de Candole, and Petch, and others interested in the mission. The morning prayer meetings have been bright and helpful, with steadily increasing numbers. More strength has been gained to go forth to the beach with the Gospel message.

At the opening meeting an address was given by the Rev. F. Baldey, Vicar of St. Simon's, on the word "Helps." The workers were reminded that they must be humble, earnest, loving, prayerful and self-denying, in order that their lives as well as their words should witness to the children.

The service at 11.30 each morning has been well attended by both children and adults, and great attention has been noticeable throughout. Each week a lantern service has gathered many together to listen to Gospel addresses.

Special meetings for boys and girls and members of the Scripture Union have been held; also two flower services in St. Simon's Church. By means of games in the afternoons and a weekly excursion it has been sought to reach the hearts of the young, such occasions affording opportunities for more individual and personal dealing.

Two old friends—the Rev. G. P. B. Kerry and the Rev. H. L. C. de Candole—were present during the last week, and were very heartily welcomed.

Only let us follow up all this seed-sowing with prayer, and God Himself will give the increase.

LLANFAIRFECHAN.

We have had some interesting meetings which, although not very large, have been attended with blessing. Two nurses' meetings were much appreciated. The concluding girls' meetings were times of decision to several, and it is hoped that there is yet fruit to be gathered in. On Wednesday, August 17, a meeting was held on behalf of Aunt Esther's Cot Fund (Mildmay Mission, Bethnal Green). Dr. S. R. Webb presided, and Miss Symington gave an interesting account of the work among East-end children; the collection, although only 100 were present, realised £4 3s. At the Lantern Service (Thursday, August 18), all the Chinese lanterns to be bought in the place were *en évidence*; two addresses were given, and the solo, "There is a green hill," effectively rendered; the singing was good, the children having previously learnt the hymns by heart; about 500 or 600 were present. Wednesday, August 24, we gave up to missionary meetings; in the morning three short missionary addresses were given, and in the evening Dr. S. R. Webb, aided by a man of Central Africa described his future sphere of work on the Congo, exhibiting several interesting objects. The last boys' meeting and the last girls' meeting were blessed to not a few; at the praise meeting elder ones also testified to good received during the mission. The farewell meeting on Sunday afternoon was a delightful gathering—600 present; the weather was perfect and the attention was good. An address was given on "Kept by the power of God."

DEAL.

This year our services have been held for only a fortnight, but have been very well attended and very encouraging. We commenced on August 9, and continued until August 21, the attendance increasing from day to day.

We have been much interested this year by a kind friend, who has from time to time set the children things to search out from their Bibles, offering them prizes. Some of the questions have been really hard, but in no case have they failed to be answered. Towards the end we offered a prize for the best definition of a Christian. The answers to this question were remarkably good, and showed a real practical knowledge of the Christian life in not a few cases. The answers proved so good that it ended in six prizes being distributed. The answers, taken altogether, formed a very good basis for an address on the last Sunday afternoon's gathering.

WORTHING.

The weather since we last wrote has been rough and boisterous, but we have been able to hold our services on the beach regularly. Now that the month is nearly at its close, we thank God for giving such fine weather, as we have only been driven indoors by rain on *one* occasion. Our closing Sunday afternoon service in the Assembly Rooms was a quiet, solemn, and earnest season, and although we missed many little friends who began the month with us, others filled up the ranks, and so gave us an attendance of nearly 300.

The indoor evening meetings have been times of much earnestness, especially among the boys; and our hearts were filled with thankfulness as one after another told us of blessing received.

EAST BRIGHTON.

The services here have kept a deepening interest to the end. We had our farewell meeting last night (August 30) in a spacious drawing-room, lent by a lady who has heartily supported our little mission. Sixty persons attended, in spite of threatening weather, and a very pleasant evening was spent.

I have not often seen so many with faces showing such deep interest and happiness as assembled on Wednesday morning for an extra-final meeting on the beach. Our attendance has been generally from 100 to 140, besides a large number who stood on the stone groyne and listened. On Sunday afternoon every seat in St. George's Mission Hall was filled for a children's service, and more than 15s. was given by way of offering for missionary work. One lady says, "You have been the means of blessing to——"; and many similar expressions testify that God has indeed blessed our services, and so the happiest holiday I have ever spent comes to an end.

RAMSEY, ISLE OF MAN.

Services were held in Ramsey by Mr. H. B. Claxton, from 21st to 30th August. Commencing with a prayer meeting on the evening of 20th, services were held daily both morning and afternoon on the sands when the weather permitted, in one or other of the schoolrooms, lent for the purpose, when the weather was either wet or too boisterous for outdoor speaking. The meetings were on the whole well attended; the Sunday services held in the Mooragh Park drawing together large audiences both of young people and adults.

A special feature of this year's services was a tea provided for the poor children of the town, at which about 550 were provided with a good tea, followed by races and other sports. On Saturday, 27th, a large party of young people, accompanied by their friends, paid a visit to Bishopscourt, the residence of the Bishop, where they were received and addressed by the Bishop (copy of the Bishop's address enclosed). Farewell services on Monday, 29th, concluding with a missionary address by Col. Oldham, illustrated by limelight views on the life of Bishop Hannington brought the services to a close.

CHILDREN'S SPECIAL SERVICE MISSION.
SEASIDE SERVICES, 1892.

Children's seaside services are being continued at the following places:—Mr. E. Arrowsmith, at *Eastbourne*, to September 14; Mr. Henry Hutchinson, at *Bridlington Quay*, to September 10; Mr. W. H. Roberts, B.A., at *Llandudno*, to September 11; Mr. A. G. Dodderidge, at *St. Leonards*, to September 10.

CHILDREN'S SCRIPTURE UNION.—Sun., Sept. 11, 1 Sam., v. 1-8; Mon., Sept. 12, vi. 1-16; Tues., Sept. 13, vii. 1.17; Wed., Sept. 14, viii. 1-9; Thurs., Sept. 15, viii. 10-22: Fri., Sept. 16, ix. 1-14; Sat., Sept. 17 ix. 15-27.

An Irish Hostelry.

Farmer Patrick, being of a social disposition, is fond of going to market, and to fair. He lives a few miles out of the town, so, of course, Biddy, the mare, is harnessed, and her master drives in to do his bargaining, whether buying or selling. Biddy must be stabled, but where? Why, to be sure, at the public-house; nowhere else can the farmer find accommodation for his beast, not to say for himself. Mr. Boniface is shrewd enough. He does not impose a heavy fee for the stabling, but he expects Pat and Tim and the rest of the "bhoys" to drink something "just for the good of the house." The good-hearted lads readily fall in with this arrangement. They proceed to treat one another, and the poteen flows so freely that the good of the farmers and their families is certainly not furthered, whatever may befall "the house."

Now Pat is not a fool, but he hates to be stingy and mean; and so he sacrifices himself on the altar of good-fellowship. Temperance folk are down upon him for his weakness, and rightly enough. But what do they do to help him, if he wishes to steer clear of the whisky and keep a cool, steady head for his marketing? Very little, as a rule, we fear. An ounce of real help is worth a cartload of pity. Some of the good people in Coleraine seem to have found this out quite lately, and they are putting their discovery into practical shape. The other day, when Mr. Moody was in that northern Irish town, he was greatly interested in a building close to the square, that is approaching completion, and will shortly be opened as a hostelry, where all the legitimate needs of the farmer, for his horses and himself, will be met, without any resultant temptation. It is really a wonder that the same sort of thing has not been set on foot in every market town in the three kingdoms. Let all temperance reformers who read these lines take note, and let them, so far as they can, go and do as a wise Christian lady in Ireland has done.

For the whole experiment in Coleraine is being carried out on the initiative and at the cost of one lady, who has got the means and the heart to dispose of them in this sensible and altogether admirable way. She is a benefactor of the New Testament order, for she keeps herself entirely out of sight. Nobody knows her identity, but the gentleman to whom she has entrusted the responsibility of executing her plans is Mr. R. Huie, a leading business man in Coleraine, who was Mr. Moody's host there and showed him over the new premises.

What the name of the establishment is to be has not been decided; but Mr. Moody's suggestion that it should be called the Coleraine Coffee Palace is a good one. For there will be a bar and restaurant, where tea, coffee, and many non-alcoholic refreshments will be supplied. It will also be in the nature of a social club, whither the country folks and the town folks can resort and transact business, or spend the time in innocent recreative ways. The plans have been framed on a generous and attractive basis; the place, we believe, will be made as pleasant as it ought to be, and carried on as cheaply as self-support will allow. If the publicans are not beat on their own ground, it will not be the fault of the promoters of this excellent hostelry.

The crux of the thing lies in the stabling arrangements. These appear to be on quite a gigantic scale for such a small town; but we understand that it is an important marketing centre, and there are markets four days a week. There will be stabling for about 200 horses, with due accommodation for the vehicles. Everything is well ventilated and according to the most approved pattern, and there are ample concomitant conveniences. Mr. Moody and the other friends who looked through the place were simply delighted.

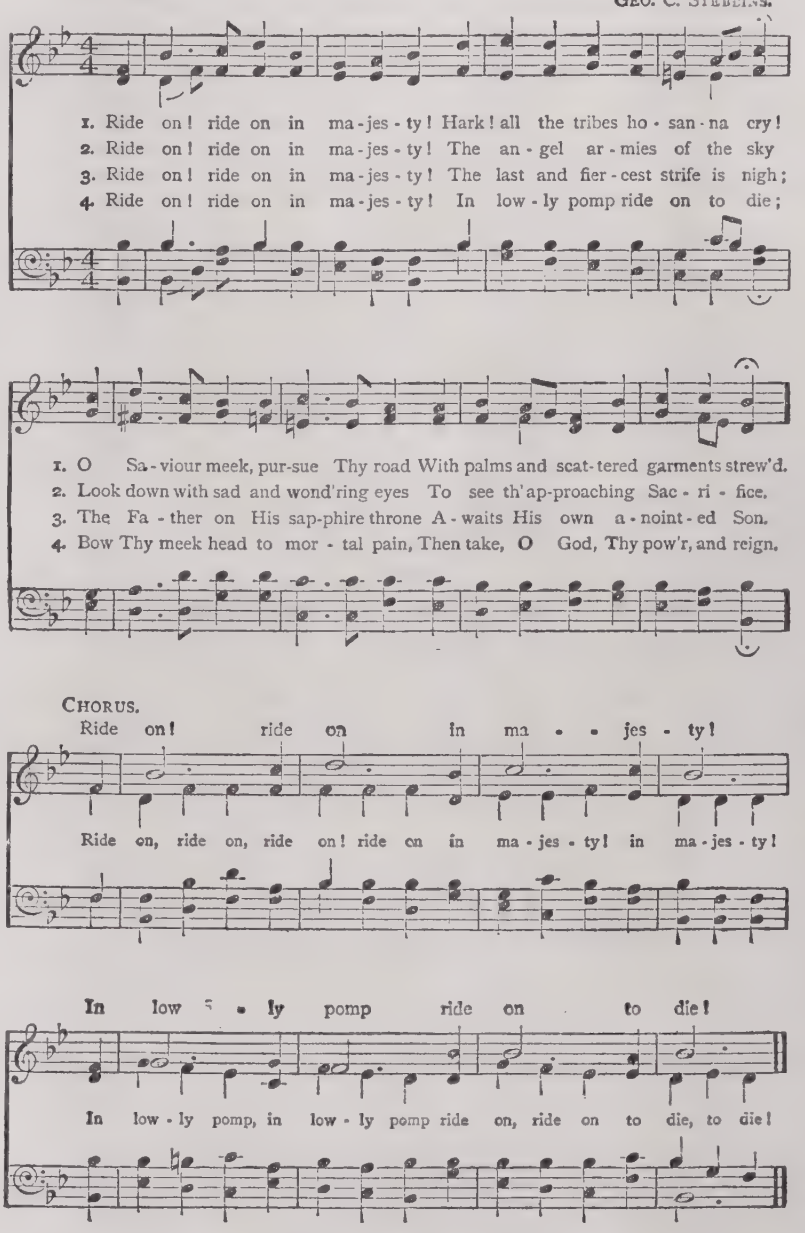
One feature of this modern hostelry ought not to be omitted. When country people visit these rural towns, no lack is more felt than of some quiet, safe, and attractive resort where ladies can go and rest or wait while their brothers or husbands are transacting business in the market-place. Coleraine is to have that lack removed. Rooms are being fitted up in the new Coffee Palace, at considerable expense, where ladies will find repose and refreshment such as they will appreciate.

As we have already observed, let would-be benefactors to their fellows, and stewards of wealth, go and do likewise. Instead of leaving their means to be squandered or misappropriated after they are dead, let them give it while they are alive, and can make sure that their wishes shall be attended to. If any reader desires hints or further information, let him or her apply to Mr. R. Huie, grain merchant, Coleraine, Ireland. G. R.

Ride on in Majesty!

"Behold, thy King cometh."—Zechariah ix. 9.

H. H. Milman, D.D. Geo. C. Stebbins.



From "New Hymns and Solos" (London, Morgan and Scott. 1s. 6d.). Compiled by Ira D. Sankey, and now being used, in conjunction with the Standard Collection of 750 Pieces, by the Choirs at Mr. Moody's meetings.
(All Rights Reserved.)
(The above hymn has met with much acceptance at the Belfast meetings.)

THE LIVINGSTONIA MISSION.

Dr. Steele, of the Livingstonia Mission, Nyassaland, reports in his quarterly letter a further advance among the now peaceable Zulu tribe, the Ngoni. Another chief, Mperembè, had been gained over. Dr. Steele, accompanied by Mr. M'Callum, before the departure of the latter on furlough, visited the lately fighting, superstitious African. The messenger who preceded them with a gift was told to leave it at some distance off, lest there should be "medicine" in the parcel to harm or to kill. Only one other chief now remains in Ngoniland to open his kraal to the Gospel. The people are eager for instruction, and Dr. Steele calls for more missionaries, adding, "I have another item of interest which will rejoice all who prayed and laboured for the mission in Ngoniland, and the Church could not better show its love and gratitude than by sending more workers.

"We had lately a memorable Sunday at Njuyu, when in the midst of a crowded audience nine persons stood up publicly professing their faith in Jesus, and, renouncing heathenism with its superstitions, were received by baptism into the Church. Eight of them are males, and all teachers; the ninth is a woman, and the wife of our head teacher, one of our first converts. She is the first of our Ngoni women to take this step; others are fast following. One gratifying thing, too, is the fact that she can read the Scriptures and write. On the same Sabbath the Lord's Supper was dispensed, and thus a day of joyful remembrance was brought to a close. The native church now numbers eleven at Njuyu—a little company; but it will grow, as every fresh addition will lead others to consider their ways.

"A Bible-class — or hearers' class, as it is called at Bandawé—was resumed some time ago, and the success has been satisfactory. One day is for men, another for women. The thought forces itself upon one at times that many of the people imagine that the way of salvation is by going to school and learning to read the words of God. But the hearers' class removes this impression, and there they are shown that all, learned and unlearned alike, must love, trust, and follow Jesus Christ. Those sufficiently instructed in this class may, on their applying and being considered fit, be allowed to enter the catechumens' class. Some attending this class are undoubtedly in earnest about the things of God. Many under the influence of the mission have lost faith in their own beliefs, such as sacrificing cattle and praying to the departed spirits. It may be done by some of them above referred to, but more from respect to custom and fear of others than from any real belief in it. Many of the ridiculous notions of the white man's power are being slowly undermined. A few days ago a number of the late chief's wives came to visit me and beg cloth. They came to beg cloth, but instead they received a good sound sermon."

REV. SAMUEL MATEER, F.L.S.,

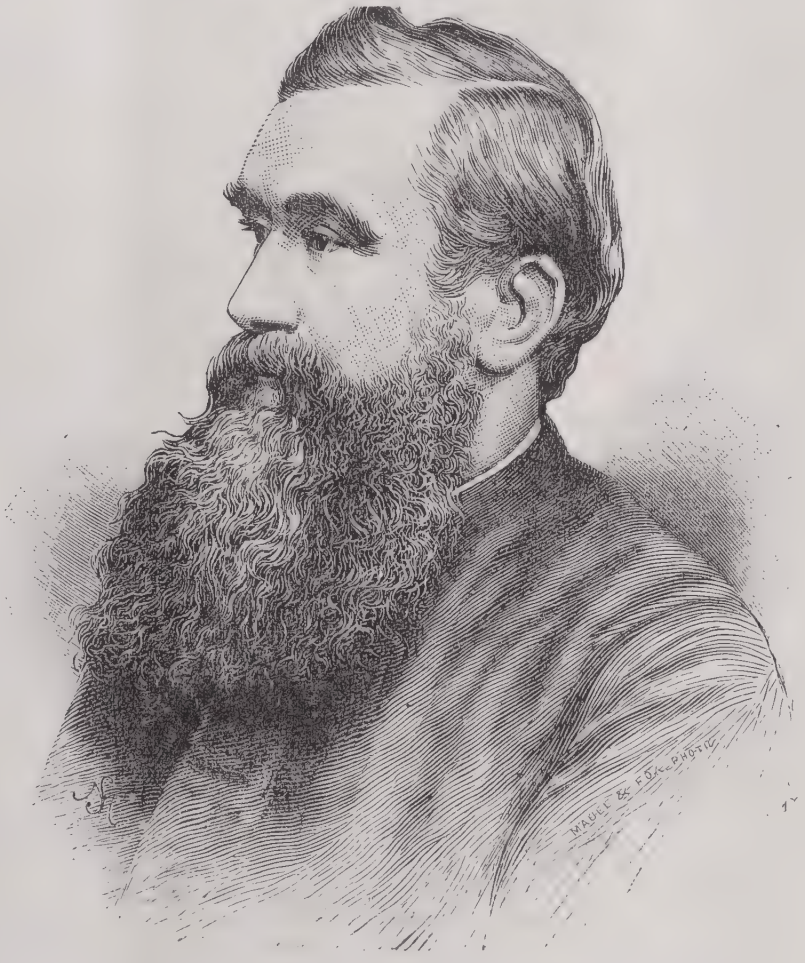
MISSIONARY IN TRAVANCORE, SOUTH INDIA.

THE veteran servant of God whose portrait we give to-day is known throughout the whole native state of Travancore as "the poor man's missionary," and is, perhaps, the best selection that could be made to illustrate what is meant by "a good all-round missionary." Versatility and adaptiveness, freedom from cranks which waste time and consume a man's best powers of thought, are qualities which in the run of years bring the greatest amount of success. In Christian countries a man may flash, meteor-like, through the community and in a short time raise many to a higher level of the Divine life. In heathen lands, the man who can be patiently active achieves most. He must be a self-forgetful man, who thinks not of fame, but is absorbed in efforts for the good of the dark souls around, one who is terribly earnest and alive to the spiritual destitution of heathendom, who tends the flock carefully, observing growth, thinking of how each nascent development of the new life may be strengthened and utilised for further effort and advancement, conning cautiously the possibilities in the various grades of caste and how one race may be benefited without any detriment to another which lives beside it. Where only one tribe or race is dealt with, it is easier to proceed. But the question of uniting into one harmonious fellowship people whose ancestors for centuries have been held apart by the inexorable decrees of caste or by racial distinctions is one of which we can but faintly understand the difficulty. When opportunities long looked for arrive, the patient toiler must be fired with zeal and energy equal to the occasion, and plans born of experience and knowledge must be carried to a successful issue. Above all, the missionary must be ever conscious that the all-present, ever-working Spirit is his active co-partner and guide. To maintain this consciousness amidst the deadening influences of heathen life, and deprived of that communion with God's people which a Christian country affords, is very difficult. Significant proof of this is afforded by the frequent shortening of the period which societies allow their missionaries to remain abroad without taking furlough. These requirements find expression in the career under our notice.

The following brief *résumé* of Mr. MATEER'S services can at best possess only the significance of a "half-told tale," and conveys no idea of the real life—the constant work under pressure of discouragements, anxieties, hopes at best partly realised, failures sometimes feared, often unexpected, the sense of utter loneliness, which is keenest when trying to climb some mountainous difficulty, and the temptation to give way to those pessimistic thoughts which open the gate to despair.

SAMUEL MATEER was born at Belfast. On his conversion at the age of sixteen he became an active worker in the Sunday-school, in cottage meetings, and other forms of usefulness. Becoming specially interested in China, he made an offer to the London Missionary Society for service in that country. When his period of study at Bedford was over there was no opening in the China Mission, so he was sent to Travancore, in South India. The labour he has been able to perform and the successes achieved, show that the directors were divinely guided in this appointment. Mr. and Mrs. MATEER left England in October, 1858, and five days after his arrival in Pareychaley he took charge of that large district, then comprising eighty-one congregations, forty-eight schools, and four thousand three hundred native Christians. In September, 1861, just as the work had become familiar, and preaching in the Tamil language easy, Mr. MATEER had the districts of Trevandrum and Quilon added to that of Pareychaley. This meant an increase of twenty-two congregations, seventeen schools, and 1,600 Christians scattered over an area about the size of Kent. Here also an additional language, the Malayalam, had to be acquired in the midst of incessant activities, and in this treble charge he worked until March, 1863, when the Rev. G. O. Newport relieved him of the care of Pareychaley.

Whilst Mr. MATEER has regarded it his first duty and pleasure to preach to the people in their own languages, he has laid himself out for vernacular work in every form, literary, educational, and pastoral. In 1867 he published a volume of Tamil sermons, and in 1875 a similar one in Malayalam, for the help of native preachers and young missionaries. He also edited for three years a Malayalam magazine for children, besides preparing lessons in botany in the Tamil tongue and sundry tracts and minor productions for various classes. In 1868 the illness of Mrs. MATEER necessitated a visit to England, where he preached and lectured much, and prepared his first book on Travancore, entitled "The Land of Charity."



(From a Photograph by Messrs. Maull and Fox, 187, Piccadilly, London, W.)

After another period of active service Mr. MATEER was ordered home in 1881. The extreme debility from which he suffered was removed after a period of rest at Bournemouth. He utilised this time in the preparation of his book, "Native Life in Travancore."

During this later period of service, although the congregations and schools had very largely increased, yet his familiarity with the native languages and the details of pastoral superintendence enabled him to devote a considerable proportion of his time to evangelistic work among the caste people in the form of lectures on the life of Christ, illustrated by lantern pictures and lyrics in native metres and tunes, accompanied by a band of youthful musicians. Three reading rooms were also opened in the Trevandrum District and one in Quilon. They do duty as club-houses, and afford opportunities for the missionary to get at and influence the higher classes of the Hindu population. During this time also his latest work, "The Gospel in South India," was published. In the early part of 1891, after a serious illness, Mr. MATEER was sent home by medical advice, furlough being at the same time due by the recent regulations of the Society.

By the side of the work of Mr. MATEER among the caste population should be put the story of his loving help to the poorest and most degraded of the people. Up to the time Mr. MATEER assumed charge of the

mission, the barbarous people in the northern parts of Pareychaley, such as Pulayars, Vedars, Kuravars, and Hillmen, had almost escaped the notice of the missionaries. Their condition was such as people in England cannot realise. The Christians among these people have lifted a corner of the veil and show us somewhat of the state in which Mr. Mateer found them. "We were slaves both to men and demons. The grossest tyranny under which our masters kept us, and the services of blinded bondage which they exacted from us before the light of Christianity shone upon us, are known to all. Having no independence, we wandered among forests and jungles as wild beasts. We worshipped the sun as our chief god, and were given up to gross idolatry. We were houseless, wandering savages, having no fields nor any property, and *quite unable to appreciate any good work.* In short we were counted as dogs, being called by the degraded name of Puliars."

The pressure of work from such an immense district would have been counted by many a sufficient reason for not turning aside from the work already taken from other hands to care for these poor savages. But the true missionary spirit is shown by the fact that when Mr. Mateer's sympathetic heart went out to these miserable ones, he counted not the cost, but followed them into the jungles and forests fearless of the risks and regardless of the discomforts, and persistently toiled for their enlightenment. The details of this work cannot be told here, or the varied and curious duties which fell upon him. Although unfeeling people thought he was going out of his way to trouble about such, and nicknamed him "*Pula-padre*," the Lord has honoured him with remarkable success, and all classes of native Christians unite in calling him "the *Apostle* of the down-trodden races."

Mr. Mateer did not think his work done by the proclamation of the Gospel. His practical nature seized upon everything calculated to help in the uplifting of these people. Let the people speak for themselves.

"You did not disdain to enter our hovels and know all our social and domestic life with a view to improve it."

This by no means exhausts the blessings conveyed at the hands of Mr. Mateer to these outcasts, and he pursued his efforts in their behalf until all the rights and privileges enjoyed by the highest were accorded to them, and they were made eligible for all forms of Government service.

It is surprising that so much success has been achieved in Trevandrum and district with the limited means and very small accommodation for worship. In the capital the handsome little chapel will scarce hold half of the ordinary congregation, while it is utterly insufficient for district gatherings of Christians for united communion, or missionary lectures and evangelistic meetings, without any space being allowed to heathen who might desire to be present. In other districts, especially Nagercoil, there are buildings suitable for these purposes.

It is absolutely essential that this district, comprising nearly 10,000 Christians, should have a building with a seating capacity of more than 200; and the modest intention of these people is to double the size of the present chapel and renew the roof at a cost of £250, out of which the congregation has already raised, with some self-denial, the sum of £30. Mr. Mateer feels that this is the most urgent want of the mission, for in Travancore, where the classes of society are so diverse, so mutually antagonistic and repellent, that personal contact or even close approach to certain classes is regarded as polluting, people ought not to be unnecessarily crowded, especially Hindu visitors. This account would be incomplete without reference to the loving and indefatigable exertions of Mrs. and Miss Mateer in school work, as well as in other branches of missionary labour. It must be remembered that at present more than half the population can only be directly reached by lady agents.

Mr. Mateer has always paid great attention to the improvement of the service of song in Divine worship. He compiled and edited a collection of Malayalam hymns in the usual English metres, and also lyrics in Indian metres and tunes. The first edition, published in 1866, contained only thirty-six lyrics. The sixth edition, in 1890, has a fine collection of 250 pieces, and is highly popular throughout Travancore.

Before leaving, he prepared elementary lessons in Tonic Sol-fa in Malayalam and Miss Mateer published nineteen Indian tunes in staff notation.

We cannot enumerate the many local appointments held by this busy missionary. For many years he has been a member and secretary of the Malayalam Bible Revision Committee, and he has also helped forward the work of other societies. Our first duty now is to pray the Lord of the harvest to restore to health this noble worker, and send him forth to a richer gathering of souls than he has yet made.

The chief impression gained even by a cursory review of the labours of Mr. Mateer, is that in his stalwart frame we perceive an equally strong spirit, burning with zeal, filling year after year with intense activity, yet in simple humility acknowledging himself the slave and debtor of Jesus Christ. The *raison d'être* of his missionary career can be thus expressed :—

"End of my every action, Thou
In all things may I see;
Accept my hallowed labours now,
I do them unto Thee."

NATIONAL PROTESTANT CONGRESS. — The official programme of the National Protestant Congress which met last year at Brighton, and which is to hold its meeting this year at Portsmouth, from October 17 to 20 inclusive, has been issued. The subjects include the following:—"Protestantism," "The Testimony of our Lord to the Old Testament Scriptures," "Romanism, the death-blow of Liberty," "Protestant and Romish Missions contrasted," "Rome unchanged," "The progress of Priestcraft during the last half-century," "The Revival of true Religion." Among the speakers will be—Revs. Canon Bell, D.D., Charles H. Waller, D.D., Canon O'Connor, Joseph O'Shea, D.D., Clement Clemance, D.D., J. Gelson Gregson, W. Darlow Sarjeant, and Verner White, D.D., Sir Arthur Blackwood, K.C.B., Sir Robert Lighton, Colonel Sandys, M.P., Mr. James Inskip, Dr. Barnardo, etc. Ladies' meetings in connection with the Woman's Protestant Union will be held during the Congress week

THE PRINCE OF PREACHERS.*

THE GRACE OF FAITH.

It is time that attention be drawn to that which by the grace of God, made him, more than anything else, the mighty power he was as a witness to the truth. We refer to faith in him considered both as a gift and a grace. We draw the distinction between *grace* and *gift* in respect of faith; for the two by no means necessarily inhere in the same subject; nor where they co-exist do they necessarily do so in like proportions. It would appear that the gift of faith may exist where the grace of it is unknown (see Matt. vii. 22, 23, and 1 Cor. xiii. 2). On the other hand, while the grace of faith always carries along with it some measure of the gift, that measure may be so exceeding small that even the grain of mustard seed may seem a mountain in comparison. How often does faith shine as a grace, while as a gift it has no lustre! Some who rely absolutely on Christ's redeeming blood, know little or nothing of faith as a relative power. It is beyond them to attempt great things for God, or to count on great things from Him. They could not stand on the sublime heights of faith as a gift, like Joshua, who, according to exact astronomical reckoning, dared to suspend the calendar for twenty-three hours and twenty minutes. They have never said to yonder mountain, "Be thou removed, and be thou cast into the depths of the sea." Strong by faith as to the Gospel ground of pardon, they are not strong as witnesses—not strong, Elijah-like, in the faith that can, at will, shut and open the heavens.

Mr. Spurgeon was strong in faith in both connections. The grace of faith was mature in him. Had it been otherwise, the evidence would have appeared; for nothing is more easily betrayed than the little faith of a gracious soul. Where assurance is lacking, the sigh, the tear, the groan, the note of uncertainty as to the final issue, the shadow on the countenance—these and such like things will bespeak it. Alas! how many gracious souls languish out half their days in Doubting Castle!—"cellar Christians," as the negro defined them, instead of "house-top" ones.

Now, in common with not a few, who could not otherwise compare with him, Mr. Spurgeon had an intense personal hold on the Gospel foundation. He believed through grace that Jesus "was delivered on account of his offences, and raised again on account of his justification"; or, as he loved to put it, "because his justification was complete." To God be all the glory of this! Assurance is the standard principle of faith; and with its attainment natural endowments have nothing to do. That this gifted man had his habitation in this region we have every reason to believe. He knew the forgiveness of sins; he had the taste of pardon in his mouth, and the joy of it in his heart: in Christ he stood complete.

The reflex value of this upon his ministry cannot be told. In listening to his sermons the felt presence of the grace of assurance seemed to be everywhere. One could detect it in the joy of the Lord, which was his strength; in the accent of conviction that rang in the proclamation of the glad tidings; and in the skill with which he could deal with cases and make the way plain to those in need of guidance. While we distinguish between the grace and the gift of faith, we question if faith as a gift ever takes rank as a soul-winning power by itself alone; or, where the grace of faith is of low degree. "Upon this rock," says Christ, "will I build my Church"—not on Peter's confession only, but on that confession as the outbreathing of the man in Christ. It is *through* faith the Holy Spirit is pleased generally to work faith. Where the preacher's interest in the Gospel is ardent, there is a certain contagion attaching to his communication. He can then say "My Gospel"; and the very fact that he can say it is one reason why the Gospel comes "not in word only, but also in power, and in the Holy Ghost, and in much assurance."

RATNAGIRI.—It is reported that on Sunday, July 3, a young man of the Bhandari caste was baptized in the Presbyterian Church at Ratnagiri. The hou was crowded with spectators, and after the servic his Hindu relatives made a violent effort to take him to their house. Quiet was restored only by the coming of the police superintendent and the presence of his men.

* From "The Prince of Preachers," by Rev. James Douglas. Just published. 2s. 6d. and 3s. 6d. *Morgan and Scott.*

THE WORLD'S FIELD.

For all practical purposes there is no child of the King who has not a corner in this vast labouring ground. Idlers, who at this "eleventh hour," are still needing to heed the stirring call of the Lord of the Vineyard, "Why stand ye here all the day idle?" and further bidding them, "Go work to-day in My vineyard"—may now well rise up and respond. Many are heard to lament, "I cannot go forth." Granted that is even so. What then? Is not a corner of work lying close at your elbow? What about that portion of "The World's Field" still untouched by you? That which comes within the sphere of your influence, and which does not necessitate your "going forth," but only an abiding sense of the claims and responsibilities of work ready to your hand. Let us not err in thinking such claims insignificant, and therefore to be ignored. They are God-sent. Being unmistakably such, shall we not see to it to-day that we joyfully apply our God-given powers to the fulfilling of that which lies nearest to every one of us?

How often do we hear "home-claims" discussed, as though there were any doubt of their legitimate hold upon us! But oh, what a field is here, what untold work to be done with tact and unobtrusiveness! Could anything be clearer? Who p'aced us where we are—in our exact positions and surroundings, amid present circumstances? Surely He, who is all-wise and cannot err—He who has his child's best interests at heart. Do we feel in our present sphere misunderstood? Then let us be assured, once for all, that to do the work He has assigned us, and fulfil his intentions regarding us, it is not necessary—though very delightful—to be fully understood. Some are, it may be, craving for this, forgetful of the fact that our Leader Himself was never fully understood, yet did He accomplish the work given Him to do, and has handed down his everlasting sympathy to his brethren who suffer in like manner.

Perhaps the work for our doing is that which lies distastefully close to us, and so often is neglected in the straining after other more noticeable and congenial work. Can we, dare we, pick and choose, and trifle lightly with his commands whom we have chosen to reign over us? He also has chosen us to be vessels meet for use in his own way, and has divinely appointed our work and surroundings. Is it whispered, What waste of spiritual energy upon unheeding and unspiritual minds? Put the suggestion far away, for there is no waste in God's kingdom, and amongst other things even this is, in the end, made to praise Him, though the process may be slow. There, where the work is so quietly done, and done as the natural and "nexte thynge" to be done, is often where it is the deepest, and bears most lasting result.

How encouraged, then, should those be who perhaps have felt the call, "Go ye into all the world," and in the joy of acknowledging that command have left unnoticed, or partially so, the equally imperative part of the "orders"—"beginning at Jerusalem." Then when the earnest heart—so eagerly longing to "go"—has been "hedged in" by what were thought to be "difficulties," hindrances, or "stumbling-blocks," the latter command of the "home-work" to be done first has been revealed in full force, and the "marching orders" placed in their proper degree. So, often, "The World's Field" to some may be "beginning," continuing, and ending at Jerusalem, without much opportunity of reaching or "going forth" to other and distant parts of the field. Yet who shall say to what circle this quiet ministry does not reach of those who have found that the "home" land, lying so close, presents such a wide range of possibilities, and field of earnest, diligent work probably undreamed of in other days?

To those who have seen and recognised their Lord's appointing in the order of work, as in all other things, comes great encouragement. "For this cause we faint not," and though often the surroundings and circumstances are not such that we can rejoice in, or in our poor blindness should have chosen for ourselves, nevertheless are they our Father's appointed bit of "The World's Field," where by-and-by the results will be to the praise and glory of God, possibly in greater proportion than if we had been given our heart's desire, and placed out of uncongenial surroundings, amid the bustle of work of pleasanter character, more calculated to attract the praise of men. For "God seeth not as man seeth." Only let us be up and doing; and at once! The need is great, the time is short.

And the least we do for Jesus
Will be precious in his sight.

C. L. B.

INDIANS IN CANADA.

THE N.Y. *Independent* says in the course of an interesting article:—

One of the "foreign" missions carried on by the Presbyterian Church in Canada is that among the Indians of the North-West. The work lies wholly within the limits of Manitoba and the North-West Territories, where there is an Indian population of 25,743. According to the last returns of the Indian department these are classified, so far as religious belief is concerned, as follows:—Protestant, 8,086; Roman Catholic, 3,459; Pagan, 11,566. From this it appears that, while missions have done much for the aborigines, more than half their number have not yet been reached by the influence of the Gospel.

The difficulties of the work are neither few nor small. The Indian is essentially superstitious. This characteristic has been taken advantage of by the Roman Catholic Church to influence the red man. The influence of the native medicine man is also very great, and as it is invariably exerted in opposition to the missionary, it is a serious obstacle to the work.

There are sixteen industrial schools in the North-west, of which eight are under the control of the Presbyterian Church. Last winter five were filled to their full capacity, as determined by the Government school inspector. In addition to the simple instruction in the English branches, the girls are taught to sew, weave cloth and other useful household arts. The boys are taught gardening and handicrafts which will be of service on the farm.

The Presbyterian Church has eleven missions and six ordained missionaries, some of whom have a considerable proportion of Indian blood. They are assisted by twenty-one missionary agents, such as teachers, matrons of the industrial schools, etc. There are eleven Sunday schools, with 284 scholars, and in some places the Indian children attend the regular English Sunday schools. The Indian communicants number 196. At Bird Tail there is a full session of Indian elders. Prayer-meetings are held at many points, and it is affecting to hear the simple prayers of some of the people in their native language.

The pioneer of this work was Rev. Jas. Nisbet, who laid its foundation at Prince Albert, on the South Saskatchewan, twenty-five years ago. He died in 1874. Rev. John McKay, Nisbet's brother-in-law, and his interpreter at the outset, may be considered the Nestor of the mision. He was a native of Edmonton, and being one of themselves, probably knew more of the Indian character, and how to deal with him, than any other man. His recent death was a serious loss. One of the best friends the missionaries have is the old chief, Mistawasis, who, with his band, occupy a reserve forty miles north of Duck Lake, a name familiar in connection with the last rebellion. He is over eighty years of age, and has been for upward of ten years a church member. Previous to his conversion he was a great war chief and hunter, and practised polygamy. On his conversion he put away his second wife, and with his first wife was baptized. There is a population on his reserve of 168. The men and women come to church neatly clad and wholly free from the usual unkempt appearance of the Indian. They sing their hymns in Cree, led by an organ, the gift of a church in Toronto. Many of them have regular family worship.

Steps have been taken to establish a mission among the Indians of British Columbia, who number about 34,000. Something has been done for them in the past by other churches, but it is now proposed to deal with them as a regular branch of the work, and the first missionary has been sent.

Contrary to the generally prevailing opinion, the Indian population of Canada is increasing in numbers, and it is evident that where they abandon their nomadic habits and adopt the white man's manner of living they increase. Civilisation does not decimate them, but has the contrary effect.

J. JONES BELL.

Toronto, Canada.

THE AMERICAN SUNDAY-SCHOOL UNION gives very encouraging reports of its work for the past year. One thousand and sixty-four Sunday-schools, with fifty-nine thousand scholars, have been organised in places otherwise destitute of all religious advantages. Aid was given to over ten thousand other schools, besides six thousand Bibles and nine thousand Testaments were given or sold. The missionaries report over six thousand conversions and two hundred and sixteen churches have been developed. Who can estimate the wide-reaching results of this one-year's work?

MR. MOODY'S BIBLE INSTITUTE.

I WAS much interested in reading the notes in your issue for August 18, on this noble Institute, referring especially to the male students' portion of the establishment. With your permission, I should like to add a few words on the other half of the Institute, which is devoted to female students, where I had the privilege last winter of spending some weeks as a guest.

This portion occupies three adjoining houses opening on to La Salle-avenue. It is the dwelling-place of about fifty female students, young ladies varying greatly in character, determination, gifts and education, but all united in the one desire to be of service to the Saviour, who has loved them and given himself for them.

The household is governed, and "mothered," in the true sense of the word, by Mrs. Capron, formerly for many years a missionary in India, who now brings all her varied experience, her practical good sense, and intense love of souls, to aid in perfecting the Institute as a home for workers. "I want," she said, "all my girls to look on this house as the model of a Christian home. I want all the details to be such that they can look back upon it as their example for their after life." And this aim is admirably fulfilled.

The greater part of the housework is undertaken by the students, some attending to the sitting-rooms, others to the staircases, etc., others to the meals, and interchanging week by week, so that the work falls heavily on no one. All the work is done heartily "as unto the Lord." If there had been twenty hired servants in the house there could not have been greater punctuality, clean'iness, or nicety in all its arrangements. And then the workers were so cheerful, even in the hardest time of the year—the depths of a very cold winter. It was pleasant to see the bright, happy faces gathered round the breakfast table in the early morning. After breakfast we gathered for family prayers, where the part-singing, to which Mr. Moody pays so much attention, was a great treat, and the feast from God's own Word and prayer sent us out prepared for the work of the day.

All the students attended the morning lectures in the men's department, returning for the mid-day meal. After dinner all gathered for a few minutes in the sitting-room, while Mrs. Capron gave us the text for the day, followed by prayer. The afternoon was spent in writing out notes, taking extra lectures, or singing classes, or visiting in their allotted districts. On one afternoon in the week a mothers' meeting is taken at the Chicago Avenue Church, and constant are the rejoicings over souls won to Christ in that meeting. In the evening (except on Saturday) nearly all scatter to their mission work in different parts of the city; only Mrs. Capron and her loving helper, Miss Strong, usually remaining ready to help with tender sympathy and counsel any who came to them.

The whole spirit of the Home is that of Christian love. My friend, Mrs. Walker, and myself arrived as complete strangers, but nothing could exceed the kindness of our welcome. The whole household made us feel at home at once, and all entered heartily into sympathy with our special errand in Chicago, the extension of the Christian Police Association. In the house one felt that the Lord was reigning. During our stay I never heard one cross or murmuring word, or saw one sign of inconsistent conduct.

In Chicago all nations meet, and during the next two years there will be exceptional openings for bringing the Gospel of the Lord Jesus Christ to visitors and immigrants both from the east and the west. Workers, filled with the love of God and desiring experience in mission work, combined with Bible teaching, could not do better than spend some months in the Institute, where, if accepted, they can board at moderate cost. All particulars may be learned on application to Mrs. S. B. Capron, 232, La Salle-avenue, Chicago, U.S.A.

Yours truly, in the Lord's service,

CATHERINE GURNEY.

The Police Institute,
1A, Adelphi-terrace, W.C.

RIO HARBOUR MISSION.—All who take an interest in our seamen will be glad to hear that the Lord has raised up one chosen and fitted by Himself to succeed Mr. Wesson, who died at his post of yellow fever at Rio de Janeiro, Brazil, in March last. Mr. Williams sails for Rio, God willing, on Wednesday next, 14th inst. Prayer is earnestly asked for God's protecting care, and that wisdom may be given him to counteract Romish superstition and intolerance, and every other form of evil, by preaching Christ. A brief memoir of Edward E. Wesson will be forwarded to any one desiring it, by applying to Colonel Hobbs, Carlisle, Hon. Sec. of the "Wesson Rio Harbour Mission."

ST. GILES' CHRISTIAN MISSION.

The annual narrative of this excellent mission gives many cheering incidents, illustrating the genuine results of the work. The retirement through ill-health of the devoted superintendent, Mr. George Hatton, who for so many years has laboured unceasingly and fruitfully, is recorded with deep regret; all will, however, feel well assured that the appointment of his faithful co-worker, Mr. William Wheatley, as his successor is a satisfactory guarantee that "the whole circle of operations will be carried on in the spirit and with the vigour which have hitherto characterised the work and the workers."

In opening, the committee say: "The year that has closed has not been without its trials and anxieties, yet we have much to praise God for; and as we look back on all the way He hath led us, we can humbly and devoutly 'render unto Him the glory due unto his name.'

With mercy and with judgment, the web of time He wove.
And aye the dews of sorrow were luster'd with his love.

We thank Him for the band of devoted workers who have been gathered round us; we praise Him for their steady continuance in well-doing; we bless his holy name for the access granted to hearts and homes, and for the many souls saved, and render devout gratitude for the hearts stirred to provide the funds necessary for the carrying on of the far-reaching and widely diversified operations connected with the St. Giles' Christian Mission."

These agencies may be conveniently grouped under five leading heads, though each includes many branches:—1, the General Mission work; 2, the important work among the Children; 3, the Prisoners' Mission and Home; 4, the Boys' Homes and Preventive work; 5, the Women's Homes and Rescue work.

Details, with many instances of blessing, follow with regard to each of these branches, but here we cannot possibly enter upon particulars. Suffice it that the mission chapel with its various branch mission halls are shown to be in full operation, and to have been much blessed both outdoors and indoors. The six Sunday schools associated with the mission are reported on by Mr. Goodwin. The average attendance has been 1,464, while many cheering tokens have been granted of real result.

The prisoners' branch, the preventive work among lads, and the women's rescue work and home, have been remarkably fruitful in winning souls from sin and crime. The possibilities are, humanly speaking, only limited by the prosaic question of funds. The cases given prove that very many have been rescued, and are now leading honest and industrious lives, who, but for the helping hand lent by this mission, must have gone on treading helplessly the sad downward course.

The report concludes in these words:—"We thank God for souls saved, wanderers reclaimed, criminals reformed, fallen ones rescued, and despairing misery relieved. We thank God for our willing and devoted workers, and for our generous and sympathising friends; but we also, in looking forward, realise that much remains to be done, that the need is great and pressing, that still lost and endangered ones are calling for help and pity, and, in recording the past, we desire with all earnestness to enlist general and hearty aid for the future. The workers are full of hope, knowing what God has done among the poor and perishing, the criminal and fallen, the children and the adults, by means of the Mission; but they wait hopefully and eagerly for the supply of the funds, which in such a service are so absolutely necessary for its effective prosecution. We venture to believe they will not look in vain for the liberal aid of those who know how great is the need in poverty-stricken and sin-blighted St. Giles's and how richly the efforts already put forth have been rewarded. The work is great, and the necessity for large and liberal aid is peculiarly pressing. We ask prayer and sympathy, and we ask also generous gifts that this mission work may go on winning many from sin and sorrow, and lightening in no small degree the misery and vice of this great city." Full information may be had of the Superintendent, Mr. William Wheatley, 4, Ampton-street, Regent-square, W.C.

A CHINESE CHRISTIAN COMMUNITY.—In connection with the Bukit Timah congregation near Singapore, there are thirty little attap-roofed houses scattered about in the jungle in which there is no idol, no opium and no gambling. These thirty houses and small plots of ground adjoining, planted with pepper, are owned by Christians, and represent a small Christian community of considerably over a hundred people, men, women, and children. The catechist visits the people in their homes, and they are regular in their attendance on Sundays at the services. Whenever the missionary (Mr. Cook) goes there, over forty of them gather for a noon-day service

THE PRISONS OF NORWAY.

Sailing from Southampton to Hamburg *en route* for Norway, I was enabled to call at H.M. Prison, Portsmouth, and visit a convict in whom I am interested. He has been in prison nineteen years out of a life sentence, and when I visited him some year or two ago it was the first visit he had received for sixteen years.

Two of the men convicted with him—also for life—who were the principals in the crime, have been released, and I am petitioning the Home Secretary on his behalf. His brother is a clergyman in America, and I have good hopes that he himself has been brought to the truth since his imprisonment. I may add that his offence was one against property, and the sentence was considered a very harsh one. His character during his nineteen years' imprisonment has been most exemplary.

At Christiania, we found in the fortress 191 criminals well cared for and tolerably well fed. In one cell I counted sixteen books, besides a Bible and a Scripture roll, hanging on the wall. In the church a beautiful picture of Christ, with the text, "Come unto Me," was hanging under the pulpit; whilst above was an equally good representation of the Prodigal Son in the arms of the Father. The whole place was thoroughly clean. M. Richard Petersen, the governor, was away; he has been able to pay particular attention to the importance of the cells in the Norwegian prisons being as airy and light as possible. He has more than once protested against the inhumanity of "caging" persons in small and dark cells, which only tends to drive men mad. Great care is exercised in seeking to bring every prisoner under distinct spiritual teaching and influence, with the result that large numbers of those who are discharged do not return to their criminal practices, and are not seen in prison again. When England acts upon these lines she may reckon on similar success!

At Bergen we visited the miniature model prison, containing some twenty-seven inmates. It was a picture of cleanliness, and the governor, who had been recently appointed, was certainly a good specimen of a courteous Norwegian. A Christian and an abstainer, his influence was seen throughout the gaol, and he rejoiced at seeing others interested like himself in the reform of criminals.

I find to my great astonishment that there are (apart from convicts) something less than 320 prisoners in the whole of Norway. This is phenomenal; and thus this country must certainly have—in proportion—the least number of criminals of any in the world.

Norway was formerly one of the most drunken countries in Europe, but in more recent years it has become an exemplary temperate nation. The reason is that all who are licensed to deal in the spirit trade are bound to pay the whole of their profits to the municipality, less 5 per cent., and, added to this, the sale of alcohol and the proportion of its vendors have been placed under the control of the wishes of the population of each particular district. The result is, that drunkenness and crime are much less frequent than formerly. Thus there are comparatively few prisoners, and a considerable revenue is yielded to the municipality for the support of the improvident classes. The sale of spirits is entirely prohibited on Sundays, and after five p.m. on Saturdays.

At Trondhjem, in the north, we went through the gaol, and thought it had a home-like appearance. The Governor had, from his own garden, supplied each ward with flowers; hanging on the walls were portraits of the mothers, wives, and sisters of the prisoners; whilst in one or two cases I noticed musical instruments, evidently the property of the men, and here and there was a cat purring against the legs of a convict. The Governor had one serious fault to point out to us, viz., that there was no Criminal Lunatic Asylum in Norway—hence it became necessary to keep in solitary confinement continually those who were insane.

In one of the cells here we saw one poor deranged prisoner, and for whom we could but feel very sorry. There are only thirty criminal lunatics in all Norway, but though the Governor has several times called attention to this needed reform, yet the Government plead poverty as their reason for not building so essential an institution.

On the whole, I have been pleased with what I have seen here, specially with the fact that each prisoner is supplied with the Word of God, and that the Gospel is brought to bear with evident success upon the life and character of all the prisoners.

Charles Cook.

FIRST FRUITS.—The first-fruits of the Berlin East African Missionary Society was lately baptized at Tanga. He was a refugee who had been ransomed by the missionaries, and he is distinguished both by intelligence and earnestness in pursuing the Christian course.

RABBI LICHTENSTEIN.

I send you the latest information about Rabbi Lichtenstein, knowing that many of your readers are deeply interested in his person and work. During the time that his latest literary production (now ready for the press) has been nearing its completion, the conviction has grown upon him that the period has nearly come, when it will be desirable and more consistent, to sever his connection with the Synagogue, and give up his position as officiating Rabbi.

The Mission Directors of the Irish Presbyterian Church, hearing of the Rabbi's present attitude, and being convinced of his conversion, his zeal and love for Christ, have, at their meeting in August, unanimously appointed him to work with us in Hamburg. This information will be gratifying to those who were hitherto concerned about the Rabbi's temporal affairs, and also to those who know that Hamburg is a splendid field for his operations. We earnestly solicit the prayers of Christ's disciples for the Rabbi and his future work.

Rabbi Lichtenstein is a unique character in modern church history. Since he took an open stand for Christ his faith and rectitude have been tried in the severest manner. Only a short time ago he wrote me that if Job's tempter was skilful in the use of instruments of torture, his tempters were not less inventive in invective. First he had to sacrifice his earthly all, then he experienced the keen pangs of spiritual separation from one of his nearest and dearest. Further, when comparative poverty and the loss, in a measure, of his domestic peace did not weaken, but rather tended to deepen and strengthen, the roots of his conviction and devotion to his Saviour, the glitter of gold and promise of affluence tried to blind his clear vision of truth and rob this Samson of his curls. A Jewish deputation has, at least, twice offered him a splendid income if he promised not to speak or publish any more about Christ, but no! how could the lipsbe silent, when the heart is full to overflowing? Not only Jews, even Christians' over-zealous Christians, have by munificent offers endeavoured to win him to their ranks; but the truth that has made him free he wishes to proclaim unfettered and in a manner that seems to him to be the most effective one. In all this he has, by God's grace, been more than a conqueror. No wonder then that Jews as well as Christians, from far and near, have gone to Tapio Szele to make his acquaintance.

A good lady in England, who wrote to me last week, said how delighted she would be if she had been privileged to have given Rabbi Lichtenstein that copy of the New Testament which was the means of his conversion. I believe there are many who understand and even share that lady's feeling. The Rabbi's conversion belongs to the past, but we can help him in his endeavours to lead his brethren to Christ, namely, by spreading his writings and publishing those which he has now ready for the press.

There exists a council for the free distribution of the Rabbi's writings, Mr. R. Cory, J.P., Oscar House, Cardiff, being the hon. treasurer, while I am hon. secretary. Many parcels of the booklets have already been sent to missionaries and Christian workers among the Jews, and many more would gladly be forwarded on application.

We have received some generous contributions for this object, but far from what is necessary for a wide circulation of *Judaism and Christianity* and for the publication of his new work. This is a grand opportunity to help the Rabbi to spread his masterly presentation of the Gospel. The Rabbi says:—"The Jews are awaking out of their long slumber; there is a great stirring amongst them. The iron is hot, let us strike it; let us cast out the precious seeds of truth, that they may bring forth fruits for eternity, and that Christ may be satisfied."—Yours sincerely,

Arnold Frank.

Altona-by-Hamburg. Heinriehstr. 36.

A SUCCESSFUL GOSPELLER.—*Dawn*, the organ of the Christian Literature Society, gives the following:—I inquired of Mr. Hoskins, an American missionary, as to the large accessions from heathenism in the north-west. His account of the movement was very encouraging. He told me of an old peasant, who, after his conversion, succeeded in committing the first chapter of John's Gospel to heart. After his harvest was gathered in, the old man would go forth, year by year, round the country repeating to the villagers the Gospel he had learnt, and in this manner, during the last eight years, he had brought over 400 of his countrymen to embrace Christianity and receive baptism. His knowledge of the Gospel now extends much beyond the first chapter; and the words he preached so effected his own mind that Mr. Hoskins said the very character of John, the beloved disciple, now shone in his appearance. Such are the men who will bring India to Christ.

Mr. Moody in Ireland.

(From our Special Correspondent.)

THE BELFAST MISSION.

Every circumstance of the Belfast meetings has been of the most gratifying sort, with one exception—the weather. From the point of comfort that was about as bad as bad could be during the greater part of last week. Day after day a dull canopy of black clouds overspread the sky, and these emptied themselves out on the city with pitiless perseverance. The visitor from a less humid clime began to wonder if it ever did anything else but rain in Belfast, and he got little satisfaction from catechising the natives. "Yes; it rains pretty often here. The people are accustomed to it, and they do not mind it." So it really seems; for the rain did not very greatly affect the evening attendance at the great wooden pavilion. Let the downpour be as great as it had a mind to, the hall was filled all the same—except perhaps a few seats in out-of-the-way corners. On the Monday evening Mr. Moody said he was glad when he saw the rain, because he knew that those who came would be in earnest, and something would be done. He might have repeated the remark over and over again on successive evenings. More earnest and attentive crowds one could scarcely conceive.

The wet weather not only tested the spirit and temper of the people, but it really appeared to be providential in keeping down the attendance within workable limits. What overflows there would have been, with the inevitable disappointment, if the skies had been sunny, the experience of last Sunday afternoon and evening amply proved. Nine or ten thousand souls is a grand assemblage to be hanging on the lips of one man; especially when all are well within the sound and influence of his voice. This square wooden shed is a masterpiece of construction so far as its acoustic properties go, and Mr. Moody confesses that it is far the best building of its kind he has ever had the privilege of speaking in. The very fact of its being here, at the time when it was needed for this mission, is not the least noteworthy token of a Divine over-ruling hand in the affairs of men that modern Irish history has revealed.

Great crowds flocking to hear a famous preacher is no uncommon spectacle in this curious and novelty-loving age. But the experiences of the past week have shown that curiosity has had little to do with it. On the first Sabbath afternoon I overheard a conversation among a little group of people in the dispersing multitude; it was to the effect that the novelty would soon rub off, and the attraction would cease to a great extent. The remark showed great ignorance both of the eternal, unchanging needs of the human heart and of the glorious provision that God has made in the Gospel of his grace for satisfying these needs. At any rate, whatever motive may have brought the masses of people together night after night, the after meetings have abundantly shown that, as of old, the Gospel is the power of God unto salvation to those who believe.

In his discourses, Mr. Moody has seemed to excel himself every time. Of course, he has no time to frame or evolve new addresses; but there is no need. His sermons have become so interwoven with the very fibre and texture of his being, that every time he speaks he is, as it were, pouring forth the warm blood from his capacious heart, and the hearers become transfused with his simple unquestioning faith and his vivid realisation of the things of God and of the unseen world. In addition to that, his preaching is so far removed from the region of mere theory and ingenious speculation, and is so charged with practical bearing on the daily life of toiling, moiling, sinning, suffering men and women, that it finds its way to the universal mind and conscience by the very momentum of its inherent truthfulness and suitability.

A MEMORABLE SPECTACLE

it has been to see the way in which the ordained ministry of the city and surrounding districts has rallied to the meetings in the Convention Hall. Every evening they have sat in serried ranks along the front of the great platform, listening with interested and concentrated attention to the burning utterances of the evangelist. Their numbers have kept increasing, so that the choir has been pushed backwards to make room for them. It is a pregnant fact in itself that from three to four score of these spiritual leaders of the people, belonging to all Evangelical denominations, have night after night been drinking in the teaching and spirit, and watching the methods by which Mr. Moody gently and skilfully leads the people, through contrition and spiritual concern, on to the great decisive action of the will that we term conversion. As to names and sects and parties, they are totally unknown and disregarded! A stranger looking at the array of gentlemen in clerical attire would not get the faintest hint from their appearance or their speech in prayer to what section of the Church Universal they belong; except in the case of good Archdeacon Seaver, whose ecclesiastical breeches bewray him, but who stands on his church dignity as little as any man who ever had to "perform archidiaconal functions," whatever they may be.

In one of his Bible readings in St. Enoch's Church, Mr. Moody dwelt with unconcealed glee on the growing spirit of manifested unity that now prevails among those of different religious communions. He said he could remember the time when even at a meeting on behalf of the Bible Society no minister could stand up to speak without hedging his position and asserting his denominational fidelity. There was condescension enough in one of those ancient speeches to sink the whole meeting. Nowadays it was very different. Though he was speaking at the moment in a Presbyterian church, Mr. Moody thanked God, greatly to the amusement of everybody, that he had not met a Presbyterian for a long time; ministers of all the churches were known as Christians and nothing more. There is no great daring in the assertion, I imagine, that infinitely more is being done, by this visit of Mr. Moody to our shores, for the real "Reunion of Christendom" than a decade of Grindelwald Conferences can hope to accomplish.

All the ministers are not on the platform, however. There are still some timid gentlemen of the white neckcloth who have not got further than the outside fringe of the crowd. They are of such as belong to "the cult of the jumping cat," to use an expressive if somewhat vulgar simile. If the mission, by any fortuitous mischance, were to fall short of success, they would make haste to justify their cautious attitude and say, "I told you so." Now that fruition is not a matter of doubt, it is to be hoped that they will launch off into the flowing tide and give the movement the benefit of their hearty co-operation, as well as get for themselves the blessing that a mere critical onlooker cannot reasonably expect.

THE AFTER MEETINGS.

Reference has been made to these, but they deserve more detailed notice. These after meetings for inquiry and personal dealing are really the heart and soul of this work, and it is a remarkable thing that the regular pastorate fight so shy of them as a rule. Of course it would be possible to stereotype the after meeting, as the ordinary church service has become largely stereotyped, and been, therefore, shorn of a full half of its spiritual utility. In the Bible Reading I have already alluded, to Mr. Moody observed that one reason why there are so few conversions at the regular church services is the personal strifes that have come in between members of the same church. But he might have given, as a still stronger reason, the absence of any systematic attempt to bring conviction up to the point of conversion. One can suppose that even with Mr. Moody's own powerfully direct and simple Gospel preaching, if he took no steps to garner the fruits there would be comparatively little to show in the way of swelling the rolls of church membership. So long as a man has not "committed" himself in a definite way to the faith and service of Christ, the devil has an excellent chance of retaining him. When will ministers learn this and act accordingly?

It is not an easy matter to manipulate an after-meeting successfully in such gigantic assemblages as those that have crowded the Convention Hall. There is no suitable building near enough to the hall, especially in these wet evenings, into which to draft the anxious and the undecided. So the meetings for inquiry have been held under the same roof as the larger service. The inquiry work began on the Monday evening somewhat unexpectedly. The evangelist had spoken to Christians that evening, and, except indirectly, little had been said to arouse spiritual concern. A meeting for prayer was called at the close. When it was going on, and while requests on behalf of relatives or friends were being presented, a lady rose to say that a sister sitting beside her desired prayer for herself. Quick to seize the opportunity, Mr. Moody voiced the request, and asked if there were not others throughout the building who desired to present themselves for prayer. There were a great many responses. Here was a genuine indication that the Spirit of God had been at work, and with the wisdom born of experience Mr. Moody at once changed the complexion of the proceedings from a prayer meeting to one for personal dealing. After getting a large number of individual responses, he asked all the anxious ones to move across to one corner of the floor, now empty. This was done, and the work of hand-to-hand dealing began. With a good supply of workers the results were most encouraging, and on that first week night the stamp of God's blessing was given by quite a number of decisions. Mr. Moody had thought that probably on such a wet evening only earnest Christians would take the trouble to come, and addressed himself to them. But his Master was better to him even than his expectation, and the reaping work began.

It has gone on in increasing volume every evening since. Perhaps the most apparently fruitful occasion has been on the evening when Mr. Moody preached on the necessity of the new birth. The numbers of those who rose that night to ask a place in the prayers of the believers were so great that all estimate of them was lost. To all human seeming the work of conviction and the spirit of anxious inquiry have been very real. The fruits already gathered have been valuable enough to justify the special effort, but what has been experienced up to the date of writing these lines is only regarded as the first fruits of a blessed and plentiful harvest.

YOUNG MEN'S MEETINGS

are held every evening in Rev. G. Shaw's Presbyterian church near by, at the close of the addresses in the hall. They are chiefly intended for testimony, and with the view of getting the young converts to take a stand among their fellows and open their lips for the Master. They are in charge of Mr. Seagram. On the Wednesday, as Rev. John Robertson, of Gorbals, Glasgow, was passing through the city, he was asked to address the young men. A great company gathered in the church, and listened with the deepest interest to Mr. Robertson's discourse, which was thoroughly characteristic of him. It was a series of illustrative pictures, drawn mostly from his own experience, all told in the most vivid and realistic but homely way, each picture giving emphasis to some thought in connection with the preciousness of Christ as the one who has given his life for the sin of the world. In the later meetings of the week there have been testimonies given by some who had come to the point of decision since the mission began. Inquirers have also been dealt with, and many added to the roll of the converts.

One of those who testified at the first meeting for young men was Mr. Robert M'Cann, who was one of the fruits of Mr. Moody's visit to Belfast some eighteen years ago. He has since been well known as a Y.M.C.A. secretary in the city, and latterly as travelling secretary for the Association throughout Ireland. He is now on the eve of starting for India to fill a similar post in the Bombay presidency. He left Belfast on Thursday evening, and at the meeting that night special prayer was made for him in the great meeting by Dr. Williamson at Mr. Moody's request.

THE BIBLE READINGS

on Wednesday, Thursday, and Friday afternoons were held in the largest Presbyterian church in the town, St. Enoch's, in the northern district of the city. The place will seat over 2,000 people, and has been crowded each day. Mr. Moody's addresses have been varied in topic, but all in his most stirring vein. The subjects were:—"The Elements of True Prayer," "Threefold Grace," and "How to Gain Assurance." Words have been spoken calculated to reach the hearts of saint and sinner alike. Following the address there have been touching prayer meetings, and also meetings for personal dealing, when the workers have found happy occupation in helping the troubled or doubting or hesitating souls into the clear light of conscious trust and peace.

THE GOSPEL IN SONG

has been well to the front throughout the week. The fine choir (which is 400, and not 300, strong, as I stated in mistake last week) has given a service of praise for half an hour or more each evening before the regular meeting began, and their hearty, intelligent rendering of the hymns has afforded a great treat to all who have an ear and heart attuned

to the music of the Gospel. The choir-singing has been interspersed with solos by Mr. Burke, whose fine and highly-trained voice floods the great building with rich notes of praise and melodious Gospel message. One evening he was accompanied by Mr. Vance in the singing of that expressive song, "Though your sins be as scarlet, they shall be white as snow." On another occasion the male choir sang splendidly, led by Mr. Vance. Mr. Moody, who enters into the song with all the enthusiasm of a connoisseur, varies the programme now and then by asking the people in the gallery to take up a chorus on their own account, and it is surprising how readily they pick up unfamiliar strains.

THE PRESS REPORTS

of the mission deserve special mention. The wide-awake secretaries of the committee early bespoke the good offices of the daily press, and these have responded in a very praiseworthy way. Not only have the tone and spirit of their critical observations been of the most friendly kind, but they have given fairly extended and well-condensed summaries of the addresses from day to day. Mr. Moody has not been slow to express his appreciation of this action. Not that he is anxious on his own account to have his addresses reported—quite the contrary. But he sees that the reports of Gospel texts and appeals through the medium of the press will go into many strange places and into distant corners of the country where his voice could never be heard. I have not seen in any of the papers an unkind or discourteous word about the meetings, which in view of some past experiences in other parts of the kingdom is much to be grateful for. Your weekly contemporary, the Belfast *Witness*, has given special and lengthy accounts.

FRIDAY EVENING MEETING

was a memorable time in a week charged with solemn and gladsome memories. There was an immense audience in the great hall, to whom Mr. Moody preached on "Confessing Christ." His words were manifestly winged home by the Spirit to the hearers' hearts, and at the close of the moving discourse, the meeting seemed as melted wax, ready to receive the impression of the Divine sealing. He had, in his address, made a strong appeal that all the young men who had been blessed during the week, or who were then willing to confess Christ, should go to the men's meeting in the church and bear testimony before their fellows. Then, after prayer, and before the assemblage broke up he was moved to throw down a challenge to all in the great congregation to declare their desire to confess Christ on the spot. The effect was almost electric. The responses came at once in growing volume from all parts of the building, some in loud firm tones, others in the accents of fear and trembling. It was one of the most remarkable and affecting expressions of feeling that I remember ever to have witnessed at the meetings held by the evangelist. Mr. Moody himself was greatly overcome, and the awe of God seemed to be resting on the whole assembly.

There was a large and deeply interesting after-meeting, at which many were conversed with and led up to the point of definite decision. Meantime the area of the Presbyterian Church in Fitzroy-avenue was filled with a throng of men, and another unforgettable time was experienced. After a song by Mr. Burke, sung with great pathos—"Welcome, Wanderer, Welcome"—Mr. Seagram read a passage and threw the meeting open for brief testimonies. These came fast and thick, mostly from young fellows who had been converted on some of the bygone evenings of the week. Every evening had its quota, but the great majority said that it was on the Tuesday evening that they had stepped over the line. On that evening Mr. Moody's subject was "Sowing and Reaping," and these testimonies showed that his message had found its mark in many a case. Others who spoke said they had been brought to know the Saviour months and even years ago, but they had never openly confessed Him till now. This was Mr. Moody's last meeting of the week, and it was a fitting crown to all that had gone before.

LAST SUNDAY'S MEETINGS.

With his omnivorous appetite for work, Mr. Moody planned four meetings for Sabbath morning, forenoon, afternoon, and evening. His suggestion that there should be a service at 11 a.m. for "non-churchgoers" was cordially agreed to by the Belfast ministers (with a single exception), at a meeting specially convened, and they warmly entered into his plans for getting the tickets of admission into the hands of the right class of people, of whom there is a great body in the city. As the sequel proved, Mr. Moody's anticipations were fully realised and the meeting for the "lapsed masses" was probably the most fruitful of any yet held in the great Convention Hall.

THE WORKERS' MEETING

at eight o'clock was not so large as on the opening day, a week ago, for good and sufficient reasons. Still, it was a splendid congregation to which Mr. Moody addressed himself in earnest exhortation that all should bring a willing offering of their very best to the service of God during the remainder of the mission. There is plenty of work for all to do, and God only expects from his servants what they have. The speaker showed, from many Scriptural instances, how God condescends to make use of the weakest and most unlikely instruments when they are freely given into his hands. The discourse was interspersed with appeals to all the Christians to seek to be the agent in leading some soul to the Saviour during the coming days of the special effort. The untold issues for good that might come out of the conversion of a single boy or girl were dwelt upon, and many must have been the holy resolves that were made, in the strength of God, to a re-dedication of self and substance to the blessed service of Jesus Christ.

THE NON-CHURCHGOERS

turned out in strong force at eleven o'clock, and there must have been some 6,000 or 7,000 persons present. The seats on the platform, usually filled with ministers, were crowded with a motley throng of men, women, and children. The choir was very meagre, as most of the members were at their own churches, but there was some fine solo-singing from Mr. Burke and Mr. Vance, and both sang with exquisite effect the grand Gospel message, "Though our sins be as scarlet they shall be white as snow." The audience joined in the hymns a little too freely for them to be exclusively outside the pale of church influence, but undoubtedly a great many of them were of this class. Mr. Moody took up the subject of Christ seeking the lost. Into this sermon he introduces the story of the healing of blind Bartimeus and the finding of Zaccheus. To the amplification of these narratives he brings in the aid of imagination, and the result is a very graphic picture of the seeking and saving mercy of the Saviour. Some of the illustrative incidents towards the close of the address are extremely pathetic, and the deep impression made on this mixed audience was easy to be seen. The sermon being ended there came the drawing of the net; and once again the power of the Gospel message, simply, tenderly, and faithfully told, to reach the most careless human heart was exemplified. When Mr. Moody asked all who desired prayer to rise, the response was truly marvellous. In all parts of the house the people stood up without any prompting. Mr. Moody referred, with much feeling, to the number of grey-haired men who stood. Some two dozen or more of these venerable brethren rose to their feet. But there were all ages and both sexes among the anxious, and when they came to be gathered into one corner of the building they must have counted over 600 men, women, and children. Mr. Moody addressed them briefly, and again secured from the most of them individual and ready expressions of resolve to part with sin and receive the seeking Saviour. Backsliders were mingled with those who for the first time came to the cross for pardon. It was an intensely pathetic and heart-stirring sight; and if Mr. Moody had held no other meeting in Belfast than that one he would have been well repaid for visiting the city. The names of all the enquirers were taken by the workers and, doubtless, they will be looked after and brought within the shelter of some church fold. Certainly Mr. Moody was more than justified in his anxiety to hold this service specially for the non-churchgoers.

TEN THOUSAND WOMEN

or thereabout crammed the hall at three o'clock in the afternoon. The throngs had been so dense on the previous Sunday afternoon and evening that it was arranged to have a meeting for women only this afternoon, and one for men in the evening, so as to relieve the pressure. The weather had greatly improved, and the sun shone brightly on the scene. The male choirs sang sweetly, and Mr. Burke discoursed in thrilling strains of the boundless love of God to sinners lost. It was on this grandest of themes that Mr. Moody dwelt in his address, and there was a hushed attention as he told out the old, old story. His words appeared to find a ready entrance into the hearts of some of his hearers as he spoke of the drink habit, and the way in which it cursed family life. There is great excitement just now, he said, over the cholera, though only a few comparatively have succumbed to that scourge. But we think far too little of the havoc that strong drink is working every day in our own land. Belfast certainly has much need to bestir itself in this matter. The whisky shops are very plentiful, and their effect can be seen in the streets any day in the cursing, fighting and reeling men that one meets, alas, on every hand. Only this very Sabbath morning, while on the way to the early meeting, I was pained to see a group of women, with shawls over their heads, evidently under the potent influence of alcohol, and showing a strong disposition to be quarrelsome. As one remarked to me the other day, on seeing two men who had been exchanging blows separated by the police, the great whisky distillers have much to answer for.

But to return to the women's meeting. The area of the hall was filled with some 6,000 sisters for the second meeting. After prayer, Rev. H. Montgomery gave a delightfully simple and clear address on the way to enter on the Christian life. Then Mr. Moody himself spoke for a little, and proceeded to call for the customary expression of a desire to be prayed for, or of resolve to yield heart and life to God. All count was soon lost of the numbers who gave response from all parts of the house, as well as from the platform. The third or conversational meeting was again a large one and for some time the workers were kept busy talking, either to individuals or to groups, and giving friendly guidance in this momentous crisis in their spiritual life.

The experiences of the afternoon were virtually repeated in the evening, only that the audience was made up of men instead of women. The sharp arrows of truth flew right and left as Mr. Moody came to close grip with the question of besetting sin—how it steels the heart against conviction, and leads a man to procrastinate till the day of mercy passes and the Spirit ceases to strive because of being persistently grieved and resisted. Again the harvest was plenteous, and a busy time of reaping was found in the after meeting.

OVERFLOW MEETINGS

were held in the Exhibition building afternoon and evening, and were conducted by Mr. Merton Smith, who had come over from Scotland on the preceding day. He had a congregation of some 800 men in the afternoon, and nearly as many women in the evening. At the latter meeting especially there was a good contingent of seeking souls, and quite a number of clear decisions. Mr. Burke sang at both the overflows, which gave him a total of six meetings during the day. That meant an expenditure of energy which only those who have tried it can understand. Such a day of Gospel sowing and reaping Belfast has not seen before in its history, so far as living memory goes, and one of the Monday morning papers was right in describing it as a "red-letter day" in the spiritual annals of the city.

An accident happened to Mr. Moody on the Saturday, which happily was not attended with very serious consequences, though the escape was a somewhat narrow one, humanly speaking. He was proceeding on an open side-backed car to one of the railway stations. The driver, being in undue haste (a failing to which these Irish Jarvies are frequently prone), the car came into collision with a cart. The splash-board on which Mr. Moody's feet rested was greatly damaged, and an ugly rent was made in the upper of his left boot. The foot itself was grazed a little, but it is expected that a day or two's careful treatment will stave off any permanent injury. The jaunting car is a delightful institution so long as you can count on the discretion of the driver and the sure-footedness of the horse; when either of these fails the risks are considerable. The Irish Jehu seems only second in dash and *sangfroid* to the Parisian cabman.

NOON PRAYER MEETINGS

were commenced in Donegal-square Methodist Church (Rev. Wesley Guard's) on Friday, and will go on to the close of the mission. They are in the capable and judicious hands of Mr. W. Robertson,

f the Carrubbers-close Mission, and the proceedngs are full of interest. At the meeting on Monday here was a very good attendance, and many notes f thanksgiving were sounded for blessings received ither individually or in the person of friends hrough the meetings of the Sabbath and the revious week. Mr. Merton Smith gave a very ungent and practical talk on the power of kindness n the Christian character and life.

This week, from Tuesday onwards, there will be our meetings a day. Mr. Moody, however, will nly speak at three. At 10 a.m. he is to address neetings of ministers and workers in Dr. Williamon's church in Fisherwick-place. As cheap excurion trains are to be run from outlying places, the fternoon Bible readings are moved from St. Enoch's Church to the great Convention Hall, where there re also to be the usual evening assemblies. At the ime of writing it is not absolutely fixed, but it is xpected that Rev. John McNeill will follow Mr. Moody here, commencing a week of meetings in the arge hall on Sunday next. At the end of that time robably the purchaser of the hall may have to mplement his engagement to pull down the structure. It is a thousand pities it could not be allowed to emain standing so long as the people will resort hither in their thousands to hear the message of ife.

As stated last week, Mr. Moody begins two days' ork in Dundalk next Sabbath. Tuesday will be iven to Armagh, and the three last days of the eek to Cork. On Sabbath, September 18, he visits imerick for two days. One day is all that he can ive to co. Kerry, the place of meeting being Tralee. hen he goes for two days to Waterford and for ne day to Clonmel, in co. Tipperary. This closes p his work in the south of Ireland. It was intended to ave given the last week of the Irish mission to Dublin, but it seems there is a considerable difficulty n getting the use of Hengler's Circus, and Mr. Moody is not disposed to go and work in any maller building which would simply be crowded y Christians every time, and no chance left of etting at the careless masses. If the Dublin rrangement finally falls through, a week's mission ill be planned for the west of Ireland, brief visits eing made to such places as Sligo, Enniskillen, alway, etc. This will be quite new ground for Ir. Moody, and many are hoping that the west will ot be overlooked.

Perishing Men in Australia.

Many outcasts have found a friend in Rev. W. L. Morton, who has recently removed his good work rom Malvern to Hope Lodge, Balnarring, Victoria. There are now forty men in residence with him, and he occupations which they once followed range rom the profession of physician to the labour of a arpenter. The industries in which the rescued men ngage are largely connected with farm life. A ypical case was that of an Englishman, formerly a urgeon dentist in extensive practice, but recently ischarged from a gaol hospital, where he had been aken as the result of long drinking habits. He onfessed that all his life he had neglected the aviour's love. After spending a little while on the arm, his fast failing health necessitated return to he hospital. When told plainly that his days on arth must be very few, he said to Mr. Morton, "You have had many disappointments, but you will neet one of your men in heaven." Asked about his itle to such a blessing, he replied: "I yield to esus all He claims." A few days before his decease, e said, "Oh, that I might live a little longer. My ife has been given to the world; and if my days ould be prolonged, I would do something now for Him against whom I have fought so long."

REV. GEORGE INNOCENT.—Writing in reference to he death of this devoted missionary, already noticed n these pages, his father says he himself had just eturned from a mission tour, during which he had isited the stations in which his son George had aboured, and where he had just admitted by baptism ver sixty converts, most of whom had been led by he influence of his son to forsake idolatry and seek alvation in Christ. It was very grateful work, nd these converts, with many others, were so gladly nticipating his early return. "Oh!" he says athetically, "I could wish I had died in his tead. He was so equipped for the work, while I m nearly worn out and useless." The close of the etter shows how he and other bereaved ones are rying to bear up bravely under this crushing afflicion.

TRUE STORIES—SIMPLY TOLD.

Mr. and Mrs. Bill, of the Qua Iboe Mission, West Africa, send to the secretary of the Mission, Mr. D. C. Hamilton, 43, Laburnam-terrace, Belfast, a few cases of conversion, which they think will interest many.

"The first is a young man named Effion Utip. I hope to baptize him in a few weeks. He is one of two who stole a number of manillas out of the mission-house about two years ago. Since I came out this time he has been a most regular attender and attentive listener at all the services. A few weeks ago he came to David, after one of the services, and told him that he wished to follow God. David brought him to me, and I asked him why he wished to follow God. He answered that through hearing God's Word he had become convinced of his sin, and wished to follow God, so that his sins might be taken away. He mentioned a number of sins which he had been in the habit of practising—among the others, gin-drinking and uncleanness—and said that he had left them all, and was determined to obey God's Word. He has been receiving instruction since, and seems a case of real conversion.

"Another is that of Etie, one of the first converts. She came evidently in deep distress about her soul. Her cry was, 'Muquañkpo mi ediwak eti eti—nyum nditiene Abasi, kpan Enye ada mö efep.' 'My sins are very many; I want to follow God that He may take them away.' She came for instruction, and after a short time found peace in Jesus. She was full of joy, and her face showed it, and still shows it, for a period of over two and a-half years. She has been one of the brightest and happiest of our Christians, always ready to testify for Him, and always ready to obey his will when she had learned what it was. She has made several determined attempts to learn to read her Efik Bible, but it is too great a work for her. She is between forty and fifty years of age.

"Another case I must mention is that of John Ewaienau. He is a native of Impanek, and the first fruit of that town. He came under the influence of the Gospel mainly through the school work carried on at that town by Mr. Bailie. He used often to come in a canoe all by himself to the mission station that he might learn the way of salvation. He is the son of one of the most important families in his town, is of a quiet disposition and very winning manners, and from what we have seen of him, promises to be a most decided and useful member of our church. Less than a fortnight ago he came to me. He had just come down from the market, and brought seven manillas, a collection he had received at a meeting he had held up the river. He gathered the people on a Sunday, reading to them from God's Word, and then speaking to them about their eternal interests. The people were well pleased, and asked him to come back and tell them more. This was at one of the towns of Ndiya, about thirty miles up river.

"I have given you three of the bright cases; these have never caused us any doubts, Some others, however, are not quite so satisfactory. They are not so full of zeal nor so ready to confess Christ. Two of them—young men—wish to be married to heathen wives. We cannot sanction that, and we are in much trouble about it. I intend calling the whole church, explaining to them what God's Word says on the subject, and asking them what course we ought to pursue in case these young men persist in marrying heathens. The case is hard. There are a number of young men of marriageable ages, but there are no young women to whom they might 'pay their attentions.'

"God's Word seems plain on the subject: 'Be not unequally yoked together with unbelievers.' One feels at a time like this how much they need a friendly counsellor. However, the Lord has promised wisdom to those who seek it, and He will not fail to guide us aright in this crisis. The decision will form a precedent which will be acted on hereafter, so we must be careful. We are now making our bed; we shall have to lie on it in future. May it be such that our consciences will rest at ease, and may God's will be accomplished. It is wonderful the difficulties like this that crop up.

I am very busy just now with inquirers; some eleven or twelve are wanting to be baptized. I am not yet sure how many of these we shall be able to accept. It is most difficult to form a judgment in some of the cases. There is one old man; he has been coming for instruction for about a year now, and certainly if regular attendance and close attention went for anything, he must be a Christian. Sometimes he seems bright enough, and at others very dull. He does not seem to be capable of grasping much; but he maintains that, as Jesus has died for him, he will follow Him and be saved by Him. I know of nothing against the old man's life. He is most persistent in his desire to be baptized, and I am almost inclined to think that we ought to receive him in spite of his small powers of acquiring knowledge."

A MISSIONARY CHURCH.

The Bishop of Tasmania, who is now on a visit to the Mission stations throughout Melanesia, has issued a remarkably suggestive pastoral letter, in which he says:—

"It is hardly necessary to remind you that the Church of Christ is a missionary church. That is its first note. If you look at the 'Church in miniature,' as, for instance, we see it when it was grouped round the Lord at the institution of the Lord's Supper, it is remarkable that everyone present was a missionary. One man, indeed, banished himself from that august band, and he was a man of restricted sympathies. It was he who once complained that some money spent on the Lord was wasted because it was not spent in a certain conventional manner. It is clear that such a character was quite unfitted to be the founder of a church which was nothing if it was not missionary. Most true it is that however good our will may be we can never accomplish all our desires. But that is not the question. The question is whether we have the will, whether we take interest in, and are glad to pray for, all for whom Christ died. Of course, I have often heard men and women, who ought to know better, say that we have enough to do at home; we need not trouble ourselves about others. It is simply a case of restricted sympathies, and, knowing how hard it is to be fully sympathetic myself, I can only humble myself and confess that a great many of us are very far removed from the Spirit that is in Christ Jesus. I should like to say, also, that all the arguments applied by people of restricted sympathies to the curtailment of the work of Christ's kingdom at the present time apply to the case of the Apostles and of the Lord Himself. And this is because there has been no break in the continuity of the life of the church. It is doing now, either better or worse, what it was doing in the days after Pentecost. There is no doubt whatever that there were many men of restricted sympathies in those early days who were just as contemptuous of the Apostles for leaving Palestine as some of us are now of churchmen for leaving their native land and its comforts. All we can answer is, that if we had the Spirit of Christ, we must do what Christ did; that is think of everybody, and work for everybody. There are, again, many people in these days who encourage Missions in savage places because they believe in the civilising influence of good Englishmen. They like to hear of savages 'clothed and in their right mind,' taught to read, and write, and plough, and farm. But their sympathies go no further. They do not always believe that Christ is the one only Saviour. They have a feeling that Christ is for the white races, and Mohammed is good enough for some black races, Buddha for others, and so forth. Naturally, these persons hold loosely by the definite creeds of Christendom; and yet we welcome their help to civilise savages by the help of Christian men. God proportions our difficulties to us in his own way To some He permits bodily temptations—to others intellectual. . . . . My earnest hope is that I may receive a great benefit myself by having been in contact with the work of Christ's church in the very outposts, and by having been able to watch the influence of the Holy Spirit not upon members of settled churches only, but upon those to whom the great message has come as an altogether new thing. God helping me, I may be able to lay to heart many invaluable lessons, and may become more of a missionary myself. For it is always one of the subtle dangers of a pastor with a settled charge, that he may forget 'to seek for Christ's sheep which are scattered abroad.' Absorbed in the routine of a parish, he forgets many who, though under his charge, never claim his attention, and ignore and neglect all means of grace. But I also trust that when I have obtained a full knowledge of the subject I may be able to rouse enthusiasm for this great work."

THE PAREYCHALEY MISSION.—In this central district of South Travancore good progress has been made during the past year, the number of adherents being increased by 662, with the addition of three or four new congregations. There appears to be a wide field for Gospel labours, both in the northern and western part of the district, among the poor outcast pariahs and Pulayas; but the want of funds to support agents prevents the gathering of these people for God.

PARIS.—The Anglo-American Y.M.C.A., 160, Rue Montmartre, Paris, has always a good time on Sundays, but when a friend drops in and kindly takes the afternoon service for young men it is doubly good. Mr. Yeo, of Bedford, did so on Sunday week, speaking on the words, "I am ready to preach at Rome also . . . for the Gospel is the power of God." We were (writes one of the workers) all so grateful, and were so glad to find he was gratified to find such a bright homely spot in this gay city. We heartily invite young men to visit us when in Paris.

Letters to the Editor.

NUMBERING THE PEOPLE.

Dear Sir,—Among the beautiful and helpful sayings reported at a recent conference, I was pained to see one which I fear will be more a hindrance than a help. I mean the quotation from a well-known and honoured worker that he had computed there were not more than ten millions of regenerated human beings in the world.

Is this attempt to calculate the number of the faithful a scriptural one? When the apostle saw the heavenly vision of the blest, he looked on "a multitude which no man could number" (Rev. vii. 9). If he was not permitted to number them in heaven, is it likely an uninspired man on earth could?

And is it right, or reverent, to try to do what only God can do? Who else can "search the reins and the hearts"?

When the words of the Lord were put into the mouth of Balaam, he said: "Who can count the dust of Jacob and the number of the fourth part of Israel?" How much less the number of those who are distinguished not by outward nationality but the "hidden man of the heart"?

There were 7,000 faithful ones in Israel where Elijah thought he only was left. Are we wise or more discerning than he?

The Temple of God in Solomon's time was built without sound of axe or hammer, each stone brought silently from its place. Surely this was a type of what is going on now in the true Temple, of which that was only a type.

It is these attempts to decide what God alone can know, that has brought evangelical teaching too often into contempt, not that they are any part of it in reality, but so many true and zealous servants of Christ speak unadvisedly in these matters. Let it be enough for us to do all we can to promote the increase of that company of all faithful people, and leave the numbering to Him who cannot err. One day we shall see the glorious company complete, and perhaps find many more than some of us expected.

I remain, yours faithfully,

A Constant Reader.

REV. N. A. MORJICKIAN.

Dear Sir,—Having read the account of Rev. N. A. Morjickian's labours given in your issue of August 25, I communicated with him through Dr. T. W. Brown, and have had the great joy of hearing him preach twice in the Mission Hall, Chiswick. The evening subject was "From Mount Ararat to London on the Wings of Faith." I most cordially commend this dear brother to the sympathy of the Lord's people, specially stewards of his wealth. Our poor people have given the largest collection ever taken on one evening, namely, £3, to assist him in the effort he is making to procure £250 for the erection of a church in which the congregation he has gathered in Armenia during the past two years may worship God. I trust Pastor Morjickian may have many pulpits and platforms placed at his disposal during his brief stay in England, so that the sum needed may soon be made up.—Yours gratefully,

Chiswick. Robt. T. Smith.

"INSTRUCTING THE YOUNG."

Sir,—I am glad to see from your paper that there is such a desire for the training of the young in the distinctive principles of Evangelical Protestantism. There should be no difficulty in getting them well up in the Romish controversy, and we cannot attach too great importance to this, and especially in these days when Rome is putting forth all her strength and all her seductions to win by foul or fair means the ignorant or the undecided.

One of the best Protestant Catechisms is by the Rev. R. P. Blakeney, LL.D., D.D., Vicar of Bridlington, Yorkshire (98,000). It sells for 2d., and is a masterpiece. The Reformation Society has made large grants of this to teachers of Bible-classes, and it has also given many prizes to successful competitors. I have used it for several years in my Bible-class, and can warmly recommend it. The Protestant Alliance, 9, Strand, and the Protestant Institute, 38 and 39, Parliament-street, Westminster, issue it, along with the Reformation Society, 20, Berners-street, Oxford-street. Then there is a larger work, "Blakeney's Manual of the Romish Controversy." It is sold at 1s.

I shall only mention another. It is Dr. James Begg's "Handbook of Popery." This has done good service.

There are many others, but these are well known and well tried. They come within the reach of all, and give a thorough training in this most important controversy. Were these circulated and taught in our homes and classes, the Roman traitor would be driven out of the Protestant Church, and we would have the flowing tide of Popery arrested in the nation. Above all we would have more earnest, intelligent, decided Christians.

Yours truly,

Jas. Calder.

Free Church Manse, Saline, Dunfermline.

THE CLAIMS OF SWITZERLAND.

The conventions for mutual edification are quite a feature of the times, and doubtless have been a blessing to many. But do we not often need to be reminded that after all the best quickener of spiritual life is practical work for the Lord? No doubt there has often been active work without real life, but real life always languishes when it finds vent only in talking or meditating.

In Keswick we know the outcome of the conferences (and a most blessed one) has been increased work among the heathen. But now we are beginning to hold conferences in Switzerland. Has this beautiful country to which we resort for health and enjoyment no claim on us?

There are many truly excellent Christians there who could be cheered by our sympathy and active help, and our way is too often to ignore such. But I may venture to name two or three ways in which British Christians might give tangible tokens of sympathy and confer a real blessing with a little trouble in contributing.

In the fine season there are numerous shepherds and dairymen scattered over the mountains, out of reach of ordinary ministrations, and too far to be reached by busy and overworked pastors. Evangelical societies are trying to supply the want, but they are poor, and substantial aid is needed, and many such districts could be supplied with an itinerant evangelist were means forthcoming.

At Evian, and at Thonan, on the Savoy side of Geneva, in the interesting district of the Chablais, where the Gospel was driven out in the days of Louis XIV., two pairs of devoted Christian ladies are respectively working; as for example, Miss Lorrett and Miss Wilson at Thonan, the Misses Wellington at Evian. A few weeks or months' help from some lady able to speak French and pay her expenses would be invaluable at either place. But in any case, contributions to the necessary expenses of hiring rooms and distributing books, etc., for which their own means are taxed to the uttermost, are much needed.

Above all, and this I had means of observing personally only a few months ago, the country is flooded with Italian labourers, who come over to work on the roads, etc. These men are often very intelligent, but, unless previously under evangelistic influence, as ignorant as heathens. They are favourably placed for receiving the truth, and gladly accept Gospels when they can read. At one time a good work was carried on among them; now, those who did it are dispersed or dead, and except one colporteur who was lately at Zurich (I know not if he is still there), there seems no one to speak a word to them or care for their souls. In working for them, we are also working for Italy. If a few tourists would contribute to the support of a colporteur, the Waldensian Church would probably be able to find one.

With respect to this work, and also that in Savoy, Mr. Buscarlet, the Scotch pastor at Lausanne (his address is Pratolino, Lausanne), would give information.

The Israelites of old were bidden to "pray for the peace" of the country where they were carried captive; shall we ignore the claims of the one which we visit for our pleasure?

E. J. W.

The Strangers' Rest.

At the monthly workers' meeting held on Friday evening, Mr. Isaac briefly recounted some of the happy experiences of the past month, telling of sinners brought to the Saviour, of backsliders restored. Mr. Vernon Charlesworth, of the Stockwell Orphanage, followed with an address on the experiences of the disciples, who went fishing on the Sea of Galilee after the Lord's resurrection. A missionary party from Norway and Sweden, studying for mission work in China, were present, and two of the ladies bore testimony to the blessing they had received at the "Rest" whilst working amongst the sailors of their own nationalities. They asked for prayer on their behalf that their labours amongst the Chinese might be blessed.

A POOR PARALYTIC.—It is noted that the four converts baptized this year in the Tan Tok Seng Hospital (Singapore) are the result of the consistent life and earnest teaching of a poor paralytic patient, who for some four years has never been able to leave his bed.

SAILORS IN GRAND CANARY.

I should like to give your readers an account of the work here among sailors and others visiting Las Palmas. Our institute, opened in December last, is much appreciated by the men. We have a large reading-room, also a refreshment-room and bedroom for officers and sailors when required. We hold Gospel meetings every Lord's Day evening in the large room; on week nights, when the men can get ashore, we have magic-lantern entertainments, with singing (most of the sailors sing Sankey's hymns), and occasionally concerts, when resident English friends assist. There are various simple games. The Institute is always open until 10 p.m., when we close with a short Bible-reading and prayer. The men seem very happy, and we often have to say, "Now, friends, it is time for you to go on board." Some of them said the other evening, "This is a fine place, just like home; how good it is of people to think of us chaps." We supply them, when they wish, with tea, coffee, lemonade, cake, and other refreshments. Since the Institute has been opened two drinking-houses have been closed, one by the death of the proprietor, the other by financial losses.

Sometimes a few Spaniards come in, and are pleased with the singing, and gladly receive Gospel tracts; but they are very ignorant of spiritual things, as the following incidents will show. I was returning from the town one day in a tartana, or small cart, when the ringing of a bell and a man carrying a red banner in front of a priest announced that the latter was on his way to administer extreme unction to a dying person. The cart stopped, and all alighted; at the request of the driver I did the same. They then removed their hats and kneeled on the road until the priest had passed. Seeing me standing, they looked very angry and said: "Are you an infidel? why did you not kneel?" I said, "No, I am not an infidel; but why did you kneel?" "Oh," replied one, "because God went by; the priest carried Him in a little box." I asked, "Do you not know that God is a Spirit and is present everywhere? Besides, He is almighty. Do you think, then, He would allow a man to carry Him about in a box?" He and his companions looked amazed and said, "Does your religion teach that God can see everywhere?" I said it did. "Then," said he, "your religion is better than ours, for I only think of God when I see the box." I then explained to them the reality of God's presence and the fulness of Christ's salvation.

The other afternoon a poor woman came to me in great trouble. "Oh!" she said, "do give me something to pay for a mass. My little girl is dying, and I cannot pay for a mass for her soul." Wringing her hands, she sobbed, "What shall I do?" I told her the Lord Jesus loved little children, and would save her daughter without money and without price. He wanted her to come to Him, not to the priest.

We are patiently sowing the seed. I visit the ships daily with tracts, selling the Scriptures and dropping a word for the Master as opportunity occurs; I distribute about ten thousand tracts per month. The sailors are generally glad to see me come on board, and often say, "Have you got anything for us? You are just the man we want to see."

There are but few English residents, and we have to look to friends in England for help to continue the work. The treasurer, Col. Morton, Conference Hall, Mildmay Park, will gladly give any further particulars of the work. E. W. Searle.

Port Luz, Las Palmas, Grand Canary.

Our Railway Men.

Amongst the many readers of The Christian, are there not some who will help forward the work amongst the Metropolitan Railwaymen? The need of workers who will send monthly packets of Gospel literature is great. A large number of men are unsupplied on the Inner Circle, and if the way opens, the new stations to Aylesbury will be taken up. The company have helped forward the mission in many ways. A hall has been erected on their property at Neasden, in close proximity to their repairing works, and the meetings held in it are largely attended. Miss Jackson, 28, Topstone-road, Kensington, will gladly send the names of men for packets, giving all particulars, or to receive subscriptions from friends unable themselves to supply packets.

MR. S. GILLESPIE PROUT, well known to our readers as having on more than one occasion come to the help of distressed miners and their families in Wales, writes that he is visiting the scene of the recent colliery disaster, and would undertake to receive and distribute any funds entrusted to him for the relief of those in need. He may be addressed, Aberkenfig, R.S.O., Glamorganshire

Temperance Notes.

A drunkard is one who has been an unsuccessful moderate drinker.

Mildura, a New South Wales town, where the sale of drink is prohibited, has 4,000 inhabitants, but only one policeman.

Mrs. Andrew and Kate Bushnell, world-evangelists of the W.C.T.U., have been having most encouraging meetings in Adelaide.

A millionaire brewer of New York recently objected to the issue of a drinking licence for a saloon near his mansion.

A sad scene occurred the other day in Manchester City Police-court, where a poor woman charged with drunkenness fell dead in the dock.

It is said that a league has been formed among the students of the University of Pennsylvania to do away with wines at class banquets.

A strong total abstinence movement in the western provinces of Russia is in progress. In one province there are no less than sixteen active societies.

France, once so sober, is now at a loss to know what to do with her topers. Cheap bars and absinthe easily explain the increase of alcoholic madness.

The *Rappel* states that there are now throughout France 440,000 establishments open for the sale of intoxicating liquors. In Paris alone there are 27,000.

At the annual Brewster Sessions at Melton Mowbray the Nonconformist minister of the town successfully opposed an application for an off licence to a brewery.

Mr. J. Buckley, of Douglas, who has just died, was an ardent temperance reformer. He had attained the age of eighty years, and had been for sixty years a total abstainer.

Mr. A. F. Hills, a member of the Buckhurst Hill Temperance Union, at the Epping Brewster Sessions offered compensation to the amount of £250 to a local publican if he would close his house, but the offer was refused.

The London County Council, which has, as one of its duties, to manage four lunatic asylums, decided to run these asylums on abstinence principles. The result is that the patients, most of whom are there through drink, are greatly improved.

Every Sunday afternoon the W.C.T.U., of Atlantic City, N.J., hold a beach meeting in the merry-go-round building which is kindly offered them for the purpose. Different speakers address the meetings, and in this way many are reached who would not attend services elsewhere.

A bill has passed both branches of the American Congress, making it a violation of the prohibitory law to sell malt liquors in the Indian country. For months these have been openly sold, and all the attempts to suppress the nuisance were unavailing until this law was passed.

In the Prohibition town of Millville, in the State of New Jersey, two policemen are found amply sufficient to watch over the ten thousand inhabitants, the majority of whom are working men and their families. A generation ago, the town was specially noted for its intemperance.

At the West Ham Brewster Sessions Rev. W. Skinner said that nothing give the ministers of the various churches more pain at heart, and so effectually tied their hands and work, as the way in which the young people connected with the churches were surrounded with the temptations of drink.

It is stated that amongst the ranks of the Sydney unemployed was discovered the other day an ex-Cabinet Minister, who had taken a prominent part, some twenty years ago, in welcoming the Queen's second son to Australia. Drink was the cause of his downfall. For a long time past he has been a regular frequenter of the Sydney "doss-houses."

The Salford magistrates do not consider the Chief Constable's report satisfactory. Taking the population at 198,000 or 200,000, there had been 1,050 public-houses, which represented a licence for every 188 persons. Allowing that two-thirds of the population were persons who could not be called adults, it gave a licence for every 63 adult persons. The convictions for drunkenness, 2,311, represented a conviction for every 85 persons, or a conviction for every 28 adult persons.

The *Newcastle Daily Chronicle* says:—"There is not a European Government which has not before it, in one form or another, this problem of increasing gravity: 'How to put down drunkenness?' The German Government Bill, which is said to have the earnest support of the Emperor, contains two noteworthy provisions—one appointing guardians for habitual drunkards, and the other making a publican responsible for the safe conduct home of every drunken person on his premises. There is to be no 'chucking out,' and when a vehicle is required to take the drunken man home, the licensed victualler, if need be, must pay for it in the meantime, but is entitled to pursue the drunkard for the debt. This is an original contrivance, truly."

Personalia.

Rev. A. Tomory, whose work among Jews in Constantinople has been so remarkably blessed, is now compelled to resign.

Rev. James Henderson, after labouring for many years at Constantinople as minister at Pera and as missionary to the Jews, has returned home.

Dr. Dale, we are glad to learn, is much better. He hopes to be able to preach in his own pulpit on the third Sunday in September. It will then be nearly five months since Dr. Dale's serious relapse.

Mr. McCann, of the Belfast Y.M.C.A., left Belfast last Thursday night for India, where he has been appointed by the central council, Exeter Hall, London, to labour for at least the next two years among British young men in that part of the world.

Rev. G. W. Olver sails for India on his missionary tour to morrow (Friday). Miss Olver, who accompanies her father, proceeds to Bankura, Bengal, where she will take charge of a boarding school, and assist her brother in his noble work among the Santals.

Rev. F. B. Meyer has safely returned from his visit to Northfield. He hopes to rest a space before resuming work. We may add that he came in the same vessel as Miss Frances E. Willard, who intends spending a short time with Lady Henry Somerset, and lending her aid in the consolidation of the temperance work in which she so earnestly labours.

Mr. J. Crofton Rainey, well known to many of our readers in connection with Gospel work, is leaving Paignton, South Devon, where he has laboured for some years, for the neighbourhood of Oxford, where he proposes to carry on farming operations, and engage in local Gospel work as opportunity may arise. His address will be, after Michaelmas, Baldon, near Oxford.

Rev. Joseph H. Bateson, who has been acting as secretary of the Army Temperance Association in India, has visited all the branches of the association in Burmah, the Madras and Bombay Presidencies, and the majority in the Bengal Presidency. There is now an increase on the year of seventeen branches, and 983 members, making a total of 171 branches and 16,576 members.

Dean Fremantle celebrated his eighty-fifth birthday on Wednesday in last week, receiving numerous congratulations on the auspicious event. The dean, though feeling the infirmity of increasing years, yet retains his mental vigour, and preaches in the cathedral with his accustomed clearness and power. He has now been Dean of Ripon sixteen years, and enters his sixtieth year of ministerial life.

Mr. Thomas Spurgeon's ministry at the Tabernacle continues to be very highly appreciated. The impressions made during his first month's services have been deepened by those which have followed. It has now become quite a common experience to hear the expression, "Well, really, this morning's discourse (or this evening's sermon) has excelled all that he has previously preached." For the time of year the congregations have been very remarkable, especially on Thursday evenings.

OBITUARY.

SUKHMAN—FIRST BHUTAN MISSIONARY.

Only in our last issue we gave some account of the Church of Scotland Mission in British Bhutan, and already tidings have been received of the death of the first evangelist, the Bhutian lad who, being converted, declared he felt God calling him to go to his own people in Bhutan. His holy enthusiasm, we are told, roused others, and he was set apart with prayer and fasting to lead a little party. Already his labours had been greatly blessed; but, as Mr. Kilgour writes:—"Once more God has consecrated his work by a grave. The first Bhutan missionary has fallen, and that in the most inscrutable manner. 'Sukhman, catechist, dead—cholera,' was telegraphed last night. Truly God's ways are not our ways; but we know from past experience in this Mission how God buries his workmen but carries on their work. Still it is tragic."

WE NEVER KNEW.—A native worker in India says:—One morning I had about a dozen Mohammedan women, to whom I read of the "King's Great Marriage Feast," and when I spoke of the wedding garment I heard a woman behind me saying to another, "What wonderful words are these! Just listen, did you ever hear anything like it? Here we have been living for years, and no one ever spoke to us about it. We never knew of this." As I heard, my heart ached, and I thought of the thousands of immortal souls around us, who are living in misery and utter ignorance, and dying in darkness with the painful cry on their lips, "We did not know," "We were not told."

Evangelistic Notes.

Mr. George Hefford is holding an encouraging tent mission near Willesden Junction.

Rowrah.—Mr. Bunn, a *Joyful News* evangelist, has conducted a successful evangelistic mission here, and many signs of blessing have been apparent.

Mr. George Back has been conducting a special mission since July 20 in Dunton Green, and Greatness, Kent. The outdoor and indoor services have been blessed.

Long Compton.—A fruitful mission is being conducted here by Mr. Stephen Bryant, of the Evangelisation Society. The meetings are well attended, and the results up to the present are very encouraging.

Exmouth, Devon.—Mr. Levi Powell, of Torquay, has been conducting Gospel services on the sands at Exmouth. The gatherings have been very large, and the interest taken great. God has given much blessing.

Ireland.—Rev. Jas. Kirkwood has been conducting a successful series of Gospel tent services at Dungannon, and Mr. Wilson, of the Edinburgh City Mission, has been holding evangelistic meetings at Markethill, co. Armagh.

County Down.—An evangelistic mission has been conducted the past two weeks in the neighbourhood of the Mealough (co. Down) by the hon. secretary of the Ballynafeigh Y.M.C.A., Mr. R. McMaster. The Holy Ghost was felt to be working in convincing power in the hearts and minds of the people.

Rev. B. Fay Mills.—A great blessing is following all the meetings which this evangelist has been holding on the Pacific coast. "The tidings," says the *Occident*, "are all of one tenor, indicating the aroused ardour and the invigoration of Christians, the happy union of Christian effort, and the ingathering of multitudes of souls. Mr. Mills's methods have been tested and approved. They have, with those who have laboured with him, passed beyond the range of serious criticism. The Spirit of God plainly owns his work."

Dr. Newman Hall was on an evangelistic mission last week in South Wales, not far from the scene of the recent calamity. He held three services on Sunday, August 28, at Aberdare, the afternoon meeting being in the large Temperance Hall, which was crowded, chiefly by men. On Monday evening at Cardiff; Tuesday at Treherbert, at the head of the Rhondda Valley, when the church was thronged with miners; Wednesday, Merthyr Tydvil; Thursday, Pontypridd; and to Barmouth and Llandudno for the next four Sundays. Evangelistic meetings followed the sermons, to which most of the congregation remained, and several persons held up their hands as requesting prayer for their conversion.

Colportage-on-the-Sands.—For another season Messrs. F. Saunders and H. A. Hall have spent the month of August in a mission at that seaside resort, Cleethorpes. Day after day gospel hymns have been sung, and testimony borne to the grace of God. The staple part of the work, however, has been the sale of Bibles, Testaments, Gospel books, and Scripture texts, etc. Excellent Lord's Day afternoon meetings have been secured, and the Gospel has been delivered to both visitors and excursionists. The word has evidently been with power to the unsaved. God's backsliding children have been restored and strengthened. The bookstall and the singing have formed a rallying point for the daily gathering of Christians, who have borne testimony to the refreshment aud stimulus received.

Pentonville Lads.

Only those who know the lads of this neighbourhood and their surroundings can realise how tremendous are the odds against them, yet how earnestly some long for a better life, however rough and careless they may appear to be. Hence the thorough appreciation which they have shown in regard to "The Red, White, and Blue Christian Institute for Lads," which has been established at 19, Cumming-street, and 15, Collier-street, where the hon. sec., Mr. E. W. Dresser, is ever ready to welcome lads who want a friend, Physical welfare has been promoted by the new holiday camp at Swanage, near Bournemouth, while various clubs for bodily and mental benefit have been started and well maintained. Sunday services are being better attended, and it is believed that the "ten minutes' straight talk" in the gymnasium on one Saturday in each month has done much real good. The state of the finances, however, constitutes a grave difficulty in continuing the institute.

Sin is usually seconded with sin; a man seldom commits one sin to please, but he commits another to defend himself.—*Dr. South.*

NOTES ON DAILY READINGS.

BY REV. F. B. MEYER.

SUNDAY, SEPTEMBER 11.—NUMBERS XXVIII.

How careful is this repetition of the institution of the repeated and ever-recurring sacrifices. Though they had been already instituted, these directions go again carefully over the ground; and in this we learn the necessity for the methodical maintenance of the outward observances of worship and religion. We may be in danger of thinking that because all our time and being are God's, that therefore we are absolved from the demand to set apart specific periods and acts for God. It is impossible to maintain a close walk with God without exercising great care as to such matters. Many who have received great blessing at specific conventions and revival meetings have lost all, and have grieved the Holy Spirit by slothful inattention to these details. We ought to give God time each day to speak to Him, and to hear his voice to us. We should, like David, sit before the Lord. We should, like Gideon with his fleece, spread ourselves out for the dew of the Holy Spirit. We must confess our sins, and seek the daily cleansing of the blood. There should be no slurring of the Rest-day; no forgetting of the daily and weekly provision of the meat-offering of his flesh, of the oil of the Holy Spirit's grace, of the burnt-offering of consecration, of the strong wine of love. The counterpart of the Passover is the death of Calvary; and it is a wholesome practice to observe the Christian year, with its periodic opportunity for considering the precious death and burial. All this is described as the food of God (ver. 2 R.V.): as if God Himself feeds with holy joy and satisfaction on the devotion and love of his people.

MONDAY, SEPTEMBER 12.—NUMBERS XXIX.

"No servile work." How often does that phrase occur in these chapters, in connection with these solemn days, in which the Passover is commemorated. There was, of course, a necessity for this, that the people might be gathered from all the land, and have time for the due consideration of these mighty themes. But surely there is a further lesson for ourselves. We are reminded that the Son has made us free, that his blood has set us free from all servile labour in the direction of our salvation, that we serve not in the bondage of the letter but in the freedom of the Spirit. We are indeed slaves in the deepest sense; but we have not the spirit of the slave; we serve with the glad free spirit of sons. It is a strange paradox, that in the same epistle (Galatians) where the Apostle describes himself as branded with the marks of the slavery of Jesus, he says, "Thou art no longer a bond servant, but a son, and if a son, then an heir through God." What a blessing it is to realise also, that even where servile work is required by the circumstances of our lot, yet we need not cherish a servile spirit, "He that was called in the Lord, being a bond servant, is the Lord's freedman." We should daily live as those who act as they do, not because of the wages we get, or the obligations of our state, but because we do all for Him, who has appointed the tasks of our life, in doing which we may serve Him. God emphasizes the fact eleven times that these special sacrifices were to be in addition to the ordinary ones, showing that it is wise to have special times, and to make special gifts, altogether in addition to and without interfering with those that are our usual practice.

TUESDAY, SEPTEMBER 13.—NUMBERS XXX.

There are questions in the lives of us all in which we have to deal with God alone, such as faith in his Son, communion with Himself, obedience to his declared will; but there are other matters, such as are chiefly dealt with in this chapter, which are not universally obligatory, such as resolutions to dedicate a certain proportion of time, or money, or strength to the service of God, and in these our attitude must be determined by the claims of others, who stand in natural relations to us. With the Jew, silence was consent, and, supposing a vow was made in his presence by wife or daughter, and he did not object, it stood. In some cases amongst ourselves, this form of tacit consent may be deemed sufficient, especially in cases where direct request would stir up bitter hostility. It is very reassuring to notice the frequent repetition of the words, "The Lord shall forgive her," from which we may infer only the gracious consideration of our Lord, who never holds us to compacts which we may have made without due thought of all the circumstances that life might bring. The high demands of the home-life must be always put before ceremonial or voluntary vows. True religion binding us to God, binds us also to men, honours human love, and sanctifies every relationship, making it even easy to forego a cherished purpose at the call of the home life.

WEDNESDAY, SEPTEMBER 14.—NUMBERS XXXI.

There are days in life when the knife must be used. It seems terrible when those hours come, but they are profitable, inasmuch as they save us from the worm and the fire. It may be that Midianites are lurking in our hearts, dear Lord; that have seduced us before now with sin, and if we harbour them, they will repeat their hellish work. Yet show us who and what they are, and if our hands are not strong enough to cut out the gangrene, then do the work Thyself, for Thou art a merciful and faithful High Priest, and Thou knowest us altogether. It is a significant saying, that what could abide the fire should go through it (ver. 23). So evil were the Midianites, that their possessions must needs be purified ere they could be appropriated, and nothing but fire baptism could avail for all that could endure it. Is not this a glimpse into God's dealings with us? He will not allow any of us to be tried either in the furnace of affliction, or in that of temptation, beyond what we are able; but where he detects ability he will subject us to the keenest discipline that we can sustain. Water for what cannot sustain fire, but fire for all else. It is remarkable to notice that out of the spoils there were rich gifts made to the Levites and the Tabernacle; thus it is that the temptations and failures of our life may be so transformed by the grace of God as to yield Him tribute. Where sin has abounded, grace has over-abounded. Out of gravestones, he has made stepping-stones. Our sad and evil experiences have taught us how to help others.

THURSDAY, SEPTEMBER 15.—NUMBERS XXXII.

There are many Christians who are eager about "their cattle." They are content to avoid the Jordan-flood with its death to the self-life, if only they may build sheep-cotes, and cities, and provide for their little ones. They are redeemed indeed, and have passed through the wilderness experience, but their best life is hindered by their devotion to material and personal interests. Theirs is the heritage beyond the Jordan. They are afar off from the seat of the worship of God; they yield few deliverers or heroes; they are increasingly alienated from the noblest life of God's people; they are earliest open to the assault of the foe; they soon fade into the desert clans. Do not fear to die, oh soul of man, or be too hasty to take thy portion. The true life lies on the other side of death, that arrowy Jordan which some so dread. Thou canst not ascend unless thou dost first descend. God fills up from the bottom. Looking at this picture from another stand-point, we learn that we should ever hold ourselves in readiness to sacrifice our own comforts that we may bear the burdens of others, and succour them. No regiment of the army of Emmanuel can take its ease till victory is sure all along the line. The needs, defeats, and victories of each belong to all. Responsibility is response to ability. What we ought to do we can do.

FRIDAY, SEPTEMBER 16.—NUMBERS XXXIII.

The encampments of Israel are here passed in review. Little more than names as they are enumerated, but each at the time was all important. And in the thought of God each name suggested the special sins, and mercies, and needs that made it memorable. But though much of what had happened had altogether faded from human memory—the tears, the anguish, the hunger, the heartbreak—each place had woven some threads into the fabric of their life as a nation, or as individuals. Some day the stations of our lives will lie behind us thus, as the hills, over which we had been climbing, in the serene beauty of a summer evening We may not then be able to recall the various incidents which, when they were transpiring, made each spot vitally important. Most will have mingled in one marvellous result of goodness, and mercy, and discipline, and blessedness, and each will have left its own definite and specific record. Let us not lose heart at any one spot, or sink down to die. The cloud moves on, the long list of stopping-places grows daily less, the programme is visibly shortening, the end must come. But till then there will never be a halting-place without manna, and water, and cloud, and sufficient grace, and some dear blessings which prove the nearness and tenderness of God. Let us never forget that life is but a pilgrimage, and every stopping-place but one in which to pitch a tent, and all because we see the land and the city. But let us have no compromise with the habits and sins of the world around.

SATURDAY, SEPTEMBER 17.—NUMBERS XXXIV.

It was easy to mark out the inheritance of Israel in the Land of Promise, but let us rejoice that no hand can put limits to our inheritance in Jesus. We are blessed with *all* spiritual blessings in Him. The love of Christ passeth knowledge. We may apprehend, but we can never comprehend its lengths, and depths, and breadths, and heights. There are no boundaries to that fair heritage of glory which is ours, as joint-heirs with the Son of God. The sun never ceases to shine upon our empire. And here is a testimony surely to the divine origin of the Gospel, that it understands the infinite needs of man, and makes provision for them. Its joys are unspeakable and full of glory. Its peace passeth understanding. Its strength is all power. Its measure is beyond all we ask or think. Arise, oh Christian soul, and walk though thine inheritance in the length and breadth of it. It is all thine own. Every place on which thou shalt set thy foot, and claim by thy faith, is for thy enjoyment and wealth. Be of good cheer, all things are thine, life or death, things present or things to come, because all that the Father hath are the Son's, and thy Brother has shared all his goods with thee.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, SEPTEMBER 18.

REVIEW OF THE QUARTER'S LESSONS.

GOLDEN TEXT: HEB. ii. 4.

THE period of time covered by this course of lessons is only about a year. The progress of the Church of Christ during that brief period is nothing less than miraculous. The hundred and twenty who gathered in the upper room at Jerusalem (Acts i. 15) received in one day an accession of three thousand members (ii. 41), and this number was soon increased to five thousand (iv. 4). Beside all this the Gospel had spread to Samaria (viii.), and was doubtless carried by the Eunuch into his own land.

This growth is the more miraculous considering the many difficulties the Church had to encounter. The fact recorded in the first lesson—the ascension of Christ—might seem to render any further progress impossible. What could compensate for the loss of his personal presence? The ecclesiastical authority of Jerusalem was bitterly opposed to them, and had persecuted Peter and John (iv.), committed the whole company of apostles to prison (v. 17, 18), put to death one of their members (vii.), and followed up this with a bitter and cruel persecution (viii. 1-3). Were not these difficulties enough to crush the infant Church?

The Golden Text explains the miraculous progress. The ascension of Christ was followed by the descent of the Holy Spirit (ii. 1-4), who witnessed through the apostles to the resurrection of Christ with such boldness and power that none could resist them. The need of every worker to-day is to be filled with the same Spirit.

Power in witness-bearing was not the only effect of the Spirit's presence. Within the Church there were two manifestations of the Spirit's presence. He bound the whole company together in love, so that they rejoiced to bear one another's burdens (iv. 32). And he acted in judgment upon every form of evil (v. 1-11), and upon mere pretenders (viii. 18-24).

From this series of lessons learn: (1) That the work of the church in the world is to bear witness for Christ; (2) that the presence of the Holy Ghost is the all-important condition of successful witness-bearing; (3) that He must accepted as the spirit of love and judgment in believers, if He is to use them for the conviction of others; (4) that responsibility for this service rests, not upon the apostles and leaders only, but upon all the church; and (5) that where He is present no opposition, however powerful, can prevent the church's progress.

All-day Prayer for Israel.

As a considerable number of your readers in this and in other countries are in full sympathy with us in Jewish missions, may I be permitted to ask that Christians who love Israel will seek to assemble together in the towns and cities, and even villages of Great Britain and Ireland, and also on the continent, and in the United States and Canada, on Friday, September 30, for united prayer on behalf of Israel? In Mildmay, at the Conference Hall, as formerly, we propose to hold four meetings, 9 a.m., 11 a.m., 3 p.m., and 6.30 p.m., on that day, and shall be glad if a host of Israel's friends in London and in the provinces will unite with us at Mildmay. Those who cannot unite with us in person might have meetings of their own on the same day. There never was more need for united believing prayer. The Gospel is being widely preached to the Jews. The New Testament distribution is wonderfully owned of God. The troubles of the Jews are increasing in every land in consequence of the cholera alarm. "The time of Jacob's trouble" is setting in, and the coming of the Lord draweth nigh. We hear already the sound of abundance of rain, and we pray the Lord to awaken the Church to a united continuous and believing cry, on Israel's behalf, for those "showers of blessing" God has promised. This will bring down blessing, not on Israel only, but also on the church and the world, and will give joy to the heart of our precious Lord.

JOHN WILKINSON.

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Rev. Stephen Harper writes:—

"WESLEY MANSE, ST. LEONARDS-ON-SEA.

"DEAR SIRS,—I hereby desire to express my extreme indebtedness to you for the speedy and great relief and benefit my wife has derived through taking Guy's Tonic; her sufferings from indigestion were very severe, and her loss of appetite protracted. For several months she could not take a meal without pain; in fact, she was very rarely free from pain during those months, but your first bottle restored her appetite and greatly alleviated her sufferings, and she is fast regaining her wonted energy and brightness of spirit; she now takes her food with pleasure, and has no discomfort after.

"Please accept our most cordial thanks for your excellent remedy, also for so promptly forwarding the other bottles as desired.

"I remain, on her behalf, yours gratefully and sincerely,
"STEPHEN HARPER."

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This patient resides at Weather Hill, Stanhope, by Darlington.

A friend, Mr. THOS. POTTS, of WASKERLY, to whom the case is known, applied to me on his behalf, June 20, 1890.

The patient's illness commenced five months before this with influenza, which was followed by inflammation of the lungs and pleurisy. The cough was severe; expectoration now green and purulent; secretions all wrong. For four months the flesh had been wasting all over the body, and strength declining; swellings of the feet and ankles at night. "The doctor reports him to be in deep Consumption."

In this pitiable state he commenced with my treatment, under advice by letter.

In a month there was no improvement, except a slight difference in the expectoration.

In two months a little gain of flesh and strength.

After the fourth month there was marked improvement. And then he gradually and steadily improved, and got over the winter fairly well. For thirteen months from the commencement he persevered, with the reward of established health.

Twelve months after ceasing the treatment, he writes me (July 12, 1892):—

"I feel it my duty to yourself, and to all who suffer with Consumption, to acknowledge what your treatment has done for me. My friends call me '*a living wonder.*' In my extreme state, after being attended by a clever and kind-hearted doctor, I was pronounced to be in an incurable Consumption. *My body was reduced to a skeleton.* Those who visited me looked upon me as at death's door, and left me saying, 'He won't be here long.' However, I commenced with your medicine and persevered. And *the result has made myself and family happy beyond measure.* I was never healthier than I am now. I have continued my employment with pleasure. I should be glad for my case and recovery to be published.—JOHN NATTRASS."

N.B.—I find that altogether sixteen letters were written to this patient, from Coombe Lodge, and as many supplies of medicine *forwarded direct*, which is far the best for all to do who suffer from anything beyond a simple cough or cold.

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WORKING HOUSEKEEPER wanted as good general servant for a doctor, another servant kept. £20; age 30, not a widow.—D., care of LINEY, 6, East-street, Manchester-square, W. c3281

HOUSEKEEPER (working) for widower. Missionary, with children. Must be kind, healthy, capable. Earnest Christian. Evangelical Churchwoman preferred. References given and required.—WM. BIRD, Navvy Missionary, Cadishead, Manchester. c3284

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AN UNDER MATRON wanted for a girls' training home, one who has filled a similar place, able to superintend a small laundry. Abstainer. Church of England.—Apply, MATRON, 19, Horsham-road, Dorking. c3334

NURSE OR MOTHER'S HELP wanted, for two children, aged five years and eighteen months. Trustworthy and abstainer. Must be good needlewoman, and undertake children's washing.—C. L., care of Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C. 3

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WANTED SEPTEMBER 29, decided Christian person as nurse; must be strong, fond of children. About 25. Good needlewoman, good character. State age, wages, etc.—G., Claremont House, Nightingale-road, Guildford. c3312

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PLAIN COOK WANTED in a private family of three, good character. House-parlourmaid kept. Wages £20, all found.—Apply by letter, Mrs. BOGUE, 60, Burlington-road, Bayswater, W. c3261

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TALL, STRONG COUNTRY GIRL wanted, about 14, to train for kitchen. Clergyman's small family. Need not have been out. State height, health, and appearance.—K., care of Parminter, Stationer, Bruton-place, Clifton. c3327

THOROUGH HOUSE-PARLOUR-MAID wanted in small family, where two servants are kept. Church of England. Teetotaller.—Apply personally any morning, or write to Mrs. MCNEILE, 145, Portsdown-road, W. c3242

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GENERAL SERVANT wanted. Must be neat and clean in appearance and in work. Two only in family. Comfortable home. Age 20 to 22. Wages £14.—Address, 107, Highbury-hill, N. c3330

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STRONG, TALL GIRL wanted, on September 29, age 18 or 20, as under-nurse and under housemaid. Must be fond of children. Good needlewoman. Church or Wesleyan. Wages £10 to £12. No washing.—Address, Mrs. HELMSING, Beverley, E. Yorks. c3154

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GOOD GENERAL SERVANT wanted, middle October, in quiet family of two, in country near Dover; another kept. Duties light, and comfortable home. Fair cook and conscientious Christian would be much valued.—Write, stating wages and all particulars, to CHALET, care of Messrs. Haddon and Co., Salisbury-square, London. c3221

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TIRED!

How commonly we receive in answer to inquiries after the health of our friends—"Tired!" Life seems a considerable burden to a number of folks, for they trudge on through life clogged and weighted with one thing and another, seldom realising the bright joys that ought to be part and parcel of daily existence. Poor souls! Many *are* weighted with a heavy load—sometimes of trouble and care, sometimes of physical pain and infirmity, and it is small wonder that some sink into a chronic state of gloomy unfitness for life and its duties.

Tired! Of what? Pain and suffering? Then let us see what can be done for you. What is the trouble? Are you overworked without a prospect of release from the pressure? Do you feel as though you have no strength in yourself? Are your ordinary duties too much for you? In any case you can be helped, and that very easily. Try what Dame Nature can do for you. She has provided for tired folks a means of help of which comparatively few make use, otherwise we should have more bright faces. Even those who are worried and sorrowful would be better for this help, because worry brings infirmity, and the infirm cannot battle with adverse circumstances like the strong; therefore the maintenance of physical vigour in such cases is highly advantageous. Even if not *entirely* incapacitated for work, we would have every busy worker avail him or herself of the natural calm and restoration obtainable from *Appareil Magnétique.* Multitudes who rise as weary as when retiring, or more so, would gain natural and healthful sleep, hence a better beginning for each day; tired folks, who make use of this natural adjunct to rest, find their energies gradually revive, and their infirmities decrease, simply through the involuntary organs being enabled to act efficiently. In nine cases out of ten in which folks find daily tasks trying, they are the unfortunate subjects of some organic irregularity, often induced by overwork, and to have this rectified would mean almost a new world to them. Why not try what can be done in your case? We are constituted a great deal alike, and what has helped thousands will help thousands again. Abundant evidences of its power are everywhere around us, and testimonies like the following could be multiplied indefinitely:—

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Canon Girdlestone, of Hampstead, widely known as the author of several critical and practical theological works.

After concluding his Irish tour, Mr. Moody will hold missions in England as under :—

St. James's Hall, Manchester, October 3-5.
St. George's Hall, Bradford, October 6, 7.
Metropolitan Tabernacle, London, October 9-16.
Boston (Lincolnshire), October 17-19.

The London Committee have gladly accepted the kind offer of the friends at the Metropolitan Tabernacle who have placed that building—the largest available in London—at Mr. Moody's disposal from October 9th to 16th inclusive. There is little probability of Mr. Moody being able to devote more than eight days to his London mission. It is all the more necessary to make the most of this opportunity. Mr. Moody is not wont to spare himself, and it is expected that he will hold three meetings each day.

A large choir is in course of formation to lead the singing. Those who sang in the choir at the different centres during the London mission of 1883-4, and who are willing to help again in a similar capacity, are requested to send their names and addresses at once to Mr. Clement F. Davis, 4, Westover-road, Wandsworth Common, S.W., marked "Choir," stating what part they sing.

It is hoped that friends everywhere will make this mission a matter for prayer, and that London may participate in the showers of blessing that have been so copiously vouchsafed elsewhere.

The felt want in modern ministry is power. In many quarters the ability to elucidate, to explain, and to illustrate, is patent enough, but how to convict and lead captive in Christ's train, is not in evidence. Acts iii. 16, seems to epitomize the power of the early Church. "And his name, through, on account of, faith in his name, hath made this man whole whom ye see and know; yea, the faith that is through Him hath given him this perfect soundness in the presence of you all." The one thing to which the eyes of Peter, John, Paul, and others were turned was Jesus' name. They believed in the availableness of that name according to occasion. By faith in that name the cripple was made whole, the three thousand on the day of Pentecost were convicted, the world was turned upside down. It was by way of Christ exalted men's bodies and souls were reached.

The above leads us to speak of modern methods of evangelistic operation. Ought the ingathering of results to require the amount of pressure, the art, if not artifice, so much in vogue? We do not see the need of it. If the bird is wounded when on the wing, it will not fly far. So if the wound within is real, it will need no stress of urging to gain the declaration. Those who are pricked in the heart will, of themselves, cry out. Forced results are common, but their value is doubtful.

Recent celebrations of the poet Shelley have occasioned sundry comments in the papers. A correspondent of a widely circulated journal, writing apologetically, admits that "no reader of the paper is any longer in a position to doubt that Shelley was an anarchist, atheist, and libertine in theory." It is a serious question how far high art excuses low morality. Is the world better for a beautiful poem, tale, or picture, which teaches infidelity, encourages evil passions, and prompts to vice? Does the jewelled cup atone for the poison it contains, which renders it attractive? Why should editions of Burns or Byron lying on hotel or family drawing-room tables for general perusal, contain poems unfit to be read by our sons and daughters, and likely to poison the mind for years after? Godliness should honour art as a divine gift, but should not hesitate to denounce it when degraded to the service of sin.

Mr. Froude has been expressing his regret that there should be so much "light literature" read by the students at Oxford, and he has been endeavouring to induce them to read fiction, if fiction they must peruse, of a somewhat higher order. The question is one which can hardly be considered as anything but a personal one, but it is a different matter in regard to novel-reading in connection with our free libraries. We were informed recently by the custodian of one of these institutions in a large town, that of the readers who took books to their homes seventy-five per cent. chose rather indifferent fiction, and it is a question how far it is right or fair to burden the ratepayers with the cost of pabulum of this kind for people who can afford to pay for such books if they desire to waste their time upon them.

In reply to the inquiry of a missionary, the priest in charge of the shrine of the great Indian idol at Calcutta not long ago said that on the previous day a sum equal to £300,000 of English money had been offered to the goddess by her worshippers. £300,000 in one day! Yet the mighty and wealthy Christian nation which rules India, while spending one hundred and twenty millions a year in drink, can only spare one miserable million per annum for the spread of the Gospel. Does not the poor Hindu, steeped in superstition and held in the terrible chains of caste, show his belief in his religion in a far more practical way than his white brother, who lives in the full blaze of Gospel light?

England yearly sends out hundreds of merchants, soldiers, and civil servants, but the missionaries only go in twos and threes. Are they more than nominal Christians who thus persistently neglect the Master's last command? Men and money are needed. In India, where, thank God, a brighter day is breaking, men and women may find glorious and happy scope for the employment of all their best talents. The churches at home need rousing: let them not be afraid to give up, if need be, their best men. The more we, as churches and as individuals, do for God, the greater will be the reflex blessing. No man has ever yet been able to make God his debtor.

Professor Max Müller, in his address at the Congress of Orientalists, showed that in former ages similarity of language linked together the Eastern and Western nations. This should prompt increased sympathy on our part with those regarded as far separated, especially with the natives of India, our fellow subjects. Let us labour and pray that the language of Zion may be familiar alike in both hemispheres, that the Bible received from the East may be sent back from the West, and Asia with Europe call Jesus *Lord*.

Professor Hechler, of Vienna, exhibited at the Congress a portion of a newly-discovered papyrus manuscript of the Septuagint. The papyrus contains the greater portion of Zechariah and part of Malachi, and is apparently of extreme antiquity. The document may have little more than an archæological interest, yet its discovery will inspire many hopes that Biblical manuscripts of substantial value may even at this late period come to light. The monuments have answered more than one of the questions raised by critical theorists. Who knows but that documents may yet be discovered that will help to settle once and for all some of the small, though in their way important, disputes regarding textual readings?

News has been received from Persia which should have an interest for all careful Bible students. A cast of the monument of Cyrus has been obtained by Mr. Cecil Smith, of the British Museum. It includes his likeness, with mystic and perplexing accessories, the message of which has yet to be read. The monument has stood on the plains of Murghab since the days of his dynasty. The cast was secured just in time; since it was taken, the original has been overthrown and destroyed. Thus another "note" in stone, illustrative of Scripture history, will be on view at the Museum.

It is refreshing to pass from arguments about the Scriptures to testimony regarding their spiritual power. An esteemed correspondent writes to us :—

I believe the Bible to be the Word of God, not because I have been taught that it is so, nor because the evidences of its Divine authorship and inspired contents have been so conclusively dealt with by some of our leading intellects (though these considerations have helped me in days gone by); but because bringing, not "an inspired mind to read an inspired book," but a dark mind and a sinful heart within range of its wondrous light and teaching, God's own voice spoke to me through the pages of the Book. Darkness fled away, and liberty and peace took the place of restless uncertainty, weary bondage, and distressing doubt. Now, every bit of the Bible, from Genesis to Revelation, is instinct with Christ. Increasingly, as I read the earlier books, I see the force and meaning of Christ's own words when, in John v. 46, referring to Moses, He said, "He wrote of me:" or, again, as we have it in Revelation, "The testimony of Jesus is the spirit of prophecy."

Experience shows that what the Scriptures say of themselves is worthy the attention and confidence of all; and no such statement can be made regarding the most respectable questionings or the most ingenious conjectures of the most learned and excellent critics.

As though it were not enough to publish columns of racing and betting news every day, one of the leading provincial papers has so far pandered to a depraved public taste as to devote more than a column for several days in succession to a series of prize-fights in America: the spectacle of a couple of men—treated as heroes—mauling each other for more than an hour before six thousand people being described in all its disgusting details. *The Daily Chronicle*, however, has the courage to call things by their right names. These

fights "have not a single decent feature. The companions and friends of the fighters are the scum of society. The scene is one of blood-thirsty savagery, of blasphemy and obscene profanity, and the social demoralisation they cause is simply inestimable."

Dr. Barnardo has been the subject of another virulent attack in *The Scotsman*, based on the allegations of three lads who had been inmates of his Home. A full and circumstantial reply was made to the charges, some of which were almost grotesque in absurdity; but, instead of apologising, the Editor has continued the onslaught. We should imagine that fair-minded readers will have detected the strong and evident prejudice of the writer, and have begun rather to sympathise with the victim of his angry pen. Naturally, *The Catholic Herald* rejoices in having such a weapon with which to flagellate one whom it is pleased to designate "an arch-proselytiser." But will Dr. Barnardo care very much, and is the cause of truth ever advanced by such unfair and unjust attacks? We hope Scotch Christians will all the more show in a practical way their real sympathy with Dr. Barnardo and his work among waifs and strays.

The manager of an extensive Welsh mine explained to a correspondent that many accidents arose from the false self-security of the quarrymen. Sometimes they carried their lamps open, to get better light than when screened by the wire gauze. Sometimes, when the inside of the lamp was ablaze, showing the presence of inflammable gas, they continued at work instead of retreating till the spot was ventilated. Sometimes they struck a match or smoked their pipes, and thus the gas was ignited. Thus it is with multitudes who continue in sin because judgment has not overtaken them. Conscience, like the inflamed gas within the Davy lamp, often warns them of danger, but they disregard the warning in eagerness for pleasure or gain. They hear of others being cut short in sin, but hope that in their own case there will be time to escape by-and-by. All honour to the brave men who risked life to rescue the imprisoned miners! But how much stronger reason there is for Christians to warn the careless of their danger, and tell them of the only way of escape.

One of the most serious indictments ever drawn against the drink traffic has been presented during the past week by Mr. Justice Denman, whose intimate acquaintance with one aspect of the question none can doubt. He goes back to the first assizes over which he presided at Durham twenty years ago, when there were nine cases of murder to try. There was not one of these cases which was not directly attributable to drink. On the last occasion at which it was his painful duty to inflict the death penalty, it was upon a man who had murdered his mother while under the influence of drink. Once more, at Liverpool recently, sixty-three prisoners were tried, and out of these thirty-six had committed offences attributable to excessive drinking.

The last count in the charge refers to his most recent experience. During the last two months, one hundred and eleven prisoners have been brought before him for trial. He has carefully examined the record of each of these individuals, with the result that he found no fewer than one hundred and thirty-eight previous convictions for drunkenness were recorded against the one hundred and eleven prisoners that appeared before him in the dock. Comment is superfluous.

The sad records of our police courts, as given in the daily papers, continue to point to the increase of the drinking habit on the part of women. A few days ago, during one sitting of the magistrate at Southwark, no fewer than twelve women, each of whom was stated to be "well dressed," were charged with being drunk in the streets. The magistrate described the sight as a "pitiful spectacle," but there is something even more than pitiful in the facts which remain behind such a condition of things.

In last week's issue we quoted a statement by Rev. D. L. Leonard, of Oberlin, U.S.A., to the effect that Manchuria, with a population of twelve millions, is one of several large regions without a single missionary station. We are glad to learn that this statement is erroneous. Since 1873 the United Presbyterian Church has maintained a vigorous mission in that region, which is also occupied by the Irish Presbyterian Church—the missionaries of the two Churches co-operating in the most cordial manner. At the present moment the U. P. Mission has seven fully-equipped stations, with seven ordained missionaries, four medical missionaries, three lady missionaries, and numerous native agents, churches, hospitals, and schools, all in active operation. Moreover, arrangements are now being made for the early occupation of a large district in the north-west of the Province.

"THE MYSTERY OF THE CROSS."

The *British Weekly* publishes a sermon by Mr. Horton (he has expressly repudiated the title "Rev.," and we respect his faithfulness to his conviction) from the text, "Who his own self bore our sins in his own body on the tree."

If any have thought of Mr. Horton as not holding the foundation truth of the expiation of sin by the precious blood of Christ, they will, we trust, rejoice to find their suspicion removed by the following quotation:—

> I wonder if there is anyone who is perfectly true to himself that has not come to that point at some turn in the way of life, and has asked, "Is there a way?" And then happy is it for you if there has risen up before you that vision of what was done upon the cross. And as you look upon it many voices, great, familiar voices, speak to your troubled soul. "Behold the Lamb of God, which taketh away the sins of the world," says the great Forerunner. And the other John echoes, "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." And Paul says, "He was delivered up for our trespasses, and was raised for our justification." And that other Pauline writer answers, "The blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God." And Peter says, "Who his own self bare our sins in his own body on the tree, that we, having died unto sins, may live unto righteousness, by whose stripes ye were healed." And the chorus of voices swells along the highway of the ages, and we catch the sound of such voices as of that dying Puritan who said, "I cannot say I have not so lived that I should now be afraid to die, but I can say I have so learned Christ that I am not afraid to die." There is a tumult of gladness, and many friends of ours are in the throng, many who have gone before, and many of whom we have read and heard; and we turn to that cloud of witnesses and we ask them
>
> Whence their victory came?
>
> and
>
> They with united breath
> Ascribe the victory to the Lamb
> Their triumph to his death.
>
> And there seems to be for us God in Christ reconciling us unto Himself, not imputing to us our transgressions. Is not that great? has not that been the lot? is not that the truth which has entered in from without and saved?

It is true that there are other passages with which we are not in agreement; but the love that "hopeth all things" rather seeks first in every one for the recognition of the Kingdom of God and his righteousness, and rejoices not in iniquity, but in the truth, wherever it is found. We regard with unfeigned satisfaction this setting forth of substantive Apostolic truth.

We question, however, the wisdom of the title, "The Mystery of the Cross," whether given by the preacher or by the reporter. Mr. Horton says:—

> On the one hand, though no explanation can be given which is quite satisfactory as to what the Lord meant precisely when He said that He had come to give his life a ransom for many, and "this is the blood of the New Testament, which is shed for you, and for many, for the remission of sins;" yet, on the other hand, the apostolic writings and the history of the Church and the Christian experience of to-day all tend to show that we must steadily grasp and faithfully present that great fact as the foundation of man's pardon and the means of his regeneration.
>
> Now, on the one hand it is said with truth that no satisfactory explanation can be offered. The New Testament appears to give no theory upon the subject at all, as if there were no need of a theory. . .

The preacher then refers to the theories, first of Irenæus and then of Anselm, but he does not go back to the Old Testament. Those who studiously and reverently meditate on the Passover, and on the further unfolding of its eternal truths in the Offerings prescribed in Leviticus, find in the Gospel of Jesus Christ "*the revelation of the mystery* which was kept secret since the world began, but now is made manifest, and, by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

There are secret things which belong to God, and there are things which belong to us and to our children. There is a mystery of iniquity and a mystery of God. But one of the many pernicious survivals of Paganism is the tendency to multiply mysteries. By means of the Babylonish, Eleusinian, and other mysteries, a corrupt priestcraft maintained ascendancy over the people; and sacerdotalism, for the same purpose, transmutes into "holy mysteries" the word of the truth of the Gospel, which is come into all the world, and brings forth fruit in all who believe in Christ Jesus and know the grace of God in truth.

The mind of Mr. Horton is far removed from sacerdotalism. But extremes meet, and the neglect or repudiation by the schools of the types and shadows of the law as Divine illustrations of Gospel truths leaves the Cross of Christ a mystery instead of a revelation, and sends forth its scholars with dubious glad tidings, discounted by the declaration that no satisfactory explanation can be offered of what the Lord meant when He said that He had come to give his life a ransom for many. Is not the element of uncertainty thus introduced into the message calculated to produce uncertainty in the minds of those who are converted—or influenced—by it?

WELCOME MISSION, PORTSMOUTH. — Mr. Thomas Hogben, director of the mission, writes: "Our two days of waiting upon God were times of refreshing from the presence of the Lord. The attendance was very good, and the presence of Jesus Christ very real. On Monday our thoughts were directed especially to Christian life. After short Bible readings, setting forth what the Lord purposes to do for his own people, two ladies gave their own testimony to the experience of full salvation. (1 Thess. v. 23, 24.) Many were greatly helped by a blessed experience realised at the Keswick convention, where one saw the the possibility of full deliverance from the blighting power of sin, and putting her hand of faith upon Ezekiel xxxvi. 25, 26, 27, God made them a living reality to her soul."

Scripture's Witness to Itself.

THE witness of Scripture to itself is confirmatory of all Scripture.

In our day there are many who apply to Inspiration a qualitative test, and endeavour to establish a relation of greater and less in regard to the inspiration of the Bible, as if inspiration could be a thing of degrees. It would be hard, indeed, for confusion of thought to become more confounded than in minds where such a conception reigns. Yet how common is this strange conceit. We have heard ministers treat the inspiration of the Epistle to the Romans as quite subordinate to that of the Sermon on the Mount. They would, they tell us, put much more faith in the very words of Jesus than in those of Paul. And that is only one specimen of a spirit that, in these days, is displaying itself in innumerable follies. It is strange that such a theory, which is not only false, but *unthinkable*, should be accepted as true. Inspiration does not admit of degrees. What is written is either inspired or it is not. The Inspired Word *is* the Inspired Word. To talk of one inspired word being more or less inspired than another inspired word simply betrays the mental chaos of the speaker. When we hear of inspirational values—which ranks as a profound discovery of modern thought—we are reminded of the primitive condition when "the earth was without form and void; and darkness was upon the face of the deep."

There is, no doubt, a graduated purpose in Revelation. God did not see fit to communicate everything at once. But that fact cannot take from the inspired reality of any part of the sacred writings. God's Word, whether it be in Genesis or in John, can never be either less or more than God's Word.

We may distinguish, it is true, between the contents of Holy Scripture considered as a revelation; for every verse, or chapter, or book is not of equal practical urgency. For example, we cannot say of every verse in the Sacred Canon—what has been said of John iii. 16—that "it is the Bible in miniature." Nevertheless, while there is this variation in the value of the members of the Inspired Word considered as a revelation, there can be no difference in the inspiration which they have in common. You value, probably, your right hand more than your left, but you do not say that your left hand is less truly an organic part of you than your right hand is. Even so is it with the members that make up the grand corporate whole of Holy Writ. They may not have all an equal function, but they have all the same inspired life, and come to us on the ground of the self-same Divine authorisation.

Scripture's witness to itself is in harmony with what we have advanced. Scripture never perpetrates the gross absurdity of speaking of one part of its contents as more or less inspired than any other part. What Scripture does is to claim the place of an inspired whole. Thus 2 Tim. iii. 16, "All"—or "every"—"Scripture is given by inspiration of God." The expression *pasa graphê*—"all Scripture"—is never used save to denote the sacred Scriptures. Dean Alford is explicit on this point; and by comparison with the verse going before, it is clear that the expression in question is synonymous with the sacred writings. How instructive that the reference here is not to the inspired men but to the inspired *Book*, and to the inspired *Book throughout*. It matters not how inspiration came, the form or forms it took; all Scripture is instinct with one breath, and that the breath of God.

Scripture's witness to itself always takes for granted, what we may call, its own inspired *solidarity*. Gal. iii. 8 is an instance: "And the Scripture, foreseeing that God would justify the heathen, or the Gentiles, through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." So in the 22nd verse of the same chapter: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Such a use of the term "Scripture" would be impossible were it not a corporate whole; the vital body of Divine truth; an inspired vehicle of Divine communication throughout. "Modern Thought" denies the solidarity of Scripture—asserting that the tissue is human, that "the strands into which the design is worked are seen to be anything but gold"; that, in fact, the Bible teems with inaccuracies and is spotted all over with mistakes. But Scripture speaks of itself as an indivisible whole, inspired by the far-seeing mind of God, whose utterance is infallible and authoritative, and from whose sentence there is no appeal.

The limits set us will only allow of the citation of a few of the many infallible proofs with which the sacred pages teem. Take, for example, 2 Peter i. 20, 21: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Here Peter marks off Old Testament prophecy from anything in the prophets themselves as to its cause, reason, or origin. It is important to note this. The notion which the advanced school of criticism has sedulously fostered, which is indeed with them a *postulate*, is that the prophets were deep men, men of shrewd, far-seeing intellect, who were able to discern coming events in their projected shadows, and to prophesy accordingly. But the witness of Scripture is that the prophecy did not originate from the prophet himself. It did not grow out of the prophet's own mind, or out of the circumstances in which he was placed. The prophetic spring was altogether Divine: yea, Divine to such a degree as to make the strands of speech themselves all pure gold. For if "holy men of God spake as they were moved by the Holy Ghost," then the words constituting their speech accurately expressed the mind of the Spirit; and, therefore, Old Testament prophecy comes to us duly certified as a *verbally inspired communication*.

That the prophets themselves had this persuasion is clear from Deut. xxx. 10; 2 Sam. xxiii. 1, 2; and Jer. xxxvi. 4-8.

In conclusion, the Master's own use of Scripture demonstrates the Scriptures to be an inspired whole. He ever treats them as universally authoritative. Witness in proof his repulse of the tempter; his plea in driving out the money-changers from the temple; his use of Psalm cx. 1 (see Luke xx. 41-44); and likewise his justification of his disciples in plucking the ears of corn on the Sabbath day. These, and a host of passages besides, show that our Lord ever acted and spake on the principle of the entire integrity and Divine authority of the Sacred Record.

Modern Thought affirms that the inspired writers are all faulty, all exponents of "the human and limited." Our Lord systematically quotes them as final and infallible.

Modern Thought makes light of texts, and affects to believe that anything or everything may be proved thereby. But such allegations can have no weight with the disciple, for the reason that they have no weight with the Master.

Modern Thought dots the inspired pages with marks of interrogation—"Yea, hath God said?" and, not content with that, meets their positive statement, in multitudes of cases, with bold denial—"Nay, it is not so." "God hath not so spoken." But the Master's uniform watchword is, "It is written."

Modern Thought is the tempter's onslaught. Let us repel him with the Damascus blade of the Written Word.

JAMES DOUGLAS.

"WORK OUT—SALVATION."

"WHEREFORE, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil. ii. 12).

A corrupt church teaches her votaries to work for salvation, and they seek to merit heaven by prayers, fastings, penances, lacerations of the body, etc. Strange delusions! How vain are all such efforts! The work is done. Christ's hands, though nailed, wrought our salvation; and the utterance of our dying Lord, "It is finished," was a note of triumph, for the price was paid, and the gate of heaven was opened to all believers. Salvation is God's free gift to a lost and ruined race; nothing we can do could procure it; the price paid was the blood of the Son of God.

The work completed by our Divine Substitute cannot, in any way, be added to; but our individual benefit depends on our acceptance of it in the exercise of simple faith. "Look unto Me, and be ye saved" (Is. xlv. 22). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). Salvation thus becomes *our own*. What, then, is the meaning of the apostle's injunction, "Work out your own salvation"? Salvation is not a mere abstract principle; neither is it a treasure to be locked up in a casket. A mine would be of no use to the owner unless it were worked; he must dig diligently for the treasure enclosed. Fields must be tilled and sown if a harvest is to be reaped. A hungry man may hold in his hand a loaf, but his hunger is not appeased until he eats.

Is, then, the *title* to ownership of no importance? On the contrary, it is the keynote of the text—"*Your own* salvation." You have no right to another man's estate, still less may you *work it out*, but faith in our Divine Substitute gives the believer the title to an inheritance with the saints; it introduces him to a new relationship. "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 18). "—— If a son, then an heir of God through Christ" (Gal. iv. 7). Salvation ensures to the possessor a peace which passeth understanding (Phil. iv. 7); joy of which neither sorrow nor suffering can rob him (John xvi 22, 24; 2 Cor. vi. 10); access to the throne of grace, yea, even with boldness (Heb. iv. 16); fellowship with the Father and with his Son Jesus (1 John i. 3); and an Advocate at the right hand of God (1 John ii. 1).

These are a few of the privileges and blessings that "accompany salvation," and should not these be *worked out*? To live in the Spirit, and to walk in the Spirit, to manifest in our mortal flesh the life of Jesus, and to show forth the praises of Him who hath called us out of darkness into his marvellous light, are honours that belong only to a purchased people. Therefore with joy let us "draw water out of the wells of salvation."

"Salvation! Oh, the joyful sound!
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.

Salvation! Let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound."

E. E.

DUNDEE.—The Y.W.C.A. report shows that, in addition to the direct religious influence of the Bible classes, lectures, fellowship and prayer meetings, interest in which is deepening, members have the opportunity of learning those domestic arts which are not only useful to themselves, but a means of diffusing happiness and comfort to others in their own homes. The Association has its centre at 33, Tay-street, Miss Fairlie being resident superintendent. It has also branched out to East End, Polepark, Errol, and Newport. The past year has been prosperous and fruitful, and has shown more than ever the need of such work.

The Grindelwald Conference.

Christians in all stages of life and experience, and of the most varied opinions, are becoming more and more convinced and convicted of the stupendous folly and disgrace of the divisions and bitternesses which exist among us; the world is stumbled by it, and Satan rejoices over it.

An endeavour, doubtless crude in many of its features, is made to draw nearer together, and a reunion, which to many seems impossible on the lines laid down, is set forth as the end in view. The means suggested to this end seem to be external and mechanical rather than internal, and vital pressure from without rather than attraction from within: yet the fact remains that an opportunity is given to professing Christians of all schools and shades to look one another in the face, not in conflict, as Josiah challenged Pharaoh Nechoh, but in brotherhood and peace.

True, not all those who have been prominent on the platform during the summer have been representative men. For example, the appearance of Rev. C. F. Aked as an invited speaker may have seemed something like a rebuke of those who had recently been in conflict with him in the Baptist Union. I am assured, however, that this manifest mistake was not intended to indicate any lack of sympathy with those who had so earnestly contended for the faith. The hearty welcome accorded to Pastor Theodore Monod showed how glad Dr. Lunn was to secure the co-operation of evangelical men. It was a cause of great regret to him that the invitations to the Revs. H. W. Webb-Peploe, F. J. Chavasse, H. C. G. Moule, F. B. Meyer, and Mark Guy Pearse, could not be accepted, and that the views of such as they have not been more adequately represented.

And this leads to the question whether representative evangelical men are wise in declining, as many do, to take part in these Conferences. Perhaps there has been a misapprehension, to the effect that their presence would imply adhesion to the purpose and method of the conveners. This certainly ought not to be the case; for as the object is the reunion of the churches, all representative members of churches have a right to the expression of their views; perhaps, also, duty demands such expression.

This mountaineering Conference is especially attractive to the young. Have spiritual men no responsibility in regard to these? Is it not desirable to be informed by personal acquaintance, concerning a movement likely to have considerable influence upon the men and women who are soon to be the active members of the churches?

Jesus went everywhere. He attended feasts of the Jews at Jerusalem, and feasted multitudes in desert places. He accepted the invitation of Simon the Pharisee, and invited himself to the house of Zaccheus the Publican. He received sinners and ate with them. He went to the marriage at Cana, and to the synagogue at Nazareth. He talked with the woman at the well, and yielded to the bidding of the men of Sychar. He visited the coasts of Sidon to heal a demon-possessed daughter, and welcomed with more than courtesy the Greeks who came to Philip with "Sirs, we would see Jesus." The Apostle Paul ate with the Gentiles, and rebuked Peter because he withdrew from them for fear of those who came from James. The Master and his servants came into human contact with men of every nation and of every mind. If Christians are the light of the world, excluding one another, they must let their light shine *before men;* if they are the salt of the earth, they must come into actual and intimate contact with it.

With much deference to many good men who have felt constrained to stand aloof from this Conference, may we not venture to suggest the wisdom of reconsidering the position? if for no other reason, in the interest of the promising and intelligent young people who are influenced by it—that they may have the advantage of hearing the subject presented from the distinctly Scriptural point of view.

May we then hope that this Conference will fulfil the expectations of its conveners? Let us be as frank as the speakers in that Zwinglian Church on Wednesday. If it be of God, union or reunion will be wrought out on his method: first Chaos and then Cosmos. "I wound and I heal." "To pluck up and to break down, and to destroy and to overthrow; to build and to plant." First the Law and then the Gospel. The law came that the offence might abound; God's purpose in this Conference may be to bring the evil of disunion into strong relief. The law showed man's inability to rectify the evil; this Conference may work out the same result. The last prophet of the law cried, looking upon Jesus as He walked, "Behold the Lamb of God!" and the voice from heaven was heard at Jordan and on the Holy Mount, "This is my beloved Son in whom I am well pleased; hear Him." "He shall build the temple of the Lord."

It would have been sad if, at that Conference, the voices had not been heard of men who testified of Jesus as the Head of the body, the Church, the members of which, and they alone, can be united with the union for which his intercessory prayer (John xvii.) was prayed.

The whole of Wednesday was devoted to a reunion conference. The Bishop of Worcester presided at the morning session, and his liberal, kindly, courteous, and dignified tone throughout threw a charm over the whole proceedings. Addressing the meeting as brothers and sisters in Christ, he said in sight of the terrible evils around it is sad to see Christians squabbling over things of comparatively little importance. How thus are the altars of Paganism to be thrown down? If we may not expect all to become members of one visible Church, we may understand one another better and love each other more. The Reunion of the Churches, as he understood it, must mean that the various bodies which had separated from the Church of England should by some means be reunited to her. He fully recognised the Nonconformist bodies as Churches, though a large section of the English Church refuse to recognise them as such. The question to be considered, therefore, was, Is it possible for Nonconformist bodies as Churches, and as each having their separate organism, to be reunited in any form whatever to the National Church of England? In reply to this his lordship referred to the text of the proposal made by the bishops in the Lambeth Conference of 1888. The first of these four articles was that the Holy Scripture contained all things necessary to salvation, and was the ultimate standard of faith. The assertion there, said the Bishop, was that the article really separated Protestants from the Church of Rome—a point on which all Nonconformists would agree. The second article of the Lambeth Conference was the acceptance of the Apostles' Creed as the baptismal symbol, and the Nicene Creed as a sufficient statement of Christian faith. The third was the two sacraments ordained by Christ Himself—Baptism and the Lord's Supper, with an unfailing use of Christ's own words, and the elements ordained by Him. And the fourth article was the Historic Episcopate locally adapted in the method of its administration to the varying needs of the nations and peoples called of God into the unity of his Church. The Bishop expressed his personal judgment that the status of the present Nonconformist ministers should be recognised, while all in future should be episcopally ordained. The historic episcopate was shown by the Bishop and by the following eloquent speaker, Père Hyacinthe, to mean little more than the office of the Presbyterian Moderator.

The Rev. Charles Berry, of Wolverhampton, spoke as the representative of "one of the freest of free denominations"—the Congregational. He confessed himself an enthusiastic ecclesiastical reunionist. He was in no hurry for reunion. A hasty, artificial, and unreal union was worse than disunion. If our desire is for the honour of Christ, reunion will come. They were not seeking merely the recognition of each other's faith in Christ, but the recognition of each other's rights in the kingdom and each Church as parts of that kingdom. He was himself a bishop, elected by the people, and having oversight of several missions connected with the church of which he was pastor.

In the afternoon Dr. T. B. Stephenson, ex-president of the Wesleyan Conference, presided. His chief points were: The Divinity of our Lord as essential to fellowship; The Sacraments must be included in any basis for reunion; also the Episcopal system. He asked, however, as a test question, Can the living Church to-day make a live bishop, independent of the line of preceding bishops?

Two essential preliminaries must be laid down. First, the recognition of ministerial orders already existing; and 2ndly, the preservation of the autonomy of the several Churches which will enter into union with each other. Is an interchange of pulpits quite impossible? Such interchange would sweeten the relations of the various Churches for closer union. On all sides there must be mutual concession.

Professor Lias said that had it not been for the divisions among Protestants, the Church of Rome might have ceased to exist.

Mr. Wall, of Rome, often wondered that our people are so desirous of spreading the Gospel, yet seem not to know or not to care that fifty per cent. of their efforts are dissipated by disunion. Union of Protestants is necessary, for the Romanists are doing deadly mischief in our country. We had heard much of bishops, but not much of believers; the real succession was in the Church composed of believers.

The evening session was presided over by Professor Stokes, who did not seem to regard the subject seriously. Pastor Theodore Monod described several movements in the direction of federation among the French Churches. A new society, "the National Society," has just been founded for evangelising France, and to this Père Hyacinthe is devoting much time. The question of the episcopate did not trouble them in France. Somehow it never seemed to thrive there. They did not accept disunion as a providential fact, as did some people. The speaker then urged that the question of reunion should be put into the hands of Him who was most interested in it—Christ Himself. If in the personal inward life, and daily work, and family life and church life, they placed themselves under his leadership, they would have done the best they could.

Rev. Hugh Price Hughes, in a very able, outspoken, and comprehensive speech (leading, however, where perhaps few could follow), said that the real goal must be the Organic Reunion of the Churches of Christendom. The episcopacy is a *sine quâ non* of reunion. The Lambeth proposals were most generous, liberal, and Christian. We must concede primacy to the Church of England. Let her take one more step, and she will throw upon Nonconformists and non-Episcopalians the whole responsibility for the disunion of British Christianity.

Rev. Mr. Gough, Ilkley, Yorks, laid stress on the living Christ as the one foundation.

Mr. Samuel James Capper spoke with suppressed emotion of the pain he felt at the exclusion of the Friends, by making the sacraments a *sine quâ non*.

Professor Stokes, in a concluding speech, asked where the line was to be drawn in the recognition of existing ministers. Was every man who wrote "Rev." before his name to be received as qualified to administer the sacraments?

On Friday evening Professor Stokes gave an address on Irish Disestablishment. In the subsequent discussion divergent views were expressed as to the benefits, spiritually, of non-Establishment. In concluding, the Bishop of Worcester said:—Whatever the result of these meetings may be, they will soften prejudices and antagonism and draw men closer together in the bonds of holy love. They would all feel this and not forget it when they returned to their several spheres.

TO

THE CHURCH WHICH IS HIS BODY.

The fulness of Him that filleth all in all!

THE Apostle Paul was taught by revelation from God that the Gentiles (or the heathen) should be *fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel* (Eph. iii. 6), and Paul, who speaks of himself as being less than the least of all saints, went forth in the grace given him to preach among the Gentiles, A.D. 45.

Eighteen hundred and forty-six years have passed by since those days; the population of the world has increased enormously, and we are to day confronted by the awful announcement that there are a thousand millions of Gentiles now living, who have never yet heard the "good tidings of great joy, *which shall be to all people*"—"*A Light to lighten the Gentiles.*"

This revelation made by God thus early in the Christian era so evidently proves the yearning love of the Father's heart, that the query forces itself upon us, Was not an error, fearful in its consequences, committed by the Church of Christ when she allowed her attention to be diverted from the manifest purpose of the Lord, who willeth all men to be saved, and to come to a knowledge of the truth? Had she been of the mind of Christ, would she not, at not infrequent intervals, have carried on the work of evangelisation thus divinely inaugurated? The Lord would have seen much fruit of the travail of his soul, and our responsibility would have been marvellously lessened. But God is rich in mercy, and the day of grace is not yet closed.

If, as is supposed by many—the seventh thousand years of our history will see the Lord Jesus Christ reigning upon the earth, there is no time to lose, if his command is to be obeyed, and the glad news of redemption made known to all nations. Living in the nineteenth century we shall not adopt the manners and customs of the first century A.D.

The human voice would now be utterly unable to reach every creature, but we have the printing press, and are being unmistakably shown how very easily the work may be managed, if we are in downright earnest, and, with firm faith in our Lord, willing to be little in our own eyes, and in the eyes of others, and come to *his* help! Hitherto, we have sought to have Christ come to *our* help. Let Him now take the place of honour!

There is no doubt as to his wondrous working!

It is not the word of the preacher that converts the soul, but it is the word of the Lord Himself, given forth by the preacher—a great and grand distinction.

"*The words that I speak unto you, they are spirit, and they are life.*"

Now, as the word of the Lord is contained in each of the four Gospels, each Gospel contains within itself all that is needed for salvation, by the grace and power of the Lord, and by the silent effectual working of the Holy Spirit; therefore, nothing could be imagined more adapted to the need of the world than the universal diffusion of these little volumes.

In proof whereof: A Gospel handed to a heathen in China was, before he slept, the means of his conversion, and in the course of three months time the Christians gathered around it numbered sixty! They had had no visible teacher save the recipient.

It is affirmed that each of the four Gospels has been similarly blessed. The Lord is teaching us a wonderful lesson!

Then how very easy travelling has been made for us by steam and bicycle! Of the large number of distributors who will have to be sent out, many will no doubt gladly go at their own charges—and it is hoped the missionaries will, for the needful time, themselves join the phalanx, and be kindly willing to direct and work with it. Being with an English gentleman, and handing the little Book with a silent prayer, the acquisition of an unknown tongue will not be needful.

That there must be regular organisation will be patent to all, and need not be further touched on here. And the Lord loveth the cheerful giver!

Why should the Church of Christ be thus singled out? Because she loves much, having had much forgiven. Because the more nearly she can co-operate with the Saviour, the more deeply will she drink of his Spirit. Because her heart's desire and prayer is to be like Him—seeing Him as he is—and being for ever with Him! Nominal Christians might run well for a time, and then fall away.

It has been said, *If his command is to be obeyed!* Look for a moment at the opposite contingency. How should we meet Him? How answer for wasted time, neglected opportunities? How endure the wail of sorrow from souls He died to ransom?

> "Where He may lead I'll follow,
> My trust in Him repose:
> And every hour in perfect peace,
> I'll sing, He knows! He knows!"

Let us not be discouraged by the comparative smallness of our numbers. Elijah thought himself to be one alone in Israel, but the Lord showed him for his encouragement that there were yet seven thousand others who had not bowed the knee in the fashionable idol worship. A few only, in touch with Christ, to whom all power in Heaven and on earth is given, must surely be stronger than a host in hostility—latent or declared.

Chosen in Him from before the foundation of the world, to be his Body now, his Bride hereafter, the Lord never forgets to supply the need of even the feeblest member of his Church.

A Call to Work.

FROM A BIBLE READING BY REV. DAVID BARON.

THE analogy between the task of building the second Temple, to the accomplishment of which Haggai's prophecy (i. 7, 8; ii. 3, 4) was directed to rouse the people, and the commission of world-wide evangelisation entrusted to the Church of God, is striking.

(a) The Work is the same. "Go up to the mountain and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith Jehovah." (Haggai i. 8.)

So every faithful labourer in the Gospel is a wise master builder of the Temple of God on the foundation which He Himself has laid in Zion. Take care how ye build thereupon. For "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Cor. iii. 13.)

(b) The Promise is the same. "Then spake Haggai, Jehovah's messenger, in Jehovah's message unto the people, saying, *I am with you, saith Jehovah*" (i. 13), which message was repeated again in chapter ii. 4. The same word of encouragement our Master speaks to us while engaged in the work of building the spiritual Temple; "Go, therefore, disciple all nations; and *lo, I am with you alway, even unto the end of the age.*"

(c) And the Power by which the work is to be accomplished is the same. Even for the fitness of carrying the building of the material Temple to a successful issue, they had to be pointed to the Spirit which "remained among them" (ii. 5); and be told a few months later, when fresh difficulties came in the way, that, "Not by might, nor by power, but by my Spirit, saith Jehovah of Hosts." (Zech. iv. 6.) Much more certainly must we seek to be "endued with power from on high" before we can be builders of the spiritual Temple. "Ye shall receive the power of the Holy Spirit coming upon you," were the words of our blessed Lord.

Who were included in those whom God expected to take part in the work of building the second Temple? "Yet now be strong, O Zerubbabel, saith Jehovah; and be strong, O Joshua, son of Josedech, the high priest, and *be strong, all ye people of the land*, and work." Zerubbabel the prince was needed, Joshua the priest was needed; but if the work of building the second Temple had been left to the orders of priests and princes, it might in all probability never have been accomplished at all. "*All ye people of the land*": including men, women, and children. We know that the women of Israel worked hard in preparing most beautiful work for the tabernacle and Temple; and later on we find the daughters of Shallum taking their place by the side of their brethren in the rougher, harder work of building the city wall. It is the same also in relation to the spiritual Temple. "All the people of the land" must be roused to the duty and privilege of sharing in this holy task. "All ye people of the land": limited in this case to all who truly love and wish to serve our Master; for we will have no help from the Samaritans who profess to know Jehovah and stick to their old idols. Their participation in so spiritual and holy a work would be a mere blight and curse.

Why has such slow progress been made in the evangelisation of Jew and Gentile, in gathering out from both the "lively stones" to complete the spiritual sanctuary for God? Because the work has for the most part been left in the hands of the Joshuas and Zerubbabels; and missions are looked upon as a kind of luxury in the Christian church, instead of our recognising the fact that the whole church was by its very constitution a missionary organisation, formed so by the Lord Jesus Christ.

The vast mass of church members have never been thoroughly roused to a sense of responsibility in this matter; and the result is that in the nineteenth century after Christ came, and the commission was entrusted to the church to preach the Gospel to every creature, about two-thirds of the human race are still in ignorance as to whether there be at all a Christ, a Saviour of men. "Now, therefore, thus saith Jehovah of Hosts, consider your ways," or more literally, "*Set your hearts on your ways.*" Ask yourselves if we have done all for the house of God that we might have done.

Let me reproduce in illustration one of the most extraordinary historical documents the world has ever seen. It is the famous "Decree of Levy in mass," promulgated by the National Convention of the French Republic on August 23, 1793, France at that time being in a desperate condition, at war with all Europe, and invaded on every hand by Austria, England, Holland, Spain, and Prussia. It ran as follows: "All France, and whatsoever it contains of men or resources, is put under requisition. All France is to rise, and their banner is to bear the inscription, 'The French People risen against Tyrants.' The young men shall go to the battle; it is their task to conquer. The married men shall forge arms, transport baggage and artillery, provide subsistence. The women shall work at soldiers' clothes, make tents, serve in the hospitals. The children shall scrape old linen into surgeons' lint; the aged men shall have themselves carried into the public places, and there by their words excite the courage of the young, preach hatred to kings, and unity to the Republic." Neither was this a mere empty, boastful emanation, like so many others. At that time, in answer to this special appeal, all France did rise, so that, amid the awful diabolicisms which attended the French Revolution, from a repetition of which may God deliver Europe—we get a glimpse of patriotic heroism of which the world has witnessed but rare instances. Headlong it rushed, like a bear robbed of her whelps, and in a short time succeeded, not only in expelling all invaders, but stepped over their frontiers and threatened to become masters of Europe. This is what one bankrupt, impoverished nation, as France then was, could do when once thoroughly aroused to its task,

Now, it is not mere hyperbole that the church of Christ, too, is, as it were, being invaded from every side. Not to speak of the foes in disguise of friends within, and to point out here only the dangers threatening it from without, there are the godless masses of Christendom marching under the banners of avowed infidelity and superstition; there are the hundreds of millions of heathenism and Mohammedanism; there are the millions of Jews for the most part unevangelised, and hating intensely the caricature of the religion of Jesus which has been presented to them in the name of Christianity. These all are no mere phantoms, but terrible realities, which, although I have no fear for the true church, against which even the gates of hell shall not prevail, will yet trample down a great deal in their march, and make all aggressive work on the part of the church more and more difficult. And the great God, the King of kings, whose we are and whom we profess to serve, has also issued a decree of "Levy in mass." All we are and have is put under requisition. Ourselves: "Ye are not your own," He says, "for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." Our possessions: "The silver is mine, and the gold is mine, saith Jehovah of Hosts," by this very prophet Haggai (ii. 8).

Shall we respond to God's call? From all parts of the world come testimonies that this is a great day of opportunity. How long it may continue we know not. Alike among Jew and Gentile, an open door such as has never been known before is put before us. Shall we enter it? Shall we dedicate ourselves afresh for the service of our God? Yea, and our sons and our daughters, and our gold and our silver also? Then, indeed, would our God pour out a quickening and a blessing upon us "until there be not room enough." Then, indeed, shall we hasten on the gathering out of the elect, and the coming of the Son of Man.

Mr. Moody in Ireland.

(From our Special Correspondents.)

CLOSING DAYS IN BELFAST.

Before these lines are read Mr. Moody will have left Ulster, and will be busy proclaiming the Gospel message in the less receptive atmosphere of the South. But the influence of his work, and the sacred memories of his visit, will abide in these northern parts for generations to come. The leader writer in a Belfast daily, truly observed one morning last week that the mission now closed will have to be taken into account by any future candid historian of the religious life of the North of Ireland.

The second week of the meetings in Belfast was like unto the first, with some notable additions. Chief among the fresh features were the

ADDRESSES TO WORKERS

given on four mornings of the week in Dr. Williamson's church in Fisherwick-place. These will ever be memorable to all who were privileged to attend. Mr. Moody never appears more in earnest than when he exhorts his fellow Christians, and leads them on to higher planes of heart consecration, or to more earnest fidelity in service.

On the two first mornings he spoke with remarkable reality and power on the enduement of the Holy Ghost for service. Almost his opening utterances on this theme was a practical word of commendation for the Keswick Convention and its teaching. Much, he observed, had been said by way of criticism on the theological unsoundness of that teaching. A leading Church of England minister told him he had been to Keswick and the first thing he did on his return home was to go to every Dissenting minister in the place, and have fellowship and prayer with them. Up to that time he had thought there could be nothing good outside the Church of England and had always looked down on his Nonconforming brethren. Since he had thus fraternised with them he had been a much better man, and his nearest friend in the town was an Independent pastor; the two of them were like David and Jonathan, and both were having conversions in their churches all the while. Anything (added Mr. Moody) that will bring forth fruit of that kind must be good. He had been to Keswick himself, and he advised them all to go there and get broadened out. He pitied the minister of the Gospel who had not got out of his grave clothes, and who could not see anything good beyond his own denomination. Nothing will set men right in this matter but the power of the Spirit of God. When a man gets filled with the Holy Ghost denominationalism is to him as the dust in the balance; he will not be asking whether this and that brother is a Churchman, or a Presbyterian, or a Methodist.

Then Mr. Moody proceeded to expound his views on the work of the Spirit; commenting in his own terse and forceful way on the personality of the Holy Ghost, on His power to fill the heart with love, to impart liberty and freedom from the shackles of custom in service, to bear witness of Christ, to lead into all truth. These points were amplified and illustrated in language that glowed with holy fire, and seemed to communicate a like warmth of spirit to the large listening company of ministers and workers. If, he said in closing, he could get ten men in Belfast to get what that man got at Keswick he would be

WELL REPAID FOR COMING TO THEIR CITY.

The same subject was continued next morning to a still larger audience. In the course of his address Mr. Moody gave utterance to some strong and scathing words on the unwholesome influence of tobacco-smoking ministers. How could a man sit down beside an anxious inquirer and lead him into the beginnings of a holy life while his own breath was redolent of the weed? The filling of the Holy Ghost as a definite experience was urged as a prerequisite to power in service; he drew on his experience and that of others to show how this experience had been productive of marked results in after service. The meeting was much moved under the Evangelist's heart-searching appeals. "I believe," he exclaimed, "that in every pulpit in Belfast you could have a new preacher next Sunday if all the ministers were to get this enduement of power."

At the close of the address there seemed to be a common feeling and desire throughout the hushed assembly that they should there and then tarry for a season of definite prayer for the filling of the Holy Ghost. The proposal was made and carried by a nearly unanimous rising vote. Then came a prolonged stream of intensely earnest petition on this behalf, a woman's tender pleading voice mingling with the others in confession of unfaithfulness, and in devout beseeching for the bestowment of the needed blessing. The church seemed to be at once a Bochim and an Elim—a place of weeping for the Spirit-grieving of the past, and of glad refreshment in the appropriation by faith of the promise of the Father.

Such a meeting was probably never held before in Belfast, and it soon got noised abroad, so that next morning there was a still further swelling of the numbers. Mr. Moody, however, is extremely jealous of anything like "vain repetitions" even in matters of holy experience, and he took up the different subject of the Inquiry Meeting as an essential part of regular ministerial evangelistic effort. He argued for far more elasticity in Gospel methods, so as to interest and reach those outside the pale of ordinary church services. It was a bold and wise plea for the adaptation of method to varied circumstance and need. It made a real impression, no doubt, on the ministerial and other friends present, but I have considerable doubt as to the result. The Episcopalian services seem, under existing arrangements, to be as unbending as the laws of the Medes and the Persians; and the same might almost be said of our Presbyterian churches; probably of the Methodist and others. The custom of generations in our older systems has hardened the order of worship and service into a cast-iron mould, the breaking-up of which would stir up the opposition of Pharisees and formalists, to whom "use and wont" would appear to carry a higher sanction than the leadings of the living and ever present Spirit of God.

BIBLE STUDY.

On Friday morning Mr. Moody's topic was the private and individual study of the Scriptures. As he remarked, it was a somewhat discursive talk on various methods of studying the Scriptures, so as not only to know the letter and structure of the sacred writings, but to have at hand material for immediate use in work for others when occasions arise. He advocated, as of old, "topical" rather than purely consecutive study. He created much interest by telling how a new and lively feeling of regard for the Bible had come into home and school circles at Northfield by the plan of getting each scholar or member of the family to read the same chapter, and afterwards to give out briefly in concert the points that had most impressed them. On this plan the Gospels and other books had been gone through in daily chapters at Northfield and Mount Hermon. To show how it had laid hold of his own mind and memory, Mr. Moody repeated, without reference to note, the outlines of the Gospel by John, etc. The idea was evidently quite a novel one to many of those present, and probably it will be taken up in not a few Irish households or the Bible classes. A fervid Methodist pastor who prayed at the close thanked God for the "bracing morning walk" that the assembly had had through the fields of Scripture, and it was without doubt at once a surprise and a delight to many in the audience.

Though it is somewhat out of step in an orderly record of the week's happenings I may here introduce a mention of the

THANKSGIVING MEETING

held in the Donegal-square Church on Friday at noon, just after the Bible talk referred to. With hearts aglow as to what they had heard, and with many blessed experiences of the week in mind, a large company met to testify of the goodness of God either to themselves or to others for whom they were specially concerned. Mr. W. Robertson guided the proceedings with wisdom, and to the profit of all. Many were the heartfelt expressions of thanks that fell from men and women throughout the audience for prayer answered, and for the manifest working of God's power in the hearts of believers, unbelievers, or backsliders. Mr. Merton Smith had a special note of praise to sound for interest awakened among the children during the week and for youthful hearts drawn out in love to the Saviour. One pastor thanked God in fervid speech for bringing him home from his holidays just in time to participate in the enjoyment and service of the past two weeks. The season had been to him as heaven on earth—all the more that God had given him the souls of some of his own children; he was almost beside himself with joy.

Many requests for prayers were presented, and Mr. Merton Smith sang jubilantly a hymn, "Isn't that good news?" by Mr. Peter Bilhorn, who, he said, was converted in America in a public-house, and is now much blessed in singing Gospel songs. A short, but very lively and telling address followed from

MR. T. A. DENNY,

based on the exhortation: Have faith in God. "If we had such faith as God wishes us to have (he said) we should have got nearly everybody in the great hall saved last night. What astonished me more than anything was that after that marvellous address by Mr. Moody (on 'Excuses') the people did not stand up like a forest of trees. Is there such a thing as having too much Gospel? I do not think there is a town in the world more favoured than Belfast at the present moment. You have had a wonderful fortnight and you are going to have another wonderful time with Mr. McNeill. What are you going to do with all this blessed seed sowing in the hearts of the people? It is a tremendous responsibility. I will tell you what always occurs to me—that while workers in this country are treading on each other's heels, millions in India, China, Africa, and other lands have got scarcely a Christian soul to point them to Jesus Christ. If these great missions should be barren in the result that the churches are now anxiously looking for—that young men and women should offer themselves for the foreign field—one great benefit will have been lost.

"I never saw more respectable and orderly church-going people than you have here, but we want more life in our services, even if we have a little less of our cold and awful respectability. I do thank God for that dear man Mr. Moody, and for the way in which he has been preserved. I do not see that his natural force has abated one bit since I knew him first. When I put myself alongside of him, and think how God has used him, and how he has got the Scripture at his fingers' ends in such a remarkable way, I am ashamed of myself; aren't you? If in one calendar month after Mr. Moody and Mr. McNeill have left Belfast, you do not go heartily into the work for God as the result of these missions, I believe the devil will come in and cool you down as cold as a lump of ice, and you will lose all the blessing you have got. What are you people going to do? Look what the devil is doing. Look at the forces of evil that are arrayed against the Lord Jesus Christ. There is hardly a week in the year in which there are not tons of awful infidel literature landed on the shores of India. Is it not a marvellous thing that men should be so keen on doing this frightful evil? The powers of evil at work are all intense. If the handful of God's people will not go shoulder to shoulder and heart to heart in fighting to the death against these forces, what is the Kingdom of God going to do? What we need to do is to exercise all the holy ingenuity we can, and to be ever upon our knees asking God to guide us in furthering his Kingdom upon earth."

As a delightfully encouraging pendant to Mr. Denny's stirring speech there came a remarkable little incident from Rev. Wesley Guard, who said the facts had just been related to him. It shows how men may exercise the "holy ingenuity" of which Mr. Denny spoke, and how God honours faith. It was to the effect that a farmer, living three miles out in the country, wanted to come into the meeting one day, but was unexpectedly detained, and did not know how he would get in time. He started, and presently he heard a car coming behind him. When it came up the vehicle was stopped, and the man said to the driver, "Thank you, sir, for giving me a lift." "I did not offer you a lift; but as the horse stopped you had better get up." The farmer got up and they drove on. After a little conversation the driver confessed that he was in great distress about his soul, and the tears began to fall. The good man told him the way of life, and there and then as they journeyed on the car the gentleman found salvation. Said he, "I can see now why the horse stopped; it was that I might get into the light." In closing his very interesting little story, Mr. Guard expressed the conviction that the mission now going was a glorious one, such as Belfast had never witnessed, even in 1859.

The afternoon and evening meetings throughout the week in the Great Hall on the Plains were truly wonderful seasons of the right-hand power of the Most High. Your space will not allow of detailed notice; but some mention of

THE CLOSING MEETING

on Friday evening must be made. The hall was crowded to its utmost capacity, and thousands were turned away from the doors. So great was the desire to hear Mr. Moody's concluding address that a considerable number of persons who had been present at the afternoon meeting did not leave the building, but remained until the final hymn had been sung and the benediction pronounced on the whole fortnight's work. At seven o'clock every seat was occupied, and arrangements were made for closing the doors and for the holding of an overflow meeting in the Fitzroy Avenue Presbyterian Church.

Rev. John McNeill, who had arrived from Scotland in the afternoon and was present at the afternoon meeting, was asked to say a word or two before going off to speak at the overflow. He responded in his own blunt and characteristic way; at once putting himself *en rapport* with the Irish friends on the score of his father being an Antrim man. Mr. Moody having thanked everybody, as is his wont at the close of a lengthened mission, gave his address, putting the way of salvation before his vast audience as simply and earnestly as if it had been his only opportunity. He offered prayer at the close and the first part of the meeting ended. The reporters thought the proceedings had concluded and left, but it was still early. During the singing of a hymn part of the audience left, but it caused some surprise to find hundreds of others surging in and eagerly filling their places. In a few minutes the meeting assumed very much of its usual appearance.

Mr. Moody quickly grasped the situation, kept the choir singing, had a few male voices to the front to render some Gospel songs, and started off again full swing into a second meeting. By this time Mr. McNeill had returned from the overflow, and was induced by Mr. Moody to relate the story of his conversion.

It so happened that in the adjoining Botanical Gardens it had been arranged to have a great firework display on the evening. The authorities had good-naturedly postponed operations till 9 o'clock. It was ten minutes past the hour as the first sounds of it were heard. Everyone wondered what could be done, and waited as the rockets flew whizzing through the air and exploded over the glass roof of the building. Mr. Moody said that probably everyone knew the cause of the noise outside, and he felt deeply grateful to the directors of the gardens for having postponed the firework display till ten minutes after the time agreed upon. There was sympathy silently manifested by the audience which probably he felt as he went on—"Now any of you who want to see the fireworks may feel quite free to go." But not a soul moved, though there were thousands of young people present and not a few youths.

Mr. McNeill then rose, and the way in which he took hold of the audience was wonderful. It was, of course impossible for the speaker to ignore the deafening sound of exploding rockets and shells, but with admirable tact he succeeded in holding the attention of the audience. After quoting, in stentorian tones, Acts xvi. 31, "Believe on the Lord Jesus Christ, and thou shalt be saved," he exclaimed: "Does not such a proclamation as that deserve a vote?" The rockets burst in the sky over our heads. The graphic account of his conversion was listened to with deep interest. Whilst he was speaking the interruptions grew less and less, and finally subsided altogether. Such was the interest manifested by the vast audience that the meeting not only survived what would in most cases have effectually broken up any gathering, but grew in intensity as it proceeded.

Drawing his address to a close, Mr. McNeill pressed for immediate decision. Before leaving the platform, Mr. Moody asked, "What verse would you give them?" Mr. McNeill chose Isai. xii. 2. "Behold God is my salvation"—not even my faith, but God—"I will trust, and be not afraid." This brought Mr. Moody to the front again, remarking that that was the verse he had intended to give them. There had already been one call earlier in the evening for manifestation of anxiety and soul-concern. Mr. Moody again asked who would say, "Behold God is my salvation, I will trust and not be afraid"? A great hush seemed to fall upon the vast audience, and then, from all parts of the building, the "I wills" were heard.

All reserve was broken down, and speaker and audience were on such terms that it was not difficult to turn the meeting again into another channel. Asking all to be seated everywhere in the building, Mr. Moody said this was his third visit to the city of Belfast. Mr. Sankey and he were there in 1874 and again in 1882, and he asked all those who had been blessed in the meetings, whether eighteen years ago or ten years ago or during the present mission, to rise and stand in their places. The sight was one never to be forgotten! Crowds rose in the body of the hall and all parts of the galleries, old men, some soldiers, and not a few police; then on the platform the members of the choir and Christian workers, the fruits of the two previous missions. Perhaps it was more touching still to see well-known ministers rising one after another on the front row of the platform to confess that they had been led to Jesus by this man of God. One minister who evidently felt he ought not to get out of the confession by change of locality rose and joined his brethren in the ministry, muttering the two significant words, "Dublin, '74."

Whilst this company were standing in their places, the rest seated, Mr. Moody called upon all those who to-night for the first time would take Christ as their Saviour to rise and join them. During the five or six minutes which followed it seemed as though many hundreds must have risen in their places. As they stood and remained standing whilst Mr. Moody commended them in prayer, one could not but praise the God of all grace for this army of sons and daughters redeemed and made whole by the precious blood.

MR. McNEILL IN BELFAST.

This stalwart evangelist had a busy day in Belfast on Sabbath; he preached three times to great audiences. Two of the discourses, morning and evening, were delivered on behalf of the local Y.M.C.A. Dr. Talmage had arranged to visit Belfast in the interests of the Association, but his health having broken down, through stress of work, Mr. McNeill kindly agreed to stand in the breach. His morning sermon in St. Enoch's Church and the evening sermon in the Great Convention Hall were full of evangelistic fire, and specially suited to young men. A considerable sum was collected for the funds of the Y.M.C.A., which is doing an excellent work in the city. Mr. D. A. Black, the secretary, and many of the members have been most active and devoted in their help during Mr. Moody's mission.

On Sunday afternoon, Mr. McNeill addressed a crowded assemblage in the Convention Hall, and the day's services altogether made a deep impression. The evangelist speaks at the hall every evening this week, and addresses business men in St. George's Hall early in the afternoons. Mr. Burke is assisting Mr. McNeill, and Mr. Vance accompanied Mr. Moody to Dundalk, where the latter held meetings on Sunday and Monday.

A Deed of Daring.

NOTES OF AN ADDRESS
BY REV. JOHN McNEILL
AT THE CONVENTION HALL, BELFAST, ON MONDAY.

Benaiah, the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts . . . . : he went down also and slew a lion in the midst of a pit in time of snow.—2 Sam. xxiii. 20.

HERE is a man worth looking at! He was in a sense unlike Shammah, of whom we read in the same chapter. To Shammah the Philistines suddenly came; they swept down on him; he stood firm—and it was death or victory. He had to slash and cut and hew in the best way he could. But this is a different kind of thing. It is a snowy day; think of it. It is not like a day in spring; not like your spring morning that makes you heroic, when the sky is bright, and the birds are whistling, and your own blood is tingling in your veins. It was not that kind of morning, but a wet-blanket kind of morning, with nothing to stir the blood, nothing to cheer the poor fellow.

On a snowy day, when all others were in, sitting over the fire burning their knees, he arose, went to the door, and listened. While other men's faces grew long with fear, his brightens. "I have been wanting to kill that lion for the last six months, and never could get the chance. Thank God, this day has come, and that we know where he is." Look at him trudging through the snow! There was nothing to help him, nobody to cheer or encourage him; and as he goes through the air thick and hurtling with the flakes of snow, you feel here is courage not less than that of Shammah. And he went on and on, and on, and nearer and nearer came to the pit with the lion in it. He comes to the edge of it and looks down, and sees the ravager and destroyer, the terror of the countryside for many a day; and with a prayer to the God of Israel, he leaps down beside the lion, knowing that out of that pit only one will come up alive. It was a big deed by a big man. This man was worthy of his name—a mighty man.

Did it ever occur to you that that man was wonderfully like another Benaiah? Did you ever think he was wonderfully like the Lord Jesus Christ, who, on one of the dullest and darkest days that ever the world saw, went down into the pit and encountered, face to face, the devourer and the destroyer of men. And He had nobody to encourage and nobody to cheer. All his disciples forsook Him and fled; and single, unaided, and alone, He went down into the pit and slew the lion, the dragon, the devourer. He fought and He won.

> Up from the *pit* He arose
> With a mighty triumph o'er his foes,
> He arose a victor from the dark domain,
> And He lives for ever with his saints to reign.
> Hallelujah, Christ arose!

Did it ever occur to you that that man down there in the pit, in that deadly conflict, is a type and figure, in his action, of what every believing soul has to go through? There is a lion-like strength of evil in everyone of us, and we are not saved till our foot is upon its neck, and its power is broken. With some, the lion is out, ranging and roaring, as that lion might be supposed to have been before this snowy day when he fell into the pit. That is to say, the power of sin is apparent; they are notorious drunkards, they are notorious sinners in some form or another. But with others, the lion is in a pit, and—God help such foolish people!—they think they are all right when they have driven sin in out of sight. If only they can keep sin from breaking out openly in their faces, in their speech, in their conduct, the poor dupes think that all is well.

No, my brother, the big work is to be done yet. Go down into the pit, go down into the deeps of your own fallen nature, the depths of Satan in you, go down there quick, in the strength of Benaiah, and win that fight, or you are not saved yet. None of us, old or young, ignorant or learned, has a right to feel safe until he has done Benaiah's deed, and gone down into the depths of sin that are in himself with the lamp of God and the sword of God, and stabbed to the heart the life of sin that is in the very deep places of his soul.

That is to be done; and that is why some of us are so far back, because it is not done yet. That lion is not slain; that battle is not fought between me and my own sin down in the pit. Go down to him to-day. Where you sit, go down; listen to the growlings of the brute in you. Listen! Feel, almost, the lashing of his tail. Go down and fight, and in God's name win down there. "He slew the lion in the pit on a snowy day."

The last thing I want you to notice is the little point of extra light that comes from the name. What does Benaiah mean? Benaiah means, literally, the man whom Jehovah built. There is some thing in a name, after all! The man whom God built from the protoplasm upward and onward, the God-built, God-strengthened, God-nerved, God-sustained man. May God grant that all of us shall have that pedigree! May God grant that out from this hall to-night a multitude may go of whom this is the generation: "Born not of blood, nor of the will of the flesh, nor of man, but born of God." Born again! Spiritual men, whose foundations God hath laid in Jesus Christ; and out of whom God is making strong, stalwart, heroic, spiritual men, because He has built them and founded them on the Eternal Rock of his own dear Son.

May the Lord Himself appear to us in all his saving strength, and turn, for all of us, defeat into victory and the shadow of death into the morning! All appearances to the contrary notwithstanding, the Lord is with us. There is no cause for fleeing, and the very dark conditions of things will only give us opportunity to glorify God, and to do something—to do *something* that shall find for us an honourable mention in the great day. Cease to be dispirited; cease to talk despondently; let us lift our hearts into the light of the face of our great Captain and King. "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." It is a day of splendid opportunity for the individual. The battle is the common soldier's battle, and the Great Captain's eye is searching the field that He may show Himself strong in the behalf of everyone who is making a stand against sin.

THE PRINCE OF PREACHERS.*

In considering, however, this man in Christ it is needful also to take into account his rich endowment in respect of the gift of faith. He was a strong believer in the true doctrine of the Real Presence. He could lean on the unseen arm and providential care of the great I AM. Through faith he did exploits. One thing especially shone forth in him, and seemed never to be clouded over—namely, the conviction that his testimony would be accompanied by signs following. He was borne up in his ministry by the spirit of continuous expectation. He preached as if the results were sure; and the returns came with corresponding regularity. His faith was such that he seemed ever to hear the sound of abundance of rain. It is remarkable that though for years he did not attend the business or church meetings, but devolved the occupation on well-qualified helpers, he laid his account with providing them, month by month, with a considerable list of fresh candidates for membership; and nothing used to put him in better spirits than to find that he had so multiplied the cases for examination that the elders and visitors knew not how to get through the work in the time.

. . . . .

As may be supposed, the faith that animated this ministry was related to the head-spring of prayer. Not that Mr. Spurgeon was accustomed, save in times of crisis, to spend long hours in prayer. He did not understand the need for this. Commenting on John Welch's custom of devoting a third part of every day to prayer alone, he said: "I do not feel the call or necessity for such an arrangement. I generally spend but a few minutes, sometimes only moments, in prayer at a time. I take a promise, and plead it; or I lay my case before God, and leave it. I do not see that more is required. It is not the much speaking that makes for aught; but the faith that just takes God at his word, or lays hold of his arm." It was a characteristic note of the faith of this man in Christ that he found it easy to believe God. His prayers could be short, for his faith was strong.

Still, like Jacob, he knew times of agonising. On one occasion, of which he has spoken to us—when the cross was insupportable, and he knew not how to bear the wrench of parting with his son Tom, called to service at the Antipodes—he spent the whole night with God in prayer; and with the morning light the burden was gone, the strength had come in the power of which he could give up his son.

Occasionally, too, exercises of soul led him to pray as if in agony. In private, on one occasion, he detailed to us a scene of this kind; but we do not feel justified in breaking the seal. Suffice it to say, that it was one of the many forms of Satanic assault to which those are exposed who render themselves obnoxious to the kingdom of darkness. He met the attack, as he told us, by earnest prayer; and in a short time the power of Satan was broken.

Another feature of this man in Christ, partly natural and partly spiritual, was susceptibility. He could rise in rapture, and he could sink low in depression. Mostly his work was liberty; but there were times when he could have envied the poorest labourer his toilsome lot, and when servitude itself was bright in comparison. Some may think that this trait is a foil to excellence rather than an addition to its sum; a flaw in the jewel rather than a merit. In that they are mistaken. A preacher needs sometimes to be bound in spirit; and unless he is, he cannot supply the key of promise to others. There are times when he must be bruised; for his power to heal is dependent on the virtue that then flows out of him.

Some preachers almost suggest the inquiry we once heard raised: "I wonder, were they cut, whether they would bleed?" so cold and fish-like their whole tone and spirit! C. H. Spurgeon was not one of this class. He felt the stroke; he quivered under it; he had his seasons of recoil. He knew what it was to stagger and faint under depression's heavy load. But the experience did not make him less efficient. There are many things appointed to the man after God's own heart to undergo; and that not for himself alone, but also for the sake of others. He has, if an undershepherd, "to make up what is behind of the sufferings of Christ for his body's sake," and to this end he must be bruised; he must pass under a dark rod sometimes, and be made to feel as if the ground were taken from under his feet. He must sometimes preach, like Paul before Festus, in chains; ay, chains that grip more tightly the soul within than the convict's manacles the wrists or his fetters the feet. But what are we to say of such preaching? That it is weak, or shallow, or impotent? That it has no balsam for the wounded; no word for him that is weary? Nay! It is "out of the depths" that the best preaching, as well as the best prayer, comes. As Archibald G. Brown has said: "Our Elijah had his juniper tree. He never could have preached some of the sermons that he did, if he had not done business on the great waters of soul-sorrow. Those who think of him simply as a man of jocularity and lightness do not know him. His griefs were as deep as his joys were high. His capacity for suffering was on a par with his capacity for enjoyment."

* From "The Prince of Preachers," by Rev. James Douglas. Just published. 2s. 6d. and 3s. 6d. *Morgan and Scott.*

EVANGELISTS IN GLASGOW.

A very wide and varied field of operations is covered by the Glasgow United Evangelistic Association, the origin of which is so closely connected with Mr. Moody's labours in that city; and the records of what has been done for God, during 1891, amongst the young and old of its teeming population are most interesting, and distinctly encouraging. The three centres of direct evangelisation, the Tent, Bethany and Mizpah Halls, have been kept up throughout the year, summer and winter, with unabated vigour and abiding spiritual results. The free breakfast and the children's dinner, given every Sabbath at Tent Hall, Saltmarket, meet a sad feature of modern life, namely, the increasing number of men and women, many of them vagrants, who live in lodging-houses. In June, 1891, friends at Mizpah Hall broke new ground in the Anderston district, in special effort to get at non-churchgoers. A tent was obtained from the London Evangelisation Society for the old show-ground, Main-street, and after a time it gave place to a larger one seating about 700, which on many occasions has overflowed, and from it salvation has found its way into many a home. Much has been done for the children, by means of rescue homes for girls, day refuges for the destitute and neglected, and the "Fresh Air Fortnight" scheme, two homes having been given to the association for the latter work. These are but a few points in the multifarious work of the association, but Mr. J. R. Miller, the secretary, is always willing to give fullest information about the good work, and he may be addressed at the Christian Institute, 70, Bothwell-street.

"GO FORWARD."

The clouds are dark around us:
Upon the field to-day
Ten thousand foes surround us,
All ready for the fray;
The work grows harder, stranger;
Opposed, misunderstood,
We sow, while tares endanger
Our little seeds of good.
But shall we shun the battle
And let the wrong increase?
Let earth's unseemly rattle
Drown God's sweet words of peace?
No! Comrades, never—NEVER!
Our motto's "*Forward go*";
"Forward!" till Christ for ever
Rules o'er a vanquished foe.
While cruel hands are binding
The weeping, homeless slave;
While Afric's sons are finding
A dark and Christless grave:
'Tis not the time for halting,
For fear, nor compromise;
While new foes are assaulting,
We *must* for God arise.
To-day God speaks from Heaven,
With words of "Love Divine,"
Oh! let the message given
Be passed along the line—
"My children, richly favoured
With light and love unpriced,
Be brave, be strong, go forward!
Win Africa for Christ."

T. J. Galley, Missionary C.G.M.
Kimberley, South Africa.

ST. MARYCHURCH AND BABBICOMBE.—The Y.M.C.A., 10, Fore-street, is now in its second year. Mr. J. L. Allday, hon. sec., will welcome the co-operation of all who desire to strengthen the hands of the little band of workers together for the spiritual and temporal interests of young men resident in or visiting this attractive neighbourhood.

THE LONDON CITY MISSION.

The London City Mission report deals with the labours in all parts of the metropolis and amongst all classes of 500 missionaries employed by the committee. The backbone or basis of the whole work is now, as ever, house-to-house visitation—the man with the Book going from door to door.

Dealing with the condition of the masses, the chief obstacles are shown to be irreligion, poverty, overcrowding, intemperance, gambling, socialism, and infidelity; and on each of these points much light is thrown by the facts cited in the L.C.M. report. The preaching of the Gospel in the Mission halls and in the open air appears to have been blessed in many instances.

One remarkably interesting feature of the report are the details given of the special missionaries who seek special classes. There are now 118 of such missionaries, and the classes reached by them are well worth enumerating:—Bakers, day and night cabmen, canal boatmen, Chelsea pensioners, coachmen and grooms, dockmen, drovers in Islington, employés in factories, fire-brigademen, Welsh in London, French, Germans, Italians, Spaniards, Asiatics, Africans, Jews, foreign sailors in the docks, builders on public works, navvies, omnibus and tram-car men, railway men, Post Office employés, policemen, landlords and customers in public-houses, servants in hotels and clubs, soldiers in London and Woolwich, theatre employés, scavengers in North London, gipsies, and the inmates of hospitals, workhouses, infirmaries, and common lodging-houses.

Many incidents are given, and the committee conclude by expressing the hope that their supporters will take steps to bring the work of the Mission to the notice of friends, and thus assist in gaining new contributors to its funds. If London is to be preserved from moral corruption and from the diabolical designs of Anarchists, so daringly displayed of late in many Continental cities, it will be not merely by the strong arm of the law, but also, and chiefly, by those moral restraints which religion imposes. In the fact that the English poor are, in so many instances, ready to listen to the Gospel of Christ, and through its influences to the claims of God, lies the hope of England's future. It is for the Church of Christ, realising this solemn fact, to rise to the emergency, and to do its utmost to make England a Christian nation in reality and not merely in name.

This, the committee would most strongly urge, can only be effectually accomplished by the ordinary church systems being supplemented by agencies such as that supplied by the society—viz., by earnest bands of godly men mingling daily with the respectable artisans and the poorer classes, and seeking by Divine grace to permeate their minds with Christian principles. It is for such work and workers that the committee earnestly solicit the support of all true patriots, that London may shine out brightly before the nations as a Christian capital, and that the heathen who visit England from distant parts may no longer be able to cast in the teeth of her sons the bitter reproach, "Where is now their God?"

Full information may be had of the secretary, Rev. T. S. Hutchinson, 3, Bridewell-place, E.C.

Hampton Female Orphan Home.

The good work which is being accomplished in this institution at Tangley Park, Hampton, Middlesex, is very evident from the report of an examination which the inmates passed through a few months ago. The examiner expresses his conviction that the aim of the society, viz., to prepare the children for domestic or other service, with credit to themselves and satisfaction to their employers, has been steadily adhered to, their training being thorough and masterly. He was struck by the clear views of the children concerning their relation to God and the necessity of redemption, testifying, as it does, to the loving care which has been extended to them individually. There is room in the home for many more children, and during the past year thirteen were admitted, but some had to be refused admission for want of funds to maintain them. Mr. J. D. Cooper, 79, Finsbury-pavement, E.C., is secretary.

THE MYSORE WESLEYAN MISSION has an encouraging outlook as regards opportunity for Christian effort among Europeans, natives, women and children; and the workers are courageously standing to their posts under the disadvantage of paucity in their numbers. The influence of a single European missionary has to be diffused over an area of thousands of square miles; while the courage and devotion of native evangelists are severely tested by isolated village life among the heathen. The native Church has not only accessions from outside, but grows from within.

For the Young.

HOW CAN I BE SAVED?

At Gorleston, near Yarmouth, one Sunday afternoon in August, a prize was offered to the little girl, amongst a party of children, who should write *the best answer to the question which heads this article.*

These young lassies—whose evenings are usually spent on the stage, singing and dancing, for the amusement of people who go to the theatre—are just now enjoying a delightful seaside holiday, their friends, Mr. and Mrs. Courthope Todd, having taken a house for their reception.

Of course the orphans from Macready House, Covent Garden, are amongst these juveniles, even baby Claude delighting in dipping and paddling, and ready with "sand puddens" for everybody.

Very joyous have been the games on the beach, while gathering flowers and grasses in the fields and on the cliffs has afforded constant recreation. Then around the special tent, belonging to the Theatrical Mission, the children have gathered from day to day for short and simple services, while "Family Prayer" night and morning has been quite a new feature in their life.

Sunday has come round, and after dinner the little actresses are quite prepared for their essay. Bibles are allowed them, but they are to answer the question in their own words.

So they gather in the dining-room, and vie with one another for the promised prize. Some have strange notions, and write: "By going to church and taking the Holy Communion," while a little girl whose face beams with good nature, suggestively says: "By being kind to dumb creatures." Both were, of course, *quite wrong.*

The prize-winner is one of the orphans from the institute, a little girl of ten, whose father is dead, and whose mother is in an asylum, or as she calls it "a hospital." She is a bright little creature, with dark hair and eyes—almost always a merry twinkle in them, and her lips seldom pout as they used to do when Bertha came into "Macready House" as the *first* orphan. In those days the old heart was unchanged, but the gentle influence of God's Spirit has softened and renewed the child, and "a new face" as well as "a new heart" is this little girl's possession.

She loves the Saviour who has helped her to be "the best girl in the home," and so, after much thought, "Bert" writes: "By believing in the Lord Jesus Christ and by trying to do everything to please Him. He came into this world to die and suffer upon the tree for us all, and we must come to Him. We must ask God to forgive us our sins and wash our hearts in His most precious blood, and make us fit to live with Him in heaven for ever."

Bertha is always fond of writing, and one day we find her with pen in hand, thanking a little girl of five who is knitting for her a pair of "mittens."

The papers are given in to Mrs. Courthope Todd, and next day the prize is adjudged and awarded.

The children are shown from simple illustrations what salvation means, and they see how foolish it would be to tell people to do anything themselves, when sin has made us all quite helpless, and good for nothing.

Many of the little theatrical children are Christians, though they are apprenticed to the life of the theatre, and must for some years be drilled and taught dancing and other exercises in schools for the stage, called "Dramatic Academies."

But Jesus knows their difficulties and helps them to withstand their temptations, and not a few are brave little disciples of Christ, though they get laughed at by thoughtless people in the profession older than themselves.

Will not our young readers pray for the young "players," and send to Macready House books, toys, clothing, and money, so that hundreds more in our own land may learn "how to be saved"; while, across the sea, the little Roman Catholic actors and actresses may also be taught to read and love the Bible, and the Saviour of whom it speaks, and whose pity must be great for these lads and lassies in all lands who toil hard to amuse the people by their song, and the graceful attitudes they assume "behind the footlights"? Let us close with the words of another competitor: "A child may get to Heaven without a penny in her pocket, but not without love to Jesus in her heart."

SHOPGIRLS IN PARIS.—The claims of humanity are the more likely to be acknowledged when the sufferers league themselves to have their wrongs redressed. The meeting of 3,000 shop girls in Paris to protest against the unwholesome and unhealthy conditions under which they work is a hopeful sign. Little can be done for any class in moral and spiritual training, so long as a physical grievance lies heavy on their shoulders.

ON THE SANDS.

CHILDREN'S SPECIAL SERVICE MISSION.

Seaside Reports from Workers.

WESTON-SUPER-MARE.

The children's services this year have been carried on for the last eight weeks by the Rev. Walter Bradbury, assisted by Miss Appleton and others. Much blessing has been the result; over fifty children have handed in their names as having given their young hearts to the Saviour.

BRIGHTON.

Two series of services have been held on the Brighton beach, one towards Kemp Town, conducted by the Rev. Mr. Woods, who was taking temporary duty at St. George's; the other in West Brighton, with afternoon and evening services, in the rooms connected with St. Margaret's, Emmanuel, and the Countess of Huntingdon's Churches. Mr. Edgar Cornaby, B.A., who conducted the latter services, has received letters from co-workers testifying to definite blessings received by many.

LITTLEHAMPTON.

The closing Sunday afternoon service here was held on 28th ult., when a bright and attentive congregation of children filled St. John's Church. Mr. Jas. S. Tyler came over from Worthing on Wednesday, and conducted the farewell service on the sands. The children had been very busy for nearly two hours before the service, building up a splendid sand cathedral of three circles, with a prettily decorated pulpit, and a bucket in the front for subscriptions towards the mission, into which many loving thank-offerings were placed, besides some other donations collected at a lantern meeting held on a previous evening. A number of "good-bye" texts were also brought in by the children, and the many loving expressions of thankfulness for the services, and for blessing received, filled our hearts with joy and gratitude.

EASTBOURNE.

Owing to a variety of causes the beach services have not been quite so largely attended as last year, but the all important work amongst the boys has been even better than in 1891. My helpers are so good in getting hold of boys individually, and then interesting them in the services, and in a place like Eastbourne, with such numerous attractions, this is almost the only plan of reaching the bigger lads. We have not had a meeting without quite a number professing to decide for Christ. Mr. Eliot Walton has been greatly used amongst them, and has conducted a weekly prayer meeting for the Christian boys. The parent's meetings also have been most encouraging and well attended. Dr. Barnardo gave a most powerful and impressive address to a large number on Sunday night; I only wish a verbatim report had been taken. He returned to London early on Monday morning, and, in a letter just received, says how much he enjoyed his visit, and especially the boys' meeting on Sunday evening.

BOURNEMOUTH.

The usual morning services are held on the sands, but this year the evening meetings are held in the "Pine Cathedral," on the West Cliff, where there are no counter attractions, and many children and adults come, who would not go on to the sands. The children's services close about 7.30, and then the "Nicodemus" meeting follows, when numbers of adults gather round, and many have testified to the blessing they have received from there.

There is much to praise God for in the manifest blessing He has given at the special meetings for young men and boys held twice a week at the missioner's rooms; also for the young ladies' meetings every Tuesday and Friday. On our missionary day, Rev. J. S. Hill, Bishop-designate of the Niger, spoke at the morning prayer meeting, while Mr. Hall spoke, as usual, to the children at the morning meeting; and Mrs. Greaves, from India, and Mrs. Thwaites spoke at the ladies' meeting in the afternoon. The evening meeting was held in the Shaftesbury Hall, which was well filled. Rev. S. A. Selwyn was in the chair, and Mrs. Greaves and Mr. Dudley Kidd spoke.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. George Goodman, *St. Peter's Schools, Islington,* September 18 to 24; annual meetings for seaside reports, *Mildmay Conference Hall,* October 6, at 3 and 6.30 p.m.

CHILDREN'S SCRIPTURE UNION.—Sun., Sept. 18, 1 Sam. x. 1-13; Mon., Sept. 19, x. 14-27; Tues., Sept. 20, xii. 1-13; Wed., Sept. 21, xii. 14-25; Thurs., Sept. 22, xiii. 1-14; Fri., Sept. 23; xiv. 1-17; Sat., Sept. 24, xiv. 18-35.

LAHORE GIRLS' SCHOOL.—We have from the Zenana Bible and Medical Mission an urgent plea on behalf of this flourishing school. Additional buildings are required, the cost of which is estimated at £800, one-half of which can be obtained in India. A third lady teacher is about to be sent out by the mission. The hon. sec., Mr. W. T. Paton, 2, Adelphi-terrace, W.C., will supply any information required.

A PROTEST FROM THE CHILDREN.

I greatly desire to interest your young readers in an undertaking significant of much promise for the future welfare and good of all nations, which the women of the World's Woman's Christian Temperance Union desire to successfully carry through at Chicago next year.

It is proposed to gather together the signatures of abstaining children, of sixteen years and under, of every nationality. Small cards are provided for the purpose, and these will be festooned around the Temperance Women's section of the World's Fair.

Such a silent but eloquent protest from children all over the world will speak to the hearts of many, and will aid us in our work of uprooting that evil which blights the innocence and happiness of children in every land.

Will not your readers help us in obtaining signatures? We want this work talked about in the family and the school. We ask Sunday-school teachers to get their scholars to sign; and if everyone will forward the scheme, England's children will be well represented in this great World's Fair. All who are interested should write for cards. They can be obtained at the British head-quarters of the World's Woman's Christian Temperance Union, 47, Victoria-street, Westminster, London, S.W., for sixpence a hundred. These attractive little cards, stamped with the Union Jack, are already in circulation, and must be returned to the Secretary at the above address not later than March 1st, 1893.

Believing that many may be aroused to help us in our desire to interest children in our Temperance work,

Yours, for God and home and every land,

ISABEL SOMERSET.

GLEANINGS.

There is no law which compels a poor boy to grow into a poor man.

Every lad must quarry out of his surroundings in life the stones which build up character.

A child's prayer.—"Save me, good Lord. Thine ocean is so large and my boat so small."

There are a thousand blossoms to every bushel of apples. Boys have a thousand desires to a bushel of choices.

Remember this, my lad, what you earn during your work goes into your pocket; but what you do during your leisure time goes into your character.

A little girl who claimed to be converted was asked to explain it. "Well," said she, "once I ran after sin, now I run from it."

Bestow thy youth, so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof.

The saddest hour in the life of a youth is when he thinks he can get a dollar in some other way than by squarely earning it.

As well might a boy walk in the sunshine and expect to cast no shadow, as to think he can live in the world and exert no influence.

A class of Hottentot children was asked, Do we possess anything that we have not received from God? A little girl of five summers immediately answered, "Yes sir, sin."

Not one of the 8,000 children living in the lowest parts of San Francisco, and who attend the free Kindergartens, has ever appeared in a police-court for misconduct.

A poor little paralysed girl, placing in the nurse's hands a doll she had dressed herself, said, "Please, Nurse, give this to the little girl who is worse than I am."

Mr. L. K. Shaw, of the Boys Refuge, Strangeways, Manchester, has a large and growing family—514 orphans, cripples, and working lads. One of his boys whom he sent abroad writes that he has entered Princeton University.

The Loving Service Band has been formed in England to link together English and Indian children. The English members engage to make something for the little Indian children who are visited by the Ladies of the Zenana Bible and Medical Mission.

My boy, the day is well nigh over, I hope, when it was the custom to make fun at the expense of one's neighbour. I would ask you not to continue it. Laugh by all means, but not when others are crying.

I once asked a deaf and dumb boy, "What is truth?" He replied by thrusting his finger forward in a straight line. I then asked him, "What is falsehood?" when he made a zigzag line with his finger. How exactly he had caught the two ideas.

When Carlyle asked, "What great or noble thing has America ever done?" this reply was given. "She has produced a girl, deaf, dumb, and blind from infancy, who, from her own earnings, sent a barrel of flour to the starving subjects of Great Britain in Ireland."

Among the Mountains.

BY LADY HOPE.

BENEATH the shadow of great mountains we are resting—resting in soul-delight—resting on renewed promises—or, as Mr. Haslam (who is one of our teachers here) would say, resting in the Giver of the promises. Do we not too often think of the "blessing," or ask for the "blessing" we desire, without seeing that it is the "Blessed" Himself that we need? Blessing in and from Himself, with Himself. For He is the centre and source of all the gifts; and without Him we have nothing.

Interlaken has always seemed, in our former visits to this hotel, an earthly Paradise. The wooded hills, and above them the great mountains crowned with eternal snow, their base softened by tender grey shadows and the freshest grass and foliage, with here and there huge rocks towering through the verdure, as though they would show their hidden strength—these features of the Bernese Alpine scenery seem to be focussed in the lovely valley of Interlaken.

But this year a fresher beauty gilds the scene, a new warmth pervades the gathering of visitors. A new song harmonized by many voices rings out amongst us. Only the language of Zion is heard. For many Christians have gathered here, drawn together by the strong attraction of that Name which "is as ointment poured forth"; and by the knowledge that many favourite speakers are going to speak of that precious name, and to draw out the fulness which his Word contains. The Revs. F. Paynter (president), Evan Hopkins, W. Haslam, W. Houghton, Darlow Sarjeant, and Pastor Theodore Monod, take part in our two daily meetings. An extemporised choir leads the singing, and we have much prayer. The numbers of those who have rallied round us for this Convention in response to a very brief invitation are far greater than we anticipated, and each day there is cause for thankfulness in the encouragement received by those who have not the privilege of attending our English Conventions.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled." There is much of this "hunger and thirst" which never comes to the surface, because the *supply* is not brought forward. Hundreds and thousands of English, French, and Germans, spend their summer in this beautiful Switzerland; and many are carrying heavy loads through all their pleasure-seeking, without knowing the tidings of rest; and there are those who have bitter sorrows without finding the "strong consolations" that *might* be theirs. Some long to know the Saviour, but to them, amidst all the sunshine that gilds this land externally, they have not yet known "how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation."
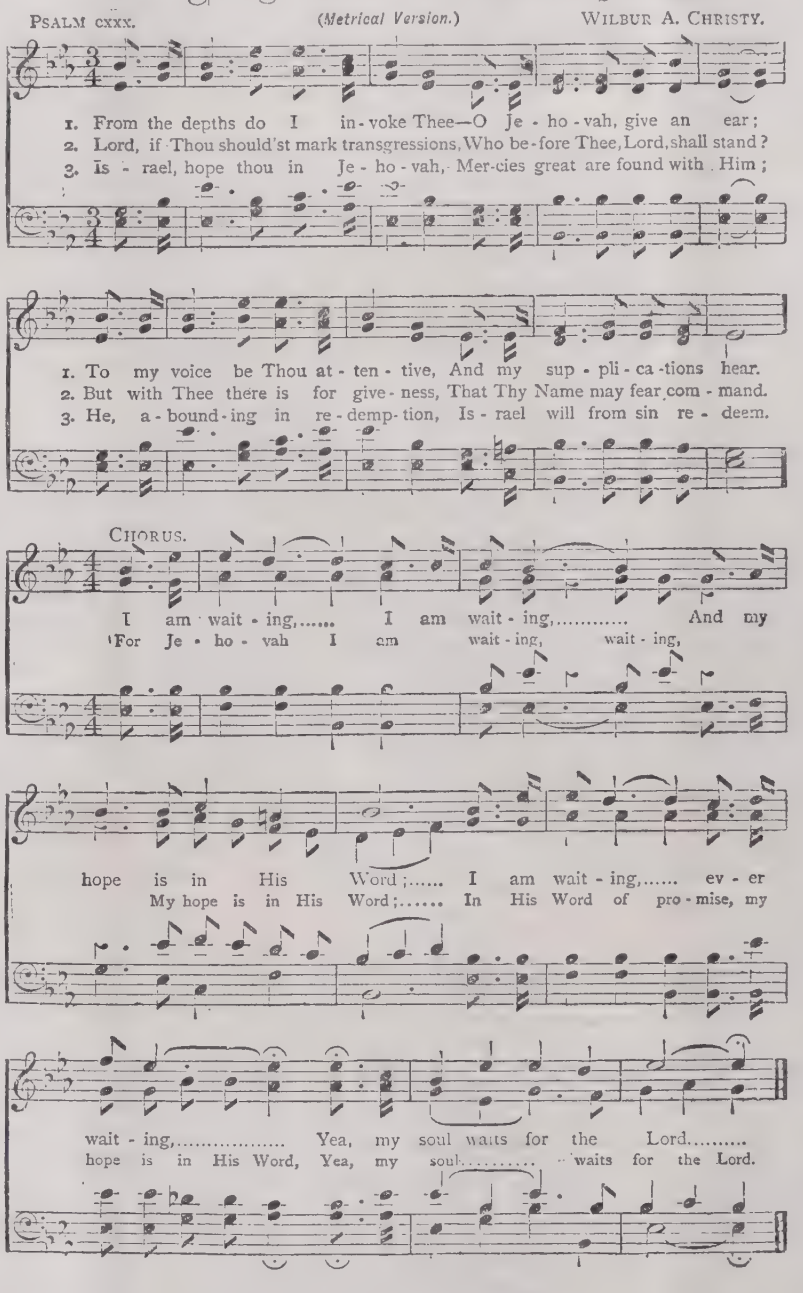
Two very pleasant rooms have been provided for the meetings. In the morning, when all is quiet, we have a large room at the Kursaal; and in the evening the hall at the college, which stands in the meadows, near the hotels, is well attended. The Schweizerhof Hotel, where we are all staying, offers every comfort to visitors, and has the best view of the Jungfrau and the other mountains, with a very cheerful frontage, long verandahs, and balconies, where it is pleasant to sit and read, or meet our friends.

Mr. Paynter struck the keynote at the first meeting with the words, "Draw nigh to God, and He will draw nigh to you," showing our object in these gatherings. Our position being one of safety, our privilege is one of approach, "Nighness" to God our sacred delight, our duty, and responsibility. Mr. Evan Hopkins spoke of the "impossible walk and the impossible work" of Matt. xiv. 28, 29, and ver. 16, both *made* possible by the Saviour's word. "Come" brought Peter on his strange journey across the waters; "Give ye them to eat" proved the needed adjustment of circumstances with faith that brought the multitudes their food. Christ the centre, the humble believing ones circling round Him, their poverty turned into riches by the touch of his hand. On Saturday evening, Mr. Houghton went through the details of the message to the Laodicean Church, handling very gently the difficulties of his hearers, and drawing them into the very fulness of Christ Himself. Mr. Haslam's message was, as a foreigner afterwards expressed it, "One that will stay always in my mind; for he said so plainly, 'Cleave unto the Lord!'"

The days must pass away, but the truths that we are hearing, *never!* for they are firmer than the mountains that surround us on every side; and these "times of refreshing" are from HIS PRESENCE.

For Jehovah I am Waiting.

PSALM CXXX. (*Metrical Version.*) WILBUR A. CHRISTY.



From "NEW HYMNS AND SOLOS" (London, Morgan and Scott. 1s. 6d.). Compiled by Ira D. Sankey, and now being used, in conjunction with the Standard Collection of 750 Pieces, by the Choirs at Mr. Moody's meetings. (All Rights Reserved.)

Gathered Gold

ATHEISM is rather in the life than in the heart of man.—*Bacon.*

Apply thyself wholly to the Scriptures, and the Scriptures wholly to thyself.—*Bengel.*

There would be no unbelievers if Christians would live as Christians should do.—*Bishop Wilson.*

The great desideratum of the present day is not more Christians, but a better brand of Christians.—*Anon.*

THE "GOOD TIME COMING."

Christ comes to make all things new. Creation has long suffered for man's sins, and the curse has made it groan. Its cries are going up into the ears of the Lord God of Hosts, and the day of its deliverance is coming (Rom. viii. 8, 19, 23). He will then make this earth of ours a Paradise—a holy, happy, fruitful, glorious world.—*H. Bonar.*

AFFLICTION.

There is a mystery of iniquity as well as a mystery of Godliness; oftentimes in affliction there is something discovered to us which, for all our search of ourselves, we could not have found out nor have believed to be in us. Like a pool troubled, so are our hearts in affliction; there comes up mud which we would not have thought to be there. —*Alexander Wedderburn* (1682).

PRAYER AND BLESSING.

When the sun rises there is light. Why, I do not know. There might have been light without the sun, and there might have been a sun that gave no light; but God has been pleased to put these two things together—sunrise and light. So, whenever there is prayer, there is blessing, I do not know why. There might have been prayer without a blessing, for there is in the word of wrath; and there might have been a blessing without prayer, for it often is sent to some who sought it not. But God has been pleased to make this a rule for the government of the moral and spiritual universe: that there shall be prayer first, and that then shall be the answer to prayer.
—*Spurgeon.*

If faith be once satisfied in the call and command of God, it will follow Him when it cannot see a step of its way—over hills and through dales, fearing nothing. He that hath God's call need not fear God's conduct (Ps. xxxvii. 5; Acts xvi. 9, 10).

God is rich in mercy, abundant in goodness and truth. Thy sins are like a spark of fire that falls into the ocean—it is quenched presently; so are all thy sins in the ocean of God's mercy. There is not more water in the sea than there is mercy in God.—*Manton.*

What is the atonement of Christ? It is Himself. It is the inherent and everlasting mercy of God made apparent to human eyes and ears. The everlasting love was disclosed by our Lord's life and death. It shows that God forgives because He loves to forgive. He rules, if possible, by smiles, and not by frowns. Pain is only a means of enforced love.
—*Dr. Livingstone* (Journal, August 5, 1873).

When the Spartans marched into battle, they advanced with cheerful songs, willing to fight; but when the Persians entered the conflict, you could hear, as the regiments came on, the crack of the whip, by which the officers drove the cowards to the fray. What wonder that the Spartans were like lions in the midst of sheep. Were we enthusiastic soldiers of the cross, through God's help nothing would be able to stand against us.—*Spurgeon.*

MR. JŪJI ISHII,

A JAPANESE CHRISTIAN AND PHILANTHROPIST.

THE stirring story of Christian faith and service in the past is being re-enacted in other lands, where men and women brought out of the darkness of heathendom are leading the way and setting noble examples in consecrated life and labour. Such is the subject of our present sketch—a Japanese Christian of fearless faith, tender sweetness, and practical godliness.

JŪJI ISHII, who is now about twenty-eight years of age, was born in the island of Kinsin, his father being an official in the local public works department. The boy, who was well educated, had his attention called to Christian duty at the age of eleven or twelve by a picture of the Crusaders in a book of history. His first ideas were of course extremely crude, but produced at least a longing for more knowledge, and a readiness for it when, in the goodness of God, it came. Married about the age of fifteen to one who has proved a great spiritual help, young ISHII became a policeman, and by and by, through the influence of Dr. Oquvara, a Christian native practitioner, he resolved to study medicine, and in this view went to Okayama. He had no Bible, but had learned from the physician that the three fundamentals of Christianity were Faith, Hope, and Love.

Longing to know more, he found his way to the Mission Church at Okayama, and began to make inquiries of the Bible-seller's wife, not, however, at first with much success. For a little while he was got hold of by the Roman Catholics, but their dislike of the Bible was the means of awakening his suspicion that all was not right. He secured a New Testament, read for himself, came to a definite decision, and in 1884 entered the Protestant communion.

Rev. James H. Pettee, the missionary in Japan who has supplied the material from which this sketch is penned, writes here:—

Mr. ISHII's history gives us not only an excellent illustration of this truth, but in doing so honours the faith and spiritual acquirements of a Japanese woman.

If one were asked to name the most devoted Christian woman in Okayama, the answer would be without hesitation, Koume Sumiya. This rare disciple of the Christ was known by name to Mr. ISHII, but he met her for the first time on the Sabbath he united with the Protestant church. They were kindred spirits in things of the soul. He named her the mother of his faith, and aimed from that time at a spirit and consecration like hers. To this day he goes to her for counsel and sympathy in every experience.

On one occasion when, sick, discouraged, and nearly crazed with pain, he decided to leave Okayama and go to Osaka for further study, Sumiya San pleaded with him in vain, but he could not forget her tears at parting, and a month later he returned to Okayama, penitent and submissive. That she, in no way related to him, should be so solicitous of his spiritual welfare, convinced him anew of the verities of the Christian faith.



In July, 1884, occurred an event which not only helped him forward in the Divine life, but gave him his first impulse towards activity.

At his home in Takanabe, he read of the gifts to Joseph Neesima by an old man and an old woman in America of two dollars each for the establishment of a Christian college in Japan. That these poor old people should give money for use in a distant land was a new Gospel to him. From that time he sought to devote his life to the welfare of others. He opened at once, in an old Shintoo shrine on the edge of the town, a night school for poor children.

For four years this enterprise was kept up, Mr. ISHII furnishing the funds. He testifies that as often as he forgot to pray in Okayama, for the Takanabe school, a letter was sure to come from his assistant, saying, "The school is running down." Then more earnest prayer in Bizen followed by a letter from Hiuga, "All goes well again." This not once but many times.

In March, 1885, he visited his native province, in company with Mr. Cary. This was the beginning of consecutive Protestant work in that region.

The plucky student secured plenty of work, earning from ten to twenty cents a night; and lost no opportunity to preach his new faith. Several of his patrons were led to embrace Christianity, but he injured his health by this overwork, and laid the foundation of his later illness. Dr. Suga, now at the head of the Okayama Hospital, learning of the doings of this promising student, wrote him a most sympathetic letter, extending a cordial invitation to come and live in his house, promising to pay all necessary bills if he would drop his night work. Young Ishii's independent spirit was strongly inclined to decline the invitation, but on the advice of his two wise counsellors, Pastor Kanamori and Mrs. Sumiya, he yielded, and for three months was an inmate of the doctor's family. Both the doctor and his wife have been most loyal friends of his ever since.

In December, 1886, Mr. George Müller visited Japan. The following February, while boarding in the house of a Christian (Nozu), he heard a letter read from the son, then a theological student at the Doshisha, describing Mr. Müller and his visit to Kyoto, and dwelling on the "life and faith" of that wonderful man.

Again deep thoughts were stirred in ISHII's mind. Then first he understood something of what is meant by those words in common use, "living Heavenly Father, and his love." Then first he committed his life and all to God and his service. Heretofore his purpose had been to serve God in some way after graduation. Now he decided to begin at once, and for children, and selected work among children as an especial sphere of labour.

Though suffering from brain trouble, he continued to study, but not improving, went in April to Kamiachimura, in Okugori, some twelve miles east of Okayama, and began practising medicine to support himself. He here definitely put into practice for the first time a principle of action so common with him since, of having no reserves in money or resources, but doing to-day for others the utmost that he can and trusting God for the future. His fellow student Watanabe, then at

he Doshisha, was greatly troubled for money. After earnest prayer and careful thought, especially over a definition of love given him by Mr. Kanamori, "Forget self and do for others," and George Müller's "Trust is following God's word," he decided to send all he money he had and could earn to Wata-abe, should it be needed. Joy and peace ook possession of his soul, and, one might dd, have never left it since.

The house adjoining the one where he oomed was a miserable hovel, frequented by he very poor. One day in June a beggar oman with two children stopped there and emained over night. Noticing that the amily was very needy, Mr. Ishii stepped in, nd gave a bowl of his own rice to the eight-ear-old boy. The lad immediately passed it ver to his younger sister, who was a cripple. The mother was out begging for a breakfast. Returned later she called on Mr. Ishii and hanked him heartily for his kind act. A ttle sympathy and persuasion unloosed the oman's tongue, and she told a pitiful story. Her husband had died; she was now begging er way back to Bingo, her old province, oping against hope to secure work there. he said more than once, "I could support yself, and the crippled girl, but I can't earn nough in addition for the boy." Mr. Ishii, rompt to act upon his newly-formed rule of fe, at once offered to adopt the boy. The nother love was strong and the woman hesi-ated. Mr. Ishii begged her to give him up or all their sakes. At last the woman con-ented, on condition that the boy might be eturned to her every night. This arrange-ent was followed for a week, Mr. Ishii caring or the boy through the day and giving him ack to the mother for the night. After a eek's trial, the mother was convinced of Mr. shii's sincerity of purpose, and committed he boy to his charge. This was the first hild in Mr. Ishii's adopted family.

With such pains was the work begun which peedily grew into an organised asylum for eedy children. In July, 1887, Mr. Ishii eard of a poor fisherman and his wife, who hough but slightly removed from starvation hemselves, adopted a little girl of three and boy of five, left by parents and two elder rothers, all dead from cholera. The heart-ss neighbours were about to bury the ounger child in the coffin with its mother, being nearly dead from starvation and no ne to care for it. Two thoughts came home o the young physician with great force, (*a*) he pitiable condition of orphans; (*b*) if those ho know nothing of the great love of Christ an show such kindness as these poor fishers, hat ought not we Christians to do? Dare e do less than they?

He returned to Okayama, conferred with is trusty advisers, and in September, 1887, ented a part of a large temple of the Zen ect (Buddhist), moved in with his family, and uietly opened his asylum for needy children.

He began with the boy whose story is told bove, and two other lads whom he had picked p. He had no resources but his faith in God nd devoted spirit. A medical student him-lf in the last year of his course, with every eason for encouragement if he devoted him-lf to his profession, he was so impressed ith the Divine call to work for children that e following winter, when within four months graduation, he withdrew from the school nd refused to apply for a diploma.

There are few clearer cases in modern days an "eye single" to life's one work. Such crifices for principle and such sensitive lancings of duty are too rare in actual life pass unnoticed. They merit the careful thought of all who desire the development of man's spiritual nature.

Since that day of momentous decision the institution has grown steadily in numbers, influence, and good works. It has passed through many trials, but they only serve to strengthen its faith in the spiritual verities of life. It has been reduced at times to its last pot of gruel, but the prayer of faith has brought relief, and sometimes just at the moment of dire need. Mr. Ishii has never refused shelter to any needy applicant. His home has become so widely known, especially since the earthquake last fall, that he is forced to inquire carefully into the actual needs of each case, so as not to be imposed upon by the shiftless and the lazy. Twice he has shown the greatness of his soul by rising to meet the emergency of widespread calamity—after the Kishu floods of 1890, and the great earthquake of 1891.

Quietly conferring with the children last November, he infused his own self-forgetful spirit into them. They were as ready as he to give for those needier than themselves. Subscribing thirteen dollars out of their own poverty, they started out to solicit aid from others. The local Salvation Army took up the work under Mr. Ishii's lead, and has raised from Japanese sources over eleven hundred dollars and seventeen hundred articles of clothing. A branch asylum was opened at Nagoya, and seventy-seven earthquake orphans are cared for there and at the main home in Okayama.

After a detailed description of the institution and its working, our missionary correspondent concludes thus:—

Ishii and his institution are a practical realisation of his own favourite New Testament verse. "A new commandment I give unto you, that ye love one another." A love that works itself out in deeds. A life that is truly Christlike.

The Foreign Evangelisation Society.

This society aids many missions and individuals who are working for God in France, Germany, Italy, Spain, and other countries, the society being upheld by the subsidies of brethren at home, but having to lament a serious diminution in its income. Abundant testimony has been received from the workers whom it has aided as to the great help and comfort which its small remittances have given them. In a letter acknowledging the receipt of £10, M. Seitte, who continues to be vigorously engaged in evangelising that town and the surrounding district, says: "Pray express my gratitude to your committee. We are living from hand to mouth, and I bless God for the help which comes to us through your society." Another note of gratitude is from Herr Rohrbach, of Berlin. "Many thanks for your kind letter and enclosed half of £5. As usual, it has come in very good time, and we praise the Lord for again being mindful of our needs." The hon. sec. is Rev. Horace Noel, Woking, Surrey.

It is a greater glory to us that we are allowed to serve God, than it is to Him that we offer service. He is not rendered happy by us, but we are made happy by Him. He can do without such earthly servants, but we cannot do without such a heavenly Master.

GOSPEL WORK IN NATAL.

Mr. and Mrs. Elbert S. Clarke, of Entakamu, Ixopo, Natal, writes in a letter dated July 28:—

We continue to be much encouraged by the large number of heathen people, many of them from a distance, who assemble from week to week at our Gospel meetings. There are, however, still many who persistently refuse to come to hear the Gospel message, fearing the effect they believe it will have upon their lives.

The last two meetings for inquirers have been very largely attended. The people at the Gospel meeting were very plainly told that they were not to come into the second meeting (the inquirers' class, which is held after an interval) unless they were willing to come to Jesus and to follow Him, and yet forty-three people stayed to the meeting before last, and sixty-eight to the last meeting. We ask earnest prayer for these people who have thus shown before the heathen that they are seeking salvation, that they may indeed be found of Him who came to seek and to save the lost. Prayer is also asked for the Wednesday afternoon meeting for women and girls, which has increased in attendance, and is felt to be a helpful time; and also for those attending our three day schools, where instruction in the Bible is given daily.

We are glad that some of the new converts feel it a privilege to take part in the kraal meetings. This is especially the case with Nkantolo, a young married man, who has, happily, only one wife. He comes to the day school here regularly, his great desire being to learn to read in order that he may help the more effectively in spreading the Gospel amongst his own people. He has received the truth in the love of it, and his bright happy face speaks of the change within.

At Endunduma, Madikitelo, one of the young men lately won from heathenism, who regularly attends the day school, has come out as an earnest Gospel preacher from kraal to kraal. He greatly values his New Testament, which he is now able to read. We ask the earnest prayers of our friends for Divine guidance with regard to Endunduma, as the teacher, Charles Myndlandlu, who has been working successfully there, has been compelled to leave on account of a serious lung affection, the place being much too cold for him in his present state of health. We are now preparing to leave home in the waggon for a long stay there. We hope, during our residence, to make bricks in order to add two rooms to the cottage, also to line the present building and the school house, which are built of iron.

A youth who was for several years a scholar in our Hope Vale School, and who is now receiving advanced teaching at the Edendale College, is spending his holiday with us. It is his desire to devote his life to the work of giving the Gospel to his own people. For some time past he has been a bright, consistent Christian, and a bold witness for his Lord.

Nearly three weeks ago we were surprised to find, after the Gospel meeting, that a little girl named Mattitani refused to go home with her sisters, saying she wanted to 'kolwa in Kosini' (believe in the Lord) 'and be dressed.' At first we did not understand how intensely she desired this, but on talking with her and finding that one little girl from her home had already been sent to the Trappists (an order of Papists who have been from kraal to kraal in the Ifafa Valley and elsewhere amongst the people who attend our meetings, trying to get children for their monastic and conventual establishments), and that she greatly dreaded being sent to them herself, we felt we could not refuse the child's request, especially as she has for more than two years been coming to our meetings, and shows real love for Bible teaching. She seems very happy with us, and is glad to be taught texts and hymns which she learns quickly. We are sure that many will pray that this child, who has shown such decision in leaving heathenism, and escaping the emissaries of the Pope, may grow up a sincere Christian, and let her light shine for Jesus in the surrounding darkness. It is sad to know that however much we may do for her, and although she is an orphan, the time will come, if she lives, when her owner will claim the right given him by the laws of this country to sell her for ten head of cattle.

In closing, may we ask you, dear friends, whether we are all doing to our utmost to carry out the command of our Divine Master with regard to the heathen world which is his inheritance?

UP AND DOWN THE BRISTOL CHANNEL.

LEAVES FROM A SEAMEN'S MISSIONARY'S JOURNAL.

THERE are supposed to be 80,000 ships of various tonnage that pass Lundy every year. On this island is a beautiful lighthouse, and in certain winds ships lie here for protection; many, too, have been wrecked by sudden shifts of wind. In the little mission schooner-yacht *Alfred* I have often anchored off this island.

We were really a church afloat, for the crew of the yacht *Alfred* were Christian sailors and men of prayer. The skipper was a famous character, a living witness for his Master. Before he came into the service of the Missions to Seamen he had been distinguished in his early days as a great wrestler, gambler, and swearer, and frequenter of taverns. At the parish church of Hayle, in Cornwall, under the ministry of Rev. W. Haslam, he became a new man, and as a proof of his conversion, went to his employers and others, collected sufficient to purchase a mission flag, and hoisted it to the mainmast of s.s. *Cornwall*, and requested his devoted pastor to preach under that flag. Before he left the *Cornwall*, nine of the crew became followers of Christ.

Hearing this account of him, I asked him to become one of the crew of the *Alfred*. He finally became the skipper of the yacht, and in dangerous weather I have known him stand at the helm for twenty-four hours, refreshments being brought to him on deck, and he would run down to his favourite spot for a few moments of prayer. I have often thought that could an infidel watch, as I did, the career of this sailor, he would be forced to confess the power of Christ to change a man's life.

I had another sailor on board, who had a most remarkable memory for Scripture. I think I may say the most happy hours of my life were spent in the Bristol Channel with this happy crew. Up and down the Bristol Channel we used to sail, visiting the roadsteads, lightships, and docks.

The attention of a crew, when kindly treated and spoken to in a friendly way, is something wonderful. I once took a merchant from Bristol with me for a Sunday's work to see what we did on board ship. He came to the cabin of the little yacht afterwards and wept, and said, he "did not know there was such a work in the world," and subscribed £5 per annum afterwards.

On one occasion I determined to follow a crew up to Bristol, and see them paid off. To see these men when surrounded by crimps at a shipping office was indeed a sad sight. One of them was so absolutely intoxicated that he tumbled down the steps of the shipping-office. I followed one of the most respectable of the crew, who was perfectly sober, but led away by one of these crimps to a low tavern. I followed a few paces behind them, and then into the public-house. As an excuse I asked for a cup of coffee. There was none to be had at 11 o'clock a.m., and the crimp at the door said to me,

"THE SOONER YOU ARE OUTSIDE THE BETTER."

The inside of the place was filled with female vampires and sailors. The first policemen I met, I said, "There is a young sailor in that public house I want out." He replied, "It is not my business to fetch him out, and I am not allowed to enter except to stay a brawl or fight." "Well," I said, "he has to come out, how is it to be done?" After thinking over the matter, he offered to protect me if needed, and was at the door in readiness, in case I required his help; so I entered again, took hold of the young man's arm, and said, "You are wanted." With the aid of the kind policeman, I took him away to the Sailors' Home and he was off to Glasgow that night. But as soon as he was outside the tavern he said to me, "I am so glad to get away." At that time we had no "Missions to Seamen" chaplain or reader at Bristol, and I got two of my old friends (both now gone to their rest) to be responsible, each for half the salary of a reader. These two friends were the late Bishop Anderson and Mr. Lavington.

It may be mentioned that our first reader at Bristol was a naval man, who for years waged a real war with the crimps of Bristol. He never forgot my directions to him—that he must be the first man to set his foot on board every homeward bound ship that arrives in Bristol. Now, what did this imply? The curses and threatenings of the crimps that they would throw him into the water, and I was obliged to get the police to be his protector, or they most surely would have done it.

R. B. B.

JEWS IN ALEXANDRIA.

REV. M. T. S. TAYLOR, the Church of Scotland Missionary to the Jews in Alexandria, gives in his latest monthly report some vivid pictures of the work. We glean one or two likely to be of interest to many.

"Quite a roomful of boys met me this morning. My young Israelites having sufficiently commemorated the great transactions at Sinai (the Feast of Pentecost) had returned to their benches. They and their Gentile companions read the concluding portion of the twelfth chapter of Acts. Having had time for a careful study of the lesson, I was able to interest the boys in the history and fate of King Herod Agrippa the First. I must confess that I sometimes grudge the time and trouble demanded by daily preparations for this meeting, but to-day the attention paid by my juvenile congregation was more than sufficient recompense.

"Mr. Kestin met three Russian Jews, with whom he easily got into a conversation about the sufferings of their fellow-countrymen, and afterwards about Christ and Christianity. One of them said, "I think the time will soon come when stuffed specimens of the Jew may be found in museums, but not one living Jew will be found in the whole world." Mr. Kestin urged him not to yield to despair even in this time of Jacob's trouble. 'On the cross of Jesus,' continued the evangelist, 'there was written 'Jesus of Nazareth, the King of the Jews.' Our race shall not pass away until the prediction contained in that inscription shall have been realised.' Mr. Kestin gave the three Russians portions of the New Testament in Judæo-German. They promised to read them carefully.

"Fewer Jewish 'inquirers' come to me now than came a few months ago. These enterprising individuals have learned that the new missionary possesses no fund from which to provide them with passage money to London, and that in most cases their doleful tales of suffering from pestilence in Teheran or famine in Mosul, from the avarice of a Turkish governor or the tyranny of a Russian Czar, gain little more than his sympathy. One or two cases of imposture have been alluded to in my reports. These should not lead the committee to forget that their agents are being continually brought into contact with cases of real and often uncomplaining distress.

"Mrs. Robinson meets with many cases of disease. Though she visits primarily as an evangelist, not as a doctor or nurse, she can often be of some use to sufferers. To-day she was visiting small-pox cases. Our poor people try to conceal cases of small-pox. This is wrong, no doubt, and productive of much evil. Yet one can hardly blame them. When the existence of a case becomes known, the sanitary officer swoops down upon the house and orders the destruction of the clothes in which the patient has lain. There are often only a few poor rags, yet they are valued by the family which has scarcely another earthly possession. One or more epidemic seems always at work in Alexandria. Diphtheria is one of the most prevalent and fatal. Cases of ophthalmia are painfully frequent. Just yesterday Mrs. Robinson visited L.'s dirty home, and found the second daughter suffering from ophthalmia. Having prescribed something to give present relief, she gave the mother a note to Dr. Haddad. Dr. Haddad is a well-known Syrian medical man who has kindly offered to visit 'gratis' anyone recommended to him by the Mission. Others are helping us in various ways. Some give a little money. Sir Charles Cookson is a generous though anonymous subscriber to Mrs. Robinson's subscription list. Not all our subscribers are Christians. Mr. S., a Jewish clothier, shows himself a kind friend. We cannot hope to make our benevolent work independent of help from Scotland, but we do hope to create a helpful interest in it here in Alexandria."

SERVICES FOR JEWS.

"I have made no attempt to start a Saturday service for adult Jews. The success of an experiment of the kind made in former years was not encouraging. I am not able to preach acceptably as yet in the language best known to the Jews, and have little liking for the interpreter system. It is better, moreover, to show the Jews at once that from the point of view of our God and Saviour there is no distinction between Jew and Gentile. We, therefore, instead of inviting them to special services in which they would be marked off and preached down upon, invite them to the ordinary services in English, Arabic, and Italian, held every Sunday in the Mission Buildings. It is pleasing to note that increasing interest is shown by our scholars in the services."

DIFFERENT CLASSES OF ALEXANDRIAN JEWS.

"The Jews of Alexandria may be roughly yet conveniently divided into Italian, German, and Arabic, in accordance with the languages chiefly spoken by them. The Italian-speaking Jews, though Alexandrian, it may be, by birth and descent, are European in character. Many of them are in a decent middle-class position. To religion of any kind they are indifferent, but they have a keen sense of the value of education, and are by no means exclusive. Our mission work hitherto has been mainly done among them. Of late a large number of German Jews have come to Alexandria, and several of their children have found their way to our free schools. They have the reputation of having a higher religious but a lower moral standard than their Italian kindred. Their girls are smart and often pretty; much in request among the keepers of the low *brasseries* of the Rue des Sœurs district. This German element is not likely to be a permanent one in the population. The Arabic Jews are understood to be much more numerous than Italian and German combined. Their habits are Oriental, much influenced probably by those of the Mohammedans and Copts among whom they have lived. They are religious and even bigoted. They have very few books and no great desire for education. They do not welcome the approaches of aliens in race and creed. If the house of an Englishman is his castle, the house of an Arabic Jew is his sanctuary. Our Mission has as yet touched scarcely more than the fringe of this portion of the population. I should like to develop work among this important and interesting section of the Hebrew community. It seems possible, now that we have not only an evangelist but a lady visitor, to make ourselves better acquainted with them."

FRIENDLESS AND FALLEN.

ANOTHER year of Christlike solicitude for the tempted and erring women and girls of London's streets has been passed through by Mr. Edward W. Thomas and the matrons and workers under his direction in the various branches of the institution which he founded in 1857. The five rescue homes in as many different parts of London and the three preventive homes have all been in full use as usual. The Open All-Night Refuge in Manchester-street, W.C., has continued to play an important part in the good work of plucking brands from the burning, while sixty-three Christian Missions and other agencies were also co-operated with in rescuing the bodies and souls of poor wanderers, who have been lovingly gathered in from street, parks, police-courts, prisons, midnight meetings, hospitals, bad homes, and other sources.

All the homes, both reformatory and preventive, are the scenes of diligent industry, with a view to future usefulness in domestic service or marriage; and care for soul interests, which are so intimately connected with the claims of a Saviour's sacrificing love, is justly regarded by Mr. Thomas as the main source of strength in an enterprise which has been so eminently marked by success in turning many from grievous sin into the paths of righteousness.

Very few who pass by the well-known central office, 200, Euston-road, have the remotest idea, from its private appearance, that for many years it has been open daily to afford some measure of that prompt and practical aid which is inculcated by the Friend of sinners. Multitudes have there found the lady registrar's room to be the first step to a converted life and the portal of a hopeful future.

During the past year about twenty specially painful cases were submitted for help, young women, chiefly domestics, who, under definite promise of marriage, had been brought to dishonour by their heartless and cowardly betrayers, then deserted and left to bear their shame, suffering, and disappointment alone.

As an instance of the usefulness of the preventive department, the case of a young cook may be cited. While out walking, she met an Italian, who induced her to lodge with his so-called mother. Strong persuasion was used to induce her to visit Monte Carlo for questionable purposes. She declined, after being detained for nearly a fortnight. She at last got out of the house, came to the office, and saw Mr. Thomas, who obtained her clothing, placed the adventurer under the surveillance of the National Vigilance Society, and restored the young woman to her parents in the country.

NORTH-WEST LONDON.—Steps are being taken towards the opening of a Polytechnic in Kentish Town. A committee has been formed, a site secured through the assistance of Sir Julian Goldsmid and Mr. Lawson. The Charity Commissioners approved of the site, and undertook that if it was purchased, and suitable buildings erected thereon, they would give an endowment of £50,000.

WUPPERTHALER ANNIVERSARY.

The Wupperthaler Fest Woche, from August 14 to 17, was a season of great refreshment, enjoyed by a large number of German Christians. Mr. Schrenk, the well-known mission preacher, gave Bible readings during the previous week to nearly a hundred evangelists on "being filled with the Holy Ghost." The evangelists were agents of the Evangelisation Society for Germany, students of the training institution founded by the late Professor Christlieb at Bonn, and now removed to Barmen. Several town missionaries and ministers also attended.

The meetings at Barmen and Elberfeld were the best as to attendance, the teaching given, and the blessing received, that were ever held in the Wupper Valley.

The large churches, which hold from two to three thousand, were filled to overflowing, and at every service during the week multitudes had to leave. At the after meetings, which were held in the largest halls, there was the same pressure, though two congregations met at the same time. It is decided to build a hall to seat 5,000 people, before next year's meetings.

THE YOUNG MEN'S CHRISTIAN UNION

for the Rhine Province met on Saturday afternoon and evening, in the large hall of their stately building in Elberfeld, when Pastor Glaser, of Haan, presided. The subject was "How can our Young Men's Union specially serve the Church and the Kingdom of God?" The annual report shows that in Rhineland and Westphalia there are 300 associations, with over 20,000 members. On Sunday, Aug 7, the annual sermon was preached in the second Reformed church, in Elberfeld, by Pastor V. Bodelschwingh, of Bielefeld, from Rom. vii. 7-9.

THE BERGISCH BIBLE SOCIETY

held its anniversary in the first Lutheran church in Elberfeld, the next day. Pastor Hoffmann, of the Lutheran Church, Geneva, preached from 2 Peter i. 9. He referred to Mackay of Uganda, and the opposition he met with from the Romish priests because he took his stand on the Word of God. What the Evangelical Church had suffered in former times so it is now on the Victoria-Nyanza, and if the enemy could they would make it to-day as it was in the days of the Reformation. Millions of men are filled with hatred against the Bible; they will not have the Bible because it denies them the right of living to themselves and doing what they like to do. Man's spirit and man's word is entirely against God's Spirit and God's Word. Human reasoning strives against the Word of God, and this fills many believers with alarm. But while they would destroy the whole building, we would not give them one stone. "We will hold fast on our Bible." We need it, and we must have it, for we have in it that sure word of light, and we are, through it, made true children of God, to walk in the light.

THE WEST GERMAN UNION OF THE BLUE CROSS

held its meetings in Barmen on the Monday. In the evening 1,200 persons sat down to tea in the Vereins-haus. The claims of the Rhenish Westphalisch Union for Israel were advocated by Pastor Stolle, of Cologne, and others. In the afternoon and evening of Tuesday was the 44th anniversary of the Evangelical Society for Germany. Mr. Schrenk preached in the first Reformed church in Elberfeld from 1 John i. 1-4. In our times people are not contented with forms but a cry of heartfelt need comes from our folk—Life we must have. Our message is opened to them; to hearts hungry after grace, it brings life. During last year in the field of the Evangelical Society this has been proved in hundreds of cases. How shall we give this message? In the same manner as John and his fellow Apostles did. They brought not their own wisdom but what they themselves had experienced. The Lord will have such Christians as can testify what they have known and felt themselves.

The Apostles knew first of the appearance of the Lord in the flesh, but after the resurrection, and specially after Pentecost, they could testify in a more glorious manner. Our working is often poor, not such as by the Apostles, therefore we must humble ourselves before the Lord. If we do this, and pray for more spiritual power, the Lord will give us blessing. Are you all joyful Christians? He who is still under the law cannot rejoice. But all who earnestly long after salvation shall receive great joy, for the whole Saviour belongs to such. Thou shalt have what thy heart longeth for, but thou must learn to trust the Lord entirely.

THE RHENISH MISSIONARY SOCIETY

held its annual meetings. For many years that godly man and friend of missions, Pastor Blumhardt, of Bad Boll, preached the annual sermon, and when very old he attended the Wupperthaler meetings, and his well-known form was seen standing in the pulpit behind Professor Christlieb, who then preached the annual sermon with great power from the text, "Always abounding in the work of the Lord."

This year the preacher was the well-known advocate of Missions, Pastor Warneck, D.D. His text was Rom. i. 16, 17. The sermon was a masterpiece of sanctified argument for missions to the heathen. The ordination of the new missionaries by Superintendent Pastor Krummacher followed. The director, Dr. Schreiber, was deeply moved as he addressed the outgoing brethren from Rev. ii. 10: "Be thou faithful unto death, and I will give thee a crown of life." He exhorted them to be true to the Lord and the word of his grace, and always to work and *bear* in the steps of Jesus; to be true under suffering and tribulation, of which a missionary very often receives a rich share. In faith lies the power to be true, and faith leads into Christ, the source of all faithfulness, who has said, "Without Me ye can do nothing."

One of the newly-ordained missionaries addressed the meeting for himself and his brethren from 2 Cor. iv. 8: "Sowing in tears and reaping in joy is a law for all work in the Kingdom of God. Jesus Himself was not exempt from this law. As the seed sown with tears in his life and death, He as noble wheat corn fallen in the earth has become the joyful harvest of the world's reconciliation now preached to men. Also by his followers there gives no other way than that sown with tears, that is, through all kinds of difficulties and suffering, to the joyful harvest of victory and fruit."

Other societies and agencies also held their annual meetings. There was also a pastoral conference, and a thoughtful discussion on mission work at home and abroad.

IN THE EARTHQUAKE REGION.

Mrs. L. Pierson, of the Women's Union Missionary Society of America for Heathen Lands, writing to *The Missionary Link*, gives the following interesting instances of the Lord's work in that part of Japan recently devastated by earthquake:—

We have recently visited Hakone, where again a little company of new Christians gathered to profess their faith, and to receive the sacrament of baptism, and afterwards to partake of the Lord's Supper. There were seven thus admitted into the church of Christ, so that now there are eighteen Christians in that village, constituting a small organisation in the great body of Christ. Among them there is one woman who was before her conversion living in the commission of great sin. The Lord commanded me to go and speak to her about her soul, warning and advising and persuading her. The very first time that I went to see her she listened attentively and wept silently. The Word was made efficacious to her conversion through the blessed ministry of the Divine Spirit, and she is now rejoicing in the Lord.

Another elderly woman professed faith in Jesus years ago, and applied for baptism; but, owing to some prejudice against her existing in the minds of two members, she was not then admitted into the church. At that time some of the brethren and myself exerted all our efforts on her behalf, and prayed most earnestly that the prejudice might be removed, but did not prevail. Now she is united with the church and her face is radiant with the joy of the new life.

From Hakone we pursued our way to Gifu, passing through three towns. We stopped and told the story of the cross briefly, or, remaining over-night, held meetings which were well attended. At Gifu, we gathered large numbers into our rooms at the hotel, and among those assembled was a Buddhist priest, who asked questions after the meeting closed. We proceeded to Xasamats, a town which was entirely destroyed by the earthquakes, and has only been partially rebuilt. The whole community assembled to hear the words of life.

We passed onward to Takenohana, our final destination for that trip. There we remained three days, and God blessed the meetings held, to the conversion of souls. At this place from six to seven hundred men, women, and children assembled on one occasion, though it stormed from five to six. A young Buddhist priestess, who heard for the first time of our Saviour, wept as she listened, and resolved to give herself to Him. She is beautiful, but, being about sixteen years old, we could not rescue her from her present life, as she is still in her minority and subject to her parents. We will not cease our prayers and efforts for her. Many of our Buddhist priests were interested, while others opposed the progress of the truth. They posted placards everywhere, on which these words were written: "Do not believe Christianity: believe Buddhism." They are labouring to cancel the influences of the truth, and to establish their false system by lectures and other means. But we know the final issue will be victory to the truth and eternal destruction to idolatry.

MRS. BAEYERTZ IN BAYSWATER.

Mrs. Baeyertz has conducted a ten days' mission in Westbourne Grove Chapel, Rev. John Tuckwell, pastor. There were large congregations on successive evenings.

A correspondent writes:—"On Thursday night, at a meeting for men only, when the invitation was given for instant decision for Christ during the singing of the last hymn, the sight of men rising all over the meeting and entering the inquiry room will never be forgotten. Inside it was inspiring and gladdening—men of all classes and ages, first one, and another, and another testified to receiving Christ as his Saviour.

"On Friday night the address was to professing Christians, and as the meeting went on a solemn awe pervaded the audience, and so crowded were both the inquiry rooms with broken-hearted penitents that they had to be brought back into the body of the chapel to be conversed with. Mrs. Baeyertz preached three times on Sunday, with manifest blessing, the large church (with seating capacity for two thousand) being packed to the doors. Mrs. Baeyertz expressed herself as being very much pleased with the hearty way in which the workers assisted, both in open-air work and also amongst the inquirers."

DUBLIN SOLDIERS' HOME.

Several ladies join with Miss Sandes, who has had charge of this work since September last, in systematic barrack and hospital visitation, taking the men something to read, and a few flowers to brighten the wards. Part of the large lecture hall is used as a recreation room, to which the men come in large numbers every evening; and the ladies, going from one to another with a friendly word, try to make it a pleasant time. The exclamation is often heard, "This is real home-like, isn't it?" Making friends with them thus induces many to attend the Gospel meetings, so that there is a growing attendance at the latter. On Sunday evening about seventy attend, and there will probably be more when the Royal Barracks are occupied. The Tuesday Gospel temperance meeting is made bright and attractive so as to induce those who are not temperance or religious men to attend. The Christian men meet for prayer every evening for a quarter of an hour before the larger gathering; and to this is to be traced much of the blessing received in distinct cases of souls won to Christ and lives turned Godward. Much expense has been incurred during the past year, through the imperative necessity for overhauling the drainage. The refreshment bar and the provision of sleeping accommodation are important departments. Capt. R. Wade Thompson, of Clonskeagh Castle, county Dublin, is hon. sec.

HID TREASURE.

What sweet and full conceptions
Of Truth revealed, O Lord,
The humble souls rejoice in
Who feed upon thy word.
To ever-verdant pastures
The shepherd leads his flock;
While streams, that slake and cleanse them,
Flow from the smitten rock.

To souls bowed down in sorrow
Sweet consolations come,
The outcast finds a welcome,
The stranger reads of home.
My soul, claim here thy portion,
For priceless treasure dig:
Within this gift from Heaven
The priceless pearl lies hid.

Here, too, Truth's lamp is shining
To guide poor wanderers home:
And every page endorses
The call that bids them come.
O height! O depth! O fulness!
O joy all joys above!
'Tis knowledge, passing knowledge!
'Tis light! 'Tis life! 'Tis love!

Slain all day long for Jesus,
Death daily yields his sting;
Cast out and persecuted,
As victors still we sing:
And when the final triumph
Shall end this worldly strife,
His hidden word within us
Will quicken with new life.

Carlisle. C. V. R.

COLPORTAGE IN JOHANNESBURG.

MISS BROWN, president of the Johannesburg Branch of the World's Women's Christian Temperance Union, sends the following interesting particulars concerning Gospel and temperance work in that modern California:—

"Johannesburg, the 'golden city,' now contains about 20,000 inhabitants. It is, of course, a 'mining camp,' but that gives one no idea of the place; the mines extend for miles outside of the town, and one sees very little of them unless we go to them. The town itself is a marvellous place not yet six years old; when first it was built it was 250 miles from a railway station, and everything had to be brought here by bullock wagon. Now it contains streets of beautiful houses, fine large shops, a handsome hospital, and, more wonderful still, some beautiful gardens and fine tall trees where, six years ago, there was nothing but the bare veldt. The population is chiefly English, but there is a large number of Germans, and indeed some from nearly every country in Europe, besides, of course, the natives working at the mines. There is a great need for temperance work here, as you will readily understand when I tell you that there is a bar or canteen for every fifty of the population.

"We (the W.C.T.U.) sent up a petition to the President and Licensing Board at Pretoria, and so did the Good Templars and the Commission of Mines, but the only result at first was that every application was granted with a readiness that surprised even the applicants themselves.

"A public meeting was then held, at which the Secretary of the Mining Board stated that drink cost the mines £5,000 a month, through loss of time and incapacity for work when the natives returned to it. I am glad to say this has had some good effect, for at the last meeting of the Licensing Board three-fourths of the applications were refused.

"It was this state of things that led the W.C.T.U. to think of sending a colporteur amongst the European working classes here, who for the most part belong to the 'lapsed masses,' and are very difficult to get at. The Salvation Army is very active, and the Cape General Mission has recently sent an evangelist here, but there is room and pressing need for more workers, and we believe that the colporteur going from door to door offering Bibles and Gospel books for sale finds many opportunities for faithful and earnest conversation with the people. Our colporteur is an earnest, happy Christian, with a bright, cheery face and a very winning manner, and we believe he is doing a really effective work, and reaching many whom it would be difficult otherwise to get at. He visits the mines also, and has had on the whole a good reception. At one mine on his first visit the miners asked him to bring some hymn books next time, so that they might have a meeting. He has a Gospel meeting in a schoolroom every Sunday evening, and an open-air service every Wednesday. At both these the attendance is increasing, and the sale of his books has also steadily increased. He has begun a small temperance society on his own account, and has got a good many, both black and white, to sign the pledge.

"I regret to say we find it very difficult to obtain funds to carry on the work, and sometimes fear we shall have to give it up. We should be grateful if English friends would help us, for it is chiefly English men and women that we are seeking to save. Any contributions will be received on our behalf, by Mr. H. D. Brown, 37, Farringdon-street, London, E.C."

THE CHRISTIAN ALLIANCE, U.S.A., teaches a four-fold Gospel—Christ the Saviour, Christ the Sanctifier, Christ the Healer, and Christ the coming King. The president says that there are 100,000 persons in the States who are in full sympathy with this Alliance. Mr. J. K. Cruikshank writes from New York: We have had three conventions lately, and a missionary day at each. These are the results—The Asbury Park Missionary collection provided for twenty-eight missionaries; the Round Lake, fourteen; and the Old Orchard, 140; making the three days' total provision for 182 missionaries.

NEW YORK TRAMPS.—The homeless men who make use of the various low lodging-houses in the neighbourhood of the "Bowery" are the subjects of deep Christian solicitude on the part of many among those who worship in Broome-street Tabernacle, which has become the headquarters of an extensive rescue work under Mr. Alex. F. Irvine. By the services conducted in the streets and lodgings, men of all nationalities, faiths, and professions are reached, the great majority having been reduced through drink to the level of the common tramp. Of those who were sheltered and helped during last year, seventeen are known to be living godly lives, some in mission work, others preparing for the ministry, and most of them working at their trades or callings.

"P.S.A. FOR YOUNG WOMEN."

THE following correspondence, which has just taken place between Mr. John Blackham and a lady in Edinburgh, will probably be of interest to many who may be asking questions of a similar kind.

DEAR SIR,—Is it possible to have "Pleasant Sunday afternoons" for young women? I am quite ignorant of your mode of working, and did not know that P.S.A.'s were being carried out on Gospel lines until the notice lately of the work in THE CHRISTIAN.

The Edinburgh Young Women's Christian Association is opening an institute (to include restaurant and free employment agency) at the east end of Edinburgh among working girls. Could your work be adapted for them? The institute is not quite ready to be opened; it is a new branch of our work in this city, on which we are expecting much blessing, for it has been entirely the Lord's beginning and ordering so far. F. H. K.

P.S.A. Central Office, West Bromwich.

DEAR MADAM,—I am so glad that there is a prospect of opening up the P.S.A. in Edinburgh. It is, I believe, especially adapted for the district and kind of people you refer to. I am sending you pamphlets, etc., on P.S.A. organisation and work, and you will see that it is gloriously possible to adapt the movement to the needs of working girls. We have, in fact, P.S.A.'s for *men only*, *women only*, and mixed classes of *men and women*. They are all alike being wonderfully blessed by God.

There are several very successful P.S.A.'s for women, to the leaders of which I should like you to write, viz.:—Mrs. T. H. Lloyd, of 114, New Walk, Leicester, has a splendid women's class of nearly 1,000 members. Rev. J. K. Nuttall, of 36, Devonshire-road, Liverpool, has a class for women on Monday evenings, numbering over 1,400, 250 of whom have joined a "Tontine Society," got up for the special benefit of the class. Mrs. Theodore Walker, of Glenn Hall, Leicester, has a class of factory girls (I believe) on Thursday evenings, numbering over 500 members. This class is continued during the six winter months only.

Miss Mellors, of Sherwood Rise, Nottingham, is also connected with another flourishing P.S.A. for women, and others whom I have not space to mention.

I particularly desire that you communicate with the friends mentioned, because I feel sure that each one will send you information and counsel which will be very helpful. "In the multitude of counsellors there is wisdom," and seeing yours will probably be the first P.S.A. to take root in Edinburgh, I should like it to be exceptionally successful, both spiritually and numerically.

You will, by a careful perusal of the papers sent, see that the movement and its mission is a deep and real one. The services cannot be too earnest or too deeply impregnated with Gospel truth. But they may be too long and too prosy. I would especially ask you not to be in too great a hurry to commence; make all possible enquiries to get the class started on the best possible lines and at the best time.

Above all, let it be surrounded and hedged in by *prayer*. The movement itself is a living monument to the *power of prayer*, and it cannot live or succeed without it.

In many cases—and the most remarkable results have followed—the people gave themselves up to *prayer* for three whole months before starting the class. "Much prayer, much blessing. Little prayer, little blessing. No prayer, no blessing." I would, therefore, strenuously impress upon you the great importance and absolute necessity of earnest prayer before you commence this P.S.A. for women.

Our great secret is *prayer*, but *not* prayer *before* the class (that must be short and pointed), but prayer *for* the class, in the privacy of our own room.

Another secret of our success is *brevity*. The Sermon on the Mount, perhaps, contains all that is necessary for our right conduct and guidance of life, and yet it probably lasted only twenty minutes. A real P.S.A. should be a *short, lively* service—full of love—commenced with a smiling welcome, and closed before they have had enough of it. Leave them longing for more—"a full soul loatheth even an honeycomb."

The service must be *bright*. The people we are trying to get are mostly surrounded by unloveliness, and it should be your aim to make the P.S.A. service the brightest and happiest and most joyous hour in all the week.

You may think, after reading this, that the work is too great or that I am imposing too many conditions, or that your time and strength are too limited to come up to its requirements. But it is only by literally fulfilling the conditions that the class will flourish.

And though it may entail much self-sacrifice and denial, yet it is all done for the Master, "who was rich, yet for our sakes became poor."—Yours very truly, PRO JNO. BLACKHAM.

P.S.A. Central Office, West Bromwich.

TO PARENTS AND TEACHERS.

IF you cannot learn from your child you cannot teach it.

It is the weakness of the child that is its supremest strength.

The world of childhood is God's workshop for making men in.

All the vagabondage of the world begins in neglected childhood.

There is more attention paid at present to plant growth than to child growth.

Your son was not born with a trade in his hand, but with a hand fitted to learn a trade.

If the teacher looks upon his work as drudgery, it will only make him a drudge.

We know of no limit as to age when the Spirit of God can influence the heart of a child.

The way to preserve our children is not to maim their passions, but to make them subject to moral law.

It will be an ill day when we are so engaged in seeking lost sheep that we forget the lambs.

My great desire is to teach boys to govern themselves, a much better thing than to govern them myself.—*Dr. Arnold.*

In dealing with your children never forget Bushnell's remark:—"The soul of all improvement is the improvement of the soul."

You never know till you try to teach them how accessible your boys are, but you must approach each by the right door.

I have often thought what a melancholy world this would be without children, and what an inhuman world without the aged.—*Coleridge.*

Unless the community makes the whole of child-nature a matter of the deepest concern, it is destroying a part of its natural wealth.

Youth is but the lovely shell into which, continually growing, lives that wondrous thing, the spirit of a man, biding its moment of appearing.

"Never lose hope with a wayward child. Out of the knottiest and crookedest timber it pleases God to make rafters for His spiritual house."—*Bishop Hall.*

On Sunday the water runs idly over the mill-wheel, and though it goes clickety-click, no work is done. Is this like your Sunday school?—*Spurgeon.*

In the Berlin Deaf and Dumb Institution great prominence is given to gesture language in the training of the children. There are no fewer than five thousand signs in use.

The importance of developing the entire physical, intellectual, and spiritual capacities of children far transcends the minor matters which create divisions amongst state craftsmen.

Nothing develops the character like the fight against evil. Enlist your boys' sympathy and service early on the side of goodness, righteousness, and truth, and encourage them to be aggressive.

The boy ceased to care for his mother! Why? Perhaps the chief blame rests upon the mothers, who fail to study their boys sufficiently to fully understand them, to be able to adapt themselves to them and cultivate their affections.

Keep up a high standard of principle; your children will be your keenest judges in the future. Do be honest with them in small things as well as in great. If you cannot tell them what they wish to know, say so, rather than deceive them.

Regarding the physical punishment of children, there must be no impulsive pulling about, no random strokes with the hand or the ruler, no ear-boxing with its probable sequela—the ruptured tympanum. The head should never be struck, not even slapped.—*The Lancet.*

There were circumstances about my little boy's death of such peculiar bitterness, of what seemed almost cruel suffering, that I felt that I could never be consoled for it, unless the crushing of my own heart might enable me to work out some great good to others.—*Harriet Beecher Stowe.*

You must try to make the members of your class feel that Christ is knocking at the door of each of their little hearts; and you must realise with reverent awe that it is your work to help the little trembling fingers to undo the bolt and lift the latch to admit that gracious and majestic visitant.

A little boy was seated in the doorway with both hands extended upward holding a line. "What are you doing?" he was asked. "Flying my kite, sir." "What! I can see no kite, and you can see none." "I know that, sir, but I know it is there, for I feel it pull." What a beautiful illustration of a mother's influence—ay, of heavenly power.

OPEN-AIR PREACHING IN FRANCE.

Sir,—I read in your last issue some very cogent remarks on outdoor preaching. It would be well that all the truly evangelical churches in England were alive to the importance of this feature of active evangelisation. In spite of the numerous churches, chapels, and meeting halls throughout the land, it is impossible to reach a certain class of indifferents, as they will not come to the meetings provided for them under any pretence. Here outdoor preaching succeeds in a most wonderful manner, and every encouragement is given to those who sow by all waters. What is true of England is also true of France, where it is commonly thought, however, that such Anglican methods are not suitable to French ideas of religion. My experience as agent of the McAll Mission at St. Etienne for the last twelve years is that the Gospel in France, when simply and purely preached, is listened to with great interest by the peasants. Since the beginning of this summer I have organised outdoor preaching in all the villages and hamlets around this large city. Accompanied by three or four faithful friends, I set off each Sunday afternoon for a certain series of villages where the Gospel has never been heard before. We bring tracts, testaments, and selected hymns. We take our stand in any place where we see people in the street, in a court, or in a field. The singing soon brings a crowd, and then we speak to them on the first principles of the Gospel. It was wonderful and very encouraging to witness the rapt attention of those people, and never at any time were we treated with disrespect. Sometimes I am recognised, and I hear them say, "It is the English doctor from St. Etienne!"

It may be truly said of France that the "fields are white unto harvest." Never did the Gospel get such a chance in the country—would that all the Christians and the churches especially were alive to the fact. Some churches are very active, while others are unfortunately opposed to all aggressive work. If those who profess themselves Christians could only see the necessity of seizing on the present opportunity given in God's goodness to their country (France), how much quicker the power of darkness would lose its hold on the inhabitants. "Go ye into the highways and hedges," is the Divine command; and the literal fulfilment of that is open-air preaching.—Sincerely yours,

Hastings Burroughs,
St. Etienne, Sept. 6, 1892. Vice-Consul, U.S.

GERMAN CHRISTIAN COLPORTAGE.

On August 21 a number of Christians gathered at Gernsbach, in the pleasant valley of the river Murg, Grand Duchy of Baden, to assist at the twenty-fifth anniversary of the Christian Colportage Association, whose leader is Baron Julius von Gemmingen. The von Gemmingen family is a very ancient one and widespread in Southern Germany; the branch to which Baron Julius belongs was converted to the Gospel almost at the time that the pious Aloys Henhöfer, who entered the Protestant Church from the Church of Rome, was vicar. After his conversion in 1863, the Baron, who had been led into the light by the instrumentality of a tract, entered into the work of tract distribution, which had been introduced into Germany by Dr. Marriott at Stuttgart and Dr. Craig at Hamburg. After working privately, the Baron, with some brethren, founded, in 1867, the present association. The Franco-German war in 1870 soon put the young Society's energy to a test; the Baron, accompanied by twenty colporteurs and pastors, went to work on the battlefields, in the encampments, and in the hospitals among French and Germans; 65,000 Bibles and portions, and nearly 3,000,000 of tracts, in fifteen different languages, were disseminated during the war. The war ended, the Society had to struggle against the terrible flood of incredulity breaking in over Germany. Several papers, the *Oelblatt*, the *Berœa*, the *Jugendoelblatt*, were published to help the study of the Bible and in co-operation with the German branch of the great Bible Reading and Prayer Union.

A good number of colporteurs, agents, and depositories are working in many parts of Germany, and also in Switzerland, Austria, Russia, &c. According to activity, the society ranks among the first of the Continental societies; its catalogue, counting 910 publications, shows the names of authors like Bonar, Blackwood, Christlieb, Craig, Franke, Funcke, Haslam, Monod, Schrenk, Spurgeon, Stockmayer, Stöcker.

The first address at the principal meeting on the afternoon of the 21st, was delivered by the Rev. Dr. Craig, from London; Dr. Baedeker arrived on Monday, and on Tuesday evening gave an account of his travels and proceedings in Russia and Siberia. A well-attended prayer meeting on Wednesday morning brought the meetings, which, we confidently hope, have been largely blessed by the Lord, to a close.

EVANGELICAL CHURCH OF ITALY.

Worn and spent by twenty-one years of unceasing toil, Rev. Dr. John R. MacDougall has been constrained by enfeebled health to withdraw from the active part which he has so long taken in this organisation, and will in future act as its hon. treasurer and foreign secretary. His former office as general secretary is occupied by Rev. Cav. Saverio Fera, who, with expressions of much humility as one new to the work, issues a record for 1891, which abounds in the most striking and cheering details of labour, extending from the snowy Alps to smiling Sicily, occupying twenty-four provinces of the Kingdom of Italy, with twenty-five principal and thirty-five smaller churches. Cav. Fera acknowledges the goodness of God in the decree of the Government, and the signature of King Humbert recognising the Church; and in the salutation which came at the last General Assembly from almost all the Evangelical churches of France, Switzerland, Holland, Belgium, Germany, England, Scotland, America, and Italy itself.

The new secretary's official visit began, after leaving Florence, at Montefiascone, which, like other cities where Romish priests have reigned, is corrupt beyond imagination, so that the result of the mission to a place demoralised by an Episcopal Seminary with over a hundred debauched and debauching ecclesiastics may be easily imagined.

But at Forano, the centre of the work in Sabina, there is a strong church, despite the hostility of the clergy, who have the wealthy on their side. Jesuits and Barnabites were brought to deliver courses of sermons to the inhabitants, a strange proceeding on the part of those with whom the mass and the confessional are everything. At the deathbed of a member of the church the following precious testimony was delivered: "I am satisfied to have known Jesus. He is my life, and I long for the moment when I shall be with Him for ever." In Forano the missionary has an elementary school in which the children are those of Roman Catholic country folks. Some of these dear children repeat whole chapters of God's Word, and sing their hymns with precision.

Coming to Rome, it is found that the preaching has resulted in a growing spirit of consecration in the church, and in fresh conversions. One of the brethren was greatly troubled by the opposition of his wife and family. A monsignore was brought to convince him of the truth of Popery, and, though he failed in this, he secured loss of work to the Evangelical. Hunger and want enraged the wife still more. One Sabbath morning she came to church publicly to accuse the brethren of corrupting her husband's principles. The prayer made such an impression upon her that her anger was allayed. The love of God as set forth from 1 John iv. 8, entered her heart and conquered it. Further enlightened by the Word of God, she was convinced of the truth as it is in Jesus, and is now the joy of her husband. There is a Y.M.C.A. in connection with the church, counting forty-six members. Three meetings a week are held for considerable gatherings at the Mission of Porta Pia in the Via Venti Settembre. Pastor Conti is constantly visiting brethren scattered in the neighbourhood of Rome, wherever there is an open door for preaching Christ. The report, which goes on to record what is being done in Naples and numerous other places, may be had from Rev. R. S. Ashton, 13, Blomfield-street, E.C.

Children's Aid Society.

There seems to be general unanimity among those who are interested, in the conclusion that the most hopeful method of dealing with darkest England is to rescue her neglected and starving children, to feed, nourish, shelter, and train them in the way they should go, giving them both religious education and technical instruction. This is what the Children's Aid Society undertakes, so far as the funds placed at its disposal will permit. Looking at the record of what has been done during the year ending last March, we find that the five rescue officers of the society who are located in different parts of London have inquired into more than a thousand cases. Some of the police-courts are attended every day, the homes or habitations where the children live, their relations, the clergy of their parish or the ministers, and other friends likely to be interested, are all visited, their sympathy and help solicited, and every investigation is made that is likely to be useful in deciding as to the best method of dealing with the children. Industrial schools, reformatories, voluntary homes, and emigration have been utilised after careful study of the requirements of each case. Mr. Arthur J. S. Maddison directs the work, from 32, Charing-cross, S.W.

A MISSION TO GALATIA.

We desire to testify of the faithfulness of the Lord in his promise when He said, "Go ye . . . lo I am with you alway." . . . And I went about four and a-half years to preach the Gospel to the "foolish Galatians," whose natural trait of fickleness had caused much anxiety to the Apostle Paul. The same has been the experience of the mission for past thirty years in Yozgat—the central city. But at last the work not only has taken root, but has already begun to bring forth fruit, and promises larger success in future in the uplifting and enlightening of that community, as will be seen from the brief sketch of the work below.

EVANGELISATION AND CHRISTIAN NURTURE.

Galatia is now under Turks. The inhabitants are principally Turks, Armenians, and Greeks. Owing to the severe restrictions on the part of the Government, our work is mostly confined to the Armenians and Greeks. These people, though nominally Christians, and possessing the Bible centuries before Europe, have their Bible chained in unknown tongues, and are in need of evangelisation as much as any other people. During the last four years, the membership of our church has been doubled, the pulpit has been made a centre of influence, and not a few are drawn to hear of the Word by God. While doing our duty in general evangelisation, we have not neglected the internal uplifting, nor forgotten our mission to the young. The Yozgat church being purified by truth from dissensions is now in a constant revival condition by the presence of the Holy Spirit. Our prayer-meetings have been a centre of life, and almost all the members of our congregation attend. We also pay much attention to the work of Christian nurture. Our Sunday school is conducted according to the methods of Sunday School Union, with the International lessons, and I.B.R.A. readings. Our young people are organised according to the plans of the Y.P.S.C.E. Yozgat has the honour of being the first to adopt Christian endeavour method in Turkey. The good example has been copied by many, and the interest has spread through communication and conference, until the movement has become well nigh general. Consequently a small manual has been prepared, which is to be printed in the Armenian and Turkish languages. We verily hope that the interest thus started will spread until it will kindle every church and congregation in Turkey with the zeal of Christian endeavour.

The widening character of our work has been remarkable. Our boys' school has reached the rank of a high school only two years ago. Our home for peasant boys meets the need of the city of Yozgat with its 30,000 inhabitants, and the surrounding country, which is largely composed of farming districts. The home selects promising boys from farming districts, and puts them into the care of a mother under our supervision that they may enjoy the privileges of our school. We have also a school for girls with ninety pupils, prospering in the hands of our able and consecrated lady-principal and her associate. Lastly, there is our Kindergarten enterprise, which we were driven to undertake from a deep sense of duty, and the irresistible appeal of the people. The remarkable success of the work thus far justifies the wisdom of our undertaking. Last year we sent one of our lady teachers to Smyrna to study the system. She has been wonderfully sustained, and is now back with the best outfit for work. She enters upon her duties with the enthusiasm of an apostle and with the equally self-denying interest of a martyr. She has no provision for her salary, nor for a matron she needs and a room must be set up before winter. For these as well as other needs of our high school, we look to God for help. For ten of our present boys we have no provision. £75 also are needed to finish up our plans to set up a recitation room and two sleeping rooms. Any willing to help should communicate through Mr. C. Waters, 56, Old Bailey, London.

G. H. Krikorian.
Pastor of Yozgat Church, Turkey.

AMONG THE HOP-PICKERS.—Mr. S. Chinn writes from Alton, Hants:—"Large meetings are being held in the tents, and much encouragement given. At one of the meetings many were induced to sign the pledge. When 'Little Jamie' was shown by means of the magic lantern, one fine gipsey man was broken down in spirit, and went and signed the pledge. His wife, who had become decided for Christ, said: 'God bless thee, Sam. Let the devil drink his own broth.'" Capt. E. F. Hawkins, a lay reader in the Church Army, is conducting a mission among the hop-pickers in Salehurst district. The mission is to be continued throughout the hopping season. An evangelistic mission band has been formed in connection with the Hereford Y.M.C.A. for work in the hop gardens of the district.

NOTES ON DAILY READINGS.

SUNDAY, SEPTEMBER 18.—NUMBERS XXXV.

REFUGE from the avenger, and refuge easily accessible from any part of the land! Such is the message of this chapter, with the additional reminder that the fugitive was not only to get in, but to stay in. If ever he ventured beyond those friendly precincts, before the decease of the high-priest, he was liable to instant death. Souls that have taken refuge in Jesus do well to take heed! In Him they are absolutely safe. No weapon that is formed against them shall prosper, and every tongue that shall arise against them in judgment shall they condemn. The very justice and oath of God, which were once against them, are now up on their side, and forbid their suffering the penalty of their sins; but they must not allow their great enemy to tempt them forth. It is his way to scatter dainty morsels outside Christ, so as to allure souls from their impregnable defence, and woe to such as are tempted forth! Three things will, so to speak, put us outside of the keeping power of Jesus—let us carefully note, that we may beware of them: unconfessed sin; permitted worry; and intermitted fellowship; to say nothing of the lure of the world or the flesh. Resist these, and simply remain in Jesus, and you are as safe as you would be in heaven. Oh, thou High-Priest, Thou ever livest to make intercession for us!

MONDAY, SEPTEMBER 19.—NUMBERS XXXVI.

It seems to us strange that another chapter should be given to these five girls. Yet how significant! These were days when the rights of women were unknown. They were slaves or toys. But here they are recognised as an integral part of the congregation; they carry an inheritance where they give their hand in marriage; they may marry whom they think best, so long as it is within the limits of their tribe; the justice of their appeal is acknowledged. Evidently they were noble women, and we may hope that they had good husbands and happy homes. Girl-life is dear to God. Its purity and nobility, its frankness and gladness, lie at the foundation of the home-life, and of the nation. He hears its appeal, and vindicates it; He avenges its wrongs; He selects from its ranks a Miriam, an Esther, and a Mary; He bends tenderly over all plighted troths and marriage altars; He understands a girl's proud rapture in the love of husband, babe, and home; He keeps her inheritance. Only let her marry in her tribe, *i.e.*, in the Lord. And may we not all learn from these Hebrew girls to claim and hold our rights in Christ? Our inheritance in Him may not be lightly alienated, but kept with tenacious hold, and used. For we are blessed in Him with all spiritual blessings, unsearchable riches, treasures which the moth of time cannot corrupt, or hand of thief plunder, but which we, alas! may fling away or fail to use.

TUESDAY, SEPTEMBER 20.—DEUTERONOMY I.

The land of promise and rest lies before us. It is a good land, but we must go in and possess it for ourselves. It is given us, but we must take it by faith. Do not look at the difficulties of your temperament or circumstances; these are the Amorites and Anakim. If you look at them apart from God, you will be dismayed and paralysed. Look away to Him, who ever goes before his sheep, smiting down their foes by his club, and pointing their path by his staff; He has redeemed, is it likely that He will leave his work incomplete? How tender God is: He bears his people as a man does his son; He goes in the way before us to search out a place in which we may pitch our tents; He lights up our nights with fire; He screens us from the day's scorching heat with a canopy of cloud; He fights for us. All these things, which are attributed to Him in this ancient march, are true of Him always. And yet, as then, so now, we may provoke Him, and grieve Him, first by unbelief, and then by rash presumption. Oh, for grace to follow Him wholly, and to be willing for his sake to sacrifice our reputation and good name, and to stand against the violence of the people. This is not easy. It is harder to give up our high position among our fellows, than to renounce our bosom sin. But it is through such anguish, even unto death, that we enter the rest which awaits us on this side of heaven.

WEDNESDAY, SEPTEMBER 21.—DEUTERONOMY II.

Much in this chapter instructs us, such as the careful way in which their inheritance and the way to it were defined. But one star glimmers in the sky with an especial radiance and beauty, that which tells of One who knows all about the walking of his people through the wilderness, and whose presence makes lack impossible (ii. 7). This must come home to many as they read. It is an echo of other words, spoken by a voice we love, "Your Father knoweth," "God only knows"; the words are often said flippantly, but they are sometimes the expression in which untold anguish finds utterance. Yes, He does know; penitent, weeping over a blotted past; prodigal, on the way home; parent, whose heart is breaking over that truant boy; wife, with nameless grief at waning love. Not a step is taken, not a tear is shed, not a pang stabs the heart, in this great wilderness journey, which is not known to Him. "I know their sorrows." But He has been with thee all the time, though often veiled from sense, and He will never leave thee, and thou shalt lack no good thing. Even now He is providing for thee, and putting the dread of thee on thy foes, and meting out thy land. "Fear not, I am with thee; be not dismayed, I am thy God."

THURSDAY, SEPTEMBER 22.—DEUTERONOMY III.

We may well be fearless, and keep festival, when, as the forms of dreaded evils approach us, the Lord holds our right hand, and says of each, Fear him not. And it is wonderful at such times how we actually get spoil out of objects of terror. Out of the eater comes meat, and out of the strong sweetness. At such times also, we cry out in our glee to others, "Ye shall not fear." But, ah! there are limits beyond which the most favoured servants may not go. They may seek by prayer to reverse or change the Divine plan, but it may not be. We plead for others, and we win untold blessing. We plead for ourselves, and the Lord will not hear. There comes a time when He even bids us ask no more. The Apostle entreated that the thorn might be taken out, but it was left in. Moses prayed that he might enter Canaan, but he died on the outskirts. But if either of them had stood where they stand now, they would not have pressed their suit, because they would have known it was better not. Ah, my soul, thou hast many unanswered prayers treasured in thy thought; and concerning some thou feelest unable to pray longer, take that as probably indicating God's gentle negative; but concerning such as thou feelest still able to offer, pray on, thy power to ask is the harbinger of the answer.

FRIDAY, SEPTEMBER 23.—DEUTERONOMY IV.

Love and anxiety made those uneloquent lips talk to marvellous purpose! Summer thaws ice in the mouth of Arctic rivers See how often He repeats the phrase, *take heed*. We must be perpetually on the watch, keeping our soul diligently. Beyond doubt, Christ will keep that which we commit to Him, but we must keep the pact of loving friendship unbroken, not neglecting or grieving Him, or allowing our hearts to be enticed from his warm companionship. We must specially beware of idols. This is, perhaps, the last word of inspiration. An idol is any visible thing which takes the place of the unseen and eternal realities, veiling them from view. Let us beware of God's jealousy, but ask Him as a consuming fire to burn out our sins, so that He may have no reason to cast us finally away. And yet if these words should meet the eye of any who feel that they are among the scattered and vanished ones, let such remember that if, in these latter days and in this far country, they seek Him, He will be found of them, if they seek Him with all the heart and with all the soul, for He is merciful; He cannot forget the covenant. Let us teach these things more diligently to the children, after the old fashion; young hearts are soft to take impressions, but they soon become rock in their power to retain them.

SATURDAY, SEPTEMBER 24.—DEUTERONOMY V.

Man needs a mediator. Conscious of the evil of his heart and life, he dares not face the All Holy. But there is a Mediator, a Daysman; not a servant, however noble and faithful, but the Son, who can lay a hand upon each. He has gone near, and has heard all that the Father has to say, and has spoken it to us; but, oh, how eagerly He yearns that there were such a heart in us that we would keep those commandments always, then indeed it would be well with us. We should live in the power of life eternal. We should possess the land of rest and plenty. We should prolong our days as the days of heaven upon earth. In his own words, He would come, with his Father, and take up his abode with us. But our Lord Jesus Christ does more than wish these good things for us. He sends his Holy Spirit to write his laws on our hearts, and to grave them on the inner tablets of our moral nature. Yea, He is prepared to *cause* us to walk in them, and do them. Let us open our inmost nature to his operation, that we may observe to do them, and not turn aside to the right hand or to the left. F. B. M.

MARSEILLES SAILORS' REST.—Mr. Chas. Faithfull's latest report abounds with interesting incidents, from which we cull the following:—"Accompanied an outgoing missionary to a French mail steamer, where I was well received. The coxswain was impressed by the gift of papers handed him for the crew. I had an interesting talk with one of the officers, who, hearing about the Rest, expressed the hope that a Home, distinctively for French, might ere long be opened at Marseilles, in addition to those now existing there for English, Americans, and Scandinavians."

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON SEPTEMBER 25.

THE LORD'S SUPPER.

1 Cor. xi. 23, 34.

GOLDEN TEXT: VERSE 28.

IN the New Testament observance of the Lord's Supper there seems to have been an entire absence of that superstition which has since been associated with it. It is never called "a sacrament," never regarded as one of the conditions of salvation, or as needing to be administered by a so-called "ordained priest," never required to be received fasting, and never alluded to as in any sense a repetition of the offering of the body of Christ. These errors, commonly taught and believed to-day, are exceedingly dangerous. Teachers would do well to use this lesson as the occasion for warning against them.

The Lord's Supper appears to have been connected with the ordinary meal, so that it is often difficult to decide whether the term "breaking bread" refers to this ordinance or not. The evil into which the Corinthian Church fell was the very opposite of that which prevails to-day. They made it too much like a mere feast, in which the rich enjoyed their own repast, and left the poor to hunger (21). The words of the Apostle correct both errors.

23. Before Paul was converted the Church observed this ordinance, yet Paul received his authority for teaching it, not from the other apostles, but *from the Lord* Himself. When or how we cannot tell, yet we know he was favoured with "revelations" made to him as a chosen vessel (Gal. i. 12; 2 Cor. xii. 1). What he first received he *delivered* unto others. Our Lord only teaches us in order that others may be blessed through us. Is it not strange that the ordinance should be so frequently *connected with the betrayal?* Many other events transpired on that memorable night, yet it is this dark deed that comes before us whenever we partake of this ordinance. Why was this? Was it that his love might appear greater in contrast with such base and cruel ingratitude? Or, is it intended to warn all professing Christians of the danger of repeating in any form the sin of Judas?

24, 25. The *two symbols* used are bread and wine, so that every ordinary meal might become an ordinance if partaken in a right spirit. Christ is the life of our spirit as meat and drink are the life of the body. We must live upon Him. In both symbols it is the *death of Christ* that is made prominent. The bread was broken. The wine was outpoured. He only becomes our life by yielding Himself to die. Without his broken body and his shed blood we cannot be saved. (See Jno. xii. 24.) The incarnation and the beautiful life of Christ were in order to his death. The two ordinances left to his Church give special prominence to his death. Beware of any Gospel that gives the death of Christ a secondary place. The *substitutionary* character of his death is also set forth "for you" (24), see Luke xxii. 20. The sins of others deserved death: He gave Himself to die for them. To partake of this ordinance is therefore to confess our sin, and our desert of death, and our faith in the vicarious atonement of Jesus. Testament means Covenant, and refers to the Father's promise of remission of sins, and of all spiritual blessings. The cup, that is, the *blood*, is the sign and seal of the covenant, and reminds us of the price at which these blessings were secured for us. The *object* of the ordinance is twofold, first, a "remembrance" (24, 25), and then a proclamation (26). It keeps alive in believers the thought of their own sin and need, of the Saviour's love for them, and of the expression of that love in dying for them. And it proclaims to others the fact of the Lord's death, and reminds them of the claim which that death has upon their faith. *Till He come*—the ordinance is to be perpetual, and it is to look forward as well as backward. Memory and hope are both exercised at the table. And how the hope of his second coming is strengthened by these memorials, that assure us of the accurate fulfilment of all the predictions referring to his first coming.

27. It is possible to partake of this ordinance *unworthily*, as these Corinthians did, who came together for selfish indulgence, and not for remembering Christ. 28. *Self-examination* is necessary, not in order to find reason for satisfaction with ourselves. However deep your sense of sin and personal unworthiness, yet if you trust simply in Him whose death for sin is here set forth, you are partaking worthily. Ask Him to search you and to discover what is sinful in life or thought, in your relationship with others, and judge yourselves for these things (31, 32) by confession. You cannot be in true fellowship with the Lord while living at enmity with any of his people.

30. Sickness in some strange form, and even death, cutting off the offender from the fellowship of the church, was God's method of judging those who would not judge themselves.

Y.M.C.A. FOREIGN EXTENSION.

The steady growth of the Young Men's Christian Association, which has been most marked during the past year, both in Great Britain and Ireland, is about to be further developed and extended by the sending forth of two organising secretaries abroad.

The recent tour round the world on behalf of and in connection with the Y.M.C.A., undertaken by Mr. W. Hind Smith, impressed him with the necessity of this step being taken. Accordingly, Mr. Robert McCann, late travelling secretary for Ireland, and Mr. George Holmes, late secretary of the Norwich Y.M.C.A., and formerly of Gibraltar, have been appointed to this important work. The former goes to the Bombay Presidency, and the latter to Egypt and Palestine. They sail (D.V.) on Oct 6, but before sailing, and in order to stir up a deeper interest in foreign mission work, and especially of that among young men, farewell meetings have been arranged by the Y.M.C.A. National Council.

Large and encouraging meetings have been held at Plymouth and district, also at Oxford and Birmingham, and other meetings have been fixed during the present month, concluding with a final gathering at Exeter Hall on October 3. It is earnestly hoped that the result of these farewell meetings will be that the young men belonging to the associations visited will respond to the appeals made to them in themselves supporting this special work among their fellow young men in the countries named.

Mr. Holmes hopes to break his journey at Gibraltar, where for eight years he has laboured among young men, and endeavour to organise a branch of the Association among the English-speaking residents, and also at Malta. The call from India is clear and unmistakable. The work in the Bombay Presidency is most encouraging, and among the 30,000,000 young men of India the need is great and pressing. The meetings at Plymouth and district, also at Oxford and Birmingham, have been most hearty and enthusiastic, and it is hoped that not only will financial response be made, but also that some will be found willing to offer themselves for the extension of the kingdom of the Lord Jesus in the regions beyond.

THE BLIND OF CHINA.

The important work being opened up by Rev. W. H. Murray among the blind in China has gained many friends and helpers through Miss Gordon-Cumming's touching little book, entitled "Work for the Blind in China" *(Gilbert and Rivington, St. John's House, E.C.* Price 6d.). This the authoress has now re-issued, with additions, bringing the information as to Chinese blind, the reading suited for them, and the efforts being made on their behalf, up to date.

Part II. contains deeply interesting accounts and incidents in connection with the schools in Pekin for the teaching of the blind. These schools aim not at the multiplication of blind readers, but at the thorough moral and practical training of those who may afterwards do valuable Christian service as preachers, Scripture-readers, and, it may be, organists, all over the Chinese empire.

"Three months ago," says one of these, "I came, though believing it to be impossible for a blind man to learn to read and write. Now, praise God for his wonders to me, I can read and write anything, and instead of having to remember all as a burden on my memory, I have several books which I have written out myself. But my countrymen are all heathen, and I must go and show them what the Lord has done for me, and preach his blessed Gospel to them." This blind man is now reading by his fingers to wondering crowds in the Manchurian Mountains. His converts are this year reckoned at over 300, of whom more than half have been already admitted to baptism.

REV. T. T. MATTHEWS.—An interesting meeting was held lately in the Y.M.C.A. Hall, Aberdeen, for the purpose of bidding farewell to Rev. T. T. Matthews on the eve of his return to Madagascar, where he has already done good work. Mr. William Henderson, of Devanha, who presided, spoke of the remarkable success attending Mr. Matthews' work since twenty-three years ago he was appointed to Madagascar. Nor less valuable had been the way in which he had been instrumental in awakening missionary interest while at home on furlough.

KENSAL TOWN.—The Y.M. Christian Institute, carried on at 9, Tottenham-street, Kensal-road, W., has been fruitful of good to not a few who enjoy the advantages of a comfortable evening home, bright and sympathetic companionships, seasonable and varied recreation, and opportunities for self-improvement. It is a good work, and the hon. sec., Mr. T. C. Newman, is anxious to find means for largely extending it this coming winter, by special efforts to reach some of the lower class of lads in the district.

MISSIONS TO IRISH ROMANISTS.

Accounts from the field occupied by the Society for Irish Church Missions to Roman Catholics show that there is a very general movement towards light and liberty on the part of the Roman Catholic population in many parts of Ireland; that the Bible is being read as it never was before in the history of the past; and that numbers have ceased to believe in Rome's doctrines, though still unable to break loose from her communion.

One of the most encouraging successes of the past year has been the friendly reception given to the itinerant missionaries of the society, as in one market place after another they have, with few exceptions, been permitted to preach freely the Gospel Message of salvation to thousands of Roman Catholics. The friendliness of their reception was quite as marked on the second visitation of the same places as on the first occasion; and the spirit of inquiry and eagerness to purchase copies of the Word of God has been most encouraging, Notwithstanding the constant tide of emigration from the West, the numbers attending the services are maintained at about the usual strength. The son of one of the Scripture readers who has lately returned from America to his home in the west of Ireland has handed to the missionary of his district the names of seventy-five converts whom he had met in Brooklyn, New York, attending the churches there. All had gone out from Connemara districts within six years; and there must be many more scattered throughout the United States and Canada. The London office of these Missions is 11, Buckingham-street, W.C.

RUSSIAN REFUGEES IN PARIS.

Mr. S. Feingold, of the Paris Mission to the Jews, writes:—The ruthless Russian expulsions and Baron Hirsch's unsuccessful scheme in the Argentine Republic, which forces hundreds of Israelites back in a worse condition than ever, have augmented the affliction in the Parisian Jewry. Jeremiah's Book of Lamentations only can depict their tremendous sufferings and deprivations. Now this is the acceptable moment to evangelise these poverty-stricken, despised children of Abraham. Our Mission Hall is full of these fugitives. True, some of them come merely for the loaves and fishes, but does not God use such means as an instrument to bring them to Himself? Their stubborn pride is thereby subdued, and they are impelled by Providence to give ear to the claims of the glorious Gospel of the Crucified One.

Seeing the refugees' deplorable distress, we have started in the name of our blessed Lord and Saviour a *free breakfast* and *shelter*. We thank God for a few gleanings in Israel's vineyard. Just recently a Jewish widow and her two children were brought to a saving knowledge of the truth which is in Jesus. Also an Oriental Jew, whose acquaintance we made at the "Exposition Universelle," 1889, has boldly avowed his allegiance to the King Messiah—Jesus of Nazareth. He informed us of his new birth in the following words: "Some time ago, when my circumstances were not of a favourable character, I withheld the fact from you, lest you might think I had some material motive in my profession; but now when Jehovah has most graciously increased my borders, and I am flourishing in this world's goods, I hasten to tell you that I am a sincere follower of our risen Redeemer, and *I am so happy.*" The Lord our God has indeed blessed and sealed our work for Him, and to Him alone we ascribe all praise. Communications may be addressed to Miss Margaret A. Palmer, 33, rue de la Verrerie, Paris.

British Society for the Jews.

Rev. Dr. J. Hiles Hitchens, president of this Society, writes:—This is the Jubilee year of the British Society for the Propagation of the Gospel among the Jews, and we are supremely anxious to mark the event by raising a fund of not less than £5,000 for the work of the Society. We want to double our missionary staff, to increase our medical missionaries, to supply new mission premises for the East of London, to augment our funds for the relief of disabled workers, and do very much beside.

The British Society was founded by such men as the sainted Robert McCheyne, Andrew A. Bonar, and Ridley Herschell. It has had a successful history, and at the present time is doing a noble work. A friend of the society, who describes himself as "A Poor Man," but who has subscribed to our society for twenty-seven years past, has kindly offered to give the last £100 when the amount of the Jubilee Fund reaches £4,900. Help will be gratefully received by the secretary, Rev. J. Dunlop, at the offices of the Society, 96, Great Russell-street, W.C.

RECLAIMED BOYS IN THE FOREST.

As to the preventive work of the St. Giles's Christian Mission on behalf of tempted boys committed on a first offence, noticed in our last issue, the mother of one rescued boy writes:—It was a happy thought that of Mr. Wheatley, of St. Giles's Christian Mission, to give the boys of his homes, nearly 150 in number, a day's outing in Epping Forest, but it was entirely reversing the order of things that the very horses ordinarily used in the sombre duty of conveying such offenders to and from prison were secured for the treat. There being no sessions on that day, Mr. Wheatley, with ever fertile and kindly thought, chartered these for the use of the boys in whom he has such deep interest. It was a good sight to see their bright, happy, and, in many instances, intelligent faces, and it must have been gratifying to their friend and helper and his staff of matrons in the highest degree.

The writer of this (who gratefully testifies to great benefits for a beloved, but erring, son, received through St. Giles's Christian Mission) felt it a very touching sight. These poor lads, snatched from temptation and evil ways, are handed over by the magistrate to Mr. Wheatley's care. Some of these lads had, perhaps, never seen God's handiwork in the country. To them a clear expanse of sky, majestic trees, green fields, a flowing rivulet, and all the natural beauties of the country will be a sweet memory, a beautiful wordless poem, which by God's blessing may inspire thoughts of hope and aid towards a future that, under reclaiming influence, may still be pure and true.

The thanks of many a poor mother are due to all concerned in the good work of the St. Giles's Christian Mission. May this happy thought of chartering the horses for this good purpose—on a day when there are "no sessions"—remain a precedent for future years.

THE PIONEER MISSION.

The church under the ministry of Pastor Henry Cordon having vacated Sharon Hall, Kirkdale, Liverpool, for new temporary premises at Stanley Park, the place has been secured for mission purposes by the Pioneer Mission. The reopening of the premises as the Central Hall of the Mission took place on Wednesday, August 31, when Alderman R. Cory, J.P., who has taken an important and active part in securing the Sharon Hall premises, presided, and Pastors E. A. Carter and Geo. Goodchild explained the nature of the work which would be earnestly and zealously carried on at the Hall. Other addresses on aggressive soul-winning work were given by Pastors H. Cordon, S. Jones, C. Green, Thos. Whittle, and Mr. R. Heber Ratcliffe. The Hall is situated in the centre of a dense population, and special efforts will be made to draw in the great crowds that daily pass the doors of the Hall.

Pastors G. Goodchild and T. Whittle are to be actively engaged in evangelising this thronging centre, the former as preacher and the latter as pastoral visitor. A Bible woman also is engaged to go from house to house with the message of Jesus's love, in the latter case Mr. Cory defraying the whole of the expense. The hall, too, is to be the centre of the Pioneer Mission, branches of which are vigorously working at Douglas, Isle of Man, where the Lord has given much success, so that a new chapel is the immediate contemplation of the people; also at New Brighton, Cheshire, where a permanent chapel will speedily, it is hoped, be commenced. At Waterloo the Lord is also giving blessing, while at Farnworth a new chapel is contemplated, and at Withington, Manchester, a Pioneer student has recently settled amid cheering signs. Likewise at Christ Church, Hants, many souls are being saved, and the glad signs of revival are many. Under the ministry of Pastor H. Cordon a soul-winning work has been carried on at Sharon Hall, Liverpool.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—The monthly muster of the Christian Harbour Lights, preceded by an open-air meeting outside the Sailors' Home, was held in the Temporary Seamen's Chapel, Well-street, Ratcliff Highway, presided over by Admiral Grant, C.B. In the course of an earnest address he pointed out that all had sinned, that sailors ought by reason of their calling to be prepared for death, and begged of them to accept the salvation which the Saviour had provided for them. He prayed that the presence of the Lord might be manifested that night, and that all who were not on the Lord's side might before leaving find peace and joy in Him. Miss Jackson, sailors' missionary at Dunkerque, described that town as the most awful place for drink she was ever in, and urged the need of a sailors' home there as a refuge from the temptations which abounded on every hand. Miss Messer having spoken, a number of testimonies from converted seamen were given, and several pledges taken.

Obituary.

REV. DR. S. TURPIN.

MUCH regret is felt in the South of Ireland at the deaths of Rev. Sydney Turpin, M.A., D.D., M.Ch., M.D., at his residence, Younggrove, Middleton, co. Cork, at the early age of forty-one years. Dr. Turpin was brother-in-law of Rev. H. Kingsmill-Moore, of Dublin, and of Rev. Dr. Lunn, of London; he was an able preacher, and a medical man of large attaiments.

MR. HENRY BALDWIN BEAMISH.

Mr. Henry Baldwin Beamish, of Muckross House, co. Cork, has died in his 95th year. Deceased was the oldest graduate of the University of Dublin, having taken his degree seventy-two years ago. He took a great interest in the Jews, and earnestly looked for the Second Coming of Christ. Some years ago he published a treatise on the prophecies of Daniel. He took a great interest in talking to his neighbours on spiritual subjects in the Irish tongue, which he could speak as well as English.

MISS GERTRUDE A. SHIPLEY.

The oldest daughter of Mr. G. D. Shipley, of Highfields, Royston, Cambs., has entered into rest, aged twenty-five years. She had been the companion and helper of her father in his village mission work since her school days, and was preparing for Western China, to be the wife of Rev. W. M. Upcraft, now residing at Schzuan.

A sudden and startling illness rendered a surgical operation necessary; this proving unsuccessful, she sank peacefully to rest on Lord's Day, September 4. She was removed from London, and buried at the village of Sherfield, Herts, followed by a large company of sorrowing friends from the surrounding district. This announcement will cause much grief in many parts of the country to those who knew her in her Christian service.

DR. SANDRECZKI.

We regret to hear that Dr. K. Sandreczki, whose name was for many years associated with mission work in Palestine, died recently at Passau, in Bavaria, aged 83. A native of Munich, he was early trained in the law. While occupying a judicial post, he entered into the light and liberty of the Gospel, through reading the Holy Scriptures, of which, sad to say, he had as a youth, been brought up in ignorance as a Roman Catholic.

Associating himself with the Church Missionary Society, Dr. Sandreczki undertook important travels in the East, and in 1852 settled in Jerusalem as secretary of the mission which had a short time previously been established by Bishop Gobart. He returned to Germany in 1871.

A correspondent of *The Record* says:—"Much of his time was taken up with literary work, and it is much to be regretted that his Arabic Dictionary remains unfinished; but the chief object of his life was to proclaim Christ to his fellow-men, and from this he was not to be deterred by anything—weather, hardships, scorn, or ridicule. He preached Christ as unreservedly to pashas, beys, great ecclesiastical dignitaries of various Churches, and European savants, as to Kurds, Jacobites, Syrians, and Bedouins, and in doing this his great linguistic knowledge proved most useful. To this day many of his former pupils at Syra and at Jerusalem mourn for him, and in the Holy Land there are many Christians, Mahommedans, and even Jews who remember him with gratitude; and many a Bible that he gave to those who visited him in the quiet of his own house, or in the very centre of the Moslem quarter, is still read."

REV. ARCHIBALD W. MURRAY.

This veteran missionary, who laboured for so many years in the South Seas, lately passed away at Petersham, New South Wales, in his eighty-first year. Mr. Murray, a native of Roxburghshire, was one of a large number who were deeply stirred in their hearts by the rousing appeals made by the martyred John Williams during his visit to England in 1834-5, to plead the cause of the unevangelised peoples of the scattered islands in the Southern Pacific. Mr. Murray entered upon his missionary career early in 1836, and with two or three short intervals, continued his labours with unwearying devotion and earnestness for about forty years. During the greater part of this period—up to 1870—his efforts were mostly confined to the Samoan group, in which he resided, though he also did much valuable work in opening up new ground in the New Hebrides, Loyalty Islands, New Caledonia, and other places. For two years after leaving Samoa, Mr. Murray was stationed at Lifu, in the Loyalty Islands; he had, too, a large share in the pioneer work of the New Guinea mission, which he superintended for two years, retiring in 1874. During several intervals when Mr. Murray was absent from the islands, and after his retirement from active missionary work, he ministered with much acceptance in several churches in Australian colonies, where also he did much to further the cause of evangelising the heathen which lay so near his heart, and to which he so heartily devoted the best part of his life. The several books that he published are remarkably refreshing narratives of hard and faithful toil, which has been richly rewarded and blessed. His "Forty Years' Mission Work in Polynesia and New Guinea," is an exceedingly interesting autobiography.

Evangelistic Notes.

The Isle of Man.—Special services have been held at Laxey, with many tokens for good.

Mr. E. P. Telford has been conducting a special Mission at Hoyland, near Barnsley, with good results.

Ireland.—A successful Gospel mission has been held at Corvery, near Enniskillen, in a tent, by Rev. Henry Ball and Mr. R. Kerr.

Mr. Oscar Owers is ministering all this month to the Bethesda Church, Sunderland, in the absence (in Switzerland) of the pastor, Rev. F. E. Marsh.

Mansfield.—Rev. Thomas Waugh has been preaching the Gospel here to large congregations. Many, it is believed, have been aroused to a sense of their danger and compelled to flee to Christ.

Scarborough.—During the past five weeks Mr. W. H. Archer, of Barnsley, has been holding Gospel services on the sands at Scarborough. Various Christian visitors have taken part, and it is believed real blessing has been granted.

Slamannan.—Mr. S. McKenzie, of Campbeltown, has conducted a series of Gospel meetings in the Free Church here. In spite of stormy weather, the meetings were largely attended, and many have been brought to the light of the Gospel.

Mr. William Forbes held open-air services last week at the Temperance Fête at the Crystal Palace. Quite a number of helpers gathered round, and the Gospel was earnestly and faithfully preached. On Sunday next, 18th, he will begin a mission at Callander.

Teignmouth, South Devon.—Rev. J. F. T. Hallowes has been conducting evangelistic services in various Nonconformist churches in this town, and speaking to large congregations on the Den Sunday Evenings after places of worship had closed. The visit of this earnest servant of God has been much blessed.

Mr. James Sprunt will conduct special services at the following places:—The Gospel Hall, New Brompton, September 18 to 21; the Gospel Hall, King-street, Gloucester, October 2 to 7; Alworth, Wilts, October 9 to 23; Corsham Side, Wilts, October 24 to November 6.

SCRIPTURE EXAMINATIONS.—An association has recently been formed with the object of promoting the study of Religious knowledge in our upper and middle class schools and colleges on its proper lines as an *essential* subject of the school course; testing the progress of the pupils by periodical examinations in set portions of the Scriptures. For the first half-yearly examination, recently held, there were over a thousand candidates, and more than 150 schools in all parts of the country have been enrolled in the association. The honorary director and founder of the movement is Rev. Dr. Bonavia Hunt, of St. Paul's, Kilburn, N.W. (well known as the originator of the Trinity College Examinations in Music, and for twenty years warden of that college), and he appeals to all who have the cause of religious education at heart to lend him their co-operation and local support. Those interested in the matter are invited to communicate with the secretary, Mr. A. P. Hollingdale, St. Paul's Parsonage, Woodchurch-road, West Hampstead, N.W.

SHALL CARDS BE ADMITTED?—The Kentish Town Guild has for some years been doing an active work among the humbler classes. In connection with the guild there are five clubs, and recently the members of the men's branch have been agitating for sanction to add card-playing to the recreative features of the institute. The proposal has created a flutter of excitement amongst those belonging to the guild, and has been carefully discussed by a committee consisting of three members of each of the five clubs, and at a general conference convened for next month the advocates of the popular pastime intend to submit a proposition that they be accorded permission to play whist and cribbage one evening a week, from 8 to 10.30, "on condition that each member beforehand shall have signed a promise that no money or its equivalent shall, either directly or indirectly, on or off the premises, be staked on any game." It will be felt by many that, however carefully guarded, this is a very dangerous departure. It were safer to avoid the risk of creating a love for gambling.

Personalia.

Mrs. Archibald G. Brown is still, we regret to hear, very ill.

Rev. S. Pearson, of Broughton-park Church, Manchester, has, we hear, recovered from his recent illness, and proposes to resume his duties on Sunday.

Rev. Thomas Spurgeon, having taken a brief rest, hopes to be able to continue occupying the pulpit at the Metropolitan Tabernacle till the end of October.

Rev. A. T. Pierson, D.D., it is now fully hoped, has resolved to accept the invitation from the church at the Tabernacle. He intimates that the difficulties in the way are being removed.

Mr. W. P. Lockhart, whose labours have been so much blessed at Liverpool, has, we rejoice to hear, recovered from his recent illness sufficiently to resume his pastoral service in Toxteth Tabernacle.

Sister Florence (daughter of Mr. and Mrs. Lamb, of Dulwich), who has been so successful as a sister in the Birmingham mission, sailed for India on Friday, going out in the company of Rev. G. W. Olver and Miss Olver, who are commissioned by the Missionary Committee to visit the Wesleyan Methodist Missions in India, Burmah, and Ceylon.

Rev. Thomas Connellan preached in the Free Church, Oban, on Sunday week, to crowded audiences. On the following evening he told the story of his conversion from Romanism and his evangelistic work in Ireland. The chair was occupied by Mr. A. L. Bruce, son-in-law of David Livingstone.

Rev. Thomas Smithson, minister in charge of Christ Church, Kensington (formerly Rector of St. Nicholas, Leeds, and Government chaplain at Mauritius), has, in consequence of the Lincoln judgment, resigned his position as a clergyman of the Church of England.

Rev. Charles Stirling, vicar of New Malden, has severed his connection with the Church of England for the same reason. Mr. Stirling has been vicar of New Malden for a quarter of a century, and is a prominent member of the Church Association.

Professor Blaikie, Moderator of the Free Church General Assembly, sailed last week from Liverpool for the Pan-Presbyterian Council at Toronto. The opening address, which he will deliver there on the 21st, will be the last public act of his fifty years' ministry, he having been ordained on September 22, 1842.

Mr. Geo. R. Cairns, of America, who has resumed work in this country, began a mission at Stalybridge on Sunday last in connection with the evangelistic efforts carried on by Mrs. E. M. Dickens-Knott. His engagements for the future are in Manchester, Nottingham, Newcastle-on-Tyne, and Ashton-under-Lyne.

Revs. W. H. Stapleton and R. Glennie have just arrived from the Upper Congo River for their first furlough. It is satisfactory to know that the entire area in which the stations of the Missionary Society are established remains unaffected by the Arab disturbances. The nearest point to which the trouble has reached is the Lomami river, on which the recent massacre of M. Hodister and his seven companions is reported to have taken place.

Rev. W. M. Taylor, D.D.—Many will be thankful to learn that this honoured minister, who had a shock of paralysis some time ago, is improving in health. Dr. Buckley, of the *Christian Advocate*, says:—"We had the pleasure of a long interview with the doctor, on Sunday afternoon, at the residence of his son-in-law, Mr. Maitland, of Oceanic, N.J., and have the pleasure to state that his improvement since we last saw him has been extraordinary."

Rev. W. Hay Aitken's proposed missions among English residents in India has been understood by some of his friends as referring to the cold season just commencing. Correcting this impression, Mr. Aitken writes to us: "The proposed mission at Madras has been postponed to next year—the autumn of 1893—and my participation in it must depend upon circumstances; largely on the number and character of the openings that may lie before me."

Mr. C. Boardman, of Stratford, E., known far and wide as a devoted Christian worker, has, we regret to say, been very unwell of late. He has been ordered complete rest for a time, and this has involved retirement from some of the posts of action and responsibility which he has filled to his own joy and the blessing of others, as well as to the glory of God. In many homes, as well as in public efforts, especially in connection with the Conference Hall, his familar form and encouraging utterances are greatly missed at the present time.

WHEN thou hast thanked thy God
For every blessing sent,
What time will then remain
For murmurs or lament?—*Trench.*

Among the Churches.

CHURCH OF ENGLAND.

Rev. F. R. A. Hoare has been appointed by the Simeon Trustees to the vicarage of Castle Gresley, Derbyshire.

The late Mr. G. Wright, of Bessingby Hall, has left the sum of £3,000 for the restoration of the little church of Bessingby, of which Rev. H. Woffindin is Vicar.

A Choir festival was held last week in the parish church, Axbridge. Bishop Bromby, late Bishop of Tasmania, preached upon the text "Praise God in his Sanctuary"

Evangelical Christendom, the organ of the Evangelical Alliance, says of the Lincoln judgment that "it must be regarded as a serious blow to the Protestantism of the Church of England."

Some time ago the Bishop of Ripon received a letter from the Hon. Frances Butler offering to build a new church in Bradford. Miss Butler has since then assigned for this purpose the sum of £12,000.

Rev. G. H. and Mrs. Händler, late of Vienna, have arrived in England. Mr. Händler has been placed on the retired list of missionaries, having given thirty-three years of devoted service to the London Jews Society.

The Bishop of Guildford, we are glad to hear, is going on well. His fracture, however, proves to have been such a serious one that he cannot hope to begin work again for some months. If he takes the rest enjoined by the doctor a perfect cure is confidently anticipated.

The News, in discussing the present position of the Church, asks "What can be done?" and suggests that New Testament Church organisation is needed, and that efforts should be made to confirm those who are wavering in the simplicity of Gospel truth, and to win back those who have wandered towards Rome.

A touching ordination was recently held in Grace Church, San Francisco, when William Ingraham Kip, the grandson of the aged Bishop of California, was admitted to the order of deacon by his grandfather. Being too weak to occupy his place in the chancel during the entire service, Bishop Kip was assisted to his seat just before the ordination, and had to be removed immediately after the imposition of hands.

The constant growth of the population has necessitated the acquisition of a site for a new Mission building at the eastern end of the parish of St. Jude's, Kensal Green. A small iron church called St. Simon's has been erected upon it, and was opened on September 1. There are now besides the church three buildings in which Sunday Services are held. "This is the only way," says a correspondent, "in which the Vicar of so large a parish can cope with the necessities of the vast population under his charge."

The English Churchman, dealing with "The Position of the Church of England," with especial reference to the Lincoln judgment, discountenances secession, reminds the seceders that they will become Dissenters, and is no advocate of Disestablishment. But in answer to the question "What is to be done?" our contemporary says:—"This is a layman's question, and the laity must bestir themselves. They have been far too apathetic. They have grumbled in private long enough. Let them come forward, and, in the face of day, assert their rights."

St. Luke's, Camberwell (of which Rev. H. B. Chapman is vicar), is about to become the home of a novel brotherhood, whose object is "mutual help" in times of poverty or affliction. Its members include skilled artisans and efficient labourers, who frequently suffer from inability to find employment, and in connection with the brotherhood there are a labour bureau and a firewood business. When other employment cannot be obtained the out-of-work brother will resort to wood-chopping, his labour being paid for at trades union prices. The firewood is sold at the ordinary rates. In time, perhaps, the brotherhood will be able to undertake other kinds of labour, and even provide occupation for its skilled brothers at their own trades. Meanwhile, "believing that all true men prefer earning their daily bread to receiving it in the shape of relief or alms," a start at the wood-chopping has been made.—*Daily Telegraph*.

CONGREGATIONAL.

Mr. F. Tavender, B.A., of Wiveliscombe, Somerset, has accepted the pastorate at Great Marlow, Bucks.

The autumnal meetings of the Congregational Union will be held in Bradford during the second week of October.

A new cause has been opened at Littleworth, near Spalding, service being conducted on Sundays in farm buildings granted for the purpose.

The treasurer of the American Home Missionary Society reports that he has received £8,600 during the year from Congregational Christian Endeavour Societies.

Rev. Henry Wright has entered on the pastorate of Queen's-park Church, Glasgow. Sermons were preached to crowded congregations by Dr. Glover, of Bristol.

Rev. H. J. Weatherhead, of Bromley-by-Bow, is lying ill with blood-poisoning. His condition has been causing anxiety to his friends, but the doctors report a slight change for the better.

A new church is being erected at Kirdford (Sussex) for the congregation hitherto meeting in a tent. The new building, which will seat 150 persons, is—together with the site—the gift of a friend whose name has not yet transpired.

Rev. William Mottram, who has been laid aside for some time through ill-health, is now, by medical advice, cruising in the Norwegian fjords, and hopes to return shortly to resume his work at Borough-road Church and at the Lambeth Baths.

The Avenue House and grounds at Southampton have been purchased for the purpose of establishing a new church there. The iron building used for many years as St. John's Free Church has, it is said, been acquired, and will be re-erected on the grounds.

Preaching on Sunday week in Dundee, Dr. R. C. Anderson, of Bradford, said that he did not believe that a church was a mere lectureship. People united in Christian love to extend the kingdom of Christ in their immediate neighbourhood, was the true idea of a church.

Rev. W. J. Humberstone announced on Sunday week his resignation of the pastorate at Richmond, Yorks, Mrs. Humberstone being unable to stand the northern winter. The announcement has created widespread regret, as the pastor has taken a leading part in the religious life of the town.

The National Council of the Congregational Churches of America holds its regular triennial meeting at Minneapolis, October 12 to 18. In the programme some subjects of interest are, "Union with Free Baptists and Others," "Christian Unity," "Christian Care of Prisoners," "Improvement of Public Worship," and "Revision of Form of Admission to the Church."

BAPTIST.

Zoar Church, Ipswich, reports the addition of fifteen members during the year.

A new church at Yalding has been opened with sermons by Rev. S. H. Booth, D.D. The church will seat 300 persons.

The Centenary Thanksgiving Fund is announced to have reached £86,431. The contributions raised in India exceed 10,000 rupees.

Windmill-street Church, Gravesend (Rev. F. Tuck), reports the addition of thirty-one members during the year, including six from the Sunday-school.

An open-air baptismal service was conducted at North Bradley on Sunday week, six candidates being immersed by Rev. J. Huntley.

For some time a mission has been conducted at Cowley, near Dronfield. It has now been decided to erect a church to seat 100 persons. A site has been obtained.

Messrs. Fullerton and Smith have conducted a special mission at Ipswich, where interesting services have been held at Burlington Chapel during the past week.

A new church has been formed at Derby with eight members. A building to cost about £600 is contemplated; services have hitherto been held in a small room.

The first church in connection with the Baptist Missionary Society in the province of Shensi, North China, has just been formed. Revs. A. G. Shorrock and Moir Duncan are the two missionaries who have entered this part of China.

The American Baptist Missionary Union are very considerably strengthening their staff in Telegu. It is expected that a large party of new missionaries *en route* to India will arrive in this country in about three weeks, in time for the centenary celebration.

Fresh tidings have been received of the continued prosperity of the churches in the Cameroon district, which have lately assumed their independency. In May a baptism took place of some seventy persons, followed a month afterwards by a further addition to membership of about sixty converts.

Rev. C. Williams, of Accrington, maintains that there is a great deal of useless work among religious bodies. He urges the desirability of some mutual arrangements, by which every house should be allotted to some church, and each church should be held responsible for looking after that part of the town assigned to it.

Abbey-road Chapel, St. John's Wood, was crowded with young men and others on Sunday night to hear from the pastor, Rev. H. E. Stone, a timely word of warning respecting spiritualism, and its latest development in Theosophy. The preacher showed by numerous quotations from Scripture that the Bible recognises and denounces the things which are reproduced in that modern intercourse with demons, so cunningly suited to men's cravings for knowledge other than that which is God-honouring and soul-strengthening.

A very successful year's work has just been completed at the Union Chapel, Aldeburgh-on-Sea, by the students of the Regent's Park College, in connection with their Preaching Station Society. Though at a very low ebb when the students began their ministry a year ago, the cause has revived, and is growing in numbers. The congregations have steadily improved, and the financial position is brighter. There is a nett increase in the membership of nineteen. In commemoration of the anniversary an enthusiastic meeting was held on Tuesday (6th), at which Rev. T. M. Morris, vice-president of the Baptist Union, presided, and the following ministers of several denominations spoke: Revs. J. G. Brown, R. D. Cooper, R. G. Pollard, C. E. Wilson, R. A. Elvey, and L. C. Parkinson, B.A. The occasion was specially marked as the farewell of Mr. C. E. Wilson, who has been the "student-pastor" during the past year, and the welcome of Mr. L. C. Parkinson.

PRESBYTERIAN.

The church at Cleator Moor is about to be enlarged.

The Church in Japan has in it six Presbyteries, seventy-three churches, and a membership of 10,908.

A decrease of £471 is reported on the Sustentation Fund for the past three months, as compared with the corresponding period last year.

Special services were held in St. John's Church, Montrose, on Sunday week, the preacher being Rev. A. Martin, M.A., of Morningside Church, Edinburgh.

A new order called St. John the Baptist, and said to aim at the promotion of sound faith, loyalty, and gentleness in the various relations of social life, and temperance and purity in the individual, has been inaugurated in Glasgow.

Dr. McEwan has been making a tour through Canada and the United States before proceeding to the meeting of the Presbyterian Alliance at Toronto. He has visited Quebec, Montreal, and Ottawa, and also spent some days in Boston, having preached, at the request of friends, at Montreal and Spring Valley, New York.

The United Presbyterian Mission of the United States in Egypt is having remarkable success among the Copts. At Assiout the Copts themselves have held nightly meetings for over three years in their cathedral church. They have abolished the confessional, and have removed the pictures of the Virgin and the saints. Three Coptic young men have been placed by their parents in the training college of the United Presbyterian Mission, with the avowed purpose of preparing them for service in the old church.

METHODIST.

New mission chapels at Forest Gate and Fulham will cost £6,000.

A new mission hall is being built by the Wesleyans at Macclesfield.

A new mission has been started by Primitive Methodists in South Shields.

The additional sums promised to the Primitive Methodist Jubilee fund last week reached £100.

A large hall, capable of seating upwards of 500 persons, has been opened for public worship at Maindee.

The West Midland Primitive Methodists have decided to employ a number of evangelists during this autumn and winter.

Encouraging Evangelistic services have been conducted in Askam Primitive Methodist Church by Messrs. Oliver, Wearing, and Nicholson.

A new chapel has been opened at Ruabon, Rev. T. Guttery preaching and lecturing to crowded audiences. The society here has for many years been struggling for want of a better place of worship.

Mrs. Argent, the mother of the *Joyful News* evangelist who lost his life in the disturbances at Wusueh, China, has given the amount received from the Chinese Government as compensation, £925, for evangelistic work in China.

During the past three years excellent progress has been made in evangelistic and all kinds of social work at Deptford under the fostering care of Rev. T. Lionel Walton, who now engages in special evangelistic work in connection with the Bermondsey Methodist Settlement.

Rev. George P. Clarke is making splendid headway at Bradford with the new Central Hall, which is to be worked on the same lines as the Wesleyan Central Hall at Manchester. The financial success of the movement is already secured, and the opening services are expected to take place in a few weeks.

It is announced that an interesting discovery has been made in the cellars of the Methodist Book-room in London. No fewer than fifteen volumes of manuscript have been found there, the most of it consisting of poems and hymns written by that sweet singer of Methodism, Charles Wesley. One volume contains some compositions by Samuel Wesley, It is believed the manuscripts form a portion of the mass of documents purchased by the Rev. Thomas Jackson, who died some years ago, The documents are to be thoroughly examined, and it is possible some compositions may be found that have not hitherto seen the light accorded by print.

SOCIETY OF FRIENDS.

After the "General Meeting" in Scotland last month, a number of Friends held meetings in various parts, and appear to have been cordially welcomed by the people.

At the "Meeting for Sufferings" on Friday last a most cheering and hopeful report was given of the Peace Congress recently held at Berne. The principle of International Arbitration seems to be developing and spreading in Eastern Europe, and America is taking the lead in the great peace movement. The Friends' Church was well represented.

On Tuesday, 30th ult., a deeply solemn and interesting farewell meeting was held at Hart's-lane, Bethnal Green, on the departure of Isaac Mason and M. Cumber for China. Friends were present from America, Madagascar, Brumana, and India. Henry Stanley Newman was in the chair, and Mr. Turner, of C.I.M., among others, took part. Two days later a large number of friends saw them off on their long journey, to join the missionaries at Chung King.

SALVATION ARMY.

Self Denial week commences September 25.

A Maori farm colony for the benefit of the New Zealand aborigines has just been started.

Colonel Nicol, who accompanied the General on his Australian and other tours, has been appointed to the editorship of *The War Cry* and other serials

Major Clibborn, who has been on a tour of inspection in South Africa for the site of the over-sea colony in connection with the Darkest England scheme, reached Plymouth on Friday morning last.

After being turned out of two buildings hired as barracks, the Salvation Army corps at Halstead has at length found a friend in Mrs. Raven, who has purchased a plot of land on which she is having erected a suitable barracks and officials' residences.

General Booth held a very successful meeting with the soldiers of the Middlesbrough and neighbouring corps on Saturday. On the following day he conducted three enthusiastic meetings at the Town Hall. Meetings of like character were also held by the General at South Shields and Darlington.

Commissioner Howard held services all day on Sunday at the Albert Hall, preparatory to the stone-laying of the new Salvation Army buildings, at which the chief part was taken by Mr. Bramwell Booth, the chief of staff.

NOTES FROM IRELAND.

A new Protestant Industrial school, built in Elizabethan style to accommodate fifty girls has just been opened at Bray, by Lord Plunket, Archbishop of Dublin.

The first Episcopal Church Congress held in Ireland met in Armagh last week, and was largely attended. Such subjects as "The Ancient Irish Church" were discussed.

Rev. Wm. Newman Hall, nephew of Dr. Newman Hall, of London, has accepted the pastoral charge of the Congregational Church, Sligo, and entered on his work in that town last Sunday.

The Belfast Female Mission, which is doing an excellent work, now employs nine Bible women, who visited during the past month 978 families, including 165 sick, and held fifty prayer meetings.

FALLEN ASLEEP.

At Torrington, Rev. J. M. Nisbet, canon of Norwich, and very well known as rector of St. Giles'-in-the-Fields.—At Aston, Mrs. E. A. Knox, wife of the vicar of Aston-by-Birmingham, and daughter of the late Bishop of Lahore.—At Aldershot, on 8th inst., suddenly, in the street, Rev. J. Houson, a well-known and respected clergyman.—At Woodbridge, on 5th inst., Rev. W. Amer, aged forty-two, a useful Congregational pastor.—At Ashford, Mr. Edgar Smith, a devoted young worker.—At Bourn East Gate, suddenly, at his residence, Mr. Seth Brown, a preacher of the Gospel for half a century.—At Maestig, on 2nd inst., Rev. D. G. Davies, pastor of Suron Church.—At Ripley, on 3rd inst., Rev. J. Hurd, aged eighty-four, a useful Methodist minister.—At Mansfield, on 2nd inst., Mr. Luke Weatherhead, well known as a very active and earnest Christian worker.—At Gwersyllt, Mr. T. Williams, a faithful local preacher.—Suddenly in Canal-street Chapel, Stalybridge, on 4th inst., Mrs. Whitely.—At Newbury, Annie Louisa, eldest daughter of Rev. W. S. Bestall.—At Dunstable, after a severe illness, Mr. C. Lockhart, J.P., a helper of many.—At Belfast, Rev. Wm. Rossborough, Presbyterian minister at Rathfriland, co. Down, for twenty years, and then at Glasgow for several years more, in the 79th year of his age, an able, earnest, godly man.—At Dublin, Mr. Saml. Irwin, aged 60 years, for nearly forty years a devoted godly elder in Rutland-square Presbyterian Church.—At West Norwood, aged 83, Mr. George Rettie, father of one of the members of the staff of THE CHRISTIAN.

REQUEST FOR PRAYER. For blessing upon a series of addresses to be given in Exeter Hall, Sept. 18 to 22, by Rev. A. J. Harrison, B.D., Evidential Missioner of the Church Parochial Mission Society.

OUR YOUNG WOMEN.—We have received from the London Y.W.C.A. a copy of their new prospectus. The advantages offered by the association are set forth, and the addresses are given of forty institutes, homes, and restaurants in London. At a number of these institutes evening classes are held in book-keeping, shorthand, dress-cutting, French, etc., and numerous prizes are offered. Classes in gymnastics and drill also are conducted. The association has nearly 17,000 members in London alone. The secretary, at 16A, Old Cavendish-street, W., will have pleasure in sending free a copy of the prospectus.

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Temperance Notes.

In the new Parliament twenty-two members are either brewers or connected with that trade.

At Havre it has been mostly habitual drunkards who have fallen victims to choleraic diarrhœa.

Rev. H. C. Stuntz, editor of *The Indian Witness*, says. "Drink is now a rising tide among the masses of this empire."

Africa's first great curse, according to *The Spirit of Missions*, is the slave trade; while her second great curse is the drink traffic.

The temperance party in Durham were greatly elevated at the Brewster Sessions by a public-house in the heart of the city being granted a six-days licence only.

At the King's Lynn Brewster Sessions a number of ratepayers presented a petition, signed by 1,200 persons, protesting against the renewal of certain licences.

The Quarterly Journal of Inebriety says:—"Of the prisoners in German penitentiaries convicted of murder, 46 per cent. used liquor, and of these, again, 41 per cent. were habitual drunkards."

Rev. J. D. Lamont, of Blackrock, Dublin, has consented to represent the Irish Temperance League at the annual meetings of the Scottish Permissive Bill Association at Glasgow on the 27th inst.

At Stanhope Licensing Sessions a petition, signed by 471 ratepayers, was presented by Revs. G. Chunn and A. E. Dickinson, requesting the magistrates to grant no fresh licences, and all the new applications were refused.

Rev. Hugh Goldie writes from Old Calabar, Africa:—"As far as we have penetrated the gin bottle has preceded us; and even commercial benefits are lost by the destruction of the very people with whom the commerce is attempted."

At Accrington 4224 persons have voted to the effect that there are too many licensed houses in the town, 903 answering in the negative. 4043 persons also voted in favour of reducing the houses by one half, the negative vote in this case being 943.

It would need six hundred years to send a Bible to each inhabitant of the globe, at the present rate of progress; the drink bill would enable us to do it in six months. Missions cost us seven shillings for each tick of the clock, drink about eight guineas.

The duties on spirits in India increased from *one* million rupees in 1870 to *ninety* millions in 1889. The shops licensed to sell opium and Indian hemp, a vile narcotic, now number over twenty thousand, and those for selling alcoholic liquors to about the same.

A missionary writes:—"Among the Siamese there is hardly one sober man among one hundred. I have never seen a man or boy in all my fourteen years here who did not smoke tobacco, and many of them also use opium and Indian hemp. The blood of the whole race is vitiated with these poisons."

The large coffee tavern in Marylebone formerly known as the Walmer Castle is about to change its name to the Russell Gurney, after the late Recorder of London, who was first instrumental in opening it. It will now become a Training School for Church Army Evangelist Coffee Tavern Managers.

The King of Samoa is determined that his subjects shall be sober. He has issued the following order:—"No spirituous, vinous, or fermented liquors or intoxicating drinks whatever shall be sold, given, or offered to be bought or bartered by any native Samoan or Pacific Islander resident in Samoa."

No family in a hundred has existed for two generations that, using strong drink, stopped at moderation—no village, no priesthood, no church, city, country, or kingdom! Whenever society has sown the seed of a little drinking it has also reaped the harvest of much drunkenness, with all its woes!—*Dr. F. R. Lees.*

From Turkey a missionary writes:—"The Turk obeys his great Prophet's command to abstain from wine, but as *saké* (brandy) and rum had not been invented in those days, and as he consequently did not say anything against them, the wealthy Turks—and especially on the sea coast—use a great deal of alcoholic liquor."

The City rulers of Salem, Massachusetts, have adopted an ordinance that should be swiftly copied everywhere:—"Ordered, that after the passage of this order, samples of illustrated posters, lithographs, and other advertisements of entertainments to be given in this city shall be submitted to the Committee on Licences before being displayed."

Through the action of the licensing justices of Bootle, a system for Sunday closing appears very probable, and at the Brewster Sessions the Mayor stated that they were unanimously of opinion that seven-days licences should be terminated because they considered them unnecessary in the borough. They therefore stated formally their objection to the renewal of any seven-days licences, consideration of some being adjourned, while the whole of the six-days licences were renewed.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, SEPTEMBER 5, 1892.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

*** Will donors oblige by giving explicitly and fully the titles of the institutions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

	£	s.	d.
Pastor Chiniquy's Work (Owennew).—A Thank-offering	1	0	0
J. G. Paton Mission Fund (Owennew).—A Thank-offering, £1; Misses C., £1	2	0	0
Miss Proctor's Schools (Lebanon).—Misses C.	1	0	0
British and Foreign Bible Society.—J. C. M., £1; M. A. I., 2s. 6d.	1	2	6
Mrs. Lewis's Homes (Paris).—R. B. W.	1	0	0
Miss De Broen's Work (Paris).—Mrs. L., £1; R. T. T., 1s.	1	1	0
Persecuted Stundists.—M. B., £2; Pilgrim, Hebrews xiii. 14, 10s.	2	10	0
China Inland Mission—H. F. P.	0	3	6
Industrial Home for Women, Poona—Collected by M. T.	0	15	0
Society Relief of Persecuted Jews—G. J., 5s.; (*Palestine*), T. M. B., 5s.	0	10	0
Maharo Mission, Bengal (Famine)—E. D.	0	10	0
Pastor Morjickian's Work—Collected Chiswick Mission Hall	0	10	3
Colliery Explosion, Aberkenfig—G. M., 10s.; C. and A., 7s. 6d.; Miss M., 5s.; L. E. B., 5s.	1	7	6
Hop-pickers' Mission (Mr. Heath)—Misses C.	0	10	0
Fresh Air Poor Children (Rev. A. S. Herring)—Mrs. B., 10s.; J. S., 10s.	1	0	0
Day in Country Fund—J. B., 10s.; F. O. C., 10s.; J. H. S., 6s.; Clapham Rise, 5s.; C., 5s.	1	15	0
Free Distribution of Hymn "Himself"—M. B.	0	2	6
Free Distribution of "Way to God" at Mr. Moody's Meetings—Lady G.	0	12	0
Dr. Barnardo's Homes—F. K., 5s.; H. G., £5; J. B., Portrush, 10s.	5	15	0
Mr. Fegan's Homes—F. K., 2s. 6d.; P. T., 5s.	0	7	6
St. Giles' Christian Mission—H. C.	0	5	0
Mrs Hilton's Crèche—P. T., 5s.; S. M. L. E., 5s.; Lodger, 10s.	1	0	0
Fresh Air for Poor Needlewomen—Lancaster	0	5	0
Cow Cross Mission—L. E. B.	0	5	0
Bridge of Hope (Miss Steer)—L. E. B.	0	5	0
Salvation Army (Rescue Work)—L. E. B.	0	2	6
Total	£26	0	3

[ADVERTISEMENTS.]

Scripture Readers' Society for Ireland—J. R., A Reader of THE CHRISTIAN, 10s.

London Samaritan Society, 59, High-street, Homerton (for Convalescent Homes).—Mrs. G. M., 2s.; Mrs. A. S. S., 5s.; Mrs. F., 10s.

Poor Jews, East London (Mr. Oppenheim)—M. E. H., 10s.; Anon., 10s.; W. L. E., 2s.; Anon., 2s.; A Mite, 1s. 6d.; stamps, 2s.; A. J., 2s. *(For Consumptive Jewish Boy)*—Beta, 10s.

The John G. Paton Mission Fund.—Received by the Rev. James Paton, B.A. 2, Park-quadrant, Glasgow, since last notice, M. Henderson, Edinburgh, £5; Three Sisters, £6; Mrs. Murray, Edinburgh, £2; Miss Wells, Horsham, £1; G. T. H., 9d.; per Miss Ellis, London, £12; G. T. Tomkins, Bournemouth, £6; Miss Nairn, Edinburgh, 2s. 6d.; per Miss Kerr, Bootle, £2 5s.; per Miss Anderson, Y.W.C.A., Kinross, £1 6s.; J. C. Smith, Newport-on-Tay, £6; Newport-street Bible Class, Edinburgh, 7s. 3d.; Mrs. Holt-Skinner, Ryde, £50; A Friend, Ryde, £30; Miss Rentone, Kilmalcolm, £1; Mrs. Foquette, Ilfracombe, £5; Sir David Baird, Newbyth, £6; Major Coppin, Brighton, £6; R. Everett, Streathamhill, £5; J. Wilkinson, Tunbridge Wells, £5 5s.; Readers of THE CHRISTIAN, £37 15s.; A Friend, Sunderland, £200; M. S. C., Sunderland, £2; Mrs. Guy, London, £20; H. H. G., Taunton, £6; St. Andrew's postmark, £1; Rev. Mr. McFarlane, Stranorlar, £7 10s.; A Friend, Glenluce, 5s.; Miss Grave, Epsom, 2s. 6d.; the Missionary Pence Association, 7s. 7d.; Miss Bayles, Sandown, £5; Mrs. Hepworth, Dewsbury, £2; E. T., £1; Two Friends, Cotham, 5s.; A. C., 2s.; R. W. Smith, Ryde, 5s.; Miss Micklethwait, London, £5; Mrs. Cleminson, Lancaster, 5s.; per Mr. John Craig, M.A. *Lecture Scheme* — St. Paul's, Glasgow, £1 10s.; W. Ireland, Buckhaven, 6s.; Campbellfield Mission, £1; St. Andrew's Free Church, Hawick, £4; Millerston, F. C., £2 10s.; Rev. Mr. Muir, Methil, £1. Per Mr. A. K. Langridge. — *Lecture Scheme* — Regent-street Y.M.C.A., £1 2s. 9d.; Kilburn Hall, £5 14s. 2d.; Harmondsworth, £1 10s. 2d.; Forest Gate C.C., 10s.; Reading Y.M.C.A., £5 7s. 2½d.; Eastbourne, £2 10s.; Talbot Tabernacle, £4 1s. 4d.; Sunderland, £1 5s.; Leeds, £1; from cards distributed at lectures, £7 4s. 6d. Total, £479 14s. 8½d.

Appeals.

METHWOLD, NORFOLK.—Mr. R. R. Goodrich, of Brook Glen, Methwold, Norfolk, asks help towards building a village hall and reading room in this place, where there is a large and poor population with no place of resort but the public-house.

THE WELCOME HOME, 173, Ratcliff Highway, E.—Miss Child pleads for Chest Hospital letters for sailors who come to the home suffering with their chests, and many far advanced in consumption through sudden change of climate and other causes whilst at sea.

OLD HYMN BOOKS.—Churches changing their "Hymnal Companions" for the latest edition, may be glad to know that their disused Hymn-books and Prayer-books will be most helpful to The Missions to Seamen Institutes around our shores and abroad. Book notices for Church boards to collect the Hymn-books in private hands would be gladly sent on application to The Missions to Seamen, 11, Buckingham-street, Strand, W.C.

ARGENTINA.—Mr. George Spooner, writing from Rosario, where he is in charge of mission work among the seamen, says much good is being done by the distribution of tracts and other Christian publications. He appeals for donations of tracts in Spanish, Italian, and Scandinavian. He would especially be glad of leaflets by Cheyne Brady, and some of Mrs. Grimké's or Drummond's cards. They might be sent for him, care of Mr. Matthews, Sailors' Institute, Shadwell, London, E.

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Who will thankfully receive and acknowledge Subscriptions sent to him for the Society.

Hon. Secretary.

JAMES BARTON, Esq., DUNDALK,
Who will supply information and arrange for Evangelistic Meetings with those desirous of having such.

THIS Society carries God's remedy for sin and sorrow to multitudes in Ireland, who are perishing in darkness and ignorance, notwithstanding all the efforts of the Churches.

It proclaims the old Gospel in its simplicity, and without any adventitious aids, in Tents, Halls, Schoolhouses, Barns, and in the open air, and finds that Gospel to be used continually by the Holy Spirit in numerous conversions. The Report of the past year tells of increased work, very cheering results, and at the same time need of means to carry it on; it will be sent on application to the undersigned. The work is unsectarian, and carried on in hearty sympathy with all the Protestant Churches.

Dundalk, Sept. 2nd, 1892. JAMES BARTON, *Hon. Sec.*

THE ANCHORAGE.

SPECIAL HOUSE OF SHELTER FOR THE MORE RESPECTABLE CLASS OF YOUNG WOMEN.

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NINETY-SIX per cent. of the Mothers sheltered last year are now known to be leading respectable lives. The Committee therefore confidently appeal for funds to maintain the work, full particulars of which will be found in the Annual Report, which will be forwarded on application to the Secretary, 32, Charing Cross, London, S.W.

Orders for garments made at the **ANCHORAGE** will be thankfully received by the Secretary as above, from whom price list may be obtained.

Contributions may be paid to Messrs. Morgan & Scott, 12, Paternoster-buildings; or, to the Secretary of the Anchorage, 32, Charing Cross, London, S.W.

Christian Community.

CHILDREN'S HOLIDAY HOME.

President—George Williams, Esq.

THIS Home at Foots Cray, Kent, has been opened for the benefit of poor sickly children connected with the several Mission Halls occupied by the Society, all in localities where the poorest classes reside, and who are totally unable to pay for a holiday, and yet most urgently in need of it. The Home provides accommodation for 18 children at a time. The cost of each child is 6s. per week. Last year over 300 poor little things received the benefit, who found it to be a real boon.

To continue this for the present year an earnest appeal is hereby made to sustain this truly charitable work. Help in any form will be gratefully received by the Secretary, as under; or by the Treasurer, F. A. Bevan, Esq., at the Bank, 54, Lombard-street, London, E.C.; or by Messrs. Morgan & Scott, Office of The Christian.

JAMES ATKINSON, *Secretary.*

28, Enfield-road, Kingsland, London, N.

SCRIPTURE TEXTS,

For Walls of Mission Rooms, Hospitals, &c.

A List of these Large Type Texts, printed in blue ink, size 31 inches by 20 (seventy different Texts, 3d. each), will be sent on application to the Publishers.

London: Morgan & Scott, 12, Paternoster Buildings.

FRESH AIR FOR PALE-FACED CHILDREN.—The Misses HARDING and Ald. Sir A. LUSK, Bart., are heartily THANKED for their most acceptable CONTRIBUTIONS. For each 10s. subscribed, a pent-up London child can be boarded out for fourteen days—3,197 during seven seasons. Funds most pressingly needed. Bankers: L. and County, Islington.—A. Styleman Herring (for Local Committee), Vicar St. Paul's, Clerkenwell, 45, Colebrooke-row, N.

St. Giles' Christian Mission.

GENERAL MISSION WORK. WORK AMONG CHILDREN. PRISONERS' MISSION AND HOME. BOYS' HOMES AND PREVENTIVE WORK. WOMEN'S HOMES AND RESCUE WORK.

The Superintendent is much grieved to say that owing to the great scarcity of donations, the above many-sided work is sorely hampered.

Funds are urgently needed to meet the outlay of the autumn months.

Who will help us?

Contributions will be most gratefully acknowledged if sent to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or to the Superintendent, Mr. William Wheatley, 4, Ampton-street, Regent-square, W.C.

The Annual Report is now ready, and will be forwarded free upon application to the Superintendent.

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"That ye may be holy and without blemish before Him in love."—Eph. i. 4—R.V.

STAR HALL, ANCOATS, MANCHESTER.

HOLINESS Convention.

SPEAKERS.

Rev. GEO. C. GRUBB, M.A.
Mr. J. G. GOVAN, Faith Mission.
Mr. and Mrs. READER HARRIS, Pentecostal League, London.
Mr. & Mrs. RENDEL HARRIS, Cambridge.
Mr. DUDLEY KIDD, Cape General Mission.
Rev. E. W. MOORE, M.A., Wimbledon.
Mrs. J. G. WATSON, London.

Convener: Mr. F. W. CROSSLEY.

OCTOBER 9—16, INCLUSIVE.

Sundays, 11, 3, and 6.30. Week Days, 3.30 and 7.30.

Secretary—Mr. E. TROWBRIDGE, Star Hall.

Trams from Piccadilly. Tea for Persons from a distance.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS GREATLY NEEDED to extend the work at this critical period of Ireland's special wants. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports and Occasional Papers to be had free from the Secretary, Capt. J. Kearney White. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to Rev. Alfred G. Wilcox, 28, Rectory-grove, Clapham, S.W.; Joseph Leng, Esq., 29, The Gardens, Peckham Rye, S.E., Hon. Secretaries for London; or to the Office of The Christian.

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THAMES CHURCH MISSION.

This Society, which has been doing good work on the Thames since 1844, is earnestly commended to the consideration of the Public.

The field of labour is from Richmond to the Nore, among a vast fluctuating population of Seamen, Emigrants, Bargemen, etc.

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For further particulars, apply to the Secretary,
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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

THE IRISH EVANGELIZATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 123 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MR. WILLIAM FORBES desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

CITY Y.M.C.A., 59 and 60, CORNHILL, LONDON, E.C.—Mr. James Pearce will give Bible readings on the Parables from September 1 to 30, 1.15 to 2.15 p.m. (Saturdays excepted). Gospel meetings, young men, Sundays, 3.30 p.m.; Tuesdays, 6.30 p.m. Daily prayer meeting, Monday to Friday (inclusive) at 1.30 to 2.15 p.m.

CONFERENCE HALL, Y.M.C.A., STRATFORD, E.—Sun., Sept. 18, 3 and 7 p.m., Mr. Ransome Wallis.

CENTRAL Y.M.C.A., EXETER HALL, STRAND.—From Sept. 18 to 22 inclusive, special evidential addresses by Rev. A. J. Harrison, B.D. Sun. at 3.45 and 8, and each week evening at 8. Fri., Sept. 23, at 8 p.m., Medical Talk to men only, by Dr. Harry Guinness. From Sun., Sept. 25 to Oct. 2 inclusive, special mission by Dr. Guinness. Oct. 10 to 12, addresses by Rev. A. E. Barnes-Lawrence on "The Deepening of the Spiritual Life."

WEST LONDON CENTRAL MISSION.—*St. James's Hall*, Sun., 11 a.m. and 7 p.m., Rev. Hugh Price Hughes.

METROPOLITAN TABERNACLE.—Annual tea and public meeting in connection with the Evangelists' Association on Friday, Sept. 16.

HOME OF INDUSTRY, 29, BETHNAL GREEN-ROAD, E.—Monthly meeting for Christian workers, Wed., Sept. 21; tea at 6; meeting at 7. Address by Dr. Neatby. Subject: "Your bodies a living sacrifice."

ALL DAY PRAYER FOR ISRAEL.—Special meetings at the Conference Hall, Mildmay Park, on Friday, Sept. 30.

BETHSHAN HALL.—Wed., at 3 p.m.; Friday, at 7 p.m., Holiness and Missionary Meetings.

GREAT ASSEMBLY HALL, MILE-END-ROAD, E.—Sun., Mr. W. R. Lane, 11 a.m. and 6.30 p.m.

EDINBURGH CASTLE, RHODESWELL-ROAD, LIMEHOUSE.—Sun., 11 and 7, Mr. E. Wright; 3, Rev. H. Bright.

EVANGELISTIC MISSION.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. P. Garrioch. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Mr. Edward Hurditch.

ST. GEORGE'S HALL, LANGHAM-PLACE.—Mr. Packer, Sun., at 11 and 7, Burlington Hall, Wed., at 8 p.m.

TALBOT TABERNACLE.—Sun., morning and evening, Rev. Henry E. Brooke.

CONFERENCE HALL, MILDMAY PARK.—Sun., 3.30 and 7, Mr. C. Inglis.

REVS. F. C. SPURR AND F. B. MEYER will hold missions as follows:—Bow, Sept. 24-30; Wimbledon, Oct. 8-18; Stoke Newington, Oct. 23-Nov. 1. Services daily at 3.30 and 8; Sundays 11, 4, and 7.

POPLAR, E.—Rev. W. Hay Aitken will preach Sun., Sept. 18, in St. Frideswide's Church, 11 a.m. and 7 p.m., also at 4 p.m. to men only.

NEWCASTLE.—Oct. 24—28.

COMING CONVENTIONS.

DUBLIN.—Sept. 19-22. Sec.: Mr. Robert Cotter, Christian Union Buildings, Dublin.

DONCASTER.—Sept. 20 and 21.

LEICESTER.—Sept. 26-28 (Christian Police Association). Sec.: Mrs. R. Walker, Enderby Hall, Leicester.

DUNDEE (Evan, Alliance).—Sept. 26-29. Sec.: Mr. Arnold, 7, Adam-street, London, W.C.

SALISBURY.—Sept. 26-Oct. 1. Sec.: Rev. E. Thwaites, Fisherton, Salisbury.

GLASGOW.—Sept. 27-30. Sec.: Mr. W. Sloan, 8, Gordon-street, Glasgow.

ST. GEORGE'S CROSS.—Tent Conference, Oct. 1 and 2. Sec.: Mr. D. J. Findlay, 42, Grant-street, Glasgow.

DORKING CONVENTION.—Oct. 3-7. Rev. H. C. Sturdy, St. Paul's, Dorking.

BOSTON, LINCS.—Oct. 3-7, in the Shodfriars Hall. Hon. Sec.: Mr. Chas. J. Small, Boston. Chairman: Mr. Robert Wilson.

CLIFTON.—Oct. 4-6.—Sec.: Rev. J. Ormiston, 3, Berkeley-square, Clifton, Bristol.

MANCHESTER, *Star Hall*, ANCOATS.—Holiness Convention, Oct. 9-16. Convener, Mr. F. W. Crossley.

BLACKHEATH.—Oct. 11 to 14.—Hon. Sec.: E. P. Le Feuvre, 10, Aberdeen-terrace, Blackheath.

GREENOCK.—Oct. 22.—Sec. W. Lamont, 4, Brymner-street, Greenock.

NATIONAL PROTESTANT CONGRESS.—Portsmouth, Oct. 17 to 20. Sec.: Mr. L. Liesching, 1, Queen's-park-gardens, Streatham Common, S.W.

BRISTOL CONVENTION.—Pentecostal League, Oct. 23-31. Sec.: R. H. Fallon, 36, Kingsdown-parade, Bristol.

WAKEFIELD.—Nov. 1-3.—Sec., Mr. Alfred Haley, Grove Hall.

GLASGOW.—Half-yearly Meetings of Christians, Waterloo Rooms (Central Station), 6th and 7th October. Address, William Kyle, 38, Sauchiehall-street, Glasgow.

BRITISH COLUMBIA.—A new Sailors' Rest has been opened at Vancouver, where it is greatly needed, at the other side of the world, where ships' crews can find safe companionship, a harbour of refuge, suitable recreation and instruction, and a place of worship. The moving spirit in this helpful work is a young lady, scarce out of her teens, who heard at Bath of the work of the Missions to Seamen Institutes, enquired carefully how it was done, and, on her father receiving an appointment at Vancouver, applied her information in this practical fashion.

The Book World.

THE ILLUSTRATED PENNY LIBRARY (*Lang, Neil and Co.*).—This firm have commenced a penny series, in the hope of doing something further towards supplanting the evil and pernicious literature now unhappily so widely circulated. Of the six numbers now before us, two (1 and 6) are illustrated Gospels; two (2 and 4) are attractive stories of real life; while the remaining two (3 and 5) are extracts from Mr. Neil's books on Palestine, and are illustrative of Eastern life and customs. The series well deserves the attention of all having influence among young people.

ISRAEL'S GATHERING AND RESTORATION, by Silas Henn, is a thoughtful outline of a great prophetic theme. The treatment is eminently clear, it being shown that God can no more break his covenant with the pious "fathers" of perverse Israel that he can prove unfaithful to any who put their trust in Him. The pamphlet will form a good introduction to a study of the great prophecies of Scripture. (6d., post-free, from *The Author, Hinley-road, Dudley.*)

THE BIBLE MINE SEARCHED. Mr. E. F. Gedge has for some years brought out a "Bible Searching Almanac," which many have learned to prize. Not being able to meet all the demands for back numbers, he has combined the lists for the past six years in a small book, which we cordially commend to the notice of those who desire to search the Scriptures in a systematic manner. The lists are admirably arranged, and an index shows from what book of the Bible each selection is made. (6d. *Shaw.*)

The latest issue of the "Present Day Tracts" series is TESTIMONIES OF GREAT MEN TO THE BIBLE AND CHRISTIANITY. By John Murdoch, LL.D. (4d. *Religious Tract Society*). Rationalists, litterateurs, scientists, and statesmen are quoted, not, of course, to prove a thesis, but to show that implicit faith in the Bible is not incompatible with the possession and exercise of the highest powers of the human mind. This is a very useful tract, and will, we trust, not only confirm believers, but prove a messenger of peace to many a distressed soul.

BOOKS RECEIVED.

From *The Witness Office, Glasgow.*—THE FEASTS OF THE LORD. By A. T. Holiday. 1s. 6d.

From *George Stoneman.*—STIRRING BALLADS FOR THE PEOPLE. By Prof. G. B. Bradshaw.

From *The Dublin Tract Repository.*—SHORT PAPERS ON GREAT QUESTIONS. By Catholicus. 6d.

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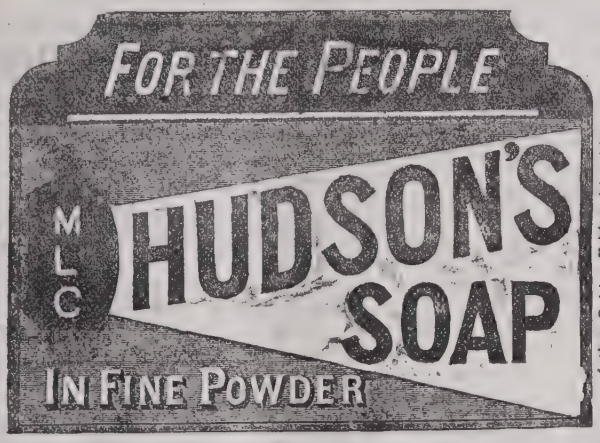
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"My son returned home in a hopelessly dying state. By accident I heard of your remedy and determined to try it. My wife and other members of my family were surprised and delighted to notice some change for the better, after a few days only; and in a few months, I am glad to say, my son was entirely restored to health, and is now one of the strongest and most robust of our family.

"As the publication of this case would, I think, do much good, you can make any use you like of this letter, etc. I shall write an account to my relatives living in Tasmania and Queensland, and should suggest you inserting this in the papers there.—I am, dear sir, yours gratefully, JOHN B. HARDWICKE, Selby-villas, Prittlewell-street, Southend, Essex."

In confirmation of the above, Mr. Hardwicke has sent me the certificate of his son's discharge from the Royal Navy: "Sydney Hardwicke *invalided; case, Pneumonic Phthisis.*"

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Portrait and Sketch of

Rev. Canon Girdlestone.

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No. 1182.] THURSDAY, SEPTEMBER 22, 1892.

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4. **The Poor of St. Giles' in times of Distress.**
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F. A. BEVAN, Esq., Treasurer,
54, Lombard Street, E.C.

or by

WILLIAM WHEATLEY, Superintendent,
4, Ampton Street,
Regent Square, W.C.

OF WHOM ALL INFORMATION CAN BE OBTAINED.

NOTE.—We are glad to be able to say **£224** has been received towards the above-mentioned **£900**. We anxiously hope for the remainder.

SALVATION ARMY

SELF-DENIAL WEEK,

September 25th to October 2nd.

PRESENT EXTENT OF THE SALVATION ARMY.

	Corps.	Outposts.	Officers.
In Great Britain ...	1,250	144	4,698
In Foreign Countries	1,837	1,074	6,396
Grand Total ...	3,087	1,218	11,094

BRANCHES OF WORK.

Homes of Rest ...	26	Food Depots... ...	14
Rescue Homes ...	43	Labour Bureaux	20
Prison Gate Homes	15	Factories	11
Shelters	27	Farm Colonies ...	2

CIRCULATION OF RELIGIOUS PERIODICALS.

	War Cry.	*Young Soldier.*	Magazines.
British ...	275,585	120,745	150,000
Foreign ...	332,884	35,845	30,360
Grand Total	608,469	156,590	180,360

The Salvation Army.
INTERNATIONAL HEADQUARTERS,
101 Queen Victoria Street, London, E.C.
September 20th, 1892.

My Dear Friend,

The past year has been a remarkable one, crowded with proofs of God's continued goodness. In the face of almost every form of opposition and misrepresentation, the movement has gone forward, carrying out the one great purpose for which it exists, the deliverance of the poorest and the worst from the miseries of vice and sin, by leading them to Jesus Christ the Saviour of the world.

While I feel at times that God has given me as brave and devoted a band of comrades as are to be found on the earth, I am sure that I can praise God also for as many noble and generous spirits outside our ranks as ever held up the hands of any leader of God's people in any age. Their beautiful liberality and sympathy have cheered me forwards in some of my darkest and most difficult hours, and have helped me materially in the consolidation and extension of this wonderful work. Assuredly God will *abundantly* reward them.

My personal feelings would lead me to wish that there was not the present urgent necessity to appeal to you for financial aid. For twenty-seven years I have been endeavouring to serve my generation as God has helped me in this movement, and I am sometimes tempted to regard the begging part of my burden as a somewhat heavy one, but in this I have no choice.

In the meantime the requirements of the war press upon me, and I can only lay them before you in my Master's name, and ask that for His sake you will respond as you have done so generously in the past.

I know that some of my friends take exception to one or two of our methods: but surely the marvellous results of our work in the blessing and salvation of tens of thousands in many different lands should largely excuse, if not entirely justify, all that we do.

Our poor people all over the world will during the week following Saturday, September 24th, unite in special prayer for an outpouring of the Spirit of God, and will during the same period deny themselves of some little luxury or necessity in order that they may thereby do something by which to help forward the cause that lies so near their hearts.

I feel sure that in combination with this effort on the part of men and women whose lives are more or less a continued struggle with poverty, I am safe in asking you to give some practical expression of your sympathy, and thus to further assist in the advancement of the Kingdom of Christ among the most needy and wretched.

Believe me

Yours faithfully,

WILLIAM BOOTH

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No. 1182.] **The Christian.** [SEPTEMBER 22, 1892.

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PLAIN COOK or good General Servant required in a clergyman's family of three. Quiet place. Thoroughly steady, trustworthy person valued. Housemaid kept.—Mrs. R., 21, Bennett Park, Blackheath. c3509

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WANTED, AT ONCE, good Cooks, House Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable. — Miss MAULDEN (late missionary), 97, Harrow-road, Paddington-green. Stamp for reply. c3274

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mr. Thomas Cook, of Leicester, originator of Cook's excursion tours.

At the earnest request of friends in Belfast and elsewhere, Mr. D. W. Whittle has come over from America to engage in Gospel work in Ireland. He crossed the Atlantic in the ss. *Umbria*, reaching Queenstown on Saturday last. He is accompanied by Miss Whittle, who helps him in Gospel song. For the present his address will be, care of the Y.M.C.A., Wellington-place, Belfast. Will our readers sustain him and his daughter in prayer in their service for Christ in the sister isle?

As we go to press we learn that Mr. Moody's two days' visit to Limerick closed on Monday evening. Six meetings were held, in the Theatre Royal, the largest building in the town. The ministers of all the Protestant churches were heartily united, and great blessing resulted. Mr. Whittle remains to follow up the mission. Mr. Moody left for Tralee on Tuesday.

There have been many responses to the request that Christian singers should enrol themselves in the special choir that will lead the singing at Mr. Moody's forthcoming mission in the Metropolitan Tabernacle, but the help of still others is needed. Will friends who can aid in this service send their names and addresses (stating the part they sing) to Mr. C. F. Davis, 4, Westover-road, Wandsworth Common, S.W. In conjunction with Mr. Davis, the honorary secretaryship of the London mission has devolved on Mr. W. H. Seagram, of Exeter Hall.

The Belfast *Witness* says that a very large section of the Roman Catholic people of Ireland is in a state of incipient revolt against the despotism of Rome. Colporteurs have access to the people to an extent not known before, and there are many great centres of population, particularly Dublin, where preachers get a ready hearing. Some of the Romanist newspapers say the same thing; one of these last week described clericalism as "the enemy." In view of this condition of affairs, how great is the need for earnest prayer and effort, that the greatest possible results may flow from the visitation by Gospel messengers, now going on in Ireland, north and south.

The reference to colportage work in Ireland brings home very forcibly to the mind the great opening that now exists for scattering good and helpful books among the masses of the people in that country. In connection with the meetings now being held by Mr. Moody in the south, there are endless opportunities for the wise and fruitful distribution of such books as "The Way to God," in which the evangelist puts the way of life in his own graphic and simple fashion. Any friends who would provide means for the diffusion of these Gospel messages to the inquirers whose names are taken at these meetings, would be doing noble service and would also gratify the evangelist. Many of those in Scotland and Ireland who have received spiritual stimulus under Mr. Moody's ministrations might adopt this plan of giving practical expression to their gratitude.

Referring to our recommendation of "after meetings," a minister writes that he has resolved to adopt this means of grace after long hesitation. He somewhat abbreviates the evening service, so that the congregation are not too wearied to remain a little longer if they wish. During the singing of the last hymn those who cannot remain are requested to leave; then two or three brethren are called on to offer short prayers, especially for a blessing on the Word; then the minister appeals to the undecided, and invites any who would desire the prayers of the congregation to hold up a hand, seen only by himself, all others bowing their heads in supplication. Special prayer is then offered for those who ask such help, and the service, lasting altogether about an hour and a half, closes with the Benediction.

An intelligent, devout, and aged deacon remonstrated against this practice, because it might injure those who, under passing excitement, made a public confession of a conversion not real. This is worthy of consideration. To urge all present to hold up a hand in sign of repentance and faith, and to regard all who do so as converts, often announcing the number as lasting fruits of such mission services, may be misleading and encourage false security. But is there the same objection if those who hold up the hand do so simply to show their *desire* to become Christians, and to ask the prayers of believers that they may, by the help of the Spirit of God "truly repent and unfeignedly believe his Holy Gospel"?

The value of "a word in season" has recently been illustrated in a statement made by the authorities of the Church Army in regard to a burglar, most of whose life had been lived in crime, twenty-one years out of forty-two having been spent in prison. A Christian lady who met him, spoke to him a few kindly words, which were so blessed as to lead to a total change in his life. The testimony of those who have associated with him since his conversion is that he has become steady and industrious and a Christian worker.

The more merciful method of dealing with juvenile offenders which has been urged upon the legislative authorities for some years past, has been successfully followed in Sussex, in which county, since its adoption, there has been a falling off in the number of juveniles sent to jails, and an increase in the number of those sent to reformatories. The figures for the whole of England, we are glad to say, show a similar improvement, a fact to be rejoiced over when it is remembered how injuriously the surroundings of the prisons used to affect the younger criminals.

The Liverpool licensing magistrates are to be commended for the action taken by them at the recent sessions in extinguishing thirty-two licences in that city, especially as it is stated that some of the houses from which the licences have been taken were anything but a credit to the place. The gratifying result is due largely to the pressure which has been brought to bear upon the Bench by the temperance workers in Liverpool. We trust that their example will be followed successfully elsewhere.

On another page will be found an extremely interesting and suggestive little narrative, by a student in Mr. Moody's Bible Institute, entitled, "As ye go, preach." This alertness to seize every passing opportunity for personal work is one of the things pressed home on the students at Chicago. Would that it were made as prominent a feature of the teaching in our Colleges and Divinity Halls. How many weary and heavy-laden souls might be gently led to the great Rest-giver, if all believers had the anointed eye to discover them, and the gift of wise sympathy in introducing them to the Saviour.

In a very forcible article on the sermon question, *The Independent* of New York lays the axe at the root of the tree. It declares that though the preacher is sometimes to blame for fruitless sermon hearing, the seat of the mischief more often lies with the hearer:—

> He goes to church to be entertained. He does not go eager for instruction, encouragement, direction. He does not go hungering and thirsting for spiritual truth. . . . . If it is required of the preacher that he come not before the people without having his message carefully prepared, it is equally the duty of the hearer that he should make ready to hear it with a clear attentive mind and prayerful heart.

As Mr. Moody sometimes says in addressing Christians, it is not "drawing pulpits" that are needed so much as prayerful and expectant occupants of the pews. It is easy for a man to preach when he knows that the Christians in the congregation are holding him up in their prayers. There is, of course, quite another side to the subject. Every true preacher has a message from God; but there is preaching which is only the preacher's own message.

After an absence of several months through illness, Dr. Dale preached at Carr's Lane Chapel, Birmingham, on Sunday. Speaking on the vicissitudes of words, he said:—

> He should like to know how often they had heard the word "justify" or "justification" from that platform since he was there last. There was a time when the mere sound of the word "justification" had an electric force—when it kindled Christian hearts into flame. Then, again, the word "grace." He was very much afraid its comparative disuse was a sign that we knew very little of its value. Many of them had no occasion for the word—their religious thought and experience found sufficient expression without it.
>
> If that was true, they might be sure that their religious thought and experience were greatly impoverished, for there was no other word that stood for precisely the same thing that the word "grace" stood for. It was a word which found various uses in the New Testament; but the grace of which Paul spoke was the grace which was the joy of those who already believed; it might be described as a special form of love,—love delighting to show kindness—free, spontaneous, unmerited kindness—finding happiness in showing kindness, and giving happiness in the showing.

Words and their fortunes have much to teach us. The Gospel has ennobled language as it has raised humanity. Educated pastors may inspire as well as instruct their flocks by working at this mine. We ought not to be behind our fathers in Reformation and Puritan times regarding the riches of the "grace" of God, and the pivotal doctrine of "justification" by faith.

The seventeenth volume of Dr. Parker's "People's Bible" *(Hodder and Stoughton)*, concluding the Old Testament, contains chapters on the Prophets Hosea to Malachi. In his preface, the preacher says that it is quite in

consonance with his experience, to affirm that the people who constitute the real strength of any church regard with appreciation all effort at consecutive teaching; and counsels his juniors in the ministry "not to be irregular textists, but to be Bible expositors." This is wise and useful counsel: would to God it might be generally followed.

Dr. Parker explains that in order to keep the work within the desired compass he has had to curtail the outline which he had hoped to fill up. This volume seems to have suffered most from this cause. Its discourses will, however, be found to be as terse and quaint, as outspoken and incisive, as those which have preceded. A favourite adjective with the early Friends was "weighty." Perhaps this word could scarcely be applied as characteristic of these chapters, but neither is it characteristic of the present period. It is one of our deepest needs. One extract—

What does Micah see? Whole nations coming to the Lord, and saying to one another, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the law from Jerusalem" iv. 2. Here is a popular sentiment; here is, indeed, a universal sentiment. At present, our ideal Christian life is represented by a one-man ministry. If you close your eyes, and look upon the ideal Church of to-day, it is that there shall be a congregation, and one man shall be addressing it; and that one man shall sustain the position of exhorter, and in high, poignant, hortatory tones he shall call men, and warn men, and bless men. Micah saw a much larger ministry. He said, The time will come when the people will exhort one another; when all the congregations shall mutually excite one another to higher enthusiasm and nobler endeavour. Wherever you meet a man he will say, Come to the mountain of the house of the Lord; wherever you see an assembly of men they shall, with one concurrent and dominating voice, say, Come! and their call will be to festival, to banqueting, to the holy rite of harmonious joy in the living Saviour. What wonder that Micah was rich and strong, and full of peace and gladness! The image is one of an inspiring kind.

The New Testament is to occupy eight volumes. The whole work will form one of the most useful commentaries for the general reader and for the expository preacher.

The religion and morality of a country may be judged somewhat by the pastimes of its people. It is surely no favourable symptom that a bull-ring of colossal dimensions and capable of accommodating 12,000 spectators has been opened at Lisbon. What good influence can the national religion exert when the Sunday is devoted to such a debasing, brutal pursuit?

NATIONAL THRIFT.—A test of national morality as well as national thrift is afforded by the figures published by the Post-office authorities. During the twenty-five years of the Post-office Savings Bank the frauds and inaccuracies have been covered by a half-penny for every £100 dealt with. In 10,000 post-office banks, 992,000 accounts were opened last year, and during the same period a total of twenty-one millions of money was handled by five millions of customers.

DR. BARNARDO'S HOMES.—In a circular letter, the president, chairman, and vice-chairman of committees, and secretary of the Homes write as follows:—In a letter influentially signed, which recently appeared in the public press, "The Remarkable Diminution of Crime and Gradual Closing of Prisons" was stated to be due in great measure to the rescue and care by various agencies of destitute and outcast children. If this be a correct inference—and we do not doubt that it is—then the operations of the 49 institutions known as "Dr. Barnardo's Homes" may fairly claim to have had no inconsiderable share in the attainment of so excellent a result; for, although doubtless many other useful agencies have combined to produce this effect, it is probably also true that no set of institutions under one management has ever existed which, for width of scope, far-reaching ability to aid, diversity and thoroughness of industrial training, and general results, has equalled those for which we plead.

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DEVOUT (?) CRITICISM.

Many eminent men who refuse to accept the Bible as an inspired book, have been ready enough to acknowledge its pre-eminence and moral worth. In a very miscellaneous assembly, including philosophers and materialists, the question was raised, "Suppose one condemned to a life-long imprisonment and allowed to choose only one book as his companion, on what book ought his choice to fall?" Reville, a French rationalist who relates this story in the *Revue des Deux Mondes*, answers us that all were unanimous in naming the Bible. No one who has read Professor Huxley's plea for the use of this Book as an instument of popular education can soon forget its force. One sentence of it may well find a place here:—

By the study of what other book could children be so much humanised and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities, and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?

In his recent volume of *Essays on some Controverted Questions*, with the spirit and argument of which we have no agreement, he returns to the subject in the prologue and writes:—

It appears to me that if there is anybody more objectionable than the orthodox Bibliolater it is the heterodox Philistine, who can discover in a literature which, in some respects, has no superior, nothing but a subject for scoffing and an occasion for the display of his conceited ignorance of the debt he owes to former generations.

This eulogy is by no means so strong or sufficient as we have a right to demand or desire. Nevertheless, it entitles us to ask as an axiom to be admitted without question by all critics who profess to sit in judgment on the contents of this Book, that its writers were not fools. If this most reasonable request be granted, a very large proportion of the difficulties in its interpretation so frequently pressed to the front at present are at once removed. Our failure to understand a narrative may be due rather to our ignorance of the facts than to the ignorance of the writer. When the narrator is only concerned to put us in possession of such facts as, in his judgment, are necessary to be known, he may, without any sinister intention on his part, omit information which to us seems desirable. Especially must we make allowance for such omissions when the record itself shows that the suspicion of any incongruity is entirely absent from his own mind.

In the story of David, as written in the First Book of Samuel, the apparent inconsistency between his introduction to Saul as a minstrel boy, and thereafter as the conqueror of Goliath, has been long known. Probably a few years with notable changes may have separated the one meeting from the other. Be that as it may, the distinctness of the two interviews is fully present to the mind of the historian, and leaves him in no doubt as to the reality of both. In the first instance, we learn that the lad, being a skilful player on the harp, was sent for to soothe King Saul in his mad fits of melancholy. Then we are told that "David went and returned from Saul to feed his father's sheep at Bethlehem" (1 Sam. xvii. 15). Now, whether this be original or editorial, it indicates at least no consciousness on the part of the author of any contradiction between the first introduction and the second. When, after the slaughter of the Philistine, he appears again before Saul, and is asked, "Whose son art thou?" he replies, as if he would remind the King of a forgotten fact, "I am the son of thy servant Jesse the Bethlehemite" (1 Sam. xvii. 58).

Yet, will it be believed, critics professing to be devout find in this simple and straightforward account the existence of two distinct and conflicting documents, which the editor vainly attempts to harmonise! The folly of any such attempt in face of the plain statement of facts is apparent even to the casual reader. Were the writers or editors of the books of Scripture as guileful as they are guileless, they would not have left such superficial discrepancies to reward the suspicious scrutiny of nineteenth-century wisdom. There is not even the shadow of concealment of any part of the history. It is all set down as it occurred; only the author, conscious of his own integrity, is not careful to supply the link by which we might connect the two introductions. Such difficulty as there may be does not arise from his ignorance, but from our not being in possession of all the facts in the case.

Canon Cheyne in his recent volume entitled "*Aids to the Devout Study of Criticism*" lays much stress on this supposed disagreement in the two accounts. This, however, is soon disposed of if only we bear in mind the axiom for which we contend, viz., the writers of the Bible were not fools. We have a much more serious indictment to bring against the Canon's book. While labouring to discredit the story of David's triumph over the lion, the bear, and the Philistine, he proposes reverently to retain them as allegoric or parabolic enforcements of spiritual truth. That we may do him no injustice we quote his own words: "It may not, for the reasons which I have given, be historically true that David killed Goliath, or even that as a shepherd boy he killed wild beasts single-handed, not once nor twice; but the truth, which is the germ of Gospel truth, that God resisteth the proud but giveth grace to the humble, and that all true success is really a deliverance wrought out by God our Saviour, could not have been so forcibly expressed without its romantic setting."

Either to receive or reject Scripture in its entirety is an intelligible act; but to reject its history while professing to receive spiritual truth concealed within its folds, does not seem to us agreeable to logic or common sense. While giving full credit to this would-be devout, while critical, school, we can only exclaim, *O sancta simplicitas!* Assuredly such writers will alienate all reverent readers of the Word; and they will only confirm in their opposition to it all who already regard it as on a level with other records of human religions. These attempts at mediation between faith and unbelief may, for a time, satisfy their authors; they never can reconcile antagonists so deadly. On the part of Christians they are unworthy confessions of a weakness without reason, seeing it has no existence, and instead of conciliating their enemies, will strongly confirm them in their opposition. Only let the Word of God be read reverently and without prejudice, and it will speedily assume its wonted power over the hearts and consciences of men.

THE PALESTINE RAILWAY.—The railway from the Mediterranean to Jerusalem is completed. It runs from Jaffa to within a mile and a-half of the Jaffa gate of the metropolis of Christendom. It is to be opened before the close of the month. Travellers will have to traverse the Valley of Hinnom as they leave the railway station. The Jews are already returning; during six years the population has increased nearly threefold. What developments the steam engine is yet to forward leaves one in a strange wonder.

Native Churches.

If the world is to be evangelised, it would seem to be God's purpose that this great work should mainly be accomplished by the people themselves. The Apostle of the Gentiles rejoices that out from the Thessalonians sounded the Word of God, and that in every place their faith to Godward was spread abroad. The heathen nations must, indeed, first hear the Gospel; and how shall they hear without a preacher, and how shall they preach except they be sent? But when the Apostles had preached to them the Gospel of God, they seemed to have had more confidence in the work being carried on by the people themselves than is felt by modern missionaries abroad or missionary boards at home.

The Apostle said on the authority of one of their own prophets, that the Cretans were always liars, evil beasts, slothful gluttons; yet he left Titus there that he might ordain elders in every city; and he expected out of those quondam liars to find blameless men having faithful children; men fitted to be bishops, sober, just, holy, temperate. The aged women were to teach their younger sisters to be sober, to love their husbands and their children, to be discreet, chaste, workers at home, good, obedient to their own husbands. The very slaves of this degraded island were to be such model servants as any modern master or mistress would regard as treasures. The aged and the young, in all the relationships of life, husbands, wives, children, neighbours, masters, slaves, were to adorn the doctrine of God our Saviour in all things. There is no lovelier picture of holy living than the sketch given by the Apostle of the possibilities of Christian life in Crete.

But the God of all patience did not force them. As a good shepherd (Gen. xxxiii. 14) leads on softly as the cattle and the children are able to endure, so the Lord has always dealt with the children of men. Because of the hardness of their hearts He suffered the men of Israel, as the less of two evils, to put away their wives. The Apostle does not appear to have insisted on the polygamist immediately putting his superfluous wives away; but he showed the evil by insisting that none should be ordained as an elder who had more than one. He did not at once probibit slavery. He exhorted them against lying, theft, uncleanness, and covetousness which is idolatry. Modern English Christians would think themselves insulted if they were thought capable of these sins, except the last. We exercise Church discipline on those who transgress in ways that scandalise society, but "the covetous man whom the Lord abhorreth" is an honoured member in many churches.

This respectable standard is English but not Heavenly. It gives considerable latitude to sins of temper, to idolatry of pets and hobbies, to love of the world; it has a special code of morals for "business"; it does not weep over those who "mind earthly things." We often hear of a more primitive conception of Christian living amongst converted heathen than obtains among the churches at home. The constitution of the native Church of Japan is like a chapter out of the New Testament.

While we preach the Gospel to them, and show them the kind of men who should be ordained as elders, and how family and other life should be lived, ought we not to expect that the Holy Spirit will purify their hearts by faith? and ought we not to encourage, more than we do, the formation of native churches, rather than seek to reproduce our own sects among them? So that instead of Chinese Methodists, Chinese Presbyterians Chinese Baptists, Chinese Congregationalists we should have Chinese Christians, and so of every other nation. The English Baptists thought it disastrous when the Cameroons were ceded to Germany, but "since the cession" (we quote from the centenary volume of the Baptist Missionary Society) "the native churches have manifested a very vigorous life. . . . They early formed themselves into independent communities, supporting their own pastors, building their own chapels, and carrying on aggressive work in the districts beyond; and, more than all, the Cameroons Mission has been the seed-plot of the larger work upon the Congo, its true antecedent, a necessary link in the accomplishment of the Divine purpose which, finding its visible starting point in the emancipation of the Christian slaves in Jamaica, has carried our missionaries more than a thousand miles up the basin of the Congo River."

Surely this great result would not so much temper the disappointment of the Baptist Missionary Society, as be accepted with profound and unmitigated thankfulness, as showing the mighty working of the Gospel when the Word of God has free course and is glorified.

THE COMING REVIVAL.

The various articles that have been appearing in The Christian from time to time on this subject are meeting with a very distinct response at the Antipodes. God's people here are on their faces before Him in the very hush of expectancy. The cloud, no bigger than a man's hand, appeared three years ago, and it has been growing and spreading, the heavens are getting black, and there is a sound of abundance of rain.

It is now three years since a number of ministers in Melbourne banded themselves together for prayer, and in their weekly meetings (sometimes held from 4 p.m. till 7.30 p.m., sometimes from 10 p.m. till 2 a.m., sometimes all night) the burden of their cry has been, "O Lord, revive thy work," and God is answering gloriously. By means of the "Conferences for the Deepening of Spiritual Life" that are being held in various places, God is preparing a host of consecrated Spirit-filled nurses for nursing and caring for the converts that will soon be on their hands. The Pentecostal College is again being crowded with students, and this is the precursor of Pentecostal success. By commercial disasters of one kind and another God has been bringing the people very low. Has He not prepared other lands for spiritual floods in precisely the same way before to-day?

Of late years we have had all kinds of booms here—gold booms, silver booms, land booms, etc.; now, thank God, we are on the eve of a boom that will leave nought but blessing behind it—a Salvation boom! "Awake, awake, put on strength, O arm of the Lord: awake as in the ancient days." "Ye that are the Lord's remembrancers, take ye no rest and give Him no rest till He establish and till He make Jerusalem a praise in the earth."

Faithfully yours, John MacNeil,
Evangelist of the Presbyterian
Sandringham. Church of Victoria.

PORTSMOUTH SEAMEN.—Mr. W. Punter, 27, Pembroke-road, Portsmouth, Wesleyan Seamen's Missionary, writes:—Meetings are held almost nightly on one or more ships in the harbour. Ships are also visited at noon, and much good is accomplished. Many an old salt has been turned from sin to righteousness, and many a young man fresh from home has been preserved from evil ways. I have access to the Naval Hospital, in which there are seldom less than 700 in-patients. The trooping season has begun; of the fifty-eight troopships which came and went last year, about 42,000 men embarked and disembarked at this port. Will friends help me in this work by forwarding booklets and tracts? A thousand Testaments and 100 Bibles are needed for my winter's work. Recently I have occupied an old public-house, and have turned the club-room into a meeting-room.

"AS YE GO, PREACH."

My story begins with Buffalo. I walked back and forth as the train was detained there by the strikers for an hour. Though the soldiers were out in full force (someone said 10,000) I saw only a few.

Once, on my going to the door, a poor tired porter stood outside. As he stood there a moment he looked at me and I smiled. He said, "I am so tired; it seems as if I cannot keep up much longer." I asked him if there were any special reason. He said he had only arrived in Chicago from New York, and they called upon him immediately to take the Boston Sleeper through. I made a few remarks, and then asked him if were a Christian. He turned quickly to me. I shall never forget his earnest look as he said, "No, lady, I'm not; but, oh! I'd give a heap if I only were one."

I asked, "Why are you not one?" He said, "I've prayed ever since I was a little fellow, but now it don't do any good, I've got a Christian mother 'way down in Tennessee. She's the best mother that ever lived. My father died four years ago—a happy Christian. They prayed for me."

The poor man walked a few steps away, wiped his eyes, and returned. "Oh, lady, I had the best wife man ever had. How I loved her and she me; we lived happily for eleven years. We had much trouble and buried our four children, and when I was away last December on my trip, 800 miles away from her, she died. Lady, she was a Christian, and died happy, they tell me, and she wanted me to be one. I've tried hard, but I don't know how."

I talked with him a few moments, and asked him (when the train had started, and he had time) to come and sit beside me, and I would show him how and give him something that would help him. About ten minutes after we left Buffalo he came and sat beside me. I showed him the way of life, and he gladly accepted. The tired look seemed gone from his face. I gave him a marked copy of John's Gospel, and some tracts. As he lingered, he said:—

"Oh, lady, you've done me so much good. I shall remember what you've said to me, and read the Gospel until I get home, and then get my Bible." He said that there was a lady where he boards who talked to him, but it wasn't plain. He left me and went in a corner to read. The conductor, brakemen, and many others came, but he paid no heed.

When we came to Boston he said, "Oh, lady, I shall never forget. I only wish that I had talked to you before. God bless you for your words." I then showed him how nearly I came not to go in a Sleeper, and spoke of his not intending to go to Boston, and how this was the Lord's plan. He put it in the heart of one of his children to open the way, and then sent him along. He was greatly touched as I said, "Good-bye."

Bible Institute, Chicago.

WE ARE THE LORD'S.

(From the German of C. J. P. Spitta.)

We are the Lord's! or living we, or dying,
We are the Lord's, who once has died for all.
We are the Lord's! through Him e'en death defying,
We are the Lord's! our feet can never fall.
We are the Lord's! to Him let us be living,
In body and in soul we are His own!
Our heart and lips and conduct witness-giving:
We are the Lord's indeed, and not our own!
We are the Lord's! the path, however dreary,
We will not fear: still shines our star serene,
To lighten every troubled heart and weary;
We are the Lord's! with all the words must mean.
We are the Lord's! He'll give full demonstration
In that last strife, where other help is vain:
In pain and anguish He will bring salvation:
We are the Lord's, and death to us is gain.

J. E. Rankin, D.D., LL.D.
Harvard University.

SEAMEN AT BILBAO.—Madame de Ramsay, of Sweden, writes to us of a recent visit she paid to Bilbao, where she found a most excellent work among sailors, conducted by Mr. and Mrs. Brunell. In addition to his duties as English chaplain, Mr. Brunell is very active in all kinds of good work among the seagoing people, and he has a very devoted helper in his wife.

Perth Christian Conference.

[By Our Special Correspondent.]

Through the lapse of years and the recent multiplication of Conferences, the annual Christian assembly in the Fair City may have lost some of its uniqueness, but certainly it has lost little in power or practical value. Changes there are: loved and honoured ones, such as Mr. Mudie and others, formerly the life and soul of the gathering, have passed to their rest, and are sorely missed, but their spirit lives on in those who were co-workers with them, and who now labour untiringly to preserve the high tone and spiritual intensity which for so many years have marked this "Scottish Mildmay," as it has been not unaptly termed.

The morning prayer meetings, held in a hall in Tay-street, have been times of real waiting on God, earnest intercession on behalf of mission service at home and abroad being brought before the gathering for prayer and sympathy. Indeed, one special feature of this year's conference has been the prominent place assigned to missions. The subject chosen for consideration—"Weakness and Strength in the Spiritual Life"—was both weighty and worthy; yet but one meeting each day was devoted thereto; the others being given to evangelistic and missionary work of all kinds. Hence the outcome, it is hoped, will be the definite consecration of many young lives to the Lord's service at home and abroad.

The conference commenced on Tuesday in last week, when the theme specially considered was, "The sources and conditions of strength." Mr. W. S. Ferguson, of Kinmundy, who presided, read John xv. 1—11 and 26, and briefly dwelt on the great importance of a right understanding of the subject.

THE SOURCE OF STRENGTH.

Professor Laidlaw, D.D., opened with a closely reasoned address on this subject, as set forth by our Lord in John xv. Abiding, he said, is the whole secret of strength. Underlying it all is the grand doctrine of union with Christ. Listen to Him, "I in you," "ye in Me." Who is He? The Saviour who died for us; the Son of God who left the glory to come down and suffer for us; the One who said to the weary and heavy laden, "Come unto Me," and to the disciples, "Follow Me." Who is He? God in Christ, the Divine Christ, the Divine Son, the Word made flesh. He condescends to dwell in us and work by us his will and pleasure. His own figure is the vine; for He would have us learn that as the vine pours its generous sap through every branch, so He would have his life and fulness flow unhindered in each one of us. From the greatest to the least of us any grace or strength we may have, any fruit we may bear, is nothing but transferred sap of the heavenly Vine. That we should be in Christ is simple enough, but that He should be in us passeth understanding.

What, then, is our strength? That we should do our best and leave the rest with God? No, no. That He should do nineteen-twentieths, and we should do the rest? Not at all. What is it, then? That He should do it all. Does it not say, "Work out your own salvation with fear and trembling"? Yes; but "it is God that worketh in us." So it is co-operation in grace; God working in us to will and to work of his good pleasure. And notice, it is receiving from first to last. As old Marshall puts it: it is simply the reiteration of the commencement. As we came to Christ for pardon, so we come to Him for sanctification and strength. What are the channels or means? It is by faith, through the Word and prayer.

THE HOLY SPIRIT.

Rev. John Smith followed with an address on the Holy Spirit as the mighty Indweller, the force and power whereby spiritual life is preserved and maintained. He is in us to conform us to the image of Jesus Christ; and we on our part must yield to the conditions. We must walk in and by the Spirit, and we do so by seeking only and always the will of the Father—living in dependence on Him, guided by his Spirit, and keeping the conscience clear. We often grieve the Spirit by lack of consideration for the brotherhood, by lack of faithfulness, by lack of scrupulousness, and by lack of carefulness in business life. These things hinder spiritual life, and choke the flow of his fulness into our hearts and lives.

WEAKNESS: ITS SIGNS AND SOURCES.

The second day of conference was devoted to the consideration of Weakness in the Spiritual Life: how it begins and grows; to what it leads; how it may be removed. Lord Kinnaird presided, and briefly introduced the proceedings by reading various Scriptures bearing on the subject.

Rev. F. B. Meyer said that in thinking of the causes of failure we must begin by making it clear that Jesus Christ, having once taken possession of a human spirit, never ceases his tenancy. Much, however, may hinder and mar communion, and thus prevent fruitbearing. There is such a disease as spiritual weakness or decrepitude, and one of the saddest things about it is that it is not always discerned by the man himself. So in Hosea viii. 9, 10, we read of those on whom grey hairs were, and they knew it not. Moses "wist not" that his face shone, and Samson "wist not" that his strength had departed from him. The evaporation of spiritual strength is most insidious. The old round of duties and devotions continues to be gone through, but the life is not there.

The signs of decrepitude are self-satisfaction and complacency, lack of fervour, words without power, censoriousness, fault-finding, and uncharitable criticisms, increasing worldliness, and a failure to be moved by the presence of sin.

The causes may be traced in Israel's history as unbelief, sin unconfessed, unwillingness to yield to the will of God, the neglect of the Ark and of the Word, and a toleration of and following after idols. These things brought Israel to flee before their enemies, and they will expose the people of God to defeat and disaster.

Rev. A. Whyte, D.D., of Edinburgh, followed with what he called an historical illustration of the subject; being an account of a day as spent by William Law, author of "Serious Call." With a mingling of devotional fervour and clear insight into the underlying principle of the devout life, Dr. Whyte enchained the interest of his audience until long past the usual hour for adjourning. He told how Law, who lived at King's Cliffe, Northamptonshire, as a bachelor, was accustomed to rise at five o'clock every morning because unwilling that the labourers should be in the fields before he had commenced to serve his Master, and he said "he thought it shameful that Christian men should lie curling in their bed whilst the angels in heaven were sing Holy, holy, holy."

Proceeding, Dr. Whyte said that Law was accustomed to spend the intervening hours from his rising until breakfast at nine o'clock in severe study, so that he became one of the most learned men of his time. Before taking his breakfast he spent the first of four daily seasons of a quarter of an hour in communion with God, asking for the grace of humility. After breakfast he was accustomed to dispense hospitality to all who came to his open window for it, and the only time he lost his temper was when the cook did not make the soup strong enough for the villagers. Throughout the day he was in the habit of turning aside to hold fellowship with God, and at the close spent some time before rest in reviewing the past hours. It is such men, said Dr. Whyte, who, after having walked carefully with God, are in the habit of practising self-examination. On more than one occasion, addressing his audience as "you Evangelicals," Dr. Whyte urged the necessity for more method in the habits of Christian retirement and devotion, complaining that these things are left too much to haphazard, or to the dictation of whim. He further urged the desirability of having fixed hours for devotion, and concluded by exhorting his hearers to make themselves acquainted with the life of a man who so greatly influenced Dr. Samuel Johnson, McCheyne, and John Wesley.

Mr. W. S. Ferguson again presided in the evening, in the absence through illness of Lord Polwarth.

Rev. F. B. Meyer, in speaking of the maintenance of spiritual strength, gave a series of helpful and suggestive thoughts. To preserve this strength we must seek the united heart: "Unite my heart to fear thy name." The idea is concentration, as opposed to dissipation over many purposes and pursuits. Next we must see there are no taproots draining off our strength. A little leak may endanger a great vessel; so some trivial sin or habit (as man judges) may sap our force and power. Then let us learn to reckon on God's faithfulness. There are many things we must simply leave with Him, having no direct promise; but in things spiritual there are clear promises: let us get hold of these and rely implicitly on them. This is to learn the difference between praying and claiming. We may ask a loan, but we claim a cheque properly drawn and endorsed. So where God has promised, it is ours to claim; resting absolutely on his trustworthiness. Further, we must realise and count upon the gift of the Holy Ghost. True, every believer has the Spirit; but how few know his power and fulness for service! Lastly, let there be "still times" in our lives. Dr. Pierson's habit is to spend an hour the last thing at night, alone, silent before God; and he believes that he owes very much to these moments of still communion. By careful attention to these and similar matters Mr. Meyer maintained we should find our spiritual life deepened and strengthened.

A VETERAN'S WORDS.

Rev. A. A. Bonar, D.D., said: We have now met annually in this conference for thirty years, and I do not know that there are many here present who were with us at the first Perth Christian Conference. A whole generation has lapsed since then, and those who were our leaders are passing away, and getting very few indeed. They have crossed the flood, one of the latest called home being Dr. Omond, of Monee. They are waiting for us upon the Mount of God, and soon we too shall join the heavenly choir, singing praises to the Lamb that was slain. Yes, soon will some of us, unless the Lord Himself shall come and say:—

> Let all my saints together be
> Unto Me gathered;
> Those that by sacrifice with Me
> A covenant have made.

Now, we are asked to consider—How spiritual life may be kept and increased. We have heard of promises and prayer, but there are a few other matters I would simply mention. We hear a voice from the throne of Jehovah speaking to us, "There shall no strange God be in thee" (Psa. lxxxi. 9). He will have no other God before Him. When we are weak it is often because we are not trusting in Him alone. One of the causes of Israel's weakness was that they went down to Egypt for help and made not the God of Jacob their refuge.

Then of those elders who obtained a good report, it is written that they ran the race set before them, "looking unto Jesus." So must we, "laying aside every weight, and the sin which doth so easily beset us," run, with patience, looking unto Jesus; or as it reads, "looking off unto Jesus." Spiritual strength decays when we look to others, but when we look off to Him we begin to run again.

Another source of weakness is the setting up of idols instead of God. We read in the early days of a Mohammedan conqueror in India who was bent on the destruction of all idols. He came to a very remarkable image, and was entreated to spare it because of its beauty, and art, and grandeur. They offered him a great ransom, but in vain. He lifted his mace and began to destroy, when out of the broken head rained down vast treasures of diamonds, rubies, and other precious gems. So in the doing of God's commands there is exceeding great reward. Our strength comes only from Him who alone doeth wondrous works.

I may indicate one other line of thought by referring you to Isa. xl. 31: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." This is for the youngest believer here. The most illiterate may wait upon the Lord. Fellowship with God, fellowship with God: that is your strength and joy.

Another view of it is suggested by Israel in the desert. Their food came daily from heaven; so can we lay up no store, but daily draw from his fulness a supply for every need. We want to realise this constant dependance on Him every moment of our life.

Once more, if we would be vigorous, healthful, and increasingly strong, we must, as our Lord tells us, have our lamps burning, our loins girt about, and "we ourselves like unto men that wait for their Lord," so that "when He cometh and knocketh we may open to Him immediately." "Blessed are those servants whom the Lord, when He cometh, shall find watching." Let us every day be looking for our Lord, and this will do much to keep and maintain spiritual strength.

THE AFTERNOON MEETINGS.

The afternoon gatherings were devoted to Christian work. Mr. F. A. Brown Douglas, of Edinburgh, who presided on Tuesday afternoon, spoke of the condition of things among our young people as

demanding close and careful attention. Children are not trained in the knowledge of the Scriptures as they were in former years, hence there is an increasing tendency as they grow up to drift away into utter worldliness.

Rev. Douglas Mackenzie followed with an address on "Strength for Home Duties," and very specially the duty of training children in the fear and admonition of the Lord. Mr. William Quarrier then spoke on "Family Religion," regretting strongly the fact that God is not now honoured in the homes as He formerly was, family worship being, it is to be feared, sadly neglected in many a Christian home. Mr. Boyle gave some details of the work of the Foundry Boys' Society and other agencies for reaching the young in Glasgow.

Amongst the speakers whose words awakened great interest was Lord Bennet, who not only gave an account of his own conversion on a ranche in Western America, but also pleaded with great force the claims of the utterly neglected cowboys of Montana and Wyoming (U.S.A.). He hopes, if he can find a suitable companion, full of power and fit to bear the hardships of the life, to return and labour in the Gospel amongst these cowboys.

On the second afternoon the Master of Polwarth presided, and the speakers were so numerous and their spheres so varied that we feel it better to group together the facts than merely to give a list of names. Work in Turkey and Asia Minor and Medical Missions in Damascus had two representatives, who spoke hopefully both of Mohammedans and Jews.

Work at home was represented by Mr. Wallace, the Free Church Rural Evangelist, who, once a farm labourer himself, devotes his energies to carrying the Gospel to farm servants.

Miss Leigh's homes in Paris were ably and eloquently represented as saving and helping English and Scottish girls employed in the gay city on the Seine.

Next came a pleader for the sunken Hill tribes of the Himalayas; then a missionary from South Africa, and another from the Livingstonia Mission, who thrilled every heart with his terrible descriptions of the horrors of the slave traffic. China was represented by a missionary of thirty-two years' experience, who pleaded for more workers. Lastly, Mr. Whytock gave a few further details of the Congo-Balolo Mission, and of the first tokens of God's blessing in the winning souls from among the Balolo people. From all parts of the foreign field came the urgent cry, "Send us more men and more women—the labourers are few, the work is great." If many be led to respond the object of these missionary meetings will be achieved.

On Thursday afternoon a united Communion service was held, addressed by Revs. Dr. Allison and E. W. Collinson.

THE EVENING GATHERINGS.

The meetings on the three evenings were devoted to evangelistic and general addresses; and it was very cheering to find the townspeople, who had of course been at work during the day, crowding in and filling the City Hall in every corner. Not only the townspeople, for many we found walked in each night from Scone, Collace, and even more distant villages; setting off at the close in little companies to tramp in the darkness the miles that lay between them and home.

On the first evening Professor Simpson, of Edinburgh, presided, and lent, by means of a few wise words here and there, much point to the whole proceedings.

GOD'S ANSWERS TO PRAYER.

Mr. William Quarrier, of the Orphan Homes of Scotland, moved many hearts with his wonderful story of answered prayer in connection with this famous Bridge-of-Weir colony. "Facts," he said, "are chiels that winna ding," and the tokens of a Father's care and bounty in regard to the origin and support of these homes are too strong to be disputed. Since the opening of the homes over 8,000 children have been received and cared for. About 3,500 of these have been sent to Canada, and the rest have been trained for home service. The funds have totalled to a quarter of a million sterling—all sent in answer to prayer. Mr. Quarrier's address seemed to stir greatly all who were privileged to hear it.

Gospel addresses followed by Rev. Douglas Mackenzie, of Edinburgh, and Mr. John Wallace, rural evangelist, and at the close large numbers lingered for conversation and prayer; not a few of these appearing to be deeply impressed.

A MISSIONARY EVENING.

The second evening was devoted wholly to missionary addresses; Lord Bennet presiding.

Rev. H. L. Mackenzie spoke of China's vast needs and of her dense heathenism. Amongst 350,000,000 of idolaters, 40,000 Christians are mere scattered specks of light. He believed in the future of the Gospel in China, regarded the native Christians as capable, energetic, and devoted, told of thirty-two years' experience among them, and closed with a strong plea for more missionaries.

Mr. T. Graham Bailey represented the Students' Volunteer Missionary Union for Foreign Missions. This is but in its infancy in Great Britain. It now numbers 300 members, every one of whom promises, if the Lord opens the way, to become a foreign missionary. Soon a travelling secretary will be at work visiting colleges and universities, and it is hoped the missionary movement among the students will attain something of the dimensions it has reached in America.

Rev. W. J. Sutherland followed with a remarkably fresh and thrilling story of work among the Hill tribes of the Himalayas, in Sikhim, and Darjeeling. His narrative deeply interested all who heard it, and I have asked him to give a paper on the work for insertion in a future issue.

Rev. James MacLaren represented Blythswood, and gave a long and minute account of the Kaffirs and Fingoes, and of mission work among them.

Mr. R. M. Gossip concluded with a narrative of the Livingstonia Mission in Nyassaland, and of recent advances into the heathen darkness in countries previously unreached by the ambassadors of the Gospel.

On the closing evening, Rev. Douglas Mackenzie sought, in a simple yet clear address, to gather up and present an outline of the truth expounded at the earlier gatherings as to spiritual strength and its maintenance. Not a few felt that in so doing he rendered good service to many who had been unable to attend the morning meetings. Gospel addresses followed by Messrs. John Wallace and John Scroggie.

REVIVAL IN SAN FRANCISCO.

A correspondent of *The Independent* of New York, writing of special religious interest in this western city, says:—

The movement has deepened and strengthened, and our city feels the mighty power of God in a marked degree. The opening services in the Pavilion for the whole city were largely attended, and of much interest. Saturday evening, August 20, Calvary Presbyterian Church was packed with Sunday-school officers, teachers, and pastors. Rev. B. Fay Mills outlined a vigorous evangelistic service in every Sunday-school the next day. Most of the schools carried out the plan, and the results were marvellous. In many schools, large and small, nearly every scholar, not already a Christian, signed a card, or otherwise signified their desire to begin the Christian life.

But the interest and prayers of the people largely centred in the service for boys only, at 3.30 p.m. Admission was by ticket, and for boys from ten to twenty-one years of age. The first suggestion of such a service came from the officers of the Boys' Brigade; and thirty of our companies, with six to eight hundred boys in line, marched to the meetings. Many of these lads had worked hard in distributing tickets and inducing their companions to come. Fully 5,000 boys were present. It was a sight such as few present had ever seen, and I doubt if any living man ever addressed such an audience. But would that number of San Francisco boys keep quiet during the sermon? This was the frequent inquiry. It was the first time that Mr. Mills had ever spoken to such an audience.

God gave him his message, and he has addressed no more reverently attentive audience in this city. Sometimes the hush was well-nigh painful. In the after meeting the scene was indescribable. In a very few minutes probably about 1,000 boys rose to their feet and said with all a boy's enthusiasm and heartiness: "I will accept Jesus as my Saviour." Over 1,000 cards were signed by them. Is it any wonder that strong men wept, and felt they had seen the glory of the Lord? Mr. Mills says now that services for boys shall be held wherever he goes. No work he can do has in it greater possibilities.

At the same hour Calvary Church was filled with an audience of girls, addressed by Mrs. Mills. In the evening all the co-operating churches were closed, and 8,000 people were packed in the Pavilion. An overflow meeting of 1,000 was held in a hall near by, conducted by Mr. Charles N. Crittenden. All the services are remarkable for the number of men in attendance, for the quiet, thoughtful attention given, and for the plain, searching manner in which the truth is presented. Each service thus far is fuller of power, and the week that remains will see yet greater things. Those who know Mr. Mills's methods need not be told that there is very little emotional excitement, that it is marvellously organised, and that he himself hides behind his message and his Master. Over 4,000 cards have been signed, which, making all due allowances for the undecided, indicates large ingatherings for the churches. To-morrow meetings will be held all day, and many hundreds of business houses will be closed during a part of it. And all this in San Francisco.

AFTER NORTHFIELD CONFERENCE.

It seems to be the purpose and hope of Mr. D. L. Moody to make Northfield a Christian Bible School, whose courses of instruction shall span the whole year, without vacation or intermission. The present year came near realising this hope. The interval of two months and a-half between the close and the opening of the Northfield Seminary and the Mount Hermon School has been nearly filled with daily addresses on Bible themes. It was only about two weeks after the commencement exercises of these schools that the World's Student Conference was opened, and several weeks after its concluding service came the ten days' August Conference.

Following this, without a day's interval, came what evangelist Needham facetiously called "the Conference Annex." Two weeks were filled with daily Bible addresses. Only ten days now remain until the opening of the school year, when some seven hundred students, under the care of from forty to fifty teachers, will take up their work in these schools. One month later, in October, the "Ladies' Training School" will again open its doors in the halls of the beautiful Northfield Hotel.

This experiment of prolonging the daily services two weeks beyond the Conference was not undertaken without some degree of anxiety, but the experiment became a success. During the first eight days the platform was occupied by Rev. F. B. Meyer. On the morning of each day he gave a Bible reading, having in view the practical end of lifting up the Christian life to the higher ranges of privilege and power, as well as of brightness and beauty. He spoke most winningly of "The Rest of God," of "The Life of Prayer," of "Power in Service," and kindred themes. Each evening he gave an address of singular beauty and spiritual power on some of the deep and sublime things of God in the Epistle to the Ephesians.

Tuesday was a Northfield "Field Day." Special invitations had been sent throughout the neighbouring towns and country for a grand rally of Sunday-schools and Christian Endeavour Societies, and the response was very encouraging. Mr. Meyer spoke in the morning, in his happiest mood, to the Christian workers on "Fishing with Christ," and in the afternoon he addressed the children in a similar spirit. Ira D. Sankey and Geo. C. Stebbins conducted the song services of the day with great acceptance.

After the departure of Mr. Meyer came the well-known evangelist, Geo. C. Needham, who occupied the next four days with a series of able addresses on the Jewish Tabernacle. As the fruit of thorough and long-continued study, he brought forth things new and old out of the wonderful storehouse of Divine types and symbols. He earnestly deprecated the too common neglect of the Old Testament, and maintained that it was impossible to understand the New Testament without a knowledge of the Old.

The last Sunday of the after meetings was filled with three services. Dr. Geo. F. Pentecost, who had just arrived from London, after a seventeen months' evangelistic campaign in India, occupied the pulpit, preaching two powerful sermons, and closing the day with a remarkable thrilling account of his observations and experiences in India.

Many hearts in the old world and in the new unite in thanksgiving to God for the spiritual and temporal blessings enjoyed during the Northfield "season" of 1892, and pray for still better things in the years to come. H. B. H.

Lights and Shadows of Mission Work.

No. VII.

I now come to the most marvellous mission I have ever known, whether considered in its length, or its results. It took place in a parish where I was working as a curate, after a season of special prayer.

The vicar was going away for his summer holiday, and asked me to arrange a fortnight's "services," by which street loungers and others might be attracted under the sound of the gospel. I had several working men to help me, and we began in a roadside field. A young brewery labourer was preaching, on one of the first nights of the effort, and taking "The Coat of Skins," with which God clothed our first parents, as his subject. It is as if I can hear him now—a fine strapping young fellow, with a powerful voice, inviting us to consider the folly of "the figleaf" idea, both in itself and in the attempts of man at self-salvation which he saw to be typified by it. In the next place, he asked our attention to the skins that afterwards became coats, while they remained on the living animals. "Here," said he, "you have a picture of Christ's life-righteousness, all ready for use, but the animals must die before their skins can be taken from them. And the Lord Jesus must die; his life-blood must be poured out for sin, before his justifying righteousness can be placed on the otherwise naked soul. The beasts are slain, however; their skins come off, and go in the place of fig leaves. God doesn't now find fault, for He looks on his own handiwork, and, mark you, God doesn't stop with applying Christ's sin-cleansing blood to the soul—He goes on, and covers what He cleanses with the robe of Christ's righteousness."

A poor man was in the crowd who, for more than a dozen years, had suffered from cancer, his soul having sunk into as deplorable a state as his body. This was like meat and drink to him. He went home to take to his bed and die; but so glorious was the testimony borne by his case to the saving grace of God that, in a ministry of nearly twenty-two years, I have scarcely met with anything like it. He affirmed, just before he died, that the twenty weeks he had spent in his bedroom—though to others they had appeared weeks of unspeakable agony—had only been as *twenty minutes*, because of the joy that had filled his soul.

Turning from the field to a schoolroom on the Sunday afternoon, we met with a most humbling experience. Our week-night hearers refused to follow us, and nothing remained, as we thought, but to turn again to the field. Suddenly, however, I asked my fellow-workers to sink on their knees and pray. The result was that, ere many more minutes had gone, the room was filled with artisans, labourers, old soldiers, tramps, and so many other sorts and conditions of men and women, that our hopes rose again to highest pitch, and we had every reason to believe that the power of the Lord was present to heal.

On the Monday night some of our men took what they called "outpost duty." They remained in the road and pressed passers-by to turn in and hear the Gospel. One dear fellow took seventy successive nights at this work, braving both sneers and insults: and when I think of him as he is now—one of the most successful ministers in "The Presbyterian Church of England"—I often wonder whether the humility and patience he exhibited then were not accepted and rewarded by God in his after ministerial success.

Every night now brought us a full room. If there were empty seats at the commencement of the meeting, we had only to ask God to fill them. When we arose from our knees it was to find that our prayers had been answered. The "Enquiry Room" door was thrown open at the end of each service, and directly men and women would flock into it. Some who had passed as Christians for years were brought to acknowledge themselves as lost sinners. I remember a Sabbath-school teacher, of whose conversion we had entertained no doubt. She suddenly rose from her seat and confessed that she had been deceiving herself. Another woman I had asked to come to the mission, and who had told me that she was a member of a dissenting church in the town, felt irresistibly drawn to the room when night brought the time of meeting. She could not have heard many sentences before a child began to cry. Uneasy in mind before this, the wail she heard seemed to have some connection with her soul's state, and she went down on her knees to seek God's mercy.

One remarkable circumstance was the power two hymns seemed to have in awakening the careless. The first, an old plantation melody, the tune being as wild as the words, was wonderfully effective in this. It began—

You'd better come to Jesus while you may.

Then, after each verse, with its pointed address to the thoughtless, came the chorus:—

Oh, turn, poor sinner, and escape eternal fire,
For you must stand the trial of that great day.

The other had a rather stronger claim to be regarded as poetry. Its leading idea had been taken from the parable of the ten virgins; and sung, as it was, night after night, amid such thrilling circumstances, its chorus—

Trim your lamps and be ready
For the midnight cry,

seemed to have in it some of the tones of the archangel's last day's trumpet.

Week followed week, till our beloved vicar returned. It was on a Saturday night that he first saw for himself what great things the Lord was doing in his parish. The schoolroom was well filled even then, in spite of the counter-claims of the market, and chiefly with *bonâ-fide* working men. Of course, I instantly asked him to preside, but he most firmly refused. "Nay, dear brother," said he, "the Lord has been pleased to smile on the present arrangement of things, and who am I that I should interfere with it?" The sight that presented itself to him on the following Sunday afternoon was one not soon to be forgotten. Nearly a thousand people were packed in the large room of the parish, some of them standing through the service; and this state of things was continued, with but little change, for ten successive weeks, only concluding this special effort when we had finished our

ONE HUNDRED AND FORTY-FIFTH NIGHT.

The peculiar circumstances of this remarkable mission were these. There had been much prayer from the church for special blessing; but there were no extraordinary attempts made to get the people to our meetings—no bands, banners, or processions. We used a great many small bills, and did a good deal of "buttonholing"; but nothing more. The people were made willing in a day of God's power. Few of those we personally asked to come up refused our invitation; and, as far as we were able to watch results, few of those who professed conversion turned back again to the world. Then, again, with the exception of a few words I spoke each night myself, and an occasional brief address from our vicar, the speakers were, for the greater part, working-men—their only theme, the substitutionary work of the Lord Jesus Christ. But God's blessing seemed to be on all we did, and even on our very handbills. We put AT THE TOP of most of these the first verse of a well-known hymn, so that whether receiving it at the door, in the street, or in the market, the eyes of the one to whom it was given fell on the blended exhortation and inquiry—

Stop, poor sinner—stop and think,
Before you further go,
Will you sport upon the brink
Of everlasting woe?

And very strong reasons we had for believing that, in this way, many thoughtless ones were made to think.

I should like, before leaving this "mission," to offer the readers of THE CHRISTIAN one suggestion. It has become the established fashion now to make very lengthy preparation for such missions. I have more than once been invited to conduct one, twelve months beforehand; once I was asked to give promise to do so two years before the time arranged for. I may be wrong, but I believe this long anticipation often proves a great mistake, and certain it is that it often leaves a feeling of deep disappointment in the minds of many "workers" when the excitement of the "mission" has died away. Altering the position of the words as they appear in the text, I feel it best to PRAY AND WATCH—to pray for a special blessing, and to watch for such marks of God's presence in the church as shall show that such prayer is about to be answered. Then, as when that news was sent forth through Capernaum which drew such crowds to the house where Jesus was, let all methods, ordinary and extraordinary, be used to make people avail themselves of OPPORTUNITY. I believe, with regard to special opportunity, the Lord often moves in Spirit as, when on earth, He moved in person.

Soon after this mission at B——* was finished, we were permitted to begin another that lasted well nigh a hundred nights in a parish only divided from our own by a river, and we had never dreamt of continuing it more than a fortnight. I was preaching on "Lot's Wife"; and, a fearful thunderstorm coming on, circumstances were overruled by God to give to the service an exceptionally solemn tone. The after-meeting was of the most impressive nature. Some were praying, some were talking to the alarmed, and, to add to the confusion, a good woman belonging to the Methodists began to sing "There is a Fountain filled with blood." I was not at all surprised that some rushed terror-stricken from the room; but, nevertheless, that night, God took to Himself, from "the world," a fashionable young lady, who became one of the most honoured servants of Christ in the neighbourhood, and one whose early removal "home" was a blow to the whole of a large parish. There was little outward excitement after this; but the work went on till it was felt, as before, that the Great Healer Himself had departed. One more word and I have done. I was awfully distressed one night with the thought that I had played too much on the fears of sinners. In answer to prayer God referred me to Luke xiii., and showed me the closing door it speaks of. Then arose the still more painful feeling that I had possibly led some into a false peace. He turned my thoughts to the man who lacked the wedding garment, and asked me whether the king found fault with the servant who had been the means of bringing him in to the feast? This was enough; and I have often been comforted since then with what I learnt one night when returning home from one of these mission services.

EVANGELIST.

Imperial Mission Hall, Hanley.

THE tenth anniversary has just been celebrated amid much rejoicing. On Sunday, the 4th inst., the sermons were preached by Mr. Richard Johns, founder of the Manchester Ragged School Union, etc. On Sunday, the 11th inst., services were conducted by Mr. Wm. Baker, M.A., and Mrs. Baker, of London. At the various meetings our old friends the Pennsylvania Coloured Jubilee Singers (conductor, Mr. Archer) rendered valuable help by their exquisite programmes of slave songs, etc.

From Sunday to Sunday an aggregate attendance of 15,000 was registered. Notwithstanding the discouragements of trade depression, our poor people have done nobly, and everyone reports this anniversary as the greatest success since the start of the mission.

"Brethren, pray for us!" Help is much needed both for the ordinary funds and for the proposed new class-rooms for Sunday-schools, etc.

LANCELOT MIDDLETON, Superintendent.

Sheltering Homes, Liverpool.

AMONG the passengers who lately arrived in Liverpool was Mrs. Birt, of the Sheltering Home, Myrtle-street. She has been three months in Canada, and has placed satisfactorily the three bands of children taken out during the spring. She has been inspecting those placed out in former years, and returns much strengthened and encouraged by seeing the progress and improvement made by the young people in Canada.

Mrs. Birt, at the suggestion of the Canadian Government, also made a trip across the continent to the Pacific coast, viâ the Canadian Pacific Railway, stopping at various points to gain an insight into the condition of the great North-West and the openings for young people; these she found most promising. Those who have the courage to start for a new land, and willingness to engage in farming work, cannot fail to succeed if they go earnestly to work. They will find an exhilarating climate, which adds fresh zest to life itself.

The Sheltering Home, Liverpool, is now open for the admission of boys and girls over ten years of age, and Mrs. Birt will be glad to advise with any who wish to emigrate next spring.

DO NOT THINK that you will teach children by the simple truth of the abstract propositions which you put before them. You must win their confidence and move their hearts before your words will reach their souls.

* It is only fair to add that in this mission I received the greatest of help from the well-known evangelists, Mr. J. Wakefield McGill and Mr. Henry Lakin. Indeed, these two friends had the last week or two almost to themselves, as far as actual work went.

The Revival in Ireland.

The distressful country is highly favoured at the present moment in being the theatre of a concentration of evangelistic forces seldom found within such narrow bounds. Having passed through some of the northern counties, and left behind numberless traces of the Divine power and working through his agency Mr. Moody is now hard at work in the South. With what acceptance he is labouring our reports will show. As intimated elsewhere, he has been joined by Mr. and Miss Whittle. Rev. John McNeill keeps up the fight in Belfast; his work of the past week has been crowned with such result that he has been invited to stay on for the present week. At Dundalk Mr. Merton Smith is holding the fort and telling out the Gospel story with power.

The decision of the Dublin friends to erect a special building in which Mr. Moody may close up his Irish visit by a fortnight's services early in October shows spirit and earnestness. Surely the set time to favour Ireland has fully come. We append interesting reports from special correspondents at different centres.

MESSRS. MOODY AND VANCE.

In view of Mr. Moody's visit to Dundalk, a committee was formed of Christian workers from all Protestant denominations in the town. Mr. J. Barton, secretary of the Irish Evangelisation Society, provided a tent with good seating for about 1,800. Special trains were arranged to bring passengers by the four lines concentrating on Dundalk. The town is largely inhabited by Roman Catholics, and a considerable number of these attended the meeting of the two days.

The morning meeting on Sunday, September 11, was held in a pour of rain. The deep interest of the Christians was manifested by the large numbers who braved the weather, and they were well repaid for coming. After solos by Mr. A. W. Vance, and many hymns and prayers, Mr. Moody spoke with great power, dealing with the Christian's life in its every-day tempations and difficulties. This meeting seemed to give the key-note to the mission. The addresses were listened to with eager earnestness. The numbers who stood up to signify that they desired prayer, or to profess that they had found the Lord, were very remarkable, and far surpassed even the expectations of those who anticipated most result from the meetings. No such numbers as attended the meetings were ever seen assembled in our time in Dundalk for Gospel services. Those who stood up were from every class of the community, from the highest to the very lowest, and all confessing a common need of the great and loving Saviour. Some of those who professed decision had appeared to be Christians before, and some seemed so hard as to be supposed the most unlikely to be stirred. Surely it was the Lord who was working.

The meetings are being continued by Mr. Merton Smith, in connection with the Irish Evangelisation Society. He has laid considerable hold of the people, and a goodly number have professed conversion in the after meetings. Some give bright testimony of their new-found rest and joy in Christ.

A DAY IN ARMAGH.

Armagh is an important cathedral town, but no more than a single day could be given to it—Tuesday, September 13. It was a day never to be forgotten by the townsfolk, as well as many who flocked in from the districts around. The weather was beautiful, and this enabled two meetings to be held in the open air. The first was at noon, and it was estimated that some 4,000 persons were present in the field which had been secured. Solos were sung by Mr. Vance, and a powerful Gospel appeal made by the evangelist. An adjournment was made to the First Presbyterian Church for a second meeting, at which large numbers who rose for prayer were personally dealt with.

At four o'clock there was a crowded meeting in the church. It was addressed by Rev. Henry Montgomery, of Belfast, and impressions were made or deepened. At six Mr. Moody spoke to another immense assemblage in the open air, and again the church was crammed with those interested. The names of many enquirers were taken. Some valedictory words from Mr. Moody at nine o'clock brought the memorable day's work to a close. The evangelist and his party left by the night mail for Cork, the railway company having specially provided them with sleeping accommodation.

The whole town seemed stirred. Special trains and vehicles brought crowds from all parts of the county and from the neighbouring county of Monaghan. The ministers of the Presbyterian, Methodist, and other bodies mustered in great force; many regretted that the clergy of the Irish Episcopal Church did not show sympathy by their presence.

THREE DAYS IN CORK.

On Friday night Mr. Moody concluded a remarkable three days' mission in this city. Since the united invitations went to him last December, prayer without ceasing has been made by the churches to God for him. The committee were fortunate in securing the circus, a large wooden building recently erected, seated for nearly 2,000, and to which all sorts of people had been in the habit of resorting. The proprietor of the circus, Mr. Hill, acted in a most generous and kind manner towards the committee.

Preparatory meetings for prayer were held daily, and the meetings increased in interest. An excellent choir of over 200 voices was organised. With the exception of one short local line, every railway running into Cork agreed to give special rates for those desirous of attending the meetings.

The mission began in the Circus at three p.m. on Wednesday, when Mr. Moody was surrounded on the platform by a large number of clergymen. The hymn "Though your sins be as scarlet" was delightfully sung by Mr. A. W. Vance and a lady. Mr. Moody spoke with freedom and power on the abounding grace of God, and at the close an earnest prayer-meeting was held. In the evening an immense concourse of people assembled in the circus. The ploughshare of the Word went through many a soul that night, and the after-meeting, for which about 1,200 remained, showed that the Spirit's work of conviction was going on.

On Thursday afternoon Mr. Moody spoke of "Prayer." The after-meeting was a very blessed time. The circus was crowded on Thursday evening long before the opening hour, notwithstanding a storm of wind and rain. After a heart-searching address on "Regeneration" some 1,500 to 1,600 remained for the after-meeting, which did not close till after ten o'clock. The services on Friday, the closing day, were equally large, and the messages of God's servant were most weighty and powerful. The meeting on behalf of the local Y.M.C.A. is referred to on another page.

The number of known Roman Catholics present at the evening meetings, men and women, young men and lads, was very great. On Thursday night an overflow meeting was held in Trinity Presbyterian Church, addressed by the well-known Irish land agent and evangelist, Mr. J. Townsend Trench. There was another overflow on Friday night in the Lecture Hall, a large proportion of those present being Roman Catholics. Mr. Vance sang several solos at this meeting.

Results cannot be tabulated, but hundreds publicly expressed their determination to be on the Lord's side. We believe (says our correspondent) a brighter day for old Ireland has begun to dawn.

Mr. Moody, Mr. Vance, and Mr. Whittle (who had just arrived from America) proceeded to Limerick on Saturday evening.

MESSRS. McNEILL AND BURKE IN BELFAST.

Mr. Moody was most anxious that Rev. John McNeill should follow up his Belfast Mission, and through the kindness of Mr. McNeill's Scotch committee and himself this desirable result has been brought about. It was no child's play to follow the American evangelist. He had captured the city, and spoke to vast audiences upon whom the Spirit of God had moved like the autumn breeze bending the stalks of golden grain. Crowds had sought, and to all human appearances had found, the Saviour; many others were eagerly inquiring the way to Zion with their faces set thitherward, so that deep gratitude bound the people to Mr. Moody.

Mr. McNeill touched Irish soil on the closing day of Mr. Moody's visit. As we noted last week he saw the farewell meeting, which packed the vast Convention building with about 13,000 people, while numbers remained outside unable to get in. He watched the momentous proceedings and took his share in them.

It was to follow up this remarkable movement that Mr. McNeill was summoned from Scotland. It was enough to make him pause, speaking after the manner of men. God has, however, been helping his servant wondrously; he has made his way to the hearts of multitudes, and has filled the great vacancy well. Some feared that the immense crowds which flocked to hear Mr. Moody would largely drop off after he had gone. Those fears have not been realised. Although the weather has been cold, stormy, and uninviting, the wooden Pavilion on the Plains continued to fill up each day as it did through the preceding weeks.

Mr. McNeill has been seemingly at his best. His address on the first Monday evening on the slaying of the lion in the pit on a snowy day captured the audience. His sallies at the want of Christian enterprise, pictured by sitting down on his chair and warming his hands over an imaginary fire, talking to himself the while over the undesirability of going out on so cold a day to undertake so dangerous a task as killing a lion, stirred the spirit of many a broken-down Christian worker to new courage in fighting the battles of the Lord. All through the past week he has been preaching the old, old story in his own inimitable way to throngs of people which are in themselves a sight to see. Each night a goodly number have been enabled, so far as man can judge, to surrender to the Saviour.

Mr. McNeill's business men's meetings have been a remarkable success. Some local friends were afraid that active business men could not be secured in any large numbers to meet at 1.15 for a religious meeting. Every fear has been dispelled. The busiest men in our northern Linenopolis crowded St. George's Hall, and gave Mr. McNeill the most undivided attention. He well repaid them; all his addresses were of the very highest order. Sound common sense, keen wit, bantering humour, and pathetic appeal were blended in the half-hour's talk which Mr. McNeill gave to the most interested audiences we have ever seen.

If one address deserves special mention it was the one on Daniel. His point that Daniel had no "back-stair influence" at work to push him on, no influential uncle on the directorate who could put his nephew into a situation over the heads of more deserving men, told finely upon an audience of sturdy Northerners who believe in the blessing of God and the help that comes from their own right arms.

At the close of his Friday address on David and Goliath, groups of grateful auditors might have been seen gathering round the preacher to thank him for his earnest stirring words. Cases of restitution have been heard of through these dinner-hour meetings, but "the day" alone will declare the full extent of what God has wrought through the terse and telling and Scriptural utterances in St. George's Hall.

Mr. McNeill's old companion in arms, Mr. J. H. Burke, remained in Belfast after Mr. Moody's departure to carry on the service of praise and Gospel song in the great hall. His solos, rendered with so much heartfelt power and musical ability, have been most helpful in carrying the truth to the minds of the hearers.

A grave difficulty met the committee last week. They had agreed not to hold meetings in the Convention buildings during the three-day Convention of the Church of Ireland's Young Men's Society, which was arranged for September 19, 20, and 21. It was only fair to the brethren of that communion not to interfere with these meetings. In the meantime, however, the work had developed through Mr. McNeill. The committee could not break an honourable engagement with their Church of Ireland brethren, and they could not take the responsibility of stopping the great work being done in the Convention Hall, in which Mr. McNeill was willing to go for a second week. The way was made plain through the kindness of Mr. R. L. Hamilton, J.P., the Convener of the Church of Ireland Conference, who wrote to say that he would not interfere in the least with God's work, and that both meetings he thought could go on successfully and concurrently. This solution of the difficulty has been gratefully received on all hands, and a closer bond than ever binds together the different sections of the evangelical churches in Belfast.

Mr. McNeill, therefore, remains a second week in Belfast, addressing business men during the day, and general audiences in the evening in the Convention Hall. We beg the prayers of Christian people that God will continue and extend the interest in spiritual things which the visit of God's honoured servants has aroused and deepened, and that our land may quickly reach that happy condition when she will be among the isles that wait for God's law.

Let not any think, says Luther, that the devil is now dead; no, nor yet asleep. As He that keepeth Israel, so he that hateth Israel neither slumbereth nor sleepeth.—*Thomas Brooks.*

HOW TO WIN SOULS.*

By V. D. DAVID, TAMIL EVANGELIST.

THERE are five kinds of workers :—

1. Those who preach Christ with envy and strife (Phil. i. 15).

2. Who preach that they may be praised of men (John xii. 43).

3. Who preach that they may glory in the flesh (Gal. vi. 13 ; Matt. xxiii. 15).

4. Who preach Christ from love (2 Cor. v. 14 ; Col. i. 14).

5. Who preach because of duty (Luke xi. 46).

Many Christians are anxious to win souls, but when they hear the cost, they shrink back. If you are one of that stamp, do not read this, it will only be wasting your time. On the other hand, if you are anxious, earnest, and honest, I would gladly give you some words.

FIRST.—**If you wish to become a soul-winner, your soul must have been already won. Are you saved?** If not, you should not take his word in your mouth (Ps. l. 16-20). Do you know that your sins are forgiven? Can you look to God and say, "O Lord, I am thine?"

SECOND.—Are you really an anointed soul for his service? Are you called, chosen, separated (Rom. i. 1 ; 2 Cor. vi. 17). If you have not got these qualifications, you can never become a soul-winner. Many want to win souls according to their own way, and when they are disappointed, they put the responsibility on God, saying that He will convert the souls whenever He likes, but we need not trouble about it. If you say so you are entirely wrong. God never sends his servants out under these conditions. If you are a prepared soul you will listen to what I say now. A soul-winner must be consecrated as well as saved. What is consecrated? Separated from, consecrated to—(1) To be emptied of self, (2) to take the form of a servant, (3) to obey even unto the death of the cross. (1) Emptied of all—that is you are worse than nothing (Is. xli. 24). So if you are worse than nothing, there can be nothing in you. To be emptied of everything that the world thinks best (Phil. ii. 7, 8). (2) To act as a servant—true servants do not argue with the Master, but simply obey—obey at all costs. (3) Lose your life—be willing to lose your life for Christ, that means follow Him even to the death of the cross.

In order that you may be used, you must (1st) know the voice, (2nd) you must have guidance, (3rd) you must have a message, (4th) you must get wisdom. I will explain all these things.

After you are anointed for the service, you and God are agreed together. "Can two walk together except they be agreed?" (Amos iii. 3). So you will be able to know his voice when He speaks. "My sheep know my voice" (John x. 4). A child will not make a mistake in understanding the voice of the mother. As the child understands and knows the voice, it will exactly know what should be done when it hears the voice. In the same way you will know his voice when He speaks to you, and you will do the very thing He wants you to do. "This is the way, walk ye in it" (Is. xxx. 21).

(2) GUIDANCE.—"I will guide thee with mine eye" (Ps. xxxii. 8). So if you want to see his guidance, you must have your eyes fixed on Him. If you have taken your eyes away from Him, you will not be able to know his guidance, for He guides you by his eye. Many people do not know when to speak and when not to speak, for their eyes are off Christ, and they rush up to a person at a wrong time to ask him about his soul, and he gets vexed. Moreover, when a person misses the guidance he forces himself to speak, so is often disappointed at the results.

(3) MESSAGE.—What is a message? It is something directly from God, to give out. "Behold, I have put My words in thy mouth" (Jer. i. 9). The Bible is full of truth, but God gives a message from that whenever He likes. You may know how to preach, but that is not the message. A message is whatever God tells you to tell to others ; it may not appear to you to be the right one, but you must deliver it. The message may be simply, "Come to Jesus," as the woman of Samaria said, "Come and see." When you get the message it will burn your soul (Jer. xx. 9), and it will not be empty of words, and the words will also glorify Jesus. "The Spirit shall not speak of Himself, but whatsoever He shall hear, that shall He speak." "He shall glorify Me" (John xvi. 13, 14).

(4) WISDOM.—Though you may have the message, you must get wisdom. What is wisdom? You must use the message in a way that will not drive a soul away. You must understand the way of the person to whom you speak ; some people like to be spoken to privately (Matt. xviii. 15), and they will be offended if you speak to them before others. Some are very solemn ; so you must speak with great solemnity, for if you are excited with those people you will drive the soul away. You should not expect them to come to your experience at once, but you must go to theirs, until they are brought to your experience. If you want to lead a child you must keep pace with the child till the child is able to keep pace with you. The child cannot at first keep up with your long legs. Many people do not understand your "Hallelujah" and "Amen," so you must ask God for wisdom, even in using these expressions. If you drive the soul away through your words, you are not a soul winner. Paul was all things to all men (1 Cor. ix. 19, 20). You have to be a Jew when you have to win a Jew, and a Greek when you have to win a Greek. I will give you an illustration. A butcher was converted, and he determined he would speak about Jesus to the first person that came to his shop the following morning. The next morning a young girl came with her basket to buy some meat. At the time the butcher was sharpening his knife, and, looking up, he asked the girl, still going on with his sharpening, "Are you ready to die, my girl?" No sooner had he spoken than the girl ran off with all haste, thinking he was going to kill her. The butcher blushed, and had lost the opportunity of selling the meat as well as winning the soul. How can you get this wisdom? You should ask God. "If any of you lack wisdom, let him ask of God" (Jas. i. 5).

MISTAKES IN WINNING SOULS.—(1) Many seem to think if they give up all their secular work and go out as missionaries, then only they are fit to win souls. Not at all, be where God has put you. "As the Lord hath called everyone, so let him walk" (1 Cor. vii. 17). You may be a missionary in the kitchen work as well as a parson in the parish. If you are faithful in the kitchen work, you will get the same reward as the parson, for you have been faithful to your Master in the kitchen (Matt. xxv. 21), showing by your cooking that you are a real Christian. So with the tailor, tinker, gardener, groom, shopkeeper, Government official.

(2) Some people are very much discouraged if they are not used like others. A carpenter has got many tools in his box. He does not use all daily ; perhaps to-day he only used his hammer, and the saw and all other tools, properly greased and wrapped up within flannel that they may not get rusty, remain unused. Yet those that are used and those that are not used are reckoned the same way : one is used by the master to-day, another is carefully wrapped up in the box, as that was the master's will that day. The same way you may not have any message for ten days ; the Master wishes you to sit at his feet and learn more. He wishes you to be quiet at his door. We are only to do his will : "My meat is to do the will of Him that sent me" (John iv. 34). The person who goes with a message is just as good as the person who sits quiet at the Master's gate, as he is told, "Let Thy will be done" (Matt. vi. 10). Workers have only to do their Master's will.

(3) Some people may think, "Would I not do more work for my Master if I leave off this present work?" My friend, God is not pleased because you want to do more work, but He is pleased only when you do his will. For instance, in a battle all do not go out to fight ; some have to stay in the camp, yet both are reckoned the same, for they are obeying commands.

(4) Some people are not satisfied if they do not speak or pray in every meeting. If they are not asked to speak or pray they get irritated ; that shows they are not filled by the Holy Ghost. How can a messenger go out of his master's house without having a message from his master? People will not be benefited, because he had no message from his master, but used his own words.

(5) Some are not able to win souls because they try to win them to Christ before they win them to themselves. You must win a soul to yourself first by your love and then they will listen to you, and you will win them to Jesus. If you only have the words and not love you are not filled by the Holy Ghost. People do not care about your sermon, but they do care about your life. What is the life? Love is the life. Read 1 Cor. xiii., the whole chapter. "By this shall all men know that ye are my disciples, if ye have *love* one to another" (John xiii. 35).

(6) Some try to win souls without mixing with them. They think it too low to go to cottages, huts, hospitals, streets, and so forth, and do not shake hands with common larrikins, but they move well in high society. If this is how you feel you are only a Pharisee, you are not filled by the Holy Ghost. "Mind not high things, but condescend to men of low estate" (Rom. xii. 16). If you want to win souls you must act like Christ acted. He was with rich men as well as with common publicans. If you do not take that form you had better give up the work.

(7) Some never expect souls when they deliver the message, but simply do it as a duty. You will never get souls if this is your case, for you are not earnest in this important matter. You must not blame God ; for if He gives you souls when you are not expecting, you will be surprised ; that shows that you doubt, so you are not the person filled by the Holy Ghost.

(8) Some are not satisfied simply to preach the Gospel. They want to give a lot of illustrations and many explanations, and Greek and Latin roots. If you are one of these you are not fitted by the Holy Ghost. You may use illustrations, but do not use them in the place of the Gospel, and do not be satisfied because you have said a good deal and think that will win souls. Only reveal the Truth, which is Christ—"I AM the Truth" (John xiv. 6).

In conclusion, a soul winner must have all the qualifications that I have mentioned, and he must never forget that he is only the common rod fitted by the Holy Ghost. All work is done by the Holy Ghost through you, and He is worthy of all praise and all glory.

Now, my brother, if you have not got this, get on your knees, consecrate yourself wholly to the Lord (Rom. xii. 1, 2), and receive the Holy Ghost by faith and obedience (Acts v. 32), and testify what God has done for you first, and do the Master's will only, wherever He puts you. Praise God for the blessed work!

* Published by Marshall Bros. as a booklet. 10d. per doz. [848]

THE MANCHESTER REFUGES.

STEADY progress and consolidation have marked the twenty-second year of the Manchester and Salford Boys' and Girls' Refuges and Homes and Children's Aid Society. It is deplorable to find how many among the youthful population of this great city and its surrounding towns come under the observation of the magistracy and police ; but as this beneficent institution becomes more widely known, its systematic help is being increasingly sought by public officials and Christian workers.

Intemperance on the part of parents is still found to be the most prolific source of child destitution and misery. The facilities for rescue and training have been much increased and improved by the extension now practically completed. Nearly two thousand destitute and suffering children were either entirely provided for or helped under the various roofs during the year, in addition to cases investigated and children protected by the Prevention of Cruelty branch, the attendances at the day nursery, and the discharged prisoners who accepted the invitation given each morning at the "Gate" to breakfast in the Mission-room.

The Central Refuge is the largest of the Strangeways group, and to it all applicants come in the first instance. Many of the inmates spend half their time in the school, and half in the workshops. Boys of working age, not provided for in the workshops, are employed in outside situations, bringing home their wages, and being dealt with like members of an ordinary family. Good organisation is a feature of the Boys' Emigrant Training Home, while a similar home for girls at Cheetham Hill still fulfils its useful Mission. During 1891 the two homes have sent forth sixty-nine boys and girls to Canada.

The Orphan Homes will always be a touching branch of the agency. Bethesda Home for crippled and incurable children is truly a house of mercy. A Seaside Home and a Summer Camp form part of the good work. Contributions of lost, neglected, and battered babyhood are nightly made at the portals of the Open-All-Night Shelter in Chatham-street, Piccadilly, by members of the police force and others, the former particularly exercising great tenderness towards their helpless charges. Mr. Leonard K. Shaw and Mr. Gilbert R. Kirlew are the hon. secs., and may be communicated with at Strangeways, Manchester.

For the Young.

THE BIRD'S MISTAKE.*

By JOSIAH SPIERS.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.—Isaiah liii. 6. O Israel, thou hast destroyed thyself; but in Me is thine help.—Hosea xiii. 9.

HAVE you ever seen a sparrow? Of course, you say, "I have seen thousands." I will tell you a story about one that I saw some years ago. Returning from a walk one afternoon, I was rather startled as I went along the gravel path leading to my friend's house by a strange noise coming from the conservatory. On getting close the sound increased. I could see no one inside, so I hurried in, and found to my surprise that the cause of all this to-do was a poor little sparrow. It had flown *in* at the open door of the glasshouse, and seemed very much ruffled and perplexed to find that it could not fly *out* through the glass windows at the other end.

As soon as I entered, its fright increased tenfold. It flew wildly from side to side, and from pane to pane, dashing itself against the glass with terrible force. Whenever I tried to catch it, the poor little creature would dart away from me, just as though it were mad, and give itself such a frightful knock that it was evident that it would soon be killed. So I called a servant, and we both tried hard to get hold of the little thing. But it was no use. It seemed determined to kill itself. We were, however, determined to save it if possible. It made our hearts ache to see how fearfully the sparrow was hurting itself.

At last our foolish little bird gave his head a crack against the glass, and then fell right down on to the mould in a flower-pot, quite exhausted, lying there trembling and panting. We took it up very gently, and put the little weary thing into some cold water for a moment, just to refresh it. We then carried it out into the garden and laid it on one of the shrubs, fearing that it was too far gone to recover. But what was our joy, after a little while, to see it move, then shake itself about, and soon afterwards fly right away into a tall tree.

Having read my story, you must not skip over the rest. Having read the text, mind you pay attention to the sermon. The sparrow *got itself* into danger and trouble. Yes, it was its own fault. No doubt the pretty flowers in the conservatory looked very tempting; but it had no business to go in at all. And is not this just like the sinner?

Read Isaiah liii. 6: "All we like sheep have gone astray; we have turned every one to *his own* way." Also read Hosea xiii. 9: "O Israel, thou hast destroyed *thyself*."

A missionary, addressing a school, observed, "There is nothing we can properly call our own," and put the question, "Can you think of anything that you can call your own?" "Yes, sir," said one of the heathen girls; "there is, I think, one thing. Our sins are our own!" Yes, dear children, your sins are your own, and every soul in hell will have to cry out for ever, "I'm lost, I'm lost! and it is all my own fault." You are indeed a sinner. You have sinned against God, and no sin can ever enter heaven. What will become of you? Let us look at our text again.

The bird soon found out its danger, and tried to escape out of prison, but it was easier to get *in* than to get *out*. See how hard the little creature tried to save *itself*. It dashed itself against one pane of glass after another, trying all ways but the right. And is not that just like the sinner? As soon as the Holy Spirit of God shows a little boy that he is a lost sinner, and in real danger of being lost for ever, the first thing he is almost sure to do is to try to save himself. "Oh," he will say, "I must begin to be a good boy, and then God will love me and save me." So he tries to behave better than he used to. But it is all of no use; he cannot save himself!

I pitied the sparrow when I saw it in such trouble, and I was quite *able* to set it free. Yet the foolish bird would not believe that I came as a friend, but flew from me as if I were its enemy. And so it is with the sinner.

When our dear Saviour Jesus Christ looked down from heaven, and saw that all the boys and girls, and men and women, were in dreadful danger, and quite helpless, his loving heart was filled with pity, and He left his bright home of glory in the skies, came to this world, and poured out his precious life blood. Now He stands at the door of the sinner's heart, and knocks again with that pierced hand from which the blood flowed. But no! the door does not fly open as you would expect. How is it? Why, the sinner looks on Jesus as an *enemy*, and not as a dear kind *friend*. Dear child, whoever you are, reading this paper, how have you treated Jesus—as an enemy or as a friend? Perhaps Jesus is knocking once more at this very moment. Open the door directly, and let Him come into your poor heart.

At last, when the little bird was quite weary and worn out with trying to save itself, it fell down *utterly helpless*. Now was the time to prove that I was its real friend. Did I beat and scold it for treating us so badly, and keeping us so long waiting. No, I saved it. I carried the little weary thing to the refreshing water, and then put it in the warm sunshine, where it soon soared heavenwards! Poor sinner, the sweet voice of Jesus says, "Come unto Me, and I will give you rest." Are you weary? Are you tired of trying to save yourself? If so, Jesus will gladly save you. Will you give yourself to Him just now? "Whosoever will, let him take the water of life freely" (Rev. xxii. 17).

Poor mistaken bird, you say, to try and get away from the friend who was longing to save it. What a much greater mistake the sinner makes who tries to get away from that dear Friend who is waiting to be gracious! Come then, at once, and drink of the refreshing stream of God's grace. Come and bathe your weary soul in the fountain of your Redeemer's blood; rejoice in the sunshine of his love, and set out on the road to heaven.

* From TRUE STORIES FOR YOUNG AND OLD. 1s. *Morgan and Scott.*

AN AFRICAN CONVERT'S LETTER.

ABOUT two years ago some young people in Brixton sent seventy Swahili Testaments to Uganda in response to an appeal from a native Christian who had written to Rev. R. P. Ashe, begging him to send out some Testaments. In each copy was a letter, translated by Mr. Ashe, stating that the books were sent by some young people in London who worshipped the God of the Bible.

A letter has lately been received by Mr. T. Aldous, of Streatham Park, from a native Christian at Rubaga. It has been translated by Mr. Ashe, and we append the translation, omitting a few repetitions. We have seen the original, which is written in a firm bold hand. Our young readers will read the letter with interest, and we hope will pray for the converts in Uganda, as the writer requests:—

"I have sent to you who are our friends in England. I rejoiced much, to see the letters which you sent us. I read mine, and rejoiced much. Thank you for sending the books of the Testament. Thank you very much, my friends. I salute you. But my heart, and my body, and my blood, rejoiced exceedingly, because of the words of the letters which you wrote to us. Mine I have by me, and when I read it it fills me with joy. My book which you sent me I read every day.

"My friends, I cannot now see you; but the words which you wrote us in the letter by which I can see, make me understand your feelings, that you are really our brothers in heart and soul, in our Lord Jesus Christ. But O our brothers! here in Buganda we pray God to keep us, and to guard you, and that He may grant us to continue in the understanding of his word, and that He may do the same for you. Pray for us; for He has all power.

"Here where we are in Buganda we are divided into three parties, and two of these want to put us to death. The Papists are not able to agree with us, for they wish to fight us. They are collected in a part of the country called Budu. Also the Mohammedans are in a part called Singo; they have obtained what lies at the side and we are in the middle; but we sleep in fear; for the French Bishop Monseigneur wrote to the representative of the company (I.B.E.A. Co.), "War with you Protestants is unavoidable." Well then, our friends, we are in trouble; for we have not peace, and I inform you of what is taking place in Buganda.

"Such is our position. Also we understand why it is they refuse to give us peace—they do not love the Gospel—and we who do, are pilgrims in this world, which is not the world we are of. As our Lord explains to us in the Gospel of St. John in the 15th chapter, verses 18 and 19 and 20. Wherefore our friends, pray for us mightily to God that He may give us his strength that we may not fear the power of these our enemies who surround us. Farewell."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. George Goodman, *St. Peter's Schools, Islington*, September 18 to 24; Mr. H. Hutchinson, *Salisbury Conference and Fisherton Schools*, September 26 to 30; *Manchester Church St. Public Hall*, October 8 to 14; *Chelmsford*, October 15 to 22; Mr. S. J. Hewlett, *Greenwich*, September 30 to October 2; annual meetings for seaside reports, *Mildmay Conference Hall*, October 6, at 3 and 6.30 p.m.

THE BEST BEGINNING.

It was only one wee maiden,
But with willing heart and hand,
She pressed her rosy lips and said,
"I am going to be a Band,"

She didn't have to go so far,
This little maiden wee,
Before she found another one
Who did with her agree.

So they 'lected Molly secretary
And Ethel took the chair,
Though their minds were very hazy
As to what their duties were.

That day they made an iron rule
That each who joined, must seek
One other member. Then the Band
"Adjourned to meet next week."

So Mollie brought Clarinda
And Ethel found out Dan,
And him they made the President
Because he was a man.

Now it wasn't very long,
With such a stringent rule,
Before there really was a throng,
In fact 'twas all the school.

And they studied about the heathen
And prayed for their souls so sad,
And they worked to gather the pennies
To send them the tidings glad.

So just one little maiden
Who works with heart and hand
Is the very best beginning
For a Missionary Band.

—*Children's Work for Children.*

"PRAYING MYSELF AWAY."

THE little missionary article, entitled "Praying Myself Away," which appeared in this column some months ago, has been reprinted, together with the pledge card. It was hoped that many Bible classes and girls' societies may form similar "Praying Away Bands" amongst their members, and thus increase the number of young ladies offering for the foreign field. Miss Tulloch, of the Zenana Bible and Medical Mission, was the first to go out as the result of this Prayer Union. In a recent letter she writes:—

"There are so few to keep the work open, and we see so many broken down and ill, but the Lord knows the weak places and the strong, and is manifesting forth his power. There is such a work to be done in praying for those already thrust out, so none need fear being unable to share in the work though they may never be sent from the home-land."

The band has been adopted as the inner prayer union of the Loving Service Union; and it is hoped many others will take it up. The pledge is the simple obedience to the Lord's command, "Pray ye." "We agree, God willing, to pray daily," and is printed in two forms, for scattered members, and for local bands. Sample copies of leaflet and pledge card will be forwarded by Mrs. Tulloch, 50, Grange-park, Ealing, W., on receipt of twopence.

AT NINETY SCHOOLS affiliated with the Ragged School Union there are training classes for sewing, cutting-out, carpentering, boot-mending, basket-making, fret-work, flower-making, and cooking.

CHILDREN'S SCRIPTURE UNION.—Sun., Sept. 25, 1 Sam. xiv. 36-46; Mon., Sept. 26, xv. 1-11; Tues., Sept. 27, xv. 12-23; Wed., Sept. 28, xv. 24-35; Thurs., Sept. 29, xvi. 1-13; Fri., Sept. 30, xvi. 14-23; Sat., Oct. 1, xvii. 1-16.

CHILDREN'S SPECIAL SERVICE MISSION.—We have concluded a week of services for the children, conducted by Mr. Gilbert R. Kirlew, who is well known in Lytham for the great interest he takes in children. The meetings have been greatly blessed. After the last service a praise meeting was held, when many were the testimonies given of blessings received.—W. H.

THE CHILDREN'S HOLIDAY.—The daily outings arranged by Mr. John Kirk, secretary of the Ragged School Union, and Mr. C. A. Pearson, for the very poorest of London children, were brought to a close on Saturday. Since June 13th, sixty-nine parties of two hundred, and fifteen parties of four hundred, have had a grand day's holiday at Epping Forest, at a cost of £800, all of which was subscribed by the readers of *Pearson's Weekly*.

MARGATE.—The children's services on the sands at the west-end of the town, in connection with Shaftesbury House, the Seaside Home of the Y.M.C.A., have again been conducted by Mr. W. Monro Collings, with very gratifying results. Frequently at the afternoon service on the Lord's Day fully 700 children and adults assembled to listen to the Gospel story. A lantern service, which was held one evening, attracted a large crowd of people, many of whom would not care to be seen at a Gospel service during the day.

TEL SONO AND HER WORK.

One of the new voices heard on the platform of the Conference at Northfield, Mass., this year, was that of Mrs. Tel Sono, a high-class, refined, consecrated, Christian Japanese lady. It was an earnest, sincere, pathetic, pleading voice, that stirred many hearts with sympathetic emotion, and moved many hands to helpful service in the work to which the lady's life is devoted. Mrs. Tel Sono spoke first at a woman's missionary meeting, in Stone Hall, in the afternoon. Those who heard the address were so deeply interested that a strong desire was expressed to hear her again. Opportunity was accordingly given her to briefly address one of the largest audiences of the Conference. With charming Christian earnestness and sincerity she told the simple, touching story of her early life, and with a shining, happy face she poured out her heart in grateful recognition of the love and grace of her "dear brother Jesus." She also besought the sympathy and help of her dear brothers and sisters in Christian America, in behalf of the work she had undertaken for the welfare of her sisters in Japan.

Mr. H. M. Moore, who conducted the meeting, spoke hearty words of commendation, and at the close of the service he called on our sweet singer, Ira D. Sankey, to offer prayer in behalf of Mrs. Tel Sono and her work. The meeting was felt to be a time of very great interest, and several friends expressed their desire to further the effort in a practical way, their sympathy in behalf of the lady and her mission securing an addition of about 500 dols. to the fund she is trying to secure for her work.

Mrs. Tel Sono is of high scent. Her father was a philosopher, physician, and poet, and with his approval she chose the study and practice of law for her life-work, being the first female lawyer in Japan. During her experience in the courts of Tokio, she came to realise, as never before, the condition of her countrywomen. She came to America to study how to improve in some way their condition. While in San Francisco she found Jesus as her Saviour and Friend. After a series of trying experiences she was led into the plan that now engages her heart and life—to prepare herself and to secure means to establish a Christian school near Tokio, for the Christian education of high-class girls and women. Her heart burns to bring to them the good news of her "Brother Jesus," who has made her own life so bright and happy in his love.

Every penny given for her work is sacredly laid up for that one object. She calls it her "Jesus money." She hopes to secure 6,000dols. during this year. In December she proposes going to Japan, by way of England, to open her school. She has the assurance that God will prosper her. Lady Henry Somerset has promised to stand by her and aid her during her visit to England. Bishop Phillips Brooks cordially endorses her and commends "her devotion and great wisdom." Dr. William Elliott Griffiths, the well-known missionary preacher, and author of "The Mikado's Empire," who knows her and her country well, says:—"Mrs. Tel Sono is a refined and zealous Japanese Christian lady, whose great purpose is to do for her sisters in Japan what Joseph Neesima did for his countrymen. She desires to give her life to uplifting the women of Japan to the status which obtains in Christendom. No foreigners, however able and consecrated, can do the work and command the influence, especially among the upper classes, which a cultivated Christian native woman like Mrs. Sono may, by the grace of God and the help of American Christians, accomplish. Japan will never become Christian until the women, by becoming the disciples of Jesus, purify the home and cleanse their country of the licentiousness and idolatry that keep Japan uncivilised and pagan."

May God speed this noble, heroic woman on her Christ-like mission, and prosper still more the work of her diligent hands! To have known her, as a guest and a friend in the home, has been to us a great privilege and inspiration. To witness, as we hope to do, the realisation of her loving purpose in her own land, will be a great joy and consolation.

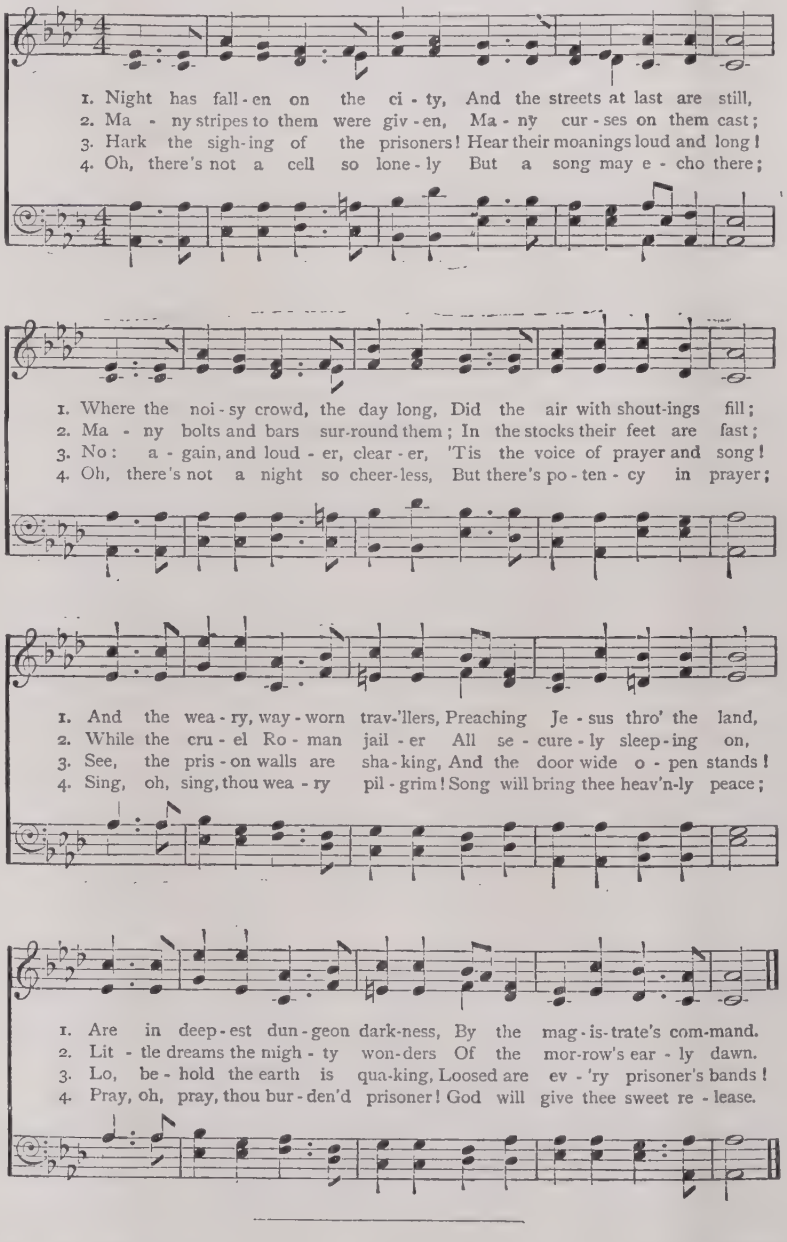
H. B. Hartzler.

East Northfield, Mass.

Paul and Silas.

"Paul and Silas prayed, and sang praises unto God."—Acts xvi. 25.

P. P. Bliss. Ira D. Sankey.



From "New Hymns and Solos." (London, Morgan and Scott. 1s. 6d.) Compiled by Ira D. Sankey and now being used, in conjunction with the Standard Collection of 750 Pieces, by the Choirs at Mr. Moody's meetings. (All Rights Reserved.)

SCRIPTURE READERS IN IRELAND.

That the Word of the Lord may have free course and be glorified, is the object which has been steadily before the Scripture Readers' Society for Ireland for more than seventy years. The records of the Society's labours during 1891 show men of unwearied perseverance and patience, finding their joy fulfilled in gaining access to houses long closed against them, and being able to open the Book, so as to make known the way of life to those who are sitting in the darkness of the shadow of death.

All through the year these faithful men were going throughout the length and breadth of Ireland—Irish speaking men in the districts in which Irish alone is spoken—seeking and finding opportunities to declare the unsearchable riches of Christ. No less than forty-nine have been thus at work in such large centres as Dublin, Belfast, and Waterford; and in towns, villages, or seaports, the work has been one and the same, reading the Word of Life. They have nought to do with a man's social or ecclesiastical position, his wealth or his poverty; but be he Protestant or Romanist, learned or ignorant, as they have opportunity, they delight to read the message of mercy as revealed in the Book. Again and again has the Lord honoured his own word to the acceptance of his great salvation.

One of the workers says: "I was heartily received by a good many who listened attentively while I read or quoted Scripture. I met with many anxious inquirers after truth. From my experience among the farming class of Romanists, I never knew them more anxious to receive the truth than they are now." Another: "One woman said, 'I thank you for your visit, but do not go into the next house, the woman is a sick Romanist and the priest has been to anoint her.' I said, 'I am just going there.' The sick woman asked, 'Who are you?' 'One who comes to tell you Jesus died for your soul.' 'But I am a Roman Catholic.' 'And has such a one no soul?' After a pause, 'Oh, yes.' After a little further talk she said, 'Glory be to God, Jesus paid my debt with his blood; but the priest never told me.' Calling again, she was so glad to see me. 'So you remember me?' 'Oh, yes; I shall never forget you and what you said about the blood which cleanseth me from all sin.' After the reading of Scripture, followed by prayer, she said, 'I shall never see you again here, but God bless you,' and she closed with a touching little prayer commending me to God."

From time to time requests are made for the assistance of a Reader during special services or at the close. A venerable clergyman, author of "The Silent Comforter," writes that during a mission 108 persons entered into the vestry, after the services, utterly broken down under a sense of sin, and then they gave their hearts to Christ. He adds:—"I want a good, strong, able Scripture reader, and have lots of work for him. Could you let me have one for three months; from what I see, I have no doubt we shall have a glorious harvest of souls." Captain J. Kearney White directs this work, from the offices at 27, Lower Pembroke-street, Dublin.

YOU CANNOT FENCE YOUR CHILDREN from danger by many regulations and restraints. If it could be done it would conduce to weakness and not strength of character.—*Donald Fraser.*

WHO WOULD EVER ATTAIN to a true knowledge of the Christian religion, in the full and just extent of it, let him study the Holy Scriptures, especially the New Testament, wherein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error.—*Locke.*

CANON R. B. GIRDLESTONE, M.A.,

CHRISTIAN SCHOLAR AND AUTHOR.

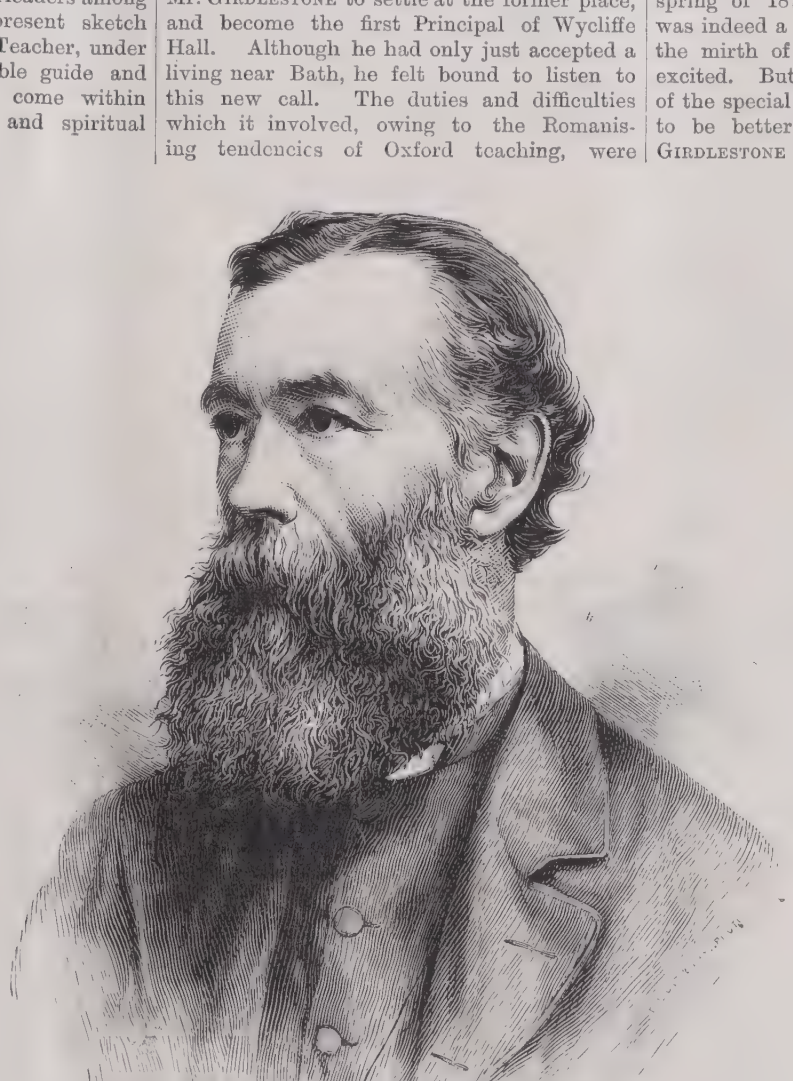
THIS week we give some details of the career of one who has long been well known as a Christian scholar and minister of the Gospel. There are many teachers who cannot with safety be followed, but whose learning makes them leaders among men. The subject of our present sketch is a loyal disciple of the great Teacher, under whom he has proved a reliable guide and helper to many who have come within range of his mental culture and spiritual experience.

Rev. Robt. Baker Girdlestone, M.A., is the sixth son of Rev. Charles Girdlestone, who was the author of a family commentary on the Bible, and many other works. Educated at Charterhouse, and Christ Church, Oxford, Mr. Girdlestone early declared for the service of Christ. After labouring as curate at Worthing, under a well-known tract-writer, the Rev. P. B. Power, he took charge of a parish on the borders of the Black Country, in South Staffordshire. The people were then beginning to discuss educational and trades' union questions; the experience was valuable, exercising Mr. Girdlestone's mind in directions other than his special studies and interests.

His more especial studies were in the field of linguistics. Possessing a strong and hereditary taste for Biblical investigation and literary work, Mr. Girdlestone was, during these years, qualifying for a career of peculiar importance. In 1866 he was appointed Superintendent of the Translation Department of the British and Foreign Bible Society. The duties of this post naturally brought him into contact with missionaries and translators all over the world, and also induced him to devote much attention to the original languages of the Old and New Testaments. Some results of these studies have been given to the world in instructive volumes, critical and practical, apologetic and edifying.

Ten years were passed in this responsible occupation, with which Mr. Girdlestone took pleasure in combining various congenial tasks, including the examination of candidates for the London City Mission, and an active part in the proceedings of the Christian Evidence Society. As he resided at Clapham he gave help in St. James's Church, and subsequently in St. John's and St. Matthew's, Brixton. These many engagements were all a delight, but at length they told seriously upon Mr. Girdlestone's health. In 1876 he resigned his post at the Bible House, though he has not ceased to be a helper in the cause of translating and circulating the Sacred Scriptures.

The following year a committee which had been formed for the establishment of Theological Halls at Oxford and Cambridge invited Mr. Girdlestone to settle at the former place, and become the first Principal of Wycliffe Hall. Although he had only just accepted a living near Bath, he felt bound to listen to this new call. The duties and difficulties which it involved, owing to the Romanising tendencies of Oxford teaching, were enough to deter any man from the task, but the work was an urgent need, and the post was accepted in faith and prayer. Mr. Girdlestone's first duty was to inquire into the methods of internal management and of teaching adopted in similar institutions. At the same time he had to consider what were the subjects bearing on ministerial efficiency which were taught by the professorial body at Oxford, and what subjects had, for various reasons, been kept in the background. At length he drew up a course of study in which the following subjects were emphasised:—The study of the text of the New Testament, the subject matter and age of the Old Testament, the various departments of Christian Evidence, the study of social and philanthropic questions and movements, and training in the use of the voice and in the power of extempore preaching and speaking.



(From Photograph by Messrs. Elliott & Fry, 55, Baker-street, London W.)

This curriculum was calculated to equip men against the inroads of erroneous teaching, and it was manifestly designed to make practical preachers as well as sound theologians. The Hall was actually opened in the spring of 1878, with one man in it. This was indeed a small beginning, and doubtless the mirth of Oxonians, young and old, was excited. But gradually the nature and value of the special training given at the Hall came to be better understood, and before Mr. Girdlestone retired from the principalship at the expiration of twelve years, not only had there been about a hundred residents and more than two hundred others who had attended the lectures, but the work was recognised as a good and useful one by many of the heads and professors at Oxford.

After two or three years of this work had passed, Ridley Hall came into existence at Cambridge, under the principalship of Rev. H. C. G. Moule, and whilst following the lines of Wycliffe Hall it soon eclipsed it in number of residents. In 1889 Mr. Girdlestone felt it was time to pass on the work to younger and more vigorous hands, his health having suffered a good deal through a severe attack of typhoid fever which he endured some years earlier. Rev. F. Chavasse, rector of St. Peter-le-Bailey, Oxford, was appointed to succeed him, and has since carried on the work for which he is so admirably fitted, with marked success.

Again taking up residence in London, Mr. Girdlestone was appointed to St. John's Episcopal Chapel, Downshire Hill, Hampstead, where he now ministers. Being relieved from such cares as are associated with a heavy parochial charge, he is able to devote his tongue and pen to the cause of Biblical truth. His earlier writings included "The Anatomy of Scepticism" *(Hunt)*; "Dies Iræ," a discussion on the principles of the final judgment of heathen and Christians; and "Synonyms of the Old Testament" *(Longmans)*, a very useful work which is now out of print, but will, it is hoped, soon be re-issued. The Religious Tract Society has published two small books written by him whilst at Oxford; one being a "Present Day Tract" on the age and authenticity of the Old Testament; and the other an elementary guide to Bible study, called "How to Study the English Bible."

More recently he has written "The Foundations of the Bible" *(Eyre and Spottiswoode)*, a book intended to give an intelligible account of the age and authorship of the

leading books of the Old Testament, and "Doctor Doctorum" *(Shaw)*, a series of studies on the testimony of Christ to the Old Testament Scriptures. Thoughtful readers will be richly rewarded by a perusal of these works. A more popular work is "The Christian's Pathway of Victory" *(Nisbet)*, the pages of which are practical and spiritual in a high degree. A few sentences from the concluding chapter will indicate the character of the book:—

We cannot too often remind ourselves that the aim of all God's redemptive work is to make us like unto Himself, that Christ may become the first-born among many brethren. This means that we should not only desire what He promises, but also love what He commands.

Life is much more than a series of prohibitions and duties. We must not neglect these things, but may we not aim at the higher sphere of existence? Otherwise, what can be the meaning of the words, "Your life is hidden, with Christ, in God"? (Col. iii. 3). Religion looks complicated when we look down, simple when we look up. In the one case we find ourselves encumbered; sin is on every side. There are sins which it is a shame to commit, or even to think of—yet they are not altogether beyond our reach; there are others which the world winks at or knows nothing about, but which a Christian recognises and sighs over . . .

The more instructed we are in the way of Christ, the more sensitive we are to these failures; and things which once we allowed now we forbid. . . . Success is attained by looking up rather than by looking down; and McCheyne was right when he recommended that for one look at self we should take ten at Christ. If it is good to say "Lord, I believe, help Thou mine unbelief," it is well to add, "Lord, I rejoice; help Thou my lack of joy." It is his good pleasure to give us the kingdom, and the kingdom consists in righteousness and peace and joy in the Holy Ghost (Rom. xiv. 17). These are the powers of the world to come (Heb. vi. 5), and we may taste them now, one and all of us.

Some years ago, the late Bishop of Oxford appointed Mr. Girdlestone to an honorary canonry in Christ Church. For two years, also, the Canon was Select Preacher before the University. If his words carry weight, no less do his public actions indicate the breadth and depth of his Christian sympathies. He has done good work in many directions, but he would be the last to embrace flattery or smile upon praise. His protestation would take the apostolic form, "Yet not I"; and his explanation would be "all these worketh that one and the self-same Spirit."

The Canon is a vice-president of Dr. Barnardo's Homes. Last year he was a speaker at the Mildmay Conference. He recently gave a series of evidential lectures at Aldersgate-street Y.M.C.A. We trust he will long be spared to render to the Church of Christ services such as have made his past career so highly interesting and eminently useful.

Mrs. Seaman's Convalescent Home.

Undertaken at Mrs. Seaman's own cost three years ago for the London poor, this home at Brighton has been much in demand for Christian workers in home and foreign mission fields, and Christian women of limited means of the educated classes. While recognising the claims of mission workers, Mrs. Seaman's experience has shown her the special need of a house of rest for educated women of slender incomes, and those depending on their own exertions for their living. Many such have thankfully availed themselves of the rest and quiet of the home, and many more would be glad to do so if there were room to receive them.

Not unfrequently an application is made from a widowed mother with slender means for an educated young girl, either studying or engaged in teaching, requiring a seaside holiday, who could not be sent alone to a seaside place, but would be gladly committed to Mrs. Seaman's care, and so receive the benefit of sea air at as low a cost as possible. That the work may be carried on effectively, funds are required either to enlarge the present house or to purchase a house. Communications for full particulars may be addressed to Mrs. Seaman at Engedi, Eastern-road, Brighton.

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Christian Endeavour.

HOW OUR SOCIETY WAS STARTED.

By Rev. J. J. Muir, Waterloo, Liverpool.

I am very glad to say something of how we were led to the adoption of the Y.P.S.C.E., for that has been one of the best things which have ever come to us.

I had long been interested in the children, and had for years rarely failed to talk to them for a little at one point in the morning service. But the very blessing on that and on several missions to children in my church, conducted by the preachers of the Children's Special Service Mission, raised new difficulties.

What was to be done with these good, well-taught, perhaps truly-converted children, as they grew on towards manhood and womanhood?

It was clearly impossible to provide Sunday-school classes for them all, or districts; besides it was dangerous to wait till they were ready for such, or asked for them. Many, truly well disposed, were clearly not fit to teach or win children for Christ. They did not know enough, nor had they had their lips opened.

I was greatly puzzled about this, all the more that I saw how enormous was the power for Christ that was running to waste everywhere. For this power of youth is the very power that forms and works tennis clubs, cycling clubs, cricket clubs, and endless other organisations, all which have wise and admirable rules framed and worked by the young themselves, close to the very church in which their enthusiasm and ability are lying idle.

I sent for papers, relative to the guilds which have been formed in Scotland in connection with the Established and Free Churches, and in England in connection with the Congregational body. But most that seemed to be aimed at in the guilds was already provided for in St. Andrew's congregation by an active well-worked literary society, while the direct dealing with the spiritual life of the individual, its cultivation, training to definite spiritual effort, and the discovery and provision of outlets for personal effort, were what I had mainly in my mind.

I was, therefore, ready, on finding in a newspaper a mention of the C.E. Society in America, to read with curiosity the "Pansy Book" called *Chrissie's Endeavour*, to see what this new thing was. It appeared to me at once, in the midst of some things which seemed foolish in the social plans described in that book, and some things which were inapplicable to the state of society on this side of the Atlantic, that this was the very society we needed.

Though I felt that the C.E. pledge was the strength of the society, I was still doubtful whether the stringency of the pledge would not frighten the young people. I called them together and told them what had been in my mind, gave an account of the Y.P.S.C.E., its pledge and working, distributed the papers I had received from Boston, and asked them to think over the matter for a week and meet me again. I found that the main difficulty was the phrase in the pledge promising to be present at *and take part in every meeting*, "unless hindered by some reason which I can conscientiously give to my Lord and Master Jesus Christ." At the second meeting I very carefully explained this, trying to make it plain, answering questions as to "a party at home the same night," fatigue, indisposition, and so forth. Indeed, the clause is of great value, as it teaches us all to try to bring all our common duties and hindrances into God's presence to be simply and honourably estimated there. Another difficulty was the monthly consecration meeting—was it like a Methodist experience meeting? Would it not tend to the manufacture of religious experience? It is really the monthly renewal of vows to be the Lord's, and it certainly will, if a living meeting, have an admixture of the personal element.

But we were to find out that all the supposed difficulties were imaginary, and the first surprise I had knowing something of what had been going on in the young people's minds, was, when I asked those who were prepared to take the pledge and become members of the society, to see sixteen young people rise.

The battle was really won; and it is, let me say, the right nucleus that does it. With a nucleus of true and earnest young Christians, however small, the right tone is set from the very first; the meetings are too much in earnest for any frivolity on the part of those who come in to see. And it is the best way to end criticism or gossip, which may or may not be good-natured, to get, after the young people have gained a little confidence, some of the older people to come in from time to time, and sit at the back and see what goes on.

Those early meetings were wonderful to me. As I sat in the chair and heard my own young people—young men and maidens—utter their first trembling words in prayer to God, showing a deep and true spiritual life, or give a text that had helped them, my heart was in my mouth. And the growth has been just as blessed as the beginning. For the numbers grew. A missionary society was started, the members being pledged to give whatever they gave to it, *in addition* to whatever else they might be giving to God, and we have now, say, £60 a year fresh money for missions, and a member of the society has been accepted by the Women's Missionary Association of the Presbyterian Church of England, and will go out in October, 1893, God willing, to China. Others are ready to go as the Lord may open their way. Giving in other ways, especially at the monthly consecration meeting collection, is very generous.

If any minister of Christ wishes to start a C.E. the general office in Boston U.S., or Mr. C. Waters (secretary of the British section), 56, Old Bailey, London, will supply him free with the necessary literature. He is *ex officio* head of the organisation, but he need not fear the tax on his time. The young people themselves will very soon organise and work their own society better than any one can do it for them. But the minister who stands back will be himself the loser. God gave freshness, courage, and initiative to the young to be a help to the older. And when once they seize the thought that each soul is brought to Christ to confess Him first, and then to work for Him, they will carry out their convictions with a sincerity and thoroughness which will at once reprove and refresh older Christians.

Gathered Gold.

NOT MY WILL.

I would not have a will to rule
But thine;
For Thou art wise as Thou art good,
And none can better choose what should
Be mine.

—*Rev. J. Brownlie.*

GOD'S LOVE.

The works of God are great,
All things on Him depend;
To all He giveth life and breath,
Upholds them to the end.
But oh, more wondrous far,
Surpassing every thought,
The marvels of his goodness are,
To souls his love hath bought!

—*S. G. Stock.*

THE LORD IS RISEN INDEED.

Tell all the world the Lord has risen,—
The Easter message, ever new;
The grave is but a ruined prison,—
Invisible, the life breaks through.

. . . . . .

And as the last upspringing grain
Breathes still the resurrection song,
That light the victory shall gain,
That death is weak, and life is strong;
So, with immortal vigour rife,
The lowliest life that faith has freed
Bears witness still that Christ is life,
And that the Life is risen indeed.

—*Elizabeth Charles.*

THE LORD'S COMING.

All God's dear and faithful ones are notably described by the Apostle to be such as love the appearing of our Lord Jesus, for certainly we cannot be true friends to those whose presence we do not desire and delight in. Now this appearing is either in his coming to us or our going to Him. O Saviour! come in whatever equipage or fashion Thou wilt, Thou canst be no other than lovely and welcome. Come, Lord Jesus, come quickly.—*Bishop Hall.*

FAITH AND SIGHT.

Infidelity and Faith look both through the same perspective glass, but at contrary ends. Infidelity looks through the wrong end of the glass, and therefore sees afar off those objects which are near, and makes great things little. It diminishes the greatest spiritual blessings, and removes far from us threatened evils. Faith looks at the right end: it brings close to our eye the blessings that are far off in time, and magnifies God's mercies, which have lost their greatness through distance.—*Bishop Hall.*

YOUNG MEN IN CORK.

Five years ago a Y.M.C.A. was formed in Cork, and it has been a power for good in the city. For some time it has outgrown its premises in South Mall. A new building is being erected in Marlborough-street, and the memorial stone was laid on Friday last by Mr. Moody, who said, in the course of a brief address:—"I am very glad to have the privilege of meeting the friends here to-day. I owe more to the Young Men's Christian Association than I do to any other agency. Thirty-two years ago I felt a call in my soul to work for God. I could not find any society that would have a man like me, for I didn't have many gifts; but there was a Young Men's Christian Association in the city of Chicago, and I left my business and went into that Association to work; and for the last thirty-two years I have been identified with the Christian young men of my own country and somewhat in this country. **And one thing that makes me feel a little sad is the thought that I am growing away from the young men. I feel as young as ever, but they look upon me as an old man.** The hair begins to turn grey, and young men don't feel quite as near me as they used. I want to say, if you are to do anything for young men you must do it when you are young. By and by you will grow away from them. I believe, down deep in my soul, if young men are to be reached, there is none that can do it so well as young men. I believe that this Association has been raised up of God to draw young men near to Him. The last prayer that Christ made was that his disciples might be one. I believe the Association has done more to answer that prayer than any other Christian agency. Before I went into Y.M.C.A. work I used to think the sun rose and set on the little denomination I belonged to, but afterwards I found just as good men in other folds and other churches. Active Christian work broadens out a man, and makes him nobler in his mind. Coming in contact with one another, and hearing of great works in other fields and in other spheres of life, helps young men.

"The Young Men's Christian Association was just raised in the nick of time. We are living in a different way to-day from the way our fathers lived. The young man of to-day has fifty temptations where his father had one. At the beginning of this century there were only a few people living in cities and large towns, and now nearly three-fourths of the people are located in large towns. In our country at the beginning of the century we had but few cities with large populations, but now we have them by the hundred. Fifty years ago, before the railways and the telegraph wires were laid, if a father had a son going to London, Dublin, or some other town he would go with him to get him a place to work in; and very often the man who employed him would board him and be responsible for his conduct and morals, and watch over him. But that day has long gone by. A father now does not go to the city with his boy. The moment a boy reaches sixteen or seventeen he wants to get away from home restraint, and he makes his way into some great city. Look at the pitfalls! at the palaces of hell, the gambling dens, and the gin palaces. Yet the churches are closed all the week except for a few hours, and if you have a good iron railing you put it up around the church. The Catholic churches are kept open all day, but most of the Protestant churches are kept locked up. The public-houses are wide open, and young men are drawn into these if they are not looked after. But these Associations are just raised in the nick of time, and young men can go into a city and get acquainted with people inside of a week whom it would take him years to get to know outside.

"When the churches are closed these Associations are kept open the week through. A young man comes up here and wants to get into good society; to know Christian men who will take an interest in him, and introduce him to Church people. He goes to an Association. If you want a young man you must take him within a month of his arrival in the city, or the public-house and the gambling-den will get him. A young man is a social being. He goes to the city to be near his companions, and if the Church of God does not reach out a hand to him you may be sure the devil will. Somebody is going to have him, and if the Church does not look out for him what is to become of him? I thank God that this door to salvation is opening in your city. This institution is going to live long, and when we are all dead people will rise up and bless you for erecting this building. I say to the young men of Cork, be aggressive. If you are not, your work is going to be a total failure. You have got to have an aggressive Christianity. I gave up singing 'Hold the fort' long ago. I want to get out of the fort now and storm the fortifications of hell. Go into the highways and into the public-houses, reason with the men you find there, and tell them of the better life. I have an institution for training men to go into these places to reason with young men, and there is no work I have ever engaged in that God has blessed more than this. At the present time, what we want is to call out a band of men who are willing to take their lives in their hands and lift up the lost."

Mr. T. A. Denny made a few encouraging remarks, and a collection was made which amounted to £40. About £2,000 are yet needed to defray the cost of the building, and the friends of young men in Ireland are invited to help. The General Secretary is Mr. T. A. Bailey. This ceremonial was a very pleasant incident in Mr. Moody's short stay in Cork.

DEALING WITH DOUBTERS.

BY REV. A. J. HARRISON, B.D.*

A working man of about thirty-eight years of age called at my house and asked to see me. He said, "I don't live in your parish, and you don't know me, but I know you. I have come some miles to see you. I heard you lecture once, and it was the turning-point of my life. I prayed God, when my wife lay dying, to give her back to me, and I did not give up hope till she became still and cold. When at last I knew she was dead—she was a Christian, and passed away in peace—a great passion of grief and rage rose up in my heart. I could not swear beside her, but I went into another room and I cursed God without ceasing until I was fairly spent. From the moment I knew she was dead I flung religion to the winds, and was, or thought myself, an atheist, until I heard you lecture. I don't know why I went or what your lecture was about; but one sentence gripped me and held me fast. It was what you said about there being a good deal of real faith running through a doubt that had power to excite men to frenzy, and that the patient pity of God would find excuses for such men. Then I knew I was not an atheist, for to curse God I must believe that He is.

"Well, I thought and thought about that; I couldn't get away from it. I said to myself, If my lass could only talk to me what would she say about it? Somehow, it seemed to me as if all at once I knew what was in her mind; as if somehow she made me know it. And it was that she was happy, but was waiting for me. She was sure it was better for both of us that she was taken when she was. I understand nothing about it, but I seemed suddenly to see God was good, and I threw myself down, again in a passion of grief and rage; only this time the rage was against myself and the grief was that I had doubted God. Since then I have tried to live worthy of God as I then saw Him and see Him still, and nothing disturbs my peace now. I have waited long before telling you, but I have come at last to say it." . . . .

I was taking a mission in a Midland town. The weather was anything but favourable, yet enough interest was aroused to bring together some hundreds of men in a public hall, including not a few sceptics and doubters. One night many questions had been asked in public, and many more in private, until I was pretty nearly worn out. I at last succeeded in reaching the ante-room, got my overcoat and umbrella, and took my way towards the hospitable home of the rector. I stepped out somewhat quickly, as the night was raw and chill, but, happening to pass a man whose face for some reason appealed to me, I slackened my speed, wondering whether by any chance he might be waiting to speak to me. There was, I confess, a struggle between the wish for shelter and rest, and the desire to do, if possible, some good. I turned back, however, and found my friend standing where I had passed him.

"May I venture to ask if you have been at my lecture to-night?" "Yes, I have."

"Would you like to have some conversation with me?" "Well, yes, I would."

"In that case would you mind walking on with me, as the night is rather cold?"

My friend and I walked up and down for, I suppose, nearly an hour, during which he told me much of his past history and present trouble. His case was an extraordinary one. This is, in substance, what he said:—

"I have become an atheist from the fear of death; I cannot remember the time when I did not dread to die. For years I prayed to God to take my fear away, but no answer came. When I had become a man, and could think the matter out, I came first to the conclusion that God did not care enough for me to take any notice of my entreaties, and then to the belief that on the whole it was more moral to think there was no God at all than that there was one who did not care. I do not know why I have attended your lectures, nor why I lingered in your path when I saw you coming; but now that you have spoken to me, and won my story from me, I confess it has been some relief to open my heart."

I said to him, "My friend, let us put aside for the moment the question of the Divine existence. Whether or no you are an unbeliever in God, you are not, as I gather from what you have told me, an unbeliever in right, good, or what we call duty."

He exclaimed fervently, and altogether forgetting that he was an "atheist," "God forbid!" And he seemed himself quite unconscious of any inconsistency; and, not in the least desiring any argumentative triumph, I took no notice of the remark but went on as follows:

"You would not say, 'I will be honest if honesty pays, or just if justice brings me comfort, or truthful if I find truth more profitable than lying.'"

"No, I would not. I were no *man* could I speak thus."

"You would not say, 'O duty, I will serve thee and live for thee if thou wilt take all sorrow out of my life!'"

"No, no! There can be no bargaining with duty."

"But, my brother, substitute for the word 'duty' the word 'God.' Have you not unconsciously been bargaining with Him? Have you not in effect been saying, 'O God, if Thou wilt deliver me from the fear of death, I will be thy servant,' whereas you ought to have said, 'I will be thy servant, come what may'?"

He exclaimed: "Stop, stop; I see it all!"

His atheism seemed to have fled instantly and utterly, and, raising eyes that were full of tears, he said, "Father, I yield." There came into his face a "light that never shone on sea or shore," and I saw that the fear of death had passed.

* Extracted from "The Church in Relation to Sceptics." 7s. 6d. *Longmans, Green and Co.*

"YARNS, JUST YARNS."

In a bright volume entitled Yarns, Miss Sarah Robinson, of the Soldiers' Institute, Portsmouth, sketches a very interesting story of her life and work. She says in the preface: "It is through the heart and not the head that the present-day soldier is reached; herein lies the advantage we women have in the various soldiers' Homes. When a man says 'You are very much like my mother,' or (as to me recently) 'You do so remind me of my grandmother, one feels so glad and hopeful of being really able to help that soldier; he will now talk freely and listen readily to his friend, even though he declines 'to sit in a hall *in rows* and be lectured,' as a man expressed it.

"Many incidents that I have related to our men are embodied in this little book, which does not aspire to be an autobiography, nor even a history of soldier-work. Yet I think these reminiscences of earlier days may find favour, even though offered in grandmotherly fashion as *just yarns*." There are a number of illustrations in the volume, which should make for Miss Robinson some new friends and sympathisers. Copies may be had (1s. 6d. each, postage 3d.) from the Soldiers' Institute, Portsmouth.

Miss Robinson says towards the end of the book: "My first Portsmouth friend, Rev. J. Gelson Greg-son, who went to India and laboured extensively among our troops there, has now returned to England, and, at the invitation of the trustees, will soon (D.V.) take the superintendence of soldier-work here—living close by—while I still remain in the Institute as honorary and financial secretary and 'house mother.'"

A LARGELY-ATTENDED MEETING of the members and friends of the Irish Temperance League was held in Belfast last week to protest against any further increase of public-house licences in that city, where there are already no less 1100 licensed houses, or one for about every 250 persons in the community.

AWAKE! ARISE!

Notes of an Address at Belfast.

By REV. JOHN McNEILL.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. v. 14.

Here is a text that is a sermon. You may forget what I say, but I want you to remember the text. I would put the trumpet to my lips and sound this text over and over again, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." There is the sinner described; there is the sinner addressed; there is the sinner pointed to the Saviour. What more would you have?

"Awake thou that sleepest." The man who is not converted, the soul here that is not walking in the light of Christ's grace, is asleep; you are like one who at twelve o'clock in the day is still soundly snoring on his bed. It is not a complimentary description, is it? The Bible never was complimentary to a sinner; the Bible always speaks the plain, bare truth: that is why folks don't like the Bible, and don't like the preacher.

If you have not wakened up to knowledge of sin, a painful knowledge of sin, as a plague and a disease that has fastened on your vitals which you cannot shake off; if you have not wakened up to a knowledge of God, and of the judgment, of heaven and of hell, where are you but sleeping—soundly sleeping? The awful realities of existence are all round about you, but are unheard and unappreciated. If you want to rouse a man, you have got to rouse him; you will never rouse a heavy sleeper, like some of you, by standing up and washing your hands in invisible soap and water, and whispering polite nothings. If you are only wakened up, you will admit all I am saying. I will go bail for it, that you come to me to-morrow night, if you take Christ to-night, and you would say, "Preacher, you were right; my past unconverted life was just as good as a sleep, a dream—unreal; and I have only woke up to the realities of existence, to the realities of time and eternity." A man never forgets the time of his awakening.

Ah! my careless friend, or my busy friend, busy or careless with the things of time, but asleep as to the things of eternity, this is no world for sleeping in. There may be circumstances where sleep is appropriate, but that sleep of your soul is awfully inappropriate just now. Do you know where I once caught a man sleeping? I once caught a man lying asleep—a drunken sleep—between the four-foot, as it is called, of the railway, and the midnight express coming thundering down the bank. Such is thy state, oh, unconverted soul. Thou art asleep between the rails, and God's judgment express is coming down, and is almost on top of you. I wakened that man, didn't I? How could I pass him? And didn't I wake him rather roughly? Wouldn't I have been a fool if I had sat down and said polite things to him? Was I not his best friend when I gripped him and held him, and, half asleep and half awake, got him into safety. And am I not your friend to stand in the face of you to-night and tell you the truth?

In this wonderful little text of mine *there is another trumpet blast*—two trumpet calls in one text: not many texts like that! "Awake thou that sleepest, and"—and what? "and arise from the dead." What does that mean? I think there is a beautiful sequence in these two trumpet calls, in these two evangelical cries out from the preacher's heart, and out from God's heart, and out from the Holy Ghost's heart. First of all "awake;" that's the first thing. But every man who awakens is not a man who is up, is he? No, no! Some of us make a big difference between awakening and getting up. It is not so hard to awaken some of you, but oh, it is a job to get you on to you feet! If it were not for the spur that you *have* to go, some of you don't know when you would go. It is one thing to be wakened up, and another thing to get up. How many things come in between these!

And, spiritually, how true that is! I believe it is illustrated at every evangelistic meeting. If we are preaching the Word of God, we will have people interested, and they will sit back and say, "That is true, that is straight, this is plain; now that's the kind of preaching that doesn't fly over a fellow's head." You admit that this is true; you are awakened; but that is all. You do not come to Christ. There is one thing which keeps people from getting up; sometimes it keeps me. I have wakened and not got up; this was the fatal thing: *I fell over again, and dreamed that I was up.* Haven't you done that? I dreamed that I was up and dressed, and then afterwards woke with a start and an awful disappointment, to find that it was all to do yet. I'm afraid there are a lot of people that way in religion.

The life of unbelief and worldliness, and of taking the day as it comes—the devil is whispering, how sweet it is, how pleasant! He is telling you that to come to Christ is to come to a new Master who is hard, and whom there is no pleasing; and as to wages, nobody ever saw them. The devil says, "You know I pay you cash down." He is a liar; he does not. But he will dare to say it all the same. Come away to Christ; do not yield to the whispering seductions of the devil and the flesh. Spring to your feet like a man; it is high time—it is almost past time. "What meanest thou, oh sleeper? Arise, and call upon thy God."

Then, to help you to arise, do you notice what the text says? "Arise *from the dead*." What does that mean? That is the counter-blast to those seductions that are trying to grip you in their soft embraces while I am trying to arouse you. There is the truth, too, to describe what is round about you and the state you are in. Who would sleep in a graveyard? Who would live among bones and decay? And that is where you are living, unconverted sinner. "Arise from the dead." That is to help you make a jump; for you will be like them if you stay with them much longer, utterly dead, no more impressed at all with the rousing call of the Gospel; and the very Spirit of God Himself may say at last, "Sleep on, sleep on. Ephraim is joined to his idols, let him alone."

See the beautiful sequence of the text: first of all to awaken you, then to get you up, and then "Christ shall give thee light." When a man wakens under the preaching of the Gospel to the eternal verities of God's Word and truth, and springs up into activity, he usually finds that he wakens up to darkness and perplexity, and often in more or less of alarm, with fright upon his spirits. He awakens—to put it in Old Testament fashion—with Sinai gleaming in upon his soul. That sight, "that blackness and darkness, and voice of the trumpet, and sound of words," that lightning and thunder, and there is no peace and no rest. And nothing about him seems to give peace. Whenever a soul is awakened and aroused, then the Bible, that has been talking in thunder tones to you all along, suddenly changes, and brings in a new word, "Christ shall give thee light."

Trembling, anxious soul, look to Jesus! and the more you turn away your eyes from Sinai to another hill—the moment you turn your eyes to Calvary, you will get peace. Look to Him, the Light of the world. He is the Light that calms my fears, that delivers me from all my guilt and condemnation.

Christ shall give thee *light*—light to see by, light to walk by, light for all your path along the road; and light, you know, means everything here. Darkness means all that is fearful and gloomy and paralysing; light means everything that is helpful and hopeful, and liberating and enriching. Come to Christ: that is to say, let in the light of peace and pardon that streams from the crucified and glorified Saviour. Let Him shine on you, and let Him shine *in* you. Faith in Him is the opening of the eyes to let in the saving light. Dr. Horatius Bonar, the sweet singer of Israel, has beautifully written:—

I heard the voice of Jesus say,
"I am this dark world's light.
Look unto Me, thy morn shall rise
And all thy day be bright."
I looked to Jesus, and I found
In Him my star, my sun,
And in that light of life I'll walk
Till travelling days are done.

A HOLY LAND EXHIBITION.—Messrs. Lang Neil and Co., of 66, Chancery-lane, London, W.C., will open in October, at Brighton, a Holy Land Exhibition. Rev. James Neil, M.A., author of "Pictured Palestine" and "Palestine Explored," will supervise the arrangements of the exhibition and give daily sketches of Palestine life, in connection with a new diorama, comprising some thirty different scenic effects. The co-operation of Messrs. Holman Hunt, Henry A. Harper, James Clark, and other painters of Palestine and the Orient, who have promised to contribute important works for exhibition, cannot fail to make it a display unique in its portrayal of matters Eastern.

FARWIG MISSION, BROMLEY.

Some of the most fruitful work in the Gospel at the present day is done by "laymen" amongst the labouring part of the population; and when "ministers" take part in such meetings it is refreshing to observe how they unbend, and how much more at ease they seem than in the properness and starch in which the comfortable classes enjoy themselves at church and chapel. A very interesting anniversary meeting was held last week at the Farwig Mission, Bromley, Kent. About ten years ago Mr. W. J. Gibbs, a young business man, and others, commenced a mission in this neighbourhood; an iron room was built, which has been enlarged and added to, so that now the large hall seats 600, and again requires extension. There are class rooms and vestries, and though the erections are not architecturally elegant, the Father's business transacted in them is of the kind that makes the angels glad.

The first thing Mr. Gibbs explained, in showing me over the premises, was that prayer was their strong feature. The Lord's day is begun with a seven o'clock prayer meeting, attended by an average of fifty, and there are three or four more prayer meetings during the day. The evening meeting begins at 6.30, closing at 8; then a prayer meeting; then instead of the usual clearance, the lights continue burning, and those who wish remain in conversation. This affords young people who are not required home before half-past nine or later a place to meet in, better than the roads or streets at night; and gives an opportunity, sometimes more advantageous than a formal after-meeting, for close dealing with souls.

This is a Methodist Mission, and the ministers of the circuit take each a service during the quarter, and are thus in touch with the work. Mr. Gibbs, the secretary and practically the superintendent, has a very free hand.

This anniversary meeting was addressed by Rev. R. H. Lovell (Congregational), who spoke very timely words on the use of talents. The man with the one talent, which he wrapped in a napkin, illustrated the do-nothings and the give-nothings; he who had five talents represented the exceptionally gifted; those with two talents were people of ordinary endowment, who were earnest and faithful, to whom nothing came amiss, and who allowed no obstacle to stand in their way.

Rev. George Charter, the circuit superintendent, and Rev. T. Sanderson, his colleague, also spoke helpfully and hopefully, with high appreciation of the mission. The interest of the meeting, however, centred in the presentation to Mr. Gibbs of a handsome testimonial, consisting of a Bible, a large writing cabinet, and a travelling bag, "from the members of the Farwig Mission, as an expression of their affection and regard for his kindly services." Mr. Gibbs is not a preacher, but possesses human sympathy and love for souls. How many hundreds of average men and women, whose talents are now wrapped in napkins, might use them in some such work as this, and reap abundant reward here and hereafter. M.

Jews in Northern England.

For a long time it was felt by many Christian friends in Newcastle and the North of England that very little was being done to bring the claims of the Gospel before the minds of the Jews who reside in the northern part of England. It was therefore a matter of thanksgiving when "the Jewish Evangelical Mission" was begun about two years ago. It has as its superintendent the Rev. Aaron Matthews, who many years ago renounced Judaism, and embraced the Christian faith. Mr. Matthews is supported in his work by Mr. Jacob Jacobson, another convert from Judaism.

Excellent and suitable premises for carrying on Christian work amongst the Jews have been secured, and meetings of a very encouraging nature are held on the Lord's Day evenings and at other times.

Already the mission has borne spiritual fruit. Baptism has been administered to one who is now labouring energetically in the cause of the Saviour, and there are many others inquiring after the way of salvation. Though the work is under the direction of a committee of Newcastle gentlemen, Mr. Matthews has no guaranteed salary, and is dependent on the free will offerings of his fellow-Christians. I commend the mission to the prayers and practical sympathy of your readers. Mr. Matthews' address is 63, Ferne-avenue, Newcastle-on-Tyne.

Richard Leitch.

REV. T. COOK AT THE CAPE.

Rev. T. Cook, the Wesleyan Connexional Evangelist, has held some remarkable meetings in South Africa. At Annshaw, on the banks of the Keiskamma river, between King Williamstown and Alice, he laboured with the hearty co-operation of the Christian chief Kama, who is himself a local preacher and class leader. The native schoolmaster interpreted the addresses to the Kaffir audiences. In his report to the Wesleyan Methodist papers Mr. Cook thus describes one Sabbath meeting:—

More than once I thought, as I watched the audience, that the Word was being applied to their hearts with even greater power than if I had been able to speak to them directly. Profound silence reigned during the sermon, but tearful eyes and distorted features indicated the keen piercing of the Spirit's sword. This developed into suppressed sobbing and smothered cries for mercy during silent prayer; but when we commenced to sing they could control themselves no longer. One after another, men and women hurried out to the communion rail, broken down and penitent, until the scene presented was one never to be forgotten. They were now all praying audibly, and the floor was wet with tears; such sighs and groans, such prostration, such agony of soul, I have never seen before. It was useless attempting to speak; even singing for a time was rendered impossible.

Each day afterwards the work grew and intensified. The experiences of the Sabbath were not only repeated, but the blessing was much more abundant. One of the early converts was

ONE OF CHIEF KAMA'S COUNCILLORS,

the only heathen who held that position, but a man of such judgment and business ability his services could not be dispensed with. He was not only a man of considerable influence, but of substance. His conversion caused great rejoicing, because for thirty years he had held out against the truth, and had often boasted that he was a heathen. Two of his brothers the next day followed his example, and came out on the Lord's side.

The second Sabbath was emphatically the great day of the mission; none who were present had ever seen such a work of God. The Chief had sent out messengers calling the tribe (who number nearly 8,000) together, and the response was such that an hour before service time the church was more than filled, and crowds were still coming, so there was nothing for it but to have the service in the open air. A strange solemnity rested upon us from the beginning, which deepened into an awful sense of the presence of God and melting power as the service went on. About half way through the sermon the pent-up emotions of the people gave vent, and cries for mercy rent the air. Those in distress were hurried off to the church, and I went on with the sermon, but only to be interrupted again in a few minutes.

Some fell as dead, and had to be carried to the front. Others staggered forward, literally

ROARING IN DISQUIETUDE OF SOUL,

and when they reached the church seemed for a time in a state of utter collapse. Sobs, sighs, and groans were heard on every side.

Nothing before that I have witnessed so reminded me of what is recorded of the day of Pentecost. The excitement was intense, and no wonder, scores and almost hundreds were "deciding for Christ." In the midst of it all Mrs. Kama, the chief's wife, stood up and shouted something that I afterwards learned was as follows: "They are all coming, everybody is coming to Jesus; let them come!" Desperate earnestness was never better illustrated.

At first there was danger of chaos and confusion, but firmness on our part prevented all wild extravagance, and throughout the whole mission nothing that occurred was out of harmony with reverence and common sense. Altogether, on that second Sabbath alone, about four hundred persons came forward as anxious inquirers, nearly all of whom professed to realise God's forgiving love. The next day was very similar, one hundred and fifty names were taken, making the total of those who sought salvation during the mission over nine hundred. This in nine days is something to praise God for. We can only exclaim, "It is the Lord's doing, and it is marvellous in our eyes!"

TEMPERANCE CRUSADE AT BRECON.—In connection with the temperance mission of Lady Henry Somerset and Mr. John G. Woolley, at Brecon, South Wales, a determined crusade against the drink is being made. Recent victories in the police-courts will be followed up by personal and persevering application to almost every house in the town. Temperance friends may help to break the liquor yoke in the town by sending parcels of temperance tracts to Mr. David Devoir, Y.M.C.A., Brecon.

ROYAL ALBERT ORPHAN ASYLUM.

The annual distribution of prizes to the inmates of the Royal Albert Orphan Asylum at Bagshot, Surrey, took place last week in the spacious and handsome hall of the institution, at the hands of the Lady Mayoress, who was accompanied by the Lord Mayor. The asylum was established in 1864 as a memorial to the Prince Consort, for the Christian education of orphan and fatherless boys and girls belonging to the more helpless and neglected class in the community—viz., that above actual waifs and strays, and below the class that can command sufficient influence in friends or money to obtain entrance to other charitable institutions. In order to bring the benefits of the asylum within reach of these specially helpless children, the non-canvassing system of voting has been adopted. Her Majesty the Queen is patron of the institution, and shows her continued interest in its welfare by being an annual subscriber to its funds. Special attention is given to technical education. All the boys except the very young ones are taught a trade of some kind, and all the boots, clothing, and bread required are made by them. A capital band serves both as a recreation and for instruction of boys, who may afterwards be engaged in a like capacity in the Army. It is in contemplation, if funds permit, to set up a printing press, so that all the printing in connection with the institution may be done by the boys. In like manner, also, the girls are employed in domestic work during the day. The asylum has accommodation for 220 children, but the committee are unable, from want of funds, to fill all the beds, and many very distressing cases are now awaiting admission.

The children were seen at work at their various trades by the Lord Mayor and Lady Mayoress, who, in company with other visitors, inspected the whole of the building, gardens, and farm. After the distribution of the prizes a hearty vote of thanks was accorded. The Lord Mayor, in returning thanks, said the Lady Mayoress and himself were satisfied that the institution, which they visited that day for the first time, was one of the best organised and best managed of its kind in the country. He was very glad to find that the non-canvassing system had been adopted, because the very poor and friendless obviously could not afford the heavy expenditure in time and money inseparable from elections where canvassing was allowed.

Y.M.C.A. MISSIONARY EXTENSION.

The meetings recently commenced by Messrs. McCann and Holmes, in connection with the Young Men's Christian Association Foreign Missionary work, have been continued during the past week. In addition to the places named in our last issue, the Y.M.C.A.'s at Sunderland, Newcastle, Bradford, Carlisle, Kendal, and Sheffield have been visited by these brethren, and very successful meetings held. The plan adopted has been to state the needs of work among young men in foreign lands, and to ask for practical support from the young men themselves. Special missionary boxes have been made, and the young men of the various associations have been invited to become holders. To this invitation a glad response has been made, over 200 boxes having already been taken home. Our brethren believe before their Association tour is ended this month that a very large addition to this number will have been distributed.

In order to make the work permanent, missionary auxiliaries have been formed where not already existing. In some cases a missionary parliament has been the outcome of the meetings held. Monthly circular letters from the missionary secretaries themselves when away in the East have been promised to each auxiliary, and the Associations will be visited for the purpose of still further deepening the interest in this vastly important work.

The Young Men's Christian Association has not yet risen to the high privilege and duty God has placed before it, in sending by their own free-will offerings missionary secretaries to organise work among their dark-skinned brethren in other lands. They are now beginning to realise that the fields are white unto harvest, and are determined to possess the land.

BAPTIST MISSIONARY CENTENARY.—The Centenary Breakfast takes place on Wednesday, Oct. 5, at Exeter Hall. Early application for tickets is necessary, as the number of tickets is obviously limited. The price is two shillings, and they may be had at the Mission House, Furnival-street, Holborn, not later than Saturday, October 1. Mr. George Williams has kindly consented to preside, and the following gentlemen will also speak:—Rev. Professor Legge, M.A., D.D., Oxford University; Rev. A. H. Lovell, M.A., Bromley; Rev. J. H. Shakespeare, M.A., Norwich; Mr. R. V. Barrow, M.P., Croydon; and Mr. Charles Townsend, M.P., Bristol

AMONG THE HOPPERS.

Captain A. P. Stone, of the Church Army, has been conducting special services among the hop-pickers and harvesters at Littlebourne, Kent. The meetings have been well attended. The last was held at Garrington Farm (Mr. J. D. Maxted) on Sunday.

A good work has been carried on amongst the large number of hoppers in the Goudhurst district of the Weald of Kent by the Hop-pickers' Mission, under the superintendence of Rev. J. J. Kendon, Mr. J. Burnham, Mr. Spendler and others. The spiritual results are very encouraging, the services having been extremely well attended. On Sunday afternoon about 500 hoppers were entertained to tea in front of Providence Chapel, and a bright and interesting service was held.

A special lady correspondent of *The Daily Graphic* is visiting the hop-picking regions near Malling, in Kent, and giving her impression of how the hoppers spend the Sunday, she thus describes a special service held:—

As might be expected, some special religious efforts on behalf of so large a gathering as that which annually comes down into these parts are made, not only by the local clergy, but by the London City Mission, who, from their active practical experience of the people in their homes, are also very successful in dealing with them when away. At Broadwater Farm, New Barnes, for example, a cheery series of Sunday and week-night services has been arranged, and no better centre could have been found, as some 670 pickers, to say nothing of an accompaniment of quite as many more young children, are employed immediately around. A large tent, with a good platform, has been erected, and brightly-printed texts hang around its sides. To this we bent our steps, passing the while a number of small bell tents, not quite so large as those now in use by the army, round which the first preparations for Sunday dinner were being made.

Though it had been announced that the service was specially intended for children, there was a good sprinkling of older folks present. Considering the scant accommodation and primitive arrangements for washing, it was highly to the credit of many mothers that the little girls were so neatly turned out. The men and big lads mostly came without any effort at smartening up their ordinary working clothes, but all followed the simple hour-long service of Bible reading, prayers, and hymns with marked respect and quiet. Mr. E. Barnett, of the London City Mission, who has visited the hop district now for five years, conducted it, and imparted a sensible touch of personal interest to it by asking if anyone present had any favourite hymn they would like sung. There was a moment's hesitation before one elderly woman rose and said, "Could the gentleman at the harmonium play 'What means this eager, anxious throng?'" The request was complied with readily, and all seemed thoroughly to enjoy Mr. Sankey's bright refrain of "Jesus of Nazareth passeth by." Mr. Barnett's address from the words, "All power is given unto Me in heaven and in earth," was short and straightforward, and at its conclusion several of the men and women remained to say a few words to him, and, as I heard in more than one instance, to tell him they were glad to see him in their midst again. The Sunday evening service appears from all accounts to attract very good attendances.

The War against Opium.

The Yorkshire branch of the Society for the Suppression of the Opium Trade recently organised a series of meetings which have evoked much sympathy and interest. The hon. sec., Sir Matthew Dodsworth, accompanied by Dr. Pringle and Rev. J. S Adams as speakers, last week held meetings at Middlesbrough, Saltburn, Sleights, Whitby, Scarborough, and Filey; and this week they continue the work at Bridlington Quay, Hull, Harrogate, and other towns.

At each place committees have been formed of an influential and representative character, and many have felt that the blessing of God has attended the efforts made. At one meeting a lady present, who came from another part of England, asked for information, that she might do for her country what Sir Matthew Dodsworth is doing for Yorkshire. Others may be stimulated to take up the work, and so spread branches over the whole of England.

CHILDHOOD often holds a truth with its feeble fingers which the grasp of man cannot retain—which it is the pride of utmost age to recover.—*Ruskin.*

FAMINE IN CHINA.

The following letter was recently received by Pastor Frank W . The facts stated as to impending famine are corroborated by later letters from the same province. Contributions may be sent to us:—

I am thankful to say that, notwithstanding all the unrest in China, we are living in peace and safety. Even in this quiet little city, we too have had a little excitement, which but for the goodness of the Lord, might have ended very seriously for us. We have had scarcely any rain this year, and as the telegraph was something new and foreign, it was looked upon as the cause of the trouble. Accordingly a circular letter was passed round the villages calling upon the young strong active men to bring a saw or some implement, to destroy the apparatus on a certain date. It was known in the Yamen, and the district mandarin put out a proclamation, and went himself through the villages exhorting the people to do nothing rash. It was not generally believed that anything would take place, but sure enough on the day appointed several thousands put in an appearance, and after dividing into two bands, one going north and the other south, they very soon demolished the obnoxious "foreign poles," as they are called.

It was reported they were going to pay us a visit, and although some thousand or two came into the city, and went into the Yamen, they did not trouble us, although they had this intention, but were persuaded from doing so, or rather were influenced by the Lord not to go. They were actually on the way to the single ladies' house, but hearing that two ladies had been seen going out to a village they turned back. It was true two ladies had been seen going out, but one was a visitor and the other sister was at home. Since then, the air has been full of all sorts of rumours, but there has been no disturbance since the telegraph was cut down.

Strange to say, a little rain fell on the day the telegraph poles were cut down, but not nearly sufficient, and we have had none since, so that we are on the verge of a fearful famine such as has not visited this district before. The fact is this, last year the spring crops were a partial failure, the autumn crops completely so; this year the spring crops upon which they rely most are a complete failure, and so far the autumn crops are not planted. If rain does not come within a week or two, it means that before Christmas nine-tenths of the population will be in eternity. I don't know how we shall be able to stay here and see thousands upon thousands dying of starvation. Of course our first care is for our native brethren, whom we should like to be able to help even if we cannot help outsiders. But we have nothing to do this with. For a long time mission funds have been very low, and with food at famine prices we can only just make ends meet. The money you so kindly sent us has been very useful in helping a good many poor Christians, some of whom have been living on animals' food.

Funds are needed to enable us to keep our Christians alive, and if possible to help some among our heathen neighbours. Should the Lord send you money for this purpose, we shall be very thankful if you can cable the same to Tientsin. Even should we get rain within a week and the autumn crops are planted, it will mean a lot of deaths even then, as seven out of ten are without food now, and it will be three months or one hundred days before the autumn crops can be ripe.

Of course you will understand I am not writing in the name of the mission, but simply as a private member of the mission. With famines in Russia and India, and the late riots in China, the outlook seems very dark in the matter of relief, but I sincerely hope and pray you will see it is the Lord's will to make an appeal, which I am sure will have a response.

T. H. King.

Ping Yang Fu, China.

UGANDA.—It is beginning to be understood that if we once loose our hold upon Uganda we may never be able to recover it. The Germans and Italians must not seize the country, for they and we have agreed to a self-denying ordinance as to our movements in Uganda. But the French are under no such obligation. The Congo Free State may push its border further to the east if it wishes. No doubt the French in Uganda, without access to the East coast, would be in an uncomfortable position. But that might only mean new troubles for ourselves. If the Government decides to send a British agent to Mengo, they will have the cordial co-operation of the company. Bishop Tucker's departure for the interior has been delayed; but it is believed that he left the coast at the end of August. Captain Lugard sails from Mombasa this week, and should be in England by the middle of October.—*The Record.*

BERHAMPUR MISSION.

Berhampur is the civil headquarters of Murshidebad, is 185 miles distant from Calcutta, and contains over 30,000 inhabitants. Since 1824 it has been the centre of London Missionary Society work in the Murshidebad district, which has a population of over one million, almost equally divided between Hindus and Mohammedans. The loss by death last year of Rev. S. J. Hill, who laboured so long in this field, with rare qualifications and singular devotedness, has been keenly felt.

Rev. W. G. Brockway, who now has charge, in sending details of last year's work, asks the prayers of our readers for definite results. Natives engaged in preaching in the bazaar and town say that they are often greatly encouraged by the gathering of a good audience, though at other times they have no hearers though they try hard to get them. They find that the Hinduism of the people is largely formal; so that with more workers and more effort the way is open for pressing the claims of Christ. One of the Babus, Paul Biswas, has made six itinerant journeys during the year, sometimes accompanied, sometimes alone, and wherever he has preached the people have listened with great attention, and, in some places, have begun to think seriously of the Christian religion. He met with scarcely any opposition, but had many interesting discussions.

He says: "One day while I was preaching at Saktipore (sixteen miles to the south), I met a Hindu young man, who said he had no faith in the Hindu gods and goddesses, and that he believed in Christ as his Saviour. He bought a copy of the New Testament from me, and he had tracts in his house. He promised to profess his faith publicly, but he has delayed for the sake of his old mother. I met another Hindu young man at Jungipore, who said that he would become a Christian, and that as he had no near relatives, his way was clear. He bought some Scripture portions, and promised to write me."

In the schools and zenanas, though sometimes objection is made to Christian teaching, yet it is more often welcomed. The Bengali Christian community is rising slowly to a higher and better spiritual life, and the schools have Christian superintendents, and in many cases Christian teachers. These and other sides of the work have been well maintained, but it is hoped that an early increase in the staff may aid in drawing into the fold many who are now doubting and hesitating.

SOUTH-EAST AFRICAN MISSION.

Seventeen months ago the mission began with two workers, namely, Mr. Howe and myself. Since then God has sent seventeen others to our help, and it now numbers nineteen members, in addition to several associates and voluntary helpers.

One of our number started in July for the Zambesi, without any fixed plan. He may possibly be our pioneer to that needy region. Between him and our base of operations, Durban will be the new mission-centre in North Zulaland, near St. Lucia Lake. The site has been given to us by the Government of Natal. Mr. Olsen-Feyling and his newly married wife will shortly take possession of it, and live in a tent until their bee-hive hut is built. To enable them to itinerate together, we have provided a cart built for the purpose, and light enough to be drawn by the four mission donkeys. The station will be on a height above the thickly-populated fever district, in which they will be able to work with safety at certain seasons.

Amongst the Zulus in Durban Mr. Suter finds much encouragement. Forty are now in the inquirers' class, and we purpose having a Bible class for converts.

Three workers are itinerating through the colony with Bibles and books. They have numberless opportunities of preaching the Gospel in towns and villages, by the way-side, and wherever they pitch their tents.

An interesting meeting for railway-men in Durban is held at their dinner hour by the Misses Grieve, once a week, in one of the workshops, when sixty men assemble for half-an-hour.

We have just welcomed the arrival of three new workers, young men. They, with nine others in the mission, depend for their maintenance on what God shall be pleased to send us. This dependence means to us, on their behalf, a realisation of the nearness of God, and a freedom from care unknown until cast in very deed upon Him.

We shall be glad to correspond with anyone who may wish to bring South-east Africa before God's people at missionary prayer-meetings. Information may also be obtained from the hon. treasurer, Brigade Surgeon Robinson, 5, Western Elms-avenue, Reading. (Mrs.) M. S. Osborn-Howe.

G.P.O. Box 164, Durban, Natal.

MOHAMMEDAN WOMEN IN MYSORE.

The Church of England Zenana Mission began a small work amongst the women in Mysore in 1887, which, by God's blessing on the labours of Miss Anna Smith and her helpers, has since then been greatly extended. At present there is urgent need of a medical mission to work in concert with the other agencies; to this need the special circumstances of Bangalore give peculiar emphasis. The Roman Catholics have built a fine hospital of their own between the Pettah (native town) and the English cantonment, while a second native town has grown up around the station. In favour of this R.C. Hospital, the Government of the Rajah of the Mysore has closed its hospital in the Pettah, whilst our own Government have handed over to the R.C. sisters the entire sick-nursing of the English Cantonment Hospital. We need hardly point out what influence all this throws into the hands of Rome, especially over the native Christians, whose only refuges in times of sickness are these two hospitals.

Very early in our work amongst the Mussalmanis much medical help was given them by Zadir Bi, a valued Biblewoman and trained nurse, lent to our mission for a year or two by Miss Reade, of Panruti, and whose story has been so touchingly told by Miss Clara Lowe.* For the last two years Miss Anna Smith has had a small dispensary, under the care of a lady medically trained at Madras, but she is now leaving to be married.

More than a dispensary is needed, and it is hoped that the building of a very small hospital for women will be shortly begun. For this a devoted Christian and lady doctor is required at once. Two friends are already giving £50 a year each towards the support of this medical lady-missionary. We look to the Lord for the worker needed. May the Holy Spirit guide some willing hearts and skilful hands to take up this work! Communications may be made to Rev. G. Tonge, 9, Salisbury-square, London, E.C.—Yours faithfully,

A Late C.E.Z. Missionary at Bangalore.

Christian Schools in Syria.

I noticed in a recent issue reference was made to the work carried on at Swifat, near Beyrout, in Syria, by Miss Proctor. Having recently visited the important work in which this estimable Christian lady is engaged, I feel great pleasure in bearing testimony to the exceeding value of this institution. I spent three days holding meetings amongst the young people in the schools. Many of the parents also came to hear the Word of Life.

The school is well situated, and is doing admirable service, not only by the distinctly Christian teaching which is imparted, but by the remarkable adaptation seen in Miss Proctor to attract even the Moslem and the Druse peoples who live in and around Swifat. It would be a splendid investment to secure for the £300 named the parts of the building not yet possessed by Miss Proctor.

Of the many places visited and the large number of schools seen in various parts of Syria, none interested me more than the one at Swifat, unless I mention the orphanage and home for Moslem and Druse girls in Beyrout, of which Miss Taylor is the energetic and competent head. For more than twenty-five years this lady has carried on this extraordinary work with zeal, devotion, and success.

I shall be grateful if my letter leads some helpers in England to aid these workers, whose lives are given to and spent amongst the inhabitants of Syria. The principal difficulty is the poverty of the people amongst whom they labour.

Will many of your readers ask of God grace and wisdom to help in view of my arrival in Melbourne at this time of sorrow?

Henry Varley.

R.M.S. Ophir, Port Said.

REV. THOMAS SPURGEON presided over a very large audience at the Metropolitan Tabernacle on the 14th inst., assembled to hear a lecture by Rev. W. J. Mayers, on "Homeless, Hungry, Helpless: What the Drink does for the Children, and what Christians should do about the Drink." The lecture was illustrated with striking photographic lime-light pictures, and many incidents of Dr. Barnardo's work among the children pointed the lesson of the Christian's duty towards the drinking customs of the day. Both the chairman and the lecturer received enthusiastic welcomes, and their words of appeal and instruction were listened to with the most thoughtful and appreciative attention. A very liberal collection was taken, of which Dr. Barnardo's Homes will receive the larger share.

* "Punrooty." Morgan and Scott.

Letters to the Editor.

GRINDELWALD AND REUNION.

SIR,—"What do you think of the Reunion Conference at Grindelwald?" "What is to be the practical outcome of these gatherings?" Such questions as these will be asked by many in relation to the above meetings. I can imagine some of my friends asking me, "What impressions did you receive as you listened to the several speakers?" "Were you favourably impressed or otherwise?" My reply is, "I was both favourably impressed and unfavourably." The desire for union is good, and must be pleasing to our Lord, but it seems to me that the way which is adopted to accomplish this end is wrong. I say this without prejudice, believing my ground for doing so is based on Scripture. If there is to be true lasting and vital union, that shall be a testimony to the the world, and an honour to the name of the Lord, then following seven links must form its encircling chain.

I. *Faith in Christ is the Beginning of Union.*—There can be no union on the basis of mere natural tie, for the union that Christ recognises is the union of the members of his mystical body, who are one with each other by virtue of their oneness with Him who is the Head. That this union begins with faith in Christ is plainly seen if we call to mind the words of Jesus in that great high-priestly prayer that his people *may* be one, as recorded in John xvii.; for there He prays, not only for his disciples, but for those who should *believe* on Him through their word (John xvii. 20). Those who believe in Christ have a common interest in his atoning work; are related through Him to one common Father; are sheep by Him in one common flock; are stones in Him in the one spiritual temple; are partakers from Him of the one Divine life; and are privileged to share with Him one common glory as the Son of Man. I need hardly say that the above blessings are not common to all men, but are confined to those who are "children of God, through faith in Christ Jesus."

II.—*Christ Himself is the Centre of Union.*—The purpose of the Scriptures is to reveal to us the person of the Lord Jesus, and the work of the Holy Spirit is to unfold to us the glory of Christ, and to gather us around Christ Himself (John v. 39; xvi. 14; Matt. xviii. 20). I remember at the recent Keswick Convention, that one of the outside meetings that was arranged was a missionary gathering on the Derwentwater. All the boats made for one point on the lake, where a rock projected. Around this rock the boats gathered, the occupants of each boat laid hold of their neighbour's boat, and thus they were kept from drifting as they surrounded the rock. It was not their hold of each other that kept them steady, but the rock which they surrounded. M. Theodore Monod put it well when he said, "Christ is the living unity of the Church." It is not a creed, nor a conference, nor one special line of teaching, nor a system, nor a Church, but the living Person of Christ, who must be our centre, and our centraliser; the nearer we get to Him, the closer we are to each other, as the pieces of steel scattered among the dust are drawn together by the powerful magnet, which fastens them by its attractive force to itself. As Dr. Stephenson said, "All the spokes of the wheel as they near the centre are nearer to each other." This to me was the one point that was overlooked by many of the speakers at the recent conference. They seemed to be working from the circumference of human methods, instead of from Christ the centre.

III. *The Holy Spirit is the Power of Union.*—"By one Spirit are we all baptized into one body" (1 Cor. xii. 13). What the life blood is to the body as it courses through it, so the Holy Spirit is to the members of Christ's body, for as the blood unites the body by diffusing itself over the whole of it, so the Holy Spirit is the one who unites the believer to Christ the Head, and causes oneness to reign in his mystical body, as we individually obey his promptings and heed his directions. If the blood ceases to flow through any member of the human body numbness follows, and unless circulation is restored corruption is the consequence. Tie a piece of string around the finger as an illustration of the former statement. It is the same in the spiritual realm. Let there be any string of worldliness, prejudice, unbelief, sectarianism, or self-opinion, and at once the Holy Spirit is grieved, and the power of union is annulled.

IV. *The Word of God is the Basis of Union.*—It was said that when the Severn Tunnel was being made, so careful were the engineers in carrying out their calculations, that when the boring machines met in the centre of the tunnel they were not more than an inch out. Why was this? Because the calculations that had been made by the experienced engineers were implicitly obeyed. Why does the battalion of soldiers act in a uniform manner? Because they all obey the voice of the captain, so as we *all* obey the words of Christ there will be unity of action, because we are acting under one authority, but if we get away from the sayings of Christ, then we are off the Rock of Ages into the quicksands of the shifting opinions of men.

V.—*Love is the Evidence of Union.*—"By this shall all men know that ye are my disciples, if ye have love one to another." It is not what we say, but what we *are* and *do* that demonstrates our attachment to Christ, even as the fruit on the branch shows that it is in vital union with the vine. And as the many bunches of grapes on the one vine all owe what they are to the vine (for the fruit is the abundance of the life in the vine), so all believers owe what they are to Christ, and his love should flow unhindered through them to each other in a practical and faithful manner. Love is always practical. Love is the reflection of the action of Him, "who loved us, and gave Himself for us." Love is reproductive, for as in nature like produces like, so every one that loveth shows that He is begotten of Him who is "Love."

VI.—*Recognition of the Body of Christ is the Regulator to keep the Bond of Union.*—The one thing that the Apostle had to complain of to the saints at Corinth, was that they did not "discern*" the body (R.V. 1 Cor. xi. 29), hence they called themselves after the servants of Christ, instead of after Christ. It is as we remember our oneness in the mystical body of Christ, that we see that the success of one member is the success of all, the suffering of one the suffering of all, and so on.

VII.—*The Outcome of Union is a Testimony to the World that Christ was sent by the Father as the Saviour of Men.*—Christ prayed that his disciples might be one that the world might believe that He was sent by the Father.

I trust and hope that the leaders of the Re-union Conference may see their way to keep *closely* to the lines of Scripture in their utterances and practice, and for this I shall pray.—Yours, very sincerely,

Grindelwald. F. E. MARSH.

MY DEAR SIR.—Of my grief over the deplorable divisions of the Church of Christ, and my desire to see those divisions healed, you have already had sufficient proof. You will, therefore, not misunderstand me if I venture to express the opinion that your references to the Grindelwald Conference in last week's issue of THE CHRISTIAN are more favourable than the Conference deserves. The pronounced Evangelicals who were not present at that Conference hardly merit the censure implied, if not intended, in your remarks. It is at least an open question whether, by their absence, they have not done more to promote true reunion than would have been possible by their presence.

To give my reasons for this opinion at any length, would involve a discussion of the methods of the Grindelwald Conference, and of the Lambeth proposals, which have been so often suggested as the only basis of reunion. It is not needful to do this.

I mention only three matters. 1. This is a proposal to reunite Churches. Representative Nonconformists, when they speak at Grindelwald, do not overlook this, and expect that their *Churches* are to be recognised in any scheme for reunion. "Churchmen," in their addresses, have emphasised the word *Re*-union, and have forced into that word the idea that all other Churches are to be absorbed in their own. This has created and is likely still to create confusion. Of such union the Bible knows nothing. There are not a few who begin to believe that the entire breaking up of all our existing Church systems would be the best possible means to secure reunion. If every one of our ecclesiastical systems is condemned by God, why should evangelical men, to whom the unity of the Body is already a blessed reality, take part in an impossible effort to unite them?

2. During this conference reunion overshadows other questions of very vital importance. Statements of an extraordinary character are made and allowed to go unchallenged. Peace is the object, and discussions that would raise discord are out of place. The all-important questions for Evangelical Christians to-day are the Inspiration of the Scriptures, the sole priesthood of our Lord Jesus, and the need of regeneration before membership in the true Church. But during my stay in Grindelwald the inspiration of the Scriptures as our Lord seemed to understand it was denied. Clergymen applied to themselves the term "Anglican Priest" without protest; and no one challenged the broad views of the Church propounded by Canon Fremantle. I do not make little of the subject of manifest union—who that reads our Lord's intercessory prayer can fail to yearn for it?—but I do feel that if we do not aim at this on God's own lines we do harm rather than good. That which God has committed to us, as faithful men we are bound to keep.

3. The most remarkable fact in connection with this Conference while I was there was that at no single meeting of the Conference proper was the Bible consulted. Why not? If "the Bible, and the Bible only, is the religion of Protestants," if it is "the judge that ends the strife," if it is the only authoritative guide for faith and practice, if it contains every direction as to ordinances and worship that the Church needs, the question must again be urged, Why not? The Prayer Book was opened, and one or two collects read from that at the beginning of each session. Why not the Bible? The Historic Episcopate was constantly insisted upon; but unless there is a difference between the Historic Episcopacy and the Episcopate of the Bible, why was not that consulted? I do not pretend to answer this question, but surely there can be no prospect of success to any attempt at re-union, which does not allow every matter to be decided by that infallible authority.

The answer to all this may be that more of our evangelical leaders should have been present to express their views. Well, I would not blame them for being there; but the path of duty is not so clear that they ought to be blamed for being absent.

I am sure you will receive this kindly criticism in the spirit in which it is given.

Yours in the One Body, GEO. WAINWRIGHT.

Bournemouth, Sept. 19.

[We really expressed nothing of the nature of censure of those to whom our dear friend Mr. Wainwright refers. Nor did we express a thought that Reunion was possible on the lines at present laid down at Grindelwald. We suggested, in the interest of the young people who attend, that such as those referred to should be present and express their views. —ED.]

* Undoubtedly the discerning of the body is the recognition of the mystical body of Christ, and not the body of his flesh, as crucified for us.

Obituary.

REV. W. W. HOWLAND.

FOR nearly fifty years a missionary of the American Board in Ceylon, Rev. W. W. Howland died on the 26th ult., aged 75. He lived to see the Jaffna Mission grow until it has nine self-supporting churches and 2,700 members, while there are 135 mission schools and 8,500 pupils. One of his sons is president of Jaffna College, and his daughter is the principal of a young women's seminary.

DR. FRANCIS EDMOND.

Mr. Francis Edmond, LL.D., of Kingswells, Aberdeen, died recently, in his 87th year. He was a native of Aberdeen and was educated at the university, of which he was afterwards legal adviser for about half a century. Dr. Edmond was instrumental in getting the library of the great Latinist Dr. Melvin handed over to the university; he was also the father of the Society of Advocates, and founded a law bursary. He was a generous contributor to the funds of the Free Church and its Divinity College in Aberdeen.

REV. WM. GORDON.

The death is announced of Rev. Wm. Gordon, Presbyterian minister, Gilford, co. Down. He was born in 1834 in the neighbourhood of Glascar, to which congregation his family belonged. Having decided on entering the Christian ministry, he entered the old Belfast College, where he passed several sessions. He completed his college course at Edinburgh, and soon afterwards received a call from the Presbyterian church at Workington, in Cumberland. Here he laboured for some six years. He was installed at Gilford in 1853, and laboured with exemplary devotion until 1890, when he lost his health through an attack of influenza. He was beloved by his people, and held a high place in the affection and esteem of all classes of the community amongst whom he lived. He leaves a widow—a daughter of the late Dr. Cooke—and a daughter to mourn his loss.

M. GEORGE BARBIER.

Many will mourn to learn of the decease of Pastor George Barbier, who has for a short time been laid aside from active work among the poor French in London. In 1864, M. Barbier was called from the missionary schools, which he had been directing, to become the heart and soul of a work among the poorer classes of the French scattered in the metropolis. For two years, the work was connected with the Evangelisation Society; after this it became independent, and was entirely supported by voluntary contributions. The late Mr. Weatherley kindly superintended, whilst M. Barbier undertook to raise funds, and direct the Mission, which has now existed twenty-five years, In June, 1891, an attack of influenza brought him very low, and from its effects he never entirely recovered. M. Barbier was in his seventy-fourth year.

REQUESTS FOR PRAYER.—For blessing upon a fourteen days' mission at Hackney-road by Mr. Matthew Burnett, commencing Sept. 22 Also, for blessing on a mission to be held at West End, Southampton, by Mr. W. Monro Collings, beginning October 1. For a meeting of the Railway Mission at Dartford on Wednesday, 28th inst. PRAISE for special blessing experienced during recent meetings for "Deepening of Spiritual Life," at Castleford, Yorks.

Personalia.

Dr. Lunn, it is stated, hopes next year to repeat at Lucerne the Re-union Conference experiment which he has tried this year at Grindelwald.

Dr. Schaff has so far recovered from his recent illness that he expects to deliver the address at the opening of Union Theological Seminary, September 29.

Rev. A. Tomory writes to say that the report that he proposes to retire from his work in Constantinople is untrue. He says:—"I have been connected with the work for forty-five years, and hope to live and die in it."

Dr. Geo. F. Pentecost, according to the New York *Independent*, has accepted a call to the pastorate of the Marylebone Presbyterian Church, London, as successor to the late Rev. Donald Fraser, D.D.

Rev. Joseph Sidney Hill, Bishop Designate of the Niger, has left Liverpool for his see, charged with a two years' commission from the Archbishop of Canterbury. He will return to be consecrated in 1895, probably with a negro colleague.

Mr. G. H. Pember, who should have taken a leading part in the Birmingham Prophetic Conference last week, is still very unwell. He is suffering so much from weakness that it is necessary for him to put aside all engagements for three months at least.

Mr. John Hodge, president of the recent Trades Union Congress, is reported to be an upright, God-fearing man, member of a Christian church, and well fitted to lead his fellow-workmen to a sound and wise judgment. His excellent opening address bore evidence of a well-informed mind and a high moral tone.

Evangelistic Notes.

Rev. John Mitchell, 6, Downfield-place, Edinburgh (some of whose papers to young people have recently appeared in our columns), is free to conduct Gospel missions.

Whitehaven.—A special Evangelistic mission is being conducted in connection with Whitehaven Y.M.C.A. by Mr. Geo. Clarke. The mission was preceded by a series of special prayer meetings. There are already tokens of blessing received.

Barnstaple.—On Sunday, Rev. W. Smith, Pastor of Barnstaple Baptist Church, commenced a series of special Evangelistic services, the object being to reach those who do not at present attend any place of worship. The opening services were very well attended.

Mr. Matthew Burnett recently visited Hastings, and addressed meetings in the Calvert Memorial Chapel and at the People's Services in the Pier Pavilion. A correspondent writes:—"A marvellous power attended the message of life, and at the close of the evening service a number of hearers obtained peace with God. Many of the Lord's children experienced a deeper work of grace and a richer baptism of the Holy Spirit for service."

The Christian People of Chicago are taking hold in earnest of the problem of religious influence over the crowds that will gather at the Exposition. Among other means, they have organised a South End Gospel Association, which is to continue the open-air services, which for some time have been held opposite to gate "No. 2" of the Exposition, and will follow them up with daily prayer-meetings and evangelistic services during the Exposition. Mr. K. A. Burnell, the veteran evangelist, is much interested in the movement.—*New York Independent.*

Mr. Henry Thorne has concluded a successful mission in the Congregational Church, Annan. All the meetings have been well attended. Mr. Thorne's able and faithful preaching made a deep impression on many hearts, and at every evening service the workers had the joy of pointing anxious souls to the Lamb of God. The Bible readings were most helpful to Christians. A praise meeting was held, preceded by a tea, to which about 200 people sat down. From Annan Mr. Thorne went to Dumfries, where he addressed two large meetings in St. George's Hall. He is now conducting a mission at Hawick.

EXAMINATION IN CHRISTIAN EVIDENCES.—The books selected by the Christian Evidence Society for their examination next spring are as follows:—Kennedy's "Christ and Christianity," Row's "Manual of Christian Evidences," March-Phillipps' "Lectures on Divine Revelation," Butler's "Analogy," Flint's "Theism," Arthur's "Difference between Physical and Moral Law," Redford's "Prophecy," Westcott's "Bible in the Church," and Kennedy's "Divine Book." There is no restriction of sex, age, or religious denomination. Copies of the regulations may now be obtained from the secretaries of the Society, 13, Buckingham-street, Strand, W.C.

The Book World.

Life of Henry Martyn.

A singularly valuable addition to missionary biography has been made by the publication of Dr. George Smith's volume, Henry Martyn, Saint and Scholar, First Modern Missionary to the Mohammedans. (10s. 6d. *Religious Tract Society.*) We opened the noble volume with high expectations, as well as much confidence, for the "lives" of Carey and Duff demonstrate Dr. Smith's power as a faithful delineator of character, and evidence his warm sympathy with the cause of Christian missions. Our perusal of this narrative has been an unqualified pleasure. The author's personal knowledge of India, and his judicious manipulation of the material at his disposal, give animation to the most matter-of-fact statements, and sustain sympathetic interest throughout.

In the memoir which John Sargent published a few years after Martyn's death, many important details were suppressed, and never have the relations of Martyn with Lydia Grenfell been so fully described as in this volume. The pages also contain extracts from diaries and copies of letters which have not hitherto been used to set forth the story of Martyn's wonderful life. Was there ever such correspondence before or since, on the one hand characterised by such deep spirituality, and on the other marked by such perplexities and trials of mutual love? The great work of Bible translation is the subject of many passages, and Dr. Smith admirably exhibits Martyn as a missionary to the two Islams—in India and Persia, and in Arabia and Turkey. His friendship with Charles Simeon and other good men stands out prominently; also the persecution which, like them, Martyn had to endure. This volume gives all aspects of the life—filled with pious toils, and beautiful though short—and it fully deserves to be regarded as the standard biography of Henry Martyn. A portrait and several illustrations embellish the memoir.

Messrs. Partridge have added to their series of large-page coloured picture-books Our Playtime, by C. D. Michael; and Our Lifeboats, by William Luff. It would be difficult to conceive of more brilliant pictures for children, and the descriptive letterpress is full of animation.

The Land of the Ganges; or, Sketches of Northern India. By Rev. Jabez Marrat. (1s. 6d. *C. H. Kelly.*) This is a capital book, intended for young people. The land is described, and its wonderful history outlined. Amply illustrated, the book should meet with very general acceptance.

Making a Beginning. By William J. Lacey. (2s. 6d. *Religious Tract Society.*) Here is abundance of encouragement for young people. Hundreds of stories and examples of great and good men emphasise counsels for life and godliness. A more readable and useful book, with such a praiseworthy object, it would be difficult to conceive.

The Ancient Irish Church, by John Healy, LL.D., rector of Kells, is a very attractive addition to the "Church History" series, published by the *Religious Tract Society* (3s.). The work is the result of much research and independent thought, and should not be overlooked by students. Dr. Healy writes for the ordinary reader, and his flowing style is well suited to his fascinating subject.

An interesting addition has been made to current monthly literature in *The Young Woman*, an early copy of which we have received. Its conductors have provided a varied budget of very readable and useful matter. There are articles by well-known writers on the choice of a husband, journalism, physical exercise, leisure, etc. Mrs. Mayo sketches the career of the Countess of Aberdeen, and Archdeacon Farrar beautifully interprets the story of Ruth. (3d. *Partridge.*)

From Advent to Advent; or, The Outline of the Gospel according to St. Luke. By C. E. Stuart. (3s. 6d. *Marlborough and Co.*) Mr. Stuart maintains that each evangelist had a definite plan before him when writing, and that the Beloved Physician introduces events in a moral order rather than chronologically. We should welcome outlines of the other Gospels equally lucid and detailed as this instructive little volume, which is, in fact, an exposition of the entire Gospel.

Epistles of Clement and Polycarp.—The two Epistles of Clement to the Corinthians, the Epistle of Polycarp to the Philippians, and the Teaching of the Twelve Apostles have been edited by Horace E. Hall, M.A., for the "Christian Classics" series of the *Religious Tract Society.* (2s.) There are useful introductions and notes, so that these interesting memorials of the Apostolic age may be intelligently approached and read with profit by all and sundry. The handy little volume will also be welcome to theological students.

Modern Science in Bible Lands. By Sir J. William Dawson, F.R.S., etc. We welcome a popular edition, revised, of this excellent work, which gives the results of long years of study, as well as an account of travels in Bible lands from the point of view of a geological expert. Much light is thrown upon a variety of Biblical questions. The author is an experienced Christian, as well as a scientist of world-wide reputation, and we trust his interesting and valuable work will have many readers in its present cheap form. (6s. *Hodder & Stoughton.*)

What Rome Teaches, by Miss Cusack, is fittingly styled "a handbook of controversy." As Roman Catholic authority is quoted for the statements made, the manual may be commended as specially useful. It is written for the multitude, but it will also be of value to those who are well skilled in the controversy with Rome. "The Nun of Kenmare" may be supposed to know something of the Papal system. These pages not only demonstrate her knowledge, but show her zeal for Protestant truth, and her compassion for the millions who have been deceived by Romish teachings. (1s. 6d. *Marshall Bros.*)

Joined to the Lord. Thoughts on the Song of Solomon. By Annie Marston. (*Marshall Brothers.*) One of the marvels of the Bible is its unfailing freshness. It suggests something new to every mind. Of no book is this more true than the Song of Songs. Miss Marston's expositions and exhortations are full of holy thought, and if we are not able to adopt every one of them as indubitably the meaning of the text, yet we can assure our readers that each is in accordance with the form of sound words, and is strengthening, edifying, and encouraging to the soul stepping heavenward. It is one of the most practically useful books on the Song of Solomon with which we are acquainted.

The Epistle to the Ephesians. By Rev. G. G. Findlay, B.A., Professor in Headingley College, Leeds. (7s. 6d. *Hodder and Stoughton.*) This contribution to the "Expositor's Bible" series is in the strict sense of the word an exposition. Evidently the result of prolonged study of the Epistle, wide reading having been combined with close thought, the book will be very welcome to preachers and teachers. Professor Findlay is spiritual as well as critical, practical as well as scholarly. If the theme of the early chapters excites occasional eloquence of a high order, no less does the plain teaching towards the close of the Epistle, on topics relating to everyday life and experience, meet with admirable enforcement. This is a work of peculiar merit, written in a style consonant with the majesty and wealth of the Epistle.

The Design and Use of Holy Scripture.—Being the twenty-second Fernley Lecture, delivered at Bradford, 1892, by Rev. Marshall Randles, D.D., professor of Systematic Theology, Didsbury College. (3s. *Wesleyan Methodist Book Room.*) This is a work to our mind. With large knowledge and clearness of thought, Dr. Randles has treated a great subject in a masterly manner. It is significant that the Fernley Lecture should in two successive years have been devoted to the defence of the authority and integrity of the Sacred Scriptures. Last year's lecture, by the late Rev. F. J. Sharr, on "The Inspiration of the Holy Scriptures" was excellent. The work of Dr. Randles covers a wider ground, and is alike richer in facts and stronger in arguments. While both lectures deserve many readers, the most recent, with its very lucid arrangement and full index, is specially valuable, and has our hearty commendation.

Another new candidate for juvenile favour is Boys, an illustrated weekly. The first issue, dated September 17, is bright in style and wholesome in contents. (1d. *Office:* 60, *Old Bailey, E.C.*)

The first number has been published of The Boys' Mail Bag. Many friends of juvenile messengers have conspired to make its pages attractive, and we trust that, with God's blessing, this new monthly will do good wherever it goes. (1d. *Partridge.*)

BOOKS RECEIVED.

From *Elliot Stock.*—God's Image in Man. Some Intuitive Perceptions of Truth. By Henry Wood, Boston, Mass. 5s.

From *Longmans, Green, and Co.*—The Church in Relation to Sceptics. A conversational guide to evidential work. By Rev. A. J. Harrison, B.D. 7s. 6d.

From *Nisbet and Co.*—Biographies by Rev. J. J. Ellis: Right Hon. W. E. Gladstone, M.P. ("Lives that Speak" series), 2s. 6d.; General Viscount Wolseley and Lord Shaftesbury (both in the "Men with a Mission" series), 1s. each. The Book of Joshua, Scripture Handbook, by G. E. Johnson, M.A., 1s. Three Gates on a Side.—Sermons by Rev. C. H. Parkhurst, D.D., New York, 6s. Christus Magister: Teachings from the Sermon on the Mount, by Rev. A. Pearson, 5s. Step by Step through the Bible, by Edith Ralph, 2s. 6d. Popular Lectures to Candidates for Confirmation. By Rev. J. H. Walthew. 6d.

DR. FORBES, quoted by Dr. W. B. Carpenter, says that, "as the result of his personal inquiries from the guides at Chamouni," he found that when they were out upon their winter expeditions, amidst Alpine snow and frost, they never experienced any gain in the use of spirits, but considered spirit-drinking to be decidedly inimical to their power of sustaining exertion in an atmosphere of very low temperature.

NOTES ON DAILY READINGS.

SUNDAY, SEPTEMBER 25.—DEUTERONOMY VI.

We do not win the Promised Land by our obedience, but by our faith, but we can only keep in it as we observe to do. The life of daily, hourly obedience to the will of God is the secret of abiding in a state of rest and victory. Hence the necessity of a careful pondering of these repeated exhortations to obedience. And after all the obedient life is the only happy one. Only when we live up to the level of our light, do we know the secret of blessedness. Then, indeed, it is well with us, and we touch our highest good. "For our good always." But the obedience to which we are urged must be born of love. The one Lord must be supreme in an undivided heart. All other interests and relationships will become richer and more blessed only in proportion as the love of God is supreme within. As the air is not displaced when it is threaded with golden light, so all nature may pursue its wonted course, not hindered but helped by the one prevailing passion. When this is the condition of the soul, there is no difficulty or strain in speaking to children and neighbours, for the mouth speaks out of the abundance of the heart. And yet how much harder it is to keep thus in prosperity.

MONDAY, SEPTEMBER 26.—DEUTERONOMY VII.

The seven nations of Canaan are emblems of the mighty temptations to evil with which we have to contend even after we have entered the Land of Promise. They who sit with Christ in the Heavenlies have to wrestle with wicked spirits who are there too, until they are driven downwards to the earth. But we must make no covenant with evil. It must have no quarter, but be utterly destroyed. Oh, my soul, remember that thou hast been ransomed at a great price to be God's own peculiar possession; see to it then that thou be faithful in thy loyalty to Him; no traitor must intrude, there must be no joint-ownership. What a comfort it is that God did not set his love on us because of any qualities that He saw in us; not because we were good, but to make us so; because that love will still cling to us in spite of all our evil, till it has quite delivered us. He is indeed the faithful God who will not run back from the covenant into which He has entered with his Son on behalf of those who are one with Him in a living faith. A covenant-keeping God should make a law-keeping people, and then the spiritual counterpart of all these temporal blessings will be ours. No barrenness in our ministry, no clinging disease of the soul, victory over enemies, the evident presence and indwelling of God. The whole circle of blessing may not be ours at once. The Divine order always is "little by little," but as we live up to what we know, our circumference of light and power and blessedness will widen.

TUESDAY, SEPTEMBER 27.—DEUTERONOMY VIII.

How often do the words return on us; observe to do. Obedience is so clearly the doorway to the true life, multiplication, and land-possession. But how good it is to remember the past dealings of the Lord, not only to find materials for praise and thanksgiving, but to learn lessons of deep humility. Who can review the past, and not be humbled? The stern discipline of life reveals us to ourselves, and makes us realise our almost infinite need of God; and it reveals God, because its necessities, like so many foils, only set forth the various provisions of his tender pity. Only the Wilderness could have revealed the manna, the miracle of the raiment, and of the unswollen foot. Do we sufficiently feed on the Word of God, as Jesus did in the Wilderness, when in the strength of it He was able to repel the first temptation? Ah, we are weak when we might be strong, because we do not feed enough on Him. What a land is that into which our Father brings his chastened children; the rivers of his pleasure; the fountains of living water opened in the soul; the variety of the fruits of the Spirit; the abundance which makes scarcity and lack impossible; the unsearchable riches of Christ; the length and breadth and depth and height of his love. But, amid all, there is the constant need of the Spirit's grace, that we may not forget that our goodness is not inherent, it is Christ-derived. We must never look at anything we have apart from Jesus—all is in Him.

WEDNESDAY, SEPTEMBER 28.—DEUTERONOMY IX.

This chapter makes us think of what Christ may have to say to each of us one day, when we review the past by his side. When we stand with Him in glory, we shall see, even more clearly than now, how utterly we had forfeited all claim on God. Our righteousnesses as filthy rags; no merit or goodness or holiness to win his regard, whilst every halting-place in our life had witnessed some outbreak of perverseness or murmuring or stiff-neckedness. Each of us had Horebs, Taberahs, Massahs, and Kibroth-hattaavahs, as well as Kadesh-barneas. The tables of law splintered into fragments, so true a symbol of how we have broken the holy commands of our God and the noble resolutions of our better hours. But side by side with all this, there have been the intercessions of One greater than Moses. Four times in this chapter we find the mediator of the Jewish commonwealth engaged with God on his people's behalf, and winning for them respite. But who shall count the times when Jesus has pled for us? Is not his life, of necessity, one long intercession? Can we not hear Him saying: "Look not unto the stubbornness of this people, nor to their wickedness, nor to their sin, but for thy glory's sake, and for thy covenant have mercy on them"? The redemption of the Cross is an argument which makes the justice of God take our side.

THURSDAY, SEPTEMBER 29.—DEUTERONOMY X.

We may break the law of God, but it cannot pass away. It is written again on the tables of stone. It lies at the base of the covenant. It is only still because it is covered by the perfect obedience unto death of our beloved Lord Jesus, who is the propitiatory (Rom. iii. 25). As the golden mercy-seat covered the law that lay beneath, so does Jesus satisfy the demands of the law; and then the Holy Ghost writes it on our hearts, and secures our obedience to it from love. What a delightful parenthesis that is which tells of Levi! His office in bearing the ark, standing to serve, and going forth to bless men in God's name; and then the divine reward of inheritance. Let us ask for the Levite work and for the Levite blessing. God has a right to *all* we are and have. It is a solemn question whether we have given Him all. If there is a single corner of heart or life held back, let it now be surrendered. We must specially submit to the circumcision of Christ, that is, the putting off of the sins of the flesh. Nothing less than this is becoming to those who are the subjects of the great love and holy choice of the great God, who stoops from heaven to find his beloved among the children of men. We must fear Him with fear born of love; serve Him as his slaves; cleave to Him with unswerving loyalty; and show to others something of that pitying love which He has shown to us.

FRIDAY, SEPTEMBER 30.—DEUTERONOMY XI.

The life of consecration is the only right and blessed one. We never know what life can mean till it has been all laid at the feet of Jesus, to be taken back from his dear hands, and used absolutely at his dictation and direction. When God is first, and his will is done, then we are strong to possess, then our days are prolonged in their usefulness, then we live in God's special care and beneath his eye; we drink water of the rain of heaven, and exchange the galling strain of the works of the good-self for the ease and naturalness of the fruits of the Spirit. But even the consecrated heart may turn aside to serve other gods and worship them. We never in this world reach a position in the Christian life from which it is impossible to fall, and to lose all the bright beauty we had enjoyed. How necessary, then, to store up the words of God, keeping them always before us, repeating them to others, and exercising ourselves by them. Let us peruse well vv. 22, 23, 24, 25, applying them to ourselves in a truly spiritual sense, and claiming that God should give us their equivalents in the inner life. All along our lives there are Ebals and Gerizims, the "Come, ye blessed," and the "Depart, ye cursed," the consciousness of the smile or of the frown of God. Let us be attracted by the one and dissuaded by the other, till we climb, as by a spiral ladder, to those tablelands where we shall be beyond the possibility of falling back and away.

SATURDAY, OCTOBER 1.—DEUTERONOMY XII.

We must give sin no quarter. The right hand cut off, the right eye plucked out. The heart is so weak, it clings and swings round with the current. Our sacrifices and burnt-offerings must be rendered to God through the One Priest, Jesus Christ our Lord. There is only one altar, one Priest, one Holy Place; and nothing can bring any delight to God which is not associated with these provisions of the heavenly Temple. Things which are permissible to those who live on a lower level of experience than ourselves can have no place with us who have entered on the rest and inheritance of faith. As our knowledge ripens, our responsibilities increase. How often are the people bidden to rejoice before the Lord! "Him serve with mirth." There are some who seem to be afraid of gladness as if it savoured of the devil. How little do such understand the spirit of the Gospel. And such joy is to link the whole family into one glad circle; man and maid with son and daughter. Animals required for food might be slain anywhere, only the blood was to be carefully eliminated from the flesh. The blood is the life. Man must not incorporate the life of beasts. But we are welcome to drink the blood, *i.e.*, the life, of the Son of God. It is drink indeed. The shed blood of Jesus means his life laid down for us; let us daily wash in that blood, and often drink of the cup of the New Testament in his blood, the cup of salvation, and give thanks.

F. B. M.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, OCTOBER 2.

Saul of Tarsus Converted. Acts ix. 1—20.
Golden Text: Jno. iii. 3.

Next to our Lord's resurrection this is perhaps the most important miracle of the New Testament. Every conversion is a miracle; but in this case the surroundings are miraculous too. In these outward features it stands alone; but the inward change wrought in connection with them is necessary for all. For this reason Paul speaks of his conversion as "a pattern to them which should hereafter believe" (1 Tim. i. 16). In Gal. i. 13, 17, he makes further allusion to it; and in Acts xxii. and xxvi. he gives his own account of it. Let the lessons gather around the story itself.

1, 2. Any passion yielded to acquires increasing strength over its victims. This is illustrated in Saul, who first appeared as an approving witness of Stephen's persecution (vii. 58), then as an active persecutor (viii. 3), and here as more violent and bitter and cruel than ever.

3. Damascus, the ancient capital of Syria, lying about 140 miles north-east of Jerusalem. That there were many Jews in the city is evident from the fact that it possessed more than one synagogue (see 2 and 20). But there were Christians there also. Probably the Gospel reached the city through those scattered abroad in time of persecution. It was not until Saul neared the city in which he hoped to show his persecuting zeal that God met him. The Christians of Damascus knew of his coming (13, 14), and anticipated it with fear. When danger is nearest God's help is most sure.

By combining the three accounts we learn that those who journeyed with Saul fell to the earth when they saw the light (xxvi. 14), speedily recovered themselves, and stood amazed (ix. 7); heard the sound of the voice which spake with Saul, though they understood not the sense (ix. 7 with xxii. 9). The *light* flashed upon them at midday (xxii. 6), and was brighter than the sun (xxvi. 13). Saul saw Jesus in this light (17, 27, xxii. 14; 1 Cor. xv. 8), and was thus convinced not only that He lived, but that He was in a state of glory and exaltation. The revelation of this fact made Saul know that what he deemed his zeal for God was guilty rebellion against Him.

The words of Jesus (4, 5) deepened Saul's conviction. He learned that Jesus had perfect knowledge of him; that his conduct appeared very different in God's view from what it had been in his; that in persecuting the saints he was really persecuting their glorified Lord, who was intimately united to them; and that for this guilt Jesus met him, not in judgment, but in mercy. *It is hard for thee, etc.* The image is derived from the Oriental ploughman, who guided his plough with the left hand, while he held in his right hand a rod about six or eight feet long, to the end of which a goad was attached. When the goad was applied every attempt at resistance on the part of the animal only increased the pain. Further resistance on the part of Saul would be equally foolish and equally painful. The fact that Jesus should meet him with such entreaty, instead of visiting his iniquity as it deserved, humbled and subdued Saul, and led to the surrender expressed in his words, "Lord, what wilt thou have me to do?" Resistance was now at an end. This is the point to which God works in every conversion. The outward circumstances may be different, but the issue is the same. It is not the mere belief of a doctrine, but the surrender of the will, that constitutes conversion. 10. Hitherto the work had been miraculous, now human agency is to be employed. Nothing is heard of Ananias, either before or after this event. He was not an apostle. God chooses his own instruments for imparting spiritual gifts. 11.—The instructions are very definite. Tradition still points to a street called Straight in this city, and to a house which is declared to be the house of Judas. 12.—God does not do his work by halves. By a vision granted to Saul, he has prepared for the visit of Ananias 15, 16. Note the three classes of persons to whom Saul is to bear witness. Gentiles are given the first place; for he was to be emphatically the apostle to the Gentiles. Note also how suffering is included as a part of his witness. His after-history proves how true was his word (2 Cor. xi. 23-28).

17. *Brother Saul.*—After the experience through which Saul had passed, his recognition as a brother must have been a great joy to him. 19.—His baptism is connected with his remission (xxii. 16), not as the procuring cause of it, but as the symbolical representation of his union with Christ. It was also connected with his being filled with the Spirit (see ii. 38). 20.—He enters the synagogues not as a persecutor, but as a preacher. In this lesson we see him as persecutor, anxious enquirer, convicted sinner, surrendered believer, praying disciple, Christian brother, confessed follower, and earnest preacher.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Truro has offered his first Hon. Canonry in Truro Cathedral to Rev. Joseph Hammond, LL.B., Vicar of St. Austell.

A Church Army Prayer Union has lately been started for strengthening the hands of those engaged in its work, and for blessing on those who have been and those who may yet be reclaimed.

Dr. Sandford, the Bishop-coadjutor of Durham, is confined to a dark room, owing to an affection of the eyes. The malady has rendered him incapable of attending to his many engagements.

Rev. Henry Pelham Stokes, a well-known Evangelical clergyman, has resigned the living of Isleworth, to which he was appointed by the Dean and Canons of Windsor a few years ago, on the retirement of Rev. Prebendary Richards.

Another Labour Home under the Social Scheme of the Church Army, is to be opened in Birmingham. When the plans of this society are completed, there will be one of these labour homes in touch with every prison and casual [illegible]

[illegible] Surry hopes to leave England at the end of [illegible] and to spend the winter in India. *The Record* [illegible]: "The Church in India may expect to profit by his [illegible], and we at home by the opinions of so trusted an [illegible] as to the condition of missionary work in the districts he visits."

The death is announced of Dr. John Medley, Bishop of Fredericton and Metropolitan of Canada, who was the oldest prelate save one in the Anglican communion. He graduated at Oxford as long ago as 1826, and was in the same class-list as F. W. Newman, the Cardinal's brother. Bishop Medley was an old-fashioned High Churchman.

The Bishops of both Provinces have issued resolutions to secure the better education of candidates for Holy Orders who have not gained degrees at the Universities. They require of them a preliminary examination, conducted by a central board of examiners, as a condition of their entering upon a final course of two years' study in a theological college.

The Conference at Armagh seems likely to become the recognised Church Congress for Ireland. In the course of a discussion on mission work, the Dean of Armagh expressed the belief that the missionary spirit in the Church of Ireland would be greatly strengthened if the C.M.S. and the S.P.G. would mark out some district in the mission-field to be worked, as far as possible, exclusively by missionaries sent from the Irish Church.

Mrs. Gooch, widow of the well-known banker, long resident at Camberwell, has obtained the sanction of the Queen in Council for the creation of this new ecclesiastical district, which will be known as the Parish of All Saints, North Peckham. A church and parsonage will be built, as well as an institute, club-house, and mission-room. The parish will be permanently endowed, and it is estimated that the gift, which is in memory of her late husband, will be over £30,000.

Rev. Charles Stirling, vicar of New Malden, Surrey, who has resigned his living in consequence of the Lincoln judgment, has issued a statement, which concludes as follows: "I respond to the call of duty, and quit the pale of the Romanised and Romanising Establishment, in the hope of being, with God's blessing, a pioneer, however humble, in the work of forming a 'Protestant Church of England,' with a Prayer-book purged of every vestige of sacerdotalism and sacramental error, which may rally to itself all that is good and holy in the land, and be a beacon light in these dark and dangerous days to England, to her colonies, and to the world."

Archdeacon Farrar thinks that the Lincoln judgment may influence the practice of many Ritualists, but it will not alter the opinion of a single person who is opposed to their methods. He holds that unless the extreme Ritualists learn wisdom and moderation, what is called a victory may prove ten times worse than a defeat. He declares that he and those of his party do not intend the Church of England to be Romanised, nor to be driven out of her communion; for their views are sanctioned by the whole of the New Testament, alike in what it says and in what it deliberately leaves unsaid. Nothing will tempt them to silence, or to swerve in the defence and maintenance of the truths which are the peculiar inheritance of the Church.

CONGREGATIONAL.

On Sunday week, Rev. Professor Duff, M.A., LL.D., of Yorkshire College, read the lessons in the parish church of Austwick, where he had been bringing his summer vacation to a close.

Dr. Brown, of Bedford, and Mr. T. W. Harrison, of Hanley, who are delegates to the Triennial National Council of the American Churches, which meets in October, are now on their way to Minneapolis.

Rev. W. Thomas has closed his pastorate at Waterhead Church, Oldham, where he has ministered for eight years, and is going out for missionary work in Central Africa in connection with the London Missionary Society.

Intelligence has been received of the arrival of Rev. R. Wardlaw Thompson in the *Roslin Castle* at Cape Town. Mr. Thompson has undertaken negotiations with the Bamangwato chief, and the consideration of questions of policy and missionary operations in South Africa.

The Congregational Board has extended a very cordial invitation to the members of the Presbyterian Board of the "Three Denominations" to pay them a fraternal visit at the Memorial Hall, on Tuesday, November 15, from 4 p.m. till 7 p.m. The invitation has been accepted.

Dr. Parker, of the City Temple, has informed a representative of *The Newcastle Daily Leader* that he intends, before the close of the year, unless something quite unexpected should occur, to give formal notice of his retirement from the Congregational Union of England and Wales, and to have his name removed from all its lists and documents.

The reopening of the historic Moat Hall, Elstow, after renovation, took place on Wednesday. At the meeting the Mayor of Bedford (Dr. Coombs) presided, and addresses were delivered by Revs. W. Hay, M. H. Aitken, H. H. McCullagh, Rev. John Thomson, and Mr. W. J. Robinson. A report of the year's work was given by Mr. R. H. Poynter, superintendent. The musical portion was conducted by Mr. T. J. Ford, organist of Bunyan Meeting, Bedford, assisted by the Bunyan Choir, Bedford.

BAPTIST.

Rev. A. G. Barley, late of Paris, has taken the provisional oversight of the South Croydon Mission, pending its formation into a Baptist Church.

Haverfordwest College, which was founded in 1839, is to be removed to Aberystwith, so that its curriculum may be more exclusively theological, advantage being taken of classes in the University College. At the present time there are some twenty students at Haverfordwest.

Dr. Angus has consented to remain as Principal of Regent's-park College for another session, after which he will retire. The names of Dr. Maclaren, Dr. Glover, and Professor Gould have been mentioned as likely to come under the consideration of the College committee.

It is probable that Dr. Lorimer, of Tremont Temple, Boston, will succeed Rev. F. B. Meyer as minister of Regent's Park Chapel. Dr. Lorimer was formerly resident in Chicago. While in this country recently he preached in Regent's Park Chapel, and was approached by the deacons with a view to settlement.

Breachwood Green Church, Welwyn, Herts, had its origin in the preaching of Bunyan and other Puritans during the penal days. Of recent years the church has been richly blessed of God. Besides being in a bad state of repair, the chapel is far too small for the school and congregation. Accordingly an effort is being made by the pastor (Mr. M. Ashby) and his helpers to raise £450 towards providing adequate accommodation.

A new school hall, built for the congregation worshipping at Gildencroft Chapel, Norwich (Rev. T. Bullimore), has been opened by the mayor. The hall will seat 500 persons, and is furnished with class rooms. It will be used as chapel and school until the new chapel is built on the adjacent site which has already been secured. The new premises are situated in the heart of a thickly populated district, and occupy the site of an old brewery.

From the annual report of the Missionary Society, we learn that the number of missionaries in the list is 136, eight of whom are superannuated; evangelists, 778, rather more than half of whom are in Jamaica, which for many years has been independent of the Mission; stations, including Jamaica, 795; baptisms during the past year, 4,015; present membership, 50,875; day-school teachers, 441; Sunday-school teachers, 2,276; day scholars, 18,069; Sunday-school scholars, 26,849.

PRESBYTERIAN.

A memorial minute expressing their sense of loss at the death of Rev. Peter Leys, of the United Presbyterian Church, has been placed in the records of Hamilton Presbytery.

Dr. J. Monro Gibson, for many years pastor of the Second Presbyterian Church, Chicago, but now of London, had the pleasure of addressing his former church on a recent Sunday.

Rev. Gavin Carlyle is preparing a memoir of the late Rev. Dr. Adolph Saphir, and would be obliged by the loan of any letters from Dr. Saphir which may be in the possession of any of his friends.

The withdrawal from the Presbyterian Church of the Rev. A. L. Laird, late of Arthur's Hill Church, Newcastle, is announced. It is understood that Mr. Laird has connected himself with "The Brethren."

A "self-denial week" has been decided upon by the English Presbyterian Synod for its Foreign Missionary Society, and the committee has fixed upon the last week in November, and agreed that the money then raised shall be devoted to work in China.

Rev. J. Reid Howatt preached on Sunday evening week in Camberwell to a crowded congregation of young men and women on three religious novels of our day. He pointed out that the Holy Spirit was never named or recognised by any of them; all were in rebellion against the supernatural element in religion.

Prof. W. Garden Blaikie has left for New York to attend the Pan-Presbyterian council in Toronto, at which he is to deliver a presidential address. His health is not yet re-established, but he was anxious to be present. Rev. Dr. Ross Taylor has obtained from Glasgow presbytery three months' leave of absence. He will attend the Pan-Presbyterian council.

METHODIST.

The *Joyful News* Mission is receiving more generous support than hitherto. Should funds be forthcoming, Mr. Champness intends to send out two hundred more evangelists into the villages at home, and also to aid in the work abroad.

The movement initiated in connection with the Primitive Methodist Missions is progressing, £50,000 being the amount aimed at, one-fourth of which sum goes to the opening of new missions in Africa. The present amount promised is £22,000.

A committee of the Methodist New Connexion have been appointed to obtain full information respecting the Young People's Society of Christian Endeavour, and the Epworth League, recommendations to be laid before the next Conference.

The principal of six memorial stones of a new chapel, to cost £900, at Fillonghey, in the Islington circuit, Birmingham, was laid by Lord Leigh, who said that though a staunch member of the Church of England, he did not see why those who did not conform to its worship should not have full liberty and opportunity of meeting together.

The Wesleyan "Synods" are now in session. Writing to the New York *Christian Advocate*, Dr. R. N. Young regards the innovations, "Synod" and "Church," as of doubtful advantage. "They will puzzle our people and do not enhance the popular estimate of our institutions. The majority will prefer the old and quaint terminology—'society' and 'district meeting.'"

The Primitive Methodists at the mining village of Denaby Main have hitherto only been able to hold religious services in a cottage, but arrangements have now been made with a view to the erection of a suitable building. Mr. Andrew Montagu, of Ingmanthorpe Hall, near York, the principal landowner, has consented to a piece of land being leased to them for a period of eighty years.

Rev. Edward White, preaching lately to the Wesleyans at Mill Hill, upon the coming of Christ, reminded them how earnestly both John and Charles Wesley had held the belief. It was a subject, he feared, much neglected in our churches, and he pressed upon them the prominence given to it in the prophecies, and in our Lord's teaching. The attitude of the early Church was one of expectancy and waiting.—"Even so, come Lord Jesus."

The President of the Primitive Methodist Conference, in his pastoral, just issued, says: "We need and desire, above all else, a great revival of religion, and the way to it is clearly marked out in the Holy Scriptures. If we have been straitened by selfishness, the way to enlargement is generosity. If our walk and conduct have been such as to alienate ourselves from Christ and others from the Church, the way to closer union with Christ and greater power over men is thorough reformation."

Six lady missionaries, going to India or China, left a few days ago with Rev. G. W. Olver, of the Wesleyan Mission House, who is about to make a tour of inspection in India. They were:—Miss Olver, who goes to Bankura at her father's expense; Miss Hudson, daughter of Rev. Josiah Hudson; Miss Trimmer, sister of Rev. J. G. Trimmer, of Ceylon; Miss Macdonald, daughter of Rev. J. A. Macdonald, of Birkenhead; Miss Lamb (Sister Florence, of the Birmingham Mission), who is the first lady evangelist sent out by the Ladies' Committee; and Miss Parkes, who is going to Hankow, and is the daughter of the late Rev. J. S. Parkes, formerly of Canton.

Mr. Price Hughes, in referring to his branch of the work at St. James's Hall, states that more than 8,000 regularly assemble on Sunday for Methodist worship in West London, where, five years ago, the Wesleyans had not a solitary service of any kind. Conversions are said to be of weekly and almost daily occurrence, and in the distribution of converts—for it does not appear that all remain in connection with the mission—most of the churches in the neighbourhood receive accessions. Altogether, £4,000 is raised on the spot annually in support of this branch, which is now practically self-supporting. The membership at the West Central in five years has reached a total of 1,200.

SOCIETY OF FRIENDS.

The eminent and successful missionary, David E. Sampson and wife, of North Carolina, have been liberated, and encouraged to visit Dublin and London yearly meetings, and to labour within their limits.

A very happy and well-attended eight days' mission has just been held at the "Captain French Lane" Friends' Mission, Kendal. For the last ten years a good and growing work has been maintained there, with results sufficient to fill the heart with thankfulness.

About thirty young men and women Friends belonging to the "Friends' Christian Fellowship Union" and the Young Women Friends Christian Union" paid a happy and welcome visit to Bristol early in the month, which proved to be alike cheering and helpful to visitors and visited.

The death of the poet J. G. Whittier naturally engrosses men's minds, and brings the Society of Friends to the front as illustrated in his noble words and works. Generations yet to come will rejoice in his pure teachings and far-reaching influence for good. The church of which he was an honoured member is proud of her "Quaker-poet."

The work at Ba'abdat, Syria (where a village numbering 657 left the Maronite Church and turned Protestant) goes bravely on. Theophilus Waldmeier and Friends are carrying Gospel truth to the people, amid the opposition and hatred of the Maronite priests. The same service in Mexico, similarly opposed, is being successfully carried on by Wm. Walls, and a door is wide open among the Roman Catholics there for the Gospel. Labourers are needed everywhere.

SALVATION ARMY.

Mr. Bramwell Booth has had a rather sharp attack of illness, brought on by overwork. He is now, we are glad to learn, convalescent.

An *edition de luxe* of the forthcoming life of Mrs. Booth is to be issued to subscribers in three volumes, price a guinea and a-half. A popular edition will be afterwards published.

"Self-denial week" commences on Sunday next. In 1888 the sum of £15,000 was thus raised; in 1889 £20,000; in 1890 £30,000; and last year £40,000. It is hoped that this year the sum of £50,000 may be reached.

The Daily Chronicle says: "A suggestion has been made that the Prince of Wales should be asked to nominate the proposed committee of investigation on General Booth's scheme. Whether the suggestion comes to anything remains to be seen, but it may now be assumed that there will be a committee. General Booth is anxious that the inquiry should go on, and if a committee is not forthcoming otherwise, there can be little doubt that he will himself nominate one."

The officer whom General Booth sent to South Africa, in connection with the possible selection there of a site for the "foreign colony," has returned. He reports very favourably on the tracts of land he inspected, and upon the suitability of South Africa generally, for the "colony." Quite a number of offers of land have been made to General Booth, some of them, at all events, on thoroughly reasonable terms. However, he has also had offers from Australia and New Zealand, and it may be some little time yet before he decides on any course.

At a meeting last week in Exeter Hall, General Booth said he meant to go forward with the "colony over the sea" scheme, and he did not believe the public would leave him in a corner. If the public did not come to the rescue, then he would have to mortgage the land and property and struggle on with this impediment round his neck in the cause of the poor people he intended to benefit. He had not the slightest intention of "going down" for less than £3,000,000, and then he quite expected the Bank of England would come to his assistance!

NOTES FROM IRELAND.

Rev. Mr. Aspinal has been addressing a series of meetings in county Cork in the interests of the South American Mission.

The annual collection in aid of the Irish Mission was made last Sunday in all the Presbyterian churches throughout the country.

A branch of the Children's Home, London, of which Dr. Stephenson is the head, is to be established at Littlemount, county Fermanagh, by the Fowler family, of Liverpool and Chicago, at a cost of at least £20,000.

It is hoped that Rev. Thomas Waugh will be got, when he concludes his mission in Cork, to conduct a mission in Belfast, and thus to follow up the work which has been commenced by Messrs. Moody and McNeill. It is understood that the quarterly meeting of one of the leading circuits in the city has taken the initiative in requesting Mr. Waugh to undertake this work.

NOTES FROM SCOTLAND.

The temperance party in Glasgow is busy, in view of the municipal elections in November.

An interesting conference on the improvement of church services was held last week in Aberdeen.

Rev. R. Balgarnie, of London, preached on Sabbath to large congregations in the U.P. and Congregational Churches in Dalkeith.

A correspondent of *The Dundee Advertiser* complains of the open profanity that is prevalent among many railway travellers in that district.

A special lady commissioner of *The Daily Mail* is investigating some of the insanitary bye streets in Glasgow, so as to compel the attention of the authorities.

Aberdeen has recently had to mourn the loss of three respected citizens—Dr. Francis Edmond, Mr. W. Milne, advocate; and Mr. J. S. Allan, a warm temperance reformer.

FALLEN ASLEEP.

At Budleigh, Rev. A. Balfour, Congregational Minister, aged eighty-two.—Mrs. Charlotte A. Jones, widow of the late Rev. Eliezer Jones, for twenty years pastor of Tacket-street Chapel, Ipswich.—Mr. Robert Burnard, one of the leading Methodists of Newcastle-on-Tyne, at the age of seventy-three.—At The Laurels, Belmont Hill, Lee, on the 11th inst., Anne Knox, wife of Rev. J. H. Wilson, D.D., in her eighty-first year.

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Temperance Notes.

The use of spirituous liquors of all kinds has been abolished by Lady Carlisle at Naworth Castle and Castle Howard, the seats of the Earl of Carlisle.

Nearly 800 pledges have been taken as a result of a twelve days' temperance mission conducted at Bolton by Mr. Richard Coad, Cornish temperance evangelist.

The Methodist Conference Temperance Committee met last Friday in Belfast, and took a new departure in adopting a pledge against the use of tobacco in connection with its Band of Hope work.

Addressing a meeting at Luton the other day, Mr. S. Whitbread, M.P. (who is himself a brewer) declared his belief was that legislation on what were known as Temperance lines was certain to come.

The Master of Truro Workhouse states that during his tenure of office forty-two of the principal tradesmen of the town, in addition to between 600 and 700 other persons, have ended their lives in the Union owing to the effects of drink.

At the Brewster Sessions at Dover, for the county district, the magistrates refused to grant a new licence to an hotel at St. Margaret's Bay, the application having been made for three successive years uniformly in vain.

There is a story going the rounds at Aberdeen which, it is said, came from Balmoral, that Her Majesty would not appoint a young man to be one of her pipers unless he was a teetotaler. "There are so many temptations in the position," the Queen is reported to have said.

The Tunbridge Wells magistrates had before them the other day a little boy named Blackman, who, maddened by drinking a large quantity of his mother's rhubarb wine, attacked with a hammer a lady visitor named Gray on Rusthall Common, causing serious injuries to her head. The Bench ordered the boy to be birched.

William Cobbett wrote the following stirring words on drunkenness:—"When this vice has taken fast hold of a man, farewell industry, farewell emulation, farewell attention to things worthy of attention, farewell love of virtuous society, farewell decency of manners, and farewell, too, even an attention to person; everything is sunk by this predominant and brutal appetite."

Dr. A. F. Bradshaw, P.M.O., H.M.'s forces in India, says, in reply to the question: "When cholera breaks out in any cantonment, are abstainers more likely to escape the disease by breaking their pledge and indulging in alcoholic beverages, or by continuing the habit which they have cultivated?"—"The pledge-breaker not only 'tempts' the cholera, but weakens the power of his constitution to stand the disease! I have personally witnessed many lamentably sad instances of the absolute folly of taking to drink while cholera is going on in the station."

New premises have been opened of the Westow Church Institute in the East Riding. A year's experience in a smaller building had demonstrated the usefulness of such an institution dependent for support upon contributions and the fees paid for games, and open as a village public-house free to all. The men's rooms are used periodically for the discussion of subjects of general interest, and the boys' room, which has a separate entrance, for instruction in some manual craft. The supply of newspapers is large, but the library small. A football club and other agencies are in connection. Non-alcoholic drinks can be had at any time.

A correspondent writes of a town not sixty miles from London:—"There is a population of 2,100; but there are thirty public-houses, a grocer's wine and spirit licence, two breweries, and a wholesale agency in connection with a large brewing firm. Reckoning these as thirty-four licences, there is one licence to every sixty-two persons; and, assuming that two-thirds are those who cannot be called adults, there is a licence for every twenty or twenty-one of the adult population. As nearly as I can estimate, every tenth or eleventh house is licensed. Many of the public-houses are owned by a brewing firm, one of whose members is chairman of the bench of magistrates."

The licensing sessions just closed at Liverpool have been a disastrous one for the publicans. A prominent city publican, who has several hostelries, said to a writer in *The Liverpool Post*: "The trade now will scarcely make salt for one's porridge. It has received a staggering, if not a fatal blow. Some public-houses—I fear a large number of a certain class—will before long be thrown into the market. Townsmen will not invest their money in them, for they know what is coming. They cannot pay without the patronage of the class we are strictly forbidden to serve, and there is nothing before them but stark misery and bankruptcy. I came to this conclusion for one particular reason, and that is our opponents are ever on the watch, and the fact that few persons enter certain houses will be used as an argument to prove that they are not required."

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500 MISSIONARIES now employed in beseeching the masses in the Metropolis to be reconciled to God through Jesus Christ our Lord. House-to-house visitation. Personal dealing. Work purely undenominational.
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House of Rest for Christian Women
AND OTHERS,
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ENGEDI HOUSE is a Sanatorium for the industrial classes, chiefly of such as toil in the large workrooms in London, etc., and these have largely availed themselves of the welcome and accommodation it provides since it was first established in 1869. Since then the Home has developed another department, viz., a quiet Seaside Resort for Christian workers from the Home and Foreign Mission Fields, and also a small number of *the educated classes of limited means.*

Cases in whom ladies are interested, needing change and recruiting, are often sent by subscribers, for which reduced charges are made. Mrs. Seaman will gladly answer any enquiries by ladies who wish to send anyone they would help in this way to the seaside.

The great need that has been felt lately has been the insufficiency of separate bedrooms for the increasing number of applicants, no less than *sixty deserving cases* having been refused during the last few weeks because of the want of single bedroom accommodation.

This increasing want of bedrooms has led Mrs. Seaman to make a definite effort to secure, if possible, a suitable house for the extending usefulness of her work, and to this end she, or her committee, will gladly welcome co-operation from any kind friends to whose sympathies the work carried on in this well-conducted Christian and Temperance Home will commend itself.

Contributions may be send to the London and County Banking Company, Limited, Pavilion Buildings, Brighton; or to any of the Branches of the London and County Bank; to the credit of the account at Brighton.

For Report of work and further information, address:—
MRS. EMMA SEAMAN,
Founder and Lady Superintendent, as above.

Sixth Edition.—Just published, cloth lettered, One Shilling; or at reduced price for free distribution on application direct to the Author, Cintra Lodge, Reading.
THE CHRISTIAN IN THE WORLD:
HIS PATH AND HIS GUIDE.
By MARTIN HOPE SUTTON, F.R.H.S.,
Forty Years President of the Reading Church of England Young Men's Christian Association. c780
London: Simpkin, Marshall, Hamilton, Kent & Co., Ltd.

The Cork Young Men's Christian Association

EARNESTLY APPEAL to the Christian Public to assist them in completing the erection of their New Premises. In their city a "home from home" for young men is sadly needed. Many young men who have gone there from England have drifted away because the association had no comforts (such as they had in other towns) to offer them. Already nearly £3,000 has been collected or promised, but about £2,000 is still wanting. THE MEMBERS (PRINCIPALLY YOUNG MEN IN BUSINESS) HAVE PROMISED £500 BETWEEN THEM besides helping to collect.

Mr. D. L. Moody, in laying the memorial stone, on Friday, 16th inst., made a stirring appeal on their behalf.

The Christian Public of the city, as well as some leading Christian Workers in England, have already responded liberally, and the Committee are looking earnestly to others to assist.

The following accommodation is to be provided in the building: A large Reading Room, Members' Parlour, Assembly Hall to seat 320, Caretaker's Apartments, Office, Meeting Room to seat 50, well-furnished Gymnasium, Bath and Dressing Rooms, Cloak Rooms, Photographic Dark Room, Class Rooms, Lavatories, Boys' Room (with separate entrance), Secretary's Office, Bicycle Stable.

Contributions to be sent to H. CARR CAVE, Savings Bank House, Cork, Treasurer, or to THOMAS A. BAILEY, Y.M.C.A. Rooms, 54, South Mall, General Secretary.

"That ye may be holy and without blemish before Him in love."—EPH. i. 4—R.V.

STAR HALL, ANCOATS, MANCHESTER.

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Convention.

SPEAKERS.

Rev. GEO. C. GRUBB, M.A.
Mr. J. G. GOVAN, Faith Mission.
Mr. and Mrs. READER HARRIS, Pentecostal League.
Mr. & Mrs. RENDEL HARRIS, Cambridge.
Mr. DUDLEY KIDD, Cape General Mission.
Rev. E. W. MOORE, M.A., Wimbledon.
Mrs. J. G. WATSON, London.

Convener: Mr. F. W. CROSSLEY.

OCTOBER 9—16, INCLUSIVE.

SUNDAYS, 7, 11, 3, & 6.30. WEEK DAYS, 9.15, 3.30, 6.15, & 7.30.

For accommodation or further particulars apply to the Secretary— Mr. E. TROWBRIDGE, Star Hall.

Trams from Piccadilly. Tea 6d. for Persons from a distance.

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ROYAL SEA-BATHING INFIRMARY FOR SCROFULA.

FOUNDED AT MARGATE, 1791.

For the Scrofulous Poor of all England.

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FUNDS ARE MOST URGENTLY NEEDED.

The Directors have been compelled to close 140 beds.

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Established 1853. President—LORD ABERDARE, G.C.B

2,412 Children have been rescued from Dens of Infamy.
5,000 Children are in Industrial Homes, to which Grants have been made.
8,222 Children (boys and girls) have been aided by the "Boys' Beadle."

The Society has an Emigration Agency with a reception house in Manitoba, at Shaftesbury House, Winnipeg, whence lads are carefully placed in employment.

PARTICULARS of the WORK will be sent on application.

FUNDS ARE URGENTLY NEEDED.

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ST. GILES' CHRISTIAN MISSION.

GENERAL MISSION WORK. WORK AMONG CHILDREN. PRISONERS' MISSION AND HOME. BOYS' HOMES AND PREVENTIVE WORK. WOMEN'S HOMES AND RESCUE WORK.

The Superintendent is much grieved to say that owing to the great scarcity of donations, the above many-sided work is sorely hampered.

Funds are urgently needed to meet the outlay of the autumn months.

Who will help us?

Contributions will be most gratefully acknowledged if sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or to the Superintendent, Mr. WILLIAM WHEATLEY, 4, Ampton-street, Regent-square, W.C.

The Annual Report is now ready, and will be forwarded free upon application to the Superintendent.

MISSIONS TO SEAMEN.

PATRON: Admiral H.R.H. THE DUKE OF EDINBURGH, K.G.

LORD BRASSEY has, with great munificence, promised £5,000 towards the £30,000 needed for a carefully elaborated scheme to cope with the evils afflicting seamen in the Port of London; including a MISSIONS TO SEAMEN Church, Institute, Gymnasium, Officers' Rooms, Class Rooms, Adult Schools, and Coffee Bar, etc., in one block, with four smaller branch Seamen's Institutes, to be worked by two chaplains and five experienced readers. Besides the above £30,000, about £3,000 a-year additional will be needed for maintenance of staff and buildings in East of London.

COMMANDER H.R.H. THE DUKE OF YORK, R.N., K.G., is president of the London Funds Committee of the Missions to Seamen to raise the necessary moneys. It includes, amongst others, the Lord Chancellor, the Lord Mayor, the Prime Warden of the Fishmongers, the First Lord of the Admiralty, and many leading shipowners and merchants, etc. Offertories and drawing-room meetings, etc., are solicited. Subscriptions and contributions for the General Fund, and for the Special "London Fund of the Mission to Seamen," should be sent to Messrs. Barclay, Ransom, and Co., Bankers, 1, Pall Mall East, or 54, Lombard-street, E.C.; or to the General Secretary, Commander William Dawson, R.N., the Missions to Seamen, 11, Buckingham-street, Strand, London, W.C.

CHURCH MISSIONARY SOCIETY.

VALEDICTORY DISMISSAL.

A MEETING of the Friends of the Society to bid God-speed to the Missionaries about proceed to their Stations will be held (D.V.) in

EXETER HALL,

On MONDAY, October 3rd, 1892

Chair to be taken by the President, at 7 p.m.

Address by Rev. CANON FAVELL, M.A., Vicar of St. Mark's, Broomhall, Sheffield.

Doors open at 6 p.m. Reserved Seat Tickets, 1s. each; Body of Hall and Platform tickets free on application to the Lay Secretary, C. M. House, Salisbury-square, London, E.C. c888

SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS GREATLY NEEDED to extend the work at this critical period of Ireland's special wants. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports and Occasional Papers to be had free from the Secretary, Capt. J. KEARNEY WHITE. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to Rev. ALFRED G. WILCOX, 28, Rectory-grove, Clapham, S.W.; JOSEPH LENG, Esq., 29, The Gardens, Peckham Rye, S.E., Hon. Secretaries for London; or to the Office of THE CHRISTIAN.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. William Forbes desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

City Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Mr. F. A. Bevan will preside at opening meeting of Winter Session on Wednesday, October 5, 5.30 p.m. Addresses by Y.M.C.A. Missionary Secretaries (Messrs. McCann and Holmes proceeding to India and Egypt.) Tuesday, Sept. 27. Address to young men by Mr. E. J. Kennedy.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Sept. 25, 3 and 7 p.m., Mr. Ransome Wallis.

Central Y.M.C.A., Exeter Hall, Strand.—Special meetings by Dr. Harry Grattan Guinness. Sun. at 3.45 (men only), 7 public; week nights (men only) at 8, from Sept. 23 to Oct. 2. Special medical lecture to men Fri., Sept. 23, at 8. French Bible Class, Tues., at 8. Prayer meeting Mon. to Fri. from 1 till 2. Educational Classes begin Oct. 3.

All Day Prayer for Israel.—Special meetings at the Conference Hall, Mildmay Park, on Friday, Sept. 30.

Great Assembly Hall, Mile-end-road, E.—Sun., Sept. 25, 11 a.m. and 6.30 p.m., Mr. W. R. Lane.

Edinburgh Castle, Rhodeswell-road, Limehouse.—Sun., 11 and 7, Mr. E. Wright; 3, Rev. H. Bright.

Home for the Fatherless, Lewisham-road, Lewisham, S.E.—Meeting for praise and thanksgiving to commemorate the twenty-third anniversary in the Schoolroom, on Friday, Sept. 23. Mr. Toye will describe the work. Tea at 5.30. Meeting at 7 p.m.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W., Sun., 7 p.m., Mr. P. Garrioch. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., 7 p.m., Mr. Edward Hurditch.

St. George's Hall, Langham-place.—Mr. T. B. Miller, Sun., at 11 and 7.

Revs. F. C. Spurr and F. B. Meyer will hold missions as follows:—Bow, Sept. 24-30; Wimbledon, Oct. 8-18; Stoke Newington, Oct. 23-Nov. 1. Services, daily at 8; Sundays 11, 3.30, and 7.

Hyde Park Mission.—Closing service in the Park, Sun. next, Mr. Chas. Cook, at 6.

Talbot Tabernacle. — Sun. next, morning, Mr. Finlay Gibson; evening, Mr. M. C. Leite Rozas.

Billingsgate Mission Hall.—Mon., Sept. 26, 12 noon. Address by Mr. Finlay Gibson.

Conference Hall, Mildmay Park.—Sun. next, 3.30, Mr. P. S. Badenoch; 7, Rev. F. W. C. Rigby.

Mr. Matthew Burnett begins a fourteen days' mission in the Wesleyan Chapel, Hackney-road, on Thursday, Sept. 22. Meetings to commence at 8.15 p.m.

St. Matthew's Church, St. Petersburgh-place, Bayswater.—On Sun. next at 11 and 7, by Rev. Henry Dening, of Bristol. Collections on behalf of Westbourne-grove Y.M.C.A.

Coming Conventions.

Leicester.—Sept. 26-28 (Christian Police Association). Sec.: Mrs. R. Walker, Enderby Hall, Leicester.

Dundee (Evan. Alliance).—Sept. 26-29. Sec.: Mr. Arnold, 7, Adam-street, London, W.C.

Salisbury.—Sept. 26-Oct. 1. Sec.: Rev. E. Thwaites, Fisherton, Salisbury.

Glasgow.—Sept. 27-30. Sec.: Mr. W. Sloan, 8, Gordon-street, Glasgow.

St. George's Cross.—Tent Conference, Oct. 1 and 2. Sec.: Mr. D. J. Findlay, 42, Grant-street, Glasgow.

Bedford.—Oct. 3 to 5, Memorial Hall, St. Cuthbert's. Communications to Rev. A. C. Downer, St. Cuthbert's Rectory, Bedford.

Dorking Convention.—Oct. 3-7. Rev. H. C. Sturdy, St. Paul's, Dorking.

Boston, Lincs.—Oct. 3-7, in the Shodfriars Hall. Hon. Sec.: Mr. Chas. J. Small, Boston. Chairman: Mr. Robert Wilson.

Clifton.—Oct. 4-6.—Sec.: Rev. J. Ormiston, 3, Berkeley-square, Clifton, Bristol.

Glasgow.—Half-yearly Meetings of Christians, Waterloo Rooms (Central Station), 6th and 7th October. Address, William Kyle, 38, Sauchiehall-street, Glasgow.

Manchester, *Star Hall*, Ancoats.—Holiness Convention, Oct. 9-16. Convener, Mr. F. W. Crossley.

Blackheath.—Oct. 11 to 14.—Hon. Sec.: E. P. Le Feuvre, 10, Aberdeen-terrace, Blackheath.

National Protestant Congress.—Portsmouth, Oct. 17 to 20. Sec.: Mr. L. Liesching, 1, Queen's-park-gardens, Streatham Common, S.W.

Greenock.—Oct. 22.—Sec. W. Lamont, 4, Brymner-street, Greenock.

Bristol Convention.—Pentecostal League, Oct. 23-31. Sec. R. H. Fallon, 36, Kingsdown-parade, Bristol.

Newcastle.—Oct. 24—28.

Wakefield.—Nov. 1-3.—Sec., Mr. Alfred Haley, Grove Hall.

SAILORS' REST, APPLEDORE, NORTH DEVON.—We have been much cheered during the short time our friends Rev. G. J. Hill and Mrs. Hill have been with us this season. A week's special services were preceded by a free tea to the sailors and their wives. A crowded meeting followed, presided over by Mr. W. D. Hanson, J.P., president of this branch. Mrs. Hill held meetings for women only. The hearts of believers have been greatly cheered, and prayers are asked that the good work begun may continue.—W. J. Cairns, Sailors' Missionary.

Notices.

Communications Received.—N.H. M.B. E.J.W. J.B.M. M.E.H. C.F.H. E.J.D. H.R.F. J.I. G.B. J.P.D. J.H.W. W.C. W.D. W.J.M. M.H.S. R.B. C.F.H. M.C.V. J.A.B. J.P. Canon M. J.K. D.E.P. L.W. A.F.S. R.K. J.M. M.J.F. A.L.M. J.E.M. E.J.O. J.J.S. A.T. L.B. F.L.S. L.M. M.E.A. J.B.S. A.R.B. M.E.H. J.W.W. K.H. A.M. J.J. C.W.M. A.J.S. W.F. R.McC. R.T. E.J.S. J.B. A.McG. R.C. M.B. W.J.O. D.W. J.S. J.E.B. N.J.C. C.D. J.B.K. D.D. W.J.H. E.G.C. J.F.J. C.F.H. G.S. C.C. M.E.H. G.W. M.R.E. R.T. P.E.W. K.B.

Applicants for Tracts.—John Wesley Waddell, Primitive Methodist College, Alexandra-road, Manchester; Miss H. Evans, Cambrian Cottage, Caerphilly, near Cardiff; Mr. G. S. Poynor, 63, St. Andrew's-road, Small Heath, Birmingham; Mr. W. Grundy, 27, Woodley-street, Queen-road, Harpurhey, Manchester; Mr. George Beale, Melbourne-street, Royston, Cambs; No. 3205, Corpl. F. Chatfield, "G." Troop, 18th Hussars, Umballa, India; Mr. C. Dease, Superintendent of Post Offices, Peshawur, India; Dr. J. H. Wallfisch, Pastor Baptist Church, Bolko-str. 17, Liegnitz, Germany; A. S. Rayment, 21, Arundel-road, West Croydon, Surrey; Mr. D. Blucher, 13, Pallas-street, Kirkdale, Liverpool; Mr. J. J. W. Sharples, Baxter Gate, Pontefract, Yorkshire; Mr. James Cain, 73, Station-road, Winsford; Pastor James Strachan, Waterloo-place Manse, Dumfries, N.B.

Appeals.

Beyrout.—Rev. G. Mackie, of the Church of Scotland Foreign Mission, Beyrout, Syria, writes to the friends of the "Fellow-workers' Union" in Scotland that a sewing-machine and a harmonium would be valuable acquisitions in carrying on the work among the girls and women. Any helpers who can supply these needs should write to, Fellow-workers' Union, 22, Queen-street, Edinburgh.

Among Mohammedans in Egypt. — Quarter-master Sergeant Wm. Dawson, of the first battalion S. Stafford Regiment, writes from the Citadel, Cairo: "Will the readers of The Christian remember in their prayers efforts in Egypt for the conversion of Mohammedans? We shall be glad of their help in scattering the good seed. Mrs. Grimké, Wellington House, Higher Broughton, Manchester, has some small text cards in Arabic at 1s. per 100, the postage of which is only 1½d. I have been enabled to give away a few, and the eagerness with which they are received shows what a blessed work it would be to scatter thousands of them here."

Spanish and Italian Mission, Buenos Ayres.

Friends interested in this work will be glad to learn that the Lord is answering prayer with regard to those that have of late been converted at one or other of the preaching stations. Some of the converts are already preaching the Gospel, while their changed lives are a proof of the power of Christ to keep as well as save. A man and his wife, who lately gave their hearts to the Lord, are most active in telling others to come. The woman is being described as a "female Billy Bray," going about amongst the women with her Bible tucked under her arm telling them the "good news."

The workers have, of course, met with opposition, and not long ago a man threatened some of them with his knife, but God has used this incident to advance his cause, and it is hoped that the would-be assassin will soon be won to Christ. The free school established by the mission for the poorest children is now quite full, there being eighty on the books. An earnest Spanish Christian woman has charge of that work, her chief object being to lead the little ones to Christ.

It is hoped that very shortly sufficient funds may be received to put up a mission hall, which is greatly required, the work being at present carried on in private houses. As Mr. W. Barnett, of Redhill, who is interested in this work, is about leaving England for South America, the communications of friends will, during his absence, be attended to by Mr. G. Maynard, 34, Gracechurch-street, E.C.

Togoland.

In a communication from Ho, West Africa, Rev. Wm. Innes writes:—The North German Missionary Society has been carrying on work in Togoland for over fifty years. In the first ten years the missionaries were not permitted to see any fruit of their labours, but from the eleventh year up to the present time the number of converts has steadily been increasing. The total number of professed Christians up to date is about 990. The society has *three* head stations:—Quittah, Ho, and Amedschorhe, besides twelve out stations.

Three missionaries died last year. The society applied to the Chrischona College, near Bâle (Switzerland), for workers to fill up the vacancies. Mr. Vetterli was sent by the Bâle Mission House, Mr. Schosser and I were sent by the Chrischona College. We left on April 21, and after a brief stay at Bremen, where we were set apart for the work, we sailed from Hamburg and in due time arrived at Quittah.

Mr. Vetterli and I received orders to go to Ho, three days' journey. On Easter Monday we began our journey inland, and received a hearty welcome on arrival. We are now six Europeans in Ho, and it is comforting to see souls seeking the light of the Gospel.

SCRIPTURE TEXTS,
For Walls of Mission Rooms, Hospitals, &c.
A List of these Large Type Texts, printed in blue ink, size 31 inches by 20 (seventy different Texts, 3d. each), will be sent on application to the Publishers.
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Hand knit by Donegal peasantry. Warm, durable, comfortable. IRISH SOX Two pairs Men's size sent post free 2s. 6d. Knicker Hose, two pairs free, 3s. 9d., 4s. 9d., 5s. 9d., 6s. 9d., 7s. 9d. WOOL PANTS and VESTS are now very cheap. Price lists and patterns. Cambric Handkerchiefs and all kinds linen goods free.
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CASE FOR THIS WEEK.
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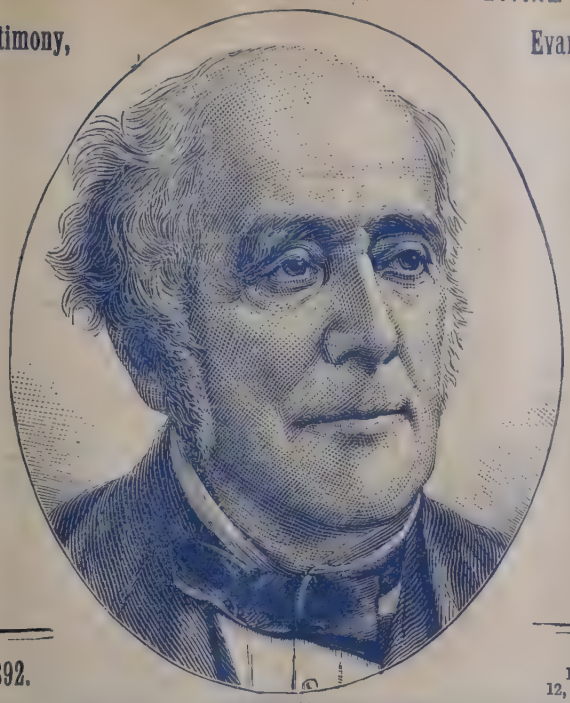
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AUTUMN MEETINGS OF THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND AND THE BAPTIST MISSIONARY SOCIETY IN LONDON.

MONDAY, OCTOBER 3rd, to THURSDAY, OCTOBER 6th, 1892.

President of the Baptist Union:
Rev. R. HENRY ROBERTS, B.A.

Vice-President of the Baptist Union:
Rev. THOMAS MEW MORRIS.

MONDAY, OCTOBER 3.

3.30 p.m.—SESSION OF THE UNION in Walworth-road Chapel. (1) Devotional Service. (2) President's Address. (3) Business. Tea for Delegates will be provided from 5.30 to 6.30 p.m.

(FOREIGN MISSION CENTENARY.)

7 p.m.—DEVOTIONAL MEETING at the Metropolitan Tabernacle, Rev. JOHN ALDIS to preside. The Rev. J. T. Brown (of Northampton) will deliver a Centenary Address; and the Revs. T. Barrass (of Peterborough), D. J. East (of Jamaica), J. A. Spurgeon, LL.D. (of the Metropolitan Tabernacle), W. J. Styles (of London), and Mr. Thomas Olney (of Balham) are expected to take part in the Service.

TUESDAY, OCTOBER 4.

(FOREIGN MISSION CENTENARY.)

11 a.m.—MISSIONARY SERMON in Exeter Hall. Preacher: Rev. Alexander Maclaren, D.D. (of Manchester).

2.30 p.m.—An Evangelical Missionary Centenary Alliance THANKSGIVING MEETING in Exeter Hall, Strand. The Right Hon. the Earl of HARROWBY, K.G. (President of the British and Foreign Bible Society), in the chair. Speakers: The Rev. Frederic E. Wigram, M.A., Hon. Sec. Church Missionary Society; the Rev. E. E. Jenkins, D.D., Hon. Sec. Wesleyan Missionary Society; Albert Spicer, Esq., M.P., Treasurer London Missionary Society; the Rev. J. Oswald Dykes, D.D., Missions of the Presbyterian Church; the Rev. B. La Trobe, Secretary of the Missions of the Moravian Church; E. B. Underhill, Esq., LL.D., Hon. Sec. Baptist Missionary Society.

7 p.m.—PUBLIC CENTENARY MISSIONARY MEETING, in Exeter Hall, Strand. Chairman—Sir CHARLES U. AITCHESON, K.C.S.I., late Governor of the Punjaub. Speakers: India and Ceylon—The Rev. G. H. Rouse, M.A., LL.B. (of Calcutta); China—The Rev. J. J. Turner (of Tai Yuen Fu, Shansi); Africa—The Rev. William L. Forfeitt (of Bopoto, Upper Congo River); West Indies—The Rev. J. G. Greenhough, M.A., recently returned from the West Indies.

WEDNESDAY, OCTOBER 5.

(FOREIGN MISSION CENTENARY.)

9 a.m.—Public CENTENARY MISSIONARY BREAKFAST, in Exeter Hall, Strand. Chairman, GEORGE WILLIAMS, Esq. (of London). Speakers: The Rev. Professor Legge, M.A., D.D. (of Oxford University), the Rev. R. H. Lovell (of Bromley), the Rev. J. H. Shakespeare, M.A. (of Norwich), R. V. Barrow, Esq. M.P. for Bermondsey, and Charles Townsend, Esq., M.P. for North Bristol. Tickets for this Breakfast must be applied for at Mission House not later than Saturday, Oct. 1.

3 p.m.—Public Centenary LADIES' MEETING on behalf of ZENANA and LADIES' MISSION WORK, in Exeter Hall, Strand. Chairman: The Rev. J. ANGUS, D.D. Speakers: The Hon. Gertrude Kinnaird, recently returned from India; Mrs. Campagnac, formerly of Delhi, N.W.P.; Miss Leigh (of Cuttack, Orissa), Superintendent of Cuttack Girls' Orphanage; Miss M. Geraldine Guinness (of China); and Miss Hayward (of the Zenana Baptist Missionary Society, Barisal, Bengal).

7 p.m.—YOUNG PEOPLE'S CENTENARY MISSIONARY MEETING, in Exeter Hall, Strand. Chairman: WILLIAM RICHARD RICKETT, Esq., Treasurer Baptist Missionary Society. Speakers: F. F. Belsey, Esq., J.P. (of Rochester). India: The Rev. Charles Jordan (of Calcutta); China: The Rev. T. M. Morris (of Ipswich), recently returned from China; Africa: The Rev. W. H. White (of Bopoto, Upper Congo River) and the Rev. J. J. Fuller (of Cameroons, West Africa).

THURSDAY, OCTOBER 6.

10 a.m.—SESSION OF THE UNION in Bloomsbury Chapel. (1) Devotional Service. (2) Business. (3) Address by Rev. W. J. Henderson, B.A. (of Coventry). Subject: "Divine Power, the Need and the Heritage of Christian Workers." Discussion. (4) Closing Words by the President.

2.15 p.m.—CONFERENCE in Bloomsbury Chapel, with Delegates from the Home Counties, on "Our Village Churches." The Vice-President, Rev. T. M. Morris, will introduce the question.

5 p.m.—SOIREE at the Memorial Hall, Farringdon-street.

7 p.m.—S. R. ATKINS, Esq., J.P. (of Salisbury), will preside. Speakers: Rev. J. T. Forbes, M.A. (of Newcastle-on-Tyne), on "The True Relation of the Christian Ordinances to the Kingdom of Christ"; Rev. J. G. Greenhough, M.A. (of Leicester), on "Our Message and our Work"; and Rev. J. Thomas, M.A. (of Salendine Nook), on "Baptists as Free Churchmen."

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Arrangements for care during holidays.

For prospectus apply the HEAD-MASTER, or Hon. Sec., the Rev. J. Bradford Whiting. c802

TUTORSHIP.—London undergraduate, earnest Christian, experienced and successful in preparation and coaching, desires tutorship in Christian family, or would travel. Classics, mathematics, modern languages.—INSTITUTEUR, 1, Forefield-place, Bath. c3372

GOVERNESS STUDENT required immediately in home school. Every home comfort. Lessons in accomplishments. Terms 15 guineas per annum.—Mrs. A. HOLDEN, Cownford, Rutland-road, Eastbourne. c3609

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The Christian.

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Notes and Comments.

NEXT week we purpose giving a sketch of MRS. WILLARD, of the World's Women's Christian Temperance Union, with portraits of herself, Miss Frances Willard, and her helper, Miss Gordon.

Mr. Moody closes up his visit to the Irish provinces this week. On Tuesday and Wednesday he was at Sligo; to-day he is at Enniskillen, and to-morrow at Newry. The early part of next week is given to Manchester, and the latter half to Bradford.

The Dublin friends are making large preparations for Mr. Moody's mission in that city, which will begin, we understand, about October 22. The Irish Christians will no doubt make a strong rally in the capital city, and do their utmost to make the mission memorable and lasting in its results. The members of congregations in outlying towns might do themselves good service by arranging to send their pastors to Dublin during the mission, or a part of it, so as to catch some of the evangelistic fire.

In his forthcoming mission at the Metropolitan Tabernacle, Mr. Moody expects to address meetings afternoon and evening on the Sabbath. On several of the week days the arrangements will be :—

For ministers and workers at 11 a.m.; for the general public at 3 p.m.; for men only at 8 p.m.

This division is made so as to reach the greatest numbers. Next week we hope to give a complete programme.

Mr. G. C. Stebbins, the well-known singing evangelist, many of whose beautiful melodies are to be found in Mr. Sankey's collections, sailed this week from New York to join Mr. D. W. Whittle in Gospel work in Ireland.

Rev. F. B. Meyer will commence his ministry at Christ Church, Westminster Bridge-road, next Sunday, October 2, preaching at 11.0 and 6.30. The galleries will be freely thrown open to all. Mr. Meyer proposes also to hold a service each Thursday morning at 11.30, on and after October 6.

We would direct our readers' attention to an Anti-Opium Convention which it is proposed to hold at Devonshire House, Bishopsgate-street, on Thursday next, October 6. Particulars will be found in our advertising columns. In addition to the speakers there announced, we understand that other well-known friends have expressed their intention of taking part.

The London City Mission, by the help of its staff of Jewish missionaries and other friends, is about to have an eight days' mission to the Jews of the East End of London. A large hall has been taken, and it is purposed to hold three or four meetings daily. Any who desire to help in this special effort, commencing on Oct. 6, are invited to communicate with the secretaries of the City Mission, 3, Bridewell-place, London, E.C.

A specially interesting meeting to take leave of missionaries going out in connection with the Church of England Zenana Missionary Society, will be held in the Conference Hall, Mildmay Park, on Tuesday, October 11, at 3 p.m. Sir Charles U. Aitchison, K.C.S.I., will preside. The address will be given by Rev. J. Ireland Jones, late C.M.S. Missionary, Ceylon. Twenty-eight lady missionaries are leaving for different parts of the foreign field; eight of these are returning after furlough.

An unwelcome division of opinion has arisen at the Metropolitan Tabernacle with respect to the succession to the pastorate. Mr. Thomas Spurgeon, who has filled the pulpit for three months past, has acquitted himself with such ability and acceptance, that a section of the congregation desires that he should be invited to become pastor. On the other hand, Dr. A. T. Pierson has formally accepted the invitation of Dr. James Spurgeon and the diaconate to return as preacher for a period. The friends of Mr. Thomas Spurgeon are petitioning the office-bearers to call a special church meeting in order to consider the situation. We do not see how this demand can be constitutionally resisted, as the circumstances have quite altered since the Church agreed to request Dr. Pierson to resume his pulpit labours among them.

In the face of the following letter sent by Dr. Pierson to a member of the Tabernacle, it cannot be said that he is in any way responsible for the present imbroglio :—

East Northfield, Mass., U.S.A.,
Aug. 30, 1892.

Dear Sir,—Your communication of Aug. 19 to hand. The officers of the Tabernacle know that they are free to act in any matter pertaining to the Tabernacle without reference to me. As I have often told them, no invitation extended to me must for one moment hinder them in calling any man who is likely to serve the Church acceptably. My devout hope is that God would guide this beloved congregation to a speedy and unanimous choice of the man whom He has chosen.—Yours very truly,

ARTHUR T. PIERSON.

We sincerely trust that by the prayerful exercise of mutual confidence and kindly feeling, the overhanging cloud of difficulty will speedily pass away, and that the greatest pulpit in Christendom will in due time again be filled by the one whom God has fitted and designed for the post.

All friends of the man, faithful and beloved, whom God made the instrument of erecting the Metropolitan Tabernacle, and of building together the living stones which form the church worshipping there, must regard with pain a conflict which we trust will be amicably settled. It is being discussed not only in denominational organs, but in the daily press. May we not urge patience and forbearance upon each party? Satan is always inciting to haste and hurry. God takes time; and he that believeth shall not make haste.

When C. H. Spurgeon passed away our first impression was that the Metropolitan Tabernacle should be primarily regarded as an evangelistic centre for the South of London. Even if another pastor could be found who could hold together and feed and tend and shepherd so large a flock, there is a very substantial reason against the maintenance of so numerous a church, to be found in the distance at which a large proportion of its members live from the place of meeting. Consequent upon this is the fact of railway, omnibus, and cab being freely used to convey them there.

We are of opinion that it should be a rule in every city church that no person living beyond walking distance should become a member, and that members removing beyond such distances should be transferred to churches nearer to them. There must, of course, be exceptions in the case, *e.g.*, of those who reside in country places. Yet even such Christians would often find it more edifying to themselves if they arranged meetings in their own neighbourhood and exercised their own gifts, or, if necessary, invited others to help them.

The increase in the numbers of women who appear in our London police-courts charged with drunkenness is exciting public comment. In too many cases the offenders are mere girls of fourteen or fifteen years of age. No wonder that *The Daily Telegraph* has taken up the subject of intemperance among women prominently, as being "A National Shame." But when will our daily papers be fair enough to look at the question from the standpoint of the facilities that are afforded for drinking in London and other large cities and towns. To a very great extent the supply creates the demand, and unfortunately our legislators are in many instances favourably disposed towards the drink interest, with its frightful train of poverty and crime.

The Telegraph in its editorial comments says :—"We are face to face with what is no less a plague than ty phus or cholera, and it ought to be attacked and conquered with all the resources which civilisation and morality can command." True and heroic words, no doubt, but we can recollect the expression of quite different sentiments by our contemporary, when this national curse has been under discussion. If our great organs of public opinion were persistently and consistently to strengthen the hands of temperance reformers, Parliament would soon have to take effective action. If the drink curse is as bad as the cholera, why not stamp it out with as much thoroughness and promptitude as our sanitary authorities have shown in warding off the black death from our shores?

In our solemn judgment the drink evil is much more fatal to the best interests of a community than any physical plague, or than all of those plagues put together; as Mr. Gladstone once observed. Let that veteran statesman, now that he has the reins of power once more in his hands, encourage, if he cannot initiate, such legislation as will not only tend to cure the drink disease, but prevent it springing into existence.

The other day a man was sent to prison from the Thames Police Court for having failed to send his children to the Board School. The offender was stated to be destitute, having been out of work for a long period, owing to an injury received at the docks; and the family were sleeping upon a piece of sacking in a "scrupulously clean" room at Bow Common. Asked why he had not taken his family to the workhouse, he stated that if he had done so he would not have been allowed to seek employment without taking his family out first. This points to the need for some wholesome and sensible reform in the workhouse regulations. The magistrate sent the unfortunate father to jail, and the mother and children to the parish—a cruel and monstrous decision, seeing that the only offence was poverty. There is yet a great gulf between law and justice in some of our social enactments.

It is stated that the Brighton authorities propose appointing female inspectors of nuisances with a view to visiting houses and giving more efficient and exact advice than it is always possible for male inspectors to do. The step would be one in the right direction, for in such matters there has been too much want of consideration of the feelings of the poor, whose unhappy surroundings are only too often their misfortune rather than their fault.

Apropos of efforts, as at Grindelwald, to unravel the tangle of difficulties and differences which separate the army of believers into so many hostile camps, the following words of the Archbishop of Dublin, a few years ago, may be quoted :—

If there cannot be fusion, why should there not be federation? Why should we not retain our own standards, articles, and views, and yet find some way of meeting together from time to time, and showing the world that upon essentials we are agreed? If we cannot have a bar of solid iron, we may have a chain of many links, each, it may be, of different substance and shape, but yet all bound together by a common bond of adhesion.

A correspondent who is an evangelical member of the Church of England writes :—

I am about to start on my holiday. In these days how can one discover in a strange place what teaching may be met with in the churches? If the evangelicals would adopt the practice of placing a board outside their churches, stating the hours of service, especially the hour of the week-day prayer-meeting, one would imagine such a church to be alive, and could form one's own conclusions. For Christians to meet each other, when taking holiday, at the prayer meeting, would I think be found a mutual help. But is there any outward and visible sign by which we may know evangelical churches?

The question is an important one. It would be well if Protestant people could somehow be enabled to distinguish Protestant places of worship, from buildings which go far towards deserving the designation of "Popish mass houses."

The fact that a monument has just been unveiled in Venice to Pietro Sarpi, shows how far Italy has travelled away from that blind subjection to the Pope which characterised the attitude of the country a quarter of a century ago, for Pietro Sarpi was the monk who, under his designation of Fra Paolo, fought manfully against the pretensions of Pope Paul V., and whose conflict with the Papal power was one of the boldest attempts recorded in history to do away with the soul-enslaving doctrine of Papal supremacy. Fra Paolo was a pioneer in the movement for religious toleration, and his history, as recorded in Mr. Thomas Adolphus Trollope's "Paul the Pope and Paul the Friar," may be read with profit by all who are interested in the treacherous workings of the Romish system.

Humanly speaking, the future of East Central Africa largely depends on decisions that must immediately be made. The Church Missionary Society, which has firmly planted the banner of the cross at Uganda, may be obliged to call home all its agents, if the British East Africa Company withdraw operations there. *The Times* recognises the period as critical :—

Mohamedans, profoundly irritated and alarmed by the menace of attack upon their lucrative traffic in human flesh and blood, have changed their attitude of surly observation into one of active hostility. Had the British East Africa Company never penetrated into the interior, the missionaries could no doubt have held their ground in their own way. But the conditions have been so entirely changed, by no act or fault of their own, that they must now stand or fall with the general British occupation of the country.

If the missionaries are compelled to retire, the product of the printing press will remain. Nearly the whole of the New Testament has been translated into the language of the country. We have the experience of Madagascar as to the living power of the Word; but it is no slight blow to Christianity in that quarter of the world, that the slave-traders advance with their ruthless traffic where the Christian missionary is compelled to retire.

ALDERSGATE-STREET NOON PRAYER MEETING.

At the noon prayer meeting, which has been held daily in the heart of the City of London for more than twenty-six years, many interesting testimonies are given from time to time. For instance, on Monday last Mr. W. R. Lane told of the crowded audience at the Great Assembly Hall on the previous evening. The hall was not only full to overflowing, holding, as it does, more than 4,000 people, but hundreds who were desirous of entering were unable to do so. This is a wonderful proof of the power of the Gospel, for there is nothing novel or sensational about these meetings, and as regards novelty it is proposed on Friday next (to-morrow) to celebrate, by a special prayer and testimony meeting, the 600th meeting of the Tower Hamlets mission, held under the auspices of Mr. F. N. Charrington, its founder. On Wednesday evening a special effort was put forth to gather in as many men as possible from the 2nd Battalion of the Coldstream Guards—the evangelist's old regiment—now on duty at the Tower.

Mr. Taylor, evangelist, Aylesbury, then spoke of the blessing attending earnest efforts put forth in the county of Buckingham. He instanced two cases, one recent, one long-standing. In the latter case determined opposition was manifested against the preaching of the Gospel by the titled landowner of the district. The cottagers who attended the little chapel were evicted, but better dwellings were speedily erected for them by some sympathisers in London. The steward of the estate himself attended one of the services, by instruction of his employer, to see for himself the pestilent nature of the teaching, and to take any action possible to bring the work to a close. The steward himself was soundly converted at this first meeting he attended; he became not only a devoted member but an earnest preacher of the Gospel throughout the district.

A police constable in the same neighbourhood was recently removed to a different part of the county, in connection with the same prejudice. His removal has been overruled for good. Since his arrival in his new sphere, the village chapel has been reopened, and when off duty this guardian of the peace may be seen actively gathering in the villagers to the preaching of the Gospel.

This reference to the police constable led to many testimonies to the faithfulness of these men, and to the multitudinous opportunities they enjoy of testifying for the Saviour. An evangelist told how his wife when out walking in one of the western suburbs recently was distressed by seeing a constable bending over a poor old man apparently in trouble. Fearing that he had been guilty of an offence, she walked near to learn what was going on, and was rejoiced to hear the constable repeating into the old man's ear: "There is a fountain filled with blood."

Christian Commercial Travellers.

The quarterly conference of the Commercial Travellers' Christian Association was held on Saturday last in the hall of the City Temple, Farringdon-street. The conference was presided over by Colonel J. T. Griffin.

The general secretary, Mr. Leonard Courtney, gave a report of the work done. The "Forward Movement," started a little more than eighteen months ago, had resulted in a rapid development of the association; upwards 400 new members had been enrolled, and new branches had been established in Bristol, Leicester, Southsea, Hull, and Carlisle. At the present time there are eight branches, the members of which are more or less active in extending the operations of the association. Preliminary arrangements have been made in Norwich, Sheffield, Newcastle, Nottingham, Liverpool, and Birmingham, and it is hoped ere long to have flourishing branches in each of these centres.

Short addresses followed by Messrs. John Jackson, P. J. Whitaker, Henry Holme, T. Fish, and W. J. Robinson.

CHRISTIAN ENDEAVOUR CONVENTION.

The first annual convention of the Manchester and District Union of Young People's Societies of Christian Endeavour was held on Saturday in the Independent Chapel, Oldham-road. There was an attendance of over 300 members of the various societies, and the meetings were very enthusiastic. The first meeting was presided over by Rev. J. E. Newell, of Samoa, who spoke of the great assistance the Christian Endeavour Society was to the missionary in his work abroad. Mr. Thomas Ashton spoke on "Our Pledge," which might be summed up in two sentences—1, "I believe I am a Christian"; 2, "I want to do something for Christ." Mr. S. Smale, of Ashton, took for his topic "The Prayer-meeting and Look-out Committees." An open conference followed, during which much interest was created in a stirring speech from Saänga, a Samoan youth who joined the first society in the South Seas.

The president of the Oldham-road Society remarked that since the last anniversary of their society three friends who took part in the proceedings had offered their services for foreign missionary work, viz., Rev. R. J. Ward, William Thomas, and an Oldham-road youth; and during the past week, at a meeting of the general committee of the Nottingham Institute for Missionary and Theological Training, three out of the four young men accepted were "Christian Endeavourers." Mr. Morris, of Marple, pointed out that one of the grand secrets of the success of the movement was that no one was allowed to take up too much time. Rev. M. Reed, of Warrington, said that in all his experience of work amongst the young, he had found nothing that so well suited the activity of young people as this society. A devotional service, conducted by Rev. R. Sutton, of Openshaw, brought the afternoon conference to a close.

After tea a large open-air evangelistic service was conducted near the chapel. Later on the meeting resumed, under the presidency of Mr. Charles Stevenson, of Marple. The secretary of the Union, Rev. W. H. Towers, read an appeal for Christian Endeavour workers to assist in the work of the Ancoats Girls' Institute. The evangelical principles upon which the movement is based having been confirmed by resolution, the secretary read an objection to the City Watch Committee granting a dramatic licence to the Palace Theatre of Varieties, Manchester. This was carried, the audience singing impromptu a verse of the well-known hymn, "Yield not to temptation." The chairman read a telegram of greeting from 2,000 Christian Endeavourers met at Bradford, which was cordially received. Addresses were delivered by several friends. The consecration service was afterwards held, and was brought to a close by the united societies singing, "All hail the power of Jesu's name."

Views in Palestine.

Rev. Haskett Smith, M.A., delivered a most interesting lecture on Syria and Palestine, at Addison Hall, W., on the 26th inst., to a large audience. Mr. Smith has spent many years in the East, and as the author of "Murray's Handbook to Syria and Palestine" is an acknowledged authority on the matters of which he treated in his lecture. The numerous limelight views which were thrown on the screen added greatly to the interest of the evening, and the marvellous architectural and engineering achievements of the ancients excited great admiration. In rapid succession the lecturer, by his vivid description of the various pictures, transported us from Sinai to Edom, thence through Moab, Gilead, and the "giant cities of Bashan," across the Syrian desert and to Damascus.

The culminating point of interest was reached at Baalbek, where in the quarries we obtained an idea of the stupendous stones which were there prepared; the one measuring 70ft. long by 14ft. high, and 14ft. broad was especially noticeable, the calculation (said the lecturer) had been made that it would need the aggregate strength of 40,000 men pulling at one given moment to move the gigantic mass *one quarter of an inch*. Our readers will remember an engraving of this stone in one of our Letters from Palestine last year. In the next view we saw the cyclopean wall in which three of these huge stones had been placed, and that with such precision as regards cutting and adjusting, though without any cement or mortar, that it was difficult to discern where one ended and the next began. The technical skill and engineering ability necessary for this work must have been simply marvellous, and is equal to any of the achievements of modern days. With some remarks of the lecturer as to the moral and religious value of Mohammedanism we must join issue; the influence of Islam must be studied, not in some individual and isolated examples, but from a general point of view, and then we can see its essentially blighting effect.

Rest in Christ:

THE SECRET OF POWER FOR CHRIST.

EXTRACTS FROM AN ADDRESS BEFORE THE EVANGELICAL ALLIANCE AT DUNDEE.

By REV. CLEMENT CLEMANCE, D.D.

WHAT is rest in the high and holy sense? Would it not be realised under some such conditions as these? When the soul has reached a fixed, certain centre-point of truth; when it has found an adequate Object of love, trust and worship; and when, in consequence, all restless craving after satisfaction ceases—surely that would be something like rest. So full, so rich, so complete is our rest in Christ.

We need no other revelation of God than we find in Christ. He could say, "He that hath seen Me hath seen the Father." The Apostle says of Him, "In Him dwelleth all the fulness of the Godhead bodily." We may want to know more of Christ; we can never, in this respect, want to know more than Christ.

We need no other centre-point of truth than our Incarnate Lord. He is the Truth. The Truth in Jesus is the absolute truth, which brings with it to the loyal soul its own seal, and a certitude of its verity, which man can neither impart nor destroy. "I wanted," said a Christian to his pastor—"I wanted to be a religious man; but I did not know how to set about it. I wanted a centre-point; and by God's blessing you showed me that Christ was that centre-point; and so I find it. Christ is everything to me."

Receiving Christ, we need no other ground of trust. We can, we *do* entrust our all to Him, with joy unspeakable. We *know* whom we have believed. We need no other object of love or of worship. Further we need not go.

Our Great Teacher does what no other ever did or can do. He lives *in* us, puts his own Spirit in our hearts, and by his power He drives out the old spirit of self-seeking, and implants a copy of his own: in this school, believers are not under the *régime* of mandatory law, but of creating grace.

As this teaching on Christ's part and the learning on ours go forward, we do, as Christ says we shall, *find* rest. In the former case, Christ gives rest by stilling the craving for something without; in the latter he secures it by removing the disturbing elements within. And as the diseased elements of unrest become fewer and weaker, the mind of Christ, which takes their place, will bring with it Christ's own peace. We shall have the rest of an approving conscience, the conscious glow of returning spiritual health, the joy of knowing that what we ought to be is what we are pressing to be, and that we are through Christ's love and grace launched forth to new and blessed activities for Him—

To do the will of Jesus, this is rest.

Our affirmation may go even beyond that with which we began, and we may say that Rest in Christ is an imperative condition of active power for Christ. There can be no power without firm standing. But that firm standing once attained, through absolute rest in Christ, the believer may have as many kinds of power, as large a measure of it, and as constant a supply of it, as the exigencies of life, or the leadings of the Master, require from him.

For the Lord Jesus Christ, in whom he stands, and from whom he draws his life, has an infinite storage of strength for him. His Saviour is not only his Sacrifice and his Object Lesson, but also the Baptizer with the Holy Ghost; and as such He confers a plenitude of power, as really as a plenitude of pardoning love. Whether the service required of the believer be that of active toil, passive suffering, or mighty witness-bearing, he will have power for all, because he is "rooted and built up in Him."

This absolute rest in Christ will tell powerfully on a man's witness-bearing for Christ. He will have power as a witness for Christ in a three-fold form. First, he will have the power of a man *who feels sure of his ground;* his certainty of those things wherein he has been instructed is immovably calm. In an age like this, when doubt oft chills the blood and checks the tongue, it is more than ever imperative, if men would wield the highest power for Christ, that they should have that solid assurance which is born of God alone. We who are resting in Christ know that we have not the truth yet to seek. We have it in Christ. Hence we can speak for Him with no faltering tongue. An essential element of power is here! What impression for Christ can that man make who speaks as if he hung in doubt, as if he knew not where the criticism of the day would lead, and as if he almost needed to apologise for speaking at all? Give me a man who can say, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

Such a one will have the power of a man who *is full of enthusiasm over his theme.* For he knows it to be entirely independent of the changes in the public thought, sentiment, or feeling. Whatever may be the cast of present-day theology, whatever the conflicts over the higher criticism, the fact that he lives in Christ and that Christ lives in him, gives him a vision of that which transcends all thoughts of man. He is not ashamed of the Gospel of Christ; he has no need to be, for after a careful study of all the substitutes by which man would displace it, he has weighed them in the balances and found them wanting. He finds in all human thinking nothing that can for a moment compare with the Christian's theme, "Jesus Christ, the same yesterday, to-day, and for ever." Yesterday, for his Spirit was the life of forms that have passed away; to-day, for He is the life of the forms we now observe; for ever, for He will be the life of believers, when the forms we now observe shall have passed for ever away. Hence his theme, though capable of indefinite application to troubled thinkers, will never need to be changed.

A third kind of power is this:—Over and above the subjective power working in him, there will be *the objective power of God working by him;* as he honours his Saviour by the calmness of his trust and the enthusiasm of his joy, God will make him everywhere to "triumph in Christ," and through the magnetism of his service much people will be added to the Lord.

Borough Road, Southwark.

A SUNDAY MORNING breakfast has been given to the young people attending the ministry of Rev. G. W. M'Cree. The Tuesday evening prayer meeting has been a great blessing to the Church, and forms a most hopeful feature of its work. The open-air services have been maintained with vigour during the season, and will be followed by evangelical services at 8.15 p.m. in the Lecture Hall.

An interesting service for the deaf and dumb, held at 6.30 on Sunday evening, is well attended, and has done much good. The friends here are still intent on buying the freehold of the chapel, and have already secured £1,000 towards it. This is a great effort, and for all purposes another £1,000 will be needed, but this, it is hoped, will come in due time, since a praying church is never left desolate by its Divine Head.

NOTES FROM LLANDUDNO.

NEAR the summit of a rocky promontory on our Western Coast, and not far from the edge of the limestone cliffs which overhang the sea, is an ancient church, founded more than a thousand years ago, long in ruin, but recently restored. No dwelling place is near, but once a week people gather from afar to worship at St. Tudno Church; the music of the waves as they break on the rocks beneath blending with the voices of prayer and praise. At other times solitude reigns supreme, except when an occasional visitor climbs the steep ascent from the shore, or strolls across the grassy wold tufted with golden furze and purple heather.

Here rambled one day an eminent leader of the "Society of Friends," with his little boy, who, admiring the scene and the solitude where the dead were sleeping under grassy graves, said, "Father! when I die I should like to be buried here." In less than a month another little turf-covered bed had been spread, entrusted with the body of the child. On a very simple marble slab is this inscription:—"In loving remembrance of Leonard Bright, son of John Bright, M.P., and Mary Elizabeth, his wife, who died at Llandudno, November 8, 1864, aged nearly six years. 'And there shall be one fold and one Shepherd.'"

It has been the custom of the Friends to have separate places for the interment of their members—often known as "The Quakers' burying ground." This was a protest against what they regarded as the superstition of consecration and services they disapproved. In this case the most prominent of their number brought the body of his beloved child to be interred amongst Episcopalians and divers others, in consecrated ground. He often visited the spot afterwards, pouring from his devout and tender heart prayer and praises to the one Shepherd. How diversities of opinion disappear in the light of Eternity and the real presence of the Lord!

The Revisers more accurately render the verse quoted from the old version by John Bright—"There shall be one *flock* and one Shepherd." One flock belonging to one owner, and feeding on one wide pasture, may have many "folds," but they remain one "flock," under one shepherd. So all who believe in, love, and follow the "one Shepherd," are alike claimed by Him as his one flock—though they may meet in different folds. Oh, that we all made less of the differences of the folds, and more of the real, abiding, Divine harmonies of the flock. "One Lord, one faith, one baptism."

NEWMAN HALL.

Birmingham Prophetic Conference

THE first of these conferences in Birmingham has recently been held. The subjects selected for consideration were grouped under the three great lines of prophecy. On Wednesday, September 14, The Gentiles was the subject; on Thursday, the Jews; and on Friday, the Church of God. The outline of the programme was practically that suggested by Mr. G. H. Pember, who was to have been chairman, but who has been laid aside for a time by overwork.

Rev. E. Brewer, Vicar of Old Hill, who was mainly instrumental in getting up the meetings, took the chair, and the speakers included Revs. W. Fuller Gooch, G. D. Hooper, L. Liesching, N. S. Taylor, and John Wilkinson. The last address on "What manner of persons ought ye to be?" was given by Rev. Walter Searle, who is going out shortly to South Africa to work in the Cape General Mission. The numbers present throughout were larger than were anticipated, and the large hall of the Y.M.C.A. was crowded every evening, an overflow being held in a room above.

God's Sheep.

An Encouragement to Bible Study.

The people of his *pasture*, and the sheep of his *hand*.—Ps. c. 3; xcv. 7.

Some of us have said or sung these words Sunday by Sunday, from our childhood upward. I wonder how many of us have ever stopped to think of the treasures that underlie them. They are words for the lips of those who, from the heart, can say with David in the 23rd Psalm, "The Lord is MY Shepherd." Much has been written upon the Shepherd, much also about the sheep; may I offer now, by way of a suggestion, a few simple thoughts about the *pasture*—God's provision for his flock; and, in a subsequent paper, a thought or two as to the blessedness of being the sheep of his *hand*?

I.—The Pasture or Provision for God's Sheep.

We are told repeatedly in the Bible that the Word of God is the food of the believer's soul. Jeremiah says (xv. 16), "Thy words were found, and I did eat them," etc. In 1 Tim. iv. 6, the Apostle speaks of being "nourished up in the words of faith and of good doctrine." In 1 Pet. ii. 2 we read, "desire the sincere milk of the Word, that ye may grow thereby." The Apostle to the Hebrews (v. 12-14) speaks of the Word as supplying "milk" for the babe in Christ, and "strong meat" (or solid food, as R.V.) for the full-grown man. Thus we are taught that the Word of God contains all that is necessary for life (John vi. 63, Acts v. 20), growth (1 Pet. ii. 2), strength (Heb. v. 14), and usefulness (2 Tim. iii. 16-17); ever remembering that the written Word reveals Christ the living Word, who is the true "bread of life" (John vi. 35), and in whom "dwelleth all the fulness of the Godhead bodily." Let us try and find out something of the nature and extent of God's pasture, and see whether we are using and enjoying it fully, or whether we are spiritually starving in the midst of plenty.

1. God provides *good* pasture. "I will feed them in a good pasture" (Ezek. xxxiv. 14). Although spoken of Israel, yet surely God's spiritual Israel may lay the hand of faith and appropriation upon the promises of this chapter. One chief idea of good pasture in the mind of a shepherd would be pasture from which nutriment could be derived without fear of deleterious herbs. The Psalmist says, "Thy Word is very pure" (Ps. cxix. 140), and again, "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times (Ps. xii. 6). The writings of men may be good and very helpful, but God's Word is essence. No other book will fully satisfy the soul that has found a living Christ in the written Word, and that knows experimentally how pregnant with life and meaning the Holy Ghost can make the simplest verses of God's Book.

In these days of "many books," great and small, a word of warning seems specially to be needed. Let us value and use the writings of men so far as they are in accordance with, and explanatory of, the Scriptures; but never let us allow them to take the place of our Bibles. Nor let us be content to get our food second-hand, but, depending upon the teaching of the Holy Spirit, whose work it is according to the promise of the Lord Jesus, to teach all things (John xiv., 36), and to guide into all truth (John xvi. 13), let us daily draw nourishment direct from God's Word, and we shall find that it is indeed good pasture, pure and unmixed.

2. God provides *large* pastures (Isaiah xxx. 23). This seems to refer to literal cattle, but 2 Tim. iii. 16, 17, embodies the same thought. In God's Word may be found everything necessary for the soul's real good, but not anything for curious speculation. Yes, large—wide as the needs of the human heart—extensive as the infinite fulness of God. Every promise from cover to cover belongs to the believer, and there is no need of man which has not its corresponding supply in the promises of God. But the mere letter of the Word will profit little; it is only as Christ the living Word, in whom all fulness dwells, is seen and appropriated through the written Word, that the need of the human heart and the infinite fulness of God are brought together. We can only know the *items* of that grand *general* fulness through reading and studying our Bibles. We feel the need, but only in the Word, through the teaching of the Holy Ghost, can we acquire a certain knowledge of Christ, who alone can supply that need. We repeat that the pasture of God's Word is *large* as the needs of the human heart—*extensive* as the infinite fulness of God.

3. God provides *green* pastures (Ps. xxiii. 2). "He maketh me to lie down in green pastures"; or, as the margin, "pastures of tender grass"—someone has rendered it "springing grass." Evidently the idea is that of freshness—not stale food. There is a great tendency in our day to feed upon stale spiritual food. One says, "I had a great blessing last year through Mr. So-and-So's preaching." Another says, "My Bible seemed to be lit up one morning last week, and I have been living upon the blessing I got then ever since." If God's pasture is ever green and springing, why have you had no fresh food to-day? In the country you will see the sheep turn from the rank grass of long growth, to seek the delicate, fresh springing grass. Your *body* cannot be strong upon yesterday's food, neither can your soul be strong upon past experiences of blessing in the Word. The fresh pasture is still there, and the Holy Spirit waits to nourish the soul by means of it. Get *fresh* food daily.

Grass is sweetest when the dew is on it. And so, the early morning hour, as a rule, is the best for Bible study. Let God speak before the voice of man, or of necessary earthly pursuits, is heard. Depending upon the Holy Spirit's teaching, in the calm stillness, texts will glow with new meaning and life, and the heart will gain strength for the day's needs and emergencies. *Green* pastures—ever fresh and springing.

4. God provides *fat* pasture. "In a *fat* pasture shall they feed" (Ezek. xxxiv. 14). Those who have the charge of sheep sometimes say a piece of pasture land has "no heart in it"; and Christians sometimes say they find their Bibles lifeless—they read them regularly, but get no good from them. It is possible to read chapter after chapter without blessing, for the letter of the Word alone may be compared to the husk which covers the grain—to the casket which contains the precious gem. But use it as revealing Christ; see Him in and through it; take home its warnings; claim the fulfilment of its promises; touch Christ in the Word; *feed* on Him, the true Bread of Life; seek to extract the kernel from its covering, the gem from its casket, ever seeking and depending upon the Holy Spirit's teaching and power, and there will be no more complaint over a dull Bible; but it will be found to be fat, rich pasture that will abundantly satisfy (Ps. xxxvi. 8), and upon which the soul will gain new life, strength, joy, and power for useful service.

5. God provides pasture in high places. "Their pasture shall be in all high places" (Is. xlix. 9). And in Ezek. xxxiv. 13, 14, the Lord promises to feed his flock upon the "mountains" and "upon the high mountains." May not a New Testament parallel to these "high places" be found in the "heavenly places," or heavenlies, of the Epistle to the Ephesians? Five times in that epistle the words ἐν τοῖς ἐπουρανίοις occur (literally "in the heavenlies,") and in no other epistle. A careful study of the context would seem to show that it is a position attained through union with Christ in death and resurrection—a death unto sin (Rom. vi.) in his death, that, raised with Him, his resurrection life may be ours; not judicially only, but in actual fact and realisation, through faith in God's mighty power (Ephes. i. 19-23) and promise. A daily death unto self and sin, "that the life of Jesus might be made manifest in our mortal flesh" (2 Cor. iv. 10, 11), that we may be able to say with the Apostle (Gal. ii. 19-20), "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

This will mean a life of victory over sin, and of abiding communion with God. It is a position attained by faith, and maintained by faith. God would have all his people feed and lie down on the heights. How is it with us? Is our spiritual life a moan of failure, or a song of victory and praise? But some one may say, "Are not the high places giddy places? Is not there the danger of self-righteous complacency and pride? Not if the soul climbs them in God's way of simple trust in and reliance upon the Lord Jesus Christ's work *for* him and *in* him. If an indwelling, reigning Lord vanquishes the believer's foes, the glory and the praise of victory belong to that Lord alone. Nearness to God must ever be a humbling position, even though it be upon the heights.

But what of the pasture there? We are told that grass is sweeter upon the mountains and hills than at their base, and hundreds in our day can testify to the increased helpfulness and preciousness of their Bibles since they mounted to the spiritual high places. "A new Book," say many, and no wonder! Let us not fear the heights, but follow on where God shall lead, remembering ever that his Word is "a lamp to our feet, and a light to our path," and *guided by that* we cannot go wrong.

Does not this brief, imperfect, and only suggestive glance at the pasture which God has provided for his sheep show that it is indeed very good, and shall we not from to-day avail ourselves more of this food, that we may grow in grace and strength, and bring glory to the name of our "Good Shepherd"? Truly it is a good thing to be one of "The Sheep of his Pasture!"

C. W.

AFRICAN SLAVERY.—Herr Wolff states that during the South monsoons slave traders continue to attempt to smuggle slaves out of East Africa, and that the English gunboats Blanche and Racoon had set free 109 captives taken from the slave boats.

SEDGLEY HOME MISSION.—The thirty-third annual series of open-air services has just been concluded. Through the summer numerous meetings have been held throughout the district, and already tokens of good results are forthcoming. During the last week, special services have been addressed by the former missioner, Mr. W. Lindsay, an eloquent and untiring evangelist, and now of Olivet Memorial Church, New York, U.S.A. The services were largely attended, the hall seating about one thousand persons. The mission is still carried on by Mr. F. A. Homer, J.P., by whom it was founded, and is maintained on evangelical and temperance lines.

The Apostolic Speeches.

ACTS xvii. 22—34.

THE Apostle Paul is here addressing persons who were ignorant of the Old Testament Scriptures, and who were idolaters. Although their city was full of idols, yet they had an idea that there was a God of whom they were ignorant. Paul affirms that he can supply the knowledge they lack; and he sets God forth as Maker, Lord, Sustainer, Judge (investigating, awarding), who is at present calling to repentance, in preparation for the final investigation and decision.

The discourse on Mars Hill is not complete in itself. It contains no Gospel truth about the work of Christ for us. It is a continuation of Paul's preaching, he having already (ver. 18) "proclaimed Jesus and the resurrection." The hearers desired to have the doctrines, respecting what they regarded as strange deities, explained to them. To place God first, and man afterwards, was again the order of the Apostle's speech. Him, whom they worshipped, without knowing Him, Paul will declare unto them. Thus the speaker placed himself so far in touch with the existing groping condition of the mind of his audience—an example for all speakers.

(a) God—"the God," the Maker of the world, is Lord—Sovereign, Supreme Possessor of heaven and earth. And being such He does not dwell in temples made with hands. He is not a Receiver of anything which the hand can supply. He is a Giver, and He gives what none else can give—"life, and breath, and all things." *God as a giver* should ever be a leading truth.

(*b*) God made from one stock every nation; foreordaining and marking out the times and the limitations of their habitation.

(*c*) God desires that mankind:

1. Should seek Him;
2. Feel after Him; and
3. Find Him.

(*d*) God has not created and then left his creation to continue a course; He is not far from every one of us, and in Him we live, and are moved, and continue to exist. He sustains, and He recalls.

(*e*) God's offspring these idolaters were; and on that ground they ought not to entertain disparaging and erroneous conceptions of the Author of their own living structure, with its marvellous powers and characteristics.

(f) God overlooked the times of ignorance. But He has appointed a period of judgment, when He will investigate all lives; and as Judge will, in a righteous way, pronounce sentence upon them. And seeing this is appointed, He calls upon us now before that time comes, to repent—to turn our minds from all erroneous and unworthy conceptions of God—to change our lives practically from all things sinful—and to return to God in contrition of spirit.

(g) God commands all men everywhere to repent—"commands"—that is, not exactly in the sense of ordering, but of earnestly exhorting men to repentance, seeing the intense solemnity of the approaching judgment.

(*h*) God's judgment will be by Jesus in his character of man, by Him whom Paul had proclaimed to them; and this truth is certified to us by his resurrection.

(*i*) Thus far as to the knowledge of God. Then the assembly becomes divided into three classes, and breaks up:—

1. Some mocked when they heard of the resurrection of the dead.
2. Others will hear the speaker again on the subject.
3. Certain side with the Apostle, and believe his message.

Perhaps these three classes exist in many a large assembly. To which of the three do we belong? JAMES VAN SOMMER.

CHRISTIAN ENDEAVOUR SOCIETY.

BY REV. J. B. MORGAN, CHESTER.

I.—CHRISTIAN ENDEAVOUR PRINCIPLES.

THE Y.P.S.C.E. is essentially a religious movement. In the words of its worthy founder, Dr. Clark, of Boston, U.S.A., "the religious features are paramount." All its enterprises centripetalise in a prayer-meeting. There they begin, and round that as a centre they move in orbit. The difference between the Y.P.S.C.E. and the ordinary "mutual improvement class," "debating," or "literary" society, "guild," or church club, is, that these latter are generally in the first sense literary, social, or recreative, as the case may be, and to that the spiritual is an addendum. No doubt many of these societies, wisely led and controlled, are rendering excellent service to the church and the young people, but they go about their work in a different way; from the outside, perhaps cricket club or gymnasium, they aim to work centrewards, towards the inner church life. In method the Y.P.S.C.E. traverses that entirely. It begins at the centre. It comes to the young people saying: "Seek ye first the Kingdom of God, and these things shall be added."

A PART OF CHURCH WORK.

The motto of the Y.P.S.C.E. is "For Christ and the Church." That is a main plank in its platform of principles. It is not an organisation separate from and independent of the Church. It is "the Church at work for and with the young people, and the young people at work for and with the Church." It is "a half-way house to the Church; a training school in the Church; a water tower for the Church." Beholding a gap between school and Church the Endeavour Society aims to fill it, and in so doing is surely within the legitimate area of Church activity. Abundant room is there for enterprise in this direction.

For generations religious conferences have had as an ever-recurring theme of discussion, "How can we keep our senior scholars?" "How can we stop the leakage—that terrible leakage—between Church and school?" We claim for the Endeavour Society that it contains the answer to that as yet unanswered question. It steps in just "where brook and river meet." Where the Sunday-school finds its greatest difficulty, and in numberless instances loses touch of the young life; before the Church in its ordinary operations is able to interest and attract, there the Y.P.S.C.E. finds its great opportunity. It fits as easily and naturally into its place as did the well-shaped stones into Solomon's Temple of old.

The Christian Endeavour Society is not a denominational institution. It does not belong exclusively to any section of the Christian Church. Branches are to be found in every evangelical Christian denomination, in some districts more frequently in one, in other districts in another. While it affirms absolute loyalty to the Lordship of Jesus Christ, it has its basis rather in the experimental and practical than in any doctrinal or ecclesiastical test. "Love" and "Service" are its watchwords. It is more concerned with the heart's affections and the conversion of souls than with the "higher criticism."

While not denominational, neither can it be called an undenominational movement. We may hope it will do something to break down sectarian prejudices, and form links of love binding Church to Church, yet it is friendly to all, antagonistic to none. In each local church with which a society is connected it belongs to that local church, and would be called, say, "Claremont Congregational," or "High-street Presbyterian" Young People's Society of Christian Endeavour. In no case are the young people called upon to surrender any principle or custom of their own denomination. Dr. Clark calls it "an interdenominational society," and that, despite its somewhat formidable orthography, is perhaps the best description that can be given.

ADAPTABILITY.

Granted an evangelical basis, and certain essential features—to wit, The Pledge, The Weekly Prayer Meeting, The Consecration Service, The Work of the Look-out Committee—the constitution of the Y.P.S.C.E. may be freely adapted to suit local and denominational requirements. With loyalty to principle we would combine elasticity of method. Change of method implies no want of faith in the Gospel of Christ. Thus, a society well-known to the writer is practically the "class meeting" of a Methodist minister; in another case a Bible Class has become a Y.P.S.C.E. Here and there societies are exclusively formed of young women or of young men. In at least one instance two or more weak churches have joined together for Endeavour work and meet on the most convenient premises.

The constitution is not necessarily binding, in its entirety, on any society. It would, of course, be hardly fair to emasculate the main features of the movement, and call the truncated remainder by the name of Christian Endeavour. The Y.P.S.C.E. has earned the right to the exclusive use of its own name. Where the main features are adopted the name should also be taken; where that is not the case it should not be usurped. Experience goes to prove that societies formed more closely according to the Model Constitution are usually the most successful.

A MISSIONARY SOCIETY.

There must be something of Missionary Enterprise in connection with every true Christian Endeavour Society. That is half the meaning of the word "Endeavour" in its title. The "Endeavour" spends itself not only in effort for personal holiness, but also for the salvation of others. The nature and scope of this work must, necessarily, be determined in some measure by the strength of the society, the locality where it is situated, and local church organisations already in existence; but it ought to—must indeed—either assist in some mission work at present in operation, or strike out a new line of its own.

It would take too much space to enlarge on this part of the subject. Most societies have some such committee or committees as the following:—"Sick Visiting Committee," "Flower and Hospital Committee," Home and Foreign Mission Committee, the names of which explain their field of activity. With all temperance work, social reform, intellectual improvement, philanthropic enterprise, the Y.P.S.C.E. is in hearty sympathy; but it must always remain at the core a distinctly religious organisation, and nothing be allowed to interfere with its spiritual exercises and work. It is not to be made the cat's paw of any organisation to further ends other than its own. Where it begins there it ends, "Christ for the young people; the young people for Christ."

Ye hearts with youthful vigour warm,
In smiling crowds draw near,
And turn from every mortal charm,
A Saviour's voice to hear.

Cornish Coast Mission to Seamen.

LAST week the sixth annual meeting in connection with the Seamen's Christian Friend Society's Sailors' Home and Rest, at Fowey, Cornwall, was held at the Institute Hall. The gathering had been preceded by special mission services, Rev. G. J. Hill, secretary of the society, and Mrs. Hill addressing large meetings of seamen and others, both at the Rest and in the open air, at which a gracious influence was present.

Mr. R. FOSTER, J.P., who presided at the public meeting, said he had inspected the Rest, and found it not only to be an admirable place for sailors, but had received abundant evidence of their appreciation of it. Expressing his hearty approbation of the society's work, he hoped this anniversary would result in increased sympathy with and support of it.

Mr. HILL detailed the progress of the society in Fowey, and on his suggestion that those who had received benefit at the Rest should give testimony, several rose and thanked God that the place had ever been opened, for its influence had been very precious to their souls. Addresses were also given by Mrs. Hill, Professor Gerald Yeo, Mr. Atkinson, and Mr. Hanson.

Make Haste!

Notes of an Address at Belfast.

By REV. JOHN McNEILL.

"For the Son of Man is come to seek and to save that which was lost."—Luke xix. 10.

This story of the salvation of Zacchæus on the roadside, by Jesus of Nazareth, the Son of God in human flesh, in all His love and grace, is an illustration of the statement made in the tenth verse, "The Son of Man is come to seek and to save that which was lost." Of the real and awful meaning of the word "lost," every man and woman born is the vivid, particular illustration. The lost coin, the lost sheep, the lost son or daughter, are illustrations on a lower level. But the awful reality and fact of "lostness" lies here: I have lost God, and God has lost me. And the Gospel of the Gospel lies in that sentence, "The Son of Man is come to seek and to save that which was lost."

How does He do it? First of all He comes to the lost sinner's town. Theologians and writers in magazines sometimes write about a thing called "s-i-n" as if it were an abstraction, and discuss it in polysyllabic, philosophical terms. When we come to the Bible we do not find any of these polysyllabic discussions. We find sin is a reality. Sin has its power in the hearts of men and women. Sin is a something concrete, definite, substantial, incarnate, Says the narrative, "He entered and passed through Jericho"—that is to say, He came to the lost sinner's town. He came there, just as He has entered and come into Belfast to-day.

He comes to Zacchæus' town, but more than that, He comes to the particular street in which Zacchæus is. More than that, He comes to the particular tree, on the roadside, in the branches of which that particular sinner is sitting; and He calls him by his name, and says to him, "Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received Him joyfully"; and that salvation story ends. Well, no, it does not end, for, of course, there is no end to it. Jesus and Zacchæus met together then at the foot of that tree, and they are together this afternoon. Whithersoever through the vast eternity Christ conducts to-day his magnificent procession, Zacchæus is there, be sure.

This was a man who needed saving. If any of you do not need saving, you may rise and go, for, of course, this is not for you. If you have already been found by the Saviour, you are the one who will be glued to the seat; because there is nothing you like to hear better than the old story over again. But if any of you think that you are *above the need of being saved*, then I would tell you to go out, on the plea that you may send in some other listener. The one trouble of your life, if you are not saved, is just that you do not know Jesus Christ, and have not given your heart to Him; and you will never have anything worth living for, either in present possession or in expectation, if you do not get to know Him.

Zacchæus was a publican; and he was a chief among the publicans; and he was rich. Now, "publican" does not mean drink-seller in this connection; although if there are any drink-sellers here, they might listen, because I believe that those in that trade need saving every way. Zacchæus was a tax-gatherer. The taxes were farmed out, and a particular class of men lifted the taxes for the hated Roman power. When a Jew gave himself to the business of lifting the tax, he must have been a case-hardened Jew, a man who had lost all patriotic and religious feeling before he could come to this low level, that he would soil his soul and his fingers making money by lifting the hated tax. They were a hated class of men, these turncoat renegade Jews. That is the kind of man we have in Zacchæus.

I wonder whether there is anybody here who is considered particularly unsalvable. Sometimes it does look as if we wasted our breath on these decent people whom you cannot call riotous sinners, and, equally, you cannot call them saints. God pity them, there they are—a kind of nondescript, well-dressed creatures. They wash like a wave into church, and they wash out again. Are there any big thumping sinners here? Then to you is the word of this salvation sent!

When Jesus is entering and passing through, Zacchæus is wakened up with a kind of natural curiosity: "He wanted to see Jesus"—*to see "the Man."* God often works upon curiosity. Fools have come to a meeting to scoff, and have before now remained to pray. Thank God for curiosity! That is what led you astray. Do you remember how the devil took advantage of curiosity to lead you away from God? The Lord likes to break the devil's back with his own stick, and He takes this curiosity which has led, and which still leads, so many to the devil, in order to bring Zacchæus from sin and the devil, back to salvation in Jesus Christ.

Notice the difficulties in the way of seeing Jesus. There is a great crowd of people, and Zacchæus is an undersized man. What did he do? He could not see Him for the crowd, because he was of little stature. If he had gone pushing and boring, there were men there who hated him, and they would have been glad to hustle him back. They would have been glad almost to take him, neck and crop, and pitch him back into the side walk again, and say, "Zacchæus, you have nothing to do with this. Stick to your accursed tax-lifting. That is good enough for you." What did Zacchæus do then? "He ran." I like that fourth verse. Instead of saying, "Ah, circumstances are against me; it won't do," he girded at the difficulties. Pluck up heart of grace, man! Do you want to be saved? Then put your foot on the neck of your softness and laziness and milksoppiness. You will get to heaven, I trust, but you will know about it on the road. In a word, you will have to put your feet below you and run for it. What effort are you making to break from the devil's chain?

I can imagine a man who says, "It is of no use for me to make an effort; I am too weak, and the chain too strong." Give a good tug, my brother. Put out your best. Rise, weak and all as you are, only rise, and God almighty will rise with you and in you and for you. Although Alps were piled on Apennines, God the Lord will lay them in dust. Thy feet shall stand in heaven, if thou wilt but begin. That is how we are saved. God is the bottom of it and the top of it, but He works along these natural, human lines of self-determination.

I think I hear the scamper of Zaccheus' feet on the road. And people would jeer, for there is nothing so easy, my friend, as to waste your little wit on "anxious souls." The Lord pity you for it! I can imagine that the Scribes and Pharisees, who were content to be merely in the crowd, were scoffing and saying, "Do you see him? See, he is going up like a squirrel!" They laughed and scoffed, I have no doubt. But, blessed be God, Zacchæus ran on.

Do your part, and Christ will do his. Do not lie back in the devil's lap, and expect that any good will ever come to you there, but spring up and out, and away and forward, and Christ will meet you. He is always going about looking for you. Have no doubt about that. He "*came to the place*, and looked up, and saw him." It is the same to-day. My hearer, you are getting a personal call to a personal Saviour. He said to him, "Zacchæus, be quick, and come down. I am wanting to stay with you." That is the Gospel.

Now, what are you to do? My friend, be honest and answer to your name. If I had called your dog by its name half as often as I have called you by that which is your true name in God's sight, the brute would have been up here wagging its tail beside me. And we poor preachers have to stand and call to you loud and long, as you are sitting in the branches of Gospel ordinances. "Come down! Come down! Come down! Be quick! Be quick! Be quick!" And—God pity you—you sit, and sit, and sit in the branches, and gape and stare all round about you, and drop off dead; but you do not come to Christ. It was very well for Zacchæus to climb up the tree. But it was better for him to climb down out of the tree, and come to the living Saviour at the foot of it. Sinner, are you willing to come down? It is not safe to be higher up than Christ. Come down! Come down! You are sitting up in those galleries in a state of spectatorhood. Come down, if you please, off your high horse. Come down out of pride! out of headiness! out of high-mindedness! Come down even out of sympathetic interest!

Have you come to Christ? Do not stand up and say you do not know. No man can touch Christ with the tip of his little finger and not be thrilled to the very core of the heart within him. Where are you? Sitting in churches and chapels and halls looking on; or down at the foot in close grips with the Christ of God Himself? Go home with Him, first to your home, and then to His home in heaven.

FAMINE IN CHINA.

We follow up the painfully interesting letter given in our last issue by some extracts from other letters that appear in the October number of *China's Millions*. The crisis seems a very grave one, and we trust there will be a liberal response to these appeals from workers on the spot. As stated last week, we shall be glad to receive and to forward contributions:—

Pastor Hsi, writing to Mr. Stanley Smith, says:—"From last year throughout Shan-si province there was no rain in the autumn, and so there was a poor in-gathering of the autumn crops. The eighth month was dry, and thus the wheat was sown in unfavourable circumstances. As soon as winter came, there was no good snow; after the new year there was no spring rain; and at present the ground is bare, for a thousand *li* the wheat-shoots are dried up, and on the wastes there is no grass; a famine is upon us. In my home I have a flock of sheep; they come in and go out and find no pasture; the old sheep are famished, and the lambs have short supply of milk; the dying are already dead, and the living, I fear, can hardly be preserved.

"Please pray for your brethren and sisters who are in distress; and also inform those pastors, pastors' wives, lady evangelists, elders, and deacons who, with fellow-hearts, serve the Lord and warmly love men, that they may together pray the Lord on behalf of the Church in Shan-si."

Miss Hoskyn, of Ping-yang-Fu, writing to a friend, says:—"Things are getting very serious here, on account of there being no rain; and if you can get anyone to send us money to keep the Christians from starving, will you see if it can be telegraphed out here, that we may know what we can do? Outsiders will be dying by hundreds, but if we could only keep the Christians going, or some of them! If rain does not come in a few days, nearly *every one* in this district will die of hunger next winter. I don't know how we can stay and see it, and yet we cannot leave our poor Christians.

"Even if rain does fall, many hundreds will die. Do stir up people if you can. I know it is a poor chance after the recent riots. It will be terrible to eat food when our man has to fight for it on the road home, or at least carry a big stick to keep the people off his basket; and yet that is what seems to be before us before long. We shall be able to buy at a price that puts food out of the question for these people, who at the best of times have no money, only live on what they get from their bit of land. If they had money, the food imported will not be enough for everyone. Do try and stir people up. It is getting dreadful.

"If anything is done it should be done without delay. We know we cannot help outsiders, even if help comes. It will take a great deal of money to help *some* of the Christians, and it will be so hard to help some and let others die. I am only just beginning to realise what a famine means."

Dr. Edwards, of T'ai-yuen Fu, writes:—"Rain is still a rarity. . . . Already some of the farmers have sown their fields for the third time this year. Only where the fields can be irrigated from a river are there anything like crops. In the East Hills, where we have our village house, there are practically none this year, and the people must suffer very much during the coming winter. Others of these northern provinces are suffering in the same way, and a repetition of the famine of fourteen or fifteen years ago is much feared."

Jews in New York.

Mr. Hermann Warszawiak writes:—"The Lord seems to have taken into his own hands our undertaking by way of developing the work in New York. Formerly American Jews were but little interested in Jewish work, but for the building of 'Christ's Synagogue' with the adjoining Hebrew missionary training school, they have already contributed 20,000 dollars, one-fifth of the whole sum required.

"Another wonderful leading of the Saviour is this. I have great hope that He is going to restore to me my dear wife and children, who are to meet me in Edinburgh in the first week in October, not, as of old, to persecute me, but in full love as letters clearly indicate. I am told that my mother and some of my brothers will accompany them, and I am happy to have at last an opportunity of testifying of Christ personally to my own kith and kin. Remember me in prayer, that Christ may give me the victory."

Dublin Christian Convention.

This Convention, which is an outcome of Messrs. Moody and Sankey's first mission in Ireland, was held for the nineteenth time last week. On Monday evening there was the usual social gathering. After tea the chair was taken by Mr. John R. Fowler, who in the course of his address said that they were met in the name of their crucified and risen Lord, in the unity of the Spirit and the bond of peace. However prominent the idea of organic union might be in some quarters, with them there was a real and essential union of faith in the one Lord and Saviour, Jesus Christ. Their union was based upon the platform of the Evangelical Alliance and upon an experimental experience of the things of God.

Rev. J. D. Smylie read a portion of John xii. Commenting on the words, "Sir, we would see Jesus," he said: It is Jehovah's Christ that we are to see; not the imaginary Nazarene of the philosophers, but the Christ lifted up for the salvation of the world. They were not there to criticise the Lord Jesus, but to accept Him as their infallible Guide and Teacher. The speaker exhorted all present to seek a personal interest in that adorable Saviour.

Rev. Geo. Hanson, Dublin, dwelt on Christ's estimate of the importance of the Old Testament Scriptures. He began by saying that even sceptics admit that the Books of the New Testament are unquestionably the works of the men whose names they bear. He proceeded to show the utter impossibility of a character of such transcendent beauty as Christ's being the product of the mere Jewish mind. As well expect four rough uncultured Dublin artisans, with ordinary paintbrushes, to produce a masterpiece, as to think that Matthew, Mark, Luke, and John should invent the unique Personality who is the Hero of their story. To believe this would be to believe a greater miracle than the Incarnation.

What, then, did Christ think of the Old Testament Scriptures? (1) He referred to the Scriptures as a well-known volume in his day. "Search the Scriptures." We know certainly that the Scriptures to which Christ thus refers were the very Scriptures of the Old Testament which we now possess. He refers to events which cover the whole record from Genesis to Malachi. He speaks of the creation, of the institution of marriage, of Abel, Abraham, the giving of the manna, the brazen serpent, Moses and his writings, the Law, the Psalms. He refers to Malachi's prophecy of the Forerunner, and never once does He impugn the Record. He put his seal upon the miraculous—*e.g.*, the stories of Lot's wife and Jonah in the fish's belly.

(2) Christ used the Old Testament Scriptures as a stay to his own soul in the hour of his greatest need. In his conflict with the Tempter He meets the fiery darts of the wicked one with "It is written." All the texts used by Christ in his hour of temptation are culled from that much-maligned book—the Book of Deuteronomy. When the shadow of the cross fell upon Him, Christ says, honouring the Old Testament prophecies concerning Himself, "The Son of Man goeth as it is written," and when Peter drew his sword to defend his Master, Jesus says, "Put up thy sword: how, then, shall the Scripture be fulfilled?" In the moment of his supremest agony He quotes in death the utterance of the Psalmist, "My God, my God, why hast Thou forsaken me?" "Into thy hands I commend my spirit."

Of course, there are difficulties in connection with the Old Testament Scriptures, but if we wait till all difficulties are removed we shall believe nothing. We can't tell how the sun is poised in the empyrean, but we believe in his reality and enjoy his beams. One thing we can be sure of—that is Christ. We must not be too sweeping in our condemnation of all professors of the higher criticism. Many of these critics do not deny, but presuppose inspiration. We could count on five fingers all the serious difficulties of the Old Testament. If the Book were a mere human production, how different would the case be. The few spots on the sun do not interfere with its full-orbed effulgence. The trifling discrepancies of the Holy Scriptures are not worth the fuss that is made of them. No other book is treated by critics as the Bible is.

TUESDAY MORNING.

Rev. George Ensor, Saxmundham, the first speaker to-day, took for his theme "The Study of God's Word." He said that his personal studies had for some time been carried on upon the lines of the higher criticism. The matter of the historic interpretation and general reliability of God's Word was in the air. He was well aware that it was easy for a speaker to raise more doubt and create more difficulty than he would be able to remove, therefore he desired to speak with caution, and under the guidance of the good Spirit of God.

If the Bible be fiction and fact intermingled, then he must refuse to accept any miracle upon the evidence of such a record. A man of science objects to any break in the continuity of physical law. If the apologist is not sure of his own evidence, then the man of science will refuse to listen to him for a single moment. Hume's objections to miracles may be put thus:—"It is contrary to experience that miracles should be true, but it is not contrary to experience that testimony should be false." How can we meet Hume if we admit any fiction or fable in the Bible? Paley, in his intellectual duel with Hume, must have owned humiliating defeat had he not believed that he possessed an infallible record. If you cannot sustain miracles on the theory of modern critics, no more can you go to the world and teach the people that there are bright rewards for the righteous and punishments for the wicked in a future life, for the worldling will turn on you and say, "After all, your evidence regarding the future life is doubtful." Better dismiss such assemblies as these, and confess our work a failure, if we have a mutilated Bible and an unreliable foundation for our faith.

The speaker took exception to the conduct of certain critics, who describe particular difficulties in the Old Testament, and completely conceal the fact that those difficulties had been met and answered a thousand times. These objections to revelation have a history. They can all be traced to Germany. If they went back far enough they would find most of these objections were nearly two thousand years old. Many of them are presented in books of the present day, and are given to the world without a hint that they have ever appeared before. The simplest commentary — say the "Speaker's Commentary"—will meet nearly all the objections raised by the higher criticism. The Scriptures are the best defence of the Scriptures. The Revised Version is the best cure for so-called higher criticism.

Rev. H. Montgomery, Belfast, read part of Acts xix. Referring to the text: "Did ye receive the Holy Ghost when ye believed?" he said the first theological professor in Ephesus was a woman; Priscilla with her assistant, Professor Aquila, had for student the eloquent Apollos. Paul saw that the city of Ephesus was wholly given to idolatry. What would be the most likely thing for him to do? Would he go to the slums and preach the Gospel to the outcasts? By no means. The first thing he did was to look for the disciples of Jesus, who were lost in this great heathen centre, and hard work he had to find them, for they were keeping very quiet. Get the Christians made right, and God will begin to work. A baptism of the Holy Ghost would soon settle the higher criticism. There is a river that maketh glad the city of God; that river is the influence of Christian people filled with the Holy Ghost.

These people had not so much as heard of the Holy Ghost. But they did not wrap themselves up in ecclesiastical macintoshes to keep the blessed rain of the Holy Ghost from reaching them. After they received the Holy Ghost their experience was different to anything they had ever felt before. We live too often on the outskirts of the deeper life. The borderland experience is no true test of real fully consecrated life.

AFTERNOON MEETING.

Rev. J. G. Train, of Hull, spoke on the subject of "Lack of Consecration." He said Lot's wife was the type of a churchly-minded worldling; Abraham was a type of whole-hearted devotion. Lot was a worldly-minded believer. He is to be distinguished from his wife. Lot's wife simulated. She was at heart a worldling, but Lot dissimulated and hid the grace he possessed in order to conform to the world. Lot had come out of his own country, even as Abraham had, by faith. But herein is the difference between Lot's case and Abraham's. We read that Abraham not only obeyed the call of God and came out of his own land by faith, but by faith he *sojourned* in the land of promise as in a strange country. He was a pilgrim to the last, he never settled down, but looked for a city that hath foundations. Lot did the very reverse. He settled down, he pitched his tent towards Sodom; he even attained some position of municipal dignity: he sat in the gate of the city.

Three characteristics of unconsecrated life are seen in Lot. First, he set small store by association with the godly. We do well to attend strictly to the sanitary condition of our material surroundings, but we ought surely to be equally as solicitous about the spiritual hygiene of our homes. A good many children may perish even as Lot's did if the parent is a worldly-minded Christian. Again, Lot made small account of prayer, and much of his own powers of observation. Abraham always reared an altar where he pitched his tent. No prominence is given to this aspect of spiritual life in the history of Lot. He looked on the prospect and made his choice, Abraham looked towards God and made his. They chose upon different principles altogether. The third characteristic common to Lot and the unconsecrated Christian was an aversion for exertion and a liking for ease and dignity. It is not persecution that the Church has to dread now, but ease and prosperity and a good social position. These are more dangerous foes than those who [illegible] the fires of Smithfield. Unconsecrated men have no influence in their neighbourhood or with their families. When Lot warned his son-in-law, he seemed to them as one who mocked.

Rev. H. Montgomery, in the absence of Mr. McFarlane, who was unexpectedly detained, spoke upon one aspect of the result of consecration, "The Trial of Faith." God does purify in order to lead to loftier heights even those who are nearest to Him. A scientist spends eight hours over a microscope, peering into one drop of water, and discovers life in it; we should so microscopically study God's Word till we find life in it too. Another result of consecration is Divine protection. Abraham captured Lot and in doing so overcame five kings. These potentates would surely hereafter be his enemies, but God says, "Fear not, Abraham, I am thy shield." Another result of entire consecration is testing. The wildest storms break upon the highest mountains, the noblest characters are the most tried. Whole-hearted Christians can rejoice in tribulation.

Fully-consecrated Christians can do service for God with the utmost ease. Theirs is a conquering life. The frigate bird can fly at a remarkable rate with an ease inconceivable. From Africa it could reach the American shore in twelve hours, whilst an ocean liner would be slowly toiling for more than a week on the same track. God created the bird to do its work, and it does it well. It is in his natural element. God created the fish to swim, and He created the Christian unto good works. To him then it will be easy and delightful to do God's will.

WEDNESDAY MORNING.

Rev. H. Montgomery delivered an address on "The Need of the Church." Taking Isaiah chap. vi. as the basis of his remarks, he observed that all spiritual blessing must begin in a sight of the Lord, a sight so bright that it throws a deeper darkness upon self. It is said that the reason why Mesopotamians made such strides in astronomy was because Mesopotamia was a broad, level, uninteresting country, so the people naturally turned their eyes upward. When the Church gets her eye upon the Lord, there are times of blessing for her.

He would speak of two kinds of men—the saved man and the sent man. (1) The saved man saw a king upon his throne. What was the effect of the vision upon Isaiah? He began to see himself. No one gets a view of God without having a view of self also. "I am undone," he says. Another thing the vision of God does is to make man feel his responsibility. Immediately Isaiah begins to think of the people about him. "I dwell among a people of unclean lips." God's order is to discover sin first before he qualifies a man for work. David confessing his sin says if he is forgiven, "*Then* will I teach transgressors thy way." There are some believers who might be called "militia Christians," like the American preacher who is reported to have prayed, "Lord, send me anywhere, but not west of the Mississippi!" But (2) the sent man, the man truly cleansed, will go anywhere when persuaded he is sent of God.

Rev. H. D. Brown, of Dublin, followed with a striking address on "Casting the net on the right side of the ship." We have here a wonderful manifestation of Christ given to weary, downcast, unsuccessful men after a night of disappointing toil. The disciples had gone back to their fishing after these blessed years of intercourse with the Master. The

most glorious manifestations of Christ we receive are not those of Sunday, but of the Monday and the Tuesday. There should be not a going down, but a going up from the Sunday in all our weekday lives. There is nothing like going into spiritual work for Christ, to cure a fit of despondency. As they row homewards in silence (for unsuccessful men don't say much), through the grey dawn of the April morning, they see Jesus, who asks them, "Children, have ye any meat?" We must come to an end of ourselves before we can have a beginning with God.

The speaker contrasted the action of Peter and John, the former jumping impulsively into the water to get to Jesus, and the latter, although the disciple whom Jesus loved, remaining at the post of duty. So the truest lovers of Christ are not always those who are most anxious to get home to be with him in heaven. Often miserable and cowardly feelings are hidden under that desire. Mr. Spurgeon once said that he would not wish to wait for Christ's second coming, if he had his choice, as he would then miss his blessed footsteps all the way, and through the dark valley; and he had his desire.

AFTERNOON MEETING.

The Archbishop of Dublin occupied the chair. He said that the conferences which were being held all over the world in these days were matters of much rejoicing, and that he had been much cheered by reading the recent address of Archdeacon Sinclair. The observance of Holy Communion by the Bishop of Worcester with several hundreds of brethren of different Churches at Grindelwald was a touching event. He had just come from a conference at Lucerne, and was deeply impressed by the evidence of general and increasing interest in the subject of union there displayed, and which promised well for the future.

Rev. J. G. Train delivered an address on "Life, Love, Light." Life towards God is the first sphere in the believer's existence, then love towards one another, and lastly, light towards the world.

Rev. H. F. Pegg, of St. Leonards, followed with an address on "The best we have." The great lack of the churches is tenderness. Our service must be our best acts springing from our best thoughts. A lack of tenderness will spoil all harmony. A disciple called "waste" what Jesus stamped as one of the noblest of acts. This tenderness is not to be acquired through struggle. In illustrating this point, the speaker drew an impressive lesson from a parable of nature, the angry waves striving and striving in vain to transform themselves by their own efforts into clouds, when the sun spake down amid the tumult, and directed the sea to lie quite still and open its wide bosom to his warm rays. What effort could not accomplish was brought about by quietness and rest and trust. The way of struggle and energy is always apart from the living God, yet, as the sea exposed her bosom to the rays of the sun, so our whole life must be laid open to the influences of heaven.

A missionary meeting was held in the evening, when addresses were delivered by Revs. Hudson Taylor, David Hill, and George Ensor.

THURSDAY MORNING.

Mr. James Barton, Dundalk, delivered the first address, on the subject of "The Servant of Christ." He dwelt upon the greatness of their privileges and responsibilities as servants. It might seem hard to have the name "slave" applied to a Christian, but they must remember that they had been redeemed by the precious blood of Jesus Christ. They belonged to the Master, and the greater their submission to Him the greater was their glory and their honour. At the same time, they knew that the smallest service willingly given to the cause of the Lord would not be lost.

Rev. Dr. McKee, in making the announcement, requested special prayer for blessing on the forthcoming two weeks' mission by Mr. Moody, to be held in the city during the coming month.

Rev. J. Hudson Taylor addressed the meeting on "Keeping," which, he said, was a most comprehensive term, including both spiritual and temporal keeping by the Providence of God. They were exhorted to keep themselves in the love of God, while they knew that they were being kept by God. One of the earliest benedictions was that of the High Priest under the old law, "The Lord bless thee and keep thee." They had a striking illustration of God's power to keep, in his dealings with Israel in the desert wanderings. Millions of Israelites went to rest every night without any provision for the morrow, yet sure as the morning came the supply was forthcoming.

The speaker referred more particularly to spiritual keeping. He illustrated this point by many instances that had occurred in connection with the work of God in China, in which he had been privileged to be engaged for the past thirty-eight years. Many are now dying of want in China, and he feared that as yet the worst had not been experienced. He urged upon God's people to pray for the Chinese Christians in view of the ordeal of famine which is before them during the coming winter.

The Lord's power to keep our spirits and to save us from sin—not to keep us sinless—was illustrated by the living flesh of a man. My hand is corruptible flesh, but it is not corrupting. Nevertheless it was corruptible all the time, and if severed from the body would certainly become corrupt. We may be kept from sinning, walking always in the fear of the Lord, and neglecting nothing which we know to be his will. There was a distinction to be made between sinfulness and sinning. We believe that we shall be kept from falling from Him, but we also need grace to live for Him. Above all, we need keeping in the experience of holiness. "And the very God of Peace sanctify you wholly, and I pray God your spirit, soul, and body be reserved *blameless*—not sinless.

God undertakes not only to keep his people blameless but full. "Whosoever drinketh of the water that I shall give him shall never thirst. But the water I shall give him shall be in him a well of water springing up unto everlasting life."

AFTERNOON MEETING.

Through the unavoidable absence of Viscount Bangor, Mr. John R. Fowler presided.

Rev. F. L. Wiseman delivered an address upon the "Freedom of the Truth." Referring to Freethinking, he said the Freethinker was like a man who tied his leg to a rope which was attached to a tree, and which prevented him going outside a very limited area. On every hand man found his action limited by impossibilities over which he could not pass. There was no such thing as absolute freedom. By freedom he meant following out the laws of their being. Perfect freedom lay in the perfect adjustment of oneself to the laws of his being. That was exactly what the Lord had said, "The truth shall make you free." Every addition to their knowledge was a widening of range of their freedom. The people of the nineteenth century were very much freer of the universe than those of the early Christian ages. The invention of writing, printing, steam engines, and electrical machines, had immensely widened the scope of individual life. If we could find out the last conclusive laws of our being we should then have perfect freedom. Truth was the expression of the unseen in the seen, the eternal in the passable, the expression of the Heavenly Father in his blessed Son Jesus Christ. The power of Christ on earth lay in his knowing the truth, which knowledge arose from the perfect and uninterrupted communion which existed between the Father and the Son. Men were not here on earth by chance: they were here by a Divine plan, and if they looked they should see all the perfect plan, and should be able to do all things by following Christ, and the law of their being would be fulfilled.

Rev. H. Foster Pegg took for his subject, "Jesus only." Jesus Christ is the crown of humanity. What will make life, death, and eternity glorious to the Christian? "Jesus only."

The evening meeting was devoted to missionary speeches and evangelistic addresses by Rev. J. Hudson Taylor and Rev. J. G. Train, Hull. Mr. Taylor emphasised the need that Christ has for a missionary Church, while Mr. Train spoke on the subject of "Three conditions of sinners in life." Mr. David Drummond presided, and announced that a large wooden structure capable of holding 6,000 people, would be erected for Mr. Moody's meetings soon to be held in the city

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COUNT CAMPELLO'S WORK in connection with the Italian Church Reform Association is growing in a most unexpected manner. As shown by the latest report, in which Rev. Ugo Janni makes an earnest appeal for increased support, saying that while religion in Italy wavers between idolatry and superstition, the country can do nothing for herself in regard to the Gospel which she so much needs. The hon. sec. is Miss Mayor, 20, Manor-place, Paddington Green, W.

BELFAST WAIFS.

Excellent homes for destitute boys and girls are "Elim," Crumlin-road, Belfast, and "Olivet," Ballygowan, co. Down. The maintenance of this work, which has been in existence sixteen years, depends upon contributions sent voluntarily, and their operations are limited only by the funds contributed. Destitute children of all denominations are received from all parts of the country, and the grand aim of the work is to lead all of them to the Lord Jesus Christ.

Last year was one of rich blessing in every department of the Homes. Ninety-two boys and girls shared the advantages of the institutions. Of these, twenty-four have gone forth to situations of various kinds, where they are able honourably to earn their own livelihood; eight have been restored to relatives who had become fitted to look after them; two have died, and fifty-eight boys and girls remained. "Elim," in addition to sheltering numbers of working lads, and fostering among them habits of industry and thrift, is also becoming an employment bureau of "out-of-works," and an agency for advising and helping all sorts and conditions of men and women, as well as boys and girls, who are in distress and trouble.

Friends who are in the neighbourhood should give a look in at the homes. Gladdening testimonies such as the following are often received from those who have boys and girls in employment. "The Rectory, Niagara-on-the-Sea.—Annie is going on very satisfactorily, and reflects great credit on the home. She looks back lovingly upon the happy years spent there." Annie has been nearly three years in her situation. The work is directed by Mr. David Henderson, "Elim," Crumlin-road, Belfast.

Colportage in Ireland.

Amongst the societies that usually avail themselves of the presence of visitors to Dublin Christian Convention is the Bible and Colportage Society for Ireland. Its annual meeting was held on Friday in the Christian Union Buildings, Mr. John R. Fowler presiding

Mr. Cotter, the energetic secretary, read the report, from which it appeared that an additional colporteur had been appointed to Limerick. The object of the society is to circulate Scriptures, and books, periodicals, and tracts, founded on and agreeable to the Word of God. The colporteurs have been well received by Romanists as well as Protestants, and been able in many cases to converse freely on religious subjects with the people. About £4,000 worth of books were sold during the year, and 44,000 tracts distributed. It is desired to place a colporteur in each of the twelve counties of Leinster.

The Chairman said that in connection with the Irish Presbyterian Church, the Episcopal Church of Ireland and the Methodist, body, together with their own society, there were employed about sixty colporteurs in the country. These are quite inadequate for the needs of the country, and he earnestly appealed for help to enable the society to extend this good work.

Several colporteurs gave interesting accounts of their hazardous, difficult, and yet encouraging work; and addresses were delivered by Rev. J. Hudson Taylor (who expressed his belief that there was never such an opportunity for evangelistic work in Ireland as at present); Rev. Samuel Prenter, and Captain West

Young Women in Ireland.

The annual conference of the Irish Y.W.C.A. was held in the Friends' Meeting House, Dublin, on Friday last. Mrs. S. H. Smith, president for Ireland, stated that the membership had increased to 17,576, with 328 branches. Miss Reynolds spoke of the evangelistic work of the society. Rev. J. Hudson Taylor addressed the meeting, taking John iv. as a model chapter for the study of Christian workers at home and abroad. Mrs. Oatts, of Glasgow, gave an interesting account of work in that great city amongst shop girls, factory hands, and in drawing-rooms.

Mrs. Smith again presided at the afternoon meeting, and delivered her annual address to the association. Mrs. Oatts also spoke. The new training home for missionaries in connection with the Y.W.C.A. in Dublin was reported upon, and addresses were heard from young ladies about to go out to China and elsewhere as missionaries. The meeting was also addressed by Miss Marrable, hon. sec., on the subject of "Steadfastness."

In the evening a public meeting was held in the Metropolitan Hall, the spacious building being filled. Captain Tottenham and Mrs. Oatts gave addresses.

For the Young.

THE RIDING LESSON.

"This is the horse I brought for you, Miss Lucy," said the kind old riding-master to a young lady, as she descended the steps of a seaside villa, in her riding habit. "I knew you wanted a quiet one, so I looked out Philbert; you can depend upon him."

"One, two, three," and she shot into the saddle, and the party started off.

Now, this ride was the means of showing her more clearly than ever before the difference between *faith* and *feeling*. Three lessons it taught, putting her in mind of three Bible verses; and I daresay when you have read this story you will know what those three lessons were without needing to be told.

Miss Lucy was very timid on horseback, and, though quite happy when her horse walked, the moment it began to trot, she exclaimed:

"Oh, is this horse quite safe? Will he go quietly?"

"Safe as a Bath-chair," said the master. "I told you I chose him on purpose for you." So on they went, and after a minute or so she began to feel more comfortable, but still her doubts and fears were not removed, for when they came on to the Downs, and the horse felt his hoofs upon the springy turf, the pleasure of it made him step so lightly and fling his head so high that his rider thought she could not manage him any longer, and at the word "canter" she had a fresh outburst of terror. "Are you *sure* he won't run away and throw me off?"

"He's as obedient and gentle as a lamb," said the master again. "He won't do anything but what I tell him," and on they went up to the top of the hill, where they saw only the clouds above them and the shining sea all around, east, west, and south. "Oh, Mr. E——" cried Lucy, "please do stop!" She felt all her strength and control were going.

What a coward she was! you say. Well, I am afraid there is no denying it. Lucy *was* an arrant coward.

"I know it's dreadfully silly of me," she said, "but I can't help feeling as if my horse was going to bolt and throw me over the cliffs into the sea."

"Why, miss," said the master, reproachfully, "I haven't a better horse to give you than that. It belongs to the owner of the stables—his own cob that he rides himself when he's at home. I wouldn't put you on to one you couldn't trust through thick and thin, not for anything in the world; and besides, no accident *could* happen when I was by to prevent it. You're all right with me."

"Yes, but I don't *feel* safe," she said.

"Never mind about that," he replied. "You take my word for it that you *are* safe, and you'll soon *feel* safe enough. We won't ride towards the cliffs, since it frightens you"; and at a word from him all the horses turned inland.

"Oh, I see," he said, "you're holding the reins too tight. It isn't your hanging on to the bridle that makes you a bit safer, it's sitting up straight in the saddle. As long as you do that you're all right, unless the saddle turns round, and I've taken good care it sha'n't. Now hold yourself up, don't lean over to one side or other, or you may have a nasty fall. Look right ahead between the horse's ears, let people see you are at your ease; and as for the reins, if you cling to them like that you'll spoil the horse's mouth, and not be able to guide him a bit. I'm going to take you to see a very pretty farm."

It rather amused Miss Lucy to be treated like a baby, and promised a reward if she were good. Then it flashed upon her that she *must* be treated as a child, for she had not for that occasion either the strength or the courage of her years.

She had learnt already what it was to take God at his word, and the lines—

> I would be treated as a child,
> And guided where I go,

came into her mind. And, strange as it may seem (for this is not a make-up story), it helped her to trust the man, who knew better than she did in this matter. "I won't be afraid," she said to herself; "after all Mr. E. is the best judge, and anyway he is responsible to bring me safe back." Down a steep crumbly hillside they went, and she felt anything but secure; still, trusting entirely to his word, she by degrees left off thinking about her own safety, and began to enjoy the beautiful scenery he was showing them. So much was this the case that she allowed her horse to go where he liked, and presently the master had to say, "Keep close to me or you'll get into some mischief."

On their way home he took them up again to canter on the cliffs.

"You are all right now, aren't you?" he said to his timid pupil.

"Oh, yes," she answered laughing, "I took your word for it, and though I didn't feel one bit safe at first now I do."

She had learnt by that time, you see, not to depend upon her clinging for an imaginary safety, nor upon her feelings for enjoyment of security, and the moment she left off thinking about herself, the pleasure of her ride began. And, moreover, instead of being a hindrance to all the others, she was now able even to direct and encourage the timid ones.

Still no earthly thing can be a perfect image of the heavenly. The boldest and most skilful rider may be lost—the most trustful and obedient learner will sooner or later have to depend on his own horsemanship, not on his master's. Not so with those who are safe *in Christ*. They never can perish, for they have not to depend on themselves.

And now, of course, as the story is done, you won't want to read the moral. Perhaps you have been able to think it out for yourselves, and for those who have done so, I set down here the three lessons Lucy learnt, and the three texts they remind her of. Can you find out the chapter and verse, I wonder?

1st. Take my word for it.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

2nd. Sit straight up boldly.

"Uphold me according to thy word, that I may live and not be ashamed of my hope." "Hold Thou me up and I shall be safe."

3rd. Look right ahead.

"Let thine eyes look right on, and let thine eyelids look straight before thee." "Ponder the path of thy feet, and let all thy ways be established."

"Looking unto Jesus, the Beginner and Finisher of Faith." C. W. M.

CHILDREN'S SPECIAL SERVICE MISSION.

ST. LEONARDS-ON-SEA.

Mr. A. G. Dodderidge writes:—"After more than six weeks' truly happy services, we closed the Mission on Sunday, September 18. The interest was kept up steadily to the last. Day after day the children and adults gathered round (sometimes to the number of 400 to 500), and the passers-by, often attracted by the sweet singing of the children, stopped to listen, and remained throughout the meeting. 265 members were added to the Children's Scripture Union. The Sunday afternoon services in the Pier Pavilion were most successful, several who had gone to the pier merely for pleasure came to the meetings."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Churnett St. Public Hall, Manchester*, October 8 to 14; *Congregational Church Schools, Chelmsford*, October 15 to 22; Mr. S. J. Hewlett, *Greenwich*, September 30 to October 2, *Mission Hall, Fulham*, October 9 to 16; Mr. G. Goodman, *Chatsworth Road Chapel, West Norwood*, October 2 to 8; Mr. W. H. Wilson, *Stramongate Hall, Kendal*, October 9 to 16; Mr. E. Arrowsmith, *Bearsden, N.B.*, September 30 to October 2; Mr. A. G. Dodderidge, at *Gray's*, September 30.

Annual meetings for seaside reports, *Mildmay Conference Hall*, October 6, at 3 and 6.30 p.m.; at *Strangeways Hall, Manchester*, October 27, 3.30 and 6.30; at *Liverpool Y.M.C.A., Mount Pleasant*, October 23, at 3.30 and 7.0.

THE GLASGOW FOUNDRY Boys' Religious Society has been at work for twenty-one years. It has eighty-eight branches, 2,329 workers, and a membership of 20,830 boys and girls.

CHILDREN'S SCRIPTURE UNION.—Sun., Oct. 2, 1 Sam. xvii. 17-27; Mon., Oct. 3, xvii. 28-42; Tues., Oct. 4, xvii. 43-58; Wed., Oct. 5, xviii. 1-16; Thurs., Oct. 6, xix. 1-11; Fri., Oct. 7, xix. 12-24; Sat., Oct. 8, xx. 1-15.

SANDGATE, KENT.—Four weeks' very happy children's services were held on the beach by Mr. C. E. Faithfull, Marseilles, assisted by occasional helpers. Many children joined the "Children's Scripture Union," and grown-up people found help from the services.

FRIENDS OF THE CHILDREN are much indebted to Mr. Arthur Renwick, who is intimately acquainted with the working of the Act relative to State children in New South Wales, for his letter to *The Times*. In 1879 Christian men and women began voluntary work for the relief of destitute children, and in 1881 the system they inaugurated was placed under State control. The barrack system was never once entertained, the plan of boarding out has been found as the solution of the difficulty. At the end of the tenth year the wards of the State numbered 2,369. 1,373 were being paid for by the State, the remainder were placed out as apprentices or for adoption.

MR. TOYE'S ORPHAN HOME.

To tell of God's dealings with him during the past year, Mr. Henry Toye gathered his friends together at the Home in Lewisham-road last Friday evening. The high respect in which he is held, and the quality of his faith in God for the support of his family of nearly one hundred and fifty orphan and friendless girls drew a very large company. It is an occasion which many in the south-east district never miss.

Mr. Toye was able to say that during all the past year his little folk had wanted for nothing. Consistent with his habit he had never asked for support for them at the hands of man. No one need inquire of Mr. Toye as to the condition of his store-room, for though utter want overshadowed his household, to God alone in prayer his needs are made known, At the annual meeting, however, he was under no constraint, for the store-room and coal-cellar doors were wide open, and it could easily be seen that shelves, bins, and corners were abundantly filled, while the file for unpaid accounts had not a single adornment to denote its use.

That Mr. Toye is at times hard put to it is no secret. He says that to have a banking account upon which he could always draw cheques would hardly conduce to the life of faith which God would have his children lead. To have faith, he says, faith must be tried; faith to be strong must be strongly tried. Some of the experiences which he related were certainly of a wonderful character. One day he will never forget. Not a piece of coal was in the cellar, and there was no bread in the house. The tea hour was not far distant, and a knock came to the door. A baker stood there to ask if Mr. Toye would accept of some bread. He left eleven and a-half quarterns; had it been only eleven there would not have been enough for tea! The door was not closed, when two vanloads of coal were driven up, that had been ordered by an unknown friend to be delivered immediately.

Mr. Toye has a strong belief in self-help. He has built his own school-room. He begins the day at 4.30 a.m., and though increased in years, his health is most satisfactory. The company much appreciated the singing of the children. W. M.

REV. F. B. MEYER.

On Sunday last Rev. F. B. Meyer said farewell to his late church and congregation at Regent's Park Chapel. Every seat was occupied in the morning, and in the evening the spacious chapel was crowded in every part ten minutes before the commencement of the service. The morning text was Hebrews xiii. 20, 21, and that in the evening Jude 21. In the course of his remarks he said that whilst there were several things in his new sphere which he would have wished otherwise, yet he considered it a good opportunity for Christian testimony and work amongst the masses of the people in the neighbourhood of Christchurch being, in his opinion, only second in need and misery to the East End. He asked them to distinguish between their inability to understand all the reasons that actuated him in making a decision, and their faith in him as their pastor and friend, expressing a desire that they would still continue to pray for him and retain him in their affections. He said it had been his earnest endeavour, during the trying crisis through which they had passed, to realise, both in word and act, the high ideal which he had always set before them. He was glad to feel that he was leaving the door open behind him, and would always have pleasure in doing his utmost to help them in any way.

We understand that a movement is on foot to give Mr. Meyer a tangible proof of the affection and gratitude of the people who have gathered around his ministry. He commences his work at Christ church, Westminster Bridge-road, next Sunday.

SUNDERLAND.—A new form of popular gathering has been inaugurated at Sunderland by Rev. R. B. Shepherd, pastor of Sans-street Wesleyan Church. On Sunday evenings, from nine o'clock to ten o'clock, the chapel is thrown open "in order to bring backsliders to knowledge of God." Light refreshments and music are provided, nobody asks the people about their souls, and by allowing the guests to talk and make themselves perfectly free, the rev. gentleman hopes by thus making the chapel a public-house without the drink to arouse in the attenders an interest in the religion of Jesus Christ.

Lights and Shadows of Mission Work.

No. VIII.

It was at the C—— Mission that I made the acquaintance of the rector of H——. I seldom employ such methods now, but at the close of an address to believers, I asked those who were conscious of having backslidden from Christ, or were desirous of closer fellowship with Him, to acknowledge the truth by rising to their feet. About thirty responded, and, among the others, my friend. Joining me on the way to the vicarage, he asked if my fellow-missioner and I would give him ten days in his own parish. "I feel I have been living too near the world," said he, "I have gone in too much for the garden party and that kind of thing, but, God helping me, I am determined to break from it all, from this time." Intervening months rolled by, and the time for the mission arrived. My companion had the first Sunday all to himself, and we had every reason to believe that God used him in the conversion of one of the churchwardens. He had made use of a favourite illustration of my own, "The sinking ship with the lifeboat alongside," and, oh, it did one good, on one of the following nights, to hear that bluff, west-country farmer acknowledge before his neighbours that he was no longer on "the sinking ship," but "safe in the life-boat."

We received great help in the prayer meetings from a Wesleyan family, the members of which came up to our gatherings from a neighbouring seaside parish, and one day the rector, my fellow-helper, and myself received a pressing invitation to visit them at their home. They had a lovely place on the shore of one of the prettiest of pretty bays indenting our coast. They seemed to be all believers, and being, after the manner of all old-fashioned Methodists, most lavish in the hospitality shown, I knew we were in for a happy time of it. But God had reserved a pleasure for us that had never been expected. We had nearly finished tea, when a text that is often suggested to me by the sight of such a family came rushing into my mind. I had first felt its force when gazing at a picture painted by the Rev. J. B. Waddington, and hung in the breakfast-room of his vicarage at Clitheroe. Written under that picture, "A broken-hearted wife taking a last kiss from the lips of a dying husband," were the words, "We shall be caught up TOGETHER." And now, with the possibility of the Master's return at any moment, I began to wonder whether, in case of such an event occurring, the loving souls around me would be caught up "TOGETHER." I gave expression to my thoughts; a young lady dropped her head on the table and began to weep. I requested the others to plead her cause at the Throne of Grace—for I knew what had happened—while I conversed with her concerning her position before God. She seemed deeply affected, and I believe we left her on her knees when we returned to H——; but three or four years afterwards, meeting her brother at the Birmingham "mission," I was informed by him that she found peace in Jesus soon after we had gone.

One mistake I made at this mission I must tell for the sake of other missioners and evangelists. I one night gave a painful anecdote, in which a young lady's name was mentioned. I thought I was perfectly safe in doing so, for I was well-nigh three hundred miles from where she had lived and died; but the very next night her brother turned up at the meeting, and on the following evening her mother. Oh, the harm that has been done by thoughtless people in this direction. Fellow-workers, let us always be careful in our use of names where it is possible to give pain.

On the second Sunday—after the morning sermon—the parish clerk came into the vestry, as I thought, to help me remove my gown. To my surprise, he began to speak on soul matters, and we ended our conversation by sinking on our knees, while he asked God for mercy. Painful experience in the case of others forbids me to speak as definitely as I once should have done, but I believe the dear man, like the praying publican, went down to his house justified from all things.

One of the most striking events of the mission was the conversion of one of the rectory servants. A woman of most violent temper, both her master and mistress were frightened at her, and the recital of her doings in a former situation compelled me to rise, one night, at the sound of footsteps in a passage, and barricade my bedroom door. The last night but one of the mission she was out the whole of the night, and my worthy host—a most gentle-spirited man—begged me to suggest some means of getting rid of her that might not be calculated to infuriate her to some deed of violence. "You MUST get rid of her," said I, "so pluck up courage; and, while I pray God to smooth matters down, go and dismiss her." He went; but in a few minutes returned to say that she professed to have been converted on the previous evening, and had made a long journey through the night to do something that she felt ought to be done by a soul professing Christ. "I have never seen her so gentle," added he, "and whatever has been its nature, some wonderful change has certainly taken place in her." At the next meeting she prayed, she confessed how great her sins had been, and "Thou knowest, Lord," said she, "that my heart has been the home of evil spirits; but oh, I thank Thee that, last night, Thou didst cast them out through thy preached word." Her manner was very excited, but she regained calmness; and, ever afterwards, when I heard from H——, I was told that she was going on well.

With regard to my friend himself, his determination to live only for the Lord proved to have been true and real. He spoke like an inspired man at the close of the mission. His after letters were all intensely spiritual; and doubtless he would have become a power for God in that neighbourhood. But he was not to be left here to pursue his work. He was to be taken right home. God's providence in removing such a man from such a parish at such a time was enshrouded with mystery, but one remembers that "He doeth all things well," and is silent.

I have remarked, in another sketch, how a particular hymn or tune will "take" at some particular place. It was so here. Everyone was so delighted with a wild swinging, chorus the words of which are reproduced here, that people came to the meetings expecting it to be used as regularly every night as other parts of the service. When this kind of thing happens I always yield to the popular desire. The mission ends; the hymn or tune remains; and as often as it is used in after days, it is certain to awaken mission memories. Years have fled since the H—— mission; but I feel certain that, though many of those who gathered with us then have gone into eternity, there are others who could not hear the words of the refrain—

I'll stem the storm, it won't last long,
I'll anchor, by-and-by,
In the haven of eternal rest,
With Jesus ever nigh,

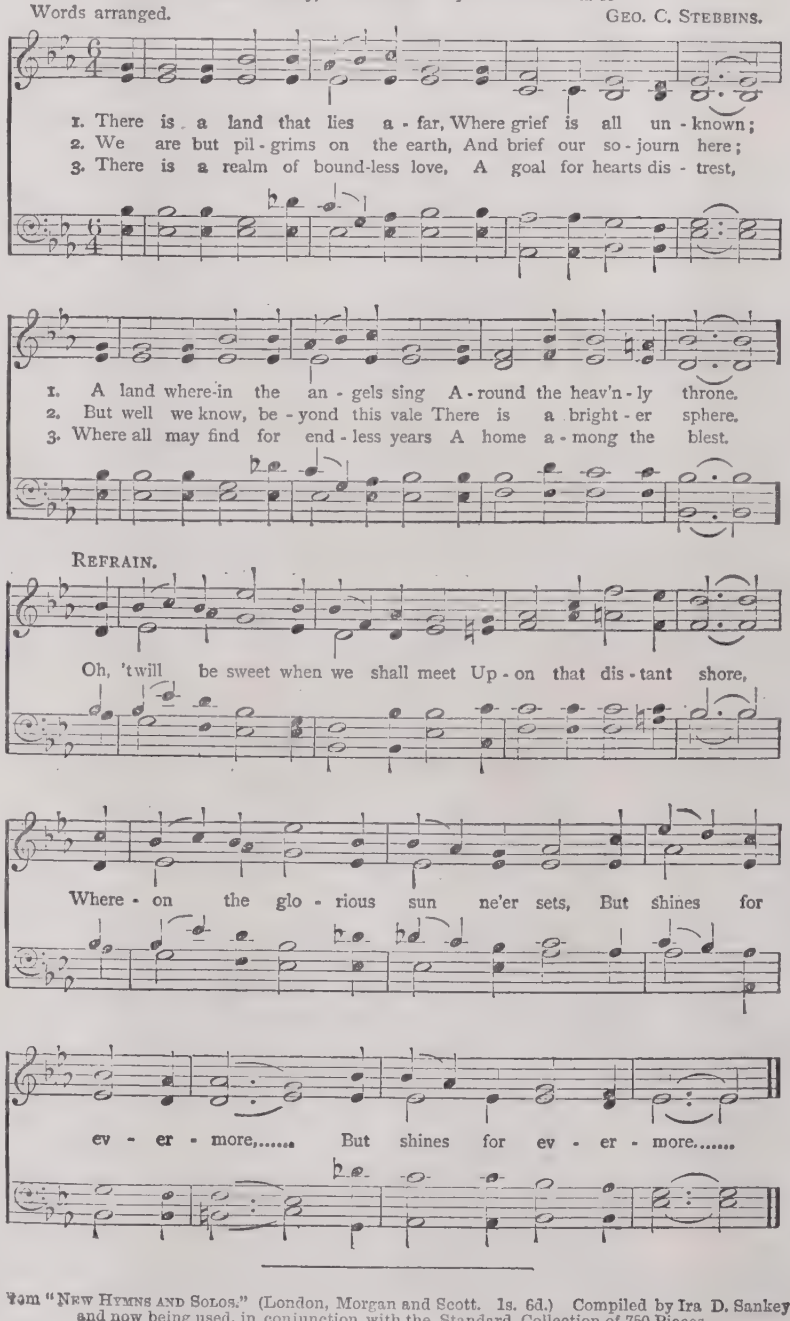
without thinking of it, in its every detail, and the truths it brought home to their consciences withal.

AN EVANGELIST.

The Land Afar.

"A better country, that is a heavenly."—HEBREWS xi. 16.

Words arranged. GEO. C. STEBBINS.



From "NEW HYMNS AND SOLOS." (London, Morgan and Scott. 1s. 6d.) Compiled by Ira D. Sankey and now being used, in conjunction with the Standard Collection of 750 Pieces, by the Choirs at Mr. Moody's meetings. (All Rights Reserved.)

WHEN ONCE HEAVENLY ZEAL is come down upon thine altar, though no water can quench it, yet must it be preserved by ordinary fuel. Especially the preacher's lips must keep it alive. Sermons are bellows for this purpose. The word read is of Divine use, and so by its motion the coal is stirred. And when thou hast heated thyself, take heed of catching cold again, as many have done, and brought their zeal to death's door. —*Ward.*

THE LEVITES that kept God's watch in the temple were charged expressly, morning and evening, if not oftener, to look to the lights and the fire. He that shall forget, at the least, with the curfew-bell in the morning to stir up and kindle the same, if not oftener, with Daniel, I cannot conceive how he can possibly keep fire in his heart. Will God bless such as bid Him not so much as good-morrow and good even? —*Ward.*

THE LATE MR. THOMAS COOK,

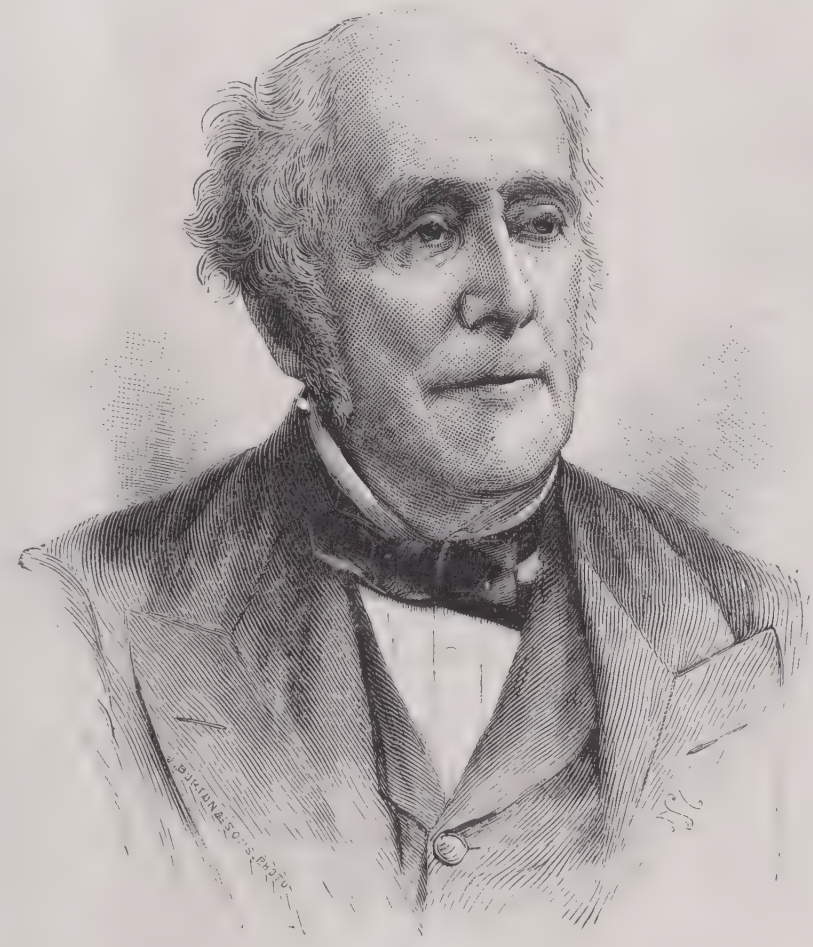
ORIGINATOR OF COOK'S EXCURSION TOURS.

MANY have been the social blessings which have flown from the exercise of Christian ingenuity; but few individuals have done so much, and realised such a large and beneficent purpose as the founder of the celebrated Cook's tours.

THOMAS COOK, who recently died at the advanced age of 84, began life in a humble home at Melbourne, in Derbyshire, and had few advantages in childhood. At the age of four he lost his father by death, and at ten was earning a penny a day working in a garden. The support of his mother was shortly afterwards a filial responsibility, and the lad took to selling fruit in Derby Market-place. At the age of fourteen he was apprenticed to a wood-turner in Derby, and acquired considerable skill in mechanical pursuits. The drinking customs of the day impressed him seriously; his mind revolted against the drink, and becoming a total abstainer, he maintained, throughout a long life, sound temperance principles.

More than that, the young man early came under the power of the Gospel, and, associating himself with a Baptist church in his native place, entered with enthusiasm upon Sunday-school and other work for Christ. His services were deservedly appreciated very highly, and on reaching the age of twenty he was appointed a village missionary for the county of Rutland, under the General Baptist Association. There were no railways in those days, and in one year Mr. Cook covered over two thousand miles on foot in the discharge of his duties. In 1832 he married Miss Mason, the daughter of a Rutland farmer, and removed to Market Harborough in Leicestershire, where he combined his business as a wood-turner with work for the Baptist Association. Here he became actively identified with the temperance movement, and as secretary, publisher, and lecturer of the South Midland Temperance Association, he contributed greatly to the progress of the cause.

It was in connection with this work that the idea first struck him which led to the world-wide organisation of travel with which his name has now become associated. Concerning the beginnings of this enterprise, he has explained that in 1841, shortly after the introduction of steam railways into the Midlands, while walking from Market Harborough to attend a temperance meeting at Leicester, fifteen miles away, the thought flashed upon him that the new means of locomotion might be made subservient to the promotion of the cause which was so near to his heart. He broached the matter at the evening meeting, and it was received with cheers, and three weeks later a special train of twenty open carriages was engaged to carry 570 people from Leicester to Loughborough, at a charge of a shilling per adult for the return journey. This was the beginning of the gigantic excursion system, and the "personally conducted tours" which have, during the past generation, had such a humanising effect upon civilised communities throughout the world.



(From a Photograph by Messrs. T. Burton & Sons, Leicester.)

Taking up his residence in Leicester, Mr. Cook afterwards organised trips to Derby, Nottingham, and Birmingham, carrying large numbers of people. The Isle of Man, Ireland, and Scotland were successively taken within compass of the enterprising tourist operator; then came the Great Exhibition of 1851, to which Mr. Cook despatched 150,000 excursionists from Yorkshire alone. Ground was then broken on the Continent; the hotel coupon system was begun; and other developments followed in quick succession. At present, the establishment has over thirty branch offices, gives direct employment to 3,000 persons, and keeps 500 accounts with railway companies, and 700 with hotel proprietors. It issues yearly more than three million tickets, and furnishes facilities over nearly two millions of miles of routes by sea and land.

Mr. Cook also opened hotels and boarding houses for the accommodation of his patrons, and boarded over 12,000 in Paris during the exhibition of 1867. In 1868 he took his first party up the Nile, and subsequently obtained the control of the whole of the Nile passenger traffic. When the veteran retired from active life in 1878, his son, Mr. JOHN M. COOK, came into command, and a few years later the firm of "THOMAS COOK AND SON" were entrusted with imperial responsibilities in the promotion of the expedition to Khartoum for the relief of General Gordon.

Mr. Cook was a Christian as well as a man of business, a philanthropist in heart and practice no less than a benefactor of men by the important commercial agency he had founded. His life was a ministry to the public well-being. In his native town, some handsome Memorial Cottages, which he caused to be erected for the benefit of aged poor, will keep his memory green. To Leicester he gave a commodious Memorial Hall for Sunday-school and mission work. When at Jaffa last spring we found his portrait hanging up in the house of Miss Arnot, whom he had liberally aided in the building of her schools.

When Mr. Cook departed this life in July, the newspapers were unanimous in praise of his integrity and straightforwardness. One remarked with much force, "If travel is education, Mr. Cook must be regarded as the greatest educator the modern world has known." On the occasion of the funeral, Rev. W. Bishop, minister of Archdeacon-lane Chapel, Leicester, with which Mr. Cook was long associated, speaking from intimate acquaintance, said:—

> Mr. Cook was a man of splendid physique, great power of endurance, of generous impulses, and large ideas. He was first and chiefly a Christian man. That was at the root of all he was and did. His great life work was not suggested to him by the hope of self-enrichment and self-aggrandisement. It came to him as a benevolent inspiration. His first thought, as he tells us, was of the good a trip to Loughborough by train would be for the Sunday-school scholars of Leicester, by carrying them away from the vicious associations of the Leicester races. He repeated the experiment as a means of promoting the great temperance reformation to which he had become ardently attached. He possessed great depth and intensity of conviction. Conscience was his king. Wherever he went, into whatever society or country, he never swerved from his total abstinence principles or practice, or compromised his Christian beliefs or convictions.

Speaking of him later at a memorial service, his friend Mr. Bishop said:—

> Christian work in many places at home and abroad owed much to him, and benefited by the pros-

sperity which God gave him. But he was not only a Christian man, who served a generation according to the will of God, but one who could suffer also. Beautiful was the spirit in which he accepted those multiplied sorrows that fell upon him in later days. What the loss of his beloved and only daughter was to him no one could tell: he never referred to her without deep emotion. Again, when he became blind, he gave himself up with a beautiful humility to the Divine will. He never uttered a bitter or repining word, but with a wondrous patience accepted what he always said was mysterious beyond all comprehension, but which he believed to be God's will.

The faithful servant and companion of his declining years, wrote to a correspondent concerning his last hours: "He was as usual full of plans and arrangements for everybody, and he has left much undone he wanted to accomplish; but had he lived to be a hundred years old, he would never have finished. He greeted me most mornings with a fresh idea for some one's benefit."

"Like a shock of corn fully ripe," he was gathered in, leaving a name full of fragrance, and completing an honourable career which should have inspiration for Christian young men for a long time to come.

CLOUD REVELATIONS.

"And they feared as they entered into the cloud."—Luke ix. 34.

On Tabor's Mount the loved disciples stood;
And whilst, transfix'd with awe, they upward gazed
On Vision rare, whose brightness made it good
For them to tarry there, their minds still dazed
With the effulgent light which shone around—
Lo! a translucent cloud hung o'er the hallow'd ground.

With fear they shudder'd, as they felt that they
Were being wrapped within its fleecy folds;
Their souls were filled with terror and dismay,
Like one whom pale-faced superstition holds
Within his grasp and frightens with a ghost;
Of all degrees of dread theirs sure the uttermost!

But once they were envelop'd in its shroud,
From out its depths they heard a voice Divine;
Yea, God Himself spake to them 'mid the cloud
And favour'd them with yet another sign
That towards such as they his wrath had ceased,
Speaking of One beloved in Whom He is well pleased.

And so with *us*, when entering the gloom
Of some affliction or bereavement sore:
It is that our experience may bloom
With tokens fresh of love which evermore
Utters its sweetest words to hearts that mourn,
To bent and bruised reeds who trials great have borne.

'Tis through the *cloud* that those revealings come
Whereby the life of faith is best sustain'd;
'Tis when the saint with speechless grief is dumb,
When to its misery his soul seems chain'd,
'Tis then that God delights to show his Face,
And clasp his trembling child in his Divine embrace.

What though environments may wear a look
Which threatens to submerge our peace of mind;
No true disciple God e'er yet forsook,
Complete deliv'rance we shall surely find;
And, in the hour when all things seem to fail,
Our hearts shall hear God's voice, and faith by grace prevail.

R. Thomson.

The Railway Mission.

Encouraging reports have been received from the two travelling missionaries sent out by the Railway Mission to work among the railway men in Cape Colony. Forty-five stations were visited and eighty-six meetings held in three months, with many tokens of spiritual blessing among the people, who gave the missionaries a warm welcome. At some stations the railway people never hear the Gospel except when they are visited by these missionaries.

Miss Law sends from Egypt an encouraging account of her work at Alexandria and Mansourah among the Mohammedans, Copts and men of other nationalities employed on the lines there. Miss Law is very anxious to hear of a lady who would join her as a voluntary worker. She sends an urgent appeal for help, as the men are in sad need of the Gospel, and are very willing to listen to it. Information will be given by the secretary, the Railway Mission, 18, New Bridge-street E.C.

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Christian and Sceptic.

The well-known evidential missioner, Rev. A. J. Harrison, has delivered a very striking series of addresses at Exeter Hall on "Christianity and Scepticism." The lectures, arranged for by the Y.M.C.A., were apparently designed with the view of influencing some in the great army of London sceptics. That object was secured so far as exciting deep interest was concerned; for in the good audiences that assembled last week, for five nights in succession, there was a fair sprinkling of those who were not careful to hide the fact of their being unbelievers in Christ and his Gospel. It was a great deal to get such men (for we are not aware that there were any of the other sex) within the sound of Mr. Harrison's voice. What the exact results may be we cannot say, but certainly the outcome must be good. At any rate, the faith of those already owning the sway of Jesus Christ—and they were the great majority of those present—could not fail to be strengthened. We would hope and trust that not a few of the doubters were led to take the place of the convinced Thomas, and to say "My Lord and my God."

Mr. Harrison is *facile princeps* in his special line of teaching. He has had great experience in dealing with unbelievers and questioners, and he has met with unusual success. We take it that his success is owing as much to his wise and truly Christian methods in exposition and discussion as to his complete mastery of his theme. The present writer well recollects hearing a set discussion between the late Mr. Charles Bradlaugh and a would-be defender of the Christian faith. As to the spirit shown in the wordy warfare there was little if anything to choose between the noted infidel and his antagonist—both were utterly unchristian and unkind. It is very different with Mr. Harrison: he has drunk deeply into the spirit of his Master, and he is much more anxious to convince the sceptical, and to win the wavering, than to register an argumentative victory. Above all he is so thoroughly respectful and kind towards his opponents that he commends himself and his cause as few Christian controversialists in modern days have done.

The lectures dealt with the reasonableness of faith in God and in Christ: with the mutual bearings of Christianity and science, Christianity and the Bible, and cognate matters. The subject of the closing address on Thursday evening was "The Power of an Endless Life." It was shown at the outset that all men bear the same relation towards the accepted laws of nature, and the question is how far our attitude towards these laws is affected by belief or unbelief in God and a future life. Mr. Harrison had no difficulty in making it plain that faith in God intensifies and makes stronger the secular life of the Christian. The future life is closely linked with the present, and the salvation of God is a present salvation, so that faith, if it be worth anything at all, has a real influence on human conduct here and now. Mr. Harrison won the favour of his agnostic hearers by declaring that a Christian ought not to shrink from co-operating with unbelievers in working for the public welfare so far as they had common ground. On the other hand, he contended that the evils in society, which all deplored, are not to be set down to Christianity, but to fallen human nature; and that Christianity is the only effective remedy for these evils. Of course there is much Christian profession that is allied with sheer selfishness. A mere orthodox profession cannot be accepted as certain proof of Christianity; we must look at the measure in which a man's life is animated by the Spirit, and is obedient to the example, of Jesus Christ.

Mr. Harrison went on to show that the teachings and doings of Jesus Christ, instead of being opposed to secular progress and happiness in the noblest sense, were conducive to them. Some of the sayings of Jesus that are oft quoted by opponents of the faith were taken up, and their true bearing and meaning pointed out in a very lucid and convincing way. The lecturer cautioned his doubting friends against taking their interpretation of Christianity from the mistakes of theologians or from the lives of ordinary Christian professors. There are some periods in the history of Christianity in our own country which one must look on with mingled feelings. Great as our Puritan forefathers were in some respects, there was not a little in their methods that was inconsistent with the Spirit of Christ and the Gospels. But the excesses of the Puritans were as nothing compared to the profligacy of the régime that succeeded theirs. Experience, said Mr. Harrison, had taught him to fight shy of defending anybody or anything except the New Testament and Jesus Christ.

After an earnest plea that Christians should construct and conduct their politics on the basis of eternal righteousness and justice, and not on the shifting sands of party expediency or personal ambition, the lecturer turned the attention of his audience to the claims and sanctions of the future life. Though the fact of a future life may not be capable of scientific proof, there is in nature, in revelation, and in analogy ample ground for our faith in such a life. Believing that the present life is only a part of the great whole, the Christian is bound to frame his conduct accordingly. Much harm has been done by regarding the pictorial imagery of the book of Revelation as a literal presentation of what the future life may be. Speculation on the subject is vain, and our clear duty is to attend well to the responsibilities of the present, knowing that the future is in our Heavenly Father's hands, and He doeth all things well. Mr. Harrison's peroration was very eloquent and impressive, and elicited many expressions of enthusiastic approval.

Succeeding the lecture an hour was given to discussion. Objectors had an allotted period in which to frame their criticisms from the platform, and the lecturer had a like privilege in reply. There were some half dozen critics, all of whom expressed their admiration of Mr. Harrison's courtesy and eloquence, while raising points of objection, from the standpoint of the secularist, to some of his remarks. Most of these brethren seemed perfectly sincere, and some showed ability in the statement of their views. Detailed notice would be unprofitable; Mr. Harrison's replies were always to the point, and to a Christian observer, at any rate, most conclusive.

On behalf of the Y.M.C.A. Mr. Clarence Hooper (who presided) thanked the sceptical friends for their attendance and their excellent behaviour in stating difficulties. If the Y.M.C.A. could at any time render them help, it would be most freely and gladly extended. The heartiest thanks of all were accorded to the lecturer, and the hope was expressed that he would again lecture in Exeter Hall.

We may take this opportunity of mentioning the issue of a valuable volume from the pen of Mr. Harrison, The Church in Relation to Sceptics (7s. 6d., *Longmans, Green, and Co.*).—It is framed on the Socratic plan of question and answer, and deals in an exceedingly able and helpful way with the varied phases of secularistic unbelief, and how to meet them. Teachers, preachers, and all who have it in their power to influence sceptics towards the perception and acceptance of revealed truth would do well to study these pages, which are truly fascinating, instructive, and strengthening. Mr. Harrison's mission is one of the highest possible importance in these days, and he has been divinely qualified to conduct it.

HOMES FOR AGED CHRISTIAN BLIND.—Rev Henry Bright, founder of these homes in Hanley-road, Crouch Hill, N., writes:—"On Tuesday, November 8, we hold a conversazione and public meeting, at 4 and 7 p.m., with the object of raising the amount needed to free the buildings entirely from debt. You will be glad to know that £132 is all that is required to do this." It is hoped that this amount will be contributed at the meetings, so that sums promised conditionally may not be lost to the fund.

The Revival in Ireland.

IN COUNTY KERRY.

It seems a pity (writes a correspondent) that Mr. Moody's visit to Tralee should have been limited to one day, when Belfast, with all its privileges for a Bible-loving people, was given a fortnight. We heard Mr. Moody say in Cork that he had long given up singing "Hold the Fort"; that the day for mere defence was past, and the day for aggression begun. Certainly Tralee was a good example of a preliminary skirmish in fields unfought before. For while three-fourths of the large Butter Exchange building were filled with Christians, Protestants, and sympathising friends from all parts of the town and county, brought up under special railway arrangements, the lower part of the hall was filled with a crowd of Roman Catholic men, women, and boys, attracted by the preacher's name and fame, and many of them intensely attentive to hear him.

He began by deprecating the standing hostility of Protestants and Catholics, described the good relations subsisting at Northfield by contrast, and begged for a quiet hearing. Some of the audience cried out that that was fair, and, except for some good-humoured applause or laughter at times, he had his request. The addresses were very solemn and conscience-searching, as the preacher "reasoned of righteousness, temperance, and judgment to come," and followed with the great proclamation of pardon and peace. In the after-meeting, he formed the centre of a large group of young men, all Romanists, and for about twenty minutes discussed, in a conversational way, with them, with the happiest effect.

The beautiful and pathetic singing of Mr. Vance contributed largely to the softening of harsh feelings, and the quietness and order of the people.

THE WORK IN LIMERICK.

We briefly noted in our last issue the two days' meeting conducted in Limerick by Mr. Moody. The first meeting was at 8 a.m. on Sunday week at the Theatre Royal, which had been engaged for the mission. Some 600 were present, and listened to an earnest address to Christians upon being filled with the Spirit. At 3 p.m. the theatre was filled with an audience many of whom had come over twenty miles to be present. Mr. Moody spoke with great power. Many were awakened. On Sunday evening the theatre was packed in every corner, and scores were standing in doorways, behind the scenes, and in the halls. Mr. Vance won the good-will of all by his cultivated voice, good taste, and spiritual life in the singing of the Gospel solos. The silence of the audience and their rapt attention to the preacher's earnest and burning words were noticeable and impressive. When the first meeting was dismissed, very few left, and a second meeting of enquirers was organised, where many were personally dealt with. On Monday three meetings were held, Mr. Whittle conducting one, and Mr. Moody the other two. All were largely attended, and the closing one packed, with hundreds turned away. Persons who came from a distance begged for admission until every available inch of space was occupied. In the after meeting scores of men and women rose for prayer, and remained to the after meeting.

On Tuesday Mr. Whittle continued the meetings at the theatre at 3 and 8 p.m. Rev. George Grubb arrived from Clifden in the afternoon, and rendered valuable assistance in one of his inimitable Bible readings to Christians upon the subject of "The Consecrated Life." He also assisted Mr. Whittle at the evening meeting. Soldiers had been specially invited to this service, and many were present. The audience in the theatre was nearly as large as at Mr. Moody's meetings. Mr. Whittle spoke specially to the soldiers. He gave an interesting account of the conversion of Captain Hedley Vicars, and also of the use made of 1 John i. 7 in the life of Captain Vicars in the conversion of his old commander, General O. Howard, of the American Army. Mr. Grubb preached the Gospel with great power, using the story of the conversion of Cornelius. Many inquirers remained for the after meeting to be dealt with.

On Wednesday and Thursday Rev. Henry Montgomery, of Belfast, was present at the meetings held. Growing audiences assembled at each succeeding meeting, the evening gatherings filling every available part of the theatre. The number of inquirers each night also increased. On Thursday night Mr. Montgomery had around him over a hundred young men, eagerly questioning him on matters pertaining to the great salvation, while Mr. Whittle conducted a large inquiry meeting in another part of the building for all classes.

On Friday afternoon a meeting for children was held. This was one of the largest and most successful meetings for young people ever held in Limerick. Mr. Whittle was at his best amongst the children, and many, it is believed were led to give their young hearts to the Saviour. The closing meeting of the week was on Friday night. The theatre was crowded, and Mr. Whittle delivered a powerful Gospel address. A large number remained for the inquiry meeting. After this second meeting the evangelist met a large company of young men to whom he further spoke, and advised them strongly to a careful study of the Word of God.

Sunday was the closing day of the mission, and three meetings were held. At the morning meeting Mr. Whittle gave an earnest address to Christians from the miracle of feeding the 5,000. Rev. Henry Montgomery spoke powerfully to a crowded meeting at three, on Paul's conversion; many remained to the after meeting, conducted by Mr. Whittle. At eight o'clock the latter spoke with great power and effect. At the close of this meeting Mr. Montgomery conducted a general inquiry meeting in the theatre, while Mr. Whittle went to the Wesleyan Chapel, where he invited any who had received blessing during the mission to follow. Large numbers went, and these were suitably addressed.

There has never been a mission in Limerick in which such general interest was shown. Numbers of all classes and creeds were present at every meeting, and it is believed that good and lasting work has been done.

Mr. Whittle left for Waterford on Monday, where he will conduct meetings during this week.

MR. MERTON SMITH IN DUNDALK.

Your readers will rejoice with us to hear of a great wave of blessing which has been moving a number of hearts in Dundalk during the mission of the last fortnight by Mr. Merton Smith, following up Mr. Moody's visit of two days. It is no easy matter for a worker to come in after a visit by Mr. Moody, and especially if he be a stranger to the place. Mr. Smith, however, has thoroughly succeeded in holding the people, and the two days of awakening has been followed by a great gathering in of those who profess to have decided for Christ. Between five and six hundred have attended from night to night in the parochial school house, and last night they were very closely packed. The number of those who seemed to decide each night has been remarkable.

Mr. Smith's power of illustration, his great variety of thought, and his large experience of all classes of people combine to maintain a deep interest in his auditory, and his singing power is an immense help. The Spirit of God uses the simple Gospel message to touch and win many hearts. We have had several of our Roman Catholic friends present, and some have been at the after meetings.

The meetings continue until Thursday, when Mr. Smith leaves to take up the work of following Mr. Moody in another of his short missions. We are expecting great things in the closing days of the mission. The meetings since Mr. Moody left us are held in connection with the Irish Evangelisation Society. JAMES BARTON, Hon. Secretary.

Dundalk, Sept. 24.

Another correspondent writes:—The influence exerted upon the young men has been specially remarkable, and numbers stand up in the after meetings to confess Christ. Many of the most indifferent and careless have been awakened. An earnest loving spirit unites the Christian workers of all denominations, and there is a deep spirit of prayer for blessing on the work, and for individuals in whom they are specially interested. There have been children's services where the little ones literally press into the Kingdom. Afternoon meetings have also been held to give people in outlying country-places an opportunity of attending, and the employers in the town most kindly allowed their assistants time to come to these, to help them on in the Christian life.

REV. JOHN McNEILL IN BELFAST.

Rev. John McNeill continued his mission in Belfast during the past week. The audiences, if possible, were larger than during the previous week, His "Talks to Business Men," in St. George's Hall at midday, attracted large numbers of business men, the hall being crowded each day.

In its report of the closing meeting in the great Convention Hall on Friday evening, the *Belfast News Letter* says:—"Speaking numerically, the closing meeting was one of the most successful in connection with Mr. McNeill's mission in Belfast. Undeterred by the threatening character of the evening, thousands were flocking to the Convention Hall long before the hour of meeting, and some time before the proceedings commenced the doors were closed, as not a seat was available. Indeed, numbers had to be content with standing room in the passages. The service was one long to be remembered, and one could not help being struck with the earnestness and devotion of the worshippers, which were increased and intensified after the rousing address of Mr. McNeill. He said he wished to thank the committee and the choir and the thousand and one other helpers who had contributed by their hands and hearts to the success of the meetings. He had addressed during the fortnight he had been here an aggregate of 155,000 people. If he had been in the regular ministry, and preaching, say, in Regent's-square Church, London, it would have taken him a full year to have preached to the same number. He had never seen anything like this mission in his life, and he thanked God for the work he had been able to perform, and for whatever success had followed the preaching of his Word."

Writing of Mr. McNeill's mission in Belfast, *The Christian Advocate* says:—"The Gospel has been faithfully preached, and multitudes have professed to have stepped out of darkness into light. The mission has marked an epoch in the history of Belfast, and will never be forgotten by those who have attended it. It has demonstrated that the masses of the people are heart and soul with Christianity, and that the Gospel can move men as nothing else."

MR. MOODY IN GALWAY.

In the course of his evangelistic tour in the south and west of Ireland, this servant of Christ reached Galway on Saturday night. It had been arranged that he was to deliver three addresses on the following Sabbath. A committee representing all Protestant denominations had taken charge of arrangements. The first service was on Sabbath morning at ten; the hall was filled and Mr. Moody held his audience spell-bound from the beginning to the close. The address was specially for Christians, and was truly heart-searching.

The second meeting was at three o'clock; the hall was packed, and a side room filled. Large numbers stayed for the after-meeting, and many made their decision for Christ.

The last meeting was the best of all! all churches and all classes were represented, and the hall was crowded in every part. Mr. Moody's appeals were most powerful, and made a deep impression. Many stood up and expressed their determination to serve the Lord.

People came thirty and forty miles to be present at these services. No such meetings have been held in Galway within the memory of any living person. Let the prayers of Christians everywhere go up to the throne of grace for Galway.

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DEAR SIR,—In a paragraph in last week's CHRISTIAN you refer to the evangelistic campaign going on in Ireland, and suggest that the present is a most favourable opportunity for circulating Christian literature freely throughout the land. Will you allow me to emphasise this suggestion, and to say that in the opinion of those best able to judge the country was never more ripe for such an effort? As one interested in Mr. Moody's mission, may I venture to suggest that the little book which the evangelist has written, and entitled, "The way to God," is most suitable for distribution? It contains chapters dealing in the most interesting way with vital truths, and should be scattered broadcast. Will Christian friends interested in the spiritual welfare of Ireland kindly help us in this good work? I notice in your columns of last week that already a beginning has been made. If those interested in aggressive Christian effort in this country rally to our help, a most important service will be rendered to evangelistic work in our midst.

It is pleasing to add that a friend has handed over £10 to encourage us in this good work.—I am, Yours, faithfully,

Belfast, Sept. 24. HENRY MONTGOMERY.

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MISSIONARY FAREWELLS.

CHINA AND INDIA.

A large congregation assembled in Clapton Hall, Stoke Newington, on Tuesday evening last week, to bid farewell to Dr. A. G. Parrott and Dr. Henry Soltau, who are leaving for medical mission work in China and India. These brethren have both, in years gone by, been engaged in work for God in the foreign field. They are also well known to a wide Christian circle at home. Dr. Neatby having read Exodus xxxiii. 12 to end, there was a season of prayer, in which the outgoing workers were earnestly commended to God.

Dr. Parrott began an interesting address by referring to his past labours in China, extending over several years. He came home for rest and to qualify for medical work. Going back, oppressed with a sense of the urgency of evangelising the millions of the East, he hoped to be the subject of the prayers of those who remain at home. He related incidents showing the native darkness of the people and the enlightening power of the Gospel. To tell Chinamen that Christ saves "without money and without price" is to excite their great astonishment; for personal effort and human merit are of the essence of the Buddhism which so many of them profess. Yet some among whom he laboured heard the truth to their joy, for they had long thirsted for the rest of soul which faith in Christ gives.

One man, a Buddhist priest, wanted something —he knew not what. He had, at the age of ten, been given into the hands of the priesthood, in fulfilment of a parental vow. While still young he heard that the true religion was known in the West, and that by it men were saved from sin. A dream to the same effect convinced him that Buddhism was not God's truth. With another man he studied the Gospel according to St. Mark; they bought a New Testament which had been left (by Mr. Parrott) at an innkeeper's three years previously. The companion reader sought a missionary, and came to a knowledge of the truth. This man then went to the priest and told him of his discovery—that Jesus Christ was still alive, and had the same power as when on earth to forgive sins. The priest also accepted Christ, and both have since been faithful disciples. In the course of a year or so the ex-priest was the means of leading more than fifty other Chinamen into the light of the Gospel in a region where there were no missionaries. In his spare time he has visited neighbouring villages and hamlets with the Gospel, and has been the means of preaching being commenced in many market towns and one walled city. The incident shows how God can use native Christians in China.

Dr. Parrott intimated that his purpose is to reside in the old city of Si'ngan, in the province of Shansi, in the north-west of China. It has a million inhabitants. There may be Romish priests in the place, but there are no Protestant missionaries. On two occasions he had been very well received on visiting Si'ngan, and he hoped with medical and surgical skill to win the hearts of many to listen to the good news of salvation.

Dr. Soltau delivered a stirring address, speaking of the extent and depth of the darkness in heathen lands, and also of the leadings of God in taking him to India. In 1875 he gave himself to the Lord for work abroad, and went for a short time to Burmah, and then to China. Coming home in 1881, he went out again in 1883, intending to remain in Burmah for some time, if it should be the Lord's will. After a while, however, ill-health occasioned his return home.

Having studied medicine and surgery, he had during the intervening years been working among the poor of London, in the midst of suffering bodies and souls—people in darkness and misery, and almost heathen in their unbelief and infidelity. These have been years of happy labours; but the field is *the world*, and not simply London, or England. Having enlarged upon the darkness of heathenism, Dr. Soltau appealed to Christians at home to do more toward world-wide evangelisation. While China is a country of great cities, India is the land of many villages, so that to reach the people long journeys are required. Work under such conditions will be new to Dr. Soltau, who intimated that he would make Ootacamund, in Madras, the centre of his future work. During the hot season the Government of the Presidency is stationed there, and the place is largely populated.

There are many countrymen of our own in the place, also Eurasians, living without God; many who are in bondage to Rome are there; and Theosophists have their head-quarters in the town. It is hoped that the medical mission will prove a valuable adjunct to Gospel preaching. In conclusion, Dr. Soltau urged his hearers to be intense in their lives, and to pray for the missionaries, that God will bless their testimony. He left with the audience the words of Deuteronomy x. 12: "And now, Israel, what doth the Lord thy God require of thee," etc. He asked Christians to read their own names instead of "Israel," for the words express the obligation of all who profess to fear the Lord.

Both these labourers take out wives and children with them. The prayers of many of our readers will follow them in their journeyings and testimony.

CENTRAL AFRICA.

A party of five workers are on the eve of starting for the Garenganze country, under the leadership of Mr. A. J. Swan, to reinforce the little band of missionaries there. Mr. Swan, as our readers may recollect, has been in the field for some years, having joined Mr. F. S. Arnot in 1887. He has lately been on a visit to the homeland, where he has taken to himself a wife. He now goes back with his life partner and three other helpers—two Christian sisters and one brother.

All were commended to God in prayer at a largely attended meeting held in Beresford Chapel, Walworth, last week. Addresses were given by Mr. Swan, and by Mr. F. S. Arnot, who is now recuperating in this country. We are glad to know that his strength is being restored. After some practical comments on the great commission and the responsibility of the Christian Church for carrying it out, Mr. Swan related some interesting personal experiences to illustrate the preserving and sustaining providential care of God in the midst of a heathen people. He told of the slaying of the chief Msidi by an officer of the late Captain Stairs' exploring party; Msidi was the chief of the Garenganze country, with whom Messrs. Arnot and Swan had pleasant relations for years past. Other doubtful doings of white men towards the natives were mentioned, and prayer was made that the hands of ungodly men might be restrained. Mr. Swan said that since he left the field no direct word had come from the three brethren now at work in the Garenganze country, Messrs. Lane, Thompson, and Crawford, but it is hoped that letters are on the way. As to the time of departure, Mr. Swan said it had been fixed for October 8, but the arrangements for the vessel in which they were to sail had been altered, and as it is desirable they should reach Africa as soon as possible, they might be able to sail from Southampton on an earlier date.

Some further interesting particulars were given by Mr. F. S. Arnot as to the work and workers, and much earnest prayer was offered on behalf of the outgoing friends, as well as for those now in the high places of the field.

Gospel Tent Work.

We have closed our nineteenth summer's tent campaign. Our first tent was erected this year on June 5 in a very populous and needy suburb of Bristol. A few young men, filled with enthusiasm for souls, being grieved that many of the inhabitants never entered church or chapel, believed that such might be induced to attend special services conducted for them. In this they were not disappointed. Many of the ringleaders were subdued by the power of the Gospel, and became helpers during the remainder of the mission. A small tent was fixed adjoining the larger one for dealing with inquirers, and over 350 names and addresses were taken down of those who were personally prayed with and pointed to the Saviour.

Our second tent was pitched at Burnham, in which 110 services were conducted, besides those on the sands whenever weather permitted. After nine weeks of ploughing, sowing, and a little reaping (chiefly amongst the visitors) we closed with a social tea in the tent, of which 130 partook, being addressed afterward by Mr. James Wright, Mr. Douglas Russell, and myself.

No. 3. Tent was erected at Bishopston (a rapidly-growing suburb of our city), whilst the Gospel Hall was being enlarged. Here likewise the Gospel proved the power of God unto salvation, besides saints being edified and further instructed in the ways of the Lord. Jas. A. Vicary.

Wellington Lodge, Ashley-road, Bristol.

PERTH CONFERENCE.

Women's Meetings.

At the evangelistic meeting, on Monday evening, Mrs. Kelman, Leith, gave a solemn and earnest address on the words "Lost, Sought, Found." (Luke xv.)

Miss Fraser presided at the tea meeting on Tuesday afternoon and opened with a word of welcome. Miss Murray, Gartshore, stated that there are 327 branches of the Young Women's Christian Association in Scotland. The central premises in Edinburgh are now in good working order, and a hall is being built behind. About 100 dine daily at the restaurant. A restaurant with employment agency and evening classes has lately been opened in Greenside (Edinburgh) and is largely used. Miss Stewart has been working this summer as usual among the herring curers at Peterhead.

Miss Ferguson gave a short account of her branch of the Scotch Girls' Friendly Society in Aberdeenshire, emphasising the importance of the personal link between associate and member. At their monthly meeting her members work to support a child in a home. A special meeting during the Y.W.C.A. week of prayer was followed by a week of evangelistic services conducted by Rev. H. G. C. Macgregor, of Aberdeen. Several S.G.F.S. members confessed Christ at that time.

Mrs. Oatts, Glasgow, gave some particulars of Mr. Moody's work in Belfast. While disposed perhaps to envy results there she felt that God is blessing the work in a quiet way everywhere. In illustration she mentioned several cases of conversion in Glasgow which had come under her notice, and asked prayer for that city and the 12,000 young women in the East End.

Mrs. Miller gave a sketch of the British Women's Temperance Association which has existed in Scotland for fifteen years, and now has ninety branches, with a membership of about 9,000. Some years ago this Association visited all the public-houses in Edinburgh. One publican said that at first he felt very much taking the pennies that should have gone for children's shoes, but after a time he got hardened to it. He and his wife, however, practised temperance in their own home. The B.W.T.A. supports bills in favour of temperance legislation, early closing, separation of grocery and spirit licences, etc. It also takes an interest in travelling showmen, working always on Gospel lines.

Miss Fraser referred to the Brownsland Temperance Home, near Peebles, which she had recently visited. Miss Haslam spoke of temperance work in Manchester, where a day of humiliation and prayer, when all present were urged to bear a part of Christ's burden in this matter, was followed by the remarkable reclamation of a poor woman who had long been looked upon even by the city missionaries as a hopeless drunkard.

Mrs. Brown Douglas presided at the tea-meeting on Wednesday, and read Psalm lxvii. Miss Fraser asked those present to take an interest in *The Tailors' Friend*, a magazine for tailors, to be begun in November, and expressed the hope that reading would soon be begun in the tailors' workrooms in Perth.

Miss Douglas gave a short account of the conversion of Mr. Warszawaik, and mentioned some details of his work among his Jewish brethren in New York, which has been greatly blessed. For further particulars she referred to her little book "Hermann Warszawiak," published by A. Elliot, Edinburgh.

Miss Brown, from Calcutta, spoke of work among women and girls in India, the Bible instruction given in the schools helping to open the doors of Zenanas. Boys as well as girls attend the Mission Sunday-school, and ask for tracts to distribute.

Miss Haslam having referred to Mr. Wilkinson's work among Jews in London, gave a little sketch of Dr. Barnardo's work. She asked for interest in the "Young Helpers' League," which was begun last autumn with the view of getting children of the better classes to help Dr. Barnardo's 4,400 poor children, and in connection with which she is seeking to start "habitations."

Miss Martin spoke of Miss de Broen's work in Paris, especially in connection with the dispensary, where the knowledge of the Bible is being spread, and appealed for more workers.

THE ALBANIANS AND THEIR NEEDS.

By Rev. Dr. Thomson, Constantinople.

It is known to many that through the operations of the British and Foreign Bible Society, aided by those of the Religious Tract Society, not a little has been done to give the Gospel in their own language to a European race that has been kept for centuries in an almost inconceivable state of bondage. Most of them are members of the Greek Church, either of the Greek-speaking or the Slavic-speaking branch, yet they are denied the use of their own language, as a means of spiritual instruction or education, and told that it would be profanation to speak or read of sacred things in a miserable patois. So speak the Greeks of the Albanian language, interesting in every respect to philologists and historians. We understand their political object is to claim Albania as a part of Greece, but we cannot, on any grounds whatever, withhold the Gospel from perishing men, especially as nearly one-half of the nation had professed Mohammedanism in order to enter the Turkish army, the only outlet to their enterprise.

Since 1861, when a determined and persevering effort was made to disseminate by sale the Greek and Albanian New Testament, there has been a wonderful change in the attitude of that people. They have begun to appreciate the Word of God as never before; they have opened their eyes to see the beauty and intelligibility of their own much-maligned language; an honourable spirit of nationality has been called forth; and on the basis of a common nationality and a common language, there has been a wonderful approximation of the various fragments, into which the nation seemed formerly hopelessly divided. The Mohammedans especially purchase very readily the Christian Scriptures, and encourage their Christian brethren to do so too, who are often deterred by the threats of their clergy.

Since Rev. Gerasim D. Kyrias was appointed six years ago superintendent of colportage in Albania and Macedonia, he has held nearly regularly public worship in the Albanian language; and since his appointment two years ago to Koritza, a town on the transit route from the Adriatic to Macedonia, both the circulation of the Scriptures and the interest of the people in the way of life have greatly increased. One man has after careful examination been admitted a member of the Mission church, the attendance at the service varied from twenty-five to fifty, and in the Sabbath School much interest was shown, many of the mothers accompanying their children, attracted greatly by the singing of translations into Albanian of Mr. Sankey's hymns, so full of the hope and faith of the Gospel.

Just a year ago Mr. Kyrias' younger sister, Sevastia, who had then completed her education at the American Girls' College at Constantinople, began a girls' school in Koritza, in her brother's house, in which the medium of instruction was Albanian. In July last the school was publicly examined in presence of the Turkish Governor and his official attendants, and a large audience of the relatives of the pupils and the citizens of the town. The attainments of the children, both in Scripture knowledge and general education, were highly satisfactory, and called forth general approbation, and especially a cordial vote of thanks to the promoters of the school, that is to the Turkish Missions Aid Society, and indirectly to the Bible and Tract Societies.

The result has been very satisfactory. Double the former number of pupils are now desirous of attending the school; that institution itself has received Government sanction; a female helper will be required and is ready to come; and as it is impossible to give a satisfactory education through the Albanian language alone, it will be necessary to teach both English and Greek; this will require, it is presumed, at least one other teacher. It has been said that the school and the religious services too have been hitherto held in the house of Rev. Gerasim Kyrias. This, however, is not agreeable to the course of Turkish law, nor was it in fact possible to continue it long. Hence a new house has been purchased with the help of the American Board and other contributions, and repairs and additions are now being made to it to fit it for the object of affording both chapel and school houses.

The Albanians themselves have exhibited on this occasion much liberality: but the friends of the truth are still comparatively few, while their opponents are numerous and influential. Hence for the purpose of completing the purchase and repairs and additions to the house for chapel and school, the payment of additional teachers, the purchase of school furniture, both benches and seats and maps, pictures, books, and writing materials, it is calculated that a sum of about £150 sterling at least is required for the school-year now commencing. As is the case with all the Greek schools in Macedonia and Albania, education is free, the schools being supported by the community. Hence in this Albanian school, too, education is entirely free.

To show the zeal with which many regard this school, it may be mentioned that, as it is considered unbecoming for a girl of twelve or thirteen years of age to appear publicly as a pupil, not a few such pupils went early to school, stayed there all day, taking their meals with them, and returned home in the evening, that they might enjoy the privilege of attendance. Women's meetings, too, have been held by Miss Sevastia, the teachers migrating from house to house among the best families of the town, who most heartily welcome them to their house for study of the Word and prayer.

The Mission of the American Board in Bulgaria and Macedonia, by whom Rev. Gerasim Kyrias was instructed at Samakov, licensed as a preacher, and two years ago ordained as an evangelist to his countrymen, takes a warm interest in the progress of the truth among the Albanians—who number in Turkey, it is believed, about three millions and a half. Rev. Mr. Baird has, by their direction, made great progress in the study of the Albanian language, and has several times visited Koritza and reported favourably. Quite recently Rev. Mr. and Mrs. Bond also visited Koritza, and received a most favourable impression of the work there. But the American Board is not in circumstances to render the financial aid required, and hence this invitation to "come over and help."

Anything sent to Rev. T. W. Brown, of the Turkish Missions Aid Society, 32, The Avenue, Bedford Park, Chiswick, London, or to Rev. Dr. Thomson, Bible House, Constantinople, will be most thankfully received.

AN IRISH KESWICK.

A convention for the deepening of spiritual life was held on Friday and Saturday last in Clifden, co. Galway. Dr. Stoney and Capt. Tottenham, of London, had charge of the arrangements, which were carried out in connection with the Irish Church Missions to the Roman Catholics. Long cars and wagonettes conveyed a large number of clergy and others from Galway, the fifty miles' ride being enlivened by singing and happy intercourse together, Rev. G. C. Grubb and his amiable travelling companion, Mr. Bidlake, being of the party.

The mountains round about Clifden would almost remind one of Keswick and its surroundings. Why not institute an Irish Keswick at this delightful Connemara town, where the intervals between the meetings could be pleasantly spent in mountain clambering, boating, riding, or walking amid wildly grand and awe-inspiring scenery? The meetings were largely attended, much credit being due to Dr. and Mrs. A. B. Stoney for the kind and careful way in which they undertook and carried out the arrangements for the comfortable accommodation of visitors from a distance, in which efforts they were ably assisted by Captain Tottenham.

Dr. Stoney presided at the Conference, and the lay as well as the clerical agents took part in the prayer meetings. Mr. Grubb spoke at considerable length at each meeting, God evidently accompanying his servant's words with the Holy Spirit's power. Several converts and children of converts attended, and the universal testimony was that it was one of the most profitable gatherings they had ever had in Connemara.

Mr. Grubb remained over the Sunday and preached twice in the Parish Church, now vacant through the recent decease of Canon Goodisson. As the missionaries, agents, and other visitors returned to their various spheres of labour, very many testified to definite blessing received, and there was but one opinion that the committee of the I.C.M. had done a right thing in thus, as "iron sharpeneth iron," seeking to stimulate and cheer the various workers in this field.

A HOME OF INDUSTRY REUNION.

Wednesday week was very wet, but a goodly number of friends gathered at the Home of Industry, all one in heart and desire. Some were from foreign and some from home fields; some were burdened for fresh service; others had been steadily at their posts—old warriors filled with rich experience, younger ones full of hungering and thirsting for more light to know the Master's will.

During the social hour, Miss Grissell, from Tunis, told of the Lord's faithfulness amid difficulties. She related incidents that filled many with heartfelt praise.

Miss Gleasier, sailing shortly for India with others, asked for prayer that all she had learnt might now become a living reality, and that all might prove the promise, "Lo, I am with you alway."

Mr. Chas. E. Faithfull entreated fervent prayer on behalf of twenty-one schools in Spain, threatened with lack of means.

Mr. Crombie, a Canadian Evangelist, poured forth the burden of his soul, to go and preach the Gospel in Ireland.

These varied voices called forth much prayer and praise from brethren and sisters. Many who are now in the far-off fields were upborne to the Throne of God with tears and divine tenderness.

Notwithstanding the heavy rain, Dr. Neatby was able to be present, and to give a refreshing draught of truth from the inspired Word. He expounded Rom. xii. 1: "Present your bodies, a living sacrifice." The measure of God's love to us is the gift of his Son; and in Him life, death, things present, things to come. The command to present our bodies, comes to us, not as those who are bond-slaves, but as being bound by chains of love. The whole body is to be yielded. How is it that many Christians are not fully happy? They have started without a full surrender.

Miss Macpherson gave a few touches upon her two months' tour among friends and relatives mostly in old Scotland. Her first visit to Keswick, she said, was a time of real soul-refreshing, creating a deep longing that some of these men of God might be invited to visit Canada. In that land there are hundreds of young men almost ready to go and lay out their lives for Africa. At Dallas, near Forres, a blessed season of communion was spent. She found it a retreat of the right kind, away among the hills, making one's whole being praise the Lord for the hidden saints in Auld Scotia, who cling to the atoning love and work of Christ.

At Strathpeffer Spa, Miss Macpherson met with hundreds of health-seekers; a little circle daily assembled themselves for prayer and praise. A delightful fortnight was spent in Aberdeenshire, finding a lady friend burdened with desire to build a small mission house for farm servants, and a larger hall for Gospel work, as a memorial of a beloved mother.

A visit was paid to the Bridge of Weir, where a few days were spent with Mr. and Mrs. Quarrier and their grand family of a thousand destitute orphans. The occasion was that of "Thanksgiving Day," and the opening of seven new houses, built of substantial grey stone and all paid for. Trades of every kind are taught, and the spiritual well-being of each child cared for. About a couple of thousand friends came from far and near to do honour to the children's friend. Mr. Campbell White, of Overtoun, as chairman, enjoined all to live a more rejoicing life. A quiet week was passed on the Clyde with fellow-workers fresh from the battle of the Prison-gate Mission. How lovely were the old hills and lochs of her childhood's days. Glasgow had a few days, and there she found great advances in steady plodding work for the Master. From there she passed to busy Liverpool, which was the last place visited. There she welcomed her sister, Mrs. Birt, just returned from Canadian shores.

Miss Macpherson is now at work gathering in another family for transplantation to Canada. She asks her fellow-Christians to have fellowship with her in another winter's campaign.

THE EARL OF KINNOULL, a short time before his death, in a long and serious conversation with Dr. Kemp, Edinburgh, thus expressed himself:—I have always considered the Atonement the characteristic of the Gospel. As a system of religion, strip it of that doctrine and you reduce it to a scheme of morality, excellent, indeed, and such as the world never saw; but to man, in the present state of his faculties, absolutely impracticable.

GOSPEL WORK IN CHICAGO.

The following interesting account is from *The Interocean*, one of the greatest secular dailies of Chicago:—While there is so much being said about corruption of officials and wrong-doing in Chicago, it is some consolation to know that there are agencies at work to counteract the evil at its source. Many people think of Mr. Moody's Bible Institution merely as a school for training missionaries, and forget that it is connected with the Chicago Evangelisation Society, whose aim is to reach the masses in the city. Each summer this Society employs three or four of the best evangelists in the country, and sends them out with large tents into neglected districts. They have assistance from the hundred and fifty young people at the Bible Institute, and a regular warfare is waged. This is the sixth summer these tents have been used, and some neighbourhoods where the tents have been year after year are almost transformed. This is especially true of streets branching off Milwaukee avenue. Ferdinand Schiverea, the Brooklyn evangelist, has been there for three summers.

Lately they had a big day at his tent on North avenue at the corner of Washtenaw. They began with a prayer meeting at half-past nine in the morning. Rev. T. B. Hyde, of Mr. Moody's Church, Rev. James Rowe, of the Methodist Church, and other ministers, came in to help. At half-past ten a preaching service began, and an hour later Mr. Schiverea sent the people home to get their dinners. His hearty, good-humoured way of telling them what he wants them to do catches their attention and keeps their goodwill.

In the afternoon there was more preaching in both German and English, but the best thing was a grand rally of children. The tent, which seats about thirteen hundred, was well filled, and fully half were children. Miss S. W. Poxon, who has a way peculiarly her own of getting into the children's hearts, talked to them about "Room for Jesus and No room for Jesus—Is your heart like the manger of the inn?" The little folks hung upon her words, and M. B. Williams, who has another tent on Lincoln and Eden streets, called on those who wanted a different life to rise. There was a general response all over the tent—men, women, and children rose to their feet—over a hundred of them.

A rousing meeting was held at night. The tent was full, and something like 500 were standing outside. As Mr. Schiverea went past one of the worst dens of vice in the neighbourhood a gang of young men called out, "There goes Schiverea; we're going with him to the tent"; and go they did. The business in these places has been poor since the tent has been there. Two carousals have been closed for want of business; the owner of one, cursing the tent, said it had spoiled his business. No one could do any business there excepting the tents.

All this work is being done for the benefit of the city, and deserves the hearty support of good citizens. It would pay a business man who wants to see the masses reached to visit the place.

The following is from *The Independent*, of New York:—

In view of the special need for aggressive Christian work among the vast crowds who will visit the Fair next year at Chicago, great preparations are making for the coming winter in Mr. Moody's Bible Institute. Two new stories on the main building are about completed, which will afford accommodation for one hundred additional men. Mr. Moody, who expects to spend a large portion of the year in Chicago, is trying to secure leading men from England and America to preach in various languages and give instruction in the institute in addition to the regular corps of preachers. It appears likely that more room will have to be provided for the women's department in order to accept all the promising applicants. The musical department of the institute will also receive special attention. It is proposed to gather and train a large male choir to sing at the services to be held during the World's Fair.

MR. SPURGEON'S ORPHANAGE at Stockwell received on Sept. 7 seventeen new boys. Within a week one of them—a lad from Essex—exhibited symptoms of scarlatina, and shortly afterwards another was similarly attacked. Mr. Charlesworth, after consultation with Dr. Soper, medical officer, directed that the patients should be isolated in the infirmary, which is itself a detached building, and, in order that the regular staff might not become contaminated with what has since proved to be scarlet fever, a professional nurse was engaged. It is mentioned that the general health of the 500 boys and girls is excellent. No epidemic has ever broken out in the institution during its twenty-five years existence.

THE AMERICAN MARATHI MISSION.

This mission is occupying an extensive field in India. Its principal districts are Bombay, Ahmednagar, Wadale, Rahuri, Kolgaw, Parner, Sirur, Satara, Sholapur, and Roha. One prominent event of the year that has gone was the very sudden death of Rev. Lemuel Bissell, D.D., who was the secretary of the mission, the sub-treasurer at Ahmednagar, and the principal of the Theological Seminary, besides having the permanent care of a large district. His death leaves a serious gap in the mission forces. For nearly forty years he had turned off a great deal of work, and his memory will long be precious in all the native churches.

The necessity for retrenchment has prevented expansion of work, and there has of necessity been very little aggressive effort. In connection with the girls' schools a very interesting incident occurred. One member of the new circle is a Hindu child, about thirteen years of age, whose school course was interrupted several years ago by her marriage. For a long time she was lost sight of, but one day returned to her accustomed place. It appeared that her mother-in-law had beaten her and driven her away, so she said, "I am never going back; I am going to study," and her whole face lighted up with the thought. For awhile she attended school only as a day-scholar, then her parents moved away, leaving her at the school, and promising to send monthly remittances for her support. Strange to say, they have needed no reminder of their promise, and their daughter is earnestly seeking to live the Christian life.

Trevandrum Mission.

Trevandrum is the capital of the native state of Travancore, in South India, and the district was for thirty-two years superintended for work in connection with the London Missionary Society by Rev. S. Mateer, whose failing health compelled him to return to England on furlough in February, 1891. Latest intelligence of the mission is from the pen of Rev. I. H. Hacker, who shows that the Trevandrum district is a most important sphere of service.

The city itself, being the seat of Government, and having within its limits the residences of His Highness the Maharajah, the British Resident, and the homes of the principal officials of the State, both native and European, besides having a population of 60,000 people of various castes, would afford ample scope for all the consecrated energies of one man, with as many native helpers as could be afforded, while the district stretching out thence to twenty-five miles beyond, where fifty-one churches are scattered at intervals of five to ten miles apart, with 9,595 people, is more than one man can possibly manage. Mr. Mateer's work has been blessed abundantly, as is fully recognised in the loving address which the people presented to him on his departure, but both at Trevandrum and Quilon the fields are white ready for the harvest, and waiting for some of God's reapers to go and gather the grain.

Mr. Hacker expresses the hope that very soon his board may be enabled to send more workers to the most needy parts of Travancore. Mr. Mateer's address is 2, St. Helen's-road, Hastings, from whence he issues some very interesting illustrated books, treating of his field of labour and its people.

The Faith Mission.

Morebattle and district in Roxburghshire has received a visit from the Scottish Faith Mission, with the result that after two months' steady work a goodly number of people have openly professed conversion, while Christians have been quickened and stimulated. The meetings, which were begun in Morebattle in the end of July, were remarkably well attended. Though most of the people had come at first out of curiosity to hear two young women preach the Gospel, many were deeply impressed, and not a few decided for Christ, some of these being visitors from Edinburgh.

It was at Apford, however, a farm place three miles off, that the most effective work was done. Here the meetings were held in the barn, which was filled night after night for more than a month. Many appeared profoundly impressed, and remained to the after meetings for conversation, Quite a number decided for God, there being several households in which nearly all the members have taken their stand for Him.

A prayer union has been formed, to conserve and direct the new energy and life that have been awakened. Doubtless the Christian work of the district will largely benefit from this accession of spiritual life and force, as it will also provide for it a most desirable outlet. Colin M. Gibb.

A MISSION TO ZULUS.

Mr. John Meek, of Othello Farm, Rorke's Drift, Natal, seems to be an instrument raised up to do important work for God among the Zulus. He lives in a wild stony district, where the hard work of farms is done by Zulus, whose kraals lie in every direction. He himself long ago married a Zulu princess, and is much thought of by her fellow countrymen. He is more familiar than almost any other European with the life and thought as well as the language of the Zulus, after living forty years in the country.

He was converted to God in 1889, and on the very same day invited twelve Zulus living near him to become Christians. For eighteen months he saw no fruit, but seven of the twelve were baptized in June, 1891, the eight, a sorceress, in July; and by the end of the year there was a church of thirty-five adults, with ten children under age.

Dr. Dalzell, of the Gordon Memorial Mission, and Mr. and Mrs. G. Osborn-Howe, of the Zululand Mission, have formed the highest opinion of the worker and the work. Mr. Meek was devoting too much time to evangelization to leave either time or strength for farming. The church needed caring for, and some place of meeting better than stifling Zulu huts had to be provided. At last with the hearty goodwill of the Zulu brethren, Mr. Meek is throwing in his lot with the well organised Gordon Memorial Mission, whose centre, Umsinga, is fifteen miles distant. This is the only society caring for an area of 400 square miles and 30,000 Zulus. Its eleven stations are scattered at distances varying from seven to twenty-four miles from the centre. But the mission has no funds to provide the needed premises at this new station, which will be called Isibindi. It is estimated that £150 to £200 will erect a school church to hold 300; teacher's house will cost £20; another school at a distance £60; each of the teachers can be secured for £24 a year, and Mr. Meek will become an agent of the society. This is a much cheaper method of securing the permanence of the work than if it had remained unattached. The educational work was becoming absolutely necessary, as Mr. Meek himself recognises the friends in this country who rejoice in his conversion, and the evident door opened to him, will gladly receive gifts for this effort; these may be sent to Miss Cutbush, 56, Norroy-road, Putney, Surrey.

SEAMEN'S INSTITUTE, BARCELONA.

On arriving here, about eighteen months ago, we were distressed to find that nothing was done for the thousands of English-speaking seamen who pass through this port each year. It has been the habit of the chaplains to visit the ships once a week, and invite the men to church, but as the church room is a long way from the harbour, and as sailors are by no means clever at finding their way in foreign cities, it was a rare thing to get any men to attend. My husband found that the work could never be of permanent good unless we could get rooms near the water, where the men could meet all through the week, have services suited to their needs, and, in fact, feel that the place was their very own! We therefore at once set about getting such a place, and after a year of laborious effort opened it last January.

We have rented a flat overlooking the harbour, where we hold services, have books, papers, and piano, and various recreations. One generous lady made us a splendid gift of furniture, another the gas-fittings, and many other friends have helped in different ways. We still lack much. Of course there are expenses, for the house must be kept up. A few newspapers regularly sent by friends will be a great boon. British, American, or foreign will be alike welcome, especially illustrated numbers.

As an aid towards procuring the necessary income, we have formed a society of ladies, which we have called "The Stand-by League," our object being to work for a sale to be held at Christmas next. We require now a boat in which to bring the men to our rooms, as many ships do not allow their own boats to be down in foreign ports.

The Bishop of Gibraltar is much interested in the work, and gave us £50 towards the initial expenses, besides promising us an annual grant. Our success so far is the best proof that such an institute was needed. In the first six months, just ended, we have had an attendance of 1,546 men, who have themselves subscribed about £30 to help us.

Yours faithfully,

Seamen's Institute, Isabel Geikie Treadwell.
Calle Christina 8, Barcelona, Spain.

OF REDEMPTIVE WORK among grown-up people there may well be some doubt and scepticism, but of preventive work among young lads there can be nothing but hope.

AMONG CONTINENTAL JEWS.

Through the goodness of the Lord I have been enabled to undertake a second mission tour in Germany and Austria, which lasted about six weeks and was full of interest, and, I trust, of abiding blessing.

On board the steamer I made the acquaintance of an old Jew, who was on his way to Jerusalem to wait for the coming of the Messiah. I told him the Messiah could be found without going to Jerusalem, and I showed him, from the Scriptures, that He had come, and had atoned for the sins of the world; moreover, that by believing in Jesus Christ, the Son of God, he would have eternal life, know joy and peace of heart, and the forgiveness of his sins. At Ostend, where we separated, he thanked me for the words I had spoken, and also for the New Testament I had given him. When I shook hands with him, he remarked, "How is it the English people believe in Christ as the only Saviour, and the Messiah of Israel; yet they have never told me of it? I have been in England forty-five years, and never heard of this before."

Arrived at Brussels, I visited a good many Jewish families, in company with a Jewish friend who had known me in London. I was received by many families, who listened gladly to the message of life. At Cologne I called upon a great many Jews, some of them old acquaintances. Those who are now followers of the Lord Jesus Christ told me of the joy and peace they had found in the Son of God. Many new doors were opened to me. On the Sabbath I visited the synagogue; the service lasted nearly two hours, but contained no life, no reverence. Service over, I posted myself outside to give away tracts and to say a few words as the Lord would direct. At first a few gathered round me and asked questions. Presently a crowd collected, and the cry was raised, "Away with the apostate!" However, none laid hands on me, and I continued to give them the message of the grace of God.

Barmen and Elberfeld were also visited. In the former I met some Christian friends, and in the latter some Jewish families, to whom I gave tracts and Scriptures. At Münster and at Osnabrück I visited a great many families, all of whom, except two, received me and gladly accepted tracts. At Bremen, on the Sabbath, I went to the synagogue. Many Jews came round me after the service, and for nearly an hour (in the synagogue) I pleaded with them to accept as their Saviour and Friend Jesus of Nazareth, whom their fathers had crucified, but who was none other than the Son of God and Messiah of Israel. One gentleman who had been listening most attentively whilst I was preaching asked me to his house for further conversation. We searched the Scriptures together, and in the evening when I left he said to me, with tears in his eyes, "I thank God with all my heart for having brought you here to-day For a long time I have been dissatisfied and in a state of unrest with our Jewish ceremonies. I now know the reason. I have not looked to the Lord, who alone is able to give rest and peace of soul." We prayed together, and I commended him to the Lord. I gave him a New Testament, and when leaving Bremen he came and thanked me most heartily for having been the means in God's hand to bring him into the light and liberty of the Gospel of the grace of God.

At Neuenkirchen I had the privilege of preaching to large congregations on behalf of Israel, and to warn the people of God against the anti-Semitic feelings and movements at present at work in Germany. Some came after the service to thank me for the word of warning. Arriving in Hamburg, I met with many refugees, to whom I gave Scriptures and tracts. In Berlin I visited many cafés and restaurants frequented by Jews. I had many conversations and discussions. It gave me much joy to find a former inmate of our house a happy and rejoicing believer in the Lord Jesus Christ. He had heard the message of life at 7, Finsbury-square, for the first time. At Leipzig, with an old friend, a pastor in Thuringia, I visited many families. This friend has now undertaken to give his spare time in visiting among the Jews in his district, and act as voluntary worker in connection with the Barbican Mission.

After visiting Dresden and Prague, I spent some time at Vienna, where I met with three Jews, who did come to my mission hall in London. Two are now sincere believers in Jesus Christ, and rejoiced my heart by their testimonies. I also visited Salzburg, where, however, I did not meet with so kindly a reception. After Munich I visited Darmstadt, Worms, and Mayence. In the three latter towns there are large Jewish populations, but no Jewish missionary. Calling at Frankfort, I turned homeward *viâ* Cologne. From what I have seen, I am constrained more than ever to ask all who take a deep interest in God's ancient people for more loving work and earnest effort on their behalf in the German-speaking countries of the Continent.—Yours faithfully,

Christlieb T. Lipschytz.

Barbican Mission House, 33, Finsbury-square, E.C.

LONDON FLOWER GIRLS.

The Flower Girls' Mission has now completed twenty-six years of labour among the extremely poor but interesting class of street-traders who rank as flower and watercress sellers. As is inevitable under the circumstances, the work increases on their hands, for the traffic in flowers has grown to such an extent that the constituency which the Mission seeks to benefit is continually enlarging. What would-be friends have to be careful of is not to judge flower-girls as a class by the conduct of rough and dirty interlopers who in summer may take to flower-selling as a temporary venture. Among the more genuine sisterhood, or those kept to the work all the year round, we found many industrious young creatures, who are leading pure and noble lives, but who might possibly want a friend to help or encourage them were it not for Mr. Groom's Mission. Such will often leave the streets if a more suitable opening is found, and it is because the best subjects thus enter into more congenial openings that the streets apparently present no improved appearance, although much good is being done. The flower-girl's lot is an exceedingly hard one, temptations to evil abound on every side, so that some allowances may properly be made. The object is not to encourage young girls to take to street-trading, but rather to draw them from it, and to train them for domestic service. Then, the fact that there are eighty-six children in the homes at Clacton shows that the operations in this department are never allowed to flag. These little ones are worse than orphans; every one has been rescued from surroundings too terrible to be described. In bitter winter weather a man and woman will be discovered living in comfort and idleness, their source of income being the earnings of miserable little girls, who, in wind, snow, or frost, are abroad on the streets selling flowers or begging, as opportunity offers. One man actually kept his children locked up in a kind of stone cellar, except when he drove them out on to the streets to procure the supplies for his own base self-indulgence. It needs a separate agency to keep an eye on such people as these, and in due time hundreds of waif girls will be rescued for spheres of Christian usefulness who would otherwise have gone on their way to be lost sight of in the vortex of vice and crime.

This Flower Girls' Mission has gradually extended its good influence throughout London; there are now twelve branches, each being a centre of Christian influence, while at every one the flower-girl enjoys such facilities as she herself knows best how to value. They have their weekly meetings, religious services, clubs, sewing-classes, penny bank, etc., while cases of sickness or distress, by becoming known, are at once attended to.

The establishment of what is known as the Flower Girls' Guild promises to be attended with the best results. The first guild was instituted by Mrs. Franklin Taylor, and on May Day, 1890, the Princess of Wales inaugurated the work by sending forth to their work the first members; they were dressed in a neat uniform, and this is to be continued. The advantages ensured by membership are both great and far-reaching, and extend even to those who purchase flowers. None save those of good character can be enrolled; and as the flowers left unsold at the end of the day are kept in a place provided for them at the station of the district, no danger of contamination through an impure atmosphere is incurred. In addition to the Princess of Wales, the Duchess of Fife and the Duchess of Teck show an interest in this work. It will become a means of stimulating the interest of the upper classes in the Flower Girls' Mission.

The Industrial Brigade of artificial flower makers earned £1,100 for general expenses during the year; and numbers of young women are continually being drafted off from this company into the ranks of domestic servants. London is confessedly a sad place for domestic servants; but none are friendless who come within the reach of such influences as these.

An additional building will be opened at the Little Girls' Village at Clacton this autumn. There are 1,500 children in the Sunday Schools at Clerkenwell, and about 1,000 persons still continue to attend at the Sunday evening service at Foresters' Hall. The class among whom the work is carried on is an extremely poor one, so that, to take advantage of the opportunities which occur, funds are always being needed. Mr. Groom's address is 3, Sekforde-street, Clerkenwell.

"THE CONVERTED PUB."

Such is the name given to a building in one of the poorest parts of Manchester. It was formerly used as a public-house, but some three years ago the rector of the parish (Rev. F. J. Horsfield) was able to secure it on favourable terms, and it has since been used as a mission hall and ragged school. Bright, happy, evangelistic services, with Bible classes, mothers' meetings, and temperance meetings, have been regularly held there on weekdays and Sundays, as well as classes on week-nights for the children attending the ragged school.

The work has been greatly blessed—people who knew the place but too intimately in former days have been converted within its walls, and now sing songs of praise where formerly songs of ribaldry were heard, and God's name spoken only in blasphemy.

All in connection with the place have given their services gratuitously, with the exception of a Captain of the Church Army, and it would be easy to multiply interesting accounts of the way in which God has owned and blessed their labours to both old and young.

But now the days of the old "Converted Pub." seem to be drawing to a close. For twelve months past the whole building has been quite inadequate to accommodate the numbers who wished to attend (especially on Sundays), although bedrooms and kitchen have been pressed into the service, and in addition to this the place has become so terribly dilapidated and damp that it is absolutely necessary a new hall should be provided at once.

A plot of land has been secured at a moderate rental, but £600 is required to build the plainest possible hall which will be large enough for the purpose.

The district was recently dubbed by a representative of one of the Manchester papers "a perfect Whitechapel," and whilst those in attendance at the place have, with the help of generous friends, been able to pay rent, coal, gas, etc., it is utterly impossible for them to raise so large a sum as is now required locally. The parish in which it is situated contains nearly 11,000 people, all poor, and last year by a splendid effort they raised nearly £1,000 for the repair of church and schools. Reports of the work, with the fullest information, may be obtained on application to Rev. F. J. Horsfield, the Rectory, Queen's-road, Manchester.

Magic Lantern Mission Work.

Five years ago a letter in your columns telling of our need of a magic lantern to give additional interest to our work among the Jews in Italy, brought means to buy an excellent lantern and a collection of twenty-four choice pictures, illustrating the life of Christ, and a selection of impressive subjects from the Old Testament.

The kind friends who then helped will be glad to hear that these lantern lectures have been a most effective means of gathering both old and young to hear the Gospel. Not only in Rome, but in one hundred and twenty-nine towns and villages of Italy has the "old, old story" been set forth through the means. Our mission assistant, himself "an Israelite indeed," takes it with him in his annual summer tour, to visit the Jews throughout Italy.

It has been a means of making the Gospel story more vivid to Jews, and also to Gentiles. Here at Abetone the peasants come to see it in our big kitchen, fifty at a time, and listen in awestruck silence.

It makes the facts all the more real to them, especially as few can read. They have little teaching about Christ, who is represented to them chiefly as the Holy Child in his mother's arms, the dying Saviour on the cross, or as the angry Judge. The beautiful teaching of his life and example is, therefore, unknown to the masses in Italy.

We need fresh slides, especially in the winter work at Rome, and will be very grateful for help to enable us to get some. These may be sent to my Rome address, 5, Via Gregoriana. I wish some artist would give us pictures of some of our modern Christian martyrs, such as the boys of Uganda (to accompany the hymn they sung in the flames), and the Jewish martyr of Abyssinia, etc. I find that to give living examples of the power of faith in our own days is most effective. (Mrs.) Katharine Burtchaell.

REQUESTS FOR PRAYER.—On behalf of revisit services of Rev. W. Haslam to St. Paul's, Southsea, October 8 to 17.—For blessing upon special services (September 25 to October 13) at Ashburton, Devon, to be held (D.V.) by Mr. Opie Rodway, of Stroud.—On behalf of a series of Evangelistic Services for Young Men, in Exeter Hall, September 23 to October 3, conducted by Dr. Harry Guinness.—For blessing on a mission at Newburgh-on-Tay, by Mr. J. A. Smith.—For blessing on a mission by Mrs. Baeyertz in Dundee, October 2 to 14.

Letters to the Editor.

DAY OF ATONEMENT.

Dear Sir,—I do not know whether you may be reminding your readers in your next issue that Saturday, 1st October, is the Jewish Day of Atonement. It is well worth while to visit the synagogues that day. It is the one day which every Jew observes—fasting from sunrise to sunset—however he may disregard sabbaths and other festivals or feasts. It is a solemn testimony to consciousness of sin, and need of expiation, that is felt in the heart of man.

In some parts of the country large meetings of Christians are held for united prayer for the Jews on that day. More than ever our sympathy should take that form now, when there are such evident tokens of awakening among God's ancient people.

Yours truly,
D. McL.

Bournemouth, September 26.

POPERY IN CENTRAL AFRICA.

Dear Sir,—Being a regular reader of your ever welcome paper, I thought it might interest some of your numerous readers to know that it is quite time Protestants became aware of the rapid advance all through Central Africa of the Roman Catholics. Cardinal Lavigerie agitated in Europe, and posed as an anti-slave champion. Allow me to say that his real and principal object was to advance his Church all over this continent. Since leaving Europe this is actually what he has done. Large numbers of priests have been sent here, also to Lake Nyanza, and they are not content to labour in separate districts, but boldly encroach on Protestant grounds. Their ultimate object is to get full control of Central Africa. I warned the Churches years ago of this danger, but it passed unheeded; probably you could assist them to realise the position by inserting this letter.

Rome is the same to-day as ever, and she does not tolerate any other religion but her own, except perforce.

Personally, I see more danger to our work from them than from the Arabs. How is it that people are so blind as to patronise such a man as Cardinal Lavigerie? When will Protestants cease to be deceived in this way? Yours sincerely,

A. J. Swann.

L.M.S. Station, Kinyamkolo,
South Tanganyika.

"DEVOUT (?) CRITICISM."

Sir,—In your last issue you comment with deserved severity on the claims of some recent critics to be considered devout students of the Word, while all the time they are seeking to deprive that Word of one of its chief claims to respect and belief, its veracity and inerrancy in regard to statements of fact.

In regard to Canon Cheyne's reiteration of the supposed inconsistency between David's introduction to Saul as a minstrel and thereafter as the conqueror of Goliath, the real solution is to be found in 1 Sam. xvii. 25. David, on reaching the camp, is told that "The man who killeth him (Goliath) the King will enrich him with great riches, and will give him his daughter, *and make his father's house free in Israel.*" Such a promised recognition is seen from verses 26, 29, 31, to have fired the enthusiasm of the shepherd lad, just as the prospect of winning the Victoria Cross would nerve every brave and loyal soldier. In v. 31 we read that the king was informed of the youth's question as to the reward held out.

Accordingly, "when he returned from the slaughter of the Philistine. . . . . Saul said unto him, 'Whose son art thou, young man?'" (56, 58). The motive of the king in putting this question was to ascertain the name and residence of his father, in order that he might fulfil that portion of the compact by "making his father's house free in Israel." He knew quite well who David was, his favourite harper; but it is unreasonable to think that the king or his commander-in-chief could remember the name of his father, even though it had been mentioned before. All public men know how difficult it is to retain the names of all whom they have ever met in the course of business; but to make oneself acquainted with the name, status, and residence of each and all of the fathers of those who have written books on Biblical Criticism would be an excessive demand on the capacity of the human mind. It was not, then, of David that Saul was ignorant, but of David's father; and he asked his father's name to fulfil the compact referred to in v. 25.

Thus, so far from there being inconsistencies in the narrative, the narrator is most careful to supply links of connection in order to weave all into a web of accurate and well-ordered history. In xvi. 19—23, David is sent for to Court; in xvii. 1, a Philistine invasion takes place; in *v.* 13 we are told that the three eldest brothers of David had to join the colours; accordingly we learn in *v.* 15 that David could no longer be spared from home, and as Saul was aroused from his fits of sullen depression by the war-fever, David went home to take his brother's place in tending the flocks; then in v. 17, he is sent to the army in the field with some supplies for his brothers; and then the rest follows in regular sequence and absolute consistency.

As having read and taught the classic writings of Greece and Rome, I strenuously maintain that there is no narrative in these to be for a moment compared with the Scriptural narratives for accuracy and consistency. This position of inerrancy has been secured by their plenary inspiration, which, while it allowed free play to personal characteristics, guarded the writers from mistakes.

I am, yours faithfully,
W. Millar Nicolson, D.Sc.

Cotham Grove, Bristol.

Evangelistic Notes.

Mr. William Forbes closed an eight days' mission at Callender on Sunday last.

Rev. W. Haslam's engagements for October are: Oct. 1, St. Cuthbert's, Bedford; Oct. 8, St. Paul's, Southsea; Oct. 20, Swansea.

Devon.—A three weeks' Lent mission has been held at Buckfastleigh by Mr. John Elliott, in connection with the Y.M.C.A. There has been manifest blessing.

Mr. C. B. Minor commenced a fifteen days' mission in Barnsley on September 25. On October 10 he began a mission at the Great Assembly Hall, Mile-end-road, London, E.

Mr. A. Bunn, a *Joyful News* evangelist, has conducted a series of special evangelistic services at Rowbar Wesleyan Church. He has been assisted by Rev. W. C. J. Neville, and the spiritual results have been very encouraging.

Mr. James Jones has concluded a month's services at Cumberland Hall, Hotwell's, Bristol, with signs following. Many of the meetings were held in the open air, the Christian workers turning out in good numbers to his assistance.

Mr. Henry Smith has concluded his fourth summer's tent-work in Suffolk. He has visited Gazeley, Mildenhall, Icklingham, Flempton, Thurston, Rougham, and Cheltenham. Many have professed to accept Christ, and believers have been quickened. Mr. Smith commences a three weeks' mission at Broomhill, Suffolk, October 2.

A Tent Mission has been held at College Park, Willesden, during the past six weeks, conducted by Mr. Bell Chambers and Mr. G. Hefford, of the London Evangelisation Society, under the auspices of the Presbyterian Church of England. The attendance throughout has been well sustained, and it is believed that many have been brought to a saving knowledge of Christ.

Ireland.—During the past week Mr. J. Brandon has been conducting a very successful Gospel mission in the Methodist Church, Armagh. Rev. Harry Jones, of Ashbourne, England, has been holding a similar mission in the Magdalene Church, Belfast. Rev. Thos. Waugh has closed a fifteen days' Gospel mission in Cork. The services were largely attended, and many decided for Christ.

Nunhead.—At Edith-road Baptist Chapel a ten days' mission has just been held, conducted by the Revs. F. C. Spurr and F. B. Meyer. The attendance increased daily, until the building was filled with attentive audiences. Christians of all denominations took part in the daily prayer meetings, which were conducted by Rev. T. J. Cole. It is felt that much good has been done by the mission, not only in awakening the careless and indifferent to seek salvation, but also in leading believers to greater consecration of heart and life to the Lord Jesus.

Mr. B. Fay Mills closed his work in San Francisco on August 31. The 25th was observed as the midweek Sabbath. Several thousand business houses were closed during more or less of the day. Services were held in forty churches at 9 a.m., and at ten Mr. Mills preached to an audience of 5,000; at two, 6,000 were present, and in the evening there were 8,700. Over 5,000 cards have been signed so far, 300 of these being Chinese. The various churches will continue the special work. Mr. Mills is now at Salt Lake City, and from thence goes to San Jose.

Mr. John Currie, evangelist, has been holding meetings in the St. George's Cross tent, North Woodside-road, Glasgow. He writes:—"Having returned, after an absence in America of twenty-three years, to the city of my birth, it is my object to do all I can for my old companions and shopmates and sporting friends that I used to run with in the days of a sinful life. I was converted over seventeen years ago in the Y.M.C.A., Montreal, Canada; and, since that time I have travelled over much of the United States and Canada, telling the story how Jesus saves lost sinners. Anyone needing my help in any way that will glorify my Master can have it—as He gives me aid—by addressing me at the Gutta-percha Workers' Gospel Union Hall, 85, London-road, Glasgow."

Personalia.

The Gawin Kirkham fund, for the benefit of his widow, has reached about £700. It is still open, and contributions may be sent to Colonel Morton, the Conference Hall, Mildmay Park, N.

Rev. J. Guinness Rogers, of Clapham, has sufficiently recovered from his recent severe illness to enable him to preach in Westminster-road Congregational Chapel, Liverpool, of which his son is the pastor.

Rev. W. Ross, of Cowcadden's Free Church, Glasgow, whose work for the past ten years in Glasgow is regarded by many as the most successful in that city, lectured at the Chicago Bible Institute from September 14 to 20.

Canon Fleming's sermon on the death of the late Duke of Clarence has realised a profit of £1,300, which has been divided between the Gordon Boys' Home and the British Home for Incurables. Over 50,000 copies of the sermon have been sold.

Capt. W. H. Dawson, who has been for some time in reduced health, is now a good deal better, and proposes to take some share in Gospel work in Bournemouth during the early part of the winter. He hopes to be there for the Sundays in November and perhaps December.

Mr. William Kilner, the well-known Wesleyan Methodist, is progressing towards recovery from a serious illness. *The Methodist Recorder* says:—"The Finsbury Park Circuit, and indeed London Methodism, could ill afford to lose such an earnest, kindly, generous worker as Mr. Kilner."

Mr. George Müller, the founder of Ashley Down Orphan Houses, Bristol, completed his eighty-seventh year on Tuesday. The many Christians in all parts of the world who praise God for having spared his servants so long will pray that he may still do much good work in the great harvest field.

Pastor Frank White, after a lengthened absence through weak health, hopes to resume his place at Talbot Tabernacle on Sabbath morning next. His ministry for some time, in any case, must be very partial, and strictly limited to his own flock. Mr. Finlay Gibson remains with him as his valued fellow-helper.

Mr. James M. Merry, of Miss Macpherson's Boys' Home at Stratford, Ontario, was married on September 6, to Amelia Gardner Mowat, of that town—a devoted Christian worker and enthusiastic Christian Endeavourer, who will doubtless prove a useful helper at the Home of Industry. The young couple are expected in London at the end of this week, it being intended they should assist in the East-end work.

Rev. W. S. Swanson, who is now attending the Pan-Presbyterian Council in Toronto, has had conferred upon him the degree of D.D. by Rutger College, New Brunswick, which is in connection with the Reformed Church of America. The college was founded in 1770. It is hardly necessary to mention that he was for years an English Presbyterian missionary in China. For some time past he has resided in London, acting as Foreign Mission Secretary.

Rev. Henry Hagell, who for the past sixteen months has acted in the capacity of Church Secretary at the Edinburgh Castle People's Mission Church, Rhodeswell-road, Limehouse, E., in connection with Dr. Barnardo's Homes, has left in order to assume the superintendence, with Mrs. Hagell, of the Dr. Barnardo's Home for Little Boys, Teignmore, Gorey, Jersey. Will friends please note Mr. Hagell's change of address?

Dr. Lefroy's influence at Norwich is steadily increasing. The Cathedral nave mission services have been renewed, and the Dean has commenced a course of sermons on the text, "The Lord is my light and my salvation" (Psalm xxvii. 1). In the Lent of 1893 it is hoped to hold a mission in the Cathedral, with Rev. E. A. Stuart as missioner. The Dean has announced a monthly breakfast at the Deanery, which he invites the parish clergy. After breakfast they will adjourn to the library for the consideration of pastoral subjects, especially preaching. Arrangements have likewise been made for a course of lectures on "The Life and Times of the Leading Fathers and Bishops of the Earlier Centuries."

SUNDAY-SCHOOL TEACHERS AND SUPERINTENDENTS are invited to send a postcard to Messrs. Morgan and Scott, 12, Paternoster-buildings, London, E.C., for a specimen packet *gratis* of the monthly periodical, "The Herald of Mercy." It contains anecdotes, pictures, and other interesting and profitable reading, helpful to teachers and scholars.

The Book World.

ALONE AND NOT ALONE, founded on facts, by Mrs. Zillah Dugdale, is an attempt to show the importance of timely warning and counsel being given to such as are suffering from adversity consequent upon a sinful course of life.—*National Temperance Publication Depôt.*

CHRIST'S FULL SALVATION, a series of addresses by Rev. G. C. Grubb, M.A., has been issued in a third edition by *Marlborough and Co.* (1s.). It is hardly needful to say that teaching of a singularly high order is presented with force and fervour.

Messrs. Partridge have added to their series of shilling picture-books, SUNBEAM'S PICTURES AND STORIES, and LITTLE ROSEBUD'S PICTURE BOOK. The coloured and other illustrations, with bold letterpress, will make these specially welcome to little folks.

BO-PEEP (published by *Messrs. Cassell & Co.*, 2s. 6d. and 3s. 6d.) is truly "a treasury for the little ones." What with the spacious gallery of pretty pictures, and the small stories, sketches, and poems in big print, it will be a never-ending source of study and wonderment.

HALF ROUND THE WORLD WITH GENERAL BOOTH (1s. 6d., 101, *Queen Victoria-street*) is a detailed and illustrated narrative, by the General's factotum, Mr. Nicol, of the recent tour he took to Africa, India, and the Antipodes. The style of narration is graphic, and the book has an historic value to Army friends.

BUSH LUCK, an Australian story, by W. H. Timperley, is reading such as most boys will delight in. A young emigrant from England became a good colonist in Western Australia. Expeditions inland involved encounters with kangaroos and aborigines, which are vividly depicted. From first to last the pages are full of life and interest. (3s. 6d. *Religious Tract Society.*)

Under the title of THE STORY OF KESWICK, the principal addresses given at the recent convention are collected into a neat quarto volume, with frontispiece showing Derwentwater and the Friar's Crag, and well-executed portraits of the leading speakers. Many will be glad to possess it as a memento of a wonderful season, or to send it to isolated and far-off friends. (1s. *Marshall Brothers.*)

OLD MISS AUDREY, a Chronicle of a Quiet Village, by Evelyn Everett-Green, is a capital story. When the noble old lady first took up residence in Clare the gossips spoke against her, and the curate prejudged her as "dangerous." As a fact, Miss Audrey was a Christian of exceptional intelligence and piety; her works demonstrated her faith, and those who once detracted lived to admire and extol. The village clique is subjected to well-merited rebuke, while the leading character is so excellently drawn that we can but regret that every parish has not its "Old Miss Audrey." (5s. *Religious Tract Society.*)

THE PRINCE OF PREACHERS: A Sketch, a Portraiture, and a Tribute. By James Douglas, M.A. We have placed before our readers a few extracts from the earlier part of this appreciation of the late Mr. Spurgeon. Some idea of the freshness of the volume may be formed from the fact that Mr. Douglas writes from information obtained at first hand. For years he had exceptional opportunities of converse with the great preacher, saw him under varying conditions, and heard him descant on matters of personal reminiscence, as well as upon points of theological interest and inquiry. The sketch is vivid, the portraiture sympathetic, and the tribute that of a warm friend. (2s. 6d. and 3s. 6d. *Morgan and Scott.*)

SHORT PAPERS ON GREAT QUESTIONS. By Catholicus (6d., *Nisbet*).—The questions considered in this pamphlet include, among others, Christian union, Apostolical succession, Pentecost, miracles, sanctification, and prophecy. It is safe to say that no single reader of intelligence will agree with all the writer says, but it is equally certain that having begun to read, he will read to the end. Never have we seen a more striking setting forth of the fact of disunion, and the evils attending it, nor of the folly of any attempts at reunion which do not proceed on lines laid down in the Word of God. In dealing with prophecy, the author accepts the historical method of interpretation, but applies it in a way of his own. His views of the second coming are not likely to commend themselves to many who will heartily agree with the earlier chapters of the book. There is a freshness and vigour about the style that makes the book easy to read.

OCTOBER MAGAZINES.

ALL THE WORLD, the monthly record of the Salvation Army, is largely taken up with the "Week of Self-denial," but there are other striking papers descriptive of Army work at home and abroad.

The current issue of THE QUIVER (6d., *Cassell and Co.*) closes the volume. It is strong in serial stories of a superior order, but there is a large admixture of homiletical and descriptive matter. The high tone of the magazine remains untarnished. A varied and attractive programme is announced for the forthcoming volume.

Those two old favourites in the family circle, THE SUNDAY AT HOME and THE LEISURE HOUR (6d. *R.T.S.*) also conclude their publishing year with the October issue. In the former Rev. D. Burford Hooke has an interesting paper on "Some Old Welsh Preachers." Mr. Richard Heath's sympathetic pen does justice to the memory of the recently-deceased veteran "Thomas Cooper," Chartist and Christian apologist. "Religious Life and Thought in Switzerland," is a fresh and fruitful theme. Dr. Hugh Macmillan gives a delightful sermonette for the young, "Apples of Gold in pictures of Silver." Perhaps the most widely interesting topic in THE LEISURE HOUR is the paper on German statesmen, in which ex-Court Chaplain Stoecker, the notorious Jew-baiter, is described as a man whose influence on German life is a national misfortune.

Young women who desire help in acquiring the facile and useful art of phonography should follow the series of practical papers on "The Girl's Own Shorthand Class," now appearing in *The Girls' Own Magazine.* "By Atlantic Bays in the West of Ireland" is another series of papers worthy of attention. Spinsters ought to find comfort in Mr. Holden Pike's recital of some happy members of that numerous body.

"A Century of Missionary Enterprise" is the timely topic of a statistical and stimulating paper by Dr. George Smith in *The Sunday Magazine.* The character of Count Leo Tolstoi, oddly designated "The Christian Anarchist," is briefly outlined by E. M. L. McDougall. "His religious convictions," we are told, "are yet in the making." Many readers of *Good Words* will turn with expectant interest to Rev. Mark Guy Pearse's characteristic "Homily for Hospital Sunday" on the Blind Beggar. "In the Laureate's Footsteps," a paper profusely illustrated, is full of personal and biographical attraction.

FAITHFUL WORDS ALMANAC for 1893 is very attractive and useful (*Holnes*). THE BRITISH PROTESTANT ALMANAC is suitable for localisation (*Stoneman*). These are both penny sheets.

THOUGHTS ON REVIVAL, by P. Barclay, M.A. 3d. *Edinburgh: Religious Tract and Book Society of Scotland.* The thoughts are to the point, and we trust they will have many readers.

Messrs. Jarrold and Sons have issued, in the form of a tasteful booklet, with the title NORFOLK STORIES, three readable sketches by Mark Knights (6d.). They are suggested by local legends and customs.

MUSICAL SKETCHES FOR LITTLE PLAYERS. (1s. *C. Wickins and Co.*, 41, *New Bond-street, W.*) A very useful collection of melodies from the classics, arranged for young pianists. The work is fingered throughout, and the tunefulness of the melodies will prove an incentive to their study.

BURIED ALIVE, OR A MODERN STORY OF ROMISH TYRANNY. A terrible narrative, which appeared in the Spanish newspapers in 1885, is translated into this small pamphlet, the preface of which is from the pen of the late venerable Dr. J. A. Wylie. (1s. *Dublin: R. Chapman, 10 and 11, Temple-lane, Dame Street.*)

THE BRISTOL GOSPEL BOOKS are a good series. They narrate true occurrences, and the titles invite attentive perusal. There are three:—"Not Physic, but Christ," "Gone! but whither?" "The Clergyman's Conversion." A specimen packet of six sorts may be had for sixpence post free from *H. A. Burleigh, Gordon House, Tyndall's Park-road, Bristol.*

Messrs. Haddon and Co., of Bouverie House, Salisbury-square, publish in a shilling volume a collection of magazine articles, by Mr. W. T. Stead, on "Journalism," with a highly appreciative biographical notice of the author from the pen of Mr. E. H. Stout. Mr. Stead has a very exalted opinion of the power of the modern Press, and he has helped in no small degree to secure for it that power. However one may dissent from some of Mr. Stead's views and methods, he compels admiration and respect for his ability, thoroughness, and enterprise.

BOOKS RECEIVED.

From *The Leadenhall Press.*—THE FIRST CENTURY AND THE NINETEENTH. By the Wandering Jew. 3s. 6d.

From *T. Fisher Unwin.*—AMONG THE HOLY PLACES: A Pilgrimage Through Palestine. By Rev. James Kean. Second edition. 7s. 6d.

From *Nisbet and Co.*—AFTER HOURS; or, The Religion of our Leisure Time. By Rev. J. Reid Howatt. 1s. "PREMI," the story of a Hindu girl. By Miss Fallon. 1s.

Bethnal Green Free Library.

THIS excellent institution is now in the seventeenth year of its existence, and the various agencies employed by the Committee for the benefit of the dense working population which surrounds it show signs of unabated vigour. The large reading room is filled night after night by readers who include Bible students, artisans, lads, young girls, and elderly men. The number of men during 1891-2 was 37,519. The lecture hall is an important factor in drawing the men and their wives away from their daily burdens to spend a bright hour or two listening to good music, or to lectures illustrated by dissolving views. The evening classes for the youth of both sexes will re-open shortly, and instruction in arithmetic, book-keeping, handwriting, French, Italian, shorthand, type-writing, and dressmaking, at reduced fees may be had. A valuable gift of books has just been received numbering more than eleven hundred volumes.

TEMPERANCE NOTES.

MR. RICHARD COAD has held a very successful temperance meeting in Bolton. Great interest was taken in the meetings by working-men. No fewer than 2,701 temperance pledges were taken.

In some notes of a cycling tour in the Scottish Highlands, Rev. H. Miller, of Hammersmith, says of the island of Lewis:—"Except in the case of three hotels in Stornoway and two grocers' shops, which have a wine licence, there is not a place in the island where alcoholic liquor of any kind is to be had. Drunkenness is unknown; I did not see a single case."

A correspondent, writing with reference to the proposal to take the names of Band of Hope members at the Chicago Exhibition, says: "It would be more to the purpose to collect the names of abstainers of twenty-five and upwards who have been such ever since they joined a Band of Hope in youth. I see many, now 'moderate' drinkers, who were once Band of Hope members, and many abstainers who became so in mature life."

It appeared during the course of an application to the Corporation of London the other day for a reduction of rent, that a sum of £4,500 had been given for the transfer of one of the Corporation leases, the property being a public house in the neighbourhood of Billingsgate Market. It was stated that, owing to either the growth of temperance principles among the porters, or to the efforts of the Christian Mission, the public-house property in the district was no longer a very remunerative investment.

Obituary.

MRS. HARTLAND.

MANY will hear with regret of the death of Mrs. Hartland, a devoted friend of the Baptist Missionary on the Congo. Her son was the early companion of Thomas Comber, and accompanied that missionary pioneer on his second voyage to Africa. Congo missionaries, returning sick and worn, could always anticipate a warm welcome on the part of "Mother" Hartland, who was a member of the church at Camden-road, of which Rev. G. Hawker is pastor.

REV. W. O. PURTON.

The death is announced of Rev. Walter Onions Purton, rector of Poynings, in the 59th year of his age. He was a man of considerable literary ability, and the author of several works. From 1869 to 1876 he edited *The Record*; later on he established, and down to his death edited, *The Churchman*, a journal which has for twelve years filled the place of the old *Christian Observer*. *The Record* says: "His work, embodied with that of others, has done much to place Evangelical thought in a fair light, whilst helping to remove the prejudice and ignorance entertained in regard to it in other quarters." Mr. Purton had been for some time in failing health.

REV. GEORGE SAUNDERS.

This minister of the Congregational Church at Woodside, Aberdeen, died suddenly in the Manse on the morning of Sunday week. On Saturday afternoon he was in his usual health, but during the night was seized with a severe shock of apoplexy, from which he never rallied. Beginning life as a tradesman, Mr. Saunders had always a leaning towards evangelistic work; and in 1853 he went to Glasgow, where he found congenial employment as a city missionary, and at the same time attended theological classes under Dr. Wardlaw, with a view to his preparation for the ministry. In 1856 he was requested to supply the pulpit at Millseat, the minister, Rev. Joseph Morrison, then being in poor health. Before he left Millseat, however, so ably and acceptably had the young preacher discharged his duties, that he received a unanimous call to the pastorate congregation; and, accordingly, he returned as minister. After a faithful ministry of twenty-two years, Mr. Saunders accepted a call from the congregation at Woodside, in succession to the Rev. James Rae, who went to New Deer. Mr. Saunders proved himself to be an earnest and devoted minister. He was always identified with evangelistic and mission work, and was a warm advocate of the temperance movement all his life.

THE BAND OF HOPE IN YORKSHIRE.—At the annual conference at Sheffield on Monday, it was reported that 1,152 Bands are included in the Yorkshire Union, with a membership of 164,188. The president, Mr. Martin Field, of Bradford, encouraged his hearers to expect from the present Parliament Sunday closing, the prohibition of the sale of liquor to children, the abolition of grocers' licences, and local option. No less than 296 members of Parliament have pledged themselves to vote for local option.

NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 2.—DEUTERONOMY XIII.

THREE occasions are suggested in which the people might be drawn after other gods, whether by a false prophet, a relative, or a community. Similar suggestions are constantly made by our own evil hearts, by the great enemy of our souls, and by companions. Our love to God, and loyalty in his service, have to be maintained in the face of strenuous opposition. The stream is always against us, and probably is permitted to be so as part of our discipline. It is not simply that God may know what is in our hearts, but for us also, that we may seek from Him grace to counteract the evil of which He makes us aware; thus the Lord our God proves us. The extermination of evil was to be merciless, no quarter was to be shown to the dearest, the wife of the bosom, or the friend. It was only so that God could turn from the fierceness of his anger and show mercy; and whenever in our lives it seems as if the hand of God had gone out against us, it becomes us to search and try our ways so as to discover if there has been any alienation of our heart from Himself, so that we may deal with it, and enjoy once more his compassion and care. The one test for us all is that suggested in the closing verses of the chapter, to ask what is right in God's eyes, those eyes that run to and fro throughout the whole earth, to show Himself strong on behalf of them whose heart is perfect towards Him.

MONDAY, OCTOBER 3.—DEUTERONOMY XIV.

It is not enough to remember the holiness of God, but to bear in mind that we are called with an holy calling, to be a people for his own possession, and it must be our constant aim to walk worthy of that high calling. Let us often remind ourselves that we have been chosen to be God's representatives and instruments amongst men. Thoughts like these should influence our food and dress. The parted hoof speaks of separation; and the chewing of the cud, of meditation on the ways of God, and each of these should colour our life. The love of God in our hearts moulds even our treatment of the lower animals: "Thou shalt not seethe a kid in its mother's milk." We should not do less than the Jews in the setting apart of our tithes for God, and it is wonderful how they will come back to feed ourselves, and to fill our hearts with joy. O my soul, dost thou sufficiently rejoice before the Lord thy God, and shed thy joy upon thy household, and if not, may not the reason be that thou art niggard in thy gifts to Him, or that thou hast forsaken some Levite, stranger, widow or fatherless, that were within thy gates? Satisfy others and thou shalt be satisfied; share with others and thou shalt be filled; have times of respite from work, for holy joy and converse, so shall thy God multiply the work of thine hand, by his blessing that maketh rich and fruitful.

TUESDAY, OCTOBER 4.—DEUTERONOMY XV.

Freely we have received, let us freely give. The Hebrews were taught to live a generous, bountiful life, giving to him that asked, not turning away from him that borrowed, not exacting money which had been lent. They were not only to give because of the Divine law, but without compunction and reluctance, prompted by the spirit of love. "Thine heart shall not be grieved when thou givest." The open hand was to be the sign of an open heart, and right behind this free bestowment of benefaction there lay the perpetual memory that God would bless them and give to them. Giving is also pre-eminently the Christian's duty. We are meant to be channels, and not receptacles; God's stewards, entrusted with wealth and talent and spiritual gift that we may pass them on. If we refuse this office our parsimony not only staunches the flow of God's gifts, but it becomes sin to us. The Hebrew slave went forth laden from the term of his servitude, and are we to suppose that God will deal less liberally with his servants, redeemed from the bondage of sin? None of God's faithful servants, who have given Him double the service of a hireling because they love Him, shall go empty. Would that we had become so wedded to Him in love that the ear pierced to the door-post in consecration might be the emblem of our service. Ah, Master! it is well with us in thy home; we will not go away from Thee; "our ears hast Thou bored."

WEDNESDAY, OCTOBER 5.—DEUTERONOMY XVI.

Let us have special days of commemoration in our lives. The day of our birth, of some great deliverance, of some crowning mercy. Anniversaries, when we shall live again in the past with thankfulness, and from which we shall look forward into coming days with hope which cannot be ashamed. It is for this reason that the seasons of the Christian year are so helpful. We, too, have our Paschal Feast, when we recall the coming forth from the Egyptian bondage through the blood of the Lamb that was slain, an emancipation which involves the putting away of the leaven of malice and wickedness. We, too, have our Pentecosts, when we seek again our share in the gift of the Ascension, and stand before God with a tribute of freewill offerings in our hands, giving not our money, but ourselves, that we may be fulfilled with his grace and heavenly benediction. We, too, have our Feasts of Tabernacles, when we are altogether joyful, when the tides of blessed emotion well up in our hearts, like the spring rains in the wells, when we neither hunger nor thirst, but are led to the living fountains of waters as in the great Tabernacle Feast of Rev. vii. At such times we give as we are able, and because the blessing of God is given to us. The "altogether joyful" (*v.* 15) must be blended with the "altogether just" (*v.* 20); only so can we taste the wine of life, and inherit all that God has put in Christ for us.

THURSDAY, OCTOBER 6.—DEUTERONOMY XVII.

Often in these chapters we are reminded of "the place which the Lord your God shall choose"; there only could they rightly worship, there only feast, there only learn his will. For us, too, there is such a place, it is the meeting-place between God and men, in the Man Christ Jesus. Blessed is the man whom God chooses to approach unto Him, and to stand there all the days of his life. Let us make it our ambition to "dwell in the house of the Lord all the days of our life, to behold his beauty, and to enquire in his temple." It is not enough for us to have a suspicion that something is wrong; we must search diligently to be quite certain. A scrupulous, morbid conscience is much to be dreaded; God's Spirit is always definite; but when evil is clearly indicated, it must be "put away from the midst of thee." Presumptuous sin, that committed against light and knowledge, is of all sin the most deadly. What the Levite or judge was to the Jew, that conscience illuminated by truth and quickened by the Holy Ghost, is to us, and we must not swerve from its sentence to the right or to the left. Our King is our Brother. His love is pure and single to his Church. For our sakes He was poor. The law of his God was in his heart. He abideth King for ever. God's chosen King and ours.

FRIDAY, OCTOBER 7.—DEUTERONOMY XVIII.

"He hath made us priests;" our inheritance, therefore, is God Himself. "The Lord is the portion of mine inheritance and of my cup." Oh, Christian soul, how great is thy privilege, to be chosen out of all the tribes of men, to stand to minister in the name of the Lord. Make full proof of thy ministry for men toward God and God toward men; and make much of thine heritage, claim and appropriate all thou needest. What intensity must have burnt in the hearts of some of those ancient Levites, who came with all the desire of their souls to the precincts of the Tabernacle. Such fervour fulfilled the main pre-requisite of service. "Then he shall minister." The desire of our life is the assurance we may become all that which we are taught to yearn after. Ours is a higher law than that of other men. What they do cannot be suffered in us, and what is abominable in them is a thousand-fold more so in us. Do we make enough of the prophet-side of our Saviour's ministry, who is the Moses of his church? Do we listen enough to the words of his mouth? Are we careful enough to perform all that our Father commanded through Him? Do we consult Him enough? That He fulfils the conditions and answers the test of the true prophet is unmistakable, because what He has said has followed and come to pass, and shall yet do so, till time shall be no more.

SATURDAY, OCTOBER 8.—DEUTERONOMY XIX.

Again, we have careful instructions about the cities of refuge, where shelter might be given to men who had killed their neighbours unawares, without malicious forethought. A clear distinction must always be made between sins of will and those of passion. Jesus is our refuge city, within easy reach of all betrayed into sudden sin, almost unawares themselves, overtaken in a fault. In Him, shut away from the avenger of blood, the soul will have time to think, to review the causes that hurried it into sin, and to return unto the Lord. Side by side with our enlarging life will come increasing peril of this sort, and therefore an increasing need of Him who is co-extensive with all our need, and the additional three cities were needed for the enlarged border. But the Lord Jesus is no shelter for those who wilfully and persistently pursue courses of evil. Oh to keep all his commandments. So shall we come to love the Lord our God, and to walk ever in his ways, and so will He enlarge our borders, and give us all that He has promised to his saints. We have no need to encroach upon another's influence or work, because a man can receive nothing except it be given him to possess. The false witness suffered the evil that he had thought to do to his brother. It is an eternal truth. Curses come home to roost. Our malediction or our benediction affects us more materially than it does anyone else.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, OCTOBER 9.

DORCAS RAISED TO LIFE.

Acts ix. 32—43.

GOLDEN TEXT: VERSE 36.

Lydda, probably identical with Ludd of the Benjamites (1 Chron. viii. 12), and since called Diospolis, was about a day's journey west of Jerusalem, and not far from the Mediterranean coast. *Saron* (35) does not refer to the village of that name, but to the fertile plain of Sharon (Isa. xxxv. 7), which extended along the coast from Cesarea to Joppa on the south. *Joppa* (36), the modern Jaffa, is a very ancient seaport on the Mediterranean coast (Josh. xix. 46; Jonah i. 3), and a little more than thirty miles from Jerusalem.

Believers in both these towns are called *saints* (32—41). It is the term used in the New Testament, not for those who have died, nor for the most eminent believers, but for all the members of the Church of Christ. It means "holy ones," those who are set apart for God, indwelt by God, and living for God. It should be one purpose of the Church to-day to redeem this name from the ridicule which the inconsistency of many professors has brought upon it.

ÆNEAS HEALED (33-35).—We know nothing of this man beyond what this narrative tells us. He was *a fitting subject* for the display of the power of Christ. His palsy made him perfectly helpless; and having kept his bed for eight years, he may have come to regard his case as utterly hopeless. That he was well known appears from the effect produced by his healing (35). Without strength and without hope, such are we before Christ saves us. The miracle is *wrought by Jesus Christ* (34). Peter cannot do it; he is but the instrument through whom Jesus acts. The words of Peter declare a present ("maketh") and a complete healing ("whole"). Such is the message which we are empowered to deliver to every needy sinner—a present and a perfect salvation. Yet it *demanded faith* in Æneas. He must appropriate Christ's work, and his faith must at once express itself in action. This is just the point where so many fail. They remain unsaved, not because Christ does not give, but because they do not take. Begin now to act your faith in Christ. Attempt the impossible thing in dependence upon his power. *The effect* of the miracle reached far beyond the man himself (35). It arrested and convicted many others, and turned them to the Lord.

DORCAS RAISED TO LIFE (36—42).—Dorcas is the Greek word for the Syro-Chaldaic word Tabitha. The word means gazelle, an animal distinguished for its slender and beautiful form. It was frequently used as an image of beauty. Whether Dorcas possessed physical beauty or not, she possessed that beauty which, in the sight of God, is of far greater value (1 Tim. ii. 10). Her saintship did not consist of ecstacies and raptures, but of *practical benevolence*. Her faith found expression in works—not occasionally and fitfully, not in a stinted measure—she was "*full* of good works." That is not more than should be true of us all (2 Cor. ix. 8). She worked not for the rich who could repay her, but for the poor, and especially for *widows* (39). (Jas. i. 27). Many Christian ladies, whose lives are unsatisfying because self-centred and without holy purpose, might imitate this good woman. *While she was with them* (39).—This had been her opportunity. When death laid her low, others bore willing testimony that she had not wasted her time. We have all of us similar opportunities—are they passing by unused? (Eph. v. 15, 16).

How mysterious it seems that such a woman should sicken and die (37)! Let us learn to bow before Him whose ways we cannot understand. In this case, however, we may see some of the blessing resulting from the strange providence. It brought out more vividly the value of this woman's work (39), and may not this fact have led some to resolve to imitate her? It evidenced the true unity of the body of Christ (39). It led them to exercise faith for the working of a great miracle; for, after hearing of the healing of Æneas, had they not hope of something more than sympathy in sending for Peter (38)? And it served to display more marvellously the power of the risen Saviour. He was glorified; their faith was strengthened; the sorrowing widows were comforted; and many others believed (42).

Nothing could be more graphic than the description of the miracle (40, 41). Peter remembered the raising of Jairus's daughter (Mark v. 37).

Peter tarried in Joppa. According to Rabbinical notions, a tanner's trade was unclean. The Apostle did not so regard it; and it is evident that if the house was disregarded by others it was known in heaven (x. 6).

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c8757

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NURSERY GOVERNESS, well-educated, wanted early in November. Age not under 30. English and good music. Willing to make herself useful, and good needlewoman. Must be fond of and able to manage children. Church or Wesleyan. State salary.—Mrs. Helmsing, Beverley, E. Yorks. c973

MAN AND WIFE wanted, of middle age, without children, Christians and abstainers. Man competent to attend to dairy, cows, pigs, and poultry, or to assist in garden. Wife as laundrywoman.—Apply by letter, B., care of Good and Son, 12, Moorgate-street, E.C. c3674

MATRON (working) wanted for Leith day nursery. A Christian who has thorough interest in the work preferred.—State experience and salary expected, to Mr. Hislop, 15, Pelbrig-street, Leith. c3775

APPRENTICE, IRONMONGERY. — Wanted, a respectable well-educated youth, as outdoor apprentice, in a first-class country ironmonger's establishment.—c3668 Haddon's Advertising Offices, Salisbury Square, London, E.C. c3668

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COMPANION.—Invalid lady seeks educated Christian gentlewoman as temporary Companion during stay at seaside. Good reader essential. Abstainer preferred. Small remuneration and travelling expenses.—E., 6, Landseer-road, Upper Holloway, N. c3745

HOUSE-PARLOURMAID wanted, October 24. Early riser. Small, quiet family (three ladies, one an invalid). Nurse and cook kept. Comfortable situation. Abstainers.—M., 2, East As cent, St. Leonards-on-Sea. c5638

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EXPERIENCED NURSE for nursery of twenty children, ages 1 to 5 years, with assistance of probationer and nursemaid. Knowledge of kindergarten preferred. No night duty. £18.—Matron, Babies' Castle, Hawkhurst, Kent. c3751

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A BRIGHT YOUNG CHRISTIAN wanted as nurse for little girl of 5, accustomed to and fond of children. Good plain needlewoman.—Mrs. Hives, Riverdea, Newport Pagnell, Bucks. c3758

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WANTED, AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss Maulden (late missionary), 97, Harrow-road, Paddington-green. Stamp for reply. c8765

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NURSE-HOUSEMAID wanted by October 29. Must be fond of and accustomed to children, good needlewoman, strong, and active. No washing. Church or Wesleyan. State wage.—Address, Mrs. Helmsing, Beverley, E. Yorks. c971

WANTED FOR PENITENTS' HOME, sorter and packer for laundry. Evangelical Churchwoman. Total abstainer. References and experience required.—Chaplain, Home Villa, Queen's Park, Brighton. c964

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GOOD PLAIN COOK.—Wanted in small family, personal character indispensable.—Apply, Mrs. Nash, Crayfield, St. Paul's Cray, Kent. c3686

CAN ANY LADY recommend good plain cook for country—a capable or motherly Christian person? Kitchenmaid kept. Small dairy. Wages £25.—Mrs. Simmons, Etherton Lawn, Speldhurst, Tunbridge Wells.

CAN ANY LADY recommend a Christian as house-parlour-maid for the country? Must be strong. Housemaid kept. Wages £16—£18.—Mrs. Simmons, Etherton Lawn, Speldhurst, Tunbridge Wells. c3703

HOUSE PARLOUR-MAID wanted by the 26th October in a private family, Southport, Lancashire. Age about 25. Also young girl, age about 17, as general help. Must have good references and abstainers.—Write, Mrs. H., 8, Park-road, Southport, Lancashire. c3785

THOROUGH HOUSEMAID wanted, where assistance is given. Good needlewoman, Church, abstainer. Small family. Good wages given to a competent servant.—Write, stating full particulars, to Mrs. W., Hoe-place, Woking. c3782

HOUSE PARLOUR-MAID. — Can any lady recommend a thoroughly good housemaid, Christian and total abstainer. Has assistance in housework. Must attend on schoolroom, and be a good waitress. Manservant and ladies' maid kept. Active, obliging, and early riser. A character of at least three years. Preferred from a country situation. Wanted early in November.—Write, stating full particulars, wages, to Temple, 24, Pall Mall, London. Also house kitchen-maid wanted. c3788

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W. H. Seagram, 86, Piccadilly, W.
} Hon. Secs.

We hope many of our Irish readers are lowing up the suggestion we made last ek that congregations in remoter parts uld facilitate the attendance of their stors at the approaching Dublin meetings. ny of these are doubtless feeling the isola- n of their position and the lack of spiritual mulus such as Christian fellowship affords. nen the opportunities throughout Ireland pushing the battle to the gate are now so merous, nothing ought to be left undone at would help in bringing the light of a pure ring Gospel to bear on the masses of the ple.

At the opening meeting of the Baptist ion on Monday, in Walworth-road Chapel, v. R. Henry Roberts, the president, de- ered a manly address on "The Witness of Bible to the Kingdom of Heaven upon rth." He maintained that regeneration st precede righteousness; reform without eneration must turn out a delusion and a re. In a practical application of the prin- les of the Kingdom, he denounced the opium ffic, and urged the substitution of courts of itration for war; at the same time pro- ting against the use of the Lord's Day for itical demonstrations of any kind. God's l is the sum of human duty, and those who k the Kingdom must also maintain the hteousness thereof

On Sunday last, Mr. Wainwright, pastor of the Tabernacle, Bournemouth, presided over a meeting at which about sixty (chiefly of the younger members) were present. It was the close of the third quarter of the Missionary Prayer Union, initiated by Mr. Wainwright. The bond of union is an agreement to pray daily, and to give at least a halfpenny a day, for mission purposes. The amount brought in for the three quarters has been over £45, and the donations increase. Most had given a halfpenny; the other amounts varied from a penny to sixpence. It was touching to find how large a proportion of the whole had been given by young servants and others of small income.

A missionary is able to live in many places on £60 a year, or even less, and there are hundreds, not to say thousands, of churches in which the habit of prayerful giving, if once adopted, might go on increasing until this generation of Christians should have fulfilled its obligation to evangelise this generation of the world.

Perhaps one of the means of grace most needed to be emphasised by pastors and teachers is the grace of giving. An indifferent, aimless, and thoughtless community, where "evil is wrought by want of thought as well as want of heart," would be transfigured into an intelligent, large-hearted, and generous church, by carrying into practice those words of the Lord Jesus, "It is more blessed to give than to receive." It only needs that the pastors lead their flocks into these green pastures.

There are many young people in our Gospel and after meetings, whose hearts are made soft and receptive by the preaching, and who could be led to a definite, simple trust in the Saviour through a little kindly talk. Workers too often overlook the children, thinking their time and care are better bestowed on older inquirers. We believe, on the other hand, that no larger or more lasting return for effort expended can be had than in the case of the young, who have little to unlearn and to relinquish before they take up the yoke of the Master. A touching incident on page 15, "Nobody asked us," illustrates the good that may be done in this direction.

The Evangelist Matthew (xviii. 11) quotes a saying of Jesus thus: "The Son of Man is come to save that which was lost." Here the context relates to the little ones. Luke (xix. 10), relating the story of Zaccheus, quotes Jesus as saying, "The Son of Man is come to seek and to save that which was lost." Is it because the little ones only want saving, but the grown-up sinners must be sought in order that they may be saved?

The agitation at the Metropolitan Tabernacle is not allayed. The committee that has espoused the cause of Mr. Thomas Spurgeon is still active, and its members are full of expectant hope. It would seem, however, that the elders have resolved not to await the complete signing of the requisition, but have resolved to hold a Church-meeting to-morrow (Friday) evening, not to elect a new pastor, but to provide for the present filling of the pulpit. We trust this great church will act in a manner worthy of its glorious past; and that no cause be given to the enemy to blaspheme. Give God time, and He will make manifest his will.

It is a matter of great regret that these difficulties furnish matter for the daily Press, not slow to take advantage of the excitement which is afoot: but the amount of real intelligence brought to bear on the subject is amusingly manifest by the grave announcement that Mr. Moody is considered a likely candidate for the vacant post!

We are thankful that an energetic inspector is employing what power the law gives him to sweeten some of the houses in the neighbourhood of Drury-lane. Humanity itself is insulted by the disclosures made in the public court before Mr. Vaughan.

> In four houses no less than forty-seven people had to find such accommodation as they could amid an accumulation of rubbish and foul air. No sanitary conditions can be said to have existed in connection with them. The cisterns were unprotected against contamination from the vitiated atmosphere.

It is terrible to think that such places exist at our very doors. The responsible authorities could not exercise a higher patriotism than to sweep such dens out of existence.

That legislation on the drink question is one of the elements needed to promote social reform and the revival of religion is daily becoming more apparent. *The Echo* points out that the conduct of the licensing authorities is actively degrading :—

> Let anyone take a walk round the Sailors' Home in Liverpool, or in some of the lower parts of Manchester and Salford, or in the East and South of London, and count the public-houses and see how they swarm, and he will learn a lesson in regard to the way in which the authorities have discharged their duties as guardians of public morals.

The nation is being destroyed by the traffic, and the traps are set the thicker in the very places where there is less moral power to withstand temptation.

Those who are conversant with the movement which ended in the passing of the Ten Hours Bill and other Acts regulating labour in factories, will remember what painful evidence was adduced to show the excessive mortality among the workers and their necessarily neglected children. It is stated that the British Medical Association recently obtained special information in regard to the high death-rate of infants in Staffordshire, pointing to the fact that the extensive employment of women in factories and large works in that county is the cause. Steps will be taken, it is said, to bring the matter before the Government.

An evening paper calls attention to the extent to which betting absorbs the attention of dwellers in some of our northern towns. It says :—

> Barnsley town is one of the principal centres of coal mining in Yorkshire. Has the reader ever seen the crowds of grown-up women, lads, and young girls, who assemble in the market-place from all the low quarters of the town, to hear the last "tip," and stake their pence, or their pots of beer, on some coming "event"? I know no spectacle more repulsive, more degrading, than the rush of these women for the latest edition of some filthy sporting rag.

Scenes like this may well cause some hesitation in the use of the term "Christian England."

In this month's *Expository Times*, Professor Sayce reads the sceptical "higher critics" a very instructive lesson from Oriental archæology. The campaign of Chedorlaomer and his allies against Palestine, and the account of the priest-king Melchizedek, as given in Gen. xiv., have been confidently pronounced impossible and mythical by "advanced" scholars. Dr. Sayce adduces the

testimony of the cuneiform tablets found at Tel-el-Amarna; and these not only furnish names and circumstances which throw remarkable light upon the earliest campaign of history, but confirm in every point the record concerning the King of Salem, who met Abraham when returning from the slaughter of the confederate kings.

Another attempt is being made to revive the Brotherhood scheme. The *Church Times* has received a communication "from a clergyman living in a quiet spot within an hour's reach of London, with a beautiful church and Catholic services, in which he suggests that the place is very suitable for the first beginnings of a brotherhood. There is a little house close to the church, and 'if it should so be that God is calling anyone to take up the work,' he could lend the church, give the house, and add a stipend." The writer adds that when the work begins, if it ever does begin, it will be "without any flourish of trumpets, or episcopal patronage." A room or two of a tenement house in a London slum, where the "brothers" would have to rub shoulders with those "ready to perish," would be a far more rational centre from which to study and ameliorate the ills of life than the "quiet spot" with its "beautiful church and Catholic services." What is wanted is doing, not dreaming.

France has lost a generous philosopher and distinguished *littérateur* by the death of M. Renan. Trained in the Roman Catholic Church, the author of the "Vie de Jésus" found that he "could not become a priest without culpable hypocrisy." From error and superstition he made a recoil which landed him in Deism. He regarded Christ as a Divinely-inspired philosopher, not as the Way to God, and his writings have magnified humanity and flattered intellectual pride.

He is reported to have asked his wife a few hours before dying:—

"Why are you sad?" "Because I see you suffer," she replied. "Be calm and resigned," replied the dying man; "we undergo the laws of that nature of which we are a manifestation. We perish, we disappear, but heaven and earth remain, and the march of time goes on for ever."

A newspaper correspondent characterises this as "showing something of the hopeful temper of a Christian!" On the contrary, the Christian has confidence in his death, and can say, "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him" (2 Tim. i. 12, R.V.).

What a lurid light is thrown upon the persistent wrongdoing of the Russian executive by the painful fact that during the last six months no fewer than 7,729 persons, male and female, have been sent as prisoners to Siberia. The following paragraph from the telegraphic news of Monday last indicates that there is no relaxation of the persecuting régime:—

Six Stundists, at present in gaol in Balta and other towns in the government of Podolia, are to be tried in a few days for endeavouring to convert some Russian peasants to their faith. About a year ago ten families were exiled for life to Eastern Siberia from Balta convicted of a similar offence, and there is no reason to doubt that a similar fate awaits the unfortunates now about to be tried. A short time ago Nicolas Stanenko, a Protestant leader, was exiled to Gerusi, in the Caucasus, for a similar offence, and in the village of Novoselovka the police have fined a number of the villagers seventy-five roubles each for meeting together for worship.

Surely the end must soon come to such a terrible condition of things.

The United States Congress recently voted a large sum of money to the World's Fair at Chicago, on the condition that the Exhibition should not be opened to the public on Sundays. A movement has been set on foot in the States to have this condition set aside. It is noteworthy that most of the Roman Catholic newspapers are supporting the agitation for the repeal of the clause, and that they are supported by "influential leaders of the Romanists."

The prompt action of Mr. Taylor, of Chicago, with regard to the proposal of a number of Spaniards to introduce bull-fighting in that city the same as in Paris, is most commendable. He communicated by cable with the president of the Illinois Humane Society, who was then in Paris, who replied, "Permission refused; would arrest promptly and prosecute vigorously." The Old World has transplanted many forms of vice to the New, but it is to be hoped that the United States will, at least, be spared this degrading pastime.

The spread of Christianity in India is hindered, not helped, by the conditions under which the poorer Europeans and Eurasians exist. An enquiry has lately been made by the Lieutenant-Governor of Bengal, and he reports that the pauperism among the children of domiciled Europeans in Calcutta is disastrous, while among the Eurasians of mixed descent "it can scarcely be paralleled in any other community in the world." The suggestions of the Indian Government for the relief and removal of this social scandal do not appear at all adequate.

That slavery has been practically stamped out in Burmah, is the latest good news from Rangoon. Not only that, but it has been done without bloodshed. One hundred and ninety slaves were set free during the past year in the hills administered from Fort White. The British flag will not tolerate slavery; it is the work of the Church to carry the news of emancipation of the soul from the dominion of sin.

Peace has its killed and wounded as well as war. From recently-issued official reports it is gathered that during twelve months six hundred and twenty-eight men have been killed, and nine thousand six hundred injured in the course of their daily work on the railways. Since 1874 upwards of eleven thousand railway men have been killed, and one hundred and fifteen thousand injured. During last year one hundred and sixty lives were lost in shunting operations. Of "accidents" to passengers the public is kept well informed, and due inquiry is made into them, but the yearly wholesale slaughter of employés passes almost unnoticed. In the face of such figures as the above it is high time that railway companies should, in common with employers of labour in factories and workshops, make proper provision for the safety of their workmen. Many accidents are due to long hours. Are we to wait for some terrible catastrophe to an express through an overworked servant falling asleep to bring about a reform in this matter? And will nothing short of an Act of Parliament check the terrible annual homicide?

It is satisfactory to learn from the last report of the Inspector of Reformatory Schools in Ireland, that the number of inmates of these institutions in that country has decreased year by year until in 1891 it was 716, as against 1,160 twelve years ago. From an accompanying sketch of the origin of such schools, we are told that in America, if a child is found begging or wandering, or consorting with thieves and bad characters the parents are warned, and if this produces no effect, the child is taken before a magistrate and committed direct to a reformatory or industrial school. There is much to be said in favour of such a plan, for the punishment of children by imprisonment has a hardening effect. To rescue the child from the streets and all demoralising surroundings, to train him to be an honest and useful citizen, is a surer method of thinning the criminal ranks than the reclamation of adult and confirmed offenders. Doubtless, it has its disappointments, but these are far more than outweighed by the success.

Whilst many unworkable theories for the amelioration of labour are being aired, it is satisfactory to meet with a new method which stands the test of practical excellence. An engineering firm in Sunderland proposed last January that the working day of their employés should begin at 7.30, instead of the early hour of six, and that the week's work should consist of forty-eight hours, instead of fifty-three. But the wages were reduced all round five per cent., the promise being made that the old rate should be resumed if the new system proved successful. That promise has been fulfilled. There has been an increase of output; the labour cost of engines has decreased, and the men and lads have physically improved by the alteration. This is a sensible proceeding; employers and employés alike are to be congratulated in the belief each has in the other's good faith.

EARTH AND HEAVEN.

EARTH.

Bright visions faded, tear-bedimm'd eyes;
Love broken-hearted, little ones' cries;
Hopes crushed forever, friendships untrue;
Clouds of dark doubting over the blue.

Falt'rings and failings, unfulfilled vows;
Lines deeply tracing well-beloved brows;
Hours idly wasted, tares wildly sown;
Tresses of whiteness where the gold shone.

Hopings and longings, pleadings in vain;
Days of endurance, midnights of pain;
Strugglings and strivings, never to win;
Seasons of anguish, wrestlings with sin.

Truth changed for error, honour for gold;
Cruel beguilings from the true fold;
Darkness and tempests, billows and waves;
Weapings and wailings, newly-made graves.

HEAVEN.

Love for the loveless, joy for the sad;
Smiles for the tearful, making them glad;
Rest for the weary, wealth for the poor;
For the afflicted, troubles no more.

Health for the suff'ring, healing and balm;
Peace for the tempted, making them calm;
Light for the gloomy, sight for the blind;
Friends for the friendless, tender and kind.

Flight for the eager, work for the strong—
Work which shall tire not all the day long;
Home for the homeless, wanderings o'er;
For the oppressed one, justice and law.

Strength for the feeble, power for the young;
Youth for the aged, life just begun;
Food for the hungry, clothing and place;
For the deformed one, beauty and grace.

Songs for the sighing, hushing their cries;
Lore for the simple, making them wise;
For the deaf, hearing, musical sound;
For the long-parted, lost faces found.

For the lone orphans, mother at last;
For the worn soldier, warfaring past;
Freedom and safety, nought to appal;
Perfect perfection—JESUS FOR ALL.

Caroline Tickner.

Prevention Better Than Cure.

Speaking to a medical friend the other day we asked, "What is the best thing for cholera?" "Not to take it," was the prompt and emphatic reply. The wisdom of this answer becomes more apparent when we learn that although the safe treatment of this dreaded disease is still uncertain, precautions for its prevention are well and widely known. By the careful labours of the Board of Health it has hitherto been hindered from taking root in English soil. So long as its germs are detected and destroyed, death is little likely to reap its wonted harvest within our land.

Were it possible to guard against the introduction of doubts and denials which sap the very foundations of faith by similar watchful wisdom, our countrymen might have been preserved from the epidemic of unbelief now undoubtedly raging all around. Let it be noted, however, that the seeds of any disease must find a fitting soil ere they can germinate and grow. Though plentifully sown, they are harmless where they find no food for their growth. Had the faith of our country been robust and reverent the questionings and carpings of Continental criticism would never have taken root among us. But unfortunately some who have been set for the defence of the Gospel have, in our judgment, helped, whether consciously or unconsciously, to undermine evangelical belief; while they have, at the same time, sown the fruitful germs of unbelief. In these circumstances, while we deplore the prevalent marked indifference to divine truth, we cannot pretend to be ignorant of its cause.

Referring to a recent article on "a downgrade confession," a correspondent asks "how the recovery was effected." He acknowledges that our description of the disease is complete, but he complains that we do not prescribe an antidote. Alas! as in the case of many other fell diseases, we have no recovery to report. In some departures from the faith, such as we have described, it is beyond the power of man to "renew them again unto repentance," and the only remedy available to grieving friends is earnest prayer on behalf of the erring ones. For though they may be beyond the reach of loving appeal and reasonable argument, they are not beyond the reach of the Holy Ghost. Recovery is possible, though we must confess it is not frequent.

In writing as we did, our purpose was to warn rather than to restore. Our faith is chiefly in prevention, since there is no certainty of cure. So soon as anyone questions the authority of Scripture, he is adrift on a shoreless sea, without chart or compass, and at the mercy of the winds and waves. There are only three final judges, to either of whom we may resort: to the council of experts in Rome speaking by the Pope, to our own reason, or to the apostles and prophets writing by inspiration of God. Can there be any doubt as to the choice of wisdom? The Bible alone has proved in every age a sufficient and efficient guide. Apart from all other reasons—and these are neither few nor weightless—the whole experience of believers attests the supreme worth of Scripture.

Listen to what an observer from the outside has said:—"Nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavour so to live that Christ would approve our life?"* The life of Jesus is the fulfilment and crown of Scripture. Friends and critics alike being witnesses, there never has been any life so worthy or so noble as his. Is it not, therefore, the highest and truest wisdom to regulate our conduct by the revelation in which He invariably trusted, and the fuller revelation He has, by his apostles, bequeathed to us? Phos.

* *Three Essays on Religion*, by J. Stuart Mill, p. 255.

God's Sheep.

An Encouragement to Faith.

II.—"THE SHEEP OF HIS HAND."—Ps. xcv. 7.

We have seen something of the blessedness of being the sheep of God's pasture: not less blessed will it be to recognise, and, by God's grace, to realise, something of what is comprehended in being "the sheep of his hand." Many helpful and restful words cluster around the hand of the Lord as revealed in Scripture; words that tell of guidance, of provision, of protection, etc., but perhaps the leading thought is that of power—God's Hand engaged on behalf of his people.

1. God's hand ensures remembrance of the sheep. "I have graven thee upon the palms of my hands" (Is. xlix. 16). Graven, not written; therefore indelible and inseparable. But why upon the hands? Our thoughts are carried back to the typical Aaronic High Priest, upon whose "holy garments" were fastened the breastplate and shoulderpieces, each having the names of the tribes of Israel engraven upon precious stones, that the High Priest should (Ex. xxviii. 12, 29) bear the names of the children of Israel upon his heart and upon his shoulders "when he goeth in unto the holy place, for a memorial before the Lord continually."

But Aaron was, so to speak, "off duty" sometimes, and the engraven names of Israel were separated from the High Priest when he laid aside the holy attire after service (Lev. xvi. 2, 4, 23). Our great High Priest, the Lord Jesus Christ, goes far beyond the type. His people are graven not upon priestly garments, but upon his hands—his person; and there can therefore be no separation, no moment when He is "off duty," or his people unrepresented before God. "He ever liveth to make intercession for them."

2. It is a safe, secure hand. "I give unto them (the sheep) eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John x. 28-30). Such simple, full, strong words! How should they strengthen and confirm the feeble hearts of many trembling believers who are afraid lest they should fall away, and eventually be lost. Neither man, circumstances, nor the devil himself can pluck from that hand. As if still more to encourage faith in this sure word of promise, the Hand of the Father, Who is greater than all, is brought in, followed by the words, "I and my Father are one." And so, to be in the hand of Christ is really to be in the hand of the Almighty Jehovah. What strength! what comfort! what security! Look not so much at thy powers of "final perseverance," dear troubled soul! but more to the final preservation of thy faithful Lord.

3. God's hand is a delivering hand. In Isaiah l. 2, God asks a question, "Is my hand shortened at all . . . . or have I no power to deliver?" And in ch. lix. 1, He answers it emphatically, "Behold, the Lord's hand is not shortened that it cannot save." But, someone says, "What about care, the little worries of daily life?" Even in this there is deliverance if you will take God at his word. Read Psalm lv. 22; 1 Pet. v. 7; Phil. iv. 6, 7, and see what God promises with regard to care—all care. Fulfil his conditions, "make known" your need, and cast it upon him really; leave it in his hands, believing that He undertakes. He does not need that you should help to carry one end; let Him have the whole of it, and peace must result. With "the peace of God" keeping and guarding the heart, what room is there for worry or anxious care? God's delivering hand will do what all the worry in the world cannot do—only trust Him.

Again, how many groan under and struggle against the mastery of besetting sins, crying out in impotence, "The evil which I would not that I do. . . . . O, wretched man that I am! Who shall deliver me?" Would to God that all such would prayerfully study chapters vi. vii. and viii. of the Epistle to the Romans, and learn there how sin has been despoiled of its power in the death and resurrection of Christ, so that the believer (who also "died to sin" judicially in Christ) has a right to be free from its tyranny and lordship. Continuous trust in the Lord's keeping power will bring continuous victory over sin. Let us ever distrust ourselves, and ever look to our Lord's delivering hand.

4. God's hand is an empowering hand. "In the shadow of his hand hath He hid me, and made me a polished shaft; in his quiver hath He hid me" (Is. xlix. 2). Clearly these words are addressed primarily to Christ, but they have a strong bearing for believers as well. The thought of protection may be the first that comes to the mind, but something deeper is here. Hidden in God's hand for a purpose; *v.* 3 says, "Thou art my servant, in whom I will be glorified." Hidden to be used, to bring glory to God. Surely the secret of all true success in spiritual work lies here. Of what use is the sword, the arrow, without an arm to wield it? Unfitness in the weapon may hinder its usefulness, the sword must be sharp, the shaft polished, the vessel "meet for the Master's use," and much cleansing (John xv. 2 R.V.) from sin, and sharp discipline may be needed; but when the weapon, the instrument, is fit and prepared, it is helpless until the Almighty hand of God takes it up, and the amount of effectual work will depend, not upon the instrument, but upon the arm that wields it.

To what extent are we, God's sheep, feeding upon the pasture He has provided, and with what result? Are we growing? Are we spiritually healthy? Is our condition creditable to our Good Shepherd? Or, are we stunted, sickly, and a discredit to Him? What do we know experimentally of the safety, deliverance, and power that are ours so surely as we are "the sheep of his hand"? May God take this message of his Word, and seal it home on every heart "to the praise of the glory of his grace"! C. W

Brighton.

SEASIDE BIBLE CONFERENCE.

The fifth annual Inter-denominational Seaside Conference for Bible Study, under the direction of Mr. L. W. Munhall, held this year in Educational Hall, Asbury Park, New Jersey, U.S.A., and was pre-eminently a success. The teachers were Bishop Wm. Taylor, of Africa; Professors Wm. G. Moorehead and J. M. Stifler; Drs. A. T. Pierson, Nathaniel West, Wm. J. Erdman, and A. C. Dixon; and Pastors George C. and Wm. Needham, D. M. Stearns and H. L. Hastings. Mr. Sankey was present at three sessions of the conference, and gave, with his old-time effect, a number of his inimitable solos. Fully three thousand persons were in attendance, first and last, not less than five hundred of whom were ministers of the Gospel.

The notable addresses of the conference were the three given by Dr. West on the "Higher Criticism," and Dr. Pierson's on "The Sevenfold Structure of the Bible." The range of subjects was quite wide, but in all cases fundamental truth was sought after and expounded.

At one of the sessions the leader asked for 1,000 dollars for Bishop Taylor, with which to found a mission station on behalf of the Seaside Bible Conference. In ten minutes the money was pledged. The spiritual atmosphere of the conference was most delightful. The Holy Spirit's power was manifested to the comforting of many, the saving of some, and the enlightening of all reverent and teachable souls present.

CHURCH OF ENGLAND BOOK SOCIETY.—During the financial year ended in March last, this society made 710 free grants of books, tracts, etc., amounting in value to £2,833, to poor clergymen and missionaries, parochial and Sunday-school libraries, and young people's institutes. The work is described in a very readable report, copies of which may be had from the secretary, Mr. John Shrimpton, 11, Adam-street, W.C.

IRISH CHURCH MISSIONS.—A conference for the deepening of the spiritual life has just been held at Clifden, Connemara, under the auspices of the Irish Church Missions. Two members of the committee attended, and conducted deeply interesting and impressive services extending over two days. They were accompanied by Rev. George Grubb, who took part in the conference, and also preached twice in Clifden Church. A large number of Christian workers and converts from the Church of Rome, from all parts of the surrounding country, were present, and testified that the conference was the means of much refreshing and blessing from on High.

THE WITNESS OF DAILY LIFE.

BY REV. GEORGE WILSON.

At Evangelical Alliance, Dundee.

The outcome of sanctification in daily life. Let us emphasise the thought that in the Inspired Word daily life has a very prominent place. Let me read a few verses from one typical passage to introduce the Bible conception of daily life. Turn to Col. iii. 16 (the speaker read from ver. 16—25). Here is daily life. Daily life just means our daily relation. Here is a trinity of relations that embraces almost every aspect of daily life. A holy relationship between husband and wife, between parent and child, and between master and servant. Few are outside some one of these, but if any are not included, then, lest any be missed, the passage closes by bringing in the relationship of man to man, of neighbour to neighbour. Thus minutely and blessedly does the passage show us the outcome of a holy life in various kinds of relationship, including that between rich and poor, between the sick and the healthy, between the favoured children of fortune and the toil-stained who are bearing the adverse circumstances of life. In one or other of these relations you and I have to live the life of Christ, bearing about with us the marks of the Lord Jesus. And it is in this daily life more than anywhere else, more than in the recognised spheres of religious life, that we have to be living epistles of Christ. When gathered together for his worship with uplifted heart or bowed heart, it is easy to be holy and separate; and when called upon to stand by God's Word, to guard his altar, in private or in family devotion, it is again comparatively easy to show the tokens of grace and godliness. But when grace enters the daily life, when the grace of God makes the husband tender and considerate, the wife patient and devoted, the children reverent and ready, the parents prudent and wise, the servant conscientious and faithful, and the master brotherly, just, and regardful of the feelings of those under him, then men around begin to take knowledge that they have been with Christ, and that the Christ-life is entering into and moulding the common things of daily life.

Now, where does the Bible place this daily life,

AND HOW IS IT TO BE LIVED?

This will lead us to speak for a little of the incoming of sanctification, as well as of its outcome; because nothing can be more clear than that without an income there cannot be an outcome. I often have wished our evolutionists would think of this, and supplement their evolutionary teaching by some healthy teaching as to involution. If the power be there in things spiritual as well as natural, it must have come from somewhere. Now, there is a great deal of beautiful nonsense talked about this religion in common life. Men shrug their shoulders and say: "I am a business man; I don't read the Bible, I never pray, I don't believe in Christ; but I pay twenty shillings in the pound, cheat no man, and bear in market and on 'change the record of a spotless life." Another says: "I have no altar in my home, no Bible on my table, and my children are not taught to pray; but I do not beat my wife or growl at my children, and I have a fairly bright and happy home; that's the religion of daily life I believe in." Yes; you believe in a religion which scarcely reaches the level of civilised heathenism. Now where does the Bible place this common life? It places it around the Cross. Take the great classic passage on this common life—Rom. xii.—the most beautiful of all treatises on the domestic, social, and commercial life. Where does it begin? By laying deep the foundations on the doctrinal and logical statements of man's ruin by the fall, of redemption by the Lord Jesus Christ, of our glorious privileges in Christ (at ch. viii.), and it even sweeps in the Jew (in chs. ix., x., and xi.); and then on that grand foundation and platform comes the opening "Therefore" of chapter xii. Thus the whole principle of Christianity in common life springs from the Cross and from union with Christ. Take in the same way one or two other passages. In the one I read from Col. iii., you see godliness in the common things of daily life resting on resurrection with Christ, and life in Christ. So also in another classic passage on the subject—Eph. iv. and v.—where oneness with the Lord Jesus Christ, a unity which I cannot make and cannot break, becomes the basis of common duties. And similarly in parallel passages in Titus and Philemon which deal with everyday life as based on the Cross. The fact is, in the deepest sense, the man who has not been to the Cross cannot be a true husband, the woman who has not been to the Cross cannot be a true wife, those who have not been to the Cross cannot be the best of parents or children, or servants or masters. The foundation of common life is the Cross,

THE CENTRAL FACT IN THE UNIVERSE.

There is not a flower that blooms, a bird that sings, a sun that shines, but hangs on the Cross of Christ, without which God would have had to sweep his creation, marred by sin, back into annihilation.

So in daily life we must recognise this Cross, and that in three ways; there are, of course, many more aspects, but on these alone can we stay now. First, if am to live in right relationship to my fellow men, I must begin with a right relation to my God; for until then I will never understand aright my relation to my fellow men. Jesus Christ puts me in a right relation to a God as my Father, and then it is I learn my brotherhood with all fellow believers and my relation of sympathy and help with every man in the world, that is, even those outside of Christ. Therefore, I venture to say that when we have anything to do with putting a man in any position of trust, our first question should be, Is he a Christian? That is the great test of a man's fitness for any place of trust, if we would view the matter as God views it.

But the second thing is

ADEQUATE DIRECTION;

for even when we have been redeemed we cannot be left to ourselves. We need light along the line of the will of God, and this we have in the inspired Word, opened to us by the blessed Spirit, and in the teaching of Providence as God leads us day by day. This guiding we all need. As I want to be quite practical, I may say here to husbands and wives: There is something far more important than a bright, happy, respectable home. Is it a Bethel? Is it God's house? Is it a house of prayer? Are you being guided along the lines of God's will? Are you seeking his guidance in every detail? Do you learn from his Word and in prayer how to watch the divine hand in daily life?

What are you going to do with these gifted sons of yours? Train them for high position in banks and other enterprises? Or is it your first aim to send them out as servants of the living God in daily life? Never mind the wealth of money, if you have the wealth of true godly manhood. If you aim at this you will have Divine direction for it. I do not deny the value of ameliorating laws and social improvements; but the labour question and other hard problems of the kind can only be solved by Christ, who brings us into true relationship with all men.

Now the third thing is

ADEQUATE ENDOWMENT.

We may get into the right relation, and we may know there is adequate direction, but we need executive power. We would, but we cannot. Then remember there is power, power available, and it is in Jesus Christ. Some person says, "That man knows nothing about it; he has not a wife and sickly children in a bare home, or a small income and great difficulties. He would not speak as he does (you say) if he knew how my hand trembles as I open the morning letters, and hear of crashes here and there. He does not know how the timbers begin to creak in the anxieties and cares of life." Well, I don't know all—though I do know something—but this I do know: that God knows all. Tried husband and weary wife; harassed parents and children; anxious masters and servants; there are resources in Christ yet untouched by you. He is able to solve all your difficulties, and to enable you to overcome all hindrances in his strength. That is the incoming we need for a true outcome in daily life.

Now I need not dwell at length on the outcome. This only will I say, it will be ruled by the greatest law in life, the law of the universe, and that is

FRUIT AFTER ITS KIND.

That is a law never broken, and God will have us bring forth fruit in this manner. I have known men preach a good sermon, lead admirably in prayer, sit down by the bedside of some struggling soul and help greatly, but I have known they were not always liked in business, nor kind to their wives. Then, to speak plainly, I say it is a sham. There must be fruit after its kind. If you are a pious man on Sunday you must be one on Saturday. What you preach in the pulpit you must live in the office and the home. The world can somehow find some answer to our best logic and weightiest arguments but it has no answer to the witness of a common business man or woman who lives Christian holiness in daily life; sanctification lived before the eye of the world—that is fruit after its kind, fruit to the glory of God.

Now the outcome of such a life will have three aspects. There will be an

UNFASHIONABLE SIMPLICITY

about it. I confess I hunger after more simplicity. How refreshing it is in this age of complexity and wearisome elaboration! My prayer is, give me a simple life, a single eye, a wealthy life—not because wealth is great, but because wants are few; simplicity in food and drink and raiment, and I was going to add, if I may, simplicity in our churches. Simplicity is not the order of the day, but it was characteristic of the life of Christ Himself, and if you and I be true to Him, we must manifest the same Divine simplicity in wants, habits, and deportment.

Then another outcome of this blessed life will be

BEAUTIFUL SELFLESSNESS.

I do not say unselfishness merely; I go deeper and say selflessness, a blessed self-hiding in a Christian solidarity, in which we share one another's burdens, weeping with those whose home has been shadowed, and whose cradle has been emptied, and rejoicing with them that rejoice. Oh, for more of this Christ-like selflessness in daily life. This is what we need in Scotland—the culture of considerateness. It is marvellous the change Christianity works in this respect. I have gone to a rich man's house and found the sweetest culture, the most abundant comforts, and yet I have gone away missing something. I have visited the same house after the great change had come over that man, and found a new sweetness and beauty and considerateness in speaking to the servants, correcting the children, and I saw in that the secret of a sanctified life, the lovely outcome of a sanctification in daily life. Again I have gone into the home of a working man and seen the unholy cuff and kick, the scorn on the husband's face and sourness on the wife's face. But going back to the same house when conversion has taken place, I have found the man become a courtier, and the woman a queen. A beautiful consideration and selflessness had come in as the outcome of sanctification in the daily home life.

Lastly, there will be a beautiful and

CHRIST-LIKE NATURALNESS.

I remember my friend, Pastor Monod, startling the people at Keswick by saying "all men need a second conversion." People pricked up their ears—was not this heresy? But, he continued, "I mean that a man must be converted from a natural man to a spiritual, and then back again from a spiritual to a natural man." That is what we want, to be brought to a sunny, happy life; and it ought to be the outcome of sanctification. How often have you observed that a housewife, for example, will answer all your questions about home affairs, and the like, in the brightest and most sunshiny manner; but put a simple question such as "How are you getting on with the Lord?" Lo the whole aspect changes, a gloomy, austere countenance is assumed, apparently as the proper religious bearing. We do want a spiritual grace to naturalise in us beauty and brightness; so that people may see in our daily life how sweet and lovely is the outflow of unrestrained grace and gladness in the Lord. I remember that John Henry Newman, in his pre-Romanist days, wrote that when asked "Why do you do so and so? Why do you spend so much time in prayer? Why are you so absorbed with Christ and his interests?" he replied, "The only thing I can say is, 'It is just our way.' Oh, that it may be "just our way" to be bright, happy, sunny Christians. It ought to be our way to be reflections of our Lord in look, word, and deed, and not least in temper and in the way we do everything and meet all around us. This is the outcome of sanctification in daily life.

I close by reminding you that there is no tribute of glory to God we can bring so real and true as this—the quiet display of a holy and sanctified life in our daily deportment and walk. A friend of mine once asked a young man applying for admission to the outward Church, "Are you a child of God?" "Yes, I am." "Under whose preaching were you converted?" "I was not converted under any man's preaching, but under my mother's practising." That is the best thing we can see as the outcome of sanctification in daily life.

The Irish Revival.

Last week we noted Mr. Moody's brief Sabbath sit to Galway, in the West of Ireland. On Monday e reached Athlone, and preached to a large audi-nce, business having been almost entirely sus-ended in order that the people might see and hear im. On Tuesday he addressed meetings in Sligo, nd Wednesday he devoted to Boyle, returning in ie evening to Sligo for another meeting. On Thurs-ay he addressed large meetings in Enniskillen. n Friday he spoke at Newry, and this closed his our through the Irish provinces. Following up s meetings in Waterford, Mr. D. W. Whittle nducted services there last week; this week he is Tralee. Mr. Merton Smith, after closing his ission in Dundalk, is now following up Mr. oody's visit to Newry. Fuller particulars of these forts we hope to furnish in our next issue.

THE BELFAST MISSION.

The work inaugurated in this thriving northern ty by Mr. Moody is being vigorously continued by e local brethren. United meetings are being held n both sides of the river with manifest tokens of od's favour. The large St. Enoch's Church has en filled night after night to hear speakers from e city, without any unusual attractions. The in-iry meetings were largely attended. Other meet-gs are being held this week. We understand that e names of over 3,000 inquirers were taken during e four weeks of Messrs. Moody and McNeill's issions.

TESTIMONIES TO THE WORK.

In *The Witness* of last week a number of impres-ve testimonies to the depth and reality of the ork at the Convention Hall are given by various cal and other friends who attended the meetings. e extract portions of two or three:—

Rev. Henry Montgomery (Albert-street) writes—is generally agreed that our city and district have en greatly stirred by the mission of God's noured servants. Large numbers of Christian orkers have received fresh strength and stimulus r future service, as well as additional experience the solemn business of speaking with their llow creatures on the momentous questions that me up in such work. Younger Christians have en encouraged to begin this form of service, and ve been happily engaged in seeking to win others the Saviour.

Rev. A. J. Wilson (Malone) writes:—It was my ivilege to attend many of the meetings, and to me in contact with many of God's people who ve been revived, and inquirers who had been akened, and I have not the slightest doubt that ere has been a real and glorious work of the irit of God—a work the magnitude of which, if it properly followed up, only the great day will clare. Wherever one goes there is found an un-customed readiness for conversation on the things eternity, and certainly the different evangelical nominations in the city have been brought into oser fellowship. This in itself is something to be ankful for. I believe our ministers during the ming winter should throw themselves heartily to evangelistic work, that young converts should gathered into classes for instruction, and that, en they have gifts and graces, work should be signed to them. Above all, we must *continue* with one accord in prayer and supplication."

Rev. Charles Davey (St. Enoch's), writes:—I n very hopeful about the results of the mission. nsidering the immense number who heard the ith, the clearness and power of the preaching, and e evident tokens of the Spirit's presence, there n be no doubt that a work has been done for ich there is abundant cause for thankfulness to od.

MR. SMITH IN DUNDALK.

The mission by Mr. Merton Smith in Dundalk, ich followed up Mr. Moody's visit, closed with a eat Gospel temperance meeting. The results of is mission have been very remarkable. The Lord s made bare his arm in mighty converting power, d we trust a great number have been gathered in. Of those who stood up to ask for prayer at Mr. oody's meetings many are now rejoicing, and a eat number have from night to night been added the throng of those who are not afraid to say they ve been led to Christ and have peace in Him. ore than once I found young men apparently posing and cavilling one night and the next or following saw them come forward to acknowledge they had found the Lord. We dare not say how many are converted, but we believe that over 200 have credibly professed to trust the Lord, whilst many others are more or less blessed.

The closing temperance meeting was addressed by Dr. Rainsford, Incumbent of Dundalk, Mr. Wilson, of Manchester, etc. Mr. Merton Smith, who was in the chair, kept the large audience of Protestants and Catholics bright and interested by some hymns and solos sung by him and the choir. Finally, there was a stirring address from himself, and at the close of the meeting 250 persons signed the pledge, and some anxious ones were dealt with.

Ireland is being moved by the Spirit of God, and the Lord's people need awakening to use the opportunity to press home the Gospel. At Banbridge, last Sunday, though the weather was not favourable, such a large crowd attended the tent services of Messrs. Carleton and Shea (I.E.Soc.), that the tent walls had to come down, and the preacher addressed a large crowd of hundreds outside the tent, as well as a crowd packed inside.

Mr. Moody spoke twice in Newry on Friday with marked results, and Mr. Merton Smith commenced a mission there on the Sabbath to follow up the work. Mr. Burrows, of the Irish Evangelisation Society, follows Mr. Moody in Sligo.

Jas. Barton.

MR. MOODY IN MANCHESTER.

A brief mission of four days' duration was begun by the evangelist in Manchester on Sunday. For a week previous daily prayer meetings had been held, so that when Mr. Moody arrived, the way was well prepared.

On Sunday morning Mr. Moody addressed the workers at eight o'clock, in the Y.M.C.A. Hall, from Mark ii.; and he urged that the faith of the four men who brought the sick of the palsy to Christ should be exemplified in Manchester. The faith that will overcome all obstacles and hindrances is the faith which the Church and the world of to-day need.

Two services were held in the St. James's Hall in the afternoon and evening, when the vast hall was filled to its utmost capacity. In the afternoon Mr. Moody addressed both Christians and non-Christians. Those who are not Christians need to come to Christ for rest. Those who are, to take his yoke and therein find rest.

In the evening Mr. Moody preached and gave a very searching message. At the close he asked that those who desired to be prayed for should rise in their seats, when a very large number of young men did so. He was much struck to see so many, and said it surely meant that God was going to do a great work in Manchester. A number went into the inquiry room, where Mr. Moody was aided by a staff of experienced workers; while Mr. Leonard K. Shaw continued the meeting in the large hall.

The singing was in the hands of the Sacred Song Association, with a choir of 250 strong on the platform. During the remaining three days of the mission there were three services each day.

Soldiers' Home for Athlone.

The garrison in Athlone consists of a regiment of infantry, and two batteries of Royal Artillery, about 800 men in all, most of whom are either English or Scotch. The need of a Home is very great; there is absolutely no place outside barracks where these men can spend their evenings but the public-houses. Temptations abound on every hand, and there is as yet no way of escape provided.

Quite recently some of the troops went to a camp where there was a Home, and much Christian help. While there, many were awakened and touched by the simple Gospel preached, and some professed conversion. These men are most anxious to see a home opened here, which would be a source of spiritual blessing and temporal comfort to all the troops in the town.

A most suitable house is at present to let. If we fail to obtain these premises, it seems impossible to get another in any way suitable. As Miss Sandes is so overburdened, having already the responsibility of six Homes, we must make an effort to guarantee the purchase money, which is £200, and annual rent of £35. Miss Sandes, now at the Soldiers' Home, Park Gates, Dublin, will gladly answer any inquiries on this subject.

An Officer.

LITTLE EMIGRANTS.

How I wish readers of The Christian, who have so long supported Dr. Barnardo's work, could have been unseen observers of the many interesting incidents which occurred *en route* from Liverpool to Toronto amongst the children whom I had the privilege of accompanying on September 1 in the s.s. *Mongolian*. We began our voyage with a succession of strong westerly gales and high seas, which resulted in much discomfort and sickness, during which the children were devotedly watched and tended by Mr. A. B. Owen, the superintendent of Dr. Barnardo's work in Canada. The boys soon recovered health and bright spirits. Then came our last opportunities to faithfully deal with them about matters pertaining to eternity. It was when we were gathered with this object in view, we would have specially liked your readers to have been present to have watched the quiet, reverent hush of the children as they listened to the reading of the Scriptures; the stillness, broken only by feelings of emotion while we were petitioning God in prayer.

On September 12th we arrived at Grosse Island, when we were quietly informed by the authorities that all the steerage passengers would have to land and spend some time in quarantine, while all their luggage was fumigated. I landed with the boys. That part of the island in which we were located was little better than a miserable swamp, infested with creatures to us most loathsome. Our only shelter was a rough wooden shed; to make matters worse, torrents of rain fell heavily. Nevertheless, not a murmur was heard from the children, who remained cheerful throughout.

Through the energy of Mr. Owen we were able to leave the island after a stay of three days only, for which mercy we were deeply grateful. On September 16 we arrived safely at the Boys' Home, Toronto, and within a few hours of our arrival every boy emigrant was successfully placed out. Of course, I cannot say how many of these dear lads have truly given their hearts to the Lord, but I doubt if there be many who have gone to their new homes without having an earnest desire to feel God's guiding hand through the untrodden path of life's journey. Many fine gentlemanly fellows who were once inmates of our London Homes have called since I have been here; not a few of them are earnest workers for Christ.

James B. Wookey.

214, *Farley Avenue, Toronto, Ontario.*

THE Y.M.C.A. IN FRANCE.

The National Conference of French Y.M.C.A.'s took place at Valentigny, in the department of Doubs, Eastern France, from the 22nd to the 25th ult. At the request of the French unions, Mr. George Williams, accompanied by Dr. Kirby, London, and Mr. W. H. Mills, attended and took part in the proceedings. Reports were presented for the groups of Associations in the different departments, showing a considerable increase both in the number of Associations and the membership. It was announced that the Paris Association was erecting a building for its work, which, together with the site, will cost £40,000.

A leading family of French Protestants, the Messrs. Peugeot, of Valentigny, entertained the delegates in a princely manner. Pastor Appia, of Paris, Professors Bard and Porret, of Geneva, Mr. Armand Peugeot and Pastor Bach, of Lyons, were among the principal speakers. Crowded meetings of delegates and friends of the work took place day by day, the discussions at which were marked by a practicalness and a measure of enthusiasm unprecedented in French Y.M.C.A. work.

Mr. Williams's liberality has enabled the French national committee to engage the full services of a worker to visit and help the Associations throughout France, and to stir up interest in their work in places not yet occupied.

WESSON RIO HARBOUR MISSION.—Mr. Irvine writes from Rio, September 8, that the mission continues to be blessed in the work of helping and saving sailors. The meetings of late have been blessed by some happy conversions and bright testimonies of God's saving power. Mr. Williams will have reached Rio by this time. The hon. sec. of the work is Lieut.-Col. Hobbs, Carlisle.

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The Evangelical Alliance.

CONFERENCE AT DUNDEE.

(FROM OUR SPECIAL CORRESPONDENT.)

ALTHOUGH a flourishing branch of the Evangelical Alliance has been working in Dundee since 1868, the annual Conference of the Alliance has not hitherto been held in that thriving city. Considerable local interest has therefore been awakened in the present visit; all the more that the Christian Convention, for some years held annually in Dundee, has on this occasion been wisely merged in the Evangelical Alliance Conference. This union of forces has proved strength, both in regard to the numbers attending and the character of the platform.

A conversazione, as also a welcome meeting, was held on the evening of Monday week. The Lord Provost of Dundee (Mr. A. Matthewson) presided, and gave the Alliance a hearty welcome to the metropolis of flaxendom.

Addresses of welcome followed by Revs. Andrew Inglis, John Reid, and J. E. Houston. Responsive words were spoken by Lord Kinnaird, Dr. Baedeker, and Mr. Lethaby.

Mr. A. J. ARNOLD concluded the proceedings of the evening by giving an outline of the new Report of the Alliance, indicating the aims and the practical value of the Alliance. He specially emphasised the fact that it does not propose to create artificial unity by the amalgamation of Churches, but to foster the unity which really exists, and to encourage its manifestation. A glance followed at the origin and history of the organisation, with a rapid review of its work at home and abroad in the way of furthering Christian unity, maintaining the annual week of Prayer, and last, but not least, taking steps on behalf of persecuted Christians from the days of Matamoros of Spain down to those of the Stundists in Russia. Even now the Alliance is pleading with the Emperor of Russia on behalf of these persecuted and scattered ones.

Each morning a devotional meeeting, presided over by one of the local ministers, was held in the Y.M.C.A. Hall.

TUESDAY'S MEETINGS.

On Tuesday morning the Conference proper opened in the Kinnaird Hall, Lord KINNAIRD, who presided, very briefly introduced the proceedings, and after praise and prayer, the first address was given by Rev. H. E. Fox, the esteemed vicar of St. Nicholas, Durham. Some extracts will be found on another page.

Rev. PRINCIPAL DOUGLAS, D.D., moved what are known as "The Practical Resolutions:" that is eight resolutions drawn up in 1846, and commending brotherly kindness, prayer for the Holy Spirit especially on Monday forenoons, the observance of the week of prayer, the correction of error and the defence of the truth in a spirit of love, the owning of Christians of different bodies as brethren, and earnest prayer as well zealous effort for the advancement of the Kingdom of Christ. Having read these resolutions, the venerable speaker referred to many evident tokens that a true conception of the vital unity of all Christians is gaining wider acceptance. Episcopalian, Presbyterian, Wesleyan, Baptist, and other Evangelical bodies are found banding themselves together in the common work of a common Lord and Christ. In bringing this about he believed the Evangelical Alliance has been largely honoured.

THE HIGHER CRITICISM.

Rev. JOHN URQUHART spoke vigorously on the Postulates of the Higher Criticism; going back to the dawn of modern criticism and showing how doubt being thrown on the Pentateuch, men began to build up theories of their own as to its origin and authorship. Mr. Urquhart carried his audience with him as he swept these theories aside and claimed the Bible as a direct and infallible revelation from heaven.

In the afternoon Mr. W. S. FERGUSON, of Kinmundy, presided; having read Hebrew ix. and x., he recalled the message of Archdeacon Taylor as to the Infallible Word, the finished work, and the consecrated worker, and enlarged briefly and practically on these three points.

Rev. JOHN BENNETT, D.D., then gave an address on "The Once-offered Sacrifice." It was a clear and weighty setting forth of the orthodox view of the atoning sacrifice of our Lord Jesus Christ. In closing he remarked that an attempt is being made in the English Church to abolish the Lord's Supper altogether and institute the Mass instead. I have here (he said) a book which has fallen into my hands. We have, as you know, in the Church of England an authorised Prayer Book, but some are not content therewith, and here is a new Prayer Book drawn up by a curate (since promoted to a living), and entitled, "A Ceremonial of the Altar, and Guide to Low Mass according to the Ancient Customs of the Church of England"—that is, Romish customs. I have taken the trouble to compare it with the Romish Missal, and I find it is all taken out of the Missal. The speaker read the list of contents, all bearing on the Mass in various forms. Here, he continued, we have "Hail Mary, full of Grace," now said by many a Church clergyman. They confess to Mary and the saints, and beg these to forgive them. The priest is instructed to be careful in making the body of Christ, the wafer comprehending his most holy body, most holy soul, and most holy Godhead. These things are all from the Missal. He also found in the book one enormity which is not in the Missal, and which, he supposed the author devised for himself.

Why do we mention this on an Evangelical Alliance platform? Because he claimed that the Alliance which has helped many suffering Protestants must come to the help of the Church of England, and demand that it shall not be allowed to be to all intents and purposes as Rome itself. Let all Protestants unite heart and soul in a demand which cannot be resisted, that confession to man, Transubstantiation, the Mass, and a host of similar Romish practices and dogmas, must not be tolerated within the Church. It is an evil day, a day of sore need; and we look for the help and sympathy of all who know and rejoice in the simplicity and fulness of the Gospel of salvation through the once-offered sacrifice of our Lord and Saviour Jesus Christ.

Bishop TAYLOR, of the Moravian Church, followed with an address on "The Substitutionary Work of our Lord Jesus Christ." The time expiring, his argument had unhappily to be left incomplete. With its Greek quotations, minute analysis, and retranslations of many passages, as well as its unfinished state, this address was unreportable. The speaker has promised to write it out for publication in *Evangelical Christendom.*

WEDNESDAY'S MEETINGS.

Mr. J. A. CAMPBELL, LL.D., M.P., presided, and the Rev. GEORGE WILSON, M.A., followed with an address on "Daily Life," which we give on a preceding page.

Professor J. RADFORD THOMPSON followed with an address on "Romanising Tendencies of the Day." As those who believe we have inherited a priceless blessing in the Reformation we must oppose stoutly that which we find sapping the very foundation thereof; though we would much rather be building up truth than exposing error, however necessary that becomes at times. We are asked to consider our duty as Evangelicals towards the Romanising tendencies of the day. These tendencies are very powerful, insidious, and widespread. Rome has evidently resolved, if possible, to recover Britain. It is now her coveted position; she feels that in losing it she lost her strongest post, and she is putting forth every effort to regain its allegiance.

What methods are employed? Rome is great at organisation, and during the last two generations has multiplied largely her churches, schools, reformatories, convents, monasteries, priests, nuns, and sisterhoods. Nor is this all; she is great at advertisement, and has a wonderful art in keeping her dignitaries and functions before the public mind by means of the Press. But, notwithstanding all this, the number of converts has been few compared with the efforts put forth. All of you may not agree with me in what I am about to say, but after pretty extensive investigation and observation I have come to the conclusion that the Romeward movement is all but spent—that is, towards the Church of Rome itself. But we come to what seems to me the more serious danger. I believe it is unquestionable that, especially in the English Church, the increase of Romanist principles and practices is greater than ever. What do I mean by these? I mean particularly the adoption of

SACERDOTALISM AND SACRAMENTARIANISM.

These principles, as distinguished from the organisation of the Church of Rome, are spreading, I believe, more widely than ever. A larger number of our clergymen, in the South at least, are assuming the position of, a discharging the functions of, "priesthood." T Mass is professedly offered in multitudes of called Protestant churches, and the body of Chr is held to exist on the altar after the consecrati of the elements. Some who hold these e principles of Rome repudiate her claims as church, but the fact remains that they ha adopted Romanist principles.

How are we to account for this, in days when have an open Bible and a preached Gospe Partly because in these days of unsettlement a unrest many crave for an authority relieving the of personal responsibility; and this they suppo they will find in a priesthood. The superfic opinion held in many quarters appears to that the great alternative lies between Rom Catholicism on the one hand, and Agnosticis on the other. Of course I do not adm that for one moment. I believe that h tory and observation alike show that ju where Rome holds widest rule there unbelief a scepticism peculiarly prevail. But while denyi the fact, it is well to note that the idea exists a tends towards the adoption of Romanist principl Moreover we feel that a priesthood interven between the people and God, and that the confe sional is an institution calculated to sap the sacre ness of family life and arouse the worst passio of humanity. Yet further we find that t spread of these principles and practices is det mental to spiritual life. Catholicism lays stress the external in religion and in so doing injures t vital and spiritual.

What is our duty in view of these facts? Fi a more diligent and systematic study of Scriptu It is ignorance of the Bible that leaves people op to Romanism.

THE BIBLE AND ROME CANNOT LIVE TOGETHE

Familiarity with the Word of God is one of the b defences against this insidious foe. We want mo definite study of what Evangelical Christian really is, remembering that it is not a mere ter but a thing of vital significance. We want understand our Gospel principles and privileges many do not now understand them.

Then we have to recognise the true nature of t Church of Christ as distinguished from Rom imitation; the true nature of a teaching ministry distinguished from a sacrificing priesthood; ministry depending not on an apostolical successi but conferred by Him who is the source of light a power. Finally, we want prayerful, resolute co fidence in God. There need be no panic. T Lord reigneth and will not forsake his church a his truth. Let us do our duty and leave the iss to Him, who to Rome's proud waves can say "Th far and no further."

Rev. JOHN WATSON followed with an address "National Righteousness," speaking out vigorous and plainly on the land question, the bothy syste and the liquor traffic.

The afternoon meeting was devoted to the qu tion, How are the non-churchgoing to be reache Mr. JOHN PATON, late of New York, presided, a gave some account of what has been done America on behalf of emigrants, who, to a la extent, lapse into entire unconcern as to religio matters.

A MIGHTY REVIVAL NEEDED.

BY REV. JOHN SMITH.

Whatever in the way of practical remedies have to propose I trust all will understand th everything is based on vital faith in the Gospel the grand remedy. Now, we have to recognise t extreme complexity of the problem before u "Non-churchgoing" is a convenient phrase, but does not cover the whole ground. Many who attend church are not what we would regard as l ing Christians; while, on the other hand, some least who do not go to church undoubtedly ha reached the Saviour in some way. Still, in such land as ours, churchgoing is a fairly satisfacto test of the state of the case.

Mr. Smith passed on to deal with statistics sho ing the magnitude of the sunken class, such criminals, drunkards, prostitutes, and vagrants— vast army all of whom might be regarded as outsi the churches. Then came the lower class labourers, such as the one-room dwellers (in Gla gow alone 35,000 families occupy one room), t farm servants, who are largely housed in bothi

and thus shut out from the restraints of family life. Next came the industrial classes of artisans and mechanics, the large majority of whom do not frequent the churches, being unhappily met at the church door by a tax in the shape of a seat rent; many of them are impressed with the idea that the church is not in sympathy with them. In dealing with this class he maintained that long hours, Sunday labour, night work, and similar things kept many from the house of God.

Coming to a higher class, he showed the disastrous effects of mere pleasure-seeking, gambling (one of the gravest growing evils of the day), and racing. He might be asked if scepticism, as such, was a serious evil in Scotland. His own experience was that it was not. Very few deliberately break from the faith by adopting secularist views, although in some quarters nebulous ideas are leading young men to agnosticism. In Scotland, at least, scepticism and infidelity are not making headway to any great extent.

Coming now to the remedies, Mr. Smith said:—With regard to the sunken classes it is evident something must be done in the way of auxiliary helps. While we seek to bring them to hear of Christ we should do something in the way of restoring self-respect and habits of industry. Hence I feel that General Booth, and others like him, have set us an example of how to begin with this class. Much may be done in the way of temperance and shutting up public-houses, with their innumerable temptations, but besides we want to bring social remedies into wide action. I know, as I have already said, that the direct and grand remedy is the Gospel of the grace of God reaching the heart and conscience, but we must find means to bring it to bear. I have the conviction this state of things is not irremediable, and that the Church, being aroused, will regain lost ground.

How is this to be done? First, I believe, by

A REVIVED SPIRITUAL LIFE

within the churches. Hence I rejoice in what some have thought the unpractical movement after a higher and holier Christian life. There we shall find the driving force to help us to the solution of these questions. We have within the churches a mighty power to be let loose. We ministers value the financial resources of our people, but have we learned to value their vital spiritual force? What if the energy, power, and talents of our members were fully consecrated to Christ for his service! What a reserve power there is in the passive Christian life of our churches! Let that be stirred into activity, and we should have force more than equal to the task before us. In Aberdeenshire a gentleman moved on behalf of the farm servants resolved on special efforts to reach them. He got the Earl of Aberdeen to speak the first night, and the place was crowded by the class he sought to reach. There are hundreds of Christian men in Dundee and elsewhere who could do great things for the non-churchgoing if they were roused. I can give you from Edinburgh grand examples of advocates and other cultured and godly business and professional men doing splendid work in Bible classes and so on. It is

NOT NEW ORGANISATIONS

we want, but the firing of men and women within our churches to a life of surrender and devotion. There lie the unexhausted resources of vital Christianity. And how much might be done for the saddest of all the sunken classes—our fallen sisters—were our Christian women roused to a sense of their power!

Many things might be added should time permit—special efforts for special classes, special and systematic soul-winning movements by our presbyteries, and the use of churches all the week round and not on Sabbath day. And I have often thought we should have lectures analogous to the University Extension Lectures, but by distinctively Christian men dealing with everything from a Christian point of view. These are hints of our true line of action. If, in a spirit of genuine self-sacrifice, our people throw themselves into a great evangelising movement, there is hope of our land and all lands. We want a mighty revival, and nothing less. With holy energy and living faith what might not be done in such a blessed crusade!

Rev. JOHN MACPHERSON said: I feel very hopeful about Home Mission work. I see what godly and devoted men are doing abroad, and once the church is stirred on the matter I expect to see similar results at home. What we want is life, new life, more life. As one said about a young convert trying to speak, "Give us fire and blunders rather than culture and coldness." I do not for a moment mean that culture is synonymous with coldness; but simply that we will welcome all—even if uncultured—who are full of the Holy Ghost and spiritual fire. Once Christian men and women are fully roused, we shall see great things.

In the open conference which followed, Dr. Clement Clemance urged house-to-house visitation, Mr. W. Roxburgh thorough district work, and Rev. John Reid home mission union. These suggestions were practical and pointed, and given as following on the lines laid down by Mr. Smith, and cordially accepted by all.

(To be concluded.)

WITH THE HOP-PICKERS.

BY WILLIAM LUFF.

FOR the tenth time Mr. T. S. Heley, of Wing, Leighton Buzzard, has conducted a few friends on mission work among the hop-pickers of Herefordshire and Worcestershire. Tracts were freely distributed in more than sixty villages on the way out and home. Some 150 hop-yards were worked, with the result that personal appeals, by printed or spoken words, were made to over 13,000 pickers. Some of these people were of the lowest order, while many were well behaved, and not a few showed signs of real Christian appreciation.

Among the hop-pickers proper we had many capital meetings. It was wonderful how in many cases our visits and appeals seemed timed and appropriate. In one yard Mr. John Jones, of Shepherd's Bush, was led to speak of his beloved daughter gone to heaven; many seemed moved, notably two women. As he concluded his address, one of them said, pointing to her fellow, "That woman and me can feel what you say, sir, for we had our two sons drowned." Sisters were there, and together we shed tears of sorrow and sympathy.

We were holding a meeting on Sunday morning in a farmyard where a man had died since the previous Lord's Day. While one was speaking we learned that the shed directly in front of us, with a padlock on its door, was where the dead body lay silently waiting burial in the afternoon. It made our service doubly solemn as we thought of the one who could not now hear our appeal, but who seven days before had mocked and despised the Gospel of Christ.

Perhaps our best meeting was our last. Work was over and the fires kindled for the tea and supper of some two hundred and fifty pickers. The smoke was rolling in clouds from barn and shed and open hedge-side, but as soon as we started a hymn, men women, and children gathered round and listened most attentively, while we told the story of the Saviour. Their faces would have been a marvellous study for an artist, had there been sufficient light to see the upturned countenances.

We found that more was being done for the pickers in these districts than in previous years, and would venture to suggest that Christians living in the neighbourhood should try and organise for future years to reach the many who come from afar to sojourn and work in the district.

"A TESTIMONY FOR GOD AT BILLINGSGATE" is the title of the new report of the Billingsgate Christian Mission. There is still a heavy debt on the building, and the committee will be glad to hear from any friends willing at once to lighten their burden, and to make it possible for the institution to be placed without undue delay in trust with the executive of the London City Mission. The hon. sec. is Mr. Alfred Walters, 6, The Corridor, Billingsgate Market, E.C.

MARYLAND POINT SCHOOLS AND MISSION.—This effort among East London poor continues to enjoy the Divine blessing. The missionary reports:—"This year I have made 6,013 visits and calls to the homes of the people, 591 visits to the sick and dying, read the word of God to the people 1,924 times, given away 6,107 gospel tracts, held 163 meetings in the mission hall, fifty meetings in the lodging-houses, and forty-nine open-air meetings." Copies of the annual report, with other information, may be had from Mr. John Stabb, 6, Norcott-road, Stoke Newington, N.

WHAT'S TO BE DONE?

I SIT in my office with correspondence, accounts, requisitions, appeals, etc., all round me, inwardly begrudging the time they conspire to absorb, which I would vastly prefer to spend amongst the boys already under my care. To minimise interruption, I have appointed Mondays from eleven to two, as a time specially devoted to seeing folks who wish to bring cases of boy-trouble before me—but, notwithstanding, my boy-attendant is frequently popping in, with the traditional formula, "A boy wants to get into the home, sir."

Well, our purse is empty; the home is very full; quarter-day, with a lot of urgent claims, is at hand; our receipts to support our four homes were nil this morning, £2 5s. 6d. yesterday, 18s. the day before. I ask, "What's to be done?" Let us see this poor fellow anyhow, and hear his tale.

G. O. P. comes from a village in Berkshire. He is now sixteen years old; has never known father or mother; was put in Hungerford Union when fifteen months old, and was brought up in the workhouse for nearly thirteen years, and was then placed out in the service of a neighbouring farmer at 3s. a week wages, no lodging, no food. To live on this pittance he had to lodge with an old widowed grandmother, aged eighty-five, who was herself receiving parish relief (1s. 6d. a week, and two half-quartern loaves), to walk two miles a day to his work and two miles back, and satisfy the cravings of hunger by eating turnips.

After a year's work he got 3s. 6d. a week, but about six months after he repeated to a boy a tale he had heard from another boy about a son of the clergyman. The clergyman laid down to the farmer that, as the boy's employer, it was his duty to thrash him for this. After some hesitation, the farmer was persuaded to do so. He and one of his men went down to the grandmother's cottage late one Saturday evening, and told the boy he was wanted downstairs. When he appeared he was dragged over to a shed, where he was stripped and held over the shafts of a waggon, while the farmer flogged him with a hunting crop. The next day the attention of the police and a doctor was drawn to his state, and a prosecution was undertaken of the farmer and his man, who were fined, the farmer 20s., and the man 10s. The sapient Bench, feeling, I suppose, that such interference between employer and employed must not be encouraged, refused, however, to allow the prosecution the costs incurred.

After the prosecution he could get no more work in the village, so made his way into Reading, where he found employment with a plasterer for three or four months at 9s. a week, but when this man had no more work for him he tramped up to London and tried to pick up his living for a month or so, carrying parcels, holding horses, etc., sleeping at night in Salvation Army shelters. In one of these a vagrant gave him the address of our Home, and advised him to apply to me for a start in life.

There is his tale (which has since been amply substantiated), and there stands the homeless, ragged, famishing lad. I sit back in my chair and I ask again, "What's to be done?"

We *must* squeeze in another bed somehow. It will never do to let him sink to the level of a vagrant without having a helping hand stretched out to him. The past may have warped his disposition and crushed out all desire for a life of honest industry. But some friends, for Christ's sake, will surely adopt this workhouse waif? £7 10s. will clothe each such lad, and keep him through the winter, and the £10 to pay for his emigration to Canada in the spring, so as to give him what he has never had before—a start in life."

To each reader I pass on the question, "What's to be done?" and add another, "Who will do it?" in the spirit of Heb. xiii. 16.

J. W. C. FEGAN.

The Boys' Home, 95, Southwark-street, London, S.E.

BLACKBURN, LANCASHIRE.—The Blackburn Y.W.C.A. convened a meeting in the town on Monday week to bid farewell to Miss Thompson, a former travelling secretary of the association, who sails this month for work in India in connection with the C.M.S. She made an earnest appeal for personal consecration to God. Heart-stirring addresses on the missionary subject were given by Miss Rose Johnson, of the North Africa Mission, and Mr. Marcus Wood, of the China Inland Mission.

SALISBURY CONFERENCE.

This conference is undoubtedly hearty and practical. With Mr. Thwaites for chairman, the meetings could not be dull. He is overflowing with energy, and is gifted in an unusual measure for conducting such a conference. Almost every moment is utilised for the best possible purpose. The after-dinner speeches, strictly limited to five minutes, are extremely interesting and suggestive. And the little Bible expositions that follow the tea are not less valuable.

The popularity of the conference is steadily growing. Each year the attendance increases, so that for some of the meetings the hall is hardly large enough. It is gratifying to find each year a larger number of Nonconformists are present. As denominational fellowship becomes more difficult there is certain to be a coming together of those who are one in evangelical truth and in living union with Christ.

The speakers, so far as their ecclesiastical position could be known, represented almost all sections of the Church. But many were known only as members of the body of Christ. Whether they were Conformists or Nonconformists did not transpire, and did not matter.

The chief advantage of the conference is that no one can return from it with a mere feeling of enjoyment. Not that the meetings are not interesting; but they are so intensely practical that everyone is stirred up to desire to do some definite service for Christ. In the brief hearty speeches of those engaged in various forms of Christian service new plans are suggested which others may usefully adopt. Contact with some of the speakers at Salisbury reveals how much of spiritual tact and ingenuity there is in the service of Christ. Not a few leave the conference to enter upon forms of work never dreamed of before. Mr. Thwaites has no affection for consecration that does not lead to service; nor is such consecration worthy of the name. "Whose I am, and whom I serve" should be the motto of every man who would live the consecrated life.

THE AFTERNOON MEETINGS.

After dinner, on each day, there was pleasant social intercourse, and friends spoke of the work with which they were more particularly identified. On Tuesday afternoon Rev. J. Hudson Taylor gave an account of an interesting conference in China, which he had attended about two years ago, which helped him to see how the work of Christ is developing in that land. Mr. J. E. Mathieson referred to the opium question, and remarked that the settlement of it was by far the greatest missionary question of the day. No less than one-half of the human race is settled in Asia, where the mischief resulting from the use of opium is so rife. It is the greatest hindrance to the spread of the Gospel in these regions.

On Wednesday afternoon, Rev. A. G. Wilcox obtained a good hearing in representing the claims of the Scripture Readers' Society for Ireland. Its Protestant character, Scriptural teaching, and Apostolic method ought to elicit the confidence, the sympathy, and support of all true lovers of Ireland. Quietly, and without controversy, the Readers are daily employed in visiting from house to house, in doing good as they have opportunity, and have invaluable opportunities of making known the truth to all sorts and conditions of men.

On Thursday afternoon there was a numerously attended missionary meeting. Mr. Thwaites, in opening it, said he had received a message from Mr. Eugene Stock, who was at present in Australia. "Tell the Christians at Salisbury Conference," he said, "that they will have to be very whole-hearted to beat the Australian Christians." Last year, the speaker added, we determined to have a missionary of our own, and we started a penny-a-day subscription towards his support. If any will repeat that experiment, we can send out another, who is desirous of going out.

Rev. Obadiah Moore (West Africa) gave a vivid little sketch of his own history, from his entering a school at ten years of age until now. Reminding his hearers of the words of Bishop Tucker, in Exeter Hall, "Africa waits!" he concluded by saying, with true pathos, "I will only add that Africa has waited long."

Mr. Dudley Kidd, of the Cape General Mission, greatly interested the meeting by the details of work which he gave. We have had a marvellous work, he said, amongst drunkards, and many have been saved. A lady has been courageous enough to enter drinking saloons to appeal to those to be found there. Many trembled for her as they saw her quietly taking this step; but her Father in Heaven was with her, and not a hair of her head has been touched. Some of the very brightest conversions which have come under our notice have been those of men found drinking in canteens.

LEICESTER CONVENTION.

INTERNATIONAL CHRISTIAN POLICE ASSOCIATION.

A Convention was held last week at Leicester, which, though not so large as some in numbers, was a marked time of spiritual power and blessing. It was planned in connection with the Christian Police Association, which holds two conferences annually, one in London, and the second in some provincial centre. The arrangements for the comfort and entertainment of visitors were admirably carried out by Mr. and Mrs. Ralph Walker, of Enderby Hall.

The speakers were Rev. G. C. Grubb, Messrs. Millard, Campbell, Ewbank, Bidlake, and David the Tamil, and Mr. Dudley Kidd, of the Cape General Mission. Most of the speakers arrived on the Saturday and took part on Sunday in the services and mission meetings in Leicester and Enderby. A large men's P.S.A. Meeting was addressed by Mr. Grubb, and an open-air meeting on the lawn at Enderby by David the Tamil.

On Monday evening the keynote was struck by Mr. Grubb in a searching address on Daniel v. 23. Part of the Tuesday morning meeting was devoted to the C.P.A. Conference, the subjects being "Confessing Christ" and "Prayer."

Several policemen gave practical illustration by confessing Christ for the first time; and the subject was followed up by testimonies and forcible addresses from Messrs. Millard, Kidd, and Campbell. After some striking testimonies to answered prayer, Mr. Ewbank and David took up the subject, the latter speaking with great power and simplicity on the conditions of true prayer.

The afternoon meeting, taken by Mr. Grubb and Mr. Kidd, was a time of deep heart-searching. The addresses were followed by a continuous stream of prayer, the confessions and short petitions showing that the Holy Spirit was dealing with souls and revealing to them their need. In the evening the large Temperance Hall was well filled, the police delegates occupying the orchestra. Mr. Grubb's address on Ex. xii. 13, "When I see the blood I will pass over you," is not likely to be forgotten by any who heard it.

The praise-meeting next morning lasted by common consent from 9.30 to 12 o'clock, when it was cut short by the arrival of the brakes to convey the party to Enderby, where lunch was generously provided in the open air by Mr. and Mrs. R. Walker, followed by a meeting on the lawn and several "talks" with "David." Most of the travellers left for the evening trains with hearts full of praise and glory, a few remaining to help in a children's meeting conducted by Mr. Millard and a village meeting at Enderby with Mr. Grubb and David.

Band of Hope Union.

The continued progress of this organisation during the past year is largely due to the zealous efforts put forth in connection with the "Million More" scheme, the object of which is to increase the membership of the union from the enormous number of children remaining outside the ranks of any recognised temperance body. In the course of home visitation it was found that the children in one-third of the families visited were already members of Bands of Hope, proving the wonderful hold which the movement has obtained in the homes of the people. The invaluable work of the lectures in day-schools has been vigorously maintained; and many pleasing instances of the usefulness of this effort, not only to children, but also to parents and teachers, were received. Authoritative opinion has been obtained from the Education Department that the delivery of these lectures during school hours is quite in accordance with Code requirements. Many towns and villages have been again visited by the regular staff or honorary workers, for lectures, conferences, and meetings; and bearing in mind the importance of appealing to the eye as well as to the ear of children, a large stock of illustrative appliances has been utilised.

The issue of standard temperance volumes to be placed in libraries for young people has been continued. Compared with the vast capital invested in the liquor trade, the financial resources of the Union are small; but the work relies on the generosity and patriotism of all who have at heart the real welfare of young England. The address of the Union is 4, Ludgate-hill, E.C.

METROPOLITAN MUSIC HALL.—The seventeenth season of evangelistic services commenced on Sunday evening last. A crowded audience filled the building. The solos were rendered by Mrs. Randall, and an address given by Mr. Chas. Cook on "Life, death, and the great hereafter." About 600 persons remained to the after meeting, and much blessing was seen.

MR. MEYER AT CHRIST CHURCH.

Under very encouraging circumstances, Rev. F. B. Meyer began his new ministry last Lord's day at Christ Church, Westminster Bridge-road. The weather was extremely unpropitious; nevertheless, large congregations assembled morning and evening. No alterations were made in the order of the liturgical service; the prayers, however, were read by an assistant, whose voice, it may be said, is by no means too strong for such a large auditorium. Mr. Meyer's morning discourse was from the appropriate text, "By the manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

In the evening, Mr. Meyer preached an earnest and impressive sermon, from Rom. v. 17, "Much more they which receive abundance of life, and of the gift of righteousness, shall reign in life by One, even Jesus Christ." It was a very solemn message alike to saint and sinner. The preacher pointed out the great distinction there is in the Christian experience, between the bare possession of life, and that abundant life that enables a man to *reign*, to cope with indwelling sin, and to wield a saving influence over others. The grace of God, as shown in human salvation, was briefly but lucidly expounded; and some of its characteristics—freedom, the universality of its scope, and its marvellous channel, the God-man—were ably dwelt upon. Coming to close quarters with his hearers, the preacher searchingly inquired if and how far each had received this grace. He showed that failure in life and testimony had arisen from not *receiving* in all its fulness and overmastering power the Divine gift. There are many things not definitely promised by God, for which we may rightly pray; but the things He has promised it is our privilege to claim. Each morning before he leaves his bedchamber let the Christian on his knees claim the keeping and guiding power of God; if he does he will discover what possibilities of victory in the Christian life there are for him.

At the close of the evening service a short after meeting was held, to which a goodly number remained, and the day did not pass away without some gathered fruit. Doubtless there was fruit that the preacher as yet knows not of.

In his pulpit announcements, Mr. Meyer said he would be in the vestry to see all who wish to speak with him on Mondays from 4 to 6 p.m. On Monday evenings, at 7.30, a prayer meeting will be held. On Thursdays, at 11.30, there will be service, and sermon on some aspect of the higher life. On Fridays, at 8 p.m., a Bible class for Christian workers will be held. The subjects will be those of the Sunday-school Union International Series, and the class will be open to a l. On Saturday evenings at six o'clock, a prayer meeting will be held to ask God's blessing on the work. All seats in the galleries are free. Many of our readers will unite in praying that the rich and increasing favour of God may rest on Mr. Meyer's labours in his new and enlarged sphere of effort.

WESTBOURNE GROVE Y.M.C.A.—Seven years have passed since God led a few of his servants, interested in the spiritual welfare of young men in this neighbourhood, to organise the Bayswater branch. Attention has been steadily directed toward the principal object of the Association, namely, inducing young men to confess Christ among their companions, with the view of leading them to a saving knowledge of God's truth. That the efforts put forth have not been without signs following is seen in the attendances at the Bible-classes, and the numerous letters received by the secretary from young fellows conscious of having received spiritual renewing within the Association, from which also many have gone out to carry the glad tidings far and wide. Mr. Walter Wild carries on this good work at 172, Queen's-road, Bayswater, W.

A USEFUL AGENCY.—Good work has been done by the London Police-court Mission during the past three months. No fewer than 383 pledges of abstinence have been taken from prisoners, and 327 females charged with drunkenness have been helped. In addition, the representatives of the mission have visited 1,576 prisoners at their homes, met sixty persons at the prison gates, found homes for seventy-eight women, furnished small homes for ninety-eight families, provided situations for 182 males and females, restored seventy-nine women and girls (most of them outcasts) to their relatives or parents, sent fifty-seven lads to sea or to homes, provided clothing for ninety-one persons, had 124 special cases from the magistrates to inquire into, sent six cases abroad and seven to convalescent homes, and temporarily assisted forty-eight persons. The limit of its funds is the only obstacle in the way of still further developments.

For the Young.

OLD AND NEW.

As I was sitting at my desk, I noticed a soft, sad sound like tiny sighs coming from the garden; and I put down my pen, and leaned out of the window. The sighs were coming from the tree in front, whose leaves were already turning, and falling to the ground—one by one, one by one. Perhaps, I thought, it is sad for them to die. As I stood there, I fancied voices from the tree, scarcely louder than the sighs, and this is what they said:—

"I am tired, I am tired. Will it be my turn soon?"

"Very soon; see how thin your stem has grown. Soon you will fall, and be buried beneath the mould."

"And you, are you not tired?"

"I am content to live. I am growing old, but others will go first; and the children of the garden like us to linger late."

"Why," asked another leaf, greener than the rest, "why must we fall at all?"

"Because the Old giveth place to the New," answered the same sweet voice. "I am content to live, and I am more content to die, since God would have it so."

"And will there be a New?"

"Yes, with another year. A little time of sleep, and then an awakening, when God shall reclothe the world with green; but you and I shall be at rest for ever."

Then I listened no longer, but I fell to thinking of the Old and New, and I have woven my thoughts together to give to you to-day.

Well, let us think first of that old life. Perhaps to-day you sigh because it is the "same old life" with its round of lessons, or of tiresome duties, or of dreary want of joy. Do you long as I once longed, to change that "same old life" for another: another self, and another heart? I used to think it an impossibility; but one day it was done for me, by Christ, when I gave myself to Him. I found it out when I read these words: "If any man be in Christ, he is a new creature." The old life will die when the new life comes. You cannot do this thing, but God can.

It may be you do not think, little child, you need another life. Yours is such a happy one. Christ said, "Ye must be born again." He knows and sees that death will end this life, and He would have you live for ever in the place prepared in heaven. Ask Him for this new life, and He will write your name in his book in heaven, and never will forget your name is there.

But we thought of other things—old friends, friends, who have played with us a little while and have gone away; friends, who have formed other friends, and do not need us now; friends, who one day lay so cold and still, and we were told they had left this world for ever. All our friends change, do they not? and we grieve sometimes that they cannot remain the same. Ah, but there is a new Friend for us all. Jesus says, "I have called you friends." Will you make this one your Friend? He will never leave you. He is "a friend that sticketh closer than a brother," and one who "loveth at all times." "I am He that liveth, and was dead; and behold, I am alive for evermore." So death, which saddens us, will never separate Him from us; but by-and-by it will take us even nearer to Him, for then "we shall see Him as He is."

Then we thought of our old toys. Yes, there are many old things which do not please us now, if we are Christ's. Sometimes we say, "I wonder how I could have cared so much for that!" It's the new life which has pushed out the old. We are sorry when the leaves fall, but we shall not grieve in the spring, when the fresher, sweeter leaves are budding on the tree. God, when He takes away the old, gives us something better in the new. Two friends I know used to go to balls together, but one of them tasted of that new life, and she laid aside dancing with other old things. A little while ago she was standing by whilst her friend was dressing to go out; when she had finished she laid her hand on her Christian friend's shoulder, and said:—

"Do you mean that now you would not like to be going?"

"No, dear, not in the least."

"Well, it is strange, when you used to love it so; and I believe you are the happiest girl I know."

It is strange, but very, very true. It would be strange, would it not, were the tree persistently to cling to the old leaves and not permit the new to grow? This is what some Christians are doing. Little friends, if you love Jesus, seek to serve Him now. There is much your little hands can do; as well as work for older folks. There are little companions of your own who do not care for the new life and heart Jesus, our new Friend, gives. Will you seek them now? Ah, there are little ones abroad who have never heard. Will you help to send the news to them? Once before I told you about our Loving Service Band, and those who write to me at 2, Adelphi-terrace, W.C., shall hear more. God hasten the day when for the heathen old things shall have passed away. The old sorrows, and burdens, and sins. But we must hasten on.

We want to change the old garments we have worn, because God has told us we are clothed in filthy rags, and has promised us in Isa. lxi. beautiful garments of salvation and Christ's own robe of righteousness. People notice what we have on, whether it is the clothing of the body or the soul.

One Sunday afternoon you might study all the different kinds of garments spoken of in the Bible, and find out which God intends his children to wear. See that you are dressed as becometh a child of a King. The dress of the soul shows in looks, and words, and actions.

And troubles, too; we can remember many of the old. These also shall "give place," though not yet awhile. Some troubles only come to those who do not belong to Christ, and heaviness of heart gives place to joy. Sometimes we weep, little ones, in the morning, and have forgotten before night; and sometimes we carry a great sorrow in our heart for years; but beyond this world, which even now grows old, there lies our Home where Jesus dwells and comforts; for He will wipe away the tears from our eyes, who says: "Behold, I make all things new."

Dear little ones, shall we know each other there? You and I who have never met on earth. So love Jesus now, and live, that He may know you by-and-by in the fair new World of God.

MAY E. HODGES.

GLORY GLEAMS.

"Mother," said little Johnnie Wood, the other day, "is Heaven far away? It seems a long way off to children, but you talk as if it was right near." "And so it is 'right near,'" replied that Christian mother, "if we have Jesus in our hearts."

Is not this a happy thought? If we turn to John iii. 13 we shall see that the Lord Jesus spoke of Himself as being "in Heaven" while living on earth. How could this be? At first sight it would seem as though He must have been out of his element altogether, surrounded as He was by sin and so much that was hard and cold and loveless; also as we remember how little He was understood, even by his disciples. How could his days have been "as the days of Heaven upon earth"?

We shall, I think, find the secret in John viii. 29, where Jesus says, "He that sent Me is with Me; the Father hath not left Me alone." So, then, He lived in the constant enjoyment of heavenly company, and as we read the close of the verse we find He was continually engaged in heavenly employ, for He is able to say, "I do always those things that please Him."

Those who have heard no whisper in their hearts of heavenly secrets are quite unable to understand the heavenly joy which would spring from such sources as these, but it was very real to the Saviour. We remember how, upon one occasion, when his disciples had left him sitting, tired and exhausted, after a long journey, they were surprised, on their return with food, to find their Master evidently strengthened and revived, as though He had already partaken of refreshment, and so He had, but it was of meat which as yet they knew not of; but to a large extent they found by happy experience what He meant, when, after His death, resurrection, and ascension to the Father, He shed forth his own Spirit into their hearts, and as they lived in obedience to that Spirit, they found the joy of their Master fulfilled in themselves.

Dear young friends, would you not like Heaven to come down into your lives? With Jesus reigning in your hearts you will then be possessed with an everlasting joy, which will make you strong to do or to bear whatever may fall to your lot, and which will cause you not to be so greatly dismayed when earthly joys fade. Let us walk as children of light and we shall find our pathway grow brighter and brighter unto the perfect day. M. J. F.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Churnett St. Public Hall, Manchester*, October 8 to 14; *Congregational Church Schools, Chelmsford*, October 15 to 22; Mr. S. J. Hewlett, *Mission Hall, Fulham*, October 9 to 16; Mr. G. Goodman, *Chatsworth Road Chapel, West Norwood*, to October 8; *Victoria Park Congregational Church*, October 16 to 22; Mr. W. H. Wilson, *Stramongate Hall, Kendal*, October 9 to 16; Mr. Jas. S. Tyler, *Ashville Hall, Leytonstone*, October 10 to 14; *Gresham Chapel, Brixton*, October 17 to 19; *Lydbrook*, October 23 to 30; Mr. E. Collier, *Albany Institute, Camberwell*, October 17 to 20; Mr. E. Arrowsmith, *Presbyterian Church, Lord-street, Southport*, October 15 to 26.

Annual meetings for seaside reports, *Mildmay Conference Hall*, October 6, at 3 and 6.30 p.m.; at *Strangeways Hall Manchester*, October 27, 3.30 and 6.30; at *Liverpool Y.M.C.A. Mount Pleasant*, October 28, at 3.30 and 7.0.

CHILDREN'S SCRIPTURE UNION.—Sun., Oct. 9, 1 Sam. xx. 16-26; Mon., Oct. 10, xx. 27-42; Tues., Oct. 11, xxii. 1-18; Wed., Oct. 12, xxiii. 1-15; Thurs., Oct. 13, xxiii. 16-29; Fri., Oct. 14, xxvi. 1-12; Sat. Oct. 15, xxvi. 13-25.

AMBLESIDE.—During a short visit to the Lakes four meetings for children were held by a member of the C.S.S.M. Mr. Fleming, the secretary of the Y.M.C.A., which is heartily alive in the village, kindly offered the use of the lecture-room. The attendance rose steadily from twenty-five to two hundred, and on the last evening the children could scarcely tear themselves away. The presence and blessing of the Children's Friend were very surely felt in these little gatherings.

CLACTON-ON-SEA, ESSEX.—Children's services have been conducted here every every morning on the beach during the holiday season by Christians, both residents and visitors, apart from any particular organisations. A true spirit of fellowship in the Lord's work has been manifested, and we feel sure that eternal good will result. The children have shown great interest in the meetings, and a number have been gathered each morning, especially towards the latter part of the season. "A Singing Service" was held each weekday evening during the last four months, when a clear testimony was sounded forth in word and song of God's love and saving power.—A. S.

"NOBODY ASKED US."

A WORKER in the Chicago Bible Institute writes:—Two weeks ago in the after-meeting at our tent, after the children had passed out, Mr. Scudder called my attention to two children sitting on the front seat. Going to them, I said, "What do the girlies want? Do they want to be Christians?" The eldest one, whose name is Clara, said "O yes, but nobody asked us, and we have waited such a long time." Sitting beside them, I explained how Jesus had asked them long ago. Kneeling in a few moments the eldest one prayed that Jesus would take her heart and make it clean. We arose and I explained the words, Believe, Receive, Confess. I had a Testament in my hand, and the little girl asked if she might have it, and said, "Please mark the lesson we had to-day." This was, "Lord save me," "Lord help me," "Lord remember me." I marked each place and several other verses, asking her to be sure and tell mother, as soon as she reached home, all that had happened.

The next day we had a testimony meeting, and she was the first one on her feet, saying, "I gave my heart to Jesus yesterday, and He helps me and keeps me." She came every day through that week with her Testament. The next Tuesday she was not there, nor on Wednesday. Thursday I missed her. As she did not come on Friday, I sent three girls with two picture-cards to her home. They returned in a few moments, saying: "Clara is dead, they have just returned from the funeral." I went over to the house, found it all true. She was taken ill on Monday. Tuesday she asked for teacher; her mother, not knowing my name or address, put her off. Wednesday it rained, and she thought there would be no meeting. Thursday morning she grew worse; calling her mother, she said: "Won't you please sing—

I think when I read that sweet story of old,
How when Jesus was here among men,

and the other verse about 'his hands on my head?'" But the mother did not know it. Then she asked her mother to read in her Testament the three marked lessons: "Lord help me; Lord save me; Lord remember me." I saw the Testament all marked with her dear fingers. She grew rapidly worse and passed away that evening, saying "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

GLASGOW.—The Convention held here last week on the deepening of the spiritual life was largely attended. The speakers were very much those of former years, and included Pastor Stockmayer. A deep impression was made by the truths so practically and earnestly presented.

TRUE CATHOLICITY.

BY REV. H. E. FOX.

AT EVANGELICAL ALLIANCE, DUNDEE.

WHAT do we mean by that very much misused term catholicity? Who are catholics and what is catholic? There is a catholicity evidenced by nature; science itself teaches that God is no respecter of persons, but at present we must confine ourselves to the answer from the spiritual point of view. The term catholic has come to be so closely associated with the concrete form of religion which we call the Church, that we cannot discuss the one without the other.

We agree that the Church of which we speak is the mystical body of Christ, the blessed company of the redeemed, the faithful of all people who hold and believe, as necessary and saving truths, those and those only revealed in God's Word written; in this we are all agreed. Some may fail to distinguish between the Church mystical and the Church visible; between the sound invisible Church and the corrupted visible Church; but I do not think any here are likely to fall into such mistakes. We are agreed that as there is but one Head, so there is but one body. The invisible Church we understand to mean the whole number of the elect which has been and will be gathered under one Head, which is Christ.
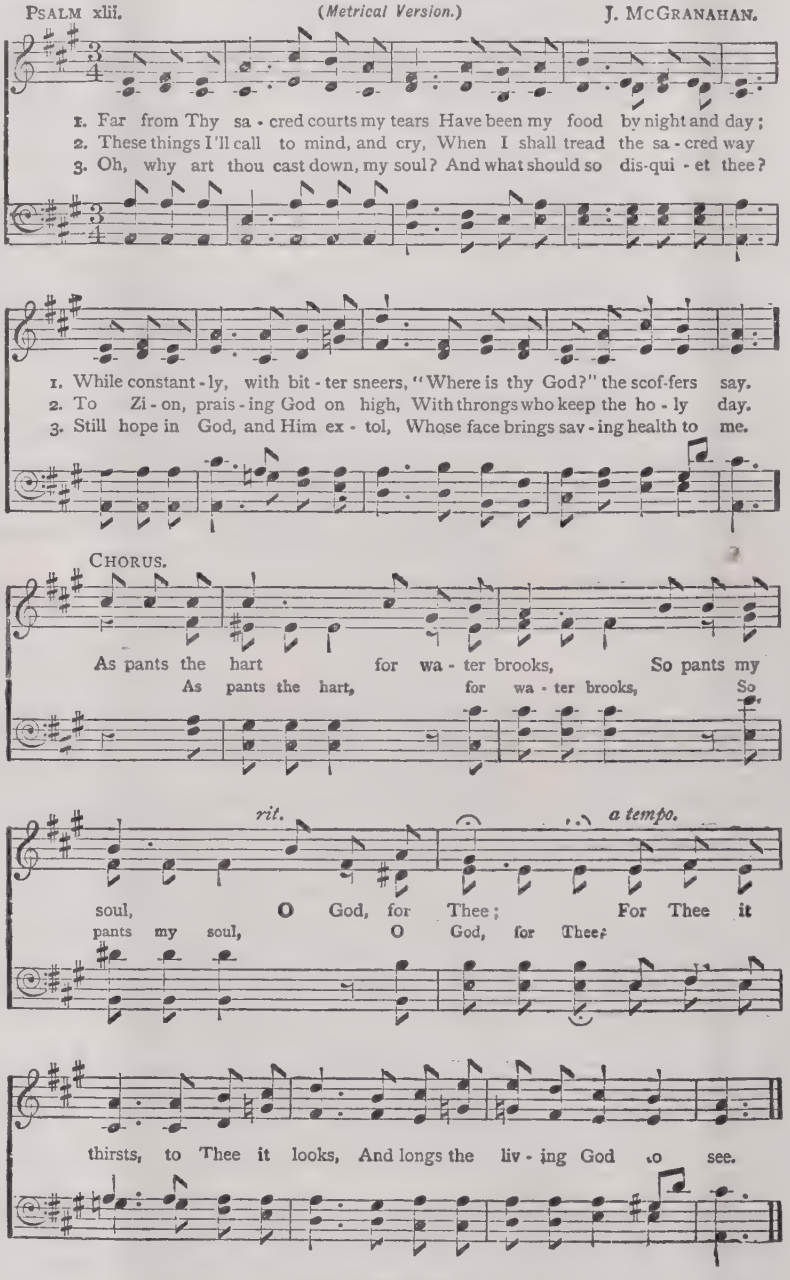
Holding such fundamental truths we are prepared to find little difficulty in answering the question, wherein does catholicity consist? It does not consist in a universal form of Church government. I often feel that the silences of the Bible are as instructive as its speech. Were modern divines called upon to re-edit the New Testament we may be sure a considerable number of chapters would be devoted to forms of Church government. Not so the Word of God; it is silent here. Did not the All-wise Spirit foresee the result of such silence in varying forms of government and rule? I feel sure He did. Such matters are passed over most lightly. Indeed, the learned Bishop Whitgift, writing in 1574, said: "I find no one certain and perfect kind of government prescribed or commanded in Holy Scripture to the Church of Christ. I do deny that the Scriptures do express particularly everything that is to be done in the Church, or that it hath put down any one sort of form and kind of government of the Church to be perpetual for all times, persons, and places without alteration." Similarly, a sagacious and acute statesman and thinker, Lord Bacon, wrote:—"I do confess that in revolving the Scriptures I could never find but that God hath left the like liberty to the Church government as He hath done to the civil government, to be varied according to time, place, and accidents. So likewise in Church matters, the substance of doctrine is immutable, and so are the general rules of government. But for rites and ceremonies and the particular hierarchies, policy, and discipline of the churches, they be left at large."

Again, this true catholicity does not consist in uniformity in Church usage and worship. I have often thanked God there is no book of Leviticus in the New Testament, nor any elaborate rites and ceremonies. Two sacraments there certainly are, but even their form is given in barest outline, while for the rest there are but general principles of decency and order. The meaning seems to be that as God has not prescribed any forms, these may vary if the worship itself be "in spirit and in truth."

We hear much talk of home reunion, and we ask, union of what? Union of the visible Churches? I find no such thing in Scripture. True catholicity is not what we expect but what we enjoy; not what ought to be, but what is. Has not the prayer of our Lord in John xvii. been answered? Are we still waiting to be made one? We are not. As we read that marvellous prayer we find the Lord dwells on the unity between Himself and the Father as a type of what the unity between his members should be. But the Father and the Son are not identical, nor are they uniform. What is the unity? It is a unity of will, of heart, of purpose, and of love. Such a unity is ours now; it cannot be destroyed. We are one with Him, one in Him, and members one of another. What then do we desire? That this unity should be manifested in the eyes of all men, that the world may see our true catholicity. I venture to look forward with hope to the day when all Churches or denominations holding one Head should recognise each other as true members of the one body, and while allowing each other the widest freedom consistent with harmony, shall unite without uniformity in mutual respect and love. The only rivalry shall be for the exaltation of Christ, and the only ambition for the glory of God. We expect that day to come, not by the fusion of church bodies, but by co-operation in love of the independent Churches. On that line the Evangelical Alliance has been working for years, and God has greatly blessed it.

As Pants the Hart.

PSALM xlii. (*Metrical Version.*) J. McGRANAHAN.



From "NEW HYMNS AND SOLOS." (London, Morgan and Scott. 1s. 6d.) Compiled by Ira D. Sankey, and now being used, in conjunction with the Standard Collection of 750 Pieces, by the Choirs at Mr. Moody's meetings. (All Rights Reserved.)

OUTWARD BOUND.

A MEMORABLE farewell meeting was recently held at the new East End Sailors' Rest and Institute. We were bidding farewell to Chaplain THOMPSON and daughter, returning to Valparaiso. His address upon the work of God among seamen on the Pacific Coast, and the union of Christian hearts and hands around the world, will long be remembered. The account of his own conversion at sea, and the conversion of the barque *Hopeful* in a mighty tempest in the Pacific Ocean, to become the permanent floating Bethel in the Bay of Valparaiso, are proofs that

God moves in a mysterious way
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm.

He heartily thanked the British and Foreign Sailors' Society for all the help and inspiration given to the few labourers in that very much neglected South American continent. Much sympathetic prayer was offered for the young man, Mr. W. WILLIAMS, who was also present and took part. He goes to take up the seaman's work in the yellow fever port of Rio de Janeiro, which was so successfully carried on by beloved young Wesson, who, after two years of blessed consecration, entered into the rest of heaven. Deputy-Master WHITE, of the Millwall Docks, spoke of the blessing since the rest was opened, and of Brother Mattson's labours among Scandinavian and British seamen.

Mr. PARKINSON, who had for several years loyally helped the ladies at Smyrna Rest, told how he was engaged in the Victoria and Albert Docks with Louisa Lady Ashburton's Seamen's Rest as a centre. Mr. JOHN HAM, representing the British and Foreign Bible Society, Antwerp, spoke of how that port, where William Tyndale and other eminent translators did so much for our English Bible, was now linked on with the port of South America.

These brethren sailed on board the S.S. *Aconcagua*, while on board the same boat was Captain Thompson, who was also converted at sea and took part in memorable meetings on that coast last year, when there was a revival on board several ships, many being converted. He goes out for the South American Missionary Society to take charge of their mission ship, the *Allen Gardiner*, and has with him Mr. Gustave Johnson, another Christian sailor, as his boatswain. At the same time the barque *Santa* sails for Valparaiso, the captain of whom received a tract from the agent of the British and Foreign Sailors' Society at Cork eight years ago. He recently returned the tract to the agent, telling of his own conversion and the salvation of twenty men on board their vessels on the Pacific coast. When that tract was given eight years ago, the captain was second mate and the only one person at the Gospel meeting, but God met the audience of one and the simple tract was blessed to the ultimate salvation of many.

E. W. MATTHEWS, Secretary.

Sailors' Institute, Shadwell. E.

MADAME WILLARD.

IN the castle home of one of our noblest Englishwomen, ennobled, not simply by birth, but by the heroism of a life devoted to the relief of human anguish, there is resting through these autumn days another woman, whose name is a household word in the great sister country across the Atlantic. Wherever American women are banding together to rid their country from the fatal thrall of the drink curse, there FRANCES E. WILLARD is captain and standard-bearer. But a sore trouble has lately invaded the life of this devoted woman, in the translation of her beloved mother, whose career we record this week, at the age of eighty-seven. Her most intimate friend describes her as a bird with a broken wing, and it is to seek recruitment that this illustrious American lady has become a guest of Lady Henry Somerset.



MISS ANNA GORDON.
(From a photograph by Mr. Phillips, Philadelphia, U.S.A.)



MADAME WILLARD.
(From a photograph by Mr. C. E. Smith, Evanston, Ill., U.S.A.)



MISS F. E. WILLARD.
From a photograph by Mr. C. E. Smith, Evanston, Ill., U.S.A.)

MADAME WILLARD was born in Danville, Vermont, then passing through the first stages of settlement. When fifteen years of age she commenced to teach, a work in which she was occupied until her marriage with Mr. Willard in 1831, from which time for many years she devoted herself to the training of her children, through whom her great ideas and aspirations were destined to be wrought out. Far away from the town with its noisy tumult, amid "the quiet happenings" of farm-life, five noble children were born, two of whom died in early life. It was her one aim to fit her children to play a great part in the world, and she was always considering how to qualify herself to train them. For this purpose, to the astonishment of her friends, after three children had been born, she and her husband gave the larger part of five years to study in Oberlin College.

She held it to be her duty to maintain her health, so as to be bright, agreeable company for the older children, and to be cheerful with the younger ones. She often said, as she took an early leave of her family, that she must go to bed and sleep for her children's sake, that she might still be young-hearted when she became old. She always placed the acquisition of character infinitely before that of wealth, because it was immortal. If only mothers would give themselves away to their children, retaining the training of them in their own hands, instead of entrusting them to strangers, and remembering that what they are their children will be, there would be fewer tears shed over prodigals. Miss WILLARD told the writer, in the course of conversation, that when her own mind became assailed by sceptical suggestions, her mother's usual method of reply was to start singing some favourite hymn, not surprised or impatient, but opposing her strong faith to the questions of the young soul. On one occasion she was asked at a mothers' meeting what change she would make in her method if she had her children to educate over again. She answered, "Only this—to blame less, and praise more." She was more careful to praise her children for doing well, than to blame them for doing ill. In her eyes every natural gift was God-given, and it was far better to help her child to do her best in her own line, than force her to do half best in any other line.

She was a woman of rare strength and fineness of character, inherited from a noble Puritan ancestry. Her mind was clear and independent in its thinking; her will prompt and decisive; her courage such as to win for her the title of St. Courageous! Those who knew her best, declare that they never saw her evince the slightest sign of fear at things which many dread. Her one dread in dying was, lest others might be pained and hurt. "I can leave myself," she said, "in the hands of God, but for you people to be disturbed is what has disturbed me."

But her sympathies welled over the home barrier to the great world outside. She was among the earliest to sympathise with the movement for the abolition of slavery; she took the total abstinence pledge when she was fifteen; her views of physical culture, and of the education and sphere of women, sketched out the course to which public opinion has been slowly advancing. One who knew her for thirty years says that she seemed never to harbour the least ill-will towards any human being. Her country, state, school, her grandchildren, the Church of Christ, her neighbours, the slave, the inebriate, the wrongs of Ireland, the persecutions of the Jews, the need of a Kossuth, or a poor domestic—all these found welcome in her warm and ever-enlarging heart. And all was ensphered in her love to Christ.

Her last years were spent at Rest Cottage at Evanston, near Chicago, where her husband died in 1868. Here her daughters graduated—Mary, the one sister, whose story is told in "Nineteen Beautiful Years,"* Frances, the other, began to develop that marvellous faculty which is filling the world with its fruit. The story of the latter gifted lady has already been told in these pages. It is enough to note the salient points of her life. In 1871 she was elected president of the Women's College at Evanston, and shortly after this commenced to speak at public gatherings, and has since held her place almost without a peer among women who speak.

In October, 1874, Miss WILLARD accepted the invitation of the Women's Christian Temperance Union to work with them as corresponding secretary, and beneath her guidance

* 2s. 6d., *Morgan and Scott.*

that movement has spread through the United States like a prairie fire. She has been from the first some years in advance of her time, and has earnestly advocated the complete enfranchisement of women, so that they may be able to influence temperance legislation. This idea is rapidly gaining ground in the States, and in some parts each woman possesses a vote. But the constitution of the society is so elastic that the various branches are left free to choose or reject this principle as a plank in their platform. We do not think that England is altogether ripe for the introduction of this principle, and if it be adopted as an ideal to which to work, great liberty must be given to each constituent branch to formulate and work out its own specific method of influencing the politics of our country.

Miss Willard is almost unequalled as an organiser. In one year she and her secretary wrote as many as 10,000 letters, and she is almost constantly travelling to confer with workers, speak at conventions, and quicken the currents of temperance influence. Returning from these distant journeys she has always relied on the welcome and counsel of the beloved mother in the old home, and it is difficult to estimate the blank in her life, now that this noble woman has passed into the "Unseen Holy," leaving behind her a trail of sunset glory.

Since February, 1877, Miss Willard has received inestimable help from Miss Anna Gordon, who was first introduced to her in one of Mr. Moody's meetings in Boston. As her friend and secretary, Miss Gordon has lived in the closest association with Miss Willard, arranging her journeys, accompanying her in her trips, conducting her correspondence, and organising with great skill and method the work of women for women in all parts of the country. Clear-brained, quick-witted, passionately fond of music, accurate in arrangement, tender and sympathetic in her friendship, she has been a sort of "organised providence," content to be unknown, and her work but slightly recognised, if only she may save the strength and enhance the usefulness of the gentle companion to whom she has devoted her life.

Evangelical Continental Society.

From many parts of Europe this society has received cheering tidings from hopeful workers, which raise the wish that the Continent may receive to a much larger degree the attention of Christians in England. Not only are more labourers needed, but it is also important to put the faithful witness in a position thoroughly to cultivate the district allotted to him. In France there is evidently stir and dissatisfaction in the world of thought, and the long-stifled voice of conscience is making itself heard. It was a remarkable utterance of the Abbé Garnier, "In trying to combat Protestantism, we have overshot the mark, and have abandoned the Book of books written by God for our instruction and edification."

As to the evangelistic field, multitudes are ready for the Gospel. A striking instance of this was experienced by a family which settled in a Roman Catholic village for a three weeks' holiday. The family worship first of all attracted children, and then the parents. Soon it was necessary to hold it in a barn, and then on Sunday 200 persons assembled to learn something of Christian truth, of which they were in perfect ignorance. Belgium is still a most helpful field.

The paganised Christianity so long current in Italy has made the people utterly indifferent to religion. This is the great obstacle to the Gospel. Still, the record of the past year is encouraging. For some years there has existed in Rome among members of the Papal Church a society for the study of the Bible, and for delivery of lectures bearing upon it. Progress, amid priestly opposition, is also reported from Spain and Bohemia, and in all these places a certain measure of support is afforded by the Evangelical Continental Society, of which the secretary is Rev. R. S. Ashton, 19, Blomfield-street, E.C.

[900]

FIFTY YEARS AGO.

We give below two letters of characteristic spirituality, by the celebrated Thomas Binney and John Pye Smith, which a contributor found the other day in a copy (purchased from a second-hand bookdealer) of John Medway's "Memoirs of the Life and Writings of Dr. John Pye Smith," the well-known Theological Tutor of the Old College, Homerton. The volume had presumably belonged to the lady who was privileged to receive these peculiarly graceful and instructive epistles, which it is believed have not hitherto been published:—

"Homerton, Aug. 9, 1841.

"My dear Madam,—

"With grief I reflect that, a considerable time ago, you favoured me with a kind, instructive, and edifying letter; but that I have not yet acknowledged your kindness. While I ask your forgiveness for this so long a delay, I beg to assure you that it has not arisen from insensibility. Immediately on receiving your favour, I determined to write to you. The reason of my failing to do so was the unceasing pressure of duties, requiring from me the devotement of every successive portion of time, till actually I lost sight of my obligation and of the flow of time since it was contracted.

"Now then, dear madam, I beg your acceptance of my affectionate thanks for your thinking of me, your prayers for me, and the excellent sentiments from the Word of God with which your letter is so happily replete. This is a most pleasing and encouraging fact, for it enables me to cherish the persuasion that 'the Word of Christ dwells in you richly,' and you enjoy the blessedness of those to whom that word is precious and whose constant delight is in it.

"The doctrines, precepts, and promises of the Holy Scriptures, received with faith, and united with prayer, are indeed the Christian's storehouse. Unspeakably great is the mercy that you are enabled to derive support and consolation from it. I pray that the God of all grace may confirm and increase to you this blessing more and more.

"The recent marriage of your beloved and excellent daughter has given to me, as to others who know her value, great pleasure: for we have reason to believe that her union with Mr. —— is productive of their mutual happiness. I am well assured that, under the influence of the purest religious principles, she makes her happiness subordinate and instrumental to Christian usefulness.

"That all grace for sanctification and comfort may be richly granted to you, is the heart's desire and prayer of,

"My dear Madam, yours faithfully,

"J. Pye Smith."

"Kennington Common, June 5, 1841.

"My Dear Mrs. ——,

"I received your letter, which greatly affected me, and increased exceedingly that interest which I have always felt in you; for, although the afflicting hand of God, which has so long been upon you, has rendered it impossible for us to have any intercourse, yet my thoughts have not seldom been turned towards you, and my sympathy excited both with respect to yourself and your much esteemed partner and family. I was delighted and thankful to find by your letter, that you retained not only so clear and full a view of the great truths of the blessed Gospel, but so firm a faith in them, and that you enjoyed such a measure of humble hope and calm peace from the persuasion of your personal interest in the blessings they bring. 'At eventide it shall be light.' I am grateful to God on your behalf that thus it is with you, and that, amid the weakness and weariness of a long, dark season of sorrow, such bright and blessed beams from the reconciled countenance of our Heavenly Father visit your spirit, cheering and strengthening it with Divine supports.

"I could not help reading your letter to the deacons of the church, which still regards you as a member and sister in Christ; they have known you far longer than I, and I felt that they would be interested by hearing something, not only of you, but from yourself. I had almost, however, over-calculated my own firmness; I could scarcely get through your letter without tears, and your old friends were as much affected by it—so deeply did we feel our hearts touched, and our minds moved, by the thought of God's goodness towards you, in strengthening your faith, and 'filling you with peace and joy in believing.' Continue to trust and to plead the promise, and you will find it as true as when first uttered, 'My grace shall be sufficient for thee; my power is perfected in weakness.'

"I find from Mr. —— that some Christian friends unite in prayer for you and him on particular days. I shall not fail, I trust, sometimes to join my supplications with theirs, and to take part in this holy exercise of affectionate intercession. May the Lord continue to bless you and keep you, and to lift up the light of his countenance upon you—to be gracious to you, and to give you peace! With the assurance of my Christian regard, remembrance, and prayers, I am,

"My Dear Madam,

"Very truly your friend,

"T. Binney."

KINGSTOWN Y.M.C.A.

This union of young men for spreading the Gospel among their fellows had a prosperous time during the year that is past. Distinct progress has marked the work of providing an agreeable and profitable place of resort for young residents, strangers, and visitors. A glance through the pages of what is regarded as the best report which the association has issued abundantly justifies its title of "Work Done." The hopeful views which were cherished regarding the benefits likely to accrue from the new hall at 40, Corrig-avenue, have been amply realised since its opening in April, 1891, and the committee are rejoicing at the way in which the work of the Lord has prospered in their hands. There has been a considerable accession of new members, many of whom have proved a decided help as Christian workers, nearly all who join doing so for the sake of the opportunities thus afforded of entering Christian service. The junior section for youths between 12 and 19 years of age is a recently formed special feature, as is also the Ladies' Auxiliary, which, during its year of existence, has, in many ways, done very solid service.

In connection with the Association's Missionary Union there are two members engaged as curates, three in the Irish Church Missions, one in North Africa, and one in charge of a Presbyterian Mission Church. A former member, now in business in Australia, writes that he is using the many opportunities afforded him of preaching the Gospel of Christ, both in the streets and under cover in Sydney. Some measure of support is also afforded by the Association to the "Qua Iboe" Mission, on the west coast of Africa, which is identified with the Irish Y.M.C.A., its two missionaries having been members of a North of Ireland association,

The Sunday-night Gospel meeting has been well maintained, members of different denominations presiding in rotation. There have been evident tokens of blessing among the unsaved, and Christians have frequently testified to revival and strengthening in their own souls. Every Friday a united evangelistic meeting is also held. Members' meetings and quarterly "socials" have been much appreciated. Public lectures have formed an important and useful part of the Association's programme, with the additional advantage of material assistance to the funds. In a letter written to us by the secretary from 40, Corrig-avenue, Kingstown, co. Dublin, mention is made of the fact that just now there is much need of about £30 for the general purposes of the Association.

CONVENTION IN PARIS.—It is proposed to hold again a series of meetings for the Deepening of Spiritual Life and mutual edification, similar to those held last year. Revs. E. W. Moore, M.A., of Wimbledon, and C. G. Moore, of the China Inland Mission, will conduct the meetings, together with Rev. Dr. Noyes, Pastor Theodore Monod, Revs. Dr. McAll, W. Gibson, H. Bramley Hart, S. H. Anderson, and others. The days fixed are Tuesday, Wednesday, and Thursday, October 25, 26, 27. Communications respecting the meetings may be addressed to Mr. W. Soltau, 28, Rue d'Auteuil, Paris.

DAY OF PRAYER FOR ISRAEL.

Upwards of three years ago, on returning to London after attending some meetings at Gloucester, Rev. John Wilkinson listened with sympathetic interest to a suggestion by Mr. Reginald Radcliffe, that the time had come for "more prayer that the Lord would remove the veil from the eyes of Christians about Israel." Invitations were accordingly sent out for the first all-day meeting for prayer which was held on September 30, 1890, and numerously attended.

The meetings this year, held on Friday last, were remarkable for the outpouring of the spirit of prayer in confession of sin, intercession, supplication, and thanksgiving. Mr. J. E. Mathieson presided at the 9 a.m. meeting. A small company gathered, and Lamentations v. and Zechariah i. having been read, the chairman based his remarks on verse 15 of the latter chapter: "I am very sore displeased with the heathen that are at ease; for I was but a little displeased and they helped forward the affliction." The second "displeased," said the speaker, refers to God's displeasure with his own people. The heathen come and add tenfold to Israel's misery, and God is "sore displeased" with the nations. Here we get the neglect of man on the one hand, and the Divine compassion on the other. God meets man's selfishness with his own comfort. (Compare the selfishness of Hezekiah, in Is. xxxix. 8, with God's comforting words, in Is. xi. 1) God meets man's cruelty towards Israel with his own patience, carrying out his plans quietly and unseen by man. He preserves the Jew against all natural expectation. God meets man's neglect with his own loving-kindness. Even the true church needs to have "To the Jew first" hammered into her.

We are beginning to see the shaking and the stirring of the dry bones of Ezekiel xxxvii. Israel's nest is being disturbed in the lands of their dispersion. They cannot mix up with the nations round about. They begin to realise their nationality. They hold many of the avenues to power, and are pressing more and more to the forefront. Christ came to his own, and they rejected Him. But there is hope. The fig-tree is an emblem of Israel, and in Matt. xxiv. 32, 33, and Luke xxi. 28, 31, we are bidden to look for consolation. *Summer is nigh*, when the things spoken of are coming to pass.

At 11 o'clock, Colonel Morton took the chair, and called the attention of a large gathering to the fact that simultaneous meetings were being conducted in many other places in England, Scotland, Ireland and abroad, showing a more widespread interest in the spiritual condition of the Jew, and a more Scriptural understanding of the Word of God. It was hoped that friends would establish as far as possible in the towns and villages of this land, a monthly prayer-meeting for Israel. After reading part of Genesis xiv., he observed that Melchizedek filled up, as it were, the void in the Aaronic priesthood, for he was a king-priest upon his throne. He comes forth to bless Abraham, who, with a very small army of 318 souls, had gone against the strength of four kings. How did Abraham get the victory? It was through his faith in the Unseen God, who he knew was his Friend.

The room was closely packed at 3 p.m. The chairman at this time was Rev. John Wilkinson, who was thankful to announce that he had received a telegraphic message that the keys of the new hall of the Mildmay Mission to the Jews were now at his command. The congregation spontaneously signified gratitude to God by singing the Doxology.

Rev. George C. Grubb led the closing meeting, which opened at 6.30 p.m. He spoke on Zephaniah iii., and called attention to the threefold occurrence of "in the midst":—(1) For the cleansing of Jerusalem; (2) for the conquering of her foes, and (3) for communion with the cleansed and with the conquered. That we may hasten it, let us see if God has done the same with us. For it is impossible for an unclean heart to have power with God or with man. There is lack of power from lack of purity. There are four terrible *nots* mentioned against Jerusalem:—(a) *She obeyed not the voice;* (b) *she received not correction;* let us get rid of stubbornness and sulkiness of spirit: (c) *she trusted not in the Lord;* may God have mercy on the unbelieving believers assembled here: (d) *she drew not near to her God.*

The just Lord comes into our midst to cleanse away what is offensive in his sight. Let God come into the midst of this Jewish work and purify it. And then what is the consequence? "*Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.*"

It is better to shout than to doubt;
It is better to rise than to fall.
It is better to let the glory out
Than to have no glory at all.

BAPTIST MISSIONARY CENTENARY.

By way of opening the very interesting programme in celebration of the centenary of the Baptist Missionary Society, a large meeting was held on Monday evening in the Metropolitan Tabernacle.

Rev. John Aldis, who presided, announced himself as the oldest Baptist pastor in England, and said he had known the Society for sixty-one years, and had spoken at one of its meetings in 1835. He had never known men wiser, holier, happier, and more beneficent than those who had known it best and served it most. The present was a praise meeting, crowned with the priceless blessings of a hundred years. Never was the work larger or the prospects brighter than now.

The centenary address was given by Rev. J. T. Brown, of Northampton. In the past hundred years fresh things had been attempted, and great things had been done. From the thought in Carey's mind, missionary societies had sprung up on every hand, and missionaries by the thousand. The world for Christ had now become the set aim and universal ambition of the whole Church. The record of the society was a story to inspire the devoutest praise and wonder. Looking to the future, Mr. Brown said that their position was as grave and exciting as weighty duties and grand possibilities could make it. A pressing cry for help had come from China and India and many lands, and he urged the rank and file—the entire membership of their churches—to be animated by the spirit of their fathers. The question was intensely personal, and he asked his hearers to consider, each one, what they were doing to further the cause.

MESSRS. FULLERTON AND SMITH.

A correspondent in Ipswich writes of a very happy and fruitful series of Gospel meetings lately held by these evangelists in that city. The meetings were held in Baptist and Congregational churches.

It was a joy at the after-meeting to seek the lost and perishing, and point them to "The Lamb of God which taketh away the sin of the world." Although in the earlier days of the mission it was difficult for souls to take the step of going into the vestry to be personally dealt with, each night souls might be found in the pews by those who were ready and yearning to lead wanderers to Jesus. More good is often done by taking individual cases than at the larger gathering.

Each Tuesday and Thursday afternoon the Christians had a feast of fat things, and it will be a long time before they forget the Bible-readings, conducted by these two men of God.

On Sunday afternoons the evangelists held meetings for men only, while Mrs. Fullerton, aided by lady Christian workers, conducted meetings for women only. It was a joy to hear that at almost every women's meeting souls find their way into the inquiry room and are saved. A friend was stopped by two ladies after one of these gatherings, who said with tears, "We never hear things like these at our church."

On Saturday afternoons Mr. J. Manton Smith talked to the children; these were bright happy services. Saturday evening was given up to very enjoyable and profitable services of song.

While writing this, some one comes to tell me that a backsliding young woman has returned to Christ, and her young man is also anxious about his soul. Two days back I met a Christian father in the street. He has the joy of answered prayer, and either two or three of his children are now in the fold of Christ. At one place of worship, where the ground had been much prepared by prayer and waiting upon God, a teacher tells of the conversion of seven or eight out of a class of nine of the very roughest youths in that Sunday School, and he told me, "I expect to see them all brought in ere the mission closes."

One of the largest tea meetings ever held in Ipswich preceded the closing crowning service, where every point of vantage was occupied. It was delightful to see the happy restful faces as friend exchanged greeting with friend. They leave Ipswich with the hearty goodwill of the Christian people for a three-months' mission in Liverpool.

MANCHESTER Y.M.C.A.—The prizes won in the various classes, held during session 1891-2, were distributed on Monday night in the rooms of the Association, Peter-street. The Mayor of Manchester, Mr. Alderman Leech, by whom a portion of the prizes were distributed, regarded the institution as of the greatest value to the young people of the city. It had done a vast amount of good, and he hoped that it might go on prospering. The Mayor of Salford, Mr. Alderman Keevney, who also distributed prizes, added his testimony to the value of the work of the Association.

Y.W.C.A. IN DUNDEE.

Closely following the meetings of the Evangelical Alliance came those of the Dundee Y.W.C.A., Friday being the fourth anniversary of the opening of the fine new premises in a central part of the town. This branch has been in existence sixteen years, and has now a membership of over 900, including a large number of young women from the factories. It is evidently a power in the town, as was shown by the very large social gathering on Friday evening, when the Kinnaird Hall was closely packed. It is evident, too, that, while this branch takes full advantage of their various departments for the general well-being for which the Y.W.C.A. affords such scope, yet its first and foremost aim is the winning of immortal souls for Jesus Christ.

A ladies' conference was held on Friday afternoon, amongst the speakers being Hon. Emily Kinnaird, Miss Morley, of London, and Miss Doddrell, the latter giving an earnest address; she seemed to bear the message that "time is short" straight from one of the Lord's servants but recently called home. Some secretaries of country districts gave short, bright accounts of work in villages, specially Brechin and Errol.

The chairman at the great social gathering in the evening was ex-Provost Moncur, a well-known Dundee philanthropist. The principal speaker in the evening was

Mrs. Baeyertz, who commenced on Sunday a fortnight's United Mission with the Y.M.C.A. in the town, and who, in the full assurance that the Lord is at hand, knowing that she has, in Christ, the power to cast the life-line to perishing souls, does it with no uncertain aim. She at once won the sympathy of her audience by saying that she was reminded by that great meeting of the coffee suppers at home in Melbourne, at which she had often spoken. Her message that night was especially to the Lord's children, and as she gave it she would fain have each one ask herself, Is it I? From the words in Rev. ii. 3, "I know their works," she drew the solemn lesson that though these were not lazy but active, working Christians, yet, of Laodicea, God said, "I will spue thee out of my mouth." Did this mean that they should lose eternal life? Nay, but that the children of God should be cast away from work for the Master. They were lukewarm, not wholehearted. It is work, work, work everywhere, said Mrs. Baeyertz; "but as soon as work becomes the object, instead of Christ, let them stop work and go aside. She thought there were many Christians who had Christ outside the door of their hearts. How could they be Christians and have Christ outside the door, some would ask? In this way. That He was not reigning as King, supremely, in the heart. Whose will was being done in their life? Their own or Christ's? Here was the test. Christ is knocking at the door. He says, Open it to Me. That is something we must do ourselves. Christ will not do that for us. What does it mean to open the door? It means Christ in the heart; and that is heaven, on the way to heaven. What is the meaning of the shut door? It means there is a hindrance which prevents its opening. When the door is open Christ will come in and sup. "There is," concluded the speaker, "very little time. Wake up, child of God."

M. J. G.

CONNEMARA ORPHANS' NURSERY was established to rescue the orphans of Galway and Mayo rendered destitute by the famine of 1847, but is now open to the whole of Ireland. The cases of some recently admitted were very touching. The father of one family died leaving eight children totally destitute of any means of support. Other children reached the orphanages with very little clothing, and most of those taken in were in bad health, needing care and nourishment; bills for food and clothing must continue to increase, but the management looks to the Father of the fatherless to incline many hearts to help these needy little ones; while it is never forgotten that soul-needs are still greater. The matron is Miss Butcher, Glen Owen, Clifden, co. Galway.

THE LATE MR. JOSEPH WEATHERLEY.—Friends of this departed Christian have expressed a desire that there should be some permanent memorial of his useful life. His interest in all religious and philanthropic movements, and his success in individual soul-winning, were of no common order, and issued in the most blessed results. It was in connection with the Homes for Little Boys at Farningham and Swanley, that the various qualities of his mind and heart found their readiest and fullest manifestation; and it is thought that a memorial window in the Boys' Chapel at Farningham would be a very suitable tribute of respect and love to his memory. Friends wishing to promote this effort may address Lord Kinnaird, Mr. George Williams, or Rev. F. B. Meyer, Christ Church, Westminster Bridge-road, S.E.

CHRISTIAN ENDEAVOUR SOCIETY.

BY REV. J. B. MORGAN, CHESTER.

II.—HOW TO FORM A SOCIETY.

The desire to form a Christian Endeavour Society often originates among the young people themselves. They read or hear something concerning the movement, or perhaps on a visit to friends come into actual touch of its operations. With the freshness and enthusiasm of youth they seize on the new idea. It appears just the thing in which they may find fellowship and service, and which their church, as a whole, is needing. A few of them gather together and ask, "How can we best start a society?" The present paper will attempt a simple answer to that question.

The first thing to do is to consult the pastor, or some leader of the church, whose interest in the young is well assured. It is possible some of the older folk will be, at first, a little prejudiced against the introduction of "new methods" and "multiplied organisations"; therefore, it is best to enlist the sympathies of some one with ripe experience and influence in the Church life. Try the pastor first. Tell him what the young people are feeling and longing to do. He will generally be only too ready to assist in any movement which promises the deepening of the spiritual life, and an increase in his band of workers. Should such a representation fail to convince him of the advisability of forming a Y.P.S.C.E., it will probably be best to wait patiently till the way is opened. That will not be long.

The Endeavour Society is rapidly breaking down all prejudice in England, as it has already done in America. Dr. Clark insists as a *sine quâ non* that the pastor shall be in full sympathy before a society is started. As a rule, that holds good; but they say there is no rule without an exception, and at least one may be found here. A certain society was formed under peculiar circumstances. The pastor could not see his way, and, as a consequence, it was commenced on neutral ground, and the meetings held in a public room. The work it did was convincing, and ere long it was received open-armed to the church premises, where it now meets with the pastor's earnest co-operation. In that case the end very nearly justifies the means. It should nevertheless be distinctly understood as an Endeavour principle that it is better to have no society than force one upon an unwilling church.

Here comes in the application of the Endeavour motto, "For Christ and the Church." Till the way is clear, and as the best way to clear it, the young people should loyally support the existing organisations. Doing so they will soon prove themselves worthy to be entrusted with work on their own lines. When permission to attempt the formation of a society has been obtained, call a meeting. Begin on as broad a basis as possible, avoiding all appearance of cliqueism and bureaucracy. It will be found better not to trust entirely to pulpit or Sunday-school announcements, or even to handbills. Every young person in the congregation should receive a personal, cordial invitation to be present. Let the same thing be done as far as possible outside among personal friends, in shops and offices; but don't attempt to proselytise. A letter specially written to each one will work wonders in procuring a good attendance, and will well repay any extra trouble. Remember, it is for Christ and the Church.

In case some may be overlooked, have at each exit door of the church, on the Lord's day before the proposed meeting, a young person to buttonhold and invite any who may possibly not have received the letter. A kindly word will have more effect than a hundred wall-posters. As a sort of anticipatory hint, it may also be said here that the printing of the Y.P.S.C.E. should always be got up as neatly and tastefully as possible.

SLOVENLINESS

in details tends to produce a slovenly society. They are "only trifles," but they are among the trifles that "go to make up perfection," and "perfection"—as Michael Angelo said—"is no trifle." Therefore, do not "despise the day of small things." Keeping clear of mere red-tapeism, create as favourable an impression as possible by attention in these small matters. An attractive room, or a bare room on which some little attention has been bestowed to make it look homely and inviting, a hearty greeting, a general sense of interest and welcome, may be among the humble means used to win young souls to the Saviour.

Aim to make the preliminary meeting as bright as possible. It should not be allowed to degenerate into a set and formal business gathering. The spiritual aims of the society should be kept in evidence by song and prayer. In Endeavour meetings much, of course, depends upon the leader, but, as will soon be proved by actual working, more upon the members. The Sunday School Union gladly furnishes Endeavour literature for they purpose of starting societies, and a plentiful supply should be obtained for distribution, that those present may take it home and study at their leisure. Some who do not see their way to join at first will probably do so on acquiring fuller information. The pastor is the most appropriate president for the first meeting, and either he, or someone else well posted up, should read and explain the constitution.

In many instances someone already acquainted with Endeavour work is asked to open the subject, and for practical utility that plan cannot be bettered. There are many ministers and young people who are actively engaged in propaganda work; having proved the society for themselves, they are very willing to help in its establishment elsewhere. Practical knowledge will generally be found more serviceable in the initiatory stages than that obtained from pamphlets. The object of the society should be clearly set forth. Its essentially religious nature; the different grades of membership; and the prayer-meeting pledge—at once in its stringency and its reasonableness—should be fully explained. Then let the meeting be thrown open for questions, and the friend who has been invited to speak will no doubt be glad to answer them. The following twenty minutes will probably be far more lively than question time in the House of Commons. It is simply astonishing in how many lights and side lights the society presents itself to different minds. Probably more doubts and difficulties will be cleared away in that twenty minutes than in all the rest of the meeting.

One or two words of counsel, almost in the nature of warning, may be permitted here: First of all, do not tinker unnecessarily at

THE MODEL CONSTITUTION.

Be ready, without prejudice, to take as much as can be reasonably carried out. The Christian Endeavour constitution has been so carefully thought out, it has worn so well, it is so wonderfully reasonable in all matters of detail, it has behind it such a wealth of experience, such an honoured history, above all such evident tokens of Divine blessing, that it deserves the very highest respect, and only for grave reasons of convenience and adaptability should any alteration be allowed. Especially beware of tampering with the pledge. It is triteness itself to say that the pledge is the "backbone of the society." A society without the Endeavour pledge is not a "Young People's Society of Christian Endeavour" in our present sense, and has no right to the name; just as a society with the Endeavour pledge and without the name is a Y.P.S.C.E., and ought to take the name. Here and there one comes across these invertebrate, emasculated societies calling themselves "Christian Endeavour." Nearly always they are in a limp, unsatisfactory condition. Many that have attempted to start without the pledge have been compelled, in order to exist at all, to reorganise with the pledge as part of their constitution, and whereas they were failures, pitiable and abject, before, they are well succeeding now.

These may seem strong statements to make, but they are made on the basis of experience; the basis of the man who baffled the Pharisees by saying, "One thing I know: whereas I was blind, now I see." There is prayerful thought in every line of the Endeavour constitution.

At the close of the first meeting invite the signatures of those who are willing to become members; and let those who there and then take the pledge, or who hand in their cards previous to the next meeting, be "The Endeavour Society." The starting strength of the society is then known, and the number of committees and their *personnel* can be decided on. Those who sign the cards of membership afterwards will be received into the society with the usual formalities, and form a nucleus for new committees. The aim should first of all be to obtain active members, but not to unduly press anyone into the active members' ranks. Far greater persuasion may be exercised to obtain associate members. The reason for the difference will be obvious on reading

THE TWO PLEDGES

You want only decided, earnest, active Christians on the first roll. You want all who have any leanings towards good things on the second.

The strength of a society does not always consist in its numbers. It is infinitely better to begin with ten active members who will be faithful to their pledge, than with a hundred, the majority of whom are indifferent. We want all to be Christ's, and to work for Christ, but we only want those who are his to be called his, and only those who are at work to be called workers. Inactive active members are an anomaly.

On the lines here indicated an Endeavour Society may be formed, and on the flesh and bones and sinew of organisation the Spirit of God will breathe, and there shall be an army to do battle for the living God.

THE GOSPEL CARAVAN AT A FAIR.

This "Caravan," after doing good service in a number of the Northamptonshire villages, and among the boot-making operatives, has for some days past been in Buckinghamshire. Passing through High Wycombe on the way to London, an exceptionally good opportunity for service seemed to present itself in the approaching annual fair. It was decided to remain in the town a few days longer for this purpose, and by means of tracts and speech and song to carry the Gospel into the midst of the pleasure-seeking crowds.

To preach the Gospel from an ordinary rostrum to a quiet and orderly congregation, or amid the sanctities of the house of prayer, is a very different matter from attempting to lift up one's voice amid the din and racket of hundreds of discordant cries, steam organs, rifle ranges, fried-fish stalls, and almost every conceivable element of "Vanity Fair." On Saturday and on Sunday many excellent occasions arose for bearing Gospel testimony, and for distributing in printed form the message of salvation. Open-air meetings were conducted afternoon and evening, assistance being cheerfully given by local friends of various denominations.

On Monday morning, the weather being bright and promising, crowds flocked in by carts, by rail, and on foot, from the country. Thousands of tracts and leaflets were distributed, and in almost every instance received with an expression of thanks. Notwithstanding various interruptions and other difficulties the service was carried through, and hundreds must have heard the statement of the way of salvation.

It is an unspeakable privilege to carry the Gospel in this way to those who are evidently unfamiliar with it, and who seem so completely out of touch with any of our ordinary religious efforts. The neglected towns and villages of our land have special claims upon our sympathy and help. The work of the "Gospel Caravan," if vigorously and efficiently supported, will fill a gap too often disregarded by workers in the Church of Christ.

F. Horace Newton.

35, *Shaftesbury-road, Crouch Hill, London, N.*

P.S.—May I be permitted to state that Mr. Hadlow is not now associated with the work of the Caravan?

Christian Endeavour at Wood Green.

A society was formed here at the end of last year, fourteen active members joining it. Prayer-meetings and look-out committees were at once appointed, and missionary and tract committees were afterwards formed. A number of young people undertook to collect weekly pennies to be devoted to mission work abroad, and they have done admirably.

A member writes:—"The most interesting gathering is the monthly consecration meeting, when the roll is called, and each active member renews the vows to Christ. Many have testified to the great help these meetings have been to them. We now number nearly forty. We had six associates, three of whom have since decided for Christ and become active members. So we have much to encourage us."

THE GOSPEL IN HOSPITALS.—A correspondent writes that through the Society for Distributing Scripture Truth the wards of Islington Infirmary have been supplied with Scripture texts and rolls. She says: "I hope all Christians will help this society, for it ought to be well supported, in order that every infirmary and hospital throughout the Kingdom may in like manner be supplied with God's Word." The secretary of the society is Rev. W. M. Brown, 7, Pevensey-road, Eastbourne.

CHURCH MISSIONARY SOCIETY.

DEPARTURE OF MISSIONARIES.

The great Exeter Hall was crowded by a magnificent audience on Monday evening for a farewell meeting to some 130 workers about to depart soon for various parts of Africa, India, China, and Japan, in connection with this Society. A large proportion of these brethren and sisters are proceeding to the foreign field for the first time, while others are returning to active service after furlough. Some are wives returning to their husbands. The platform was crammed with the outgoing friends and their sympathisers, and a spirit of intense and serious interest prevailed throughout.

The burden of Sir JOHN KENNAWAY'S opening address as chairman was the present crisis in the fortunes of the Uganda Mission. He said that mission was begun without the thought of dependence on any secular arm, but the advent of the British East Africa Company had altered the situation, and they could not now be indifferent to the political situation. Sir John recapitulated the steps recently taken by the C.M.S. in deputising the Government with respect to Uganda, and announced that the East African Company had decided to accept the proffered help of the Government for a further period of three months. News had just been received from Uganda, as recent as June 16, to the effect that the missionaries there were all in good health. The chairman feelingly commented on the special importance of the great gathering, and on the responsibility of those who stay at home to hold up by prayer and sympathy all who have gone to the front of the battle.

Much interest was excited by the roll-call of the missionaries, gone through by Mr. WIGRAM. Those present responded to their names, and brethren representing different parts of the world-wide field briefly pleaded the claims of their respective spheres. It was specially touching to hear of three sisters out of one family going to labour in the Gospel in East Africa. A speaker from the Niger region gave the sorrowful intelligence that Dr. Battersby is now on the way home again invalided, and it is doubtful if he will be able to return. A veteran Indian missionary, Rev. R. Clark, who has borne the burden and heat of the day for the space of forty years, with trembling voice pleaded for help in harvesting the fruit of much toil among the Afghans and Sikhs in the Punjaub. This part of the proceedings gave a striking idea of the widespread and far-reaching character of the work of the C.M.S., and the need there is for a large and generous support of its manifold operations.

In introducing the new missionaries going out, of whom there are twenty-nine sisters and fifteen brethren, Mr. WIGRAM expressed surprise that the ladies should be almost as two to one. Representatives of these "recruits" also addressed the assembly, creating much sympathetic concern as the result of the earnest and zealous spirit shown in their pleading words of entreaty or exhortation.

An address to the missionaries was given by Canon FAVELL. The occasion was altogether a memorable one.

TO PARENTS AND TEACHERS.

He who takes the child by the hand takes the mother by the heart.

I esteem it better to keep children in awe by a sense of shame than by fear.—*Tertullian.*

Your son is safe just in proportion as you develop the whole of him, and dangerous in proportion as you stunt him.

Your child needs sympathy as much as it needs bread. The soul is often hungrier than the body; but no shops can sell it food.

As the Sunday-school teacher sits among his boys, he ought to say to himself, "If God be not here, why am I here?"—*Spurgeon.*

You may as well expect to dream a house or a ship into being, as to build up the habits of boys by easy indifference and well-wishing.

Do not break your boy's spirit. By nature he is not clay that falls and flattens, but an indiarubber ball that springs up every time it falls.

It is computed that there are thirty millions of girls in India under fifteen, and that only one-third of a million are under any sort of instruction.

"Don't touch," generally is a bad rule. Children have a *touch-hunger*, and it must needs be gratified. But a wise mother would superintend the operation.

A sleeping babe! What a sight for any woman to behold, especially for those who have in large development the large beautiful love of children—God's gift to womanhood.

Then spake the angel of mothers,
To me in a gentle tone,
'Be kind to the children of others,
And God will bless thine own."

"COALIES" IN LONDON.

Of the various "special" branches of work carried on in connection with the London City Mission, one of the most interesting is that among the coalheavers and coal carmen scattered about the metropolis. This branch of work has only been in operation some three or four years, and at present there is only one missionary employed among the "coalies" scattered over the whole of London, but that he has during this time gained considerable hold upon a large number of the men was clearly evident at a meeting held at the Mildmay Park Wesleyan Chapel on Monday evening. This was one of the periodical tea meetings held in different districts, when some 400, including their wives, gathered to spend a happy evening.

The meeting opened with the singing of one or two popular hymns, in which the men heartily joined, after which a short bright address was given by Colonel J. F. Morton, of the Mildmay Conference Hall, who presided. Now was revealed the secret of how the missionary, Mr. Walter Prentice, has so remarkably won the hearts of the men. He is, it seems, popularly known as "the man with the music"—the "music" being a small portable harmonium which he has been in the habit of carrying with him as he has gone from one coalyard to another, singing the Gospel to the men who eagerly gather round. In this way he would often sing several Gospel songs, accompanying himself on the little instrument in the mysterious box; and thus the music has, many a time, been an introduction to the reading of a verse or two of Scripture, and a plain short talk about the need of the way of Salvation.

The "hurdy-gurdy," as some of the men call it, has, however, become rather unfit for use, and the men among themselves have contributed enough to buy a new and smaller instrument for the missionary's use, the presentation of which was a considerable item in Monday's programme.

In acknowledging the gift, Mr. Prentice took the opportunity of having a homely word with the men respecting the "unspeakable gift" which he is so constantly speaking to them of. Asking what they would have thought of him if he had scornfully rejected their present, he pleaded with them to accept the offer of the gift of Jesus Christ, just as he had accepted their gift, and to thank Him for it. One or two other brief addresses were given, and a short after-meeting was held, when there was some personal dealing with the men, several of whom were much impressed, and some of whom, it is hoped, have stepped out of the darkness into the light.

WOMEN AND TEMPERANCE.—The remarkable meetings which were held in the Memorial Hall, on Friday, May 6th, when the first conference of the World's Women's Christian Temperance Union was held, are chronicled in a special report issued by Lady Henry Somerset, who, in an accompanying address to Christian workers, says: "I earnestly urge you to consider whether you cannot show your sympathy to this great international movement, by affiliating with it the magnificent temperance work you are carrying on, and rallying under the banner that now waves the world over. In asking you to do this, you will understand that we do not seek to interfere in any way with the methods of any organisation, with its constitution, or with its officers; we simply endeavour to bind the hearts of women in the universal tie of love to God and to humanity, and to enlist them in the great war against legalised temptation." The report may be obtained post free for six stamps from the Secretary, W.W.C.T.U. Offices, Albany Buildings, 47, Victoria-street, Westminster, S.W.

LIVERPOOL CENTRAL Y.M.C.A.—At an inaugural meeting and prize distribution last week, Mr. T. Jameson, general secretary, reported that with the co-operation of the clergy and ministers of the city, a great many young men had been introduced to Christian homes and to safe and elevating social surroundings. For their intellectual requirements a course of weekly lectures, on various interesting topics, was provided. The libraries had been freely used, and over 700 addresses and papers on literary and social topics had been given. Between 500 and 1,000 persons for different purposes resorted daily to the premises in Mount Pleasant, among whom there pervaded, it was hoped, a Christianising influence. About 600 religious appointments had been conducted during the year, in addition to daily family worship. The work of the institution having grown, it had been found necessary to make every available extension that the premises would admit, the most recent improvement being that of a "social room" close by the entrance to the institute, also increased accommodation for evening appointments. The meeting was presided over by the Mayor (Mr. De Bels Adam), was addressed by several friends.

Gathered Gold.

THE CHRISTIAN'S OBLIGATION.

To do for others in some sort
What Thou hast done for me,
Since in such work thy saints have found
A closer walk with Thee.

Not to despise the lowliest task,
If done but in thy name;
Why scorn to fill a servant's place
Since Thou hast filled the same?

—*Selected.*

WITNESSES UNTO ME.

Acts i. 8.

Brothers! sisters! 'tis your calling
To bear witness for your Lord,
For you are his servants truly,
And must heed his ev'ry word;
Ye must stand up boldly for Him,
Never counting cost or pain,
Gladly bearing scorn and suffering,
So his name may glory gain.

Christians, are you witness bearing?
Soon the Bridegroom will be here,
For the night is growing darker,
With the dawn He will appear;
Are your lamps alight and shining,
Ready for the warning cry,
Praying others to believe it,
That the Lord indeed is nigh?

—*E. F. Heinekey.*

There are heights beyond our dreaming
There are joys beyond our scheming,
In the purpose and the counsel
Of our Lord,
And our peace is folden,
Within the promise golden—
"I am with thee, and will keep thee,
"To the utmost of my word."

—*Clara Thwaites.*

Oh, how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan!
No meretricious graces to beguile,
No clustering ornaments to clog the pile;
From ostentation as from weakness free,
It stands like the cerulean arch we see.
Majestic in its own simplicity.
Inscribed above the portal from afar,
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickening words—

BELIEVE AND LIVE.

—*Cowper.*

FOR WAKEFUL NIGHTS.

(By an old Writer.)

When courting slumber,
The hours I number,
And sad thoughts cumber
My weary mind;
The thought will cheer me,
That Thou art near me;
Whose ear to hear me
Is well inclined.

My soul Thou keepest,
Who never sleepest;
'Mid gloom the deepest,
There's light above.
Thine eyes behold me,
Thine arms enfold me,
Thy word has told me—
"God is love."

THE EVANGELISTIC MISSION.—The Athenæu Hall, North-street, Brighton, has been secured f special services in connection with this mission, to b commenced on Sunday next, afternoon at 3.30, eve ing at 7; also on Thursdays at 7.30 p.m. The pr sence and co-operation of Christians in this purel unsectarian evangelistic effort is earnestly invited.

SERMON-LANE MISSION is the centre of a man sided work for God amongst the poor of Islingto Sabbath morning services are highly valued by few regular attendants found among others presen but in the evening, when home claims are not pressing, the hall is generally well filled and earne attention is manifested. Many now follow Chri in London, some in distant lands remember wit gratitude the good influence which guarded the young lives in Sermon-lane. The good work ha been steadily maintained through the bereavement and difficulties of its last year; and its present activ organisation for reaching the poor in byeways as we as highways, warrants expectation of continue usefulness. The superintendent, Mr. Wm. Wes 54, Liverpool-road, N., is ever ready to give infor mation to those who feel an interest in this mission.

WORK IN CHAMBERI, MADRID.

Five years ago, in some letters from Spain, I mentioned, among other missions visited by myself and my son, that of Mr. and Mrs. Fenn, in the district of Chamberi, in the northern quarter of Madrid. It has been established twenty years, and is what all missions in foreign countries ought to be, simply evangelical and evangelistic, not a reproduction of one of our many sectarianisms, which are objectionable enough where they are indigenous to the soil, but still more so as exotics in other lands.

Here our brother and sister, with English and Spanish helpers, have preached and taught Jesus Christ and Him crucified, salvation from sin, and victory over the world, the flesh, and the devil, through the obedience of faith and the indwelling of the Spirit. Many precious souls won to Christ have finished their course with joy; others have carried the good tidings to places near and far, while a goodly number remain in fellowship, of whom some preach the Gospel and others are earnest teachers, tract distributors, etc.

But the chief part of the work is carried on in the day schools and three Sunday schools, where about one hundred children are taught the Scriptures by converted men and women.

From the beginning more than 6,000 have passed through these schools, of whom many have died in the Lord; not a few are members of the church, and of these are some of the best and most reliable teachers. Much fruit, direct and indirect, has been borne in the conversion of parents and in the spread of the Gospel over great districts of country. Every kind of opposition has been brought to bear against this invaluable work, but it has never been more prosperous than now, three of the schools having to refuse children for lack of room.

For many years these schools have been chiefly sustained by those honoured servants of God, Mr. George Müller and Mr. Wright, whose work at the Orphan Houses at Ashley Down, Bristol, is known throughout the world. The sum required is about £50 per month, but owing to the falling off in the sums entrusted to Messrs. Müller and Wright, they have been obliged to notify Mr. Fenn that after October their support cannot be relied upon. I cannot suppose that God means these schools to be closed, which they must be if the funds are not forthcoming.

Among our editorial notes will be found some remarks bearing on the subject of missionary support through the channel of small gifts contributed by congregations and young people's missionary unions. May I suggest that a few churches or unions should assume the privilege of sustaining these Chamberi schools, and thus supply the lack caused by the necessary withdrawal of the grant hitherto provided by Mr. Müller's institution? R. C. Morgan.

Geneva Railway Mission.

The Geneva Railway Mission has a pressing need just now. Our evangelist is leaving us in November, to engage in temperance work; and one of our directors has notified us that he cannot continue his help. In view of this we should like to find a Christian medical man, well versed in French, who would give all his time to the work of the Mission, caring for the souls as well as the bodies of our dear railway people.

We can offer £40 or £50 per annum. If unable to find a doctor to give his entire time, we should be glad of the help of a competent evangelist. We also want a nurse, who would work from love to the souls of the people. The active aid of a lady of independent means would be very welcome. May the Lord send us whomsoever He pleases, but one who loves Him and loves souls. I am taken up now with other duties, and had to relinquish some of my outdoor activity, so that we are more than ever in need of help. L. E. Rilliet.

Hotel Roth, Clarens, Vaud, Switzerland.

SOLDIERS' INSTITUTE, GIBRALTAR.—Another successful year's work has been marked by the growing use of this Institute by soldiers and sailors, notwithstanding increased accomodation and attraction in other directions. Nightly meetings have been held, and workers have met with much encouragement. During the stay of the Channel and Mediterranean fleets and German squadron last year, a German sailor came forward at the close of an interesting meeting, and, with tears in his eyes, expressed thanks for the blessing he had received in hearing the Gospel in his own language. The Institute has been the means of spiritual blessing to many, and is highly valued by the men who use it. The hon. sec. and treasurer is Mr. H. S. Clarke, Essendene, The Downs, Wimbledon.

THE DREADED CHINA FAMINE.

We are thankful to receive from our friends of the China Mission headquarters extracts of the latest letters to hand from Shensi, which give a brighter prospect as to the food supply:—

Mr. Thomas King, writing from Ping-yang-fu on July 15, says:—"The outlook is much better than when I last wrote. Some heavy rains have fallen, so that so far as this part is concerned [referring to the hills near Ping-yang-fu, where he was staying] the autumn crops can be planted. I trust that at other places they have had rain too. . . . . Even should they be able now to plant their autumn crops, there will be a good deal of distress until they can be reaped."

Mrs. Duncan Kay writes from Kuh-wu-hsien, on July 20:—"We praise God for the rain. We have a good supply now, and it will save us from famine, although there are even now many starving, they having had no wheat this summer. Our own people will manage to pull through, with one or two exceptions."

Mrs. Russell writes from Hiao-ih, dated July 30, that "the price of grain is still about double the usual price, but the people are greatly rejoiced at the prospect of good autumn crops."

Mr. A. R. Saunders, writing from Tai-yüen, August 6:—"The drought has been changed to floods, and a large district of land near the Fen river has been flooded, and has left a layer of sand, ruining the land for agriculture. Of course, this is small compared to what the suffering would have been had the drought continued. Several villages are destroyed by the floods."

Miss Edith Broomhall, writing from Ta-ning, July 16, says:—"We have had beautiful rains, a whole rainy week. How our hearts do praise the Lord, and how many poor burdened hearts among our Christians are feeling lighter! Everywhere the men are, or have been, in their fields; I suppose by to-day most of the sowing is finished."

Tamil Mission Ragged Schools, Madras.

The work of my schools amongst the pariah children I find commends itself wherever the details of it are known. We have now 865 scholars, with thirty-two certificated teachers. The audited balance sheet for last year has been sent to me, and I find the aggregate cost, which includes rents of buildings, salaries of agents, and other working expenses, has been £350. This has been defrayed by £210, which we were successful in obtaining in Government grants, and by £140 of voluntary subscriptions. This striking economy is, of course, accounted for by the fact that all the teachers are native Christians, and live in native style and simplicity.

For eight years we have been sowing the seed of the Gospel into the minds of the outcast children, and through the children some of the seed has fallen into the hearts of the parents, and at least produced a sympathy and interest in this mission. I am now preparing to reap the harvest. When I return to India, I propose with God's blessing to erect a hall in the heart of the native quarters of Madras for the purpose of evangelistic work, and to make it the centre of all our social and philanthropic operations. All our teachers are earnest and capable Christian Hindus, so that the preaching staff is ready to hand without any additional expense. The £1,000 will defray the cost of a splendid building on a freehold site. Many English gentlemen of well-known evangelistic repute heartily endorse the scheme, and contributions to the amount of £200 have reached me.

Within the next three months I must be on my way back to India. My address in England is 3, Prescot-place, Halifax. I shall be glad to send copies of the latest report of the mission and explanatory matter to applicants.

Gnanamuttu Joseph Israel.

CHOLERA AND THE JEWS.—A number of Continental rabbis have issued a notice which practically amounts to a declaration that the prevalence of cholera in Hamburg is not to be regarded as a ground for absolving the Jews of that plague-stricken city from fasting on the Day of Atonement. The cholera is happily abating in Hamburg, and it may be hoped that no widespread evil will result from the weakness and prostration caused by the fast which may unfortunately make a Jew here and there a more ready victim to the insidious disease that has turned Hamburg into a vast hospital. When an epidemic is raging there is disease in the air, and one actual case of illness implies the possibility of many others. As the mortality returns are steadily diminishing, the Jewish authorities need not perhaps have published a general recommendation to all Hamburg Jews urging them not to fast. But the opposite course which has been pursued is, in the opinion of the *Jewish Chronicle*, a distinct error of judgment.

CHRISTIAN LITERATURE FOR INDIA.

A change in the name of what was the Christian Vernacular Education Society indicates that the India of to-day is not the India of 1858, when this society was set up as a memorial of the mutiny. The society has now become the Christian Literature Society for India, its secretary being Rev. James Johnston, and its offices 7, Adam-street, Strand, W.C. Coming to the sphere of the society's operations, we find a transformation so marvellous and momentous as to have the deepest significance to anyone who can compare the two periods and comprehend the importance of these changes.

To the twelve or thirteen millions of the young of both sexes now in India, who are not only able to read, but of whom many are as highly educated as our own youths who have passed from high schools and colleges, a million more are added yearly. They have been pouring into Indian society with their newly-acquired appetite for books, but the general literature of the country is unsuited for cultured men, and would never appease educated intellectual hunger, far less satisfy the cravings of thirsty souls. The new name of the society is an expression of the new departure which it has made of late, and the new enterprise with which the society is now pressing forward in the great work it is designed to do. In addition to a special fund and independently of the Indian revenue, it has made grants to the amount of £1,600 on Christian literature, besides embarking on the work of revising school books, providing literature for Zenana work, and sending out a second agent, Rev. J. A. Macdonald, to the work in Northern India; while Dr. Murdoch has returned with fresh life and hopefulness to his work in the south

ANTI-JEWISH RIOTS IN HUNGARY.—It is reported from Budapest that a serious conflict occasioned by the outbreak of a fire at a house occupied by Jews, recently occurred in the village of Kerecke, in the Comitat of Marmaros, between the Ruthenian and Jewish inhabitants. The latter were severely maltreated and threatened with death, while their houses were pillaged and destroyed. When the rioting was at its height the gendarmerie arrived on the scene and restored order. The ringleaders were arrested. A judicial inquiry is now proceeding.

GREAT GALE IN JAPAN.—A terrible gale completely devastated the Rinkin Island at the latter end of August. Four hundred people were killed at Okinawa, houses being swept to the ground, and only the most substantial buildings remained. At Honanatsa, twenty-three houses were completely wrecked, while 145 were partially destroyed. A terrific storm also occurred on September 4, when sixty-five buildings were destroyed, ten persons being killed in the Shiznoka Prefecture. No fewer than 600 dwelling-houses and seventy-one stores were razed to the ground, a large number of persons being killed. —*Central News.*

"THE POPPY POISON IN BURMAH" is the title of a pamphlet just published by P. S. King and Son, 5, King-street, Westminster, S.W., for the Society for the Suppression of the Opium Trade. After giving disgraceful facts as to the propagation of the opium habit in Burmah, the pamphlet concludes:—"Will the British people, or the newly-elected Parliament, allow the unanimous request of the Burmese people for protection from the opium vice, which we introduced among them, to be set aside? Will they suffer the representations of successive Chief Commissioners on the spot with regard to an evil which Sir Charles Aitchison has declared to be one affecting the very life of this young and otherwise prosperous province to be overridden any longer by the Government at Calcutta or Simla, which is altogether out of touch with the needs of the Burmese?"

RELIGIONS IN GERMANY.—In the quarterly statement just issued from the Statistical Office in Germany is an account of the different religions professed by the people in the German Empire. Of the 49,428,470 inhabitants in Germany 31,026,810 are Protestants; 17,671,929 are Roman Catholics; 145,540 belong to other Christian denominations; and 562 are unclassified. They are thus distributed: Prussia has 19,232,449 Protestants; 10,251,458 Roman Catholics; and 95,349 of various denominations. Of Jews there are 567,884—of which number 372,059 are in Prussia; 53,885 in Bavaria; 34,645 in Alsace-Lorraine, 26,735 in Baden, 25,531 in Hesse, 17,877 in Hamburg, 12,639 in Würtemberg, and 9,368 in Saxony. The Rhineland has 4,710,391 inhabitants, distributed as follows:—In the Rhine Provinces there are 3,351,818 Catholics, 1,295,673 are Protestants, and 47,234 are Jews. Of the Jewish population 15,151 live in Dusseldorf, 12,048 in Cologne, 9,091 in Coblence, 6,562 in Trier, and 4,387 in Aachen. Heligoland has 2,086 inhabitants, with 11 Roman Catholics and 1 Jew; the rest are Protestants.

Obituary.

REV. ROBERT WISHART.

The death is announced of Rev. Robert Wishart, who was for thirty-two years minister of the United Presbyterian Church at Thornhill. Mr. Wishart was a native of Millport, and began life as a stonemason. He afterwards attended Glasgow University and the Divinity Hall, and was ordained to Thornhill in 1860, being then in his thirty-sixth year. He took a great interest in educational matters, and was for many years a member of the local School Board. As a member also of the Parochial School Board, and in many other ways, he took a share in the public affairs of the district.

REV. F. TILNEY BASSETT.

In our last week's issue we noted the death of the vicar of Dulverton, Somerset. Prebendary Bassett was sixty-five years of age, and came of a Norfolk family. A correspondent writes to *The Record*:—"Sound in the faith; as a theologian hard to match, whether in his own diocese or out of it; fertile as a writer; powerful in the pulpit, he leaves a blank which it seems hard indeed to fill. He was not only learned, but (which is far more) wise also. He was always ready to impart his stores, and there were few men to whom an intellectual or a spiritual difficulty could be communicated more freely or with better hope of salutary counsel. Years ago he set a good example to Evangelicals by publishing an annotated translation of the Prophet Hosea; and, more recently, an edition in Greek and English, with notes, of the Epistle of St. James—the favourite Epistle, it is said, of the illustrious Earl of Shaftesbury. And, while one of his earlier efforts was an exposure of Romish errors in connection with the mistranslations in the Latin Vulgate, his pen, in recent years, was usually employed in the defence of orthodox views against that Rationalism or Neology in which he beheld one of the most dangerous and fatal foes of truth and godliness."

DR. G. LANSING.

Monday morning, September 12, 1892, just as the shadows of night were beginning to pass away preparatory to dawn, the weary soul of one of God's own, Rev. Gulian Lansing, D.D., left us and entered into the joy of his Lord. "O, how glorious!" were the words oft repeated a short time before he left us, and we wonderingly inquired and looked if perchance some of the glory might be espied by us sorrowing ones. A protracted illness had kept him waiting for fully two months ere the promised rest was enjoyed. At the home of his son, J. M. Lansing, M.D., loving hands had nursed him and anxious hearts had awaited results, but neither their care nor an able physician's skill could prevent his release. He has gone to be for ever with his Lord.

We miss him; he was a father in our mission, and a leader of our little band. His suggestions, his advice, his experience, were always helpful, and oftentimes decided perplexing questions for us.

He was one of the very first to enter this field, coming here as early as 1856, bearing the brunt of pioneer effort, ever advancing the outposts. Filled with a yearning desire to bring souls to Christ, zealous for The Master, thorough in his work, persevering in his endeavours, and, above all, his heart aglow with a living, conquering faith, he was permitted to do much for Christ.

His, too, was the joyous privilege of casting his honours at the feet of Jesus, for though a born linguist, a successful student, and a very acceptable speaker, yea one whom three institutions at home delighted to honour with the title of D.D., and whose friendship, moreover, was pleasing and valued by many at home and abroad, yet he willingly gave up these that Christ through him might be glorified in a far-off field.

About five years he laboured as a missionary in Syria, and thirty-six of the sixty-six years of his life he gave to Egypt, and these have born rich fruitage, as the work here and his brethren could testify.

Cairo, Egypt. J. R.

Another friend writes:—He went to the East from America nearly forty years ago, and laboured in Syria before he went to Egypt, but for many years he has been the chief missionary figure in the Valley of the Nile. His profound acquaintance with Hebrew and Arabic placed him in the foremost ranks of Oriental scholarship, and his weight of character secured the confidence of all. As a preacher in Arabic he was unsurpassed, and he will be greatly missed by his colleagues and by the evangelical Christians of Egypt.

ONE GREAT AIM of the Invalid Children's Aid Society is to provide every poor sick child in London with a friend. The help of many more ladies is required.

Evangelistic Notes.

Ireland.—Miss Smith and Miss Bax have been holding a very successful Gospel mission in the Methodist Church, Enniskillen.

Rev. R. Balgarnie has had an evangelistic mission at Weybridge. The congregations have been large, and the spiritual results are very encouraging.

Mr. William Forbes has been evangelising in the North. On Thursday and Sunday nights he addressed large gatherings in the Gilfillan Memorial Hall, Dundee.

Mr. W. Grove has finished a week's fruitful mission in the Congregational Church, Maynard-road, S.E. The officers and members are much cheered and encouraged.

Mr. George Clarke is holding during the present week a series of special Gospel meetings in the mission church connected with the Steeple Kirk of Dundee, and right in the heart of a large working-class population.

Mr. C. Russell Hurditch was preaching at Clapton Hall during last month, and had times of gracious help from the Lord and joy in the ministry of the Word to crowded audiences, with distinct blessing in conversions.

Yeovil.—On Sunday the Yeovil Y.M.C.A. concluded a series of outdoor evangelistic services, which they have conducted throughout the summer with much spiritual encouragement. The meetings are to be continued in the Lecture Hall.

Mr. Geo. R. Cairns closed a successful ten days' mission at the Central Hall, Newcastle-on-Tyne, on Sunday last. Excellent results have followed. There have been many enquirers. The Bible readings were much appreciated.

Rev. W. Hay Aitken holds a mission from October 1 to 17, at Chaddesley Corbett, Kidderminster; and Rev. A. J. Harrison delivers evidential addresses October 16 to 24, at St. Mark's, Barrow-in-Furness

Personalia.

Miss Macpherson is cheered this week by four of her former small emigrants, now young women, having contributed £5 each to enable her to rescue four others from the lone condition they once were in.

Dr. Ernest W. Gurney Masterman, House Surgeon at St. Bartholomew's Hospital, London, has been appointed Assistant Medical Missionary at Jerusalem, in connection with the London Jews Society.

Rev. John L. Narbel, M.A., B.D., delegate of the Société Centrale Protestante de France, is on a visit to Britain, making known the evangelistic work and financial needs of the society. His present address is, 34, Lyndoch-street, Glasgow.

Pastor Jacob and Moressa his wife have returned to Oroomiah, Persia, after moving about in Britain for fifteen months, making known, as opportunity offered, the character and claims of the work in which they are engaged among the Mohammedans of Persia.

Sister Florence (Miss F. G. Lamb) writes to contradict the report that she had sailed for Ceylon in connection with the Wesleyan Mission. She is having some rest at home before going abroad. Her passage is taken on board the B.I.S.S. Company's *Manora*, which sails from London on November 18.

Dr. James A. Spurgeon is seriously ill, suffering from gout in the throat. He hoped to be present at the meeting of the Baptist Missionary Society on Monday in the Metropolitan Tabernacle, but Mr. Olney, in reporting his regrettable absence, said that a consulting physician had been called in, and declared the case critical.

The Bishop of Bedford has been staying in Devonshire. A correspondent writes:—"Mr. Hole, of Georgeham, Devon, was so unwell on Sunday that he shortened the service in the morning, and eventually had to close the meeting; but Bishop Billing stepped out of the pew in which he happened to be, and very judiciously took on the service to the end. He preached from the end of the Epistle, and a fine sermon we had. It appears he has come to stay at Croyde for health and fresh air. He preached again in the evening."

Miss Frances E. Willard, president of the World's Woman's Christian Temperance Union, who has been for some weeks the guest of Lady Henry Somerset at Eastnor Castle, was last week the recipient of a testimonial from the World's W.C.T.U. of the British Empire, and also of many telegrams, letters, and birthday gifts, expressing the love, loyalty, and sympathy of her friends on both sides the sea. On October 8 she sails for America in the Cunard s.s. *Etruria*, to attend the annual meeting of the W.C.T.U. of the United States at Denver, Colorado, October 28, which, in view of the coming World's Exposition, will be one of unusual importance

TEMPERANCE NOTES.

Of 2,554 women appearing at Clerkenwell Police-court 95 per cent. were the victims of drink; and at Worship-street 80 per cent. of the cases were due to drink.

Kansas, with Prohibition and 100,000 more people than Texas, has one penitentiary and 996 prisoners. Texas, with saloons and 100,000 less people than Kansas, has two penitentiaries and 3,000 convicts.

A special effort is about to be made by the Canterbury Diocesan C.E.T.S. to arouse sympathy with the rescue and preventive work of the society. A series of meetings will be held at Tonbridge and Sevenoaks, extending from October 17 to 22.

In Johannesburg there is a drinking bar or canteen for every fifty of the population. The secretary of the mining board has stated that drink costs the mines £5,000 a month through loss of time and incapacity for work when the natives return to it.

The continuance or discontinuance of the sale of drink in any locality is a mere matter of pounds, shillings, and pence to those who are engaged in it. To the inhabitants of a district it is a matter of home happiness, of good or bad reputation, often of life or death.—*The National Bulletin.*

The horrible craving for strong drink which characterises some people was forcibly illustrated at Walsall on Wednesday last. A large jar of old Jamaica rum fell from a cart, and as its contents ran down the gutter, men, women, and children scooped it up in their hands and drank it with relish!

The Autumnal Conference of the United Kingdom Band of Hope Union was held in Dublin last week. It is ten years since the Conference last met in Dublin, and the meetings then were attended by only about fifty delegates, whereas on this occasion they were attended by upwards of 200. On last Sunday sermons were preached by delegates in most of th Dublin churches, and addresses delivered in variou Sunday-schools.

A Gospel Temperance Field.

Right in the heart of a London suburb, where numbers of idlers congregate, stands a large empty building eminently suitable for holding lectures and services, and with every convenience for a bright temperance bar as well. There is great probability of its being secured for a public-house, which would mean the sixth within an area of 200 yards. For £500 the building could be had for three years, and fitted for use in God's service. It would open up a splendid sphere for work, and those interested in the state of the district are earnest in their petitions to God that the means to start it may be sent.

Several gentlemen are ready to act as an Executive Committee, and would see that everything is properly managed. Enough money might be raised locally for working expenses. Full particulars would be given to any willing to help by R. F., 29, Lombard-street, E.C.

Stratford Railway Men.

Over 4,000 railway men, including those in the large locomotive works, reside at Stratford, E. In 1880 Miss F. E. Campbell, from Mildmay, began to work here. Eight were present at the first meeting; great things have since been wrought, and earnest workers for God may be found among these Great Eastern men, whole families also being savingly blessed.

For some time past the iron room built for them to gather in has been uncomfortably crowded, and about a year and a-half ago a gentleman gave a plot of ground for a permanent railway mission hall. One friend, also unasked, generously sent £2,000 towards the building fund. The builder contracted in two divisions, the first being up to the sum in hand. That sum is now spent, and workmen have been withdrawn; the second part of the contract is untouched, and £900 is required for what remains to be done.

Miss Campbell (who is still president of the mission) may be applied to if further information is desired. Her address is 9, Portland-terrace, Regent's Park, London, N.W.

CLAPHAM ROAD CONFERENCE HALL.—The students from the C.M.S. College at Clapham Common work here on Sunday evenings, setting forth Christ crucified in simple words. It is hoped that the addition to the Hall may be speedily built; preparation has been made some time, and most of the money has been lodged. The cause of the delay is the postponement of the licence to build by the London County Council, before whom the plans were laid in June last.

Letters to the Editor.

"DEVOUT (?) CRITICISM."

Dear Sir,—May not the apparent discrepancy between the two narratives regarding David in 1 Sam. xvi. and 1 Sam. xvii. be adjusted in this way? In 1 Sam. xvi., the historian does not describe David as "a mighty valiant man, and a man of war," but *only King Saul's servant*. He spoke in ignorance, possibly confounding together the stripling with some of Jesse's stalwart sons, but it was in ignorance, for David himself, in chap. xvii., tells Saul of his inexperience. That Saul should not recognise David is, as you say, no great wonder, for by this time he was a full-grown man.

We have a similar mis-statement chronicled, but not authenticated, in 1 Kings ii. 15. Adonijah says to Bathsheba, "Thou knowest that the kingdom was mine, and that all Israel set their faces on me that I should reign," which is mournfully untrue. In the Acts of the Apostles also, Claudius Lysias (chap. xxiii. 26) writes a letter asserting that "he came with an army and rescued Paul, having understood that he was a Roman," although he did not know this till he had bound him and was about to examine him by scourging! James Inglis.

12, *Dick-place, Grange, Edinburgh.*

ST. PAUL'S "QUIBBLES."

Sir,—In reference to an excellent letter of Mr. Hugh D. Brown, addressed to the Archbishop of Dublin, will you kindly allow me to say a word? It is in regard to the "quibbles" and the "ignorance', attributed by various critics to St. Paul.

His Epistle to the Galatians (iii. and iv. especially) comes under this specification. But the down-grade men are indebted for their theology on those matters to Professors Cheyne and Driver, of Oxford, and Canon Farrar, with the addition of the word "quibble" to show originality on their part. Canon Farrar furnished the material respecting the "seed" spoken of (Gal. iii.), and "that Paul must have known that the plural for the Hebrew and Greek terms for 'seed' is never used by Hebrew and Greek writers as a designation of human offspring. In the plural it means various kinds of grain"—a sapient dictum, which puts on one side the ignorant quibbles of St. Paul!

But unfortunately for this doctrine Dr. Watts, of Belfast College, shows it up, and by reference to some of the greatest classic writers exposes it to ridicule! For Sophocles says:—

γῆς ἐμῆς ἀπηλάθην
πρὸς τῶν ἐμαυτῶν σπερμάτων

"I was driven away from my country by my own *offspring*" *(seeds) (Soph. Oed. Col.* 599-600, and *Æsch. Sup.* 290, and *Eum.* 909).

Here, then, is the term, said never to be used by Greek writers in the sense of *offspring*, used in that very sense by the greatest of them. See *The Down-grade in Criticism, Theology, and Science*, by Professor Robt. Watts, D.D., Belfast College. T. T. Clark, Edinburgh, 1890) a most valuable work for the present time.

As to the Hebrew word for *seed*, it is a noun of multitude like the English and used for singular or plural. There was no need of making it plural unless a writer required a *distinction* in his argument as St. Paul does when referring to the special promise made to Abraham on his offering up of Isaac. But this subject they could not be expected to understand, for the reasons given by the Apostle himself (1 Cor. i 18-16). My apology for writing is to warn the young as to the sceptical and superficial dealings with Revelation which are afloat, and the oppositions of Scripture, falsely so called, and now in vogue.

Yours very truly, T. R.

Dublin.

SUNDAY EVENING SOCIALS.

Dear Sir,—May I correct the singular error which appears in the kindly notice published in your last week's issue? Our "Sunday Evening Socials" are there said to be for the purpose of bringing "backsliders to knowledge of God." You used inverted commas for this expression, a local paper having been its author. The other features noted, the light refreshments, that no one "asks the people about their souls," etc., would hardly appear to many, and certainly not to me, a course specially adapted to win "backsliders."

The remarks at the end of your kind notice really state our aim. So long as the publichouses are open on a Sunday night so long Sans-street Chapel will be kept open, that the parlourless may find warmth, brightness, and comfort under innocent and even Christian influences.

Faithfully yours,

R. Bevan Shepherd.

3, *Toward Terrace, Sunderland.*

The Book World.

Within Thy Gates is the title of a little volume of remarkably good addresses given in the Dr. Stephenson's Children's Home chapel, by William J. Forster. *(1s. C. H. Kelly.)*

The Church Monthly is one of the best Church papers for localisation. The new volume for 1892 has many attractions; the articles, by high-class contributors, covering a wide range of interest, and the illustrations including excellent portraits of distinguished men. *(Offices:* 30 *and* 31, *New Bridge-street, E.C.)*

Alcohol and Public Health, by J. James Ridge, M.D., is a useful compendium of facts on an important subject. The author hopes it "will convince many that there is a good deal more to be said in favour of total abstinence than in favour of drinking intoxicating liquors." The pages should be carefully studied by temperance advocates. *(H. K. Lewis,* 136, *Gower-street, W.C.)*

Six in the Fold—and One. *(1s. Religious Tract Society.)* Lady Alicia Blackwood gives narratives from life in these pages. After chapters describing cases of joyous acceptance of the Gospel, there is "the contrast,"—the case of one who resisted God in life, and died in despair crying "Lost! lost!" These true stories should be widely read, and will bear rehearsal in Gospel addresses.

The Devotional Series, issued by *Hodder and Stoughton* (1s. each), already includes: Complete in Christ, extracted from "The Saint and his Saviour," by C. H. Spurgeon; Rest in Christ, from "In Christ," by Dr. A. J. Gordon; and The State of the Blessed Dead, by Dean Alford. Truly devotional in character, these books are small enough for the pocket, printed in bold type, and tastefully bound.

How to Become a Nurse. By Honnor Morten. 2s. 6d. *(Scientific Press,* 140, *Strand.)* So many young women of earnest purpose in life are now seeking an outlet for their energies in the noble profession of nursing, that a work like this has become a necessity. It certainly appears to tell all that needs to be known by apprentices in the art, and the lady who masters these interesting details will be splendidly helped towards the goal of success if she have the needful love for the work. Portraits and sketches of nurses who have achieved public fame much enhance the attractiveness of the book.

Our Children in Old Scotland and Nova Scotia.—Miss Stirling, the founder of the Edinburgh and Leith Children's Aid and Refuge Society, gives a history of her work in this attractive little volume. Several illustrations add to the brightness of the pages, which tell of labour among various classes of needy and neglected children. A good deal of interesting information is given regarding life in the older provinces of Canada. Miss Stirling rejoices in a marked success having attended her efforts. The book is very readable, and we trust many will get it, and be led to help on the work. *(John Haddon and Co., Bouverie House, Salisbury Square.)*

OCTOBER MAGAZINES.

Mr. R. F. Horton, in the Home Messenger (1d. Amen-corner), gives a strong pronouncement on "Amusements." Here is his sensible solution of this social problem:—"Never think of amusement. Do your life's work as earnestly and as well as you can; love God with all your heart and your neighbour as yourself, and to your unfeigned astonishment you will find this world one of the most amusing places that even imagination can conceive."

Welsh Pictures, Drawn with Pen and Pencil (8s. *Religious Tract Society*), is a worthy and welcome addition to the handsomely illustrated series of which it is the latest issue. Rev. R. Lovett is the editor, and has secured the collaboration of able Welsh writers. The little principality of Wales can boast of more of the picturesque and the beautiful in its natural aspects than most countries of equal size. Around these have gathered many historic, romantic, and poetic associations, so that there is an abundance of material for such a work. The result is one that must be of interest not to Welshmen only, but to all who love the beautiful and the grand.

The Century Magazine (1s. 4d.) and St. Nicholas (1s.) maintain the high standard of literary and artistic excellence that have secured for them such a sure footing on British soil. There is an indefinable quality of finish in these American serials that our less alert fellow-countrymen find it difficult to copy. Mingled with much reading "in lighter vein," The Century gives papers of solid and serious interest. One of these in the current issue is an article describing and exposing the politico-financial corruption so prevalent in the United States, and which makes high-minded citizens of the great Republic wince for very shame. Archibald Forbes describes what he saw of the terrible days and doings of the Commune in Paris in 1871. In the new volume of the magazine there will appear a series of timely papers on the "Bible and Modern Criticism." St. Nicholas, conducted so skilfully in the interests of young folks, is a wonderful collection of clever juvenile literature of varied sorts. *(T. Fisher Unwin.)*

Cassell's Serials.

In The Book of Health (part 5, 6d.) the action of alcohol in the human system is expounded by a writer who expresses cordial approval of Paul's oft-quoted admonition to Timothy. It is somewhat comforting, however, to know that "for healthy people alcohol is a very inconvenient form of food." The author writes with a great show of authority, but, to our thinking, with insufficient appreciation of the evils that alcohol works in those who have not the will or the power to regulate its use. Part 21 of The Life and Times of Queen Victoria (7d.) describes "the reign of Jingoism" and the disastrous Afghan and Zulu wars. The Illustrated History of England (part 72, 7d.) deals also with the reign of the present Queen at a somewhat earlier date. Part 45 of The Library of English Literature (6d.) contains studies of some of the longer prose works in our language. The writings of More, Elyot, Ascham, Sidney, Bacon, Hobbes, Locke, and Defoe are noticed and illustratively expounded.

The Worthies of Norwich is the title of a very interesting and entertaining booklet by Mrs. Herbert Jones. Reprinted from *The Edinburgh Review.* (6d. *Jarrold and Sons.*)

Sixteen Blessings of Belief from St. John's Gospel. By Rev. H. E. Heinekey. A thoughtful little essay on a glorious subject. Two a penny from the author, 8, *Garlinge-road, West Hampstead, N.W.*

Rev. W. Laycock, M.A., of Hurdsfield, near Macclesfield, has issued, in booklet form, two excellent sermons on The Lord's Supper; What it is and What it is not. The subject is treated "according to Scripture and common sense," in other words, from a Protestant Evangelical point of view. *Protestant Churchman's Alliance Office,* 30, *Charing Cross.*

Revelations and Fraternal Exhortations to all God's Children. Signor Alberto Chiera has issued an English edition of his Italian booklet, which is spiritual in tone and instructive in its contents. In a note to us he says: "Having in view nothing but the glory of God and the welfare of my English brethren, I send my book gratis to anyone that will apply for it by post card. My address is, 'Tipografia Popolare, Rome.'"

BOOKS RECEIVED.

From *Ward, Lock, Bowden, and Co.*—Mohammedanism, and other Religions of Mediterranean Countries. By G. T. Bettany, M.A., B.Sc. 2s. 6d.

From the *Scientific Press, Limited,* 140, *Strand.*—The Art of Feeding the Invalid. By a Medical Practitioner and a Lady Professor of Cookery. 3s. 6d.

From *Oliphant, Anderson, and Ferrier.*—Poems. By Mary Cross. What and How to Preach. By Alex. Oliver, D.D. Memoir and Remains of the Rev. Robert Murray W. Cheyne. By Rev. Andrew A. Bonar, D.D.

From *Partridge and Co.*—Grannie's Treasures. By L. E. Tiddeman; Phil's Frolic. By F. Scarlett Potter; and Our Den. By E. M. Waterworth. 1s. each. One Christmas. By Jennie Chappell; and Noel's Lesson. By Meta. 6d. each.

Y.M.C.A. Missionaries.

We have frequently of late mentioned the imminent departure of Mr. Robt. McCann from Ireland and Mr. Holmes, of Norwich, as *avant-couriers* of the Y.M.C.A. in India and Egypt respectively. These two brethren have been visiting various parts of the country seeking to rouse the enthusiasm of their fellow young men on behalf of the missions they have undertaken. During the past few days farewell meetings have been held in Ireland, Scotland, and England to bid them godspeed. One of these took place in Exeter (lower) Hall on Monday evening, while the great missionary farewell of the C.M.S. was going on upstairs.

In the course of a very lively Irish speech Mr. McCann told something of his plans, projects, and past experiences. He expatiated most eloquently on the neglected masses of India's youth and the call that there is in Christian England for more practical interest to be shown in the attempt to carry the Gospel to them. He said he had been through the mill in Y.M.C.A. extension in Ireland, and he did not anticipate greater difficulties in India. It was a pity that he had such a comparatively small audience, as he appealed for practical fellowship and co-operation in sustaining the work on which he is entering. He has organised "a penny a week" plan of help on the part of Y.M.C.A. members and associates; if some 5,000 young men would take up the challenge, the thing would be done. Mr. Holmes also addressed his fellow Y.M.C.A. men, while words of cheer were spoken during the evening by Mr. George Williams, Mr. T. A. Denny, and others. We trust the Y.M.C.A.'s of Great Britain will see to it that this undertaking of the National Council is not allowed to languish for want of support.

THE GRINDELWALD CONFERENCE.—No less than 975 persons joined the Grindelwald Re-union parties during the past summer. The conference next year is to meet at Engelburg.

NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 9.—DEUTERONOMY XX.

The cry to arms is perpetually ringing out: and the tocsin calls us to the fight. We must war against the evils that threaten our inner life as well as against the enemies of the Lord. The nearer we live to Christ and the closer we follow Him, the more certainly shall we be involved in the conflict that gathers about his person. It is the skulker from the ranks that knows nothing of the battle. But when the foe is near, let us look away from his horses and chariots, and fix our eyes wholly on the Lord, whose horses and chariots of fire engirdle us and go forth to war on our behalf. The priest always approaches when the battle is near. Listen, troubled heart, for the still sweet voice of Jesus saying, Fear not, nor tremble. Christ wants whole-hearted men, in whom there is that absolute loyalty and trust that banish fear. Where there is not that, the soldier is practically useless, and may as well depart lest he become a source of infection and panic to others. Also how eagerly we should pray, "Dismiss me not thy service, Lord." In each of us there are natural propensities which we have no need to exterminate, though we must make them tributary. And there are forbidden things, against which God has declared perpetual hostility; these must have no quarter, and must be given over to utter extermination, "Thou shalt utterly destroy them."

MONDAY, OCTOBER 10.—DEUTERONOMY XXI.

Here is a striking illustration in which we learn the evil of sin. The blood of a smitten man would be imputed to the nearest city, unless steps were taken by its representatives to relieve themselves of the guilt. So there is much evil in the world, and of the race, and pertaining to our own lives, that needs the atonement of the precious blood; and we need to apply to the Great High Priest for the expiation of evil of which we are dimly conscious or altogether ignorant. How that barren valley, "neither plowed nor sown," reminds us of Calvary; and that running water of the river of the Holy Ghost that bears the effects of the death of Jesus through the world. Notice that we can only claim the benefits of the shed blood when we are doing that which is right in the eyes of the Lord (9). Some of the prescriptions of this chapter are far below the morality of the Sermon on the Mount, but a lower law was given because of the hardness of their hearts. Our moral tone is elevated by the introduction of successive editions of God's law, and as we obey the one we catch sight of another and higher. We must compare this legislation, not with the teachings of Jesus, but with the state of the surrounding nations of those days.

TUESDAY, OCTOBER 11.—DEUTERONOMY XXII.

We must not hide ourselves. The question of risk or loss must not prevent us doing as much for another's property as we would wish him to do for ours. We often shirk responsibilities suddenly thrust upon us, for no other reason than that they would involve us in trouble or expenditure. But to do this is to fall beneath the level even of the law, and how much more, therefore, of the Gospel. Thrice over it is said, "Thou shalt not hide thyself." What exactness and wisdom there is in the statutes that follow. The commandment is exceeding broad: it touches dress, which might be an occasion of temptation and sin; it deals with bird-nesting; it concerns itself with the battlements that fence a roof, and the mingling of diverse things. How stringent is God's throne of judgment. There is nothing too small for it to take cognisance of. We should be particular to exercise ourselves, to have a conscience void of offence in the smallest details. Do we build battlements around our tables and homes to keep the inexperienced from falling into drink and other sins? Are we careful against unlawful admixtures? In sins of impurity society forgives the male sinner, and is merciless to his victim. God, however, holds the balance evenly, and in each of these cases legislates in behalf of the wronged and oppressed woman. But though her Maker thus vindicates her, yet even He ordains death when her silence indicates her consent to sin. That crying out is significant of the way in which the holy soul is wont to act when suddenly assailed by the tempter!

WEDNESDAY, OCTOBER 12.—DEUTERONOMY XXIII.

The assembly of the Lord is the Temple, where He dwells, and in these days his Church. "Ye also are builded together for a habitation of God through the Spirit." There are certain conditions, however, which must be observed. Whole-hearted consecration; true sonship with God; love to the people of God; these are essential. It is interesting to see that Edom and Egypt might send their representatives, a shadowing forth of the admission of the great Gentile world into the Church. Those who fight for God must be absolutely pure; better stay away from the battle for a whole day, than go into it unclean; no care must be spared to secure the camp from all uncleanness, and all because the presence of God was essential to victory, and that presence was incompatible with permitted evil. Ah, how often have our defeats been due to want of care in the ordering of the inner life! The camp must be holy, or Jehovah cannot walk with us, or give up our enemies before us. How tenderly God legislated for the fugitive slave! How rigorously against the wages of iniquity! Let us never put into his treasury money which is not rightly or purely obtained. Christians must lend to their brethren in Christ, in cases of extremity, without requiring high interest, because God will always be paymaster for his own children.

THURSDAY, OCTOBER 13.—DEUTERONOMY XXIV.

The bill of divorcement was an expedient, our Lord says, because of the hardness of their hearts. But it would not be tolerated to-day in any civilised nation, so much is due to the influence of Christ. Tenderness to the newly-married wife; care for the necessary maintenance of the poor; vigorous repression of the slavery of Hebrews as a stepping-stone to its entire suppression; the preservation of the self-respect of the poor in the invasion of his home; thoughtfulness of the necessity of warm clothing for the poor in the cold Palestine night; provision that the day labourer should receive at nightfall his day's wage, because he had set his heart upon it; justice in the allotting of blame and punishment on the individual that had sinned; care for the widow and orphan; how wise and just and merciful all these items were; so human and so divine. As we consider them, we instinctively look round to find Him speaking, whose words have filled our world with sweetness and light. Ere these words were spoken the Father had committed all judgment to the Son. Let all who are poor and fatherless, and widowed and lonely, take heart at these words, and look trustfully up into the face of God.

FRIDAY, OCTOBER 14.—DEUTERONOMY XXV.

Even when our brother has done wrong, we must not so requite him as to make him seem vile. The needful chastisement must be for his improvement, and not for the gratification of our vindictiveness. Never forget that God takes care of oxen, and much more of his own. We must not shrink from trusteeship or other family obligations; our duty to man is part of our duty to God, and we cannot live a righteous life before Him, whilst we are shirking any known duty to our brother. He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. Mark that insistance on the perfect and just weight. Such is the standard that must have been applied to thee and me, had it not been applied to our Lord. But He fulfilled all righteousness, and now the very justice of God acquits and saves us. But may we be saved from being an abomination to the Lord. Oh, to do always those things which are pleasing in his sight, because He works in us to will and to do of his own good pleasure. With Amalek, the type of the flesh, there must be no compromise. It may linger in us, and steal away our strength, long after we have entered the land, cropping up again though we had thought ourselves altogether delivered from it, but it must be rendered inoperative through the continual grace of the Holy Spirit. We must never forget this. Forget not, O my soul, that thy chief enemy is the flesh.

SATURDAY, OCTOBER 15.—DEUTERONOMY XXVI.

Here are two formularies of exquisite beauty for those who have entered the land of rest and victory, of which Canaan was a type. If we know that we have reached it, let us not shrink from professing it. The attitude of consecration, once assumed, infers that as each new crop is reared on the soil of life it should be laid before God. Never forget your low and fallen ancestry by nature, or the affliction and trouble of earlier years before you learnt to live by faith, or the deliverances of God. Always count that all you have of earthly wealth and success is His gift. Ever ascribe your deliverances and all other blessings to the good hand of God, and rejoice in what He gives. Many Christians take their joys too sadly, as if afraid of being too joyful. "Thou shalt rejoice in all the good which the Lord thy God hath given unto thee." Before the Hebrew worshipper could rightly intercede he must have a clear conscience as to his tithes and other duties. If our brother is suffering through any default of ours, we must find him out and make all the wrong right; then we can plead with God for His oath's sake. It is well to be able to look back on a day of avouching. If never before, avouch God to be yours in the words before you, remembering that you can only accomplish your purpose by the Holy Ghost, and believe that at the same moment God appropriates you to be his own, a peculiar people, holy and zealous of good works.

F. B. M.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, OCTOBER 16.

PETER'S VISION.

Acts x. 1—20.

GOLDEN TEXT: VERSE 34.

Cesarea, on the coast of the Mediterranean, and about thirty-five miles from Joppa, was built by Herod the Great. Its inhabitants were chiefly Pagans, but several thousand Jews resided there. It was the abode of Philip the Evangelist (viii. 40; xxi. 8); yet not Philip but Peter, who was a stranger to the city, was miraculously directed to undertake this work. The event marked the breaking down of the wall of partition, and the beginning of the work of God among the Gentiles. Jewish prejudices were so strong that it seemed needful to employ the chief of the Apostles for this work.

Cornelius was commander of a band of soldiers consisting entirely of Italians, hence called the Italian band. (1). *His character.* (2). "Devout" means of reverent and serious spirit. His occupation as a soldier did not make it easy to maintain such a spirit. No circumstances are an excuse for ungodliness. "*Feared,*" not dreaded, but worshipped and served God. Though not a proselyte, he had learned the folly of Paganism, and had recognised in the God of the Hebrews the true God. He overcame his national prejudices, and abandoned what was popular for what was right. His piety found a twofold expression—almsgiving and prayer. The one towards men, the other towards God. The two are inseparable. He does not truly pray to God who does not minister to the needs of men. This centurion is like that other mentioned in the Gospels (Matt. vii' 5—10).

Yet he needed something more (xi. 14). Salvation, as revealed in the Gospel, can only be received through the Gospel message. *His vision* (3-6).—Ninth hour was three o'clock, the third hour of prayer. He had spent the whole day in fasting and prayer (30). The angel had his work to do, but it was not to preach the Gospel to Cornelius. It is the ordinance of God that by men the word of salvation should be made known. This was not a dream, but an actual appearance of the angel to Cornelius (see 30). "Prayers and alms" says the angel (4), not alms and prayers, as in verse 2. God, whose messenger the angel was, looks first at the heart. No meritorious value is recognised in his prayers and alms. They expressed his fidelity to the light he had, and his desire to obtain more. God's method is to entrust much to him who is faithful in that which is little. The direction is explicit (5, 6). *His obedience* (7, 8).—It was unquestioning and prompt. It is evidence of the reality of his own piety that his servants also feared God, and could be entrusted with such an errand.

God does not leave his work half done. The messengers left Cesarea in the evening, and arrived at Joppa about twelve the next day (9). Peter was being prepared to receive them. His place of prayer was the flat roof of the house, frequently used in the East for that purpose. His hunger may also symbolise his longing for the salvation of other souls. The physical became the figure of the spiritual. *Trance.* Probably a condition in which, while not asleep, he became unconscious of all natural surroundings, and was conscious only of what God designed to reveal to him. What he saw is graphically described (11-13). The fact of importance is that the sheet contained not only clean but unclean animals of which it was not lawful for a Jew to partake. Peter's objection (14) is to be commended. It was based upon his determination to continue obedience to what he knew was a Divine command (Lev. xi.) The statement with which God met his objection (15) contained the main lesson of this vision. God was about to deal with men upon a new principle; the old ceremonialism was, therefore, set aside. The threefold repetition of the vision was in order to confirm the lesson (Gen. xli. 32).

The vision left Peter still in doubt (17). It was a definite message from God to him, yet he did not know its meaning until circumstances explained it. When the messengers appeared (18) it was not an angel but the Spirit that gave Peter his direction (19, 20). Compare viii. 29. The presence of the Spirit in the early Church was no mere influence, but a living person directing wisely all the movements of his servants.

This incident appears the more wonderful because all the links in the chain of Divine Providence by which Cornelius and Peter were brought together are manifest. But similar miracles are constantly taking place in connection with the service of Christ. They are not less wonderful, though the links do not all appear. God is still bringing together earnest seekers and willing workers.

Among the Churches.

CHURCH OF ENGLAND.

An anonymous friend has given £500 towards the Church ...ny scheme.

...Rev. H. Harrison, for fifty-two years vicar of Kilndown, ...ent, died last week.

The Hon. Mrs. Maclagan, wife of the Archbishop of York, ...actively engaged in the formation in several towns in the ...ocese of York of branches of the Women's Home Mis... ...n Union, in connection with the Additional Curates' Aid ...ociety.

A series of lectures on the historical position of the Church ...England will shortly be given by the Bishop of Peter... ...rough, not in the crypt, as has hitherto been the case with ...tures given in St. Paul's, but from the pulpit under the ...me. The subject selected by the Bishop is "The Coming ...the Friars." The Bishop will be followed by Canon ...rowne, who will lecture on "The Life and Times of the ...nerable Bede."

Members of the Diocesan Layhelpers' Association have ...en informed this week that through the kindness of the ...v. Professor Wace the course of Divinity lectures at ...ng's College on the Wednesday evenings during the ...nter will again be thrown open without any fee to the ...embers of the association and associated readers. The ...bject for the course will be "The Commencement of Our ...rd's Ministry in the Gospels."

The Contemporary Review has an article from the pen of ...chdeacon Farrar upon Archbishop Magee. Speaking of ...s readiness of speech, he says:—"The first time I met him ...as at the Dublin Church Congress, where I had the honour ...sitting next to him. I had been called upon to read a ...per on 'The Duty of the Church to the Young,' of which ...e Dean of Cork (as he then was) expressed very kind ...proval, and on which, with no preparation, he spoke ...rcibly as soon as I had sat down. He could always express ...s thoughts at a moment's notice, but certainly he never ...provised his convictions."

CONGREGATIONAL.

On Sunday a series of pleasant Sunday evenings for the ...ople was commenced in Chatham Hill Church by the ...enezer Church Christian Endeavour Society.

Rev. Ed. Waite, B.A., is about to retire from the head ...stership of the home and school for the sons of mis... ...naries at Blackheath, which he has so long and ably ...ed.

Rev. J. Stevens, of Lancaster-road Congregational Church, ...tting Hill, is about to proceed to Shanghai to undertake ...e pastorate of Union Chapel, formerly held by Rev. T. R. ...evenson.

Rev. W. Evans Hurndall, M.A., concluded on Sunday ...ek an eight days' mission at the Bow and Bromley... ...d Institute, Bow-road, E. The attendances were large ...roughout, and 441 persons came forward as inquirers.

Rev. H. Hermann Carlisle, LL.B., late of Eccles, was ...blicly recognised as the new pastor of the South Cliff ...ngregational Church, Scarborough, at a meeting on ...ursday evening, at which Mr. Joshua Rowntree pre... ...ed.

Rev. T. Herbert Darlow has begun his ministry at New ...llege Chapel, South Hampstead. Mr. Darlow, who is a ...aduate of Cambridge, has for some thirteen months been ...voting his energies in the work at Browning Hall Settle... ...nt in Walworth.

Union-street Church, Brighton (Rev. W. C. Willoughby), ...ich has nearly completed its second centenary, has been ...pened, after renovation and improvements, at a cost of ...50. A reference to the original deed shows that the pur... ...ase price of the land, now in the centre of Brighton, ...s £9!

The church at Greenlane, Liverpool, was on Sunday ...ptember 25, re-dedicated after alterations and repairs. ...e services were conducted by Rev. George Lord, pastor. ...e church was built some twenty-five years ago, under the ...storate of Mr. Lord, and its history has been one of con... ...uous progress.

The trustees and committee of Cheshunt College have ...pointed to the tutorship in Latin, English, and Ecclesias... ...al History Rev. William Douglass Reid, M.A., a distin... ...ished graduate and gold medallist of Trinity College, ...blin, at present the minister of the Presbyterian Church ...Lower Clapton.

A young men's conversational Bible-class, for the study of ...e life of Christ, has been commenced on Saturday evenings ...6.30 in Marlborough Chapel, Old Kent-road, S.E. The ...ll-known manual by Dr. Stalker is being used as a basis ...study, individual members giving the results of exa... ...ning other expository works, as well as the Gospel ...rrative.

There is a proposal to form a company, with limited ...bility, for providing furnished houses for missionaries of ...e London Missionary Society when at home on furlough, ...as to promote their comfort; and at the next meeting of ...rectors of the society in London, it is to be moved that ...e company should be cordially commended to the support ...the friends of the society.

Offers of service have been accepted by the directors of ...e London Missionary Society from Rev. J. A. Joyce, of ...ughborough Park Church, Brixton; Mr. J. E. Reid (as an ...sian missionary); Mr. D. Proctor (as a lay evangelist); ...ss Theobald appointed to Benares); and, as missionary ...dents, Mr. N. C. Daniell and Mr. J. H. Brown, B.A., of the ...pe of Good Hope University. The last-named is son of ...v. J. Brown, missionary at Taung.

Rev. J. Le Pla, who has accepted the pastorate of Craven ...urch, Regent-street, London, has bidden farewell to the ...ngregation at Yarmouth. In the course of his final ...dress he asked them to take a more earnest and pas... ...nate interest in the salvation of the people than in the ...osperity of their own church. He would rather see the ...urch empty than that the people should be left in dark... ...ss and sin. Some had been aroused to greater efforts, ...t he mourned over the apparent indifference of others, as ...the needs and sins and degradation around them.

BAPTIST.

Pastor Stone's evening discourses at Abbey-road Chapel, ...John's Wood, continue to excite much interest among ...oughtful Christians. A series of daily conferences begins ...the 11th inst.

Nottingham Tabernacle Church, under the pastorate of ...v. J. Clark, has received seventy-six into fellowship ...ring the past year, making 610 at the parent church, and ...ween fifty and sixty at the branch churches at Arnold ...d Cotmanhay.

Mr. Malcolm M. Thomson was recognised as pastor of ...ilsborough Chapel on Tuesday last week. Dr. A. E. ...wkes, of Liverpool, presided over a public meeting at ...ich many friends delivered addresses full of sympathy ...d encouragement.

Rev. A. Sowerby and family and Rev. J. S. Whitewright and family have just sailed for China, their former sphere of missionary service. They are accompanied by Mr. E. Burt, M.A., of Oxford, and Dr. Paterson, of Edinburgh, who are entering upon mission work.

The effort to amalgamate Pontypool and Haverfordwest Colleges having proved a failure, it has been decided to remove the former to Cardiff and the latter to Aberystwith. Now each of the three Welsh Baptist Colleges is attached to one of the University Colleges of Wales.

The anniversary of Rochester Baptist Church (Rev. G. A. Miller) was celebrated on Wednesday last. The annual report was of a highly satisfactory character. The Young Men's Mission Band has done splendid work in the open air, and members have been added as a result.

Two events added special interest to the harvest thanksgiving services last week at Berkley-road Chapel, Chalk Farm—the presentation to Mr. Ennals, the retiring student-pastor, of a gift of theological works, and the hearty welcome accorded to Mr. F. Neal, the new student-pastor.

Rev. F. B. Meyer has been presented with an illuminated address by the members of the Young Men's Christian Union and the Bible-class at Regent's Park Chapel. A farewell meeting was held on Thursday last, and the presentation made before a large gathering of young people.

Recognition services were held at Sutton Baptist Chapel on Wednesday, September 21, in connection with the settlement of Rev. George Turner, late of West Green, Tottenham, as pastor. Rev. F. B. Meyer preached to a large congregation; and Dr. James Spurgeon presided over a public meeting.

The anniversary services of Annandale-road Church, Chiswick, have been held, when sermons were preached by Mr. A. G. Edgerton, of the Pastors' College. At a public meeting on Tuesday, September 20, presided over by Rev. G. D. Hooper, of Hendon, the secretary (Mr. C. J. Scott) read a very encouraging report.

A very encouraging work is in progress at Duckpool-road Chapel, Maindee, Newport, Mon. In connection with the ordinary services many have decided for Christ. There are two mission rooms in connection with the church, the pastor of which (Rev. A. T. Jones) has just celebrated the sixteenth anniversary of his settlement.

In the course of his sermon on Sunday evening in Cann Hall-road Chapel, Leytonstone, E., the pastor, Rev. G. T. Ennals, urged the missionary interest upon church members individually. In addition to occasional collections the Missionary Society should receive support from each church in the name of contributing members. A foreign missionary auxiliary will doubtless be the result of this wholesome appeal.

Pastor John Felmingham, late of Burnham, has been formally recognised at Northcote-road, Wandsworth Common, S.W. The public meeting was presided over by Mr. Wm. Olney, and addresses were delivered by Revs. Charles Spurgeon, D. Llewellyn, A. T. Spufford, E. Henderson, and others. Forty-six members (converts and transfers) have been added to the roll since Mr. Felmingham began his work in the district. An appeal for funds to reseat the chapel resulted in the receiving of £160 for that object.

The church in John-street, Bedford-row, did not cease to be an active mission agency when the Extension Committee of the London Baptist Association withdrew its support. A recent report says:—"During last winter it was engaged in active aggressive work inside and out. Seven large common lodging-houses were visited Sunday by Sunday; men and women were supplied with bed and breakfast when found needy, and many were clothed. Result, a number of outcasts reclaimed from the streets, a man took his wife and family from the workhouse and set up a Christian household, sinners sought and found the Saviour, and from month to month, with but two exceptions, members have been added to the church."

METHODIST.

A syndicate has been formed in the Cardiff (Wesley) Circuit, for the purpose of immediately erecting four new iron churches in that circuit, capable of seating in the aggregate 2,000 people.

As the result of a visit paid by Mr. Nix and some of the "Sisters of the People" to Newcastle-under-Lyme, £100 a year has been promised for the support of a room in the Rescue Home at Walthamstow. This will provide for five inmates.

Temperance is progressing among the Wesleyan Methodists. The Bands of Hope number 3,882, with an enrolled membership of 400,167, an increase of 168 bands, and of over 23,000 members. Whilst not exhibiting the same rapid growth, the adult section is nevertheless steadily advancing.

The Primitive Methodist Jubilee Fund has now reached over £22,000; contributions are still coming in, and in a few weeks the series of great central meetings, to be attended by the President of Conference and Mr. William P. Hartley, General Missionary Treasurer, will be commenced.

News has been received from the Zambesi Primitive Methodist mission party not of a very encouraging nature. Mr. Buckenham is preparing to pay another visit to the Barotze king. Should he still refuse to allow the missionaries to commence work in his dominions, they intend to move away to some other part of Central Africa in search of an opening.

At Northernhay, Exeter, the Free Methodists recently secured the use of Barnfield Hall during the renovation of their chapel. An hour after the arrangement was made, the Wesleyans (whose chapel is also undergoing renovation) applied for the same building. An arrangement was arrived at by which the two congregations united, the ministers of the two churches conducting the services on alternate Sundays.

Rev. D. C. Ingram, Wesleyan, residing at a Sunday-school convention at Newcastle, said the Church in Northumberland and Durham was exceedingly and even extravagantly energetic. They had tried all sorts of dodges and devices to save people, as they termed it, but many of these had been artificial and ridiculously powerless. In his opinion, means were encouraged that had not in them the elements of success.

The Deaconess Movement exhibits steady growth among the Wesleyans, there being now eight groups of women, numbering in the aggregate 150, entirely given up to this branch of work. The oldest and largest is that under the supervision of Dr. Stephenson, a body of some fifty, most of whom have passed a probation of two years, and who exist for the work of the Children's Home in its several branches. Next to them in point of numbers are those who are associated with the West Central Mission. This body now numbers thirty, and largely aid in their own support. Rev. Peter Thompson has a sisterhood, some twenty in number, in connection with the East-end Mission.

PRESBYTERIAN.

It is stated that the Queen has commissioned a firm of architects to prepare plans for a new church to be erected on the site of the present ancient but almost ruinous edifice at Crathie, in which Her Majesty has so frequently worshipped.

A second conference of English Presbyterians and representatives of the English section of the Welsh Calvinistic Methodists has been held at Liverpool, with the object of establishing a closer bond of union between the two denominations.

The Willesden congregation have decided to call Rev. A. Connell, M.A., now co-pastor with Dr. Morison, at Westbourne-grove, to the pastorate recently vacated by Rev. James Durran. Mr. Connell has also been called to Thurso Free Church as colleague with Dr. Ross Taylor.

At a meeting of the Council of the Pan-Presbyterian Alliance in Toronto last week, it was stated that the Alliance has 20,000,000 Presbyterians at its back, its members coming from every habitable quarter of the globe. Since the last gathering there had been a total increase of 250,000 adult members.

At the meeting to welcome the new minister, Rev. David Wilson, at Haverstock Hill, it was mentioned that the congregation, which dates back a couple of centuries, formerly had a minister of the same name who served the church for thirty years. That was when the congregation met in what was known as Oxenden Church, Haymarket, a venerable structure standing behind houses—a customary mode of erecting non-conformist churches in days gone by.

Intelligence from Swatow describes an exceptional pressure of work in the hospital, Dr. Lyall having on his hands some two hundred in-patients, a larger number than have ever before been in the hospital at one time. Spite of this great strain Dr. Lyall's health continues to be good, better than any summer since his return to China. There now seems every prospect of his being able to stay at his post until the time at which his next furlough falls due, a length of service which a year or two ago appeared almost impossible.

SALVATION ARMY.

The memorial service for Mrs. Booth is to be held at the Agricultural Hall, Islington, on Oct. 18.

Major Wright, late head of the Farm Colony, succeeds Major Barritt in the South American command.

Rev. James Cregan, of Albert-bridge-road Church, Belfast, has shown practical sympathy with the Blackstaff branch of the Salvation Army by opening its recent sale of work in the Y.M.C.A. Hall. Mr. Cregan said the members of the Army had as good a right to their titles as ministers had to use such terms as "Canon," "Rev.," and "Right Rev."

SOCIETY OF FRIENDS.

Pickering College, near Toronto, Canada, has just been reopened, and will be exceedingly valued by Canadian Friends and others.

Western quarterly meetings, held in Hereford for the first time for twenty-nine years, was a very interesting occasion, especially the solemn and weighty addresses in the meeting for worship.

At Iowa yearly meeting, on the 10th ult., "meetings were held in and out of doors, and it was computed that at one time in the afternoon as many as 12,000 people were present in the grounds of Penn College."

Conferences at quarterly meetings and the appointment of committees to attend the Home Mission Conference in November are being held and made over the country. The importance to the society of a right decision is increasingly felt.

Mr. J. Rendal Harris, the discoverer of the Apology of Aristides in the Convent of Mount Sinai, and Mrs. Helen B. Harris have, during the week, been conducting a special mission at Stramongate Meeting House, Kendal. Bible readings have been held each afternoon.

A reunion of the three Friends' Missions of Brighton, was held on the 14th ult., at the Meeting House, Ship-street, W. Clarkson Wallis in the chair. John T. Dorland, London, gave a stirring address to a deeply interested audience. Brighton friends must have been cheered in their devoted work for Christ.

Although Wilmington yearly meeting was established and held only a few weeks ago, there was a request made at Oskaloosa on the 6th ult., in Iowa yearly meeting, for a new yearly meeting for California. Should this be granted, there will be two new yearly meetings on the Pacific Coast, that of Oregon in the north, and California in the south.

On the 18th inst. the conference of American yearly meetings will be held at Indianapolis, representing nearly all the North American Continent. English friends will watch with deeply sympathetic interest the proceedings and decisions of this influential gathering, whose discussions will probably deal much with methods of work needed in one time.

NOTES FROM IRELAND.

The claims of the Universities Mission to Central Africa were advocated last Sunday in various churches in Dublin and the neighbourhood.

Three book ladies are going to the mission-field in connection with the Church Missionary Society, Misses Clarke to China and Miss Tobin to Uganda.

A series of meetings for the deepening of spiritual life was held in Molesworth Hall, Dublin, last week, and was addressed by Rev. Charles Inwood and others.

The annual meeting of the Irish Baptist Home Mission was held on Friday evening last in the Baptist Church, Gt. Victoria-street, Belfast, and there was a large attendance. A most encouraging report was presented.

A meeting to bid farewell to Mr. and Mrs. McCann, who are going out to Bombay, was held on Monday week in the hall of the Y.M.C.A. Belfast, and addresses were delivered by various ministers, who bore testimony to the valuable work done by Mr. McCann for several years past in connection with young men in different parts of Ireland.

FALLEN ASLEEP.

Mr. William Whyte, of Edinburgh, one of the Free Church Assembly's delegates to the Pan Presbyterian Council at Toronto; he died at Detroit, U.S.A., ending a useful life, during which he rendered good service in Christian work, being latterly an elder of Morningside Church.—Rev. James Barles, minister of St. Peter's Presbyterian Church, Liverpool, in his fifty-second year.—Mr. Lawson, of Rushden, Higham Ferrers Circuit of the Wesleyan Methodist Church, a local preacher of twenty-five years' standing.—Mr. Isaac Ford, of Birmingham, who was an active worker in connection with Carr's-lane Chapel during the pastorate of Rev. John Angell James, but was latterly associated with Moseley-road Chapel, for the erection of which he was largely responsible.—Rev. J. R. Parkinson, of Worksop, who had been in the Primitive Methodist ministry for fifty-one years, and had been superannuated since 1873; he was associated with the late Dr. Antliff and others in the foundation of the system of denominational assurance.—Rev. Burlington B. Wale, minister of Carmel Chapel, Plumstead, and author of "The Closing Days of Christendom," who died suddenly on Saturday morning.

CHOLERA

Prevention.

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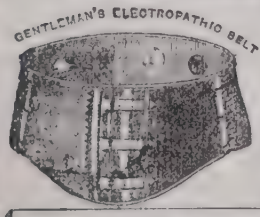
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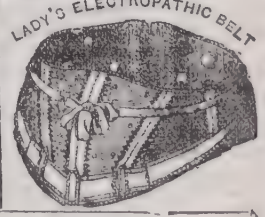
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TOWER HAMLETS MISSION.

Mr. W. R. Lane closed a special mission in the Great Assembly Hall on Wednesday last week, on which evening a special effort was made to reach the men of the 2nd Battalion of the Coldstream Guards—Mr. Lane's old regiment—which is now quartered at the Tower. Invitations were sent out to the men to assemble for tea, and upwards of a hundred responded. After tea an opportunity for conversation was afforded until a little before eight o'clock, when they mustered in the hall, together with a general audience numbering about a thousand.

In the course of an address, Mr. Lane told how he, once a soldier in Her Majesty's army, was led to enlist also under the banner of King Jesus. Referring to his boyhood, he made a touching allusion to the instructions of his Sunday-school teacher, the influence thus exerted in his early life never wholly leaving him, even when apparently deepest in sin. It was while at Windsor with his regiment that an invitation came to him, through a godly comrade, to attend a meeting for soldiers. At this point Mr. Lane touched upon the respect which an out-and-out Christian would always command even from the most determined opponent of religion, and he urged his hearers to never hide their colours or be ashamed of the Gospel of Christ. Going on with his narrative, he told how he was converted at that Windsor meeting, and of the struggle which he went through on returning to his barracks. Of his subsequent career he spoke briefly, and the whole address was calculated to appeal strongly to the soldiers present. We trust many of them may be led to follow the example of their old comrade.

A prayer-meeting on Friday evening was invested with special interest, owing to the fact that it was the six-thousandth* consecutive gathering in connection with the Mission. The proceedings were presided over by Mr. J. E. Mathieson, who, after some remarks on his interest in the work, urged his believing hearers to be mindful of their heavenly calling. Several friends engaged in praise and prayer, thanking God for raising up Mr. Charrington and those who sustain his hands, and invoking continued and increased blessing upon their devoted labours. Among those who prayed were some who had been brought to God in the Mission, and prayer was offered with work to do in his name. Eternity only will fully reveal the fruitfulness of the operations of the Mission, but this interesting meeting amply showed that long-continued efforts have brought forth much fruit.

Blackgang Mission, Isle of Wight.

The friends in this favoured spot have again celebrated their annual Thanksgiving Festival, which was held on Sept. 29. As usual on these occasions, there was a goodly assemblage of friends from other parts of the island, and this in spite of a regular south-westerly gale, interspersed with heavy showers of rain.

One could not but recognise with deep gratitude how, in spite of the diminished staff of workers, God has continued to bless and sustain the work, so that no department has there been any falling off. The strong characteristics of this little church have always been love and unity.

After a substantial tea, the platform was filled by some old and new friends of the mission, Captain Mitchell, of Portsmouth, as one of the former, taking the chair. Mr. Christopher Smith led in prayer and praise, thanking God for the blessings of the year. Opportunities were given at intervals during the evening for testimony, of which one and another availed themselves. Rev. J. Bateman, of the village of Niton, Mr. Jennings, of London, Mr. Newman, of Landown, and Rev. H. J. Crouch, of Hersham, gave addresses. A thoroughly-happy family feeling pervaded the meeting, and a spirit of thankfulness to God for all his mercies was both expressed and indicated.

Doncaster Convention.

A convention was held here at the close of the summer's work in tent No. 13 of the Evangelisation Society. God set his seal on the tent work in the conversion of some and in the restoration of others. The convention lasted two days, the attendances were from seventy in the morning to 350 the last evening. Mr. T. W. Fisher, of Dublin, Rev. T. W. Moore, Vicar of St. Philip's, Hull, Mr. Gorham, Mr. Nelson Gregson, Mr. Oscar Owers, and others took part.

A short after meeting closed two days in which many were blessed and renewed in strength by living waited upon God.

*** Not six-*hundredth*, as was inadvertently stated in our last issue.—Ed.

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J. G. Paton Mission Fund—C. L. D., 5s.; B. M. U., £1	1	5	0
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Pastor Chiniquy's Fund—E. T.	1	0	0
Persecuted Russian Jews—Beta, £1; Chelmsford, 2s. 6d.	1	2	6
Society Relief Persecuted Jews—J. J., 5s.; A. A., 2s. 6d.; A. P. S., £2; E. M. R., 5s.	2	12	6
Foreign Evangelisation Society—Alpha	0	5	0
Palestine Medical Mission (Nurses' Fund)—Mrs. S.	5	0	0
Colportage in Johannesburg—Alpha	0	5	0
Si'ngan Medical Mission (Dr. Parrott)—Missionary Pence Association	0	7	11
China Inland Mission—Missionary Pence Association, £2 6s. 8d.; J. F. E., £1; C. L., £1	4	6	8
British Syrian Schools and Bible Work—Missionary Pence Association	1	5	0
Indian Female School and Instruction Society—Missionary Pence Association	0	4	1
British and Foreign Bible Society—(Chinese Bibles) Missionary Pence Association	0	8	0
Congo Balolo Mission—Missionary Pence Association, 10s.; Mrs. J., 10s.; J. F. E., £3	4	0	0
Church of England Zenana Society—Missionary Pence Association	0	6	6
Central African Mission—(Mr. F. S. Arnot) Missionary Pence Association	2	5	6
McAll Mission, Paris—W. C.	1	0	0
Church Missionary Society—Evelyn	0	3	6
Destitute Boys in Venice—In Memoriam	0	10	0
Free Distribution "Way to God" at Mr. Moody's Meetings—M. L., £2; W. C., 4s.; *(Ireland)* Dowager Lady S., £10; W. McC., Raphoe, £5; Waterford, £10	27	4	0
St. Giles' Christian Mission—W. C., £1; A Widow, 5s.; Two Friends, 10s.; W. C., £1; W. E. B., 7s. 6d.; A. I. C., £2; In Memoriam, £2; *(Prison)* C. L., 5s.	7	7	6
Widow of late Henry Moorhouse—A Widow	0	5	0
Colliery Explosion, Aberkenfig—J. J.	0	5	0
Scripture Readers' Society, Ireland—A Reader	0	10	0
Y.M.C.A., Cork—A Reader	0	10	0
Evangelistic Mission (Mr. Hurditch)—Brighton	2	0	0
Friendless and Fallen—A Friend, £1; J. F. E., £1.	2	0	0
Bridge of Hope (Miss Steer)—Chelmsford	0	2	6
Mr. Toye's Orphanage—In Memoriam, G.	20	0	0
East End Gospel Mission (Mr. Fuller)—Alpha	0	5	0
Dublin Soldiers' Home—Alpha	0	5	0
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Mr. Henry Thorne's Mission Fund—M. G.	2	2	0
East London Training Institute—Missionary Pence Association, 7s. 7d.; H. M. D., £1	1	7	7
Dr. Barnardo's Homes—Missionary Pence Association, 5s.; Mrs. J., 10s.; C. L., 10s.; H. M. D., £2.	3	5	0
Field Lane Institute—Missionary Pence Association	0	8	3
Scriptural Knowledge Institution—Missionary Pence Association	1	15	0
City of London Total Abstainers' Union—M. S.	1	1	0
Thames Church Mission—Mrs. J.	1	0	0
The Rescue Society—W. C.	1	0	0
Soldiers' Institute, Portsmouth—W. C.	1	0	0
East London Wesleyan Mission—W. E. B.	0	7	6
Flower Girls' Mission—C. L.	0	5	0
Poor Jews East London (Mr. Oppenheim)—B., 2s. Poor Widow, 2s.; E. R. T., 5s.	0	9	0
Hop-pickers' Mission (Mr. Burnham)—A. P. S.	2	0	0
Railway Mission—A. P. S.	2	0	0
Dock Labourers' Mission—A. P. S.	2	0	0
Police Convalescent Home, West Brighton—A. P. S.	2	0	0
Stockwell Orphanage—A. P. S.	5	0	0
Mrs. Meredith's Institutions—E. A. K.	1	0	0
Home for Dying—A. I. C.	3	0	0
George Yard Ragged Schools—C. L.	0	5	0
Home of Industry—C. L.	0	5	0
Mrs. Hilton's Creche—In Memoriam	2	0	0
Church Pastoral Aid Society—In Memoriam	1	0	0
Mildmay Institutions (Bethnal Green Hospital)—In Memoriam	1	0	0
London City Mission—In Memoriam	1	0	0
Tramcar Mission—In Memoriam	0	10	0
Mrs. Grimké's Text Cards—In Memoriam	0	10	0
Society Free Distribution Scriptures—In Memoriam	0	10	0
Salvation Army—Mrs. S.	5	0	0
Total	£145	8	0

[Advertisements.]

Bethnal Green Free Library, E.—Miss M. E. D., £1.

Mr. Henry Cook's Mission, Gosport.—Sixty Testaments, Mark xiv. 8.

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Stockwell Orphanage.—"In loving memory of a beloved sister, from A. J. G.," £10.

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COMMANDER H.R.H. THE DUKE OF YORK, R.N., K.G., is president of the London Funds Committee of the Missions to Seamen to raise the necessary moneys. It includes, amongst others, the Lord Chancellor, the Lord Mayor, the Prime Warden of the Fishmongers, the First Lord of the Admiralty, and many leading shipowners and merchants, etc. Offertories and drawing-room meetings, etc., are solicited. Subscriptions and contributions for the General Fund, and for the Special "London Fund of the Mission to Seamen," should be sent to Messrs. Barclay, Ransom, and Co., Bankers, 1, Pall Mall East, or 54, Lombard-street, E.C.; or to the General Secretary, Commander William Dawson, R.N., the Missions to Seamen, 11, Buckingham-street, Strand, London, W.C.

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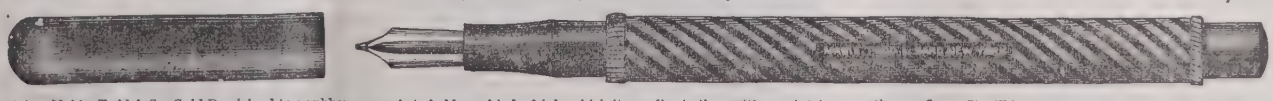
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[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

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The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists Association will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. William Forbes desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

City Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Tues., Oct. 11, Gospel address to young men, 6.45 p.m.; daily prayer meeting, 1.15 to 2.15 p.m.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Oct. 9, 3 and 7 p.m., Mr. Thos. Payne. Meetings for prayer—Sun., 7.45 a.m.; Fri., 8 p.m.; Sat., 7.30 p.m.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45, men only; 7, public. Speaker, Mr. E. J. Kennedy. Meetings for men nightly at 8. Cheerful service, public, Sat., at 8. Prayer meeting, Mon. to Fri., from 1 till 2 p.m. French Bible class, Tues., at 8. Addresses on Deepening of Spiritual life, by Rev. A. E. Barnes Lawrence, M.A., Oct. 10, 11, and 12, at 8 p.m. Educational classes began Oct. 3.

West London Mission.—Sunday next, *St. James's Hall*, Rev. Mark Guy Pearse at 11 a.m.; Rev. Hugh Price Hughes at 3.30 and 7 p.m.

Merchants' Lecture—Tues., Oct. 11, "The English Pilgrimage to Lourdes;" 1 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse,—During Oct., every Sun., at 11 and 7; Mon., Thurs., and Sat. evenings at eight, Mr. Ned Wright.

Y.W.C.A., 14, Trinity-square, E.C.—Consecration Service, Oct. 12., 9.30 p.m., address by Miss Fotherby.

House of Rest, 10, Finchley-road, St. John's Wood, N.W.—Fri., Oct. 7, Rev. F. B. Meyer, at 3 p.m.; Rev. C. G. Moore, at 7. Sun., 3.30, Gospel address by Miss Mason.

Revs. F. C. Spurr and F. B. Meyer will hold missions as follows:—Wimbledon, Oct. 8-18; Stoke Newington, Oct. 23-Nov. 1. Services, daily at 8; Sundays 11, 3.30, and 7.

Conference Hall, Mildmay Park, N.—Sun. next, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Colonel Wroughton.

Zenana Bible and Medical Mission.—Valedictory meetings, Portman Rooms, Baker-street, W. Tues., Oct. 11, 3 p.m., Lord Kinnaird will preside, and an address will be delivered by Rev. Marmaduke Washington.

St. George's Hall, Langham-place.—Mr. T. B. Miller, Suns. Oct. 9, 16, at 11 and 7. Burlington Hall, Savile-row, Mr. Trevor Francis, Wed., at 8 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff Highway, E.—Monthly Workers' meeting, Fri., Oct. 7. Tea at 6. Meeting at 7. Mr. Jno. McCall will preside. Address by Dr. McKilliam, on "Jesus making fishers."

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W. —Sun., at 7 p.m., Mr. George Hucklesby. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Mr. H. M. Taylor.

Mrs. Meredith's Institutions.—Quarterly day of prayer, at Princess Mary Village Homes, Addlestone, Surrey, Fri., Oct. 14, 11.30, 3, and 7.

Home of Industry, 29, Bethnal Green-road.—Monthly meeting for workers, Wed., Oct. 19. Tea at 6, meeting at 7. Rev. J. Hudson Taylor will give the address. Mr. James Macpherson Merry will give an account of his recent visit to Canada and Manitoba.

Coming Conventions.

Manchester, Star Hall, Ancoats.—Holiness Convention, Oct. 9-16. Convener, Mr. F. W. Crossley.

Blackheath.—Oct. 11 to 14.—Hon. Sec.: E. P. Le Feuvre, 10, Aberdeen-terrace, Blackheath.

National Protestant Congress.—Portsmouth, Oct. 17 to 20. Sec.: Mr. L. Liesching, 1, Queen's-park-gardens, Streatham Common, S.W.

Greenock.—Oct. 22.—Sec. W. Lamont, 4, Brymner-street, Greenock.

Bristol Convention.—Pentecostal League, Oct. 23-31. Sec.: Dr. R. H. Fallon, 36, Kingsdown-parade, Bristol.

Newcastle.—Oct. 24-28

Paris.—Oct. 25-27.—Mr. W. Soltau, 28, Rue d'Auteuil.

Wakefield.—Nov. 1-3.—Sec., Mr. Alfred Haley, Grove Hall.

Bradford.—Nov. 8-11.—Sec., Duncan G. Law, 19, North Park-road, Bradford.

Forest Gate, E.—Nov. 14 to 17. Address, Rev. J. H. French, 96, Hampton-road, Forest Gate.

Appeals.

The Missionary, Out Skerries of Shetland (Post town, Lerwick), is appealing for money to provide him with a boat for visiting the sick and aged in these bleak and stormy islands in the North Sea.

Ventnor Consumptive Hospital.—Anyone having a ticket of admission is asked to grant it for a youth of twenty, only son of widowed mother. H. L., 11, St. Paul's-road, Bradford, Yorks.

Miss M. C. Turner, 3, Elm-Avenue, Nottingham, will be grateful for Christmas cards (for scrap-books, etc.), and for old tennis balls, for distribution amongst workhouse children and others. She requests parcels may be carriage paid.

Friends' First-day Schools, Meeting House, Ratcliff.—Mr. T. H. Reeves, hon. sec., writes: "The books at present in the library of this school have been well read and much appreciated. We shall be very grateful for more books. Parcels will be acknowledged by me at the Friends' Mission Institute, Commercial-road, E."

Golden Lane and Hoxton Costers' Mission.—Mr. W. J. Orsman writes:—"We are greatly in need of funds, the sum of £2 6s. only having been received last month. Forty-nine meetings are held every week, and much spiritual blessing rests on the work." Mr. Orsman and his 152 helpers give their services gratuitously, and deserve encouragement. His address is—Milton House, Shacklewell Green, Hackney, N.E.

Notices.

The Holy Land.—The Rev. I. Pether Davies, Abercannaid, Merthyr Tydvil, South Wales, is anxious to organise a party of twenty persons for a tour in Palestine. Full particulars may be obtained from Mr. Davies.

Applications for Tracts.—H. M. Barnett, 91, Darenth-road, Stamford Hill, N.; J. Johnson, 45, Broughton-road, Stoke Newington; John Griffiths, Bradley Hill, Newnham, Gloucestershire; Wm. E. Lead, Primitive Methodist College, Alexandra-road, Manchester; J. T. Stevenson, 484, Edgware-road, Maida Hill, W.; Miss M. Shutter, Drimpton, Beaminster, Dorsetshire; J. Mottershead, 4, Brook-lane, Chester; J. J. Browne, L.C.M., 43, Upper Park-road, Hampstead, N.W. (suitable for public-houses); Rev. T. Maycock, 11, Station-road, Leyton, E.; W. Midwinter, Huckvale Villa, The Park, Gloucester; Mrs. Blake, 73, Railton-road, Herne Hill, Surrey; Joseph Geyton Clark, Hardingstone; Miss Reeve, Biblewoman, 86, Bishop's-road, Victoria-park, E.; Geo. T. Binstead, 95, High-street, Peckham.

Communications Received with Thanks.—A.G.E. G.J.I. H.H.H. H.H. W.P. K.B. T.H.P. H.E.K. S.T. W.K. W.M. J.V. R.S. J.H.S. J.I. P.Y. J.F.B.T. C.J.P. W.M. T.J.P. E.G.B. G.B. S.G.P. A.D.S. L.A.B. W.C.A. J.B.W. E.B.M. A.S. T.H.W. E.F. I.M. T.B.B. J.G. J.S.M. R.B. W.L. J.H.W. Mrs. M. J.M.M. A.G.E. W.A. E.R. G.W.L.B. L.T. T.H.B. D.J.D.C. J.B.M. J.W.F. W.L. W.A.B. F.B. D.S.M. C.F. T.H.D. M.T.S.F. E.S. W.S. E.P.D. D.G.E. W.W. G.J.H. A.M. and E.S. F.D.D. W.R.T. E.G.B. G.R.K. S.G.P. C.J.I. J.L. J.F.J. A.C.W. A.T.J. W.T.B. B.I.R. G.T.B. J.J. H.J.H. W.J.H. D.McL. G.M. F.E.H. S.B.H. J.G.R. S.B. A.G. J.B. M.S.D. A.B. J.H.M. O.M. C.B. C.H.A. M.H. F.E.M.

INDIA WAITING FOR THE GOSPEL.—A correspondent sends us the following words, written a few weeks ago by Miss Hewlett, Zenana Medical Missionary at Amritzar, in the Punjab:—"I am sure we ought more earnestly than ever to make it known that in every street and lane, if not in every house, at present it is possible to get listeners to the Gospel message, and *common* to find some of them really more or less interested." Our correspondent rightly says:—"In these days of anxious heart-searching among Christ's disciples as to the question, 'Shall I go to the foreign field?' such words ought to have wide publicity. Are they not a commentary on Luke xiv. 23?"

PECKHAM PARK MISSION.—The friends who devote so much time and strength to services in the Hall, 104, Lower Park-road, and in the open air thereabouts, have had cause to rejoice in evident signs during their fifteenth year of labour that they have been workers together with God in blessing to the neighbourhood. The evangelist, Mr. Lewis Wood, and his wife, are devoted to their work, and spare no pains to bring the Gospel to bear upon those who are living in neglect of the great salvation. A site has been secured for a new Hall, and is being utilised for open-air services until funds are forthcoming to warrant the erection of the building. Mr. Walter Mills, 11, St. John's-road, Brixton, is secretary.

MILDMAY HOME, TORQUAY.—Female patients who from the advanced stage of their illness are ineligible for other institutions are received at "Smyrna," Bronshill-road. Among those received was a sad and lonely orphan girl from Bristol, to whom the contrast between the Home, with its comforts, and the court where she had known poverty and hardship was very great. She said, "I don't know how I can show my thankfulness, but I pray God to bless all who have been so good to me; it seems the only thing I can do." It is practically realised that if the Home is to bring comfort, hope, and peace to those whose life draws near to eventide, all the radiance must come from Him who brought life and immortality to light by his Gospel. The hon. sec. is Miss F. Gumbleton, Connemara, Torquay.

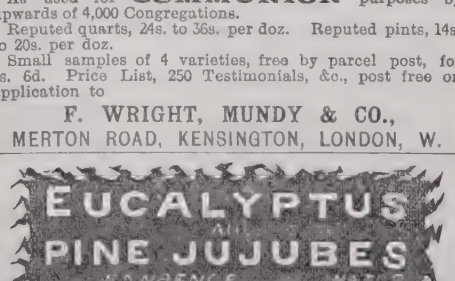
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Mr. DUDLEY KIDD, Cape General Mission.
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CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

A MEETING
TO TAKE LEAVE OF MISSIONARIES

Will be held (D.V.) in the CONFERENCE HALL, MILDMAY PARK, N., on TUESDAY, OCT. 11, 1892, at Three p.m. Sir Charles U. Aitchison, K.C.S.I., in the Chair.

The Address will be given by the Rev. J. Ireland Jones, M.A., late C.M.S. Missionary, Ceylon.

The Lord's Supper will be administered in St. Jude's Church Mildmay Park (by kind permission of the Vicar), at 4.45 p.m. c769

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Funds are urgently needed to meet the outlay of the autumn months.

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CASE FOR THIS WEEK.

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The patient recovered. In August she writes:—"I am glad to say I have received wonderful benefit from your medicine, although I have not been able to take it so regularly as I should; also the liniment you prescribed has been of service."

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Portrait and Sketch of the late

Mr. Joseph Weatherley.

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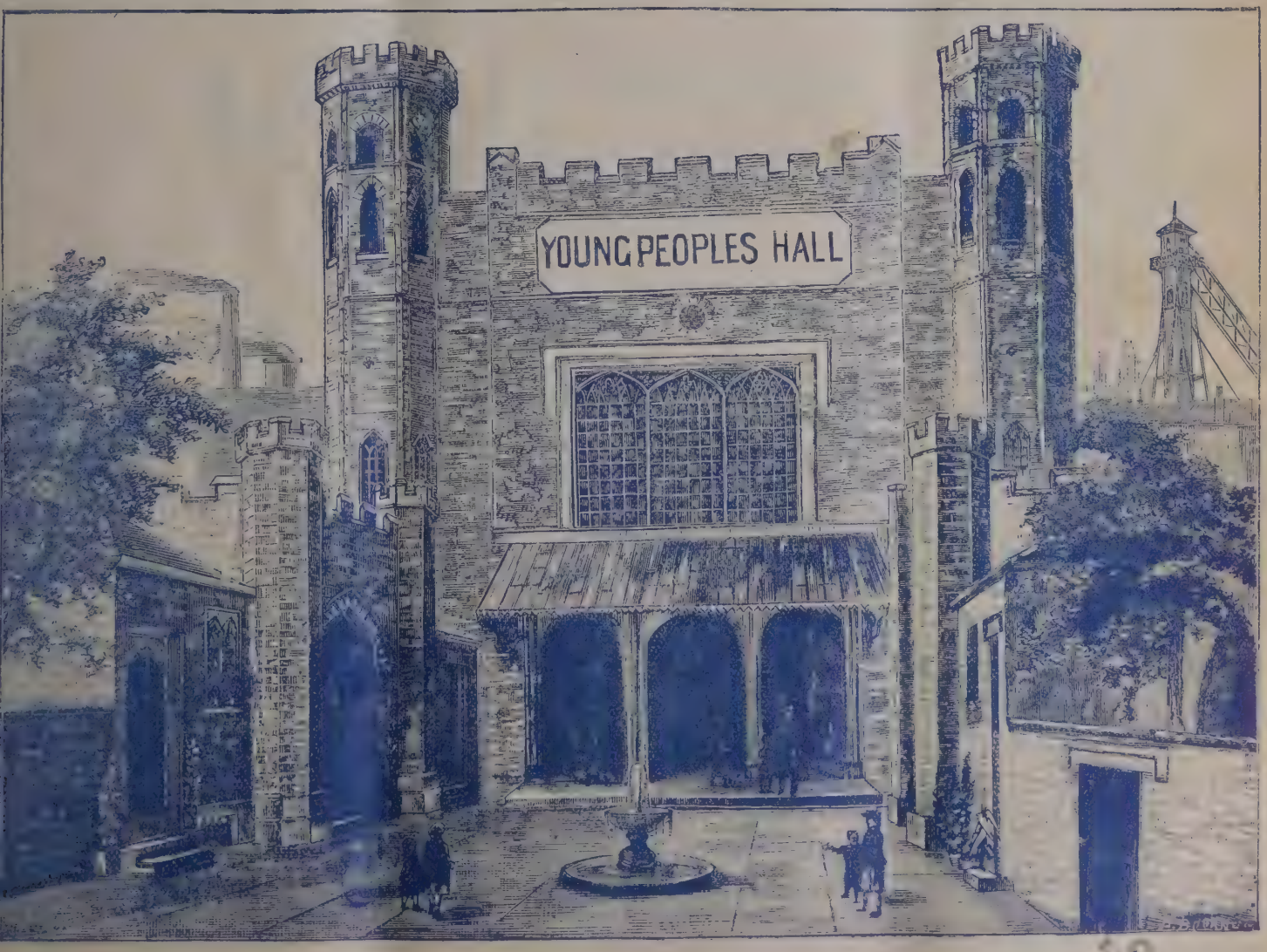
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No. 1185.] THURSDAY, OCTOBER 13, 1892.

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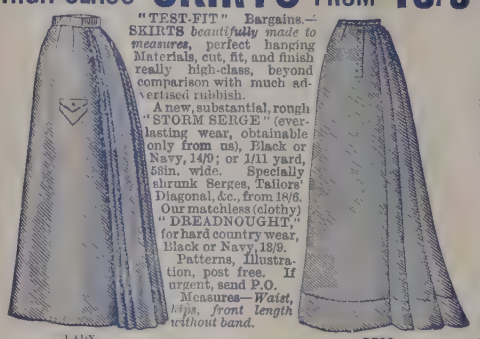
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Speakers,—Revs. David Bacon, Wm. Haslam, E. H. Hopkins, J. G. Mantle, F. B. Meyer, Hudson Taylor. Hon. Gertrude Kinnaird, Miss Broomhall.—Hon. Sec. Mr. ALFRED HALEY, Grove Hall, Wakefield.

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SUNDAY, OCTOBER 16,
The Rev. J. G. MANTLE
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Morning, 11. | Evening, 7.
c1003

HIGHBURY HILL BAPTIST CHAPEL.
Mr. Marcus Wood, of the China Inland Mission, will conduct the services on Sunday, October 16.
Morning, 11. Evening, 6.30.
Messrs. Lewis Jones, Charles Thomson, Wm. Emslie, and W. A. Cameron, missionaries, who leave for China this month, will, D.V., be present and take part in the evening service.

CROYDON PROPHETIC CONFERENCE, Public Hall, Croydon, October 25. 11 a.m., 3 and 7 p.m. Speakers: Sir Robert Phayre, K.C.B.; J. E. Mathieson, Esq., Dr. Neatby, Revs. John Wilkinson (Mildmay), Dr. Bullinger, Fuller Gooch, A. Mackroy (Croydon), and C. H. Nash (Croydon). c3890

AFTERNOON HOLINESS MEETINGS.—Mrs. Bramwell Booth (Chief of the Salvation Army Rescue Work), assisted by a staff of English and foreign officers, will hold a series of Holiness Meetings at Regent's Hall, Oxford-street, close to Regent-circus, on Thursday afternoons at 3 o'clock, until further notice. c1004

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Notes and Comments.

NEXT week we purpose giving a sketch of the Rev. Oscar Michelsen, evangelist of the Island of Tongoa, New Hebrides, South Seas.

The third article upon the Christian Endeavour Movement, by Rev. J. B. Morgan, of Chester, is unavoidably held over this week.

Mr. Moody's Missions at Manchester and Bradford last week were marked by all the tokens of strong interest that we have come to associate with his work. The attendance in Manchester throughout the closing day was estimated at over 20,000. At the conclusion of the Tabernacle Mission the evangelist will go to Norwich for a brief visit, and will afterwards proceed to Dublin to enter on a fortnight's work there.

We are glad to find that at a church meeting of the Metropolitan Tabernacle, held on Friday evening last, and presided over by Mr. Thomas Olney, a basis of agreement was arrived at which we trust will tend to restore general harmony. By an almost unanimous resolution, it was decided that the arrangement with Dr. Pierson be adhered to, and that he serve the church as preacher from November till the end of June next. Coupled with this resolution was a vote of thanks to Mr. Thomas Spurgeon for his services, and also an expression of sympathy with Mr. James Spurgeon in his affliction. It was felt that to take up the question of filling the pastorate at the present juncture was premature. This, without prejudice to the claims of any, would be considered in due course some six months hence. Meanwhile, it was urged that the matter might be dismissed from their minds. It ought also to be said that there was an emphatic pronouncement to the effect that no one was eligible to the pastorate who was not by conviction and practice a Baptist. We think had this pronouncement been given earlier much of the misunderstanding and unpleasantness would not have occurred. Meanwhile, may the Great Head of the Church hold the helm and steer this barque into peaceful waters!

On page 13 we give the portion of an important letter by Capt. Lugard to *The Times* of Saturday which refers to the missionary and the slavery questions in Uganda. Coming straight from the centre of action and interest, the views of Capt. Lugard must be allowed to have great weight in any final decision as to our national relations with this great Central African territory. We have been taunted with being "a nation of shopkeepers," but surely our commercial instincts do not rest on so selfish a basis that we can afford to disregard altogether questions of national honour, and of the responsibilities we have incurred through our countrymen. If it be at all probable, as Capt. Lugard and other impartial authorities seem to hold, that withdrawal would mean "general war and the inevitable massacre of Christians," a rich nation like Great Britain ought not to grudge some outlay in money to prevent such a horrible catastrophe.

It is a pleasant surprise to read in a morning paper of a Missionary Society in America two hundred and forty-three years old, built upon the successes of John Eliot, and instituted by Oliver Cromwell, Lord Protector of England. The Act of Incorporation passed Parliament on July 27, 1649. It recites that the Commons of England in Parliament assembled had received "certain intelligence that divers the heathen natives of New England had, through the blessing of God upon the pious care and pains of some godly English, who preached the Gospel unto them in their own Indian language, not only of barbarous become civil, but many of them forsaking their accustomed charms and sorceries, and other Satanical delusions, did then call upon the name of the Lord." A general collection was ordered to be made in all the parishes in England and Wales, and by it nearly £12,000 were raised. A new charter was obtained from Charles II. in 1662. From that day to this the "New England Company" has carried on its work among the "Red Men."

The fund also maintains a number of churches on the Indian reserves with English and native ministers, and day schools are supported, taught by native teachers. The seal of the company is an Indian holding a Bible in his hand, with a motto proceeding from his mouth, "Come over and help us." While thankful hearts are rejoicing at the centenary of Carey's advent in India, a note of thankfulness should be struck because John Eliot's noble work continues and prospers.

At the recent annual meeting of the Regent's Park College, an effective address was given to the students by the Rev. J. R. Wood, of Holloway, on the "Minister's Work outside the Pulpit." The first point struck us as of especial value, namely, the importance of standing clear from engagements which do not directly bear on the spiritual objects with which the ministry of the Gospel is immediately concerned. The tendency in the present day is to multiply those calls and claims, which, however excellent of their kind, defraud the minister of the time and strength, all little enough, for his own specific work. We commend Mr. Wood's counsel on this point. For effective ministry concentration is demanded. The minister of Christ should be intensely occupied on the one thing needful—the saving and building up of souls.

Another point emphasised in Mr. Wood's timely address was the need of an individual knowledge of the congregation. Pulpit work should be supplemented by direct personal dealing outside its bounds. It was thus the Apostles laboured who went about from house to house. Human need is the same as ever; and the true way to herald Apostolic Christianity is by the revival of Apostolic practice.

The references which appeared in these columns last week in regard to the unhappy condition of things in Russia are forcibly illustrated by some of the narratives which appear in a recently-published volume upon the Czar's country, Queer Scenes from Russia (*James Clarke & Co.*). The writer shows forcibly what penalties await those who in Russia venture, or even propose, to separate themselves from the Orthodox Church and join the Protestant Dissenters. Alluding to the publication of the book, *The Daily Telegraph*, October 7, remarks:—"It is needless to say that most roads in Russia lead to Siberia, and a tendency to Stundism (Protestant Dissent) is usually corrected by ten years in the mines or a period of typhus in a filthy gaol."

The closing of the gambling houses of Ostend by the Procureur-Général is an official act which denotes a healthy under-current of opinion in the highest circles. The scandal was obtrusive and rampant. It was known that many well-to-do residents and visitors had been reduced to beggary through attendance at these places. It is said the police received certain instructions which left them no choice. The moral effect of the proceedings will, we hope, be widely felt.

The Church Congress at Folkestone was an influential assemblage, and many of the subjects discussed were of great importance. There was, however, a one-sidedness about the proceedings which has disappointed Evangelical members of the Church of England. Not only were many extreme positions maintained by Ritualistic speakers, but some utterances were of such a character as to reflect little credit upon their authors. As for instance when, in referring to unsectarian work in seaside places, the Dean of Windsor deprecated the leaving of young people "to the care of amateur religionists on the sands!"

The following remarks by the Archbishop of Canterbury are quite in accordance with convictions which have been more than once urged in these columns. We commend them to the thought and prayer of all our readers who are interested in missions, and we hope that means all without exception:—

> Regard missions as students of history or of Church polity, and we must own that our present organisations and the necessity of pleasing our religious masses are leading us into thin extensions, and are not kindling those white-hot foci which wrought the establishment of Christianity and the Church in the past. Our present methods make us extremely distrustful alike of our own leaders and of our own disciples, afraid to trust the former with power, and to brace the latter with responsibility. And yet it was by such confidence in converts, and such reliance in emissaries, that the Apostolic Churches, and the Churches which Christianised ourselves, did all their work. The ancient ways evoked genius, originality, entire sacrifice. Have we found these powers spring in the track of our methods? Have we given them freedom when they appeared? Consequently, do the really great religions of the world give any sign of surrender?

Some of the papers arrogated great authority to the Church, and others equally underestimated Holy Scripture. Diverse views were expressed on the Old Testament, but the following simple sentences by Professor Ince, of Oxford, are, in our judgment, as eloquent as they are incontrovertible:—

> The Church accepts as canonical those same books which Israel, the chosen people of God, accepted at the time of Christ. It is beyond contradiction that Christ Himself stamped these sacred books as a whole with his authority, as containing revelations of the will of God and records of his providential guidance of the history of his people. He constantly appealed to the ancient Scriptures. He declared explicitly that He came not to destroy but to fulfil the law and the prophets. His Apostles, trained by Himself to be the propagators of his teaching, appealed to these same Scriptures in proof of their proclamation that their Master, Jesus, was the Messiah to whom all the hopes of the Jewish nation were directed. In all the assemblies of the early Christian Churches for worship and instruc-

tion, in the period immediately following the Apostolic age, lessons from the Old Testament were read co-ordinately with selections from the Apostolic Epistles and from the Gospels.

This should be sufficient for devout and unsophisticated Christians. The Professor showed a wise judgment in concluding in these terms:—

I desire to give emphatic expression to the conviction that no one is in a position to estimate the permanent value of the Old Testament, as an instrument of education, who does not approach the study of it in a religious spirit. A cold, unsympathetic critic, whose only motive is to dissect and analyse and refer to their respective dates and authors, real or imaginary, a series of books which have formed, in whole or in part, the sacred literature of the Jewish and the early Christian religion, will be so absorbed in his linguistic and historical and archæological researches, that he will miss or fail to appreciate the spirit which animates and gives meaning to the literature. A purely naturalistic point of view which denies the very possibility of Divine guidance of human affairs and Divine revelation of spiritual truth, will misinterpret Old Testament history, and attribute Old Testament theology to the external influences of other civilisations. He who holds the faith of Christ, while he recognises the value of sober criticism, will have the obscuring veil taken away from his heart in the reading of the Old Testament, for he will confess that these Holy Scriptures have been "able to make him wise unto salvation, through faith which is in Christ Jesus."

One interesting discussion was that upon the preaching of the Church of England clergy, which, it was freely admitted, is not what it should be. Canon Twells complained that,

While the average standard of preaching had materially improved of late years, the habit of listening had diminished.

The Dean of Rochester declared his experience that

The English clergy wrote better sermons than any other, but they were the worst preachers in Christendom, [and that] inferior preaching without book answered far better than the sermon of superior merit written and read.

When men preach, or write as the Apostle John did, of "that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life," their preaching will carry conviction with it, because it is itself the result of conviction. Mr. Justice Grantham was right when he said that

It was to preaching the great Nonconformist bodies owed their power at the present time;

but where conviction is lacking (in Church of England and Nonconformist pulpits alike) there the preaching will fall upon inattentive ears, and fail in its purpose. It is only God's Word "*that proceedeth out of his mouth*" that He has promised "shall not return unto Him void."

Introducing the important topic of the prevalence of drinking among the women of the middle and upper classes, Lady Frederick Cavendish boldly unveiled the growing tendency for ladies to take stimulants at all hours of the day. The habit may be disguised under euphonious names, but it is none the less pernicious and dangerous in its effects. The Duchess of Bedford also emphatically urged total abstinence upon Christian workers, without which, she contended, they were "disqualified from aggressive attack on the main source of crime and misery in the people among whom they worked." It is gratifying indeed to find ladies of title such as these speakers, and Lady Henry Somerset, Lady Sebright, and others, coming forward to grapple with a deadly evil, whether it exist in East-end slums or in the mansions of Belgravia.

The discussion on vivisection was characterised by undignified warmth on the part of those who favour the practice. Bishops Barry and Moorhouse vigorously denounced the system, declaring it immoral, and therefore un-Christian. While there were many medical pleas for vivisection, there were not wanting medical protests, and Dr. J. H. Clarke pronounced the use of anæsthetics nothing less than a fraud upon animals. It is astonishing to us that so many should fail to see that vivisection is this, and much besides. We do not believe that God will bless it to any human good, for it is not only demoralising in itself, but an abuse of his handiwork.

The Late Lord Tennyson.

Full of years and of honours, Lord Tennyson has passed away from earth. During their lifetime few have seen so many of their lines pass into the common currency of literature. Certainly no poet of the present century has made himself so familiar to all sorts and conditions of men. Perhaps it is too soon to weigh with scrupulous care the worth of his writings. Nevertheless, it may be allowable to make a few extracts from his poems which breathe a Christian spirit.

In the "Morte D'Arthur," speaking of prayer, he says:—

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

Throughout "In Memoriam," with its plaintiveness tending sometimes to degenerate into doubt, there are numerous verses of exquisite melody. Here is one allusion to a well-known Gospel story:—

When Lazarus left his charnel-cave,
And home to Mary's house returned,
Was this demanded—if he yearned
To hear her weeping by his grave?

"Where wert thou, brother, those four days?"
There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.

From every house the neighbours met,
The streets were filled with joyful sound,
A solemn gladness even crown'd
The purple brows of Olivet.

Behold a man raised up by Christ!
The rest remaineth unreveal'd;
He told it not; or something seal'd
The lips of the Evangelist.

Her eyes are homes of silent prayer,
Nor other thought her mind admits,
But he was dead, and there he sits,
And He that brought him back is there.

The one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?

One other quotation from his latest volume may suffice. Its reference to "crossing that bourne from which no traveller returns" lends it special significance:—

Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

For many reasons the name of Lord Tennyson will live as long as the English language. No line of his is inconsistent with the great and pure ideals he taught us to love. We are far, however, from being able to endorse all his sentiments. There are speculations and suggestions in some of his poems to which we could not for a moment consent. The speculations about "the larger hope," which is his phrase, have been greatly fostered by his teaching, though the disciples have gone far beyond the suggestions of their teacher. What he did but "faintly trust," some of them have taught as a certainty.

We devoutly trust that his hope has been fulfilled, and that having "crost the bar," and seen his "Pilot face to face," he has learned the opened mystery of things within the veil.

IN MEMORIAM.

'Tis life of which our nerves are scant;
'Tis life, more life, for which we pant;
More life, and fuller, that I want.
—*Tennyson.*

"He asked life of Thee, and Thou gavest it him, even length of days for ever and ever."—Ps. xxi. 11.

"I am come that they might have life, and that they might have it more abundantly."—John x. 10.

The moon's sweet light shines on the darkened bed,
And flits across the dying poet's head.
No struggle here—he gently yields his breath,
And falls into the long calm sleep of death.
His work is done, he lays his armour down,
And earth's poor fame is changed for heaven's crown.

How oft, sweet friend, thy words have cheered my way
And turned its long dark shadows into day.
How oft thy God-born gifts of truest gladness,
Come strongly to my soul in times of sadness.
Dear Tennyson—thy words have brought me nearer
To Jesus' cross, and made his service dearer.

A. Stephenson.

'Twas "Life—more Life"—thou cravedst, in the time
Of dawn, how long ere death thy pulse did stay,
O rare sweet poet! herald of a clime
All golden, where the sun doth rule the day.
And thou art gone from earth, thou whom from youth
My soul had loved and ardently revered;
Remembering the reverence and the ruth,
The well-set music that thy lore endeared.
Thou walkedst, as a Seer and Singer must,
Amid and yet apart from other men.
To God and his great love soared strong thy trust
When Earth's dark mysteries shadowed all thy ken.
Oh! hadst thou, through the opened heavens, beheld
The glorious Son of God and Son of man,
Thou hadst, for Him, foregone those scenes of eld:
Thou hadst been merged in God's supremest plan.
But now his mercy takes thee to a realm
Where never king but One is named or known;
Thy storm-tossed barque, Life's Pilot at the helm.
Lands thee, belov'd, where Jesus has "his own,"
Where all adore the Lamb, and thus surround the throne.

H. K. B. E.

The Congregational Union.

The autumnal meetings of the Union are being held in Bradford. At the opening meeting on Monday Rev. J. Morgan Gibbon preached on "The Mission of Christianity." In the evening an enthusiastic temperance meeting was held, at which good progress was reported in connection with the Congregational Total Abstinence Association.

"DR. BARNARDO'S HOMES."—In connection with the departure of 125 trained girls from "Dr Barnardo's Homes" to Canada, a farewell meeting took place yesterday afternoon in Lower Exeter Hall.

Apostolic Speeches.

Acts xxvi.

In this chapter we see how the examination of the Apostle Paul, now a prisoner, became the means of bringing the Gospel before persons high in station, who otherwise might never have heard it.

The Gospel, as opened in the 1st Cor., chap. xv., is based upon two facts; (1) the death and burial of Christ; (2) the resurrection of Christ. The blessings of salvation from sin and its consequences, and the glories of the new creation, are a sequence of these two facts. It is the second of them that is now in question. To use the words of the perplexed Roman Governor Festus, there was "one Jesus who was dead, whom Paul affirmed to be alive." He had thought that Paul's accusers would have had some evil deeds to charge him with; and with matters of that character he knew how to deal. But some religious superstition seems to be mixed up with this question, stirring up sanguinary hatred to a degree quite beyond the governor's comprehension; and he wishes to receive from the prisoner a full account of himself, and of his doctrines, in order that the case might be properly reported to the Roman Emperor, to whom Paul had felt compelled to appeal.

It was judged incredible "if God doth raise the dead." And arguments and difficulties may easily be started if human reasoning is substituted for facts. But Paul does not theorise. He simply affirms that the resurrection is already a fact. He who had been crucified, and certified by the Centurion to be dead, and laid in a sealed sepulchre, had subsequently appeared in glory to Paul, had spoken to him, and had appointed to him, as his life work, to make known the unsearchable riches of Christ.

Passing beyond the personal circumstances, the defence embraces the whole scheme of Christian Evangelization, and becomes another model of instruction for all time; affording a simple yet comprehensive and grand view of the truth in its entirety. For the Apostles did not isolate points of truth, but linked one with another and another, so that a thoughtful hearer might perceive the whole outline intelligently.

The details are as follows:—

(*a*) The prisoner, Paul, gives an account of himself, sorrowfully relating his former active opposition to Jesus of Nazareth, and how his conversion was effected by Divine action. *Occasionally* those who speak for the Lord do well to be stewards, not only of their knowledge of truth, but of their personal experience of the Lord's dealings with themselves. He was at that time at the height of his opposition—as he expressed it "being exceedingly mad" against the disciples, and was travelling to Damascus for the purpose of bringing any he could find there bound to Jerusalem.

It was mid-day, but there shone a greater light of marvellous glory. This light came from heaven, and Paul heard a voice speaking in the Hebrew tongue; it addressed him by the name he then bore, and in words showing the speaker's perfect acquaintance with his career, and this speaker said, "I am Jesus whom thou persecutest."

These things being true, the doctrine that God raises the dead is established—Jesus had been raised.

(*b*) Besides Paul's conversion there were other objects in view, for none of us liveth to himself, and no man dieth to himself. Paul was made a "minister" and a "witness" of a two-fold revelation, "both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee." And he was sent to the people (Israel) and to the nations generally for these definite purposes:—

1. To open their eyes,
2. That they may turn from darkness to light,
3. And from the power of Satan unto God;
4. To receive certain specified blessings, namely, remission of sins, and an inheritance among them that have been sanctified to the faith of Jesus Christ.

(*c*) The Apostle then states his mode of procedure, namely: he exhorted men to return as contrite sinners to their God, and he made known God's provision for their salvation.

He declared to all on every hand—

1. That they should repent,
2. And turn to God,
3. And live an outward practical life, appropriate to the internal change.

Thus John Wesley and other reformers fulfilled their mission also. Let the reader consider whether there is need in current days to return to this simplicity and to preach more closely to this model. If he himself is a speaker to others, does he himself speak like that? Has he ever spoken like that?

(*d*) Paul's preaching respecting Christ was according to the Old Testament Scriptures, which foretold the very things that had now become the foundation of Christianity, namely, the death and resurrection of Christ. Paul laid no other foundation than these two truths:—

1. That Christ must suffer.
2. And that He first from his resurrection should proclaim light, both to Israel and to all nations. The sun of righteousness has arisen from the darkness of death with healing in his wings. The Saviour Jesus Christ hath abolished death and brought to light through the Gospel two things, life and incorruption.

(*e*) Stirring admonitions may be made, and of course most properly, to those who are hesitating—almost persuaded. But the verse in this chapter on which such exhortations are usually based seems rather to express the derisive thought, "he is thinking to convert me into a Christian." However this may have been, there shines forth in the Apostle's reply the tender yearning of a true preacher, and herein is another example for all who labour. He would to God not only that the king, but also all that heard him that day might become such as he was, except (perhaps raising significantly the chained hand)—except these *bonds*.

With this affectionate wish, I conclude these papers on the Apostolic speeches. What was embraced in Paul's prayerful desire? What had he been? Once, he says, a blasphemer, and a persecutor, and injurious. Now he was being saved by the grace of God in Jesus Christ; at peace with God; accepted in Christ's righteousness; cleansed in the efficacy of his blood; in loving fellowship with Him to whom he owed all; and serving Him in every way, at every open door, lovingly, zealously, faithfully, gratefully; a temple of the Holy Spirit; a child of God; a man of love, holy and true; growing into conformity to the likeness of his master; in full assurance that any evil he might experience was but for a passing time, and would really be made to work for his good; and that, however he might be misunderstood and wrongly treated by his present judge or others, he would receive from the Lord, the righteous Judge, a crown of righteousness in the day of his appearing. Happy is he who is experiencing the joys of this faith; and all praise to Him for whose sake and through whom they come, are still coming, and will for ever endure!

James Van Sommer.

Wimbledon.

MANCHESTER CITY MISSION.

Ever since its foundation the managers of this mission have considered their most important work to be door-to-door visitation by devoted and skilled men and women. They have steadily pursued this kind of effort for fifty-four years, and they believe that the visits, instruction, and prayers of their agents have been an unfailing source of comfort and blessing to the poor, cheering many a hard lot, sustaining sinking hearts, soothing dying pillows, and comforting mourners.

But who shall tell all about meetings in workshops, factories, hospitals, railway-sheds, low lodging-houses, tramp wards, the visitation of police-courts, the watchings at prison gates, the prayers in dens of licentiousness, thieves' haunts and shebeens, the preachings at wakes, fairs, races, and on public thoroughfares? Who shall estimate the value of the work which has been done by those who, Bible in hand, have been so long saturating the minds of Manchester's lapsed and lapsing population with Christian hopes and moral ideas, counteracting the influence of political incendiaries and infidel so-called iconoclasts?

Among the ninety-four busy workers of various kinds now in the employ of the Mission are old men who have spent many years of their life amid the sorrows, sufferings, and temptations of the poor. It does one good to hear them say, looking back on near half a century's labour, that, if they had to begin life afresh, they would still choose to be missionaries; for the work is so interesting, the variety of character met with so great, the love and gratitude elicited so touching, the fortitude and endurance witnessed so splendid, that the work is a kaleidoscope of fascinating pictures which no eyes ever see but theirs and God's.

Every week the Mission reaches by visitation and Gospel meetings 50,000 adults, while its 1000 volunteer workers come into daily contact with large numbers of godless persons in public works and factories. There are about 3000 children in the Bands of Hope, and 2000 cottage meetings were held during 1891. The Mission, which began last year with an adverse balance, which at the close had been increased by £500. This amount might have been easily met by a large reduction in the staff, but that the board of management believed such a course would not be satisfactory to their supporters. There is a most interesting item in the accounts, namely £600 from district associations, which is to a large extent the contribution of the poor. The son of a converted widow, the mainstay of her home, got a rise of two shillings in his weekly wages. After a little thought the widow said, "We have hitherto managed without this two shillings, and I would like to do so still to the end of the quarter, for though I cannot preach the Gospel myself, I would like to help those who can." The secretary is Mr. J. Wakefield Macgill, 100, Corporation-street.

CAMBRIDGE HEATH.—The programme of the Parmiter-street Mission for the first winter quarter shows that this mission is doing a quiet but good work in this part of East London. Besides a large Sunday-school there are a number of meetings, classes, etc., suited to the locality, whilst a course of fortnightly Protestant Lectures in connection with the Protestant Alliance has been commenced. To assist in raising funds for the work, and especially to meet the cost of some very necessary repairs, a four days' sale of work is to be held at the beginning of December. Contributions of work may be sent to Miss Beck, 40, Groombridge-road, N.E.

Missionary Money.

It is not from the poor rich, who so hardly enter the Kingdom, but from the rich poor, "rich in faith and heirs of the Kingdom," that the money which is needed for carrying the Gospel to the ends of the earth is to be obtained. The Missionary Prayer Union, which we mentioned last week, is an indication of one way in which not only all that is needed may easily be raised, but at the same time the young people in our churches may be daily informed and interested concerning Gospel missions to the heathen; habituated to daily prayer for them; and educated in daily giving; and this daily training will inculcate and cultivate in not a few the desire to become missionaries themselves.

There is not a church, however rich and great, or however poor and small, to which the Missionary Prayer Union would not be a double benediction, blessing those who give and those who receive. There is not a church in which there is any difficulty in its immediate initiation; and if it be everywhere begun at once, before the new year sets in we shall hear of thousands of pounds rained into the Lord's treasury, by a multitude of praying, joyous, generous saints of God.

There are many large and gracious families where the same principle and method may be adopted. The tiny rills of individual prayer, when the door is shut and the child prays to the Father who sees in secret, will become a rivulet in social worship, a stream in each of the churches, and a river of living water flowing from the universal Church.

We shall then see realised before our eyes Ezekiel's vision of the waters that flowed eastward. A thousand measured cubits, and the waters were to the ankles; another, to the knees; another, to the loins; and then, says the prophet, "a river (a torrent), that I could not pass over; for the waters were risen, waters to swim in, a river (a torrent) that could not be passed over."

Hast thou seen this? At the brink of the river very many trees, on the one side and on the other. These waters issue out from the temple toward the east circle, and go down into the desert, and go into the sea. And every living soul wherewith it swarmeth, whithersoever the twin torrents (of God's love and his people's proclamation of that love) shall come, shall live; and there shall be a very great multitude of fish (of which the net full of great fishes—a hundred and fifty and three—was the initial promise), because these waters shall come thither; for they shall be healed and everything shall live whither the river (the torrent) cometh. And it shall come to pass that the fishers

("I WILL MAKE YOU FISHERS OF MEN")

shall stand upon it, from Engedi to En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the Great Sea, exceeding many.

The Great Sea is the Mediterranean, in the midst of the earth, out of which rose the four great beasts of Daniel's vision of the world-rulers of this darkness; and so the fishes of the Great Sea, exceeding many, according to their kinds, may well represent to us the thousand millions of the nations lying in darkness and the shadow of death.

The Septuagint version of the soul-stirring and soul-elevating passage (Ezek. xlvii. 1-12), quoted above, with various renderings and readings from the Variorum Bible, is of much interest, and our space is well occupied in reproducing it:—

And he brought me to the entrance of the house; and behold, water issued from under the porch eastward, for the front of the house looked eastward; and the water came down from the right side, from the south to the altar. And he brought me out by the way of the northern gate, and he led me round by the way outside to the gate of the court that looks eastward; and, behold, water came down from the right side, in the direction in which a man went forth opposite; and there was a measuring line in his hand, and he measured a thousand cubits with the measure; and he passed through the water, it was water of a fountain; and again he measured a thousand, and passed through the water; and the water was up to his thighs; and again he measured a thousand; and he passed through water up to the loins. And again he measured a thousand; and he could not pass through, for the water rose as of a torrent which men cannot pass over.

And he said to me, hast thou seen this, son of man? Then he brought me and led me back to the brink of the river as I returned; and, behold, on the brink of the river there were very many trees on this side and on that side. And he said to me, this is the water that goeth forth to Galilee that lies eastward, and it is gone down to Arabia, and has reached as far as to the sea, to the outlet of the water; and it shall heal the waters. And it shall come to pass, that every animal of living and moving creatures, all on which the river shall come, shall live; and there shall be there very many fish; for this water shall go thither, and it shall heal them, and they shall live; everything on which the river shall come, shall live.

And fishers shall stand there from Ingadin to Enagallim; it shall be a place to spread out nets upon; it shall be distinct; and the fishes thereof shall be as the fishes of the Great Sea, a very great multitude. But at the outlet of the water, and the turn of it, and where it overflows its banks, they shall not heal at all; they are given to salt. And every fruit tree shall grow by the river, even on the bank of it, on this side and on that side, they shall not decay upon it, neither shall their fruit fail; they shall bring forth the first-fruit of their early crop, for these their waters come forth of the sanctuary; and their fruit shall be for meat, and their foliage for health.

Has not Ezekiel been dreaming? Is not all this mere poetry, imaginative and unreal? No; it is the sober truth of God. It is we who have been dreaming; and now that our sister Ireland is waking up as never before; and the continent of Europe is casting off the false god which Rome has foisted upon it in the name of God; and India's varied populations are being set free from faith in their idols; and the land is being flooded with agnostic, infidel, and obscene literature: now surely is the time for the torrent of God's love to find its twin torrent of Christian enthusiasm, and flood the world with the water of life.

The children of the Sunday-schools, the Young Endeavourers, the daily praying and the daily giving members of Jesus Christ—these in halfpence and pence and small silver will supply the sinews of the holy war; and this generation of his people shall accomplish its God-given obligation, to evangelise the present generation of the world. "For HIS workmanship are we, created in Christ Jesus unto good works, which God hath before prepared, that we should walk in them."

MISSIONARY PRAYER UNION.

REV. GEORGE WAINWRIGHT, with whom the idea of this Union originated, writes as follows in explanation:—

The working of the union is simple. Each member is supplied with a box and a card of membership. On one side of the card is an illuminated diagram, which presents at a glance a view of the population of the world and the relative number of adherents of every form of religion, and the millions of unevangelised heathen. The following is a copy of the other side:—

NAME OF CHURCH OR MEETING.
MISSIONARY PRAYER UNION.
Member's Card.—No....

Name.....
Date.....

AGREEMENT.

"Recognising that I am called to fellowship with Christ in the work of making known his Gospel to all the world, I will endeavour, unless hindered by some excuse which He can accept as valid, to pray daily, and give not less than .....each day for missionary work."

SUGGESTED PLAN FOR DAILY PRAYER.

Sunday.—For a deepening interest among all Christians in missionary work, for more spiritual power to rest upon all missionaries, for their preservation in the midst of danger, and for the conversion of the heathen.

Monday.—India and Ceylon. Population over 287,000,000.

Tuesday.—China and Japan. Population, 400,000,000.

Wednesday.—Africa. Population about 250,000,000.

Thursday.—Jamaica and West Indies. Population about 4,000,000.

Friday.—Roman Catholics and Jews everywhere.

Saturday.—Missionary societies and their committees.

Quarterly meetings in January, April, July, and October.

We have at present only two officers, president and secretary. The secretary keeps a record of the names of the members in a book, ruled to admit each of the four quarterly amounts received, and another column for the year's total. Each name is numbered, and the number transferred to the card of membership. The amounts are either collected or brought in before the quarterly meeting, when the amount received from each member is announced.

MR. T. SPURGEON'S FAREWELL.

A REMARKABLE and affecting scene was witnessed at the Metropolitan Tabernacle on Sunday morning when Rev. Thomas Spurgeon, who has conducted the services there for the past three months, preached for the last time. In concluding his sermon, Mr. Spurgeon, addressing his audience as "Christian friends," said that he wanted them to clear the decks for action. Let all grudges be forgotten, let all disappointments be remitted to the past, let all of what they sometimes called feeling be buried and obliterated, and let not one single thought concerning either the past or the future interfere with the work they had to do for God. They should let this go by, and be ready for every good work.

Prayer was then offered up, at the conclusion of which Mr. Spurgeon continued:—"I will try to express just some of my feelings this morning. First of all, I would like to say that I am greatly gratified by the kindness which has been shown me. I would like to say, if I can only choose the words, something to express my gratitude—first, that you have asked me to the old country at all, and so conferred upon me a privilege I could not else have had, to stand in this sacred place, to see my dear mother again, to stand in my father's place, and to behold the place where you laid him. These are privileges, though some of them are sad, which I do from my heart appreciate, and I have to offer my thanks here for it being made possible for me to do this. I thank you also for hearing me so attentively, for coming to hear me in such numbers, for supporting the offertory so liberally, and for very many acts of kindness which have been shown to me during my sojourn here. I came at your call, and, as I thought—and as I still think—at the Master's call. I have tried to serve you under circumstances which, I confess, have been most trying, for I had hardly recovered from what was to me the shock of returning to stand here when sorrow of another sort possessed my heart. I seem to have been unwillingly in the midst of strife. Well, dear friends, I have tried to serve you, or perhaps I might say tried rather to serve my Master, and I am glad to know that many of the Lord's people have been helped by my poor words. I thought when I went away last that I might never come here again, for my dear father said to me, 'Good bye, son Tom, but you must not come back, for I could not say "good-bye" to you again, for I shall never see you in the flesh,' and so it was. The hope of seeing Jesus makes our hearts one. In my heart the flag flies half-mast high, but it is still the flag of the Master whom we all serve."

Mr. Spurgeon, who was visibly affected, then resumed his seat, and immediately afterwards there was a remarkable demonstration on the part of the congregation. Women were to be seen everywhere weeping and sobbing aloud, and even men were carried away by the influence of the moment. From the body of the hall and from the upper and lower galleries were heard loud cries of "God bless you," "Good-bye," and "Come back again." In a few minutes, however, this emotion subsided, and the service concluded in the usual manner.

AN OPPORTUNITY.—Rev. C. Parkhurst Baxter, chaplain of the Hospital for Women, Soho Square, W., will be thankful for the services of a lady to play the harmonium at a service held on Sundays, from 4.30 to 6.30 p.m., also on Saturday mornings at 10.30

The Revival in Ireland.

It might be well, before Mr. Moody and Mr. Neill resume in Dublin their mission, to view the results, so far as they are visible, and can be tabulated by man. I think, if questioned, both would, with thanksgiving, gladly testify that, for number and spiritual fluence, these meetings far exceeded their pectations. Mr. Moody has had long and ge experience, in many parts of England d America, of the doings of the Lord, yet I ubt not his testimony would be that his uth was filled with laughter and his tongue h singing, because of the great things which d hath wrought.

Mr. M'Neill, fresh from an extended mis- n through Scotland, greatly blessed of God, uld gladly testify that these meetings in lfast have filled him with wonder and aise.

The scenes witnessed in the Convention ilding, Belfast, will never pass from the emories of those present. Some 10,000 ople hung nightly upon the words of the eaker, while outside the building crowds ited for admission. The hush that fell on the spirits of men when the Spirit of d was hovering over all, and working in ousands of hearts, was at times oppressive. see young men in tens, and twenties, and ies, rising up to confess Christ, moved all esent; shall I not add also Heaven and Hell? rhaps more soul-moving still it was to see e grey-haired and the aged rising as seeking er God. On one occasion some twenty en, the youngest about sixty years, rose as together, confessing that they were still vithout Christ." Need I add, the sight ew prayers and tears from those beholding ?

While it was so daily under Mr. Moody, e meetings under Mr. M'Neill were equally owded. Perhaps from his Scotch connec- n, his meetings were attended by crowds om the shipyards that had not assembled herto. The sweet singing by Mr. Burke of My Ain Countrie" seemed to lift many of em in a flood-tide of feeling over the bar of ejudice and unbelief, into the haven of rest Christ. As the result, the churches have en quickened, backsliders reclaimed, and God ne, who counts up the people, can record ncerning how many it may be said: "This an and that man was born there." Politicians y they built the Convention Building for a litical end. But I believe God built it for e conversion of a multitude of souls.

But the work of God, through his servant r. Moody, in Dundalk, Cork, Limerick, Water- rd, Tralee, Galway, Sligo, Enniskillen, and ewry, is, in my judgment, still more gnificant and hopeful. It cries aloud all friends of Christ in Ireland and else- here to hearken and hear and defer not, if ey have ears to hear what God is saying, this movement, to the churches. It may t be prudent to enter into local details; let suffice to say that the readiness to receive e word, and the blessing given in all these aces, proclaim with emphasis and assurance at Ireland is open to the Gospel as it has t been for generations. Men of all denomi- tions, men whom we would naturally ppose to be most unlikely to attend, came crowds, and gladly received the truth. If e Protestants of Ireland would consider and ow the times and what Israel ought to do, they would cordially unite in prayer and fort, they would, under God, do a work at hich statesmen have laboured in vain.

The mission, as your readers may know, is be resumed in Dublin in the course of the month. I would most earnestly invite all who are longing for the salvation of men and for the spread of the Gospel in Ireland, to unite in special prayer for the coming meetings. I would say to many of your readers, Come over and help us. Their presence, their prayers, and their friendly co-operation would greatly aid us. A work may be wrought in Dublin by the Holy Ghost through these meetings that shall be as life from the dead to the city, and may influence the whole land.

H. M. Williamson, D.D.

Belfast, Oct. 6.

MR. MOODY IN NEWRY.

It was feared that Newry would not be favoured by a visit from this evangelist. However, Mr. Moody, at the request of a local committee, arranged that his fortieth day in Ireland should be devoted to the frontier town. Such was the desire to hear him that visitors from Lurgan, Portadown, Armagh, Warrenpoint, and Dundalk, poured into Newry from an early hour. Mr. Moody preached a powerful discourse in the afternoon. At half-past seven also, to a large audience, he preached from the words "God is Love." The representative of *The Newry Telegraph* interviewed Mr. Moody in the course of the evening. The evangelist said that this was the last of his forty days' mission in Ireland, and they had been among the best days in all his life. He thought that if the Christian men and women of Ireland took the opportunity of the flood tide, they never had a better opportunity of continuing a great and blessed work in the country. During the forty days he had been here, he had experienced the best treatment from the Press, the Roman Catholics, and the Protestants of all denominations. Everyone was very kind and interested. This was his third visit to Ireland, and the results far excelled anything he had experienced in Ireland previously. He had never known anything like the interest which had been manifested in his mission—he had seen men standing for three hours to listen to the message of the Gospel. From Londonderry all through the country it had been the same—north, south, east, and west. He was now going to Manchester, and expected to be back in Ireland in three weeks, when he would be assisted by Rev. John M'Neill and Mr. Whittle.

MAJOR WHITTLE'S MEETINGS.

WATERFORD.

Mr. D. W. Whittle (writes a correspondent) held a mission in the skating rink, Waterford, from Monday, September 26, to Friday, September 30. The building is capable of holding about 1400 people. The interest increased each day, and the closing meeting was one of the most solemn and impressive ever held here. A large number attended of those who never hear the Gospel in its fulness; they listened attentively, and many were afterwards spoken to. All the Protestant ministers of the city attended, and sympathised with the work. The after meetings were well attended, and very many professed to have found peace in believing. The spiritual results give cause for great thankfulness.

GALWAY.

The interest excited by the visit of Mr. D. L. Moody induced a number of Christian friends to send an urgent appeal to Major Whittle inviting him to undertake a four days' mission in Galway. He arrived on October 1, accompanied by Miss Boardman, Miss Whittle, and Captain Mandeville, R.N. Meetings for prayer and the practice of hymns had been held during the week, and such preparation made as the short notice permitted.

The first service was held on Sabbath morning at 10 o'clock, and the spirit that pervaded it gave promise of a successful mission. In the afternoon and evening the hall was crowded; indeed, in the evening standing room could not be found for all the people who desired to be present, and this is true of all the evening meetings. At the closing meeting many had to be turned away for lack of room.

It is unnecessary to attempt to characterise Major Whittle's gifts as an evangelist, but we may say he is pre-eminent for earnestness, persuasiveness, and downright simplicity. The beginning, the middle, the end is the Gospel of Jesus Christ, not an elaborated Gospel, but a plain, simple Gospel given to and fitted for a sin-burdened and sin-troubled world. Very many were deeply impressed, and many made public profession of their acceptance of Jesus Christ as their Saviour. Special interest attaches to this series of meetings from the number of Roman Catholics who attended. In that respect this effort and its result represents a new era in modern evangelistic effort in Galway. At the closing meeting there could not have been less than two hundred Roman Catholics present. In the first instance there was an attempt on the part of a number to cause some disturbance, and interrupt the meetings. This spirit, however, gradually died away, and the meetings closed in a spirit of kindness and goodwill.

Much might be said on the subject of this mission, for it was full of interest at every point. A word or two may be permitted on the closing scenes. After the general meeting Major Whittle said he would like to meet with any of the men who desired to hear a few parting words on the subject that had engaged them during the mission. Over two hundred gathered into a side room; He spoke plainly and affectionately, and all listened with the deepest attention. In the course of his address he said the people of Ireland were making progress in the matter of education; nearly all could read, and in his opinion—an opinion founded on a somewhat wide experience—they could not be kept in touch with the things of the Kingdom of God by authority. They could think for themselves and judge for themselves, and he urged upon them that if they would form a right judgment upon those matters that are unspeakably precious, they should read God's message to men—to sinful men, to poor men, to unlearned men. It was the birthright of every man, and if any there desired a New Testament he would be happy to provide one. Many applied for the Book. All joined in an invitation to Major Whittle to return to Galway, and wished him God speed in his mission in the South and West.

The last scene was on this wise—the parting had been delayed through the desire of many to have a few words of personal conversation. It was thought all had passed out, when it was noticed that Miss Boardman was absent, and a member of the party returned to seek her. She was found in one of the side rooms kneeling and leading in prayer, and kneeling round and reverently taking part in the supplications were three young men who had requested such an interview ere she left.

A few friends saw the mission party off next morning, and as the train steamed out of the station, those around heard the sweet strains of "God be with you till we meet again." Prayer is asked on behalf of God's work and God's workers in Galway.

J. C.

MR. MERTON SMITH IN NEWRY.

A correspondent writes:—"The tide has been rising all the week, until last night (Friday) we had the 'floods.' It was the largest meeting we have had yet and very many anxious ones were present. The children's services are packed each day, and there has been a very blessed work amongst the older children."

The good work goes on at Dundalk. The weekly meeting there last Tuesday was crowded out.

A local paper says:—"There can be no doubt that Mr. Smith's ministrations have proved particularly acceptable to large numbers of the community, and that much good has been done, especially amongst the masses. Last night there was a very large number of people present, all of whom seemed deeply impressed." Four great meetings were held on Sabbath. Mr. Smith continued the work in Newry till yesterday (Wednesday).

Possibly never before were evangelistic services being held over a wider area of Ireland than at present. Last week most encouraging Gospel missions were held in Lisburn by Rev. W. E. Burroughs, of Kingstown; in Carlisle Memorial Church, Belfast, by Rev. Jas. Robertson and others; in Percy-street Hall, Belfast, by Rev. Henry Montgomery and others; and in Armagh, by Mr. John Brandon, of Canada. In each instance several decided for Christ.

OPEN DOORS IN FRANCE.—The *Mission Intérieure* urges seizing the opportunity of all open doors, and gives the interesting fact of a place, Crausac, completely stirred up to attention by a Protestant burial; Testaments have been eagerly bought and read; meetings regularly overflowing the small room in the hotel where they are held, and encouraging house-to-house visitation goes on.

Mr. Moody in London.

Mission at the Metropolitan Tabernacle.

When it was understood that the American evangelists were not likely to have any extended work in London during this third visit to our country, there was grievous and general disappointment. All who remembered the blessed and happy gatherings of bygone years, and who realised the overwhelming spiritual needs of our vast population, could not but wish that London should have a share in the labours of those whom God has so greatly honoured in the past, both in uniting the Christians and leading the careless to a better life. There was therefore corresponding joy when it was publicly announced a short while ago that the way had been opened for the holding of a week's mission at the Metropolitan Tabernacle. Mr. Sankey's absence is a decided diminution of the evangelistic force in the ministry of song, but many rejoiced to learn that a gifted substitute was to be found in the person of Mr. G. C. Stebbins.

The mission began on Sabbath afternoon, Messrs. Moody and Stebbins having arrived from Bradford the preceding day. The crowd began to gather at an early hour, and though there was no great rush of people—owing partly, no doubt, to the wet morning—there were few vacant seats in the auditorium of the Tabernacle when Mr. Moody rose to address the congregation. For half-an-hour a strong and well-trained choir, under the sway of Mr. J. W. Godfrey's leading, had sung a selection of the Gospel hymns. As the throng gathered it was very interesting to note the presence of not a few of those who had taken a leading part in Mr. Moody's former missions. Among others may be mentioned Lord and Lady Kinnaird, Mr. T. A. Denny, Mr. J. E. Mathieson, Mr. George Williams, Mr. Jas. Balfour, of Edinburgh, Mr. Edward Trotter, Mr. J. F. Deacon, Mr. John McCall, besides many of the prominent officials at the Tabernacle. Among those to be seen on or near the platform were also Lady Edward Cavendish, and Lord Bennet.

The Hundredth Psalm was grandly rolled out in a great volume of song, and prayer was offered by Rev. V. J. Charlesworth. Mr. Moody then stepped to the front, and stated with regret that Mr. Stebbins was suffering from severe cold and could not be present that day. He had also to crave the patience of his hearers on his own behalf; he had contracted a cold through open-air work in Ireland, and was suffering from hoarseness, but he would do the best he could to make himself heard. Mr. Mayers was fortunately present, and Mr. Moody asked him to give as a solo his favourite tune, "Then shall my heart keep singing." The song was skilfully rendered, amid the hushed attention of he vast and reverent throng. Earnest petition again followed by Rev. W. W. Clark, of New Jersey, whose Bible readings were a notable feature in Mr. Moody's Northfield Conferences a few years ago.

The unexpected often happens in Mr. Moody's meetings, and probably few anticipated that the evangelist's first message to London at this time would not be evangelistic, but one based on the importance of prayer as an agent in bringing down the blessing of heaven on this special week of effort. In commencing his address Mr. Moody pathetically recalled the time whan he first entered the Tabernacle, twenty-five years ago. He had come four thousand miles to hear Mr. Spurgeon. What impressed him most was not the praise, though he thought he had never heard such grand congregational singing; it was not Mr. Spurgeon's exposition, fine though it was, nor even his sermon; it was his prayer. He seemed to have such access to God that he could bring down the power from heaven; that was the great secret of his influence and his success. This power in prayer is what England and America sorely need at the present time. There are, perhaps, more preachers to-day who are intellectually great than ever before, but what we want is more of the power of the Holy Ghost to carry conviction to human hearts; and that will come in answer to believing, prevailing prayer. All the great worthies of Scripture history were men of faith and prayer, and such men are the need of the Church to-day.

With this preamble Mr. Moody went on to say that he thought he could not better begin his testimony in this mission than by setting forth some of the

ELEMENTS OF TRUE PRAYER.

His address was intensely pointed and practical, as all his utterances are, and the huskiness of voice, by which he was evidently being incommoded in delivery, did not seem to lessen the attentive stillness of the audience, that was only broken now and then by a ripple of pleasurable assent as he related some striking illustrative incident or gave utterance to some more than usually telling phrase.

The first element of true prayer given by the speaker was Adoration; with that in its due proportion there would be no flippant and familiar speech tripping glibly off the tongue. Another element is Confession; and on this head there was a scathing exposure of the formal, lifeless, prayerless prayers that kill so many of our church prayer meetings. We need to search our hearts to see why it is that God does not answer us—why it is that so many of the sons and daughters of professed Christians go off into the world or come under the influence of the drink devil, or some other devil that we are powerless to cast out.

Then comes the important element of Forgiveness, which Mr. Moody desired all note-takers to write down in large letters. The unforgiving spirit shown towards fellow Christians is a cause of much spiritual leanness and withholding of God's blessing. Mr. Moody told of two men, fellow officers in the same church, who had quarrelled, and were not on speaking terms. One of them met the other and confessed his wrong; and they had a good time in mutually extending forgiveness for the past, and getting a present blessing to their souls. A good deal of this sort of thing will have to take place in many a church before there is much blessing in the Lord's work. A kindred point, mentioned as another element in prevailing prayer, was willingness to make Restitution. Here came in the telling illustration of a woman before whom five bottles of stolen wine always rose up when she essayed to kneel in prayer. It was not till she had made the matter good, so far as it was in her power, that the burden rolled away, and she came back so light-hearted that she felt as if she were "kind of floating through the air."

The cultivation of the spirit of Unity among Christians was next insisted on as an essential to answered prayer. Mr. Moody said he thought we were making real advances in this direction within recent years, compared with the state of things a quarter of a century ago. There must be the spirit of Thankfulness, and that cheerfulnes of spirit that comes from the assured conviction that we are on the winning side, and that Christ is to come off victorious in the great fight with Sin and the devil. Other elements of prayer touched on were perseverance, faith, submission and petition. Let us not go all round the world in our prayers without asking God for anything definite. The final thought urged was that there should be a concentration of prayer at this juncture for a great blessing on the great effort put forth the present week at the Tabernacle. The address, though delivered under some disadvantage, so far as physical comfort was concerned, proved highly stimulating, and doubtless the preacher was well and wisely guided in his choice of a theme.

A large prayer-meeting followed the address, when earnest outpourings of confession and petition were made by Mr. Balfour, Mr. W. Olney, and Mr. George Williams. The last-named made special entreaty on behalf of all the members of the reigning house; and also prayed that some of London's noblemen and members of Parliament might be drawn to the meetings and get a blessing to their souls.

SUNDAY EVENING MEETING.

Needless to say the crowd in the evening was immense. The great building, when crammed in every nook, could not hold all, and an overflow meeting was held in the Pastor's College building. This was addressed by Dr. Barnardo and Lord Bennet. In the Tabernacle Mr. Moody was again surrounded by many old friends as well as new ones. Near by sat Mr. Thomas Spurgeon, who offered the opening prayer, his rich clear voice sounding through the building as he besought a great blessing on the meetings of the week. Prayer was also made by Dr. Barnardo, whose fervid soulful utterances moved the assembly greatly. Mr. Stebbins was still absent, and Mr. Moody's voice had not recovered its tone, but he bravely went through the address, which was upon calling on God for salvation. He rung out the changes on some of the brief scriptural prayers for mercy. The touching incidents interspersed with the Gospel appeals softened the hearts of the hearers, and the preacher's weakness of voice seemed no obstacle to the impressiveness of the occasion.

In a closing prayer Mr. Moody made heartfelt reference to the departure of Mr. Thomas Spurgeon. He entreated that the abundant blessing of the Lord might rest on him as he went back to a distant land to tell out the Gospel message. Prayer was also made for the late Mr. Spurgeon's widow, and for her interesting work for God.

The regular service concluded early, and an after-meeting was held in the lecture-room below, while many remained in the main building to pray for blessing. The lecture hall was well-filled up with seeking souls, and to these in the mass Mr. Moody spoke some very tender words by way of encouragement to call on the Lord for salvation. When he came to ask for audible responses to his question, "Who has the courage to say, 'I will trust and not be afraid?'" these came thick and fast from all corners of the room. A season of personal dealing followed, and it really seemed as if many golden sheaves had been gathered as the first fruits of the week's work.

MONDAY'S MEETINGS.

The attendance at the 11 o'clock meeting for ministers and workers was quite encouraging. Area and first gallery were both well filled up. Praise and prayer occupied the first half hour. Mr. Stebbins was able to be at his post and delighted all with his singing. Mr. Moody's voice was clearer, and he spoke with less effort than on the previous day. In his opening remarks he said he had not seen so much religious interest in this country since 1875 as there is now. All through the length and breadth of Ireland there appears to be a great desire to hear the Gospel, and the same is true of the provincial towns of England. If the Church of Christ will only rise to the occasion we shall see signs and wonders wrought by God among the people. But in order to this we shall have to lay aside our differences, to draw closer to each other, and to have done with criticising one another. Mr. Moody then said he would take up at a few of these morning meetings some of the emblems of the Holy Spirit given in Scripture—*e.g.*, water, fire, the dove, etc. On this first occasion he dealt with the truths shadowed forth under the figure of water—cleansing, refreshing, and fertilising. What the Church of to-day needs is more of the Spirit of God in all its members. Various degrees of spirit possession were referred to, and all were counselled to covet the highest of all—rivers of living water flowing out for the blessing of the world around. As striking examples of this degree of endowment, Mr. Moody referred to the widespread and blessed influence exercised by such men as the late Mr. Spurgeon and Dr. Barnardo. If all Christians were full to overflowing of the Spirit of God there would be no room for jealousies and backbitings in the Church. In closing, Mr. Moody invited all who desired a personal lift in the Christian life to rally round these morning gatherings, and bring as many as possible of their fellow-Christians—dead or alive.

MR. MOODY ON THE ATONEMENT.

A splendid congregation assembled on Monday afternoon; only a few seats in the upper gallery were without occupants. Mr. Moody spoke to an audience that was all attention, on the vital subject of Atonement. He premised that if Christians were to select some dozen of the leading Bible doctrines, and spend a month in getting well grounded on each, there would not be so many going astray and being driven about by every wind of false teaching. Mr. Moody traced through the old dispensation the golden thread of blood-shedding for the remission of sins. Mount Moriah, on which Abraham was ready to offer up his son Isaac, was a background for Calvary. The blood sprinkled on the lintels and doorposts in Egypt as a sign of the safety of the Israelites in the hour of judgment, was a picture of the deliverance of man from God's judgment of sin through the sprinkling of the blood of Christ, by faith, on the guilty conscience. Isaiah sang of redemption through the shed blood of the Saviour. Men cavil at God's demand that there should be atonement for sin, but the lawgiver has a perfect right to say what shall be the penalty for a broken law, and how that penalty may be escaped. Away with the pernicious doctrine that Christ died simply as a martyr to his principles. He laid down his life as a ransom for many. Christ's own teaching was plain and unmistakable on this point. The Gospels are full of references to atonement. So are the Epistles. Peter speaks of Christ's blood as "precious." It represents the life of the Son of God—nothing so

precious in the sight of the Father. We do not know that it was shed for the dwellers in any other world, and, therefore, it ought to be precious to us. The blood redeems us and brings us nigh to God and to one another. It brings peace to the troubled guilty soul, and no true peace can be had apart from it. No need to try and make peace with God; it has been made for us. The war is over; peace is declared by the blood of the Cross. We are justified by the blood. One cannot fathom the deep meaning of that word justification—it seems almost too good to be true. But let us accept of the glorious fact that in the sight of God we who believe are made even as Jesus Christ Himself. We shall have boldness in the day of judgment, through the blood of God's dear Son. People say this old doctrine is out of date; thank God it is as full of power as ever it was. Let us go out in the power of it, and conquer sin and Satan through the blood of the slain Lamb.

Such is a mere outline of an address that seemed to put new fire into the very bones of the speaker, and enthused the eager and sympathetic audience.

In the course of the service prayer was offered by Rev. Marcus Rainsford, Pastor D. M. Cameron, Rev. E. H. Hopkins, and Mr. Robert Paton. Mr. Stebbins sang "Hallelujah, what a Saviour!" and that exquisite song of his own composition, "When I shall wake in that fair morn of morns."

More than two-thirds of the audience remained for a prayer meeting. The earnest breathings of the bowed company were voiced by Mr. W. R. Lane, Mr. M. H. Hodder, and Mr. Robert Burn, in thanksgiving and longing desire that many young men might be brought to the evening meeting and saved through the atoning sacrifice of Christ. Mr. Moody told of the conversion of a Southerner in St. Louis through the apprehension of his truth.

The Tabernacle at night presented at once an inspiring and solemnizing spectacle. Area and galleries were almost a solid mass of men; a few female figures here and there relieving somewhat the sombre aspect of the striking scene. Mr. Stebbins sang the now well-worn, "Throw out the Lifeline," and with the aid of a lady's voice gave later, "Though your sins be as scarlet." Prayer was offered by Lord Kinnaird, and a young clergyman. Mr. Moody's sermon was on another fundamental doctrine—Regeneration. On this topic he had plenty of room to move to and fro, descanting first on what the new birth is not and then on what it is, and how it may be expected to prove itself. The sermon was full of illustrative incidents from the preacher's unique experience in dealing with different sorts of sinners—all of them needing the new heart that will produce the new life.

Again there was a very gratifying readiness to enter the inquiry room, where much business was done for eternity, and many, it is believed, made the great decision. Monday is a testing time as to attendance at such services. The experience of this first week day of the mission, both as to attendance and interest, was such as to encourage the belief that this season of Gospel effort will be a memorable one in the history of London missions.

To a large concourse on Tuesday morning Mr. Moody spoke on the searching, refining attributes of the Holy Spirit. A great proportion of the audience adjourned to the lecture hall for a season of prayer and consecration, this part of the meeting being led by Rev. F. B. Meyer.

Mrs. Baeyertz in Dundee.

A very successful evangelistic mission is being held at present in Dundee by Mrs. Baeyertz. The objects chosen by her are ever of a practical character, and in treating them she speaks most fluently and with an eloquence born of an earnest and undivided heart. She seeks to woo and win her hearers to the side of Christ and his Gospel; at times gentle and persuasive as is her tongue, at times she can utter words of dread import calculated to awaken dormant spiritual powers and stir sleeping energies. With many a quaint and quiet touch she brings home the truth she wishes to enforce to the hearts of her hearers, and uses, too, experiences in her own life to point a remark or illustrate an allusion.

The mission, which was to be for a fortnight, is still being conducted, and it is hoped that many of those who have listened to Mrs. Baeyertz and heard her earnest appeals will be won, ere its close, to join the ranks of the great Captain of Salvation, and to march henceforward under his banner.

CAPTAIN LUGARD ON UGANDA.

In a letter to *The Times* of Saturday, Captain Lugard deals with the Uganda problem, taking up three aspects of it — commercial, political, and philanthropic. On the last point he says;—

The third section of interests I have called the philanthropic. They are represented by the missions, the anti-slavery societies, and the largest section of the public who would deplore any action which would directly entail anarchy, massacre, and bloodshed. The missions state that they will remain in the country whatever eventuates, and therefore the question of their lives is one which must be considered. Supposing evacuation were carried out, the Protestant political faction would either leave the country, in which case they must fight and kill the natives of the country in which they propose to settle (the missionaries thereby being in a very anomalous position) or they would remain behind. In the latter case they would be compelled to unite with the Mohammedans (coalition with the Catholics being now out of the question), and these two factions, being both bitterly hostile to the Catholics, would immediately prepare to exterminate them. Finally, it is absolutely certain they would quarrel between themselves, and what the ultimate result of the ensuing anarchy and chaos would be it is hard to determine.

Meanwhile the position of the French Fathers would be more than precarious; and surely, since we declared before Europe our intention of including Uganda within our effective occupation, we cannot shelve the responsibility we have incurred for them as well as for our own missionaries. Whichever of the factions were defeated, they would fly from the country, carrying war and destruction whither they went. The mass of Soudanese refugees "rescued" by me (some 8,200 souls) must similarly be abandoned in spite of their loyalty, or provided with a new country at the expense of the aborigines. It is unnecessary to enlarge on a picture so disastrous, and so fraught with misery and disgrace. In such a case the Soudanese would probably throw in their lot with their co-religionists. What would become of both Christian missions it is impossible to say; not improbably the Mohammedans would finally remain in the ascendant.

As regards the slave trade, captives in war in Africa are sold as slaves. Such a state of war and anarchy as I have indicated would undoubtedly furnish large numbers for the slave markets, more especially if the Mohammedans finally remained in the ascendant. Meanwhile Kabarega of Unyoro would resume possession of the Toru and Ruwenzori districts, and the wretched natives of those countries, who have no guns to oppose to his armies, and who, relying on the company's pledges of protection, have come from the countries of their exile (to which return is not now open to them), would be massacred, I think, without doubt; since Kabarega, who pours out human blood like water, is bitterly incensed against them for accepting the company's rule. Lastly, the hordes of Manyema from the Congo State frontier, who have already raided across the Semliki, and whose profession is slave-raiding, would have no longer any boundary placed to their incursions, and would be able to gain a footing in Usongola, from which it would be hard to dislodge them.

The further question of the recrudescence of the slave trade in the intermediate country between Uganda and the coast is one on which the Anti-Slavery Society are more competent than myself to speak, as their information is presumably fuller and more complete than my own, since I have been residing in Uganda beyond the countries in question. Convinced as I am of the literal truth of the picture of anarchy and misery I have painted, I appeal to your powerful influence to give publicity to these facts, supported as they are by such weight as my experience on the spot and my knowledge of the situation in Uganda may give them.

CHRISTIAN LIFEBOAT CREW.—Two new branches were opened on Tuesday last at Cardiff and New Brighton. Much interest was evinced, and prayer asked for them at the muster held at the Welcome Home, Ratcliff Highway. Miss Child gave the text for the month, "It is I, be not afraid." The *Allan Gardiner*, her captain and crew, about shortly to cruise along the coast of South America, were specially remembered in prayer, as well as the needs for the coming winter.

A NEW CHILDREN'S HALL.

The successful work carried on at the Great Assembly Hall, Mile End-road, is well known to all friends of East End Mission service. For many years the Hall has been open every night of the week for the preaching of the Gospel, temperance, and similar efforts, to reach the masses. While, however, this fine hall affords ample accommodation for all kinds of meetings for adults, the workers among the children have been seriously hampered for lack of suitable accommodation and class rooms.

Hence, all who know anything of the vantage post occupied by the Tower Hamlets Mission will rejoice to learn that a large chapel standing but a few yards from the hall has been secured—the freehold having been arranged for at a comparatively small cost. This hall, when adapted for its new purpose, will hold some 1500 children, while there will be at least six serviceable class-rooms. There is already in connection with the mission a Sunday-school with some 1200 children in attendance, but the new Young People's Hall is intended to become the centre of a fresh and bold effort on behalf of the poor little waifs and strays of the East-end.

There is ample scope for such service, as notwithstanding all that has been done by this and other good missions there are yet many little ones who are cared for by none. We trust the plea on this page will awaken sympathy and call forth aid. The address of Mr. F. N. Charrington is Great Assembly Hall, Mile End-road, London, E.

A Children's Guild.

The desire to be helpful to children in these days seems to be abundant, but the work is very far yet from being overdone. A welcome auxiliary to this end has just been instituted at Liverpool, which gives promise of wide usefulness and most effective and well-directed help. It is entitled The Children's National Guild of Courtesy. It aim is to encourage a spirit of chivalry amongst children; to stimulate them to be courteous; and to promote habits of neatness and cleanliness, and purity of action and speech.

Mr. Norton, New Ferry, Birkenhead, will be glad to give particulars about the new organisation to any who send him a stamped postal wrapper.

Bringing in the Sheaves.

Harvest Festivals were held by Miss Weston on Sunday, September 25, at Portsmouth, and October 2 at Devonport. Many bright testimonies were given by stalwart blue jackets of the blessing that they had gained at the Sailors' Rest, it seemed verily like a bringing in the sheaves. Mr. Galbraith, late of H.M.S. *Cambridge*, at Devonport, now in command of a battery at Falmouth, broke down as he spoke of the old days, when the Sailors' Rest was first built, and he had found Christ, and what a Saviour he had been to him ever since.

The work for the winter promises well. Ten mission bands of blue jackets go out, taking services, speaking in the open air, etc., and on board their ships they are bright shining lights. Scarcely a ship commissions without taking numbers of the R.N. Christian Union on board. One of H.M. ships, just commissioned, carries as members of this union her captain, gunnery lieutenant, and several men. To God be all the glory!

Miss Weston herself brought in a sheaf by telling of a young seaman lost in an African jungle; how as he lay on the ground in the darkness, the wild beasts prowled and snuffed around him, and in the midst of that dark night some words that he had heard years before in the Sailors' Rest came to his remembrance: "Jesus is a Saviour to all that trust in Him." The young fellow kneeled on the sand, and asked deliverance from the lions and salvation from sin, and both were granted him. He died afterwards from malarial fever, and his last words were: "I'm going aloft, and I shall be looking out for all the ship's company as they sail into port."

A NEW AFRICAN RAILWAY is in contemplation to run from the most northern mouth of the Zambesi river to Lake Nyassa. The difficulties will be stupendous, not only in view of the distance to be traversed (nearly 400 miles), but also on account of the malarious districts through which it would pass. If carried out, the scheme would not only be of great commercial advantage, but would, it may be hoped, prove a valuable aid to missionary enterprise.

The Evangelical Alliance.

CONFERENCE AT DUNDEE.

(FROM OUR SPECIAL CORRESPONDENT.)

THURSDAY'S MEETINGS.

By a happy arrangement the closing day was almost wholly missionary, preluded, however, in the morning by a very useful address on commercial matters as ruled by Christian principles. Mr. A. H. Moncur, who presided, pointed out that man regarded Christianity as good enough for Sunday, but out of place in everyday life. Business, politics, and amusements were presumed to be regulated by a different code. Such Christianity we must characterise plainly as a counterfeit and fraud. A true Christian must see to it that his business conduct is such as can stand the test of Christian principles.

Pastor F. E. Marsh gave an address on "Christianity and Commerce." (1) Christ should influence commercial relations in such a way that no complaint can come from those with whom the Christian commercial man has dealings. The name of Alexander Balfour, of Liverpool, is of sweet savour, and all who knew him in the commercial world speak of him in the highest terms. This may be gathered from what a merchant who had dealt with him for many years stated:—"When an order was given it was carried out exactly as if he were acting for himself. Of course, I could but stick to him." A well-known writer, in referring to the above quotation, says:—"The difficulty seemed to be not to get him to treat others as he treated himself, but to get him to treat himself as he treated others." There was nothing on which he looked with greater scorn than the principle that there is one code of conduct in business, and another code of conduct for ordinary Christian life. He believed it to be imperative on the man of business to be upright and fair under all competition and in all circumstances. Every business man who is consecrated to God will seek to do as Alexander Balfour did, not because he did it, but because it is the common mark of a follower of Christ to act as his Lord did in all things. As the Apostle John says:—"He that saith, he abideth in Him, ought himself also so to walk, even as He walked" (1 John ii. 6).

(2) Christ should influence commercial relations in such a way that the Christian should have a good conscience in all his transactions. We may lose from a worldly standpoint, but better the loss than the want of a good conscience. Is there any business man here to whom the Lord is speaking of some past unrighteous action? For the Lord's sake, as well as your own, put the matter right at once. Is there a commercial man who is causing his employés to do things that are not right? Are you making your servants tell lies by selling an article for what it is not? Have done with the practices as you value your eternal interests. Is there a tradesman here who has two prices to one article? Be done with the dishonest action.

(3) Christ should influence commercial relations to such a degree that the Christian commercial man shall act as in the presence of God, according to his Word, and for his glory. Christian men of business, let your honest action, your true-hearted behaviour, your resolute determination to be true to Christ, be the fixed principle of your life, so that all that is mean, selfish, and dishonourable shall flee from your presence. More than that, as Christ is in all your business intercourse, your influence shall be the magic wand to transform others, and the electric wire to transmit the power to make others follow your example.

THE MISSIONARY GATHERINGS.

Rev. James Johnston, at the morning meeting, gave a statistical and comprehensive address in the form of a survey of the field in foreign missions. He said that having in his pamphlet, "A Century of Christian Missions," given the darker side of the question, he wished now to turn

THE OBVERSE SIDE OF THE SHIELD

and show the great and encouraging progress made in Protestant missions.

As to the agents now in the field, there are all over the world about 3,500 ordained missionaries, with 900 other workers, including medical missionaries. Then there are about 4,000 women—the statistics being here incomplete. Turning to native agency, there are about 4,700 native pastors of all nationalities, with 45,000 men employed as evangelists, colporteurs, etc. Thus there were about 58,000 labourers preaching the Gospel in the foreign field. The communicants returned by various missions and societies number 885,000, but some forty societies make no return of these, so that it may be safely taken that there are at present in heathen lands about 1,000,000 converts in communion with the Church of God, and each one of these is taught to be a means of spreading the Gospel among his or her countrymen. We thank God for these—yet are they but drops in the ocean of heathenism. Drops! no! Seeds rather, for they have the power of life and reproduction. Moreover, these converts can not only preach

BUT THEY CAN BURN—

like our own ancestors who laid down their lives for the faith—and in heathen lands as at home this has proved the most potent means of spreading the Gospel.

A great deal is said about apostolic success, but this was achieved in the power of the Holy Spirit, who is willing to work through consecrated men and women now even as then. But it must be remembered that during the first century of the Christian era the converts did not number more than half a million, whereas during the past century missionaries have been the means of converting three to four million souls. The Protestant Church has increased in one way and another during the century by a hundred million, and, roughly speaking, Protestants are now in the proportion of one in ten in the world's population.

Now, while all this is encouraging, there are at least a thousand million human beings outside of Christianity in any form. If these are to be helped we need a baptism of power. The danger of the day is in the apostasy of the Christian Church. The devil knows our power, and does his best to divert it. There are two popes in the world—the Pope of Rome and the pope of science—and men are running after these. Yet see our resources in the numbers who might become messengers of the Gospel—in the Word of God translated into 340 tongues, and in the vast wealth in the hands of Christians. There are no less than £650,000,000 lying idle in our banks, much of which must be devoted to the cause of Christ among the heathen.

THE WORLD'S DARKNESS.

Dr. Baedeker followed with weighty statistics from another point of view. We have heard, he said, of the success God has granted; but I wonder how many do fully realise their responsibility before God in the matter of the evangelisation of the world? Have *we* only the right to the Gospel? Have the heathen, have the Mohammedans no right to it? Consider the state of the case. There are about 135 million professed Protestants in the world; these have at least heard the Gospel. But there are eighty-five million Greek Catholics—plenty of religion, but no power to save; there are 195 million Roman Catholics—again plenty of religion, but no Christ and no power of life; and there are about eight million Jews needing to know of the Messiah. Then there are 173 million Mohammedans—a fine sober people, but no Gospel; while there are 874 million heathen, hopelessly sunk unless we go to bring them light, perishing for lack of the Bread of Life, while our Lord has said, "Give ye them to eat."

The speaker concluded with a brief reference to his work and observations in Holland, Germany, Bohemia, Austria, Hungary, Russia, and the Siberian prisons, closing in these touching words:—I have but one little candle of life to burn, and it may soon flicker out; but I would rather burn it out where men die in darkness than burn it in a land flooded with light.

Mr. W. Henderson, of Devanha, presided in the afternoon, and opened the proceedings with a review of the way in which obstacles to the Gospel had been removed and doors opened to the Gospel since the formation of the first missionary society. He believed that the fields are ripe unto harvest and waiting for the reapers; yet no one should enter the mission field without the assurance that he had received a call from God.

MISSIONS IN INDIA.

Rev. John Fordyce said: I intend giving my own experiences and observations in India; first as a missionary and subsequently as an evangelist to our own countrymen. I have visited missions carried on by more than twenty different societies; and I know that besides the professed converts there are many who believe in Christ, but hold back from open profession at a cost needing more grace than our own martyrs of the Grassmarket or of Smithfield. Thus I maintain that the success of missions has been greater than anyone imagines. As to methods, the greatest and most blessed is the preaching of the simple Gospel in bazaars and in the villages, the preaching of the Gospel to educated natives by gifted and honoured evangelists, the Christian colleges and schools which have borne good fruit, the Zenana Missions, and the Medical Missions. Another department I regard as most important, and that is the work of the Anglo-Indian Evangelisation Society among our own scattered countrymen all over India. As Sir William Muir said, "Every European is either a missionary of Christ or a missionary of the devil." Hence the importance of winning our fellow-countrymen and turning them into lights among the natives.

THE JEWS AND THE CONGO.

Mr. Hermann Warszawiak advanced many reasons why we should evangelise the Jews, and gave some particulars of his work in New York, where a great awakening has taken place and 4,000 Israelites have accepted Christ, and where he is now anxious to build a Christian synagogue.

Mr. P. Whytock, who, as a Dundonian, received a warm welcome, described the work of the Congo-Balolo Mission amongst the teeming Balolo tribes of the Upper Congo, for whose sake Mr. M'Kittrick laid down his life. Soon he (the speaker) hoped to return with, he trusted, some additional workers.

A MISSIONARY TEA MEETING.

As has been customary at the Dundee Christian Convention, a missionary tea meeting was held in the afternoon in the fine hall of the Y.M.C.A. Mr. A. J. Arnold, who presided, spoke earnest words on prayer and personal service in connection with missions. Rev. D. B. Spence followed with encouraging details of work in Constantinople. Mrs. McVickar told of evangelical work at Bari in Italy: while Mrs. Lethaby described her work among the Mohammedan children at Kerak, Moab. Mr. Keay spoke on behalf of the China Inland Mission, and Messrs. Warszawiak and Whytock added a few details to their afternoon address.

MOAB AND DAMASCUS.

In the evening, after a few words of courtesy and thanks between visitors and the local committee, Rev. W. M. Shepherd gave an earnest address, aiming at bringing to decision any who might be halting between two opinions, and at leading into fuller and deeper life those who, while believers, knew not the highest privileges of spiritual power.

Lord Kinnaird, who presided in the continued and regretted absence through illness of the beloved president, Lord Polwarth, spoke a few fitting words on the high tone and practical aims of this successful Conference. He trusted its influence and outcome would be felt by many missionaries working afar to spread the knowledge of salvation.

Mr. W. Lethaby told how the Lord had led him to Moab, where the door was open as it is nowhere else among Mohammedans, how he and his wife had settled, with many difficulties and drawbacks, at Kerak, the ancient Kir of Moab; how God had been with them, and very specially in teaching the children and treating in a simple way the sicknesses and wounds of the people. He held that yet Moab would prove the back door into Arabia.

Dr. M'Kinnon gave an animated account of the oldest city in the world and the fairest; a city which the Arabs call "a pearl set among emeralds." The Medical Mission is proving the most effective means of gaining a hearing amongst the prejudiced Mohammedans; and day after day a motley crowd of Mohammedans, Jews, and Eastern Christians may be seen at the dispensary listening to the Word of God. He (the speaker) had come to this land to plead for £5,000 for an hospital, and already £2,000 had been promised. He is seeking also another medical missionary and a devoted nurse.

THE EVENING GATHERINGS.

These have been of remarkable interest in many ways. Working Dundee has turned out well, crowding the great hall in every part. Evangelistic addresses of great fervour and plainness have been delivered by Revs. G. Wilson, John Urquhart, John Smith, and H. E. Fox. These, however, need not be reported; while the address by Dr. Clement Clemance on Rest appeared in a recent number, and that by Rev. Isaiah Parker on "The Constant Use of the Bible" we reserve for a future issue.

It should be noted that a fine choir, led by Mr Meek, added brightness to the service of song. Indeed, Christian Dundee appears to have thrown itself into the Conference, consequently it has been, as one of the leaders of it remarked in parting, "a capital and successful Conference."

For the Young.

THE REFUGE.

By the Rev. J. Reid Howatt.

"In the fear of the Lord is strong confidence, and his children shall have a place of refuge."—Prov. xiv. 26.

Away on the coast of Northumberland there is a piece of land which twice in a day is an island, and twice in the day is a continent. That sounds odd, does it not? Not like the definition you find in your geography books? No, but it is quite a right description all the same, for this land I am speaking of—it is called Holy Island—is twice a day completely surrounded by the sea, and then of course it is an island; and twice a day the sea goes back and leaves three miles of good, firm, dry sand joining the island to what is the shore when the sea is up. You can then walk to the island on dry ground.

When I was there, as we drove across the flat sand it was like driving over a desert. Here and there we passed strange-looking structures, something like sentry-boxes perched upon poles, and with steps leading up to them. These were placed all the way between the island and the shore, about two hundred yards apart, and the driver always kept near to them.

"What are these for?" I asked him.

"These, sir," he said, "are refuges."

"What do you want refuges for?" I asked again. "Is there any danger?"

"No, sir," he replied, "none just now, but there might be soon. When the tide comes in it comes very rapidly, and if anybody is caught by it he is likely to be drowned unless he can make for one of these refuges."

Then he told me a sad story of some who had been drowned not long ago because they had taken a road all their own from the island, rather than keep to the track where the refuges were; and the sea came rushing up, and they were lost because they could not reach a refuge in time.

When I heard this I thought about Jesus Christ, and this thought came into my mind, "In the fear of the Lord is strong confidence." So long as we kept near to a refuge we had nothing to fear—we had strong confidence—but if we wandered away, at the very time we thought we were safest the danger might be nearest. Yes, children, there are times when we think we don't need Jesus—we can be safe enough without Him. That is a great, great mistake; there is never a time when we can afford to forget Him or wander away from his side. It is only when we are keeping near Him, when we are remembering Him and loving Him, that we can have a strong confidence, for it is only when we are near to Him that we are really safe.

It isn't enough to *know* where the refuge is—everything depends on whether we are keeping near or not. Those poor people who perished knew where they *might* have been safe, but yet they were lost because they had gone so far away. And there are people who know a great deal about Jesus Christ, the only refuge our souls can have, but they don't keep near to Jesus; they wander away—away into sin, away into forgetfulness of the Lord; but then and often when most they think they are safe, the danger is upon them and they are lost. Be you wiser, children dear, keep near, near to Jesus. Keep near to Him when everything seems safe, and then you will never have to fear when the floods of temptation come rushing in or when the dark waters of death come stealing around.—*Children's Messenger.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Churnett St. Public Hall, Manchester*, October 14; *Congregational Church Schools, Chelmsford*, October 16 to 22; Mr. G. Goodman, *Victoria Park Congregational Church*, October 16 to 22; Mr. W. H. Wilson, *Strumpshaw Hall, Kendal*, October 9 to 16; Mr. Jas. S. Tyler, *Ashville Hall, Leytonstone*, October 10 to 14; *Gresham Chapel, Brixton*, October 17 to 19; *Lydbrook*, October 23 to 30; Mr. E. Collier, *Mission Institute, Camberwell*, October 17 to 20; Mr. E. Arrowsmith, *Presbyterian Church, Lord-street, Southport*, October 25 to 26; Mr. S. J. Hewlett, *Mission Hall, Fulham*, to October 16; *Ockley*, October 22 to 30; Rev. Martin J. Hall and Mr. W. S. Standen, *St. Nicholas Church, Gloucester*, October 30 to November 9; Mr. A. G. Dodderidge, *Manchester*, October 27; *Liverpool*, October 28; *Windsor*, October 31 to November 5.

Annual meetings for seaside reports, at *Strangeways Hall, Manchester*, October 27, 3.30 and 6.30; at *Liverpool Y.M.C.A. Hall Pleasant*, October 28, at 3.30 and 7.0.

CHILDREN'S SCRIPTURE UNION.—Sun., Oct. 16, Num. xxviii. 1-14; Mon., Oct. 17, xxviii. 15-25; Tues., Oct. 18, xxx. 1-15; Wed., Oct. 19, xxx. 16-26; Thurs., Oct. 20, xxxi. 1-13; Fri., Oct. 21. Ps. cxix. 1-8; Sat., Oct. 22, cxix. 17-32

HOEING AND PRAYING.

"Faith without works is dead."

Said Farmer Jones, in a whining tone,
To his good old neighbour Gray:—
"I've worn my knees thro' to the bone.
But it ain't no use to pray.

Your corn looks twice as good as mine,
Though you don't pretend to be
A shinin' light in the church to shine
An' tell salvation's free.

I've prayed the Lord a thousand times
For to make that 'ere corn grow,
And why yourn beats it so and climbs
I'd gin a deal to know."

Said Farmer Gray to his neighbour Jones,
In his easy, quiet way:
"When prayers get mixed with lazy bones
They don't make farmin' pay.

Your weeds, I notice, are good and tall,
In spite of all your prayers;
You may pray for corn till the heavens fall
If you don't dig up the tares.

I mix my prayers with a little toil
Along in every row,
An' I work this mixture into the soil
Quite vig'rous with a hoe.

An' I've discovered, though still in my
As sure as you are born,
This kind of compost, well worked in,
Makes pretty decent corn.

So while I'm praying I use my hoe,
An' do my level best
To keep down the weeds along each row,
An' the Lord He does the rest.

It's well for to pray both night and morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.

You must use your hands while praying, though,
If an answer you would get;
For prayer-worn knees and a rusty hoe
Never raised a big crop yet.

An' so, I believe, my good old friend,
If you mean to win the day,
From ploughing clean to the harvest's end
You must hoe as well as pray."

—*Iowa State Register.*

WEST NORWOOD.

We have been favoured during the past week with a visit from Mr. Geo. Goodman, of the C.S.S.M. Notwithstanding the unfavourable weather the results have been most cheering. The interest deepened as the week advanced. The "object lesson service" on Friday was most instructive, profitable, and enjoyable. A very marked feature was the eager interest manifested in the half-hour services for young Christians which preceded the public meeting. The room was crowded each evening. Several Sunday scholars and others give evidence of real change. Mr. Goodman, by his earnestness, skill, and spiritual tact, has won the esteem and affection of all, James L. Stanley, Pastor.

Chatsworth-road Church.

GLEANINGS.

Young people may make mistakes in working for Christ; they make greater mistakes in not working for Him. No failure in making the attempt is so bad as to fail to make it.

"How soon," asked a teacher, "should a child give its heart to God?" One girl said thirteen years, another six. At last a little girl rose and said, "Just as soon as we know who God is."

In the British Empire Division of the Universal Band of Mercy, there are 118,000 life members. The pledge is to try hourly and daily to be kind, just, and merciful to all human and dumb creatures.

"Please do take little baby," said a Japanese woman who had found a little living girl-baby in a ditch, to Miss Carter, of Japan. "Your God is the only God that teaches to be good to little children."

The *Morning Star*, the fourth ship of that name built by the Sunday-school children of America, has just been built and equipped for missionary work in the South Seas. The subscription was limited to ten cents apiece.

For twenty-five years Miss Rye, Peckham, has been engaged in rescue work for gutter children, and during that time she has placed out 4,000 boys and girls in comfortable healthy homes in "Britain Beyond the Seas."

WALTON-ON-THE-NAZE.—Services on the sands here were well attended by adults as well as children. Many children decided for Christ, and a great impetus was given to Bible study. We had morning and evening meetings in our Home of Rest. On wet days the Methodist Chapel was kindly thrown open to us.—C. M.

WESLEYAN EAST END MISSION.

Some hearty gatherings were held on Wednesday last week, in celebration of the anniversary of the Mission in East London superintended by Rev. Peter Thompson. After a devotional meeting in Stepney Temple, there was a luncheon in the new room in the same block of buildings. Rev. Walford Green presided, and an interesting statement was made by Mr. Thompson. The Mission has secured the leases of all the houses composing the block in which the Temple stands. He hoped that they would ultimately become a centre of Christian work second to none in the world. He believed it was the best site for such a centre in the East of London. The work at the Old Mahogany Bar had been very successful. Four years ago they had not a member; now there are over 200 meeting in class, and a Sunday-school with an average attendance of 200. Conversions take place almost daily. The work at St. George's is increasing; several new branches have been begun, and the people are full of enthusiasm. At the Stepney Temple the work has been a signal success. It has a large congregation, though it is not full. In a year or two, he ventured to say, the place will become self-supporting.

Mr. Henry Heap, who resides at the Mahogany Bar, gave an account of part of his work. The Men's Class has done a noble work for some time past. One Sunday afternoon a strange-looking man followed them about. He was an Armenian, without a single friend in London, and he was brought to Christ through the Men's Class. Now he had emigrated to America. Mr. Heap told several similar cases, and asked for the earnest help of all who were able. Among the other speakers was Mr. J. Williams Benn, who said that he had been familiar with the neighbourhood ever since he could walk. He could bear witness to the influence of the mission in improving the condition of the neighbourhood.

Two public meetings followed, with a tea-party intervening. At the first of these, presided over by Mr. W. Pearce, M.P., several workers bore testimony to the working of Divine grace among the people. Mr. R. W. Perks, M.P., was chairman of a meeting in St. George's Chapel in the evening, at which Mr. Thompson made another very encouraging statement. He said that he entered upon his eighth year in the mission work with much joy. There are now over 1,100 members; but this does not represent the amount of blessing which God has given upon the work, for last year one-sixth of the entire membership removed to other places. Further, the many seamen who are converted through the preaching of the Gospel cannot be enrolled as members, for they leave for distant places; but from time to time letters are received from them saying that they remain steadfast in the Christian life. Mr. Thompson added that though with sorrow he gave notes of removal to some converts who had proved to be valued helpers, he was not disappointed at this, for it was quite natural that those who rise from the life of the slums should want to quit the district for suburban residence with its greater comfort. In connection with the Stepney Temple, he had arranged to open a book saloon whence pure literature may be disseminated. This is an important undertaking, in which all Christian people will wish him a success equal to that which has attended his other efforts. Where vile books are eagerly bought and sold, those which are wholesome and elevating should at least be offered to the reading public. In conclusion, Mr. Thompson expressed joy at the good work which Mr. Jameson had done among the young. New work is opening up among the girls, Mrs. Ashton Cross, of Banstead, having engaged a skilled laundress to train them in an occupation which may enable them to earn a livelihood.

Addresses of warm sympathy were delivered by the Chairman, and Revs. J. E. Wakerley and Hugh Price Hughes.

EPERNAY.—About five miles from the well-known vineyards of Ay, whose grapes are used in making champagne, the river Marne bends, and on its banks is the pretty little town of Epernay. Here for a month past the mission-boat *Le Bon Messager* has been stationed. Scarcely had it come to its moorings before a crowd gathered round it, and the following day, without any attempt at advertising, the boat was filled with an attentive and quiet audience. Each evening this little floating chapel was filled by those who came to listen to the preaching of God's Word.

Lights and Shadows of Mission Work.

No. VIII.

Few were the shadows to begloom one's feelings at St. E——, and yet I had expected little else than difficulties. The church was in one of the worst parts of London. A large proportion of the people would be foreigners, while atheistical Socialists swarmed around us. Indeed circumstances, generally, sent one's thoughts to that Asian church of old, in speaking of which the Lord Jesus says "Where Satan's seat is." But the Lord had a work and a people there, as one saw at a glance when going to the first meeting on the Saturday night.

I shall never forget that meeting. I have frequently, on such occasions, given an address on that wonderful "Whatsoever" of John xvi. 23. I did so now; and, at its close, a young man who had the appearance of an artisan came up to me and asked if I thought he might successfully plead the promise with reference to his aged father and mother. I advised him to put God's faithfulness to the test. He did so; and, in the first place, the old people were induced to come to the services; after this, they were among those who, as enquirers after the way of salvation, sought the vicar's instruction in the vestry; but still, though I had marked the joy that hope had given the son, I could see, as the nights went by, that he was far from being satisfied.

I believe it was on the Thursday night, a sergeant on the staff of the East London Militia requested permission to speak a few words. I rather shrank from the idea. Always, through my evangelistic career, I have striven to regard myself as "a bird of passage," and to remember that the resident clergy, rather than myself, would have to bear any odium drawn upon the church by the introduction of novelties during the mission. My friend the vicar was away in the vestry, but while I remained undecided as to whether I should indulge the soldier's wish or not, I suppose he took it for granted that I did not forbid him to speak, and so went on. I was indeed glad that he did so, for the good fellow was only wanting to give me a word of cheer for myself.

He told us that he had been a wild youth, spending some twelve years with the colours in India. At last the way of transgressors had proved so wearisome that, on his return to his native land, he had determined to turn over a new leaf. The new one, however, was found to be no improvement on the old, and he became more miserable than ever. In the providence of God he was then led to a town where I had a curacy: I was conducting some farewell services at the time, which he attended, and at these it had pleased God to use me in his conversion.

Encouraged by the fact that another person had spoken, an old man rose to his feet in another part of the church, an old lady following his example, and rising at his side. They were the father and the mother of the praying son. The old man, in a few words of great power, gave glory to God for having saved him, and the old lady, with a beaming face, gave her testimony to a like fact in the ejaculated words, "Praise Him."

Perhaps one of the Sabbath afternoon gatherings was the most remarkable of the whole series. Knowing my past experience, my friend asked me to let him advertise me as "A converted sceptic." I didn't like the thought at all, but as he urged the probability of such means proving successful in bringing under sound of the Gospel some of the many around the church who were glorying in their infidelity, I consented. It is seldom, thank God, that I am permitted to lose nerve; but the sight of the congregation thus drawn together sent a tremor right through me. There may be many exceptions to the rule, but students of physiognomy generally find that as is the soul, so is the face.

Readers must imagine, then, the effect of so many faces of men who, for the greater part, were regular attendants at a notorious "Infidel Hall" in the neighbourhood. The question was, "How would the service end?" I committed the matter to God, and then determined to use what tact He might have given me for his work. Standing on the chancel steps, I announced that our meeting would be begun with that grandest of all hymns, "Rock of Ages"; "and," said I, "as I hope it is going to remind many of us of old times, we will sing it to that old tune that our mothers used, when rocking us to sleep in 'the days of Auld Lang Syne.'" With that I started "Rousseau's Dream"; and didn't they sing it!

My address, based on the words, "Come, ye that fear the Lord, and I will tell you what He hath done for my soul," was a recital of the Lord's dealings with me, in bringing my own soul out of the horrible pit of infidelity. It was listened to with great attention, and at the close we sang, "Tell me the Old, Old Story," the chorister boys taking each verse, and the congregation joining in the chorus. This again was like a roll of thunder. We had afterwards good reason to believe that the effort was owned of God.

One case of conversion at St. E——'s was most interesting. It was that of a gentleman who had seen better days. He was very ritualistic when we first met; but very open in his remarks. The idea of a present salvation had seemingly never occurred to him, and it was hard to make him believe that the condensed doctrine of John v. 24 was the doctrine of the New Testament at large. As the days went by, however, his prejudices wore away; and one could believe that the entrance of God's Word had conveyed light to his heretofore darkened soul.

But it was not till the mission was over, and I had taken my seat in the train, that I knew how far the truth had been blessed to him. Then he acknowledged what the Lord had done for him, though his new joy had been strangely (to him) blended with sorrow. He had taken home what he had found at church, to divide the home against itself, and to realise that a believer's foes could be they of his own household. Most cruel, exceptionally so, had suddenly become the treatment dealt out to him by a member of the family. Deeply did I sympathise with him when the tears gathered in his eyes as he talked; but yet the look of settled, though chastened, peace one beheld on his face, told me that he would have a Strong One with him to bear his burden for him.

It is mysterious, on the human side of the question (and I suppose other evangelists have often noticed the same thing), that where expectation is but small, result is often most gratifying, while disappointment, on the other hand, frequently answers the greatest expectations. At my next mission, St. P——'s, I had promised myself that it would be all harvest work; the vicar was a personal friend, the parish had been worked up by Christian deaconesses, we had also experienced outdoor workers to help us; but I always think of it with sadness.

Two or three remarkable things happened in connection with it. Among those who remained at one of the after-meetings, I found a woman from my native village, with whom I had often played as a child, some thirty years before. In speaking to another, I discovered a young woman who had come out for Christ after an address I had given in one of Mrs. Wilkes' "refuges," and who was now engaged in "rescue" work herself. Then an artisan who told us that he had not been in a place of worship for years, but who had been induced to enter the church by some of the workers who had taken their stand on the pavement to give tracts to the passers-by, was converted through the hymn, "Are you coming home to-night?"

But the most interesting case of all was that of an old gentleman. I was preaching, on the Sunday evening, from the words "Wilt thou be made whole?" but I was stopped in what would probably have been the middle of my sermon by rather peculiar circumstances. At the moment these arose I was just saying, "When God gives a question He demands an answer; this is his question, but what is to be your answer. I must leave the matter entirely with Him and you." The next day, as my friend the vicar and I went into the vestry together, the old gentleman in question followed us. "Sir," said he, "when you stopped preaching last night, you gave us one of God's questions!" "I did," said I. "And for my own part I gave Him answer," he replied. "I will now give you my waking words of this morning," he continued; "they were addressed to my wife, and were these—'Thank God, I have received the Holy Ghost.'"

Some have doubtless blamed me for having referred in these sketches to the unpleasantnesses in mission work. I can only say that I have striven to move on Biblical lines, and to give things just as they have happened; though, as far as possible, without wounding the minds of persons. Had some friends who have written to me been the writers of "The New Testament," they would never have given (unless compelled by the Holy Spirit) the things recorded there. The ambitious request of Zebedee's sons; the unbelief of the apostle Thomas; the fall of Peter; the quarrel between Paul and Barnabas; the weakness of Peter at Antioch, and a number of other like occurrences, would have been altogether omitted from their writings.

But whether I am right or wrong, I always feel that in speaking, or writing one's experience, if that which is painful is suppressed, that which is given is only a part of the truth.

An Evangelist.

A BULGARIAN MISSION.

Through the kindness of a friend in England, I have been enabled for the last three years to read The Christian, from which I have derived great spiritual profit.

For the last thirteen years I have been labouring as a missionary of the Methodist Episcopal Mission in Bulgaria. This mission was opened in 1857. It has from the beginning had to contend with many difficulties, but is now established on a permanent basis. The central station of the mission is Sistov, on the Danube, where the Superintendent of the Mission at present resides, and where the Literary and Theological School is located. The mission has commodious churches in Varna and Rustchuk, and preaching halls in Sistov and Shumla. It owns property in Sistov, Shumla, Rustchuk, Varna Tirnova, Loftche, and Orchanieh.

The annual meeting of the mission was held this year in Sistov, September 8 to 13. Bishop Joyce, from America, presided, and addressed the brethren through an interpreter. The report of the Superintendent showed a slight increase in the membership, though the good done by the missionaries and native preachers can never be tabulated. The largest congregations were shown to be in those places where the mission has churches, the Bulgarians being averse to attending preaching services in halls or private houses. The Bishop's earnest addresses to the brethren of the Conference gave a new inspiration to all. At the close of the Bishop's rousing sermon on Sunday, September 11, about eight persons rose for prayer. This was in every respect the best annual meeting we have ever had.

A new departure was made this year by the Bishop's appointing a pastor to Sofia, the capital of the Principality. The Bulgarian Evangelical Association has hitherto laboured in Sofia. It has succeeded in putting up at one end of the town a chapel, and is doing a good work. The congregation has called for their pastor a young Bulgarian, who has completed his theological studies in America, and who arrived in Sofia about September 1 last. Our mission, in appointing a preacher to Sofia, does not propose to compete with the Congregational brethren, who, as was stated, are doing a good work. It proposes to open up a new work by labouring among a different class of people. In this way more people will be reached by the preaching of the Gospel. The Bishop appointed the writer to fill the important position of pastor of Sofia. He realised the great responsibility he assumed, and relies upon God for his guidance and blessing. We ask all Christians to pray for the success of God's work in Bulgaria, as represented by the Methodist Episcopal Mission and the Mission of the American Board of Commissioners for Foreign Missions.

S. Thomoff.

Sistov, Bulgaria, Sept. 22.

THE CHRISTIAN BLIND RELIEF SOCIETY was started nearly fifty years ago. It seems to be growing and extending its influence far and wide, to the great delight of those who are blind and poor, as many letters testify. In its last yearly record we read of pensions granted to 400 persons, seventy-six candidates elected pensioners, and pensions doubled in twenty-one cases. To many of the despairing and wretched blind an unexpected helping hand is bringing extreme delight. The society does not confine its benefits to the blind of London, but its pensions are scattered over all parts of the country, without favour or distinction of creed. The simple qualifications are need and moral character, but at the same time every effort is used to bring Christian influence to bear upon all pensioners. Rev. J. Pullein Thompson, St. Stephen's Vicarage, North Bow, E., is hon. secretary.

THE LATE MR. JOSEPH WEATHERLEY.

THE late JOSEPH WEATHERLEY, whose portrait we present to our readers, and who has but recently passed into the presence of the Lord, has been for many years prominently identified with several evangelical enterprises and movements, in connection with which he ill be deeply missed; and it may well seem mysterious indeed that he has been removed at a time when his ripe experience would have been peculiarly valuable, not only in the practical direction of Christian institutions, but in the counsel that he could have given to large numbers in all parts of England who owed to his words their first knowledge of Christ, and looked to him as their spiritual father.

He was born June 7, 1832, in the City of London. His father was carried off by cholera within a month of his birth, leaving the widow with four children. At the age of fifteen he commenced his business life, and, not being then decided for Christ, was led by the evident hand of God to take rooms in the West Branch of the Y.M.C.A., through which he became associated with the late Mr. Henry Bowker, in whose house he afterwards found a home, and who was the means of his religious decision. It was at this time of his life that he was brought in contact with the Rev. Samuel Garratt, who largely moulded his religious opinions, and with whom he maintained relations of intimate fellowship to the end.

His first Christian work was found, as with so many others, in the Sunday School. There he first developed his marvellous aptitude for individual dealing with souls, which became afterwards so marked a characteristic of his influence. He was in the habit of receiving his scholars in his own rooms, and inducing them by personal solicitation to give their hearts to Christ. Whilst thus engaged he was led to organise work in Newport Market, where an old Welsh Calvinistic chapel was adapted for the purposes of a mission, entitled "Working Men's Christian Association." This enterprise speedily assumed importance, and from it many have gone forth as City missionaries, Scripture-readers, and Christian workers in other directions. Such as now survive are still banded together under the title of "Old Graftonians," borrowed from the name of the hall in which the meetings were held.

The key to his success was in his facility of discovering what each man could do best, and appointing him to a post, so that even the bill-sticking and cleaning was done by voluntary help. This work continued until the premises were required for other purposes, and then he threw himself into other activities especially in connection with the Evangelisation Society, of which he was one of the founders. Few were the Sundays, over a course of twenty years, that did not see him engaged in some part of England conducting mission services; and seeking, by the public presentation of Christ, as well as by personal entreaty, to win souls. His preaching was characterised by its full presentation of the offices and work of the Lord Jesus, especially of his Atonement, and by the directness of his appeals to take God at his word irrespective of emotional experience. It was to efforts of this nature that may be attributed the conversion of such men as the three brothers Studd, Captain Burroughs, Rev. T. H. Harvey, and James Redman, who have lately laid down their lives for the Lord in the mission field. He was greatly gifted in dealing with young men of the upper classes, and took a special interest in the drawing-room meetings intended for their benefit.



(From a Photograph by Mr. E. D. Percival, 5, High-street, Ilfracombe.

Amongst the societies in which he took a prominent part we may mention Miss Mittendorff's Home for Destitute Children, Mons. Barbier's Mission to the French in Soho, Religious Tract Society (on the committee of which he served for eleven years), Open Air Mission, London Medical Mission, Zenana Bible and Medical Mission, and the Homes for Little Boys at Farningham and Swanley. It was in connection with these last named that his tender sympathy with young life found its fittest expression. He moved amongst them, on his periodical visits, as a father, calling them by their names, enquiring after their spiritual welfare, assisting them to situations, and following their course in after life with keen interest. His last public address was delivered to them on the occasion of his birthday in the present year, when in great physical weakness he visited Farningham.

The presence of several telegraph messengers and postmen in their uniforms at his funeral, was a token of the affectionate regard in which he was held by many of the junior employés of H.M. Post Office, for whom he conducted a weekly Bible class in the West Central District, and assisted the formation of similar classes in various parts of London. When Mr. Moody held his mission at the Midland Terminus Hall, Mr. WEATHERLEY acted as secretary, and his house practically became the office of movement. He also visited America to give an account of the great religious movement which was at that time passing over England, and often referred in after life to the generous welcome extended to him by American Christians.

He was keenly interested in all Missionary enterprise. Mr. Hudson Taylor writes:—"Before I had the pleasure of his personal acquaintance, he took a fatherly interest in our dear children. When leaving them in England, it was a comfort to me to feel that his advice and kindly services were always available. In our work in China, too, he was ready to help, and at my request he joined the Council of the China Inland Mission, acting on it as long as the pressure of other duties permitted; his interest remaining undiminished to the end. It was a painful surprise on reaching England to hear how low he was, but I am thankful that I was permitted to have one interview with him, and to find him resting in his weakness in perfect peace on that Saviour whom he had commended to so many."

These various interests were sustained in addition to the responsibilities of large mercantile engagements, and in the midst of them all he did not forget the claims of wife and children and home, where quick sympathy was always welling forth in the channels through which he was working. In this connection we may cite an extract from a letter received from one who is now working for God amongst the heathen: "I am so glad I had the joy and privilege of seeing Mr. WEATHERLEY'S beautiful home-life, his calm quiet ways. And then how I enjoyed the daily morning family prayers; he was so thought-

ful, and prayed so earnestly for those in sorrow and joy."

We do not attempt to characterise the qualities of his mind, or to estimate the results of his work, but we feel that the warm after-glow of his influence will linger in many hearts "until the day dawn, and the shadows flee away."

CONFERENCES IN JAPAN.

In August a little over a hundred missionaries from various parts of Japan and China were gathered, for rest and refreshment, to a village called Arima, in the mountains of Japan, there also to meet with their Lord and listen to his voice. Some of us who knew Him as a crucified Saviour, have learned to know Him as a risen Lord and an indwelling Christ.

The conference, which lasted from August 7 to 14 inclusive, was opened on the Monday by Archdeacon Warren (C.M.S.) and Bishop Maleliеu (American M.E.M.). Each gave a sweetly suitable address, specially pointing out what God is able and willing to do for his believing people. Two papers were read on "The Position and Prospects of Mission Work in China and Japan," in which some of the wondrous works God has recently wrought in these two empires were well stated. In the evening a prayer-meeting was held for the two empires.

On Tuesday a paper was read on, "With what object did St. John write his Gospel?" This elicited much warm but happy discussion. In the evening a Bible reading on "Steps of faith in the life of Abraham." On other evenings readings were given on "The New Jerusalem" and other subjects.

On Wednesday we considered the "Dangers peculiar to the spiritual life during study of the language," a most important subject. There was also a paper on "Fasting." Thursday was given to papers by ladies on "Woman's Work," including training of Biblewomen, schools, and evangelistic work. The Scriptural grounds for the freedom of women to pray, prophesy, or teach, were also fully set forth.

On Friday the subject was "The teaching of Holy Scripture with regard to a clean or pure heart." This was freely but lovingly discussed. Judging from the fact that many testified to having about this time received "the blessing of a pure heart," and various smaller meetings continuing to be held after the Conference was over to seek from God this blessing, we think that this day's meetings brought direct and indirect results which exceeded the most sanguine hopes. Many who came to Arima with broken spirits and sad hearts went back to work with beaming faces and happy hearts.

On Saturday the theme of our study was "The Premillennial Advent."

Sunday was another precious season, and at a meeting in the evening testimonies to blessings flowed apace.

It is impossible to estimate the immense benefits of such a Conference, where the warmest love was so clearly seen among those of various denominations and different lines of training. So deeply were hearts moved that tears and emotion at times hindered the speakers from saying all the heart felt. Those who have known the intense drain upon the minds and bodies, as well as on the spiritual life, of the labourers in the interior of China and Japan, will hail such gatherings with joy. A similar Conference, but more especially on the subject of Holiness, was held on another mountain near the ancient city of Kyoto, in which also several persons testified to happy and useful results. C. H. J.

Mr. George Clarke in Dundee.

In St. Clement's Church, Dundee—commonly and familiarly spoken of as "the Steeple," and of which the Rev. James E. Houston, B.D., is minister—special mission services are at present being conducted by Mr. George Clarke. The mission, which began on Sunday, October 2, is to be continued until the 15th inst. Meetings are held in the afternoon and evening in the Steeple, an open-air service preceding the former; while at noon, on several days, he has also conducted a service in the Y.M.C.A. The neighbourhood is a poor one, and the audience is chiefly composed of the working class and the "common people," who, as in the days of the Master Himself, hear the Gospel "gladly."

THE SALVATION ARMY.

GERMAN SWITZERLAND.

Dear Sir,—I had an invitation from Commissioner Booth-Clibborn to spend last Thursday with him and his wife at Zurich. This day was almost entirely devoted to meetings held for the S.A. officers of the German Cantons. I was so much struck by what I saw at these meetings, that I am writing these few lines to you in the train during my return journey to St. Gall, as I think some of your readers may care to hear what impression a glimpse "behind the scenes" has left with an outsider.

I left St. Gall at 8.30 yesterday morning, and reached the Army's quarters about 12.20. When I asked for Mrs. Clibborn (La Maréchale), I was told that she was in the hall at a meeting for officers only. I found the entrance, and slipping in quietly, sat down on a form at the back of the hall. In front of me sat between 300 and 400 Swiss officers, all in full uniform, the men sitting on the right, the women on the left, according to the custom in all Swiss places of worship.

Mrs. Booth-Clibborn was addressing them in French as I entered, and her heart-searching words were ably translated into German by an intelligent-looking woman in uniform

She was urging on all present the importance of self-sacrifice and whole-heartedness in service; that this was the one thing needful before God could use them to the salvation of others. In a few touching words she related how she herself had to make one very difficult sacrifice for Christ's sake with reference to her children; but how in this case, as in every other, Jesus made up to her for everything foregone for his sake.

She asked those present, if any of them were making any reservation in their hearts, to give it up at once, and consecrate themselves afresh, laying their all on the altar. Then she could promise them that the mighty power of God's Spirit would be theirs, a power that would enable them to speak words that would go direct to the hearts of sinners to convince them of sin—a power that would enable them to wage successful warfare against the strongholds of Satan—a power that would make them instruments for saving the lost and comforting the sorrowful.

Then all knelt during the singing of a hymn and prayer. Silently, one by one, the greater number of the officers left their seats and passed up to the penitent forms. There they knelt sobbing and praying for fully half-an-hour. It was an extraordinary sight to me, as I had never been at an officers' meeting before. No one took the slightest notice of me as I knelt at my form, straining my ears to catch the broken words that came now and then from one of those kneeling in self-abasement before God. For several minutes I could only hear subdued sobs. Then would begin an earnest prayer "for a heart more like thine," "for more love for souls," "less self-pleasing and self-seeking," etc.

It was during the mid-day dinner hour, the hall was well-lighted by good-sized windows, several of which were wide open. I don't know how this sight would have struck another, but to me it seemed a key to the secret of the success of the work done by many of these simple unlearned men and women. It is no easy thing for a young Swiss woman to lead meetings and speak from a public platform. Frequent visits to Swiss friends have given me an insight into their home life. I know their prejudices and customs as well as I know those of my native land, and can, therefore, confidently say that for a Swiss woman to break through all these social customs must mean for her a life of daily self-renunciation and sacrifice, that it is impossible for most English and Americans to realise. Yes, in these lives there is *plenty* of that "room to deny ourselves, a road to bring us daily nearer God."

Just as certainly as the powerful electric light reveals to my intellect the unseen force that passes through the negative and positive wires, so at the evening meeting last night my soul felt the presence of a mighty spiritual power flashing down into the hearts of the audience, convincing of sin and of judgment to come. I sat on the platform at the crowded evening meeting, and watched the faces of those who sat before me, and they were as visibly moved as a field of corn when the wind sweeps over it. On how many of those hearts a lasting impression was made I cannot tell; the "fowls of the air" are often waiting as near as the hall doors to catch away the good seed that is sown; but I saw eighteen men and women come out to the penitent form to be prayed with. Down from the platform passed the officers, mingling with the audience; here pleading personally with one to decide for Christ; there kneeling beside a broken-hearted sinner. The very same men and women who at that never-to-be-forgotten morning meeting had been pleading with God for a blessing, even as Jacob wrestled while realising his own weakness.

As I have said already, that morning meeting prepared me to expect results would follow the Gospel preached at night. Pentecostal experiences are still possible where there is the spirit of love and self-sacrifice. One other thing I must mention ere I close this letter. During the course of the evening meeting, a child was dedicated by La Maréchale. It was the first time I had seen this done, and, as a churchwoman, I had a distinct aversion to the idea of "dedicating a child to God and the Army," as they call it. But I have seldom heard anything more touching and reverent. When the infant of four months old was brought on to the platform the whole assembly (accompanied by a piano and some wind instrument) were singing. Any but a S. A. soldier's baby would have been terrified out of its senses; but this one smiled the whole time. Commissioner Clibborn earnestly addressed the parents, reminding them of their responsibilities and asking if they were both willing to train this child up not only as a good servant, but also a good soldier of Christ; not seeking for him worldly prosperity, ease, and comfort, but that he might live for God's glory and the salvation of a lost world. After their answer La Maréchale took the child in her arms and prayed for him. Then the Major and his wife spoke a few words, that evidently came straight from their hearts to the audience; and one could not but feel that their solemn promise would not be so lightly made and forgotten as that, alas! so often made by the baptismal font, when the child that was to "renounce the pomps and vanities of the world" is taught to desire them as the *summum bonum* from its very cradle.

I have often found fault with the strange methods and practices of the Salvation Army. I have no doubt I shall be tempted to do so again some day; but when that day comes one backward glance at that morning meeting at Zurich will, I expect, shut my lips; and I shall say to myself: "Wait, before you dare criticise these people until you also are ready to sacrifice yourself to the same extent for the needs of a sinning and suffering humanity."

Yours truly,

A. M. C.

Wartegg, St. Gall, Oct. 7.

"I've Done Refusin'.

These were the words of an aged Christian who had been unexpectedly asked by his pastor to lead the special meeting for the evening. In commencing the services he stated that he had not expected to take charge of the meeting, and so was unprepared to make remarks on the topic before them. "But," said he, "I have made up my mind that when I am asked to do anything in Christian work by one whom I have confidence in, if he thinks that it is my duty, even if I do not feel that I am prepared, I will try to do it. *I've done refusin'.*" No better opening for the prayer-meeting that night was needed. What better keynote could be found? What a difference would be found at once in our social meetings and every branch of church work, if only each professing Christian could say: "I've done refusin' I"—*Congregationalist.*

BAPTIST MISSIONARY CENTENARY.

During last week a number of very interesting gatherings were held in London, in commemoration of the centenary of the Baptist Missionary Society. The centenary sermon was preached in Exeter Hall on Tuesday morning by Rev. Dr. Maclaren, from 3 John 6, "Which have borne witness of thy charity before the church, whom if thou bring forward on their journey after a godly sort, thou shalt do well. Because that for His name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth."

In conclusion, he said: "The century of work that begins to-day will need to be far in advance of its predecessor if it is not to be far behind it. It is no use our building the monuments of the Dauntless Three of Serampore and of others, unless we take up and better their unfinished work. There must be far deeper consideration, if these Centenary Services are not to be mere spasmodic excitement, which will pay the penalty in languor and exhaustion. The work is greater: let not the consecration be, as alas! I fear it often is, far less! Dear friends, forget, if you like, everything else that I have said this morning, but let me beseech you professing Christians to lay on your mouths, consciences, hearts, and wills, the three great words of our text—'For the sake of the Name,' 'Worthily of God,' 'Fellow-workers with the truth.'"

The Earl of Harrowby presided over an Evangelical Missionary Centenary Alliance Thanksgiving Meeting in Exeter Hall on Tuesday afternoon. At the outset of the proceedings Mr. A. H. Baynes read a letter from Mr. Robert Artlington, of Leeds, who said: "I should greatly rejoice with you if this celebration were made in faith and love—with intense concern—the occasion of a great extension of Gospel diffusion in the dark places of the earth, a marked revival-period of renewed activity of Christian missionary enterprise, so that all Evangelical Christians should unite in a wise division of the field of the world where the Word of Life has not yet been published, either by voice or by book. All other parts where Arabic can be read, and where John, Luke, and the Acts have been translated into the languages, we might leave for the present, I think, to the great Bible Societies. If we have fervent hearts to do this great work, accommodation might be found for all willing evangelical missionaries. I should be glad and thankful beyond measure to expend, in helping in passage and supporting such missionaries, £30,000 at least. Do not, on any account, let this Centenary pass without some definite arrangement for such wise division of the world." Mr. Baynes added:—I have the conviction that if there could be a great conference between the united evangelical missionary associations, not only of Great Britain but of America, we might together so arrange the great missionary army as to occupy many of the districts at present vacant, and avoid overlapping.

In the course of his address, the Chairman, who is President of the British and Foreign Bible Society, said:—Let us put the Bible in the hands of everybody, and try to saturate our people with the Bible teaching, and we may be perfectly sure that no Church will fail. So I rejoice that at the beginning of your proceedings you show a strong token of your devotion in the first instance to the Bible.

Rev. F. E. Wigram, hon. sec. of the Church Missionary Society, described the work of that great organisation. He asked:—Are we satisfied? No, no; indeed, we are not! We are humbled to the dust, as we realise how in answer to our prayers God has set before us open doors and we are not able to enter in. In spite of the supply of men, our committee are asking me to find no less than 122 missionaries now whom they are desiring to send out if we can only get them.

Mr. Albert Spicer, treasurer of the London Missionary Society, concluded a vigorous address: We in these sea-girt islands, in touch with all the world, have been entrusted with the Gospel of Christ. I ask you that we should see to it, that entrusted as we have been we should accept the responsibility joyfully and lovingly to do what we can to pass on that Gospel to our fellow-creatures throughout all the world.

The Wesleyan Missionary Society was represented by Rev. C. H. Kelly, who reminded his hearers of the all-embracing character of Christ's commission: "Go ye into all the world." He said: The best wish that we can have for you is that you will be as good as they were, as earnest as they were. You will never be better, but you may be as good. You will never have higher aims, nobler spirits, more self-devotion; but you can have as much. And if you pray for the blessing of the Lord of Hosts, the God of Carey, and Marshman, and Ward, the blessing of the Lord which was upon them and has been upon the Baptist churches for these hundred years, will still be upon you and upon yours.

Dr. Oswald Dykes, representing the missions of the Presbyterian Church, pointed out that there are ten Presbyterian churches at work in China. The outstanding need of the country is a native Church which shall be sure enough of its own footing, and sufficiently organised in itself to stand alone; and not only to stand in a day of trial, but to work, to live, to grow even were European support and European encouragement withdrawn. And hence the 670 agents all told, whom American and British Presbyterians are employing in the Empire, are busy laying the foundations of a native Church.

Rev. Benjamin La Trobe, secretary of the Moravian Missions, described the work of that body in the foreign field. When Carey was studying the "Periodical Accounts" of the Moravians, there were twenty-five stations and about 15,000 converts. Those stations were scattered amongst the negro heathen of the West Indies and the heathen of South America, among the heathen Esquimaux of Greenland and Labrador, and every one of those missions is still carried on, though under very different circumstances. He had traversed the north-west coast of Labrador, but he had scarcely seen any heathen there. He had visited one of the North-American Indian stations, and he certainly saw no savages there. The west coast of Greenland is equally Christian, and now that emancipation has rendered development possible in the churches of the West Indies, they have become almost self-supporting, and have made very great progress towards self-supply in the establishment of a native ministry.

Dr. E. B. Underhill, hon. sec. Baptist Missionary Society, speaking of Carey's day, said: There were not more than 300 Baptist churches in the whole of the British Islands. There are now nearly 3,000. The members of the Baptist churches in the year 1791 did not exceed 23,000 in number; they now exceed 300,000. If one hundred years had elapsed, surely a hundredfold should be the boldness, and the liberality, and the generosity of the churches to which we belong. You cannot send out one hundred missionaries without making provision for their future well-being and support, and that involves during the next fifteen or twenty years having our income raised to £140,000 or £150,000 a year, to maintain the whole of its present progress, and to carry on the useful and aggressive work you are about to enter upon.

Sir Charles U. Aitcheson, late Lieutenant-Governor of the Punjaub, presided over a large public meeting on Tuesday evening. Referring to the Bible translation work of Carey and his comrades, he said:—It was David Brown, I think, who called the Bible the great missionary that speaks the wonderful works of God. It is also the chiefest of missionaries. The missionaries die, the printed Bible remains for ever. It finds its access through doors that are closed to the human foot, and into countries where missionaries have not yet ventured to go; and above all, it speaks to the consciences of men with a power that no human voice can exert. It is the living seed of God, and soon it springs up, men know not how, and bears fruit unto everlasting life. I can tell you from my own personal knowledge that there is no book that is more studied in India now by the native population of all parties than the Christian Bible. An old Hindu servant of my own I used to see sitting hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and I found it was the Hindi New Testament. One of the ruling chiefs of India, when on a visit to me when I was Lieutenant-Governor of the Punjaub, asked me for a private interview, and he told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands who are not Christians, but who are seeking after God, the Bible in the vernaculars of India is an exceedingly precious book. The leader of the Brahmo-Somaj, which represents the highest phase of educated Hindoo thought, in a recent lecture to the students of the Punjaub University, exhorted them seriously to study the Scriptures as the best guide to purity of heart and life. With all this I can tell you that the Christian missionary is more needed in India now than even in Carey's time. Ought not that fact alone to stir up the Christian Church in England to redouble its efforts."

Rev. Dr. G. H. Rouse, of Calcutta, told the story of the work of the Indian Mission, Referring to the simple faith of the people he said: In Orissa a candidate for baptism said with tears, "I know but little. I am a poor, ignorant man; how can I be expected to answer? If you asked a question about my loom, how I prepare my cotton, how I weave, I could explain it all; but in religion, all that I know is that I am a sinner without salvation or any hope of it in myself, that Jesus has died for me, that He is willing and waiting to save me, and that I have given Him my heart; this I know, and nothing more." Another story: A poor woman in Bengal, when dying, said, "My keeper for eternity is Christ. I have laid all my load upon Him." There is the simple faith that many of these people exercise. And as well as having this simple faith, they often have, also, to suffer a great deal because of their faith. There is a Christian man that I know. He was a Brahmin. His mother was a widow and he felt it his duty to confess Christ by baptism. He went home and said to his mother, "I have become a Christian." She would far rather have heard that he had been dead. She wept over him, but she could not let him remain there. He said, "Mother, won't you let me stay here?" "No, you cannot; if you have become a Christian you cannot eat with me!" "Yes, but, mother, let me eat in a separate place. Give me food there." "No." "Well, but, mother, look at your dog; he does not belong to your caste, but you give him food. Why cannot you give it to me?" "No." A dog may be tolerated at home, but the Christian son never. That is what a man often has to suffer when he becomes a Christian. Dr. Rouse appealed for the hundred new workers to come forward.

Rev. Joshua J. Turner, of Shansi, North China, adduced evidence of the blessedness of the work in China. He told of a man who declared to him, "I had not smiled for more than twenty years." When that man came to us, two years before, his face was cast in the very image of despair. He sat in the back of the room and spoke to nobody, and he seemed to be really crushed. He narrated to me his story. He told me that he had been a student, and had studied for his degree. He had a friend, a bosom companion, to whom he told every thought, and they went together to the examinations, attained their degree, and went back to their village home together to take part in the festivities that were got up by their friends. Before these festivities were over, Mr. Doong found that his friend was false, and had brought shame into his home. A terrible scene ensued. The wife committed suicide by jumping down a well. Doong went out of his mind, fled from his native home, and wandered about the district for days and nights in the frenzy of hatred and despair. At last he returned to the place. His hair had grown grey and his face was changed. He took up his abode in a deserted temple. He fasted for days and days until he nearly died. He shunned his fellow men. He feared them, and his diseased imagination at last peopled the whole district with malicious beings until he was afraid to move, afraid even of the summer breeze as it rustled in and out of his broken paper windows. But he met one of our evangelists. He heard the Gospel of Christ; he learned to pray; he gave himself up to Jesus Christ and he said, "Now I can smile," and he leaned back and laughed a bright holy laugh which showed how perfectly his heart was at peace. Some months after, that same man was in a meeting when we were discussing what should be done in reference to certain persecutions. The rowdies in one of our outstations had made up their minds to crush the new religion. Sticks had been used. One man had been threatened with his life, and only escaped by dashing through the window and fleeing from the town. Inquirers were panic stricken. The evangelists were afraid, and they wanted us to appeal to the magistrate and make an example of the ringleader. At last I asked Mr. Doong what he thought of the matter. He got up and said, "Sir, you have come here to show forth the benevolence of God, I think we had better try to convert the man." "Will you do it?" I asked. "Yes." "When will you go?" He said, "I will go now." He got up, and a few minutes after with his bundle on his back he passed out of the mission gates, going alone to face the rowdies on their own ground. A few hours afterwards when we arrived there, Mr. Doong was standing in the midst of a huge crowd of people; the rowdies were there, the ringleader was there, and they all listened with wonder as he told them how for thirty years he had been cowed by the fear of the devil, and how he had been an outcast, afraid of his fellow men; but Jesus Christ had given him peace, and hope through his death.

Rev. Wm. Forfeitt, of Bopoto, Central Africa, having spoken, Rev. J. E. Greenhough, M.A., of Leicester, described Gospel progress in Jamaica.

Mr. George Williams presided over the public breakfast on Wednesday, at which addresses were delivered by Rev. R. H. Lovell, of Bromley, Mr. Hugh Matheson, Rev. J. H. Shakespeare, M.A., Mr. R. V. Barrow, M.P., and Professor Legge, D.D.

A ladies' gathering was held in the afternoon The concluding meeting of the celebration was held on Wednesday evening under the presidency of Mr. W. R. Rickett, treasurer of the society. It was the young people's gathering, and was very largely attended. Addresses were delivered by Mr. F. F. Belsey, J.P., Rev. Charles Jordon, of Calcutta, Rev. T. M. Morris, of Ipswich, Rev. W. H. White, from Bopoto, Upper Congo River; and Rev. J. Jackson Fuller, of the Cameroons.

THE CLIFTON CONFERENCE.

The autumnal gathering of Christian brethren in the Victoria Rooms, Clifton, which took place last week, had a certain tinge of melancholy attaching to it, owing to the regretted absence, through severe indisposition, of its esteemed governor, Rev. James Ormiston, rector of St. Mary-le-Port, Bristol. Although in very weak health, he had left nothing undone in the way of arrangement to make the thirtieth annual conference a most efficient one, and then had to relinquish the privilege of taking part in it himself. The topic selected was "The Truth of God," and on Monday evening last week a special prayer meeting was held to implore the Divine blessing upon the engagements of the week.

On Tuesday morning there was a great attendance. The chairman, Rev. Nevile Sherbrooke, opened the subject, "Christ, the Truth." He pointed out that the promise of the Word is, "Ye shall know the truth, and the truth shall make you free." The truth is knowable, and it does produce spiritual liberty.

Rev. A. A. Isaacs (Bath) remarked that it is nothing new for the truth to be assailed as at present; it has been so from the beginning. When it is said Christ, the Truth, it is not that He points it out, or teaches it, but that the person, the character, and attributes of the Lord Jesus Christ, stand before us in all their glorious proportions as the truth of God. In order to complete the work of Redemption it was absolutely necessary that Christ should be sinless, holy, harmless, and undefiled, and it is nothing short of deadly error to affirm, as some now do, that in his human capacity Christ was liable to error, and that inasmuch as his knowledge was limited, his conception of the truth was also limited. Christ is the truth, the whole truth, and nothing but the truth.

Rev. W. Frith gave a vigorous address in answer to the query, Why Christ is called the Word? It is a most expressive term, inasmuch as a word, whether spoken or written, implies something unseen which it makes visible or audible. He is the Father's word or message, and out of his fulness have we all received grace and truth. The Living Personal Word has now gone into the glory, and it has been left to believers to be his witnesses.

Rev. T. Davies, of St. John's, Harborne, followed, remarking that he never remembered a time when so many books were issued against the Truth of God and the Person of Jesus Christ. Much was being said to-day to preachers about Christ being wanted and not doctrine, but for himself he could not see how he could preach the Atonement of Christ and leave Him out, and the great fact of his being God and man.

In the afternoon there was an excellent meeting of the Aged Pilgrims' Friend Society, and its claims were well brought out by Colonel Saville, who presided. Mr. J. E. Hazelton was down as usual, and must have been much encouraged by the hearty addresses of several friends.

In the evening "The Written Word of Truth" was the subject, Mr. James Wright presiding. Rev. Edgar N. Thwaites directed attention to the sanctifying power of the Word. "Sanctify them through thy Truth, thy Word is Truth." Rev. Talbot Greaves spoke of the Bible as the written Word of Truth. It was not left to the uncertainty of tradition; it is the photograph, so to speak, of the Divine mind and will; or a better illustration still, perhaps, would be that of the telephone, which enables us to hear and to distinguish the voices of our friends far, far away; and not only so, but to *register* the voice so that it may be heard again in all its freshness and exactness hundreds of years hence. And so "for ever, O Lord, thy Word is settled in heaven."

On Wednesday the topic was "The Church of God, the Pillar and Ground of the Truth." In the afternoon Rev. J. Urquhart spoke on "The Bible League." Dr. Baedeker followed, and Mr. Mackenzie had an opportunity of saying a word on behalf of the Monthly Tract Society. Rev. A. J. Wilcox decribed the work of the Scripture Readers' Society for Ireland. Our forty-nine faithful readers, he said, as they go from house to house in district after district, have found out that the true secret for healing poor Ireland's woes is to give them the Blessed Word. Dr. Barnardo told the story of his work, with the sympathetic attention of the meeting.

In the evening the subject was "Testifying the Truth," and Mr. James Inskip, who presided, delivered an address on the importance of honestly giving out the Bible teaching. Other speakers of the evening were Mr. Bishop, Mr. G. Mallet (Gloucester), Major Porchelli, Rev. J. C. Martin, and Rev. E. N. Thwaites.

"Obeying the Truth" was the last topic, and occupied Thursday morning. Colonel Molesworth presided, and at the commencement of the meeting it was announced that Mr. Ormiston was "somewhat better." The President, in connection with John xiv. 5, said the position which it was intended believers should occupy in the world was that of witnessing. "Ye are my witnesses" was what the Lord said unto them.

"What will be the practical result of these days of conference?" was the question asked by Mr. G. Thomas; and Mr. Moore, in a few words of earnest prayer, asked help to answer it by "obeying the Truth."

Rev. W. Elliott (Plymouth) brought the meeting to a close by an address upon 1 Timothy iv. 14—17, in connection with which he urged that the Bible, and not "unwritten tradition," as had been said elsewhere in the course of the week, was the believer's complete directory.

In the evening there was the usual Communion Service, and the Conference sermon was preached by Rev. Nevile Sherbrooke, his text being 1 Cor. x. 17.

BORDERLAND.

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth."—1 John i. 6.

So blest at night before we sleep,
We smile at grief, for gladness weep—
This happiness we think to keep.

But when the morn its light has shed,
The feelings of the night have fled;
The cares of earth are ours instead.

We oft essay with will and might
To pass the day in cloudless light;
But darkness gathers ere the night.

If God is light, he who abides
In Him, has light whate'er betides—
There is no night where God resides.

Has Christ the love, the will, the power
To bless and keep us every hour?
Then why do clouds so often lower?

Because *alone* we climb the steep,
We trust not in the deepest deep,
Our Lord *alone* to lead and keep.

Death marks the verge of Christ's domain;
With Him we die, his life to gain—
Jesus, apply Thy blood and reign!

Donemana, Ireland. J. K.

MR. JOHN M. SCROGGIE IN PERTH.

Under the auspices of "The Perth Evangelistic Association," Mr. Scroggie conducted a mission of two weeks immediately after and following up the meetings of the Annual Christian Conference in September last. At such a season a deep spiritual interest is awakened, which proved favourable to the mission in a marked degree. The meetings were largely attended both on Sabbaths and on week nights. A spirit of earnest and importunate prayer prevailed, and large numbers met for half-an-hour before the Gospel meetings for prayer every night. These were seasons of joy and strengthening to God's people, specially to the preacher himself, and brought much blessing upon the word spoken.

The addresses were characterised by great faithfulness and spiritual power. The large numbers attending every meeting were stirred in heart and conscience as sin and the Saviour were faithfully presented. Christians received fresh quickening of Spiritual life, and not a few were led to confess faith in Christ for the first time.

On Sabbath afternoon Mr. Scroggie preached in St. Leonard's Free Church (Rev. Dr. Bannerman's), and in the North U.P. Church (Rev. Robert Lyon's). He also gave addresses to Christians on Sabbath mornings in connection with the Young Women's Christian Association, which were very highly appreciated, and found to be a word in season to everyone.

The mission has been productive of much present good and also the means of awakening deeper interest in Christian work for the future. Many leading Christians, professional and business men, as well as Christians in common life and of all denominations, helped in the work, and have received blessing in return.

Mr. Scroggie's engagements for the rest of the year are in Leith, Birkenhead, London, Newcastle-on-Tyne, and Hull.

MISSION TO THE JEWS IN THE EAST-END.—The eight days' mission which commenced last Thursday in Christ Church Hall, Hanbury-street, made quite a stir among the Jews of Spitalfields and Whitechapel. Three meetings were held daily, and at each of them large numbers of restless Jews eagerly listened to the Gospel message, and inquired after the way of peace. The mission was arranged by Mr. J. Greenberg, of the London City Mission.

Y.M.C.A. NOTES.

The Ealing Y.M.C.A. has started pleasant Sunday afternoons for young men.

A new departure in the work of the Plymouth Association was a holiday camp.

The Leeds Association have issued an attractive programme of lectures for the winter.

A junior branch of the Y.M.C.A. has been formed at Burton-on-Trent with sixty-three members.

Several members were admitted to the Aberdeen branch at the annual business meeting last week.

A branch of the Liverpool Association has been opened at the Christian Institute at West Kirby.

Rev. F. B. Meyer will resume his "Bible Talks to Young Men" at the Aldersgate-street branch this month.

Mr. W. A. Boyd, of Cork, has been appointed organising secretary for the midland district of Ireland.

A series of special services for the people has been commenced in the gymnasium at Rochester on Sunday evenings after the close of the places of worship.

A conference of delegates representing branch associations in the north midland district, was held at Wakefield last week. The Mayor entertained the delegates at luncheon.

The Norwich Association presents a gratifying annual report, the chief features being an increase in membership and the removal of a debt of about £100 on the current account.

The Birmingham Association has opened a special branch for youths engaged in shops and warehouses who are too young to join the Association itself, and a reading and recreation room has been fitted up for their use.

A branch has recently been formed in Harlesden, N.W. Already twenty-nine members have joined and a smaller number of associates. The hon. secretary is Mr. C. T. Rogers, 5, Bolton-road, Harlesden, N.W.

The new buildings at Ipswich were recently opened by Mr. G. Williams. The premises afford every facility for social intercourse, culture, and recreation; and a gymnasium is in course of erection. The total outlay was £3,020.

Mr. F. A. Bevan presided last week at the inauguration of the winter session of the City branch of the Young Men's Christian Association, 59 and 60, Cornhill, when addresses were delivered by Mr. R. M'Cann and Mr. Holmes.

Bishop Tucker, of Uganda, is an old Y.M.C.A. man, and so is Rev. J. S. Hill, Bishop-designate of the Niger; he was president for some time of the Auckland Association, and one of the most indefatigable workers in the Colonies.

Messrs. M'Cann and Holmes spoke at Aldersgate-street Y.M.C.A. on Wednesday evening. They addressed the noon-prayer meeting the following day, and later on the same day they sailed for their new posts of service in Egypt and Bombay.

Judging from the persevering way in which the young men in front of Exeter Hall and Aldersgate-street Associations distribute to passers-by, and press home, their invitations to the meetings, one would conclude that the letters "Y.M.C.A." stand for *You Must Come Along*.

The current issue of the Aldersgate-street *Association News* is full of attractive items. Chief among them there is a picturesque account of the recent excursion to the Norwegian fjords, with some fine illustrations. Association secretaries should not overlook the "tonic" given on page 9. The *News*, we think, is the liveliest and best paper of its kind in the country.

The Literary Society of the Belfast Association had a big and bright inaugural on a recent evening. The parlours of the Association were crowded on Wednesday evening last week with young men for the secretary's first "at home" of the season. The Association has secured a new gymnasium. A large number of new members are about to join the Association as a result of Mr. Moody's recent mission.

The winter session of the Finsbury Park Y.M.C.A. was inaugurated last week by a public meeting in Finsbury Park Hall. Mr. R. C. Morgan, who presided, urged the young men to undertake some particular work in the coming winter. The Rev. A. J. Ard and Rev. W. J. Dawson addressed the meeting. The latter dwelt upon the importance of using rightly leisure time. He believed the Y.M.C.A. was teaching young men how to fill up those hours which too often were perilous ones.

A very attractive educational and lecturing programme for winter service is put forth by our Aldersgate-street friends. Dr. Agar Beet will give four lectures on "The New Testament; its Source, its Writers, its Aims." Mr. McClure, the able headmaster of Mill Hill School, is down for a course of lectures on "Astronomy," and there is to be a photographic class, besides the usual classes. Our City young men have plenty of chances in these days of acquiring knowledge—which is power.

SALISBURY CONFERENCE.

Gleanings by a Volunteer Reporter.

His love did not find us lovely; it made us so.

Conquered Sin.—Place your sins on Jesu's head for pardon, and under his feet for victory.

Are we Real? — We sing "More of Thee," whilst the Lord is waiting and saying, "More of *thee*."

The True Servant.—It is not said "Well done, good and successful servant," but "Well done, good and faithful servant."

The Church and the World.—If the Church were more free from the influence of the world, it would exercise more influence upon it.

Discipline.—As the waters which destroyed the earth lifted up the ark toward heaven, so earth's discipline raises up the soul to God.

The Beloved.—The Son, loveable in Himself, is essentially the Beloved. We, unloveable in ourselves, are accepted because God sees us in Him.

The Source of Fruitfulness.—"Joseph is a fruitful bough," should be rendered, Joseph is the son of a fruitful tree. From Me is thy fruit found.

Idols.—Have we Christians given up the idols of our heart? How can we tell the heathen to give up their idols till we have given up our own?

Daily Death.—The apostle says, "I die daily." Consecration is not one act, but a continuous act. The crucifixion of to-day will not do for to-morrow.

Worldliness.—The ship is on the water, but woe to the ship which has the water within herself. We are in the world, but woe to us if the world be in us.

Lot chose for himself, and chose the place of ruin. Abraham let God choose for him, and God blessed him, and He Himself was his great reward. Let God choose for you.

Encouragement to Parents.—Don't take half a promise. Don't accept "Believe in the Lord Jesus Christ, and thou shalt be saved," without claiming what follows, "and thy house."

Christian Unity.—Christians cannot be independent of one another. They are "builded together for an habitation of God through the Spirit," —they are not separate loose stones.

More than Pleasure.—The world thinks that to be a Christian is to give up pleasure; but the Christian has more than pleasure, he has joy unspeakable. "I sat under his shadow with great delight."

Experience.—We should not endeavour to work up an experience. This would be like beginning to build a house at the chimney-pot; we must build up an experience from the foundation of a belief in our position in Christ.

Christian Life.—We speak of life from the cradle to the grave. Christian life is an inversion of this:—From the grave, buried with Christ in his death, to the cradle where, childlike, we rest for ever in his everlasting arms.

The Purpose of Life.—In John xvii. "in the world" occurs twice, "These are in the world," v. 11, and again "As Thou hast sent me into the world, so have I sent them into the world." We are sent for a purpose; do we fulfil it?

Lights, not Stumbling Blocks.—A blind man carried a lantern with him in the dark, "Why," said one, "do you carry a light, when you cannot see?" The blind man replied, "That others may not stumble against me in the dark."

Lighthouses serve a twofold purpose, to guide the ship into the harbour, and to warn the mariner to avoid the rock upon which they are placed. Christians should lead to heaven, and warn the unwary sinner lest he make shipwreck of his soul.

Not Alone.—The diver seems to be alone in the dark, cold, o'erwhelming flood. But above him are men pumping down air for his benefit, holding a tube for its conveyance, communicating with him by a rope. Our help is above. We are not forgotten or alone.

Safe though in the World.—Noah was on the water, but in the ark, and therefore safe. The ark is a type of Christ. We are in the world, but safe in it because also in Christ. As God shut Noah within the ark, so the Christian in the world is a Christ-enclosed man.

A Powerful Escort.—John xvii. 18, reads: "As Thou hast sent Me into the world, even so have I also sent them into the world." The sending of the Son by the Father is couched in language which implies that the sender remained behind the messenger. The sending of the disciples by Jesus is conveyed in terms which suggest that the sender accompanies the messenger as an escort, "Go, and lo, I am with you."

Why she found Him not.—"I sought Him whom my soul loveth. I sought Him but I found Him not" (S. S. iii. 1). Why did she not find Him? Perhaps because she obeyed not the command in chapter ii. 10, "Rise up, my love, my fair one, come away." Unless we "come away" we "find Him not." Or because she sought Him in the "broad ways." (v. 3.) There are "broad ways" in this present day in which we would seek in vain to find the beloved.

God's Jewels (Mal. iii. 17).—Jewels are the most precious of all things, much more precious than gold. One could not grasp more than fifty sovereigns in the hand, but could hold jewels to the value of a million of money or more. We talk of priceless jewels. God's jewels are indeed the only priceless jewels, bought with the precious blood of Christ. Jewels are materially imperishable. Christ's jewels "never perish." Jewels are dug out of the depths of the earth. Christ's jewels are taken out the "horrible pit and the miry clay." The great use of jewels is to shine. Christ's jewels should let "their light shine before men to the glory of their Father which is in heaven." Jewels are of varied hues. So Christ's jewels have heavenly kindness, earthly sympathy, fiery zeal, and holiness which contains within it every other grace. To be visible they must be brought into the light. If we would shine it can only be in the light of his presence.

LONDON ADULT SCHOOL UNION.

The fourth autumn meeting of the Council of Delegates of the London Schools was held on Saturday, October 8, at the Friends' Hall, Hart's-lane, Bethnal Green-road, E. The chair was occupied by Mr. T. Greenhill, of Hampstead Adult School. The following papers were read:—(1) "How to Obtain and Retain New Members," by Mr. George Montford, of Bunhill School. (2) "Some Helps and Hindrances to Bible Discussion in Our Schools," by Mr. Bone, of Wandsworth School. (3) "The Prize System," by Mr. John H. Date, of Stratford School. A discussion followed the reading of each paper, in which many delegates took part. Tea was provided for the delegates in a very efficient manner by the Friends of Bethnal-green School.

At the evening meeting, held in the same building Mr. J. B. Braithwaite, junior, occupied the chair. Among the speakers was Mr. Yoxall, of Birmingham (leader of a class of 1,000 young men), who dilated on the subject of Birmingham schools, his own in particular, showing what had been done by combined action in creating many agencies for the welfare of young men in Birmingham. Mr. F. J. Gillman, of the Southern District Council, in the course of a very brief and pointed speech, spoke of the necessity of fitting every man into his right place, and of finding work in the movement for all. Mr. T. Bremner, of the North-Western District, referred to his connection with the movement, and how he had been greatly interested in it, because it was not hampered with sects or dogmas. Miss Gertrude Beck, of Stoke Newington, spoke on behalf of Women's Adult Schools, and appealed to the mothers present to take care of their children, whose early training was almost entirely left in their hands, and to take care to use their best efforts to brighten up and make cheerful their own homes. They could do so if it consisted of one room or a large house. Mr. J. A. Baker spoke on behalf of the North-Eastern District, and urged all present to be manly and brave in their duty to the movement, and to the cause of Christ. Mr. Edwin Smith sang several solos during the evening.

Deaconesses in Mile End.

We hear with much regret that the work centring in the Deaconess House, Mile End-road, a branch of Dr. Barnardo's work, is passing through a crisis. For many years Dr. Barnardo has found increasing difficulty in raising funds to sustain this important part of his work. He feels compelled, unless special help is at this time sent in, to relinquish at the close of the year much, if not all, of this part of his operations.

Within the limits of a brief notice it would be impossible to sketch the work of the Deaconess House. During last year the workers paid 11,684 visits, conducted 1,500 meetings (aggregate attendance at same 47,210), supplied milk, meat, grocery, coal, and soup to 9,552 sick cases. Such is the bare statement of facts, but all that lies behind these figures—the cheerless homes, the pinching poverty, the sinful and degraded lives—is known only, perhaps, to those whose days are spent in seeking to carry into dark homes and darker hearts the sunshine of the love of Jesus.

MORE INTOLERANCE IN RUSSIA.—The Russian authorities intend to direct the Jewish Rabbis to curtail the services in the Synagogues, alleging that owing to the crowds frequenting these places of worship there is every likelihood of cholera infection. It is not, however, proposed to interfere with the tedious liturgical services in the Russian Churches, where the crowds are quite as dense and quite as dirty. The Jews are justly indignant.

AMERICAN NOTES.

The Methodist Episcopal Church of America has observed a "self-denial week" for missions.

Boston Y.W.C.A. is about to establish a department for the training of Christian workers.

Dr. Parkhurst, of New York, has returned from a European tour to his pulpit and his post of observation on civic misrule.

The new Bethesda Church in Chicago incorporates into its covenant a pledge of proportionate giving to the cause of Christ.

Professor H. P. Smith, of Lane Theological Seminary, is to be tried for heresy by the Cincinnati Presbytery this month.

October 23 is "Prisoners' Sunday"; in some of the United States, ministers are wont on that day to preach on prison reform.

Mr. John P. Quinn, a converted gambler and a natural orator, is doing much good by bearing testimony against the evils of the gambling hells.

From April to the end of August, 930 new Sabbath schools have been organised in remote parts of the United States by the Presbyterian S.S. Association.

Chicago Christians have organised a South End Gospel Association, which is to hold daily prayer meetings and gospel services during the coming exhibition.

Some estimate may be formed of the universal interest shown in the Chicago World's Fair by the fact that accommodation has to be made for 1500 Pressmen on Dedication Day.

The late poet Whittier bequeathed the residue of his estate, after private bequests, to a home for aged women, a hospital, and the institute for coloured and Indian pupils at Hampden, Pa.

The Brooklyn Training Institute for Christian Workers will be in session the closing three months of the year. Dr. N. West will give three lectures on "The Pentateuch and the Critics,"

Dr. L. W. Munhall has had a fruitful Gospel Mission at Flemington, N.Y., where have been many hopeful cases of conversion. Mr. C. Birch now accompanies Dr. Munhall as gospel singer.

A rescue mission home has been one outcome of the recent revival in San Francisco under Rev. B. Fay Mills. About 6,400 persons signed covenant cards during the six weeks' mission.

The venerable Dr. J. G. Paton recently passed through San Francisco *en route* for the Toronto Council of the Presbyterian Alliance. He was accompanied by Mrs. Paton and two daughters.

A remarkable mass meeting in New York, under the auspices of the American Sabbath Union, has warmly endorsed the action of the State in reference to the closing of the World's Fair on Sundays.

The "Brotherhood of Andrew and Philip" an association whose members are pledged to labour unremittingly for salvation of young men, lately held its fourth annual convention at Bethlehem, Pa.

Mr. G. R. Scott, of *The Witness*, New York, says that if the same energy were shown in prohibiting the drink evil as the authorities have shown in protecting their country against cholera, it would soon be stamped out.

The thirty-fifth annual meeting of the Fulton-street, New York, daily prayer-meeting was recently held. Many testimonies were borne to the value of the gatherings. Mr. Lamphier, who originated the meeting, still has it in charge.

Rev. J. W. Chapman, D.D., pastor of Bethany Church, Philadelphia, has resigned his charge to become an evangelist. For a long time (writes Rev. B. Fay Mills) Dr. Chapman has felt an inclination towards the work of an evangelist, and in all his ministry has been exceedingly successful as an evangelistic pastor. In fact, it is probable that the church records of the country show no parallel to his success in this respect, as in two years there were added to the Bethany Church about 1,000 members under his ministry. He has been my associate in the conduct of meetings in Jersey City, N.J., Providence, R.I., Philadelphia, Pa., and in Cincinnati, Ohio. I could scarcely imagine a man better qualified as an evangelistic preacher, or who would be more acceptable to the church in what is to be from this time his chosen work. His address is 2,206, Trinity-place, Philadelphia, Pa., and I would advise all cities and churches that are thinking of engaging an evangelistic preacher to correspond with Dr. Chapman.

REIGATE Y.M.C.A.—In the annual report of this Association it is stated that one of the most important features of the year's work has been the evangelistic services on Sunday evening. The majority of the services have been conducted by Y.M.C.A. members, and the committee are thankful to record that the Lord has manifested his presence with them not only in strengthening believers, but in the conversion of souls. The Association consists of sixty-five members, forty-nine having been added during the year.

ANTI-OPIUM CONVENTION.

An all-day conference in connection with the anti-opium movement was held on Thursday in Devonshire House, Bishopsgate. The first hour of the morning meeting was devoted to prayer and humiliation.

Dr. J. L. Maxwell, in the course of a paper on China and the traffic, maintained that public attention should be concentrated on the main pillar of the opium iniquity, which he thus stated:—"The heart of the opium question as it affects the whole Eastern world lies in this, that for the sake of a revenue from the vice of China and other lands, the Government of India licences, encourages, and directs the huge cultivation among its own people of a dangerous drug. It is the enormous cultivation of the poppy for the sake of export to China, Malaysia, and Netherlands India that really constitutes the opium question. It is by this cultivation for China that the Government monopoly stands or falls."

Mr. Marcus Wood, of the China Inland Mission, who has travelled almost constantly for eight years in China, said that a stay-at-home Englishman does not know what opium is. A single day in Inland China, spent in investigation of the question, would bring any real Christian strongly on the side of righteousness in this matter.

Mr. B. Broomhall dwelt upon the evil example of the Government of India upon the people of India, in that they were doing evil to other nations to increase their revenue. But the evil did not stop there. He questioned whether a great deal of the gin trade with Africa might not be laid to this evil example, as African gin-traders would naturally point to the enormous Government opium traffic as an excuse for their own evil deeds.

Rev. George Piercy said that he knew cases where opium slaves had not only sold their wives and children, but even themselves, as slaves to buy opium.

M. Leon Cachet, a Dutch missionary from Java, said that the Chinese were the great propagators of the vice amongst the Javanese. Indian Government opium was the drug sold. It had been proposed that the Dutch Government should manage the shops, but it was felt too disgraceful that the arms of the King of Holland should be over such a disgraceful business. The Dutch Government, however, levied a heavy duty on the Indian drug imported, but M. Cachet assured the audience that they would gladly follow suit if the English Government would give up the traffic.

The afternoon meeting was, like the morning sitting, devoted to prayer for an hour. In opening the second part of the afternoon meeting the Chairman said there were two nations in England, one part loving God and striving to bring all things into accord with his laws, and the other section as yet untouched by Christianity.

Rev. W. L. Watkinson warmly expressed his sympathies with the anti-opium movement, not only as representing his own opinion, but that of his Church. 1,500 Wesleyan ministers and over a quarter of a million of Wesleyan members had memorialised the Government against the traffic. We must take care that we are not in the least degree blinded to the enormity of this traffic by the misleading statements that are now being made. Some defend the opium traffic by the statement that it is not universally destructive. One might make the same plea for cholera. Do we encourage cholera because 10 per cent. or so of the patients are not destroyed by it?

Deputy Surgeon-General Partridge, from the standpoint of his thirty years in the Indian Medical Service, reviewed and refuted the statements of the half-dozen Indian medical officers who supported the traffic.

Rev. F. A. Steven, who was stationed at Bhamo, in northern Upper Burmah, on the borders of China, at the time of the annexation, translated the proclamation issued by the English Government just after the annexation, to the effect that the Queen Empress would, in accordance with Burmese law and religion, never sanction the sale nor receive a revenue from the sale of opium in Upper Burmah. Mr. Steven went on to relate the manner in which the Kachins in Upper Burmah were being ruined by the drug as well as the Shans. Thirty years ago there was scarcely an opium smoker amongst their young men. Now things were as bad amongst them as amongst the Chinese.

A well-attended public meeting was held in the evening, the chair being taken by Mr. George Gillett.

Rev. J. Hudson Taylor said that the question to a simple, plain mind was so very transparent that one cannot understand there being two questions about it. In Shanghai, lately, the Tao Tai, the highest Chinese official, had sent a memorial to the English Municipality, asking them to suppress the opium dens licensed by the English, as it was ruining their young men. Such places were not allowed in the Chinese city. This appeal was simply laughed at and rejected. Mr. Taylor said that the statements of some of the pro-opiumists as to the harmlessness of opium were enough to make one's hair stand on end, when all medical men know the terrible effects of the drug when taken as a vice. When he first went to Swatow in 1856, opium smoking was comparatively rare, but when he was there lately, himself and his companion were kept awake at night by the screams of women who were being tortured to force them into a life abhorrent to them. They had been sold by their opium-smoking husbands for immoral purposes, and their keepers had closely to watch them to prevent their committing suicide. This sort of thing is going on to-night. Poor creatures are committing suicide to-night. All is done in the name of Christian England, and the Chinese call the English opium "Jesus" opium. All the efforts of the missionaries to save a few does not prevent the name of the Lord Jesus Christ being dragged in the mire.

Miss Geraldine Guinness dwelt upon the promise that "when He (the Spirit) is come He will reprove the world of sin." When we are filled with the power of the Holy Ghost, then the world will feel the iniquity of this and all other sin. Are our lives clean? God can only fill cleansed vessels. Let each worker ask, "Am I filled with the Holy Ghost?" Let us see to it first of all that our lives are energised with the Divine Spirit. Miss Guinness then made a thrilling appeal to the women present to help. It was the women who suffered most. She also gave a terrible account of the condition of the British Settlement of Shanghai.

Mr. Hira Singh Puri, of Lahore, moved a strong resolution calling for the immediate abolition of the traffic in opium for purposes of debauchery.

Rev. W. F. Armstrong, of Lower Burmah, in seconding the resolution, told of the havoc that opium was making amongst some of the Karen churches. They had begged him to use all means in his power to get the Goverment to stop the traffic.

Miss Mason's House of Rest.

The first of the monthly meetings for the autumn and winter session was inaugurated on Friday last by an address by Rev. F. B. Meyer, minister of Christ Church, Westminster Bridge-road. A month earlier the house was opened for visitors, and at the present time a large number of workers are enjoying its hospitality preparatory to undertaking labour in various parts of the great harvest field.

The aged workers' home, during the holiday season, has been making headway, and is now in process of being covered in. The first instalment for the building has already been paid, and another will soon be due, towards which £300 is needed to make up the required sum. Applications are coming in for the shelter of the new home. Mr. Meyer spoke on the conditions of spiritual power with the object of pointing out to Christians the way to get hold of God's power. He illustrated his address by the story of Jacob, pointing out the experiences through which he passed ere he become a "prince" and had "power with men."

In the evening Rev. C. G. Moore gave a very helpful address, confining his remarks specially to God's dealing with his obedient children illustrated by his guidance of the Israelites during the building of the temple by Jerubbabel. Between these two addresses came a prayer meeting, in which great spiritual blessings were invoked upon all who came into the house.

Medical Missions in London.

Dr. A. C. Hall, of the St. Pancras Medical Mission, has passed to Islington and begun his work there, in place of Dr. Soltau, who is leaving for India. Dr. Alfred Hogg, of Aberdeen, has entered on the superintendency of the St. Pancras Medical Mission, and Dr. Fred M. Graham, of Edinburgh, has begun similar duty at Canning Town. Dr. Horace Smith, of Edinburgh, has followed Dr. Pennell in the charge of Walworth Medical Mission, and Dr. Fells, of Edinburgh, has succeeded Dr. Neatby at Old Ford. Dr. T. C. Paterson, of the Cable-street Medical Mission, is about to proceed to China, but his successor is not yet appointed. Mr. Sidney R. Nicholls, of the London Hospital, will take Dr. Walton's place as resident surgeon at the Mildmay Mission Hospital, Bethnal Green.

SOUTHPORT.—The British and Foreign Bible Society's van was on the shore of Southport during this summer. Mr. Clements by his wonderful energy put the visitors in possession of the Word of God, and scattered the good seed all over the land. It was an interesting sight to see the crowds gather round the van listening to the words of praise of the good old Book, and then to watch them press eagerly forward with their shilling for a copy to take home. He sold on the shore 8,016 Bibles, 5,407 New Testaments, and 7,447 Gospels—P. A. Vann.

GARSCUBE MISSION, GLASGOW.

The usual autumn conference of workers was held in connection with the closing up of the tent work at St. George's Cross, Glasgow. Under the genial control of Mr. D. J. Findlay, this conclave of Christian friends is always an enjoyable and profitable time. This year the assemblage was greater than ever. The tent was much too small for the crowds. The chief speakers, besides the chairman, were Rev. J. Hudson Taylor, Mr. Fanstone, of Brazil, Mr. Carr, of Carlisle, Miss Gertrude Broomhall, Mr. Lethaby, of Kerak, and the evangelist, W. D. Dunn. Much attention was naturally directed to work in foreign fields. The mission element is always strong in this conference, and not a few have gone forth from it in past years to the regions beyond. This year there were those who felt drawn towards foreign work, and it is hoped some will in due time offer themselves.

The Gospel work in the tent during the past summer has been well sustained. Mr. Findlay gets the co-operation of tried helpers. This season he has had in turn Mr. and Mrs. Webster, Mr. Brown, of Chicago, and Mr. John Currie, from Brooklyn. The last-named brother is now having a mission in the East-end of Glasgow among the gutta-percha workers. Mr. Currie was in that line of work before he emigrated to America, and his desire to labour for the good of his old industrial chums had much to do with bringing him across the Atlantic at this time. He is a fully consecrated and zealous evangelist.

The regular mission work at Garscube Hall goes on as before. Mr. Findlay feels more than ever the want of elbow room in the mission premises, and is waiting on God for the opportunity of lengthening his stakes. The district is one of the worst and neediest in the city of Glasgow.

BE STILL.

Be still, O heart! Why fear and tremble?
What harm, what evil, can betide?
Though foes in mighty hosts assemble,
Fear not, for God is on thy side.

Be still, O heart! The Lord of Glory
Was once a man acquaint with grief
He bends to hear—tell all thy story—
He loves, He cares, He'll send relief.

Be still, O heart! Cease fearing, fretting
About the future, all unknown.
Ne'er think the Master is forgetting
About his own—his purchased one.

Be still, O heart! Thy King will send thee
The clouds or sunshine as is best;
His own right hand shall e'er defend thee.
Then trust his love, and know his rest.

Jean H. Watson.

Soul Winning and Prayer Union.

The thirteenth year of this union has now commenced. The membership at present is upwards of 6,000. Many missionaries, ministers, and evangelists are members of it in different parts of the world. The monthly magazine, "The Soulwinner," contains requests for prayer and thanksgiving, missionary news, and texts for daily Bible reading and meditation, which are sent in by the members. Articles on soul-winning, prayer, and love and fidelity to Jesus and his Holy Inspired Word are given as protests against the scepticism, infidelity, and unscriptural views and practices of the present day.

The report says:—"The great need of our time seems to be a baptism of the Holy Ghost. This will come to individuals and districts in answer to earnest believing prayer, when faith and means are used for the blessing. God is waiting to be gracious, and will pour down his Spirit upon us. In answer to prayer and faith, the Lord graciously supplies the needs of the union. He has also sent in means to provide for the maintenance of several native Bible-women, Scripture-readers, and native evangelists in heathen lands, who are engaged in winning souls to Christ."

A promise for each month is given to be pleaded at the Throne of Grace. Many heavenly blessings and answers to prayer have been granted to members. They are invited to pray in their own retirement, on the 10th of each month, for a fresh enduement of power from on high, to bring souls to Christ for the glory of God. Besides this private prayer, about one hundred and fifty meetings are arranged as to be held in different places over the world each month to pray for this much-needed power from on high, and God hears prayer.

J. C. Smith.
Newport-on-Tay. *Hon. Sec.*

Personalia.

Mr. George Hatton's address is now Newport Lodge, Beulah-road, Tunbridge Wells.

Dr. James A. Spurgeon continues, we rejoice to hear, making steady and satisfactory progress towards recovery.

Mr. Eugene Stock has been unwell at Sydney. Latest intelligence speaks of him as progressing towards recovery.

Rev. Dr. Jenkins, the well-known Wesleyan minister, has for some days been very unwell. Sir Andrew Clark was called in, and forbade the patient to fulfill, any of his public engagements.

Mr. Henry Varley writes from on board the s.s. *Ophir*, off Colombo, telling of a rapid and pleasant passage so far, and asking special prayer for his contemplated visit to India during the coming winter.

Mr. B. Broomhall, the much-esteemed secretary of the China Inland Mission, is portrayed in this month's *Footsteps of Truth*. He has given two sons and two daughters to mission work in China.

Mr. J. Conacher, General Manager of the North British Railway, has for years been a hearty supporter of the Railway Mission. He presided at a public meeting in connection with it in Glasgow last Saturday.

Mrs. Tresidder has accepted the presidency of a Ladies' "Extension Committee" of the Sunday-school Union. A Ladies' Conference, in connection with the anniversary of the Union, will be held for the first time in May next.

Rev. George Shaw, Presbyterian pastor, Belfast, is to have a colleague and successor. Mr. Shaw, who is now grown quite venerable in the ministry, was a very active helper in Mr. Moody's recent mission. The young men's meetings were held in his church.

The Duchess of Teck has promised to open the first exhibition and sale held by the companions of the Young Helpers' League (founded by Dr. Barnardo last year, and now having a membership of 11,000 children) in St. James's Hall, Piccadilly, and has named December 28 as most suitable.

The late Dr. Kirton.—A biography of this well-known worker is in course of preparation, and will be issued at an early date. Friends who have letters, or who can furnish any anecdotes illustrating Dr. Kirton's life and work, will greatly oblige by sending to Mrs. Kirton, 17, Duckett-road, Haringay, N.

Rev. J. Guinness Rogers, owing to continued weakness, has had to cancel his engagement to deliver an address at Bradford this week, in connection with the Congregational Union Assembly. He hopes, however, to be able to fulfil an engagement next month in Manchester in connection with the Free Church Congress.

Miss Frances Willard.—Temperance workers will hear with regret that Lady Henry Somerset has had to cancel her engagements for the next six weeks. She left on Saturday for the United States. Her friend, Miss Willard, is so ill that the doctors have ordered her immediately to return home, and Lady Henry is accompanying her.

Miss Bowyer, who left London on May 27 and reached Jerusalem on June 19, has arrived at the ancient city of Kerak to assist in Mr. Lethaby's interesting mission in Moab. She was escorted from Jerusalem by Miss Arnold, and cordially welcomed by the natives, many of whom sent complimentary presents to the mission house.

Dr. Henry Soltau, who has left for Ootacamund, has gone with the cordial recognition of the directors of the Anglo-Indian Evangelisation Society. He is not an agent of the society, but it is hoped that he may be able, in addition to Medical Mission and other Christian work, to visit occasionally the tea and coffee planters of the district.

Mr. W. Rogers, of the London City Mission, after close upon forty years' service, the chief of which have been spent in East London, having been placed by the committee on their valued Disabled Fund, takes farewell of many old and tried friends and fellow-workers, from any of whom he would be pleased to hear at 4, Tyne-terrace, Ilford, Essex.

Mr. Robert Caldwell has resigned the secretaryship of the Missionary Bureau. It is requested that all communications should for the present be addressed to the honorary secretary, The Missionary Bureau, 1, Gresham-street, E.C. We are desired to state that the committee of the Bureau wish to disclaim all connection with the Zambesi Industrial Mission lately inaugurated from the same address.

Rev. J. H. Horsburgh writes from the province of Sz-chuan on June 27 of his safe arrival at his destination:—"God has been most gracious to us—for we have all of us been brought up the river in safety, and with a degree of comfort and freedom from trouble and anxiety which we could hardly have expected. No harm or accident has happened to any one of us, and the journey has done everybody good."

Mr. Krikor Behesnilian, of Tarsus, in Cilicia, who has completed a course of study at New College, was set apart to the ministry of the Gospel at a meeting held in Whitefield's Tabernacle on Tuesday last week. In the course of a brief charge, Dr. Kennedy spoke sympathetically of the work upon which Mr. Behesnilian is entering, and advised him to take as his instructions the letters of Paul to Titus and Timothy. Scripture was read by Professor W. F. Adeney, the ordination prayer being offered by Professor J. Radford Thomson.

Evangelistic Notes.

Mr. Rowland Sturt has recently concluded a fortnight's mission at Swathling, Hants.

Woodfalls, Reading.—Mrs. Tanser Dawson has just held special services here with tokens of considerable interest.

Mr. Samuel Mackenzie has been experiencing much of God's blessing in connection with a Gospel mission at Dykehead, Shotts, N.B.

Haswell.—Miss Wilson, of Carlisle, is conducting an evangelistic mission at Haswell. Miss Wilson's last visit proved very beneficial, many persons professing conversion.

Bodmin.—The members of the newly-formed Y.M.C.A. at Bodmin have commenced a series of Sunday evening evangelistic services for men after the close of the various places of worship.

Boston.—A convention for the promotion of practical holiness, organised mainly by workers in connection with the Boston Open-air Mission, has been held in Shodfriars Hall, under the presidency of Mr. Wilson, president of the Keswick Convention.

Messrs. Fullerton and Smith are now holding an evangelistic campaign in Liverpool intended to last till the end of the year. The missions are to include Kensington Baptist Chapel, Norwood Congregational, Richmond Baptist, Stanley Congregational, Prince's-gate Baptist, and Great George-street Congregational. Prayer is desired for much blessing.

Rev. Z. B. Woffendale, of Somers Town Presbyterian Church, Ossulston-street, N.W., has been conducting a most successful mission at the King's Cross Theatre, King's Cross. As a result the minister and session had the pleasure of receiving on Sunday, October 9, the large number of fifty-nine new members into the fellowship of the Somers Town Church.

Hawick, N.B.—Mr. Henry Thorne has conducted special services here for two weeks, with considerable interest and acceptance. The town has been well worked by all kinds of agencies, and is not at present easily moved. But Mr. Thorne's vigorous address, and his whole bearing in conducting the mission, commanded devout attention, and besides recently in cases of known blessing, have left deep and healthful impressions behind, which may yet bear fruit.

Banbridge, co. Down.—A successful mission has just been held in this town by Mr. T. M. Carleton, of the Irish Evangelisation Society, and Mr. G. Jackson Shea, of Guildford, in a large tent. The tent, which seated about 600, was full every night, and on Sundays overflow meetings were held in neighbouring churches. All through the power and presence of God was felt, and many have professed conversion. The work is still going on, and prayer is asked for those engaged in it.

Bath Y.M.C.A.—We have been greatly cheered by a short visit from our valued friend, Mr. W. R. Lane. He was only able to be with us one week. He commenced on Sunday and continued daily with afternoon Bible readings and Gospel meetings in the evening until Friday, when he concluded with incidents from his past life, which told with great power on the many young men whom we were glad to see present. We feel very thankful for this visit at the commencement of our winter's work. Many stood up at the after meetings to testify their desire to accept Christ as their Saviour, and we feel sure that many weak ones have received a divine impulse which will be memorable in their future history.—G. E. Thomas.

Rev. Thomas Cook.—A correspondent writes from Grahamstown, South Africa:—"God has wonderfully blessed the connexional evangelist in all his missions in South Africa. At Grahamstown, night after night, the Word was with great power, and it seemed well-nigh impossible to resist the earnest pleadings of the evangelist. First the young people were gathered in, then the elders, fathers and mothers, and old men of sixty and seventy years. Sometimes a whole family, father and mother and children, were found together in the inquiry-room. The requests for prayer were few at first, but became very numerous towards the close of the mission. Mr. Cook's success in conducting services among the natives has been even greater than among the Europeans; but he has only held one full mission among the natives. Many of us cherish a hope that he may return at no distant date and devote his labours mainly to evangelising the vast native populations of these lands."

Obituary.

REV. EDWARD BICKERSTETH, D.D.

Many will have heard with deep regret of the sudden death on Saturday of Very Rev. E. Bickersteth, D,D., brother of the late Bishop of Ripon, and cousin of the present Bishop of Exeter. Only a few days ago he resigned the deanery of Lichfield, and retired to Leamington. Dr. Bickersteth was born in 1814, and was educated at Sidney Sussex College, Cambridge, taking his degree with honours in mathematics in 1836. He spent some time at the University of Durham, where he gained a prize for a theological essay, and was ordained in 1837 to the curacy of Chetton, in the diocese of Hereford. Subsequently removing to Shrewsbury, he was presented in 1849 to the incumbency of Penn Street, Bucks, and in 1853 became vicar of Aylesbury and archdeacon of Buckingham. He was select preacher at Cambridge in 1861, 1864, 1873, and 1878, and at Oxford in 1875. He took an active share in the work of the New Testament Revision Company, and from 1864 to 1880 presided as Prolocutor over the Lower House of the Convocation of Canterbury. It was in the latter capacity that he was best known to the clergy and to the general public. He had remarkable gifts as the chairman of a deliberative body, and his tact and conciliatory disposition made deep impression upon the proceedings of Convocation at a time when ecclesiastical party spirit ran very high.

THE SHOREDITCH TABERNACLE.

Mr. Cuff this week celebrates the twentieth anniversary of Christian service in one of the most crowded parts of East London. The Tabernacle is one of the best examples to be found of a working mission church; for, in addition to all that is carried on at headquarters, there are several stations with their schools and congregations; and in connection with the mission work no less than 300 members of the church are engaged as Christian workers. The Tabernacle itself stands at the junction of Shoreditch and Bethnal Green, two of the largest and most overcrowded parishes in the whole area of London. Here are found many thousands of the working classes and of the poorest of the people.

Having laboured among them for so long a period, Mr. Cuff and his helpers rejoice in having a strong hold upon them. Some thousands have been converted, and have had their whole lives changed; while large numbers of the very poor have been fed, clothed, and assisted in a variety of ways. Hitherto, the comprehensive evangelistic work, which is never allowed to flag, has been somewhat hampered by a heavy debt; indeed, this has been the one hindrance to both pastor and people, and a strenuous endeavour is now being made to get this removed. The evangelistic work itself could not possibly be carried on without outside help; and hence friends who have assisted the pastor in one direction are now helping him in this matter also. Many generous offers have been made conditionally on the whole sum being raised. A few days before his death the late C. H. Spurgeon sent £50 to the fund.

The anniversary services commenced on Wednesday, October 4, when Dr. Maclaren preached to a large congregation; they were continued on Sunday, when Mr. Cuff preached morning and evening, and on Monday there was a great public meeting, at which Mr. C. Ackland presided. Mr. Cuff made a statement showing that the last difficulty to be removed was the debt. Years ago they owed £8000, but that being reduced to £3000, they were within sight of the end. Besides the Tabernacle itself, they had put up and paid for a school and classrooms, to seat 1500 persons, which was a credit to any congregation. They had been helped as they had been, because they had so well helped themselves.

The Chairman pointed out that in this, an age of education, it is necessary for the influence of the Christian Church to be felt, so that when great national questions have to be dealt with, it might be in a spirit of honesty and justice. Rev. J. T. Wigner, after fifty-three years in the pastorate, thanked God for such a ministry as that of Mr. Cuff. They could not tabulate the effects of a successful pastorate; they could not tell where the influence would end. Mr. Wigner pictured the old times, and when contrasting them with the present, could not see that the former days were better than these. Rev. H. E. Stone, of St. John's Wood, spoke of Mr. Cuff's ministry as a phenomenon; it was twenty years' service in one of the most difficult spheres of London. They had a pastor who believed in the Bible, and thus he had built up the church

The Book World.

Talks about Holiness, by Rev. W. E. Sellers, is now in its third edition. It is a handy compend of clear teaching. (6d. *Partridge.*)

Stumbling-blocks Removed: or, the way of the Prophetic Student made Plain. By E. McHardie, (1s. *Partridge.*) Objections against the study of prophecy are admirably met, and many portions of Scripture opened up in simple language.

The Bible: is it a Revelation from God? and is it Inspired of God? is a valuable essay by J. N. Darby, edited in a small volume by Alfred H. Burton. Forcible in argument, it is emphatically a book for the present time. (*Elliot Stock.*)

Morning Thoughts for our Daughters is a little volume of counsels and reflections by Mrs. G. S. Reaney, who says in the preface that in preparing it she had very much at heart her own longings and experience as a girl. (*John Haddon & Co.*)

A Guide to English Composition, with progressive exercises, by Rev. J. H. Bacon, rector of Great Gonerby. (1s. *Pitman & Sons.*) The arrangement of this manual is very good. The contents will prove of real service to young people desirous of learning how to write correctly.

After Hours; or the Religion of our Leisure Time. By Rev. J. Reid Howatt. (1s. *Nisbet.*) Here are wholesome counsels on spare time, self-education, conversation, reading, and other important sides of life. An appendix contains instructions how to form a library for twenty shillings. We commend the book to the special notice of young people.

The Practical Treatment of Cholera. By G. Sherman Bigg, A.M.S. (1s. *The Record Press*, 376, *Strand.*) A very readable little book, conveying information of undoubted value, by a medical practitioner who has faced the cholera scourge in India, and, while watching skilled native treatment, has applied the measures of Western medical science.

Satan: The Prince of the Power of the Air. A sermon. (*John Kensit*, 18, *Paternoster-row.*) A brief but Scriptural and practical exposition of a much-neglected subject. The remarkable incident which led to the preparation of the sermon adds considerably to its interest and value. The author emphasises the personality of the great adversary, and warns against his many subtle devices.

A Treasure-house of Fables, instructive and entertaining. Collected and edited by G. Moir Bussey. (4s. 6d. *Simpkin, Marshall, Hamilton & Co.*) In this goodly volume, amply illustrated, we have fables by Æsop, La Fontaine, Dodsley, Florian, Lessing, Goldsmith, and a dozen other writers. About six hundred in number, the selections include old acquaintances in fabular literature, and pieces less well known, both in prose and verse.

The Art of Feeding the Invalid. By a Medical Practitioner and a Lady Professor of Cookery. (3s. 6d. *Scientific Press*, 140, Strand.) This volume gives valuable information on the nature of certain prevalent diseases, with recipes for the preparation of food for such as are ill and weak. It should be within the reach of matrons of institutions and nurses. Heads of households will find its pages of great service in times when sickness invades the home.

Christus Magister: Some teachings from the Sermon on the Mount. By Alfred Pearson, M.A. (5s. *Nisbet.*) Here are twenty thoughtful, fresh, and vigorous discourses by one who does not seem to be an extreme type of Churchman, although he frequently reminds one that he is a Churchman. The pages are eminently practical, and the bearing of our Lord's teaching upon present-day relations is continually pointed out, although with very humiliating consequences.

High Church; or, Audi Alteram Partem. This little book, by Rev. Hely H. A. Smith, has reached its tenth edition. Showing himself loyal to the formularies of the Reformed Church of England, the author claims that he is in the true sense of the term a "High Churchman." He exposes the treachery of Romanisers, and on the various controverted positions maintains the Protestant and Evangelical attitude with singular force. Canon Tristram introduces the book in words of hearty sympathy. (1s. 6d. *Remrose & Sons.*)

Silent Times. by Dr. J. R. Miller (3s. 6d. *Hodder & Stoughton*), is emphatically a book for these busy, bustling days. Like a well-instructed scribe, the author puts his finger on many a weak spot in the average Christian life, and points out the remedy. The varied aspects of spiritual experience, and the workings of the inner life are unfolded in a most practical and helpful way. There are also wise counsels as to profitable methods of Bible study. The earnest Christian who desires to grow daily in grace and in fitness for service will find in these pages much stimulus and direction.

Messrs. Pitman & Sons have inaugurated the season of winter study by the issue of some interesting phonographic books. A prettily got up Shorthand Birthday Book (2s. 6d.) with poetic selections printed in the mystic symbols will be a welcome addition to the library of many a young stenographer. There are three additions to the National Phonographic Library—"Hamlet," "The Merchant of Venice," and "Selections from American Authors" (1s. each), all written in the beautiful and facile phonography of Mr. Butterworth, of South Shields. Pitman's Shorthand Primer, prepared expressly to meet the requirements of the New Code, is in three books (6d. each), which present the elements of the system in graduated lessons.

Entire Sanctification. By Rev. W. Jones, M.D., D.D., LL.D. (*Charles H. Kelly.*) This is an attempt to teach holiness in the extremest possible view. It is a thoughtful, interesting book, and calculated to be helpful to a certain class of minds, but is marred by such statements as the following:—"If anyone is dreaming of entering a holy heaven to dwell with the holy angels in the presence of a holy God, with inbred sin in his heart, even though it be held in a state of 'repression' by the Holy Ghost, his dream will prove a delusion and a snare."—*Page* 144. Since the author admits that such persons are regenerated, it would be interesting to know to what place he would assign them. Assuming that there is no alternative between "a holy heaven" and an unholy hell, are regenerate persons, in whom the Holy Ghost represses inbred sin, to have their portion with the unregenerate? We would not teach, nor encourage others to teach, any standard of holiness less than that of the New Testament, but statements such as this are consistent neither with the author's own argument nor with Scripture.

Two charming books for the younger folk are before us. Twilight and Dawn, by Caroline Pridham (2s. 6d. *Partridge & Co.*), has for its secondary title "Simple Talks on the Six Days of Creation." It is not an easy task to bring down to the level of a child's understanding those great mountain peaks of divine history that are set forth in the opening verses of Genesis. Some of Miss Pridham's general statements might be objected to by the matter-of-fact critic, but in these chapters she has gathered together an amazing amount of valuable and varied information, all of which grows naturally out of the particular topic under consideration. For thoughtful, studious children this would be an excellent reward book. The other book, The Angel of Love, by L. J. Meade (3s. 6d. *Hodder & Stoughton*), is more suited for those in the nursery just beginning to read or to listen. It relates in a fascinating way some experiences of three little sisters and a baby brother, and how "the angel of love" was discovered looking out of their eyes. Miss Meade has a perfect command of natural baby prattle, and her pretty allegorical teaching is served up in such an attractive dress that the small people will assuredly be in love with it. Every nurse should have a copy of this book to read to her young charges at suitable seasons. T. Pym's illustrations are beyond praise.

STORY BOOKS.

For older readers, we would mention Martin Redfern's Oath, by E. F. Heddle (1s. 6d. *Partridge & Co.*) which tells in thirteen winning and well-illustrated chapters how the course of true love ran anything but smoothly for a time, but the rash oath that dispossessed a daughter was annulled through the gentle agency of a grandchild.

The shortening days bring their customary tale of story books for the young. Some that come to us we can heartily recommend. Una Bruce's Troubles, by Alice Price (1s. *Partridge & Co.*) is the story of a governess who, like many others in her station, had sorrows to bear not of her own making, but she was not without compensation, and in the end all came out well. Tamsin Rosewarne and her Burdens, by Nellie Cornwall (1s. 6d. *Partridge & Co.*), is a bright Cornish tale, illustrating the mutual helpfulness of rich and poor, and showing how seeming calamity bears precious fruit. A Brighton Bairnie (2s. *Religious Tract Society*), is a delightful exposition in narrative form of the famous charity chapter, 1 Cor. xiii., from the well-guided pen of Margaret Haycraft.

Messrs. Cassell and Co. have published the first number of a new weekly paper entitled *Cottage Gardening.* It is a wonderful halfpenny-worth, illustrated, and sets forth, in clear and simple English, how gardening, bee-keeping, poultry-keeping, and other important cottage industries may be carried on in the most approved manner and to the greatest profit.

BOOKS RECEIVED.

From *Hodder and Stoughton.*—Classified Gems of Thought. From the great writers and preachers of all ages. Compiled by Rev. F. B. Proctor, M.A. Cheap edition, 7s. 6d.

From *Ward, Lock, Bowden, and Co.*—A Sketch of the History of Judaism and Christianity, in the Light of Modern Research and Criticism. By G. T. Bettany, M.A., B.Sc. 3s. 6d.

From *S. W. Partridge and Co.*—Ailsa's Reaping; or Grape-Vines and Storms. By Jennie Chappell. 3s. 6d. Olive Chauncey's Trust, a story of Life's Turning Points. By Mrs. E. R. Pitman. 2s. 6d.

A NOTABLE EVENT.

An old Hussite Church in Bohemia was reopened for Protestant worship on Sept. 28, after having been in Romish hands for more than 250 years. For a long time past the little congregation forming in Laun under the auspices of the Evangelical Continental Society, have cherished the desire to secure this old church, built by their Protestant ancestors in the fifteenth century. At length the town council was approached, and the building—not used for many years—was ceded to them, and after the necessary repairs, it was, as we have said, opened at the end of last month in presence of the town authorities, of representatives of the Jewish community, and of a large number of Protestants from the surrounding districts, and not a few Roman Catholics.

The first sermon was preached by the superintendent (Bishop) of the district. Then the two pastors of the parish in which Laun is situated, delivered discourses, one inside and the other outside the building. A very favourable impression was produced, and it is hoped that a new impulse will thus have been given to the Protestant movement.

Rev. John McNeill.

On Friday night Mr. M'Neill brought a week's work at Largs to an end by addressing an audience that packed every available inch of the very commodious new United Presbyterian Church. To the services the townspeople of all sorts and conditions turned out night after night in hundreds, whilst a goodly number came from Inverkip, Wemyss Bay, Skelmorlie, Fairlie, Millport, and other neighbouring quarters to some of the meetings also. At the close of the service on Friday night, Rev. Dr. Watson, of the Free Church, went into the pulpit beside Mr. M'Neill, and thanked him in the name of the people and on his own behalf for his sojourn and efforts amongst them. The time and place, Dr. Watson remarked, were not for noisy demonstrations of gratitude or approval, but the people might kindly stand up for a moment or two in simple silence, and in that way express their thanks. This was done, and the sight of the great congregation standing thus in respectful silence had a strikingly impressive effect.

Mr. McNeill is holding meetings this week at Ayr.

British and Foreign Bible Society.

A conversazione on behalf of the British and Foreign Bible Society was held on Thursday at the Mansion House. A selection of old and rare Bibles from the society's library and specimens of Bibles and Testaments in upwards of 300 languages and dialects were on view. Presiding over a meeting, the Lord Mayor welcomed the society to the Mansion House. Lord Kinnaird referred with regret to the fact that within two or three years the society had got a deficit of £67,000. This was due to the fact that it was going ahead so fast. The annual subscriptions had not fallen off, but the legacies had, and he recommended people to give money at once instead of waiting to give it by will. He claimed that the British and Foreign Bible Society had been the pioneer of true education, progress, and civilisation throughout the world.

Notices.

J. S. C. (Newcastle).—Please send full address, so that we may forward photograph of "Yet Not I" bed at "Beach Rocks," Sandgate.

Communications Received with Thanks.—E.F.E. W.J.H. R.C.G. E.K. I.T. J.H.W. T.A.V. W.C. J.D. J.P. G.H.H. E.H. T.F.W.E. M.P.B. E.T. D.D. E.M. C.L.W. H.H.C. W.C.A. W.C. F.P.M. Miss H. J.S. R.M.B. J.G.M. Miss M. E.E.W. R.H. A.C.A. E.B. Miss F. H.A.T. R.C. E.H. G.G. E.W. J.C.S. L.E.R. N.R.A. A.M.W. R.F. J.S.P. J.K. J.F. R.G.R. C.C.S. A.B.O. J.C.R. H.R.F. J.H.L. W.A.E. J.C.C. F.E.M. M.P. G.E.T. A.M.C. W.P. E.V.T. A.H.F. G.K. J.B.M. A.E.W. A.A.K. H.C.C. H.W. S.A.L. M.E.H. M.P. J.R.A. E.D.N. W.W. F.J.H. W.M.N. M.E.L. J.B.S. G.A. R.P. H.E.T. W.W.D. E.C. W.D. N.H. C.L. H.S.L. R.H. P.J.E.

Applicants for Tracts.—Mrs. Pengelly, District Visitor, Camelford, Cornwall; G. Bickle, Evangelist, Rockhead, Camelford; Mrs. Dixon, 1, Waleran-buildings, Old Kent-road.—Mr. Nurse, The Green, Walton, near Wakefield.—T. E. Howe, 5, Osborne-villas, St. Michael's Park, Bristol.—Miss Hornsby, 15, Wilton-road, Sparkhill, Birmingham.—H. H. Bignell, 10, Kerry-road, New Cross-road, S.E.—J. T. Stevenson, 484, Edgeware-road, MaidaHill, W.—J. Stone, 24, Pottery-road, Brentford, Middlesex.—George Goodman, St. George-street Mission, Lambeth-walk, S.E.—Miss Kelland, Brigstock, near Thrapston.—T. Dineen, Lyttelton-road, Stechford, near Birmingham.—Mrs. J. C. Lever, Garland-street, Portage la Prairie, Manitoba.—George Goodman, 29, Prince's-square, S.E.—A. H. Jones, 60, Albert-road, King's Heath, Birmingham.—Miss A. Parker, Florence Cottage, Brook-street, Belvedere.

NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 16.—DEUTERONOMY XXVII.

Our redemption is by an act of God's mighty grace and strength. We cannot add to it or detract from it, we must simply accept it. But our enjoyment of the land of blessedness is dependent on our obedience. The milk and honey of that land will only flow for those who not only write the laws out plainly, but who obey and do all the commandments and statutes of the Lord. There must be the altar and whole stones for burnt offering, setting forth our entire surrender, and there must be the feeding on the peace-offering for satisfaction and strength. What a marvellous moment that is in the history of the soul, when it first awakes to realise that it has *become* the Lord's, not only by the purchase of his blood, but of its own voluntary choice. There is at first the deep silence, and then the intense listening for the voice of the Lord, and then the diligent obedience. In every heart there are the mountains of Ebal and Gerizim, which echo back the blessings and curses of conscience. Conscience is the judgment seal of God, the great white throne in miniature. But there is no likelihood of the consecrated heart infringing any of the commands of God with which it is familiar, because it is armed with a jealous fear, and it is kept by the grace of the Holy Ghost. However it is well to bring our consciences to the test of God's truth, as a chronometer to be synchronised by Greenwich time, that we may not unknowingly be contravening our Father's will.

MONDAY, OCTOBER 17.—DEUTERONOMY XXVIII.

This chapter anticipates, in its earlier portion, the Beatitudes. To hearken, to observe, and to do, these are the conditions of the blessed life. Fruitfulness, security, victory, prosperity, an established life, plentifulness, the opened treasure of God, leadership among men, these are included in the promise of blessedness. Ah! my soul, is there not enough in this inventory of blessing to make thee willing to ignore the solicitations of the flesh and of sense? Gird thyself to obey that thou mayest know for thyself the possibilities that await thee. But what a reverse picture is that which is presented of the results of disobedience! Everything which may be an avenue of blessing will become then a source of suffering and anguish. Even though the disasters predicted here may not come to us in precisely this form, yet they will come in dread spiritual guise. There is a consumption, a fever, and a mildew of the soul. There are plagues that vex the inner life. There is a banishment and a scattering, which are the exile of the soul from the land of rest and peace. We cannot but marvel at the accuracy with which the spirit of inspiration depicted the invasion of Rome and the disasters that befell Jerusalem in her fall. The condition of the Jewish people to-day is an exact fulfilment of these words.

TUESDAY, OCTOBER 18.—DEUTERONOMY XXIX.

We may see the Lord's doings with our eyes, and yet we may not be able to see them with an inner perception until the Lord gives us a heart to know, and eyes to see, and ears to hear. When God leads He finds shoe leather. We only get to know his watchful, loving care when we have travelled with Him; then we come to know Him, whom at first we only believed. It is the obedient soul which incorporates the Word of God into memory and life that prospers in all to which it puts the hand. Our religious life should include in its influence the stranger and sojourner, the hewer of wood and drawer of water, and him that stands with us. What a striking unveiling is given of the boast of many ungodly men. We shall have peace though we walk in the stubbornness of our hearts. Alas! they soon discover that there is no peace to the wicked, and that men reap precisely what they sow. But these are among the secret things. God does not give his reasons to every questioner. Rich and wicked men fade away in their ways. No one knows the precise reason why their schemes miscarry and only their stump is left, but the secret of the Lord is with them that fear Him. Oh, Spirit of God, reveal to us, we beseech Thee, the secret of the Lord, what eye hath not seen, nor ear heard, but which Thou revealest.

WEDNESDAY, OCTOBER 19.—DEUTERONOMY XXX.

How precious are the suggestions with which this chapter opens. Even when we are suffering the curse our sins have caused, and have been driven forth as outcasts from the enjoyment of God's blessed presence, yet if we return and confess and do the first works, the Lord will turn again to us in blessing; our captivity shall be reversed, and we shall be gathered back to Him. Nor is this promise only good for a nation, it is equally so for individuals, "any of thine outcasts." Some readers of these lines may feel that they are deservedly outcast, yet there is a heaven of blue about them, let them lift up their hearts in confession to the untiring lover of souls, and from the very uttermost part to which they have been driven they shall be fetched back. He is able to save unto the uttermost all those who have gone astray as lost sheep. Nor is that all. God is willing to circumcise us, putting away the filthiness of flesh and spirit so that we may love Him. This is one of the chief requisites of love. Then, prompted by the love which He shall instil, we shall find it pleasant to keep his commands, and we shall become plenteous. What bliss can compare with that which is summed up in the words, "The Lord will rejoice over thee for good"? The Word of God, equally with his words, is very nigh. Let us choose life in choosing Him who asks our love, and let us cleave unto Him as the branch cleaves to its parent stem; yea, let us anew yield ourselves to obey his least admonition, so shall we dwell ever in the land of victory and rest and plenty.

THURSDAY, OCTOBER 20.—DEUTERONOMY XXXI.

Let timid souls take courage! When the Good Shepherd puts forth his own sheep, He ever goes before them, leaving them to follow. And though the land of promise be infested with foes, if He has promised it, it is for Him to drive them out. The soul that dares to go forward believing in him will find that the Esaus meet them disarmed, that the iron gates all stand open, and that the stones are rolled from the door of the sepulchre. "The Lord thy God, He will go over before thee. He will go before thee all this day." Joshua must take the place of Moses, because he represents the Lord Jesus, who will effect what the law must fail in. If we would only look at God, and not at circumstances, we should not be so fearful, and we should almost enjoy the excitement of the perils through which He leads us, because so sure that He has a resource for every emergency. How certainly God foresees our wanderings and sins. Nothing is hidden from him. How wonderful that He should still love us. His love to us is because of the covenant, because He sees us in Jesus, and anticipates what we may yet become. Ah! there is nothing in us that can surprise Him. He loved us knowing all, and He will love in spite of all. Moses had a clear prevision of coming apostasy, though he could not see the reign of a David, or the days of a Hezekiah. We all have stiff necks which find it so difficult to stoop to the yoke. We require very special grace that we may not resist the blessed spirit as young oxen unaccustomed to the plough, but may *take* the yoke of Jesus.

FRIDAY, OCTOBER 21.—DEUTERONOMY XXXII.

This is probably the noblest ode in the compass of the Bible, and the quarry from which many of the Psalmists derived materials for their grandest outbursts. We can say the greatest things of God in whispers, like the distilling of the dew, and they will refresh souls as the small rain on the tender grass. As we review life, we shall be compelled to own that God's way has been perfect, but we shall be full of regret at the way in which we requited him. Our portion is in God, and God's in us. How graphic is the picture of his dealings with us, from the time when He found us in the waste howling wilderness of this world. We owe everything to his encompassing care (R.V.) and to his keeping grace. And though sometimes He has stirred up our nest, and driven us into the unwelcome air, yet we have learnt there powers of flight which have been a sacred possession for all after-days. How rich is the provision that God makes for his saints, and yet they forget Him and become unmindful of Him! Then in the very order of his love, He is compelled to act as though He were their enemy, until they return from their backslidings. This song is so full of references to the Rock; think, oh my soul, of the unchangeableness and steadfastness of thy God, and build on Him, as on a foundation that cannot fail. Let us set our hearts on this marvellous ode. It is no vain thing for us. It is our life. But he who composed it died on the further side of Jordan. The vehicle and channel of truth which, alas! he had on one disastrous occasion, failed to realise. We may sing like Moses did, in this his swansong, and yet miss the land of promise.

SATURDAY, OCTOBER 22.—DEUTERONOMY XXXIII.

How these jewels glisten! God's love to his people is the theme wrought out in many different forms, adapted to the several characteristics of the individuals whom Moses blessed. God's love, like water, takes up the shape of the vessel into which it is formed. For Reuben it is help against adversaries. For Levi it endows with sacred privilege. For Benjamin it is covering protection. For Joseph it is a dowry of precious things. For Zebulun it is joy in out-going. For Issachar joy in incoming. For Gad power in executing justice. For Dan royalty and strength. For Naphtali satisfaction and blessedness. For Asher a wealth of spiritual children. Such awaiting as shall make the service of God delightful, and such strength as shall make the labour of each day a luxury. Ah, souls of men, what bliss is ours when God rides on the heavens for our help, when the eternal God is our dwelling-place, and when the everlasting arms cradle us. Hide in Him, so shall you be in safety, and be feasted at a royal banqueting table of corn and wine. Language seems exhausted in the attempt to describe what God can be to those that trust Him. Now He is a dwelling-place, the home and refuge of the soul. Again, he is a sword and shield. And yet again He is a mother cradling her child. But, after all, the soul that loves, and is love, cannot find words to tell the whole story of what God is and can be. Its enemies become its footstool, and its pathway is from star to star into the heavenly places where Jesus sits.

F. B. M.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, OCTOBER 23.

PETER AT CÆSAREA.

Acts x. 30—48.

GOLDEN TEXT: VERSE 43.

In the connection between the last lesson and this there are many things worthy of note. Here are some:—Peter's prompt obedience to a command he did not fully understand (23); the respect which Cornelius paid, in his mistaken manner, to the message of God (25); his efforts to gather others to hear the word of God (27); and the refusal of anything like Divine honour by Peter (26), in striking contrast to those who have claimed to be his successors.

The first Gentile Congregation (30—33).—They were *miraculously gathered*. Two miracles were performed in order to bring these Gentile hearers under the sound of the Gospel. It is God's work, not only to give the word and to provide the messenger, but also to prepare the hearers. This is explained in the words of Cornelius (30—32). Their *number* is not known. But Cornelius was not willing to hear the message alone. We impoverish ourselves by sharing our earthly possessions with others; but the opposite is true in heavenly things. "Only while we share we keep that blessed thing from above."

Their attitude (33) was what we could desire in every class and congregation. They were there as earnest inquirers, reverent as before God, willing to hear God in his servant, and ready to obey his command. If such was the spirit of the hearers the teacher could make every lesson interesting.

The first sermon to the Gentiles (34—43), Peter's opening words (35), must not be misunderstood. They do not declare all religions to be equally right if sincerely observed, nor that morality may be divorced from faith, for the "righteousness" is declared to be connected with, and resulting from, the fear of God. "Not all religions but all nations are here placed upon the same level." The lesson which God was teaching Peter, and which Peter was learning with some surprise, was that God would not accept a Jew because he was a Jew, nor reject a Gentile because he was a Gentile, but that for Jew and Gentile alike the way of salvation was open (see xi. 18). The *theme* of Peter's sermon was Jesus Christ (36), the same glad tidings of peace which had been declared to Israel. Concerning Jesus he declares certain *historical facts*, including his anointing, and ministry of mercy (38), his death and resurrection (39, 40), the satisfactory evidence on which these facts rest (41), and the appointment of the apostles as competent witnesses (42). The Gospel does not rest upon fancies or assumptions, but upon a solid basis of historical fact. Peter declares also the *significance* of these facts. They make certain the future judgment (42). See John v. 20-24. And they secure remission of sins (43). This is the message all need, for all have sinned; and this, it was necessary should be *preached* (Luke xxiv. 46-48). This is our *first* need. To a guilty condemned man in his cell, awaiting the day of his execution, nothing is valuable except pardon. The sweetest music, the richest banquet, the costliest treasures are without attraction to him. A message declaring his pardon, and opening for him his prison doors, is what he needs. That is our condition; to us remission is declared; and it is ours not by purchase nor by effort, but by *faith*. "Whosoever believeth"—the words bring the blessing within reach of all.

The remarkable result (44—48).—It is not often that *all* the hearers are saved. Here, however, the "Holy Ghost fell upon all." If our hearers gathered in the same spirit would not the same result follow? The presence of the Holy Ghost was known by their speaking with tongues (46). This miracle was frequent in those days (ii. 4; 1 Cor. xiv.) It was not the evidence of the Spirit's presence which Paul valued most highly. The fruit of the Spirit in Gal. v. 22, 23, is of greater importance. *Baptism*, in this case, followed the gift of the Spirit. It is not the usual order, but was adopted in order to lead Peter to receive these Gentiles. Whom God had manifestly received, could he reject? Remission, baptism, and the gift of the Spirit are connected here (43—48) as in ii. 38. All three are for us. Have we personal acquaintance with all?

[illegible]

TEMPERANCE NOTES.

At a town's meeting, convened by the Mayor, held last week at Burnley, a resolution was passed asking the magistrates to refuse all the music licences to public-houses.

The United Kingdom Band of Hope Conference in Dublin attracted the presence of several distinguished medical men, who bore valuable testimony to the temperance cause and the baneful effects of drink.

The Liverpool Diocesan Church of England Temperance Society have appointed four additional police-court missionaries, who will prosecute their work respectively in Liverpool, Southport, St. Helens, and Warrington.

Every year hundreds of little children in Christian England alone are overlaid by their drunken mothers, most of them on Saturday night, when the worst work is done by the vile god of our national faithlessness.

At the Autumnal Council meeting, which is to be held at Shrewsbury on October 17 and 18, the Lord Bishop of London presiding, the proposals of the Lord Bishop of Chester as to licensing reform will be fully discussed, his Lordship himself attending to introduce the subject.

The opening of headquarters by the World's Christian Temperance Union at 47, Victoria-street, Westminster, has marked several new departures in temperance work. Not the least interesting is the issue by the Union of various publications, most of which have hitherto been inaccessible to the English temperance public. A dozen or so new pamphlets have just been issued, together with a number of leaflets, all bearing on women's work for temperance.

Wings (with which is incorporated *The British Women's Temperance Journal*) is among the new monthlies for October. It is a paper devoted to "Woman's Work in Temperance Reform," and is the official organ of the British Women's Temperance Association. The October number contains a portrait of Madame Antoinette Sterling, together with an interesting interview with the famous singer, who is a vice-president of the association.

The Bishop of London, himself a total abstainer of many years' standing, was the principal speaker at the first general meeting, held in St. Pancras Vestry Hall, of a ruridecanal Adult Temperance Union in connection with the Church of England Temperance Society. His lordship expressed the somewhat alarming opinion that the tide of intemperance is getting steadier, stronger, and swifter. The result, he considered, was mainly due to the conditions of the liquor traffic and to our social customs, according to which many Englishmen could not meet to transact business without drinking.

The Metropolitan magistrate who remarked the other day that women were fonder of intoxicating liquor than men, would seem (says a contemporary) to have been not so very wide of the mark. Day after day scores of cases in which women are proved to have been picked up intoxicated come before the Courts, and inquiries leave no room for doubt that the evil is increasing to an alarming extent. Some idea of the widespread nature of the evil is presented by the statement that no less than 8,373 women were arrested in the streets of London last year for being, in police parlance, "drunk and disorderly."

Speaking at Edinburgh last week, Mr. John Lockie advocated liquor prohibition, a policy which has been such a success in the State of Maine, U.S.A. Manufacture and sale must, he said, stand or fall together in the discussion of the drink question. It looked as if there were to be a betrayal of the principles for which they had been contending for so many years. There was no progress, because principle had been departed from, because Parliamentarians who had sought to advance the cause had not been actuated by the same earnest spirit as those men and women who had been labouring throughout the country to advance the settlement of this question.

At the annual conference of the National Temperance League at Lincoln last week, Mr. J. Louis Fenn, of London, in an address on "Temperance Work in Villages," said:—"Was it not a scandal to religion that while the public-houses were open every day, churches and chapels were only open for two or three hours a week? The village that is to be must have a room bright and warm, where men can meet without the temptation of drink." Speaking on temperance in relation to Local Government authorities, Alderman White, of Norwich, said that to justify School Boards in dealing with the subject of alcoholic drink as part of educational work, their duty was plain but not easy; because, while many Board teachers and parents were all agreed the drunkard might be denounced, the drink which brought him to that condition was practically left alone. They should permeate the child's mind with the knowledge that drink was bad and injurious.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Beverley has opened a new mission church at Woodhouse Mill, in the parish of Handsworth, near Sheffield.

The Vestry of St. John's Episcopal Church, Perth, have appointed the Rev. Armstrong Hall, Isleworth, London, to be their minister.

It is reported that the late Mr. Spurrell, of Brighton, has left £50,000 to the Church Missionary Society and £20,000 to the Church Pastoral Aid Society.

Lord Herschell has appointed Rev. Mr. Gardiner, who spent seven years in Whitechapel, to the Rectory of St. George's, Southwark, as successor to the late Rev. Burman Cassin.

There was a large congregation on Sunday week, when the Temple Church was reopened after the usual vacation. The pulpit was occupied by Dr. Vaughan, Master of the Temple.

A quiet day by the clergy and laity in the rural deanery of Otley will be held on Friday, the 14th inst., at 8 a.m., at the Church of St. Mary, Burley-in-Wharfedale, under the direction of the Bishop of Ripon.

The Peterborough Diocesan Committee for the Rescue of Fallen Women have purchased a house and three acres of land at Ketton, near Stamford, for a Rescue Home, at a cost of £1,200, and other expenses raise the total to £2,000.

It has been found needful, for business purposes, to register the Church Army as a limited liability company. The company, of which the Earl of Meath is chairman, is declared to consist of 100 members, with an individual liability, in the event of winding-up, of £100 each.

Rev. G. S. Reaney, in a letter to *The Church Times* on "Parochial Sermons," confesses that, having seen what a power preaching has become amongst Nonconformists, he feels that "up to the present time the Church of England has not assured herself to the full of the great influence of the pulpit as a means of exhortation, teaching, and comfort." He adds that "the priesthood of the Church has splendidly advanced since he was a boy: but the preaching has not kept in line with the priestly revival!" This is not to be wondered at; for the preaching of the Gospel was the great means which God used to put down priestly pretension in the days of Latimer.

CONGREGATIONAL.

Dr. Joseph Parker has issued a private circular announcing his retirement, for a time at least, from the Congregational Union.

The London Congregational Union proposes to set apart Monday and Tuesday, November 7 and 8, as days of special prayer for London.

A short liturgical service, introduced some time ago at Tolmers-square Church (Rev. H. Elwyn Thomas), is to be permanently retained.

Upwards of 1,100 delegates intimated their intention of being present at the Congregational Union meetings, which commenced on Monday at Bradford.

The Leeds Auxiliary of the London Missionary Society has received a legacy of £2,500 from the executors of the late Mr. James Dodgshun, and also a legacy of £200 left by the late Miss Brooke, of Headingley.

Rev. J. C. Harrison, who will shortly enter on his eightieth year, took part in the annual congregational meeting of Park Chapel, Camden-town, where he concluded, in March, 1891, a ministry of forty-five years.

Some young men in connection with North Adelaide Church have formed themselves into a band for the purpose of assisting the pastor, Rev. F. Hastings, in his work. They conduct the week-evening service once a month.

An encouraging eight days' mission has been conducted by Rev. J. F. T. Hallowes, of Birmingham, at Hertford, in the church of which his brother, Rev. B. T. Hallowes, is pastor. The attendance was good, and several were led to decision.

Sir Henry James, M.P., last week, in opening a bazaar in the Athenæum Hall, Bury, in connection with the Bury New-road Congregational Church, having the object of raising close on £2,000 to clear off the debt on the church, said it was more than absurd to think that any difference in the form of faith should stop the recollection of that great brotherhood which must affect the Protestant community of this country.

Rev. Stanley Rogers, speaking at the missionary exhibition at Great George-street Chapel, Liverpool, a few days ago, said more serious trouble than had ever been known now threatens the Central African Missions. The society has contemplated selling the steamer on Lake Tanganyika. At this crisis the vessel would provide the only means of escape for the missionaries in case of trouble. They could put off into the middle of the lake, where none could reach them.

At the autumnal meeting of the Metropolitan Auxiliary Council of the London Missionary Society, Rev. A. N. Johnson, M.A., reported that during the last financial year the income had totalled £30,000, excluding legacies and dividends, more than the previous year, £18,000 larger than ever before. Since July, 1891, the directors had accepted thirty-nine men and thirty-two women. Of these eighteen men and nineteen women, thirty-seven in all, belonged to the "One Hundred" band of new workers.

Not only has the Lancashire Congregational Union lost its chairman by Rev. R. J. Ward entering the foreign missionary service; the Shropshire Union has also had a similar experience. In the meetings held last week at Newport, the chairman of the Union, Rev. E. W. Watson, B.A., of Wollerton, not only delivered his "inaugural" address from the chair, but subsequently took farewell of his brethren on his being designated for mission work in India. Mr. Watson is one of the fruits of the visit some years ago of Mr. D. L. Moody to Birmingham. He is a man of considerable ability, and is deservedly held in high esteem by his brethren.

BAPTIST.

Rev. W. B. Haynes (late of Stafford) commenced his ministry at Clarendon Chapel, Camberwell New-road, on Sunday last.

Services in connection with the fourth anniversary of the Bromley Baptist Young People's Society of Christian Endeavour, were held last week. Encouraging reports were presented by the officers of the society.

Mr. Marcus Wood, of the China Inland Mission, will conduct the services at Highbury-hill Chapel, on Sunday, October 16, at 11 a.m. and 6.30 p.m. Several other missionaries, shortly leaving for China, will take part in the evening service.

Rev. Dr. Maclaren preached on Wednesday evening last week to a large congregation at Shoreditch Tabernacle on the occasion of Pastor W. Cuff's twentieth anniversary. He took as his text two verses, the first in Acts viii. 39, "And the eunuch saw him no more, and he went on his way rejoicing"; and the second in Acts viii. 52, "And the disciples were filled with joy and with the Holy Ghost."

At the Carey Baptist Chapel, Moulton, Northampton (Pastor F. C. Watts), on Thursday, September 29, special services were held in celebration of the centenary of the Baptist Missionary Society. Rev. F. B. Meyer preached in the afternoon to a good congregation from Hebrews viii. 5. A public meeting was held in the evening, when the chair was taken by Mr. R. Brice, and a telling address was delivered by Mr. A. H. Baynes.

PRESBYTERIAN.

Sunday next, October 16, is "Children's Day," when collections will be taken for the "instruction of youth" scheme.

The week beginning November 24 has been set apart by the English Synod as a season of special prayer for Foreign Missions.

At the meeting last week of the Presbytery of London South, Mr. George Ede, missionary teacher at Formosa, was ordained as an elder of the church.

METHODIST.

It is arranged that a Primitive Methodist Memorial window shall be placed in the historic City-road Wesleyan Chapel. The subject will be "Peter Preaching on the Day of Pentecost."

Dr. Stephenson opened on Tuesday the new chapel at Elland, which takes the place of the old one in Eastgate. The cost has been over £6,000, of which about £3,000 has been subscribed. The seating capacity is 750, as against 350 in the old chapel. Rev. J. H. Hopkins was the evening preacher.

Rev. J. Travis, President of the Primitive Methodist Conference, has thrown himself into the jubilee missionary movement so heartily that its success may well be regarded as assured. He is trying to convince 50,000 Primitive Methodists that their duty is to give not less than 4s. a year each for five years to the Jubilee Fund.

Lady Henry Somerset recently erected in Chalton-street, about two minutes' walk from St. Pancras Church, a little mission-hall, which she has handed over to the West London Mission. There is also a house in which several Sisters of the People can reside, and in the front street a coffee bar. The hall, which was opened last week, is in a densely-crowded neighbourhood, and as it is conspicuously situate will doutless be the centre of much good work.

The London Council met at the Centenary Hall on Monday afternoon, the attendance being very large. Rev. Walford Green was appointed president for the year. The Council now consists of 328 ministerial and lay members. The report showed that various social and religious questions had been considered during the year, notably the relation of London artisans to public worship. Various matters affecting the licensing question will next receive attention.

SALVATION ARMY.

The statistical returns, dated October 1, the beginning of the twenty-eighth year of the Army's existence, gives the following figures:—Corps and outposts, 4,341; officers, 11,109; training garrisons 83; cadets in training, 1,001; homes of rest, 27; rescue homes, 45; slum posts, 71; prison gate homes, 15; food depots, 14; shelters, 29; factories, 12; labour bureaus, 20; *War Cry*s, 32, in seventeen languages, with a weekly circulation of 758,780; magazines, 6, with a monthly circulation of 174,220; little soldiers' corps, 1,452; farm colonies, one in England and one for Maories, in New Zealand.

NOTES FROM IRELAND.

The centenary celebration of the Association for Discountenancing Vice and Promoting the Knowledge and Practice of Christian Religion, was observed last Sunday in various churches in Dublin. This society has been a great help to the cause of education and circulation of the Scriptures in Ireland.

The Ladies' Industrial School, Frederick-street, Belfast, which aims at training the children of the very poorest in habits of thrift and cleanliness is extending its usefulness, and has now 140 children in attendance. The school has been forty-five years in existence, and has been the means of doing a great amount of good.

FALLEN ASLEEP.

Mr. William Robertson, teacher, Relugas, N.B., Session-clerk and elder in the parish church, and a very enthusiastic and successful Sunday-school teacher. Rev. Edward Cross, aged 73, for forty-five years Free Church minister at Monifieth. Mrs. Young, for more than half a century a consistent member of the Baptist Church at Lyndhurst. Mr. William Sugden, for many years a deacon of Leek Congregational Church, and widely known as an architect and a Christian worker. Mr. Henry Gadsby, for nine years a deacon of Newland Church, Lincoln, and twenty-five years superintendent of Newland Mission Sunday-school. At Dublin, Rev. Stirling Tomlinson, dean's vicar and resident preacher in St. Patrick's Cathedral, Dublin.

MEDICAL MISSIONARIES IN CHINA have their share of trouble. Dr. Greig (happily restored and returning to Manchuria) found the opening of such an advanced post as Kirin a hazardous thing to the flesh, and Dr. Rigg in his pioneering work in the Fuh-kien province has just escaped a horrible death:—"I was closely followed and pressed upon, struck, and my clothes torn off me, my watch and chain were torn away, my hat went, and everything in my pockets taken, and I was thrown on the ground. When I was thrown down a second and a third time, I was dragged to a large filthy pit, and they tried to pitch me in. After being thrown down once or twice more, I got free and ran along the road away from these horrible pits."

CHRISTIAN ENDEAVOUR SOCIETY AT TOTTENHAM.—Our society at Brooke-street Chapel was formed in September, 1891, and commenced work with a membership of twenty-nine. We have now eighty-three active and associate. The society has been found to be means of much blessing to the place, and also to be a link between our Sunday-school and the church. We are hoping to form two new committees this quarter, namely Missionary and Button-Hole Committees. Our first annual meeting was held last Wednesday. Addresses were given by Mr. Anderson, of Birmingham, Mr. Alex Grant, M.A., from Singapore, and Mr. Marcus Wood, of the China Inland Mission.—A. H. Gates, Secretary.

THE NATIONAL REFUGES
FOR HOMELESS & DESTITUTE CHILDREN,
AND "ARETHUSA" AND "CHICHESTER" TRAINING SHIPS.

London Home and Offices:

164, *Shaftesbury Avenue, W.C.,*

To the Readers of "The Christian." *October 8th,* 1892.

"It is not the will of your Heavenly Father that one of these little ones should perish."

Dear Friends,

I shall be glad if you will allow me to say that I fear the work which has been accomplished by this Society for the last fifty years among Homeless and Destitute Children is apt to be overlooked and forgotten amidst the ever-increasing numbers of new societies. On reflection, I am confident you will feel that this should not be the case, but that the older Institutions have a legitimate and special claim upon the Christian public. I therefore trust the following brief particulars will elicit your practical sympathy and support:—

I. This Institution was founded by the late Mr. William Williams, who only passed away to his rest in January of this year, and who for half a century occupied the position of Secretary.

II. At this present moment these Homes and Ships contain nearly One Thousand Boys and Girls; who are being fed, clothed, and technically educated to become useful men and women.

III. Since their establishment in 1843, 10,425 *Boys and* 2,150 *Girls have been admitted to the various Homes.*

IV The work is essentially religious, but unsectarian, and a keen interest is taken in the children's spiritual welfare.

V. No votes are required, and there is no delay in the admission of destitute cases.

We are very much exercised just now for want of funds, as quite £10,000 *will be needed to close the year free of debt, and our Banker's account is considerably overdrawn. Will you very kindly remember our needs at this time, and send us a Donation, in order that this work may be as vigorously sustained in the future as it has been in the past? Cheques or Postal Orders, crossed London and Westminster Bank, will thankfully be received by our Treasurer, W. E. Hubbard, Esq.; by Henry G. Copeland, Esq., Finance and Deputation Secretary; or by*

Yours faithfully,

H. BRISTOW WALLEN.

Secretar

BEDFORD CONVENTION.

A convention was held October 3-5 in the Memorial Hall, St. Cuthbert's, Bedford. Rev. A. C. Downer gave the keynote of what followed in an address on "heavenly places in Christ" (Eph. i. 2). This means the position which God sees us now occupying as believers. Our faith must call up our feelings and practical life into the full realisation of this grand position; otherwise our Christian life will be shadowy and unreal. Hindrances to progress in the Divine life are ever to be found in ourselves. We must give diligence to find out these, and we must be willing to be set free for a life of testimony and service.

Mr. Price said that Christians who are not filled with the Holy Spirit were at the mercy of circumstances. At conversion we had the Holy Spirit as our life; but if we were to live the life God required us to live, and the life we longed to live, we must receive the Holy Spirit in a measure that would enable us to rise above our circumstances.

Rev. W. Haslam, quoting Acts xviii. 25-28, said, It is the Holy Ghost, "*since we believed*" for pardon, that is so important for us. What a change it wrought in the twelve men on whom Paul laid his hands! They believed, for this added power, and the Holy Ghost *fell on them*, as on the disciples at Pentecost, and immediately they "spake with tongues and prophesied," and doubtless went forth in all directions giving witness of Jesus with great power. It is useless to send people to the mission field unless they are filled with the Spirit in this fashion; it is useless to preach saving and sanctifying doctrines unless you have the Holy Ghost in power; it is not natural talent that is so needed, but the Holy Ghost to use all, or any powers we possess.

Col. Sladen remarked that the Epistle to the Hebrews was written to show the perfection of Christ. The Hebrew Christians knew their own imperfections by the law, which could make nothing perfect. God's purpose is to make us perfect in Christ Jesus. Sanctification is letting Christ by his Spirit fill us; then the Holy Ghost will glorify Jesus by taking of his and showing Him to us.

The Convention closed on Wednesday evening with a thanksgiving service in St. Cuthbert's Church, when Mr. Haslam preached from Ps. cvii. 8. Over a hundred remained for the Communion service.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, OCTOBER 10, 1892.

**** Donations should be sent by Cheque or P.O. Orders not by stamps.

**** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

	£	s.	d
Famine in China—Thank Offering, E. E., 10s.; E. J., £1; J. R., £3; L., £2; E. and G. F., £1 1s.; M. E. L. and Friends, £1; W. S., 2s. 6d.; W. W., 10s.; S. J. S., 5s.; R. H. C., 5s.; A. M. M., £5; Lover of China, 2s. 6d.; H. D. H., 5s.; M. E. T., £1 15s.; H. A. T., £3; L. N., £1; T. G. E., 10s.; C. Y. R., £1; Bexley, 1s.; A Friend, £4; J. M. A., 10s.; Thank Offering, I. F. I., 5s.; H. M. W., £1; S. A. S., £1; F. S., 10s.; E. S., 10s.; W. E., 10s.; Sarah A. Ferns, 5s.; M., Manchester, £1; F. W., £5; F. F., 5s.; Miss P., 10s.; E. B., 5s.; Mrs. C., 5s.; Mrs. H., £1; M. H., £5; J. H., £1; J. W., 2s. 6d.; G. T. G., 5s.; 1 Cor. iii. 7, £20; R. B., £2; M. and M. B., 7s. 6d.; E. F., 10s.; Two Friends, £1; N. H. B., 10s.; Emily F. G., 10s.	70	7	0
Chapel, Travancore (Rev. S. Mateer)—A. G. P.	5	0	0
Dr. Laws' Mission, Livingstonia—1 Cor. vi. 20	2	10	0
Zenana Bible and Medical Mission—Misses K.	1	0	0
London Missionary Society—1 Cor. vi. 20	2	10	0
Congo Balolo Mission—Misses K.	5	0	0
Church Missionary Society (Uganda)—1 Cor. vi. 20.	5	0	0
Rev. J. G. Paton's Mission Fund—H. A. T., £2; F. W., £5; Aimée, 15s.	7	15	0
Charenté Evangelistic Mission—M. D.	0	10	0
Count Campello's Work—H. B.	1	0	0
Anatolia College, Turkey—M. D.	1	0	0
Colportage in Johannesburg—H. B.	1	0	0
Pastor Lecoat's Work—R. J. C.	1	0	0
Miss de Broen's Work (Paris)—R. J. C.	1	0	0
Mrs. Tel Sono's Work—1 Cor. iii. 7	10	0	0
Mrs. Lewis's Homes, Paris—R. J. C.	1	0	0
McAll Mission in France—R. J. C., £1 (*Work in St. Etienne*)—H. B., £2	3	0	0
Paris City Mission—R. J. C.	1	0	0
Persecuted Stundists—R. J. C., £5; M. D., £2	7	0	0
Society for Relief of Persecuted Jews—A. L. A., £1; Mrs. S. J., Jamaica, £1	2	0	0
North Africa Mission—A. A. H.	0	5	0
Relief of Jews in Russia—Two Sisters	0	2	0
Mr. H. Warszawiak's Mission to Jews, New York—G. T. G., 5s.; J. S. S., £1	1	5	0
Pastor Chiniquy—Mrs. A. F. B., £1; M. D., £1	2	0	0
British and Foreign Bible Society—O'C., £5; R. I. K., 5s.	5	5	0
Scriptures for New Guinea—1 Cor. vi. 20	2	10	0
Church of England Zenana Missionary Society—F. G. T.	0	10	6
Hitchin Colportage Society—M. S.	0	10	6
Mr. Fegan's Homes—Scraps, 10s.; Misses K., £1; F. K., 2s. 6d.; G. T. G., 2s. 6d.; O'C., £3; Richmond, 7s. 6d; Dowager Lady S., £5. (*Emigration*)—1 Cor. iii. 7, £20	30	2	6
Home for Dying—H. M.	0	5	0
Mission to Deep Sea Fishermen—Misses K., £1; M. D., 10s.	1	10	0
Rescue Society—Misses K.	3	0	0
St. Giles's Christian Mission—Misses K., £1; H. B., £5; T. B. W., 10s.; F. K., 2s. 6d.; A Reader, 5s.; G. T. G., 5s.; G. C. F., £1; S. L. R., 10s. 6d.	8	13	0
Dock Labourers' Mission—Misses K.	1	0	0
Free Distribution of "Way to God" at Mr. Moody's Meetings—S., £4; B. N. D., £1; (*Metropolitan Tabernacle*) Z. A., £2; (*Ireland*) L. N., £1; H. B., £2; L. M. S., £1 1s.; A. M. S., £1 1s.	12	2	0
Mr. Toye's Orphanage—S. R. K., 10s.; G. T. G., 5s.; 1 Cor. iii. 7, £10; Thank Offering from S., £30	40	15	0
Destitute "White" Family—S. R.	0	2	0
Children's Special Service Mission (Seaside)—E. H. W.	0	3	6
Scripture Readers' Society for Ireland—H. B., £2; 1 Cor. iii. 7, £10	12	0	0
Miss Cusack's Work—H.B.	1	0	0
Thames Church Mission—Bath	0	10	0
Surgical Aid Society—Bath	0	10	0
Homes for Aged Christian Blind—Bath	0	10	0
Royal Sea Bathing Infirmary, Margate—Bath	0	10	0
General Booth's Social Scheme—R. J. C.	10	0	0
Dr. Barnardo's Homes F. K., 5s.; S. A., £2; Mrs. S., 10s.; C. H. M., £5; G. C. F., £1; O'C., £3; R. I. K., 5s.; J. T., £2; M. D., £3	17	0	0
Homerton Mission—G. T. G.	0	5	0
Bridge of Hope (Miss Steer)—G. T. G., 2s. 6d.; (*Rescue Work*), 1 Cor. vi. 20, £2 10s.	2	12	6
Society for Prevention of Cruelty to Children—G. C. F., £1; 1 Cor. vi. 20, £2 10s.	3	10	0
Mrs. Hilton's Creche—O'C.	2	0	0
Miss Robinson's Work Soldiers—C. L. M. T., £1 (*Soldiers' Institute, Portsmouth*), O'C., £2	3	0	0
Mrs. Birt's Sheltering Homes, Liverpool (Emigration)—1 Cor. iii. 7	20	0	0
Mr. Sharpless's Work, Spitalfields—1 Cor. iii. 7	10	0	0
London City Mission—1 Cor. vi. 20, £2 10s.; R. I. K., 5s.; F. G. T., 10s. 6d.	3	5	6
Trinitarian Bible Society—H. M.	0	2	0
Miss Mason's Home of Rest—H. M.	0	2	0
Bristol Orphan Houses—C. L. M. T.	1	0	0
Friendless and Fallen—R. I. K.	0	5	0
Fresh Air for Poor Needlewomen—E. B. M.	0	4	0
Charity Organisation Society—M. D.	1	0	0
Marylebone Medical Mission—M. D.	1	0	0
Homes of Hope—M. D.	1	0	0
Indigent Blind Visiting Society—M. D., £1 (*Samaritan Fund*), M. D., £1	2	0	0
Governesses' Benevolent Institution—M. D.	0	10	0
Mildmay Mission to Jews (Hebrew Testaments)—Mrs. A.	1	0	0
Aged Pilgrims' Friend Society—M. S.	1	1	0
Total	£302	10	0

[Advertisements.]

Bethnal Green Free Library, E.—H. P. B., £1 1s.

Received from Fife for Miss Stirling's Homes.—Oct. 1, Mrs. Pitcairn, Pitcullo, £3; Mr. and Mrs. Douglas Goran, Pitcullo, £2; Mrs. Gillespie, Mountquhaine, £3.

The London Samaritan Society, 98, High-street, Homerton, E., gratefully acknowledge the following donations for *Convalescent Homes*:—Miss T., 3s.; Mrs. J. C., 10s.; Major F., 10s.; Lady C., 10s.

Extension of the Work of the Tower Hamlets Mission.

A MISSION HALL FOR CHILDREN.

Dear Friends,

As you are probably aware, we have the largest Mission Hall in the World, known as the Great Assembly Hall, in which a most successful work has been carried on every night for many years, but while we have had plenty of accommodation for adults, we have been sadly in want of more room for the children,

Within a few doors of our Great Hall stands a large chapel with a spacious courtyard in front. Recently the trustees arranged to sell the chapel, and move into the suburbs. We immediately decided that this would be the very place for our Children's Hall, but feared that the price would be beyond our means. However, when nothing came of the public sale, we ventured to make a bid for the property, and, after some negotiations, we were able to arrange for the purchase of the freehold of this noble building for the comparatively small sum of

£2,000.

When we say that this Hall (which was valued at £8,000) will hold about 1,500 children, besides the six Almshouses (in the Courtyard), which will be used as Class Rooms, it will be seen at once what a

WONDERFUL INVESTMENT

this will make for God's work among the little ones.

We give our readers a picture of the Hall (see Illustration front page), with the great tower of the old brewery looming in the distance (which I left twenty years ago to devote myself to this work). We propose to make it as bright and attractive as possible—something after the American plan. There will be plenty of flowers in the summer time, and a fountain playing in the courtyard, making it a centre of attraction for the young folk. It will be used exclusively for work amongst children, Gospel Services, Bands of Hope, Meetings, and Classes of all kinds for their benefit. We already have a Sunday School of over

TWELVE HUNDRED CHILDREN,

supposed to be the largest in the East End; but in this Hall we shall specially arrange to gather in the poor little waifs and strays who wander about the streets, and those who are too old for the Sunday School, and not old enough to go to Church or Chapel, and for whom we fear little provision is made.

To avoid offending the older boys and girls, we have called it the

YOUNG PEOPLE'S HALL,

and shall only admit the young, and those who shall give their time to labour amongst them, of whom we have a devoted band of young men and young women who have proved themselves capable of interesting and instructing children.

I am sure our readers will agree with me that this is a

MOST ATTRACTIVE SCHEME

for bringing those to Christ whom He Himself specially invited; but although the purchase money is so very small compared to the property to be acquired, still we do not want to run into debt, and we shall require another thousand pounds besides to adapt it to our purpose, so that altogether we have to appeal to our readers for

£3,000.

Considering the great need of reaching the young, and too often the utter hopelessness of reaching the older people, I am sure we shall not appeal to our readers in vain to help us to raise the money.

Mr. John Cory, of Cardiff, with his usual generosity, has kindly given £100; Mr. John Cunliffe, £50; Mr. Richard Cory, £20; the Dowager Countess of Aberdeen, £2. Hoping that others will come forward with similar amounts, we earnestly appeal to our readers for special donations, which will be most thankfully received by

Yours most faithfully,

Great Assembly Hall, Mile End Road, London, E. FREDK. N. CHARRINGTON, *Hon. Supt.*

Cheques crossed Barclay, Bevan, Tritton, Ransom, Bouverie, and Co., 54, Lombard Street, E.C., and 1, Pall Mall, S.W.

Post Office Orders made payable at the General Post Office.

To the Editor of "THE CHRISTIAN."

Sir,—In a letter, influentially signed, which recently appeared in the public Press, the "remarkable diminution of crime and gradual closing of our prisons" was stated to be due in great measure to the rescue and care, by various agencies, of destitute and outcast children.

If this be a correct inference (and we do not doubt that it is), then the operations of the Forty-nine Institutions known as "Dr. Barnardo's Homes" may fairly claim to have had no inconsiderable share in the attainment of so excellent a result; for, although doubtless many other useful agencies have combined to produce this effect, it is probably also true that no set of institutions under one management has ever existed which, for width of scope, far-reaching ability to aid, diversity and thoroughness of industrial training, and general results, has equalled these for which we ask you to allow us to plead.

Since the year 1866, when in the humblest way the work of "Dr. Barnardo's Homes" began, the actual number of waif children rescued from the streets, from the common lodging-houses, the custody of persons of degraded, criminal or vicious life, or from the perils of orphanhood, has been **20,170**. The greater part of these have been carefully trained in some one or other of fourteen industrial occupations taught by skilled tradesmen, while nearly all the girls are brought up as domestic servants. Each year our output of the manufactured article has been considerable, **1,200 boys and girls** being on an average **placed out annually** to fill positions of respectable independence at home or abroad, of which a number, varying from 300 to 500, have regularly been emigrated each year to the Colonies.

The family under the charge of the institutions at present numbers **4,480**. These are of all ages, of both sexes, from every denomination, and represent many nationalities. Not a few of them have come to us incurably diseased, cripples, deaf and dumb, or blind. Large numbers have been swept into our nets through *regular systematic visitation* by night of the worst parts of London and other great towns. Very many have been taken from the possession of beggars and tramps of the lowest order through the agency of our night refuges. Others have come to us as the result of direct applications made by magistrates, clergy, the police and private persons from all over the kingdom. It would be almost true to say that scarcely a city, town, or large village throughout the country but has at some time or other contributed its quota to the ever-increasing family in the Homes.

The domestic system employed in training is as diverse as the industrial, or as are the candidates for admission. There are *large Industrial Homes* upon the barrack system, conducted under principles of strict discipline, for older lads. There are *smaller Homes* of a very different type, under women's care, for younger boys. The girls are all brought up either in *small family groups* in separate cottages in our Village Home at Ilford, or are *boarded out* in healthy rural homes among the industrious and well-conducted peasantry. The *Boarding-out System* carried on by the Homes is in some respects unique. Already some 1,700 are placed out under the supervision of Local Committees, to which the clergyman of the parish, or the Nonconformist minister of the district, and some of the neighbouring ladies, belong. In addition, the boarding-out is supervised by two medical women, whose time is largely devoted to paying surprise visits to these children all over the country, and whose reports attest the excellence of this method for all children to whom it is applicable. By this means we are steadily sending back into the depopulated rural districts children whose parents have gravitated to the towns; and, moreover, the money we pay—on an average 5s. per week—for the maintenance of a child boarded out, aids the foster-parents, who are all of the decent, industrious, labouring class, and who would perhaps themselves be attracted to towns, to continue their country life. We will not dwell upon the great advantages which this system of boarding-out so thoroughly carried on by these Homes confers upon all alike. We will only add that the system is being developed more and more daily, and that, in the view of the Founder and Committee of the Homes, it will eventually supplant, for certain classes of waif or orphan children, all other methods of training.

The **emigration enterprise** carried on by these institutions is as satisfactory as has been the boarding-out. Up to Dec. 31, 1891, **5,009 boys and girls** had been placed out, under a system of the most thorough inspection and control, in Australia, South Africa, and New Zealand, but principally in Canada.

As regards the Canadian part of it, the Charity Organisation Society, which last year sent out two gentlemen to report upon emigration to Canada, thus refer, at page 28 of their last report, to that which came under their observation:—

"Of Dr. Barnardo's arrangements and success in dealing with boys he (Mr. Gage Gardiner) speaks highly. He says:—

"'The records kept of the boys are almost as nearly perfection as I can imagine records to be. They contain a succinct account of each boy, with notes of all the communications held with him after his arrival in the colony. When the boys are old enough to earn money, careful stipulations are made with the employers. . . . Dr. Barnardo appears, as I have gathered by many inquiries, to have created a very good impression by his work, and his agent is conspicuous for vigilance and sagacity. . . .

"'Perhaps the most remarkable development of Dr. Barnardo's work at present is a farm of 8,000 acres in Manitoba, 200 miles N.W. of Winnipeg, with probably 500 acres under cultivation. Here there is accommodation for seventy-five boys between the ages of eighteen and twenty-two. They have almost all of them been sent out direct from this country, and a rougher and more unpromising set in appearance I never saw. But with three paid adults, they do all the work of the farm, where among other objects of interest are a large stock of cattle, a creamery, and twenty-five acres of productive kitchen garden. These lads are left on the farm for about twelve or eighteen months. Then they are drafted off as labourers to other farms, and the demand for them is much greater than the supply. , . . So long as the services of the present highly skilled and most efficient manager are retained, I am certain that this farm affords a very good opening for the rough and poor class of lads with whom in London it is often extremely difficult to deal.' In this view Captain Gretton concurs."

The weighty words of Lord Brassey, recently uttered at St. Leonards-on-Sea, confirm this view. The rescue of young people from the certainty of degraded lives, their careful training and education here, and the eventual emigration of those only who give proof of forming good citizens in the future, are the only panacea for some of our gravest social ills; and Lord Brassey considered that in doing this work our success has been phenomenal.

This year three fresh parties of young emigrants have left us, bringing the number for the year up to 601, and the total up to 5,610. A further party of **130** girls will, we hope, follow this week, bringing up our total number of emigrants for the year to **731**, and the total from the beginning of our Emigration work to **5,739**.

It goes without saying that to carry on this truly national work effectively, to maintain, educate, and thoroughly train so large a family, to place out the trained children under proper supervision at home and abroad, and to keep the doors of the Homes ever open for the admission of the right class, who are thus lifted for ever out of the slums of Darkest England, and given (before degraded habits are formed, and before character has been fixed in evil ways and utterly lost in the fierce struggle for existence) a start in life under conditions so hopeful for the future, a large sum is needed; and hitherto the confidence of the public in the real merits of the work has been evinced by the liberal gifts which have reached our hands, resulting in a steadily increasing yearly income.

But the present season is one of great and peculiar depression in things charitable. As a rule during the months of August, September, and October the difficulties of supplying the daily wants of so great an organisation are more keenly felt than at any other period of our year; but this is accentuated this year owing to a deficiency which occurred in May and June, and which has not yet been made up.

We venture to believe that if only the great mass of benevolent people, who have probably just been enjoying a necessary holiday, were but to know of the needs of our work, of which we have only sketched the outline of a very small part, immediate and generous support would be forthcoming. Gifts in response will be gratefully received and acknowledged by the Treasurer, Mr. William Fowler, 35, Cornhill, E.C.; by the Bankers, Messrs. Prescott, Dimsdale, Cave, Tugwell and Co., 62, Threadneedle-street, E.C., and London and South-Western Bank (Bow Branch); by the Founder and Director, Dr. Thos. J. Barnardo; or by your obedient servants,

KINNAIRD, President for 1892-93.
SAML. GURNEY SHEPPARD,
Chairman of Committee.
HOWARD WILLIAMS,
Vice-Chairman of Committee.
JOHN ODLING, General Secretary.

18 *to* 26, *Stepney-causeway, London, E.*

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Mr. William Forbes desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

City Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Daily meetings: 1.15, Bible reading; 1.45, prayer meeting. Sundays, Bible reading, 3.30; Tuesdays, Gospel Service, 6.45; Fridays, Foreign Missionary prayer meeting, 6; Bible Students' meeting, 6.30. Foreign Missionary meeting; Cape Mission, Oct. 27, 6.30. Farewell, Rev. Walter Searle, pastor J. L. Stanley, 14th, 1.15 p.m.; subject, "Helping the Ungodly." 1 Kings 22.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Oct. 16, 3 and 7 p.m., Mr. Herbert Taylor. Young men's Bible classes, Suns. 3, and Tues. 8.15 p.m. Prayer meetings—Sun., 7.45 a.m.; Fri., 8 p.m.; Sat., 7.30 p.m.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45, men only, Mr. E. J. Kennedy; 7, public, Mr. Walton, of New York. Meetings for men nightly at 8. Cheerful service, Sat., at 8., public. French Bible class, Tues., at 8. Prayer meeting, Mon. to Fri., from 1 till 2 o'clock. Musical evenings, Wed., at 8.45.

City of London Y.M.C.A., 186, Aldersgate-street, E.C.—Tues., Oct. 18, at 8 p.m., lecture by Prof. Agar Beet, D.D., on "The Gospel of Christ"; Wed., Oct. 19, at 8 p.m., lecture by Mr. J. D. McClure M.A., LL.M., on astronomy.

West London Mission.—Sunday next, *St. James's Hall*, Rev. Mark Guy Pearse at 11 a.m.; Rev. Hugh Price Hughes at 3.30 and 7 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse,—During Oct., every Sun., at 11 and 7; Mon., Thurs., and Sat. evenings at eight, Mr. Ned Wright.

Revs. F. C. Spurr and F. B. Meyer will hold missions as follows:—Stoke Newington, Oct. 23-Nov. 1. Services, daily at 8; Sundays 11, 3.30, and 7.

Conference Hall, Mildmay Park, N.—Sun. next, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. W. H. Clagett.

St. George's Hall, Langham-place.—Mr. T. B. Miller, Sun. at 11 and 7. Wed., Mr. Trevor Francis, at Burlington Hall, Savile-row, at 8 p.m.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W.—Sun., at 7 p.m., Mr. George Hucklesby. *Malden Hall*, Queen's-crescent, Haverstock-hill N.W., Sun., at 7 p.m., Mr. Hyde.

Tolmers-square Church, Hampstead-road, N.W.—Rev. H. Elwyn Thomas, 11, 3, and 7.

Mrs. Meredith's Institutions.—Quarterly day of prayer, at Princess Mary Village Homes, Addlestone, Surrey, Fri., Oct. 14, 11.30, 3, and 7.

Home of Industry, 29, Bethnal Green-road.—Monthly meeting for workers, Wed., Oct. 19. Tea at 6, meeting at 7. Rev. J. Hudson Taylor will give the address. Mr. James Macpherson Merry will give an account of his recent visit to Canada and Manitoba.

Talbot Tabernacle.—Sun. morn., Mr. Finlay Gibson; even., Pastor Frank White. Wed., Oct. 19, at 8 p.m., Dr. Harry Guinness will give a missionary address on Africa.

16, Christchurch-road, Hampstead, N.W.—Mr. T. Lewis Sayer, New Barnet, Oct. 16; Presbyterian Church, Brockley, Oct. 30 and Nov. 8.

Nottingham.—Monthly meet., in Circus-street Hall, on Tues., Oct. 18, at 8 p.m., addressed by Rev. C. G. Moore.

Great Assembly Hall, Mile End-road, E.—Mr. J. S. Harrison, Sun., at 11 and 6.30.

Metropolitan Music Hall.—Sunday next, 7 p.m., Charles Cook, on Man's Responsibility. Solos by Miss Florrie Taylor.

Centenary Hall, Bishopsgate.—Prayer meeting for Missions on Fri., at 12, noon.

Clapton Hall, Upper Clapton.—Mr. J. G. McVicker, Suns., at 6.30; Fris., at 7.30.

Monthly Prayer Meeting for Ireland.—On Fri., Oct. 14, at 4 p.m., in the Irish Church Missions Office, 11, Buckingham-street, Strand, conducted by Rev. W. H. Barlow.

Coming Conventions.

National Protestant Congress.—Portsmouth, Oct. 17 to 20. Sec.: Mr. L. Liesching, 1, Queen's-park-gardens, Streatham Common, S.W.

Avenue-road Church, Goldhawk-road, W.—Bible League Conference, Oct. 18 and 19.

Greenock.—Oct. 22.—Sec. W. Lamont, 4, Brymner-street, Greenock.

Bristol Convention.—Pentecostal League, Oct. 23-31. Sec.: Dr. R. H. Fallon, 36, Kingsdown-parade, Bristol.

Newcastle.—Oct. 24-28

Croydon Prophetic Conference.—Public Hall, Croydon, Tues., Oct. 25, 11 a.m., 3 p.m., and 7 p.m.

Paris.—Oct. 25-27.—Mr. W. Soltau, 28, Rue d'Auteuil.

Wakefield.—Nov. 1-3.—Sec., Mr. Alfred Haley, Grove Hall.

Bradford.—Nov. 8-11.—Sec., Duncan G. Law, 19, North Park-road, Bradford.

Forest Gate, E.—Nov. 14 to 17. Address, Rev. J. H. French, 96, Hampton-road, Forest Gate.

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REQUESTS FOR PRAYER.—Mrs. Tanser Dawson asks prayer on behalf of her mission during the next seven weeks.—For a special mission in Glasgow.—For blessing on a West-end mission.—For special services by Mr. Opie Rodway at Ashburton, Devon, on Wednesday and Thursday, October 12 and 13, and on Sunday, 16th, at Wesleyan Chapel; children's services all day.—For blessing on a fifteen days' mission at the Ramsey-road Congregational Church, from October 16 to November 1.

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The sphere of the Society's work embraces China, Japan, India, Persia, Africa, and the Levant, and it includes the Establishment of Orphanages, Boarding, Day, and Infant Schools, Bible and Sewing Classes, Mothers' Meetings, Zenana Visiting, and Medical Work.

This important work is now crippled by want of Funds. HELP is therefore URGENTLY NEEDED for its support and extension, and will be most gratefully received by the SECRETARY, Miss Webb, 267, Vauxhall Bridge-road, London, S.W.; or by the BANKERS, Messrs. Herries, Farquhar, and Co., 16, St. James's-street, S.W.

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THIRTY MISSIONARIES.

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THE RIGHT HON. LORD KINNAIRD.

Rev. A. N. JOHNSON, M.A., Home Sec., will read the Scriptures and offer Prayer.

Rev. G. COUSINS, Assistant Foreign Sec., will introduce the Missionaries.

Several of the Missionaries will make Brief Speeches.

FAREWELL ADDRESS by Rev. W. ROBERTS, B.A. (Chairman of the Board of Directors.)

Rev. J. P. GLEDSTONE will offer the Valedictory Prayer.

A Collection will be made. Doors open at 6.30. To begin at 6.80 Reserved Side Galleries, 2s. 6d.; Reserved Floor and Platform, 1s. Other parts of the Hall free. Tickets to be obtained from the Rev. A. N. Johnson, M.A., at the Mission House, 14, Blomfield-street, E.C.

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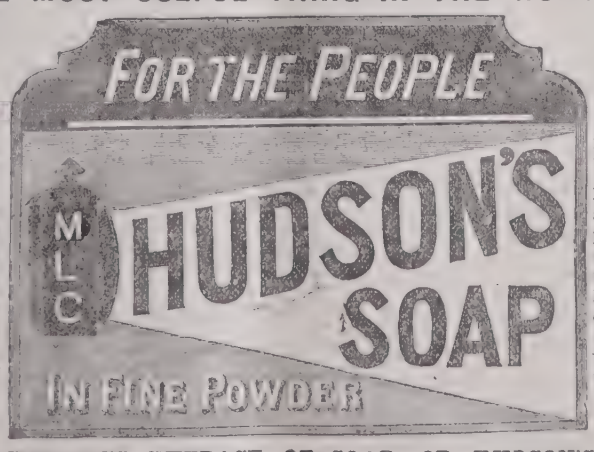
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His first ailment arose three years ago from lying in a damp bed, which brought on a severe cold and cough, which continued until his health became seriously affected. An attack of influenza then thoroughly prostrated him.

The cough was now very harassing, with thick, yellow phlegm being expectorated, and spitting of blood. The least uphill movement accelerated the pulse to alarming speed. There was constant dyspnœa and aching in the chest and side—lost flesh of late, and weaker since the influenza. "I have a very dear one depending upon me" (he says), "and shall be thankful indeed if you can do me good."

In a month he wrote me:—"I have greatly benefited by your medicine and advice. My cough had nearly ceased, but an unfortunate exposure to damp brought it on, though not so bad as before. It is now improving again. Your prescription for liniment has relieved the pain and breathing. The heart is better—more regular in action. I have the fullest confidence in your treatment."

After this his letters showed a continued improvement. At the end of April, four months after commencement, he writes:—"I am delighted to tell you that I have fully recovered, and have *not the slightest symptom of any complaint, and am as well as ever I was in my life.* I have regained my flesh, and am strong now. Nothing else would have done for me what your treatment has. Publish my case, but kindly omit the name.—Yours, ever gratefully, ———."

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To avoid mistakes friends are requested to send contributions intended for this work to Miss Stirling, Hillfoot Farm, Aylesford, Nova Scotia, FOR WHOM donations and subscriptions will be received and acknowledged by the Rev. Dr. Nixon (late of Montrose), care of Murdoch Ross, Esq., National Bank of Scotland, Southside Branch, Edinburgh; Mrs. Murray, 13, Hatton-place, Edinburgh; Miss Auld, 62, Northumberland-street, Edinburgh; Miss B. Thomson, St. Leonard's Wardie, Edinburgh.

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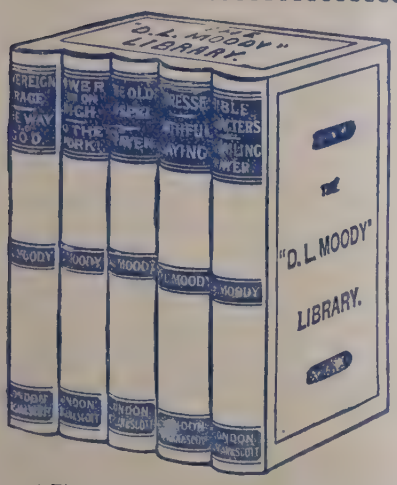
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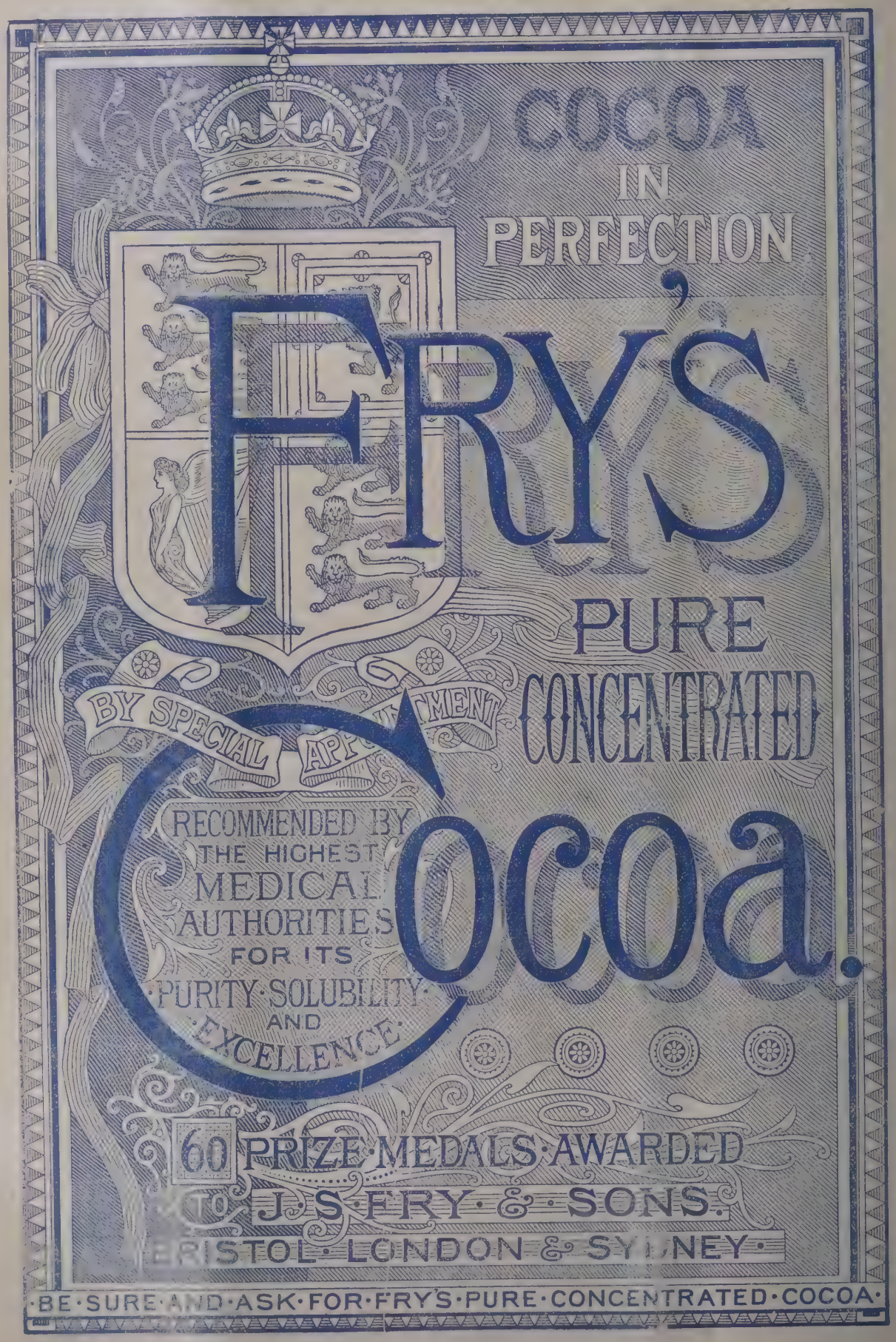
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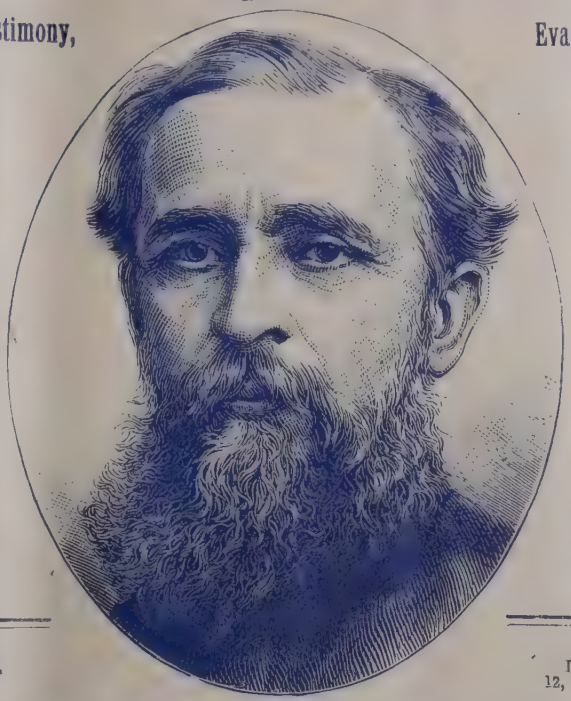
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FRY'S PURE CONCENTRATED COCOA

60 PRIZE MEDALS

AWARDED TO

J. S. FRY & SONS,

BRISTOL, LONDON, and SYDNEY.

BE CAREFUL TO ASK FOR FRY'S PURE CONCENTRATED COC

Does what you eat distress you?

When a feeling of discomfort or uneasiness arises almost immediately after taking a meal, we recognise the fact that our food has disagreed with us. It will be found to sit heavily on the stomach. In a short time it will take the form of weight and oppression about the chest. Flatulency during and soon after the meal will be experienced, followed by a disinclination for exertion, a dull headache, fits of depression, and melancholy preoccupations.



This short description of Indigestion, or Dyspepsia, is the common experience of many thousands living around us. We wish to call the attention of all such sufferers to a simple and safe remedy, which it is our pleasure, as well as our business, to supply. We refer to the well-tried and reliable medicine called Guy's Tonic. This palatable preparation was discovered by a distinguished London Physician. It contains simple vegetable tinctures which gently stimulate the walls of the Stomach, regulating the Liver, and giving tone to the Nervous System. After a few doses all unpleasant symptoms will commence to disappear, and the patient will experience a real sense of personal comfort and increasing strength.

Our statement proved.

MR. F. LAKE, of High Street, Brixham, Devon, writes: "I feel it my duty to "send you word that I am very much better for taking your wonderful Tonic. "It is what I call life-giving, therefore I shall not forget to recommend it where-"ever I may go. I have been a long sufferer from Dyspepsia, but Guy's Tonic has "given me great relief, and while I am so well, should be much obliged if you "would send me along a copy of 'Guy's Guide to Digestion,' as I fancy it must be "a good thing to know how to avoid the dreadful burden. I have brothers now "undergoing a course of Guy's Tonic, and they are progressing favourably."

NOTE.—We are willing to send the book referred to by Mr. F. LAKE, gratis and post paid, to anyone in search of health. Write for it to-day, it will give you comfort and hope.

Guy's Tonic is sold by all Chemists at 2s. 9d. per bottle, or it will be forwarded at this price by the Guy's Tonic Company, 4, Ludgate Circus, London, E.C.

ESTABLISHED 85 YEARS.

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THE COCOA for the NURSERY.
COCOA for the PARLOUR.
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COCOA for the SUPPER TABLE
COCOA for the HEALTHY.
COCOA for the DYSPEPTIC.

No other cocoa is so easily digestible.

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Note.—If you have any difficulty in obtaining it locally send 2s. 8d. to the Manufactory, PENTONVILLE, LONDON, and you will get 2lb. by return Parcels Post.

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FOR MAKING CRAVIES, SOUPS, HASHES, STEWS,

EDWARDS' SOUPS are in a dry granulated form, consisting of of Beef, combined with choice Garden Vegetables. They are easily c. n be quickly cooked, whilst a POUND will make 6 Quarts of good If a little stock is added, a really delicious soup is produced at a nominal cost. *Sold in Packets and Canisters.* Cookery Book post application to Sole Manufacturers, F. KING & CO., Limited, CAMOMILE STREET, LONDON.

The Christian.

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All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Faverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late COL. G. R. CLARKE, of the Pacific Garden Mission, Chicago.

With our next issue will be given a copy of THE CHRISTIAN ALMANACK, containing, in addition to the usual daily texts and other information, a number of illustrations in the life of Joshua. In the same issue there will commence a series of articles, by Rev. F. B. Meyer, on the teaching of Joshua's life and work. The price of the paper (with Almanack will be TWOPENCE

Incidentally, in one of his addresses on the Bible last week, Mr. Moody remarked that he was always on the look-out for nuggets of thought on any Bible subject, and would be most grateful to all who would send him these from whatever source. He has a number of large-print interleaved Bibles into which he is constantly having these gems transferred. The Bibles are lent to the students at the Northfield Summer School, who will often sit up late into the night copying out the choice gifts and laying them by for future use in study or in Christian work. Any friends, therefore, who will furnish Mr. Moody with thoughts, suggestions, interpretations, or revelations, which have been given to themselves, or which they have received from others, will be doing good service to their own and also to the coming generation. Communications for Mr. Moody may be sent to our care.

Among those who cannot distribute tracts are some who are glad to supply them to distributors; and we rejoice that our columns have been largely used in bringing the two into communication. A lady who has for several years sent to applicants given in our list, informs us that she has uniformly sent her name and address with the tracts. She writes:

> Anonymous senders lose a great deal, for they never know the result of their interest. With some persons to whom I have sent tracts, I have kept up a correspondence for years, and heard of much fruit.

Our correspondent's method is not only encouraging to herself, but a good means of learning something of the extent to which God has owned and blessed tract distribution.

A correspondent, who feels with us that the maintenance of the Christian schools in Madrid is a very serious and important matter, suggests that a committee should be formed in England to supply this pressing need. Seeing, however, that the schools are in thorough working order, and only lack the supply of funds, a committee scarcely seems so necessary as a secretary, who should keep the Christians in Great Britain informed and interested concerning them. Indeed, both in London and in the provinces a few friends might be thus engaged in a most useful work; and a lady or gentleman might do it.

It has been thought that £600 a year is a large amount for 600 children, but it must be remembered that these schools are not in England but in Spain, not in proprietary but in rented buildings; and also that it is not a mere school work, but a most important evangelistic and missionary agency.

The proceedings of the Congregational Union at Bradford last week were marked by much living and present-day interest. Dr. Herber Evans' address from the chair on "A Living Church" was not only full of Welsh fire, but of practical suggestion. The passage of arms on the question of the churches and labour between Dr. Leach and Mr. Keir Hardie was unfortunate, and showed the need of cultivating a spirit of calm forbearance, even in Christian convocations. The manner in which social topics are coming to the front in all our ecclesiastical assemblies is a striking and hopeful sign of the times; provided that the movement is not watered down to mere humanitarianism.

The charge brought by a representative of the working classes, that the churches had cultivated the rich people and neglected the poor was very warmly contradicted by the thousand pastors and delegates present. Whatever the faults of past days, this is not true now, either of the Established Church of England or of the Free Churches. Special services have been arranged, pews thrown open, most of the objections to attending churches met, addresses and lectures delivered on topics of popular interest, and charitable operations organised. The cause of temperance, at the root of all social reformation, has been zealously promoted, and justice and philanthropy towards the working classes have been frequent themes of the pulpit.

The special work of the churches, as such, is not to provide amusements for the people, nor to advocate class claims, but to teach the great principles of the Gospel, which should be carried out by all Christians in their individual lives, and according to their several convictions and circumstances. The work done by the churches must not be estimated simply by church organisations, but also, and chiefly, by inspiring their members to carry out practically in business, politics, and social life, the Sermon on the Mount. The great advance in later years of consideration for the poor, of protection to children, of righteous legislation, of sanitary improvements, of disapproval of needless war, etc., etc., is mainly to be attributed to the influence of the churches, not so much by church organisation, as by the influence exhibited in the conduct of Christians.

The denominational element was tolerably prominent at the Bradford gatherings, though not offensively so. The treatment of Biblical criticism was on sound orthodox lines. One of the most interesting of the gatherings was a farewell to foreign missionaries, at which it was stated that the London Mission Society would be sending out forty new recruits to the mission field this year. Nothing will keep a denomination fast to its old moorings in this age of flux and unrest better than increasing obedience to the Saviour's last command.

On the authority of a trusted correspondent we noted in our last issue that at the recent Church Congress in Folkestone the Dean of Windsor "deprecated the leaving of young people to the care of amateur religionists on the sands." One of our readers having communicated with the Dean on the subject, has received the following reply, which we gladly publish:—

> Dear Sir,—I am obliged by your letter. I never made use of the silly and offensive expression "amateur religionists." So far from saying anything unkind of voluntary religious efforts for the benefit of the young at the seaside, I expressed my admiration of them, and urged the Church, as a Church, to imitate them. My paper was a written one, and the MS. is in the hands of the officials of the Church Congress, by whom it will be officially published in their Congress report. You will then be able to see my exact words.
>
> Perhaps the editor of THE CHRISTIAN would be kind enough to publish this letter, for I should be sorry that anyone should be wounded by words attributed to me, and which I never uttered.—Yours very truly,
>
> P. F. ELIOT, Dean of Windsor.
>
> *Deanery, Windsor Castle, Oct.* 15.

An artificial distinction is made between Christians and Christian workers. We do not speak of bees and working bees, but rather of bees and drones. If we see a bee at work on a flower, we think of it simply as a bee, but if we see a large, fat, clumsy fellow buzzing on the window, we call him a drone, and we know that he has been excommunicated, put out of fellowship, driven out of the hive.

No church that we are aware of has so drastic a discipline as prevails in a community of bees, yet the non-working Christian, the drone, is really out of fellowship, even though outwardly in fully recognised church membership. Of course, included among the workers are those whose service consists in suffering, perhaps the most acceptable of all forms of service. "They also serve who only stand and wait." And they who tarry by the stuff, justly share equally with those who go to the battle. But Reuben abiding in his sheepfolds, and Gilead beyond Jordan, and Dan in his ships, and Asher at his creeks, are all suggestive of those who on their farms, or mountaineering, or engaged in merchandise, or yachting, or any other form of business or pleasure, do not come to the battle. Zebulun and Naphtali were a people that jeopardised their lives unto the death in the high places of the field. But Meroz! Think of the doom of Meroz; and its cause.

In connection with the question of the reclamation of women who are victims to intemperate habits, there are hopeful words in the Report of the chief of a licensed Retreat for Inebriates, to the Government Inspector, which we gladly quote:—

> The reclamation of a female drunkard is often spoken of as beyond hope, and the Committee began their task with a keen sense of its difficulty. But they ventured to hope in the grace of God, and not wholly to despair of human nature. They have been surprised to discover, by practical experience, how erroneous is the popular view. They have ample proof that their hope was well grounded, and that the plan of the Retreat was well judged. The methods adopted are entire abstinence from strong drink, strict regularity of life, personal sympathy with the weak, constant and cheerful employment, and a religious influence always present, and often directly urged.

There is one point upon which there is entire unanimity among the committees of retreats. They agree in saying that the vexatious formalities that have to be undergone even by voluntary patients, are a serious deterrent to applications for admission.

A recent visitor to Ireland describes the control which the Romish priesthood exercise. Domestic servants are chiefly Romanists. It was noticed in several families that conversation was checked on the entrance of the waitress, and altogether stopped when the subject was religious. A recent pamphlet describing the conversion of a Romanist had been condemned by the priests. A copy

mysteriously disappeared from the drawing-room; another was obtained; this also disappeared. No doubt was entertained as to the cause. The wife of the resident manager of a principal bank had spoken to her maid on religious subjects. The Bishop wrote to the directors threatening to withdraw "Catholic" deposits unless the manager was dismissed. The directors declined, saying they were responsible for the manager, but not for his wife. A farmer was ordered to dismiss two of his men for attending Mr. Moody's services. It is the prevailing conviction that all which is said and done in the household is known to the priest through the confessional. The servant has two masters, and the paramount authority is not that of the head of the house.

A correspondent who has become acquainted with the National Home Reading Union, for the promotion of various secular studies, writes to us:

I should much like to see courses of Bible study established. The lack of solid knowledge of Scripture is really surprising.

The need is, in truth, quite saddening; and any movement calculated to direct Christian attention and thought to the Word of God, whether by inciting to individual or combined study, has our hearty sympathy and support.

The recently-issued annual report of the Howard Association contains much valuable and suggestive matter. Amongst other things of interest to the social reformer and the philanthropist, attention is called to the too frequent forgetting or ignoring by magistrates of the First Offenders Act, which this society has done much to bring into prominence. More than half the persons, we are told, proceeded against summarily in England and Wales, are persons returned as "of previous good character," and a further larger proportion had nothing known to their discredit beyond the offence with which they were charged. The influence which the method of dealing with a first offence has upon the development of crime cannot be overrated. That the working of the Act has been satisfactory is abundantly proved by the fact that of 2530 persons dealt with under it in the course of three years only 169 have after their release been called upon to receive judgment.

Another important point upon which the report has some very just comments is the very great inequality in the sentences passed by judges and magistrates. The committee urges that a decided distinction ought to be drawn between petty thefts and brutal offences against women or children. Under the present system, which seems to reckon property as more sacred than the person, a man may be let off with what is, to him, no punishment at all. The committee suggest, that occasional conferences of magistrates might be beneficial. At any rate, public opinion is ripe for a change in this respect.

Among other weighty matters in this report the more frequent holding of assizes and sessions is advocated as a means of lessening the hardships of innocent persons awaiting trial. The more extended visitation of prisoners by benevolent persons is urged, and the separation of offenders is very earnestly insisted upon. In this last respect our prison managers may take a lesson from Holland, where confinement in separate cells has been found most effective in repressing crime and leading to reformation. In a letter to *The Times* of October 13, Mr. Tallack, the secretary of the Association, pleads the superiority of this method "both for reformatory and deterrent results."

One of Dr. Morley Punshon's most telling lectures was a record of passages of Scripture effectively used by secular writers. Tennyson's oft-quoted and beautiful couplet in "The Song of the Brook,"

> Men may come and men may go,
> But I go on for ever!

was anticipated, and possibly suggested, by the words of the Preacher, "One generation passeth away and another generation cometh, but the earth abideth for ever."

Tennyson's beautiful simile—

> As effortless as woodland nooks
> Send violets up and paint them blue,

is a lovely picture of the quiet and sweet-savoured life of God's saintly hidden ones. It brings to remembrance the prophet's vision of the myrtle-trees in the valley—emblems of those who looked for redemption in Jerusalem, and to whom Anna brought the glad tidings that the Redeemer was in their midst.

The subject of another of Tennyson's exquisite similitudes—

> Music, which on the spirit softlier lies,
> Than tirèd eyelids upon tirèd eyes,

must surely have been learned from David's harp by which Saul was refreshed; and from the minstrel whose music calmed the ruffled spirit of Elisha. (1 Sam. xvi.; 2 Kings iii.)

Shakespeare drank often if not deep of the wells of Scripture. The following is not so obviously obtained from thence as are some other references, but it throws an interesting side light upon an incident in the Gospel narrative:—

> Now is the winter of our discontent
> Made glorious summer by this sun of York.

Those who perceive the spirit within the letter will have seen a moral as well as a physical winter in the words of John (x. 19—23):—

> And many of them said, He hath a devil and is mad; why hear ye him? . . . And it was at Jerusalem the Feast of the Dedication, and it was winter. And Jesus walked in the Temple, in Solomon's porch.

It was outwardly the aniversary of Israel's golden age, when "the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and the glory of the Lord filled the house of God." But inwardly and morally it was winter. The hearts of the priests and leaders of the people were frozen hard in disobedient unbelief. And He who was the living Temple, in whom dwelt all the fulness of the Godhead bodily, walked unrecognised and rejected in Solomon's porch, before the Temple whose later glory was greater than the former, because He was there. "The priest's lips should keep knowledge, and they should seek the law at his mouth," but these priests knew not that "the winter of their discontent" could be "made glorious summer" only by this Sun of Righteousness which they were trying to extinguish; this Son of God whom they were about to crucify.

STAFFORD ROOMS Y.M.C.A.—A reception of members and friends was recently held, Dr. Gladstone presiding. Brief addresses were given by Revs. H. L. C. de Candole and G. D. Macgregor. The attendance was very encouraging, and should stimulate the workers to renewed efforts to reach the young men of the neighbourhood. The new secretary, Mr. Basil Hewer, was introduced, and made an earnest appeal for united, whole-hearted support.

Mr. Moody and London.

Before Mr. Moody left London on Monday to enter on a week's work in Boston and Norwich, he was entertained at luncheon in the Holborn Restaurant by Mr. T. A. Denny and Mr. George Williams, about fifty gentlemen, active in evangelistic work, having been invited to meet him. Among those who briefly spoke on the occasion, besides the hosts, were Mr. William Olney, Dr. Monro Gibson, Rev. Mark Guy Pearse, Rev. F. B. Meyer, Mr. Robert Paton, Rev. E. W. Moore, Rev. J. F. Kitto, Dr. Harry Grattan Guinness, etc. Many expressions of gratitude to God and to the evangelist were uttered in connection with the mission at the Metropolitan Tabernacle during the past week, and a strong and enthusiastic desire was expressed that Mr. Moody should be earnestly invited to give some further time to special Gospel work in London before he returns to America.

It was urged in support of this that no other man possesses so largely the ear of the people of London belonging to all classes of society; or commands so widely the confidence and esteem of all sections of the Christian Church. As the capital of the British Empire, and the centre of the world's civilisation and enterprise, no city is able to wield such a far-reaching influence on other lands, and there is a commensurate need that its deep spiritual necessities should be met. The claims of the West End received special prominence, and very earnest were the words addressed to Mr. Moody to consider the proposal favourably.

In replying, Mr. Moody cordially thanked the friends for all the kind expressions they had used towards him. While he felt unable on the spur of the moment to give any answer to the proposition that he should revisit London at this time, he dwelt on the desirability of forming a permanent Evangelistic Committee for London, such as exists in Glasgow, and which would make itself responsible for undertaking any large and concerted movement of evangelisation among the masses.

The nucleus of a committee, as suggested by Mr. Moody, was formed on the spot, and arrangements were made to prosecute immediate inquiries as to what suitable and neutral building in London could be secured for a mission. An urgent requisition to Mr. Moody, asking him to come and conduct a series of services about the close of the year, is already on foot, and will be made as large and as representative in its character as possible. As the time is short, those friends who desire to join in the requisition should communicate without delay with the Honorary Secretaries of the London Mission, Exeter Hall, Strand.

THE LATE MR. GAWIN KIRKHAM.—A biography of this well-known worker is in course of preparation, and will be issued at an early date. Friends who have letters, or who can furnish any anecdotes or reminiscences illustrating Mr. Gawin Kirkham's life and work, will greatly oblige by sending them to Mr. Frank Cockrem, Open Air Mission, 14, Duke-street, Adelphi, W.C.

JEWISH MISSION IN EAST LONDON.—An eight days' convocation for Jews has been recently held under the management of Mr. J. Greenberg, L.C.M., in Christ Church Hall, Spitalfields, lent for the purpose by the kindness of the Rector, Rev. J. H. Scott, M.A. The meetings were, on the whole, well attended, and many earnest and faithful addresses were given by Hebrew converts and other Christian workers. Opposition was frequently manifested by the unconverted Jews present, but, notwithstanding this, many of the addresses were heard to the end. It is the desire of many Christians engaged in this work that earnest prayer should be offered to Almighty God throughout all the churches for the conversion of the many thousands of Jews in this neighbourhood, and throughout the world.—V. G. Z.

The Fever of "Doing!"

As there are various epidemics in the physical life, so there are epidemics in the spiritual sphere. Amongst them, not the least injurious to the soul is the "Fever of Doing." Perhaps those most affected by it are earnest, successful workers; and if it remains unchecked, it eats into the very heart of their service, till some crash in their experience, some blast or blight on their efforts, brings them to their spiritual senses: Disappointed and wounded, they sit down during the inertia of failure, and come to themselves again.

One often wonders why so many workers are laid aside by illness, just when everyone deems it impossible to do without them, and when even they may begin to consider themselves indispensable. Perhaps this "Fever of Doing" has been consuming the Master's share of their heart. Their work has become their idol, receiving a great portion of their affections. Though the Lord has been waiting to talk with his child, and to manifest his presence, there has been no time to rest at his feet; no time to sit down under his shadow and realise his love; no time to study his Word, therein to learn his will. The whirr of all the machinery they are keeping in motion prevents them hearing the sweet accents of the "still, small voice," once so prominent and so dear. Therefore the heavenly Father, seeing the inevitable bankruptcy that must follow, wisely cripples the springs of all this fevered doing, and sends his invalid child into some desert place apart to "rest awhile"; perhaps also to learn the bitter but wholesome lesson, that his place can be well filled by another; that he is not so much missed as he expected; and that God prefers the first place in the heart to any amount of service!

One symptom of this malady may be entitled "too much to do." How many Christians there are who are not Christ-like; and were we to search out the cause we should find that the perfect work of God has been hindered by the fever of "Do and go." This has become a sort of *perpetuum mobile* in the life, that not only raises the physical pulse to irritation point in brain and nerve, but too often destroys the good we are seeking to do. "I can't stop to listen to you now, I'm so hurried"; or, "A committee or meeting is waiting for me, and I must go." How often have we not thus hindered some troubled or anxious soul, some tempted and tried one, who came to pour it all out into our heart, who chose us in their hour of need as the one most likely to help them!

The pernicious effect of this fever in the home-life is sadly apparent; father or mother, or both, are so much away from their children, so absorbed in the outside life, that their family grow up with a grudge against that which makes their own life so dreary, or they get accustomed to do without the parental friend and counsellor, appointed of God for their instruction and happiness. By-and-by, when illness comes into the schoolroom or nursery, or the cold pale reaper with the scythe removes some sweet bud, some blooming flower, the mother is pained and wounded to the quick to find that the presence of governess or nurse is more welcome beside the bed of suffering than her own. Those "fever-stricken" parents know less of their own hearth and home, of their children's lives and characters, than of any others. Such people wake up some day in startled surprise to find their children undutiful, ungodly, self-willed, resenting an authority which has not been established by loving intercourse and respect.

It may be that this "doing" fever is raging, not in the parents, but in some bright young girl, whose idea of serving the Lord takes root anywhere except in the home circle. A tired or delicate mother longs for her companionship of an evening, when, the younger members having retired for the night, there is opportunity for quiet intercourse. But the sewing-class, or singing-class, or club makes it impossible to remain at home. If by chance she can do so, the sudden rebound from fever point to normal tranquillity produces physical depression and not-to-be-restrained yawns, which prove how necessary this stimulant of "Do and go" has become to her existence.

What antidote is there for this disease? Let us strive to "be" more and "do" less. "Being" implies rest, yet not idleness; life, yet not all activity; steady growth rootwards, not profuse ramifications which constantly need the pruning knife. Being and abiding are twin sisters, dearly loved of the Lord. "I am" was God's first declared revelation of himself, not "I do!" Let us pray for this blessed spirit of quietness and calm, so that the "doing fever" may be cast out of our life, leaving us time to sit down at his feet, whose yoke is easy, whose burden is light; there to find rest for our souls.

Esculapia.

OUR SAILORS IN FOREIGN PORTS.

BY THE HON. LADY BEAUCHAMP.

Eight years ago, when the need of a Sailors' Home in the port of Havre was put before us, the only available house for the purpose was situated in the midst of the lowest part of the sailors' quarter. It was necessary to take it on a seven years' lease, and each year our sailors are learning increasingly to appreciate and avail themselves of the comfort and safety of the Home; consequently, our boarders have considerably augmented in number. This influx has induced proprietors of houses close to the Home to let them at fabulous prices to sellers of strong drink, who count upon our poor sailors to enable them to make it a good paying business, and this they succeed in doing. Eighteen of these houses can be counted in the street, *close* to our Home, so that, go which way they will, it is impossible for our boarders to escape the apparently friendly greetings of café girls and café keepers, all of whom know English, and thus draw many of our men into their deadly grasp the first day they come under our roof.

Our hearts ache, when seeing respectable men come into the Home, to know that the moment they go out they are compelled to pass the open doors of these enemies of their bodies and souls. Are we to allow them to enter during another year exposed to such temptation? We have put the matter before the heavenly Father, and, after careful consideration, no other course seems open to us except to build. A piece of ground can now be had in a most advantageous position, close to the largest docks, and free from the possibility of drink-houses being built either in front or in immediate proximity, much of the ground being taken up by the enormous warehouses, docks, and workshops. But we have determined neither to purchase the ground, nor to begin to build, until we have the required sum for these purposes.

During the eight years of our stewardship of the Sailors' Home, our heavenly Father has never permitted us to be in debt, and, acting on the Divine command, "to owe no man anything," we are resolved to adhere to this rule—the observance of which, we believe, has, with God's blessing, been the cause of so much of the success of the Home during the past few years. We put forth this appeal with the earnest desire that the needed sum of £5000 may be sent to carry out the construction of this much-needed *Home in the right place*, and that thus we may have the token that the same hand that has hitherto helped us gives us the word to "go forward" in this new work.

We have read with thankfulness of the noble gifts lately given for the shelter and well-being of our merchant seamen in London; but is the care of our sailors to *end* there? Unless good sheltering Homes can be established in foreign ports (especially where the sailors are paid off, as in Havre, Rouen, Antwerp, &c.), the kind care and money expended on our seamen during the few weeks they are in the splendid institutions in England seem almost lost, or, at all events, greatly counteracted, unless the same Christian service is extended to them in a similar way when toiling for our commerce away on foreign shores.

During the year 1891 1213 British vessels came into Havre, and of their crews 3200 seamen were paid off. Some captains are now allowing their men to stay aboard the ship till paid off, and some avail themselves of this offer; but many prefer coming to the Home. Thus, 1530 men passed through the Home during the last year, depositing 186,059fr. (£7440). Most of this money they took back to England themselves, but they gave 15,212fr. to the superintendent to forward to their homes. Others gave large sums to the British Consul for him to forward by consular orders. Had it not been for the Home, the chief part of these hardly-earned wages must have fallen into the clutches of boarding masters and café keepers.

Again we would ask all who take an interest in those to whom we are so immensely indebted for the bringing of our every daily want, to come, if possible, and see for themselves what a sailor has to contend with when paid off in such a port as Havre. Here, unless they come to the Home, these men, who have escaped the perils of hurricanes and shipwrecks, and have endured every sort of hardship, while toiling to bring money to the shipowners, and the needful necessaries of life to the thousands of their fellow-countrymen, fall in a few hours a prey to those who only live to plunder. Our Home has been the means of rescuing thousands of our fellow-countrymen, but its influence is now sadly hindered by all that has grown up around it. Should the required sum come in, we propose, at a small expense, to put up a coffee bar and sailors' rest under the same roof as the prospective sailors' home. We hope also to be able to fit up a mission room, which in the daytime can be used also for recreation by the sailors. This would be fitted up and carried on by a special fund promised by a friend who visited Havre a short time ago.

It remains now for us to see who will come to the help of this much-needed work. If we are helped, and so the work of building be commenced, it must be done at once, as our present lease of the old Home, with its fearful surroundings, ends in September, 1893.

[Further information can be supplied by the superintendent, Mr. J. A. Home, or the Hon. Lady Beauchamp, Sailors' Rest, Havre.]

Soldiers' Home, Belfast.

Since the opening of this Home a year ago it has been carried on under the supervision of Miss Sandes and Miss Wright, assisted by other ladies whose hearts are in the good work. Everyone, from the old soldier down to the last-joined recruit, is made thoroughly at home. There is a good refreshment-room, and comfortable beds can be obtained by soldiers on leave or furlough.

There is a meeting-room where religious and temperance meetings are held every evening. The members of the Soldiers' Christian Association meet every evening to ask God's blessing and guidance in the work.

NORTH LONDON DOORSTEP GIRLS.—Mrs. R. Brown writes from 123, Wilberforce-road, Finsbury-park:—"It is time I began my winter's work amongst the doorstep girls. Having done my best to get seven clothed and sent out to service, besides helping many others, I have nothing in hand to start with. Last year 205 garments were given away. I must hire a room for the meetings, which the girls are asking me to resume without delay."

MDLLE. MAUBERT writes from 9, Rue de la Saunerie, Parthenay, Deux Sèvres, France—"I have the joy of teaching a medley company of 186 youngsters, in various stages of rags, who are by no means regular attendants. We meet where we can. It is no use having a class-room; for most of the children the current of opposition is too strong. Were we in a room I should never get the attendance of many a stray passer-by. The Lord has granted hitherto wonderful readiness to fall in with my one aim, which is the learning of Holy Scripture."

Daily Bible Study.

BY REV. ISAIAH PARKER.*

My subject is "The Constant Use of the Bible." Some may say it is very much as if we were to talk about the constant use of the air we breathe, of the sunshine we enjoy, of the bread we eat, or of the water we drink. Yet, while it may seem a truism to say that the Bible must be in constant use, it is, I verily believe, a truism that demands utterance. Indeed, if there be a crying need of the day, it is that the Bible should be read and studied, and that some one should stir Christians generally in the matter. We hear about the literature of the Bible. It is, we are told, the finest and highest literature. If there be anything finer than that book, its enemies would soon tell us of it. We have heard of Romanising and rationalising tendencies, but the one cure is the constant use of the Bible. We hear people talk about differences between the revised and authorised version, but the truth is the one is a valuable help in reading the other, and I would recommend the systematic study of the two versions.

Now, I wish to offer a few simple hints as to how to use the Bible constantly. First, there is great profit in taking simple single words and following them out through the Bible. If we paid more attention to this word-study, we might find many of our difficulties vanish at once in the fresh flood of light thrown upon them.

Take the word "God"—inscribed on the first page of the Book, and running right through the Book on to the very last. It is the very Book of God; and in the whole range of human thought, feeling, and destiny, there is nothing to approach that one word. Is there anyone who can fathom the depth of it, in the sublimity of the ideal, in the love and righteousness of the Being manifested? How many of us have really done our best to grasp that one word, and to make it our own in some sense?

Take again the word "Sin"—short, simple, plain enough. Practically millions of men have known for untold centuries the horrible thing sin, with all its atrocious outcome. Yet, in all the philosophies and treatises in the world, there is no book that tells one tithe so much about it as this one Book does. See how sin is revealed in all its evil nature, and see also how the remedy is set forth alongside of the disease, in all its hatefulness to God, and injuriousness to man.

So you may take the word "Love." The marvellous unspeakable character of love is set forth here as nowhere else. Here in this Book we find love in its highest form, its loftiest manifestation and purest expression. The tenderest, purest, and most affectionate woman will not profess she knows all about love. In this book we have the fullest teaching; yet how strangely few study it.

Or, again, passing from single words to short sentences, such as may be found by the score scattered throughout the Book, so simple, brilliant, and precious as to be compared to nothing less than diamonds. Take such as these: "Blessed are the pure in heart," "Pray without ceasing," "Rejoice evermore," "God is a Spirit," "God is Light," "God is Love." How marvellously full of depth and meaning! and how many such are to be discovered in this Book!

But if diamonds are to be found, they must be bought or sought; and this brings me to the good old-fashioned method of beginning at the first chapter of Genesis and going steadily on to the last chapter of Revelation. I glory in the fact that our fathers did that faithfully and well, and that they taught some of us so to read.

I recall three Bibles which have deeply interested me. The first, an old family Bible, with its middle pages worn and thumbmarked. It is a grand sign to see a Bible bearing the thumb marks of earnest souls who have fed on the Psalms, the Gospels, and the Prophets. The second was an old Hebrew Bible, the precious property of an English clergyman. Never have I seen any other book so beautifully thumbed. The owner knew chapter after chapter in the original, and even some of the books by heart, and could repeat many of them. It was a glorious thing to know a man who knew and loved his Bible like that.

The third Bible I am thinking of belonged to an English minister. It was plain enough; but he told me he had just finished reading it right through for the fourteenth time. Long after, I saw his son, who told me that his father lived to read that Bible right through thirty-two times. What a glorious thing! How far short we come. We make a rush and start well, but when we get to a few hard names in Genesis there is a great collapse; when we reach the ceremonies of Leviticus the great majority drop off, while of the remainder but few survive the chronologies of the historical books. Few, few, indeed are those who read on to the end.

Now there may be those who fear they cannot promise to read the book right through, and are yet anxious to read some portion. May I ask such to make a beginning with one short book—say the book of Ruth? Read and ponder this beautiful pastoral story of the time of the Judges; perhaps it will lead some of you on to read David's stirring life, and then to David's Greater Son. Or, turning to the New Testament, can you not make a beginning by reading Paul's letter to the first church planted in Europe? Read his epistle to the Philippians, and see what a church ought to be and to do. How they loved and laboured with their minister! I ask you to make this beginning—you who have never systematically read your Bible—for I know that so beginning you will want to go on; as you discover treasures of which you have never dreamt.

But some may say: "We have little time; we work early and late; we cannot read whole books." Very well, for a beginning, let me ask you to read portions. Let me indicate a selection. Will you read for a month or so the following short Psalms: The 1st, 16th, 19th, 23rd, 27th, 32nd, 42nd, 51st, 91st, 103rd, 107th, 116th, and 121st? I cannot tell you all the vast treasures that have been found in these Psalms already, but this I know, if you read them looking to their great author for light, no one can tell the wondrous treasures you may find. Three months will be well spent over these Psalms.

Coming to the New Testament, and still by way of suggestion to those who have little time, and possibly little inclination, for reading; let me ask you to read the 5th, 6th, and 7th chapters of St. Matthew's Gospel. Spend three months over them, if you will, and you will be amply repaid. Then give three months to John xiv., xv., xvi., and xvii., and another three months to Rom. v., vi., vii. and viii.

There is a year's reading for you, and, learning as you will do that "The Lord is my shepherd," "The Lord is my light and my salvation," "The Lord is my strength," you will surely cry, "My soul thirsteth for God, for the living God." Then will "The Lord command his loving kindness in the daytime," and you will burst forth, "Bless the Lord, O my soul," "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." And passing on to the beauties of the Gospel narrative, the precious sweetness of our Lord's closing words and prayer, and Paul's wondrous treatise on pardon, renewal, and no condemnation, till, in conclusion, we find ourselves folded in the inseparable and changeless love of God. Thus we reach the glory land on earth below; and to enjoy such communion and fellowship we must learn the constant use of the Bible.

* An Address delivered at the Evangelical Alliance Conference, Dundee.

Mr. Merton Smith in Newry.

The closing meetings in connection with Mr. Merton Smith's mission in Newry were the best, both as to numbers in attendance and results. On Monday evening he told the story of his life and conversion to a most earnest and deeply-interested crowd. We have never before had such a meeting on a Monday night. The last evening—Wednesday—was apparently the most fruitful in results. Large numbers stood up, declaring that they accepted Christ as their Saviour, and many anxious ones waited to be spoken to by Christian workers.

God has given us a great blessing on these special services, and his servant, Mr. Smith, has secured a high place in the love and prayers of believers here. He now goes to Bessbrook for a week of meetings. William Wylie.

Newry, Oct. 15.

MADAME RILLIET, who recently drew attention to the needs of the Geneva Railway Mission, writes:—"We have found an evangelist. Now we want a lady of independent means, willing to work with us, for the schools and visiting. She must be well acquainted with French and be earnest and energetic." Madame Rilliet's present address is Hotel Roth, Clarens, Vaud, Switzerland.

SOUTH LONDON MISSION.

The third anniversary of this vigorous Wesleyan Mission was held on Tuesday week. Mr. Richard Cory presided at the public meeting held in the Southwark Chapel.

Rev. J. H. Hopkins made a statement summarising the work of the year. Special attention had been given to the work of the sisterhood, and great encouragement had been derived from the prosperity of the work amongst the young. There were three foes whom they were bracing themselves to fight more strenuously than ever—pauperism, gambling, and strong drink. A few months ago he spoke to a young woman, once a worker, who had lost her hold of God. He pressed her to seek the Lord again, and she found peace that night. A Sunday or two after her young man came and said, "I don't want to be spoken to." He found that young man was bound by the fetters of the gambling vice, and was in financial straits. His promised wife offered to lend all her savings, amounting to £20, but it was of no avail. He committed suicide, and so lost his own life and blighted that of another. Their fiercest enemy was strong drink. They were toiling to make dark London light and drunken London sober. Three years ago, when that mission was established, there were 415 names on the class-books; to-day there were over a thousand meeting in class. He thanked God for the prosperity that had been vouchsafed to them.

The Chairman said that he was glad to find they were devoting some attention to the work of the sisterhood. He was associated with work of that kind in various places. He did not see why the apostasy of Rome should have the monopoly of women's work. He was also glad to hear that their Sunday school teachers were godly; what a blessing to the nation it would be if that were so everywhere. The longer he lived the more he was convinced that the only panacea for the regeneration of the people was the Gospel of the grace of God.

Rev. Walford Green said the history of the mission during the past year had not been written by mortal pen; it was registered on high. There had been answers to prayer in connection with the mission as distinct and unmistakable as the answer that was given to Elijah's prayer on Mount Carmel. Their people were coming to see clearly that in connection with all their agencies, whether social, religious, or philanthropic, they must have the power of the Holy Ghost if they were to succeed. While money was needed, he cared less about that than about the presence in their midst of the Divine Spirit, for if they had that, their wants would in every way be supplied.

Rev. H. P. Hughes reviewed many encouraging features in the work, while Rev. W. D. Walters warmly supported the claims of the South London Mission.

Mrs. Baeyertz in Dundee.

Mrs. Baeyertz came to Dundee an entire stranger, but she soon began to get hold of the people. As the work went on, the interest deepened, until towards the close of the mission, Free St. Andrew's Church, one of the largest in the city, was crowded to excess.

In the afternoon she held Bible readings in the Y.M.C.A. Hall. They were chiefly for Christians, and were intended for the deepening of the spiritual life, and for leading them into a fuller knowledge of the Lord's ability and willingness to deliver from sin. In the evening she gave Gospel addresses and also spoke on the Lord's second coming. Her subject one evening was the Jewish Passover, when the crowd was so large that many were unable to obtain admission, and it had to be repeated another night. The interest was still so great that numbers were again disappointed. Her addresses were remarkable for their clearness and vigour, and she never leaves her hearers in doubt as to her meaning. The evangelist deals with the anxious herself. She gathers them into a room, and by bringing suitable portions of Scripture before them, seeks to lead them step by step to decision. A considerable number have professed conversion. Her success will appear all the more remarkable when we state that there were other six evangelists working in the city at the same time. J. H. S.

THE NORWEGIAN MISSION in Madagascar is in very active operation. There are 400 congregations with 28,000 members, also 500 schools with 1000 teachers and 30,000 scholars.

The Tabernacle Mission.

The week's campaign has come and gone; but o that bore any part in the fight can ever forget It has been a Gospel Waterloo. In years to ne many will look back to October 9-16, 1892, and h quickening pulse and glistening eye recall the t that they were there. In the great London ssion of seventeen years ago one of the songs st frequently sung by Mr. Sankey was that which the questions:—

What means this eager, anxious throng
Which moves with busy haste along?
These wondrous gatherings day by day—
What means this strange commotion, pray?

We seldom hear that song now; newer melodies e come to the front. It might well have had a urrection last week at the Tabernacle; for of a th it could have been said "day by day" that—

Jesus of Nazareth passeth by.

But how is one to write about it? Merely to sit ind the platform and see the throngs pressing o every corner of the great double-galleried urch; to hear the volume of sound that went out m six or seven thousand throats; to note the centrated gaze of twice as many eyes on the ly figure of the preacher, and the solemn hush t settled on the crowd as he poured forth a red- stream of speech; to see the marvellous way which the spirits of the audience were yed as the heart of one man; to listen to the ponsive answers that came in obedience to Moody's call for tokens of decision and cern; to mingle with the crowd of anxious uirers in the lecture-hall below—all these things bined to produce a sense of bewilderment in the nd, as well as joy in the heart, that the ordinary guage of ordinary mortals is quite inadequate to press. The meetings can scarcely be described in satisfactory way, even if one were in possession he whole of the facts. To any who came under spell of the services, and partook of the spiritual ver which they engendered, these notes will seem saic enough. God the Holy Ghost was present a fashion that was unmistakable, and his work- s can no more be photographed with pen and than the winds of heaven can be imprisoned in ure.

The meetings were three per day, and each was erse from the other. In the morning Mr. Moody ght to reach Christian workers. The afternoon liences were more mixed, and in the addresses re were messages suited both to believers and believers. The evening seasons were strictly ngelistic. In the great audiences, chiefly of men, re were no doubt many Christians, but the "out- ers"—the careless, the sceptical, the sin-bound, the backsliding—were those whom Mr. Moody ned to influence.

THE MORNING MEETINGS.

Wednesday morning was one the memories of ich can never fade; it is devoutly to be hoped I believed that its impulses and impressions will end in ever-widening circles far beyond the nds of time. Mr. Moody gave his rd and last address on Emblems of the ly Spirit. The emblem specially considered s the Oil—healing, comforting, consecrating. We r (said the evangelist) of Christians breaking vn from over-work; it is more likely to be over- ry—the running of the machinery without the ricating oil. Let us all determine to-day to get anointing of the Spirit for service. In the vitical code the priest had to anoint with oil ferent parts of the body of the one to be cleansed m leprosy. So with believers. The oil of con- ration is to be put on the ear that we may hear voice of God; on the hand, that we may do his vice; on the foot, that we may speed on his ands. Then the anointing with the oil of con- ration signifies separation from the world to high d holy service. A Christian in the world is all ht, but the world in the Christian is all wrong. A ristian given to worldliness loses spiritual power; der Christians get cuffed and kicked by both es, and have no happiness in either. To live victorious, fruitful life we must get away from that savours of the world. Billy Bray, when ed once how the world was getting on, said he not know; he had not been down there for twelve rs! What we need is such a love for spiritual ngs as shall lift us above what is worldly.

After pointing out how the anointing of Christ service at the Jordan was followed by great wer and success, Mr. Moody went on to observe that this consecration will create in Christian hearts more love for each other. He greatly deprecated the tendency to get split up into little factions, each given to criticising the other. When the tide of the Holy Ghost's power comes in, and the churches are anointed with the Spirit, these things will be swept away. Someone had asked him why he went to Keswick this year. In reply he said he had lately been invited to spend a day or two out in the country, in a place where all the Churches, Established and Nonconformist, were working together harmoniously. He was entertained by the Rector, whose right-hand man he found to be an Independent minister. The Rector said that for years he thought there was nothing good outside the Church of England—that the sun rose and set on it; he could hardly recognise a Dissenter at all. He went to Keswick, and got such a blessing there that the first thing he did when he returned home was to call on every Nonconformist minister in his parish and pray with him. He found that they were men of as lovely character as any he had ever met, and now an Independent preacher was perhaps nearer to him than any other of his fellow Christians. Mr. Moody said he thought any Conference that would bring forth fruit like that must be a good place to go to, and so he went. What a grand thing it is to have the denominations all mixed up, so that we do not know which is which. When we are anointed with the Spirit and get to love each other, all our party differences are as the dust in the balance. Oh for a baptism of love this morning!

After developing the thoughts that Spirit-filled men are full of liberty in service and of hope for the future, Mr. Moody drew attention to the repeated bestowals of the Holy Ghost on the first disciples—not only at Pentecost, which he regarded as the inauguration day—but afterwards, under Peter's preaching, at Jerusalem and Cæsarea. If these early disciples needed to be filled with the Spirit again and again, do not we need in these days to be filled once in a while? Some personal cases were noted where those who got the endowment of the Spirit for service had been far more largely owned of God than they were before this experience.

A CONSECRATION MEETING

followed, led by Rev. F. B. Meyer. Nearly all remained. The proceedings were of an almost too solemn nature to be reported, and can only be indicated in outline. The company was gently led on by Mr. Meyer to the point of confessing past failures and grieving of the Holy Spirit. Those who felt the need of an access of the Divine power, and were willing to put away from them all known sin, that their souls might be open to the incoming of the Spirit, were invited to testify the same by rising. A great throng stood on their feet, and remained standing while prayer and confession were made by the leader. Then the privileges and possibilities of the Spirit-possessed life were unfolded, and it was shown that these are to be claimed and laid hold of by faith, apart altogether from conscious feeling. Again the call was made for an open expression of desire and readiness to claim the promised blessing, and again a great company silently rose and stood with bowed heads. Some further exhortations were given by Mr. Meyer as to going forth in the assurance that God would make good his word to his trusting children, and would enable the worker to draw upon his resources in Christ as they were needed, and the solemn assembly broke up. It is not for anyone to say how far the transactions between God and the individual souls who composed the meeting were thoroughly honest and real. The day when the secrets of all hearts are revealed will alone declare that. But the hope and trust remain that the Spirit of a truth came on those disciples as at the first, and that the fruits thereof will be found in days, and weeks, and years to come.

THE BIBLE AND HOW TO STUDY IT

was the theme of the two morning addresses of Thursday and Friday. In the former Mr. Moody powerfully combated the notion that the Bible, or any part of it, has become effete. On the contrary, the Book is more than ever vindicating itself as a revelation of the mind of God to the sinful children of men. At no period of its history has it been so widely scattered about or translated into so many languages. The intimate relation between the Old and New Testaments is a strong point with Mr. Moody in this lecture, and he shows his own close acquaintance with the Scripture by citing the many quotations from the Old that appear in different parts of the New. Mr. Moody remains undisturbed and unaffected by the researches and speculative conclusions of the critics, higher and lower. What he does not understand he accepts and believes.

The address of Friday was in the line of hints as to private Bible study. No hard and fast rules, he said, could be laid down: the same methods might not be the most profitable to all.

For young converts he strongly commended the plan of taking, say, a dozen of the leading doctrines of the Scripture, such as faith, atonement, sanctification, the Second Advent, and so forth, giving a month to close research and study of the various passages bearing on each subject; at the end of the year the student would have grounded himself fairly well on twelve foundation truths. In the course of his disquisition he found opportunity to utter many plain exhortations on such topics as immediate conversion, revivals, the Old Testament types, etc. He advocated both the telescopic and microscopic methods—looking at a book or a doctrine in its main outlines, or going into a minute study of verses, phrases, and even letters. The closing part of his interesting address was taken up with an account of the way in which he was able to stimulate Bible study in his schools at Northfield by taking up the Gospels and going through them a chapter at a time. Each student was expected, from previous reading, to give the leading idea of the chapter as it had struck him, and also to quote what he regarded as the key-verse in the chapter. The results of this method were intensely interesting, and his commendation of it is worth the attention of all heads of households, for adoption in family worship.

Another consecration meeting was held on Friday morning, under the guidance of Mr. Meyer. Prayer was made for Mr. Moody's approaching mission in Dublin. Many workers who had grown cold and fruitless gave expression to the desire to come back to the enjoyment of their first love and to rededicate themselves for service. It was a solemn season, and a fitting crown to these most profitable morning gatherings.

THE AFTERNOON MEETINGS.

These were all very largely attended. Towards the end of the week hundreds had to go away without gaining admission to the Tabernacle. On Tuesday and Wednesday Mr. Moody expounded the doctrines of Divine Grace, as shown in the three aspects of pardon for the past, keeping power for the present, and the promise of a glorious future. The subject of grace is one after the evangelist's own heart, and his glowing periods, as he expatiated on the boundlessness and freeness of God's mercy to the penitent soul, fell on ears that seemed ready to receive the sublime message. To some in the audience, at any rate, the preacher appeared to impart his own overflowing enthusiasm; their feelings could only find vent in frequent exclamations of warm assent and even in paroxysms of weeping. It was a striking feature of the whole mission, it may be remarked, that free play was given to the audience in the utterance of their emotions. Mr. Moody's pleasantries and sarcasms evoked much seemly mirth, succeeded in many instances by spirit movings of an entirely different kind, so near akin are the founts of laughter and of tears. "Hallelujah" and "Praise the Lord" were frequent interjections, but they in no way disconcerted the speaker, who seemed rather to welcome audible responses, and turned them sometimes to capital account.

As noted in the daily papers of Thursday, the Duchess of Teck, her daughter Princess May, and a number of attendants, were present on Wednesday afternoon. As Mr. Moody spoke out of a full heart, in his own simple, earnest fashion, on grace for daily living, the Royal visitors were all attention. They entered heartily into the song service, and stayed throughout the prayer-meeting that followed the address. Their intended coming had been made known to one of the secretaries, and a front seat in the first gallery was allotted to them. One of the ladies-in-waiting came back to the meeting next afternoon and brought a number of lady friends with her. It was stated that the Duchess had greatly enjoyed the Thursday service, and was only prevented from returning by a standing public engagement.

On Thursday afternoon the subject was "Rest," one that Mr. Moody handles and applies with singu-

lar pathos and effect. His remarks on the foolish way in which professed Christians persist in carrying a burden of cares and troubles are extremely telling. He says that some people seem to rake up all the sorrows of the past; to these they add the burdens of the present; then they look ahead, and anticipate a great many more trials than they will ever experience in the future; they tie them all together, swing them across their shoulder, and go reeling and staggering through the world with the accumulated load. If they should come to a warm religious meeting, they lay their burdens down for the moment and say to themselves: "What a refreshing time we have had"; but no sooner do they leave the pew than the old load of trouble is shouldered and they are as downcast as before.

The subject on Friday afternoon was "Faith." The endeavour of the speaker was to show the reasonableness of trust in the unchanging Word of the Almighty and Living One, and to bring all waverers to the point of a definite committal of themselves to God for pardon, purity, and power. After each afternoon meeting there was either a prayer meeting or an after-meeting—generally both. The Christians remained in the Church to pray, while the anxious seekers passed to the lecture hall below for further exhortation and for personal dealing.

THE EVENING MEETINGS.

There were, of course, the great seasons of Gospel sowing and reaping. The audiences were mainly of men. After 7.30 the church was opened to all and sundry, but by that hour little room was left. Night after night the great auditorium presented a grand and impressive array of eager faces. On several evenings there was an overflow, held in the rooms of the Pastor's College. In his evening addresses Mr. Moody seemed to excel himself in point of vigour and earnestness. On Tuesday he dwelt on the peril of being near the Kingdom of God and yet not entering in. His theme was illustrated by the recorded account of Herod, of whom it is said that he did many things and heard John the Baptist gladly; yet because of one cherished sin, he deferred decision, and at last he compassed the death of the great wilderness preacher. In none of his discourses does Mr. Moody give a more loose rein to his imaginative faculty. He pictures in glowing and fervid language the popularity and preaching of the great forerunner of the Saviour; his power over Herod, and the workings of the stricken conscience of the Roman governor. The application, of course, was plain, and it was pressed home with great power. The other evening subjects were "Sowing and Reaping," "Let the wicked forsake his way," and "Confession of Christ." The great point Mr. Moody aimed at in these discourses was to bring his hearers to the deciding point. This was made specially clear on the closing evening, when, after his very telling appeals for courageous decision for Christ, he gave his hearers an opportunity of making public confession of their desire to lead a Christian life. Many indicated, by rising or speaking boldly out, that they were ready to bear the cross of open confession. During this part of the meeting a manly voice came from under one of the side galleries, declaring that the owner of it desired deliverance from the thraldom of alcohol, and asking that he might be prayed for. Always sympathetic towards such a request, and quick to seize any opportunity for riveting the truth, Mr. Moody broke out into earnest prayer for this victim of the drink. A little later on a man in the opposite gallery rose and said he purposed going home that night to erect the family altar in his home. This gave an opening for further calls to decision and to confession, and on Mr. Moody's invitation others throughout the building followed the example of the brother who had resolved to commence family prayer. It was a very solemn season, and the powers of the unseen world were patently at work in the hearts of the vast company that faced the preacher.

The After Meetings.

These are always the most difficult parts of such a movement to write about. When one has said that crowds filled up the lecture-hall night by night and sometimes in the afternoons, that singular readiness was shown in giving audible expression to resolves to close with the offer of salvation, and that personal dealing was carried on with every apparent token of real result, one has said all that the public may fairly claim to know. There was a good muster of willing workers; many of the most active being those converted through Mr. Moody's former London missions.

If the real inner history of these inquiry meetings could be told in completeness of detail, the story would throw into the shade for tragic and eternal interest all the romances ever spun by the inventive brain of poet or novelist. The secrets of many hearts are laid bare, and one gets glimpses into the strange mysteries of the unceasing warfare that goes on in Mansoul between the powers of good and evil. One hears occasionally of persons who have gone into the inquiry-room to argue and discuss; but there seemed to be little if any of this at the Tabernacle meetings. There was an all-pervasive air of dead earnestness and downright sincerity that gave good promise of deep and lasting work. It was noteworthy to find so many cases of backsliders anxious to arise and go to their Heavenly Father. If young men beginning to sow their wild oats could have heard some of these sorrowful stories it would have made them pause before plunging with a light heart into sinful ways. At every turn the fell power of "the drink" as an agent in leading souls astray could be traced. While the devil has alcohol for an ally he can afford to dispense with many other baits to sin. If it be true that the Christian Churches have the power, if they choose, to banish this curse from the land, how awful is the responsibility that rests on them!

The Gospel in Song

has been a delightful feature of the week. The choir brought together at short notice has done good service. Mr. Stebbins recovered his voice before the meetings had proceeded far, and was able to exercise his special gift in comparative comfort. Again and again he moved the multitude by his heartfelt and skilful rendering of the hymns, many of them being those of his own composing. He was happy in having the very competent assistance of Miss Rose, whose rich, full, and cultured voice blended beautifully with his own; so that the listeners had not only the charms of tuneful melody but those of perfect harmony. Concerted song is not usually very successful in Gospel work, because of less clearness in the enunciation of the words than in solo singing; and the truth is, after all, more important than its musical setting. So admirable has been the rendering of the duets by Mr. Stebbins and Miss Rose, that little has been lost in this respect, and the added effect in harmony has been at once pleasing to the ear and moving to the receptive heart. Miss Rose, we believe, was not long ago exercising her abilities in light opera. Since she was led to a saving knowledge of Gospel truth she has placed her gifts at the feet of the Master, glad to sing the message of salvation into the minds and hearts of any who will hear. Among the songs that have been of special acceptance were "The Land Afar," "The Morning Land," "Though your Sins be as Scarlet," "When I shall wake in that fair Morn of Morns," and "Some Time we'll Understand." This last song was sung by Mr. Stebbins on Wednesday afternoon, when the Duchess of Teck and Princess May were present. It will be remembered that when the Duke of Clarence died early in the year, this song was being sung by Mr. Sankey at the meetings in Scotland. A verse of it was telegraphed from Edinburgh to the Princess of Wales and Princess May of Teck, with accompanying expressions of sympathy. The singing of the consolatory stanzas must have recalled to the Princess very mingled memories of the past.

A CHOIR OF THE ORPHANAGE BOYS

was in attendance at many of the meetings, and Mr. Moody designated them "My choir." They sang very sweetly indeed. Altogether, "the music of the Gospel" has pervaded the gatherings in a way that none will forget. Considering that Mr. Moody himself possesses no gifts in that direction, the enthusiasm he shows and can evoke in others in learning these sweet songs of Zion is truly remarkable.

A very pleasant diversion from the ordinary routine of the mission was the contributions made by those attending Thursday's meetings to the funds of the Stockwell Orphanage. On the Wednesday Mr. Moody stated from the platform that the use of the Tabernacle had been freely given for this mission by Dr. James Spurgeon and the officers of the church. That, he thought, was a very kind and generous act, and he desired spontaneously to suggest that the friends who had received benefit through the services should express gratitude in the shape of a special collection for the orphanage. It was heartily agreed that this collection should take place at all the three services of Thursday. These collections, we are glad to say, totalled up the very respectable sum of £320. Seeing, however, that the institutions need some £10,000 a year to sustain them in efficiency, there is ample scope for the gifts of any who were not able to be at the Tabernacle on Thursday. Mr. Moody suggested that any who could not give their contribution then should send it to the Superintendent, Rev. V. J. Charlesworth, at the Stockwell Orphanage, Clapham-road, London, S.W. We are sure those boys and girls from the Orphanage who shared in the great gatherings will not soon forget them, so that it is hoped a double blessing will accrue to that admirable charity with which Mr. Spurgeon was so closely associated.

It may be of interest to note here that one of those found in the inquiry room on one of the first days of the mission was a youth who was at one time an inmate of the Orphanage. He had backslidden in heart and life since leaving the shelter of the institution to carve his way in the world; but he seemed to have sincerely returned to the fold and enlisted again in the service of the God of the widow and the fatherless.

The Overflow Meetings,

held on a good many evenings during the week in the Pastor's College, were marked by undoubted blessing. Mr. E. J. Kennedy, of Exeter Hall, who addressed them on several occasions, testifies to the ready spirit of hearing that prevailed. Overflows are too often made up of disappointed and restless people, but at these meetings the people seemed to come prepared to listen to the message of salvation through whatever voice, and also to close with that message. In the solo singing at the overflows Mr. Chamberlain and Lord Bennet, besides Mr. Stebbins, have borne a share, so that there was no lack. Lord Bennet's singing is spoken of enthusiastically by those who have heard it. Inquiry meetings were held, and every night souls entered into rest.

Incidents

of deep interest in connection with the mission were numerous enough to fill columns of this paper. Here is one that has come to our knowledge, and it will serve as typical of many more. One day early in the week a man, well on in life, called at the offices of the National Temperance League in Paternoster-row, and said to Mr. Leng, the manager, that he desired to sign the pledge. He was greeted very heartily. When asked if he had ever abstained before, he said he had not; then he told his story. He said he had led a very careless, indifferent life, and had given way to the allurements of the intoxicating cup. On Monday he was passing through the City, and happened to see it announced in a shop window that tickets could be had for Mr. Moody's meeting in the Tabernacle. He was impelled, largely out of curiosity, to get a ticket and to go to the meeting. During the evening Mr. Moody, noticing some of his auditors to be very warm, remarked that he saw they were perspiring; would to God it were the perspiration of the soul. That remark, said the man, went home to him. He sought and found mercy, and was converted that night. Of course, he desired now to abstain from the hurtful alcohol, and he had come to take that step. The pledge was taken. The man called again on a subsequent day, and reported himself as progressing in the new-found life. He had not only been back to the meetings every night, but had taken others with him.

So the influence of the mission has spread. Those attending have come from all parts of London, as well as from the suburbs and the country. A noticeable and gratifying circumstance was the presence of so large a proportion of young men at the evening meetings. A large number of those who stood up to testify their desire for salvation were from this class. Mr. Moody's heart always warms up at the sight of youths confessing Christ. On one occasion he asked a young man who rose what his age was. The lad replied that he was seventeen; this drew forth from the evangelist the remark that that was his own age when he entered on the Christian life, and he felt a special interest in any converted at that age.

Mr. J. G. Woolley, a well-known American speaker on temperance questions, happening to be passing through London last week, was asked by Mr. Moody to address the gathering in the Tabernacle on Wednesday evening, while the after-meet-

ing was proceeding down in the lecture-room. Mr. Woolley has a chequered story to tell, and he tells it with great oratorical effect. He said that between four and five years ago he was "a Gadarene," a man found among the tombs, cutting himself with stones, and incapable of being bound, through the power of strong drink. In language at once choice and impressive he described the depths of degradation to which he fell, till he was a lawyer without a client, a husband without his wife, a father without his children, a man without a friend, and a wanderer on the face of the earth. Even solemn vows taken at the dying bedside of his revered mother were powerless to free him from the slavery of alcohol. In this dire extremity he called on God, who heard him and took him in without investigating his past. Since then he had gone from city to city and State to State, wherever men and women were willing to hear him tell how the blood of Jesus Christ had cleansed him from drunkenness and set him free.

LAST SUNDAY'S SERVICES.

Sabbath last was the closing day of the special effort. Mr. Moody preached at the regular morning service to a congregation that crowded every corne of the great church. His subject was the favouriter one of "Assurance," and he handled it with all the freshness, impressiveness, and cogency of one who himself lives in the clear light, and desires all his fellow-Christians to move out of Doubting Castle.

At three o'clock another monster audience came together. The hymns sung were mostly those bearing on the Divine love, and thus the congregation was prepared to hear one of the most moving and melting sermons in all the evangelist's extended repertory—that on the text "God is Love." Here are waters to swim in, and Mr. Moody positively revels in the transcendent theme, as he expatiates on the unchanging and unfailing love of the Father towards lost sinners. In this discourse there are many very touching illustrations. The story of the prodigal son, and how the thought of his father's love brought him back to his home, is used with great effect. The old time parable receives a new and modern interpretation so vivid that each turn in the narrative stands out before the mind's eye with crystalline clearness. Many flocked downstairs to the inquiry meeting, and the workers had a busy and interesting time, after Mr. Moody had briefly clenched the exhortations of the sermon.

The evening hour brought together for the final meeting a crowd that overflowed the Tabernacle into the streets around. Two overflows had to be arranged for in the rooms of the Pastor's College to accommodate the people. These were taken charge of by Mr. W. R. Lane and Mr. E. J. Kennedy. After singing their songs in the great assembly, "The Morning Land" and "Then shall my heart keep singing," Mr. Stebbins and Miss Rose adjourned to the overflows. Mr. Moody preached on "Repentance." As he reasoned of temperance and righteousness and judgment to come, and entreated waverers to turn to the Lord on this last night of the mission, the power of God was present to wound and to heal. The inquiry meeting was large, and to all human seeming many resolved to break away from the evil or callous past, and start on the heavenly pathway. The workers had a happy time in giving counsel to those who still lingered, or in cheering those who had stepped out on the promises that Mr. Moody had repeated in his closing hortatory words.

Soldiers' Home, Caterham.

A Soldiers' Home is being opened here to take the place as far as possible of the homes which many soldier lads leave for the first time when they enlist. The recruits for the Brigade of Guards (who are recruited from all parts of the United Kingdom) are trained at Caterham, where they spend the first three or four months of their soldier's life; the need is therefore urgent that some bright, homelike institute should be opened in the village, where these lads can spend their spare time.

The Home will be open to all soldiers irrespective of religious denomination, and will consist of coffee bar, reading and smoking room, a room where the various chaplains may see their men at stated times, bedrooms for the use of soldiers on leave and soldiers' relatives. To complete this scheme (including furnishing) £1,100 is required, and it is proposed to add as soon as possible a lecture-room, where all kinds of meetings may be held, for which a further sum of £200 is needed.

Florence L. Lloyd, Hon. Sec.

Aldercoombe, Caterham.

MR. MOODY'S DUBLIN MISSION.

The United Services Committee in Dublin, which is arranging Mr. Moody's mission, consists of over eighty representative ministers and laymen of all the Evangelical Churches, which since Mr. Moody's visit to Dublin in 1874 has been harmoniously and successfully carrying on united religious work in the Irish metropolis. They have, for the purposes of this mission, enlarged their number and added many names of Christian workers in city and county for the purpose of drawing into the present effort all the evangelical life available. This enlarged committee has divided itself into a number of sub-committees, to whom are entrusted all the departments of work which must be attended to in order that Mr. Moody's visit may be productive of the largest results.

No building in Dublin suited the idea of either Mr. Moody or the committee. A new building was undertaken, and is now completed. The site chosen, the Rotunda Gardens, is the most central for evangelistic work. The building is of wood. Seats will be provided for 5500 persons, the platform accommodation for choir and speakers being for 300 persons. The cost of the building and seating will be £800 or £900. It has been estimated that an additional £500 or £600 will be required for incidental expenses.

One of the sub-committees has charge of the work of visiting the people. The whole city and suburbs have been carefully mapped out and divided into manageable districts. Volunteers have gone out with handbills to leave an invitation to the meetings in every house and in every household in Dublin. This has been an enormous undertaking, but it has been energetically carried out.

All the railway companies have agreed to run excursion trains for the opening of the mission, thus enabling persons to come from Belfast, Cork, Galway, and other places. On some of the lines daily return tickets at single fares are to be issued from stations near Dublin.

The United Services Committee have invited Rev. John McNeill to come to Dublin and take up the work after Mr. Moody leaves. Mr. McNeill has been able to accept the invitation, and it is the desire of large numbers that he may make his stay a long one.

Prayer meetings in preparation for the work have been organised in various centres—one each day in the Christian Union Buildings, and others in city churches. The interest aroused in Dublin is very widespread, as is evidenced by the great variety of sums contributed to the cost of the mission.

Mr. Moody will remain in Dublin a fortnight. A religious movement on a large scale there will directly affect the whole life of Ireland. There are no limits set to the possibilities for good in the present effort. It is on a scale of effort and of hopeful expectation unprecedented in the history of Ireland. The need of the hour is prayer for the presence and power of the Holy Ghost. The friends of Ireland in England, Scotland, and throughout the world should unite at this time in earnest prayer for this blessing. A fire of evangelism kindled in the Rotunda Gardens might spread over the whole city and over the whole land.

REV. JOHN McNEILL IN AYR.

This greatly honoured evangelist has completed the first week of a mission in the "auld toon." Much interest has been manifested by a large portion of the community and by many from the towns and district around. Some have been met with who have come a distance of over thirty miles to be present at the meetings.

The mission commenced on Sabbath, October 9, when, besides a well-attended general meeting in the morning, the Town Hall was filled twice—in the afternoon with women only, and in the evening with men only. It was an inspiring sight to see the mass of men stand up to sing one of the Psalms of David to a well-known tune. Mr. McNeill shows a decided preference for the old Hebrew hymn book, as he calls the Psalter.

Afternoon and evening meetings have been held daily, and the attendance steadily increased, until on the Thursday evening the Town Hall was packed with an audience in such solemnised attention as might gladden the heart of any preacher. Mr. McNeill's fearless proclamation of the truth has aroused the usual opposition, chiefly among "dry-as-dust" religionists, and those mere professors to whom Christianity, if they are to touch it at all, must include the theatre, the ballroom, the hunt, and the racecourse. The Gospel has prevailed, however, amid criticism and opposition, and many have been deeply impressed, while some have passed into the liberty and peace of believing.

One illustration of how the truth tells. A young fellow left the Sabbath-evening meeting in a rage, saying to one of the workers as he passed out, "That is the worst I ever heard. I'll not come back here again." But he did come back, and he is now a seeker after salvation.

One outstanding feature in Mr. McNeill's preaching is the presence of a living, loving, personal Saviour. He is there, felt and recognised—whether it be knocking at the heart's door of a Laodicean Church; in all his majesty speaking the word of power to wind and waves; or in tender and loving sympathy laying his hand upon the blind eyes of a beggar. It is the *presence* that is the *power* of Mr. McNeill's preaching; its charm is in his gift of voice and heart, and his keen insight into human nature. He demands attention to eternal verities as a reasonable thing, and demonstrates in a reasonable way that the man is a fool who is alert to the interests of this life to the neglect and disregard of the next. His scathing denunciations of mere long-faced religiousness without Christ, but in alliance with absorbing interest and excitement in worldliness and frivolity, will not quickly pass from the memories of those who have heard him. Equally faithful have been his loving presentations of the grand old foundation truths of substitution and atonement.

It is matter for great thankfulness that circumstances have made it possible for Mr. McNeill to prolong his stay at Ayr. Mr. J. H. Burke, who has been resting since the close of the ever-memorable Moody-McNeill mission in Belfast, was expected to join him on Sabbath last for the second week; after that they proceed to Kilmarnock for a mission there.

G.

BOSTON CONVENTION.

A correspondent thus describes the recent convention: "It was a most blessed season, and will, we trust, prove a good preparation for the visit of Mr. Moody." The first gathering was on Oct. 3, when Mr. Robert Wilson, the Keswick chairman, presided, and at the outset pointed out that the meetings were for such as knew the Lord.

Rev. A. G. Whaley followed with an address, "We would see Jesus." He well remembered the day a few friends sent in a petition at Keswick, that God would open the way for a convention in Boston, and after waiting for two years, with much prayer, the way had been opened. He urged the importance of the life being examined in the light of the face of Jesus.

Rev. J. J. Luce spoke of confession. It was a question of getting low enough before God, and being willing to be searched and to learn of God.

On Tuesday Rev. Gelson Gregson gave the Bible reading, showing that man cannot know God by his own intellectual powers; that spiritual interests, spiritual truths, and spiritual work can only be known and advanced by the Christian being baptized with the Holy Ghost and fire. Rev. F. Webster gave the first address in the evening on "How to walk so as to please God," and Mr. Gregson dwelt upon "Holy Ghost power."

On Wednesday the same speakers delivered addresses, and Rev. C. G. Moore gave a Bible reading. In the evening there was an after-meeting held, and it was a time of heart-searching with many. On the following day, Rev. W. Searle was among the speakers. The Word of God prevailed over many, bonds were loosed, wills subdued, and there was a gracious yielding to God on the part of Christian people.

At the praise-meeting on Friday morning many testified to having Christ as Master and King, and the Holy Ghost for sanctification and power for service. Two clergymen joined in this testimony. At the missionary meeting, Rev. C. G. Moore spoke on China, and the words of Rev. W. Searle, who had heard the voice of God the Holy Ghost saying "Separate me Saul and Barnabas for the work in South Africa," were very solemn. Other friends also spoke on mission work.

On Saturday and Sunday evangelistic services were held in the town. Several who attended the convention have offered for mission work in the foreign field.

SABBATH BREAKING COMPANIES

AND THE UNLIMITED LIABILITY OF THE SHAREHOLDERS.—I.

By Rev. George Wallace, D.D., Hamilton, N.B.*

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."—Rev. ii. 14.

"It is impossible," said our Lord on one occasion to his disciples, "but that occasions of stumbling should come; but woe unto him through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." Balaam incurred that woe when he advised Balak, the King of Moab, to put a stumbling-block before the children of Israel, causing them to sin. The story of their sin is told in the 25th chapter of Numbers; and Balaam's share in the transaction is stated in Numbers xxxi. 16. It was a dastardly act, and it was severely punished upon Balaam as well as others, who did not sin as the Israelites sinned, but who tempted them to sin. And in punishing the tempters with so great severity, God gave a warning to all who stand aloof from the sin into which they lead others, hoping to escape punishment because they are not open partakers in the sin.

It is a form of transgression into which shareholders in "companies" may very readily fall. The number of persons, even of members of Christian churches, who are in the position of shareholders, must be very large. For the future historians of our nation, in comparing the different centuries, will have to note as one marked feature of the nineteenth century, the large development of "companies." The extensive employment of costly machinery, the great amount of preparatory outlay on buildings and "plant," required to start most businesses, prevent any one person from assuming the position of master. Hence persons having money to invest are invited to become shareholders in large businesses; and what one could not do by his own means is accomplished by the combined help of many.

We need not ask whether the system is advantageous or not. It is an absolute necessity, which must be accepted with all its advantages and disadvantages. It is not without disadvantages, especially as regards the relations between the company and its servants. These are apt to become almost entirely pecuniary. The shareholders are chiefly concerned to obtain a good dividend on their investments. They are not brought into personal contact with the workers employed by the company. In fact they scarcely feel themselves in the position of employers. They scarcely regard themselves as subject to the laws laid down in the Word of God relating to the duties of master and servant; and their consciences are little exercised when charges are brought against the company of wronging those in their employ. They leave details to the directorate and to the acting managers and overseers. They are only concerned about the profits.

We do not believe that, under the government of a righteous God, responsibilities can be evaded in that easy fashion. The shareholders in a company are really employers of labour; for they supply the means by which the concern is kept going. If they were to withdraw the means, and no others were found willing to take their place, the company would cease to employ labour, and the wrong-doings connected with that employment would cease.

A PRACTICAL QUESTION.

We are not discussing an ethical thesis merely—a theoretical case of casuistry. The question before us is a widely practical one. There are companies in our land that systematically carry on work on the Sabbath—the one day of the week regarding which God has said, "In it thou shalt not do any work, thou nor thy servant." There are shareholders in these companies who would never think of working on that day, but who silently acquiesce in arrangements, made by the directors whom they help to appoint, whereby many of the men employed by the companies work when God says, "Rest."

Railway companies are the chief offenders. The permission, practically unlimited, given to railway companies to carry on their traffic on the Lord's Day, is one of the most prolific sources of the desecration of the day throughout our land. The running of Sabbath trains, at first timidly introduced because it was understood to be contrary to the prevalent Christian sentiment of the people, speedily developed when it was discovered that multitudes were prepared to avail themselves of this opportunity of "finding their own pleasure," and that Christians received this inroad upon their privileges and upon national duty to the Most High with much unconcern. The evil has now grown to a gigantic size. It is believed that there are at least 15,000 railway servants at work every Lord's Day.

The big whale is followed by the smaller fry of steamboat companies, tramway-car and omnibus companies, all encouraging one another in resisting the law of God and tempting their *employés* into sin. A state of things has thus arisen which calls for great "searchings of heart" among Christians whose money is employed in carrying on this unholy traffic, and who are sharing in the unholy gains. It is surely high time that the Christian conscience were aroused. Can Christian men and women in such a position prove themselves innocent of the charge of casting a stumbling-block before many others, causing them to sin? We think not. We shall endeavour to prove that they cannot.

Every Christian might be expected to acknowledge that it is sinful to exact from workers *unnecessary* labour on God's Day of Rest. But so perverted have the ideas of some Christians become that we deem it advisable to conduct our argument in such a way as to prove this point, that it is

SINFUL TO EXACT UNNECESSARY LABOUR ON THE SABBATH.

1. It robs men of their natural right to a day of rest.

The enjoyment of the Sabbath is the right of every child of Adam, because it was originally given to him as representative of the entire humanity. The whole human race had a better right to the Sabbath than land owners have to their estates, or companies to their property—better, because older and more divine. They have as good a right to it as they have to the air and the light, which God gives to all. For the use men make of the day they are responsible to God alone; but no man is entitled to withhold it from them on any plea except such as can be proved at the bar of the Giver of the Day.

For when the Creator had finished the heaven and the earth in six days, He rested on the seventh day; and "God blessed the seventh day and sanctified it." Does any one object that no command was given to Adam to observe the day of rest? We answer that man in his state of innocence needed no such command. A promise of blessing from his God was a sufficient injunction to keep the day. God blessed the day; *i.e.*, He charged it—filled it—with blessing for men. He sanctified it; *i.e.*, He separated it from an earthly to a divine use. However, there could be no such use of the day without the hearty co-operation of man. Man, as well as God, has a part in determining what is to be done on the earth during any period of time. Man *possesses* the earth by God's gift; he *enjoys* earth and its treasures by his own labour. Surely it was very natural that God should claim a recognition of his place as superior over man and his earth, by requiring that for a certain period of time both should be manifestly at his disposal—man set free from earthly employment to seek close and uninterrupted fellowship with God—earth freed from human interference that it might be recognised as his property, and that He might be praised as "the God of the whole earth."

Would man, unfallen, need an imperative command for this? Does a loving child need a command to go to meet his father? He is glad to be allowed to run to meet him. God gave to his son Adam the right to meet Him every seventh day; and so long as Adam loved his Father he would not need to be compelled to cease from work that he might enjoy fellowship with Him. The prospect of the enjoyment would be sufficiently tempting to allure them. It would be sufficient to allure men still if their hearts were right with God.

Who will dare to tell any man, even though he is only a workman, that he has no share in the fellowship with his God to which that God destined man when He created him in his own image?

One special end, no doubt, which the Creator had in view by the appointment of the day, was to raise him to the dignity of being an imitator of God in his work. Man's week is to be a miniature copy of God's week of work. He has so arranged things that six days' work is sufficient to provide for our bodily needs; and to deprive men of their day of rest is to degrade them from being *children* of God to be *slaves* of earth.

It has been often remarked that the law of the Sabbath is written even in man's bodily constitution. The rest is required for the preservation of health of body, and the neglect of it makes a heavy drain upon the constitution, which in course of time will make itself felt even in the case of the strongest. That is serious enough. But far more serious is the result produced upon man's higher nature, when by the constant pressure of earthly toil for subsistence he is dragged down to the level of a beast of burden, or, at least, made a slave to earthly circumstances. If it be true, as old Homer says, that the day which makes a man a slave takes half the man away, it makes little difference whether the man is enslaved to a master or enslaved to his work. He is a slave, and those who enslave him, taking from him the badge of freedom given to him by God, will have to answer to God for the wrong done. Man, *every man*, has a God-given right to the Sabbath.

A TRANSGRESSION OF GOD'S WRITTEN LAW.

2. To deprive men of their Sabbath rest is a direct transgression of one of God's written laws, intended to settle the proper relations between master and servant.

That is one aspect under which the Fourth Commandment presents itself. It is not its only aspect, but it is a very important one, which must not be overlooked. When we regard the Fourth Commandment from this point of view, we see that it was given at a very fit time in the history of Israel. The scattered families were being moulded into a nation: the emancipated slaves had to learn their duties to one another. Slavery makes men thoughtless and selfish. A man must feel himself free before he can honestly endeavour to love his neighbour and treat him with fairness. Their God desired to make them "men of mercy." How could He, who is merciful and gracious, own as his children those who are cruel and unkind? Therefore He gave them a law, the essence of which Jesus Christ has said may be expressed in these two commandments—"Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbour as thyself."

Love to our neighbour in the form of kindness to those in our service is enjoined in the Fourth Commandment. That is clearly brought out in the exposition given by Moses before his death of that part of the Sabbath law bearing upon duty to servants. The life of the Israelites in the wilderness was not well adapted to form and foster habits of regular industry. It accustomed them to a comparatively idle life, their daily bread being supplied to them with very little effort on their part. When they entered upon the possession of Canaan, they would be under a strong temptation to shift the burden of regular toil to other shoulders than their own, and make it press hard upon the unprotected servant or stranger within their gates. Apparently, in anticipation of this danger, their great leader, before he took farewell of them, expounded the meaning of the clause in the Fourth Commandment referring to servants, saying (Deut. v. 14, 15), "That thy manservant and thy maid-servant may rest as well as thou; and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day."

SABBATH-KEEPING, TRUE KINDNESS TO SERVANTS.

All true kindness to others must start from the recognition of the common relations of all men to God. Hence the Sabbath formed one of the best tests whether or not they were prepared to deal kindly with their servants. Unless they recognised their servants as equally entitled with themselves to all the privileges of the children of God, any other barrier raised to keep down oppression of workers by their employers would be as flimsy as a wall of paper. It is easy enough to talk of the equality of all men before God. "Prove it," He said, "by giving them the Sabbath, which I have made for *man*,—for all men of every rank and degree."

Now, what was duty for the masters in Israel is duty for the masters in Great Britain. The God of all the earth has said, "It is my will that thy servants rest on my holy day from the grinding curse of labour."

The question is not whether the servant is willing to work. Usually he is not asked whether or not he is willing. Or he is asked in such a way as leaves him no choice except between working and giving up his employment. If employers of labour, or the overseers appointed by them, request men to work on the Sabbath, however gently the request is expressed, they know well enough what would be the penalty of refusal—dismissal at the moment, or as soon thereafter as convenient. Perhaps those who dismiss them in that way may quiet their consciences by the reflection that the injury is not very great, since the men can find employment elsewhere. But it is the highest injury which it is in their power to inflict, and nothing more than this can be said of the most cruel oppressors—they injured those whom they oppressed as much as they could. Even suppose a workman is willing to work, is it the duty of the master, who ought to show him the better way by refusing to let him work, to put a stumbling-block before him to tempt him to sin?

The *main* question for the employer of labour is not, what effect will constant unbroken work have upon the worker's bodily health? We believe it to have been proved beyond question, that periodic rest is not only beneficial but absolutely necessary to the preservation both of a healthy body and a healthy mind. But this may be denied, and attempts may be made to prove that, by shortening the hours of labour every day, you could give the needful rest,

* [illegible] Sunday Observance Society, 24, St. [illegible]

and so prevent any evil results from Sabbathless labour. Supposing strong proof to that effect is presented, it does not settle the main question, which is, Have you the right to deprive your fellow-men, equal with you before the Maker of all, of a privilege which He claims for them?

SABBATH LABOUR A FINANCIAL MISTAKE.

Further, we believe that it could be proved that Sabbath labour is, from a pecuniary point of view, a mistake. It destroys the conscience of the worker, and, when a man puts no conscience into his work, the work must be badly done. Moreover, we all know how terribly strained the relations between capital and labour are at present; in fact, it seems as if that strain must sooner or later end in some great national disaster. What is the great cause of the strain? *Want of confidence*. Everyone believes that his neighbour, whatever his profession may be, is selfishly working for his own profit. Now, if workers saw in their masters a willingness to do justice to them in regard to the Sabbath, they would more readily trust them in other things. The Israelite was trained to deal fairly with his servants by being commanded to grant them rest from labour one day in seven, even in sowing and reaping time, when work was pressing. A beginning was thus secured for the consideration of what is due to others, especially to those employed in our work; and the human mind, like a wagon standing on a railway line, when once started is easily kept moving. The weekly Sabbath rest, requiring all to practise self-denial for the sake of others, is fitted to work into the selfish human heart this lesson, "Look not every man on his own things, but every man also on the things of others." If workmen saw their employers studying their interests in this direction, sacrificing profits to secure for them their day of weekly rest, we believe that would go far to sweeten the relations between them and their employers. It would beget trust. For they would see that the masters are not the entirely selfish beings they supposed them to be, but men prepared "to give unto their servants that which is just and equal, knowing that they have a Master in heaven, and that there is no respect of persons with Him."

But if any should be disposed to question the likelihood of such a result being produced, we shall not stay to argue the point. For even that is not the main question. It is—Has not the great God issued a law to this effect, Masters shall not permit their servants to work for them on the Sabbath? Who, then, will dare to trample that law under foot?

The only way of escape for Christians who are determined to make those in their employ work on the Sabbath is, to deny the binding obligation of the fourth commandment. But in doing so they run against the will of God as expressed in the original institution of the Sabbath. The law of the fourth commandment is only a duty rising out of the condition of things established by the Creator. It says, "Do this,"—"for in six days the Lord made heaven and earth, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Whoever works or causes others to work on the Sabbath sets himself against the order established by God in creation.

If some who call themselves Christians, affecting a superior spirituality, speak of the disappearance of legalism under the Christian dispensation, and claim freedom from subjection to commandments, we remind them that the freedom of the Gospel is freedom to do *more* and not *less* than the commandment requires. A Christian is free from the *letter* of the law, if he is under the power of a *spirit* that will make him run better in the way of God's law than he would with the letter as his spur. If he comes short of the letter, then it binds him; as the laws of Britain permit a debtor to pay to his creditors more than he owes, but if he proposes to pay less the law holds him to the letter of his agreement.

We leave such Christians to settle the matter with their Lord and Master, for He has taken the *Sabbath law* under his protection, claiming to be Lord of the day (Matt. xii. 8), and claiming it for all men as their birthright from the beginning of the world (Mark ii. 27). We agree with the writer in the "Public Commentary" on this text, who says: "The words '*Man* was not *made* for the Sabbath' would have no meaning in relation to a simply Jewish ordinance."

THE LORD'S TRYST.

Our Lord's claim to the day as his own is urged by Him in a way that leads us to notice,

3. The proper place for men is to be with the Lord of the Sabbath on his own day, and employers who prevent those in their employ from meeting Him in his own appointed way sin both against Him and against them.

When the Pharisees charged his disciples with Sabbath-breaking, because, being hungry, they had rubbed the grains out of some ears of corn and eaten them, He reminded them that by the Divine law some kinds of work were permitted on the Sabbath, because they were required for the due performance of the sacred services of the Temple. Then He added, "But I say unto you that One greater than the Temple is here" (Matt. xii. 6). To serve Him was more important than to serve the Temple. Therefore to prepare a breakfast, even in an unusual way, was lawful, if that was necessary to secure their being with Him. The great point in keeping the Lord's-day is to be *with the Lord* on the day. "For the Son of Man is Lord of the Sabbath"; not, as some tell us, to abolish it, but to invest it with new privileges, and to give it new sanctions.

Specially note this privilege. He has appointed it as the day of intimate fellowship with Himself. His chosen trysting-place for meeting with those who love Him is the assembled church. So He indicated when He met his disciples assembled in the upper room at Jerusalem on the evening of the day of his resurrection, and did not meet them again until seven days after. The particular day of the week, the seventh, was changed by Him to the first, in virtue of his authority as Lord of the Sabbath; but the old arrangement remained—every seventh day a holy day. So the Apostle John was taught when to his eyes, purged from dull sense, the Son of Man was revealed as walking among the churches on the Lord's-day (Rev. i. 10-26).

He claims this day for all men, that all may meet Him in assembly in their church capacity, and receive his blessing. He demands worship from all on this day, such praise as is due unto Him "who loved us and washed us from our sins in his own blood, and hath made us kings and priests unto his God and Father." And who dare come between Him and any number of those whom He invites to be partakers in all the blessings of his salvation? Who dare close the mouths of any of those who ought to praise Him on this day? *Christians* such employers of labour, shareholders in Sabbath-breaking companies and others, may call themselves. Can they be Christians who rob Christ of his praise and men of their share in his salvation?

They may be in the House of God themselves, doing *their* duty, as they think. How can they expect their worship to be acceptable when they prevent *others* from doing *their* duty? They may be trying to secure heaven for themselves. How can they expect to reach it while they are hindering others from entering on the way to heaven? Methinks that their prayers and praises can never rise into God's ears, weighed down as they must be by the injustice done to those whom they are robbing of their share in the Divine provision for life and immortality.

(To be continued.)

Hoxton Market Christian Institute.

Mr. John Birt, and others, have for some six years carried on a good work in this district, beginning with a meeting in a lodging-house and extending into wide-spreading and useful operations. For some time, however, the need for larger and more suitable premises has pressed closely on these earnest workers, and efforts have been made towards the erection of new buildings. These have proved successful, and on Saturday afternoon a new Institute was opened by Lady Jeune, who referred to the erection of the new building raised by willing and loving hearts and hands. They had made it seem as if some fairy had been in Hoxton since she was last there, in the temporary hall, three years ago. She had on that occasion left with a sad heart. Now she came and found a beautiful building. She attached great importance to the work among the young people and children. Lady Jeune then handed the key of the institution to the treasurer, Mr. A. E. Roby, who stated that contributions had been received to the amount of £50, which had already been spent. The total liabilities were over £300. They had £250 to raise to meet immediate requirements.

Mr. John Kirk, of the Ragged School Union, in the name of the committee, promised £50 on condition that the other £200 was forthcoming. Besides the above amount another £100 was required for fittings. The meeting was addressed by Messrs. Naoroji, M.P., E. H. Pickersgill, M.P., John M'Call, J. Wilson, and several others. In addition to a number of Christian moral and physical agencies in operation, there is a labour bureau, lodgings for the destitute, distribution of clothes to the ragged, and useful classes for elder lads and girls sorely in need of Christian and loving influence to save them wandering far astray.

GRAVESEND.—A conference for the deepening of the spiritual life met at Gravesend last week, when services were held in all Nonconformist places of worship, and most encouraging and profitable times were realised.

HOMES FOR WORKING GIRLS.

The new report of the Homes for Working Girls in London is full of interesting details of a really good work. The homes are ten in number, situate in various parts of the Metropolis, and accommodate 502 young women. The endeavour of the committee is "to help those who help themselves"; at the same time to afford profitable recreation for young women engaged in factories and workrooms, and, above all, to surround them with Christian influences and friendly guidance at the most critical period of their lives.

The report says:—"The West-end Homes meet the requirements of a very large number of working girls and young women employed within a mile radius of Oxford Circus, and what they would do for home accommodation without these Homes is difficult to estimate. A very large number of the business girls employed in the dressmaking and millinery trades in provincial towns make a determined effort to spend a year or two of their early training in the West-end in order to better fit themselves in their trade and occupation. Every year hundreds of young people newly appear on the scene, and we say most reverently and unhesitatingly that God only knows what numbers of them would do were it not for these Homes. To meet the requirements of this class it is desired to open another home in the West-end."

One of the leading characteristics in the development of this home-work is that all the advantages and social benefits of the Homes are administered solely with a view to assisting the truly industrious; thus no lazy, reckless, or idle young person can find a shelter in them. It is no mean fact to mention that very few of the applicants for admission are ever refused, inasmuch as the working girls and young women who know of the Homes, and desire to live in them, are aware that they cannot live on charity, but that they must do their utmost to pay the charges made for board and lodging. The poor and unfortunately circumstanced applicant is never denied admission, provided that she is ready diligently to seek occupation.

During 1891 the residents of the Homes paid no less than £3,022 for rent and bedroom accommodation, and the comforts of home life, and a further sum of £3,363 for their food. It is highly satisfactory to note that the money thus paid for board also covered the cost of the board of the superintendents and domestic helpers. Thus it is clear that there is no element of pauperisation about the work. The report is eminently practical in matter. It says:—"Cities and towns are full of young women who are unadapted for urban life, and it would perhaps be a happy thing for many of them if the law could send them back to their country homes. When it is known that out of every 10,000 persons living in England and Wales 1,452, or rather more than one in seven, dwell in the Metropolis, it is an easy problem to solve the probabilities of many a young workwoman being defeated in her ambitious journey to overstocked London. It would be a great advantage generally if country girls who leave home to better themselves in trade and business would seek their livelihood in domestic service. No occupation is more honourable, notwithstanding that the lexicographers have, unfortunately, given the rendering 'a domestic servant' as one of the definitions of the word 'menial.' We long for better times and ideas on this vexed subject of woman labour, for any one who knows of the difficulties which these country girls have to meet, knows that in the majority of case they are terribly handicapped in their struggle fo subsistence."

The social side of life is not overlooked, and it is suggested that this might be promoted in a healthy manner by a series of soirées to which the young people will be welcomed along with friends and acquaintances.

Any respectable working girl or young woman who can substantiate her character to the satisfaction of the superintendent is eligible for admission into the Homes; but none are admitted who are more than twenty-five years of age. All communications should be addressed to the honorary director, Mr. John Shrimpton, Westminster Chambers, 3, Victoria-street, S.W.

HAMPSTEAD HEATH.—The open-air workers on the Heath assembled in large numbers at the rooms of the Y.M.C.A., Willoughby-road, on Tuesday week to review the work of the past season, and to rejoice together over the results. Mr. Swinburn, representing the Y.M.C.A. Mission Band, and Mr. H. M. Wright, leader of the open-air mission meeting, gave interesting accounts of the efforts put forth on the Heath, and mentioned instances of blessing. Mr. Carleton Baynes, who presided, Rev. J. R. Gillies, Professor H. Langhorne Orchard, and Mr. Frank Cockrem, also delivered addresses, and the open-air mission male choir rendered selections of sacred song.

CHRISTIAN ENDEAVOUR SOCIETY.

By Rev. J. B. MORGAN, Chester.

III.—THE ENDEAVOUR PRAYER MEETING.

The weekly prayer meeting is the "beating heart" of the Endeavour Society. As unlikely as living body with dead heart, or strong body with weak heart, is living, strong Christian Endeavour Society without its weekly prayer meeting in healthy working order. Some have doubted of the popularity and success of the movement, of its attractiveness for young people, because of the stress it lays upon the prayer meeting. "Our young people will not come to a prayer meeting," is the pessimistic foreboding, based, perhaps, on experience gained in the ordinary church prayer meeting. The reply is, "Try them and see; they come elsewhere."

Instead of being the weak spot, it is in reality the strength of the movement. There are prayer meetings and prayer meetings. Some, it is to be feared, bear little resemblance in quickened fervour, enthusiasm, expectancy to those of the Upper Room of long ago. If we could catch the Spirit of that Pentecost-ushering time there would be small grounds for complaint of "humdrum routine," "deadly dulness," and so forth. The Christian Endeavour Society aims to restore the prayer meeting to the position it held in the early Church, when they were "with one accord in one place." There will be more power and more blessing when that is accomplished.

BEGINNING THE MEETING.

Humanly speaking, something depends on getting a good start. The formal plan of having the seats in straight rows behind each other is not to be commended. A semi-circular arrangement close around the leader's chair is much to be preferred; better, too, to have a compact meeting than a number of people sparsely scattered over a large area. It does not conduce to the interest for those present to get as far from each other as possible, and especially to hold the front seats in dread and avoidance. The leader does not feel any more comfortable for being left "alone in his glory." Members of the Prayer or Social Committee should see that the front seats are filled. A large board, inscribed with the words, "Please come to the front," facing the entrance, has been found useful. Is it always exceeding modesty and the charity that "in honour prefers one another" that keeps people at the back in church worship? Do the same people never pay a higher price for a front seat at lecture or entertainment? The members themselves should see that the front seats are not left vacant; the social committee, perhaps, being left behind to welcome strangers and speak to them after the meeting. Equally advisable is promptness and punctuality. Begin and close at the appointed times. In his book entitled "Ways and Means" Dr. Clark speaks of "some little foxes that spoil the prayer-meeting vine"; inattention to these details is among the number.

TOPICS FOR PRAYER.

There should be plenty of Bible in a Christian Endeavour prayer-meeting. Perhaps it would be wrong to speak of the Y.P.S.C.E. as "a society of one book," but it is not too much to say that all others are of very minor importance compared with that one. It is the blazing sun beside which the rest are merely twinkling stars. It is desirable, however, that there should be limitations as to the choice of topics and methods of treatment. The Y.P.S.C.E. does not meet for theological discussion, nor, in the first place, for critical examination. If personal doubts are frankly stated, not for the purpose of mental sword-crossing, but to obtain light, they may be admitted and answered, but nothing should be allowed to usurp the place of the personal, experimental, practical nature of the service. Head is not despised, but heart is more valued.

Mischief may easily be wrought by the selection of an unfortunate topic. A good brother recently put down "Election" as the subject for his night as leader. He was an American, and not only did he strongly support his own views, but with equal vigour denounced those of an opposite school of thought. When he sat down the meeting was electric with bustling arguments; a brother of other views asked for the hymn "Grace, 'tis a charming sound." It was a lively meeting, but its spirit was neither prayerful nor workful. A list of topics for six months is issued by the Sunday School Union, and perhaps, generally speaking, it is best to adopt these uniform subjects for consideration.

THE PRAYER CHAIN.

One of the more novel features of a Christian Endeavour prayer-meeting is to be found in what is called "prayer chain" or "one-sentence prayers." Long prayers are not encouraged—very few of them exceed two or three minutes—but what is lost in ornateness is often gained in directness. Prayer rhetoric is surely of little moment in the Divine estimate. But, apart from the more usual custom of asking two or three to offer prayer by the introduction of the prayer chain, a dozen or more can offer a brief earnest petition, just one sentence in length, about as long as that offered by the publican in the Temple, who stood afar off and said, "God, be merciful to me a sinner." On learning that the pledge contains the words, "I promise to take some part, aside from singing, in every meeting, unless hindered by some reason that I can conscientiously give to my Lord and Master Jesus Christ," the question has many times been asked, "How is that possible in a large society?" In a great degree the prayer chain answers it by itself: fifteen or twenty may take part within a minute.

But, in addition to that, the prayer chain affords encouragement to young and timid Christians to take part in public prayer. Many who would be hindered rising for a set effort are quite ready with bended head to speak one little word to God in the hearing of their fellows. There will be fewer "non-paying members" in churches that contain a Christian Endeavour Society.

A PRAYER MEETING PROGRAMME.

There is, of course, room for considerable variety in conducting an Endeavour prayer meeting, and no set order need be observed week after week. "In principles unchanging, in methods variety," is a good standpoint to take. One meeting may be "a promise meeting," another "an invitation meeting" another "a praise service," another "a memoriter meeting"—that is, a meeting in which everything is done without reference to book—and so on as prayerful tact may suggest. As an indication of how an hour may be profitably occupied, it may be well to sketch a programme and time bill for an ordinary weekly meeting of the society;—

Programme.

8.0 Song "Jesus, and shall it ever be."
8.5 Prayer.
8.8 Bible reading, Mark viii. 27-38.
8.13 Solo, duet, or quartet.
8.20 Prayer chain (concluding with the Lord's Prayer).
8.28 Leader's fifteen minutes, subject, "Not ashamed of the Gospel."
8.43 Comments, exhortation, song, and prayer.
8.53 Song, "I'm not ashamed to own my Lord."
8.58 Prayer and Mizpah Benediction.

Some of the larger societies print their programmes week by week.

"JOTS AND TITTLES."

An explanatory word or two may be permitted on such a programme as this. In the hymn singing it is not necessary nor expedient to play over on the instrument the whole verse and long chorus of some well-known hymn, before rising to sing it, a few bars are quite sufficient. Then, if the leader anticipates occupying his full fifteen minutes, it is well to ask one or more other members of the society to take the opening prayer exercises. The Bible reading may be taken in several different ways—by the leader alone, or verse by verse around the meeting, but the method most in favour is for the leader to read the first verse, the meeting in unison the second, and so to the end.

In the solo or part singing, especial care should be taken to avoid the least approach to a *performance*. The concert element is utterly out of place in an Endeavour prayer meeting. It should be just as much the aim of singers to "sing for Jesus" as of speakers to speak for Him. The leader should avoid lecturing or talking down to those present. Anyone who cannot for that occasion be one of the young people, whether he be eighteen or eighty, had better not speak at all. The after comments may be in the shape of a Scripture verse or scrap of poetry appropriate to the subject, an illustrating incident, or word of experience. For the Mizpah benediction, let all stand and repeat the words, "The Lord watch between me and thee when we are absent one from another."

THE CONSECRATION MEETING.

Everybody at all acquainted with the Christian Endeavour Society knows that once a month the prayer meeting takes special form and becomes "The Monthly Consecration meeting." It is no part of the work of the present paper to defend such a service. In reality it needs no defence. As Dr. Clark says, "The Consecration Meeting has proved its right to be by the blessings it has conferred, and the society that refuses to have such a meeting is exceedingly unwise, since it is rejecting not a theory, but a proved blessing." This meeting differs from the rest in that the roll of members is called over, and, in responding, each one solemnly pledges himself to renewed devotion to the Saviour and his cause. A letter is expected from every member who is unavoidably absent from this service.

The consecration meeting should be a quiet, reverent, solemn hour. Before the roll is called a short prayer should be offered, asking that every response may be in truth and earnestness. Then the names should be called over in batches, perhaps of ten or a dozen, with a verse breathing the spirit of consecration, or a minute of silent prayer interspersed. The response should never be made with a simple "here," or "present," but with some word of resolve or desire expressed in verse, or Scripture, or the member's own language. The spirit of the whole meeting should be that expressed in Miss Havergal's beautiful hymn, "Take my life, and let it be consecrated, Lord, to Thee."

The question is sometimes asked, "Do not meetings so largely in the hands of young people develop a tendency towards frivolity or irreverence?" The answer, so far as all obtained knowledge and experience goes, is NO. No one who is intimately acquainted with the working of a Y.P.S.C.E. would think of asking such a question. The basis on which the society rests, the pledge taken, the whole constitution makes such a development well-nigh impossible. There will be, perhaps, occasionally the ripple of a quiet laughter, such as one used to hear when Spurgeon was preaching; but laughter may be praiseful and even reverent. What wonder, what sin, if the glad new liberty found in Christ fills their "mouths with laughter," and their "tongues with singing"?

Another difficulty with some lies in the active members' promise to take part in every meeting. It has already been shown how a very large number can personally participate in an hour's service. No doubt if a society grew to very large dimensions, some modification of that clause might be desirable, but what it aims at is to bring the responsibility of sustaining the meeting home to each individual member; and to ensure that everybody shall be willing and ready to step in at the least signs of flagging in the meeting. To sum up, the Endeavour prayer-meeting has been made a blessing to many thousands.

For those now pray who never prayed before,
And those who prayed before now pray the more.

A WORK OF GRACE IN GLASGOW.

Bethany Hall, Bridgeton, one of the chief centres of the Glasgow United Evangelistic Association's work, has been the scene of a very remarkable work of grace during the past month. Gospel meetings have been held nightly, and the message of salvation has been proclaimed with the aid of limelight views of scriptural subjects and of the Pilgrim's Progress. The names of between 600 and 700, who professed during the mission to have undergone a saving change, were taken by the workers.

A meeting of these convened was held on Wednesday evening, October 5. It was a remarkable gathering. Including the workers, there must have been about 1000 persons present, and no one accustomed to such gatherings of working-class people could fail to observe the clean and tidy appearance of the people, and the bright, happy faces betokening inward peace and new found joy.

The meeting was presided over by Mr. William Thomson, jun., evangelist, who has been the chief instrument, in God's hand, in this work. After a few short addresses from friends present, testimony was invited from the people, and for half-an-hour it flowed freely. Elderly men and women, and those in their prime, young men and maidens, and boys and girls told how God in his grace had saved them.

This hall, which is in the midst of a large working-class population, has long been a centre of blessing. Much good seed was sown there in former years when first Mr. Hislop and latterly Mr. Ralston (both of whom may be said to have died at their post) were in charge of the work, which is now superintended by Mr. Logan.

Glasgow. Alexander Sloan.

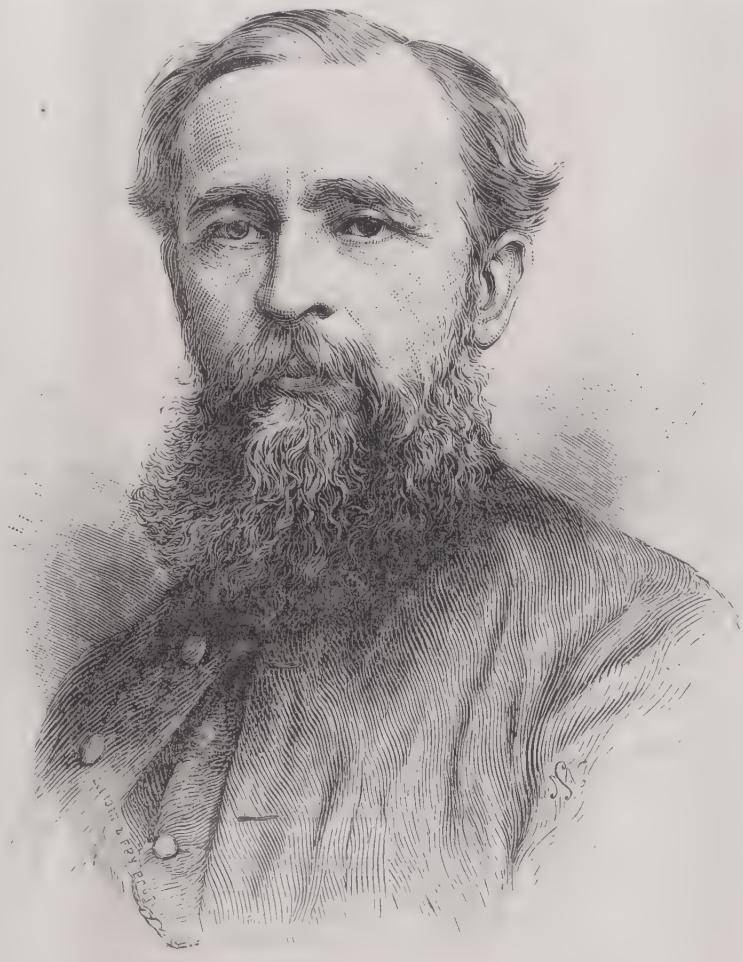
REV. OSCAR MICHELSEN,

EVANGELIST OF THE ISLAND OF TONGOA, NEW HEBRIDES.

Our readers have, from time to time, been informed of the wonders and signs that have been wrought in the name of Christ in the islands of the Pacific Ocean. The work of Dr. J. G. Paton, who represents the Presbyterian Church of Victoria, and has the sympathy of friends all the world over, is well known. We now introduce to notice the labours, in the same group of islands, of a representative of the Presbyterian Church of Otago, New Zealand, who has for some years been witnessing for Christ with very remarkable results.

Oscar Michelsen was born in Norway forty-seven years ago, and his childhood was spent in the parish of Ski, where his father was sheriff. He received a general commercial education, and being of an active turn of mind, he determined, as a young man, to seek his fortune in the world. Accordingly in 1867 he left Europe for New Zealand. Though not brought up under decided Christian influences, while yet a boy he made the Thirty-second Psalm the prayer of his heart. Arrived in the Antipodes, he connected himself with the Presbyterian Church, and soon found many avenues of usefulness at Hokitika, on the west coast of the South Island. He entered the employ of a worldly man, and his work was to serve in the shop, which was kept open on Sundays as well as week-days. Holding at the time somewhat lax views regarding the obligations and privileges of the Lord's Day, the young man fell in with the arrangement for a time, until interrogated by the tradesman's wife, who was a decided Christian, as to his disregard of the Sabbath. He then gave notice to leave his situation, but was kept on to work six days only; and at length, through the bold stand he took, his master closed his establishment on the Lord's Day. Later on the man himself became a convinced and converted Christian.

After a time Mr. Michelsen went to Dunedin, and became an agent of the Otago Bible, Tract, and Book Society. He had known what it was to live at the bush and among the gold diggers, so he knew how to make his way through the country; and this he did for eighteen months, popularising colportage work and circulating wholesome publications far and wide. This was the beginning of colportage in New Zealand; now the society has several agents travelling under its auspices. All this time Mr. Michelsen was hoping to engage in mission work abroad; but the way did not seem clear. Colportage was given up through failure of health. At length, on the arrival of the mission ship *Dayspring*, from the New Hebrides, things took a practicable turn, and facilitated the realisation of his heart's desire. A second missionary was asked for, and Mr. Michelsen offered himself, and was accepted by the Synod. After a period of preparation, in which home mission work and study were combined, he was sent out, in 1878, as the representative of the Presbyterian Church of Otago.



(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.

The first year in the group was spent at Nguna, with Rev. Peter Milne, the first missionary sent to the islands by the Otago Church. Here a language was learned which proved useful in future years, such help as was possible being rendered to Mr. Milne in the meantime. After a while Mr. Michelsen fell down with fever, and was momentarily expected to die. It was thought that nothing but speedy transmission to Sydney would save his life. Yet the time was rapidly approaching, when, according to arrangement, two of the missionaries labouring in other islands should come in the mission ship for Mr. Michelsen, with a view to settling him on unevangelised Tongoa! In due course they arrived, and feeling that he might as well die on one island as another, Mr. Michelsen went on board. At Tongoa, with the assistance of natives, the two missionaries built a house for the third, whom they helped ashore, and then left alone among the people. The situation was not reassuring, for although missionaries had occasionally paid visits to the island, the unpleasant fact remained that the population, about 1100 in number, was made up of cannibal heathen!

Though "down" in health, Mr. Michelsen was marvellously sustained in his missionary purpose, and led to pray the Lord to spare him for at least two years, in order that he might preach the Gospel throughout the island. He hoped by this means to do something that might ripen into fruition when he was no more. The Lord has more than answered that prayer, for it is after twelve years' labour in Tongoa that Mr. Michelsen is now taking a brief rest in England, after having visited friends in Norway. Recovering from the fever, which has only attacked him twice from that day to this, he addressed himself with all his heart to the work which he had undertaken, making journeys in all directions to tell the people the good news. Only one impression then prevailed among the natives regarding missions. That was that they were bad, because to become Christians the men would have to give up their polygamous practices. The ninth day after his landing, Mr. Michelsen walked twelve miles and preached five times; not a bad performance for one who had all but given up hope of living to work! On the occasion of his fifth address on that memorable day he was on the point of being clubbed by a hostile chief named Malakaleo. At the village in which his house was situated the people were fairly friendly, and a school for boys was soon commenced. The youngsters rapidly learned to sing and read. The former was a very important feature of instruction, for the melodies soon became popular, and in a very short time Christian airs took the place of infamous songs, and the facts of the Gospel went on before the missionary into the most distant villages of the island.

Quite early in his stay, a chief from along the coast called upon him, and said, "I am so glad you have come. I had a dream years ago. I dreamed I saw a ladder from earth up to heaven, and God sitting at the top! When you come to the island, I knew you were the man belonging to that ladder; and I want you to come to see us as often as you can, and tell us all about it." What an inspiring incident! The dark heathen was satisfied that the missionary had come to teach them the way to God. Need it be said that Mr. Michelsen saw "a great door and effectual" opened to him by the visit of

this man? The following Sunday he went to the village, and was very well received. In the meantime the fact that the chief Malakaleo had threatened to club him created parties on the island—friends and enemies. Some who would otherwise have remained indifferent became friendly, and the news of the threat provoked a general inquiry among the people as to why the missionary had gone to live among them.

In the course of time all the chiefs called upon him except two; one of these could not come on account of a war that was raging at the time. Why the other, the most influential chief on the island, did not come was more than Mr. Michelsen could understand, and it was doubtful which side he would take. Several of his men had been working for the missionary, and after they returned home one came back accompanied by some women friends, and asked "to see Jesus." In fact, he wished to look at a picture, which he had seen in the mission house, of Jesus and the woman of Samaria! The Gospel story was explained to the little group, but they hesitated to believe it. Later on, having found out by these visitors all he could about the mission, the tardy chief called and asked for information concerning the new religion. Mr. Michelsen sang to him and talked on Gospel truth, and thus a very pleasant acquaintance was formed. In answer to some boasting men from Malakaleo's village, the chief declared his intention to learn to read. This purpose he carried out, and has been for years a true Christian and a faithful helper in the work of the mission.

After staying in the island for a year, Mr. Michelsen went to New Zealand and married the lady who has since been his helpmeet in the work. When he returned to Tongoa, after a few months' absence, he was well received, the women being delighted to see a lady missionary. It was not to be plain-sailing, however. Three months after resuming work, the missionary and his brave wife had to flee from the village, and were glad to take refuge with the interesting chief who had received instruction in the Christian religion. That was God's way of opening up the other side of the island. The missionary resided in that village for three years. Then work was continued for a time in the old quarters, and the people gave up heathen practices, and attended school and church. This was in the absence of the chief, in connection with the Kanaka traffic, but when he returned, an opponent of the work, the people were scattered. When measures for the future were being pondered, a willing chief from Malakaleo's village agreed to find a centre for the mission. This was done, and most remarkable it is that the work should at length become domiciled in the village of that once hostile man. To-day, however, Malakaleo is a hearty friend of the mission.

After this the important work of consolidation and development in various departments was steadily proceeded with. Now four entire islands and part of a fifth, which constitute the district in which Mr. Michelsen labours, are under regular Christian instruction. Upwards of 2000 people attend in thirty-two villages, and most of the teachers have been trained under Mr. Michelsen. They have been brought from cannibalism to Christ. One of the best of them was on one occasion, whilst a heathen, on the point of shooting the missionary in whose labours he now takes an active interest. Nominally the whole district is Christian, and there are no heathen. As Mr. Michelsen sometimes puts it: "When I came to the island the nearest native Christian was about twenty miles from me; and now I have to go that distance to find a heathen." What hath God wrought!

On one occasion a party of men asked him how many guns he had. They would not dare to go out of their villages unarmed, and were curious to learn the strength or weakness of the missionary's defence. The answer was, "I have one gun, which will silence all others, and one day it will be the only gun in Tongoa." He showed them the Bible, telling them that it told of the Prince of Peace. They hastily declared it without power, but many have since found it both the Sword of the Spirit and the Shield of the Lord.

In view of the great blessing which has attended the labours of Mr. Milne and Mr. Michelsen, the Church at Otago has sent a third missionary to the district, and this has so strained their funds that for the present further development seems out of the question. In distinct excess of orders, and therefore incurring personal responsibilities, Mr Michelsen has himself sent forth fresh teachers. He could not say "No" to the urgent appeal of his islanders. Other teachers are in pressing demand, under his brother missionaries, and the cost is very small—only about £6 a year each.

To the Kanaka traffic, of which we have heard much lately, he is strenuously opposed. It takes away the best helpers of the missionaries, leaving mainly old people to whom to entrust the work of teaching. Some of the Christian natives, when in Queensland, have rendered important assistance to those who have engaged in evangelistic work among the Kanakas. The traffic, however, is ruinous to the population of the islands, and if it does not stop it will come to an inevitable end through the reduction of the population. If it goes on for another thirty years it will probably cost the lives of fifty thousand people. The desire of the natives is that England shall take them under her protection, instead of allowing them to be preyed upon, as in the past, by trade adventurers.

Three different languages are spoken in the district, and in each Mr. Michelsen has written hymns. He is now getting the Gospel of Matthew printed in the Tasiko language by the British and Foreign Bible Society. This tongue he has reduced to a literary form, and it is hoped that the result of his labours will greatly benefit the people of the island of Epi.

Such is the reality of the change which has come over the scene that many of the natives of the New Hebrides have gone forth to carry the Gospel to heathen islands in the group. The people love their pastor, too. For when it became important that he and his devoted wife should take a holiday, and the church at Otago did not see its way to advance the money required to bring them to Europe, the people made arrowroot of the value of £100 to pay the passage!

Mr. Michelsen's story is a wonderful testimony to the operation of Divine Grace in the dark places of the earth. While of necessity remaining in England for a short time, our friend would be glad to address meetings Letters to him may be addressed 57, Pyrland road, Mildmay Park, N.

A BUSY FORTNIGHT.

The London Evangelisation Society deserves the confidence and support of all who delight in aggressive work, though it was for nothing else than this that they take the greatest care in selecting their agents. No one is set apart by them to this important work unless he has given unmistakable evidence of preaching power and spiritual tact in dealing with souls. The consequence is that their agents are welcomed wherever they go, and this hearty reception is generally followed by times of refreshing.

It has been so in Paisley, where one of their agents, Mr. Charles Galletly, has recently conducted a fortnight's aggressive mission in one of the most necessitous districts of the town. Although he has not been many months in the service of the society he has already won for himself a name as a successful evangelist. His recent work in Bethany Hall, Glasgow, roused expectation in Paisley, and his meetings there were preceded and accompanied by much prayer.

The blessing began to fall at his first meeting, and continued in ever-increasing volume until the close of his visit. During the fortnight about seventy persons professed faith in the Lord Jesus at the after meetings, whilst it is known that there were many others who owned to their friends that they experienced deliverance from their doubts and fears and an entrance into peace and joy as they sat listening to the evangelist's address.

Mr. Galletly's closing meetings on the Sabbath afternoon and evening had to be held in two of the largest churches in the town, and both of these were completely filled. He has, by his diligent and successful labours, made many friends in Paisley, who will follow him in his evangelistic career with their sympathy and prayers.

FRENCH PROTESTANTS AT WORK.

The following is extracted from a long letter from Pasteur Delattre, of Matha (Charente Inférieure), and two letters from well-known and accredited witnesses, M. Reveillaud and M. Sainton.

Matha is the centre of a very large district still reported Catholic, but where, forty-five years ago, there was not a Protestant. So long ago as that, a colporteur, travelling to seek out isolated Protestants, and finding none in that region, offered his Bibles to the Catholics. They proved the seed of life to a very few, and then in time an evangelist was sent, who toiled for thirty years with occasional encouragement.

A visit from M. Sainton in 1880 was the means of a powerful awakening. M. Delattre himself was settled there in 1887. He found circles of living Christians in several villages, but all outside those circles was outer darkness. He was thunderstruck at the ignorance and brutishness of the peasants, the neglect and immoral lives of their priests. Yet his message was listened to, and himself welcomed. For two years now the number of localities reached has been sixty-four.

"This little group at Matha," says M. Sainton, "truly understands evangelisation. When all French Christians shall have understood it as they do, we shall have regained the victories of the primitive Church." There is a wide influence upon the Catholics all round; indeed, these seem held to their religion only by custom, or, still more, by dread of the "strict ways" of the Protestants.

M Delattre writes: "In a village where I had held about a dozen of meetings, at the close of one I asked the audience, 'Do you read the New Testament?' Six young women answered affirmatively, and, showing me the good Book, said, 'Oh, Sir, if you could only come and explain it to us oftener.' On all sides they greet us with 'Come oftener.' In one place eighty persons come together to study the Scriptures."

M. Delattre concludes with these thrilling words: "We are ten, we should be thirty. We have full liberty to preach the Gospel to them. We in France are passing through a time which is unique and solemn. Not to carry the Gospel everywhere, even to the most retired hamlet, is to fail in one duty, and to be guilty towards souls."

MR. COOK'S MISSION SHIP.

Pasteur C. H. Winmin writes:—Four weeks of special services, attended with great blessing, have been held in Cherbourg on board Mr. Henry Cook's vessel, the *Herald of Mercy*. Each night crowds have listened eagerly to the preaching of God's Word, and souls have been truly converted. These persons recently converted are most active in bringing their friends and relations to our meeting, and last Sunday fifteen were publicly received in our church.

Every night services are being held in our hall, and the Spirit of God is working mightily in our midst. What a blessing it would be if the *Herald* could go in every port of France. The land is open to evangelistic work now, and souls would be converted *en masse* if this work could be carried on vigorously.

The captain of the *Herald*, with his mate, have been distributing freely God's Holy Word, and the kindness shown by them to those who attended the meetings will not be forgotten, and have helped much to the success obtained.

Mr. Cook adds:—Several ports of late have been visited, and large numbers of sailors, fishermen, and civilians have come on board to our evangelistic services, where evident tokens of God's rich blessing have been realised.

Thousands of copies of the Word of God, Gospel books, and papers have been circulated freely, but at this time we are greatly in need. Our troops and seamen having lately left Portsmouth harbour have been, as heretofore, largely supplied.

I shall be thankful if your readers will assist us in our arduous work by sending Bibles, Testaments, Gospel books, and papers, also small bags 8in. by 5in., as we wish to finish out this year, if possible, some 20,000. We also need woollen overalls, which serve as a reminder of the welfare of God's children on shore, to be sent to the Seamen's Mission, 47, Stoke-road, Gosport.

Our vessel has now returned to Portsmouth for necessary repairs to her hull, copper, etc., which has been much damaged by the continual rubbing of the quays and the vessels and fishing boats lying thickly around us. A new set of sails is absolutely essential; the old ones are really too much worn to be depended upon this winter, in which we may expect some very heavy weather, and if caught on a lee shore it would likely be attended with great loss.

As soon as possible, if repairs can be accomplished, several Christian fishermen are willing to join us for a month's mission tour round the coast of England for work among their unconverted mates. Who will help us to cast the Gospel net in these last fleeting days before the Lord shall come?

Mission to Village Children.

Last summer Mr. S. J. Hewlett, in company with other workers, went through some villages in the home counties. This year he has made further tours. He writes:—"At the close of the seaside work a young brother in the Lord joined me, and from Herne Bay we visited many villages and hop gardens in Kent. In nearly all cases we were received with much gladness on the part of the grown-up friends, and especially so by the children. The services held round the camp fires of the hoppers were very interesting, and we believe greatly blessed. From Kent I went to Sussex, and on into Hampshire. Many villages in our land are very dark. They are being worked by the Romanists, who are evidently not leaving a stone unturned to further their ends. Then, again, there is the Romanising party in the Church of England. I am hoping to get sufficient funds to build a caravan for next year's work."

A CURIOUS CONTROVERSY has arisen in Hungary. For a quarter of a century an amicable arrangement has existed between the Catholic and non-Catholic clergy, by which those of one persuasion baptized and registered the children of other religious faiths whose pastors were absent, the law only requiring that notification be made to the proper clergyman with a view to the subsequent arranging of the child. This the Vatican has now condemned as contrary to the principles of the Romish Church. As, however, the Hungarian Government will not give way, the question will become a political as well as a religious one, involving serious and important issues.

For the Young

TESSIE.

While canvassing a large tenement in Sullivan-street, New York, we found Tessie, a little half-starved girl of seven years. She was so bright and winsome that we were at once interested, and resolved, if possible, to rescue her from the physical and the moral filth which surrounded her. After listening awhile to the maudlin talk of the drunken mother, we drew the child to us, and told her the "sweet old story of Jesus and his love," the sad little face growing brighter and brighter in its interest and sympathy for a Saviour who could care for poor little children, and before we left a strong desire had been awakened in her heart to go to Sunday-school, where she should learn to sing and hear more about this wonderful Friend.

It was not hard to gain the mother's consent, so Tessie became a member of the Bethlehem Sunday-school. Always present, if possible, but, alas! there were often long breaks in her record of attendance, when the mother, drunk for weeks together, resolutely barred her door against us, shouting through the keyhole in response to our earnest entreaties to see the child, "That her house was all upset, and she could not receive visitors."

When the summer came, with its opportunities to put just such forlorn children into sweet country homes, we desired to send Tessie, but her mother would not let her go, fearing lest she should not get her back again.

She seemed to be somewhat conscious of her unfitness to mother the child, though she clung to her with a passionate love which neither drink nor sin could quench.

Little by little we learned something of Tessie's history. The father had died from the effects of drink. The oldest brother seemed to be given up to his cups, and her home was a constant scene of sin and debauchery, until one day last winter, when the mother's life went out in darkness, and Tessie was left an orphan.

The awful death of the mother seemed to arouse the nobler manhood in the eldest brother, now a young man of twenty-three, and from that day he has led a different life. The two other brothers, also young men, and always sober and industrious, found him anxious to co-operate with them in their efforts to provide a decent home for themselves and the dear little sister. So to our surprise when we called the day after they had laid their mother away in the

Low green tent, whose curtain never outward swings,

with the offer of a home for Tessie, we were kindly but firmly told that they were going to care for her themselves, saying it was their purpose to educate her and give her every possible advantage in life.

Greatly disappointed, we still determined to wait patiently for the opportunity which we still believed would come of putting this child into a home where she should receive the Christian training we longed for her to have, nor did we wait in vain. In response to our first call for children to go to the country came Tessie, with the unexpected announcement that her brothers were willing to let her go. With a glad heart we worked for hours over her, getting her in a condition to pass the doctor. Then the Dorcas-room must be visited for the needed clothing, and there never was a happier little girl than Tessie as she went out of New York ticketed for Warren, Pa. A wealthy farmer and his wife received her, whose hearts the Lord had opened, and who have begged the privilege of keeping her always, at any rate for the summer. And there we love to leave Tessie, tenderly cared for and lovingly ministered to by a King's daughter, who sees in this little one the likeness of her Lord.—*New York City Mission Monthly.*

LITTLE PREACHERS.

A little girl, eight years of age, who was baptized in Foochow, China, with her mother and sister, seems to have been a most attentive listener during the weekly visits of our Biblewoman to her mother, and so became deeply interested in the Gospel story, so much so that she carried the good news to the day-school she was attending, and persuaded her schoolmaster to come to the College Chapel and hear for himself what Jesus did for mankind. He has now regularly attended the Sunday services for more than a year, and has induced several of the villagers to accompany him; he was baptized with his mother some time since, and his wife will also be shortly admitted into the Church.

The younger sister, aged only four, has learned "Jesus loves me," and has been heard telling her little playmates that they should not worship idols, but pray to the true God.—*Missionary Link.*

CHILDREN'S SPECIAL SERVICE MISSION.

Two splendid meetings, to receive reports from seaside workers, were recently held at the Conference Hall, Mildmay Park. In the afternoon Rev. E. A. Stuart took the chair, and gave a very stirring, helpful address, based upon the first eight miracles of our Lord, as set forth in the earlier chapters of St. Luke's Gospel. Mr. T. B. Bishop (hon. sec.) said a grand work had been done this summer, especially among the boys. Very encouraging detailed reports were given by the following workers: Mr. E. Arrowsmith, Eastbourne; Mr. W. R. Moore, Ilfracombe; Mr. W. H. Roberts, Filey; Rev. Martin J. Hall, Bournemouth.

The evening meeting was presided over by Mr. G. A. Hutchison, editor of *The Boys' Own Paper*, who regarded himself as a skirmisher, joining in the work here and there, rather than as a settled worker in any place. He felt that the right workers were in the field, working in the right way and in the right spirit, having a very definite aim—namely, to tell of Jesus and bring souls straight to Him, not standing in the way so as to hide and come between them and Him. They believe that as soon as a child can understand what it is to love father and mother he can learn to love Jesus. Rev. C. H. Nash, Scarboro'; Mr. Reginald Naylor, Llandudno; Canon Taylor Smith, University Camp for Public-school Boys, Rustington; Mr. Henry Hutchinson, Bridlington Quay; Mr. A. G. Dodderidge, St. Leonards; Mr. T. Lewes Sayer, Rhyl, followed with accounts of their respective missions. We have not space for details, but the reports were such as to give great cause of thankfulness to God.

Mr. E. Arrowsmith, *Presbyterian Church, Lord-street, Southport*, to October 26; Mr. H. Hutchinson, *Congregational Church Schools, Chelmsford*, to October 23; *Sale*, October 26; *Monmouth*, November 6 to 13; *Clapton Congregational Church*, November 20 to 27; Mr. Jas. S. Tyler, *Lydbrook*, October 22 to 30; *Stockwell Green*, November 6 to 9; *St. Philip's, Maidstone*, November 20 to 27; Mr. A. G. Dodderidge, *Cambridge*, October 20 to 26; *Manchester*, October 27; *Liverpool*, October 28; *Windsor*, October 31 to November 5; Mr. T. Lewes Sayer, *Brockley Presbyterian Church*, October 31 to November 8; Mr. G. Goodman, *Victoria Park Congregational Church*, to October 22; *Onslow-square Baptist Church*, October 30 to November 5; Mr. Ed. Hughes, *Battersea-park Tabernacle*, October 24, 25, 27, 28; *Stockwell Green* (with Mr. Tyler), November 6 to 9; Mr. S. J. Hewlett, *Ockley*, October 22 to 30; *Boldre*, November 6 and 7; Rev. Martin J. Hall and Rev. W. S. Standen, *St. Nicholas Church, Gloucester*, October 29 to November 9; *St. John's, Boscombe*, November 19 to 29; Rev. Martin J. Hall, *Jesmond, Newcastle-on-Tyne* November 12 to 13.

Annual meetings for seaside reports, at *Strangeways Hall, Manchester*, October 27, 3.30 and 6.30; at *Liverpool Y.M.C.A. Mount Pleasant*, October 28, at 3.30 and 7.0.

GLEANINGS.

Boys, many men have gone over the path of life you are now treading! When they warn you of the dangers that beset the way, listen to their advice. It may save you from many unhappy hours.

In Western Africa, Bishop Taylor saw a little girl stabbed to the heart by a medicine man by the side of her suffering mother, because it was believed she had bewitched her mother into a fit of sickness.

When a teacher handed slips of paper to her scholars, on which to write a cause of thankfulness, a little girl, untidy and uncared for, wrote, "I am thankful there are no public-houses in heaven."

A poor little London girl, helped by the Invalid Children's Aid Society, who lay for months strapped down to her bed, and whose only toy was a broken doll, made a wool ball "for the big girl who made me the scrap book."

A very small office-boy was chaffed about his size until he could stand it no longer. "Small as I am," said he, "I can do something no man can do in this office." "What is that, Bobby?" they all shouted, "Keep from swearing," Robert replied.

CHILDREN'S SCRIPTURE UNION.—Sun., Oct. 23, Ps. cxix. 33-48; Mon., Oct. 24, cxix. 49-64; Tues., Oct. 25, cxix. 65-80; Wed., Oct. 26, cxix. 81-96; Thurs., Oct. 27, cxix. 97-112; Fri., Oct. 28, cxix. 113-128; Sat., Oct. 29, cxix. 129-144.

SUNDAY WORK IN THE NAVY.—*The United Service Gazette* says:—"There is not much foundation, it is hoped, for the whispers of discontent in the Navy which are heard in certain quarters. A great source of grievance is the unnecessary amount of Sunday work imposed by some commanding officers upon their crews, and certainly there seems no sufficient justification for any ship-painting to be ordered to be done on a Sunday, a day on which the men reasonably consider that they should be relieved of all duty not absolutely necessary. To go against the feelings of the men in this respect can only tend to undermine healthy discipline and to render less hearty the response to a call for extra exertion when the same is required

CAMBRIDGE NOTES.

The Michaelmas term has commenced and brought with it the usual influx of Freshmen, although report says that there is a slight falling off in the total number as compared with last year.

The daily prayer-meeting for undergraduates, held at 2 p.m. in the Henry Martyn Hall, has started with a good attendance, and there is evidence of the help that it is felt to be in the heartiness, both in the singing and in the prayers, of the members who come to it.

The committee of the Inter-Collegiate Christian Union are taking steps to obtain as many signatures as possible to an invitation to Mr. Moody to visit the University and deliver some addresses in November. They are stimulated in their endeavour by the recollection of the great good which resulted from a former visit of that earnest evangelist some years ago.

On Saturday evening, October 15, at 4.45 p.m., a very fair number of members of the University were assembled in the Henry Martyn Hall to listen to an address from Rev. E. W. Moore, of Wimbledon, on the Gift at Pentecost. The speaker dealt with the qualifications necessary for a faithful witness to Christ, and characterised them as knowledge, truthfulness, and courage. Added to these requisites, a witness needed *power*. This dynamic was granted to the Apostles upon their reception of the Holy Spirit. All may obtain this precious gift upon their prayerful entire surrender of themselves, body, mind, and soul, to Christ.

Mr. Moore was listened to with close attention, and at the conclusion many present were led to offer themselves unreservedly to Christ to be sanctified and endued with power for service.

Mission in St. John's Wood.

Last week's special services at Abbey-road Chapel, St. John's Wood, have been marked by much interest on the part of the many who have attended them, and the meetings are being continued through the present week, when a number of well-known ministers will join in the good work of seeking increased manifestation of the Holy Spirit's power among the residents of this important London district. Written requests for prayer are among the things which have encouraged the hearts of those who are co-operating in this stirring effort. Revs. Hy. Sharpe, Francis Sloper, W. D. Wright, and other neighbouring ministers are taking part in the bright and fruitful services. Short prayer-meetings at noon are followed by afternoon conferences, at which Revs. Archibald G. Brown, H. D. Brown, and G. D. Hooper, and Miss Mason have spoken. The first evening meeting was addressed by Rev. J. Gelson Gregson, upon "The Baptism of the Holy Spirit"; and the subject was continued on succeeding evenings by Revs. W. Fuller Gooch and C. G. Moore.

Sunday evening was an occasion of solemn heart-searching in the congregation listening to Pastor Stone's discourse on the Millennial Kingdom. In an argument based upon Isa. lxv. 17, lxvi. 22, 2 Pet. iii. 13, and numerous other Scriptures, the preacher contended that, as the earth has been allied with man's fall, so it is to be the scene of Israel's restoration and of Christ's kingly reign with his saints of all nations, previous to the final judgment of the unbelieving world.

Mr. W. R. Lane in Essex.

This evangelist has concluded a special mission at South Woodford, Essex. The meetings have been held in various churches, and a spirit of unity and prayer amongst Christians has marked the work. The Spirit of God manifested Himself in definite conversions night by night under the manly but simple-hearted utterances of his servant. Mr. Lane's rebukes against sin, his warnings of coming judgment, and the winning manner in which he urged his hearers to trust Jesus will not soon pass away.

On the last night, almost the whole congregation of the Congregational Church remained to the after-meeting.

A. K. L.

THE NORTHFIELD TRAINING SCHOOL has opened for the winter with more students than at any time previous. Mr. Moody has renewed his offer to the Societies of Christian Endeavour throughout the country to take twenty-five members of the Society at thirty-five dollars each, instead of the regular tuition of fifty dollars for the term of twelve weeks. There has been a great demand for the graduates in home mission, city mission, and church temperance work. The Bible Institute in Chicago is also making extensive preparations for the coming year, with special reference to the crowd that will be there to visit the Fair.

LIVERPOOL SHELTERING HOME.

Through the co-operation and gifts of many friends we were enabled last season to admit, train, outfit, and place in service in Canada three fine bands of boys and girls, who, I am glad to say, are all in a fair way to prove satisfactory to their employers. Our hearts were made glad on seeing the success and well-doing of those who had been pining and dying in want. By taking them off in separate parties we were able to fill and refill our beds and desks three times in the year. We have returned cheered that there is such a grand outlet as Canada, with its clear blue skies and sunshine; and as it rapidly grows richer there develops an ever-increasing demand for help that young hands can render, and for which very good wages are paid.

Thousands of Liverpool widows with children can have their bitter burden lightened by the removal of one or two under these inviting prospects for their future; and many a struggling widow can bless God that her young ones have prospered there instead of starving here. This very week a widow is sailing to Canada—her daughter having married and settled out there; a son who has been an industrious lad has sent her a ticket to come out to him. Let our lives be re-consecrated, our gifts re-dedicated, our efforts redoubled, to save the children. The treasurer of the Home is Mr. J. J. Kenna, 18 and 19, Mellor's-buildings.

Louisa Birt.

TO PARENTS AND TEACHERS.

Satisfy your child; he is as hungry with his eye and his ear as with his mouth.

The purpose of teaching is to bring more *out* of man than to put more and more *into* him.

Look out for the lads! Better the fence at the top of the precipice than the ambulance at the bottom. —*Ellice Hopkins.*

Life is not to be made up of play, and yet play is to be the chief instrument used in preparing children for life.—*Miss Minhinnick.*

No greater harm is done to Christendom than by the neglect of children; therefore to advance the cause of Christ we must begin with them.—*Luther.*

There is a Child-redeeming Company in America, consisting of ladies. The bond of union is to deny themselves some luxury so long as there is a child in New York or Brooklyn shoeless and hungry.

In the convict prison at Copenhagen mothers are allowed to have their babies with them till they are one year old, then they are taken to the workhouse until the mother's term of sentence has expired.

The Church, says Mr. G. Downie, Liverpool, will never have fully done its duty until the whole city has been carefully mapped out and a Sunday-school planted in every district where one does not already exist.

While among the non-Christian population of Madras only thirty-eight per cent. of the boys of school-going age are receiving education, the proportion among the native Christian boys is as high as sixty-one per cent.

This is how China is being opened up, on the testimony of a missionary:—"We have fifteen girls, from nine to fourteen years, who four months ago had never seen a book. They can now read the New Testament, and understand what they are reading."

The lads of a village in Surrey who have left school have been provided with plots for cultivation. The work is superintended and explained by professional gardeners, and advice and instruction on the work is given at intervals by one of the County Council's lecturers.

Deaconesses in Mile End.

Dr. Barnardo writes to say with reference to the notice under this heading, which appeared in last week's issue, that the only crisis through which the work of his Deaconess' House is passing is that it is becoming more and more manifest that the workers must be all of them ladies who can contribute in some degree towards their own maintenance. This has not hitherto been the case, but now, owing to the extension of the work among the children, the use of the funds devoted to adult missions is necessarily circumscribed. There is no intention that the work in the House shall cease; it is hoped it will the rather expand and become increasingly useful each year, but Dr. Barnardo is most anxious to communicate as soon as possible with ladies who are prepared to devote themselves to our Lord's service among the poor, and who may be able to contribute, say, £10 or £15 per annum towards the expenses of the household, the rest of the cost being provided from the funds of the institutions.

Communications on this subject may be addressed to Dr. Barnardo at 18 to 26, Stepney-causeway, E.

FAREWELL TO LADY MISSIONARIES.

The friends of the Society for Promoting Female Education in the East met in Morley Hall, Regent-street, on the afternoon of Wednesday week to bid God-speed to three lady missionaries, while also remembering in prayer two others who had already started for the foreign field.

Rev. W. Chapman, who presided, spoke of the value of prayer, individual and definite, on behalf of missionaries. Friends at home little realise how much they may do in this way to support and strengthen those who have gone forth in the Lord's name. Turning to the ladies just going out, the chairman spoke of faithfulness *versus* success, exhorting them to "think more of doing the will of God than of seeing fruit." In following the example of the Lord Jesus we should observe his singleness of aim, devotion to the will of the Father, separation from sin, and sympathy for sinners.

Rev. A. B. Hutchinson, C.M.S. missionary, spoke of twenty-one years' mission service in South China and Japan. He had seen much of the work of ladies connected with the Society for Promoting Female Education in both these lands, and knew that they were rendering a service of the utmost importance to the cause of missions. After dwelling at some length on the value of the schools carried on by Miss Johnston at Hong Kong, and showing how these had been the means of winning many to the Saviour, the speaker concluded by pleading for larger support for the society, and urging the need for new school buildings in Hong Kong.

Rev. George Tonge, of the C.E.Z.S., followed with a few practical and hearty words, chiefly addressed to the lady missionaries. These are Miss Bushell, returning to Foochow; Miss A. Smith, returning to Nazareth; and Miss H. S. Fletcher, a new missionary going forth to Hong Kong.

The Land of Huss

A valuable acquisition has been made at Hussinec, the birth-place of Huss, the martyr. The premises where Huss was born, consisting of a house and a garden, have been purchased for the sum of about £90.

A brother writes that the Roman Catholic population of Hussinec are quite strangers to the Gospel, but they flock together in large numbers when it is preached, and already some fruit is seen of the seed sown amongst them. He proposes to lay out about £100 to repair the house, which is old and dilapidated, and to have it fitted up for meetings.

The Bohemians have a strong patriotic feeling, and they are enthusiastic about their former leader, Huss; but the Roman Catholics have contrived to separate in the people's minds the patriotism of Huss from his Protestantism, for which he died the martyr's death.

The purchase of the house has been completed, but there is as yet no fund for its restoration. An opportunity is given to any free givers for the supply of this sum of £100.

Communications may be sent to Dr. Baedeker, Wart-Eck, Weston-super-Mare; or direct to Mr. Alois Adlof, 23, Petersgasse, Prague, Bohemia.

The Garenganze Mission.

Mr. F. S. Arnot writes:—We have been cheered beyond measure with letters from the Garenganze. Our three brethren have been sustained in the midst of war and famine. Mr. Thomson writes:—"Concerning the future of this unhappy country one cannot predict with any certitude at present. The people are not to be found. . . The capital is now a cemetery, war and famine having done their work." Hundreds have died, it seems, of starvation. All the white members of Captain Stairs' expedition were reduced to the extremity of eating leaves, the Zanzibari soldiers dying at the rate of two a day. In the midst of all this Mr. Thomson is compelled to say, "Thank the Lord, we are all well and strong and have no lack."

Letters from Nana Kundunah and Bikè also full of cheering news.

BRIMSCOMBE, GLOUCESTERSHIRE.—For several years an annual fellowship tea-meeting has been held here for Christians of all denominations, followed by an open meeting. This was held on Thursday week, and proved to be a season of refreshing. While others have been meeting and discussing how union is to be brought about, here, in quiet little Brimscombe, believers met and realised the union by speaking of "Jesus only." Amongst the speakers were Mr. James Wright and Dr. Neatby, whose addresses on "The Lord's Return" were felt to be full of power.

CHICAGO NOTES.

THE fight with Sabbath-breakers is going on in Chicago with much earnestness. Efforts have been made on the west side of the city to close the clothing stores, so that over seven thousand clerks can have a day of rest. Last Sunday afternoon a monster meeting was held in a large hall, Bishop Samuel Fallows presiding. The audience came to the conclusion that it was time to do something definite.

Despite the Act of Congress ordering that the gates of the Columbian Exposition shall be closed on Sunday, one of the great daily papers is flooding the land with petitions asking Congress to repeal the law. And, strange to say, multitudes of people have signed the appeal.

A mass meeting has accordingly been called under the auspices of the Sabbath Observance Committee, and the Christian sentiment of the city will be voiced far and wide in unmistakable terms. Dr. Herrick Johnson has given his powerful influence to this cause, and the friends of truth and righteousness believe the cause will win, yet Satan will not yield the field without repeated conflicts.

A feeling of deep solicitude is abroad for the spiritual interests of the people in Chicago next year. Calls will be issued for the strong workers to come over and help us. Forces must be massed; the best appliances called out; and a strong battle waged for God and the right. Farwell Hall, the home of the original Y.M.C.A., is rising. The work will soon go on day and night. It will be an immense and commodious structure of stone, brick, steel, and terra-cotta. It will be a centre of sacred influences for many years to come.

Willard Hall, in the Temple, is fast approaching completion, and will be the place for daily Gospel temperance meetings. No one can see the beautiful Temple and its surroundings without thanking God and taking courage. About three-fourths of the great building is now rented, and the income is sufficient to ensure safety to the faith and works of the women, in their immense risk.

From many conferences, assemblies, and annual meetings comes the report of advance in collections for missions and a general awakening on the subject. Some churches have doubled their former gifts, but the greatest general movement is seen in the princely gifts for the cause of education. The American University at Washington is receiving contributions even from far-off lands. Five million dollars must be raised before the doors are thrown open to students who may come to pursue post graduate courses of study. Preparations are nearly completed for the preliminary opening of the World's Fair. Tickets are being issued to the specially invited guests, and the 40,000 or 60,000 persons will assemble in the main hall, the largest structure ever erected by man. The ceremonies will last one day, and the military and civic display will be something wonderful. In all this wealth and wisdom, may the Lord have the honour, and some good come to his cause.

JOHN O. FOSTER.

South Evanston, Illinois.

A ROMANIST OUTRAGE.

THE *Patriotic American* of Detroit, Michigan, publishes the following letter from Elroy, Wis.:—

"There are thousands of people in the East who will be loth to believe the high-handed manner in which the representatives of Rome conduct themselves where they get the opportunity; but the case which has been decided in the Circuit Court here, and which has been appealed to the Supreme Court, will give them authentic information, and open their eyes.

"This town has a very large Roman Catholic population. It is not a large place, having a population of about 1600, and is located on the C. and N.W. Railway in Juneau county, about seventy miles west of Madison. They have one public school, with four rooms, in charge of four teachers. There are three School Commissioners elected by the voters, and last fall two of those elected were Roman Catholics and one a Protestant. They met, and elected one of the Romanists president and the other secretary.

"At the regular meetings the two Romanists would not attend, so there would be no quorum; then they would call a special meeting and not notify the Protestant. They appointed three Roman Catholic teachers, and retained one lady who had long been teaching there, and who was a Protestant, though there was a clamour among the Romanists of the town for her removal also—but they seemed satisfied with 75 per cent. of the teachers.

"Then came the priest of the Roman Catholic Church and ordered the Bible out of the schools. This was done. Then he ordered that the Roman Catholic catechism should be taught in the schools; the Protestant teacher objected, but she had to submit or resign. Then came the crowning outrage of all. One morning the priest came into the school and ordered the three Roman Catholic teachers to take all of their scholars over to the church at once.

"He then went into the other room and notified the lady to take all her pupils over to his church, as some interesting proceedings were to take place. She protested; but he marched every one of the scholars off, and, taking every child over to his church, he publicly 'consecrated' or baptized them into the Roman Catholic faith, Protestants and all, and many of the little folks did not know what was being done to them.

"This last indignity was too much for some of the Protestant parents, and with the Protestant School Commissioner they applied to the Circuit Court for an injunction to restrain the priest from further interfering with the public school. The court has granted the injunction, and the priest and his backers have appealed the case to the Supreme Court. This is the Supreme Court that last year decided that the Holy Bible was a sectarian book, and must not be read in the public schools.

"The Supreme Court decides such appeals on the briefs submitted, and the Roman Catholics have plenty of money to retain the best attorneys to fight their case, while the Americans have no such powerful organisation.

"In case the Supreme Court decides in favour of the priest, what will he do next? And what will every priest in Wisconsin do if the people submit? This is in America in 1892.

"The records of the Juneau county, Wis., court will verify every particular as given above."

THE PARIS CITY MISSION.

REV. S. H. ANDERSON writes as to the work of the Paris City Mission:—The reports of our missionaries are of increasing interest. A woman remarked the other day, "You must have wondered why I wept so much at the Lord's Supper. I was overcome by emotion at the thought that my dear husband and I had at last found our way to Jesus Christ," and she expressed deep gratitude to the missionary for having won them to the Saviour. They have both been Roman Catholics.

Another instance is that of a woman who writes with joy, to tell of how she and her husband have family worship at present, how he reads the Scriptures and she reads the prayers.

Two men of thirty have accepted Christ, and speak and pray at the meetings with their compatriots. One says "Christ has laid hold of me, and I have laid hold of him!" He spends the evening in making known the Gospel. The other is persecuted by his wife. Remember this work of grace is in Paris.

Another couple have been won for the Saviour. They frequent prayer meetings held on the week nights. The husband said, "I now believe in the Almightiness of God. No more belief in the Mass or in the errors of the Church of Rome. My only book is the Bible you gave me. My wife has gone to Brittany to see her people, and has carried your hymns with her."

The missionary who reports this is a poet and has composed twenty hymns for the Bretons, among whom he labours under the supervision of Pasteur Theodore Monod, and is greatly blessed and loved."

A long list of similar conversions follows, with statements about crowded meeting. Last month one missionary addressed fifty-six gatherings of working people.

Our ten missionaries are very zealous and fully occupied, but several *pasteurs* are pressing the committee to grant them an evangelist. Devout Protestants are very few in France, but these, though not one in a thousand, do all they can. They are grateful to their liberal English brethren, and add one-half to all money sent by them. The good work is now languishing for lack of funds, as fourteen of our generous supporters have been called home. The hon. sec. of the Paris City Mission for England is Mr. J. M. Weylland, 14, Nicoll-road, Harlesden, N.W.

WIESBADEN is a well-known winter resort. Its sheltered position mitigates considerably the rigour of the cold season of the year, and the healing virtue of its mineral springs for rheumatic and bronchial patients has a world-wide reputation. A great deal is done by the authorities to make Wiesbaden pleasant to visitors in the winter. In order to bring the advantages of a stay there within the reach of persons with moderate means, an institution has lately been started under the management of deaconesses, called "Christliches Damen und Familien Hospiz." It is situated in a very convenient but quiet part of the town, and is, as the name indicates, specially suited for ladies who are old, or for families. The address is 16, Jahnstrasse, Wiesbaden.

ZENANA BIBLE AND MEDICAL MISSION.

A VALEDICTORY meeting held at Portman Rooms last week under the presidency of Lord KINNAIRD proved a most interesting occasion. In addition to sending out more lady doctors to strengthen the medical staff, the society is taking a distinctly forward step. It is one which must commend itself to all who have watched the development of Mission Work in India, and noted the need for some special effort to reach the enormous population resident in its villages. The list of missionaries included six returning after furlough, these being Miss Abraham going to Patna, Miss Keay to Lahore, Miss Kimmins to Bombay, and Miss Pailthorpe, M.B., to Benares Hospital, and the Misses Leitch to Ceylon; also seven new missionaries—Miss Brett to the N.W. Provinces, Miss Gray, L.R.C.P. and S. Edin., to Benares Hospital, Mrs. Hewlett to the N.W. Provinces, Miss Hill to the N.W. Provinces, Misses L. and A. Leslie to Ceylon, for Medical and Mission work, and Miss Nathan to Lahore.

Miss WELLS is going out to begin work in the province of Behar, entirely devoting herself to its villages. It is intended that little communities of Christian workers should settle down amongst the villagers and seek to bring to them the knowledge of Christ and his Salvation.

Rev. A. R. CAVALIER said that fifteen ladies were going, of whom six were returning after furlough and nine were additional workers for the mission field in India. Cheering as it is to have reinforcement, the great need, in the North-west Provinces particularly, calls urgently for yet more help.

Miss M. LEITCH spoke strongly concerning the duty and responsibility of Christians to go to the help of the ignorant heathen, starving for lack of the Bread of Life. Rev. MARMADUKE WASHINGTON briefly addressed the missionaries. After the meeting was closed, many friends expressed their interest and approval of the new departure in village work.

Mission Work in India.

IN *India's Watchman*, Mr. W. J. Gladwin writes from Bombay:—"Two men are needed for mission work among the Jews. This is an important Eastern centre. Three men for City mission work among all classes. Three men for work among the Indo-Portuguese and other Romanists in Western India. Five men are greatly needed for colporteur-evangelists. We now have three men, but what are they in all India? Ten men are required for interior native work, where aggressive advance is being made. It is chiefly on self-supporting methods. Twenty-five more young men are wanted as 'Mission apprentices.' Any who have devoted their lives to the Lord's work, and wish to enter a course of training, study, and work, trusting in the Lord for their support or glad to work hard to earn it, may offer for this labour.

"For further information write to me freely and fully, stating your case clearly. Give age, education, occupation, health, heart experience, church, and religious work."

Waldensian Church in Italy.

THE latest report of the Committee of Evangelisation of the Waldensian Church in Italy gives a very encouraging account of the work which has been carried on during the past year. There are 138 pastors and teachers at work. Every Sunday 6639 worshippers assemble. During the past year 49,720 occasional hearers availed themselves of the opportunity to know what we are and what we want; the communicants, members of the church, number 4737, a net increase of 220. 2381 children are trained in our day schools, and 2,832 in our Sunday schools.

The various churches have given liberally, nearly 60,000 lire, or £3600, for the cause of God. This is a good sign, a proof that the spirit of sacrifice is plainly understood by the converts, who are nearly all workmen. The Committee of Evangelisation has appointed for the present year two lecturers, Dr. Gay and Rev. G. Ribetti. It is a new method, which we hope will be blessed by God. Italy must be for the Lord, and as the Christians are longing for reunion, we are looking on for the reunion of our people. Pray for us.

Rome. C. A. TRON.

THE JEWS AND THE SECOND ADVENT.—A conference on subjects relating to the conversion and restoration of the Jews, and the Second Advent of the Lord, has been arranged for Thursday and Friday, Nov. 24 and 25, in Hope Hall, Liverpool. There will be four meetings daily, to be presided over (D.V.) by Mr. J. E. Mathieson, while addresses will be delivered by various friends

"THE HOLY LAND" AT BRIGHTON.

A DEEPLY interesting exhibition has been opened at 131 and 132, Queen's-road, Brighton. The object has been to display Oriental objects so as to entertain visitors and enable students to understand and realise life and its activities in the Holy Land, changeless in one sense but in another ever-varying and animated.

A large part of the ground floor of the spacious building is devoted to the representation of streets in Jerusalem, designed under the supervision of Rev. James Neil, M.A., the popular author and lecturer on Palestinian subjects. On the stalls are various articles of the character found in bazaars in the East, from needlework and embroidery to articles made of olive-wood from Jerusalem and the bright and beautiful wares of Cairo and Alexandra. There are also several stalls of books telling about Palestine and other Eastern countries; and refreshment stalls where the sweetmeats of Damascus may be bought.

In a picture gallery upstairs Mr. Neil gives amusing and instructive sketches of Eastern life.

A diorama of many spectacular effects and the famous Tentz models of Jerusalem in the time of Herod are on view. There is also an exhibition of the products of Palestine, brought over by Mr. Pilling, whose father is engaged in making the new railway to Damascus. They are samples of the products of last year's harvest, and their variety and excellence will come as a surprise to many, dispelling the not uncommon belief that Palestine is only a barren tract of country. Covering the walls of the upper floors also are splendid scenic paintings of the houses, walls, gates, and towers of Jerusalem, and the villages, fields, and deserts of Syria and Egypt.

BARBICAN MISSION TO THE JEWS.

ON Friday last two very interesting meetings were held at 33, Finsbury-square, the headquarters of the Barbican Mission to the Jews, to commemorate the first anniversary of the opening of the new mission house. The audiences, if not large, manifested great interest in this effort to bring the Gospel to the lost sheep of the house of Israel.

The chair in the afternoon was taken by Rev. A. J. BRIDGEMAN, vicar of St. Andrew's, Islington.

Mr. LIPSHYTZ gave an outline of the work done in the house during the past year. He passed in review the daily services, at which they had been able to expound the unsearchable riches of Christ to the Jews; the Bible classes, so fruitful in removing difficulties and doubts; the reading-room, where so many, coming to read a paper of their own country, had heard of the Lord Jesus; and the Home for Converts, which had proved such an asylum for at least forty who were in need, many of them having been turned adrift by friends for Christ's sake.

The Chairman reminded the meeting of the debt we owed to Israel.

Rev. A. BERNSTEIN very warmly commended the work of the mission. Rev. PAUL ASHKENAZIE said he knew something of the difficulties of work amongst the Jews, but God was blessing it, and that blessing would be more abundant if friends would support and sustain the mission by their prayers.

In the evening Mr. T. A. MILLER presided, and spoke of God's purposes concerning his people Israel. Addresses were also given by Rev. J. B. Barraclough, Mr. Lipshytz, and others. Between the two meetings a sale of work was held on behalf of the mission.

Tunbridge Wells.

A USEFUL work is being carried on here under the management of Mr. and Mrs. John McAuliffe.

Nineteen years ago the late Capt. Bingham, being concerned at the neglected spiritual condition of the neighbourhood of John-street, opened a mission room, which was maintained at his expense for some years. Five years ago his widow invited Mr. and Mrs. McAuliffe to take charge of the work, which has proved fruitful in winning many for Christ.

On Thursday last a meeting was held to open an extension of the premises, an adjoining cottage having been secured and thrown into the existing hall. The meeting, over which Mr. Richard Cory presided, was addressed by several gentlemen from London and elsewhere, who met to bid God speed to those engaged in the good work. A touching feature of the proceedings was the announcement of over forty monetary gifts which had been received from poor members who had received blessing, accompanied by over fifty testimonies from men and women who had been led to Christ during Mr. McAuliffe's ministry.

The work is still personally supported by Mrs. Bingham, and on Sabbath and week-night the Gospel is preached by various evangelists, as well as by the friends on the spot.

Mr. McAuliffe's address is—The Mission House, [illegible]-street, Tunbridge Wells.

A TEMPERANCE CONVERSAZIONE.

A MEETING of temperance workers in connection with the National Temperance League was held on Friday evening in the Egyptian Hall at the Mansion House. The BISHOP OF LONDON, who presided, dwelt on many encouraging signs of progress, adding that much remained yet to be done before the eyes of the public were fully opened to the extent of the evil they were called upon to fight. No doubt men now looked upon the whole matter very differently indeed from the way in which they looked upon it forty or fifty years ago; and the change was unquestionably due to the perpetual and persistent exertions of the temperance organisations. But the subject was still treated more lightly than it should be, and some seemed altogether to have forgotten how Paul denounced drunkenness. It was the duty of all Christians to discountenance in the strongest way anything like levity about this evil thing, and to show that they regarded it as very serious indeed. He called upon them to see that in all their ordinary conversation they treated the subject as they should treat it in the sight of God; making it distinctly understood that they looked upon drunkenness as a most grievous sin; showing that, in their opinion, those who considered it lightly were forgetting their duty to God and to the Saviour; and making it generally known that, cost what it might, the evil must and should be put down by the determined resolution of those who cared for God's service and meant to lead Christian lives.

Every man should take the question to heart, and every woman too, for there was a want of progress amongst the women. He held women were as much men, or even more than men, bound to care about this thing, for assuredly women did suffer from the evil even more than men. He did not know anything more terrible to lay to heart than the fact that there had been for a few years past, and there was now, a growing increase of intemperance among women. It was an awful thing. He charged them in all their actions in life to make people look upon this thing as horrible. It was a terrible thing that a man should give way to intemperance, but there was somequite revolting to humanity in the thought that women did so – that the purity, the natural refinement and modesty which distinguished women, should be degraded by so fearful a fall.

Amongst the speakers who followed were Messrs. J. Williams Benn, M.P., C. E. Tritton, M.P., W. Saunders, M.P., J. R. Diggle, and other well-known temperance workers.

LET ME GO.

1 Kings xi. 14 to 22.

He stood in Pharaoh's palace halls
  Amid that royal throng,
A youth—whose life had ever been
  A poem and a song.
His to command—a prince was he,
Bred in the lap of luxury!

What tho' the fountains sparkle high!
  And soft the breezes blow,
Wafting sweet music on his ear
  The river's ceaseless flow.
Within those palace walls of stone,
Pensive and sad, he is alone!

Alone? his fair young wife so near,
  The daughter of a king!
While courtiers one and all around
  Unite his praise to sing.
Alone! his son before his eyes?
Why, surely this is Paradise!

He heeds them not, his brow is fixed,
  His lips with purpose pressed.
He has a strange request to make,
  Not one had ever guessed.
Mark the King's look of blank surprise
'Tis, "Let me go in anywise!"

"Go! lacked ye anything with me?
  The monarch made reply.
"I go to wear a crown and found
  A kingdom 'ere I die.
Not *here* in Pharaoh's palace halls,
But *there* 'midst Edom's ruined walls."

O, Christian youth of England,
  Brave loving hearts, awake!
To China's teeming millions,
  The living water take.
Afric's dark sons in fetters bound,
Shall *they* not hear salvation's sound?

Seek not midst England's boasted wealth
  For pleasure, ease, or fame;
But in God's strength go forth,
  To found a kingdom in Christ's name!
Oh, that from many hearts may rise:
"Lord, let *me* go in anywise."

North Africa Mission. E. TURNER.

TEMPERANCE NOTES

LORD'S DAY, November 27, is to be widely observed as "Temperance Sunday."

At the autumnal meetings of the Baptist Union, a resolution in favour of Local Option was carried unanimously.

A memorable series of temperance meetings has been held in Lincoln and the neighbouring district, under the auspices of the National Temperance League.

The Autumnal Meetings of the Band of Hope Union, held last week in Dublin, were marked by much success. The attendance was good, and the addresses and papers given were of great practical value.

A Parliamentary return, just issued, shows that £13,624 was spent for spirits consumed in workhouses in England and Wales for the year ended December, 1891. There was also a sum of £3,894 expended for wine, and £16,814 for malt liquor.

While the North of England Temperance League was in session at Newcastle, an object lesson was presented at the local police-court, where, out of forty-eight charges taken the previous night, forty-four of the prisoners were charged with drunkenness and disorderly conduct.

During the cholera epidemic of 1832, in the city of Montreal, 1,000 persons died of the disease, only two of whom were teetotallers, and a Montreal paper stated, "Not a drunkard who has been attacked has recovered from the disease, and almost all the victims have been moderate drinkers."

A society founded at Basle to fight alcoholism has issued some sorrowful statistics. During 1891, in fifteen principal towns of Switzerland, of 6,885 persons who died over twenty years of age, 425 were victims of alcoholism. Of these, 366 were men, and the great proportion of the whole belonged to the educated classes.

An appeal on behalf of the Church of England Temperance Society has been issued by the Bishop of London. The activity with which the work is carried on may be judged from the fact that the society has at the present moment forty-two police-court missionaries, six mission women, six labour homes, and two permanent and two temporary shelter homes for inebriate women.

Russia produced (it is said) in the ten years from 1882 to 1891, 875,680,400 gallons of pure alcohol. That would require at least 20,000,000 bushels of grain a year. The other alcoholic liquors produced would doubtless require as much more. The grain thus spoiled for liquor would have prevented the famine in Russia that has bred the terrible pestilence now devastating Europe, and threatening the whole world.

Mr. George Blaiklock has just returned from South Africa, where he has travelled thousands of miles; 800 of these have been in coaches and carts, and on one occasion he spent nineteen consecutive hours in pouring rain. In 150 days he addressed no less than 170 meetings, and, notwithstanding all this hard work, looks well and in good spirits, as a total abstainer should. Mr. Blaiklock has begun his temperance work in England this week with a mission in Leeds.

In an article in *The Lady's Pictorial*, the following remarkable statement occurs:—"All fashionable doctors know how widespread is the evil, but they are too cowardly to speak out, and there is hardly a suburban tradesman of the classes concerned who could not, if he would and dared, furnish particulars even more startling than those which come from Haggerston missionaries and police-court officials, of the drunkenness that prevails among women who never enter a public-house or are seen outside their homes in a state of intoxication."

Lady Henry Somerset has secured the aid of Mr. John G. Woolley, of Minneapolis, U.S.A., as an advocate of temperance work in the United Kingdom. Mr. Woolley's first mission has just closed at Brecon, and deep interest was manifest at every meeting. Mr. Woolley bases his addresses upon words of Scripture, and illustrates the truths from his experience and observation. On one night over 100 women stood up to pledge themselves to advance temperance. Lady Henry Somerset spoke twice to immense audiences. On several nights hundreds failed to enter.

At the recent quarterly meeting of the Society for the Study of Inebriety, Dr. H. W. Williams read a paper on "The Urgent Need for Amended Legislation for Inebriates." "Our legislators," said he "should be up and doing, not something only, but a great deal, towards removing this foul blot from our boasted civilisation—the sight of a senseless drunkard allowed to go on day by day in his drunkenness, without let or hindrance, a focus of everything that is bad. I have no hesitation in saying that the habitual drunkard is a lunatic to all intents and purposes, as far as the abuse of alcohol goes, and as a lunatic should be dealt with."

Personalia.

Rev. J. Guinness Rogers has, on account of ill-health, tendered his resignation as the chairman of the Congregational Union.

Mrs. Amanda Smith, although far from strong, has been speaking with much power at Chicago, Des Plaines, Salt Lake City, and Ocean Grove.

Gipsy Smith has met with a cordial reception in the States, and his addresses at Ocean Grove and other gatherings have awakened much interest.

Isaac Sharp.—This venerable labourer has now left Japan for China, hoping to be enabled to visit and cheer various missionary brethren and sisters.

Rev. R. H. Roberts, president of the Baptist Union, has been invited to accept the principalship of Regent's Park College, in succession to Dr. Angus.

Rev. Charles Graham.—This beloved and honoured servant of Christ is, we regret to hear, seriously ill. Many who have profited by his teaching will pray earnestly on his behalf.

Rev Thomas Spurgeon had quite an ovation last Friday on his departure for New Zealand. A special steamer with a large company on board took him down the river to join his ship at Gravesend. A parting address was presented, and many hopes were expressed that he would soon return to the Tabernacle.

Rev. Dr. Pindor, of Teschen, Silesia, Austria, is adding Baxter's "Saints' Rest" to the theological works he has rendered available to Polish Christians. The decidedly evangelical character of Dr. Pindor's works and translations is a cause of joy among his people, who have little sympathy with the latitudinarian views held by some very influential pastors in Austria.

Rev. Griffith John writes from Hankow on August 30:—"I feel that I must send you my best thanks for the interest you have taken in the Central China Religious Literatures. Some of your readers have also sent me contributions direct in response to my last letter. You will be pleased to learn that we are quite on our feet again, our losses having been more than made up. In China the missionaries and others have come to our help in a remarkable manner. In fact, the fire has proved itself to be among the all things that work together for good."

Rev. J. H. Lawrie, of Aneityum, New Hebrides, will leave his station at the end of the year. This step has been necessitated by the illness of his wife, who last year suffered from sunstroke owing to exposure in the boat while visiting out-stations. Mrs. Lawrie is under medical treatment in Sydney, and as she cannot again reside in the tropics, her husband is most reluctantly compelled to resign his position as a missionary. Mrs. Lawrie's health will decide his future movements—whether he will return to Scotland or stay for a time in the Colonies.

Mr. and Mrs. Lethaby, from "the land of Moab," who were speaking in Edinburgh, are the sort of missionaries to come around in hard times. They will have no collection. An exceedingly modest couple (says *The Scottish Leader*), they carry on their educative operations in that out-of-the-way and which lies between Palestine and Arabia entirely at their own risk. And the risk is no small matter; for, on several occasions, they have been waylaid and robbed and placed in peril of their lives by the lawless Arab.

SOUTH MOLTON Y.M.C.A.—The opening meeting of the winter session was held last week, the Earl of Fortescue presiding. Mr. J. H. Sanders, the secretary, showed that the association was making substantial progress, while the noble chairman, reviewing the work of the Y.M.C.A. throughout the world, thanked God for the great things thus done towards the help and salvation of young men.

BELFAST Y.M.C.A.—The committee of this Association have secured the Ulster Hall for a series of meetings every Sunday afternoon. The proposal is similar to the "Pleasant Sunday Afternoon" movement, and it is hoped by such services to reach many in the community who are unconnected with any church. The Association will be heartily supported by Mr. A. W. Vance and the Fellowship Choir. The effort (says *The News Letter*) is worthy the sympathy of the Christian community.

MR. NED WRIGHT.—Since the beginning of September this evangelist has been working at Dr. Barnardo's Edinburgh Castle Mission Church, Limehouse, with marked success. The preacher's way of "putting things" is keenly appreciated by East London working folks. His solemn appeals to the careless and hardened are calculated to arouse such from their lethargy, while his marvellous history and striking personality are mute but eloquent testimonies to the power of the Gospel to reach, save, and keep the sinner of deepest dye. Not a few who attend the Edinburgh Castle date their salvation from the day they first heard Ned Wright.

W. R. N.

Evangelistic Notes.

Rev. J. F. T. Hallowes has an interesting eight days' mission at Hertford.

Rev. Robert Balgarnie has recently concluded a fruitful mission at Weybridge,

Holt.—A tent mission, held by Mr. J. Cleworth, has been well attended, and it is believed that much good has resulted.

Chatham.—A special evangelistic mission, conducted at St. Andrew's Presbyterian Church, Chatham, by Mr. W. R. Bradlaugh, has been productive of much good.

Yalding.—A special evangelistic mission is being conducted at the Spurgeon Memorial Church, Yalding, Kent, by Mr. J. Burnham. There are evident tokens of spiritual blessing.

Mr. William Forbes has been giving addresses at Carlisle, Durham, Newcastle, and North Shields. On Sunday last he conducted the opening service for the winter in the Clock Hall, Paisley.

Mr. J. W. Moodie has just closed a fifteen days' mission at Otley, Yorks, which has been a season of refreshing, with tokens of blessing. He begins a fortnight's mission in Beith, N.B., on Sunday next.

Pastor Schrenk has been holding a series of evangelistic meetings in the German Temple, Mulhouse, Alsace. His recent missions in Germany and Switzerland have been fruitful of very encouraging results.

Rev. Z. B. Woffendale, of Somers Town, has been conducting a most successful mission at the King's-cross Theatre. As a result, a large number of new members have been received into the fellowship of the Somers Town Church.

Ireland.—A most successful mission has just concluded at Markethill, co. Armagh, conducted by Messrs. W. J. Loney and R. M. Robinson, of the Irish Evangelisation Society. Quite a number have professed to find peace through believing. Very encouraging evangelistic services have been conducted in Hall's-road Methodist Church, Belfast, by Rev. R. Cole and others. Similar services have been held at Lisgoniel by Rev. A. Armstrong and others.

Townhill, Dunfermline.—A series of open-air meetings have been held here on Sabbath evenings during the past summer, with gratifying results. An evangelistic association has been formed, and as the days shorten the work will be transferred to a school-room.

Newburgh-on-Tay.—Mr. J. A. Smith, Aberdeen, at the request of Rev. A. H. Davidson, Free Church, has conducted a ten days' mission in the Town Hall here. The audiences were good, and every evening there some pointed personally to the Saviour, while Christians enjoyed a time of reviving.

Wanganui, New Zealand.—Mr. C. H. Hinman, of Wellington, has been holding special meetings here for six weeks. The Lord has graciously blessed his labours in our midst, his visit proving a time of refreshing to believers, while not a few who were living without the blessedness of forgiveness are now rejoicing in Christ their Saviour.

Mr. Richard Weaver, the veteran evangelist, has been holding special services for the past eight days, in connection with Mr. Macdonald, in the Renfrew Town Hall. This spacious place has been crowded night after night, and many were the slain of the Lord. The prayers of God's children are asked on behalf of our dear brother, that he may long be spared to serve in the Gospel. The number who come to the meetings and testify that Richard was the means of their conversion is simply astonishing.

J. M. C.

A MISSIONARY FAREWELL will be held at Harley House, Bow, E., on Monday, October 24, at 3., 5., and 6.30. p.m., when the following sisters and brethren will be commended to God, prior to leaving for Central Africa and India:—Mrs. McKittrick, Miss Moxam and Miss Lanceley, who sail on Nov. 4 for the Congo, Mr. E. P. Davey, who sails for India on Nov. 11, and Mr. H. Hewett, leaving shortly afterwards. Miss M. Geraldine Guinness (from China) will give the charge to the outgoing missionaries.

REQUESTS FOR PRAYER.—On behalf of an evangelistic mission in South Shields from October 26 to 31 inclusive.—For blessing on evangelistic services at Ardsley, Yorks, amongst miners.—That much blessing may attend a mission at Pembury by Rev. Dr. Morris, October 22 to 31.—Two sisters, that they may be delivered from great persecution and unjust treatment.—For a series of meetings to be held in Star Hall, Ancoats, Manchester, that God may own the work amongst the masses of Manchester.—For blessing on a mission to be conducted at Sermon-lane, Islington, N., from Oct. 26 to Nov. 4, by Mr. W. Harry Dawe.—PRAISE:—For especial blessing given in connection with a twelve days' mission at Wesleyan Church, Hackney-road.

Obituary.

DR. JAMES CAMERON (C.I.M.).

We hear with deep sorrow of the death, on August 14, at Ch'ong King (Sz-chuen), of this devoted labourer. He went out to China in 1875, and threw himself with energy and whole-heartedness into the efforts being made to penetrate what was then very largely the unknown and unevangelised interior. He travelled, it may be remembered, very extensively in China, crossing it again and again, and traversing on foot large portions of the empire. In March he took Mrs. Cameron and the children to Chefoo, returning himself in June to his post at Ch'ong King, where he was soon at full work seeing patients and preaching the Gospel. Cholera entering the city, he sent the missionaries into the country for a change. On Saturday the 13th he was himself seized with cholera, and on Sunday morning he passed away, being nursed to the last by Miss Ramsay. Thus has one more devoted and useful missionary been called to rest and reward. The loss will be deeply felt by many at home and in China. Not a few may find in his noble service a fresh call to personal surrender for the work of the Lord in China.

REV. CHARLES CAMPE.

We hear of the passing away of a veteran evangelical, Rev. Charles Campe, vicar of Christ Church, Mount Sorrell, Leicestershire, who will be well remembered at Peterborough, at Hull, at Ellacombe, Torquay, at St. Stephen's, South Lambeth, but more especially at Christ Chapel, now Emmanuel Church, Maida Hill, where he and his devoted wife, who now mourns his loss, laboured for some eleven years (1863 to 1874). At Christ Chapel he usually preached three times each week, morning and evening on the Sundays, and on Wednesday evenings, and it was often hard to find a seat in the place. Hard-headed men of business, artists from the neighbouring studios, two at least of whom were men of some celebrity—Pettie and Tenniel—people of all ranks and conditions sat under him listening to his clear exposition of the Word. Round him were gathered a great crowd of Sunday-school teachers, district visitors, sick visitors, and other workers. Once a quarter they met for the prayer-meeting, when their petitions were led by some of the chief workers, and the pastor addressed them on some subject bearing on the work. Once a month a crowded communicants' meeting was held, when the solemn nature of that sacred feast, its joys, its obligations, its importance, were dwelt upon. Mr. Campe's faithful labours here and elsewhere were blessed to many, of whom not a few are now devoted workers.

PROFESSOR THOMAS CHASE, LL.D.

America has lost another distinguished scholar and devoted Friend in the person of Professor Thomas Chase, LL.D., whose early decease is felt as a general loss. He was on the American Revision Committee for the New Testament, and his Greek text books are widely used. "His was a gentle and genial spirit whose Christian faith and practice shone through his wide culture, and made him lovable. He had scarcely passed middle age." According to a telegram received in this country, Professor Chase passed away on the 5th instant. Since his retirement a few years ago from the presidentship of Haverford College, Pennsylvania, he has lived in comparative quiet at Providence, Rhode Island. Here, however, work of many kinds still pressed upon him, and, though in weak health, he was still busy with literary and other labours in causes dear to his heart. Dr. Thomas Chase was one of the few men in the Society of Friends who have won the repute of scholarship. He was an accepted authority in his own country on his special studies, particularly in the Greek language, for which his text books for students are widely used. A man singularly cultured and refined, who had travelled widely, thought much and deeply, and mingled with the intelligent of all countries, he will be greatly missed, and not alone on his own side of the Atlantic.

DISTINGUISHED HEBREW CHRISTIANS.—The following is from an article in the current issue of *The Critical Review*:—In Britain we have had Isaac Disraeli and his distinguished son; George J. Goschen, Chancellor of the Exchequer; Rev. Ridley Herschell and his son, Lord Herschell; Sir Julius Benedict and John Brahms, the well-known musicians; Leone Levi, the statistician; Joseph Wolff, the well-known Central Asian missionary and traveller, whose son, Sir Henry Drummond Wolff, has taken such a high place as a diplomatist; Adolph Saphir, A. Alfred Edersheim, and Christian D. Ginsburg, eminent Biblical scholars and divines—all either direct proselytes to Christianity or the immediate descendants of those who were.

LITERATURE FOR MISSIONARIES.

Dear Sir,—In these days, when the tide of missionary interest is rising, there may be those of your readers, Mr. Editor, who are seeking for some way of showing their interest in the work, but who are unable to go forth themselves. To such let me suggest one of many ways of thus furthering the cause dearest to Christ's heart, and for which *He* gave his life's blood.

Missionaries being exactly like other men (although some imagine they have such a superabundance of grace that they can dispense with the ordinary means of grace employed by their brethren at home), have their times of despondency and sore temptation. Isolated from fellow workers, without church or chapel, and surrounded by the utter indifference of the people among whom they dwell, they often feel their need of a stimulus or a bracing tonic which such books of missionary biography of men like Livingstone, Moffat, Hannington, Mackay, or Gilmour can give.

In these faithfully drawn portraits of men of like passions as themselves, there is much to encourage faith and hope.

Who is there who can read Alex. Mackay's heroic life, or brave Jas. Gilmour at his lonely post after wife and children were lost to view, without feeling refreshed and encouraged to overcome the thousand and one trials of foreign mission work?

Possibly other brethren have felt like myself after reading Gilmour's life, that, compared with him, some of us are more like Stanley's pigmies in spiritual stature. Faith, however, grows by being tested and practised; and, without doubt, it gets full play in the foreign field, away from the hot-houses or nursery-beds of conventions, and an endless round of meetings as at home. It is the planting out that tests the plants.

Alas! some of us have felt the effects of chilling indifference, or lukewarm profession, or even the bitter biting blast of persecution, and we do sometimes seek a stimulus along with the pure milk of the Word of God.

Such a tonic is best administered in reading what others have braved and toiled to achieve, or it may in a more diluted form, suiting better certain constitutions, be given in the form of religious periodicals too numerous to name. Possibly the editor of this valuable journal could furnish a list of helpful books and magazines such as *Good Words*, *Leisure Hour*, The Christian, *Divine Life*, &c. We enjoy the *Life of Faith*, *Divine Life*, which present the theoretical side of the question, while Mackay's and Gilmour's lives are the practical and more bracing side, showing us the possibility of living divine lives even among debased men and women.

Some of your readers might like thus to minister to their brethren abroad by passing on copies of missionary biography to the secretary of our North Africa Mission, or by paying the carriage out to North Africa. One or two of the brethren in each country there would act as librarians, sending on volumes to his fellow workers.

Coupled with this work, might not books be sent in useful for forming libraries for the Europeans one meets with in every village or town out here, most of whose time is spent in the cafés playing cards, smoking, and drinking? Much good might be done in this way. I have often felt for the stationmasters on our line of railway, whose time hangs heavy on their hands. Often I have given into their hands, or thrown from a railway carriage, illustrated Christian journals—such as *L'Ami de la Maison*, *Rayon du Soleil*. Were these journals, and others that could be named, furnished me, I could do a little on the railway mission lines, and post monthly copies of these papers to stationmasters.

P.S.—Back numbers of *Illustrated London News* and *Graphic* would be very serviceable.

Yours in Christ's service,

A. S. Lamb.

N. A. Mission, Akbou, Algérie.

MANCHESTER Y.M. SOCIETY originated in 1887 by a work of grace in the hearts of several elder lads of the Strangeways Homes for destitute children. Its reality was evident by the fruit it bore. From the renting of a room for prayer and conversation, the little effort has extended to gaol work for God, children's and general Gospel services, a lodging-house mission, and an annual conference of young men and lads. In a small record, the first they have issued, the lads state their object to be the safety and salvation of young working men, and they express the hope that their little booklet may lead other Christian youths to band together for the good of their fellows and the deepening of their own spiritual life. The pamphlet may be had from Mr. Joseph Jennings, hon. sec. Y.M.S., Working Lads' Institute, Strangeways, Manchester.

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The Book World.

Uncle Towser. By Rev. A. N. Malan. A boy's story, which many read with much interest in the pages of the *B.O.P.*, and which will be heartily welcomed in book form.

Young Small Shoes. By Joseph Johnson. (1s. 6d. *Religious Tract Society.*) The simple story of a little foundling, cared for by a pious cobbler, who became in time a blessing to all around him.

Messrs. Nisbet have added to their "Scripture Handbook" series the Book of Joshua (1s.), edited, with notes and explanations, by Geo. E. Johnson, M.A. Many will find in these pages just the help they require in studying the book.

Bert Lloyd's Boyhood. By J. Macdonald Oxley, LL.D. A stirring and well-written story of school life in Nova Scotia, which will charm our boys with many fresh phases of youthful experience and adventure. (5s. *Hodder and Stoughton.*)

The Way She Trod, by Harriet E. Colville (*James Nisbet and Co.*), is an admirably written book for young women, who will be attracted by the interesting story telling how Triplice was led by a way she knew not until she finds rest and joy in God.

In the Track of the Russian Famine. This collection of letters written from personal observation by Mr. E. A. Brayley Hodgetts, and published last winter in the public press, afford painfully vivid evidence of what the Russian famine really means for the stricken peasants of the Russian Empire. (*T. Fisher Unwin.*)

Morning Thoughts for Our Daughters. By Mrs. G. S. Reaney. (*John Haddon and Co.*) We are glad to see that a new edition has been called for of this little work, with its helpful and spiritual morning meditations. To many it has already proved a messenger of peace. Doubtless it will still pursue its loving mission amongst the girls.

Our Daughters. Here is another of Mrs. Reaney's pleasing and useful books, which also has reached a new edition. Its plain, practical, and pointed words cannot but continue to win it a wide acceptance. (1s. 6d. *Hodder and Stoughton.*)

The Boy's Own Book of Health and Strength. To say that this book is by Dr. Gordon Stables, is as good as affirming that it is at once interesting in substance and animated in style. Lads will read it to much profit, for valuable rules are given for the maintenance of health, as well as directions for the development of muscular manhood. (2s. 6d. *Jarrold and Sons.*)

Up and Down the House. By Anna Warner. (*James Nisbet and Co.*) The gifted authoress of the "Wide Wide World" wields a sympathetic and ready pen, which full often has been helpful to her sisters. Here she produces a woman's book, which, starting with "the most wonderful housekeeper on record," deals wisely and well with home life, and how to make the best of it.

Step by Step Through the Bible. A Scripture history for little children. By Edith Ralph. This volume outlines in simple language the sacred story as far as the death of Joshua. Dr. Cunningham Geikie supplies a preface of warm approval. The pages display the needful tenderness and intelligence, and we trust Miss Ralph will be enabled in succeeding volumes to complete the work she has begun, and for which she seems well and fully equipped. (2s. 6d. *Nisbet.*)

Heroes of the Goodwin Sands. By Rev. T. Stanley Treanor, M.A. (*Religious Tract Society.*) Stories from real life, stories of dauntless daring for the rescue of shipwrecked crews on these fatal sands, which will set every boy's pulse throbbing with keen interest and high admiration. As the author well remarks, it is but simple justice that some of the "splendid rescues effected on those outlying and dangerous sands by the boatmen" should have a place in history.

Sermon-pictures for Children's Services. By Rev. T. D. Hyde, B.A. (*R. D. Dickenson.*) Thirty plainly-planned addresses to children, full of suggestiveness, simplicity, and point. We certainly could not follow them slavishly as there are some matters on which all are not agreed, but generally speaking they are sound and wholesome, within the comprehension of the children, and in a style likely to hold their attention. Wisely used, these sermon-pictures will be helpful to many.

Ritualistic Claims and Titles Challenged, is a little book containing sound evangelical discourses by Rev. Richard Glover, M.A., of St. Luke's, West Holloway, on the following subjects:—"Who are the true High Churchmen?" "There is no 'Priest' in the Church of England," "There is no 'Propitiatory Sacrifice' in the Holy Communion," "There is no 'Altar' in her loyal Churches." An introductory letter by Lord Ebury bears on the influence of ritualism upon society. (1s. *Nisbet.*)

An Old Roman City and a Memorial of the Martyrs. By C. Bloomfield. (*A. Holness.*) Starting with three interesting chapters on the Buried Roma city now being exhumed at Silchester, the auth passes on to recall the story of the martyrs und Rome pagan and Rome papal, bringing out clear and well their simple faith and heroic endurance f Christ and the Gospel's sake. In days when suc loyalty to truth is well nigh forgotten, we welcome book which so admirably re-tells the stirring story.

A Sketch of the History of Judaism a Christianity, in the light of modern research ar criticism. By G. T. Bettany, M.A., B.Sc. (2s. 6 *Ward, Lock, Bowden, and Co.*) These are very rea able pages, from the pen of one having no particul views to advocate, but desirous of furnishing an ir partial outline of historical events and dogmat opinions. The volume will be useful in the hands such as will discriminate between undoubted fac and the conjectures of "authorities" who would r write history to establish special theories.

The Ivory Palaces. By J. Oswald Jackson. (*Hodd & Stoughton.*) The wealth and beauty of the Wo of God are set forth in the form of an allegory this attractive volume, the title of which was su gested by Psalm xlv. 8. The pages evince wide rea ing, and the spiritually-minded will greatly enjo their perusal. Some of the statements in the chapt describing the early versions of the Bible need qua fication and correction in points of detail. We cou have wished that the monkish concoction in the nam of "Publius Lentulus," concerning the personal a pearance of our Lord, had been excluded, or at lea clearly described as of recent date, and in no sen authenticated.

Unity and Order, the Handmaids of Trut Rev. R. W. Kennion, M.A., rector of Acle, Norfol had written this "inquiry into God's will and ou duty concerning the unity and order of the visib Church, with special reference to the Church of En land and those who dissent from it." Originall issued in 1866, the book is now in its second editio In a temperate argument the author maintains th dissent is no longer justified, if it was so at any tim and he appeals to those Protestants who are n members of the Church of England to take the ste which will establish "unity and order" in the intere of truth as against the tactics of Rome and Sata (*Seeley & Co.*)

Classified Gems of Thought, a really valuab work of reference, has been issued in a third an cheaper edition by *Messrs. Hodder and Stoughto* (7s. 6d.) The works of great writers and thinkers o all ages have been laid under contribution, and th pages evince sound purpose and good judgment n less than they testify to conscientious toil on th part of the editor, Rev. F. B. Proctor, M.A. Abou three thousand subjects are more or less fully treate of, illustrated notes being alternated with expo sitory sermons, analyses with digests, and sugge tions with analogies. It is a large volume, but ver readable, and bound to prove useful to thoughtfu preachers and teachers.

STORY BOOKS.

Among recent publications of the *Religious Tract Society* are Breaking His Fetters (2s. 6d. by Rev. W. J. Wilkins, a tale of Indian life, showin the many difficulties that have to be encountered b intelligent Hindus when convinced of the truth o the Gospel, the power of which is admirably illus trated by the incidents detailed. Ivy, the Plagu of his Life (2s.), by Annette C. Lyster, tells of young woman whose life was entirely changed b the Gospel, waywardness giving place to sweetness o character and great usefulness. Worthy of Hi Name (2s.), by Eglanton Thorne, is the expressiv title of a sketch of "Gentleman Gus," a poor ragge little boy who was noble in adverse circumstance and came to honour in after years. Seven Time in the Fire (1s. 6d.), by Maud Battersby, depict tragic scenes in connection with French history a the close of the last century, showing at what grea cost Christ was confessed in the revolution times.

The Medical Pioneer, the organ of the British Medica Temperance Association, is a new paper, and takes th place of the *Medical Temperance Journal*, now discontinued It will deal specially with the physiological action o alcohol in health and disease, and will therefore be of valu to all who take an intelligent interest in the scientific aspec of the temperance question. The first number, for October contains a portrait of Dr. B. W. Richardson, and man articles of interest and value. (Monthly, 2d. *National Temperance League Publication Depôt*, 33, *Paternoster-row.*)

BOOKS RECEIVED.

From *Hodder and Stoughton.*—The Divine Unity o Scripture. By the late Dr. Saphir. 6s.

From *Ward, Lock, Bowden, and Co.*—The Rajah o Monkey Island. By Arthur Lee Knight. 2s. 6d.

From *S. W. Partridge and Co.*—New volumes of Friendly Visitor (2s.), Mother's Companion (2s.), Family Frien (2s.), The British Workman (1s. 6d.), Band of Hop Review (1s.), Children's Friend (2s.), and Infant's Mag zine (2s.).

From *Nisbet and Co.*—Stirring the Eagle's Nest, an other practical discourses, by Theodore L. Cuyler, D.D. 6 The Way She Trod, a study, by Harriet E. Colville. 2s. Up and Down the House, by Anna Warner. 2s. 6d. The Christian's Influence, by Archdeacon Sinclair. 2s.

NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 23.—DEUTERONOMY XXXIV.

THE faithful servant is loved even to the end, though he has to reap the results of his disobedience. He dies on Pisgah, but the Lord shows him all the land. The law can never lead us into the land of promise. Its wealth, its length and breadth, are a free gift to be claimed by faith. It awaits us only in so far as we are one with the true Joshua, who himself has entered into his rest, and has ceased from his works, as God did from his. We which *believe* do enter into that rest. It was by the kiss of God, tradition says, that he died, and it was by the hand of God that he was buried. How careful God was to remove from the people that grave which might have been a source of temptation, as gathering his people round death, and hindering the free development of their onward progress. Forget the things that are behind: the true goal and home of the soul is not with the dead Moses but with Joshua and the Ark. Not even the grave of Jesus should arrest us. There is no waning energy in the law of God. Its eye never dims; its force does not abate. When God calls his servants to a new work He waits to fill them with his Spirit. Be sure that you are called to lead God's people; then seek the enduement of that power.

THE BOOK OF JOSHUA.

Joshua was a prince of the tribe of Ephraim, born in Egypt, and after the exodus the companion of Moses and the leader of the host.

The book falls into two divisions, each consisting of twelve chapters, the former on the conquest, the latter on the distribution of the land.

MONDAY, OCTOBER 24.—JOSHUA I.

The law serves a purpose in every life, but the Lord our Saviour alone can give us the land. Though that land of rest and triumph is ours by deed of gift, yet we must go up and possess it; and though it seems as if the Hittites and their confederates would make it impossible for us to realise God's provision, yet as we go forward we shall find that they cannot stand against us. The spiritual blessings with which God has blessed us are all in Christ Jesus. We must sit with Him in the heavenly places if we would inherit them.

The promise (5) made here to Joshua is treated in Heb. xiii. 5, 6, as the common property of all Christians. We need not fear since the Lord is our Helper. We can boldly say, what shall man do unto me? There shall not any man be able to stand before us all the days of our life. With such promises the weakest can be strong and of a good courage. We may well include self in this promise of victory. No external foe is subtler or more difficult to subdue than that within.

TUESDAY, OCTOBER 25.—JOSHUA II.

Often in the history of the chosen people the purpose of God overlaps their narrow bounds towards the Gentiles. Marvellous that this Gentile woman of evil life should not only be incorporated with the chosen people, but come into the direct line of Christ's descent. Faith, like corn, is indigenous to the soils of all hearts.

Her case is quoted (Heb. xi. 31) as an instance of faith, and we can trace it in her belief in God's wonders wrought before Pharaoh, and during that desert march, as well as in her avowal: "The Lord your God, He is God in heaven above, and in earth beneath." Her trust, moreover, in the promise of the spies, and in the efficacy of the scarlet line, was a striking type of the faith which relies on God's promise of salvation through the blood of Jesus.

A low state of morals is compatible with the first stages of faith, as is indicated by the lie that she told to save the spies. But when faith has once opened the door to the Spirit of God, He will make right all this inner wrong. Her faith secured shelter also for her kindred. We must never forget that God's salvation is only available for those who come home to abide in it. To be outside in the street is to perish, though a Rahab pleads for us. Oh, to be found in Christ, having his righteousness as our only hope!

WEDNESDAY, OCTOBER 26.—JOSHUA III.

This chapter is full of the Ark of the Lord, and its triumphs. It is not only the visible emblem of the covenant, but the symbol of the presence of Christ, who is constantly spoken of as our Propitiatory. We must never go before Christ. We must follow Him, our High Priest, though it be into the waters of death. The way of the inner life, as well as the path of daily duty, is unknown to us in advance, and it is only by following closely that we can discover it.

What a comfort it is to feel that Christ has stepped down into the waters of death and judgment before us, and to know that his presence arrests for ever the tumultuous torrents. There is no fear of their breaking loose from their leash so long as He restrains them, and He will not remove it until all his people have passed clean over. Whatever rivers await the believer they shall not overflow him or drown him, if Jesus leads him through.

It is an anticipation of the New Testament to hear of the Living God (10). We think at once of the Living Christ, who is with us, and who will not fail to expel the sevenfold foes of our hearts, as well as the evil spirits that now possess the hearts of men against the Gospel. Let us take past deliverances as the pledge and assurance that He will perfect that which concerneth us. All power is given to Him in heaven and on earth; and He is the Lord of all the earth.

THURSDAY, OCTOBER 27.—JOSHUA IV.

Two memorials were erected of that wonderful passage. One was that twelve stones were erected in the bed of the river, where the feet of the priests had stood. The other consisted of twelve stones brought up out of the bed of the river, and finally erected in Gilgal to excite such questions of future generations as should lead to the announcement of God's marvellous interposition.

These twelve stones typified Israel, first, in the place of judgment when they were delivered; and secondly, as brought up out of the Jordan, and put in the land from which the waters of the Jordan had formerly excluded them. So should the Israel of God recall always the judicial death which they have endured in Christ, and which they are to make real by a daily faith; whilst at the same time they never forget his resurrection, in which they are called to share, setting their affection upon things above, not on things on the earth.

We have only to seek to do God's will, and He will magnify us, and give us the love and fear of men, not for ourselves, but for his truth's sake.

Here again we have a reference to the earth. We were told in the previous chapter that Jehovah was God of all the earth; and now we learn that all the people of the earth are to know Him through his dealings with his chosen. They are to know his mighty hand, and his people are to fear Him for ever. May that godly fear be ours!

FRIDAY, OCTOBER 28.—JOSHUA V.

We must ponder this act of circumcision. It seems strange that, though the command was so stringent (Gen. xvii.), yet the generation born in the wilderness had not been circumcised, but that explanation is probably correct which regards the murmuring at Kadesh (Num. xiv.) and God's oath to exclude that unbelieving generation from Canaan as a virtual abrogation of the covenant. This seems alluded to in verse 6 as the reason for the discontinuance of the rite. But now that they were about to face their foes, and go up to possess the land, it was needful that they should stand in the covenant, and that there should be a putting away, symbolically at least, of all filthiness of the flesh and spirit. "The reproach of Egypt," which the Lord rolled away, seems to point to the taunts and reproaches uttered by the Egyptians against Israel during the forty years' wanderings, because they had failed to attain the land for which they started. It surely becomes us to ask whether we have not failed to enter the promised land because of some lack in "the circumcision of Christ" (Col. ii. 11).

The circumcised heart may partake of the Passover (10). It is only those who are living pure and holy lives that can enter into the true meaning of God's redemption. Thus the manna ceases, and the soul feeds on the produce of the land.

SATURDAY, OCTOBER 29.—JOSHUA VI.

The last three verses of the previous chapter belong to this one. The first verse is parenthetic, and the Lord, who speaks to Joshua (2), is the captain of the Lord's host, whom Joshua had beheld and worshipped. Joshua's question, "Art Thou for us or for our adversaries?" did not get a direct answer, for it depended on the people's own conduct how it would be (vii. 11, 12; 2 Chron. xv. 2). There were to be times in the history of Israel when the most destructive of their foes were to be described as the Lord's own armies (Matt. xxii 7). But in the meantime the captain gave clear directions of how they were to secure his co-operation. In fact, they were to do as little as possible, but exert faith in Himself that He would do all (1 Heb. xi. 30). It was made abundantly clear that the Lord who dwelt between the cherubim was the mighty worker. His ark in its repeated circuit, his priest, his command to shout, his appointment as to the division of spoils, whilst the people were but to march, and shout, and go up over the prostrate walls. There is a deep lesson for us all here in our conflict with our spiritual foes. We must leave the actual combat to the Lord, whilst we are thoughtful, watchful, patient, and trustful. The taking of the city was the occasion of making good to Rahab and all found in the house the covenant mercy that had been promised her. So may it be with each of us and our dear ones! May we be found at last under the shelter of the scarlet thread of our Saviour's precious blood!

F. B. M.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, OCTOBER 30.

THE GOSPEL PREACHED AT ANTIOCH.

Acts xi. 19—30.

GOLDEN TEXT: VERSE 21.

THE sphere of the Gospel is widening. Beginning at Jerusalem, it has spread throughout Judea and Galilee and Samaria. Now it reaches still further north. *Phenice* (19), a narrow strip of land on the Mediterranean coast, extending about 130 miles northward from Cape Carmel; the chief coast towns of Phenice were Tyre, Sidon, Byblus, and Tripolis. *Cyprus*—an island in the Mediterranean, having as its two chief towns Salamis at one end and Paphos at the other. *Antioch*—with which this lesson is concerned—was about twenty miles from the Mediterranean coast. It was built on the river Orontes by Seleucus Nicator, who named it after his father Antiochus, one of the generals of Alexander the Great. It rose to be one of the first cities of the East, having a population of 500,000, including a considerable number of Jews. The Gospel had now reached these three districts.

The first Gentile Church (19—21).—It is most interesting to read how this Church was gathered. The *preachers* were not apostles (Comp. 19 with viii. 1, 4). Who are God's witnesses to-day? Only ministers and teachers? All who belong to Christ. If you have the light it is in order that others may be blessed by your shining. They *reached the city* through strange means (19). Satan feared the strong Church that was growing up at Jerusalem, and stirred up persecution. God so overruled the work of Satan as to make it the means of spreading the Gospel to these regions. Against his own intentions the devil has often helped God's work. *Their hearers* were not in this instance Jews only, but Greeks (20); perhaps because some of the preachers belonged to Cyrene, in Africa, whose Jewish prejudices were not so strong as those of the Jerusalem believers. That they should preach to these Gentiles is the more remarkable, seeing that Peter's mission to Cornelius had probably not yet taken place. *Their success* (21). Every doubt that was suggested as to preaching to the Gentiles was set at rest by God's manifest blessing on the work. Should we not see more of our hearers "believing and turning to the Lord" if we were more careful to have "the hand of the Lord" working with us?

The Visit of Barnabas (22—26).—God *times* his events wisely. Tidings of this work among Gentiles in Antioch did not reach Jerusalem until after the Church had heard of Peter preaching to Cornelius. How differently would they have received the tidings before? There could have been no more *suitable messenger* than Barnabas. Recall what has already been declared concerning him. The significance of his name, his belonging to Cyprus, his self-sacrificing love (iv. 36, 37), his kindness to Saul of Tarsus (ix. 26, 27), and his character as described here (24). If the same three things could be declared of every teacher, would not the same result follow? Note that the grace of God can be *seen*. It finds men sinners, but it makes them saints. No one can be a real Christian without others knowing it. The *exhortation* of Barnabas is needed for all young Christians (23). It is not the beginning, but the continuance and the ending that proves us to be Christians indeed. And none will cleave to the Lord as Ruth did to Naomi (Ruth i. 14) without "purpose of heart." Stedfastness involves meeting and overcoming difficulty. As Barnabas formerly introduced *Saul* to the Church at Jerusalem, so now he went to Tarsus, and brought him to the church at Antioch. The circumstances of Saul's remarkable conversion, and the prediction that his mission would be to the Gentiles (ix. 15, xxii. 21, xxvi. 16), were known to Barnabas. *Christians* (26). No name has been more misused than this. It was used originally not by believers of themselves, and would not be likely to be applied by Jews, for they would thus have been consenting that Jesus was the Christ. It was doubtless given by Pagans, not as a term of ridicule, but as identifying them with the Person whose name they constantly preached. A true Christian is one who depends upon Christ, lives for Christ, seeks to be like Christ, and delights to be with Christ.

True Christian fellowship (27—30).—*Agabus* (see xxi. 10), belonging to the Church at Jerusalem, was gifted by the Holy Spirit with the power of foretelling future events (1 Cor. xii. 28). *Claudius*, in whose reign the predicted famine took place (28), was successor to Caligula, and occupied the throne from A.D. 41 to 54. Josephus tells of a famine in Palestine about 45 and 46. The famine gave the opportunity of proving that the Gentile Church at Antioch and the Jewish Church at Jerusalem were one. Christ had broken down the barrier between them, Jerusalem rejoiced with the Church at Antioch, and Antioch sorrowed with the poorer brethren in Judea (Gal. vi. 2).

Among the Churches.

CHURCH OF ENGLAND.

A new church has been opened in a needy parish in Hull.

Rev. H. Armstrong Hall has accepted the call to St. John's Episcopal Church, Perth.

A memorial to the late Bishop Lightfoot is to be unveiled this day in Durham Cathedral.

Canon Luckock, D.D., has been appointed to succeed the late Dr. Bickersteth as Dean of Lichfield.

Rev. T. J. Madden announces he has declined the offer of the Vicarage of St. Mark's, Tollington Park.

The Bishop-coadjutor of Brisbane (Dr. Nathaniel Dawes) has been elected first Bishop of Rockhampton, a newly-established diocese in Central Queensland.

The C. M. S. Lay Workers' Union for London held last week its annual meeting at the Mission House, Salisbury-square. The report showed good work for the past year.

The Bishop of Wellington, New Zealand (Dr. Octavius Hadfield), has announced his resignation, owing to advanced age, of that see, to which he was appointed in 1870.

The Bishop-designate of Lucknow (Rev. A. Clifford) has arrived in London for conference with the committee of the Church Missionary Society. He expects to leave again in December.

Popular violence (it is announced by telegraph) has again broken out within the Fuh-kien Mission. The house in which the Rev. H. S. Phillips lived at Kien-Yang has been burnt down, and the missionary and his wife narrowly escaped with their lives.

Rev. F. B. Westcott, son of the Bishop of Durham, occupied the University pulpit at Cambridge on Sunday week, taking as his subject, "I press towards the mark." In a clear, ringing voice he addressed some wise and earnest words of counsel and encouragement to those beginning their undergraduate course.

We understand that Commander Williams, R.N., has been appointed secretary of the Protestant Reformation Society, in the room of the late Rev. George Clements. Commander Williams has for several years past conducted a useful work at Oxford, largely amongst the undergraduates, under the auspices of the Protestant Reformation Society.

The Principal of Ridley Hall is to deliver a course of lectures later on in the term at Trinity Church on "Some Points of Doctrine," and he is also taking a Bible reading for undergraduates on Sundays, after College Chapels are over, in the Henry Martyn Hall. Ridley Hall is this term all but full, there being twenty-eight students, the capacity of both old and new buildings combined being thirty.

The Evangelical Protestant Union held its fourteenth annual conference in Manchester on Thursday. At the morning session General Sir Robert Phayre presided, and the subject of discussion was the tendency of the age in relation to Church matters and the danger to the Protestant faith of yielding to it. At the afternoon sitting Archdeacon Taylor, of Liverpool, delivered an address upon the Lincoln judgment, and pointed out what should be the attitude of Protestant Churchmen in regard to it.

The annual Lion sermon at St. Katherine Cree was preached on Sunday night by Rev. A. Stuart Melville, M.A. About 250 years ago Sir John Gayer, then Lord Mayor, was shipwrecked on the African coast, and, being attacked by a lion, escaped, and on his safe arrival in England made an endowment on the church of St. Katherine Cree. Ever since then a yearly sermon has been preached in commemoration of this deliverance. The preacher took for his text 2 Tim. iv. 17, "And I was delivered out of the mouth of the lion."

CONGREGATIONAL.

New Sunday-school buildings are to be erected in connection with Vine-street Church, Coventry.

Craven Chapel, under the pastorate of Rev. J. Le Pla, is, it is hoped, about to make a fresh and vigorous start.

A series of Sunday evening services for the people has been commenced at Upper Chapel, Heckmondwike, by Rev. Frederick Hall.

Rev. J. Ossian Davies has now entered on his fifth year pastorate at Richmond Hill, Bournemouth, where the work shows many tokens of encouragement.

Rev. Wm. Muncaster has commenced his ministry at Trevor Church, Brompton-road, S.W., under most encouraging circumstances.

A valedictory service has been held at Fylde to bid farewell to Rev. Horace Theobald, of Kirkham, and Miss Theobald, who are going out to the Indian mission field.

While the population of Bradford has increased from 103,778 to 216,361 during the last forty years, the accommodation provided in the Congregational chapels has advanced from 3,568 to over 12,000.

The new Congregational Mission at Seacombe goes forward. The foundation-stone of a handsome school-chapel now in course of erection is announced to be laid on Tuesday by Mr. Wm. Crosfield, M.P.

Mr. T. Woodman, formerly of the London City Mission, and who laboured for upwards of five years in connection with the gas works on Greenwich Marsh, has been recognised as evangelist of Cheriton Chapel, Alresford, Hants.

A week of special evangelistic services has been conducted at Kingsland Church, Stoke Newington, by Rev. M. H. Le Pla. As a result many have professed decision for Christ; nine persons are now before the church as candidates for fellowship.

A mission church has been erected at Kirdford, Sussex, by Mr. Jesse John Tustin, of Burstow Hall, Surrey, and has been designated "The Tustin Memorial Chapel." The memorial-stone was laid by the donor on Thursday, when a sermon was preached by Rev. J. McAuslane.

The semi-jubilee of Derby-street Church, Bolton, has been celebrated. The church was formed in 1867 with thirty members, as an outcome of mission services held in the Sunnyside Institute. In 1875 a church was built, and opened with a debt of £1600, which was extinguished in 1885.

BAPTIST.

An institute has been opened in connection with Fuller Chapel, Kettering.

A new church is to be erected at Kirkham. Towards the cost £400 has been raised.

Rev. John Thomas, of Huddersfield, has accepted the call to Myrtle-street, Liverpool.

Rev. T. F. Waddell, late pastor at Crayford, has accepted the pastorate at Dorking.

Mr. Arthur G. Edgerton, of the Pastor's College, has accepted the pastorate at Annandale-road, Chiswick.

Rev. W. B. Haynes, late of Stafford, has commenced his ministry at Clarendon Chapel, Camberwell New-road.

The twenty-fifth anniversary of the Enfield Baptist Tabernacle pastor, Rev. Geo. W. Whitter, was celebrated on Tuesday, 11th, when two sermons were preached by Rev. T. H.

Messrs. Gordon Wilkins, of Nottingham Midland College, and Ernest Davey, of Cliff House, Derbyshire, have been accepted as missionaries to India, and will depart for that country next month.

At the annual meeting of Stanningley Church it was stated that the entire school debt had been cleared off during the year, and that between £600 and £700 has been raised during the past six years.

The Ministers' and Missionaries' Prayer Union, founded by Mr. Meyer, is in some little difficulty as to its future, Mr. Meyer having resigned, and Mr. W. R. Skerry, invited to fill his place, having declined acceptance.

Rev. Robert Martin Julian has announced to his congregation at Baxter-gate Church, Loughborough, his acceptance from the Missionary Society of the pastorate of the English Church in Circular-road, Calcutta.

Misses Bergin, Gledsher, and Pike, lady Zenana missionaries, sailed for India on Friday in the P. and O. s.s. *Kaisar-i-Hind*. Mrs. Benjamin Evans voyages in the same vessel to rejoin her husband, who is stationed at Monghyr.

At Drake-street Chapel, Rochdale, a public tea-meeting has just been held to commemorate the settlement of the long-standing dispute between the church and the trustees of the late Mr. H. Kelsall, and to commemorate its reunion with its sister churches in the town and neighbourhood. There was a large audience.

The third anniversary of the opening of the church at Wynne-road, Brixton, was held on Wednesday week. The pastor (Rev. Z. T. Dowen) sat in the vestry during the day to receive the thank-offerings of the people, and £140 was brought to him. The report at the public meeting showed the church and all its organisations in a healthy and prosperous condition; forty-two new members had joined the church during the year.

METHODIST.

The Central Hall Mission, Manchester, is entering upon another winter's campaign amid many auguries of continued and ever-increased prosperity and success.

The York Foreign Mission Anniversary has been enthusiastic. Revs. David Hill, Bryan Roe, Wm. Goudie, Marshall Hartley, and the City Sheriff were the chief speakers.

A week's special services have been conducted at Boulderclough (Halifax South) by Mr. Robert Benton and Revs. B. Dutton and J. W. Sims. They were well attended.

During special religious services at Pudsey, held by Mr. Fearnside, there have been large audiences, and upwards of seventy persons have avowed their decision for Christ.

Revs. W. H. Watson, W. T. A. Barber, David Hill, F. Boden, and Mrs. Watson, all missionaries from China, have been holding meetings at Bristol. They dealt with their own fields, and great enthusiasm was awakened.

At the missionary breakfast of the Leeds Wesleyan Missionary anniversary, held under the presidency of Dr. Rigg, £1,060 was promised in the room. This included £100 each from the treasurer, Mr. J. J. Fitch, and Mr. Joshua Wilson.

There was great enthusiasm at City-road during the Mission Band Union meeting. Rev. W. J. Dawson stated that the best men should engage in open-air work, and that he was surprised at the twaddle talked and listened to out of doors.

An interesting meeting of welcome to the forty Wesleyan pastors who have recently come to London circuits was held on Monday at Wesley Chapel, City-road. Rev. H. Price Hughes gave the address of welcome, and Rev. W. L. Watkinson replied.

Exeter Methodism means to move, and the following schemes are contemplated:—Opening the Mint Chapel to Fore-street, which involves buying property, etc.; renovation of Southernhay Chapel; sale of King-street Mission-hall, the money to be used for new work elsewhere, and a new chapel at Exminster.

A two days' Convention has been held at Portsmouth, Rev. G. R. Graham presiding. The subjects discussed were of a practical character, the P.S.A. movement being among the number. The various aspects of holiness proved a theme of great importance, and was ably dealt with by Rev. A. D. Cope, W. J. Graves, and Captain Riley.

The centenary of the Ashby-de-la-Zouch Circuit was celebrated on Wednesday week, a special sermon being preached by Rev. F. L. Wiseman. Rev. H. Gibson, presiding at a subsequent meeting, claimed that they had maintained the holy succession in the circuit, for, after a hundred years, they had eight ministers and 2477 members.

The Evangelists' Home and the Great Central Mission Hall Scheme for Birmingham are in full swing. Young men from the Home are establishing independent missions in different places; others are assisting circuits or ailing ministers, and the fixtures for this winter include a large number of the stations from one end of the country to the other.

On Sunday large congregations attended special services in the Great Queen-street Wesleyan Chapel, Lincoln's Inn Fields, held in celebration of the ninety-fifth anniversary of the laying of the foundation-stone of this place of worship, which, next to the well-known chapel in the City-road, is the oldest belonging to the Wesleyan community in the metropolis. Rev. John Bond, the minister in charge, preached morning and evening.

The twenty-fourth report of the Metropolitan Chapel Building Fund shows a total income for the year from donations, loans, subscriptions, public collections, etc., of £14,932. In these receipts is included a generous donation of £500 from Mr. Alexander McArthur. The Welsh Chapel has received £1450: Hinde-street Chapel and the new chapel at High Barnet, £500 each; Forest Hill, £378; Hendon, £400; Beckenham, £338; and Walham Green, £250; in all £3816. Two new chapels have been opened during the year, two others are in progress, and a dozen excellent sites in various parts of the metropolis now await occupation.

Philip-street Chapel, Hoxton, is now to be handed over to the care of Rev. Thomas Jackson and the workers of the Clapton Mission. The income of the mission last year from all sources was about £800. The soup-kitchen, the social guild, the savings and investment fund, the reading-room, visiting the sick, feeding the outcast, and caring for the waifs of the East-end are all being vigorously worked. Meanwhile, the spiritual and temperance work are pushed forward. A substantial chapel, with schoolroom and six vestries, a mission-hall and premises, with flourishing Sunday-schools and Bands of Hope, are the tangible outward results of eight years of devoted service.

PRESBYTERIAN.

Rev. A. Connell, of Westbourne-grove, has declined the call to Thurso.

A mission church is being erected at South Stockton, in connection with St. Andrew's Church. The building will seat 200 persons, and will cost £250.

Rev. J. G. Train, of Hull, who is to be called to Upper Norwood as successor to Rev. Robert Taylor, conducted last week a mission in Highgate Church.

The annual social gathering of the Association of North London Choirs takes place in the lecture-hall of St. John's-wood Church, Marlborough-place, on Saturday, 25th inst.

The Presbyterian College in Bloomsbury has reopened its doors for the winter session. Principal Dykes presiding over the opening meeting, gave encouraging details of the work.

The Blue Book of the Pan-Presbyterian Council gives statistics embracing ninety-one different churches of the Presbyterian order. The ninety-one churches contain 23,437 pastoral charges, and represent a Presbyterian population of twenty millions.

Sir George Bruce, speaking at a Church Extension Conference of the London Presbytery, said that they needed a strong Church extension work if they were to take their share in evangelising London. In forty years the population of the metropolis would be ten millions. To-day London had a larger population than all Scotland, and would soon contain more Highlanders than the Highlands of Scotland. They had, therefore, not to do with a city merely, but with a kingdom. They should go in advance of the population and secure sites in localities which could then be had cheaply, and would pay for keeping. They wanted to plant churches in such places as Battersea and Walthamstow. They had secured a site at Leytonstone for a permanent church, a hall was in course of erection at Church-end, Finchley, Mr. Leckie had given a site at Felixstowe, and it was in contemplation to have another church in Finchley-road, and one at Enfield.

SOCIETY OF FRIENDS.

A very successful conference on the deepening of spiritual life has just been held in Sunderland, and attended by many Friends, for whom it was chiefly intended.

Thomas White Fisher, of Dublin, has been holding meetings in different northern towns, and in company with J. T. Dodland and Wm. H. Wilson had good service in Sunderland.

Wm. Hobson, of Peckham, has returned from a series of meetings in Kendal, Stockton, Norton, Thirsk, and West Hartlepool, in all of which the gracious overshadowing of the Divine wing was manifest, and the melting power of the Holy Spirit sweetly felt and owned.

The fourth annual gathering of Christian workers in Ulster was held on the 28th ult. at Brookfield, co. Antrim, and was a time of much profit and stimulation. About 130 visitors, besides the officers of the school and children, were present. "Many who were present through the day have cause to look up with thankful hearts for the fresh unfoldings of the manifold grace of the Lord Jesus Christ."

Homes for inebriates and temperance legislation are occupying the earnest attention of the Friends' Temperance Union, and in conjunction with the London Young Friends' Temperance Association it has arranged for a series of conferences in various meeting-houses in London during the month. One such conference was recently held at Devonshire House, when Mr. John Hilton read a report on inebriate homes.

SALVATION ARMY.

General Booth has had a good reception in Jersey.

Colonel McKie's meetings in Stockholm are described as most powerful, resulting in the salvation of many souls.

Tuesday being the second anniversary of Mrs. Booth's death, a memorial service was held in the Agricultural Hall.

On Tuesday evening last Mr. Matthew Burnett delivered a farewell address at the Lighthouse Shelter, a number of the men accepting Christ.

Mrs. Bramwell Booth's Thursday afternoon meetings have been resumed for the season, but in Regent Hall, Oxford-street, instead of Exeter Hall as last year.

A former resident in Manchester has, it is reported, left £5,000 to trustees to be applied in furtherance of the work of the Salvation Army in the rescue of the "submerged tenth."

NOTES FROM IRELAND.

The Presbyterian Orphan Society has just added 170 children to the large number already on its list.

The Methodist ministers on the Enniskillen district have just held a very successful holiness convention in Pettigo.

An anonymous donor has contributed £1000 to Irish Presbyterian Missions towards the cost for three years of an additional medical missionary for China.

The annual conference of the Presbyterian Young Men's Guild was held in Belfast on Tuesday week. Mr. Thos. Sinclair, J.P., presided, and there was a large attendance of delegates.

A meeting of the Railway Mission was held in Belfast on Tuesday week, when Mr. Robt. Nixon, general secretary, gave an interesting account of the work being carried on throughout the United Kingdom.

NOTES FROM SCOTLAND.

During the past season 6060 children were sent out of Glasgow for a holiday by the "Fresh Air Fortnight" Fund.

Lady Victoria Campbell addressed the recent annual meeting of the Campbelltown Young Women's Christian Association.

Principal Rainy, in a recent address in Edinburgh, made some remarks on the theatre that have incurred the disapprobation of a leading actor.

During the past fortnight over thirty children have been received into Mr. Quarrier's Orphan Homes. The needs of his large family require a daily income of £40.

At a meeting of the Aberdeen branch of the Upward and Onward Association, Lady Aberdeen, in an address, dealt with the question of how a domestic servant might make her lot happier by identifying her interests with those of her mistress.

FALLEN ASLEEP.

At Bagnères-de-Bigorre, France, Rev. C. Bellingham, Rector of Castlebellingham, co. Louth, aged forty-five years.—At Ballycastle, co. Antrim, Rev. J. Gilbert, Methodist minister, aged eighty-three years.—At Chelmsford, after a painful illness, Mr. John Taylor, Mayor of Chelmsford, and an earnest Christian.—At Coldharbour-lane, Brixton, on 6th inst., Mr. S. Panther, aged seventy-five, for many years an earnest worker at Herne Hill.

TORONTO.—A delegate to the Pan-Presbyterian Council writes:—It was well worth a journey from New York to see how these Scotch and Irish Canadians keep the Sabbath. Scotland herself is fairly outdone. I have seen men reeling with intoxication on a Sabbath morning in Glasgow, but in Toronto all was quiet save that the whole population seemed to turn out to church. It is said that there are twenty-five Presbyterian churches in this population of 200,000. Altogether the churches of the city number about 150.

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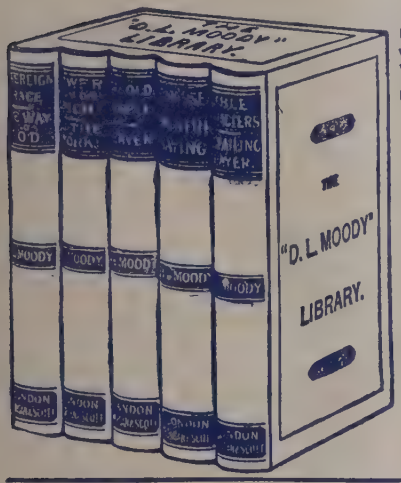
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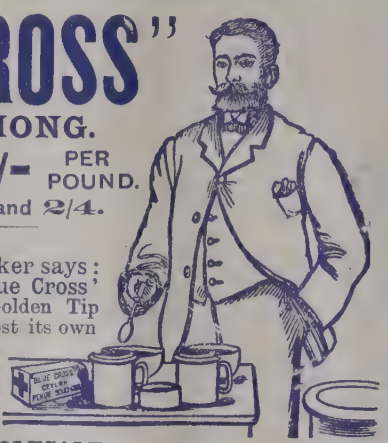
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DEAR FRIENDS,

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Analytical and Technical Laboratory, 41, Cheapside, London, E.C., *March 4th*, 1892.

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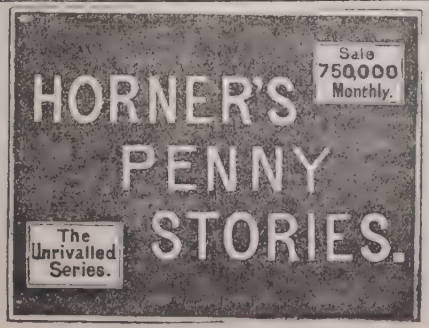
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THE SPECIAL CHRISTMAS SALE OF INDUSTRIAL WORK

from Institutions in connection with the Female Welfare Society will be held at 22A, Devonshire-street, on TUESDAY, WEDNESDAY, and THURSDAY, December 6, 7, and 8. Hours from 12 to 6. c4120

LADIES' SAMARITAN SOCIETY.
NATIONAL HOSPITAL FOR THE PARALYSED AND EPILEPTIC,

QUEEN'S SQUARE, BLOOMSBURY.

The committee of the Ladies' Samaritan Society earnestly plead for help for the poorer patients who are attending the hospital for medical treatment. Contributions in money, coal or bread tickets, warm clothing or material, such as flannel, serge, or calico, will be most thankfully received.

ROSA PEARMAN, Vice-president.

It is particularly requested that all contributions be given DIRECT to the Ladies' Samaritan Society, and that parcels be FULLY addressed as above. c1063

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BATTERSEA BRANCH
(late St. John's Maternity).

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WATERCRESS AND FLOWER GIRL MISSION.
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DEPARTMENTS: Orphanage and Homes for Waif Girls; Children's Cottage Hospital; Reception Homes and Shelter; Industrial Brigade; Servants' Training Homes; Flower Girl Association; Breakfast and Club Room for Early Market Girls; Country Holiday Home; Children's Free Meals; Nursing Sisters and Slum Work, &c., &c.

FUNDS ARE URGENTLY NEEDED to sustain this Mission, which during 26 years has performed a much-needed ministry in the Metropolis. JOHN A. GROOM, Hon. Supt., 8, Sekforde Street, E.C.

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AT THE HOME OF REST, LITTLEHAMPTON.

Conducted by the Revs. W. DARLOW SARJEANT and J. GREGORY MANTLE, will be held on NOVEMBER 5th, 6th, and 7th. Inclusive terms, 6s. and 10s. Passes for railway tickets can be had from the Rev. W. Darlow Sarjeant, 38, Oseney-crescent, Camden-road, N.W. Return Fare, 5s.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The committee are prepared to receive applications for admission next term. Prospectus on application. Funds needed. Bankers: London and County Bank, Balham.

DOCK LABOURERS' MISSION, 73, Royal Mint-street, London Docks.—Funds are urgently needed to re-open our Free Shelter with good beds, free meals for unemployed labourers, and soup kitchen. —C. COLEMAN. c4151

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WILL A CHRISTIAN WOMAN take a of 15 who needs a thorough training as servant? t be taken from home. No wages first three ths.—Apply, B. B., care of Mrs. Chambers, Bond- , Bishop Auckland. c4147

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TO CHRISTIAN LADIES.—Wanted, a voluntary worker for the Marylebone Medical Mission. One who can play the organ preferred.—Dr. R. CHAMBERS, 12, Bell-street, Edgware-road, N.W. c4110

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MOTHER'S HELP wanted, to assist with children and light household duties. Thoroughly domesticated. Fond of children. Nonconformist and abstainer. State salary and references.—L. D., care of Mason, Waterloo-street, Leicester. c4096

WANTED, FOR A LONDON Y.W.C.A. Institute, a Christian lady. With or—as it has been—without salary. Must be kind, strong, and bright, to take the "mother's" place.—c4118, Messrs. Haddon, Bouverie House, Salisbury-square, E.C. c4118

AS MOTHER'S HELP. Early riser, strong, used to children, housework, and needlework. Wages £12, and comfortable home with Christian family.—Mrs. PAIGE, Pytchley Cottage, Warrington-road, Croydon. c4208

MOTHER'S HELP.—Wanted, a Christian girl to assist in small family; three children. Servant kept. Comfortable home.—Apply, stating salary required and full particulars, to Mrs. EDWIN PAIN, Sevenoaks. c4222

LADY HELP wanted (age 20 to 30, who understands cooking, good needlewoman, musical, industrious. No lady need apply who cannot be well recommended from similar situation. State age, salary, and experience.—Mrs. W., c.o. Mr. Clarke, Stationer, Bromley, Kent. c4218

AN EARNEST CHRISTIAN LADY, trained nurse, Churchwoman, distinctly evangelical, wanted for work in homes of poor in large town parish; £80, with board and laundress. Also two probationers for training, to pay guinea weekly.—MATRON, Abbiss, Streatham Common, S.W. c4112

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NURSE WANTED FOR THREE children under five, experienced, good needlewoman.—A., Branston Rectory, Lincoln. c4213

RESPECTABLE CHRISTIAN HOUSE-KEEPER wanted, working, house business, willing to book orders morning: fish, poultry. One little girl, eight years. Comfortable home.—Write, G. F., 73, Hamstead-road, Handsworth, Birmingham. c4206

WANTED IMMEDIATELY, decided Christian nurse. Strong. Good needlewoman. Must have good character. Age not under 21.—Stating age, wages, and full particulars, Mrs. G., Claremont House, Nightingale-road, Guildford. c4185

WANTED, AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 97, Harrow-road, Paddington-green. Stamp for reply. c4179

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PLAIN COOK and House-parlourmaid, by November 25, for a gentleman's family in Tunbridge Wells; ages about 28 and 26. Personal characters required.—Mrs. H., Herne Lodge, Tunbridge Wells. c4209

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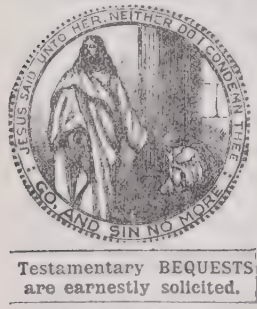
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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of PROFESSOR J. AGAR ET, of the Wesleyan College, Richmond.

The commencement of Rev. F. B. Meyer's icles on the work and character of Joshua postponed to next week.

Mr. Moody is now busy in Dublin. At the se of his two weeks' mission there, he will a brief visit to Reading, the dates fixed ng November 10 and 11. The friends at ford and Cambridge are bestirring them- es, and are greatly in hopes of securing isit from the evangelist.

Sabbath next, October 30, has been nestly recommended as a day of united yer for the student volunteer movement connection with foreign missions. It is gested that, in connection with this day of yer, a public meeting should be held erever possible, and a thank offering made vards the extension of the movement. . O. O. Williams (of the London Hospital), Stepney-green, London, E., is one of the cutive committee for Great Britain.

The conference of cultured Hindus, held ely at Benares for the purpose of deter- ning the best means by which their religion ld be maintained, appointed Sunday, tober 30, as a day of universal prayer to Supreme Deity for that end. Would it be well (writes a correspondent) if the ristians of this country would unite next turday and Sunday for a repetition of the Carmel Day"? The proportion of mis- naries to the professors of Hinduism is ater than that of Elijah to the worshippers Baal. And, as then, the Almighty God is us.

As a practical result of the recent Mission- Convention, held in the Conference Hall, angeways, Manchester, a fresh mission- will be placed in the foreign field (China), l a native teacher will be supported ually in Africa. The convention com- ttee has apportioned the offering of the cial mission fund made on the last day of convention, as follows:—China Inland ssion, £50; Congo Mission, £15; Church England Zenana Mission, £10; Bible nana and Medical Mission, £10; Burmah dical Mission, £15. It is quite hoped that convention each year will show the same actical result.

Some of the stories unfolded in the roners' courts afford glimpses of dark and l scenes in the daily life of London and her huge cities. An inquest was held the ier day by a London coroner upon a young man who had poisoned herself. According the evidence, suicide followed closely upon heels of despair. Alas! Edith Macbean but the type of thousands of girls who "go ong," and are swallowed up in the macl- öm f London. But why is there no human law that will reach the man in such cases? Society is ever ready to cast the stone at an erring sister, but is not ashamed to receive back into its bosom the rich, titled, or highly-placed profligate.

In Mr. John Hollingshead's recently published history of Leicester-square, the writer says incidentally of some new thoroughfares, that as regards drink shops they are in much the same condition as the old bye-ways, one of which was Hogarth's "Gin Lane":—

> If the reader's views upon the drink question are liberal, he may or may not be delighted, but if he is a follower, even at a distance, of Sir Wilfrid Lawson, he will undoubtedly be horrified. In the space of half a mile, he will be able to count nearly twenty fully licensed drinking shops. . . . This is the new boulevard. Is it too late even now to alter its name to Pot House Avenue?"

No wonder that the national drink bill is so heavy, when the authorities thus help to place temptation in the way of the people.

A practical commentary upon one of the glaring anomalies of criminal law administration is furnished by a report in *The Yorkshire Post* of the sentences passed at a recent Quarter Sessions. For stealing twelve rabbits a weaver and a labourer were sentenced to three and four months' imprisonment respectively, whilst for a "savage assault" upon his wife a man received three months' imprisonment with hard labour. In those parts of the country where there is strict preserving of game, sentences out of all proportion to the offence are often passed upon offenders against the game laws. It might almost appear that, in the eyes of some landowner-magistrates, foxes and pheasants are the most sacred kind of property, and of more value than human life or limbs.

In a recent suggestive address to the Younger Clergy Union of London, Archdeacon Sinclair urged that non-Christian religions are not to be summarily condemned wholesale: in them are to be found germs of truth, which must be sought for and developed and used to lead on to Christ. At the same time he was careful to put his hearers on their guard against the error of considering Christianity as merely the best of several religions; it is unique, and the inferiority of other religions is far more striking than any resemblances which they may possess.

"It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." "The labourer is worthy of his hire." "They who preach the Gospel should live of the Gospel." "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" These and other Biblical words come to mind as we think of many evangelists whose needs ought to be met, but are not, by those who invite them to preach in their localities. Surely it must be from want of thought that even railway expenses are frequently not offered. We heard lately of a brother walking eighteen miles to preach. He was invited to come again, and this time he went by train. He had absolutely no income, and his wife lay dying of cancer, but no inquiry was made, and not even his railway fare was paid.

Parliamentary Commissions of Inquiry are too often made an excuse for shelving a pressing reform for an indefinite period. We trust this will not be the case with the Commission which, it is reported, the Government are likely to appoint to investigate the working of the Poor Law. There is great need for some more rational and Christian method of dealing with the aged and infirm poor, and also for meeting temporary distress. Less red tape and more elastic machinery, as well as more heart in its management, are much to be desired.

The friends of religious education are much indebted to Rev. T. Howard Gill, vicar of Tunbridge, and late chaplain in Paris, for the vigorous paper he contributed to the Church Congress on National Education. When many School Boards in this country are inclined to give up religious training, it cannot be too widely proclaimed what results have followed that course in France. He quoted from an official report by inspectors of workshops and factories in Paris:—

> We have noticed with pain the lack of moral instruction in these children (juvenile employés). Although they have attended *cours de morale* in the schools they have just left, they show little trace of it. It proves that this instruction is given in a most imperfect manner. It is an unpleasant duty to report that, for want of moral education, the children are losing all notions of respect and duty, and becoming addicted to bad language and obscene expressions. Their misconduct in the public streets is often scandalous. Everyone is complaining, and many employers in Paris will no longer engage apprentices on account of the troubles they cause. It is high time to put an end to these moral disasters (*désastres moraux*).

We turn with thankfulness to the 4,000 voluntary teachers of the Ragged School Union, and many others, who closely follow the good Lord Shaftesbury's footsteps, in teaching the children of congested London, when we learn of such a condition among the children of a so-called centre of civilisation.

It is not to be wondered, therefore, that, as Mr. Gill reports, "Tens of thousands of families are withdrawing their children from the State institutions, and providing denominational ones of their own, often at great cost and self-sacrifice." It is very sad to think that the Protestant churches of France are so ill prepared when such a fine opportunity as this presents itself.

A thrill of sympathy for the President of the United States will go through the civilised world at the news which reached this country on Tuesday morning of the death of Mrs. Harrison. For months the President has watched by her sick bed, and his devotion to her prevented his appearance at the dedication ceremony of the great Chicago Exhibition last week. The fact that this sore bereavement comes on the eve of a Presidential contest will not lessen public sympathy for Mr. Harrison, whose Christian character is well attested.

The question of Uganda continues to engage the serious attention of the friends of African missions. On Thursday last an influential deputation, representing the British and Foreign Anti-Slavery Society, presented a memorial to the Secretary of State for Foreign Affairs, expressing apprehension at the proposed retirement of British agents from the country, and asking the Government, as a measure calculated to assist in the suppression of the slave trade, to guarantee interest on the capital required for the construction of the railway from Mombasa to the Victoria Nyanza, and to establish a protectorate of the country. Lord Rosebery, in his reply, said:—

> I view Uganda as a country of great possibilities, as the key, perhaps, of Central Africa, as commanding the Nile basin, as a field recently of heroic enter-

prise, as a land that has been watered by the blood of saints and martyrs. . . . You represent what has been eloquently called that continuity of moral policy which Great Britain cannot afford at any time or in any dispensation to disregard.

Lord Rosebery further declared his belief that Britain will not relax her exertions to put down the traffic in human flesh and blood. His words afford grounds for confidence that the Government will do something to protect the mission workers in Central Africa, whose position has become in a special sense imperilled in consequence of European action in the region.

In a letter to Sir Gerald Portal, published in Tuesday's daily papers, Bishop Tucker says:—

I deprecate in the very strongest terms the idea that missionaries, in penetrating into savage and uncivilised countries, should look for or expect aid and protection from their Home Government. No proposition could be more preposterous—no contention more absurd. But, if the missionaries have no right (and clearly they have none) to compromise the Home Government, on the other hand, the Home Government, I maintain, has no right to compromise the missionaries; and this, I submit, is what Her Majesty's Government has done with respect to Uganda.

The Bishop shows that, under treaties of the Imperial East Africa Company with the King of Uganda, the adherents of the English mission naturally supported the English Resident, with the result that they incurred the hatred and hostility of the other parties in the State. He refuses to believe that any British Government would break the pledges that have been made, and upon the faith of which the missionaries have so far acted.

An important correspondence on the Kanaka traffic has passed between the directors of the London Missionary Society and the Premier of Queensland. That the traffic is inimical to the highest interest of the natives is the general testimony of the missionaries; moral progress is retarded, and the eventual depopulation of the islands threatened. The reply of Sir S. W. Griffith is everything it should be in courteous style; but it gives no hope of the traffic being abandoned. He believes that the proposed supervision will prevent a recurrence of the abuses of former days; and holds that it is undesirable to prevent the natives from satisfying their curiosity to see civilised countries. As to New Guinea, the Premier says he is not aware of any suggestion having been made to deport the natives of that island to Queensland.

Holiness Meetings in Belfast.

A series of holiness meetings were held last week in the Y.M.C.A. Hall, Wellington-place, and the Exhibition Hall of the Botanic Gardens. The speakers included Rev. George C. Grubb, M.A.; Rev, Charles Inwood, Colonel Oldham (Edinburgh), and Mr. V. D. David (Tamil evangelist). On each occasion the attendance was encouraging, and the various addresses excited a good deal of interest. Well-attended meetings were held at ten and twelve o'clock in the Y.M.C.A. Hall. In St. George's Hall, between one and two o'clock an address to business men was delivered by Rev. George C. Grubb. Most men, he said, had sufficient religion to make them miserable: they had not enough to make them happy. They were told in the Westminster Confession and in the Shorter Catechism that man was created to glorify God and to enjoy Him for ever. Were they doing this in their lives? He urged upon them the necessity for self-examination and for making increased efforts to act up to their responsibility. In the Exhibition Hall, at half-past three o'clock, another successful meeting was held, and at the night meeting at eight o'clock, in the same hall, there was a good attendance. Mr. Grubb delivered an interesting address upon the words, "Christ is all and in all."

Present-day Preaching.

"As dull as a sermon" has passed into a proverb. Yet there is no necessary connection between the pulpit and platitude. Even in our own days, when the influence of the Press is supposed to overshadow the Preacher, we can point to not a few whose words have won the attention and gained the hearts of multitudes who hung spell-bound on their lips. There may be many who in their sermons "aim at nothing and hit it," but the man who is mastered by his theme and declares the whole counsel of God has never failed to command an audience.

Nor is there any reason why the Pulpit should ever cease to maintain its proper place or to exercise its peculiar power. So long as the preacher is true to his mission and faithful in proclaiming the Gospel of God, he holds a position second to none. For in this world, where sin riots, and its curse has captured the very heart of man, he who worthily fills the pulpit is the messenger of Divine mercy and the harbinger of heavenly bliss. There is no higher message, no holier ministry, than his.

Nevertheless, it were folly to deny that many sermons are wholly lacking in worth. Without "grace, grit, or gumption," they fail to reach either the understanding or the heart. Containing no Divine message, and wholly devoid of spiritual power, they effect no change in the faith or life of those who hear them. Now, surely, the purpose of a sermon ought to be the conversion of sinners or the "building up" of believers. The true function of the preacher is to persuade, not to please. Yet nowadays this is not seldom forgotten. The orator too often is mainly anxious to display his gifts, and win the applause of the groundlings. Provided he can satisfy himself and his hearers, he is too often well content. Thus lightly does he fail to use the vantage-ground assigned him, and he both forgets and forfeits the high and holy privilege with which he has been entrusted. Sermons, however eloquent or profound, ranging over the whole field of literature, while carefully avoiding all reference to the Gospel, are a disgrace to preacher and hearer alike.

Evidently, if the pulpit is to remain true to itself, it must allow only and always the exposition and enforcement of the truths contained in the Word. In other places and at other times it may be lawful to deal with the "burning questions" of the hour; but when the congregation meets on the Lord's Day, the one question demanding an instant answer is, "What saith the Scripture?" People who believe that God has given us a rule to direct us how we may glorify and enjoy Him, care very little about the thoughts or opinions of the man who speaks; they are only anxious to learn and love the true sayings of God. It is worse than impertinence merely to amuse or interest an audience when its one real concern and need is to be saved and sanctified by the truth of God.

One of the highest compliments ever paid to a preacher by a king was addressed to Massillon by the ruler of France:—"When I listen to other preachers I go away pleased with the preacher; but after listening to you, I depart displeased with myself." The reason is not far to seek. While others cared only to tickle the royal ear, the more faithful priest was anxious to awaken the sleeping conscience and to make some impression on the hardened heart. The weight and worth of a sermon are alone determined by its effect. When preaching sends truth to the heart by the power of the Holy Ghost, sinners are saved and saints are edified. And it is by "manifestation of the truth," that the genuine preacher commends himself "to every man's conscience in the sight of God."

There are two qualities essential to success in winning souls. Fitly are they thus indicated in the recent address from the chair of the Congregational Union:—

There are two things which a preacher must ever keep alive in himself: love of Christ and his Gospel which ensures personal piety—the one thing which one cannot learn from another, and which is not transmittable; and the love of men and their eternal welfare, which makes him a true Christian philanthropist. These two, if watched and fed, will make a living, interesting, if not an eloquent preacher. Ineffective preachers, as a rule, are lacking in one of two things—in real personal religious conviction, or in sincere interest in the welfare here and hereafter of their fellow-men. And if you question the fact that there are preachers without any interest in their fellow-men read the advertisements where Church livings are offered for sale. The last recommendation often dwelt upon, after describing the pleasant scenery, the spacious vicarage, the salmon pool, and the almost total absence of Dissenters, is *that there are only so many inhabitants in the parish.* Yes, "a recommendation" that there are no people to take trouble with. No people to be loved, saved, and edified; and the living is bought with avidity!

What better can be done with a preacher, be he Conformist or Nonconformist, if human beings with their trials and eternal destinies are nothing but trouble to him, than to bury him alive in a district without people?

But let me quote a sentence by an eminent Churchman of quite another spirit, Dr. Arnold: "That which we know and love we cannot but communicate." If we would be living preachers we must be loving ones; we must idealise our congregations and see in the men and women and children around us those for whom Christ gave Himself, and the glorious characters He can make them to be. What Emerson says of eloquence is not only true but very suggestive: "It is the best speech of the best soul." What additional powers, what increase of influence is opened before each one of us by making our preaching the best speech, full of the tenderest persuasion, the outflow of great love, and ourself the "best soul," telling upon our thoughts, words, and the very tones of our voice. What "land to be possessed" is opened before us, in new and legitimate influence, on the one side, and the other—"the best speech of the best soul"!

These words are both wise and needful. In the absence of the indispensable qualities mentioned, the sermon may be eloquent and learned, but it lacks power. On the faith and love (may we add also the hope?) of the minister, the efficiency and usefulness of his ministry surely and always depend.

AMERICAN NOTES.

Advocates of a New England Sabbath are jubilant. Their petitions have prevailed, and unless some unanticipated power is given to the wicked, the gates of the great Exposition will be closed on the Lord's Day. Congress has so decided, and so Christian sentiment has prevailed.

For a time the cholera epidemic scared our people. Rigid quarantine laws were enforced at great cost to steamship companies and at great inconvenience to travellers. Serious misunderstandings arose between Federal and State authorities, and for a time confusion reigned. But now quarantine is modified, cholera victims are on the decrease, and for the winter at least we are hopefully safe.

A world's convention of Christians at work will be held in Tremont Temple, Boston, U.S.A., for seven days, November 10 to 16, 1892. It is convened under the auspices of the International Christian Workers' Association. All Evangelical Christians engaged or interested in aggressive Christian effort have the privilege to attend as delegates. Reduced railroad fares and entertainment rates will be provided for all who wish to avail themselves of these privileges. Full particulars can be obtained by addressing the Secretary, Rev. John C. Collins, New Haven, Conn., U.S.A.

LANCASTER.—The Central Hall in this town has been opened on undenominational lines for Sunday evening evangelistic services. The secretary, Mr. G. H. Weekes, Lancaster, will be glad to hear from any willing to help.

The Outlook in Ireland.

(By a Special Correspondent.)

In the last issue of The Christian, the experiences of a recent visitor to Ireland are given. The present religious outlook affords ground for profound thankfulness to God. The prayers of God's servants for Ireland are being answered; masses of Roman Catholics are breaking away from the control of the priests, and the Christian people here at home are bestirring themselves as they never did before.

Mr. Moody's evangelistic tour has been the means of clothing the dry bones of native Christianity with flesh, and breathing the breath of life into what had too long been a cold corpse. Then the priests, unfitted by their training to cope with the new order of things, are pursuing the very course best calculated to drive the people into revolt. As an evidence of their blind and intolerant crusade against the flowing tide of spiritual revival, the following extract from *The Catholic**, Rev. Thomas Connellan's monthly for November, will interest your readers:—

"As an evidence of the degree and kind of religious liberty in store for all who dare to differ from the priests in religious matters, we commend the following to the careful notice of our readers. A young girl in the town of Boyle procured a Douay Testament three years ago, and began to read it. She had been brought up a Roman Catholic, and she could see no harm in reading a book approved of by the Irish Roman Catholic bishops. As she read she got new light on many things. She found, for example, that Christ is the one and the only Priest of the New Law, and that He 'needed not daily to offer sacrifices first for his own sins and then for the people's, for this He did once in offering Himself' (Heb. vii. 27). She found too that 'there is one God and one Mediator between God and men, the Man Christ Jesus' (1 Tim. ii. 5). She read how a simple act of faith in Christ changed a thief into a saint, and gave him a passport to Paradise. Then, as she came to know Christ more, and, as a consequence, to love Him more, she gradually fell away from the Church of Rome.

"Yet for a whole year she continued in outward conformity with that Church, lest she should bring down the ire of the priests upon herself and her family. As she grew in grace, however, she became bolder, and united herself to one of the Christian communities in the town. Then the fiery cross was sent round; for though Protestants are received with open arms into Rome and have the fatted calf killed for them, a Roman Catholic will join Protestantism at his peril. Two of the town priests waited upon her. She remained firm, although very respectful. Word was at once sent to her father's parish priest in the country. He is one of those who believe in saving souls by curses and blackthorns, and he put such pressure upon the father and brothers of this poor girl that they came into town determined to carry her off by force. There was a terrible scene, her brother telling her he would 'sooner see her dead.' Dread of the police prevented open violence just then, but she was informed that another and a more suitable occasion would be availed of to carry her to a place where her religious views would soon have to be modified.

"The girl is twenty-four years of age, but the priests do not consider she is yet able to think for herself. In fine, the poor girl became so alarmed that she fled to Dublin, and is now in the hands of excellent Christian ladies, who will teach her, by example, 'how these Christians love one another.' If anyone desires to learn the facts from her own lips the editor will be happy to put them in communication with her.

"A young lady in Sligo recently had to fly to Dublin to escape the brutal persecution of the priests there. She, too, had dared to follow the dictates of her conscience. Her aunt, a pious devotee who shadows the confessional in the morning and looks after her neighbours during the day, promised to give her everything she had in the world if she returned. Her letters are in existence, and she even followed her niece to Dublin. The latter, however, preferred the liberty of the children of God to her aunt's wealth, and is happy in her newly-found Saviour's love."

The preceding are only two out of many similar cases. It is absolutely necessary that the white light of public opinion should be brought to bear upon those gentlemen who are fighting so hard to establish Papal depotism in Ireland.

Mr. Connellan, who has been evangelising in the West for some months, has returned to Dublin, and commenced his winter campaign there. He preaches the Gospel to his Roman Catholic countrymen every Sunday evening in Central Hall, Westmorland-street, and the services are numerously attended. He has also got around him a band of workers, men and women, all of them recent converts from Rome, and brought out by his instrumentality. They have a weekly meeting for prayer and consultation, and, knowing the inner workings of Roman Catholicism, are labouring with great success and acceptance.

Many other agencies are in the same field; among them the Dublin Medical Mission, recently established at 6, Chancery-place. Mrs. Figgis is the hon. sec., and Dr. Long the medical superintendent. The poor come in to have their bodily diseases cured, and the occasion is availed of to bring them to the feet of the Great Physician. Some remarkable conversions have already resulted, and the mission gives promise of much fruit in the future.

Mr. Moody's visit to Dublin has excited the deepest interest, and much prayer has ascended that great and lasting good may result. Let our brethren in England, who have all their lives had the blessing of an open Bible, pray for Ireland. The day star has at length arisen above the Irish horizon. May the Sun of Righteousness soon follow. "Behold, a King shall reign in righteousness, and princes shall rule in judgment." "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." (Isaiah xxxii. 1, 2.)

* *The Catholic* (Dublin: Macredy and Kyle, 49, Middle Abbey-street).

MISSION IN ENNISKILLEN.

A most encouraging mission, conducted by Miss Bax and Miss Smith, has just closed in Enniskillen. The meetings were held in the Methodist Church, in which large congregations assembled night after night. On Sunday evenings especially almost a thousand persons were found in the church. The solos and duets by these devoted ladies, as well as the clear and convincing expositions by Miss Smith, and the pathetic and powerful addresses of Miss Bax, through the Holy Spirit, led scores of persons to decision for God.

During former missions it was found difficult to break down the prejudice against the inquiry room, but in this instance so mightily did the Spirit work that the greatest willingness was manifested to go to the quiet room for prayer and conversation.

On the last night of the mission a praise meeting was held in the church, when 180 persons testified to blessing received. Some of the cases are exceedingly interesting. For instance, a militia sergeant and his three sons and one daughter were brought to God. Three sisters who have a ladies' school surrendered, and a number of others, who are now workers in the new Christian Endeavour Society.

During the mission Mr. Moody paid a visit, and gave two stimulating addresses, after which a large number stood up for prayer.

Mr. Charles Inglis in Liverpool.

The Lord's people on the south side of the city have been greatly cheered in the fortnight's mission just concluded by Mr. C. Inglis. The spirit of hearing has been very marked, so much so that on Sundays there have been overflowing congregations, many being unable to gain admission, while hundreds have taken their seats an hour before the advertised time to begin.

The Spirit of God has wonderfully owned the addresses given by his servant in bringing conviction to many hearts; night after night the inquiry room has been filled with anxious ones seeking the Lord. Some who have professed conversion were very striking cases. One man who had lost a good position through gambling was convicted of sin, made a full confession to the Lord Jesus, and then burnt his books. Mr. Inglis has been giving Bible talks at the mid-day prayer meeting in the centre of the city, which have proved a time of deep spiritual profit and refreshment to business men and others who have attended them.

MEXICO.—Mr. John Mercer writes that he hears from Mr. Bright, now in Mexico, that there are many little meetings and groups of believers scattered here and there in the country. He longs that some one might be stirred up to go and visit and cheer these lonely witnesses. Information on the subject may be had of Mr. John Mercer, 29, Queen's-road, Southport.

CHRISTMAS LETTER MISSION.

The Christmas Letter Mission will next Christmas chronicle its "coming of age." It was on a wet and stormy night, in the Christmas week of 1871, that in the house of a Brighton clergyman, the late Rev. E. B. Elliott, of St. Mark's, Kemp Town, a little company was gathered to give help in a plan which was only then made known. Some hundreds of printed letters, envelopes, and Christmas cards or leaflets—all very different from the present illustrated and attractive issues of the Mission—were laid in piles on the table, being destined for Brighton Hospitals and packets for London Institutions. Round the parcels all knelt with earnest petitions, that not merely pleasure and comfort might attend the distribution of the letters, but that the Spirit's power might accompany each message of life through a crucified Saviour.

Beginning without a name, then taking shape as the "Hospital Pillow Mission," and in 1879 expanding into the "Christmas Letter Mission," by sending forth letters, cards, and other publications suited for all classes, it has established its claim to supply a need long, even though indistinctly, felt. Christmas opportunities may now be capitalised by the busiest workers, to whom are furnished ready to hand and in tasteful and attractive form material for evangelistic effort, as well as for the interchange of Christian and social greetings. More than 130 hon. secretaries have carried out its distributions. During twenty-one years, dating from that first seed-sowing at Brighton, more than six and a-half millions of letters, and nearly an equal number of text-cards, have been sent forth, as well as between three and four hundred thousand hymn-books, booklets, and other publications. With few exceptions the hospitals, workhouses, and infirmaries throughout the land have been supplied, while in town and country districts distributions have on all sides become a recognised Christmas observance.

Of souls won for Christ, of outcasts restored, of the intending suicide arrested and brought to the cross, of the murderer transformed into a missionary among his comrades, of sick beds cheered, and, in many instances, converted into beds of testimony to the "power of Jesu's Name," the reports have, year by year, been laid before the supporters of the mission. The work has extended to the Continent, to India, to the Colonies, and has become naturalised in America. Encouraged by the assurance that the Lord is still "confirming the word with signs following," it is desired afresh to enlist the interest of readers of The Christian in the extension of the distributions.

Letters suited for mothers' meetings, for the sick and their nurses, for children, for railway men, postmen, lads and boys, the blind, and other sections of the community have been prepared. Mrs. May, the hon. sec. for India, writes: "One of the letters distributed among the soldiers was given to a man of whom one might have been tempted to say that he was hopelessly and irretrievably lost. He was a drunkard, he was a prey to all sorts of vice, and he had even at one time been *particeps criminis* in a case of murder. Surely a man from whom there was little hope! Yet this man, receiving the Christmas Letter, was led first of all to give up the drink. Then he appealed to the giver of the letter to admit him to her Bible-class. After some hesitation—for the man's character was known to be terribly bad—he was admitted, and then it became evident immediately that he was in real earnest. He asked for a private interview with his new friend and helper, and then made confession of his crimes against man and God. The record was a fearful one, but the grace of God was able to change the heart of even this man, and now he is leading a new and better life, and is known as an earnest worker for Christ. He has returned to the wife he had deserted, and is honestly endeavouring to make amends, not only to her, but others, for the past years of his life. 'Man could never have done it,' he says in a letter, which lies before me, acknowledging God's goodness, and how in his Providence he 'was *saved by a mere* letter and card.'"

For three stamps a specimen packet, and for 1s. 6d. a sample packet, may be obtained by return from Messrs. Hazell, Watson, and Viney, 1 Creed-lane, Ludgate-hill, E.C. Full particulars, reports, and names of local secretaries may be obtained from the hon. organising secretary and treasurer, Miss E. Steele Elliott, 66, *Mildmay-park, N.*

[OCR]

National Protestant Congress.

The third National Protestant Congress was held last week at Portsmouth, and was at once encouraging to its promoters and inspiring to thousands of Evangelical Christians. There were devotional gatherings on Monday evening and Thursday morning. On the two intervening days meetings were held in the Albert Hall in the morning and afternoon, and in the Town Hall in the evening. The weather was fine and the attendance of the public large; on the last evening so many people came together that an overflow meeting was held.

Sir Arthur Blackwood presided over the preliminary devotional meeting, and, in the course of an earnest address, said that though regarding the actual condition of affairs with apprehension and sorrow, he looked forward with much hope. These are not days for pessimism, for pulling down or lowering the colours; but, on the contrary, by God's blessing, we must rally our forces under his banner and in his Name, and by gatherings and other efforts throughout the world achieve our urgent object. Thus the minds of our country-people will be opened to the progress of Romanism and Ritualism throughout the land. Their consciences would be quickened and the hearts of multitudes would be led to joint effort and action so to fight the good fight of the faith that they might be instrumental, by the good hand of God, in maintaining the Protestant religion and the liberties of England. If we are to achieve by the blessing of God ultimate victory, it is above all things essential that our work should be in the highest sense a spiritual effort.

Addresses of a helpful character followed, on "The Church of the Living God, as described in the Epistle to the Ephesians." The Chairman spoke on "The Temple" (ch. ii.); Canon Bell, of Cheltenham, on "The Family" (iii.); Rev. J. S. Wyard, of Gosport, on "The Body" (iv.); and Rev. J. C. Martin, M.A., Portsmouth, on "The Bride" (v.).

WHAT IS PROTESTANTISM?

Sir Robert Lighton presided over the morning meeting on Tuesday, when stirring addresses were delivered on Protestantism from various points of view. Rev. Dr. Potter answered the question, "What is it?" As a term, from the Latin, "Protestant" is synonymous with the Greek word "martyr," significant of realism in place of sham, of testimony or faithful witness-ship for God and his truth. It was not first invented and applied at the Diet of Spires, as some ignorantly affirm; it was an old term, well known and used before that celebrated assembly met in the sixteenth century. We see it in the old Latin Vulgate Bible. This term "Protestant" is found in the Coronation Oath. Our Sovereign has no right to rule in "this Protestant kingdom," as it is called in the Bill of Rights, the charter of our liberties, save as a Protestant. It is found in statutes of the realm, as in the Acts of Union with Scotland and Ireland. Protestantism is a great principle, a penetrating power, reaching down to the depths of man's conscience and soul, transforming him, and, under Divine guidance, bringing clean out of the unclean. It is an exaltation of Christ, instead of a so-called human priest; spiritual liberty, Divine authority, and supremacy of God's Word, in place of human tutelage; the enfranchisement of the human mind, purity in place of that complete corruption of the whole man, begotten by the leaven of the great apostasy.

Dr. Verner White, of London, sketched the past activity of Protestantism. First, as to Bible circulation. Rome burns the Book; Protestants disseminate it far and wide. Second, as to missions. British Protestant missionary societies spent in 1890 no less than £1,574,000 sterling. The Romanists of England raised for missionary purposes £9,380, the entire income of the Roman propaganda for this object in 1890 being calculated at £283,000. Again, Protestants keep the Sabbath because it is God's command. Compare in this respect England and the United States with France and Spain. Further, Protestantism has exposed and subverted the Pagan superstitions of Rome, and restored the Gospel doctrine and the ordinances of the New Testament; another point was Sunday-school work. Here Protestants have done an incredible amount of good; while the labours of Romanists have been small in the extreme. Civil and religious liberty, law and order, benevolent and charitable institutions, commercial prosperity, and morality and crime, were heads upon which the speaker made cogent remarks. In conclusion, Dr. White maintained that Romanism is on the decrease in the British Isles. In 1841 the Roman Catholics were 27 per cent. of the entire population; in 1881 they were 15·5 per cent.

The future of Protestantism was dealt with by Rev. J. G. Mantle, late superintendent of the North Birmingham Wesleyan Mission. It depends upon our fidelity in the proclamation of the old-fashioned Gospel of Jesus Christ. What attitude are we prepared to take in these days of unbelief, unrest, and hostile criticism? Again, it will depend upon the measure of spiritual power with which the truth is proclaimed. It is because we have secularised the Church that we have failed to evangelise the world. The real Church of the future will be the Church that has the largest measure of the spirit of life in Christ Jesus.

Bishop Eldridge followed upon the same subject. He strongly urged Protestants to avoid countenancing Ritualism in any way.

THE AUTHORITY OF SCRIPTURE.

Bearing in mind the fact that Romanism no less than Rationalism depreciates the Word of God, qualifying its authority, and denying its sufficiency to make men wise unto salvation, the committee appropriately arranged for instruction on this subject to follow the definition of that vigorous Protestantism which has gloried in the profession that the Bible, and the Bible only, is authoritative in matters of religious faith and practice. If, as has often been said, the battle at the present time affects the Old Testament, it is obvious that a consideration of the claims of the Hebrew Scriptures involves a survey of Holy Writ in its entirety; for Christ accepted the Old Testament, and his utterances regarding it are scattered through the Gospels, while citations therefrom distinguish the various Apostolic Epistles. The meeting on Tuesday afternoon was presided over by Commander B. H. Key, R.N., who spoke of the vital relation of the Law to the Gospel, the one being fundamental to the other, and urged increased diligence in the regular study of the sacred Scriptures.

Rev. James Knaggs, Congregational minister, Stratford, E., read a paper on the testimony of Christ to the authenticity of the Old Testament Scriptures. Though the Lord did "empty" Himself in assuming human nature, He was afterwards filled without measure with the same Holy Spirit by which the writers of the Old Testament were inspired. So his competency to speak on the subject cannot be called in question. By reference to many of our Lord's quotations from the Old Testament, the speaker showed that He especially bore testimony to those events which have been most severely criticised, and that He repeated Old Testament utterances alike in the days of his flesh, and subsequently to his resurrection. He pointed out that to modify his testimony is to rob Him of the glory of his Godhead, to destroy the dignity and honour of his manhood, and to reduce the Sacred Volume to a mass of cunningly devised fables.

Dr. Waller, Principal of St. John's College, Highbury, spoke of the absolute veracity of the Old Testament Scriptures. Of course, he meant (having regard to various readings) Scripture so far as we assuredly know it; and very properly he pointed out that what we sometimes think must be mistakes often show themselves easy of comprehension when more closely examined. The Lord declared "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John xviii. 37). What did He mean by the truth? His reply is, "Thy word is truth" (xvii. 17).

Dealing with what he called our Lord's negative testimony, the speaker pointed out that Christ never found fault with the Old Testament writers, or corrected them. Then as to his positive testimony. The first mention of this kind was before the incarnation, and is found in Dan. x. "In the third year of Cyrus, king of Persia . . . . in the four-and-twentieth day of the first month . . . a certain Man" said unto Daniel, "I will show thee that which is noted in the Scripture of truth." This seems to indicate that the Scripture of truth was written not on earth but in heaven. The Bible would indeed be an unearthly book if it should turn out that the books on earth are a portion of those which are written in heaven. The time will come when the books will be opened; and it behoves us to beware how we trifle with that which may be written not only on earth but in heaven.

In the days of his flesh, the Lord said, "Think not that I am come to destroy the law and the prophets." Again, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Now, jot and tittle refer not to spoken words, but to written words. If that utterance is not a testimony to the absolute veracity of Scriptures, what does language mean? Having shown that the expression "Law" is sometimes used in the New Testament of the entire Old Testament, the speaker asked why the Lord, speaking from heaven, called Himself the Alpha and the Omega? He was not simply the beginning and the ending, the first and the last, but the great exponent of the Old Testament. As the Hebrew Scriptures came into the hands of the Jews they were without vowels, although four of the consonants could serve as vowels. To read the Hebrew Scriptures without the points one has to supply something from one's knowledge and the sense of the book. Christ, the true Owner and Master of the Old Testament Scriptures, has supreme authority to read them; it is He who supplies the vowels, saying "I am the Alpha and the Omega."

Rev. A. A. Isaacs, of Bath, dwelt upon the authority of the writings. From the time when the serpent inquired, "Yea, hath God said," the evil one has suggested doubts concerning revelation. Modern cavils and objections are not new, and they will share the fate of their predecessors, and the Scriptures will carry on the work of the God whose glory they proclaim. That before which Bacon and Newton bowed in full assurance of faith may well enlist the confidence of those who know God through the Lord Jesus Christ.

ROMANISM AND LIBERTY.

There was a grand audience in the Town Hall in the evening, when addresses were delivered on "Romanism, the death-blow to liberty." Mr. Thomas Cave, who presided, referred to the religious oppression endured in Italy, Spain, and other countries; the people have no sympathy with the Papacy, and long for deliverance. Yet, with these object lessons before them, the people of this country are submitting to those who would lead them back to Rome.

Rev. J. Edward Flower, M.A., Congregational minister, Wandsworth, dealt with the subject as it affects the individual. He showed that freedom has come of the Gospel. Romanism is simply "baptized Paganism," therefore a persistent hater of liberty. Ostensibly a religion, Popery is really a great political power, using religion as its chief means. The priests, many of them excellent men, are agents of the system, being bound to submission and obedience by the most awful vows. These points were illustrated, and lessons drawn from the life and work of Wycliffe, Copernicus, Galileo, Luther, Gratry, Döllinger, and others. The conscience is not regarded by the system, nor is the operation of the Holy Spirit, of which the Apostle said, "Where the Spirit of the Lord is, there is liberty."

Rev. Joseph O'Shea, D.D., ex-priest of the Church of Rome, was heard with special pleasure. His address showed a sound position in regard to Evangelical truth. He based his remarks on Gal. ii. 20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." The one thing necessary in Christian life is union with Christ; where there is that union there is true liberty. The Roman Catholic system materially interferes with the attainment of that union, and becomes a great enemy to Christian liberty. St. Paul's words implied that God was the Apostle's life and strength, and his all. Without God he was nothing; he only existed in God. This brought a great trust in the Creator's goodness, and the Apostle cast himself upon the providence of God, whose love filled him to the joy of his soul. This union is obtained by faith in Christ alone. Rome, however, puts a human being, in the person of a priest, between the sinner and the Saviour; and teaches her people that once they have been separated from God by sin, no road remains open to them, other than by the absolution of the priest, who is a sinful creature like themselves. In order to get back to God, the sinner must, according to the Romish system, have recourse to good works, and so he comes to rely upon his own righteousness, long prayers, fastings, and other acts, which will, he hopes, propitiate God and give him the grace of repentance.

Having remarked that, for a quarter of a century he exercised the twin office of a sacrificing priest and a judiciary priest in the Church of Rome,

e speaker showed how entirely a penitent places mself under the priest. This position he con-ted with that of a Protestant oppressed with a se of sin. The latter goes straight to God ough his Son, Jesus Christ, no human priest-od intervening. Christ obliterates the distance tween the sinner and God, which the Romish tem displays in the light of penances and rifices, leaving the contrite heart in continual ubt and anxiety. Protestantism shows the ner to be justified by faith, which doctrine, said e speaker, was the first source of spiritual asure that dawned upon me after I left the urch of Rome. In view of that truth I became so ful that I had to ask myself whether it was too good to be true. How was I led to this owledge? I will tell you. One evening, while ding what is known in the Church of Rome the "Divine Office," consisting of psalms d lessons from the Old and New Testa-nts, a passage from the Homilies of St. gustine struck me. It was stated that by no vious merits of our own do our bodies become the mples of the Holy Ghost. There was not a word out auricular confession, but it was a going straight God with some act that will dispose us to receive grace. That led me out of the Church of Rome, d afterwards, coming to a knowledge of justifica-n by faith, I felt the most intense pleasure and lief. I felt that in that doctrine there was uine freedom, and saw as clear as light that it ne unadulterated from the throne of God.

Appealing to his hearers as "sensible men," the aker asked whether it could for one moment be ieved that Christ, the second person of the most orable Trinity, would come down to earth, and thirty-three years live a life of poverty, and suffer blood to be shed for the redemption of men, and er all that transfer the outcome of his work to a ful priesthood, to be divided just as human in-uity might suggest! In conclusion, he warned otestants not to be so blinded by the dust-throwing Ritualists as to fall a prey to the enslaving power Rome.

Mrs. Auffray (Edith O'Gorman) dwelt upon the rors of the confessional, being followed by Mr. es Inskip, of Bristol, who showed the effects of manism upon Continental communities, and urged diffusion of light among Papists, and loyalty to Scriptures on the part of Protestants.

OTESTANT AND ROMISH MISSIONS CONTRASTED.

On Wednesday morning Mr. R. Cory, of Cardiff, sided, and the subject was, "Protestant and mish Missions Contrasted." The first speaker s Rev. H. E. Fox, M.A., of Durham, who was ited to deal with African affairs. The object the two classes of missionaries is ostensibly same, but the Romish theory of introducing thens into the Christian Church is altogether dif-ent from the Protestant. There are labouring in enty-nine districts of Africa fifty-seven Protes-t agencies, and twenty Roman Catholic agencies thirty-four districts. Of the Romish agencies e are French, and that fact has a distinct bearing n recent events in Uganda. Mr. Fox blamed the mish missionaries for their disloyalty to the ntries to which they go. In their periodicals y assert that their object is not only to pro-te the interests of the Church, but also those of nce. That is the secret of the troubles in anda. Romanists want not merely to get footing there for the Church, but also ust British influence from the country. There-e they have been plotting, counter-plotting, and riguing for years in a way which would startle British public if the facts were known and duly preciated. Rome is not simply a church, but a vast itical agency. Though the speaker would not that no Protestant missionary has ever inter-ed in the politics of the country to which he took Gospel, he was sure that the rule was for m to keep as far as possible clear from any such anglements.

The *Missions Catholiques*, issued in France, has m time to time contained hints, growing in plain-s, as to the real object of the new crusade with ich the name of Cardinal Lavigerie is associated. Joubert, who went out in connection with these thers of the Sahara, has built a station like a t, and thus "defends the mission" when in nger. Children are bought and trained in the man Catholic religion. Mentioning Rome's well-own, very objectionable, method of arming the tives to do her work, the speaker told how on officiating for the first time, Bishop Tucker found his congregation to consist of armed men. Living on the edge of a volcano, and not knowing when war might break out, they carried their rifles to Divine worship. The Bishop told them, when they assembled to worship God they must trust God, and leave their weapons at home. The advice was readily acted upon. Among the Romanists, however, the other plan prevails, and civil and physical force was used where Protestants employ moral and spiritual persuasives. When Bishop Tucker entered the country he took no gun (leaving at Zanzibar the one that was included in his outfit), and had no weapon of offence or defence except a white umbrella! He left behind all unnecessary things, in order that he might carry as many Bibles as possible. Rome's method of systematically purchasing slave children is really an encouragement to the greatest curse that afflicts the country.

Another charge which Mr. Fox brought against Romish missions was the fact that they do not give the Bible to the people. The only hope of the world to-day is the Bible, which reveals the Lord Jesus Christ. Wherever the Book has gone, blessing has been diffused, and wherever it has been kept back, darkness and superstition have prevailed; and sooner or later a wave of heathenism rises, and sweeps the mission away. Rome hates the Bible, and will not translate it into the tongues of the people.

Dr. H. Martyn Clark spoke on Rome's influence in India, where he has laboured as a medical missionary. He sketched the work of Rome in the Peninsula, saying that when brought under this influence the heathen are in more hopeless case than previously. The gods of the Hindu pantheon have been worshipped under new names, and penances and other works in which to trust have been added to those upon which the benighted people already relied. The Romanist priest has no Gospel for the heathen. Mahommedanism arose as "the sword of the Lord" to purge the Apostate Church, and those who have come under its sway hate Rome and sneer at her priests. So the priests say: "We cannot touch these; let the Protestant missionary do his best and gather converts, and then we will go in and do the reaping!"

In the Punjaub, said the speaker, in weakness but with much patience we sowed the good seed of the Word of God, going into the zenanas, and taking the light of life to the people—healing their bodies and telling them of the balm for their souls. What does the Romanist? By whatsoever things are impure, unlovely, and of evil report, he seeks to win our converts. In July, 1890, the Fathers of the Franciscan Mission fell upon us. There were some five thousand Christians gathered in, mostly from the lowest classes of the people. The priests got hold of the riff-raff of our Mission, and gave them wages higher than they could otherwise earn to go into the villages around seeking proselytes. In the course of a few days hundreds of the people joined, being bribed with money, food, and presents, and in every possible way induced to become Roman Catholics. The poor were fed and lodged, driven about in carriages even; and naturally they said: "Never were things so good as this with us!" The slightest friction among members of the Protestant Mission offers occasion for the priests, who say to them: "We are also Christians. You will be just as happy with us, and we are not quite so strait-laced as those other people."

Saddest of all, I charge the priests with having deliberately promoted habits of intemperance, and with having fostered immorality among the people, in order that they may be cast out of our churches and then be received with open arms by the Romanists. Our people in the Punjaub were a nation of water-drinkers. Simultaneously with the Romanist missionaries there came a flood of strong drink, and indulgence in this has been favoured by precept and example. The Khols are a people who never drink excepting for the purpose of intoxication, and the Protestants have enforced upon them the rule, "Touch not, taste not, handle not." Among these much moral corruption has resulted from the influence of the priests. No Scripture instruction is given, nothing that can regenerate the heart of man; but every device is employed to corrupt Protestant converts, and when they lapse, news is sent home of a great and glorious victory! In conclusion, Dr. Clark said that the Punjaub perverts had nearly all returned, and he believed the same was true of another centre in which mischief had been wrought.

Dr. Barnardo read a paper on Rome's work at home, especially among the young. He said: The most common of Rome's methods of proselytism is by securing the education of Protestant children in Roman Catholic elementary schools. Until recently, most of the elementary schools demanded fees. It is a fact that the fees of Roman Catholic schools have always been designedly lower than those of the Protestant schools in the same district. The result is that numbers of the children of the working classes have been sent by preference to the Roman Catholic schools, from economical motives. In these schools are hung the crucifix, images of the Virgin and Child, and of the Saints, with divers Roman Catholic prayers or mottoes. The Protestant child who attends that school, even if not one word is said on the subject of religion, becomes familiarised with the various objects of Roman Catholic superstition which surround it. Its young companions, on entering school, cross themselves in front of the crucifix, and the child soon learns to do the same; and we may be sure that no opportunity is lost to teach it short prayers. In three cases known to me, where the children of labouring people living in the East-end attended Roman Catholic schools on the score of cheapness, the mothers made the children recite for me the "Hail Mary" as a mark of intelligence; and all made the sign of the cross on the mention of the Saviour's name.

Great blame also attaches to many well-meaning Protestants of the upper and middle-classes who, seduced by the alleged educational advantages of convent schools in France and the Continent, send their girls there for education. In many an instance known to me, the young lady returns with the foundations of her Protestant faith sapped and mined, if she has not become an actual pervert. I know of an instance in which the eldest of a family of seven, all girls, was sent to a convent school at Lille. She returned a Romanist, and carried over with her to the Roman Catholic Church no fewer than four of her sisters, one of whom has since married a Roman Catholic.

By claiming all the children of mixed marriages as her own, and by the adoption of any means, however unscrupulous and unlawful, to make good her claims, Rome every year and all over the country, in spite of the law of the land (which says a child's religion shall be that of its father), seizes for her own the helpless and unresisting offspring of deceased Protestant parents, or the sons and daughters of fathers who may be still living but are utterly indifferent to the children's religious interests. Rome stops at nothing in order to lay forcible and unauthorised hands upon the young, so that their minds may be led, at an early age, to accommodate themselves to her teachings. Dr. Barnardo gave several striking cases in support of his assertions, maintaining also that bogus baptismal certificates are manufactured when needful to support desperate cases. In closing, he said that no one approaching the study of Rome's methods as displayed during the past forty years in England can help coming to the conclusion that the Romish Mission in Great Britain may be fairly summarised as unscrupulous in its methods, audacious in its advances, and intolerant in its relations to others.

ROME UNCHANGED.

In the afternoon addresses were delivered showing that Rome is unchanged. Mr. Benjamin Nicholson presided, and declared convents and monasteries to be habitations of cruelty. Rev. E. K. Elliott, M.A., of Worthing, told the story of the past in the horrors of the Inquisition, as revealed when broken open at Rome in 1849. The recital was full of painful passages, occasionally relieved by intimations of noble testimony on the part of those who came under the iron heel of the ruthless persecutor. Among other things discovered was correspondence which revealed State information obtained through the confessional. Many of the letters were from Irish and English Roman Catholic Bishops. Deputy Surgeon-General Partridge exhibited a collection of "instruments of piety" or disciplines, explaining their use in the past and the present. He was followed by Mrs. Auffray (Edith O'Gorman), on convent life, who appealed to the compassion of Protestants to open their eyes and hearts to the sufferings of deluded inmates of conventual institutions, who ought at least to have the right of liberty in case they desire it.

THE PROGRESS OF PRIESTCRAFT.

General Phayre presided over a crowded audience on Wednesday evening in the Town Hall. He spoke of the carnality of sacerdotalism, showing its

absolute incompatibility with the Scriptures, which set forth one high priest, even Jesus, and all his people anointed of the Spirit to approach God in worship and service.

Canon O'Connor, from Ireland, described the development of priestcraft in the Church of Rome, seeing evidences of it in the manner in which, on the waning of her political power, she advanced her spiritual claims, and posed before the world with one infallible head. Again, no longer does Rome speak of the Divine right of kings, but, since power has got into the hands of the people, she has taken up the cry, "The voice of the people is the voice of God." At the same time, political advances have been made, and the social changes have favoured Rome's designs.

Miss Cusack (the Nun of Kenmare), followed, saying:—Don't give Rome liberty to take away your liberties; that is what she has been trying to do for half a century. The object of the Roman Catholic Church is temporal dominion; and in the United States she already has control with results that I know of. Protestant honesty is no match for Roman Catholic duplicity, for Rome tells you one thing but teaches her people another. She wants all the liberty on her side, and keeps no pledges made with "heretics."

Rev. Lindsay Young, M.A., of Portsea, spoke with much effect of the spread of priestcraft in the Church of England, tracing its progress from the "Catholic Revival" of fifty years ago. He drew attention to the influence of the various Ritualistic organisations in Great Britain, and said that there are from 400 to 500 churches where "masses for the dead" are regularly offered.

The last speaker was Rev. Jacob Primmer, of Edinburgh, who told of the progress of priestcraft in the Episcopal Church of Scotland, where "the mass" is performed, and members of which have formed a "Society for the Study of Ancient Liturgies." Something similar is going on in the Church of Scotland, whose ministers, to the number of 530, have joined a Church Service Society, which has issued a Popish "Book of Common Order."

The final session of the Congress, held on Thursday morning, was of a devotional character, and addresses on the revival of true religion were delivered by Mrs. L. B. Fooks, of Worthing, and Revs. J. Gelson Gregson and W. Darlow Sarjeant. The organising secretary, Rev. Warden Stubbs, announced that it had been practically decided to hold the next Congress at Bath.

THE WOMEN'S PROTESTANT UNION.

Thursday afternoon and evening were devoted to the interests of the Women's Protestant Union, which is a handmaid of the Congress, and just a year younger. Its president is Miss Whately, but Mrs. Arbuthnot (Plaw Hatch, East Grinstead), hon. sec., presided at the meetings. In her address Mrs. Arbuthnot gave an account of the rise, progress, and work of the W.P.U. At the end of the first year it had a membership of 1000; now there are between 1800 and 1900 members and sixteen local secretaries. The work comprises, among other things, a junior branch for girls, the intention being to educate them in the principles of Protestantism. The Union is non-political and unsectarian.

Madame Leite Bozas gave a helpful address on the need for prayerful systematic study of the Scriptures in the midst of the ignorance of vital truth which prevails.

In the evening the Albert Hall was again crowded, and there was also an overflow meeting in the Presbyterian Church.

Mrs. Arbuthnot read a paper entitled "Woman: her Place, Work, and Influence in the Church of Christ." Among the speakers were: Miss Golding, the latest "escaped nun," who was listened to with much interest; Mrs. Anderson, whose address on the safeguarding of the young from Ritualistic error, was received with great enthusiasm; and Miss Marsland, who gave from personal experience an account of the influence brought to bear upon girls in convent schools. Addresses were also delivered by Rev. Dr. O'Shea and Canon O'Connor.

BETHANY.—Mrs. Ben Oliel, who has been spending a few days with Miss Crawfurd at the ancient home of Martha and Mary, writes that a real quiet work is being done by Miss Crawfurd, who would be thankful to hear of one or two Christian ladies willing to settle and work with her. To any with small or some knowledge of medicine the work would be most suitable. We learn also that Miss Crawfurd is waiting on the Lord for means to build a small hospital. She offers a site, but needs the funds.

THE CONGREGATIONAL UNION.

Notwithstanding the great and impressive change which has passed over the leaders, as they are often called, of the Congregational Union, Bradford received as large a number of visitors this year as have ever attended the Union meetings. One looked in vain for familiar and venerable forms; their places were either vacant altogether, or younger men filled them. Whatever the cause may be, there is certainly no unbecoming forwardness on the part of men whom time and change are forcing to the front; they come slowly.

The chairman (Dr. Herber Evans, of Carnarvon) delivered an effective address on the subject of

"A LIVING CHURCH,"

treating it in a simple, pictorial, earnest way. No time was spent upon the philosophy of it. A direct, practical method, ofttimes very solemn and searching, prevailed from first to last, and of course the only speaker who drew tears and sobs from the ministers and students at Mr. Spurgeon's memorial service did not fail in true pathos. He said: "We are all members of a church; let each one ask himself, 'Am I a member of a dead church, a dying church,or of a church full of spiritual vitality?' A dead church is an altar without a fire, a body without a soul, and it is the worst of heresy. Life is the only condition of success. If we would win the world, we must show it what is better, nobler, higher; not stoop down to its level, but rise to higher things. We can cast out devils only by having more of Christ. We can cast out worldliness, the curse of the age, only by having a deeper spiritual life. We can win the world to Him whose right it is only by making every church a home, alive with sympathy, love, and joy."

WORK IN THE CHURCH FOR WOMEN.

The most touching part of the address was Dr. Evans' reference to the need for a further recognition of the value of woman's work in the Church, he said: "How slow we have been to ask our *sister* members to help us! Although we read of deaconesses in the early Church, and although we do not read of a single woman who was unkind and unfaithful to the Saviour while here upon earth, men were diabolic in their cruelty to Him, but never did a woman betray Him, mock Him, desert Him, nor spit in his face. Many of them cheered Him on his way to the cross, washing his feet with tears before men pierced them with nails, anointing his head with precious perfume in anticipation of the thorns with which men crowned Him. They wept with Him on the way to Calvary, and were true to Him to the very end. And are they not devoted and true to Him still? Why, then, have we been so long in calling for their services?"

PARENTAL RESPONSIBILITY.

But women have been called, and have come. Women now sit on the Board of Directors of the London Missionary Society, and share its committee work; churches can and do send women as delegates to the meetings of the Congregational Union of England and Wales; and although no woman has, so far, taken part in the meetings of the assembly as a speaker, a women's meeting is now a recognised part of the programme, and men who take the liberty of going to it are not excluded. It is only a question of time, and men and women will be found meeting on absolutely equal terms. One of the addresses this autumn was given by Mrs. Armitage, wife of Professor Armitage, of the Yorkshire United College, on the subject of parental responsibility, and was as full of spiritual power as of intellectual force. One sentence we may quote: "Our desires for our children must be purified; and this implies that we should be constantly bringing those desires to the altar of sacrifice, offering up the vain and poor ambitions, the worldly desires, the selfish hopes, which we too frequently cherish for our children, and thus having our eyes purged to discern the purpose of God for them, his concern in the unfolding of their souls towards Himself."

That a radical change is passing over the spirit of the meetings of the Independents, where women take a part, is evidenced in many ways. A tender, devout, unworldly tone is much more perceptible.

A NEW CENTRE OF GRAVITY.

Time was, and not long ago, when the greatest enthusiasm used to prevail over the meetings at which "our principles" were expounded and enforced, though for the last twenty years not a few members of the Union have been anxious to see *also*, if not instead, some meetings of a more devotional type. At length this desire is making itself very distinctly felt. Early morning prayer-meetings are held, and are attended by growing numbers; while a prayer union has been formed whose members pledge themselves as far as possible to unite in prayer every morning between 8 and 9 o'clock for a blessing on the churches. The Lord's Supper is also observed at the time of the meetings of the Congregational Union. And in addition to this, every autumnal and May session has one or more meetings for the advocacy of foreign mission-work, at which the spiritual interest seems now to culminate. The centre of gravity is changing from the semi-political meeting to the devotional meeting.

Thousands of persons assembled to partake in a valedictory service to bid Godspeed to thirty missionaries who will presently go forth to various parts of the world. This was a provincial leave-taking; a metropolitan one takes place on Wednesday, October 26, in Exeter Hall. Almost all these brothers and sisters are an *addition* to the staff of the London Missionary Society, and form part of the hundred which the Society proposes to send forth in four years; they are "the earnest."

Thus the Independents, while maintaining their ancient testimony for civil and religious liberty, are manifesting a deep interest in the condition of our large town populations, in the scattered inhabitants of the country, and in the millions of heathendom. They are concerned, like all churches, in questions of Biblical criticism and other cognate subjects, but they are re-kindling the fires of their devotion at the altar of prayer and praise. J. P. G.

AGED PILGRIMS' FRIEND SOCIETY.

A meeting in aid of this excellent society was held on Friday afternoon in the Mansion House. The Lord Mayor, who presided, said, in the course of a sympathetic address, that the number of pensioners on the society at the present time was 1244, and they were told that 864 of that number were upwards of seventy years of age, 277 were over eighty, while seventeen were more than ninety. Nothing appealed to the charitably-disposed more than the affording of succour and help to the young and the old—the two extremes. The first claim was that of the infant, but side by side came that of the decrepit and the old. This society gave help to the aged in the most practical manner possible, and he was sure the support of the public would be generously accorded. During the eighty-six years of the society's existence it had granted pensions, amounting to more than £230,000, to 5600 aged Christians. They were doing good physically and morally, because they were giving attention to those who spiritually had not neglected in themselves that higher call and duty—the duty to God.

Archdeacon Sinclair spoke of the great evangelical revival of spiritual life within the Church of England during the present century, and said that one outcome of it was the society which they had met to support. Where people who had proved their solidity and truth and loyalty to their faith had misfortune overtaken them they should not be neglected in their old age, and that was what the society sought to prevent. He rejoiced to think the society's operations were on so large a scale, and hoped they would continue.

Sir Henry Peek spoke of the inestimable good which the society was doing in a quiet and very unostentatious way. In many instances the 2s. or 3s. or 4s. a week they gave to the pensioners was of the greatest possible assistance.

Rev. L. B. White, D.D., directed attention to the importance of largely increasing the annual subscription lists of the society and asylums, in order that the work of the institution might be adequately sustained. Subscriptions, remarked the rev. doctor, were the solid ground on which the society rested. They were thankful for donations and legacies, but subscriptions were most important. The work commended itself to all their Christian principles.

Mr. W. H. Collingridge said that in his personal experience of over forty years the institution for the relief of God's aged poor was managed by a band of wise and godly men, who were ever ready to devote their time and means, and the funds which the subscribers furnished, to carry on, to the best of their ability, the work which they had undertaken.

THE WEST LONDON MISSION.

There is no denying that the West London Mission is a great fact, and that it has accomplished a great work. Five years ago there was no such thing as a church here, while now Mr. Darlow Sargant is able to write as follows: "The Mission Church contains about fifteen hundred men and women, most of whom profess to know Jesus Christ as their own personal Saviour. The unwavering answer given to many pointed questions leaves me no doubt that at least the large majority of those whose names are on the church-roll have passed from death to life, and are living by faith in Jesus Christ. Some of the classes are composed of poor but devout people from the Soho and Cleveland districts; but the large number of the members are gathered from the business houses." Moreover these 500 members are in addition to numbers who, having been converted, have joined their own churches, and many others who have gone off to the country, have passed into the presence of the King. These facts being borne in mind, it becomes abundantly evident that the West London Mission has been the means of doing a great evangelistic work.

The fifth anniversary of this mission was held on Friday in St. James's Hall. In the morning Rev. Mark Guy Pearse preached on "The Supremacy of Love." At luncheon Mr. C. J. W. Rabbits presided, and insisted on the strong claims of the mission for further public sympathy and support.

Rev. Hugh Price Hughes spoke of the gratifying progress which is being made by this Christian enterprise, which he said was intended not exclusively for the destitute poor, but for all classes of living or working in the West-end. Never before were their prospects so bright and their opportunities so great as to-day. When he remembered that it had been publicly stated that in one direction alone in the West-end it was intended to spend £100,000 a year in ministering to the doubtful pleasures of the people, it almost made him blush to say that on that occasion all they needed at present to sufficiently continue their work was £3000. The cost for the maintenance of the ministers and agents of the mission, so far as the organised Church was concerned, was met by collections and contributions at the various services, and he explained that all the money sent by friends in the suburbs was devoted to purely missionary and aggressive work among the unchurched masses of London.

Mr. Percy Bunting, hon. treasurer, said their work went at the root of all social problems, and he did not think it was to the credit of the State that the Government should in the great centres of population allow large sections to grow up without any provision being made for Christian training.

A largely-attended meeting was held at St. James's Hall in the afternoon, when Mrs. Pearsall Smith, in the absence of Lady Henry Somerset, presided. Interesting reminiscences of the mission work were recounted by "Sisters" Mary and Emmeline, and brief addresses were given by Revs. T. Morcom Taylor, H. Price Hughes, and Mark Guy Pearse, the latter strongly advocating the formation of mission sisterhoods in the large towns.

In the evening the large hall was crowded in every part by an enthusiastic and sympathetic audience.

Alderman Quibell, of Newark, presided, and opened the proceedings with a hearty and vigorous address, rejoicing in the fact that the mission was being real, arduous, fruitful work, getting into touch with the people by diverse means and methods, and winning them to the Saviour.

After addresses by Revs. W. L. Watkinson and J. E. Codling expressive of full sympathy with the work of the West London Mission,

Mr. Howard Barrett, M.R.C.S., as the Medical Director, reviewed the work of his department, showing how the dispensary and district visiting touch the poorest and most sorrowful inhabitants of the district; how the sick and suffering were helped and healed, and how the sweet ministry of Christian love found a ready hearing. After some details of the *crèche* work, Mr. Barrett closed with a touching plea on behalf of the proposed Home for the Dying, to be known as St. Luke's Home. How hard, he pleaded, it is for those who cannot even so much as die in decency or with a distant approach to comfort. Is there any family among us where some loved one has not died slowly from some hopelessly fatal and lingering disease? Was any effort or sacrifice or careful tendence deemed too much if the suffering could be soothed only a little, or the last hours lightened in their load or brightened in their outlook? Then by the love you have borne to those who are gone, are you not stirred pitifully to remember those who have lost in the battle of life; and who, having drawn out an existence of hard struggle, for the most part cheerless and profitless, are now dying quite near you in circumstances of singular misery? Think of those who, having throughout their lives maintained the respect of themselves and others, at last, with untarnished honour, have fallen upon evil days, and find themselves in the ever-darkening valley of the shadow of death, without friend, consolation, or comfort. If you have any pity, if you really believe in the brotherhood of man that we are so fond of asserting, if you have any love for Christ and desire to grow in his likeness, if you aspire to win the smile of the Almighty Father, try and realise these things. For if you once realise the pathos and the horror of the actual—and your most daring fancy is not likely to over-colour it—you will most certainly act, and come speedily to help us.

Next came the important matter of the collection, and the chairman set a good example by indicating what he had been doing already in the way of interesting his friends, his efforts resulting in some £86, besides his own personal gift of £50.

Rev. Hugh Price Hughes followed with one of his characteristic appeals. The mission work is, he said, entirely unsectarian. We are here to persuade men not to be Methodists, but to be Christians. A few years ago no such place was in existence. Now we have 1500 persons meeting in class, and professedly Christians. Besides, this great hall is crowded every Sunday, while Princes' Hall is crowded with the overflow, and full often hundreds cannot get in at all to either place. Again, it must be remembered our people give nobly and well, raising about £4000 a year among themselves, and really supporting the ministry and the whole work of the church. Why, then, do we ask for money? To carry on the active aggressive evangelistic work among the practical heathen around us. Mr. Hughes went on to give little incidents, such as that of a policeman's wife taking in washing to earn something for the mission, and of a young woman's class raising £6 14s. 2d. towards the anniversary collection. These facts show the spirit of the people, and ought to stimulate others to similar devotion and liberality.

I fear, he said, the conscience of the Christian Church is almost dead on the subject of giving. The gold and silver are the Lord's, not ours. He has committed them to our care, and will demand of us an account. Here is a work God is wonderfully blessing; here are men and women devoting their lives and strength to it; and yet while there are millions of money in the hands of the Christian Church, a mission of this kind is allowed to languish for lack of funds. We want only £3000, but we want that sum made up now; surely we will have it this night.

The stewards were then for a while busy with promissory forms, many of which, from £100 down to a guinea, were read out. Eventually the total sum raised reached about £2000.

We may note that Shern Hall, Walthamstow, was opened on Saturday afternoon as a Rescue Home for young women needing shelter and care.

HOP-PICKERS' MISSION, ALTON.

On Tuesday in last week a public meeting was held in the Assembly Rooms, Alton, to commemorate the twenty-fifth year of the work amongst hop-pickers in the Alton district. Mr. W. Wickham, chairman of the bench of magistrates, presided, and the meeting was addressed by Revs. J. Whyley, vicar of Alton, J. Ossian Davies, John Greig, S. Chinn, and others, all bearing testimony to the fact of the power of the Gospel in reclaiming and saving men. Warm testimony was borne by all the magistrates to the great value of the tent services, inasmuch as since the tents have been erected and the mission conducted, the authorities have scarcely anything to do during the hopping season. It was stated as well known in the district that many of the roughest characters have been reclaimed and are now in good situations. A commemoration fund to carry on the work is being organised. Any of the Lord's people wishing to help, may send to Dr. Stewart, Ackender House, Alton, or to Mr. S. Chinn, Alton, Hants.

MISSIONARY PRAYER UNION.

By Pastor GEO. WAINWRIGHT.

Since the notice of our Missionary Prayer Union appeared in The Christian, I have received several applications for further particulars. There are no additional particulars to give. The chief advantage of the scheme is its extreme simplicity. The diagram card we use was obtained for us by Mr. A. H. Baynes from the Church Missionary Society. Our local matter is printed on the other side. An exact copy of this appeared in a recent issue of this paper. The boxes used are ordinary missionary boxes; but we have had a separate slip, with copy of our agreement, and space for name and date pasted on one side of the box. Having said this, there is really nothing more to say.

One or two have written about it as though it were a scheme intended and fitted in all its details for adoption by every church. I never attempted anything so pretentious, and (as I believe) so impracticable. Each church adopting it is at liberty to make its own form of agreement, and its own suggestions for subjects of daily prayer. I think I am right in saying that the London Missionary Society's "Watchers' Union" has been suggested by this Prayer Union, and has adopted, with some alterations, our agreement and our arrangement of prayer subjects. Let others make what alterations they think to be improvements for their own locality.

The daily giving is deemed a difficulty by some. Our experience does not lead to that conclusion. Not a few of our members are domestic servants, who find it not only possible, but easy and delightful, to give their half-penny and often their penny per day. The conviction grows upon me that the principle is not only easy but Scriptural. Our prayer is for daily bread; God's promise to us is *as* thy day *so* thy strength; and our obligation—let me rather say—our grateful return, should be daily also. "So will I sing praise unto thy name for ever, that I may *daily* perform my vows." (Psa. lxi. 8.)

DAYBREAK ON THE LOPORI.

It will interest some of our friends at home to hear of God's work in this far-off Congo region. Bongandanga is about 1000 miles inland, on the Lopori, and 120 miles from Ikau, the nearest station. Some will remember our coming here in March, 1891, only a year or so ago. Thus early God has been pleased to send us blessing—to manifest his saving power among the heathen. To-day we had the joy of baptizing four lads of about seventeen years of age, one little boy, and two girls. Each of these, since confessing Christ some months ago, has given evidence of a real change of heart.

From that very spot where we stood in the water, many a poor victim has been sold to a life of slavery—sold to die—and in days not long gone by many a wretched captive has fallen before the savage "beheading knife." What might those silent banks not tell of the awful deeds of blood committed in the sight of heaven when the "oppressed" for ages have stood alone with their "oppressors." Praise God with us for the change; they shall be among the "gems for his crown," to whom the woods rang back the sweet hymn, "When He cometh," sung in the native tongue from full, glad hearts. Our lads have "come out" to be "separate" just at the age when temptations to sin are strongest, but sneers and curses have not moved them from their anchorage. God has, indeed, magnified Himself in them—He proves Himself in truth the "Mighty to save," Almighty to keep.

Very few of the grown-up people came to witness the ceremony. The hold of witchcraft upon them is terribly strong; the parents now look on their own sons with a superstitious fear. A good number of our school children were present; we are greatly encouraged by their confidence in us, and by their desire to learn. We trust the day may not be distant when many of these shall also be numbered among the "jewels," and when a great awakening may come upon all, old and young, in this district. We prayerfully fight on, in faith, under his banner, before whom heathen superstition and darkness *must* one day flee. Brethren and sisters, pray for us.

Richard Cole.

Congo Bulolo Mission, Bongandanga, Lopori River, June, 1892.

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MR. MOODY IN NORWICH:

The visit of this evangelist to the ancient capital of East Anglia will long be remembered by thousands of citizens. The invitation was promoted by the local committee of the Evangelical Alliance, who carried out all the arrangements. The Agricultural Hall was selected for the place of meeting, which, when fitted, was found to be a splendid place for assembling mass meetings. Seats were provided for 4250. At every meeting these were not only occupied, but hundreds more attended who had to stand. During the three days some 36,000 were gathered into the building. Mr. Moody arrived from Boston on Thursday, Oct. 20, in time for the afternoon meeting, and drove direct to the hall, where a crowded audience was gathered to hear him. His address was founded on Gal. vii. 6-7, and the Christians of the Cathedral City had a taste of some "plain talk," as one of the local papers described it. The evening meeting was crowded to overflowing by an audience who listened with rapt attention to a discourse on "Regeneration." At the Friday afternoon meeting the address on "Rest" came home to hundreds of hearts with refreshing and comforting effect, as well as stimulating power.

The Friday evening meeting was intended specially for men. It was a strange sight in Norwich to see at a religious meeting the body of the hall filled to its utmost with a dense mass of men only. No political meeting could have been more awake. The pictures of Herod and John Baptist were vivid, and seen to stand for men living in our generation. The audience moved with intelligent and lively sympathy with the preacher, and they once burst into a cheer at some plain speech about seducers. It was immediately hushed by the speaker, who, with emphasis, expressed his dislike to it. Many anxious ones sought the inquiry room at the close.

On Sabbath morning there was an eight o'clock meeting for Christian workers. The morning was cold, with showers of sleet. Fears were entertained that the weather would spoil the attendance, but by eight o'clock nearly 4,000 had assembled. They were well repaid for any sacrifice made in order to be present by an address on "The Holy Spirit." By consent of the ministers, a meeting for non-churchgoers was held at eleven, when the hall was again crowded. In the afternoon Mr. Moody rested, and a large meeting was addressed by Mr. Charles Inglis.

It was expected that there would be a crush at the closing meeting in the evening. It was announced for 8.15, but by 6.30 the hall was full. A chapel near, capable of holding 1200, was opened about 7.30. It, too, was immediately crowded, as was also a hall adjoining it, seated for 800. It was calculated that over 12,000 was gathered inside and outside these buildings. Mr. Moody's address was on "The Excuses." No true idea can be conveyed on paper of this meeting and the address. From beginning to end there was poured forth an irresistible stream of striking truth, flashing wit, unanswerable argument, pathetic appeal, and spiritual force. The impression on the audience was visible and profound. The Assembly Room, used as an inquiry room, was crowded with inquirers at the close. "It was a night to be remembered." "The like has not been seen" in Norwich.

Universal regret was felt that Mr. Moody could not prolong his stay, which regret was shared by himself when he saw the field and its ripeness. The singing of Mr. Stebbins and Miss Rose, as well as a fine choir of over 300, was a powerful aid in the meetings, and gave point and force to a remark of Mr. Moody's at the Sabbath morning meeting, viz. that singing the Gospel had not got its proper place in Christian work. All the evangelical ministers heartily co-operated in the mission. It has been to many of these and other Christian workers a season of refreshing, and a time of "bracing up," as one brother expressed it. Fervent thanksgivings were and are rendered to the Lord of the harvest for thrusting forth such a capable reaper as Mr. Moody, and for sending him through the churches to teach his servants how to win men to Christ.

On Monday evening, after Messrs. Moody and Stebbins had left, a praise and prayer-meeting was held in the hall, which was attended by some two thousand people. Mr. Charles Inglis gave a Gospel address, and Miss Rose sang solos. Numbers went into the inquiry room, and a busy time was passed in leading the anxious ones to decision

FAREWELL TO MISSIONARIES.

A very happy meeting was held on Monday afternoon at Harley House, Bow, E., to bid farewell to workers about to leave for various parts of the mission field. The hall of the College was well filled with friends from near and far. Among those who were commended to God in prayer were missionaries for Congo—Bolololand, and India, who have had the benefit of training in the East London Institute for Foreign Missions, under Dr. Grattan Guinness; several labourers for the Congo from the Presbyterian Church of the Southern States of America; a party of workers in connection with the China Island Mission; and two friends about to reinforce the Congo stations of the American Baptist Missionary Union.

Some words of spiritual encouragement and counsel were addressed, at once to the outgoing missionaries and the audience, by Rev. Evan H. Hopkins, who based his remarks on St. Paul's charge to Timothy, "Be strong in the grace that is in Christ Jesus" (2 Tim. ii. 1). The speaker observed that grace is the opposite of merit, the complement of our need. As with justifying grace, so also with sanctifying grace, it is received by faith in Christ. One who is strong in this grace enjoys deliverance from the power of evil; has a continuous supply of strength; and is ever giving out that which he receives. Believers should realise that they are millionaires in Christ, being "blessed with all spiritual blessings," and having had given unto them "all things that pertain unto life and godliness." We must empty ourselves to be filled; we must be weak in order to be strong.

Mr. Stanley Smith having specially remembered the outgoing missionaries to China at the Throne of grace, Mr. E. P. Davey, who is shortly sailing for India, under the auspices of the Baptist Missionary Society, to labour at Agra, N.W.P., told the story of God's leadings, whereby he had realised his duty and privilege to testify for Christ in a distant land. He has been for nearly three years in the Institute, and, as in thousands of other cases, has seen an end of his own purposes, and witnessed providential marvels in making clear the path in which God would have him go.

Mr. H. Hewett, who has been accepted for service in connection with the London Missionary Society, but whose sphere is not yet fixed, told an interesting story of a way made plain so far, but not yet open as to the immediate future.

Dr. Harry Guinness, committing these brethren to the Lord, asked that the various agencies in India might soon be increased by the formation of an interdenominational mission such as the C.I.M. and others. Referring in a brief address to the opening up of Africa, he remarked that in less than three and a-half years the Congo-Balolo Mission has established four stations, translated portions of Scripture and fifty or sixty hymns into the language, preached the Gospel to the natives, and witnessed the baptism of some fifty people, who were not merely delivered from heathenism but from absolute savagedom.

Mrs. McKittrick, who returns to the scene where her husband's remains sleep, awaiting the resurrection morn, referred, in feeling terms, to the peculiar circumstances of her present departure from England. Letters from the missionaries at present on the spot show how encouraging the work is, and how great and urgent the need for reinforcements. Miss Lancelev, who also goes to the Congo, follows in the footsteps of her brother, who laid down his life for Africa years ago in connection with the Livingstone Mission. Miss Moxam, another student from Doric Lodge, thanked God for making her way clear to go to Africa.

The several testimonies were made up of interesting details, and all gloried in the assurance that the Lord leads them. "Lo, I am with you alway," was an encouraging and consoling consideration with each. Two pleasing-looking Congo children having sung a hymn, in the spirit of "There is a gate that stands ajar," Miss Guinness spoke some sympathetic words of instruction on "the unsearchable riches of Christ," as to wisdom, grace, and "the glory of the mystery, which is Christ in you" (Col. i. 27).

AT THE recent annual meeting in Dublin of the Irish Association for the Prevention of Intemperance, it was stated that in spite of a diminishing population there is in Ireland an increasing expenditure on intoxicating drinks. Resolutions in favour of Direct Veto and Sunday Closing were passed,

FRESH C.I.M. MISSIONARIES.

A series of farewell meetings have been held during the past week in connection with the departure of a strong party of fresh missionaries in connection with the China Inland Mission, additional interest being awakened by the presence of Rev. J. Hudson Taylor, who has been heartily welcomed on his return from China. The central meeting of the series took place in Exeter Hall (lower) on Monday evening, when fourteen young men and ten or twelve sisters, leaving ere long for China, were commended to the Lord. Ten of these brethren, leaving this week, had naturally the first place assigned them in bearing testimony. Mr. T. A. Denny, who presided, and Mr. Theodore Howard having briefly expressed their thankfulness in seeing Mr. Taylor safely home again, a season was spent in prayer and praise.

Mr. J. Hudson Taylor then reviewed the position in China, rejoicing in the increase of missionaries and in the tokens of blessing, but speaking, on the other hand, solemn and serious words on the activity of the enemy in seeking the destruction of the whole work. Doubtless, difficulties may be ahead; but the work is God's, the missionaries are in his hand, and all will be well, in the working out of his gracious purposes towards China.

In regard to the thousand additional missionaries for whom so many have been praying, Mr. Taylor could not tell how many other missions have added but the C.I.M. have in two years had 208 new labourers, and thus God is evidently answering prayer. Of course the arrival of these large parties from Scandinavia, America, Canada, Australia besides others from home, has meant care and consideration in the reception and training of these in China, but, nevertheless, He who sent them provided all things needful. Still, it must be confessed, there has been some anxiety in the matter of funds. God has *supplied every need* but often He has been pleased to bring those responsible for the Mission into circumstances in which they could only wait upon Him—and they have not waited in vain.

Mr. Stanley Smith, B.A., told how under his own heavy bereavement comfort and rest had come to him from the precious words "That in all things He might have the pre-eminence." Describing his own recent spiritual experiences, Mr. Smith referred specially to meetings at Harley House and Pyrland road on the "Fulness of the Holy Spirit," which had been peculiarly blessed to himself and to others. Now his glad testimony is that "Jesus does satisfy." For some time he has been waiting to know the will of the Lord as to returning or staying, and at length, in the simplest way, God has shown that his will is he should go back at once to China.

Mr. B. Broomhall explained that there are seven or eight sisters now on their way to China, while ten brethren present are leaving to-morrow (Friday) and four others follow in a fortnight (November 10th) with Mr. Stanley Smith. Further, seated behind these was a party of ladies, several from Norway, two from Finland, and five from our own land, who leave a little later on.

Five of the young men leaving this week followed with brief, bright testimonies; these being Messrs. Lewis Jones (Cardiff), H. T. Ford (Peckham Y.M.C.A.), C. Thomson (converted in the Cor Soldiers' Home), W. Elmslie, and W. M. Cameron—the three latter being all Scotchmen. Mr. G. F. Bett, formerly secretary of the Y.M.C.A. at Folkestone, now going out to China, also told how the Lord led him to go.

Dr. G. F. Pentecost followed with a stirring address on the value of missions, and the blessing God is granting and is about to grant in these latter days in the foreign field. He believes that the elixir of life for the home churches is to be found in these days in the far off lands. As the churches reach forth to evangelise the heathen, God seems to be pleased to bless his people at home.

The five brethren already named as leaving to-morrow are accompanied by five young Scandinavians—Messrs. Sandberg, Blom, Björkebaum, Hoistrand, and Bergling—some of whom bore glad testimony to their joy in being called to God's service among the heathen.

IN REGARD to the growth of intemperance in France of late years, it is stated that there is now in the country a drink shop to every twenty-seven of the population, and that in Paris alone there are twenty-seven thousand places for the sale of intoxicants.

THE HOME OF INDUSTRY.

Two interesting meetings have been held within e last ten days at the Home of Industry. The st was a social gathering to welcome Mr. and Mrs. Macpherson Merry on their marriage and urn to settle down to work in London. A large mpany of friends assembled, and after tea spent eason in prayer and pleasant converse. Miss acpherson gave some details of the Home work, ile Messrs. W. F. Archibald, C. Dobbin, Joseph rry, and others dwelt on various phases of the rk, and offered hearty welcome to the young uple. Mr. James Merry replied, thanking God for e prayerful sympathy he had met with.

On Wednesday of last week the workers' meeting s held, being rendered peculiarly interesting by e return, after long absence, of the beloved rector of the China Inland Mission—

REV. J. HUDSON TAYLOR

He addressed the assembled friends, beginning h a few thoughts on Unity in Christ Jesus, and the tual helpfulness of believers labouring one with other in faith and prayer. Having read Jer. ix. 24, Mr. Taylor urged the importance of having t merely the truth, as far as orthodoxy and soundss go, but the living truth, truth in the power of Holy Ghost. Now about China. We have seen e Spirit working, and many souls brought out of rkness into light. Since I last stood here we ve seen some 1400 persons baptized on profession of th in Jesus Christ, while many not members of e Church on earth have gone unbaptized to glory. e find it right to be increasingly careful in the mission of members, giving them plenty of time prove their faith by their works.

Then in that period we have more than doubled e number of voluntary unpaid native workers; d God is blessing their efforts very much, several urches having been gathered entirely by these tive workers. Miss Macintosh tells, for example, one young Chinese wife, the only Christian in r village, dying of consumption, who bore even in ath such a testimony that several were led to cept Christ. So it has been in many parts of ina. Then as to missionaries. The great Shanghai nference issued appeals, and many resolved to ay for a thousand fresh labourers within five ars. Soon after, and without warning, a gentlen walked into our house at Shanghai as a leader a party of thirty-five, and since then God has rred many hearts at home and abroad, and we ite expect our prayers will be fully answered.

But while this is so, the enemy has been busy sing opposition. Hence the blasphemous literare and the riots. God, however, is our helper, d even the ladies furthest from European aid feel fear, for God is with them.

The other night I had a letter from Mr. Polhillrner, telling how he and his wife had been beaten a distant and lonely station. Yet, I believe, en these two return home on furlough they will l us God was with them and sustained them all e while. In the future there may be difficulties; but whose work if is, who has sent us, has prosed to meet every need. He never slumbers or eps; therefore we are assured all will be well.

Brief words followed by Miss Black, as also three ng students from Harley House and three edish brothers, who form part of a band of ten ving this week for China.

Miss Macpherson and Mr. James Merry gave ails of the work at home and in Canada, and the ceedings concluded with prayer.

Miss Krikorian.

A letter, dated October 4, from Rev. Dr. Fuller, of ntab, Turkey, says:—

'Miss Krikorian reached home yesterday in safety. great company of friends went out to meet her and lcome her home. There was great rejoicing at return by a wide circle of friends. I have no ubt she has come full of zeal and courage for her at interesting and important work. We will do best to help and to advise her.

'The field is ripe for just such a worker. I confitly believe she has been raised up and led in the r Lord's own chosen way, and so specially fitted for at usefulness among her people."

Communications respecting Miss Krikorian's work l be answered by Mr. J. McDonald, Exeter Hall, rand, W.C.

For the Young.

A NATIVE SAINT AND MARTYR.*

Namuri, one of my Aneityumese teachers, was placed at our nearest village. There he had built a house for himself and his wife, and there he led amongst the heathen a pure and humble Christian life.

Almost every morning he came and reported on the state of affairs to me. Without books or a school, he yet instructed the natives in Divine things, conducted the worship, and taught them much by his good example. His influence was increasing, when one morning a sacred man threw at him the kawas, or killing stone, a deadly weapon like a scythe stone in shape and thickness, usually round, but sometimes angular, and from eighteen to twenty inches long. They throw it from a great distance and with fatal precision.

The teacher with great agility warded his head and received the deep cut from it in his left hand, reserving his right hand to guard against the club that was sure to follow swiftly. The priest sprang upon him with his club and with savage yells. He evaded, yet also received, many blows, and rushing out of their hands actually reached the mission house, bleeding and fainting, and pursued by howling murderers.

I had been anxiously expecting him, and hearing the noise I ran out with all possible speed. On seeing me, he sank down by a tree and cried, "Missi, Missi, quick! and escape for your life! They are coming to kill you. They say they must kill us all to-day, and they have begun with me, for they hate Jehovah and the worship."

I hastened to the good teacher where he lay; I bound up, washed, and dressed his wounds; and God, by the mystery of his own working, kept the infuriated Tannese watching at bay. Gradually they began to disappear into the bush, and we conveyed the dear teacher to the mission house. In three or four weeks, he so recovered by careful nursing, that he was able to walk about again. Some petitioned for him to return to the village, but I insisted, as a preliminary, that the Harbour chiefs should unitedly punish him who had abused the teacher, and this to test them, for he had only carried out their own wishes—Nowai excepted, and perhaps one or two others. They made a pretence of atoning by presenting the teacher with a pig and some yams as a peace offering; but I said, "No! such bad conduct must be punished, or we would leave their island by the first opportunity."

Now that sacred man, a chief, too, had gone on fighting with other tribes, till his followers had all died or been slain; and after three weeks' palaver the other chiefs seized him, tied him with a rope, and sent me word to come and see him punished, as they did not want us after all to leave the island. I had to go, for fear of more bloody work, and after talk with them, followed by many fair promises, he was loosed.

All appearing friendly for some time, and willing to listen and learn, the teacher earnestly desired to return to his post. I pleaded with him to remain at the mission house till we felt more assured, but he replied, "Missi, when I see them thirsting for my blood, I just see myself when the missionary first came to my island: I desired to murder him, as they now desire to kill me. Had he stayed away for such danger, I would have remained heathen, but he came, and continued coming to teach us, till, by the grace of God, I was changed to what I am. Now, the same God that changed me to this can change these poor Tannese to love and serve Him. I cannot stay away from 'Shem,' but I will sleep at the mission house, and do all I can by day to bring them to Jesus."

It was not in me to keep such a man under such motives from what he felt to be his post of duty. He returned to his village work, and for several weeks things appeared most encouraging. The inhabitants showed growing interest in us and our work, and less fear of the pretensions of their heathen priest, which, alas! fed his jealousy and anger. One morning during worship, when the good teacher knelt in prayer, the same savage priest sprang upon him with his great club and left him for dead, wounded and bleeding and unconscious. The people fled and left him in his blood, afraid of being mixed up with the murder. The teacher, recovering a little, crawled to the mission house, and reached it about mid-day in a dying condition. On seeing him, I ran to meet him, but he fell near the teacher's house, saying, "Missi, I am dying! They will kill you also. Escape for your life."

Trying to console him, I sat down beside him, dressing his wounds and nursing him. He was quite resigned, he was looking up to Jesus, and rejoicing that he would soon be with Him in glory. His pain and suffering were great, but he bore all very quietly, as he said and kept saying, "For the sake of Jesus! For Jesu's sake!" He was constantly praying for his persecutors, "O Lord Jesus, forgive them, for they know not what they are doing. Oh! take not away all thy servants from Tanna! Take not away thy worship from this dark island. O God, bring all the Tannese to love and follow Jesus!" To him Jesus was all in all, and there were no bands in his death.

He passed from us, in the assured hope of entering into the glory of his Lord. Humble though he may appear in the world's esteem, I knew that a great man had fallen there in the service of Christ, and that he would take rank in the glorious army of martyrs. I made for him a coffin, and dug his grave near the mission house. With prayers and many tears, we consigned his remains to the dust in the certainty of a happy resurrection. Even one such convert was surely a triumphant reward for the missionaries whom God had honoured in bringing him to Jesus. May they have many like Namuri for their crown of joy and rejoicing in the great day!

* From "The Story of John G. Paton, told for Young Folks." 5s.—Hodder and Stoughton.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Oxford*, October 27; *Cambridge*, October 29 to November 11; Mr. H. Hutchinson, *St. Polycarp's, Liverpool*, October 29 to November 4; *Monmouth*, November 5 to 13; *Hereford*, November 14; *Clapton Congregational Church*, November 20 to 27; Mr. Jas. S. Tyler, *Lydbrook*, to October 30; *Felixstowe, Walton, and Neighbourhood*, November 1 to 16; *St. Philip's Schools, Maidstone*, November 19 to 27; Mr. A. G. Dodderidge, *Windsor*, October 31 to November 5; Mr. T. Lewes Sayer, *Brockley Presbyterian Church*, October 31 to November 8; *St. Andrew's, Gravesend*, November 27 to December 9; Mr. Geo. Goodman, *Onslow-square Baptist Church*, October 30 to November 5; Mr. Edward Hughes, *Battersea-park Tabernacle*, to October 28; *Stockwell Green*, November 6 to 9; *Bisley*, November 26 to 27; Mr. S. J. Hewlett, *Baldock*, October 29 to 31; *Baldre*, November 6 to 13; Rev. Martin J. Hall aad Rev. W. S. Standen, *St. Nicholas' Church, Gloucester*, October 29 to November 9; *St. John's, Boscombe*, November 19 to 29; Rev. Martin J. Hall, *Jesmond, Newcastle-on-Tyne*, November 12 to 13.

Annual meetings for seaside reports, at *Strangeways Hall, Manchester*, October 27, 3.30 and 6.30; at *Liverpool Y.M.C.A. Mount Pleasant*, October 28, at 3.30 and 7.0.

CHILDREN'S SCRIPTURE UNION.—Oct. 30. Ps. cxix. 145-160; Oct. 31, cxix. 161-176. Hebrews.—Nov. 1, i. 1-14; Nov. 2, ii. 1-9; Nov. 3, ii. 10-18; Nov. 4, iii. 1-11: Nov. 5, iii. 12-19.

A Children's Convalescent Home.

Many will be interested in hearing of a new Children's Convalescent Home, started last May. It is for boys and girls, up to ten years old, who are crippled or otherwise invalided and delicate. Since May seventy-four of these children have been benefited, having enjoyed fresh country air and wholesome food for a period varying from three to eleven weeks.

A good many have been only partially convalescent hospital children, and it has been most gratifying to see those who have come down pale and sickly, and often perfectly helpless, return to their homes looking bonny and able to get about without any assistance, having learnt to walk perfectly on their crutches.

It seems hard that such should be the case, but it is nevertheless true that the doors of most convalescent homes are closed to young children, and also to those suffering from any wound requiring dressing.

The Home is particularly in need of funds just now, as three cases of scarlet fever have occurred lately, having originally been brought down by a London child; this of course necessitates repapering and painting, and the responsibility of this will fall heavily on the two ladies who are working the Home

Sister Ellise.

Much Hadham, Herts.

REST FOR DEACONESSES.—In the report for this year of the Liverpool Deaconesses' House and Training Institute we read: "Mrs. Manders' Home of Rest, Wightwick, Manor Farm, Wolverhampton, has been a delightful retreat to several of our workers, when needing change or rest; and very sincerely is her generous hospitality appreciated." This Home has been started for over a year, and is greatly liked by all the ladies who have sojourned there. Deaconesses of any denomination are welcomed

CHRISTIAN ENDEAVOUR SOCIETY.

By Rev. J. B. MORGAN, Chester.

IV.—COMMITTEES AND THEIR WORK.

So much has been written and said about Christian Endeavour Committees, that to add thereto looks like a work of supererogation. A great Frenchman, two centuries ago, exclaimed, "All has been said, and we come too late!" The remark is not without an application to the present subject. It may chance, however, that the literature is not familiar to British readers—being largely American—and something written from a purely British standpoint may have its advantages.

Committees have often been made butts for the shafts of sarcasm. A celebrated preacher is reported to have said he liked "committees of three; two of them absent." The Y.P.S.C.E. does not act on that principle. As under Nehemiah, small groups of men undertook different pieces of work, so the Endeavour Society parcels out its work, and each committee is responsible for its own department. Here the average society finds its chief difficulty, and with some committees more than others. It takes time to get into working order. One minister, giving the experience of many, says, "It was not until the second year that these committees did their most effective service." But Endeavour Societies are not alone in finding it difficult to get Christians into active work "for Christ and the Church." The place of difficulty is also the place of opportunity, and patience and perseverance will yield ample fruitage.

THREE COMMITTEES ESSENTIAL.

The number of committees necessarily depends on the strength of the Society. Apart from the executive, which demands a word by itself, three committees are essential to the effective working of a Y.P.S.C.E.—"The Look Out," "The Prayer Meeting," and "The Social." These committees are elected at the half-yearly business meeting, and usually consist of five members each, the first elected acting as chairman. It is customary to make changes in the *personnel* of each committee every six months, but a new society will find it better, if possible, to keep all committees intact for the first year; and, while bringing as many new members into service as occasion permits, it is always well to retain on each committee one or two members accustomed to the work.

Endeavour committee work should be accepted as a sacred trust, and glorious opportunity to serve the Master. While rivalry and personal ambition should be rigorously excluded, the office should be loyally accepted by those on whom the choice falls, and never refused except for reasons of gravest emergency. A true Endeavourer will habitually watch these possible rocks of offence, and "to be forewarned is to be forearmed." Each committee should meet at least once a month; the time often found most convenient is for half an hour after or before the weekly prayer meeting. Whether little or much has been done, a monthly report should be presented to the Society, thus keeping committee and Society in closer touch with the work.

THE EXECUTIVE COMMITTEE.

This committee stands apart from all the rest both as regards the scope of its operations and the character and manner of its composition. It consists of the pastor of the church, the officers of the Society, that is, president, vice-president, secretary, and treasurer, and the chairmen of the several committees. It will thus be seen that the executive cannot be formed until the other committees are elected, and then its formation is practically automatic. It may correctly be regarded as the cabinet of the Society elected on democratic principles. The work of this committee is not simply departmental, as is largely the case with the others. All recommendations of a business character coming from other committees shall be laid before the executive for consideration before their introduction in the open meeting of the Society. Suggested alterations and improvements are first of all considered and reported on by this committee, and with that report attached carried to the full business meeting.

The executive also deals with the Society's finance. This is very rarely a burdensome matter. A member of Parliament once said he was rich, not because of the greatness of his means, but because of the fewness of his wants. The financial needs of the Endeavour Society are few, and therefore it is generally well-to-do; but so far as financial arrangements are required they are in the hands of the executive committee.

THE LOOK OUT.

The title of this committee sufficiently indicates the nature of its work. It is "The eyes of the Endeavour Society," or, as others have called it, its "outside conscience" and its "monitor." "Its business," as a witty American once described it, "is to look out, look in, look after, look into, look around, look over, but never OVER-LOOK." In a familiar letter, treating of committee work, Dr. Clark says, "Where each committee is of vital importance in its own sphere, there is no need of instituting comparisons, but I think if I must give up any committee the last one I would want to part with would be the Look Out Committee. It is more unique and peculiar to the Christian Endeavour Society than any other."

The bringing in of new members, and their introduction to the work is in the hands of the Look Out Committee, and to this end the eyes should always be wide open. In the Society of which the writer is president two members of this committee are always expected to be at the church doors on the Lord's Day after service to speak to the young people, and invite them to the prayer-meeting. The Look Out Committee should also devise means for working the neighbourhood, and laying hold of young people outside the church and congregation. The looking up of absentees and the reclamation of any who seem to be growing indifferent is also a part of its work. Its duties call for the exercise of much affectionate tact; its possibilities for good are enormous.

PRAYER MEETING COMMITTEE.

If the Look Out Committee is the eyes of the Y.P.S.C.E., the Prayer Meeting Committee partakes of the characteristics of both brains and heart. It has to think and feel for the whole society. True, it works more inside and out of sight, but it is absolutely essential not only to the prosperity, but to the very existence of a Christian Endeavour Society. It is directly responsible for the prayer-meeting, for its programme, and for its interest or "go." Where the Society prefers the selection of its own topics to adopting the uniform series, they are assigned, or at least a wise control is exercised over those selected, by individual members of the Prayer Meeting Committee. As the appointment of leaders is also in its hands, the work of this committee in getting out the quarterly or half-yearly programme is periodically very heavy, and wise discretion is always needed.

On no committee is it more essential to have members of some experience in Endeavour work. It must not be supposed either that its task is accomplished when the programme is prepared. An Endeavour meeting is always more dependent upon the members generally than upon the leader, and the Prayer Meeting Committee should always see that a sufficient number are prepared to take part, and, on the least signs of flagging, be ready to step in with a helpful word.

THE SOCIAL COMMITTEE.

In a very true sense the Social Committee is the hands of the Endeavour Society. Its duty is to promote the feeling of unity and fellowship among the members, to make them mutually acquainted with each other, to give the warm hand clasp of welcome to strangers as they find their way to the meetings, and to break down stiffness and restraint, and all that savours of cliqueism. Rightly or wrongly, the complaint is often made by young people that they come and go to a church for months, sometimes even years, without having a kindly work spoken to them, or any apparent interest taken in their welfare. That could never be in an Endeavour meeting with an active social committee, or in a church where the Endeavour Society is fulfilling its true mission.

For the purpose of encouraging this spirit of *Camaraderie* Sociables are periodically held. They should not be held too often, once a month at most, and should never be allowed to interfere with the great aims of the movement; but they will, as has often been proved in other spheres of work, do more in one night to make friends than can be accomplished perhaps in twelve months in the ordinary meetings of the Church. Strangers should specially be invited to these Sociables, and they should be regarded in the light of relaxation and innocent amusement, with the end already named kept distinctly in view.

OTHER COMMITTEES.

While the three committees named are practically indispensable to every well-ordered Endeavour Society, they by no means exhaust the list of those in operation in a society of even average strength. A strong society will have nine or ten; a more usual number is five or six. "It is foolish," as Dr. Clark says, "to multiply committees simply for the sake of adding to the list, but the more the better if all are faithful and active." The leading idea is to get some definite work for each member; this is accomplished largely by the committees, hence the importance of having just as many as can work efficiently.

A music committee can find very useful work to do. Sometimes the social committee takes the music under its wing, and is called "The Social and Music Committee," but whether that is done or not the musical element ought not to be neglected. The previous selection of two or three hymns appropriate to the subject for the evening; an arrangement with one or more friends to give a solo or part song will all help in providing a good programme. In many places, too, it is found possible to start an Endeavour Choir, and then still widening spheres of usefulness open before the Music Committee. The names of other possible committees must be allowed to explain themselves. The missionary committee, the temperance committee, sick visiting committee, literary committee, the Sunday-school committee are all of proved usefulness and blessing.

CONCLUSION.

With a closing word this series of articles will reach their termination. To an outsider these methods of doing Christian work by, with, and for the young people will, perhaps, seem unduly ornate and cumbrous. It may be freely acknowledged that the Y.P.S.C.E. is a somewhat elaborate system, but it works out well, and to those who heartily take it up it becomes simplicity itself. There is no part of the constitution without meaning, and nothing has been advocated in these papers but has been tried and NOT found wanting. Without the blessed agency of the Divine Spirit no piece of religious machinery, however perfect in itself, will glorify God or benefit humanity. With that, very humble crude means will accomplish great things. Best of all if the Divine Power be wedded to the means best adapted to serve the age, and utter "the present truth."

In the confidence that the Endeavour movement is unsurpassed as an organisation for work among the young, it is here recommended to the churches. It affords a splendid opportunity for glorious service: there is room in it for the exercise of almost every consecrated gift; it already possesses a history that ought to secure for it a cordial reception; it occupies a field which all Christian people have been longing to see battalioned with soldiers of the Cross, and which, so far, has only been partially held; and it is not rash to prophesy that it will bring a great blessing to the churches of England as it has already done on the continent of America.

THE THONON MISSION.

The Gospel work at Thonon during the four years of the mission's existence has greatly increased. Quantities of Bibles have been given away, and many are being earnestly read. There are evangelistic services, Bible classes, children's meetings, women's sewing meetings, temperance meetings, medical mission, and a cottage hospital, which, it is hoped, will be opened this winter. The cottage is ready, only waiting the means to furnish it.

Last winter the whole of this work (with the exception of two or three temperance meetings), with the addition of visiting and nursing, was carried on by the two ladies who founded the mission. They are anxious to meet with two other ladies to join them—one a trained nurse, for nursing in the cottage hospital and among the poor; the other to help in visiting and in the general work. The strain of last winter's work was too much for two people, and unless helpers are found much must be dropped this coming winter.

For all information address Mesdemoiselles Larritt and Wilson, Thonon, Haute-Savoie, France.

BASUTOLAND.—Rev. H. Moore Dyke writes telling of steady work going on, and adds: "Over some parts of this still heathen land the Spirit of God has lately moved with power. One of our brethren tells us of having had the joy of receiving seventy persons as candidates, while in another district 100 persons have come forward seeking to make an open profession. In former years the majority of our converts were women, but in answer to prayer the great movement of late has been amongst the men."

THE LATE COL. GEORGE R. CLARKE,

FOUNDER OF THE PACIFIC GARDEN MISSION, CHICAGO.

WE announced a few months ago that Colonel GEORGE R. CLARKE, the beloved founder and manager of the well-known Pacific Garden Mission, Chicago, died at his home in Morgan Park, in that city, aged sixty-five years. When about nineteen years old he became much interested in the Christian life, but the demands of business soon engrossed his attention, until he was reclaimed in the Rocky Mountains. He had accumulated in the mines a fortune, which was stolen from him. He and his partner there invented a process to manufacture bogus gold-dust, and they were about to begin in the matter when his conscience condemned him, and he sought forgiveness. His partner, who was a profane man, heard the prayer, and heartily joined in it. They both made a public profession of religion in the mines, and the meetings they began to hold were filled with power from on high. The miners came from far and near to attend.

Colonel Clarke was a member of the 113th Illinois Infantry, served in many battles, and remained until the civil war closed, having made a distinguished record. He rose from a captaincy to be the lieutenant-colonel of his regiment.

In 1873 he was married to Miss Sarah D. Dunn, of Chicago, who survives him and continues the work of the Pacific Garden Mission. The influence of this Christian lady upon the life of Colonel Clarke was wonderful. For a number of years before her marriage she had given her strength and time to work among the very poor and friendless of the city. Her interest in this class did not change when she became Mrs. Clarke, and the Colonel soon became separated from the world and joined his wife in Christian work among the masses.

In 1877, on Clark-street, and standing in the most depraved section of Chicago, Mr. and Mrs. Clarke began meetings in a vacant store building. Their names have become household words in the city. As the work progressed, the congregations were crowded out of the store, and went to the present commodious quarters of the mission, which was previously known as the "Pacific Garden Beer Hall," and this is where the mission got its name.

Services are held every night in the week, on Sunday mornings, and, during the fall and winter months, on five afternoons in the week. During the summer the workers go out often to hold open-air meetings, which have been blessed with remarkable results. The mission has a converts' class about two hundred strong, a free sewing class for girls every Saturday afternoon, a Chinese Gospel meeting four nights in the week, and a Chinese Sunday-school, as well as a Sunday-school of its own for the children and young people of the community. Mrs. Clarke has spent three afternoons each week in going from cell to cell in the crowded jail of the city, speaking kind words and telling the prisoners of the Friend that sticketh closer than a brother.



(From a Photograph by F.r. Stevens, Art Studio, Chicago, U.S.A.)

In addition to this, a systematic house-to-house visitation is carried on by the workers at the mission. It stands in the "Five Points" district of Chicago, and saloons, gambling-dens, dago-shops, opium-dens, and houses of ill repute, are all around.

There are some sixty-five volunteer Christian workers in Colonel Clarke's corps, and five, including Mr. Harry Monroe, who is the efficient right-hand man of the mission, are regularly paid. The congregations at the mission are made up of all nationalities and colours, and both sexes, but are principally composed of young men under thirty years of age, most of whom have been victims of strong drink. Last year there was a total attendance in the meetings of about one hundred and fifty thousand, and 5,618 professed to seek the Lord. The books of the saved are kept in heaven, but we hope that a good majority of this little army will be found to have been safely housed in the Kingdom of God.

For ten years Colonel Clarke, almost alone, paid the expenses of this extensive work, which averaged 6,000 dols. per year. During the last five years others connected with the mission have helped him to carry the financial burden. In the matter of expenses he was often troubled what to do, and Mrs. Clarke sometimes went out collecting money from such sources as she could, in the time of great embarrassment. But Colonel Clarke's business soon prospered again, and for a long time he did not have any serious trouble about forthcoming funds.

He said, in an address given at the Battle Creek, Michigan, Sanitarium, a little while before he died :—

> Our talks and sermons aim to reach the heart with the simple Gospel of Jesus Christ. We have found, by actual experience, that the millionaire from the boulevard and the tramp from the streets need alike the same message of love and mercy, and alike may be touched by the unadorned Gospel truth and appeals. They both hunger and thirst after that which they do not possess—the bread and water of life, which is offered so freely to all.

He remarked, in the same address :—

> The worst drunkards I have ever known have been converted. I have known those in the first stages of delirium tremens to come under conviction in our meetings, and go out sober. Many of them, to my positive knowledge, have kept sober, for they have been working in the mission since. Of course there are many backsliders, but those who really trust in the Lord are kept from falling. One instance was that of a man six feet and one inch high. He was very obstinate, always on the contrary side. If anybody talked against the mission he would defend it, and if anyone spoke favourably of it he would take the other side. He was a hard drinker. He lost his wife and child by divorce and became a vagabond, sleeping in five-cent lodging-houses and other low places. He said in the mission one afternoon that God had told him that this was his last chance, and he made a full surrender to the Lord. He became a very substantial Christian man. For the past five years he has been an active worker in the mission, and leads the Gospel Temperance meeting every Friday night. The hardware firm for whom he works have made him the superintendent of nine departments in their great wholesale store.

For Colonel Clarke to live was to give. He possessed rare unselfishness, and it was a peculiar pleasure to him to become the real friend of the man who was deserted by every other friend. He could discern remarkable possibilities in the most abandoned, and his great love won many from a life wicked and without hope of any kind. One poor fellow, after years of struggle with his appetite for strong drink, gave up in despair. His mother sent a letter to the Colonel, imploring him, as only a mother can, to try to help her wandering boy. Thirty-three times the man of God

sought out and helped her son, and on his dying bed he thought of him, and said, "I hope to meet Walter in heaven."

One winter morning, there came into the office a sick, penniless man, accompanied by his wife. He was respectable and hard-working, but had come into a most heart-rending condition. He had no money to pay his rent, and his family was about to be set on the street. In a few minutes the Colonel removed all the difficulty from their hearts, and it seemed to those who were looking on as if heaven and earth had met, and kissed each other. The man has regained his health, has the best of employment, and he and his family never tire of speaking gratefully of their friend.

Another man went wrong and served a term in prison. When he regained his liberty, he felt his disgrace most keenly, and came to Chicago to make a new start in life. He made himself known to Colonel Clarke, who helped him to a position in business and gave him a brother's friendship. At the meeting in the Pacific Garden on last New Year's Eve, this man said, "I thank God for Colonel Clarke. When I was hopeless he took me by the hand and encouraged me to live a Christian life. God has prospered me, and to-day I have a standing as a business man, and my word is as good as my bond."

Hundreds of the men who have been blessed at the mission have moved to other parts of the country and are a blessing where they live. Among the many grateful letters received by Mrs. Clarke since the death of her husband is one from a man who has come to be the superintendent of the German department of the public schools in the city of Evansville, Indiana.

Colonel Clarke's greatest characteristic was the love he felt for all men, and one of the speakers at the memorial service held after his death said that we do not need more books on Christianity, but more men like Colonel Clarke. We trust that a noble Memorial Hall will soon take the place of the present dingy quarters of the mission.

Deacon Abraham's Orphanages.

In addition to the extraordinary and severe trials which the orphanages of Deacon Abraham at Oroomiah, Persia, have had to pass through during the present year from the Moslem officials, like many other parts, the city has come under the dark shadow of the cholera.

The approach of the scourge was met by the Deacon with fasting and prayer and days of humiliation. The cattle too fasted in their stalls, and the Lord again proved Himself to be the hearer and answerer of his children's cries. The Deacon decided to purchase no medicines but to trust in the arm of the living God.

Many from Oroomiah escaped to Mount Seir, provoking the scoffing ridicule of their Moslem neighbours, but the Deacon remained at his post, visiting for reading and prayer those who were suffering from the disease. Soon he was ill and suffered for ten days, but to the glory of God not one soul was called away from his village, although it numbers about 200 families.

At times from 500 to 800 people would be gathered in solemn waiting before God, and true to his word He proved himself willing and able to deliver. Though cheered and strengthened, the poor Deacon is in most pressing need.

STRAITS SETTLEMENTS.—The Christian Institute has passed into the hands of the American Methodists. Miss Blackmore has bought it for her mission work on behalf of her women's missionary association. Here, for twenty-six years, Mr. C. Phillips has carried on, as a self-supporting missionary, a most useful Gospel and temperance work, which has had much to do in preparing the way for other workers and other agencies. Mr. Phillips now hopes to devote himself more fully to his work in English and Malay, more especially in connection with the Presbyterian mission at Prinsep-street.

THE GOSPEL IN THE OPEN-AIR.

By CHAS. COOK.

No. I.

Wisdom crieth *without*; she uttereth her voice *in the streets*; she crieth in the chief place of concourse.—Prov. i. 20-21.

In the centre of a town in the Eastern counties, a well-dressed cheery-looking man was speaking to a large concourse of people in pleasant natural tones, with an earnestness which riveted attention, and yet at times evoked a smile. At home with his audience, he spoke with such a convincing tone that they listened attentively, whilst I, convinced of the truth of his statements, gave evidence of my faith by purchasing several of his commodities. He was a "Cheap Jack," and thoroughly advertised his goods by that best of all mediums, the human voice. As fast as he could hand out articles he took money; and as I returned some three hours later, he still appeared as busy as ever. Other men might rent shops, display their goods, and serve customers who came, but this man went where the people were, held up his goods to their view, told their excellences, and thus convinced and converted his hearers to buying his wares. His takings were nearly £20. How many a shopkeeper might envy him. I found that he was a Christian, and he said, "I do a bit o' preaching myself when I'm at home in Sheffield."

When will all Christians learn the lesson taught us by the above incident?

It is still our privilege to follow our Master by going forth "into the highways." Are we complaining of empty seats? Here is a remedy, "Go out quickly into the streets." Do we say, "It is done . . . . and yet there is room"? Here, then, is our Lord's further command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Twenty years ago people came more willingly into places of worship than they do to-day. Thousands of the working classes are being educated to devote the Lord's day to the airing of their social grievances, and not only have they no desire and no intention of coming under the sound of *the* Gospel, but they are busily engaged in spreading

A GOSPEL OF THEIR OWN.

In our earlier days almost the only open-air meetings were those where the Gospel was preached. Now we are only *one of a dozen*. Then we held the field; now we need all the power our God can give us to hold our own. At that time nearly all those who could be attracted by open-air speaking heard the herald of the cross; now a babel of sounds bids for the ear of the listener.

The toilers in our cities, the workers in our towns, the masses of our country, are being caught by a gospel that bids them rise to a higher plane socially, but altogether ignores the aspirations of the soul; many of the teachers of this doctrine speak disparagingly of the followers of Christ, while they are in fellowship with atheism, and are fostering a bitter spirit between the different classes of humanity.

We are thankful for the hearing that the Gospel gets at the street corner, in the market place, on racecourse, or in our London parks, notwithstanding the large crowds gathered round men of lawless spirit, whose teaching is altogether opposed to the Gospel; whilst almost as many assemble round men who entertain them with comic recitations and the like. We need not fear for the Gospel, God is behind it; and it will ever be "the power of God unto salvation."

All open-air Gospel meetings are not alike. The occasions, people, and places are widely dissimilar. While many consider it beneath them to be seen at an open-air meeting, there are others who count it an honour to sound the Saviour's praises beneath the blue sky. I am afraid this time-honoured institution is looked down upon by many of the Lord's people who do not see that the open air is yet to be the battle-ground where the vast masses of the people are to be influenced

Walking with a friend on Glasgow Green one summer's evening, we observed groups of small gatherings all over the large open space in fierce altercation and argument, and we felt it was a glorious opportunity to proclaim the Gospel. We began to sing a hymn, and before we had finished, a thousand willing hearers surrounded us, and for well-nigh two hours listened to the simple but profound story of God manifested in flesh coming on earth to redeem his fallen creatures. The immense crowd which had augmented considerably were loth to leave; even their "Will ye nae come back again?" made us promise that on the following night we would be there. We were accompanied to our hotel by a man who was led to accept and confess Christ; and who said, "I had an engagement this evening with a man to hold a public debate, he to speak on Christianity and I to advocate infidelity, but as I heard the Gospel preached by you I was obliged to listen, and thank God I accept his salvation."

Yet one more case. The scene was Epsom, the event the Derby. Bookmakers, tipsters, backers, were all at work. The showmen on the hill were shouting, "Walk in, gents, no children admitted"; the shrill shriek of the steam roundabout mingled with the harmony of the glorious Gospel, as our brethren on the course were singing "O Calvary, dark Calvary, where Jesus shed his blood for me."

The whole scene was a panoramic medley, a perfect babel, a mixture of blue blood and blatant blackguardism, of peer and peasant, autocracy and democracy, hobnobbing in the ignoble sport of gambling; the cream of society and the scum of the earth rubbing shoulders with each other. Yet amidst such discordant sounds we thank God the Gospel has for over thirty years been preached and had a respectful hearing, while many direct results have been seen from the services. There are thousands who never would be reached but for the Gospel preached on the racecourse.

Now for some suggestions. As to *ordinary services*, I believe that open-air preaching should form

AN INTEGRAL PART OF ALL CHURCH WORK.

At present it is left by many of our churches to missions to accomplish this. Wherever there are seats that need filling in any of our places of worship, I would affectionately commend to the pastors that they go out into the open air for the half hour preceding the service, and give a warm, loving invitation to the people, who will gather round a dozen or so of the choir. This work can go on all the year round. It is not only the lowest stratum of society that is reached by these efforts. A manly, sensible, sympathetic address of ten minutes in any main thoroughfare will attract not only the skilled artisan, but many of the middle classes.

As to *special places*, in many parts of the metropolis there are large open spaces, and other places, where the Gospel is regularly preached to attentive and thoughtful audiences. In the provinces similar gatherings are held in the market places, and on such occasions the services are altogether on different lines to those mentioned above. There may be an audience numbering thousands, many possessed of thoughtful minds capable of appreciating the logic and learning of a well thought-out address. Such meetings can only be held during the summer months, and a choir capable of rendering first-class music is a most helpful acquisition.

Then as to *extraordinary occasions*—that is racecourses, fairs, agricultural shows, and similar gatherings. There are few men who are qualified to hold an audience on the Derby racecourse. It is no place for the giving out of commonplace sentiments, or mere platitudes. Your soul needs to be on fire for souls, your spirit burdened with thought that men by the thousand are well-nigh given over to the devil. This kind of work differs altogether from the ordinary open-air service, yet it is just as needful, for we must carry the Gospel to every creature, whether it be in the streets of our city, the parks of the West-end, or the resort of the gambler and the pleasure-seeker.

SALVATION ARMY.

IN MEMORIAM SERVICE.

Two years having passed since Mrs. Booth was called home, a memorial service was held on Tuesday week in the Agricultural Hall, which was crowded by a dense mass of Salvationists. The scene proved a most remarkable one. There was no attempt at speaking, the hymns being announced on a great white screen. At the opening all present rose and prayed that the Holy Spirit throughout the service should rest upon them, and 8,000 voices that spoke as one repeated the Lord's Prayer, and the "ever and ever" came in a volume which perhaps it has never had before. Sayings which Mrs. Booth has made to the army next appeared on the screen, and as each became visible, cries of "Allelulia!" resounded through the hall. The portrait of "the mother" provoked a fresh outburst of enthusiasm, and a view of "the vacant chair" was received in a silence which was even more eloquent.

A new phase was entered upon when Mrs. Booth's opinions upon the drink traffic were flashed from the lantern. "Hoist the flag of death to brewers and dramshops," was the signal for cheers and the clapping of hands, which increased in volume as denunciation after denunciation of strong drink appeared, and culminated in a most impressive scene as in obedience to the all-powerful lantern the vast gathering rose, and each man and woman, holding up the right hand, pledged himself or herself in the mighty "Amen" to a life of total abstinence.

General Booth delivered his address by means of a message flashed on the screen to the following effect:—"Beloved comrades and friends, you could not hear my voice in this vast building if my heart to-night would allow me to speak. I must, therefore, tell you from this canvas how earnestly I join with you in the praise and prayer and consecration which these sacred memories call forth. Two years have passed since my beloved was taken to heaven, and that voice was silent which called us so often on earth to renounce every evil thing, to devote every power and possession to the battle with sin and misery and hell, to extend the kingdom of Jesus Christ, and to advance the glory of our God. But with that voice to-night she calls us as loudly as ever from her place in heaven to make every sacrifice, to put forth every exertion to secure victory in the same glorious war. Soon our earthly day will close; with your general and many more in this hall the shades of evening are drawing on; with the youngest and the healthiest life is uncertain; the messenger to call us home may to-night be waiting at the door. What shall the memories of our lives be? Shall they be a strength and stimulus to those we leave on earth? Shall they be a glory and triumph to ourselves in heaven and a praise to our King? But to-night I call to you. I join my voice to the sainted spirit of my beloved; I join my voice to the entire army of salvation; I join my voice to the Christ who died for you, and beg you one and all to present yourselves to God as living sacrifices for the salvation of mankind. Come to the mercy seat, come to be cleansed by the blood of Jesus from every sin. Come, and be made strong, courageous, and more than conquerors."

A COMMITTEE OF INQUIRY.

Speaking in Exeter Hall about midsummer, General Booth expressed his readiness to have the administration of his social scheme investigated by a committee of independent and impartial men. The following committee has now been formed:—The Earl of Onslow, Sir Henry James, Q.C., M.P., Mr. Sydney Buxton, M.P., Mr. Walter Long, Mr. Edwin Waterhouse, president of the Institute of Chartered Accountants. Mr. C. E. Hobhouse, M.P., will act as secretary. These four questions may be taken as indicating fairly what the terms of reference are likely to be. They are:—

1. Has General Booth personally benefited in any shape or form by the "Darkest England" scheme, or is he the disinterested servant of the public he represents himself to be?
2. Are the accounts and cash affairs and balance-sheets managed in a fair, business-like, and honourable way?
3. Are moneys expended on the lines laid down in the "Darkest England" scheme expended in such an economical and business-like manner as promises a reasonable measure of success?
4. Is the property given to or acquired by the scheme so settled that it can never be applied to any other purpose than that for which it was intended?

It is understood that the committee will set to work at once; the report ought to be ready before Christmas.

REV. JOHN McNEILL IN AYR.

The way was providentially opened up for the extension of Mr. McNeill's visit by a week, and at the closing meeting yesterday there was only one strong, deep sense of gratitude for the privilege given to Ayr; and only one desire—that we might soon see his earnest, manly face amongst us again. Mr. McNeill is no ordinary evangelist, and indeed no ordinary gift of God to the churches of the land; for, as he himself says, he belongs to ALL, without name or distinction. He is a favoured child of nature, as of grace. Rare gifts of head and heart unite in him on behalf of the Gospel he loves with all the intensity of a strong man; and as we listened to him from day to day, pouring the truth into the ears of the crowds who came in increasing numbers to see and hear for themselves, one was often reminded of the promise, "My word shall not return unto Me void." There can be no better guarantee for a harvest in autumn, than there is for the fruit of those wonderful addresses. It is one of Mr. McNeill's firmest convictions that this is so; and he is content to press home the acceptance of a present Saviour, without resorting to any artifice to commit men hastily. He believes in the preaching of the word; and he does not consider it always necessary or wise—to use his own illustration in another connection—to dig up the newly-sown seed, to see whether it has begun to grow.

Mr. McNeill's addresses range over a variety of subjects, but he never fails to put the Gospel strongly and clearly. Whether he leads Naaman down to the waters of the Jordan, and takes care to put him in seven times; or presses home the promise of the second coming, he is always seeking to quicken the conscience, and bring the sinner to trust a Saviour's bond.

On Thursday evening the Town Hall was crowded to its utmost capacity, quite a number having driven in from a radius of ten miles round. The subject of Mr. McNeill's address was, "Daniel—or Constancy in Religion." The burden of the address was consistency in Christian life and conduct; and in terms of strong denunciation he referred to what he called the blot on the Christianity of the community in connection with the annual carnival of the Ayr Races. He appealed to the meeting to pledge itself to use every legitimate means to overthrow this iniquity: and in response, nearly the whole audience rose at once to their feet.

Three meetings were held on the closing day, so as to give a chance to all who desired to be present; and it was noticeable at the meeting for men, that nearly all stood up at the close to confess their faith and interest in the Saviour.

Very effective service was rendered by Mr. McNeill's musical colleague, Mr. Burke, whose sympathetic singing of the Gospel must have touched many hearts.

A strong impression has prevailed that this special effort should not cease with Mr. McNeill's departure, and arrangements have been made to continue the mission for another week. The united committee have asked the Rev. J. Jeffray to conduct the meetings. Mr. Jeffray is a minister of the Free Church of Scotland, who recently resigned his charge in the Presbytery of Glasgow to devote himself to evangelistic work. J.

Vineland, New Jersey.

Mr. Geo. C. Needham and Mr. W. Henry Collins have been holding special services at the First Baptist Church in this city. The Lord has greatly blessed his truth through the Bible readings and addresses of Mr. Needham. The Lord's return was a subject that roused Christians. One cannot but feel that if truth is presented in a proper way how much more welcome it becomes.

Union mass meetings were also held at the Methodist Church; a women's meeting, led by Mrs. Needham; meetings for men at the Baptist Church were led by Mr. Needham, and for young men and women at the Congregational Church by Mr. Collins. Souls have been won for Christ and Christians helped. After Mr. and Mrs. Needham left, the meetings were carried on for a few days by Mr. Collins.

SIX ADDITIONAL TEACHERS are urgently needed in connection with the Jurston-street and Shaftesbury Memorial Schools, Charles-street, Westminster Bridge-road, S.E. Volunteers are desired to apply to Mr E Coules, Hon. Sup., 6, George-street, Blackfriars, S.E.

THE RAGGED SCHOOL UNION.

Aggressive or drift work was specially considered on Thursday evening, at a conference convened at the offices of the Ragged School Union, 37, Norfolk-street, Strand. Many of the most practical and successful workers and teachers in ragged schools feel that the necessity is growing for looking constantly after and using every means to get hold of the lowest class of the children of the poor—children who are peculiarly hard to win, and who seldom attend any school.

Mr. C. J. Montague said (in opening the conversation) that until recently the Union had only taken up an indirect position in the work of evangelising the children of the poor, but it had now added to its helpful operation by assuming responsibility for the Drift Children's Mission. The essentials in starting a branch were the loan of a large room on week evenings, an individual with strong personal influence, and an initial treat. The worker, who became a sort of children's missionary, went from house to house and room to room in the very poorest streets of the locality chosen, inviting the children to the treat, and getting their names and addresses. This formed the basis of future operations. Gospel meetings were held, absentees were invited, and the missionary was thus able to deal with large bodies of children, the bulk of whom were not under regular religious instruction. With one exception no ragged school claimed to have more than 500 names on its books as attending its week-night meetings, and the actual attendance would be less. Where there were 1000 Sunday scholars there were not more than about 400 attending during the week, while there were probably 4000 children close at hand whose needs ought to be met. If one night a week were set aside for "drift" work in a school, it would be found to be a splendid "feeder" for other meetings.

Mr. John Kirk, who presided, said it was a question of week-night agency based on personal sympathy and knowledge. Teachers were largely dispensed with by having some competent speaker to give an address.

Mr. C. L. Boyer asked that ragged schools generally should take up the work and give an evening a week for the "drift" children. If London was to be reached it must be through the poor, and they were best reached through their children.

Mr. T. W. Howe thought that the question of visitation was the most important of all. If the work was to succeed he was of opinion that it must to a large extent be done by paid agents able to give to it their whole time and attention.

Water Springs in Dry Places.

By Mary L. Hankin.*

No crumb was left in the empty scrip,
The bottle was shrunk and dry;
The pitiless glare of an Eastern noon
Poured down from the brazen sky,
As she left the lad on the desert sand,
That she might not see him die.

Emptied of life and of earthly hope,
The soul in her body dies,
When the sudden touch of an angel's hand
Is laid on her darkening eyes,
And she sees from a waste of burning sand
The waters of blessing rise!

When quenched the light of the busy brain,
The hope of the loving heart,
Those broken cisterns lie bare and dry
That the waters of life may start—
And friend and comrade must stand aside
That God may take our part.

A WITHDRAWAL.—In reference to the case of the lad G.O.P., mentioned in our issue of October 6, Mr. J. W. C. Fegan desires us to say that the vicar of the parish in which the boy lived denies that he "suggested" the flogging (although he "concurred in it" as an alternative to prosecution and possible imprisonment), or that he in any way gave his sanction to the method or extent of the punishment. Mr. Fegan, therefore, wishes unreservedly to withdraw any words in his article conveying this impression. He heartily clears the vicar from any complicity in the cruelty of the assault, and much regrets being led into a mistake by the depositions in the case, which seemed a reliable authority.

* From a little volume of choice poems entitled YEAR BY YEAR. (2s. 6d. *T. Fisher Unwin.*) "The Agnostic Ballad" powerfully realistic, and ought to be copied into all the half penny evening papers.

SABBATH BREAKING COMPANIES

AND THE UNLIMITED LIABILITY OF THE SHAREHOLDERS.—II.

By Rev. George Wallace, D.D., Hamilton, N.B.*

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."—Rev. ii. 14.

We have proved that it is a sin to exact unnecessary labour on the Lord's Day, and we now add that

THE SIN IS AGGRAVATED WHEN IT TEMPTS OTHERS TO SIN.

Railway, steamboat, tramway-car, and omnibus traffic on the Lord's Day is a direct temptation to sin, and those who are responsible for it act the part of tempters. For,

1. They tempt their own servants to sin against the commandment of God.

2 They tempt many to turn the Lord's Day into a day of pleasure; who, if such facilities for travelling were not placed within their reach, would be forced to stay at home, and might be induced to frequent the House of God. To those who are not religiously inclined they offer a cheap and easy escape from religious influences. They tempt young people specially, many of whom have been taught differently at home, to spend the sacred day in jollity and riot. And to a great extent they undo the good work of godly parents, Sabbath-school teachers, and ministers. Surely that cannot be consistent with a profession of love for Christ and a desire to advance His Kingdom among men.

Moreover, that is not the whole of the mischief wrought by Sabbath trains and steamboat excursions. They reach to every town and almost every village of any size, and they are the means of throwing upon many quiet places the godlessness, and even the rascality, of the large towns and cities, turning for the day the peaceful village or country town into a drunken pandemonium. Parents in these places, seeking to keep the eyes and ears of their children from pollution, are horrified at the sights which these children witness, and the foul language to which they are compelled to listen. On the day when they wish to raise their own minds and the minds of their children to heavenly things, they cannot escape from scenes which resemble "hell let loose" rather than heaven. There is no necessity for this Sabbath traffic.

We have said it is unlawful to demand *unnecessary* labour. But a plea may be urged here, that the kind of labour to which we have referred is to a large extent necessary.

Well, a plea of necessity is good, if the necessity be real. But is there a real necessity? It is declared to be necessary that working people should have *a day* in the country. We deny the necessity. The usual Sabbath excursions, we believe, are from one town to another. But suppose that our hard-wrought people wish to go into the country to enjoy the fresh air, and the sense of enlargement of soul which contact with Nature is fitted to impart, is it necessary for anyone to go a long distance into the country? If a walk in the open air is needed, why can it not be taken on other days? Why must God be robbed of his day, and railway servants be robbed of their rest on his day, that masters may increase their gains by overworking their workers on other days? If the workers are overwrought, let the hours of labour be shortened, so that they may be able to enjoy recreation on some other day or days of the week.

It is said that trains ought to be run to meet cases where people require to travel for purposes of necessity and mercy. We have often been treated to highly-coloured descriptions of the hardship of preventing a son from reaching his dying mother, or a husband from hastening to the deathbed of his wife. We have had presented to us over and over again harrowing pictures of the woes and sorrows likely to result from the complete stoppage of railway traffic on the Lord's Day. Now let us pause and ask ourselves, how often do such cases occur? How often has such a necessity arisen for ourselves or for others? Probably not once in a lifetime to our knowledge. Yet for this purely imagined necessity trains are run whose hours of departure are regularly fixed. And if a case of most extreme necessity should happen after the departure of the fixed train, no appeal, except in the shape of a large amount of hard cash, will move railway managers to run a special train.

Yes! there is a necessity, a very strong necessity—the necessity of increasing profits. Companies will run trains on the Lord's Day if they can be made to pay. If they cannot be made to pay, if there is no hope that by perseverance in their evil course they will succeed in undermining respect for the Sabbath, so that travelling will become common enough to make it pay, then all the necessity in the world will not induce them to run Sabbath trains.

They say, "We will give the people trains if they wish them. We throw upon the public the responsibility of deciding on the necessity." They cannot. It is they who tempt people to travel, and are glad to see them yield to the temptation, for it swells their money-bags. And for that *noble* end, they rob their own servants of their privilege of weekly rest; they pander to the immoral tastes of the most depraved sections of our population; they persuade many young persons, who otherwise would come under the hallowing influences of religion, to spend the sacred day in dissipation; and they destroy the peace of the places to which they carry their riotous customers, violate the religious feelings of the people, and spread the contagious germs of moral corruption. They do this *all for gain*. That is the real necessity. Directors of companies do these things, and the shareholders, who appoint them, are responsible, for

THERE IS NO LIMITED LIABILITY IN MORALS.

A different feeling prevails in many minds, and the plea is urged by the shareholders of companies in their defence, that a single shareholder has only a very small amount of power in deciding upon the action of a company, and therefore his guilt must be proportionately small.

This is undoubtedly the secret thought which enables many Christians to continue to hold shares in limited companies, and which brings companies into that *conscienceless* condition that has become proverbial among us. When a man is only one among a thousand shareholders he fancies that he has only a thousandth part of the guilt to bear. Moral liability does not admit of such a mode of measurement. Within the past few years we have witnessed a marvellous development of the principle of "limited liability" in the pecuniary responsibilities of companies. There is no such "limited liability" from a moral point of view.

Does he sin who only tempts others to sin? Let our text answer. Balaam only taught Balak to put a stone of stumbling in the way of the children of Israel. Did God hold him innocent? "Take heed" says Christ, "that ye despise not one of these little ones." "Woe unto him through whom occasions of stumbling come. It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble."

It might, we think, be fairly enough argued that the smaller the share the greater the guilt; for the temptation to sacrifice everything to profits is less to a small than to a large shareholder in any business. A person who has his whole means invested in a business, and who will be reduced to beggary if the business fail, is under a stronger temptation to take wrong steps to insure success than the person who has only a portion of his means invested in the business. If the moral guilt of a wrong action is lessened when the temptation has been exceptionally strong, then the small shareholder may even be more guilty than the large. Into that question of casuistry we do not enter. We rest content with saying *every* shareholder in a Sabbath-violating company must bear a share of the responsibility and of the guilt.

We think that we have shown something of the greatness of the guilt. Let Christian men decide whether it is a position which they can, in loyalty to their Lord, occupy. The evil has grown and is growing. The stream of railway, steamboat, and omnibus Sabbath traffic has been during past years widening and deepening, undermining the Sabbath feelings of the whole community, breaking down the loose soil on its banks, and gathering a volume and a force which seem now to be almost irresistible. The companies are now sufficiently powerful to defy public opinion, and they are determined to use their power in a tyrannical manner. They are deaf to all remonstrances. To the cry of their own servants for a quiet Sabbath they turn a deaf ear, telling them that if they will not work on the companies' terms, others are prepared to step into their places. To the appeals of Christian people, whose dearest religious convictions they are outraging, they reply with bitter scorn, telling them to mind their own business. Of course, the shareholders are *innocent* of these things. They only invest their money in the business, and look for their annual dividend. But the directors do these things in their name, and for their interests, and whatever a man does through another, he does it himself.

SHOULD CHRISTIANS CEASE TO BE SHAREHOLDERS?

The only thing that would warrant Christians to become or remain shareholders in these concerns would be, in order that they might place themselves in a position to put down the evil. That would be one way of fighting the battle for the Sabbath. But it must be a *real* and not a sham fight. It must be carried on with the determination to succeed.

Christians who are shareholders in such companies ought on every possible occasion to lift up their testimony against Sabbath traffic. At every shareholders' meeting that must be their endeavour. In all likelihood it will expose them to abuse and ridicule. But the motto of Danton, the French revolutionist, must be that of the Christian shareholder: "Boldness, and again boldness, and always boldness." It may seem so utterly hopeless to get a hearing or produce an impression, that the prudent man may deem it the wisest thing to keep silence. But such prudence may be really cowardice; and in the judgment of the Lord will be regarded as a denial of Himself. Nor is the thing so hopeless as we may imagine. What at first seemed to men a foolish course of action has often succeeded when pursued out of a sense of duty to God, and in humble dependence on Him.

If, after an honest attempt to put an end to the sin, there seems to be no hope of success, the Christian must sever his connection with the company. Only thus can he deliver himself from the guilt of a sin like that of Balaam, who was the means of rolling a stumbling stone in the way of the children of Israel.

* A prize sermon. *Sabbath Observance Society, 34, St. Andrew-square, Edinburgh.*

[0741]

THE WORK AT COSTERS' HALL.

After thirty years of service among the street trading classes of London, Mr. W. J. Orsman, L.C.C., has sorrowfully to realise that many of his original helpers are passing away, and that their successors do not continue their contributions to the work. It is thought that there is too much of a tendency for newer missions to attract away attention from the older. In any case, Costers' Hall is a hive of industry, over forty meetings being held weekly. These include Gospel services, Bible readings, prayer meetings, juvenile services and schools, classes for young people, Christian societies, adult and juvenile temperance societies, thrift and benefit societies. The thrift contributions during 1891 amounted to £2833. It is calculated that over 67,000 adults and 78,000 children were attracted to the meetings in the year. The great room of Costers' Hall is crowded at the regular service on Sunday evening, all sensational accompaniments being avoided, while 200 poor people attend the prayer meeting at 8.30. The spiritual work of twenty-one years has yielded good spiritual results. Mr. Orsman says: "The converts are united with churches all over the world; some have become ministers of the Gospel, and a large number are engaged in Christian work."

The working mission church at Costers' Hall itself now numbers 456 members. They are for the most poor, but last year they contributed £310 to the mission funds. Mr. Orsman is assisted by 154 voluntary teachers and helpers. What is called the humanitarian side includes the feeding of half-starved Board School children with cocoa breakfasts, and adults with soup and bread in the winter. There is a cottage for poor convalescent married women, between two and three hundred children are annually sent into the country for a fortnight, and over 2000 young and old have their day in the country. In company with Lord Monkswell, Mr. Orsman was returned to serve on the London County Council at the last election; so that while his days are given to committees which have to deal with sanitation, housing of the poor, parks, open spaces, lunatic asylums, &c., his nights are devoted to the service of this mission. The donkey show held in July attracted 5000 visitors; and in the course of over a quarter of a century, during which time the shows have been held, they have exercised a wonderful influence throughout London, teaching the men to use their animals kindly. The funds are now at an unusually low ebb, and in order that the work may not be allowed to flag, an appeal is made for subscriptions. Mr. Orsman's address is Milton House, Shacklewell Green, London, N.E.

Tract Distribution in Paris.

"It is wonderful how ready the people are to receive tracts." Thus one of Miss de Bröen's lady-workers wrote a few days ago.

Special fly-sheets were printed by Miss de Bröen for the funeral of M. Renan, simple words of Scripture bearing on eternal life, and addressed to "Libre-Penseurs, Catholiques ou Protestants." A black border surrounded the leaflet, securing its being kept on account of that superstitious regard of the French people for anything in memory of the dead.

Thousands of these "silent preachers" were distributed among the crowds in the cemetery and elsewhere. "I have just come in from another excursion," writes one of the workers, "and had the joy of giving our papers to a crowd of people waiting at the theatre. I have so often longed to do that. They were all eagerly received." All inquiries about the work may be made at 205, Rue St. Honoré, the office of Miss de Bröen's Mission.

Y.M.C.A. NOTES.

A new home has been opened by Grays Y.M.C.A.

New Associations have been formed at Teignmouth nd Dawlish.

The winter's work at Tunbridge Wells has been ost successfully inaugurated.

Wednesday evening parlour socials have been com- ienced by Rochester Y.M.C.A.

The President has chosen as next year's motto f the Y.M.C.A., "Only be thou strong and very ourageous" (Joshua i. 7).

The Annual Western District meeting has been eld in the "George Williams" Memorial Hall, ridgwater.

The annual meeting of Chelmsford Y.M.C.A. as held last week, the report stating that there are 66 ssociates and 116 members.

The Y.M.C.A., Abergavenny, have just brought eir outdoor services to a close, and have resolved continue them under cover for the winter.

Encouraging accounts are to hand of the inaugural eetings held by Associations in every part of the ountry for commencing the winter's work.

Mr. Herbert E. Kinsley reports that the Paris nglo-American Y.M.C.A. is full of work. The nnual public meeting will be held in November.

Efforts are being made to form an association at hesterfield. A small branch has just been inaugu- ated at Marsden Moor, a mining village near Shef- eld.

The Y.M.C.A. "Week of Prayer" will be held this ar from November 6 to 13 inclusive. Special rmons to young men will be preached from very any pulpits throughout the land

Mr. George Holmes sends an interesting letter om Gibraltar. The Governor-General, Sir Lothian icholson, gave him a cordial reception, and ex- essed the heartiest interest in his mission.

The tenth annual meeting of the Hastings Associa- on was held on the 11th inst. Gen. Sir Robt. hayre presided; and the proceedings were full of terest and encouragement. A large addition has ken place in the membership.

The Bible-class lessons for 1893, prepared by Mr. Henry Thorne, and issued by the National Council, ave been taken from John's Gospel; they are so ranged that the whole Gospel may be read and udied in the course of the year.

Mr. George Williams has issued to the Associations the English Union a circular appeal calling for the -operation of the members in the extension of the ternational work, represented by the Central Inter- ational Committee, whose head-quarters are at eneva, Switzerland.

The annual meeting of the Birmingham Associa- on, held last week, proved encouraging, showing as did genuine progress and earnest work. The ayor, who presided, spoke highly of the work; while ajor Owen Hay and Canon Mansfield Owen warmly pported the claims of the Y.M.C.A.

On Saturday evening, at the Central Young Men's nristian Association, Mount Pleasant, a "Pleasant aturday Evening" was started, Rev. J. K. Nuttall, Great George-street P.S.A., presiding, and an ldress being given by the Rev. S. R. Macphail, .A., on "Jesus Christ as a Working Man."

At the Y.M.C.A., Whitehaven, a series of mission rvices, conducted by Mr. George Clarke, has been eatly blessed. The hall where the meetings were ld was filled to overflowing, and the offer of the esleyans of the use of their church was gladly cepted. Large numbers professed to decide for nrist, and those who have since visited the converts stify to their apparent sincerity.

Earnest prayer is asked for God's blessing upon e work in Shaftesbury Hall, Bournemouth, ring the coming winter. The hall has recently en purchased for the Y.M.C.A., and it is proposed open the season with a series of dedicatory ser- ces during the Y.M.C.A. universal week of prayer, mmencing Sunday, Nov. 6. It is hoped that Cap- in W. H. Dawson will hold the first service on that y, to be followed throughout the week by Rev. eorge C. Grubb and local clergy and ministers.

The Belfast Y.M.C.A. have taken the largest hall the city—the great Ulster Hall—to conduct a ries of "Pleasant Sunday Afternoon" meetings. his action has already met with success. The first eeting was held on Sunday week, and notwithstanding e great capacity of the hall it was crowded the doors, hundreds being unable to secure admis- on. Mr. D. A. Black explained the nature of the ovement, asking the sympathy of the clergy of the ty on its behalf. Rev. W. J. McCaughan delivered Gospel address upon the words, "I am the Door."

The Sunday morning Bible-class of the Associa- on, which meets at 10 o'clock, is attracting con- derable attention. Three hundred men are in tendance. The class is conducted by the general cretary.

The Folkestone Y.M.C.A., on the 19th inst., at a largely-attended "Opening Meeting" of the winter session, bade adieu to Mr. G. E. Betts, the late secretary, who has just been accepted for the China Inland Mission, and sailed on the 26th inst. A presentation of books and the very hearty wishes of all the members go with Mr. Betts. Mr. Alexander Reid, the new secretary, who has had six years' experience at the Edinburgh Y.M.C.A., was welcomed, and seems well adapted to carry on a spiritual and thorough all-round work among the young men of Folkestone. Mr. W. R. Lane holds a two days' mission on 26th and 27th inst.

STAR HALL, MANCHESTER.

In spite of the slummy district in which this hall is situated, the interest, and consequent attendance, during the eight days assigned this year to a holiness convention have largely increased. The speakers were Rev. G. C. Grubb, Mr. J. G. Govan, Mr. and Mrs. Reader Harris, Mrs. Rendel Harris, Mr. Dudley Kidd, Rev. E. W. Moore, Mrs. J. G. Watson, and others. Mr. F. W. Crossley was convener and chairman. These formed a representative platform of very varied denomination, character, and style, but all were in harmony on the point under consideration, viz.: the obtainment of holiness as a present personal experience. The addresses given are in process of publication, and will form a valuable contribution to the rapidly-increasing library of holiness literature.

The Star Hall, though placed in the slums, is itself a fine and commodious building. It is fitted with every convenience for the use of visitors who are sufficiently in earnest to reach it, and after all it is quite easily approached by the excellent tramways of Manchester

I desire to bear grateful testimony to the soul-inspiring meetings recently held at the Star Hall Holiness Convention, and at the same time to express my great regret that so many of our suburban Christian friends were absent, for the aid to Christian workers is immense, and the wave of blessing flows from that assembly of God's faithful people to one's own work.

In my own case it was very remarkable. I was obliged to leave with Mr. Wolstencroft, my dear fellow-labourer, for our Mission Hall in Macclesfield, for the Saturday-night meeting, and that evening and all day on Sunday our people felt the wondrous influence and power of the Holy Ghost.

Truly the convention was apostolic in its tone, and over and over again were we forcibly reminded of the Acts of the Apostles. I believe it is in such teaching we find the remedy against Ritualism, Rationalism, etc., and also the incentive for the Lord's work at home and abroad.

By the way, I would say that "sinless perfection" was never mentioned or hinted at, but rather the whole conference was remarkable for its scriptural teaching, and a new and refreshing light was given not only on the Word, but by the Word. I fervently hope that Mr. Crossley will issue a report, and I believe he will, if supported by orders being sent in for copies beforehand, so as to insure him against loss.

Yours faithfully, Chas. H. Johnson.

Upton Grange, Macclesfield.

Seamen's Christian Friend Society.

The memorial stones of this society's new head-quarters, being erected in St. George's-street, Ratcliff Highway, were laid last Thursday by Mr. George Williams and Mr. T. W. Powell, in the presence of a large concourse of friends, including a number of seamen, for the benefit of whom the building is mainly designed. Addresses of sympathy with the work and congratulation on its success were given by Mr. J. W. Benn, M.P., Revs. G. C. Dow and T. J. Hobbins, Mr. Hodder, Mr. T. A. Denny, and others. The president gave, as an expression of his interest, a second donation of one hundred guineas.

Subsequently a public meeting was held in the temporary Seamen's Chapel, presided over by Mr. John Bell, when addresses were given by Colonel H. G. Macgregor, Mr. F. M. Barclay (manager of the Sailors' Home), Mrs. Hill, Miss Messer, Mr. Davis (Whitehaven), Mr. George Lampard, and others, the sailors present evidently enjoying the proceedings.

THE BOROUGH ROAD POLYTECHNIC INSTITUTE was opened on September 30, by Lord Rosebery. The limit of the number of members, fixed at 2,500, was reached within a week of the opening, and hundreds have since applied for admission. To complete the institution, there are needed workshops for engineering and electrical work and fittings, at an estimated cost of £4,000; a swimming bath with gymnasium, £6000; a hall to seat 1500 for lectures and other entertainments, £7000.

UNIVERSITY NOTES.

(From our own Correspondents.)

OXFORD.

The new term has commenced with 694 freshmen, as compared with 687 last year.

The anniversary services of the Methodist Free Church were held last week, when a very hearty welcome was given to the new pastor, Rev. C. D. Holmes.

A conference for the increase of spiritual life has just been held in connection with the Berks, Bucks, and Oxon Association of Baptist churches, when an interesting and profitable time was spent in prayer and fellowship,

Among the city ministerial changes are the departures of Rev. A. Martin, Wesleyan, and Rev. H. M. Booth, Methodist Free Church, who have gone to other circuits. Their places have been taken by Revs. R. M. Rees and C. D. Holmes.

The Inter-Collegiate Christian Union will greatly miss Mr. T. W. Ketchley, of Exeter, who has completed his course at Oxford. During his secretaryship and presidency, he was the life and soul of the Christian Union, and was the means of much blessing among the men. The president and secretary for this year are Mr. T. Alvarez, of Jesus, and Mr. E. H. Edwin, of Merton.

Another change of importance to Christian work is the removal to London of Commander Williams, R.N., to assume the secretaryship of the Protestant Reformation Society, which he has represented in Oxford for some years. Commander Williams has done a most valuable, albeit quiet, work among undergraduates by means of personal intercourse and daily prayer meetings, while he has also engaged in much Christian service for the city.

Rev. G. C. Grubb has commenced a special mission in Oxford, and much blessing is being prayed for and expected in connection with it. It is hoped that Oxford will have the privilege of a visit from Mr. Moody. Very earnest action is now being taken to obtain him for a mission here.

The anniversary meeting of the British and Foreign Bible Society was held on Monday last, when the Rector of Exeter College (Dr. Jackson), a warm friend of the society, presided, and gave an earnest address. Archdeacon Hodgson, of Zanzibar (Universities Mission), also spoke.

Mr. Gladstone's visit to Oxford may perhaps be noted here. It certainly has been the topic of conversation among all classes. His long connection with and deep love for Oxford make his visits here noteworthy at all times, but several circumstances have combined to make the visit one of special interest.

CAMBRIDGE.

On Sunday evening, October 16, Trinity Church was thronged with undergraduates to listen to Rev. Handley Moule's address to freshmen. The speaker selected the words "I know" (2 Tim. i. 12) for the basis of some earnest and loving remarks. It is the intense reality, he said, of the living and loving Christ which, in the first instance won, and ever after was the source of energy and power to Paul. Men might argue against Christianity with specious sophistry; but he *knew*. This is what will overcome the world, what will keep a man firm in his university life, amid the varied forms of temptation.

At the Church Missionary Union on Monday, October 17, in the Henry Martyn Hall, the members had the pleasure of listening to an address from Mr. Dudley Kidd, of the Cape General Mission, upon South Africa. Very earnestly did the speaker appeal for men to consecrate their lives to the work of winning the Africans and our colonists to Christ.

Perhaps the most important feature of the week was the annual meeting of the local branch of the Church Missionary Society, on Tuesday evening, at the Guildhall. To this society alone nearly £300 was last year contributed by resident members of the University, although compared with the money annually spent upon pleasure, no doubt it appears small indeed.

A Home of Rest for Missionaries.

My dear Sir,—I am happy to inform you that the intimation in The Christian has led to an opening for the disposal of Kingsholme, Weston-super-Mare. We hope it will be used by a lady who thinks of commencing there a Home of Rest for Tired Workers, especially missionaries and their families returning from the foreign field.

For missionaries returning from abroad Weston-super-Mare lies at convenient distances from Southampton and Plymouth, and could easily be reached from either of these parts without going to London.

As I am leaving for the Continent this week, will any who may be interested in this work, or desiring further information, apply to Miss F. C. Campbell, 9, Portland-terrace, St. John's Wood, London, W.

Weston-super-Mare. F. W. Baedeker.

SCOTTISH NOTES.

A new mission hall is being built for the work of the Shoe Lane Mission, carried on in a needy district of Inverness.

In a recent lecture, Rev. D. M. Ross, of Dundee, put in a strong plea for the reform and the rigorous applications of the liquor laws.

At a Y.W.C.A. meeting at Kirriemuir, Hon. Emily Kinnaird gave a stirring account of her recent visit to India, and the needs of its women.

The name of Dr. Walter Smith, of Edinburgh, is mentioned as the probable moderator of the Free Church next year; it will be the jubilee year of that Church.

We are glad to hear that Prof. Blaikie's health has not suffered through his visit to Canada. He and Mrs. Blaikie are now on their way home to Scotland.

Dr. Danson, preaching in St. Andrew's Episcopal Church, Aberdeen, made a rousing call for a young man missionary to go forth as a representative of the congregation.

Mr. John Knox Bokwe, a Kaffrarian secretary to the Lovedale Institution, South Africa, recently preached in Queen's Cross F.C., Aberdeen. He reported wonderful progress at Lovedale.

A "Toynbee House" has been established in Glasgow as a branch of the work of the University Settlement Association. It is to be a centre of social and educational work among the people.

A mass meeting was held in the St. Andrew's Halls, Glasgow, on behalf of the foreign missions of the United Presbyterian Church. Various missionary addresses were given, and a number of departing workers were bidden God-speed.

Mr. D. Anderson, a resident in the Argentine Republic, gave at Dundee last week an interesting account of missionary work in different provinces of South America. There is great opposition, he says, from ecclesiastics of the Romish Church.

The Baptist Union and Home Mission of Scotland has had its anniversary gatherings in Glasgow; they were largely attended. In his presidential address, Mr. Chedburn, of Aberdeen, strongly insisted on the essential spirituality of the Church of Christ.

A suggestion has been made that Rev. E. J. Brailsford, the chairman of the Edinburgh District Wesleyan Synod, should be set free from circuit work for a period; so that he may devote his energies to fostering the work of his Church throughout Scotland.

In replying to several temperance deputations that waited upon him, Sir George Trevelyan, Secretary of State for Scotland, admitted that in coming temperance legislation no measure could be brought forward that did not recognise the principle of local option.

The Church of Scotland Young Men's Guild had its annual conference in Greenock last week. About 400 delegates attended. The Guild has 546 branches, and close on 22,000 members. Several practical topics were discussed. The scope of the Guild is largely social.

The Young Women's Bible Class at Bonnethill Free Church, Dundee, has lately grown remarkably, and now numbers 345, while the Young Men's Bible Class in the same church numbers 450. To accommodate these, a new hall has had to be built, and its opening last week was marked by much interest.

A new "Scottish Church Society" has been formed, "generally to assert Scriptural principles in all matters relating to Church order and policy, Christian work, and Scriptural life." The society's aims appear to be more ceremonial than spiritual, and we fear little is to be expected from it in any evangelical direction.

An indignation meeting of Edinburgh citizens was held in the Free Assembly Hall last week, to protest against the granting of a proposed drink licence for the New Palace of Varieties. The meeting demanded such changes in the liquor laws as will give to localities control over the multiplication of these sources of temptation.

"A Working Man," writing to *The Aberdeen Free Press*, raises the very timely subject of the best ways of spending the winter evenings in the rural districts. He favours the founding of reading rooms, libraries, magazine clubs, and mutual improvement societies. These are all excellent suggestions, but a more lively, personal, and rational interest in the rural workers on the part of all the Churches, would be greater safeguards for the mental and moral welfare of the people.

Mr. Duncan, Secretary of the Ploughmen's Union, told the Established General Assembly Commissioners on the Religious Condition of the People, in a meeting at Alyth last week, that he had never seen a minister inside a bothy all the fourteen years he was a farm servant. He held that it was impossible to expect a man who worked seventy-two hours a week to attend church on Sunday. One ministerial speaker made the extraordinary suggestion that prizes should be given to ploughmen for regular attendance at church.

THE CRISIS IN UGANDA.

The following minute was adopted at the last monthly meeting of the committee of the Church Missionary Society:—

1. The committee of the Church Missionary Society have received from the secretaries of the society a report of Lord Rosebery's reply to the deputation of the committee; they have also read the letter of September 30, 1892, to the directors of the Imperial British East Africa Company, intimating Her Majesty's Government's acceptance of the principle of Uganda being evacuated, but offering to assist by pecuniary contributions towards the cost of prolonging the occupation until March 31, 1893, and the reply of Sir A. B. Kemball accepting the proposals of Her Majesty's Government "actuated by the hope that the provisional arrangement may in the issue bear fruit conducive to the cause of humanity and to the public advantage."

2. At the present grave crisis in the history of Uganda, the committee of the Church Missionary Society feel that a special responsibility devolves upon them to communicate to the British public their sense of the grave wrong which will be inflicted upon the people of Uganda, if this determination to withdraw the protection in which they have been led to trust, be carried into effect.

3. How that protection should be secured is a political question, and one of the fundamental principles of the society is that the committee and missionaries must keep clear of politics; they, therefore, make no suggestion on this point, but are firmly convinced that, where the claims of duty are paramount, some method of meeting those claims can be devised.

4. Nor do they attempt to indicate whether the moral responsibility rests on the company, which under Royal Charter has assumed Imperial responsibilities, or on the Government, under whose charter that company acts. But they cannot forget that in the exercise of the powers thus granted the Imperial British East Africa Company have persuaded the people of Uganda to place themselves under British protection. They therefore insist that a grave responsibility lies on the nation itself, and they urge that a duty rests upon every citizen to secure, as much as in him lies, that by some means or other the national responsibilities shall be fulfilled.

5. But the claims of humanity demand that a society which has special interest in Uganda, and which through the missionaries on the spot has special means of judging of the urgency of the present crisis, should contribute anything which its position enables it to contribute to the data which go to the solution of the problem.

6. The committee recall, as indicative of the special interest of the society in Uganda, the fact that missionaries of the society first announced the existence of the great African lakes, and thus gave a direct impetus to African geographical research; that in response to King Mtesa's appeal, through H. M. Stanley, the society sent out the first missionaries to reside on the shores of the lake, the Roman Catholics not arriving until eighteen months later; that the society's missionaries, besides teaching the truths of the Gospel, have introduced the printing press and other handicrafts; and that through their diligence the whole of the New Testament is now translated into the language of Uganda, that language having been reduced by their labours to writing; that Uganda is a land which has already drunk the blood of martyrs, many of the Christian converts having nobly witnessed for Christ at the stake; while several of the societies' missionaries—notably Bishop Hannington—have laid down their lives for Uganda; and others still living have expended their best strength on its behalf.

7. The committee feel bound to let it be known that Bishop Tucker and their missionaries in Uganda unite in expressing their conviction that the withdrawal of British protection will be followed by a general war and the inevitable massacre of Christians. They have received a touching appeal from the Christian converts connected with their mission, who write: "Our friends, we inform you that we Baganda are under the Queen's flag; we very much want the agents of the company to stay in our country; moreover, we think that our country should be subject to the Queen as she rules all other dominions. Our friends, we tell you the truth, we shall undoubtedly, in the case of the company withdrawing, fight amongst ourselves, and our country will become a wilderness." Careful consideration of the opinions expressed by Captain Lugard in his report of March 4, 1892, and in his letter to *The Times* of the 8th inst., and by Bishop Tucker and the missionaries as to the almost certain effects of the withdrawal of British influence from Uganda leaves the conviction on the mind of the committee that the fears of these gentlemen, so eminently qualified to form a just estimate, are by no means exaggerated.

8. The committee would further emphasise the fact, which they ventured to lay before Lord Rosebery when he received the deputation from the society, that the position of the missionaries and converts in Uganda has been completely changed by the establishment of British authority; that if that authority be withdrawn it is impossible for the missionaries or the inhabitants of the country to return to their former relations with the ruling power whenever such power is re-established. The old system has been swept away, and with it the relation which the missionaries formerly occupied to the King and the people.

9. In conclusion, the committee wish it to be clearly understood that it is not merely on account of the peril in which the missionaries stand that they have recently approached the Government on this subject, and that they feel now impelled to make this representation to the nation at large.

A PROTESTANT APPEAL.

An appeal to the Protestants of the British Empire on the present crisis in the Church of England has been issued over the signatures of Rev. Charles Stirling, M.A., for more than fifty years vicar of New Malden and Coombe, Surrey, and Rev. Nicolas R. Toke, M.A., formerly rector of Knossington. After giving details of the progress of Romanism and Ritualism during the past generation, the appeal proceeds:—

"The tendency towards Rome is year by year more clearly developed; in fact, reunion with Rome is the object which is avowedly sought, and the idol of the Madonna, ready for the superstitious worship of deluded votaries, has been set up at Westminster Abbey and within the metropolitan Cathedral of St. Paul's.

"These facts being indisputable, what, speaking generally, have the Evangelical clergy done? Have they not for the most part been contented with a succession of protests, vain and futile, feeble and ever feebler, while action—firm, unflinching, and united action—has been unfortunately absent?

"There was a time when, if banded together as one man, they might have successfully demanded the removal from the Prayer Book of every ambiguous phrase or rubric upon which Roman teaching could even seem to find a basis, and thus, by a movement from within, the Reformation might have been saved.

"Nothing, however, of the kind was attempted—the golden opportunity was lost—and we are persuaded that if successful resistance is to be offered to the Popish adversary, it must be by a courageous, determined, and *independent* effort.

"Fellow Protestants! It is the method of God's Providence to give deliverance by few rather than by many. It was Gideon's 300 by whom victory was achieved. And so perhaps it may be again.

"The hour has certainly arrived when God seems to be saying to all true Protestants within the Romanised and Romanising Established Church, 'Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'

"We appeal, therefore, to those faithful ones amongst the clergy who will count the cost and are prepared for sacrifices, and to the 'seven thousand' amongst the laity who are also ready for self-denying efforts, and are willing to sustain the clergy in the struggle that is now before us. Thus, by the blessing of God, a thoroughly 'Protestant Church of England' may be reared, such as our martyred reformers intended the Church of England to be—such as she would have been but for the Laudian reaction.

"A Prayer-book—completely revised on Protestant lines—will shortly be ready for our use, and there will be no difficulty in supplying episcopal organisation from existing religious communities external to the Established Church. Such a Protestant Church of England will, it is confidently hoped, prove a beacon light in these dark days, a rallying point for Protestants at home and abroad, and a centre of attraction for all Protestant and Evangelical bodies throughout the world.

"We invite all to whom this proposal may commend itself to communicate with us at once, care of Mr. J. Kensit, 18, Paternoster Row, E.C., and we ask their earnest prayers that God may be pleased for Christ's sake to interpose in defence of his own truth in our land, and to grant to his people, once again, a signal and gracious deliverance."

THE SUNDAY-SCHOOL UNION opened, on Thursday last, new business premises at 57 and 59, Ludgate-hill, when a number of influential friends assembled to take part in the proceedings. Mr. J. E. Tressider, senior hon. secretary, observed that the whole of the profits from the trading section were handed over to the benevolent department, and that during the last thirty years no less than £60,000 had been devoted from this source to the development of Sunday-school work throughout the world.

Evangelistic Notes.

Dartford.—Mr. Wm. Sampson, the Cornish Evangelist, is conducting a special evangelistic meeting at Dartford. The meetings have been well attended, and there have already been evident signs of blessing.

Mr. James White, who has laboured for nearly twenty-five years as an evangelist in and around Hastings, is now free to conduct special village missions. He may be addressed, Wesley House, Bourne-street, Hastings.

Redbourn, Herts.—Mr. T. Goudie has just conducted a successful six days' mission. The audiences were large, his visit proving a time of refreshing to Christians, while many anxious souls were dealt with in the inquiry room, and not a few are now rejoicing in Christ.

Ireland.—During the past week Gospel missions were conducted with great blessing in the Methodist Church, Caledon; in Kingsland Park Church, Dublin; in Kilcaddon, co. Donegal; in Agnes-street, Frederick-street, and Hall's-road Methodist Churches, Belfast; in Ballysillaw Episcopal Church, and in Willowfield Presbyterian Church.

Howden-le-Wear.—Three weeks' revival services have just been held here by Miss Peart, of Sunderland. Every night during the three weeks and on the Sabbaths the chapel was crowded to excess, and there have been many good cases of conversion. The last night was a memorable one, not soon to be forgotten. Christians wept for very joy because sinners were coming to God.

Dr. Newman Hall has been holding an eight days' mission in the church of his brother, Rev. Arthur Hall, at Hastings, on Sundays, October 16 and 23, and the days inclusive. There was an after service every evening, to which the greater part of the congregation remained, and at each of which some hands were held up for the prayers of believers. The pastor presided and met inquirers.

Mr. Herbert R. Hurditch has just concluded a fourteen days' mission in the Baptist Meeting House, at Lisnalea, co. Armagh. Throughout the mission the presence and power of the Holy Spirit were felt, and many souls, it is believed, found peace, amongst whom were a goodly number of Sunday scholars. Our brother is now holding special services at Moylon, and intends fulfilling several engagements before returning to London.

Shoreditch Mission.—Mr. Matthew Burnett has conducted a fourteen days' mission at the Hackney-road Chapel, which has been the scene of many conversions, and the Church has been greatly energed. Mr. Burnett has assisted with two missions of fourteen months, and his earnest appeals have been crowned with Divine approval. Sister Louie, of the Wesley Deaconesses' Institute, sang most artistically, sweetly, and persuasively.

Mr. Robert Stark has just held a ten days' mission in Kentish Town. The weather during the first week was very unpropitious for outside meetings, but whenever it was possible such meetings were held, and considerable numbers were drawn to stand and listen to the old, old story, told in earnest and winning language. The meetings inside steadily increased both in interest and numbers as they went on, and closed with the largest and most interesting of all.

Wimbledon.—From October 8 to 18 a mission was conducted at Queen's-road Chapel by Revs. F. C. Burr and F. B. Meyer. The work had been well prepared for by advertisement and visitation outwardly, and by much prayer within the church. Hence from the first blessing rested on the effort. The meetings began well, improved as they proceeded, and though they have now ended results are still appearing. Members of all the churches came together, and under the earnest and faithful preaching of the missioners found blessing, and others who had never known the joy of trusting Christ are now glad with gladness not of this world.

Leith.—Under the auspices of the Leith Christian Fellowship Union, special evangelistic services have been held in Leith by Mr. J. M. Scroggie. Many have expressed decision for Christ, and the meetings have been acknowledged to have had a reviving effect on the Christian community. Two of the largest churches in the town, Junction-road U.P., and North Leith Free, were placed at the disposal of the Union, a week's services being held in each. Mr. Scroggie's visit was preceded by a week of prayer at the rooms of the Union, which were filled almost every evening. Cards of invitation to the special services were delivered at every door in the town. The children were not overlooked, extra meetings being held for them, at the last of which there were over 1200 present. All the services were largely attended, and on Sabbath evenings the spacious churches were crowded to the doors.

Mr. Charles Inglis is holding a mission at Shanklin, I.W., this week, and will be engaged in the West of England next month.

Personalia.

The G. Kirkham Memorial Fund now amounts to £800.

Archdeacon Sinclair B.D., has undertaken, we hear, the editorship of *The Churchman.*

Dr. W. S. Swanson, now returned from America, has taken up with fresh vigour his important missionary delegation work.

Rev. R. H. Roberts has accepted the presidency of the Regent's Park College. Dr. Angus, however, remains at his post during the current college year.

Rev. R. H. Walker has left Zanzibar for Rotterdam, where he is expected to arrive on the 29th inst. He is bringing home Mika Sematimba, a young convert.

Rev. A. T. Pierson, D.D, is expected to occupy the Metropolitan Tabernacle pulpit on Sunday. We feel sure many will pray for him and his ministry at this juncture.

Rev. F. E. Clark, D.D., received a warm welcome at Auckland, N.Z., where his narrative of the origin, growth, and fruitfulness of the Christian Endeavour Society awakened much interest.

Rev. Dr. Johnstone, Moderator of the English Presbyterian Synod, a delegate to the Presbyterian Alliance, and Mr. Archibald Ferguson, another delegate, have returned safely. Rev. Dr. Matthews, general secretary of the Alliance, has also returned to London.

Dr. S. S. McBride, of New York, who resigned a pastorate some months ago to enter upon an effort to aid the evangelisation of Ireland through the Baptist Irish Mission, has recently received £1100 from a merchant in New York City (a native of the North of Ireland), to aid in carrying forward the good work.

Rev. George Brown, D.D., missionary secretary to the Australasian Wesleyan Conference, is at present travelling through the colony, seeking to arouse and intensify the missionary spirit. His services and meetings have been numerously attended, and his accounts of work among the islands of the South Pacific have served to elicit deeper sympathy and larger support.

Mr. J. Rennie, colporteur, Hitchin, has during the past twenty years sold in the markets and villages 210,286 volumes, 452,003 magazines and new books, 3,264,400 tracts, at society's prices, £13,308. He has published a graphic little pamphlet entitled "Looking Back, or the Wanderings of a Laddie of Things Experienced, Seen, and Heard." Six copies, post free sixpence.

Dr. G. F. Pentecost has returned to the Marylebone pulpit, and will resume his Thursday evening Expository Lectures on the Fourth Gospel. Last Sabbath the church was full at both services. At the second meeting after the evening service about fifty inquirers made themselves known, and more than a hundred persons in the congregation asked prayers for unconverted members of their households. The deep emotion manifested showed how many hearts were stirred. Great things are expected in and by the congregation during the autumn and winter.

Obituary.

MR. THOMAS NELSON,

The death of the head of the firm of Thomas Nelson and Sons, publishers, took place at his residence in Edinburgh, last week. Mr. Nelson achieved his greatest success as a publisher when he took to the publication of school books, maps, and atlases, most of which were prepared either by himself or under his supervision. He was an ingenious mechanic, and introduced many devices in printing, bookbinding, and photo-zincography which have now become common property. One of his greatest successes in this direction was the invention of a rotary printing press, a working model of which was shown in the London Exhibition of 1851, and again in the Edinburgh Exhibition of 1886. He was an energetic and indefatigable man of business from first to last. He kept the control of a large establishment, with all its multifarious details, in his own hands, and since his brother's death in 1887, the entire burden of the business has fallen on his shoulders. He was a staunch Free Churchman, and a generous contributor to the undertakings of that Church, as well as to charitable institutions in Edinburgh.

If there is anything sad in the world, it is to see men and women that have come close to the cross with tears in their eyes, and then have turned their back upon the Cross of Christ and become its enemies. I have read that there is no ice that is harder to melt than ice that has been once melted and frozen the second time. So the soul that has begun to melt before the love of Christ and then refuses to lay its sins on the Lamb of God, that heart is the hardest and most difficult to break again.—*Pastor T. Monod.*

THE "CHRISTIAN" ALMANACK, 1893.

Each number of this week's issue contains, as Supplement, a copy of The Christian Almanack. It has been prepared with care, and will, we trust, be found acceptable to our readers. The distinctive feature of the year is the series of engravings that are intended to illustrate the life of the great Hebrew leader Joshua, an exposition of whose life and character is about to be given in these columns by Rev. F. B. Meyer. Apart from their artistic excellence, the pictures will suggest lessons worthy of careful pondering by the reader, as he scans the daily texts morning by morning.

The first illustration depicts the erection of the memorial in Jordan. It may serve to remind us, as Christians, that we have been brought out of the place of death, of which the Jordan is regarded as a symbol, into the place of resurrection, where stand the feet of our High Priest. We are already by faith seated with Christ in the Heavenlies, and our daily life should be attuned to the highest possible enjoyment of our privilege.

The second picture speaks to us of the walled cities of difficulty by which we are confronted day by day. To how many Christians Jericho stands right in the pathway that we must take in order to reach some land of promise. Some obstacle, some perplexity, some temptation, is our Jericho. And the faith by which the battlements of the ancient Canaanitish city fell down is still inspired in the faithful and trusting heart by the Holy Spirit. There is no difficulty that should not yield as we advance towards it, so long as we are in God's plan of life and action.

Number three tells of the necessity of living before God with a pure heart story. Many are seeking to do God's work and to possess alien territory; to overcome the evil that is within, whilst at the same time they harbour in their secret souls some accursed and unholy thing. For such defeat is inevitable. We should see to it that there is nothing in us that would hinder God from being our champion and ally.

The central picture, representing the transfer of the Israelitish command from Moses to Joshua, brings home the thought that the law, of which Moses was the great type, can never lead us into the land of promise. No resolutions, however earnest, no vows, however often they may be reiterated, will win for us the rest and peace that may be ours by faith. We can but trust the living Christ, our Great Forerunner, who beckons us to follow.

The two attendant illustrations speak of lessons which, as soldiers of the cross, we do well to remember. The one exhorts us to be found faithful amid the faithless—to "dare to stand alone" for God, even when our comrades and associates bring in an evil report. The other reminds us that in Jericho there may be a Rahab—that even in the vilest and most worldly surroundings there are those who, being rescued, shall shine as jewels in the Redeemer's crown. For this reason we should be willing to go as spies for God, that we may seek them out and save them.

The first picture of the lowest series on the sheet should warn us against entering into an alliance with doubtful characters, to the compromise of principle There are plenty of wily Gibeonites who are anxious to win that countenance and support which we are too prone to give without asking counsel of the Lord Let us bring all such proposals to the Ithuriel test of the Word and Spirit of God.

Can we ever gaze on a representation of the pursued manslayer, stepping within the precincts of the city of refuge, without lifting our heart in thankfulness to Him who has interposed Himself as a strong bulwark between us and the consequences of our sin? Jesus, Immanuel, is the Antitype of which these six cities of refuge were transient emblems.

Lastly, the renewal of the Covenant at Shechem, as sketched by the artist, will often be a reminder that though we can never repeat in its entirety the first consecration of ourselves and all that we possess to God, it is wise at special seasons to renew our vows and knit again the slackening cords by which we are bound to the horns of the altar of service, by which Giver and gift are alike sanctified.

THE MAIDA VALE SPECTACLE MISSION has been in operation for the last six years; it has been doing quiet, steady work, and has relieved on an average 550 people each year. It is for the supply of spectacles only to those whose eyesight is failing from old age, or in a *natural and ordinary way.* To widen its sphere of usefulness, it will thenceforth be called The Spectacle Mission Society. It will give spectacles to applicants provided with a Spectacle Card signed by a subscriber. The cards will be supplied on the same system as hospital letters—every subscriber or donor being entitled to a given number of Spectacle Cards. Miss Waring, 197, Sutherland-avenue, N.W., hon. sec., will be glad to supply further information.

Letters to the Editor.

STRIKING CONVERSIONS.

Dear Sir,—As a comparatively young evangelist, I have felt what a great help I should derive in my work if put into possession of a few striking cases of conversion to God which other and older Christian workers have met with. May I beg that those of your readers who are able to render me practical help in this matter will kindly supply me with particulars?

I will undertake that in no cases shall names of persons or places be divulged unless special permission is given.

Perhaps some who see this note would furnish me with the particulars of their own conversion, where such would be thought likely to be helpful to others. Communications might be addressed to the care of the editor. Yours most truly,

Honorary Evangelist.

SYSTEMATIC BIBLE STUDY.

Sir,—I am glad to see the note in this week's paper concerning "Bible Study." My mind has been exercised for some time on this very subject, for a mere superficial comparing of various lists cannot be called study. There cannot be two opinions as to the need at this time of digging deep down into the mine of truth.

I hold that the Bible best explains, the Bible way is the only true interpreter of the Living Word of God, and those things that cannot be explained through the Bible most certainly cannot be explained outside the Book itself.

I should be glad to correspond with any who might be willing to take the matter up in such wise as to bring into shape the suggestion thrown out by your correspondent, in order that if possible some line of order might be arranged to start the New Year (1893) with a definite plan beginning at Genesis. There is time to do this, but none too much, and that only if a beginning be made at once.

Yours faithfully,

Maycot, Bexley, Kent, Oct. 21. J. G. Dixon.

HYPNOTISM.

Dear Sir,—Your readers are no doubt aware that at this season of the year events are not usually stirring enough to fill the newspapers, and social and religious questions are ventilated by a world that knows nothing of Christ, the only key to the truth regarding them, by means of a sea of opinions of persons who are not all even thinkers.

There was room, then, in *The Daily Chronicle* of the 14th inst. for three columns from Mrs. Besant, expounding Theosophy—the up-to-date Theosophy of Madame Blavatsky—which, as all Christians who have at all looked into the subject know, is preparing the way (*professedly*) for the worship of Satan, the great dragon (of Rev. xii. 9, xiii. 4).

The same number contained a letter showing the further development of hypnotism in the experiments of Dr. Luys and Colonel Roche. As no one cognisant of demonology can help connecting the two, the following letter from Mr. Hayes in *The Daily Chronicle* of the 17th inst. will be interesting. The world dislikes such names as *magic, witchcraft*, and *sorcery*, but call the same practices *demonstrative science*, and it receives them with a cordiality flattering to its own pride. I would, however, warn *your readers* against coming under occult influences in disguise.

Sir,—Those of your readers who care to study with the attention it deserves Mrs. Besant's letter will no doubt have been struck with the report of hypnotic experiments at La Charité, which, curiously enough, appears on the same page. While Mrs. Besant says, in brief, that most of the recent discoveries and speculations in chemistry, physics, and physiology confirm theories propounded ages ago, and until now derided by scientists as vulgar superstitions, Dr. Luys and Colonel Roche are stated in your Dalziel telegram from Paris to have demonstrated the practicability of transferring a hypnotised patient's sensibility from her physical organism to a glass of water, a photographic negative, &c., with the result that intentional injury inflicted on the latter is not only felt by the patient, but gives rise to appropriate marks on her body.

What will these gentlemen say now of the stories of ancient magic and mediæval witchcraft wherein a wax figure or other effigy of the person intended to be injured or killed was put to melt before a fire or pierced in the heart by a needle, with the asserted result of sickness or death to the victim at a distance?

To those interested in psychical research, it need not be pointed out that the Charité experiments do not of themselves prove objective transfer of sensation. But even assuming that hypnotic clairvoyance coupled with the known possibilities of self-suggestion (as in stigmatisation, &c.) is sufficient to account for the results obtained in this particular instance, Mrs. Besant has none the less grounds for claiming, if she chooses, the most recent developments of hypnotic experiment as distinctly bearing upon the "exploded superstitions" of bygone ages.—I am, Sir, yours, &c. F. W. Hayes.

Oct. 14.

Man looks upon Popery, Freemasonry, Spiritualism, Theosophy, Hypnotism, Atheism, Phallicism, and Idolatry, as distinct ethical forces, but God treats them as branches of the great Mystery of Lawlessness. Is He withdrawing the restraint He placed on it at Babel? *Man* is failing in the Church, in Government, in social life. Is not the time coming, perhaps very soon, when *the Lord* will glorify Himself, and take his Church to Himself in clouds, that the day of Christ may set in in the heavenlies, the Day of the Lord in the earth? May it be so! It is the Day of man (1 Cor. iv. 3 *marg.*) now, nowhere more manifestly than in the Church. Alas! how few seem to consider that it is not the *amount* of work done that will give us a reward in the Day of Christ, or the post of prominence to which one may attain in the Church Visible, but its *abiding character*. How few really *want* the Lord's coming! How many have even *heard* that they are dead and risen with Christ! Yours in Christ,

G. Warrand Houghton.

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MR. SCROGGIE IN LEITH.

This evangelist has just completed a fortnight's meetings in Leith.

The mission commenced with a conference on "Soul winning," when Rev. John Kelman remarked that some who deal with souls try to force the inquirers to say that they "believe it"; but often it is only a head knowledge, while the heart is as hard as ever. Consequently the professed convert goes back to the world, and disgrace is brought on the cause of Christ. This seasonable word was acted upon throughout the meetings.

Mr. Scroggie began his mission in the United Presbyterian Church, Junction-road, which was filled with all classes of society. Many seemed under conviction of sin, and remained to the after-meeting.

The services were very well attended on the week nights, and the Holy Ghost was pleased to use the word spoken to the conversion of souls.

During the second week of the mission the meetings were held in North Leith Free Church. The Sunday gatherings were specially large. On the last night of the mission Mr. Scroggie changed his method of conducting the second meeting. He told all Christians to pray silently, and in the silence asked those who wanted prayer for friends to say so. Soon voices were heard from all parts of the church. "Prayer wanted for a mother," "for a brother," "for a father," "for a sister." Then those who were anxious about their souls were asked to hold up their hands, and no less than twenty-four held up their hands, many of whom we trust were afterwards led to the Saviour.

Mr. Scroggie while in Leith had two services for children which were greatly blessed. Another feature worthy of notice was the meetings for Christians on Sabbath mornings. We trust that this time of special blessing will stimulate and unite all Christians more closely together. It is impossible to calculate the good done here, but we know many have been aroused to their duty, while others have received Jesus into their hearts.

Miss Sharman's Orphan Homes.

In issuing her report of the twenty-fifth year's work in the orphan homes, Miss Sharman recalls some trying experiences, and testifies that God has continued to supply every need, while not seldom testing faith by keeping his servants waiting. An attack of measles caused great anxiety in the spring, but providentially all the children recovered. As to the work of the year it is stated that:—

The number of applications for admission to the Home during the past twelve months has been greater than ever. Fifty-one new children have been received, but many more were regretfully refused. Our whole flock now numbers three hundred and ten. The Homes have all been quite full during the year, and some children have been boarded out. We have a large number of very young children. Our nursery party includes five little ones under three years of age, and the infant school children number over eighty. If some of my readers will come and see our large family, I think they will feel moved to select a little fatherless and motherless darling as a *protégée*, to not only support, but to love and care for, and take a special interest in for Christ's sake.

Details follow of the plan for having little ones adopted, of the seaside work, of the country homes, little branches at Gravesend and Tunbridge Wells, also of the Hastings House Fund. A plea is made towards building a much-needed seaside home. Many interesting incidents are given, but on these we cannot here enter. The report may be had of Miss Sharman, The Orphans' Home, Austral-street, West-square, S.E.

We have known this valuable institution since its early years, when the late Rev. Samuel Martin used to preside at its annual meetings. He took a very deep interest in the orphans and in Miss Sharman, whose life is devoted to their welfare. We warmly commend her pathetic report to our readers' sympathetic study.

The Book World.

Little Folks appears already in its Christmas dress, containing the good things of half a year made up into one plum pudding. The worlds of nature, history, poesy, revelation, mythology, fairyland, and we know not what other spheres, have been ransacked to find attractive morsels. (3s. 6d. *Cassell and Co.*)

In The Workings of an English Jewish Christian Heart, Mark Levy, president of the Christian Jews' Patriotic Alliance, states his reasons for believing the Lord Jesus to be the Messiah, and in doing so, to use his own words, "lays bare the inmost workings of his heart." He sums up his experience thus:—"Whilst moving in Jewish circles my social pleasures were great, but my spiritual joy was small; in Christian circles my social pleasures have been small, but my spiritual joy has been great." The author writes forceful prose, and also indulges in verse. Some passages of the book have a deep pathetic interest. (6d. *Operative Jewish Convert Institution, Palestine-place, Cambridge Heath, E.*)

Mohammedanism, by the late G. T. Bettany (2s. 6d. *Ward, Lock, and Co.*), one of the series of books descriptive of "the World's Religions," is a popular, stated and succinct account of the rise and growth of the Mohammedan system, and of the life of its remarkable founder. It is a portent in the history of our race that a scheme of "religious" faith built up on force, persecution, sham revelations, and loose living should have secured such an extended hold on mankind. Probably the fact that it caters so largely to the weakness of our sinful nature has given it acceptance. This and its persecuting element make it the most terrible obstacle to the advance of real Christianity in the lands where it holds sway. The volume also has interesting chapters on the religions of ancient Egypt, Assyria, Greece, and Rome, and is one of great value as a popular handbook on these historic themes.

NEW EDITIONS.

Messrs. Hodder and Stoughton have produced a popular but attractive edition of that classic work in evangelistic biographical literature, Charles Finney's Autobiography. The promoters of modern revival movements might learn much from the remarkable experiences of this prince among God-sent evangelists. (3s. 6d.)

A second and enlarged edition of Among the Holy Places, by Rev. James Kean, is published by *Mr. Fisher Unwin*. This work belongs to the guide-book order of literature, It is a matter-of-fact description of a modern pilgrimage through Palestine from south to north. But it is far from being a dull book; the writer has a most observant eye and a ready graphic pen. There is little sentimentalising or moralising, but it is interesting to know that "the traditional Calvary is defended."

Students of the Christian faith and the vicissitudes of its cradle stages will examine with much interest the third edition of the late Edward Backhouse's Early Church History (*Simpkin and Co.*). The edition embraces large revisions and additions by the editor, Charles Tylor, and there is a biographical preface by Dr. Hodgkin. Of course Mr. Backhouse sought to portray the progress of the infant church with a view to find countenance in his researches for the special doctrinal views of the Society of Friends (of which he was a member) on such questions as the Lord's Supper, baptism, the public ministry, etc., but impartial and inquiring students will value the book none the less on that score.

Two Bible Searching Almanacks have reached us—"The Scripture-Subject Searching Almanack" (1d. Marshall Brothers), and "The Churchman's Acrostic Bible-Searching Almanack" (1d. *Miss M. Mason, Woolhampton Rectory, Reading.*)

The Religious Book Society, 28, *Paternoster-row*, is issuing very attractive and cheap motto cards for 1893. Some are blank in the centre, and others have Scripture texts. The Mother's Almanack is a good penny wall-sheet. A small Life of Christ (2d.) is amongst the other cheap publications of the society. It is abridged from Fleetwood's well-known work, but none the better for the occasional illustrations.

BOOKS RECEIVED.

From *James Nisbet and Co.* Thomas Shillitoe, Shoemaker and Minister. By Frances A. Budge. (1s.)

From *Sampson Low, Marston, and Co., Limited.*—Preacher of the Age Series (3s. 6d. each); Plain Words on Great Themes, by Dr. Oswald Dykes; and Christ is All, by H. C. G. Moule, M.A.

From *Simpkin, Marshall, and Co.*—Liver Complaint, Nervous Dyspepsia, and Headache: Their Causes, Prevention, and Cure. By M. L. Holbrook, M.D. 2s. 6d. The Conjugal Relationship, as Regards Personal Health and Hereditary Well-being, Practically Treated. By Augustus K. Gardner, M.D. 3s. 6d. The Hygienic Treatment of Consumption and Consumptive Tendencies. By M. L. Holbrook, M.D. 3s. 6d. Popular Cyclopædia of Curative and Health Maxims. By Mr. Hall, M.D. 3s. 6d.

NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 30.—JOSHUA VII.

ISRAEL was now to learn that victory is only possible to literal obedience and entire consecration. We cannot hope to overcome our foes or to surmount the difficulties of our life, unless we are living in unbroken fellowship with God. And where there is failure, there should instantly be very earnest inquiry into the cause.

If we prostrated ourselves before God, as Joshua did, He would tell us some wonderful secrets about our inner life. How beautiful to see the absorption of Joshua in the honour of God. "What wilt Thou do unto thy great name?" He had learnt this way of viewing matters from long fellowship with Moses. But there are times when we no longer should remain on our faces in prayer and confession, but should arise to deal with and put away the sin which has been at the root of our defeat. "Get thee up; wherefore art thou thus fallen upon thy face?"

The "accursed" is better rendered *devoted* thing (vi. 19 R.V.). Thus the sin of Achan was both theft and sacrilege. He stole that which belonged to God, and was consecrated to his service. There was covetousness, dissembling, and unbelief in God's omniscience. When we deal with sin we should be specific, casting lots among the several emotions of the soul or acts in the life. Sin has a pedigree; you can trace its parentage and descent.

This valley of Achor became ultimately a door of hope (Hos. ii. 15). When we are honest in confessing, judging, and pushing away our sins, they no longer impede our advance, but we pass up into a wider and stronger life.

MONDAY, OCTOBER 31.—JOSHUA VIII.

What an illustration is here of the Divine co-operation with man. He gives into our hand Ai and the people, but we must go up and fight. There is no room for fear or dismay when God gives the command to advance. Note that the restriction as to appropriating the spoil, which had been in force in the case of Jericho (vi. 18, 19), and the neglect of which had been the sin of Achan, is now removed (2).

There are some great distinctions of right and wrong which are, so to speak, asserted by conscience as fundamental. But, in some cases, there has been a special code of rules and regulations announced by God, such as the Levitical code, which, as it was arbitrarily imposed, could be arbitrarily removed. One of these was the appointment of the seventh day as the rest day. This regulation as to the spoil is one of these. Though there was no moral obligation, the imposition of these rules was an unexampled means of education and discipline.

We learn from Deuteronomy xxvii. 13 that the curses of the law were to be pronounced on Mount Ebal. Appropriately, therefore, and as it were to hold out the only hope of deliverance, the altar was erected on Mount Ebal rather than on Mount Gerizim (30). "Christ hath redeemed us from the curse of the law, being made a curse for us."

TUESDAY, NOVEMBER 1.—JOSHUA IX.

The alarm and consequent confederation of the kings (1, 2) must be connected with the fall of Jericho and Ai, the last six verses being parenthetic. Gibeon (3) is still known as El-Jib, and lies about five miles north of Jerusalem. The name means "built on a hill."

The people of God have always had more to dread from wily Gibeonites than from the avowed hostility of open foes. The world is always striving to enter the ranks of the Church, to dilute and lessen its influence. Appeal is made to our pity and compassion, to our charity and catholicity. But we shall be very foolish to be swayed by considerations like these, and so miss asking counsel of God (14).

There was a measure of faith in these Gibeonites (24) as formerly in Rahab, which led to their seeking a league with Israel, even though through deceptive means. And this was so far rewarded that, while the deception was punished by their degradation to a servile condition, their faith was owned in their being spared, and, to a certain degree, incorporated amongst Israel and associated in service with God's house.

WEDNESDAY, NOVEMBER 2.—JOSHUA X.

The object of this alliance of the five kings was to smite Gibeon, because it had made peace with the children of Israel, and so Satan persecutes and tempts us, not merely because evil hates the good, but because he desires to injure Christ in injuring us. And yet, as the honour of Israel was implicated in this attack on their confederates, so the honour of our Lord is at stake in us. He cannot imperil his own great name, and therefore we are certain of his help, whensoever temptation is near, and we say: "Slack not thy hand from thy servants, come up to us quickly and save us and help us."

Joshua immediately went to their help. The promise on which he had been led to rest (i. 5) was renewed to him. He was assured of victory before he went, but he co-operated to the best of his ability with his divine ally, by taking with him "all the mighty men of valour." The promise of divine help does not imply sloth or neglect in us. Joshua did not taunt the Gibeonites with the deception they had practised on him, and our past sins will not alienate the help of Christ. The prolonged day given in answer to Joshua's prayer was God's seal on his leadership and obedience. Those captive kings are emblems of tyrant evils which God will make the footstool of our feet. Our Joshua gives us power to tread on all the power of the enemy, and nothing shall by any means hurt us. Note the recurring phrase "The Lord delivered," and the other phrase, "He utterly destroyed." Deliverance by God must be accompanied by destruction on the part of man.

THURSDAY, NOVEMBER 3.—JOSHUA XI.

This chapter records another confederation of kings, at the north of Canaan, to oppose the advance of Joshua and Israel, and they called in to their help the Canaanites on the east and west. The result was a vast concourse of men, horses, and chariots (4). No wonder that Joshua's heart misgave him, but God cannot use a discouraged or fearful man, and therefore again the encouragement came "Fear not." All along our life God goes at our side, not delivering us from trial, but hushing our fear, and assuring us of his very present help. Again it is said, "I will deliver them up." The destruction of the chariots, and the houghing of the horses, was to put away temptation from Israel (Deut. xvii. 16, Isa. xxxi. 1).

At first it seems terrible to consider the carnage and havoc connected with the entire destruction of the Canaanites, but we must remember their long respite, their abominable crimes, their evident knowledge, as indicated by the words of Rahab, with the mighty deeds of God on behalf of Israel (Gen. xv. 16). The whole world would have been infected if such a hotbed of sin had not been utterly destroyed. It reminds us of the rigorous words of Mark ix. 42-50. It was a great pity that any of the Anakim were left; those that were not cut off, but remained in Gaza, Gath, and Ashdod, were a source of perpetual weakness and danger. Oh, to have a record like this which is made concerning the simple-minded soldier; he left nothing undone. Note, Joshua took the land, and *he* gave it to Israel; so Christ has received the fulness of the Spirit and all spiritual blessings, which He imparts to all those who believe.

FRIDAY, NOVEMBER 4.—JOSHUA XII.

This chapter is the summary of Israel's victories, or at least of the kings whom they subdued. The two kings that fell under the sword of Moses on the other side of Jordan, and the thirty-one kings that fell before Joshua on this side of Jordan, are mentioned by name. It is strange, in the light of subsequent history, to find that one of these was the "King of Jerusalem," and yet it was not till four hundred years had passed that the Jebusites were driven out by David (2 Sam. v. 6), so slack was Israel to go in to possess the land which God gave to them. In like manner it is one thing to rejoice in the victory which our Joshua, the Lord Jesus, has won for his people, as it is described in Col. ii. 15; but it is another thing so to follow up this victory as to make it our own by faith, and to claim that our enemies should be subdued under us. We must never forget that Satan is a conquered foe (Eph. i. 21). It is a much easier thing to descend on him with the assurance that he has been vanquished, than to attack him in uncertainty as to the result.

SATURDAY, NOVEMBER 5.—JOSHUA XIII.

With this chapter we commence the second part of this book, which records in the remaining chapters the division of the land amongst the tribes. How significant the sentence, "There remaineth yet very much land to be possessed." This is true of tracts of the Bible little explored by ordinary Christians; of regions of experiences seldom entered; of countries of the world not evangelised. It would appear from ver. 6 that owing to Joshua's age the expulsion of the inhabitants not yet subdued could hardly be expected in his life-time. He was, however, to divide or allot the land, whilst God offered Himself to do the work of driving out the people. The force and significance of the words (v. 13), "Nevertheless the children of Israel drave not out . . ." is therefore all the more terrible, following, as it does, the proposal on God's part to do it for them. They either sought not his help, or tried to do it in their own strength and failed. We must first *comprehend* as far as we can what we may have in Christ, and then proceed to *apprehend* it by his grace. Mark Balaam's doom (v. 22), here recorded as the melancholy close of a perverted life. In the N.T. he is the type of the downward course of corrupt and apostate professors of Christianity. (2 Peter ii. 15; Jude ii.) The remark about Levi having no inheritance, because the Lord God of Israel was their inheritance, reminds us that we may be well content to live a pilgrim life when our souls can say to God, "Thou art the portion of mine inheritance."

F. B. M.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, NOVEMBER 6.

PETER DELIVERED FROM PRISON.

Acts xii. 1—17.

GOLDEN TEXT: Ps. xxxiv. 7.

THE Church at Jerusalem is opposed and persecuted by a new and formidable enemy in the person of "Herod the King" (1). This man was grandson of Herod the Great, and son of Aristobulus and Bernice. He was born about 6 B.C., and died miserably about A.D. 44 (see verses 20—23). His history had been a very remarkable one. After many vicissitudes, the Emperor Caligula made him King of Gaulonitis and Batanea, giving him also the tetrarchy of Lysanias. After his uncle Herod Antipas was banished to Lyons, he received the tetrarchy of Galilee; and the Emperor Claudius, a former friend of his, added Judea, Samaria, and Abila to his dominions, so that he now possessed the entire kingdom formerly governed by Herod the Great. Though called here "Herod the King," he is called in history Agrippa I. His three children, Agrippa II., Bernice, and Drusilla, are all mentioned in this book (see xxiv. xxv.).

His *motive* was to "please the Jews" (3). From the same motive he was outwardly observant of all Jewish rites. King Saul (1 Sam. xv. 24) and Pilate are examples of the same evil. The man who acts upon so base a principle may find himself doing the most wicked and cruel things. Having begun, he will be certain to "proceed further" (3) as Herod did.

James was the first apostle martyr (2). Why Herod fixed upon him cannot be discerned. In his death the word of Jesus (Mark x. 35—39) finds its fulfilment. How brief this record is as compared with that of Stephen's martyrdom! This is the more remarkable considering how intimately James, with John and Peter, had been associated with Jesus. Probably "by the sword" intimates that he was beheaded. Tradition has added to this account the statement that "the accuser of James was converted while listening to his defence, and was then beheaded with him." There seems to be no foundation for the opinion that he preached the Gospel in Spain.

Peter was intended to be the next victim (3) He was securely guarded in the prison by four quaternions of soldiers (each company consisting of four men), who were on guard in turns during the four watches of the night (4). He was also bound by chains to two soldiers. It was not the first time he had been thus confined (chap. v. 17—23). The remembrance of his former escape suggested these extreme measures now.

The Church prayed (5).—There is no record that they used any other special means. God had miraculously delivered his servant before, why not again? Hence their fervent, unceasing prayer for Peter. Which will prove the mightier—the prayers of the church, or the prison, the soldiers, the chains, and all the power of Herod and the Jews?

Everything connected with the deliverance is instructive. *The time* (6). Not nearly so soon as the praying disciples could have wished, but at the time which made their consolation the greater, and added more confusion to their enemies, and therefore brought more glory to God. Peter seems not to have been expecting it, nor to have feared the wrath of Herod, for he slept.

The *angel* (7). Neither prison gates, nor armed soldiers, nor chains of brass can prevent the powerful ministry of these unseen messengers. If angels do not appear to us in the same form their ministry is not less real (Heb. i. 14). See Golden Text.

Peter's work was not to deliver himself, but to *obey the angel*. See how one command followed another (7—10). Obedience was for him and for us all, the way of liberty. The graphic description needs no other words.

Mark (12) is supposed to have been the evangelist of that name. (See xv. 37.) It was now night, and the day intended for Peter's execution drew nigh. The disciples were, therefore, the more fervent in prayer. Peter's visit was *unexpected* (14—16). They had faith enough to persist in prayer, but not faith enough to expect an answer in such a manner,

Lessons:—(1) How differently God deals with his people. James martyred, yet Peter delivered. Why was no miracle performed for James? God's ways are past our finding out. (2) Successful wickedness means speedy ruin. Herod begins by resolving to please the Jews. Prompted by this motive he proceeds from one sin to another. But God is against him, and visits him with terrible judgment (20—23). (3) When God gives opportunity for prayer, and invites his people to persist in prayer, He means to work mightily for them. The best way to "move heaven and earth" is to move heaven by prayer, then leave heaven to move earth. (4) Having prayed, expect the answer, though it seems humanly impossible.

Among the Churches.

CHURCH OF ENGLAND.

The Mission and Colportage Van of the Church Army is now passing through Aldershot and various parts of Hampshire.

The Church Parochial Mission Society held a good meeting in Folkestone, addressed by Canons Atherton and Lester and others.

Rev. G. H. Parson, who has been working in Boscombe for some time with Rev. S. A. Selwyn, has now returned to his former field in India.

The Norwich Cathedral Bible Class, which proved so successful last season, will be resumed this week under the presidency of the Dean.

The Record contains a long article, giving details of the work of the C.P.A., and insisting on its importance and usefulness as an auxiliary of the Church.

The monthly prayer meetings at Falcon Court in connection with the Ladies' Home Mission Union of the Church Pastoral-Aid Society have now been resumed.

Rev. Dr. H. M. Luckock, Canon of Ely, who has been appointed Dean of Lichfield, in succession to the late Dr. Bickersteth, is known as a very pronounced High Churchman.

Rev. W. B. Hornby, vicar of St. Columbus, Southwick, Sunderland, has accepted the offer of the Bishopric of Nyassa. He has always taken a deep interest in missionary work.

The Bishop of Liverpool has appointed Rev. H. C. G. Moule, Principal of Ridley Hall, Cambridge, to preach the sermon at his Advent ordination in St. Peter's Pro-cathedral in that city.

Rev. Edward J. Lough, for the last nine years curate of the parish church, Hebden Bridge, has resigned that position with the view of going out to Bermuda to assist his father (Rev. J. F. B. L. Lough) in mission work.

The Bishop of Liverpool spoke last week at the annual meeting of the Liverpool Auxiliary of the S.P.G. He said that all over the country there was now an increasing desire to do something for the souls of people in other countries. Time was when they seemed to be sleeping on their oars, but that time had altogether gone by.

An interesting reminder of the progress of Christianity in Uganda came up at the C.M.S. Committee of Tuesday, when it was agreed to ask the Bible Society to print Luganda versions of 1 and 2 Corinthians and Hebrews, completing the Luganda translation of the New Testament. Recalling the history of Madagascar, the possession by the native Church of the Bible in their own tongue is full of hope for them, whatever persecution the future may reveal.

At an examination of Sunday-school teachers held on Saturday, the Bishop of London gave some useful hints to teachers. Being, to begin with, themselves Christians, they should possess knowledge, clear, distinct, and systematic. The mind of the teacher must be well informed, in order to give a lucid idea to the taught. The Bishop gave examples of mistakes which were sometimes made in quoting Scripture, and in applying Scripture texts. Then it was necessary to know the customs, habits, and circumstances which were behind the Scripture narrative.

Archdeacon Sinclair, preaching last week at the induction of Canon Hurst, said that most of the City churches were doing a useful and quiet work, and were much beloved by their parishioners. Most of them had some special feature in their work. Three were the seats of suffragan bishops; others made music a strong point. Some found their usefulness chiefly in week-day lectures; one was for the Dutch and another for the Welsh. That principle might, he thought, be enlarged. Some churches might be specially devoted to the use of policemen, others to young men, young women, market people, the fish trade employes, children, or the railway employes; yet others set apart for intercession and meditation, and as religious libraries and studies, and missionary centres.

CONGREGATIONAL.

A men's Bible discussion class has been formed at George-street Church, Oxford.

A new Congregational chapel is to be erected at Penrhyn-side, a rising watering-place between Llandudno and Colwyn Bay.

Dr. John Brown, of Bedford, preached in the Union Park Church, Chicago, on Sunday, October 2, and in the evening gave his lecture on John Bunyan to an immense audience.

Rev. J. Perkins, of Norwich, has held, under the Church Aid Visitation Scheme, interesting services at Newmarket, Sawston, Burwell, Castle Camps, and Balsham, Cambridgeshire.

Rev. J. Branwhite French has accepted the invitation to undertake the pastorate of the church at Summerton, in the north of Oxford, with a view to extension in that suburb.

A Berkhampstead paper prints a copy of a requisition to the Archdeacon of Huntingdon, dated May 18, 1821, for a licence to use a barn as a place of worship for Protestant Dissenters from the Church of England.

Farewell services were held at Calne on Thursday week in reference to the departure of Misses Bessie and Mary Harris, daughters of Mr. Thomas Harris, to Hankow in connection with the London Missionary Society.

The other Sunday morning the congregation at Lewisham High-road extended practical sympathy to the church at Greenwich-road, in its noble effort to provide new school buildings, by making a special collection on its behalf.

A very interesting example of Christian unity and co-operation is being witnessed just now in the united week evening services which are being held during the five Wednesdays of the present month at Lewisham High-road Church and Brockley Baptist Church alternately.

The Colonial Missionary Society is paying special attention to the north-west of Canada. It proposes to establish a number of churches along the track of the Canadian Pacific Railway. Already churches have been founded at Brandon, Winnipeg, Vancouver, and Portage la Prairie.

Never in the history of the London Missionary Society has such a magnificent gathering taken place as that in the St. George's Hall, Bradford, on Wednesday week. Thirty missionaries were there, the meeting being a valedictory service in their honour. Nearly four thousand persons were present. From first to last the proceedings were full of interest.

The third anniversary of the settlement of Rev. H. Elwyn Thomas in the pastorate of Tolmers-square Church was held last week. In reviewing the work done during the year Mr. Thomas rejoiced in a net increase of fifty in the number of those let, and of seventy-five received into church fellowship. A Young Men's Christian Guild and a company of the Boys' Brigade had been recently formed, bringing up the total of societies under the control of the church to thirty-seven.

On Sunday Rev. W. Crosbie visited his old friends at Victoria Church, Derby, the pastorate of which he held for sixteen years. The occasion was the ninety-first anniversary of the Sunday-school, one of the oldest schools in the Midlands, dating back to the beginning of the century. Very large congregations assembled, and in the afternoon Mr. Crosbie addressed a large gathering of young people. A considerable number of the present teachers were formerly children in Mr. Crosbie's classes.

In connection with the anniversary of the Manchester and Salford Auxiliary of the London Missionary Society, a children's missionary meeting was held on Tuesday week in Grosvenor-street Chapel, Piccadilly. Rev. J. Peill gave an account of the advances made by Christianity in the Island of Madagascar during the eighteen years he had been working there as a missionary. Mr. Newell spoke of missionary work in Samoa, and Mr. Sa'anga gave an address in the Samoan tongue, which was interpreted by Mr. Newell.

BAPTIST.

Rev. W. H. Broad, pastor of Cotton-street Baptist Chapel, Poplar, has removed to 34, Tavistock-crescent, Westbourne Park, W.

Anniversary services have been held at the village chapel, Streatley, in connection with King's-road chapel, Reading, by Rev. E. Henderson.

Mr. G. S. Wilkins, a senior student of the Midland Baptist College, has been accepted by the Baptist Missionary Society and will leave for India in November.

The special services at Abbey-road Chapel, St. John's Wood, were continued through last week, and the interest shown at the opening meetings was well sustained.

A new chapel has been opened at Launceston, where for eighty years the Baptists have worshipped, but up to the present time have met in rooms and other public places.

At a largely-attended meeting of the Clydebank Baptist Church, it was unanimously agreed to invite Mr. Joseph Burns, who has laboured as missionary in connection with the church for the past year, to fill the pastorate.

Recognition services in connection with settlement of Rev. T. Hancock as pastor of Cavendish, Ramsgate, were held on Thursday week. Mr. Hancock commences his ministry with a united church, and has already received signs of blessing.

At a meeting on behalf of the centenary fund of the Missionary Society at Wycliffe Chapel, Reading, addresses were delivered by Rev. J. Ewen (Benares) and Mr. J. J. Cooper. £117 had been promised at a parlour meeting on the previous evening, and this, together with the collection, and the amount collected by the Sunday-school, makes a total of £150 from the Wycliffe Church for the centenary fund.

For about fifteen years past the young men connected with the Bible-class from the Baptist Church in Clover-street, Chatham, have carried on and supported a mission work at Blue Bell Hill. The meetings have been held in a wayside cottage, and from the first the ministry of the young men has been favourably received, and the meetings well attended. Now it is proposed to erect a small chapel in the village.

Rev. Thomas D. Landels, M.A., just inducted to the pastorate of Jesmond Baptist Church, Newcastle-on-Tyne, is the youngest son of Dr. Landels, of Edinburgh, who preached on Sunday week from the words "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

A united conference of the Berks, Bucks, and Oxon. Associations was held the other day at New-road Chapel, Oxford, for the increase of the spiritual life. At the morning session the subject of "prayer in relation to the life of the Church" was introduced by Rev. James Cave. In the evening an address was given by Rev. J. R. Russell, on witnessing for Christ—(1) The qualification of the witness; (2) witnessing by the life; (3) witnessing in speech.

METHODIST.

The Plymouth Methodist Council has resolved to have a Class Leaders' Convention.

One of the poorest Yorkshire Circuits, Knaresborough, has increased its foreign mission income by £20.

The memorial stones of a new Wesleyan chapel have been laid at Ashton, in the Preston district. Accommodation is to be provided for 640 persons at a cost of £3,200.

A new Wesleyan chapel, which has been erected in Altom-street, Blackburn, was formally opened on Thursday. Accommodation is provided for 500 persons at a cost of £2,000.

The Huddersfield Council is sending a deputation to the mayor to consider the stopping of the sale of newspapers in the streets on Sundays, and one to the police with a view to suppressing Sunday gambling.

Rev. Dinsdale T. Young, Wesleyan minister, of York, has declined to allow his name to be submitted to the members of Westminster Chapel for the pastorate. The deacons assured Mr. Young of a hearty invitation.

Subject to the approval of the next Conference, Rev. William H. Booth, recently of Cheetham Hill Circuit, will take charge of Ebenezer Wesleyan Chapel, Sheffield, and will work it on the lines of the London Mission. This is part of an aggressive movement among the Sheffield Methodists.

During the past thirty years, substantial grants towards the erection of as many as eighty-seven large chapels in London have been made by the Metropolitan Chapel Building Fund. In addition, help has been given towards the acquisition of numerous sites and the enlargement of several small buildings.

Reopening services at Great Bridgwater-street Mission Chapel were successfully continued last week by Revs. Charles Garrett and Peter Thompson. The chapel has been thoroughly adapted to the work of the mission, and the missioner and his helpers are doing their utmost to gather in the people. In many of the homes they visit squalor and vice abound.

An important scheme of circuit extension has been inaugurated in the Sheffield Norfolk-street Wesleyan Circuit. The scheme embraces the building of three chapels in the suburban parts of the circuit, and the renovation of the existing chapels, at a total cost of £10,000. The sum of £3,750 has been promised, £750 16s. being subscribed at the inaugural meeting.

At the annual meeting of the Wesleyan Missionary Society, held at Prestwich on Monday, it was stated that the Manchester district had contributed to the funds of the society last year the sum of £6,647, towards which the Gravel-lane circuit furnished £523, and £31 was collected at Prestwich. The amount collected at Prestwich this year is more than £96, an increase of £15.

PRESBYTERIAN.

Rev. J. E. Kelr, M.A., South Queensferry, has declined the call to Everton Valley Church, Liverpool.

In the year 1860 there were only twenty-four Presbyterian congregations in London. Now there are eighty-seven.

The Presbytery of London South has just ordained Rev. John Steele to labour as a missionary at Swatow, China.

The New-road Church, Woolwich, celebrated last week its jubilee. The work was shown to be prospering in various ways.

The new English Calvinistic Methodist Chapel at Mold, which is now completed, has cost £2,500, and will be opened free of debt.

The North-western and Midland Home Mission Board has made a grant of £100 to the Oldham congregation towards purchase of site.

Rev. A. Connell, co-pastor at Westbourne-grove, has, to the joy of many, resolved to decline the calls from Cambridge and Willesden.

Dr. S. H. Kellogg, late of Toronto, who is proceeding to India to superintend the translation of the Bible, preached at Camden-road Church on Sunday morning.

The Oldham Sunday-school Anniversary was observed on the 16th inst. The preacher was Rev. R. M. Thornton, of London, who also lectured on the Monday. The anniversary was followed by the usual festival and prize distribution.

Rev. Richard Leitch read a paper before the Newcastle Presbytery on "The Holy Spirit's Power in the Church." In the discussion that followed there was a delightful tone of earnestness and desire for larger experience of the power of the Holy Ghost in the congregations.

At the annual soirée of Trinity Church, Newcastle, Dr. Ross, who presided, said that, by the authority of the congregation, the committee approached the Newcastle Corporation with a view of obtaining a site in Northumberland-road. The application was entertained by the Corporation. The moment they obtained the land they would proceed to the erection of school-rooms, class-rooms, and other suitable offices.

SALVATION ARMY.

The Pall Mall Gazette announces that an influential committee is at last being formed in response to General Booth's challenge, and that an independent inquiry will shortly be made into the working of the "Darkest England" scheme. Lord Onslow is interesting himself in the matter.

"Colonel" Pearson, one of the heads of the financial department of the Salvation Army, died suddenly on Monday week from heart disease. He had been a member of the Army for nearly twenty-five years. On Saturday his remains were buried at Bow Cemetery, a special memorial service being held at the Great Assembly Hall.

NOTES FROM IRELAND.

The Sunday Evening Mission Services carried on so successfully last winter in the Central Hall, Cork, have been resumed under hopeful auspices.

Rev. J. E. Leslie, of Cookstown, who is completing his sixtieth year in the Presbyterian ministry, fifty-seven of these having been spent in his present charge in Cooks town, intends to retire from his pastoral work next Sunday.

FALLEN ASLEEP.

At Finchley-road, on 17th inst., Mr. Charles Tyler, an earnest worker.—At Altrincham, Mrs. Morris, aged 81, widow of the well-known Rev. A. J. Morris.—At Kidsgrove, Staffs, on 15th inst., Rev. T. Pitt, aged 38, known and loved as a Wesleyan minister.—At Saxlingham Rectory, Norfolk, on 14th inst., Rev. G. King, aged 81. At Southborough, on 18th inst., Mr. Plumptre, aged 92.—At Hale (Hants), on 14th inst., Rev. H. G. Windsor-Aubrey, aged 66.—At Usk (Mon.), on 11th inst., Rev. S. C. Baker, for thirty-two years the devoted and beloved vicar of the parish.—At the China Inland Mission House, Shanghai, Mr. Thos. Macoun, of Belfast, aged thirty-two years.—At Gorey, co. Wicklow, Rev John R. Dowse, Dean of Fierns, aged seventy-seven years.—At Rathmines, Dublin, Rev. J. M. Emerson, Rector of Timahoe, Queen's County.

The Open-Air Mission.

An animated company of more than 400 friends of this mission sat down to tea at the Conference Hall, Mildmay-park, on Tuesday, 18th inst., and afterwards adjourned to the large hall to celebrate the anniversary of its Mildmay and North London Auxiliary. Colonel J. F. Morton presided, and referred in touching terms to the great losses sustained by the mission in the deaths of Mr. John MacGregor and Mr. Gawin Kirkham. An encouraging statement of the work accomplished by the auxiliary during the year was submitted by Mr. Charles L. Young, the honorary secretary. Special mention was made of a most interesting service held every Sunday morning in Lea Bridge-road, Upper Clapton, a favourite rendezvous for men, where large audiences are attracted, and at which much blessing has been granted. The Sunday Morning Preachers' Training Class, held at the Conference Hall from 9.30 till 10.30, and conducted by Mr. P. S. Badenoch, had been attended by an average of over 100 men, to whom this systematic instruction in the Word had proved most helpful. Brief addresses were delivered by several leaders of bands, and also by Mr. Frank Cockrem, of the parent society, and Mr. Marcus Wood, of the China Inland Mission.

REQUESTS FOR PRAYER.—For a ten days' mission to be held in St. Simon's Church, West Kensington, Nov. 12—23, by Rev. H. Foster Pegg.—That a very great blessing may rest upon the forthcoming and second mission conducted by Mr. John Simmonds, of the Evangelisation Society, at Yorktown, Sussex, from Oct. 30.—For a fortnight's mission in the parish of St. Barnabas, Birmingham, from Oct. 30, conducted by Mr. J. Brown, of the Evangelisation Society.—For the recovery of a valued London City missionary now dangerously ill.—For blessing on evangelistic meetings being conducted in Stranorlar, co. Donegal.—For a mission by Mr. William Forbes at Hayling Island, Hants, to begin on 30th.—For much blessing on Mr. J. M. Scroggie's mission in the Union Tabernacle, Wandsworth, Nov. 6.—For blessing on an eight days' mission at the West-end Chapel, Hammersmith, from Oct. 30 to Nov. 6, by Mr. Newton Jones.—For blessing in conversion to God at mission services at Bracknell Congregational Church, to be conducted by Mr. Rowland Sturt, of the Evangelization Society, and continued by Mr. A. E. Lidford.—For much blessing on a mission at North Berwick beginning October 30.

CARBOLIC SMOKE BALL.

TESTIMONIALS.

COLDS.

THE REV. CANON FLEMING, B.D., writes from The Residence, York, September 7, 1892:—"Canon Fleming has pleasure in stating that he has used the Carbolic Smoke Ball with great success. Its use not only checked the progress of a heavy cold in its earlier stages, and removed it, but has prevented it from going down into the chest, and preserved his voice for his public duties."

THE REV. H. BAUGH, Kempston Vicarage, Bedford, writes:—"I have found the Carbolic Smoke Ball very beneficial, both for the voice and preventing colds. I have recommended it to many friends. Kindly re-fill my Smoke Ball, and return it by first post."

CATARRH.

THE REV. DR. LUNN writes from 5, Endsleigh Gardens, London, N.W., November 16, 1891:—"I have much pleasure in tesifying to the great value of your Carbolic Smoke Ball. It has been used in my household with the best results in cases of bad Catarrh."

THE REV. T. ROGERS writes from Llanrindod Wells, Radnorshire, May 24, 1892:—"Your Carbolic Smoke Ball is a most efficacious remedy, It has completely cured me of a dry nasal catarrh of very long standing."

ASTHMA.

CHARLES MOORE, ESQ., writes from Sunnyside, Birchington, Westgate-on-Sea, Oct. 9, 1891:—"Your Carbolic Smoke Ball has afforded immense relief to my wife, who has suffered severely from Bronchial Asthma. When I bought the Ball she was unusually bad, and it acted like magic."

MISS HUDDLESTON writes from Walmersley House, near Bury, Lancashire, Oct. 15, 1891:—"Miss Huddleston is finding the Carbolic Smoke Ball a great blessing for Asthma. She is very glad to say it is doing her a great deal of good when hope had almost gone."

BRONCHITIS.

DR. H. G. DARLING, M.D., Linden Cottage, Shepherd's Well, Kent, writes April 18, 1892:—"I had used the Carbolic Smoke Ball only a few times when it gave me immediate relief, although I am eighty-three years of age, and have suffered more than one-third of that time from Bronchitis complicated with Asthma."

MRS. MACDONALD writes from Milland, Liphook, Hants, Jan. 2, 1891:—"The Carbolic Smoke Ball has given me the greatest possible satisfaction, and since using it for the last eighteen months I have been FREE FROM BRONCHITIS, to which I was a constant martyr."

INFLUENZA.

LADY BAKER writes from Blandford, Jan. 19, 1892, when ordering another Smoke Ball:—"I and the children have hitherto escaped Influenza, though in the thick of it, owing entirely, I believe, to the good effects of the Carbolic Smoke Ball. I am recommending it to everyone."

THE MARCHIONESS DE SAIN writes from Padworth House, Reading:—"The Marchioness de Sain has daily used the Smoke Ball since the commencement of the epidemic of Influenza, and has not taken the Influenza, although surrounded by those suffering from it."



THE VOICE.

MME. ADELINA PATTI writes from Craig-y-Nos Castle, July 10, 1891:—"Mme. Patti has found the Carbolic Smoke Ball very beneficial indeed."

DR. JAMES CLARK writes from Laurel Bank, Headingley, Leeds, Oct. 4, 1892:—"Professor Clark depends greatly on the Carbolic Smoke Ball when he is lecturing, and, as he has commenced the present session with a bad cold, he will be glad to have his Ball re-filled, and returned as soon as possible."

C. J. BISHENDEN, ESQ., writes from Portland-place, W., Jan. 18, 1892:—"The Carbolic Smoke Ball does all that is claimed for it. Every singer and speaker should have one, as it is simply invaluable."

DEAFNESS.

J. HARGRAVES, ESQ., of Manchester, writes, A 28, 1891:—"Since using the Carbolic Smoke Bal can hear my watch tick three or four inches aw which I have not done for months."

MRS. KINGSLEY writes from the High Hou Woking Village, May 4, 1892:—"I am most tha ful to be able to say that my hearing still contin to improve, so I am anxious not to miss using Carbolic Smoke Ball even for a day. The Cata has entirely disappeared."

SORE THROAT

THE REV. H. S. VLAKO TURNER writes fr Potter Hamworth, near Lincoln, Nov. 25, 1891 "I have derived very great benefit already from use of the Carbolic Smoke Ball for my throat."

THE REV. DR. HITCHENS writes from Gloucester-street, Belgravia, S.W., Jan. 1, 1891 "Your Carbolic Smoke Ball relieved the head a throat to a large extent."

NEULALGIA.

MRS. WRIGLEY writes from New Wandswor S.W., March 12, 1892:—"The Carbolic Smoke B has entirely removed the terribly acute neural headaches from which I have suffered for years. am much stronger in my throat and health genera since using the Ball."

MRS. ARTHUR WEGUELIN writes from 25, Charl street, W.:—"She has found the Carbolic Smo Ball a most excellent remedy against, and cure f Colds and Neuralgia."

CHILDREN.

LADY MOSTYN writes from Caishalton, Ca Crescent, Torquay:—"She finds the Carbolic Smo Ball a great acquisition in the nursery."

MRS. FRANKLIN writes from Thaxted, March 1892:—"She and the children have found the Carbo Ball a great boon, and she is convinced that it saved her many days of illness in the house, and considerable amount in doctor's charges."

SIR FREDERICK MILNER, BART, M.P., writes fr Nice:—"Lady Milner and my children have deriv much benefit from the Carbolic Smoke Ball."

THE ORIGINALS OF THESE TESTIMONIALS MAY BE SEEN AT OUR CONSULTING ROOMS.

One ***CARBOLIC SMOKE BALL*** will last a family several months, making it the cheapest remedy in the world at the price—***10s.***, post free.

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Temperance Notes.

Mr. Montagu Williams, Q.C., ventures the opinion that 50 per cent. of London public-houses are centres of betting.

The Recorder of Dublin has just refused, after careful inquiry, a licence asked for a great music hall and theatre.

A fourteen days' Gospel Temperance Mission has been held in Dublin and Kingstown by Mr. W. H. Whitehead, of Manchester.

The thirty-fourth annual conference of the North of England Temperance League, recently held at Newcastle-on-Tyne, was marked by great enthusiasm and success.

Says one of the Indian Zenana missionaries:—"Many are the children I have had to teach who could hardly learn, so stupefied were their brains for life by the nightly dose of opium given to them while babies."

In twenty-seven States in the American Union here is a law prohibiting the sale of liquor to children, and there are seven States in which there is entire prohibition of manufacture and sale of intoxicants.

During the second week in October the British Women's Temperance Association and the Yorkshire Women's Christian Temperance Union held a joint conference in York. The whole of the meetings were well attended, and very enthusiastic.

At the recent Anti-Opium Convention, Rev. J. Hudson Taylor pointed out that in China hundreds of women slaves committed suicide to escape from the lives of shame into which they were forced in order that their owners might obtain the money necessary to purchase opium.

Mildura, a town of New South Wales, founded in 1888, has been transformed, by means of irrigation, from a desert to a beautiful garden. By the terms of the Mildura Irrigation Act no liquor is allowed to be sold in the settlement, and in consequence everyone appears happy and prosperous.

Dr. S. N. Davis, speaking recently before the Chicago Medical Society, made the following statement: "Abundant experience has shown that an alley filled with decayed garbage does not more certainly invite cholera germs in the neighbourhood than does the use of alcoholic drinks invite them to the tissues of the individuals who use such drinks."

Dr. Kate Mitchell has just concluded a series of lecturing engagements for the British Women's Temperance Association in Lancashire: at Bury, Burnley, Rawtenstall, Bolton, Newchurch, and Pendlebury. Several new members were enrolled for the British Women's Temperance Association. Many of the meetings were crowded, and much enthusiasm was displayed.

At the recent annual meeting of the Sanitorium for Women, High Flatts, Yorkshire, the report was most satisfactory in every way, and showed that this home is proving a blessing to many a woman, and consequently it is the means of brightening many a family's otherwise painful experience. Dr. Norman Kerr read a paper setting forth in strong terms "The great need of more effective legislation for inebriates."

It is not in Britain only that the forces of temperance are closing in upon the enemy, which day by day is sapping the national life and honour. A law has just come into force in Switzerland which enacts that "any person rendering himself obnoxious or dangerous to his family, or to the community, through drinking habits, may, with a medical certificate, be sent to an inebriate asylum." An evening paper not inaptly asks the question, What asylum accommodation would England need if such an Act were put in force here?

One of the tramps recently reclaimed by the Church Army was a man who, through the death of his wife, took to drink, and thus lost his situation. He tried to commit suicide, and received one month in Wandsworth Gaol, his six children becoming chargeable to the rates. On leaving the gaol he immediately applied to the Church Army for admission into one of their labour homes. After ten weeks' steady work he obtained a situation, got together a small home, took all his children from the Union, and is now doing well.

A bill to be introduced next Session will propose the compulsory limitation of the number of licensed public-houses in a definite proportion to the population of each area, allowing for the entire extinction of licences in any district which, by the will of a sufficient majority of its ratepayers, vetoes the granting of licences. A popularly-elected licensing authority would have no power to grant new licences in excess of the statutory proportion, and after five years should effect such reduction, and refuse sufficient renewals until it had been effected. The licensing board should at any time within the first five years be empowered to accept surrender of existing licences by paying a bonus limited to the actual profits from the sale of liquors during the three preceding years.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, OCTOBER 24, 1892.

**** Donations should be sent by Cheque or P.O. Orders not by stamps.

**** Will donors oblige by giving explicitly and fully the titles of the institutions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

**** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank**"; this will effectually prevent loss.

	£	s.	d.
China Inland Mission—G., £1; S. M. P., 10s.; O., £30	31	10	0
Maloga Aboriginal Mission—Mrs. M.	1	0	0
Faithfull's Work, Marseilles—M. S.	3	3	0
Work among Sailors, Dunkerque (Miss Jackson)—A Friend, £1 15s.; Mrs. C., 5s.	2	0	0
British Syrian Schools—E. S. P.	0	10	0
Mr. Warszawiak's Mission to Jews, New York—E. S. P.	0	10	0
Lepers of India—R. M. E. A.	0	10	0
Famine in China—A Reader, 6s.; Santry, £2 0s. 10d.	2	6	10
Destitute Boys in Venice (Mrs. Hammond)—K. F. A.	1	2	3
Anglo-Indian Evangelisation Society—Mrs. G. P.	0	17	6
Home of Industry—G., £1; O., £5	6	0	0
Bristol Orphan Houses—G.	1	0	0
Home for Homeless Jews (Mr. Colin Young)—G.	2	0	0
Dr. Barnardo's Homes—A. P., 5s.; S. M. P., £1; A Sunday-school Class, 3s. 6d.; W., 5s.; E. S. P., £1; H. J. P., 5s.	2	18	6
Mr. Fegan's Homes—A. P., 5s.; S. M. P., £1; L. M. H., 5s.; O., £10	11	10	0
St. Giles's Christian Mission—L. E., £1; H. B., £2	3	0	0
Bible and Domestic Mission—Miss U.	0	10	0
Scripture Readers' Society for Ireland—A. M. B.	1	0	0
Rev. W. Cuff's Work—Clifton	0	4	0
Friendless and Fallen—W.	0	5	0
Mildmay Mission to Jews—Anon., 2s. 6d.; E. S. P., £1; Thank-Offering, Miss M., 10s.; (*Testaments*) M. T. K., 3s.; O., £20	21	15	6
London City Mission—K. B.	2	0	0
Mrs. Hilton's Crèche—E. S. P.	1	0	0
Soldiers' Home, Athlone—Mrs. H. S.	2	0	0
Children's Special Service Mission—H. C. H.	0	5	0
General Booth's Social Scheme—R. M. E. A.	0	7	0
Colliery Explosion, Aberkenfig—E. R.	0	5	0
Association for Free Distribution of Scriptures—O.	10	0	0
Bridge of Hope (Miss Steer)—O.	5	0	0
Mission Deep Sea Fishermen—M. L. F.	0	10	0
Homes Aged Blind, Crouch Hill—M.	2	2	0
Strangers' Friend Society—M. S.	3	3	0
Total	£120	4	7

[Advertisements.]

The London Samaritan Society and Homerton Mission, Offices, 98, High-street, Homerton, E., gratefully acknowledge the following donations for *Convalescent Homes*:—Mrs. M. G., 10s.; Miss B., 3s.; Mrs. M. C., £1.

NATIONAL PROVIDENT INSTITUTION

Invested Funds, £4,500,000. Profits Divided, £4,000,000. Paid in Claims, £8,000,000. For Mutual Life Assurance

All the Profits are Divided amongst the Assured. Estd 1835

Bonus Year 1892 the next Division of Profits will be made as at 20th Nov 1892, and all now assuring will participate.

Arthur Scratchley, Actuary. 48 Gracechurch St. London, E.C.

OLD FORD CHILDREN'S DINNERS AND SOUP KITCHENS.

Mrs. Seton Adamson, The Vicarage, Old Ford, E., EARNESTLY REQUESTS HELP. This East London Parish contains 11,000 poor, most very poor, without any middle-class. She feeds 200 little ones from the various Board Schools, which contain over 2,000. Sixty Pounds are required to do this, in addition to Grants kindly made.

N.B.—Clothes and Blankets most welcome.

Funds Urgently Required for our Factory Girl's Institute. Women of England Help Me.

THE

ROYAL SEA-BATHING INFIRMARY FOR SCROFULA.

Founded at Margate, 1791.

For the Scrofulous Poor of all England.

Patron—THE QUEEN.

FUNDS ARE MOST URGENTLY NEEDED.

The Directors have been compelled to close 140 beds.

Bankers—Messrs. Coutts & Co.
R. Ruthven Pym, Treasurer.
A. B. Peirce, Secretary.

Offices—30, Charing Cross, S.W. c747

FIELD LANE RAGGED SCHOOLS, REFUGES, ETC.,

VINE STREET, CLERKENWELL ROAD, E.C.

Established November, 1841.

A JUBILEE WING

IS TO BE OPENED

NOVEMBER 25, 1892,

By HER ROYAL HIGHNESS THE DUCHESS OF TECK,

AT 3 O'CLOCK P.M., AT THE

BOYS' INDUSTRIAL SCHOOL, HILLFIELD ROAD, WEST HAMPSTEAD.

AN EARNEST APPEAL FOR £1000

Is made so that the Wing may be opened free from debt. Purses containing £5 5s. and upwards may be presented to Her Royal Highness. The secretary will be glad to supply collecting books on application.

Treasurer.—WILFRED A. BEVAN, Esq., 54, Lombard-street, E.C.

Bankers.—Messrs. BARCLAY, BEVAN, & Co., 54, Lombard-street, E.C.

Secretary.—PEREGRINE PLATT, the Institution, Vine-street, Clerkenwell-road.

SOCIETY FOR RELIEF OF PERSECUTED JEWS.

Food and Fuel have been daily given to above

3,000 OF THE STARVING REFUGEE JEWS

In the Winter months by

Mr. R. SCOTT MONCRIEFF, Special Commissioner for the Society,

In Palestine, where there are above

100,000 JEWS MOSTLY DESTITUTE.

FOOD, DRINKING WATER, BEDDING, CLOTHING, AND SHELTER ARE NOW GIVEN.

Jews are trained at Abraham's Vineyard, near Jerusalem, in out-of-door industry. House of First Shelters at Jaffa built and opened.

FUNDS NEEDED SPECIALLY for GIVING WORK. THE DISTRESS is VERY GREAT AND INCREASED by WANT of DRINKING WATER at JERUSALEM.

Hon. Treasurer: F. A. BEVAN, Esq., 54, Lombard Street, E.C.
Secretary: E. A. FINN, 41, Parliament Street, S.W.

FRIENDLESS AND FALLEN.

DEAR CHRISTIAN FRIENDS,

By the LORD'S MERCY, THIS MISSION *to* HOMELESS *and* FRIENDLESS YOUNG WOMEN AND GIRLS *is continued in the* NAME *and Strength of* HIM *who, when on earth, welcomed* ALL *who came and sought Salvation. Also this Mission has been* WONDROUSLY SUPPORTED *by the* PERSONAL GIFTS *of the* LORD'S *people. Now, in view of the close of another year, the wants are stated, and those who may not be able to join in personal work are asked to contribute or collect, and, above all, to pray that* VERY, VERY *many may be brought to the feet of Jesus.*

THERE HAVE BEEN ADMITTED TO THE HOMES SINCE ESTABLISHMENT OF INSTITUTION IN 1857

Preventive Cases	4,295
Rescue	9,752
Total	14,047

[OPEN ALL NIGHT.]

ADMISSIONS SINCE ESTABLISHMENT OF REFUGE.

TOTAL ADMITTED SINCE 1867	15 972

Food is supplied night and morning. NO CHARGE WHATEVER is made for the shelter and food provided.

SUMMARY OF BIRTHPLACES OF THOSE ADMITTED IN 1891.

ENGLAND—Towns and Villages	177
CHANNEL ISLANDS	3
WALES—Towns, &c.	12
SCOTLAND—Towns, &c.	6
IRELAND—Towns, &c.	15
ABROAD—Countries and Islands, &c.	10
Home Countries	4
Total number of places inmates gathered from in 1891	227

CONTRIBUTIONS EARNESTLY SOLICITED.

400 donations of 5s. each. | 100 donations of £1 each.
200 donations of 10s. each. | 100 donations of £2 each.

Messrs. MORGAN & SCOTT, 12, Paternoster Buildings, E.C., will also receive donations.

Offices—200, EUSTON ROAD, N.W.

EDWARD W. THOMAS.

*** *Statements of the work, also collecting cards, will be sent on application to any part of the United Kingdom.*

PENTECOSTAL LEAGUE

INTER-DENOMINATIONAL PRAYER UNION.

For the Filling of the Holy Spirit for all Believers.
For the Salvation for Sinners.
For the Spread of Scriptural Holiness throughout the World.

All Believers in sympathy with the above are earnestly invited to join the League by sending their names and addresses and Postal Orders for One Shilling to READER HARRIS, 51, Clapham Common, North Side, London, who will forward them Cards of Membership, Badges, &c.

PENTECOSTAL LEAGUE,

EXETER HALL, STRAND

(LOWER HALL),

Mr. and Mrs. READER HARRIS

and Members of the Pentecostal League will (D.V.) conduct

A SERIES OF SIX

HOLINESS MEETINGS

On TUESDAY EVENINGS,
NOV. 1st, 8th, 15th, 22nd, 29th, and DEC. 6th, at 8 p.m.

Please pray for these Meetings, come to them, and bring you friends.

ADMISSION FREE. DOORS OPEN AT 7.

WEST-END POVERTY!

THE COMMITTEE OF THE

LATYMER ROAD MISSION

Are under the necessity of making

AN URGENT APPEAL FOR HELP,

FUNDS being PRESSINGLY NEEDED to carry on the Work during the Autumn and Winter months.

THE MISSION (ONE OF THE OLDEST IN THE WEST-END) INCLUDES:—

Evening Shelters for Boys and Girls; Infant Day Nursery; Gospel Services; Sunday Schools; Temperance Meetings; Working Men's Recreation Club; Mothers' Meetings; Relief Fund for Sick and Destitute; and various other Agencies.

The Committee hope soon to OPEN the

SOUP KITCHEN

And to provide throughout the Winter

FREE DINNERS FOR HUNGRY CHILDREN.

Contributions will be thankfully received by the Secretary, Mr. CHARLES SMALLMAN, Latymer Road Mission, Blechynden Street, Notting Hill; by Messrs. MORGAN AND SCOTT, office of THE CHRISTIAN; or by (Miss) F. M. GLADSTONE, Hon. Secretary.

URGENT APPEAL.

The Committee of the LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS very earnestly appe to all friends of Christian work amongst the Jews f help at the present time, when the Financial Positio of the Society is causing no little anxiety.

An ardent desire to increase the usefulness of t Society and to extend its Missionary operation amongst the Jews at home and abroad, especially i London and Palestine, led to an augmented expend ture last year; and this, coupled with the fact tha the Income of the General Fund suffered great from the diversion of contributions to certain Speci Funds, caused a deficit of £8,190 5s. 7d. at the clos of the financial year on March 31 last.

There is every probability—nay, certainty—tha this adverse balance will be very materially increase by March 31 next, UNLESS one of two results can b immediately brought about—namely, either a seriou retrenchment in Expenditure, or a substantia advance in Income.

The Committee cannot for a moment think tha the supporters of the Society will consent to any ex tended retrenchment, which must of necessity lea to the abandonment of useful agencies of, and a pa tial withdrawal from, a work which they believe to b greatly blessed by Almighty God; and therefore the adopt the alternative of calling upon them to mak strenuous efforts, individually and collectively, t raise the Income of the Society to an amount suff cient to cover its Expenditure.

In order to bring about this desirable end. th Committee now make an appeal, with all the earnes ness in their power, on behalf of the GENERA FUND for—

Firstly, an increase in the number of subscriber and an increase in the amount of individual subscri tions;

Secondly, large donations from those who are ab to give out of their abundance;

Thirdly, an increased number of parishes givin Sermons and Meetings on behalf of the Society; an

Finally, they solicit the prayers of all God's peopl that the Missionary operations of the Society, main tained in their present scope and efficiency, ma redound to the glory of Almighty God, and a greate ingathering of his ancient people Israel into th Redeemer's fold.

16, LINCOLN'S-INN-FIELDS, W.C.

LONDON CITY MISSION

500 MISSIONARIES now employed in beseech ing the masses in the Metropolis to be reconciled to G through Jesus Christ our Lord. House-to-house visitation. Person dealing. Work purely undenominational.

THE NEED IS URGENT.

Secretaries: T. S. HUTCHINSON, M.A., ROBERT DAWSON, B.A.
Treasurer: F. A. BEVAN. Office: 3, Bridewell-place, E.C.
Bankers: BARCLAY, BEVAN, RANSOM, & Co., 54, Lombard-street, E.C.

SOCIETY FOR PROMOTING

FEMALE EDUCATION IN THE EAST

Treasurer:—Sir W. R. FARQUHAR, Bart.

This Society, established fifty-eight years ago, ha lived to see its work, once considered Utopian, no only recognised as possible, but regarded as a indispensable part of Gospel Missions.

It is the oldest Society established in the Wester Hemisphere for the spiritual benefit of women an girls in Asia and in Africa; the pioneer of a subsequent Zenana work among them, and the firs to send out a Missionary teacher for Hindu an Mahommedan Zenanas, and for Turkish Harems.

Its object is to lead all under its influence t "The Lamb of God, which taketh away the si of the world"; and to enable every Eastern woma and girl to read the Holy Scriptures for herself, i her own tongue; and it will not give Educatio without the Bible.

The sphere of the Society's work embraces Chin Japan, India, Persia, Africa, and the Levant, an it includes the Establishment of Orphanages Boarding, Day, and Infant Schools, Bible an Sewing Classes, Mothers' Meetings, Zenana Visiting and Medical Work.

This important work is now crippled by want of Funds. HELP is therefor URGENTLY NEEDED for its support an extension, and will be most gratefully received by the SECRETARY, Miss Webb 267, Vauxhall Bridge-road, London, S.W. or by the BANKERS, Messrs. Herries Farquhar, and Co., 16, St. James's-street, S.W.

Forthcoming Meetings.

Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 123 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MR. HENRY THORNE'S EVANGELISTIC MISSIONS.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

MR. WILLIAM FORBES desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

CITY Y.M.C.A., 59 and 60, CORNHILL, E.C.—Daily prayer meeting, 1.30; Sundays, Bible reading, 3.30; Tuesdays, Gospel Service, 6.45; Friday, Foreign Missionary prayer meeting, 6; Bible Students' meeting, 6.30. Oct. 27, 6.30, Foreign Missionary meeting; Cape General Mission, 6.30. Oct. 28, 1.30, farewell to Rev. Walter Searle and Mr. Dudley Kidd.

CONFERENCE HALL, Y.M.C.A., STRATFORD, E. — Sun., 3 and 7 p.m., Mr. Clement Boardman, jun. Meetings for prayer, Sun., 7.45 a.m.; Fri., 8 p.m.; Sat., 7.30 p.m.

CENTRAL Y.M.C.A., EXETER HALL, STRAND.—Sun., 3.45, men only, Rev. H. O. Mackey; 7, public, Mr. Robert Burn. Meetings for men nightly at 8. Cheerful service, public, Sats., at 8. French Bible class, Tues., at 8. Prayer meeting, Mon. to Fri., from 1 till 2. Musical evening, Wed., at 8.30.

CITY OF LONDON Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Oct. 23, at 3 p.m., Bible talk to young men by Rev. F. B. Meyer, subject "The Land of Promise and How to Enter it"; Wed., Nov. 2, at 8 p.m., lecture on Astronomy (illustrated by dissolving views) by Mr. J. D. McClure M.A., LL.M.

WEST LONDON MISSION.—Sunday next, *St. James's Hall*, Rev. Mark Guy Pearse at 11 a.m.; Rev. Hugh Price Hughes at 3.30 and 7 p.m.

EDINBURGH CASTLE, RHODESWELL-ROAD, LIMEHOUSE.—During Oct., every Sun., at 11 and 7; Mon., Thurs., and Sat. evenings at eight, Mr. Ned Wright.

ST. GEORGE'S HALL, LANGHAM-PLACE.—Mr. T. S. Henry, Sun. at 11 and 7, and Wed. at 8 p.m.

EVANGELISTIC MISSION.—*Kilburn Hall*, Kilburn-gate, N.W. —Sun., at 7 p.m., Mr. George Hucklesby. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Mr. Hyde.

TALBOT TABERNACLE, POWIS-SQUARE.—Sun. morn., Mr. Finlay Gibson; even., Pastor Frank White.

GREAT ASSEMBLY HALL, Mile End-road, E.—Mr. E. P. Telford, Sun., at 11 and 6.30.

METROPOLITAN MUSIC HALL.—Sunday next, 6.30 p.m., Charles Cook. Solos by Miss Ada Rose and Mrs. Randall.

CENTENARY HALL, BISHOPSGATE.—Prayer meeting for Missions on Friday, at 12 noon.

CLAPTON HALL, UPPER CLAPTON.—Mr. J. G. McVicker, Suns., at 6.30; Fris., at 7.30.

CHRIST CHURCH, WESTMINSTER BRIDGE-ROAD.—Minister, Rev. F. B. Meyer, B.A. Service for workers, Thurs., 11.30; Fri., 8; Sun., 11 a.m. and 6.30 p.m.

REGENT HALL, OXFORD-STREET.—Mrs. Bramwell Booth on Holiness, Thursday afternoons at 3 p.m.

OPEN-AIR MISSION.—Quarterly meeting in the Baptist Mission House, Furnival-street, Mon., 31st; tea at 6; meeting at 7; chairman, Sir Douglas Fox. Lecture by Rev. H. Grattan Guinness, D.D., on "Rome: Pagan and Papal."

BRUNSWICK CHAPEL, UPPER BERKELEY-STREET, W.—Biblical lectures by Rev. E. W. Bullinger, D.D., on Wednesdays at 11.30 a.m.

CAPE GENERAL MISSION.—Exeter Hall, Friday, Nov. 4, afternoon and evening, farewell meetings to Rev. W. Searle, leaving for the Cape.

SAILORS' WELCOME HOME, RATCLIFF HIGHWAY.—Monthly muster of the Christian Lifeboat Crew, Tues., Nov. 1, at 7.

STRANGERS' REST, 163, ST. GEORGE'S-STREET, RATCLIFF HIGHWAY, E.—Monthly Workers' Meeting, Fri., Nov. 4; tea at 6; meeting at 7. Address by Dr. Cecil Y. Biss.

PENTECOSTAL LEAGUE.—Holiness meetings on Tuesdays at 8 p.m., in Exeter Hall (Lower).

MEETINGS FOR MR. SPURGEON'S ORPHANAGE, by Rev. V. J. Charlesworth, and boys' choir during next week, in Newport, Blaenavon, Abergavenny, Cardiff, and Stroud.

Y.M.C.A., 172, QUEEN'S-ROAD, W.—Nov. 1, 8.30, Mr. J. H. Tritton in the chair. Social gathering of young men. Addresses by Mr. C. C. M. Baker and Mr. J. McIntyre.

COMING CONVENTIONS.

WAKEFIELD.—Nov. 1-3.—Sec., Mr. Alfred Haley, Grove Hall.

BRADFORD.—Nov. 8-11.—Sec., Duncan G. Law, 19, North Park-road, Bradford.

FOREST GATE, E.—Nov. 14 to 17. Address, Rev. J. H. French, 96, Hampton-road, Forest Gate.

LIVERPOOL.—Conference on subjects relating to the conversion and restoration of the Jews and the second advent of our Lord, Nov. 24, 25, Hope Hall.

HE that will go as near the ditch as he can, will at some time or other fall in; so he that will take all liberty that he may lawfully, cannot but fall into many unlawful things."—*Augustine.*

F. WRIGHT, MUNDY & CO.'S

UNFERMENTED PORT WINE & BARK

IS AN EXCELLENT NON-ALCOHOLIC TONIC AND RESTORATIVE. Reputed Quarts 40s. per doz.; Reputed Pints, 22s. per doz. *A Sample Half-Bottle free by Parcel Post for* 2s. 6d. Prospectus, giving full particulars of dose, &c., post free, on application to

27, MERTON ROAD, KENSINGTON, LONDON, W.

(984)

Notices.

APPLICANTS FOR TRACTS.—Rev. Thos. Lydiatt, 27, Clifton-crescent, Birkenhead; G. T. Barr, Y.M.C.A., Field House, High-street, Walthamstow; Hampson and Chapman, 195, Upper Kennington Lane, S.E.; Miss E. Hodgson, 58, High-street, Bridlington, Yorks; D. Cherrett, Newtown, near Parkstone, Dorset; R., 1, Wilmington-square, Eastbourne; A. Ellis, 3, Walton-cottages, High-street, Poplar; Alfred H. Roe, Children's Mission, 251, Southampton-street, Camberwell, S.E. (tracts for children and wall texts); W. Grundy, 27, Woodley-street, Queen's-road, Manchester; Geo. Greenway, Hereson, Ramsgate; William J. Taylor, Colporteur, 16, Colston-street, Bristol; Miss A. H. Jones, 60, Albert-road, King's Heath, Birmingham.

COMMUNICATIONS RECEIVED WITH THANKS.—R.S.H.S. W.W. A.M.L. S.C. J.P. J.C. S.E.G. G.G. G.I.H. S.W. W.H.B. C.P.J. W.T.B. J.U. S.E.D. J.C.C. M.M.K. S.E. J.W. D.S.D. E.B. J.M.P. T.A. F.C. G.H. A.C.M. W.H.G.T. G.H.G. G.H.W. B.J.M.M. C.W. H.P.H. J.T.A. F.W.H. F.M.M. R.H. C.S. H.W.D. Mrs. T. R.C.G. G.F.W. U.G. J.L. H.B. G. D.W.H. J.B. J.R. A.N.S. J.W. Mrs. A. J.B.M. J.B. W.H.W. R.H. E.H. E.E.W. J.G.D. A.B. J.G. A.M. H.W. C.J.S. L.K.S. N.H. C.H.M. R.C. W.S.S. J.B. F.W.C. B.S. B.M. M.H. R.T. T.C. N.H. T.W.G. Mrs. D. H.H.P. H.C.B. J.G. C.H.E. R.M. O.M. W.E.A. T.L.E. W.A.M. H.A.S. T.J. W.F. J.A.W. S.C. S.R.G. F.I.M.J. B.H.G. S.D. W.D. N.H. M.R. W.R. L.W. A.S.G. S.F.W. E.B. A.N.J. R.L. J.Y. C.I. E.S.E. H.B.W. H.H.L.

Appeals.

CLAPTON AND HOXTON MISSION.—The workers in this Mission feel greatly the need for a home of rest and convalescent home for poor working women of east and north-east London. To enable us to open such a home of rest for the use of the poor, irrespective of sect or party, we appeal to any lady or gentleman having a suitable residence available, within reasonable distance from London, to grant us the free use of it for the purpose named. Communications should be made to Rev. Thomas Jackson, 41, Powerscroft-road, Clapton.

EVIAN LES BAINS.—Miss Wellington and her sisters, after a season of rest, are beginning their services at this place, but feel strongly the need for a lady helper. "Some of the people are very glad to see us back, and we are hoping for greater blessing than ever."

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR.

A CONFERENCE of Societies in the HOME COUNTIES will be held at the Sunday School Union, 56, Old Bailey, London, on Tuesday, November 1st.

At 3 o'clock a Meeting of Delegates. Chairman—E. TOWERS, Esq. Papers on "The Junior Society," by Rev. H. R. Davis, and on "The Y.P.S.C.E. and the Sunday School," by Mr. C. James.

Evening.—Public Meeting at 6.30. Chairman—R. C. MORGAN, Esq. Speakers: Rev. J. ALFORD DAVIES, and Rev. W. KNIGHT CHAPLIN.

BRIDGE OF HOPE MISSION,

28, BETTS STREET,

ST. GEORGE'S, E.

ON MONDAY, OCTOBER 31,

AT TWELVE O'CLOCK,

Her Grace the Duchess of BEDFORD will (D.V.) OPEN

A SALE OF WORK,

CONSISTING OF

Needlework, Hosiery, and Knitted Goods,

Made at the Ratcliff Highway Refuge.

LUNCHEON AT 1 O'CLOCK.

The Rev. C. H. TURNER, Rector of St. George's, will Preside.

IN THE AFTERNOON,

THE ANNUAL MEETING

WILL BE HELD.

The Chair to be taken by Mr. R. C. MORGAN at 3 o'clock precisely.

Mr. W. F. A. ARCHIBALD, Mr. W. A. COOTE, the Rev. J. P. GLEDSTONE, Mr. JOSEPH HOWARD, M.P., Miss MACPHERSON, Miss MASON, the Rev. PETER THOMPSON, and other Friends, will take part in the proceedings of the day.

Tea and Coffee at 5 o'clock.

An Omnibus will run to and from Aldgate Station and the Refuge from 11 to 12 o'clock a.m., and from 5 to 7 o'clock p.m.

MARY H. STEER.

A Service for the Young Women will be held in the evening

ST. GILES' CHRISTIAN MISSION.

GENERAL MISSION WORK. WORK AMONG CHILDREN. PRISONERS' MISSION AND HOME. BOYS' HOMES AND PREVENTIVE WORK. WOMEN'S HOMES AND RESCUE WORK.

The Superintendent is much grieved to say that owing to the great scarcity of donations, the above many-sided work is sorely hampered.

Funds are urgently needed to meet the outlay of the autumn months.

Who will help us?

Contributions will be most gratefully acknowledged if sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or to the Superintendent, Mr. WILLIAM WHEATLEY, 4, Ampton-street, Regent-square, W.C.

The Annual Report is now ready, and will be forwarded free upon application to the Superintendent.

A

Conference of Evangelical Christians

ON SUBJECTS RELATING TO THE

Conversion and Restoration of the Jews, and the Second Advent of the Lord,

WILL (D.V.) BE HELD

On THURSDAY and FRIDAY, NOVEMBER 24th and 25th, 1892,

HOPE HALL, LIVERPOOL.

The Conference will be presided over by J. E. MATHIESON, Esq., of London, and the following Speakers have promised (D.V.) to be present:—

Rev. HUBERT BROOKE, M.A.	Rev. FULLER GOOCH.	Dr. T. NEATBY.
Rev. HY. E. BROOK.	Rev. GEO. C. GRUBB.	Rev. JNO. WILKINSON.
Rev. Dr. BULLINGER.	Dr. McKILLIAN.	And Others.

The Restoration of the Jews is evidently near, and the Coming of the Lord draweth nigh.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS GREATLY NEEDED to extend the work at this critical period of Ireland's special wants. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports and Occasional Papers to be had free from the Secretary, Capt. J. KEARNEY WHITE. Offices: 27, Lower Pembrokestreet, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to Rev. ALFRED G. WILCOX, 28, Rectory-grove, Clapham, S.W.; JOSEPH LENG, Esq., 29, The Gardens, Peckham Rye, S.E., Hon. Secretaries or London; or to the Office of THE CHRISTIAN.

EPILEPTIC FITS.

TRENCH'S REMEDY.

IMMEDIATE RELIEF. PERMANENT CURE.

Write for particulars to

J. TOWNSEND TRENCH,

The Remedy Depot,

33, SOUTH FREDERICK STREET, DUBLIN.

"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

FOR ALL

BILIOUS AND NERVOUS DISORDERS,

SUCH AS

Sick Headache, Constipation, Weak Stomach, Impaired Digestion, Disordered Liver, and Irregularities.

Sold Everywhere in Boxes, 9½d., 1s. 1½d., and 2s. 9d. each.

"Ashamed of His Dirty Cuffs."

Frayed Linen soils in half-an-hour. HUDSON'S EXTRACT OF SOAP will not fray your cuffs or jag the edge of your collars.

Anything washed with HUDSON'S EXTRACT OF SOAP is thoroughly washed, therefore remains Much Longer Clean.

DR. LANGEN'S

COMFORT

A charming booklet—free to mothers.

It tells how and when to feed baby, is beautifully illustrated and baimful of valuable information for anxious mothers. The trouble is, nine-tenths of the parents do not know how and when to feed their little ones. It also tells about Dr. Langen's Sugar of Milk, a pure and delicately refined preparation, which, added to Baby's food in place of ordinary sugar, keeps the well baby strong and makes the sick baby well. Send a post card to-day to Burroughs Brothers, 66 Basinghall Street, London, E.C.

BABY'S

SUGAR OF MILK

THE MOST SUCCESSFUL TREATMENT IN THE WORLD.

"I WAS SAVED FROM AN EARLY GRAVE."

So writes a grateful Patient to

MR. C. T. CONGREVE,

relative to his case of

CONSUMPTION

"YOUR MEDICINE IS PRICELESS"

FOR THE TREATMENT OF

CONSUMPTION & ALL CHEST DISEASES,

AND

RESULTS OF INFLUENZA.

Read Mr. CONGREVE'S Book **"ON CONSUMPTION, Etc.,"** which may be had, post free, for ONE SHILLING, from the Author, Coombe Lodge, Peckham, London, S.E.; or may be ordered of any Bookseller.

NOTE.—CONSULTATIONS FREE at Coombe Lodge, Peckham, on **TUESDAY, THURSDAY,** and **SATURDAY** Mornings only. No charge except the usual charge for three weeks or six weeks' supply of medicine. All patients should read the Book first.

Mr. Congreve is always willing to meet the cases of those whose circumstances are such as to need a reduction.

THE FORTY-FIRST SERIES OF CASES.

CASE FOR THIS WEEK.

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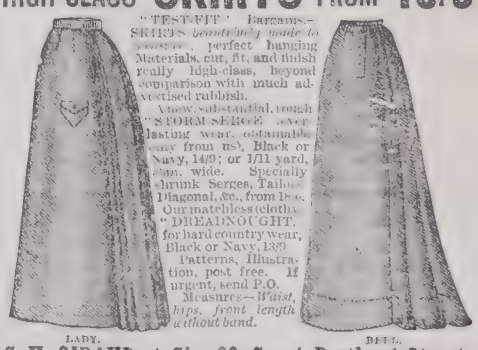
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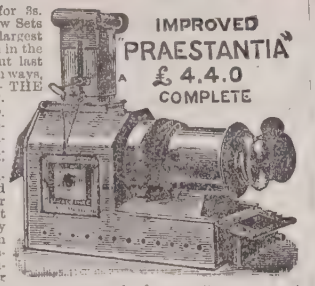
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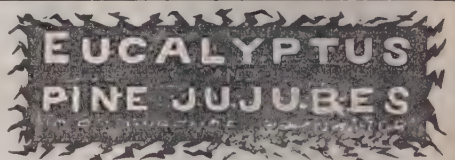


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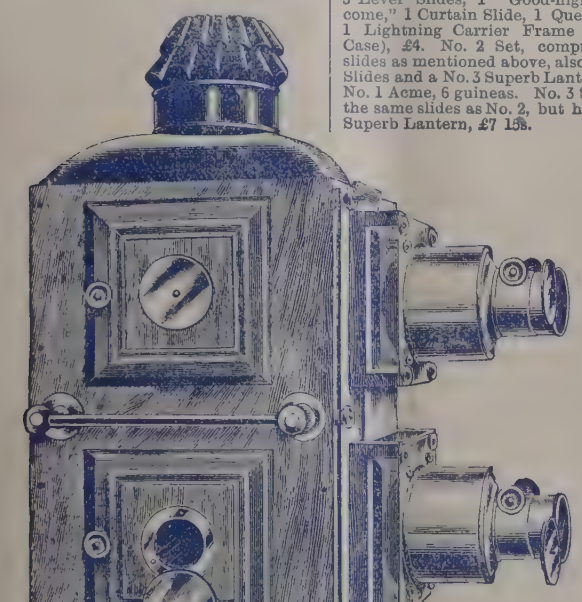
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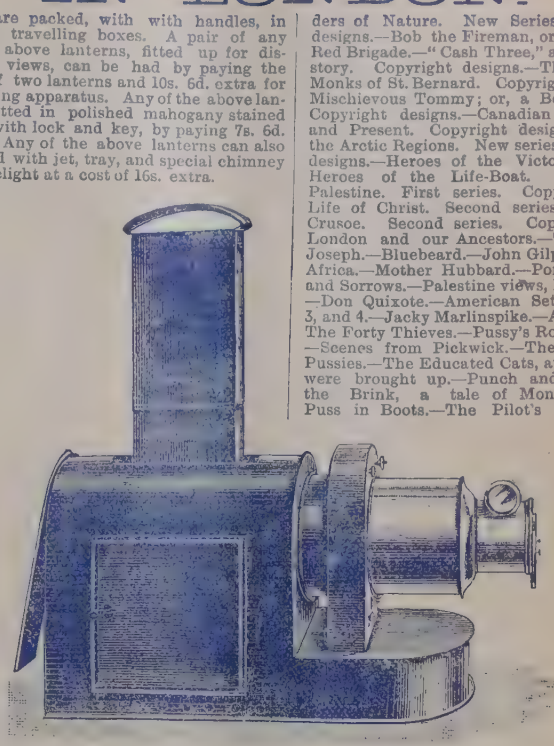
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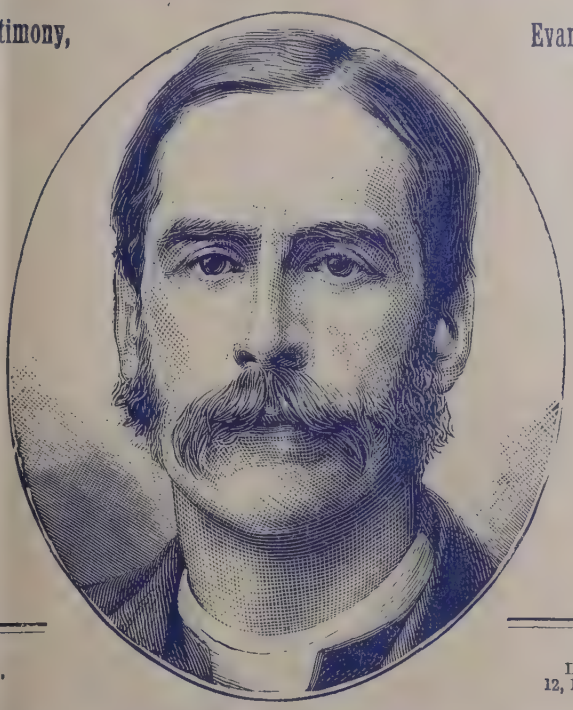
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COLDS.

THE REV. CANON FLEMING, B.D., writes from The Residence, York, September 7, 1892:—"Canon Fleming has pleasure in stating that he has used the Carbolic Smoke Ball with great success. Its use not only checked the progress of a heavy cold in its earlier stages, and removed it, but has prevented it from going down into the chest, and preserved his voice for his public duties."

THE REV. H. BAUGH, Kempston Vicarage, Bedford, writes:—"I have found the Carbolic Smoke Ball very beneficial, both for the voice and preventing colds. I have recommended it to many friends. Kindly re-fill my Smoke Ball, and return it by first post."

CATARRH.

THE REV. DR. LUNN writes from 5, Endsleigh Gardens, London, N.W., November 16, 1891:—"I have much pleasure in tesifying to the great value of your Carbolic Smoke Ball. It has been used in my household with the best results in cases of bad Catarrh."

THE REV. T. ROGERS writes from Llanrindod Wells, Radnorshire, May 24, 1892:—"Your Carbolic Smoke Ball is a most efficacious remedy, It has completely cured me of a dry nasal catarrh of very long standing."

ASTHMA.

CHARLES MOORE, ESQ., writes from Sunnyside, Birchington, Westgate-on-Sea, Oct. 9, 1891:—"Your Carbolic Smoke Ball has afforded immense relief to my wife, who has suffered severely from Bronchial Asthma. When I bought the Ball she was unusually bad, and it acted like magic."

MISS HUDDLESTON writes from Walmersley House, near Bury, Lancashire, Oct. 15, 1891:—"Miss Huddleston is finding the Carbolic Smoke Ball a great blessing for Asthma. She is very glad to say it is doing her a great deal of good when hope had almost gone."

BRONCHITIS.

DR. H. G. DARLING, M.D., Linden Cottage, Shepherd's Well, Kent, writes April 18, 1892:—"I had used the Carbolic Smoke Ball only a few times when it gave me immediate relief, although I am eighty-three years of age, and have suffered more than one-third of that time from Bronchitis complicated with Asthma."

MRS. MACDONALD writes from Milland, Liphook, Hants, Jan. 2, 1891:—"The Carbolic Smoke Ball has given me the greatest possible satisfaction, and since using it for the last eighteen months I have been FREE FROM BRONCHITIS, to which I was a constant martyr."

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LADY BAKER writes from Blandford, Jan. 19, 1892, when ordering another Smoke Ball:—"I and the children have hitherto escaped Influenza, though in the thick of it, owing entirely, I believe, to the good effects of the Carbolic Smoke Ball. I am recommending it to everyone."

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DR. JAMES CLARK writes from Laurel Bank, Headingley, Leeds, Oct. 4, 1892:—"Professor Clark depends greatly on the Carbolic Smoke Ball when he is lecturing, and, as he has commenced the present session with a bad cold, he will be glad to have his Ball re-filled, and returned as soon as possible."

C. J. BISHENDEN, ESQ., writes from Portland-place, W., Jan. 18, 1892:—"The Carbolic Smoke Ball does all that is claimed for it. Every singer and speaker should have one, as it is simply invaluable."

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J. HARGRAVES, ESQ., of Manchester, writes, Au 28, 1891:—"Since using the Carbolic Smoke Ball can hear my watch tick three or four inches awa which I have not done for months."

MRS. KINGSLEY writes from the High Hous Woking Village, May 4, 1892:—"I am most than ful to be able to say that my hearing still continu to improve, so I am anxious not to miss using th Carbolic Smoke Ball even for a day. The Catarr has entirely disappeared."

SORE THROAT.

THE REV. H. S. VLAKO TURNER writes fro Potter Hamworth, near Lincoln, Nov. 25, 1891: "I have derived very great benefit already from th use of the Carbolic Smoke Ball for my throat."

THE REV. DR. HITCHENS writes from 9 Gloucester-street, Belgravia, S.W., Jan. 1, 1891: "Your Carbolic Smoke Ball relieved the head an throat to a large extent."

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MRS. WRIGLEY writes from New Wandsworth S.W., March 12, 1892:—"The Carbolic Smoke Ba has entirely removed the terribly acute neuralg headaches from which I have suffered for years. am much stronger in my throat and health general since using the Ball."

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No. 1188.] # The Christian. [November 3, 1892.

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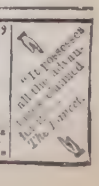
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FUNDS ARE URGENTLY NEEDED to sustain this Mission, which during 26 years has performed a much-needed ministry in the Metropolis. JOHN A. GROOM, Hon. Supt., 8, Sekforde Street, E.C.

JUBILEE OF THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

A SPECIAL SERVICE will be held on SUNDAY EVENING, November 6th, 1892, in Eccleston Square Church, Belgrave Road, when the Rev. Dr. W. ADAMS (late Rector of All Saint's, Dorchester), will preach. At the close of the Sermon, a Jewish Family will be baptized by the Rev. J. HILES HITCHENS, D.D., and the Ordinance of the Lord's Supper will be observed. Divine Service at 7 p.m. The Revs. J. DUNLOP, I. LEVINSOHN, and others are expected to take part. Eccleston Square Church is about three minutes' walk from Victoria Station.

JUBILEE DAY MEETING will be held in Exeter (Lower) Hall, on MONDAY EVENING, November 7th, at 6.30 p.m. The Chair will be taken by the President, Rev. J. HILES HITCHENS, D.D. The following gentlemen are expected to deliver addresses:—Rev. Dr. Adams, Rev. Walter Clark, of New York, Rev. D. A. Herschell, of Brixton, and the Secretary. A Young Russian Jewess, in the picturesque costume of her country, will be present and give a short address in Russian, which will be interpreted by our Mission Deputy, Rev. Aaron Sternberg.

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DOCK LABOURERS' MISSION, 1862, 73, Royal Mint-street, London Docks.—Funds are urgently needed to re-open our Free Shelter with good beds, free meals for unemployed labourers, and soup kitchen. —C. COLEMAN. c4253

CLACTON-ON-SEA.—Help is earnestly asked towards the cost of building and furnishing mission church and parochial hall at Magdalen Green, close to part of Clacton-on-Sea still included in mother parish of Great Clacton. Paid or promised £360; sum still required £450. The patronage of the benefice is in Evangelical hands. The building not to be consecrated as a church, but used for mission purposes. Donations thankfully received by the vicar, Rev. TREVOR FIELDER, Great Clacton, Colchester, or by the churchwardens, Mr. JAMES PAGE or Mr. P. J. GREEN, Great Clacton. c4295

TRACT DISTRIBUTORS invited to join Evangelical Tract Society, to receive monthly parcels of carefully selected tracts, and contribute free will offerings as able.—Write to Mr. ROBERTS, 26, Paternoster-row, E.C.

HIGHBURY HILL BAPTIST CHAPEL.

The REV. WILLIAM STEVENSON
(late of Kirkcaldy),
Will commence his Ministry on Sunday, November 6th, 1892.
Morning, 11. Evening, 6.30. c1136

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HAPPY HOME SCHOOL.—A Clergyman's Daughter offers the above. Loving care. Good education. Every attention. Terms £2 monthly, or 20 guineas yearly. Healthy open neighbourhood.—52 Fenwick-road, East Dulwich. c821

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HIGH SCHOOL FOR GIRLS, Salisbury.—Principals, the Misses Addenbrooke. References: The Rev. G. Short, B.A., The Cedars, Manor-road, Salisbury; the Rev. S. M. Coombs, Wellington-road, Edgbaston, Birmingham. Terms moderate. A certificated English governess and governess student wanted. c979

THE PRINCIPALS of a high-class ladies' school at seaside, where the first aim is conversion to God, will be able after Christmas to receive two pupils at 40 guineas each, being nearly half terms.—FIDES, 1035, care of Haddon and Co., Salisbury-square, London, E.C.

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SCHOOL FOR GIRLS, Hurst Leigh, Shirley-avenue, Shirley, Southampton. Principal, Miss Hubbard, assisted by masters and experienced resident governesses, certificated; pupils prepared for matriculation, Royal Academy of Music, and other local examinations. Terms 50 guineas per annum. c1127

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DR. BARNARDO is desirous of recommending a preparatory school for the sons of gentlemen, aged 8 to 15, splendidly situated in a healthy country, under the most favourable circumstances. Communications on the subject, marked private, may be addressed to Dr. BARNARDO, at 18, Stepney Causeway, London, E. c778

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REQUIRED AFTER CHRISTMAS young lady to teach good pianoforte music, solo and class singing, harmony and counterpoint. Certificates R.A.M. preferred. State age, salary, and full particulars to Miss TYE, Stoke House, Guildford. c4251

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MAN AND WIFE.—Situation wanted by young couple as coachman, gardener, and handy man, wife as plain cook or general. Steady, no encumbrance, good reference.—S., 33, Matthias-road, Newington Green, N. c4226

MR. RUSSELL HURDITCH can highly recommend Christian widow lady as superintendent, housekeeper, or matron in boys' school. Abstainer, capable, energetic. Salary required.—M. J., Wilton House of Rest, St. Leonards. c4290

A LADY HIGHLY RECOMMENDS her companion-housekeeper. Thoroughly domesticated, good manager and needlewoman. Comfortable home more desired than high salary. Highest references. Age 30.—P., 45, Cambridge-road, Gunnersbury. c4288

LADY DESIRES EMPLOYMENT as clerk or secretary. Good shorthand writer, speed 100. Typewriting and bookkeeping. Well educated. Moderate salary.—L., Adrian Villa, Park-road, Hampton Hill, S.W. c4207

LADY, 28, requires re-engagement as lady-housekeeper or any position of trust. Good manager, economical, and fond of children. Eight years' reference.—Alpha, Stanley House, Beauchamp-road, Clapham Junction. c4266

EARNEST CHRISTIAN LADY (30) seeks engagement as useful companion; well educated, domesticated, good musician. Highest references. Disengaged November 18. No objection to travel.—Miss WYKES, 73, Holland-park, W. c4280

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A LADY can thoroughly recommend a good maid, who is an excellent dressmaker and needlewoman. Personal references in London and in the country.—M. E., Park Cottage, East Sheen. c4321

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MRS. BROWN wishes a place as nursemaid, under a good nurse, for a respectable girl, aged 14, country girl. Healthy and willing. 12s. Wilberforce-road, N. c4343

SITUATION Wanted as superior mother's help, or useful maid to lady, or nurse to children over two years of age. Wages, £16 to £18.—M. OCKLEY, Great Massingham, Swaffham, Norfolk. c4304

HOUSE OR USEFUL MAID, college or private family. Age 30. Wages £20, £22, all found. Four months character, five years previous. London, W., preferred. Leaving by own wish.—B. C., Sycamore Cottages, Bildborough, Tunbridge Wells. c4325

YOUNG PERSON, not very strong, seeks situation as help, where servant is kept. No salary, if comfortable home. North London preferred.—Apply to SECRETARY, Y.W.C.A., Wood Green. c4315

MISS SHARMAN, 20, West-square, Southwark, recommends one of her former orphans, aged 23, first-rate needlewoman, fond of children; wishes for institution work. c4270

AS YOUNG LADIES-MAID or sewing-maid in a Christian family; competent to make ladies' and children's dresses. Christian and abstainer.—M. F., 56, High-street, Ridgmont, Bletchley Station. c4255

A LADY WISHES to place respectable young girls in service as under-servants. Office open Mondays, Thursdays, and Fridays from 11 to 1.—N.A.B.Y.S., 30, St. James'-road, Bermondsey. c4248

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AS HOUSEMAID, upper of two. Good character. Wages, £24 and all found. Age 32.—G. L., care of Stationer, 157A, Great Portland-street, W. c4324

FARMERS or others, Wanted to apprentice in Christian family, strong, healthy, intelligent lad, aged twelve, leaving school, no premium, or only small one.—Mr. NEALE, 30, Berkley-square, Clifton, Bristol. c4320

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AN ACCREDITED AGENT wanted for the Jubilee Singers. -State lowest terms and references to R. ACHER, Highfield House, Hanley, Staffs. c4361

CHRISTIAN WOMAN abstainer, wanted, with good references as caretaker to Y.W.C.A.; home, no salary, but rent, household expenses found.—Sec., 61, Dunstan-road, East Dulwich. c4321

EXPERIENCED MAN wanted for November 27, as permanent pastor-evangelist, married, abstainer, to take charge of mission hall in the country.—For full particulars write Mr. GEORGE PHILLIPS, Crowmarsh, Wallingford. c4310

EARNEST CHRISTIAN GIRLS, abstainers, living at home, to train in mission work, visit members, assist in meetings, and add secretaries. Nominal salary, 10s. weekly.—Write full particulars, in first instance, to COMMITTEE, Theatrical Mission' Macready House, Covent Garden. c1129

SWISS OR GERMAN GOVERNESS wanted in a gentleman's family. Age about 27. Thorough English, and French and German required. Must be decided Christian. Eldest pupil 13.—Mrs. GERALD HUNNYBUN, Goumanchester. c4322

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CHRISTIAN LADY wanted to help in mission-work at Small Soldiers' Home. Salary £20. Able to play harmonium and sing. Age about from 25 to 35. Miss BARTON, Soldiers' Home, Hamilton, Scotland. c4247

A CHRISTIAN LADY WANTED as nursery governess for three children, ages seven to ten. Apply, stating age, salary, references, etc. (and enclosing photograph), to Mrs. LOVERIDGE, Kilterran, Penarth, South Wales. c4291

SECRETARY, Assistant Travelling, wanted by the Scottish National Executive Committee of Y.M.C.A.s. and Fellowship Unions. Salary £100 per annum, with an allowance for expenses. Experience in association work essential.—Applications, stating age, and with copy testimonials, to be lodged with Mr. JAMES YOUNG, Royal Bank, Alloa, on or before November 14, 1892. c4313

LADY SUPERINTENDENT wanted for Y.W.C.A. Home, Hastings. First qualification, an earnest soul-winner. Experienced in similar work. Good and economical housekeeper. Age 30 to 40. State previous salary.—Miss LANGHAM, 19, Linton-crescent, Hastings. c4303

EARNEST CHRISTIAN LADIES, members of Church of England, wanted for work among poor, nursing, etc.; those who can pay their own board only accepted.—MATRON, St. Mary's, Parkwood-road, Bo-combe. c4287

YOUNG LADY as mother's help or nursery governess. Must be decided Christian. Two children to teach, ages six, five. Small salary.—Apply, Mrs. MIDDLETON, St. Martin-at-Oak Vicarage, Norwich. c4269

HOUSEKEEPER wanted, about 45, not companion, for widower's house in East Norfolk, quiet place, no family, four servants (no men); one who has filled similar situation, and good manager of servants may apply.—S., 9, Nelson-road South, Great Yarmouth. c4281

TO PARENTS AND GUARDIANS.—A lady desires to meet with a young girl, orphan or otherwise, aged between 13 and 14 (not older), of whom it can be said she is perfectly truthful, sweet-tempered, neat, and tidy, clever with her needle, and writes a good hand. If such a little girl can be found she will have a happy home with a lady who wants her for no other duties than to attend on herself and be to her as a daughter.—Mrs. GRAY, care of Mrs. Plummer, Convalescent Home, Ditchling, Sussex. c1103

EFFICIENT COOK wanted in quiet family in country. A well-recommended Christian servant would be valued. State age and wages.—Mrs. MORRIS ASHBY, Lingwood Dassett, Southampton. c4332

GOOD PLAIN COOK wanted. Family two. Early dinners. Christian valued. Excellent character required. House-parlourmaid and man kept. Country house.—Write to Mrs. STREET, Mayfield, Chase-road, Southgate, N. c4328

COOK, good plain wanted. Age 25 to 45. Good references indispensable, the position being a responsible one. A Dissenter preferred. Kitchen-maid kept.—Apply, stating wages, to L. J. C., The Wilderness, Tunbridge Wells. c4326

PARLOURMAID wanted for country. Age about 28. Wages £18, all found. One meeting with Open Brethren preferred. c4276, Messrs. J. Haddon and Co., Bouverie House. c4276

WANTED, AT ONCE, good Cooks, House-Parlourmaids, Housemaids, Nurses, and good General Servants. Quiet situations. Good wages. This office can be well recommended as thoroughly reliable.—Miss MAULDEN (late missionary), 97, Harrow-road, Paddington-green. Stamp for reply. c4179

GOOD PLAIN COOK and House-Parlourmaid wanted for one lady. Two servants kept. Quiet situation. Age about 30. Kind Christian person and abstainer much valued.—Apply, before one o'clock, at 7, Rossly n-gardens, Hampstead. c4258

A GOOD PLAIN COOK wanted in a gentleman's family by November 23. Personal character indispensable.—Mrs. H., Herne Lodge, Tunbridge Wells. c4318

HOUSE-PARLOURMAID wanted at once, in quiet family of three ladies. Two servants kept. Good personal character indispensable. State age and wages.—Mrs. F., Rotherby, Guildford. c4263

A THOROUGHLY DOMESTICATED young person wanted as general servant for a lady living in small flat. Must be very trustworthy, clean, and an abstainer.—S., 146, Shepherd's Bush-road, Hammersmith. c4333

CHRISTIAN SERVANTS' Agency for supplying cooks, housemaids, parlourmaids, and others. Special attention given to find Christian servants comfortable places.—Mrs. J. DUNSFORD, 6, Great Quebec-street, Montagu-square, W. c4280

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GOOD PLAIN COOK wanted, for small private family. Christian and abstainer.—Miss SMITH, 52, Wilbury-road, Hove, Brighton.

GENERAL SERVANT wanted, good. Aged 25 to 30, plain cook, early riser. Good character indispensable. Two in family. Quiet home, small house.—Mrs. COULSON, Gravel-hill, Bexley Heath, Kent. c4288

GOOD GENERAL SERVANT wanted for small cottage hospital (seven beds). Plain cooking, strong and willing. Wages £16: no beer; not under 25.—Apply Mr. HAINES, Solicitor, Faringdon, Berks. c4259

GOOD COOK AND HOUSEMAID wanted for small quiet family. Early risers. Church of England. State age and wages.—Miss RUTLAND, 5, Brunswick-square, Camberwell, S.E. c4275

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of PROFESSOR AGAR BEET; these were announced for the present issue, but are withheld for a week to make room for the sketch of Mr. Searle, before his farewell meeting to-morrow.

It is pleasant to note that during Mr. Moody's visit to Dublin some of the leading daily newspapers in the Irish metropolis have given great prominence to the event; one, probably the most important, and with the largest circulation of the Dublin dailies, gives not only a description day by day of the services, but also a summary of the addresses. By this means Mr. Moody's words will reach thousands in Ireland who were not privileged to hear them spoken.

One of the most useful of the tent meetings at the last Mildmay Conference was one on "Winning Souls." Many valuable counsels and hints, experiences and testimonies, were given. It would prove instructive and helpful to many if those who have been used of God in this most important work, whether by preaching, by conversation, or by correspondence, would communicate through us to our readers, their successes and failures, their principles and methods, in dealing with souls, collectively or individually.

Our readers will be glad to know that Rev. Canon Girdlestone has consented to give three addresses on "Inspiration" in the Conference Hall, Mildmay Park, N. As the importance of sound teaching on this subject in these days cannot be over-estimated, Bible students would do well to avail themselves of this opportunity. The dates and subjects are:—

Nov. 10. Inspiration and Life.
„ 17. Inspiration and Revelation.
„ 24. Inspiration and Scripture.

As the meetings are to be held in the afternoon at half-past three, many engaged in the evening may be able to attend then.

Intercession for foreign missions should never be a charge on the home churches; and we gladly call attention to occasions when the duty is emphasized and the privilege pressed home. The committee of the Church Missionary Society has appointed Thursday, December 1, as a season for earnest supplication. Meetings will be held in the afternoon and evening (3 and 7), at Sion College on the Thames Embankment. The circular of invitation urges prayer for all missionary organizations, and specifies several topics suggested by the present position of affairs in connection with the C.M.S.

The movement for the secularisation of the Lord's Day is, strange to say, gathering active adherents among the Lord's servants. The announcement has been made that on Nov. 6 several ministers, belonging to various communions, will advocate from their pulpits the Monday opening of museums; and that on the afternoon of the same day certain noblemen and gentlemen of influence will throw their art collections open to the public. The day is to be called Museum Sunday. We rejoice, on the other hand, to believe that in all directions faithful men will, on the same day, take occasion to inculcate due regard for that day whereon, by right divine, the weary may rest, and, through the grace of Christ, the devout may worship God.

Many will read with sorrowing heart the accounts published of the wreck of the *Roumania* on the Portuguese coast. Of forty-six passengers only two, so far as is known, have escaped—the others, most of them ladies with children going out to join their husbands in India, have all perished. There were, besides, two young couples, married but a few weeks. Rev. J. E. Malkin, going out to reinforce the Telegu Mission, together with a fellow missionary's wife and child, and a daughter of Canon Burbidge, of Liverpool, are among those drowned. Of the sixteen Europeans in the crew not one has escaped. In this our island home we have too good reason to know that "there is sorrow on the sea;" yet none the less will many a sympathising heart be uplifted on behalf of those who now mourn dear ones so suddenly called from time to eternity.

Whatever there may be of political or ecclesiastical significance in the Luther festival, held at Wittenberg on Monday last, we sincerely hope that the proceedings augur well for Evangelical Protestantism on the Continent. The Castle Church, on the doors of which, three hundred and seventy-five years ago, Luther affixed his famous anti-Papal theses, has been restored, and the re-opening was the occasion of influential gatherings, and hopeful utterances from the mouths of exalted personages. The Emperor of Germany was attended by a large number of royal guests and illustrious visitors, and we trust that, while Luther's hymn was sung and his name held in honour, many experienced a rising of his noble spirit in their breasts, and an incoming into their souls of a greater measure of the power of Luther's God.

It is sadly true that we may preach Protestantism and forget the Gospel; but we trust that this celebration sprang from motives more deeply implanted, and will issue in important results. In the document relating to the consecration of the Castle Church, the Emperor says:—

> In evangelical community of faith we have called upon the Almighty and Gracious God in fervent prayer to preserve to our evangelical people the blessings of the Reformation, to increase in our land the fear of God, charity, and loyalty, to keep our German Fatherland in his gracious care, to crown all honourable endeavours and work, in all professions, with his blessing, and to grant us and all our Christian brethren, through Jesus Christ, a happy end in the certainty of a blissful resurrection.

In an address subsequently, His Majesty said:—

> But to us, the living, the new Church is to be not only a token of remembrance of bygone times, but it is, and is to remain, a serious admonition for the present and future. For it is to us the visible expression of the blessings which God has bestowed upon us, and daily renews, in the Evangelical Church. There is no coercion in matters of religion. Here only free conviction of the heart is decisive, and the perception of this fact is the blissful fruit of the Reformation. We Evangelicals attack nobody on account of his faith, but we abide by the faith of the Gospel till death. This is my confidence, my prayer, and my hope.

We hope and believe that these well-chosen words will be fruitful of good, and operate against Romish error and intrigue, not only in the Fatherland, but in our own and other countries.

The police persecution of the little Methodist church in Vienna, which has gone on for many years, appears at length to have reached a culminating point. The mission hall, built by Baroness Langenau for the work, having been closed by the police, and the minister being prohibited preaching in Vienna, the case was carried to the courts. The decision being adverse, a petition for recognition by the State was lodged with the authorities, but this also has been refused. We understand that both the Evangelical Alliance and the Wesleyan Missionary Committee are moving in the matter, but deem it unwise to make any public statement while communications are in progress. Many will pray for the faithful few in the Austrian capital, left without Gospel privileges and certainly suffering the inconvenience of coming under police suspicion.

We desire to direct the special attention of our readers to an article in the October number of REGIONS BEYOND (6d. *S. W. Partridge and Co.*), by Miss Lucy Guinness, on "Christendom's Drink Trade with Heathendom." It gives much cause for thankfulness in the action of the Brussels African Conference, which virtually "decided that the manufacture and sale of intoxicating drink shall be prohibited over the whole of the vast interior of Africa." But it is one thing to legislate, and quite another thing to see that legislation is enforced. In this article it is asserted that at the present moment Europe and America are pouring a flood-tide of "fire-water" in at the open ports all down the coast of Africa.

In proof of the awful damage that is being done to the natives through this channel, a recent letter from Mr. Harvey, of the American Congo Mission, is given by Miss Guinness. He draws a most alarming picture of the state of matters, especially at Matadi, near the mouth of the Congo:—

> Wherever you go you see the natives engaged in the one pursuit of buying, selling, or drinking the trade gin.

Mr. Harvey says that the heavy duty imposed some time ago has been considerably reduced, and now business houses "are reaping a golden harvest at the expense of the ruined natives." In the face of such deplorable facts we are apt to yield to mental paralysis by reason of the difficult task of fighting the evil. But the responsibility is ours, as citizens of one of the chief Powers represented at the Brussels Conference, and also as Christians to whom God has committed the evangelising of the heathen. The first thing to be done is to make known the facts in all their blackness, and the wide diffusion of this article will accomplish that.

"The Holy Land" Exhibition at Brighton continues to draw a goodly number of visitors. This is the first attempt made in England, so far as we are aware, of any exhibition of such magnitude devoted exclusively to Palestine and Biblical subjects, and is, therefore, full of special interest. Besides the models and collection of curiosities representative of Eastern life, there is a picture gallery containing nearly two hundred subjects, many of them by first-rate artists, who have made Oriental customs their special study. Rev. James Neil is, from his long residence in Jerusalem, peculiarly fitted to undertake the

interesting and instructive lectures which he gives, and we believe that Bible students cannot fail to gain light upon their reading from a visit to the Exhibition.

Bishop Ryle's Charge.

The Bishop of Liverpool is rightly regarded as a typical Evangelical Churchman. Cleaving consistently to the doctrines of the Reformation, he still cherishes an ardent devotion to the Church of England. Notwithstanding the recent "Lincoln judgment," which greatly grieves and alarms him, he counsels patience and moderation to his brethren who dissent from it. Recognising the wide divergence of parties within the fold of which he is one of the chief pastors, he is still content to pursue the even tenor of his way if allowed to proclaim in peace the gospel of grace.

But he does not fail to perceive the imminent and increasing difficulties of the position he occupies. This is plainly and pre-eminently apparent in his address on "The Present Crisis," delivered at the Liverpool Diocesan Conference on October 25.

While anxious for peace, he seeks "peace with honour," and not "peace at any price." The permission of Ritualistic practices within the Church has to him, as it must have to every intelligent onlooker, a distinctly doctrinal significance. In a leader on the Privy Council judgment, *The Times* said tersely and truly: "There is a sense of unreality in the effort to treat as neutral or colourless acts which we all know to be, in the view of a party in the Church, technical symbols and unequivocal doctrinal signs." There is a wide chasm between Evangelicals and Ritualists, which admits neither concord nor compromise. As Bishop Ryle puts it, "The plain truth is, that a Church in which two opposite views of such cardinal subjects as the Lord's Supper and sacerdotalism—the very keys of the great Romish controversy—are formally declared to be not illegal, is not a Church in which the clergy can work very cordially and comfortably together, and its thinking laymen will gradually separate into two camps."

Indeed, there are few who doubt that, were it not for the twofold clasp of Establishment and Endowment, the Church of England would long ere the present hour have split asunder into three or more sects. Perhaps it is also held together somewhat loosely by what has in modern times been called the "historic episcopate." Why a disciple of the Reformation should attach any importance to an apostolic succession vitiated by centuries of Romanism passes our comprehension. Orders transmitted through Rome brand their possessor schismatic as long as he remains outside her pale; unless he has the unblushing effrontery to maintain, as we have read in an Anglican catechism, that "in the sixteenth century the Church of Rome seceded from the Church of England."

In his address, however, the Bishop of Liverpool soon passes from these more ecclesiastical questions to a subject which concerns all the Churches of Christ. Referring to what is usually known as "The Higher Criticism of the Old Testament Scriptures," he asserts with great force and fervour the immense improbability of its present conclusions. Abjuring dogmatism in this sphere, he is content, with Bishop Butler, to accept probability as his guide. At the present time this attitude is no less fair than reasonable. No one is concerned to silence just criticism; we only claim the right to criticise it in our turn. The trend of modern discoveries is altogether in favour of the historical belief as to the inspiration and composition of the Old Testament universally accepted by Jews and Christians up to the middle of last century. There is good reason for hoping that on a day not very far distant the spade of the excavator will unearth proof sufficient to convict some rash critics of wild and wilful obscurantism.

Without presuming, however, to predict what the future may bring, Bishop Ryle founds an argument on the past. As brave men lived before Agamemnon, so he reminds us there were learned men, and even profound Hebraists, before Kuenen and Wellhausen. He runs over a list of scholars who were close students of the Old Testament, and who differed widely on many subjects, and adds:—

> But on one point they were entirely agreed. Not one of them ever maintained that the Pentateuch was not written by Moses and Moses alone. This is a discovery that was made 150 years ago! In short, we are asked to believe that the students of the last century and a-half have found out things which were hidden to the intellectual giants of the previous 1700 years! This is my first difficulty, and I cannot get over it. It seems to me to contain an enormous improbability.

Nor can it be claimed on any sufficient ground that the so-called "higher critics" far out-distance other scholars past and present in their knowledge of Hebrew. Not very long ago anyone who ventured to call in question their bold assertions was at once charged with ignorance of that ancient language. Now this is rarely done, for professors of Hebrew, both in Europe and America, have bravely taken the field against them. The fact is, the whole fabric of this criticism is reared on conjecture more or less plausible. Guesses at the solution of difficulties mainly self-made change from year to year. Hitherto they have had no finality. A simple enumeration of the transformation scenes of the last half-century would be one of the most successful exposures of their hollowness and imposture.

Another improbability Bishop Ryle urges against these critical theories is one well able to bear frequent repetition. The testimony of our Lord, given so frequently to the books of the Old Testament, is altogether opposed to them. Whatever opinions we may hold as to the human nature He assumed, all are agreed in confessing the infinite knowledge possessed by the Divine nature which He never renounced. As the Bishop of Liverpool reminds us, the second of the Thirty-nine Articles asserts "the Godhead and manhood were joined together, never to be divided." In the one Person there are two natures. "In Him dwelleth all the fulness of the Godhead bodily." "In Him are hid all treasures of wisdom and knowledge. One word from Him is of more weight than all the reasonings of men. His testimony is clear and conclusive. The attempts made by the critics to explain away our Lord's explicit statements, if admitted to be conclusive, require us to believe the utmost improbabilities.

LORD MAYOR'S DAY.—Mr. F. N. Charrington writes from the Great Assembly Hall, Mile End-road, E.:—"For five years we have arranged for a supper and entertainment for the poor of the East-end on November 9, so that while the great banquet is in progress at the Guildhall the very poor may not be forgotten. This year the Lord Mayor-elect has very kindly given us a cheque for £50. We still require nearly £100 to entertain our full complement of 3000 persons. This cheerful and substantial meal will be all the more acceptable at this time in consequence of the serious distress prevailing at the East-end."

The Russian Stundists.

A friend writes to us as follows:—Th enclosed is a translation of a letter I hav received. The law against Stundists is bein carried out in a new way. They will not i future be exiled, but they will be made t work like convicts for the benefit of the community. Men, women, and children ar everyday taken to labour at drains, roads, an streets, and at night the men are made nigh watchmen. Their property is confiscated they are not allowed to buy or sell, nor to wor for their own benefit. Under cover of thi new order of things, the police, with the elder of the villages, commit the most outrageou cruelties on them, their wives and children.

The letter is signed by four of the men: i publishing it will be better to omit the name Those who live in a land of light and liberty are surely in duty bound to take some steps t alleviate the sufferings of these brethren, wh for the Gospel's sake are persecuted and tor mented. May I ask you to make a stron appeal for sympathy, and open the questio whether a deputation from Christian Englan should not be sent to those who have th power in Russia.

TRANSLATION.

"Beloved brethren, we will tell you wha is done here: The Wolust Elder, with a police man and several other men, in a state o intoxication, torment and illtreat us. Ever day we are taken, together with wive and children, to work in our own and in tw neighbouring villages, and every night we me have to keep watch in the village. Durin our absence the elders of the village go lat at night into our houses to torment our wive and children in the most brutal manner, an when they come out from them they illtrea us in a similar way.

"On the night of September 23 the entered the room of my wife and tormente her in the most brutal way, so that it is impos sible to describe, tearing off her headdres and committing all manner of cruelties. The they forced her to make the sign of the cross threatening her with further brutalities. The so brutally illtreated her that she was scarcel alive when they left her. Everything in ou dwelling was broken and destroyed, and ou rooms are now without windows.

"Dear brethren, we beseech you with tear do something. Send a petition to Government We cannot send one, as we are closely watche day and night. Do something very speedily we are torn to pieces. Oh, pray for us, tha our Heavenly Father may have mercy an protect us in his great compassion."

The following telegram, dated Thursday last, i from the Odessa correspondent of *The Dail Chronicle*: — "Shocking accounts continue t reach me from the district of Skvira, in the Govern ment of Kief, as to the persecutions inflicted on th Stundists there. The chief of the district (Ispravnik seems determined to force the schismatics to rejoi the Orthodox Church, and has given orders to th village elders and local commissaries of polic to take all needful measures to bring about thei conversion. These minor officials thereupon hav commenced inflicting on their victims the mos abominable treatment. The heads of Protestan families are kept away all day long from their home at communal work, and at night are set on duty a night watchmen. Sentinels are placed over them to prevent their return home. Some of them wh remonstrated had their ears twisted. In one villag the elder and the police commissary assembled a crowd of peasants, and at dead of night they entere the huts of the Stundists, frightening the children and inflicting the vilest treatment on the women All the books found in Stundist houses have bee confiscated."

Joshua and His Life-Work.

By REV. F. B. MEYER, B.A.,
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THE order of the books of the Old Testament is due to something more than human selection, or even the period of their composition. The same Spirit that originally inspired them has manifestly controlled their position in the sacred Book. Genesis begins with God, and leads us back to the origin of that Divine grace which strives against human sin, loves man before ever there is aught in man to warrant it, and binds itself by a covenant, "ordered in all things and sure." Exodus tells the story of Redemption; Leviticus of Worship; Numbers of our position in the ordered ranks of God's army; Deuteronomy of that more spiritual conception of the law of God which is produced by love and faith; and the book of Joshua is an indispensable link in this chain of symbolical teaching which traces the history of the soul through the disorder of judges to the royalty of the kings, and onwards to the hallelujahs of the Psalms and the prophetic visions of the following books.

There is then a special inner meaning in the Book of Joshua which cannot be exhausted when we have learnt from it the story of the extermination of the Canaanites, of the partition and settlement of Canaan, and of the noble simplicity and military exploits of Joshua. It is impossible to suppose that so much space should have been given to the record of these, unless there had been some deep and holy purpose similar to that which has given such minute directions for Levitical sacrifice, each of which contained some deep spiritual truth required for the growth of holy souls throughout the ages. Of the Book of Joshua, as of the Paschal Lamb and the Passage of the Red Sea, it may be said "all these things happened unto them for ensamples."

The clue to this inner meaning is given by the writer of the Epistle to the Hebrews, the third and fourth chapters of which are all important in determining the drift of our interpretation; and it is to the clearer appreciation of the true meaning of these chapters that we must attribute the increasing interest with which the Church of God turns to this record of the simple-minded, transparent, humble, and strong soldier, the Miles Standish of the Exodus. So long as the river Jordan stood for physical death and Canaan for Heaven, there seemed to be no satisfactory interpretation for many items which are narrated with significant minuteness, ere the land could be entered; and there was some anomaly in associating fighting with the calm restfulness of the New Jerusalem.

A careful study of the chapters referred to shows us that though Canaan was not *the* rest of God, because He spoke of rest through an unknown Temple singer, four hundred years after Canaan was occupied; yet it was a vivid type of it. We are to fear lest we "should seem to come short" of the rest, even as they whose carcases fell in the wilderness came short of the Land of Promise. "We which have believed *do* enter into that rest." Our Lord Jesus has entered into his rest, as God did into his, and therefore has received the ideal Land of Canaan, as the representative of his followers to whom He allots it as they believe. We are summoned to give diligence to enter into that rest, that 'no man fall after the same example of disobedience." All of these references go to establish the spiritual significance of this wonderful story, which tells of that satisfaction of rest, wealth, and victory which may be enjoyed by those who have learned the secret things which God hath prepared for them which love Him, but which are revealed by his Spirit. Oh, that that Spirit may use these papers for the purpose of leading many of God's redeemed ones from the wilderness life into that rest. For that we have been redeemed; for that we have passed through the Red Sea; to convince us of our need of that we have been permitted to hunger and thirst in the desert waste; and our possession of that will alone convince the world that the Lord Jesus is the Christ of God. We were indeed brought out that we might be brought in, redeemed that we might be a purchased possession, justified that we might be sanctified and glorified.

There is another book in the New Testament in deep spiritual accord with the story told in the Book of Joshua, viz., the Epistle to the Ephesians, which rises above all its kin, as the soaring cathedral tower rises above the maze of architecture beneath, on which it rests indeed, but which it crowns, and carries within its heart bells that ring out the wedding peal. Already in that epistle we can detect notes which are to announce the consummation of creation in the marriage of the Lamb. The Book of Joshua is to the Old Testament what the Epistle to the Ephesians is to the New.

The characteristic word of the Ephesians is *the heavenlies* (i. 3, 20; ii. 6; iii. 10; vi. 12). Of course it does not stand for heaven, but for that spiritual experience of oneness with the risen Saviour in his resurrection and exaltation which is the privilege of all the saints, to which, indeed, they have been called, and which is theirs in Him. It may help us to a better comprehension of this analogy if we trace it in the following five particulars.

I. EACH WAS THE DESTINED GOAL TO WHICH GOD'S PURPOSE LED HIS PEOPLE.—When in answer to the agony of his people's cry, and in remembrance of his covenant, the Lord appeared to Moses at the burning bush, in the first sentence He spoke He pledged Himself, not only to deliver his people out of the land of the Egyptians, but to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. Their emancipation from the thrall of Pharaoh was only preparatory to their settlement in the Land of Promise.

Some vision of this seems to have shone like a star before the march of the ransomed hosts, and on the shores of the Red Sea their triumphant strains passed from the destruction of their foes to the mountain of God's inheritance, whither He would bring them in and plant them.

"The place, O Lord, which Thou hast made for Thee to dwell in."

"The sanctuary, O Lord, which thy hands have established."

The plagues of Egypt that struck the fetters from the wrists of an enslaved nation, the institution of the Passover and shedding of blood, the passage of the Red Sea and destruction of the hosts of Egypt—all must have been abortive had they not led on to, and been consummated in, the settlement of Israel in Canaan. Nor otherwise could the divine promise to Abraham have been fulfilled—"Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever."

Similarly, though so many of the Lord's redeemed ones seem ignorant of it, all the wonderful facts that lie behind the history of the Church were intended to clear the ground, to level the hills and fill up the vales, so as to prepare for the glad entrance of all who believe into the blessed life, into an experience like that which was enjoyed by the Master Himself during his earthly ministry, joy that must for ever be a song without words, peace that passeth understanding, love that passeth knowledge.

It is remarkable how constantly the Epistles point to this experience. The foundations of justification are massively and deeply laid that they may carry the edifice of sanctification and blessedness. The apostles do not write their glowing paragraphs for the conversion of the world or the awakening of the dead, but for the perfecting of the saints and the unfolding of the true conditions of holiness and victory and power.

Let me here solemnly ask my readers if they have realised those conditions, and have entered on those privileges? Are you still in the wilderness, or have you entered the Land of Promise? Do you occupy cities you never built, eat of vineyards and olive-yards you never planted, drink of cisterns filled from the everlasting hills which you never hewed, and inhabit houses full of all good things which you never stored? Do you dwell in a land of corn and wine, while the heavens drop dew? Do you, as the beloved of the Lord, dwell between his shoulders? Do you tread down your enemies beneath shoes of iron or brass? Do you make your dwelling-place in the eternal God, whilst underneath are his everlasting arms? Test yourself by the promises made to Israel, which are types and shadows of eternal realities, and if they do not foreshadow facts in your spiritual experience, understand that you frustrate the purpose of God in your redemption. Leave those things which are behind to reach forth to the goodly land beyond the Jordan, apprehending that for which you were apprehended of Christ Jesus.

II. EACH WAS IMPOSSIBLE BY THE MEANS OF LAW.—"Now it came to pass after the death of Moses, the servant of the Lord, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore, arise, go over this Jordan." "The law came by Moses," and in a very real sense found in him its representative. So it was befitting that, when he died, his eye should not be dim, nor his natural force abated. The law of God can never become decrepit or show signs of weakness and decay. At the end of uncounted ages, it is as strong and fresh and vigorous as that divine nature of which it is the expression.

But the law of God can never bring the soul of man into the land of promise, not because of any defect in it, but because of human infirmity and sin. In that marvellous piece of self-analysis given us in the epistle to the Romans, the Apostle repeatedly affirms that the law was holy, and righteous, and good; he insisted that he delighted in it after the inward man, but he tells us that he finds another law in his members, warring against the law of his mind, and bringing him into captivity. It is the presence of this evil law in our members which makes obedience to the law of God impossible, filling us with disappointment and unrest, ceaseless striving and perpetual failure. We must, therefore, leave the law as an outward rule of life behind us in that lonely valley over against Bethpeor, that the Divine Joshua may lead us into the land of promise.

Not by vows, or resolutions, or covenants of consecration, signed by blood fresh-drawn from the veins; not by external rites or by ascetic abstinence from good and healthy things; not by days of fasting and nights of prayer; not even by obedience to the voice of conscience or the inner light, though attention to these is of prime importance—by none of these shall we enter the land of blessedness. They all become forms of legalism, when practised with a view of obtaining the full rest and victory of Christian experience. Valuable many of them unquestionably are, when the river is crossed, and the land is entered; but they will not of themselves unlock its gates or roll back its guardian river. Just as the forgiveness of sins and eternal life are the free gift of God's grace, to be received by faith, though their full enjoyment is determined by obedience and self-denial, so the fullness of the blessing of the Gospel of Christ is bestowed on those only, who in the absence of all merit and effort, receive it with the open and empty hands of the heart. We do not work up to our rest day, as the Jews did, but down from it.

III. EACH WAS ENTRUSTED TO A REPRESENTATIVE.—It is a remarkable characteristic of the story of Joshua that God repeatedly addresses him for the people, and bestows on him what was destined for them. "Go over this Jordan, thou, and all this people." "There shall not any man be able to stand before thee." "See I have given into thine hand Jericho and the king thereof." And it was for him to apportion it. "Thou shalt cause this people to inherit the land which I sware unto their fathers to give them." All was put into the hands of Joshua, as the trustee of Israel, for him to administer as each of the tribes came near to appropriate it from his hands.

And in perfect keeping with this, we find it stated, at the close of the seven years' war, that "Joshua took the whole land, according to all that the Lord spake unto Moses, and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes" (Joshua xi. 23).

How perfectly is this type fulfilled in our blessed Lord. To Him as the trustee and representative of his people has all spiritual blessing been given, and He holds it for us to claim. All power is given to Him in Heaven and on Earth that He might give

us authority over all the power of the enemy. The Father has given Him to have life in Himself that He might give us life more abundantly. He is full of grace and truth, that out of his fulness we might all receive. He received of the Father the promise of the Holy Ghost that He might pour Him forth in Pentecostal fulness. He hath received of the Father honour and glory that we might be with Him where He is.

Let us diligently comprehend all the fulness of our inheritance in Jesus, and then let us go forward to apprehend it by faith. Whatever He has, he has in trust for us. Let us claim it. Let us receive the abundance of his grace that we may reign in this life through the one man. Let us believe that we receive, and live in the power of what we may not feel, but know we have, *so acting faith.*

IV. Each was missed by many. Their carcases fell in the wilderness, so that the generation who cried "Would God that we had died in the wilderness!" did in fact die there. The Ninetieth Psalm tells the tale of those sad and dreary years, when an unceasing train of funerals passed out from the camp of Israel, and the mounds of the desert traced the course of the guilty and unbelieving race.

Such scenes are witnessed still. And the state of his Church must be a bitter sorrow to the heart of her Lord. Nothwithstanding His agony and bloody sweat, his cross and passion; in spite of the earnest remonstrance of His word and Spirit; though the fair land of Canaan lies within view, yet so few comparatively appear to have realised what He intended. All around, souls, redeemed by his blood, who have been numbered among his people, are perishing outside the land of blessedness in graves of worldliness, of self-indulgence, and masterful sin. We descry here and there a Joshua, a Caleb, or a tribe of Levites. But the majority seem to have come short. See to it, reader, that you are not one of them. "Let us also fear."

V. Each was infested by Many Adversaries.—The seven nations of Canaan held the land with strongholds and chariots of iron, though the Lord caused them to be to his people as bread which needs only to be eaten. They came against the invading hosts in all the pride of their vast battalions and the array of their warlike preparations, but at his rebuke they fled, at the voice of his thunder they hasted away.

The heavenly places also are not removed from the noise of conflict, or free from the presence of the foe. Those who are raised to sit there in Christ, have to encounter the spiritual hosts of wickedness, principalities and powers of evil. They are conquered foes, but nevertheless are terrible to behold, and certain to overcome, unless we are abiding in our great Joshua, who has already vanquished them, and have taken to ourselves the whole armour of God.

Thus the land of Canaan and the heavenly places are one: and we may read into these ancient records the deepest thoughts of the New Testament, for God repeats himself in many ways.

MR. J. CLEWORTH IN WILTS.

Mr. Cleworth lately conducted a fortnight's mission at Holt, Wilts, with very gratifying results. The meetings were held in a tent, which was well filled night after night. One feature of these meetings is well worth recording, and that is the heartiness with which Established Church people and Dissenters united to make them successful.

It is too early to tabulate results, but, judging from the large number who came to the inquiry room, and from other indications, it is believed that very many have been truly converted. Mr. Cleworth possesses remarkable qualifications for work of this kind. A clear, resonant voice, a most sympathetic and attractive manner, addresses in which anecdote, humour, and yet intense solemnity are blended, these and other qualities secure eager attention, which is maintained to the end. There was a feeling of regret when the mission closed, and the strong personal attachment which the people of Holt feel for Mr. Cleworth (and he has been here three times) indicates that he has been the means of bringing rich spiritual influence into their souls. Long may he be spared to continue this noble and Christ-like work!

A Pulpit Quartette.

Four volumes of sermons are before us,* all of them admirable specimens of the best pulpit work. There need be no fear as to the decay of pulpit preaching as a living institution whilst it can muster among its exponents the names of such men as Dykes, Moule, Cuyler, and the late revered Cairns. In these volumes there is a wonderful unanimity, one had almost said monotony, as to the main theme; it is Jesus Christ and Him crucified. That is the keynote of every discourse, though the strains are varied enough. They might, without any perversion of language, be described in musical terms, thus:—The clear, ringing soprano of Dr. Cuyler, the rich, full alto of Dr. Dykes, the mellifluous tenor of Principal Moule, and the deep, grave bass of Dr. Cairns — a most harmonious Gospel quartette. The well-known characteristics of each preacher are distinctly marked in these matured pages; all are as sound in faith as they are rich in love, and good works. The two volumes by Dr. Dykes and Mr. Moule form part of Messrs. Sampson Low and Co.'s series of "Preachers of the Age." Excellent portraits of the three living preachers are given as frontispieces. We have thought well to quote a brief extract from each volume, chosen almost at random, as illustrating the quality and practicality of the discourses:—

PRINCIPAL DYKES
on "guarding the deposit."

The mass of Christian dogma about which no difference arises among the great Christian communions is very much larger than is popularly supposed. Set aside metaphysical difficulties about the origination of the new life in the soul, and one deep feud respecting the powers of the Church, her sacraments, and her ministry, there is scarcely another doctrine of consequence which is not held substantially alike in nearly every Church. That leaves a notable consensus in Christendom. Put together these great mysteries: of the Trinity, of the Person of the Lord Jesus, of the fact of his Atonement for sin, of his elevation to glory with power to save and judge mankind, of the mission of the Holy Ghost, of the New Birth, of the free forgiveness of sins, of the hope of the Second Advent, of Resurrection and of Eternal Life for all believers: put these, I say, together, and what a solid body you have of accepted beliefs. These are the most peculiar and influential of all Christian doctrines; about them Christians are virtually at one. . . .

To take up ignorantly "the newest thing out" in religion as one would a fresh discovery, and be ready without enquiry to throw away the most ancient and staple beliefs of Christendom in favour of the latest dream of some brilliant essayist, or the hypothesis of a speculator in theology, is really putting a fool's cap upon reverent and sober inquiry. All Churches owe it to the truth of Christ to protest against such frivolous abandonment of what has come down to us rich with the tears of saints and the blood of martyrs. .

By all means let the conclusions of the past be open to candid review in the spirit of ripe and accurate scholarship, of sober and cautious science. But do not set lightly by the most awful verities of our holy religion, as if they had only been heard of the day before yesterday, or had not been pondered over by the sages, and lived in by the devout, of eighteen hundred years.

The truths here in question are too sacred, the issues at stake are too fearful, to warrant a flippant rejection of what has hitherto been most surely believed among us. Study them by all means; understand them better; clear them of misapprehension and human error where you can. But beware how you fling away at random, in a hasty hour, any portion of your treasure. It is too costly. It is from God. The life of souls is in it. It carries the hopes of mankind. Let us guard it for his honour whose truth it is, and whose great Name is concerned in its pure and wide promulgation.

Guard it for your own soul's sakes, for it is your life and the one pole star to guide you out of time's shadows across the broad gulf of death into the everlasting land. For your fellows' sakes guard it and spread it, for it is the Father's Word to his wandered sin-sick children; to all the crowds that have lost their way and stumble down, pierced with the thorns of earth, to the darkness of eternity.

PRINCIPAL MOULE
on "christian self control."

The justified Christian who is self-indulgent, who takes not heed to himself, is an anomaly on Gospel principles. I need not explain that I do not mean that the justified are to mask themselves in an artificial sanctimony. They are not to treat human life as an idle dream, for it is their very training-ground. They are not to be morose and unsympathetic among their neighbours. They are not to suppress all that is warm and radiant in their own circumstances or endowments. No; but they are to *control* themselves in these things, in the light of the will of God.

They are expected by the whole Gospel to take heed unto themselves. If, claiming to stand among the justified, they find themselves remiss in common things, lax in personal conduct, unregardful of the claims of others, uncourteous, unthankful, unduteous, let them take heed unto themselves. Precisely because they are justified, they are under training and strict training. And eternity will bear the imprint of what that training has been for them. . .

I speak to men who are amply of age for the grave strength of Christian purpose; who are of age, of full discretion to see the dignity of modesty and the littleness of self-assertion, the fair beauty of purity and truth, of reverence for grey hairs, and loyalty to authority and zealous faithfulness to home, and considerate kindness to poverty and service; of age to weigh the responsibility of influence and example; of age to be nobly reverent of all things holy; of age to grasp the root principles of the Gospel, and of age to live by them; of age to see the shallowness of the sneers or sophism that would scout them under some cant phrases of fashionable indifference or unbelief.

The chosen virtues of the Gospel, because the virtues of the justified, are essentially those of self-control. That sacred chapter, 1 Cor. xiii., the psalm of Charity takes a conquered self for granted in all its precepts. It refuses to praise even the martyr at the stake, if he has not also learned the yet better fortitude that suffers long and is kind, and is not easily provoked, and seeketh not her own. Self-restraint is carried into the most ecstatic scenes: "the spirits of the prophets are subject to the prophets." Every social tie, every family tie, the relationship of marriage, of parentage, of domestic mastership, and service, are clasped with self-control; "forbear, obey, reverence, give honour, remember that ye, too, have your Master in heaven."

How often in the holy pages recurs that grand word "patience"! "Ye have need of patience, that after ye have done the will of God ye may receive the promise. Bring forth fruit with patience. Run this race with patience. Tribulation worketh patience. The Lord direct your hearts into the love of God and into the patience of Christ." And this is not the patience that sits down, but that which rises and goes on; which wills to set step after step in the Leader's footprints, holding on under his tasks, accepting all his terms of discipline. So the blessed Book carries on its long chain of precept, ending, in the midst of the final visions of the coming glory, with that brief suggestion of the order, the discipline, the duty of the world of immortal joy: "The throne of God and of the Lamb shall be in it, and his servants shall serve Him."

DR. T. L. CUYLER
on "sermons in shoes."

All the sceptics on the globe cannot refute the unanswerable argument of a consistent, cheerful, courageous Christian life. This fact lays upon us who profess and call ourselves Christians a most tremendous responsibility. The question is sometimes asked, "Why are not more souls converted under the public preaching of the Word?" To this question it is not a sufficient answer to say that "God purposes to save only a portion of the human race." God purposes to save every one who believes in the Lord Jesus Christ and follows Him. Nor is it a sufficient reply to affirm that all men are naturally "dead in trespasses and sin," and can only be made alive by the regenerating Holy Spirit. Let us not throw the blame of men's impenitence on a just and loving God. I very much fear that the blame rests nearer home, and that one great reason why there are not more converts to Christianity is that there is so much preach-

* "Plain Words on Great Themes," by Principal Oswald Dykes (3s. 6d. *Sampson Low and Co.*); "Christ is All," by Principal H. C. Moule (3s. 6d. *Sampson Low and Co.*); "Christ the Morning Star, and other Sermons," by the late Principal Cairns (6s. *Hodder and Stoughton*); "Stirring the Eagle's Nest, and other Sermons," by Dr. T. L. Cuyler (3s. 6d. *Nisbet and Co.*).

ing against it by those who ought to be preaching for it.

Every unworthy act of a professing Christian is a sermon against our Master and his Gospel. Satan's most successful preachers are inconsistent professors. The bad sermons during the week are often an overmatch for the best sermons on the Sabbath. Do you suppose that if you and I practised more faithfully the instructions of this Holy Word, we would not be able to win more souls to Jesus?

As every one of you is a preacher, and every life is a sermon, let me inquire of you, What sort of a sermon are you preaching? Do you find your texts in the shop or in the stock market, and preach that the chief end of life is to make money? Then you are making more converts for Mammon than for Christ. Do some of you preach that self-indulgence is the "one thing needful"? Then you will draw more to the pleasure party and the play-house than you will to the prayer-meeting. It costs but little that the Eighth Commandment is right from the pulpit, if any of you are guilty of sharp practices in your business, or refuse to give every man his due. What is done by God's professing people outside of the sanctuary carries more weight than anything said within the sanctuary, even though Paul himself stood in the pulpit.

To-day, this world's sorest need is for more Christ-like men and women. The sermons it needs are *sermons in shoes*. The preaching that alone can save it, is the preaching of a living Christ, illustrated by the holy lives of his followers. A church that does not tread in the footsteps of its Master will never convert a sinful world to God. But a Church of consecrated disciples, whose hearts have been cleansed by the frequent baptisms of the spirit, and whose lives have been made beautiful by inward conflict and secret prayer, such a Church is the embodiment of a living Jesus in this sin-cursed world.

PRINCIPAL CAIRNS

ON REFLEX INFLUENCE OF FOREIGN MISSIONS.

What can call *faith* into play like the work of missions? This is the very objection the worldly take to them. It is all faith, they say; mere cloudland; a going into the chimerical, the quixotic, the impracticable. Nothing so moves the ridicule of shrewd men as the landing of a missionary on a barbarous island, with nothing but a few Bibles, and perhaps not even that, and a few tools and other appliances of civilisation, to put up some rude buildings for shelter, for instruction, and for worship, in order to act upon savages and cannibals. . . . .

But the Church plants its foot exactly here, where the world sees only yielding mist and vapour, Faith laughs at impossibilities, and says it shall be done"; for its footing is the promise of that God who cannot lie. So that if faith be the very king of graces, so celebrated on the rolls of the spiritual world, who will stand higher in this nobility than those who believe and obey, saying, "Here am I, send me," or "Here we are, employ our labour, our time, our substance, and give us only souls for our hire."

Again, take the grace of *love*. To my mind there is no working of love like the sending of the Gospel to the perishing souls of men at the ends of the earth, I grant that charity, in a true and important sense, begins at home; and if we had no home church to draw from, the supplies of charity for the heathen would soon fail. But I confidently ask if home charity, needful and precious as it is, is the lofty a kind of charity as that which deals with want and woe, enforced by the naked claim of humanity in distress. The man who simply provides for his own is a very useful member of society; but he is not taken as the type of a philanthropist any more than the man who wept not because the death had happened in another parish is accepted as a type of sympathetic sorrow. Our Lord rebuked these limitations in the parable of the Good Samaritan; for there is here the sting of the lofty philanthropy indignant at any barrier which would circumscribe the outflow of love to the whole human race. Is it not an exalted feature of British commerce, that every great calamity strikes to its heart, so that immediately a subscription is opened on every Stock Exchange? But why should missions be less expansive and the soul be less provided for than the body?

In the light of what we know of the dreadful woes and miseries of the South Seas, of Calabar, of Africa, and even of India and China without the Gospel, how hard-hearted and even inhuman is the indifference that sends them no relief; and much more that mocks the sender as an enthusiast or a philanthropist run mad! Oh! for such madness in our own characters. It would warm them into a glow and lift them into a dignity more like heaven than earth. Men would see that others in comparison were but grovelling earthworms, who sneered at love like this only because it was for ever a stranger to their own torpid and frost-bitten souls. I claim for missionary work a first place as a training school of the highest Christian graces.

Dr. Storrs on Missions.

In his recent annual address as president of the American Board of Foreign Missions, Rev. Dr. Storrs, of Brooklyn, made the following eloquent references to the work of Foreign Missions, and the share in the work committed to the American Churches:—

Our most direct contribution to help the world forward and lift it into larger freedom and light has been the work of Christian missions. It is this work which stands in direct association with that event in Providence of the discovery of this continent, and which merely carries to its consummation and full manifestation the plan which was therein unfolded. This is a work not carried on by our Board alone, but carried on by numbers of boards affiliated with us in affectionate sympathy and mutual confidence; working along the same line towards the same end; in the aggregate contributing scores of millions of dollars already to the world's evangelisation; sending out not only hundreds but thousands of consecrated men and women to assist in this work; planting schools and printing presses and hospitals and seminaries for higher education, as well as native churches, in all parts of the earth; lifting savage tribes on the rocky coral reefs, that a little while ago were bloody with human gore and echoing with shrieks of human fear or human victory, into civilised and Christian commonwealths—this great work of missions, which is following in the path of the Divine commission absolutely and which is accomplished under the inspiration and the tuition of the Holy Ghost, sets our nation forward and illustrates afresh the plan of God in bringing this continent to light at the moment when it came to the knowledge of civilised men, in building and keeping this nation here and setting it forth on its sublime errand. This is a work in which the heart and mind of God must be engaged—have been engaged from the very outset since first he touched by the motion of his Spirit the individual hearts from which have come these magnificent missionary organisations.

Let us never forget two things in the light of this course of thought. One is that progress must be gradual toward that majestic consummation which shed its lustre from afar on the eyes of those in what we call the semi-civilised tribes of Judea long ago. Progress must be gradual. Men of the world sometimes say derisively that it is very slow. "You say you have 30,000 converts. What are they among so many? You have so many churches and so many schools; but, after all, how little are they in such a vast multitudinous population as that of the world?" Well, my friend, will you tell me what great effect has ever been realised in a short space of time? What city was ever builded to its ultimate completeness in one year or in ten years? Your growth here in Chicago has been phenomenally rapid and fast, and yet you go back over half a century and more to see the beginning of your city life. Will you tell me what national literature was ever developed to its completeness in one generation or in five? Will you tell me what government was ever established in equity and wisdom, even with the heroic efforts of men who gave their lives to its service in one century or in two? Will you tell me what physical continent was ever transformed from barbarism to the beauty of civilisation in one century or in two? Great works imply always gradual progress; and nothing is more preposterous than to suppose that this immense, surpassing work, which man says is too great ever to be accomplished, is to be accomplished within a few generations.

Why, there is an interval of ages between the cave or the skin tent, or the hemlock hut and any one of our modernly equipped houses. There is an interval of ages between the first attempt at a song or a narrative and the completed literature which dates from that attempt. There is an interval of ages between the hollow log floating on the water and the majestic steamship that unites the hemispheres. There is an interval of ages between these shores as they were when our ancestors landed here and as they now are; and the great interior behind them has been subdued and cultivated through many successive generations until now it blossoms in villages and in cities. Gradual progress towards the mighty effect is the law everywhere; and we are simply foolish, we simply entertain the most preposterous notion that can ever come into the human mind, if we are offended because the expectation is not realised that in one year or ten years, in one generation or five generations, the work of redeeming the world unto Christ and purifying it unto his beauty is not accomplished.

But let us also never forget that supreme fact that God is behind this progress and that it never will cease until God is dead—never while omnipotence has power, never while the divine wisdom foresees the end from the beginning, never until the heart of God is turned to indifference or hostility towards his children on the earth. There is one banner that never goes down in any battle, and that is the banner of God's truth. There is one army that always marches to success, and that is the army of the Cross. God brought this continent to light at exactly the right moment; He colonised this country with a Christian population at exactly the right moment; He has carried us through all our perils and over every obstacle to our present state of national development and power and Christian culture; and his arm is never weary and his heart is never faint, and it is as sure as that He lives that the result at last shall be accomplished and the earth become the abode of his saints, visited with joy by angels, smiled upon by Him who baptized it unto Himself in water and in blood—in the tears which He shed and in the blood which gushed from his heart. This continent is not a dream; it is a vast majestic fact in the constitution of the globe. That realisation of God's plan to which this was to contribute is not a dream, not a reverie of the devout. It is a purpose of the Almighty as certain to be accomplished as the stars are to remain in their poise, as the constellations are to maintain their sublime and shining configuration in the heavens. Let us be carried forward in all our work for the nation and for the world by this sublime certainty that God is with us and the future is ours.

The humblest life becomes sublime when it takes hold upon God's plan, and helps to work it out. The noblest powers of earth take their supreme inspiration, their coronation and glory, from contributing to the Divine plan. And that will be a joy to us when heaven is opened, for we may look back on the earth and say: "I saw that purpose and I worked to accomplish it. I gave money and time and labour and life to that supreme endeavour." There will be a joy which the harps of saints cannot fully bear, and the lips of the redeemed cannot fully utter. The magnificent privilege of life is to take part in this work and do it with all our might, and do it unto the end.

Breton Mission, Havre.

Mons. Le Quere and a small band of Christians are seeking through this mission to make known to the Bretons and French of the town and neighbourhood the Gospel of God. The mission has under its control six halls (four having been opened this year), where services are held each evening. There are also three Sabbath-schools where the children are told the "old, old story of Jesus and his love."

God has wonderfully blessed and owned the labours of his servants, giving them the victory over priests and infidels, and also the joy of seeing many who were opposers of the truth brought to the feet of Christ. The mission has been in existence for nearly five years; for the past two years and a-half it has been carried on in dependence on God for all supplies. D. S. Mackenzie.

63, *Rue Dauphine, Havre, France.*

CHRISTMAS LETTER MISSION.—Miss E. Steele Elliott, hon. sec. of this Mission, writes from 66, Mildmay-park, N.:—"For many hospitals, infirmaries, etc., where the Christmas Letters are desired, we have at present no helpers. I shall be happy to furnish particulars to any who may be kindly willing to consecrate, for this sending of the Christmas message to the sick and lonely, the very moderate amount of means involved by this much-desired co-operation."

The Revival in Ireland.

MR. MOODY IN DUBLIN.

Mr. Moody commenced his mission in Dublin on Tuesday evening, October 25. A large wooden building had been erected in the Rotunda Gardens, with seating accommodation for 6,000 people, and even on the opening night it was crowded in every corner. Mr. Moody is a unique conductor of monster religious meetings. Thus, on the opening night, while the choir was engaged in singing a hymn he left the platform and was soon amid the audience. When the choir had finished, a clear deep voice was heard repeating the verse, John iii. 16, "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Many got upon their feet to see what it meant, and lo! there was Mr. Moody standing at the back of the gallery on the left hand side testing the acoustic properties of the building. He called to a gentleman on the platform to repeat the text, and then appealed to the people for their decision. As a result the platform was altered next day.

A Dublin High Church paper had in a tentative way attempted to throw cold water upon the Moody Mission by advising the missioner to confine himself to the States. Hence it was with peculiar pleasure that Lord Plunket, the Archbishop of Dublin, was observed making his way to Mr. Moody's side on the platform. The greeting was warm on both sides, and Lord Plunket opened the proceedings with prayer, and pronounced the benediction at the close. Mr. Moody's address was pointed and to the purpose. He dwelt upon the conditions necessary for making the Mission a success, and laid particular stress upon the value of Christian enthusiasm. "Do not be afraid of becoming excited over Christ's work," he said. "Why, there will be more excitement met with in one public-house in Dublin to-night than among the six thousand people I see before me." At the conclusion of his address he announced the order of procedure. Major Whittle would take the eleven o'clock meeting for workers in the Christian Union Buildings. Mr. Moody himself would address the meetings in the Rotunda Gardens at three and eight o'clock p.m. After each there would be an inquiry meeting, and after the eight o'clock meeting Major Whittle would speak to men only in the Rutland-square Presbyterian Church.

The meetings have daily grown in numbers and enthusiasm. Mr. Moody has been speaking very largely upon the New Birth. Some of his sentences are likely to be remembered all their lives by his audience. Thus, in speaking of the Prodigal, he said: "The elder brother seems to me to be the meanest character in the Bible. If we had him now we should probably find him a church official. Put that elder brother into heaven and he would make a hell of it. He had nothing to repent of. He was perfect in his own eyes, and would not consort with saved sinners." Then, again, he said: "The doctrine of the New Birth is the A B C of God's alphabet. A man sound on the third of John is sound on every other other doctrine." His addresses are thickly interspersed with anecdotes all eminently calculated to point a moral. The newspapers have all been favourable. Thus *The Daily Independent*, a Parnellite organ, read by the masses of the Dublin people, contained the remark that every sentence in Mr. Moody's addresses might be profitably listened to by persons of any denomination. This is perfectly true, and a Roman Catholic has been heard to say that if Archbishop Walsh were wise he would, in the interests of morality and the public weal, have stood on the same platform with Lord Plunket to bid Mr. Moody God-speed.

But it is in the inquiry room that the results of the mission are most clearly seen. The first evening about one hundred people came in. Now several hundreds are present at each inquiry meeting, and large numbers have already accepted Christ. It would not be prudent to tell of all the glorious things there witnessed, for Irish mission work requires great tact and delicacy of treatment. But the Christian workers have been delighted beyond measure by the clear manifestation of the Spirit's presence in the inquiry room. When Mr. Moody was in Dublin before, a young man decided for Christ and followed the evangelist to the States. He is now the pastor of a large congregation, and has been largely used of God. At the very first inquiry meeting a young man stood up to confess Christ, and Mr. Moody—who has a great memory for faces—said, "Is your name H——?" "Yes, sir," was the reply. "You are a brother to the young man who was converted during my last visit here, and is now a devoted worker in the States?" "Yes, sir." At the very next inquiry meeting another young man stood up, was at once recognised by Mr. Moody, and proved to be the third brother who had found Christ. "Well," said Mr. Moody, "this was worth coming to Dublin for."

At the close of his address on Sunday afternoon Mr. Moody invited all who desired to come to Jesus to stand up. Gradually, in twos and threes, and then by dozens, men and women stood until in the end about two hundred people had arisen, and all these followed him into the inquiry room. Now, as visitors are up from all parts of Ireland, it is not too much to say that blessing from this mission will reach every corner of Ireland.

The following suggestions and useful remarks appeared in *The Irish Times* of Monday:—"Those clergymen and ministers, evangelists and pastors, act wisely who take advantage of Mr. Moody's visit to study the management of great evangelistic meetings. Leaders of men must keep themselves informed of the current of opinion and feeling, and of the various influences which affect the minds of the people whom they seek to lead. And when an opportunity, which occurs only once or twice in a lifetime, is afforded them of observing the kind of attraction which draws crowds under the sound of the Gospel, and holds them there, the preacher of the Gospel cannot afford to neglect it. They will remark, if they come in time, that the evangelist gets into touch with his congregation as it is gathering. That hymn sung by the choir and another by the congregation, now a duet, and then a solo, is all preparing the minds and hearts of the people, drawing them away from mundane thought and attracting them to the consideration of eternal realities. The hymn, 'Throw out the life-line,' with its solemn refrain,

> Some one is drifting away,
> Some one is sinking to-day.

has not only been used of God to induce reflection, but has in this mission been the first step in one remarkable conversion. Then, 'Tell me the old, old story,' expresses the desire which rises in many hearts, and which is met by the promise, 'There shall be showers of blessing,' or the lovely hymn sung by two voices only,

> Though your sins be as scarlet,
> They shall be as white as snow;
> Though they be red like crimson,
> They shall be as wool.

And then perhaps will follow, bringing peace and rest to some, before a word of the sermon is uttered,

> Blessed assurance, Jesus is mine,
> Oh what a foretaste of glory divine.

The mere breaking up of the monotonous routine of ordinary services, and the studied adaptation of means to ends in the selection of hymns leading onward to a desired and definite result, would itself be a revolution of a most beneficent character.

It is often said that Mr. Moody is not a great elocutionist, which, no doubt, is true; there is a conspicuous absence of the art of the eloquent orator, but there is abundance of shrewd remark, 'of thoughts that breathe, and words that burn,' of touching and stirring incident, gathered from his own varied and eventful experiences. As an example of homely and *ad hominem* remark, take the following—'There wasn't a soldier in Saul's army but believed that God *could* use him to slay Goliath, but there was a lad outside the army who believed God *would* use him, and he went in and slew the giant.' 'God can't use a discouraged man.' 'One Elijah on Carmel was worth a thousand Elijahs under the juniper tree.' 'I have no sympathy for juniper trees, I wouldn't give a thank you for any quantity of them. I would not plant one of them.'

"Mr. Stebbins is well-known as a leader of sacred song from his previous visits to Great Britain, and his music in the *Songs and Solos* is very sweet, and destined to endure. Miss Whittle has also a cultured voice of considerable compass, which she uses with judgment as well as heart. The solos and duets of these sweet singers are as influential as they are attractive.

"Under the enthusiastic and efficient direction of Mr. Cowley, the large and excellent choir is rendering splendid service, and their singing is an attractive feature of the meetings."

THE CHILDREN'S MEETINGS.

Major Whittle's meeting for children on Saturday afternoon was a great success. The area of the great hall was three parts filled, and after the usual hymnal service and prayer, ten little pitchers were seen upon the table where the speaker stood. Being asked what the number ten reminded them of, one child replied, "The ten virgins." Not this, however, but the Ten Commandments was the subject of the address. As a preliminary, the whole audience were invited to rise and repeat the Commandments, led by Major Whittle. He then told a story of a little boy whose mother sent him to school one Sunday afternoon, but who, meeting another boy whom he knew, played marbles with him, and in ten minutes he had broken five out of the ten Commandments. The five pieces of earthenware were then removed from the rest and the children mentioned the broken Commandments which they represented; and to give emphasis to the lesson the Major broke them, showing that the act of breaking could not be undone. Having thus brought sin to the conscience, the Gospel of Jesus Christ, our substitute was simply and earnestly explained, and illustrated by a touching anecdote. Many of the young people expressed a desire to be Christians, and some were led to a confession of Christ, which was, so far as man could judge, sincere and genuine.

These Saturday afternoon meetings are to be continued. Arrangements are being made for pursuing this evangelistic work during the winter.

MAJOR WHITTLE IN CO. KERRY.

To the praise of God and in the name of the Lord Jesus Christ, we are thankful to record the further progress of the Gospel in the south of Ireland.

Major Whittle, following in the steps of Mr. Moody, and Mr. Vance, the beautiful songster, and accompanied by his daughter and Miss Board man, commenced a mission in Tralee on October 9, having preached the same afternoon at Ardfert to the largest meeting perhaps ever gathered there. The hall in Tralee was one recently acquired for political meetings of all parties, and consequently frequented by all classes and creeds. A second stairs and entrance to the building were specially provided, and it proved in every way suitable for the purpose for, although no meeting was quite so large as Mr. Moody's in another place, the hall was quite filled, and the interest and even enthusiasm of the audiences were most gratifying. Major Whittle had provided himself with a good supply of hymn sheets which were distributed among those not possessing hymn-books, and very soon there were hundreds singing such blessed words as

> What can wash away my sin?
> Nothing but the blood of Jesus;

or,

> Sing it o'er and o'er again,
> Christ receiveth sinful men.

People who had never sung a Gospel hymn in their lives, and to whom the message of salvation must have been good news indeed.

The afternoon addresses were serial, being a course of lectures to Christians on the Holy Spirit's person and work, and very faithfully were the children of God warned of the sins and inconsistencies in home, business, and daily walk, and life which hinder his fulness to which all saints are commanded.

The evening addresses were invariably a full, clear, loving, and sympathetic proclamation of pardon and life for all who believe, and although the strong current of doctrinal statement flowed on each night, not broken or relieved by narrative or illustrations (except once here and there), it may be truly said that the packed rows of hearers seldom or never showed a face other than that of an absorbed and riveted listener, unable and unwilling to lose a sentence or a word of the unaccustomed discourse.

Results in such cases must be mainly looked for subsequently, but there were instances of actual conversion and out-and-out confession of Christ enough to encourage the preacher and to prove that the Lord was falling on prepared and receptive soil. The mission was continued by request to the 1st October, several days beyond the first intention. On the 20th, fresh ground was broken at

BEAUTIFUL KILLARNEY,

and a large company assembled, who it may be safely said never before were to be seen at a Gospel mission service. Here, as at Tralee, there was

great demand for Testaments, and when Major Whittle, after his manner, offered a card to any man present who wished for a Testament, after a pause, three sturdy fellows advanced up the aisle with looks of firm resolution, and received the tally which should secure them then and there at the door the coveted prize. Immediately a long stream of applicants came forward, and in this manner some 200 Testaments reached as many homes of the people in the two places.

Major Whittle addresses himself much to the masses, in language simple, manly, frank, and persuasive. The people feel not that a rival priest or parson has come among them, but a man who is one of them, who cares for them, and talks plain talk to them about sin and salvation.

Miss Whittle's and Miss Boardman's solos and duets were greatly used to soften asperities and commend the gracious words of God in gracious mien to those for whom they were spoken.

We sincerely hope and trust that this fruitful mission may be followed before long by a second visit of the Lord's dear servants.

Geo. F. Trench.

BELFAST.

A fortnight's Gospel services conducted by Mr. Jno. Brandon, of Canada, was brought to a close on Friday evening last, in Agnes-street Methodist Church, Belfast. During the mission about 350 persons gave their names as having decided for Christ. At the closing meeting on Friday night, which was a testimony meeting, 103 persons spoke, and about 150 additional persons stood up to indicate that they had received definite blessing during the mission.

Gospel missions have also been held during the week in a very large number of other centres throughout Ireland, and there has not been in this country for many years such a general widespread spiritual awakening as at the present time. People in public and private expect to be talked to now about their souls in a way they would have resented a short time since.

"THE WAY TO GOD."

A few weeks ago I ventured to call the attention of those interested in the evangelisation of Ireland to one way of helping on the good work, viz., by circulating Gospel literature. Mr. Moody's book, "The Way to God," having been signally owned of the Lord, the help of friends was invited to scatter this messenger of light all over our land.

Quite a number of friends kindly responded to our proposal. Please give me space to say now that we can make good use of whatever further gifts may be sent in for this purpose. Books have been distributed far beyond the means provided, and since we do not mean to slacken our efforts, we shall be glad of the further co-operation of all who desire to aid in this good work. Encouraging testimony as to the value of the book has been already received.

Henry Montgomery.

3, *Lower-crescent, Belfast, October* 31.

BREMERHAVEN, NORTH GERMANY. — Many British seamen land here, and whole crews are paid off. Yet no provision is made for their moral and spiritual well-being; there is neither church nor mission for English-speaking men and women. A small sailors' "Rest" for German seamen has been in existence for some years past, but the burden of its maintenance has become too great for its few German supporters. They were on the point of closing the hall this summer, when the visit of an English lady inspired them with fresh courage. The attendance at the meetings for German and British sailors held by this lady (she also visited the steamers and vessels to invite the men) proved the need there is for continuing this work. M. McMinn.

Fairview, Portobello, Midlothian.

LUKUNGA STATION, THE CONGO.—In a letter Mrs. Hind Smith, dated August 5, Mr. Ricketts takes acknowledgment of gifts received by his wife for mission work from friends in this country. The contents of the box, he says, were just the thing needed for use by the native women and girls connected with the mission. Mrs. Ricketts has now four native schools which she superintends, being assisted by native teachers. She has eight girls in a training home and hopes soon to have more. She needs help, and the Mission Board in Jamaica are being asked to send a lady assistant, and means will be needed to pay her passage from Jamaica. Mr. Ricketts purposes building a house for the Girls' Training Home at a cost of £150.

YOUNG MEN IN GLASGOW.

The annual meeting and conversazione of the Glasgow United Young Men's Christian Association took place last week in St. Andrew's Hall, which, as in previous years, was filled to its utmost capacity. Tea was provided at many tables by ladies interested in the association. Thereafter Sir John N. Cuthbertson took the chair. The hall, he said, was never occupied for a nobler object. They had met to celebrate the sixty-eighth anniversary of the Association, and he said glory to God in the highest for all his goodness in connection with this and other Christian work. As interested in education, he wished to say that the School Board evening classes had not lessened the number attending the classes of the Association, the Athenæum, and such institutions.

Mr. Oatts, secretary, gave the report, which bore that there were 8547 young men enrolled, 219 fellowship meetings all over the city for the study of the Word of God, with an average attendance of 4036 young men. There were 1300 Sabbath school teachers and 1300 evangelistic workers and 155 young men who were studying for the ministry or had gone to the mission field. There were five evangelistic meetings throughout the city, and meetings every Sabbath afternoon in eight of the lodging-houses. In the missionary society there were 134 members, and between 70 to 80 of their old members had during the last ten years gone to the mission field. There was also a Temperance and Morals Committee trying to work against intemperance, impurity, and gambling. The educational classes were last session attended by 2077, and the monthly magazine had a circulation of 5000. There were reading-rooms in the Christian Institute and in the four sections of the city, open from 9 a.m. till 10 p.m. In these rooms were libraries; but Mr. Oatts asked friends to help them with new books, not books sixty years old. One hundred pounds was wanted, and he would be glad if some kind friend sent him a cheque for that amount. Lastly, they had a gymnasium with 140 members, cycling and rambling clubs making tours in summer, and a successful restaurant.

Mr. A. M. Lindsay, treasurer, gave his report, which was eminently satisfactory.

Mr. John Connal said that during the year they had added the physical as one of the objects of the association, and if anyone wanted to know how it had succeeded, he had only to look into the gymnasium or the restaurant. Mr. Cameron Corbett, M.P., spoke of the advantages and importance of the work of the Association. Mr. Wilson, M.P., also spoke.

Rev. John M'Neill was delighted to see such a scene, and to have the opportunity of beholding the Association evidently at its best. He owed much under God to Young Men's Christian Associations, but his blessedness began earlier. He traced a great deal of what he was that was desirable to a good upbringing. He remembered nothing more gratefully than that item of the home routine —family worship. How gladly would the family have shirked it! But his father and mother had always family worship. Neither of them could sing a note, but they sang; he did not know what it was like. God sent them a family of singers in order that the service of praise might be a little better. The family were brought up in a house with little accommodation; there were a couple of rooms and perhaps some odd corners to stow things in. But he was not aware their minds were corrupted by close association with one another. There was a great deal of cleanness about the fear of God and the worship of God. Mr. M'Neill having recited with great effect passages from Burns' "Cottar's Saturday Night," said another great advantage he derived was that of the personal example of his father in the matter of total abstinence. His father bore the character of a moderate drinker with honour and credit. Many men call themselves moderate drinkers, but people knew them otherwise. When the Good Templars came to the village his father did not care for bibs, tuckers, a worthy this, and a worthy that and the other thing. But as the Order was the only temperance organisation with regular meetings, he joined it the first night, and his family followed the next. Such was the influence of personal example. Total abstinence was not everything; it was not grace; but it held the speaker till grace came.

He was never a model youth, and all manner of evil prophecies were showered upon his head. He did many things. He went to the town and slipped into the theatre amongst the first things he did. He also slipped into the music hall, as he was away from his father. But total abstinence kept him from that everlasting adjourning for refreshment. It was there that bad companionships were made. He soon got tired of this kind of amusement. He found nothing refreshing in these brackish streams. But when he was nineteen years the change came, and so he stood there to plead for definite conversion through faith in Jesus Christ. They should not fear of becoming after conversion, ascetic, with a face as long as a fiddle. Was his face as long as a fiddle? Had he a fiddle shape at all? Did he look as if he had no fun in life? It was the other fellows who were dull. There was nothing like conversion for developing the best in a man—in the directions aimed at by the association—moral, religious, social, physical, and intellectual. Were these all? He could mention a few more. He went first and most strongly into the religious; but some began at the muscular. What they should do was to confess Christ with a certain amount of publicity. They should go to some open-air meeting; it would take more out of them than—it might be—going to the communion. They should go to the open-air meeting because it was the work that made them feel nervous, and because there was a certain amount of public committal and running up their colours to the masthead about it.

Rev. Dr. Bonar pronounced the benediction.

TWO INDIAN VISITORS.

On October 14, a meeting, comprised mainly of Indian Christians, met at *The Bombay Guardian* offices to pray for blessing upon Miss Soonderbai Powar and Mr. Raju Naidu, of Madras, about to sail for England to speak on behalf of their people against the traffic in opium. Earnest prayer was made that this great stumbling-block, which hinders the spread of the Gospel, might be soon removed.

In a few remarks about the friends leaving to represent India in the anti-opium crusade, Mr. A. S. Dyer said he considered Mr. Raju Naidu had three particular qualifications for this work. First, he is a convert from heathenism. Secondly, two years after his conversion he was considered competent to edit *The Eastern Star*, one of the leading Indian Christian newspapers. He retained this post during 1890-91, and only relinquished the editorship because he wished to devote himself fully to Gospel work. Thirdly, he has seen the evil of the opium vice within the circle of his own relationship. Mr. Dyer remarked upon the Divine protection and help that had been granted to Miss Powar in the continuous speaking and the cold of an English winter last year. He commended both delegates to the care of God.

Mr. Raju Naidu said that since he gave his heart to Christ the opium traffic had been a topic of great importance to him. He had seen the evil in all the principal towns of the Madras Presidency, and, unless stopped, he saw that it would eat out the very life of his country. He spoke of the peculiar tendency of opium to ruin the moral faculties, and said that the women who were licensed to sell opium in and near Madras, were women of evil character. He has faith to believe that the Lord Jesus will soon see this evil abolished. This is the cause of humanity, and Christ is our counsellor.

Miss Soonderbai Powar, in easy and fluent Marathi (her own language), spoke of the kindness she had received in England. She had no wish to leave her country, but she felt that God wanted her, so she determined to do the work He had given her.

Rev. W. J. Gladwin, editor of *India's Watchman*, Staff Capt. Abdul Aziz, a Hindustani Salvation Army officer, Rev. Madhavrao Nikambi, Maratti Pastor in the Free Church of Scotland Mission, Bombay, and Mr. Glover, a retired Government official, also spoke.

Prayer is chiefly heart work. God heareth the heart without the mouth, but never the mouth without the heart. Your prayer is odious hypocrisy, mocking God, and taking his name in vain, when you utter petitions for the coming of his kingdom and the doing of his will, and yet hate Godliness in your heart. This is lying unto God, and flattering Him with your lips, but no true prayer.—*Marshall.*

West London Conference.

The annual West London Christian Conference of the Free Churches was held on Monday, October 24, and two following days, in the Allen-street Congregational Church, Kensington. The congregations were encouraging; the subjects discussed were varied and of great importance, and the presence of the Divine Master was very manifest.

The meetings commenced with a devotional meeting on Monday afternoon, conducted by the pastor, Rev. C. Sylvester Horne, and addressed by Rev. C. Medley. This was followed by a fraternal meeting for ministers, church officers, and Christian workers. The subject discussed was "Power for Conversion in Christian Workers."

It was introduced in a brief suggestive paper by Rev. Joseph Olphert. He mourned the infrequency of conversions. He was afraid that the prevailing unrest in theological opinion had paralysed converting power. As to the human qualifications by which this gift is conditioned there must be a confident experience of God's saving grace, a firm grip of Scriptural truth, maintained by study and much prayer, and what the speaker designated a "holy gush" in appealing to the consciences of men.

An interesting conversation followed. Rev. G. MacGregor feared that among many the word conversion was losing its significance. Whilst they had intense sympathy with the souls of men it behoved them to preach the Gospel with no uncertain sound. Rev. W. Roberts thought broad views of the Divine Fatherhood weakened the force of the preaching or the need of a change of heart. Rev. J. S. Pawlyn believed that the secret of the lack of converting power was found in the fact that the Church was content to live on too low a level of spiritual life. Rev. C. Sylvester Horne said there were mysteries in the operations of the Holy Spirit which could not be solved. The great fact of Divine Sovereignty could not be overlooked. Conversions were not necessarily of the same type. Some passed through one great convulsion, and some were lifted by successive stages to higher levels of spiritual life. If such conversions were less demonstrative, they were not less decisive. Other friends briefly spoke.

The evening meeting was for the special benefit of young men and young women. There was a large attendance. The chair was taken by Mr. W. H. Winterbotham, who at some length urged upon the young people present the duty and importance of training their physical, intellectual, and spiritual natures to the highest perfection.

Rev. W. Suttle followed with a very faithful and timely address on the two points—(1) Do not be led into wrong, and (2) Do not lead others into wrong. Temptations beset them sorely, but they were not at the mercy of tempters. It was most important that they should be careful of their companionships. Above all, he would warn them against the sin of tempting others.

Rev. W. J. Dawson, of Highbury, said every church should be a manufactory of Christian character, and all should be inspired by the lofty ambition of laying hold of sinners for Jesus Christ. Away from the homes of their earlier life, they would often experience the oppression of loneliness, and this should be overcome by seeking some social and Christian centre of attraction and enterprise. Let them carefully watch their thoughts, for thoughts were the seed from which sprang crops of good and evil.

The interest of the meeting was fully maintained on the following day, though the attendances were scarcely as large. The subject for the afternoon was "Holy Living," the meeting being presided over by Rev. Edward Hawken. Professor Agar Beet, of Richmond College, delivered an address on "The New Life in Faith." He dwelt on the importance of perfect dedication to the possession and service of God. Life must be lived in the light of eternity. When we have given all we have a right to claim all that Christ has promised to his faithful ones. Rev. J. Baillie followed with an earnest address on the importance and blessedness of secret prayer.

The subject of the evening's meeting was "Evil Tendencies in Modern Life." Mr. Percy Bunting presided. In a thoughtful address he contended that the only way to preserve sound doctrine is devotion to Christian work. In times of great doctrinal danger the Church had been saved by the holy living of simple disciples. Formulated creeds represented the uprising of the Christian conscience against particular forms of error, and he thought that whilst the Word of God remained inviolable, creeds as such needed to be reviewed and re-formulated every century. The greatest dangers of the age were worldliness and sin, and against these there should be directed a new crusade of holy activity.

Rev. T. H. Darlow delivered a most able address on "The Dangers and Drawbacks of Modern Progress." Modern progress, he said, had not effected any moral cures. Worldliness, sensuality and crime still abound. In many respects, the present days were far better than the old, the intellectual and material progress had been marvellous, but all was not clear gain. There had been a great increase of wealth, the standard of domestic comfort had risen; but this had increased the temptation to high living, the determination to maintain appearances up to, or even beyond, our income. Many Christians would do well to diminish the luggage of life. It was astonishing how much worldly luggage some carried with them on the Heavenly road: one would suppose that they were pedlars, rather than Christian pilgrims. The effect of all this was to materialise and secularise our religious efforts. Against prevailing evils it behoved them, as the followers of Christ, to stand firm, to set their faces as a flint, and not to float hopelessly down the stream of modern tendency.

Rev. H. O. Mackey followed with an earnest address on the duty of unshaken fidelity to the Gospel, and its power to save the vilest sinners, to strengthen against temptation, and to afford an abiding inspiration to the highest forms of Christian experience. The meeting was brought to a close by a brief address by the Rev. A. Mearns on the law of selfishness.

On Wednesday afternoon Mr. T. Walker gave a most thoughtful address on Divine grace, showing the folly and wrong of making it dependent on any particular ecclesiastical channels. An interesting conversation followed, in which Revs. W. Page, S. J. Jones, C. S. Horne, E. Hawken, and others took a prominent part. In the evening there was public worship, and a united celebration of the Lord's Supper, at which Rev. W. J. Woods presided.

THE ANTI-VIVISECTION CRUSADE.

It was but natural that the supporters of the anti-vivisection movement should resent the attacks made upon their principles by certain speakers at the recent Church Congress. On Thursday last they assembled in force in the Banqueting Room, St. James's Hall, "for the purpose of reaffirming and vindicating the principles of the society in face of the attacks made, especially by Professor Horsley, at the late Church Congress." Canon Wilberforce presided, and regretted that inaccuracies in the book, "The Nine Circles," should have afforded an argument for the vivisectors. Miss Cobbe urged renewed vigour in the fight against degrading cruelty.

Professor Lawson Tait, at some length, examined the defences which had been put forward for vivisection, denying that it had produced any good results, and maintaining that it was untrustworthy, as the facts ascertained were only certain with regard to the kind of animals on which the experiments were performed, and not with regard to human beings. But even assuming that vivisection had led to discoveries, it was a mediæval method of investigation, like that of pressing an accused person with weights to make him plead. He asked whether it was creditable to modern science that in an age when they could tell the condition of the atmosphere in the nebula of Orion, there should be a resort to experiments upon animals to find out what chemistry in its present advanced form was better able to tell them with regard to poisons. He pronounced the defenders of vivisection to be without logical argument.

Bishop Barry dwelt upon the moral aspect of the question, contending that man's lordship over animals was not that of might over right, but was a delegation from God, for which man would be held responsible.

A TESTIMONY.—A correspondent visited, a few days ago, Rev. James Griffin, at Hastings. He has had a severe attack of spasms, and his lying in a critical state as to his bodily life, but his spiritual life, at the age of eighty-eight, is robust and full of joy. He has preached the Gospel over sixty years. He said—as it were a dying testimony—"Two thoughts fill my heart: the exceeding sinfulness of sin; and the exceeding riches of grace. This is my prayer and hope, 'Looking for the mercy of the Lord Jesus Christ, unto eternal life,'"

REV. G. C. GRUBB IN OXFORD.

(By an Undergraduate.)

The announcement that Mr. Grubb was about to hold a mission in Oxford was hailed with prayerful expectation by many believers here who remember his mission some seven years ago, and who have followed his more recent work in India and the colonies with keen interest and real thankfulness. The mission began on Sunday, October 23, when Mr. Grubb preached at the ordinary morning and evening services in St. Peter-le-Bailey Church, and gave a special address to men only (chiefly undergraduates) at 8.45 p.m. The opening sermon was from Ezekiel xiv. 3, and proved a searching word on idolatry as it appears in modern life in various forms, with special reference to mere profession, separation from God, stubbornness and covetousness. On the Sunday evening the subject was the characteristic one of "Christ is all and in all" (Col. iii. 11), with the following treatment:—1. Christ is all to God. 2. Christ is something to devils. 3. What is He to us? When Christ is all, nationalities, ecclesiastical distinctions, social barriers are regarded as nothing.

Mr. Grubb gave Bible readings each afternoon of the week specially intended for believers, and the large gatherings proved how acceptable and profitable the Word was to those present. Among the subjects was one on the Presence of God as realised in the life of the believer, and all the elements of power and blessing which come thereby. Another was upon the Pentecostal power of the Holy Ghost and the need of it now in the Church of God.

But it is of the evening services, which were definitely evangelistic, that special note must be made; and as to these it was remarkable to watch the deepening interest each night as the mission proceeded. On the first night the attendance was only moderate, which was probably due to other city engagements of that evening, but the next night saw a great increase which was more than maintained each night. On Tuesday the subject was the New Birth and its proofs, and was made a word of power to many souls, while the sermon itself was the topic of conversation among undergraduates on the following day. The next evening the story of the woman of Samaria was dealt with, and the blessings of the living water vividly depicted and freely offered. Again the after-meeting showed a large number desirous of immediately accepting Christ. The subject of Zaccheus followed, and was used to show the need of earnestness and humility in receiving Christ and the blessings of salvation, sanctification, and strength, which accrue from his "abiding in the house." The preacher's treatment of several "trees" in which modern Zaccheuses are perched and from which they must "come down" in order to receive Christ was very faithful and telling. Friday brought the glorious subject of the Passover and deliverance from Egypt, and, in spite of very inclement weather, a large number assembled and great power was manifested. The mission was continued on Sunday last, when the numbers were larger than ever, while the word proclaimed proved a fitting close to a most valuable mission.

Besides the above services for all comers in St. Peter-le-Bailey Church, Mr. Grubb held special meetings, public and private, among the undergraduates, amongst whom there has been definite and unmistakeable blessing. The daily prayer-meeting was addressed by Mr. Grubb on each day, and the members of Mr. Grubb's Mission Band also were at work addressing meetings at the Y.M.C.A. for men only and holding children's services.

Altogether the mission has proved an undoubted blessing in Oxford both to believers and to the unconverted, and many will rejoice on the great day because of it. It was a great privilege and joy to listen to the glorious Gospel proclaimed by Mr. Grubb with such striking faithfulness, and to notice the eminent wisdom and tact in his various methods of conducting the after-meeting. To God be all the praise for this season of refreshment and power. The volume of prayer for God's blessing on Mr. Grubb's labours will assuredly be increased by his Oxford mission.

THE MAGIC LANTERN MISSION, directed by Mr. Wm. Stewart, 7, Effingham-road, Bishopston, Bristol, is capable of much development. The work enjoys the support of a committee, and is well spoken of by ministers and others who know Mr. Stewart and have attended his instructive and entertaining meetings.

For the Young.

ABOUT FRENCH CHILDREN.

Ir is long since I wrote to you, but I have en hearing so much about French children from e lady who has been on *Le Bon Messager*, all mmer, that I think you will like to hear a few of e interesting things she has been telling me; and rhaps you will long to be able to go yourselves on ch a voyage.

Le Bon Messager does not go on stormy seas; it es only on the quiet rivers and canals of France; d yet it was a perilous venture to go right into e heart of a Catholic country, where even the me of Protestant is feared. I hope that some- e else will tell you how *Le Bon Messager* was owded night after night with eager, solemnly tentive listeners, and how inquirers came in ntinual succession to hear the good news of salva- on, and how great were the lamentations and what ars were shed when the time came that she left em for another village.

But perhaps what would interest you most would to hear of the children's meetings. The meetings r the grown-up people were under the charge of stors or evangelists from Paris, and were held at ght; but the children were Madame Pim's charge, d very great care it took to tame these wild little lks, who came in throngs to see this wonderful at, so new, so clean, so pretty with its flags and reaths of growing ivy. They were led across the mporary bridge and placed at once, and made to derstand what a solemn thing it was to be in od's presence and to speak to Him. Very short ayers were all that were attempted, for these ildren had no idea of real prayer. Rapidly peated Latin prayers were all they had heard.

Then the hymns—from *Cantiques Populaires*— ere an ever new delight. Then these children ng! Madame had continually to remind them at "Le Bon Dieu n' est pas sourd" ("the Lord not deaf"). For a moment they would sing softly, d then the chorus would ring out again across the iet waters of the Marne, till far-away labourers in e fields could hear the children's voices telling the d old story in verse. Madame longs now for their arty singing when she hears the rather too quiet nging in the Protestant schools. They liked, per- ps, best to sing,

"Qui dit au soleil sur la terre,"

th its joyous refrain,

"C'est l'Eternel, c'est notre Dieu!"

Mind you sing it on Sunday evenings; it is No. 80 *Cantiques Populaires*. In one village an old oman of eighty came to the children's meetings, d was so wonderfully attracted by the children's nging and their interest in the Bible lessons, that e came again, bringing two other old women with r. As the whole three were deaf it was needful give them places in the front, and there they sat tening as eagerly as the children to the Bible ories. Some of the children knew something of e New Testament, but the Old Testament stories ere quite new to them. It was not only Catholic ildren who came—in one place Jewish children me and bought hymn books and "sang the raise of Jesu's name" with the others! Another me some real gipsies were attracted by the unusual ght, and, won by the kind welcome and hearty in- tation, came on board and heard of Him who came seek and save that which was lost.

One day Madame saw two boys looking eagerly at the oat, and wanting to come on board. As there was no ildren's meeting that day (Saturday was kept free), ey were told they could not be admitted. They oked so disappointed that she asked where they me from. "Oh!" said one of them, "our llage is five kilomètres away, and always they said e boat is coming and it never came, and at last y comrade and I said we would go and see it." So e little fellows were allowed to come on board, and w the boat, and had a piece of chocolate, and ard a hymn and the "old, old story," and went ome to their village to relate the wonders they had en and heard.

The day after one of the village council came, d then two others, to beg that their village might ve the privilege of a visit from *Le Bon Messager*. nd so she went, and very many eager listeners owded the meetings, and most earnest among e children who thronged the children's meet- g were the two little fellows who had been the eans of bringing the Gospel to their village. o show what kind of instruction these children had received, one of these boys was found trying to put a penny in the contribution box, saying, on being asked what he thought the money was for, "*pour délivrer les âmes en peine!*" You can translate that I think.

Now I finish my letter with what I have so often said. Get on with your French, read your French Testament, sing the hymns in *Cantiques Populaires* (you know the tunes already, and the words only cost twopence or less), pray for French boys and girls, and when you are ready come over and help us!

Your sincere friend,

Valence. S. R. Geldard.

THE STORY OF KIH-NIANG.

Who is that dear little old woman with white hair and dressed all in grey—grey tua-tse, grey trousers, and even grey shoes? Why, that is Kih-Niang, as we call her, which is a title of respect, and meaning "adopted mother." Everyone notices her bright face, and if you did not see how happy she is, you would soon hear it, for she is praising God all the time, and telling everyone how good He is to her, and how wonderful it is that He has saved her in her old age.

She is seventy-five years old, and was converted and baptized when she was seventy-two. Since then she has been telling all the people in her village and elsewhere of the Saviour she has found, and they listen with great wonder to her story. For you must know that she was a "Ch'sh-ts'ai-tih" (vegetarian) for forty-two years, and the Chinese think there is great merit in this, and to keep the vow of vegetarianism, and not eat meat or eggs, or fish, for so many years is to heap up a great pile of merit, which is all lost if the vow is broken. Not only was she a vegetarian, but for twenty-eight years she was a Bhuddist nun. She had a kind husband, and was deeply attached to him, and used to visit all the temples, to pray that he might have a long life, but she was so anxious to be pure and virtuous, that, although she loved him so much, she left him to be a nun. That is why she wears these grey clothes. The nuns' dress is grey cotton, and she has nothing else. She lived in a temple, and took care of it and of the idols, washing their faces, etc.

She had no children, but she adopted a boy called "Kiang-si-ting," and brought him up. They meant him to be a priest, and he served in the temple, but when the time came to shave his head (the Bhuddists shave off all their hair) it was decided that he would not do for a priest, he was far too upright. Eight or nine years ago this man heard the Gospel and was converted. He also had been a vegetarian for twenty-four years, and did not at first break his vows, but five years ago he was baptized. His adopted mother used to wonder what he found in that Book he was always reading (the Bible). Often she would prepare his meals and set the food before him, but he would be so absorbed in his book that he would leave it to get cold and forget to eat it.

After a time he began to tell her the idols she served were no use, they could not help her and they could not take care of themselves. "Why," he said, "if I hit them they can't do anything." Then he told her about the living and true God, and the mighty Saviour, Jesus Christ, who had died for all the people in the world, and she believed the glad tidings, saw that all her accumulated merit was worthless, a false hope, gave it all up and became a disciple of the Lord Jesus, and it is beautiful to see her gratitude and love to the Lord. She is literally praising Him all day long. Often in the meetings she cannot keep quiet, and breaks out with expressions of praise in very emphatic assent to what is being said.

She lives about 40 "li" away with a nephew who is not very kind to her, because he is vexed that she has given up the money she gained by being in the temple, but she will not leave her home because she wishes to tell the Gospel in the place where she served the devil so long. It was nice to see her and her adopted son together, and to see her delight when he was preaching. She is a very polite old lady, "K'eh-k'i-'tch-hen" as we say. We could scarcely get her to eat her own meals, she was so anxious to offer every mouthful to us. She stayed a week with us and has now gone back to her village.

CHILDREN'S MEDICAL MISSIONARY SOCIETY.

The seventeenth report of the Children's Medical Missionary Society tells of the steady progress of an excellent work. Maybe some of our young readers do not know of this society. Such will, we trust, write to Miss Annie R. Butler, Medical Mission House, 49, Highbury Park, N., for a copy of the deeply interesting report, the pages of which will inform them of the ways in which help may be rendered to the mission cause.

The income of the society last year reached the sum of £242. We give brief extracts from the report:—"One dear little lad of three-and-a-half years of age collected no fewer than 240 farthings for the work auxiliary. Another wee fellow had two pennies given to him, and said that the poor children should have them both. A boy of seven, aroused to a love of missions by Miss Marston's books, collects for us in the cottages near his home, and is rarely refused a trifle. Another of ten or eleven cleans the lodger's boots and puts the pennies thus earned into his box. Another boy, still older, sends in, from his sister and himself, half the money results of the patient collection of waste paper; and yet another, sent for hurriedly to join his ship, leaves over £1 in his Medical Mission box for us, with two beautiful picture books that he has made.

"Our girls are not idle. From the child of five to the growing-up girls who are rearing canaries for us, or stirring up Medical Mission interest in the hearts of little children and others, we rejoice in them all. And now that the Medical Missionary Association students are getting out from the hospitals into the actual Medical Mission field, how thankful we are and shall be to be able to follow them with helpful gifts, and how specially pleased they always are and will be to be remembered by the children."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Edwin Arrowsmith, *Cambridge*, to Nov. 11; Mr. H. Hutchinson *Monmouth*, Nov, 5 to 13; *Hereford*, Nov. 14; *Clapton Congregational Church*, Nov. 20 to 27; Mr. Jas. S. Tyler, *Felixstowe, Walton, and Neighbourhood*, Nov. 1 to 16; *St. Philip's Schools, Maidstone*, Nov. 19 to 27; Mr. A. G. Dodderidge, *Windsor*, Oct. to 29 Nov. 7; *Brighton*, Nov. 9 and 10; *Ealing*, Nov. 11; *Bedford*, Nov. 13; Mr. T. Lewes Sayer, *Brockley Presbyterian Church*, to Nov. 8; *St. Andrew's, Gravesend*, Nov. 27 to Dec. 9; Mr. Geo. Goodman, *Onslow-square Baptist Church*, 30 to Nov 5; Mr. Edward Hughes, *Stockwell Green*, Nov. 6 to 9; *Bisley*, Nov. 26 to 27; Mr. S. J. Hewlett, *Boldre*, Nov. 6 to 13; Rev. Martin J. Hall and Rev. W. S. Standen, *St. Nicholas' Church, Gloucester*, to Nov. 9 *St. John's, Boscombe*, Nov. 19 to 29; Rev. Martin J. Hall *Jesmond, Newcastle-on-Tyne*, Nov. 12 to 13.

CHILDREN'S SCRIPTURE UNION.—Hebrews.—Nov. 6, iv. 1-16; Nov. 7, v. 1-14; Nov. 8, vii. 1-14; Nov. 9, vii. 15-28. Psalms.—Nov. 10, xxxiii. 1-11; Nov. 11, xxxiii. 12-22; Nov. 12, xxxiv. 1-10.

THE VICTORIA INSTITUTE.—The twenty-fifth volume of "Transactions" will, we trust, tempt many Christians to join the Victoria Institute. Among the important matter contained in it is a paper by Mr. Rassam, the well-known explorer, completely answering several arguments of those critics who maintain the comparatively recent origin of the early parts of the Old Testament. The question of the situation of the Garden of Eden is specially considered. Added to the paper is a report of a long discussion, in which persons who speak with the weight of authority took part.

GARSCUBE HALL, GLASGOW.—In his little report for the past year, just issued, Mr. D. J. Findlay, 42, Grant-street, Glasgow, says:—"The need for a larger place is not less, but more manifest than ever, but until the Lord opens another door for us, we must continue to work on in the only door that is open. During our last winter mission we took the City Hall for our Sabbath Evening Services, and it, under the preaching of Richard Weaver, was crowded to overflowing. Our own hall only seats about 450 persons, and we could just as easily, and with much better effect, have a congregation twice as large if we had a building to put them in. We would ask our many friends to continue with us in prayer that when He sees fit our Master may open up our way in this matter."

MR. MOODY AT BOSTON, LINCS.

The mission at Boston proved an unqualified success. The congregations were the largest that ever assembled day after day in the town. Mr. Moody's opening meeting was in the Corn Exchange, the largest public building in the town, and it was filled to its utmost capacity, several hundreds being unable to gain admission. The acoustic properties of the building, however, were such that Mr. Moody resolved to hold his future meetings in the Wesleyan Chapel, which had been placed at the service of the mission. Enormous congregations awaited on his ministry there. Mr. W. R. Lane conducted large overflow meetings on Monday, Tuesday, and Wednesday nights.

Mr. Moody's John-the-Baptist-like unsparing rebuke of the sins of the day—drunkenness, uncleanness, perjury, dishonesty, and nominal Christianity—could not fail to awaken the slumbering souls of many, while his uncompromising teaching of the doctrine of repentance, faith, and regeneration, will, we believe, reverberate for ever in the consciences of his hearers, and turn, in days to come, to the salvation of those yet undecided.

The part Mr. Stebbins took was very spiritually helpful. His rendering of the hymns was soul-stirring.

One of the special features of the mission was the Wednesday afternoon meeting. Wednesday being market day, a service was set apart for visitors from the country, and fully 2000 from the surrounding villages and towns availed themselves of this opportunity of hearing the evangelists. A large enquiry meeting was held in the Congregational Church at the close, and many, it is believed, were won to the Lord, and returned home to become centres of influence in the villages and towns whence they came.

The co-operation of Mr. W. R. Lane was most valuable. He attached to himself at once the affection and confidence of all the Christian workers, who remained throughout his willing and cheerful supporters. From the first he found no difficulty in gaining an audience, and as the mission continued, after Mr. Moody left, the attendance at the services was exceedingly good, the two closing meetings filling the large Wesleyan chapel. He was honoured of God in the conversion of souls and the blessing of the righteous was upon him.

Up to the time of writing, more than 160 have given in their names as having come to spiritual decision during the week's mission, and there are many who, like the woman of Gospel story, healed by the touch of faith, have concealed themselves in the throng without public confession. The spirit of Christian unity which prevailed through all the meetings and committees was not one of the least of the blessings of the mission. We believe that all the centres of religious life in the town will carry on this evangelising work more energetically in days to come as the fruit of the mission.

Rev. C. B. Sawday, of Leicester, held a two days' mission in the town last week and was blessed of God in the salvation of souls.

Mr. Fay Mills in Utah.

Rev. B. Fay Mills has had a successful work in Salt Lake City, Utah. The mayor issued a proclamation, recommending the closing of places of business September 13, and a very general response was the result. Every day the power of the Gospel has been more and more manifested.

Sabbath (Sept. 25) was a day such as has never been seen in Utah. It was a day of prayer and power. When Paul preached at Antioch in Pisidia, it was written of the mighty work of the Gospel: "The next Sabbath day came almost the whole city together, to hear the Word of God." Thus in Salt Lake City, this city where a few years ago the people of God could find no place for the soles of their feet to rest, where they were pushed into the loft of a livery stable to find a place to worship God—in this same city it may be truthfully written: "Almost the whole city came together to hear the work of God." The capacity of the great tent was the only limit to the audience, and many stood without, listening to the word of truth. The results of the day's blessing upon the city can never be known. Between five and eight hundred people expressed their purpose to lead a new life.—*Record of Christian Work.*

THE LATE REV. J. JACKSON WRAY.

The world of religion and of letters will learn with deep sorrow of the death of Rev. J. Jackson Wray, known as a unique and powerful preacher, social reformer, and prolific author in the domain of religious thought and action. The melancholy event took place on Wednesday last week, at his residence, Sandfield, Market Weighton, in the presence of his family. On the morning of the previous Friday Mr. Wray was conversing with his wife about the satisfactory condition of his health, when he was seized with paralysis, and notwithstanding that every attention was paid to him, medically and otherwise, he lingered in a more or less unconscious state until Wednesday night, when he passed away painlessly and calmly.

Mr. Jackson Wray resigned his pastorate of Whitefield's Church some two years ago in consequence of failing health, and retired to Market Weighton, with the result that he was apparently restored to health. He was born near Market Weighton in 1832, and was educated at the Westminster Normal College. Soon after leaving college, he joined the Methodist ministry and went out to Sierra Leone, the climate of which place proved injurious to his health. Returning to England, he spent three years in Crewe, and subsequently took up work in other districts. Ultimately he severed his connection with the Wesleyans, and accepted the pastorate of Whitefield's Congregational Church in Tottenham-court-road. Here he drew a large congregation, but the old building becoming unsafe, it was pulled down, and an iron temporary building put up, pending the erection of a large church. Mr. Wray was the author of many ably written story books.



From Photograph by Messrs. Elliott and Fry, 55, Baker-street, London, W.

Some Tried Rules of Life.

Hold Thou me up, and I shall be safe.—Ps. cxix. 17.

In times of perplexity and difficulty—when all seems going wrong—pray, and then leave the burden with God, and pray steadily till the fretful and anxious feeling has passed away.

Make all right with God before trying to make it right with an offender—and then patiently bear any affront, checking the rising feeling of indignation.

Never make any reply to an insult—or, if any, either acquiesce or return some kind word.

In perplexity—avoid doing anything doubtful. Only do that which is *sure* of a blessing and stay the soul only upon God.

In times of the greatest depression, remember how God has helped in past times, and that He who has delivered from one trial or temptation is able and willing to deliver from another also.

Avoid yielding to feelings which are always changeable, but be led by fixed and definite rules of conduct.

Henry Overy, M.A.

SYSTEMATIC BIBLE STUDY.

Sir,—In view of the widespread and happily increasing desire for thorough and intelligent study of the Word of God, your readers may perhaps like to hear about the "Chronological Scripture Cycle." This scheme of Bible study was organised by my sister, Miss Mary L. G. Petrie (who is a graduate with first-class honours of the University of London), in connection with the College by Post, which she had the pleasure of starting in her own early college days, for promoting systematic reading of Holy Scripture, and for teaching some secular subjects to girls anxious to study under guidance, but out of reach of professional tuition.

The names have now been enrolled of 196 teachers, and of some 3000 students, each of whom has undertaken to give half-an-hour daily to the Bible in connection with one of the correspondence classes. In these, various plans of Bible study already widely followed were adopted, such as the daily lessons of the Church of England, the Bible and Prayer Union, Christian Progress Union, and Young Women's Christian Association subject; but to meet more completely the needs of students, my sister, as president, shaped in 1888 this Chronological Scripture Cycle.

The course lasts three years or nine terms, and is now followed by 50 of the correspondence classes in the College by post, and by about 1700 other readers, who include many clergymen, evangelists, leaders of Bible classes, Sunday-school teachers, and missionaries in every part of the world. One Free Church minister in Aberdeenshire formed a year ago a class for this study of nearly 70 of his congregation, and his example has been followed by other clergymen. The Church Missionary Society recommend the scheme to all intending missionaries in their new handbook, "Candidates in Waiting." The aim of the scheme is to take the Bible as its own best interpreter, by arranging it in the chronological order of the events it relates, and the books it contains, so far as that can be ascertained, and to illustrate at every point the history which tells us what men did by the literature which explains why they did it, elucidating David's life by David's Psalms, taking historical and prophetic books together, and reading Paul's Epistles in the order in which they were written.

Throughout, the design is to aid those Bible students who know no language save English, and who cannot readily avail themselves of larger works of modern Biblical scholarship.

Great interest has been manifested by the students of the scheme, many who began by promising half an hour daily now find an hour all too short for the Scripture reading. Others who confessed that hitherto they had read the Psalms and parts of the new Testament only, failing to understand or enjoy the rest of the Bible, now write saying that it has become a new and most precious book to them, and that their interest and delight in its study deepens each term. "I am very sorry we have nearly finished the Old Testament," wrote a member of my class the other day, who had entered most heartily into the ancient history of Israel.

Over 100 have already won the prizes awarded to those who work out well under a teacher's direction the whole of the nine examination papers (each containing thirty-two questions).

The scheme was originally set forth in a set of twelve pamphlets, and though not publicly advertised, all the 3000 sets of pamphlets hitherto issued have been sold out. In response to many requests they are now being published, revised and enlarged, in one volume, entitled "Clues to Holy Writ." (3s. 6d. *Hodder and Stoughton.*) This book, which contains about 350 pages, is nearly ready. Further information about the college, by post, may be obtained (enclosing a stamped envelope) from Miss Mary L. G. Petrie, B.A., Hanover Lodge, Kensington-park, London, W. Students are admitted to the classes early in January, May and September only.—Yours faithfully,

Irene E. V. Petrie.

Accident is God's incognito.—*Bishop of Derry.*

Atheism is at the bottom of every sin.
—*Dr. Jacomb*, 1656.

REV. WALTER SEARLE,

SECRETARY OF THE CAPE GENERAL MISSION.

THE Cape General Mission is one of the agencies through which God is answering the prayers of David Livingstone for Darkest Africa. Though still in its infancy, it is one of the most enterprising and aggressive forces in the field. God has recently given to the mission, in answer to the prayers of the Council, the subject of our sketch, Rev. Walter Searle, who, with his devoted and talented wife, has been labouring for the past thirteen years in Birmingham as a Congregational minister.

Nothing seemed more improbable a few years ago than the separation of Mr. and Mrs. Searle to this work, but as one of the Council says in a letter to Mrs. Searle: "While we have been praying, God has been preparing, and we all believe that you and Mr. Searle are God's chosen instruments for this work." A few details of the career of the new secretary of the mission will be interesting to our readers.

Mr. Walter Searle was born in London in 1851 of a godly parentage. Both his father and grandfather were ministers of the Gospel. In answer to his mother's prayers, and through the instrumentality of his Sunday-school teacher, he was deeply impressed with the importance of spiritual things while still a boy, and at the age of fifteen, after deep and agonising conviction of sin, lasting for many months, he found peace through believing.

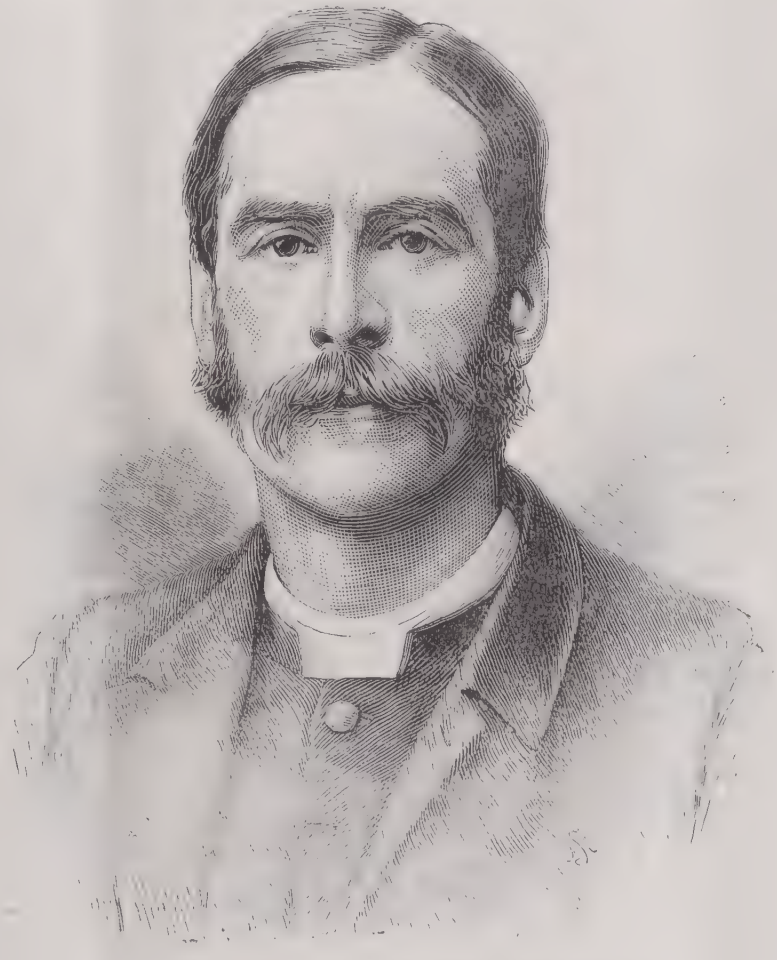
True to the instincts of the new life, he immediately began to work for the salvation of others, and an intense desire to be a minister of the Gospel took possession of him. This desire was fanned and strengthened by his uncle, the Rev. John Campbell, of the New Tabernacle, London, author of "Popery, Ancient and Modern," "The Martyr of Erromanga," &c.

At the age of nineteen Mr. Searle entered Regent's Park, and afterwards Cheshunt College, in the latter of which he studied under the learned and enthusiastic Dr. Reynolds. His college career was most successful, and he took prizes in Hebrew, Philosophy, Theology, Exegesis, Ecclesiastical History, and Elocution.

While at Chesnunt he received an unanimous invitation to the Congregational Church at Plymouth, and with the hearty commendation of the president, he began his ministry there in 1875.

But God had other modes of preparing his servant for his life-work than those we have mentioned. The death of Mr. Searle's mother in the spring of 1875 was attended with so much of triumph as to produce a deep impression upon him. He was also privileged to attend the famous Brighton Convention, and, like many more, received a spiritual impetus which greatly influenced his after-life.

While at Plymouth Mr. Searle married Miss M. L. Baker, authoress of "Somebody and Nobody," "Paul Haddon," "Redcar Lee," etc. Mrs. Searle at once threw herself enthusiastically into the work of the church, and her labours at Plymouth were the earnest of the thirteen years of devoted and wondrously successful toil in Birmingham.



(From a Photograph by Mr. J. Collier, 66, New-street, Birmingham.)

To the latter city Mr. Searle removed after four years of earnest work in Plymouth. He then became the pastor of Westminster-road church, which had been recently built, and soon gathered around him a large and wealthy congregation. A too-prodigal expenditure of physical and nervous vigour led to a long and serious illness. This illness lasted for six months, and in the school of suffering God taught his servant lessons which, amid the abundant activities of church life, he would never have learned, and which restored him to his people with a spirit subdued and chastened, a simpler trust in the old evangelical faith, and an intenser longing after holiness.

At this period of Mr. Searle's life, God brought him into contact, either personally or through their writings, with a number of men whom He has specially equipped for the work of leading believers into a fulness of blessing previously unknown to them. The first of these was Rev. Thomas Cook, the Wesleyan evangelist. His clear and definite statement of truth respecting the privileges of believers, greatly helped Mr. Searle, and in a personal interview Mr. Cook introduced to his notice Professor Upham's "Interior Life," a book which has been his constant companion for years.

The preaching of a course of sermons on the Divine Authority of the Bible marked a crisis in Mr. Searle's ministry, which from this period became more spiritual, definite, and evangelistic. This change, while greatly blessed to the many, disturbed some others, and a spirit of disagreement was created in the church by those who preferred polished periods to the power from on high, and to whom scholarship had greater charms than spirituality.

About this time Mr. Searle was introduced to the books of Rev. Andrew Murray. God greatly used them for the comforting and edification of his servant, and a link was formed between the Congregational pastor and the President of the Cape General Mission, which will now be greatly strengthened.

In 1888 Mr. Searle visited Keswick Convention for the first time, and learned, as never before, the blessedness of becoming absolutely the bond-slave of Jesus Christ. In a conversation with Rev. W. Haslam at this Convention on soul-winning, the famous evangelist said every preacher had what he aimed at. The man who aimed at the conversion of sinners, and expecting to see them saved, drew the net to land after preaching, received according to his faith and the definiteness of his aim. This conversation had a remarkable result. As the outcome of it, Mr. Searle was led to ask definitely for the addition of a hundred souls to his church in one year. The prayer was answered; there was a deep revival of the work of God, more than the hundred were brought to a knowledge of the truth, and the church became more than ever a centre of spiritual life and activity.

About this time Mr. Searle read Dr. Pierson's "Crisis of Missions," a book which strengthened and directed the missionary impulse which had been recently created. The missionary spirit soon impregnated the Westminster-road Church. One of the members offered herself for work in China, and is at the present time labouring there at the cost of the church. Another is at Dr. Grattan Guinness's College preparing for the same

field, while several others as the outcome of the formation of missionary bands, have offered themselves for foreign service.

This deep interest in the work of foreign missions on the part of both pastor and people is a striking commentary on Dr. Duff's words:—

There was a time (said he) when I had no concern for the heathen, and that was when I had none for my own soul. But when, by the grace of God, I was led to care for my own soul, I began to care for them. In my closet I said: "O Lord, silver and gold have I none. What I have I give to Thee. I offer myself! Wilt Thou accept the gift?"

Another memorable friendship to which reference must be made was that formed with Rev. H. C. G. Moule at the Keswick Convention of 1889. This has been maintained by correspondence and personal interviews, greatly to Mr. Searle's mental and spiritual advantage. It was Mr. Moule who first suggested the work which Mr. Searle has now undertaken in South Africa. It was he who wrote Rev. Andrew Murray, suggesting the names of Mr. and Mrs. Searle for the post they will now fill, and the Council, as we have already stated, feel that God has been qualifying a worker for this important position who, because of his intelligent and masterly grasp of the principles of foreign missions, and still more of his intense spirituality and enthusiasm, is eminently fitted for it.

In a powerful article on "Uppermost Parts" in the October number of *Out and Out* Mr. Searle says; "Last year I felt led, after having sent and urged and trained others to go, to definitely offer myself for China; but after prayer and conference, relinquished it, thinking I was too old for the language. This year the desire returned at the Birmingham Convention. There I signed, on bended knee, a little consecrated Circle Book, belonging to the 'Soul Winners' Union.' Now the opening for service has come, and, God willing, I go to South Africa, as Secretary of the Cape General Mission at Cape Town. My beloved wife is going to 'Try Love' on the colonists, Malays and heathen; and my three boys to live Christ, and be spent in his service. There is work at Cape Town in the slums, among sailors, soldiers, policemen, postmen, Malays and far up in Kimberley, Pretoria, Swaziland, and Basutoland.

"It was like a wail to my heart when I heard the new Bishop of the Niger pleading for comrades. There are three of us going, and we need a fourth. It is this disproportion of work and workers that becomes an irresistible plea; and the conviction that it is not God's plan leads me to give up the charge of a loving church after thirteen years, feeling that I am wanted more there than here."

It is scarcely necessary to say how invaluable in the conduct of *The South African Pioneer*, of which the new Secretary will be the Editor, will be the gifts and anointed pen of Mrs. Searle. Her booklets reveal a wondrous power of sympathy, and few writers know so well how to touch and stir the finest feelings in the human soul. We trust that in the congenial climate of Cape Town Mrs. Searle's health will be fully restored, and that, together with her husband and boys, she may see a work of God in South Africa exceeding in its sweep and abiding results the most sanguine expectations and the largest supplications of the Council, workers and friends of the Cape General Mission.

Mr. Searle's farewell meeting is at Exeter Hall to-morrow (Friday) afternoon and evening. The missionary party sail from Southampton on the following day.

THE VIRGIN MARY has 1253 sanctuaries in France, which attract yearly 28,000,000 visitors.—*Evangelical Christendom.*

THE GOSPEL IN THE OPEN-AIR.

By CHARLES. COOK.

No. II.

"Go out quickly into the streets and lanes of the city."—Luke xiv. 21.

The necessity of going out to "compel them to come in" is obvious. No apology is required to enforce the need of so glorious an institution as open-air preaching. Whether in Old or New Testament times, the most fruitful sermons were preached out of doors. In later days, Wesley, speaking from his father's tomb, and Whitefield among the colliers of Kingswood, illustrate the blessing that follows this Scriptural and apostolic method.

We are in danger of losing the ear of the masses; already many others are catering successfully for their attention in the open-air. The Labour question (to say nothing of the Socialist movement) has developed some excellent open-air speakers, and this coming winter will see them pushing their own propaganda. Though the more cultured in our churches may deem it *infra dig.* to preach in the open-air, our Lord has commanded it, and we must obey. Numbers of the working-classes are being drawn away to listen to a gospel which ignores altogether spiritual matters.

Despite our climate, it is possible to hold good open-air meetings on many Sunday afternoons during the winter, and our experience has been that large audiences have gathered. When we adjourn to our hall goodly numbers follow. Such efforts should be systematically employed throughout this winter by any who have room inside their churches.

If before the usual evening meeting a short service were held in the street, many would accept an invitation to a warm building, the preacher would feel responsible to put the Gospel before the strangers who followed in, fresh young blood would be infused into the church by the young converts, older Christians would wake up, and a revival begin.

May I refer to one or two weak points observable in some open-air meetings? Some preachers bid the hearers "only believe, only believe," and go on to ask them to "Come to Jesus," but forget they need to be plainly shown "the way of salvation," and that the atoning blood should so be preached that the sinner may see that God has been satisfied about the sin of the sinner. At other times what is missing, is the word of awakening, the arrow of conviction, the preaching which should cause repentance, the charging home of sin upon the conscience of the sinner, that the hearers may be sent away convicted by the Holy Ghost "of sin, of righteousness, and of judgment."

Then I could wish that some friends would take more pains to set forth intelligently the truth. People will listen to what is worth listening to, and if you can but touch their heart strings you may move them how you will. It is not so much eloquence the people want as sympathy.

See that humble brother of ours at work. Look at the interest created! mark the attention given him! there is a might about his rugged eloquence that none will dare gainsay. Learning he has none, and logic he has little, but grounded in the grammar of Heaven he speaks from very love of souls. Power and pathos are there! Where lies the secret? In the sincerity and simplicity of the speaker. He speaks from love of souls, and warns his hearers of "the wrath to come." If success in our vocation means to reach the consciences of men, that man is a master of the art, and we might well afford to copy him. Do we despise learning? By no means, but let it only be the means to the end.

Touching the manner of our preaching, we need to be clear, concise, and consecutive, but, above all, to be Christ-like in our spirit. The thunderings of Sinai should come from hearts occupied with Calvary. We must speak of hell that we may win to heaven, but we must be gentle while faithful, and loving though pointed and personal, for soft words will often break hard hearts. Let us not spoil the glorious matter of the Gospel by the manner in which we put it.

The awakenings of the past century overflowed into the fields and commons of England, and the Revival of 1859 was largely brought about by open-air preaching. May God in mercy send us the like again!

THE LATE MR. J. WEATHERLEY.

A REMINISCENCE.

I was deeply interested in the memoir of this man of God, published in your issue of October 13. It recalled to me a remarkable revival of religion which took place in St. Albans in the years 1861 and 1862. The movement began with tent services, conducted by Captain Wilbraham Taylor and Major Trotter, the late Mr. Baxter, and the late Mr. Denham Smith. The meetings were crowded, and when the assembly room of the Town Hall was taken I remember seeing it filled many times by all classes on a week-night to hear the Gospel.

Thirty years have passed, and much has been seen, but the memory of those Town Hall services, and those afterwards held in the iron room put up by Mr. Sweetman, thrills me yet. There I heard William Carter, who preached like a prophet and talked like a father; Richard Weaver, John Cassell, Henry Vincent, and Thomas Cooper. Going back to the Town Hall services, I see again the white head of Mr. Robert Baxter, the keen, intellectual, and yet yearning look of Denham Smith, and I hear a singularly charming voice, and feel again the touch of a hand laid on a youth's shoulder, and such a tender beautiful face looking into his as the question how it stood with my soul was put to me by Mr. Joseph Weatherley. I see him now getting down among the youths who flocked to the services, but, as youths mostly do at religious gatherings, getting little further than the door. Mr. Weatherley, however, had such a charm of manner, such a loving look, and such tact that prejudice was disarmed, and you felt a friend of Jesus had spoken to you of his Friend whom he wanted you to know. I never met Mr. Weatherley after these services ceased, for years did not even hear of him, but the spell of his interest in a youth anxious about Divine things moulded my life.

Nearly all that band of evangelists "rest from their labours," but "their works follow them." I have only lifted the veil off a little scene—only some services in a country town at a time when mission preachers whose names now adorn your pages were little children, but I have lived to see the methods then new made essential to all missions, and I have lived to be more convinced than ever that the truths made prominent in those days to the saving of many are the truths which God will always honour to the conversion of men. Allow me to lay my late wreath of memory on the tomb of Joseph Weatherley, a man who knew how to deal with youthful inquirers. May he have successors.

Watford. H. T. Spufford.

Evangelists' Home, Birmingham.

We have 2000 children and sixty teachers in our two Sunday-schools. A band of "forty thieves" have been transformed into a Sunday-school class. We lack accommodation. We propose building a "Young Christians' Institute," and desire to open it free of debt. The cost will be £3000. Half that amount has been promised, and we now appeal for the other half.

Our labours are in the centre of a large and increasing working-class population, and will be, as now, of a religious and philanthropic character. Our purpose is "the neighbourhood for Christ," and to keep our young people off the streets, providing a home for them in the church, where Christ is at the head of the table. Joseph Odell.

Evangelists' Home, Birmingham.

A MISSION FAREWELL.

An enthusiastic company filled Exeter Hall on the evening of Wednesday week, when "farewell" was said to some thirty missionaries of the London Missionary Society about to start for the foreign field. The interesting fact may be noted that during a portion of the evening Lord Rosebery, the Secretary of State for Foreign Affairs, was present in the meeting.

Lord Kinnaird, who presided, dwelt on the awakening of missionary interest. When they thought of the number of similar meetings held in other parts of the country during the last few months—meetings of the Baptist Missionary Society and the Church Missionary Society—and thought of the large contingent present that night going out, they thanked God for the forward movement, which began a little more than twelve months ago. The London Missionary Society then thought they would like to take part in the general forward movement by trying during the next four years to send out a hundred additional missionaries; not counting those filling up vacancies, but a hundred in addition. When they saw that within the first fifteen months of that time they had reached thirty-seven of that number, they could not but feel that it was a great earnest of what was to be done. He believed that these workers were going at a time when the tide is flowing, and when they would see many more going out.

Rev. George Cousins, in introducing the missionaries, said that they were there to bid God-speed to that large party of brethren and sisters who, having heard the call of Jesus Christ, were leaving their native land to go forth as missionaries of the Gospel, and unless he totally misconceived the aims and desires of those who were gathered there that evening to bid them farewell, what they wanted to do was to assure their friends of their sympathy and prayerful interest in themselves and in the glorious Christ-like work to which they were going.

The company included the following returning missionaries:—Revs. T. Haines (South India), A. J. Wookey (South Africa), E. V. Cooper (Samoa), and Dr. Gillison (Hankow). The new missionaries are:—Rev. G. J. Williams, for Canton; Dr. S. Lavington Hart, for Hankow; Mr. J. Walford Hart, for Chung King; Dr. Walton, for Hiau Kan; Dr. Bessie Harris and Miss Mary Harris, for Hankow; Misses Carling and Parslow, for Chiang Chiu; Rev. R. J. Ward, for Madras; Rev. J. A. Joyce, for Berhampur; Mr. Harold T. Willis, for Trevandrum, Travancore; Mr. J. E. Dennison, for Nagercoil; Rev. E. W. Watson, for Madras; Rev. J. W. Gillies, for Quilon, Travancore; Rev. H. H. Theobald, for Benares; Rev. A. Sims, for Berhampur; Miss Theobald, for Benares; Miss Maclean, for Calcutta; Miss Haskard, for Bellary; Misses Fooks and Christlieb, for Bellary District; Misses Dawson and Gookey, for Vizagapatam District; Miss Macdonnell, for Nevoor, Travancore; Miss Derry, for Nagercoil, Travancore; Mr. J. E. Reid, for Lake Ngami.

A number of these followed in brief burning words, bearing testimony to the leadings of the Lord, and asking prayer on their behalf. We can but glean a telling point here and there.

Miss Derry said they did not think it a trial to go; they thought it rather an honour and a privilege to go as representatives of and fellow-workers with Jesus Christ.

Miss Parslow concluded a few stirring words thus:—The women of Chiang Chiu are waiting for us to come to them just as eagerly as we are preparing ourselves to go to them.

Rev. H. H. Theobald said: I am here to-night for foreign missionary service because the call from God has come to me with ever-increasing, and at length with irresistible, urgency. I am thankful that God has made the way clear. It is a sore trial to leave my aged father, and my dear mother, and my happy home; but I feel it a great privilege and a great honour to be permitted to go forth. I am leaving my church. But I am not leaving home missionary work because I am weary of it. I am very glad to have had three years in the Home Mission. It has not been without difficulty and it has not been without joy. I am glad I am going to Benares, and that my sister is going with me. Her work will be separate, but we shall be together. Benares is a stronghold of superstition, and I feel very much my insufficiency; but God is mighty to cast down strongholds, and I go forth full of hopefulness and full of faith that He will give us help. I am going to tell the people at Benares what Christ has done for me, and what He can do for them.

Miss Edyth Emma Fooks, niece of Mrs. Grattan Guinness, said that for the past eight years it had been her desire to go to the foreign mission-field. She had been working in connection with the East London Institute for Home and Foreign Missions, and thanked God that the way was now open for her to carry the Gospel to the heathen. In looking forward to missionary work, there were two great sources of encouragement, which were enough to fill them with faith and confidence, and peace and trust, in God's own purpose. First, "He had purposed according to that good pleasure which He hath purposed in Himself, to gather together in one all things in Jesus Christ." The next encouragement was that "his strength is made perfect in our weakness." If they ever felt weak at any time they felt weak that night, confronting the immense dangers of heathenism. Nothing but the Spirit's indwelling power could equip them for the work, but with that they went forth encouraged and glad.

Miss Marie L. Christlieb asked for the prayers of her hearers; but she implored them not to ask vaguely for blessing, but that the missionaries might not hinder the Lord's work through us. Oh, how often we hinder Him! Pray that we may live Christ to the heathen, that Christ may live through us, love through us, speak through us, work through us, that our life may be what a Christian life on earth may be, and that through us Christ may become attractive to the heathen.

We cannot possibly record all the words spoken, but having given the names of the missionaries going forth, we commend them heartily to the prayers of our readers that in their future service they may be sustained and used of God.

ENCOURAGEMENT IN MOROCCO.

By J. E. Budgett Meakin.

Among all the discouragements peculiar to work among Mohammedans constant evidences of the Master's approval are by no means lacking, and it is well from time to time to make a note of these for the encouragement of those by whom such work is supported, especially when, as in the present case, the recorder, though living on the spot, has no connection with the missions concerned.

The talk of expelling the missionaries, which caused such alarm a twelvemonth ago, has entirely subsided, and in its place we have the declaration made by the Sultan to Sir C. Euan Smith that the ladies who labour in Fez, of whom he knows most, are doing an excellent work. Such a testimony is given, of course, in the assurance that converts will never be made from among Mohammedans, which experience, thank God, has shown to be a false one. The Sultan approved of these ladies being entrusted with a portion of the fine paid by the Governor of the city, which was to be distributed to the poor, and even spoke highly of their unselfish efforts. The presence of those three brave pioneers among 150,000 Moslems and Jews, six days' journey from their nearest sympathisers, soon made itself felt, and during the four years of their residence in Fez, it has extended amazingly, till they have the confidence of all but the most bigoted in the capital and the surrounding districts. The testimony of the disinterested members of the British Embassy is equally high and gratifying. Two more ladies go forth this week to join them, and later it is hoped that operations will be greatly extended by the assistance of a doctor and his wife. For this sort of work there remaineth yet much land to be occupied, even in Morocco.

From a distant and seldom-visited part comes confirmation of the most welcome news that a band of native Christians has existed for several years, the result partly of labourers who have since been called to rest or left for other fields—perhaps dissatisfied. The reports which came to hand at the time were hardly credited, especially when similar reports about other places proved to have been exaggerated; but here, after many days, the good seed is found again, this time a growing plant. Arrangements are being made for European workers to visit the spot to encourage and instruct, but the circumstances of the case render it unadvisable to publish details as to names, etc. The story of this and a kindred work in another district when it comes to be written, as it should be, will call for thanks and praises to the wonder-working God we serve. From the other district referred to, we hear of enquirers who have become converts and been baptized, here one, there one, but the Spirit of Love, which is our Master dwelling in us, is manifest among them all. This is the testimony of outsiders, who marvel at it.

Had this blessed movement been the direct outcome of European effort, it would not have brought with it half the encouragement it does. Here, however, we have the real thing aimed at, the establishment of native work in the hands of native converts. General Booth once inquired of the writer if there was an opening here for the Salvation Army, and the reply was that never could there be a better, when the Salvation Army could send forth native officers, and make it an entirely native work under European direction. No lasting progress will be made but through the agency of the Moors themselves, for Europeans can never have a tithe of the influence over them that one of themselves has, however much they may narrow the breach between them by imitating their manner of living and becoming one with them outwardly. Then, too, the influence of a foreign missionary, unless he be a doctor, is infinitely less than that of a merchant or mechanic with a visible means of subsistence, and for such there is great need in Morocco. It will be long before there are sufficient fully qualified lady doctors to avail themselves of all the open doors in the country; and in the establishment of educational work with one sole aim, there is a vast, rich, untouched field, though steps are now being taken to commence upon it. What we know here as the "Refuge Work"—the gathering together of the sick and maimed and teaching them the way of life—is also blessed, and is a valuable adjunct to the hospital and medical work.

Missionaries of the Gospel are now well enough known in Morocco to have gained universal respect, and to be recognised as genuine and disinterested philanthropists, even by those to whom their message is foolishness, and they are fairly well distinguished from the majority of those who bear the name of Nazarene, by being known as "Maseeaheen," or Christians. The Governor of Marrakex, the southern capital, recently expressed a high opinion to the writer of those who have for some years laboured under his jurisdiction, though he had no reason to suppose his questioner to be interested in them.

Recently, in Oojdah, on the Algerian frontier, I came across a man who had well learned the truth in Tangier, and was overjoyed to hear more about Jesus, though still afraid to throw off the trammels of Islam. He is just one of many who are scattered up and down the country, of whom plenty of instances could be quoted, whose number is only known to Him who giveth the increase, but of whom the majority will be ready to come forth when the time of harvest arrives. The copies of the Word of God, too, distributed throughout the interior, often in districts beyond the ken of the European, are constantly being heard of, and have each a work to do. It is helpful, too, to note how much impression the passing visits of missionaries have made in the country villages, and how sharp the natives are to pick out those who are in sympathy with them. I have been repeatedly struck with this, especially when the link was traced before any word had been spoken about religion on my part. On several occasions I have met with the same thing in Algeria and Tunis. There are so few Europeans in these parts who show a friendly interest in the natives that kindliness is soon remarked and slow to be forgotten, especially when the stranger tells them that anything he does is "for the sake of Christ."

Yes, God is honouring his work in Morocco, and there is need for constant thankfulness to Him.

Tangier.

British Bhutan.

Four years ago the Church of Scotland Young Men's Guild resolved to undertake foreign mission work, and Rev. J. A. Graham was ordained as its first missionary. Kalimpong, in British Bhutan, being part of the Church's Himalayan Mission, was assigned to it for a field. Since then the work has been very greatly owned and blessed of God, and during the past two years quite an awakening has taken place, and several hundreds have been baptized.

At home the interest in foreign mission work has greatly increased, as is evidenced by the larger number of branches subscribing. At the annual conference recently held in Greenock it was unanimously agreed to accept the services of Mr. John W. Innes Wright, Glasgow, as evangelist and assistant to Mr. Graham.

BRIDGE OF HOPE MISSION.

Though the weather was inclement, Monday last was a cheerful day at the Central Refuge of the Bridge of Hope Mission, Betts-street, St. George's-in-the-East. The occasion was the anniversary of the very important work over which Miss Steer presides, with large blessing although with much anxiety. An exceptional feature of the day's proceedings was a sale of needlework, hosiery, and knitted goods made at the Refuge. The Duchess of Bedford graciously opened the sale, speaking with much feeling of the Christ-like character of the ministry exercised by Miss Steer and her devoted helpers. Rev. C. H. Turner, rector of St. George's, presided over a luncheon subsequently held.

At the annual meeting in the afternoon, the chair was occupied by Mr. R. Scott, who heartily commended the Mission alike for its preventive, rescue, and industrial service. The inmates had earned £622 by laundry, knitting, and needlework, a fact to which Mr. G. Lewis referred with special pleasure in presenting the finance report.

Rev. J. P. Gledstone remarked upon the deplorable need for refuges for deceived and neglected females. Not merely is it requisite to care for the poor, and protect helpless girls from vicious parents, but also to shelter the defenceless from the hands of bad men. Oh, the cowardice, hardness, and cruelty of men who are so degraded as not to know what it is to spare beauty, innocence, or tenderness! Referring to the drink traffic, which is responsible for so much impurity, the speaker urged ceaseless exertion to secure legislation such as shall diminish its ravages.

Mr. W. A. Coote said that the desideratum in rescue work is not some one to stand in front or behind and invite or persuade those who have gone astray; but a sympathetic woman who will stand by the side of the sinners, and woo them into the right way. Alluding to the unchristian indulgence which society has extended to fallen men, he maintained that before long it would be necessary to speak out, in order that a more wholesome public opinion may be formed with regard to men of impure life.

Miss Mason having spoken of Miss Steer's work among children whose young days have been robbed of the charms and pleasures which should belong to childhood, Mr. W. F. A. Archibald delivered a sympathetic address. Miss Steer followed with a pathetic statement. The report which she introduced, the fourteenth, told of a variety of activities, and was at once interesting and painful in its details. We make a brief extract:—"When I look round at the faces of the young women in our refuge, I feel there is a reason to thank God, and take courage. Yet I know how much real hard work has been gone through, before those wild young things have come to be such transformed, obedient members of the happy household over which it has pleased God to place me. I know full well too, how very, very much more remains to be done; or, when the guiding hands are removed, and the girl again stands on her own feet, in the wide world, with all the inherent weakness of character which, first of all, made her a fit inmate of the 'Ratcliff Highway Refuge,' all our work may be seemingly undone.

"No doubt the year's training is of inestimable value, and the strong hand of a good woman friend, whom the girl has learned to love, is of greater value still; but we have great doubt of any girl who leaves us, if her heart, and her will, are not given to God—and those feet, so apt to slip, are not firmly planted on the 'Rock of Ages.' But amid many bitter disappointments, by far the larger number of our girls are doing well, and will, we doubt not, be our crown and rejoicing in the day of Christ."

The printed report indicates several ways in which friends may help, and we trust that such as are able and willing to co-operate will obtain particulars by writing to Miss Steer, at the Refuge, Ratcliff Highway, E.

POLICE SEASIDE HOME.—On Saturday afternoon, H.R.H. Princess Christian laid the memorial stone of the new Home for sick and injured policemen, which is being erected by the Christian Police Association, at West Brighton. After the laying of the stone, a meeting was held when Mr. Thomas Cave, J.P., explained that the special fund amounted to £3825. The total cost of the Home, including the site, will be £8855, there being a deficiency of £2127. Her Royal Highness then received purses of money amounting to £110.

FROM THE COWGATE TO CANADA.

By T. J. Barnardo, F.R.C.S., Ed.

Among one of my recent groups of emigrants was a fine, smart-looking, well-grown lad of sixteen, of ruddy visage and North-country speech. In the hall of the Y.M.C.A., Aldersgate-street, London, where our Farewell meeting took place, Neil McKay sat next to a gentleman, who, on entering into conversation with him, discovered that, like himself, he hailed from Scotia. It was pleasant to observe this Dundee merchant talking in tones of subdued interest but of great earnestness with the young lad who had been rescued a short time back from one of the slums of Edinburgh, and was now about to sail for Canada under such favourable conditions.

The past career of Neil McKay was sad in the extreme. Practically an orphan—for his mother was dead, and he had been deserted by his father years before—he had taken to living upon the streets of Edinburgh nearly three years before he came into my hands. During all this time, while somehow keeping honest, he had endeavoured to pick up a living by selling papers, carrying parcels, or doing any odd jobs about the streets, railway stations, or market places.



Neil McKay (Aged 16).

Sometimes Neil slept in common lodging-houses, that is, when he was successful in picking up a few pence during the day; but when this failed him, he would walk about all night, or sleep in the open, or on some common stair. The result of this frequent exposure was that he suffered from a severe inflammation of the ear and jaw, and had to keep his face almost constantly bound up with a piece of rag. The character of the lad seemed to be, so far as my investigations went, blameless; yet he had no friend in the world, absolutely no one to give him a helping hand; and so it was that in rags and wretchedness, half starved, woebegone, and crestfallen, Neil McKay applied for help at our "Open Door," at 4, Castle-terrace, Edinburgh. There he was given a night or two's shelter and food, of which he was urgently in need, while searching inquiries were made into his statements. These proving satisfactory, he was subsequently admitted to the Homes; and it is seldom that so great a change could be seen in so short a time as took place in his outward appearance not long after his reception

Undoubtedly this was due to the fact that the boy had originally inherited a thoroughly healthy physique, and had only been reduced to the state of extreme wretchedness in which he was when he applied by privation and continued exposure to cold and wet. A well-ordered life, with regular meals and proper clothing, medical attention, and the absence of anxiety as to ways and means, soon transformed the miserable, wandering vagrant, into a plump, nice-looking lad, who gave promise of by-and-by becoming a man of great physical stature.

When, after some months' residence in the Homes, in which his conduct was exemplary, I yielded to Neil's earnest request to send him to Canada, the lad's delight knew no bounds. Although I cannot speak of Neil as having been brought to decision for Christ before he left, yet he gave many signs of a truly awakened conscience, and of earnest desires to be right and to do well; and it was not without hope and prayer for his future that the dear lad was, with the others of the party, commended to God before being sent forth to his new life in the Dominion. I have since heard of his safe arrival, and of his having been engaged by a farmer at an annual wage of 70 dols., with board, lodging, and such medical attendance as he might require.

Yet it is for doing just such work as this in the slums of Edinburgh that I have drawn down upon my devoted head the scorn and contumely of *The Scotsman*, and of its satellite, *The Evening Dispatch*. The unrelenting animosity of these two papers has indeed become an open scandal, but I venture to think on that very ground it will cease to have weight with fair-minded and unprejudiced people.

I very much regret that I have not had time to get engraved the photograph of Neil as he was when sent to Canada, so that it might be placed side by side with that taken on his admission to the Home. No more striking contrast could, I am sure, be found among the 5734 boys and girls, whom, in the providence of God, I have been permitted to place out in life far away from the festering slums in which their earlier years were passed.

18 *to* 26, *Stepney Causeway, London, E.*

Police-court Mission.

A meeting was held on Monday week in the Mansion House in connection with this branch of the C.E.T.S. The Lord Mayor said it was gratifying to know that, during the past year, 5683 homes had been visited by police-court missionaries, and that the visits to police-courts and sessions, including persons met at prisons, and prisoners' visits to missionaries houses, numbered 2572. As many as seventy-four lads had been taken to homes and put to sea; and clothing, blankets, etc., had been supplied to 1624 families and individuals. Rev. Dennis Hird gave an account of the work of the mission. Mr. James Vaughan said he was able to testify to the great amount of good which was done by the mission. The large number of cases of drunkenness which came before him was, indeed, appalling; but to his mind the present generation was very much paying the penalty of the drunkenness of their forefathers. He was greatly pained when he had people coming before him time after time charged with drunkenness, but he thought there could not be any scheme which was more calculated to diminish intemperance than the method adopted by that Society. Habitual drunkards, however, were persons who could not be dealt with by either magistrate or missionary in a satisfactory manner, and he believed the only hope at all for the amelioration of affairs was by giving power to the magistrates to send them to a place of seclusion where they might be kept for twelve months freed from possibility of getting any drink.

ORPHAN HOME FOR LITTLE GIRLS, Burgos House, Sydenham-road, North Croydon. It is seven years since this Home was first opened, and eighty-seven little ones have been admitted, and thus saved from poverty, neglect, and moral danger. Of these fourteen are now in situations, twenty-one have returned to their friends, five have been transferred to other homes, three have been adopted, one has died, and forty-two are still resident at Burgos House and in the branch at Seaford. During last year thirteen children left the Home, and twelve fresh ones were admitted. Copies of the report may be had from the superintendent, Mrs. N. A. Smith, Dalkeith Cottages, Wellesley-road, Croydon.

MIDNIGHT MEETING MOVEMENT.—During October this Society, which has entered on the thirty-fourth year of its work among the fallen of the United Kingdom, held eleven meetings in London, attended by over one thousand women. These gatherings were held in Chelsea, Whitechapel, Borough, and Metropolitan Tabernacle. Many entered Homes as the result. Among those who took part were Mr. George Holland, of George Yard Mission, and Messrs. Christien and McCree, officials of the society.

SERVICES IN THEATRES, Etc.

A drawing-room meeting in connection with the commencement of the thirty-fourth winter course of special religious services in theatres, halls, and mission rooms in London was held at the house of Mr. John Attenborough, Rothbury, Beckenham, on Saturday afternoon last. General Sir Robert Phayre presided; a large company was present.

Rev. T. C. Udall said that for thirty-three winters the committee had been engaged in making known the Gospel of Christ to the people in some of the worst localities of London. Unwilling as the people are to enter our churches and chapels, they will readily crowd on the Sunday evenings the places they have frequented during the week. On many occasions during the season some 3000 working men and women will be found at the Pavilion Theatre, Whitechapel; 1000 at the Queen's Theatre, Poplar; 1000 at Morley Hall, Hackney, and so on. It is important that the committee continue to sow broadcast among the people the incorruptible Word of the living God. Mr. Udall regretted to say that owing to the lack of funds the Queen's Theatre was not open this winter, and an offer to rent the Victoria Theatre, New-cut, could not at present be entertained.

Rev. J. B. Barraclough, an East End clergyman, detailed his own experiences as a preacher at the Shoreditch Town Hall, the Pavilion, and other buildings in the East of London, and urged the great need of sustaining and increasing the operations of the committee.

Mr. Geo. Nokes followed with a graphic description of life in Bethnal Green, Whitechapel, and Poplar among the very lowest of the poor, his address abounding with striking incidents of pathetic interest. He stated that for eighteen years he had been preaching at the Pavilion to the poor from lodging-houses, thieves' kitchens, etc. He detailed marvellous incidents of the power of the Gospel to raise the most debased and fallen.

Mr. G. A. Western, of Shortlands, member of committee, pleaded earnestly for an increase of funds. General Phayre also bore testimony as a preacher at the various theatres and halls, and characterised the work as a sincere, honest, and reliable Christian effort. Mr. Charles M. Sawell, 3, Bridewell-place, London, E.C., is the superintendent of the work.

On Sunday a harvest festival service was held at the Holborn Town Hall. About 300 to 400 attended in the afternoon, when an interesting and instructive address was delivered by Mr. G. E. Morgan, upon "A Basket of Summer Fruit." In the evening the Hall was literally packed with the working people of the neighbourhood. Not a single person above the wage-earning class could be discovered. Mr. Chas. Button gave a most earnest and searching address from the text, "Whatsoever a man soweth, that shall he also reap." There should be no lack of support for such services, which attract the very class whose absence from our ordinary places of worship is so lamentable.

Mr. W. Sampson at Stamford-street.

Last Sunday a ten days' mission was commenced in the Wesleyan Methodist Chapel, Stamford-street, S.E., by Mr. W. Sampson, the Cornish evangelist. Much power attended the preaching of the word at the three services held on that day; the place was "filled with the glory of God," in answer to the earnest prayers offered for many days previous.

Stamford-street has recently been brought into unenviable notoriety, but the Lord is proving his power, even in that neighbourhood, by awakening people to a sense of sin and need of a Saviour. The meetings are to continue throughout the week, and until next Tuesday. W. F. C.

TRAINING INSTITUTES FOR AFRICAN STUDENTS.—A meeting in aid of the Congo House Training Institutes for African Students, one of which has been established at Colwyn Bay, North Wales, was held a few days ago at Manchester, Rev. Dr. Mackennal presiding. The institute at Colwyn Bay was established to train African converts who should return to their country as missionaries, schoolmasters, and useful handicraftsmen. There are ten youths under training. The services of Revs. H. T. Cousins and L. T. Evans have been accepted to establish a branch institution in Zululand. The land required for that purpose in Zululand will, it is hoped, be given, but before operations can be commenced a sum of £2000 will be required.

THE "P.S.A." MOVEMENT.

Dear Sir,—Our experience in connection with P.S.A. work has been up to the present small, and much of what we are writing must be taken as anticipation of results, rather than accomplished facts.

The P.S.A. meeting has been begun by the Birmingham Y.M.C.A. with the view of reaching men, and especially young men, who for various reasons do not go to our churches and chapels. Our aim is distinctly and avowedly *evangelistic* in the fullest sense of the word, and those who become members of our meeting do so with the full knowledge that our one aim is to lead them to personal contact with the living Saviour. Having this primarily in view, every care has been, and will be, taken that all who take any part in the meeting shall be Christian men.

Our meetings, which are held in the large Lecture Theatre of the Midland Institute, are bright and hearty, the singing is brisk, the solos are hymns or the words of Scripture, the addresses are short practical Gospel talks, and the men are allowed, but not encouraged, to applaud.

The men contribute a penny per week to the prize fund, and we take a copper collection to defray expenses.

Our meetings were extensively advertised, over 650 posters being put out, some of very large size (16ft. by 12ft.), nearly 120,000 handbills were distributed by our workers. On Sunday, October 9, 1100 men were present at the opening meeting, and 460 enrolled themselves as members. Last Sunday about 1050 men came, and 300 more enrolled themselves.

The president of the meeting is the secretary of the Y.M.C.A., and the vice-presidents, secretaries, and officers are all members of the association.

Among the present and anticipated results of our meetings we would note:—

1. A great increase of interest in Christian work, and a drawing together of our workers. The meeting requires many helpers, and affords scope for the exercise of very varied talents.

2. An immediate increase in our Sunday evening evangelistic meeting. Last Sunday about fifty men from the P.S.A. came, and on the previous Sunday, we believe, at least one decided for Christ.

3. We confidently expect that men will be led to Christ at our meetings on Sunday afternoons.

4. Also that many backsliders will be brought back to the old paths, from which they have wandered through coldness.

5. That a spirit of brotherliness and friendship will spring up among our P.S.A. members, who are of various social grades, and that all will be brought to have kindlier thoughts of our Lord and Master, by seeing a brotherly spirit manifested in those who are avowedly his servants.

6. That many of the young men who form more than half the audience will become associates of the Y.M.C.A., and we trust eventually full members.

If there are any further points upon which you desire information, we shall be very pleased to give it, if we are able to do so.

Yours faithfully,
Henry Whitwell, President of the P.S.A.
Geo. B. Wilson, Vice-President.
Y.M.C.A., Birmingham.

UGANDA.

Christ's lamb in far Uganda lowly lies,
Fearing the coming storm; the darkling skies
Speak thunder, whilst around their bleating prey
Foes gather hot in hate, keen for the fray.
The turbaned Moslem grasps his cruel knife,
The wolfish heathen sniffs the bloody strife;
With iron fetters armed, Rome's wily priest
Would rob her of sweet liberty at least.
They wait the signal: "Down with England's flag,"
They mutter, "Whilst that floats we still must lag."

And shall our flag be lowered, shall Jesus' lamb
Be yielded to the spoilers? Endless shame
Would crimson then indeed the coward cheek
Of Britain, once the guardian of the weak.
The patriot memories of our fatherland,
The blood of martyrs poured on Afric's sand,
The shades of Parker, Mackay, Hannington,
Cry with one voice, "This deed shall not be done!"

Worcester, October 31. Philip Norton.

BIBLE STUDY.—Referring to our recent note as to courses of Bible study in connection with the National Home Reading Union, a correspondent writes: "For some time such a supplementary course (on Scripture) has been carried on by the Wesley Reading Society, the secretary of which is Rev. J. T. L. Maggs, 19, St. Andrew's-road, Enfield."

JEWS OF WEST LONDON.

While the Jews of East London have long engaged the interest and solicitude of several missionary agencies, little or nothing has been done among the Hebrew residents of the West-end. A definite place is therefore filled by the newly-organised West London Mission to the Jews, which has for its president and hon. sec., Rev. Dr. Bullinger, incumbent of Brunswick Chapel, Upper Berkeley-street, W. A circular letter just issued states:—

"The Lord has recently raised up from among their brethren one who is eminently qualified to testify to them concerning their Messiah and Saviour, in the person of Rev. Joseph Larzen. Friends are being raised up to assist him in the missionary part of his work. This work embraces house-to-house visitation, distribution of Scriptures (Hebrew, Judeo-German, German, &c.), and tracts.

"Suitable headquarters have been secured at Ganton House, 5, Ganton-street, King-street, Soho, W., which is in the very centre of a large district crowded with Jews. It consists of a large room, which will be used for the gathering of Jews and foreigners for services on Saturday afternoon, and at other times; also for evening and other classes for men and women, to benefit them spiritually and otherwise. We trust also that we may, ere long, be able to establish a medical mission, which would form an important part of our work.

"Mr. Larzen is not only an accomplished linguist, but he can also deal with the prejudices of Jewish objectors as well as with the infidelity of German rationalists, both of which classes abound in the Soho neighbourhood. Rev. Paul Warschawski (through whom, under God, Mr. Larzen was brought to a knowledge of the Saviour), who is well known to the Christian public as an experienced missionary, having laboured for many years in the East Central Mission to the Jews, has come forward to help in this work. Through overwork, Mr. Warschawski was compelled to relinquish his mission some time since, but feeling now improved in health, he is anxious again to devote some of his time to publishing the Gospel message."

Communications to Dr. Bullinger may be addressed, 39, Harewood-square, N.W.

MISSION TO LEPERS IN INDIA.

On July 23 Miss Reed wrote of great encouragement in the work at Pithora, N.W.P. There had been sixteen baptisms, leaving only one unbaptized man among the forty-seven inmates of the Asylum. He had but recently come and is under instruction. Miss Reed adds: "I wonder if Brother M—— has written to you of the series of meetings he assisted in holding—God owned and blessed the work. We had some precious services. He was amazed at the testimonies, he said. Those dear people have been growing and learning of the 'deep things of God.' All praise to Him whose we are and in whose service we find so much of blessedness."

Mr. Uffmann wrote from Purulia, Chota, Nagpore, on September 6:—"You cannot imagine what desire for the truth exists among the men in the Asylum, and how they devour the Word like hungry people. Almost every week one or another of these folk comes to me and confesses his sins. In one fortnight six or seven letters were sent by messengers to persons who had been offended or injured by the awakened one, in which they beg forgiveness. When these messengers returned, there came two more people and lamented their distress that very day. Then there were more letters to write to the offended ones, in order to obtain forgiveness. An old teacher who has led astray many scholars wishes now to tell all his old pupils that he was a stumbling-block to them before and to exhort them to be converted. So it goes on, and I hope these poor creatures are yet to be as salt among the heathen. It is a real pleasure to proclaim the Gospel to these people. The last time there were 126 at the Lord's Supper."

Mr. Uffmann mentions in a more recent letter that this work of the Spirit still goes on, and that there is so great a desire to read the Bible that some lepers of fifty years of age are beginning to learn to read. The secretary of the mission is Mr. W. C. Bailey, 17, Glengyle-terrace, Edinburgh.

THE NURSING DEPARTMENT of the work carried on by the Sheffield Women's Christian Temperance Union is increasingly useful; the nurses have many opportunities for showing the better way to those who have believed alcohol to be a remedy for every evil that flesh is heir to. They bring relief to many a desolate home, shrinking from no case of suffering, however loathsome, and many warm testimonies are borne by patients and their friends to the blessings conferred upon the sufferers.

UNIVERSITY NOTES.

(From our own Correspondents.)

OXFORD

The list of preachers at Mansfield for this term contains some noteworthy and representative names. Dr. Jefferis, of Torquay, and Rev. P. T. Forsyth, of Leicester, have already preached.

The Y.M.C.A. has a good strong programme of work for the winter, including a large and crowded P.S.A. meeting for men only, and a week evening Bible class for men which has been recently started.

Rev. Jani Alli. of Calcutta (C.M.S.), preached at St. Aldate's on Sunday last, and also addressed a meeting in Balliol College. In pleading for his work among Mohammedans, the burden of his appeal was "Where are the men?"

Earnest action is being taken in the form of strong requisitions from City and University to Mr. Moody to give Oxford the privilege of a visit. It is confidently believed that the evangelist will be able to hold a short mission here.

The first anniversary services and meetings in connection with Canon Christopher's new church were held on Sunday and Monday last, and also those of the New Road Baptist Chapel, when Rev. W. Cuff, of Shoreditch, and Dr. S. H. Booth took part.

The day previous, Bishop Mitchinson, albeit a "High" Churchman, also made a most earnest appeal for the Bible Society from the University pulpit, and when the place, audience, and preacher are remembered, it is a cause for much thankfulness to have the valuable work so emphasised.

The speech of Archdeacon Hodgson at the recent Bible Society meeting deserves more than the mere reference which was all that was possible in last week's notes. Coming from a member of the Universities' Mission, the witness was of double value, and the quiet, though most telling, testimony to the Society will not soon be forgotten by those who heard it. The Archdeacon made an effective appeal to Oxford Churchmen to support the Society.

CAMBRIDGE.

The Sunday evening meetings of the Inter-Collegiate Christian Union, at the Alexandra Hall, began on October 23, with a Bible-reading by Rev. Sholto Douglas; there was a good attendance, and the speaker's earnest words were listened to attentively. Mr. Norman Bennett, of Trinity, and Mr. Mansell, of Emmanuel, are respectively president and honorary secretary of the Union.

Rev. J. B. Brandram, an old Queen's man, who is home for a short time from Kumanoto, Japan, gave an account of the work there to the Church Missionary Union, on Monday, at the Henry Martyn Hall. He contrasted the congestion of churches and chapels in many towns with Japan, with its large provinces, some of which have no provision whatever for evangelising the people.

The other annual meeting was that of the Daily Prayer Meeting, held on Tuesday night, Rev. Evan H. Hopkins delivering one of his particularly helpful addresses. Taking the four heads, Pardon, Deliverance, Cleansing, Filling, he showed their intimate connection with one another, and dwelt upon the agency of the Holy Spirit as the means by which Christ imparts his blessings to those willing to receive them.

This is the term for "annual meetings," and we have had two more interesting ones this week—that of the Church Pastoral Aid Society for one, which aims at assisting large and poor parishes by providing the stipend for extra curates. The Master of Corpus presided on Monday night at the Guildhall, and the secretary (Rev. J. G. Nixon) read the report, which showed that good work had been done during the past year. Canon McCormick, of York, and Rev. Sholto Douglas addressed the meeting.

We have had another visit from Rev. A. J. Harrison, B.D., the lecturer for the Parochial Mission Society, and he has been heartily welcome. The members of the Religious Discussion Society have great cause for thankfulness that they have been able to avail themselves of the cheerfully-rendered services of Mr. Harrison, whose lucid explanation of many of the difficulties which assail the reader and thinker upon the problems of the age have been very helpful. The subject (dealt with in three lectures) taken on this occasion was "The Christian's duty with regard to social questions."

THE HOUSE OF REST.—Miss Mason hopes to hold a sale of useful and fancy articles, for the benefit of the House of Rest for Christian Workers, in the Pillar Room, on November 15, 16, and 17, and will be very thankful for gifts of needlework, jewellery, and any useful household articles. All articles to be sent to Miss Mason, 10, Finchley-road, St. John's Wood, N.W.

THE CHRISTIAN ASSOCIATIONS.

Y.M.C.A.

The erection of a new building is under consideration at Newcastle.

New associations have been formed at Chesterfield and Marsden Moor.

Mr. W. J. Hancock, secretary of the Cape Town Association, is visiting this country on his honeymoon.

Mr. E. J. Kennedy, of Exeter Hall, last week conducted a mission to young men at the Sheffield Y.M.C.A.

The Y.M.C.A. motto for the ensuing year is to be "Only be thou strong and very courageous."

The Lowestoft branch has secured a site for a new building, and £244 has already been raised for the building fund.

Ilfracombe proposes to establish a seaside home in the town, where members of the various Associations can spend a holiday.

A new District Union of Y.M.C.A.'s has been formed for Mid-Ireland, and has been formally admitted to the National Union.

The United Y.M.C.A. of Glasgow observed last week as a week of prayer. Special sermons to young men were preached in over thirty churches in the city.

The report of the district conference held lately at Liskeard shows that the Y.M.C.A. is steadily progressing and doing good work in Devon and Cornwall.

Mr. Herbert E. Kinsley reports that the Paris Anglo-American Y.M.C.A. is just now very full of work. The annual public meeting will be held early in November.

Mr. George Williams gave a reception at Burlington Hall Y.M.C.A., Savile-row, W., on Thursday last week, when Rev. W. C. Minnie, Camberwell, was the speaker.

Rev. Robert Taylor, at the request of the Croydon Y.M.C.A., preached on Sunday evening to young men, his subject being, "The Religious Teaching of Tennyson's Writings."

The Bible Class Lessons for 1893, issued by the National Council, have been taken from St. John's Gospel, and are so arranged that the whole of that Gospel may be read and studied in the course of the year.

The Exeter Association has secured new and central premises, which were opened on Tuesday week by Mr. George Williams, Sir J. H. Kennaway, Bart., M.P., Canon Edmonds, Dr. Kingston, and many well-known and leading men taking part.

The New Cross and Brockley Y.M.C.A. has at last thoroughly established itself in its new premises opposite the Goldsmiths' Institute, and promises already to do a very serviceable and successful work in the interests of the young men of that neighbourhood.

At the camping out of the Plymouth Y.M.C.A. members at Whitsands, Mr. Towl, an Association member from London, very pluckily rescued from drowning Mr. Harold Redham, R.N., who was swept away by an undercurrent when bathing near the Spender monument.

At John Hopkins University, Baltimore, the moving of Levering Hall, the Y.M.C.A. headquarters, is nearly completed The building was moved some distance on rollers. It was a work attended with considerable difficulty, but has been successfully performed. A month is required to get the building ready for occupancy again.

The Leicester Association held a very successful annual meeting on Tuesday evening last week. Mr. T. H. Lloyd took the chair, while Archdeacon Sinclair, the principal speaker, said the Y.M.C.A. had his deep and hearty sympathy because of its endeavour to secure wisdom, strength, sobriety, honesty, and high character to all the young men of our rising generation.

Mr. G. H. Lord, of Buckhurst Hill, delivered three most interesting lectures at Kings Lynn, October 24, 25, and 26, on his recent tour through Egypt and the Holy Land, illustrated by twelve living characters in Eastern costumes. The lectures were delivered under the auspices of the King's Lynn Y.M.C.A. and Pleasant Sunday Afternoon Society.

Sunderland issues a very full prospectus for the winter, including classes on shipbuilding, steam, building construction, and art subjects. The Camera Club undertakes one of the Tuesday evening entertainments. The report presented at the annual meeting showed a year of unparalleled activity, a total increase of membership from 613 to 675, a balance in hand of £11, with £160 set aside as the nucleus of a building fund.

The united Associations of Nova Scotia, New Brunswick and Prince Edward Island have been doing special work in the military and militia camps, and that with very cheering results. The following is an instance of the interest: at the close of one meeting, after many had taken part from colonel down to private, just as we were about to close, two lieutenants rose one after the other and electrified all present by their stirring testimonies, giving glory to God for salvation through Jesus Christ, bearing witness to the beauty and value of the Christian life, and appealing to their comrades to test this blessed religion for themselves.

An undertaking has for some months past claimed the attention of the committee of the Y.M.C.A. in Birmingham, namely, the large pleasant Sunday afternoon for men, which had recently been opened at the Midland Institute. For a long time past the committee had felt the need of making efforts to reach a larger number of men on Sunday afternooms than had hitherto been the case. They had keenly realised the fact that the percentage of men of all classes who attended places of worship was lamentably small, and they were of opinion that a society like the Young Men's Christian Association, which included members of all the Evangelical churches, was eminently fitted to undertake work of that kind. The meeting was started a fortnight ago, and 1,100 men were present. Last Sunday there were over 1000 there, and nearly 760 had filled up their enrolment forms, and had become members

Y.W.C.A.

Miss May McGranahan has entered upon her duties as secretary of the Y.W.C.A. in Rockford, Ill.

Miss Shelbourne has lately held good meetings at the Colchester Y.W.C.A., giving addresses on work in North Africa.

At the recent meeting of the Campbeltown Branch, Mrs. McKinnon presided, and it was shown that a good work is going on. The members interest themselves on behalf of the fishing crews in the harbour.

The Ipswich branch of the Y.W.C.A., which has between 300 and 400 members, is about to move its headquarters to more commodious premises, where there is more boarding accommodation and an extensive garden. The hall, which was opened in 1890, will still be used for large meetings.

The Cork Y.W.C.A. is doing a good work, and growing in favour. The annual public meeting was held in the assembly rooms on the 18th ult. After tea the chair was taken by Canon Daunt. The speakers were—Miss Marrable, of Dublin; Mrs. Lamb, of London; Rev. S. T. Boyd, B.A.; Rev. T. B. Robertson, M.A.; and Mr. Bailey.

Scottish Notes.

The Pleasant Sunday Afternoon movement has been introduced into Aberdeen with every indication of success.

Sunday meetings for the students attending Aberdeen University will be held during the present sessions.

A conference on Non-Church Going was held at the recent meeting of the F.C. Synod in Dundee. The speakers emphasised the need of more enthusiasm in the church, both in pulpit and in pew.

Mrs. Baeyertz has concluded a remarkable mission in Dundee, where the Lord has abundantly blessed his own work. A very earnest and unanimous invitation has been given to her to revisit that city. While in Edinburgh for a few days, on her way to London, Mrs. Baeyertz was invited to address meetings in the Y.M.C.A. Hall, Free Assembly Hall, and in Carrubbers' Close Mission. There was a profound impression in all these meetings. The word was with power, and many souls were blessed. A very earnest wish has been expressed that Mrs. Baeyertz may be led to return to Scotland, and she purposes visiting Edinburgh in April next.

A Bible Reading Outline.

THE PERFECT CURE.

Matt. xiv. 35, 36.

1. The Physician. "Jesus, Son of God."
2. The Assistants. "Men who had knowledge of Him."
3. The Patients. "All that were diseased."
4. The Prescription. "Touch"—contact with the Healer.
5. The Cure, "Perfectly whole."

THE SCRIPTURES FOR UGANDA.—The translation of the New Testament in the Ganda or Luganda, the language of the Uganda Territory, has just been finished, and the complete book will soon be issued by the British and Foreign Bible Society. The Gospel of St. Matthew was printed in 1888. In 1891 an edition of St. John was published; the Acts, some of the Epistles and the Revelation were subsequently added. Now the remaining portions have left the hands of the translator. The completion of this important work is a matter for hearty congratulation.

Evangelistic Notes.

Pall Mall Mission Hall.—A nine days' special mission closed in this hall, Lisle-street, Leicester-square, last Monday evening. Some interest has been manifested, and real work done.

Christ Church, Westminster Bridge-road.—Mr. Benson, the evangelist, conducted 150 open air meetings during the past summer attended by over 17,000 persons. Several were lead to decision for Christ, and many temperance pledges were taken.

Rev. L. W. Munhall held evangelistic meetings during eight days in the Methodist Church, Seymour, Conn. The various churches have since united in services under the charge of Rev. E. P. Hammond. The work is going on with increasing power and blessing.

Mr. William Nobbs has lately been evangelising in villages round Hereford; also at Stroud, Tetbury, and Brinscombe. He is now labouring at Pershore and Ashton-under-Hill, where there has been much preparatory prayer, and now sowers and reapers are rejoicing together.

An Important Mission has been conducted for three weeks past by Mr. Lazenby, of the Evangelization Society, in connection with the Cage-lane Mission, Plumstead. It has proved to be a time of much blessing to many in this locality, where the population is becoming very dense.

The Albany Institute.—Two fruitful weeks have just closed in this Camberwell mission. Mr. Mead conducted a series of special services, followed by a four days' mission to children, held by Mr. Collier. Both have been much blessed amongst young and old, and some clear testimonies have been borne to a saving change.

Emgwali, Dohne, Cape Colony.—We have been much cheered here lately at seeing so many coming boldly forward to profess their faith in the Lord Jesus Christ. About twenty in this district have professed conversion to God since September 1. Many of these are elderly people, for whom we have been praying for years. A. Welsh.

Basingstoke.—A three weeks' mission has just been held in the Town Hall by Mr. Rowland Sturt, of the Evangelisation Society, and God has given much blessing. The personal workers have found that the truth has touched many hearts, and the feeling of all is that "The Lord hath done great things, whereof we are glad."

Rev. J. F. T. Hallowes, M.A., has just held an evangelistic mission in Doddridge Chapel, Northampton, in connection with the mission services of the Free Churches. The attendance was excellent, and the searching Gospel appeals were followed with blessed results, as many repaired after the services to the vestry for further instruction in the Christian life, and declared their faith in the Lord Jesus Christ as their Saviour.

Messrs. Peatt and Crozier, of the Irish Evangelisation Society, concluded a very successful six weeks' mission in the neighbourhood of the Lagan Village, Belfast, with great blessing. At the concluding meeting Mr. Peatt delivered a very earnest discourse to Christians. So touching were his appeals that many were moved to tears. It is hoped that the good work may be carried on by the Christian workers of the district.

Mr. Henry Thorne has concluded a nine days' mission at Common Close Church, Warminster. The meetings throughout were exceedingly well attended, and there is every reason to believe that a work has been done which will stand the test of time. Many young people have been led to come out "on the Lord's side," and good impressions have been made upon the minds of all. Mr. Thorne's afternoon Bible readings have been very helpful and inspiring.

Gospel Wagons are multiplying and seem to be doing useful work in various cities in the United States. There are no less than twenty in different parts of the country. One has halted with good effect in several New England cities the past season. In Lowell for four weeks it drew large crowds, and additions to the churches are traceable to its influence. The results in Manchester, N.H., were also gratifying. Almost uniformly the large crowds, in which non-church-goers greatly predominate, pay respectful attention to the preaching and singing.

Hoppers in Salehurst, Sussex.—The hop-picking season has come to a close in this district. A "tent mission" has been held, conducted by one of the Church Army lay readers (Mr. E. F. Hankins). Meetings were held four nights a week. Every Saturday lantern lectures and services of song and coffee suppers were much appreciated; whilst on one Sunday "The Life of our Lord" was illustrated by lantern pictures, the officer giving a running comment. The services were productive of much good, and especially the daily visit of the officer in the various hop gardens, giving away a great quantity of literature, tracts, and invitations to the meetings.

Personalia.

Rev. A. B. Grosart, D.D., of St. George's, Blackburn, has been compelled by ill-health to place his resignation in the hands of the session.

Mr. G. Minor has closed a Gospel Temperance mission at the Great Assembly Hall, Mile End, and begins on Sunday at the Royal Assembly Hall, Reading.

Dr. Murray Cairns, of Liverpool, has been appointed to Formosa, to take up the medical mission work so long associated with the late Dr. Russell.

Rev. John Nunn, who has laboured so faithfully and well at Haverstock-hill for forty-two years, feels it needful to retire from active work at the end of this year.

Rev. W. H. Webb Peploe, we are very glad to learn, is returning to London from Switzerland early this month, greatly restored in health, and hopes to be able to resume his work.

Mr. J. M. Pamment, formerly of London, has undertaken pastoral and missionary work on the Puyallup, Indian Reservation, near Tacoma, on the Puget Sound, British Columbia.

Mr. William Forbes has been giving addresses at Croydon, Metropolitan Tabernacle, Marylebone, Westminster, and Holloway. On Sunday last he began a mission at Hayling Island, Hants.

Rev. W. G. Lawes, F.R.G.S., is about to visit New Zealand in the interests of the London Missionary Society, visiting in turn Oamaru, Christchurch, Wellington, Napier, Dunedin, Nelson, and Auckland.

Rev. F. E. Clark, D.D., has left Sydney, where his welcome was of the warmest, for Melbourne and New Zealand. On October 19 he was to set sail for China and Japan, and after a tour in India and the East, hopes to reach England in June, 1893.

Dr. R. W. McAll.—The Paris correspondent of *Evangelical Christendom* writes: "We hear that the venerated Dr. McAll is withdrawing to England, leaving in good hands the work he and Mrs. McAll have carried on so nobly and unostentatiously for twenty-two years.

Dr. Pentecost will deliver a series of special addresses each Friday in November, 8.15 p.m., at the Y.M.C.A., 172, Queen's-road, W. Subjects; The Reasonableness of Christianity, The Sure Word of Prophecy, Scientific Grounds of Unbelief, Historical Evidences of Christianity.

Rev. John Pearse Clark has accepted the pastorate of Gunnersbury Baptist Church. During the last seven months increasing congregations have widened the power and spirituality of Mr. Clark's teaching, and his decision to remain has been received with heartfelt gratitude and satisfaction.

Rev. Oscar Michelsen, the missionary evangelist of the once cannibal island of Tongoa, New Hebrides, has already arranged to tell his deeply-interesting story in several towns of England. The address given in our recent sketch no longer holds good. Communications should be addressed to him at 57, Petherton-road, Mildmay Park, N.

The Spezia Mission.

In a communication with respect to the work of this Italian mission, Mr. H. H. Pullen says:—"The thought which most powerfully and most painfully impresses one who sees on the spot what is being done by the Spezia Mission in Italy, is that of the crying need for advance and expansion. Italy is a land of brilliant promise. The days of her decadence are passing and her former greatness is reviving. Shall she take her place among the nations as a land of superstition and atheism, or as a land where the light of God's truth shines out clearly? It is for those who can pray and those who have means to answer; and no better answer could be given than to render to this great work, with its widely-spreading agencies, and its clear evidences of the blessing of God, the aid of earnest believing prayer and hearty support."

Japan.

Miss M. McLean, of the Conference Hall, Eccleston-street, S.W., writes to us, conveying the thanks of Dr. Saiki, of Kioto, Japan, for books and periodicals, etc., sent to him. They were distributed among English-speaking native pastors, and at the Theological Seminary, where there are eighty English-speaking pupils. Further gifts of good literature would be welcomed, and should be sent to Miss McLean as above, carriage paid.

Dr. Saiki proposes to establish in Kioto a maternity hospital, for which there is a pressing need. As the Christian friends who support his project are not blessed with great wealth, he would be very thankful for the practical co-operation of British Christians.

Dr. Saiki, says Miss McLean, lately resigned a position in the Imperial Navy to devote himself entirely to good work among his Japanese countrymen and women.

Obituary.

REV. DR. SAUNDERS, OF SWANSEA.

This beloved and honoured servant of Christ has just passed to his rest after an illness lasting some months. He fell asleep on the 19th Oct. at Penarth, Cardiff. He was ordained to his first charge in 1855 going to Liverpool in 1862, where he did a most succesful work in Princess-road. After a brief term of service at Abercairn, he settled in 1873 at Trinity Calvinistic Methodist Church, Swansea, remaining there until his death. By many he was regarded as one of the great preachers of Wales. We hope shortly to give a portrait and sketch of Dr. Saunders

MR. DONNELLY PINK.

Friends of Y.M.C.A. work will learn with much sorrow of the death, last week at Devonport, of Mr. Donnelly Pink. For a few months Mr. Pink conducted the evangelistic work at Exeter Hall, where his ministrations were warmly appreciated, then, a vacancy occurring at Devonport, he was appointed only four or five weeks ago, to the secretaryship of the Association in succession to Mr. Harris, who has gone out to South Africa, as a missionary. But his work, acceptable as it proved to be, was of the shortest duration. He was seized with hemorrhage of the lungs, and to this illness succumbed, after the brightest possible testimony to the blessedness and reality of salvation by Christ Jesus. Mr. Pink had undergone a ministerial course, and was only twenty-seven years of age.

DR. ROSSVALLY, LEEDS.

The death of Mr. Max Louis Rossvally, M.D., at the age of 64, has closed the career of an enthusiastic convert from Judaism to Christianity. The story of his conversion is told in one of Horner's penny stories, entitled "Charlie Coulson, the Drummer Boy." It was through Charlie Coulson's Christian fortitude, after a wound sustained in the battle of Gettysburg during the American war, at which time Dr. Rossvally was a surgeon-major in the United States service, that his thoughts were first directed towards the true Messiah. For ten years after that period he fought against Christian convictions, but was ultimately converted. He was at once disinherited by his friends, his mother writing to him:—"You are no longer my son; we have buried you in effigy; we mourn you as one dead. And now may the God of Abraham, Isaac, and Jacob, strike you blind, deaf, and dumb, and damn your soul for ever."

From that time until his death he worked hard in his Master's cause. He carried on evangelistic work with much success before leaving America. After his arrival in England Dr. Rossvally wrote the story of the drummer-boy, of which no fewer than 2,000,000 copies in seventeen different languages have already been circulated, three-fourths of which were gratuitously distributed by himself. Aided by Mr. Cory, J.P., of Cardiff, Dr. Rossvally opened a free medical mission in Leeds early last year, selecting the Jewish quarter of the town for its location. To sufferers, both Jew and Gentile, the mission was always free, and thousands have profited through the large-hearted philanthropy of the deceased gentleman. He attended Roscoe-place Wesleyan Chapel, and, often under much physical pain, his cheering words and ready purse helped forward the work of that and other places of worship.

Medical Mission Work in Madagascar.

It is now nearly eight months since you inserted a notice of the burning of the new mission hospital in the heathen province of Antsihanaka, which has been in course of erection for the past fifteen months. Since the fire the building has been almost entirely re-roofed, thanks to the efforts of our native helpers, evangelists, teachers, and others, who have again come to our aid. The lively interest in this building is evidenced by their having made over half of the bricks needed for the building in the first instance; and, after that, almost completing the roof that was destroyed by fire. The incendiary, I may as well state, has been convicted by the Malagasy Government authorities, and sentenced to ten years in chains, the real instigators having been let free.

The £150 which the London Missionary Society gave towards the work has been used up, and the building is nearing completion. In fact, the consulting room, dispensary, and private ward have been in use for some months. The two main wards, for eight beds each, are still somewhat behind, and have no flooring down as yet. This of itself will take nearly £20, for it must be brought thirty-five miles distance on men's shoulders. Inclusive of this and other extra expenses, we find that to finish and furnish we shall need £100 more, *i.e.*, making the total cost £350. James G. Mackay.

Medical Mission, Mahatsinjarano,
Antsihanaka, Madagascar.

Letters to the Editor.

"THE FEVER OF DOING."

Dear Sir,—I have read with much interest the article entitled "The Fever of Doing," which appeared in a recent issue. I should, however, like to ask what your correspondent would consider to be an indication that one is working in this "fever" spirit rather than in the true spirit of service? I should be inclined to think it my duty to respond to a call to work if I were not already engaged at the time, and provided I thought it would not be overtaxing my strength. What rule would he give as to accepting work?

If I were to be critical I would, on the illustration used, ask, whether in the case of fruit trees, gardeners do not have to cut the roots in order that the tree may bear fruit freely?

Yours truly,
Kinnaird.

1, *Pall Mall East, London, S.W.*

EVANGELISTS FOR INDIA.

My Dear Brother,—You will know that since our return from America, where we had sixteen months of happy evangelistic work, we have been led to ask fresh guidance of God about further Gospel work abroad. India was much laid upon our minds. There are great and ever-widening fields of service open amongst the English-speaking people in that great empire.

Many are being called out to do the work of the evangelist at home, which we have sought to do for many years. This and other indications point to our responding to the call of those who are not privileged as the millions are in this country, of having Gospel truth ministered to them, so we decide to go to the regions beyond.

Many of your readers who have followed us for months in the United States and Canada in earnest prayer, are asked to do so again, that myself and wife may be enabled to witness for Christ in the N.W. of India.

All being well, we expect to leave England about the middle or end of this month.

Yours very sincerely,
Herbert R. Francis.

11, *Pyrland-road, Richmond, Surrey.*

[We trust that our beloved friends, Mr. and Mrs. Francis, will be kept in loving remembrance by their many friends at home.—Ed.]

"THE CATHOLIC."

Dear Sir,—As an Ulsterman deeply interested in the spread of the Gospel in Ireland, I am thankful to see in operation any measure calculated at once to diffuse Scriptural light, and weaken and destroy the priestly tyranny so prevalent in my native land. I read from time to time your "Outlook in Ireland" with abiding interest, and this week specially so in seeing the long extract from *The Catholic*.

After coming to a knowledge of the truth as a young man, I was often pained to see the uncharity exercised towards Roman Catholics, believing that Christian love was the best way of winning them to Christ, and this the able editor of *The Catholic* nobly carries out. Educated and gifted, and possessed of an experience that is unique, he brings his splendid powers to bear on Roman Catholicism in the Master's spirit—that of love. I cannot doubt he has a great work to do in the enlightenment of Ireland, and the consequent healing of her woes and unrest.

It has been no easy task for many years to get accurate information about the spiritual condition of Ireland on this side the Channel, and my object in writing is to draw attention to this ably-conducted monthly periodical, which I should be glad to see published in London as well as in Dublin.

Amid the growth and rampancy of Ritualism in Britain and America, it is cause for unbounded gratitude to God, that He is raising up and equipping servants of his in a land that was once "the light of the west," and whose missionaries traversed all known lands in the promotion of Scriptural Christianity, so that again she may take her place in his kingdom and shine in his diadem.

Yours truly,
Wm. Hobson.

93, *Talfourd-road, Peckham, S.E.*

FOOTBALL—AN APPEAL TO COFFEE TAVERNS.

Sir,—I want to use your columns to make a strong appeal to the directors and managers of coffee taverns to provide suitable accommodation for football players to change their clothes. It is a pity to have young men and lads almost forced into licensed premises for lack of this accommodation elsewhere. May I suggest that a card be hung in the window of such coffee-houses stating clearly that a room is provided for the convenience of footballers?

Strangeways, Manchester. Gilbert R. Kirlew.

THE LIQUOR TRAFFIC is said to cost the United States, directly and indirectly, 140,000 dollars every hour, and kills, in the same space of time, 185 men.

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Temperance Notes.

There are about 2,300,000 boys and girls attached to the United Kingdom Bands of Hope.

The great fire that devastated Milwaukee on Friday last appears to have originated in a liquor house.

Dr. Norman Kerr says that "since he has given up prescribing narcotics in *delirium tremens* he has had much better success."

Hamburg is said to have the worst water and the best beer of any city on earth. For the moral, observe the result when cholera struck Hamburg!

A public conference on the subject of grocers' licences, and their effect on drunkenness among women, was held last week in the Chelsea Town Hall.

In Waterford, out of a Protestant population of 2000, between four and five hundred children (practically all the children) are members of the Band of Hope.

By the Dutch public generally the teetotaller is as yet considered a most ludicrous and fanatical individual, and his position at a dinner party is not always an enviable one.

Lady Frederick Cavendish has had to stand the fire of criticism on account of her recent statements as to drinking in society circles, but she maintains her ground, and reiterates her protests.

In Holland total abstinence and temperance work is progressing, although by very slow steps. The National Christian Total Abstinence Society has branches in thirty-eight different places.

At the annual conference of the Yorkshire Union cheering accounts were given of work done by the branches, amongst almost all classes of people, but chiefly amongst those who suffer most keenly from the manifold evils of the drink traffic.

Out of fifteen women prisoners recently interviewed in York Gaol, fourteen were found to have come there through strong drink, and the Governor states that out of every twenty women who were committed to his charge eighteen came through drink.

It is reported that, in France, since 1870 (the war), there are 150,000 additional public-houses for drink. At present 270,000 are open in Paris, and 415,000 in the provinces. A fair field this for temperance societies: one drinking place for every eighty-seven inhabitants.

While in 1869 there were only 365,878 establishments licensed in France for the sale of intoxicating drink, that number has now increased to over 448,000, which is at the rate of one such establishment per eighty-seven inhabitants. The annual average consumption of alcohol per head is 4½ litres, or little more than 7½ pints.

Under the auspices of the Irish Temperance League, Mrs. Servanté, of the British Women's Temperance Association, has recently held a series of very successful meetings in Cork, Limerick, and Waterford. In the two last-named places there are flourishing branches of the British Women's Temperance Association, and great interest felt in the cause of temperance.

The World's Woman's Christian Temperance Union has published the paper given by the Duchess of Bedford at the recent Church Congress. Some very attractive literature, by such writers as Lady Henry Somerset, Miss Willard, Canon Wilberforce, Mrs. Josephine Butler, and others, has been recently published and is on sale at their headquarters, 47, Victoria-steet, Westminster.

The Dean of Bristol, in the course of a recent sermon in the cathedral of that city, on the subject of "Temperance," said, that if the Legislature did not see its way to dealing with dipsomaniacs, it might at least minimise the opportunities of temptation, and might allow the people of a given district to have a voice as to how many or how few public-houses should ply their trade in a given area.

Rev. Horace W. Townsend, of Kilmeen, county Cork, has concluded a most successful temperance mission in Birr Garrison. Colonel Crawford, the commanding officer of the district, presided at the meetings, which have been made a great blessing to the soldiers in the garrison. Gospel temperance meetings have also been held in Ahascragh and neighbourhood, county Galway, by Rev. A. E. Bor.

Whatever may be the opinion or judgment, based on experience or science, as to the value or the reverse of taking some form of alcohol with the meals, there is no doubt (says the *Hospital*) that the custom of taking wine or spirits or beer, between meals and on an empty stomach—in one word, the pernicious habit of "nipping"—is highly injurious. The morning nip between breakfast and the midday meal, which is so frequently taken by domestic servants, nurses, workpeople, and "City men," renders the taker less fit for his daily work than he would otherwise be, and is often in women the first fatal step towards dram-drinking, and the shameful life of the woman drunkard, of which we are hearing so much at the present time.

The Book World.

Annual Volumes.

Hand and Heart is an old friend. It is called a family, social, and temperance journal, and well deserves the name. The volume for 1892 is bright with illustrations, and the letterpress is uniformly wholesome and elevating. (2s. "*Home Words*" *Office.*)

The Sunday Magazine.—The new volume (7s. 6d. *Isbister & Co.*), matches its predecessors in character; its contents are somewhat mixed from a religious point of view, but of a high literary order. Hesba Stretton's story "Half Brothers" runs through the twelve monthly parts, and there are several shorter stories. Missionary articles are a prominent feature.

Home Words for 1892 is a capital volume, well illustrated. There are running stories by Emma Marshall and Agnes Giberne, biographical sketches and narratives of travel, and many short articles of an instructive and entertaining character. Rev. G F. W. Munby, M.A., rector of Turvey, Bedford, contributes sound counsels on courtship and marriage. (2s. *Office*, 7, *Paternoster-square.*)

Good Words for 1892 is an attractive collection of illustrated reading. There are several serial stories, many historical and descriptive sketches, and religious papers and meditations in topical and doctrinal variety. The artistic features are of a high order, well maintaining the reputation of the magazine, which, in volume form, has been a favourite visitor year by year in many homes. (7s. 6d. *Isbister & Co.*)

From the *Sunday School Union* we have—Young England (5s.), a handsome and attractive present for young people; The Silver Link Annual (2s.), the illustrated volume of a well-known monthly; Child's Own Magazine (1s. 6d.), in the stories and pictures of which the wee ones will find much delight. The Sunday School Teacher (2s. 6d.) forms quite a treasury of Biblical information and illustration for the use of teachers. Notes on Scripture Lessons, 189⁴ (2s.) comes too late to be of any service this year, though many may like to have and preserve these useful notes.

Richard Jefferies. Mrs. Mary Gorges contributes to the *Fireside Magazine* ("*Home Words*" *Publishing Office*) for October and November an able study of that marvellous lover of nature, Richard Jefferies, who "wrote of nature as no man had ever written of her before." Unquestionably the greater part of his life was spent in the bewilderment of one who, enamoured of God's works, had yet missed God Himself. The authoress believes that at last, pain-stricken and weary, he found rest in God. Thousands who have been charmed by his wonderful studies in Nature will welcome this analysis of his character from the spiritual point of view.

The Key to All Blessing. By J. T. Wrenford. (*Partridge and Co.* 6d. per dozen.) A New Year's address, in which, reasoning from the analogy of a bank, the author seeks to lead to more implicit and simple faith. The booklet will be, we believe, helpful to many.

Miss E. S. Elliott's poem on "Stillness," written some years ago, and recently reprinted in this paper, has been included in a beautiful booklet, entitled Stillness and Service. (2d. *Partridge.*) Of envelope size, this little book should be in great demand during the Christmas season. Another booklet by the same author, and of a like spiritual order, is Thou Remainest!

A Warning to Christians. By Rev. R. P. Carroll, B.A. 1d. (*Bridlington Quay: R. Brown, 3, King-street.*) Here are some earnest words against compromise with the world, the flesh, and the devil, in the details of daily life. Mr. Carroll rightly maintains that the whole man must be brought into subjection to Christ, if we are to prove faithful and true witnesses before those who are without.

Mr. W. G. Wheeler, of Warwick-lane, has issued some attractive chromo booklets for Christmas and the New Year. The Rock of My Refuge (1s.) gives poetic gems and appropriate texts, with coloured illustrations. In the Secret of His Presence is an illuminated presentation of the well-known hymn; and The Shepherd True contains Faber's touching lines. (6d. each.) The Christmas Chimes booklets are printed in sepia. (3d. each). Two calendars, in four small sheets, are The Upward Path and While the Days are Going By. (3d. each.) Mr. Wheeler also publishes cards with Scripture texts and mottoes.

BOOKS RECEIVED.

From *Home Words* office, Ourselves and Others, by *S. B. James, D.D.*, 5s.

From *Nisbet and Co.*—The Biblical Illustrator, 2 Timothy, Titus, and Philemon. 7s. 6d.

From *Edward Howell, Church-street, Liverpool* (*London: Simpkin and Co.*), The Book of Revelation. Second edition. By T. W. Christie, B.A.

From *Partridge and Co.*—Popular editions, at one shilling, of Cousin Mary. By Mrs. Oliphant; and, A Way in the Wilderness. By Maggie Swan.

Mr. Alfred Holmes has issued the following serviceable calendars: The Golden Text Calendar, a wall tablet, 1s.; the Day by Day Almanac, 1d.; and The Faithful Words Almanac, 1d.

From *Hodder and Stoughton,* Through Christ to God: A Study in Scientific Theology, by Joseph Agar Beet, D.D. 6s. 6d. The Near and the Heavenly Horizons, by the Countess de Gasparin. Thirty-third thousand. 3s. 6d.

From *Hutchinson and Co.*—Faith, Hope, and Charity. By Anna Lisle. 5s. Among the Welsh Hills. By M. C. Halifax. 3s. 6d. The Clever Miss Jancy. By Margaret Haycraft. 3s. 6d. A Child of the Precinct. By Sarah Doudney. 3s. 6d.

NOTES ON DAILY READINGS.

SUNDAY, NOVEMBER 6.—JOSHUA XIV.

"The lot of their inheritance" is a significant phrase (2). The literal use of the lot in assigning to the tribes their respective portions in the land of Promise seems to have been intended to remove all cause of jealousy, or appearance of favouritism. The lot, too, was overruled to work out God's purpose (Prov. xvi. 33, and xviii. 18). It should be only used under his direct suggestion, and in dependence on his Providence. The absence of his direct command in Acts i. 26 will always make it doubtful whether Matthias was really God's choice to fill the vacant post on the Apostolate. As the portion of each tribe was allotted by God Himself, so was the whole land the allotted portion of the nation, "Unto thee will I give the land of Canaan, the lot of your inheritance" (Ps. cv. 11). Similarly we are made partakers of our allotted portion among the saints in light (Col. i. 12). How important ever to let God choose our inheritance for us, and to believe that He overrules circumstances, and what men call chance for his own ends.

Hebron means "fellowship." It had been the city of Arba (hence its name Kirjath-Arba), Arba being one of the dreaded Anakim. Caleb's faith was therefore vindicated (Num. xiv. 8). Is there not also a spiritual suggestion here? Those that wholly follow the Lord come in unwaning energy into the land of Promise, and subdue their foes, and there where some hateful son of Anak had harboured, there comes to be a Hebron, a scene of delightful fellowship, of serene enjoyment. The Apostle John is the Caleb of the New Testament.

MONDAY, NOVEMBER 7.—JOSHUA XV.

The border of the tribe of Judah is traced in the earlier part of the chapter. It ran to the south side of Jerusalem (8), so that, strictly speaking, the fair city which was destined to play so important a part in future ages belonged not to Judah but to Benjamin. See Benjamin's portion (xviii. 16—28). God's choice of the city, however, "to put his name there," and of Judah to be the reigning tribe, together with David's conquest of Zion from the Jebusites (2 Sam. v. 7), virtually brought it into the possession of Judah.

The conduct of Achsah (19), in pleading with her father for a further gift of "springs of water," in addition to his gift of "a south land," is suggestive of how God's children should plead for the gift of the Holy Spirit in addition to the gift of their inheritance in Christ. The south land was no blessing without the springs of water. And our inheritance in Christ is comparatively valueless apart from the Spirit of wisdom and revelation in the knowledge of Him (Eph. i. 17). He gave her upper springs and nether springs, as indeed God gives exceeding abundantly above all that we ask or think.

Ashdod and Gaza (47) were afterwards regarded as cities of the Philistines (Jud. xvi. 21; 1 Sam. v. 1). They had, however, no right to them, Let us beware of leaving in our souls the strongholds of sin, lest they cause us much sorrow in after years.

TUESDAY, NOVEMBER 8.—JOSHUA XVI.

The two tribes of Ephraim and Manasseh drew one lot between them (1) as representing together Joseph's portion, and their frontiers were therefore contiguous. The "Speaker's Commentary" says: "The territory allotted to these two powerful tribes comprises the central, and, in every way, the choicest part of Canaan, west of the Jordan. The hills of this district, making up what is called Mount Ephraim (xx. 7), are less high, and far less barren than those of Judah; the water supply is much larger; and the very rich and fertile plains of Sharon and Esdraelon are left between the rocky fastnesses of Benjamin on the south, and the highlands of Galilee, belonging to Issachar, on the north." We may see in this rich earthly portion a fulfilment of the blessings foretold by Jacob (Gen. xlix. 25), and by Moses (Deut. xxxiii. 16).

It is sad to learn that the children of Joseph took their inheritance (4), but drove not out the Canaanites (10). And the mention of Gezer in x. 33, and xii. 12, as a city whose king and people were exterminated by Joshua, makes their failure appear yet more criminal. It is referred to again, Judges i. 29, and in Ps. lxxviii. 9. But we are liable to the same condemnation. For though our Joshua has vanquished all our spiritual foes, we are often overcome by them, to our sorrow and shame. Oh, for the exercise of a living faith!

WEDNESDAY, NOVEMBER 9.—JOSHUA XVII.

Manasseh was the first born of Joseph (1), and so obtained a double portion, one part on the east, the other in the west of the Jordan. Would that we, too, might claim the double portion of the Holy Spirit.

The daughter of Zelophehad *claimed* the portion which had been promised them. It was not enough that God had commanded Moses, the girls came to Joshua and pleaded the command and promise, and asked that they might be fulfilled. There is a vast distinction between praying and claiming what you have prayed for, between asking and receiving the boon sought.

The complaint of the children of Joseph (14), that they had been given but one lot (xvi. 1), whereas as "a great people" they deserved more, seems to refer, not to their numbers (for according to Num. xxvi., the two tribes united were not much more than Judah), but to their own estimate of their deserts by virtue of the special promises to Joseph. But Joshua, himself an Ephraimite, exhorted them to show their greatness in deeds as well as in words. Besides, their territory was large enough, if only they would cut down the wood which covered the hills, or attack the Canaanites, who, with their iron chariots, held the valleys. We are all naturally slothful, and are unwilling to bestir ourselves. But there is within the reach of each of us all the fulness of God. Let us explore it, and possess it.

THURSDAY, NOVEMBER 10.—JOSHUA XVIII.

The first verse records an event of great importance, and one which engaged the attention of the whole congregation, the setting up of the Tabernacle at Shiloh, which hitherto had remained at Gilgal. The place was probably chosen by the Lord himself, as we gather from Deut. xii 11, and Psalm lxxviii. 60. It is supposed that its name, "Shiloh," which means "rest," was given to it at this time, when the land was subdued. The honour fell to Ephraim of having God's dwelling-place within their border, perhaps owing to its being the tribe of Joshua.

To stir up their zeal as to taking possession of their inheritance (4), Joshua sends out a company of twenty-one, three of each tribe not yet in possession, to survey the land and describe it. How long are ye slack to possess the given land? This surely is a question which our Joshua is constantly putting to us. The balance has been paid into our account, but we do not draw cheques on it.

The Jebusite held the stronghold, afterwards known as the holy city, in the territory of Benjamin (28). So our evil strongholds may hereafter become shrines of holy worship. Out of the eater, meat; out of the strong, sweetness. Oh child of Benjamin, who dwellest between the shoulders of Jehovah, arise, put on thy beautiful garments, and shine, for through the Jerusalem of thy soul there shall no more pass the uncircumcised and the unclean.

FRIDAY, NOVEMBER 11.—JOSHUA XIX.

Simeon's lot (1) was taken out of that of Judah, which proved to be too much for them. (9) They were honoured with the possession of Beersheba, consecrated by its association with Abraham. This was the extreme southern portion of the land; so that "from Dan to Beersheba" became an expression for the whole length of the land.

In verse 47, R.V., read, "The border of the children of Dan went out beyond them,"— words which introduce a reference to the expedition of the Danites against Leshem or Laish, which is more fully recorded in Judges xviii. That city was afterwards called Dan, and was at the extreme north, as Beersheba was at the extreme south of the Holy Land. In Judges i. 34, we learn the real reason that led to this northern conquest. Instead of expelling the Amorites from the portion assigned to them, the Danites were "forced" by them into the mountain, for the Amorites would not suffer them to come down into the valley. "Hence their expedition against the unwarlike and peaceable race whom they exterminated, and annexed their city and country to the portion of Dan." No blessing seems to have rested on them in this settlement. They were the first tribe who formally set up idolatry (Judges xviii. 30). Their name is omitted from the list of tribes in Rev. vii. They are a striking exemplification of the lot of those who seek their portion in this life, but are suddenly cut down (Psa. xxxvii.).

SATURDAY, NOVEMBER 12.—JOSHUA XX.

The appointment of the cities of refuge here narrated (2) was the carrying out of the directions given in fuller detail in Num. xxxv. 9—34. In each passage a careful distinction is drawn between deliberate murder and unintentional homicide (3). Those alone who had committed the latter were eligible for refuge. The fugitive told his story to the elders at the gate, and was admitted provisionally (4); but his case was afterwards fully investigated by the citizens of the city to which he had fled, when he stood before them for judgment. Does not this clear-cut illustration warn us that sins of presumption are viewed by God in a very different light from those of ignorance. They harden the heart and deaden the workings of conscience. Those who are born of God cannot sin in a course of knowing and presumptuous rebellion.

The unintending homicide must dwell in the city of refuge until the death of the high-priest. This may be intended to bring out into relief the fact that Jesus ever liveth, and therefore our security in Him is unending. Or, "the death of the high-priest may signify that death of Christ by which captives were to be freed, and the remembrance of transgressions made to cease" ("Speaker's Commentary").

F. B. M.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, NOVEMBER 13.

THE FIRST CHRISTIAN MISSIONARIES.

Acts xiii. 1—13.

GOLDEN TEXT: Luke xxiv. 47.

The first Christian missionaries were sent forth, not from the church at Jerusalem, but from the church at Antioch, which had been in existence only a few years (xi. 20, 21). Already this church possessed as a gift from the ascended Saviour "certain prophets and teachers." Of the five names mentioned, three are otherwise unknown to us. Of *Simeon* we can learn nothing. *Lucius* may be the same who is referred to in Rom. xvi. 21. Possibly he was one of the men of Cyrene to whom the church at Antioch owed its origin (xi. 20). The little we can learn of *Manaen* is exceedingly interesting and instructive. Think of him as the foster-brother, and child-companion of Herod Antipas in the home of Herod the Great. How different the destiny of the two playmates! The one becomes the murderer of John the Baptist, and at last is so hardened as to make cruel sport of the suffering Saviour (Mark vi. 16-29; Luke xxiii. 7-11); while the other becomes a prominent teacher in the Church of Christ. *Barnabas* appears to have been chief among the five; hence his name comes first. *Saul*, lately introduced to the church by Barnabas (xi. 25, 26) is mentioned last.

In the circumstances connected with the call of these missionaries there is much that is instructive (2, 3). Note (1) *how the Church was employed*. It was not a banquet, at which eloquent speeches were made in hope of moving the Church to sympathy with the heathen. It was a meeting for worship and fasting. Early Christians knew that a pampered body is a hindrance to devotion. Is it not a significant proof of our declension that we have a feast where the early Church held a fast? (2) *How the call came*. It was recognised as the voice of the Holy Ghost, who spake probably through one of the prophets in the Church. The presence of the Spirit of God was no doubtful thing to the Christians of Antioch. (3) *Who were called*. Two of their best and most useful members. For this work God demands our most gifted men. (4) The *language of the call* is suggestive. None are separated unto Him for mere rapture, but for service. "Unto *me* for the *work*." And (5) *how it was met*. By an immediate and obedient response (verse 3). Their farewell was not a banquet, but a fast and a prayer-meeting. The laying on of hands communicated no miraculous gift, but identified the Church with the missionaries they were sending forth.

Their mission work began in the island of *Cyprus*. Probably this was chosen because Barnabas was a native of that country. The people of Cyprus had already heard the word (xi. 19). The way from Antioch would be either down the Orontes or overland to *Seleucia*, which was the port of Antioch, and from which, on a clear day, the island of Cyprus is visible. *Salamis*, formerly the metropolis of the island, was still its chief port. From this place the Apostles journeyed to *Paphos*, a city famed for its temple to Venus. The phrases "Cyprian goddess" and "Paphian goddess" suggest that the worship of Venus was popular throughout the island. The seat of government had been removed to Paphos, and here the Roman *deputy* or *pro-consul* resided. This title, applied to the governor of Cyprus, has been regarded as proof of inaccuracy in the New Testament. In the division which Augustus made, Cyprus was retained by him as a province requiring the presence of troops. The governors were in all such cases called pro-prætors, while the governors of provinces belonging to the Senate were *pro-consuls*. But a more accurate acquaintance with the facts verifies the sacred narrative. The Emperor subsequently gave Cyprus to the Senate in exchange for Dalmatia. *Sergius Paulus* is, therefore, properly called the pro-consul.

Nothing is said of the work in Cyprus, except that it was done among the Jews (5), and that it attracted the attention of the pro-consul (7). *Prudent*: thoughtful, intelligent, ruled not by passion but by judgment. Proof of his prudence is seen in his desire to hear Barnabas and Saul, and decide for himself as to their message. A sincere, unprejudiced hearing is all the Gospel demands.

It is strange that a man like the pro-consul should have been willing to pay any heed to the sorcerer *Bar-jesus*, who gave himself the Arabian title of Elymas, meaning wise man. Yet it must be remembered that the old heathen philosophy and customs had lost their power over men, and general unrest and scepticism prevailed.

Many explanations have been given for the name Paul being given here (9) for the first time. The most reasonable is that which regards it as having been from the first his Roman name. As his work is mainly to be among Gentiles, there is an appropriateness in his henceforth adopting that name.

Among the Churches.

CHURCH OF ENGLAND.

[illegible] Rees, formerly, and for a short time, pastor of [illegible] Church, Denmark-place, has joined the Church [illegible]

[illegible] and Bristol Diocesan Conference last [illegible] earnest consideration to the suffering amongst [illegible]men, and appointed a committee to take steps to [illegible] fund.

Bishop of Manchester has intimated that at his next [illegible] will not summon his clergy to meet him, but [illegible]m time to time various parishes with the view [illegible] inquiring into the work of the churches.

Bishops of Ripon, Rochester, and Sodor and Man, [illegible]roy, and others will take part in the simultaneous [illegible] to be held in London on November 21, 22, 23, 24. [illegible]25, to promote home missions in connection with the [illegible]n Pastoral Aid Society.

Another University Settlement in London has just been lodged in a permanent building. This is the Gonville and [illegible]llege Mission, in Old Battersea. The first portion [illegible] building has been formally opened by the Bishop [illegible] Rochester.

The Durham University C.M.S. Union commenced its third year, on October 25, with a capital meeting addressed by Rev. J. W. Hall, missionary from Calcutta, who trusted the outcome of the Union would be fresh labourers for God's service among the heathen.

The Bishop of Chichester (Dr. Durnford), who completes his 70th year on November 3, has opened a Church Institute at Eastbourne, which has been erected in memory of the late Canon Thomas Pitman, who was vicar of Eastbourne for nearly sixty-two years.

Rev. T. J. Madden, in a paper read at Liverpool on "How to Awaken and Deepen Spiritual Life in our Church," maintains that the necessity of having special, distinct services both for awakening and deepening spiritual life, deserves the constant attention of the clergy.

At a meeting on Friday week of the Calvinistic Protestant Union, Rev. C. Stirling, speaking as to present affairs, mentioned that he had just received from a learned clergyman's daughter a letter stating that a few Christian ladies were gathered in prayer, asking God to deliver them from what appeared to be a general return to a bondage which our forefathers were unable to bear.

The Christian Evidence Society has arranged for a course of three lectures to be delivered in the nave of Manchester Cathedral on successive Tuesday evenings. The Bishop of Ripon lectured on Tuesday evening on "The Ministry of Great Races"; the Bishop of Chester will give an address on Tuesday evening, November 8, on "The Problems and the Progeny of Unfaith"; and on Tuesday evening, November 15, the Dean of Armagh (Dr. Chadwick) will lecture on "Jesus Christ and Natural Development."

At a conference held last week in connection with the Church Association, the Lincoln judgment was declared to be a distinct call to more energetic action in defence of national Protestantism. Sir Arthur Blackwood expressed a hope that Evangelical clergymen would lose no time in removing the Communion tables from the east wall into "the body of the church," as sanctioned by the rubric. Mr. S. Causton advocated the formation of a fund for £50,000, to be spent in working mission halls in Ritualistic parishes.

The second annual meeting of the Brixton and Clapham Branch of the Protestant Churchmen's Alliance was held on Monday last at the Horns Assembly-rooms, the president, Rev. W. R. Mowll, in the chair. The report, read by Mr. W. F. Sargood, showed that the year which had just closed had been an active one, lectures having been given by Sir Robert Phayre, the Revs. J. W. Marshall, W. Horne, Dr. R. A. Webb, and Mr. J. O. Chadwick. In addition to this a large number of books and pamphlets, dealing with the question of Ritualism and Romanism, had been circulated in the neighbourhood.

CONGREGATIONAL.

A series of Pleasant Monday Evenings for the People has been started at Ventnor.

Mr. C. Garnett, who has for some years superintended the Star Hall Mission, Ancoats, has accepted a pastorate in the district.

Dr. Dale, preaching at the opening of a new mission hall in connection with Carr's-lane, dwelt specially on the value of "lay" agency in winning the masses.

A meeting was held at Guildford on Monday to bid farewell to Miss E. R. Carling, who is leaving for China in connection with the London Missionary Society.

At the second anniversary of the Mansfield Settlement, held on Saturday week, Dr. Fairbairn and others spoke warmly of the real work now doing in Canning Town.

New Court Chapel, Tollington Park, reports 800 Sunday scholars, with an average attendance of 660; 110 of these are members of the church. The school has raised £100 for foreign missions.

A series of special services was held last week at Bishopsgate Chapel in connection with the eighth anniversary of the pastor, Rev. T. Grear. The secretary reports progress all round.

Nine deaconesses have been appointed in connection with Park Green Chapel, Macclesfield. Their work will consist of district visitation, caring for the sick and needy, and arranging for social gatherings.

A meeting was held at Victoria-road Church, New Chesterton, Cambridge (Rev. J. Eames), to bid farewell to Dr. Hart (deacon and organist) and Mrs. Hart, who are leaving for mission work in China in connection with the London Missionary Society.

A meeting was held in Friar-lane Chapel, Nottingham, on Saturday night to take farewell of Miss Haskard, who is going to Bellary, Southern India, under the auspices of the London Missionary Society. Miss Haskard has been an active helper in Sunday-school and temperance work, and has conducted with much success a large Bible-class for domestic servants.

The sixth annual meeting of the London Missionary Society Young Men's Missionary Band was held at the Mission House on Friday, Mr. A. J. Shepheard presiding. The report, read by Rev. G. Cousins, stated that there are now 117 members, and the attendance at the meetings had been better than in any previous year: the members had delivered 272 Sunday-school addresses and forty-two lantern lectures.

A meeting was held in Staines Congregational Church on October 20, to bid farewell to Misses Gookey and Dawson, who are proceeding to India to engage in missionary work.

Principal Reynolds, of Cheshunt, speaking last week at a meeting on behalf of the College, said that he did not remember that they turned out any epoch-making man, but they had in all countries men who had done, and were doing yeoman service. He began his work thirty-two years ago with one colleague; now, besides the theological tutors, there were three men, each of whom was in close touch with university life, and as energetic in sustaining the spiritual life of the College as in carrying out their literary and critical work.

BAPTIST.

The work at the Southend Tabernacle is reported as showing many tokens of interest.

The new president of the Baptist Union of Scotland is Rev. W. Stewart Chedburn.

Rev. J. P. Clark, M.A., has accepted the pastorate of the Gunnersbury Baptist Church.

Azof-street Sunday-school, East Greenwich, reports 329 scholars and eighteen teachers.

A special mission just held in the Queen's-road Chapel, Wimbledon, has been followed with good results.

Rev. William Stevenson, late of Kirkcaldy, commences his labours at Highbury Hill Church, N., next Lord's Day.

New Sunday-schools connected with the Baptist Union Chapel, Luton, have just been opened by Miss Marianne Farningham.

Baptist work at Cologne seems to be prospering. A new chapel is being built, and several mission stations are growing into strong churches.

Gipsy-road Sunday-school, West Norwood, reports 485 scholars and forty-four teachers; twelve scholars have joined the church during the year.

George-street Church, Ryde (Rev. E. B. Pearson), reports 145 members, a net increase on the year of eleven. In the Sunday-school there are 140 scholars and sixteen teachers.

Special services have been held at Gorton, under the auspices of the Manchester District Baptist Union, by Rev. W. F. Edgerton; addresses to women were delivered by Miss Bethel.

The Baptists at Christ Church have held an evangelistic mission in the Town Hall, and the services were conducted by the Revs. W. V. Robinson, R. B. Morrison, and W. R. Chesterton, and many have professed religious decision.

Rev. Charles Williams, Accrington, will take as the special subject of his paper at the Free Church Congress at Manchester, the possibility of united action by the denominations in their village work without compromise of distinctive principle.

Rev. W. Bishop delivered an address to the East Midland Association, in reference to pastoral oversight in villages where there was no pastor. He suggested the federation of village churches in one locality; affiliation with town or village church having a pastor; or the ordination of competent men, either residents or college students.

METHODIST.

A helpful Spiritual Life Conference has just been held in Hastings.

The Methodists of Sheffield are uniting in a bold forward movement.

A new Wesleyan chapel which has been erected at Stourton, Yorkshire, was formally opened on Saturday.

Crowded meetings on behalf of the London Mission have just been held by Messrs. Price Hughes and Walters at Peterborough.

A new Wesleyan chapel which has been erected in the village of Shadwell, near Leeds, at a cost (exclusive of the site, which is the gift of Mr. Richard Buckton, of Leeds) of £650, was opened on Tuesday.

On Friday evening week the President of Conference, Rev. James Travis, preached in the old Quarry-hill Chapel, Leeds. The service marked the opening of a great Sunday-school Conference on various aspects of Sunday-school work.

The opening services of the new church at Forest-gate have been remarkably successful. Revs. J. Travis, J. B. Knapp, J. Wenn, and W. Wray have preached at the services. Since the opening precious souls have found the Saviour in this new building.

Rev. E. Abbot, of Birmingham, strongly advocates the formation of "young people's societies of Christian endeavour" as the "missing link" between the school and the church, combining at once the social and the religious, the prayer meeting and the Bible class.

The proposed basis of union for the Methodist Churches in Australia is a somewhat lengthy document. It concedes much which has been long contended for by the freer Methodist bodies in this country, not the least important being the principle of representation by the laity as well as the ministry which runs through the whole document.

The Wesleyan Methodists at Aldershot have commenced an aggressive movement which will involve an expenditure of nearly £5000. The scheme includes the enlargement of the two Soldiers' Homes—one at the South Camp and the other at the North Camp—the erection of a school for civilian purposes, the purchase of a minister's house, and the enlargement of Farnham Chapel.

Over a thousand pounds has been already secured by Rev Joseph Odell for the erection of the new Conference Hall at Small Heath, Birmingham. At the present time over two thousand children meet for Sunday-school instruction in the Ada-street and Tilton-road Board schools. Sixty Sunday-school teachers attend to the classes, and more could be done if further accommodation can be secured. God has graciously blessed the work at Small Heath.

PRESBYTERIAN.

The anniversary services at Camberwell on Sunday week proved very successful, showing good work for the past year.

A special mission held last week by Rev. D. Macrae at Silvertown Church was accompanied by many encouraging tokens.

Rev. Hugh Falconer, of Juniper Green Free Church, has received a cordial call to Jesmond Church, Newcastle.

The Dublin Presbyterian Mission Board has received a gift of £1000 towards the support of an additional missionary in China for three years.

The Presbyterian missionaries in China will shortly receive welcome reinforcements, thirteen new or returning labourers being now on their way or about to leave within a little time.

A full report of the proceedings of the Presbyterian Alliance Council, held in Toronto, in September, is to be issued by the Presbyterian Publishing House, 14, Paternoster-square.

The special preachers at Broad-street Church, Birmingham, are creating considerable interest, and the congregation are increasing in numbers. The preacher on Sunday was Professor Cameron, of Aberdeen.

Mr. Mark N. Robson, who for nearly a year has been doing successful work as a missionary in Willington, Durham, recently conducted evangelistic services with great acceptance in the congregations of Crook and Tow Law.

The Stratford congregation has just opened new Sunday-school buildings, the work among the young extending greatly. The old schoolroom has been doubled in size, and it is now one of the finest Presbyterian halls in London.

A very interesting statement has been prepared by Sir George Bruce showing the progress of the Presbyterian Church of England in London. Of eighty-seven congregations and preaching stations now existing, no less than sixty-three have come into existence since 1860. The total membership thirty-one years ago was 7301; it is now 20,271, or an increase of 12,970. Nearly two-thirds of all the money now raised is contributed by congregations established since 1860.

SALVATION ARMY.

Mr. McKie's campaign in Norway appears to be awakening remarkable interest and enthusiasm.

Mrs. Booth-Clibborn, "La Maréchale," has just concluded an interesting tour in Switzerland and France.

As a result of a visit paid to the Army shelters Mr. R. Cory has sent £500 to General Booth, in answer to the appeal for more funds.

The Salvation Army propose to form a Social League, of friends outside the ranks of the Army, but willing to co-operate and collect £5 per annum.

During the first three weeks of October there were sent into the elevators (*i.e.*, workshops) upwards of five hundred men. This is an ominous foreshadowing of this winter's distress.

The returns of the self-denial week so far show a great increase, and the £50,000 aimed at will probably be reached. A working man has given £3, all in farthings, the savings of a lifetime.

A crowd of ruffians in Wyandotte, Mich., attacked a band of Salvation Army people on the streets on Sunday evening, October 17, injuring three of the Salvationists. The leader, Lieutenant Lowe, a woman, was probably fatally hurt. There has been ill-feeling among the roughs towards the Salvation Army for some time.

THE SOCIETY OF FRIENDS.

A new meeting-house has just been opened at Wilton.

Special meetings just held at Almeley have awakened great interest.

Isabella Young, of West Hartlepool, has been set at liberty to visit friends in Scotland, and hold meetings in Perth.

A special mission has been conducted at Charlbury by Mr. Alexander Dunlop, of Ardrossan, Ayrshire, and there have been signs of spiritual blessing.

Joseph J. Neave has left London for St. Petersburg, accompanied by John Bellows, of Gloucester. Their mission is of a religious and philanthropic character.

R. B. Brockbank, from Cumberland, and F. J. Gavid, from Cornwall, have been for some time ministering in Ireland, visiting meetings at Clonmel, Limerick, and Dublin.

The Friend of last week gives a pleasant account of the opening of a new meeting-house at Wilton. Quite a number of young London and Bristol Friends helped during the first week of services.

A crowded meeting of Severn-street scholars and members of other Adult Schools in Birmingham, was lately held in the Town Hall, over 3,000 being present. The proceedings were of an enthusiastic character.

This week a large conference in Devonshire House has been discussing home mission work in England. Its decisions will probably greatly influence the spread of the Gospel, and are awaited with some anxiety as bearing vitally on the future of the society at home and abroad. Doubtless the Divine Head will overrule all for good.

While Friends at home are conferring together on how to carry most efficiently the good news to perishing men, American yearly meetings, representing, perhaps, a membership of 60,000, have been also conferring together with the same end in view. Surely the Divine Spirit is breathing on the Friends' Church in both hemispheres, and growth and progress must be the result.

At the Bristol and Somerset Quarterly, Henry Baron Smith directed the attention of Friends to the forces at work in the religious world—the advance of Roman Catholicism, the growth of Ritualism in the State Church, and of sensationalism and excitement in many other forms of worship—and urged Friends seriously to inquire what the Lord would have *them* do in the face of such a state of things.

Two of the great Western yearly meetings (U.S.A.), those of "Indiana" and "Western," have just been held, and *The Christian Worker* gives most inspiriting accounts of them. Home and foreign mission work, Gospel temperance, education—advancement all along the line under the manifest power of the Holy Spirit characterised the great gatherings, and the Young People's Society of Christian Endeavour evoked most enthusiasm of all the meetings and inspired the most hope.

Birmingham holds a distinguished position in connection with adult school and other Christian work. On the 11th of last month Wm. White, J.P., presided over an adult school meeting of 3,000 in the Town Hall, while the membership of the Severn-street Christian Society numbers over 1000, and the attendance is 2000 on Sunday evenings. All sorts of Christian effort cluster round the schools, and the men are for the most part members of the Society of Friends except in name.

George Cadbury, writing to the *Friend*, on Home Missions, says:—"How vast is our responsibility when we see the abundant harvest that may be reaped in our own land; when Friends are willing to adapt their practices to circumstances, while maintaining their principles; when we look abroad and see the tens of thousands of thoughtful men and women in Russia drawn towards us. Large numbers of Jews are, I believe, ready to accept the views as held by Friends as to the spiritual nature of the Redeemer's Kingdom; but are hindered from becoming Christians by being asked to exchange one ritual for another, and who, if once truly converted, would become the best of evangelists, scattered as they are over the world, and knowing nearly every language."

FALLEN ASLEEP.

At Bradford, on 24th inst., Mrs. Benjamin Illingworth, a leading and earnest Wesleyan and temperance worker.—At Hope House, Lytham, Rev. E. Lightfoot, aged seventy-two, for many years an able and useful Methodist minister.—At Ashton, Cheshire, Rev. John Simson, aged seventy-seven, who for nearly half a century did good service as a Congregational minister.—At Harrogate, in his fifty-third year, Dr. Russell, J.P., formerly a well-known Presbyterian minister.—At Prestwich, near Manchester, on 16th inst., Miss E. Eveleigh, aged seventy-three, a faithful servant of Jesus—At Hollyville, Wexford, on 13th inst., Mrs. M. Johnson, aged thirty-five, a loved and earnest worker.—At Stackpole-road, Bristol, on 23rd inst., Mr. W. N. Evans, F.C.S., aged sixty-six, honoured for his work's sake.—At South Hampstead, on 25th inst., Rev. B. B. Gibson, aged seventy-five, for forty-eight years Rector of St. Mary Abchurch and St. Lawrence Poultry.—At the C.M.S. House, Bagdad, on 23rd inst., the infant daughter of Dr. and Mrs. H. M. Sutton; these well-known and beloved missionaries will have the sympathy of many in their sorrow.—At Ingersby (Leicester), Mr. James Hill, the station-master, killed by a train, a devoted and earnest worker and S.S. superintendent.

WARNING.—A London correspondent asks us to caution the public against young man, tall and dark, who represents himself as being connected with the Cape General Mission, and appeals for money. Friends should in all cases be careful not to respond to such representations without verifying their genuineness.

A BLACK OUTLOOK.

DEAR FRIENDS,

The **outlook** for the coming winter is **black with woe and want.**

Fever has been rife: the labour market is depressed: those who have heroically struggled to keep their lips above water are now throwing up their hands in despair and sinking, in utter hopelessness, into pauperism and vagrancy.

This has been the busiest month I have had in 22 years. I have stretched myself to the utmost to try and cope with the need. Respectable young men, with tears in their eyes, have begged for a bit of bread. Promising boys, whose mothers have had to enter the workhouse, have craved for shelter. Widows, with faces ghastly from privation, have implored me to receive their children, whose cry for food has been piercing their hearts.

I have spent every penny I have. Every bed is full. Each day the pressure upon me increases. *What am I to do?* I cannot hear these life-tragedies, and say in empty words, "Depart in peace, be ye warmed and filled." Am I to turn away *unheard and unhelped* the widow and the orphan, the prodigal boy and the famished waif? God forbid!

To carry on *the work here* till Christmas, secure some *extra sleeping space*, and *keep an open door* for every really needy, homeless boy, we need **£2,500.** Who will help? **£100** will keep fourteen waifs right through the winter; **£50** will send five to Canada, where they will not need another farthing of English charity. **£10** will pay for one boy's emigration; **£7 10s.** for one boy's maintenance till the spring. **£5** will pay for five beds; **£2** for a boy's outfit; **10s.** will give 60 a good breakfast.

This is a home missionary work. We are grappling with famine at our doors. We are living and labouring amongst our young home-heathen. *Will you strengthen our hands and cheer our hearts?*

Your servant for Christ's sake.

THE BOYS' HOME,

95, SOUTHWARK STREET, LONDON, S.E.

Cheques and Postal Orders may be crossed London and County Bank (Southwark Branch).

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, OCTOBER 31, 1892.

*** Donations should be sent by Cheque or P.O. Orders not by stamps.

*** Will donors oblige by giving explicitly and fully the titles of the institutions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

	£	s.	d.
Russian Famine Fund—M. F. F.	0	2	6
Famine in China—M. F. F., 2s. 6d.; E. R., £1; J. W. D., £6 10s. 1d.	7	12	7
Miss Proctor's Schools, Syria—M. S.	1	0	0
Church Missionary Society—A. I. C., £5. (*Uganda*) P. H. B., 10s.	5	10	0
Sailors' Rest, Havre—M. A. W., £1; Alpha, 5s.	1	5	0
Mr. Fenn's Schools (Madrid)—R., £3; Alpha, 5s.	3	5	0
China Inland Mission—Two Working Lads, 10s.; A Few Gleaners, 5s.	0	15	0
British and Foreign Bible Society—A. I. C.	5	0	0
London Missionary Society—G. L. D.	1	0	0
McAll Mission (Boat)—Mrs. G. P.	0	10	0
Mr. Lethaby's Mission (Moab)—Q. S. F.	2	0	0
Mr. C. B. Ward's Work in Telegu—Q. S. F.	1	0	0
British Syrian Schools—R. W. S.	1	0	0
Rev. J. G. Paton's Mission Fund—Mrs. H.	0	10	0
Dr. Barnardo's Homes—M. Y., 3s.; P. L., 5s; G. S. S., 5s.; A Constant Reader, 10s.; R. W. S., £1; J. S., £5	7	3	0
St. Giles' Christian Mission—M. Y., 3s.; P. L., 5s.; H. C., 5s.; S. S., 5s.; Marah W., £1	1	18	0
Friendless and Fallen—M. Y.	0	2	6
Mr. Fegan's Homes—M. Y., 2s.; J. N. A., 10s.; H. W., 10s.; Thank-offering, 2s.; S. W., 6d.; K. S. R., 5s.; W. E. B., 15s.; One of Christ's Servants, 5s.; Brighton, £1; R. W. S., £1.	4	9	6
Strangers' Friend Society—H. M. A. S.	1	0	0
Drift Children's Mission—M. S.	1	1	0
National Lifeboat Institution—J. N. A.	0	10	0
Soldiers' Home, Athlone—J. N. A.	0	5	0
Rev. A. G. Brown's Work—J. S.	5	0	0
Salvation Army—C. C. G.	0	10	0
Tower Hamlets Mission—A. M. S., £1 1s.; Alpha, 5s.; (*Young People's Hall*)—Alpha, 5s.	1	11	0
Free Distribution "Way to God" at Mr. Moody's Meetings (Ireland)—Two Friends, per Rev. H. M.	2	0	0
Sea Bathing Infirmary (Margate)—W. S.	0	10	6
Soldiers' Home, Caterham—Alpha	0	5	0
Mr. H. Cook's Mission Ship—Alpha	0	5	0
London City Mission—A Constant Reader, £1; (*Disabled Missionaries' and Widows' Fund*)—A Constant Reader, £1	2	0	0
Home of Industry—A. I. C., £5; G. L. D, 10s., F., 2d.	5	10	2
Aged Pilgrims' Friend Society—A. I. C., £5; H. M. A. S., £1	6	0	0
Union Hall Mission—Norwich	0	2	6
Flower Girls' Mission—P. L.	0	5	0
West London Mission—M. S.	5	5	0
George Yard Mission—P. L., 5s.; R. W. S., £1	1	5	0
Mrs. Meredith's Institutions—G. L. D.	0	10	0
Ben Jonson-road Mission, Stepney, E.—Mrs. B.	0	2	6
Church Pastoral Aid Society—R.	1	0	0
Christian Community—H. M. A. S.	1	0	0
London Samaritan Society—H. M. A. S.	1	0	0
Asylum Fatherless Children, Reedham—H. M. A. S.	1	1	0
Church Army—H. M. A. S.	1	1	0
Mission to Deep Sea Fishermen—S. S.	0	10	0
National Truss Society—M. S.	0	10	6
Total	£84	3	3

SOUTH LONDON.—The committee of the South London Christian Institution, Greenwich, have secured Morton's Theatre, Greenwich, for evangelistic services on Sunday evenings during the winter months. The first of the series will be held on Sunday, November 6. The committee are desirous of reaching the non church or chapel goers. The work is entirely unsectarian, and they will be glad of the sympathy and co-operation of Christian friends, especially would help be appreciated in the choir, either as vocalists or instrumentalists. Prayer is asked that God's blessing may rest upon this effort for teaching the masses. W. J. G. ALFORD, Hon. Sec.

55, *South-street, Greenwich.*

JEWS IN MILE END AND STEPNEY.—Mr. I. Gelbflaum writes:—"We have begun our winter's work among the thousands of Jews in this district. Five meetings are held weekly at the Great Assembly Hall, and attended in very encouraging numbers. In various ways we seek to help the Jewish population, as well as to tell them of Christ. We hope to be able, during the severe weather, to show Christian sympathy for the naked and distressed, among many of whom we go day by day." Mr. Gelbflaum is a worker of the London City Mission, and has the assistance of a local committee. Communications may be addressed to the care of Mr. F. N. Charrington, at the Great Assembly Hall, Mile End, E.

REQUESTS FOR PRAYER.—For special evangelistic services in Caledonia Hall, West Port, Dundee.—For a ten days' Mission to be held at 77, Church-street, Lisson Grove, by Mr. Edward C. Millard, from Nov. 3 to 11.—For special services by Mr. Opie Rodway, of Stroud, at Hall of Freedom (Mission, on Nov. 5, 6, and 7), Newfoundland-road, Bristol.—For an Evangelistic Mission by Rev. J. F. T. Hallowes, M.A. from Nov. 6 to 20 inclusive, in connection with the Lewes Y.M.C.A.—For special services to be held next week in the Mission-room, Lillieshall-road, Clapham.—For the restoration of a victim of dipsomania who formerly passed as a believer.—For blessing on a mission being held at Tangley, near Andover, Hants. PRAISE.—For the confessed blessing on believers that resulted from the instrumentality of Messrs. H. A. Squire and H. M. Barnett in special services at Brenchley and Tunbridge Wells lately.

A SAFE 4 PER CENT. INVESTMENT.

TEMPERANCE

Permanent Building Society,

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SUBSCRIBING AND COMPLETED SHARES now being Issued, bearing **Four per Cent.** Interest.

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Either Investment can be Withdrawn at Short Notice.

Mortgage Asset at the close of 1891, **£906,809.**

RESERVE FUND (Secured by Mortgage) **£43,722.**

For Prospectus and Forms apply to

EDWARD WOOD, *Secretary.*

THE LONDON FEMALE GUARDIAN SOCIETY.

Founded at Pentonville A.D. 1807, for the RESCUE, RECLAMATION, and PROTECTION of BETRAYED and FALLEN WOMEN, from all parts of the United Kingdom, with IMMEDIATE and FREE ADMISSION to APPLICANTS. Supported by Voluntary Contributions.

President: The Lord KINNAIRD. Chairman: D. MARSHALL LANG, Esq.



TEN THOUSAND Friendless and Fallen Young Women have been welcomed to these HOMES, shielded from evil, instructed in the way of righteousness, and freely supplied with food, clothing, education, and residence for eighteen months. Persons interested in Rescue Work are invited to send cases.

SIX THOUSAND have been placed in service or restored to friends; very many have given clear evidence of true conversion; and a large number continue to enjoy the loving supervision of the Christian Workers of the **TRAINING HOME.**

THOUSANDS OF CASES unrecorded have also been temporarily helped and sheltered. The Annual Report contains particulars of the great good accomplished, and will be sent on application.

FUNDS ARE MOST URGENTLY NEEDED

To maintain this Christ-like work, and will be thankfully received by the Bankers, BARCLAY, BEVAN, RANSOM, & Co., 54, Lombard-street, E.C., & 1, Pall Mall East, S.W. and by **Mr. W. EDWIN PAGE,** *Secretary.*

Testamentary BEQUESTS are earnestly solicited.

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(ESTABLISHED 1766)

Invite Ladies to send for their **SAMPLES** and **PRICE LIST,** which are sent **FREE.** They will enable any Lady to mark the great saving and greater satisfaction gained by buying direct from the Manufacturers.

CAMBRIC HANDKERCHIEFS, from **2s. 2d.** per dozen
DAMASK TABLE CLOTHS, from **3s. 6d.** each.

Irish Linen and Damask Manufacturers, 16, Bedford Street, Belfast; 8 and 9, Suffolk Street, Dublin;

89, NEW BOND STREET, LONDON, W.

(Two doors from Oxford-street.)

ESTABLISHED OVER A CENTURY. c776

UNFERMENTED WINES,

As used for **COMMUNION** purposes by upwards of 4,000 Congregations.

Reputed quarts, 24s. to 36s. per doz. Reputed pints, 14s. to 20s. per doz.

Small samples of 4 varieties, free by parcel post, for 2s. 6d. Price List, 250 Testimonials, &c., post free on application to

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MERTON ROAD, KENSINGTON, LONDON, W.

SOCIETY FOR PROMOTING

FEMALE EDUCATION IN THE EAST.

Treasurer:—Sir W. R. FARQUHAR, Bart.

This Society, established fifty-eight years ago, has lived to see its work, once considered Utopian, not only recognised as possible, but regarded as an indispensable part of Gospel Missions.

It is the oldest Society established in the Western Hemisphere for the spiritual benefit of women and girls in Asia and in Africa; the pioneer of all subsequent Zenana work among them, and the first to send out a Missionary teacher for Hindu and Mahommedan Zenanas, and for Turkish Harems.

Its object is to lead all under its influence to "The Lamb of God, which taketh away the sin of the world"; and to enable every Eastern woman and girl to read the Holy Scriptures for herself, in her own tongue; and it will not give Education without the Bible.

The sphere of the Society's work embraces China, Japan, India, Persia, Africa, and the Levant, and it includes the Establishment of Orphanages, Boarding, Day, and Infant Schools, Bible and Sewing Classes, Mothers' Meetings, Zenana Visiting, and Medical Work.

This important work is now crippled by want of Funds. HELP is therefore URGENTLY NEEDED for its support and extension, and will be most gratefully received by the SECRETARY, Miss Webb, 267, Vauxhall Bridge-road, London, S.W.; or by the BANKERS, Messrs. Herries, Farquhar, and Co., 16, St. James's-street, S.W.

Mission to Deep-Sea Fishermen.

This Society has ministered for 11 years to 20,000 Smacksmen in the North Sea and other waters. It has **Eleven** fine Medical Mission Smacks cruising with the fishing fleets.

During the past summer a Hospital vessel has been dispatched to carry on Medical Mission Work amongst the 25,000 Fishermen and their families who annually migrate from Newfoundland to the barren coasts of Labrador.

The burden of the work financially is very heavy. **Funds are most urgently needed** to carry it on.

FRANCIS H. WOOD,
181, Queen Victoria-street, Secretary.
London, E.C.

HELP WANTED

FOR THE

ANNUAL SALE

ON BEHALF OF

"Dr. Barnardo's Homes" for Orphan and Waif Children,

NOW SHELTERING, EDUCATING, AND TRAINING OVER 4,500 LITTLE WAIFS AND STRAYS.

Will all who are preparing gifts for the **ANNUAL SALE** on behalf of these Homes

KINDLY SEND THEM IN AT ONCE?

Will those whose busy fingers are at work for the Sale remember that **crochet shawls**, really **fine underclothing** for ladies and children, **shirts** for boys and men, **suits** for little boys, **aprons** and **pinafores** for girls, and sets of **baby clothing**, are particularly valuable additions, being much asked for and readily sold? Well-made **woollen shawls** are frequently asked for, and indeed, women's garments of all kinds would be especially useful. Besides these, **jewellery, old coins, old china, bric-a-brac, curios, musical instruments, fancy work, trinkets**, articles of **vertu, drawings &c, &c.**, will be gratefully received and acknowledged. Valuable help would be afforded if donors of gifts of old china, foreign goods, articles of vertu, &c., would kindly mark on them their value, or indicate the price which is likely to be obtained.

The **SALE** will this year be of the **SAME CHARACTER** as for the **LAST FEW YEARS**; that is to say, **instead of holding a Public Bazaar at the West End of London, during the month of December, as formerly, all the goods received will be made up into**

£5 AND £10 BOXES.

These Boxes will contain a very excellent selection, of the value of at least **£6** and **£12** respectively, and these will be sent to any part of the country on receipt of P.O. Order or Cheque, made payable to Mr. JOHN T. PAGE.

Ladies who order these Boxes will confer a great benefit upon the Homes; for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West-End.

Many kind-hearted sympathisers have repeatedly expressed warm approval of this plan, and have promised to purchase boxes, with the contents of which they propose to hold

SPECIAL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the winter months.

Dr. BARNARDO earnestly invites all who love poor children to co-operate with him in this plan to increase the funds of the Homes, by which, too, all the wearying, disappointing and expensive drawbacks of a public Bazaar are effectually avoided.

The Boxes, carefully lined and packed ready for transmission, will be dispatched on receipt of remittance to any railway station in the Kingdom. Applications (PREPAID), with full instructions as to conveyance, &c., should be sent in **as soon as possible**, addressed to

THE SECRETARY,

18 to 26, Stepney Causeway, London, E.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Mr. William Forbes desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

City Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Nov. 8, special meeting, chairman, Mr. George Williams, speaker, Rev. W. Hasiam, 6.30; week of prayer for young men, November 6 to 13, day 1.30 to 2, evening 6.30 to 7.30 p.m.; daily prayer meeting, 1.30; Sundays, Bible reading, 3.30; Tuesday, Gospel meeting, 6.45; Friday, Foreign Missionary prayer meeting, 6 p.m.

Conference Hall, Y.M.C.A., Stratford, E. — Sun., 3 and 7 p.m., Mr. Clement Boardman, jun. Meetings for prayer, Sun., 7.45 a.m.; Fri., 8 p.m.; Sat., 7.30 p.m.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45, men only, Mr. E. J. Kennedy; 7, public, Mr. Richardson. Meetings for men nightly at 8. Cheerful service, Public, Sat., at 8. French Bible class, Tues., at 8. Musical evening, Wed., at 8.30. Universal week of prayer for young men, Nov. 6 to 13. Special services at prayer meeting, 1 till 2. All welcome.

City of London Y.M.C.A., 186, Aldersgate-street, E.C.—Sat., Nov. 5, at 3 p.m., Bible talk to young men by Rev. F. B. Meyer, subject "The Land of Promise and How to Enter it"; Wed., Nov. 2, at 8 p.m., lecture on Astronomy (illustrated by dissolving views) by Mr. J. D. McClure M.A., LL.M.

West London Mission.—Sunday next, *St. James's Hall*, Rev. Mark Guy Pearse at 11 a.m.; Rev. Hugh Price Hughes at 3.30 and 7 p.m.

Edinburgh Castle, Rhodeswell-road, Limehouse.—During Oct., every Sun., at 11 and 7; Mon., Thurs., and Sat. evenings at eight, Mr. Ned Wright.

St. George's Hall, Langham-place.—Mr. H. W. Taylor, Sun. at 11 and 7, and Wed. at 8 p.m.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W. —Sun., at 7 p.m., Mr. George Hucklesby. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Mr. Hyde.

Talbot Tabernacle, Powis-square.—Sun. morn., Pastor Frank White; even., Mr. Finlay Gibson.

Great Assembly Hall, Mile End-road, E.—Mr. E. P. Telford, Sun., at 11 and 6.30.

Metropolitan Music Hall.—Sunday next, 3 and 6.30 p.m., Charles Cook. Solos by Miss Ada Rose and Mrs. Randall.

Centenary Hall, Bishopsgate.—Prayer meeting for Missions on Friday, at 12 noon.

Clapton Hall, Upper Clapton.—Mr. J. G. McVicker, Suns., at 6.30; Fris., at 7.30.

Christ Church, Westminster Bridge-road.—Minister, Rev. F. B. Meyer, B.A. Service for workers, Thurs., 11.30; Fri., 8; Sun., 11 a.m. and 6.30 p.m.

Regent Hall, Oxford-street.—Mrs. Bramwell Booth on Holiness, Thursday afternoons at 3 p.m.

Brunswick Chapel, Upper Berkeley-street, W.—Biblical lectures by Rev. E. W. Bullinger, D.D., on Wednesdays at 11.30 a.m.

Cape General Mission.—Exeter Hall, Friday, Nov. 4, afternoon and evening, farewell meetings to Rev. W. Searle, leaving for the Cape.

Strangers' Rest, 163, St. George's-street, Ratcliff Highway, E.—Monthly Workers' Meeting, Fri., Nov. 4; tea at 6; meeting at 7. Address by Dr. Cecil Y. Biss.

Pentecostal League.—Holiness meetings on Tuesdays at 8 p.m., in Exeter Hall (Lower).

Shepherd's Bush.—Opening of Uxbridge-road Tabernacle (corner of Bloemfontein-road, W.), on Sun. (6th) at 11 a.m. and 7 p.m.; tea and public meeting Tues. (8th), at 6 p.m.

C.M.S. Prayer Meetings.—Sion College on Dec. 1, at 3 and 7 p.m.; special meetings for prayer for missions.

Union Tabernacle, Wandsworth-road.—Special missions by Mr. J. M. Scroggie, Nov. 6—18.

Conference Hall, Mildmay Park, N.—Nov. 6, 3.30, Mr. P. S. Badenoch; 7, Mr. P. S. Badenoch and a party of Missionaries going to China.

House of Rest, 10, Finchley-road, N.W.—Fri., Nov. 4., Rev. W. Fuller-Gooch, at 3 p.m.; Revival of Spiritual Life, at 7. Sun., 3.30, Bible Readings by Miss Mason.

Zenana Medical College, 58, St. George's-road, S.W.—Annual meeting, Nov. 4, at 4 p.m., at the College.

Billingsgate Mission Hall.—Mon., Nov. 7, at 12 noon, addresses by Rev. J. C. Carlile.

Monthly Prayer Meeting for Ireland, on Fri., Nov. 11, at 4 p.m., Irish Church Missions Office, 11, Buckingham-street, Strand. Conducted by Rev. W. H. Barlow.

Conference Hall (Y.M.C.A.), Stratford, E.—Sun., Nov. 6, 3 and 7 p.m., Mr. John Lampard.

Revs. F. C. Spurr and J. B. Meyer will hold Missions at Penge Tabernacle, Nov. 19 to 29, and South London Tabernacle, Peckham, Dec. 3 to 14; most afternoons at 3.30, every night at 8; Sundays at 11, 3.30, and 6.30.

Coming Conventions.

Bradford.—Nov. 8-11.—Sec., Duncan G. Law, 19, North Park-road, Bradford.

Forest Gate, E.—Nov. 14 to 17. Address, Rev. J. H. French, 96, Hampton-road, Forest Gate.

Liverpool.—Conference on subjects relating to the conversion and restoration of the Jews and the second advent of our Lord, Nov. 24, 25, Hope Hall. Sec., Mr. Bradbury, 12, Hamilton-square, Birkenhead.

He that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—*Charnock*

Notices.

Communications received with Thanks.—W.G. H.H. J.K. E.P. W.B. M.G. M.C.S. S.B.S. J.E. H.C.B. J.S.H. T.R. J.E.B. A.McC. S.S. D.D. H.R.H. J.H. R.W. A.W.C. C.J.H. P.McC. J.C. S.C.H. W.F.G. A.J.A C.H.W. H.P. J.B. H.M. H.O. R.M.Mc. Miss W. W.F.G. P.D.W. B.B. J.G.M. L.M.J. H.J.P. C.W. H.T.S. W.C. R.J.H. J.P. C.H.V. A.L.B. J.McC. W.D.W. T.C.M. A.J. J.B. E.S.E. C.D. M.H.K. J.H. J.E.O. E.F.H. F.N. S.A. M.W. W.B. J.B.B. G.R.K. G.J.P.H. A.M. Miss B. W.H. A.W. D.W. S.C. E.H. M.McL. C.W.McC. B.A. J.K. J.H. J.G.M. R.P. M.D. J.H.H. A.G. E.M.S.S. H.M. E.S.E. C.H.W. I.E.V.P. M.H. W.H.F. M.E.G. D.W.H. M.P. A.S.D. F.J.M. P.N. R.B. T.P.B.

Applications for Tracts.—Rev. J. Hurst, 11, Lord-street, Liverpool, would gratefully receive tracts, etc., for distribution in the following work:—(1) Seven missionaries engaged in visiting fifteen police courts in Liverpool and South-west Lancashire; (2) Mission-room near Walton Gaol, Liverpool, open every week-day morning from 6 to 8.30; (3) shelter for destitute intemperate women; (4) Firewood Factory for aiding discharged prisoners, etc.; (5) visiting on the canal boats; (6) attending the races at Earlestown and Aintree, etc. Miss Barton, Soldiers' Home, Hamilton, Lanarkshire; F. A. Chubb, 24, Romberg-road, Upper Tooting, S.W.; Mrs. F. M. Tuckett, 9, Hastings-road, Ealing Dean, W.; J. I. Sykes, 10, Wheatley-terrace, Erith, Kent; Miss Wakefield, Cloneere House, Portadown, Ireland; S. Stocks, Sailors' Institute, Southwick, Brighton. Miss Gardner, 4, Newton-street, Charing Cross, Glasgow; Miss Alice Jones, 50, Manchester-road, Southport; W. G. Frizell, Umgola Factory, Armagh; Mrs. R. Mushet, Fairfield, Dalkeith; Mrs. Drake, 49, Beaconsfield-terrace, Northampton; Miss M. A. Porter, 56, Brearley-street, near Summer-lane, Birmingham; Miss Farquhar, 65, Crescent-lane, Clapham, S.W.; A. E. Honnor, 21, Peckham-park, S.E.; F. C. Houseden, 55, Palmerston-road, Plumstead; J. Beecroft, Rusham-road, Egham, Surrey; G. F. Cornish, 14, Norah-street, Pollard's-road, Bethnal Green, E.; Miss A. Backhouse, 29, Acre-street, Stroud, Gloucester; Miss K. Gardner, 109, Ossington-buildings, Marylebone; J. Finlay, Willow-street, Romford; Mrs. J. Kindon, 220, Lichfield-road, Aston, Birmingham; George Foster, Wrentham, Wangford, Suffolk; W. R. Davids, 16, Highfield-road, Dartford; T. Heron, Spring Vale, Dartford; Rev. D. K. Auchterlonie, Craigdam Manse, by Oldmeldrum, N.B.; H. Murch, 7, Oaklands-road, Cricklewood; A. Draper, Soldiers' Home, Spital Tongues, Newcastle; John Rimmer, 22, Exmouth-street, Birkenhead.

CHRISTIAN ENDEAVOUR AT ASHTON-UNDER-LYNE.—The first anniversary of the Albion Young People's Society of Christian Endeavour was held a few days ago. The secretary, Mr. Smail, reported that the society has sixty-seven active members, fifty-two associate members, and twenty-two hon. members. The total membership was 141. There are eight committees, each consisting of six active members. The chairman, Rev. J. Hutchison, congratulated the society on its success during the past year. Mr. Wood, of Grosvenor-street, Manchester, as a Methodist, spoke of the society as having revolutionised the prayer-meetings at the place he attended. Rev. W. H. Towers, Oldham-road, Manchester, secretary of the Manchester Union of Societies of Christian Endeavour, delivered an address, and a few other gentlemen spoke.

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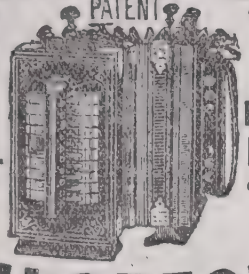
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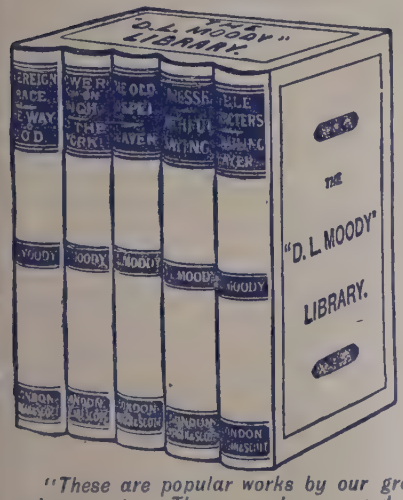
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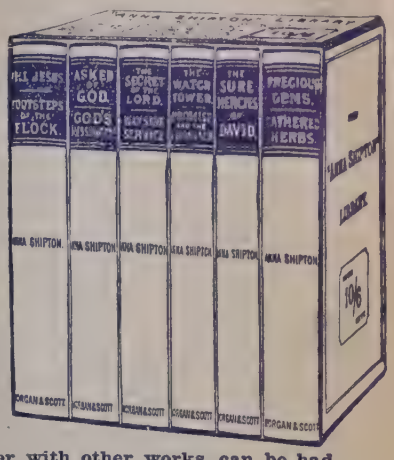
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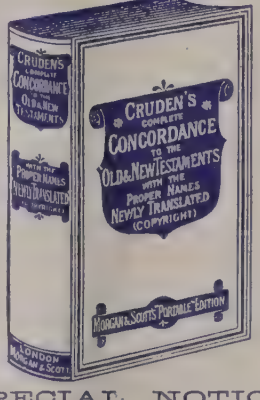
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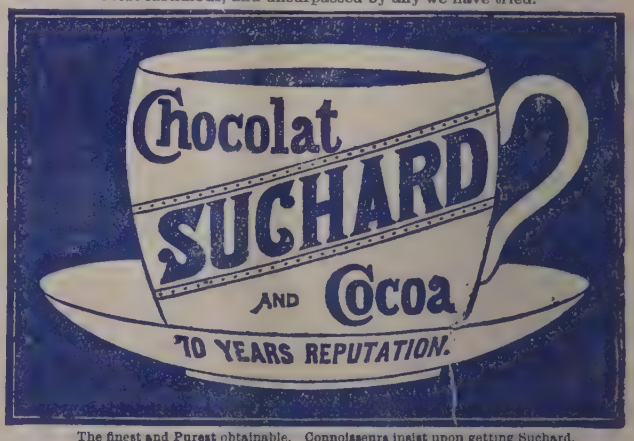
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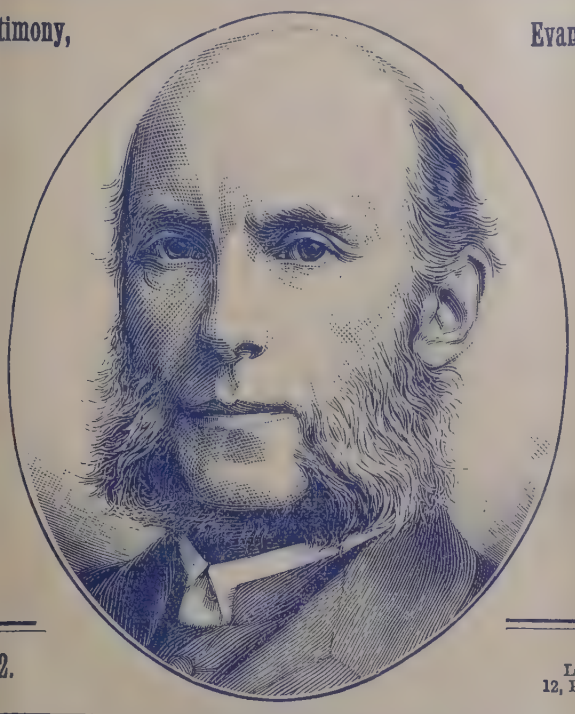
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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of Rev. C. S. ADAMA VAN SCHELTEMA, a veteran Gospel worker and temperance advocate in the Netherlands.

Having closed his two weeks' work in Dublin, Mr. Moody proceeds to Reading, Derks, where he will conduct services to-day and to-morrow. As stated elsewhere, Oxford will also receive a visit. At a breakfast meeting of ministers and business men held in Dublin on Tuesday morning, the committee of the mission arranged to continue the special effort in that city and other parts of Ireland. Noon meetings for business men will be held during Mr. McNeill's stay in Dublin.

We have already noted the large attention given to the Dublin mission by the daily press of the city, whose reports of the evangelist's addresses have been much appreciated in distant parts. It is a remarkable fact that some of the Roman Catholic dailies have had very favourable notices of the services in the Rotunda. We doubt not that our Dublin contemporaries will have the sagacity and enterprise to give good reports of Mr. McNeill's addresses.

The clergy and Nonconformist ministers of the Lambeth and Southwark district are about to co-operate in organising a committee to prevent overlapping in the administration of charity, and to see that all the destitute of the neighbourhood are cared for during the ensuing winter. In view of this action, Rev. C. B. Meyer, of Christ Church, Westminster-bridge-road, is desirous of hearing from any friends in other places who may have had experience in organising united committees of this description, so as to benefit by their suggestions and successes. Mr. Meyer, it may be added, has opened one of the schoolrooms in connection with his church, so that the unemployed may resort thither in the forenoons and consult the newspapers, with a view of securing work.

The leading feature dwelt upon in all the references to the body of Christ—the Church wherever mentioned in the New Testament, is that there are members each with a different function, but only one body, animated, enabled, and impelled by one and the self-same Spirit. And all the exhortations which follow this presentation of the pattern of the body—the antitype of the tabernacle and the temple—have for their keynote love, peace, mutual helpfulness, co-operation—in the word, love; for God is love, and love is the fulfilling of the law, not of the Mosaic law only, but of all law; for the nature of God must be the fundamental principle or law of all his works, and his nature and his name is love.

A correspondent who is a railway shareholder, writes to us defending himself and fellow-shareholders from some of the strictures of the author of the sermon we lately published on "Sabbath-breaking Companies." He contends that if it be morally incumbent on Christians to relinquish railway investments because of abuses such as Sunday traffic, by parity of reasoning, all Christians should eschew civil or political obligations because wrongs are sometimes done by Parliaments and public bodies. Similarly, he thinks that every ratepayer would be guilty because the money he contributes to the national exchequer may be spent in warlike preparations. Doubtless there is force in his contention. If all Christians were to renounce their share in the management or control of railways, the evils of Sunday traffic would flourish unchecked; on the other hand, Christian shareholders have the power and the opportunity of influencing railway officials to minimise, if not to abolish, the wrong that such traffic generally implies.

We were speaking with an old sea captain in Dublin, a few days ago, concerning the fearful catastrophes by land and sea which have been so frequent lately. Our friend now writes us:—"It will be well for you and others to caution the travelling public against the unseemly and very dangerous rage for undue speed in travelling, and the love of socalled 'beating the record.' How little people think of the great peril they run when they are urging captains of ships and drivers of engines to make short cuts, and lessen the time of the journey by land or sea."

The *Irish Times* echoes the judgment of all sensible people when it says:—"No railway accident in recent years has exceeded in ruin and horror the wrecking of the Scotch express near Thirsk by collision with a goods train, which has killed by awful slaughter nine persons and injured very many. The marvel is that the destruction was even limited to this harrowing record. The disaster was plainly the result of carelessness, wherever the fault lay. The moral of the calamity also points to the special risk of the *high rates of reckless speed which travellers nowadays demand*, and companies are very ready to grant, to their habit of impatience and desire to 'annihilate time.' Drivers and signalmen cannot be employed for an excessive number of hours except at such tremendous risks that it would be imagined that railway boards would always shrink from the responsibility of economising by the method of taking too much out of the individual. We know, however, that they do tempt the danger, and means to visit the error with penalty sufficient to prevent the evil must be rigorously adopted."

So far as the travelling public are concerned, it is to be hoped that the fearful loss of life and not less painful injury inflicted may check the insane rush of present day life. "It is the pace that kills."

From certain recently published statistics of crime it appears that the number of criminals known to the police in England and Wales in 1891 was less by two per cent. than that recorded for the preceding year. There has also been a reduction in the number of indictable offences and of "known thieves and depredators" under sixteen years of age. Various reasons may be and have been assigned for such an improvement, *e.g.*, a better system of police, improved legislation, and more discriminating administration of the law, "the spread of education, and better rates of remuneration to the toiling classes." But if the matter be probed a little more deeply it will be found that a very large share of credit is justly due to the various Christian agencies. To give only one example—the influence brought to bear upon a very large number of criminals at the critical moment of their leaving prison has been a powerful factor in reducing the mass of crime. It is by such means as these, by Christian energy and tact, by rescuing and training the young, by judicious sympathy and help, rather than by the policeman's truncheon, that transgressors are to be led into honest courses.

A very remarkable improvement has taken place since the gin-drinking Mrs. Gamp was the representative of English nurses. The nurse of to-day is sometimes a refined and cultured lady, and is generally a well-conducted, pleasant-mannered, and efficient aid to the physician or surgeon. The homes and institutes for nurses have very much helped forward this improved condition. But the system needs revision in the interest alike of the public and of the nurses. They are, for the most part, in the hands of the Ritualistic party in the Church, and the advantages accruing to the nurses, especially to those most competent and reliable, are inadequate.

With regard to the first objection, it is very undesirable for their own sakes that the nurses should be brought under ecclesiastical influences, to which, if weak-kneed, they succumb, or by which, if steadfast to principle, they are oppressed. And it is objectionable that into families where a nurse is required such an influence should be introduced, whether desired or not. With regard to the second point, it is hardly equitable that while higher rates are charged in contagious or mental cases, the nurse, who runs all the risk of infection and incurs all the responsibility of ministering to the mind diseased, gets no addition to her salary.

Whether by co-operative institutes, or by any other means, it is very desirable that qualified and certificated Nurses should be easily accessible to those who need them; that they should not be subjected to ecclesiastical domination through committee or matron; and that they should derive the full benefit of their labour. Homes for Christian Nurses, with these ends in view, are in every way to be desired; and there are surely evangelical and large-hearted ladies who could do much to provide them.

In his new book, REVELATION AND THE BIBLE, Mr. R. F. Horton says:—

The numerical statement of Job's possessions, the methodical account of his bereavements, and the exact duplication of the property in the day when "the Lord turned the captivity of Job," show that the details are simply the product of poetic composition.

In the narrative of the impotent man (John v.), the period during which he lay by the Pool of Bethesda was thirty and eight years, with this result, that he had no man to help him, and he could not help himself. It was when the Lord "saw that there was no man, and wondered that there was no intercesso that his own arm brought salvation, and s righteousness it sustained Him" (Isa. lix. 16). "Jesus saith unto him, Rise, take up thy bed, and walk." This was one of the "signs" which are a characteristic feature of the Gospel of John. Its point is this: The impotent man was a sign to impotent Israel: a memorial of their past and a symbol of their then present condition. As the man lay thirty and eight years, becoming weaker every year, until all human strength

and help were gone, so Moses records of Israel:—

And the days in which we came from Kadesh-Barnea, until we were come over the brook Zered, were thirty and eight years; until all the generation of the men of war were wasted out of the host, as the Lord sware unto them (Deut. ii. 14).

The period was the same, thirty-eight years; the result was the same, the wasting out of human strength; the Divine dealing was the same, Israel was brought into the land by the power of God, the impotent man was healed by the power of God manifest in the flesh. Are we to say that "the numerical statement" of the years at the pool, agreeing with the years of Israel's wandering in the wilderness, "show that the details are simply the product of poetic composition"?

It is strange and well worth considering how a preacher of Christian perfection can, at the same time, be the author of two of the most shallow and yet most daring assaults on Scripture. His last book helps to solve the enigma: he has sat so long at the feet of Professor Driver, that he has become his echo. It is a proof of the inherent inspiration of the Scripture that, torn to pieces as it is by the superficial and dim-sighted so-called higher criticism, it should still convince the conscience and [illegible] the affections of one who knows it only in its mutilated form. We think so highly of Mr. Horton's Christian sincerity, that we regard these books as far more mischievous than those of merely professional Higher Critics.

We have never ceased to protest against the ungodly thirst for riches represented by the establishment of the Monte Carlo gambling agency. Its income during the past year has been £920,000, an amount representing misery sufficient to mark the place as the plague spot of Europe. We are glad to learn that the Prince of Monaco, since his marriage, has not touched the £50,000 a year paid annually to him for the concession. He has spent the money in building a cathedral and in new schools. The contract expires in 1913, and it is said it will not then be renewed. We hope that, on religious, moral, and social grounds, it will be closed long before that period.

One feature of the expenditure is specially degrading; £32,000 are annually spent in bribing newspapers and newspaper correspondents. Their instructions are, "Do nothing, say nothing, let us alone." But it is too late in the day to think that public opinion is to be muzzled even by the expenditure of all their unholy gain.

A recently published book, called THE NEW EXODUS: A STUDY OF ISRAEL IN RUSSIA, lets in much light upon the cruelty, the treachery, and the oppression which have marked the treatment of the Jews within her borders, by a nation which scarcely deserves the name of civilised. In a review of this striking volume, *The Daily Chronicle* has the following remarks:—

The financiers who sit in Lombard-street with their date-calendars in front of them in Hebrew, are without competitors, and only the future can reveal what use they intend to make of the new freedom which they so greatly prize. A single glimpse by anybody who sees behind the scenes, even a little in our contemporary life, is enough to reveal how many of the chief forces which control nations and public opinion are to-day in the hands of Hebrews.

The manner in which the Jew is coming to the front, not only in his special department of finance, but in politics, in journalism, in literature, science, and art, is one of those signs of the times which is not to be explained away as the merely natural sequence of certain historical events or as a passing phase of political or social development. It is a link in the chain of God's dealings with his chosen but now scattered people. But while noting this present power and prosperity of one section of the Jewish nation, it is well to bear in mind that it is not along the line of worldly prosperity or social or political influence that the ultimate pre-eminence of Israel is to be sought: his way to the Divinely-destined glory, and supremacy, and blessing, lies through discipline, trial, and terrible distress. The dross must be "purely purged away" before "Zion shall be redeemed with judgment."

It is somewhat startling to find the problem of overcrowding a pressing one in Australia. It appears that, as in the old country, there is there a great tendency towards congestion in the towns. It is thought that the matter will have to be dealt with by the Legislature, and it will be interesting to see what measures will there be proposed. From this condition of things in Victoria it is evident that the land difficulty is not the only one that requires to be solved before we can get back to healthy national life.

The Opium Curse.

THE opium trade has been called England's sin and China's curse. Both sin and curse it may prove itself to be to both nations yet ere their hands are free from it. The present extent of the curse in China is alarming, and it still increases. The Western provinces produce enough for home consumption, enormous as that is, and yet leave a margin for export to other provinces.

The vice has fastened itself upon all classes and all ages. Recently the writer was guest with a responsible mandarin, and through him was brought into friendly acquaintance with several other officials and students. All of these smoked the drug, most of them quite heavily. The earliest memories of many children, both at home, among friends, and at school, are of opium in its most seductive forms.

One of the most alarming features now is the loss of conscience on the subject. It is no longer a shame to smoke—indeed it is considered a shame *not* to smoke when all others are doing so, much the same as it used to be considered a want of tone in anyone who could not drink his share with the rest when drinking was more common in Western lands than is now the case, happily. Not to smoke is to be strange. In the city of Suifu there are said to be over two thousand opium dens, and in the smaller city of Luchow thirteen hundred such places are reported. To the question, "Do you smoke opium?" one often gets the reply, "Who doesn't smoke?" a counter-question that is both reply and comment.

Why do they smoke? may be asked and may be answered in a sentence—the moral deterioration of the people combined with the seductive character of the habit. It begins in play, it ends in grim earnest. There is a growing fascination in the way it is taken, this subtle drug. The smoker lies down to it—bliss in itself to an Oriental. Such a position affords an opportunity for the gossip the Oriental loves. The opium becomes a pet to him; he fondles it with his fingers, heats it over the tiny lamp; its fumes enwrap him and finally send him off to slumber and dreams.

Who shall measure the damage wrought by this facile agent for suicide—they can commit suicide and yet die decently and painlessly! To the lack of adequate medical attendance and accurate medical skill may he traced the large use of opium. It is a panacea to a people whose medical faculty is in the barbarous condition of Europe in the dark ages. Opium is an added plea for the quick evangelisation of China.

WILLIAM M. UPCRAFT.

Sz Chuen, China.

THE NEW FRIEDENHEIM.

SUNNYSIDE, the new Home of Peace at South Hampstead, was full to overflowing on Monday afternoon, when H.R.H. the DUCHESS of TECK opened the Home, giving the following touching reason for her special interest therein:—

"I have very great pleasure in declaring this Home open, and the pleasure is all the greater perhaps because I promised this to a dying friend. She is no more, but she interested my daughter and myself greatly in a Home of this kind. It was a much smaller home, and I did not even know at the time that this was in contemplation. She herself, as I have said, was passing away with every comfort around her, and she felt so strongly the contrast between her own position and that of others not so situated, that she pleaded warmly with me if ever I had the opportunity of befriending a Home of this kind I would do it. I am so glad, therefore, that the opportunity is now given me, and more I need not say, for I am sure you have heard enough to commend this Home to your special favour."

Mr. T. A. DENNY, who presided, recalled something of the history of the work, and stated that about £3,500 is wanted at once to complete the furnishing and fitting, and enable forty inmates to be admitted.

Dr. A. T. SCHOFIELD, without whose generous assistance the work could never have been got through, gave an account of the development which had taken place. The determination to have an enlarged Friedenheim was formed at a meeting last year at the doctor's house, but for nine months the council sought in vain for a suitable place. Now the visitors could see how a large dwelling house had been converted into a complete hospital, with admirable wards on every floor, and comfortable staff accommodation. According to Dr. Schofield the patients at the Home die on an average in three months, but the care bestowed upon them is rewarded in some cases by restoration to health in defiance of all the doctors. Some of the rooms are as yet unfurnished, because no furniture is allowed entrance until paid for, and the last available penny has been spent.

All communications should be addressed, Miss Davidson, Sunnyside, Upper Avenue-road, South Hampstead, N.W.

THE RUSSIAN STUNDISTS.

DEAR SIR,—The communication upon this subject in the last issue of THE CHRISTIAN is calculated to call forth the warmest sympathy and interest of Christian people in England, and I hope it will lead to much prayer on behalf of our suffering brethren.

It would be unwise to give details, but perhaps you will permit me to state in your columns that steps are being already taken in the directions suggested by your correspondent, and a fund is being raised to relieve the physical necessities of many of the families of the Stundists who have been exiled. I feel sure you will gladly receive any sums which your readers may entrust to you for this purpose, and I have the pleasure to communicate to you privately the channel through which these gifts are being distributed in various districts in Russia.

The publication of particulars would only increase the difficulties from which the Stundists are now suffering. Yours faithfully,

A. J. ARNOLD,
Secretary, Evangelical Alliance.

7, *Adam-street, Strand, London, W.C.*

Joshua and His Life-Work.*

By REV. F. B. MEYER, B.A.,
CHRIST CHURCH, WESTMINSTER BRIDGE ROAD.

"Be strong and very courageous."—Joshua i. 7.

As Joshua stood on the threshold of his great work, he was repeatedly bidden to be strong and of good courage. Some little time before the death of his predecessor a great convocation of all Israel had been summoned, at which Moses had solemnly transferred his office to his successor, and had given him a charge, saying, "Be strong and of good courage, for thou shalt bring the children of Israel into the land." And now the voice of God reiterates the charge and repeats the injunction.

At first this startles us. What! must all they whom God uses be strong? Is it essential that there should be strength of limb and muscle in the physical and moral constitution of those who are called to do the divine biddings in the world? Because, if that be so, we who are like Ehud, left-handed; like Gideon, least in our father's house; or like Saul of Tarsus, painfully conscious of weakness, can never get beyond the rank and file in the army of the Lord.

And yet, may not this reiterated appeal indicate that the heart of Joshua misgave him, and that he was conscious of his utter inadequacy to fulfil the great commission that was thrust upon him? Probably he had never dreamt of so high an honour, so vast a responsibility. He had been content to be Moses' minister, satisfied to wait below while his master passed into the cloud to hold fellowship with God; staying in the tent to serve Moses if he were required, or in his absence to guard its contents; zealous for his master's honour, when Eldad and Medad prophesied; glad that all the glories of the conquest of Eastern Palestine decked with laurels the closing days of the great lawgiver and leader.

When Moses first received the sentence of death on the further side of the Jordan, none could have been more deeply grieved than his faithful friend and attendant. But the thought of succeeding him never presented itself to his mind. Indeed, Moses himself does not appear to have thought of him in this direction, for we learn that he besought the Lord to appoint a man over the congregation, that they should not be as sheep without a shepherd (Num. xxvii. 17). In that prayer Joshua may have joined, thinking all the while that Caleb, the lion-hearted, or Phinehas the priest, or one of the sons of Moses, might take his place, but not supposing that he would be called to it. His one aim had been to enhance the glory and lighten the cares of Moses, and he was too absorbed in his personality to be greatly conscious of his own.

When, therefore, the call came to him to assume the office which Moses was vacating, his heart failed him, and he needed every kind of encouragement and stimulus, both from God and man. "Be strong" means that he felt weak; "Be of good courage" means that he was affrighted; "Be not thou dismayed" means that he seriously considered whether he would not have to give up the task. He was a worm and no man: how should he deliver Israel?

It is when men are in this condition that God approaches them with the summons to undertake vast and overwhelming responsibilities. Most of us are too strong for Him to use us, too full of our own schemes, and plans, and ways of doing things. He must empty us, and humble us, and bring us down to the dust of death, so low that we need every straw of encouragement, every leaf of help; and then he will raise us up, and make us as the rod of his strength. The world talks of the survival of the fittest. But God gives power to the faint, and increases might to them that have no strength; He perfects his strength in weakness, and uses things that are not to bring to nought things that are. If Ehud had been right-handed, he would never have judged Israel; if Gideon had been the greatest instead of the least in his father's house, he would never have vanquished Midian; if Saul had been as eloquent in his speech as he confesses himself to have been contemptible, he would never have preached the Gospel from Jerusalem round to Illyricum.

Let us consider the sources of Joshua's strength.

I. A FAITHFUL PAST.—"After the death of Moses the servant of the Lord, the Lord spake unto Joshua, the son of Nun, Moses' minister." In his case, as always, the eternal rule held good, that faithfulness in a few things is the condition of rule over many things, and the loyalty of a servant is the stepping-stone to the royalty of the throne. Of the Highest it is said that he was obedient to death, even the death of the cross, and that therefore, God highly exalted him, and gave Him the Name above every name. We must learn obedience by the things that we suffer, ere we can be lifted from the dunghill to sit with princes.

The previous years of Joshua's past had been full of high and noble endeavour. For forty years, if Josephus be correct in his statement as to his age at the death of Moses, he shared the slavery and sorrows of a captive race. His childish eyes must have become accustomed to witness the brutality of the Egyptian taskmasters, even if his own shoulders were not torn by their cruel whips. As a scion of one of the leading families in Ephraim (Num. xiii. 8—16), he may have taken some leading part in the marshalling of the Exodus, and there approved himself as worthy of all trust. His conflict with Amalek, his good report of the Land of Promise, his refusal to take any part in the disastrous attack on the Canaanites, his eagerness for the good name and fame of Moses, his patient endurance of the weary years of wandering, all prove that his was no common character. The aloe blooms but once in a hundred years, but every hour of all that century is needed to produce the delicate texture and resplendent beauty of the flower. The deed of a Grace Darling is not the sudden outburst of the moment that gives it birth, but the result of long years of self-discipline, courage, and ministry to others. And this summons of Joshua to the leader's place in Israel was the guerdon of more than eighty years of faithful service.

None of us can tell for what God is educating us. We fret and murmur at the narrow round and daily task of ordinary life, not realising that it is only thus that we can be prepared for the high and holy office which awaits us. We must descend before we can ascend. We must suffer, if we would reign. We must take the *via crucis* (the way of the cross) submissively and patiently, if we would tread the *via lucis* (the way of light). We must endure the polishing from the sand-paper, full of tiny grit, if we would be shafts in the quiver of Emmanuel. God's will comes to thee and me in daily circumstances, in little things equally as in great; meet them bravely; be at your best always, though the occasion be one of the very least; dignify the smallest summons by the greatness of your response; so the call will come to you as to Joshua, the son of Nun, Moses' minister.

II. A DISTINCT CALL.—"Arise, go over this Jordan, thou, and all this people, unto the land which I do give to them." "Be strong and of good courage, for thou shalt bring the children of Israel into the land which I sware unto them." When a man knows that he has been called to do a certain work, he is invincible. He is not unconscious of his own deficiencies, whether they be natural or intellectual. He is not insensible of difficulty; none so quick as he to see the great stones, the iron gates, the walled cities, the broad and flowing rivers; he is not invulnerable to the shafts of ridicule and adverse criticism; but from all these he looks steadily away to the declared purpose of God, and yields himself to be the channel through which it may operate.

Joshua's task was a very difficult one. The people of Canaan were well versed in the arts and sciences of the time, acquired from commerce with the Phœnicians on the north, and the Egyptians on the south. One of the most interesting discoveries of recent years has shown that the Hittites were a great people, highly cultured, and of sufficient importance to rival Assyria and Egypt. It seems preposterous to suppose that a nation of a few years' existence was so soon to dispossess nations that had gained the country by conquest and were prepared to fight for every inch of territory by the most approved methods of warfare. The Jewish legend says that when Joshua, appalled at the greatness of the task, rent his clothes and fell on his face, weeping to think of his incompetence, Moses lifted him up and comforted him with the assurance that God had foreseen and provided for all. Whether it were so or not, it is at least clear that the reiterated assurance of God to settle Israel by means of Joshua, must have been a great source of strength to him.

The supreme enquiry for each of us, when summoned to a new work, is not whether we possess sufficient strength or qualification for it, but if we have been called to it of God; and when that is so there is no further cause for anxiety. If it is in his plan that we should march through a river, or attack a walled town, or turn to flight an army, we have simply to go forward. He will make the mountains a way. Rivers will dry up, walls will fall down, armies shall be scattered as snow in summer. There is no such thing as impossibility, when God says, Forward, soul, arise, go over this Jordan.

III. THE SENSE OF THE PRESENCE OF GOD.—"As I was with Moses, so I will be with thee. I will not fail thee nor forsake thee." There was one particular in which Joshua would always come far behind his great predecessor. Both were in necessary and constant communication with God, but Joshua had to seek counsel through the High Priest, whereas Moses had enjoyed direct intercourse with God, "speaking unto him face to face, as a man speaketh unto his friend." Still Joshua the son of Nun was equally sure of the personal companionship of his great Ally, though he lacked the direct vision.

There have been generals whose presence on the field of battle has been the presage and guarantee of victory. Not only have they inspired the soldiers with a sense of confidence in their leadership, but they have encouraged them by their personal prowess and bravery. There is a marvellous sense of security and courage when a Christiana, a Mr. Fearing, or a Miss Much-Afraid is assured of the presence of a Greatheart, who has never turned his back on a foe. And a lonely, trembling soul dares to step bravely across the margin of life into the unknown beyond: to go down unabashed into the chill waters of death, because it can sing, Thou art with me, thy rod and thy staff, they comfort me.

All through the arduous campaign that followed, nothing could daunt Joshua's courage whilst that assurance was ever ringing its silver tones in the belfry of his memory: "I will be with thee." Ah, it is well when we can so encourage ourselves in God. The fire is heated seven times, but He is with me, and no smell of fire shall pass upon my flesh. The river is deep, but He is with me, and its waters shall not sweep me off my feet. Mine enemies are many, and they hate me with cruel hatred, but He is with me, and no weapon that is formed against me shall prosper, and every tongue that shall rise in judgment against me He will condemn. Who can wax faint-hearted whilst He holds the right-hand saying, "Fear not, I am with thee"? Moses dies, and is buried in the lonely valley of Peor, but the Lord Jesus ever lives to save unto the uttermost, and is with us all the days, even unto the end of the age.

IV. THE INDWELLING OF THE WORD OF GOD.—"This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night." Coal contains within its texture the strength absorbed from the sun in bygone ages; so words will pass on to men the heroic thoughts which thrilled the souls of those who spake them first. There are words, as there are strains of music, which cannot be uttered without nerving men to dare and do, to attempt and achieve. A woman will be strong to wait and suffer for long years in the strength of a sentence spoken by her lover as he parted from her. An army has before now forgot sleepless nights and hungry marches in the stirring harangue of its general. And is not this what the

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prophet meant, when he said, "Thy words were found and I did eat them, and thy words were unto me a joy, and the rejoicing of my heart"; and what Jesus meant when He said, "The words that I speak unto you, they are spirit, and they are life?"

We must mediate on the words of God, because it is through the Word of God that the Spirit of God comes in fulness to be the mighty occupant of our inner man. This, after all, is the secret of strength, to be possessed of the strong Son of God, strengthened by his indwelling might, and filled by his Spirit.

We can do all things when Christ is in us in unthwarted power. The only limit lies in our faith and capacity, or, in other words, in our absolute submission to his indwelling. Little children can overcome when there is within them a Stronger than their foes. Weaklings may do exploits when the Mighty Conqueror who travels in the greatness of his strength makes them the vehicle of his progress. Nobodies, nonentities, broken reeds, bleached jawbones, quills plucked from the wild-fowl, and arrows that a babe could snap, accomplish marvels because they are the channels through which the mysterious current of Divine power and Godhead flows forth to the world.

Our risen Lord is charged with power. It is stored in Him as in a cistern for us. As the force of the brain is communicated to the members by the energy of the vital current flashing along the nerves, so does the power of Jesus come to us, his members, by the Holy Ghost. And if we would have that blessed Spirit, we must seek Him not only in the fervid meeting or in the great convocation, but through the Word, wherein his force is stored. Meditate on it day and night, till it yield to thee strength and good courage, drawn from the nature of the glorified Redeemer. Thy God hath commanded thy strength; claim it from Jesus, through faith, by his Spirit, and in his Word.

Be strong in your weakness through the strengthening might of Christ. Take weakness, weariness, faint-heartedness, and difficulty into his presence; they will melt as hoar-frost in sunbeams. Give yourself wholly up to Him to do or die, as He shall choose. Then anoint your head and wash your face. You shall have your inheritance in Timnath-heres (the portion of the sun); you shall make your way prosperous, and have good success; and you shall lead a nation to inherit the Land of Promise.

MR. HENRY THORNE AT CLAPTON.

A ten days' mission by Mr. Thorne has been held at Upper Clapton Congregational Church. The faithful preaching of the Gospel has been graciously blessed by God, and the power of the Spirit has been manifest in each service. Numbers have found their way into the enquiry room, and have publicly confessed Christ as their Saviour, whilst many others have been deeply impressed and led to decision. Christians have been greatly encouraged and strengthened, and altogether it has been indeed a time of refreshing from the presence of the Lord.

On the evening of Monday week, Mr. Thorne met the enquirers with the Christian workers at tea in the lecture hall of the church, and addressed to them some words of comfort and exhortation. Afterwards a "praise meeting" was held and largely attended, numerous testimonies being given of spiritual blessing received under the ministry of our brother. E. P. I.

Upper Clapton.

COUNSEL TO MISSIONARIES.—*The Church Missionary Intelligencer* gives the address to outgoing missionaries, delivered recently by Canon Hoare. In conclusion, the venerable clergyman said:—"I will give you three parting words, which I hope you will remember when you are far away on your mission. They are the words, 'For,' 'With,' 'In,' and I want you to follow them out. *For* Christ. Look at Him as your loving friend, and seek to do his will; for He says, 'Ye are My friends, if ye do whatsoever I command you.' You are going out *for* Him—not for the Society, not for the Church, but for Him, for that blessed Saviour who redeemed you by his blood. *With* Christ. A perpetual companion is here described working with you, not merely by you. Then, *in* Him. That is the secret of the imputed righteousness. 'In the Lord have I righteousness and strength;' not without Him. If you go forth *for* Christ to do his will, *with* Christ to be a fellow-labourer with God, *in* Christ, accepted in Him, and, therefore, standing in imputed righteousness—may you not go with good courage?"

THE CHEAPEST IN THE END.

By T. J. Barnardo, F.R.C.S.Ed.

Who that possesses even common feelings of humanity can peruse the following notes of cases *recently admitted*, without being assured that this work of waif and stray rescue must be infinitely dear to Christ's own heart and well worthy of the unselfish, generous support of his people everywhere?

Take, for example, the case of those wee mites of humanity, Polly G——, aged two years, and Dick, her brother, aged seven. Here is an extract from a trustworthy opinion concerning their drunken and degraded mother; "She is the most untruthful woman I have ever come across. She says anything that comes first, utterly regardless of the consequences to herself and others. To take the children from her would, in my opinion, be salvation to them, as nothing but vice and wretchedness await them with her." There are depths, and there are still lower depths of misery; but surely at the very lowest level, at the very basement of the pit, among what I may call the Aborigines of Woeland, must lie such little folks as Polly and Dick. Subjected to barbarous treatment and shocking neglect, these two forlorn waifs would have been better circumstanced without such a mother. Of her, I will only say she was without natural affection. Having been turned adrift for confirmed drunkenness and gross misconduct, she had seen the inside of workhouse after workhouse; the children, meanwhile, although living the dreariest of lives inside the Union walls, obtained thus a brief respite from their usual wretchedness; and when she was again cast adrift, she would sink to the lowest level of neglect and cruelty, sometimes all three herding in a common lodging-house, or more often passing the whole night on the streets.

Ah, what can be done to turn Polly and Dick, and their hundreds and thousands of brothers and sisters, back again into the paths where their heritage of rights under God's appointment shall await them? Here are meanwhile my two little rescues. Who will blame me for having consented to the removal from so worthless a mother of the responsibility of these two precious young lives? Over such as she the law is powerless: the evil tendencies of her nature lie far deeper than human ordinance can touch. *Her parental responsibilities have been and are unfelt*, and, as it is, she and hers have been supported for years by State provision, and the children, if not removed from her custody and influence, must grow up, if they live, as hundreds of such children do, vicious or criminal. God help them!

In Christ's name I opened my doors to these uncared-for little people, and hope by his help to give them an upbringing which will, I trust, efface the past, and open to them the vista of a happy future.

Doubtless it will be many years before either of them goes forth again from within our borders; at least twelve years for Polly, and eight or nine years for Dick; unless, indeed, I send them after a year or two for adoption in some Christian family abroad. Is it a long price for these scraps of humanity to total them up at £16 a year for all that period? Perhaps so? Yet, Mr. Economist, let me remind you that a criminal costs you £80 a year, that a workhouse pauper costs you £45 a year, and that Polly and Dick, if you leave them alone, represent criminal and pauper in the making. So to you first, dear Sir, on the ground of economy, I make confident appeal for my young *protéges'* subsistence; and, beyond you, to the Christians of all the churches who follow the children's Christ, and who see in their young souls the gems that shall sparkle in the Redeemer's crown. I lay Polly and Dick and their thousands of unrescued brothers and sisters at your feet, and at my Lord's, and I know my appeal shall not be altogether in vain.

The great comfort in Polly and Dick's case is that they are so very young; for experience shows that a genuine street waif, in whose blood the "wander corpuscle" circulates, is a much more difficult person to deal with. Of such it may be said that he has been so long a law unto himself that he chafes under the restraints of authority. He has slept and lived "anyhow" so long that he cannot understand a clean bed, regular meals, and an ordered life. I have known many an instance in which a boy or lad rescued from a wandering life has, I believe, spent in the Homes at first weeks and months of real discomfort, if not of misery, in the process of learning civilised ways and modes of living. Boys, and even girls, who have been used to the streets from childhood, and who have been leading an unattached life, require the very greatest tact and care to habituate them to the restraints of civilisation, and many an escapade has to be tolerated before the rescued waif settles down to his or her life-work.

Such a waif was Freddie, an orphan lad from Liverpool, whom I admitted through our "Ever Open Door" in that city a few months ago, and who so far as early training was concerned had verily "never had a chance" until he came to me. His father, who was a blind beggar, had died several years before, and his mother had predeceased her husband. Of his mother's family no particulars could be obtained. An elder brother had emigrated years before to New South Wales. Freddie was, therefore, practically homeless, without friends or relatives who could aid him.

He accepted the inevitable, and after his father's death did as hundreds do—betook himself to the streets, sleeping in common lodging-houses, or out in the open. For a time he was enrolled in a shoeblack society, and he subsequently found an engagement in an oil-cake factory. But the restlessness born of a street life was strong upon him, and he threw up his situation to rove the country with a barrel organ. "His chief characteristics," wrote our correspondent in the case, "appear to be a very changeable disposition, and inability to continue in any place long." But I found there was absolutely nothing else against his character, and as he was beyond question destitute, homeless, and friendless, he obtained admission.

Freddie professed himself anxious to do well; yet even during his temporary stay in our branch, while inquiries were being made into his case, he absconded, giving no other excuse than that he "*couldn't stay so long in a house.*" A few days afterwards, however, he returned of his own accord, and on his permanent admission to the Homes he set to work with a will, and gave no trouble beyond what was due to restlessness and a mercurial temperament. It was instructive and indeed touching to observe his struggles against his besetting fault, and encouraging to note how he steadily won the victory.

In a short time he began to "settle down," and soon he commended himself to every one by his docility, diligence, and trustworthiness. I sent him out this year to Canada, with his restlessness either wholly purged out of him, or in process of being transformed into an energy which in the coming years may, by God's blessing, mean independence and happiness. Needless to add that, while under my care, no pains were spared to lead the lad to Christ, and in heart and mind, the seed of the Gospel has been sown to bear fruit I trust in the days to come. The £25 which I spent in Freddie's rescue and reclamation will, without doubt, be amply repaid, not only in the withdrawal of such a waste force from the city streets, but in its transformation into stability and usefulness.

Such is the engrossing and deeply encouraging work we are carrying on in London and in seven provincial centres unceasingly; our doors ever open day and night to the genuinely homeless waif of the streets, or to the orphan child on the brink of destitution. Nearly 5000 girls and boys are under my care to-day, and look to me for food, maintenance, and Christian instruction. Alas! my store is bare and my purse empty. The burden at such a time would be intolerable if God were not with me; and to his people everywhere I commend the cause of the children with a grateful and expectant heart.

18 *to* 26, *Stepney-causeway, London, E.*

THE BOYS' BRIGADE.—The eighth annual meeting of the Brigade Council was recently held in the Y.M.C.A. Buildings, Sheffield. The report showed a marked increase in the strength of the Brigade during the past year. The number of companies on the roll has increased from 418 to 490. These companies are connected with churches and Sunday-schools of all denominations. The officers have increased from 1301 to 1618, an increase of 317 in the course of the year. The boys have increased from 17,259 to 21,002, an increase of 3,743. Interesting statements regarding the progress of the movement were made by officers from different parts of England, Scotland, and Ireland. An illustrated booklet, by Professor Drummond, will be sent post free to any sending name and address to Headquarters' Office, 68, Bath-street, Glasgow.

THE CENTRE OF KNOWLEDGE.

BY DR. J. STALKER.*

After man's judgment and our own judgment, ere is another far more august—the judgment of d. It is only the recollection of this which will ep the manliest mind from becoming proud and arisaical. As, at night, I pass the day's work der review, I can see much to blame; but when I ss it on to God's hands, I know that his eye will ect a thousand faults where mine has noticed one. d, when I think of having to meet all my past life in, and hear his judgment on it from the great ite throne, I know that I have nothing to depend on t his infinite mercy and the precious blood of his n Jesus Christ, which cleanseth us from all sin.

I have been trying to lead you into the mystery self-knowledge, but let us try, before closing, to get the very centre. These are practical truths, and y are little worth unless they lead to action. Let show you in a couple of instances how they can used to solve the deep questions of the soul.

There is surely no more solemn question which a n can ask himself than this: Am I as yet a ristian in deed and in truth? About this there l be four opinions: the opinion of the world, the nion of friends, your own opinion, and the judgnt of God. There is, first, the opinion of the rld. We know what this is likely to be. We w how wide and how vague its opinion is about at makes a Christian. The name is a mere e of courtesy, which everyone may claim. Then, ondly, there is the opinion of your friends. It y be a mere echo of the opinion of the world, or nay be at the other extreme: they may refuse the name, unless you are able to pronounce the bboleth of some narrow coterie. Thirdly, what your own opinion? Fourthly, what, as far as can make it out from his Word, is the judgment God?

Which of these opinions are you going by? you satisfied if you simply come up to world's estimate and can pass muster in its gh judgment? We are hard ridden by conventalism in most departments of life; but surely a is lost altogether if he allows conventionalism ome into this holy of holies of his personality. ! shallow, shallow the man who, on this ques of destiny, is satisfied with any judgment except t which he has anxiously and deliberately arrived n the presence of God!

The other question which I would suggest to you ry by the method of our text is not less impor-t. Suppose any man feels that the secret wer given in his soul to the first question must in the negative, then this other question arises, ght I to become a Christian in deed and in truth? l on this also there are four judgments. The t is that of the world; and what is it? We all w. The world laughs at the suggestion: "You hristian, at your age! It is absurd! Enjoy your-; you can begin to think of religion when you too old to think of anything else." Secondly, re is the opinion of your friends. What is it? echo perhaps of the world's. Perhaps you even w that you have to endure bitter persecution, if real or earnest sense you become a Christian. perhaps it is the other way; perhaps you well w that this is the daily wish and prayer of all hearts which truly love you. Then, thirdly, re is your own judgment. What is it? What all the sane, great and sacred voices within you ng on the point? And, fourthly, you know what od's judgment.

Which of these judgments are you to go by? Is voice of the world to prevail, or will you rise in the strength of a man and say, "In God's ne I walk henceforth only in the way in which the sacred things I know, within and without, constraining me to go; from this hour I am ist's, wholly Christ's, and Christ's for ever"?

ATIVE CONVERTS.—Miss Leake has had it laid her heart to form a "Native Christian Prayer on" to pray specially for those likely to be use-in winning others. Any desiring to become rocessors on behalf of such in China should address s J. Leake, care of Miss Soltau, 41A, Pyrland-l, London.

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*From The Four Men (2s. 6d. *Hodder & Stoughton*). t intensely practical discourses, several of which were n during the author's recent visit to America, and ly appreciated. All the sermons deal with applied stianity, and deal with it in a very telling and powerful Our extract is from the opening chapter.

C.M.S. GLEANERS' UNION.

The sixth anniversary of this union for prayer and work in connection with Foreign Missions was held in Exeter Hall on Tuesday week, when it was stated that 46,288 members have been enrolled since the inauguration of the union in 1886.

Rev. B. Baring-Gould, who presided (in place of Mr. Eugene Stock, now in Australia) at the afternoon conference, dwelt on the two aims which Gleaners hold before them—work and prayer. Work to remove ignorance and prejudice with regard to missions, to circulate missionary literature, and raise funds for training lady missionaries. Prayer for fresh labourers to be thrust forth, for blessing on those now in the field, and at the present time very specially for Uganda affairs.

The missionaries chosen for special support by the Gleaners' Union for the present year are Rev. J. S. Hill, Bishop-designate of the Niger, Rev. J. F. A. Warner (of North India), and Miss Elise Kauffman, an Alsatian by birth, who has been a fellow-worker with Miss Goodall, of Lagos, but has now gone to the Palestine mission.

The financial report, submitted by Mr. E. M. Anderson, showed that after all expenses the Union had been able to hand over to the C.M.S. the sum of £1400.

Addresses followed by Miss Sarah Geraldine Stock, Miss Petrie, and Mrs. H. P. Grubb. Then came two lady missionaries, Mrs. A. E. Ball, of Scinde, and Miss Lawrence who has laboured in China since 1869.

In the evening the large hall was well filled. Archdeacon Long presided, and in his opening address referred to the two members of the union most in the minds of all that evening, Mr. Stock and Bishop Tucker. It was impossible that their hearts should not go out to them. He went on to speak in heartfelt tones of the way in which the country at large had rallied to their side at this critical time in the history of the Uganda Mission. He was thankful to Bishop Tucker for his statesmanlike pronouncement; to the C.M.S. committee for the way in which they had conducted this important affair; and to *The Times* for the significant stand which it had taken. He had been "almost startled" at seeing the leading journal of the day print an appeal to prayer for Uganda. The chairman then went on to speak a few words of counsel to Gleaners, whom he urged to make their union a practical, progressive, and prayerful one, in order that it might be also a living union.

Rev. G. C. Grubb followed with a burning address on "The Fire of the Lord" which fell on Mount Carmel, which he described as the Old Testament Pentecost. The story of Elijah and the prophets of Baal he applied to modern missionary needs. They must first get rid of all false fire before could come *preparation* for the reception of the true. That preparation entailed whole-hearted sacrifice and unceasing prayer. Then, after the false prophets had been slain, would come the sound of abundance of rain, but they must go not once or twice, but seven times, to the top of the Mount.

Rev. Obadiah Moore, Principal of the Grammar School, Sierra Leone, gave an encouraging account of the work in West Africa, begging the Gleaners to remember that amongst the hindrances to Christian work in that region was that they had not 1000 years of Christian experience to fall back upon as we had in England, and also that there were hundreds and thousands of heathen coming from the interior and settling in their very midst.

Archdeacon Winter represented the North-West American Mission, of which he spoke hopefully; and Rev. A. Clifford (Bishop-designate of Lucknow) gave an account of his future diocese, and based a powerful appeal upon the words of Lawrence, who "tried to do his duty."

The closing address was given by Rev. H. E. Fox, of Durham, who from the words "My Spirit" enforced the lesson that apart from God the Holy Ghost there can be no growth in spiritual work.

SUNDAY TRAVELLING.—At a recent special meeting of official members of the Hastings and St. Leonards Lord's Day Observance Society, a paper was read advocating a union of Christian shareholders for purposes of Sabbath Defence. The officers of the society will be pleased to correspond with any shareholder who may wish for information as to modes of procedure to be adopted in order to secure a better observance of the Day of Rest, in connection with companies. The office of the society is 1, Grand-parade, St. Leonards.

GOSPEL WORK IN TOULON.

Toulon, with its extensive dockyards and its imposing fleet, is the Portsmouth of France. The teeming population of a naval port—officers, cadets, sailors, regiments in garrison — make it a busy centre, but alas! a sink of vice. While the inhabitants are mostly Roman Catholics, at this place, where Huguenot convicts at the galleys were faithful unto death, the Protestants to-day rather hide their candle under a bushel. Some past attempts to rekindle the light have one by one been abandoned in so unpromising a field.

M. Marc Lombard writes from Villa des Galeries, Mourillon, Toulon:—After a long interval mission work has been resumed in Toulon. Instead of the old hall in a narrow street, a larger one in a main thoroughfare, formerly a café, was opened last February, thus answering the prayer of a lady fifteen years ago that this place should become a Gospel Hall. At the two week-night meetings there have been rapidly-increasing audiences, sprinkled with soldiers, eagerly listening to the message of salvation, while strollers from the city have been attracted on Sunday afternoons. At a social evening at the close of the season many expressed gratitude for the message delivered, while some, mostly of a humble class, joyfully co-operate in the work. With their aid, leaflets have been distributed in the market, on Bank holidays, and in the cemetery on All Saints' day.

A reading-room in a central square is eagerly frequented by soldiers and sailors; but, being inconveniently crowded, a much larger one is required. While offering Testaments for sale from house to house, shops, workshops, cafés have been entered and conversations held with all sorts and conditions; objections have been met and Scripture read, and prayer offered in most unlikely places. One hundred and eighty Testaments have been sold in very various centres, some sixty of them in the *Quartier Réservé* (district reserved by the French Government for vile purposes). Ladies, filled with loving courage, have visited the haunts of vice, where Gospel papers are eagerly welcomed, and have returned with hearts bleeding for the unhappy women found there.

A desire to restore some of these unfortunates to hope has led to the opening of a Home, affording shelter to such as may wish to free themselves from their evil surroundings. A Christian sister has offered to superintend, but the expense of this Home, which must now be furnished, has to be met. Visiting friends will be welcome, also helpers. Communications regarding the work may be sent to Mrs. Ward, 18, Lyndhurst-road, Hampstead.

MR. RICHARD WEAVER.

This faithful evangelist has lately concluded a series of special services at the Abington Hall, Northampton, which has accommodation for about 1,400. Many had been earnestly praying that this return visit might be even more blessed than the previous one, which was owned of God to the salvation of many who are now earnest and active Christians.

From the first of the services it was clearly manifest that the Gospel, as proclaimed by Mr. Weaver in his graphic and earnest way, was again drawing and holding. The congregations throughout were very large, especially on Sundays, when the building was packed; many who could not get seats preferring to stand rather than go away, while large numbers could not even gain admittance. The power of God was such that many went to the inquiry room, while believers were greatly rejoiced.

These services have furnished another proof that the people can still be drawn by the faithful and earnest preaching of the "old, old story."

CHINA INLAND MISSION.—There are not many people, we are sure, who have any definite idea of the magnitude of the work which the China Inland Mission is carrying on in proportion to the funds at its disposal. The burden is lightened in many ways. Some of its workers support themselves. Others are sustained by the churches in this and other lands from which they came. But even so, when we look at the network of stations, spreading out more widely year by year, and realise that the whole work is being done at a cost of less than £27,000, including all expenses both at home and in China of every kind, it is impossible not to feel that here, as in the Moravian Mission, every penny is made to render service.—*Sunday Magazine.*

Christian Endeavour.

THE MOVEMENT IN VICTORIA.

(From our Australian Correspondent.)

In my last letter I mentioned the progress being made by the Christian Endeavour movement in Victoria. The Endeavourers throughout the colonies are having a wonderful rallying time just now. Dr. F. E. Clark, founder of the movement, is visiting our colonial centres at present. His reception in Sydney was most cordial, and the societies there have had great times of blessing, as I learn from various sources. For the last ten days or so the Melbourne churches have been roused to a wonderful pitch of enthusiasm by the visit of the doctor. Crowds met him on his arrival at the railway station. The private reception of Mrs. and Dr. Clark was a most happy event, while their public reception in the beautiful, newly-decorated Congregational church in Collins-street was most enthusiastic.

The third annual convention of the Victorian Christian Endeavour Union was held partly in the Melbourne Town Hall and partly in the Congregational Church and Hall. The president for last year, Rev. Alfred Bird (Baptist), presided over most of the meetings on the first two days, and the Rev. A. R. Edgar (Wesleyan), the president-elect for 1892-93, occupied the chair the last day. These meetings have drawn together ministers and members of the various denominations in a happy manner, and the love and enthusiasm displayed at all the gatherings have been quite refreshing. We do not know whether we are Wesleyans or Baptists, Presbyterians or Anglicans; indeed all our angles are being rubbed off. Perhaps it has been the most delightful season Melbourne has seen, and there is every token that the happiest effects will remain.

Dr. Clark has, of course, taken a most prominent part in these great gatherings, and has endeared himself to one and all. Some of the topics under consideration at the convention were: Our associate members—how to get them, how to make use of them—how to make them "actives;" The Christian Endeavour Society and its relation to (a) the Christian Church; (b) the Missionary Enterprises of the Christian Church; and on a later occasion, when a mass meeting with Sunday school teachers was convened, the Christian Endeavour Society and its relation to the Sunday School.

So many able addresses were delivered by Dr. Clark and the other speakers that it would occupy too much space to record even their outlines. Perhaps the speech *par excellence* was made by Rev. A. R. Blackett, who spoke of this work begun through the instrumentality of the Congregational Church, and which in so short a time had seen such marvellous results. He added that if it had commenced in the Church of England he was sure it would have been respectable—most respectable, indeed; but he feared it would have remained respectable—and in the Church of England. Mr. Blackett (Canon Blackett we used to call him on the other side of the Murray) is the model chairman of a prayer meeting. Where some of the best-intentioned men would kill it, he has the charmed method of making it "go"—and go to a purpose, too.

Any notice of this Christian Endeavour Convention would not be complete without some mention of the wonderful gatherings at the Town Hall. Wednesday evening and Thursday evening, September 28 and 29, were spent there. At a tea-meeting, some 2,000 persons were refreshed. It was a most animated sight. The crowds which poured in after tea as well soon crammed even the huge capacity of the Town Hall, and an overflow meeting of some 500 was held in Dr. Bevan's Church, where several speakers, along with Dr. Clark, addressed those who were shut out from the greater congregation.

The Chairman, Rev. A. R. Edgar, in his opening remarks, spoke of the wonderful blessing at his church recently. During the past ten days (since Dr. Clark's visit to Geelong, where Mr. Edgar resides) no less than eighty young men and women had decided for Christ! Then Mr. Blackett gave the address from which I have already quoted. Miss Mary Reed (Tasmania) gave an excellent mission address at this gathering, specially noting the leading features in the Christian Endeavour work—"consecration" and "obedience." Mr. Bird introduced four Endeavourers who are preparing for mission-work—Miss Reid, daughter of the Broadford Presbyterian minister; Miss Campbell (Wesleyan), daughter of the Hon. James Campbell; Miss Sedgwick, of the Church of England; and a Mr. Strong.

Perhaps the climax of all was reached in the great consecration meeting of Thursday evening. Only members of the Endeavour Union were permitted to enter the hall, which, however, was packed. The service was unique. Rev. S. Savage, though presiding, handed over the charge of the great gathering to Dr. Clark, who conducted it on the ordinary lines of a consecration meeting. But instead of individual replies, the responses were given by all the members of the society whose name was called. This occupied somewhat over an hour, being here and there broken by intervals of prayer for special subjects which seemed to call for supplication. This was a most solemn time. The societies in and around Melbourne, judging by this roll-call service, are somewhat as follows:—One Primitive Methodist, two Church of Christ, four United Methodist, four Church of England, nine Presbyterian, fifteen Congregationalist, twenty Baptist, and twenty-seven Wesleyan; giving eighty-two. Country societies answered in groups; and such cities as Ballarat, Geelong, and Warnambool also had all their societies united under special banners and their delegates gathered to one centre; while Tasmania and New South Wales were represented by several delegates from these places.

Most of the delegates, when called on, rose in their places and repeated their motto or a passage of Scripture, and frequently concluded their united testimony by singing a verse of a hymn. Once and again the choir, led by Mr. W. H. George, would gently break out in sweet and solemn refrain, and then wind up with some hearty chorus. Throughout these gatherings this feature of excellent management of the musical department was conspicuous. Dr. Clark could not refrain from expressing his extreme pleasure and thankfulness to God for this portion of these services. He did not think he had ever heard the hymns better rendered than in Melbourne. Mr. George is an enthusiast in this Christian service. When the choir were called on as a body to give their testimony, they did so by singing most sweetly, "I will sing unto the Lord as long as I live." The ministers united in repeating as one man, "For I am determined to know nothing among you, save Jesus Christ and him crucified." Both before and after this memorable gathering, the members sang their hymns in the open streets in the midst of the city, and marched to and from the railway stations, chanting their bright choruses as they stepped along. Night after night the railway stations were scenes of the liveliest description, the gathered crowds singing and responding, and even keeping it up in the railway carriages, till their stations in the suburbs were reached.

One pleasing feature of the convention was an address by Mrs. Clark on the work of "Our Junior Societies." This contribution was received most enthusiastically, and will be an incentive to start such associations for the little ones in our colonies.

It is astonishing the little interest taken here by the daily press in anything of a religious character, and the reports, when given, were of the most meagre description. Evidently some of them were concocted from circulars and notices, as *The Argus*, the leading Melbourne morning journal, reported a United Communion Service which was never held. Dr. Bevan, remarking on the supineness of the press, pointed out that had Dr. Clark been the Boston Bruiser or a pugilist from San Francisco, or one of that fraternity, there would have been column after column describing his reception, and every movement would have been noted and commented upon. Dr. Clark mentioned that the weekly papers in some parts of America devoted a portion to Endeavour intelligence in every issue.

On Monday evening, October 3, a Christian Endeavour farewell meeting to Dr. Clark was held in the Hawthorn Wesleyan Church, which was crowded. Rev. Mr. Bath, resident minister, presided over the opening proceedings, and accorded Dr. Clark a hearty welcome to the church. He then vacated the chair to Rev. A. Bird, president of the Kew and Hawthorn District of Christian Endeavour.

Dr. Clark gave a capital address on the Pledge of the Endeavourers, which he considered was the backbone of the movement, and was, that which, humanly speaking, gave it its staying power, for it encouraged private devotion, public service, and loyal devotion to Christ. Many who began from a sense of duty, carried on from motives of real love. Although there were several excellent testimonies and prayers offered by the members, this meeting was not up to the mark of the previous ones for fervour and enthusiasm. At first the pauses before testimonies were given were longer than usual, and some pressure had to be put on to induce a start. Probably the fact that a number of older people were present who were unconnected with the union had something to do with this; and the shape of the building is not so good as that of Dr. Bevan's church, where all feel at one directly they enter. However, as the evening wore on the warmth increased, and the wind up was more demonstrative, Dr. Clark's address having roused up the audience considerably.

The greetings of the Melbourne societies were given to the doctor for conveyance to those at Ballarat and Adelaide, whither he proceeds. He is expected in Melbourne in a fortnight, when a mass farewell is to be given, probably in the large exhibition building.

CONFERENCE IN LONDON.

On Tuesday week, an interesting conference of Christian Endeavourers, delegates from societies in the home counties, was held at 56, Old Bailey. The attendance proved very encouraging, and possibly some may have been surprised to learn that there are now 362 Christian Endeavour societies in the country.

Mr. E. Towers, who presided at the afternoon meeting, welcomed the Christian Endeavour movement as one of the most hopeful signs of the times.

Rev. H. R. Davis, of North Kensington, read a paper on Junior Societies of Christian Endeavour, maintaining that for various reasons it is well that the younger children should have separate societies of their own. He saw certain difficulties, but these may be overcome, and in fact have been overcome successfully in his own church.

An open conference followed, in which various views were freely expressed as to the advisability of separating the younger children from the elder. Some had found this to work well; others held that the elders were helpful to the younger. The question as to social evenings also arose, and it was felt that whatever is done ought to have as its end, spiritual advancement and the glory of God.

THE Y.P.S.C.E. AND THE SUNDAY-SCHOOL.

Mr. C. James opened the important subject of the Young People's Christian Endeavour Society, in its relation to the Sunday School, stating that the Sunday-school is a place to receive, the Christian Endeavour a place to give. In the Sunday-school order and silence are demanded, and that very request means inactivity for the young, leaving the teacher to speak and act for the class. The Christian Endeavour suggests life, activity, work. Everyone has something to do, and all become teachers. The great question has been, "How to retain our elder scholars?" Should it not rather be, "On what branch of Christian service or mission of mercy can we send them?" The Endeavour is not to take the place of the Sunday school, but to be as a college where the scholar may continue their studies. Many have tried to retain them in the Sunday-school by worldly amusements, but these have failed, and, it is to be feared, have in some cases led them farther from Christ. There must be a more distinct division between the Christian and the worldling, and the Christian Endeavour is bringing this about. Christianity is a seed sown in the Sunday-school, and watered by the teacher's tears and prayers; the Christian Endeavour opens a new plantation where all may have abundant room for growth and usefulness, and under such favourable circumstances it soon blossoms and bears fruit. The Christian Endeavour is doing unspeakable good in moulding the future Church, and the day is very near at hand when those who are faithful Endeavourers will make their presence felt, not only in the Church, but in the world. The world is made up of individuals, and the Christian Endeavour is a place where the individuality of every member can be used with marvellous effect. The waverers should be looked after by Endeavourers and led with cordiality to the Christian Endeavour meeting. One of the special features of Sunday-school work is to inspire the scholars with a missionary spirit, and the Christian Endeavour fosters this, for in its meetings members study the Word of God and acquire the power to speak. To the Sunday-school the Christian Endeavour looks

rincipally for recruits, but in its turn it supplements the work of the teacher in the deepening of spiritual life. It takes the scholars by the hand, nd stands as a connecting link between school and hurch, and the schools receive back better teachers nd officers, while volunteers are found to visit the bsent and the sick ones.

Amongst the branches represented by those who ook part in the open conference of the afternoon ere Rotherhithe, Winchmore Hill, Ladbroke Grove, Peckham, Luton, Crouch End, Hemel Hempstead, Wood Green, Chatham, Whitfield's Tabernacle, Albany Congregational Church, and amaica.

AIMS AND OBJECTS OF THE SOCIETY.

In the evening a public meeting was held, opened y an address by Rev. W. K. CHAPLIN, of Bromley, who said: I believe the hope of the Church in the uture lies in leading the young to offer their ves to Christ. We may look upon the Christian ndeavour as a forward movement in aggressive vangelisation. The greatest Christian interest is ar—war with the devil and all his works. The Society of Christian Endeavour recognises his, and is so alive to the necessity for all hristians being constantly on the alert, that one of s chief committees is called the "Look-out" Committee. Every disciple of the Lord Jesus Christ ught to be a member of that committee, in spirit, t any rate. The world is wide-awake, and it is ill hat Christian men and women should sleep. The hristian Endeavour Societies are not based upon entiment, but upon work. They teach their nembers to go from the quiet chambers of devotion, nd from the public service of the great congregaon, to exercise every power and talent in the arena f life and work for Christ. The movement seems estined to march on to the achievement of victories hat will astonish both the Church and the orld. It may be so when we remember its motto, For Christ and his Church," its motive power, For Christ's Sake," and best of all, its working ower, "The Baptism of God the Holy Ghost."

Mr. R. C. MORGAN, who presided, said: I am here o express my great interest in this Christian Enleavour Movement. It seems to me a most hopeul sign of the day, and one of the most valuable of gencies. The very fact that it seeks to evangelise, nd having evangelised to utilise in Christian service, he young people, commends it to all. In taking hold f these as they leave Sunday-school, in leading hem to help one another and look after their comanions, the Christian Endeavour Society is training hem to grow up strong in Christian work and testmony.

Testimonies followed by Mr. Radford Hill as to ork at Redhill, Mrs. Fletcher as to Christian Enleavour work in a small village in Bucks, Rev. J. . French as to Camberwell, Rev. G. T. Edgeley as o Hemel Hempstead, and Miss Miller as to Canada.

Rev. J. A. DAVIES, of Barnet, closed the day with stirring address on the movement generally. He oved it because it treated young people as young eople; because it found work for them to do, and rought into their lives the warmth and tenderness f human sympathy. The Christian Endeavour ociety does three things—many others, but these pecially; it teaches its members to take part in hristian service, to work definitely to win souls to he Saviour, and it insists upon the importance of ecision, clear and open. Hence in such a movement all who love the young must be deeply and ractically interested.

Miss Mason's House of Rest.

THE monthly meeting at the House of Rest, St. ohn's Wood, on Friday last, brought together friends ho found ample opportunity for spending a few ours in a manner likely to conduce to their spiritual rengthening and benefit. In the afternoon Rev. W. uller Gooch delivered a helpful address. In the vening, following a prayer-meeting, Miss Mason poke on the coming of the Lord, and urged upon hristians the need of a careful and prayerful study f this hope of the Church.

Friends were present representing various departents of Christian work, and they appreciated not a ttle the privilege accorded them of meeting with ellow-workers in the great harvest-field. The Aged Workers' Home was not forgotten in the interest of ther work, and it was satisfactory to note that it has ow assumed considerable proportions, and is completely covered in. Next week another instalment of 400 towards the building fund is due, and at present Miss Mason has no funds in hand towards meeting his claim.

THE TABERNACLE MISSION.

A CONVERTS' PRAISE MEETING.

THAT the mission recently conducted by Mr. Moody at the Metropolitan Tabernacle was fruitful in blessing became abundantly clear at the time to all who were in close touch with the work. Fresh evidence has been, however, afforded on this point by a delightful praise meeting, held at the Tabernacle on the evening of Wednesday week, when the opportunity arose of bringing together for fellowship and counsel those whose names and addresses had been taken in the inquiry-room and who professed to have found peace in believing. The names numbered 987, and of these over 600 responded to Mr. Williams's invitation to tea last week; a very encouraging proportion, considering how wide was the area over which the young converts—as these may be regarded—were scattered. Many came from great distances to attend the mission, and it was not easy for such to arrange to return for one evening.

After tea and friendly conversation, a meeting was held in the Lecture Hall, the first part being devoted to prayer and praise. It was delightful to hear the brief, fervent petitions (a sentence or two sometimes, uttered in the style of men and women by no means habituated to wonted forms) arising from all parts of the hall, and offered by those who thanked God for blessing in the recent mission and asked grace to witness for Him.

Mr. GEORGE WILLIAMS welcomed all present, and added:—When a man enlists the first thing is to enrol his name—that has been done already for you—in the Book of Life we trust, and not merely in our secretary's book. But next the soldier must be equipped and drilled. That is what we want to be the means of doing for everyone who has lately been led to join the ranks of the King's army. If you would be good soldiers of Jesus Christ you must "put on the whole armour of God" as described in Eph. vi., and having put on the armour you must learn how to use it in carrying the Gospel anywhere and everywhere in the name of Jesus.

Dr. HARRY GUINNESS said that in speaking to such a company he felt that possibly some who gave in their names, who were genuinely inquiring, having been convicted of sin, had yet not found peace and were not in the enjoyment of pardon. To such he sought first of all to bring help, and accordingly devoted the earlier part of his address to showing how a man may realise peace with God, and, identified with the Lord Jesus, understand that "there is, therefore, now no condemnation." This in Old Testament language is, said the speaker, to have a clean heart, or, as Paul calls it, "a conscience void of offence."

Passing on to address those who realised pardon, Dr. Guinness said: Having trusted Him for a clean heart, how am I to keep it clean? Not as one has said by "doing our little best," but by realising the power by which Paul lived. In Gal. ii. 20, the apostle lets us into the secret, "Not I, but Christ liveth in me." Suppose we try to manage ourselves to defeat the enemy, how soon we come to grief. Paul had learned that in his flesh dwelt no good thing; that he was dead with Christ, buried with Christ, raised with Christ, and, in short, one with Christ, so that it was no longer Paul's old self, but Christ. So with us; if we are to continue to be Christians, we must continue in Christ. Thus abiding we shall have the clean heart. Clouds may come. Why? Sometimes a little thing unconfessed, sometimes a temptation of the devil—whatever it may be, take it to Jesus, leave it with Him, that is all. If He be your friend, you must speak often with Him in prayer, and let Him speak to you in his Word. Thus let Him reproduce his life in your circumstances, and you shall go all the way with Him from the Cross to the Glory.

Mr. G. WILLIAMS followed, urging those who had not yet done so to join at once some Christian church, the fellowship of which they would find very helpful in the Christian life. It was, he believed, a real privilege, and a means of grace to unite with others round the Lord's table and in Christian work.

Mr. J. MACINNES, of Exeter Hall, made a pressing plea to the young men to join the Y.M.C.A. It would be a help to themselves and a help to the association. Miss HABERSHON followed with a similar plea to the young women to become members of the Y.W.C.A., and thus gain the advantages of Christian companions and helpers. Mr. ROBERT PATON added a few pointed words on the home life as witnessing for God. A few testimonies were then borne to the saving grace of God, and the proceedings concluded. Each professed convert on leaving received a copy of Mr. Moody's book, "The Way to God."

METROPOLITAN TABERNACLE.

THE following circular letter has been issued to the members of the Metropolitan Tabernacle:—

As the Church officers of the Metropolitan Tabernacle, we desire to assure all our friends that no changes have been made in the doctrines, constitution, practice, or institutions of the Church so long under the care of Pastor C. H. Spurgeon. Perfect unanimity has characterised all our counsels upon these points. This ancient Church has been, and must ever be, a Baptist community in its creed and practice. No one has expressed a wish to make any difference, and the attempt would instantly be suppressed. The pastor is, and must ever be, an immersed believer who is pledged to maintain the distinctive creed of the Church in all its integrity. Upon this point also there is perfect oneness of purpose throughout the whole Church and all its officers. Indeed, no other than a Baptist can be chosen to the pastoral office according to our deed of trust.

No change has been made or proposed in the management of the Pastor's College, which is conducted, as far as can be, upon the old lines, alike as to choice of students, their qualifications for admissions, and the course of study pursued. Any statement to the contrary is incorrect. Mr. C. H. Spurgeon had upon his list of candidates sufficient names to fill the college for several years; from these, with but few exceptions, all the new men have been chosen, and there remain still waiting many more, who will be received in due course as vacancies occur. In all other departments of our church work there has been no need for alterations, and none have been so much as suggested.

We have much cause for gratitude that though differences have been exhibited, and highly-coloured statements published, yet the Tabernacle Church in all its agencies is enjoying steady progress, and maintaining its worship and work with undiminished efficiency and blessing. The heartiest welcome is being accorded to Dr. Pierson, while he repeats the valued services he so efficiently rendered us previously at the request of our departed leader. And we are anticipating that in answer to our united prayers the present blessing will exceed the former one, large as that was, through the grace of God.

Signed on behalf of the church officers,

JAS. A. SPURGEON, Pastor.
THOMAS OLNEY, Treasurer.

SAILORS AT DUNKERQUE.

ALTHOUGH almost unknown in England outside shipping interests, Dunkerque holds an important position in the mercantile marine, and is rapidly taking first rank among northern French ports. The Government is sparing no expense to render these docks both commodious and convenient, and when the new entrance to the port is finished, ships of the largest tonnage will be able to enter, which now have to pass on to Antwerp.

While everything is done to facilitate the shipping interest, comparatively little is being done for the welfare of our merchant seamen. For the last nine months I have been visiting the ships frequenting this port, and no wider or more important sphere for evangelistic effort can be found within the same distance from our own shores. My work hitherto has been to visit the ships, speak to the men as opportunity offers, distribute tracts, etc., and, where practicable, place bags on board for the use of officers and crew, well filled with wholesome reading.

As the winter sets in visiting the ships will be next to impossible, and it is now time that the work took a permanent form. I am anxious to secure rooms which can be used for the double purpose of reading and coffee rooms during the day, and for Gospel meetings at night, where the sailors can come and go without encountering the ever-present temptation of drink. For a rental of about £60 per annum, such rooms in the best possible position can be had on a three years' lease. If any friends will be responsible for the rent these rooms can be taken possession of at once. I shall be glad to give further details to any desiring fuller information.

A. JACKSON.
Rue de la Tondriere, Dunkerque, Nord du France.
[1015]

Missionary News.

THE UPPER CONGO.

Six years ago Mr. Murphy (my husband) and Mr. Banks left England for the then most advanced mission station on the Upper Congo river, South-west Africa, *i.e.*, Equatorville. For five years they had laboured and prayed without apparent success. At the end of this time God rewarded his servants; the people came in the greatest anxiety about their souls, and in a few days sixty professed conversion. Over thirty have been baptized and now formed into a Church, the first formed on the Upper Congo.

Equator station is situated in the midst of a labyrinth of waterways—great tributaries teeming with people who have never yet heard the word of God. We are now most desirous of going among these people with the band of Christian young men—dark sons of Africa—and by the means of natives themselves to make known the unsearchable riches of Christ. The only way to reach these people is by boat, and while Mr. Murphy is at home he is desirous of raising the sum needed. The boat must be built of steel, and in sections of 60lb. loads, as it must be carried over two hundred miles of cataract region on the heads of Congo men. One hundred pounds will get the boat, which is to carry the glad tidings of salvation to many who otherwise will never hear it.

Should any friends be desirous of helping or sending a donation, will they kindly communicate with the treasurer, Mr. H. Potter, 5, 6, and 7, Raven-row, Artillery-lane, London, E.?

F. Murphy.

3, *University Gardens Terrace, Glasgow, W.*

CHINA INLAND MISSION.

The work of God in this place (Tai-wen-fu, Shansi) revives, and we feel that we are not far from showers of blessing. There are at present about twenty who are inquirers (more or less instructed). Much faithful work has in years past been done in this place, and amongst those who have sown the precious seed is one who is still well remembered in this city, Dr. Schofield. I have the same Chinese name that he had, and only the other day a shopkeeper asked me if I was related to him. On my answering him in the negative, he said, "That man's death was very much regretted."

I hear of probable baptisms during September or October at Hsiao-i, Kih-chu, Kuh-uh, Pung-iang-fu, and Hong-tong, all stations of the C.I.M. in this Province. Alex. R. Saunders.

China Inland Mission,
Tientsin, China.

YOUNG CHRISTIANS IN INDIA.

We have in this central station of the Methodist Episcopal Mission a new community of converts. Feeling deeply the necessity of training the pastor-teachers, a number of them from various circuits have been gathered, with the design of giving them a year's instruction, so that they may do more efficient work in the villages.

The training-school was opened seven months ago. The master of assemblies has given us a dear man of God, Mr. H. W. Butfield, as principal, he having resigned Government service to devote the rest of his life to the education of Christians. Having been in charge of large numbers of educated clerks for many years, also having been head master in Government schools, he has a knowledge of native character, Government methods, and a fluency in the vernaculars which peculiarly qualify him for his position, in which he has much pleasure, assured that the Lord has called him to it.

When Dr. Johnson, the presiding elder, issued an appeal for scholarships for these students at £6 a year, a gentleman in England, delighted with the opportunity of thus having a representative in the field, accepted one for life. We seek fifty such friends, and fifty ladies who will maintain as many Bible readers, preparing for usefulness.

At half these amounts each, we hope for 100 in the Christian Boys' School and 100 in the Christian Girls' School. Half of the time is given to the Scriptures, in painstaking explanation, questioning, drill, and memorisation. It is hoped that, though many can read but little, these forty-five pupils, men and younger, will at once be able to use, in preaching and teaching, the truths which are placed in their minds. Indeed, this is being proved in the weekly preaching of fifty in the bazaar on Mondays and Sundays.

From their pittance of salaries the scholars are purchasing small libraries. We hope to spend Christmas with them so happily and spiritually conducted that it will constitute a vivid contrast to the heathen festivals. We shall be thankful for aid to load the Christmas tree with good books and with cloth for garments for the workers and their families and the Sunday-school children.

C. P. Hard.

Narsinghpur, Central Provinces, India.

WORK AMONG THE POOREST.

We sisters in the West London Mission would like to suggest to all those friends who have money to give and who give it, a few thoughts which have occurred to us in our work about the relief of the poor. In these days of large organisations, by which the distribution of charity is carried on on economic principles, we enjoy many advantages such as our predecessors scarcely dreamed of. For the well-to-do the dangers of indiscriminate giving need no longer exist; the district visitor can go about among her people with a feeling that their affection is disinterested, and not simply "cupboard-love." On the whole, the poor are not pauperised as they used to be, except, indeed, a few who, as the result of an old-fashioned system, have already reached that condition.

But in handing over their purses, scanty enough, to experienced committees and regularly-appointed almoners of relief, are not givers neglecting the very best part of the gift? Are they not depriving themselves of half the blessing, and the receivers of more than half? Not that organisations are at fault in this matter. The associations of workers in this, as in other branches of social and religious service, are the most helpful and happy development of modern Christianity, but in supporting these organisations there is great danger that the individual recipient should be lost sight of. Nothing can equal the beneficial and elevating effect that the personal sympathy of a good man has on the poor brother whom he befriends. There is a bond of interest and kindly feeling which does far more than any gift of money, and which is the true charity we are all striving after.

We, who are part of a large organisation, feel more and more every day how impossible it is to give the individual attention and interest which our people need. It is our constant aim to put our friends who subscribe in touch with those who enjoy their gifts. More especially is this the case with our pensioners and with those who receive help for any length of time.

It is most delightful, for instance, to deliver the kind messages and little presents of clothing, as well as the weekly allowance, which one gentleman sends to the "brother" whom he has "adopted." It rejoices the poor old man's heart to receive them, and I believe they pray for each other every day. I think, too, of our poor paralysed Maggie, who has been saved from a wretched home, and is now living in a country village, partially supported by two or three kind friends, one of whom knew her well in London, and takes a great interest in her welfare.

I cannot refrain from mentioning two or three poor folks for whom we are trying thus to find special friends. One is an old woman who is crippled with disease. She suffers greatly, but is nevertheless a bright, cheerful Christian, and takes a deep interest in all that goes on in the world outside. She is partly supported by her daughters, but a small weekly sum is still needed to make her life tolerably comfortable.

Then we have a very naughty girl who runs away from all her situations and prowls about the streets at night. She is in imminent moral danger and must be sent to a home, where six months of kind, firm treatment may, by God's help, render her more fit to resist the temptations which surround her life. For her, too, we need a kind friend who will be sufficiently interested in her to pay the necessary cost of training, and perhaps help to find her a nice place, when the time comes for her to leave the home.

We have another girl in training for service (poor little mite) who sorely needs twelve months more at the seaside home where she is. Her mother is dead, and her father is a scamp. When we first took her away she could neither read nor write, and was so small and pinched that no one would believe she was twelve years old. She has improved immensely since then, but is still quite unfit for service, and suffers from weak eyes.

If there are any readers of this paper who would like to carry out their charity in a more individual way, and who would realise its full meaning by bearing the burdens and sharing the joys of their less fortunate brothers and sisters, could they do better than help by their money and by their prayerful sympathy such poor folks as those I have mentioned? We, at least, should be only too glad to put them in communication with those whom we know and long to help.

In the many ups and downs of our mission work nothing is more delightful than to be the connecting link between such friends, and we grudge no time which is spent on promoting the truest union between rich and poor. If this kind of individual charity were, as it ought to be, the prevailing spirit of the Christian Church, it would fulfil all the aspirations of socialism without incurring any drawbacks. It would be the triumph of unselfishness and mutual love. Sister Evelyn.

Wardour Hall, W.

MILDMAY MISSION TO THE JEWS.

OPENING OF THE CENTRAL HALL.

Wednesday last week was set apart for the opening services and dedication to God of the large Central Mission Hall, Philpot-street, Whitechapel.

The first meeting, from eleven to one o'clock, was presided over by Mr. James E. Mathieson, who, in his opening address, drew several important lessons from John iv. Mr. Alfred Pite, the architect, in a brief address, expressed his gratitude to God for having carried him through many difficulties in the progress of this building.

The afternoon addresses were given by Colonel Morton and by Rev. W. Fuller Gooch. The latter dwelt on the tenderness of the love of God to Israel, and his fixed purpose to carry his design in the salvation and blessing of that people. If the Father has loved them so much, shall we not love those whom our Father loves? Let us labour for, and long after Israel.

The evening meeting was a crowded one, notwithstanding heavy rain. Rev. J. Wilkinson presided, and gave a brief statement concerning the building and the work to be carried on in it. Dr. Bullinger referred to the marvellous way in which God had opened Russia for the New Testament work, and mentioned some of the movements that are being set on foot by Jews in different places to feed and consolidate their national hopes. The mission work among the Jews is that of the Lord's harvest, and our order is to pray Him to send labourers into his harvest. Rev. G. C. Grubb followed with a practical exhortation founded on Isaiah's vision of God and the cherubim.

Mr. Hermann Warszawiak, of New York, delivered the first address to Jews and Jewesses in the Central Hall on Friday evening. Over 150 were present, and listened most attentively to a fervent appeal on the supreme and final authority of the Word of God.

THE LIGHT OF THE WORLD.

Light of the world, with cheering ray
Dispel our doubts, our fears allay;
Dispose our hearts and minds aright
To walk as children of the light.

Without Thine aid our feet would stray
Far from the straight and narrow way;
But by Thy word and spirit led,
No foe we fear, no ill we dread.

In vain would man, with reason blind,
Some newer light for guidance find;
Like meteors passing through the skies,
Soon shall they fall, no more to rise.

Thine is a light that ne'er shall fade,
It shone ere yet the world was made;
It shall survive that awful day
When heaven and earth shall pass away.

E. Carrington.

DURING the past eighteen months there has been a considerable diminution of drunkenness and immorality in Liverpool, chiefly attributable, it is believed, to the activity of the reformed Watch Committee. In the year ending September 29, 1890, the cases of drunkenness numbered 14,680; in the year ending September 29, 1892, they numbered 9,005—a decrease of nearly 40 per cent.

For the Young.

FREED FROM THE BASKET.

A SUNDAY MORNING TALK TO THE YOUNG.

By Rev. A. A. Ramsey, E. Dulwich.

is hands were delivered from the basket.—Ps. lxxx. 6, R.V.

This new reading of "basket" instead of "pots" rows much light on the passage. I know a good any young people who do not object to the basket. mother goes to market they like to carry the sket. They like to find it filling up with good ings—cakes, sweets, toys, fruits. They like to ve their hand in the basket.

Very different indeed is the basket mentioned ere. In Old Testament times the brickmaker rried his clay in baskets. On a tomb in Thebes, e ancient capital of Egypt, there is a picture of e Hebrew labourers making their bricks. Some them are carrying the clay in baskets, some of em are working the clay into blocks, some are ixing the clay with straw. Others have a wooden ke on their necks; ropes are suspended from the ke, and in baskets attached to the ropes the bricks re placed. That is not a pleasant kind of basket; was the badge of slavery.

God in this Psalm says to his own people who ere formerly in the house of bondage in Egypt, I removed his shoulder from the burden; his ands were freed from the basket. I brought him t of captivity, out of slavery; he ought to be y obedient child; he ought to walk in my ways nd keep my statutes; to be a loyal, loving, as he is redeemed, servant of mine."

I shall never forget my visit to Portland, not far om Weymouth, where I saw the convicts at work. was a pitiable spectacle, and I never want to see again. The men were grouped together in gangs. Varders, with loaded firearms, were overlooking em, and sentinels were placed at every vantage oint. How slowly the wretched toilers dragged emselves along and drudged! Their motions eemed mechanical and monotonous. About twenty en were formed in one gang. They had barrows ith which they were to wheel the earth away. At e word of command they stopped. At the word of mmand they laid their hands on the barrows. At the ord of command they took the first step in wheel- g the barrows away. They had to wait for nother word of command to stop, to empty, and to turn. It was like a piece of human machinery; here was no soul in it. The hands were on the arrows, and fetters were on the hands. I thought, f those hands were free, how much more they ould do; if they even had some measure of free- om, how much more gladly would they work!

Shortly after the proclamation of freedom in the nited States of America a lady from the North ent to visit the Southern States, and she stayed at n inn somewhere off the main road. The bed- ooms seemed to be covered with the dust of years. he servant was a wretched-looking coloured oman, to whom everything seemed a trouble. he lady talked kindly to her. "Now, unty, I am from the North. We gave you our freedom. See if you can tidy up the edroom." "Oh missus! is we really free?" She ent away to tidy up the bedroom. Presently the dy found not only the room entirely transformed, ut the face of the old creature herself was covered ith smiles; every muscle seemed to move more eely. "Oh missus!" she said, "is we really free? Ve heard about it, and massa told us we were not ee. We asked the Colonel, and he told us we are still to remain with massa." The Christian isitor told her she was free, that the Government ad issued a proclamation of freedom, and that she eed no longer live in slavery. The very moment reedom was proclaimed liberty was hers if she had nly claimed it.

Dear boys and girls, the Gospel of Jesus Christ roclaims liberty, as God proclaimed it to the Hebrews when He brought them out of the land of Egypt. Christ died for your transgressions, and ou have only to claim your freedom and your and will be set free from the basket. Thank God ou need no longer drudge and toil for the evil ne. Your hands are cleansed, your heart put ght, and your feet made swift to run on errands r Jesus. Learn this Old Testament lesson: "His ands were freed from the basket."

CHILDREN'S SCRIPTURE UNION.—Psalms.—ov. 13, S., xxxiv. 11-22. Hebrews.—Nov. 14, viii. 13; Nov. 15, ix. 1-14; Nov. 16, ix. 15-28; Nov. 17, 1-14; Nov. 18, x. 15-25; Nov. 19, x. 26-39.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Edwin Arrowsmith, *Cambridge*; Mr. H. Hutchinson, *Monmouth*, to Nov. 13; *Hereford*, Nov. 14; *Clapton Congregational Church*, Nov. 20 to 27; Mr. Jas. S. Tyler, *Felixstowe, Walton, and Neighbourhood*, to Nov. 16; *St. Philip's Schools, Maidstone*, Nov. 19 to 27; Mr. A. G. Dodderidge, *Brighton*, Nov. 9 and 10; *Ealing*, Nov. 11; *Bedford*, Nov. 13; Mr. T. Lewes Sayer, *St. John's Wood*, Nov. 11; *Caterham College*, Nov. 13; *Romford*, Nov 15; *Forest Hill*, Nov. 19; *St. Andrew's, Gravesend*, Nov. 27 to Dec. 9; Mr. Edward Hughes, *Bisley*, Nov. 26 to 27; Mr. S. J. Hewlett, *Boldre*, to Nov. 13; Rev. Martin J. Hall and Rev. W. S. Standen, *St. John's, Boscombe*, Nov. 19 to 29; Rev. Martin J. Hall, *Jesmond, Newcastle-on-Tyne*, Nov. 12 to 13; Mr. H. W. Pewtress, *Hampton*, Nov. 14 to 18.

DRIFT CHILDREN.

The second annual conference of some 200 workers and friends of the Drift Children's Branch of the Ragged School Union was recently held at Zion Chapel, Whitechapel, Mr. Alfred Holness in the chair. Mr. C. L. Boyer reported that last year 244 drift meetings had been held at various East London centres, with a total attendance of 65,980. Through *Pearson's Weekly* and the R.S.U. some 25,000 children were taken out during the summer months for a day in Epping Forest. Though five missionaries are now engaged in the work of the branch, the need is still felt to be great.

The conference was opened by a paper by Mr. A. E. Varney, who called attention to the number of children outside our various religious institutions. After pointing out that a systematic course of visitation is not possible to the ordinary teacher, the speaker expressed the view that one person wholly devoted to the work could daily visit and invite to children's meetings some one thousand children.

Various friends gave hearty testimony to the success of the plan adopted by the Drift Mission. The chairman appealed to all present for personal help, and many responses were made to the appeal.

TO PARENTS AND TEACHERS.

I love these little people; and it is not a slight thing when they, who are so fresh from God, love us. —*Charles Dickens.*

A mother has not learned the A B C of her business until she has learned that her baby belongs more to God than to her.

When a little son of Sidney Smith died, his father said:—"His death was the first grief that he ever caused his parents."

Character, like porcelain-ware, must be painted before it is glazed. There can be no change of colour after it is burned in.

To inform the understanding of a child is a work of time; the first thing to be done is to conquer their will.—*Mrs. S. Wesley.*

"How do you get such beautiful sheep?" was a question put to a farmer. "I take care of the lambs," was the reply.

England is amongst the lowest of civilised countries in regard to the tender age at which it prevents child labour in factories. 76,000 children of ten years of age are allowed in England to work in factories.

High and low, rich and poor, in Denmark teach their daughters to support themselves in case of need, without being obliged to stifle their lives in the crowded rooms of great factories and workshops.

A recent change in the law has been of much service to poor children. Lately about forty attempts have been made by worthless parents to remove their little children from Dr. Barnardo's Homes, but the new law said "No."

By the circulation of unhealthy literature it is certain that no small proportion of the child population of this country, by the time it reaches sixteen, is depraved beyond any hope of leading wholesome and useful lives.—*S. Smith, M.P.*

For some years the Countess of Carlisle has invited about 2,000 children from the slums of Leeds to spend a fortnight's holiday in farmhouses and cottages in Cumberland. The cost comes from her own purse, or from her personal friends.

It is the rule that the boys at the Farningham and Swanley Homes work two hours each day at some handicraft or industry. All kinds of technical instruction are imparted, from agriculture and gardening to chemistry, from boot-making to photography, each boy to his liking.

THE BIBLE.

Here we have a rule of life and manners, including in one word of universal comprehension—*love*—every duty of every possible circumstance and relation. Here is the treasure of the man of God, full of all the riches of grace and wisdom, munificently rewarding the diligent inquirer, and, after the labours of ages, as inexhaustable as ever.

—*John Pye Smith.*

AN APPEAL.

Since I have been laid aside, my dear friend and fellow-worker, Miss Emily James, has been carrying on the work among women and children, travelling all over the kingdom, starting fresh branches of rescue and preventive work, consolidating and strengthening the work already begun, holding meetings in connection with mothers' unions for forming a higher moral standard, and acting as general referee in all difficulties connected with the movement.

She has also organised unions of all the workers for the elevation of women, the care of children in many of our large towns, and an annual conference with its central council under the presidency of the Duchess of Bedford, which is doing much to strengthen and expand our great woman's movement.

But in the midst of this splendid work, the needs of the noble worker have been somewhat forgotten, and she has been in danger of being involved in serious difficulties; so much so as to face the possibility of giving up a work which is absolutely necessary for the continued progress of what has become a great national movement.

A very small fund only is needed to relieve her of this anxiety, and to enable her to meet travelling expenses, postage, printing, and other incidental expenses.

I have been myself so long laid aside that in the isolation of illness it is difficult for me to realise that I have not altogether gone out of mind; but I believe that there are some hearts who still remember me, some few who may even have been helped by my words; and it would be a great cheer to me if any such would send me the smallest sum for my dear friend, whose work is necessarily the one great interest that remains to me.

Ellice Hopkins.

10, *St. George's-terrace, Brighton.*

RAGGED SCHOOL UNION.

The United Prayer Meeting of the various Sunday and Mission Schools took place on Monday week at the Metropolitan Tabernacle. There was a good gathering of teachers and workers, and a special address was given by the pastor, Dr. J. A. Spurgeon. The Ragged School Union was represented by Mr. John Humes, who also took part with Mr. S. R. Pearce, the superintendent of the Tabernacle School, and other officers.

Rev. G. W. Keesey, of Sutherland Chapel, gave an interesting address at the quarterly meeting of workers at the Camberwell Ragged School on Monday evening. Mr. Lionel Newbery, of Dulwich, was in the chair, and the various departments of work were described by the different leaders in this many-sided mission, an appeal being made for more teachers and more money.

The "Best Methods of Helpful Relief" was the subject dealt with at the Conference of Ragged School and Mission Workers, held on Thursday evening at the offices of the Ragged School Union. Mr. A. Goodwin, of St. Giles's Mission, read the opening paper, which gave rise to an animated discussion, in which Miss Gladstone and many other prominent workers took part. The chairman, Mr. John Kirk, the secretary, closed the debate by urging upon the workers to do all that was possible to mitigate the sufferings of the children in the schools during the winter, which threatened to be severe.

Mr. C. A. Parker, the superintendent of the Sunday Evening School at the Camberwell Mission and Ragged School, was the victim of a brutal attack by two burglars on Friday morning last. Fortunately, the noise alarmed the neighbours, who came to his assistance, when the men decamped, leaving him fearfully bruised, and he is still seriously ill as the result. The [illegible] as yet are at large, but there are hopes from the clue left behind that this will not long be the case.

LONDON SAMARITAN WORK.

Dear Sir,—Winter, with all its sorrows to the sick, suffering, and destitute poor, is again almost upon us, but it finds us quite unable to enter on the work we have hitherto tried to do.

Our new Convalescent Home at Sandgate has been an untold blessing to about 800 persons since we opened it in the summer, but we require about £400 to meet very pressing claims. We also need aid to enable us to carry on our children's dinners and other relief work at Homerton; for this we have nothing in hand as yet. We dread to incur further liabilities. I am sure your ever sympathetic readers will help us. Gratefully yours,

John James Jones.

London Samaritan Society,
Homerton, London, E.

[1017]

Mr. Moody in Dublin.

Now that some time has elapsed since the opening of Mr. Moody's mission, the success of his efforts can be pretty accurately gauged. The results have been something extraordinary. They are to be met with at every turning. Christians have been stimulated to more prayerful and earnest efforts; backsliders have been led back to renew their allegiance to Christ; the careless and the godless ones have been gathered in by scores; and altogether the Church of Christ in Dublin has undergone such a revival as has not been witnessed since Mr. Moody's last visit to the Irish capital. The dry bones have had a shaking, with the result that "showers of blessing" have descended upon Dublin; and, best of all, there is a prayerful expectation of more to follow."

The meetings have gone on increasing in numbers night after night. For fully an hour and a half before the appointed time crowds are to be met with in the streets hurrying along to the meeting. They do this to secure a comfortable seat, that they may catch every word that falls from the lips of the evangelist; and with the result that the hall is usually crowded to the doors long before the hours of meeting, and though capable of containing from six to seven thousand people many have lately been unable to gain admission. For such an overflow meeting has been improvised in the adjoining hall, usually used as an inquiry room.

The principal meetings are at three in the afternoon and eight in the evening. The first of the series of three o'clock meetings was for believers. That evening, however, Mr. Moody announced that he would preach next day on "Repentance," adding that "anyone who felt he had nothing to repent of might remain at home." Until Thursday last the meeting at three o'clock has been principally for the unconverted. On Thursday and Friday, however, Mr. Moody preached on "The Blood," and after-meetings for believers followed. The power of the Holy Spirit was besought for the preacher and those present. These meetings were most solemnly impressive and helpful. On Thursday afternoon, Mr. Moody made a touching appeal for the prayers of his audience. He wanted more power. His mission was drawing to a close; in a few days he would be leaving Dublin, probably never to return. He wanted to make the most of his opportunity, and reach souls that were perishing. He besought with emotion the prayers of the Christians present that he might have such power as he never had before during those remaining days. There were many moist eyes in the building as this brave "soldier of the Cross" concluded, and those who heard him that night felt he had got the power he asked for. At the same meeting he invited all who wished to be "out and out" for Christ, and who desired more power to work for Him, to rise in their places. Those present rose almost to a man: it was a scene never to be forgotten.

The ordinary enquiry meetings have been most interesting. Night after night scores of people have stood up to decide for Christ, or to ask for the prayers of those present. The number of young men who did so was specially comforting to Mr. Moody. "Thank God for this!" "The finger of God is here to-night." Such have been his constant exclamations. The young women were equally, if not more numerously, represented. The aged and infirm were there, too, anxious to learn the way of salvation like the smallest child present. Some sceptics were there. They came [illegible] with this sensationalism, which has invaded the highways and byeways of Dublin, and determined to see what it was that was overturning society. Some left apparently unmoved, but some left in tears. Scepticism is not proof against the power wielded by Mr. Moody.

A more interesting feature, perhaps, remains to be noted. Roman Catholics have been present in considerable numbers, not only at the principal meetings but in the inquiry room. Many have been brought to Christ. The writer had the great privilege of helping several. One, a bright, intelligent lad of about fifteen, came to scoff. He asked some impertinent questions, and finally exclaimed, pointing to the platform, "If I got five shillings, I'd go up there and say I was converted." He has, we believe, been really and truly converted since. There is not a happier Christian lad in Dublin; and, like most converted Roman Catholics, his desire now is to bring others to Christ. The other night he came to the writer and asked him to go and help a Roman Catholic soldier friend, who was anxious about his soul. "I wish," he exclaimed, "I was able to go and speak to people! How I'd like to tell them of Christ, and the place I have got"! And he has been doing it, poor lad.

Another Roman Catholic had not said a prayer for fifteen years. His father, long dead, had neglected him when a boy. He had neglected his mother too. When that father came to die the lad refused to forgive him, even at the earnest entreaty of his mother. This has been the obstacle in his path. His heart grew harder and harder, and for fifteen years he had not bowed a knee to his Maker. He came to the meeting through curiosity; was much impressed by Mr. Moody's earnestness; ventured into the inquiry room, and was still further impressed. The first night he refused to recognise God's claims upon him, but promised to come back. He kept his word. The second night he forgave his father, and promised to pray to God for guidance when he got home. At a third interview he joined in prayer, almost broke down when God's claims were urged upon him, and finally promised to read the Gospel of John. "I never had a friend in my life," he exclaimed, "and don't think anyone cares for me." Surely, surely—

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore.
Touched by a loving hand,
Wakened by kindness,
Chords that were broken will vibrate once more.

Will the many readers of THE CHRISTIAN pray that this poor fellow may find in Christ "a Friend, oh, such a Friend—so kind, so true, so tender"?

SATURDAY'S MEETINGS.

Saturday, being the evangelist's rest day, was occupied by a trip to Bray, at the invitation of Mr. William Fry, an old and valued friend of Mr. Moody's, and well known to many of our readers ever since the revival of 1859.

But Major Whittle, Lord Bennet, and Mr. Merton Smith were not idle. The Major conducted

A BIBLE LECTURE

at eleven, and in the afternoon an enormous children's service was held, and admirably managed. The evening, too, was a time of special interest. For some few days the streets had been ornamented with huge placards announcing a "great temperance demonstration" into which were merged all the temperance meetings usually held in the city on that night. The result was an audience of over 4000 persons, of which quite three parts were men. Seldom would a finer opportunity present itself for a recital such as Mr. MERTON SMITH gave of the fearful power of drink to ruin a man's life, and of the greater power of Christ to save him.

Lord BENNET, in presiding, urged that "when the Lord bids a man put forth his withered hand, He also gives him the *power* to obey," and encouraged all who were seeking freedom from their fetters to look to Him from whom alone could come their help.

An excellent choir was in attendance, rendering old favourites and new friends with pleasing effect; while Mr. Stebbins sang:

"Throw out the Life Line!"

and

"Where is my wandering boy to-night?"

Before commencing his adddress, Mr. Merton Smith also rendered a solo, depicting a mother's agonised petition for the salvation of her son—a slave to drink. Then when the audience, after one or two interruptions, had settled down, Mr. Smith related the story of his painful experiences as a drunken outcast, until the "strong man armed" that bound him found "a Stronger than he" by whom he was vanquished and had to let his captive go. It was no easy task, said the speaker, for him to retrace those erring steps, to recall those bitter memories which had marked his former life. Far rather would he draw a veil over them for ever. But there might be—and probably were—some present who had sunk low enough to think there was no possibility of deliverance for them. It was for such that he thus disclosed the past, that those who were past hope might hope again, for the deliverance that he had had might also come to them. With the keenest attention the audience followed his solemn and earnest recital, until many a hand was seen to find its way to weeping eyes and brush away a tear. At the close of the meeting over 400 pledges were taken, including that of the chairman, who publicly expressed his willingness to sign if by that means he could help any who had been tempted and tried.

The Sunday meetings were very large. An overflow was held in the evening by Mr. Merton Smith in the Cyclorama adjoining, followed by a meeting for men only in the Christian Union building, at which several came out for Christ.

CHILDREN'S SERVICES.

It is with great joy (says a correspondent) we have to tell of the wonderful work done among the children. Every day last week Major Whittle had a service specially for them, immediately following Mr. Moody's Bible Reading. The interest increased each day, and on Saturday at least 3000 were present, besides hundreds of adults. The Gospel could not have been put more simply than on these occasions. Major Whittle's addresses were inspired object lessons which the young minds can never forget, Speaking of the increasing power of sin, he bound a boy with cotton until he was quite powerless, and then freeing him told of the mighty Saviour. Many other important truths were illustrated by candles, nails, broken pitchers, blackboard drawings, and chemical experiments. After each service hundreds remained behind to be spoken with, and many of the dear little ones gave clear testimony to having received Christ into their hearts.

A lady writes:—"Mr. Moody has this week been in mighty power. The Holy Ghost has surely been a great reality, and has moved wondrously in the meetings. I have not missed an afternoon, thank God, and it has been like a real revival. The building is crowded each day and evening. Mr. Moody is surely a polished shaft."

Rev. J. McNeill arrived in Dublin on Tuesday, and took part in Mr. Moody's closing meetings. He carries on the Dublin work for a fortnight. Major Whittle commences at Roscommon on Sunday next, and will occupy the week between that place and Athlone and Castlereay.

FRANCE AND FOREIGN MISSIONS.

IT IS delightful to witness the vigour which the Paris Society of Evangelical Missions is throwing into the work of evangelising the heathen. In the November issue of the *Journal*, the secretary repeats his occasional appeal for renewed and increased devotion to the cause. Bringing the matter home to French people, he says: "One fact characterises the history of missions during recent years, namely, the colonial expansion of the European nations. From this fact springs, for our Society, new duties which, as is well known, we are not shirking." After noticing the work of the Society in Oceania and Africa, and remarking upon the possibility of additional duties devolving upon French Protestants in Madagascar, the article thus refers to the great blessing which has attended the labours of the Society's missionaries:—

"Our Lessouto field is whitening to the harvest. There are 7689 pupils in our schools, and 12,460 Christians in our churches. While, formerly, the Basuto Christians doubled their numbers in fourteen years, it has of late only taken six years for the aggregate to double itself again. During the past ten years, the scholars have quadrupled, and the Christians tripled. Our Zambesi mission occupies in the missionary army working for the conquest of Central Africa a position of incalculable importance; what surprise, then, that the Prince of this world should defend with special fury the point menaced by our work? God has, moreover, permitted that this mission should be a powerful means of edification for our churches; stimulating the faith and courage of many."

After calling upon Christians to come to the aid of the Society, so that the financial year may not close with an enlarged deficit, the article continues: "Contemporary facts are on the line of giving a significant confirmation to our Master's order, 'Preach the Gospel to every creature.' The time has come when the decisive interests of nations no longer sport themselves within frontier limits, but rather extend beyond the seas, on the plateaux of Asia, or in the interior of Africa. It is the same with the churches. The time is coming when their importance, their vitality, and their destiny will be measured above all by their missions. Our French Protestantism cannot escape from the operation of this rule."

REV. JOSEPH AGAR BEET. D.D.,

PROFESSOR OF THEOLOGY, RICHMOND COLLEGE.

AMONG those who have won high and important positions in the present day as expositors or theologians, Dr. Beet occupies no mean place. He is recognised as one of the living leaders of religious thought, and anything that comes from his pen is read with avidity. Among his brethren in the Wesleyan Ministry he is highly respected and warmly appreciated.

He was born at Sheffield in 1840. His parents were well-known members of the Wesleyan Church. Under their training he was led in early life to give himself to Christ, and eventually to the service of the Church. He was educated at Wesley College, Sheffield, where he gained considerable distinction, and evinced the possession of great intellectual power. He offered himself as a candidate for the Wesleyan Ministry in 1862, after passing through the usual routine of training as a local preacher. He was fortunate enough to spend two years in the Theological Institution at Richmond, in which college he is now a Professor of Theology.

His first appointment to circuit work was in 1864, when he went to Runcorn, removing to Wrexham in 1866, Cheltenham in 1868, Blackburn in 1871, North Shields in 1874. After that a year was spent with his numerous friends at Wrexham, and was a truly important one. This year of so-called rest became one of close study, peculiar toil, and special joy, and was crowned with an abundant reward. During that period he completed and published the first permanent product of his expository skill, in the shape of his "Commentary on the Epistle to the Romans."



(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.)

Mr. Beet's next move was to Stafford, and then to Warrington in 1880; in the following year his "Commentary on the Epistle to the Corinthians" appeared. Again he went to Wrexham—in 1888. But it was evident that the eye of the Conference was upon him, and that his brethren were anxious to place him in a more prominent position. The celebrated, and now sainted, Dr. Osborn—that man of wide, varied, and accurate learning—was failing rapidly, and had long felt that he would soon be compelled to relinquish his work. For many years he had occupied the theological chair at Richmond, but in 1884 he retired from that post to the quiet and rest of private life. The Conference wisely designated to the post the man whose ability had been demonstrated in the eyes of the world by the two valuable commentaries he had written. The Church has had abundant cause to thank God for the gift of such an able and judicious theologian and expositor.

As a preacher Dr. Beet exercises great power. His style is eminently expository, but that is not all. The force of argument—or the superadded force of a series of arguments—is convincing in the last degree; the logic is precise, and the language chaste and exquisite. His sentences are clear and crisp, full of "point" and power. Every word is in its place, admirably chosen, and delicately set, reminding one of a piece of fine mosaic.

But Dr. Beet's chief work lies in the range of exposition and theology. He is no mere superficial verbal critic. He aims at the very heart of the matter. He shirks no difficulty, but frankly and manfully accepts the responsibilities of a commentator. His "Exposition of the Epistles to the Ephesians, Philippians, Colossians, and Philemon," is an admirable production. Not only does it maintain the high standard of his previous works, but it is peculiarly valuable for the four Dissertations with which it closes. The one bearing on St. Paul's Conception of the Church is forcible and timely; being in reality a lucid answer to Mr. Gore's exaggerated claims on behalf of Apostolic Succession.

In 1889 Dr. Beet was the Fernley Lecturer at the Sheffield Wesleyan Conference. His subject was, "The Credentials of the Gospel: A Statement of the Reason of the Christian Hope." This lecture was delivered in the chapel with which his parents were particularly identified, and in the erection of which his grandfather was the chief and moving spirit. The Lecture will take its place beside the best of the series, as worthy of a permanent and prominent place in literature dealing with Christian evidences. For over twelve years Dr. Beet has written extensively for *The Expositor*.

In 1889, when the Wesleyan Conference was held at Sheffield, Mr. Beet was elected into the Legal Hundred; an honour which his brethren accorded most heartily. Early in the year 1891 the University of Glasgow recognised his services and ability as a New Testament commentator, by conferring on him the honorary degree of Doctor of Divinity.

This honour he richly deserved. His published works will remain as a monument of his ability as a scholar, expositor, and theologian, exhibiting as they do great mastery of his subjects, combined with originality and spiritual power.

Acting upon the request of the Secretary of the Wesleyan Sunday School Union, Dr. Beet prepared last year a Handbook of Christian Evidences for Sunday School Teachers. Certainly this is as good as any handbook that can be found to-day for the persons for whom it was written; and Sunday-school teachers are greatly indebted to him for so clear and comprehensive a view of the evidences of the Christian religion.

Another book from the same pen has just issued from the press. In size and general appearance and execution, it reminds one of Dr. Dale's work on "The Living Christ and the Four Gospels," while its arguments and scope recall that priceless book, Bishop Butler's "Analogy of Religion." Dr. Beet's latest work, "Through Christ to God; a Study in Scientific Theology" (*Hodder & Stoughton*, 6s. 6d.), is sure to take a high place among books of its class. It consists of thirty-nine lectures, originally given to the students in the Wesleyan College, Richmond. After reading the book, one cannot help congratulating the students who have the pleasure of listening to such lectures week by week. The volume is the first of a series which will be published in due course, and will treat of "The New Life in Christ"; "The Church of Christ," and "The Last Things"; all of them being, we presume, like the present volume, lectures delivered to his students.

The present work is equal to the author's "Fernley Lecture," and shows surpassing

excellences. There is the same clearness, precision, and logical force; nothing is ventured that will not bear investigation; and where old truths and old arguments appear, they gain a power they never before exercised over us by their new setting. Beginning at the very foundation of Christian Theology Dr. Beet raises step by step his fortress of argument. His argument for the existence of God is most concise, but it is none the less forceful, built on this foundation—"The visible reveals the invisible beyond and above it," with its confirmation by the "moral sense" of mankind. Each lecture possesses its peculiar charm, but those which deal with "Justification through faith" and "The Son of God" will be read with peculiar interest by many students of Christianity all over the world.

Showing what is Paul's teaching on the former of these, Dr. Beet shows that though St. John did not use precisely the same words, he conveyed the same thought, and that while there is in the New Testament a wonderful diversity, which clearly indicates the testimony of several independent witnesses, the great truths of which they speak are the same; and the only explanation is that, "as a matter of historical fact, Jesus of Nazareth taught that God receives into his favour, in spite of their past sins, all who believe the good news announced by Christ." The harmony which underlies the claims of justice and the word of mercy is to be found "in the object-matter of saving faith, *i.e.*, in the nature of the good news which, as a condition of his favour, God requires us to believe. . . . . In other words, saving faith is a belief, not of a doctrine, but of a wonderful promise." This is most important; the penitent sinner must not only believe this great doctrine of forgiveness as a doctrine, but he must believe that God's promise of pardon extends to himself, and his faith must embrace that pardon through Jesus Christ.

But we must withdraw our pen. This new book clearly displays Dr. Beet's special power. He is indeed "a workman that needeth not to be ashamed, handling aright the word of truth." His translations are free and graphic, always suggestive, and sometimes eminently so. The evangelical and spiritual features of this book deserve special note.

We conclude our sketch with the sincere hope that Dr. Beet may long be spared to the Universal Church of Christ.

AN INDIAN RESERVATION.

One mile from Tacoma, Wash. State, U.S.A., is the Puyallup Indian Reservation, containing about 500 Indians, who farm their land, and live pretty much as the white man. There is also a Government school at which 140 Indian children are educated, their ages ranging from six to fifteen years, and a few who are older still. In addition to the care of their mental and physical natures their spiritual interests have not been overlooked, and in the providence of God I find myself appointed to minister the Word of God to these "sons of the forest." In addition to the Indians, there are some twenty Government employés who also form part of the congregation every Sunday.

As I am known to some of your readers, it may interest them to hear how I spent my first Sunday among these Puyallup Indians. The church stands on an eminence overlooking the Puyallup River, with the neatly kept graveyard close by. This latter feature in the landscape is not to the mind of the Puyallup; some of their old superstitions about the dead still hold power over them. At 10 a.m. the church bell rang, and soon teams were seen approaching, bringing these Indian families to church. The service was conducted in both English and Puyallup, by means of an interpreter, and thus in their own tongue they heard of Him, "who is the brightness of his Father's glory, and the express image of his person." The afternoon was spent visiting a dying boy, once a scholar in the school, but now in the last stages of consumption. The evening found us gathered together for a service in English with about forty present in the school. We had a soul-searching time. The power of the Holy Spirit was present, and several testified to blessing.

I want to ask the prayers of your readers. Drink is a great curse to these Indians, men and women alike. Being so near Tacoma the saloon men make a prey of them. I should be glad to receive pictorial papers or good literature for distribution. All the young people read English. I shall also be glad if friends at home will note my address and drop me a line, or send me The Christian when they have read it; while I shall always esteem it a pleasure to let any of your readers know more about my work among these people as I get better acquainted with it. Address, Mr. J. M. Pamment, Puyallup Indian Reservation, near Tacoma, Wash. State, U.S.A.

MISSION TO THE KHONDS.

The work of the mission to the Khonds of Orissa proceeds steadily. Mr. and Mrs. Long reside at Russell Kondah, and Mr. Wilkinson at Udagiri. In a recent letter to subscribers, the hon. secretaries state:—"From the first our friends at Russell Kondah have held English services, which have awakened much interest. Mrs. Long holds classes for English ladies, and also conducts a mothers' meeting for natives.

"Everywhere great interest is awakened. In one village the native schoolmaster says:—'I have read your Bible and about Jesus Christ, but now I see these things very plainly.' In another the village doctor is visited. A year ago he purchased a Bible from the B.M.S. native preacher, and he is delighted to welcome the mission band. He brings out his Bible, and before his own people tells them that he has learnt to believe in Jesus Christ. The missionaries rejoice to think that in this idol-ridden village there is one at least who calls the Lord his God, and Christ his Saviour, and prays that he may be strengthened to break wholly with heathenism, and confess Christ before men. And so, in the most unlikely places, they find that the Gospel is known and cherished, and wherever they go the hearts of the people seem to be prepared to welcome the truth.

"Soon after Mr. and Mrs. Long arrived at their new home at Russell Kondah, the Lantern 'Life of Christ' was shown to the English-speaking clerks. One of them, an educated Telegu, came afterwards to the mission house to seek guidance. For four or five years he had been a student of the New Testament: and expressed a strong desire to confess his faith in Jesus Christ by baptism. After many interviews he was baptized by Mr. Long, in the presence of his fellow clerks."

Communications respecting the mission may be addressed to Mr. W. T. Long, 461, Bethnal Green-road, N.E.

MISSION TO ITALIANS.—Dr. C. Stauder writes that the work at Gray's Inn-road goes on well, while the mission house is doing good service, bringing many Italians within reach of the Gospel, spoken by sympathetic teachers. This work will commend itself to many. The address is 34, John-street, Bedford-row, W.C.

REST FOR CHRISTIAN WORKERS.—Mrs. Bell is carrying on at Southend a Home of Rest for workers, regarding which a minister writes warmly, stating that special provision is made for teachers and others of small means. The space, however, is very limited, and an opportunity having now occurred for greatly increasing the accommodation, Mrs. Bell is waiting for guidance in the matter, believing that God will touch the hearts of his people, if it be his will she should go forward. The address is 6, Alexandra-terrace, Cliff Town, Southend.

THE SMYRNA REST.

The thirteenth report states:—"The work among merchant seamen in this port seems year by year to be diminishing, and we notice a growing indifference amongst them with regard to spiritual things. 'If it were a concert,' say they, 'we would come to the Rest!' But we cannot lower our standard; nay rather, we feel compelled to lift high the banner of the cross, and plead the more earnestly with souls to be saved before it is too late. . . There are some who value our meetings in the corner room; they have been blessed there, and like to return to the place where Jesus met and saved them. The captain and crew of one ship came every evening, and those who gave their hearts to God last year looked so bright as they told how He had kept them from going back."

Men-of-war have called occasionally, and interesting work has been done among the Marines. The report says of the late Dr. Constantine: "The seed sown through his instrumentality is still bearing fruit, and will continue to do so, for it is the incorruptible seed of the Word of God; and though the enemy comes in sometimes like a flood, and the opposition is keen and strong, yet we rest on the fact that the Lord reigneth, and sooner or later all enemies shall be under his feet." During the visit of a portion of the Mediterranean fleet at Salonica a branch Rest was opened. Of this the report says: "It was with regret that we closed it on the departure of the fleet; but, though the time was short, the results can only be measured in eternity."

Communications regarding the work may be addressed to Colonel Morton, Conference Hall, Mildmay Park, N.

REFUGEE JEWS AT SMYRNA.

Newspaper reports give bare dry statistics of the thousands of Jews expelled from Russia, and may, perhaps, express a general indignation against so many human creatures being deprived of home and means of living. That is not enough; while men wait to argue the injustice and inhumanity of wholesale deprivation, the victims are suffering—most of them—the extremities of poverty.

Here in Smyrna comparatively little has been done for those refugees, who have been, I might say, emptied on its quay to live or die. The greater number are unable to speak any language in use in Smyrna, and thus are at a very great disadvantage to begin with. They were packed into schools, khans, and wherever space could be found for them. For a few days bread was supplied to them by order of the governor; now they must provide for themselves.

I found in one school fourteen families; sixty-seven persons had to accommodate themselves in the three rooms, or camp in the yard. (There are at present over 100 persons there.) Many suffer from fever, and very many from ophthalmia, brought on by exposure and want of means of cleanliness. On my first visit I found not a crust of bread in the place, and there had been none that day. The pinched faces and longing eyes were sufficient evidence. One man brought out a handkerchief containing a handful of dirty raisins, picked off the street as they dropped from the camel load. This, he said, was all he had. Another man, while he spoke, had to lean against the wall, being too weak to stand unsupported. I never looked on faces more wan and pitiful than those of his wife and child.

A boy of twelve or so, an orphan who had tossed hither and thither, from Russia to Jerusalem, from there back to Russia, and thence to Smyrna, asked me with tears in his eyes to come and see a woman and baby who were very sick. He was hungry himself, but he could think of others first. Perhaps saddest of all was to see a woman who is, to all appearance, possessed of such an evil spirit as the lad our Lord met when he came down from the Mount of Transfiguration. At times she is quiet, but may suddenly burst into a storm of frenzy and tear her clothes and bite those near her. A brighter picture is the young girl, a cripple, who was so ready and so cheerful in doing what she could to help us. Many cases might be cited to show the existing misery in other places. Some khans are in a very filthy state; the smells are well-nigh unbearable. But if things are bad now, what will they be in winter, which is drawing on? The cold is more intense here than in England or Scotland, and unless charcoal is provided the trials of these poor creatures will be doubled. Native bed coverings are imperative; they cost from 5s. to 8s. Rough mattresses would be a boon, for nearly all sleep on the floor with only a thin cotton mattress below them. This is a time when we can show to the Jews what is the spirit of the Master whom we serve, for it is in his name we do all.

James Murray,
Church of Scotland Mission to the Jews, Smyrna.

MISSION WORK IN BULGARIA.

The Principality of Bulgaria is divided by the Balkans into two equal parts, called north and south. The capital of South Bulgaria is Philippopolis, with 32,000 inhabitants; that of North Bulgaria is Rustchuk, with about the same number of inhabitants. The Bulgarians, with Prince Ferdinand at the head, are a Slavonic people, and are estimated to number about three millions altogether, of which more than one quarter are Mohammedans. They are an enterprising and thrifty people. The country is very fertile, so that the chief products, such as grain (above all wheat), Indian corn, etc., flourish.

God has also been gracious to Bulgaria in spiritual matters. There are at present three missions carried on in the country, viz., by the Episcopal Methodists, the Congregationalists, and the Baptists. The Bulgarians are not so fanatical as to refuse to attend evangelical services.

Our Baptist church in the capital of North Bulgaria was organized some eight years ago, and now has fifty-eight members. We purchased some time ago an old house with a large garden, and here we have hitherto assembled for Divine services. So long as the streets of the city were not regulated, the church could worship in the old dilapidated house; but now, as the cities of Bulgaria, especially Sophia and Rustchuk, are to be regulated, a part of our garden is to be used and half of our house must be torn down.

Hence the church finds itself compelled to think of building. The site has been paid for, and the church has about 1200 francs in hand, but needs about some ten or twelve thousand francs more to build and furnish a plain place of worship.

The British people have assisted the Bulgarians industrially and commercially, and will surely not forget to assist us spiritually.

On behalf of the church,

W. Christoff, Pastor.

Rustchuk, Kara-Ali-Meichala, Bulgaria.

CHICAGO NOTES.

The victory in Congress closing the gates of the World's Fair on Sunday is greatly appreciated. Our fifty dailies are asking Congress to throw wide the gates, so that the wage-earners can spend their Sabbaths there. It is strange how ready some people are to break the law of God when some pleasure of man may be obtained.

In the Civic Parade on October 20, the Roman Catholics turned out *en masse*, intending to show the world that Columbus was a good Catholic. Protestantism was content to stand and look on, not caring to join in spectacular parades.

There is a blessed zeal, however, now taking shape which will become a power for good. The Christian Endeavour, the Epworth League, and other societies are arranging their work so that visitors to the Fair will receive all needed information where religious services are being held, where Gospel tents are pitched, and, in the language of Bishop Fowler, "where a "continuous camp meeting will go on."

It is to be hoped that this parliament of nations, this assembly of the good and the true, will work for humanity an eternal blessing. There is an immense amount of planning for the Lord, and it is to be hoped that the fullest execution will come forth in due time.

A new thing has just appeared. It is "The Seamen's Floating Bethel Association of Chicago," to establish and maintain places for, and to carry on moral and religious work and education among, seamen, boatmen, fishermen, longshore men, and all others in like employment, unreached by any other agency, together with the families of the same, and has taken up the work of building and equipping a "Floating Chapel and Homes" for the use of the seafaring class, and a magnificent floating palace is projected on a large scale. Some of the wealthy men are giving this new project their hearty support. The Lake Front and the miles of shore-line are ample water-ways for many such Bethel crafts, and it is well that the movement is under way.

J. O. F.

NEW FOREST GIPSY MISSION.—By invitation of Lady Marcia Cholmondeley, a drawing-room meeting on behalf of this work was lately held in Bournemouth, presided over by Major-General Hutchinson. Mr. Bullen, who labours amongst this class, spoke of the many encouraging features of the work. Mr. W. S. Griffith, as a resident in the New Forest, also bore testimony to the importance of the effort. For a mission of this kind old clothes are very helpful, and may be addressed to Mr. Bullen, Penn, Bramshaw, Lyndhurst.

MELBOURNE NOTES.

(From our own Correspondent.)

The coming of age of our Y.M.C.A. was a grand event. It took place on June 21, when the Town Hall was crowded to listen to addresses by Sir James M'Bain, president of the Legislative Council, who occupied the chair; the Hon. James Balfour, M.L.C.; Rev. W. G. Marsh (at one time the enthusiastic general secretary of the association); and Rev. Dr. L. D. Bevan, of the leading Congregational church of this city. The attendance was much greater than was anticipated, and the enthusiasm of the meeting was very great. A special feature of the evening was a gymnastic display by a number of the young men.

Mr. Southwell, who has filled the post of general secretary to the Y.M.C.A. for several years, was unable to attend the demonstration. He had had a very serious illness, which quite prostrated him for a considerable time, and was only recovering from the attack. Since then he has resigned his secretaryship. There was a pleasant gathering of young men to say "God bless you" to him on his severing his connection with the association.

The Christian Mission, started a few months ago to spread the truth of the second coming of Christ, and to urge the necessity of holy living in order to escape the second death, and be ready for the marriage supper of the Lamb, has its offices and bookroom in Eastern Arcade, Bourke-street. Meetings on week evenings as well as Sundays are being held in various districts around Melbourne.

Early in July a most encouraging success attended a Christian conference held at Brunswick, another city suburb. Altogether some 6000 or 7000 persons were brought together to the gatherings in the afternoon and evenings, and the buildings in which the conference was held were crowded to excess. A house-to-house visitation was one happy outcome, and a grand thanksgiving service concluded the meetings. Individual Christians were greatly roused up, and received much blessing, while many outsiders were brought to decision for Christ. All denominations cordially united in the movement.

July 21 was kept by many as a day of humiliation and prayer, and special prayer meetings were continued from the forenoon till 9 at night in the Assembly Hall, Collins-street. The object of this day was for confession and humiliation before God in view of the widespread distress owing to serious depression in trade generally. Both before that time, and since then, serious disclosures have been made in regard to the recklessness caused by the "boom" spirit which prevailed here some years ago and which has been the cause of so much financial ruin to thousands. It is to be hoped the colony will now learn the lesson and cease from man, in whom is no help, and look to God alone for direction in the affairs of the nation, of society, of business enterprise, and of individual life. Doubtless there has been much humbling before God, and He is blessing those who sought Him and made their request unto Him.

A United Gospel Temperance Mission was held in the Temperance Hall, Russell-street, for five days, beginning on August 23, and was conducted by Mrs. Harrison Lee, who has devoted her life to noble work amongst the poor and outcast. Her fervour and brightness, added to her known thoroughness of Christian character, made a deep impression on the large audiences who gathered to listen to her powerfully-sweet utterances. It requires all the help that can be given to stem, even in a slight degree, the tide of iniquity that rolls along from the drink curse alone, and the Women's Christian Temperance Union, of which Mrs. Lee is a leading member, is bravely doing a very heavy share of this hard work.

A Temperance Sanitorium.

In September, 1880, a few ladies established the Vergmont Sanitorium, 337, Prescot-road, Liverpool, for the treatment of inebriety and the opium and chloral habit amongst their sisters of all grades of society. This difficult and delicate work has been carried on under admirable management to the present time. The original premises being no longer suitable, were recently given up, and a good house, with sufficient ground, near Green-lane, West Derby, has been acquired. The new home was recently opened by Mrs. W. E. Gladstone. Amongst those who took part in the proceedings were Lady Frederick Cavendish and Mr. and Mrs. William Rathbone, who have very generously contributed the sum of £200 towards the cost of the new premises. A few liberal donations have also been received from other friends, but a sum of £1400 is still required to clear off immediate liabilities, including purchase money, furnishing, etc., leaving £1500 outstanding under mortgage.

Mr. William Grisewood, 5, Dale-street, Liverpool, is treasurer.

UNIVERSITY NOTES.

OXFORD.

Sermons in the Methodist Free Church in aid of Home and Foreign Missions were preached on Sunday last by Rev. J. S. Withington, of Bristol.

Friends of the Protestant Reformation Society will be glad to know that the work amongst undergraduates of Oxford, which has been carried on with so much success for a number of years by Captain Williams, R.N., has been taken up by Mr. F. J. Hazledine, of Queen's College, Oxford.

The pleasant Sunday afternoon movement at the Y.M.C.A. for men only held the third quarterly prize-giving last week, when about 140 prizes were awarded for regular attendance. The crowded room and the individual testimonies from men which can be heard from them during the week are evidences of the interest in and blessing on this work.

The annual meetings of the Diocesan Branch of the Church of England Temperance Society were held on Monday last with two large gatherings and several hearty and valuable addresses. The evening meeting was held in the largest available city building, the Corn Exchange, which was crammed to excess. The Bishop of London gave one of his characteristically powerful addresses. His advocacy of total abstinence was very telling, and he appealed earnestly on behalf of work among children. The Diocesan Society report tells of decided growth and extension during the year.

The thanksgiving service at the close of Mr. Grubb's recent mission will not soon be forgotten. After a powerful address on "The joy of the Lord is your strength," Mr. Grubb referred to the many testimonies to blessing received during the mission which had been sent in, and he read a selection from them. They came from citizens and also from members of the University, and some of the testimonies from undergraduates were very striking and were proof positive of the blessing bestowed during the mission. Altogether, it was a fitting close to a season of great refreshment and power.

Now we are looking forward to a visit from Mr. Moody, who has complied with the earnest request of a large number, and is coming for four days, November 18 to 21 inclusive. A strong and representative committee is at work, a large choir is being formed, daily prayer meetings are being held, and every possible means used to bring together good numbers to hear the Word. It is a great pleasure to notice the hearty unanimity of the workers of various churches and the joyful anticipation in view of the mission. Will all old Oxford men and others, who are interested in God's work here, remember this effort in special daily prayer?

CAMBRIDGE.

A series of four Bible readings for members of the University was commenced last Sunday at 12.15 p.m., by Rev. H. C. G. Moule in the Henry Martyn Hall. The subject taken was that of "Acceptance," and the exposition was listened to with great interest by the large number of men present.

The speaker at the C.M.U. on Monday night was Rev. A. J. Shields, who brought before us the needs of the Santals and Ghonds of North India. He characterised these races as possessing, to a considerable degree, simplicity of mind and disposition, and remarked that they were ready to receive the Gospel message with gladness, but the messengers were comparatively few.

In the afternoon of the same day Rev. H. Dening, Rector of St. Werburgh's, Bristol, conducted a service in Sanger's circus which was much appreciated. In the evening he gave the address at the Alexandra Hall to a crowded audience. Taking the subject of the Exodus, the speaker applied the incidents in a spiritual sense with considerable point and power. The manliness of Christianity was particularly dwelt upon.

The annual two days' sale of work in connection with the Cambridge branch of the Missions to Seamen's Society, was opened at the Guildhall on Thursday afternoon by Rev. the Master of Corpus (Dr. Perowne) whose sympathetic remarks upon the aims and work of the society were supported by Rev. Bryant Salmon, one of the secretaries. It is hoped that the funds will be enriched by upwards of £100 by the sale, which was well attended.

BAPTIZING HERSELF.—The Church of Scotland Women's Association reports an interesting incident from India, showing the faith of a secret believer, of whom there are many, who hold back from baptism through fear of persecution. "A few months ago a woman at one of the stations, whose husband would not permit her to be baptized, asked him upon her deathbed to bring her water. When it was brought she dipped her fingers into it, and with great pain raised her arm to her head and said, 'I baptize myself in the name of the Lord Jesus.'"

THE CHRISTIAN ASSOCIATIONS.

Y.M.C.A.

A branch has been formed at Chester-le-Street.

The Hartford (Conn.) Association has erected a large and handsome building.

The Sydney Y.M.C.A. issues an interesting report, showing not a little genuine result.

Mr. T. S. Quackenbush, of Newburgh, U.S.A., has lately given 5000dols. to the Y.M.C.A.

Associations are in course of formation at Wells (Som.) and North Seaton, near Morpeth.

By the will of Mrs. Aliniron D. Francis, the Y.M.C.A. of Pittsburg falls heir to the sum of 5000dols.

The Providence Y.M.C.A. has just received a large legacy from the executor of the late John Wilson Smith's estate.

Sunday evening musical services for the people have been commenced at the Rye Coffee Tavern by the local Y.M.C.A.

In the Bible-training classes at Winnipeg (Mass.) special blessing has attended the study of the use of the Word in personal Christian work.

Mr. George Williams presided the other evening at the sixth annual meeting of the Camberwell branch of the Young Men's Christian Association.

The Belfast Association, which took an active part in Mr. Moody's recent mission, is now largely benefiting from the results of the remarkable revival witnessed in that city.

The membership of the Cape Town Association is shown by the last annual report to be 580. The association is in an excellent financial condition, and is doing a splendid work.

There are to-day over four thousand Young Men's Christian Associations in the world; about 1400 of these are in the United States and Canada, with a membership of over a quarter of a million.

Archdeacon Sinclair, at the annual meeting at Bradford, said he did not see why the headquarters of the Y.M.C.A. should not be the handsomest building in an English town, as was the case in America.

Following the opening of the new premises at Exeter, a series of addresses to young men has been delivered by Mr. Roberts, district secretary. The attendance was large, and the results of the most encouraging nature.

Several years ago Captain Samuel Ashton died, leaving the income of his property to his widow, but providing, among other requests, for one of 5000dols. to the Philadelphia Y.M.C.A. at her death, which has now taken place.

The next British Conference will be held by invitation at Sheffield, June 13 to 16, 1893. The invitation of the Plymouth Association has been accepted for the holding in that town of the next summer half-yearly meeting of the National Council.

The Southern District Union lately met at Blandford. A paper was read by Mr. Beer, dealing with the temptations to which young men are exposed. There are fifteen branches in the Union, which embraces Jersey and Guernsey, and they have 900 members, with 800 associates.

We notice that a bequest of 20,000dols. has been left to the Association of Norwich (Conn.), by the will of the late William W. Backus, and that Mr. Seth H. Butler, of Middleton (Conn.), has given a cheque of 20,000dols. towards the building fund of the Middletown Y.M.C.A.

Next week, November 13-19, is the "Week of Prayer" for young men observed throughout the world. It is desired to make this a season of special blessing and of special effort. We earnestly commend the observance of this season to our associations and meetings and to Christians generally.

On Wednesday, Nov. 2, Mr. F. A. Bevan held a reception for young men at Stafford Rooms Y.M.C.A., and gave an earnest practical address to those present. Rev. Gilbert Karney also spoke on the necessity of continuous personal effort on the part of every worker.

The Bradford Association has started a P.S.A. Society, which is said to be reaching a class not connected with any place of worship. An evangelistic service is also held every Sunday evening, at which there is an average attendance of 246. A foreign mission band has inaugurated several interesting missionary meetings.

Dr. Pentecost is giving a series of Friday evening addresses to young men at the Westbourne Grove Y.M.C.A., and great interest has been awakened, the hall on Friday last being crowded. His address on "The Reasonableness of Christianity" proved a masterly exposition of the three pillars on which our faith rests—history, doctrine, and life.

A capital gathering in connection with the Sheffield Y.M.C.A., was held on Thursday at the Montgomery Hall for men only. The large hall was packed, and representative men of all denominations were present. Rousing addresses were given by Mr. Joshua Nixon on "Intemperance," Archdeacon Sinclair on "Impurity," and Mr. J. Kennedy on "Gambling."

Twenty-five years ago, Y.M.C.A. work was started in Detroit, and to-day the Detroit young men can boast of possessing one of the finest Young Men's Christian Association buildings in the world, with two railway departments for railroad men and an east end branch which is now in process of organisation. It is estimated that there are in Detroit about forty thousand young men of the association age, from sixteen to forty, about two thousand of this number compose the present membership of these associations.

We intimated some time ago that Mr. Wm. McComas had given £5000 for the erection of a Christian institute in Kingstown, Ireland. Last week the building was formally opened by the Archbishop of Dublin, who, in the course of an interesting address, gave prominence to the pleasing fact that the institute was based upon thoroughly undenominational principles. Ministers and friends of various denominations, including Mr. McComas, also took part in the opening meetings, which were very largely attended. Already, it is stated, the institute numbers 300 members.

The Southwark Y.M.C.A. recently had a reunion meeting of old members to meet Mr. A. Knight, of Auckland, N.Z., who is now on a visit to this country, and who, prior to his leaving England fourteen years ago, was one of the most earnest workers in the old rooms at Trinity-street. A large number of friends gathered on the occasion, some dating their connection back twenty years, and many testimonies were given of benefit received through the Association. The present secretary, Mr. Chas. Woollard, is a link connecting the old days with the present work, which under his direction is vigorously carried on in the more spacious premises of Newington-causeway.

Y.W.C.A.

Four more Australian young women lately left to reinforce the C.I.M. in China.

The Brooklyn Y.W.C.A., which was organised four years ago, and now has a membership of over three thousand, has opened a new memorial building.

On Sunday, October 30th, special Y.W.C.A. services were held in most of the Protestant churches in Brooklyn. The association provides instruction in many useful industrial occupations, and has a fine library and reading-room and a boarding department which accommodates about thirty. The employment bureau of the association has found employment for more than one thousand one hundred young women.

IRISH NOTES.

Both the Irish Presbyterian Colleges have entered, under encouraging auspices, on the work of another session.

A Methodist Council, similar to that in London and most other large cities of the Empire, has been elected in Dublin.

A deputation of the Belfast Presbytery has waited upon the City Council to request that the tramway cars may not be run on the Sabbath.

It is only eighteen months since a branch of the Society for the Prevention of Cruelty to Children was established in Belfast, yet it has in that time investigated 405 cases, involving 967 children, and is doing a useful work.

The temperance hostelry at Coleraine, a description of which was given in our columns some months ago, was opened last week in the presence of a large and much interested company of townsfolk and others. Addresses were given by Mr. R. Huey, Lord Macnaghten, Rev. Dr. Wylie, etc.

During the last three weeks a Gospel mission has been conducted in a large wooden tabernacle, fitted up for the purpose, in Banbridge, by Rev. Henry Ball, Methodist Conference Evangelist. The attendance has been very large. Similar missions have been held in the parish of Corbally, by Rev. F. W. Gason, and in Ballygowan, co. Antrim, by Rev. W. B. Merrick.

The loss of the *Roumania* will long be remembered in Belfast and the North of Ireland, because it led to the death of two deeply beloved Presbyterian missionary ladies, Mrs. Beatty and Miss Mary McGeorge, M.D., both on their way to India. One good result of these sad deaths is that greater sympathy is felt with missionaries and their families, and greater interest in missions generally is not unlikely to be taken.

The poets fabulously fancied that the giants scaled heaven by heaping mountain upon mountain. What was their fancy is Gospel truth. If you would get to heaven, you must climb thither by putting Mount Sion upon Mount Sinai.—*Bishop Hopkins.*

Men are out of their right minds till they come, by faith and repentance, to Jesus Christ."—*Bain.*

The *breath* of prayer comes from the *life* of faith.
—*Mason.*

Scottish Notes.

November 20 is appointed as "Mission Sunday" by the Established Presbytery of Glasgow.

A friend in Ayr has given £2000 to Mr. W. Quarrier for a teachers' house at Bridge of Weir.

Mr. J. G. Wooley, the American temperance orator, gave an address in Aberdeen on Monday evening.

Rev. Dr. Anderson, of Bradford, has been inducted into the pastorate of the Ward Congregational Church, Dundee.

Dr. Macfarlane, the eminent L.M.S. missionary to New Guinea, has been telling in Scotland the thrilling story of his work.

The Baptist Union of Scotland have adopted a resolution calling for the disestablishment and disendowment of the State Church.

Six day-nurseries are kept up by the Glasgow Nursing Association. The total admissions for the past year were over 16,000.

On the invitation of the directors of Carrubbers' Close Mission, Rev. John McNeill will conduct evangelistic services in Edinburgh.

The adult free Sunday morning breakfast mission has been resumed in Dundee for the winter. Gospel addresses are given after the meals.

Dr. Stewart, of Lovedale, is to occupy the chair of Evangelistic Theology in the Free Church College, Edinburgh, during the present session.

At the anniversary of the West of Scotland Sabbath Protection Association, Lord Blythwood scandalised some of his hearers by an approval of Sunday cycling.

Six northern ministers attended a recent meeting in Inverness of the "Constitutional Party" in the Free Church. Mr. McAskill, of Dingwall, was not present, and sent no explanation.

One of the victims of the terrible railway collision near Thirsk last week was Mr. J. J. Anderson, of Dundee, an active Christian worker and Sabbath school superintendent at Carnoustie.

The Barony Free Church, Glasgow, has celebrated its semi-jubilee. Dr. Wells, of Pollokshields, one of the speakers, said that Livingstonia was really founded in the vestry of the Free Barony.

A conference on foreign missions in connection with the U.P. Church has been held in Edinburgh. Mr. Duncan McLaren urged the Church to send out at least six new missionaries every year.

Rev. John Robertson, of Free Gorbals Church, Glasgow, inaugurated the winter temperance work of his congregation by an immense tea meeting in the Gorbals Tabernacle on Saturday evening.

Six Glasgow F.C. ministers are combining to place before their congregations, at successive monthly meetings, pictures of missionary operations that will embrace the whole of the foreign field covered by that church.

In his opening lecture for the session, Professor Robertson, of the F.C. College, Aberdeen, strongly combated the Anglican theory of "Apostolic Succession," especially as it has been advocated by Rev. C. Gore, of "Lux Mundi" fame.

Professor G. A. Smith was last week inducted to the professorship of Hebrew and Old Testament Exegesis in the F.C. College, Glasgow. The professor delivered an inaugural address to the students on the preaching of the Old Testament to the present age.

At the opening of the winter session of the Congregational Theological Hall in Edinburgh, Principal Simon gave a lecture on "The idealistic remedy for religious doubt." He considered that men should be allowed to investigate as much as they liked, as it could only quicken spiritual life.

The late Mr. Thomas Nelson, of Edinburgh, has bequeathed nearly £100,000 to various religious and charitable objects. The Free Church of Scotland gets £10,000 for its Sustentation Fund and home and foreign missions. £50,000 is left for the establishment of free shelter halls in poor districts of Edinburgh to which working people can resort.

The Secretary of the Church of Scotland Young Men's Guild writes to say that in connection with the Guild there are 250 fellowship meetings, and twenty-five Bible-classes. The Guild maintains a foreign mission in India, embracing ten mission churches. The whole expenses of the Guild, about £1000 a year, are met by the members.

Some interesting items are given in the "Church Talk" of the *Free Church of Scotland Monthly.* We read that "nearly half the people of Renfrew never enter a place of worship." The pastor of St. Peter's F.C., Glasgow, is preaching to the young of his congregation a monthly sermon on "the arithmetic of Scripture," *e.g.*, "So teach us to number our days." Mr. Wm. Campbell is resuming his evangelistic work in the East-end of Glasgow.

Seventy-five per cent. of the scholars in the Sunday School connected with Hare Court Chapel, Canonbury, are total abstainers.

THE CHRISTIAN COMMUNITY.

THIS institution continues its noble work among the poor and destitute. It carries on its operations in so quiet a way as not to captivate the world with novelty; yet these are of no ordinary character. The members are all volunteers doing their best, simply from love to the Master and to souls.

Workhouses and infirmaries are visited every week, so that the monotonous lives of the inmates are benefited and changed. Sunshine can be seen on many a face that once bore sorrowful gloom. It is wonderful to find how much the words of Jesus can light up the most desolate and darksome place. The lodging-house work is of deep interest; the services are heartily appreciated by the lodgers. This branch has been greatly blessed by God in the conversion of souls.

Open-air work in prominent and low thoroughfares has proved a success. In eight mission halls, all situated in the poorest localities, the society has carried on every kind of evangelistic and benevolent work amongst young and old, including the night shelter, free meals, etc.

A copy of the report will be gladly sent to anyone applying to the Secretary, Mr. James Atkinson, 28, Enfield-road, Kingsland, N.

Swansea Night Shelter.

AT the recent annual meeting of this mission Mr. Oscar Snelling stated that the object is to provide a shelter for homeless and friendless girls—a place where any young woman, finding herself without friends, without food, without home, and wandering about the streets of Swansea in danger of falling into evil courses, or who had already begun to tread that path which led to such terrible and fearful consequences, might always find an open door through which, either by day or night, they would be received and cared for. Their record was that in the past year eighty-seven young women had been received into the Night Shelter, at No. 25, Strand, and had been provided for. Many of them were afterwards sent home to their friends, while, in some cases, the friends had come, and with tears of gratitude for the care bestowed, had joyfully taken their girls back to their homes. In connection with the Shelter work, their helpers had also gone down to the prison on the mornings when women were to be discharged, to meet the prisoners at the gate, and offer to take them to the Shelter where breakfast was provided, after which they would see what could be done for them.

Open-air Mission.

THIS mission continues the highly important work of instructing and informing its preachers on matters of vital moment to those who have to meet the enemy in the open field, and to encounter the assaults of all sorts of errorists. A lecture by Dr. Guinness on "Rome: Pagan and Papal," was recently delivered in the library of the Baptist Mission House at the Quarterly Meeting of the Open-air Mission. Sir Douglas Fox, who presided, referred in tender and touching terms to the faces that would no more appear among them, those of Mr. John MacGregor, Mr. Joseph Weatherby, and Mr. Gawin Kirkham.

Dr. Guinness's address displayed his usual masterly grasp of the subject, and the information concerning Rome's true character and history, which he imparted to those present, must prove of great assistance to them when compelled to answer Romanist objections or attack Papal errors.

The important announcement was made that, beginning with the New Year, a series of monthly prayer meetings will be held to beseech the blessing of God upon all engaged in open-air work, and specially that directly undertaken under the auspices of the mission.

CHILDREN'S HOSPITAL, SHADWELL.—It is proposed to found a Convalescent Home in connection with this very valuable institution. £3500 will be required, of which an anonymous benefactor promises £1000 when the rest is forthcoming. Mr. Chas. Cheston, 1, Great Winchester-street, E.C., will receive contributions. Such a Home has long been greatly needed.

REQUESTS FOR PRAYER.—For special services to be held next week by Mr. Opie Rodway, at Acre-street, Bristol.—For a special mission in the West End.—For much blessing in a young woman's Bible class and mothers' meeting.—For blessing on missions at Pokesdown and Poole, by Mr. J. A. Vicary. For a senior scholars' service to be held at Bristol by Mr. Newton Jones.—For blessing on a mission at Manor Park for fourteen days, commencing Nov. 13.—For Mr. Warszawiak, that God may richly use him among his Jewish brethren.

Evangelistic Notes.

Hayling Island.—Mr. Wm. Forbes conducted a week's mission, commencing October 30, in the chapels at North and South Hayling. Much interest was shown in the services.

Rev. R. Balgarnie has conducted a second mission at Clifton Church, Peckham, of which Rev. H. J. Perkins is pastor. His next mission will be at Wood-street chapel, Walthamstow.

Mr. James Sprunt has during the past month been preaching the Gospel daily with much blessing in Gloucester and at Atworth and Corsham in Wiltshire. Bible lectures have also been delivered to Christians.

Wakefield.—During the past three weeks Mr. Joseph Clarke has been preaching the Gospel in Newton-lane Wesleyan Chapel, near Wakefield. A number profess to have been drawn to the Saviour. Mr. Clarke has gone to Batley for evangelistic work.

Mrs. Tanser Dawson has been conducting a week's mission at the Village Hall (Wesleyan), Crayford. A goodly number, both on Sunday and at each week-night meeting, sought and found the Saviour, Mrs. Dawson's singing, as well as her earnest pleading, having been accompanied by the power of the Holy Ghost.

Swansea.—Special missions have been going on in three parts of this busy town. Rev. Wm. Haslam has held a fruitful series of Bible readings and evangelistic meetings at St. Paul's, Sketty, while at the parish church and St. Gabriel's Rev. Dr. Morgan has been similarly working, and Rev. F. B. Meyer has been giving addresses on the Christian life in Mount Pleasant Chapel.

Mr. W. R. Bradlaugh has conducted a fifteen days' mission in the Independent Chapel, Narborough, near Leicester. Much blessing has attended the effort, especially among the young men. Ten years ago he had a mission at Enderby, two miles from here, and has been permitted to see much abiding fruit, some of the converts being workers in connection with the Narborough mission.

South Shields.—"Children's day" was a day of great blessing among South Shields Methodists. It has been followed by a twelve days' evangelistic mission at Chapter Row Chapel, conducted by Mr. Matthew Burnett. Some encouraging instances of direct answers to prayer are reported, and some remarkable cases of conversion have occurred. Mr. Burnett's intense earnestness and sympathy have been used to the great blessing of many officers and members of the church.

Mrs. Baeyertz has commenced a month of service at Dr. Barnardo's Edinburgh Castle Mission Church, Limehouse. On Sunday last the large hall was densely packed. The lady preacher held her huge audience from first to last, her theme being The Atonement. At the after meeting quite a number of anxious souls were dealt with. During November Mrs. Baeyertz will preach at the Edinburgh Castle on Sundays at eleven and seven, on Mondays and Thursdays at eight, and on Saturdays at half-past seven.

Mr. W. R. Lane has concluded a week of special services at Godmanchester with marked blessing. The meetings were largely attended, and owing to the increase of numbers it was found necessary to remove from the mission hall to a larger building. Much prayer had been offered beforehand, and the power of the Holy Spirit was realised as night after night the message went home to some hearts. Many, too, found it to be a time of help, and have had their faith strengthened and their souls refreshed.

Stokes Croft, Bristol.—A special mission, held by Mr. A. A. Harmer, closed on Lord's Day evening after a fortnight's services, during which time the interest was well sustained. Christians were cheered, and a considerable number confessed faith in Christ. The closing service was a season to be remembered. The evangelist passed on to Wellington-road Mission, where also much blessing followed the preaching. On Sunday hundreds were turned away from the doors, and an overflow meeting was conducted by Mr. Hill.

Mr. Newton Jones has concluded an eight days' mission at the West-end Baptist Chapel, Hammersmith (Rev. W. Page, B.A., Pastor), under the auspices of the West-end Guild, and the Y.W.C.A., two active branches of Christian activity amongst the young men and women in the neighbourhood. The meetings were all well attended and God's Spirit worked manifestly in the conversion of souls, and the building up of Christians in their faith. Mrs. Jones, Mrs. Arnold Lake, and Miss Guy assisted acceptably at the meetings for women only.

San Francisco.—The *Christian Worker* states that "the Mills meetings in San Francisco have thus far had no more characteristic result than the founding of the Rescue Mission Home. True evangelism and true philanthropy keep close company. Redemption ever brings in its hand benefactions for the needy. Of the 10,000 dols. needed to lay the foundation for the work about 9,000 dols. had been secured up to August 31, 4,000 dols. of this pledged the first evening. Of this amount C. N. Crittenton pledges 1,000 dols., and the Hon. W. H. H. Hart (the Attorney-General of California, himself a convert during the Mills meetings), 1,000 dols."

Personalia.

Rev. Edward White, who is the Merchants' Lecturer for this month, has as his subject "Man's Salvation Supernatural."

The Bishop of Chichester, who entered upon his ninety-first year on Thursday last, is in excellent health, and still discharges his episcopal duties with vigour.

Professor Godet, D.D., who celebrated, last week, his 80th birthday, received from 248 former pupils, now labouring in many lands, a touching address full of gratitude and love.

Rev. Charles Graham, we regret to hear, continues in a very critical state, and there is, it is feared, little hope of his recovery. Many, we feel sure, will pray earnestly for this beloved servant of Christ.

Rev. H. Andrews, of Hitchin, the chairman of the Herts Congregational Union, is suffering from a heart affection, for which Dr. Symes Thompson, who has been summoned from London to see him, prescribes three months' absolute rest.

Rev. J. S. Hill, Bishop-designate of the Niger, has reached Sierra Leone, on his way to the Niger, and preached with great acceptance. There is general confidence there that his mission is full of hope, and that the differences on the Niger Delta are in a fair way to settlement,

Mr. Herbert R. Francis, whose departure for India we noted last week, goes out as an agent of the Anglo-Indian Evangelisation Society. His centre will be Dehra Doon. The directors aim at sending several evangelists out before the end of the year to other parts of India.

Rev. J. G. Train, of Hull, has notified his acceptance of the call to the Presbyterian Church, Upper Norwood, as successor to Rev. Robert Taylor. Mr. Train is a very live and earnest evangelistic preacher, and his accession to the ranks of the London pastorate will be welcomed by many.

Rev. G. W. Abel, of New Guinea, who is at present in Sydney, speaks very hopefully of the mission work, the general outlook being very bright. He brought to Sydney two Lifuan teachers, with their wives and families; these have been working for ten years in Torres Straits locality. Mr. Abel hopes to return to his work in New Guinea before Christmas.

Dr. John G. Paton, the veteran missionary of the New Hebrides, has been preaching in New York. His recital of missionary experiences was as simple and thrilling as the Acts of the Apostles, and illustrated in a vivid and convincing manner the protecting power of God over those who love, trust, and serve Him. No one could hear him without bidding him God-speed in the most practical manner.

Rev. Peter Thompson, who has for many years been one of the most unflagging and practical missionaries in the East of London, has just put into actual form a long-meditated project. In connection with the Central Mission, he has established in Commercial-road East a labour bureau and registry office, with the object of providing employment for those out of work, both men and women. The bureau will be conducted on a thoroughly practical basis, and Mr. Thompson expects great things from it, especially with regard to young girls, many of whom he trusts to be able to place in situations in respectable households. He also hopes to get hold of a good class of boys and provide for them as messengers or apprentices, while those of maturer growth will not be uncared for.

ZENANA MEDICAL COLLEGE.—At the annual meeting on Friday last Rev. A. T. Edwards presided. Dr. Griffith read the report, pointing out the success that many of the old students had met with in the foreign mission field. Dr. Routh bore testimony to the splendid work some of the old students are doing. Revs. Sydenham Dixon and W. Frith also supported the claims of the College.

REV. OSCAR MICHELSEN has addressed hearty meetings at Malvern and Worcester, on behalf of his mission work on the island of Tongoa, New Hebrides. Friends have promised sums towards the support of native teachers in villages whose desire to have them has not so far been gratified. Other enterprises for the development of the very interesting work have been proposed, and will, it is hoped, be satisfactorily carried out.

Obituary.

MR. JOHN TAWSE, EDINBURGH.

In the death of Mr. Tawse, a prominent figure in the social and religious world of Edinburgh has passed away. As a successful member of the legal profession, and for some time a civic magistrate, he was well known; but better still as a warm friend of Sunday-school work and of the local Y.M.C.A., of which he was one of the founders. For forty years he held a weekly Bible-class for young men.

M. NUMA RECOLIN.

The death of Pasteur Recolin is a serious loss to the Reformed Church of Paris. Born in 1826, he laboured in several important spheres, latterly in Paris, during a period of over forty years. He was president of the Paris Committee of the Evangelical Alliance, and warmly interested in home missions and the education and care of the young. He was the author of several volumes which are held in high esteem among French-speaking Protestants.

MR. W. N. EVANS, F.C.S., BRISTOL.

On Sunday, October 23, this faithful servant of Christ fell peacefully asleep in Jesus. He became a Christian at sixteen years of age, and until his death at the age of sixty-six he was emphatically a follower of Christ. An earnest worker, whether as teacher, local preacher, or sick visitor, he was much loved by his workmen, as well as his family and friends. He was a deacon of Zion Chapel, Bedminster, for nearly twenty years. His example, even more than his words, has stimulated many a discouraged worker. A man of a patient spirit, he enjoyed a serenity of mind which was reflected from that peace of God which passeth all understanding.

REV. HIBBERT NEWTON, D.D.

We regret to hear of the death, on Thursday week, of the devoted vicar of St. Michael's, Southwark. He was a well-known as an active evangelical, and only the other day, in company with Mrs. Newton, was present at the National Protestant Congress, in Portsmouth, and attended almost all the meetings, which he greatly enjoyed. He returned home on Saturday, October 21, and, though suffering from a cold, was able to preach in his church on the following morning. He stayed at home during the remainder of Sunday week. On Monday morning alarming symptoms set in, and notwithstanding all that medical skill could accomplish, he died from acute bronchitis on Thursday, October 27. Dr. Newton was vicar of St. Michael's, Southwark, for about twenty-five years. He was well known as the author of several volumes of poetry, the most important of these being "The Triumph of Israel."

MRS. WALTER BRADBURY.

Many will hear with regret of the death of the wife of Rev. Walter Bradbury, who passed away on Monday week at Weston-super-Mare after a short illness. Of a sweet and sympathising disposition, and beloved by a large circle of friends, her special work was the visitation of invalids in different classes of society. She was always ready to help with her purse in every good work, and the poor lose a friend who took a personal interest in their spiritual and temporal welfare. Mrs. Bradbury was the author of several booklets of a spiritual character. Being well instructed in the Scriptures, she frequently assisted her husband in evangelistic work, and often gave help at the mission-room, at one time specially devoting herself to the teaching of the donkey boys at Weston-super-Mare. She was also much interested in the hospital, providing scrap-books for the sick made by herself, and some years ago went every week to the sanatorium to read to the patients.

REV. ANDREW INGLIS, DUNDEE.

The recent sudden death of this well-known and venerable Presbyterian minister has caused deep sorrow wherever he was known. For twenty-five years Mr. Inglis took an active share in all good movements in Dundee, especially those bearing on evangelistic or temperance work. Latterly he had become much interested, through attending the Keswick Convention, in the movement for the deepening of spiritual life, and largely helped to spread its influence in his own neighbourhood. He was a man of strong convictions, which he did not scruple strongly to express, while preserving a demeanour of brotherly charity to those whom he deemed less orthodox than himself. The circumstances of his death were pathetic. He had gone to rest in his usual health, and in the morning it was found he had passed away during the night. On his pillow lay the life of the saintly Henry Martyn, open. He had fallen asleep with his hands folded over his breast, and had evidently passed peacefully into the unseen world. His wife and daughter died last year, and he has now gone to rejoin them in the eternal world. He will be much missed in the community where he laboured so long and faithfully.

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REV. J. EDGE MALKIN.

We mentioned in our last that this young missionary was amongst those lost in the *Roumania*. Having passed with honours the Wesleyan examinations, and served some time in country circuits, he felt drawn to the mission field, and, after much prayer and deliberation, offered his services to the Missionary Committee for work in India. He was, it is stated, thorough and earnest, with a quiet persistency which won its way to the heart of things. He much enjoyed a visit to Grindelwald in August last, and received much mental and spiritual stimulus there and at Interlaken. He was anticipating with deep joy his work in India, and his spiritual life seemed to have been enlarged and enriched after his offer for work abroad. In confidential talk with his mother he spoke of his intercourse with God, his sense of the reality of Divine things, and the preciousness of the love of God. His last message to his family was hurriedly written on a postcard and brought off by the pilot. In one corner was a suggestive reference (Josh. i. 9), well calculated to cheer a mother's heart: "Be strong and of a good courage; be not affrighted, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Doubtless God was with him in the appalling scenes on that awful Thursday night, when, mid darkness and tempest, the doomed ship bore onward to death on the rocky coast of Portugal one hundred and twenty-three helpless human beings. He offered himself for work, and God has said unto him, "Thou didst well that it was in thy heart."

MRS. BURGESS.

This devoted lady was among the passengers on board the *Roumania*. With her infant child and Indian nurse she was returning to her home in India. Much regret will be felt by many at the sad fate of this able and accomplished lady. Her father, Rev. John Hay, a minister of the Wesleyan Methodist Church, is now retired from active service, and in an honoured old age lives at the Grange, Edinburgh, of which city he is a native, his father having been at one time Lord Provost. Mrs. Burgess had been staying with him during her visit to this country, which accounts for her being described in the list of passengers as belonging to Edinburgh.

She was on her way back to Hyderabad, the native State in which, with her husband, Rev. William Burgess, she has been engaged in mission work for many years. Their home was at Secunderabad, but Mr. Burgess is general superintendent of the missions in that central district. In nearly every department of his work he had the most valuable aid from his wife, whose pen has often done good service in describing the incidents of Indian life for readers at home. She was active in Zenana work, in looking after the day-schools, in conducting a Bible-class for the British soldiers of the subsidiary force in cantonment at Secunderabad. She was a charming singer, and her knowledge of the three languages, Tamil, Telugu, and Hindustani, which are most in use among the mixed population of the Nizam's territory, was shown in the polyglot hymn-book which she compiled not long ago. A sister of Mrs. Burgess, who was also engaged in this sort of work, is the wife of an Indian officer, son of General Campbell, of the Indian Army.

FLOWER MISSION TEXTS.

Four lady workers were recently considering the unsuitable character of the texts sometimes attached to flowers for distribution in hospitals, and it was agreed that they should seek to select some samples suitable for the purpose. The following result of the search, sent us by Mr. Monro Collings, will be found suggestive by many who desire to serve their Lord in this direction:—

Heb. x. 39; Luke xii. 40—Psa. lxviii. 20; Isa. xii. 2—Deut. xxviii. 47, 48; Neh. ix. 36—Eph. ii. 12; Titus ii. 13—Eccl. iv. 9; Prov. xviii. 24—Psa. cxix. 176; Luke xix. 10—Jer. ii. 13; Rev. xxii. 17—Isa. i. 5; ix. 13; Ezek. xxxiii. 11—John iv. 10; Psa. cvii. 9—John iv. 13; Eccl. i. 14; John iv. 14—Matt. xiv. 27; Psa. cxix. 151—John viii. 34; 2 Kings xvii. 17; John viii. 36—John v. 6; Acts ix. 34—Psa. li. 7; Rev. vii. 14—Jer. xvii. 9, 10; Psa. cxxxix. 1—Luke xviii. 13; Micah vii. 18—Psa. lv. 6; Matt. xi. 28—Jer. viii. 20; Matt. iii. 12—Psa. iv. 6; Job xxii. 21—Matt. vi. 24; Josh. xxiv. 15—Jer. viii. 22; Matt. ix. 12, 13; Ezek. xviii. 4; Gen. iii. 4; Ezek. xxxiii. 11; Isa. lii, 3; Luke vii. 42; 1 Pet. i. 18, 19—Mark x. 45; Gal. ii. 20.

True grace will enable a man to step over the world's crown; and take up Christ's cross; to prefer the cross of Christ above the glory of this world. —*Brooks.*

Temperance Notes.

The number of licensed houses in Bristol has fallen from 1,350 to 1,178 in ten years.

The Hibernian Band of Hope Union, which was formed in 1873, has 144 Bands of Hope in affiliation, with a total membership of about 50,000.

The Order of the Lion has been conferred by the Queen of Holland on Mr. C. J. Adama van Scheltema, in recognition of his long and earnest services in the cause of temperance.

The Farnham magistrates last week refused the transfer of a public-house licence on the ground that the house was unnecessary, there being four licensed houses within 180 yards of it.

The Norwegian Total Abstinence Society comprises 853 local unions, with a total of about 100,000 members; 42,000 men, 43,000 women, and 15,000 children under sixteen years of age.

We may remind our readers that next Sunday, Nov. 13, has been selected as Temperance Sunday, when it is hoped that attention will be drawn to this most important subject by ministers.

Sir John Bridge, at Bow-street, last week, drew the attention of publicans to the great amount of drunkenness that exists in London, and their own share of responsibility with regard to it.

Under the existing system there are, it is stated, 1000 parishes in the country in which no public-houses exist, the landlords having declared that they will have no public-house on their estates.

At the anniversary meetings of the United Kingdom Alliance in Manchester the attendance was unprecedently large, and the enthusiasm unabated "More hopeful and enthusiastic than ever," says one who was there.

"If we had no intoxicating drink," says Mr. Thomas Burt, "all poverty and pauperism not self-inflicted would be manageable by the philanthropic and charitable agencies, that were never so active as they are at the present moment."

Mrs. Massingberd, of the British Women's Temperance Association, a well-known temperance reformer, has lately bought up a public-house, near Maidstone, called "The Shoulder of Mutton," in order to extinguish the licence.

The American Medical Temperance Association has offered two prizes of one hundred dollars each, one on "The physical action of alcohol, based on original research and experiment," and the other on "The non alcoholic treatment of disease."

Mrs. Gladstone recently opened a new home for inebriate women at West Derby, Liverpool, and alluding to her deep interest in the work, expressed the earnest hope that God might bless it and make it not a temporary but a permanent benefit.

The society called "The Temperance Friends," of Finland, has a membership of 10,217 persons, in nine districts, and 162 local unions. It has printed 82,000 copies of twenty-four different tracts and books, not including papers and periodicals.

Miss Margaret Wallace, of the Scottish Branch of the B.W.T.A., who has recently visited the Western Islands, succeeded, in spite of storms and exposure to severe weather, in stirring up great interest among the Lewis folk and in forming a branch, with sixty members.

A statement has been circulated that *The White Ribbon*, which will be the official organ of the World's Women's Christian Temperance Union for the British Empire, is already started. This is erroneous. It will be issued shortly after the return of Lady Henry Somerset from America. She will herself edit it.

Lady Henry Somerset sails from New York for England on November 16. Conferences have been arranged at which Lady Henry will speak, in Sunderland, Middlesboro,' Birmingham, Nottingham, and other large centres. At the invitation of Archdeacon Farrar, Lady Henry Somerset will speak in Westminster Town Hall on December 5.

The Lancashire and Cheshire Union of the British Women's Temperance Association held its autumnal meetings last week in Chester. Miss Docwra, president of B.W.T.A. Executive, presided at the afternoon conference, when a paper was read by Miss Balgarnie on "The Need for Matrons in our Police Stations," and an address given by Miss Hood on "Scientific Temperance Teaching in Day Schools."

A report on the work of the Liberia Mission says: "Drinking, which was a terrible curse all over Liberia ten and twenty years ago, seems to be decidedly decreasing. In all the up-country settlements no man can be a member of any church who sells intoxicating liquor or drinks openly. At Monrovia, the principal port of Liberia, the whole liquor business is in the hands of white men. All the coloured merchants are Christians and will not handle drink. England, Germany, and Norway all have their representatives engaged in a business which the despised Liberian Christians will not touch."

Letters to the Editor.

THE INNER LIFE OF POORER LONDON.

SIR,—For sixteen years it has been my fortune to strive to solve the unhappy problem of the inner life of poorer London. During these years new prophets have arisen, and many fresh schemes have been propounded. It is with diffidence, therefore, but not without reason, that I venture to submit to the readers of THE CHRISTIAN proposals, and a well-timed scheme, which I would fain hope may disclose the long-looked-for key of the situation. The real cause of non-success has, in every instance, been the same —the failure to grasp the facts of the case, and to deal with them according to knowledge. The scheme I now bring forward begins with this as a foundation —the acquisition and thorough comprehension of all the facts of the case in each separate locality.

The moment for such an attempt is opportune. Each metropolitan division has new Members of Parliament and new County Councillors. The addresses of these gentlemen gave great prominence to social questions. No doubt a majority of the constituents of these elected representatives of the people would be glad to put their sincerity to a practical test. The date and the present Lord Mayor, too, are excellent organisers. Further, all classes have had enough of politics for a while; and perhaps no more favourable opportunity than the present dull season is likely to offer for the study of this great problem.

The first step to its solution, then, is the exact ascertainment of the needs of London's poorer and unemployed population in detail and in bulk. What is suggested is an intelligent consideration of the North Kensington system by Members of Parliament, County Councillors, and public persons of every division and area into which it may be found advisable to divide each Parliamentary constituency. Some years ago *The Pall Mall Gazette* issued a commission which resulted in the publication of exact particulars of the inner life of the inhabitants of a portion of Westminster, which a high official of the Local Government Board declared to be more useful and helpful than anything that had preceded this inquiry. A special committee, under Lord Randolph Churchill's guidance, so handled the distress in North and South Paddington a few years later, that the condition of those districts has been permanently improved. In North Kensington the association known as the "Society of Friendly Workers amongst the Poor" has for two years successfully ministered to the necessities of a large population, and proved that it is possible, under the system there adopted, to provide adequately and inexpensively for the needs of poorer London, if sympathetic and friendly workers will identify themselves with its inner life.

Mr. Ruskin, in "Sesame and Lilies," exhorts Churches to "give up your carburetted hydrogen at in one health expiration, and look after Jesus on the doorstep; for there is a true Church wherever one hand meets another helpfully, and that the only holy 'Mother Church' which ever was or ever shall be." We have practically experienced the truth of this in North Kensington, where a committee of friendly workers, embracing the clergy and pastors of all denominations, has, to all intents and purposes, actually solved the problem of poorer London. The same machinery exists in every district of London, and can be promptly put in action if the Christian men will take up the subject.

What above, and altogether outside, the local committees of friendly workers, I suggest that the Lord Mayor shall take a conspicuous lead. My proposal is that he invite the chief head of each of the great religious organisations to join with him in acting as trustees of any funds that may be locally or generally raised for the promotion of the work of the Friendly Workers' Committees. These "joint committees," sitting at the Mansion House, would stand between the giving public on the one hand, and the employed and outcast population of poorer London on the other. A published pamphlet, by Mrs. Barnett Smith, gives an account of the actual work carried on under the North Kensington system during the last two years. I need not therefore give further details of the system in this letter; but Mr. Donald Mackenzie, 28, Colville-square, W., who acted as secretary to the committee, will be glad to send a copy of the pamphlet to anyone who will send him a stamped addressed wrapper. The only serious difficulty met with in North Kensington was in the remuneration of the chief official, *i.e.*, the secretary, who has hitherto been provided with a small honorarium by two friends of the movement. There is, however, a vacancy in the office at the present time, which we would like to see filled by some Christian of independent means interested in the work, and the committee earnestly invite the co-operation of some capable organiser, who has leisure, and feels called to the work.

The desire of those who have witnessed the success of North Kensington is to see the scheme applied to the whole metropolis. To this end, the obvious means are that the Lord Mayor shall call a Mansion House Conference of all the religious leaders of the people. If the scheme here outlined should commend itself—as I have little doubt it will—to their favourable consideration, then the Metropolitan Members and County Councillors should be invited to initiate a movement each in his own district, and so to organise a complete metropolitan system of friendly workers on the North Kensington model. The cost of such an organisation would not be material, whilst the results would be momentous for good to the whole population. This cost would be greatly lessened if the Charity Organisation Society were to agree to dissolve itself; the services of the able and intelligent officials of that organisation, with its offices, could be advantageously utilised by the new association.

In any case, the first thing London needs is organisation, and that through the great "Mother Church" of Mr. Ruskin. Then not only money, but a great army of friendly workers, would be forthcoming, and the "Inner Life of Poorer London" would at length be understood, and scientifically and sympathetically provided for.

If, as I hope, these proposals prove fruitful in provoking discussion, I shall be prepared to show that the remedy suggested will be as easy of application as it is likely to prove efficacious in its results.—Your obedient servant,

HENRY C. BURDETT.

"THE FEVER OF DOING."

DEAR SIR,—In reply to Lord Kinnard's esteemed remarks and desire to know how the line is to be drawn as regards the amount of work to be done, I think his own definition is a complete answer to his question. "I should be inclined to think it my duty to respond to a call to work if *I were not already engaged at the time*, and provided I thought it would not be overtaxing my strength." That is just the point at issue. The fever of doing does not apply to those who have any time disengaged, but to the over-burdened, over-weighted worker, whose health has already expressed its opinion by a thorough "breakdown," and who has not the moral courage to say "no" to the next burden offered.

No doubt it is better to wear out than to rust out, but is there no middle course where common sense comes in? I fancy the disciples had got into this feverish condition when the Lord prescribed so wisely, "Come ye yourselves apart into a desert place and rest awhile; for there were many coming and going, and they had no leisure, so much as to eat" (Mark vi. 31). An impaired digestion may hinder our service as much as most things, and this is very often the condition described in the latter part of the verse; the hastily-snatched meals at irregular hours; the violence done to the physical frame and organisation, which are our Master's property, equally with our souls.

As regards the husbandman's pruning of the fruit-bearing trees, the more general rule is to deal with the branches, not the root (Jno. xv. 2).

Yours faithfully, ESCULAPIA.

THE CHURCHES AND MISSIONS

A speaker at a recent meeting said that the world could be evangelised if one Christian in five hundred became a missionary. But the five-hundredth man will not appear if we only talk about *him*. It must be felt as an individual responsibility. Every church should surely be adequately represented in the mission field. May God inspire every evangelist, every pastor, every teacher, with this conception, and as the churches pray and wait on Him, He will surely hear from many purged and willing lips: "Here am I; send me."—THE CHRISTIAN, May 19, 1892.

SIR,—On reading in THE CHRISTIAN of October 27 the reports of meetings held within the last fortnight to bid farewell to missionaries going to various parts of the world, I am induced to ask why the year 1893 should not be made a memorable year among God's people, if churches of all denominations would make a united effort to provide the necessary means to equip and send out 1000 missionaries. Why not 2000 missionaries?

How much is required to send forth each missionary? and how many Christian churches have we got in England and Scotland?

Surely in these two Christian countries there are 1000 churches to be found whose members would cheerfully contribute to provide and support a missionary of their own, and another 1000 or 2000 churches whose members would join—say two churches join—in making up what would be required to equip and send out a missionary between them, and by adopting such a course 1500 or 2000 missionaries might be provided for.

If members of all churches would be up and doing, as well as in praying to God for his blessing, I believe we would see such a year of missionary effort and burning earnestness to spread the Gospel as has not been witnessed in the world before.

Christian clergymen and ministers, be earnest and true in your work, and wake up your people from your pulpits, and ask God unceasingly to bless you and grant success to your efforts to induce all to give in proportion as God has blessed them.

Christian young men and women, decide to offer yourselves to God at once as labourers in the noble work of evangelising the heathen, and you will experience a happiness beyond words to express, and compared with which all the pleasures of the world fade into insignificance.

I am in my sixty-eighth year, and too old to go out myself, I am sorry to say; but I am ready to do anything in my power to assist in accomplishing what I have humbly and feebly ventured to suggest.

A. G.

SUNDAY TRAVELLING.

DEAR SIR,—Having a pecuniary interest in certain English railways, I made it my business to obtain as much information as possible relative to the Lord's day observance by those companies, and I am grieved to say that the desecration of the Sabbath is deplorable. In addition to an extensive passenger traffic, a quantity of merchandise is being carried over the lines on Sundays. A very important question arises as to the duty of the Christian shareholders, and, doubtless, many will say: "Sell out." But I believe it would be much better if all of them would use their influence to try and remedy all of the existing evils, and then those companies would be an example for good to the community. If all of the Christian shareholders sold out, their influence would be lost, and the management would be solely in the hands of worldly people. Certainly none of us would wish to see railways abolished, and, therefore, it is our duty to make every effort in our power to have them conducted on Christian principles.

I attended a public meeting of the Midland shareholders, held at Derby on August 12th. I raised my voice against Sunday traffic, and gave as my reasons for doing so that I considered it a direct violation of one of the Commandments of the Decalogue. Subsequently I had a conversation with several of the shareholders, and, judging from their remarks, I am satisfied that if a few Christians would exert themselves in the matter, much more might be accomplished in the direction of remedying those evils than is generally supposed.

R. J. HORNECK.

Wexford, Ireland.

PRAYER FOR THE OPPRESSED.

DEAR SIR,—On reading in this week's issue of the oppressed Stundists, I felt that we ought to offer special prayer on their behalf. I purpose asking for this to be done at our weekly prayer meeting.

It seems to me that we might very largely increase the interest in our congregational prayer meetings by having a monthly or fortnightly meeting devoted to reading such reports as this, and seeking the Divine blessing for all in the furnace of affliction.

Yours sincerely,

M. G. ASTBURY.

Birmingham, Nov. 4.

THE SUNNY SOUTH.

SIR,—At this season of the year when invalids are thinking of flitting to "The Sunny South," may I be allowed to mention a place on the Riviera hitherto little known?

Ospedaletti is situated halfway between Bordighera and San Remo, two and-a-half miles from each. It has a railway station at which all trains stop on the railway between Ventimigilia and Genoa. There are also omnibuses constantly running through between Bordighera and San Remo.

It is a lovely spot, quite as sheltered as Mentone, but not at all relaxing. Though quite in the country, it has a splendid hotel, Hotel de la Renie, pension 8 francs to 15 francs a day. It has also two smaller hotels.

It is a perfect garden of flowers and palms and orange and lemon trees, and groves of olive. You have the advantage of being in the country instead of having to go some distance out of a town to get a country walk.

English Church services are held in a nicely-fitted little church. The ministry is evangelical. Bible readings and conferences on the Christian life will be held during the season.

Let me say through your columns how glad I shall be to hold meetings and give addresses, evangelistic or on spiritual life, in union with any Christians while I am in Italy.

Yours faithfully,

S. C. MORGAN, D.D.

Leamington. Chaplain at Ospedaletti, Italy.

LONDON MISSIONARY SOCIETY.—The directors have decided to appeal to the Congregational churches and the friends of the Society everywhere to observe a week of prayer and self-denial on behalf of the Society's work, from January 22 to 29, 1893.

CHRISTIAN LIFEBOAT CREW.—There was a crowded muster at Miss Child's Welcome Home for sailors in Ratcliff Highway last week Miss Child announced the text for the month—Isa. xxiv. 3. Addresses were given by Messrs. J. Benson, C. Jay, Colonel Macgregor, the Misses Tuck, and Williams, Mr. Roberts, and several seafaring men. During the meeting praise was offered for the opening up of three new branches throughout last month, and for blessing in nine different mission centres, which have been visited last month, and where meetings had been held by detachments from the crew.

The Book World.

THE POWER OF CHRIST'S RESURRECTION.

THE GOSPEL OF A RISEN SAVIOUR is a study of remarkable freshness and force, by Rev. R. McCheyne Edgar, A.M. (7s. 6d. *Edinburgh: T. T. Clark.*) The pages show their author to be a clear thinker as well as a prodigious reader. The evidence regarding the resurrection of our Lord is set forth with strength and cogency; but the design of the book is not so much to establish the certainty of the Christian faith, as to maintain an important theological position, having some very practical bearings. In a word, Mr. Edgar emphasises the momentous and far-reaching effects of the resurrection of Christ from the dead, even holding this to be the great proof of his possession of, and his ability to bestow, immortality. Christ's resurrection, the supreme Christian miracle, was avowedly the defeat of death, as man's enemy. "If Jesus did not rise to an immortal existence. He cannot be said to have defeated death. Being raised from the dead, He dieth no more; death, as St. Paul assures us, hath no more dominion over Him (Rom. vi. 9, 10). Assuming, then, the reality of Christ's resurrection, we see in it the one possible demonstration of immortality." Others have seen this, and contended for it, as regards those who are "planted together in the likeness of Christ's resurrection"; but Mr. Edgar holds that the resurrection bodies of the ungodly will, through Christ's redemptive work, be so endowed as to check their persistent sin in the eternal state. The testimony of Scripture to a risen Lord is grandly stated, but some parts of the subsequent argument are weaker than others. Christ's headship of the new creation, physical as well as spiritual, is lucidly shown. The author's criticism of premillennial views is smartly worded, but not fair in statement or sound in argument.

ANNUAL VOLUMES.

EARLY DAYS (1s. 6d. *C. H. Kelly*) fully sustains its well-known high reputation. The little ones who go through the annual volume, will find profit as well as pleasure. The contents include stories, peeps into natural history and physical science, as well as a great variety of wholesome reading matter.

THE YOUNG CRUSADER, the Band of Hope organ of the Church of England Temperance Society, is a bright halfpenny monthly. The annual volume, in coloured boards (1s. 4d.), forms a good reward book for children. Mrs. Brightwen contributes charming "Teachings from Nature." (*C.E.T.S. Depôt, 4, The Sanctuary, Westminster.*)

Among the high-class publications of the *Religious Tract Society* are the two popular magazines known to youth as the "B. O. P." and "G. O. P." THE BOY'S OWN PAPER, in volume form, is a treasure-house of information and entertainment, stories and sketches being provided in rich abundance. THE GIRL'S OWN PAPER is "the same, only different." Domestic occupations and interests are given alongside tales and articles of a lighter order. Both volumes (8s. each) are fully illustrated, and will be welcome gifts at Christmas time.

Messrs. Partridge & Co.'s annual volumes are select in contents and excellent in exterior form. THE CHILDREN'S FRIEND and THE INFANTS' MAGAZINE hold their own in every way, and are grand presents for little folks. THE MOTHER'S COMPANION is good reading for a quiet hour; THE FRIENDLY VISITOR is full of pointed Gospel teaching; and THE FAMILY FRIEND will help to sustain many a weary member of the home circle. All these five volumes cost 1s. 6d., 2s., or 2s. 6d., according to the class of binding. THE BRITISH WORKMAN (1s. 6d. and 2s. 6d.) is an old acquaintance, as bright and wholesome as ever; and THE BAND OF HOPE REVIEW (1s. and 2s.) is a deservedly popular serial. These are all very handsome and useful volumes.

THE SUNDAY SCHOOL UNION.

Amongst *Teachers' Requisites for the New Year*, prepared by the S.S.U., are the S.S. TEACHER'S POCKET BOOK AND DIARY 1893 (2s.), a handy companion for business while presenting lesson lists and other things useful to the teacher. The familiar S.S. TEACHER'S CLASS REGISTER (4d.) is well adapted for its purpose; while the INTERNATIONAL DAILY TEXT BOOK (4d.) gives a message all the year round, ever connected with the Sunday subject.

The children's books, stories, and annual volumes peculiar to the coming season are now making their appearance on all hands. The S.S.U. issue quite a large selection by well-known authors, nicely bound, and thoroughly wholesome in tone and tendency. These include WAIF AND GIPSY, by Mrs. A. D. Philps, (2s. 6d.), and THE MYSTERY OF HALL-IN-THE-WOOD, by Rose Mulholland (2s. 6d.). The first will find favour with girls, who will be charmed with the story of Nancy, who has some stirring adventures for a girl, but is at length restored to her friends, wiser and happier than before. Protestants will find real interest in the book. The second-named is for boys; the mystery is at length unravelled, and the "ghosts," as usual, find a natural explanation. It is graphically written and full of interest. THE LIGHTSHIP HAND, by Henry Frith (2s.). The story of a roving and adventurous sailor lad, by turns a sailor and lightship hand, run away with by mutineers, captured by smugglers, and at length rescued by a British ship of war! IN THE DAYS OF '54, by F. M. Wootton (1s. 6d.). A tale of the Crimean War, which will be read with interest by all our young folks. ELF ISLAND, by Captain T. P. Battersby (1s.), and WRECKED OFF SCILLY, by Mary Onley (1s.), Hilda, in the first-named, sees many "wonders" and learns some deep lessons; while Olaf in the second has some thrilling escapes, which are well narrated. CHOOSING HER WAY (9d.) is a capital girls' story by M. R. Stone; while DICK OF THE "PARADISE," by A. Colbeck (9d.) gives interesting glimpses of barge life. MOVED BY EXAMPLE, by M. H. M. Capes, is a pleasing sixpenny girls' book. MOTHER'S MONEY (for boys) and MARION'S REVENGE (for girls) are admirable little stories at the price (4d.).

CHRISTMAS CARDS AND BOOKLETS.

Some attractive specimens of this popular and seasonable literature come to us from *Messrs. J. E. Hawkins and Co., Limited.* Text, poem, and picture are artistically blended. Among the authors of the booklets are M. S. Haycraft, Cecilia Havergal, Laura Barter, M. Fraser, Eleanor Grant, J. Crewdson, and others. Pictorial calendars for 1893 are plentiful and of varied styles and sizes. "The Faithful Promise" Calendar (2s.), 10in. by 8½in., would adorn alike the palace and the cottage. "Light and Love" (2s.), same size, is a packet of twelve texts printed in choice colours, with landscapes and flowers. The "Golden Grain" almanacks, in varied bindings, retain their usual valued features.

APOSTOLIC SPEECHES: A STUDY FOR THOUGHTFUL MINDS. The papers, by Mr. James Van Sommer, which recently appeared in our columns, have been published in the form of a neat booklet (2d.), which may be had by addressing the author, Cuffnells, Wimbledon Common.

PENTECOSTAL PRAISE is a collection of 187 hymns concerning the Holy Spirit, edited by Revs. H. L. Harkness and Philip Norton. In addition to some of our choicest melodies on the Paraclete, there are many pieces written by members of the Daily Prayer Union. (1s. *Nisbet.*)

PREMI is the title of a little book in which Miss Fallon, Zenana missionary at Faizabad, tells the story of a girl who recently confessed Christ, after having for ten years been a Hindu devotee. Sir Monier Monier-Williams writes an introduction to this deeply-interesting little book. (1s. *Nisbet.*)

THE PEEP OF DAY.—A new edition of this popular book, with coloured illustrations of a high order, has been issued by *Messrs. Longmans.* (5s.) Poems for youthful readers, admirably selected, are added to each chapter. This handsome volume, with its illuminated daisy cover, is specially appropriate for presentation.

THE VEIL UPLIFTED; OR, THE BIBLE ITS OWN INTERPRETER: A series of Bible readings by Hannah Whitall Smith. (3s. 6d. *F. E. Longley.*) This is a revised edition of a very useful book. Scripture is so largely quoted that the textual index at the end exceeds a thousand references. Some of the studies will serve mission workers as seed thoughts for a number of useful and edifying addresses.

THE CHURCH AND CATHEDRAL CHORISTERS' SINGING METHOD. (*3s. net. Robert Cocks and Co.*) Dr. H. Keeton, the organist of Peterborough Cathedral, has placed within reach of the public his experience in the training of boys' voices. This manual contains exercises calculated to teach boys how to read music at sight quickly; hints on the management of the breath; and other kindred subjects. Altogether, this is a very good "method" for a choir-trainer.

THE PLACE OF MUSIC IN PUBLIC WORSHIP, by Prof. H. C. Shuttleworth (*Elliot Stock*), is a brief treatise, containing many good and excellent things on this subject, from the High Church and ceremonial point of view: not by any means the highest point of view in our judgment. The method favoured by the author tends to exalt art worship above heart worship, and that too often means no worship at all. The line may be difficult to draw, but we would rather fix it too low than too high.

THE HERALD OF MERCY holds on its way. It claims to be "a monthly messenger for humble homes," and many a Christian worker can testify to its useful ministry. The monthly issue (at one halfpenny) has a large circulation, not only as integral numbers, but also cut up into leaflets and tracts. To facilitate this division, every leaf is complete in itself. In volume form (1s.) the HERALD is a very popular home friend. The illustrations are numerous, and the articles varied in character. There are many beautiful poetical selections; short biographical sketches, at once entertaining and instructive; also Gospel appeals and spiritual meditations. Purposeful and evangelical, the parts and the whole alike will be welcome to tract distributors and district visitors. (*Morgan & Scott.*)

THE MILLENNIUM; OR, THE THOUSAND YEARS' REIGN OF CHRIST AND HIS SAINTS, by Silas Henn, is a very thoughtful pamphlet on an outstanding topic in the prophetic Scriptures. (*3d. The Author, Himley-road, Dudley.*)

SATAN: THE PRINCE OF THE POWER OF THE AIR, is a sermon published anonymously. It calls attention to some teachings of Scripture which are largely overlooked today. (1d. *R. J. Masters, 32, Wilton-road, Victoria Station.*)

Two penny almanacs, designed to promote Bible reading and study, are: THE SEEKING AND FINDING ALMANAC (*Partridge*) and THE BIBLE ACROSTIC SEARCHING ALMANAC (*Taunton: Hammett*). In both compilations the initial letters of the monthly selections form acrostics.

Dr. John Moir, of Edinburgh, has published, through *Messrs. Nelson and Sons*, a revised edition of his tractate on Christian giving, entitled CHRIST'S STEWARDS (1d., or 5s. per 100), in which he forcibly expounds the view that money is not the absolute possession of the holder, but is put in trust to be used as God directs.

Pastor H. E. Stone's recent discourse on SPIRITUALISM: A WORD OF WARNING, has been issued as a number of the "Abbey-road Chapel Pulpit." The warning is kindly and important, and we trust many will assist in circulating it. 1d., or 6d. per dozen for free distribution. *Baines and Scarsbrook, 14 to 20, Fairfax-place, South Hampstead.*

MAY A CHRISTIAN GO TO THE THEATRE? This Question answered by several Friends of Young Men and Women. (*Rochdale: "Joyful News" Book Depot.*) Revs. Dr. Stephenson, Charles Garrett, and Thomas Champness are among the contributors to this very useful envelope booklet. We trust it will be circulated broadcast, for it is full of information, as well as pointed and safe in its counsels.

The Church of England Temperance Society has issued several useful tracts against strong drink. Two fourpenny books, which will prove of service to workers, are:—BAND OF HOPE OUTLINE ADDRESSES for one quarter, by Rev. B. T. Barnes and others; and BLACKBOARD ADDRESSES, edited by H. F. Clarke. Another handbook is EASY LESSONS ON ALCOHOL AND ITS EFFECTS ON BODY AND MIND (6d.), by W Taylor (*4, The Sanctuary, Westminster*).

ARE HARVEST FESTIVALS A REALITY IN 1892? This sermon, preached at Ipswich by Canon Garratt, exposes a species of religious formality. The preacher says: "There seems to me something unreal in complaints by agriculturists of ruined harvests outside the church, and hymns of thankfulness for harvests 'safely gathered in' inside the church." Especially in towns, the Canon would have thanksgiving services to partake of a more general character. He aims, in his sermon, to show where the soul's wants may find satisfaction. (1d. *Ipswich: Pawsey and Hayes, Ancient House, Butter Market.*)

Rev. Dr. Bullinger has issued in pamphlet form three Bible studies of great value:—"THE MAN OF GOD;" THE NEW CREATION AND THE OLD, OR THE WAYS OF GOD IN GRACE; and "THE KINGDOM" AND "THE CHURCH," OR THE SEVEN PARABLES OF MATTHEW XIII. The three contain a wealth of instruction and suggestion on Scripture doctrines in their relation to the Christian's faith and hope, as well as to his daily life and conversation. A fourth booklet is "THINGS TO COME": AN EPITOME OF PROPHETIC TRUTH. Here is something for all students of Scripture, and much light for those who have so far neglected "the sure word of prophecy." (1d. each. *Published by the Author, 7, St. Paul's-churchyard, E.C.*)

Mr. E. Kaufmann, 30, Paternoster-square, has brought out some very pretty Christmas, New Year, and reward cards, at a price which will make them specially popular among Sunday-school and Mission workers. "Faith, Hope, and Charity," is a three-fold screen card with verses by W. Luff, and Christmas and New Year mottoes (6d. each). Packets of twelve, costing 1s., are: "Messages of Grace," "On the King's Service," "Palms of Victory," "Faithful Branches," and "Unsearchable Riches." Some of these are cut out and embossed, and all are beautified with floral, landscape, and other designs. Cheaper packets are: "The King's Servants," likely to charm the children; "Treasures of Gold," and "Songs of Gladness" (6d. per packet). Descriptive catalogues may be had from Mr. Kaufmann of these, and also of Mrs. Grimké's text cards, which, in many languages, have been largely used in evangelistic work.

BOOKS RECEIVED.

From *James Clarke and Co.*—ROSEBUD RHYMES and ROSEBUD SONGS (1s. each).

From *S. W. Partridge and Co.*—PUNCH, by A. C. Fryer, 6d. THE GRAND CHACO, adventures, by G. Manville Fenn, 5s.

From *John F. Shaw and Co.*—OUR DARLINGS, Vol. xviii., 3s.; LITTLE FROLIC, 2s.; ON LAND AND SEA, 1s.; SUNDAY SUNSHINE, 1s. 6d.

From *Hodder and Stoughton.*—THE VISIBLE GOD AND OUR RELATION TO HIM IN CREATION AND REDEMPTION, by William Marshall. Revised and enlarged edition, 6s.

From *Longmans and Co.*—THE LORD'S DAY AND THE HOLY EUCHARIST, treated in a series of essays by various authors, with a preface by Robert Linklater, D.D., vicar of Holy Trinity, Stroud Green.

From *Nisbet and Co.*—THE TEACHER'S SYNOPTICAL SYLLABUS. Department 1 of "The Comprehensive Scripture Lesson Scheme." By Rev. Charles Neil, M.A., introduction by Archdeacon Sinclair, 15s.

From *Elliot Stock.*—THE SERVANT OF CHRIST, being papers on some points in the character and conduct of Christians of to-day, by Archdeacon Sinclair. PRAYER THOUGHTS; some names and titles of Christ devotionally considered, by Rev. N. A. Garland, M.A.

From *C. H. Kelly.*—FOUR YEARS IN UPPER BURMAH, by W. R. Winston, 3s. 6d.; THE CRACKED HEARTHSTONE, by John M. Bamford, 2s.; THE MAN WHO SPOILED THE MUSIC, and other stories, by Mark Guy Pearse, 1s. 6d.; JOHN NELSON, MASON AND MISSIONARY, by Annie E. Keeling, 1s. 6d.

From the *Religious Tract Society.*—EVERY DAY LIFE ON THE RAILROAD, by W. J. Gordon, 2s. RIVERS OF WATER; or, From Africaner's Kraal to Khama's City, 2s. 6d. THE SHADOW ON THE HEARTH, by Rev. T. S. Millington, 3s. HALF-BROTHERS, by Hesba Stretton, 5s. BROKEN LIGHTS, 3s. 6d. ASCELINE'S LADDER, by Ellen L. Davis, 3s. 6d. THE HILL OF ANGELS, by Lily Watson, 2s. 6d. RAGGED SIMON, by Florence E. Burch, 2s. INA AND KITTY, by Harriette Burch, 2s. THE OUTLAW OF HUNTSTOWN, 2s. 6d. ILTID'S FRIEND, 1s. 6d. KATHERINE AND I, by Mrs. Cooper, 1s. 6d. GLAUCIA THE GREEK SLAVE, 3s.

NOTES ON DAILY READINGS.

SUNDAY, NOVEMBER 13.—JOSHUA XXI.

After the cities of refuge had been provided, those that were to be set apart for the priests, members of the house of Aaron, and for the Levites were next allotted, according to the Divine command to Moses (Numb. xxxv. 1—8). The six cities of refuge were also assigned to the Levites, in addition to these forty-two, so that in all there were forty-eight. It is noteworthy that thirteen of these cities were appointed to the priests by lot in the tribes of Judah, Benjamin, and Simeon—the tribes nearest to Jerusalem, where their services would ultimately be required. This is a striking testimony to the whole disposing of the lot being of God (Prov. xvi. 33).

The Levites and priests (4) were not the sole possessors of the towns allotted to them, but received the number of dwelling-houses they actually needed, with the pasture land required for their cattle, the rest of the space still belonging to the different tribes. God was very careful to see to the material interests of those who, by reason of their devotion to His cause, could not provide for themselves.

The concluding verses represent generally the state of things about the period of Joshua's death (xiii. 14). So far as God's promises went, there was no failure on his part to make them good. What failure there was arose entirely from their lack of faith and courage.

MONDAY, NOVEMBER 14.—JOSHUA XXII.

There was dignity and a generous appreciation of services rendered, as Joshua dismissed the two and a half tribes to their inheritance beyond Jordan. Something like the "Well done, good and faithful servant," rings through his parting words. But he took care to remind them of the condition of obedience on which the tenure of their inheritance depended. The mention of Moses (5) as the one from whom they received the law accords with Gal. iii. 19, 20. It was by the hand of a mediator, but the existence of a mediator involves two parties and implies conditions, so that the failure of one of the parties to comply with those conditions would nullify all claim to promised blessing. And we must never forget that the enjoyment of the heavenly blessing depends entirely on our obedience.

The words "heard say" show Israel's mistake in acting on hearsay evidence. An accusation of wilful rebellion and disobedience (16) should not have been hastily preferred. Before making it they should have been sure that it was warranted by the facts. Many an unseemly strife between Christians would have been avoided if the rights of the matter had been seriously inquired into. The Lord's rule is always to be followed, speak to your brother first and, by him-

But at the same time this eagerness to keep the land from idolatry at any cost was a thoroughly commendable trait (17, 19). The one altar bearing witness to the unity of Israel reminds us of the cross by which we are reconciled to God and to each other (Eph. ii. 11—22).

TUESDAY NOVEMBER 15.—JOSHUA XXIII.

Joshua's anxiety for Israel's future welfare after his approaching death has New Testament parallels in the case of the Apostles Paul and Peter (Acts xx. 2 Pet. i. 13—15), but above all in our Lord's earnest solicitude for his people, as shown in the last interview with his disciples (John xii.—xvi.), and in the prayer of intercession on their behalf (John xvii.). How constant is Joshua's ascription of all the glory and glory of the campaign to the Lord! "It is the Lord that hath fought for you" (3); "The Lord your God He shall thrust out" (5); "The Lord shall drive them out" (9). Not one ray of glory is stolen from himself, all is reckoned as Jehovah's. And since Jehovah was the champion of their cause, their strength was to be shown rather in obedience than in fighting; "Be ye therefore very courageous to keep and to do all that is written," etc. (6).

There is a cleavage for each of us: we must either cleave to the Lord, or to the remnant of the nations (ver. 12). But the essence of all religion is to cleave to the personal living Jesus, grafted into his wounded side in death, and sharing in his glorious life (Acts xi. 23).

WEDNESDAY, NOVEMBER 16.—JOSHUA XXIV.

The previous chapter contains Joshua's own last parting words to Israel; but here he appears as God's mouthpiece to convey his message to his people. Hence, in ver. 2, he prefaces what follows with "Thus saith the Lord God of Israel."

In his opening words (2) we gather that Abraham was called out from an idolatrous family; from the closing words of the brief recital of their history (12, 13) we are taught that all their possessions and victories were due, not to anything of merit or strength in them (15), but wholly to the Divine love and grace. "I have given you a land for which ye did not labour." How true is this of our inheritance in Jesus! It is a matter of the unmerited grace of God to be simply received.

The old impetuosity which flamed out at Sinai here repeats itself (16). The human heart is so self-confident and so weak. It boasts so much and fails so terribly. Joshua did well to discourage such proud vauntings, and to show the people that they could not of themselves and in their own might realise God's ideal (Ps. cv. 4). The Book of Judges is a sad commentary on these lofty words.

THURSDAY, NOVEMBER 17.—JUDGES I.

There should be more of this holy alliance between Christian brethren—Judah asking Simeon to go with him, and then going with Simeon (3 and 17). We should beckon to our partners in the other ship to come and help us; if we did we should lose nothing. We cannot have more than what our boat can carry, and it is an additional pleasure if their boat is also full to the water's edge. We must never fail to go up against our foes, though we know and are sure that our going up is useless, unless the Lord deliver.

It is the men, who, like Caleb, wholly follow the Lord, they who are entirely consecrated to his service, who are able to give a blessing to others. It is the privilege of those who have received the fulness and anointing of the Holy Ghost to open up that blessing to others, teaching them how to receive it. Alas for these repetitions of "could not." Of course they could not, but the Lord could have done it for them, if only they had obeyed and trusted Him. It is not our strength or weakness that is in question, but our faith in God's ability.

And it is a mistake simply to render our strong passions tributary, because they are always liable to regain the upper hand. By resolutions, by pledges, by great watchfulness, we may curtail and limit them, but it is better far to entrust them to the grace of the Holy Ghost, to render them as still as a stone (Gal. v. 22-25, R.V.).

FRIDAY, NOVEMBER 18.—JUDGES II.

God's warning angels still come to men. Let us be on the outlook for them. But how bitter sometimes is their reproof! Have not we entered into covenant with forbidden things, avoiding His altar, and disobeying his voice. And this is the reason why we are hindered and injured by the thorn in our side and the snare for our foot. It cannot be too clearly or constantly repeated that failure in consecration and obedience always means defeat. When we follow other gods, and bow ourselves down to them, we can no longer stand against our enemies. Then the hand of the Lord is against us, and we become sore distressed. But even under such circumstances He does not forget his covenant. Though we believe not, He remaineth faithful, He cannot deny himself. He therefore raises up judges, and saves us from the full measure of his wrath.

How grateful is the respite! But there are some who are so set on their evil ways that, as soon as the respite, obtained in answer to their bitter groanings, is over, they turn back again to sin. "They cease not from their doings, nor from their stubborn way." Many times is this process repeated. The infidelity on the part of the soul; the Lord's gracious interposition to avert the threatened evils its disobedience has incurred; the brief spell of renewed vows and holy living; but the sad return to the old bad past. There comes a limit to all this. And after a while, we who have dallied with the evils that have grieved God are left to suffer from their terrible results. Thus, as by fire, God proceeds to burn out inveterate evil.

SATURDAY, NOVEMBER 19.—JUDGES III.

Difficulty and temptation, though due to our own failure and sin, may be used for blessed purposes, overruled by the providence of God, to teach us priceless lessons. The presence of the Canaanites was due to the disobedience and unbelief of Israel, and yet it proved them and taught them to be strong in war, and revealed to them many a trait in the Divine character to which otherwise they had been oblivious. Where sin abounds grace much more abounds. Out of the eater, meat; out of the strong, sweetness. God brings us through difficulty and danger that, having come to an end of ourselves, we may be compelled to turn to his fulness, to claim from it what we most require.

It is a bitter record which here begins. The Holy Ghost says the Lord sold them; it is also true that they sold themselves. But let backsliders and those that are reaping a bitter harvest from the results of their wrong-doing, take heart from the next record, that when the people cried, "the Lord raised them up a saviour." Twice over that statement is made in this chapter. Throughout this book we shall have occasion to notice the kind of instruments which God selected for his work. All of them to be classed among the things that are not, but which bring to nought the things that are. Here a left-handed man. Let us take courage from this. Out of weakness He makes strong. To those that have no might He increases strength.

F. B. M.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, NOVEMBER 20.

PAUL'S FIRST MISSIONARY SERMON.

Acts xiii. 26—43.

GOLDEN TEXT: Luke verse 26.

PAUL'S first missionary sermon was delivered in Antioch, in Pisidia, about 115 miles north of Perga, in Pamphylia (14). Like the Antioch in Syria from which the apostles were sent forth, this city was built by Seleucus Nicanor, who had a weakness for calling cities by the names of his family. The sermon was delivered on the Jewish Sabbath in a Jewish synagogue (14), and to a congregation composed of Jews and Jewish proselytes (23). Perhaps these two are referred to by Paul in verses 16 and 26. The sermon was delivered by invitation of rulers of the synagogue (15), probably as an act of courtesy to the two strangers, or because they had already, by intercourse with the people, given evidence of intimate acquaintance with Scripture. Other authorities see in the fact that the apostles "sat down" (14), an intimation of their desire to address the congregation.

The brief epitome of Jewish history, from the time of the patriarchs down to David (17-22), with which the sermon begins, is not without a purpose. (1) It attributes all the blessing which the Jewish nation enjoyed to God alone. Note how in every verse Paul emphasises what God did. All that they have enjoyed is due, not to any merit of theirs, but to the undeserved favour of God. And (2) it excites the hope of something more. God's favour did not stop with David, the promises made to him concerning his seed remained long unfulfilled, but Paul announces their fulfilment now (23). Better than the patriarchs, than Moses, than the Judges, and even than David, is the Saviour Jesus. This is the last and the greatest act of grace from God to whose favour they already owe so much.

"The word of salvation" to which the golden text refers (26) includes facts (27-31); prophetic testimony (32-37); and proclamation (38-41).

The death of Christ is the great fact of the Gospel. But this was a stumbling block to the Jews (1 Cor. i. 23), all the more so since it was brought about by the rulers of Jerusalem (27). Paul aims to remove the stumbling block by showing (1) that the innocence of Jesus was established (verse 28); (2) that his death was itself a fulfilment of Scriptural prophecy (verse 29); and (3), that he was raised from the dead (verse 30). The fact that God fulfilled his own purpose in the death of Christ does not make the guilt of those who crucified Him any less. Their ignorance of the prophecies they read (27) was guilty; much more so their crucifying One in whom they could find no sin. These are the Gospel facts (1 Cor. xv. 3, 4), upon which our justification depends (Rom. iv. 25). Every man must either bear his own sin and its just punishment, or be saved through the death and resurrection of Jesus.

The prophetic testimony to which Paul refers is especially that spoken concerning David (32-37), probably because he had introduced Christ particularly as David's Seed (23). Two of the promises are in the Psalms (ii. 7, xvi. 10); a third is in Isa. (lv. 3). The sure mercies promised in connection with David were never fulfilled to him personally, nor to his son Solomon. They required One who, though He died, should not see corruption, and who by resurrection from the dead, was manifestly declared to be the Son of God (see Rom. i. 3, 4). Scripture would be incomplete if it did not tell of the coming of Jesus. Compare the event with the prophecy. To reject Christ in spite of such evidence is guilt as great as that of the Jewish rulers who, in spite of his miracles, put Him to death.

The proclamation has two sides, one of salvation (38-39), the other of judgment (40-41). The first need of man is *forgiveness*. His sin deserves death—not only physical, but eternal. Nothing is important to a man exposed to such a sentence in comparison with pardon. This the Gospel freely offers. It is preached—proclaimed, requiring only man's acceptance of it. *Justification* is more than pardon. It declares that God bestows forgiveness on a righteous basis, and that the sinner is accepted before God as righteous.

The warning (40, 41) is not less a part of the Gospel proclamation. It is a solemn thing to hear the Gospel. Increased light makes great blessing possible to us, but also involves great responsibility. Gospel threatenings are more terrible than those under the Law (Heb. x. 28, 29).

See the result of the first missionary sermon. Some went out (42), probably despising and rejecting the message. Others were arrested, and desired to hear more (42). And others were led to faith in Christ (43). To which of these three classes do we belong?

Among the Churches.

CHURCH OF ENGLAND.

Dr. Sullivan, who has been Bishop of Algoma for the last ten years, has arrived in England.

The mid-day open-air services in St. Botolph Churchyard, in the City, have now been suspended for the winter.

A Reuter telegram from Sydney states that Canon Chalmers has been consecrated Bishop of Goulburn.

It is stated that Rev. J. H. Best, formerly Congregational minister at Mirfield, has entered the Church of England.

Canon Temple, rector of Oswaldkirk, formerly vicar of St. John's, Leeds, has been seriously ill for the past month at Grange-over-Sands.

Sunday next is being widely observed as East London Church Fund Sunday; special sermons are to be preached in many churches on behalf of the fund.

Rev. Russell Wakefield, vicar of Sandgate, has been appointed editorial secretary of the Church of England Temperance Society, vice Rev. B. T. Barnes, resigned.

Canon Henry Twells, formerly rector of Waltham-in-the-Wolds, Leicestershire, has erected at his own cost (some £6000) the new church of St. Augustine's, Bournemouth.

The Bishop of Truro determined some months ago to preach in every parish in Cornwall one Sunday in the year. On each Sunday throughout the summer he occupied pulpits in three different churches.

The Hannington-Parker memorial church will be built at Mombasa; but Bishop Tucker has undertaken to raise £500 to erect a church at Frere Town, where it was at first proposed to raise the memorial.

Intelligence from Archdeacon Wolfe seems to show that he has satisfactorily arranged the question of the recent attack upon Mr. and Mrs. Phillips at Kien-Yang. Compensation is to be given, and the missionaries are to settle in any city they may choose.

Sermons were preached in the church of St. Andrew-by-the-Wardrobe, Queen Victoria-street, on Sunday week, in aid of the Bible Society. The preacher in the morning was Rev. Ernest J. Towne, who delivered a sermon from the words, "Search the Scriptures."

It is announced that, on Sunday week, Rev. W. T. McCormick, vicar of St. Matthew's, Brighton, moved his communion-table from the East wall, as sanctioned by the Rubric. Other Evangelical clergymen in different parts of the country intend to do likewise.

Intelligence from China shows (says the *Record*) that Archdeacon Wolfe has satisfactorily arranged the question of the recent attack upon the Rev. Hugh Stowell Phillips and his wife at Kien-Yang. Compensation is to be given, and the missionaries are to settle in any city they may choose.

The annual conference of clergy and laity in the Archdeaconry of Stafford has just been held at West Bromwich, under the presidency of Archdeacon Scott. Papers were read on "The Church in Her Relation to the World," "The Church and Nonconformity," and "The Church and Her Schools."

The Ripon Diocesan Conference had a distinguishing feature worth imitation. On the evening preceding the opening of the conference a working-men's meeting was held in St. George's Hall, Bradford. A vast congregation of 4000 attended, and addresses were given by the Bishop of Ripon, Archdeacon Farrar, Canon Fleming, and others.

Princess Christian visited the Borough on Wednesday week for the purpose of laying the foundation-stone of the handsome new building which is being erected by the Charterhouse Mission. The building is to comprise a church on the ground floor and a series of rooms above for the use of various organisations connected with the mission.

The Archbishop of Canterbury has consented to open a series of short sermons in the pages of *Lloyd's News*. His paper will be followed by the Bishops of Bath and Wells, Ely, Ripon, Southwell, Wakefield, Sodor and Man, Lichfield, Peterborough, Rochester, Worcester, Bedford, Dover, Beverley, Southwark, Derby, and Barrow-in-Furness, who have already sent or promised sermons.

At the Autumnal Conference of the Church Association, held last week at Folkestone, the Lincoln judgment was seriously considered. Mr. E. C. Boville said: "That judgment destroyed all former decisions of the Privy Council, and also all sense of finality. It might lead to disestablishment, or to the Church going over bodily to Rome. The struggle was between Protestanism and Romanism. He thought the Church had a great deal of vitality in it yet, and would in the end triumph over Ritualism and Rome."

CONGREGATIONAL.

The 168th anniversary of the Church at Chesham has just been celebrated.

Rev. S. King has concluded an eight days' mission at Westgate-on-Sea.

Special services were held last week in Queen's Park Church, Harrow-road, for the deepening of spiritual life.

Rev. J. J. Williams, late of Horwich, who has spent forty years in the ministry, has entered on a new pastorate at Garstang.

Wycliffe Chapel, Philpot-street, Commercial-road (Rev. C. James), reports 575 scholars and sixty-three teachers in the Sunday-schools.

Uxbridge Sunday-school (Rev. H. E. Bennett) reports 493 scholars and forty-six teachers. The branch school at Ickenham has seventy-three scholars and eight teachers.

The ordination services in connection with the settlement of Rev. Hugh P. Young, at West Kensington, took place on Sunday and Monday. Rev. Dr. Falding delivered an eloquent charge on Sunday morning.

Rev. J. A. Joyce, pastor of Loughborough Park Congregational Church, Brixton, has been appointed by the London Missionary Society to Berhampur, North India, and expects to sail for his new sphere of labour during the present month.

At the annual meetings of the Nottingham Institute, held last week, Rev. Dr. Clemance said so far from the Institute flooding the ministry with uneducated men, as was feared by some when it was commenced, the effect had been precisely in the opposite direction. When the Institute was started the proportion of untrained men entering the ministry was from 40 to 50 per cent.; it was now only from 14 to 16 per cent.

The old scholars' meeting at New-court Chapel, Tollington Park (Rev. W. Pierce), to celebrate the twenty-first anniversary of the Sunday-school, drew together a large gathering. Mr. Watmore, who has been secretary for over twenty years, said 3000 children had passed through the schools, and there were now about 880 on the books, about 150 were in senior classes, and more than a hundred are church members.

Rev. W. H. Lewis, who resigned the pastorate of Whitefield Memorial Church, Ashley-road, Bristol, from illness, in March last, and went to Australia for the benefit of the sea voyage and a warmer climate, has written from Melbourne saying, "My health, I am happy to believe, is getting thoroughly re-established, as instanced by the fact that I almost every Sunday since I landed in the colonies I have preached without any ill effects."

A meeting was held on Wednesday week, at Islington Chapel (Rev. R. Berry), to bid farewell to Mrs. M'Kittrick, Miss Moxam, and Miss Lanceley, who are going out as missionaries to the Balolo district of the Congo Mission, under the auspices of Dr. Grattan Guinness. Dr. H. G. Guinness, who had with him Lofanza and Molly, a boy and girl convert from Balolo-land, gave an account of the sphere of labour. Miss Lanceley (formerly a teacher in Islington Sunday-school) and Miss Moxam delivered addresses.

BAPTIST.

We hear that Rev. G. W. Thomas, of Tring, has accepted the pastorate at Derby-road, Watford.

A room has been secured in Queen's-terrace, Church End, Finchley, for services in connection with the Strict Baptists.

Zion Church Sunday-school, Greenwich, reports 396 scholars (eighteen of whom are members of the church) and forty teachers.

Toxteth Tabernacle, Liverpool, has just celebrated its twenty-first anniversary. Mr. W. P. Lockhart (the pastor) reported great cause for encouragement and thankfulness.

Queen's-road Sunday-school, Barking, reports 233 scholars and nineteen teachers. Out of fifty members of young men's Bible-class, fourteen have joined the church during the year.

The day and Sunday-schools at Scapegoat-hill, a straggling little village hard by Golcar, which have been enlarged by the addition of an infant school and two class-rooms, were reopened on Saturday.

Mr. J. J. L. Cooler has, for the sake of his health, resigned the secretaryship of the London Strict Baptist Ministers' Association. Mr. John Kingston has undertaken the position until Mr. Cooler is able to resume the duties or a successor is appointed.

Services in connection with the chapel anniversary, and the recognition of the newly-settled pastor, Rev. W. G. Branch, were held at Oadby, Leicester, on Sunday and Monday last. On Sunday sermons were preached by the pastor, and on Monday afternoon Rev. J. Fletcher, of London, preached.

The Missionary Herald reports the Centenary Fund as having reached £98,497 14s. 9d. The collections on Centenary Sunday, October 2, had yielded up to date of going to press the sum of £2241. The fund is to be kept open in the hope that the contemplated amount of £100,000 may be exceeded, so as to meet the existing debts on the Society's accounts.

The eighty-eighth anniversary of the chapel at Poole, Dorset, was celebrated on Sunday and Monday last. Special sermons were preached by Rev. J. P. Williams, of Southsea, and a public tea and meeting were held, when addresses were delivered. The monthly meetings for Christian fellowship have been seasons of great blessing. The young men's Bible class is encouraging.

The fourth anniversary of the Raleigh Park Baptist Chapel, Brixton, was held on Sunday week, when Rev. W. C. Minifie preached, and on Wednesday, when a tea and public meeting was held. Mr. William Olney presided, and addresses were delivered by Prof. A. McCaig, B.A., LL.B., Rev. J. Wilson, and the pastor, Rev. Frederic Carter. Encouraging reports were read by the secretary and treasurer.

METHODIST.

A new Rescue Home has been opened in connection with Mr. Garrett's work in Liverpool.

An important and hopeful forward movement is going on at the Wesleyan Chapel, Broad-street, Nottingham.

Revs. C. Garrett and T. Champness have each received legacies for their work of £500 left by the late Mr. Illingworth.

An impetus to missionary enthusiasm throughout Wales was imparted by an inspiring Central China Missionary convention at Cardiff.

The Ambleside circuit has raised the income of its foreign missionary auxiliary over 80 per cent. this year, chiefly by use of the lantern at the missionary meetings.

The Coffee Concerts at Cleveland Hall have now become a most successful feature in the work of the West London Mission. This is their fourth session. Last winter they were crowded for thirty nights.

The new chapel at Ilfracombe was opened on Thursday, when the service was conducted by Rev. J. S. Jones. At the public meeting the principal speakers were Rev. J. S. Jones, J. Harding, and other ministers of the district.

It is reckoned that about one thousand Wesleyan Methodist foreign missionary meetings will be held in the course of the present month. The receipts at the mission-house are several thousand pounds in advance of the amount received at the same time last year.

The Salisbury Times gives an excellent report of recent meetings in that cathedral city on behalf of the London Mission, and follows up by suggesting that the principles of the Forward Movement should be carried out in Salisbury, where a large proportion of the people never enter a place of worship.

The Eastney Soldiers' Home Anniversary was the most successful ever held. Captain Riley, a valued friend of the institution, presided, and after the report, read by the chaplain, Rev. A. E. Sharpley, at once called for the collection, which was followed by some capital anthem singing by the Eastney Temperance Choir, and speeches by Major Fawkes, R.A., and Rev. H. J. Cundy.

At the recent meeting of the missionary committee of the United Methodist Free Churches, Rev. William Vivian fulfilled a purpose cherished for some months, and offered himself for the newly-formed mission to the interior from Sierra Leone. The offer was cordially accepted, but with al regretfully, as it will involve Mr. Vivian's resignation of the superintendency of the Sierra Leone Mission.

PRESBYTERIAN.

Arthur's-hill Church, Newcastle, has called Rev. J. Conway, of Wooler.

Rev. G. T. Murray has opened his ministry at Bermondsey with good promise of success.

Rev. J. C. Scott, of College Park, has been conducting mission services in New Barnet Church.

Rev. J. Gillies, of Hampstead, conducted last week a special mission in South Hackney Church.

Rev. J. D. Watters, of Cardiff, held last week an eight days' mission in Prince's-road Church, Liverpool.

Rev. A. Macrae, of Airdrie, has been elected minister of the Scottish Church, Crown-court, Covent Garden, London.

Rev. Dr. MacEwan delivered, on Monday week, a lecture at Trinity Church, Clapham, on his recent visit to America.

Mr. Robert Wales lectured at Highbury, the other night, on his visit to Toronto and the Council of the Presbyterian Alliance.

A new iron church is being opened this evening at Tulse-hill. Rev. R. Taylor, of Upper Norwood, is to take charge of the mission.

Good work is being done by Rev. D. Buchanan at Smethwick. The Sunday afternoon class merits special notice, as it has gradually grown till it now numbers between four and five hundred members. The class is composed almost entirely of those outside the church.

Two clergymen preached on Sunday week in the Presbyterian Church, Doncaster, in the absence of the minister. The services were conducted in the morning by Rev. H. W. Bowker, and in the evening by Rev. Townend Storrs, both of whom preached earnest Gospel sermons.

SALVATION ARMY.

The Farm Colony Corps raised £30 for Self-Denial.

A new citadel, in an admirable position, was opened last week at Norwich.

The members of the Inquiry Committee inspected last week the Shelters, Rescue Home, and Elevators or Workshops.

Intelligence has been received of the passing away of Capt. Barrington in India, an old and trusted Salvation Army officer.

General Booth is, it is stated, going to visit the Canadian North-West to see if he cannot establish a "Darkest England" colony there.

A man now making mats in one of the Army Elevators once had a granary, where his turnover amounted to £75,000 yearly. He says, although he could do with a little more, he is far happier now than he was when he had plenty.

Col. Clibborn and his wife (La Maréchale), who have been making a tour visiting the stations of the Army in Switzerland, were arrested on Thursday last in Geneva, and after one night's detention were conveyed to the frontier and afresh expelled from Genevan territory.

THE SOCIETY OF FRIENDS.

American Friends are nobly helping to dispel the gross darkness in Jamaica by the missionaries at work there. They deserve at once our sympathy and great success.

The idea is ventilated in the *Christian Worker* of a home—the Parke Home—for Friends in Chicago next year during the Centennial Exhibition. Unquestionably the thought is a happy one, and its realisation would be an unmixed boon to thousands of Friends—American and English—there. It only needs encouragement to be carried out.

The need of a history of Friends is being felt in America as well as in England. A year ago Western yearly meeting appointed a committee on the subject, and the recent yearly meeting referred it to the General Conference of Yearly Meetings. Some years ago the need was ably pressed at a reunion of writers of the *Friends' Quarterly Examiner* in London.

On the 24th ult., two lady missionaries, who are going to India, attended a farewell meeting at Devonshire House, Albert J. Crosfield, of Reigate, in the chair. Only recently two other missionaries left for China, and are now on the way to Chung King. Thus the Friends' wing of the great army keeps increasing, and the home Church must also be blessed.

At the "meeting for sufferings," on the 4th inst., an extremely interesting letter of thanks, signed by nearly 300 names, was read from Russia, conveying the heartiest gratitude for relief during the dire calamity of famine there, and a prominent merchant in St. Petersburg expressed his belief, in the same communication, that for many years to come, maybe generations to come, such totally unexpected kindness would be remembered to the credit of England and America.

The minute proposed by a committee appointed for the purpose, endorsing A. M. Kenworthy in his visit to England was read and approved.

FALLEN ASLEEP.

At Liss, Hants, on Oct. 23, Mrs. Carpenter, for thirty years a consistent and devoted helper of many.—At Southport on Oct. 26, Rev. W. B. Wilshaw, for forty-five years a faithful minister of the Gospel.—At Islington, on 30th ult., Miss H. Gurr, who for twenty years has been known and loved by the students as matron at the C.M.S. College.—At Brighton, on 30th ult., Rev. F. S. Batchelor, aged seventy-four.—At Teddington, on 30th ult., Rev. G. Brewster, for many years Rector of Trinity Church, Tottenham.—At Hexham, on 29th ult., Mr. John Ridley, aged seventy-five, for many years a leading Christian worker.—At Glasgow, Rev. James Gage, B.D., of Great Hamilton-street Free Church, Glasgow, who in February was laid down by a serious attack of influenza, and was just recovering from its effects when one day in Argyle-street he attempted to stop a runaway thief, and was knocked down. The injuries he received through this mishap had such an effect upon his system, already greatly weakened, that he was never again able to undertake his duties.—On 28th ult., at Hastings, Mrs. F. E. Duff, after a painful illness, greatly beloved by the boys of her husband's large High School, and by the poor of the district.—At Leicester, Mr. G. R. Searson, a faithful preacher of the Gospel.

The Recent Mission to East End Jews

The *London City Mission Magazine*, writing of the recent eight days' mission to the Jews of the East End, says: "The attendance was very fair, some fifty or sixty Jewish men and youths being present at the afternoon meetings, and about two hundred at those in the evenings. Most of these gatherings were of a stormy character, several attending solely for the purpose of causing a disturbance. Yet, as of old, 'there was a division amongst them,' and many evidently came with a desire to hear and learn. Some of these latter have expressed their sorrow at the conduct of their brethren according to the flesh, and a few have placed themselves under Christian instruction. Two who brought New Testaments with them on one occasion, to read for themselves, encountered much opposition, and had finally to be rescued from the violence of the more bigoted. On the whole, we cannot but believe that inquiry had been aroused in some Jewish hearts, which we trust will bear good fruit in days to come."

So far the Secretaries (3, Bridewell-place, E.C.) have only received one donation towards the expenses of the mission. About £10 is still owing in connection with the undertaking.



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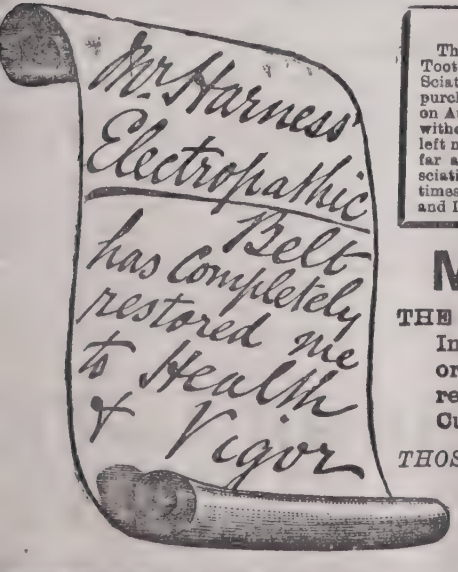
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LETTER FROM A CLERGYMAN.

The Rev. WILLIAM JOHN EDGE, late Vicar of Holy Trinity, Upper Tooting, S.W., writes:—"Having for some three years or more suffered from Sciatica, which at length became almost intolerable, I was advised to purchase one of Mr. HARNESS' full-power ELECTROPATHIC BELTS on August 16 last, which from that day forward I have persistently worn without intermission except at night. After three or four weeks the Sciatica left me, and not only has never returned but I may say with truth that, as far as my feelings are concerned, I am not conscious of the existence of a sciatica nerve. This deliverance from almost perpetual pain, which at times amounted to torture, I cannot but ascribe to your Electropathic Belt, and I feel bound thus to give public expression to my gratitude."

MR. C. B. HARNESS,

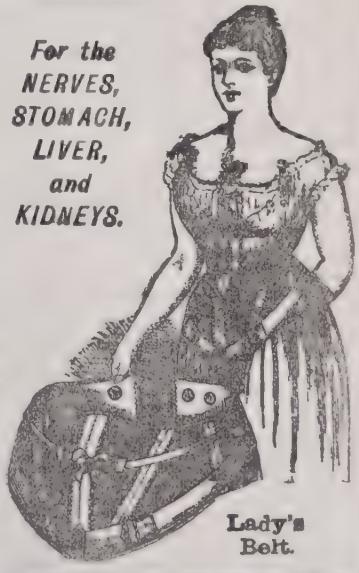
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Notices.

Applicants for Tracts.—W. Avenell, 48, Shardiloes-road, New Cross, S.E.; J. C. Owen, 3, North-end-villas, Erith, Kent; E. Trickett, 15, Alton-street, Poplar, E.; Miss Sarah Lyon, 3, Amberley-road, Lea Bridge-road, Leyton; Miss Jackman, 82, Friargate, Preston, Lancs.; William Ridge, 39, Milton-road, South Hornsey; Mrs. J. T. Sindon, 220, Litchfield-road, Aston; Royal Naval Hospital, Haslar, Gosport, Hants; E. C. Roper, 2, Rochester-row, Westminster (for work among Roman Catholics); S. J. Broomfield (Superintendent, Havelock-place Mission), 4, Washington-terrace, North-parade, Belfast; A. Wright, 9, Little Queen-street, Dartford.

Communications Received with Thanks.—A.P.W. N.B. T.W. N.A.B. H.S.L. W.F.G. G.W. T.C. R.M.M. P.P. C.C.Y. W.C. S.A.A. C.A.C. A.R.S. C.H.H. M.A.F. W.B. S.O.P. F.A.H. A.G. A.B. E.S. E.W.A. M.S.B. W.M.U. J.B.B. Mrs. G. G.A.E. H.F. R.C. F.F. A.F.M. J.M. W.E.M. R.W.W. S.C.M. C.E. R.B. W.H.D. T.S.H. R.E.S. W.L. J.M. C.L.W. C.H. J.G.H. D.C. I.E.V.P. F.W. N.J. M.G.A. H.B. E.T. K.M.E. D. McL. L.D. A.J. C.B. E.H. C.S.B. P.T.W.W. J.G.R. H.G. R. McM. H.C.K. C.H. J.A.K. W.B. W.D. R.P.J.S. G.H. M.E.H. G.W.P. J.N. E.H.C. G.T.K. F.A.B. C.J. A.W. W.L. P.Y. W.C. W.D.D. A.J.W. A.H.H. T.C. W.T.B. M.E.H. J.P. J.J.

Appeals.

Mauritius.—Q.M.-Sergt. Dale, Asiatic Artillery, Port Louis, Mauritius, appeals for a supply of Gospel tracts in Hindi, for distribution among Mohammedans and others.

Cow Cross Mission.—Mrs. Catlin, 17, Claremont-square, Pentonville, N., who intends closing the Cow Cross Mission in March, asks for about £60 to carry on the work through the winter.

Hamilton Soldiers' Home.—Miss Barton, writing from the Soldiers' Home, Hamilton, N.B., urges the need of help for this work, both pecuniary gifts and magazines and other suitable reading for the men.

Relief of Distress.—The Ragged School Union make a special plea on behalf of the starving and shivering children of the poor. The pressure of want is beginning to be sorely felt, both in the East End and South Side. Address, Mr. John Kirk, 37, Norfolk-street, Strand, W.C.

Free Breakfasts.—A committee, formed in St. Luke's Parish, Victoria Docks, E., to organise free breakfasts for starving dock labourers, appeals for help on behalf of the suffering men and their families. Communications should be addressed to Mr. C. H. Wehausen, 314, Victoria Dock-road, E.

Greenwich Marshes.—A few friends are moving towards the erection of a mission-room in connection with the labours of a London City missionary, there being great spiritual destitution among the poor of the district. Friends willing to help should communicate with Mr. A. W. Cornish, Banchory-road, Blackheath.

Y.M.C.A., Lydd, Kent.—The Hon. Sec. pleads for increased help. Unless a guarantee of £25 per annum can be raised by January he fears the work must close. There is all the more need for the work as the Roman Catholics are making special efforts in the district. Address Mr. F. E. Wootton, Ness Villa, Lydd, Kent.

The Thames Church Mission asks for books, magazines, tracts, cards, etc., for free distribution amongst the constantly changing population (300,000) on the river. At no time since the mission was instituted (1844) has there been such a demand for "something to read," and never was there less in stock to go on with—in fact, the shelves are *empty*. The secretary is Mr. F. Penfold, 31, New Bridge-street, E.C.

College, Talgarth, R.S.O.—There are in this village about 800 inhabitants. For the so-called "wants of the people" there are twelve low grogshops. Through long years temperance has been preached with little result. Now we mean to try the establishment of a cosy reading room and library. If some of your readers have had experience in similar effort, we shall be pleased to receive suggestions.—Mr. R. Burges, Trevecca College.

Schwifat School, Beyrout, Syria.—Miss Procter writes:—"The landlord compels me either to turn out of the boys' school or to purchase. The freehold property may be had for £300, and as it is the most suitable house for the purpose, I should like to secure it So far £150 has been promised. I am anxious to get the remainder by the end of the year, and so save £12 on the purchase money." Donations may be sent to Miss Davis, 28, Clarence-square, Cheltenham.

Soldiers' Home, Woolwich.—The trustees appeal for more liberal help towards the support of this Home. Miss Shubrick is, in particular, anxious that a Bible-woman should be employed to work amongst the soldiers' families. This urgently needed agency was discontinued about four and a-half years ago, owing to a lack of funds. To provide the salary of a Bible-woman, about £40, the usual sum allowed when their entire services are given, will be needed. Communications should be addressed to Miss Shubrick, The Soldiers' Home, Woolwich.

Brunswick Institute Extension.—The work which is comprised under the title of Institute was started in 1878 in a small back room in a back street in Marylebone, and was then the only effort of the kind among boys. It now occupies large premises centrally situated at 85, High-street, Marylebone, and is the home of three distinct and complete groups of Protestant, Christian, and Gospel work, one among the children of the well-to-do, one among those of the striving poor, and the third among the ragged, debased, and destitute. The work has grown steadily during the fifteen years of its existence, and has numbered amongst its friends and supporters the late Lords Shaftesbury and Cairns, Mr. Samuel Morley, and many well-known Christians. The president is Rev. E. W. Bullinger, D.D., and the superintendent, who initiated the work, and has from the first devoted his life to it, is Mr. Arthur Jepson. Mr. Jepson has now the offer of the lease of large premises adjoining the Institute, comprising the Artillery Drill Shed and Spiritual Hall, and appeals for £1000 to cover purchase-money, premium for new lease, and expense of necessary building. Towards this sum £50 has been promised by Colonel T. M. Sandys, M.P., a vice-president, and promises of sums not yet paid have been received from Mr. James Inskip, and several other friends of Christian Protestant work. The raising of the sum of £1000 will enable the premises to be doubled in extent without any increase to the expenses. Friends willing to assist may send donations to Mr. Arthur Jepson, 12, Mandeville-place, London, W.

[10301]

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*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

	£	s.	d.
China Inland Mission—G. C. K., £1; C. M. N., 5s.; E. T. W., £1; C. F., 10s.; W. M. W., 5s.; C. L. M. T., £1	4	0	0
Sailors' Rest, Havre (New Building)—Ryde	5	0	0
British and Foreign Bible Society—E. T. W., 10s.; F. J., 5s.	0	15	0
London Missionary Society—E. T. W., 10s.; G. E. and W. H. N., £1; W. M. W., 5s.	1	15	0
Society for Relief of Persecuted Jews—E. T. W., £1; M. A., 5s.; T. L. S., £2.	3	5	0
Mr. Warszawiak's Mission to Jews (New York)—D. E. O'C.	0	5	0
Famine in China—Owennew, £1; Miss S., 5s.	1	5	0
McAll Mission, Paris—A. F. M.	2	0	0
Dr. J. G. Paton Mission Fund—G. E. and W. H. N.	1	0	0
Cape General Mission—G. E. and W. H. N.	1	0	0
Mr. F. S. Arnot's Mission, Africa—G. E. and W. H. N.	1	0	0
Sufferers from Fire at St. John's, Newfoundland—A. Butler, per Mrs. T.	0	4	0
Deacon Abraham's Orphanages, Oroomiah—E. D.	1	0	0
Mr. Fegan's Homes—J. W. G. O., £5 15s. 4d.; F. W., £5; E. P. B., £1; R. C. S., £3; H. D., 5s.; A Thank-offering, B. C., 10s.; E. K. M. D., 10s.; M. E. C., 5s.; D. E. O'C., 5s.; Mrs. C., £1; T. S. M., £1; E. P., 5s.; A. C. T., 4s.; T. L. S., £1; A Friend, 5s.; H. T., 5s.; C. L. M. T., £1..	21	9	4
Mrs. Hilton's Creche—E. P. B.	1	0	6
Rev. W. E. Thorndall's Work—E. P. B.	1	0	0
Tower Hamlets' Mission—E. P. B.	1	0	0
Dr. Barnardo's Homes—E. P. B., £1; Bacup, 2s. 6d.; C. M. N., 5s.; V., 2s. 6d.; C. F., 10s.; J. E. P., 5s.; W. M. W., 5s.; Bobcayjeon, 8s. 3d.	2	18	3
Rev. J. W. Atkinson's Work—E. P. B.	0	10	0
Mr. C. Cook's Prison Mission—Mrs. D. E.	0	10	0
Salvation Army—C. (Croydon)	0	2	6
London City Mission—C. (Croydon), 5s.; E. T. W., £1..	1	5	0
Rev. A. G. Brown's Work—M.	10	0	0
Barbican Mission to Jews—E. T. W.	1	0	0
Woman's Mission to Women—Mrs. C.	1	0	0
Thames Church Mission—Mrs. C.	1	0	0
London Society Promoting Christianity Among Jews M.A.	0	5	0
Friendless and Fallen—R., 5s.; A Friend, 5s.	0	10	0
Scripture Readers' Society for Ireland—T. L. S.	1	0	0
Mission to Deep Sea Fishermen—G. E. and W. H. N.	1	0	0
Miss Weston's Work in Royal Navy—G. E. and W. H. N.	1	1	0
Miss Robinson's Work, Portsmouth—G. E. and W. H. N.	1	1	0
Free Distribution of "Way to God" at Mr. Moody's Meetings (Ireland)—G. F. H.	0	10	0
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Homes for Aged Blind, Crouch Hill—For Jesus' Sake	1	0	0
St. Giles's Christian Mission—W. M. W.	0	5	0
Bristol Orphan Houses—C. L. M. T., £1; Bobcayjeon, 8s. 3d.	1	8	3
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The **SALE** will this year be of the **SAME CHARACTER** as for the **LAST FEW YEARS**; that is to say, **instead of holding a Public Bazaar at the West End of London, during the month of December, as formerly, all the goods received will be made up into**

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MR. HENRY THORNE'S EVANGELISTIC MISSIONS.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

MR. WILLIAM FORBES desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

CITY Y.M.C.A., 59 and 60, CORNHILL, E.C.—Miss Soonderbai Powar (Bombay), and Mr. Raja Naidu (Madras), will speak at Foreign Missionary meeting on Friday, 11th inst.; tea 6; meeting 6.30, all invited; daily prayer meeting, 1.30; Sundays, Bible reading, 3.30; Tuesday, Gospel service (Mr. Ransome Wallis), 6.45; Fri., 11th inst., Soldiers' meeting 7 p.m.

CONFERENCE HALL, Y.M.C.A., STRATFORD, E.—Nov. 13, 5 and 7 p.m., Mr. Walter Robson. Week's Mission to young men, commencing Nov. 14, 8 p.m., every evening.

CENTRAL Y.M.C.A., EXETER HALL, STRAND.—Sun., 3.45, men only, Rev. Stephen Bywater; 7, public, Mr. Richardson. Meetings for men nightly at 8. Cheerful service, Public, Sat., at 8. French Bible class, Tues., at 8. Prayer meeting, Mon. to Fri., from 1 till 2.

CITY OF LONDON Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Nov. 12, at 3 p.m., Bible talk to young men by Rev. F. B. Meyer, subject "The Land of Promise and How to Enter it"; Wed., Nov. 16, at 8 p.m., lecture on Astronomy (illustrated by dissolving views) by Mr. J. D. McClure M.A., LL.M. Nov. 14 and 21, special meetings for young men, at 8 p.m. Speaker, Major Lieberood.

UNSBURY PARK Y.M.C.A., 66, STROUD GREEN-ROAD, N.—Mission to young men, Mon., Nov. 14, Mr. Barry Wake; Tues., 15, Rev. E. Griffith-Jones; Wed., 16, Rev. D. Bell Haukin; Thurs., 17, Mr. J. A. Crowe; Fri., 18, Rev. A. J. Easter. Each evening at 8 p.m.

STAFFORD ROOMS Y.M.C.A.—Sun., Nov. 13, 3.30, address by Mr. George Williams; Fri., Nov. 18, evangelistic service, 8.30, conducted by the secretary, open to both sexes.

Y.W.C.A., 14, FINSBURY-SQUARE, E.C.—Address by Lady Carbery, President of the Association, at 8.30 p.m., Wed., Nov. 16.

WEST LONDON MISSION.—Sunday next, *St. James's Hall*, Rev. Mark Guy Pearse at 11 a.m.; Rev. Hugh Price Hughes at 3.30 and 7 p.m. *Prince's Hall*, Fridays, at 8 p.m., Rev. Mark Guy Pearse.

EDINBURGH CASTLE, RHODESWELL-ROAD, LIME HOUSE.—Sun., at 11 and 7; Mon., Thurs., and Sat. evenings at 8, Mrs. Baeyertz.

ST. GEORGE'S HALL, LANGHAM-PLACE.—Mr. H. W. Taylor, Sun. at 11 and 7, and Wed. at 8 p.m.

EVANGELISTIC MISSION.—*Kilburn Hall*, Kilburn-gate, N.W. Sun., at 7 p.m., Dr. Neatby. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Lt. H. Tapp.

TABOR TABERNACLE, POWIS-SQUARE.—Sun. morn., Pastor Frank White; even., Mr. Finlay Gibson.

GREAT ASSEMBLY HALL, Mile End-road, E.—Mr. E. P. Telford, Sun., at 11 and 6.30.

METROPOLITAN MUSIC HALL.—Sunday next, 3 and 6.30 p.m., Charles Cook. Solos by Miss Ada Rose and Mrs. Randall.

CENTENARY HALL, BISHOPSGATE.—Prayer meeting for Missions on Friday, at 12 noon.

CLAPTON HALL, UPPER CLAPTON.—Mr. T. Shuldam Henry, Suns., at 6.30; Fris., at 7.30.

CHRIST CHURCH, WESTMINSTER BRIDGE-ROAD.—Minister, Rev. F. B. Meyer, B.A. Service for workers, Thurs., 11.30; Fri., 8; Sun., 11 a.m. and 6.30 p.m.

REGENT HALL, OXFORD-STREET.—Mrs. Bramwell Booth on Holiness, Thursday afternoons at 3 p.m.

BRUNSWICK CHAPEL, UPPER BERKELEY-STREET, W.—Biblical lectures by Rev. E. W. Bullinger, D.D., on Wednesdays at 11.30 a.m.

PENTECOSTAL LEAGUE.—Holiness meetings on Tuesdays at 8 p.m., in Exeter Hall (Lower); also Newcastle, Nov. 20 to 27.

C.M.S. PRAYER MEETINGS.—Sion College on Dec. 1, at 3 and 7 p.m.; special meetings for prayer for missions.

UNION TABERNACLE, WANDSWORTH-ROAD.—Special mission by Mr. J. M. Scroggie.

CONFERENCE HALL, MILDMAY PARK, N.—Nov. 13, 3.30, Mr. P. S. Badenoch; 7, Mr. Warszawiak, of New York. Thur., 10th, 3.30 p.m., Rev. Canon Girdlestone. Subject: "Inspiration and life."

MONTHLY PRAYER MEETING for Ireland, on Fri., Nov. 11, at 4 p.m., Irish Church Missions Office, 11, Buckingham-street, Strand. Conducted by Rev. W. H. Barlow.

Rev. WILLIAM HASLAM at St. Stephen's, Walthamstow, Nov. 12 to 23.

Revs. F. C. Spurr and F. B. Meyer will hold Missions at Penge Tabernacle, Nov. 19 to 29, and South London Tabernacle, Peckham, Dec. 3 to 14; most afternoons at 3.30, every night at 8: Sundays at 11, 3.30, and 6.30.

A BIBLE READING is held every Friday, at half-past two o'clock, at Chalet des Sylphes, Cannes. Those who wish to attend will kindly apply to Mr. or Mrs. Cheyne Brady.

DR. HIBBERD will give a Bible Reading on Saturday, Nov. 19, at 3.30, at 102, Regent's Park-road, N.W.

HOME OF INDUSTRY, 29, BETHNAL GREEN-ROAD.—Monthly meeting for Christian workers, Wed., Nov. 16. Tea at six o'clock; meeting at 7. Dr. McKilliam will give the address.

BILLINGSGATE MISSION HALL.—Mon., Nov. 14, at 12 noon, addresses by Mr. Geo. Nokes.

OPEN-AIR MISSION.—South London Auxiliary Conference at Mission Hall, Webber-street, Blackfriars-road, Tues., Nov. 15: chairman, Mr. John Hayward. Address by Rev. T. T. Waterman on "Giving reasons for Christian belief."

COMING CONVENTIONS.

FOREST GATE, E.—Nov. 14 to 17. Address, Rev. J. H. French, 96, Hampton-road, Forest Gate

LIVERPOOL.—Conference on subjects relating to the conversion and restoration of the Jews and the second advent of our Lord, Nov. 24, 25, Hope Hall. Address, 22, Hamilton-square, Birkenhead.

Prayer for the Chinese Emperor.

REV. J. SADLER, of Amoy, writes to the *Missionary Review of the World*:—"Multitudes of Chinese Christians are praying for the conversion of the Emperor. Whatever views may be held in the West as to the good or evil of rulers being mixed up with the spread of the faith of Christ, here it seems to be generally felt among Chinese Christians that the will of God cannot be fully accomplished while the leaders of the country are unaffected by the truth. At present Christianity is not even regarded as a *legal* system of faith and conduct, much less understood. It is time for the Lord to work to discountenance heathen and immoral proceedings, which are often tolerated all round by the great of this world, if not even engaged in. Christ was weak as regards the things of this world, but He never lacked the power of the Spirit.

"Individual conversions are ever taking place. Prayer is constantly going up for such work of the Holy Spirit. There is nothing too hard for God in regard to turning the tremendous forces of heathenism to His service; and, in answer to prayer, ever being offered, raising up such effective native apostles as may, like Moses and Paul, lead multitudes into the Kingdom of kingdoms."

SERMON-LANE MISSION.—The twenty-fifth anniversary was very happily observed on Tuesday, October 25. After tea the chair was taken by the president, Mr. J. Dix Lewis, and brief addresses were given by Messrs. D. Cooksey, W. F. Edwards, T. Nixon, A. Caesar, W. West, and J. H. Lewis. In response to a call from the chair, Mr. Southey, the oldest member of the mission, gave testimony to the great blessing he and others had derived from the services at Sermon-lane during the last quarter of a century. The meeting was closed by Mr. W. H. Dawe, of Exeter, who earnestly invited all to a series of Gospel services which he conducted in the hall during the ensuing week.

JEWS IN PERSIA.—Among the interesting items in the November issue of *The Messenger*, the quarterly paper of the Emmanuel Missionary Union, Wimbledon, is a letter from Rev. C. H. Stileman, C.M.S. missionary, Julfa, Ispahan, who says: "Since Rev. H. Carless returned to Ispahan, on June 30, he has been three times to hold a little Saturday service in the Jewish quarter of the city, from fifteen to twenty were present the first time, and about thirty or forty on the other two occasions. Dr. Bruce has baptized another adult Jew since I last wrote, and though Mr. Norollah (the Missionary of the London Jews Society) was expelled by the Prince Governor in January, God is carrying on his own work amongst them."

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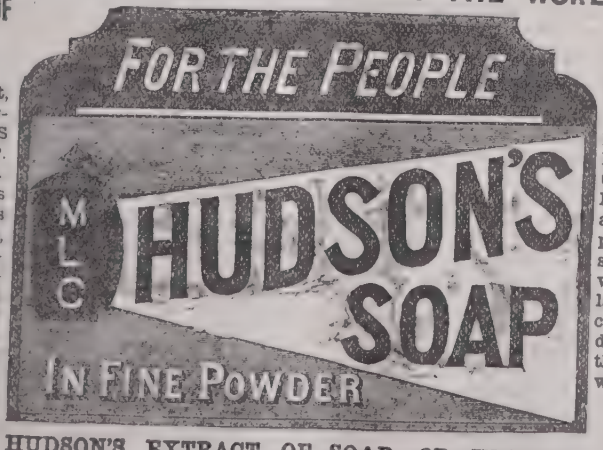
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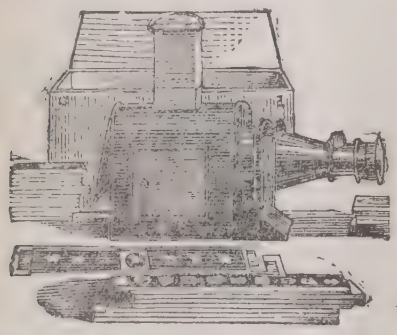
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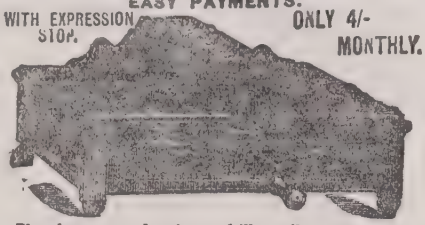
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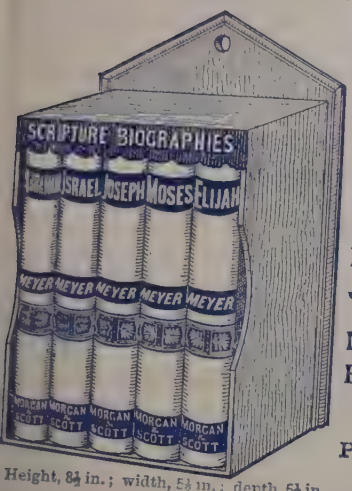
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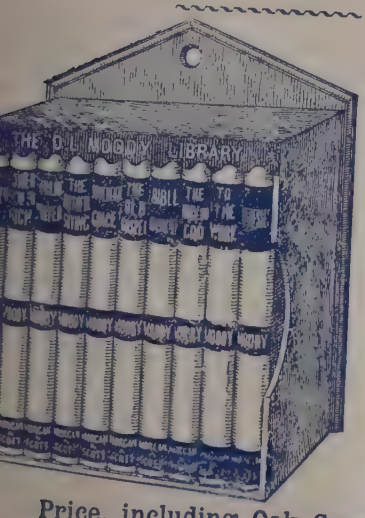
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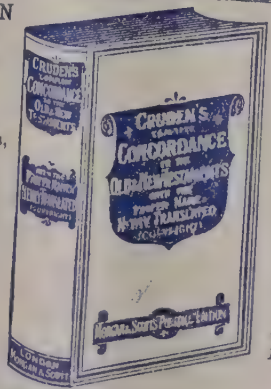
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THURSDAY, NOVEMBER 17, 1892.

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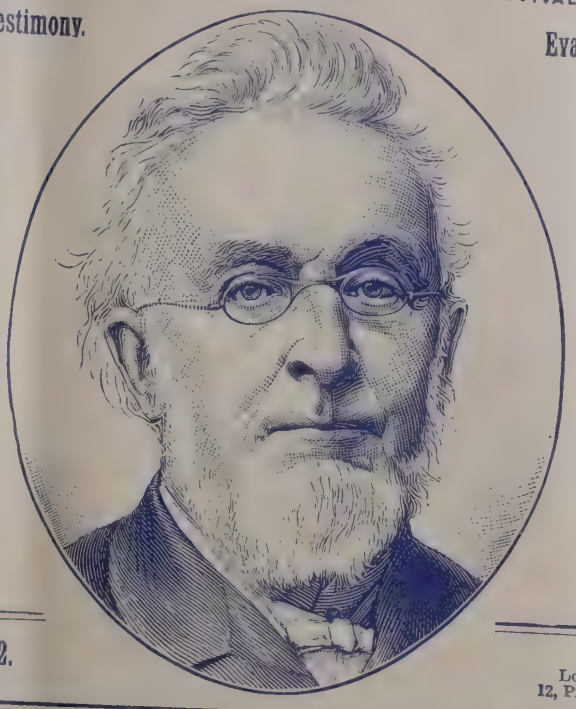
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No. 1190.] THURSDAY, NOVEMBER 17, 1892.

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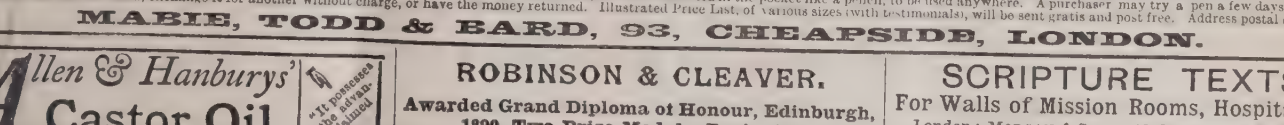
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IMMEDIATE RELIEF. PERMANENT CURE.
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On TUESDAY EVENINGS,

NOV. 22nd, 29th, and DEC. 6th, at 8 p.m.

Please pray for these Meetings, come to them, and bring your friends.

ADMISSION FREE. DOORS OPEN AT 7. c115

THE MISSIONS TO SEAMEN.

PATRON: Admiral H.R.H. THE DUKE OF EDINBURGH, K.G.

LORD BRASSEY has, with great munificence, promised £5,000 towards the £30,000 needed for a carefully elaborated scheme to cope with the evils afflicting seamen in the Port of London; including a MISSIONS TO SEAMEN Church, Institute, Gymnasium, Officers' Rooms, Class Rooms, Adult Schools, and Coffee Bar, etc., in one block, with four smaller branch Seamen's Institutes, to be worked by two chaplains and five experienced readers. Besides the above £30,000, about £3,000 a-year additional will be needed for maintenance of staff and buildings in East of London.

COMMANDER H.R.H. THE DUKE OF YORK, R.N., K.G., is president of the London Funds Committee of the Missions to Seamen to raise the necessary moneys. It includes, amongst others, the Lord Chancellor, the Lord Mayor, the Prime Warden of the Fishmongers, the First Lord of the Admiralty, and many leading shipowners and merchants, etc. Offertories and drawing-room meetings, etc., are solicited. Subscriptions and contributions for the General Fund, and for the Special "London Fund of the Mission to Seamen," should be sent to Messrs. Barclay, Ransom, and Co., Bankers, 1, Pall Mall East, or 54, Lombard-street, E.C.; or to the General Secretary, Commander William Dawson, R.N., the Missions to Seamen, 11, Buckingham-street, Strand, London, W.C.

SORROWFUL SUFFERING.

Acute suffering is just now being silently borne by large numbers of deserving poor under the notice of the **North-East London Gospel Mission.** Afflicted creatures lying on the floor without a fire, and others are parting with their already scant furniture and clothing for food.

The Factory Girls and other branches are in full activity. **Contributions** would be most gratefully received, and may be sent to Mrs. F. A. BEVAN, 59, Prince's Gate, South Kensington, S.W., or to the Director, Mr. WM. CHORLEY, 6, Clephane-road, Canonbury, N. Parcels should be sent to Canonbury.

LONDON CITY MISSION.

500 MISSIONARIES now employed in beseeching the masses in the Metropolis to be reconciled to God through Jesus Christ our Lord. House-to-house visitation. Personal dealing. Work purely undenominational.

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FRIENDLESS AND FALLEN.

DEAR CHRISTIAN FRIENDS,

By the LORD'S MERCY, THIS MISSION *to* HOMELESS *and* FRIENDLES YOUNG WOMEN AND GIRLS *is continued in the* NAME *and Strength of* HIM *wh when on earth, welcomed* ALL *who came and sought Salvation. Also this Mission has bee* WONDROUSLY SUPPORTED *by the* PERSONAL GIFTS *of the* LORD'S *people. No in view of the close of another year, the wants are stated, and those who may not be able join in personal work are asked to contribute or collect, and, above all, to pray that* VER VERY *many may be brought to the feet of Jesus.*

THERE HAVE BEEN ADMITTED TO THE HOMES SINCE ESTABLISH MENT OF INSTITUTION IN 1857

Preventive Cases	4,295
Rescue	9,752
Total	14,047

[OPEN ALL NIGHT.]

ADMISSIONS SINCE ESTABLISHMENT OF REFUGE.

TOTAL ADMITTED SINCE 1867 15,972

Food is supplied night and morning. NO CHARGE WHATEVER is made for the shelter and food provi d

SUMMARY OF BIRTHPLACES OF THOSE ADMITTED IN 1891.

ENGLAND—Towns and Villages	177
CHANNEL ISLANDS	3
WALES—Towns, &c.	12
SCOTLAND—Towns, &c.	6
IRELAND—Towns, &c.	15
ABROAD—Countries and Islands, &c.	10
Home Countries	4
Total number of places inmates gathered from in 1891	227

CONTRIBUTIONS EARNESTLY SOLICITED.

400 donations of 5s. each. | 100 donations of £1 each
200 donations of 10s. each. | 100 donations of £2 each

Messrs. MORGAN & SCOTT, 12, Paternoster Buildings, E.C., will also receiv donations.

Offices—200, EUSTON ROAD, N.W.

EDWARD W. THOMAS.

*** *Statements of the work, also collecting cards, will be sent on application to any part of the United Kingdom.*

Institutions.

30 WORDS FOR 3s.
9d. *for each additional* 9 *Words.*

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C. c848

GEORGE YARD RAGGED SCHOOLS, etc., WHITECHAPEL, E.

George Holland thankfully acknowledges receiving from "W. H." 2s. 6d.; "E." 10s.

"Rescue."—The four Midnight Meetings were attended by about 500 women, about 250 were not more than 17 years' old.

Rations of Food to Hungry Children, Infant Day Nursery, Week-day, Sunday, and Evening Schools, Classes for Rough Boys and Girls, Band of Hope, Children's Services, Industrial Classes, Shelter for Children. Important Missionary Operations amongst Young Women and Elder Girls, Mission Work amongst Lads and Young Men. Mothers' Meetings. Evangelistic Services. Mission to Inebriate Women. Lodging House Meetings. Bible Classes. Temperance Meetings. Room-to-room Visitation. Training Home for Motherless Girls. Various Thrift Works, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High Street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E. c4500

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Donations for Food, Coals, and Blankets, with old or new clothing, are earnestly invited, in these critical times, for genuine cases of those out of work and the sick. Also to entertain a Thousand of All Sorts and Conditions to a Christmas and New Year's substantial meal.—A. STYLEMAN HERRING (for local committee), vicar, &c., 32 years St. Paul's, Clerkenwell, 45, Colebrooke Row, N.

A SMALL HOME was opened ten years ago for elderly ladies in reduced circumstances. The committee, having an opportunity of buying a large house on favourable terms, are anxious to obtain the sum of £600 to complete purchase. The home is under the management of a committee, who would be pleased to answer all inquiries. Any donations or subscriptions will be gratefully received by the hon. secretary, Miss Keep, 5, Philbeach gardens, Earl's Court; or the president, H. Evill, Esq., 1, Lancaster gate, Hyde Park. c4556

WANTED! all willing to aid the work of foreign missions to join the Missionary Prayer Association.—Apply to the HON. SECRETARY, 16, Yale-street, London, E.C. See this week's "Donation List." c1127

THE CHURCH ARMY SOCIAL SCHEME Sale of Work. Short lantern sketches; technical exhibits by reclaimed tramps and criminals. Kensington Town Hall, Wednesday, November 23, at 3.30. Opened by Princess Mary of Teck; and Thursday, November 24, by the Marchioness of Salisbury. Funds urgently needed. c1127

THE HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

An Afternoon Assembly

WILL BE HELD IN THE

ROYAL ALBERT HALL,

On Saturday, November 26th, 1892.

The Proceedings will embrace a

Vocal and Instrumental Concert

BY THE BOYS FROM THE HOMES,

INCLUDING THE

SWANLEY ORPHANS' CHOIR

AND

THE FARNINGHAM BOYS' BAND,

AND A

Display of Musical Drill.

After the Concert there will be in the Arena an Exhibition of the various Trades and Industries taught at the Homes.

The Chair will be taken at Four o'clock by

W. H. WILLIAMS, Esq., J.P., Treasurer,

Supported by

THE REV. CANON BARKER, M.A., THE REV. J. CLIFFORD, D.D., and others.

Admission by Tickets only. Free to the Gallery and Upper Orchestra. Balcony, for Subscribers. Amphitheatre Stalls, One Shilling each; Boxes (for 5 or 8 persons), One Shilling each Seat; to be had at the Offices of the Homes, Bank Buildings, Ludgate Circus, E.C

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11 and 12, Clerkenwell Close, E.C.

PATRONESS—H.R.H. THE PRINCESS OF WALES.

DEPARTMENTS: Orphanage and Homes for Waif Girls; Children's Cottage Hospital; Reception Homes and Shelter; Industrial Brigade; Servants' Training Homes; Flower Girl Association; Breakfast and Club Room for Early Market Girls; Country Holiday Home; Children's Free Meals; Nursing Sisters and Slum Work, &c., &c.

FUNDS ARE URGENTLY NEEDED to sustain this Mission, which during 26 years has performed a much-needed ministry in the Metropolis. **JOHN A. GROOM, Hon. Supt., 8, Sekforde Street, E.C.**

DESTITUTE CHILDREN'S DINNER SOCIETY.—Funds are much needed for this old deserving charity. At the least, £300 per month quired. Subscriptions will be thankfully received the treasurers, Lord Kinnaird, 1, Pall-mall East; Fuller, Esq., Stoughton Grange, Stoke, Guildfo the secretary, H. Morton Carr, Esq., 89, St. George square, S.W.; or the bankers, Messrs. Barclay Co., 1, Pall-mall East. c4565

IMBECILE CHILDREN.—There a vacancies for a few paying cases at Rock Hall Hou Combe Down, Bath. The institution, which beautifully situated in 24 acres of ground, is under management of the Bath Municipal Trustees, the patients are carefully trained and educated by resident Lady Superintendent.—For particulars terms apply to the Clerk to the Trustees, Mr. NEWTON FULLER, Solicitor, 5, Old King Street, Bat c4511

CITY OF LONDON UNION.

ADOPTION.

The Guardians of this Union are desirous receiving applications, for the adoption of two lit foundling boys, aged respectively four and years, and one orphan girl, age five yea The children are in good health and of p possessing appearance. The applications of perso desirous of adopting either one or other of these ch dren, should be addressed to the undersigned, Bartholomew Close, E.C.—FRED. WM. CRANE, Cle Dated November 20, 1892. c4409

WESLEYAN EAST-END MISSION.

Labour Bureau and Registr Office.

Employers of Labour, Business Men r quiring Assistants, Ladies requiring Se vants or Charwomen, should apply at onc to Miss BANKS, or Mr. BOLTON SMART, 583 Commercial-road, E. c1016

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MRS. MEREDITH'S INSTITUTIONS. { General Fund (Home Missi and Rescue). Princess Mary Village Home Prison Mission. Palestine Medical Mission.

£1,000 a Month needed to carry on the work.

£3,000 needed at once to pay off pressing liabilities.

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N.B.—Please cross cheques (payable to Mrs. Mer dith) "Barclay, Bevan, & Co.," and state special which fund.

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NATIONAL HOSPITAL FOR THE PARALYSE AND EPILEPTIC,

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The committee of the Ladies' Samaritan Soc earnestly plead for help for the poorer patients w are attending the hospital for medical treatme Contributions in money, coal or bread tickets, war clothing or material, such as flannel, serge, or oil will be most thankfully received.

ROSA PEARMAN, Vice-president.

It is particularly requested that all contributions given DIRECT to the Ladies' Samaritan Society and that parcels be FULLY addressed as above. c1005

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Have kindly consented to speak on

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In the LARGE HALL of the POLYTECHNIC, REGENT STREET, W.,

On Wednesday Afternoon, December 14, at 3.30.

Reserved Tickets on application to the Founder, Rev. Courthope Todd, Macready House, Henrietta street, Covent Garden.

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Urgent cases are considered at any time, but Mr. Fegan may be personally consulted about Orphan, Homeless, or Erring Boys at the Boys' Home, 95, Southwark-street, S.E., on Mondays, from 10 till 2.

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95, Southwark-street, London, S.E.

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Preparation for London Matriculation, University, Local, Musical Examinations, &c. Suitable residence, house, &c. Limited numbers. Splendid climate. c748

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Superior home school for the daughters of gentlemen. Resident foreign and visiting teachers, holding University degrees. Pupils prepared for B.A., London Matriculation, Oxford and Cambridge Local Art, and Musical Exams. Children whose parents are in India or abroad receive the particular care of the Principal. Special terms made for the daughters of officers, clergymen, and widows. Careful training. Well-appointed house. Healthy neighbourhood. c955

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Referees — Miss Buss, Miss Hadland, Principal Dykes, Rev. Martin Lewis, B.A., of Gravesend, R. T. Turnbull, Esq., and Robert Whyte, Esq.

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SOUTH-WEST LONDON COLLEGE.
High-class School for Young Ladies.

Carlton Mansions, Clapham-rise, London, S.W.

Principal—Mrs. Hale, A.C.P., F.S.Sc., Lond.

Modern system of teaching. Visiting masters in regular attendance. Resident certificated governesses, with careful personal supervision and home comforts. Special advantages for music and languages. Good garden and tennis.

Highly recommended by the late Rev. C. H. Spurgeon, Rev. D. McEwan, D.D., Rev. W. Williams,
and parents of former and present pupils. c169

EDUCATION IN GERMANY.—Pastor C. Hagenmeyer, at Hugsweier, near Lahr, Baden, is again prepared to receive one or two young English gentlemen, with special view to their making rapid progress in the German language. Christian principles, kind and happy home. Excellent references in Germany and England.—For prospectus and particulars, apply as above, or to Baron von Gemmingen, in Gernsbach. c4542

EDUCATION in Switzerland.—A governess-pupil, willing to teach English one hour daily, would be received on half terms at the Educational Establishment of Mlle. Chatelain, Chateau Roux, Lausanne. c4345

GENEVA.—Rev. Tophel, Cours des Bastions, Geneva, recommends to parents seeking for their daughters the benefits of education abroad, the advantages offered by French lady and daughter (certificated).—Mdlle. Golaz, Rookery, Richmond, Yorkshire. Will remain in England until December. c4570

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CHRISTIAN GOVERNESS or useful companion seeks re-engagement, six years' reference, most reliable and conscientious, English, arithmetic, French, Latin, music (piano, American organ), singing, drawing, good needlework, would travel, and take entire charge of one or two pupils.—Irene, Mrs. Edwin Hooper, Governesses Home, Compton-terrace, London. c4597

OXFORD COUNTY SCHOOL, Thame.—Established 1840. Efficient, home-like. Excellent table. Perfect sanitation. Fine premises and grounds (11 acres). Tepid swimming baths, gymnasium. Exams. University, Locals, Chamber of Commerce, &c. Many distinctions. References, The Vicarage, Thame; The Manse, Thame; The Rectory, Aston; Sandford, Thame, &c. "Friends much pleased with care and attention received."—Rev. C. H. Spurgeon.

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First grade modern school. Small classes. Individual attention. Form work arranged with due regard to health. Decided Christian training splendid premises, workshops, cricket field, tennis courts. Fees £45, no necessary extras. c143

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established

YOUNG GENTLEMEN'S BOARDING SCHOOL

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A LADY WISHES to recommend a good home school in Clifton for the daughters of gentlemen, where thorough teaching is combined with attention to health. Resident foreign and English governesses. Best professors attend, vacancy at Christmas for governess student (musical); small premium.—Address in first case "Academy," Bool, Stationer, Clifton, Bristol. c4394

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of Rev. Dr. C. W. WALLER, Principal of the London College of Divinity.

Mr. Moody's stay in our midst at this time is now very near its close; he hopes to sail for America on Wednesday next, Nov. 23, after the close of the four days' mission in Oxford. A year and a fortnight have elapsed since he and Mr. Sankey opened their third British campaign. It has been different in some respects from those that preceded it, but in the matter of widespread and sustained interest, and in the adaptation of the old Gospel to meet the manifold wants of the human soul, there has been the same blessed story to record. Mr. Moody will return to his own land wafted by numberless prayers and grateful good wishes. Many will note with thankfulness, from his letter to the London Committee, that there is a prospect of his return at no very distant date.

The special Gospel campaign in Ireland is not to be allowed to terminate with Mr. Moody's departure. Major Whittle and Mr. Stebbins will continue the work in the South, and Mr. Merton Smith, with Mr. Ritchie Bell as singing companion, will keep the flame alight in the North. Mr. McNeill's visit to Dublin of course terminates at the end of this week, and he returns to Scotland; but the Dublin effort it is hoped will be kept alive. The church and congregation in Belfast of which Rev. H. Montgomery is pastor, have been requested to release him for six months for evangelistic work. If this arrangement is completed, Mr. Montgomery will prove an added tower of strength to the Gospel forces now in operation throughout Ireland.

It is an old adage that "circumstances alter cases," and no human rule is of universal application. Hence we are not surprised to find that while remarks recently made in our columns as to the "inexpediency of paid native agency, except on the very smallest scale," appears to have met with general acceptance in the mission field, there are exceptional cases. For example, our esteemed friend, Rev. H. M. Dyke, of Morija, Basutoland, writes that while these "views may be correct with regard to China and other fields, it would be impossible for us to act upon them in our endeavours to evangelise heathen people such as surround us." We trust the desire for unpaid native agency will not diminish the support accorded to the noble French society represented by our venerable correspondent.

Not a little false and unhealthy sentiment is current under the guise of loyalty; loyalty to the denomination, loyalty to the church, loyalty to the institution, loyalty to the army, loyalty to the mission, loyalty to the profession, loyalty to the firm—all this may mean a necessary and praiseworthy attitude towards the body of which we may be members, but it may also mean an unrighteous demand of the strong upon the allegiance of the weak; of the leaders upon the led; of vested interests upon those who sustain them.

The only loyalty we owe is loyalty to God, which includes loyalty to conscience, loyalty to our own well-being, loyalty to those who have claims upon us, in church, or family, or social, or business relationships. Loyalty to God produces and defines all other loyalty. Recognition of this will set many minds and hearts free from a subtle and oppressive bondage.

While the representatives of the Free Churches, in conference in Manchester, have been denouncing the evil of overlapping, the evil itself continues to exist in many villages, to the serious hindrance of the work of God. The following facts were received from one of the oldest inhabitants of the village to which the facts refer:—For a population of a few hundred people, there are in this village two chapels—a Congregational and a Primitive Methodist. The former is the older and larger building, and possesses ample accommodation for both congregations. There is now a proposal to enlarge the Primitive Methodist chapel. To prevent this needless undertaking an offer has been made to the Primitive Methodists to put the Congregational chapel at their disposal for the circuit minister when he pays his monthly visit to the village, and to give a collection on that Sunday to the Connexional funds. To this proposal many would agree; but they are powerless to decide without the authority of the Connexion. What will the Connexional authorities do? Is not this an opportunity to sink denominational self-assertion in order that the cause of Christ may gain?

The pity of it is that work is usually started in village places on strictly denominational lines. The aim is not solely, or even chiefly, to do the work of God, but to extend the influence of the denomination, and secure another sectional interest. The effect of this is that the representatives of another denomination find in the village a promising field for labour, and they set up a rival cause, with the result that as there is no room for both, one decreases as the other increases. Is this to do the work of God? But alas! the people love to have it so. Have they not been trained to stick to their own cause? "I was born in it, and I will die in it," they say with great vigour, but often with scant intelligence. One feels disposed to hope that the process of dying may be speedy and effectual, not to the individual, but to the spirit which speaks thus, and which has so long hindered the work of Christ. "He must increase, but I must decrease," said the great forerunner. Will our denominational leaders say the same? Untold blessing would result if all would agree that every denominational hindrance to Christ's progress should be removed.

Complaint is sometimes heard—unjustly, we would fain believe—that in our courts there is "one law for the rich, another for the poor." The Lord Chief Justice has at any rate laid down the principle of one law for the West End and another for the East. In the action for libel brought against *The Daily Chronicle* by the late keeper of an East End dancing saloon, Lord Coleridge, in his summing-up, declared that what might be indecent in the West End must not be so considered in the vicinity of Tower Hill:—

> He should think that neither the dancing, nor the singing, nor the talking was of such a character as would commend itself to the jury or to himself. But they must not apply their principles or judgment to these places on Tower-hill or to people like the frequenters of Tower-hill. They could not expect that in places of this sort there would not be things of which sound morality would disapprove, and they could not apply those strict principles which were no doubt the right and true principles for people to act upon.

We cannot help expressing great regret that his Lordship paid so little heed to the testimony of the devoted ladies who have for years been combating the evils so rampant in this district:—

> He had no doubt they came there intending to speak strictly the truth, and he had no doubt to a certain extent—he did not impugn their veracity—they did speak the truth. He dared say they saw many things they could not approve of. It was another thing whether you could trust the conclusions they drew.

As one of them declared, she had "no motive to distort the truth," and their evidence was certainly such as most Christian workers could endorse from sad experience. The Governor of Her Majesty's prison in one of our large centres of population remarked to us not long ago: "Yes, drunkenness and crime are very prevalent in this city; but, bad as things are, *if you were to shut up the Christian missions, I should require* 900 *to* 1000 *more cells.*" Such a testimony may well encourage those who plod along with very little in their surroundings to cheer them in their noble endeavours.

We observe that *The Weekly Times*, a newspaper which circulates largely amongst the working classes, announces that in an early issue will be commenced a series of articles on "The Gospel of the Poor," in which an endeavour will be made to show "the true democratic basis of real Christianity and the preceding dispensation of Moses and the patriarchs." The announcement continues:

> Now, as ever, it is reverently believed, is the Divine utterance fraught with truth and power. "I, if I be lifted up, will draw all men unto Me." Now, as of old, it is the faith of Christian societies with St. Cyril that if the Church of Christ worked but for one day, as she ought, the world would be converted ere nightfall. . . The aim of the series of papers is to induce thoughtful men and women of all sects to examine carefully the true claims of Christianity on their allegiance, and to unite in one grand effort to bring the world within its influence.

The prospect in regard to the probable condition of large numbers of the industrious poor during the coming winter is fast becoming a very alarming one, and however the quoted figures as to the number of the unemployed may be qualified, there can be no doubt that already there is a vast amount of distress in our large cities and towns. No doubt there will by and by be a great strain upon our charitable associations; and it is to be hoped that those who have been in the habit of contributing to the various good movements for the alleviation of distress will this year send their gifts early, and that many of those who hitherto have not regarded the numberless appeals for help may be led to do so in the present painful condition of things in our midst.

The Local Government Board's annual report, recently issued, is not an altogether satisfactory one in regard to the somewhat difficult problem of the boarding out of "pauper" children, and it would seem that in many cases the little boarders are both ill-fed and neglected in many ways by those to whose care they have been entrusted. This unhappy result is not, however, the fault of the system, but probably rather of the want of wise selection in the first instance, and it

is to be hoped that steps will be taken to prevent these drawbacks, and to ensure, as far as possible, the humane treatment of the poor waifs whose misfortune it is to have come at so early an age within the regulations affecting the various classes which are grouped under the somewhat too comprehensive term of "paupers."

In an article written five days before the Presidential election in the United States, *The Independent* of New York expressed a strong hope and conviction that the Republican candidates would be elected, as best representing American manhood, American statesmanship, and American interests. Says our contemporary :—

The Democratic policy means ruin to all the vast industrial and manufacturing interests which have been developed under Protection and to the outlook of labour. It involves an unsettling of business conditions, an exposure to the evils of a State bank currency of uncertain and fluctuating values, an overthrow of reciprocity, a perpetuation of the crimes against the ballot in the south, an interruption in the progress of Civil Service Reform, the loss of all that has been gained in the treatment of the Indians, and the triumph of the lower elements of our civilisation.

Many of the points noted in this indictment are such as Christian people in this country are not qualified to adjudicate upon, but if the Democratic victory recorded at the polls on Tuesday week be indeed "the triumph of the lower elements" of American civilisation, the Christian Churches of the country are sincerely to be commiserated. We can but trust that they will rise to the measure of their responsibility, and see to it that this defeat is made the stepping-stone to future victory. No nation of freeborn men and women can tamely submit to the tyranny of Rum and Romanism.

A strange lesson in Central Africa polity is to be read in the startling intelligence conveyed in the latest letters from Garenganze to the effect that Msidi (a name familiar enough to every reader of Mr. Arnot's book) having been killed, the Garenganze kingdom, held together by force and terror, has dissolved into its original elements, while the populous capital became within a few weeks a wilderness. The question now is, What as to the future of the Garenganze mission? The present answer is that the scattering thousands who dared not under Msidi confess Christ, carry with them the good seed of the Word to spring up here and there into precious fruit. As to the missionaries, their field of service will now be found among the Luba tribes, whither the mass of the Garenganze people have gone.

The history of the world gives abundant proof that racial hatred is a noxious plant that is native to every clime. Sad to say, South Africa sends us reports of its evil harvesting. Public feeling throughout Cape Colony has been much excited by the trial of five farmers charged with tying up natives and cruelly flogging them. Two were so badly injured that they died. A jury found them guilty of common assault under great provocation, and acquitted them altogether from the charge of culpable homicide. The judge spoke out plainly. He said the finding of the jury was a disgrace to the community, and he marked his sense of the outrage by punishing the chief offender with a fine of £125, or fifteen months, and the others in proportion. Happily, all the Press has not partaken of the evil fruit. *The Cape Times* advocates the abandonment of trial by jury and the establishment of a special Court, as on the diamond fields, for the adjudication of cases subject to the influence of racial prejudice.

An influential deputation, comprising representatives of many anti-opium and missionary societies, waited upon the Secretary of State for India on Thursday last, and presented memorials and made speeches in favour of the suppression of the traffic. Lord Kimberley's reply was of the same character as those which have been so frequently made in the past by statesmen. China has a free hand, but in India the revenue raised on the drug cannot be dispensed with! His Lordship's address was deplorably lacking in compassion for the demoralised millions of the East, but *The Times*, which has of late strained every nerve to defend the traffic, styled it "very sensible and statesmanlike." It concluded an article, disfigured by many undignified allusions, by imposing upon anti-opium agitators the duty of "preparing a Bill of ways and means" for the suppression of the evil. This, of course, is by no means the duty of advocates of a moral reform. Those who think of India and China when praying "Thy kingdom come" must continue to cry out against that which is God-dishonouring on the part of Great Britain, alike in her home and foreign relations, assured that as soon as statesmen are willing to see their duty in regard to this wickedness, they will find it possible to adjust financial arrangements to new and righteous conditions.

A missionary writes to us from Central China :—"We rejoice in the prominence you give to the anti-opium movement. Let those Christian men who oppose themselves to God in this matter come and live in a Chinese inland city. Here, with an estimated population of 40,000, there are 1300 opium dens, beside the vast number of private pipes used."

Only a few weeks ago the daily press described the terrible destruction wrought among the natives of Dahomey by a certain deadly gun in the hands of French soldiers, hundreds being literally mown down at once. And now it is stated that a still more mischievous engine of slaughter has been devised by an Austrian who has already been knighted for a previous invention of a kindred nature. The results of the recent trial of this "new automatic repeating rifle" at Vienna are described as "simply appalling," bullets are poured out like a hailstorm, and it is claimed that those who use it in the battle-field "will sweep away like flies" the opposing ranks which are not armed with it. Truly, with the Continental powers thus vying with each other in producing the deadliest weapons and most ponderous ships, with nearly twenty millions of men in arms, with all the elements of an immense conflagration only awaiting a spark to ignite them. with the political air of Europe quivering with unrest, suspicion, and apprehension, the outlook is a sad one. To the human eye, the time when men shall "beat their swords into plowshares" is far distant, but we may remember Him who "doeth according to his will in the army of heaven and among the inhabitants of the earth."

The principal item in the Ritualistic programme is the exaltation of the sacrament as the chief act of worship; or, in plain words, its assimilation to the Mass. At a recent meeting of a leading branch of the English Church Union, previous to which "the Eucharist was celebrated with all the points known as the Catholic [Roman ?] adjuncts," an address was given by a clergyman well known for his Romanising practices, in the course of which he is reported to have said :—

There are many most faithful clergymen who preach continually about the Real Presence, but who, if they were to put in plain words their belief, would shock their communicants; and, more so, if they clothed their services with such practical, outward, and visible signs as would express their belief, they would make quite a revolution in their parishes. Even among English Church people many are now living and dying without a true belief in the blessed sacraments.

The speaker also described how in his church at Portsmouth he had introduced "the Eucharistic service, the Mass, and the confessional." Verily, this is glorifying in his shame. Such men are traitors to that Church whose orders they hold, and are every whit as much to be abhorred as the soldier who boasts of having betrayed a fortress into the enemy's hands.

Miss Cusack certainly has got her eyes fully cleansed from the glamour of Romanism. With all the ardour of the young convert, she is exposing the hollow shams by which that false system and its Ritualistic imitators seek to deceive unthinking people. A small volume she has lately published (A Remarkable Book, 1s. 6d., *Marshall Bros.*) contains a thorough-going exposure of a Ritualistic "Guide to Low Mass, according to the ancient customs of the Church of England," a copy of which she succeeded in obtaining, but which, she says is not now available for the general public. Assuredly if the sentiments expressed in this "remarkable book" are held to any large extent in the prevalent section of the English Established Church, we may as well cease to grieve over dreaded Romish supremacy, for it has already come.

In the second part of her startling pamphlet, in which she discusses Romish relics, Miss Cusack makes some notable statements as to the stealthy but rapid progress that the Papal system is making in the United States. "A Holy Bone" taken from the wrist of St. Ann, grandmother of our Lord, has been exhibited in New York this year so successfully that the priest in charge of the supposed relic admits that he has cleared £4000 by the transaction. That would seem to show a more widespread gullibility on the part of the New York public than we could have supposed. But worse still are two facts which Miss Cusack asserts with all confidence. She says, "The Press in America is well known to be under the direct control of the Church of Rome, with a very few exceptions." And again :—

The next step will be the establishment of the Inquisition openly, as it is already established secretly in America, so that anyone who dared, Lutherlike, to protest against this outrageous idolatry might be punished for his sin against the Church by imprisonment or death.

We are glad to know from the author that "England is not ready for such exhibitions yet." The implication, however, is that before long she may be.

Dear Mr. Editor,—Referring to the case of the impotent man at the pool of Bethesda (last week. page 9), we are not told that he had been thirty-eight years at the pool, but that he had been diseased thirty-eight years.

Yours faithfully,

D. M.

The writer thanks "D. M." for the correction. It does not, however, affect the purpose of the note.

"Measure the Pattern."

Again and again Moses was commanded to make the Tabernacle and all things connected with it according to the pattern showed him in the Mount. In the last chapter of Exodus, after recounting the work, it is added, "Thus did Moses: according to all that the Lord commanded him, so did he." Then the chief particulars are rehearsed, with the refrain eight times repeated, "as the Lord commanded Moses."

The Temple was but the Tabernacle translated into stone, with such additions as befitted the settled life in the land. Yet it also was built according to Divine pattern: "All this, said David, the Lord made me understand in writing, by his hand upon me, even all the works of this pattern."

In Cologne Cathedral are preserved the architect's plans of that magnificent structure. No greater indignity could be offered to an architect than that the builder should depart from his design, and obtrude his own devices. And God speaks thus indignantly to Israel by Ezekiel (xliii. 7—12):

> Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever. . . . . Thou, son of man, show the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern.

Their God was aggrieved that his people had departed from the pattern which He had given them; as *e.g.*, when Ahaz sent the pattern of a heathen altar from Damascus, to supplant the altar of burnt offering. Yet this was but an example of what the kings and the people had habitually done, substituting their own will for the will of God, "in their setting of their thresholds by my thresholds, and their posts by my posts, for a wall between Me and them." And God would only restore to them his presence on condition that they returned to his pattern:

> And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

The Tabernacle and the Temple were but foreshadowing emblems of Christ Jesus and his Church—of Jesus Himself: for when He said, "Destroy this temple, and in three days I will raise it up," He spake of the temple of his Body. Of his Church: for when "God raised Him from the dead, and set Him at his own right hand," He "gave Him to be Head over all things to the Church, which is his body, the fulness of Him that filleth all in all." And this body is a temple composed of living stones, "built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord."

However flagrantly the kings and people of Israel departed from the pattern of God's house, the Gentile Church has done far worse, considering her greater light. The Epistles may be described as a definition, in every minute particular, of the pattern of the Church of God, and of his plan of its life on earth.

The Tabernacle was a temporary structure; the Temple was more permanent; they were alike in this, however, that both were made of things without life. But the New Testament Temple is a living organism, and the human body is its breathing and moving pattern. The New Testament itself contains all the doctrine, instruction, counsel, exhortation, correction, needful, that the man of God, that every member of this body, should be thoroughly furnished unto all good works.

Therefore, the Apostle says to his beloved Timothy, his own son in the faith: "These things write I unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." And again, "Hold fast the form," or rather, "Keep the pattern of wholesome words which thou hast heard of me, in faith and love, which is in Christ Jesus."

The wholesome words of the Apostle are all in order to "the edifying of the body of Christ." It may safely be asserted that every doctrine or direction in the New Testament is based upon and in keeping with the fundamental idea of a building of God, composed of living stones; of a body of which Christ is the Head, and his people the individual members.

The members of our bodies are guided by the will: we are, therefore, exhorted to yield our members as instruments of righteousness unto God; to present our bodies a living sacrifice, holy, acceptable unto God, our reasonable worship; and not to be conformed to this age, but to be transfigured by the renewing of our mind (by the Word of God and prayer), that we may prove the will of God holy, acceptable, and perfect.

This is a command to be individually obeyed by every member of the Church. But it cannot be fully obeyed independently of the other members, for "*only* with all saints can we comprehend the love of Christ, and be filled unto all the fulness of God." The Spirit of God, when we are all absolutely yielded to Him, will enable the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, to make increase of the body unto the edifying of itself in love. (Eph iv.)

The measure in which we have failed of this ideal indicates the extent of our departure from the Divine pattern, setting our thresholds by God's thresholds and our posts by his posts, for a wall between us and Him. And if He resented this with regard to the decayed and vanished dispensation of the law, He will certainly not consent to it with regard to the dispensation of the everlasting Gospel.

A hundred ways might be mentioned in which we have departed from God's pattern, some in one way and some in another, but all in this, that love has waned; that there is schism in the body; that it is so largely true that we all seek our own and not the things that are Jesus Christ's; that we seek every man his own and not everyone another's welfare. Consequently we judge one another and are judged with the same judgment; whereas if we judged ourselves we should not be judged.

In the early centuries of this age departure from God's pattern began and continued until the Romish apostasy, which is painted Paganism, built her Babel in the name of a Church, having, like her prototype, brick for stone and slime for mortar. The Jachin and Boaz of this false Temple are Sacerdotalism and Sacramentarianism. We may enter our protest against Romanism, but may it not be said to ourselves: "Thou that judgest doest the same things?" The weakness of our protest will lie in the Sacramentarian leaven inhering in it. The substitution of Sacraments for Christ as the way to God is a counterpart of the sin of Ahaz in setting up a great altar after the Damascus pattern in the stead of the altar that Moses made according to the pattern which God showed him in the Mount: "Thou son of man shew the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern."

Mr. Moody and London.

The following letter has been sent to Messrs. George Williams and T. A. Denny, on behalf of the London Evangelistic Committee, formed at the recent meeting in the Holborn Restaurant:—

Dear Friends,

I have given my earnest consideration to the wish, expressed by yourselves and other brethren, that I should conduct another mission in London before returning to America. Inclination would prompt me to comply with your kind request, but there are several strong reasons that have impelled me to come to a contrary decision.

I have now been absent from America more than a year, which was the period I had fixed for my contemplated journey round the world. There are many matters connected with my schools at Northfield and in Chicago, which at this time require my presence and personal attention. My family returned to Northfield some months ago, and I am unwilling, on that score also, to prolong my absence from home.

My fellow-labourer, Mr. Sankey, had to return to the United States in June in order to fulfil engagements there which he had made previous to our coming to this country. For that reason he has not been able to help me in the work in England and Ireland. His absence is another reason why I should not enter on a prolonged London mission at this juncture.

Lastly, I feel that there ought to be a much longer period of preparation for such a mission as you propose, than there could possibly be if I were now to accede to your request. The difficulties of a united and effective evangelistic campaign in London, on an extensive scale, are such that ample time should be given for the preparatory arrangements that are essential in order to secure lasting results.

I highly appreciate the kindness and hearty co-operation shown by many friends in London in connection with the recent mission at the Metropolitan Tabernacle. To myself the work there was a privilege I shall ever greatly prize, and I am thankful to know that the ascertained results of the week's effort have been so satisfactory. If God spares us and preserves us in health, Mr. Sankey and myself would be glad to consider the advisability of helping your London committee in an earnest, aggressive endeavour, at some period after the closing of the Chicago World's Fair, to reach the great industrial masses in your city, so many of whom are still uninfluenced by the Gospel of Jesus Christ. The spiritual condition of these portions of society in all our large cities, on both sides of the Atlantic, is one which I think demands the most serious, prayerful, and practical consideration of all the evangelical churches.

With every good wish, and asking your prayers on behalf of my contemplated work in Chicago next year,

I am, yours, very sincerely,

D. L. Moody.

GREAT FIRE IN JAPAN.—A telegram dated Yokohama, November 14, announces that a most destructive fire has occurred at Tokio. Six hundred houses were burned.

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Modern Oxford Theology.

Sixty years ago, priestly and sacramentarian theories, supposed to have perished with Laud, entered on a new lease of life at Oxford. Discarding all traditions of evangelical faith and fervour, a new generation arose in whose eyes robes and rites appeared the more important elements of worship. Salvation, they taught, was secured, not by the sinner's personal faith in the Gospel, but by the priestly conveyance of the Holy Ghost in baptism, and by the ministration of the "Bread of life" in the Lord's Supper.

At the close of these six decades of growing superstition, and within the ranks in which priesthood is most highly prized, rationalism of a marked type has suddenly risen into prominence. Readers of *Lux Mundi*, many to their horror, all to their amazement, discovered that its accomplished editor, Principal Gore, of Pusey House, is inclined to admit without reserve the alleged results of the most daring criticism. The late Canon Liddon and the Archdeacon of Taunton, both of the older and better High Church party, protested in vain. To believe that the Old Testament Scriptures have neither the character nor the authority claimed for them by our Holy Redeemer Himself is freely allowed within the New School, whose seat and centre is Oxford. The influence of Canons Cheyne and Driver (the latter more cautious and prudent than the former) in the rise and growth of this modern "phase of faith" is not difficult to trace.

Within the Church of England the danger of this departure from the faith has not been fully recognised. Attempts have been made to bring the matter before certain of its assemblies, but hitherto without success. As the Church of Rome is not careful to defend the Bible against Rationalistic attacks because of the living authority of the Pope, so the English communion seems confident of security because of the available testimony of the Church. Criticism may invalidate the Book, but it is supposed to be powerless against the organised community. Nevertheless the danger to faith threatened by this antagonism to its records issuing from a University so influential is real, and cannot be recognised too soon. Whether the nation can adopt any measure to protect itself against the weakening of our belief in Scripture is a question which cannot be considered too wisely or too well. As we have always maintained, there can be no objection to fair and honest criticism—in the long run it can only be productive of the best results; yet there is good reason to doubt the propriety of countenancing rash suppositions and speculations which at the best are only tentative and unsettling.

A SOLDIERS' CONFERENCE.—The first Soldiers' Christian Conference was held at Dagshai, on the Himalaya Mountains, on October 11. Christian men from the out-stations assembled in encouraging numbers, and took part in the proceedings. The topics were:—"Witnesses for Christ," dealt with by the 93rd Argyll and Sutherland Highlanders; "Walking with Christ," by men of the Derbyshire regiment; "Working for Christ," by the Gordon Highlanders; and "Waiting for Christ," by Kasuli brethren. Several ministerial friends also took part. Rev. J. Nelson, Presbyterian chaplain, writes: "Special work among the Argyll and Sutherland Highlanders has raised the number of men in the Soldiers' Christian Association from six to thirty."

MISSION TO FISHERMEN.—The hospital ship Albert, belonging to the Mission to Deep Sea Fishermen, has sailed from St. John's for Yarmouth. Both the Government and the Newfoundland merchants are willing to co-operate in the philanthropic work of the mission, and if the latter decides to continue its ministrations they will build the necessary hospitals in Labrador.

"Revelation and the Bible."*

Modern apologists of the new Oxford School are content to surrender the infallibility of Scripture in the hope of conserving Christ in his present and permanent influence. They appear to forget that all our knowledge of the Saviour on which our real communion with Him must ever depend is communicated to us by the record whose trustworthiness they are so ready to impugn. Certainty can ultimately and only be assured by sufficient authority. Unless we have reason to believe that a direct message from heaven reaches us through a specially-prepared channel, our faith can never be either fixed or firm. Vainly do we affect to dispense with a revelation implicit and accurate in the very terms of its conveyance; for without a clear and complete clothing in fit language it would both disappoint and deceive.

To an individual God may speak immediately, and if the communication be purely private and personal, there it ends. But if the revelation thus given is intended to be transmitted to others throughout all time, the exactness of its embodiment in words is essential. Theories as to how this can be best accomplished are here out of place. We are only concerned with the recognition of the fact. It is vain to tell us that the Bible makes no such claim to accuracy. Every serious student knows it does over and over again from beginning to end. Yet Mr. Horton in his recent volume endeavours to persuade us that this is a huge and harmful mistake. While apparently anxious to conserve the facts and doctrines of the Christian faith, and while even willing to allow inspiration to a certain extent in a modified form, his whole argument tends to discredit the Book we have all been taught to love and reverence. In chapter after chapter he adduces instances in which he professes to find proof of ignorance and of mistake on the part of the writers. His statements are neither novel nor serious; though, coming as they do from a minister of the Word who often writes with even passionate evangelical fervour, they are likely to prove all the more misleading to the unwary.

We cannot pretend in the brief space at our disposal to criticise his assertions in detail. We content ourselves with a few specimens which, for the present, may suffice. Speaking of chronological errors Mr. Horton says:—

> If you add together the dates given in the Book of Judges it would seem that the book covers 410 years, but in 1 Kings vi. 1, the whole period from the Exodus to the fourth year of Solomon is given as 480 years, which would leave for the book of Judges not 410, but 349 years.

We venture to place beside this the suggestion of one who has a much keener insight into the significance of Scripture than the assailant of the chronology:—

> If we follow the history of Israel as detailed in the book of Judges we shall find that for five several periods their national existence as Jehovah's people was in abeyance. In punishment for their idolatry God gave them up again and again, and sold them into the hands of their enemies. They became slaves to the King of Mesopotamia for eight years, to the King of Moab for eighteen years, to the King of Canaan for twenty years, to the Midianites for seven years, and finally to the Philistines for forty years. But the sum of 8+18+20+7+40 years is 93 years; and if 93 years be deducted from 573 years the result is 480 years. It is obvious, therefore, that the 480 years of the book of Kings, from the Exodus to the Temple, is a mystic era formed by eliminating every period during which the people were cast off by God.†

Striking and singular facts of this sort ought to give us pause before charging the writers of the Book with mistakes which are only apparent because of our own ignorance of the whole facts of the case. Nine-tenths of Bible difficulties would disappear if this were duly and always remembered.

What are we to think of the expository sagacity of an author who discovers in Deut. iv. 19 Jehovah "allotting the various objects of false worship unto all nations"; and who finds in these words of Micah, "All the people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever" (iv. 5) evidence "that this prophet had not yet risen to the conception which we call monotheism"?

Mr. Horton's view of the limits of inspiration appears in the following statement which may be taken also as an additional illustration of his lack of skill in the interpretation of Scripture:—"In his [the apostle Paul's] first letter which has come down to us, referring to that great event (the second coming of the Lord), he implies that he himself would be living when it happened (1 Thess. iv. 15-17—*we* which are alive), and though in his second to Thessalonica he sought to remove the erroneous impression that the day of which he had spoken was actually upon them, yet at the end of his life he dwelt still fondly on the belief that the Lord was near (Phil. iv. 6)."

We need not carry criticism further. According to our author the Bible contains Divine revelations which each one must discover for himself, not without the aid of the Divine Spirit. But what if the searchers arrive at conflicting, and even contradictory results?

* Revelation and the Bible: An Attempt at Reconstruction. By Robert T. Horton, M.A. (*London: T. Fisher Unwin.*)

† The Coming Prince. By Robert Anderson, LL.D.

MR. CAIRNS IN MANCHESTER.

Mr. G. R. Cairns has concluded an eight days mission at the Wilmott-street Hall, Hulme, Manchester. This hall with its galleries will accommodate 750 persons; and attached to it are numerous class-rooms. The mission has been in existence for about twenty-two years: it is purely evangelistic but attached to it is a large Sunday-school in connection with Union Chapel, and principally worked by members of the congregation of Dr. A. Maclaren.

Mr. Cairns has been at Wilmott-street on two previous occasions. He came for the first time just three years ago, and paid a second visit after one year. There were very good results on both these occasions, and many of the best workers at present labouring at Wilmott-street, were brought in at one or other of his visits.

This time a great blessing was asked for, and expected; nor were the expectations disappointed. Over 200 have professed to decide for Christ, and their names and addresses have been carefully noted that they may be visited and watched over. The testimony of all at Wilmott-street is that the results of all Mr. Cairns's meetings have been most satisfactory, he leaves behind him many thankful hearts, who bless God for the simple and forcible Gospel teaching they have received at these meetings.

THE CITY OF LONDON TOTAL ABSTAINERS UNION held on Friday evening the opening meeting of the winter session. The gathering took place at the warehouse of Messrs. Smith and Lister, Cannon street. Mr. Robert Burn presided. After an experience of twenty years, he said he could most strongly advise all before him to become total abstainers. Mr. J. H. Raper (U.K.A.) followed in a humorous and stirring speech. There were peculiar difficulties, he said, to be confronted in City warehouses, as the employés had the drink set before them gratis; that made no difference, however, for even then it was dear.

PLYMOUTH.—Mr. John H. L. Christien, organising superintendent of the London Midnight Meeting Movement, has been holding midnight and other meetings of the fallen at Plymouth, Stonehouse, and Devonport. Considerable numbers attended, and it was sad to see so many very young women given up to a life of sin. They listened attentively to very earnest appeals and some were moved.

Joshua and His Life-Work.*

By REV. F. B. MEYER, B.A.,
CHRIST CHURCH, WESTMINSTER BRIDGE ROAD.

THREE DAYS' PAUSE.—Joshua i. 11.

THE whole land of Canaan was Israel's by deed of ft. As soon as Lot had separated from Abraham, oosing all the plain of Jordan, and pitching his nt toward Sodom, the Lord drew near his faithful rvant, assuring him that He would not suffer him lose by his magnanimity. "Arise," said the vine Voice, "walk through the land in the length it, and in the breadth of it, for *unto thee will I ve it.*" But after that, when Melchizedek had essed him, and he had watched through the long urs with God, beneath the horror of the great rkness, "the Lord made a covenant with him, ying, Unto thy seed *have I given this land*, from river of Egypt unto the great river, the river phrates."

But though this was so, each square mile of it d to be claimed from the hand of the peoples at possessed it. "The sole of the foot" had to be t down to claim and take. The cities were theirs, t they must enter them; the houses, which they d not built, were theirs, but they must inhabit em; the cornfields in the rich vales and the vineds on the terraced slopes were theirs, but they ust possess them. It is not difficult for us to realise ese things, for spiritually we occupy precisely a nilar position. God our Father hath blessed us th all spiritual blessings in Christ Jesus, but they not ours to enjoy, until we have claimed and propriated them by a living faith. They are only rs as we avail ourselves of them. Hence the need be strong and very courageous.

But now a new and unexpected delay took place. three days' pause was called. The officers inrmed the people that three days must pass before ey could go in to possess the land, which the rd their God was giving them to possess.

I. WHAT THIS PAUSE MEANT.—"Three days" is recognised period in Scripture for Death and surrection. "As Jonah was three days and three ghts in the belly of the sea-monster (R.V.), so all the Son of Man be three days and three nights the heart of the earth." "On the third day He l raise us up, and we shall live before Him." And was, therefore, appropriate that this period should pse ere the people could pass through symbolic ath over to resurrection ground.

But there was another and deeper reason for the ay, which closely touches one of the greatest nciples of the inner life. When Israel reached banks, the Jordan was in flood, and overflowing low-lying lands on either side of its bed. It the time of "the swellings of Jordan," which in r days was employed as an expression for overlming trouble. Before the gaze of the assem-d hosts, the turbid floods rushed on, swollen by ing snows far away on Hermon, and carrying nks of trees and other *débris* torn from the banks their impetuous descent. Its force and velocity, t poured down from its upper basins to the mense depression of the Dead Sea, had gained for the name of "Descender!" and this title was cially appropriate at such seasons as that at ch Israel first beheld it.

Across the river stood Jericho, embosomed in ms and tamarisks, in a very paradise of exquisite tation, its aromatic shrubs and gardens scent the air. But as the people beheld it, all their ished hopes of taking it by their own energy or rage must have been utterly dissipated. What d they do in face of that broad expanse of rush-, foaming, turbulent waters? The Jordan, on page of Scripture, is constantly associated with th. This indeed is its common characteristic. the death of the body, but that baptism into h which signifies a pause in the energies of nature and an entrance through faith on a higher and nobler level. So John baptized there, and there the Lord entered into his first identification with sins not his own. But never in all its history did the Jordan more effectually pronounce the sentence of death, than on that day when it taught the people that by no strength or energy of their own could they prevail.

Multitudes have come to the brink of that river, and have been left there, waiting on its banks, that they might consider the meaning of those impassable waters, and carry away the sentence of death in themselves. Abraham waited there for more than twenty years face to face with the apparent impossibility of ever having a son. David waited there for almost as long, and it must have seemed that the kingdom foretold to him as a youth lay on the other side of insurmountable difficulties. The sisters of Bethany waited there, and the stone, rolled heavily to the door of the tomb where Lazarus lay, must have been to them all that the Jordan was to Israel —the knell of hope.

Many a saint since then has been brought down to these same banks, and has stood to witness these flowing streams. What though the promise of God has offered all manner of blessedness and delight! That river! Always that river! That flooded, fordless, bridgeless, boatless river! Are you there now, my reader? Do not hasten from it. Stand still and consider it until the energy and impetuosity of your self-life dies down. You can never reach the Blessed Life by resolutions, or pledges, or forms of covenant; your good self is as powerless now as your bad self was formerly; you must learn that your strength is to sit still, and that the rich blessings of God stored in Christ for you are an absolute gift to be received by the outstretched hand of faith.

What a marvellous expression that is concerning the faith of Abraham. "Without being weakened in faith, he considered his own body as good as dead, and the deadness of Sarah's womb" (Rom. iv. 19). Not many could have stood such considerations long without losing all the faith they ever possessed. There was one secret, however, that sustained him. "He looked unto the promise of God." Turning from the one to the other he wavered not. These are the only conditions on which the vision of the river will not hurt us, if only we turn from it to the Presence of the Captain of the Lord's Host, and to the covenant which is ordered in all things and sure. Then we shall wax strong through faith, and be full assured that what God had promised he would be able also to perform.

II. HOW THIS PAUSE WAS SPENT. During this space of three days events transpired which are both interesting and typical. Amongst other things Jericho was entered by the two spies.

(1) Jericho may fitly stand for the world of men over which judgment is impending, but which goes on its way unheeding. The blue sky spread its canopy overhead, the sun rose and set, the fields ripened for harvest, the vintage was preparing, youth and beauty with linked hands pursued a flower-strewn path, but within a fortnight a blow would fall from which the city would not rally for centuries.

The great majority of the people were either bent on stubborn resistance, or boasted themselves on their river and their walls. Their iniquity was full. And no proclamation was made to them, no terms proposed, no embassy sent. But there was one soul in their midst who was capable of faith, and was already exercising it. And He who had nurtured her and led her to the point which she had reached was bent on perfecting what He had commenced, and on leading her into the fullest light which that age possessed. This is ever God's way. If there is but one righteous man in Sodom, He cannot destroy it till his angels have brought him forth. If there is but one doubter among the Apostles, He will not leave him comfortless, but will come to him with unmistakeable tokens. Wherever there is a Rahab who, amid much sin and ignorance, is living up to the truth she has and longing for more, God will take her hand and lead her to Himself. He discerns a touch on his robe, and stays his footsteps till He has fully healed. A Nathanael beneath the fig tree, a Eunuch in his chariot, a Cornelius praying beside the sea, are not overlooked amid the crowds of careless souls around. They are as jewels on a heap of cinders, which are eagerly espied and taken up and polished and placed amid the Divine regalia.

Two references are made in the New Testament to Rahab's faith (Heb. xi. 31; Jas. ii. 25). It was true faith, though exercised only towards a fragment of the truth. But it is not the amount of truth that a man holds that saves him, but the grasp with which he holds it. All that Rahab knew was that God had delivered his people from Pharaoh, and had promised to give them that land, and she believed it, and it was accounted to her for righteousness. And the evidences of her faith were quick to follow. She came into antagonism with the world-spirit as represented in the King of Jericho; she sent the spies out by another way; she identified herself with Israel by the scarlet thread; she gathered her kinsfolk under her roof; her window looked toward Israel, whilst her roof sheltered many a fugitive; and though her faith was not as yet sufficiently strong to deliver her entirely from the fear of man which brought the snare of lying, yet she was commended to the care of Israel, and became a link in the ancestry of the Son of Man.

Rahab, the poor outcast of Jericho, who had this strange faith in God, entered in with the people to possess the land that flowed with milk and honey. She is thus the type of Gentile-sinners who are permitted to share in the unsearchable riches of Christ, to sit with Him in the heavenlies, to form part of that new race which is gathering around the true Joshua, the Lord from heaven. We were not a people, but are now the people of God. We had not obtained mercy, but have now obtained it. We were far off, but are now made nigh by the blood of Christ. So then we are no more strangers or sojourners, but fellow-citizens with the saints, and of the household of God. Only let us avail ourselves of our heritage!

(2) During this brief pause Joshua also had an opportunity of ascertaining the feelings of the two tribes and a half. He discovered that they were fully prepared to discharge the obligation into which they had entered with Joshua, and to march with the other tribes to the conquest of Canaan. But they were equally set on returning to the rich pasturelands of Gilead and Bashan, which Moses, the servant of the Lord, gave them beyond Jordan, toward the sunrising. They had "much cattle" (Num. xxxii. 2, 4, 19).

Are not these the type of Christians, to whom the Land of Promise is as freely open as to others, and who make an incursion into it with no thought of remaining? They are willing to meet and measure their strength with the seven nations of Canaan, but they are not prepared to abandon the strong fascinations of the world, and to settle down to a life hidden with Christ in God. Are there not those among us who have spent seven years in the Land of Promise, and have had blessed experiences of blessedness, rest, and power; but they have been swept off their feet and back by the receding tide of worldliness?

The end of such is but too clearly suggested by the fate of those Eastern tribes. They had their much grass, but they became gradually cut off from the corporate life of Israel. They gave few great names to the roll of saints and heroes emblazoned on Israel's story. They fell first beneath the invasions of Assyria, and were swept into captivity, from which they never returned.

From such a lot may we all be saved! Rather be it our happy portion to be employed on the Lord's embassies in seeking souls: shown where to find them: taught how to deal with them, and enabled to lead them out into complete identification with the people of God.

III. HOW THE PAUSE ENDED.—On the third day the hosts seem to have come nearer the river's brink, and their tents were pitched for the night within close proximity to the hurrying waters. It was then that Joshua said unto the people, "Sanctify yourselves, for to-morrow the Lord will do wonders amongst you." From which it would seem that the wonder-working power of God is dependent upon the sanctification of his people. "Why art Thou as a mighty man that cannot save?" "He could do no mighty works there, because of their unbelief."

We all want to see wonders wrought by God—in our own characters, that the fir-tree may replace the thorn and the myrtle the briar; in our homes that the desert places may blossom with roses; in our

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churches, that they may arise and put on their beautiful garments. Oh for another Pentecost! Oh for a widespread revival of true godliness! Oh for the making bare of the right hand of the Most High! Oh to see converts fly as doves to their windows! And why is it that we strain our eyes for them in vain? Is it not because we have not sanctified ourselves? Sanctification means the cleansing of the soul, and the putting on of the white robes of purity and humility. We are not clean enough for God to use us. We are not humble enough to bear a great success.

It is perfectly true that we can only be wholly sanctified 'by the God of Peace. Holiness on its positive side is his indwelling and filling, but on its negative side it involves the putting away of known sin, or the being willing that He should cleanse it away from us by blood, or water, or fire.

Is this our condition? Have we laid aside our weights as well as our sins? Are we cleansed from all filthiness of the flesh and spirit? Are we able to say with the Apostle that we do not condemn ourselves in anything that we allow? If not, let us no longer complain that the days of wonders are over. We are ourselves accountable for their having vanished, like peace from the criminal and purity from the fallen. No wonder we are always dreading to-morrow. To-morrow without God, and without the wonders of his mighty arm, is indeed a dismal outlook.

But if only each one of us sanctified himself, putting off the old man with his deeds, and putting on the new man, renewed daily in the image of Christ; forsaking every form of evil, and hating even the garment spotted by the flesh; yielding ourselves to the two-edged sword of the great High-Priest; we should find that wonders would begin and never cease, that the to-morrows would only unfold greater and better things than ever before, that Jordans would cleave, and Jerichos would fall. Then the Land of Promise would lie open with its immeasurable plenty, its oil and wine, its corn and honey, its precious priceless stores.

THE McALL MISSION.

Dear Sir,—I observe in your issue of Nov. 3, a statement, taken from *Evangelical Christendom*, that Mrs. McAll and I are leaving Paris and our mission. To prevent mistake, let me say that the impression is quite incorrect. We love the work, in which we have been permitted to spend twenty-one years, too much for that, so long as strength is given us to pursue it.

We have, indeed, felt that, to maintain the 140 stations throughout France, our personal presence in England during part of each year has become necessary, in order to seek new supporters in the place of the very many whom our Lord has called to Himself. But I remain at the head of the mission as before. We retain our domicile in Paris, 28, Villa Molitor, Auteuil, and hope to spend there many months in the year, taking the same active part in the evangelistic meetings as hitherto.

We are arranging to have also a domicile in London at the address beneath, where we shall spend the remaining months, and hold ourselves ready to conduct drawing-room and other meetings in and around the metropolis and elsewhere throughout the kingdom. We shall be most grateful to friends who will correspond with us, or with Col. Finch-White, 4, Trafalgar-square, respecting these. During my absence from Paris, Rev. C. E. Greig will act as director, with Rev. D. Thurber, pastor of the American Union Church, Paris, and Monsieur Louis Sautter as vice-presidents. Grateful for all the help afforded us through your columns, I am, dear Sir, sincerely yours,

R. W. McAll.

13, *Highview-road, Upper Norwood, London, S.E.*

MANCHESTER.—On Thursday afternoon a meeting was held at the Strangeways Institute to take farewell of Miss Cream, a missionary who is going out to China as a representative of the Christian Convention which meets annually at the institution in Strangeways. Miss Cream will work in connection with the China Inland Mission, but the cost of her maintenance will be borne by the Convention, of which she is the first representative. The meeting was presided over by Mr. L. K. Shaw, and addresses were also given by Miss Cream, Mr. J. W. MacGill, and Rev. Prebendary Macdonald.

SACRED MEMORIES.

Into a very pretty booklet, with richly-coloured covers, Mrs. A. R. Simpson, of Edinburgh, has gathered many delightful and helpful memories of her departed mother, Mrs. Barbour. The little volume is entitled, "Awakenings; or Butterfly Chrysalids" (6d., *Oliphant, Anderson, and Ferrier*), and the gifted compiler has impressed into her service some beautiful illustrations drawn from God's great gardens of nature and human life. Incidentally, too, there are vivid sketches of northern character from the pen of Mrs. Barbour. Our readers will welcome a transcript of the closing paragraphs of the booklet, especially those who were privileged to know her of whom they speak:—

"As one wrote of her [Mrs. Barbour], her kindness was 'loving kindness,' it was so lavish. Like the negro woman, she 'loved' her way out of every difficulty. If any extra thing were needed—fringe for a table-cover, train for a missionary, bridesmaid's dress, cab for a stranger—her ready hand and readier heart supplied the want. When a friend was leaving for a long voyage, she wrote cheering words and put dates outside the envelopes for them to be opened far at sea. To another she gave adhesive labels to be gummed on books for distribution, with the words printed, 'In remembrance of the voyage.' A minister recovering from a bad illness got this text on a visiting card, 'The angel of the Lord encampeth,' and was about to burn the envelope when her cheque for £100 fell out! She left a store of poems, booklets, letters, journals (of which we may make later use); but we feel just now as if we must catch the crowding memories ere they leave us. Her favourite lines of hymns in French or English were always characteristic; as also the texts she loved to quote, such as: "He that made him can make his sword to approach him,' 'He knoweth what is in the darkness, and the light dwelleth with Him,' 'His going forth is prepared as the morning.'

"Her life seems well described in John xviii. 1 (R.V., margin), 'When Jesus had spoken these words, He went forth with his disciples over the winter torrent of the cedron, where was a garden.' In impulsive energy her spirit was like a winter torrent in a rocky bed; and, again, her mind was like a garden, the imagery so beautiful, the odours so refreshing. On all 'bare heights' she not only found pasture for herself, but for others too. How often have we sat with her on the banks of the Tummel, and as she told of the years lived with Lady Nairns, or the more prosaic though not less useful time spent in Manchester, of her school in the Tower at Springland, or the changing histories of Bonskeid, we saw in her narratives the calm reflections of the lake, the rushing waterfalls, the deep quiet salmon pools; and the course was ever straight on towards the sea—Eternity.

"Her life seemed to deepen and widen during the last winter; she let all the sunlight fall on the Bonskeid picture, making her room in the old house at George-square, Edinburgh, attractive to the little ones; and gathered up and cemented by letter and otherwise friendships of bygone years. Her interest in particular souls increased; students were ever welcome; she kept up her lively interest in the McAll Mission and in her dear Italy; she sent newspapers to all quarters of the world with records of the work of Messrs. Moody, Sankey, and John M'Neill; above all, the China mail was never missed. Her son and daughter were visiting the mission stations there, and sending letters and telegrams which were her great delight. When a telegram came telling that the Chinese Christians were sending to her a scroll with the words in gold letters on green silk, 'She loves the Middle Kingdom,' we were inclined to think, 'To what purpose is this waste?' little dreaming that it had come just in time to be as an anointing for her burial.

"Not beside the rushing Tummel, but in the old home in the Square, came the missive. The buds were taking shape on the trees; underneath the soil the life of the snowdrop had burst its bulb, and soon for her the birth-hour would be over. 'So the post presented her with a letter . . . . The token was an arrow with a point sharpened with love let easily into her heart, which by degrees wrought so effectually with her that at the time appointed she must be gone.'

"I break my pilgrim staff, I lay
Aside the toiling oar;
The angel sought so far away
I welcome at my door.

"Enough that blessings undeserved
Have marked my erring track;
That wheresoe'er my feet have swerved,
His chastening turned me back;

"That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;

"That care and trial seem at last,
Through Memory's sunset air,
Like mountain ranges overpast,
In purple distance fair;

"That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

"And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day."

"And so our butterflies and their cast-off ca
ments leave us with God. He who daily calls
myriad forms of life on which we tread and ma
them be, will surely bring again our meanti
sleeping saints. 'For our citizenship is in heav
from whence also we wait for a Saviour, the L
Jesus Christ; who shall fashion anew the body
our humiliation, that it may be conformed to
body of his glory, according to the working wher
He is able even to subject all things unto Hi
self.'"

ON SOUL-WINNING.

Dear Sir,—I notice in The Christian of Nov
that you would like to hear from anyone ab
their experience in winning souls for the Lord.
would like to send you a little account of a bi
my life, in the hope that it may encourage ot
mothers who may feel as weak as I have of
done.

I must first say that more than thirty years a
when Mr. Reginald Radcliffe was preaching
Edinburgh, he asked at the close of
meeting if those who knew they w
Christians would rise to their feet. I was jus
school-girl then, but the arrow of conviction ente
my soul, and, although no one spoke to me, a
for some months I still remained without Chr
I had no rest until, one bright starry evening
walking home from school, the verse came home
my heart, "Believe on the Lord Jesus Christ a
thou shalt be saved." Glory be to his name,
saved me. Once at Keswick, a few years ago
waited at the tent door hoping to thank Mr. R
cliffe, but he had left the meeting. I shall tha
him one day in heaven.

Now I have to tell you of a quiet Sunday af
noon when sitting by the fire in the gloaming
mothers will do with their bairns round them, I a
my boys were having one of our Sunday talks.
overwhelming longing came over me that my eld
boy, then fourteen years old, would come to Jes
but I was so shy of speaking. At last I mana
to say, "Jack! darling! have you settled t
question for yourself?" and rising, I went off to
own room thinking, "Oh dear! what a stupid, si
way I took, the Lord can never use me!"

Three years passed, and my boy was getting v
near the Glory Land—three years in which I h
watched and marvelled at his rapid growth in
Christian life, and at the marvellous grace a
patience given to him in all his suffering, and
gradual laying down all the bright hopes and pla
of his dawning manhood. Just about a week bef
we parted, he said to me, "Mother, dear! do y
know when I came to Jesus first? I want to
you, for it will comfort you when I am gone. J
that night by the nursery fire three years ag
don't you remember it?"

In the early morning of a July day, about a we
later, his weary eyes saw the King in his beau
and that very night, when I was lying down a
resting with a little brother of Jack's bes
me, about whom he was very anxious, t
boy whispered to me, amidst a flood
tears, "Mother! I've given my heart to Jesu
He is still with us, spared to be an increasing
as the days go by. I have told you this becaus
may help some one to speak a word for Jesus, e
though they feel so weak. God takes the foo
things, and uses them for his glory, and He
made me feel such a rich mother, glory to his n
name.—Yours, very truly, M. M. H.

Free Church Congress.

A CONGRESS of representatives of the Evangelical Free Churches of the United Kingdom was held last week at Manchester. In consisted of about 350 members, including the presidents of several unions, conferences, and assemblies. There was a meeting of welcome on Monday evening, followed by a sermon, preached by Principal EDWARDS, of Bala, from the words, "Jesus Christ, the same yesterday, to-day, and for ever." Though we may not understand the harmony of one doctrine and another, and may fail to make a complete system, we can run away from our little systems to Christ, who is always the same because He is full orbed and complete.

Tuesday morning's session was devoted to the consideration of topics of supreme importance in Church life and work. The first paper was by Professor RANDLES, of Didsbury, and the subject was "The Church." On the nature of the Church the test authority is Holy Scripture. In its widest sense, the community consists of all who believe in Christ, whether still in the probation of this life or beyond it; all men in vital union with the Redeemer, and consequently in spiritual affinity with each other, are members; the Holy Spirit is its life-giving agent, and it is destined to embody a redeemed humanity in and to the eternal glory of God. The catholicity of the Church visible admits of some minor differences. If it were asked by what means the continuity of the Church throughout all ages is secured, he replied, "By the continuation of the Divine causes to which it owes its existence." The officers of the Church are its creatures rather than its creators, and to say that the Church depends upon its officers is to say that the substance depends upon its shadow. No present-day church can prove its organisation in all respects the same as that of the primitive Church on its inception, and if it could, that would not suffice to warrant its validity. It is enough if it could show it has the same vital relation to Christ. The true Church, he declared, rests on a common acceptance of its faith once delivered to the saints, loyalty and allegiance to Christ, love of Christ, and devotion to his cause.

Several members took part in a discussion which ensued. Dr. MACKENNAL thought it by no means an impossible thing, not to formulate, but to work distinctly towards, an organisation that should more and more tend to unity. Rev. HUGH PRICE HUGHES believed it to be practicable within the lifetime of the present generation, so far as the evangelical churches were concerned—to return at least to the unity of the Apostolic Church. This might be done without sacrificing any theological or ecclesiastical conviction.

Principal CULROSS, of Bristol, read a paper on

"THE MINISTRY,"

enforcing the New Testament idea, that the minister is not a priest, except as all believers are priests. The man who claims such a priesthood disinherits his brethren, invades the prerogative of Christ, and is guilty of presumption like that of Korah, Dathan, and Abiram. The minister is not a dictator; he has no dominion over faith. He is a man under authority, which forbids him to lord it over God's heritage. Neither is he a proxy paid to do other men's work, nor a hireling, entering the sacred office for a piece of bread or as a profession in which distinction may be gained. He was described by Dr. Culross as a man whom the Holy Ghost has qualified for and called to leadership, and in whom the brotherhood has discovered grace and fitness. He must have a deep and intimate acquaintance with the Word of God, not in letter only, but in spirit. Gathering up all in one, he must have that "unction from the Holy One" of which the Apostle John spoke. Under such a ministry the humblest conventicle may become the gate of heaven.

The chairman, Dr. GEORGE JOHNSTONE, of Liverpool, invited laymen, as well as ministers, to speak. Rev. S. PEARSON, in responding, objected to the distinction, which, though in common use, is only of ecclesiastical origin. He remarked that the sooner the distinction passes away the better it will be for the churches and for the ministers. "We shall never," he said, "get the world converted to Christ, so long as you leave it to us ministers. We must have the conception brought home to the hearts of the churches that every member of the Church of Jesus Christ is to be a servant of Jesus Christ." Rev. JOHN SMITH, of Luton, held the priestly theory of the ministry to be the root from which springs the sacerdotalism of Romanism and Ritualism. Principal CULROSS, in reply, explained that the ministry which had been referred to was not intended to suppress all other ministries, but to perfect them, and make the best use of them.

On Tuesday afternoon Principal REYNOLDS, of Cheshunt, delivered an address on

"THE SACRAMENTS,"

Although they are, in themselves, prescribed as links of holy fellowship, yet nothing violates so much the unity of the Church and so much accentuates the separation of those who are living the life of faith in Christ, as the estimate put upon them as means of grace, and the prescriptive rights asserted by a priesthood to celebrate them. Together with the historic churches, the Free Churches maintain that the symbols of the Lord's Supper focus the chief *momenta* of their common faith; a devout celebration constitutes an act of surrender as well as an idea, and by it Christians are carried into the deepest and sweetest places of experience. The Eucharist is a communion, in which believers confess a genuine brotherhood, with all its claims. In it are gathered up the ideas of a kingdom and a king, and so its celebration is a constantly renewed pledge of the real presence of the Lord.

In the course of some discussion, Rev. H. PRICE HUGHES thought there was danger of the Free Churches treating the ordinance as a mere commemorative rite. He also urged that the Lord's Supper was kept too much in the background, and advocated the weekly communion as carried out by the late Mr. Spurgeon.

Rev. THOMAS SHERWOOD, of Leeds, read a paper on

"THE FELLOWSHIP,"

in which he dealt chiefly with the necessity of a practical and hearty recognition of the spirituality of the Church, and an intelligent apprehension of what it involves. Inordinate individualism he characterised as the "curse of humanity and of the churches," and as the cause of all human sin and trouble. The Church is the body of Christ, a human fellowship governed by the love of Christ. Those who are connected with the fellowship should see to it that, as St. Paul said, they were "members one of another"; not only ideally, but practically.

Dr. MACKENNAL, in the discussion, said that, in proportion as Christians cherish a high idea of, and attach a high value to, the Church of God, as instituted by Christ, and not by themselves, would they be ready to recognise and yield freedom to one another; and the fellowship would be broad and large until at last it came to fellowship, and not fellowships, which in the meantime must be tolerated.

A public meeting was held in the evening, presided over by Mr. R. W. PERKS, M.P., who advocated

EVANGELICAL FEDERATION.

Rev. Dr. MONRO GIBSON, of London, pointed out that unity is not to be reached through uniformity. One faith does not mean one creed. The faith which works by love and trust towards God and towards each other, is not that which works by logic, and instead of uniting is warranted to split—to split hairs even; if it stopped there they would not mind, but it splits the churches too. The unity of the Spirit is the ruling idea in the Scriptures. The hand, the eye, the mouth, do not act independently, but all act together. Dr. Gibson concluded as follows: "Here we are like ships of the line, each in its different creek or channel. The water which fills these creeks is from the same great sea, but there are between us ridges of sand and ledges of rock. We see each other, we hail each other, we send deputations across the intervening space, but we float each in our several creek. What is wanted? The rising of the great tide of the Divine Love, until every keel is lifted above the level of the sand and the rocks, and then we can fall into line, we can fight together, and the old forces, which were far too much for any of us separately, will go down before the united advance, and it will not be long till the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Rev. CHARLES BERRY, of Wolverhampton, propounded a dream of a federated Free Evangelical Church. He did not expect it to be brought about all at once. But it will come as the morning comes, as answers to prayers come—silently. The time has come, said Mr. Berry, for prayer that Christians may be one, as Christ and the Father are one. Let us pray for it, and it will come as sure as in the morning the sun will shine and drive away the darkness, and all nature will live again in the light of God's smile.

Rev. Dr. CLIFFORD, referring to a statement by Cardinal Manning that Oliver Cromwell was not dead but sleeping, concluded a powerful address by saying: "Wake up, Oliver Cromwell, in the churches of this land! Wake up, grand old Puritan, and come now, and lead us in the great fight against everything that opposes Christ, and Christ Himself shall give us the light of a glorious victory."

Wednesday was devoted to the consideration of some very practical questions. Mr. PERCY ILLINGWORTH opened a consideration of "Town Problems"; the overlapping of agencies and the condition of the lower classes, were among the topics. He declared that if the churches are to win the great mass of the artisans and labourers of the towns, they must take a Christian stand with respect to capital and labour. Was it too much to say that the Christian principle of the brotherhood of mankind, tended distinctly to a greater equality of conditions, and was opposed to a system of compulsion under which the good things of this life are for those who are strong or clever enough to seize them or bargain for them, and the weaker go to the wall, or at all events put up with a very small share?

Rev. THOMAS LAW, Methodist Free Church minister, gave an account of Nonconformist

VISITATION WORK

at Bradford. As a result of a conference held in the town eighteen months ago, a scheme was drawn up, and practically a new burgess roll was made for the 200,000 people of Bradford. Then came the allocation of these districts to the churches for the purposes of visitation. From 200 to 1000 houses were given to each church. The ninety Nonconformist churches of the town cordially accepted the proposal, and many hundreds of people enrolled themselves as visitors. The four following questions were put:—1. Do you attend any place of worship? 2. Are you connected with any religious denomination; if so, which, and what particular church? 3. Would you welcome a visit from the minister or members of any church? 4. Are your children in the habit of attending any Sunday-school; and, if so, which? Some 1500 visitors went forth to the work, the picked men and women of the churches. All classes of the people of the borough were visited, including those living in villas, mansions, back streets, and public-houses. There were scarcely any cases of rudeness, the most abandoned classes receiving the visitors heartily. From the tabulated returns they found that 53,688 houses were visited, that the regular attenders numbered 22,266, the occasional attenders 3,578, and the non-attenders 7,064, while 781 cases were described as "unknown." It was made clear by the visitation that the current statement to the effect that the churches had practically no hold on the masses was not true. The proportion of working men and women who attended the places of worship in Bradford was larger than that of the middle and upper classes.

In the course of a discussion, Rev. H. J. POPE told of the good work done in connection with the Central Hall, Manchester, where there is a living town church of 800 or 900 members. Dr. RANDLES remarked that one of the great secrets of the success of the work was that the preachers, instead of airing their opinions on various subjects, had preached the Gospel. They might do what they liked with coffee-taverns, with organisation, and with visitation, but unless they kept to that central power they would never accomplish their object. Rev. HUGH PRICE HUGHES called upon the churches to abolish seat rents, and the class distinctions which they produce.

At the afternoon meeting Dr. HERBER EVANS introduced the subject of the Rural Districts, describing their condition, and setting forth their needs. Revs. J. E. CLAPHAM and CHARLES WILLIAMS enlarged upon different aspects of the same question. Naturally, the over-lapping and clashing of agencies was again brought to the front, the last-named speaker submitting that members of Nonconformist bodies resident in any one village should, without ceasing to be Methodists or Baptists, worship together in the same house of prayer and unite in Sunday-school work. They could still hold separate and sectional meetings (though in the buildings common to all) for denominational purposes. The difficulty in regard to the pulpit is more apparent than real. Uniformity is not essential to unity. The devout of all denominations are one in praise and prayer, and, when they preach, the points of

agreement are more in number and of infinitely greater importance than the points of divergence.

During the discussion, Mr. Noall, of Oldham, declared his belief that the problem of overlapping in the villages could not be solved without Methodist reunion. A priestly element in the Wesleyan ministry prevents the union, for the Primitives, Free Methodists, and New Connexionists, are willing to combine with them on the condition of "laymen" being admitted into all the courts.

In the evening Mr. A. Spicer, M.P., read a paper on Foreign Missions. He held that one of the results of the Congress should be that, in returning to their individual societies, they should go determined that the commencement of the second century of Christian missions should see the adoption of a strong resolution that there should be no overlapping in the future. Rev. Dr. Townsend, Methodist New Connexion, advocated the formation of a missionary board on which all the different denominations should be represented.

The final sittings of the Congress were held on Thursday, when the general subject was the

INFLUENCE OF THE CHURCHES

on national life. In the morning Rev. John Smith, Primitive Methodist, dealt with intemperance. We must, he said, continue to proclaim that total abstinence is the only safety for the individual, and to demand and insist on total prohibition for and by the State. The fact that public opinion is not yet ripe for the adoption and application of a law of general suppression of the trade, is no reason why temperance people should abate their demands. Rev. Hugh Price Hughes read a paper on social morality. Referring to gambling, once an aristocratic vice, but now become democratic, he said: Gambling has precisely the same relation to stealing that duelling has to murder. Every gambler is a mean and despicable thief, who in the better days that are coming will be allowed neither to hold any public office in England nor to move in respectable society. Speaking on impurity, he said: We ought never to rest till the daughters of the poor, who are in the greater peril, are as carefully protected as the daughters of the rich. Solicitation by men should also be made a criminal offence. A blow might be given to social vice by refusing intoxicating liquor licences to places of public amusement.

In the afternoon, Mr. Thomas Snape, M.P., read a paper on

"PEACE AND ARBITRATION."

He said that such gigantic armies as are at present maintained, and such colossal preparations for war as are now made, were never organised throughout Christendom at any previous period. It will be time enough to declare that international arbitration is a failure when a case has arisen where it has to be confessed that the dispute cannot be adjudicated by its application. Some forty cases or more were now matters of history, and in every one of them the adjudication of the arbitrators had been honourably obeyed.

Rev. J. Guinness Rogers, speaking on industrial questions, expressed himself as afraid that in the common daily affairs of life, in the relations of employers and employed, in the accumulation of wealth, the preaching of righteousness had not had its fullest and most prominent place in the ministrations of the pulpit. Many of the churches have been crushed by the spirit of what calls itself respectability, but what is after all the mere pride of wealth. They were agreed that the fearful contrasts presented in our great cities between wealth and poverty in their extremes, are a discredit to Christianity and a peril to civilisation. Civilisation must take care of itself; we have to deal with Christianity.

In the evening, the members of the Congress attended a Communion service in Union Chapel, Oxford-road, Rev. Dr. Maclaren presiding.

A CONVENTION for the deepening of spiritual life was held in Shaftesbury Hall, Ealing, November 8, 9, and 10. Captain Tottenham presided throughout. Searching and helpful addresses were given by Rev. J. P. Mantle, E. H. Hopkins, C. A. Fox, E. W. Moore, and W. Haslam. The meetings were largely attended.

THE MILDMAY HOSPITALS at Bethnal Green and Mildmay, are doing grand service amongst the poorest, but being specially Christian, do not participate in the Hospital Sunday Fund. Hence many, it is hoped, will co-operate in the annual sale, to be held December 13 and 15, at the Conference Hall, Mildmay Park. Gifts should be addressed to Miss Cooke, 68, Mildmay Park, N.

[10401]

MRS. HILTON'S CRÈCHE.

In her new Crèche Annual, Mrs. Hilton gives many striking facts and anecdotes about the excellent work at Stepney which engages her active life and sympathies. By making extracts, we will let her speak for herself:—

"Financially we are not in a better position than we were last year, for although several friends sent special donations which cleared off the debt, we wind up with a similar deficiency (£307), in spite of having reduced our expenditure. We have also lost a large number of our subscribers by death, many of whom had been liberal supporters from the commencement of the institution. It is now twenty-two years since I first commenced caring for the dear babies and their mothers, but the work is still needed. For many years we have lived in hope that the great foe of the people—the drink traffic—would be removed, or its power to hurt and destroy limited, but the time is not yet. In spite of all adverse circumstances, we have much to encourage and remind us that He that is with us is mightier than all they that are against us.

"The attendance at the Crèche has been under 20,000. We have been obliged to close three times during the year for epidemics of measles and whooping-cough, and the periods of closing were of longer duration than usual, as the disease spread so rapidly in the large blocks of buildings, and it is almost impossible to teach the people the importance of isolation. These times of closing are some of our saddest experiences, as the dear children need our care more than when in health. But we do our best by providing for them in their homes as far as is possible.

"The applications for admission to the Crèche have been of the usual character—widows, deserted wives, wives of invalids, and others whose husbands never seem to be in any regular employment. The scarcity of work for the willing to do has sadly increased, so that on women the chief burden for providing for the family rests. Beyond these are men who are both drunken and brutal, whom I have known to lie in wait to wrest the hard-earned money from the dear mothers. Yet these work on bravely, sustained by the God-given feeling of motherhood, which enables them to bear anything rather than forsake their little ones. They are slow to complain, and we have learned not to inquire about the marks of ill-usage too often visible, as we find that they are led to account for them in some other way.

"We have had several little lodgers during the year—children brought to us for short periods while their mothers are in hospitals. We have been unable to admit many fresh cases to the home this year on account of illness. It has also been impossible to send our little people to Feltham at the usual time for change of air on account of the outbreak of scarlet fever there.

"To those unacquainted with the arrangements of the institution we would explain that our home is of a temporary character, intended to help mothers, especially widows, by taking charge of their children in times of difficulty, and restoring them at once when they are able to receive them. Rebecca and Frances, little sisters, aged five years and three years, were brought to the Crèche in 1887 by a brother aged seventeen years, by whom they were lovingly cared for. On his health failing we admitted them to the home, where they remained until this year, when their father, who has made a second marriage, was able to remove them. Little Harry was brought to us by his widowed mother, and by the time he was four years old she was again able to take charge of him. Harold, aged one year and nine months, was received, in 1887, from his mother, who was a widow. She has since deserted him, and he was removed last December by his uncle, who obtained admission for him to Dr. Barnardo's Homes.

"The Home visiting-day is the first Wednesday in each quarter, and we are often most interested in conversing with the visitors and children on these occasions. Our infirmary has been a very haven of rest to the weary little ones, and nurse's heart is always ready to receive them. Some of them are such poor little creatures that they seem hardly alive, but in a few weeks they improve wonderfully. We have as in former years, received a large number of parcels, representing so much loving interest and patient labour, beside various most interesting presents."

For further details we refer our readers to the report, which may be obtained by addressing Mrs. Hilton, 18, Shore-road, South Hackney, N.E.

THE RUSSIAN STUNDISTS.

Sir,—I was deeply interested in the letter from four Russian Stundists, published in The Christian of November 3. It is indeed a mystery why the sufferings of the honest and noble-minded Christian Stundists in Russia have attracted so little attention in England, Germany, and America. It is true that they differ from us in blood, that they have no racial connection with the financial kings of Europe, and that they are scattered, desolate, and oppressed with impunity. If there be any kinship in simple Christianity, surely the time has come to help these good men and women, who are not only the flower of the Russian peasantry, but are the salt of the earth. The question is how can they best be helped?

Your correspondent suggests a deputation to Ministers in Russia. Will you allow me to state that in my humble judgment any deputation not supported by overwhelming physical force would only lead to an exchange of whips for scorpions? Indeed, I cannot protest too strongly in the interests of the Stundists against any idea of the sort.

The first thing to do in a serious affair of this kind, where a first-class military monarchy is bent on extirpating heresy, as in the old time before us, is to get at the facts. The newspapers, as a rule, record news that will sell. The accuracy of that news is not always a primary consideration. There are, of course, exceptions, but it will not serve the Stundists to approach Monsieur Pobedonostszeff on the strength of a case founded on journalistic enterprise. A strong case is destroyed by exaggeration. To prepare a case, then, two solid and competent Englishmen should go to Russia quietly, without a flourish of trumpets or a Guildhall meeting, and thoroughly investigate the facts bearing on the present position and treatment of the godly Lutheran and Protestant farmers and cultivators of the Volga, and in the south of Russia.

A committee should be formed to receive and publish these reports until the public opinion of the civilised world is sufficiently instructed to render a joint protest of the great Protestant Powers politically feasible. Such a task will require tact and courage, and the emissaries employed must be men of the world, good linguists, and capable of making themselves pleasant to the *tchnovnicks* by all legitimate means. In a word, the wisdom of the serpent is required quite as much as the noblest of motives.

I am, sir, your obedient servant,

Arnold White.

The correspondent from whom we received a former communication writes:—

Thank you much for giving space to the Stundists. The outlook for them is dark, and there seems to be no hope of relief. M. Pobedonostszeff, who is virtually the all-powerful man who controls their destiny, humanly speaking, maintains that there exists no religious persecution in Russia; just as positively he declares that in no country religious liberty is understood and practised as in the Russian Empire. "No propaganda" is the rule for all religious communities with the exception of the so-called Orthodox Church. The Orthodox Church uses every effort to gain over from all other Churches members to join her, and once joined means for ever inseparable. This is the cause of all the persecutions in the Baltic Provinces, and of all the sore and bitter sufferings of the brethren called Stundists, who, for conscience sake, have dissented from the Greek Church.

On what ground the Greek Church claims the exclusive right of making propaganda, and strictly under penalty, forbids to other Churches the same right, it is not easy to perceive. Our brethren, the Stundists, are sorely oppressed by this tyrannical law, and their cry will surely enter the ear of the Lord of Sabaoth. Two servants of God have sought an interview with M. Pobedonostszeff, apparently without any result. Will not many cries go up on the behalf of the suffering members of the body, and give the Lord no rest until He with His almighty arm delivers his people that they may serve Him without fear?

For the Young.

A HINDU LADY'S LETTER.

THE following letter from a Hindu lady has lately en received by Mrs. Salmon, of Tockington Manor, no has been working for the Zenana Mission; she sited Madras last winter and became interested in e work and the workers. The perusal of this simple d interesting account, written by a native lady to Englishwoman she has met with, will be enjoyed our readers young and old:—

I am sure it will interest you and other dear ends to know something about the people of this untry—I mean something of their religion, stoms, habits, superstitions, dress, etc. I shall erefore attempt to give you a glimpse of each, ough I am afraid it will be very imperfect indeed. rst, as regards

RELIGION.

ndus as a race are very religious. Their religion ters so much into their moral, social, and poli- al thoughts and actions that there can be no tion which cannot be traced to some superstition, lief, or religious motive. You will see temples in most every street and corner. Each street and lage and each family has a god or goddess of its n to whom it makes vows every day and offers crifices. They have a great number of gods and ddesses, and they are not satisfied with them. They on creating more as occasion requires.

They worship anything and everything. An old e standing in the corner of a village becomes re and more sacred as it advances in age, and timately becomes an object of worship. The sun d moon, cows, snakes, owls, kites, eagles, etc., e all considered sacred and are worshipped. The ndus feed cobras (the most venomous of all akes) with milk and eggs, and worship them. henever there is an eclipse of the sun or moon ey fast on those days and go to the seashore and re bathe and offer their sacrifices to the sun and oon, such as cocoanuts, camphor, etc. When yone suffers from smallpox or measles they put down to the displeasure of the goddess "Mári- mmáh," and would never give the patient any edicine for fear of provoking the anger of the ddess. If the patient dies, they would not weep otherwise show signs of their sorrow, lest they end "Máriyammáh." If the patient should over they prepare a kind of gruel of kaggi flour d feed the poor with it as a sign of their gratitude. When any epidemic breaks out, such as cholera, fluenza, or smallpox, they attribute it to the er of the goddess of their village or the god- ses which rule over these epidemics, and at once gin to propitiate them. The village priest is in- ted to one of the houses, where all of them meet gether, especially the women, and ask him to find t the reason why the goddess has been displeased h them. The man and a few of his companions at their drums or tambourines, and invoke the ddess to reveal to them the cause of her anger. hile the invocation goes on in the most hideous shion, one of the companions of the village priest es from their midst all of a sudden, and begins to nce in a fantastic manner. This is a sign to the wd around that the goddess has come on him, they immediately fall down and worship him. en the priest questions this man, and ascertains m him the cause of the displeasure of the village y which has brought on the epidemic. When cause of the epidemic is ascertained, the crowds pose to make early arrangements to propitiate goddess by pujahs and sacrifices.

It is difficult to define what Hindu religion is. e Vedas teach Theism. But the religion has ergone so many changes that it is difficult to ine its tenets and forms of worship. Idol ship, and devil worship, and worship of the ents have become a part and parcel of this ion. The two great divisions of Hindus are ites and Vishnavites, the former worship hma (god) as the Destroyer, and the latter hip him as the Preserver. The Sivaites have ples erected for Siva and the Vishnavites for hnu. The Sivaites have no objection to wor- Vishnu, but the Vishnavites will not under circumstances worship Siva. The latter are most intolerant and the most bigoted, resem- in this respect the Romanists of the Chris- Church. The Vishnavites are distinguished ree perpendicular lines on the forehead, the dle line being red and the other two white. The ites are ordinarily distinguished by a round white or red spot on the forehead. They sometimes have three horizontal lines painted by the fingers with ashes prepared for the purpose.

THE CUSTOMS AND HABITS

of the Hindus differ greatly from those of the Western nations. Hindu women are not allowed to move freely in society like our English sisters. They are confined to their houses, and are permitted to visit only their near relations or female friends, and that, too, under a system of strict surveillance. They have never tasted the sweets of a happy home. You seldom see all the members of a family, consisting of mother, father, children, and others, sitting together and having a pleasant conversation with each other. When the husband or his parents are present his wife can't sit down. She ought not to be free in her conversation in the presence of her husband and his people. If one ever attempts to be so, one is sure to be taunted with all sorts of remarks.

These poor women are, therefore, obliged to sacrifice freedom. Very often the women who are under our instruction remark, "Oh, Madam, what a difference there is between your position in your family and ours! You are free to go out wherever you can usefully employ your time and talents. You enjoy all the happiness of family life, but we dare not go anywhere, even though it may be beneficial to us and to our family. We dare not converse freely with our husbands in the presence of our elders, and much less go out with them for a drive. We cannot use our discretion or judgment in matters relating to our family, but submit, without a word of protest, to the decision of our elders. Oh, how we wish we were like you—happy and free."

I often avail myself of such opportunities to tell them that the liberty and happiness we enjoy are all due to the religion we profess, even the religion that sets us free from the bondage of sin and misery. What a change Christianity has wrought wherever its light has entered! Civilisation, liberty, and happiness have followed its footsteps! I don't know when these dark heathen homes will receive the light of heaven, and be set at liberty.

Dear friends, do pray for your poor dark Hindu sisters. It is the duty of England to do it. The Lord has raised you above all nations and has given you possession of this vast empire. Well may you be proud of this possession, but it carries its own responsibilities, and I earnestly hope that you will all realise this and do your utmost to ennoble and elevate her by sending the light of the Gospel into these dark, miserable homes. I know that most of you feel it, and I trust that the whole nation will realise it soon. The more you do this the more will your nation prosper, and the larger will be the number of blessings you will enjoy.

(To be concluded.)

HE UNDERSTANDS US SO!

Tune 517, Songs and Solos, "I love to hear the story."

WHEN tempted, sore, and puzzled,
With mysteries within:
My heart disturbed and darkened,
Beneath the mists of sin:
I always go to Jesus
With what I do not know,
For He is full of wisdom,
And understands me so.

And when the world around me
Perplexes and involves,
When doubts and dangers thicken,
In vain earth's wisdom solves.
I cannot comprehend it,
The wherefore of my woe;
But Jesus knows the darkness,
He understands me so!

Each sigh that others censure,
And griefs that cannot sigh:
Each sparkling little pleasure,
Each thought aspiring high:
Infirmities of feeling
That bend my spirit low—
For these his hand has healing,
He understands me so!

No other hand so comforts,
Though tenderly they try:
No other heart can ever
In pity thus draw nigh.
So then, in joy and sorrow,
Let us to Jesus go:
Whatever be our story,
He understands us so!

WILLIAM LUFF.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Edwin Arrowsmith, *Cumbridge*; Mr. H. Hutchinson, *Clapton Congregational Church*, Nov. 20 to 27; Mr. Jas. S. Tyler, *St. Philip's Schools, Maidstone*, Nov. 19 to 27; Mr. T. Lewes Sayer, *Forest Hill*, Nov. 19; *St. Andrew's, Gravesend*, Nov. 27 to Dec. 9; *Folkestone*, Dec. 10 to 11; Mr. Edward Hughes, *Bisley*, Nov. 26 to 27; *Tottenham Court road*, Dec. 5; Rev. Martin J. Hall and Rev. W. S. Standen, *St. John's, Boscombe*, Nov. 19 to 29; Mr. H. W. Pewtress, *Hampton*, to Nov. 18; Messrs. Pewtress and Collier, at *Victoria Chapel, Clapham*, Nov. 27 to Dec. 3; Mr. G. Goodman, *Duffield-road, Bow*, to Nov. 18; *Presbyterian Church, Vernham-place, Kennington*, Nov. 27 to Dec. 2; Mr. S. J. Hewlett, *Chatterton, Oldham*, Nov. 20 to 28; *Long Ashton*, Dec. 5 to 12; Mr. Jas. S. Tyler, *St. Philip's Schools, Maidstone*, Nov. 19 to 27; *Sidcup*, Nov. 29; *Birmingham and neighbourhood, for Scripture Union Meetings*, Dec. 4 to 22; Mr. A. G. Dodderidge, *Grays*, Nov. 15; *Holmwood (Dorking)*, Nov. 21; *Kew*, Nov. 23; *Kenley*, Nov. 25.

CHILDREN'S SCRIPTURE UNION.—Hebrews.—Nov. 20, S., xi. 1-16; Nov. 21, xi. 17-29; Nov. 22, xi. 30-40; Nov. 23, xii. 1-13; Nov. 24, xii. 14-29; Nov. 25, xiii. 1-15; Nov. 26, xiii. 16-25.

WESLEYAN EAST-END MISSION.

MY DEAR SIR,—Will you allow me to make a special appeal to our friends for funds and supplies for our relief work? The distress is already very great, and so far us we can form any estimate, the winter will be one of the severest we have had for many years past. We have already a large number of unemployed, many homes are terribly destitute, and the poor children are hungry and starving. In our vast area it seems utterly impossible to meet the most urgent wants of those we know, and who really belong to us, but we must do what we can, and especially endeavour to feed the large numbers of hungry children that crowd our children's mission meetings.

I have delayed, as long as possible, opening the soup kitchen, and winter arrangements for relief, but my fellow-helpers have earnestly pleaded that we must begin at once and appeal for supplies if they are to continue their visitation among the people. They say, "How can we go out and see such suffering when we have no power to do anything for them?" Two gentlemen have kindly undertaken to provide us with pea-flour, will some others help us with bread, meat or bones, vegetables, etc.—suitable for soup—and other supplies? and let a multitude of friends send us contributions for our work.

We are trying (1) to get employment for as many as possible—though some of the unemployed are too famished for hard work; (2) to attend the sick poor through our Medical Mission—most of whom are sick purely from want of proper food; and (3) to relieve as far as possible the distress of the children.

Yours faithfully,
PETER THOMPSON.

242, *Cable-street, London, E.*

Missionary Pence Association.

"A PENNY a week is going to settle this business," said Mr. George Williams at the Baptist Missionary Centenary celebration. Mr. Ricketts, the treasurer, stated at the same time that the average contribution to foreign missions is "half-a-crown per annum" per church member. These two remarks describe at once the method of, and the need for, this association, which is every week receiving on behalf of various missionary societies contributions made up of the pennies of a large number of working people and others.

About 1000 are now giving at least a penny a week through its agency, and that number should soon be increased tenfold. Friends can help (1) by becoming a member (*i.e.*, one who collects from others), (2) by becoming a subscriber (*i.e.*, one who simply gives a penny per week), or (3) by distributing the leaflets of the association which, with any other information, will be gladly supplied by the hon. secretary, Mr. John Jackson, 186, Aldersgate-street, London, E.C.

A CONFERENCE OF MISSION HALL WORKERS was held in Thornton Heath Mission Hall, on Wednesday evening, 9th inst., called for the threefold purpose of united prayer, free intercourse, and conference on evangelistic work. Mr. Herbert Marshall, of Streatham, presided at the devotional part of the meeting, when earnest pleadings were offered for an outpouring of the Holy Spirit and for a fuller consecration to the Master's service. After an interval for refreshments, the conference followed, the chair being occupied by Dr. Albert Carless, when the discussion centred around the questions of the after meeting and personal dealing. Free expression of thought and experience was given by representatives of some twelve or thirteen mission halls, and on the meeting dispersing it was unanimously felt that another similar conference might with advantage be held before the close of the winter,

The Revival in Ireland.

MR. MOODY'S OFFER TO IRELAND.

At an immense meeting in Dublin on Tuesday last week, Mr. Moody spoke at some length upon the necessity of considerable auxiliary Gospel effort to strengthen that put forth by the ordinary organisation of Church work. As our readers are already aware, the evangelist has inaugurated an effort to meet this want at his Chicago Institute, in the training of young men and women to do the work of evangelising especially among the masses who are not found in attendance at the places of worship. It's easy enough, said Mr. Moody, to preach to those who want it; but what we need is to go to those who don't want to be preached to. If they will not come to your churches and chapels and mission rooms, you must take the Gospel to them in their homes; and this can best be done by consecrated men and women specially set apart for such work—the men to converse with the men, and godly women to show the mothers the way of life. A mother with eight or nine children and no servant has very little chance of attending a religious meeting. We must, therefore, make provision for them.

Speaking of the young men who had gone from this side to Chicago to prepare for such work wherever the Lord may locate them, Mr. Moody said that none had proved themselves more efficient than those who had gone from Ireland. He was, therefore, impelled to make a special offer, that if twenty-five young men, found after due examination to be suitable for the work, were sent forth from Ireland, within the next month or so, he would depart from his general rule of requiring candidates to bear a portion of the expense of their training, and put them through their course without any charge upon them. As the cost per head is about £60 per annum, it is evident that in taking upon himself such a responsibility Mr. Moody will need such co-operation as the Lord's stewards may feel able to give.

Of course it is not intended that such workers should necessarily find their ultimate sphere of labour in America. Many will doubtless return to their native shores, and thus the work at home will be proportionately benefited. It may be said that such training might be with equal efficiency arranged for in this country. This is quite true. Ought we not, however, to take into account also the direct personal influence of Mr. Moody himself? There are only a few men, comparatively, who impress a stamp upon their generation, and men like Charles Spurgeon and D. L. Moody are foremost among them. His personality, therefore, must inevitably be a strong element in the training of all who enter the Chicago Institute, from whencesoever they come, and that influence can only be found where Mr. Moody is in person.

In view of the gigantic evangelistic campaign which he is organising for the coming "World's Fair," it is certain that a very exceptional opportunity will be afforded for the sending out of new recruits; and those who have a share in it will gain an experience never to be forgotten. Let the children of God, therefore, who from whatever cause are not able to join this body of workers, be represented in those that are able to go.

THE FOLLOWING UP.

Mr. Moody has gone to labour in other parts of the Lord's Vineyard, but his spirit is still with us. Before leaving he was entertained at a public breakfast in the Hotel Metropole, presided over by Mr. T. A. Denny, of London. All the prominent Christian workers in and around Dublin were present, and a conference was held as to the best method of carrying on the work so successfully begun.

As usual, Mr. Moody's remarks were eminently practical. Among other things he said:—An immense number of people are flocking away from the Christian Church, and he did not think that they would reach such a class by ecclesiastics only. He was not in any way abusing ministers, but he was advocating the employment of outsiders in the work. If he came back to this country, it was a question if he would not give his whole time to it. He did not think that it was proper that 95 per cent. of the working men should not be reached. There was a great breach between the churches and the working men, and it was Christian workers who were not clergymen who should be entrusted to look after such persons. He regarded regular church work as the best, but once in a while they must supplement it in this way. He thought the time was ripe for a new departure.

For a day or two after Mr. Moody's departure the attendance fell away considerably. This was to be anticipated, as many had made an effort to hear Mr. Moody to the end and then took a little rest. Very many had contracted colds also, for the great wooden structure in the Rotunda Gardens, with asphalted floors, is not so comfortable as might be desired. But Mr. M'Neill's originality of thought and speech soon told upon a people who are passionately fond of eloquence, and the attendance has daily gone up. Mr. M'Neill is a man of strong individuality. His insight into truth is so original, clear, and intuitive that he is constantly dropping gems of thought which take even the unwilling listener captive. His earnestness, too, seems to be contagious. His addresses to business men in the Leinster Hall from one or two o'clock daily have already become the talk of Dublin.

Mr. M'Neill is ably seconded by Mr. Merton Smith and Mr. Burke. The time for writing of results has not yet come. This much is certain—namely, that Dublin has been profoundly stirred. There are, of course, thousands who mock and scoff and keep aloof. But the leaven has been introduced, and, with God's grace, the mass will soon be leavened also.

Another correspondent writes:—"With regard to the number converted at Mr. Moody's meetings in Dublin, it is difficult to speak with accuracy, but that a very large number have been truly turned to God there can be no doubt. One was accustomed to hear of as many as fifty having found Christ in one night in the enquiry room. The room was invariably packed, and those seeking the way of salvation did not disperse until long after 10 p.m.

"A meeting for men only was held nightly from nine till ten by Major Whittle and Mr. Stebbins in the Minor Hall of the Christian Union Buildings, Lower Abbey-street, which was filled with people to the door. Bright singing and testimonies from those who had been converted during the mission occupied the time, and not a few Roman Catholics were amongst those who professed salvation. One night a young man spoke who had been converted at Mr. Moody's meetings at Sligo some weeks previously, and who had come up to the Dublin meetings to hear and learn more of the Gospel.

"Much of the success of the mission in Dublin has been due to the prominent manner in which the public newspapers reported the addresses. Mr. Moody expressed his appreciation of this on many occasions, and urged the audience to buy the papers and send them to their friends, remarking that few people will read a tract or a sermon placed in their hands, but will not object to read the contents of one if published in a newspaper. As evidence that this action of the press was esteemed by people living in the country, Mr. Moody told of hearing from a gentleman, living in a town 150 miles from the metropolis, who said it was quite impossible to purchase a newspaper within a very short time after the arrival of the mail from Dublin, all the copies being bought up immediately.

"Seldom has Sackville-street had such a concourse thronging its side paths as during the past weeks of people going to and returning from the meetings. A tramway man was heard to remark to his fellow, 'The Horse Show was nothing to it, and all sensible-looking people, too.'"

The following letters were sent to Mr. Moody when in Dublin; they serve to indicate the very practical character of his preaching:—

"I write a line for your encouragement to tell you that your sermon on Monday with the remarks on forgiveness has been blessed to the reconciliation of two families who have been estranged for more than seven years. It is quite as wonderful as passing from death into life. Hoping you may be as useful to many others, I am,

"One of the Party."

"I want to tell you how very much your address last night helped me. May God bless the temperance meeting to-morrow night! I have last month, by God's help, given up a drink business which turned £20,000 in the year, left to my children by their father, but what misery to me no one can know, since my eyes were opened some years ago. Thank God it is as though a millstone were taken off my neck. My children join with me in thankfulness and praise that though poor now, we can ask God's blessing on what work we now engage in. Please excuse this from a stranger; I felt I must tell you how strong you made me feel trusting in my Lord."

The following appreciative notice of Mr. Moody's work in Dublin is from *The Irish Times* of Wednesday, last week:—

"The mission of Mr. Moody in Dublin was brought last night to a close by interesting proceedings. To the end vast audiences occupied the temporary structure which was specially erected at large cost to accommodate the services. The committee by whom the arrangements were made, and under whose supervision the building was placed, took the utmost care that those attending should be comfortably seated, and that ingress and egress through many doors should be perfectly free. For a fortnight the many addresses of the evangelist were delivered with profound earnestness, with unflagging energy, in a restrained and chastened style and with an expression which could not be challenged. There was none of the excitement, often artificial, which characterised revival movements in former years. The feelings of those present were solemnised and their minds instructed, and no attempt was made to go beyond the legitimate and wholesome influences to which reason and the best spiritual experience set bounds.

"Mr. Moody is an even more effective speaker than when he was in Dublin so long ago. His voice is equally clear and penetrating. His teaching is equally simple and sound. As a public duty we have reported his words. These have been read in our columns very widely, and we have received a number of letters in grateful appreciation of the appearance in this form.

"It is due to Mr. Moody and his work to add that throughout his discourses he has never in a single instance introduced any controversial question, or employed phraseology which would indicate that his mind harbours the points of these contentions. He has had a duty quite apart, and in performing it has seized upon the attention and sympathies of multitudes by avoiding every inferior theme. His language has never had in it any of what we may call the magazine and literary form of ambiguous or fanciful phrase, which so often is out of place in the pulpit and on the religious platform, the very frequency of which amongst us made his more direct and easy manner attractive and so strong a contrast. No one could take offence either from his doctrine or illustrations, and much is to be learned even from his method. As a broad, undenominational, primitively inspired exposition and exhortation, these pregnant, straight, monosyllabic utterances, behind which there was so much of heart and knowledge, and depth of resource, and an enthusiasm that endures, will long be remembered by those who wish to treasure them, with joyful recollection of the place and scene where the living voice made every truth so plain and forcible.

MISSES SMITH AND BAX.

These lady evangelists concluded a fortnight's mission in Omagh on the 11th inst, with very blessed results. The mission was held in the Methodist Church, but large numbers of all the Protestant churches attended the services. The house was always filled, and sometimes overcrowded.

Gospel meetings conducted by women were quite a novelty in the stiff, orthodox, county town of Tyrone, and while some were too prejudiced to hear the tidings of salvation from a woman, many came from curiosity, and not a few who came to scoff remained to pray.

The mission closed with a praise meeting, at which in less than an hour 171 bore testimony to the power of God to forgive sins, to whom be the praise and the glory for ever.

C.E.T.S. POLICE COURT MISSION.—Special sermons were preached on Sunday in several of the churches in South London on behalf of the Rochester Diocesan branch of the Church of England Temperance Society Police-court Mission, of which Rev. G. A. Ormsby, of St. Stephen's, Walworth, is organising secretary. The work of this mission has been most successfully carried out by agents of the mission in the important centres of Wandsworth, Southwark, Greenwich, Woolwich, Richmond, Kingston, Rochester, and Chatham. During one year 1808 visits were made to police-courts, 6392 interviews were held with persons accused of crime or misdemeanour, 673 families were visited, 899 temperance pledges taken, 161 women removed to homes, 791 special cases handed over to the care of the clergy, and 421 meetings addressed. In order that the useful work may be carried on with greater success, special appeals were made for increased financial support.

PASTOR C. S. ADAMA VAN SCHELTEMA,

PIONEER OF GOSPEL TEMPERANCE WORK IN HOLLAND.

ALL important reforms involve a large amount of pioneer advocacy; and it not unfrequently happens that a solitary individual protests for a considerable period against glaring social evils, and appeals to a deaf public for sympathy and support. We introduce to notice this week a herculean worker in the cause of temperance—one who sought, for many years, and with small encouragement, to promote temperance among his people. God be praised, great success has of late attended his persistent efforts, and the Gospel Temperance movement is going forward in the Netherlands.

Mr. C. S. ADAMA VAN SCHELTEMA was born at the Hague in 1815. In the following year his mother died, and circumstances compelled his father to leave the child much to the care of others. When seven years of age he went to a boarding-school in Amsterdam, where he was oppressed by a consciousness of loneliness. The desire of his earliest days was to be a minister of the Gospel, and this has been fulfilled with interest such as God alone can give. His preparation for the work was largely influenced by the Swiss revival, and the works of Bunyan, Malan, Monod, and Roussel, were his theological guides.

He began his ministry in 1839, in the small village of Borselen, in the South of Holland, one of the Zeeland Islands. All his hearers being peasants and farmers, he preached the Gospel in the simplest manner; he made thorough preparation for the pulpit, but then followed freely the impulses of the moment. This method he has followed ever since.

Having much leisure time, he then began the study of the English language, in the hope of translating such English books as would interest and benefit young people. His first translations were Miss Catherine Sinclair's "Modern Accomplishments" and "Modern Society," both very soon reaching a second edition. Later he added to the list several works by Mrs. Sewell. A new translation of Bunyan's "Pilgrim's Progress" was offered to publishers, who for the time were unwilling to take it up; after waiting twenty years, Mr. van Scheltema's opportunity came, and the book came out with Cassell's illustrations, and was received with popular satisfaction.

In 1844 he received a call to a larger place, Oudenplaat, and hearing there that Pastor Huydecoper, of the Hague, had started a temperance society (abstinence from spirits only), he immediately joined it, being persuaded that drinking among the working classes was one of the greatest hindrances to the spread of Gospel work. The conflict was against great odds, for the Government pushed the sale of liquor to fill the exchequer through taxation. The following year he removed to Hoorn, a town far in the north of Holland. There and in Amsterdam, whither he went in 1849, he did his utmost to advance temperance among the poorer classes, but very soon experienced that simply abstaining from spirits had very little influence, and not the least power in regard to rescuing drunkards.



(From a Photograph by Leon v. Weijderveldt, Amsterdam.)

For eleven years he laboured in a district of a mixed character, partly shops where people were busy the entire day, partly the narrowest streets with many houses of ill-fame. In 1860, he took charge of one of the poorest and most neglected parts of the town, having but one class of persons, working people; though infested with more than a hundred ginshops. While planning how to exercise a good influence in that mass of 5000 souls who had never been cared for, a friend at the Hague gave him, without having himself read it, Mrs. Wightman's "Haste to the Rescue." The book was an inspiration, and enlightened his mind on the question that had for years been engrossing his attention. He prayerfully determined to make total abstinence the ground-work of his pastoral and home mission labours. From that moment his course has been a series of providential guidings and blessings.

After having for some years been on the committee of the Religious Tract Society of the Netherlands, he was chosen as secretary in 1859, and was able to issue many useful tracts. Twenty-seven on the list of the Religious Tract Society of London are translations which he made for his people. Vine Hall's "The Sinner's Friend," being too large for the Dutch Society, was issued by private arrangement, and 32,000 sold at cost price or less. Subsequently the work was placed in the hands of the Tract Society at Rotterdam, and an additional 20,000 have been sold.

He translated Mrs. Wightman's book, and issued it in aid of a Home Mission Hall, which was opened in 1864 as a home for the work of the Total Abstinence Society, which had been formed two years previously. The fact that Mr. van Scheltema had himself given up wine and smoking had more influence than the most eloquent advocacy, and a body of earnest men gathered round him. Infant schools bearing the name of the young Queen were erected adjoining the Hall, which was named after the King, "Koning Willemshuis."

In 1862 Mr. van Scheltema visited England as a delegate to the National Temperance League meetings. In order to profit fully by the occasion he came early, and stayed in all six weeks. He learned much of English work and ways. He had read Mrs. Bayly's "Ragged Homes and How to Mend Them;" and Mrs. Ranyard's "The Missing Link." He now went through St. Giles's with Rev. G. W. M'Cree; and heard a host of children sing at the Crystal Palace. This last was a charming sight, for in Holland there was no enthusiasm in sacred song. Yet there was promise of good things to come, for one feature of Mr. van Scheltema's very popular "Bible Almanac" was translations with music of "There is a Fountain filled with blood," "Rock of ages," "Just as I am," etc.

One of the many important ministries rendered by Mr. van Scheltema has been the composition and translation of hymns for mission work and worship. A few years ago the readers of the *Sunday at Home* were asked to send in lists of "The Best Hundred Hymns." Subsequently, the collection which found greatest favour was published; and then it was found that seventy of them had been given to the Dutch-speaking people through our friend's poetic pen.

At the proper moment he found a great helper in Mr. J. van 't Lindenhout, the founder of the Neerbosch Orphanage, an insti-

tution carried on in a manner similar to that at Bristol with which the honoured name of George Müller is associated. This is a children's village, the inmates numbering a thousand, tenderly cared for in charming surroundings, with a church in the centre. One of Mr. van 't Lindenhout's first endeavours was to found a printing press, and, besides other work on its behalf, Mr. van Scheltema has written and translated about 2000 hymns and songs. Philip Phillips's "Singing Pilgrim" has been issued in many editions, and there has been a large sale of a Dutch version of "Songs of Gladness," for which the Sunday School Union of London kindly gave the music electros.

A good many of these songs have been reprinted in South Africa and America; the Dutch in the latter country asking Mr. van Scheltema for a hymn-book, numbering 245 pieces, but before it was published it grew to 627. All this was since witnessing the ministry of singing while in England in 1862. For some years Mr. van Scheltema came frequently to Great Britain to study evangelistic and philanthropic methods. His experience has been extended by travels in other directions. In 1864 he visited Geneva to attend the meetings of the Evangelical Alliance and the Calvin Memorial Festival. On the way he stayed a week in Paris, meeting Mr. Albert Woodruff, the apostle of the American Sunday-school system. The outcome was that Mr. Woodruff visited Amsterdam, and a Sunday-school Union was started on the American plan. With the friendly assistance of the London Sunday School Union, the organisation has flourished for more than twenty-five years.

When, in 1865, the cholera showed itself in strong force at Amsterdam, and he discovered that the inhabitants of many streets of his visiting district had scarcely drinkable water, he made a contract with the Water Delivery Company, and through water being supplied by pipes to 800 rooms, the district remained almost free from cholera, and subsequently from typhoid fever. This step was not only a great public boon, but it gave Mr. van Scheltema a mighty influence for good in that neighbourhood. At this time, work was begun for the children by Sunday schools, religious services, Bands of Hope, sewing and knitting classes, singing classes, library, etc.

In 1867 Mr. van Scheltema arranged for the Evangelical Alliance a hymn-book in four languages, so that the delegates could sing "in their own tongue." At the meetings that year he met Canon Battersby and his sister, and the result was a close and lasting friendship. Another undertaking was the introduction of the Jubilee Singers into Holland, where they raised a substantial sum for the Fisk University. To this end the hymns with music had to be translated into Dutch. Mr. van Scheltema was the first to introduce dissolving views into Holland as a means of popular instruction. Working hours are so long that the drink-shops are afterwards almost the only refuge of the people.

Besides the many translations already named, Mr. van Scheltema has given Dutch-speaking people the following:—Isaac Watts's "Divine and Moral Songs"; Spurgeon's "John Ploughman's Talk" and "John Ploughman's Pictures," six of his "Lectures," "Farm Sermons," "Cheque Book of the Bank of Faith," and "Sermons in Candles"; Dr. Alexander Macleod's "Children's Portion"; General Booth's "Darkest England"; William Arthur's "Successful Merchant"; and Mrs. Beecher Stowe's "Uncle Tom's Cabin." Among his own works are Lives of Bunyan, Gordon, and Spurgeon, also a History of Philip II. and his "Invincible" Armada. Some of these works and translations have been very widely circulated, reaching several editions, some of them profusely illustrated.

In 1881 failing health obliged him to take rest, and to leave Amsterdam for Arnhem, where he now resides, although remaining at the head of the work to which he has devoted his life. A most able assistant took up the preaching and visiting, and is highly esteemed by the people. Every part of the work continues to flourish. The number of children in the four schools is 2400; in the Sunday-school there are 1000, and would be more if teachers were more numerous. Those who are engaged in the work are almost all people who were themselves instructed in the schools. The number of total abstainers is 560, and every Saturday evening 150 to 200 spend a free evening in the hall, coffee free.

This local work at last made it possible in 1880 to try a National Christian Total Abstinence League; and this during the past five years has been steadily growing, sixty of the younger ministers having acknowledged the value of the principles in evangelistic work. Mr. van Scheltema even found it possible a year ago to start a weekly paper.

Mr. van Scheltema's latest endeavour has been to start a Sailors' Home, Temperance Hotel, and Coffee Hall, in the village of Ymuiden, built after the opening of the New Canal from Amsterdam to the sea. There are twelve ginshops in the little place, and not one house where the pilots and sailors are free from the smell of strong drink. A lady went to all these ginshops, spoke kindly with the men, and now ten of the pilots and sixty other men are members of the Total Abstinence Society and very zealous for its principles. The wife of one of the pilots opened her house for the sailors, and every evening English and Dutch seamen sing together Sankey's hymns in their own tongue. Of the number of the sailors that come to the place, at least half are English, so that our friend would be glad to hear rom such as are willing to help in the undertaking.

While abundant in labours, Mr. van Scheltema has known much of family care. He has given his people a sound and wholesome literature and pointed the way to social reform; but none the less is he a man who values the home and knows its joys and sorrows. He writes:—"From 1862 to 1872, when I lost my first wife and became a widower with a large family, I regularly visited London two or three times annually to study every kind of philanthropic work. Among my best friends have been Dr. Davis, and now Dr. L. Borrett White, of the Religious Tract Society; Mrs. E. L. Ranyard, of the Domestic Mission; Canon Battersby, at whose invitation I attended the Keswick Convention; Messrs. Smithies, Robert Rae, and Fred. Smith." While so fully engaged himself, Mr. van Scheltema has had the joy of seeing his children walk in paths of truth and honour.

In times gone by he has stood almost alone as a ministerial temperance reformer; now he has a growing support, and a wide recognition is being accorded to his work. Recently the Queen of Holland conferred on him the Order of the Lion. He is now in his seventy-eighth year, but still hard at work, translating, among other books, the "New Hymns and Solos." We trust that his last days will be the brightest, and that the Divine blessing, as well as the co-operation of friends, will encourage and sustain him.

AN OLD ZULU CHIEF.

Our recent account of a new Zulu missionary, Mr. John Meek, of Othello, Rorke's Drift, may add interest to the story of an old Zulu chief, which comes to us in a private letter from the missionary himself. Being now free from his farm, Mr. Meek broke new ground by visiting an old Zulu chief, twelve miles off, and proposing to conduct services for the whole village every Wednesday. After expressing doubt about the acquiescence of the resident magistrate, the old chief agreed to call the meetings, and an impromptu gathering was held at once. A few weeks later the old chief, who was quite astonished that anything new should be learnt by one of his age and experience, said:—"I have been living all this long time for nothing. To-day is the first day that I see I am saved by Jesus who died for me!"

Six weeks later the old man had a stroke of paralysis. His heathen sons summoned the witches who said the spirits were angry; six cows must be sacrificed. But the old man would not say the customary words of offering. "No!" he said "God is my Saviour; you kill for meat, not for me." Witches are very fond of beef. But neither cajoling nor threatening availed. He said, "God made all things. I believe in Jesus as my Saviour." The witches left, but a few days later Mr. Meek found one in the hut trying to persuade the old man again. The Zulus came crowding in to see what would happen. Mr. Meek cross-questioned the witch, showing up her deceits, to the delight of the whole company. She went out and a prayer meeting followed. The old man said, "God is almighty, and may I enter into glory with you!" At the next meeting he exclaimed, after renewed confession of his faith, "I shall enter into God's Kingdom! He is all I need."

The witches had not done with him yet. They said the sacrifices were a mistake. They would now use drugs. But the old chief was a match for them. He agreed, on the one condition that the whole company should join in prayer to God for a blessing on the medicine. They refused, but at last at midnight they yielded, and the old man himself led the prayer. How wonderfully can God's Spirit break the chains even of inveterate superstition!

The heavy cost of equipping the new station at Mr. Meek's farm with schools, &c., has made a few friends in this country anxious to contribute to Dr. Dalziel's Mission (Gordon Memorial), and Miss Cutbush, 56, Norroy-road, Putney, will acknowledge any gift.

OPIUM-SMOKING in Formosa seems to be on the increase. At the Taiwanfoo hospital, sometimes fully half the out-patients on a dispensary day are slaves of opium. Dr. Anderson says that most of the opium-smokers he has met declare that the first introduction to the pleasures of the pipe was a resort to the soothing influence of the drug in some time of bodily pain. He believes that if every town and village could have a qualified native practitioner dispensing foreign medicines there would be much less of what he, in common with almost every missionary in China, holds to be "a gigantic evil."

THE WESLEYAN TEMPERANCE COMMITTEE has sent to the Government resolutions in favour of the introduction during next session of some effective measures for the control of the drink traffic; expressing its strong conviction that no legislation will be satisfactory which does not exclude compensation for refused licences, provide for specially elected licensing bodies, include Sunday closing with more stringent regulations in reference to travellers, and give ratepayers the power of direct veto on all licences. The committee also urge that clubs should be brought under the control of the licensing laws, and that there should speedily be adequate legislation for the control of habitual drunkards.

MR. MOODY IN ENGLAND.

MISSION AT READING.

THE visit of the evangelist to this thriving Berkshire town was short but distinctly fruitful. The first arrangement was that the meetings should only cover two days, but Mr. Moody was prevailed on to extend his stay so as to embrace Sunday last. The main gatherings were held in the large new Town Hall; the smaller hall was used partly for overflows, but chiefly for the inquiry meetings. The local friends entered very heartily into the special effort. Prominent among the lay helpers was Mr. Sutton, jun., of the firm of the world-renowned florists and seedsmen, Messrs. Sutton and Sons. Another industrial king in Reading, Mr. William Palmer, of biscuit fame, was also at a number of the meetings.

It is not easy to differentiate the Reading Mission from many that have gone before it. There were the "eager anxious throngs" coming from town and district; the same spirit of hearing shown by people of all sorts and conditions, the same enjoyment of Mr. Moody's happy unrestrained fashion of conducting the meetings; the same rapt attention to his fervid appeals and presentation of the way of life; the same responses to his calls for instant decision, and the same solemn dealing with stricken anxious ones in the after-meeting.

Mr. W. R. Lane took charge of the overflow meetings, and was cheered by many tokens of God's presence and power in these assemblies. The department of Gospel-song was well to the front. The local choir was extremely hearty in its rendering of the tuneful melodies, though there was the tendency to rush through the music at a breathless pace. Mr. A. J. Sayers sang solos with exceeding sweetness; when he was absent Lord Bennet and Mr. C. F. Davis took his place. Occasionally, as is his wont, Mr. Moody elected himself choir-master and drilled the congregation into a knowledge of some catching chorus, much to the delight of everybody.

Sabbath was a full and deeply interesting day. Mr. Lane spoke with power to a large body of Christians in the early morning. At eleven o'clock the hall was crowded with non-churchgoers and seekers, when Mr. Moody discoursed on the love of God, and many hearts were melted down by the strong sunshine of that glorious truth. At three in the afternoon, while Mr. Moody rested, Mr. Lane was preacher to another full congregation, taking for his subject the solemn one of future retribution, which he handled with mingled fidelity and tenderness. In the evening the hall was crowded by men about an hour before the advertised time, and Herod's spiritual concern under the preaching of John the Baptist was made the topic of a thrilling appeal to procrastinators. At the same hour Mr. Lane spoke to a more than full audience in King's Road Baptist Church, the pastor of which, Mr. Davis, was very hearty in his sympathy with the mission.

After-meetings were held forenoon, afternoon, and evening, and they were all of a very hopeful character. So far as human judgment could extend, there were many clear decisions for Christ. The Reading friends have a great opportunity now in following up and carrying to its flood the tide of spiritual concern awakened. We understand the special meetings are to be continued in the churches.

An added interest was lent to the Sabbath meetings by the artless and pathetic song of Miss Agnew, as she was singing in the West-end meetings of nine years ago will be remembered by many.

PREPARATIONS AT OXFORD.

The expected visit of the evangelist to Oxford has quickened a deep, if quiet, interest in both "town and gown." A committee of arrangements has been formed, headed by Canon Christopher, and consisting of several other evangelical clergymen, some of the Nonconformist ministers, and other leading men of the churches. The Corn Exchange, capable of holding some two thousand people, has been secured, and also the Town Hall for the expected overflow. The mission commences to-morrow (Friday) and continues to the following Monday, inclusive.

Mr. Moody's willingness to give the last few days of his stay in England to a visit to Oxford, while many other places have been declined, arises, it is known, from the hope of meeting a large number of the undergraduates, as he did at his former visit, ten years ago. Special arrangements are, therefore, being devised in their interest. In almost every college the matter has been taken up, and it is being worked by the "grads" themselves. It is said that quite a thousand were down to hear Mr. Moody at his former visit, and it is believed that as many will avail themselves of the special men's meeting arranged for the Sunday night. Will not Christian parents who have sons at Oxford use their influence to induce them to attend, and pray earnestly that in doing so they may gain a blessing for their whole life? Daily prayer-meetings have already commenced, and special preparatory meetings are, or will be, held in most of the congregations in the city.

Canon Christopher, by whose influence and effort Mr. Moody's visit has been largely brought about, has written a letter to the *Oxford Chronicle* calling upon the Christians in the locality to take up the movement. Will not Christians throughout the whole country join their Oxford brethren in prayer; remembering that to gain a blessing for the University City will be in a large degree to gain a blessing for the land, and even beyond it.

THE NAVVY MISSION.

A LITTLE paper sent us by Dean Fremantle gives some details as to that nomadic class, the navvies, engaged on public and other works, and numbering nearly 100,000. Amongst these this mission works by sending qualified missionaries to live amongst the navvies, and also, when possible, trained nurses, by establishing Sunday-schools, night-schools, reading-rooms, religious services, temperance societies, ambulance classes, and, in short, bringing within the reach of navvy wanderers the benefits already enjoyed by other working men.

The navvies appreciate it, and everywhere look for their mission. In 1891 the number of adult navvies attending various services and Bible-classes was 526,834, and the number of pledges was 765. It has gained not only the confidence of the navvies, but the sympathy of many for the navvies, who formerly were left to suffer unheeded. When 9000 of them were starving, from the suspension of the Hull and Barnsley Railway and Docks, an appeal to the public brought the noble sum of £1,400, and for three months the distress was met, relieved, and conquered. But far more needs to be done, and to be sustained, by reason of the many projected works shortly to be started. The Dean of Ripon says:—"No other society has done a greater work with such small means. The Divine blessing has from the first rested on its labours, religiously, morally, and socially." Communications may be made to the treasurer, Mr. F. C. Hall, 13, Berkeley-place, Wimbledon.

REV. O. MICHELSEN'S WORK.

LAST week Rev. Oscar Michelsen, of Tongoa, New Hebrides, addressed the North London Presbytery on his mission work in the South Seas. He has several engagements to tell his deeply interesting story, and letters may be addressed to him at 57, Petherton-road, Mildmay Park, N. Pastor Arthur G. Stevens, of Malvern Link, describing a second visit by Mr. Michelsen to that place, writes:—

"It is to commend him to any who desire that the interest of their friends, their classes, and themselves in 'the Divine enterprise of missions' should be stimulated that I now write, bespeaking help for our Norwegian brother, in arranging meetings for him in different parts of the country—and where that is possible, utilising his presence for several meetings in a district—that so his desires may be accomplished in being able to testify to the Lord's faithfulness in the past, and to put Him still further to the test for the future development of the work by establishing a training school for native Christian teachers, by the appointment of a large number of native missionaries, the provision of a mission vessel, and, if it may be, the calling out of some from this country to work there.

"The Otago (New Zealand) Presbyterian Church, with which Mr. Michelsen is connected, is unable to make itself responsible for all the labourers needed at the present juncture. Mr. Michelsen therefore appeals to British Christians for help. When I mention that an annual contribution of £3 will maintain an evangelist in his own village, that for £4 he may be sent to any part of his native island, and for £6 a year a new missionary can be sent to occupy and pioneer an unevangelised island, surely Bible classes, mission bands, and Christian associations will be found eager to support a missionary of their own, in addition to any other help they may be giving to this grand cause."

EVANGELISATION OF THE SUDAN.

IT is now several years since a certain section of the Church of Christ was awakened by the voice of Graham Wilmot Brooke to think of the needs of the Great Sudan. At that time, and since, many have felt that this part of the world has been laid upon their hearts. But there are those who, in the interval, have been raising the cry of unbelief, and asking what has been the result of the work undertaken up to the present time. These have overlooked the fact that the survey must be carried out before real work can be begun. A preliminary survey of the field before us has been made; those who went forth to lead the surveying party have laid down their lives in the work. The report of that survey is now to be put before the Church of Christ at home, and the question must be asked, "What will you do now? You sent us forth to find openings for the work. Are you ready now to accept the responsibility which this report lays upon you, and to see that the Gospel shall be sent where the doors stand wide open?"

It is impossible to give in a few words any adequate impression of the openings that exist. I hope that before long the story of my journeys in the Basa country to Bida, and to Yimaej, may be published, and they will give the best proof of the crisis that has arrived. But though I do not wish now to make any general statement as to the prospects of evangelisation in the Upper Niger District, I must tell you of the action which I have taken as your representative, and appeal to you to back me up.

In the Basa country I found the people ready and eager for the Gospel, and in view of the immense importance of this tract of country as having resisted the Mohammedan invasion, I told the people that by God's power we hoped to be able to work amongst them. On my journey to Bida, calling at the towns of Muye and Boudan, I held out hopes of visits from our missionaries, and at Egga spoke of the renewal of the work. But the interviews which I had with the chief men of the places were of comparatively slight importance when we speak of Bida. Here, for the second time, in one of the great Mohammedan cities of Central Africa, we were received with every sign of cordiality, and the second time with far greater appreciation than the first. Again I told the Emir of Nupe that it was our deliberate intention, God willing, to visit them frequently and to live nearer them, and, if possible, that they should have visits from a doctor.

This is, then, a great crisis. We have been invited to take up the work, and a welcome is assured us from all the people of the country. If we do not go we shall be classed as deceivers, and a fatal barrier may be opposed to the progress of the Gospel. Whilst this is true of Bida, it is also true of Yimaha, where they have been appealing for Christian teachers for many years. Shall we take advantage of these opportunities, or must we delay until it is, perhaps, too late?

Some cautious friends may suggest that perhaps the state of the country may not be settled, and that we should wait some time to see how things turn out. I grant that the country is liable to be disturbed, and for this reason I should not recommend the erection of many expensive mission buildings. With due regard to health, the modes of living and machinery should be as simple as possible. But I look upon it as of the most urgent importance that we should go forward now: we have an opportunity now which we may never have again, and if we let it slip this part of Africa may for many years be closed to the Gospel.

That there may be danger there is no question. Men who are fearful and afraid should not volunteer for this field; but I believe that a splendid opening presents itself of preaching Christ where it has not been already preached. Will you pray that the right men may be raised up, and that means may be provided for their support, and that they may be equipped in the fullest possible way for the work which lies before them?

CHARLES F. HARFORD-BATTERSBY.
Church Missionary Society, Salisbury-square.

THE CHRISTIAN COMMUNITY has for many winters opened its hall in Thrawl-street as a night shelter for the homeless and destitute, and 37,000 men and women have thus been sheltered, and many of them afterwards helped into work. The report may be had of Mr. J. Atkinson, 28, Enfield-road, Kingsland, N.

PRAYER AND WORK.

SPECIAL MEETINGS AT MEMORIAL HALL.

The ordinary half-yearly meetings of the London Congregational Union were preceded last week by two days devoted specially to prayer and earnest conference on spiritual work. The all-day prayer-meeting on Monday proved a season of remarkable power, and indeed there were those who declared it to be "the greatest day in the history of the London Union." Throughout the day, from 11 a.m. to 5 p.m., a constant succession of prayer meetings was held, and great interest was shown.

In the evening a conference was held on "Our Work in London," when Rev. A. Rowland presided, and briefly opened the subject.

Rev. Andrew Mearns, referring to the increase in the population of London, said there were now nearly six millions of people in the metropolis, and Congregationalism had not kept pace with this increase. To do this one hundred and sixty more places of worship were needed, with an aggregate seating capacity of 1,600,000. Dealing with the various districts separately, he stated that South London, not East London, was the poorest. The slums were not so populous as once they were, as the people are gradually leaving the centre for the suburbs; but they must be followed to the suburbs, and their religious needs provided for there. As to mission work, he did not think they had yet got at the right method. It was certain that the churches must do the work, and they might combine in local groups for this purpose. He was in favour of hiring halls rather than building new edifices, and he mentioned that he had an offer of one for £250 per annum, where the Gospel could be preached to 3,000 people weekly. He knew of three such halls which could be rented at once if the funds were forthcoming. The same kind of service would not suit all places, and he insisted that the services must be such as the people can understand and appreciate.

Amongst those who took part in the conference which followed were Revs. T. T. Waterman and R. Mackay and Mr. John Blackham.

The consecration meeting of Tuesday proved deeply interesting, the speakers at the morning meeting representing various denominations. First, after the chairman, came Rev. F. B. Meyer, who delivered an earnest address, pointing out that the secret of successful Christian work was in permitting God to work through the worker. When a man ceased to speak from himself as a centre, and let God speak through him, there was a complete revolution in himself and his method. Rev. W. Darlow Serjeant discussed the conditions upon which the baptism of the Holy Ghost could be received. There must, he pointed out, be an end of self; they must surrender themselves wholly up to God. Rev. W. Hay M. H. Aitken, in the course of a powerful address, made the statement that there is in the Church of Christ of to-day but little of real downright self-sacrifice. The Church, he declared, was weighed down with the incubus of self-indulgence, and, like the previous speaker, he urged his hearers to live lives of complete surrender to the will of God. Mr. R. F. Horton, the concluding speaker, offered their "heart's love" to those who had spoken, and said a meeting of Congregationalists was never happy without having brethren of other denominations present who were whole hearted with God. He then turned the meeting into a service of prayer and praise. Some fifteen or sixteen very brief prayers were offered, ladies as well as gentlemen taking part.

In the afternoon the work of the Holy Spirit was considered, addresses being given and testimonies borne by Revs. R. J. Ward, R. F. Horton, G. D. Macgregor, J. Knaggs, R. H. Noble, and G. D. Bartlett.

The evening was devoted to an address by Rev. Alfred Rowland on "The Fruition of the Fuller Life." Among the conditions on which fuller spiritual life depends, he mentioned nourishment and atmosphere. Perhaps more than in anything else our churches are deficient in a devotional atmosphere, which will make their social engagements sweet and wholesome and transform into sacraments the feasts they spread for God's poor. "In our homes and in our churches, then," he concluded, "but above all in our own secret experience, let us steadily maintain close fellowship with God, and then spiritual life will develop into Christly service, and ultimately into the blessedness of heaven." An outburst of applause succeeded this timely and earnest address, which evidently made a deep impression upon the hearers.

Brief words by Revs. W. B. Selbie and F. H. Stead closed a series of meetings which all felt to have been accompanied with much profit and power.

THE CHRISTIAN ASSOCIATIONS.

Y.M.C.A.

It is proposed to hold in 1894 a Jubilee Y.M.C.A. Conference in London.

The Aylesbury Y.M.C.A. has recently had a successful annual meeting.

New premises are being erected by the Ballymena Young Men's Christian Association, at a cost of £2000.

The Aberdeen Y.M.C.A. has 663 men and boys in its various Bible-classes, and both the spiritual and educational branches have been well sustained.

On Sunday week special sermons were preached at the Nonconformist and Episcopal churches of Sheerness on behalf of the Isle of Sheppey Y.M.C.A.

Mr. W. A. Boyd, of the Cork Y.M.C.A., has been appointed secretary of the Dublin Association, and travelling secretary for the Midland Counties of Ireland.

Sheerness Association is steadily increasing the amount of its mission work in the villages. A building fund has been started in order to provide the branch with a home of its own.

The membership of the Cape Town Y.M.C.A. is shown by the last annual report to be 580. The Association is in an excellent financial condition, and is, we learn, doing a splendid work.

The fifth annual report of the Burton Y.M.C.A. gives the number of members and associates as 311. The evangelistic work has been much blessed, while the P.S.A. proves helpful and interesting.

The three days' conference on the spiritual life, recently held at Wakefield in connection with the Y.M.C.A., were times of rich blessing to many. An interesting missionary meeting was held on the closing day.

The question of forming a teachers' and students' section of the Y.M.C.A. is receiving the attention of the National Council; as is that also of promoting further legislation for the repression of betting and gambling.

The Dublin Y.M.C.A. has a capital programme for the winter. There are plenty of good clubs and classes, meetings and Bible-classes, and the reception committee does a most useful work in welcoming strangers.

In the North Metropolitan district united meetings were arranged for the week of prayer for young men. These were held at Finsbury Park on Nov. 7, at Tottenham on Nov. 8, Highbury Nov. 9, and Camden Town Nov. 10.

Reports to hand show that the opening of their winter's work by the generality of London Y.M.C.A.'s has never been attended with more promise. The present activity of both city and suburban associations is particularly marked.

The *City Quarterly* states:—"Fifteen of the Scottish associations provide recreative agencies in the form either of a gymnasium or outdoor athletics, while a very large number report literary agencies, which are carried on with great benefit to the members."

The special mission to young men at Finsbury Park commenced on Monday night with an address by Mr. Barry Wake. These meetings are continuing each night this week at eight o'clock. Prayer is asked for a great blessing during and after the mission.

The Derby Y.M.C.A. has just entered its new rooms in St. Peter's Churchyard, and has thus begun what promises to be a most successful winter's work. The president, Mr. Alderman H. H. Bemrose, J.P., has recently been elected a vice-president of the national council.

Mr. Edward Hurditch, who is conducting evangelical services at the Athenæum Hall, Brighton, this winter, with much acceptance, united with the committee of the Brighton Y.M.C.A. in arranging services for the week of universal prayer, from Nov. 6 to 13. Daily meetings were held at noon in the lecture hall of the association.

Shaftesbury House, Margate, has just issued its tenth annual report, showing the appreciation of the Home. 1262 visitors have stayed there during the past year, while many encouraging testimonies have been received to spiritual and physical benefits derived from the home influence and from the evangelistic work carried on.

The secretary of the Norwich Y.M.C.A. says:—We have increased our membership by 34. A mission band has been inaugurated, the junior section is going ahead. Evangelistic meetings, which were abandoned some years ago, have been restarted Gospel meetings for boys are being held every Sun day night, and the results are most encouraging.

The Liverpool Y.M.C.A. has hit upon a capita feature in its "Pleasant Saturday Evenings fo Men," which will prove a strong antidote to demora lising places of amusement. This well-organise and successful association is now in the midst of it winter work, and the rooms are full of visitors an the programme full of attractive engagements. Ove 450 new members were received quite recently.

A month ago the Belfast Association organise Gospel services, in the largest hall in the city, o Sunday afternoons. The movement has met with grea success; the large hall is filled to overflowing ever Sunday with an audience numbering between 2,00 and 3,000. Leading ministers of the city have bee giving addresses, and a large choir, under the leade ship of Mr. A. W. Vance, has conducted the praise.

Of the two Y.M.C.A. missionary secretaries jus sent out—Mr. McCann to India and Mr. Holmes t Egypt and Palestine—the latter reports excelle results accruing from his temporary stay at Gibralta where two promising auxiliaries have been forme The Christian workers with whom he has bee brought into contact just outside Gibraltar are i urgent need of a "Y.M.C.A. mule," the cost of whic would be about £10, and beg also for supplies Spanish tracts.

A praying band, in connection with the Bourne mouth Association, have united in making th following promise:—"Remembering the words the Lord Jesus, 'If two of you shall agree on eart as touching *anything* that they shall ask, *it shall b done for them* of my Father which is in heaven,' will endeavour, by God's grace, to pray daily for real deepening of the spiritual life of the membe of our Y.M.C.A., for the true conversion to God the associates, for a great ingathering of youn men as the result of this winter's work, and for rich blessing generally upon the Shaftesbury Ha services."

An encouraging meeting was held at Tottenha on Nov. 8, when representatives from other associa tions in the district were present, and addresses wer given by Mr. Hind Smith and Mr. Nash Rees, o "The Sunday Afternoon Bible Class." The gener feeling was that the "S.A.B.C." should be mai tained in connection with the associations and no superseded by the "P.S.A.," but that the two move ments might be maintained concurrently. Stres was laid on the importance of conducting the Bible class in a lively and conversational manner, and tes timonies were given as to blessings received in con nection with such gatherings.

The week of prayer has been well sustained Southwark by nightly meetings. On Sunday, Noven ber 6, a special service was held at New Surre Chapel, when the claims of the association wer brought before the church by Rev. B. Senior an Mr. C. Woollard (Y.M.C.A. Sec.). In five othe churches special sermons were preached. On Noven ber 13 special reference was made in ten church to the work of the Y.M.C.A. At Christ Church (Re F. B. Meyer's) a special meeting for men only wa held after the ordinary evening service, when th secretary and members of the Southwark Associa tion took part. A quickened influence is expecte from these special efforts.

Clergy and ministers all over the country hav joined heartily with the Y.M.C.A. in observing th past week as a week of special prayer. Beyond th very large number of meetings organised, hundred of special sermons to young men have been preache from church and chapel pulpits. In one provinci town, for example, sermons to young men, arrange for by the local Y.M.C.A., were preached, on th evening of the 13th inst., in no fewer than fift places of worship. The Central International Com mittee at Geneva fix the subjects for prayer an meditation, and these are circulated amongst th 4982 centres throughout the world, each year with manifestly increased measure of Divine blessing res ing on the movement.

Y.W.C.A.

The winter session at Cavendish-street, and othe centres of the London work, is now in full and bus swing.

Since their first home was opened at Great Wake ing in July, the Women's Convalescent Home Asso ciation have afforded convalescent accommodation t nearly 150 women and girls upon recovery from acci dent or disease.

The report of the Dublin Y.W.C.A. Institute an Home shows that during the year 347 members an friends have been staying in the Home; the Bible classes have increased in numbers and power— we 300 attending. The educational classes go on wel The interest in missions has increased. The Bibl class members support two Bible-women in Foo-chow and altogether the work of the branch is in a flouri ing condition.

UNIVERSITY NOTES.

OXFORD.

The British Temperance League had a conference and meeting last Monday, when stirring addresses were delivered by Canon Barker, Rev. H. J. Boyd, and other leading temperance workers.

The recent disastrous fire in Newfoundland gave special interest to a lecture delivered some days ago by Rev. J. J. Curling, Commissary to the Bishop of Newfoundland, who gave a valuable account of the work of God and the great needs of that distant land.

One of the most popular of Oxford lecturers is Rev. R. L. Ottley, of Magdalen, and he has been giving on the last three Sunday evenings in All Saints' Church a course of addresses to University men on "Some Laws of Christian Life": fear, self-respect, service. A large number attended, and the course was full of helpful teaching.

The annual meeting of the Mansfield House University Settlement in Canning Town was held at Mansfield College last week, when a very encouraging account of the work was given. Dr. Fairbairn and Dr. Moulton also spoke. The spread of these settlements in London is bringing many University men into touch with life among the poor.

Mrs. Malden, honorary secretary of the Mothers' Union, has been addressing some important meetings in Oxford recently. The union is a valuable help for gathering together mothers for sympathy, prayer, counsel, and help in their life of motherhood. There are branches all over the country, and the Oxford Diocesan branch is evidently doing a good work.

Last Sunday and Monday the anniversary services and meetings of the Church Pastoral Aid Society were held. Rev. J. A. Howell, vicar of Penmaenmawr, spoke very acceptably on the work of the society in Wales, and Rev. F. S. Webster (formerly of St. Aldate's, Oxford) gave an interesting account of the work in his populous parish in Birmingham.

Prayer and preparation are the key-notes of Oxford workers in view of the mission this week by Mr. Moody. There will be two meetings each day from November 18 to 21 inclusive, one of which (on Sunday evening) will be for men only. The interest created by Mr. Moody's last visit and the evident blessing of the present missions in other places are leading the faith of many to "expect great things from God."

At the terminal conversazione of the Inter-Collegiate Christian Union held at Wycliffe Hall last Wednesday, Rev. H. V. Stuart, Vicar of St. James's, Wolverhampton, gave an address on "The Clergy and the People." Mr. Stuart, who is a brother of Rev. E. A. Stuart, of Holloway, has for some time lived practically as a working man among working men, with the style of living usual among working people.

CAMBRIDGE.

Much sympathy is expressed with Rev. H. C. G. Moule, whose nephew, Mr. E. H. Moule, a most promising scholar of Trinity, died suddenly last week. He was the son of Bishop Moule, of Mid-China. May he be strengthened to bear his heavy loss and enabled to rejoice that his son has entered first into the presence of the King.

Sunday week was Commemoration Day, and an able sermon was preached at the University Church, Great St. Mary's, by Dr. Creighton, Bishop of Peterborough. He said, in the course of his sermon, which was listened to attentively by a large congregation, that a university could only have one true motive, a common zeal for truth and goodness.

The terrible evils of gambling and betting have been more than ordinarily brought before us lately by a scandal having been made by the police upon a house in the town where these practices were carried on to a large extent. Rev. H. P. Stokes, vicar of St. Paul's, took the opportunity to preach upon the subject last Sunday morning, and a crowded congregation listened to his earnest remarks.

The branch of the Church of England Zenana Missionary Society had its annual meeting on Monday night, which was presided over by Rev. John Barton. The report which was read by the chairman showed a steady increase in the work, the sum raised last year being £440. One bed at the Duchess of Connaught Hospital, Peshawur, is supported by students of Girton College.

At the C.M.U. on Monday night, Rev. Jani Alli, himself a convert from Islam, brought before us the work among the Mahommedans in Bengal. He dealt with the special difficulties which that work affords; but men filled with the Holy Ghost and with power could do great things even where the difficulties seemed most insurmountable. A man is wanted at once for Calcutta to help Mr. Jani Alli in a school. Who will go?

An extremely interesting exhibition has been held for four days at the Corn Exchange with the object of raising funds for erecting a new hospital at Jerusalem. The hall was fitted up to represent a street in Jerusalem, with bazaars containing curios from the Holy Land. Large models of the tabernacle, temple, and Jerusalem itself were the subjects of lectures by Mr. S. Schor, Mr. Schick, and Mrs. Tenz, which were listened to with great interest.

A meeting of university men interested in the work of the Children's Special Service Mission was held in the small room of the Guildhall on Tuesday. Addresses were delivered by Messrs. W. H. Roberts (Corpus), C. H. Clissold (Clare), E. Arrowsmith (secretary), H. C. Lees (John's), H. Clayton (Pembroke), and L. Byrde (Corpus). Very interesting accounts were given of the sea-side work among the boys and girls during last summer. Mr. Edwin Arrowsmith spoke earnestly of the need of winning the children to Christ while they were young.

SCOTTISH NOTES.

An interesting week of missionary meetings has been held at Largs.

Mr. J. G. Woolley has visited Glasgow and given addresses on the temperance crusade.

Madame Thoumaian, of Marsovan, Asia Minor, has been giving addresses in Scotland.

The friend who recently gave Mr. Wm. Quarrier £2000 for a teachers' house, also sent £6000 to build a new school at Bridge of Weir.

The Glasgow United Evangelistic Association appeals in the columns of *The Mail* for increased support during the winter months.

In an address to the Christian Association of the Glasgow University, Professor Drummond said the Christian students were the cream of the university.

A very touching account from a lady's pen of a visit to some of the homes in Dundee where "shelter children" are found, appeared in *The Advertiser* last week.

A meeting in furtherance of the forward movement in foreign missions was held last week in Aberdeen; several experienced missionaries gave stirring addresses.

During the ten years of its existence, the Glasgow Home Mission Union claims to have spiritually influenced about 26,000 persons, who had been non-churchgoers or "lapsed" attenders.

The Dundee Boys and Girls' Religious Association are advocating such a rearrangement of the Sunday services as would enable effective work to be done among the neglected young people.

Rev. Jas. Paton, in a lecture in Glasgow to the Protestant Institute of Scotland, reviewed the Papal claims, and illustrated the methods by which they are enforced in the country and in Parliament.

A conference of open-air preachers was held last week at Carrubber's Close, Edinburgh, to mark the close of the season for outside effort in the streets and highways. Several workers spoke words of cheer and counsel as to the best methods in adapting the message to the hearers.

IRISH NOTES.

A Methodist City Mission is proposed for Dublin.

Miss E. Lee, of Limerick, is going out to engage in Zenana mission work in China.

Rev. Dr. Williamson, of Belfast, has commenced, on Thursdays at 3 p.m., a winter series of Bible readings on important topics.

A pressing call, given for the third time to Rev. Wesley Guard, of Belfast, has come from Mount Vernon M.E. Church, Baltimore, U.S.A.

A Gospel Mission, extending over a fortnight, has been held in Dromore, co. Down, by Rev. Henry Ball. A number of persons professed conversion.

Gospel services were held each day last week in the Friends' Meeting House, Belfast, by Mr. Howard Nicholson, of London, and Arthur Pim, of Hillsborough.

The Christian Endeavour Society recently established in Enniskillen is doing an excellent work, and promises to be a power for good among the young people in that town.

Eighty-nine new members have been added to the Baptist Church, Regent-street, Belfast, during the past year. A day-school has also been opened, which now has over 100 scholars.

A united Gospel Temperance Mission, under the auspices of the Irish Temperance League, has been conducted during the past fortnight in Ballymacarrett, by Mr. Matthew Burnett. Nearly all the local ministers assisted.

The third anniversary of the Belfast Methodist City Mission was held last week in the Ulster Hall. Addresses were delivered by Revs. Jas. Harpur and Henry Montgomery, who showed that the mission is doing a really splendid work.

A successful meeting of the Belfast branch of the Evangelical Alliance was held on Tuesday evening week, to hear an address from Rev. Philip Colborne, of London, on the work of the Alliance on behalf of the persecuted in many lands.

BIBLE SOCIETY NOTES.

Some time ago there was an explosion of fire-damp, near Paturage, one of the mining villages not far from Mons, in Belgium, and the Committee made a grant of Scriptures to the families of the miners who had been killed. The Society's colporteur, who had charge of the distribution, reports that the books were received with thankfulness and much personal kindness. The people he met were generally Romanists with little enlightenment; others were secularists, who spoke bitterly of everything. There were, however, several instances which showed that copies of Scriptures which had got into the people's hands were carefully read and preserved.

Of the thirteen new versions added during last year to the Society's lists one is in Tasiko, the language of part of the population of the New Hebrides. In acknowledging a few days ago a specimen copy of the Gospel of St. Matthew, the translator, Rev. O. Michelsen, whose sphere includes Tongoa and other islands, with part of Epi, says:—"I have just seen a report from our missionaries, that the natives have come from distant parts of the islands to purchase the few pages of printed matter already existing in their language. What joy will it be for them when they learn that the whole Gospel may now be obtained for sixpence! May a rich blessing follow our united efforts."

There are few branches of Christian work more interesting than the Scripture distribution which Dr. Baedeker has been able to effect in the prisons of Siberia. With the permission of the authorities, he has distributed the Bible, in whole or part, in some thirty languages. "If anyone wants to know what sin is," Dr. Baedeker recently said at a Bible Society meeting, "let him go to Siberia. The sickness, degradation, and absence of all moral standard is something beyond description." But the prisoners received the Word of God with great joy, and the Government allowed Dr. Baedeker to visit every prison in Siberia, and to give a copy of the New Testament to every prisoner who could read. There is no reason, Dr. Baedeker says, why Siberia should not be as good a country as Canada; and it is a fact full of significance that there is no people better affected to the Bible than are the Russians generally. "They hug it to their heart."

A recent letter from the Society's agent in Tangier, gives some interesting though painful glimpses of the state of affairs among the poorer classes in Morocco. "The year has been a distressing one for the poor people—struggles against oppression and cattle disease in spring, actual war throughout the summer, and a great deal of fever and smallpox during the last few weeks. It is saddening to see the roofless houses in the villages, and to hear the people's sorrowful tales, often ended by the words—'And this is what our brethren the Moslems have done to us.' In spite, however, of numerous hindrances, many visits were paid to the villages, and occasionally to the soldiers. Among the latter, some really seem thoughtful and tender-hearted, while brutality characterises the mass. The villagers seem somewhat softened by what has occurred during the last three or four months, and in not a few instances in South Morocco and elsewhere there have been encouraging openings among the Moslems and Jews, and a good number of Scriptures have been put into the hands of the people."

A very suggestive illustration of the comparative circulation of the Scriptures among Protestants and Roman Catholics is furnished by the literary history of the Hungarian Bible. The Reformed Church of Hungary received its first complete edition from Karoli, the Tyndale of his native land, in 1590. The rival Jesuit version, that of Kaldi, did not appear till 1626. Since then the Reformed book has up to 1874 gone through some seventy-one editions; up to that date of the Jesuit version only three have been required. The Magyar-speaking Protestant population of Hungary is about half that of the Roman Catholic. If the circulation of Scriptures among the latter had been but equal in proportion to that among the former, the Jesuit Bible—taking as basis of calculation the number of editions—would in 1874 have been, not in its third or fourth, but in its 146th issue. As things stand, the circulation among the Reformed seems about forty-nine times greater than among the Romanists. It should be added that while the Protestant editions are mostly in handy volumes, the others are all large and voluminous—certainly not intended, as they would be quite unsuitable, for popular use. An interesting and detailed account of the Hungarian Bible, by Mr. Theodore Duka, M.D., will be given in the Society's *Reporter* for December.

Christ is the pot of manna, the cruse of oil; a bottomless ocean of all comfort, content, and satisfaction. He that has Him, wants nothing; he that wants him enjoys nothing.—*Brooks.*

TEMPERANCE LEGISLATION.

The Friends' Temperance Union, whose secretary is Mr. Frank Dymond, of Chesham, Bucks, has had the excellent idea (says *The Daily News*) of taking the sense of the country on the question of temperance reform. Some few months ago the Union drew up a series of questions on the main principles of such reform, and distributed them very widely throughout England and Wales. They were in all cases sent to persons who, whether officially connected with Temperance Associations or not, were leaders of public opinion in their localities. More than eight hundred persons answered, and their replies have been summarised in a pamphlet just issued by the Union. They cover the main points of Temperance Reform, and they will serve to show the Legislature the way that it should go when it comes to deal with this important matter.

The first question, on which there is a practical unanimity of affirmative reply, is as to the necessity of a common agreement among temperance workers in regard to the essential requirements of temperance legislation. Eighty-eight per cent. of the answers are in favour of the proposal that the number of public-houses and beerhouses shall, by the action of Parliament, be very largely reduced, so as not to exceed a certain maximum proportion—say one to a thousand in towns. Some seventy-nine per cent. of the persons replying think that popularly-elected boards should take over the licensing powers of the magistrates. But a large majority of them are against the proposal that the Town and County Councils shall exercise this licensing power. They would prefer a body created *ad hoc*, just as the School Boards were created for educational matters. They would give the authority the power of licensing or not licensing at its discretion, and without appeal. Ninety-one per cent., an enormous majority, would give the ratepayers in each licensing district the power of direct veto.

As to the scope of this popular veto, a great number think that the ratepayers should be empowered absolutely to prohibit the issue of any licences whether old or new, though they are by no means of one opinion as to the requisite majority. Others, and with a practical unanimity of 93 per cent., would give the ratepayers the power to diminish the number of licences, and to prohibit the issue of licences to premises not hitherto licensed. A smaller number, though a majority, would give to any locality that desired it the power to take the trade out of private hands and place it directly under the control of the Licensing Board. But they reject the proposal that the controlling body should be a philanthropic society, limited to a profit of five per cent. A large majority think that the Board should have power to issue special yearly licences to hotels and refreshment rooms, with certain clearly defined restrictions. And as many think that clubs also should be annually licensed, with all needful guarantees against "bogus" institutions of this sort.

The Union has done a good piece of work. It rightly congratulates itself on the discovery that a substantial agreement exists as to the general scope and character of the great coming measure of licensing reform.

Personalia.

Canon C. D. Bell is, we regret to hear, lying ill at the Rectory, Cheltenham.

Dr. Joseph Parker intimates that he has withdrawn from the Board of Congregational Ministers for London.

Dr. Fry, of Neyoor Medical Mission, has resigned his post, in order to enter on the superintendency of the Edinburgh Medical Mission.

Mr. I. D. Sankey conducted the praise at a recent Christian Endeavour Convention at Binghampton, N.Y. The gatherings were marked by a strongly evangelistic spirit.

Mr. John Harris, of Canning Town, held last week the twenty-fourth anniversary of the open-air services, which for all these years he and his friends have held successfully Sunday after Sunday. From testimonies borne, it is evident that great blessing has been granted on Mr. Harris's labours.

Rev. R. Wardlaw Thompson, the foreign secretary of the London Missionary Society, has returned from his three months' visit to South Africa. While there he had an interesting interview with Khama, the renowned African chief, and conferred with the Bechuanaland and other missionaries, including the native church at Palapye, north of the Transvaal.

Rev. John Bradford, pastor of Fillebrook Baptist Church, Leytonstone, was last week crushed between two wagons in Fenchurch-street, E.C., sustaining injuries which will necessitate careful nursing for a time. No serious consequences are apprehended from the accident, but Mr. Bradford can ill be spared from the work which he superintends with great and blessed results.

Dr. Wm. M. Taylor has resigned the pastorate of the Broadway Tabernacle, New York. He has to a great extent recovered from his late severe stroke of sickness, and it was expected that he would be able to occupy his own pulpit again. But after careful deliberation, and acting upon medical advice, Dr. Taylor has decided that the duties of the ministry at the Tabernacle are too heavy a task for his present strength.

Evangelistic Notes.

Mr. Richard Weaver begins a fortnight's mission on November 27 at the Ebury Mission, Pimlico Rooms, Warwick-street, S.W.

Mr. William Forbes has been giving addresses at Upminster, Finchley, and Holloway. He is this week conducting a short mission at Shanklin, Isle of Wight.

Rev. Dr. Morgan has been holding evangelistic meetings in an iron mission-room at Stroat, near Chepstow. Though the weather was bad, the people came for miles round every evening, and we believe the result has been much blessing.

New Barnet.—A series of evangelistic services has just been held here in connection with the Presbyterian Evangelisation Committee, by Rev. C. A. Scott. Much interest has been shown, and it is believed that enduring blessing has been granted.

Bovingdon, Herts.—Mr. T. Goudie, evangelist of the Herts Union of Baptist Churches, has just concluded a successful six days' mission in this village. The meetings were well attended, and several anxious souls were dealt with in the inquiry room.

Mr. and Mrs. J. W. Gordon Oswald will, during the winter, continue their evangelistic work in Greece. Their address will be: The Grand Hotel, Athens, and they will be glad to welcome any Christian friends who may be passing through the city.

Bracknell.—A very successful ten days' mission, conducted by Mr. Rowland Street, was brought to a close at Bracknell, Berks, on Tuesday, November 8. The services were held in the Congregational Church, and have been much blessed in the neighbourhood.

Mrs. Tanser Dawson has been holding a week's mission at Erith. Very many will have cause to praise God throughout eternity for this mission. The power of God has been manifest, and many profess to have found peace through the Blood of the Lamb.

Dr. L. W. Munhall has conducted a campaign in Meriden, Conn., that was greatly honoured of God. More than 2000 persons publicly expressed a desire to begin the Christian life. The Congregational, Methodist, and Episcopalian Churches have all received accessions to the membership.

Windsor.—A ten days' mission has been held in the Y.W.C.A. Hall, in connection with the Children's Scripture Union, by Mr. A. G. Dodderidge. Much thankfulness is felt for the blessing received both by young and old, and for the power of God's spirit realised, especially at the after meetings, where there is every reason to believe that many young boys and girls were "born again." Besides the children's meetings, evangelistic services for parents and others and Bible readings for Sunday-school teachers, etc., were held by Mr. Dodderidge, and definite blessing was received by many who were present.

Bournemouth.—Mr. John M. McAuliffe has concluded a series of eight days' mission to working people at the East Cliff Lecture Hall. Very considerable interest was evinced in the Gospel addresses as well as the afternoon Bible reading. During the eight days three lectures for the working people were delivered on "The History of the Christian Faith in Great Britain, from the Days of the Ancient British Church before Augustine to Wycliffe's Times"; "Wycliffe to the Days of Henry VIII. and Luther Reformation"; and "The Progress of Protestantism in the Sixteenth Century." These lectures were illustrated by dissolving scenes and the commodious lecture hall was filled to its capacity with working men and women. These addresses were specially given with the object of enlightening the working classes upon Protestant principles and history without controversy, and were most successful in so doing.

LADS' REST, WEST DULWICH.—The annual sale of work on behalf of this home, recently held at Upper Norwood, realised the sum of £180.

SABBATH OBSERVANCE.—In response to an appeal issued by the Working Men's Lord's Day Rest Association, many ministers and clergymen promised to preach on "Sabbath Observance," especially in relation to the Sunday opening of museums.

Temperance Notes.

In Auburn, Maine, population 10,000, there are only three policemen, one for the day and two for the night.

It is satisfactory to learn from a New Zealand paper that temperance is making great progress among the Maoris.

Where twelve men formerly made beer in the Wairuff Brewery at Lawrence, Kan., one hundred people are now busy making shoes.

The Congregational Total Abstinence Association has appointed a special committee to consider the Government Licensing Bill as soon as submitted.

The Bishop of London has consented to preside at the annual meeting of the Central Sunday Closing Association, to be held in Exeter Hall in February.

The trade price for gin on the West Coast of Africa is twopence-halfpenny a bottle; while rum can be bought at 4s. 6d. per dozen bottles, and gin at 2s. 6d.

Mrs. Hawkes, of Bristol, has been speaking with great acceptance and excellent results at Wakefield Preston, Longridge, Cockermouth, Halifax, and Weymouth.

The Bishop of Liverpool has issued a letter asking his clergy to support the Church of England Temperance Society, and to preach generally on January 29 on its behalf.

Spirits to the value of £1,000,000 sterling were shipped in the vessels bound for South and West Africa, which touched at a single port, last year, in the course of a single week.

A recent writer on the condition of Deptford says, "I have seen girls quite intoxicated at ten years of age, and it is of common occurrence soon after they enter their 'teens."

A Zenana missionary says: "Many are the children I have had to teach who could hardly learn, so stupefied were their brains for life by the nightly dose of opium given to them while babies."

In Michigan it is the law that only total abstainers shall be employed as engine-drivers, train despatchers firemen, and brakesmen. Any company employing any but total abstainers is liable to a fine of 500 dols for each offence.

If the municipalities of India had the power, says Mr. W. S. Caine, there is not one that would not prohibit the liquor traffic without the slightest scruple, and without the slightest mercy. There would be a majority of nine to one in favour of closing every drink shop in India.

Under the auspices of the Brighton and Hove Branch of the British Women's Temperance Association a conference and public meeting were held on Nov. 10 in the Brighton Pavilion. The attendances were good, and the workers were greatly refreshed and encouraged.

The Birmingham Gospel Temperance Mission is doing a very good and successful work. Classes for women are a prominent feature of the mission. These number twenty-nine, with a membership of over 3500. In addition to this, the agents of the mission delivered 900 addresses during the year, distributed a large amount of literature, and carried on a good work in the police courts.

Mr. Bush, R.M., in his report to Parliament on the Auckland district, says that "the ever-increasing sobriety" of the natives becomes more noticeable every year, and drunkenness is now considered a perfect disgrace. There are a few places where the natives show themselves the exception to what Mr. Bush considers himself justified in terming the rule, but he hopes for an improvement even among these.

While the British public give £1 for liquor and 2s. 6d. to Christ, obedience and love to Him demand that we should strongly protest, and more strongly work; a mere protest is not enough. Drinkdom laughs at it, and can stand volumes of words.

The Friends' Temperance Union sent out some time ago a series of inquiries in order to elicit the views entertained by temperance workers as to the essential requirements and measure of Licensing Reform. A digest of the answers received, published by the secretary of the F.T.U., Mr. Dymond Chesham, Bucks, shows practical unanimity in the necessity for the direct veto, but considerable variety of views as to the best form to be adopted.

In the Deptford Nursery, says Dr. Pring, there is a little child under the age of three, who has already learned to ask for beer. Her vocabulary is necessarily limited; but the words "beer, nurse," are lisped as readily as another child would ask for milk or water. What will be the future of this little one? And she is one of hundreds! The little withered children, paralysed boys, emaciated girls, these revelations of the streets, prove how terrible is the curse laid by the sins of the fathers upon the children.

Letters to the Editor.

"PRESENT-DAY PREACHING."

Sir,—I have read with pleasure your stirring article on "Present-day Preaching," contained in your issue of October 27. May I be permitted to add a few words upon a point which is, I think, left untouched? Eloquence is a rare quality; perhaps dwellers in cities can hardly realise how rarely it is met with in country parishes, in the by-paths, as it were, and out of the beaten track of commercial prosperity; but, as one of the every-day workers, who need reviving and refreshing each week, after six days' contact with the world, one of the many who, from the nature of their calling, have little time for individual meditation upon and examination of the Scriptures, but thankfully look forward to the first day of the week, and to some one set apart by God, as it were, and given time, education, and money to study and teach and help others, I appeal, if not for eloquent, at least for common-sense preaching!

Surely the Bible, as most Christians read, accept, and love it, is a common-sense and practical book! By it we are told truly, we can guide and judge every action of our distinctly practical lives; and is not the right way in which to do this exactly the thing we most desire to have pointed out to us week by week? If a man stands up to speak to even ordinarily educated every-day people, who, from the fact of their being before him, are in a receptive state, ready to receive the seed, and may, in many cases, be hungering for something true and satisfying to take hold of, think of, and live by, during a busy toiling week, and meanders on over some side issues of dogmatism or theory which are of no matter at all, or draws some imaginary picture out of his own inner consciousness, of mystical connections and transactions between ourselves and the angels, or some fancy portrait of a future state, about which who should speak with certainty and authority, seeing that our Lord Himself gave but few words to the subject — are we not justified in asking if this is the food Paul and the disciples would have offered to their congregations, and in complaining bitterly that our Church leaves us to a state of spiritual starvation, literally wanting bread?

Far be it from me to judge the power to serve God acceptably, in any man! A bad preacher may be one of the best of workers, but what is that to the many who do not know him as a worker, but are there to listen to him, ready to hear something which shall make their lives better and purer, willing to listen perhaps for once, to a few words about Christ and the real Christian's life, its hopes and trials, its promises and aspirations, between two weeks of crowded business or social life? What is it to them though he were a very Apollos during the week, if, on the very occasion when they are free to seek his help and counsel, and consolation, he has nothing better to offer them for the bread of life than a stone?

A clergyman's private and public life, noble, hard-working, single-minded, cannot appeal to the large or small percentage of his congregation who are not brought into contact with it; his voice, week by week, is all that reaches them; dumbly, patiently, hopefully, or hopelessly, they wait before him, for the word in good season. On whom rests the responsibility, if even in one only of God's houses, they do not get it?

The gift of clear, thoughtful, persuasive speech is not more universal than any other gift, and although a man overflowing with the love of Christ can, and will, speak with an eloquence of the heart that shall touch other hearts, as surely as would the greatest oratory of the age, one cannot, dare not, alas, depend upon this God-given because God-claimed eloquence! But because the shepherd's faith is faint ought the sheep to be allowed to suffer? Do those examiners, whose duty it is to listen to the sermons of candidates for Holy Orders, ever think of the responsibility that rests upon them? Do they ever think of the hungering multitudes who may one day have to turn hopelessly, perhaps contemptuously, wearily away from the empty platitudes, the uninteresting ramblings, the dreary disquisitions which are all the share they are to receive of the glorious, life-giving, preached Gospel of Christ?

The pulpit is acknowledged as the greatest platform the world has ever had; from it the highest and the best are to be reached; even a careless, indifferent, avowedly Godless man will listen with pleasure to a clear, logical, well-thought-out sermon, and find the shining shafts that every now and then play lightly-wise about him, none the less to his liking that they every now and then touch him home. Are we not called upon to be as wise as serpents, if as harmless as doves? If we would win men and women to Christ, we must remember that what the great preacher Paul calls "the foolishness of preaching" does not mean drivelling, but our highest talent, our highest eloquence, the dedication to God of one of the greatest of his gifts!

The mere fact of a man being a clergyman does not guarantee his being a good speaker; but taking into consideration the fact that for hundreds and thousands of souls these weekly sermons are all the spiritual help provided, surely means should be taken by the Church of England that they should be the best of their kind procurable! When Moses complained to God that he was not a man of words, but slow of speech and slow of tongue, what did God do? "Is not Aaron the Levite thy brother? I know that he can speak well. . . . . And he shall be thy spokesman unto the people!" Surely if Moses, the greatest leader that ever lived, found no shame in owning that he was not eloquent, and, in spite of his high and responsible position, felt himself unfitted to speak to his congregation, no clergyman of the present day need hesitate to own an equal lack of speaking power, and need of help!

C. C. Y.

SPIRITUAL POWER.

Dear Sir,—For a considerable time my mind has been much exercised on the subject to which so much prominence is now being given, viz., spiritual power. I take such terms as "Anointing," "Baptism of the Spirit," etc., to mean the same thing. Bearing in mind the fact that we have "one little life to live, and only one," and that it is passing so quickly, the subject of spiritual power is one of solemn importance.

I have never had the opportunity of attending a conference, any Mildmay meetings, or any meetings for Christians, such as those held in connection with Mr. Moody's meetings; but it is out of the question to suppose that on that account the blessing should be withheld. Is there some definite experience to be gone through before one can receive such a filling with the Spirit's power as one reads of in connection with such meetings? In the case of a Christian, entirely consecrated to God, not cherishing any known sin, engaging in Christian work as prompted and empowered by God's Spirit, what remains to be done?

It may be answered that the power spoken of must have been received by such an one, but there are many such who would not venture to speak of themselves or of their work as they hear others spoken of. They are conscious of no sudden transition from emptiness to fulness; they can point to no exact time when they were filled with the Spirit, and certainly they cannot say that none of their work is unsuccessful. Their spiritual life has been marked by gradual growth thus far; must they now seek after something which shall come *suddenly*? If so, how can they prepare for it, and in what way may they expect to obtain it?

Yours very sincerely

One Who Would Do Good.

DELUSIONS OF ROME.

Sir,—I am a constant reader and distributor of The Christian, and thank you for your excellent report of the National Protestant Congress. Will you permit me to offer a few observations on the arrogant but baseless assumptions of the Romish Church? Although proudly boasting herself to be the only true Church, when tested by her own principles she does not really possess an ordained priesthood or a single sacrament. This is not an assertion of Protestant bigotry, but a fact, drawn from authoritative sources of the Romish Church herself!

In the creed of Pope Pius IV., which is one of the fundamental documents of the Church of Rome, it is written: "I likewise undoubtedly receive and profess all other things, delivered, defined, and declared by the sacred canons and General Councils, and particularly by the Holy Council of Trent, and I condemn, reject, and anathematise all things contrary thereto," &c. Now, let us hear what the Council of Trent says in Canon 10, De Sacramentis: "If anyone shall say that the *intention*, at least, of doing what the Church does is not required in ministers, while they form and give the sacraments, let him be accursed."

Well, in what position do the creed and the decree place the priest and members of the Romish Church? At the best, it is a position of miserable uncertainty regarding all things sacred. The priest knows not that he is ordained. The laity know not that they have ever been baptized or married. They know not that the mass or extreme unction has ever been truly administered to them, for though they may be sure about the outward ceremony, they cannot possibly know the mind or intention of the ministering priest or prelate. Nay, even if they were absolutely sure of the honest intent of the priest ministering to them, neither he nor they can have the slightest assurance that in the long preceding links of succession, there have not been fatal defects of intention which render void every following ordination or administration of the sacrament.

Further, it is not mere uncertainty that the priests and people of the Romish Church have to face. No sane man acquainted with the characters and doings of the prelates and priests of Rome throughout Europe in former times can doubt that in thousands of cases there must have been an absolute want of any spiritual intention in the bestowal of ordination or administration of the sacraments. It comes to this result, then; that all the proud pretensions of Romanist or Ritualist regarding their orders or sacraments are empty dreams—false now—fatal for eternity. Let those who are in danger of being deluded by the assumptions of Rome ponder these facts.

I am, yours obediently, H.

GIVING OR WORKING?

Dear Sir,—I hope "Work Among the Poorest" in your last issue will act as an inspiration to many to become personally acquainted with some whom they can help in the truest sense. The great need is work for all who are in any way able to do it. Giving should only be resorted to where work is impossible. How many rich people might turn wildernesses into fruitful fields by using their capital in paying for honest labour!

I trust that, in some well-organised way, it may be brought to pass that every Christian family in comfortable circumstances, and every Christian individual, shall find those whom they can be in touch with and to whom they can give of their wealth of love and sympathy. The world will believe in us when all class pride is destroyed by the Spirit of the Master, and his love fills our hearts so that we love our neighbour as ourselves.

Yours sincerely,

Eliz. Seaton.

WITH NAVVIES IN GERMANY.

Since our conference in September, we have been profiting by this fine autumn to carry the Gospel tidings to the hundreds of navvies at work on the new railway line, some hours' distant from us. These men, who come from all parts of Germany, from Bohemia and Italy, are so eager to obtain Bibles, New Testaments, and tracts, that we constantly run short of our supplies. As soon as our little carriage appears, it is surrounded by anxious faces, and German, Polish, Bohemian, and Italian Bibles, etc., are quickly disposed of. Enough cannot be said of the courteous demeanour of the officials superintending the work, who express their satisfaction that their men should be supplied with good literature, whilst the men themselves, without exception, show us their gratitude in every possible way.

Such a distribution among a medley of nationalities as this is a sight worth seeing. Here a Bavarian Roman Catholic reverently kisses the Bible he besought us to bring him at our last visit, the eyes of Poles and Bohemians glisten as they light upon the sacred volume in their own language, and the Italians are warm and hearty in the expression of their thanks. We are able at the same time to have short conversations, all the more earnest and pointed because they must be short with many of the recipients, and we pray and trust that this "sowing time," by spoken and printed word, may bear fruit in the great harvest day.

At the same time, our distribution of the Word of God among Italian navvies exclusively has reached such large dimensions that the grant allowed us from our friend, Mrs. Robertson, which used to extend over a year, has been expended in three months. Hardly a day passes without letters from Italians scattered all over Germany, Austria, Roumania, etc., and also from Italy: they have procured our address from their comrades, and send in touching appeals for Bibles. We despatch parcels of these, and of tracts, about twice or thrice a week, though, to our regret, we are not able to supply as many as we are asked for.

The correspondence with these men is a very interesting one; their letters are, with few exceptions, beautifully written, and extremely well expressed. "My heart prompts me to write to you," says one, "for several of my comrades and myself are most anxious to read the Holy Scriptures for ourselves, since we have come to the conclusion that our priests tell us many things which do not agree with the Gospel, and that is why we wish to study it ourselves." Another writes: "Last night, when visiting the quarters of the other Italian navvies, I found them all busy reading the Bibles you had sent them. I joined them, and soon found myself so interested by what I read that I begged one of them to give me a Bible to take away with me. However, no one would part with his, so I asked for your address, and now beg you to show the same favour to me as to my countrymen." Again another writes: "Oh pray send us as quickly as possible twenty-four Bibles. We shall soon be returning home, and want to carry them with us." May the readers of The Christian help us to pray for God's blessing on this sowing beside all waters. "Oh, what will the harvest be?"

Anna v. Weling.

Allianz-haus, Blankenburg, Thuringia, Germany.

The Book World.

CHRISTMAS CARDS.

A packet of these timely messengers of goodwill comes to us from *Messrs. Raphael Tuck and Sons*, the fine art publishers, of London, Paris, and New York. They are almost all of a very pleasing order, with excellent mottoes wedded to pictorial designs of a wonderful varied description. Some of the mottoes and verses embody the religious sentiment that we have come to associate with Christmas. The packets of "private autograph cards," with envelopes, will be a convenience to many. "A Year's Sunshine" calendar (3s. 6d. in box) gives twelve pretty and finely-coloured seasonable designs with practical quotations. "Our Armour for every Day" (1s. 6d.), is a pretty booklet with devotional texts and verses for a month, with chastely-coloured floral and other designs.

MESSRS. S. W. PARTRIDGE AND CO.

The Grand Chaco. By G. Manville Fenn. (5s.) Adventures in an unknown region on the mighty Amazon, in the course of which two boys dare and do wonderful things amongst wild beasts and wilder men. A thorough yet wholesome boys' book. Ailsa's Reaping. By Jennie Chappell. (3s. 6d.) The story of a girl's life, with many ups and downs, in which a great sacrifice for conscience sake is at length happily rewarded. One or two of the characters are finely conceived and boldly sketched. Nella; or, Not My Own. By Jessie Goldsmith Cooper. Another capital girls' book. She who has learned that she is "not her own" learns also in due time how good it is to be simply faithful in well doing. It is really an interesting book, (1s. 6d.) Punch. By A. C. Fryer. (6d.) The autobiography of a fox-terrier, written by one who loves dogs, and wishes to teach kindness to dumb animals.

WESLEYAN PUBLISHING OFFICE.

Five Brave Hearts. By Edith E. Rhodes (2s. 6d.). A good story for boys, with a Gospel tone and temperance purpose. Though there are no perilous adventures, there are dangers of another kind firmly faced and finally conquered. Fanny Wilson, by Friba (2s. 6d.). What an earnest Christian child can do to win and save the neglected and perishing, is here pleasantly told by one in full sympathy with such service, and possessing a practical acquaintance with life as it is lived in the poorest slums. Famous British Explorers, by Richard Rowe (3s. 6d.). Here we have the life story tersely told of Drake, Dampier, Anson, Captain Cook, Ross, Parry, Franklin, and men of that heroic stamp who have dared and done in bygone days. A book which the boys will prize. The Cracked Hearthstone (2s.) is a capital story by Rev. John M. Bamford. It tells how a home was broken up through want of mutual forbearance; but the runaway wife was wooed again, and a new hearthstone laid when she re-entered the house of her penitent husband. The story has wholesome lessons as well as entertaining features.

Some readable and attractive shilling story books, issued by *Partridge & Co.*, are Grannie's Treasures, and how they Helped Her, by L. E. Tiddeman; Phil's Frolic, a story for boys, by F. Scarlett Potter; and Our Den, by E. M. Waterworth. Bright little books at sixpence are One Christmas, by Jennie Chappell, and Noel's Lesson, by Meta. The same firm has issued a popular edition (1s.) of Mrs. Oliphant's engrossing story, Cousin Mary.

The Biblical Illustrator: 2 Timothy, Titus, and Philemon.—The latest volume of this compilation, edited by Rev. J. S. Exell, M.A., deals at great length with portions of Scripture which are of special wealth from a homiletical point of view. A wide range of reading has been covered in collecting these thousands of outlines of discourses and expository notes. Preachers and teachers of limited resource will find this volume as valuable as the number which has gone before it in the same series. (7s. 6d. *Nisbet.*)

Lives that Speak. *Messrs. Nisbet* have added two more volumes to this series. The Marquis of Salisbury is a biographical sketch by Rev. J. J. Ellis. The pages trace, in a readable manner, political movements and events which are well in the minds of most. Ulric Zwingle, by Rev. Robert Wilkes Gosse, is a very useful outline of the life and work of the celebrated Swiss Reformer. Mr. Gosse well says of Zwingle: "Though in some respects we may not be able to approve his views, we cannot but admit that he accomplished a great work for his country and his people." (2s. 6d. each.)

The Christian's Influence, by Archdeacon Sinclair, is a worthy addition to the "Christian under Review" series. The actual conditions of modern life are kept well in mind, and counsels at once practical and spiritual are conveyed in a winning manner. The author takes no circumscribed view of things, as will be evident when we say that he speaks of personal influence in many relations, including the following: as man, gentleman, father, woman, mother, politician, master; also influence in society, on war, and in philanthropy. The chapters are divided into convenient sections. (2s. *Nisbet.*)

Hunted and Harried. By R. M. Ballantyne. (*Nisbet.* 2s. 6d.) A tale of the Scottish Covenanters told in the author's best style. We are right glad to find this ready pen used to such good purpose in telling afresh the heroic story of "men strong in the Lord" who, while "hunted like partridges on mountain and moor," witnessed to the last a good confession. In days when there is grave danger that loyalty to truth may be forgotten, it is well that our young people should be led to read and understand the endurance of men "of whom the world was not worthy."

Trophies from African Heathenism. By Robert Young. (3s. 6d. *Hodder and Stoughton.*) One who has made several very useful contributions to missionary literature, gives us in this attractive volume a series of sketches of members of the African race who have come under the power of the Gospel. Where he does not speak from personal knowledge, gained by visiting mission stations, he relies on information received from well-known workers. This gives the book a substantial value, which will not fail to be appreciated by the growing circle in which missions form a subject of serious study.

Popular Cyclopædia of Curative and Health Maxims, comprising about three thousand counsels, alphabetically arranged, regarding the cure of disease, the maintenance of health, and the increase of strength. By W. W. Hall, M.D. (3s. 6d. *Simpkin, Marshall, and Co.*) This American reprint is not a "domestic physician," nor indeed a doctor's book at all. Its object is to enable one to do without medicine by taking reasonable precautions, and living according to the laws of health. Though some of the counsels are essentially commonplace, there are many which all readers would do well to heed and obey.

The Right Road: A Handbook for Parents and Teachers. By John W. Kramer. (3s. 6d. *Nisbet.*) An excellent design admirably executed. The work is correctly described in the preface as "an elementary treatment of Christian morality," offering "persuasions that may be helpful in the training up of children." Grouped under three heads, the chapters deal with duty in various aspects and relations, to self, to others, and to God. Stories such as the young will easily appreciate point the lessons, which are disposed in sections that will well repay the perusal of those who superintend the upbringing of children.

The Future Tenses of the Blessed Life. By F. B. Meyer, B.A. This is a companion volume to the well-known "Present Tenses." The title would suggest meditations on the Christian's hope, but somehow or other the author brings in aspects of the present life of faith, and shows the relation of both to the love of God and the grace of our Lord Jesus Christ. Eleven in number, the chapters are eminently practical, as the title of three of them will show: "He will do it" (1 Thess. v. 24); "Claiming and Reckoning" (Isai. ix. 7); and "What the Man can be" (Isai. xxxii. 2). The pages are in Mr. Meyer's well-known style, and are very encouraging and stimulating to devout minds. (1s. and 1s. 6d. *Morgan and Scott.*)

Thomas Shillitoe, Shoemaker and Minister. By Frances Anne Budge. (1s. *Nisbet.*) Let no one think there is anything very new in preaching to public-house companies and prison inmates. The Quaker minister whose story is sketched in these pages did both, abroad as well as at home, and likewise visited several of the crowned heads of Europe, speaking to them of national righteousness and personal religion. This was during the first half of the present century. Shillitoe also addressed King George III. of England, and had interviews with ecclesiastical dignitaries and authorities of various orders. He had much to endure for the sake of the Gospel, but was, as a rule, gladly heard by the common people. This story is full of deep interest, and is told with charming simplicity.

Short Stories.—Some wholesome and well-illustrated tales for youthful readers, issued by the *Wesleyan Methodist Sunday-school Union*, are: For John's Sake, and other stories, by Annie Frances Perram, faithful to life in showing the evils of indulgence in strong drink, and sound in counsels regarding total abstinence principles; Scaramouch, and other stories, by Annie M. Young, all of them well written and bright in incident; and Beyond the Boundary, by Jennie Perrett, a purposeful tale (all 1s. 6d. each). Still smaller books are: The Wonderful Half-crown, and other stories, by William J. Forster (1s.); That Odd Little Pair; or, Sayings and Doings of Molly and Larry, by Isabel Suart Robson (9d.); and Ned's Helper, and other temperance sketches, by Helen Briston (6d.).

The Inquisition and Confessional of the Present Century, by Rev. E. K. Elliott, of Worthing, is a pamphlet which should be widely circulated at the present time. Religious indifference greatly favours the encroachments of Rome under cover of a professed toleration. History demonstrates the hollowness of these pretensions, for though claiming freedom of action at the hands of others, the Papacy allows nothing of the kind to any over whom she has spiritual or temporal power. These pages briefly describe the Inquisition and its work in various countries, with special reference to discoveries in the prisons of the Inquisition at Rome, when they were entered after the Revolution in 1849. Pictures enforce some of the horrible details of cruelty by which Christians who bravely refused to acknowledge "the Church" were put under "discipline," thrown into dungeons, and done to death in misery and darkness. There are here and there evidences of glorious fortitude having been shown by martyrs for the pure faith of Christ. Information gathered from various sources shows that Rome is, of old, the persecutor of the saints of God. The archives at Rome showed that ecclesiastics in all lands sent political secrets to headquarters. There is no reason why they should not do the same now. They take an active part in politics, and have among their confessing "penitents" statesmen of all shades and degrees. This book also deals with the confessional. Those who assist in its circulation will perform a religious duty and deserve well of the country. (6d. *Kensit.*)

Preparation, a weekly journal for the Sunday-school teacher and Bible student, has many attractive features. Lessons for classes of various grades are developed at length, and many illustrative facts are given. (One penny. *Haddon and Co.*)

My Jack: A Story of Rescue, by Sydney Watson, is the first of a series of penny publications by *The Thrill Stories Committee, Holmes Chapel, near Crewe.* The production is inferior to some books of this class; but the matter is wholesome as well as thrilling.

BOOKS RECEIVED.

From the *Sunday School Union.*—A Long Chase, a Story of African Adventure. By K. M. Eady. 3s. 6d.

From *R. D. Dickinson.*—Sermon Pictures for Busy Preachers, by Rev. T. D. Hyde, M.A., Vol. I., for special occasions, 4s. 6d.

From *J. F. Shaw and Co.*—The Harvest of Yesterday, a Tale of the Sixteenth Century, by Emily S. Holt, 5s. All's Well; or, Alice's Victory, by Emily S. Holt, 3s. 6d. Heart of Oak; a Story of Nelson and the Navy, by Gordon Stables, M.D., C.M., 5s. Blue Bell; a Story of Child Life Nowadays, by Emma Marshall, 3s. 6d. Ida's Secret; or, The Towers of Ickledale, by Agnes Giberne, 2s. 6d. Jo Forrester's Fate, by Catharine Shaw, 2s. Wild Tame: Pictures and Pages of Animal Life, 2s.

A GERMAN BIBLE SCHOOL.

In Gütergotz, not far from Berlin, Pastor Jellinghaus is doing an excellent work in conducting during the winter months a Bible school for Christian men belonging to the working classes and the peasantry. During the seven years of its existence it has been attended by about fifty men of all ages, married and single, who, after about five months of study, return to their secular occupations, with which to combine evangelistic work during their leisure hours.

The arrangements for the reception of the students are of the most primitive kind; an empty cowshed is fitted up for them in the simplest manner, the men bringing their own beds with them, and a general store being accessible to all for the purpose of cooking their own food, to supply which those who are able to do so pay £1 a month.

The subjects of study, although comprising both the Old and New Testament, are very largely taken from the Epistles, such as Romans, Hebrews, and the Epistles of John and of Peter.

Pastor Jellinghaus—whose excellent book, "Die gegenwärtige völlige Heil in Christo" ("Complete Salvation") is highly appreciated among believers in Germany—is a fine type of the German theologian of the evangelical school. Modest and unassuming, he combines sound learning with strong Alliance principles and a loving heartedness seldom to be found in the State Church to which he outwardly belongs, and which enables him to reach the hand of fellowship to all who love the Lord Jesus Christ, of whatever denomination they may be. His genial nature and his devotion to his work make him well adapted to influence those attending his Bible school. He has turned out excellent evangelists, earnest and God-fearing men, thoroughly grounded in the Scriptures, and well able to hold Gospel meetings, Bible classes, Sunday-schools, &c., among the rural population, by whom they are greatly prized.

The good pastor generously opens his house to many a young man who is unable to pay even the modest sum required for his support at the school.

Anyone willing to aid this good work, or desiring of further details, will kindly communicate with Pastor Jellinghaus, Gütergotz, near Potsdam.

A. V.

NOTES ON DAILY READINGS.

SUNDAY, NOVEMBER 20.—JUDGES IV.

These chapters of the Judges are full of encouragement to such as are discouraged by repeated failures. Their experience has been one long series of endeavours after a better life, interrupted and darkened by transgression and relapse. They have gone back to God so often with the same tale that they are almost ashamed to go any more. Let these take heart; his mercy endureth for ever. Their remorse, and yearning to be different, are a clear proof that He has not withdrawn his favour from them. Let them look again towards his holy temple (Jonah ii. 4). Mighty oppression like that of Jabin and Sisera, is a type of the vehement hatred of our spiritual foes, but it is the foil on which God displays the might of his deliverance.

How lamentable that Barak should have pinned his faith to a woman, instead of to the eternal God! If only he had said these words (8) to God, he might have achieved a more wonderful deliverance, and his rule established on a more settled basis. We must beware lest we imitate his fault, and trust more in those who are around us, than in the living God. There cannot be failure in our faith without our suffering in some way the results. Deborah's strength was evidently gained from prayer and faith. She was conscious of the presence and movement of the Spirit of God. "Is not the Lord gone out before thee?" (14) What comfort there is in this thought!

MONDAY, NOVEMBER 21.—JUDGES V.

In this magnificent ode we are taught to ascribe all glory in our successes to God. The people made themselves free-will offerings in the day of God's power; and it is only when we do so that the mighty power of God can work through human means (2). We do well to remember our low estate, to see the hole of the pit from whence we have been taken; to set our former low estate clearly forth, that the deliverance of God may be the more manifest. Do not forget the days of Jael, when the caravans ceased and the villages were unoccupied (6, R.V.). And far from the noise of war, where the water lies in the deep wells to be drawn, let us rehearse the righteous acts of Jehovah. Oh! when will men speak of the glorious majesty of our God with the enthusiasm that they now expend on the words or acts of some favourite leader!

The co-operation of God and man is clearly revealed throughout the Bible. We are his fellow-workers, fellow-helpers with the truth." It is well worth our notice that some of the strongest denunciations in the Bible are against those that do nothing. It is a sin *not to do, not* to come against mighty to the help of the Lord. "Curse ye Meroz." Oh! my soul, dost thou rightly fulfil all the opportunities of thy life? The virgins that slept without oil: the man that hid the talent: the nations that did it not to the least of the king's brethren; these are held up by Christ to the most terrible denunciations that his gentle lips could frame.

TUESDAY, NOVEMBER 22.—JUDGES VI.

Often enough have the hosts of Midianites visited Israel and left us very low, leaving no green thing in the field or vineyard. It is then that the Lord's voice is heard pleading within; reminding us that we have fallen, not by any failure on his part, but by our own iniquity. I brought out; I delivered; I drove them out: I said, but YE have not hearkened to my voice. The path of obedience is the only safe and prosperous path.

God sends angels of deliverance as well as prophets of remonstrance, and they come to the men who are in the winepress, and are least in their own eyes, as they meditate on the past mighty works of the Lord. Behold what a look of the Lord can do; it carries with it light and salvation (14). God always goes with those whom He sends, and though our foes be as swarms of locusts, they perish as one man, when smitten by the sword of the Lord and of Gideon. When faith is weak, God nurtures it by sign of wonder and by fire; and the peace of God is breathed into the heart. What a sweet title! Jehovah-shalom! The Lord is Peace. He sends Peace and He is Peace, like the calm of evening settling down upon the heart. Shall we have seen God face to face, we have no reason to fear man.

Before we can be delivered from Midian, there must be an honest dealing with the idolatry of evil in the inner life. The altar of Baal must be thrown down and replaced by the altar of God, and there must be the burnt-offering of entire surrender to his will. We are first tested in the less before being called to the greater. It was because Gideon dared for God as far as concerned his home and family that the Spirit of the Lord "clothed itself with Him" for wider service (34, R.V.).

WEDNESDAY, NOVEMBER 23.—JUDGES VII.

This is one of the most searching chapters in the Old Testament. It is full of teaching to those amongst us who are full of their own plans and strength, and who can count on many great alliances to assist them. God will not give his glory to another, and He cannot give the Midianites into our hand so long as there is a likelihood of our laying claim to the results. Success in spiritual work must be denied us if it would tend to our vaunting ourselves. Hence it is that so many of God's most successful workers have had to pass through periods of humiliation at the river's brink.

Some are fearful and trembling, and God cannot use such. Others are too careful of their own ease, throwing themselves at full length to drink their fill. Only a few subordinate their selfish gratification to their duty, and catch the water up to their mouths whilst standing erect for any duty which may summon them. But at the best we are only as cakes of barley bread. There is nothing in us to make the tents of Midian collapse. It is only as God delivers Midian into our hands that any victory is possible.

The preparations made of Gideon were of the rudest description possible, and totally inadequate to account for the marvellous result. And yet the same God is ours!

THURSDAY, NOVEMBER 24.—JUDGES VIII.

When we are doing God's work, and especially if we are successful in doing it, there will be always plenty of critics. Answer them kindly, or do not answer them at all. Your business is to do the biddings of Him who has sent you, and to finish his work. We may sometimes be physically faint and weary with the fight, and saddened by the criticism around us. But we must still pursue, confident that ere long we shall come again in peace.

Those were two striking sentences uttered by the captive kings, which we do well to ponder (18, 21). We who belong to the family of God should see to it that we resemble the children of a king, that there is a royalty in our bearing worthy of our origin. Our strength also depends on what we are in our character.

As the men of Israel spake to Gideon, we should speak to our Lord: Rule Thou over us, for Thou hast saved us. "Thou art worthy to take the book, for Thou wast slain, and hast redeemed us." My soul, thou hast been saved out of the hand of thy foes, now enthrone the Lord, who has saved thee. When shall the love of Jesus so inspire and melt our hearts, that we shall gladly give to Him all the jewels of life?

The closing words of the chapter are bitter. They remind us of the way in which the butler treated Joseph, and we have treated the Lord.

FRIDAY, NOVEMBER 25.—JUDGES IX.

This record of anarchy and blood is a photograph of the unrest of the world for want of a true leader and prince. As all these incidents were leading towards the days of David and Solomon, so the great agony and sorrow of our times must portend the advent of the true king. It is when the kingdoms of the world are rent by tribulation and war that we may expect to see the reign of the Son of Man. "Lift up your heads, and rejoice, for your redemption draweth nigh."

In all the diabolical wickedness of the world we must trace the work of the rulers of the darkness of this world, and we must deeply pity the rank and file of men who are led by those who would serve their own purposes at their expense. Well may the Son of Man behold them as they are scattered abroad and pity them, and weep over their destruction, and seek to gather them as a hen gathers her chickens under her wing. Throughout these dreary records the purpose of God was moving forward (57). Nothing will pacify or save mankind till the King comes.

SATURDAY, NOVEMBER 26.—JUDGES X.

As an inspired commentary on this chapter, we should read Psa. cvi. 36-46. These last sentences are very pathetic, and well in accord with the sad record before us. "Many times did He deliver them, but they were rebellious in their counsel, and were brought low in their iniquity." There are times when God appears to leave us to reap as we have sown. It is as if He bade us get what help we might from the idols and the alliances which we had chosen: "I will save you no more, go and cry unto the gods which ye have chosen, let them save you."

This apparent refusal of help is only intended to bring us more utterly to our knees in self-abhorrence, humiliation, and prayer. It is at such times that we not only pray, but we put away the strange gods, and cast ourselves utterly and hopelessly at his feet. "We have sinned, do Thou unto us whatsoever seemeth good unto Thee." We should read also Hosea xiv., appropriating the prayer with which it begins; and then we shall hear the reply coming from those gracious lips, "I will heal their backslidings, I will love them freely, mine anger is turned away." How touching the thought that our miseries can grieve God, even when they are the result of sin. "His compassions fail not."

F. B. M.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, NOVEMBER 27.

The Apostles Turning to the Gentiles.

Acts xiv. 44—7.

Golden Text: Acts xiii. 47.

The Apostles are still in Antioch in Pisidia. This lesson opens on the Sabbath following that of the last lesson. The effect of Paul's sermon was remarkable (44). Without resorting to any other means than the preaching of the Gospel in the power of the Holy Ghost, nearly the whole city gather to hear. It is not another Gospel that is wanted to-day, but more of the power of the Spirit in preaching it.

Opposition (45).—If there is anything really good, Satan is certain to stir up opposition. If he lets the Church alone, it is to be feared that the Church is letting him alone. A zealous Church has always provoked persecution. The opposition was headed by *the Jews*. The bitterness of Jewish antipathy to the Gospel was as great in Asia Minor as it had been in Palestine. Modern converts from Judaism to Christianity have had to learn that the same bitterness exists still. *Envy* moved them. The same spirit led to the murder of Abel (1 Jno. iii. 12), and to the crucifixion of Jesus (Matt. xxvii. 18). The same spirit enters into the nursery, the school, the church, destroying peace and harmony, and leading to innumerable evils. Watch against the beginnings of this spirit, which finds in another's pleasure a reason for vexation and pain (Matt. xxiii. 13).

The effect of the opposition was not what the Jews intended. It *did not silence the Apostles*, but rather made them more bold (46). Threats cannot make dumb those whose mouths God opens. Yet their answer is calm, and free from anything like unholy passion. To give railing for railing, is to fail. We must not cease to love even those who need reproof. *The Jews thus "judged" themselves.* The Gospel rejects none who do not reject it. What the judgment of the last day will be, is determined by men's treatment of the Gospel now. None are outside the kingdom now, nor will be excluded then, who do not exclude themselves (see Jno. iii. 18-21.). *The Apostles could justly turn to the Gentiles.* Why should the Jews complain if that is taken from them, which they would not have?

Among the Gentiles the Gospel produced a different result. The believers were those "ordained to eternal life" (48). The Saviour was comforted by the assurance that if some rejected Him others would believe (see Jno. vi. 37, 39, 40). It is an abuse of this truth for any to suppose either that they can be saved without a willing acceptance of Christ, or lost without a deliberate and wilful rejection of Him.

Further opposition (50-52).—It may appear strange that "devout and honourable women" should take such a part in this persecution, But these were proselytes to the Jewish faith. It is necessary to distinguish between religion and true godliness. An unconverted person may be religious, but cannot be godly. "Shaking the dust off their feet" (51) was not an expression of contempt, but declared their sense of the guilt of those who had rejected the Gospel, and their own freedom from responsibility concerning them (Matt. x. 14, 15). Were the disciples in Antioch distressed and in despair because the Apostles had fled? Their *joy* was full (52), because they were full of the Holy Ghost.

Iconium, the modern Konieh, is about ninety miles to the south-east of Antioch, and at the time of the Apostles' visit was the chief city of Lycaonia. "The district of Lycaonia extends from the ridges of Mount Taurus and the borders of Cilicia on the south, to the Cappadocian hills on the north"; so that the Apostles were still in the same district when they fled still further south-eastwards to Derbe and Lystra (xiv. 6). In Iconium they had experience of immediate blessing (1), followed again by Jewish opposition (2), which was again met with persistent and bold effort (3). *Division* (4) was what the Lord had foretold (Luke xii. 51). The Gospel unites all who receive it, but it arms the world against it. The two sides exist among us to-day. On which side are we?

Folly of Opposition to Christ.—A swordfish has been known to dart at a ship in full sail with such a violence, as to pierce the solid timbers. With what result? The ship has sailed on as before, but the fish has been killed by the force of its own blow. Were not the Jews equally foolish?

Courage against opponents.—Referring to Luther's attacks upon the Papacy, some one said to him, "I marvel how you can be so merry: if the case were mine, it would go near to kill me." Luther answered, "Not the Pope nor all his shaven retinue can make me sad; for *I know that they are Christ's enemies*, therefore, I fight against him with joyful courage."

The following prayer, found in the desk of a schoolboy after he was dead, may be appropriate for our scholars:—"O, God! give me courage to fear none but Thee."

Among the Churches.

CHURCH OF ENGLAND.

The Jubilee of the Church of England Sunday-school Institute will be held in May, 1893.

At the Church Association Conference the wider employment of Protestant vans and colporteurs was recommended as a check to sacerdotalism.

The Church of England Waifs and Strays Society has received an anonymous donation of £500 towards the proposed Emigration Farm Home at Walsham-le-Willows.

News has reached Bath of the death, on 5th inst., of Rev. Hayes Robinson, of St. German's, Blackheath, who died suddenly of heart disease at Bournemouth, where he was spending his honeymoon.

The Bishop of London stated last week that it is perfectly lawful for clergymen to have the communion table removed into body of church: a course suggested as a witness against the Ritualistic idea of "an altar."

Rev. T. E. Cleworth, Rector of Middleton, concluded a twelve days' mission in the parish of St. Edmund, Whalley Range, Manchester. The mission has been very successful, services being held daily to large and interested congregations.

On Saturday, in Kensington Town Hall, Bishop Smythies delivered an address on mission work in Central Africa, in which he described more particularly the work done at [illegible] and further all that had taken place in [illegible] British Government could not reasonably [illegible] that country.

The Protestant Churchmen's Alliance (Kilburn branch), opened last week its winter course of Church lectures at the St. Cuthbert's Mission-hall, and in spite of the thick fog there was a good attendance. The lecture was by Rev. William Joseph Smith, Vicar of St. John's, Kilburn, and the subject was "The Great Florentine Reformer."

Rev. J. E. Padfield, principal of the C.M.S. Training College at Masulipatam, who had already translated Paley's "Evidences of Christianity" and the "S.P.C.K. Commentary on the New Testament" into the Telugu language, has recently translated into the same language Rev. Wm. Odom's "Gospel Types and Shadows of the Old Testament."

An Eight-days' Mission has lately been held at Quarndon, a small village near Derby. The missioner was Rev. W. G. Halse, vicar of Holy Trinity, Bridlington Quay. The interest in the services never flagged, and one very pleasing feature was the kindly feeling shown by the Wesleyans, who, in addition to attending the services, closed their chapel on Sunday.

The Vicar of Wakefield, backed up by a strong committee, has taken the circus, the largest building in the city, and capable of holding 3000 people, for a mass meeting on Sunday evenings. The first service was held last Sunday, and there were present some 2000 persons. After reading the story of the Prodigal Son, the Archdeacon had the lights turned down, and entered upon a forceful and pointed address on the parable of the Prodigal Son, which was made all the more interesting and impressive by a number of views thrown upon the screen by a magic lantern.

Says *The Record*: "The Church Congress debate on 'Preaching' we have long striven to enforce, namely, that most graduate candidates for Holy Orders need some definite training in theology and in pastoral work before ordination. Such training is offered at Ridley Hall, Cambridge, and Wycliffe Hall, Oxford, but is very often beyond the means of those who most need it. We are glad, therefore, to learn that the Elland Society has recently resolved to employ part of its funds, or gifts specially given for that purpose."

At St. Margaret, Lothbury, the Golden lecturer, Prebendary Moore, has opened a series of discourses upon the book of Jeremiah. The first chapters of this book might almost have been included in the "Lamentations." The people were passing through so many troubles and sorrows that it was no wonder Jeremiah exclaimed, "Thou hast stricken them." But the chastening did not in this case bring forth the fruit God desired. We each have many lessons to learn from the words of Jeremiah. In the world we are to have tribulation, but it is for a definite purpose. The Christian should have nothing to do with the fatalism of the world. Let us remember that as precious metals are tried by fire, so God in his love allows affliction to test the purity of the aims of his children. God is supreme, and He will in due time deliver the souls of those who trust and love his will. Only we must in all our troubles and adversities seek to hold communion with Him who chasteneth every soul which He receiveth.

CONGREGATIONAL.

Mr. Arthur Cook, late of the Evangelisation Society, has accepted the pastorate at Tiptree.

Rev. Herbert J. Crouch has just celebrated the tenth anniversary of his settlement at Hersham.

Rev. W. G. Percival, of Uppermill, Huddersfield, has accepted an invitation to the Lozells Chapel, Birmingham.

Rev. R. Balgarnie has concluded a second special mission at Clifton Church, Peckham. His next mission will be at Walthamstow.

Rev. Samuel Pearson, who for the past eleven years has been minister at Lightcliffe, near Halifax, has accepted the pastorate at Tynemouth.

The anniversary of Christ Church, Harlesden, was recently observed, Revs. J. Anderson, E. Theodore Hitchens, and J. B. Figgis, M.A., being the special preachers.

Rev. J. F. Roberts has taken charge of a mission parish which embraces all New Oklahoma, 50 by 125 miles, he being the only Congregational minister on this field at present.

An interesting service was held in Milton Church, Gravesend, on Thursday week, to bid farewell to Miss Crissy Williams, who leaves England on November 25 by the *Australia* for mission work in China.

Four members of Trinity Congregational Church Choir, Walthamstow, spend the greater part of every Sunday afternoon in the homes of persons who, through sickness or age, are unable to attend public worship.

The anniversary services of the Stanley Congregational Church, Green Lane, Liverpool, have just been held, the pastor, Rev. G. Lord, completing twenty-seven years' service. The reports showed encouraging tokens of progress.

At the autumnal meetings of the Huddersfield Yorkshire Congregational Union, held at Cleckheaton on Thursday, Mr. Sykes (the treasurer) reported that, besides contributing largely to the country funds, the district had found £669 for the Yorkshire aggressive movement.

At the fortieth annual meeting of the Woolwich Church, Rev. A. J. Viner's earnest and encouraging words were followed by addresses from speakers representing the various organisations of the church, all of which had been maintained in an efficient and healthy condition.

As illustrating the growth of free churches in the rising town of Horwich, near Bolton, Rev. W. J. Houlgate (Congregationalist) has lately welcomed five new ministers who have settled in the town and district—viz., two Congregationalists, one Baptist, and two Methodists (Primitive and Free), the three latter of whom represent the formation of entirely new churches.

The P.S.A. class connected with Handsworth Church has just been visited by Rev. T. Townsend, of Shrewsbury. Large congregations assembled on five successive evenings to hear addresses at once bright and impressive, simple and sympathetic. The members of the church and congregation showed deep interest in the services; and a revival of the spiritual life in some seemed to manifest itself.

We are informed that Rev. Wm. Marshall has not accepted the pastorate of the Church at Forest Hill, as he does not feel that his health is sufficiently restored to justify him in taking a permanent charge, but he has consented to occupy the pulpit and fulfil pastoral duties for a time at Queen's-road Church, Forest Hill, leaving the future open and undetermined. He began his ministry last Sunday with much acceptance.

At the autumnal meetings of the North Bucks Union Rev. F. W. Clarkson, B.A., delivered an address on "The importance and influence of the work of village churches, and the claims they had on the generous support of the wealthier churches in towns and cities." At the public meeting addresses were delivered by Rev. D. A. Davies on "The relation of the voluntary principle to spiritual life and growth," and by Mr. J. G. Gailby on "The relation of the voluntary principle to religious work."

BAPTIST.

Rev. F. C. Morris has been recognised as pastor at Crown Lane, Maldon.

A branch of the Y.P.S.C.E. has been formed at Warwick-street, Leamington.

Rev. C. A. Dunn, of Blockley, has been called to work at Nassau, in the Bahamas.

A good missionary conference has just been held at Aberystwith, when Mr. A. H. Baynes gave an address on India.

Mr. G. A. Ambrose, of the Pastor's College, has accepted an invitation to the pastorate of the First Baptist Church, Wantage, Berks.

At Alnwick on Sunday, interesting services were held in connection with the settlement of Mr. W. W. Wilks, of the Pastor's College.

The tenth anniversary of the work at St. Ann's-road, Brixton, has just been observed, the report showing prosperity in the various branches of the work.

A special feature of the work at Chipping Norton has lately been the special services held by the pastor, Rev. G. W. Davidson, among the young people.

Rev. T. H. Cousins has been addressing the students of the Brighton Grove College on training institutes for the natives of the Congo and other African regions.

Lord Kinnaird presided the other night over a valedictory meeting at the Lewisham-road Baptist Church, to bid Godspeed to Miss Gray, who is leaving England shortly to take joint charge of Benares Hospital in connection with the Zenana and Bible Medical Mission of India.

The church and congregation worshipping at the Royal Public Rooms, Exeter, held on Wednesday week a very encouraging meeting, when representatives of the several organisations referred to the work carried on. The pastor, Rev. W. Julyan, has just entered on his fourth year's ministry here.

A farewell meeting was held on Thursday week at the Broad-street Chapel, Nottingham, on the departure for the Indian mission field of Mr. G. S. Wilkins, the youngest son of the late Mr. Wilkins, of Derby, who has been a student of the Baptist College at Nottingham during the past four years, and has recently been accepted by the Baptist Missionary Society. He sails this week for India, where he will work in connection with the Orissa Mission.

Uxbridge-road Tabernacle, the new building in connection with the work of Pastor F. B. Monti, in Bloemfontein-road, Shepherd's Bush, was opened on Sunday week with much encouragement, the place being crowded afternoon and evening. On Tuesday, 8th, the opening tea and public meeting was held, Mr. John Short presiding, and Revs. G. D. Hooper, W. H. Broad, J. Stenlake, and F. B. Monti taking part. The secretary reported good progress during the past year. The present iron building is intended to do duty until funds warrant the erection of a permanent structure.

METHODIST.

A new Wesleyan Garrison Church has been opened at Chatham.

The German Wesleyan Church in Commercial-road East has just been re-opened with interesting services.

Rev. Thos. Waugh has been conducting a series of special evangelistic services at Dene Side, Yarmouth, with encouraging results.

Interesting services have been held in Bradford in connection with the return of Rev. E. H. Sugden, who has done good work in Australia.

Enthusiastic meetings have been held in Birmingham in connection with the Wesleyan Mission, which is now making remarkable progress.

Rev. B. Senior preached to young men on Sunday evening in New Surrey Chapel, his subject being "600,000 Young Men in London outside the Churches: How can we save them?"

A series of "Services for the People," has been commenced at West Parade Wesleyan Chapel, Wakefield. It is intended that these meetings shall be of the "fireside" character, with plenty of singing, a short address.

Rev. J. Bailey has commenced a successful series of services on Sunday afternoons in the Ramsgate Amphitheatre. Some 1500 persons attended week after week. The good effect is felt at Queen-street Chapel, where the Sunday evening services are crowded.

Rev. Thomas Champness has issued a cartoon, designed by himself, and intended for the use of children. It represents the interior of a railway station called Decision Station. Two trains are in the station, one representing Christianity and Temperance, and the other drunkenness, gambling, and other popular vices. Men, women, and children are represented getting into both trains, some willingly, others reluctantly. The cartoon is a very striking one, and will be found most helpful and useful in training children. The price is threepence a dozen, or one shilling and threepence per hundred, post free, from Mr. Champness, Rochdale.

The Foreign Secretary, Lord Rosebery, has now in hand a correspondence with the Madrid Government respecting the action of the Spanish Governor of Fernando Po, who has issued a decree suddenly closing the Protestant mission day-schools on that West African island. For some years the teachers and missionaries have been treated with fairness, and the fanatical priests of the Romish Church have not been allowed to carry too far their intrigues against the Methodists. The Missionary Committee, whilst carefully avoiding any course which would give cause for fair complaint, will not allow their just rights under the Spanish Constitution to be taken away without respectfully and firmly maintaining their lawful position.

PRESBYTERIAN.

A new church is about to be opened at Newington, Hull.

Special services have been held at Lewes by Revs. D. Thain Davidson, J. B. Figgis, and others.

The United Fellowship Associations of London held the annual meeting on Tuesday week in Trinity Church, Clapham.

Since Mr. Wilson commenced work at Oxenden Church, Haverstock Hill, many encouraging tokens of revival have been granted.

At the anniversary of Market-place Church, Whitehaven (Rev. M. Young), it was stated that the Bible-class is the largest in England.

Representatives from various Presbyterian churches have forwarded a memorial to the Foreign Office viewing with serious apprehension even the possibility of the British withdrawal from Uganda.

At a conference of the Northern Presbyteries of Berwick, Northumberland, Newcastle, and Darlington, held last week in Jesmond Church, Newcastle, Rev. W. Stuart, of Wallsend, read a paper on "Our Attitude Towards the Higher Criticism."

The Week of Prayer and Self-Denial, which commences on the 24th inst., is being heartily taken up. About 20,000 envelopes are being distributed throughout the congregations, applications for them having exceeded the most sanguine expectations.

The delegates to the recent Pan-Presbyterian Council represented seventy-one branches of the Presbyterian Church, 23,500 ministers, 120,000 elders, 70,000 managers and deacons, 25,700 Sabbath schools, 405,000 teachers, 3,020,000 Sabbath scholars, and considerably over 4,000,000 communicants.

It is announced that two S.S. Conferences will be held during the winter, one on December 2 in Highbury Church, and the second in February in the West End. The former will be opened by Dr. Pentecost, and the subject will be the comparative want of success in Sunday-school work through the failure to retain the young people in large numbers.

Rev. Dr. Pentecost has, we hear, been unanimously elected as Dr. Fraser's successor at Marylebone Presbyterian Church. Inasmuch as he is not a minister of the Presbyterian Church, the call cannot at present be formally addressed to him; but should he indicate his willingness, the difficulty would be speedily removed. All interested in the Lord's work in Marylebone must pray and hope that this result may be arrived at.

Speaking as to the attitude of the Church towards Social movements, Rev. J. Reid Howatt maintains that the warmest sympathy should be shown, but adds: "When the Church departs from its mandate to preach the Gospel for the sake of attending to the material machinery by which even the most desirable reforms must be brought about, then, instead of being a source of strength to men, it will become a weakness, an irritation, and cause of strife only."

SALVATION ARMY.

A new citadel has just been opened in Rochdale.

The Salvation Army Shelter established less than two years ago in Bradford is doing splendid work.

Commissioner Tucker gave last week in St. James', Marylebone, some account of the operations of the social scheme.

The *Union Signal* states that Mrs. Booth-Clibborn has been nominated by General Booth as his successor in command of the Army.

One hundred and ninety-five men are now busily engaged at Hanbury-street Elevator, being one hundred more than last year this time.

The General has made arrangements to visit Sheffield, Manchester, Weymouth, and Bristol. At the latter place an influential committee has been formed for the promotion of the Social Scheme.

The Committee of Inquiry into the administration of the Social Scheme have continued their labours, deprived, however, of the assistance of Mr. Sydney Buxton, owing to the death of his wife. On Saturday three members of the committee visited and inspected the farm colony.

An appeal was issued last week by General Booth to the friends and supporters of Darkest England, claiming that marvellous measure of success has been achieved. He has expended about £185,000 in various ways, and has only received £120,000, so that he is in debt to the extent of £65,000, which must be raised immediately, otherwise he will be obliged to dispose of some of the land and buildings he has acquired.

FALLEN ASLEEP.

At Great Berkhamsted, on 8th inst., Mrs. George Thompson, wife of a former City Missionary, and one who laboured many years in the Lord's work among villages. His residence in Clapham-road, on 3rd inst., Mr. J. T. O., aged seventy-four, well known at the Metropolitan Tabernacle, and a brother of the late William Olney.—At Liverpool, on 6th inst., Mr. T. W. Christie, F.R.C.S., for forty a labourer in the Gospel.—At Norwich, Alderman R. R. aged sixty-seven, an active preacher and worker.—At Kempton, on 3rd inst., aged seventy, Rev. W. Bett, retired minister.—At Northampton, Mr. James Ella, deacon, and very active Christian worker.—At Widnes, 7th inst., Rev. W. Pritchard, who entered the Methodist ministry in 1859.—At Pembroke, Mr. J. Paxon, a worker sixty-five years as a local preacher.—At Portadown, John Tate, a well known worker and author.—At Devon, on 4th inst., Mrs. Kirk, aged forty-one, wife of Rev. Kirk, a busy and loving helper of many.—At Ellbridge, Cornwall, William Nauscawen, a humble but gifted Christian preacher for over fifty years.—At Middleton-by-Youlgrave, Rev. J. Buxton, a promising young minister.—At St. John's Chapel, Weardale, Mr. Joshua Dawson, for many years a successful evangelist.—At Hexham, Mr. John Ridley, a helper of many good works.

BRIGHTON MEDICAL MISSION.—A sale of work for the Brighton Medical Mission was held last week in Brighton. This annual sale brings before the public a truly Christ-like work carried on amidst the sick and suffering poor of Brighton. It is done quietly and unobtrusively that the mission that often lacks funds. The mission hall is situated at 100, Edward-street, which is one of the poorest districts in the town.



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⁂ Will donors oblige by giving explicitly and fully the titles of the institutions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

⁂ Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank**": this will effectually prevent loss.

	£	s.	d.
China Inland [illegible] M. A., Holloway, 10s.; Y.W.C.A., Kidderminster, 10s.; Captain B., £2; Dalvieich, 5s.; Missionary Pence Association, £1 13s. 7d.; E. H., £1	5	18	7
	0	10	0
Pastor Sergius's Work, Urumiah, Per [illegible] M. S.			
Famine in China—W. L., 10s.; Santry, £2 0s. 10.; H. M. L., £1	3	10	10
	1	0	0
British and Foreign Bible Society—A Reader	3	0	0
Central African Mission (Mr. Arnot)—Beta			
Church of England Zenana Society—A Reader, £1; J. R. H., £2	3	0	0
	3	0	0
Persecuted Russian Jews, Smyrna—W. G.			
Persecuted Stundists—A Reader, £1; R. R., 5s; M. M. O., £1; Dowager Lady S., £5	7	5	0
Mission Matratsinjarano, Madagascar—Free [illegible]	1	8	6
[illegible] *Converted Jews*—Captain B., £1; (*Palestine*) I. H. B., £1; M. B., 10s.	2	10	0
Spanish and Portuguese Church Aid Society—E. K.	0	10	6
Church Missionary Society—Missionary Pence Association, £3 4s. 7d.; (*Uganda*) Mrs. C., 1os.; (*Miss Neele's Fund*) Missionary Pence Association, £1 8s. 2d.	5	7	9
Mr. Fenn's Schools, Madrid—J. C., £5; Brethren Gospel Hall, Carlisle, £5 5s.	10	5	0
London Missionary Society—Missionary Pence Association, £1 8s. 10d.; E. H., £1	2	8	10
Baptist Missionary Society—Missionary Pence Association	1	6	6
North Africa Mission—Missionary Pence Association	0	11	6
Free Church of Scotland (Livingstonia)—Missionary Pence Association	0	13	0
Qua Iboe Mission, West Africa—Missionary Pence Association	0	15	6
	0	10	0
British Syrian Mission—E. H.	0	5	0
Mission to Lepers of India—E. H.			
Moravian Missions (London Association)—E. H., 10s.; H. M. A. S., £1	1	10	0
	0	2	6
Russian Famine Fund—Beta	0	2	6
Mr. Lethaby's Work, Moab—Beta	5	0	0
McAll Mission, Paris—Beta	5	0	0
Miss De Broen's Work, Paris—Beta			
Dr. Barnardo's Homes—A. C. W., 5s.; An Invalid Lady, per R. B. H., £1; M. A. K., 5s.; Captain B., £5; H. W. G., 10s.; Beta, 2s. 6d.; H. M. A. S., £1	8	2	6
Mr. Fegan's Homes—S. M. and L. E., 10s.; T. O., 10s.; Lancaster, 5s.; C. F., Reigate, £1; A Reader, £1; J. R. H., £1; Two Friends, 11s.; S. T. B., £5; M. J., 10s.; Ellen S. B., 5s.; E. H., £2; E. G. F., £1; M., 10s.; Beta, 2s. 6d.; Dudley, 10s.	14	13	6
Gratuitous Circulation of THE CHRISTIAN—E. P. T.	0	10	0
Field Lane Institutions—M. S.	5	0	0
Homes for Working Girls, London—M. S., £5 5s.; H. M. A. S., 10s.	5	15	0
	0	2	0
Barbican Mission to Jews—Rev. D. R.	0	15	0
Friendless and Fallen—M. A. K., 5s.; A Reader, 10s.			
Free Distribution of "Way to God" at Mr. Moody's Meetings, Ireland—Crailing, per Rev. W. B. H., £1 6s. 3d.; M. and M. W., 10s.; Mrs. G. P., 2s. 6d.; Mrs. A. T., £1; P., £5; Y., £2; Mrs. McF., £1; Miss M., 3s.; Mrs. B., 10s.; B. McV., 10s.	12	1	9
	1	0	0
London Police Court Mission—A Reader			
East London Hospital for Children (Convalescent Home)—Hyères	1	0	0
Mildmay Mission to Jews—J. R. H., £1; H. D., £1 10s.; E. H., 10s.; Beta, £3	6	0	0
	1	0	0
Rev. J. Wilkinson (personal)—H. D.	2	0	0
Home for Dying—J. R. H.	1	0	0
Miss Sharman's Orphan Home—E. H.			
Scripture Readers' Society, Ireland—M. H. G., 5s.; E. H., 10s.	0	15	0
Miss Robinson's Work, Soldiers—Miss W., £1: E. H., 5s.; Beta, £5	6	5	0
St. Giles' Christian Mission—Captain B., £3; E. K., 10s. 6d.	3	10	6
	4	0	0
Open Air Mission—Captain B., £1; Beta, £3			
Mrs. Meredith's Institutions—Captain B., £1; (*Prison*) E. H., 10s.	1	10	0
	0	2	6
Poor Jews, East London (Mr. Oppenheim)—E.	5	5	0
Evangelistic Mission—R. R., 5s.; Beta, £5	1	0	0
Miss Mittendorff's Homes—E. H.	1	0	0
Bristol Orphan Houses—E. H.	0	10	0
Homes for Aged Blind, Crouch Hill—E. H.	0	10	0
Dinners for Sick Children—E. H.	0	10	0
Dr. Stephenson's Children's Home—E. H.	0	10	0
Poor Shirt Makers—E. H.	4	0	0
East London Training Institute—E. H., £1; Beta, £3	1	0	0
Irish Evangelisation Society—E. H.	1	0	0
Royal Albert Orphan Asylum—E. H.	3	5	0
Salvation Army—E. H., 5s.; Beta, £3	0	5	0
Kilburn Mission Hall—E. H.	0	5	0
London City Mission—E. H.	0	10	0
Mrs. Hilton's Crèche—E. H.			
Miss Weston's Work, R.N.—E. H., 10s.; H. M. A. S., 10s.	1	0	0
George Yard Ragged Schools—E. H.	0	10	0
Cripples' Home (Marylebone)—E. H.	0	10	0
Home for Worn-out Governesses, etc.—E. H.	0	10	0
Mission to Deep Sea Fishermen—E. H.	0	5	0
East London Medical Mission—E. H.	1	0	0
Mr. Rabinowitz's Work among Jews—E. H.	0	5	0
London Orphan Asylum—E. H.	0	10	0
Railway Mission—Travelling Mercies	0	10	0
Bridge of Hope (Miss Steer)—Beta	3	0	0
London Medical Mission—Beta	3	0	0
Care Literature Society—Beta	3	0	0
Miss Ellice Hopkins' Work—Dowager-Lady S.	5	0	0
Free Breakfasts, Victoria Docks—K. W. T.	2	0	0
North East London Gospel Mission—K. W. T.	2	0	0
Mr. H. Thorne's Evangelistic Work—M. S.	2	2	0
Mr. Gelbfaum's Work among Jews—A Friend of Jews	0	2	6
Gray's-yard Ragged School—H. M. A. S., £1; Beta, £3	4	0	0
Marylebone Medical Mission—H. M. A. S.	1	0	0
London Female Guardian Society—H. M. A. S.	0	10	0
Tram Car Scripture Text Association—H. M. A. S.	0	10	0
Total	£191	8	9

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REQUESTS FOR PRAYER.—For special addresses on "The Unpardonable Sin" by Mr. Opie Rodway, on Sunday, November 20, at Acre-street Room, Stroud. —For a missionary and his family in great perplexity.—For work among Jews in Winnipeg, Manitoba, that God would graciously turn many to Jesus.—For the blessing of God on a very hard field in Manitoba.—For blessing on a mission at Arthur-street Chapel, King's Cross, by Mr. G. Hefford, of the Evangelization Society, commencing November 20th. —Praise for blessing given to mission in St. Barnabas parish, Birmingham, by Mr. J. Brown, Evangelization Society.—For a mission being held at Thruxton, Hants.

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Through God's goodness and His people's gifts, all the wants of my children have been hitherto supplied; but now the funds at my disposal are quite exhausted, and I am sorely in need of immediate help.

Meanwhile, my doors still stand open to all the world; every week from 40 to 60 destitute little strangers take their places among my rescued sons and daughters, and the growing volume of their needs can only be met by corresponding self-sacrifice and sympathy on the part of the Lord's servants

I am now compelled afresh to lay these heavy burdens at the feet of our Master, Christ, and of His servants everywhere; and though my children's necessities are pressingly urgent, I cannot doubt but that the response to their cry through me will be alike prompt and generous.

Our winter's work is growingly imperious in its demands. I cannot, I dare not, close my doors to the timorous knock of a single destitute child; and even beyond the call of the children there arises a wider plaint from thousands of East-End dwellings where the hearth is fireless and the cupboard is bare. Devoted Christian ladies living in our Deaconess House and labouring among the poorest will gladly carry your gifts of love to those whose lives are so cheerless and so wretched.

Who amidst the November fogs will send through me the sunshine of Christian beneficence into the hearts and lives of homeless Little Children and of the thousands beyond them who are needy and suffering?

Who will respond quickly? £30 will give 1,000 of my children food for a single day, or £150 will do the same for all my family; while £3 will spread the table three times for 100 of my Little Waifs. Any gift, however small, will be gratefully acknowledged by our Treasurer, Mr. William Fowler, or by the undersigned.

Ever your faithful fellow-worker in Christ's service among His Little Ones,

THOS. J. BARNARDO.

Offices of the Homes:
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November, 1892.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Mr. William Forbes desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

City Y.M.C.A., 59 and 60, Cornhill, E.C.—Daily prayer meeting, 1.30; Sunday, Bible reading, 3.30; Tuesday, Gospel service (Mr. Robert Burn), 6.45; Thursday, Soldiers' meeting, 7.30; Friday, Foreign Missionary prayer meeting, 6.45; Bible Students' meeting, 6.30.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Nov. 20. 3 and 7 p.m., Mr. Graham Aspland.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45, men only, Mr. F. J. Kennedy; 7, public, Mr. Richardson. Meetings for men nightly at 8. Cheerful service, Sat., at 8, Public. French Bible class, Tues., at 8. Musical Evening, Wed., at 8.30; Literary Reception, by Sir Edward Fry, Mon., 21st, at 3 p.m. Prayer meeting, Mon. to Fri., from 1 till 2.

City of London Y.M.C.A., 186, Aldersgate-street, E.C.—Sat., Nov. 19, at 3 p.m., Bible talk to young men by Rev. F. B. Meyer, subject "The Land of Promise and How to Enter it"; Wed., Nov. 23, at 8 p.m., lecture on Astronomy (illustrated by dissolving views) by Mr. J. D. McClure M.A., LL.M. Special meetings for young men, at 8 p.m. Speaker, Major Liebenrood.

Finsbury Park Y.M.C.A., 66, Stroud Green-road, N.—Mission to young men, Thurs., 17, Mr. J. A. Crowe; Fri., 18, Rev. A. J. Easter. Each evening at 8 p.m.

Y.M.C.A., Old Kent-road.—Address, by Mr. Hind Smith on Friday (18th), at 8 p.m.

West London Mission.—Sunday next, *St. James's Hall*, Rev. Mark Guy Pearse at 11 a.m.; Rev. Hugh Price Hughes at 3.30 and 7 p.m. *Prince's Hall*, Fridays, at 8 p.m., Rev. Mark Guy Pearse.

Edinburgh Castle, Rhodeswell-road, Limehouse.—Sun., at 11 and 7; Mon., Thurs., and Sat. evenings at 8, Mrs. Baeyertz.

St. George's Hall, Langham-place.—Mr. H. W. Taylor, Sun. at 11 and 7, and Wed. at 8 p.m.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W. —Sun., at 7 p.m., Dr. Neatby. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Lt. H. Tapp.

Great Assembly Hall, Mile End-road, E.—Mr. E. P. Telford, Sun., at 11 and 6.30.

Metropolitan Music Hall.—Sunday next, 3 and 6.30 p.m., Charles Cook. Solos by Miss Ada Rose and Mrs. Randall.

Centenary Hall, Bishopsgate.—Prayer meeting for Missions on Friday, at 12 noon.

Clapton Hall, Upper Clapton.—Mr. T. Shuldham Henry, Suns., at 6.30; Fris., at 7.30.

Christ Church, Westminster Bridge-road.—Minister, Rev. F. B. Meyer, B.A. Service for workers, Thurs., 11.30; Fri., 8; Sun., 11 a.m. and 6.30 p.m.

Regent Hall, Oxford-street.—Mrs. Bramwell Booth on Holiness, Thursday afternoons at 3 p.m.

Brunswick Chapel, Upper Berkeley-street, W.—Biblical lectures by Rev. E. W. Bullinger, D.D., on Wednesdays at 11.30 a.m.

Pentecostal League.—Holiness meetings on Tuesdays at 8 p.m., in Exeter Hall (Lower); also Newcastle, Nov. 20 to 27.

C.M.S. Prayer Meetings.—Sion College on Dec. 1, at 3 and 7 p.m.; special meetings for prayer for missions.

Conference Hall, Mildmay Park, N.—Sunday, 3.30, Mr. P. S. Badenoch; 7, Col. Jacob. Thur., 17th, 3.30 p.m., Rev. Canon Girdlestone. Subject: "Inspiration and Revelation."

Rev. William Haslam at St. Stephen's, Walthamstow, Nov. 12 to 23.

Revs. F. C. Spurr and F. B. Meyer will hold Missions at Penge Tabernacle, Nov. 19 to 29, and South London Tabernacle, Peckham, Dec. 3 to 14.

A Bible Reading is held every Friday, at half-past two o'clock, at Chalet des Sylphes, Cannes. Those who wish to attend will kindly apply to Mr. or Mrs. Cheyne Brady.

Billingsgate Mission Hall.—Mon., Nov. 21, at 12 noon, address by Rev. G. D. Hooper.

Liverpool.—Conference on subjects relating to the conversion and restoration of the Jews and the second advent of our Lord, Nov. 24, 25, Hope Hall. Address, 22, Hamilton-square, Birkenhead.

The Police Institute, Adelphi-terrace.—All day prayer for Foreign Missions, Nov. 30, 10 a.m. to 5 p.m.

House of Rest, 10, Finchley-road, St. John's Wood, N.W.—Fri., Nov. 18, at 4 p.m., address by Captain Dawson; prayer and conference at 7 o'clock; Sundays, 3.30, Bible-reading, by Miss Mason.

MR. DAVID RAE has been holding evangelistic meetings with great power at Ballymena, of which we hope to say more in our next.

MR. HERMAN WARSZAWIAK.—Every one will be pleased to hear that the wife of this Jewish evangelist to his own people has been allowed to rejoin him. He came from New York to meet her in London. We regret to say, however, that the two children have been detained in Poland, and not allowed to accompany their mother. Mr. and Mrs. Warszawiak are now in Edinburgh, and will proceed to New York at the end of the month.

Appeals.

The Female Mission to the Fallen, which employs twenty-one female agents to work among the sad sisters of the streets, visiting them in their houses and in hospitals, etc., and seeking to awaken a sense of sin and win them to the Saviour, is in urgent need of help. Communications should be made to the secretary, Mr. Maddison, 32, Charing-cross, S.W.

"Macready" Seaside House.—A furnished house has been offered rent free at Hastings for five years. If another friend would supply the funds for the initiatory expenses and the maintenance of this place of rest, there need be no delay in opening. The Director of the Theatrical Mission is Rev. Courthope Todd, Macready House, Covent Garden, W.C.

Reading for Ragged Youths.—The director of the North-East London Gospel Mission would be grateful for any parcels of back numbers of pictorial magazines and periodicals for the use of the ragged youths and match-factory girls attending the different institutes of the Mission; also for the youths' reading-room at Lancing-on-Sea, about to be opened by the Mission. They may be addressed to W. B. Moses, Somerset Hall, 205, Devons-road, Bow Common, E.

Poor Jews of East London.—Mr. D. Oppenheim, of the London City Mission, appeals to friends of Israel on behalf of the starving Jews of the East End. "We are," he says, "daily visited by resident and refugee Jews, asking for food. We have started our free breakfasts, teas, and are giving away food and shelter tickets. It is very hard to speak to starving people about the love of Christ without being able to alleviate their sufferings." Address, 119, Leman-street, Whitechapel.

Pontemoile Mission.—Having just visited the Undenominational Christian Mission and Ragged Schools, Pontymoile, Pontypool, South Wales, I can with great pleasure bear testimony to the good work being done by our brother, Mr. T. M. Wintle, and his workers in this portion of the Welsh principality. Many souls are being won to Christ through their agency, and mission halls springing up all around in many dark and benighted places. To carry on and extend this work about £300 will be required before the year closes. Who will come to the help of the Lord in this matter? Our brother Wintle is far from well, and the burden lies heavy on his heart. Any donations sent to him at the above address, or to the Christian, will, I know, be gratefully acknowledged, and enable him to go forward in the good work.—George Hughes Cardiff, Nov. 13, 1892. [I have the warmest sympathy with this work. Mr. Wintle has to go to his roll-turning at 1.30 on Monday morning, after a laborious mission work on Sunday. A splendid work depends on the brittle thread of his delicate health. R. C. Morgan.]

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SPECIAL MEETINGS TO PROMOTE HOME MISSIONS.

MONDAY, NOVEMBER 21st.

ST. MARYLEBONE.—PORTMAN ROOMS.—Afternoon at 3 o'clock. Chairman: Rev. Canon Barker, M.A., Rector. Speakers: Rev. E. A. Stuart, M.A., and Rev. E. J. Sturdee.
CENTRAL TECHNICAL SCHOOLS, Central Hall, 64, High-street, Marylebone. — Evening at 8 o'clock. Speaker: Rev. A. J. Robinson, M.A.

BERMONDSEY.—TOWN HALL.—Evening at 8 o'clock. Chairman: A. Lafone, Esq. Speakers: Rev. Canon Jacob, M.A., and Rev. H. G. Thwaites, M.A.

ISLINGTON.—MEMORIAL HALL.—Evening at 8 o'clock. Chairman: The Dean of Norwich. Speakers: Rev. R. C. Joynt, M.A., and W. Wainwright, Esq.

TUESDAY, NOVEMBER 22nd.

HAMPSTEAD.—VESTRY HALL, Haverstock Hill.—Afternoon at 3 o'clock. Chairman: Rev. J. Kirkman, M.A. Speaker: Rev. H. Sutton, M.A.

KILBURN.—TOWN HALL.—Evening at 8 o'clock. Chairman: E. Brodie Hoare, Esq., M.P. Speakers: Rev. H. Sutton, M.A., Rev. E. A. B. Sanders, M.A., and Rev. W. Murdoch Johnston, M.A.

BLACKHEATH. — THE RINK. — Evening at 8 o'clock. Chairman: Sydney Gedge, Esq. Speakers: The Dean of Norwich, The Archdeacon of London, and Rev. R. C. Joynt, M.A.

WEDNESDAY, NOVEMBER 23rd.

KENNINGTON.—THE HORNS ASSEMBLY ROOMS.—Evening at 8 o'clock. Chairman: The Bishop of Rochester. Speakers: Rev. Preb. Eardley-Wilmot, M.A., Rev. W. Barker, M.A., and S. C. Hatch, Esq.

WHITECHAPEL.—ST. MARY'S SCHOOLS.—Evening at 8 o'clock. Chairman: The Bishop of Bedford. Speakers: The Archdeacon of London, Rev. R. B. Ransford, M.A., Rev. J. I. Cohen, M.A., and J. O. Chadwick, Esq.

THURSDAY, NOVEMBER 24th

HAMMERSMITH.—VESTRY HALL.—Evening at 8 o'c Chairman: J. D. Allcroft, Esq. Speakers: Re Foster Pegg, M.A., and Rev. H. W. Webb-Pe M.A.

HOLLOWAY. — THE ATHENÆUM, Camden-ro Evening at 8 o'clock. Chairman: The Bisho Sodor and Man. Speakers: Rev. F. A. C. Li ston, M.A., Rev. W. Barker, M.A., and A. F. Bu Esq.

STREATHAM.— TOWN HALL.—Evening at 8 o' Chairman: H. Kimber, Esq., M.P. Speakers: R E. Ford, M.A., Rev. Ernest N. Coulthard, M.A., a V. Smith, Esq.

TULSE HILL.—LARGE HALL OF THE BR WORKMAN, Upper Tulse Hill.—Evening at 8 o' Chairman: The Archdeacon of South Speakers: Rev. A. J. Robinson, M.A., Rev. E. A. M.A., Rev. R. O. T. Thorpe, M.A., and C. E. T Esq., M.P.

CROYDON. — CHURCH INSTITUTE. — Evening o'clock. Chairman: Fredk. Thomas Edridge, J.P. Speakers: Rev. G. D. Wyatt, M.A., and J. I. Cohen, M.A.

FRIDAY, NOVEMBER 25th.

KENSINGTON.—TOWN HALL.—Evening at 8 o Chairman: The Vicar of Kensington. Spe The Bishop of Ripon. Rev. J. F. Kitto, M.A Sydney Gedge, Esq.

BOW AND BROMLEY.—BROMLEY VESTRY HA Evening at 8 o'clock. Chairman: The Archi of London. Speakers: Rev. G. E. Ford, M.A B. Baring Gould, M.A., and Harry C. Nisbet, E

UNITED MEETING.

TUESDAY EVENING, DECEMBER 6th, at SEVEN O'CLOCK.

EXETER HALL.—Chairman: J. D. Allcroft, Esq., President C.P.A.S. The Bishop of Du The Bishop of Liverpool, The Bishop of Southwark, The Rev. Canon Favell, M.A., and Sir T Fowell Buxton, Bart., are expected to take part in this meeting.

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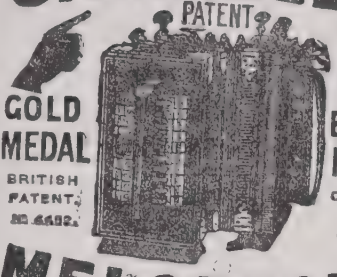
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Miss M. B., a young lady residing in Ireland (to whom I will privately refer, but who says, "Circumstances make it most undesirable that my name should be published"), became a patient of mine in October last year. Severe pains in both lungs had troubled her for more than two years, sometimes very acute with severe cough and hectic flushes, and gradual loss of strength. No remedy seemed to produce any permanent result.

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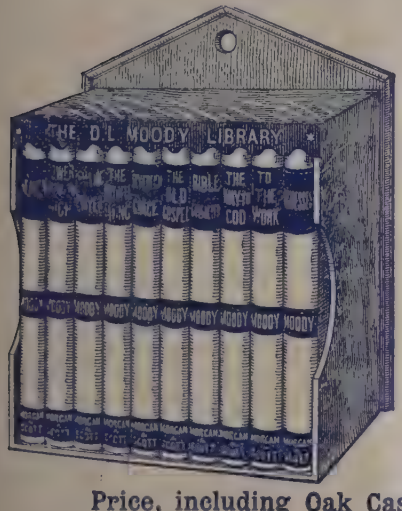
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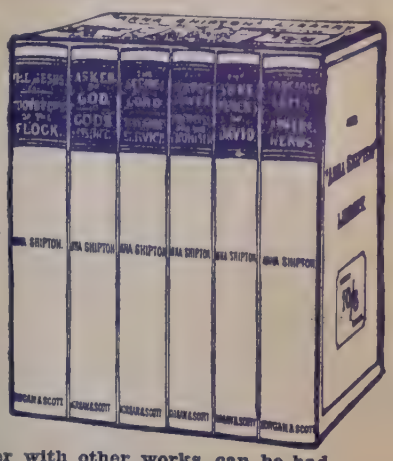
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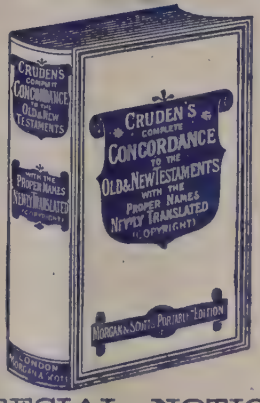
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Sole Advertisement Agents: John Haddon & Co., Central Advertising Offices, Bouverie House, Salisbury Square, London, E.C.

THURSDAY, NOVEMBER 24, 1892.

The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life and Testimony, Evangelistic Effort, and Missionary Enterprise.

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IN
"The Christian."

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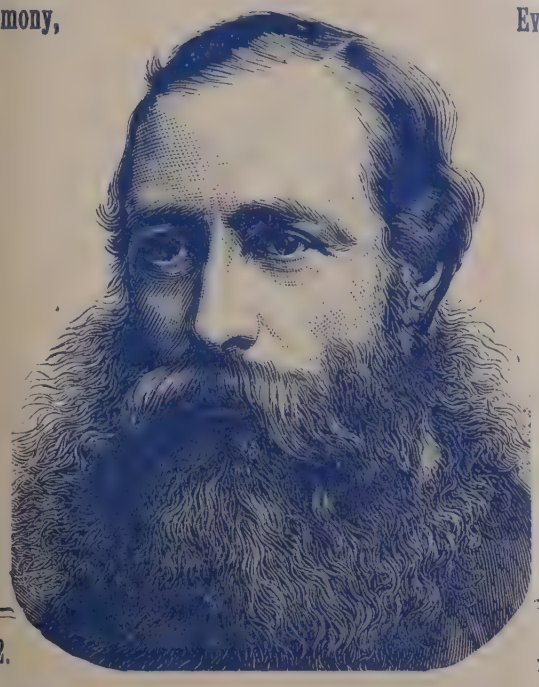
BIRTHS, MARRIAGES, AND DEATHS.—Announcements under these Headings will be inserted at the above rate of 30 words for 3s.; every additional nine words, 9d. Announcements must be accompanied by cash, with the *full name and address of sender*, otherwise they will not be inserted.

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Portrait and Sketch of Rev.

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The Subscription for one copy to Foreign Countries (except United States and Canada) is 8s. 9d. per annum. To the United States and Canada, 2¼ dollars.

Charles Henry Waller, D.D.

No. 1191.] THURSDAY, NOVEMBER 24, 1892.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. [ONE PENNY. POST FREE, 1½d.

A DILEMMA.

DEAR FRIENDS,

The pressure upon me increases daily. From streets and alleys, tramps' kitchens and casual wards, famishing, tempted, despairing lads come to our door. They stretch out their hands to me for shelter and help.

I have lately had boys sleeping on the floor here—for the first time in my 22 years' experience. What am I to do? I must either secure extra sleeping space or close our doors against all applicants. Hitherto we have always been able to say we were Open Day and Night to every really homeless lad. I pray God I may never have to say No Room to one desolate street lad.

I can obtain sleeping room for 100 more boys, and with our present organisation we can deal with them easily—if only the rent, cost of beds', &c., maintenance till the spring, and expenses of emigration to Canada are forthcoming.

I have not a penny to spare for this purpose. It is with much difficulty that I am able to provide for the three large families already in my care. But it seems so very sad that a precious young life should be ruined for want of a little timely aid, that I do most earnestly and yearningly plead for help to save the lads.

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No. 1191.] # The Christian. [November 24, 1892.

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HIGHBURY HILL BAPTIST CHAPEL.
THE
RECOGNITION SERVICE
In connection with the Settlement of the
Rev. WILLIAM STEVENSON
As Pastor of the Church, will take place
On Tuesday, November 29th, 1892,
Commencing at Seven o'clock.

Rev. R. H. ROBERTS, B.A. (President of the Baptist Union), will preside.

The following Ministers have promised to be present and take part:—Rev. James Culross, D.D., Rev. John Edmond, D.D., Rev. Charles Brown, Rev. R. Stewart Fleming, M.A., Rev. W. Hardy Harwood, Rev. Philip Reynolds, Rev. G. P. Mackay, Rev. J. R. Wood, Rev. J. T. Wigner (President of the London Baptist Association).

Tea and Coffee in the Lecture Hall at Six o'clock.

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£250 needed forthwith. Alderman Cory promises £10. Will the Lord's stewards send help to the President, or to
WILLIAM CORBRIDGE,
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For terms, etc., apply to HON. SEC. Funds urgently needed. a1144

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A few years ago a famous brewery was turned into a joint-stock company. Crowds of people rushed forward to become sharers in a business whose profits are associated with the temporal and spiritual ruin of tens of thousands of men and women. The ordinary shares of £100 went up to £150, so great was the competition. They were quoted a few days ago at £18 to £20! There has only been one dividend paid, and that was three years ago. They that "sow the wind" often reap the whirlwind."

A judgment which has just been delivered in the Ecclesiastical Court of Appeal of the Church of Ireland is one which all lovers of purity of worship will rejoice over. The appeal was brought by Colonel Fox Grant, against the decision of the Diocesan Court some months ago, which rejected his petition to have a conspicuous brass cross which stands upon a structure between the wall and the communion table in St. Bartholomew's Church, Dublin, to be declared illegal under the statutes and canons of the Irish Church. The Court was composed of the Lord Primate, the Bishops of Derry and Cashel, and four of Her Majesty's Judges, and although it was divided in its judgment, the Lord Primate and the Bishop of Derry being opposed to the finding of the majority, there can be no doubt that a signal victory has been won by those who are jealous to maintain that the teaching of Holy Scripture, without the aid of Ritualistic ornament, is the true and only ground upon which the doctrine of the Church of Ireland is based.

In the decision which was delivered by Mr. Justice Holmes a precedent has been laid down which will control all similar cases in future, and it will now be impossible for any Romanising cleric in the independent Episcopal Church of Ireland to introduce or maintain any innovation of the kind under notice. Whilst we on this side of the Channel continue to deplore the inroads which Romish doctrines, through a too frequently unrestrained clergy, are making in our midst, we cannot but feel thankful that a check to such practices has been administered in Ireland, through the action of Colonel Fox Grant, who is entitled to the gratitude of all adherents of evangelical truth.

The deplorable railway accident at Thirsk will not be without some good result if it should be the means of directing the public attention to a return by the Board of Trade in regard to the hours of signalmen and others concerned in the running of trains. It is a significant fact that on the lines of the North-Eastern Railway Company during a month 296 signalmen were on duty for more than twelve hours at a time; some others for seventeen or eighteen hours at a stretch. As regards some other companies matters were worse. This question is of vital importance to the public safety, but even as a matter of common humanity it is desirable that there should be restrictions on this practice of keeping men at continuous work beyond a reasonable time.

In an address to the clergy of his diocese, the Bishop of Durham has commented strongly on the need for social reforms. Perhaps, however, the most noteworthy portion of the address was in the direction of pointing out the abundant scope there is for private efforts to secure a simpler type of living, and to bring employers more into touch with their workpeople:—

> The largest businesses are falling more and more into the hands of joint-stock companies, which already engross one-third of the commerce of England. Shares in great companies are regarded as investments merely, without any duties of proprietorship.

The Bishop touched in a powerful manner upon other perplexing social questions. Here are a few terse and wise counsels:—

> In schemes of reform the family has too often been forgotten. Legislative changes have tended to weaken the sense of home responsibility. Many popular institutions break up the fellowship of the hearth. It is in the family that the future of a people is shaped. Each true home is a kingdom, a school, a sanctuary.
>
> We should not seek to equalise material riches, but to hallow large means by the sense of large responsibility; not to palliate the effects of poverty, but to remove the causes of it; not to dispense with strenuous and even painful effort, but to provide that labour in every form may be made the discipline of noble character.
>
> There are classes who are still children, and in their case the Government must not shrink from discipline. It cannot rightly leave uncorrected and unrestrained masses of men whose low type of life spreads corruption. It treats attempted suicide as a crime; it ought to treat "the slow suicide of idleness" as a crime no less. Labour refuges and labour colonies, both at home and abroad, may be of good service. The experiments in Holland and Germany give warnings and encouragement.

Discussion of such subjects is calculated to educate public opinion as well as to stir the Christian conscience. Speaking on war, the Bishop asked his hearers to cherish the hope of concluding a general arbitration treaty with America, for the stable friendship of the English-speaking people would go far to ensure the peace of the world. He added:—

> It is said that the discipline which comes through military service, and the sacrifices which are required for a campaign, bring vigour to nations not unworthy of the price, and that the sufferings of war are preferable to the torpor of cowardly and selfish indulgence. But torpor is not peace. Peace calls for sacrifices as great as war, and offers fields for equal heroism. Peace demands courage of body and soul for the accomplishment of its works, and kindles enthusiasm by the prospect of new victories. It was said, again, that arbitration may miscarry; but it was enough to reply that we have no security that an appeal to arms will establish a just claim. There is, indeed, no more reason to suppose that right as right will triumph in war than in a wager of battle.

These also are words of palpable truth and soberness. It is a sad fact, mentioned by the Bishop: "We pray for victory, not for the victory of righteousness!"

The news that a new gambling centre is springing into existence will come with surprise to those who are not careful to remember that moral weeds are native to the soil of the human heart. Rev. R. Doyle, Rector of Wynberg, Cape Town, unwillingly detained in the London Dock from his homeward voyage, put his time to excellent account, by drawing attention to matters that have come under his personal observation at Aix-les-Bains occasionally during the past ten years. He says the baths are nowhere in comparison with the gambling tables. These gambling institutions dominate and control everything during the season. Out of the 25,000 visitors only a very small proportion come to take the course of baths. Mr. Doyle's letter to *The Times* is a strong word of warning regarding an evil which has silently insinuated itself in a quarter much frequented by English visitors.

"A Lancashire Newspaper Proprietor," in last Friday's *Times*, suggested an effective method of dealing with the betting mania. The Telegraph Department caters for and fosters the vice; in fact, the vice lives and flourishes through the rapid transmission of exciting details of racing arrangements and events. Let Parliament declare that betting intelligence shall be excluded from transmission by telegraph, as bad language, slander, etc., are already excluded, and a fatal blow will be struck at this gigantic evil:—

> It is the telegraphic flash of the latest odds to newspapers, betting clubs, bookmakers, public-houses, political and other clubs, and newsrooms throughout the country that excites and inflames votaries of the Turf, and imparts zest to the betting game. The Legislature holds the key, and can lock the door of supply, whether telegraphic or telephonic.
>
> A Parliament virtuous enough to wash the hands of the Government from its inciting and stimulating complicity with the betting mania would be strong to suppress whatever else might remain of the evil. Therefore, the efforts of religious leaders should be concentrated upon Parliament prohibiting the transmission of betting news. The moral effect of such a decision by the Legislature would have incalculable influence for good upon the nation.

This mania has disastrous effects upon society at large, and messages in its service assuredly deserve classification with such as are morally impure and socially dangerous. Let there be no delay in acting, by petition

and otherwise, upon the very practical suggestion thus put forward.

A friendly pen draws attention in *The Times* to a new development of the hostile spirit against Europeans which exists in the province of Hunan, China. The very title of the article, "The Resurrection of Chau Han," serves to show how important the author considers impending events. That there is reason for the warning note will be admitted, when it is remembered that this individual was the author and disseminator of the obscene literature directed against Europeans which led to the outrages in the Yangtse Valley last year. Circumstances somewhat favourable to the hostile policy have transpired, and with them its bold and unscrupulous agent has again come to the front. That he has a large following and considerable power may be seen when it is remembered that the united diplomatic representatives of the chief Powers in the world cannot secure his arrest and punishment. It is said that his reappearance has given new life to the persecution of British missionaries, and that the attack upon Mr. and Mrs. Polhill-Turner recently chronicled is one of its evil results.

The importance of native instrumentality in foreign mission work has frequently been emphasised in these columns. In the current issue of *The Missionary Review of the World*, Dr. Bunker, of Toungoo, Burmah, states the case at length, and with much clearness. He says:—

> It requires long experience and much humility for a missionary to learn all he can from the natives in order to enable him to get down to the everyday life and thought of the heathen, and it is only in that low place that he can do his best work and reach the common people. . . . He cannot deal with them at arm's length. Moreover, he finds himself hedged about, as with a wall, by his ignorance of the language, manners and customs of the people, and especially of their modes of thought. Through this wall he must work his way, requiring time and much patient labour.
>
> The native workers, however, have inherited this knowledge from their birth, and are at once in that place where they can best reach their countrymen after they themselves have found the truth. Best of all, they are in full and intelligent sympathy with their needs. Again, these workers can be more easily lifted into higher thought and life, and equipped for missionary work, than the foreign missionary can learn to adapt himself to these new conditions in which he finds himself. He can reach his native helper much more easily than he can the masses about him, and thus, instead of one, if he has the talent and grace, he becomes many, multiplying himself in the native converts made under his instruction.

Scriptural and reasonable, these principles are also eminently practical. We rejoice to observe that the conviction is growing among missionaries, as well as those who sustain their hands, that special strength and earnestness should be put into the work of establishing churches under native pastors on a much larger scale than hitherto.

Aldersgate Street Y.M.C.A.

A special Gospel Mission to young men was conducted here last week by Major Liebenrood. The Major has a singularly simple, straightforward, soldierly style of address. He studiously kept the meeting within an hour's duration. Conversational after-meetings were held each evening, during which many young men talked over their spiritual doubts and difficulties; and many gladly accepted the Lord Jesus Christ as their Saviour. More than seventy gave their names and addresses.

At the closing meeting on Monday evening the members of the Zulu Christian Choir sang some of their beautiful pieces. These Christian native Zulus are open for engagements in connection with Christian work.—Mr. Msane, 3, Coleherne-road, South Kensington, W.

[1058]

Mr. Moody's Parting Message.

OXFORD, SUNDAY NIGHT.

This afternoon I spent an hour with Mr. Moody. The following paragraphs are the result of our conversation, and are written at his suggestion. He will have left our shores ere they come before the reader, and they may be considered as his last message to the Christians of Great Britain and Ireland, at the close of a very fruitful visit. He went to the meeting he was about to address (the Corn Exchange, packed full of men), and I could not but feel that because he went with his heart at peace with all his fellow believers, and of one accord and of one mind with them on all the great and fundamental verities, the power of God rested mightily upon him, and very many of those men believed.

This dispensation began with the members of the infant Church with one accord in one place, waiting for the promised Spirit; and the Day of Pentecost inaugurated the golden age of the Church.

Nothing caused the apostles more distress and sorrow than the growth of divisions among the saints; and that their trouble was not without foundation has been proved through the succeeding ages; for by successive controversies upon questions of doctrine, the Church has been divided into parties, so that Pentecostal conditions have passed away, and Pentecostal results have become impossible.

The controversies of the past century on Election and Free-will are painful reading now. The difficulties are still unsolved, but the controversy is dead, and when Charles H. Spurgeon invited Mark Guy Pearse to preach in the Metropolitan Tabernacle, or the Pastor lent the Tabernacle for Primitive Methodist anniversaries, no difference appeared in the full free Gospel which they equally preached and taught.

Post-millennarians and pre-millennarians work harmoniously together. Those who hold contrary views of Baptism co-operate in Christian fellowship. Old divisions are being healed; sub-divided denominations are seeking to be re-united; and though the desire for re-union in some quarters seeks the union of elements which are not unitable, is not even this an unconscious appeal to us who ought never to have been divided, to unite on the great principles in which we all agree, rather than to separate on the lesser questions on which we differ?

We have seen in this generation a body of brethren, who united on simple and spiritual grounds, and who were remarkable for their Berean spirit, split into fragments by the false formula that "separation from evil is God's principle of unity"; whereas God's principle of unity is the oneness of the Body of which Christ is Head. Those who hold the Lord's Coming as the Church's blessed hope have seen that hope almost eclipsed by discussions and controversies as to the order of events; and this controversy has "separated very friends."

The healing of our divisions does not suit our great adversary; he takes care to have new causes of separation always in hand; and when old strifes are dead, he stirs up new ones which equally serve his evil purpose.

The apparent cause of many of these controversies is that teachers go beyond what is written, instead of obeying the injunction to "Preach the Word." There need be no division as to God's judgment on the impenitent, if we only preach the Word. Teachers of Holiness are gathering into separate, if not antagonistic, camps. The Inspiration of th Scriptures has become a burning questio threatening to consume the love out of ma hearts. Yet with regard to Holiness an Inspiration, it should surely be enough to l the Scriptures speak, and to avoid priva and conflicting interpretations.

Like apples of discord, these controversi are separating men whose deepest desire is preach the Gospel and to win souls, but wh paralyse each other's efforts, and dive against each other the strength that ough to be used against the common foe.

Our beloved brother, whom God has wondrously used, no less in this tha in his former visits to this countr leaves as his last word to his fello Christians the eager desire that the may manifest the oneness in which God h bound us together. I do not doubt that o great secret of the power which has wrough through him has been and is his fellowsh with the Lord and Saviour in the great inte cession at the close of His earthly ministr "That they all may be one, as Thou, Fathe art in Me, and I in Thee, that they also ma be one in us, that the world may believe th Thou hast sent Me."

Brethren, the great desire of us all is th the world may believe in Him to whom w owe everything in time and for eternit Shall we not put this first thing first, an remit questions which we cannot solve to th coming day?

> Soon the whole,
> Like a parchèd scroll,
> Shall before our amazèd sight uproll;
> And without a screen
> At one burst be seen
> The Presence wherein we have ever been.

We need at this time to remember th Apostle's words:—

"Let us therefore as many as be perfect be th minded; and if in any thing ye be otherwise minde God shall reveal even this unto you. Neverth less, whereto we have already attained, let us walk the same rule, let us mind the same thing."

For only in the atmosphere of love can w ascertain the truth. Only "*with all saints* can we "comprehend the breadth and lengt and depth and height of the love of Christ."

In the great and historic meeting of men Oxford to-night, it was worthy of note tha of the numbers who rose and by their em phatic "I will," declared their acceptance Christ as their Saviour, and their surrend to Him as Lord, there were more studen than others; proving that the Gospel ha not lost its power or its attraction for th more educated classes. How needful that, i order to a united testimony, we should "b like-minded, having the same love, being one accord, of one mind."

As a parting text Mr. Moody leaves wit us:—

"Above all things, have fervent charit among yourselves; for charity covereth a mult tude of sins."

R. C. Morgan.

SHEFFIELD RESCUE AND EVANGELISTIC MI SION.—The report for last year shows that th mission is doing a good work. One of the resc cases was of a young woman whose father spent fortune in gambling and drink, and then left hom The mother went to service in a public-house, an the daughter went astray. She was but fifteen yea of age, and she had endured much of the hardness the transgressor's way. Another poor girl had f fifteen weeks slept on doorsteps and in outhouse Several of the rescued have been returned to the friends, and others got out into situations of servic A Preventive Home for orphans and girls wit drunken parents, also an Inebriates' Home for cas just out of prison are much required. Some promis of help have been received. Communications ma be addressed to the superintendent of the work, M William Corbridge, 250, Duke-street, Sheffield.

The Book of Joshua.

By REV. F. B. MEYER, B.A.,
Christ Church, Westminster Bridge Road.

PASSING THE JORDAN.—Joshua iii. 10.

The words "I will drive out" are familiar ones in the Mosaic record of the Exodus. A dozen times at least God promised, through his servant, to drive out the nations of Canaan before his people. Sometimes it was to be wrought by sending an angel, and sometimes a hornet; for God's righteous acts are fair and lovely to his children, but terrible to his adversaries. All that Israel had to do was to march straight before them into the Land of Promise, and they would find that the mightiest armies would give back before them, as the flimsy mist driven before the rising gale.

There were several reasons why it was needful for God to drive out the seven nations which dwelt in Canaan, and which are enumerated here. But chief amongst them stands that suggested by the memorable interview held between Jehovah and Abraham, the ancestor of the chosen race four centuries before. The iniquity of the Amorite was full (Gen. xv. 16).

In the first place, the nations of Canaan had abandoned themselves to the most abominable immorality. After enumerating a number of impure actions, which were not to be so much as named amongst the chosen people, Moses, speaking as the mouthpiece of Jehovah, said, "Defile not ye yourselves in any of these things, for in all these the nations are defiled which I cast out from before you, and the land is defiled, therefore do I visit the iniquity thereof upon it, and the land vomiteth out her inhabitants." And again, "All these abominations have the men of the land done." The destruction of the people by the sword of Israel was only the hastening of the natural results of their shameful vice. It was even a gracious act to cut off the little children rather than permit them to grow up to inherit the inevitable results of the abominable iniquity of their parents. The reasons which necessitated the Deluge of water necessitated this deluge of blood. Plague spot as it was, Canaan would have infected the world, had it not been passed through the fire.

In the second place, the Canaanites were steeped in spiritualism, and held close communications with the demons of the air; which have always been forbidden to men. On the eve of Israel's entrance into Canaan, Moses said, "There shall not be found with thee one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination to the Lord; and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. xviii. 10, 11, 12). These terms include mesmerism, the use of evil spirits to get aid and information, demoniacal possession of bodies of mediums, and the apparent summoning back of the departed. "All of these things are a transgression of the limits of humanity as laid down by the Creator. And the unlawful confusion brings its own immediate punishment, in addition to the fearful judgment to come. For our body appears to be intended to serve as a fortress, and is not improbably devised for the very purpose of sheltering us in some degree from the corrupting influence of demons" (*Pember*). When, therefore, man breaks through this strong fence and opens a passage of communication with the fallen spirits around, he exposes himself to God's direst wrath, and for the sake of the race these black arte must be stayed.

And this last thought gives a new complexion to this conflict. In driving out and destroying these demoralised races, God was in effect waging war with the evil spirits, that from their seat in the heavenlies were ruling the darkness of that land. This conflict was not against flesh and blood, but against the principalities and powers of the Prince of the Power of the Air. The mighty armies marshalled against Israel were dissipated as chaff before the breeze of the summer evening, because the demons whom they worshipped were being driven out before the Lord's host, the Captain of which appeared presently to Joshua. At this time, probably, to celestial watchers, Satan appeared to fall as lightning from heaven. And thus this old record is invested with a new interest. It is not simply the story of the conquest of Canaan, but it is a fragment from the chronicles of heaven, giving an episode in the eternal conflict between Light and Darkness, between Heaven and Hell, between the Son of God and his great antagonist, the devil. What an interesting additional analogy is also presented by this fact, between the Book of Joshua and the Epistle to the Ephesians!

God graciously vouchsafed a sign of the ultimate issue of the war, so that through the seven years of coming conflict the people of Israel might be at rest as to the result. "Hereby ye shall know that the living God is among you, and that He will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite. Behold! the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." The passage of the turbulent waters of Jordan was to be the heaven-appointed sign, just as the passage of our Lord through death, in which He cut death off, his Resurrection, and his Ascension are the Heaven-appointed auguries and signs that He shall at last put down all rule, and authority, and power, destroy the works of the devil, and give up the kingdom to God, even the Father.

I.—The Passage of the Jordan—At the close of the three days of preparation there seems to have been a movement of the camp from Shittim, with its acacia groves, to a spot within a mile of the boisterous rush of the swollen floods. There Israel spent the last memorable night of pilgrimage and wandering. As the dawn broke the officers again passed through the host, and bade the people watch and follow the movements of the ark. It would not be long before the congregation had struck their slight black tents, packed up their household goods, adjusted their burdens, and stood in one great host, two and a half millions strong, prepared to tread the untried path—the way that they had not passed heretofore—though it led into the valley of death. The sun was rising behind them, its beams flashing on the Jordan, a mile of water broad, and setting in bold relief the white walls of the houses of Jericho, whilst all the adjacent hills of Canaan stood around veiled in morning mist, or robed in the exquisite garments of light.

At last a little group emerged from those densely-crowded hosts. It was the chosen band of priests, white-robed, barefooted, who slowly descended the terraced bank of the river, bearing on their shoulders the sacred ark, its golden lid and bending cherubim hidden beneath their covering of blue. How awful the silence! How fixed the gaze that followed them every step! How hushed the voices of wiseacres and gainsayers who had been loud all the previous days in protesting that the passage was impossible, and that it would be wiser to wait until the mile of water had dwindled to the normal width of thirty yards when the stream was four or six feet deep, and easily fordable! It is said that ordinarily there are points at which a man can go across without wetting his feet.

Nearer the little procession went, but even when it was within a yard of the river brink its approach effected nothing. The waters showed no disposition to flee or fail. But when the feet of the priests were dipped into the tiny wavelets, brown with mud, yeasty with the foam of their hurried rush, a marvellous change took place. They began to divide and shrink away. And as the priests pursued them, descending ever further towards the midst of Jordan, they fled before them as if panic-stricken. "What ailed thee, thou Jordan, that thou turnest back?" Ah, it was at the presence of the God of Jacob, because the ark of the covenant of the Lord of all the earth was passing through its depths.

Far up the river, at a distance of some thirty miles, at Adam, the city that is beside Zaretan, the flow of the river had suddenly stayed, and the waters, unable to hurry forward, were gathering into a heap, and probably forming a vast lake that spread itself for miles. From that point and downwards, the waters, no longer supplied from above, began to fail, they hurried down towards the Sea of Death, and were swallowed up in its dark unwholesome depths. "They were wholly cut off." And as there were none to follow, the river bed for miles was dry, and the people hurrying down the bank, "hastened and passed over." "All Israel passed over on dry ground, until all the nation were passed clean over Jordan."

Mark the all-inclusiveness of the miracle. It did not concern the strong only, but also the weak; not men only, but women and children; not the loyal and true only, but the querulous, the murmurers, the doubters, the fearless and unbelieving. Achan, whose heart was preparing for his deed of sin, and Caleb, the hale warrior, who wholly followed the Lord. Not one was missing. The feet of the priests stood firm till every individual of the redeemed race had crossed the river. It is a blessed anticipation of the keeping back of a more awful flood until without one exception the entire host of the Church has entered that city whose walls are Salvation, and its gates Praise.

And this was the promised sign. For He who could drive out the waters would drive out their foes. Having done so much, He would perfect that which He had begun. No child of the kingdom may put his hand to the plough, and then look back; how much less the King Himself. The waters might fail, but the living God, without fail, would drive out their foes.

II.—The Typical Significance of this Passage. The Son of God was manifested that He might destroy the works of the devil. The dispossession of the devil from the position which he has usurped is as certain as that of the Canaanites from the Land of Promise. His doom is sure. He must be cast out. Our Emmanuel will not fail nor be discouraged until our great enemy and all his armies have been cast out of the heavenlies into the earth, and out of the earth into the abyss, and thence into the lake of fire. And this is the sign of it, that He dipped his feet in death, and dying abolished death. It fled before Him, as Jordan before the priests; and for those who live and believe in Him, though the semblance remains, it is as a river-bed from which the water has shrunk away, and they go over dry-shod.

Christian people do not seem to understand this glorious fact. They think that death to them will be much as it was to the myriads who die outside Christ. But surely this is a profound mistake. When Jesus died, He entirely altered the article of death for all who believe. There may be the physical anguish, the pains of dissolution, the damp sweat on the brow, but if we could compare the experiences of those who die out of Christ and of those who die in blessed union with Him, if we could look into the heart of their respective experiences, we should discover that whilst to the former dying is like Jordan at the flood, to the latter it is like Jordan without its water, a lion without teeth, a scorpion without a sting, a king without power or victory. "Through death He brought to nought him that had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime subject to bondage."

In the light of these considerations what a sparkle of light flashes on several of these sentences!

"There shall be a space between you and the ark." Yes, the Lord Jesus preceded his Church. He first passed through the grave in resurrection power. Every man in his own order; Christ the first-fruits, afterwards they that are Christ's. In all things, and therefore in this also, He must have the pre-eminence. When He putteth forth his own sheep He goeth before them, and his sheep follow Him. The breaker is gone up before them: they have broken forth and passed on to the gate, and are gone out thereat, and their king is passed on before them, and the Lord at the head of them.

"And the Lord said unto Joshua, This day will I begin to magnify thee." And surely the exaltation of Christ as the God-man dates from the moment that He stepped into the hurrying waters of death and dried them up. The God of Peace brought again the Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting of the covenant.

"The priests that bare the ark of the covenant of the Lord stood firm, until all the nation were passed clean over Jordan." Thus does the merit of Jesus avail till all the ransomed Church of God be saved to sin no more. The waters of judgment may be accumulating for all who cling to the old Adam-stock; but they can never slip from their leash until every trembling laggard soul that will has passed into blessed rest. You may be young, or crippled, or ready to halt, or much afraid, but if you will but cast in your lot with the host of the ransomed, the Priest will lengthen out the dispensation, and hold the waters back for you.

"The people hasted and passed over." Not that they were afraid of being caught in the rush of water, but that they might not overtire the waiting

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priests, patiently standing, the precious burden on their shoulders. Has not the patience of Jesus been greatly exercised during these long centuries? He longs to take his bride to Himself, to reap the harvest of his tears, and see of the travail of his soul. Let us hasten the coming of the day of God, by learning all his holy lessons, doing his blessed will, and hastening the Lots that linger at the gates of Sodom.

This, then, is the blessed sign of the final victory of the Son of God, and every Christian who passes into the Land of Promise, Rest, and Victory, who begins to live the Resurrection life, who knows what it is to stand in conscious rapture of power, is another pledge that ere long the song shall be heard ringing through all the spheres, "Hallelujah, the kingdoms of this world have become the kingdoms of our God and of his Christ, and He shall reign for ever."

III.—The Bearing of this Passage on Daily Life. It is true always that Jordans roll between us and our Canaans. We are permitted to catch glimpses of spiritual experience, which is not only within our reach, but evidently intended for us. A face lighted up with an unearthly glow, a recital of experience, a passage in a book, a text, a sermon, have revealed something as radiant to our gaze as Jericho must have seemed to those weary travellers. But there is a Jordan between us and it. And the turbulent waters seem an impassable barrier.

There is no hope that we shall be able to cope with these things by any might or wisdom of our own. As well might we seek to arrest a river in its flood, or curb the ocean in storm. The opposition of that relative, the hatred of that persecutor, the strength of that passion, the tyranny of that habit, the untowardness of our circumstances: these are our Jordan. How easy life would be if only these were other than they are. Give me Canaan without its Jordan.

But God permits the Jordans that He may educate our faith. Do not look at the troubled waters, rushing past, but at the Priest, who is also the Ark of the Covenant. He will never send us by a way that He is not willing to tread before us. "Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan."

Keep in living fellowship with the Apostle and High Priest of your profession. Consider Him. Look away from all else to Him. Follow Him. It may seem as if He is leading thee into certain destruction. But it shall not be so. When thou comest to the dreaded difficulty, be it what it may, thou wilt find that because his feet have been dipped in its brink, it has dwindled in its flow. Its roar is hushed; its waters are shrunken; its violence is gone. The iron gate stands open. The stone is rolled from the sepulchre. The river-bed is dry. Jericho is within reach. "They passed over right against Jericho."

GREAT ASSEMBLY HALL.

Mr. E. P. Telford, who, with Mrs. Telford, has been holding evangelistic services in the United States for the past three years, commenced a seven-weeks' mission in Mr. Charrington's Great Assembly Hall, Mile End, on October 29, prior to their return to America in December next. Mr. Telford is well known in connection with the work he carried on so successfully some years ago at Stockton-on-Tees and East and West Hartlepool. Before he went abroad he conducted a month's services at the Great Assembly Hall for many years, and this visit was looked forward to with much pleasure by the people of the East End.

Although he has not completed half his mission, the result up to the present has been such as to cause much praise to God. Both the week-evening and Sunday services have been above the average for attendance. The readiness with which the people have responded to Mr. Telford's appeals for immediate decision have been very marked. It has been an ordinary thing for ten or a dozen to stan up and declare audibly "I will," in answer to the preacher's invitation and question, "Who will decide now for Christ?" On Sunday evenings this number has been greatly increased, and some solemn times have been experienced by that immense congregation as one and another have stood up and testified their willingness to serve Christ.

The after-meetings have been crowded, and the spirit of inquiry and the many conversions have inspired not a few Christians who had grown cold in the Master's service.

THE MAJESTY OF SCRIPTURE.*

By the late Adolph Saphir, D.D.

It has often been remarked that the Church of Christ originated without the Scriptures, only by the preached word of the Gospel; and that as it thus originated it also existed before the Scriptures. This assertion is very superficial, and, in fact, it is not true, because the preaching of our Lord Jesus Christ and the preaching of the apostles were always connected with the Scriptures of the Old Testament, yea, founded upon them; so that from the very beginning the Church owed its origin not merely to the preaching of the Word but to the preaching of the Word as being the explanation of the Word which was written, and which God had given to the fathers. We can see this not merely concerning the Church, which was founded among Israel—for what was the preaching of the apostle Peter on the day of Pentecost, and of the apostle Paul in the synagogue at Antioch, but the explanation of that which was written, because that which was written was not now superseded, nor merely supplemented, but it was fulfilled; it was illumined and transfigured, and it was to remain for ever as the authoritative announcement of the Most High.

And when the apostles went to the idolaters, how remarkable is it that unto them also they preached the Scriptures, so that we find that in all the epistles which afterwards they directed to the congregations which had been formed from among the heathen, they proved every doctrine from the Old Testament Scriptures. Justification by faith was proved from the prophet Habakkuk, from the example of Abraham, and from the experience of David. And the apostle Paul was so anxious, that in that world-wide epistle to the Romans there should be given light to the Gentiles, as to the true position of the Old Testament, that he shows in it how Jesus Christ was the minister of the circumcision to fulfil the promises which were given to the fathers, and how the Gentiles were brought in, in accordance with the prophetic word. He was afraid of that congregation in Rome, and of all the Gentile congregations, falling into what I may call Gentilising error, just as he was afraid of the Galatians falling into Judaising error; and all the practical exhortations that he gave to the churches were based upon the Word of God, "as it is written." So he writes to the Corinthians that the experience of Israel in the wilderness was to be a guide and a warning unto them. And when the apostles were near the end of their earthly course, and saw the dangers to which the Church of Christ would be exposed, they with all emphasis directed men again to the Scriptures, which were to be a light shining to them in darkness, and which were profitable to them, and able to make them perfect, furnishing them to every good work.

The glory of the Old Testament is great. The glory of the New Testament is still greater. But it is not by depreciating the one that we shall be able to see the true magnitude and excellence of the other. The Old Testament in its humility compares itself to the night, although it is illuminated by the moon and the stars; and the very last word of the Old Testament in the prophet Malachi is, that unto them that fear God the sun of righteousness shall rise with healing in its wings. Therefore although the night is solemn and beautiful, the day with the sun is still more glorious.

Think for a moment of what we have in the New Testament Scriptures. Think of the grandeur of the New Testament. Here God Himself is revealed, Father, Son, and Holy Ghost; and for this reason it is that in the New Testament you find so often the expression used, "Before the foundation of the world," because the New Testament, in thus differing from the Old Testament, goes back to the eternal counsel of God, and shows us what was in the depth of God's mind when, in Christ Jesus as the Lamb, He chose the Church in order to show forth all his glory and all his praise. God is light, God is love, God Himself is made manifest to us in the New Testament.

And as this New Testament possesses such a wonderful grandeur and majesty, it possesses also a marvellous simplicity. What can be more simple than the words of Jesus and the exposition of the apostles? The very word "Jesus" is a summing up in the simplest form of all God's announcements and promises in the Old Testament. Th name which was never mentioned as the name the Messiah in the Old Testament, sums up ever thing that God has promised to his peopl Or take that expression, "The Lamb the midst of the throne." Here you ha all the sacrifices; here you have the predictio of Isaiah; here you have the still clearer and mo condensed explanation of the prophet Zecharia when he speaks about the priest being set on t throne, and it is all summed up in the most luc and sweet manner, "The Lamb in the midst of t throne." Great is the majesty of the New Test ment, and still greater is its simplicity.

Think again how compact it is. After all it is a very small compass. The New Testament is n a large book, and the period of history which it h to sum up only comprises a few years. In thr years Jesus finished his earthly ministry, and on twenty years sum up the history of the book Acts. How easily it is read, and how easily it remembered.

And, lastly, I would say about the New Test ment, although in it God Himself is revealed, more glorious revelation of God than the Incarn tion even eternity will not bring. A mo stupendous sacrifice of Divine love than the dea of Jesus on the cross eternity will not unfold. A mo wonderful mystery than the indwelling of the Spirit God in the Church of Christ we can never witness

Although the majesty of the New Testament exceedingly great, the manner of its inspiration exceedingly human and exceedingly homely; not, as in the Old Testament, was the Spirit of Go as it were, outside the prophets, so that they had search diligently what the Spirit that was in the did signify. The Spirit now abiding within t hearts of the apostles, their testimony came, so speak, in the most personal and subjective way. Christ says, "The Spirit shall testify and ye al shall testify." Their own individuality is allow the freest and fullest scope, which is manifest fro this simple circumstance, that nearly all the boo of the New Testament are letters. The Gospel Luke is a letter. The Gospel of John is a lette The Book of Acts is a letter. And then comes great number of epistles, and even in the Book Revelation we see the form of a letter.

Heart to heart, mouth to mouth, man to ma speaks in this book. Think for a few moments what we have in the New Testament. The Jew possessed in the Old Testament all that they r quired as a nation—the history and origin of Israe all God's dealings with them, all God's teaching f them, and all the plans of God for their future, a are contained in the Old Testament, so that Isra as a nation requires no more. . . . Everythin that the Church can require is contained in th wonderful collection of books which we are in th habit of calling the New Testament. All these boo are one book. There is no discordance between t gospels and the epistles. There is a most shallow vie constantly propounded nowadays, when people sa that they would rather listen to what Christ says in t gospels than to what is written in the epistles of t apostles. The Holy Ghost alone could bring to t remembrance of the apostles the things that Chri had spoken, and the reason why Christ did not te the apostles all that is in the epistles was, n because He was not able to do so, but because the were not able to bear it; but, besides, Christ to them everything in germ, although in Jerusale and afterwards all was more fully revealed.

UNIVERSAL WEEK OF PRAYER, January 1—1893.—The Council of the Evangelical Allian have issued the programme for the New Year's Wee of Prayer. The invitation is, as usual, signed b representatives of the various branches of th Alliance throughout the world, and the subjec suggested for prayer for the several days of the wee are wide and varied, but they may be briefly indicat by the general outline given for each day, thu Monday, Humiliation and Thangsgiving; Tuesda The Church Universal; Wednesday, Nations an their Rulers; Thursday, Foreign Missions; Frida Home Missions and the Jews; Saturday, Famil and Schools. The Week of Universal Pray always commences with the first Sunday in Janua and next year this comes early, the first Sund being the first day of January. For this day as w as for January 8, the programme suggests that s mons be preached suitable to the occasion. T Secretary of the Evangelical Alliance, 7, Ad street, Strand, will forward copies of the progra on application.

* From The Divine Unity of Scripture (6s. *Hodder & Stoughton.*)

DR. D. FRASER'S AUTOBIOGRAPHY.

We heartily welcome the modest volume* into which (with a selection of his sermons) are gathered all the literary memorials of a personal kind that we are ever likely to have of the late pastor of Marylebone Presbyterian Church. Though a man of great popular gifts, which he freely exercised, Dr. Fraser had, at the same time, a shrinking from the glare of excessive publicity. It appears that he preserved few of the private documents that are generally utilised for biographical purposes. Dr. Oswald Dykes informs us in a brief preface that a MS. was discovered in Dr. Fraser's handwriting, containing a fairly complete autobiography, and this has been published virtually as it was found. Mrs. Fraser has added a short chapter, giving an outline of the leading events of her husband's life subsequent to 1884, the period covered by the manuscript.

Though the record is in many respects fragmentary and incomplete, we much prefer it to any elaborate and eulogistic narrative from the hand of another. Dr. Fraser writes throughout with the freedom and candour induced by the thought that before publication he will be out of the reach of praise or blame. While he expresses his views freely on many subjects of passing importance and interest, everything is written in the fine vein of gentlemanly moderation and charity that was a marked characteristic of his utterances when alive. In this respect all who write for publication about themselves or others would do well to imitate him. The sermons are good, condensed specimens of his pulpit teaching. The discourses are exceedingly earnest, evangelical, and practical; marked by a graceful and cultured style of diction; though lacking the note of passion that would have made them great. We append some interesting reminiscences of an evangelistic and personal kind, taken from the chapter that describes Dr. Fraser's ministry at Inverness:—

"My occupation was the ordinary routine of ministerial duty in town, with a good deal of extra preaching in neighbouring towns and country parishes. But occasions of a more special nature soon arose. I found on my arrival at Inverness that, through the visits of the late Mr. Brownlow North and others, a measure of new religious interest had been awakened. A good many young people had begun to believe with their hearts, and wished to confess with their mouths, the Lord Jesus. But their zeal was accounted presumption by not a few Christians of the old school, and there was some danger of a breach between the young spiritual efflorescence on the one hand and the Church pastors and authorities on the other. In these circumstances, I trust that my intervention was of some lasting service. I encouraged the young Christians, gave a good deal of time to conversation with inquirers after the way of peace, received those who had believed through grace to the holy communion, employed them in Sunday-school teaching, called on them to lift up their voices in meetings for prayer, and strongly favoured the habit then introduced of singing hymns at district meetings and open-air services. I often preached in the open-air—sometimes on the Castle Hill at Inverness, sometimes on the Links at Nairn, sometimes at the great gatherings which were held in those days at Arndilly and at Huntly.

"Itinerant preachers of approved character and orthodoxy I welcomed to Inverness, and gave them every facility in my power. I may mention as examples Mr. Brownlow North, Mr. Grant of Arndilly, Mr. John Fraser (my brother), Mr. Reginald Radcliffe, and Mr. Duncan Matheson. At the same time I was glad to have the help of such ministerial brethren as H. M. Williamson, of Huntly (now of Belfast), the late H. Cobban, of Braemar, and others, and so did what I could to keep the fresh religious life which broke forth among us within the lines of church fellowship and symmetry. In this manner I was happily and busily occupied for two or three years after my settlement in Inverness. In taking part so decidedly with the young Christians and the party of progress, I do not think that I lost any ground with the true Christians of older growth. None of them forsook me; many of them helped me greatly by their sympathy. . . .

"As to the growth of my mind and ripening of my views at Inverness, I have not much to say. It was a period of great activity. I was more occupied in what is called evangelistic work than either before or after. I wrote sermons regularly, but seldom with deep study. Dr. Guthrie once urged it on me to prepare but one sermon a week, and so do my best. I put the advice aside, because I never could bear to elaborate the materials of a sermon or address. But I went over large tracts of Scripture, and widened the range of my thinking and teaching.

"In regard to what may be called my religious views, I was led by the circumstances and traditions around me to fight against a fatalistic application of the doctrines of predestination and moral inability; but never wavered from the doctrines of grace, which have always been, and to this day are the strength of my ministry. I think also that I began to see more clearly than before the true character of the Bible as a progressive historical revelation; that I learned caution in regard to the popular idea of future conscious endless sufferings as the doom of all the unsaved, and that my mind opened more fully than before to the true constitution and calling of the Church of God, and the blessed hope of our Lord's glorious appearing."

* Autobiography of the late Donald Fraser, D.D. 6d. *Nisbet and Co.*

MR. QUARRIER'S ORPHAN HOMES.

The twenty-first annual meeting in connection with the Orphan Homes of Scotland and the Destitute Children's Homes and Mission took place last week in the Christian Institute, Glasgow. There was a large attendance of the general public. Mr. A. Cameron Corbett, M.P., presided.

In Mr. Quarrier's narrative of facts for the year it was stated that there had been an increase for maintenance in the general fund of the Homes, which had amounted this year to £12,577 8s. 7d., and gifts in clothing, kind, etc., had also been larger. They had received for building purposes £4275 13s. 7d., making in all a total of £16,853 2s. 2d. A greater number of children had been rescued, 561 new cases having been admitted, which, added to 817 they commenced the year with, made a total of 1378 who had passed through the Homes during the twelve months. In addition to the children dealt with in the Homes, 669 homeless, friendless wanderers had been provided with a night's shelter in the model lodging houses, and in many cases with food; lines for infirmaries and convalescent homes had been given to the sick and delicate, besides thousands of other needy ones helped with advice, etc. At present, for the large family of 1000, the expense for maintenance amounts to about £40 a day; but as new members are constantly being added, the needs are daily increasing. One more cottage will fill up the group in Love Avenue. Mr. Quarrier requires £2500 for the passages and outfit of the 250 children to be sent to Canada in the coming year.

The Chairman said they had always in the main the same story to tell—a story of increasing success and enlarging work. No doubt during the year Mr. Quarrier had many special difficulties, many times of trial, but always when the year closed they had to record a steady advance of the work, and to record that Mr. Quarrier's faith had met its reward, and that he had not trusted his God in vain. It is wonderful how the supplies for Mr. Quarrier's Homes came in almost literally day by day. The wants of the Homes had always been met as they arose, and had been met through the Spirit of God directly appealing to his servants through their own hearts to come forward and give what was required.

Mr. Robert A. Dryden submitted an abstract of the accounts. The general fund closed with a favourable balance of £1250, while the balance at the credit of the building fund is £6600. All this money, however, will be absorbed by the completion of buildings in course of erection.

Bailie Chisholm and Rev. Mr. Roberts supported the work in hearty addresses.

Mr. Quarrier, after some interesting recollections of the past, said he had no intention of stopping building until God indicated that He wanted the work stopped, and He would do so by keeping the children away. He hoped by-and-by to have other half-a-dozen houses. There was one wanted for Love Avenue, and there were on the farm sites for five or six more. If there was anyone present who could spend £10,000, he believed the very best investment they could put it into was to build these houses. Then he wanted a farm, extending to about 200 acres and costing other £10,000, and he was quite sure that both the houses and the farm would come when they were needed, and he just kept on believing so. While every care was taken to properly feed, clothe, and train the children, the spiritual part of their nature was not neglected, and, as a result, they had very much to encourage them.

WITH THE BLUEJACKETS.

A short synopsis of my work in the Royal Navy for the past year may interest your readers. I have enlarged the Portsmouth Sailors' Rest considerably. The coffee bar has been doubled in size, kitchens and offices added, and a large, handsome block of cabins and reading-rooms has been opend.

The sum of £7429 9s. 6d. has been paid to the contractor for building and furnishing. The men sleeping on the premises during the year (all service men, for I admit no outsiders), were 115,697: Portsmouth, 42,875; Devonport, 72,822. Large numbers of men have been sheltered, lying on couches or on the floors of the reading-rooms in times of great pressure.

The whole of the Navy is kept in touch. Each ship in the service receives monthly a parcel of our publications sufficient in number to allow several to every mess-table. The Merchant Service, American Navy, fishermen, etc., are remembered in the same way. 529,682 monthly letters and 380,670 *Ashore and Afloat* have been sent to seafaring men during the year. The Missions to Seamen, Missions to Deep Sea Fishermen, and British and Foreign Sailors' Society receive large grants.

Temperance work has been carried on with vigour; a branch of the "Royal Naval Temperance Society" exists on board each war ship, and the temperance men in our navy are numbered by thousands. The Royal Naval Christian Union has a large membership of godly men. Meetings, both Gospel and temperance, Bible-classes, meetings for sailor-boys, sailors' wives, etc., are carried on uninterruptedly at the Sailors' Rest, and are well attended, often crowded.

A band of devoted ladies assist Miss Wintz and myself in the work, giving their services gratuitously. My staff of paid workers is small; in this way we are enabled to accomplish a large amount of work at a small cost. The naval authorities give me most kind and constant help. The Duke of Edinburgh is the president, and has shown me much kindness. The buildings are vested in trustees, and all is secured upon a substantial legal footing.

Of the amount of good done morally and spiritually it is not for me to speak, but many a man in the Navy thanks God for our Sailors' Rests and the work connected with them.

Agnes E. Weston.

Sailors' Rest, Portsmouth.

BIBLE WORK IN CHINA.

Mr. F. R. Johnson, one of the agents of the National Bible Society of Scotland, describing a journey from Hankow to Amoy, says:—"I would like to mention a need which is continually before us, and which some would feel that they would like, in some measure, to supply. When selling Scriptures we have the opportunity (which we are only too glad to use) of also selling tracts, which greatly help the ordinary Chinaman in understanding what the Gospel means. Without, many a Chinaman who has purchased a Gospel will lay the book aside because he cannot understand it—sometimes, for instance, he will read all the names in the first chapter of St. Matthew, and, without going further, put it aside. A short Gospel tract, explaining the truths with which we are so familiar, greatly helps to remove these difficulties—in fact, there is only one other way, and that is to have a missionary in every city and town who would be able to explain the Gospel. That time, however, has not yet come, and we must not wait, for souls are perishing.

"This is the need, and how is it to be met? All Bible Society funds are exclusively devoted to the distribution of the Scriptures, and if we would distribute tracts we must get friends to supply us with the means to purchase them. It is a work in which everybody can have a share—the smallest sum of money will purchase a few tracts—and who can tell what shall be the fruit produced by the little silent messenger scattered 'like seed by the wayside, but not lost?' Subscriptions for this purpose may be sent to Mr. W. J. Slowan, 224, West George-street, Glasgow, mentioning that it is towards the 'China Tract Fund.'"

TRAINING INSTITUTE, GLASGOW.

When Mr. Moody was in Glasgow last March he inaugurated a movement for the better training of Christian workers, evangelists, home and foreign missionaries. The work was entrusted to the United Evangelistic Association of Glasgow, and the committee were fortunate in securing the services of Mr. John Anderson, of Ardrossan. Mr. Anderson has recently returned from an extensive tour in America, where he visited the schools at Northfield, Mount Hermon, Chicago, Boston, and New York, and gained much valuable information.

A preliminary meeting of young men and young women willing to take advantage of the instruction in evening classes was held in the Christian Institute on Wednesday, 16th inst. The meeting was large and enthusiastic, and at the close more than seventy young men and young women expressed their willingness to join the classes, which are to be held in the Christian Institute every Tuesday and Friday evening till the end of April. A small fee of five shillings for young men and half-a-crown for young women is to be charged for the instruction, and the amount raised by the fees is to be devoted to a scholarship to maintain one young man in the Training College.

The committee intend building special premises for the College, but in the meantime they have rented a large and commodious lodging in Blythswood-square, where it is hoped the work will begin early in December. In the meantime it is only intended to take young men into the College. When the new building is ready there will be accommodation for young women.

Already a number of applications have been received, and it is hoped that many more will apply. The terms of admission are £20 for board, the committee undertaking to pay the remainder that will be required for board and give instruction free. It is hoped that churches, Y.M.C.A.'s, Christian unions, and other organisations, will provide scholarships for young men with evident ability, for home or foreign work, so that they may be thoroughly trained. The instruction to be given will be entirely Biblical, the Bible being the only text-book. A thorough knowledge of singing will also be imparted, and the students will be guided in practical work, such as visiting, addressing open-air and evangelistic meetings, etc.

Mr. Moody was in Glasgow last week, and presided over the noon meeting on Thursday. There was a large gathering of Christian friends, many ministers being present in the audience. The following is a *résumé* of Mr. Moody's address:—

He said he had no doubt about the success of the Bible Training Institute, but he would like to say a few words to the fearful, and to those who have made some criticism about the enterprise. There is a class of people who feel it would be a mistake to send out men into Christian work who have had no regular theological training, as the country and the streets of the city might be flooded with preachers who did not know how to preach. Well, we are bound to have street preachers, many of whom have never passed through a theological seminary, and could not if they wished. If such young men have their hearts on fire with the love of God, the Institute will take them in hand and give them a start by imparting some instruction in Bible knowledge. Jerry McAuley, who worked with great success in one of the worst districts of New York, said when he came out of prison he met a man who asked him to go to church. McAuley said, "Why do you ask me to go to church? Does not the Bible say if you have two coats you should give me one?" The gentleman did give him a coat, with the result that McAuley went to church. He was converted at the age of thirty-three, and accomplished as much evangelistic work as any man has ever done in New York. Thieves were converted by the score, and even millionaires who went down to see the work were converted. Jerry McAuley lived almost wholly upon his own experience, but if he had been drilled in the Bible it would have helped him greatly. Can anyone lift up his voice against that?

When he (Mr. Moody) was converted he offered himself for Christian work, but they would not take him as a City missionary, so he went upon the streets and buttonholed men as best he could. But it would have been an immense advantage to him if he had been trained in the Bible. These street preachers will go to work anyway, and so it will be better if they have an opportunity of training. In Chicago some students were wakened up by their studies and went forward to take a theological course. He believed that the Bible Training Institute, instead of taking men away from the theological seminary, brought them into it.

Such men and women as have received Bible training are an immense help to ministers and evangelists. Trained people know how to handle their Bibles, and it is by this training that we can, as it were, weigh a man or a woman. No practical man can say a word against that plan, because by it a man will be a better preacher and a better missionary at home and abroad. If a man is found to do good work here, he will be all the better able to work in the foreign field. We want to reach people who do not care for the churches, and it is by these street preachers and missionaries that we wish to reach them. If the lapsed will not come to us we must go to them. Again, some mothers cannot go out to meetings because of the cares of the family, but a good woman can go to them and have a meeting with half-a-dozen.

The object of the Institute is, in a word, to train persons in the Bible, who may read it and explain it to others. He hoped the friends would not only give their money to this enterprise, but also their prayers that it may succeed, and that a band of workers be raised up. He thought that there was a great deal of bad music at meetings. If we are going to reach the lapsed masses there should be good music in the service of praise. If a man has got a good ear and a good voice, why should his gifts not be trained in the Bible Institute? Hundreds of ladies and gentlemen could come and learn music. He believed if every missionary society in Scotland sent their students to be trained in the Bible Training Institute they would be made better for their work.

YOUNG ENGLISHWOMEN IN PARIS.

During the year ended last March there were 447 admissions to the Mission Home, 77, Avenue Wagram. A bright and airy room, set apart for those who fall ill in the Home, has been much in requisition. The Infants' Kindergarten and Day-school has progressed satisfactorily. Many poor English mothers, who have to work for their daily bread, gratefully avail themselves of the loving shelter given to their little ones in this Home, walking long distances to bring them. Thirty-two children are on the school register, but more would gladly come could room be found for them. The Band of Hope numbers 211 children.

At the Mission Hall, 79, Avenue Wagram, 2500 poor persons have attended the mission services during the year. The attendance at the mothers' meetings during seven months has been 790. During the year over 2230 girls have attended the Bible classes at the Young Women's Christian Association and Home (26, Faubourg St. Honoré). Applications for admission to this home have in many cases had to be refused for want of accommodation. A large apartment at 14, Faubourg St. Honoré has just been secured, which will give an addition of seven more beds, which will quickly be filled. Attached to it is a hall and gymnasium, which will be available, not only as a place of recreation, but for meetings on week-days and religious services on Sundays. Such a place has been greatly needed, and will be much appreciated in that part of Paris.

In 1890 the admissions to the Governesses' and Artists' Institute (18, Rue de Milan) were fifty-eight; in 1891 they rose to 160, and yet fully thirty have been refused for lack of room. The Associates' Guild has increased from sixty to 170 members. This institute is nearer being self-supporting, as the weekly payments of the inmates provide nearly enough to meet the expenses. The interest on the sum due on the land has, however, still to be met by subscriptions. The work of the Homes reaches a thousand different people in Paris each week.

Lady helpers, with means and time to spare, and willing to help, are much wanted at the Paris Homes, and will be heartily welcomed. Mrs. Lewis will be thankful if friends will arrange drawing-room meetings during the coming year. Intimations of help may be sent to the Secretary, 22A, Queen's-road, Bayswater, London, W.

THE HOME OF INDUSTRY.

"Those women which laboured with me in th Gospel, and other of my fellow-labourers, who names are in the Book of Life."

Thus wrote the Apostle of his fellow-labourer and you, dear friends, who have laboured with these twenty-four years, to fill the young emigrant boxes in the spring time, would be encouraged hold on unto the end, could you but see the fruit your labours in the present well-being of so mar hundreds in Canada.

One of our "orphan boys," who has lately bee ordained a clergyman of the Church of Englan has just received a "call" to a congregation Canada. Two years ago, even before his ordinatio he was preaching with much acceptance in one the cities. Another young man (a motherless bo the son of a drunkard in our East End), who, wi his little sister, at the tender age of eight and s years, was emigrated fifteen years ago, writes th she is well married, and that he (now in the recei of a good income) is shortly to be married to young lady of good standing. His photo, ju received, gives us the purest delight; we quick recognise the broad, open brow of "little Willie and thank God that he is now a Christian and useful citizen of the great North-West.

Two bright intelligent young women have ju returned to England on a visit to their friend paying their own passage, and having the money f return fare laid by, as few care to remain lo in this city, where there is so much drink an misery. Another, after having been home to co fort and help her aged widowed father, has sail again to the land of her adoption.

Winter is upon us, not only full of sad forebodin of want and misery, but death on every side, leavi large families of young children wholly unprovid for. Others, both boys and girls, becoming whol unmanageable by overworked widows, or distract widowers, are brought under discipline in our Trai ing Home, and saved from being "overtaken in fault."

Immediately around us here, room for the ve poor and struggling becomes less; whole acres small dwellings are condemned for the new ere tions; but the scarcity of work leaves little hope f the poor to meet the necessarily increased rent During the struggle in the transition our sy pathies will be doubly taxed, hence our daily so copper will go on for months, and our sewi classes, where they earn an honest sixpence or sh ling, to aid them to get bread.

We entreat our friends to remember us dai in prayer, that the blessing in our midst, the deepe ing of spiritual life among our fellow workers, m result in the conversion of many souls this winter.

Annie Macpherson.

29, *Bethnal Green Road, E.*

At the Workers' Meeting at the Home of Indust on Wednesday evening, the newly gathered family from the training home made their first a pearance in public, and a truly bonny family it w of bright winsome, happy-faced little ones—fro the motherless boys and girls only received the pr vious day, having lost their mother only fortnight ago (and the sorrowing father le with five little ones, all under ten yea of age), to those who had been for sever weeks under tender loving care. Their swe hymns of praise attracted the kind friends gather to listen, and then Miss Macpherson gave a litt bright talk, telling how the Lord had led in eac case, and what the prospects were in Canada f carefully trained boys and girls. Mr. Smith led prayer for the children there assembled, and M Lane remembered the thousands scattered over th Dominion of Canada growing up in that land.

Dr. McKilliam gave a most searching and sou stirring address on "Holiness by faith in Jesus."

JEWS IN WEST LONDON.—The new mission roo of the West London Mission to the Jews, at 5, Gant street, Regent-street, W., was opened on Saturd afternoon. Dr. Bullinger in a short address spo of the importance of the work, and urged his heare to support it. Rev. J. Larzen, missionary, point out that the district is becoming crowded with Jew within a short time Jewish butchers, provision dealer and restaurants have increased wonderfully. Th Jews are more ready to listen to the Gospel tha they were ten years ago. Other friends commend the work.

THE GOSPEL IN THE OPEN AIR.

BY CHARLES COOK.*

III.—SOME RESULTS.

John Hambleton and I had been preaching on Yarmouth sands one summer evening from a Bible carriage. Among the audience was a butcher from London who was wont to open his shop on Sunday. He was awakened by the addresses, and wrestled with God in prayer on the sands all night long. Light entered his soul as morning dawned. Having found peace he went home; the next day (Saturday) confessed Christ as his Lord, and has never since opened his shop on the Lord's Day. To-day both he and his wife are in Church fellowship.

On a bitter cold Sunday afternoon in December our friends were singing in the Edgware-road before commencing our afternoon meeting in the hall. It came on to snow very heavily. We gave out the hymn, "Whiter than the snow," and then followed a sermonette of seven minutes' duration on "Snow." A few weeks later a lady said, "I was converted to God in that snowstorm when you preached on "Snow." The whole meeting did not last fifteen minutes; none of us were the worse for it, and an immortal was won to Christ.

We were closing our usual service in Hyde Park. "The Coming of the Lord" had been the subject of the address, and the choir sang very softly—

> Day is declining, and the sun is low,
> The shadows lengthen, light makes haste to go:
> Room, room, still room! oh, enter, enter now.

Our attention was called to a young lady weeping bitterly. A lady worker walked with her to the hall. She was an actress, with an engagement for the provinces in her pocket. She, however, accepted Christ, threw up her engagement on the Monday, found other employment, and was for years a faithful worker and valued member of our choir.

During one summer we held a six weeks' mission in Hyde Park without missing a night. One of the earliest converts was a Mrs. D——. She brought her husband, who also was converted; then her sister and her husband, who also accepted Christ. The blessing spread to every member of the household, and also to other relations and friends. Mrs. D—— asked at one of the meetings that special praise might be offered, as she knew "of twenty-four distinct cases of conversions in her own circle of relations or friends." We rejoice to know that this friend and her relations still follow our blessed Lord.

The following case is from a letter received:—

"I was a barman, and left the business convinced that it was not the right thing for me to do. I spent the last penny I had in the world, and, though well-dressed, I walked the streets of London for several nights, till I resolved to drown myself. Hurrying one evening to the Serpentine bridge in Hyde Park I waited, hoping that there would be no one about, but persons kept crossing and re-crossing, and I had no chance to jump over unobserved. How I cursed the people and myself that I could not do what I wished. I waited till I was tired; still I saw no chance, and then walked towards the Marble Arch. A sound of harmonious singing was wafted across the park, and walking in the direction whence the sound proceeded, I saw a large meeting, and on reaching it, listened, both to the singing and to the preaching. I followed to the hall, was spoken to by one of the workers, who prayed with me; and that evening, deeply repenting of the awful sin I had contemplated, and grateful indeed to God for his matchless grace, I gave my heart to God, and have since been seeking to win others to Him. I soon found employment, and am now in full work, and work which is far more congenial to my new life."

SANTO, NEW HEBRIDES.—Rev. J. Annand, of the Canadian Presbyterian Mission, writes:—To us who live among the same people week after week, year after year, the progress made appears slow, but to all our visitors our success here seems real. Certainly, to outward appearance, our natives are doing fairly well. On the Sabbath no persons visit their places of labour. Neither fishing nor hunting is now thought of, but the house of God is frequented. A very fair percentage of the people attend the services.

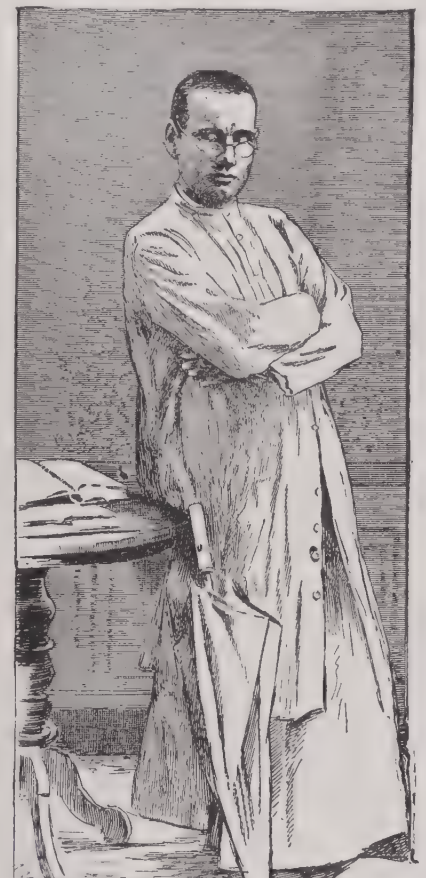
* The cases I have cited are naturally those that have come under my personal observation; doubtless other workers in the open air could furnish many similar instances

A NOTED BRAHMIN CONVERT.

Miss Margaret W. Leitch, of Jaffna, Ceylon, reports the conversion of a Brahmin of distinction. We give the substance of the story, which may be found in detail in the November issue of *The Illustrated Missionary News*:—

The name of this converted Brahmin is Seelhara-nantha-swamy. He is about fifty years of age, and a native of Parputy-puram, a village in the Nizam's dominions, in Central India. Like the Apostle Paul, he could boast of the observance of the most minute requirements of the religion of his parents, and at length took his place as a teacher of the Brahmins.

Soon after he took the ascetic vow he went to Benares and dwelt there five years. Subsequently he went further north to a place near the source of the River Ganges at the foot of the Himalayan mountains, where he was seven years in penance and meditation. A portion of the night in this stage is invariably spent in an undisturbed sitting posture, with both the eyes immovably looking at the top of the nose, constantly muttering worship to



the Brahm, or God. According to the assurances of his *guru* (teacher) he was to be freed at the expiration of seven years from all tempting desires and to be filled with peace and happiness. When the time came for this result, he looked into his heart, and it was evil and unhappy as ever. He was deeply grieved and disappointed, and went to his *guru* to acquaint him with the failure. His reply was, "Wait; the growth of a child is only gradual; continue longer in meditation."

So he spent one more year in penance. Beginning to suspect the truth of the old system, he travelled southward and came to the Central Province. While there one afternoon, as he was walking with some Brahmin followers, he met a missionary engaged in street preaching in the Hindi language. His words drew his attention, and he listened to him with deep interest, for they were on the subject which had perplexed him. On the day following he stealthily visited the missionary, who read and explained to him our Lord's conversation with Nicodemus, and also gave him a copy of St. John's Gospel, with several tracts in Hindi.

Light began to dawn upon him. Travelling by rail still further, he reached Poona, and there met a catechist belonging to the Church Missionary Society, who had originally been a Brahmin. This man gave him a book written by another Brahmin convert, containing a comparison between the Shastras of the Hindus and the Christian Bible. The reading of this book added more light; yet it produced no thorough change in the man. He was reluctant to abandon his ancient religion, and sought to strengthen his faith by going on a pilgrimmage to the holy places, and crossed over to Jaffna, in Ceylon.

He landed in Jaffna in June, 1890, and hearing of Pastor Eliatamby, in the adjoining village of Panditerippa, made several visits to him. Through these visits his remaining doubts in the way of redemption through Jesus Christ were cleared. He began to associate with Christians, and had even been seen eating with them. This act aroused the Brahmins who had entertained him, and they entreated him to quit the country. They said to him, "We fell at your feet as our *guru*, the people know that we reverenced you; if you turn Christian, it will be the greatest disgrace that could be inflicted upon us. Go back to India, and we will bear all the expense and accompany you across the water." This failing, they began to abuse and threaten him, saying that they might themselves do him no harm, but their followers in the land were bigoted and might one day "nip off his head." Then he declared himself openly a Christian, and commenced gradually to preach the glad news of salvation.

"He is very intelligent," says Miss Leitch, "and extraordinarily fond of reading. He reads and understands seven languages. He has been with us for about eleven months. About two months ago he publicly professed Christ, and received the rite of baptism in our church at Batti-Cotta, accompanied by the missionaries and pastors of the three Protestant denominations. He is visiting the various villages and proclaiming the glad tidings of salvation. Several have been led by God's blessing on his efforts to see the truth of Christianity, and have made a public profession of their faith in Christ. He has also been preparing for circulation in Ceylon and India, among his former disciples, articles and tracts in refutation of Hinduism and in defence of Christianity. He is much opposed to caste distinctions, fond of reading the Scripture and scriptural books, apt to understand things and store them in his memory, and evidently destined to do a good work for Christ."

THE RUSSIAN STUNDISTS.

The following is from Mrs. Bishop's "Journeys in Persia and Kurdistan" in 1891 (*John Murray*. 2 vols.):—

"At the present time, when the persecution of the Stundists in Russia is attracting considerable attention, it may interest my readers to hear that one of the earliest promoters of the Stundist movement was Yacub Dilakoff, a Syrian, and a graduate of the Old American College. He went to Russia thirty years ago, and was so horrified at the ignorance and gross superstition of the peasantry that he studied Russian in the hope of enlightening them, and to aid his purpose became an itinerant hawker of Bibles. The 'common people heard him gladly,' and among both the Orthodox and the Lutherans prayer unions were formed, from which those who frequented them received the name by which they are known, from 'stunde,' hour.

"Dilakoff, whom the Stundists love to call 'our bishop,' has been thrown into prison several times, but on his liberation began to teach among the sect of the Molokans in the Crimea and on the Volga with such success that sixteen congregations have been formed among them. His zeal has since carried him to the Molokan colonies on the Amoor, where he has been preaching and teaching for three years with such remarkable results as to have received the title of a 'modern apostle.'"

FOREST GATE.—The convention here for the deepening of the spiritual life was a great success, in spite of unfavourable weather. The afternoon meetings were held in the Richmond Hall, attached to the Woodgrange Baptist Chapel, and the evening meetings in the Forest Gate Congregational Church. There were very large and earnest audiences. Among the speakers were Rev. G. D. Hooper, Rev. J. B. Figgis, Dr. C. Clemance, Rev. F. B. Meyer, Rev. F. C. Spurr, Rev. G. Turner, etc. A short but solemn consecration service, to which nearly the whole congregation remained, fitly and blessedly brought the convention to an end.

DEPTFORD MEDICAL MISSION.

In "A Crusade of To-day" Dr. Pring and his co-workers in the Deptford Medical Mission show the value of medical missions, and deal specially with the sad condition of things in Deptford. Some account is given of the origin of the mission and of the dispensary services, house-to-house work, and other operations. Many painfully interesting incidents are given, amongst them the following:—

A very sad case was that of a poor blind woman, living with her blind husband in one little room; she was the mother of nine children, none of whom had lived over the age of ten years. Her eyes had been operated upon when she was quite a child, and before the days of anæsthetics; she shuddered as she told me about it, and, although fifty years ago, she still retained a vivid recollection of the agony of those two futile operations. After conversing about her physical blindness I spoke about the "Light of the world," and the kingdom where there will be no blind eyes, and no need of the sun, for the Lamb will be the light thereof. Her face brightened in an instant, and as she raised her sightless orbs, she said, "I would not exchange the bright light of heaven for all the sights of this world."

"Keep your husband's strength up, and he will pull through. Give him frequently strong beef tea, and keep up a fire night and day." I did not mean to hurt the poor woman's feelings, but her eyes filled with tears as she looked at me and made no answer. I proceeded to sympathise with her, and to tell her that there was every hope of a speedy recovery, but still the tears stood in her eyes until, at last, they would run over. What can be the matter? The room looks so tidy and clean, with pretty ornaments here and there; surely they are not in want. Well, I asked the reason of her grief, and then out it came, half hesitatingly. "We've only been married twelve months, and he's been out of work, and now he's ill, and I shall have to begin to pawn the things already, or else, perhaps, he'll die." I shall not soon forget the depth of feeling in that "God bless you, sir," so quietly spoken, as I left that clean and neat one-roomed home.

A WASTED LIFE, BUT VICTORY AT LAST.

A sad case of a wasted life was one which I attended some time since. An elderly man whose mien and speech betrayed the fact that he had been in a better position than that of one who earned his scanty portion of daily bread by doing odd jobs. He had, I found, kept a school in a very good neighbourhood, and was reduced to his present position by drink. This one thing had engulfed every prospect and everything that makes like worth having. It was an Esau's bargain; a birthright sold to satiate an appetite. This man signed the pledge and kept it, through the help of a Power greater than that of his own enervated will, without which he would never have succeeded. He lived yet one short year, one spell of victory over the enslaving passion of fifty years, and died repenting of the sin and the folly of a wasted life, but trusting fully in Him who said—"Him that cometh unto Me I will in no wise cast out." Thank God there are no limitations in the glad promise, "To him that overcometh I will give a crown of life."

"TOMMY."

Tommy's lines are not cast in pleasant places. His home is not the brightest or the happiest; he does not always get enough to eat, but he is a jolly little fellow. His mother's careworn face is very sad, and her eyes are filled with tears as she stoops to smooth the pillow of her restless child, and moisten the parched lips with a little water.

His father is "on the drink," and has not been home for several days, and the money so much needed for the poor child is being spent at the public-houses. I think if it had not been for the Medical Mission, Tommy's bright laugh might never have been heard again. Day after day the mission nurse goes in and out. the mission medicine stands by the bed-side, milk and beef-tea are sent from the mission to supply the needs of the sick child, while he is wrapped in flannels sent from the mission clothing store. At last the crisis is reached, the short, painful cough gets better, the pinched, wan face of our little patient gets brighter, and Tommy sits up in bed looking at a mission picture book, with a bunch of flowers brought by some ladies from the mission by his side. After a while, Tommy's father comes home, and cannot understand why those mission people should be so kind to his neglected child, and by the bedside of that pale-faced boy promises to give up the drink. Tommy gets quite well, his mother looks glad, his father keeps sober, the home is tidier, and we trust may yet be brightened by the rays of the Sun of Righteousness, and the healing streams of Divine grace.

Details follow of the labour of the nurse and the lady helpers, of the relief work, of the Bible classes, lodging-house, and open-air services, and other operations, and the whole concludes with a stirring plea for help on behalf of the Mission, which is situated at 188, High-street, Deptford, S.E.

PERSECUTED JEWS IN ROUMANIA.

The accounts which reach us from a perfectly trustworthy source as to cruel persecution of Jews going on in Roumania are very serious. Evictions of Jews in thousands are being made, with the intention (and effect) of driving them out of the kingdom altogether. Some 30,000 who have hitherto lived in the country and in villages are being ejected, and forced by arbitrary decree to go into the cities. Within ten days two hundred and fifty families have arrived in Jassy (which has already 50,000 Jews), suddenly reduced to beggary. A still larger number were under notice of eviction last Sunday week. A petition to the Prime Minister for leave to remain in their homes till winter should be over was refused.

A sad case is reported, in which the mother of the family died within six hours, from fits brought on by the fright she had endured when turned with her children out of their home, in the father's absence. Another woman was taken with her infant nine days old, wrapped in a sheet, placed in a rough cart, and driven away. In this, and in other cases, the official who carried out the eviction locked the doors, not allowing the furniture and effects to be taken by their owners. In another instance, farm produce and seven cows were thus seized. In other cases the peasantry were prevented (some of them in the very act) from paying their just debts to the poor Jews, and in others, lads left in charge by their fathers, while the latter went to appeal for mercy, were cruelly beaten and marched off to prison. One Jew is believed to be dying from a beating inflicted by order, and in the presence of, an official notorious for his brutal treatment of Jews.

The winter is now setting in. It is most distressing to think of helpless men, women, and children, old and young, feeble and sick, thus hunted and done to death by illegal process. Publicity given to the facts may stir up public opinion, and move the persecutors to stay their hands. What is to become of the fugitives? Almost every country is closed against them. We are in great anxiety as to the refugees in Palestine, whose numbers increase as fresh companies arrive of helpless fugitives from Russia.

Mr. Scott-Moncrieff has seen the misery of the thousands in Palestine unable to get work, and who have to face the coming winter's cold, the storms of wind, and rain, and snow, without food, fuel, shelter, and clothing. He has visited Constantinople, Smyrna, and Salonica, and has everywhere found the thousands of refugees allowed to land by humanity of the Turkish Government, but starving and dying of disease caused by want. Mr. Scott Moncrieff, with Mr. Murray, visited many of these distressed people in Smyrna, and speaks of their "silent despair."

For these, and for all who look to us for Christian sympathy and aid, we appeal, if only that the morsel of bread and the cup of water may be given, in token of Christian sympathy, to those who till now have known nothing but ill-treatment at the hands of professing Christians.

E. A. Finn, Secretary.
Society for Relief of Persecuted Jews,
41, *Parliament-street, S.W.*

Y.P.S.C.E.—Ten new societies have been registered in England, bringing the total up to 372 in the British section of the organisation.

IRELAND.—A correspondent requests us to urge Christian men and women, as missionaries and humble workers, to work in this country as Scripture readers, going from place to place, independent of creed, sect, and everything else but Christ and souls. The land and the people are open to such workers now to a very remarkable extent.

INCIDENTS AMONG PRISONERS.

The rescue work carried on by the St. Giles Christian Mission amongst prisoners and convicts as well as the rescue-preventive work amongst boys committed on a first offence, and likely, if left to themselves, to ripen into full-blown criminals goes on actively at the prison gates and the Brooke street office, where Mr. Wheatley daily spends hours interviewing men and lads anxious to live honestly and devising measures for their help. The work is toilsome and arduous, but the results are of the most cheering nature. I have been looking over numerous letters and inquiring into some illustrative cases, and out of the many which have passed under my notice may briefly outline three:—

A young man who fell through gambling, having suffered imprisonment, was got hold of by the St. Giles' Christian Mission, and on token of repentance was helped to a situation, writes: "I am deeply grateful to God for his goodness. My sin and punishment will ever be borne in mind. I trust now to do all in my power to serve Him faithfully and proclaim Him crucified. Accept my grateful thanks for your kindness. I pray God to bless your mission greatly to many fallen ones."

Another, who has gone on well for some time writes:—"Two years ago I served a term in Wandsworth Prison. I have to thank your valuable mission for the kind help granted, not only for the practical and monetary assistance, but also for kind Christian help and advice. When all frowned upon me, you were the means of putting me on my feet. You will be glad to know I hold now as responsible a position as when I fell."

A gentleman who had interested himself in the case of a poor erring man, writes to say he is now going on well, and gives promise of a new and changed life.

These, as I have said, are but illustrations of many such. They evidence real, deep, and abiding results amongst a class long abandoned as beyond hope. Such rescue work, however, means cost; not simply pains, labour, and love, which Mr. Wheatley and his helpers so willingly and wisely bestow, but also pecuniary. The outcome of such service is a genuine gain to the nation; but it means money, and it is much to be regreted that the mission is in great straits for funds. This surely is deplorable when one considers not only what has been done but what has now to be done for the rescue of those who have fallen into crime. Unless they are to be left to go on in sin, means must be provided to enable this fruitful Prisoners' Branch to be carried on. Communications should be made to the Superintendent of the St. Giles' Christian Mission, Mr. William Wheatley, 29, Brooke-street, Holborn, London, E.C.

Pearl Fisher.

A GLORY ECHO.

I know who died for me;
I know who paid the price;
I know who set me free
From sin, its stain and vice;
And so my ransomed life must sing
A glory echo to its King!

I know I am so weak
I cannot stand alone;
The daily strength I seek
Is given from a Throne;
And so my risen life must sing
A glory echo to its King!

I know that trial may come.
I know that doubts will rise;
This is the training home
For one beyond the skies.
And all my ransomed life must sing
A glory echo to its King.

I know not what the years
Are bringing fast to me;
The meaning of the tears
I may not always see;
But yet my ransomed life must sing
A glory echo to its King!

For underneath there lies
One sweet, untroubled thought,
Which drowns earth's poor outcries:
"Both life and soul are bought!"
And so my ransomed life will sing
A glory echo to its King.

Alleyne Harris.

For the Young.

A HINDU LADY'S LETTER.

(Concluded from last week.)

HINDU SUPERSTITIONS.

The Hindus, as a race, are very superstitious. If a cat runs across the road when a man starts on an errand, he will consider it a very bad omen and stop from proceeding any further. If a lizard chirps when two or three are talking on any subject, they will at once stop their conversation and consider the chirping as favourable or unfavourable to the subject of the conversation, according to the direction from which the lizard chirped. If one sneezes when a subject is under discussion, it is considered a bad omen. But if it is repeated a second time, then it is a good omen. There are auspicious and inauspicious days in each year, and auspicious and inauspicious hours in each day. The inauspicious hours of each day are as follow:—

Sunday—from 4.30 p.m. to 6 p.m.
Monday—from 7.30 a.m. to 9 a.m.
Tuesday—from 3 p.m. to 4.30 p.m.
Wednesday—from 12 noon to 1.30 p.m.
Thursday—from 1.30 p.m. to 3 p.m.
Friday—from 10.30 a.m. to 12 noon.
Saturday—from 9 a.m. to 10.30 p.m.

When they have marriages or ceremonies to perform they first go to an astrologer and consult him regarding the most auspicious day and hour, and fix the ceremony on the day and hour given by the astrologer, whether it be during the day or in the dead of night, irrespective of the inconvenience it may cause to all concerned. When they buy a cow or a horse or a bullock, the first thing they do is to look at the mark in the forehead, and if he has a bad mark they will not buy him, even if the animal is otherwise a good one, and the price cheap, for they have a superstition that the mark will bring them bad luck.

As an instance, I may mention that some years ago we had a good pony for sale. It was a nice-looking and hard-working animal, but those who came to buy would examine the marks on the pony, and then quietly go away without even making any offer, on the ground that it had bad marks. Though we assured them that we had the animal for several years, and that we did not experience any misfortune during the whole period, they would not change their mind, and only said that the case was perhaps different with Christians, but with them it was sure to bring misfortune.

They consider it a bad omen to meet a single Brahmin on the road, but it is a good omen to meet two instead of one.

I must not forget here to mention that there is a strong prejudice among Hindus against widows. The very fact that they have lost their husbands is a strong presumption that they are unlucky, and consequently they will not allow them to figure prominently on any occasion. In all their marriage ceremonies they will keep the widows in the background. They can't join other married women in their ceremonies or in any of the important functions in the house. From this you can imagine the state of the poor widows here. I have several girl widows under our instruction. These poor young widows are not allowed to remarry. Though the relatives and parents of these widows are anxious to get them remarried, yet they dare not attempt anything in this direction for fear of being excommunicated from their religion, and they have not sufficient moral courage to stand against all these persecutions.

In one of the families I visit, there is a pretty young girl of about thirteen years of age, who had the misfortune to become a widow when she was eleven. I often spoke to her people about her, and tried to induce them to have her remarried. The poor people were willing, but they were afraid of being excommunicated and made outcasts. For then they will have to stand alone, and no other young men will come forward to marry the other girls in the family.

I am afraid my letter is already too long, and that I will tax your patience if I should write more. I therefore refrain. In a future letter I shall endeavour to give you some idea of the dress, jewels, etc., worn by the people of South India, and of the system of caste which prevails here, which I believe is one of the greatest obstacles to the progress of Christianity in India.

KATE HENSMAN.

Chituadrapeltah, Sept. 29.

A BOY'S LETTER.

A beautiful work amongst homeless and destitute children is carried on by Mr. L. K. Shaw, Strangeways, Manchester. He has been able to give many a poor lad a start in life. The other day he received a letter from one of them from Central America:—"A lad, after wandering about, hungry and wet to the skin, a stranger in a large city, laid himself down on the seats in front of the infirmary, and for the first time for months he prayed. He asked God to give him a home. Then something in him said, 'If God give you a home, what would you give Him?" Nearly despairing, he said, 'Oh, my God, I give you my life.' He fell asleep and was woke up by a policeman, who gave him some hot coffee at a stall, and said: 'You just go to the Boys' Refuge, and tell them all about yourself; but, mind, if you try your tricks with them, they'll have you out neck and crop.' Next night that lad slept in a bed. You will guess who he was, and after that proof of God's goodness my wish is to do some good to the dear old place. Here every one is Roman Catholic, and they go to confession, but I say, 'I take the road God led me to, and I am going to go that way till further orders; I confess night and morning to God, and not to man.' I have been told, 'If you die they won't bury you, because you are not a Catholic.' But I say that does not matter, for 'Blessed are the dead who die in the Lord.'"

We hope God will raise up some kind friend to this brave lad in that distant country.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Clapton Congregational Church*, to Nov. 27; Mr. Jas. S. Tyler, *St. Philip's Schools, Maidstone*, to Nov. 27; *Sidcup*, Nov. 29; *Birmingham and neighbourhood, for Scripture Union Meetings*, Dec. 4 to 22; Mr. A. G. Dodderidge, *Bitterne*, Dec. 10 to 15; Mr. T. Lewes Sayer, *St. Andrew's, Gravesend*, Nov. 27 to Dec. 9; *Folkestone*, Dec. 10 and 11; Mr. G. Goodman, *Presbyterian Church, Vernhamplace, Kennington*, Nov. 27 to Dec. 2; *Powis Hall, Westbourne Park*, Dec. 11 to 17; Messrs. Pewtress and Collier, *Victoria Chapel, Clapham*, Nov. 27 to Dec. 2; Mr. H. W. Pewtress, *Aldenham Hall, Somers Town*, Dec. 14 to 16; Mr. S. J. Hewlett, *Chatterton, Oldham*, to Nov. 28; *Long Ashton*, Dec. 3 to 12; Mr. E. Hughes, *Bisley*, Nov. 26 to 27; Rev. Martin J. Hall and Rev. W. S. Standen, *St. John's, Boscombe*, to Nov. 29; Rev. Martin J. Hall, *Christ Church, Derby*, Dec. 10 to 20; Mr. E. Arrowsmith, *Hull*, Nov. 25; *Sydenham*, Nov. 26; *Eastbourne*, Nov. 27 to Dec. 11.

CHILDREN'S SCRIPTURE UNION.—Micah.—Nov. 27, S., iv. 1-8; Nov. 28, vi. 1-8; Psalm.—Nov. 29, xxxvii. 1-20; Nov. 30, xxxvii. 21-40. Isaiah.—Dec. 1, xl. 1-11; Dec. 2, xl. 12-20; Dec. 3, xl. 21-31.

AMONG THE KABYLES.

On a bright warm October morning, not unlike a summer day in dear old Scotland, I started on foot, with staff in hand and basket containing Bible and medicine, for one of the hitherto unvisited villages of Kabylia. After a pleasant walk along a plain covered with olive trees, with their oily berries bending down the slender branches, I came to the bed of what must be a big river in winter, but which when I crossed had but two or three tiny streams. Crossing these, I passed two villages which I had already visited. Going through the second of these I met two Kabyle men, who turned and asked if I were a doctor. On learning that I had medicine, and ascertaining the price at which these medicines could be had (without money and without price), they told me of a brother in their village, to which they were going, whom they would like me to see, offering to send a mule for me another day and conduct me to their village. Learning that their village was only about an hour and a-half distant (after their calculation, which I found to be much within the mark), I agreed to go with them and pass the night there. My basket was at once taken by one of them, and thus somewhat relieved, I stepped out with these brave mountaineers. The hill was long and the sun was high in the heavens, and though it was an October day, I was conscious of streams of perspiration running down my forehead, and otherwise making me feel like one in a Turkish bath.

On we went until, the hill top reached, we looked down into the valley, and there counted several large villages of the tribe of the Beni Mellikeneh, among which was pointed out to me the village of Jaggechen—my destination.

Just on entering the village one of my Kabyle companions led the way into an empty house in the corner of a field, which served as a kind of store-house during the fig season. Shortly after our arrival, my other "compagnon de voyage" came in with another Kabyle with a table and chair for my use.

A plate of grapes and a Kabyle water-jug were brought in, and I refreshed myself a bit before beginning business. Several men had now come in to see the "Aroumi" (Frenchman). I lost no time in explaining my mission to them, and told them the Gospel story—after which I sang in Kabyle, "God so loved the world." Medicines were asked for and given, along with the prayer that God for Jesus' sake would give healing.

These people are sometimes deceived even by their own co-religionists. They mentioned that some time ago a native doctor visited the place and sold medicines at a high price, which had proved useless. One man had given more than twelve shillings (fifteen francs) for some eye lotion. It was this man that I was specially invited to come and see. When these men heard how I gave medicine they appeared very grateful. One of them promised me almost everything if my medicines proved helpful. Others brought eggs and raisins and put them down before me on the table. One poor man almost obliged me to take a halfpenny, as he had nothing else to offer.

I went to a leading Marabout's house—that is, the house of a specially superior religious Kabyle—to see a young man who was ill. This house I found to be one of several owned by this nice-looking Marabout and his brother, in which they lodge and entertain young Kabyle students who come to study the Koran, the Bible of the Mohammedans.

In a clean room and on a neat and clean mattress I found the sick student. After making up some medicine for him, I explained to him, in the presence of one of these Marabouts, the Gospel, and prayed with him. He shook my hand warmly on leaving, and accepted a copy of the Gospel in Arabic.

Leaving this native college, I was conducted to the dwelling-house of my Kabyle host. Here I found the table and chair had been transported from the little hut I had occupied during the earlier part of the afternoon. A native oil lamp was lit, and soon a piled-up dish of native food, "couscous," with plenty of sauce, &c., was brought in, besides part of a fowl. This latter I had to carve with my fingers, as knives and forks do not enter into their dinner service. I heartily enjoyed my supper, which wound up with a cup of native black thick coffee.

Scarcely had I finished supper when the room filled up with Kabyles, who desired me to read to them from my Book. Although tired and more ready to lie down and rest than to read, I felt that the desire to hear had enabled me to cast aside for the moment any feeling of weariness, and I read and spoke to them for nearly an hour. One man, a shepherd, came close up to me and kept looking into my face while I read to him and others the tenth of John, about the Good Shepherd. Even when I had done I was asked by this shepherd to go on reading about the Good Shepherd.

At length my hearers, knowing I was tired, withdrew, while my host spread his best garments on the ground for me to lie on, and made up a wonderfully good bed, though it was hard and lively too. Sleep seemed to forsake me, as the rats overhead and the position of matters beneath vied with each other in keeping me awake. Twice some four-footed creature crossed my pillow in the dark. I was not allowed to sleep alone, as my host and another man shared the same room.

Next morning at daybreak I heard my kind host up and at his prayers. When I rose he brought me in a cup of coffee, which constituted my breakfast. With difficulty I got through the village, as one and another begged for medicine. Doubtless many from that place will find their way here to Akbou for medicine.

Accompanied by the mayor of one of these villages, I walked to the French village called Tazmalt, having opportunities on the way of making known the Gospel to my fellow-traveller, who, though the mayor of his village, condescended to carry my basket.

If young men who love the Saviour, and who possess health and strength, only knew the joy of such itinerating work in virgin soil, surely they would not withhold their services where they are so sorely needed, and where such work brings its own special reward.

A. S. LAMB.

Akbou, Algeria.

A CORRESPONDENCE upon the alcoholic question between Dr. Bartlet, of Ipswich, and Dr. J. J. Ridge, has appeared in the *East Anglian Times*.

[1065]

Mr. Moody at Oxford.

[FROM SPECIAL CORRESPONDENTS]

The evangelist had a splendid reception at Oxford. Nothing else could have stirred Oxford, both "town and gown," so deeply. The spirit of earnest prayerful desire, and of large expectancy, grew with the preparatory prayer meetings day by day, as the numbers in attendance also did. All believed that a great blessing was in store, and that Mr. Moody's Master would come with him, and manifest Himself through the instrumentality of his servant. As on the Day of Pentecost, the outside world caught the sound of what was passing in the upper room, and multitudes gathered when the hour approached.

Efforts had been made to gather large audiences from the very beginning, but, as it turned out, such efforts were scarcely required. Without invitation tickets, the people crowded the Corn Exchange on the evening of Friday. An equally crowded meeting was held simultaneously in the Town Hall adjacent in the evening, Lord Kinnaird presiding, and several local men taking part. The scene in the Corn Exchange was most impressive. Every spot was occupied. A large space was reserved for the "undergrads" immediately in face of Mr. Moody, and this was fully occupied with the "men," whose attention and interest were preserved throughout. Mr. Moody was at his best. His afternoon address on "The grace of God that bringeth salvation," and which comes of nothing else, was very emphatic and convincing. The evening address on "The Necessity of the New Birth" abounded with pointed statements, racy illustrations, and sallies of dry humour. The straightforward, manly appeals evidently took, with the young men in particular.

At the close Mr. Moody requested those who wished to hear more of the matter, and to have it further brought home to them, to go with him into the Town Hall, which had in the meanwhile been cleared of the overflow meeting. The Hall was speedily filled, and Mr. Moody continued his appeals, inviting those who were resolved to give themselves up to Christ, or who wished to be prayed for that they might be enabled to do so, to rise. Many did so, including a number of the "grads" with their college gowns. Some of these afterwards received the personal attention of the workers, ministers and others, who were scattered among the audience.

On Saturday afternoon the Wesley Memorial Church, capable of seating some twelve hundred people, was well filled. The service was with a special view to Christian workers, and Mr. Moody addressed them on their need of the Holy Spirit as a power for service. There was a large attendance of clergymen and Nonconformist ministers, and prayers were offered by both; the prayers, as well as the hymns, all bearing on the subject in hand. It was known that Mr. Moody laid great stress on this service as the pivot on which the real success of the mission would turn.

Saturday night, and that a pouring wet one, did not diminish the attendance. The "grads" were there again in force, and several distinguished personages were on the platform. The service took the usual form, and Mr. Moody thrust home upon the conscience the solemn fact that "Whatsoever a man soweth *that* shall he also reap"; maintaining that there are sins, which, though they may be forgiven, a man must suffer the consequences of.

The young men paid marked attention, and at the close streamed into the after meeting; some of them, when the question was put, "Who will break off his sins?" rising with others replied, "I will." Looking upon the upturned faces of these youths, one could not but think that here was the answer to many of their parents' prayers and loving entreaties.

On Sunday afternoon both the Corn Exchange and the Town Hall were packed. Mr. Moody spoke at the first with great effect on Christ's call to the weary and heavy laden. The evening meeting for men was a striking sight. Some two thousand were jammed into the Corn Exchange. About four hundred graduates were present. Mr. Moody's subject was "Excuses." At the after meeting 130 gave in their names as seekers, fifty-two of whom were undergraduates. The general meeting in the Town Hall was equally crowded. Lord Kinnaird led the meeting, and several of the town's ministers took part. Up to Sunday evening about 300 had given in their names as seekers.

It was announced at the Sunday meetings that Dr. Pentecost might be expected to assist at the overflow meetings on Monday, and to take up Mr. Moody's work for a day or two after Monday. It may be observed here that an excellent choir, under the direction of Mr. Grubb, has led the singing. Mr. A. J. Mayers, Lord Bennet, and Miss Agnew have sung solos.

As usual, the last day was the great day of the feast. The interest that had culminated day by day became enthusiastic. The singing was yet more hearty, and, it may be added, more heartfelt, the prayer yet more fervent, and the attention yet more engrossed.

The theme at the afternoon meeting was the boundless one of the love of God to man, and Mr. Moody's simplest statements were forceful, and his illustrative anecdotes most touching, while his appeals went home to many a heart. The closely-packed assembly in the afternoon was, if possible, still more closely packed in the evening. Some little disturbance arose from the pressure of the crowd, but under Mr. Moody's skilful management it was suppressed. Rev. F. J. Chavasse, Principal of Wycliffe Hall, offered a very fervent prayer.

Mr. Moody addressed the audience, with special reference to young men, and to believing with the heart the Lord Jesus and confessing Him with the mouth and never being ashamed of Him. It was a very urgent and direct appeal to confess Christ. At the close he called on the body of young men to rise if they were willing to confess Christ; in response to which all except three, who retained their seats, responded to the call. Mr. Moody called on Dr. Pentecost to take up the work, and with great effect he took it up, urging on all the question of Pilate—What, then, shall I do with Jesus, who is called Christ? You must do something; every man must, said the preacher. It is the crisis with which every man is confronted. The ages have proved that it is so. The question is not What must I do with Jupiter? that has been settled. Nor What must I do with Plato? He is dead, though something may be done with his writings. Never was there an age in which Christ was so essentially alive as at this day. He then instanced the three positions that might be taken. That of the infidel, which is at least straightforward, and can be understood; that of the man who believes and confesses; and that of the man who declares himself neutral, and this he could not understand. With powerful arguments he urged decision on the side of Christ, showing the folly of delay, as well as the peril of it. The whole service was grand and powerfully impressive.

Among those who have attended the meetings at one or more of the services, have been Canon Fremantle, and, of course, Canon Christopher with his horn, eager to catch every word, and several of the city rectors and others of the clergy from the country, beside numbers of the leading Nonconformists. High Churchmen were, of course, conspicuous by their absence, even curiosity bringing but few. The precious fruits of Christian union have appeared throughout, led by the large-hearted Canon Christopher, by whose persistency the visit of Mr. Moody to Oxford was brought about. The Evangelical clergy have worked in brotherly accord with the ministers of all denominations of like spirit. The result has been a blessed contagion which has spread through all the assemblies. The people have been of one mind and of one heart. It is to be hoped that this oneness will be both maintained and manifested in the city, where there is so much reason why Christians of like feeling should be one in expression.

Arrangements are made for continuing special services during the week in several of the churches and chapels simultaneously. The united committee will also continue to hold periodical meetings for special prayer, and for the sake of the opportunity that may arise for further evangelistic effort.

The marked difference between the rowdy reception which Mr. Moody met with ten years ago from the undergraduates of Oxford, and the respectful hearing which was accorded to him during the four days of his recent visit, is full of cheer. It not only indicates that Mr. Moody is better known and, therefore, more highly esteemed, but that evangelistic work is better understood and is regarded with the respect to which it is entitled.

Many friends had come, some from long distances to take part in the after-meetings. No one who was present will ever forget last Sunday afternoon and evening. On each occasion an overflow meeting, which itself overflowed, was conducted in the Town Hall by Lord Kinnaird and Major Liebenrood and many interesting cases of credible conversion were met with.

Mr. Moody's meeting on Sunday night in the Corn Exchange was for men only, seats being reserved for University men. The subject chosen was the "Excuses" made by those invited to the Marriage Supper, in Luke xiv. The address was full of points quaintly conceived and skilfully applied. Mr. Moody said that nothing impressed and inspired him so much as a meeting of men and towards the close of his discourse he was himself so deeply moved that for a minute or two which seemed much longer, he paused unable to proceed. Then with broken voice he urged upon his awed and solemnised audience the acceptance of the invitation with which he had been charged.

After some very racy comments on the excuses made by the three men in the parable, he spoke of eight common excuses which had often been made to himself. (1) There are so many things in the Bible I don't understand. (2) I don't believe in election. (3) I am afraid I couldn't hold out. (4) There are so many hypocrites amongst Christians. (5) I have no time now. I'll see you again. (6) I don't like this kind of preaching; it's too sensational. (7) I don't feel like it. I should like to go to the feast, but I haven't got the right kind of feeling. (8) I can't believe, I have intellectual difficulties. All these were charged upon his hearers, but two were added to which he knew they would not openly confess (9) Lack of moral courage; and (10) some one besetting sin. All were replied to, sometimes with sparkling wit, sometimes with indignant vehemence sometimes with subdued emotion and tender appeal until at last two forms of reply to God's invitation were suggested, one of which they would practically return:—

"To the Almighty King of Heaven,—While sitting in a religious meeting on Sabbath night, November 20, 1892, I received a pressing invitation through one of thy servants, to sit down at the Marriage Supper of thy Son. I pray Thee have me excused."

Not a man here would sign, but if you leave this house without accepting Christ you will practically make that reply. Will you, then, return this other answer?

"To the Almighty King of Heaven.—While sitting in a religious meeting on Sabbath night, November 20, 1892, I received a pressing invitation through one of thy servants to sit down at the Marriage Supper of thy Son. I hasten gladly and thankfully to obey thy gracious command."

Four texts were successively put before them John i. 12; v. 24; Isa. xii. 2; Rev. xxii. 17; and one after another the questions were asked, Will you receive Him? Believe Him? Trust Him? Take Him? And to each responses came quickly and decisively, "I will." "I will." "I will." "I will." I have never attended a meeting where the power of God's Spirit was more manifest.

After the evening meeting on Monday, Dr. Pentecost followed up his address with a very telling appeal. Practically the entire audience remained to this second service, and although the evangelist had already spoken twice at overflows, his vigour was unabated and his words struck forcibly home. Addressing himself to University men, he pressed the questions, What think ye of Christ? and What evil hath he done? with such sound reasoning and argumentative weight that the impression made was very deep.

But it was after the gathering had been formally dismissed that the most remarkable scene presented itself. An undergraduate rose spontaneously to testify to the blessing he had received during the mission. His example was forthwith followed by others. Then Dr. Pentecost asked all who thus desired to confess Christ to stand upon their chairs. Such a sight as ensued Oxford has never seen before.

Many are hoping that arrangements will be completed for Dr. Pentecost to visit the university next term, it being felt that his line of teaching and his method of presenting the truth would, in a special manner, command the respectful attention of the men.

REV. CHARLES HENRY WALLER, D.D.,

PRINCIPAL OF THE HIGHBURY COLLEGE OF DIVINITY.

WHETHER regarded from the standpoint of his work at Mildmay, or for his co-operation with the Bible classes of the Young Women's Christian Association, or as the Principal of an institution which prepares men for the ministry of the Church of England on a solid evangelical basis, or as the author of several religious and Scriptural works, the name of Rev. Charles Henry Waller is sure of a sympathetic welcome amongst our readers.

CHARLES HENRY WALLER was born in 1840. His father was a younger son of Rev. Harry Waller, of Hall Barn, Beaconsfield, Bucks., the residence of his ancestor, Edmund Waller, the poet. His mother was the eldest daughter of Mrs. Cameron, whose writings, with those of her sister, Mrs. Sherwood, were so much loved by the children of the last generation. He was educated at Bromsgrove, under Dr. J. D. Collis, and gained a scholarship at University College, Oxford, in his nineteenth year. He took a first class in moderations and a second class in mathematical moderations in 1861. He graduated B.A. in 1863, taking a second-class lit. hum., and third class in mathematics. Three years after taking his degree he gained the first Denyer and Johnson's University Scholarship in theology, and proceeded to the M.A. degree in 1867.

At the Bishop of London's ordination in 1864 he was appointed to read the Gospel, as the result of his taking the first place in the examination, and was subsequently licensed to the curacy of St. Jude's, Mildmay Park. Rev. W. Pennefather gave him his title, but the strain of parochial work proved too much for his health, and he was obliged to resign the curacy. After a few months' rest Mr. Christopher, of St. Aldate's, Oxford, recommended him to Dr. Boultbee as the first tutor of the London College of Divinity, and from that time he has laboured to send out men fully equipped for the work of the ministry. The college work left his Sundays free, and Mr. Waller, therefore, undertook the Sunday curacy of Christ Church, Mayfair, in 1865. He resigned this charge in 1869 to make way for a resident curate. He was then reader for a short time at Curzon Chapel for the present Bishop of Winchester. In 1870 he took charge of St. John's Episcopal Chapel, Hampstead, and to mention only one branch of his work, the results of his ministrations to the local postmen remain to this day. The double work of the college and the congregation proved too much for his strength, and after five years an alarming illness obliged him to resign in the end of 1874 his ministry at Hampstead. In 1880 the Bishop of Liverpool asked him to be his senior examining chaplain, an office which he still holds. Two years later he was appointed McNeil Biblical Professor at Highbury, and on the lamented death of Dr. Boultbee in 1884, Dr. Waller was appointed principal of the college where he had worked for nineteen years as tutor.

Any sketch, therefore, of Dr. Waller would be incomplete which did not take account of the chief work of his life in connection with the London College of Divinity. The College suffers from a dual name. It is officially styled "London College of Divinity," but it is often mentioned in various ordination lists by its secondary name, "St. John's Hall, Highbury"; and as all Churchmen do not know that these are different names of one and the same institution, it is not surprising that in statistics of the number of men ordained at different seasons of the year the number of men coming from this excellent college has been reduced and divided between what appeared to be two different institutions. Another cause of confusion is the liability to think that this college, which is often popularly called Highbury College, is identical with the Church Missionary College at Islington, which is quite a different institution, intended solely for candidates for the mission field. The present Church of England College at Highbury stands on the site of the Highbury Independent College, which was removed from Hoxton in 1826.



(From a Photograph by Messrs. Russell & Sons, Baker-street, London, W.)

As many of our readers are interested in reminiscences of that college, a few words may be given to that institution before passing on to speak of the present Church College. The Independent institution began in a house at Mile End, rented in 1783 by Dr. Addington, for a few students to be trained for the ministry. The site at Highbury was purchased for £2,100, by the treasurer, Mr. Wilson, and given to the charity. The building cost upwards of £15,000. "The Congregationalist College at Highbury, an offshoot from the one at Homerton," says Mr. Howitt, "was built in 1825, and opened in September, 1826, under the superintendence of Drs. Harris, Burder, and Halley for the education of ministers of that persuasion. In 1850 the buildings and property of the college of Highbury were disposed of to the Metropolitan Church of England Training Institution, and the business of the college transferred to New College, St. John's Wood, into which the three dissenting colleges of Homerton, Coward, and Highbury, were consolidated."

The Metropolitan Training Institution was in turn transferred to Battersea, and the buildings at Highbury were purchased, and, under the name of St. John's Hall, Highbury, adapted for the use of the London College of Divinity.

Thus the mention of Highbury suggests at once the names of three different institutions which have done good work in the world of Christendom. But since 1865 Highbury has been the home of one of the best Church of England colleges in the kingdom. Indeed, as regards the theological course, it ranks second to none, the Universities included, and in the preliminary examination of candidates for holy orders, conducted by Oxford and Cambridge Universities, as well as in the various Bishops' examination lists, its students stand prominently high. In the practical work of the ministry it is no exaggeration to say that Highbury is a synonym for orthodoxy, earnestness, personal piety, and, as a rule, preaching ability. Its students have honourably distinguished themselves in parochial work in every diocese in the country, and its *alumni* have made their mark in literature as well as in the mission-field.

The college was founded and endowed by Rev. A. Peache and Miss K. Peache, at a cost to them of upwards of £100,000, for the purpose of training for the ministry of the Church of England suitable candidates, and also for

affording systematic theological teaching to graduates of universities. Its fundamental principle is contained in the following extract from its trust-deed:—"The teaching and government shall always be strictly Protestant and evangelical, in conformity with the doctrines of the United Church of England and Ireland, as expressed in the thirty-nine articles, as now by law established, interpreted according to the plain and natural meaning thereof." The success of the college is due, humanly speaking, to the character of its first principal, the late Rev. Prebendary Boultbee, and to the men he associated with him on his teaching staff. Mr. Waller, who for nineteen years was the senior tutor, fairly won for himself a position in the field of Biblical exegesis, and it is owing very largely to his lectures that Highbury men are especially Bible students, and have such facilities in conducting and holding together large Bible classes throughout the country. The college buildings at Highbury are extensive and very complete, standing on about ten acres of ground. The course of study occupies three years, and the students undertake a considerable amount of Christian work in schools, and in conducting mission-room services, workhouse visitation, and other means of usefulness. Thus the ordained man from Highbury is fully equipped for the work of the ministry.

Last year the ordained and resident students of the college presented Mr. Waller with a testimonial, consisting of a handsome silver centre-piece and a sum of money, with which they requested him to take the degree of Doctor of Divinity. Mr. Waller's work at the college, and also in connection with the periodical examinations of the Bishop of Liverpool, naturally occupies his full time, but he is also in much request at various evangelical conferences throughout the country. He is a somewhat voluminous author. His "Grammar and Analytical Vocabulary of the Words of the New Testament," in two volumes, is one of his earliest works, and has been most useful to students. Dr. Waller's chief works are "The Names on the Gates of Pearl," a volume containing studies in the history of the twelve tribes of Israel; "The Silver Sockets and other Shadows of Redemption," being studies in Scripture; "Every-day Life, or the Uneventful Journey," and "When ye Pray, or Lessons on Prayer," two very thoughtful and suggestive books, full of instruction in personal piety and practical holiness; "The Authoritative Inspiration of Holy Scripture," with an introduction by the Lord Bishop of Liverpool. A "Handbook to the Epistles of St. Paul," written for the teachers of Bible classes for the Young Women's Christian Association, is worthy of extensive circulation. Among other works may also be mentioned Dr. Waller's "Notes on Deuteronomy and Joshua in Bishop Ellicott's Old Testament Commentary." There is a common ground between Dr. Waller and the majority of our readers which we thankfully record. His writings are characterised by a soundness of Divinity, an orthodoxy of utterance, an earnestness of purpose, and a spirituality of tone which are a combination unhappily too rare in the present day.

No record of Dr. Waller would be complete that did not mention his frequently expressed obligations to the late Dean Burgon, whose reverent and devout study of Holy Scripture influenced Dr. Waller's whole life, and made him from his undergraduate days a "Servant of the BOOK." He is, before all things, a Bible student. We ask our readers to unite with us in the prayer that he may be preserved in health and strength to carry on the great work to which he has consecrated his life.

ROME AND FREE SPEECH.

Sir,—There is a Roman Catholic society called "The Guild of our Lady of Ransom," which had the approval of the late Dr. Manning. In a letter to Rev. Dr. Hitchens, dated May 14, 1891, Rev. K. Vaughan wrote, "The Cardinal desires me to say that the scheme of the Society of Ransomers was not instituted by him, but, when laid before him, he gave it his approval." In his letter also of May 11, 1891, Dr. Manning, after saying that he did not approve of interfering with Protestant meetings at Exeter Hall, went on to say, "There is another kind of Protestant meeting in which scandalous and apostate priests [forgetting that he himself was one of these] and impostors describing themselves as ex-nuns falsely accuse the Catholic Church, etc.—these may be interfered with"

On Monday, Nov. 14, a lecture was delivered at Cambridge Heath, by the "Nun of Kenmare," Miss Cusack, on "Why I left the Church of Rome." At the beginning I explained, as chairman, that the object of the meeting was to hear a lecture, that no discussion would be allowed, but that if anyone wanted to ask any question, if it was sent up in writing, I promised that it should be answered by both question and answer being published in one of the local papers.

No one can assert that Miss Cusack is an impostor, and not an ex-nun. Her lecture was in great part taken up in proving from Romish authorised books what Rome actually teaches. She gave chapter and verse for all she said, having the actual books in her hand.

There were present some twenty Ransomers, who behaved in a most disgraceful manner, perpetually interrupting and refusing to obey the chair. They were treated with great forbearance, but persisted in giving a very clear object lesson of Rome's hatred of freedom of speech. Even during the concluding prayer they persisted in talking aloud.

After the lecture Miss Cusack's cab did not arrive, and another was procured, in which she drove off in an opposite direction to the one anticipated by the Ransomers, who were waiting for her (with a band which they had brought to disturb the meeting) at the end of the street. It was discovered the next day that the cab ordered did come, and that the Ransomers had taken out their knives and threatened to cut the harness, so the man had to drive away.

It is simply monstrous that such a state of things should be tolerated in a free country. Rome intends to take all and to give nothing.

There are two rules published in the monthly organ of the Guild, which is entitled "The faith of our fathers." The rules are:—1. There must be no interruption of the lecturer while he is speaking. 2. No disturbance either before or after the lecture is to be countenanced. The "Ransomer in charge" must support the chairman in preserving order.

Yours obediently,

W. P. Partridge,
Deputy Surgeon-General.

Beckenham, Nov. 16.

MRS. TANSER DAWSON has concluded a week's mission at Bexley Heath Wesleyan Chapel, the meetings being well attended. A large number passed through the enquiry room and confessed Christ as their Saviour.

SOLDIERS IN PORTSMOUTH.

On Wednesday last week the superintendence of the Portsmouth Soldiers' Institute was formally given over to Mr. J. Gelson Gregson by Miss Robinson. For that purpose a special gathering of the military and their friends was held in the Institute Hall. Mr. Gregson was formerly pastor of the Baptist Church, Kent-street, Portsea, and a member of the Portsmouth School Board, but of late years his principal work has been carried on in India.

Major-General W. Stirling, C.B., who occupied the chair, remarked that it was a matter of regret to him that he had not that evening with him some of the other trustees of that institution, that they might join in welcoming the new superintendent. The institution has been working for something like eighteen years with singleness of aim for the improvement of those for whom it was really intended. The superintendence and the management, and the raising of the enormous funds required for all the purposes connected, had fallen upon Miss Robinson. Mr. Gregson was no novice in preaching the Gospel or in camp and barrack life, and he now accepted the task of looking after the soldiers in that place, with the full consent of the trustees.

Miss Robinson assured those present that, so far as the house was concerned, there would be no alteration. The change was not a sudden one, for it was upwards of two years since she had placed her resignation in the hands of the trustees. On looking back at her work her heart and her thoughts were full of thankfulness to God. The arrangement, she explained, was that she should still reside in the house.

Mr. Gregson remarked that every soldier with whom he came in contact would be his friend in the truest and highest sense, but he wanted every man to know that there must be co-operation. Jealousy in general he hated, but jealousy in Christian work he abhorred as Satan himself; and though they did not want men to go about labelled as Christians, they wanted men to show their Christian profession in their lives.

General Sandwith spoke of the benefits conferred upon officers and men by the institute. He pleaded with the military to strengthen by prayer the hands of their new superintendent. Major Fawkes, in speaking of his four years' knowledge of the Soldiers' Institute, said if there was one thing more than another which had made him esteem Miss Robinson, it was that she had always acknowledged that the work was God's, and not hers.

As the soldiers passed out of the meeting Miss Robinson presented to each the book entitled "Yarns," her own composition. Mr. Gregson's address is: The Grand Parade, Portsmouth.

A MUCH-NEEDED SCHOOL.

There are 200,000 Pullayans in Travancore, and their condition is even worse than that of the parishes in the rest of the presidency of Madras. They work in the rice fields, are very poor, also ignorant in the extreme. The majority of the Pullayans are associated with the Anglican Church, but no boy from among them has been educated in one of the superior schools of the C.M.S.

A feeling of sympathy with this down-trodden people has of late been growing in Travancore, and the interest culminated in an enthusiastic meeting held in September last, in the Bungalow of the Cambridge Nicholson Institution, Cottayam. It was resolved to establish a central boarding school, in which, in addition to a sound elementary education, regular instruction should be given in such trades as will tend to bring the Pullayans more into contact with other men. The buildings and furniture will not, it is hoped, exceed 2000 rupees, or about £140, if paid in England. Students from the Normal School will attend to the teaching.

The treasurer of the enterprise is Rev. Jacob Thompson, M.A., of the C. N. Institute, Cottayam. Communications in England may be addressed to Rev. Handley Moule, Ridley Hall, Cambridge.

REST FOR YOUNG WOMEN.—"The Hawthorns," Framfield, near Uckfield, Sussex, is a small private Home of Rest for young ladies in business, post-office clerks, school teachers, etc. Particulars may be had from Miss H. Mason, at the Home.

The Revival in Ireland.

REV. JOHN McNEILL IN DUBLIN.

This gifted servant of God has continued his meetings in Dublin since the departure of Mr. Moody with a zeal and earnestness quite equal to that which characterised his illustrious predecessor. Great audiences gathered in Leinster Hall, Hawkins-street, daily from one till two p.m. The body of the building was reserved for University students and mercantile men generally, and was filled with a congregation which represented the intelligence and commercial enterprise of Dublin. The gallery was reserved for ladies. The Archbishop of Dublin occupied a chair on the platform at one of the meetings, and was surrounded by clerical representatives of all the Evangelical Church bodies in the city.

Mr. McNeill has a style of his own. His addresses abound with quaint and forcible sayings, and he illustrates his points with incidents quite as rich in humour and pathos as those which one enjoys in Mr. Moody's sermons. There is a force and ruggedness about his utterances which remind one of Carlyle. "Is it a thing to be surprised at," he exclaimed one day while preaching on the subject of the blind man in the ninth chapter of John, "for the Christ to have repaired that useless optic with clay, of which He made man at the beginning?" On another occasion when speaking of the unbelief of David which caused him to cry out, "I shall now perish one day by the hand of Saul," he exclaimed, "Drag out that doubt from your bosom, and tell it to God. Had David got down upon his knees," said the preacher, suiting the action to the word and bending his knee on the platform, "to express his fears, and say, 'O Lord, I shall one day perish by the hand of Saul,' the words would have died with a death rattle in his throat. You can neither say, pray, nor sing these words. You cannot make a song out of them. I defy Mr. Burke here," turning to his fellow-worker, "to sing them. If your doubts won't bear the light, away with them! If you don't, they'll get you into trouble."

Vast audiences assemble each night in the large wooden building constructed for Mr. Moody's mission in the Rotunda Gardens. The well-trained choir under Mr. T. K. Cowley sings from "New Hymns and Solos" for an hour before the meeting proper begins. Much interest is added to the proceedings by the sweet solos of Mr. Burke, "who was years ago," Mr. McNeill said jocularly one night, "an apprentice here in Dublin. I cannot tell you what he was apprenticed to, but if it was to singing his master has no need to be ashamed of him!" The stewards and the choir are composed largely of members of the Dublin Young Men's Christian Association, who are also constant in their attendance in the inquiry room.

Mr. McNeill has another experienced co-worker in the person of Mr. Merton Smith, who conducts daily the meeting for prayer in the Christian Union Buildings, Lower Abbey-street, at 11 a.m., and the men's meeting at 9 p.m., in the same place. The latter meeting has proved a valuable adjunct to the meeting at the Rotunda Gardens, and there is no doubt that a number have been led to seek God through the testimonies of the young men at this meeting. On Saturday nights a great temperance demonstration is conducted by Mr. Merton Smith, when all the leading temperance workers in the city rally round him. As a result, large numbers of men have taken the pledge and we trust have commenced to serve God also in their hearts and lives.

Mr. McNeill is expected to go on for another week in Dublin. He has won a name and affection for himself in the Irish metropolis, for he can speak to the Celtic nature of the people with a power and poetry which spring from his own kindred temperament. S. S. McC.

TIMES OF BLESSING IN THE NORTH.

At a time when the eyes of the whole political world are more or less fixed upon Ireland, it is particularly pleasing to know that God is doing a work which, if it continues to prosper and increase in depth and extent of influence, may well astonish those who are strangers to the power of the Gospel of Christ.

In many parts of the south and west of Ireland there has been a readier sale of the Scriptures on the public streets than has been known for many a day, and a Bible carriage has been allowed to pass about the country. In the north of Ireland things are looking especially hopeful. One cannot move in or out among Christians in this part of the country without being struck with the apparent desire in the hearts of so many for another such awakening as occurred in 1859. The general tone of the prayer meetings seems to indicate the coming showers of blessing.

At Ballymena, where the great revival of 1859 began, there is a remarkable work of grace going on. In September Mr. David Rea commenced a week's mission. For some five weeks the largest hall in the town, holding more than a thousand people, was crowded nightly by men and women eager to hear the Gospel. So greatly were the people convicted of sin that considerable difficulty was experienced in getting the hall cleared before midnight. Many left, but were too much distressed to go to their homes unsaved, and returned to the hall to cry to God for mercy. Others continued crying to God in their homes, and were able in the early hours of the morning to rest their souls upon the finished work of Christ. On Sundays especially, large numbers have been unable to get inside the hall.

After several weeks of continued strain of preaching night after night, and visiting and leading to Christ anxious souls in their own homes, Mr. Rea's health began to suffer and he was obliged to go away for a few days' rest. He returned to Ballymena again a few weeks ago. The Gospel Hall was again filled nightly, and on Sunday a larger hall was also filled. Good tidings are still reaching us, and some who are able to recollect the great revival of 1859 speak of the present awakening as in some respects as remarkable as that great movement. A friend writes: "They are having wonderful times in and about Ballymena; meetings more crowded than ever, places full long before the time of meeting, and a good many have been baptized."

Much blessing has followed the recent special Gospel effort in Belfast. Mr. Sims, of the United States, preached to crowded audiences in the Circus, and the meetings were continued in Victoria Hall another week.

A Bible Reading Outline.

JUSTIFICATION.

Rom. v. 1—11.

I. The Subjects of it. "Were sinners," 8. "Without strength." "Ungodly," 6. "Enemies," 10.
II. The Source of it. "Love of God," 7, 8.
III. The Plan of it. "Death of his Son," 10.
IV. The Ground of it. "Blood," 9.
V. The Means of it. "Faith," 1.
VI. The Fruits of it.

1. Saved, v. 9.
2. Reconciled, 10, 11.
3. Peace with God, 1.
4. Access into Grace, 2.
5. Rejoicing in Hope, 2.
6. Glorying in Tribulation, 3.
7. Love shed abroad in the heart, 5.
8. Joy in God, 11.

Ragged School Union.

General Gordon's memory is still fragrant at the Gravesend Ragged School, where the great good man taught his rough lads, and won from them the revered name of "Kernel." The Chinese flags he presented to his old school adorned the walls on Wednesday evening last week, on the occasion of the Workers' soirée. There was a large attendance of friends, and a good deal of enthusiasm manifested. Major McKown appealed for helpers with the soup kitchen and halfpenny dinners, about to be resumed for the winter. Addresses were given by Mr. John Kirk and other friends.

A conference took place in the R.S.U. offices, 37, Norfolk-street, Strand, on Thursday last, to which the workers had been specially invited. Mr. Charles Steinitz, the vice-chairman, opened the subject of sanitation under the title of "Healthy Homes and Safe Surroundings." He urged that much might be done in the local schools and missions to co-operate with the local authorities, and that an influence might be brought to bear upon the children on such elementary matters as cleanliness, fresh air and ventilation, light, and better cooking, all having a great effect on healthy homes and lives.

MADAME ANTOINETTE STIRLING has promised to sing at the W.C.T.U. Conference, which is to be held in Nottingham, December 13 and 14, at which Lady Henry Somerset and Miss Willard will be present, and give addresses.

BARNWELL MISSION, CAMBRIDGE.

The fourteenth anniversary of the Theatre Royal, Barnwell Mission, Cambridge, was held on November 17, and was well attended. The work is conducted on entirely unsectarian lines. The last year's report testifies to the continuance of the blessing which has been received through the preaching of the Gospel.

Rev. W. R. Mowll presided, and Mr. E. E. Vawser, hon. secretary, read a brief but excellent account of the work done. The speeches were interspersed with some bright singing and a cornet solo.

Rev. J. G. Dixon said there were three things necessary to a healthy condition of soul and body, good food, fresh air, and exercise. He urged upon his hearers to study prayerfully and meditatively the Word of God, to associate with Christian people, and to endeavour, by personal witness for Christ, to win souls for Him. He reminded his hearers of the saying of Rowland Hill, that the hedges of denominationalism should be cut down low enough so that all those who loved the Lord Jesus Christ in sincerity could shake hands over the top.

Mr. Eames pressed home the heroism of life, and reminded all present that their daily duty faithfully discharged for the glory of God was sure of eternal recognition.

Mr. Griffin spoke of the necessity of a personal knowledge of Christ, which could only be obtained through the medium of the Word, by the teaching of the Holy Spirit.

Mr. Barton and Mr. Tarn also spoke. The latter touched upon the importance of aggressive Christianity, and concluded with an earnest appeal that each one would ask the question, "Am I on the Lord's side?"

Mr. W. K. Vawser, the hon. superintendent and treasurer, made a financial statement, and added humorously that, "as they were living in the fens, there was no need for hedges, and they could easily jump over the ditches." He referred to a dissolving view apparatus which had lately been purchased through the kindness of several friends, and which would be of great service in furthering the work of the mission. The Chairman concluded with a short address on the prayer, "Lord, save me." Altogether a very profitable evening was spent.

SEAMEN AT DUNKERQUE.

Sir,—There is a statement in a letter which appears in the issue of November 10 of your valuable and widely-read periodical, under the heading "Sailors at Dunkerque," which is so misleading that I cannot allow it to go unchallenged. The passage I allude to is this:—"Everything is done to facilitate the shipping interest, comparatively little is being done for the welfare of our merchant seamen." I maintain that a great deal indeed has been done in past years, and is being done now, for the welfare of our merchant seamen in this important port.

We have a Sailors' Home with a Seamen's Institute attached to it. Here there are comfortable reading rooms both for officers and men, well supplied with daily and weekly newspapers, magazines, periodicals, and books; writing materials are supplied free of charge, and here, free of all cost, to use your correspondent's words, "Sailors can come and go without encountering the ever-present temptation of drink." There is a large hall capable of seating some 200 persons, in which entertainments are given and religious services held, specially for sailors, regularly every week. The use of this hall is freely offered to any Christian worker who may wish to hold a meeting in it. The Institute is supported entirely by voluntary contributions, at a cost of upwards of £200 per annum. Then there is also my own work among the sailors, in part of which I have been cheerfully and ably assisted by not a few of our resident English families. I visit, as far as time and circumstances permit, both in summer and winter, every English ship, large and small, on its arrival in port. I converse with those on board whom I find disengaged; distribute great quantities of religious and moral literature among the various crews, and cordially invite the officers and men of each vessel to attend the religious services at the English Church, to make use of the reading-rooms and come to the entertainments, meetings, etc., which are so frequently held in the Seamen's Institute. In this way a large number of ships are visited every week, and I would humbly hope much good influence is brought to bear upon the several crews. I pay visits to the Sailors' Home almost every day, and often find opportunities of saying a word in season to those staying there. I visit regularly at the hospital whenever, owing to illness or accident, English sailors are to be found there, and the prison when—as is sometimes, alas! the case—English sailors are detained in it.

Yours faithfully,
W. J. Drought, English Chaplain.

Dunkerque, Nov. 17.

INSPIRATION AND REVELATION.

Three important addresses to Bible students have been given on Thursday afternoons at Mildmay by Canon Girdlestone, the subjects being, "Inspiration and Life" (Nov. 10), "Inspiration and Revelation" (Nov. 17), and "Inspiration and Scripture" (Nov. 24).

The first address was devoted chiefly to laying the foundation of the series, showing how nature abounds in spiritual phenomena, and how the workings of God may be traced in nature as well as in man. Supernatural gifts and manifestations are by no means confined to old time. Nature itself, in every form of life, witnesses to God.

The second address dealt with God's utterance of truth—Revelation. God communicates with man in various ways. He has spoken directly from heaven, as in the giving of the law the testimony borne to Jesus at his baptism, at the transfiguration, and again as in John xii. 28. A second method has been by the mysterious Being, "the Angel of his Presence," who, we believe, afterwards revealed himself on earth as "the Son of God." Thirdly, God communicates his mind by angels; that is "workers," a race of intelligences differing from man, capable of appearing in human form, though not taking human nature.

Lastly, and more directly bearing on the present subject, God speaks to men through men—men selected and raised up by Himself—and speaking under the direct influence of the Holy Spirit. Men, that is to say, inspired, and usually called prophets. The Old Testament terms employed signify—a flowing up or issuing forth, as a fountain; a seer, one who sees; and one who beholds visions. Prophecy includes, but is not confined to, prediction. When the seventy elders, or when Saul and his companions, are spoken of as "prophesying" they were not foretelling the future, they were rather preaching, exhorting men or praising God. Interesting out-of-the-way examples of prophesying may be found in 1 Chron. xii. 18, 2 Chron. xv. 1-7, and 2 Chron. xx. 14-17. Prophets were men chosen by God for the communication of his mind and will, and inspired to speak for Him. There may be inspiration without revelation; there cannot be revelation without inspiration. If it be a revelation it must come from God, by the inspiration of his Spirit.

God revealed Himself to the prophets by three processes: first in dreams, whereby He has in all ages communicated with men; secondly, through visions, carefully to be distinguished from dreams; and thirdly, and most usually, through impressions on the mind, like hearing, impressions so simple and apparently natural as to be described as speech. There are in such passages as 1 Chron. xxviii. 12 and 19 indications of another method analogous to writing—but as to this we know little. The whole is summed up in such a passage as 2 Peter i. 21, "Holy men of God spake as they were moved by the Holy Ghost."

A very important question is, What is the substance of revelation? The answer is, It gathers more or less round redemption. Redemption is the key of Revelation. If God had not purposed to redeem, there would have been no need for revelation at all. Redemption springs out of love, and Revelation springs out of wisdom.

The special purposes of Revelation are: first, to convey to man things needful for him to know, and which he cannot know of himself; secondly, to remind him of what (owing to his fallen nature) he is liable to forget—this is legislation and commands; thirdly, to convey special knowledge as required—this is doctrine.

Remember, God exercises his own prerogative as to mode, agent, and period of revelation. The thought may be God's, and the words man's; or the message may be given to be delivered word for word. The prophet must know the message is from God, and must be faithful to deliver that message. "Speak the words I give thee." "Preach the preaching I bid thee"

EVANGELICAL EDUCATION.—The Church of England Evangelical College and School Company (Lim.) has been founded in order to promote institutions in which the rising generation shall receive, together with a thoroughly good general education, religious instruction in accordance with the Evangelical principles of the Church of England. The company appeals for funds to enable it to purchase Trent College, in the Midland counties. It hopes to carry on its operations at a profit to shareholders, but in the meantime capital is urgently required on distinctly religious and philanthropic grounds. The High Church party, a good while ago, established schools, which have flourished, with results deplorable to Evangelical Christians, though cheering to their promoters. Communications regarding this new scheme may be addressed to Rev. H. W. Webb Peploe, 25, Onslow-gardens, London, S.W.

WYFFIE.

By T. J. Barnardo, F.R.C.S. Ed.

"The man Watson was imprisoned for neglect and cruel ill-treatment of his infant daughter, only three years old."

Such was the brief and pregnant record which I received of little Wyffie's father. He was a licensed hawker earning from 12s. to 15s. a week when on the tramp, and a man of violent temper, given at all times to excessive drunkenness.

I have no doubt but that in God's sight there rests on Watson's guilty soul the deeper stain of murder, the murder of his patient wife, done to death in childbirth after a long course of his brutality, which culminated in the neglect and misery of the last few hours of supremest agony.

Three children were left to mourn—ah! how bitterly and hopelessly—their mother's loss: Tom, aged nine, Jim, six, and Wyffie, sweet little Wyffie, only three. Well might they weep! The heavy blow of the fist, the heavier kick of the boot, they have henceforth to endure at their tyrant's will and pleasure, and there is no pale, shrinking form, with loving, anguished face, to throw itself between them and the threatened violence, and to ward off its brunt only by sharing it. For never afterwards is there the consoling "Never mind, dear, father was vexed," or "Hush! there, don't cry any more; mother loves you," nor the infinite comfort of the motherly arms tenderly thrown round the little victim of brutality sobbing itself to sleep on her lap. Ah! no—all such



Wyffie.

protection, all such compensations, are for ever at an end; for their dear mother is dead. So also, happily for it, is the little creature, ushered so sadly into being in that squalid room. Its tiny spark of life fluttered and flickered for a while like an ill-lit candle in the socket, and presently it went out. Thank God!

And now the three little unresisting victims who remain are given over to the ceaseless brutality of an "English savage." Poor Tom! wee Jim! sweet little Wyffie! Ah, how we pity you! So do the neighbours, though their apathy allows the licence of cruelty to be carried to extremes. It is only when the ill-treatment of Wyffie reaches a climax that sympathy is roused to fever-heat, and information is tardily and reluctantly given to the authorities. Then the Law steps in, and for the neglect and cruel treatment of his three-year-old daughter (too easily proved, alas!) John Watson receives a wholly inadequate punishment, much less then he would have suffered had he stolen a half-sovereign from the till of the publican round the corner, in whose saloon his brutality has been often stimulated by strong drink.

The State, from motives of short-sighted economy, resulting in hundreds of like cases, refuses to assume the future care of Wyffie and such as she; so on coming out of gaol Watson resumed the guardianship (yes, he is her guardian still, save the mark!) of his unfortunate offspring. And it is not perhaps to be wondered at that in a short while things went on much as they had done before. Neglect, cruelty, starvation, foul language, and filthy surroundings were meted out unstintedly to the three motherless children, while their father continued to spend his money and to feed the fierce fires of savagery in his bosom at the bar of the aforesaid licensed victualler round the corner.

And the law stood by with folded hands, helping neither directly nor indirectly. Directly? No: the children could not invoke the policeman. Indirectly? No: Her Majesty's Treasury can make no allowance to any legally established or voluntary institution for the support of a child *under five years of age*. But what the law should do, yet what it did not do, the grace of our Lord Jesus Christ can do and has done in the person of his devoted servants.

One day a benevolent lady ventured into the foul and filthy den in which dwelt the English savage and his victims—poor Tom, wee Jim, sweet little Wyffie. All three were discovered with scarce any clothing, Wyffie lying in a corner of the dark room infested with vermin, with grievous ophthalmia, due to dirt and neglect, affecting both eyes, and with a running sore on her leg unattended to. The hospital was the only fitting place for Wyffie at first. Then, after a while, a touching appeal came up to me in East London. Could I receive Wyffie and cherish her and teach her, giving her the mother's love she had lost, and the hope of virtue and goodness, and the Christian care that might draw her young feet into the narrow way?

Ah! yes, our store might be empty, and our cupboard bare, while nearly 5,000 other waifs now in my care need daily support; but who would dare to shut the door in Wyffie's face? Not I, nor you; and so the small maiden, with her large bundle of want—prolonged surgical care, good food and nursing among the number—enters the charmed circle of God's little children under my roof. There for the present I must leave Wyffie until such time as, in his providence, another home-life and other duties shall claim her for their own.

As I look at Wyffie's sweet childish face, and recall the circumstances of her sad story, I feel more and more persuaded of the reality and preciousness of that old-time promise:—"Whoso receiveth one such little child in My name, receiveth Me."

18 *to* 26, *Stepney Causeway, London, E.*

WINTER IN SPITALFIELDS.

Mr. Charles Montague, hon. superintendent of the King Edward Schools and Mission, reports a somewhat gloomy outlook for the coming winter. The schools, which the late Dr. Tyler had a chief share in commencing in a disused cowshed nearly fifty years ago, have now large stations at King Edward-street and Albert-street, the entire area being a poor and crowded one. In the past, in time of sickness or exceptional distress, the King Edward teachers have well acquitted themselves in meeting the crisis, and it is hoped that they will be enabled to become equal to the present need. They have about 1,100 families identified with their missions and schools, and among these are many widows with whom life is a sore struggle on account of their having children dependent on them who are too young to work.

There are numbers of sick also requiring daily attention, many of whom are recovering from fever, etc.; and such need nourishment and warm clothing to get them strong again. The aged poor have also a claim upon our sympathy and help. Mr. Montague says that "These and the forty operations carried on for the moral, intellectual, and spiritual welfare of children and adults require immediate assistance, or some of the more useful agencies for doing good will have to be dropped." In some respects Spitalfields is one of the most interesting districts of London. On the average the people are exceedingly poor, and some might think that there is a tendency for them to become poorer; but all the while we see evidences of what are called better days.

The weavers are fast disappearing, though some are left whose names tell that they come of good French Huguenot families. The Sunday morning market in Brick-lane, the enormous brewery in the same locality, and the Sunday bird fair, seem to be institutions which time does not greatly influence; but the vast influence of the King Edward Ragged-school and Mission are apparent on every hand. The well-attended Sunday morning service, the Bible-classes, the crowded Sunday-schools, the week-evening meetings, all tend to tell the same story, that the poor are being reached and helped by the only kind of agencies which are capable of reaching them.

KAISERSWERTH.—The Deaconess Institution recently celebrated its fifty-sixth anniversary. During the festival thirty-eight sisters were consecrated, a larger number than on any such occasion hitherto. There are now in association 664 deaconesses and 192 novitiates. The cholera attacked some of the nurses while they were caring for victims, but in no case did a nurse succumb to the malady.

Y.M.C.A. Notes.

Mr. F. H. Burt, State college secretary of Illinois, writes: "Fall work is opening out in the colleges far better than ever before."

At Milwaukee, Wis., invitations to Sunday meetings are left at the hotels in sealed envelopes, one for each guest on the register.

The Camden-road Association are making special and successful efforts to reach young men who spend Sunday evenings wandering aimlessly about the streets.

At Hamilton College, N.Y., two volunteer classes in Bible study have been formed. Professors William H. Squires and William G. Dodge will be the teachers.

The old-established Association at Islington is, we regret to learn, contemplating the necessity of parting with the "Priory" premises owing to the financial pressure upon its work.

At Brown University, U.S.A., three quartets of students have been organised to work in city missions in Providence, R.I. The members sing, speak, and work personally in the missions.

The semi-annual meeting of the Associations of Ohio was held in Columbus on the 18th ult. The reports submitted indicated that the six months have been unusually blessed in the work among the young men of Ohio.

At Lafayette College, Easton, Pa., a committee of the college spent Columbus Day in identifying the spot where David Brainerd erected his missionary cabin among the Delaware Indians in 1744; it is seven miles from the college.

The twelfth California State Convention, held in Pasadena, from October 12 to 16, attracted fifty per cent. more delegates than any convention ever before held in the State. It was thought to be the most practical convention in the experience of many of the leading workers present.

At Mayfield, Sussex, a branch was opened on September 7. There has been much blessing and souls brought to Christ. The Gospel services are well attended with young men and lads, and numbers cannot get in for want of room. There is great need of a hall for the meetings.

A conversazione of the Exeter Hall Association was held on Thursday, by the invitation of Mr. and Mrs. R. W. Perks. Speaking of the social work with which the gathering was mainly concerned, Mr. Kennedy gave details of what is being done in various ways to make the place a real home to young men.

Since the opening of the new premises at Ipswich on September 29 upwards of a hundred new members have joined the Asssociation. A most successful ambulance class has been started, and the Sunday afternoon Bible class has averaged an attendance of eighty. Sunday evening "at homes" have been organised.

During the week of prayer the Wimbledon Y.M.C.A. was greatly blessed, six young men deciding for Christ and many members being stirred up to greater zeal in the service of their Master. The gymnasium started this season has proved a success, numbering now between thirty and forty members. Lord Kinnaird presides at the annual meeting on Dec. 5.

The annual meeting of the Hull Y.M.C.A. was held recently. The history of this Association is most encouraging in relation to Christian work within Polytechnics and similar institutions. The Association was launched inside the Young People's Institute. It now numbers 207 members on its roll, and reports a gratifying increase in the attendance at all its meetings.

An important meeting of the committees of the N.W. Metropolitan District took place on the 15th inst. at Stafford Rooms, Mr. E. Parker Young occupying the chair. Mr. Mills gave a brief account of the progress of the work in the district, referring to efforts at Chiswick, Rickmansworth, and Cricklewood, and a new Association at Harlesden was formally admitted to the Union.

Mr. Mason Kidner, of Ealing, opened a conference on "Our Sunday Afternoon Work for Young Men," Mr. Walter Wild, of Westbourne Grove, following. The need of bright and interesting services and care in the choice of subjects for the conversational Bible classes was emphasised, and a proposal to promote a periodical conference of Bible-class leaders met with cordial support from all quarters.

Canon Garratt presided last week over the annual conference of the Eastern Counties Y.M.C.A. District, held at Needham Market. Reports were presented showing the work of the district to be in a most satisfactory condition, In the evening there was a crowded public meeting in the Town Hall, Mr. G. A. Clowes presiding. Addresses were delivered by Mr. W. Hind Smith (National Council), Mr. N. R. Hughman, and Rev. A. J. Begbie, late vicar of Framsden.

Mr. Aladar Szabó, member of the International Y.M.C.A. Committee for Austria-Hungary, writes from Budapest:—"Our little union in Hungary aims at the welfare of our young friends, in full assurance of the fulfilment of the promises of our Saviour. As we have now many pastors preaching the Lord crucified, we can hope that the special work of the Y.M.C.A. will very soon make great progress. I hope you will remember in your prayers our work among the young men, that in Hungary many souls may be won for our Saviour."

Dr. J. Gordon Gray writes from Rome:—"The Young Men's Associations are drawing together. Among the many congresses that have been held at Genoa during recent weeks there has been one also of Young Men's Associations. The movement is yet in its infancy, but it grows, and is bound by-and-by to draw the Churches still closer. Co-operation is thus an actual fact. I am one of those that believe it could yet be made more thoroughgoing to the advantage of all the Churches as well as to the great benefit of the whole work."

Says the *Young Men's Era*:—The Y.M.C.A. is nothing if not a missionary agency. As truly as an anti-mission church, or missionless church, is bound to stagnate, so an Association that fails to catch the missionary spirit, after its eyes have been opened to the awful need of the millions of young men in non-Christian lands, is bound to deteriorate in spiritual power. For these two reasons, therefore, every Association should seek to cultivate a missionary spirit: (1) Obedience to the Master's last command; (2) its own growth in spiritual vigour.

"A good start," says *Association News*, the organ of the Aldersgate-street Y.M.C.A., "has been made with the Winter Session of 1892-93, and there is every prospect of a successful work being accomplished. Never have the rooms in the 'Old Home' of the association been more crowded than during the past month. Never has it been so difficult to find accommodation for the various meetings, classes, societies, and clubs. Never has it been so clearly shown that the first and most pressing need of the work is a new and well-adapted building."

The Croydon Y.M.C.A. has observed specially the week of international prayer, and the meetings throughout have been times of spiritual refreshing, the number attending being over five hundred persons. Special sermons were preached to young men from the different churches in and around Croydon. One special feature was a missionary farewell meeting. Mr. F. B. Webb, one of the members, having been accepted by the China Inland Mission, gave testimony as to the great help and benefit the Association had been to him in fitting him for the service which he was about to enter upon, and expressed a hope that be might not be the last to go forth from that Association to the foreign mission fields.

UNIVERSITY NOTES.

CAMBRIDGE.

On Sunday week Rev. H. C. G. Moule gave his third Bible Reading this term in the Henry Martyn Hall, the subject being "Spiritual Fulness." With great clearness and earnestness he showed by the Scriptures that this was no mere abstraction, but a definite blessing, which God meant for all who trust Him and comply with his conditions.

The speaker at the Alexandra Hall was Rev. Neville Sherbrooke, who gave an excellent address to many. Mr. H. E. Geary, of King's, uses his sweet tenor voice in singing the Gospel message with much taste and sympathy.

Dr. R. N. Cust, of the British and Foreign Bible Society, gave a most interesting address at the C.M.U. on Monday night, taking for his subject "The continuity of Bible-translating." He showed how each translation of the Scriptures—from the Septuagint, made about the third century before Christ, to the latest New Testament in an African dialect—was essentially a missionary work and had for its object the winning of men to the Kingdom of God.

Dr. Cust and Rev. Edward White, of London, also spoke at the public annual meeting of the auxiliary branch of the Society, in the Guildhall. There was a good attendance. The report showed that the receipts of the branch were £352 for the past year.

The Master of Trinity presided on Friday night at a crowded meeting in King's College Hall, which was assembled to hear addresses from Canon Scott Holland and Rev. C. Gore upon the Christian Social Union. The Master read a very thoughtful paper upon the subject, and he was followed by the two members from the sister university. The speakers emphasised, as the great need of the present day, the necessity for an earnest study of social problems and our duty generally towards our neighbour.

Mr. George Ling, the well-known temperance advocate, we regret to say, is now reported to be in a very precarious condition.

IRISH NOTES.

A movement has been set on foot for the consolidation and extension of Methodism in the city of Cork.

The annual appeal on behalf of the Jewish mission was made last Sunday in the various Presbyterian churches.

The Belfast City Mission has recommenced, under hopeful auspices, its fourth annual series of Saturday evenings for the people.

The Hibernian Band of Hope Union has arranged to continue its Gospel temperance meetings every Saturday night during the winter in the Metropolitan Hall, Dublin.

The fifth annual Methodist Young Ministers' Convention has just been held in Tullamore, King's County. Forty ministers were present from various parts of Ireland, and the Convention was a season of blessing to all.

Gospel services have been held by Rev. Jas. Kirkwood in the Methodist Church, Parsonstown; similar services have been held in Tynan, co. Armagh, by Rev. Jas. M. Alley and others; and in Ballygowan, co. Antrim, by Rev. W. B. Merrick.

A Students' Missionary Union has been formed in connection with the Presbyterian Assembly's College with the object of supplementing the income from the Fleming Stevenson Fund, and has been stirring up the missionary zeal of the various congregations to which its members belong or which they visit from time to time.

One of the dailies in Belfast that gave special prominence to reports of the recent meetings held there by Mr. Moody and Mr. M'Neill, was the popular halfpenny paper, *The Evening Telegraph*. We notice with much pleasure that it has commenced to give in its Saturday issue a series of brief religious articles under the heading of "Our Portfolio." The first is a short and sharp Gospel talk on "What is a Christian?" by Dr. H. M. Williamson.

SCOTTISH NOTES.

It is proposed to establish a home in Edinburgh for working young women during illness or when out of work.

A new Free Church has been opened at Motherwell; Dr. Stalker, of Glasgow, preached the opening sermon.

The death is recorded of Rev. John Ingram, of the Free Church, Uist, one of the pre-Disruption ministers.

Mr. H. Warszawiak and Mr. J. G. Wooley were among the speakers on Saturday evening at Carrubber's Close.

Many of the old town churches in Edinburgh are being depleted by the removal of members to the suburbs as well as by the lapsing of others.

The Moderators of the Established and Free Assemblies of next year are to be Dr. Marshall Lang, of Glasgow, and Dr. Walter Smith, of Edinburgh.

There are many regrets in the Dundee community, outside his own congregation, that Rev. W. Houston, of the Steeple Kirk, is leaving the city for Cambuslang.

The Hon. Misses Kinnaird had a hearty reception at a social gathering last week in Edinburgh, when they spoke of Zenana work, as they had witnessed it in India.

The Border Counties Christian Conference, held at Hawick on Saturday, was well attended. Addresses were given by various friends on "Divine strength in human weakness."

Sermons on working men and the Church were preached in Edinburgh on Sabbath by Dr. Landels, Baptist, and Rev. George Jackson, of the Wesleyan Church. The latter spoke strongly on the evils of the drink.

At a temperance meeting in the Edinburgh Free Assembly Hall, Professor Blackie said that though legal prohibition had not been an unqualified success in Ontario, it prevailed in other parts of Canada with good results.

Mr. Joseph Connellan addressed a meeting in Dundee on Sabbath evening, on behalf of the "Scottish Association for Irish Missions." He told the story of his own conversion from Romanism, and described the openings for Gospel work in Ireland at the present time.

LORD BENNET, we regret to say, is suffering from an affection of the throat, and has been ordered to a warmer climate for the winter. All his present engagements are therefore cancelled.

THE CHRISTIAN ENDEAVOUR MOVEMENT has excited the lively interest of friends in France. *L'Eglise Libre* and *Le Christianisme* discuss its character and merits. The title is somewhat difficult to express in French. In 1890 M. Saillens suggested *Société des Jeunes Serviteurs de l'Eglise*; among other proposed names are *L'Activité Chrétienne*, *L'Effort Chrétien*, and *L'Emulation Chrétienne*.

Letters to the Editor.

SPIRITUAL POWER.

Dear Sir,—In reply to "One Who Would Do Good," in your issue of the 17th, may I write a few words? Like the writer, I have never been to Keswick, Mildmay Conferences, or such meetings, but in answer to prayer of several months' duration, of determined search in God's Word as to the conditions for receiving a filling of the Holy Spirit, God was pleased to answer my prayer—to show me that the receiving the Holy Spirit was a gift—to ask and receive, and thank God for (see Ez. xxxvi. 27, and Luke xi. 13). My experience has been a very joyous one; but I should be very sorry indeed to think or say that "One Who Would Do Good" was not filled with the Spirit (lit.: being filled, Πληροῦσθε, Eph. v. 18, denoting continuous action). A man is not filled at once and for ever, but must look for the stream of the Holy Spirit, ever flowing and filling.

There is great danger in the present day among many devoted Christians, who misquote verses and phrases in the Bible without reference to either the text or context.

I think your correspondent would find definite help from a little booklet, "Filled with the Spirit," by Rev. Ernest Boys, published by *Nisbet and Co.*, 21, Berners-street.

Yours very sincerely,
A Rowing Man.

In reply to "One Who Would Do Good," I would venture to pass on how the lesson was learned, under a similar longing. I found that as one "lays hold of Christ" for eternal life, so one lays hold of Him for power to live that life; and with full recognition of this came the power to seize it. Theodore Monod's "Looking Unto Jesus" (price 1d.) and Mrs. Prentiss's book, "Urbané and his Friends," which is devoted to this subject (price 3s. 6d.), were my instructors, and God's agent of blessing. The obtaining of this coveted power may cost much.

"A broken and emptied vessel,
For the Master's use made meet,"

may mean a severe schooling for the poor vessel; but oh! the joy of being emptied of so much which hinders the "power to do good" (1 John ii. 27).

Esculapia.

LUKE XXI.

Sir,—I am not about to enter into controversy, but to write down impressions made on my mind by the above-mentioned chapter as we read it aloud by portions a few days ago at household prayers, because it appears to clear our Lord's great prophecy from obscurity as to the periods intended thereby.

From verses 12—24, Jesus clearly predicts earlier events pertaining to the generation then living: first, persecution of his servants, trials, martyrdoms; then Jerusalem compassed with armies, flight from Judea, woes befalling her people, and, finally, Jerusalem trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

In the next verses these Gentiles reappear, though the connection is a little obscured by the translation "*nations*." Woe is now seen transferred from Jews to Gentiles, whose times have been fulfilled. An age has passed over. The armies, which were the source of distress before, have disappeared; now it is the sea and the waves that roar an affright, "the noise of their waves (of insurrection), and the tumults of the people." Revolution is abroad, thrones of powers are shaken to their bases, kingdoms are moved and all, that the Kingdom which cannot be moved may remain. "*Then* shall they see the Son of Man coming in a cloud with power and great glory."

In Matt. xxv. we read further that when the Son of Man shall so come in his glory, before Him shall be gathered all nations (or Gentiles) in judgment, and give acccount of their treatment of his brethren among them, the flock which He loves. Such features as the above, given us by the two evangelists, cannot by any possible stretch of interpretation be connected with Jewish judgment and the fall of Jerusalem. The conquering nations are now themselves distressed and judged. Each division of mankind in turn has had its era, as schools have their terms and instructions, followed by examinations at the end of term. Divine ways are unchangeable in that respect. First privileges are afforded more or less, and probation is conducted, then full and final account is taken. In the earlier part of Luke xi., we see the times and opportunities of Israelites closed by desolation and their olive tree cut down to the lowest stem. In the later part, the overcoming nations close their term; their olive graft is placed in trial.

A few more verses follow, in which our Lord speaks of the signs and expectation of such end, and adds, "Verily I say unto you, this generation shall not pass away, till all be fulfilled." No one can suppose the whole times of the Gentiles and long desolation of Jerusalem to be included in these words. (As usual,

our Lord's reference is limited by his necessary meaning, and applies to the former part of his prediction concerning the Church then alive, and Judea and Jerusalem.

This is all I have to say, and I commend it to the dispassionate judgment of readers. St. Luke tells us he endeavoured to furnish accurate reports of our Saviour's sayings and doings, and represents in this case two distinct events separated by the period of Gentile supremacy, and affecting different races of mankind. I am satisfied, therefore, to understand Christ's discourse in this light, as English Christians have usually done.

C. S. B.

MONACO AND ITS PRINCE.

Dear Sir,—In *L'Eglise Libre* for November 18, published in Nice, M. L. Pilatte, the editor, contradicts the statement which you recently reproduced, to the effect that the Prince of Monaco is expending the sum annually paid him by the director of the gambling tables, in building a cathedral, etc., and that he does not intend to renew the concession, which expires in 1913. M. Pilatte says that the money is expended by the Prince on his own pleasures, and that the churches are built and the clergy are paid by other grants from the director. At the time of the marriage of the present Prince the story was put forth that the concession would not be renewed, but that was intended simply to produce a sensation.

As for the cathedral, the truth is, that when, years ago, Charles III. sold to M. Blanc the right to set up his gambling hell, he thought he would get some more money out of him for the benefit of the Church! He induced the Pope to separate Monaco from the bishopric of Nice, and to consent to the appointment of a bishop for Monaco. Then M. Blanc was applied to for the money—1,250,000fr.—to build a cathedral, and dared not refuse the amount, large as it was. And more, Charles III. said he must have the whole sum at once! This, too, M. Blanc could not, dared not, refuse. The money once in hand, Charles III. began to build, but he took care to spend every year only the interest of the money, and so when, at the end of thirty years, the cathedral was built, the sum of 1,250,000fr. (£50,000) was still intact! So the Church of Rome is maintained in Monaco. How the devil must laugh!

I am, yours truly,
R. S. Ashton,
Secretary of the Evangelical Continental Society.
Southsea, November 19.

WHAT IS "THE REST"?

Dear Sir,—I observe that Mr. Meyer, following, I believe, the usual line of argument of those who hold that the rest spoken of in Heb. iii. and iv. is the inward rest of faith, refers to the words, "We that have believed *do* enter into rest," as indicating that the rest in question is a *present* one. But this is to lay more stress on the words than the original (*eiserchometha*) will bear, for it is well known that *erchomai* and its compounds have very commonly a future signification—*i.e.*, not "I am *come*,' but "I am *coming*." Thus, for example, in Heb. x. 37 we have "*ho erchomenos hexei, kai ou chroniei*." Compare also Matt. iii. 11, Luke xii. 54, xxiii. 29, etc. Alford says on the text before us, "We do enter (are to enter, as *ho erchomenos*, and the like)."

I would not venture to say that a Greek writer, wishing to maintain the same view as Mr. Meyer's, could not possibly have written *eiserchometha*, but it would certainly have expressed his meaning much more exactly and clearly to write *eisĕlthomen* or *eiselĕluthamen*.

I do not wish for a moment to deny that there is such a thing as present inward rest for those who believe. But I think it is a great mistake to build the doctrine on this passage in the Epistle to the Hebrews. It seems to me that those who do so have failed to enter into the spirit which pervades the epistle from end to end. Let anyone study this epistle as a whole, and he will see that the writer is animated and pre-occupied with one grand aim and purpose, of which his heart is full: namely, the anxiety which he feels to keep from falling those of his brethren who, under the pressure of long-continued persecution, were in danger of drawing back to perdition. It is not a question of higher life or lower life, but of life or death, with which he has to deal. He sets before them in solemn language the awful consequences of apostasy, and the blessed result of perseverance. Nothing could be more appropriate to his purpose than to repeat the warning of Psalm xcv., and warn his brethren to beware lest through unbelief they should become like those whose carcases fell in the wilderness. Surely it is a lamentable weakening of the awful force and appropriateness of this passage when it is viewed merely as a warning not to come short of the present rest which the children of God are called to enjoy. I do not deny the importance of this latter warning, but I would not begin with it in the case of a man who was trembling on the edge of apostasy.

I can easily believe that the condition of one Christian as much excels that of another as that of Israel in Canaan excelled that of Israel in the wilderness. But I am not at all inclined on that account to throw overboard the idea that the earthly Canaan, the inheritance of the seed of Abraham, was a type of the heavenly inheritance promised to the spiritual seed. It is very true that the resemblance is not perfect, inasmuch as Israel had enemies to encounter, even in the promised land. But no type is perfect in all points. If ever any man was a type of Christ, Moses was so. But Moses was very little like Christ when he was compelled to resign his charge to Joshua, and died before entering the land of promise.

I remain, dear Sir, truly yours,
Horace Noel.

Woking, Nov. 17.

Obituary.

ALDERMAN RAMSDEN, OF HALIFAX.

By the death of Mr. Alfred Ramsden, J.P., which occurred a few days ago, Halifax has lost one of its most useful and respected citizens. The Sunday-school movement in the town and district has also been deprived of a warm sympathiser and most earnest worker. As a local preacher amongst the New Connexion Methodists, as a platform speaker, a magistrate, a member of the Town Council, a newspaper editor, and as a Christian man, the deceased will long be held in loving remembrance.

PASTEUR RECOLIN, PARIS.

French Protestants are mourning the loss of another eminent pastor. M. Recolin came of an old Huguenot family, having been born at Vigan in 1826. He was successively pastor at Montauban and Montpellier, and in 1873 was called to Paris, where he exercised a blessed ministry in the parish of the Oratoire. He was a man of firm evangelical convictions, having come under the influence of the renowned Vinet. He was president of the Paris Committee of the Evangelical Alliance, and was altogether superior to sectarian prejudices or jealousies.

MDLLE. BOURGOUGNON.

The death is announced of Mdlle. Elise Bourgougnon, aged sixty-three, directress of "La Famille Evangélique," in the celebrated John Bost institutions at Laforce. She joined the work in 1849, and watched its very remarkable development. M. Rayroux, general superintendent of the homes writes: "Our sister pursued her task during forty-three years with a devotion that never flagged. She had energy and goodness, and was of a motherly heart. Our young girls, after leaving the home found in her a good counsellor and a valued support."

COLONEL MARTIN PETRIE.

This true-hearted servant of God has just been called to his eternal rest. He died at his residence, Hanover Lodge, Kensington Park, on November 19. As an officer of the 97th Regt. he is remembered for his standard work on the "Armies of Europe," and for his gallant rescue of the French ship *Vesta*. As a Christian, he took a deep interest in religious and philanthropic work of various kinds, especially in Mrs. Meredith's Institutions, of which he was for many years trustee, and in the Latymer-road Mission. He was a devoted and regular Sunday-school teacher. He married Eleanora Grant, youngest daughter of the late William Macdowall, of Woolmet, Midlothian, one of the ancient family of Macdowalls of Garthland, and leaves two daughters, both of whom are active in educational Christian work.

MR. JOHN WARNER.

This veteran evangelist, who laboured for many years in the Home Mission field, lately passed away at Stoke Newington, in his sixty-ninth year. Mr. Warner, a native of Cambridgeshire, was one amongst others who were deeply stirred in their hearts by the arousing appeals made by the late Rev. James Caughey, the successful American evangelist, and finally assisted him in the great revival that resulted from his preaching.

After a time he relinquished business, and gave himself to evangelistic work, in which he was aided by his wife and daughter. As an evangelist of the Evangelisation Society, he was in great demand, travelling in every county of England, and was honoured of God in the salvation of many souls. Subsequently he laboured at Fordingbridge and Epsom, and later on did the work of an evangelist in the Birmingham Wesleyan District. Through failing health, he was obliged to vacate that post in 1884, and returned to London, taking only occasional services.

Evangelistic Notes.

Rev. George Eddy has concluded a series of encouraging Gospel services at Midhurst.

Lambeth.—A very interesting mission has been held in Stamford-street by Mr. Sampson. At the concluding thanksgiving service testimony was borne to much blessing.

Reading.—In continuation of the mission conducted by Mr. Moody, services were held last week in the Baptist church by the pastor, Rev. C. A. Davis. Much blessing attended the meetings.

Mrs. Horton and Miss Parker are having much joy in their present mission at Ilford. At each service the interest and power have been manifest. Christians are entering into fuller consecration, and sinners are being converted.

York.—A successful eight days' mission has been held in the Centenary Chapel. The missionary band and other workers entered into the effort with great spirit, consequently the congregations have been very large, while in the inquiry room many profess to have decided for Christ.

Mr. Charles Minor, who last week assisted Major Liebenrood in his special services at Aldersgate-street Y.M.C.A., is during the present month preaching on Sundays in the Assembly Rooms, Reading, where he has had good gatherings and evidence of decisions for Christ.

Sheffield. — Rev. T. J. Madden, vicar of St. Luke's, Liverpool, has held a very successful mission at St. Mary's Church, Sheffield. On Sunday afternoon the address was to men only, when about 2,500 men assembled to listen to a discourse, entitled "The Mark of Cain."

Mr. James Wharton has, since his return from the United States, been evangelising in Scotland, first at Meigle and Almond Bank, then later holding a three weeks' mission in the Shetland Isles, with good results. He asks prayer for a mission he is about to hold in Lerwick.

Mr. George Hefford has concluded a twenty-one days' mission at the New Mission Hall, Hendon. This is his second visit here. Great things were asked for and expected, nor were the expectations disappointed. The meetings were well attended, much interest was shown, some hundreds of booklets, tracts, etc., were distributed, and definite blessing received.

Mrs. Baeyertz continues to draw great audiences at Dr. Barnardo's Edinburgh Castle Mission Church, where she is the preacher for November. Her last meeting will be held on Monday, 28th inst., at 8 p.m. After the evening service, Sunday last, when the great hall was again packed, nearly a hundred professed anxiety, and were dealt with in the Inquiry Room. W. R. N.

Mr. W. H. Dawe has conducted a ten days' mission in Sermon-lane Mission Hall, and from the first night the power of God was seen in saving souls. Several of those who entered the inquiry room were of the roughest class, but are now "sitting at Jesus' feet." It was indeed a great joy to see on the closing night upwards of forty standing up who during the mission had given themselves to Christ.

Brinscombe, Glos. — A successful mission has lately been held here by Mr. Chas. Inglis. Every afternoon his Bible readings were warmly appreciated by large numbers, so that the room was filled. These meetings were felt to be most fitting preparation for the Gospel work in the evening. A splendid gathering of over 300 men was held during the week, and amply demonstrated the power of the Cross to draw sinners together. All round many believers have been refreshed and encouraged, and much people added unto the Lord.

Bridgwater.—Mr. Newton Jones has lately conducted a twelve days' mission in this town and several villages around. The mission was preceded by a week of united prayer, to which the blessing that ensued is very largely attributed. The afternoon Bible talks were much appreciated, and the meetings throughout were well attended, the result being manifest in the deepening of spiritual life in many of the Christian teachers and in the large number of elder scholars who expressed a desire to find the Saviour.

Mr. J. M. Scroggie has held a fortnight's mission at the Union Tabernacle, Wandsworth-road. Considering the weather, the attendance was good throughout. On Sundays the gatherings were specially large. Christians were helped and encouraged, while not a few profess to have accepted Jesus as their Saviour. On the last evening a tea-meeting was held, when addresses were given by Rev. D. Cameron, Rev. T. Hanger, Mr. Robert Paton, and Mr. G. Hefford. Mr. Scroggie gave a closing address from 1 Cor. xv. 58, specially urging the converts to be "steadfast, immovable, always abounding in the work of the Lord."

Springburn, Glasgow.—Mr. George Clarke has just conducted a four weeks' mission in the Springburn Free Church. For the last ten days the church, which is capable of accommodating about 1000, has been crowded nightly with a throng of eager listeners, and last Sunday it was necessary to break up the usual evening service into two, so that instead of one service at six o'clock, there was a meeting for women only at four, and another for men only at seven. At both these services the church was crowded. Since the mission commenced over 700 men and women have made open profession of conversion. Mr. Clarke gave a farewell address on Thursday, but the interest is still so great that Mr. Soutar (the pastor) has decided to carry on the meetings, with the assistance of some of the other ministers in the district.

Mr. Alexander Clark has been conducting a mission at Garstang and Pilling in the Wesleyan chapel. On Sundays especially the chapels have been crowded, and the people have eagerly listened to the Gospel preached. A genuine work has been done; Christians have been blessed and quickened, the hesitating brought to decision, and the careless aroused. At the closing meeting most encouraging testimony was given to great blessing received. On Monday afternoon the missioner preached to women only, when 2,500 women assembled together. Straight midday talks to men were given, the average attendance being 260. There were also afternoon Bible readings and mission service each evening. God's Holy Spirit appears to have been at work, and a number stood up at the after-meeting to confess Christ, while Christians have received a deeper blessing.

Personalia.

Rev. Dr. Stephenson has resigned the vice-presidency of the London Wesleyan Council.

Mr. Albert R. Fenn's address during his stay in England is 45, Beresford-road, Mildmay, London, N.

Dr. Henry Soltau, now on his way to the Neilghery Hills Mission, has reached Bombay, where he has given several addresses.

Dr. W. J. Adams, who recently resigned the rectorship of All Saints', Dorchester, owing to the decision in the Lincoln case, has taken temporary charge of Loughborough Park Congregational Church, Brixton.

Dr. A. T. Pierson has given an absolute denial to the statements made in an interview published some time ago in the *New York World*. No such interview ever took place, and hence the words attributed to Dr. Pierson were never uttered.

Rev. John Stevens, with his family, arrived safely at Aden on the 30th ult., having had a most pleasant passage so far. Mr. Stevens is deriving great benefit from the voyage, and all were well. They hope to reach Shanghai on the 29th inst.

Mr. Joseph W. Leng.—Many of our readers will learn with regret that Mr. Leng, whom they have been accustomed to meet at the Publication Depot of the National Temperance League, has been compelled, through advancing years and failing strength, to resign the position he has worthily occupied during the last sixteen years.

Lady Radstock has, we hear, become very much weaker, and the doctor thinks that her time is very, very short; but the Lord gives her perfect rest as to whichever way He leads, and He gives her husband also restfulness and a quiet anticipation that He will delight to answer the prayers of so many hundreds of his dear ones.

AN IRISH COTTAGE HOME.

The report of the past year's work at the Cottage Home for Little Children has reached us. It is satisfactory to see how the work is progressing from year to year. From forty to fifty children have been kept in the Home through the year, the greater number of these being under three years of age and therefore requiring much care. Many were admitted whilst their mothers were under treatment in hospital. In other cases named in the report several mothers, some of them ladies left penniless, have been enabled by a little temporary help and training to earn their living instead of becoming a burden to the community.

The committee is obliged for the first time to close the year with a deficit, owing to the great increase in their work, and also to the fact that last winter was unusually unhealthy, thus increasing the expenditure. In this difficulty a lady has offered to give £40 if other friends will raise the balance of £100 before the close of this year. Copies of the report will be forwarded by the honorary secretary, Miss Barrett, 6, De Vesci-terrace, Kingstown, County Dublin.

Temperance Notes.

The Hackney and East Middlesex Band of Hope Union consists of 192 societies, with a membership of 26,000.

Mr. and Mrs. W. S. Caine have been conducting a very successful Gospel Temperance Mission at Wallasey, Cheshire.

Some correspondence appears in the *Kidderminster Shuttle* on the extravagant expenditure on alcoholic liquors in the workhouse, which is said to be more than double what it was in 1871.

At the recent anniversary of the Latimer Abstinence Society (Mile End), Rev. J. W. Atkinson presided, and the secretary gave details showing that during the past year good work had been done, and steady progress made.

At the recent Conference for Women Workers at Bristol, Dr. Kate Mitchell read an excellent paper on "Inebriety," and Mrs. Byers, of Victoria College, Belfast, gave an interesting account of the work done in connection with the Belfast Ladies' Temperance Association.

The society for the study of inebriety publish an important paper by Dr. H. W. Williams, on the duty of the State with regard to the compulsory detention of habitual drunkards. He maintained they (whether men or women) ought to be so detained for their own sakes, for their families' sake, and for the sake of society at large.

We are pleased (says the *L.M.S. Chronicle*) to record a decided advance in the temperance cause in Fianarantsoa. Strong drink is no longer allowed to be brought into the town by the Malagasy; and, after another enthusiastic band of hope meeting, held on August 11, sixty-eight names were added to the list of total abstainers.

The W.C.T.U. Convention recently held in Denver was an enthusiastic and memorable gathering. The White Ribbon Women of America are on all occasions manifestly in earnest; but in Denver the crush was so great at the opening meeting that two overflow meetings were obliged to be held. Miss Willard gave her annual address to the 154,213 members whose representatives thronged the church.

Careful investigations disclose the fact that in the German Empire alcoholic drinks absorb twice as much money as bread, three times as much as lodgings or house rent, eight times as much as fuel. Public education and the army each costs a fourth of the sum spent on alcohol. All the direct taxes of Prussia, and all the indirect taxes of the empire, taken together, fall short by a great deal of the sum expended annually upon alcoholic liquors.

The following lines are taken from the forthcoming issue of *John Ploughman's Almanack*:—

Beer and skittles rob home of victuals.
God made man upright; drink upsets him.
Of ale-sellers and tale-tellers beware.
He that is always drinking is always dry.
Don't put your best clothes on the brewer's back.
Dramshops and pawnshops are not far apart.
The green man goes to "The Greenman."

Children receive truth with avidity. They learn quickly. A little girl who holds a Demorest Medal, aged about thirteen, gave a speech of Lady Henry Somerset's in excellent style at the recent anniversary meetings of the United Bands of Hope. A "Y" branch in connection with the Young British Women's Temperance Union was recently started successfully in Birkenhead by Miss Helen Hood, the secretary of the World's W.C.T.U., England.

Through the agency of the London Police-court Mission of the Church of England Temperance Society, 1,500 men, women, boys, and girls were last year found situations, restored to friends, sent to homes, or practically put in the way of living honestly and soberly. By means of the home and labour yard at Ealing, 158 men were assisted, and of the 130 who had left at the end of the year, 102 were working industriously in situations found for them by the mission.

The Sheffield Women's Christian Temperance Association has a membership of 1,300 women, and is carrying on a very vigorous work. In addition to holding meetings of various kinds, the members of the Association do a good work in visiting the common lodging-houses. Two missionaries regularly attend the police-courts, and visit those who come before the magistrates for drunkenness and similar charges: other missionaries visit more generally those who sign the pledge, and from house to house.

Nothing gives brighter augury for the future success of the temperance cause than the universal effort now being made to spread temperance truth in the thought of children. Miss Anna Gordon, Miss Willard's private secretary, will, while residing in England with Miss Willard during the present winter, lend her valuable aid in the children's cause. Meetings are already being arranged for Miss Gordon (who is superintendent of juvenile work for the World's W.C.T.U.) in Middlesbrough and Nottingham.

The Book World.

ANNUAL VOLUMES.

Old Jonathan (new volume, 1s. 6d. and 2s. 6d.) is a familiar friend. The editor, Dr. Doudney, is within a few months of completing his eighty-second year, having for nearly thirty-seven years conducted this useful and wholesome serial, which is appropriately designated a "district and parish helper." (*W. H. and L. Collingridge, Aldersgate-street.*)

Sunday Reading for the Young is always a very attractive serial. The new volume (3s.) is replete with illustrations, large and small, and good reading-matter, all "just the thing." The bright cover is in harmony with the cheerful contents, and the volume may be strongly commended as a Christmas present for little folks. (*Wells Gardner, Darton, and Co.*)

The Fireside Annual (7s. 6d. "*Home Words*" *Publishing Office*). Mr. Bullock is careful to produce a handsome as well as readable volume. He provides an illustrated evangelical magazine, which has found, as it deserves to find, a welcome in many homes. The Day of Days (2s.), coming from the same house, is well known as an unpretending but useful paper for Sunday reading.

The Temperance Mirror is a good magazine for the home circle. The twelfth annual volume (1s. 6d. to 2s. 6d., according to binding, *National Temperance League Depot*), like its predecessors, is a budget of good stories and sketches, and gives poems and dialogues that will be welcome to those who conduct juvenile temperance societies.

Faithful Words for old and young, is a high-class monthly, which, in volume form (1s. 6d. *Holness*), would take spiritual light as well as social pleasure into many a home. The contents cover a wide field of missionary interest, and are sound in substance as well as admirably illustrated. This old friend has now exercised its evangelical ministry for twenty-one years.

The Indian Female Evangelist, the quarterly magazine of the Zenana, Bible, and Medical Mission (2, Adelphi-terrace, Strand, W.C.) is always replete with interesting missionary intelligence. The twelfth volume presents a year's parts in a form convenient for preservation. We commend it to the notice of all who follow the progress of the Gospel among the women of India. (2s. *Nisbet.*)

The Leisure Hour and Sunday at Home Annuals (7s. 6d. each. *Religious Tract Society*). That these volumes are handsomely bound, ably edited, informative, and readable, goes without saying; their high reputation is well maintained. In the varied contents there is something to suit every wholesome taste. Present interests, the current topics of the day, are always kept well to the front, while themes of deeper import, as well as scientific, historical, biographical, and similar matters are well and worthily handled. Both magazines ought to have a place in every home, a corner in every library.

Messrs. John F. Shaw and Co. issue a beautiful and attractive series of annuals for the young folk. Our Darlings (3s. and 5s.) is very handsomely bound. Its coloured plates and illustrations, with pleasing stories and bits, render it a singularly acceptable gift book for the little ones for whom it caters so admirably. Little Frolic (2s.), in matter and type, picture and story, is evidently designed to amuse and delight the tiny folk just learning to spell. Sunday Sunshine (1s. 6d.), as its title denotes, supplies something for the children on Sundays; many a mother or governess will be thankful for such a book to aid in interesting restless and tired juveniles. By Sea and Land (1s.) is a collection of stirring adventures amongst wild beasts and savages, in storm and in war. It is a real boys' book.

The Lady's Pictorial has issued a Christmas number with very fine coloured supplement from a painting by F. Vinea, which latter is alone well worth the shilling charged for paper and picture.

Messrs. James Clarke and Co., send Rosebud Songs (1s.), simple children's pieces, words and music; and Rosebud Rhymes (1s.), homely and familiar nursery rhymes. Both are quaintly and curiously illustrated in a pleasing style.

Jack Forrester's Fate. By Catharine Shaw. (*John F. Shaw and Co.* 2s.) A bright, well-conceived story of a sailor lad, with a very thorough Gospel ring. Jack, we doubt not, will win the hearts of many by his frank, generous, Christian spirit and bearing.

Fever Nursing: a course of lectures on the nursing required in cases of ordinary fever, by Mary Harris, matron of the Suffolk General Hospital, Bury St. Edmunds. (1s. *The Record Press*, 376, *Strand W.C.*) These are pages well worth the attention of such as tend the sick.

Avice: A Story of Imperial Rome. By Eliza F. Pollard. A tale of the days of Caligula, of the early Christians, of their persecutions and martyrdoms; bringing out in a real and vivid manner their simple faith and readiness to endure and die that they might witness a good confession. (*Partridge and Co.* 2s.)

A Long Chase. By R. M. Eady. (*Sunday School Union.* 3s. 6d.) We have read with considerable interest these eventful chapters in a lad's life, full of African adventures. The vileness of the slave trade is strongly set forth, and much is told of what our brave seamen are doing to check the traffic in human beings. The boys will find it a charming book.

Glaucia: the Greek Slave. A cheap edition of a capital historical tale. How the simple faith of the Christians won its way among the heathen; how the believers bore and forebore, even unto the death, is very simply told. A slave girl first gives her own self and then becomes the means of winning others to the Saviour. (*Religious Tract Society.* 2s. 6d.)

Nursing Handbooks.—*Messrs. Cassell and Co.* have issued two shilling manuals, which should have a large circulation. They are both from the pen of Florence Stacpoole, diplômée of the London Obstetrical Society, and are entitled, Advice to Women on the Care of their Health Before, During, and After Confinement, and Our Sick and How to Take Care of Them.

Wild and Tame (2s. *Shaw and Co.*) is a series of delightfully simple sketches of animal life. Young people, and many who are no longer young, will con these "pictures and pages" with genuine interest, receiving much reliable instruction and entertainment. Harrison Weir's coloured pictures are worthy of that master hand. Altogether an admirable Christmas gift to a studious child.

Faith, Hope, and Charity. By Anna Lisle. (*Hutchinson and Co.* 5s.) The story of Gabrielle, a much-tried girl, misjudged and suspected, yet eventually fully vindicated. Gabrielle and one or two others are capitally sketched, but in the portrayal of some of the characters there is a trace of bitterness. It is to be regretted that the hardness is suggested as being due to particular views of truth.

Ourselves and Others. By Samuel B. James, D.D., vicar of Northmarston, Bucks. (5s. "*Home Words*" *Office.*) Here are twenty-two short essays on out-of-the-way but interesting topics, by one who wields a facile pen, and draws with excellent judgment upon large resources of curious knowledge. Whether writing on "Notice to Quit," "Hear, Hear," "Visiting Cards," or "Perorations," the author is always entertaining and instructive.

It is pleasant to note the fact that such a delightful and helpful record of youthful consecration as Joyfully Ready, a sketch of the life of Harry MacInness, by his mother, has gone into its tenth thousand. A new edition is published by *Messrs. Seeley and Co.* at the remarkably low price of ninepence. We trust that in this popular form the little book will be a message and a channel of blessing to tens of thousands more of our boys and girls.

Uganda: Its Story and its Claim (6d. *Church Missionary House*), is a pamphlet bearing the appropriate sub-title, "A Handbook for the Present Crisis." As told by Rev. G. Furness Smith, M.A., acting editorial secretary of the C.M.S., and illustrated by Lancelot Speed, the story is as engrossing as a romance, and exceedingly eloquent in its appeal to the conscience of British Christians. The book should be vigorously circulated by friends of mission work in Africa.

Mr. D. B. Wiemann, of Barmen, has issued German versions of "The Veil Lifted" and "The Confessional," by Eliza Richardson. They were translated by E. Spliedt, and have been entitled Der Aufgehobene Schleier and Der Beichtstuhl. Mr. Wiemann has so far received but little encouragement in his brave testimony for Protestant truth; but as there is much need to-day for the circulation of such literature in Germany, it is hoped that his publications will not be overlooked.

Keswick Christmas Cards: We have from *Marshall Brothers* a pretty and varied series of cards, booklets, and calendars, prepared for the coming season, when they ought to be in very general demand. Amongst these we may mention Perfect Peace (six for 2s.), with very fine designs by Avon Houbald; also The Garment of Praise, by Anna Simpson (six for 1s.), The King's Birthday (six for 1s. 6d.), designed by J. Mierendorff, and Trusting (six for 1s.) All these are really choice. Cheaper cards are provided in Joyful Meetings, Glad Tidings, and Words of Life (6d. packets), while a yet cheaper set (still very pretty), are issued at 1s. 6d. per 100. Blessings may be mentioned as a lovely example of chromo-booklets, while a tiny and really pretty daily calendar is also provided. The whole Keswick series is characterized by the pains evidently spent in the selection of suitable texts.

The Scripture-Subject Searching Almanac for 1893 has been compiled on a suggestive plan, by E. L. S. (1d. *Marshall Bros.*)

Syllabus of Sunday-School Lessons. (3d. *Atkinson and Pollitt, Kendal.*) This is the twelfth annual issue of a handbook designed specially for use in Church of England Sunday-schools.

Our Watchword of Hope: Maranatha. By E. J. Allnutt. (6d. *Nisbet.*) Here are well-arranged thoughts on a subject of sublime interest, from the pen of one who is thoroughly instructed in the Holy Scriptures.

The Church of England Almanac for 1893, compiled by Mr. Henry Miller, is a useful manual. It may be had in two forms, with paper covers for a penny, and neatly bound in cloth, interleaved for notes, at sixpence. (*Shaw.*)

Lady Beaujolais Dent has issued two more very instructive booklets: The Crucified, Living, and Coming One; or, Thoughts on the Lord's Supper; and The Will of God, or, God is Love; a New Year's Address. (1s. per dozen. *Drummond's Tract Depôt, Stirling.*)

Cassell's New Technical Educator, the first part of which has been published (6d.), is a very useful serial. Many important subjects are dealt with, and the pages show material improvements upon the well-known *Technical Educator*, which is deservedly held in high esteem.

The Church Association, 14, *Buckingham-street, Strand, W.C.* has published a penny pamphlet, with the significant title Ritualism Rampant in the Diocese of St. Albans. It gives a list of parishes, with names of incumbent and patron, date of appointment, and details of "practices." It is a sorry picture.

Dr. Cunningham Geikie's The Life of Christ is being translated into Russian by one of the dignitaries of the cathedral in Moscow. The first volume will be published in that city this Christmas, three others following at short intervals. In America, the sale of this well-known book has been enormous: five editions of it, issued by different publishers, competing with each other among our Transatlantic brethren.

From the office of *The Polytechnic*, 14, *Langham-place, W.* comes a very attractive compilation, A Scamper through the States (1s.). It is published in view of next year's cheap trips to the World's Fair. To those who purpose going there it will of course be indispensable if they wish to have an intelligent enjoyment of the month's tour. Friends who are obliged to stay at home may console themselves with a study of this profusely illustrated and well-written account of some of the wonders of the Great Republic and of the coming Exposition.

William Taylor, the Navy Evangelist.—Our readers will remember the memoir of this devoted evangelist in our issue of March 17. His life and work, written by members of the family and prepared for the press by an experienced editor, will be ready for publication by the close of this month. The book contains many incidents of Mr. Taylor's early career, and thirty years' experiences as a preacher of the Gospel to the masses. For circulation amongst working men it will be exceptionally suitable. It will be illustrated and will contain two photos of Mr. Taylor. The introduction has been kindly written by Captain W. E. Smith, Hon. Superintendent of the Evangelisation Society. Copies (1s. 6d. post free) may be ordered from his son, Mr. W. J. Taylor, Evangelist, care of Evangelisation Society (Scottish Branch), Grove-street Institute, Glasgow.

PAMPHLETS.

The Elder at the Plate, by Nicholas Dickson (1s. *Morison Bros., Glasgow*) is a collection of humorous anecdotes and incidents bearing on the matter of the church collection—a serious religious function north of the Tweed. The author's historical and anecdotal industry has been rewarded, for his wise and witty brochure has reached its tenth thousand.

Messrs. Hodder and Stoughton publish in a shilling vol. a number of sketches of "Modern Anglican Preachers," by "Camera Obscura." They are lacking in literary polish and very partial in the distribution of space. All are more or less laudatory, but the little book embraces many interesting facts. The introduction contains some weighty thoughts on preaching.

A very appreciative sketch of the life of the late J. G. Whittier, by W. Whitten, forms No. 2 of the "Friends' Shilling Biographical Series." (*Hicks, 14, Bishopsgate Without.*) There are many choice extracts from the poems of this minstrel and laureate of America's ante-emancipation days, and whose songs of freedom and justice did so much to strike the fetters from the slave.

Rev. Jas. Wells, of Pollokshields, Glasgow, has prepared a Jubilee Story for the Young, in which he gives briefly and in simple language the history of the great Disruption in 1843, out of which the Free Church of Scotland was born. Portraits of John Knox, Thomas Chalmers, Alexander Duff, and the Apostle of the North, and a reproduction of the famous picture of the first F.C. Assembly, brighten the pages of an instructive and inspiring record of devotion to religious conviction. (1d. *Oliphant, Anderson and Ferrier.*)

Stranger than Fiction is the title of a short but intensely interesting history of the United Presbyterian Church of Scotland, by Rev. John Pollock, of Glasgow. (3d. *R. Sutherland, Haddington-place, Edinburgh.*) The graphic narrative begins with the Reformation in 1560, and traces the vicissitudes of the reformed faith through prelatic persecutions, covenanting protests, and the various "secessions" from the Establishment and reunions that resulted ultimately in the formation of that branch of Scottish Church polity now known as "United Presbyterian." Within brief compass a wonderful amount of church history has been compressed. The author is a strong "Liberationist," and looks forward to the day when disestablishment shall pave the way to the reconstruction of a great "free united Presbyterian Church" in the land of his birth.

BOOKS RECEIVED.

From *Hodder and Stoughton.*—The Sermon Bible. Vol. 10. Price 7s. 6d.

From *Elliot Stock.*—Did Moses Write the Pentateuch after all? By F. E. Spencer, M.A.

From *Hodder and Stoughton*—Expository Lectures and Sermons. By W. Gray Elmslie, M.A., D.D., Edited by A. N. Macnicoll. 6s.

From *Nisbet.*—Memoir of Margaret Stephen Kennedy. By her husband, James Kennedy, M.A., late Missionary in Northern India. 6s.

From *Partridge and Co.*—Madagascar: its Missionaries and Martyrs. By William John Townsend, D.D. For Heroes of India. By F. M. Holmes (1s. 6d. each).

From *T. Nelson and Sons.*—The Bible in Spain, by George Borrow, 4s. The Forlorn Hope, by A. L. O. E., 2s. 6d. Cyril's Promise, by W. J. Lacey, 2s. In Green Pastures, by J. R. Miller, D.D. The Children's Treasury, 1893. (1s.)

From *Wells Gardner, Darton, and Co.*—"Farthings," the Story of a Stray and a Waif, by Mrs. Molesworth, 3s. 6d. A Pair of Old Shoes, by Christabel Coleridge, 1s.: My Birthday Book, proverbs, maxims, and quotations for every day in the year, edited by Mary Trebeck, 6d.

NOTES ON DAILY READINGS.

SUNDAY, NOVEMBER 27.—JUDGES XI.

How often it has happened that in our extremity we, like the elders of Gilead, have turned to Him whom we refused. But there is only one condition on which the Lord will fight for us against our overmastering foes. He must be our head; we must put Him on the throne.

It is important that we should vindicate the cause we espouse, that those who oppose us may know that they are in conflict not with us alone, but with the eternal principles of God's righteousness. It is a great thing to be able to say 'I have not sinned against thee, but thou doest me wrong." Even if we do not wrong people by act, let us guard against speaking treacherously or unkindly. It is amazing with what ease Christian people stab at the honour and nobility of those whom they call friend. Let us beware of making bargains with God. We do not need to bribe Him to do aught for us. Not the burnt-offering as an inducement for God to deliver, but God's deliverance an inducement to the burnt-offering. Whether or not Jephthah did really offer his child is not material to our present consideration, for it must have been as great an agony to shut her away from the cherished hope of an Oriental woman, as to see her consumed on a funeral pyre. How strange it is that Christian parents refuse to give their children to missionary or other work at the call of God!

MONDAY, NOVEMBER 28.—JUDGES XII.

Men are very unreasonable; like these children of Ammon, they are reluctant to take up a difficult cause. Then they are annoyed not to share in the glory when it has passed out of its straitnesses into a large place. This comes of calculating results, and considering what will make for name, or fame, or prosperity. Our Lord described this state of mind as having double sight. No man can live happily or honourably who has one eye towards his own interests and the other towards God's. "If thine eye is evil, thy whole body is full of darkness." Oh, for the single eye, the united heart; the devoted purpose fixed on doing the will of God! When once the soul elects to seek first the Kingdom of God and his righteousness, he is indifferent to human praise or blame, success or failure, as the world may deem it, and turns away from the heated faces and words of critics and opponents, saying "I put my life in my hands, and the Lord delivered."

There are many amongst us who might pass as allies and brothers, but they cannot frame to pronounce certain words which to us are as dear as life. They utter them, indeed, with their lips, but there is a certain dialect, a colour, an indefinable defect which we can instantly detect, and which betrays the false professor. God help us to speak plainly!

TUESDAY, NOVEMBER 29.—JUDGES XIII.

What parents are, children become. If a mother has no other inducement to live a noble life, let her do so on behalf of her children. Well would it be for father and mother often to use the words of Manoah, "Teach us what we shall do unto the child, what shall be the ordering of the child, and what shall be his work?" God has a plan for every child, and parents should be fellow-workers with him. Can we doubt who the angel was, when we discover (v. 18 *marg.*) that his name was Wonderful. No doubt it was the Angel of the Covenant himself, the Mighty God, the Everlasting Father. He is not far away from any who seek Him or need His help. He does wondrously, and His nature ascends like the altar-flame.

The reasoning of Manoah's wife was very wise, and one that would help us in many an hour of alarm. Let us not always fear that God means harm, but look back upon the past, the services which He has permitted us to render, the offerings He has received, and the things He has shown us. Would He have seen all this, and then fail us! Would He have begun if he had not counted the cost, and foreseen that He was able to complete? There are no unfinished houses in the Eternal City; no incomplete busts in his workshops; no half-cut jewels in his crown. It is not his nature to thwart yearnings that he has instilled, or to cancel hopes that He has excited. What He has told us is a guarantee of what He will yet do for us.

WEDNESDAY, NOVEMBER 30.—JUDGES XIV.

Samson is the type of a man who, guarding against ceremonial laxity, and so keeping the Nazarite vow intact, is at the same time extremely lax in his morals. Though he touched neither wine nor strong drink, and ate no unclean thing, he was carried by passion, like a leaf before the autumn wind. It was quite enough for a woman to please him well, and he insisted that his father should get her to be his wife. God overruled the results, though that did not relieve Samson of blame. (*Comp.*, Acts ii. 23.)

Not once or twice in our lives have we met with a close analogy to this old story; circumstances which have roared against us, threatening our lives, have finally yielded honey and meat. We think as we meet them that they will involve us in unmitigated disaster, but as we look back upon them in after years, we count them the sources of unutterable delight. Everything depends upon how we meet them. It is only they on whom the Spirit of the Lord comes mightily, to whom the strong yields sweetness.

The end of this chapter shows how weak human love may be, unless it is a sacrament of eternal love, and a chalice in which the wine, the true wine of life, which is God's love, is communicated to us. The love of the newly-married wife may fail, unless it is possessed by a stronger passion, and held true by a mightier hand.

THURSDAY, DECEMBER 1.—JUDGES XV.

In the roll-call of God's heroes, Samson is spoken of as a man of faith (Heb. xi. 32.). It is so strange to find him classed with David, and Moses, and Enoch, for as we look upon the deeds recited in this chapter they seem to us altogether so stormy and boisterous and savage. We find it hard to think of him as being animated by the same holy purpose as filled the hearts of the saints, and that the hand of faith was indeed there beneath the plated armour of the warrior. Truly, "God fulfils Himself in many ways." And yet it is comforting that God's children are clad in very different guise, speak many dialects, and are not expected to live higher than according to the light they have. There is a sense in which we may emulate Samson, who, when he had completed his act of vengeance, went down and dwelt in the cleft of the rock. There we are secure from the attempts of faithless friends and the assaults of bitter foes. There, too, deliverance will be given; the Spirit of the Lord will come mightily upon us; and living water will flow for our thirst. If any should read these words who have been bound by strong ropes, and rendered powerless to do God's work as aforetime, let them trust and not be afraid, for there is that in the mighty descent of the Holy Spirit which shall set them free. There is a great contrast between the ropes on the hand of a true Nazarite, and those on the limbs of him who has broken his vow (xvi. 12).

FRIDAY, DECEMBER 2.—JUDGES XVI.

This story always reminds me of the death of Christ. In his weakness as He hung upon the Cross, the power of hell compassed Him in, and anticipated an easy victory, but He laid hold on the doors of death, the gate into the unseen, and plucked them up, bars and posts and all, and put them upon his shoulders and carried them up to the top of the everlasting hills, which lie towards the city of Rest. How necessary it is that a woman should use her influence over those she loves, to augment rather than to sap their strength! This evil came to Samson because he sought love outside the limits set by religion, and whenever men or women act thus they forfeit their purity, and hand themselves over to the enemies of God and of their souls, for their undoing. When temptation comes it is a mistake merely to evade it, and to adduce excuses, or to parry attacks, as if to throw the tempter off the scent. These lines of defence are taken one after another, and the foe presses into the citadel, which in turn must yield Let us beware of scissors, even though apparent love holds them, as they steal over the locks whilst we are steeped in unconsciousness of the havoc that they make, lest our strength goes from us, and we become like other men. There are hours in our life when, though we know it not, our strength departs. Ah, the horror of *he wist not!* We think that we are as we were. and wist not that we have passed from strength to weakness, and that the Spirit of God, as anointing for service, has left us.

But what comfort to know that in solitude the hair may grow again.

SATURDAY, DECEMBER 3.—JUDGES XVII.

The family of Micah's mother might be outwardly religious and accustomed to speak familiarly of God, and yet was evidently eaten through with lying, deceit, and such like sins. We should be very careful that with a form of godliness in our homes, we also have its power, and train our children in the nurture and admonition of the Lord. Here for the first time we meet the phrase which often recurs in the latter chapters of this book, "there was no king in Israel, every man did that which was right in his own eyes." It is always so when Christ is not on the throne; we do as we like, and perhaps are more careful than ever in the observance of a ceremonial and outward religion. Micah thought that God would do him good, because he had made a house of gods, an ephod and teraphim, and had secured a Levite to be his priest. How little he knew that disobedience to the second commandment did him more harm in God's sight and in his own soul, than these externals could do him good. Neither circumcision availeth anything, nor uncircumcision, but a new creation and faith that worketh by love. How strange this yearning of man's heart for a priest! It is almost the deepest instinct in man's nature, destined to lead men to the true Priest, who alone can stand between us and God, and the King also. F. B. M.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, DECEMBER 4

WORK AMONG THE GENTILES.

Acts xiv. 8—22.

GOLDEN TEXT: Matt. xii. 21.

THE story this lesson tells is one of deep and even exciting interest, and furnished the subject for one of Raphael's famous cartoons. From the narrative itself we can gather some particulars concerning Lystra and its inhabitants. Its site is uncertain. All that can be determined is that it was in Lycaonia, some miles from Iconium in a south-easterly direction. Jews do not appear to have been numerous in the city. It was with Gentile idolaters that the apostles had to do. There was evidently a temple to Zeus (Jupiter) before the city (13). Hermes (Mercury) was associated with Zeus as his frequent companion during his supposed rambles on the earth. Legends as to the appearance of these two in human form were widely believed. The inhabitants of the city were evidently of a fickle, faithless, and excitable temperament, as the story shows.

The miracle (8-10). It would appear that at first the preaching of the apostles made but little stir, for the word "heard" (9) is in the imperfect tense, and denotes continuous, persevering, attentive listening There was no great excitement until God performed this miracle of power through his servants. The lame man is an example to many. He had *true faith*. "Faith to be healed" (9) is more than mere intellectual assent to historical facts. It includes, as all true faith does, consciousness of need, and expectation of help. He *expected a Divine work*. What else could meet his need? He had grown from infancy to manhood a helpless cripple. If human power could save him it has had all his lifetime in which to do it. His *faith came through hearing* (9). Persevering and submissive listening is the way to obtain faith (Rom. x. 17). Faith is not a mere emotion born of excitement, but an intelligent understanding of truth and a quiet confidence in it. *The manner* in which Paul performed the miracle made it appear wonderful (10). A single word of command was followed by an immediate and perfect and manifest healing. This is a type of what the Gospel is still doing, and of what it was able to do in a spiritual sense for the people of Lystra.

The apostles deified (11-18).—Picture the whole scene—the enthusiasm of the people, their wild shouts, and the attempt of the priest of Jupiter to do homage to the apostles. Underlying their idolatrous mistake there was something good. They attributed the miracle to Divine power, and were eager to pay their homage and to express their gratitude to those whom they conceived to be gods. Thousands who know the truth concerning the living God are not nearly so eager to recognise Him and to offer Him their grateful worship. Pagan errors have their root in a true deep need of the human heart. Unhappily, men who are the subjects of that need are more ready to believe a lie than to obey the truth (2 Thess. ii. 9—10).

The apostles' rejection of this homage contrasts with the conduct of Herod (xii. 22, 23). They repelled it with indignation and grief, and with all the energy possible. They were alarmed for the people who were about to commit so great a sin, and for themselves lest they should be betrayed into the sin of accepting for themselves the worship that properly belonged to God. How many plausible excuses they might have urged in favour of such a course. How easy to have pleaded that consideration for Lystrians demanded it. Alas! what sin is there for which Satan cannot find some plausible excuse?

But instruction was necessary also (15-17). The best way to combat error is to oppose it with truth. To the vain gods of the heathen Paul opposes "the living God," as the Creator of the universe, as the unfailing source of all temporal blessings, and as sending to them a gospel which commands them to turn from vanities to Himself. The belief of the truth is death to the idolatrous lies of Satan (1 Thess. i. 9).

Paul stoned.—(19) How soon this fickle people changed in their treatment of the apostles. Deified yesterday, stoned to-day. The disciples are like their Lord in this. Hosanna soon changes to crucify. Unhappy is the man who lives to please fickle, faithless men. (20) "Disciples" gathered round Paul. There were some who believed in spite of the idolatry of the people, and the opposition of the Jews. During the Decian persecution, A.D. 249, God delivered the martyr Numidicus as He here delivered Paul. He had been severely burned, and then overwhelmed by a shower of stones, so that he was supposed to be dead. But when his daughter came to bury him he arose and went with her into the city. The servant of God is immortal till his work is done. (22). By teaching and exhortation he sought to strengthen the disciples in every place.

Among the Churches.

CHURCH OF ENGLAND.

A general Church mission is being held this week in all the churches of Bury and the neighbourhood.

The Bishop-Designate of Nyassaland (Rev. W. B. Hornby) will be consecrated in St. Paul's Cathedral on Dec. 21.

The Rupertsland Gleaner announces the retirement of Rev. J. F. Wilson from his well-known work at the head of the Chingwauk, Wawanosh, and Ikhorn Homes.

Dr. Wheeler and Rev. J. Jamal have visited Hebron. As many as 150 patients were seen, amongst them being the chief Rabbi's son and grandson of one of the Chief Rabbis.

The first of the monthly meetings for prayer on behalf of the London Jews' Society was held last Friday at Palestine-place. These meetings are to be held on the second Friday in each month at 3.30 p.m. in the same place.

Rev. A. C. Adler reports the baptism of two Jewish inquirers in Amsterdam. One of them is a German and forty well-educated Jew of twenty-five years of age; the other is a little younger, and hails from Russia.

Rev. S. T. Bachert, of Hamburg, has baptized three of his inquirers in the mission-chapel. He writes:—"Those who witnessed their joy at their baptism will not easily forget the deep impression they made on all who were present."

The special effort being made this week on behalf of the Church Pastoral Aid Society—that is the Home Mission of the Church of England—was inaugurated on Sunday by a sermon from Dean Lefroy in St. Margaret's, Westminster.

The C.M.S. Committee has accepted the following for missionary service: Rev. Henry Richard Sugden, B.A., Exeter College, Oxford; Mr. Henry W. Weatherhead, B.A., Trinity College, Cambridge; and Mr. John O. Summerhayes, L.R.C.P. Lond. and M.R.C.S. Eng.

Canon Scott Robertson, who publishes an annual statement of British contributions to foreign missionary work, states that last year the total amount collected was £1,421,599. Of this sum Church societies contributed £539,510; joint societies, Church and Nonconformist, £205,330; Nonconformist societies in England and Wales, £456,348; Scotch and Irish Presbyterian societies, £210,306.

During the past week Rev. T. J. Madden has been holding a series of special services in St. Mary's, Sheffield. On Sunday last over 2000 men assembled in church to hear an address on "The Mark of Cain," in the course of which the preacher spoke of the awful consequences of a sinful life. The congregations at the evening mission services have been very large, and large numbers of men have gathered at the midday services for twenty-five minutes.

On Monday meetings were held in Manchester in connection with the general Church Mission, which is to be held in Manchester and Salford from January 28 to February 7. In the afternoon Archdeacon Donne addressed a meeting of the clergy in one of the rooms at the Y.M.C.A. Archdeacon Wilson presided. A special service was held in the Cathedral in the evening. There was a very large congregation, composed chiefly of those who intend to take part in the mission.

The sixty-first anniversary of Christ Church, Salford, has just been held, the preacher being Canon Stowell, the former rector. At the public meeting Rev. Fergus Hill, rector, in reviewing the work of the past year, said that there were 1375 scholars attending the day-schools, and 1636 the Sunday-schools. The staff of teachers numbered 120. There were ninety-one visitors at work, who distributed 6,000 tracts monthly. Addresses were delivered by Revs. F. Wainwright and Canon West.

The Record publishes a statement from Rev. R. H. Walker, who has just returned from Uganda, and an account of an address delivered by his old companion in trial, Rev. Cyril Gordon. These plain, unvarnished stories from the two men who, without affectation, must be held to know more about Uganda than any other Englishmen, must help to educate the public mind on this crisis. Mr. Walker and Mr. Gordon are both men with a well-justified reputation for speaking their views frankly, and their long residence in the country adds weight to every word they say.

CONGREGATIONAL.

A special mission held at Boxmoor has produced good results.

Hawley-road Chapel Sunday-school reports 250 scholars, with thirty teachers.

Doddridge Sunday-school and branches, Northampton, have a total of 1759 scholars, with 132 teachers.

Selby Church has decided to make all the chapel sittings free and open, and adopt the free-will offering system.

Bethel Church, Sheerness (Rev. C. F. Bone), reports 325 members, of whom fifty-five have been admitted during the year.

Cannon-street Church, Preston (Rev. B. Nightingale), reports 360 members. Seventeen have been added during the year.

A church has been formed at Ilford under the auspices of the London Congregational Union, and services have been commenced in the reading room.

Rev. Charles Goffe, after a ministry of nearly half a century, is retiring from the pastorate of North Walsham Church, which he has held since 1862.

At the meeting of the London Congregational Board on Tuesday, Dr. Parker withdrew his letter of resignation which had been received at the previous meeting.

The Earl of Radnor has very generously promised Rev. J. J. Palmer a most valuable and the only eligible site for a new Congregational church in the West End of Folkestone.

New Sunday-schools are being erected at Ampthill in connection with Union Church. Memorial stones were laid on behalf of Viscount Baring and others. The day's proceedings realised £85.

Special missionary meetings in connection with the Forward Movement of the London Missionary Society have been just held in all the churches in the Camden and Tentish Town group of the North-west District.

Rev. Isaac Davies, who has held the pastorate at Mill Hill, Blackburn, since 1875, has been compelled to resign his charge through ill-health. He had a paralytic stroke some two years ago, from which he has never entirely recovered.

The anniversary services of Lancaster Centenary Chapel (Rev. H. W. Smith, pastor) have this year been combined with a week of special missions, conducted by Rev. R. Balarnie. All the services were well attended. Many young persons connected with the senior classes in the Sunday-school have been brought to decision for Christ.

Rev. O. K. Hobbs, at the Huddersfield and Heckmondwike District Conference, discussing the question "How to make our churches more efficient for the work they have to do," said that many of the churches were getting to be more or less proprietary clubs, where men met for a pleasant hour and called it service. But there could be no service like that. Their great work was to go out into the world and bear witness to the Gospel.

BAPTIST.

Rev. J. Morgan, late of Merthyr, has been welcomed as pastor at Pisgah, Tulywain.

Interesting and encouraging anniversary services have been held at King's-road, Brentwood.

During the past week special services have been held in many of the Birmingham Baptist chapels.

Mr. T. E. Titmus, of the Pastor's College, has entered on the charge of the Spring Hill Church, Birmingham.

An interesting mission has just been held at Edenbridge by Revs. W. Townsend, E. Roberts, and W. Pattman.

After many difficulties during the past few years, the work at Tetley-street, Bradford, has lately been greatly revived and strengthened.

On Sunday last Rev. H. Thomas, late of Beulah Chapel, Thornton Heath, entered upon the duties of the pastorate of Kingsgate-street Church.

Rev. W. C. Bryan has resigned the pastorate of Bluntisham, Hunts, after nine years' successful service, and accepted an invitation to Union Chapel, Hunstanton.

The anniversary of the flourishing church under the care of Pastor C. D. Crouch, at Worthing, has just been held, with many delightful tokens of blessing and awakened interest.

The annual meetings of the Preston Auxiliary of the Baptist Missionary Society were held on November 6 and 7, when Rev. J. L. Rogers, from the Congo, was the deputation from the parent society.

Messrs. G. Wilkins and F. Davy sailed for India last week. Mr. Wilkins will be the first missionary that has been sent to Orissa by the Baptist Missionary Society since the recent fusion. Mr. Davy is destined for Agra.

A conference of the Young Men's Missionary Society (Baptist) was held last week in the Baptist Mission House. Representatives were present from the L.M.S., Young Men's Missionary Band, and Mr. A. Shepheard, the president, spoke.

A new Baptist Chapel, which has been erected at Rawdon, near Leeds, where the denomination has had a "cause" for nearly two centurics, was opened on Wednesday. The new building, which provides accommodation for 436 persons, has cost £3600.

The quarterly meeting of the Metropolitan Tabernacle Sunday-school Missionary Fund was held on the 15th inst. Mr. Thos. H. Olney, who has been connected with the school for the past forty years, presided. Interesting addresses were given by Mrs. E. Pearse and Mrs. Hudson Broomhall, of the China Inland Mission, and Rev. G. H. Rouse, M.A., LL.B., from India. Mr. G. H. Judd reported that £58 had been sent to missions as the result of the past quarter.

METHODIST.

Evangelistic services have been conducted by Mr. D. Dodsworth, at Rotunda, Ash-road, and Cove, Aldershot.

Four evangelists have been engaged for special mission work in the West Midland district during the winter months.

For some time a very decided work of revival has been going on among the Primitive Methodists in East Ham and Canning Town.

Last week a new Wesleyan chapel was opened in Gipsy-lane, Upton Park, as the result of earnest work carried on for nearly ten years.

A fortnight's special evangelistic services have been conducted at West-street, Hull, by Mrs. Evison, the Lincolnshire evangelist, assisted by Rev. W. Alton, and have been productive of blessed results.

Rev. Dinsdale T. Young has conducted a very successful mission at his chapel in York. The building has been packed. Fifty persons publicly professed conversion, and, in addition, a number have joined the church.

With one or two exceptions, all the foreign missionary annual meetings have been held in the Wakefield Circuit with most gratifying and cheering results, the attendances at the public meetings on the week-day much larger.

By the kindness of a gentleman connected with Oxford-road Chapel, Manchester, all the halt, the maimed, and the blind to be found within the radius of a mile were invited to a free tea on Thursday week. Nearly 200 were present.

A remarkable tea meeting has been given in connection with the Belper Social Bible-class by Mr. Frank Robinson, the guests being all the crippled and infirm poor of the town: 125 attended, and those who were prevented by the inclement weather were provided for at their own homes.

The Manchester Wesleyan Mission reports constant progress. The Sunday evening congregations amount to 7000 people. There are 1450 meeting in class, 1600 Sunday scholars, 1200 Band of Hope children, 800 men and women in Bible-classes, and 480 enrolled voluntary workers. This, and much more, is now taking place where a few years ago Methodism was almost non-existent.

A movement is on foot to form a memorial to Mr. Malkin, Wesleyan missionary, and Mrs. Burgess, wife of a Wesleyan missionary, both of whom perished with the *Roumania* some weeks ago. Various suggestions have been made to the Missionary Society, but that which appears to find most favour is the raising of a fund for enrolling native mission agents. Mrs. Burgess took a special interest in this branch of missionary enterprise, and Hyderabad, where Mr. Burgess is still engaged, offers a wide field for its employment.

The annual meeting of the Mission Band at the London Central Mission has just been held, the report showing four different departments of work carried on—viz., tract distribution, open-air services, lodging-house visitation, and a public-house brigade. The latter, consisting of a band of devoted workers, well supplied with interesting and helpful literature, under the direction of a captain, regularly visit the many public-houses in the immediate vicinity of the chapel between the hours of 2.30 and 4 on the Sunday afternoon. The lodging-house visitation is undertaken by a number of young people. Three houses are visited every Sunday before evening service, and short, bright services of about thirty minutes' duration are held in each. There are at present seventy tract districts worked by eighty-eight distributors.

PRESBYTERIAN.

The Conference on Christian work held at Greenwich last week proved very practical and suggestive.

In the anniversary services at Trinity Church, Clapham, held on Sunday week, Revs. Dr. Stephenson and Mark Guy Pearse took part.

Rev. A. B. Grosart, D.D., has now formally resigned his charge at Blackburn, owing, as we have previously intimated, to ill-health.

Anniversary services were held in the Presbyterian Church, Harrington, on Sunday week, when Rev. A. Dalrymple Gray preached.

The old church at Cheltenham, now known as the Central Hall, and used for years as an evangelistic centre, is about to be sold, other buildings being provided for the purpose.

Discussing the future of Whitefield Church, Drury Lane, which has suffered greatly since the death of Mr. Burton Alexander, Mr. J. R. Lyell suggests that it should be made a mission centre, and worked by a capable missionary and Bible-woman.

Rev. Dr. Johnstone, Moderator of Synod, preached on the occasion of the anniversary celebration at Howard-street Church, Sunderland. Rev. D. Tasker presided at the social meeting, when addresses were delivered by Revs. D. Christie, S. M. McClelland, and M. Cameron.

With regard to "Self-denial Week," shortly to be held on behalf of Presbyterian missions, a lady writes that at a sewing meeting the question was raised, "What shall we deny ourselves?" "One suggested doing without flesh meat that week. Another said that would be no self-denial to her, if she got pudding; so she suggested that all pastry and extra courses should be given up. Someone else proposed to do without sugar and butter, and to travel third class. One lady thought to deny ourselves in some article of home ornamentation, and give the price. 'Well, I thought,' spoke out another, 'of giving up my afternoon tea, not for the sake of the price of it, but because it would be real self-denial, and then give an offering.'"

SALVATION ARMY.

Amongst the crowds assembled at Belper fair the local corps has been doing a very special work.

Mr. Bramwell-Booth has been laid aside for a week or two, but it is hoped he will soon be fit for duty again.

In Manchester Free Trade Hall a series of meetings are being held this week in connection with the Social Scheme.

At a recent converts' meeting, at the "Lighthouse," fifty were present, who testified with no uncertain sound of what God had done for them.

A series of eight or nine meetings in connection with General Booth's "Darkest England Scheme" was held last week in St. James's Congregational Church, Newcastle, when Commissioner Booth-Tucker gave an account of the work.

A poor friendless fellow, who was helped to his feet again by means of the Army Shelters, writes: "It was when I first entered the Shelter that I realised I had still somebody in the world who cared for me, and who was unwilling to see me sink lower than I had already done. To my dying day I shall never forget the kindness with which you treated me."

SOCIETY OF FRIENDS.

J. C. Kingzett has been visiting the ancient capital of Madagascar and lecturing on temperance.

A new meeting-house has been opened at Radcliffe. A little society has grown out of an Adult School carried on for some time.

The Countess of Portsmouth, speaking at Andover in connection with the Friends' Foreign Mission Association, avowed herself a Friend, and spoke sympathetically as to missions.

The Kansas Committee on evangelistic and pastoral work reported ninety-three revival meetings held, and seventy-nine two days' meetings during the year. There are thirty-three recognised pastors in the yearly meeting, of whom six support themselves, twenty-one are partially supported, and six wholly.

FALLEN ASLEEP.

At Cardiff, aged forty-three, Mr. J. L. Jenkins, a useful and valued labourer in the Sunday-school and Baptist Church.—At Worksop, on 11th inst., Mr. D. Taft, aged seventy-six, an earnest Christian and worker.—At South Molton, Mr. J. C. Turner, one of the earliest scholars in the Congregational Sunday-school, and for many years a devoted teacher and worker.—At Reading, Mr. Thomas James, for thirty years superintendent of the Sunday-school at Trinity Church.—At Llanfair, Rev. Thomas Thomas, for forty years a faithful minister.—In Belfast, Mrs. J. W. Pell, beloved of many for her faithful service.—At Newquay, Col. Mitchell, J.P., C.C.—At Derby, Mr. G. Beesley, an active worker.—At Georgetown, Demerara, on the 9th inst., Rev. W. R. Austin, Bishop of Guiana, aged eighty-five.—At Southsea, on 19th inst., Dr. Argles, the Dean of Peterborough, aged seventy-seven.

Doncaster "Do-Without" Missionary Society.

I have read with interest the letter of "A. G." in The Christian of November 10. In order to show that the method he advocates is thoroughly practical, I will tell you of the progress of our "Do-Without" Society.

At the close of an address by Rev. J. Heywood Horsburgh in the Y.M.C.A. hall two years ago, it was proposed that we should support a representative in Inland China, and soon afterwards this society was launched.

All the members, who now number 700, are expected to pray every day for the society, and for each evangelist; also every week to "do without" something which they really like, in order to give at least a penny through one of the collectors without reducing their regular offerings.

The society supports Mr. E. B. Vardon (C.M.S.) and Mr. E. Fryer ("Joyful News" evangelist), and pays half the expenses of Mr. J. W. Pell (J.N.E.), who are all working in Mid-China; also Raino Kotomanga, native evangelist in Madagascar; and Kallu Ram in Central India, who are doing good work. Two women are being trained at the Converts' Home, Allahabad. A subscription of £10 is paid towards the support of Miss Janson (C.E.Z.M.S.). Gospels have been sent to Uganda at a cost of £15, and the grant is repeated. Miss A. E. Wells, who is going to sail on the 17th inst. in connection with the Zenana Bible and Medical Mission, in order to engage in village work in the Punjaub, has been adopted and her outfit paid for.

About 26,000 "Do-Without" papers have been scattered, and societies on similar lines have been started in England, Scotland, and Ireland; if the principles of prayer and fasting were adopted by churches, Y.M.C.A.'s, and adult schools, 2,000 proxy missionaries might be placed on the foreign field next year. I shall be glad to give further information to any of your readers who desire it.

A. Christy Wilson, M.D.,
President of the Doncaster Y.M.C.A.

The Fog Question.

NOVEMBER is a terrible month to numbers whose lot is cast in England, and those who dwell in towns, where the evils of fog are intensified by smoke, have indeed cause for dreading this season. Whether science will ever cope successfully with the fog problem remains to be seen; we hope such a desirable end may be achieved, but in the meantime it is well to recognise and adopt measures that are available for counteracting the ill-effects of our climate.

The following statement affords ample evidence that though science has not yet succeeded in ridding us of fogs, it has, nevertheless, secured a means of protecting us against many of its ill effects. *Appareil Magnetique* provides a channel for the application of an invigorating influence which directly reaches the respiratory organs, removing congestion, and giving them power to throw off all that is foreign to their welfare. Even where consumptive tendencies have been unmistakably apparent, *Appareil Magnetique* has so increased the recuperative powers of the system as a whole that the symptoms have been completely and permanently eradicated.

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"Among many other ailments that troubled me (which were, in fact, so numerous that I despaired of ever being well) was Bronchitis. About 18 years ago I had severe inflammation of the left lung, and after that I was chronically subject to Bronchitis as soon as cold weather set in, or even during summer months if I sat out of doors in the evening. Since wearing your Apparel I have lost every sympton of this.

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MONDAY, 12th December.—Subject: "Why I Left the Church of Rome." Sir ARTHUR BLACKWOOD, K.C.B., will preside. *The Chair will be taken each night at Eight o'clock precisely.*

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Distribution Testaments, Waterford (Major Whittle) Misses C.	1	0	0
Aged Pilgrim Friend Society—M. O. W.	0	10	0
Poor Jews, E. London (Mr. Oppenheim)—E. R. T., 5s.; Of Thine Own, 5s.; F. E. S., 5s.	0	15	0
Mr. C. Cook's Hyde Park Mission—Otto's Friend	1	0	0
General Booth's Social Scheme—A. D.	0	2	6
Thames Church Mission—Misses C.	1	0	0
Miss Mittendorf's Homes—Misses C.	1	0	0
Homes for Aged Poor, Notting Hill—Misses C.	1	0	0
Mrs. Gulliver's Orphanage—Misses C.	1	0	0
Homes for Working Girls—Misses C.	1	0	0
Woman's Mission to Women—C. E.	0	10	0
Mission to Deep Sea Fishermen—M. O. W.	0	10	0
Birds' Nest Mission, Dublin—M. O. W.	0	10	0
Hildmay Mission to Jews—M. O. W.	0	10	0
Factory Helpers' Union—M. O. W.	0	10	0
Dock Labourers' Mission (Food)—J. W. B.	0	10	0
Bristol Orphan Houses—Of Thine Own, 5s.; Woodford, £2	2	5	0
Homes for Aged Blind, Crouch Hill—Of Thine Own	0	5	0
Free Breakfasts, Victoria Docks—Of Thine Own	0	2	6
Mr. Wintle's Work, Pontymoile—Of Thine Own, 2s. 6d.; S. M. K., 5s.	0	7	6
London Samaritan Society (Poor)—M. D.	0	10	0
Tower Hamlets Mission (Poor)—M. D., 10s.; (*Rescue Work*) C. C., £1	1	10	0
London Society for Promoting Christianity Among Jews—C. H. M.	5	0	0
Irish Society—Miss W.	0	10	0
Miss Robinson's Soldiers' Institute, Alexandria—C. C.	1	0	0
Miss Daniell's Work, Aldershot—C. C.	1	0	0
Anglo-Indian Evangelisation Society—C. C.	1	0	0
Scripture Readers' Society for Ireland—C. C.	1	0	0
Dublin City Mission—C. C.	1	0	0
Marylebone Medical Mission—C. C.	1	0	0
Working Men's Lord's Day Rest Association—C. C.	1	0	0
Sunday Rest Association—C. C.	1	0	0
Dr. Stephenson's Children's Home—C. C.	2	0	0
Theatrical Mission—C. C.	1	0	0
Bridge of Hope (Miss Steer)—F. E. S., 5s.; C. E. R., 5s.	0	10	0
Poor Shirt Makers—F. E. S.	0	5	0
National Hospital for Diseases of the Heart, etc., Soho-square—M. S.	0	5	0
Total	£120	2	6

[ADVERTISEMENTS.]

Received for the *Convalescent Home* in connection with the *Children's Hospital, Shadwell*.—Mrs. Stopford, £1 1s.; Thos. Hubbard, Esq., £1 1s.; Mrs. A. Holt, £2 2s.; Mrs. S. Ostle, £2; Mrs. Campbell, £2 10s.; R. S. D., 5s.; Major Rolleston, £1 1s.; The Davis Family, 5s.; Mrs. Rennison, 5s.; From one who has lost but loves all little ones, 5s.; Mrs. Floyd, £3; Mrs. Skelbeck, £1 1s.; Miss Alice Kitchen, 3s.; Mrs. F. M. Hudson, 10s.; Mrs. Smith Child, £5; Miss E. Smith Child, C. L. S., £1; Miss Edith Cotton, £5—£31 9s. Former amounts, £352 9s.; total received, £383 18s.

Henry Cook's Work at Gosport.—Matt. xxv. 40, fifty New Testaments.

Bethnal Green Free Library, E.—Lady M. C., £1.

The London Samaritan Society, 98, *High-street, Homerton, Convalescent Homes*.—M. L. S., 5s.; H. W. D., 2s. 6d.; Lieut.-Colonel B. B., £1; Miss E., 2s. 6d.

SINCE the commencement of the "Lambeth Baths Winter Evenings" thirty years ago, under the leadership of the late Rev. G. M. Murphy, there have been 2,787,500 attendances, and 25,710 persons have signed the pledge.

[1078]

Notices.

APPLICATION FOR TRACTS.—Mrs. E. W. Childs, Preston, Weymouth; A. E. V. Nichol-Barnes, Knight's Cottage, College-street, Bristol; Pastor F. W. Westby, 84, Carlyle-road, Manor Park; C. H. Thompson, 107, Highgate-road, London, N.; Samuel Oliver, 13, Perrott-street, Winson Green, Birmingham; E. G. Wakefield, 43, Cliftonville, Belfast; A. White, 135, Rutland-street, Jubilee-street, Mile End, E.; Miss Coenp, 96, Heath-street, Dartford; Mr. Spendelow, 13, Tower-road, Dartford; Mr. Hugh Davids, 16, Highfield-road, Dartford; Rev. A. G. Townshend, Kilclass Rectory, Edgeworthstown, Longford, Ireland—texts for school-room walls; Joseph Beck, 4, Queen's-road, Faversham, Kent; Joseph Hall, 181, Wolverhampton-street, Dudley; W. B. Strugnell, Hampden-villas, Stroud, Glos.; Fanny Courtney, 15, Alma-lane, Park-road, Stoke-road, Gosport, Hants; W. Forman, 4, Angle-villa, Nottingham-road, Evington, Leicester; Rev. D. W. Roberts, 34, Arpley-street, Warrington; E. Kemp, 1, Grand-parade, St. Leonards-on-Sea; T. J. Forster, 73, Venue-street, Brunswick-road, Poplar, E.; M. H. Jones, Chemist, Towyn, N. Wales.

COMMUNICATIONS RECEIVED WITH THANKS.—G.T.K. F.J.P. J.H.F. L.B. Mrs. N. A.G. C.F.H.B. P.L.W. G.W. W.M. J.R.H. G.H. A.G.T. J.R.D. G.M.H. W.G.W.C. J.H. E.F.F. W.H.P. M.F.J. A.S.H. C.V.B. H.T.R. G.K.F. F.F. J.H.S. W.G. J.U. C.W.C. A.M.J. C.C.C. G.B. V.M.C. G.R.C. W.C. F.H.B. A.H. G.B. E.H.L. T.J.H. L.P.Z. Miss N. M.H.S. G.W. W. and G.B. G.B. W.H.D. E.R. E.J.A. A.E.W. J.N.G. H.A.M. W.W. W.B. W.P.P. W.J.D. A.H. W.K.V. F.B.M. E.P.H.K. W.B.B. G.H. B.H. R.M.B. E.L. J.F.McH. J.S. G.H.J. M.L.G.P. T.G.H. J.L. M.B.McA. G.F.F. G.H. W.H.D. R.W.T. G.Y.H. A.J.M. A.S. E.R.Y. R.O.S. F.W. E.H.K. R.S.A. H.C. W.M.O. T.H. W.D.S. J.W. F.J.P. M.J.G.W. J.F. T.W.C. D.M.L. E.C.F. M.L.C. S.P. W.M.C. J.H.S. S.S.

Evangelical Schools at Pisa and Cisanello.

THE last report of the excellent work so long and successfully carried on by Miss Carruthers, bears evidence to the ever-increasing efficiency of these schools. Last year, Miss Carruthers added a new and important development of the work by opening a Female Normal Training School, which promises to supply a much-felt want.

The neighbouring priests and nuns do not like the work of Miss Carruthers, and have brought opposition and unfounded charges to bear upon it, with a view to its discredit, and, if possible, its extinction. But in this they have signally failed; for, after a careful investigation into the whole work done, and the quality of the teaching given in these schools, the Minister of Public Instruction has paid Miss Carruthers the high compliment of presenting her with a valuable gold medal, in testimony of the benefit to the State conferred by the excellent institutions associated with that lady's name.

CYPRUS.—A lady who is shortly leaving London to reside in the Island of Cyprus would be glad of information as to any opening for undenominational religious work there. She asks: "Are there any missionaries? What kind of tracts and papers would be most suitable to take for general distribution?" Communications may be addressed to "Hopeful," at the office of THE CHRISTIAN.

REQUESTS FOR PRAYER.—For a mission service conducted each Sunday and Thursday, by Rev. F. B. Maule, of St. Mary's, Sheffield.—Mr. Joseph Beck, who has long laboured at Blandford, having removed to Faversham, asks prayer for blessing on his new sphere.—For six days' special services by Mr. Opie Rodway at Congregational Church, Abersychan, Mon., to commence 26th Nov.—For a mission to commence on Sunday by Richard Weaver, in the Ebury Mission Rooms, Pimlico.—For special services to be held by Rev. G. C. Grubb at Rodborough, near Stroud, from Sunday next to Tuesday.

F. WRIGHT, MUNDY & CO.'S
UNFERMENTED PORT WINE & BARK

IS AN EXCELLENT NON-ALCOHOLIC TONIC AND RESTORATIVE. Reputed Quarts 40s. per doz.; Reputed Pints, 22s. per doz. *A Sample Half-Bottle free by Parcel Post for* 2s. 6d. Prospectus, giving full particulars of dose, &c., post free, on application to

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ENDOWMENT ASSURANCES on very Favourable Terms

84, GRACECHURCH STREET, LONDON, E.C. ARTHUR SMITHERS, *Actuary & Secretary.*

AFFLICTIVE SCENES.

Acute suffering is just now being silently borne by large numbers of deserving poor under the notice of the **North-East London Gospel Mission.** Sick mothers and children with fireless grates enduring direst privations, and others are parting with their already scant furniture and clothing for food.

The Factory Girls and other branches are in full activity. **Contributions** would be most gratefully received, and may be sent to Mrs. F. A. BEVAN, 59, Prince's Gate, South Kensington, S.W., or to the Director, Mr. WM. CHORLEY, 6, Clephane-road, Canonbury, N. Parcels should be sent to Canonbury.

THE
PARIS CITY MISSION

Has for 12 years published Salvation in the capital of France—chiefly to its *owvriers*. From house to house, in Mission Halls and in cemeteries, by Bible and Gospel tract distribution, in and out of season, its TEN Missionaries have worked on with proof of blessing. Fourteen of its supporters have recently been called HOME. The work is therefore languishing for want of funds. Who will take their place by casting into this part of our Lord's treasury?

TREASURER—F. A. BEVAN, Esq., 54, Lombard-street.
HON. SECRETARY—J. M. WEYLLAND, 14, Nicoll-road, Harlesden, N.W.

Who will gladly supply printed information.

IRISH DISTRESSED LADIES' FUND.

PATRON.—Her MAJESTY the QUEEN.
EXECUTIVE COMMITTEE.
PRESIDENT.—H.R.H. the Princess LOUISE, Marchioness of LORNE.
VICE-PRESIDENT.—Her Grace the Dowager Duchess of MARLBOROUGH.
CHAIRMAN.—The Marquess of WATERFORD, K.P.
HON. TREASURER.—H. H. Pleydell-Bouverie, Esq.
BANKERS.—Messrs. Barclay, Ransom, and Co., 1, Pall-mall East, S.W.
SECRETARY.—Lieut.-General W. M. Lees, 17, North Audley-street, London, W.

The Committee APPEAL for FUNDS for the relief of ladies who depend for their support on the proceeds of Irish property, but who, owing to the rent difficulty and causes beyond their own control, have been reduced to absolute poverty.

Office and Work Depôt, 17, North Audley-street, London, W.

A SAFE 4 PER CENT. INVESTMENT.

TEMPERANCE
Permanent Building Society,
4, LUDGATE HILL, LONDON, E.C.
(Established 1854. Incorporated 1875).

SUBSCRIBING AND COMPLETED SHARES now being Issued, bearing **Four per Cent.** Interest.
DEPOSITS received at **Three per Cent.** Interest.
Either Investment can be Withdrawn at Short Notice.

Mortgage Asset at the close of 1891, **£906,809.**
RESERVE FUND (Secured by Mortgage) **£43,722.**
For Prospectus and Forms apply to
EDWARD WOOD, *Secretary.*

THE LONDON FEMALE GUARDIAN SOCIETY.

Founded at Pentonville A.D. 1807, for the RESCUE, RECLAMATION, and PROTECTION of BETRAYED and FALLEN WOMEN, from all parts of the United Kingdom, with IMMEDIATE and FREE ADMISSION to APPLICANTS. Supported by Voluntary Contributions.

President: The Lord KINNAIRD. Chairman: D. MARSHALL LANG, Esq.



TEN **THOUSAND** Friendless and Fallen Young Women have been welcomed to these HOMES, shielded from evil, instructed in the way of righteousness, and freely supplied with food, clothing, education, and residence for eighteen months. Persons interested in Rescue Work are invited to send cases.

SIX **THOUSAND** have been placed in service or restored to friends; very many have given clear evidence of true conversion; and a large number continue to enjoy the loving supervision of the Christian Workers of the TRAINING HOME.

THOUSANDS OF CASES unrecorded have also been temporarily helped and sheltered. The Annual Report contains particulars of the great good accomplished, and will be sent on application.

FUNDS ARE MOST URGENTLY NEEDED

To maintain this Christ-like work, and will be thankfully received by the Bankers, BARCLAY, BEVAN, RANSOM, & Co., 54, Lombard-street, E.C., & 1, Pall Mall East, S.W., and by **Mr. W. EDWIN PAGE,** *Secretary.*

Testamentary BEQUESTS are earnestly solicited.

GUARDIAN HOMES, HIGH STREET, STOKE NEWINGTON, N.

"The Children's Bread."

Dear Friends and Fellow-Workers,

Will you help the cause of Christ's Little Ones by sharing to some extent in my well-nigh crushing burdens?

Nearly 5,000 Orphan and Waif Children to-day in the Homes under my care look to me for food and maintenance. These figures are easily written, but hardly anyone outside can realise their weighty import.

Through God's goodness and His people's gifts, all the wants of my children have been hitherto supplied; but now the funds at my disposal are quite exhausted, and I am sorely in need of immediate help.

Meanwhile, my doors still stand open to all the world; every week from 40 to 60 destitute little strangers take their places among my rescued sons and daughters, and the growing volume of their needs can only be met by corresponding self-sacrifice and sympathy on the part of the Lord's servants.

I am now compelled afresh to lay these heavy burdens at the feet of our Master, Christ, and of His servants everywhere; and though my children's necessities are pressingly urgent, I cannot doubt but that the response to their cry through me will be alike prompt and generous.

Our winter's work is growingly imperious in its demands. I cannot, I dare not, close my doors to the timorous knock of a single destitute child; and even beyond the call of the children there arises a wider plaint from thousands of East-End dwellings where the hearth is fireless and the cupboard is bare. Devoted Christian ladies living in our Deaconess House and labouring among the poorest will gladly carry your gifts of love to those whose lives are so cheerless and so wretched.

Who amidst the November fogs will send through me the sunshine of Christian beneficence into the hearts and lives of homeless Little Children and of the thousands beyond them who are needy and suffering?

Who will respond quickly? £30 will give 1,000 of my children food for a single day, or £150 will do the same for all my family; while £3 will spread the table three times for 100 of my Little Waifs. Any gift, however small, will be gratefully acknowledged by our Treasurer, Mr. William Fowler, or by the undersigned.

Ever your faithful fellow-worker in Christ's service
among His Little Ones,

THOS. J. BARNARDO.

Offices of the Homes:
18 to 26, Stepney Causeway, London, E.
November, 1892.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelistic Society will send evangelists to any part of England, Scotland, or Wales, on the application of Apply Hon. Sec., [illegible]-street, Strand, London, W.C.; or, The Scottish Evangelistic Society, Scottish Branch, The Grove-street [illegible]

The Irish Evangelistic Society will send evangelists to any part of Ireland on application to Apply to Mr. J. Barton, Hon. Sec., Belfast, Ireland.

The Church Army will send evangelists to any parish or district on due notice, for [illegible] missions. Address, Hon. Sec., 128 and 130, Fulham-road, S.W.

The Metropolitan Tabernacle Pastors' Association will send evangelists to any [illegible] denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Mr. William Forbes desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

City Y.M.C.A., 59 and 60, Cornhill, E.C.—Daily prayer meeting, 1.30; Sunday, Bible reading, 3.30; Tuesday, Gospel service, 6.45; Thursday, Soldiers' meeting, 7.30; Friday, Foreign Missionary prayer meeting, 6.15; Bible Students' meeting, 6.30.

Conference Hall, Y.M.C.A., Stratford, E.—Sun., Nov. 27, 3 and 7 p.m., Mr. Graham Aspland. Bible [illegible] Sunday afternoons, 3 p.m.; Tuesday, 8.15 p.m.; Wednesday, 8.15.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45, men only, Mr. Clarence Hooper; 7, public, Mr. Richardson. Meetings for men nightly at 8. Cheerful service, Sat., at 8. Public. French Bible class, Tues., at 8. Musical evening (Scotch), Wed., 30th, at 8. Prayer meeting, Mon. to Fri., from 1 till 2.

City of London Y.M.C.A., 186, Aldersgate-street, E.C.—Sat., Nov. 26, at 3 p.m., Bible talk to young men by Rev. F. B. Meyer, subject "The Land of Promise and How to Enter it"; Tues., Nov. 29, Professor Agar Beet, D.D., on "The Book of Genesis read in the light of the Gospel and of modern science"; Wed., Nov. 30, at 8 p.m., lecture on Astronomy (illustrated by dissolving views) by Mr. J. D. McClure, M.A., LL.M.

Evangelisation of the World.—Prayer meeting, Nov. 30, from 3 to 9 p.m., interval for tea 6 p.m. Police Institute, 1a, Adelphi-terrace, Strand, W.C.

Sailors' Welcome Home, 173, St. George-street, E.—Monthly muster "Christian Lifeboat Crew," Dec. 6, 7 p.m.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Mrs. Baeyertz; 3 p.m., Rev. Henry Bright; Mon., Thurs., and Sat., 8 p.m., Mrs. Baeyertz.

Talbot Tabernacle.—Sunday morning, Pastor Frank White; evening, Mr. Finlay Gibson.

Victoria Hall, Portsmouth.—Convention for the Deepening of the Spiritual life, Nov. 28 and 29.

Metropolitan Music Hall.—Sunday next, 3 and 6.30 p.m., Charles Cook. Solos by Miss Keith Ashton.

Conference Hall, Mildmay Park, N.—Sunday, 3.30, Mr. P. S. Badenoch; 7, Mr. Marcus Wood; Thur., 24, 3.30 p.m., Rev. Canon Girdlestone. Subject: "Inspiration and Scripture."

Y.W.C.A., 14, Finsbury-square, E.C.—Address by Hon. L. Kinnaird, Wed., Nov. 30, 8.30 p.m.

West London Mission.—Sunday next. *St. James's Hall*, Rev. Mark Guy Pearse at 11 a.m.; Rev. Hugh Price Hughes at 3.30 and 7 p.m. *Princes' Hall*, Fridays, at 8 p.m., Rev. Mark Guy Pearse.

St. George's Hall, Langham-place.—Mr. H. W. Taylor, Sun. at 11 and 7, and Wed. at 8 p.m.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W.—Sun., at 7 p.m., Dr. Neatby. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Lt. H. Tapp.

Great Assembly Hall, Mile End-road, E.—Mr. E. P. Telford, Sun., at 11 and 6.30.

Centenary Hall, Bishopsgate.—Prayer meeting for Missions on Friday, at 12 noon.

Clapton Hall, Upper Clapton.—Mr. T. Shuldham Henry, Suns., at 6.30; Fris., at 7.30.

Christ Church, Westminster Bridge-road.—Minister, Rev. F. B. Meyer, B.A. Service for workers, Thurs., 11.30; Fri., 8; Sun., 11 a.m. and 6.30 p.m.

Regent Hall, Oxford-street.—Mrs. Bramwell Booth on Holiness, Thursday afternoons at 3 p.m.

C.M.S. Prayer Meetings.—Sion College on Dec. 1, at 3 and 7 p.m.; special meetings for prayer for missions.

Revs. F. C. Spurr and F. B. Meyer will hold Missions at Penge Tabernacle, Nov. 19 to 29, and South London Tabernacle, Peckham, Dec. 3 to 14.

A Bible Reading is held every Friday, at half-past two o'clock, at Chalet des Sylphes, Cannes. Those who wish to attend will kindly apply to Mr. or Mrs. Cheyne Brady.

Billingsgate Mission Hall.—Mon., at 12 noon, address by Rev. Edward Brown.

Liverpool.—Conference on subjects relating to the conversion and restoration of the Jews and the second advent of our Lord, Nov. 24, 25, Hope Hall. Address, 22, Hamilton-square, Birkenhead.

Appeals.

Miss Child and her co-workers have resumed their free suppers for poor unemployed seamen during the winter. The distress is already great. Any help towards these suppers will be thankfully received by Miss Child, 173, St. George-street, London, E.

Hospitals in Ceylon.—Several Christian soldiers, trying to work amongst sailors and others in the Colombo General Hospital, are greatly in need of good illustrated and other tracts, both for soldiers and sailors. Parcels may be addressed, No. 2270, Corporal Miles, C Company, 2nd Royal Warwickshire Regiment, Colombo, Ceylon.

Mount Hermon Girls' Orphan Homes, 47, 49, and 55, Cambridge-avenue, Kilburn, N.W.—Mrs. Paddy regrets to say that for some months the money received has fallen far short of the expenditure, and there are heavy bills to meet for painting and repairs that were absolutely necessary to be done. "We are needing at least £400 to enable us to close the year free from debt."

1030

Shoreditch Tabernacle Missions.—Pastor Wm. Cuff writes: "Our poor fund is empty. We urgently need help, and I feel moved to make it known. Here is strong band of trained and experienced workers doing the work. Every one is a voluntary worker. There are about 300. Left-off clothing, money, or food may be sent to the pastor at Shoreditch Tabernacle, Hackney-road, E."

French Evangelical Mission in Soho.—Mesdemoiselles Mathilde and Georgine Barbier, daughters of the late lamented director of this mission, write:—"With our other pressing engagements we cannot carry on the work after Christmas. In order that we may clear all expenses, we shall need £110. As soon as the donations and subscriptions reach the amount estimated, we shall issue a balance-sheet, audited by Mr. Sydney Weatherley, 51, Gordon-square, W.C. Donations may be sent to Mlle. M. Barbier, 67, Oakley-square, London, N.W."

Home for Erring Girls.—Substantial help is asked for the Rescue Home opened at Brixton in the year 1887. We need money, bales of flannel, and other materials for clothing, for left-off clothing of every description, not excepting babylinen. We want also writing and working materials and readable books. Except for the small income derived from the laundry, the Home is entirely supported by subscriptions and donations. Therefore we are thankful when anyone who is sending a girl will give or collect 5s. a week towards her support while in the home. Further particulars may be had from the Lady Superintendent, Miss Stacey, at the Home, 143, Brixton-hill, to whom all parcels of clothing or books should be sent direct. Subscriptions or donations will be gladly received.—Maria Bowden McArthur, Treasurer, 79, Holland-park, London, W.

Ragged School Union.—Mr. J. R. Diggles writes on behalf of the Poor Children's Aid Society, which, in order to reduce the working expenses to a minimum, has been incorporated with the Ragged School Union, an old-established organisation, well adapted for carrying on its special work. In addition to its large operations in aid of the children of the Ragged School Missions, the Union is now working on behalf of the ill-clad and ill-shod children in the poorer Board and non-Board Schools. There are, as the teachers, superintendents, and School Board visitors well know, many such on whose behalf they plead for liberal aid. The special need at this season is, warm clothing and boots, together with medical attendance for destitute sick children. The Union would be grateful for gifts of clothing or for donations to buy suitable clothing and boots for those children who either are attending, or ought to be attending school, but who stand in need of this help. Donations and gifts of clothing may be sent to Mr. John Kirk, 37, Norfolk-street, Strand, W.C.

LONDON FACTORY LADS' CHRISTIAN HOME AND INSTITUTE.

1, Patshull Road, Kentish Town, N.W.

President - - - Sir Richard Temple, Bart.

THE FOURTH ANNUAL MEETING

In aid of the above Institution will be held at

The Hampstead Vestry Hall, Haverstock Hill, N.W., On THURSDAY, 1st December, 1892, at 8 p.m.,

When H. Harben, Esq., L.C.C., will Preside, Supported by Rev. Z. B. Wolfendale, A. Evershed, Esq., M.R.C.P., T. H. Williams, Esq., L.C.C., Mr. J. A. Groom of the Watercress and Flower Girl Mission, Cecil Braithwaite, Esq., C. W. Startin, Esq., Mr. T. J. Wood, and others.

Funds are urgently needed to carry on this imporiant work. Donations may be sent to the Treasurer, C. W. Startin, Esq., Fairlight, Ellerdale-road, Hampstead; to the Hon. Superintendent, Mr. F. E. Markham, at the Homes; or to Messrs. Morgan & Scott, Office of the *Christian*.

Omnibuses from Tottenham Court-road, etc., pass the door, and Hampstead Heath Station, N.L.R., is close to the Hall. Doors Open 7.30. Admission Free.

LONDON CITY MISSION.

500 MISSIONARIES now employed in beseeching the masses in the Metropolis to be reconciled to God through Jesus Christ our Lord. House-to-house visitation. Personal dealing. Work purely undenominational.

THE NEED IS URGENT.

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Treasurer: F. A. Bevan. Office: 3, Bridewell-place, E.C.
Bankers: Barclay, Bevan, Ransom, & Co., 54, Lombard-street, E.C.

St. Giles' Christian Mission.

GENERAL MISSION WORK. WORK AMONG CHILDREN. PRISONERS' MISSION AND HOME. BOYS' HOMES AND PREVENTIVE WORK. WOMEN'S HOMES AND RESCUE WORK.

The Superintendent is much grieved to say that owing to the great scarcity of donations, the above many-sided work is sorely hampered.

Funds are urgently needed to meet the outlay at the present time.

Who will help us?

Contributions will be most gratefully acknowledged if sent to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or to the Superintendent, Mr. William Wheatley, 4, Ampton-street, Regent-square, W.C.

The Annual Report is now ready, and will be forwarded free upon application to the Superintendent.

SKETCHES FROM LIFE.

By Chas. Cook.

Crown 8vo, printed in two colours, numerous Illustrations, tinted covers, 1s. per dozen.

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No. 28.—In the Toils. By M. R. Ward.
No. 27.—Patty Prover's Pets. By Sidney Watson.

DRUMMOND'S TRACT DEPOT, STIRLING.
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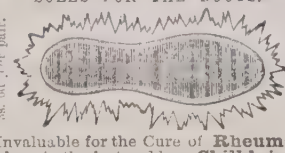
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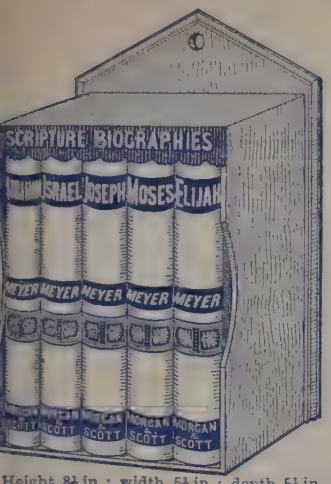
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9 ft. by 10½ ft. ,,		.. ..	20s. 9d.	12 ft. by 15 ft. ,,		.. ..	34s. 9
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IN THE HIGH COURT OF JUSTICE (Chancery Division).—Hodgson v. Webb Brothers.—On the 18th day July, 1890, his Lordship Mr. Justice Chitty granted an interim injunction, restraining Messrs. Webb Brother of Hackney-Wick, from infringing Mr. Fredk. Hodgson's trade mark "Eclipse," No. 98,774 (of Leeds).

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THURSDAY, DECEMBER 1, 1892.

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No. 1192.] THURSDAY, DECEMBER 1, 1892.

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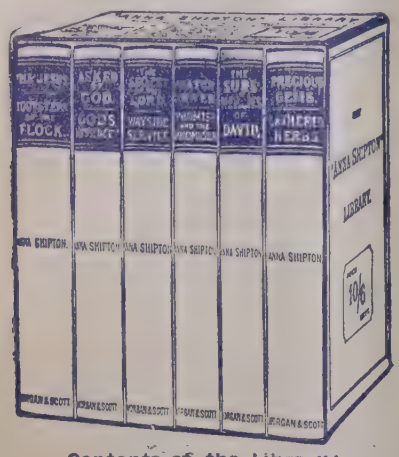
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No. 1192.] [DECEMBER 1, 1892.

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COMMANDER H.R.H. THE DUKE OF YORK, R.N., K.G., is president of the London Funds Committee of the Missions to Seamen to raise the necessary moneys. It includes, amongst others, the Lord Chancellor, the Lord Mayor, the Prime Warden of the Fishmongers, the First Lord of the Admiralty, and many leading shipowners and merchants, etc. Offertories and drawing-room meetings, etc., are solicited. Subscriptions and contributions for the General Fund, and for the Special "London Fund of the Mission to Seamen," should be sent to Messrs. Barclay, Ransom, and Co., Bankers, 1, Pall Mall East, or 54, Lombard-street, E.C.; or to the General Secretary, Commander William Dawson, R.N., the Missions to Seamen, 11, Buckingham-street, Strand, London, W.C.

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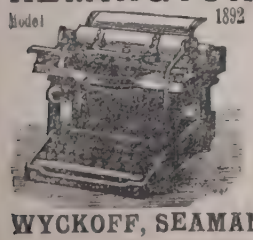
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UNIVERSAL WEEK OF PRAYER, January 1—8, 1893. The Council of the Evangelical Alliance have issued the programme for the New Year's Week of Prayer, signed by representatives of the various branches of the Alliance throughout the world. Copies of the programme and other papers relating to the New Year's Week of Prayer will be forwarded on application to the Secretary of the Evangelical Alliance, 7, Adam-street, Strand, London, W.C. c4771

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On Wednesday Afternoon, December 14, at 3.30.

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This object is secured by the Memorandum and Articles of Association.
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The Directors receive no remuneration.
The freehold of Monkton Combe School has been bought, but the school is at present carried on at the Head Master's own risk.
The Company have now obtained from the Trent College Company, Limited, the option, until the 20th December next, of purchasing on very favourable terms, Trent College, near Derby, and all the property of that company, consisting of about 21 acres of freehold land, school buildings, with good accommodation for 240 boys, chapel, head master's residence, hospital, gymnasium, &c., and also fixtures, furniture, and school appliances, and the goodwill of the school and all prize and scholarship funds.
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It is intended that the education shall be equal to that given in first-class public schools fitting boys to enter the Universities, the Army and Navy, the Professions, or the Civil Service, and it will be based upon the Scriptures and principles of the English Reformation; and the reasonable terms of purchase will enable these advantages to be supplied at a moderate annual cost.
The Directors appeal to all who value such education to enable them to carry into effect this most desirable purchase either by giving donations in money or by subscribing for shares in the Company. These are of £1 each, and Prospectuses and Forms of Application may be obtained from the Organising Secretary, Mr. W. H. WATHEN, 12, Matheson-road, W.; or the Secretary, Mr. W. G. BARTLE, at the Company's Office, 1, Poet's Corner, Westminster, S.W.

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Special Meetings to Promote Home Missions.

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Will take place in
EXETER HALL, STRAND,
ON
Tuesday Evening, Dec. 6, 1892

The Chair will be taken by J. D. ALLCROFT' Esq., President of the C.P.A.S.
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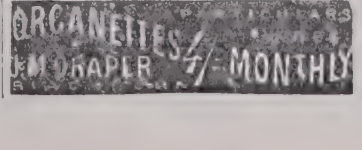
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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Rev. DAVID SAUNDERS, D.D., Welsh Presbyterian minister, Swansea.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the ensuing year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries.

We have received several communications with reference to our recent notes on Nurses and Homes and Institutes for Nurses. The subject in all its bearings is an important one, and we shall return to it in an early number.

We would direct the attention of London readers to the important series of meetings to be held at Exeter Hall, on Wednesday next week, for the furtherance of Protestant principles, and for a consideration of the bearings of the recent Lincoln judgment.

"A Bible-class teacher" writes to us inquiring whether a Bible training institute, similar to the one recently established in Glasgow, could not be set on foot in London. We see every reason why there should be one, and trust that some generous friend in the south will imitate the example of Mr. Campbell White in the north, and give such an institution a good start.

Mr. A. C. P. Coote, secretary of the Orphan Working School (73, Cheapside, E.C.) writes suggesting that a yearly Christmas morning collection should be organised in London, for the benefit of Orphanages, as the summer collection is taken for the hospitals. Such a collection in churches, at the private breakfast table, and in other ways would, if properly distributed, go far to relieve orphan institutions from financial pressure.

A Chamber of Arbitration for the settlement of trade disputes has been formed through the joint efforts of the City of London Corporation and the Chamber of Commerce, and was inaugurated a few days ago. We trust, therefore, so far as the metropolis is concerned, that we shall in future see fewer of the unhappy strikes which have brought so much distress upon the workers and have done so much to widen the gulf between employers and employed.

Our readers are earnestly requested to remember in prayer the Decennial Conference of Missionaries in India, to be held in Bombay Dec. 29 to Jan. 4. There are signs of great promise of an ingathering to Christ in India, and it is hoped that those who attend this important gathering will receive such a baptism of the Holy Spirit that they shall be strengthened for their work, and drawn more closely together in a common effort for the evangelisation of the country. The programme of the conference is very comprehensive one.

We report on another page last week's meeting of the National Vigilance Association. The facts mentioned from the platform and detailed in the printed report, abundantly prove that the society is doing a valuable and sorely-needed work. In suppressing open and shameless vice, it has earned the public gratitude; as a terror to evil-doers, it has been the means of saving many young girls from peril, while it has also been a ready helper of not a few cruelly betrayed and wronged. Such an association ought surely to be able to rely fully on the sympathy of all.

The letter of "Fellow-worker" on p. 20 expresses the actual experience of many mission superintendents. On all hands we hear of stress and anxiety. The allegation that this state of things is consequent upon the Churches being increasingly intolerant of "independent" enterprise is proper matter for debate. Doubtless there are among our readers many whose knowledge and experience would give weight to any contribution they might make to this important discussion.

In the November issue of *Night and Day*, Dr. Barnardo wrote an article on the now famous Gossage case, expressing somewhat freely his views as to the effect of the recent decision in the House of Lords, which referred the case back to the Lower Court for further consideration. This article was construed by the other side as a contempt of Court, and they obtained a rule nisi, which was argued before the Divisional Court on Monday last. Dr. Barnardo appeared in person, and disclaimed all thought or intention of committing a breach of the law; he believed he was merely commenting legitimately on a past decision of the Court of Final Appeal.

In giving judgment, the Lord Chief Justice spoke in the very highest terms of Dr. Barnardo's work, and said he did not impute to him any unworthy motive or intention in the writing of the article complained of. At the same time he had contravened a wholesome and necessary law that, in the interests of justice, all cases *sub-judice* should not be commented on in the public press. For this offence he would have to pay £25 and the costs of the proceedings. We are sure that no one will regret more than Dr. Barnardo himself that he has been unwittingly betrayed into a legal offence; we trust the inadvertence will not cause any slackening of the flow of public support to his institutions that are just now in circumstances of special need, but the reverse; and that the expenses of this suit will be contributed by his friends. It is worthy of note that the Gossage case largely contributed to the passing of the Custody of Children's Act, which prevented the recurrence of such vexatious proceedings.

An extraordinary and almost incredible story of priestly intolerance and oppression comes to us from our Irish correspondent. As the narrative is given at length in the *Donegal Independent* of Nov. 11, it would appear that because a Mrs. M'Goldrick, residing at Belleek, co. Fermanagh, had not "attended to her religious duties," a conspiracy was formed to deprive her of her personal liberty. She was cited to appear at the local petty sessions on a warrant procured by her husband, charging her with being of unsound mind. The magistrates unanimously agreed that she was not insane, and discharged her from custody. Notwithstanding this decision the woman, on her return from the court, was waylaid by a mob, headed by the priest, and was bodily carried off, being afterwards consigned to the lunatic asylum at Omagh.

A more monstrous outrage on the liberty of the subject, in a free country, can scarcely be conceived, but when the minions of the Church of Rome desire to carry out their purposes law is treated with contempt, wherever that is possible to them. We do not wonder that the friends of freedom in Ireland are about to move the courts for a writ of *habeas corpus*. In order to do this monetary help will be needed, which we trust will be forthcoming without delay. Any who can sympathize should communicate with Mr. Thomas Connellan, editor of the *Catholic*, Messrs. Mecredy and Kyle, Lower Abbey-street, Dublin.

The artisan's son is better educated than his father. His mother instils into him the ambition to "earn his living without taking his coat off." Accordingly, he seeks to become a clerk or an assistant in a shop. Bad for him and bad for the country. Bad for him, because the ability to exercise a handicraft often makes the difference between living and starving; bad for the country, because there are too many clerks and countermen already, and because the man whose hand is educated as well as his head is a more useful and less burdensome member of society.

But the London Y.M.C.A. receives a clerk and excludes an artisan. In this it helps to perpetuate a mischievous class distinction. When the association was formed, this was perhaps inevitable. But the School Board is working a revolution. One of the necessities of the present day is to dignify labour. The Y.M.C.A. has a great opportunity to help or to hinder this useful consummation. This cannot be done at once, but little by little, line upon line, precept upon precept, it can teach its members that a well-conducted mechanic is not the inferior of a well-conducted clerk, but is in fact more essential to the community at home or abroad.

We do not lose sight of the fact that many Y.M.C.A.'s do throw open their membership to artisans and mechanics, as well as to commercial young men, stipulating only that they shall be suitably dressed. When difficulties arise, the fault is often as much on the side of the artisan as the clerk or the assistant. But we believe that an harmonious solution may be found if men inside the Association and friends outside will exercise Christian patience and forbearance, considerateness and common sense.

Another observation. It occasionally happens (we hope very occasionally) that young people employed in associations which exist for the well-being of employés, are less considerately dealt with, and have longer hours, more onerous duties, less holidays and less pay, than they would in a house of business. This is an evil needing speedily to be remedied, especially in the case of the weaker sex.

Van dwellers are feeling the pressure of those who desire that van children should receive a proper education. A proposal has been made by one of them to place a school van on the road to follow the fairs which the showmen frequent. Mr. Acland, the Minister of Education, is to be asked to give the proposal his consideration. The method for reaching the same end proposed by Mr. George Smith, of Coalville, seems much more effectual. He would open the school doors to all gipsy and van children by a free passbook on simple, easy, workable lines; and would make the registration of vans compulsory. It is detrimental to the best interests of those thousands of nomad children that they are still outside all educational legislation, and beyond the reach of regular religious training.

A pathetic letter from "No. 15,481" in *The Daily News* of December 22 on the reclamation of criminals, goes straight to a point which has yet to be solved on this all-important subject. This poor unfortunate detailed his private history—how he had squandered fortune, committed forgery, and suffered two years' imprisonment. He found others in prison like himself who hoped, on their release, to regain by honest work the characters they had lost. But within the prison walls plots began to be laid by their degraded fellow-prisoners, which they were to work out together on their release, and which only men of education could carry through. Happily, when the hour of freedom arrived, he was able to remain two or three hours longer, and escape the friendly offices of old companions who were waiting for him at the prison gate. For such as he the Prisoners' Aid Society can do nothing. For eighteen months he has been leading a wretched existence, going days without food, walking the streets by night, unable to find employment.

This poor man, still under thirty years of age, has found that the way of transgressors is hard. But surely our penal and social systems should not make it harder than it need be. Could not some remedial method be introduced whereby such a life might be made useful and happy? The powers of Christianity in this direction are yet to be developed.

A suggestion made by this unhappy man deserves the best consideration of the authorities. He urges that under no circumstances persons undergoing their first term should be allowed to associate with hardened offenders. This association, he declares, is the fruitful source from which comes the "habitual criminal." We hope the prison authorities will be able to do something in the direction indicated, and so give these first offenders a chance of returning to honest paths.

Judging from a recent letter of the Vienna correspondent of *The Standard*, Hungary appears to be on the eve of a struggle which will not be without interest as an object lesson to other European Powers. The Roman Catholic Church is up in arms against a proposed bill introducing compulsory civil marriage. We read that the whole paraphernalia of Ultramontane warfare is to be brought out by the fanatics of the Vatican. Among other methods of intimidation compulsory civil marriage is to be decried from every pulpit as a sacrilege. Those united by the civil authorities are to be regarded as living in concubinage. Girls at school are to be warned of the sin of marriage before a registrar, and the services of women are to be largely engaged in carrying on the agitation. It is earnestly to be hoped that the Government will be firm and strong enough to withstand this Popish aggression.

The writer of an article on Japan in *The Times* of November 22nd, touches upon the progress of Christianity in that country. He states as the result of his observation that although the State has withdrawn its sanction from Buddhism, the lower classes cling to its absurd rites, and among the lettered classes "the advance of knowledge has brought a widespread scepticism." He considers that there is much waste of missionary power owing to its being spread over so many churches, societies, or sects.

We are justified, however, in taking a hopeful view of the prospects of Christianity in Japan. It is through native agency that the great mass of the people must be brought into the light of the Gospel. There are already several native Christian pastors and many students for the ministry, and those who know can testify how willingly and effectually the native converts spread the glad tidings of great joy among their fellow-countrymen.

In a thoughtful article on "The Christian a Trustee" in the current issue of *The Homiletic Review*, President M. E. Gates, of Amherst College, Mass., points out what is obviously true, but not uncommonly overlooked—that there is no essential difference in the responsibility that attaches to the use of small or large means.

No Christian can feel that the warnings and responsibilities that attend the possession of wealth do not concern himself. Who has not felt the tendency to pass these warnings on to the very wealthy? Yet the essential nature of wealth lies not at all in its quantity, not at all in the amount of money at a man's disposal. When Christ cautions his followers as to the deceitfulness of riches, as to the difficulties that those who trust in riches will find in entering the kingdom of heaven, the essential meaning of the word translated "riches" is, *usable values embodied in material things*. The word used is one that lays no stress upon great wealth. It is a word that may properly be used for very small possessions.

Whatever possession is capable of standing between a man's soul and a vital dependence upon God day by day, whatever property is capable of giving the comfortable sense of safety that comes from "having means behind you," be they large or small, God warns us that we are to regard with suspicion and to use with fear and trembling, as in the sight of a jealous God, who has personified this love of property, "Mammon," as his one great rival for the first place in the hearts of men.

The stewardship of money, talents, and influence, is a solved problem to the man who serves the Lord with his whole heart.

The Divine Unity of Scripture.

In our earnest contention for the faith once delivered to the saints, two methods are admissible. We may either examine and refute in detail the objections advanced by its antagonists; or we may exhibit in strong and broad outline its irresistible claim to our immediate acceptance. In present circumstances we can dispense with neither. Nevertheless, if we are anxious rather to win the loyal assent of our fellow-men than to refute our opponents, the latter and positive proof is preferable to the former. To disarm opposition, desirable though it be, is not exactly equivalent to the establishment of the truth for which we are chiefly concerned. Consequently, an argument mainly addressed to the setting forth of the evidence contained in Scripture itself for its own veracity and authority appears to us of prime importance. Naturally and rightly, we are more desirous to convince all than to silence some.

To disprove an adverse criticism is a much lighter task than to place beyond contradiction the truth for which we contend. It is always easier to discern and repel a feeble attack than to carry the field by an overwhelming advance. Apologists who are content merely with resisting the assaults of unbelief are not nearly so satisfactory as those who, armed in the full panoply of faith, press bravely on the foe. For this reason we have always valued the writings of the loved and lamented Dr. Saphir far above the ordinary pleas in defence of Christianity. He never condescends to take the position of a mere controversialist. Strong in the assurance of an impregnable faith, he fearlessly challenges the whole field. At a time when disquiet, if not dismay, was widely prevalent, his priceless *Christ and the Scriptures** did much to allay the growing alarm. Taking our Saviour as the centre, he showed with remarkable clearness and conclusiveness that the Bible was one organic whole. Though this booklet has been in circulation for several years, it is not likely to be superseded soon.

In the winter of 1888 and the spring of 1889 Dr. Saphir delivered a series of lectures in Kensington, on "The Divine Unity of Scripture." These are now published in a handsome volume from the reporter's notes.† Though they have not the advantage of the author's own revision we like them none the less. The freshness and directness of his spoken style give them both point and power. When they were delivered we were present on every occasion. Our pleasure and profit in listening to them we can scarcely exaggerate. Since then, we have read them once in manuscript and twice in book form, from cover to cover, and our last perusal has been the dearest and most delightsome. We are not saying too much when we pronounce these lectures at once unique and exquisite. Though the language is at all times severely simple, the thought is serious and profound. Each lecture is a link in a chain of constructive argument for the inspiration of Scripture, and so completely is each fashioned, and so thoroughly are the links clasped to each other, that it will be no easy task to break the chain. For years we have not read any book so satisfactory from the Christian standpoint. Indeed, we are confident that no man other than a devout Jew, an earnest Christian, and a ripe biblical scholar, could have produced such a volume. Should any of our readers be induced by our strongly-worded commendation to

* Morgan and Scott. 1s. 6d.
† Hodder and Stoughton. 6s.

procure and study the book, we are confident they will thereafter confess we have fairly earned and fully deserved their lasting gratitude.

In our second reading we have marked page after page for quotation, but within our limits we can only give a very few characteristic passages. A recent writer quotes Hosea's reference to teraphim as if it were a *quasi* sanction of idolatry. How differently does this eminently clear-sighted reader of his prophecy interpret it. "The great German metaphysician Hegel said that the history of the Jews was an enigma to him; he understood the philosophy of the history of other nations, but here was a problem that he could not solve. No man can solve it, because they are the nation which God has set apart—the paradox of the world's history, that paradox which finds its solution only in Jesus Christ, for as the prophet Hosea said, 'Many days—a long period—the children of Israel shall be without king, without priest, without ephod, but at the same time *without idolatry, either public or private.*' Formerlyt hey fell into idolatry. Since their dispersion they have not fallen into idolatry."

Speaking of advanced preaching, which, under pretence of historical criticism, limits the knowledge of each writer in the Bible by his own times and circumstances, Dr. Saphir says: "The New Testament exposition of the Old Testament is the only true exposition, for it explains not merely what David and the prophets could understand and tried to understand, but what the Holy Spirit understood, and deposited with them distinctly, in this way. Supposing that there is a little plant before me, I can examine it. But supposing that I have a powerful microscope, I look at it again, and now I can see a number of things which before were entirely non-existent to me. Have I put anything into that plant which was not there before? Have I changed the plant? Have I introduced my pet ideas into that plant? So when we read Leviticus with the light of the epistle to the Hebrews; when we read the whole Old Testament with the light of the evangels and the epistles, that is exposition, not imposition. We do not put anything into it. The Holy Spirit enlarges our vision to see what is already there."

Summing up a thoroughgoing proof of the decisiveness of the testimony given by Jesus to Scripture, Dr. Saphir says boldly and truly: "The Bible needs no defence. The Bible defends itself, the Bible explains itself. I do not dread the pagans, I do not dread the infidels, I do not dread the sceptics. I dread the false, compromising, and conciliatory modern teaching in our churches. That is the only thing that is to be dreaded. Let the Bible only be kept separate. As it is, it needs no defence. Britannia needs no bulwarks; and why? Because God has separated her by the sea. That is her strength and her defence. The Scripture needs no bulwarks. The Word of God is the Sword of the Spirit, and whoever heard of defending a sword? It is the enemy who will advise you to put the sword into the sheath."

But we must end here with a last word of advice: Beg, borrow, or—best of all—buy the book, and study it for yourselves. Phos.

"THE WAY TO GOD."—A lady working in France reminds us that Mr. Moody's book, "The Way to God," has been translated into French, and published in France, and urges that if copies were sent to priests, and perhaps the maires de communes great good might be done. Our correspondent thinks many might be glad to aid in such an effort. Gifts sent to the editor's care will be forwarded for the purpose.

Who are the Laity?

The surgeon probes to the bottom of the wound. The physician seeks the cause of the disease. God protests against healing slightly the wound of the daughter of his people, or daubing the wall with untempered mortar. The twofold disease of Sacerdotalism and Sacramentarianism is so evidently poisoning the Church everywhere that true men in the Establishment and out of it are beginning to probe the cancer to its core.

Thus an editorial, in our excellent contemporary *The Fireside*, headed with the significant questions: "What can be done? Who are the Laity?" makes the following statements:—

There is no recognition of sacerdotal priest or altar in our prayer book, from the first page to the last. Nevertheless, a considerable number of the clergy are avowedly Sacerdotalists; and not only in the pulpit, but by the introduction of certain significant practices in our services, they are undermining—we dare say under a conviction that they are right in doing so—the true Protestant character of our Church.

After a reference to the ecclesiastical litigation of recent years, and showing its unsatisfactory results, we come to the following passage, which is no less significant than the footnote appended to it, drawing attention to the remarkable silence of three ecclesiastical papers, which give no answer to the question, "Who are the Laity?"

If, indeed, the lay members of our Church, in each congregation, possessed the New Testament qualifications and rights of Church membership, and exercised its corresponding duties, we could see a way out of the difficulty. But our lay-members are really powerless. No one, in fact, can tell us who they are; * and in each case the clergyman in possession of a benefice, in dealing with these practices, is actually and entirely irresponsible.

This question, "Who are the Laity?" means more and goes deeper than probably is in the mind of the writer in *The Fireside*. It reaches to the root and centre and core of ecclesiastical pretension.

"Who are the Laity?" We quote the definitions by lexicographers, of both Clergy and Laity:—

Clergy (Gr. lot or patrimony).—That order of men which is peculiarly appropriated to the service of God, and devoted to wait at the altar as God's lot and inheritance.—*Bailey.* The whole ministers of the Established Church, or of all Churches having episcopal ordination, or more rarely of the Churches of Christendom. It is opposed to "laity."—*Encyclopædic Dictionary.* A body of men set apart and consecrated by due ordination to the duties of public ministration in the Christian Church. Persons connected with the clerical profession or the religious orders.—*Century Dictionary.*

Laity.—The common people as distinguished from the clergy.—*Bailey.* The people as distinguished from the clergy; laymen collectively. The term was first used in the second century. At a council held at Rome in 502, laymen were prohibited from interfering with the affairs of the Church.—*Encyclopædic Dictionary.* The people, as distinguished from the clergy; the body of the people not in orders.—*Century Dictionary.*

Now let us turn to the fountain-head of truth; what saith the Scripture? The words *laity* and *clergy—i.e.*, people and inheritance—are used as parallel terms in the LXX. (the Greek version of the Old Testament) in the following passages, and in many more:—

Deut. iv. 20.—The Lord hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto Him a people of inheritance (LXX. *laon engclēron*, a clergy laity) as at this day.

Ibid. ix. 29.—Yet they are thy people and thine inheritance (LXX.—thy *laos* and thy *clēros*—thy laity and thy clergy).

1 Kings viii. 51, 53.—They be thy people (*laos*, laity) and thine inheritance (*clēronomia*, derivative of *cleros*) . . . for Thou didst separate them from among all the peoples (laities) of the earth, to be thine inheritance (thy clergy).

Psalm lxxviii. 62.—He gave his people (his laity) over also unto the sword; and was wroth with his inheritance (his clergy).

It is manifest that the whole people of Israel were Jehovah's inheritance (or lot, or clergy) out of all the peoples of the earth, just as the various portions of Palestine were the lots, or allotments, of the various tribes. And this fixes the meaning of 1 Peter v. 1-4, quoted below.

The unscriptural distinction between clergy and laity is the basis of all sacerdotal machinery; and the perversion of the two ordinances, Baptism and the Lord's Supper, from outward and visible signs of inward and spiritual grace, to "sacraments" which can be validly "administered" only by "ordained" men, is the power by which the machinery is worked.

But true and faithful men will say with the writer in *The Fireside*, "We now see clearly what is needed. In one word, *we need New Testament organisation. Church membership must be Scripturally defined and acted upon.*" (The italics are his own.) We say a thousand times, Amen. And with him we add, "Our hope now is that New Testament principles of Church organisation and government may be *thoroughly studied by the laity.*" One of the first results of such study will be the discovery which lies upon the surface of both the Old Testament and the New: that there is no difference—that there is no such thing in Scripture as clergy distinct from laity—that the clergy *are* the laity and the laity *are* the clergy—the Lord's "people" are his "heritage." And the usurped sacerdotal supremacy of the See of St. Peter is denounced beforehand by the Holy Ghost using the pen of Peter; and that denunciation is pathetically pressed by an appeal to the sufferings of Christ, and majestically enforced by the promise of the glories that shall follow, upon the elders, of whom he himself was one.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's *clēros*, God's clergy, God's heritage—but being ensamples to the flock. 1 Peter v. 1-4.

Peter was writing "to the strangers or sojourners of the dispersion," primarily therefore to Hebrew Christians, though including all the spiritual seed of Abraham. The use of the word *clēros* by this Apostle would, therefore, be understood as referring to the whole people of God, as his inheritance out of all the peoples of the earth; and the word is in the plural number, because, just as Israel was divided into tribes, so the Church of God is divided into churches or congregations. The "heritage" is equivalent to the "flock," just as the "inheritance" is equivalent to the "people" in the Old Testament passages quoted above.

It would be a great mistake to suppose that Sacerdotalism and Sacramentarianism are confined to the Established Church or to Romanising Ritualists. The love of position and power, of authority and influence, is inherent in human nature, and therefore Sacerdotalism and Sacramentarianism will be found, more or less, in the Evangelical section of the Church of England and amongst the Nonconformist bodies.

But the prevalence and continuance of the evil does not lie at the door of the shepherds any more than of the flock. "The prophets prophesy falsely; and the priests bear rule by their means; and my people love to have it so."

* The question has just been asked in three ecclesiastical papers—*The Record, The Rock, The English Churchman*—not a single response has been given by any of the clergy. The silence is indeed significant.

If they can cast their responsibilities toward God on the "priests," and have their account kept right in the books above, while they devote themselves to the pleasures or the cares of earth, they are content; they love to have it so.

Evangelical men, Conformist and Nonconformist, emphatically deny that any order of men can claim an exclusive priesthood. They are united in holding and affirming that we have one great High Priest, who has passed through the heavens, Jesus the Son of God; and that He has made all his people, whom He loves and has washed in his own blood, severally and unitedly kings and priests to his God and Father. Will Evangelical men go one step further—a step consistent with, and necessitated by, the acknowledgment of all believers as priests—the acknowledgment of all believers as God's heritage, God's clergy? The claim to be clergy is a claim to be priests, because the greater includes the less. No portion of God's people can exclusively claim to be his heritage, his clergy, any more than they can claim to be his priests.

As the writer in *The Fireside* has shown, "the clergyman in possession of a benefice, in dealing with these (sacerdotal) practices, is entirely irresponsible." Is it not necessary, therefore, as we have said in our opening sentence, to probe the wound to the core?

HOMES FOR THE AGED POOR.

These Homes have supplied a felt need. They embrace eleven houses, containing 140 aged persons. If funds were forthcoming, several more could be immediately filled by anxious applicants, whose cases are urgent, but to whom the mournful answer must be given "No room."

The work of the charity has, up to the present time, been entirely voluntary; no offices, no paid officials, absorb the funds. The amount of comfort bestowed on the fortunate inmates is greatly in excess of the small cost.

Help is needed to pay off the remaining mortgage debt of £1500. Seven of the Homes will then be the permanent property of the charity. A supply of coal to the aged ones during the inclement months of winter, and extra comforts to the sick, are also pressing wants.

While temporal comfort is largely bestowed, every effort is made to brighten the descent of the hill of life to many of God's faithful servants; and to win those who, in the struggle for daily bread, and amidst the pressing cares of life, have neglected to seek a Saviour and to lay up treasure above.

A report of the work of the Homes for the Aged Poor, and further information, may be had on application to the honorary secretaries, the Misses Harrison, 5, Grand Acre-terrace, Anerley, S.E.

Working Girls in London.

It has been determined to transplant Garfield House from Brixton-road to a more needed locality in a centre where a larger and more helpful work can be carried on at a considerably lessened expenditure. The trustees have secured the large and roomy house situate at No. 8, Fitzroy-square, W., which, when fully adapted for the purposes of a home, can provide for a total number of from eighty to one hundred young workwomen.

To render the house immediately tenantable for about fifty inmates, it is necessary to re-arrange some parts of the structure and to alter the system of drainage. This, with the additional furnishing and the cost of dilapidations at the house about to be vacated, means an expenditure of about £1,500.

John Shrimpton,
Honorary Director.
Westminster-chambers, 3, Victoria-street, S.W.

THE M'ALL MISSION IN FRANCE.—It is hoped to increase interest in this mission in the populous centres of Great Britain. An enlarged local committee has been formed in Manchester with Mr. John Sugden (46, Market-place) as secretary. At a meeting held a few days ago, Revs. Dr. Maclaren, and S. Pearson made suggestions as to ladies lending a hand in aid of the work by collecting subscriptions. It was also decided to invite collections at churches and chapels.

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DR. PARKER'S NEW BOOK.

In his latest book, Some One*, Dr. Parker has constituted himself a guide to those honestly and humbly in quest of truth about God and Christ, and the many problems and mysteries around us that are but partially solved or revealed. It needs a considerable modicum of mental concentration to follow our mentor through some of his arguments and syllogisms and deductions, but the patient and constant pupil will be well rewarded. In the first portion of the book there are chapters on "The Bible" and on "The Christ." In some portions of these there is a fine amalgam of the soundly sensible and the sublime. On the Bible the author says:—

"Entertain the word, make a welcome guest of it. Then you will know whether it is inspired. Live with it; deeply and trustfully encourage its entrance into the soul; then you will know whether it giveth light. Obey the commandment; then you will know whether it is sure. Make the testimonies your delight; then they will become your counsellors. . . . Criticism must come after experience." . . .

"To me the Bible is inspired because it is inspiring. I cannot read it and be indolent. Nor can I read it and be indifferent to the claims of poverty and suffering. All its commandments are outgoing, such as Cast, Give, Sow, Heal, Go, Forgive—wonderful words when carried out in all their meaning; wonderful because the whole Book is wonderful. Yes, I see difficulties, and hard questions, and vexing problems about every theory of inspiration. But my concern is with the Book itself, and to my very heart it is the voice and the message of God. It is from everlasting to everlasting."

When he comes to speak of The Christ, Dr. Parker gives himself up to the inspiring grandeur of his theme. Here is a picture of one aspect of the Saviour's character that has few parallels, we imagine, in modern Christian literature:—

"I find Jesus so wondrously gentle. He seems always to want to say 'Blessed.' When He does say 'Woe' it is with a sob. I know that He denounced Jerusalem. I also know that He first wept over it. What it must cost him to say to any soul, Go away! His gentleness made Jesus so accessible. Anyone might speak to him, even women in their shame, and little children in their weakness. He was to sick people what sunshine is to flowers. He reduced the Kingdom of heaven to a parable that the lowest and the slowest might catch some gleam of it. He always wanted to heal people, and send them home right glad of heart to be the help and joy of their friends. He would not let people tire themselves out even in his own service. He told Martha not to care so much and work so hard, and sometimes to do everything by doing nothing. She might now and then sit down and just look her love. On one occasion He said to the disciples 'Rest awhile.' It was a tender word. Tired men are only half themselves. To rest wisely is to double the next service. On another occasion He gave the people bread, 'lest they faint by the way,' How mother-like to say 'lest they faint.' He ran before them, and took all the rough stones out of the way. He did not wait until they fainted; He took care that fainting should be impossible. Who can but love Him? Dear Saviour, thy gentleness hath made us men!"

One more extract from the same chapter—on the atoning efficacy of the Cross:—

"There are those who teach that Christ's death was the supreme expression of self-sacrifice, or of the conquest of the human will, or obedience to the Divine law. Far be it for me to question their personal holiness. They are able, sincere, earnest men. I cannot, however, take their view. To my mind it leaves the inner mystery of the Cross in the deepest darkness. It does not touch the agony. It could not have cost 'the Holy Child, Jesus,' so much to become merely obedient. It would have given the lie to his whole life. He never did anything but obey. "He never pleased Himself. He came not to be ministered unto, but to minister. . . Speaking for myself I did not need another example, for many had already rebuked and discouraged me, so great was their quality. I needed a Saviour. I needed a High Priest who would be touched by the feeling of my infirmities. I did not ask for an example to copy; I needed a Priest, mighty to redeem. It is in this aspect that I receive and adore my Saviour. It is this view of his work that most constrains me to love the world and seek its evangelisation. Other views may excite wonder and elicit admiration, but this view impels me to go out into all the world and preach the Gospel to every creature."

There is much that is quotable in these glowing chapters, but we hope we have given enough to tempt the reader to possess the book and read it throughout with sympathetic attention. The second half largely consists of parabolic narrative, which may carry comfort and relief to those who are not easily touched by logic, however luminous and closely linked. We regard this book as one of the most useful gifts that Dr. Parker has given to his generation.

* *Simpkin, Marshall, & Co.* 4s.

DR. PENTECOST ON UNBELIEF.

Dr. Pentecost has delivered a series of very instructive addresses on the grounds of the Christian faith in the Lecture Hall of the Westbourne Grove Y.M.C.A. The room has been crowded on each occasion, and many have been strengthened and edified by the word spoken.

The opening address showed the reasonableness of Christianity; and the second dealt with the sure word of prophecy. On subsequent Friday evenings avowed scepticism and distressful doubt were dealt with. On November 18 unbelief was exposed in its various forms. The speaker specially examined the old question of philosophic unbelief, "How can these things be?" Like the disciple Thomas people of this type say: "Except I thrust my hand into his side, I will not believe." They demand sensible evidence of the truth, and desire to find out God by scientific searching. All the while, however, they forget that there are things separate and distinct from matter, which no philosophy has conceived, but which God has revealed to us by his Spirit.

Sceptical writers of authority admit the almost miraculous moral effect of Christianity in the world. This has been because Christ was raised from the dead, and ever liveth to carry on His work. This was the point emphasised by Dr. Pentecost in his concluding address on Friday last. We know that Christ rose from the dead, not only through the testimony of those who saw Him, but also because of the deeds and works of those who were by that sight encouraged to testify and labour, although bonds and imprisonment and even martyrdom, for the truth, awaited them. These points were admirably elaborated, the speaker discriminating in a lucid manner various kinds of testimony, and showing the convincing fulness and precision of that which establishes the crucial miracle of Scripture record. He showed how that in every department of life men exercise faith, and that it is not unreasonable to exercise it in the apprehension of the things of God.

The doctrine of the Gospel rests upon the facts of the Gospel, and those facts have been attested by men, including Luke and Paul, whose writings have ever, by sceptical critics, been declared of undoubted authenticity as documents. The resurrection of Christ gathered together the sundered and downcast disciples, put a new hope into them, and filled them with a courage such as the world had never seen. If these witnesses had been bad men they would have been impeached by the ruling authorities in Jerusalem, whom they boldly charged with having put to death the Prince of Life. Had it been possible, the Sanhedrim and those who persecuted the infant Church would have disproved or discredited the testimony of those who said they saw the risen Lord. But this could not be done and the testimony has grown in volume and power and is to-day being borne throughout the world, to the joy of those who believe and receive in the souls the new life from God.

Mr. Nobbs in Gloucestershire.

Mr. William Nobbs has been evangelising at Kersoe House and Ashton-under-Hill, and the meetings have been with great power, many, both men and women, who had been leading very careless lives, having been awakened and led to the Saviour, some through much brokenness of spirit. In view of the blessing thus granted, it is interesting to know that the mission was preceded by very earnest prayer. It appears that six persons were specially named, and that all these now profess conversion. Many of those saved were previously victims of strong drink. After visits elsewhere, the evangelist returned to Ashton for a second visit, and several more were brought to the Saviour. Mr. Nobbs is now at Hereford.

Joshua and the Land of Promise.

By REV. F. B. MEYER, B.A.,
Christ Church, Westminster Bridge Road.

GILGAL.—Joshua iv. and v.

On the western side of Jordan, to which the host of Israel had now come, five miles from the river brink, the terraced banks reached their highest point. That was Gilgal. There the first camp was pitched, on the edge of a vast grove of majestic palms, nearly three miles broad and eight miles long, that stretched from there to Jericho. Dean Stanley suggests that, as Joshua witnessed it, it must have recalled to him the magnificent palm-groves of Egypt, such as stretch at the present day along the shores of the Nile at Memphis. Amidst this forest could have been seen, reaching through its open spaces, fields of ripe corn, "for it was the time of the barley harvest," and above the topmost trees the high walls and towers of the city on the farther side, which from that grove derived its proud name, "Jericho, the City of Palms."

Gilgal was destined to play an important part in the history of the people in the immediate future. It was the base of operations in the war against the people of Canaan. There the camp remained, and the women and children (ix. 6, x. 6). It ranked with Mizpah and Bethel amongst the holy places, where Samuel exercised his sacred office (1 Sam. vii. 16). It was the rallying point to which the people gathered at solemn times of national crisis (xi. 14). Saul had reason to remember it; and there Agag was hewed in pieces "before the Lord" (xiii. 7; xv. 33).

Probably to the last of these events, and beyond, the twelve stones were visible which had been pitched by Joshua as the lasting memorial of the passage of the river. Children were brought thither by their parents to see them, and to hear the wondrous story of the passage, recited on the spot in words which Joshua had suggested long before: "The Lord your God dried up the waters of Jordan before us, that all the peoples of the earth may know the hand of the Lord, that it is mighty."

At the time when the book was written, the other heap of stones, laid in the river bed, must have been clearly discernible (iv. 9); and there could have been no difficulty in fixing the hill of circumcision, where, at the command of God, they had rolled away the reproach of Egypt, and from which the name Gilgal, or Rolling, was derived (v. 9).

Gilgal was from the first "holy ground" (v. 15), and as we traverse it again in devout thought, it will give us also themes for deep and holy meditation.

I. The Stones on the Bank. At the Divine bidding, twelve men, one out of each tribe, went down into the river's bed on a special errand. From the place where the priests' feet stood firm in Jordan, they took each man a stone. It may be that the priests had selected those stones as providing a safe and secure footing; or perhaps they lay within some short distance of the spot where they had stood upbearing the sacred symbol of the presence of God. For centuries these stones had lain there undisturbed, but now, piled together in a heap before the eyes of all men, they were to be a memorial of the passage of Jordan, as the song of Moses was of the passage through the Red Sea.

It is well that forgetful hearts like ours should be stirred up by way of remembrance. We are so apt to grow unmindful of the Rock that begat us, and to forget the God that gave us birth. Even the Lord, whose love effected a redemption which runs parallel with our lives, as a river beside a carriage road, needed to set up a memorial of his most precious death on our behalf. There is, therefore, a needs-be for these memorial stones to be erected beside our Jordans, with their inscription, "Wherefore remember." Thus we are prevented from saying or thinking that the deliverances of the past were myths of the imagination, or creatures of the fancy, born in dreams, and unsubstantial as wreaths of polar light on the midnight sky.

The special circumstance which these stones commemorated was that they had come, a united people, through the Jordan, and that as a nation they had been brought into the land promised to their fathers. What though two tribes and a-half had elected to stay with their cattle in the rich pastures of Gilead and Bashan, yet they were still an integral part of the people. There were *twelve* stones, not nine stones and a-half. And in after-centuries, if the heap remained intact, even after the northern tribes had been carried into captivity, any who came thither would be compelled to admit that there had been a time when the twelve tribes of Israel had stood together, on that spot, a united and mighty nation.

And what is the typical and spiritual significance of this? Why this reverent care to pitch these boulder-stones, and to record with such minute detail the fact? What mean these stones? Those who have followed carefully the teaching of the preceding chapters cannot hesitate as to the reply. As in the passage of the Jordan all Israel came up on to the river's bank, so in the Resurrection and Ascension of the Lord Jesus, the whole Church of his redeemed passed over to resurrection ground, and are, in the purpose and thought of God, already seated in the heavenlies.

There can be no doubt that this is the teaching of the Holy Ghost through the Apostles. It comes out unmistakably in the writings of Peter as well as of Paul. No fact is better attested or more eagerly emphasised. To ignore it is to miss the foundation on which the structure of a full and present salvation is based. We must go back to the cross for the Atonement, but we must also go back to it for our passage in Him to the resurrection side of death:—

> In Him we died, in Him we rose,
> In Him we triumphed o'er our foes;
> In Him in heaven we took our seat,
> And heaven rejoiced o'er earth's defeat.

It is in the Revised Version, with its more accurate rendering of the tenses of the original Greek, that this mighty fact stands out with most distinctness. Addressing those who at the time when the Lord Jesus was dying on the cross were probably living in the lusts of their flesh, doing the desires of the flesh and of the mind, the Apostle says: "Even when ye were dead in trespasses and sins, God quickened you together with Christ, and raised you up with Him, and made you to sit with Him in the heavenlies" (Eph. ii. 6). And in each case the use of the aorist tense points to a definite past act by which their position, and that of the whole Church, was settled, once and for all, so far, at least, as the purpose and thought of God are concerned.

Corroborations multiply from many quarters. "Ye died with Christ"; "ye died"; "forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind, for he that hath suffered in the flesh hath ceased from sin."

Indeed, the basic thought in the New Testament philosophy of deliverance from the power of sin, consists in the intelligent apprehension of this divine fact, that the whole Church was identified with Jesus in his death, and resurrection, and ascension; that all died with Him, all lay in his grave, all rose with Him on the Easter morning, all passed with Him, in the divine intention, to the throne. It was no lonely figure that, as the light of morning broke on the temple dome, climbed the steeps of the sky, drawn by an invisible attraction; He was accompanied by a multitude which no man could have numbered; in Him you and I and all believers trod down the principalities and powers of darkness, and took our place above them all. What though as yet for many of us this seems a dream? Yet let us never rest till the Spirit of God has made it a living fact. And let it be the one aim of our life by faith to make that true in daily life and experience, which is true in the thought and purpose of our God.

Consider those twelve stones, on the further side of Jordan, and be sure that as they represented the entire people, and commemorated their marvellous transportation from the one side of Jordan to the other, so, in the New Jerusalem, the twelve foundation-stones bearing the names of the Apostles, and the twelve gates inscribed with the names of the twelve tribes of Israel, are a standing memorial that the Church as a whole is on Resurrection ground; but her shame and sorrow are that she has not availed herself of her lofty privileges, or descended to earth as girded with the power of the risen living Jesus.

We are the children of the Resurrection. Our eternity is begun. Part possession of our heritage has already been bestowed. In Jesus we are loved and accepted; we are more than conquerors; we occupy a position which, if only we keep it, is unassailable by our foes; they can only prevail against us when they succeed in tempting us to abandon it. All things are ours in union with our raised and reigning Lord, whether the world, or life, or death, or things present, or things to come, all are ours, and we are Christ's, and Christ is God's.

II.—The Stones in the Bed of the Stream.—Not content with pitching a cairn of stones on the river's bank, Joshua, at God's command, set up twelve stones in the midst of Jordan, in the place where the feet of the priests that bare the Ark of the Covenant stood. And often, as he came back and back to Gilgal, he must have gone out by himself to walk and muse beside the river, turned the outward and the inner gaze to the spot where beneath the flow of the current those stones lay hidden. They were the lasting memorial of the miracle which otherwise might have faded from memory, or seemed incredible. They were aids to faith. Where they lay the people had been and the feet of the priests had been planted dry. And surely the power that had arrested the Jordan, and brought the people up from its bed, would not fail until it had wrought out the whole purpose of God.

We too often walk along that river, and gaze into those depths. There Jesus lay in death for us, and there we lay in Him, and not we only, but all his Church. "For if one died for all, then all died." Each time we partake of the Lord's Supper, or behold the rite of baptism administered in the form of immersion, or fall into the ground to die in acts of self-sacrifice and self-dying, we stand with Joshua beside the Jordan, covering the twelve memorial stones; and there float through our thought, like a strain of thrilling music, the words, "Now in that He ascended, what is it but that He also descended first into the lower parts of the earth, that He might fill all things."

Nothing breaks the power of sin like this. When we apprehend the love of Christ and the meaning of his death, we are constrained to live, no longer to ourselves, but to Him. By his cross we too have been crucified to the world, and the world to us. Other men may be fascinated by the lust of the flesh, the lust of the eyes, and the pride of life, but these things have lost their charm for us. How can we love them, when we remember what they did unto our Lord, our life, our love, the bridegroom and husband of our souls? What true woman can dally with the murderer of her spouse?

In the thought of God our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is freed from sin (Rom. vi. 6). Sin has no further any claim or right over us. The entail has been interrupted. The Jordan of Calvary lies between it and us. Its snare is broken, and we are escaped as a bird from the fowler's net, when through the rent meshes it finds an aperture for flight back to its native element.

Go, O Christian soul, and meditate long and prayerfully on this great spiritual fact. Realise that thou hast passed into another sphere. Thou art quit of thy first husband, the Law; and thou art married to another, even to Him who was raised from the dead. Thou sharest his life, his home, his protection. That principle of sin that held thee fast in the lower sphere may not follow thee hither. Death bars its way. Reckon, then, thyself to be dead indeed unto sin, but alive unto God in Christ Jesus. And answer every solicitation of the world, the flesh, the devil, by affirming that thou art none of theirs. And then turn to Him who brought thee up from the horrible pit and the miry clay, from the ooze of the river bed, and tell Him again and again that thou art his, in the bonds of an obligation which only becomes greater as growing years reveal its meaning and measure.

Let us also remember that the very same power, "the working of the strength of his might," which availed to raise Christ, our representative and head, from the grave, and to set Him far above all orders of spiritual being at his own right hand, is waiting to do as much for each of us who believe. Electricity lay hidden around men in these long ages in which they were oblivious to its presence and unable to apply it to their needs, and God's mighty resurrection energy lies all around us, waiting for us to avail ourselves of it. Let us claim, and appropriate, and use it; yielding ourselves to its impulses; and learning that there is nothing in the purpose of God which He is not prepared to realise in the happy experience of those who believe.

III.—The Rite of Circumcision.—Israel looked for nothing less than to be led from the river brink to the conquest and partition of the land. They

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suddenly discovered, however, that this was not quite the Divine programme for them. But they were required to submit to a painful rite, the seal of the covenant which was made originally to Abraham and by virtue of which the land had been given to him and to his seed (Gen. xvii. 8).

During the wanderings of the desert, which were due to their unbelief, and practically disinherited them, the observance of this rite had been in abeyance, because the operation of the covenant was for the time in suspense. "All the people that were born in the wilderness they had not circumcised; for the children of Israel walked forty years in the wilderness, till all the nation, even the men of war which came forth out of Egypt, were consumed, because they harkened not unto the voice of the Lord." But now that the new young nation was learning to exercise its faith, the covenant and its seal came again into operation. "Their children, whom He raised up in their stead, them did Joshua circumcise."

Even those comparatively unenlightened people must have realised that there was deep spiritual significance in the administration of that rite at that juncture. On more than one occasion they had heard Moses speak of circumcising the heart, and they must have felt that God meant to teach them the vanity of trusting to their numbers, or prowess, or martial array. Their strength was nothing to Him. The land was not to be won by their might, but to be taken from his hand as a gift. Self and the energy of the flesh must be set aside, that the glory of coming victory might be of God and not of man. We must be content to be reckoned among the things that are not, if we are to be used to bring to nought the things that are, "that no flesh should glory in his presence."

We, too, must have our Gilgal. It is not enough to acknowledge as a general principle that we are dead and risen with Christ, we must apply it to our inner and outer life. If we died with Christ, we must mortify our members, which are upon the earth. If we put away the old man with his doings, in our profession, we must also put away anger, wrath, malice, railing, and shameful speaking. If we were raised together with Christ, we must seek those things which are above, where Christ is seated on the right hand of God. The first effect of our appreciation of the meaning of Christ's death will be our application of that death to our members which are upon the earth. We have no warrant to say that sin is dead, or that the principle of sin is eradicated, but that we are dead to it in our standing, and are dead to it also in the reckoning of faith.

But for this we need the gift of the Blessed Spirit, in his Pentecostal fulness. It was by the Eternal Spirit that our Lord offered Himself in death upon the cross, and it is by Him alone that we can mortify the deeds of the body. For, first, the spirit of self is so subtle. It is like a taint in the blood, which, stayed in one place, breaks out in another. Protean in its shapes and ubiquitous in its hiding-places, it requires omniscience to discover, and omnipresence to expel. And, secondly, only the Spirit of God has cords strong enough to bind us to the altar of death; to remind us in the hour of temptation; to enable us to look to Jesus for his grace; to inspire us with the passion of self-immolation; to keep us true and steady to the resolves of our holiest moments; to apply the withering fire of the Cross of Jesus to the growth of our self-conceit and self-energy—for all these the grace of the Spirit is indispensable. He is the Spirit of life in Christ Jesus, therefore He must be the Spirit of death to all that pertains to the old Adam.

There is a sense in which all believers have been circumcised in Christ; but there is another sense in which it needful for them to pass one after another through the circumcision of Christ which is not made with hands, and which consists in the putting off of the body of the flesh. To that all who would lead a life of victory and inherit the Land of Promise must submit. The process may be sharp, for the knife does not spare pain. But it is in the hands of Jesus, the Lover of Souls. Oh, shrink not from it. Let Him do all that He deems needful, though it takes many days ere the wound is healed.

At first it might appear strange that the past experience of resurrection life should lead to death. But on further reflection it is not hard to see that all which is of the flesh must be condemned and executed even as He was, who came in the likeness of sinful flesh, that the ordinance of the law might be fulfilled in us who walk not after the flesh but after the Spirit.

And though it might appear that the circumcised life will ever be a maimed life, it is not really so; the contrary is the universal testimony of this book. When the hand is cut off we go maimed *into life*. When we mortify the deeds of the body, we begin to live. When the Lord our God has circumcised our hearts, then we love Him with all our heart and with all our soul, and we live.

You can never take Jericho, Christian worker, till you have been circumcised, till God has taken away your self-reliance, and has brought you down into the dust of death: then, when the sentence of death is in yourself, you will begin to experience the energy of the Divine life, the glory of the Divine victory.

ROME AND THE SCRIPTURES.

The fifty-fourth report of the Belgian Christian Missionary Church describes much excellent work in various parts of Belgium. There are many Mission Halls and Sunday Schools, but no work is more interesting than that of the colporteurs, who do much to prepare the way for the evangelists. The opposition of Rome is strong, and takes a variety of forms. Of course, she tries to neutralise the initial efforts of the Protestants, and as these disseminate the Holy Scriptures she does her best to exterminate them.

The pages of the report show that there is deplorable religious ignorance on the part of the Roman Catholics, the great majority of whom are entire strangers to the Bible, which they neither possess nor know. As in days gone by, the Romish Church is still, where she has the power, the open and active enemy of the Word of God. "New editions have been published, and pious Roman Catholics, priests and laymen, have extolled the reading of the Holy Scriptures, but none the less do the priests as a body hunt up copies, and, declaring them "bad books," seize them to be burned. 'God will never pardon the Roman Church for having hidden the Gospel!' said a Roman Catholic, after becoming acquainted with the sacred volume."

A worker at Ostend writes: "Of the New Testaments which we sell, more are burned than are read." Not only in Flanders, but also in the province of Namur, such incidents are multiplied. "When the curé learns," writes a colporteur, "that I have reached his village, he at once takes the field in search of books. In a house where I had sold a Bible, the father was occupied in reading it, on the arrival of the priest, who at once exclaimed, 'Wretch! It's a bad Bible! Into the fire with it, quick!' And the man was obliged to obey." Elsewhere a priest saw a New Testament lying on the table. "Give it to me." "Yes," was the reply, "for thirty centimes with which to buy another." "I'll give you the money on condition that you buy no more." "In that case, M. le curé, you shall not have it; no, not for twenty-five francs!"

A woman to whom a colporteur sold a New Testament said, "The curé told me the book was of no use, because it said nothing of the Virgin Mary." The colporteur read to her the Salutation of the Angel and the Song of Mary, showing her what was said of the Saviour, and of salvation by grace. "Then I'll keep my book and read it," said the woman, whose companion also bought a copy. A man said: "I dare not purchase a copy; you know the curé does not like it. My children are about to take their first communion, and I should be afraid of their telling the priest about the matter."

A different state of things exists in homes where the Bible has been read. In one case inquiry was met with the answer, "We read the *beautiful book*, and greatly enjoy it." In some instances converts have learned to search the Scriptures, although they do this with difficulty, and are put to inconvenience as "marked men."

The secretary of the Belgian Christian Missionary Church is M. Kennedy-Anet, Pasteur, Chaussée d'Ixelles 129, Brussels.

G.W.R. WIDOWS AND ORPHANS.—No less than 1,000 widows and 500 orphans of deceased servants of the Great Western Railway Company receive weekly allowances from an excellent organisation in connection with the company, which distributes more than £10,000 every year.

THE PASTOR'S COLLEGE.

The annual meeting of this institution, so dear to the heart of the late Mr. Spurgeon, was held last week at the Metropolitan Tabernacle.

Dr. J. A. Spurgeon, who presided, said that the weekly offerings during the past year had been larger than had ever been known in the previous history of the Church, amounting to £1,865. His late brother had often explained to them the constitution of the college, and he wished it to be known that that constitution remained unaltered. It was the glory of the college that they took men as they found them. Of the six or seven who would be admitted in January one was at the present moment a shunter on the railway, another was a tin-plate worker, and a third a miner. They did not look to the position of the man; they looked to what he was. They preached the same old doctrine which some men had begun to despise and call Calvinistic, but which they regarded as evangelistic in the truest sense of the word; and there had not been a shade of change in their teaching, nor would there be. They believed in the Bible as an inspired book, and their two ordinances were believers' baptism and the Lord's Supper. It was one of the weaknesses of the Church of the present day that members laid themselves out to entertain and be pleasant to the people, but he was sure this was a dry-rot entering into the Churches. Continuing, the chairman said the list of settlements for the year was the longest they had ever had. No less than thirty names were included, one of the students having gone to the Congo, two to the Cape, one to the Falkland Isles, and the remainder to the churches in various parts of the kingdom. They had received during the year a total of £7000, and with a legacy which they expected would be paid over before Christmas the financial year would be the best they had ever known. He felt the weight of the responsibility which had fallen upon him in being called upon to take the place of his dear brother, but with their prayers, and through the help of God, he hoped to bear it.

Rev. J. T. Gracey, the Principal of the College, spoke of the work of the institution, of the love and loyalty borne to the departed president, of the experiences of the past years, and hope for the years to come.

Rev. A. T. Pierson, after brief testimonies by various friends, gave an address on "The Impregnable Rock of Scripture."

N.E. LONDON GOSPEL MISSION.

Last week, at Earlham Hall, Dalston, the twenty-fourth annual meeting of this Mission was held, when a large number assembled. After a helpful address from Mr. Geo. Hucklesby and an address to the mothers present by Mrs. Kirby, the director Mr. Wm. Chorley, made his statement on work amongst old and young in various districts of North and East London. Special mention was made of the seaside home at Lancing, Sussex, and the Bible van.

Various workers in charge of the different centres of the Mission addressed the friends. To listen to the graphic stories of Mrs. Davis, fresh from the slums of Bow Common, gave one much cause for thanksgiving. Mr. Gibbens and Mr. Jarrett spoke respectively for Cubitt Town and Millwall, while the story of the Lancing Home was told by Miss Larter, with which she coupled the work at the Gospel room at Lancing, telling of interest and blessing resulting therefrom. The work amongst the women gathered into the various mothers' meetings was well represented by Mrs. Andrews. A most stimulating meeting was brought to a close by prayer, and the children singing a farewell hymn.

FRIENDLESS YOUNG SERVANTS.—On the afternoon of Thursday last, a ladies' conference was held, followed by a public meeting in the evening, at the preventive branch of the London Female Preventive and Reformatory Institute, 459 and 461, Holloway-road, the object being to confer as to future work on behalf of young friendless girls and servants in London. Mr. A. H. Cæsar presided, and several brief addresses were delivered. The secretary of the institution, Mr. Thomas, read some interesting letters from those who had been in the home, expressing gratitude for the benefits received.

NATIONAL VIGILANCE ASSOCIATION.

The seventh annual meeting of this association was held on Thursday in Exeter Hall, Archdeacon Sinclair presiding. The report, taken as read, showed a considerable amount of work done in suppressing open and notorious vice, in rescuing helpless girls, punishing the evil-doers, and enabling many to escape from a life of misery and shame. It is interesting to learn that the medical home in Camden-road, opened in April, 1891, grows in importance, and deepens in interest, as time passes. It is difficult to select individual cases, when each has called for special help and sympathy. One by one they have been dealt with. The limited number of patients received gives the great advantage of being able to learn more minutely the needs of each. The applicants come sick, disappointed, sometimes almost hopeless, and as their physical condition is remedied, they are learning from those who tend them that there is One who not only "healeth all diseases," but who "forgiveth all iniquity." Only one patient has died of all those received since November, 1891. The others have been carefully provided for, as circumstances required; some being sent to service, others into homes, while a few have been restored to their friends.

The Ven. Archdeacon Sinclair said: The society has been charged with a desire to curtail the freedom of the country, but on the contrary we are anxious to safeguard the interest of the public, especially of that part of the public which is least able to take care of itself. The working of the Criminal Law Amendment Act has revealed a very large amount of crime committed against young girls, with the greater part of which the police are now able to deal. But there are some cases in which the police cannot take the first steps, and in these cases the association has done excellent work. We have been able to strike at those villains who live upon the earnings of fallen women—in one case have prosecuted a man who made use of a woman to blackmail men, and getting him sentenced to twenty months' imprisonment. Then we have taken action with reference to the exhibition of indecent pictures, and we are glad to note the passing of a new Scotch Act of Parliament, which strikes at men who habitually or persistently importune or solicit women or children in the streets, or who loiter about for that purpose. This is the first attempt which Parliament has made to put men and women on an equal footing in respect of street offences of the kind. A similar clause was proposed in the House of Lords when the Criminal Law Amendment Bill was under discussion, but the House would not have it. Scotland seems to lead the way in such matters, as witness the clause proposed and carried in the Commons, in the Glasgow Bill of last Session, whereby men found in bad houses would be liable to punishment along with the owners and the women.

Canon Scott-Holland rejoiced in the work of the society, which has justified its existence by results. While thankful for the legal, which he looked upon as necessary and valuable, he also felt most thankful for the preventive work done amongst the victims of vice.

Mr. Shilton Collin gave a detailed account of the purity movement in Liverpool, showing how a few resolute men had been made the means of suppressing the brothels wholesale, clearing the streets, and putting an end to the habitual use of the public-houses as places of assignation. He maintained (and most of us who keep our eyes open agree with him) that London streets by night, as well as London music-halls and London parks, demand treatment on lines similar to those which have proved so successful in Liverpool.

Mr. G. W. E. Russell, M.P., said that, as one of the founders of the society in 1885, he was glad to see that the first enthusiasm had not abated. "I attend this meeting as a professional politician, and I am confident that you will find in the new Government no backwardness in carrying out the aims and objects of the society. The present Home Secretary I know to be a man full of sympathy with all good moral causes, and absolute reliance can be placed upon him. Since 1883 we have accomplished three notable victories. These are the repeal of the Contagious Diseases Acts, the passing of the Criminal Law Amendment Act, and the action taken by the London County Council with regard to the music-halls and theatres of London. I feel that the Council has scarcely received all the credit it deserves. The Council is not hostile to the amusements of the people, but desires to make those places of amusements such that any respectable girl can attend them."

Addresses followed by Mr. P. W. Bunting, Mr. W. A. Bewes, Canon Barker, General Goodenough, Mrs. Bailhache, Miss Whitehead, Mrs. Fitzthorpe, and Mr. C. T. Mitchell.

INSPIRATION AND SCRIPTURE.

Canon Girdlestone's third lecture on Thursday afternoon, closing the series he has been giving at Mildmay, had as its special theme "Inspiration and Scripture." Last week, said the Canon, we considered the revelation of God's will made orally; now we have to consider the books which contain the revelation—that is, revelation written. A great many things revealed in former days have passed away, their purpose being fulfilled; but what God designed for man, for ages to come, for us, He caused to be written in the books which we know as Scripture. These books undoubtedly contain much besides direct messages from God—being historical, biographical, poetical, and so on. Therefore, there is the framework of Scripture to be considered, as well as the revelation within.

The word "Scripture," which means writing, is used only once in the Old Testament—that is Dan. x. 21—but in the New Testament it occurs frequently. Difficulties have been raised as to the art of writing being unknown in early days; now, however, there are documents in the British Museum dating long before the time of Abraham, and probably going back to the days of Noah. We have evidences in many parts of the Bible itself as to the keeping of memoranda, and of the fact that certain things were confessedly written by Divine command, see Exod. xvii. 14; xxxiv. 27; Num. xxxiii. 2; Deut. xxxi. 19; Isa. xxx. 8; Jer. xxx. 2; Hab. ii. 2, and the eight closing chapters of Ezekiel (see Ezek. xliii. 11).

Examining these passages we find reason why an accurate and enduring record of the events and revelations referred to should have been secured. Thus, putting one passage to another, we come to the inevitable conclusion that those who wrote were under a sense of responsibility, even as were those who spoke from God. There is a human element certainly; the writers would use their own knowledge, the testimony of eye-witnesses, contemporary documents, family genealogies, etc. Then the direct commands given to write do not cover the whole Scripture; and some, while admitting these portions, may raise questions as to other portions. If I am asked if I accept the whole Old Testament as written by Divine direction, I answer, "Yes, I do." The whole of the books may not be labelled as written by Divine commission; but they are known so to have been received in the very earliest days. The Pentateuch was accepted as substantially the writing of Moses, and, therefore, as official; so with Joshua and the earlier prophets (see 1 Chron. xxix. 29, and 2 Chron. ix. 29). In these and other passages we find that prophetic men compiled trustworthy history. The same principle applies to the rest of the Old Testament books. Therefore, I say, I accept these books as written by *commissioned men, as trustworthy, and as coming from God.*

Then it must be remembered that not only the writers but the collectors of these books were under a heavy responsibility—the writings might be ancient, authentic, and reliable, and yet not inspired. We have in the Apocrypha—not inspired, but interesting as showing the state of feeling in the times when it was penned—remarkable evidence as to careful compilation of the Canon, and the cessation for centuries of the prophetic spirit; and we see also how the books came to be accepted as divine.

Again, in the New Testament Christ and his apostles attest the Old Testament, and there is no single fact in the Old Testament on which any doubt is thrown in the New. To the early disciples, as to us, it is the court of final appeal; see such references as Rom. iv. 23, 24; xv. 4; 1 Cor. x. 11.; 2 Tim. iii. 15, 16.

Now, as to the New Testament, there are certain special grounds on which we hold the books therein to be inspired of God. We have not, as in the case of the earlier Scriptures, a later book sealing and guaranteeing their authority and inspiration; but we have the fact that the analogy leads us to expect, that the later revelation would be accompanied by the sending of men able to do, and empowered to do, for the Church what Moses did for his time. Then we find our Lord making special provision for the writing of the New Testament in the promise of the Holy Spirit. A careful and candid consideration of the whole circumstances of the case compels one to the acceptance of the New Testament books as written by commissioned men, as God-breathed for our instruction. All the reasons for this acceptance cannot be stated in this one brief address, but taken as a whole their force appears irresistible. As the human body with many members—not all equally essential perhaps—is one organism, so Scripture is one, although it is true some parts cannot be regarded as of equal importance with others.

This being so, we get authority in teaching and certainty in fact. It is true, questions may be raised, as to differences in early readings, and so on, but we find the writers careful and accurate in matters of doctrine, and we cannot conceive of any of these men writing loosely, unguardedly, or committing pious frauds, such as fathering their writings on some other man. Such things are alien to the whole spirit of these books.

I find in them a wonderful unity throughout all the diversity; a wonderful force, reaching heart and conscience; and a wonderful adaptation to the old man and the babe, the philosopher and peasant, the Englishman and the Kaffir. With reverence we cling to and obey this wonderful Book, which we believe to be God's revelation to man.

Rev. W. Fuller Gooch gives this afternoon (Thursday) a Bible reading on "Christ and the Old Testament Scriptures."

THE GOSPEL IN SPAIN.

In a "Letter from Spain," Madame Lopez Rodriguez, of the Figueras Evangelical Mission, says: "During the past year we have circulated fifty-six Bibles, 134 Testaments, 11,580 Gospels, 22,939 tracts, 6000 texts. On land and sea the precious seed has been sown, and confidently we look for glorious results. I have the satisfaction of seeing many parents brought to meetings by the children, and finally becoming members of the congregation, and many pupils are now members also. Without schools, the Gospel cannot make progress."

A very encouraging condition of things is reported from Llansa, a lovely village on the shores of the Mediterranean. "Forty-two brave converts were gathered in. Last week the pastor received the following telegram: "A brother has died: important to come by first train." He, of course, did so, and found the whole village in the greatest possible excitement. All knew that the deceased convert's expressed wish was to be interred as a Protestant, having been one of the first to sign the act of abjuration, and to take the communion. When very ill, in fact all but unconscious, the priest went to the house, taking advantage of a few moments when his wife was out of the sick-room to enter it, and try to persuade the dying man to take extreme unction, urging that if he would do so, after swallowing the wafer, the body of Christ would touch his heart, and he would recover.

"The priest, on hearing of the convert's death, sent to the judge, claiming the corpse for interment in the Roman Catholic cemetery. On arriving at the village the pastor went to the mayor, who promised to exert his authority in his favour. The next visit was to the judge, who, being an ally of the priest, refused to sign the necessary document; but seeing that the whole village would rise up against his injustice, he reluctantly yielded.

"The people came streaming into the street from all parts to see the funeral. The shepherds entrusted their goats and sheep to others, and those busy gathering grapes, or at work in the wine-press, showed their practical interest in the great event of the day by hiring labourers to take their places.

"In front of the procession marched the village band playing a mournful dirge, behind which walked the widow and relatives, followed by the coffin borne by men, and last of all the women, according to the ancient custom on such occasions. On arriving at the cemetery the corpse was lowered, and a deep silence reigned whilst a simple Gospel address was given on those wonderful words, 'O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ.' Thus ended the first Protestant funeral in Llansa."

Bienvenue, 8, Colville-houses, Talbot-road, London, W.—The directress, Miss C. F. Ryffel, is ready to receive applications for foreign holiday governesses.

THE PRICE OF BLOOD.*

Some time ago, I took a trip to Penzance, intending to break my journey at ——. A friend of mine, being aware of my intentions, wished me to stay at a certain hotel in ——, in order to get her some information about an old servant, who had married the said hotel-keeper.

It was midwinter and very cold weather when I arrived at ——. After a rather long search I found the house at which I was to stay for the night. The entrance sickened me; the first floor was covered with several inches of sawdust; a long counter crossed the room, behind which several persons were serving spirits, mostly gin, to a number of the most squalid and destitute people I had ever seen, a large number being women; the amount purchased was mostly in pennyworths.

I sat down for a short time as if I was about to take my turn at the bar as soon as the throng was reduced, my feet embedded in the sawdust. I am sure the lady who wished me to stay here would have been ashamed to see me, as I felt ashamed of myself, and would have been more so if any of my friends from my own neighbourhood had seen me. Sitting rather long, and not offering to call for anything, one of the waiters came to ask what I wanted, to whom I told my tale—how I came to be there, who it was that had sent me, and for what purpose. This person happened to be the owner, and he immediately called me into a sitting-room upstairs, and sent me a most sumptuous tea.

While partaking of this meal—set out in a style fit for a prince—I closely looked at my surroundings. Over my head was a magnificent glass gas-chandelier with a dozen jets; on my right hand and left were some splendid mirrors, so that which way I turned I could see my full-length self; the carpet, hearth-rug, couches, cheffonier, and the paper on the walls were of the same costly character—all purchased from the profits made from the almost destitute people down below. I made inquiry about the family, which soon brought out a flood of eloquence from the mother about the attainments of her daughter at the boarding school, etc.

Being tired with my two hundred miles journey, I quickly sought an early rest. I was ushered into my apartment for the night. I have done a pretty large amount of travelling, but never before or since have I ever seen such a bedroom; my surroundings took away my sleep. The room below covered with sawdust! The wretched people bringing their last penny; as it seemed to me! The thought that some one might see me, who knew me, coming out of this wretched place in the morning; but, most of all, I thought — how many little children are lying on straw, or sitting upon some doorstep, this cold winter's night, whose parents have contributed to this superb bed and its surroundings? I could see hundreds of little starving children in the mirror before me; and when I had put down my brilliant gas-lights they were there still! The price of blood was in the gorgeous trimmings of the bed! the wardrobe! the marble! etc.! I could not help saying, what I thought hundreds of young persons with ruined homesteads were saying: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell upon the earth?"

SEAMEN'S MISSION.—The thirty-ninth anniversary of the Ragged Schools and Seamen's Bethel, and work on board Mr. Cook's Gospel Ships, was held in Thorngate Hall, Gosport, on Thursday evening, General Sir R. Phayre in the chair. Testimony to the benefits of the work was borne by the two skippers, Mountfield and Male, and by Messrs. Richard May, George Major (of Folkestone), and Holden. The Folkestone fishermen had derived much good through the visit of the mission ships, as the outcome of which a building had been opened, which had become too small, and a gentleman had purchased the old house for £2,000. It was to be pulled down and a noble edifice was to be erected at the expense of their kind-hearted friend, who had long supported them with a missionary. A coffee bar had been opened for the past two years, to which the men came in crowds. References were made to touching incidents upon the French coasts, and of one vessel going up to Paris two years ago. The new mission steamer will be launched this month, and will be handed over to the founder in January at a cost of £2,000, of which £600 remains unpaid.

* Published as an illustrated tract under the title, "How Gin and Sawdust Make Splendid Furniture." By Rev. T. Champness, *Joyful News* Home, Rochdale. (6d. per dozen, 3s. per 100.)

MELBOURNE NOTES.

(FROM OUR OWN CORRESPONDENT.)

BIBLE STUDY.

The Christian Union Breakfast Association is the name of a society which has been in existence in Melbourne for the last thirty-six years, though at one time it ceased to have regular meetings for some months. It has had more flourishing times than it has at present. Before people moved out to the suburbs at a distance from the city the meetings were very regular and hearty. The hon. secretary is Mr. Edward Cornell, who has for many years been identified with Christian effort in this city. Although Mr. Cornell is a Wesleyan, the association is entirely unsectarian, and its main object is the study of the Scriptures. Once a month the members meet for breakfast in one of the coffee palaces, where a room is placed at their disposal. It has proved a most refreshing season to many.

PRESBYTERIAN FELLOWSHIP.

Recently a large gathering of the delegates of this strong union met for tea at the invitation of the president, Mr. Robert Gillespie, J.P., after which a considerable amount of business was transacted. 106 associations are now affiliated. The Lay Preachers' Association in connection with the union is doing excellent work in supplying outside stations and assisting mission churches. A probationers' class has been conducted by Rev. J. Matthew with great success, Mr. Handley Moule's "Outlines of Christian Doctrine" being the text-book used. The Presbyterian Elders' Lay Preachers' Association has amalgamated with the Fellowship effort. The Christian Endeavour movement has begun to take hold of the Presbyterians, and the Fellowship Union are doing all they can to give it a cordial reception.

EVANGELISTIC MISSION.

Messrs. Edwards and Klein, who were evangelising in New Zealand for some time, have been delivering addresses in and around Melbourne during the past fortnight. The Theatre Royal was taken for two Sundays and five week days in between. The Gospel message was simply and forcibly delivered to the crowded houses night after night, and the results have been most gratifying. Nightly the crowds gathered to listen to the preaching, and many went away rejoicing. The meetings are being carried on for another week.

CHRISTIAN ENDEAVOUR.

A great farewell meeting to Dr. and Mrs. Clark has taken place in the Melbourne Hall, which was well filled. They had had a run to Ballarat, and then over to Adelaide, in South Australia. At the latter place the special feature was the sunrise meetings, from 6.30 to 8 a.m., when hearty gatherings were held by the Endeavourers.

On their return this valedictory meeting awaited them, and they even had a feeling of home-sickness in leaving us after the hospitable entertainment and cordial receptions they had received. The large meeting was presided over by Rev. A. R. Edgar (president of the Union). Rev. William Scott, of Pitt-street Congregational Church, Sydney, made an excellent speech on behalf of the Endeavour Movement, and testified to the blessing it had been to himself and to his church. A number of personal testimonies followed. Dr. Clark delivered a parting address, pointing out the grand future which lay before this colony. He hoped the Endeavour Movement would prove a great source of blessing. He would long recollect the grand times he had enjoyed in the City of Melbourne.

ZANZIBAR SAILORS' REST.—Mr. J. Theo. Isaac writes from the Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.:—"Many of your readers will rejoice with us that the Lord continues to bless the labours of his servants at the new 'Rest' at Zanzibar, not only among the sailors, but also among the natives. The urgent need of the work just now is another lady helper, and I shall be glad to correspond with anyone who may feel led to offer for this foreign service."

REV. OSCAR MICHELSEN hopes shortly to be able to comply with the many requests that have been made for him to tell the story of mission work at Tongoa, New Hebrides, with the aid of lantern illustrations. He has a beautiful collection of photographs relating to seventeen mission stations, and some of them have already been transferred to coloured slides, which will materially assist Mr. Michelsen in narrating the marvels of mission work in Nguna, Tongoa, Epi, and other islands.

CONFERENCE AT LIVERPOOL.

On Thursday and Friday last week an important conference of Evangelical Christians on subjects relating to the conversion and restoration of the Jews and the second advent of Christ was held at Hope Hall, Liverpool. The conference attracted a great amount of interest, and the attendances were very large, including a considerable number of the Jewish people. Mr. J. E. Mathieson presided over all the meetings.

On Thursday afternoon, Dr. Bullinger, in an able address, dealt with the prophecies of Daniel. The great sign of the time was the marvellous conversion of the Jews in hundreds, in a manner unknown since the Apostolic times. At a large public meeting in the evening inspiring addresses were delivered by the chairman, Dr McKilliam, Rev. George C. Grubb, and others.

The conference on Friday re-opened with a devotional meeting. At eleven o'clock Rev. Hubert Brooke gave a Bible reading dealing with the second advent. He said one of the great objects for which Christians are longing is the revelation of Christ. Those who are watching for the Lord's coming and patiently enduring under trial will be counted worthy of the first resurrection. What happened to believers who are not waiting for the Lord he could not say. But he could see that there is a noonday gleam of glory in the future connected with the first resurrection for the whole-hearted, patient, praying Christian. He could see the midnight lightning showing the awful gloom of the rejecters of Christ, and between these two there was an awful haze of uncertainty for those who said they were Christians but were not honestly giving to Christ the life which He had redeemed.

At the afternoon conference the chairman said that the neglect of the prophetic word is the source of all the errors with which the Church is filled to-day.

Dr. Neatby, in a lengthy address, reviewed the prophetic Scriptures. He believes that the second advent is nigh. We want to see Christ because of the joy we shall have in looking upon his face, but there is the greater joy Christ will have in looking upon our faces.

The last meeting of the conference was very largely attended. After devotional exercises, the chairman stated that the conference would be held annually until the Lord comes. The Rev. W. Fuller Gooch spoke upon the reality of Christ's coming. It is not a sentiment or a theory. Mr. Hermann Warszawiak gave a stirring and encouraging address on the work amongst the Jews in various parts of the world.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Islington Medical Mission*, Nov. 28 to Dec. 2; Mr. Jas. S. Tyler, *Birmingham and neighbourhood, for Scripture Union Meetings*, Dec. 4 to 22; Mr. A. G. Dodderidge, *Bitterne*, Dec. 10 to 15; *Windsor*, Dec. 3; *Caterham*, Dec 6; *Brighton*, Dec. 7 and 8; *Salisbury*, Dec. 16. Mr. T. Lewes Sayer, *St. Andrew's, Gravesend*, to Dec. 9; *Folkestone*, Dec. 10 and 11; Mr. G. Goodman, *Presbyterian Church. Verulam-place, Kennington*, to Dec. 2; *Powis Hall, Westbourne Park*, Dec. 11 to 17; Messrs. Pewtress and Collier, *Victoria Chapel, Clapham*, to Dec. 2; Mr. H. W. Pewtress, *Aldenham Hall, Somers Town*, Dec. 14 to 16; Mr. S. J. Hewlett, *Long Ashton*, Dec. 3 to 12; Rev. Martin J. Hall, *Christ Church, Derby*, Dec. 10 to 20; Mr. E. Arrowsmith, *Eastbourne*, to Dec. 11.

CHILDREN'S SCRIPTURE UNION.—Isaiah.—Dec. 4., S., xli. 8-20; 5, xlii. 1-12; 6, xliii. 1-11; 7, xliii. 15-28; 8, xliv. 1-8; 9, xliv. 9-20; 10, xliv. 21-28.

KANAKA MISSION WORK IN QUEENSLAND.—Recently, at North Bundaberg, eight women and fifty-eight boys were baptized on a profession of their faith in Christ. They all belonged to the Kanaka community, and on the previous day were examined as to their knowledge of Christian truth. The catechising was conducted in the "pigeon English" which is very generally understood by the Islanders. By their answers and interpolations, the boys showed striking familiarity with the story of Christ's life. Their idea of repentance was clearly suggested by the procedure of entering into agreement with employers. "Me break agreement along a-Satan and sign along a-Jesus." Some six or seven hundred people, including some of the leading planters, witnessed the baptismal ceremony, which took place from the river side. There are at present three missionaries in the Bundaberg district, and 1620 Kanakas attending Sunday-school.

For the Young.

PAKAN, THE INDIAN CHIEF.

By Egerton R. Young.

Among the Christian Indians of the far North Land the Sabbath is most faithfully observed. All hunting and fishing ceases, and the people quietly and reverently keep holy the day of rest. Long and patiently did the missionaries have to toil, and much was the opposition which they had to encounter ere success crowned their efforts and this pleasing state of affairs was reached.

The following incident will give some idea of the difficulties in the way of their living up to the principles of the Gospel they have now accepted, and the sturdy character and boldness they frequently manifest. Their personal comfort or interest is not for a moment thought of when conscience is at stake, and hunger would be patiently endured rather than that their convictions of duty should be sacrificed.

Pakan is the name of the honoured chief of the Indians at White Fish and Saddle Lake. He is the worthy successor of the noble Maskepetoon, the chief who, on hearing a sermon from the prayer of the Lord Jesus for his murderers, showed his sincere desire to become a Christian by forgiving the murderer of his own son.

These Indians, of whom Pakan is now the chief, years ago made a treaty with the Dominion Government of Canada, in which they ceded away their rights to a vast area of fertile land, which is now rapidly filling up with white settlers. In return for this the Government agreed to give to these Indians annually a certain sum of money and a large quantity of supplies.

Not very long ago the Government Commissioner who was paying the treaty money to the different tribes in the West, sent word to Pakan and his people that on a certain date he would meet them at a designated place for the purpose of paying them their money and distributing among them their annual supplies.

The Indians were promptly on hand at the appointed place, although some of them had to come long distances from their homes or hunting grounds. Owing to the assurances of the Commissioner, that he would, without fail, be on hand with the supplies on the date mentioned, the Indians only carried with them food sufficient to last them and their families up to the date of the gathering.

To their great discomfort, they found that although the abundant supplies of food were on hand, yet the Commissioner had not arrived to distribute them. Several days passed by, and still he failed to appear.

Very naturally the people became very hungry, and yet their sense of honour and honesty was such that although they well knew that the supplies in their midst, unguarded, and in their power, really belonged to them, yet they patiently endured the pangs of hunger day after day, while earnestly looking for the arrival of the big man and his attendants to distribute the food.

Human nature has its limits, and so, after some days of absolute fasting, a few of the more restive ones began to think it was about time they quieted the cries of their hungry families by helping themselves to these supplies now that the Commissioner had so broken his word to them by failing to appear.

When Pakan heard these mutterings, he said, in language not to be misunderstood, "No; we will not touch these things. We have not broken a law of the Government since we made the treaty, and although we are hungry we will not begin now."

Then he added: "But this will I do. As we are suffering for our supplies I will ride until I meet that white man, and tell him of our hungry condition because of his delay."

Suiting the action to his words, for Pakan is a man of prompt action when his mind is once made up, he was soon mounted on a fleet horse, and, accompanied by one attendant, was in a few minutes galloping over the prairies in the direction he was confident the Commissioner would come. Very correct was he in his surmisings, for after a rapid ride of not more than ten miles, he found the big man and his party, who, leisurely travelling along, had that evening already pitched their tents for the night.

Riding into his camp, Pakan aroused him up, and said: "I thought you would be camped here, my men are hungry, for they have waited long, they wanted to help themselves, but I said, 'No, wait until I see the paymaster.' Now I have found you, and I want you to send a man back with me to divide that food among my hungry people."

"Oh," said the paymaster, "those provisions are all yours, so just wait here with us until to-morrow morning, and then we will all ride on to your camp, and then we will at once divide the supplies among your people."

"But to-morrow is the Sabbath," said the brave Christian chief.

"Well," replied the white man, "my religion is not so strict but I can give you out your provisions on that day."

Pakan's reply is worth remembering. He said, "I do not know, what your religion teaches, but this I do know, that our religion teaches us to provide for the Sabbath day on Saturday, and so, if you will not give us the provisions to-night, we will not take them on the morrow, hungry though we are."

"Why," replied the paymaster, "I thought we would camp here this Saturday night, and then going on early to your camp to-morrow, would at once distribute the supplies, and then, later on in the day, have our annual council talk, and then we would be ready to pay the treaty money on Monday."

The reply of the noble chief to this was short but emphatic. "If we will not take grub, we certainly will not have the talk, on the Sabbath."

From this position the chief would not move. The result was the dilatory paymaster was obliged to order one of his subordinate officials to return that Saturday night, through the darkness, with Pakan, and see to the distribution of the food among the people.

The next day the big white man made his entry in the camp of Pakan. No salute of firearms or demonstrative greetings welcomed him. In that large encampment there was nothing but the quiet decorum of a restful Sabbath day. Vainly did the big official try to gather the Indians in council for the annual discussions over their affairs. Not one person put in an appearance at the place he had appointed, but they all, as was their custom, faithfully attended their religious services.

In solitary grandeur the representative of the Government was allowed to remain in his tent, with his attendants, until the following day, and then the Indians were promptly on hand to attend to business.

THE HOME CRIPPLES' BAND.

A unique gathering was held on a recent evening, when nearly 300 little sufferers met to celebrate the third anniversary of the Home Cripples' Band, in connection with the Ragged School Union. A substantial tea was heartily partaken of in the schoolroom of the East London Tabernacle, after which a public meeting was held under the presidency of Mr. Jas. Robertson. Mr. C. L. Boyer, the superintendent of the Drift Children's branch, read an intensely interesting report of the year's work; Miss Sophia Smith, the Kindergarten teacher provided specially for this work by the London School Board, told of the success she had met with in her task of educating in their homes those who were unable to attend school, and addresses were delivered by the chairman, Mr. S. Clayton, and Rev. C. James. The blind visitor (Miss Jessie Poulson) and two other blind ladies sang solos and duets; and musical selections were rendered by a juvenile choir from Upton Park, as well as by the cripples themselves.

As our young readers have already manifested an interest in these poor helpless little folk, they will be better pleased with some account of the children whose acquaintance I have made than with details of the meeting.

LILLIE

is a pitiable object. She is nine years of age. When a baby she was taken out daily by a maid, who one day let her fall. Her head was injured, and for the last seven years she has been an invalid. She has never walked; she is totally blind; very deaf; and beyond saying "dadda" or "mamma," is unable to talk. Everything in the home that could be sold was parted with in order to pay for medical advice; but the child was pronounced incurable by all the physicians who saw her.

FREDDY

is eight years of age, and a bright little fellow. He was brought to the meeting in an invalid carriage, for he has a diseased hip, and for two years has been unable to sit or stand. His mother told me that he was a very patient little fellow, no word of complaint ever coming from his lips. I learnt a lesson from dear Freddy—which the reader might learn too—that of contentment and gratitude for the happier lot which we enjoy.

JENNIE

was born a cripple. She is now twenty-seven years of age, and has never been able to stand. Moreover, her mouth has no roof, so that it is difficult to understand her speech. She cannot read or write; but she told me with glee that she was learning under Miss Smith; however, she found the task very difficult. For years Jennie did not know what it was to be moved from her dingy room, in which she used to sit all day and help her parents in their handicraft.

Poor little sufferers! We who live in this great city little know how much sorrow exists on every hand; but we are thankful that so much has been done for the crippled children of East London through the ministrations of Mr. C. L. Boyer, under the auspices of the Ragged School Union. Our youthful readers on a previous occasion made the hearts of these helpless little ones rejoice by their substantial gifts of toys, scrap-books, picture-books, etc. I should like to whisper in their ears, and let them know that they have another opportunity of showing their love for the dear Saviour, and of following his example, of whom we sometimes sing:—

> He went about, He was so kind,
> To cure poor people who were blind;
> And many who were sick and lame,
> He pitied them, and did the same.

Communications should be marked "Home Cripples' Band," and addressed to the secretary, Mr. John Kirk, 37, Norfolk-street, Strand, London.

F. T. W.

THE "TRUTH" DOLL AND TOY SHOW.

These simple and touching lines are given in *Truth*, and are from the pen of a very youthful lady. If any of our young readers are able to take a share in this movement, they should put themselves in communication with the editor of *Truth*, Carteret-street, Queen Anne's Gate, S.W.

In this busy city, readers, with its throbbing, restless heart,
Joy and sorrow, rich and homeless, play alike a leading part;
Some in mansions fair and stately spend their days untouched by Care,
Others, crowded in a garret, find in Life but blank Despair.
And the children, earth's best flowers, some in sunshine rear their heads,
Others racked with pain and suffering lie upon their little beds.
Happy play and merry laughter are unknown to such as these,
And the peaceful ward to them is the embodiment of ease.
Aching limbs are softly tended, weary lids in slumber close,
Grief and squalor are forgotten; hunger, cold, and drunken blows
Are exchanged for tender nurses, who to eager, longing eyes
Seem good angels, lately singing in the realms of Paradise.
Ye who know the wealth of pleasure, which your little ones enjoy
From possession of a dolly, know the value of a toy,
Be it e'er so worn and simple; how, around their owners' hearts
Playthings wind themselves so subtly; so the glow a gift imparts
To pale cheeks; and, oh! vouchsafe, then, to the little suffering poor
Once the joy of a new plaything, and the mem'ry will endure
Through the years of life that dimly stretch each little one before.
'Tis not money that is asked you from your overplenteous store;
Here are wanted willing fingers, sacrifice of leisure hours,
Which, if well employed, will scatter blessings, beautiful as flowers;
And, remember, 'tis the seedlings, strewn on life's bare path to-day,
That to stately trees will ripen, and protect you on your way.

DARKEST BELFAST.—A series of important articles on "Darkest Belfast" is appearing in the *Evening Telegraph* of that city. Many cases of extreme destitution and cruelty to children are being revealed.

The Riots in China.

MR. AND MRS. POLHILL-TURNER ATTACKED.

I wonder if you ever pray for Thibet. Of course, you know there are no missionaries inside the country yet. The Lamas are very jealous of foreigners, and have resisted every attempt on the part of missionaries to enter. Several of our members are earnestly seeking to spread the truth among the border tribes, hoping that in a short time doors will open into the country beyond. For this purpose Mr. and Mrs. Cecil Polhill-Turner have been living in extremely westerly places, and taking itinerations among the monasteries and encampments in the neighbourhood. Until this year their operations had been carried on from various places in the province of Kan-suh. None of these had proved suitable centres for the object in view, viz., reaching border tribes of Thibetans and ultimately moving on into Thibet itself. This led to Mr. Turner looking down south to our province of Sz'chuan. During the winter of last year he left Mrs. Turner and the children at Tsin-cheo while he came along to reconnoitre. The city of Sung-pan, a military post some sixteen days N.W. of Paoning, seemed the most likely place.

After spending a few refreshing days with us, Mr. Turner, accompanied by Mr. Beauchamp and a native named Wang-dso-ih, set off; I think it was the first week in January when they left. Mr. Beauchamp went on as far as Su-han, a city within six days of Sung-pan, then turned off for Chenuti. At Su-han Mr. Turner hired a coolie, who was acquainted with the road to Sung-pan. Sung-pan lies in a sheltered valley, enjoying a milder temperature than the surrounding country, though in the city the thermometer does not get much above 60 deg. in summer. There seemed no difficulty in getting a house.

Mr. Turner left Wang-dso-ih in charge while he returned by direct road to Tsin-cheo for Mrs. Turner and the children. Passing through Kuang Yuen in May, I had the pleasure of meeting them, resting a few days on their way to the new station. In the meanwhile Wang-dso-ih was having good times preaching among the people. He had previously been stationed at Sung-pan when serving in the army, so that he was somewhat at home. Mr. and Mrs. Turner got there safely, though Mrs. Turner was far from strong. Letters were received from time to time telling of good times in preaching both to Chinese and Thibetans. We began to look upon Sung-pan as a settled station, and oft remembered our friends there in our special meetings for praying over our own district.

All seemed to go well (Mrs. Turner's weakness being the only drawback we knew of) until Wednesday, September 7. That morning one of our teachers came into my room saying, "Wang-dso-ih has come back. They have been turned out of Sung-pan." Then we had letters from Mr. Turner giving some details of the sad affairs—details which filled our heart with grief and sympathy for our dear friends, who for the Lord Jesus' name had been so cruelly misused. A mail came in next day, bringing fuller details from Mr. Turner, and during the afternoon Mr. Cassels asked Wang-dso-ih to meet us and tell over his story. I thought I might weave the accounts together a bit, and hope to stimulate your interest in and prayers for our dear brother and his work.

Wang-dso-ih began by referring to his stay in the house during Mr. Turner's absence at Tsin-cheo. He spoke of the seeming friendliness of the Mandarins and people, especially of the Thibetans, when they came to see Mr. Turner. So far as he knew, there was no ill-feeling among the people until July, when, owing to very dry weather, a drought set in which threatened the crops. Then silly rumours about the foreigner began to be circulated. He had been seen to go out of the North Gate and charm away the clouds by burying a basin in the ground, into which he had previously breathed three times, and then sweeping a brush about in the air. These stories increased until the mandarin got to hear of them, and sent word to Mr. Turner asking him not to go out of the house until it rained.

A morning or two after this, he was accused before the mandarin of having gone out very early to scatter the clouds. Wang-dso-ih was sent for to the Yamen. As it happened, Mr. Turner had not got up when Wang left the house. He told the Mandarin this, who thereupon sent a man to see, and found Mr. Turner just getting up, or reading his Bible, having just got up. Mr. Turner, referring to this time, says they were praying daily for rain, and telling people who came to see them that they ought to ask God and not the idols to give them rain.

Things went on, evidently getting worse as day after day brought no rain until July 28, when people began to come very early, gradually filling up the outer courtyard. Mr. Turner did not feel easy about this, so he went out, and sitting on the doorstep talked to them, hoping to pacify and disperse them. As more came it became very evident they were bent upon mischief. The wooden rails which separated the small inner court were pulled down, and some thrown at him. Then a rush was made, Mr. Turner was knocked down, beaten, and his hands bound behind his back. Here he received a nasty wound on his forehead, and was almost stripped of his clothes. Mrs. Turner taking the children went up into the loft, hoping to save the little ones from injury. The mob rushed into the house, dragged out Wang-dso-ih and the cook, whose name is Chang, beat them and bound their hands behind them. Some went up into the loft and pulled Mrs. Turner down. In the scuffle her clothes were torn to shreds, and she was beaten. Reaching the court her hands were tied behind her back in the same way as the others. The four (the children had been rescued by a neighbour) were marched out through the street to the North Gate, insulted and beaten along the way. Mrs. Turner was very badly beaten. The people mocked them, crying out, "Ask Jesus to save you," "Can Jesus save you now?" and threatening to throw them all into the river. Wang-dso-ih says, "I thought only of one thing, viz., I was here bearing the Lord Jesus Christ's cross, and I had not been baptized. I was afraid lest He would not know me."

They were led out of the gate, and it seemed as if they must die. But, strange to say, the people could not agree as to how to put them to death. Some called out, "Throw them into the water." Some would stone them, and got great stones ready to do so. Indeed, poor Wang got a very nasty blow on the ankle, which had not yet healed. Others cried "Burn them," and got faggots ready to carry out that diabolical idea. The ringleaders suggested they ought to find out where the basin was buried first, or it would be no use killing the foreign devils. This hesitation, coming, it may be, from fear of actually shedding blood, saved our friends, for it gave time for the military mandarin to come up and rescue them from death, though not from further indignities.

It would take me too long to describe to you the exact position of affairs. Suffice it to say, the mandarins fear a riot among the people very much. The official who rescued our friends behaved so as to appear to take the people's part. Their cords were tied tighter until they hurt the flesh, and they were dragged up to the Yamen like common criminals. The chief mandarin was waiting for them, and at his feet were some old men pleading against them that they had caused the drought and ought to be punished. Mr. Turner was ordered to kneel before the mandarin. Hesitating to do so, he was forced down upon his knees to hear himself accused. After the accusation they were carried away behind and all four shut up in a small stuffy room, where they were kept over two nights.

But things did not end here. The people were not satisfied, and demanded the lives of the foreigners. Only after actually leaving his Yamen for soldiers did the people consent to allow the mandarin to try the case himself and punish the culprits as he thought. Now followed a disgraceful scene. The mandarin took his official seat, and received accusations against the foreigners. This farce ended in the two servants being treated in the following manner. Fancy a man in official position, with 3000 or 4000 soldiers at his call, making such a despicable overture to an uproarious rabble. Word was brought to the servants asking if they would be beaten to save Mr. and Mrs. Turner. "Yes," said the men, "if it will save them, beat us." They were then taken out and beaten 100 stripes each, not laid on heavily of course. It was to appease the people; but what cruelty and injustice!

These two men were made to wear a heavy wooden collar like any common criminal. From these they were relieved at night. Two nights passed after such sufferings without sleep, before our friends got away. It was so apparent that the people would not be pacified, that Mr. Turner consented to leave the city. The mandarin would fain have got them away with all their belongings; but Mr. Turner would not consent to that. He spent a day packing and arranging his things, taking out just what could not be done without, and getting the official seal put upon the remainder. The house was also sealed up in the same manner. Mr. Turner took this step in the hope of keeping hold upon the house and returning.

On Sunday morning early they left the city in chairs, with an escort of twenty soldiers and six Yamen runners. I have omitted to say that the children were saved unhurt and brought to Mrs. Turner after things got settled at the Yamen. One day on the road they met Miss Nelson coming to assist Mrs. Turner, and the third day they met Dr. and Mrs. Parry coming to spend a short time of rest. May we not be thankful these friends did not reach sooner? Mrs. Turner is now so unwell that Dr. Parry urged their return home for complete rest.

It seems strange to our poor conceptions that the very day after they got out of Sung-pan the long-desired rain came. It is to be feared this will confirm the people's belief in the foreigners' influence over the weather.

We are all much pleased with Wang, he gave his story so simply and humbly. He is to be baptized on the 25th of this month. He is quite ready to go back to Lung pan ifit be advised. Pray for these dear friends who have been so tried; may the comfort of the Holy Spirit fill their hearts.

Albert Evans.

C.I.M., Paoning, September 12.

THE P.S.A. MOVEMENT.

Rev. J. K. Nuttall, of Great George-street Chapel, Liverpool, describing the P.S.A. work in connection with his church, says:—"The manager of a large public-house walks two miles every Sunday to attend the service, and will go without his dinner rather than be absent. Two men engaged in the public-house trade have left it through the influence of the P.S.A. service, and are now following other occupations. A young married man, utterly abandoned to drink and regarded as a hopeless case, came to the service, signed the pledge, and, to the great joy of his young wife, is faithfully keeping it. It casually transpired during conversation with a member that he had missed his dinner six times in order to attend the service.

"One of our workers was taking momentary shelter from a heavy shower when returning from one of the afternoon services. Whilst standing there, a policeman said to him as the crowds of P.S.A. men were going past, 'The weather seems to make no difference in the attendance at the men's service at Great George-street Chapel.' 'No, apparently not.' 'I go there myself now every other Sunday when off duty.' The policeman stated what was true. The weather, however unfavourable, makes but little difference in the attendance. Some who were pronounced sceptics have long been warm supporters of the movement, and are now amongst our workers.

"At one of our P.S.A. meetings for testimony, prayer, and praise, a well-dressed, intelligent man rose, and said: 'I owe all that I am to-day to our P.S.A. service. I have had to do with everything that is bad, and I know the taste of every kind of drink that is sold. For fifteen years I have been wandering about the lodging-houses of Liverpool. I joined when the P.S.A. service was begun, signed the pledge, and have kept it to this day. And three weeks ago, when you (*i.e.*, the president) were giving the address, I felt as I never felt before. I saw my sins, and confessed them to God, and received forgiveness, and now I am a Christian. I met with my wife, too, since joining the Brotherhood, and we have had a P.S.A. wedding—not a drop of drink on the table.

"A man was passing the chapel on a recent Sunday afternoon, who laughed at the idea of attending a religious service. A P.S.A. man whom he was chaffing about the service urged him to go 'just for once' and see how he liked it. To the surprise of those who knew him, he did so, and was so won by what he heard that his prejudices disappeared, and he joined the Brotherhood that very day. All who once attend the service, without exception, speak in terms of warm approval of the devout and reverent spirit of the men, and of the character of the addresses given. We are praying for, and expecting, a signal visitation of the Spirit of God. We believe that many stand at the threshold of God's kingdom who ere long will become citizens, the sons and heirs of God."

REV. B. FAY MILLS,

AMERICAN EVANGELIST.

OUR portrait this week outlines the features of an evangelist whose preaching has been greatly owned of God in the United States. He is still comparatively young, and we hope to hear much more of him in the future.

B. Fay Mills was born at Rahway, New Jersey, in 1857, being the son of Rev. Dr. Thornton A. Mills, a minister of the Presbyterian body. After a short period of business life, during which he experienced change of heart and reformation of life, the young man studied for the ministry, and graduated at Lake Forest University, Illinois, in 1879. For about two years he was a missionary in the distant Black Hills of Dakota. He was afterwards called to the New England States, and was for some time pastor of the West Parish Congregational Church, Rutland, Vermont. There were about 350 members, and he found the congregation sundered by dissensions; but these, through the grace of God, he was enabled to heal. His success, indeed, was so marked, that, during the first year of his pastorate, many invitations came to him, which he was compelled to disregard. Finally, after much solicitation, he went to Middlebury, in the same State, for a few days. There were but fifty at his first meeting, but hundreds went to the second. His days lengthened into weeks, yet the success achieved among the college students there, as well as among the townsfolk, was so marked that he could not leave his labours.

When at last he returned home, it was to ask his people to give their consent to his engaging in this wider field without. They could not think of his leaving them, and so they refused. He persisted, and a compromise was effected whereby he obtained three months' leave of absence. To the lasting good of hundreds of people, he availed himself of a few of the forty requests that had been made for his services. The Rutland Church could not bear to deprive him of the usefulness he manifested, and sorrowfully consented to his severance from them. Since that time he has preached to many thousands throughout the country. Though a Presbyterian in full standing, he works on distinctly undenominational lines.

Mr. Mills was a pastor for nine years; during the past five he has been engaged in evangelistic work, enlisting wherever he has gone the co-operation of all sections of the Christian Church. He has employed to good purpose the business capacity which he developed before his conversion. And, as he was saved while sunken deep in sin, he knows how to address those who are still in the same bondage.

The story of his conversion may be encouraging to some. While quite a youth, he cultivated the company of men who were victims of drinking and gambling habits. He soon became a victim to them himself. One day he won a large amount of money at a saloon in San Francisco, and was about to leave the house with his gains, when some one sought the loan of a small sum. Mr. Mills consented, handed the man the money, and turned back to watch the new game. He speedily became interested, took a hand himself, and in a short time had lost every cent! Utterly hopeless and dejected, he sought his room in an adjoining house, and determined to end his life by his own hand. He did not immediately set about the execution of his purpose, but flung himself upon his bed in despair.



As he did so the head of the bed was jarred, and shook a bookshelf which was just above it. A book fell from it upon Mr. Mills's head. In anger he seized the volume and threw it into the farthest corner of the room. But even in the darkness he recognised it by the touch: it was the book of Psalms, which had been given him by his brother. Chiding himself for having thus abused the gift of brotherly affection, he arose, and felt for the book until he found it. It was open, and retaining the place, he was seized with a strong desire to see what he could find on the open page. He lighted the gas, and found his thumb at Psalm xlii. 5 "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God, for I shall yet praise Him for the help of his countenance."

Trembling with emotion, as though God had spoken the words specially to him, he said aloud: "Can this be for me? Shall I yet praise God?" Then there rose before him the vision of the praying mother who was more than three thousand miles away. The godly training of his childhood asserted its influence in that decisive moment. In perplexity he cried: "O God! shall it ever be that I shall yet praise Thee? My soul is cast down and disquieted in me, Thou knowest. May *I* yet hope in God? Is there hope for me? Then I will begin to hope *now*, and I will praise Thee *now* and here." Suiting the action to the word, he fell upon his knees by the bed, and poured out his soul to God. Before he rose from that prayer, "the work was done."

In July last, when in San Francisco, Mr. Mills visited his spiritual birthplace, and took occasion to plead with his old acquaintance, the saloon-keeper, to turn from his evil ways, and surrender to God. He was accompanied by his wife and Dr. C. O. Brewer, who subsequently described the proceedings in *The Pacific* weekly newspaper.

Mr. Mills has travelled East and West in the States, and is so overwhelmed with invitations that he makes his engagements from eight months to a year in advance. When possible he opens a mission with meetings in different parts of a city, and aims at culminating in a general movement in a large central building. During the first quarter of the present year, with the assistance of other evangelists, he conducted such a mission in Cincinnati and Covington. On that occasion seventy-three churches, of sixteen different denominations, representing more than twenty thousand communicants, united. During the mission over eight thousand persons signed cards expressing a desire to lead a Christian life. This remarkable work was described at length in a memorial volume of nearly four hundred pages, embellished with scores of portraits and other illustrations. (*Standard Publishing Company, Cincinnati.*)

Though tremendously in earnest and sympathetic in his preaching, Mr. Mills disregards the merely emotional element. This in a large

measure commends him to the masculine mind, over which he has a power far in excess of that usually enjoyed. He has had associated with him a number of prominent singers, including Messrs. Towner, Stebbins, and Burke. Latterly Mr. L. B. Greenwood has accompanied him and sung the Gospel.

Mr. Mills's present home is at Pawtuxet, Providence, Rhode Island. His wife was daughter of the late Hon. Henry Hill, of Minnesota, and he has five children. He has written two or three helpful books. We trust that he will gather strength as he lives and labours, and be continuously and more and more abundantly blessed in his devotion to the work of God and solicitude for the souls of men.

MISSIONARIES FOR AFRICA.

A few days ago a meeting was held at Colwyn Bay to say farewell to eight missionaries leaving for Africa under the auspices of the American Baptist Missionary Union and the Congo Training Institute, directed by Rev. W. Hughes. Three of the party were Africans—namely, Miss Bessie Gardner, trained at Glasgow, and Frank and Lufwlu, young men who had enjoyed the advantages of the institute, and learned to work as wheelwrights, to heal the sick, etc.; so they go to teach the arts of civilised life as well as to deliver the Gospel message.

Miss Gardner accompanied Mr. and Mrs. Clark, who are returning to their work at Lake Montumba. Mrs. Frederickson, a Swedish lady, was going to rejoin her husband 200 miles up the Congo. The other members of the party were Mr. Finch, who also went with Mr. Clark, and Mr. Antisdel, B.A., who proceeds to Mukumbikia. The missionaries were all hoping to reach their destination by Christmastide.

Another of Mr. Hughes's young men, named Kofele, expects to sail very shortly. A fund is in formation to advance the proposal to use the Canary Isles as a basis for work on behalf of African evangelisation. Communications to Mr. Hughes may be addressed, Congo Training Institute, Colwyn Bay, N. Wales.

MISSIONARIES FOR THE SOUDAN.

The International Missionary Alliance of the United States has sent out a new party of missionaries to a most important and novel field. This society has been in existence about five years, and its board of management consists of thirty ministers and Christian workers representing the various Evangelical denominations. Its head offices are in New York City. It has now about 150 missionaries in various countries. About twenty-five went out to the Congo last May, and two other parties to India in July and August, consisting of sixteen persons.

On October 9 another party of fourteen sailed for Liverpool on their way to the Soudan, Northern Africa. Their field is the largest single country in Africa, with a population of about ninety millions, stretching from Khartoum on the Red Sea to Sierra Leone on the Atlantic Ocean, a strip 4000 miles long and 1000 miles wide. This densely-populated region is wholly unevangelised.

The first missionary party sailed two years ago, under the leadership of Mr. Kingman, to this field from New York. Others since have followed. The present reinforcements will increase the working force to twenty. Their base of operations is Freetown, Sierra Leone, and their line of advance is up the Rokelle River, which they have already ascended nearly one hundred miles and planted a number of stations. The present party will occupy about eight stations.

An all-day farewell meeting was held for the outgoing missionaries in the Gospel Tabernacle, Eighth-avenue and Forty-fourth-street. Interesting addresses were given by the outgoing missionaries and others. A large and enthusiastic party of friends were at the dock to see them off, with songs and prayers for every blessing to be upon them. They are going to a perilous climate and a difficult field. Five or six have already fallen on the field, but these are brave men and women, and they have fully counted the cost.

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THE GOSPEL IN BRAZIL.

For many years the late Dr. Kalley was much blessed of God in his efforts for the evangelisation of Brazil. Native churches of a simple evangelical character have sprung up as the result of those efforts. These churches have struggled to make themselves entirely self-supporting, and the poor members have given for the support of the Gospel in a way which is really remarkable.

But other workers are urgently needed for Pernambuco, and for outlying stations, the outcome of the Pernambuco Church. Already two suitable men have offered themselves and stand ready to start. But at the outset it is necessary that they be sustained, and that expenses of the voyage, etc., be met. The cost of preaching halls, the succouring of Christ's poor, and similar current expenses, are all the native Christians can as yet attempt. The present pastor, Mr. James Fanstone, has for some years been sustaining himself by teaching. But new workers going out cannot do this. The native church in Pernambuco already possesses its own preaching hall, and as soon as a small debt upon it has been paid, may undertake at least in part the duty of supporting its own pastor.

Should some timely help be afforded just now to furnish these needy congregations with pastors, a work, which has already been the means of much blessing, and which has proved itself in every way adapted to the needs of Brazil, would be established on an eventually self-supporting basis.

Further information will be readily given by Mr. James Fanstone, care of Mrs. Kalley, Campo Verde, Tipper Linn-road, Edinburgh.

RELIGIOUS EDUCATION IN FRANCE.

I was sorry to read in the number of The Christian of October 27th, the phrase referring to the paper contributed by Rev. T. Howard Hill, on national education: "It is sad to think that the Protestant Churches of France are so ill-prepared when such a fine opportunity as this presents itself." I wish I could have read: "Are so ill-provided." You know as well as I do, that the Protestant Churches are, as it were, divided in two. One is the liberal section, or rather Unitarian, ultra-official Church, with no sympathy for Gospel work, and even religious teaching. The other comprises the best men of the national Church, free Church, etc., all manfully fighting for the cause of Christ, but oh, so *ill-provided*, not ill-prepared.

The Protestant population is only 600,000, as against 36,000,000 of Romanists. If you deduct half, or a little more than half of these as being "liberals," or indifferent, there remains only 200,000 or 300,000 Protestants, most of them poor people, and to them you would give the task, not only to provide for their own religious wants, but also to open schools for the 36,000,000 who live and die without the Gospel of Christ.

In my own district here (my parish is such a large one, above a million in population), how greatly should I rejoice to open denominational schools, or at least to provide for home education, the children being sent to the Government school for general instruction. But, alas! where are the means to come from? Our English brethren have not yet understood the open door before them. They send the Gospel to China, and all over the world. We thank God that they do, but why should France be left so sadly unprovided for?

The Société Evangelique de France, 76, Rue d'Assas, Secretary Pastor Mouron, is instituted to do this work, but an annual income of less than £3000 is all they have to spread the Gospel among the Romanists. I make it a subject of prayer that God will put it into the heart of some known man in England to come forward and to devote himself to the superintendence of this work. English Christians would have confidence in him. If such a man could be found, let him use what already is begun by this much-honoured Society, and with larger means instil a new life into the work. I mean only the educational part of their work. It would be a powerful factor for the advancement of the kingdom of our Lord and Christ in the world.—Yours truly, C. W. Cremer, Pastor.

Brive, Corrèze, France.

THE TEMPERANCE CRUSADE.

A very hearty welcome has awaited Lady Henry Somerset and Miss Frances Willard on their return from the United States. Both these earnest workers "for home and God, and every land" addressed overflowing audiences on Friday evening at Highgate, and on Sunday evening at St. James's Hall.

In her address at the latter place Lady Somerset said: People were apt to look on the world as mapped out into the paltry divisions which man had made, but with great hearts they should take the world as their own in the same sense that John Wesley said it was his parish. They had come to recognise that this evil was their own evil; the traps that were set along their streets were not set for others' children, but for their children. They had seen a circle drawn around that mystic thing that men call "politics," and women had been bidden to stand off; but they knew that unless the presence of Christ was really in the House of Commons, as in St. James's Hall or Westminster Abbey, the laws could not conform to God's will. She believed that a great benediction was about to fall upon mankind, because mankind had heard the great cry of stricken humanity, and every cry that is uttered must find an echo in their own hearts.

Miss Willard's addresses were brief, as her state of health is not such as to allow of any prolonged effort. Her words, however, were not only warm and strong, but enthused her hearers.

Mr. J. G. Woolley is conducting a mission this week at Highgate Archway Wesleyan Church.

NATURE & THE SUPERNATURAL.

The following is a summary, by one of his hearers, of an illustration employed by Rev. Edward White, at the last "Ancient Merchants' Lecture."

Suppose St. Paul's Cathedral swept away and a crowd of people, scientific and otherwise, gathered round the vacant area. They see a pipe filled with fluid, shooting up from the ground, and sending off other shoots all around, which deposit multitudes of stones in a certain order, forming walls according to a regular pattern, having spaces at certain distances. Other tubes shoot forth filling these spaces with doors and windows. The process goes on without a word being spoken or the hand of man uplifted, till the massive dome is completed, firmly poised, and the gilded ball and cross are evolved on the lofty summit. Suppose still other tubes carry potent fluids to the interior, which is now decorated with beautiful frescoes and elaborate carvings, and a cathedral is complete: would there be anyone of those spectators who would assert that all this took place without the agency of conscious power and sagacity?

The production of one bird is far more wonderful. In the yolk of the egg tiny tubes shoot forth, conveying material by which are formed the heart, lungs, stomach, blood-vessels, larynx, vocal chords, feet, wings, skull, bill, etc., of the young bird, with plumage of exquisite, elaborate, and regular form and colouring — such as the pheasant or the peacock — and the result is, not a dead structure but a living creature, eating, flying, singing. Is this less supernatural than the supposed formation of the church? Is not Nature itself supernatural? Are what we call miracles more unworthy to be credited than what we see before our eyes in living creatures beyond count in variety and number? If God is the author of these marvellous creations, is it incredible that for his own wise and beneficent purposes such works as the Bible miracles should be wrought?—which are the performing, *at once*, marvels far less marvellous than those of Nature, which are performed *gradually*.

THE MISSION AT OXFORD.

(By an Undergraduate.)

"The Lord hath done great things for us, whereof
are glad." This is the keynote of the whole
ssion, some general impressions of which I propose
record as supplementing the account in last
ek's issue. Oxford is not by any means highly
voured in the matter of public buildings available
such meetings, and the consequence was that,
hough the Corn Exchange, where Mr. Moody
oke, had almost 2,000 on each occasion, large
erflow meetings were necessary, and even then
mbers could not be accommodated, especially on
e Sunday.

Comparisons with the former visit were natural
d inevitable, and the unanimous testimony is that
. Moody's power is as great as, if not greater
an, ever, and that the present mission has been,
the whole, much more successful than the
mer one. The interest among the undergradu-
s increased each night, until on the last meeting
least 500 of them were present. The sight at the
n's meeting on Sunday evening was simply mag-
icent, quite 2,000 being present; while the
nd of their voices in the hymns was an inspira-
n. Mr. Moody himself was much affected, and
address on "Excuses" was in demonstration of
e Spirit and power.

The closing meeting was another memorable
casion, the building being crowded to excess and
ge numbers unavoidably prevented from entering.
Mr. Moody's suggestion, the crowd in the open
near the entrance was addressed by one of the
al ministers. The incident, already recorded in
ese pages, of the undergraduate confessing
rist in that large meeting, and the immediate
ult of several others doing likewise, will long be
nembered as a notable close to this remarkable
ssion.

Dr. Pentecost was here for the overflows of the
t day, and he also spoke twice on the following
y to large audiences with great acceptance and
wer. It is believed that Oxford will soon have the
vilege and pleasure of another visit from Dr.
ntecost, who is so admirably adapted for work
ong University men.

The mission was followed up by means of united
etings, conducted first by local ministers and
n by Rev. W. W. Clark, of New York. Large
diences, an earnest spirit of prayer and souls
iding every evening proved how deeply the
rk had stirred the city. The number of enquiry-
m cards sent in is distinctly large, but no idea of
mbers will be made public, Mr. Moody being
irely averse to any such publicity as wholly mis-
ding as to the real effects of the work. Mr.
yers' singing was greatly used of God during the
ssion, and Lord Bennet, too, rendered effective
vice in this department. Not the least important
l valuable element in the whole mission, has
n the entire oneness of spirit and aim among the
nisters and other workers of the various churches.
om first to last each and all worked with hearty good-
l and earnest expectation. And thus according to
word about unity "*there* the Lord commanded his
ssing.". Further, it is proposed as a result of the
ssion to form a permanent united prayer meeting
Oxford evangelical workers of all denominations.
Time alone will test the permanent reality of
ch of the work, but even now those who are
rking in the various districts testify to undoubted
nversions, and great blessing to Christians. To
ve united, even for a time only, so many workers
different churches, to have infused such a spirit
prayer, love, and endeavour among Christians,
have called the attention of so many to the
ims of the Lord Jesus Christ, and above all to
ve led so many who were professors to be real pos-
sors is a sufficient justification of the work, and
these blessings and many more which will flow
l, Oxford workers in the City and University are
ising God. In addition, there are names from
rrounding towns and villages, many having come
from long distances and some having walked
rteen miles only to find nothing but standing
m.

LAMBETH RAGGED SCHOOL.—The Hon. Lionel
ley presided at the annual meeting last Friday.
e children sung some action songs. The hon.
retary, Mr. J. M. Brash, gave a good record of the
r's work and described the various agencies at
rk amongst the thousands of children gathered in
school every Sunday.

MR. McNEILL IN DUBLIN.

Mr. McNeill concluded his three weeks' mission yesterday (Wednesday). It has stirred to a remarkable degree the hearts and sympathies of the Dublin community. People doubted if the proposal to hold a daily meeting for commercial men and business folk generally in the Leinster Hall at the busy hour of 1 p.m. would succeed, but the result has utterly dispelled these fears. The large building has been crammed daily, and Mr. McNeill, in his own terse, original manner, has been alternately preaching the Gospel of God's everlasting love, and dealing sledge-hammer blows at the hypocritical Pharisees and the close-fisted, criticising, worldly-minded people who are so largely represented amongst the Church-goers of the present day. "A man might as well whistle jigs to milestones as preach to some o' ye!" was the pithy remark with which he concluded one of his denunciatory sentences.

It is expected that Dublin will soon be revisited by Mr. McNeill. At one of the late mid-day meetings a proposal was passed by acclamation inviting him and Mr. Burke to undertake a mission in Ireland extending over a lengthened period, and commencing at the New Year. Mr. McNeill, in reply, expressed his gratitude at receiving such a very hearty invitation. He said he could not answer at once in the affirmative, but he would give the matter his full and careful consideration.

WORK IN NORTH LONDON.

The fifth annual meeting of Mr. H. Bird's mission was held on Tuesday evening, November 22, in the Lecture Hall of the Upper Holloway Baptist Chapel, under the presidency of Mr. R. C. Morgan, preceded by a tea, at which about 250 friends sat down. The report showed that great blessing had attended the work of the past year; every branch of service has enjoyed encouraging tokens of the Divine favour.

As the result of evangelistic services at Holloway Hall, and those held in the open air, many have professed conversion and recovery from backsliding; while the labours of the three sisters entirely supported by the mission, and who devote their time to visiting the homes of the poor, the sick, and the dying, have been graciously owned in the salvation of many. Bible readings and classes, Dorcas and mothers' meetings, children's services, etc., have been held; local public-houses, lodging houses, laundries, and hospitals have been visited; and the poor have been assisted with clothing, coals, food, etc. The balance-sheet showed that the entire work has been accomplished for £182. The chairman, in an interesting address, emphasised the importance of such an agency, and the necessity of every Christian being a worker. Following this, the Rev. J. R. Wood spoke in high terms of the mission, with which he is intimately acquainted, warmly expressing his pleasure in the success bestowed, and the manner in which the work had been done. Addresses were also delivered by Mr. W. C. Parkinson, L.C.C., Mr. Henry Bird, Sisters E. Edwards, J. Pearson, and others.

The funds of the mission being nearly exhausted, at a season of the year when help is most needed, the smallest donation towards its support would be most gratefully welcomed. The secretary is Mr. W. H. Bird, 15, Lowman-road, Holloway, N., who will gladly send copy of report to any applicant.

St. James's, Hatcham.

The heading of this paragraph will, no doubt, recall to the minds of our readers the stormy scenes which this parish witnessed during the incumbency of Rev. Arthur Tooth. All such discord and unfaithfulness to the Protestant and Reformed Church of England are things of the past. The present vicar was preceded by Rev. S. A. Selwyn, who was permitted under God to gather a great congregation and to start a flourishing work. Last Easter Sunday there were 875 communicants. There are five Sunday schools, with 1900 children; seven total abstinence societies.

There are, in addition to the church, three mission halls, one of which was formerly a blacksmith's shed, now too small and in a dilapidated condition. Rev. W. H. Stone, the vicar, is appealing for £2000 to build a new mission-hall in this densely-populated South London parish. Among those who have already subscribed are Messrs. George Williams, F. A. Bevan, J. Deacon, E. M. Denny, R. C. Morgan, R. Scott, J. D. Allcroft, Canon Hoare, Rev. F. E. Wigram, and others. Communications may be addressed to St. James's Vicarage, Hatcham.

MR. FULLER GOOCH'S WORK.

We gave some time ago full details of the undenominational work which Pastor Fuller Gooch has been led to open in West Norwood. For nearly eight months the services have been held in the Public Hall, which seats 800 persons, and has regularly been crowded at the evening meeting. The Lord has blessed the work greatly, and many souls have been brought to the Saviour. Indeed there has scarcely been a service without manifest tokens of blessing.

Thus it has become necessary to consider further steps. The hire of the present hall, £150 per annum, is in itself a heavy burden; while there is not the freedom and fulness of use which is essential to the carrying on of the varied missionary and other operations. Further, the district is growing very rapidly; new estates are being opened up and built upon; thus the population is increasing, and there is need for additional Christian effort. In view of the whole circumstances and the evident leadings of the Lord, Mr. Fuller Gooch and his helpers feel compelled to "arise and build." A freehold plot of ground has been secured, and they are now in treaty for an iron building to seat nine hundred persons and to cost about £1000. The whole cost of site and building will be a little over £2000, of which £600 has already been raised or promised by the friends on the spot.

It is believed that many who know and value Mr. Gooch's testimony, and who are in sympathy with this effort to carry on undenominational Christian work in loyal faithfulness to truth, and yet in the spirit of Christian love and unity, will welcome the opportunity of co-operating in some measure by aiding in the cost of putting up the necessary building. Already a number of evangelistic and missionary agencies in the way of Sunday and Bible classes, Y.M.C.A. and Y.W.C.A., Cottage Mission, mission services, and so on, are in active operation. There is thus the germ and promise of a live and vigorous work, which, we trust, may win sympathy and aid from many friends. Communications should be made to Pastor W. Fuller Gooch, Manseville, Chatsworth-road, West Norwood, S.E.

Gospel Temperance in Belfast.

Mr. Matthew Burnett has closed a fourteen days' successful Gospel Temperance Mission in East Belfast. During his stay in that part of the city he spoke two or three times daily to crowds of working men connected with the ship yards at the dinner hour, addressing women's meetings in the afternoon in the Y.M.C.A., speaking again in the evening in one of the churches. All the ministers co-operated heartily with him. Over a thousand took the pledge, and 200 of these were known to be confirmed victims of the drink. As the outcome of the mission a united Gospel Temperance Union has been formed. A band of earnest Christian workers will visit those rescued in their homes, and bring to bear upon them the power of the Gospel.

Mr. Burnett closed a week's mission at Percy-street Hall in connection with Rev. H. Montgomery's church, on Friday last. He held three and four meetings daily, with encouraging results. Some 1350 have signed the pledge. Mr. Burnett will remain in and around Belfast for some weeks to come.

"THE CHRISTIAN" Abroad.

We have before us the addresses of several foreign missionaries desirous of having The Christian sent them, but at the present time our own free list is so large we cannot undertake to add more names. If, however, any of our readers wish to have the privilege of sending a weekly copy to such labourers in the foreign field, we should be pleased to hear from them. This is a very simple and useful way of cheering missionaries, besides forming a link of communication between friends at home and workers in the mission field, which cannot fail to prove profitable to both.

AT A MEETING of the British Medical Association held, last week, under the presidency of Dr. B. W. Richardson, Dr. Norman Kerr read a valuable paper on "Stimulants in Workhouses," based upon the most recent returns, which conclusively proved that wherever the practice of removing intoxicating drinks altogether is carried out the best results follow, and are, indeed, always to be expected, while even sickness and disease do not interfere with that position.

Letters to the Editor.

HELP FOR THE UNEMPLOYED.

Dear Sir,—Now that this topic is being so widely discussed, I should like to suggest a revival of the work-meetings for women held in the West End during a season of similar distress some four or five winters ago, by a lady now deceased. A number of specially needy women were invited to attend on certain afternoons in the week at a mission-room, where work (chiefly repairing) was given to them, and cheerful conversation carried on for two hours. At the close tea was provided, and each worker received 6d.

Want of skill with the needle was not allowed to prevent anyone from coming, as the ladies who presided were ready to give instruction about the work, which was very simple. The women might, if they liked, bring their own work to do. Could not something of this sort be done again? Tickets of admission might be entrusted to district visitors, etc., for distribution to suitable recipients.

A District Visitor.

WHAT IS "THE REST"?

Dear Sir,—I observe that Mr. Horace Noel urges what he conceives to be a grammatical objection against Mr. Meyer's rendering of Hebrews iv. 3. "We that have believed *do* enter into rest." There is no grammatical ground, in my judgment, for the objection urged. So far from any Greek writer expressing the act of entering by an aorist or a perfect, the very structure of the language would not admit of it. *Eiserchometha* can only mean "we are entering," or "do enter." The meaning "We are to enter" is not properly construed by *eiserchometha*, but by *eiseleusometha*. The reference to the participial force is totally irrelevant, for the manifest reason that the participle is predicative of function. *Ho erchomenos* = "He, the Coming One," "will come and will not tarry."

It is also to be noted that the Greek does not recognise "I am come" as a present. "I am come" is the result of coming, and is, therefore, a perfect or an aorist tense, and is rendered either by *eko* or by the perfect or aorist of *erchomai*. Despite Mr. Noel's confident pronouncement, I have no hesitation in saying that *eiselthomen* could never answer to Mr. Meyer's meaning, for it would mean, not "we *do* enter" or "we are entering," but "we are entered."

All that Mr. Meyer contends for is fully borne out by the original. The goal which the aorist tense would represent lies beyond, but faith imparts a present experience of the sacred rest. In other words, "we who have believed are entering into rest"; and according to our faith so is it unto us now and here.—Yours faithfully,

James Douglas.

THE SUPPORT OF MISSIONS.

Dear Sir,—May I ask for a few lines in The Christian to call attention to what appears to me to be a very serious state of things in regard to the work of the Lord, both at home and abroad? I refer to the real *crisis* through which many missions are passing with respect to their pecuniary support. I refer chiefly to those called "undenominational," such as those for whom you are always so glad to open the columns of your paper, and for whom you receive help.

Do Christians know that many of these missions are in the *greatest financial difficulty*, and are even obliged to contemplate very seriously the giving up of considerable portions of their work unless the needful funds are forthcoming? And this applies to work of all kinds—refuge work and medical missions, as well as evangelistic work. These missions have been *pioneer missions*, and have opened up the way for many others; and it has been the efforts made by individuals, as distinct from churches, that have been so often a blessing in the Lord's work. What a debt the churches owe to these pioneer workers! Are they to be allowed to disappear?

A letter just received says that the writer, himself engaged in mission work, finds that "the spirit of ecclesiastical coldness and indifference is doing much harm, and it is gradually, but surely, cutting off supplies from the work in which he is engaged." I fear that this is too true, and that there is a very real danger ahead.

We hear much talk of reunion among "the churches," but "the churches" are getting more and more intolerant of individual effort and "independent" action.

Let us be on our guard. The spirit of Rome is not, alas! only *in* Rome. Let us take heed that we do not hinder the work of God's Spirit, who raiseth up whom He will to carry on his work.

I would much like this question to be discussed in your columns by those able to do so. I purposely abstain from mentioning any names of persons or missions, and remain,—Yours truly,

Nov. 22, 1892. Fellow Worker.

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UNIVERSITY NOTES.

(*From our own Correspondents.*)

OXFORD.

The sermon at Mansfield College last week by Rev. John Watson, of Liverpool, on "Enthusiasm," has created very great interest in Oxford. It was a fitting subject from one whose life and ministry are real proofs of its reality.

Several Oxford churches last Sunday had very large congregations at the services as the direct results of Mr. Moody's mission. Special evangelistic services were held, and on almost every side there seem to be tokens of blessing.

Of course Mr. Moody's Mission could not pass without adverse comment, and the local papers have had anonymous correspondence thereon. But the work has already proved too real for these to be worthy of serious notice. One prominent local paper, on the other hand, in its editorial notes, bore hearty testimony to Mr. Moody's faith and earnestness as the secret of his power.

The Bishop of Chester spoke at a large and influential gathering last Monday, and explained his temperance policy. The subject was afterwards discussed by several prominent Oxford men.

Mrs. Bramwell Booth gave an account of the "Darkest England" scheme in Oxford on Monday in the Town Hall.

The Social Scheme of the Church Army has been at work here several months, and is doing good service by means of a Labour Home. The home is full, and has already been the means of setting several destitutes on their feet again.

The value of the Y.M.C.A. as a rallying point for Christian workers has again been verified by Mr. Moody's Mission. At the association rooms all the prayer-meetings and committee meetings have been held, and in many other ways also the Association is doing most effective service.

CAMBRIDGE.

The Principal of Ridley Hall gave his last Bible reading for the term on Sunday week, the subject being "Consistency." Some of the speaker's weighty sentences were "God saves his people to serve and also to be: to educate and form them." "Consistency is one of the sure ways of deepening our intimacy with Christ."

Major Owen Hay paid us another visit at the Alexandra Hall on Sunday week, where there was a good attendance to listen to his practical and helpful address. The following evening Rev. F. E. Wigram spoke at the C.M.U. to an appreciative audience.

On Wednesday morning Rev. J. Barton, vicar of Holy Trinity, and Rev. J. T. Lang, of Corpus, hospitably entertained a large company of members of the University at the C.M.S. annual breakfast, held at the Lion Hotel. Mr. J. Barton made a statement as to the work of the society, and introduced to the meeting Rev. Alfred Clifford, Bishop-elect of Lucknow, who gave a very interesting account of the work now going on in India.

He made especial reference to the Associated Evangelist scheme which has been set on foot by the C.M.S. for some few years. He explained it as being a small company of some five or six young men, headed by an ordained minister, who spent their time in visiting—teaching and preaching—among the populous villages of India. By this means (said Mr. Clifford) much good work has been done. As the young men are single and live together in community it is an economical method of expending the funds which are placed at the disposal of the Society; and the mutual sympathy, companionship, and prayer which such an organisation affords renders it very pleasurable as well as effectual. The usual period for which men volunteer to go out in this way is five years. Mr. Clifford (who is an old Corpus man) appealed to the members of the University to give themselves to this excellent work.

Dr. Perowne subsequently, in the course of a short, weighty address, pointed out our duty as Englishmen in sending the Gospel to our fellow-subjects, the people of India.

A very influential meeting was held at the Guildhall with reference to Uganda, to listen to an address by Captain Lugard. Among the speakers were the Master of Trinity, Professor Jebb, M.P., and the Master of Selwyn. Emphasis was given to the right that Cambridge men, who had gone to Uganda, had, that their country should protect them and their labours among the Buganda.

LADY CARLISLE has intimated her intention to give £70 a year for ten years to the Denton Holme Nursing Association, Carlisle, to provide a trained nurse for the Caldewgate district of Carlisle on condition that the trained nurse should be a pledged teetotaler. The district is to a great extent populated by the poorer class.

Obituary.

MR. T. SIBLY.

The death is announced of Mr. Thomas Sibly B.A., for nearly forty years head-master of the Wesleyan College, Taunton. The son of a Wesleyan minister, he was highly esteemed in a wide circle. He did much to mould the character of many ministers who passed through the school. About twelve years ago he retired from active work. He continued, however, to serve Taunton as an alderman, and entered into rest at the age of eighty, leaving a widow and a grown-up family.

REV. HUGH M'SORLEY.

This able evangelist and sturdy exponent of Protestant principles passed away on Saturday morning. He had been vicar of St. Paul's, Tottenham since 1861, and was for many years remarkably active in giving Protestant lectures, and opposing by every means in his power the advance of both Romanism and Ritualism. Some months ago, however, as we mentioned at the time, he broke down, and has never really recovered. The call home was very sudden in the end, as on Friday he appeared fairly well, while on Saturday morning he was found dead in his bed.

MR. JOHN SOMERVILLE.

We regret to announce the death of Mr. John Somerville, at one time a well-known merchant in Leith, which took place at his residence, Edinburgh. Deceased, who was in ninety-fifth year, retired from business about eighteen years ago. He came of a good Covenanting stock, his great grandmother was baptized by the famous Covenanting preacher, Renwick, in a hillside burn at midnight. He was at one time an elder in the Original Secession Church, of which Dr. M'Crie, the historian, was minister. When that body joined the Free Church, he became an elder in the Pilrig Free Church, which office he held until his death. He leaves a widow, two sons and five daughters. The elder son is John Somerville, Belgian Consul, Leith, and the younger is the Rev. David Somerville, Roseburn Free Church.

REV. GEORGE WILSON M'CREE.

Many will hear with regret of the death on Thursday evening, after a long illness, of this devoted servant of Christ. For eighteen years he was the pastor of the Borough-road Baptist Church, Southwark, but his great work was that by which he is better known, namely, his twenty-six years of missionary labour among the poor of St. Giles's, which work he undertook when Rev. Dr. Brock became the pastor of Bloomsbury Chapel. His labours in St. Giles's, on the Five Dials, and the Seven Dials were with the most notorious characters among whom could be found thieves, prize-fighters &c., and yet amongst them the deceased was highly respected and honoured, and they became the subjects of his earnest labour and solicitude. He was also known familiarly as "the Bishop of St. Giles's." We hope to give in an early issue an outline of his interesting career.

Homes for Little Boys.

The annual gathering of the friends and supporters of the Homes for Little Boys at Farningham and Swanley took place at the Albert Hall, South Kensington, on Saturday afternoon. Mr. W. H. Willans, the treasurer, presided. The orchestra of the hall was well filled with some 500 children from both branches of the institution, who during the afternoon sang a number of hymns and songs. Selections were also given by the brass band of the institution.

The Chairman, who said that he had been connected for twenty-eight years with the institution, spoke of the value of the work carried on, and remarked that it was never more needed than to-day. The managers were proud of the institution, but ashamed to say that they were greatly in debt. Canon Barker said that he was glad to hear that no fewer than 1,600 lads had passed through the homes during the past twenty-eight years. The teaching of the boys some handicraft instead of their being clerks was a feature which deserved attention. He was pleased that the religious teaching was undenominational, for it showed a spirit of fairness, justice, and consideration for the consciences of the children and their relatives. Dr. Clifford also spoke in high praise of the practical training the boys were receiving.

A statement having been made by Mr. B. Clarke, the secretary, as to the funds of the institution, he referred to the proficiency of the boys both in the school and in the workshop. Miss Willans distributed a number of prizes, after which a musical drill was gone through by the elder boys.

DR. SUTHERLAND, secretary of the Glasgow Committee of the Society for Dealing with Habitual Drunkards, reports that in Scotland 110,700 apprehensions for drunkenness have been made in a year.

THE CHRISTIAN ASSOCIATIONS.

Y.M.C.A.

THE new building at Saffron Walden is nearly completed, and will be opened on Jan. 10.

The Bath Association reports very encouraging results attending the work of the present session.

Rev. J. C. Harrison addressed on Sunday afternoon an interesting gathering of young men at the Hampstead Y.M.C.A. rooms.

The Grantham Association, though £150 in debt, has determined to carry on its work, a portion of the liability having been guaranteed.

Mr. Thomas Cash presided at the annual meeting of the Peckham branch, which was very successful, a clean balance-sheet being presented.

Mr. R. McCann, the new Bombay travelling secretary, was warmly welcomed at a crowded meeting held in the Apollo Bunder Rooms, Bombay.

The Y.M.C.A. of Jerusalem has recently gained possession of a site near the Jaffa Gate and the terminus of the newly-opened railway between Jaffa and Jerusalem.

The twentieth annual state convention of the Y.M.C.A. of Illinois was held in Bloomington, October 26-30; the outlook for the coming year is full of encouragement.

An extended Y.M.C.A. tour has just been completed in Manitoba by the secretary of the Winnipeg Association, the outcome being the starting of quite a number of new Associations.

Archdeacon Sinclair has recently addressed many Y.M.C.A. gatherings in all parts of the country. On Thursday evening he spoke at a social reception at the West-end branch in Savile-row, Regent-street.

The *Young Men's Magazine*, organ of the Y.M.C.A. in New South Wales, has been interviewing Dr. F. E. Clarke as to "the relation between the Y.M.C.A. and Y.P.S.C.E." Each society, says the doctor, has its own function, and there is no clashing.

The seventeenth annual report of the Bury (Lancs) Association states that in no previous year has the work been so great and encouraging. There has been a large increase in the roll of membership, which now, including gymnasium and class members, amounts to 721.

Mr. F. A. Bevan gave a reception at the West London branch on Thursday evening, when there was a very large company present. A good programme had been arranged by the secretary, Mr. J. W. Holmes, and in the course of this Archdeacon Sinclair gave an address.

On Saturday afternoons Rev. F. B. Meyer delivers a Bible lecture at Aldersgate-street which attracts a hall full of young men. Professor Agar Beet, who is delivering a course of lectures on "The Book of Genesis in the light of Modern Science" every Thursday evening, also secures large and deeply interested audiences.

Since the opening of the Moody-McNeill mission, the Dublin Y. M. C. A. have increased their membership roll by about sixty, and every department of the Association is throbbing with new life. The Bible-classes have increased in numbers and power; both the spiritual and educational branches have been well sustained.

The nine o'clock meetings for men only, conducted by Messrs. Merton Smith and W. A. Boyd in the Y.M.C.A., Lower Abbey-street, Dublin, have been very successful; a number of men have professed conversion. The general secretary, W. A. Boyd, who has had long experience in Y.M.C.A. work in the South of Ireland, is always glad to see strangers in the rooms.

Reporting on a visit lately paid to the Sydney Y.M.C.A., a friend says:—"The greater part of the work is carried on by a strong band of out-and-out young fellows, whose aim and cry is, 'Young men for Christ.' The reports of the results of every branch are most encouraging and gratifying, the Sunday evening services being especially blest, and recording many trophies of his love."

From Sunday to Thursday in last week a special series of meetings for young men were held at the Paignton Y.M.C.A., by Mr. Roberts, of Plymouth. The attendance was encouraging, and many were apparently under conviction of sin. Mr. Allen, a recent convert in connection with the Newton Abbott Y.M.C.A., gave one evening a striking testimony to the marvellous change which the grace of God has produced in his life.

Mr. Geo. Holmes, Y.M.C.A. missionary secretary, recently despatched under the auspices of the National Council to Egypt and Palestine, sends home most interesting accounts of work at Gibraltar and Malta, where he has stayed *en route*. At Gibraltar he has formed two auxiliaries. At the San Lorenzo Home, Malta, he found meetings being conducted by Mr. W. Boyle, a former member of the Glasgow Y.M.C.A. Here he was enabled to form a soldiers' branch, and before leaving he formed another branch at the Floriana Home.

Mrs. Gulick, of Kyoto, Japan, makes a strong appeal for help in securing a building for the Y.M.C.A. of that city, in which there are at least 600 students, amongst whom great work might be done. "The cost will be about two thousand dollars, and the building can be secured to them for this purpose by having trustees to hold the property, and others for consultation from the Christian pastors of Kyoto, Osaka, Kobé, or Doshisha professors, or other eminent Christians outside that institution, as may be best. They need this building so much that we wish and hope to see it finished and occupied before we leave in March, and before some of the most earnest Christians leave for Tokyo. This is not for ourselves, it is the Lord's work. All the missionaries say God speed and bless this work, and they help where they can."

Y.W.C.A.

The Harrogate branch of the Y.W.C.A. is about to open a boarding-house for young women.

At the annual meeting of the Sydney Y.W.C.A. Lady Jersey presided, and nearly a thousand young women were present. The report showed good and fruitful work in many branches, and particularly among the girls employed in factories.

A short paper in *Woman's Work* for December tells something of the heathen lives lived in the midst of a nominal Christian community on the Rock of Gibraltar. Helpers in Gospel mission-work amongst them, and also helpers for the Y.W.C.A. there, are sorely wanted.

Farewell was said on Monday evening, first at a drawing-room meeting at 45, Onslow-gardens, and then at a meeting in the Central Institute, Regent-street, to Miss H. E. Nisbet, who leaves this day for Y.W.C.A. work in India. There are many openings for such English work which might be entered by those unable to take up missionary service.

Last week a magnificent block of buildings was opened in York-street, Portman-square, exclusively for the use of women. The rooms are let out in sets of one, two, and three rooms, and the tenant of a single room, paying £2 a month, has the privilege of using a splendid common dining-room, where she can obtain food at the lowest possible cost. The building can accommodate sixty women, and is erected mainly for those women who are engaged in daily work.

THINE FOR EVER.

THINE—thine only and for ever;
Purchased with thy precious blood:
Links of love that nought can sever
Bind my soul to Thee, my God.

Thine, and thine alone for ever;
Rescued from the tyrant's thrall;
Thou wilt keep who didst deliver—
Make me victor over all.

Thine to-day, and thine for ever;
Other lords have ceased to reign;
In this heart's whole realm oh! never
Let one rival rise again.

Thine, and only thine for ever;
Thine to follow, serve, adore;
Oh! direct my life's endeavour
Towards thy glory evermore!

Thine on earth; in heaven for ever
Where Thou art I soon shall be;
Height nor depth thy saints shall sever,
Jesus! from thy love and Thee.

Belfast. W. MAXWELL.

THE present system of licensing is already local and permissive, and only one more element, that of local self-government, is needed to enable us to deal effectually with the liquor traffic.

SCIENTIFIC TEMPERANCE instruction, "Social Purity," "The Direct Veto," "The Medical Aspects of Temperance," and the desirability of consolidating work, and meeting workers through the formation of country unions, are subjects which prove the deep seated desire of British women to go forward on progressive lines in their various centres of work.

SERVICES IN THEATRES.—A drawing-room meeting in support of the work carried on by the Committee for Special Religious Services in Theatres, Halls, and Mission-rooms in London was held last week at Carisbrooke Villa, Upper Tulse-hill. Rev. T. C. Udall stated that this year's work had been started with a deficit of £120. Mr. George Nokes gave a stirring account of his work at the Pavilion Theatre, Whitechapel. He had been living among the poor for eighteen years, and his experience proved that there never was a time when people were more eager and earnest to listen to and accept the Gospel than now. He preached to about 4000 people every Sunday night. Alderman Spicer and others also advocated the work.

IRISH NOTES.

FOUR Protestant episcopal churches are to be erected in Belfast.

A new church for the parish of Cullen has been erected near Limerick Junction, at a cost of £2,500.

During the last three Saturday nights over 800 pledges were taken at the Gospel temperance meetings in the Metropolitan Hall, Dublin.

Lord Plunket has gone to Madrid for the purpose of opening the new Protestant church in that city towards the cost of which he has obtained in Ireland £3000.

Successful Gospel missions have just been held in Omagh, by Miss Smith and Miss Bax, and in St. Mark's Church, Dublin, by Rev. F. W. Gason.

The Presbyterian new church in Agnes-street, Belfast, which formerly belonged to the Congregationalists, has set a worthy example to other churches. It has been repewed and thoroughly renovated without a penny having been paid for labour. Members of the church did all the work gratuitously with their own hands.

The Select Vestry of St. Bartholomew's Church, Dublin, have resolved, in deference to the judgment of the Ecclesiastical Court of Appeal, to move the cross from the position objected to, but they intend to ask the sanction of the Archbishop for its erection in some other suitable part of the church.

Much regret is felt in Belfast and the North of Ireland at the death of Mrs. Brandon, wife of Mr. Jno. Brandon, the Canadian evangelist, who has been remarkably successful in winning souls of late. Deceased, who was in every sense a true helpmeet for her husband, passed away suddenly on Saturday evening week in Newtownards, where she and her husband were conducting a fortnight's evangelistic mission.

SCOTTISH NOTES.

REV. JOHN MCNEILL'S visit to Edinburgh will commence on Sabbath next.

A training class for teachers is held in connection with the Dundee Sabbath School Union.

There are upwards of 1300 sightless people, mostly old, under the care of the Mission to Outdoor Blind in the West of Scotland.

The small country village of Rhynie, Aberdeenshire, has furnished no fewer than twenty-one ministers or missionaries during the past sixty years.

In an address on Uganda at Dundee, Capt. Lugard referred in terms of high commendation to the work of the Scottish Missions at Lovedale, Blantyre, and Lake Nyassa.

A number of friends gathered at Darling's Hotel, Edinburgh, last Thursday, to celebrate the ministerial jubilee of Rev. A. L. Simpson, D.D., late of Forres and of Derby.

Many outside his own church communion will learn with regret that Rev. John Smith, of the U.P. Church, Broughton-place, Edinburgh, is too unwell to attend to his pastoral duties.

Rev. James Stark, of Aberdeen, has compiled and published, through Messrs. D. Wyllie and Son, an interesting account of the life of a deceased local worthy, the noted and eccentric Dr. Kidd.

New members are reported to be joining Rev. John Robertson's Church, in Gorbals, Glasgow, at the rate of over sixty a month. The temperance meetings on Saturday evenings continue to be most successful.

The Scottish Anti-Vivisection Society had a conference in Glasgow last week, at which the entire suppression of the practice of torturing animals in medical research was advocated. Legislation to this end was demanded.

In lecturing in Edinburgh on French Protestant Missions in Africa, M. Bonzon said that in Basutoland there are 20,000 natives under Christian influence. Dr. Stewart, of Lovedale, spoke very highly of the French Missions.

The Edinburgh City Mission is doing a good work among the careless classes. In presiding at its annual meeting, Rev. J. B. Hastings said that while infidelity might be slaying its thousands, indifferentism is slaying its tens of thousands.

The Glasgow auxiliary of the London Missionary Society collected £2500 for the work last year. At the annual meeting one of the speakers lauded the undenominational character of the mission, and expressed the hope that the funds to send 100 additional missionaries would soon be forthcoming.

The Carrubbers' Close Mission, Edinburgh, has been in existence for thirty-four years. At the annual business meeting last week Mr. W. Robertson, the secretary, reported that during the past year over 5500 meetings of various kinds had been held, an average of 106 a week. Gospel temperance work, under the charge of Mr. Barclay, is a prominent feature.

Evangelistic Notes.

Wakefield.—A capital mission has just been held here by Mr. C. Knight.

Mr. W. R. Lane has concluded a very encouraging mission at Beckenham.

Rev. Thomas Waugh has held an interesting and encouraging mission at Bingley, many testifying to blessing received.

Cosham, Wilts.—Mr. James Sprunt has been evangelising in and around Cosham, and in many of the villages much blessing has been granted.

Mr. William Forbes, having closed a mission in the Isle of Wight on November 20, has since given addresses at Reading, Lichfield, Carlisle, and Glasgow.

Dartford.—A ten days' mission lately held here appears to have been much blessed, and a cheering list has been prepared of those who have sought and found Christ.

Stamford-street, S.E.—The mission mentioned in our last has been followed by many tokens of fruit, testimony being forthcoming to many instances of conversion.

West Wycombe.—Much blessing has attended an evangelistic mission conducted at West Wycombe Congregational Church by Mr. Arthur Cook, of the Evangelisation Society.

Wolverhampton.—Special evangelistic missions have been conducted at Queen-street Congregational Church and Heath Town Congregational Church by Revs. C. A. Berry and C. Pockney.

Mr. W. Harry Dawe, of Exeter, has held a ten-days' mission at the Gospel Hall, Wood Green, N., with cheering results in the confession by many of Christ as their Saviour.

Linlithgow.—Mr. Oscar Owers has concluded a three weeks' mission in the Town Hall. God has used the services in arousing the children of God to be up and doing, and a good work has been done for eternity.

Mr. James J. Scroggie recently visited Eastleigh, the new town which is being formed at Bishopstoke, by the removal of the works of the South-Western Railway. A series of meetings was held in connection with the Railway Mission, which bore much fruit of the seed sown.

Hastings.—Mr. Townshend Martin has just held a special mission in Clive Vale Congregational Church, the results of which have given much joy to the workers, because of the quickening of many and of the souls saved. The evangelist is now holding similar services at the Swiss Gardens Theatre, Shoreham.

Edenbridge.—Mr. F. W. Walter, of the Evangelisation Society, London, has ended a three weeks' mission in the Presbyterian Church here. Local Christians have been greatly blessed, and numbers have expressed themselves anxious to be saved. The work among the young has been a special feature of the mission.

Chafford.—Mr. Charles Inglis has concluded a five days' mission in this town, amid the most encouraging and blessed results. The spirit of hearing has been very marked, so much so that on the last night of the mission the place was packed to the doors. As a result of the evangelist's addresses, many have professed conversion, and many too, it is believed, are still anxious about their souls. Believers were helped and refreshed through the Bible readings.

Rev. J. F. T. Hallowes has conducted a fortnight's mission at Lewes, preaching, in addition to the evangelistic services, at the various churches in the town, and addressing meetings for children, mothers, open-air meetings, and a gathering for men only, when he took for his subject, "Social Purity and the Seventh Commandment." Throughout the mission the conversion of sinners and the consecration of believers have testified to the power of the Spirit behind the preaching of the Word.

Edinburgh.—Mr. Canning, of the London Evangelisation Society, has concluded a successful three weeks' mission in connection with the Established, Free, and U.P. churches of South Morningside. Last year these churches united for special prayer and evangelistic work with such success that they resolved to do the same this year again. This spirit of unity and brotherly love has not been without its fruits. The preaching of the Word during the mission has been much blessed of God; many have got to know the Saviour for the first time, while the Christians have been greatly quickened. All along the three ministers—Mr. Milligan, Mr. Salmond, and Mr. Brown—have been in the forefront of the work.

Church Parochial Mission Society.—Special missions during December:—Shirley, Southampton, December 3—13, missioner, Rev. W. Hay Aitken; Mannacan, Cornwall, November 26—December 6, Rev. Canon Donaldson; Holy Trinity, Liverpool, December 3—13, Rev. W. Haslam; Christ Church, Worthing, December 16—24, Rev. W. Haslam; St. Martin's-in-the-Fields, Evidential Mission, December 11—18, Rev. A. J. Harrison; St. Mary Magdalene, Liverpool, November 27—December 12, Rev. J. Morris.

Personalia.

Bishop Tucker is, according to the latest tidings, pushing steadily forward to Uganda.

Rev. James Stephens, of Highgate, has been ordered abroad for three or four months, for the benefit of his health.

Rev. F. W. Macdonald is now on the Continent on business connected with the Wesleyan Missionary Society at Rouen, Vienna, and other places.

Mr. Sankey spoke and sang on a recent Sabbath in the first M.E. Church, Boston, U.S. The church was packed, and much interest excited.

Rev. G. C. Needham, evangelist, U.S.A., has of late been very unwell through nervous prostration. He has since been working in Virginia.

Mr. Eugene Stock and his companion, Rev. R. W. Stewart, received a very warm welcome in New Zealand, where the C.M.S. has many good friends.

Dr. J. G. Paton, who has been addressing large and deeply-interested meetings in New York, intends lingering awhile in America before coming over to this country.

Dr. Stephenson, last year's President of the Wesleyan Conference, has, it is said, been approached as to accepting a call to the Metropolitan Church in Washington, U.S.A.

Mr. Harry Coghill, of Newcastle-under-Lyme, has given a special donation of £500 to the Bible Society. This is in addition to his annual subscription of £500. Mr. Coghill is the Society's largest donor.

Dr. Henry Soltau writes from Ootacamund, South India, on November 9:—"My wife and children and I arrived here safely last Saturday, and hope to work for the Lord here in medical and evangelistic work among all classes as openings present themselves."

Mr. Charles N. Crittenten, distinguished as the originator of the Florence Missions, New York, presented Miss Willard at the Denver Convention with 5,000 dols. for social purity work. Mr. Crittenten is known as the millionaire evangelist, and spends 25,000 dols. a year for the rescue of tempted girls.

Rev. Hugh Price Hughes is suffering greatly from overwork, and left London on Monday for a few days' rest. His friends in the West London Mission and elsewhere are greatly concerned on account of the condition of his health, as he persists in working at a rate which would have long ago killed most men.

TENT MISSION IN ALGERIA.

We have begun the tent mission in Algeria of which I wrote to you some months back, and, although the difficulties are immense, we find it a capital means to announce the Gospel in this dark land. Last June we visited Milianah, where we had much encouragement and blessing. The Lord was with us, and blessed us and his word in very deed.

We are now at a town on the coast—Philippeville—with 22,000 inhabitants, where the ignorance of the Gospel is intense. The few days that our tent was up it was crammed; all we had to do was to open the doorway, and we could have a meeting immediately. They cannot make us out; we charge nothing for entry, nor even for the seats. We held a number of meetings in the tent, but found quietness impossible with so large a company, so have removed to the Protestant temple, kindly lent us by the pastor. This, too, is filled, although the entry is by card only. In these cosmopolitan towns one needs all languages. Between us (Mr. Borel, his wife, and myself) we speak five. We began here by a meeting on board an English vessel; and others are on land in French, Italian, German, and Arabic. By these means we reach nearly all.

Since reading of the use of Mr. Moody's book, "The Way to God," I have much wished some copies to put in the hands of those whom we leave behind us. They have so few encouragements, and a book of that kind would be of great help. It is published in French at about the same price as in English. We should be so glad if some friend would give us the means of putting these into the hands of the converts or others of whom we have hopes. We much need your prayers. The whole town is stirred, and many are seeking the truth.

William G. Pope,
Missionary, North Africa Mission.
32, *Rue St. Augustin, Algiers.*

SCHOOLS AT MADRID.—In order to the maintenance of the excellent schools which we have referred to more than once as superintended by Mr. Fenn at Madrid, it becomes necessary to build new premises, the cost of which will be about £3000, besides the price of the ground. A friend deeply interested in this work has offered £500, if others contribute £2500 by the first week in January next. It is fervently hoped that this amount may be given or promised by the time nam

Temperance Notes.

At the Hague, a minister recently stated in his sermon that £500 were daily spent on strong drink in that city.

At a meeting of the C.E.T.S. at Oxford, on Monday evening, the Bishop of Chester propounded his temperance scheme.

An alleged new cure for drunkenness is said to have been invented by a physician in Vienna, consisting of an extract from ivy leaves.

Let the people themselves, for whose benefit alone for the past 300 years licences have been granted, be the deciding authority on the subject.

Canon Leigh is arranging for a great temperance mission to take place in March next, at the Portman Rooms, Baker-street, the speakers being ladies.

A five days' Gospel Temperance meeting has just been conducted by Mr. Robert Watson, of the United Kingdom Alliance, Carlisle, at Whitehaven Sailors' Rest. The meetings were well attended, and many pledges were the result of the mission.

Amongst the Nonconformists last Sunday was very widely observed as Temperance Sunday, and in hundreds of pulpits all over the land sermons were specially directed towards exposing the evils of strong drink and urging the value and beauty of abstinence.

The National Christian Total Abstinence Society of Holland recently celebrated its twelfth anniversary. The society has thirty-six branches, with 2000 members, a small beginning among a population of five millions, but nevertheless a step in the right direction.

One interesting feature of Lady Henry Somerset's conferences is the question box. Questions are sent up to the platform during the meeting, and these are answered by Lady Henry with the tact and admirable wisdom and concise knowledge of every phase of the temperance question, which on all occasions elicits the warmest appreciation.

Dr. Pringle, of Greenwich, gave the other day an earnest address upon, "In what way should the Church further temperance among all classes of the people?" Quoting from Scripture, the doctor showed that drunkenness was one of the most severely punished of sins—absolute total abstinence being made the rule for the priesthood.

Mrs. Tel Sono, a cultured high-class Japanese lady, is coming to England shortly to speak on behalf of the interests of the women of Japan. The Tel Sono Association has been formed in America with the object of assisting her to establish in Japan a non-sectarian Christian training school for women and girls in her own position in life. Lady Henry Somerset has expressed her willingness to arrange any openings for Mrs. Tel Sono in England. Many will doubtless wish to hear this gifted Japanese woman reformer.

A remarkable organisation of women, extending throughout Europe, and everywhere favoured with Government search and support, is now in active operation. It is composed of a national committee in each country, which is representative of the growing interest expressed on all sides in the efforts of those who are organising the woman's section of the World's Fair. Mrs. Palmer, the able president of the board of lady managers, recently gave an address at the opening session of the board, in which she relates many interesting facts concerning the eager interest universally shown—notably in China and Japan—in the state and industrial conditions of women.

Lady Henry Somerset and Miss Willard have planned to spend the winter in a temperance campaign in England, and it augurs well for the progress of the work, that as leaders in their respective countries they thus join interests for a time, and throw the combined weight of their individual influence into the work in England. Many women in England have for years longed to see and hear Miss Frances Willard, and conferences are now being organised in various parts of England, with this object. The subjects chosen for discussion at these conferences reveal a steady growth of thought in the local and provincial centres of the Women's Temperance Associations in England.

I make (says Dr. H. W. Williams), self-denial and self-sacrifice for the good of others my special plea, when asking the moderate drinkers of both sexes to turn total abstainer for the sake of our weak brothers and sisters who are rushing headlong to destruction of both soul and body by the abuse of the alcoholic cup of which we are able to partake in moderation. I remind all such that the grand old promise of heavenly commendation stands as good in the nineteenth century as it did in the day it fell from the Divine Lips of One who gave up his life that the repentant and reformed drunkard might inherit the Kingdom of Heaven namely, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me."

NOTES ON DAILY READINGS.

SUNDAY, DECEMBER 4.—JUDGES XVIII.

In the purpose of God, the believing soul is already the Land of Promise, as one of the stones pitched the Jordan banks, stood for the tribe of Dan. nd yet, we need a king as well as an inheritance, d it is only when we have found and owned the ne David that we become properly settled in our heritance. The book of Judges, which is destitute the king, is a stormy parenthesis between Joshua d the books of Kings. How often, like the tribe Dan, we fail to make use of that which is rightlly ours (Josh. xix. 40), and hanker after another's, inging sorrow both to ourselves and to them.

We must not suppose, because there is no obstacle our possession of that which we covet, but that our nrse is clear, that therefore God hath given it into r hand. Many a time have souls been allured to eir doom because they have pursued an apparently en course. But we need also the assurance of God's unsel, seeking it, not at the hand of a man-made iest, but in communion with God Himself.

It is a test of the true priest that he does not seek omotion, or a larger income, but is content to inister, though to the house of one man, if that be e will of God. It is of the essence of priestcraft to tch at worldly advantages and emoluments. God's iest alone never forsakes, never goes away, and ever es to make intercession.

MONDAY, DECEMBER 5.—JUDGES XIX.

This chapter holds up the mirror to human ture, and reveals what is in the heart of man apart om the grace of God. The Bible not only tells us the remedy, but reveals to us the virulence of the sease. We might wonder why so much is said out the blood of the Son of God, if we had not been ld of the depravity and blackness of man's heart. e must not suppose that these were sinners apart om others. We have all one human heart, and the me tendencies are in us each. Man is horrified nen these reveal themselves in their naked hideousss in the lives of others, but is inclined to palliate em in himself. But God justly brands with the me guilt the thought and intention of the heart, nich is only restrained from breaking into open sin the conventionalities of good society.

It is remarkable, and the whole chapter turns on is, how careful they were to maintain the laws of spitality when once it was granted in those old nes. First it is counted a shame that there was no an to shelter the man from Ephraim, and then the l man who came from his work at even was prered to make any sacrifice in order to save him om he was sheltering under his roof. So careful the honour of the home, so careless of the honour woman. One of the divinest traits in the ligion of Jesus Christ, is the sanctity with which he s invested womanhood.

TUESDAY, DECEMBER 6.—JUDGES XX.

Amid the horror of a battlefield, there is one deeming feature in the chivalrous devotion of men r their country. And amid the horrors of this apter, there is at least evidence that the conscience Israel was growing in their detestation of the me we have considered, though we must remember at it is always easier to denounce sins in other peo-e, and vow vengeance against them, than to terminate them in ourselves. Would that each ader would appropriate the words of Israel, "We ll not any of us go to his tent, till we have t away this evil from Israel." It is very nderful that after asking God in all sincerity guidance on two occasions, the children of rael fled in battle before Benjamin. But we must tice that it was only on the evening of the second y, in answer to fasting and prayer, that God prosed to deliver Benjamin into their hand. And we ust remember that God was compelled to speak language that they could understand, and to ach them, through scenes of blood and tears, that gher morality to which they were yet to come.

One turns from this chapter with a sad consciousss that it is a leaf out of the chronicles of human story which has had and is having many counterrts. The story of the extermination of native ces, the mowing down of tens of thousands by the roduction of spirits and of opium, may read as ckly in the annals of eternity. Well may creain travail, and the saints cry, Lord! how long!

WEDNESDAY, DECEMBER 7.—JUDGES XXI.

It is grateful to find that after the stormy outburst the previous chapter there came a revulsion of nder feeling, like rain after claps of thunder. uman tears, as they well forth for others, evidence derlying fountains in the strongest natures, and e existence of those tender feelings of compassion thout which the race could not exist. Already ere were symptoms that a sweeter and purer spirit s about to rise up in Israel. This yearning after a lost tribe indicated that a flame of love was beginning to burn amid the steam and smoke of the newly kindled fire, and if only there be love there is a point of contact at which God can reveal himself to men, for he who loves his brother will presently come on to know God who is Love, and the tears shed over Benjamin are near akin to those shed on the Mount of Olives, where *He* beheld the city and wept over it.

We cannot admire the method adopted by Israel to preserve Benjamin from extinction. As in so many other cases, a vow made rashly in a moment of excitement would have been better honoured in the breach than in the observance. One star at least shone in the black night, that truth began to be revered, and that they would not go back from their solemn pledge and vow. The morals of the people were evidently lamentably low, but the whole of their course of action is probably to be explained by the fact that they looked upon this war as having been an act of righteousness.

THURSDAY, DECEMBER 8.—RUTH I.

Throughout the Bible there are traces that God's heart went out after the other sheep that were not of the Israelitish fold, and in this exquisite story we catch a glimpse of the weaving through faith into the spiritual family of Abraham those who naturally had neither part nor lot with him. Too often when famine lies hard upon us we attempt to help ourselves by desperate expedients which exclude God. We leave the land of promise for Moab, but there we meet the fate we thought to avert. Children of the world are at liberty to do things which the child of God cannot indulge in without peril and loss, and yet the results of our mistakes and sins are often so transformed by the touch of God's hand as to yield the richest fruits of life. Mahlon and Chilion, pining in consumption, are buried in Moab, but from Moab Ruth, the Rhoda or Rose of her native valley, arises to be better than seven sons.

There are crises in all lives like that on the high pass that led from Moab to Canaan, where one soul cannot resist the fascinations of people and gods, lying far down the valley, whilst the other, thrilled with heroic purpose and faith, chooses the unseen and unknown. Not unfrequently love to man or woman may turn the scale of the soul's election, as Ruth chose, because she loved Naomi. Let us use our influence over others for God, for we thus provide for them the sunniest future in this life, as well as the next. And thus the Marah springs of our bereavements are staunched and transformed.

FRIDAY, DECEMBER 9.—RUTH II.

Our first experiences when we have chosen Christ are not always sunny ones. We have to glean in the fields of strangers. Testing times like these develop our nobler qualities, and make it clear that we have chosen God for Himself, and not for the wages that He pays. Those who glean in the fields of the Land of Promise will have enough and to spare, will meet their great Kinsman, and will become prepared to enter upon the higher experience of that union with Him, of which marriage is a shadow. Glean on, O, my soul! and gather after the reapers among the sheaves! Beat out what thou gleanest with patient care! Stint not to bring forth and give to those who must needs abide at home! The time will come when those fair fields of Bible truth shall become thine own, by union with their owner.

Boaz, the nearest kinsman, is a glimpse of Him who was born in Bethlehem, and who accosts each who does the will of His Father, as brother, sister, or mother. He takes knowledge of strangers; He is quick to see every trait of natural grace, and all kindly actions done to the least that belong to Him; He provides bread and wine; He causes handfuls to be dropped on purpose; He screens from annoyance and harm; He comforts and speaks to the heart; He blesses, and the humble, stooping spirit, is blessed for ever.

SATURDAY, DECEMBER 10.—RUTH III.

We need rest, and there is no such home wherein to find it, as the heart of our Maker, who is also our Husband! Ah! it is well for us then! To the pure all things are pure, and judged by the Israelite code Ruth was already legally wed to Boaz. She had a perfect right, therefore, to claim that he should act a kinsman's part. Similarly, we have a right to Christ and all that is his; his love, his possessions, his inheritance. But we have to claim our share in our Lord, and the all things which are his. Ah! soul, lie at his feet in suppliant faith! Claim to be covered with the skirts of that robe which He wore on the cross, and ask Him to do a kinsman's part. He will see that thou dost not go empty away.

When once we have put our matters into the hands of Christ, we have no further need for worry or fear but may sit still in assured trust. We may rest, because He who is the Man of men, the Man of whom other men at their best are fragments, will not rest till He have finished that with which we have entrusted Him, and have fulfilled the word on which He has caused us to hope. F. B. M.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, DECEMBER 11.
THE APOSTOLIC COUNCIL.

Acts xv. 12—29.

GOLDEN TEXT: Verse 11.

THE need for this council arose from the work of certain Judaising Christians, who visited the Gentile churches, and sought to enforce obedience to the rite of circumcision, and to the law of Moses (1-5). This was a much more serious matter than at first sight appears. It involved the whole question as to whether Christ or Moses was to save men. To add Law to Grace is a practical rejection of Grace. It must be Christ *or* Law, it cannot be Christ *and* Law (Rom. xi. 6). The liberty of the believers was in peril (Gal. ii. 4). This was an attempt to take those who were already children (Gal. iii. 26) back to the position of slaves. And besides this, it would have hindered the universal spread of the Gospel by the imposition of impossible conditions. The danger was very great. The bitterest persecution from others did not threaten such injury to the Church as this.

The council was held at Jerusalem, from whence the Judaising teachers had gone forth, though without the authority of the Church there (1 with 24). It is significant that neither Peter alone, for whom such authority has since been claimed, nor the other apostles with him, presumed to decide this question. Besides apostles, there were present at the council, and taking an active part in it, the elders and the Church members as well. The unanimous decision of the whole assembly (24) was regarded, as also the decision of the Holy Ghost (28). This first council gives no sanction to the claim made by some ecclesiastical authorities to decide matters pertaining to the ordinances or worship of the Church.

Unanimity was not arrived at without previous discussion (7). The speech of Peter (7-11) was an appeal to facts connected with his first preaching to Cornelius. It was impossible to resist the conclusion, that since God had received the Gentiles without any other condition than that of faith in Christ, the Church had no right to add the impossible yoke of the law. Debate appears to have been silenced by this speech (12), and the narratives of Barnabas and Paul only strengthened the conclusion to which Peter's speech had led. God's *work* through his servants was evidently against the position assumed by the Judaising teachers. Would He work such miracles and wonders through his servants if they were withholding a necessary part of the Divine Message? Their addresses were followed by still further silence (13).

James, who speaks next (13—21), is "the Lord's brother." During the life of Jesus he had not believed in Him, but after the ascension he was found among the waiting company in Jerusalem (i. 14). He was not one of the twelve, though the term apostle is sometimes applied to him as it is to Barnabas (xiv. 4, 14). He is the writer of the Epistle of James; and was surnamed the Just, because of his observance of the law, and his uprightness of character. He was one of the pillars of the Jerusalem Church (Gal. ii. 9). It is said that Ananias, the high priest, had him cast down from one of the galleries of the temple. He was not killed by the fall, but began, like Stephen, to pray for his murderers, and continued to do so until a blow on the head killed him.

In his speech James gives emphasis to the *work* of God among the Gentiles through his servant (14), then makes his appeal to the *word* of God by his prophets (15). If God's work, as we understand it, does not agree with God's word then we may not regard it as God's work indeed. The Word of God can alone lead us to an infallible decision. The quotation is from Amos ix. 11, 12, which describes the decayed condition of David's house, and the purpose of God to rebuild and extend it by bringing in the Gentiles to be his people. This is what the Gospel was now accomplishing. Opposition was, therefore, not only against Gentile Christians, but against the *work* of God, and against his unalterable *word*.

The four things forbidden (20) were all of them practices abominable to the Jews, and if common among Gentile believers would effectually hinder the work of God among the Jews. With these directions compare 1 Cor. viii., x., 14—33; 2 Cor. vi. 14—18; Lev. xvii. 13, 14; vii. 26.

Of those who accompanied Paul to Antioch (22), Judas, surnamed Barrabas, is not otherwise known to us. Silas—or Silvanus—became Paul's companion in his next missionary journey (40). The greeting is from the whole Church (23), for the apostles and elders are free from that spirit of arrogance and pride which has too often marked their successors. Paul and Barnabas are alluded to in terms calculated to increase the confidence of the Church in them (26). And the decision is not given in the form of a command from superiors, but as a recommendation from equals (28).

The Book World.

ANNUAL VOLUMES.

The Children's Treasury. (1s. *Thos. Nelson and Son.*) The pages of this annual volume are full of interest for the young folks, and will be welcomed in many homes.

Our Own Magazine. Vol. XIII.—The Children's Special Service Mission deserves high credit, not merely for the pretty get-up, but still more for the sterling merit of the true stories which illustrate Scripture truth, and teach pleasantly yet effectively the message of the Gospel. We believe this magazine has been much blessed in the past, and doubtless it will be so in time to come. (2s. 13*a*, *Warwick-lane.*)

The smaller volumes of periodicals issued by the *Religious Tract Society* are as useful and bright as ever. The twenty-fifth half-yearly volume of Friendly Greetings (2s. 6d.) has many large engravings and coloured plates. The Cottager and Artisan (1s. 6d.) is profusely illustrated and replete with elevating reading matter. Light in the Home (1s. 6d.) is the old "Tract Magazine," only better still. The Child's Companion (2s.) more than maintains its high standard, for it has a dozen coloured plates, besides many engravings. Our Little Dots (2s.) is for younger children, and is gay as well as entertaining.

NEW YEAR BOOKLETS.

Challenged, Conquered, Crowned! A New-Year Possession. By Laura A. Barter. (One halfpenny. *Partridge.*) The "text" of this brief exhortation is Josh. xv. 16. Here are two sentences: "If you have been living on your *experience*, the sooner your experience vanishes the better; Christ, not our experience, is what we need. Or, if you have been taken up with 'a blessing,' or 'the blessing' apart from Christ, of course it has not lasted; it is not It, but Him, you need—not the blessing, but the Blesser."

"Can God?" or, the Glorious Possibilities of Faith. By Rev. Charles A. Fox. (2d. *Partridge.*) This address is based on Psa. lxxviii. 19. The cowardice and unreasonableness of unbelief are admirably enforced, and the ability of God to make all grace to abound toward his people is shown with a cogency which will prove helpful to many. Quoting the words, "How shall He not with Him also freely give us all things," Mr. Fox says, "That is faith's logic, it is Divine reasoning. Engrave these words on your souls; answer everything with 'How shall He not?'" Two other addresses are added: "The Church of Popular Opinion; or, faith in relation to purity of heart," based on Rev. iii. 14; and "Little Faith or Great Faith? or, faith in relation to power in service."

Fireproof: A Word to Builders for the New Year. By Rev. E. W. Moore, M.A. (1d. *Partridge.*) Founded on 1 Cor. iii. 15, this booklet conducts a searching inquiry as to the life and work of those who acknowledge the Foundation which has been laid. This useful booklet closes with counsel thus expressed: "Do you wish to be saved 'as through the fire'? If not, see to it that your house is 'fireproof' now. Let the fire of God play through and through it while you build, that the materials you use may be such as will endure.

> Refining fire, go through my heart,
> Illuminate my soul;
> Scatter thy life through every part,
> And sanctify the whole.

In Know ye that Ramoth is Ours? Sophia N. Nugent throws down a challenge in the words of 1 Kings xxii. 3. Every page is stimulating to spiritual progress. A brief extract will give some idea of the booklet. "'Is ours!' Say the word over every unenjoyed blessing which He has purchased for you! Every 'high place' of safety, power or peace, is His gift, and was conquered for you by Him, and He means us to have it." (1d. *Partridge.*)

Sunday-school and Village Libraries. Mr. Thomas Greenwood's new book will give little, if any, help to such as have had practical experience. The books recommended for Sunday-school libraries are in many cases far from suitable. (1s. 6d. *J. Clarke and Co.*)

Cassell's Family Magazine enters upon a new series with the December number (7d.). The parts have been enlarged to eighty pages. The letterpress and engravings are of a high order, and the magazine, already a favourite, is likely to increase in popularity.

The Prisons of the World, by Mr. Chas. Cook. (*Morgan and Scott.*) A new and special edition of this popular and useful work has now been issued by the author, in attractive illuminated cloth boards, suitable for a gift-book, at 1s. 6d. It contains the results of Mr. Cook's travels in many parts of the world.

The "Christmas Number" (3d.) of the *Methodist Recorder* is an exceptionally interesting issue. A lithographed plate gives portraits of living ex-presidents. The letterpress, illustrated by Harold Furniss, consists of true Methodist stories and reminiscences, guaranteed by the names of well-known writers. The collection is of permanent value.

The Great Indian Religions is the title of an instructive volume, by the late G. T. Bettany, M.A., B.Sc. (2s. 6d. *Ward, Lock, and Co.*) It gives an outline of Brahmanism, Hinduism, Buddhism, and Zoroastrianism, with accounts of the Vedas and other books held sacred in the East. In its own sphere this very readable book, based on works of acknowledged authority, will be useful to many.

Four Years in Upper Burma. By W. R. Winston. (3s. 6d. *C. H. Kelly.*) The people and their circumstances, as well as the country and its features, are admirably depicted; and questions affecting missionary life and Gospel work are discussed by one who knows both. The chapter on exertions in behalf of lepers at Mandalay has a pathetic interest. There are many excellent illustrations.

Madagascar: Its Missionaries and Martyrs, is a capital volume by Rev. Dr. William John Townsend. The story is more thrilling than many a romance, and should be put into the hands of thoughtful young people. Another small volume of absorbing interest is Four Heroes of India, by F. M. Holmes. The heroes are Clive, Warren Hastings, Havelock, and Lawrence, and there is a concluding note on the rule of Lord Mayo. (1s. 6d. each. *Partridge.*)

The Near and the Heavenly Horizons. By the Countess de Gasparin. (3s. 6d. *Hodder and Stoughton.*) The title-page states that this handsome little volume is in its thirty-third thousand. It contains two of the best works of an author whose writings, whether in French or English dress, are spiritual and cultured in a high degree. The chapters on the return of the Lord and the glorification of his people are, in point of style, peculiarly agreeable to the sublimity of the theme.

What's o'clock? A Missionary Book for Boys and Girls. By Georgina A. Gollock. The Bishop of Ossory writes an introduction to this excellent volume, from the pen of one who knows how to interest young people. The pages describe mission work in many lands; and scores of pictures, of a superior order from an artistic point of view, help to make the story real. The book deserves a large circulation, and we heartily commend it to heads of Christian families. (1s. 6d. *Church Missionary Society.*)

The Bible in Spain, George Borrow's well-known narrative of travel and adventure, including imprisonments and other privations, has been issued in a very attractive form by *T. Nelson and Sons* (4s.). In the words of the author, the book records "what occurred to me during a residence in Spain, to which I was sent by the Bible Society, as its agent, for the purpose of printing and circulating the Scriptures." There are good illustrations, and the work will be useful in public libraries as well as on private shelves.

Evangelistic Work in Principle and Practice. By A. T. Pierson, D.D. (2s. 6d. *Passmore and Alabaster.*) A new and revised edition of some chapters on this important theme, published in America some years ago. The author first lays down what he regards as the foundation principles of Gospel work, and in the second half of the book gives illustrative examples, mostly from those evangelistic workers who now rest from their labours. Dr. Pierson has clear and sound ideas as to evangelism, and is severely critical of those with whose methods he does not agree.

"Life Buoys" and Rescued Sailors. By William Luff. Rev. F. B. Meyer writes an introduction to this dainty little book, in which are narrated several striking incidents in connection with the work of Miss Child's Sailors' Welcome Home, Ratcliff Highway. Mr. Luff's sympathy with this excellent mission is shown by poetic effusion as well as touching story. How delighted would many a sailor be to receive from loving hands copies of this little book for perusal on voyage? The friends of sailors, and all who take life seriously, will find inspiration in its pages. (1s. *Morgan and Scott.*)

The Sermon Bible: 2 Corinthians—Philippians. (7s. 6d. *Hodder and Stoughton.*) Each volume of this very useful work contains some hundreds of sermon outlines, and several thousand references to published discourses. This is the tenth volume of the series, and though the contents are by no means of uniform worth, they include many thought-germs, and suggestions of edifying exposition, which conscientious preachers will know how to utilise in pulpit preparation. The Epistles which are here dealt with are mines from which are brought some of the most precious jewels of Divine truth; and the outlines have been selected from works which are deservedly held in high esteem by theologians and preachers.

Mildmay Series of Christmas and other Cards.—We have from E. St. B. Holland (City publishers, *W. H. Lewer*, Aldersgate-street) a very choice ar pleasing selection of cards for the coming seaso The finest sets are illustrated by views in Kensingt Gardens, Italy, Dublin, and other picturesque part These are large and really lovely cards, with appr priate texts. They are in shilling packets, contai ing twelve or six cards, according to size and valu "Joy and Gladness" (1s.) have also pretty landsca scenes, while "The Grace of Life" (1s.) ar "Treasure New and Old" are smaller cards, wi beautiful floral designs. There are besides so "Motto" cards exceedingly pretty. Two Calendar tastefully illuminated, are also issued, one for han ing on the wall, the other for the drawing-room boudoir table.

The Life and Work of Charles Haddon Spu geon. By G. H. Pike. *Cassell and Co.* (Vol. I.) Th is a somewhat elaborately designed literary mem rial of the great Tabernacle preacher. It is prepare for subscription only, and it is not obtainable throug the ordinary publishing channels. The work wi consist of six volumes at 7s. 6d. each, or it can had in fifteen two-shilling parts. The book wi contain fifteen finely-executed full-page photogravu plates; three are given in the first volume, one them representing the then youthful preacher in s exhorting attitude. We do not find much that is ne in Mr. Pike's biographical matter, but he has throw his facts together in a readable fashion, and extrac from some of Mr. Spurgeon's early sermons are inte spersed. No doubt many of the numberless friend of the late preacher will welcome this handsome pr sentation of his remarkable career.

The Covenanters of Moray and Ross, by D M. Macdonald, of Melbourne (*Melven Brother Inverness*), is a story, most graphically told, of th struggles, persecutions, and stern fidelity of th Covenanters in the far north of Scotland in th middle of the seventeenth century. Dr. Macdonal gave a series of lectures on the subject some yea ago, when he was Free Church pastor at Nairn, an this is a second edition of the lectures. The sketche are vividly drawn, and the author has a culture literary style that makes his pages pleasant readin These memorials of a heroic era in northern Scottis history well deserve the attentive perusal of tho who are now inheriting and enjoying the religio freedom for which their forefathers bravely fough and bled. The publishers have given a usef addendum in an authentic map of the district referre to, as it was about 1650.

Mr. W. R. Bradlaugh, 70, *King's Cross-road, W.C.*, has issue some useful "Anti-Infidel" tracts. One series bears th specific title, and another is called the "Converted Infidel series.

Bye-paths of Sunday-school Work. By E. G. Harme (1s.) *C. H. Kelly.* Useful hints on outlying and auxilia matters, such as flower shows, handicraft societies, librari and the like, which many have found helpful in connectio with S.S. work.

Our Baby. By Mrs Langton Hewer. Bristol: *Wright an Co.*; London: *Simpkin, Marshall and Co.* (1s.) The hom verdict on this is that it is really a sensible, practical, an valuable guide to mothers and nurses as to infants and the treatment in health and sickness.

Mr. Champness has issued from the "*Joyful News*" *Offic Rochdale*, a "speaking" placard, showing How John Bu Spends His Money. Pictures exhibit the enormous dispr portion between Britain's expenditure on intoxicatin liquors and that on the necessaries of life and in educatio and mission enterprise. (4d. each; 3s. per dozen.)

Among the calendars for next year are several usef ones issued by the *Religious Tract Society*. At a penny eac there are: Illustrated Sheet Almanac and The People Almanac. The Pocket-book Almanac costs 2d. The R.T.S Pocket Book (1s. 6d.), bound in leather, with elastic band, a publication which many will find of real service.

The City Quarterly, the magazine of the Y.M.C.A., 5 60, Cornhill, E.C., is a very attractive publication. In th current issue interesting reading matter is set off with e cellent portraits of Mr. F. A. Bevan, President of the Ass ciation; Messrs. R. McCann and G. Holmes, who are takin up work in India and Palestine; the late Canon Jackson, Leeds; Mr. E. J. Kennedy, and others.

Mr. Owen Meredith, East Dulwich Grove, S.E., has sent u specimens of his cards for Christmas and the New Year. Som are made up in uniform series, and others assorted, both e to size and kind. The selections for young folks are spe cially attractive, a large number of cards being included i the shilling packets. The catalogue specifies many serie with Scripture texts, and greetings in verse by France Ridley Havergal, Charlotte Murray, M. S. Haycraft, an other well-known writers.

BOOKS RECEIVED.

From *Gall and Inglis.*—Into the Unknown West. B Frank Mundell. Margery Hamilton. By M. H. Howell.

From *Lang Neil and Co.*—Pictures and Stories fro the Holy Land for Children. By James Neil, M.A 2s. 6d.

From *T. Fisher Unwin.*—Faith-healing, Christia Science, and Kindred Phenomena. By Rev. J. M. Buckle LL.D. 6s.

From *William Blackwood and Sons.*—The Distinctiv Messages of the Old Religions. By Rev. George Mathe son, D.D.

From *T. Nelson and Sons.*—Monk and Knight: A Tale. B Frank W. Gunsaulus. 4s. Lost in the Wilds of Canad By Eleanor Stredder. 2s. Daffodil, a Brave little Lady. B Maude M. Butler. 1s. 6d.

From *Drummond's Tract Depot, Stirling.*—Scriptur Photographs: Men in the Sunlight of the Word. James Elder Cumming, D.D. 2s. 6d.

From *R. Banks and Son.*—British-Israel Truth. A han book, edited by Rev. Denis Hanan, D.D., and H. Ald Smith, M.B. Third edition. 1s. net.

A Dilemma.

Dear Friends,

The pressure upon me increases daily. From streets and alleys, tramps' kitchens and casual wards, famishing, tempted, despairing lads come to our door. They stretch out their hands to me for shelter and help.

I have lately had **boys sleeping on the floor here**—for the first time in my 22 years' experience. What am I to do? I must either secure extra sleeping space or close our doors against all applicants. Hitherto we have always been able to say we were **Open Day and Night** to every really homeless lad. I pray God I may never have to say **No Room** to one desolate street lad.

I can obtain **sleeping room for 100 more boys**, and with our present organisation we can deal with them easily—if only the rent, cost of beds', &c., maintenance till the spring, and expenses of emigration to Canada are forthcoming.

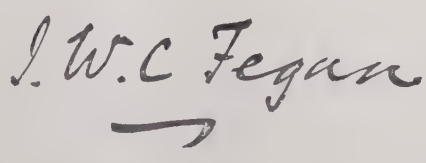
I have not a penny to spare for this purpose. It is with much difficulty that I am able to provide for **the three large families** already in my care. But it seems **so very sad** that a precious young life should be ruined for want of a little timely aid, that I do most earnestly and yearningly plead for help to **save the lads**.

To keep an **Open Door, Day and Night**, and carry on this work till the end of the year, I need £2,000. Who will pay **the extra rent**? Who will provide **the beds**? Who will find food for a day, for one meal to all—even for **a single meal to one waif**?

£100 will send ten boys away from London slums to a bright future in Canada. £50 will keep eight street lads in our Home right through the bitter winter. £10 will send one boy to Canada. £6 10s. will maintain a street-arab here till the spring. £1 will give one hundred a hot dinner. 10s. will give sixty a good breakfast.

Will you help me in my busy, trying, but happy labours here? I never felt more than I do now that it is God's work, and His presence and power are with us.

Yours faithfully,



The Boys' Home,
95, Southwark Street, London, S.E.

Cheques and Postal Orders may be crossed London and County Bank, Southwark Branch.

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All Books Handsomely and Strongly Bound in Cloth, Illustrated.

3/6

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Lord Lynton's Ward. By Helena Brooks.

By Grace Stebbing,
Author of "The Aggravating School Girl."

That Bother of a Boy. Illus. by Paul Hardy.

Hal's Adventures in New Texas.

A Charge to Keep. By P. A. Blyth.

The Maid of London Bridge: A Story of the Time of Kett's Rebellion. By S. Gibney.

The Wild Ruthvens: A Home Story. By Curtis Yorke.

Eveline Wellwood. By Major Norris Paul.

Alfreda Holme: a Story of Social Life in Australia. 3rd Edition. By F. Boyd Bayly.

"It is both graceful and pathetic, and is written with exquisite taste and expression."—*Daily Chronicle.*

2/-

Black Beauty. The Autobiography of a Horse. 133,000 sold. By Anna Sewell.

Patience Hart's First Experience in Service. 36,750 sold. By Mrs. Sewell.

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Clean Money; How it was Made, and What it Accomplished. By Mrs. Conran.

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Little Gladness. By Nellie Hellis.

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Redcar Lee.
Sarah Deck's Victory.
Somebody and Nobody.
Paul Haddon.
By Mrs. Walter Searle.

Paul Porter and his Brothers. By P. A. Blyth.

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2/6

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Boys' Book of Health and Strength.
"We cannot too heartily recommend this volume. It should be placed in the hands of every boy."—*Belfast News Letter.*

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"Ought to be in the hands of every girl."—*Leicester Chronicle.*

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"It is high praise, but since Mr. Stevenson wrote 'Treasure Island' we know of no book of adventure likely to be of such absorbing interest to boys."—*The Bookseller.*

Elias Trust's Boys; or, "Mony a Mickle maks a Muckle." A Story of Fisher Life on the Cornish Coast. By Margaret Surrey.

Wild Kathleen; or, Both Sides of the Channel. By Grace Stebbing.

Jacqueline's Message. A True Tale of the French Revolution of 1789. By L. E. Weeks.

The Welsh Hermit. By the Rev. Jenkin Jones.

1/6

A Sailor's Darlings. By Miss H. Boultwood

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Roger's Apprenticeship; or, Five Years of a Boy's Life. By Emma Marshall

The Story of the Two Margarets. By Emma Marshall.

The Schoolboy Days of Eustace Lambert. 4th Edition. By Frank Paddon.

Free England; or, Old Stories of the English Parliament. By Miss H. E. Booth.

Fred Williams. A Tale for Boys.

1/-

Wingfield Manor; or, How Frank Sedgewick Found a Friend. By Daniel Darlinghurst.

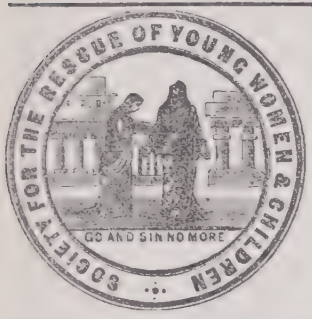
Little King Davie. 69,000 of this Story sold. By Nellie Hellis.

"Buy Your Own Cherries!" and other Tales. By J. W. Kirton, LL.D.

"Mother's Last Words," "Our Father's Care," &c. By Mrs. Sewell.

Katie's Work. By Emma Marshall.

London: JARROLD & SONS, 3, PATERNOSTER BUILDINGS,
And of all Booksellers. Catalogues Free on application.



THE RESCUE SOCIETY,

79, FINSBURY PAVEMENT,

LONDON, E.C.

LONG, dark, and dreary evenings for the poor and destitute, with their cold chilling blasts, are once more upon us, calling forth the increased efforts of all Christian philanthropists in seeking to combat with the misery and suffering wrought by sin, poverty, ignorance, and other causes.

Such efforts are nowhere more needed than in seeking the rescue **of poor outcast women,** or the salvation of **girls in danger** of becoming so.

During the year the work of this Society has been extended.

1. By the opening of **another Home** for **21** girls.
2. By the appointment of a **fresh female missionary,** whose chief work shall be out-of-doors,

Nine Homes are now maintained, including a **Maternity Home** and a **Lock Hospital.**

250 girls and young women can be accommodated at the same time.

15,753 have already been helped to a life of virtue and happiness since the Society was established in 1853.

Of this Number **548** were Aided Last Year.

This year we have **largely exceeded the usual number, 587** having already been benefited in our Homes up to November 28th.

During recent months the receipts have been far below the expenditure, and we **are in urgent need of immediate help.**

£1,200 wanted before December 31st.

Contributions may be forwarded to Messrs. Morgan & Scott; to the Bankers, Messrs. Barclay, Bevan, & Co., 54, Lombard Street, E.C.; or will be gratefully acknowledged if sent to the Secretary,

C. STUART THORPE.

79, FINSBURY PAVEMENT, E.C.

H.R.H. PRINCESS CHRISTIAN

WILL (D.V.) OPEN A

SALE OF WORK

On TUESDAY, DECEMBER 6th,

At 2.45 p.m.,

IN AID OF THE FUNDS OF THE

CENTRAL INSTITUTE OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION,

AT

MORLEY HALLS, 316, REGENT ST., W.,

To be continued on

WEDNESDAY, December 7th, from 2.30 to 10 p.m.

STALL-HOLDERS.—Lady Carbery, Lady Victoria Buxton, The Countess of Portsmouth, Mrs. Frank Bevan, Mrs. and the Misses Cory, Lady Kinnaird, Miss Morley, Lady Wingate, Miss Willmot, Mrs. and the Misses Dashwood, Miss Denny, Miss Wingate, Miss Habershon, and Miss Law.

Gifts of Game, Dairy and Garden Produce specially acceptable. Please send Contributions not later than December 2nd. Flowers, Ferns, &c., Tuesday and Wednesday mornings, December 6th and 7th.

ADMISSION.—To Opening Ceremony, 2s. 6d.; Second Day, 1s.; after 5 o'clock, both days, 6d.

THE

LONDON CITY MISSION

EMPLOYS NEARLY

500 MISSIONARIES

Who visit systematically, all the year round, amongst the poor and outcast.

Last Year 3,683,000 Visits were paid.

WORK UNDENOMINATIONAL.

More than 500,000 Men regularly visited by the Agents of this Mission.

FUNDS to carry on this most necessary work are much needed, and will be gratefully acknowledged by the

Treasurer, **F. A. BEVAN, Esq.,**

or by the

Secretaries, **T. S. HUTCHINSON, M.A., ROBERT DAWSON, B.A.**

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The work of THE LONDON YOUNG WOMEN'S CHRISTIAN ASSOCIATION includes a Park Mission, Bible and Educational Classes, Circulating Library, Visitation of Railway Restaurants and Public Houses, &c., &c.

FUNDS URGENTLY NEEDED to carry on the Mission work.

Treasurer: Lord Kinnaird. Hon. Secretaries: The Hon. Emily Kinnaird and Miss Morley; Secretary, Henry Kidner. Bankers: Messrs. Barclay, Ransom, and Co., 1, Pall Mall East, S.W.

Office: 16a, Old Cavendish-street, W.

130th Thousand. Post free of Author 2s. 6d.

'THE CURE OF CONSUMPTION,'

BRONCHITIS, ASTHMA, & CATARRH.

By E. W. Alabone, M.D. Pa., U.S.A., F.R.M.S., late M.R.C.S. Eng., late Consulting Surgeon to the Lower Clapton Orphan Asylum, &c., Lynton House, Highbury Quadrant, London, N.

By the success of this treatment all barriers have been broken down, and it is now an acknowledged *fact* that CONSUMPTION, BRONCHITIS, and ASTHMA are curable through this discovery, many thousands of cases abandoned as hopeless having been successfully treated.

Dr. Cronin, M.D., L.S.A., writes:—"You have done wonders for my patient. I hardly thought he could have improved so much under the treatment."

Dr. Fairbairn, M.D., L.R.C.S., writes:—"The success of your treatment of Consumption is *simply marvellous.* I have had no less than **Sixty Cases of Cure."**

"Your remedy for Consumption has proved a success in my own case, after having been given up by several eminent physicians."—T. Young, L.R.C.P., L.R.C.S., &c., &c.

Dr. Watson Davies, M.D., L.R.C.S., writes:—"I have great pleasure in stating that a near relative of mine, who was in an advanced stage of Consumption when I commenced your treatment (several members of her family having died of that disease), is now wonderfully improved in all respects, and has entirely lost her cough."

Dr. C. (M.R.C.S. Eng., L.R.C.P. Lond.) writes—"I was invalided in 1882 as unfit for further service, owing to consumption. I placed myself under Dr. Alabone's treatment, and have been able to pursue the practice of my profession, having been actively at work for six months and in good health."

Dr. Campbell, L.R.C.P. Edin., L.R.C.S. Edin., writes:—"My wife has very greatly improved since she commenced your treatment."

Among the Churches.

CHURCH OF ENGLAND.

A new church has been opened at Linthorpe, Middlesbrough.

Rev. Thomas Campbell, vicar of Lalster Dyke, Bradford, has been appointed as English chaplain at Rouen.

The secretaries of the Ripon Diocesan Victoria Clergy Aid Fund have received £500 from an anonymous donor.

The Bishops of London and Rochester are taking active part in a movement for the training of working men as evangelists.

The Church Pastoral Aid Society held last week a very remarkable and enthusiastic series of simultaneous meetings in many parts of the metropolis.

Dr. Newman Hall began on Sunday a three months' ministry at the Congregational Church, Seven Sisters'-road, preaching both at the morning and evening services.

Canon Knight, who has gone to a new sphere at Thrawley, held his farewell services last week at Derby, when many testimonies were borne as to the fruitfulness of his work in the town.

At St. Andrew's, Haverstock Hill, Mr. P. V. Smith is to give during Advent, a series of special addresses to men on "Doubt and Relief," "Sunday Work and Worship," "Content and Discontent," and so on.

In the rapidly-growing district of St. Silas, Blackburn, church accommodation is grievously wanting, hence the Vicar (Rev. B. Thompson) and his helpers have resolved on steps towards the erection of a new church.

The Dean of Norwich addressed last week the C.M.S. Younger Clergy Union on the "Relation of Home and Foreign Missions," showing that while these differ in methods, aims, and expressions they are one in spirit and ultimate purpose.

The Autumn Conference of the C.M.S. Union (for Carlisle) held last week, was addressed by the Bishop of Carlisle, Revs. J. B. Brandram (Japan) and H. Dobinson of the Niger.

By the removal of Canon Ainger to Cambridge, where he has accepted the incumbency of St. Edmund's Church, the Readership of the Temple has become vacant. This was held by Canon Ainger for a quarter of a century, and it will be difficult to find another preacher so thoughtful, eloquent, and scholarly, for the post.

The annual sermon in connection with the Stockport Sunday-school—the largest in the world, having 5,000 children in attendance—was preached in the large room of the school on Sunday week by the Ven. Archdeacon Farrar, D.D. The Archdeacon had delivered an address in the morning in the same building, his subject being "Conscience."

Properly-trained lay evangelists are to be provided for the Church by the Society for Promoting Christian Knowledge. The training college is in Commercial-road, Whitechapel, and the Bishop of London, with whom was the Bishop of Rochester, Canon Elwyn, and Principal Wace, presided at a well-attended meeting of subscribers in the Board Room, Northumberland-avenue.

Private intelligence from Mr. Ashe reports "things" as "fairly smooth" in Uganda up to the end of July. Messrs. Ashe, Baskerville, and Wright were then in Mengo; Mr. Pilkington had gone to the islands, and Mr. Roscoe was at Luba's, in Busoga. On the Sunday after Mr. Ashe's letter was written they were to enter into the new church. Mwanga, who can now read, was to attend in state, and the services were to be conducted almost entirely by natives.

On November 18 a well-attended meeting was held in the Church House, Ealing, on behalf of the Colonial and Continental Church Society. Dr. Oliver, who presided, spoke from practical experience of the very important work the Society was doing in meeting the spiritual needs of English people in the Colonies and on the Continent of Europe. The meeting was also addressed by Revs. J. Maurice Ham, Lewis Borrett White, D.D., and Canon Hurst, who described the Society's work in Newfoundland, now at a standstill through the destruction of the school buildings by the recent fire at St. John's. Dr. White, in an interesting address, gave the history of the society, which dates from 1823, and described the various phases of its work.

CONGREGATIONAL.

Rev. C. A. Berry has been conducting special services at Queen-street, Wolverhampton, with good results.

Victoria Docks Union Church Sunday-school (Rev. Josiah Foster) reports 650 scholars and thirty-six teachers.

By the will of the late Mr. J. Coham Turner, of Barnstaple, the London Missionary Society has become entitled to a legacy of £750.

Rev. W. Joseph, B.D., of Maesteg, South Wales, has, we hear, accepted the pastorate of the newly-formed church at Westbourne, Bournemouth.

Rev. J. Hirst Hollowell, of Rochdale, while fulfilling an anniversary engagement at Zion Chapel, Hyde, on Sunday, was seized with sudden illness.

Rev. R. A. Davies, who has just entered on his twenty-eighth year of work at Ventnor, has lately been much encouraged by revived interest.

The anniversary services of the South Norwood Congregational Sunday-school were held on Sunday week, Rev. T. Isons, of Beckenham, preaching.

At the twenty-seventh anniversary of Dr. Herber Evans's ministry at Carnarvon the report showed that the sum of £354 had been collected during the last two years.

At the annual meeting of the church at Pudsey, the Pastor stated that 128 members had been added to the Church during his pastorate, and over £1000 raised by sales of work.

It is stated that the Congregational Church at Rhynie, an Aberdeenshire village, has been the means of sending out in the short space of sixty years no less than twenty-one ministers or missionaries.

Pleasant Sunday afternoons for men will be commenced at Christ Church, Westminster Bridge-road (Rev. F. B. Meyer) next Sunday, Dec. 4, at 3.30. The address will be given by Dr. Newman Hall,

Rev. E. Stevens, at the sixth anniversary of his pastorate at Seaford, stated that the membership of the church had doubled, and that over £1400 had been raised for building purposes, in addition to the regular income of the church.

The Old Meeting House, Ashburton, originally a barn in which two of the ejected ministers of 1662 preached and gathered a congregation, has been reopened after alterations at a cost of £450, towards which about £370 has been subscribed.

On Saturday Rev. R. J. Ward and others left in the Peshawur for India, in connection with the forward movement of the London Missionary Society. Mr. T. Dixon Rutherford, of Mansfield College, Oxford, has been invited to succeed Mr. Ward at St. Helens.

Mr. Charles Pierce, of Bangor, has intimated, through Principal Edwards, his intention to found an open scholarship of the annual value of £50 in connection with Bala Theological College, the condition being that no candidate be excluded on account of his denomination.

To celebrate the jubilee of Highbury Church, Bristol, next year, a special fund is to be raised to pay off the balance of debt on the building fund of Broad Plain Mission, about £1000; to make alterations in the present chapel, and to erect a suitable Martyrs' Memorial in the chapel grounds.

At a meeting of the Congregational Church at St. Helens on Wednesday in last week, it was decided that Mr. T. Dixon Rutherford, Mansfield College, Oxford, should be invited to the pastorate, in succession to Rev. R. J. Ward, who is about to undertake work in Madras, under the auspices of the London Missionary Society.

King-street Church, Portsea, reports progress under the pastorate of Rev. G. Sadler. The attendance at the Sunday evening services has greatly increased, and between twenty and thirty new members have been added to the church. Pleasant Sunday afternoon meetings have been commenced. In the Sunday-school there is an increase of over 100 scholars.

BAPTIST.

Dr. Usher, of Belfast, has accepted the call to the pastorate of Orpington.

Rev. Dr. Lorimer, of Boston, U.S.A., has declined the invitation of Regent's Park Chapel, London.

Rev. G. Hill, formerly of South Parade Church, Leeds, who went to Melbourne, has resolved to return to this country.

The Birmingham Young Men's Missionary Society is doing good work in arousing interest and stirring zeal and prayer on behalf of missions.

The Baptist friends at Victoria Hall, Wilmington, Manchester, are much encouraged by many recent indications of the Master's blessing.

Last week Revs. W. Maurice, of Shrewsbury, and W. Williams, of Knighton, conducted special revival services at Craven Arms, Knighton.

The Welsh Baptist churches of Liverpool and Birkenhead contribute about the sum of £350 to the Centenary Fund of the Baptist Missionary Society.

Rev. E. W. Stenlake, having lately resigned a six years' pastorate, is open to undertake occasional supply. His address is 3, Montrose-crescent, Wembley, Harrow.

Interesting services have been held at Upper Parkstone, Dorset, in connection with the anniversary of the Tabernacle. The report showed good progress for the past year.

A party of eight missionaries left Liverpool the other day for the Congo, under the auspices of the Congo Training Institute (Colwyn Bay) and the American Baptist Missionary Union.

Pastor E. T. Mateer, of Lordship-lane, East Dulwich, and late of Belfast, has held successful mission services at Northampton. The church has been quickened and souls saved. Pastor H. E. Stone, of St. John's Wood, held services on three succeeding days with cheering results.

Sunday evening efforts are being made at Warwick-street, Leamington, to reach that portion of the community which is unaccustomed to attend a place of worship. Special evangelistic services are held by the pastor, Alfred Philipps. All the seats in the chapel are made free. The chapel is well filled by a devout and earnest congregation.

A correspondent says that the Chicago Baptist University Bible-class, held every Sunday afternoon by the president, Mr. Harper, is attracting large audiences. He expects to take up the books of Job, Ecclesiastes, and Songs of Solomon during this year. There is, it seems, a religious atmosphere at the university that is very gratifying. The students are doing missionary work in the city.

METHODIST.

The women's Bible-class at Old Market-street, Bristol, has increased during the year from 191 to 220.

A series of well-attended meetings on behalf of Central China has been held in the Central Hall, Birmingham.

Revs. W. D. Walters and Peter Thompson have had capital meetings for the London Mission at Huntingdon.

Miss Abbott has conducted a special mission at Brochstreet Church, Lancaster, and as a result over fifty persons have professed conversion.

A successful mission has been conducted by Miss Garnett at Crewe. A large number of the Sunday scholars have professed religious decision.

The Sunday-schools connected with the Sun-lane and Calvert-street Chapel, Norwich, report 2998 scholars, an increase of 150, and 271 teachers.

Rev. Joseph West, of Ceylon, preaching at Victoria Chapel, Taunton, for Foreign Missions, said that two-thirds of their converts were gained by the educational process.

It is stated that the present German missionary will be withdrawn from Vienna, and an English minister appointed, who will, of course, be under the protection of the British Embassy.

A serious fire occurred at the Wesleyan Chapel, Bilston, last Thursday, and extended to an adjoining block containing four large vestries and class rooms, which were completely gutted.

In connection with the Primitive Methodists, G. S. Meek has conducted a series of special services at Allendale Cottages, co. Durham, which had proved most successful. Owing to the great success the mission, which was at first arranged to last a fortnight, had to be extended to a month. The high spiritual tone and power of the services has been remarkable.

Rev. John Innocent, describing a tour of inspection and evangelism in the Shantung district of the Chinese Mission, reports that in one village additional land has been given by a native member, and a new chapel has been opened; in another he baptized twenty-three native converts; in another twenty; in another, one member stated that he wished to give his house to the church in gratitude to God for mercies to himself and his family; in a fifth instance a man brought from a village the deed of a house which had been subscribed for and presented by the members for the use of the mission.

PRESBYTERIAN.

A successful mission has just been concluded at Lewes.

Dr. Swanson has held a series of deeply interesting missionary meetings in Sunderland.

Dr. Thain Davidson has paid a visit to Swansea (St. Andrew's), where the winter's work has opened vigorously.

The senior minister of Jesmond Church, Newcastle, Rev. George Bell, completed his eighty-eighth year on Sunday week.

Dr. Walter Morison has been recommended as the next Moderator of the Synod of the Presbyterian Church in England.

The Sunday Afternoon Adult Bible class in connection with New John-street, Birmingham, has lately been very largely blessed.

Most interesting services have just been held at Nichells, Birmingham, it being the eighth anniversary of the opening of an evangelistic effort by Rev. W. T. Holt, which, being greatly blessed, has developed into a vigorous and promising church.

The coming of age of the Presbyterian Mission to the Jews in Whitechapel has just been celebrated. Rev. Theodore Meyer, the superintendent, commenced the work twenty-one years ago, and seventeen years have elapsed since the mission premises were opened.

Thursday last was a very busy day with the London Presbyterians. There were three meetings of the Federal Council. The business meeting at the College in Queen square was followed by a conference and a public gathering at Regent-square Church in the evening. The addresses, mostly by brethren from Scotland, were extremely practical.

The meeting of the Foreign Mission Committee on Tuesday week was one of much interest. Four missionaries—Revs. H. L. Mackenzie and W. McGregor and the Misses McGregor and Duncan (who sailed on Wednesday for China) were present, and took leave of the committee. It was reported that £1000 had been given anonymously for the purpose of founding a medical mission in the Chin-Chur district. The late Mr. W. Whyte, of Edinburgh, who died in Canada while attending the Pan-Presbyterian Council as delegate from the Free Church of Scotland, has also left £5000 to the China Mission.

SALVATION ARMY.

La Maréchale is now on a tour, visiting stations in the South-west of France.

General Booth's visit has awakened great enthusiasm both at Norwich and Hastings.

Mr. Booth-Clibborn writes that at Lausanne a very good work is in progress, but at Basle much opposition has still to be endured.

FALLEN ASLEEP.

At Bolton, Mr. John Walkden, a valuable and faithful evangelist.—At Swansea, on 15th inst., Mr. William Davies, a devoted Christian worker.—At Wimbledon, Mr. John Crouch, a helper of many good works.—At Colchester, in his eightieth year, Mr. S. Brock.—At Tunbridge, Rev. T. Rowe, aged eighty-eight, for many years pastor at Tonbridge.—At Cefn, Miss E. A. Rees, aged twenty-eight, loved by many for her work's sake.—At Newtownards, Ireland, Mrs. Brandon, while conducting a special mission in the town.—At Wimborne, Mr. George Ward, a valued Sunday-school superintendent.—At Woodhouse, Sheffield, Rev. S. Merrill, aged eighty-six, a devoted pastor.—At Stanningley, Mr. E. Keighley, an earnest Christian.—At Bradfield, Mr. W. Bell, for forty-five years a faithful preacher of the Gospel.—At Hull, Rev. P. Milson, who entered the Methodist ministry in 1850, and only retired lately.—At Kingswood, Rev. A. Stephenson, aged thirty-one, an active young minister.—At Norwich, Alderman Daws, an active servant of Christ.—At Headingley, Leeds, aged fifty-seven, Mr. James Marshall, a loving helper of the Church.—At Clifton, on 22nd inst., Prebendary J. G. Jerrard Davis, for many years a devoted and faithful Evangelical clergyman.—At Faversham, Rev. W. N. Griffin, vicar of Ospringe since 1848.

Huntly, South Devon.

At the season of the year when so many are leaving for the Riviera, or seeking health in the drier air of the Alpine heights, some of our readers may be glad to be reminded of the health resorts of Devon. One such is to be found at Huntly, in the village of Bishop's Teignton, near Teignmouth, a spot well-known to many a tired Christian worker. Neither artist nor poet could fully depict the wonderful beauty of some recent November days in the west. But there are aspects of Christian life in Huntly, which have a greater interest. It has become the centre of an evangelising movement, which is gradually transforming the village. Its Band of Hope and kindred agencies, number now quite a large body, and some of those who labour in the cause have been themselves redeemed from evil ways. There is nothing forced, but a bright cheerful influence radiates forth, which is itself like a healing gospel. If only such a light could be kindled in other villages which we know, how much easier would be the solution of the social question. X.

The Zulu Christian Choir.

Some few months ago fifteen Zulus were induced by three gentlemen to come to England with the object of raising money by singing for the benefit of a Zulu institution. Mr. Msane, one of the leading Zulus, was wise enough to insert a clause in the agreement to the effect that "they should not be required to do anything contrary to their Christian faith." Soon after reaching London they were required to appear at the Aquarium, and other distinctly worldly places of amusement, at which they demurred; and eventually five of them, including Mr. Msane and his wife, and her sister, left the party, and since then have been helping Gospel meetings in London. They sing and speak English most distinctly, and have voices wonderful in compass, and excellent in tone and quality.

They have been singing at Mr. Charrington's Great Assembly Hall, in the East-end, and at the Metropolitan Music-hall, in the West-end, with great acceptance. Mr. Msane is a schoolmaster and a local preacher; both he and his wife have taken part in our meetings, and on Monday last they were introduced to the friends at 186, Aldersgate-street, where they charmed them by their sweet chorus singing.

I shall be glad to put fellow-workers into communication with them, and feel sure they will greatly help the Lord's work wherever they may be invited. On Sunday next, Dec. 4, they are again with us at the Metropolitan Music Hall at 3 and 6.30.

They are capable of singing really high-class sacred music.

Hyde Park Hall, London, W. Chas. Cook.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, NOVEMBER 28, 1892.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

*** Will donors oblige by giving explicitly and fully the titles of the institutions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster-buildings, London, E.C., and crossed "**City Bank**"; this will effectually prevent loss.

	£	s.	d.
Famine in China—C. B.	1	0	0
Persecuted Russian Jews, Smyrna—In the Name of Jesus, £5; W. M., 5s.; H. M. A., 5s.	5	10	0
Persecuted Stundists—In the Name of Jesus, £2; A Reader, 5s.; A Friend, 10s.; J. R. W., 10s.; E. and E. H., 10s.; M., 10s.; H. R., 10s.; J. B. P., £1; A. W. C. A. (Mauchline), £1 10s.	7	5	0
Society for Relief of Persecuted Jews—Elitta, 4s.; J. B. P., £3	3	4	0
Mr. Warszawiak's Mission to Jews, New York—C. M., 2s.; H. M. A., 5s.	0	7	0
Mr. Lethaby's Mission, Moab—J. G. B.	1	0	0
Church Missionary Society—A Friend, 2s. 6d.; (*Uganda*) L. B. R., 10s.	0	12	6
Miss De Broen's Work, Paris—L. B. R.	0	2	6
McAll Mission, Paris—L. B. R.	0	2	6
China Inland Mission—Z. A.	3	0	0
Dr. Barnardo's Homes—W. A., 5s.; R. T. A., £1; A Reader T. S., £1; W. B., £1; A. R., 3s.; Cruachan, 2s.; M., 10s.; Omicron, £2 10s.; Exeter, £3; G. M., 5s.: Sympathy, £2	11	15	0
Mr. Fegan's Homes—W. A., 5s.; Cruachan, 8s.; H. L. F., 5s.; M., 10s.; Omicron, £2 10s.: H. M. A., 5s.	4	3	0
St. Giles' Christian Mission—H. B., 10s.; M. Y., 5s.; L. B. R., 2s. 6d.; (*Prison*) R. T. A., £1; A. D. L., 3s.	2	0	6
Miss Weston's Work, Royal Navy—R. T. A.	1	0	0
Bridge of Hope (*Miss Steer*)—R. T. A.	1	0	0
Dr. Stephenson's Children's Home—R. T. A.	1	0	0
Sailors' Welcome Home (*Miss Child*)—R. T. A.	1	0	0
Mission to Deep Sea Fishermen——R. T. A., £1; Z. A., £2	3	0	0
London City Mission—R. T. A., £1; A. D. L., 1s.	1	1	0
National Society for Prevention of Cruelty to Children—R. T. A.	1	0	0
Wesleyan West London Mission—R. T. A.	1	0	0
Bird's Nest Mission, Dublin—Sympathy, 1s.; Elitta, 2s. 6d.	0	3	6
Mildmay Mission to Jews—M., 10s.; (*Hebrew Testaments*), W. F. K., 3s.; W. T., 3s.	0	16	0
Homes for Working Girls in London—A. D. L.	0	1	0
Mr. T. M. Wintle's Work, Pontymoile—In the Name of Jesus	1	0	0
Young Women's Christian Institute, Brighton—M. S.	1	1	0
Newsvendors' Benevolent Institution—M. S.	3	3	0
Mrs. Wilkes' Rescue Work, Poplar—Elitta	0	5	0
Miss Ellice Hopkins' Work (*Miss James*)—Elitta	0	2	6
Dock Labourers' Mission—G. J.	0	5	0
Joshua Poole—A. H. H., £1 1s.; J. C., £5	6	1	0
Field-lane Institutions—M. Y., 5s.; M., 10s.	0	15	0
Tower Hamlets Mission—M. Y., 5s.; Sympathy, £2	2	5	0
Friendless and Fallen—M. Y., 5s.; Sympathy, £2	2	5	0
Soldiers' Home, Winchester—P. W. M.	2	0	0
Miss Gough's Work Among Young Women in Restaurants, etc.—M. S.	3	3	0
Marylebone Medical Mission—M.	0	10	0
George-yard Mission (*Poor*)—M.	0	10	0
Mrs. Meredith's Work—M.	0	10	0
Scripture Readers' Society for Ireland—M.	0	10	0
Miss Mittendorff's Homes—M.	0	10	0
Mount Hermon Orphanage—M.	0	10	0
Aged Pilgrims' Friend Society—W. S. H., £1 1s.; L. B. R., 5s.	1	6	0
Homes for Aged Blind, Crouch Hill—L. B. R.	0	5	0
Watercress and Flower Girls' Mission—L. B. R.	0	2	6
Poor Jews, East London (*Mr. Oppenheim*)—H. M. A.	0	5	0
Gratuitous Circulation of THE CHRISTIAN—R. H. N.	5	0	0
Free Distribution of "Way to God" (*Ireland*)—A Friend (Ballymena)	0	5	0
Homes of Hope—Sympathy	2	0	0
Woman's Mission to Women—Sympathy	2	0	0
London Female Guardian Society—Sympathy	2	0	0
Bristol Orphan Houses—Sympathy	2	0	0
Mr. Moody's Training Institute for Evangelists—M. H. S.	10	0	0
Total	£101	12	6

[ADVERTISEMENTS.]

Bethnal Green Free Library, E.—T. S. A., 10s.

Poor Jews, East London (*Mr. Oppenheim*).—10s. Anon. (registered letter); 12s. P.O. for Starving Jews.

Appeals.

GRANDPONT SCHOOL, OXFORD.—Canon Christopher's appeal on another page for aid on behalf of this valuable work will, we feel sure, awaken sympathy and call forth aid.

Mr. G. FULLER, superintendent of the Children's Friend Mission, Brunswick Hall, Brunswick-road, Poplar, E., asks for help in giving free meals to the poor. Left-off clothing and coal tickets would also be welcome.

Mr. N. M. NICHOLSON, schoolmaster, Graver, Lochs, Lewis, N.B., sends an appeal for books of all kinds for a lending library, which it is desired to form for the 2000 crofters, cottars, and fishermen in that remote part of the island of Lewis.

A "JUMBLE SALE" will be held on Dec. 8 and 9, at the Welcome Mission Hall, Westfields, Barnes, Surrey. The sale will be in aid of the above hall, situated in a very poor part, and greatly needing help. Anything in the form of old clothes and articles of all sorts will be accepted. Please send before Dec. 6, to Miss Wilkinson, the Welcome Mission Hall, Railway-street, Westfields, Barnes.

INDUSTRIAL HOME FOR BOYS, 119, COPENHAGEN-STREET, LONDON, N.—Owing to the unfavourable state of the weather the bazaar in aid of this institution at the Vestry Hall, Hampstead, did not realise as much as was hoped. Miss Mann, 130, Haverstock-hill, N.W., will be glad to send to any friends willing to help in the good work of "saving the boys," assorted parcels of the value of 10s. and upwards.

BEN JONSON-ROAD MISSION.—Mr. Taylor asks funds and supplies for our relief work. We have already a large number of unemployed, many homes are destitute, and the poor children are hungry and starving. We must open our soup kitchen and begin our winter arrangements for relief. One poor woman, living in the worst part, has lately been confined, and appealed to us for assistance. I found that she had not decent covering, the bed-cover having been pawned for bread. Clothing was sent. Address, Ben Jonson-road Mission, Stepney, E.

INDIA.—Earnest appeals have been received from Miss Stephenson at Gujrat and Miss Plumb, Sialkot, missionaries, of the Church of Scotland, for funds to purchase tents for itinerating work in their respective districts. It has been found that this is a most needful and, at the same time, encouraging part of mission work, and that in the small outlying native villages (which can often only be reached in this way) many hungering souls are found who have long been desiring the good news, but have had none to tell them. The cost of each of these tents will be, with suitable furniture, about £10. Both these missionaries also appeal for gifts of Scriptures in native languages, which are largely sought for both by native Christians and the heathen. Contributions will be gratefully acknowledged by the Secretary, Fellow Workers' Union, 49, Moray-place, Edinburgh.

REQUEST FOR PRAYER.—For meetings for men only being conducted in the Wesleyan Chapel, Green-street, Sittingbourne, by Mr. Charles Holmes.—For blessing upon a three weeks' mission at Bury St. Edmunds.—For special services in Linlithgow.—For a special mission beginning on Sunday at Crossley Hall, Openshaw, Manchester.

MRS. BAEYERTZ concluded her mission at Dr. Barnardo's Edinburgh Castle on Monday last. Many have borne personal testimony to blessing recived during the mission. Mrs. Baeyertz will begin a campaign at the Clapham Y.M.C.A. on Dec. 8. Mr. W. R. Laue will be the preacher at the Castle during December.

GRANDPONT SCHOOL,
OXFORD.

I VERY GREATLY NEED HELP to BUILD the above SCHOOL, for which Brasenose College has freely granted me a site. The BISHOP OF LIVERPOOL, without being asked, has kindly sent me Five Pounds; will not others interested in Oxford follow Bishop Ryle's considerate example?

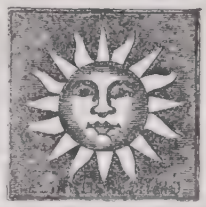
All Cheques and Postal Orders should be carefully crossed "Messrs. Parsons & Co., Old Bank, Oxford, for Grandpont School Fund."

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St. Aldate's Rectory, Oxford.

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Small samples of 4 varieties, free by parcel post, for 2s. 6d. Price List, 250 Testimonials, &c., post free on application to
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ST. MARYLEBONE FEMALE PROTECTION SOCIETY, 157-9, Marylebone-road, N.W.

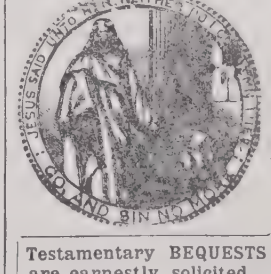
This Society seeks to rescue young women who up to the time of their fall have borne a good character.
Those with infants are assisted from a special fund.
CONTRIBUTIONS earnestly solicited.
Bankers—Messrs. Sir Samuel Scott and Co., 1, Cavendish-square, W. GEORGE SCUDAMORE, Secretary.

Mission to Deep Sea Fishermen.

This Society has ministered for 11 years to 20,000 Smacksmen in the North Sea and other waters. It has Eleven fine Medical Mission Smacks cruising with the fishing fleets.
During the past summer a Hospital vessel has been dispatched to carry on Medical Mission Work amongst the 25,000 Fishermen and their families who annually migrate from Newfoundland to the barren coasts of Labrador.
The burden of the work financially is very heavy. Funds are most urgently needed to carry it on.
FRANCIS H. WOOD,
181, Queen Victoria-street, Secretary.
London, E.C.

THE LONDON FEMALE GUARDIAN SOCIETY.

Founded at Pentonville A.D. 1807, for the RESCUE, RECLAMATION, and PROTECTION of BETRAYED and FALLEN WOMEN, from all parts of the United Kingdom, with IMMEDIATE and FREE ADMISSION to APPLICANTS. Supported by Voluntary Contributions.
President: The Lord KINNAIRD. Chairman: D. MARSHALL LANG, Esq.



TEN THOUSAND Friendless and Fallen Young Women have been welcomed to these HOMES, shielded from evil, instructed in the way of righteousness and freely supplied with food, clothing, education, and residence for eighteen months. Persons interested in Rescue Work are invited to send cases.

SIX THOUSAND have been placed in service or restored to friends; very many have given clear evidence of true conversion; and a large number continue to enjoy the loving supervision of the Christian Workers of the TRAINING HOME

THOUSANDS OF CASES unrecorded have also been temporarily helped and sheltered. The Annual Report contains particulars of the great good accomplished, and will be sent on application.

FUNDS ARE MOST URGENTLY NEEDED

Testamentary BEQUESTS are earnestly solicited.

To maintain this Christ-like work, and will be thankfully received by the Bankers BARCLAY, BEVAN, RANSOM, & Co., 54, Lombard-street, E.C., & 1, Pall Mall East, S.W. and by **Mr. W. EDWIN PAGE**, *Secretary*.

GUARDIAN HOMES, HIGH STREET, STOKE NEWINGTON, N.

STRANGERS' REST FOR SAILORS, 163, ST. GEORGE'S STREET, RATCLIFF HIGHWAY, E.

THE FIFTEENTH
ANNUAL MEETING
WILL BE HELD (D.V.)
ON FRIDAY, DECEMBER 9, 1892.

The Chair will be taken at 6.30 by
J. Herbert Tritton, Esq.
Supported by the Committee and Messrs. W. F. A. ARCHIBALD, JOHN CORY, J.P., G. LEWIS, J. E. MATHIESON, T. B. MILLER, R. C. MORGAN, ROBT. PATON, W. H. SEAGRAM, and Dr. NEATBY.
Addresses by Revs. W. FULLER GOOCH, Dr. MOORE, WM. PIERCE, and Miss ANNIE MACPHERSON.
A MESSAGE will be Read from Mr. REGINALD RADCLIFFE.
CARDS, WITH MAP, FREE ON APPLICATION TO J. THEO. ISAAC, Hon. Sec.
TEA AND COFFEE, 5.30 TO 6.30. THE LORD'S SUPPER, 8.30.

"The Children's Bread."

Dear Friends and Fellow-Workers,

Will you help the cause of Christ's Little Ones by sharing to some extent in my well-nigh crushing burdens?

Nearly 5,000 Orphan and Waif Children to-day in the Homes under my care look to me for food and maintenance. These figures are easily written, but hardly any one outside can realise their weighty import.

Through God's goodness and His people's gifts, all the wants of my children have been hitherto supplied; but now the funds at my disposal are quite exhausted, and I am sorely in need of immediate help.

Meanwhile, my doors still stand open to all the world. Every week from 40 to 60 destitute little strangers take their places among my rescued sons and daughters, and the growing volume of their needs can only be met by a corresponding enlargement of sympathy and self-sacrifice on the part of the Lord's servants.

I am now compelled afresh to lay these heavy burdens at the feet of our Master, Christ, and of His servants everywhere; and though my children's necessities are pressingly urgent, I cannot doubt but that the response to their cry through me will be alike prompt and generous.

Our winter's work is growingly imperious in its demands. I cannot, I dare not, close my doors to the timorous knock of a single destitute child; and even beyond the call of the children there arises a wider plaint from thousands of East-End dwellings where the hearth is fireless and the cupboard is bare. Devoted Christian ladies living in our Deaconess House and labouring among the poorest will gladly carry your gifts of love to those whose lives are so cheerless and so wretched.

Who amidst the fogs of Winter will send through me the sunshine of Christian beneficence into the hearts and lives of homeless Little Children and of the thousands beyond these who are needy and suffering?

Who will respond quickly? £30 will give 1,000 of my children food for a single day, or £150 will do the same for all my family; while £3 will spread the table three times for 100 of my Little Waifs. Any gift, however small, will be gratefully acknowledged by our Treasurer, Mr. William Fowler, or by the undersigned.

Ever your faithful fellow-worker in Christ's service
among His Little Ones,

THOS. J. BARNARDO.

Offices of the Homes:
18 to 26, Stepney Causeway, London, E.
November, 1892.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Mr. William Forbes desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

City Y.M.C.A., 59 and 60, Cornhill, E.C.—Farewell to V. D. David, Tamil Evangelist, from Ceylon, Thur., Dec. 1, 6.30 p.m.; Gospel meeting, Tues., Dec. 6, 6.45 p.m.; Mr. E. J. Kennedy, subject, "Three Decisions"; daily prayer meeting, 1.30; Sun., Bible reading, 3.30; Fri., Foreign Missionary prayer meeting, 6.15; Bible class, 6.30 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Dec. 4, 3 and 7 p.m., Mr. J. Williams. Meetings for prayer, Sundays, 7.45 a.m., Fridays and Saturdays, 7.30.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45, men only; 7, public, Mr. E. J. Kennedy. Meetings for men nightly at 8. Cheerful service, public, Sat., at 8. French Bible class, Tues., at 8. Musical evening, Wed., at 8.30. Prayer meeting, Mon. to Fri., from 1 till 2 p.m.

Sailors' Welcome Home, 173, St. George-street, E.—Monthly muster "Christian Lifeboat Crew," Dec. 6, 7 p.m.

Talbot Tabernacle.—Sunday morning, Pastor Frank White; evening, Mr. Finlay Gibson.

Conference Hall, Mildmay Park, N.—Sunday, 3.30, Mr. P. S. Badenoch; 7, Mr. Marcus Wood.

West London Mission.—Sunday next, *St. James's Hall*, Rev. Mark Guy Pearse at 11 a.m.; Rev. Hugh Price Hughes at 3.30 and 7 p.m. *Princes' Hall*, Fridays, at 8 p.m., Rev. Mark Guy Pearse.

St. George's Hall, Langham-place.—Dr. M'Killiam, Sun. at 11 and 7, and Wed. at 8 p.m.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W. —Sun., at 7 p.m., Mr. P. Garrioch. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Mr. Geo. Hucklesby.

Great Assembly Hall, Mile End-road, E.—Mr. E. P. Telford, Sun., at 11 and 6.30.

Centenary Hall, Bishopsgate.—Prayer meeting for Missions on Friday, at 12 noon.

Clapton Hall, Upper Clapton.—Mr. T. Shuldham Henry, Suns., at 6.30; Fris., at 7.30.

Christ Church, Westminster Bridge-road.—Minister, Rev. F. B. Meyer, B.A. Service for workers, Thurs., 11.30; Fri., 8; Sun., 11 a.m. and 6.30 p.m.

C.M.S. Prayer Meetings.—Sion College on Dec. 1, at 3 and 7 p.m.; special meetings for prayer for missions.

Revs. F. C. Spurr and F. B. Meyer at South London Tabernacle, Peckham, Dec. 3 to 14.

St. Giles's Christian Mission.—Annual supper to discharged prisoners, Mon., Dec. 5, at 5.30 p.m., in the Mission Chapel, Little Wild-street, W.C.

Brunswick Chapel, W.—Lectures on "Fulfilled Prophecy," by Rev. E. W. Bullinger, D.D., on Wednesdays, at 11.30 a.m.

French Protestant Missions in Basutoland and at the Zambesi: Rev. F. H. Krüger will give addresses in Talbot Tabernacle, Thurs., Dec. 1, at 7.30 p.m.; Kensington Presbyterian Church, Allen-street, W., on Sun., Dec. 4, at 7 p.m.; Mildmay Conference Hall, Room No. 6, on Tues., Dec. 6, at 7.30 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff Highway.—Fifteenth annual meeting, Fri., Dec. 9; tea and coffee, 5.30, chairman, Mr. J. Herbert Tritton. The Lord's Supper at 8.30.

House of Rest, 10, Finchley-road, St. John's Wood, N.W.—Fri., Dec. 2, Dr. McWilliams, at 3 p.m.; Dr. Montague Millar at 7; Sundays, at 3.30, address by Miss Mason.

Monthly Prayer Meeting for Ireland.—On Fri., Dec. 9, at 4 p.m., in the Irish Church Missions Office, 11, Buckingham-street, Strand. Conducted by Captain Tottenham.

Y.M.C.A., Willoughby-road, Hampstead, N.W.—On Thurs., Dec. 1, Mr. C. Russell Hurditch will give the address at the monthly reception, at 8.30.

North African Mission, Eccleston Hall, Ecclestonstreet, S.W.—Thur., Dec. 8, 3.30 p.m., Miss Rose Johnson will give an account of work done in Tunis.

Edinburgh Castle, Limehouse, E.—Sun. 11 a.m. and 7 p.m., Mr. W. R. Lane; 3 p.m., Rev. Henry Bright; Mon., Thur., and Sat., Mr. W. R. Lane, 8 p.m.

Christmas Letter Mission.—Annual prayer meeting, Fri., Dec. 9, at 3 o'clock, in Room No. 6, Mildmay Conference Hall.

Metropolitan Music Hall.—Sunday next, 3 and 6.30 p.m., Charles Cook. Music by the Zulu Christian Choir. Solos by Miss Rose Williams and Mrs. Randall.

Islington.—A meeting of open-air workers will be held at Islington Chapel on Tuesday (6th), at 8.15 p.m., to take steps to form an Open-Air Workers' Association for Islington.

Notices.

Applicants for Tracts.—Rev. Philip A. Hudgell, Tramore, Waterford, Ireland; J. T. Stevenson, 484, Edgware-road, Maida Hill, London, W.; Mrs. F. Courtney, 15, Alnalane, Park-road, Stoke-road, Gosport, Hants; W. M. Jeffrey, care of J. Lorimer, Tower-street, Old Cumnock; H. Hall, Marden Cottage, Walpole-crescent, Teddington; Miss E. Knight, 16, Ridley-road, Dalston, London, N., Miss M. Sykes, 10, Wheatley-terrace, Erith, Kent; R. Dodd, Sailors' Institute, Goole; J. Carey, Chapel House, Puriton, near Bridgwater; T. G. Tredennick, 77, Grantham-road, Sparkbrook, Birmingham; J. M. Thompson, 2, Choumert-square, Peckham, S.E.

Communications received with thanks.—H.E.B. H.S. E.M.B. W.S. R.W.L. J.K.B. Mrs. H. E.B. J.E.F. C.A.H. S.M.S. F.S. W.R.F. H.J.V. G.A.K. G.A.C. J.F. C.F.R. W.T.O. G.G.W. H.C.B. R.W. R.J.D. A.W.I. W.W. M.S. A.A. P.H.K. A.M.P. J.J.M. E.S.S. R.B. W.L. W.G. J.P.G. T.C. H.M.W. J.C. W.T.F. G.M.P. E.C. C.W.M'C. H.M. N.M.N. J.E.W.J. W.W. R.J. J.J.K. G.T. J.M.M.K. M.J.O. J.S. W.C. E.N.E. A.C.P.C. J.D. J.S. A.H. C.L.W. C.M. F.B. A.C. J.D. S.A.H. W.H.R. B.M. C.H. L.O. E.T.R. F.M.T. C.McK. C.M. J.V.S. G.S.M. Miss M. E.McM. G.R.C. S.F. G.A.H. D.O.F. G.E.T. J.G.G. H.T. G.G. J.J.L. E.K. S.M.M. T.C. L.M. D.E.H. C.I. A.M.G. F.S. E.W.M. C.H. E.E.W. S.E.B. A.W.L. X. G.C.N. A.J.B. M.A. J.B.F. R.McM. G.H. T.M. M.H. M.J.G. H.C.B. E.S. F.W.L. H.J.E. K.J.I. A.Y. W.C.A. E.J.W. E.B.N.M. J.S. A.T.H. R.H. W.C.F. R.P.A.A. C.M.M. S.B.C. J.H.S. M.E.G. D.S. P.J.M. E.G.B.

Y.W.C.A. Rooms, Camberwell Hall, Grove-lane, S.E.—A sale of clothing and useful articles will be held on Friday, Dec. 2, 1892, opening at 11 a.m. The sale will be in aid of rescue work among women and children.

FIELD-LANE REFUGES.—On Friday afternoon the Duchess of Teck opened a jubilee wing in connection with the Boys' Industrial School, Hillfield-road, West Hampstead. Lord Aberdeen presided. Mr. Peregrine Platt, the secretary, stated that the new extension had not been undertaken without long and anxious consideration. The total cost of the new wing was £1,800, £1,300 of which had already been raised, including £800 from the London School Board. The president having handed Her Royal Highness the silver key whereby to open the new wing, and which it was hoped she would keep as a souvenir of the occasion, the youngest boy in the school presented Her Royal Highness with a basket of flowers.

CHURCH ASSOCIATION

THE LINCOLN JUDGMENT.

Meetings for Humiliation, Confession of Sin, and earnest Prayer to Almighty God for pardoning and restoring grace and for the revival of Scriptural Religion in the Church and Realm of England, will (D.V.) be held in the

COUNCIL ROOM, EXETER HALL

On Wednesday, December 7th.

Morning at 11.30.

Chairman: General COPLAND CRAWFORD.

Address by H. W. Maynard, Esq. *Subject:* The duty of seeking the Lord in the present crisis.

Address by Rev. Sydney Thelwal. *Subject:* The duty of self-examination as to whether there be anything amongst us as members of the Evangelical Body of the Church of England which is grieving to the Holy Spirit of God, and in respect of our responsibility for action in our present time of trouble.

Afternoon at 3.30.

Chairman: Rev. Dr. BULLINGER.

Address by Colonel Morton. *Subject:* Marks by which Teachers of Error may be known.

Address by Rev. E. K. Elliott. *Subject:* Confidence in our God.

To be followed on the same evening by

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IN

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Speakers:—The Rev. Canon O'Connor, A.M.; the Rev. H. Wainwright, M.A.; the Rev. F. A. C. Lillingstone, M.A.; Sir S. Arthur Blackwood, K.C.B.; and other gentlemen.

The chair will be taken at 7.30 p.m., by

Lieut.-Col. SANDYS, M.P.

Admission Free. A few Reserved Seats at 1s. each.

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MONDAY, 5th December.—Subject: "The Two Ladders; or, How the Pope Gets to Heaven." The Rev. Canon FLEMING, B.D., Vicar of St. Michael's, Chester Square, and Chaplain to the Queen will preside.

MONDAY, 12th December.—Subject: "Why I Left the Church of Rome." Sir ARTHUR BLACKWOOD, K.C.B., will preside. *The Chair will be taken each night at Eight o'clock precisely.*

Admission only by ticket, supplied (free) in the order of application, but issued only subject to condition endorsed on the back thereof.

The prayers of God's people are asked upon these efforts to contrast the subtle errors of Romanism with the truths of the Gospel.

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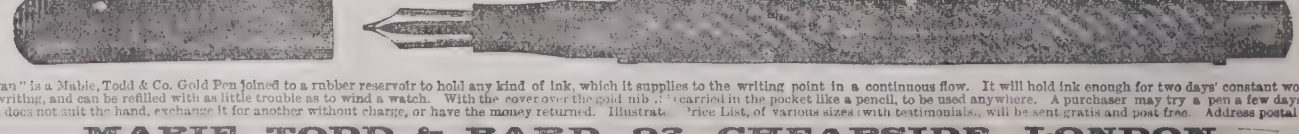
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The Superintendent is much grieved to say that owing to the great scarcity of donations, the above many-sided work is sorely hampered.

Funds are urgently needed to meet the outlay at the present time.

Who will help us?

Contributions will be most gratefully acknowledged if sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or to the Superintendent, Mr. WILLIAM WHEATLEY, Ampton-street, Regent-square, W.C.

The Annual Report is now ready, and will be forwarded free upon application to the Superintendent.

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The Governors earnestly APPEAL to the public for HELP at the present time, that the blessings conferred on hundreds of Poor, Friendless, Repentant Women may uninterruptedly be continued. The Institution has neither investments nor endowments, but NEEDS SIX THOUSAND POUNDS to free it of debt. Inspection of both Hospital and Asylum is invited. The public benefit arising from the works of the Institution is immense. Communications should be addressed to the Secretary, Lock Hospital, Harrow-road, W.

KINNAIRD, Chairman. GEORGE GILBERT, Secretary.

AFFLICTIVE SCENES.

Acute suffering is just now being silently borne by large numbers of deserving poor under the notice of the North-East London Gospel Mission. Sick mothers and children with fireless grates endure direst privations, and others are parting with their already scant furniture and clothing for food. The Factory Girls' and other branches are in full activity. Contributions would be most gratefully received, and may be sent to Mrs. F. A. BEVAN, 59, Lance's Gate, South Kensington, S.W., or to the Rector, Mr. WM. CHORLEY, 6, Clephane-road, Canonbury, N. Parcels should be sent to Canonbury.

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CASES FOR THIS WEEK.

ATROPHY FOLLOWING INFLUENZA.

Miss F——, of FOLKESTONE, writing me, July 5th, says:—"*Your medicine has done wonders for my sister*, and now I want you to send some for another case."

Three months before this, Miss F—— wrote me:—"My sister had influenza in March. Since then she is always catching cold. She is wasting in flesh, and is very weak. Your medicine has done great things for several people here, and I trust it may do my sister good."

I have no doubt this lady will answer any private enquiry from any patient personally interested.

BRONCHITIS AND ASTHMA.—CASE AT SWINDON.

Mr. THOMAS FORTUNE came to consult me Nov. 19th of last year. He was then living at Swindon.

Asthma was a family complaint. He had taken cold three years ago, and had suffered from attacks of bronchitis, and from asthma since, which appeared to gain ground, and had become confirmed. The cough and spitting were at times very bad, and the breathing distressing. For three months he persevered, and writing me two months since, he says:—"I am quite well—not like the same man. I shall be delighted to recommend to everyone what has been such a blessing to me. I have removed from Swindon to 29, Wear-street, Bath-bridge, Bristol.—Yours gratefully, THOMAS FORTUNE."

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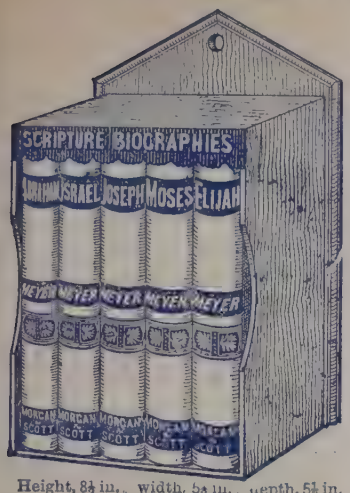
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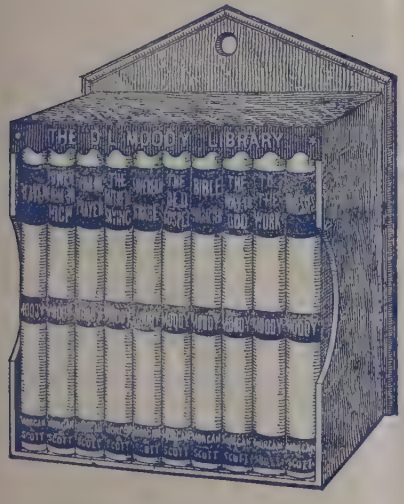
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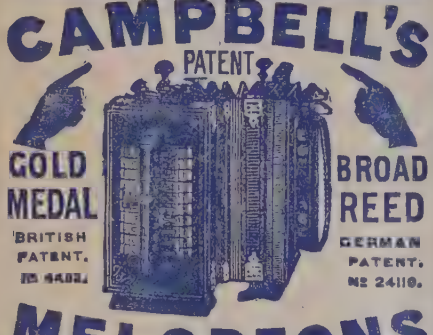
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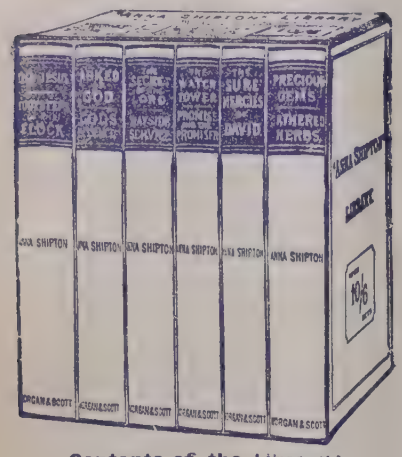
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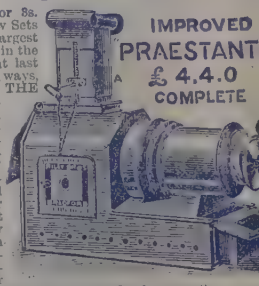
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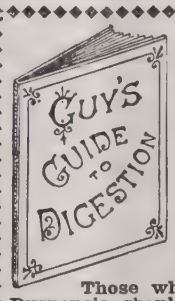
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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the Rev. HAMILTON VENSHEND, Dean of Achonry.

☞ We beg again to call attention to the *Special Announcement* made above with reference to Subscriptions for the ensuing year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries.

Writing with reference to the recent suggestion that Parliament should be petitioned to prohibit the transmission of betting intelligence by telegraph, and so to strike a fatal blow at this gigantic evil, an esteemed correspondent suggests that petitions for signature should be supplied to places of worship, Christian Associations, and also shops and warehouses in our large towns.

It is a great comfort to the travelling public to know that there are among the railway men of the United Kingdom no fewer than 14,700 teetotallers, of whom 4750 are employed on the Midland Railway. All these belong to the United Kingdom Temperance Alliance, an institution that certainly deserves general support. Curiously enough, the temptation to drink comes very frequently from the travellers themselves, who, with mistaken kindness, place it before the men, thus rendering them liable to dismissal, as well as tending to endanger the lives of those under their charge as well as their own.

Some few weeks ago the Earl of Meath wrote a letter to *The Times* entitled "Opportunities for Millionaires," in which he proposed five schemes for the purchase of open spaces in the Metropolis. No response has yet been made. The amounts required ranged between £15,000 and £40,000. Lord Meath now suggests five smaller schemes, each within £1000. They would be a great boon to the industrious classes who make the wealth of the country. But this does not seem to be a generous age, and some liberal givers who have passed away have not found like-minded successors. Christians of means need to learn the open-handed neighbourliness of the poor, who share their loaf with their poorer neighbour.

It is gratifying to record that, despite the hardness of the times, and the large increase in the numbers of the unemployed, there continues to be a steady falling off in the number of committals to gaol, the figures for the past year, recently issued, showing a decrease of nearly 7000 as compared with those of 1880. Many causes have of course contributed to this pleasing result; but a large share of the credit must be given to our Prison-gate missions and kindred societies.

We commented some time ago upon the practice followed by the Recorder of Liverpool in dealing leniently with certain classes of criminals, a course which had subjected him to very severe strictures. It is gratifying to find that this tempering of justice with mercy has not had the result which its opponents anticipated, that of causing an increase in the amount of crime, but has brought about a decided improvement in the borough in regard to crime. Charging the grand jury a few days ago, the Recorder claimed for his practice that it had greatly reduced the number of offences, and that it had saved "in the aggregate 2500 years of imprisonment," a very gratifying fact when it is remembered what the criminal costs to the State while he is in gaol, and in how few cases long periods of imprisonment have a reformatory influence. Mr. Hopwood, Q.C., on the same occasion, described penal servitude as being "ingeniously cruel and inhuman."

It is a somewhat significant fact that in the second week of November, the returns for which have just been issued, there were no fewer than 94,224 paupers in the Metropolis alone, a number nearly 4000 in excess of that in the same period of 1891. The prospect for the winter certainly seems to be darkening, and it is to be hoped that our charitable societies will be specially assisted by the benevolent, in the exceptionally severe strain to which, doubtless, they each and all will be subjected.

A South-coast local paper contains a list of Protestant contributors to a Roman Catholic Church at Hythe. Recognising, among others, the name of a gentleman well known to us, we wrote to him an inquiry regarding the matter. From a long letter, forming an exhaustive denial, we need only give the following extracts:—

> I am more than a little surprised to find my name as a subscriber to the Catholic Church at Hythe. I have never given, nor have I ever promised, nor should I ever, as long as I have the same feeling towards Catholicism as I have to-day, give it any support whatever. I fully expect that many of the others, whom I know to be good Christian men, have been tricked in the same way.

The decision of the judges in the South Meath election petition, unseating the "Nationalist" member because of the pastoral of the Roman Catholic bishop, has dealt a heavy blow at priestly tyranny in Ireland. Evidences are not wanting that the people are beginning to throw off the yoke which has for so long been hung around their necks by the priests. During the past summer open-air meetings have been held in and around Dublin to an extent not attempted previously, and, with hardly a single exception, all have been attended by quiet and orderly crowds. There are many signs that point to a fast approaching day of complete religious liberty in the distressful sister country. Now is the great opportunity for those who can carry to the people the message of a free Gospel, so long withheld from them.

The condition of Dublin with regard to the drink traffic is attracting the attention of her citizens, who are not to be classed amongst the enthusiastic total abstainers. Professor W. F. Barrett describes the official statistics of the arrests for drunkenness in Ireland as revealing a state of things that is "absolutely appalling." In Dublin, there were 15,530 arrests for drunkenness last year, one-third of those arrested being women. A writer in *The Temperance Record* takes such a gloomy view of public opinion on the drink question in that city, that we cannot but think that it is overdrawn:—

> The churches are silent about it; the evangelical associations give all temperance efforts the cold shoulder; the Young Men's Christian Association has a brewer on its executive committee. The newspapers of Dublin fight everything but drink, gambling, immorality, theatre-going, and horse-racing.

We have rejoiced in the good work done by the Society for the Prevention of Cruelty to Children, and congratulate Mr. Waugh on the successful autumnal meeting which took place last month. We cannot, however, endorse the following note which appears in *The Child's Guardian* for December:—

> Everybody will agree with Rev. Hugh Price Hughes, the great missioner of the Wesleyans, when he said: I should like to take the opportunity presented by his appearance (the Archbishop of Westminster) for the first time on a common platform, of expressing the prayerful hope of those of us who have lived long in London that he may worthily fill that great place in the service of God and of humanity which was occupied by his illustrious and saintly predecessor, Cardinal Manning.

If, as is said in a previous note, "the society rejoices in its non-sectarian and citizen character," we do not see the consistency of emphasising the denominational position of the representative in England of the most sectarian and intolerant sect in Christendom.

The grammatical question regarding Heb. iv. 3 has led to further correspondence, which we regard as too purely technical in character to be of general interest. Mr. Noel admits a present rendering, but maintains that the character of the entire Epistle demands a future interpretation, as with many such forms—*e.g.*, "the night cometh," "the days are coming," etc. Mr. Douglas would not exclude the future meaning, but holds that through the faith which grasps the Divine promise there is a present enjoyment and possession of that rest which is the subject matter of the promise. And is it not so with all the things which are promised by the covenant-keeping God? By the vision of faith men greet them from afar, and in present experience anticipate their blessedness and glory.

We scarcely think the question, "What is the Rest?" needs much discussion. Like every other spiritual blessing, the rest which Jesus gives to the weary and heavy-laden, the rest which we find when we take his yoke upon us, the rest which remaineth for the people of God, is present and everlasting. Begun in time on earth, it is consummated through eternity in heaven. Inasmuch as the

rest consists in believing (Heb. iv. 3), in not hardening our hearts (iii. 7, iv. 7), in resting from our own works (iv. 10), it must begin in the present. We, like the Hebrews, are tempted to fall away, and are exhorted to fear lest any one of us should seem to come short of the promised rest. But this seeming to come short must refer to this life. It would be an inadequate term to apply to the loss of heaven.

The argument is that we must diligently endeavour to enter into that rest, that this must be the business of our lives, because the Word of God discerns the thoughts and intents of the heart, and all things are naked and opened unto the eyes of Him with whom we have to do. The mixed or defective motive of our best actions is exposed, so that we cannot rest in any of our own works. Then we are almost tempted to give up our confession. But we are exhorted and encouraged not to do so, because we have a great High Priest, Jesus the Son of God, by whom atonement has been made for our sin and sinfulness; who sympathises with our infirmities; who makes intercession for us; and who is able to save us to the uttermost if we come unto God by Him. Thus we have a present rest in Him, the fruition of which is the everlasting rest of heaven.

The reunion question is still to the front. While some are discussing the form which the future Reunion Church shall take, others are asking whether such a Church is at all possible. One writer in a contemporary recently declared against the possibility of reunion even of the Free Churches, on the ground that the points of difference which now divide Nonconformity are "full of significance and weighty with importance." His letter contains the following statement:—

A denomination has no meaning to me, unless it exists to protest against some error, and to emphasise some particular truth or truths. That particular truth is its life, the only apology it has for its being, and unless that truth shall hold the same prominence in the Reunion Church, then, with the extinction of the denomination, the truth for which it existed would be put out.

We doubt whether it would be possible to prove that every denomination had such good reason for its continued existence as this writer supposes. What particular truth does any one of the different sections of Methodism exist to emphasise which is not equally important to the rest? There are Wesleyan, Primitive, New Connexion, and Free Church Methodists. Would the union of these four mean the loss of any important truth? And if the remaining Free Churches were included, would it not be difficult to show what truth, "full of significance and weighty with importance," would be sacrificed?

The statement was no doubt true as to the commencement of our various denominations. Some truth or truths were being overlooked, and it was necessary and right that those to whom such truths were dear should bear witness to them in the most effective manner possible. But it is doubtful whether any one of those distinctive truths is not now recognized by all evangelical Churches; and if "one particular truth is the life" of a denomination, then when the need for giving emphasis to that truth ceases to exist, has not the justification for the separate existence of the denomination ceased to exist also?

The barrier to any manifest union lies chiefly in the fact, that great vested interests have been created in connection with every section of the Church. Trust deeds are so framed as to make our places of worship the exclusive property of one particular denomination. So far as the members of our evangelical Churches are concerned, we are persuaded that to thousands of them an evangelical and evangelistic ministry is of far greater importance than the question as to what denomination owns the property. They pass from one Free Church to another, without feeling that any important truth has been ignored.

We have received a number of letters in reference to our recent notes on "Nurses and Nursing." Our correspondents cordially agree with us in condemning the ritualistic tone and tendency of many of the nursing institutions, of the influences brought to bear on nurses in hospitals, also in deploring the scanty remuneration given in many cases to the nurses whose earnings contribute so largely to the support of these institutions.

One lady, writing from the West-end, recalls her experiences with nurses, who have been all that could be desired, save that they could not administer "the true heart-comfort that a Christ-loving woman could give." As to the Christian Home so much desiderated, we have the following:—

Permit me to say how very grateful many nurses are for your notice of their work and wants. I may say that an association such as you suggest is in course of formation, and it is hoped that a Christian home for trained nurses will soon be opened on lines such as you describe. It is not thought that subscriptions will be needed, but the advice and influence of any wishing to help would be much valued. Communications may be addressed to Sister Constance, 2, Albert-villas, Baddow-road, Chelmsford, Essex.

With reference to the spiritual character of the institutions, a gentleman writes calling attention to the Nursing Sisters' Institution, 41, Devonshire-square, E., founded by Elizabeth Fry, thoroughly Evangelical and undenominational, and paying its nurses £1 1s. per week for non-infectious and £1 5s. for infectious cases, a rate of pay which the writer thinks,

Seems to work advantageously as regards the character of the nurses. Their pay is too small to benefit those who are only seeking a living out of it, so we find that those who come to us have taken to it from love to the work and from love to God too.

We certainly know well and value highly such Evangelical institutions as Dr. Laseron's, but our notes had, as readers would perceive, reference rather to the general and more public institutions.

As to the matter of payment, the *Nursing Record* for November 3 and 17 contains a correspondence between nurses belonging to Guy's Hospital Nursing Institution and the Treasurer of Guy's. One nurse who had been paid for eight years an average of £27 10s., while earning for the institute £77 10s., asked respectfully that nurses after four years' service should receive £40. Her request was bluntly refused consideration. The Treasurer writes on the point:—

In regard to wages, if the nurses attached to the institution are dissatisfied with their present and prospective positions, this is, as you say, 'a free country,' and they are, of course, at liberty to leave in accordance with the terms on which they undertook their work.

In connection with this correspondence, our contemporary refers to the Nursing Co-operation, which allows nurses their own earnings, less a commission of 7½ per cent. to cover office expenses.

Many serious consequences follow in the wake of endeavours to use natural means for spiritual ends. The programme of a bazaar held this week in aid of the building fund of All Saints' Church, Penarth, includes a smoking concert and a public dance! A correspondent (Mr. R. S. Boyer), writing to a local paper, has manfully protested, pointing out that these and other arrangements supply all the elements from which a scandalous affair might develop; but he has protested in vain. He tersely said:—

The rector on Sunday morning told us that Advent is the season in which we should make preparation for death, and I think it will be interesting if he will explain how smoking and drinking all one night, and dancing and refreshing all the next night, are to be regarded as helps in that direction.

The explanation is not far to seek. Worldly "Christians" are using worldly means; and the outcome of their exertions must be worldly. Not by the help of the unregenerate in heart and mind, will the kingdom of God be established in Wales, or anywhere else; and it were a mockery to invoke the Divine blessing upon enterprises so obviously unspiritual as those against which earnest Penarth Christians have rightly expressed indignation.

In some American towns Seventh Day Adventism is so dominant that the Sabbath is hardly observed at all, either in letter or in spirit; for those who observe the Saturday work on Sunday, and thus labour becomes an everyday matter. We regret to hear that advocates of the Saturday rest have been unsettling some good people at Bath, by maintaining that, as the Old Testament Sabbath law has not been repealed, the seventh day of the week must still be observed, and not the first, as has been the practice of the Christian Church since Apostolic days. Strange that some who glory in the Gospel of the grace of God should hanker after the old legalism, and refuse to see the Lord's Day obligation and privilege because there has been no expressly verbal revision of the Fourth Commandment.

Not by the keeping of the Sabbath can a man commend himself to God. True, it was for the well-being of man as man that the day was set apart; but only such as are reconciled to God can enter into the true enjoyment of the day, with its anticipation of the eternal rest. Such, it need hardly be said, glory in the Greater than Moses, even in the Lord of the Sabbath, who burst the bars of death on the first day of the week, and on that day, after his resurrection, manifested Himself and his grace and power as on no other day, to his worshipping disciples.

Those who observe the Lord's Day aright find it a real Sabbath, just as of old the pious in Israel enjoyed the Sabbath as the Lord's Day (Isaiah lviii. 13). The change of day, which is simply relative, was, it is readily admitted, not announced by a formal edict, but none the less was it enacted by the great Event which it commemorates, and which alone can account for the change. In the light of these and many other facts, believers do not ask for a "Thou shalt keep the first day of the week," but, in an adoring spirit, following those who followed Christ, they implicitly observe the day, and experimentally find that it yields them the Sabbath refreshment which their souls require.

STUDY without prayer is atheism; and prayer without study is presumption.—*Bishop Saunderson.*

The East-end Outlook.

A winter which promises to be a time of ery unusual distress has just come upon us. 'he outlook in the East-end is far from ncouraging. The miserable sight of crowds f men at the Dock gates and little coteries of ne unemployed at the street corners, is more epressing than can be imagined.

Besides the pressure of ordinary work, and ne increased burden which the cold and overty of the winter are sure to bring, nearly ll of us who are working as heads of missions n this vast East-end are cramped and hamered as perhaps never before by an unusual ack of funds. The temptation to lose heart s sometimes very great, and our prayer for ustained faith never ceases.

As I hear the clamorous cries for help, and ealise our utter inability to answer them ffectually, I have been thinking: Suppose fter all, just for one brief twelve months, we East-end workers gave up and took the rest hich many of us so sorely need, not only hose whose names appear as leading the van f philanthropic effort, but also the rank and le, who give strength and energy and all hat makes life beautiful, to help up their rothers and sisters in their sorrow and isery. Suppose Dr. Barnardo closed fast his hutters and sent back his 5000 little waifs o the streets, or, perhaps, worse still, to heir "friends." Suppose the venerable eorge Holland retired on his well-earned aurels, and our beloved Annie Macpherson in er weariness rested from her labours instead f pioneering another large family to Canada. uppose all the devoted clergymen and inisters called in their splendid bands of rained workers and betook themselves only o preaching on Sunday. Suppose the magisrates had no "Bridge of Hope" to which to efer our poor girls, and Suicide Bridge again ecame the only resource to them in their espair. Suppose Peter Thompson left the ockers to themselves, to work out the solution of their difficulties, and their wives and hildren to starve without kindly help and ords of sympathy. Suppose the ladies of he M.A.B.Y.S. were tempted to consider the orkhouse girls educated enough to take care f themselves; and the Charity Organisation isitors took to making less painful calls, hile Mr. Charrington let his glorious Gospel all only as a place of entertainment; and the elf-sacrificing army of the City missionaries ere given charge of districts in country vilages. Suppose all the thousand-and-one gencies for good stopped simultaneously, ecause the strain is so great. *What would ecome of East London?*

We can scarcely tell, perhaps the desolaion can be better imagined than described. ut of one thing I feel sure. At the end of welve months the verdict would be unanimous, ven from those who now only patronise us, or erhaps even mildly scoff at our enthusiasm —we should be pronounced to have been the est possible police-force for these teeming masses."

Among the well-to-do classes it would be ecided that after all it would have been really cheaper" to have investigated some f our appeals; and if indeed before that time revolution, similar to that which took place n France just a hundred years ago, had not ccurred, the West-end would at least have een obliged to acknowledge that the strikes f recent times were child's play compared o what they had found could be demanded y hungry men; and the resources of the atepayer would have been tried to an extent hich to-day seems impossible to realise.

When we returned to our work, I know that our heartiest welcome would come from the policemen; and the stipendiary magistrates would be the first to give us the support of their authority; our evidence would no longer be pooh-poohed in courts of justice, and the veracity of our witnesses almost impugned as simply the expression of the biassed opinion of harmless enthusiasts; and I venture to believe that even our legislators would listen with obsequious attention to anything we might have to say on the drink question. I am taking the very lowest ground.

But we live under a high and holy necessity, and we cannot strike work. We will never desert our posts as long as life and strength and sanity last—we will minister to those whom Christ has left us in his stead. The workers may fail and be discouraged, but God's work will never fall to the ground.

Some few (a very few, in proportion to their numbers), of the stewards of God's wealth, and a far larger number of those who possess only their two mites, are giving most nobly and generously into the Treasury of the Lord. But at times the thought comes—for how much loss of strength and life of God's labourers will *they* be responsible, who sit at home—it may not be, by any means, living wholly selfish lives, but who neglect to consider that every good gift—talents and money—is given to some more than others, only that they may take the place of the elder brethren, and see that none in their Father's family are perishing for lack of thought.

My fellow East-end workers—we who love our Lord, and gladly give our life for his little ones—can we not find some common ground upon which we can stand in one unbroken phalanx? Can we not with one heart and one voice oppose by every means within our reach this terrible drink traffic, which not only makes work for us to do, but when, after years of patient labour, the desire of our heart seems near its accomplishment, the temptation to drink—this national curse of to-day—stands at every street corner, and undoes that which has cost us our life-blood? As units we can do little, but "union is strength." I believe we have yet to learn our power.

Let us go forward this winter, even amid so much to discourage us. "The joy of the Lord shall be"—yes, it is—"our strength."

Mary H. Steer.

Bridge of Hope, St. George's-street, E.

Mr. Charles Inglis at Thornbury.

The Christians here have been greatly encouraged by the united mission conducted by Mr. C. Inglis. The eagerness of the people to hear the "old, old story" has been so great that the Baptist and Congregational Churches and the public hall have been filled with overflowing congregations.

The after meetings have been seasons of wonderful power and blessing, and workers have had their hearts filled with joy, as they have had the privilege of leading many to trust Christ.

The afternoon Bible talks have been greatly owned, and have proved to be a time of deep spiritual profit to many Christian workers in the town and neighbourhood. C.

WINCHESTER.—We have just had a mission in the churches in this city. Rev. A. B. Sole, rector of St. Thomas's Church, had a procession through the streets one evening headed by a large cross, and they were carrying lamps and chanting the Litany. I fear that this will soon be followed by the R.C.'s carrying "the Host" through the streets. The missioner at his church said "he hoped that before he comes there again they will have established the confessional there regularly every Thursday." Truly, Rome is gaining rapid strides in our dear old England! Alas! that it should be so!—*Communicated.*

AMONG THE POOR OF BOW.

"Something Done" is the title of the annual report of Blackthorn-street Gospel Mission, Bow Common, E. The record shows an amount of work done which cannot fail to influence for good the poor and suffering amongst whom it is carried on.

A missionary and two Bible-women are constantly visiting from room to room, seeking out and relieving the sick and destitute poor, and carrying the Word of Life into the sad homes of the people. Mothers' and men's meetings, young people's societies, industrial exhibitions, temperance and provident work, Gospel services, and other similar efforts have been sustained, and many souls have been gathered in.

The "Workmen's Home," which is largely used night after night by the working men of the neighbourhood, provides a powerful antidote to the public-house, and has been used of God to the conversion of not a few of the men, many others having been induced to sign the pledge.

A prominent feature of the mission is its care for the children, of whom there are nearly 700 in the Sunday School, and a large attendance at the children's service on Sunday evenings. The drift children's weekly meetings have been most encouraging, the poorest children of the streets being thus brought under regular Christian instruction.

Cases of poverty are cited which show a condition of terrible destitution amongst the poor that can only be met by efforts such as those described in the report.

We quote one passage from the report, under the heading "Central Hope," to show that the lines on which the work is carried on are not merely philanthropic but Christian. "Sin-cursed, oppressed, drink-trodden, debased, our only hope for East London is the application of the power of the Redeeming Blood, by the regenerating Spirit to the individual conscience, the bringing home to the heart and mind of the sinner the Gospel of the Divine Pity and Compassion for his acceptance and salvation, here and now. This is our hope for the people, and this alone; and here also we find both inspiration and reward for the work itself. Ready to do anything to help the people, we have planted once for all the Banner of the Cross in the midst of the abounding misery and squalor which prevail on every hand, and by it we stand, 'determined not to know anything among men save Jesus Christ and Him crucified.'"

The balance on the General Mission and Relief Fund at the close of the year was only 10s. 8½d. which, we trust, may be largely increased, so that, most necessary work shall not languish for lack of means. The pastor's address is Rev. T. J. Hazzard, 27, Cottage-grove, Bow, E.

MISSING THE MARK.

Does it not ever seem that as we get nearer Christ holiness appears farther off? And this for a two-fold reason: first, because the intenser light reveals much that we knew not before. Sin is not judged according to our consciousness of its workings, but by God's; not by our shallow experience of daily shortcoming, but by God's estimate as He looks on our defiled, corrupt nature. Sin is missing the mark: coming short of the glory as it outshines in Christ.

Again, as in fellowship with God we learn something of that wondrous sight before which prophet and apostle alike fell at his feet as dead, should not the sense of what holiness really is lay us in the dust before Him? If we could confer about God's Holy One, looking out on the broad expanse of his holiness and his glory, would it not profit us rather than going after holiness itself? Should we not grow, according to the irreversible spiritual law of 2 Cor. iii. 18, without measuring it?

A. E. W.

LEEDS RAILWAY MEN.—The Letter and Packet Mission, started about eight years ago by the late Mrs. Cambie, has for its aim the spiritual welfare of the 4000 railway men in Leeds and its neighbourhood. The means used, and very richly owned and blessed of God, are monthly packets of Gospel papers and occasional letters, sent to the men in their homes. Any friends who will seek to point these men to the Lamb of God will be heartily welcomed if they will kindly apply to the hon. sec., Miss Ballard, Walton-on-Thames, Surrey.

"Hold the Pattern."

2 Tim. i. 13, R.V.

The article in our last, "Who are the Laity?" left some things unsaid which need to be remembered.

Clerical assumption is not confined to those who are usually denominated "the clergy." It is quite possible for clergymen to be very free from ecclesiastical and clerical assumption, and it is equally possible for those who are not known as such to lord it over God's heritage, while stoutly inveighing against clerical ascendancy. Flagrant instances of this sometimes occur in very small communities, which claim to be fundamentally opposed to it.

In the recently-published "Recollections of George Butler, by Josephine E. Butler"—one of the bravest women of the century, and one of the most cruelly persecuted for righteousness' sake—we find some instructive and inspiring paragraphs which may be appropriately quoted here. They are from one of Canon Butler's earlier letters:

If I should ever take orders I don't mean to be a mere parson, for if I were like some of them I know I should cease to be a *man*. I shall never wear straight waistcoats, long coats, and stiff collars! I think all dressing up and official manner are affectation, while great strictness in outward observances interferes with the devotion of the heart, and though it may indicate a pious spirit, and therefore deserves our respect, it shows, as I think, a misconception of the relation in which we stand to God, and of the duties we owe to man. It seems to me, after all, that being a good clergyman is much the same thing as being a good man.

We know many other clergymen who would be one with Canon Butler in the true conception, that the man is greater than his office; that "the laity" includes "the clergy"; that God's people—his *laos*—are his *clēros*, his inheritance—by virtue of the blood by which He redeemed them. Those whom the Son of his love loved and washed from their sins in his own blood, He might well make kings and priests unto his God and Father. "He who spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—even the covenant of an everlasting priesthood.

Although there is no precedent in God's pattern of his Church for such a division as clergy and laity, in which the first party claims and the second party concedes God's right to his own inheritance; yet there is in God's pattern, the body, ample scope for variety and degree of qualification. The gifts which the ascended Christ gave to men include apostles, prophets, evangelists, pastors, teachers, workers of miracles, discerners of spirits, speakers with tongues, interpreters of tongues, gifts of healing, helps, governments. Here are the plenteous endowments of the Church which is his body, the fulness of Him that filleth all in all, and in all these worketh the one and the self-same Spirit, dividing to each one severally as He will.

The purpose for which these gifts are given is the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of the Christ (Eph. iv. 11, 13, R.V.). The express object of the gifts which the risen Jesus received for men, was to perfect every member of the body *unto the work of ministering*. Every member of the body is designed to fulfil its proper function, and the whole body must suffer if the smallest member fail of its Divine purpose.

But the members have transferred their privilege and their responsibility of ministering to an order of men called "the clergy" or "the ministry," who are expected to fulfil every function of the body, as though the manifold and diverse gifts of God had all been concentrated in them, thus imposing upon them a yoke which neither they nor their fathers have been able to bear, while the other members have become, for the most part, inactive and useless.

It is, indeed, according to God's pattern that they who preach the Gospel—whose lives are devoted to the Gospel—should live of the Gospel; and that they who minister spiritual things to others, should receive their carnal things; that those thus spiritually fed should minister generously to the necessities of their spiritual teachers; that some should rule and others should obey. But the exercise of evangelistic, or pastoral, or teaching, or governing gift, fails of its purpose, if it do not lead those ministered unto, themselves to minister to the building up of the body of Christ in love.

Although Moses made all things according to the pattern shown him in the Mount, Israel rejected the pattern, and worshipped the Baals, the Asherahs, and the Ashtoreths, in the high places of Canaanitish paganism, instead of worshipping God in the one place which He had chosen to set his name there. And although the Spirit of the Lord at times moved Barak and Gideon, Ehud and Shamgar, Samson and Jephthah, to deliver Israel, yet neither under their judges nor their kings could God outpour his Spirit without measure, so long as they set up their posts by his posts, and their thresholds by his thresholds, for a wall between Him and them.

Jesus came, and died, and rose, and ascended, and the infant Church, gathered with one accord in one place, glorified by their expectant faith the Christ whom the Father had glorified in Heaven. The day of Pentecost was fully come, seven Sabbaths were complete from the waving of the Sheaf of First-fruits—type of Christ the First-fruits of them that slept. In sevenfold fulness of faith-rest, unitedly concentrated on their risen Lord, the infant Church waited for the promise of the Father. Then, on the first day of the new week, the Spirit was given without measure; because the priestly prayer was answered, "That they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me"; and Judaism cried, "Ye have filled Jerusalem with your doctrine," and Heathenism replied, "The men that have turned the world upside down have come hither also."

But Ananias and Sapphira and the Grecian widows in Jerusalem grieved the Spirit; and those at Corinth who desired to magnify their favourite teachers made divisions, "for there must needs be sects among you, that those that are approved among you may be made manifest." From that day to this God's pattern has been violated, and Judaising teachings and Pagan superstitions have been mingled with the good Word of God. Therefore, while there have been revivals from time to time, as of old under the judges and the good kings of Judah, they have not been permanent, nor could they be, because the outcome of every great revival has been some new sect, instead of a return to God's perfect pattern, that of a body growing up in all things into Him, who is the Head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the *effectual working in the measure of every part*, maketh increase of the body unto the edifying of itself in love.

The prophecy of the last high priest of dying Judaism, that Jesus should die for the nation, and not for the nation only, but that also He should gather together in one the children of God that are scattered abroad has a deep significance in these last times. For Ezekiel's vision is beginning to be fulfilled. The dry bones of God's twelve tribes are hearing the word of the Lord: "Behold, I will cause breath to enter into you, and ye shall live." And if in the scattered nation there is a noise and behold a shaking, and the bones come together, bone to his bone, shall not the other and larger result of Jesus' death be brought to pass, "that He should gather together in one the children of God that are scattered abroad"?

In the nature of things, the disintegrated members of an organised body can only be reunited according to the original pattern. Physiologists understand this so well that when they find a bone of an extinct animal they can make out a plan of the entire structure, with its habits and the climate for which it was fitted. In Ezekiel's vision of the approaching revival of the Scattered Nation "bone came to *his* bone"; or, as the LXX. has it, "the bones approached each one to his joint." Only thus can the Great Revival, the Great Reunion of the Church take place: Christ the Head, and every member ministering in its appointed function to the building up of the body of the Christ.

In reference to this, another quotation from "George Butler" may be given:—

You have heard me speak of objections that I feel to certain portions of our Church Service. If these weighed very strongly with me they would drive me out of the Church altogether; but when I look around, where do I see any body of Christians any system on earth, by whomsoever instituted, which is exempt from flaws, the patient endurance of which is a part of the discipline assigned to good men here below. I am sure Mary, who sat at the feet of Jesus, would have been puzzled by the reading over to her of the Athanasian Creed, and the injunction to accept it all on the peril of the loss of her soul: but she understood what Jesus meant when He said, "One thing is needful," and her knowledge of Him was enough to enable her to choose the better part.

We think the Apostle would have said with regard to Church relationships, "Let every one abide in the calling wherein he is called, so long as he can therein abide with God."

In no captious spirit have this and the previous articles, "Measure the Pattern," and "Who are the Laity?" been written, but in full accord with the article embodying "Mr. Moody's Parting Words." For assuredly union is possible only as the Spirit is the agent of it, and the Spirit can only act on the lines of God's immutable and perfect pattern.

What, then, can be done by us to promote union? We can measure and hold the pattern, and cry to God, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" And He will work, and who shall hinder? "Is anything too hard for the Lord," our covenant-keeping God?

LADY RADSTOCK.—During the last fortnight Lady Radstock has seemed more than once to be near the time of departure, yet on Monday she was a shade stronger. Often suffering and intensely weak, but latterly more free from suffering. Lord Radstock writes:—"The loving fellowship of so many of his dear children has been most precious, for we feel it is the love of the Head manifested by the members."

ɔshua and the Land of Promise.

By REV. F. B. MEYER, B.A.,
Christ Church, Westminster Bridge Road.

THREE SUCCESSIVE DAYS.—Joshua v. 10.

ɴ one of his sonnets, Matthew Arnold tells of an ɾview he had on a day of fierce August sunshine, Ɔethnal Green, with a preacher whom he knew, who looked ill and overworked. In answer to enquiry as to how he fared,

Bravely!" said he; "for I of late have been ɔh cheered with thoughts of Christ, the *Living ɯd.*" He is not the only human soul, who, above ebb and flow of London storm and tumult, has up a mark of everlasting light to cheer, and to t its course through the night. For holy souls e ever loved to meditate upon that wonderful er which they possess, of absorbing into themes the very nature of Him, who though he were Everlasting Son of the Father, became man, the forces of Deity might through Him pass out hose who love Him.

here is a great difference between the strength ɔh may be supplied from without, and that which similated within. To illustrate the first. We tread Cathedral close and examine the mighty buttresses steady the ancient walls. What though the ɪ embowed roof presses on them with all its ght to make them bulge, they may not stir an from the perpendicular, so long as those masses ɔone, built up without, forbid. To illustrate the nd. We must visit the forest glade, where giant withstand the blasts of centuries, because they e incorporated into their hearts the properties of h and air, becoming robust, and sturdy, and m-defying.

here are many ways in which the holy soul ves strength from without. It is buttressed by ɔnstrances and appeals, by providences and proɔs, by the fear of causing grief, and by the ɔement of passionate devotion. But if these all they would be insufficient. We need to be ngthened from within, to have within ourselves strong Son of God; to know that the Mightiest ithin us, and working through us, so that we, as He, can do all things.

ɪ this old record we may discover without effort Living Bread under three aspects, the Passover; ɔorn of the land; the manna. Each of these umed one of three successive days.

ʜᴇ Passover (v. 10).—The Passover itself could r be repeated; once for all it lay back in the ɪry of Israel, as a fundamental fact. Only once Angel, bent on slaying the firstborn; only once slain lamb and sprinkled blood; only once the lus in the grey dawn of history. But the feast ıe Passover, held in commemoration of that t, was destined to perpetual repetition until it ld give place to a yet more significant symbol, h, in turn, is to fade into the marriage supper, ıe love of betrothal fades into that of marriage, moonlight into dawn.

ıe feast of Passover was held at Sinai, but afterwards till the forty years had elapsed. In it could not be held whilst the nation, through elief and disobedience, was untrue to the cove. Had it not been distinctly affirmed, amid r provisions, that no uncircumcised person ld eat thereof? How, then, was it possible it should be maintained, when, as we have y learnt, "all the people that were born in the erness, by the way as they came forth out of pt, they had not circumcised"? But directly ɔircumcising of the people was completed, there no longer a barrier, and they kept the Passover een "the two evenings," as the sun of the ɛenth day of the month was flinging towards ɪ long shadows from the palm trees and walls ɛricho.

ıere were two significant parts of the Passover was first instituted. The sprinkling of blood the doors without; and within, the family ered around the roasted lamb, and eating it in ɛ. But as years went on and conditions altered, l was no longer sprinkled on the lintel and posts, but the drinking of wine was substituted hat ancient and significant act. And the family ered around the table to the sacred feast, not merely with girded loins and staff in hand as befitted pilgrims, but with the leisured restfulness of home. In point of fact it was a family meal at which the people reviewed the past with thankfulness, and talked together of that mercy which had been so remarkably displayed in their national history. On reaching the Land of Promise the thoughts of the people were guided back to the great fact of redemption by blood that lay at the basis of their existence. And there can never be a moment in the experience of the believer when he can be forgetful of the broken body and the shed blood of his Lord, broken and shed for the remission of sin. However much the cross may speak of sanctification, its primary message must ever be of justification. It is true that we died with Him, but it is also true that He died for us, that He was made a curse to bring us blessings, and bare our sins in his own body on the tree. In heaven itself they sing of the Lamb who was slain, and amid the raptures of the Golden City adore Him who wrought redemption by his blood.

But the other side of the Passover also has a counterpart in our experience. The Israelites feasted, they drank the light Eastern wine, and in after days chanted the Hallel, and ate of the flesh of the Lamb. The bread was unleavened, and the herbs bitter, but joy preponderated over sorrow. And this is the type of Christian life. "Christ our Passover hath been sacrificed for us," said the apostle, "wherefore let us keep festival." (R.V.) He did not refer to any hour or day in the year, when those to whom he wrote should give themselves up to joy; but meant us to consider that the Jewish feast as lengthened through all the days of our life, so that we are always standing with girded loins, always in the pilgrim attitude, and always feeding on the Lamb of God.

The Lord's Supper is not simply a memorial of what He did on Calvary, or is doing on the throne, it is a perpetual reminder to the believing heart of its privilege and duty to eat the flesh and drink the blood of the Son of Man. We must eat his flesh or we shall have no life in us. We must drink his blood or we shall not dwell in Him, or He in us.

How little we understand the way by which each part of our body takes the particular nourishment it requires from the food we eat. But we know that such is the case, and that bones, muscles, and tissues appropriate their sustenance from the common store. So though we may not be able to explain the philosophy of the process, we believe and are sure, that as we hold fellowship with Jesus in quiet hallowed moments, our weakness absorbs his strength, out impatience his long-suffering, our restlessness his calm, our ignorance his wisdom. "He is made to us wisdom, righteousness, sanctification, and redemption." His flesh is "true meat" because it makes us strong to endure and do. His blood is "true drink," because it satisfies our thirst, and makes glad our heart.

But let it ever be borne in mind that as no uncircumcised person was permitted to partake of the Passover, so none who are living in wilful sin can feed on the flesh and blood which were given for the life of the world. There must be a Gilgal before there can be a Passover in the deepest and fullest sense. This is why you have no zest in prayer, no appetite for your Bible, no enjoyment in the ordinances of the House of God. You have not yet put away all filthiness of the flesh and spirit, you have not yet submitted yourself to the sharp two-edged sword, you have not yet been delivered from the reproach of Egypt, you have not yet purged out the leaven of insincerity and falsehood.

II. ʜᴇ Corn of the Land.—"And they did eat of the corn of the land on the morrow after the Passover." There is no need for the adjective *old.* It would be sufficient to say that they ate of the corn of the land, though it is quite likely that it was the corn of the previous harvest, and not that which was then goldening throughout the land of Canaan, and ready for the sickle. The main point is, that, with great thankfulness, the Israelites, the majority of whom had never tasted anything but manna, ate of the produce of the Land of Promise.

According to the Jewish code, on that day the High Priest should have waved the first sheaf of the new harvest before God, so presenting the whole. The rite may have been omitted on that occasion, though religiously observed in after years. Is it not significant that on this very day the Lord Jesus arose from the dead, "the first-fruits of them that slept"? Surely, then, it is no straining of the parallel to say that the corn of the Land of Promise represents Him in risen glory. He fell as a seed of corn into the ground to die, but through death He has acquired the power of imparting Himself to all who believe. He was bruised, as all bread corn must be; the wheel of the cart of Divine justice ground Him beneath its weight; but He has become thereby as the finest of the wheat to feed the needs of the world.

We must feed on the Paschal Lamb, and learn the full meaning of his Cross and Passion, his precious Death and Burial; but we must also feed on the corn of the Heavenly Land and derive life and blessing from his glorious Resurrection and Ascension.

The Church has in some measure learnt to appreciate the importance of the Incarnation and Crucifixion. The picture galleries of the world teem with masterpieces representing the holy Nativity and the wondrous Cross. But it is comparatively seldom that we hear in treatise or sermon any adequate treatment of the Ascension from the lowest parts of the earth to that zenith point of glory from which He fills all things. The Resurrection is emphasised as the sign of his Sonship, and the evidence of his accepted work, but its full significance as the first step in the upward passage of the Son of God, bearing us with Himself from glory to glory until we sat down with Him in the Heavenlies, is too little appreciated. Oh to know what Paul meant by his emphasis when he cried, "*yea rather* that is risen again"; and to fathom his thought when he said, that though he had known Christ after the flesh, he wished to know Him so no more, because he longed to understand the power of his resurrection. The Paschal Lamb is good, but the corn of the land includes the fruits, and honey, and bread-stuffs that grow on the soil of the Resurrection-life.

The ascension of Christ may be considered in many aspects, but in each we seem to stand beneath his outstretched hands of benediction, as they did who saw Him parted from them, and taken up before their adoring gaze. The majesty and triumph of the God-man, as He is raised far above all principality and power, whether of angels or of demons, and above every name that is named, whether in this world or that which is to come; the certainty that the same power which raised Him from the grave to the right hand of the Father waits to do as much for each of us; the belief that in his ascension He has received gifts for each of us, and the best of all gifts, the fulness of the Spirit, waiting for us to claim and receive; the conception that, however our emotions may change, we are one with Him, accepted and beloved—these are themes that stir our sluggish hearts and make them leap with gladness, which no increase of corn or wine can yield to the men of this world. Happy indeed are they who also in heart and mind thither ascend, and *with Him continually dwell.* To do this is to eat of the corn and fruit of the land.

III. ʜᴇ Manna.—"And the manna ceased on the morrow, after they had eaten of the old corn of the land." There was no break between the two. The corn began before the manna ceased. The one overlapped the other as the thatch of a hay-rick or the feathers of a bird.

God does not wish that there should be those intervals of apparent desertion, and the failure of supplies of which so many complain. It is quite likely that He may have to withdraw the extra ordinary and exceptional, as represented by the manna; but He will wait until we have become accustomed to the ordinary and regular supplies of his grace, as represented by the corn. In the blessings of our outward life, He does sometimes humble us, and suffer us to hunger. The brook Cherith dries before He sends us to Zarephath. But as to the inward life, He gives without stint. The table is always prepared before us in the presence of our enemies—one form of soul-sustenance is within reach before another form fails; we must have learned to feed ourselves with strong meat before he drops the spoon with which He had been wont to nourish us with milk.

We are constantly being forced from the familiar manna which came without anxiety or seeking on our part, to the corn which requires foresight and careful preparation. This is needful, because in these we learn invaluable lessons of patience, and self-denial, and co-operation with God. But ah! how at first we shrink from the change. Who is there that does not cry, "The old is better"? The

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old furniture for the room; the old house where we spent so many happy days; the old familiar routine of life; the old ways of doing things. It is hard to part with them. But they have ceased to furnish the discipline we need, and we must leave them for the untried and unknown, where we obtain a new insight into the ways of God, and become workers together with Him.

How gracious then is the gentle, thoughtful kindness of God, who lets us see the new before He quite takes away the old, accustoming us to walk before He removes the chair on which we had leant so long, careful that we should be able to swim before He removes the cork. Do not fret if the rhapsodies, and outbursts, and exuberant manifestations of earlier days have ceased; it is better to live by the ordinary laws of human life than by the abnormal and miraculous. And after all there is as much Divine power in the production of a fig and pomegranate, of oil-olive and honey, of barley and wheat, as in the descending manna; as much in the transformation of the moisture of earth and air into the ruddy grape as in the miracle of Cana; as much in the maintenance of the soul in holiness and righteousness all its days as in the communication of unspeakable visions and words that may not be uttered.

But in addition to all these lessons, we may learn from the cessation of the manna that as we advance in Christian experience we think less of the coming down from Heaven in the Incarnation, and more of the going back in the Ascension. The Babe Jesus is less to us than the Ascended Christ. We look not so much towards the cradle of the manger-bed, as upwards to the throne and forwards to the Second Advent. It makes a great difference to us whether we occupy the standpoint of the Birth or of the Ascension, and many a system of theology, when weighed in the balance is found wanting, because it fails to understand that the manna ceases when the Jordan is crossed and Canaan entered.

This, then, is our main lesson. We must learn to live in such wise as to be nourished with the life of the Son of God. After all, it is not we who carry burdens, or walk long distances, or bear fatigue, it is the life of nature which has passed into us in the bread that we have eaten; just as the sun toils for us in our factories and warms us in our grates, by the coal to which his rays were imparted in the long past. So when we eat of Christ, we live by Him, as He lived by the Father; and as the Father, dwelling in Him, wrought through his life, and did his wondrous works, so He, entering into us, the Word by his words, will do through us what had otherwise been perfectly impossible. All things are possible to him that believeth, because he receives into his heart Him to whom all power is given in Heaven and on earth.

Let us then feed on Christ, meditating on his word, communing with Himself, filled by his Spirit, who shall take of the things that are his and reveal them to us. "Blessed are they that hunger and thirst, they shall be filled." "He hath filled the hungry with good things."

SYRIA AND THE HOLY LAND.—A party of Christian Syrians are now in this country preparing to give an interesting and instructive exhibition of native manufactures, curiosities, and costumes, illustrating Eastern social life from the cradle to the grave. Any of our readers desiring to engage the services of these friends should communicate with Mr. R. Webb, 4, St. Aubyn's-road, Upper Norwood, S.E.

MR. FEGAN'S HOMES.—The annual sale of useful and fancy articles is announced for Tuesday and Wednesday, December 13 and 14, from two to seven each day. Mr. Fegan invites all interested in the work to come and see the home on these days. The boys can be seen at dinner at two, at school at 4.30, at tea at 6.30, and at work throughout the afternoon. The home (95, Southwark-street) is between Blackfriars and Southwark bridges on the Surrey side of the Thames.

REV. A. N. WOOD, of Mamboia, who is now in England on furlough, pleads earnestly for men for the Wasagara, Wagogo, and Wanyamwezi. He writes:—"I suppose within a radius of ten or twelve miles we have over 200 villages. To carry on existing work we need two missionaries, with their wives. We also need two now for itinerating, and two men to commence work amongst the Masai. At Gayilo, a place about fifteen miles off, they would meet a friendly Megi chief, who would help them in the language, and introduce them to the roving bands of Masai, many of whom settle near him for several months in the year."

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STUDENTS AND MISSIONS.

Recently, Mr. R. P. Wilder sailed from England for India, there to pursue his labours in connection with the Student Volunteer Movement, which took its rise at Mr. Moody's Conference in America six years ago. For more than a year past Mr. Wilder has been busily engaged on this side of the Atlantic endeavouring to arouse an interest among British and Scandinavian students in the great question of the evangelisation of the heathen. Before leaving our shores he furnished the American Board with a detailed report of his doings in Europe. A brief digest of this statement will, we trust, be of interest to our readers, and may secure from them a prayerful sympathy with the object of our brother's mission.

Reaching London early in July, 1891, he paid a visit to Oxford University, and was able to enrol some of the college authorities there as fast friends of the Volunteer Movement. The end of July found him at Keswick Convention, where he met Bishop Tucker, of Uganda, and others practically interested in the condition of the heathen world. He gave an address during Convention week, and was there introduced to various Scotch friends, who heartily invited him to visit the Northern Universities and also to speak at the Perth Conference of that year. These indications of coming success in his mission decided Mr. Wilder to make a somewhat prolonged stay in Great Britain rather than proceed at once to India as he had contemplated.

Owing to his weak state of health, however, he had to take a period of rest which was mainly spent in Norway. While there he was able to go to the University of Christiania and to address large bodies of students and others, on the claims of foreign mission work. A passing call was also made at Copenhagen on his return journey; this resulted in an invitation to meet the Danish students in that University later on. He returned to England, but the condition of his health was still critical, and he was obliged to forego a projected stay of three months at Oxford for quiet work among the students there. That period had to be spent on the Continent in regaining a measure of health and strength.

About the middle of January in the present year Mr. Wilder was able to be in Edinburgh, where he addressed gatherings of young men studying at the different colleges. One of his largest gatherings was at Professor Drummond's Sunday night meetings for students in Oddfellows' Hall. Two days were next given to Glasgow with highly encouraging results. Speaking of this visit, Mr. Wilder says "The missionary men were quiet, but on fire with new purposes; and when a Scotchman is on fire it means a steady burning."

The beginning of February saw Mr. Wilder at Cambridge, where he had a memorable season of effort among the undergraduates, and where no small enthusiasm was created. There, as in Scotland, quite a number of students decided to volunteer as missionaries to the heathen. It may be noted that at one of his public meetings in Cambridge there were students present from the colleges for young women at Girton and Newnham. In the end of February he came to London to meet the committee of a Students' Missionary Union that had been formed some two years before. After conference with them, the committee agreed to merge their society in the proposed Inter-collegiate Student Volunteer Movement. An apparent hindrance to the united forward movement was thus removed.

After visiting Cambridge again and forming a branch of the movement, Mr. Wilder was enabled to redeem his promise to visit Copenhagen, where a genuine interest in the work was manifested; many students were influenced in the direction desired, and five young men definitely volunteered. He then proceeded to Aberdeen, where some substantial fruits of his labour were seen. He afterwards revisited Oxford in the interests of the Inter-University Conference fixed to be held in Edinburgh in the beginning of April last. That important gathering duly took place, delegates being present from Cambridge, Oxford, London, Belfast, St. Andrews, Glasgow, Aberdeen, and Edinburgh Universities. The "Student Volunteer Missionary Union" was formed, with an executive committee of four. A travelling secretary to the union has since been appointed in the person of Mr. A. T. Polhill-Turner.

Since April Mr. Wilder has been busy, so far his health would allow, in consolidating the wo thus happily inaugurated among the young m studying in British and Irish Universities. He a dressed the General Assembly of the Free Church Scotland in May last, and "the news that sixty m connected with the Free Church colleges had offer themselves for foreign service profoundly stirred t Assembly." Over £3000 were contributed towar the Forward Movement during the Assembly. August he was able to visit the Scandinavi Students' Conference held at Horten on board man-of-war, and had there the opportunity deepening the missionary zeal created by his form visit.

As we have already stated, Mr. Wilder is now his way to India. He earnestly desires t believing prayers of Christian friends everywhere behalf of the difficult and important work that li before him in that land.

MISSIONARY METHODS.

From time to time, in varying circumstances, ve different methods have been pursued by missi workers. We rejoice, however, to believe that ma are now labouring on much the same lines as Re Ruttonji, Nowroji and Lucas Maloba, of Auran abad, Western India, as set forth in the ninety-thi annual report of the Church Missionary Societ Mr. Nowroji commenced his labours at Aurangab in 1870, when he found 100 baptized Christia there. He has since then baptized 1400. T secret of the blessing which rests on his work probably revealed in his own description of pr cedure at the fair at Paithan, on the banks the Godavery.

"We avoid discussion. We do not preach again their religion. We not revile their gods and go desses. We do not find fault with their absu notions. But with deep compassion we prese to their sad minds and burdened souls Christ t Saviour of sinners. We tell them of man's falle state—the terrible effects of sin; and the marve lous love of God the Father in sending his Son save and recover our fallen race.

"We tell them of the love of the Holy Ghos without whose agency the lost image of God in t soul could never be regained. To hungry a weary multitudes, scattered as sheep without shepherd, we have pointed to the Good Shepher We have read to them; we have sung to the Our Christian hymns—replete with Bible truths sung to Indian tunes on native musical instrumen have a soothing influence on their minds. Ma were moved to tears. Many asked what they we to do to be saved. Many begged of us to go their distant homes and repeat the same sweet sto Many asked to be taught to pray."

Rev. H. J. Goffin, missionary at Kadiri, in t Cuddapah district of the Madras Presidency, a follows a sound and useful method. In the ninet eighth report of the London Missionary Society read:—

"Our chief method of work is the preaching the Gospel. In Kadiri itself, away in the village by the wells or corn-stacks, wherever people w gather to listen, we stand and preach the words life. Morning, afternoon, and night we do this, t best time of all in the villages being at night betwe seven and ten o'clock, after the people have return from their day's work. Then they gather round as we sit and sing our hymns by the light of o lantern, and talk of the Lord Jesus and his salv tion. Often, at such a time, the impression ma seems to be deep and good. Very seldom do a dispute with us; only now and then one will a why will not the worship of Rama do as well.

"The great trouble is that we cannot follow our work. We have no one to leave amongst t people to give practical shape to any good resol tions or plans they may make. As the result of t village preaching of the year, I have two or thr different centres, each urgently needing the e blishment of a teacher, and I am placing one of t two men in one of these centres, leaving myself wi the other one to go on with the itineracy of the re of the district. To such straits are we reduced."

RAGGED SCHOOL UNION.—The fortnightly h day movement has been instrumental in sendi away 5100 children, factory girls and lads, a some adults, to the holiday homes in the country and by the seaside during the past season.

IN THE HOMES OF THE POOR.

Winter has brought its usual tale of sorrow and ed among our poor. The need and sorrow, thus peated, is to us a fresh call to service, a fresh portunity of loving ministry for the Master's sake. he following sketches are supplied by Mildmay aconesses, who spend their lives in going in and t among the poor of the East-end and other stitute parts of London, and are cases of present ed, representing many more of similar nature. l help given is distributed by them through the ng weeks of winter in personal visitation, and with e utmost care. Nothing comes amiss in the way relief, for somewhere or other in the thousands of ese needy homes everything is wanted—food, ing, clothing, doctoring, means of livelihood:—

A NEEDY TINKER.

"'Come in, lady! take a seat—it is clean,' says a or old Christian tinker. 'I have just come in—ve been out all day and only taken fivepence. ave bought this two penn'orth of pieces (meat) d a three-farthing egg—which they let me have a halfpenny—for my poor wife. Am just going boil it.' (At the same time putting it in a can lieu of a saucepan.) 'It does grieve me to see r lying so ill; the doctor says he can do no more her.' Here the old man broke down. 'I do e her, and can't get her what I would like.'"

MORNING CALLS.

"Such a quaint figure he looked when he first me to the Mission Hall! Quaint he is still, with black, bead-like eyes, and grizzled hair; but ere is a light now upon his face which was lack- before, for the true Light has shone into his art. This servant of Christ cannot get regular ployment; his sight is bad, and times are hard. earns a little by calling workmen early in the rning—one at 3 a.m.—for which he gets four- nce a week. The wife, who is old, and by no ans strong, does a little washing. The eldest at home is now stricken with consumption. ll anyone help this needy brother to supplement 'morning calls' with cups of coffee for the epy workmen? If he could open a small coffee p, he thinks he could make it pay."

LIFE IN A WASHHOUSE.

'Come with me down this dark passage, and take eep in! There is no door to screen it from the e of the passers by in the street, nor to hinder from looking in. This is the house of C. and two boys. The broken windows have been nded with paper, which is now well perforated; only furniture being two old chairs and a rickety le. The fire-grate has been removed, but as the mney still remains, a fire is made in a small pail g on a nail in the opening. As only a penny- th of coal is purchased at a time, great care is en in using it, for, as C. says, 'Cos, you see Miss, oes so fast.' There on the broken hearth, in the t and ashes, one of the boys is crouching, read- a tract just given—naked dirty feet peeping out m a pair of his father's trousers which look like ticoats round his little body, while a sleeveless ket and a few stripes of shirt fail to cover his l little frame. His brother is out selling water- sses, and the father at his usual occupation of king match-boxes at 2¼d. per gross. Being alysed, he is unable to go out to work."

EFFORTS TO WORK.

'A sad picture meets my eyes on entering a hen in one of our streets. A poor wife—now fined to her bed four years with rheumatism, fectly helpless in her limbs, and having only the of her left arm—lies there a patient sufferer. e cannot sit up, so when her husband is at work is all alone and helpless. When at home, he is ost tender and affectionate nurse. She is fond reading, and is well informed, but cannot hold a k in her poor crippled fingers. She has been hout the use of her right arm for some years, but ore she was obliged to take to her bed she used vash and work with her left hand. She would the piece of work at one end to her knee, hold the other end in her mouth. Truly hers has n a life of suffering, unnoticed, it may be, by se around her, but surely not by the One who is ched with the feeling of our infirmities."

WALKING WITH GOD.

"'God always knows what she wants and sends long just at the right time, even if it is only an bone which a neighbour was throwing away, but ich she can make into a nice drop of soup.' Such he grateful testimony of a lonely woman. Old, ble, very poor, and very often hungry, she is sure that she will never want for long. Her room is beautifully clean, and her worn dress most carefully mended—for 'God does not like his children to be dirty and untidy.' She adds to her income of 1s. 6d. a week by doing a little needlework, when she can get it, which she manages so nicely by feeling where to put the needle, her eyesight being too weak to let her see the stitches."

Contributions will be gratefully received by Mrs. Codner, Conference Hall Office, Mildmay Park, London, N.

MR. W. R. LANE AT BECKENHAM.

A ten days' Evangelistic Mission has been held at the Public Hall, Beckenham. Meetings for preparatory prayer were held in June, July, and August, and weekly throughout September, October, and November, at the different churches and missions in turn. Announcements were left at every house, while to the larger houses of this fashionable suburb neatly printed cards of invitation were sent by post. The opening workers' meeting was held on Saturday, November 19, when Mr. Lane delivered an address from 2 Kings iii. 16, 17.

On Sunday, about eighty gathered for prayer at 8 a.m., and evangelistic services were held at 3.30 and 7, when large congregations gathered. They continued to assemble every evening throughout the week, and listened with deep interest and attention to the earnest powerful words of the evangelist. Large numbers stayed to the after-meetings, and many were pointed to the Saviour. Afternoon meetings were held from Tuesday until Friday, at 3.30, when a goodly company assembled every day to hear addresses on Christian Life and Service. A band of workers went into the streets every night for an hour, before the meeting, and sang and preached the Gospel story, inviting the people, especially the young men, to the Mission meetings, and not without success. A large choir sang for half an hour before each meeting and led the singing during the meetings; while solos were sung at every service by Miss Ada Rose, whose sweet singing of the Gospel message not only proved a very great attraction, but was known to have been the instrument of conviction to sinful hearts.

On Saturday evening Mr. Lane gave his "Talk on a Penny," when the hall was crowded, but it was on the second Sunday that the showers of blessing came. In the afternoon the hall was filled, and souls pressed into the kingdom. In the evening the hall was crowded in every possible part before the service commenced, and after a most powerful, heart-searching address, in response to the invitation a large number of men and women rose and went into the smaller hall used for inquiry purposes. The Lord was present to save, and ere we separated we had fifty names of men and women who professed to have found peace. On Monday and Tuesday the hall was crowded again. On Wednesday, the closing night, Mr. Dudley Kidd gave the address, speaking earnest words to both saved and unsaved.

More than 120 have passed through the inquiry rooms and will be drafted to the respective churches they wish to join. In several cases husbands and wives were converted on different nights. In one case the wife converted first sent in a request to pray for her husband, and came a few nights after with weeping eyes to Mr. Lane, saying, "To think that God should have answered my prayers so soon." On Sunday night a woman, after she had been spoken to, was proceeding towards the door and met her husband coming from another part of the inquiry room. Neither knew the other was there, and words fail to describe the joy that came to them as they realised that both could now serve the Saviour together. Many prayers will follow Mr. Lane and Miss Rose to their respective fields of labour.

A. W. H.

PALESTINE.—It is gratifying to learn that Caxton's art is making rapid progress in Jerusalem. Two weekly newspapers, in pure Hebrew—*Ha'Or* ("The Light") and *Hachawazeleth* ("The Flower")—are issued, and, being non-partisan, both enjoy a good circulation. *Jerusalem*, a well-known annual, held in great repute on the Continent, is also published there. It is curious to note that several of the monasteries in the Holy Land publish their religious works through the Jewish book-publishing houses established in Jerusalem, though several of the institutions have their own presses and issue Latin and Arabic books for private use.—*Jewish World.*

WINCHESTER SOLDIERS' HOME.

Many of our readers know something of the vigorous work carried on by the Misses Perks, at the Soldiers' Home, Winchester, and know also that God has been pleased to bless it to many—both soldiers and civilians. Again and again we have been delighted to observe quite a number of young recruits, mere lads some of them, attending the services. The city of Winchester being now a Depot, recruits for the Rifle Brigade and certain regiments of the line are sent there for training. Coming, as many of these do, from country cottages, and from the influence and care of simple godly parents, the life is to them new and strange, and its temptations are manifold. Hence the value of such a mission and home, where these young fellows come under the Christian influence and teaching of earnest and loving workers.

But besides this useful service among soldiers, there is a very blessed evangelistic and mission work. It has been observed by many, that the saving of souls is really recognised as

THE BUSINESS IN HAND,

not that sinners are to be saved by any human mechanism, but that all the services and testimony are directed to this end, that the workers pray for and expect such fruits; and that, as a matter of fact, many unsaved and anxious ones have been found to come for the express purpose of "getting converted here," some having walked many miles. Thus, in the evangelistic services held in the Hall, anxious souls are continually found seeking help in coming to decision.

The out-village work, carried on by bands of earnest helpers, has also proved fruitful in winning souls and in awakening spiritual interest in places previously dark and dead. Many encouraging and interesting cases have transpired from time to time, indicating the blessing of God resting on these evangelistic efforts.

The Bible carriage has also been kept at work this year with cheering results, reaching, as it has done,

OUTLYING AND LONELY PARTS,

where the messengers of the Cross have seldom penetrated. We have before us several incidents, of which we may shortly give one or two, illustrating specially this phase of the operations.

Miss Perks thus presents her need:—The Soldiers' Home, Winchester, like many other missions, has this year suffered much financially by the removal, through death, of many of our oldest friends and most liberal supporters; still we believe the Lord would have us carry on the work He is so graciously blessing, and no doubt when Christians are made aware of the need they will gladly respond to this appeal. We require £250 by Christmas. Those who are anxious for the salvation of souls, and desire to help forward a purely soul-saving work, cannot find a better investment for their money: every penny received is spent for this one object. No sing-songs or questionable entertainments ever find a place in our mission. We have lost many helpers by being decided in this matter, but we have found the Gospel faithfully and simply preached all-sufficient for the past eighteen years, and we trust its power still.

Our meetings are attended by soldiers, men in the regiments, also time-expired men who are policemen, postmen, railway-men, prison warders, etc. Besides the Gospel services in our large hall, we have men's meetings, Bible readings, mothers' meetings, and children's services regularly at the Soldiers' Home, also in the various halls belonging to the mission—all attended with much blessing. This work has been carried on simply, but we believe faithfully, since 1874. During the whole time conversions have been constant and real, and as a result missions have been started and carried on for many years, and are still going on in various places at home and abroad, and earnest Christian workers are to be

FOUND IN ALL PARTS OF THE WORLD

who were led to the Saviour in this mission. We often hear from them and their converts. Communications should be made to the Misses Perks, Soldiers' Home, Winchester.

DISTRESS AMONG EAST END JEWS.—At a demonstration of Jews on Tower Hill on Saturday, Mr. Lewis Lyons, secretary of the Jewish Unemployed Committee, declared that there are fifteen thousand unemployed Jews in East London, and that their distress is such that some had even attempted to sell their children!

Missionary Messages.

FROM BOHEMIA

Mr. Alois Adlof, of Prague (23, Petersgasse), tells of his work in the land of Huss:—After longing to take the Gospel into districts where it was preached before the Jesuits extirpated it, I went, in company with a brother, to the native town of John Huss. Arrived at an inn, we were visited by some people. We preached the Gospel, and told them of Huss, and why he died. The people were moved, and I at once sold one copy of the New Testament. Without asking my name, people gave me money that I might send them on eight other copies. After a while I got a letter requesting me to send fifteen copies more. A second journey convinced us that God would move some of the people to seek Him, and in our hearts there arose a desire that Husinec might become an evangelistic centre for the whole region.

The native house of Huss is the property of a national association. But behind that house is a barn, with a garden which belonged to the house. I wrote letters to friends, and God gave success, so that I bought the barn. To make it into a suitable meeting-house, about £100 is needed. There are many towns in Bohemia where the Gospel is not yet preached. As, for instance, Pribram and Klatory, which have from 12,000 to 15,000 inhabitants. For from £50 to £60 a year evangelists could be placed in either.

FROM CANADA.

Rev. A. Tansey writes from Somerset P.O., Manitoba:—

I am in charge of a very large mission in N.W. Manitoba. I have seven centres of work and give three services every Sunday, which involves about an average of forty miles' driving winter and summer, besides the driving to visit all the people in a scattered mission like this. They gladly listen to the "Old, old story" of the Gospel, and are always glad to receive good, pure reading matter.

I am settling at Somerset, which is about the centre of my work. It is a scattered settlement of French Roman Catholics and English farmers. There is no village, only a store where our P.O. is located; but an enterprising servant of Satan has built a saloon or public-house, where bad whisky and other drinks are sold. There are quite a number of young men, both French and English, Roman Catholic and Protestant, and they have attended the services on Sunday evenings, but I have no way of reaching them during the week. I am most anxious to open an old wooden building as a reading and recreation room for the winter as a counteractive to the whisky saloon. It will cost us about £50 to fix the place for the winter, and I am anxious to have it open soon, as great inducements will be held out to the young at the "rum shop." If I could get a magic lantern and slides they would be of the greatest help to me. I shall be grateful for any help, either money for fixing the building, books for the library, papers, magazines, etc., for the reading-room, as well as for magic-lantern or diagrams for the purpose of giving lectures.

FROM SOUTH AMERICA.

Mr. L. C. Irvine, secretary of the Wesson Rio Harbour Mission, writes:—

Our mission has been very successful in its work among seamen, and they seem to appreciate our efforts on their behalf, as they gladly avail themselves of the lodgings which we furnish. We lodge forty or fifty men per night now, and as the work is growing we feel that we cannot longer delay moving into better and more roomy quarters. We need a place where we can lodge more men, and have a hall with a seating capacity of 100 or more; also a large reading-room.

To do all this we find ourselves obliged to appeal to friends in England, for we shall have to buy bedding, cooking utensils, dishes, etc., as well as furniture for the meeting-hall and reading-room. God has been with us, and has blessed us, and we feel sure He will incline the hearts of some to aid in this good work. Communications may be sent to Colonel Hobbs, 7, Warwick-square, W., Carlisle.

FROM THE WEST INDIES.

Writing from the Mission House, Port au Prince, Hayti, Rev. W. S. Smith, pastor of the Wesleyan Church, says:—

We praise the Lord for the way in which this country is opening to receive the Gospel. Though the established religion is Roman Catholic, the present Government is very favourable towards Protestants, and has rendered all the evangelical churches substantial help. The President, General Hyppolite, is very anxious to have good schools established in the country, and is doing all in his power to further the interests of general education. We want, in order to start a superior school for girls, a French-speaking lady, well educated, a trained teacher, and a thorough Christian, who would be willing to come out to Hayti and take charge of the school.

We have started, with great success, magic-lantern sermons on Sunday evenings; crowds of people come to listen to the old old story, and have it impressed on their mind, by the illustrations thrown on the screen. In this way we are preaching to people who have not been in the habit of coming to a Protestant place of worship, and we are confident the blessing of the Lord will attend our efforts. We need good scriptural slides. Can any of your readers help us in this matter?

FROM INDIA.

Miss Anstey has now 107 children under her care. The subscriptions, etc., for the past year amounted to R.1339 7, whilst the expenditure was R.3392 15 2. The deficit falls entirely on Miss Anstey's private means, and but for services given almost voluntarily this good work must have ceased; Miss Anstey has struggled on bravely against all difficulties and much discouragement.

In a work of this kind the people of this country can take little interest. These poor children's mothers are the outcasts of the Bazaar, and their fathers belong to an alien and conquered race, who do not remain generally long in India. The result is, the children are left to grow up in every sort and kind of vice which gross ignorance can produce. To rescue them as much as possible is the noble work Miss Anstey has undertaken, almost single-handed, and I write to all your friends at home who love our common Lord and Saviour to help her as much as possible.

If £15 or £20 a month can be secured for her with regularity, most of her present difficulties would be overcome, and the work of saving these poor children from passing miserable lives in this world, and then perishing for ever, could be well and fairly started.

Bangalore. Wm. T. Tucker, General R.E.

FROM CHINA.

Rev. G. A. Huntley writes from Ch'en-Ku-heien, Province Shensi, China, on August 28:—

We have had the joy to-day of baptizing and receiving into church fellowship nine additional members, seven brethren and two sisters. The baptismal services took place at the riverside. These new converts are the fruits principally of our country stations, two being from Tsao-pa-li (distant 10li), in which place we hope to build a chapel this autumn. Three others come from Ting-Kia-Miao district (distant 10li), and one from Ko-Kia-ho (distant 60li). The three remaining candidates live in the city; two of these, an old man and his wife, are the fruits of the earnest prayers and exhortations of a blind member.

After the service at the riverside was over, we adjourned to the chapel, where our nine new friends were received and welcomed into church fellowship, and the whole service was concluded by remembering our Lord's death in the breaking of bread. This has been a day of special joy to us, but our joy is multiplied when we think of the joy in Heaven. Will friends praise the Lord with us, and pray that we may see "greater things than these"?

BRIDLINGTON QUAY.—Mr. J. M. Wilson, hon. sec. of the Sailors' Bethel here, writes:—"For the past fourteen years we have been holding services for sailors in an old building. We are now endeavouring to erect an iron room in which to continue the services, which have been signally blessed of God. A few weeks ago a poor woman called upon our manager, asking us to allow her little girl, twelve years old, to have a card and endeavour to obtain subscriptions. In a week or so afterwards the little girl returned to the manager with £3 2s., which she had collected from door to door. A little boy and girl brought 5s. 6d., which they had raised by saving their weekly pennies, because they had attended the Bethel with their mother, and would like to help us to get another."

CHRISTIAN ENDEAVOUR.

Two years ago a dear child wrote to me that she had been to a large gathering to hear a Dr. Clark from America tell of the Young People's Society of Christian Endeavour. "It was a splendid meeting." "Why, mother," she wrote, "it seems to me to be just what you want amongst your country folks only there is a pledge to be taken, and it looks a hard one!"

The little message and accompanying pamphlet on the principles of the society came to me like an inspiration. We had only recently left the great city with all its busy interests and its never-ceasing roar of the hurrying multitudes of suffering, sorrowing and sinning humanity, to make our home in the far-away country. It was a great change the quiet hush everywhere, a new experience. One's first thought was, Surely nothing can hinder close communion with God *here*. The stillness and the wonderful glory of ever-changing beauty all around must ever keep Him in loving remembrance. How pure and simple the lives of the villagers must be!

Yet how different we found it. No union existed between professing Christians, for the Episcopalians would have no dealings with the Nonconformists. There was a wide line of demarcation between the upper and the working classes, the latter being permitted little liberty of conscience either in religion or politics, whilst drink, with all its attendant evils, was prevalent.

But God has everywhere his witnesses, and there often strangely isolated, were a few earnest, faithful followers of the Lord Jesus, humble men and women, most of them ignorant in this world's learning, but deeply taught of God through his word. Most of them had to walk miles to their chosen place of worship, and excepting on Sunday they had little in common to bring them together.

To these the Young People's Society of Christian Endeavour came with wonderful freshness, and at once brought all into close spiritual sympathy. Twelve joined as "active members," and some young boys and girls as "associates," whilst some of the elders whom we *could not* keep out became honorary members. The hitherto cold, dreary prayer-meeting of two or three in number became

A LIVING HEART-BURNING SERVICE.

The members were led to very definite consecration of themselves and their powers to God, and to all came a deep sense of personal obligation to work for Christ, and of responsibility towards those around them. They realised that, whatever their calling might be, in that calling they must shine out "for Christ and the Church."

The young Christians gained confidence by taking part in prayer or testimony, and their own faith became more definite and assured by outward expression. The Bible had not been an unknown, unused book. Now the weekly "topic" gave guidance to more definite Bible-reading, and it was very refreshing to listen to the result of a week's meditation on the subject appointed. The expositions were often quaint and original, such as could only come from those set in "solitary places" simply taught by the Spirit. Even the youngest would have a text ready, bearing upon the subject before the meeting.

Personally, I shall ever feel grateful to God for the blessing received at those little meetings. Still more do I rejoice that such a movement as the Y.P.S.C.E. is spreading through our churches, and thereby training up so many young disciples for Christian service. The society is built up on prayer and the Word of God, therefore it must go on. That all its members may remain true to the spirit of our pledge, is the prayer of

A Christian Endeavourer.

THE LABRADOR FISHERY.—The efforts of the Mission to Deep Sea Fishermen to ameliorate the condition of the large migratory colony of men, women, and children which each year visits the Labrador fishery have met with much appreciation in Newfoundland. Sir Terence O'Brien, the Governor, has initiated a movement for the furtherance of the objects of the mission. Dr. Grenfell, who was the surgeon on board the hospital ship *Albert*, which has been this summer on the coast, gave a detailed statement of the season's work, and a resolution was moved thanking the mission "for its philanthropic generosity," and promising the support of the Newfoundland people in a continuance of the mission in future years.

For the Young.

THE STONE AND THE GLASS.

By William Luff, Author of "Life Boys."

The illustration was as simple as could be—a mmon stone, picked up in the road, but it gained e children's eyes, and the speaker who gets eyes ts ears, and simple as it was it showed the little k that their hearts were

Hard and Harmful.

That stone, if hurled among the girls, would do ischief: it would hurt, and it would hurt because was hard. How hard-hearted some little people e, and how often they hurt! The stone was also

Dead and Dirty.

The speaker scolded it for being hard and harm-l, but when he put it to his ear it did not cry nor y it was sorry. "Hush!" he said, "can you hear sigh or sorrow?" No, it was dead—dirty too; were little hearts, unclean with sin.

"How can we cleanse this hard, harmful, dead, d dirty stone?" By putting it in the fire? "No, it only makes it blacker; fires of affliction do not ange the heart."

"Let us try binding it." So a piece of string s produced, and bound round and round the ne; but this did not alter matters, it only bound e dirt and the stone more tightly together. Bind-g ourselves by resolutions will not cleanse the art. "Perhaps beating and breaking might swer." No, it would only be broken in its dirt, d not cleansed from its dirt. Strokes and nishment will not purify.

"Suppose we bury it," was next suggested, "and g it up next meeting." That would not do any od; for if it was buried a hard, harmful, dead, d dirty stone, it would be just the same when ught forth from its grave. This showed how, if died sinners, we should rise sinners. All was vain, it could not be changed by

Burning nor binding,
Beating nor breaking,
Nor burying.

A happy thought seemed to strike the speaker, he wrapped the ugly old stone in a clean sheet white notepaper. Holding it up in triumph, he claimed, "Now it is white!"

"No, no! it's only the paper," shouted the ung sharpers.

Alas! they were right! Beautifying did no more an the burning, binding, breaking, and burying. tward religion is only white paper over a hard, rmful, dead, and unclean heart.

A glass of water was now produced, clear as stal. "Is there any dirt in this, children?" No."

"Then this glass is like Jesus, of whom we say, n Him is no sin.'" (1 John iii. 5.)

"Now this water can cleanse the stone, but only taking the dirt and making it its own."

Eagerly the little eyes watched the filthy stone op into the pure water. Gradually the clearness appeared, the liquid became thick and muddy. last the clean stone was taken out, separated m its defilement.

"Is there any dirt on it now?" "No." "Where the dirt?" "In the water."

"Just now all the dirt was on the stone, and ne in the water; now it is all in the water, and ne on the stone."

Then came the application, "For he hath made to be sin for us, who knew no sin; that we ght be made the righteousness of God in Him" Cor. v. 21).

It was the same stone, yet how different! ashed children would still be full of play and fun, t yet they would be different.

"Can I drink this water?" was the next ques-n. "No, it must be thrown away." So it was en to one of the school officers, who left the m with it. "When Jesus took our sins, even Father could not be pleased with Him, but hid face and turned from Him, as I turned from t water. It is being poured away: so, when us took our sin, He 'poured out his soul unto ath' (Isa. liii. 12), and even said, 'I am poured t like water'" (Psa. xxii. 14).

A fresh glass was brought, or rather the same ss was re-filled. The dirt was gone, and the ss was none the worse. So Jesus came back to disciples, and showed Himself, the same Jesus, t without sin. Sin was gone, and He brought everlasting righteousness.

"Now, as the stone might fall into the dirt again, suppose we put it into the glass, not for cleansing, but for keeping. How pretty it seems! Look, children, before it can fall, it must fall through the bottom of the glass and through my hand. When Jesus has washed us, we are hid with Him in God: so we can never perish, for we are in the glass, and the glass is in God's hand. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John x. 29).

As a final appeal was made, and the children were asked to pray David's prayer, all felt they would know the meaning of the words better than ever before, "Wash me, and I shall be whiter than snow" (Ps. li, 7). And somehow there seemed more meaning in the concluding hymn —

Thorny was the crown that He wore,
And the cross His body o'ercame;
Grievous were the sorrows He bore,
But He suffered not thus in vain.
May I to that Fountain be led,
Made to cleanse my sins here below;
Wash me in the Blood that He shed,
And I shall be whiter than snow!

GLEANINGS.

Learn patience, boy, and self-control,
You own a team that's full of fire;
Two wayward steeds that draw your soul,
One's called "Self-will," and one "Desire."

My child, thou shalt always have joy in the evening if thou hast spent the day well.

A little girl claimed that she had got a new heart. On being asked to explain, she said, "Once I ran after sin; now I run from it."

My son, be careful how you kick against authority. Your boasting about being free and being independent, of owning no master, are signs that you are in a bondage of slavery.

My son, do not play with temptations. Safety lies only in keeping clear of any approach to what is doubtful. He who would not hear the bell must not meddle with the rope.

Said Day to Night,
"I bring God's light;
What gift have you?"
Night said, "The dew."
"I give bright hours,'
Quoth Day, "and flowers,"
Said Night, "More blest,
I bring sweet rest."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Y.W.C.A. Union, Dover*, Dec. 10; Mr. Jas. S. Tyler, *Birmingham and neighbourhood, for Scripture Union Meetings*, to Dec. 22; Mr. A. G. Dodderidge, *Bitterne*, Dec. 10 to 15; *Salisbury*, Dec. 16; *Nottingham*, Dec. 17 to 24; Mr. T. Lewes Sayer, *St. Andrew's, Gravesend*, to Dec. 9; *Folkestone*, Dec. 10 and 11; *Upminster*, Dec. 19; Mr. G. Goodman, *Powis Hall, Westbourne Park*, Dec. 11 to 17; Mr. H. W. Pewtress, *Aldenham Hall, Somers Town*, Dec. 14 to 16; Mr. S. J. Hewlett, *Long Ashton*, to Dec. 12; Rev. Martin J. Hall, *Christ Church, Derby*, Dec. 10 to 20; Mr. E. Arrowsmith, *Eastbourne*, to Dec. 11.

CHILDREN'S SCRIPTURE UNION.—Isaiah.—Dec. 11., S., xlv. 15-25; 12, xlviii. 12-22; 13, l. 1-11; 14, li. 1-13; 15, lii. 1-15; 16, liii. 1-12; 17, liv. 7-17.

PEACE.

Psalm xxvii. 5; xci. 1.

White dove, white dove, like an angel
Thou dost past my casement fly;
Well I love thy snowy pinions,
Well I love thy sweet, soft eye;
Now I pray thee, little cooer,
Tell me, whither dost thou fly?

Up to flit thy wings in sunlight?
Up to find a purer breeze?
Up to reach the peaceful shadows
Of the great, calm cedar trees?
There to coo and there to nestle,
Unmolested, at thy ease?

White dove, white dove, I am like thee;
I, too, seek a calmer height,
Long I for the quiet spirit,
Saintly, meek, and fair and white;
I would reach God's secret shadow,
There to rest in great delight.

I will seek it, I shall find it,
For it ever hath been found,
Of the lowly souls who sought it
With a love and faith profound,
In the shining and the shading
Of the tree* on Calvary's ground.

Caroline Tickner.

* Acts v. 30.

THE NATIONAL REFUGES.

The National Refuges for Homeless and Destitute Children, which have now been carried on for nearly fifty years, are doing as good, honest, and extensive work as ever. This is abundantly evident in the report now before us, giving as it does details of the varied homes and ships, with accommodation for about one thousand boys and girls, all the institutions being now in a thoroughly healthy condition.

In Shaftesbury House, the recognised centre of operations, a hundred boys are received. The work of the year has gone on well and the spiritual results have been very definite. For in all the branches of the work the definite aim is ever and always to win the children to Christ; and there is clear evidence that this issue is frequently secured. The letters from old inmates, now doing well at home and abroad, attest sufficiently the satisfactory outcome of the whole.

In the same way, Fortescue House at Twickenham, accommodating 120 boys, has also much good work to report and good results to show; so also the Farm School at Bisley, where 150 boys are trained for agricultural pursuits, gardening, etc., and the Shaftesbury School (150 boys) also at Bisley. The training ships *Arethusa* and *Chichester* for 200 boys have done grand service for lads with seafaring tastes.

All these are for boys, but their sisters are not forgotten, two homes at Sudbury and Ealing providing for 212 girls. Lastly, there is the working boys' home for lads who, having passed through the homes, are earning their own living but have no home of their own to go to.

Introducing the report, the secretary, Mr. Bristow Wallen, writes:—The work of the several homes and training ships speaks of the persevering efforts of the superintendents and matrons and those who support them. Difficulties have in some cases beset the work, and in others changes in the staff have affected the rate of progress; yet, notwithstanding these obstacles, the committee feel glad in saying that real and lasting good has been accomplished. The committee fully recognise that their labours are for God, and even secular work, so called, becomes spiritualised when hearts are actuated by motives of love and service to our Heavenly Father. Their aim is to turn out God-fearing boys and girls, and the more they strive for this end the more successful their labours will become. The more developed a boy's or a girl's moral and spiritual nature grows, the easier will be the work in the purely secular part of their training. Experience proves this, and we have a happy instance in our own institutions of the fact that the school which stands highest in moral and religious tone is highest in school work and in trade occupations, and thus the golden rule of "seeking first the Kingdom of God" holds good in school life as in the days of maturer existence. The committee are urging their officers to aim at raising the children to a still higher level of moral and spiritual living, because it is the proper basis for all true work.

The hand and the heart of one who was privileged for so many years to guide and direct the affairs of this society are now still in death, but subscribers and friends who have so nobly contributed from year to year may rest assured that the work will be carried on in the same spirit of loyal devotion to the Father of the fatherless, and that the rallying cry will ever be, "For God and the Children," and the motive of all the labours the children for God both in this life as well as for the life hereafter. The offices of these Refuges is 164, Shaftesbury-avenue, W.C.

EAST-END EMIGRATION FUND.—During the last ten years this organisation has assisted over 4000 English men, women, and children to leave overcrowded London, where they were half-starving from want of work, and to emigrate to various British colonies where wages are good and labour is in demand. In a circular just issued, Rev. J. F. Kitto, chairman of committee, says:—"We fully expect to be overwhelmed this winter by applications for help from respectable families anxious to emigrate, but unable to raise money themselves for the journey; and we already have an unusually large number of deserving applicants on our books." The hon. secretary, Captain G. Le M. Gretton, in the course of a long journey through Canada, was gratified by the thriving condition of the emigrants who have been assisted to Canada. Communications may be addressed to him at the Office, 44, Newark-street, Stepney, E.

Adrift on the Atlantic.

NARRATIVE BY MR. D. L. MOODY.

Those friends of Mr. Moody on this side of the sea who watched the daily papers for intimation of his arrival at New York, where he was due on Tuesday or Wednesday of last week, must have been troubled at the absence of any news, day after day. This mysterious silence was accounted for on Saturday evening, when the *Spree*, the German vessel on which he had sailed from Southampton, was towed into Queenstown harbour by the *Lake Huron*, of the Beaver Line. The *Spree* was entirely disabled, having broken the shaft of her propeller, and with thirty feet of water in her after compartment. The following narrative, given by Mr. Moody to a correspondent, will be perused with the deepest interest:—

Mr. D. L. Moody, the well-known American evangelist, who, with his son, was a saloon passenger, in the course of a narrative, said:—"Nothing unusual occurred until about six o'clock on Saturday morning, November 26, when, lying awake in bed, I suddenly heard a loud report as if an explosion had taken place. The lights were put out, and very quickly afterwards the ship trembled all over. My son, in his bare feet, and with little clothing on, rushed out of our room to ascertain what had occurred. In the corridors he found numbers of the passengers, like himself, only partially dressed, some with lifebelts on, hurriedly making for the companion-way to get on deck, and all in a state of intense excitement, the ladies especially. Meanwhile I had got up, and hastily dressing myself made my way upon deck, and found that Captain Willigerod was at his post on the bridge. It was not yet daylight, and everything around looked dull and dismal. All classes of the passengers had scrambled up on the promenade deck. A good deal of alarm existed, and several women were crying.

"All were inquiring what had happened, and Captain Willigerod lost no time in ascertaining the nature of the accident, and commissioned his officers to explain to us that the main shaft had snapped, but no immediate danger was to be apprehended. Nevertheless, as a precautionary measure, orders were given to the crew to clear away the boats and have them provisioned and ready for any emergency. While this work was being carried out the intelligence was conveyed to the captain that the after compartment was rapidly filling with water, and not a moment too soon were the bulkhead doors leading into the saloon closed, as the water contined to pour into the vessel from a hole made in the iron bottom, caused in some mysterious way, it appears, by the broken machinery. I felt that the condition of the steamer was very serious, and that the situation for the souls aboard was becoming most critical indeed.

"At nine a.m. the water in the second cabin had risen so high that the berths were flooded, and the passengers had to get accommodation in the saloon, many of them having their effects completely saturated with water. Several of the passengers observed that the afterpart of the hull of the *Spree* had settled down in the water to an alarming extent, and this was a fresh cause for anxiety. During the day the crew worked hard in various parts of the ship. Some were bending on the sails, and others were engaged in removing everything that could be moved from the stern to the bow of the ship in order to lighten her aft. When evening came it was found that we had drifted upwards of fifty miles to the southward, and away out of the track of steamers; but as the sails were being set the officers stated that we would soon work back to our original position. Not a soul aboard the ship went to bed that night, and many of the passengers remained out on deck watching the rockets which were sent up every half hour in the hope of being able to attract some passing vessels.

"Sunday dawned rather disagreeably. The wind blew strong, and there was a tremendous swell of a sea on, and as the steamer was helpless she rolled in a terrible manner, so much so, in fact, that a few passengers were thrown down on the deck and got hurt. During that entire day no ship of any class was sighted, although some of the officers were especially told off to scan the horizon with telescopes. On Sunday afternoon the passengers assembled in the saloon, and we had a special service of prayer, in which Protestants, Catholics, Jews, and all joined. It was really a most impressive meeting. We earnestly asked God to save us from the dangers with which we were surrounded, to calm the elements, and send to our assistance some friendly ship.

"During the afternoon the weather moderated, and the Sunday night was remarkably fine and clear. All through the night rockets were again sent up, and a huge tar barrel was set fire to on the upper deck. This had a grand effect on the calm surface of the sea, and it lit up the heavens as far as the eye could see. It was a splendid distress signal, and we all felt confident that it would be the means of attracting the attention of some distant vessel. Fortunately for us it was. The enormous glare was seen by the crew of the steamer *Lake Huron*, of the Beaver Line, bound to Liverpool from Montreal, and her commander altered her course and bore down on us. At 2 a.m. on Monday, the 29th, a shout went out on the broad waters of the Atlantic from one of our seamen that a steamer's light was in sight, and the passengers at once crowded out on the deck to watch the coming of the long-looked-for vessel, which was to be an assurance of safety to all.

"After some hours, to the intense joy of the passengers, the *Lake Huron* was close by us, and her commander ascertaining our serious condition offered to tow the *Spree* to Queenstown. Needless to say, the assistance was accepted, and a hawser having been connected with the *Lake Huron*, she commenced to tow us at about nine a.m. on Monday last. Up to noon on Tuesday 133 miles were covered, Wednesday 127, Thursday 171, Friday 123, and to Queenstown, arriving at five p.m. on Saturday, 208 miles. I must not forget to state that the conduct of the captain and officers was most excellent, and the discipline of the crew beyond praise. A collection was made for some of the poor women in the second cabin, whose effects were destroyed, and the crew also received a few hundred dollars."

It is a very interesting fact that when the two ships reached Queenstown, the towing vessel, the *Lake Huron*, had not sufficient coal left for another day's sailing. At Queenstown a thanksgiving service was held on board. Mr. Moody read Psalm cvii. As he read verses 21 to 31, and saw people weeping around, he could scarcely suppress his own emotion. The Doxology concluded a never-to-be-forgotten service.

Mr. Moody preached on Sunday morning at the Methodist Church, Queenstown. A large congregation gathered from all churches. The evangelist spoke with unusual tenderness from the words "God is Love." Many an eye was moistened and many a heart stirred by his address. He sailed the same day in the *Etruria* for New York.

General Howard, of the United States Army, a Christian officer, was also on the *Spree*, and decided to wait for the next German boat. He preached in the same church on Sunday night, from John iii., 35-36.

By the time these lines are read we trust Mr. Moody and his son will be nearing the shores of their own land. Many loving hearts will join in sincere thanksgiving to God for the deliverance given in this time of great peril, and will pray that the solemn experiences of the past week may redound to the Divine glory.

MISS CUSACK IN THE EAST-END.

On Monday evening the Edinburgh Castle was crowded to excess with a deeply-attentive audience, on the occasion of a lecture by "the Nun of Kenmare," Canon Fleming presided. Several agents of the Roman Catholic "Ransomers" actively engaged themselves in distributing controversial tractates, but the arrangements were such as entirely to suppress any attempt at opposition inside the walls. The Chairman made a point for Dr. Barnardo by connecting Miss Cusack's visit with the principle of the Homes that destitute children were at all times admitted irrespective of sect or denomination, and the lecturer emphasised in the course of her address the contrast between this true "liberality" of practice and the liberality falsely so-called of Roman Catholicism.

Bearing the title of "The Two Ladders, or How the Pope Gets to Heaven," the lecture resolved itself into the central contrast which existed between the open Bible of the Protestant Reformation and the substitutes for the way of salvation set forth by Papal Rome. From the statement of the Romish Catechism, "Thank God the Bible is not necessary," to that of Cardinal Manning, that Christianity was not derived from the Scriptures, Miss Cusack carried her indictment that Rome had shut the Bible, quoting her authorities with great particularity, and pressing home again and again her charge that "the liberty Rome seeks is liberty to take away your liberties." An eloquent appeal was directed against the general indifference to the advances of Popery in England, and an ardent exhortation followed to maintain the Protestant succession and to guard against Ritualism, which is only Romanism in disguise.

Next Monday evening Miss Cusack will again lecture in the same hall, her subject being "Why I left the Church of Rome." Sir S. Arthur Blackwood has promised to preside.

ST. GILES' CHRISTIAN MISSION.

The annual supper to first offenders and discharged prisoners was given on Monday evening under the auspices of the St. Giles' Christian Mission. The chapel in Little Wild-street, Drury-lane, was brightly decorated. The top gallery was set apart for "discharged" of adult age; and in the body of the room were a hundred or more of boys, some of whom had been in prison, but most of whom had been handed over to Mr. Wheatley, the superintendent, at the very threshold of what might otherwise have proved a criminal career. Bright, sharp lads many of them were, and all of them looked clean and well cared for, and seemed full of high spirits.

On the platform were many of the old friends of the mission, and some new ones. The Recorder, Sir Charles Hall, M.P., occupied the chair for the first time, and among those supporting him on either side were General Moberly, General Waddington, Mr. Baylis, Q.C., Mr. Dickinson, Mr. Hadden Corser, and Mr. Plowden, representing London magistrates; Colonel Plummer, Governor of Borstal Convict Prison; Lieut.-Colonel Milman, R.A., Governor of Holloway Prison and of Newgate, and many others.

The Treasurer, Mr. F. A. Bevan, read the report from which it appeared that the representatives of the mission had met during the year, at the doors of Holloway, Pentonville, and Wandsworth Prisons, somewhere about 26,000 discharged prisoners—that is to say, they have given to that number of men and women invitations to breakfast, and an offer of such help as the Society could give and the people themselves stood in need of. About 20,000 seem to have accepted these breakfasts, and a great many of them have had assistance in getting a fresh start in the world.

Mr. Wheatley, in the course of his speech, referred to a man who had been discharged, and who was met at the prison door by the workhouse van containing his four children. When he had gone to prison they had been taken off to the workhouse, and when he stepped outside the prison without work, or home, or money, there were his four children to meet him, and he was requested to take charge of them there and then, or to come with them into the workhouse. The Society took compassion on him, and his children were taken for a time. This was an admirable illustration of the need of such a friend as this mission aims at providing; and the testimonies from the judge in the chair, and the magistrates and prison governors and other friends, could leave no doubt in any mind as to the character of the work done, and the desirability of liberally supporting it.

Mr. Bushby, the magistrate, wrote a letter expressing his regret at being unable to be present and declaring emphatically that magistrates are greatly indebted to the Society. Sir Henry Hawkins also wrote and enclosed a cheque for £50, and among other letters read was one from Sir Edward Bradford, Chief Commissioner of Police.

UGANDA.—The Bishop of London, addressing a meeting of the Kensington branch of the Church Missionary Society last week, said that missionaries went to Uganda with their lives in their hands and at their own peril, but the Government afterwards stepped in and identified themselves with the work and by their presence created a danger which otherwise might have been avoided. If England had thus compromised herself before the people of the land, he held that there could be no withdrawal from the responsibility incurred, and that England, having entered Uganda, was bound to see before coming away that the missionaries and their converts were at least as safe as they would have been if the Government had never gone there. Sir Gerald Portal, Consul-General for Zanzibar and Commissioner for British East Africa, is to be despatched as Commissioner to Uganda.

THE LATE REV. DAVID SAUNDERS, D.D.,

WELSH PRESBYTERIAN MINISTER, SWANSEA.

THE Welsh Presbyterians may with fitness be described as a Connexion in deep mourning. Within the space of eighteen months no fewer than three of their most eminent ministers have been called away. The first to depart was Rev. Dr. Thomas, of Liverpool, who, like Apollos, was an "eloquent man, and mighty in the Scriptures." Soon followed Rev. D. C. Davies, M.A., Principal of Trevecca College, a keen thinker and reasoner concerning "righteousness, temperance, and judgment to come." Our present sketch outlines the life and work of the third great loss to Welsh Presbyterianism. Although not widely known in England, Dr. Saunders's name was a household word in his own country.



(From Photograph by Mr. J. Harrison Goldie, Swansea.)

DAVID SAUNDERS was a native of Emlyn, Cardiganshire, where he was born in 1831; but his youth and early manhood were spent at Morriston, in Glamorganshire, whither his parents removed when he was eight years of age. Here the family became identified with the Philadelphia Calvinistic Methodist Church, the father assuming the leadership of the congregational singing.

While still young, David showed himself possessed of abilities of a high order, his aptitude for mathematical studies being truly remarkable. His gifts as a speaker were also developed early, and somewhere about his nineteenth year he became a candidate for the ministry. He entered Trevecca College in 1851, but was released at the end of two years' study, to become a student at the University of Glasgow. Here he remained only twelve months, his return being prevented by ill-health and other circumstances.

The first pastorate which Mr. Saunders accepted was at Penclawdd, Gower. Some two years later, in 1857, he undertook the charge of the newly-formed church at Bethania, Aberdare. The same year also witnessed his ordination to the full work of the ministry. The young preacher soon attracted attention, and the chapel became too small to accommodate the growing congregation. Another had to be built, and a second church formed. In addition to his work as a minister of the Gospel, he undertook the editorship of the Welsh *Patriot*, which he conducted with marked ability. Neither politics nor sociology, however, were allowed to usurp the premier place in his affections. This place was from first to last occupied by Gospel preaching. Some idea of his popularity may be gleaned from the fact that before he left Aberdare he was one of the preachers selected to take part at a great "preachin association" held in North Wales.

In March, 1862, Dr. Saunders left Aberdare for Liverpool, and there even greater results attended his ministry. The chapel was found inadequate to accommodate the increasing numbers who flocked to hear him, and the magnificent Princes-road Chapel—or, as it is sometimes called, the Welsh Nonconformist Cathedral of Liverpool—had to be built. Owing to ill-health in his family, he removed in 1868 to take charge of Lady Llanover's church at Abercarne, Monmouthshire. In the comparative quiet of country work he found time to turn his attention to the study of medicine and music. In the former especially he became an adept, and sometimes effected cures where professional skill had proved unavailing. He also studied music, and contemplated bringing out a Congregational Tune-book—a project, however, which he subsequently abandoned.

In 1873 Dr. Saunders removed to Swansea, where he became pastor of the church at Trinity, Park-street. This connection remained unsevered until his death on Oct. 19 last. His services were in large request for anniversary gatherings, chapel openings, and the "preaching associations," which form so prominent a feature in Welsh religious life. He was also a recognised leader in the ecclesiastical courts of the denomination, his influence nearly always being on the side of progress and reform.

He was accorded, in 1877, the high honour of being elected Moderator of the General Assembly of the Welsh Presbyterians. Six years later he visited America, and went on a preaching tour through the Welsh churches of the United States. With regard to the results of that tour, we cannot do better than quote the words of an able Welsh minister in America:—"Dr. Saunders's preaching was the means of elevating the ministry of the country. He gave it a higher place in the minds of the people, so that it was easier for others to preach after him." Soon after his return to this country he was urged to prepare a lecture upon his travels, but his reply was, "I was not sent to lecture, but to preach."

Dr. Saunders possessed in rare degree the qualities which go to make a great preacher. In addition to his deep spirituality and splendid intellectual and oratorical powers, Providence had bestowed upon him a physical temple well befitting the great soul enshrined therein. Withal he was the possessor of a voice of unusual richness and power, and this added considerably to the charms of his public utterance. To Dr. Saunders belongs the honour—as was pointed out by Rev. Principal T. C. Edwards, of Bala, in the memorial sermon he preached at Aberdare—of having inaugurated a new era in the preaching of his native country. The great Welsh preachers of former generations discoursed chiefly upon the existence and attributes of God, especially in his relations to mankind as Lawgiver and Judge. Towards the end of their sermons, however, they would bring in Christ as the One who had met all the demands of the Law, and satisfied its requirements on behalf of transgressors. Dr. Saunders adopted a different method. He chose Christ as the central theme of his preaching. His example was soon followed by others, and to-day there is no country in the world where a crucified Saviour is more faithfully upheld from its pulpits than is the case with Wales.

For the first half, or even three-fourths, of his ministry, Dr. Saunders discoursed much upon "Christ the power of God, and the wisdom of God"; but for the last ten or fifteen years he delighted to dwell upon the beauty and excellences of the Saviour's character, and especially his love, tenderness, and sympathy.

Towards the beginning of this year signs of a breakdown in health manifested themselves,

and some months later he proceeded to Leamington to consult medical specialists. Here he became seriously ill, and his life was despaired of, but "prayer was made without ceasing of the Church unto God for him." He recovered sufficiently to be removed to Aberdare. From thence he went to Crickhowell, and after a short stay there, went to the residence of his only son at Penarth, to die. During his illness he sent a letter to the South Wales Calvinistic Methodist Association, in which he quoted the words of Frances Ridley Havergal, as voicing his own experience:—

I take this pain, Lord Jesus,
As thine own gift;
And true though tremulous praises
I now uplift.
I am too weak to sing them,
But Thou canst hear
The whisper from the pillow,
Thou art so near.

Upon one occasion during his last illness, and while delirious, he seemed to imagine himself in the pulpit, and turning to the watcher by his bedside, he exclaimed in a strong voice: "The people look at me. They say, what a voice, what a preacher: they fail to see the Person behind us." Then turning to prayer, he said: "O Lord, Thou knowest I have striven to let the light fall on Thee, but if the people will not see Thee, then dash me to the ground!" "But," he added most pathetically, "pick me up Thyself, Lord!"

May the Lord who gave Dr. Saunders to the Church in Wales soon raise up others, who will, with equal faithfulness and power, preach a crucified and risen Redeemer as the only hope for perishing souls!

Gathered Gold.

The way to do a great deal of work is to be continually doing a little.

The only rich people are those who give up all for Christ.

Sin forsaken is one of the evidences of sin forgiven.

"The prayer, the wish, the thought,
The feebly spoken word,
The plan that seemed to come to nought,
Each hath its own reward.
"Reward not like the deed,
That poor weak deed of thine,
But like the God Himself who gives,
Eternal and Divine."

—*Family Treasury.*

HE SHALL DIRECT THY PATHS.
(Prov. iii. 6.)

I commend to Thee, Lord, my impulses and my startings, my intentions and my attempts, my going out and my coming in, my sitting down and my rising up. —*Bp. Andrews.*

God doth not need
Either man's work, or his own gifts; who best
Bear his mild yoke, they serve Him best. His state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest:
They also serve who only stand and wait.—*Milton.*

To souls truly gracious, Christ's yoke is easy, and his burden is light; his commandments are not grievous, but joyous. I delight in the law of God, after the inward man, saith Paul.

Thomas Brooks.

Think, and be careful what thou art within,
For there is sin in the desire of sin;
Thank, and be thankful, in a different case,
For there is grace in the desire of grace.

"GO FORWARD."

(1) From the point to which God has led us. (2) Along the path He bids us take. (3) By the light which He affords. (4) With the staff (promises) which He provides. (5) To the land which He prepares. —*Oosterzee.*

GRACE.

God's grace wipes out the past:—"I have blotted out thy transgressions." It provides for the present:—"My grace is sufficient for thee." It maps out the future:—"I will never leave thee nor forsake thee."

MISSION WORK AMONG THE JEWS.

According to the excellent *Revue des Missions Contemporaines*, issued by the Basle Missionary Society, there are at present fifty-five Protestant associations for the evangelisation of the Jews, having 127 stations, and employing about 400 workers, three-fourths of them under English auspices. Germany, which initiated the work during the last century by the *Institutum Judaicum*, founded at Halle, only employs thirteen labourers. Anti-Semitism has acted as a stimulant to evangelistic zeal, and since 1870 as many as twenty new societies have been formed. Only one-seventh of the total number of Jews live in Protestant countries. Hundreds profess Christianity every year through the efforts of the various societies, and again hundreds pass into Protestant churches, consequent upon instruction and light received through other channels.

The London Society for Promoting Christianity among the Jews has arranged to hold a monthly meeting for prayer in the mission room and library, Palestine-place, E. The object of the meeting is not to impart information about the work of preaching the Gospel to the Jews, but to increase the number of those who pray for it, and to lead, by God's grace, those who are engaged in the London mission to greater spirituality of mind and more earnest devotion to the cause. The second Friday in the month is the day on which the meetings will be held.

The Hebrew Conference Hall, Old Montague street, Whitechapel, is the centre of a work which was established thirty years ago and is still carried on by Mr. Herman Ehrlich. Many devoted friends of Israel who are no longer with us supported the Mission in years gone by, but of late the missionary has sighed for firm supporters in their place. Mr. Ehrlich is greatly beloved by hundreds of old and young whom he has had the privilege of bringing to God, and whom he has helped in sickness and distress. Communications may be addressed to the missionary, at the Conference Hall.

Rev. J. B. Barraclough, M.A., formerly associated with the London Jews' Society, is continuing his labour of love among the 3,000 Jewish converts in London. He is a father, friend, and spiritual pastor to Christian Hebrews, many of whom have to pass through the furnace of trial. By a legacy from a departed Israelite, he is enabled to provide for seven aged converts at Ebenezer House, Mildmay. Recently he was led to take another house at South Hackney, where seven other aged Hebrews are sheltered, clothed, and fed. Several young Hebrews are being trained for the mission field under his care. Some converts have to be started afresh in life, others need assistance for emigration, or help from time to time. He feels the great need of a home for young converts (who increase in numbers daily), where, besides being deepened and strengthened in the faith of Christ, those of linguistic abilities and education may be trained for useful commercial life or as evangelists for abroad. Mr. Barraclough's address is 11, King Edward-road, South Hackney, E.

THE TWENTIETH ANNIVERSARY of the Jersey McAuley Mission, at 316, Water-street, New York, was commemorated lately. Superintendent Hadley made a short address, reviewing the history of the mission. Then followed a "testimony meeting," many men and women telling the story of their conversion. Addresses were delivered by several speakers, one of whom was Postmaster-General Wanamaker. The work during the past year is said to have been more extensive than in any other.

NEWICK, SUSSEX.—A very substantial new mission-hall was opened here on Wednesday week. Rev. J. B. Figgis preached an impressive discourse in the afternoon. The building, which holds about 200, was well filled by Brighton and local friends. In the evening the hall was crowded. Earnest addresses were given by the voluntary workers who conduct the meetings and other friends. The mission is entirely undenominational. Colonel F. Roberts will conduct special evangelistic meetings, commencing December 1.

MR. WOOLEY AT HIGHGATE.

A remarkable series of Gospel Temperance meetings was held last week at Archway Wesleyan Chapel, by Mr. John J. Wooley, a man thoroughly in earnest, and one who has experienced the horror of a drunkard's life, and knows the futility of his unaided struggle for freedom, and the apathetic attitude of too many Christian professors; but happily, also, the saving power of Christ. From the beginning the meetings were highly satisfactory in point of numbers. The interest never flagged, and Mr. Wooley won and held a place in the hearts of the people that was at once gratifying and helpful. The only regret was when the mission was ended, for everything indicated that if a continuation had been possible only increased interest would have resulted. At a children's meeting on Wednesday, Mr. Wooley was joined as a speaker by Miss Helen Hood, of Chicago.

Over a hundred pledges were taken, and the active workers say that some are those of individual cases any one of which would be worth the whole cost and effort of the mission. An additional striking result is that over fifty names have been added to the roll of subscribing members of the society, which must mean a largely increased force for good. A great many women donned the white ribbon bow as a badge of abstinence, and many men put on the blue. On Saturday afternoon, at a short extra meeting, Mr. Wooley gave an account of his misssion work on Rest Island, Minnesota, where he has established and maintains a Christian home for drunken men who sincerely wish to lead pure lives.

TO PARENTS AND TEACHERS.

To make a happy fireside clime,
For weans and wife,
That's the true pathos and sublime
Of human life. —*Burns.*

A child is God's problem, waiting for man's solution.

We must govern ourselves before we govern our children.

Teach your children to respect their elders and themselves.

Children are the ozone of human life, inspiring us with hope, rousing us to wholesale sacrifice.

Whenever you see a drunken man it ought to remind you that every boy in the world is in danger.

A child's heart is like good soil; the first seeds sown therein draw its earliest strength for good or evil.

The safety of our land, the brightest and best on which the sun shines, depends on the education of its rising generation.

The life of the child, as of man, consists not in seeing visions and in dreaming dreams, but in active charity and in willing service.

The child's performance of little duties now is a forecast, either in good to be strengthened or evil to be guarded against, of his future career.

Polycarp was converted when he was nine years old, President Edwards at seven, Dr. Watts at nine, and Matthew Henry before he was eleven.

Every true pastor is beginning to recognise what a fund of willing service lies at his guidance and disposal in the young people of his congregation.

If a child finds out that he can successfully appeal to the one parent against the decision of the other, he will soon learn to disobey both.

Let us teach as little as possible that our children will have to unlearn. One harsh word of ours may leave a black spot on a child's soul while life lasts.

Do not despise children because they are little. So is the helm that governs the ship. So is the bit that guides the horse. So is the word that rules the world.

Think of it! Our Lord Jesus was once the very age of your wayward boy; and his obedient, reverent life makes it possible for all boys of that age to be the same.

Behind what is said the child seeks for the man or the woman. Children's eyes are clear and penetrating; they look for what is sincere and real.

One of the most remarkable and most significant features in the Bible, so far as children are concerned, is the fact that it has no less than nine different expressions to denote a child.

What weary journeys have those little feet to do to cross the wide, wide world—those queer little feet that curl up their pink toes so complacently, throned on mother's lap before the nursery fire.

In households where family religion flourishes, the Church seldom loses the children, but in houses where a lukewarm type of piety exists we may keep the parents, but the children are often lost to us.

One sentence of honest praise bestowed at the right time is worth a whole volley of scolding. A storm of scolding has about as good effect on childhood as a hailstorm has on young plants.

Personalia.

Mr. Thomas Spurgeon has, with his family, reached safely his home in Auckland, N.Z.

Rev. Thomas Cook arrived safely home last week after his fruitful tour in South Africa.

Dr. Usher, who for a number of years has done good work in Belfast, is coming to Orpington, Kent, having accepted a call to the Baptist Church there.

Dr. David Grant, whose noble medical mission work at Chin-chew is so well known, has intimated that, on account of ill-health, he must retire next spring.

Mr. Eugene Stock expected to reach Colombo on Monday, 5th. Thence he goes to Bombay for the Decennial Missionary Conference to be held there at the close of the year.

Rev. George Short, B.A., of Salisbury, has, at the wish of the Council of the Baptist Union, consented to allow himself to be nominated for the presidency of the Union.

Rev. J. R. L. Hall and Mrs. Hall, who left England in September, have arrived at Jerusalem. Mr. Hall has had two attacks of fever, but was better when last heard from. He reports that Rev. F. F. Adeney and Miss Sachs are unwell.

Rev. J. T. Wigner, the veteran minister, ex-president of the Baptist Union, has signified his intention to close his ministry at Brockley-road, London, at the end of this year, and Rev. John Lewis, his co-pastor, has accepted the sole pastorate.

Rev. George Grenfell is now engaged on a commission for delimitating a territory bordering upon the Congo Free State. Some weeks ago a telegram as to a rising of the natives excited considerable anxiety for his safety, but letters received show he is safe and well.

Dr. Samuel Davidson, the well-known Biblical scholar, author of several important critical works, and a valuable translation of the New Testament, has been awarded a pension of £100 a year on the civil list, in recognition of his contributions to theology. He is now in his eighty-fourth year.

Rev. J. H. Horsburgh writes from Sin-tien-ts Sz-Chuen, August 29th, whence he hoped to start on the following day for Chentu, to visit Miss Mertens and the other ladies there, "to see our C.M.S. house," and then to visit other places and "make advances towards securing a lodgment in some other towns or villages." Mr. Horsburgh writes:—"All is quiet, and as far as we know our lives are just as safe here as in England."

Mr. James Monro, the late Chief Commissioner of the Metropolitan Police, who has been engaging in missionary work in India, is in England. He proposes to return to India early next year, when, it is understood, he will be accompanied by his wife and his eldest son, a medical graduate of Cambridge University. Mr. Monro has been working on independent lines with great success. His influence, particularly with educated Hindoos, has been remarkable. Miss Monro, who went out with her father, is stationed at Nuddea.

Rev. Dr. Stephenson, who has had two offers from America—one from Vanderbilt University and the other from the Metropolitan Church, Washington—has declined both, being resolved to remain by the Children's Home. He is, we may note, shortly to be married to Miss McPherson (Sister Ella), of the Children's Home. Miss McPherson has been an officer of the Home for about thirteen years. She comes of a Methodist family in the north of England.

Rev. W. Evans Hurndall, whose work in East London is so well known, has felt compelled, owing to ill-health, to contemplate resigning the pastorate of Harley-street Congregational Church, Bow. An eminent physician has recommended from six to twelve months' rest, and expressed the opinion that the work has become too great for his powers of endurance. The matter is now before the church, the members of which readily offer the pastor any length of time necessary for perfect restoration, and are disposed to appoint an assistant minister. Mr. Hurndall's answer will be given in a few days. The church is in a state of great prosperity. During his pastorate of 16½ years the membership has risen from 89 to over 1000, and a large number of accessory works are in a flourishing condition.

BRIGHTON.—The second public meeting of the twenty-five associated free churches of Brighton and Hove was held at the Pavilion on Friday evening last, the chair being taken by Mr. Marriage Wallis. This association has now been in existence about fifteen months, and seems likely to prove a useful factor in the advancement of the cause of righteousness in the town. The addresses on Friday were fearless and uncompromising.

Obituary.

BISHOP CHARLES WORDSWORTH.

The Right Rev. Dr. Charles Wordsworth, Bishop of St. Andrews, Dunkeld, and Dunblane, has passed away at the advanced age of eighty-six. At Oxford he was the tutor of Gladstone, Manning, and Hope-Scott; and as warden of Glenalmond College he introduced the English public school system into Scotland. He entered upon the bishopric in 1852. A profound scholar, he formed one of the New Testament Revision Company, and many of his published works relate to the Greek text.

MISS M. W. SMYTH.

Many a tear-dimmed eye will read with deep sorrow of the sudden removal, from a life of wide usefulness, of Marian, daughter of the late Mr. Robert Watson Smyth, of Wadhurst Castle, Sussex. For the past seventeen years she had devoted her time, property, and strength to a home for invalid gentlewomen, which she founded when only twenty-one years of age, and carried on to the day of her death. She lived amongst those under her roof, caring for them as a tender mother. Many a sorrowing one found in her a loving, sympathising friend, Her love for and interest in the C.M.S. was most keen, and only two months before her death she had been appointed hon. sec. to the branch of the Gleaners' Union, in connection with the church to which she belonged.

MAJOR ROSS, ABERDEEN.

We regret to announce the death of Major John Ross, Chief Constable of Aberdeenshire, which occurred last week. For some time past Major Ross had been in failing health. He was appointed head of the Aberdeenshire police force in March, 1863. Prior to that time, he had completed a service of twenty years in the Indian army, Bengal establishment. During the whole time of his service as Chief Constable of the county, Major Ross took a lively interest in public affairs. An attached Free Churchman, he was for a good many years an elder in the Free High Church congregation, and was repeatedly a member of the General Assembly. Latterly he had been a member of Queen's Cross Free Church. Although exercising his military tactics in the governing of those under him, his gospel had more of love than war in it. He was connected with various charitable and religious institutions, and took a deep interest in special gospel work; communications from his pen frequently appeared in our pages some years ago.

REV. DR. HORT.

The death is announced of Rev. Fenton John Anthony Hort, D.D., Lady Margaret Professor of Divinity in the University of Cambridge. Dr. Hort had for some time past been ailing, and last summer he took a journey to Switzerland in the hope that the air of the mountains might do him good; but the effect was rather harmful than otherwise. He came back worse than he went, and after some months of anxious and fluctuating illness he passed away in his sleep early on Wednesday morning last week.

Dr. Hort was only about sixty years of age. He graduated from Trinity College in 1850, being bracketed third in the First Class in the Classical Tripos, and in the following year was placed in the First Class both in the Moral Science Tripos and in the Natural Science Tripos. In 1852 he was elected to a Fellowship at Emmanuel College, a position which he held until his acceptance of a living in Hertfordshire five years later. In 1872 he returned to Cambridge as Divinity Lecturer at Emmanuel. Dr. Hort became Hulsean Professor of Divinity in 1878, and in 1887 was appointed Lady Margaret Professor. His fame as a scholar rests principally on his work in connection with the New Testament, the text used for the Revised Version being mainly that published by Dr. Hort and the present Bishop of Durham, Dr. Westcott.

REV. CHARLES GRAHAM.

After a somewhat long and painful illness, this well-known pastor entered into rest on Thursday last, December 1. His removal is one which will deeply affect many hearts. He was widely known and greatly loved both for his unaffected simplicity of spirit and intense attachment to the Lord. His sufferings for weeks were very great but his soul was calm. The rock on which he rested trembled not, for it was the Rock of Ages. He never murmured. His one desire was to pass into the presence of the Master. The atonement of Christ which he preached in life was his consolation in death. He has left, as his memorial, a monument more enduring than brass in a memory of consecrated service which, we believe, shall be to the praise and glory of God in the day of Christ. In an early number we propose giving portrait and sketch.

Our lamented friend was buried on Monday at Henley. There was previously a funeral service in the Avenue-road Church, at which Pastor Frank White and Pastor James Douglas gave short addresses. There was a large attendance, and the service was deeply affecting. Many friends and sympathisers assembled at the cemetery, where an address was delivered by Mr. Fuller Gooch. Next Lord's Day memorial services will be held in the Avenue-road Church, Shepherd's Bush, when the preachers will be: morning, Pastor Fuller Gooch; evening, Pastor James Douglas.

REV. DR. BURNS, KIRKLISTON.

Much regret will be occasioned, not only among the members of the Free Church in Scotland, but in the colonies and the United States, by the announcement of the death of Rev. James Chalmers Burns, D.D., of Kirkliston. Although for years he has had a colleague and successor, he may be said to have literally died in harness at the ripe age of eighty-four years. A native of Brechin, he came of a family which gave many ministers to the Scottish churches. Two of his brothers were Dr. Islay Burns and Rev. William C. Burns, the celebrated missionary in China. After labouring for some time as assistant to Dr. Robert Buchanan in North Leith Parish Church, in 1837 the deceased minister was called to the Scots Church, London Wall, where he ministered for several years. At the Disruption he did much to interest the English people in the cause of 400 ministers who for conscience sake left the Establishment and all its emoluments; and in that year he was called to the Free Church of Kirkliston. In supplying the summer stations at Lausanne, Cannes, and Aix-les-Bains, Dr. Burns became acquainted with continental life, and widened his theological outlook. For a long period he filled the office of Convener of the Colonial Committee of his Church, and in that capacity showed an enlightened zeal in all that concerned the welfare of Canada. In the winter of 1849-50 he spent six months in the Dominion. In 1879 the Free Church recognised its sense of Dr. Burns' services by raising him to the Moderator's Chair in the General Assembly. He was an ardent supporter of the total abstinence cause, and all along gave the Blue Ribbon movement his cordial sympathy.

Evangelistic Notes.

Mr. Charles Minor has been holding Gospel temperance meetings at Reading. This week he is at Tilehurst.

Mr. and Mrs. Ray have conducted a mission at Y Denil, Newbridge, Mon., which drew many to hear the Gospel.

Mr. William Forbes has, during the past week, been giving addresses in Glasgow in Trinity Free Church Mispah Hall, and St. Andrew's Hall.

Linlithgow.—Mr. Oscar Owers has concluded three weeks' Evangelistic meetings here. His addresses were much appreciated. The Town Hall was crowded on the last night of the mission. During his short stay here Mr. Owers has made many friends, and his work will be long remembered.

Mr. W. R. Bradlaugh has conducted a fifteen days' mission in Fulham, under the auspices of the local Nonconformist Union of Churches. During part of the time the weather was very unfavourable; but the audiences grew in numbers throughout, and not a few, especially among the young people, were led to receive the Saviour.

Gipsy Smith is in the midst of a remarkable movement in Yonkers, N.Y., the whole place, according to the *Yonkers Statesman*, being stirred, and on Sunday evenings three of the largest churches have been crowded simultaneously. It is early yet even to estimate results, but many appear to have been awakened to a sense of danger, and have professed acceptance of Christ.

Mr. Matthew Burnett has closed a successful Gospel Temperance Mission at Ligoniel and Ballysillan, where he delivered eighteen addresses during last week. He was assisted by ministers of all denominations. During dinner-hour he addressed the hundreds of employees connected with the mills; meetings for women and children were also held. During the past four weeks Mr. Burnett has delivered sixty addresses and administered the Gospel temperance pledge to between two and three thousand persons.

Reading. — Mr. Newton Jones conducted a successful ten days' mission in connection with the Reading Sunday School Union, from November 20 to 30, which was well-attended throughout, the interest increasing as the mission progressed. At the services for children the very great interest and attention shown was a proof of the bond of sympathy that existed between them and Mr. Jones. The services for adults, and the afternoon Bible readings, were much appreciated, as was shown by the large congregations that assembled. The Word was with power, and many names have been taken in the enquiry room. The meetings were held in the King's-road Baptist Chapel and very valuable assistance was rendered by the pastor (Rev. C. A. Davis), together with other ministers of the town.

Letters to the Editor.

SPIRITUAL POWER.

Dear Sir,—I have read with great interest the letters with the heading "Spiritual Power." About fifteen months ago I was led to trust Christ as my Saviour. Since then I have enjoyed the Christian faith so far, but I feel the want of something which I am led to believe is this Spiritual Power. I so often fall under my temptations, and get so discouraged at times that I hardly know what to do.

Can anyone from experience or good authority tell me if one can have this Spiritual Power working in them in the ordinary routine of workshop life, with its too-often harassing cares and monotony, or is it only for ministers, missionaries, and such like, who are wholly engaged in Christian work? I hope someone led by the Spirit of God will give me some more light on this all-important question.—Yours sincerely,

An Anxious One.

Dear Sir,—I have been for the last two months earnestly seeking light on this subject, and I should be very thankful if I could have a few questions answered. "A Rowing Man" says that the "receiving of the Holy Spirit is a gift to ask, and receive, and thank God for." Does he mean that I am simply to accept the filling of the Holy Spirit, to thank God, and then to go forth to my daily work, believing, in spite of all apparent evidence to the contrary, that I am filled with the Holy Spirit? Ought I not rather to ask for this precious gift and then wait, as the Apostles did, until I receive a definite and unmistakable filling, until a change comes over me that I cannot fail to recognise?

Ought there not to be after the filling of the Holy Ghost an alteration in feelings and wishes, similar to that experienced after conversion, only far deeper? Ought not the love for Christ to be definitely strengthened? Ought there not to be an abiding realisation of the Master's presence? Ought it not to be easier to resist temptation, and to live as Christ would have us live?

In fact, may we not definitely expect that God will work in us "to will and to do of his good pleasure" (Phil. ii. 13), thereby changing our life from one of continual struggles, failings, and sorrows, to one of basking in the sunshine of his love, one of living as seeing Him who is invisible, one of finding that, spite of temptation from without, the power of sin is broken within us, and we live in liberty and power?—Yours truly,

A. W. L.

Dear Sir,—Is not your correspondent "One Who Wishes to Do Good" perplexed by looking for a marked and sensible manifestation of God's power in giving the Holy Spirit where there is no warrant for expecting it? Individual Christians may have had special experiences, but do we not often harass ourselves by making the experience of others the measure of our own? There are diversities of administration, but the same spirit.

The sudden sense of power was given, we know, to some under the old dispensation, enabling them to prophesy or work miracles; but it was not always to the holiest or most faithful: witness Samson and Balaam. On the other hand, the Apostles urge their hearers to "grow in grace," to "put on the new man," but they do not speak of a special or instantaneous experience as a part of this. Is it not more like God's usual working to expect the Spirit to act as his powers in nature do—the sun, and dew, and rain in ripening the fruits of the earth? The Lord's own illustration is, "the seed (sown by the husbandman) springeth up he knoweth not how."

The best evidence for an individual Christian that he has received the Spirit is, surely, an increased desire to serve his Master, an increased sensitiveness of conscience, and an increased sense of his own sinfulness. Such marks as these can hardly deceive us; while a sensible emotional experience very easily may, as has often been seen.—Yours faithfully,

E. J. W.

FAITH—PRAYER—REVIVAL.

Dear Sir,—I have read with great interest the accounts in the Christian of Mr. Moody's visits to England, and to Ireland, and also the most encouraging statement with regard to the latter that there are tokens of a repetition of the revival of 1859. I well remember that revival, as far as the report of it is concerned, and the stirring of heart which it produced in this land, not without result in England, as well as markedly in Scotland.

I have in my possession a book published by Nisbet in 1860. It was edited by Rev. William Reid, M.A., and entitled, "Authentic Records of Revival now in Progress in the United Kingdom." Its perusal, and what is traceable of the after-result, have left on my mind a deep impression that the revivals of that time bore three marks, more or less inseparable from all true revivals that are heaven-sent, not what might be termed *man-made*. That is, that they are unmistakable, irresistible, and lasting.

I would instance one or two examples. Speaking of Minterburn, one writes: "A great and glorious change has passed over this locality. In many of the townships, without any suggestion from me, young and old meet together, before proceeding to the sanctuary on the Sabbath, to plead for a blessing on the services of the day. I have not seen a person under the influence of drink since the month of June, I have not heard a profane word, or even an idle jest uttered."

An account is given from Portrush of a man going to Coleraine "lying on the top of a cartload of coal." A passing hearse was made the means of arousing such deep and agonising conviction that a few minutes after this man, who afterwards spoke of himself as having been "the wickedest in the whole country for drinking, swearing, and every evil work," "was lying stretched on the highway insensible." A merchant passing by, and stopping to help to raise him, hearing his "cries to the Lord Jesus for mercy," when consciousness returned, was convinced of the reality of the revival, which he had doubted before. It is added, "He has gone on well ever since."

Surely as we read these things the hearts of many of us are longing to see and to feel the mighty work of the Spirit of God in our midst. And if the object of this longing is to be attained, I would ask how is its fulfilment to be sought? The same book answers the question repeatedly, and emphatically, by prayer—earnest, expecting, and if possible united prayer. I will give only one short extract from the report from Straid:—"For some time previous to the commencement of the work of revival in this part of the country, the spirit of prayer became deep and manifest among the people of my congregation." Another help seems to have been the stirring up of desire by the reports from the work in other places. Besides this, there seem to have been no means, except the ordinary services and ordinary faithful preaching of God's Word.

I cannot help thinking that if at the present time we could seek first the spirit of grace and supplication to be given to ourselves, and stir up ourselves and others to prayer, that as large and it may be an even fuller blessing is ready to descend upon us from the "open windows of heaven." Never was there a time when more efforts were made to reach the openly ungodly. But often we are like people who are trying every new invention for more efficient husbandry, "while the heaven above is brass, and the earth beneath is iron," for want of the refreshing rain.

I have often thought that if any one minister with his people could for one week lay aside as far as possible all other engagements, and give themselves to prayer—prayer alone, prayer in families, prayer in the congregation, for the realised influence of the Spirit, that one congregation would obtain a blessing at which others would look on in surprise, and be stirred to seek the same. For though ministers *must* "plant and water," from God alone comes "the increase."

At all events, may it not be possible for Christian people here and there by ones and twos and threes to plead on for a revival, seeking it from the Father in the name of the Son as a gift which must be "according to his will," and refusing, like Jacob, to depart without the blessing, till the twos and threes have been joined by others, and their meetings grown into large and earnest prayer-meetings, and before we are well aware we shall feel with awe, and joy unspeakable, that the Lord is with us of a truth?

C. M. M.

Trowbridge.

ROMISH INTERFERENCE WITH FREE SPEECH.

Sir,—Surely the facts related in a recent issue by Dr. Partridge as to the mob violence to which I was subjected at Hackney, ought to make Christian people reflect deeply on the present condition of this country. Allow me to add another incident of a similar character which has happened since. I spoke in Leicester, where the Romanist mob is not allowed to interrupt lecturers, but they can do as they please outside. A young lady, well known in Leicester for her benevolence to the poor of all denominations, and for her active personal work amongst them, attended the meeting, and anxiously tried to shield me from violence. In return, her dress was deliberately trodden on and torn by a Roman Catholic who ought to have known better, but who boasted of his deed. I think that all who have heard me will give me credit for avoiding giving any gratuitous offence to a Roman Catholic, but I think unless we are to abandon the liberty of free speech altogether in this country, that those who wish to hear my reasons for leaving the Church of Rome should be permitted to do so peaceably. To-day Rome interrupts my meetings; to-morrow she will interrupt all Gospel meetings. Oh! would to God that I could arouse Christian people to the fearful dangers of these last "perilous times." Quite lately I heard a Christian lady make the excuse for not helping my work for Romanists, and for the enlightenment of Protestants as to their wiles, that Rationalism was so much on the increase that it would never allow Rome to predominate. As if this could lessen her duty to oppose in every Christian way the great apostasy.

The delusion of these days is indeed strong. This false liberality is the blind which Satan throws before even Christians, to make them tolerate what God Himself has denounced. Are we to do nothing to save this country? Are we to sit down and fold our hands while idolatry is upheld in our midst? People are very fond of expressing their desire to be Daniels in verse, but when they see a lion's tail round the corner there is an end to the Daniel business. If I am not afraid of being mobbed or killed, I think Christian people ought not to be afraid of helping me to save their children from the cruel death which Rome will most assuredly inflict on all Christian people when she has the power, and every day she is obtaining more power in this country.

If it is said that we ought not to say anything that will offend Romanists, I reply that what we say should be said in love, and lovingly, but we must speak the truth whether people like it or not. If Rome does not like the truth, there is all the more need for saying it. Besides, we owe it as a solemn duty to a coming generation that people should know what Rome does believe and teach, and let me add that Rome has no scruple about teaching in her catechesims that Christians outside her pale cannot be saved, that they are all destined for eternal fire. In a book, quite recently published *in this very country* (for Rome is getting bold) it is taught that it is not contrary to Christianity to burn heretics; the Bulls of the Pope excommunicating Queen Elizabeth are justified, and the forbidding of her subjects to preserve their allegiance to her, or any heretical sovereign, is commented on approvingly.

While Rome is teaching all this in England to-day, why are we to remain silent and refrain from calling attention to what she is doing?

Yours in the love of the truth of Jesus,

M. F. Cusack.

8, *South-street, Thurloe-square, S.W.*

PARTAKING OF THE LORD'S TABLE.

Dear Sir,—I have just been looking once again at "The Life and Letters of the Rev. W. Pennefather." I was at the first of the Barnet Conferences, the parent of so many, now thirty-six years ago, and the memories requickened through this perusal are very touching. The worship, the prayers, the confessions (there was not much speaking in the morning meetings), the affectionate tone and holy bearing of our beloved friend himself; the mutual fellowship in the truth, and with one another in the Lord, were very sweet and helpful, and have become permanently influential. One also thinks with tender affection, and joy mingled with grief, of the personal friends who formed part of the assembly of "120" at the Supper of the Lord, and who are now present with Him above."

The rememberance of that communion suggests the following remarks:—It took place on the closing day of the conference. In the afternoon of the day before my most highly-prized teacher in Divine truths, himself a visitor at this conference, came up to me, and told me with extreme seriousness, and as though it was a most wonderful event, that it was proposed that we should all take the Lord's Supper together at the church on the following day; and although I was his younger brother in Christ, he asked how I should view it, for neither of us were members of the Established Church. Now there had been gathered day after day Christians from various parts of the Church of God, and although, I suppose neither the idea nor the practice was quite new, yet it was certainly a very uncommon proceeding. Our beloved host himself viewed the proposition with considerable gravity. But we had all sung the same hymns, had drawn near to the same throne of grace to the one God and Father, through the one High Priest, and in the power of the one Spirit. We had also eaten at each other's tables; and now what? I replied, "It is the Lord's table, I will go to it." And he concurred—very likely he had so intended. Therefore, with one exception only, we all partook of the Lord's Supper at the Table of the Lord, as one body in Christ. The one exception was a prominent Christian from Ireland, whose conscience we sincerely respected, although we regretted that he did not with us draw near to the Lord's table.

The newer generation may not think so very much of this, but it was a strange step then, and a great practical advance in Christian catholicity. The principle has been practised and applied a little—not much—more extensively ever since.

The principle having rooted, has growth ceased? Indeed, if the roots are healthy can growth cease? A friend told me that he partook of the Lord's Supper

freely with other churches *when he was away from home*, but not in his own locality. And I expect that such is the case with numbers of large-hearted men. But are not principles best exhibited by practice where we are known? Would it not be for the Lord's glory, would it not illustrate and carry out the truth of the one body in Christ, and of our resulting membership one with another, if sometimes we partook of the Lord's Supper in our own locality, wherever observed? Why wait for conferences, or for aggregate assemblies, or the union of churches? Can we not as individuals carry out the principle of going freely to the Lord's table.

Apologizing for speaking of oneself, although knowing that in doing so one often benefits others, I would say that since the first Barnet Conference, I have now and then attended at the Lord's table, in the Established Church, amongst the Presbyterians, the Baptists, the Congregationalists, the Wesleyans, the Free Brethren, and the Salvationists—for when I was at Portsmouth, these last also took the Lord's Supper; and the "Captain," presiding Elder, invited all Christians to join. In these days, numbers of believers feel free to act as I have acted; only practically whilst most willing that members of other churches should come to their church, they do not go to others. And the point of my exhortation is not that we should be only large-hearted enough to be willing that others should come to our particular community, if we have one, but that where we are welcome in the neighbourhood in which we live, we as believers, should occasionally make a point of going to the Supper of the Lord, wheresoever Christ's holy words are followed, "Do this in remembrance of Me." James Van Sommer.

Wimbledon.

"WHO ARE THE LAITY?"

Dear Sir,—I am glad to see this important question discussed in The Christian. "Church-membership" seems to me to be the term that needs clear definition. The visible Church, as "a congregation of faithful men," is made up of "members"; and, as such, we want to know what "the qualifications, rights, and duties" of membership are. I hold that they are the same in the case of the clergy, or ministers, and the other members or laymen. I object to the word "laymen," however, because it has been understood to imply a sacerdotal distinction in Church membership, which, as the writer in The Christian so truly remarks, is most un-Scriptural.

At the same time, taking the word "layman" to be equivalent to "member," I do not say "there is no such thing in Scripture as clergy or ministers distinct from other members of a visible Church. I believe quite the contrary. Hence I think the writer of the article in The Christian is mixing things that differ when he seems to ask the evangelical clergy to acknowledge all believers—Church "members"—to be "ministers"—God's clergy. The representative ministry of the Word is one thing, sacerdotalism is quite another.—Yours truly,

The Editor of *The Fireside.*

7, *Paternoster-square, E.C.*

SUPPORT OF MISSIONS.

Dear Sir,—I have read with painful interest the many urgent appeals in your paper from distressed labourers at home and abroad. Is it not well to ask if we, as faithful stewards, are carefully watching our own talent, denying ourselves, guarding our own outlay, avoiding all unnecessary expenses, studying simplicity in dress, in food, and in household arrangements, that we may "have to give to him who needeth"? Those who, by his grace, adopt this plan, can gladly testify to the joy and peace which ever accompanies full surrender to Him "whose we are and whom we serve."

If all your readers will adopt this plan before they enter on their Christmas arrangements, and send out their usual Christmas presents, they will surely realise and remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

Alpha.

THE LATE MR. GAWIN KIRKHAM'S Dutch picture of the Broad and Narrow Way is still being utilised. Mr. Cockrem, of the Open Air Mission, and Mr. Charles L. Young, of Mildmay, have had most encouraging times with it at Birmingham, Coventry, Weston-super-Mare, Redditch, Godalming, Guildford.

BOW AND BROMLEY.—A Nonconformist Council was inaugurated at a well-attended meeting held at Bruce-road Congregational Church on December 2. The object of the council is to give attention to the spiritual, moral, and social welfare of the district. All the churches represented have been doing this as far as possible in the past, but working alone they have only been able to touch the fringe of the problems that call for solution. By working unitedly as a council the efforts put forth will not only be more comprehensive, but more influential

UNIVERSITY NOTES.

OXFORD.

Two meetings were held last week in aid of the Church of England Zenana Missionary Society, when addresses were delivered by Miss Harding, a worker in Delhi. Inclement weather prevented the meetings from being as large as usual, but valuable testimony to the work was given by the speaker.

Friday last was observed in all the Oxford churches as the Day of Intercession for Foreign Missions. Several special sermons were preached appropriate to the subject, and real interest was evinced.

The Society for the Prevention of Cruelty to Children is doing excellent service in Oxford, by means of an active committee and a vigilant officer. The need of such work in Oxford is as deplorable as it is manifest.

Last Monday, the annual meeting of the Society for the Propagation of the Gospel was held. Dr. Knight-Bruce, Bishop of Mashonaland, Lord Addington, and two missionary clergymen addressed the meeting. For two years in succession, the weather has proved most unfortunate for this anniversary.

Oxford friends are rejoicing over the answer to prayer in the preservation of Mr. Moody and those on board the Atlantic liner. Testimony to blessing during the Mission continues to be received.

Rev. A. Polhill-Turner, of the C.I.M., has been addressing meetings, both of undergraduates and citizens. A most valuable and powerful evangelistic meeting was held by Mr. Polhill-Turner on Sunday last at the Y.M.C.A. As a member of "the Cambridge Eight" he is doubly welcome here.

CAMBRIDGE.

There was a fair attendance on Sunday week at the Alexandra Hall, when Lord Kinnaird gave the address.

Rev. A. N. Wood, from Mamboia, gave a very interesting account on Monday evening at the C.M.U. of his work in that district in East Africa. The country extends from the coast towards Uganda, but has hitherto been little worked by missionaries. Mr. Wood read an extract from a letter he had received some seven years ago from Alexander Mackay begging for at least two or three men to work among the natives. It is sad that this earnest appeal from the grave, as it were, should remain unanswered.

The same evening a meeting was held in aid of the Navvy Mission. The Principal of Ridley Hall presided, and Hon. and Rev. R. Grimston gave an address. The mission does an excellent work among the many thousands of navvies employed on great undertakings in different parts of the Kingdom. University men would find scope for their energies in this work during vacations.

At St Andrews'-street Chapel, under the presidency of Rev. T. Graham Tarn, a meeting was held on Wednesday evening in connection with the Student Volunteer Movement. Mr. Crayden Edmonds (St. John's) dealt with the need of the work among the vast masses of heathen population in India, Africa, and China. Mr. A. T. Watts (Peterhouse) dwelt upon the encouragements in the work (1) What God has already done among the heathen (instancing the complete conversion of the Fiji Islanders to God; (2) the promises of help in the work to be found in Scripture; (3) and the thought that it is within our power to fulfil them. Mr. Norman Bennet (Trinity) at the close made an earnest appeal for volunteers. There was an encouraging attendance.

The Christmas Holidays.

Dear Sir,—I shall feel much obliged if you will allow me to inform your readers in the neighbourhood of London, that Mr. E. T. M. Dennes has kindly placed his services at the disposal of the committee of the Children's Special Service Mission for the month of January next, in order to give magic lantern lectures on the "Pilgrim's Progress," or other subjects to young people during the holidays. This has been found in the past a most excellent means of drawing together many of the boys and girls at home from school, and of bringing the Gospel message to many who may perhaps seldom hear it, and no one knows better than Mr. Dennes how to make such meetings thoroughly interesting and spiritually profitable. I shall be very glad to hear from any friends living within an easy distance from town who would like to open their drawing-rooms, and gather their young friends and neighbours together some evening after Christmas for this purpose, and I would send them details of what is proposed.

May I also mention that Mr. Arrowsmith is arranging a special mission for the holidays in North London, and also at Blackheath, and that Mr. Dodderidge will have a similar mission at West Brighton, each will be accompanied by a goodly band of University men.—Yours faithfully, T. B. Bishop.

13A, *Warwick-lane, E.C.*

Y.M.C.A. NOTES.

At Howard the Y.M.C.A. is taking energetic steps in fitting up its quarters in Holden Chapel.

Mr. James B. Wookey has been giving addresses on "Social Purity" at Y.M.C., Rockford (Ill.).

At Union Christian College, Ind., the attendance at the Association meetings has been very good.

Mr. Sam R. Mabin, of Plymouth, succeeds the late Mr. W. D. Pink as general secretary of the Devonport Y.M.C.A.

Messrs. John MacInnes and Edwyn Barclay have consented to act as honorary assistant secretaries of the Exeter Hall Association.

Rev. J. McCarthy, of the China Inland Mission, has been addressing Y.M.C.A. meetings in Buffalo and other towns in the States.

The Ilfracombe Association is seriously considering the opening of a Seaside Home in what is now a much-frequented watering-place.

The Tract Union at Exeter Hall is still keeping at its work in a quiet persevering way, and the literature it is disseminating doubtless does its silent work in the world.

The annual convention of the South Carolina Associations held lately in a remote place was well attended, and produced many indications that the work is progressing well in the South.

A Northfield club has been organised at Yale for the purpose of uniting all the men who went to Northfield last summer, and to keep alive the interest in the Northfield gathering during the winter.

At Portland, Ore., the religious work is well sustained. Men's gospel meetings on Sunday have an average attendance of two hundred. Sunday morning Bible class has a membership of twenty-five.

At Adelaide progress is reported in all departments, and the interest and membership increase; members are joining the evangelistic workers' band. The attendance at the evangelistic services is increasing.

After a lively discussion, in which many complimentary things were said with respect to the work of the Aldersgate-street Y.M.C.A., the Court of Common Council last week made the institution a grant of fifty guineas.

It has been decided by the Association at the University of Pennsylvania to allow students who are members of associations remote from Philadelphia to join the University branch free of charge, upon presentation of their membership cards.

The Gospel meetings in connection with the Y.M.C.A. at Ilfracombe continue to attract good numbers at the Boys' Brigade Drill Hall, Quay Place. During the hours of Divine service in the evening, one or two members walk through the town giving out slips of invitation, with very encouraging results.

In Wisconsin two lumbermen secretaries have lately travelled with horse and cutter 864 miles, visited 101 camps, met with 3,593 men, held sixty meetings, distributed fifty Bibles and Testaments, their labours resulting in eleven woodsmen professing conversion, and many requesting prayers. Less than fifty professed Christians were met with. The tent work during the summer has been productive of great good.

Mrs. Van Zuilecom, of 64, Sterndale-road, West Kensington, urges the need of a Y.M.C.A. building at Chudderghaut, India, where Gen. A. E. Campbell is working amongst young men. She writes:—"Parents in England scarcely realise the intense need of such a work in India. Young men, some of them from Godly homes, are drifting away from want of a Christian Association to take them by the hand and help them. In many places there is an entire absence of all religious services."

The Young Men's Review well remarks—"Young men get drunk, yet we seldom hear of very vigorous temperance work being attempted by the Y.M.C.A.'s of the country. Possibly the reason lies in this, that the young men associated with our Associations are in almost all cases temperate young men, so far as alcoholic liquors are concerned. It seems to me, however, that there is considerable room for improvement in this way; all young men are not total abstainers; a good many of them spend far more money than they can afford in alcoholic drinks. This being the case, there is room for actual zealous work in this direction."

The half-yearly meeting of the English National Council, held at Exeter Hall on Friday evening last, celebrated the close of ten years' work. The first meeting of the Council was held at Birmingham, in December, 1882, when there were 188 associations in England, Ireland, and Wales, and 316 including Scotland. Now, in the English union, which comprises Ireland and Wales, there are over 400 associations, and the work is represented at over 500 centres. This is very largely the result of the direct operations of the Council, through their agents travelling over the entire country, developing the work in new centres, and bringing about generally a greatly improved organisation.

DR. L. W. MUNHALL.

Twelve churches in Chester, Pa. (five Methodist, three Presbyterian, one Episcopal, one Baptist, one Lutheran, and one Heavenly Recruit's), have joined in a four weeks' evangelistic campaign, under the direction of Messrs. Munhall and Birch. The work was greatly blessed of God. Many hundreds were saved, and hundreds besides were quickened who had "the form of godliness without the power." The whole city was stirred. The Christians made a canvass of the city, going out "two and two," from house to house.

The meetings were held in an Armoury that would seat twelve hundred. Many times it would not hold the people, when overflow meetings were held in the First Presbyterian and Madison-street M.E. Churches.

The meeting for young people between twelve and twenty-five years of age was a most extraordinary gathering. Quite 200 of them confessed Jesus as Saviour. The meeting for youths and young men only between fourteen and thirty was also a wonderful meeting. Fifty-four of them publicly avowed their faith in Jesus as Saviour. Fifteen hundred women crowded the Armoury at a meeting for women only, and hundreds beside were turned away unable to get in.

Mr. Munhall gave an hour to the students of Crozer (Baptist) Theological Seminary, addressing them in the chapel of the seminary on "How to study and use the English Bible, and do personal soul-saving work." These students were of great help in the Armoury meetings. By invitation of Colonel Hyath, the president, Mr. Munhall addressed the students of Chester Military College. A number of these students confessed Jesus as Saviour.

Finsbury Park Y.M.C.A.

A missionary conversazione was held under the auspices of this association on Friday, Dec. 2, the host being Mr. W. H. Seagram. Many interesting curios were on view from different parts of the foreign mission field, and in the inspection of these, and the enjoyment of tea and talk, the time was pleasantly spent until 8 o'clock, when Mr. Seagram took the chair, supported by Mr. R. C. Morgan, president of the association, and Mr. R. Denis Browne and the secretary. The chairman expressed his pleasure at being present at such a gathering, and emphasised the fact that the best preparation for work abroad was faithful self-denying work at home.

Mr. Arbuthnot, of the C.M.S. Lay Helpers' Union, detailed the circumstances which led to the opening up of mission work in Uganda. He was followed by Rev. T. Brockway, of the L.M.S., who gave a graphic account of his work in Madagascar, making special reference to the way in which the Word of God, given to the natives in their own language, was quick and powerful to their conversion. Mr. Marcus Wood, of the China Inland Mission, then delivered an earnest address on China, where he had laboured for eight years. The audience, composed entirely of men, showed none of the usual signs of restlessness though the hour was late, and after a few words from Mr. Morgan on personal consecration, the meeting was brought to a close. Then a large number gathered round Mr. Brockway while he exhibited a quantity of native pictures. Such a gathering and such addresses cannot fail to stir up real enthusiasm in the cause of foreign missions, and we trust that the results will, in God's own time, be abundantly manifest.

FACTORY LADS' CHRISTIAN HOME AND INSTITUTE.—The fourth annual meeting of this work, superintended by Mr. F. E. Markham, was held a few days ago in the Vestry Hall, Haverstock Hill, Mr. H. Harben presiding. An abstract of the report was read by Dr. Evershed, who stated that, although so recently established, the institute has on its muster roll young fellows who are rapidly growing into men, with the brightest prospects before them. Last year was an anxious one, and the income only just met the expenditure. Sympathetic words were spoken by Rev. Z. B. Woffendale and Mr. J. A. Groom.

MRS. SPURGEON'S BOOK FUND.—Many kind friends (says Mrs. Spurgeon in *The Sword and the Trowel*) will like to be assured that my special work—the Book Fund—is thriving grandly, by the evident blessing of God upon it. The treasury is still well filled; and since my return from Mentone, I have been working with increased zeal to make up for the interruption of that sorrowful season last year, when [illegible]'s suffering condition claimed all my [illegible]. Now he is with God, I have, more than ever, time, and reason, and incentive to devote myself to the service which has always been so dear [illegible].

IRISH NOTES.

Rev. Jas. M. Granahan, late of Larne, has entered on his duties as co-pastor with Dr. Johnston, of the important Presbyterian Church, Townsend-street, Belfast.

As the outcome of the recent Evangelistic services an Out-and-Out Band, which already numbers about fifty members, has been formed in Agnes-street Methodist Church, Belfast.

On Sunday week, the annual sermons on behalf of temperance were preached in all the Methodist churches, and last Sunday similar sermons were preached in all the Presbyterian churches.

The general committee which had charge of the arrangements for Mr. Moody's mission in Belfast held its final meeting last week, when it was found that after meeting all expenses there was £100 in hand. This amount it was determined to hand over to the Bible and Colportage Society of Ireland.

A Presbyterian temperance conference has been held at Cumber, near Derry, at which resolutions were adopted urging the formation of a temperance association in each congregation, the giving of temperance instruction to the young in day and Sunday-schools, and the exhorting of all engaged in the traffic to give it up.

The year now closing has proved that it is possible to work successfully among Irish Roman Catholics without exciting their prejudices or hurting their feelings. Copies of *The Catholic* have penetrated into every corner of the land, and have been read by clerics and laity. The Editor has gone wherever duty called him, travelled by night and by day, trusted his life a thousand times to Roman Catholic hands, and not a hair of his head has been touched. He has conducted meetings for Roman Catholics, and he conducts them still, in a hall off one of the most frequented streets in Dublin. Numbers of Roman Catholics have attended every meeting, have listened with the greatest attention, have invariably returned, and many of them are now rejoicing in the liberty of the children of God.

SCOTTISH NOTES.

Relief work is being carried on among the Glasgow unemployed.

The Glasgow police are taking active steps for the suppression of lotteries at bazaars.

The Scottish Coast Mission has workers among seafaring people at fifteen fishing stations.

Rev. R. H. Smith, Congregational minister, Duncanstone, N.B., has resigned his charge owing to failing health.

Dr. James Johnston wrote to *The Scotsman* from Lake Nyassa on Sept. 12 that he expected soon to be homeward bound.

Rev. Mr. Fairweather, of Kinfauns, Perthshire, is to receive a call to the Presbyterian Church at Regent-square, London.

A conference of pastors and office bearers was recently held in Kirkcaldy on how to reach the young and the working classes.

The Sailors' Orphan Society of Scotland has lately added twelve to the list of its protégés, some of them children of seamen lost in the *Roumania*.

The Glasgow auxiliary of the McAll Mission held its anniversary last week. It was reported that £1,550 had been subscribed in the district during the year.

The Leith Christian Fellowship Union has been in existence for twenty-three years. It embraces eighteen associations, with 736 members. The Union maintains a missionary in China.

Rev. John McNeill addressed a large gathering of students at Oddfellows' Hall, Edinburgh, on Sunday evening. From the story of Naaman the leper he brought out many practical exhortations bearing on the life of to-day.

At a meeting of the Edinburgh Diocesan Temperance Society a motion was made declaring that the scheme of the Bishop of Chester for dealing with the liquor traffic deserved the favourable consideration of the Legislature. This was met by an amendment that the scheme was unsound in principle and not calculated to secure national sobriety and morality. The amendment was carried by a large majority.

One of the city missionaries in Edinburgh who has charge of about the poorest and most densly populated parts of the Old Town, states that out of 600 families in his district 200 belong to the Roman Catholic Church, and regularly attend worship, while of the remaining 400 about 70 per cent. never enter a church door. The leading causes of this indifference are intemperance and irregular employment.

THE BISHOP OF MANCHESTER, addressing a public meeting in that city, said he could not agree with the Bishop of Chester's licensing proposals, although his scheme was better than the existing system.

Temperance Notes.

One hundred and twenty-four pledges were recently taken at Falmouth, as the result of a very successful temperance mission conducted by Mr. J. T. Barker.

In connection with the Grimsby branch of the B.W.T.A., a series of very interesting and successful gatherings has been held, addressed by Miss Hoddinott.

Lady Henry Somerset and Miss Frances Willard began their winter campaign last week. Conferences are to be held in the various large centres in the north.

At the annual meeting of the Edinburgh branch of the B.W.T.A., held lately, Miss Wigham, the secretary, reported that during the year the branches of the Association in Scotland had been increased from sixty-five to 110.

The World's Woman's Christian Temperance Union, organised in 1883 in America, has had a most marvellous growth, and at its last Convention, held in Boston, forty countries were represented, which had established its work in their borders.

Ganja, a drug produced from the leaves, flowers, and portions of the stem of the hemp plant, treated in a peculiar way, appears to be doing a large amount of harm in Bengal. To its use can be traced many of the worst crimes in Lower Bengal.

The Hornsey Watch Committee have successfully summoned a local publican for supplying drink to a constable on duty, in spite of an application from the brewers (the real owners) for an adjournment to enable them to find another tenant—a "dodge" often resorted to to shield the owners.

The anniversary meeting in connection with the Keighley and District Band of Hope Union organisation were initiated on Sunday by a series of special Gospel temperance services in many of the local places of worship, and a crowded public meeting in the large hall of the Mechanics' Institute.

At a recent meeting of the Sunderland Board of Guardians, attention was called by the vice-chairman to the increasing number of able-bodied people sent to the workhouse owing to drunken habits. His idea was that they should have an inebriates' home to be supported by a rate levied upon the public-house interest.

Dr. F. R. Lees, referring to the recent proposal of the Bishop of Chester, roundly condemned it, inasmuch as it entirely failed to address itself to the cause of the evils, physical and moral, which the drink trade brought upon the nation. Nor had he any liking for the Gothenburg system, which, according to those who had had opportunities of noting its operation, had proved unsatisfactory.

At Sunderland Miss Anna Gordon and Miss Alys Smith will hold a meeting for the Young Women's Temperance Union, and Miss Willard will address a meeting of day school teachers, convened at Middlesbro', during the week. Miss Willard's valuable help in this department of work will greatly aid the efforts of those who desire to see temperance instruction given in every school in England.

In the course of a temperance sermon in Rochdale, on Sunday week, Rev. E. A. Davies said that the Prince of Wales would not allow a public-house on his estate at Sandringham. In one cottage he was told by the mistress that her husband used to be given to drink, but since he had been living there, and away from the temptation of the public-house, he was a sober man, and her home was a happy one.

In connection with the annual meeting of the Manchester Church of England Temperance Society, Miss Gertrude Jackson gave an address on "Women's Influence upon the Temperance Question." She would like some of the girls who were growing up to womanhood to come face to face with the question of drink among the working classes. Miss Agnes Wilson next spoke upon "Temperance Work Among Women."

At a meeting, in connection with the B.W.T.A., recently held at Leamington, one of the speakers remarked that the reason why so much drunkenness exists amongst domestic servants is that mistresses are so regardless of their servants' morals by permitting them to indulge in alcoholic stimulants, and by using them in the kitchen, giving cooks and maids a liking for alcoholic drinks. She implored all to banish drink from their houses, and thus help to diminish the besetting sin of so many servants.

Speaking at Wood Green last week, Rev. G. A. Bennetts said the drink traffic was an awful whirlpool in the midst of the world, swamping into its terrible abyss millions of the human race. Looked at from the physical standpoint there were one thousand persons swept into their graves every year by its direct influences, and another thousand by its indirect influences. But the physical effects were nothing to the social and moral ones. If only the drink traffic were banished, all the industrial problems of the times would cease to exist, and the great causes of social and moral disorder be at once removed.

The Book World.

A NEW CHRISTOLOGY.

The Visible God. By Rev. William Marshall. Second edition. (6s. *Hodder and Stoughton.*) Independent thinkers will revel in this book; others will do well to leave it alone. Reverent in tone, loyal to Scripture, clear and definite in statement, it is nevertheless so bold and original as to puzzle the many. Amongst other points, it sets forth what is practically a new conception of the person of Christ. The author claims that the Post-Apostolic Church missed the true doctrine as set forth by the Apostles, and that we have been misled in consequence. His teaching may be expressed thus:—

In the beginning God was; alone, in the uncreated heaven of his own glory—alone, but not solitary; for God is triune. Before creation, this Trinity was invisible; while, since the beginning of creation and for evermore, both the Father and the Spirit remain invisible. Prior to creation, and for creative and mediatorial ends, the Son became the image of the invisible God, the firstborn of all creation. As such He had a form which was visible, real, and human. The Father and the Spirit had their visibility in Him, for "In Him dwelleth all the fulness of the Godhead *bodily*.

Mr. Marshall maintains that it was in this form that he walked and talked with Adam, Abraham, Moses, Joshua, and others; and that this was no mere appearance of a man, temporarily assumed, but was his own proper form, as truly as his appearances after his resurrection were in his proper body. Further, this form is human. If man was made in his likeness, then the original and the copy were alike. The author argues from Scripture that every appearance of the Second Person of the Trinity is that of a man, and challenges anyone to show evidence that this human form was merely assumed.

We do not criticise this teaching. It is taught with such earnestness, definiteness, and reverence of appeal to Scripture, that it demands a respectful hearing from all qualified to deal with these great matters. We counsel, however, the utmost caution and prayerfulness in the examination of a subject so deep and sacred.

STORY BOOKS.

The Hill of the Angels, by Lily Watson (2s. 6d. *R.T.S.*), is a clever sketch of literary ambitions and of ultimate success; it will at once amuse and encourage young authors.

Ida's Secret, by Agnes Giberne (2s. 6d. *J. F. Shaw and Co.*), is a story with a moral—that wrongdoing, like murder, "will out," though it may sometimes be overruled for good in unexpected ways.

Maia, by J. Ottilie V. Jacoby (*Elliot Stock*), is a cleverly-conceived tale of the Fatherland, telling of love and war and self-sacrifice. A deep religious tone pervades the narrative, which can be commended on every ground.

Hearts of Oak, by Dr. Gordon Stables (5s. *J. F. Shaw and Co.*), is a moving story of the sea, intended to illustrate the life and heroic achievements of Nelson. It need scarcely be said that the descriptions of naval scenes and experiences are of the most vivid kind. Boys of an adventurous turn of mind will revel in its pages.

Bob Lovell's Career, by E. S. Ellis (5s. *Cassell and Co.*), is "a story of American railway life," in which a clever and high-minded young engineer rises rapidly from the post of fireman on a locomotive to the presidency of the railway company. The story has all the elements of "go," brilliant description, and rapid movement that we associate with American fiction. But it is an admirable tale for youths who have to carve their way in the world, and who sometimes forget that fidelity to duty and fearless devotion to truth bring success in life as well as secure an approving conscience.

All's Well, by Emily Holt (3s. 6d. *J. F. Shaw and Co.*), is a charmingly-told tale of the persecuting times of three and a-half centuries ago. We wonder how many of us in these easy-going days would prove as faithful to God and to conscience, should the need arise, as Mistress Benden, the heroine of the tale, who not only endured sore imprisonment, but sealed her testimony at the stake at Canterbury? Miss Holt's portrayal of men and manners and the quaint speech of our forefathers is as fascinating as ever, while her industry is phenomenal. A story like this is worth a cart-load of the novels that are mostly in vogue at our circulating libraries.

Tales for the Twilight Hour. Under this distinctive heading *The Religious Tract Society* are publishing a series of narratives specially suitable for the leisure reading of young men and women. Our Street, by Leslie Keith (3s.), records the simple annals of a middle-class suburban street, showing how happiness and true brotherliness are independent of worldly status or possession. The Shadow on the Hearth, by Rev. T. S. Millington (3s.), carries its lesson of clear warning against unequal yoking in marriage in matters religious; and at the same time unfolds some of the inner workings of the Romish system as it produces social discord. Half-brothers, by Hesba Stretton (5s.), gives a glimpse into an intricate family history, with the play and counterplay of conflicting interests. The gifted author knows how to depict social life so as to satisfy the canons of literary art and yet bring about a proper dénouement. These tales are all of a high order.

The Hidden Hand, the striking exposure of the Romish apostasy, issued by *Marshall Brothers* (3d.), has reached a fourth edition, completing 63,000. The contents include a statement of the cause and remedy of the sorrows of Ireland.

Cassell's Family Magazine has a world-wide reputation as an entertaining and useful periodical. The annual volume (9s. *Cassell and Co.*) contains six complete serial stories and thirty shorter ones, all by popular authors. One of the most attractive departments is that headed "The Gatherer," under which are grouped hundreds of interesting facts and novelties of invention. The volume contains about four hundred illustrations, and is a treasury of information on cookery, gardening, health, dress, and other domestic matters. It would be welcome as a Christmas present in many a home.

Farthings, by Mrs. Molesworth. (3s. 6d. *Wells, Gardner, Darton & Co.*) A capital story of a waif (really there are two of them in it) written with a purpose, and that purpose the arousing of wide interest in the rescue of waifs and strays. Even apart from this, the book is really interesting and fresh. From the same house we have also A Pair of Old Shoes, by Crystal Coleridge (1s.). A simple but telling story of rural life, both in farmhouse and rectory. My Birthday Book, edited by Mary Trebeck (6d.), prepared expressly for the members of the G.F.S., but well adapted to all girls.

Two beautiful booklets are published by *Messrs. Passmore and Alabaster*, containing some of the last utterances of the late C. H. Spurgeon. Peace, Perfect Peace, is "a talk in a sick room at Mentone," and forms a very choice bit of practical exhortation based on the well-knownhymn by Bishop Bickersteth. Each couplet in the hymn suggests most helpful and comforting thoughts. Breaking the Long Silence is the title of notes of two short addresses by Mr. Spurgeon on the last evening of 1891 and the first morning of 1892. The booklets show that the spiritual vigour and insight of the great preacher were undiminished to the very close of life.

Christmas Cards and Calendars in choice variety have been issued by *Mr. J. G. Wheeler*, 88, *Mildmay Park, N.* Among the most highly finished cards are "Waters of Quietness," with texts and original series by Lily Oakley; and "His Presence," with verses by Charlotte Murray, both in packets of six for a 1s. Others are of tasteful design, with suitable lines by F. R. Havergal, H. Bonar, and M. A. Chaplin (6d. for packets of six). These may be had adapted either for Christmas or the New Year; as also may series of autograph cards, and others of a cheaper kind. The "ruby" mottoes for 1893 are very attractive, and suitable for localisation by churches and missions. Among the calendars are:—The "Art Ruby" (4d.), the "Guiding Hand" (6d.), and the "Holly Spray" (1s.), the last being handsomely blocked in silver.

The Perpetual Presence: By W. Monro Collings: a useful booklet issued by Drummond's Tract Depôt (1s. per doz.) specially helpful for circulation at the New Year.

The World-wide Communicants Union card, designed to assist Christian union, and promote prayer and praise to God, is a sound and cheerful publication. Copies may be had (6s. per hundred) from *Rev. G. Dobree, St. John's Vicarage, Worksop.*

BOOKS RECEIVED.

From *Hodder and Stoughton.*—Mother's Friend. Vol. 5. (1s. 6d.)

From *E. W. Allen.*—Poems in Petroleum. By John Cameron Grant. (2s.)

From "*Home Words*" *Office.*—Matches that Strike, edited by Charles Bullock, B.D. 5s.

From *Sampson Low and Co.*—The Preacher's Daughter, a domestic romance, by Amelia E. Barr.

From *Alexander and Shepheard.*—Paul's Prayers and other Sermons. By Alexander Maclaren, D.D. 5s.

From *Seeley and Co.*—At the Holy Communion. Helps for Preparation and Reception. By H. C. G. Moule, M.A.

From *T. and T. Clark, Edinburgh.*—Beyond the Stars; or, Heaven, its Inhabitants, Occupations, and Life. By Thomas Hamilton, D.D., LL.D. New edition, 3s. 6d.

From *Nisbet and Co*—Pilgrim Songs, third series, by Rev. John Brownlie (1s.); The Gospel according to St. John, edited by Rev. J. H. Whitehead, M.A., for "Scripture Handbooks" series. (1s. 6d.)

From *J. A. Thompson and Co., 24, Elliot-street, Liverpool.*—Memoir of William Marcus Falloon, M.A., Rector of Ackworth and Honorary Canon of Chester. By Hugh Falloon, M.A. Introduction by Archdeacon Clarke.

From *Partridge and Co.*—Thoroughness, Talks to young men, by Dr. Thain Davidson. (1s.) Recitations and Concerted Pieces, for Bands of Hope and Sunday-schools, compiled by James Weston (1s.); Jean-Jacques: A Story of the Franco-Prussian War, by Isabel Lawford (9d.); Dawson Madge; or, The Preacher's Daughter, by T. M. Browne (9d.); Onward and Upward, Vol. II.; Wee Willie Winkie, Vol. II.; Sketches from the Gospel of Mark, by C. E. Stuart (1s. 6d.).

Protestant Reformation Society.

Arrangements have been made for a monthly prayer meeting, open to all friends of this society, to be held in the committee-room, 20, Berners-street, Oxford-street, W. The first meeting will be held on Friday, December 30, at 3.30 p.m., conducted by Rev. W. R. Mowll, Vicar of Christ Church, North Brixton.

The object of these meetings is to give the friends of the society an opportunity of uniting in earnest prayer for the agents of the society, that God may support them in their difficult work, and abundantly bless their efforts for the salvation of souls. The society, now in its sixty-fifth year, is anxious if possible to open new stations in several of our large towns.

The society has a two-fold aim: 1, the salvation of Roman Catholics through the one only Mediator, Jesus Christ; 2, the preservation of Protestants who are in danger of being perverted to the Church of Rome. One of the most important duties of the missionaries is to visit Roman Catholics in their homes, and especially those inquiring after truth, and to rescue Protestant children from Romish schools. Another is to hold Protestant educational classes for the instruction of the young.

Notices.

An Old Reader asks in what collection she may find a long hymn (different from the one in "Sacred Songs and Solos") beginning with the words "God is Earnest," and every verse opening in a similar way.

Applications for Tracts.—Rev. T. Brannd, Bible Christian Minister, Salcombe, Holsworthy, Devon; Mrs. L. C. Jones, 5, Jubilee-terrace, Tyne Estate, Ilford; J. R. Workman, 488, Oxford-street, W.; J. Cadby, 23, Tredegar-road, Ebbw Vale, Mon.; J. Faulkner, 55, Waterfall-row, Ebbw Vale, Mon.; Edwin Gibbons, Castle-terrace, West Coker, near Yeovil; Jno. Brenton, Llantrisant, Cardiff; Miss Brenton, Glyn-terrace, Llantrisant, Cardiff; W. Ansen, 11, Victory-square, New Church-road, Camberwell, S.E.; E. D. Hughes, 3, Church-street, Rhosymedre, Ruabon, North Wales; H. Cole, 14, Etherington-street, Gainsborough, Lincolnshire; W. McNaught, 125, Parkdale-road, Plumstead, Kent; F. T. Watt, 46, Legspring-road, Leytonstone; Cicely Cobby, care of Dr. Reid, Cedros, Trinidad, West Indies; A. McIntosh, 19, Sebbon-street, Canonbury, London, N.; Miss Smewins, 19, Spital-street, Dartford; Miss Lynn, 173, Lowfield-street, Dartford.

Communications Received with Thanks.—H.T. A.W. R.C.G. J.S. J.A.C. T.A.P. R.B. D.C. I.M.M.K. R.N. W.G. J.E.L. G.A. H.T. Mrs. W. W.H. W.D. A.T. F.B. T.J.H. Col. H. W.S.S. A.M.J. C.W.J. Mrs. B. R.C. H.H. E.S. T.A. R.S.B. S.R.M. K.C. T.A.H. S.R.G. E.W. P.W.R. L.A.B. H.N. J.G.H. J.W.C.F. M.D.J. A.W.V. A.F. H.B. J.J.S. H.O. C.F. C.B. A.R. H.R.C. C.I. A.A.D. A. McG. E.T.R. C.L.B. F.J.P. H.A.H. J.D.S. A.M. J.H.S. J.C. H.H. I.M.K. K.A. J.H.F. A.M. F.E.M. J.T. E.S. M.J.W. W.F. J.P.P. M.B. McA. L.L.R. F.W.G. J.D. E.A.H. C.A.B. E.S. T.J. M.J.G. Ll.L. J.B. J.D.L. J.B. S.D. W.D. J.V.S. R.C. D.J.E. H.H. J.J. T.P. R.T. A.W.H. M.T. F.A.G. A.S. R.F.M.C. J.B. P.J.S. C.L.E. G.H.B. J.G. E.C. A.K. J.A.W. D.A.M. C.E.G.W. Mrs. J. G.A.R.W. J.K.W. P.A.H. F.R. M.F. F.W.W. A.F. A.M.J. A.McB.B. K.M. W.P. E.E.B. W.A.P. J.D. T.W.

Appeals.

Cheriton, Alresford.—A worker in this rural district where the majority of the congregation earn about 12 shillings a week, pleads for help in procuring a stove in the chapel. Communications should be made to Theodore Woodman, The Manse, Cheriton, Alresford.

Gibraltar Soldiers' Institute.—The lady-workers ask little articles, suitable for Christmas gifts, to the soldiers on the Rock. Handkerchiefs, pencils, writing paper, and similar things are acceptable. Parcels sent to Colonel H. S. Clarke, Essendene, The Downs, Wimbledon, will be forwarded.

Braintree, Mr. Hider writes, is suffering from the agricultural depression, and it is painful to see aged Christian people cowering over a little heap of smouldering embers, and to know that food is as scarce as fuel. Help is asked to supply coals to such.—George Hider, Great Sampford, Braintree.

A Home for Inebriates has been opened at 10, Paddenswick-road, Ravenscourt Park, W. £100 is needed to complete furnishing the house, which will be partly supported by freewill offerings during the first year, after which it is hoped it will be self-supporting. Further particulars from the secretary, at the above address.

Union Hall Mission.—Mr. Robert Bilbe writes:—Our financial position is such as to cause the deepest anxiety. Although we have been enabled to maintain the mission for thirty-three years, in the midst of the poor of this great city, we have never been so severely tried for funds as we are now. We purpose giving dinners and teas to the poor in Christmas week. We shall open a special fund, and I ask kind friends to state in their communications to which object they desire their gifts placed, "for the General Funds of the Mission," or the "Poor Fund."

FOUR YOUNG MISSIONARIES bade farewell to their friends at the Wesleyan Chapel, Tottenham, last week, prior to departure for China in connection with the "Joyful News" Mission, founded by Rev. Thomas Champness (formerly a missionary in West Africa), whose son formed one of the present party. The four young men go to take the places of two missionaries, one of whom died of smallpox, and the other was murdered at Wuhsneh last year. There are now ten "Joyful News" evangelists in the Celestial Empire.

NOTES ON DAILY READINGS.

SUNDAY, DECEMBER 11.—RUTH IV.

It was a rare lot for the Gentile maiden to have her case taken in hand by Boaz, the wealthy landowner of Bethlehem. To be his wife, and to realise that his inheritance was hers—this must have sent a thrill of bliss through her heart, whilst the daughters of Bethlehem were filled with envy and chagrin. But, after all, this raising up of the poor out of the dust to sit with princes is not to be named in comparison with the still more surprising fact in which each believer who reads these lines has a share. That we, who were not a people, should become the people of the living God, is much; but that is not all; we have become the Bride of Christ, and are joint-heirs with Him of his unsearchable riches.

Our Boaz pleads our cause in the gate, and what the law could not do, in that it was unable to redeem, our great kinsman has done. And as the transference of the shoe indicated the transference of authority and property, so has all right and power over us passed into the hands of Jesus, who alone has a supreme claim over us. We are his. His because of his near kinship; his because He has fulfilled the law and possessed Himself of all legal right to us; his because He has redeemed us. Sooner might Ruth have thought of being unfaithful to Boaz, than we to Him.

And so, if we will wait for the end of the Lord, we shall always find that He justifies his dealings with his people. At first his hand seems against us. But it is only on account of our unbelief and disobedience. When we return to Him He begins to work our help and cure.

MONDAY, DECEMBER 12.—1 SAMUEL I.

The bitter grief of Hannah at her childlessness did for her what similar anguish should always do. It drove her to God. There she found her only resource. When the heart is nigh to breaking, what else can we do than pour out our complaint into that tender and compassionate ear which is ever open to our cry. No human love can really allay our anguish as God can, though it may afford welcome solace, as Elkanah's to his much-loved wife. We turn from it, as well as from the scene of feasting, in the bitterness of our soul. Then we offer our prayers and tears to God, and He inclines unto us and hears our cry, and brings us up out of the horrible pit, and from among the miry clay.

What a sweet specimen of secret fellowship is here! Many were coming and going in the court of the Tabernacle. There was no place for private prayer. The broken heart had no opportunity of audible petition: "she spake in her heart." We may all do that when amid the crowds that sweep us along in their busy current. And let us not grow weary; "she continued praying before the Lord." If there is abundance of complaint and provocation, let there be abundance of supplication. The overcharged spirit will not need to defend its case with men, if it has committed it to God. And when once the burden is rolled off on God, the peace of God fills the heart. We go away in assured faith, and eat, and our countenances are no more sad. And God does not fail. What we have asked of God should be given to God, devoted to his service, and held as his trust.

TUESDAY, DECEMBER 13.—1 SAMUEL II.

Oh, those notes of ecstasy, which were to start David and Mary and many others singing! So the song of a bird will set the whole woodland ringing with feathered minstrelsy. We remember not our anguish for joy. The time is not far away for thee to take thy harp from the willow, and draw from it such music as will penetrate many another soul with trust. How full of the Lord this song is! Throughout, the overflowing heart ascribes its rapture to the Rock of Ages. He saves: He is holy: He knows: He weighs: He kills and makes alive: He brings down to the grave, and brings up: poverty and wealth, depression and exaltation, the keeping of the feet and the communication of strength, are his, and He will vindicate those that trust Him.

How needful that we lay to heart the motto, "By strength shall no man prevail." We have often tried by expediency or energy to get our way. In vain! To rise up early and sit up late will not effect our purpose. But to yield to God, to learn his lessons, to be submissive and gentle, to pray and trust and wait—thus we prevail. The Lord gives strength, and position, and success. We conquer by yielding; we gain by giving; He gives to his beloved as they sleep; in quietness and confidence shall be our strength.

What a contrast between the sweet God-appointed child priest, and the priest of title and descent! On the one God's favour rested, giving him favour with man; but the others had already committed the sin concerning which it is impossible to utter the prayer of faith (25 R.V., 1 John v. 16). And God did more than Hannah had asked or thought.

WEDNESDAY, DECEMBER 16.—1 SAMUEL III.

Sweet story memorable to childhood. How many dear children have learnt from thee to listen for the voice of God! Thou hast filled many a young sleeper with dream of the voice of God, and made the night shine even as the day. But thou hast a message for us all and ever. We may not as yet look for the open vision, but we may listen to the voice of God speaking within, in the temple of the heart. Many a time He calls us by our name, and we think it to be the echo of our own consciousness or the summons of a friend. We need the anointed ear, become familiar with the accents of that still small voice, as Mary was with Christ's, when He called her by her name. We must know the Lord, and then the Word of the Lord will be revealed to us.

Have we not lain on beds of sloth, long after that voice has bidden us awake? Have not our spirits been lulled into fatal stupor by some lethargy or opiate, so that we have been disobedient to the heavenly voice or vision? What wonder is it that other instruments are selected to do work which we might have done, and that others receive revelations of the will of God which we might have caught and transmitted? First we should say: Here am I; next: Speak, Lord.

The delicacy of Samuel in trying to spare Eli's feelings, and the old man's resignation are very beautiful. What better can we say as we hear the heavy tidings that at times must needs be spoken? It is the Lord, let Him do what seemeth Him good.

THURSDAY, DECEMBER 15.—1 SAMUEL IV.

They thought that the presence of the ark of God must bring deliverance. It was like the *fetish* of the savage, the charm of the ignorant. No ark, however sacred its associations, could undo the effect of Israel's departure from God or cancel the result of disastrous sins in the family of Eli. It is thus that our evil hearts still seek to evade the consequences of their wrong-doing, and to escape the necessity of putting wrong right. We resort to prayer, to vows of consecration, to strenuous resolutions, to sacraments and rituals, to ceremonialism and priestcraft. But all to no avail. If we regard iniquity in our heart, the Lord does not hear our prayer. To obey is better than sacrifice, to hearken than the fat of lambs. If you are in trouble, or constantly overcome by your sins, the Philistines of your soul, it will be well to go to the very root and cause of all in the departure of your soul from God.

The sons of Eli must be discerned and judged and put away, and the soul must be true in its allegiance to that faithful Priest, who does according to that which is in God's heart and mind. Only so will the rites and ordinances of God's house be of any avail. The end of Eli and the wife of Phinehas were very tragic. But there is a beautiful touch, in the case of each, of devotion to the cause of God. Eli did not succumb till the messenger made mention of the capture of the ark; and the new-born babe could not rally the mother from her death-swoon, since she accounted that Israel's glory departed when the sacred symbol of their faith had passed into the hands of their foes. In each case there was an absorption in the interests of the cause of God, which is full of instruction. Let us look at all things in the light of God's glory, and let our soul be on fire with holy ardour for the success of the kingdom of Emmanuel.

FRIDAY, DECEMBER 16.—1 SAMUEL V.

The Ark was a type of Christ. He is the propitiatory that covers the law, and on which, blood-besprinkled, the eyes of the cherubim are fixed. It was meet and right that Dagon, the tutelary deity of Philistia, should do Him homage by falling flat on the ground before the emblem of his presence. As the Apostle says, the heathen sacrifice to demons, and not to God. Behind Dagon therefore there was some evil spirit, who through the hideous idol dominated and possessed the inhabitants of Philistia. And thus there was the obeisance of one emblem to another in that old temple, the sign and seal of a yet mightier conflict which was in process between the Son of God, and the Prince of the Power of the Air. Already Satan was falling as lightning from heaven, and there were portents and presages of his being cast out.

Whilst the children of Israel looked upon the Ark as sure to bring them deliverance, it failed them; but this was not to be construed into any preference on the part of God for the men of Philistia, for as soon as it came into their borders it brought them terrible plagues. With the froward God shows himself froward. What we are toward God, determines the aspect of his dealings with us.

If in our hearts there is some Dagon idol, before which we have prostrated ourselves, let us bring in the Ark of the God of Israel. Surely no evil thing can stand against the entrance of the Redeemer. It must fall down before Him, and be broken. Those who cannot cast down Dagon before introducing the Ark, should introduce the Ark, and Dagon will fall down by himself. The idols He shall utterly abolish.

SATURDAY, DECEMBER 17.—1 SAMUEL VI.

The story of the deliverance from Egypt had spread the fame of God throughout all these countries, and especially lived in the hearts of the priests and diviners. They, at least, knew "the Lord He was God." But, like all of us, by nature they were disposed to think that He could be propitiated by gifts of gold, rather than by the sacrifices of a broken heart. This making a golden image of the causes of their suffering, is of a piece with our habit of dwelling upon the secondary causes of our sorrows, rather than to dealing with the heart-evil that may have caused them.

God's power was evident in making these kine take a road foreign to their maternal instincts, and whenever God's hand is at work it shows itself in accomplishing what is above nature. There is no greater proof of the reality of the Gospel story than that description of the Lord Jesus given in the four Gospels, which is so unlike the national Jewish conception; and there is no stronger evidence of the work of God in the human heart than that it makes us act in direct opposition to our natural impulses. The flesh may sometimes yearn for the opposite, as the kine lowed for their calves, but the spirit abates not an hairbreadth in its steady course. However weak the flesh, our true self wills only the will of God.

It was a strange sight, that new cart with its burden, the Ark, and the gold trinkets—the oxen swayed by a power they could not understand; yet similar spectacles are to be witnessed every day, when new hearts yield themselves to God to bear forward his cause. Heart and flesh fail, but God is the strength of the heart, and his Spirit bears us forward we know not how or whither.

F. B. M.

INTERNATIONAL S. S. LESSONS.

SUNDAY AFTERNOON, DECEMBER 18.
REVIEW OF THE QUARTER'S LESSONS.

GOLDEN TEXT.

Acts xxviii. 28.

VERY few notes are needed for this review. The quarter's lessons abound in interesting narratives, which the scholars are supposed to have learned.

The Golden Text contains two assertions, viz.:—That the Gospel is sent unto the Gentiles, and that they are willing to hear it. Both these facts appear in the narratives of this series.

The first lesson tells of the conversion of Saul of Tarsus, who was chosen to be the apostle of the Gentiles (ix. 15). By questioning, elicit the facts of the narrative, and show the power of the grace of God in so speedily changing a violent persecutor into an obedient servant.

In the next five lessons, Peter comes into view mainly as the first among the apostles to preach to the Gentiles (chapter x.). See that the scholars have learned the name of the first Gentile convert, the city where he abode, and the remarkable circumstances by which he and Peter were brought together. This story bears witness to the fact that the wall of partition is broken down (x. 34, 43).

The formation of the first Gentile Church affords opportunity for further questioning: Where formed? Who were the first preachers? And by whom was Saul introduced to the Church (xi. 19—30)? See how wonderfully God works. First, by the conversion of the apostle to the Gentiles; then, while Saul is being prepared for his work, opening the door of the Gentiles by the preaching of Peter; and then forming a Gentile Church at Antioch, from which missionaries to the Gentiles may afterwards be sent forth. The lessons appear like so many stories, in which different persons appear working without much knowledge of each other, but a more careful view enables us to see God at work through his servants in various places to bring about his own purpose of saving the Gentiles.

The story of the first apostle martyr, and of the futile attempt to kill Peter, followed by the terrible death of the cruel persecutor (chap. xii.), instructs us concerning the strength and the weakness of God's enemies, and the different ways in which God deals with his servants.

Trace upon a map the course taken by the apostles in their first missionary journey, and question as to the incidents which occurred at each place, and the results of the work (xiii., xiv.)

There are two Antiochs mentioned in this series—can the scholars distinguish between them? And two persons named James—which was the apostle? and who was the other?

In the golden text, as throughout these lessons, the Gentiles who received the Gospel are placed in contrast with the Jews who rejected it. The most important question for each one is, Have you received it or not? It is possible to condemn the Jews for their folly, and to be equally foolish ourselves. It is possible to approve the wisdom of the Gentiles while not imitating their faith.

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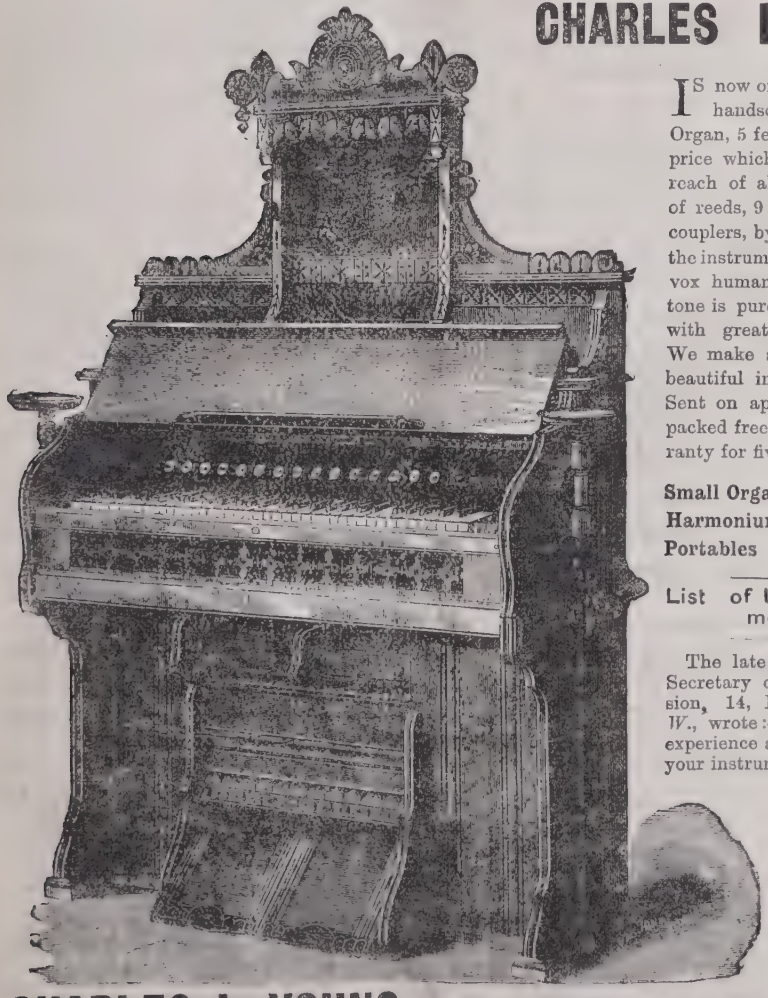
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Among the Churches.

CHURCH OF ENGLAND.

A MEMORIAL fund is being raised for the family of the late Prebendary Tilney Bassett, of Dulverton.

The Vicar of Leeds, Dr. Talbot, has been lecturing at Sheffield on "The True Strength of Christian Evidences."

Evangelical Churchism is by no means in decadence in Wakefield, as shown by the successful work at Holy Trinity and some other churches.

The Dean of Rochester announces that, at his age, he can no longer undertake outside work; Cathedral and diocesan duties must occupy all his time.

The Stepney Training College for Workers, opened by the S.P.C.K. in 1889, has been doing useful work, as was shown by the Bishop of London at the annual meeting held last week.

The *Intelligencer* learns with regret that Rev. W. A. Rice, of Peshawur, has had a bad illness. He was improving satisfactorily at the date of the last despatches, the middle of October.

Mrs. Charles Turner, the munificent donor of clergy pensions in the dioceses of York and Liverpool, has given £1,000 towards the fund the Bishop of Liverpool is raising for the maintenance of poor Church schools in that city.

Rev. W. Cooper, who has been the vicar of St. Alban's, Rochdale, since 1874, informed his congregation on Sunday that he had sent his resignation to the Bishop of Manchester and Archdeacon Wilson on account of ill-health, and that it had been sympathetically accepted.

The Bishop of Salisbury, opening last week a new mission-hall in connection with St. John's, Salisbury, said they must all work together now, in view of a very great crisis which was certainly approaching in the future—a crisis which would attack the whole fabric of the Church of England.

Rev. J. R. Harmer has been appointed rector of St. Mary Abchurch, in succession to Rev. R. B. Gibson, M.A., whose death took place a few weeks ago. Mr. Harmer, we hear, is an active and earnest clergyman, who may be trusted to make the church a real living force in the neighbourhood.

India's Women, the magazine of the Church of England Zenana Missionary Society, says that news has come of three baptisms, which took place last September, connected with St. Catherine's Hospital. A young Hindu woman, a Mohammedan girl of fifteen, and a homeless little sweeper girl were received together.

The Sussex Daily News says:—"The Council of the Protestant Churchmen's Alliance have just met to consider the question of the proposed amalgamation of certain evangelical organisations. A sub-committee was appointed to discuss the suggested amalgamation with the Union of Clerical and Lay Associations. There is an impression that these two organisations will agree to combine and to carry on their work. If such an arrangement can be carried out, the new organisation will be the largest and most powerful body in the country for watching and guarding evangelical interests in the Church of England.

The Bishop of London, addressing a meeting in Kensington on Wednesday week, said that missionaries went to Uganda with their lives in their hands and at their own peril, but the Government afterwards stepped in and identified themselves with the work, and by their presence created a danger which otherwise might have been avoided. If England had thus compromised herself before the people of that land, he held that there could be no withdrawal from the responsibility incurred, and that England, having entered Uganda, was bound to see before coming away that the missionaries and their converts were at least as safe as they would have been if the Government had never gone there.

The Bishop of Worcester, preaching on Sunday week at St. Saviour's, Hockley, took as the subject of his discourse the parable of the barren fig tree. He asked, Did not the parable apply to the England of the nineteenth century? Was not their own position very much like that of the Jewish nation in the first century? Were they not proud of their churches; of their large congregations; of the elaborateness and pomp of their services; of their frequent Communions? Did not all seem very fair and very beautiful? But did it never occur to them that after all these things might be only leaves and not fruit? Was there no fear lest all this outward pomp of services should usurp the place of the religion of the heart—lest that, in dwelling upon ordinances, they should forget Him who was the life of all ordinances and forget the object for which these ordinances were instituted?

CONGREGATIONAL.

A fruitful mission has just been held at the Tabernacle, Haverfordwest.

Rev. J. Parr, of Fenstanton, has accepted the pastorate of Union Church, Brampton.

Rev. H. Butler has accepted the pastorate of the church at Rothwell, near Kettering.

Rev. D. D. Waters, of Bradford, has accepted the pastorate of Salem Chapel, Wakefield.

Rev. J. E. Brown, M.A., has accepted the pastorate of St. Andrew's Church, North Shields.

New Sunday-schools and a lecture hall have been opened in connection with the church at Freshwater.

Rev. H. Mathews, of Drighlington, after a ministry of over fourteen years, has accepted the pastorate at Fanshaw.

Rev. James Johnston, formerly pastor at Prescott, has accepted the pastorate of Hollins-grove Church, Darwen.

Park Chapel, Camden Town, reports a membership of 460. The sum raised by the church and Sunday-schools for the London Missionary Society amounted last year to £260.

A farewell service was held at Mawdsley-street Church, Bolton, on Sunday week, in connection with the departure to Tutuila, South Pacific, of Rev. E. V. Cooper, of the London Missionary Society.

The Eastern District of Surrey Union held last week its meetings at Ewell. Addresses were given by Rev. A. Wickson, LL.D., on "Evangelistic Methods," and by Mr. J. W. Taylor on "Profitable Preaching."

The 1892-3 series of "The Hamilton Lectures" in connection with Belgrave Congregational Chapel, Leeds, was delivered last week by Rev. Charles A. Berry, of Wolverhampton, the subject being "National Religion."

At Bath-lane Church, Newcastle-on-Tyne, a lantern mission is being held for men and women. A large district round the church has been visited, and personal invitations to the services given. At the first meeting nearly a thousand responded.

Rev. Newman Hall, D.D., has undertaken the pastorate for three months of Finsbury Park Church, which has been without a minister since Rev. Eynon Davies removed to Glasgow, a year or more ago. The name of a well-known minister is under the serious consideration of the fellowship, as a probable candidate for the pastorate.

Rev. James Le Pla has been recognised as pastor of Craven Chapel, Regent-street. Rev. Alfred Rowland, B.A., LL.B., in presiding, referred to the past history of the church, and spoke of the altered conditions under which Mr. Le Pla entered on the work established by Dr. Leifchild. He urged the people to give their minister a free hand to adopt any means he might think necessary to reach the people outside the church.

BAPTIST.

The anniversary at Marsh-street, Ashford, Kent, awakened much local interest. The work appears to be prospering.

The autumnal meetings of the Berks Association, just held at Sandhurst, were devoted to earnest consideration of practical work.

A new Baptist chapel has just been opened at Broadstone, near Hebden Bridge. The cost of the building, etc., is about £1550, of which £1430 has been raised.

Messrs. Passmore and Alabaster intend presenting with the January issue of *Sword and Trowel* a fine photo-print portrait of the late Mr. C. H. Spurgeon, reproduced from the photograph taken before his fatal illness.

The annual meeting of the South Australian Baptist Association, held at the end of September, showed tokens of advance all round. Ernest attention was given to the "Kanaka traffic," and a strong protest was raised.

The twentieth annual report of the Regent's Park College Preaching Station Society is encouraging, and clearly shows that during the last year a great deal of good work has been done. Amongst the stations supplied have been Aldeburgh, Chalk Farm, Brighton, and Amersham.

On Sunday week eighteen persons were baptized in the pool adjoining the Saron Chapel, Llandebie, by Rev. D. S. Davies, pastor. The crowd that assembled to witness the solemn rite displayed considerable enthusiasm as the preacher dwelt upon the words, "Why baptizest thou?"

On Sunday evening Rev. G. T. Ennals, pastor of Cann Hall-road Church, Leytonstone, E., concluded a series of discourses on the Beatitudes. Covering a wide field of doctrinal instruction and practical counsel, the sermons were listened to with interest and profit by large congregations.

At Shipston-on-Stour the seventh anniversary of Rev. R. T. Lewis' pastorate has been celebrated. The pastor gave a report of work done in connection with village preaching, open-air meetings, Bible-classes, Band of Hope, tract distribution, etc. Forty-two members had been admitted to church fellowship during the seven years. One was studying at Rawdon College with a view to the ministry, and another convert had commenced to preach the Gospel in Canada.

The twelfth united conference of the members of the Tottenham and Keynsham Baptist Churches was held. The interest of these church conferences is well maintained, and they do much to bind the two churches together in mutual friendship and happy fellowship. Mr. Eb. Veale read an instructive paper on "The Sunday-school Work: What is it, and what does it cost?" The meeting was then thrown open for anyone present to speak, and friends readily availed themselves of the opportunity.

The Toxteth Tabernacle, Liverpool, has just celebrated its twenty-first anniversary. Mr. W. P. Lockhart said that since the church was started they had raised about £35,000, of which £4300 had been given to the foreign missions. This object, he thought, should have the first claim on every Christian man. They had admitted to the church between 1700 and 1800 people, and now had a membership of nearly 700. He thought the best way they could celebrate their majority was to get up a special fund for the foreign missions, and £500 had already been raised for this purpose.

A public tea and meeting was recently held at Prewett-street Mission Hall, Cathay, Bristol, to commemorate the completion of twenty-one years' mission work in Cathay by the pastor, Mr. Samuel Thomas. This work was commenced Nov. 24, 1871, in a cart shed, with a congregation of about twenty persons, and has been the means, in God's hands, of much good in the neighbourhood; it has steadily grown till now there is a church of 250 members, many of whom have been brought to the Lord under the preaching of the pastor, with three mission halls, Sunday-school, and various other agencies.

METHODIST.

New Sunday-schools were opened on Thursday at Lydney by Rev. W. Perkins.

The Mission Band Union is holding to-day a workers' conference at Wardour Hall.

A special mission has just been held in Spittlegate Chapel, Grantham, by Mr. G. Wilkinson.

The Grove Mission, Great Guilford-street, Borough, celebrated on Monday its fourth anniversary.

A new chapel and school, to cost £1,200, are to be erected at Pleasley, Mansfield. A site has been obtained on Sir Harry Verney's property.

Nearly all the scholars in the senior classes at St. Paul's, Guernsey, are said to have been brought to Christ during a ten days' mission led by two lady evangelists.

At Tredegar Mr. Raymond Preston has met with remarkable success. During the first week of a recent mission very nearly 300 are said to have decided for Christ.

At one depôt centre in Wales a weekly Gospel service is held in the regimental theatre, and the soldiers rally round the Methodist workers. Pledges are taken each week, as many as ten at a time.

At the last meeting of the London Mission Committee on Friday, it was stated that the pressure of the congregations at the West Central branch, notably at St. James's Hall, was greater than ever. Conversions were constant, and many of them of a very striking character.

Leicester Methodism is inaugurating a scheme which involves an outlay of £20,000. Two new town chapels and a big mission hall, improvements at Bishop-street and Humberstone-road, two country chapels in the former circuit, an iron chapel at Aylestone-park, and the enlargement of Sunday-schools, are included in this scheme.

Last year, it will be remembered, Mr. W. Argent, a *Joyful News* evangelist, was murdered at Wusueh. In his place four young men have now gone forth—two to the town in which he was martyred, and two to fill the place of another young missionary, who died some time ago of smallpox. These new men are Messrs. C. S. Champness, W. A. Tatchell, C. Geear, and P. Dempsey.

PRESBYTERIAN.

It is stated that the self-denial week will be observed in about 170 churches, and that applications have been received for nearly 35,000 envelopes for the offerings.

It was reported to the Synod Committee last week that the missions held by Rev. R. Stewart in various parts of the North, and Rev. Dr. Ross in Blyth, have been followed by much blessing.

Rev. R. H. Morgan, secretary of the North Wales Calvinistic Methodist Association, has resigned the pastorate of the English Presbyterian Church at Menai Bridge, with which it has been identified since its establishment.

A medical missionary will be sent to occupy the important city of Ling-Chun, to the north of Chin-Chew, where it is known that the people are eager to welcome him. An anonymous donor has given £1000 to be devoted to this new work.

Rev. J. G. Train preached to a crowded audience his farewell sermon at Prospect-street Church, Hull, on Sunday week, from the words "For of Him, and through Him, and to Him are all things; to whom be glory for ever. Amen" (Rom. xi. 68).

Rev. Theodore Meyer reports regarding the Jewish work at Whitechapel, that since the Synod there have been many as thirty-two inquirers receiving instruction with view to baptism, and that, notwithstanding the open[ing] other halls, and a public library in the immedia[te] bourhood, the attendance at all the meetings continues to increase.

The reception by the Foreign Missions committee at its recent meeting of the missionaries about to proceed to China was a touching scene. The two veterans of the mission—Rev. H. L. Mackenzie, of Swatow, with his record of thirty-one years' service, and Rev. W. Macgregor, of Amoy, now twenty-nine years on the field—were there to say farewell to the committee. So also was Rev. T. Barclay, after eighteen years' work in Formosa, and Dr. Murray Cairns, going out to fill the place left vacant by Dr. Russell, in North Formosa. It is hoped that some reinforcement of the mission staff at Amoy will soon be secured. A missionary is to be sent to Chang-Poo to take up Mr. Gregory's work.

The Presbyterian church at Brockley, and the People's Hall, Deptford, cost in all about £14,000, and as the church is now entirely free, and only a small balance remains on the People's Hall, the congregation have been holding thanksgiving services, in which Drs. Oswald Dykes, Donald Macleod, and Thain Davidson took part. On Thursday week a social meeting was held, when the gathering of past and present members was the largest and most enthusiastic in the history of the congregation. Amongst those who assisted were Professor Skinner, Revs. Robert Taylor, J. Reid Howatt, Wm. Martin, J. H. Thomson, J. R. Patterson, and Hugh Mackenzie, Sir Thomas Crawford, and others.

FALLEN ASLEEP.

At Bridgend, on 26th ult., Rev. Edward Matthews, for half a century a leading Calvinistic Methodist minister in Wales.—At Winterbourne St. Martin, Rev. E. Ludlow, aged 92, for fifty-five years clergyman in the parish.—At Hazelgrove, Mr. J. Bennison, aged 86, an earnest and beloved Christian.—At Lychett, on 24th ult., Mr. W. Taylor, aged 80, a helper of many.—At Wolverhampton, on 24th ult., after three years' trying illness, Mrs. Drummond, wife of the pastor of Queen-street Chapel.—At Liverpool, on 25th ult., Mr. W. Merrylees, aged 77, a Christian worker for many years, who, with his wife, was amongst the passengers saved from the wreck of the Liverpool steamship *Orion* on the Ayrshire coast in 1850.—At Liverpool, Mr. John Robertson, for twenty-five years Sunday-school Superintendent at Rodney-street Scotch Church.—At Bury St. Edmunds, Mr. George Nice, aged 81, a consistent and active member of the Christian Church.—At Gwennap, on 22nd ult., Rev. F. Russell, in the fifty-second year of his ministry.—At Tooting, Mr. James Howarth, after being knocked down by a cab in Westminster, a devout and devoted Christian, and a leader in Methodist work.—At Eastbourne, on 26th ult., Mr. Francis Bourdillon, aged 74, known and beloved by many.—At Deal, on 26th ult., Rev. J. B. Parker, M.A., the rector of St. Andrews.—At Tunbridge Wells, on 26th ult., Rev. J. N. Woodroffe, M.A., aged 83, for many years an active and influential clergyman in Glamire and Cork.—Rev. William Fulton, 79 years of age, and for over twenty years minister of the Baptist church in Airdrie.

CHRISTMAS APPEALS.

POPLAR.—Rev. R. D. Wilson would be thankful for help in providing free meals for the destitute unemployed and their children, who are in a sad condition. Address, Trinity Parsonage, Poplar, E.

DOCKHEAD.—Rev. J. C. Carlile writes from 30, Reverdy-road, Bermondsey, pleading the cause of the destitute children, who are many of them in a heart-rending condition. Gifts of secondhand clothing would also be welcome.

HOLBORN.—Rev. H. Thomas, minister of Kingsgate-street Baptist Church, finds much poverty in and around Clare Market, and would be thankful for aid in relieving and cheering the distressed. Mr. Thomas should be addressed at the chapel, as above.

THE SURGICAL PROVIDENT APPLIANCE SOCIETY is very greatly and sorely in need of financial help, and has had consequently to refuse many very pitiful cases for the appliances they sorely need. The secretary is Thomas Woodrow, 12, Finsbury-circus, E.C.

CLAPTON.—Rev. T. Jackson, 41, Powerscourt-road, Clapton, E., says: We have a large number of unemployed in Clapton and Homerton, and much consequent distress and privation. We are in urgent need of funds to enable us to give food and help to the destitute.

GEORGE-STREET MISSION, LAMBETH, appeals on behalf of the suffering poor, many of whom are unemployed. The mission seeks to aid by means of free meals, secondhand clothing, and similar assistance as needed.—George Goodman, 29, Princes-square, Kennington Park-road, S.E.

BOARD SCHOOL CHILDREN'S FREE DINNER FUND.—Mrs. Pennington, 5, Alexandra-road, South Hampstead, N.W., pleads for help on behalf of the work of this Society, which, during the past year, has given 156,409 free dinners to the children of widows or of parents out of work, or ill, or otherwise unable to provide sufficient food for the little ones.

THE LIFE OF MRS. BOOTH will not be ready for publication before the third week in December.

THE BIBLE IN THE GERMAN ARMY.—Kaiser Wilhelm takes a great interest in a German society occupied with the distribution of Bibles to soldiers in the army. The management is now in the hands of a retired colonel, who has calculated that since 1831, when the plan was inaugurated, 1,030,000 copies of the Holy Scriptures have been sold at reduced prices to privates. This would amount to an average of about 17,170 per annum.

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	£	s.	d.
Persecuted Stundists—Mrs. H. J. K., 4s.; Miss B. K. L., 10s.; E. B. S., 10s.; E. G. F., £1; Freely Give, £5	7	4	0
China Inland Mission—E., £1 5s.; Freely Give, £5; J. H. M., £2	8	5	0
Society for Relief of Persecuted Jews—R. B. J., £5; Evelyn, 5s.; F. J., £1; (*Roumania*) Amore, 5s.	6	10	0
Persecuted Russian Jews, Smyrna—E. S.	0	5	0
Church Missionary Society (Uganda)—W. M.	1	0	0
Sufferers from Fire, St. John's, Newfoundland—E. S...	0	3	6
Maloga Mission—S. S.	0	5	0
Mission to Lepers in India—E. B. S., 5s.; M. M., 6d.	0	5	6
John G. Paton Mission Fund—S. M. H., £1; R. W., £1	2	0	0
McAll Mission, Paris—Privilege, £1; G. C., £10 10s.	11	10	0
North Africa Mission—H. S. B.	1	0	0
Miss de Broen's Work, Paris—H. S. B.	1	0	0
Mr. Warszawiak's Work Among Jews, New York—M. M.	0	3	0
British and Foreign Sailors' Society (Gravesend)—I. L.	2	0	0
Free Distribution "Way to God" in France—Mrs. G. P.	0	3	6
Spanish and Portuguese Church Aid Society—H.M.A.S.	0	10	0
Mildmay Mission to Jews—C. B. and A., 5s.; Privilege, £2; X. Y., £2; H. G., £1; (*Persecuted Jews*) E. B. S., 10s.; (*Hebrew Testaments*) H. G., £1	6	15	0
Homeless Poor, Banner-street—H. M. A. S.	0	10	0
Irish Church Colportage Mission—H. M. A. S.	1	0	0
Central Temperance Hall—G. C.	2	2	0
Maryland Point Mission—M. S.	2	2	0
Hoxton Hall (Christmas Help to Poor)—M. S.	2	0	0
Miss Child's Welcome Home—M. S.	5	0	0
Church of England Waifs and Strays' Society—X. Y.	2	0	0
East London Church Fund (For Stepney)—X. Y.	2	0	0
Homerton Mission (Mr. J. J. Jones)—I. L.	2	0	0
Marylebone Medical Mission—I. L.	3	0	0
North-East London Gospel Mission—I. L.	2	0	0
Dr. Barnardo's Homes—W. G., 10s.; R. M., 10s.; A Friend, 10s.; T. C., 10s.; F. J. S., £1; L. E. W., £1 10s.; E. C., £1; O'C., £3; Tithe, N.B., 5s.; G. P., £5; J. S., 10s.; Freely Give, £5; J. H. M., £2; A. J. S., 5s.; S. W., 5s.	21	15	0
Tram Car Text Mission—M. A. V.	1	0	0
Home of Industry—A Friend, 10s.; J. B. H., 5s.; Freely Give, £5; J. H. M., £2; (*Widows' Sewing Class*) H. S. B., 10s.	8	5	0
Bridge of Hope (Miss Steer)—A Friend, 10s.; H. S. B., 10s.; I. L., £2	3	0	0
Homes for Aged Poor. Notting Hill—B. L. A., £2; E. B. S., 5s.	2	5	0
Homes for Aged Blind (Crouch Hill)—B. L. A., £2; L. E. W., £1; M. M., 6d.	3	0	6
Religious Tract Society—C. L. M. T.	1	0	0
Birds' Nest Mission, Dublin—R. B. J.	3	0	0
Deptford Medical Mission—R. B. J.	1	0	0
Travellers' Rest, Worthing—R. B. J.	1	0	0
Mr. T. M. Wintle's Mission, Pontymoile—Heumsani	0	2	6
Mr. Fegan's Homes—L. E. W., £1 10s; C. F., £1; J. B. H., 5s.; C. A., Leamington Spa, 15s.; E. B. S., 10s.; Privilege, £2; O'C., £3; H. S. B., 10s.; G. P., £1; M. M., 6d.; J. S., 10s.; Freely Give, £5; J. H. M., £2; I. L., £3; S. W., 5s.; Olive, 2s. 6d.; R. W. G., £1; (*Breakfasts*), T. D. L. T., 10s.	22	18	0
Miss Weston's Work, R.N.—L. E. W., £1; Mrs. E. J. A., 10s.; C. L. M. T., £1; R. W. G., £1	3	10	0
Miss Robinson's Work, Soldiers—Mrs. E. J. A., 10s.; (*Welcome Mission, Portsmouth*), Sergeant-Major A. E. S., 10s.; Q.-M. Sergt. C., 10s.; Q.-M. Sergt. C., 2s. 6d.; Master Gunner W. O. T., 2s. 6d.; Bombardier S. R., 1s.	1	16	0
Bristol Orphan Houses—C. F., £1; C. L. M. T., £1	2	0	0
Bow Cross Mission—I. L.	2	0	0
Dock Labourers' Mission (Unemployed)—T. H. B.	0	10	0
London City Mission—J. H. M., £2; X. Y., £1; R. W. G., £1; (*Temperance Work*) P. W. M., £1 10s.	5	10	0
Ragged School Union—Freely Give, £5; (*Temperance Work*) P. W. M., £1 10s.	6	10	0
Joshua Poole—T. A. D.	5	0	0
General Booth's Social Scheme—M. P.	0	2	6
Homes for Working Girls in London—T. D. L. T., 5s.; J. H. M., £1	1	5	0
Rev. A. S. Herring's Work (Poor)—E. B. S.	0	10	0
Albion Hill Home, Brighton—I. L.	1	0	0
Free Breakfasts, Victoria Docks—E. B. S., 5s.; O'C., £2	2	5	0
Poor Shirt Makers—E. B. S.	0	5	0
Mrs. Hilton's Crèche—C. B. and A., 2s. 6d.; J. H. M., £1; I. L., £2	3	2	6
Miss Barrett's Cottage Home, Kingstown—Evelyn	0	5	0
Cancer Hospital, Brompton—June	7	0	0
Friendless and Fallen—Privilege, £2; I. L., £3; X. Y., £2; C. L. M. T., £1	8	0	0
Gray's Yard Ragged School—I. L.	2	0	0
Mrs. Meredith's Institutions—Privilege, £2; J. H. M., £2; I. L., £3	7	0	0
Missions to Seamen—Privilege	2	0	0
Flower Girls' Mission—O'C., £2; I. L., £3	5	0	0
Scripture Readers' Society for Ireland—O'C.	2	0	0
Mr. Quarrier's Orphan Homes—Tithe, N.B.	0	5	0
Destitute Children's Dinner Society—H. S. B., 10s.; Freely Give, £5	5	10	0
St. Giles' Christian Mission—H. S. B., 10s.; G. P., £1; Freely Give, £5	6	10	0
Poor Jews East London (Mr. Oppenheim)—M. M.	0	0	6
Miss Ellice Hopkins' Work (Miss James)—Freely Give	5	0	0
Christmas Dinners to Sick and Poor—Freely Give	5	0	0
Bible and Domestic Mission—J. H. M.	2	0	0
Homes for Working Boys in London—J. H. M.	1	0	0
Tower Hamlets Mission—J. H. M., £2; H. M. A. S., £1	3	0	0
George-yard Mission—J. H. M.	1	0	0
Total	£238	16	0

[ADVERTISEMENTS.]

The London Samaritan Society, 98, *High-street, Homerton, E.*, gratefully acknowledge the following donations for free meals:—Mrs. S., £1 1s.; W. P. Esq., 10s.; Mrs. McK., £1 1s.

Society for Relief of Persecuted Jews.—J. G. L., £1.

Dr. Barnardo's Homes.—W. S. S., 10s.; Yelmorb, £1; C. S., 2s. 6d.

Bethnal Green Free Library, E.—Mrs. M. S., £1 1s.

Chinese Tracts for Bible Colporteurs.—Mr. W. J. Slowan, 224, West George-street, Glasgow, has received:—Anonymous, 1s.; Mrs. W., 10s.; Miss H. W., 5s.; Miss M. M. G., £5; A. E. B., 10s.; Miss P., 10s.

WARNING.—Rev. T. J. Meyer, of the Presbyterian Mission Hall, 256A, Whitechapel-road, E., warns friends of mission work among the Jews against a man, who styles himself a convert of the mission, and has by means of a forged recommendation secured other such letters, and is carrying on various swindling operations. Mr. Meyer says he never gives open letters of recommendation to anyone.

F. WRIGHT, MUNDY & CO.'S
UNFERMENTED PORT WINE & BARK

IS AN EXCELLENT NON-ALCOHOLIC TONIC AND RESTORATIVE. Reputed Quarts 40s. per doz.; Reputed Pints, 22s. per doz. *A Sample Half-Bottle free by Parcel Post for* 2s. 6d. Prospectus, giving full particulars of dose, &c., post free, on application to

27, MERTON ROAD, KENSINGTON, LONDON, W.

MORLEY HOME,
For Worn-out Governesses, Needlewomen, and Servants,
25, CHATHAM PLACE, HACKNEY, N E.

ELIZABETH COALES is again privileged to thank the kind friends who have remembered her work during the current year. Their generous aid was especially valued at the close of the summer, during a period of great trial. May she hope to be enabled to meet the various claims up to the end of the year?

"And the King shall answer and say unto them:
'VERILY I SAY UNTO YOU, INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME.'"
(Matt. xxv. 40.)

(PSA. 63, 7.)

NATIONAL PROVIDENT INSTITUTION
For Mutual Life Assurance.
Invested Funds, £4,500,000.
Profits divided, £4,000,000.
Paid in Claims, £8,400,000.
Estd. 1835.

ECONOMICAL MANAGEMENT, LIBERAL CONDITIONS, LARGE BONUSES, CLAIMS PAID IMMEDIATELY ON PROOF OF DEATH AND TITLE.

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84, GRACECHURCH STREET, LONDON, E.C. ARTHUR SMITHER, *Actuary & Secretary.*

A SAFE 4 PER CENT. INVESTMENT.
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Permanent Building Society,
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(Established 1854. Incorporated 1875).

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DEPOSITS received at Three per Cent. Interest.
Either Investment can be Withdrawn at Short Notice.

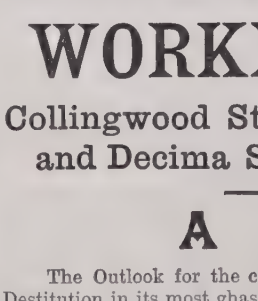
Mortgage Asset at the close of 1891, £906,809.
RESERVE FUND (Secured by Mortgage) £43,722.
For Prospectus and Forms apply to
EDWARD WOOD, *Secretary.*

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HOUSEHOLD LINENS,
The most complete and reliable guide for purchasers ever published.
SENT FREE on Application, with Samples, representing the best value to be procured for ready money.
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Linen and Damask Manufacturers,
BELFAST, DUBLIN,
AND
89, NEW BOND ST., LONDON, W.
(2 doors from Oxford St.)
ESTABLISHED A.D. 1766.

THE LONDON FEMALE GUARDIAN SOCIETY.

Founded at Pentonville A.D. 1807, for the RESCUE, RECLAMATION, and PROTECTION of BETRAYED and FALLEN WOMEN, from all parts of the United Kingdom, with IMMEDIATE and FREE ADMISSION to APPLICANTS. Supported by Voluntary Contributions.

President: The Lord KINNAIRD. Chairman: D. MARSHALL LANG, Esq.



TEN THOUSAND Friendless and Fallen Young Women have been welcomed to these HOMES, shielded from evil, instructed in the way of righteousness, and freely supplied with food, clothing, education, and residence for eighteen months. Persons interested in Rescue Work are invited to send cases.

SIX THOUSAND have been placed in service or restored to friends; very many have given clear evidence of true conversion; and a large number continue to enjoy the loving supervision of the Christian Workers of the TRAINING HOME.

THOUSANDS OF CASES unrecorded have also been temporarily helped and sheltered. The Annual Report contains particulars of the great good accomplished, and will be sent on application.

FUNDS ARE MOST URGENTLY NEEDED

To maintain this Christ-like work, and will be thankfully received by the Bankers, BARCLAY, BEVAN, RANSOM, & Co., 54, Lombard-street, E.C., & 1, Pall Mall East, S.W., and by **MR. W. EDWIN PAGE,** *Secretary.*

Testamentary BEQUESTS are earnestly solicited.

GUARDIAN HOMES, HIGH STREET, STOKE NEWINGTON, N.

WORKING MEN'S MISSION,
Collingwood Street, New Cut; 4, York Street, Walworth; and Decima Street (late Edward Street), Bermondsey.

A DARK OUTLOOK.

The Outlook for the coming Winter is very dark and gloomy, we shall have to face Poverty and Destitution in its most ghastly aspects. To prevent the poor from sinking into utter hopelessness and despair, we Appeal to the Readers of THE CHRISTIAN for Help.

"Can you help me Mr. Young?"

We have sorrowfully answered "No, we cannot, our funds being quite exhausted."

£250 URGENTLY NEEDED.

Donations may be sent to T. and J. YOUNG, 1B, Vowler-street, Deacon-street, Walworth-road; or to our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or to the Office of THE CHRISTIAN.

"The Children's Bread."

Dear Friends and Fellow-Workers,

Will you help the cause of Christ's Little Ones by sharing to some extent in my well-nigh crushing burdens?

Nearly 5,000 Orphan and Waif Children to-day in the Homes under my care look to me for food and maintenance. These figures are easily written, but hardly any one outside can realise their weighty import.

Through God's goodness and His people's gifts, all the wants of my children have been hitherto supplied; but now the funds at my disposal are quite exhausted, and I am sorely in need of immediate help.

Meanwhile, my doors still stand open to all the world. Every week from 40 to 60 destitute little strangers take their places among my rescued sons and daughters, and the growing volume of their needs can only be met by a corresponding enlargement of sympathy and self-sacrifice on the part of the Lord's servants.

I am now compelled afresh to lay these heavy burdens at the feet of our Master, Christ, and of His servants everywhere; and though my children's necessities are pressingly urgent, I cannot doubt but that the response to their cry through me will be alike prompt and generous.

Our winter's work is growingly imperious in its demands. I cannot, I dare not, close my doors to the timorous knock of a single destitute child; and even beyond the call of the children there arises a wider plaint from thousands of East-End dwellings where the hearth is fireless and the cupboard is bare. Devoted Christian ladies living in our Deaconess House and labouring among the poorest will gladly carry your gifts of love to those whose lives are so cheerless and so wretched.

Who amidst the fogs of Winter will send through me the sunshine of Christian beneficence into the hearts and lives of homeless Little Children and of the thousands beyond these who are needy and suffering?

Who will respond quickly? £30 will give 1,000 of my children food for a single day, or £150 will do the same for all my family; while £3 will spread the table three times for 100 of my Little Waifs. Any gift, however small, will be gratefully acknowledged by our Treasurer, Mr. William Fowler, or by the undersigned.

Ever your faithful fellow-worker in Christ's service
among His Little Ones,

THOS. J. BARNARDO.

Offices of the Homes:
18 to 26, Stepney Causeway, London, E.
November, 1892.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MR. HENRY THORNE'S EVANGELISTIC MISSIONS.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

MR. WILLIAM FORBES desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

CITY Y.M.C.A., 59 and 60, CORNHILL, E.C.—Mr. Robert Barclay will preside at a young men's missionary meeting, Dec. 15, at 6.30 p.m. Addresses will be delivered by Rev. W. R. Mowll, Rev. A. Boncey, of Hoen-Korr, Mid China, and Rev. H. J. Schaffler, M.A., of Tinnevelley. Mr. F. A. Bevan will preside at the annual meeting London Banks Prayer Union, Dec. 13.

CONFERENCE HALL and Y.M.C.A., STRATFORD, E.—Sun., Dec. 11, 3 and 7 p.m., Mr. J. Williams. Bible readings. Sundays, 3 p.m., Tuesdays, 8.15 p.m., Weds., 8.15 p.m.

CENTRAL Y.M.C.A., EXETER HALL, STRAND.—Sun., 3.45, men only, Mr. T. A. Denny; 7, public, Mr. John Jackson. Meetings for men nightly at 8. Cheerful service, public, Sat., at 8. French Bible class, Tues., at 8. Musical evening, Wed., at 8.30. Prayer meeting, Mon. to Fri., from 1 till 2 p.m. Speaker 12 to 19th, Rev. X. P. Eldridge.

HOUSE OF REST, 10, FINCHLEY-ROAD, ST. JOHN'S WOOD, N.W.—Sunday, 3.30, address by Miss Mason.

TALBOT TABERNACLE.—Sunday, Dec. 11, morning, Pastor Frank White; evening, Mr. Goodman.

ST. GEORGE'S HALL, LANGHAM-PLACE.—Dr. M'Killiam during Dec., Sundays, 11 and 7; Burlington Hall, Wednesdays, 8 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday next, at 11, and 6.30, Mr. E. P. Telford.

BILLINGSGATE MISSION HALL.—Mon., Dec. 12, noon, address by Rev. B. Senior.

OPEN-AIR MISSION (WEST LONDON AUXILIARY).—The annual meeting, Y.M.C.A., Stafford Rooms, Titchborne-street, Edgware-road, Mon., Dec. 12, 8 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Dec. 10, 3 p.m., Bible talk with young men, by Rev. F. B. Meyer. "The Land of Promise and how to enter it." Tues., Dec. 13, 8 p.m., lecture by Prof. Agar Beet on "The Book of Genesis, read in the light of the Gospel and of Modern Science." Wed., Dec. 14, 8 p.m., lecture on Astronomy by Mr. J. D. McClure.

WEST LONDON MISSION.—Sunday next, *St. James's Hall*, Rev. Mark Guy Pearse at 11 a.m.; Rev. Hugh Price Hughes at 3.30 and 7 p.m. *Princes' Hall*, Fridays, at 8 p.m., Rev. Mark Guy Pearse.

EVANGELISTIC MISSION.—*Kilburn Hall*, Kilburn-gate, N.W. —Sun., at 7 p.m., Mr. P. Garrioch. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Mr. Geo. Hucklesby.

CLAPTON HALL, UPPER CLAPTON.—Mr. T. Shuldham Henry, Suns., at 6.30; Fris., at 7.30.

CHRIST CHURCH, WESTMINSTER BRIDGE-ROAD.—Minister, Rev. F. B. Meyer, B.A. Service for workers, Thurs., 11.30; Fri., 8; Sun., 11 a.m. and 6.30 p.m.

EDINBURGH CASTLE, LIMEHOUSE, E.—Sun. 11 a.m. and 7 p.m., Mr. W. R. Lane; 3 p.m., Rev. Henry Bright; Mon., Thur., and Sat., Mr. W. R. Lane, 8 p.m.

METROPOLITAN MUSIC HALL.—Sunday next, 3 and 6.30 p.m., Mr. Charles Cook.

THE THEATRICAL MISSION.—Archdeacon Sinclair and Dr. Pentecost will give addresses on "The Theatrical Mission: Its Needs and Claims," on Wed., Dec. 14, 3.30, in the large hall of the Polytechnic, Regent-street.

MISS MASON'S HOUSE OF REST.—Dr. McKilliam gave an address on December 2, from Luke xxi. He spoke upon the second advent of Christ, and drew attention to the signs which proved that that coming was very near. Miss Mason, later in the evening, gave a retrospect of her work during the past year, and enumerated some of the many blessings for which she had to thank God. She wants £1,500 to complete the new building, and also means to meet the current expenses.

REQUESTS FOR PRAYER.—For a mission in a Sussex village, that many may be convicted of sin and led to the Saviour.—A widow for her beloved son, that he may see what sin is in God's sight, and come to the One who can help him under difficulties and troubles.—For much blessing on a mission to be held from Sunday next at Leicester by Richard Weaver.—For a seven days' mission, by Mr. Henry Hammond, at Hope Town Hall, Bethnal Green-road, commencing December 11.—For blessing on services in Gillford Hall, Sandymont, Dublin.—For blessing on six days' services by Mr. Opie Rodway, of Stroud, at Baptist Chapel, Gorsley, near Newent, —Gloucestershire, to commence Saturday, Dec. 10. For blessing on a mission at St. Julian's Hall, Guernsey, by John Elliott, of the Evangelisation Society.—For blessing on services by Mr. J. Burnham at Dunnington, Atch Lench, and Harvington.

PRAISE.—For the faithful message of the Gospel delivered by an agent of the Evangelisation Society in a large village in Sussex.

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PREVAILING PRAYER.—I never was deeply interested in any object. I never prayed sincerely and earnestly for anything, but *it came*. At some time, no matter at how distant a day, in some shape, probably the last I should have devised, *it came*.—*Adoniram Judson.*

ST. MARYLEBONE FEMALE PROTECTION SOCIETY, 157-9, Marylebone-road, N.W.

This Society seeks to rescue young women who up to the time of their fall have borne a good character.

Those with infants are assisted from a special fund.

CONTRIBUTIONS earnestly solicited.

Bankers—Messrs. Sir Samuel Scott and Co., 1, Cavendish-square, W. GEORGE SCUDAMORE, Secretary.

ST. GILES' CHRISTIAN MISSION.

GENERAL MISSION WORK. WORK AMONG CHILDREN. PRISONERS' MISSION AND HOME. BOYS' HOMES AND PREVENTIVE WORK. WOMEN'S HOMES AND RESCUE WORK.

The Superintendent is much grieved to say that owing to the great scarcity of donations, the above many-sided work is sorely hampered.

Funds are urgently needed to meet the outlay at the present time.

Who will help us?

Contributions will be most gratefully acknowledged if sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or to the Superintendent, Mr. WILLIAM WHEATLEY, 4, Ampton-street, Regent-square, W.C.

The Annual Report is now ready, and will be forwarded free upon application to the Superintendent.

PREVENTION & PROTECTION.

The work of THE LONDON YOUNG WOMEN'S CHRISTIAN ASSOCIATION includes a Park Mission, Bible and Educational Classes, Circulating Library, Visitation of Railway Restaurants and Public-Houses, &c., &c.

FUNDS URGENTLY NEEDED to carry on the Mission work.

Treasurer: Lord Kinnaird. Hon. Secretaries: The Hon. Emily Kinnaird and Miss Morley; Secretary, Henry Kidner. Bankers: Messrs. Barclay, Ransom, and Co., 1, Pall Mall East, S.W.

Office: 16A, Old Cavendish-street, W.

SPECIAL OFFER FOR MISSIONARIES FOR 1893.

Have you a friend a Missionary? If so, encourage him in his work by sending him monthly a copy of "The Review of the Churches."

On receipt of address, accompanied by P.O.O. for 5s., we will sent post free one copy to any part of the world for *twelve months*.

JOHN HADDON and CO., Publishers, Bouverie House, Salisbury Square, E.C.

THE LONDON CITY MISSION

EMPLOYS NEARLY

500 MISSIONARIES

Who VISIT systematically, all the year round, amongst the poor and outcast.

Last Year 3,683,000 Visits were paid.

WORK UNDENOMINATIONAL.

More than 500,000 Men regularly visited by the Agents of this Mission.

FUNDS to carry on this most necessary work are much needed, and will be gratefully acknowledged by the

Treasurer, F. A. BEVAN, Esq.,

or by the

Secretaries, T. S. HUTCHINSON, M.A., ROBERT DAWSON, B.A.

Offices—3, BRIDEWELL PLACE, E.C.

Bankers—Messrs. BARCLAY, BEVAN, & CO.

LONDON CABMEN'S MISSION

Is £500 in debt. Who will help us to remove this burden that we may carry on this much-needed work amongst the 16,000 Cabmen of London?

Smallest contributions thankfully received by the Superintendent,

JOHN DUPEE,
165, Hemingford-road, Barnsbury, N.;

or by Messrs. MORGAN & SCOTT, office of *The Christian*.

Try a 1/- Jar

OF

ARDENBRITE LIQUID GOLD

ON DIRTY AND OLD

Picture Frames, Chairs, Fenders, Umbrella Stands, Mirror Frames, Gaseliers, Bedsteads, Plastic Figures, Cornices, Leather or Compo Brackets, Screens, Fans, Slippers, Iron Rods, Lamp Stands, &c., &c., &c., and you will be DELIGHTED with the MAGIC effect.

Made in Gold, Silver, Green, Blue, Red, Orange, Copper, Brown, Green Gold. Ready for use; requires no varnishing; dries in five minutes, and will keep its brilliancy for six years.

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Send 12 Stamps for 1s. Sample Jar.

PAVITT & SONS,
70, SOUTHAMPTON ROW, LONDON.

DISABLED MISSIONARIES, WIDOWS AND ORPHANS FUND OF THE LONDON CITY MISSION.

There are at the present time 51 VETERAN MISSIONARIES dependent upon this Fund for support, all of whom are advanced in years. 41 WIDOWS OF MISSIONARIES also receive assistance from it. Our needs are urgent, as last year the DEFICIENCY WAS OVER £700.

Will each reader of "CHRISTIAN" send 2/6 to J. M. WEYLLAND, *Secretary?* Office, 3, Bridewell Place, E.C.

WINTER AND THE POOR.

Field Lane Refuges & Ragged Schools.

WORK AMONGST THE POOREST CLASSES. (Fifty Years' Experience.)

THE COMMITTEE earnestly APPEAL FOR FUNDS to enable them to continue their beneficent work. Special help is asked for, so that the Committee may provide

700 to 800 Christmas Dinners for the Homeless,
Dinners for 600 Deserving Families,
New Year's Dinner for 800 Poor Children.

Funds are also urgently needed for

"THE REFUGES FOR THE HOMELESS POOR."

£2,000 REQUIRED BEFORE CHRISTMAS.

Treasurer: WILFRID A. BEVAN, ESQ. *Bankers:* MESSRS. BARCLAY, BEVAN, & CO., 54, Lombard Street, E.C., and 1, Pall Mall East, S.W. *Secretary:* MR. PEREGRINE PLATT, Field Lane Institution, Vine Street, Clerkenwell Road; by any of whom Contributions will be thankfully received.

PRAYERS FOR CHILDREN.

By Rev. ROBERT CULLEY (Secretary of the Wesleyan Sunday School Union).

ONE PENNY EACH.

CHRISTMAS CARDS.
CHRISTMAS CARDS.
CHRISTMAS CARDS.
CHRISTMAS CARDS.
CHRISTMAS CARDS.

If you want the Best Value for Your Money SEND AT ONCE for SAMPLE PACKETS as follows:—

YULE TIDE	12 Cards	...	1s. Post Free.
VICTORIA	25 ,,	...	1s. ,,
PEERLESS	30 ,,	...	1s. ,,
LITTLE WONDER	60 ,,	...	1s. ,,

WESLEYAN METHODIST SUNDAY SCHOOL UNION, 2 and 3, Ludgate Circus Buildings, London, E.C.

THE
PARIS CITY MISSION

Has for 12 years published Salvation in the capital of France—chiefly to its *ouvriers*. From house to house, in Mission Halls and in cemeteries, by Bible and Gospel tract distribution, in and out of season, its TEN Missionaries have worked on with proof of blessing. Fourteen of its supporters have recently been called HOME. The work is therefore languishing for want of funds. Who will take their place by casting into this part of our Lord's treasury?

TREASURER—F. A. BEVAN, Esq.,
54, Lombard-street.
HON. SECRETARY—J. M. WEYLLAND,
14, Nicoll-road, Harlesden, N.W.
Who will gladly supply printed information.

We offer you a carefully-written book telling how to feed babies and young children. It is full of useful information for mothers, fathers, and all interested in the proper care of infants. This little book of instruction shows how to prepare Baby's food, and how to make cow's milk similar in every respect to mother's milk, for babies brought up by hand. Attention to the simple rules given will bring nourishment and health to your child, causing it to grow up happy strong and active. Write naming *The Christian* and our book will be sent gratis and post free by Burroughs Brothers, 66, Basinghall-st., London, E.C.

CHRISTMAS CARDS,

With Verses by FRANCES RIDLEY HAVERGAL and CHARLOTTE MURRAY.

Designs by E. ST. B. HOLLAND and C. T. A. BUSHE.

100.—"**Twelve Choice Designs.**" Well assorted, with verses, by Frances Ridley Havergal. Twelve in packet, post free, 1s.

101.—"**For Auld Lang Syne.**" Jewelled greetings, "A Happy Christmas," and "For Auld Lang Syne," with exquisite sprays of Ivy trailing above. Two in packet, post free, 6d.

600.—"**English Cathedrals.**" St. Paul's, Canterbury, Durham, Ely, Exeter, and York. Exquisitely chromo-lithographed on Whatman-faced gold bevelled panels from drawings by E. L. Appropriate texts, verses, and greetings. Six in packet, post free, 1s.

601.—"**Tweedside and the Border Country.**" Exquisite views of the Border Country, from drawings by E. St. B. Holland. Beautifully printed on Whatman-faced gold bevelled panels. Verses by F. R. Havergal. Six in packet, post free, 1s.

602.—"**Picture Medallions.**" Pretty picture sketches by C. T. A. Bushe, in oval medallions, surrounded by floral sprays. Texts and greetings. Twelve in packet, post free, 7½d.

PRIVATE AND AUTOGRAPH CHRISTMAS CARDS.

200.—"**Sincere Greetings.**" Dainty gold-edged folding cards of novel shapes, bearing greetings in gold relief. Four in packet, post free, 6d.

201.—"**Mistletoe and Holly.**" Dainty folding souvenirs with tiny sprays of mistletoe, holly, ivy, etc., tastefully blocked in gold and colour. Four in packet, post free, 7½d.

218.—"**Folding Souvenirs.**"—Novel two-fold and three-fold cards, pretty designs, all different. Six in packet, post free, 1s.

SPECIAL ASSORTED PACKETS.

800.—**Twelve Christmas Cards.** Pretty designs and well assorted. Post free for 7½d.

802.—**Twenty-five Christmas Cards.**—Pretty designs and well assorted. Post free for 1s.

803.—**Fifty Christmas Cards.** Pretty designs and well assorted. Post free for 1s.

All Packets, Booklets, etc., carefully packed with cardboard protectors to prevent damage.

OWEN MEREDITH,
The Parade, East Dulwich Grove, London, S.E.

SCRIPTURE TEXTS,

For Walls of Mission Rooms, Hospitals, &c.

London: MORGAN & SCOTT, 12, Paternoster-buildings.
And may be ordered of any Bookseller.

THE MOST SUCCESSFUL TREATMENT IN THE WORLD.

"I WAS SAVED FROM AN EARLY GRAVE."

So writes a grateful Patient to

MR. C. T. CONGREVE,

relative to his case of

CONSUMPTION

"YOUR MEDICINE IS PRICELESS"

FOR THE TREATMENT OF

CONSUMPTION & ALL CHEST DISEASES,

AND

RESULTS OF INFLUENZA.

Read Mr. CONGREVE'S Book "**ON CONSUMPTION, Etc.,**" which may be had, post free, for ONE SHILLING, from the Author, Coombe Lodge, Peckham, London, S.E.; or may be ordered of any Bookseller.

NOTE.—CONSULTATIONS FREE at Coombe Lodge, Peckham, on **TUESDAY, THURSDAY,** and **SATURDAY** Mornings only. No charge except the usual charge for three weeks or six weeks' supply of medicine. All patients should read the Book first.

Mr. Congreve is always willing to meet the cases of those whose circumstances are such as to need a reduction.

THE FORTY-FIRST SERIES OF CASES.

CASES FOR THIS WEEK.

LETTER FROM REV. J. HENDERSON, OF CHRIST-CHURCH, DUDLEY—JUNE 11th, 1892.

"MY DEAR SIR,—I enclose order for three bottles of medicine for charitable distribution. I used it when I was Minister at Walworth, also at Littlehampton, where I have seen wonderful cures result from its use. I have sent one friend from here, Mr. ———, who has been greatly benefited, and who is now able to follow his business again with comfort. I prize your remedy for Consumption so much, that I would not be without it. God bless you in your healing, as in your heavenly work."

LETTER FROM AN OLD PATIENT.

(I like to give such occasionally, as an evidence of "Permanence of Cure.")

MRS. MARTHA SKYRME, PEMBROKE DOCK, now of Croft House, Apley-terrace, commenced my medicine in Jan., 1881. She had been ailing for years, and latterly had been much worse. Both lungs were diseased. She so far improved as to come up to Coombe Lodge from Pembroke Dock, in August of the same year, when it was evident on stethoscopic examination that the condition of her lungs had been much worse at some recent period. She persevered for over twelve months, also taking occasionally a tonic prescribed for her at Coombe Lodge, and got thoroughly well.

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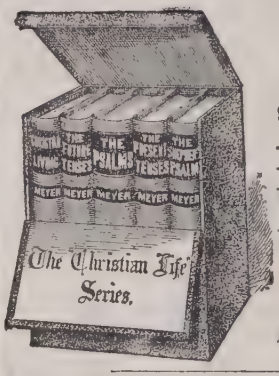
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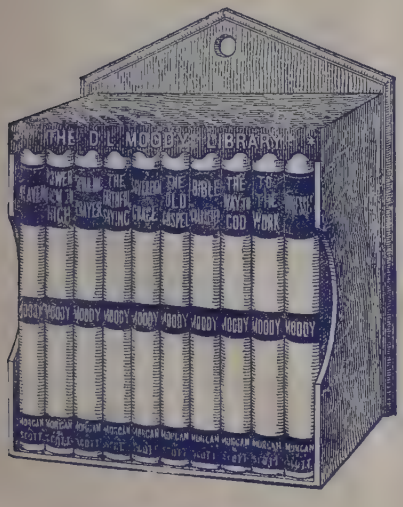
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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Rev. CHARLES GRAHAM, of Shepherd's Bush.

☞ Will those subscribers who have not yet remitted for the ensuing year kindly do so *at once*. Full particulars will be found above.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries.

Any readers who have not had occasion to consult the shipping intelligence in Monday's papers, will learn with thankfulness that the *Etruria*, on which Mr. Moody and his son sailed from Queenstown, reached New York on Saturday forenoon, after a rapid passage of six days and two hours.

At the present time, when so many people are out of work, there should be a sympathetic interest in the operations of the Exeter Hall Employment Bureau. Sad cases of want come under the notice of the director of this department, Mr. J. Macdonald, who will be pleased to receive contributions toward the relief fund.

We rejoice that our veteran friend, Mr. E. W. Thomas, has been the means this year of sheltering and aiding in the Friendless and Fallen Institution 898 young women (rescue and preventive), while in addition 615 unhappy outcasts have found shelter at the Open-all-night Refuge. This important work, which God has in past years greatly honoured and blessed, is at present very urgently in need of generous help.

Mr. St. John Mivart's singular article in the current number of *The Nineteenth Century* appears to have caused some trouble in Romanist circles, for, strange as are some of its statements, it is admitted that they are not contrary to Roman Catholic theology. We are so accustomed to hear of the uniformity of teaching and unchangeableness of dogma in the Romish Church, that it is somewhat startling to find in a Roman Catholic journal two contributions from Romanist divines, in which, dealing with Dr. Mivart's article, there is some conflict of view. One writer insists that the "unchangeable Church" cannot yield to the spirit of the age or "manipulate her doctrines." The other writer says:—

What the attitude of the Church may be in the future as regards those views which are tolerated at present, I cannot say; but whatever the Church decides will meet with the most willing assent on the part of all Catholics.

This latter statement is perhaps as remarkable for its writer's belief in the elasticity of Rome as for his confidence in the readiness of its followers to accept anything which they may be bidden to accept.

The drink question is ever with us, but we hardly expected to see it cropping up in connection with an institution like Epsom College. Educational authorities are usually credited with some knowledge of the dangers and temptations of youth, and with a strong desire to help the young under their care to battle successfully with them. But *The Medical Pioneer* is compelled to protest against the decision of the Council of that Institution with regard to dietary:—

We cannot but utter a most emphatic protest against the routine issue of beer to the pupils, both at dinner and supper. It is a wrong done to the boys to implant in them a desire for beer, some of them never having tasted it before they go to school. They are led to believe that such drinks are necessary and beneficial, and, as all experience teaches, many of them will not stop at this allowance, even while they are at school, and certainly not afterwards.

In the interests of the young people we would seek to impress upon this governing body to bring their table arrangements in a line with Christian morality, modern habits, and scientific discovery.

The Missionary Herald for this month states that the sum desired for the Thanksgiving Fund of the Baptist Missionary Society has already been more than realised. The total amount given and promised is now over £105,600. We rejoice with Mr. Baynes and his friends, at this gratifying result. The fund will not be closed till the end of March, and there is still opportunity for those churches to contribute that have not already done so. No large measure of blessing at home can be expected while the Lord's parting command remains unfulfilled. The time has not yet come for congratulations. We may be thankful for what has been done, but not satisfied as though we had done all we ought.

A friend deeply interested and wholly engaged in connection with foreign missions urges the need of an undenominational mission for India on the lines of the China Inland Mission. This suggests the question, If a new mission should be formed, are there any particulars in which it could more nearly approach the pattern shown us in the New Testament than do the great older societies, or others of the more modern type of the China Inland and North Africa missions.

Obviously, the Great Commission was given to the Church, and as the Church necessarily consists of churches (Rev. ii. 3) these constitute the body responsible for the evangelisation of the world. But the position of the Societies is that of intermediaries between the churches and the missionaries, and consequently these are not brought into close personal touch with each other. The ideal Missionary Society appears to us to be an organisation which, in any part of the foreign field, should locate missionaries, giving them counsel, information, and all the results of their experience, leaving the churches to support the missionary and to be in direct correspondence with him.

To some considerable extent this is being done already by the older Societies and still more by the younger ones. But with very high appreciation of both, and deep respect for the wisdom, faithfulness, and devotion of those who control them at home as well as of those who represent them abroad, we suggest that it has not been accorded its true place in Missionary methods.

The Rev. G. H. Rouse LL.B., of Calcutta, has written a striking letter to Mr. A. H, Baynes, the highly esteemed secretary of the Baptist Missionary Society, in which it is said: "Our Centenary meetings are over; much enthusiasm was manifested at them; the £100,000 fund has been practically raised, and we hope to add to it, but *where are the men?* Is all the enthusiasm to end in money and talk? One main object of the fund is to supply outfit and two years' maintenance for a hundred extra men; what will be the good of it if we do not get the men?"

Why is there this want of men even more than of money? Does it not originate in the lack of Missionary enthusiasm in the churches? How, then, can the churches be filled with Missionary enthusiasm? More perhaps than by any other means, by being in close personal affectionate correspondence and intercourse with known and loved ones, relatives or friends, who are in the high places of the missionary field.

Anniversary missionary meetings, missionary prayer meetings, missionary magazines, are all good and necessary, but just as "one touch of nature makes the whole world kin," so the living contact, if only maintained by letter with one or more missionaries abroad, creates an interest in the country, its inhabitants, and its needs, which will surely result in many giving their money and in some giving themselves.

We therefore suggest to all churches, Sunday-schools, Y.P.S.C.E.'s, Y.M.C.A.'s, Y.W.C.A.'s, and every other band making collections for missionaries, not to content themselves with sending an indefinite amount collected quarterly to the funds of a Society; but to make themselves responsible for a definite sum adequate to the support of one missionary or more, who should be their own representative on the foreign field. Some churches could easily support several; others could not support one; but two or more of such could combine, and thus secure the personal attachment and obedience of their members to the Great Commission.

PRIESTLY INTOLERANCE IN IRELAND.—The case mentioned lately in our columns of the shutting up of a woman in a lunatic asylum at Omagh, because she would not attend mass and go to confession, has had a satisfactory ending. At a meeting of the governers of the asylum a motion that the woman be discharged was carried. We hope that an action for false incarceration will be brought, so that all the facts may come to light.

The Present Distress.

The columns of the daily papers are full of evidences of the prevalence of poverty and distress. Meetings of the unemployed, a conference of agriculturists to consider the causes of the depression of "the greatest industry," complaints of languishing trade, angry feeling on account of prohibitive or high tariffs in the United States and elsewhere, the shrinkage in the value of investments, and the failure of several companies in which thousands of thrifty people of small means had invested much, or the whole, of their savings, are facts too plain in meaning to be passed by. Common humanity, not to say Christianity, loudly calls for attention and thought at such a crisis.

MANY CAUSES.

To say that the causes of the distress are many is to be trite and true. Life is complicated; no influence acts alone. With the cause of free trade *versus* protection; with the state of the land laws; with the charges on land; with the incidence of taxation; with the rate of wages and the length of a working day, and other such matters, we do not here and now concern ourselves. We only desire that they may be discussed fairly, in the light of ample knowledge, without class or partisan bitterness. We wish rather to direct attention to one cause, of which we never hear a word in the gatherings either of capitalists or working-men when they meet, whether separately or unitedly, to discuss their troubles. It is a cause also which has an intimate connection with our national character, with our physical stamina, and with everything else which contributes to make us either strong or contemptible. To say that of the million paupers whom we have it makes at least one half of them, as it admittedly does, is at once to fasten upon it a large part of our burden, shame, and misery. We have something palpable to deal with. If it can be proved, as it can, that tens of millions of money are wasted yearly by all classes of the community upon a gratification which they would be better without, which is deadly to the bodies and souls of such a host of our fellow-countrymen, then it is a mistake to take every other cause of our distress into account and leave this giant cause out.

We have no desire to exaggerate the evil by one iota; we follow a cool statistician (Mr. James Whyte), whose paper, read before the Manchester Statistical Society, lies under our eye. He too quotes an "eminent American economist, Mr. F. A. Walker," to the following effect:—"We need a new Adam Smith, or another Hume, to write the economics of consumption in which would be found the dynamics of wealth; to trace in their effects upon production the forces which are set in motion by the uses made of wealth; to show how certain forms of consumption clear the mind, strengthen the hand, and elevate the aims of the individual economic agent, while promoting the social order and mutual confidence which are favourable conditions for the complete and harmonious action of the industrial system; how other forms of consumption debauch and debase man as an economic agent, and introduce disorder and waste into the complicated mechanism of the productive agencies. Here is an opportunity for some great moral philosopher, strictly confining himself to the economical effects of these causes, denying himself all regard to purely ethical, political, or theological considerations, to write what shall be the most important chapter of political economy, now, alas! almost a blank." Mr. Whyte has set himself the task of writing part of that chapter in

"THE COST OF OUR DRINKING CUSTOMS."

Taking the government returns we find the direct cost of the liquor itself to the nation to be a hundred millions sterling for the year; that is, after allowing forty millions for customs and excise. Then follows a careful examination into the *indirect* economic effects of the drink traffic, and a very startling result is reached. The loss of productive labour, owing to the unfitness of workers who drink for the work they have to do, the loss of time, the inefficiency, the waste, the delay, is an enormous item. The destruction of infant life, the possible wealth of a nation, is another large figure. The facts that 85 per cent. of the children who are received into Dr. Barnardo's homes come there through our drinking customs, and that Dr. Guthrie computed that 99 per cent. of the children in his ragged school were the offspring of parents whose poverty was due to their drinking habits, show how terribly drink is sapping the manhood of the nation. The depressed health of the people, the attacks of active disease, and the rate of mortality are among our heavy losses. And it is not the operative classes only whose economic value is impaired by intemperance, indeed, almost all other sorts and conditions of men are, on the average, greatly deteriorated as wealth-producers of this cause. Then there is the cost of our paupers, of our police, of our 50,000 known thieves and depredators at large, of the sad army of prostitutes, of our loafers of all ranks of society. The whole cost to the nation of indirect loss is one hundred and eighty millions a year. Thirty millions more go to support those who ought to have supported themselves; and a hundred millions are paid for the article which produces all this poverty—total, £310,000,000 sterling per annum. We can only say that a nation which so recklessly squanders its means ought to have poverty and misery in its streets. Drink alone costs us "more than all our foreign and colonial trade, all our foreign and colonial loans and investments bring us." We would fight the world for any trumpery market of a few millions, and yet we are practising customs which are making home markets languish and fail. Were even a third only of the drink money spent on food, clothing, dwellings, and such-like things, we should see such a revival of trade as would astonish us. We should find that obedience to God is the soundest political economy. Until then we shall have to feel the rod. There will be no relief, or at least no permanent relief, until we learn righteousness. "I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." The times call upon all Christians to bestir themselves as they never yet have done to save their country from "the only enemy she has to fear."

DEATH OF LADY RADSTOCK.

Many will hear with sorrow of the departure of Lady Radstock, which took place on Thursday last at Mayfield, Southampton.

The following lines, which we have received from Lord Radstock, will be read with deep interest by the many friends who cherish the memory of one who is so widely remembered with sympathy and affection:—

"We asked life, and Thou gavest long life, even for ever and ever. 'Thou hast made us most blessed for ever—exceeding glad with the joy of thy countenance.' We praise Him for his grace seen in her lovely, self-effaced, trusting life; for the grace seen in bright acquiescence of months of suffering and weakness, and which made her, even in moments of greatest exhaustion, have a loving care for others. We thank Him for (to her) a painless departure, and for the realisation of her present unclouded joy. We thank Him for being very near us in the furnace. We thank Him for his loving sympathy, expressed through so many of his members. We pray for fresh grace to walk worthy of Him who has called us to his kingdom and glory, and that the precious corn of wheat which has fallen unto the ground and died may bear abundant fruit in us to his praise."

Restored.

Nothing that occurred that evening was in accord with the plan laid out. The speaker who was expected failed to come, and one of the workers who had hoped to listen was hurriedly called to fill his place after the service began. Two of the ladies, when they found there were no others going, hastened to arrange their work so that they might go. The leader of the singing, with a daring which only those of his profession know how to assume, suddenly called on two of the workers for a duet, and from the words of this song the speaker of the evening gained his suggestion for a text—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

As the song service proceeded, a man, wandering aimlessly along the street, chanced to pass the mission, and heard the singing. A thought of his Christian mother crossed his poor bemuddled mind, and he came back again, and, entering the room, walked up to the front seat and sat down. The two workers on the platform saw him, soon noticed his restlessness and evident distress, and both of them prayed throughout the service that the Holy Spirit, so plainly striving with that soul, might indeed lead him to the One who alone could give rest to his heavy laden heart. Twice during the service he got his hat and made a start to go, but the coloured friend beside him laid a detaining hand on his shoulder and whispered words of help.

The touching story of John G. Wooley's conversion was told to illustrate God's power to save men, the lowest in sin. The man in the front seat listened intently, but his face grew constantly more troubled and wretched. After the talk a song was sung of the rest to be found in the Saviour's love, and then followed a testimony meeting. Those who spoke brought out the thoughts of the text, testifying of the peace and rest they had found since they accepted the invitation to "Come." Finally he rose, shaking all over, and then told us that he was a drunkard, that he had not been sober for six weeks, and even then was under the influence of liquor. He had gambled away all his money, had been away from his wife and two little girls for four months, and was a wreck through his dissipated life. "I've sat here to-night listening to your talk about the rest a man could find if he would forsake his sin, and I've heard that woman sing about the rest she has found, that shows in her face when she sings, and I know John G. Wooley well—have known him for years, and know the change there is in him. There's something got hold of me to-night—I don't know what; but if it isn't too late, and if there is any hope that a poor drunkard like me can find what you people have I want you to help me."

He did indeed find rest for his sin-sick soul before he left the mission that night; although he was fearful that it could not be true, and longed to be perfectly sober that he might be sure he did not deceive himself. For two weeks he has been faithful in attendance, always carrying his little Testament, always testifying of God's saving power; and once he brought a companion to hear the story of Christ's forgiving love. He had a great longing to get back to his wife and children as soon as he could get the money, but tormented himself with fears that she had become so discouraged because of his repeated falls after trying to reform that she would not try him again. He was urged to go as soon as possible that he might prove to her, not that he had reformed again, but that he was "a new creature in Christ Jesus." A letter was written to the wife, to which she replied, stating that she had no confidence in him, but he had best come home. On Wednesday night he started, and before this time, we have confidence to believe, he has proved to them all that the Gospel of Christ is indeed "the power of God unto salvation to everyone that believeth."—*The (Chicago) Institute Tie.*

National Righteousness.

Sir,—I have been reading lately with something like feelings of indignation the July number of *National Righteousness*, which, as you know, is devoted to the opium question. It contains few facts that I did not know before, but seeing them all brought together as they are in that magazine awakened in my mind a deeper feeling of horror at the iniquity of the opium trade than is ordinarily present with me. I keep on asking myself: How *can* men who hold the position held by some of the leading opponents of the anti-opium agitation speak as they do speak about opium and the effects of opium smoking?

If these men were merely bankers, traders, editors of local newspapers, and petty officials who had lived abroad, one would not be surprised at their utterances, for we out here know only too well how possible it is for ordinary Europeans living in European settlements in the East to know absolutely nothing about the social life of the natives of the land in which they reside, while at the same time they sometimes speak with the greatest confidence on this subject. But, with medical men who have spent many years in India and China, and with high officials who have had special opportunities of acquainting themselves with the *facts* relating to opium, the case is altogether different.

Dr. Griffith John has said, speaking of missionaries, "We *know* that opium is a *curse*—a curse *physically*, a curse *morally*, and a curse *socially*—to the Chinese, and this fact we must declare in loud ringing tones." There is not a missionary in China of five years' standing who would not re-echo that sentence, and the more one has mixed with the people at large, and has got at the inner life of the nation, the more emphatically would he speak on the subject. How is it, then, that some who are in a position to speak with authority, and who claim to know as much of the subject as missionaries, lose no opportunity of declaring "in loud ringing tones" the exact opposite of what missionaries say?

In answering this question to myself I am reminded of a conversation which I had many years ago with one of the most influential opponents of the Anti-Opium Society. I forbear to give his name, but there is none whose name is better known. He was defending the action of the Indian Government, and condemning the programme of the Anti-Opium Society. He ridiculed the action of China in asking for the abolition of the opium trade with India, and spoke in words to this effect: "As well might England say to France, 'Our people must not have French brandy. We do not mind their having Scotch whisky, but the trade in French brandy is a most iniquitous one.'" I replied: "That is not the point. My position is this—granted the complicity of the Chinese Government in allowing opium smoking, *our* duty remains unaltered. If I see a man is already the worse for Scotch whisky I certainly ought not to ply him either with French brandy or alcohol in any other form. Supposing someone is making his own brother or his own son drunk, so much the worse for him; but this does not justify me, as one outside of the family, in doing the same thing for my own advantage. I do not defend the Chinese Government, and I believe that it will not now stop the cultivation of opium in China, but that does not make it right for England to be a partner in this wretched business."

He shrugged his shoulders and said, "Oh! I grant you that if we were all perfectly good we should have nothing to do with it." "Just so," I replied. This gentleman, who speaks as an authority on at least some aspects of the opium trade, *had conceded the whole question;* but, alas! his public utterances since that time have shown me that to be "perfectly good" is not his ideal for the Indian Government. This, however, *is* the ideal of those who believe in righteousness as being the first essential of a nation's prosperity.

The difference between the opponents of the Indian opium trade and the upholders of it may be put in a nutshell. "Cost what it may in money, England must act righteously." This is our contention. "Cost what it may in morals, India must have revenue." That is theirs. We do not deny the necessity for revenue for India, but we believe God, and have every confidence that when we take the step that righteousness demands, He will then show us the true solution of the pecuniary difficulty. If, however, we will only be righteous when it has been proved to demonstration that we shall lose nothing by being so, God will surely leave us to persevere in our unrighteousness, and to reap the fruits of it.—I am, Sir, etc., Arnold Foster.

L.M.S., Hankow, October 25.

LITERATURE FOR INDIA.

During his visit to India, Dr. Pentecost was much impressed with the necessity for Christian literature, and since his return he has lost no opportunity of calling attention to the subject. Last week he devoted three days to addressing meetings in Liverpool, Manchester, and Brighton, with Rev. James Johnston, the secretary of the Christian Literature Society for India.

At Liverpool the Doctor showed the wonderful progress made by Protestant missions in a single century. Comparing the results of missionary effort in the first and the nineteenth centuries, he showed that in India alone the number of converts from heathenism had been far greater than those of the primitive Church. The importance of Christian literature, not only for the growth and strength of these converts, but for the aggressive work among their countrymen, was strongly urged.

The meeting in Manchester was presided over by the Mayor. The audience was chiefly composed of influential merchants and clergymen of the different churches. Amongst other subjects, most of them connected with what he had seen of mission work, Dr. Pentecost showed with great force the importance of morality and Christianity for the future of India in every department of a nation's prosperity.

As a result of earnest missionary enterprise, there is being created a capacity for intelligence, and for information, and for learning, that must be fed; if that capacity and appetite are not met by literature which will secure to those who have heard the gospel, the full import, an evil and destructive literature will spring up, that the Christian Literature Society is doing much with its books, and the people of England would strengthen the hands of every missionary in India, by enabling this society to circulate more freely, a clean, pure, Christian literature through the length and breadth of India.

The meeting in Brighton in the Pavilion, over which the Mayor presided, was the best of the series. "In making a powerful appeal on behalf of the society, Dr. Pentecost said their efforts would macadamise the road which had been laid out by education, and keep the feet of the Hindoos from sinking in the mire of sensuous reading, or falling over the stumbling blocks put in their way by infidel books; while they would break up new ground for future missionaries to go in and possess the land."

AN ANTI-OPIUM MEETING was lately held at the Peckham Rye Tabernacle. Rev. J. S. Adams (seventeen years a missionary in Burmah and Inland China) and Mr. W. Raju Naidu spoke. The former explained the process of the manufacture of opium, and the result of its use on its victims. The latter pleaded in thrilling tones with those present to do away with the traffic which was ruining his native land.

Old Testament Saints.*

BY DR. J. ELDER CUMMING.

These all died in faith . . . . and confessed that they were strangers and pilgrims on the earth.—*Hebrews* xi. 13.

Let us recall these illustrious names, that we may think of them together. The godly Enoch, to whom this rarest testimony is given that by faith for three hundred years he "pleased God"; the great founder of the Jewish race, Abraham, father of all them that believe; Isaac, most faultless of the patriarchs, most submissive, and most unworldly; Joseph, in whom the Spirit of God was pure amid impurity, a blessing and a joy wherever he went; Moses, wisest, and perhaps greatest, of the Jewish race; David, the man after God's own heart; and Jonathan, whose love, beyond a woman's, surpassed and exceeded the tenderness of David. And what shall I more say? For the time indeed would fail to write of Elijah, the prophet of fire and of faith; and of Elisha, with a double portion of his master's spirit; and of Isaiah, the fire-touched messenger of the Most High; and of Jeremiah, the prophet of tears; and of Daniel, the man greatly beloved, with garments unspotted in a heathen court, in whom enemies could find no other fault than that he was a man of prayer. Take these men together, not as single stars, but as a galaxy; and let us seriously ask whether in Christian grace of almost any sort, men of later days can be found to outshine and to surpass them? In what sort of virtue or beauty of character can we find better men even in the history of the Church of Christ? Is it in courage? Let the names of Moses, Joshua, Gideon, and Daniel answer the question. Is it in renouncing the world, martyr-like, at God's word? Let Noah, Abraham, Isaac, and the three Jews in Babylon reply. Is it in patience? Job's early years and crushing affliction suggest an answer. Is it in purest and most unselfish chivalry? Can we find anything to surpass the Bayard of Scripture story, Jonathan, the Prince of Israel?

And if, going behind outward action, we seek to test the state of soul among such men, and to discover whether our admiration must be bounded by the external life, what do we say, for instance, to the Book of Psalms? We may not forget that these sacred songs are not merely the inspiration of the Spirit of God, but are also the transcript of the personal experience of their authors, some of them, as David, well known to us; others, as Asaph, mere names; while of most we have no names at all. These, let us remember, are men whose hearts are laid bare to us as they were seen by God; we hear the confessions, aspirations, and desires, which they uttered in their secret closet, little thinking, for the most part, that any but God would ever hear them; we see the secret details of what they did, and felt, and thought; their hearts have been laid open to us, I venture to say, as neither heart of brother, wife, nor child has ever been. And of these men what shall we say? Shall we say that they knew but little of spiritual truth and emotion? . . . I seriously challenge denial of the assertion that, taken as a whole, the Book of Psalms marks the high-water level of spiritual feeling and holy thought among men, not including, of course, the utterances of our blessed Lord.

This seems to me to be the true gauge of the spiritual teaching of the old Testament Scriptures, and near this high level it runs from Enoch down to Malachi, to the wonder and the confusion of the Church of the present day. . . On what did these holy men feed their souls? What was the secret of their purity and strength? . . The secret of their life was faith. They trusted a God whom they knew, whose law was before them, whose word was guiding them, whose strength was keeping them, whose love was dwelling in them. They reached that knowledge of God, and attained to that faith in Him through the Old Testament Scriptures, in so far as they existed in their day. If men cannot find such teaching there now, it is their loss. But by this holy book the saints of old came to know God, our God, Christ's God, the Father. And it was in this knowledge, service, and fellowship, and by these alone, that they lived.

* Extracted from Scripture Photographs; or, Men in the Sunlight of the Word, by J. Elder Cumming, D.D. (2s. 6d. *Drummond's Tract Depot, Stirling*). The volume contains eighteen chapters, pourtraying Old Testament characters, and deducing important lessons therefrom. Every page conveys deeply important instruction on the life which is life indeed.

Joshua and the Land of Canaan.

By REV. F. B. MEYER, B.A.,
Christ Church, Westminster Bridge Road.

THE WARRIOR CHRIST.—Joshua v. 13.

"It came to pass." The time and exact locality are not defined, but they are not of much account in the presence of that marvellous episode which stands before the conquest of Canaan, as an illuminated capital before the black letterpress of some old missal. As to the first, it was probably the day in which the manna had ceased, and the Leader had realised that the land must now furnish the commissariat. As to the second, it is enough to know that it was *by Jericho*.

Behind lay the Jordan, the seam made by the passage of the host no longer discernible, though the fresh heap of memorial stones proclaimed the miracle of the dried river bed. Beneath, under the shadow of the hill, lay the camp, where the people were resting from their long fatigues, in the first glad realisation that their long journeyings were ended. Whilst five miles distant, on the path to Canaan, towering above the palm groves, arose the strongly fortified walls of Jericho. "Now Jericho had shut the gates, and was shut in" (R.V. marg.).

It must have been for Joshua, at least, a time of anxious suspense. He could not forget how forty years before the former generation had cried out for bondage in Egypt, or graves in the desert, rather than face the terrors of fortified cities and giant champions. And what might not their children do! It had been comparatively easy to cope with Amalek, and Og, and Sihon, because they had met Israel in open war upon the field of battle, but that was a very different matter to attacking a city which was able to hold its own in a long siege. It was impossible to leave it in the rear, unsubdued, but it was also suicidal to sit down before it to starve it to surrender. As the weary months dragged on, the energy of the people would evaporate and the armies of their foes would gather. Eagerly must the lonely chieftain have longed for one moment with Moses, or better still, with that Angel of the Presence of God, who had been promised when the camp was still pitched beneath the cliffs of Sinai.

Thinking much and deeply, Joshua wandered forth alone, and suddenly, "as he lifted up his eyes and looked, behold there stood a man over against him with his sword drawn in his hand." We need those uplifted eyes. Too often we keep our gaze fixed on the ground, and miss the celestial visions that await us all round; as boys, intent upon a game of marbles, are oblivious to the sunset-glow which trembles in the western sky, where bars of gold and crimson lie in an ocean of the palest green.

But who was this man? Was he phantom or reality, Hebrew or Canaanite, friend or foe? Joshua knew not, but his heart was pure and clear, and therefore he did not hesitate to go up to him and challenge him with the inquiry, "Art thou for us or for our adversaries?" Then came the majestic reply, "Nay, but as Captain of the host of the Lord am I now come." And Joshua fell on his face to the earth, and did worship, and took the place of lowly obedience, saying "What saith my lord to his servant?"

We cannot doubt, then, who He was. Though bearing the semblance of a man, he was certainly neither man nor angel. Had he been either He would have instantly repelled the homage which Joshua gave. When the men of Lystra were about to sacrifice to Paul and Barnabas, they cried out in horror, "Sirs, why do ye these things, we are men of like passions with you"; and when John, amid the blaze of glory, fell down before the feet of the angel who lifted the concealing veil, he said, "See thou do it not; for I am thy fellow-servant and of thy brethren the prophets." But when Joshua prostrated himself before this mysterious apparition, there was no prohibition to his lowly homage. It was accepted as Peter's in the fishing-boat, and as the leper's when he knelt at the blessed feet of Christ for healing. Joshua was even urged to more careful and reverent homage, in words which were addressed to Moses from the burning bush, where the I AM spake with him; and we have to believe that He who spake to Joshua on the threshold of Canaan was none other than Jehovah, the God of Israel, whose delights, long before the incarnation, were with the sons of men, and who anticipated it by paying preliminary visits to our earth in corporeal form.

The title here adopted by our Lord clings to Him throughout the Bible. Isaiah says that He is given to be the Leader and Commander of his people. Peter describes him as the Prince or Captain of Life. The Epistle to the Hebrews refers to Him as the Captain of our Salvation, who was made perfect through suffering. And at the close of the book, we see a majestic procession come forth from the opened heaven, led by a Captain, who is clothed in vesture dipped in blood, and whose name is the Word of God.

I. The Special Significance of this Vision to Joshua.—It has been generally supposed that this Divine Captain came to take Joshua's place in command, and assume the supreme direction of the hosts of Israel, much as when the German Emperor takes the field, his greatest officers subordinate themselves to him, surrendering to his hands the control of the campaign, and content to execute his plans. But that is not the deepest meaning here. "The Lord's host" does not primarily allude to those Israelite armies encamped beside the overflowing waters of the Jordan, but to other and invisible hosts, encamped all around on those heights, though no ear ever heard the call of the sentries at their posts of duty, or saw the sheen of their swords flashing in the sunlight, or beheld their marshalled ranks. Those troops of harnessed angels were the hosts of which this wondrous warrior was captain.

There are several references in Scripture to the presence, near at hand, of angel hosts. When Jacob, after his angry altercation with Laban, was on his way back to Canaan, fearful perhaps of pursuit, we are told that the angels of God met him, as though a squadron of heavenly armies suddenly came in sight, assuring him of defence against attack. When the servant of the prophet was dismayed to find himself encircled by the hosts of Syria, he was permitted, in answer to Elisha's prayer, to see that the mountain was full of horses and chariots of fire. The Psalmist tells of the angel that encampeth round about them that fear Him, and of the hosts that do his bidding. So in Gethsemane, the Lord referred to the twelve legions of angels who were waiting, under arms, for the least indication of the Father's will to come only too gladly to his relief. It is therefore in harmony with the tenour of Scripture to see those lines of warriors waiting within the curtains of the unseen to be led against the foes of God and Israel. And we read a new meaning into the ancient phrase, by which Jehovah became known. "Who is the King of Glory?" "The Lord of hosts, He is the King of glory."

But if it be true, that there are hosts of light, it is certainly also true that there are hosts of darkness. Such is the perpetual affirmation of Scripture. Behind the gods of the heathen, inspiration detects demons, who rule men through the hideous idols of their hands. Behind the might of vast but ungodly, empires, inspired men descry the presence and activity of great potentates from Satan's fallen realm. Behind the darkness of this world the Bible teaches us to look for wicked spirits, who rule it from "the heavenlies." These they occupy for the present, and until the Second Advent hurls them down, first to the earth, and afterwards to the abyss (1 Cor. x. 20; Dan. x. 13; Rev. xii. 2; Eph. vi. 12).

And, therefore, the story of the conquest of Canaan is not simply the account of battles fought between Israel and the Canaanites, but of the results of a conflict yet more mysterious and far-reaching between the bright squadrons that follow the lead of the Captain of the Lord's host, and the dark battalions of evil entrenched in the hearts and strongholds of the enemies of God. Is it, therefore, any cause for wonder that the walls of Jericho fell down; or that vast armies were scattered, without a blow being struck; or that the land was subdued in a seven years' campaign? These achievements were the earthly and visible results of victories won in the heavenly and spiritual sphere by armies which follow the Word of God upon white horses, clothed in fine linen, white and pure. Those walls fell down because smitten by the impact of celestial hosts. Those armies fled because the dark powers with which they were in league had been put to the rout before the Lord God of Sabaoth. That land was subdued because of some great dislodgment which had taken place in regions beyond human ken. There was, therefore, great significance in the words with which Caleb sought to encourage his people, "Their defence is removed from over them, and the Lord is with us: fear them not." And we can better understand what the Lord meant when He said, "As Captain of the Lord's host am I now come."

II. The Significance of this Vision to the Church.—If we read the thoughts already suggested into the story of the conquest of Canaan, we shall find it invested with fresh interest. It is not only an ancient historic record, but it is a page torn out of the chronicles of heaven, telling of that mighty conflict which has been in process since the introduction of moral evil, and shall last till the Son of God has destroyed the works of the devil.

Throughout the world of nature there are signs of conflict and collision. Everywhere armies meet in battle-shock, and part to repair their losses or count their gains. According to the last findings of science, the invisible molecules of the calmest air are in rapid motion all around us, jostling with each other, and fighting hard to keep their course, but hindered by a thousand kindred molecules that are fighting too, so that we move and work in a very cyclone of whirling atoms. There is no pool, however tranquil; no forest-glade, however peaceful; no isle bathed by southern seas, and set gem-like on the breast of ocean, however enchanting; no scene, however fascinating: which is not swept by opposing squadrons contending for victory. The swift pursue their prey, the strong devour the weak, the fittest alone survive in the terrific strife.

So it has been in the history of our race. The books that contain the records of the past are largely records of wars and decisive battles. Their pages are wet with tears and blood. Great kings have been great conquerors; their path marked, like that of Gengis Khan, by pyramids of human skulls. The foundations of vast empires have been laid, like those of African palaces, on the writhing bodies of dying men.

For the student of God's ways all this leads up to a more tremendous struggle, between darkness and light, evil and good, Satan and our King. And here is the real importance of the Ascension, which was the worthy climax of the wonders of the first advent, as it will introduce the glories of the second.

All through his earthly ministry our Lord encountered the dark powers. They assailed Him in the wilderness of temptation, opposed Him through the wretched victims they possessed, gathered in their might in the glades of Gethsemane, hissed their horrid suggestions into his heart on the cross, and resisted his every step as He arose. Up to that moment none of woman born had proved himself able to overcome their attacks. Adam, in his innocence, Moses the friend of God, David the beloved, had alike fallen beneath their fiery darts, till it seemed that human nature could never become their match. But the life and death of the man Christ Jesus turned the tide. And when He arose and ascended far above all rule, and authority, and power, and dominion, and every name that is named not only in this world but also in that which is to come, it became established beyond a doubt that, though man in himself was no match for hell, yet man in Christ, in union with the Son of God, was more than a conqueror, able to do all things through Him that strengthened Him, and destined to overcome. Indeed, little children overcame, because greater was He that was in the church than he that was in the world.

Alas! this truth has been too little appreciated. The Church of Christ has either considered that she contained within herself all the resources necessary for victory over the evil of the world; or she has stood paralysed or aghast before the Jerichos of sin, which have risen up to obstruct her path. The fenced cities of drink and lust, of self-indulgence or apathy, have refused to open their gates to her challenge, and have laughed defiance to her hosts. Then she has appealed to Cæsar, to human methods, and alliances, and expedients. But, notwithstanding all, the walls have not fallen down, nor her foes given back.

But when the Church has won her mightiest victories, over the idols of Greece and Rome, the systems of pagan philosophy, the temples of Venus, and Diana, and Jove; those successes have been always due, not to the valour or prowess of the Church, but to the spiritual forces with which she has been allied. To this same cause we must trace the missionary triumphs of recent years, the open doors, the tottering of heathen systems, the unopposed

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rogress of the Gospel in many lands. These re-
ults have been simultaneous with changes in the
phere of the Unseen and Eternal, of which we can
orm no true conception; and the future conquests
f the Church must depend, not on her wealth, or
umbers, or prestige, but on her loving and hallowed
liance with those celestial hosts to which the Lord
esus referred on the plains of Jericho, when He
aid, "As Captain of the Lord's host am I now
me."

III. THE SIGNIFICANCE OF THIS VISION TO OUR-
LVES.—We sometimes feel lonely and discouraged.
he hosts with which we are accustomed to co-
perate are resting quietly in their tents. No one
ems able to enter into our anxieties and plans.
ur Jerichos are so formidable—the neglected parish,
e empty church, the hardened congregation, the
odless household. How can we ever capture these,
nd hand them over to the Lord, like dismantled
astles, for Him to occupy?

That problem at first baffles us, and appears
soluble. Then we vow it shall be untied, and
ummon all our wit and energy to solve it. We
udy the methods of others and copy them; deliver
ur best addresses and sermons, put forth herculean
xertions. We adopt exciting advertisements and
uestionable methods, borrowed from the world.
uppose Israel had taken lessons in scaling walls
nd taking fenced cities from the Canaanites! Or
at the people had made an attack on Jericho with
ight and main, determined to find or make a breach!
uch suppositions are not altogether absurd. At
ast they have their counterpart in the practice of
o many of God's children, who forget that the race
not to the swift, nor the battle to the strong, and
at by strength shall no man prevail.

Finally, in our hours of disappointment, when we
ave tried our best in vain, and have fallen, as the
a-birds who dash themselves against the lighthouse
wer fall to the foot with broken wing, it is well to go
rth alone, confessing our helplessness, and tarry-
g for the vision, for we shall then be likeliest to
e the Captain of the Lord's host. He will under-
ke our cause, He will marshal his troops and win
e day, He will fling the walls of Jericho to the
ound. Those walls can only fall down by faith,
r faith allies itself with omnipotence, and becomes
e channel along which the might of God can
ss, as the electric current along the wire. Our
-operation may be employed, but only to walk
ound the walls, in the garb of priestly purity, and
owing the rams' horns. "Hath not God made
olish the wisdom of the world"?

But we must be holy. "Put off thy shoe from
thy foot," said the Divine Warrior to Moses,
for the place whereon thou standest is holy."
herever God is, there is holiness. Even Canaan
holy, when God stands upon its soil. And we
ust be holy if we would co-operate with Him. We
ust put off the old man, with his affections and
sts; we must cleanse ourselves from all filthiness
the flesh and spirit; we must cast off the works
darkness and array ourselves in the panoply of
ht.

We know enough to be sure that He will not ally
mself with the unfaithful or unclean, or have
y association with us so long as we harbour an
han with wedge of gold and Babylonish garment.
henever his faithful warriors are marshalled, num-
rless as the dew from the womb of the morning,
ey must be clad in the beauties of holiness. And
He is to go forth with our armies, to deliver us,
d to give up our enemies before us, we must be
reful that the camp be holy, and that He see no
clean thing in us and turn away (Deut. xxiii. 14).

PEACE SUNDAY is fixed for 18th inst. It is hoped
at ministers of the Gospel may be generally willing
advocate from their pulpits the sacred cause of
ace, so dear to Him of whom the Christmas
ason is a special reminder. Dr. W. Evans Darby,
cretary, Peace Society, 47, New Broad-street, E.C.,
ll be happy to send papers free of cost on the
ace and Arbitration question to any minister
plying for the same.

NOTHING IS MORE IMPRESSIVE than the eager-
ss women have shown in signing the great petition
ainst the devastating effects of the legalised trade
alcohol and opium, which will be presented in due
urse to all the governments in the world. Over a
llion names have been already secured in forty
fferent languages, and the petition will be on view
the Columbian Exposition in 1893.

Lights and Shadows of Mission Work.

WISHING to be useful to younger brethren in evangelistic work, I feel I may devote one, at least, of these short papers to that most important branch of it—work in the open air. With twenty-two years of experience behind me, I have had full opportunity for noticing, on the human side of the question, most of the means used that apparently tend to its success, as also those that seem to militate against its sought results.

I began in "The Black Country," and in a part thoroughly imbued with Methodism. It was easy work there. I have had hundreds of people around me—sometimes, possibly, over a thousand; but I never remember the slightest opposition from collier, rivetter, nailer, or ironworker. There they would stand for an hour at a time, most of the men in their shirt-sleeves, nor was it any unusual sight for some fine stalwart fellow to be seen weeping like a child after the recital of an anecdote that had found its way to his heart.

In my next parish matters were altogether different. Various methods had to be employed to collect a congregation, and those deemed the most likely and best were not always too successful, for the first twelve months of my work. But then the leaflets that preceded the publication of "Songs and Solos" turned up; these proved a very "God-send." We had only to set the harmonium by the roadside, and begin "Whiter than snow," "Come to the Saviour," or "Safe in the arms of Jesus," and we had a host of listeners in a very few minutes.

I was, one night, preaching on a canal bank; the hymns had told, as usual, and drawn a crowd around my fellow-workers and myself; and as one MUST use anecdotes for an ordinary open-air gathering, I had told the effects of a hymn on a little "Black Country" lad. At the close of the story I cried out—"Friends! forget everything else that I have said, if you will, but remember the dying words of Willie Fletcher—'through Jesus Christ our Lord.' Yes, salvation is ALL through Jesus Christ our Lord." We then sang "Safe in the arms of Jesus." A little Irish boy had been among my hearers. His father had threatened to thrash him if ever he found he had been to our church; but to-night the child, who, even now, was doubtless under the Holy Spirit's influence, felt that he might listen and learn in comparative safety.

Soon afterwards, he was taken ill, and in his sickness began to cry out about his sins. The alarmed parents sent for their "priest," who apparently found himself quite unable either to enter into the boy's feelings or understand his fears. Some of our evangelists heard of the case, and visited him; but none of them could afford him comfort. At last, as I was told by his mother, and an invalid aunt whose bed had been near his, he cried out, "It is all through Jesus Christ our Lord," "It is all through Jesus Christ our Lord"; and then, as if remembering the finish of the meeting by the old canal, "Sing me 'Safe in the arms of Jesus,' mother," said he. "I cannot, my darling," she replied. "It does not matter, mother," he said, nor did it, for directly afterwards his chin fell on his breast, and he was, in the fullest sense of the words, "Safe in the arms of Jesus."

I have had strong reason to believe God has used me, through open-air preaching, on other occasions, to keep some of my hearers from self-murder. To drop a word of encouragement for those who have laboured long in this kind of work without seeing anything very definite in the way of results, I would remind them that like results may have been far more plentiful than ever dreamt of, in connection with their own ministry.

But, to be more practical, I would throw out a few hints to younger brethren that may be found useful by them in future work. In the first place, I would say, avoid all methods and refuse all help, that shall be calculated to draw contempt on the effort made, from the unconverted.

I was in a low part of London, but the "slum" folk among whom we went received us very kindly, and would have listened most attentively had it not been for a very little man who went on crutches, and made himself too forward with those around us. His misfortune would only have drawn me the more to him, but then nothing would do but he must dress himself up in a semi-military uniform; thus he not only made himself ridiculous in both his appearance and his vagaries, but he was constantly provoking laughter where we should otherwise have got respectful silence.

Then, I would say, always let the voice be kept under control. I would further say—Don't sing at all if there are not enough vocalists in the party to render a hymn properly; unless you are likely to find some musical talent in the crowd.

And yet, after all, by far the most important point to be considered in open-air preaching is the address itself. Too many imagine that anything will do for the street. It will not. It is perfectly true that only "the old, old story" will do helpless sinners good; but if, on the human side of the question, there is to be variety in the way of telling it, let the most thoughtful and attractive way be used here. It was recently remarked by a Christian lady that Satan once attempted to destroy the Church by persecution; that then, changing his tactics, he wrought against it by means of superstition; but that now, as a last effort, he is endeavouring to drown it in ridicule and scorn. I felt when hearing them that there was too much of truth in these words. Do any of my fellow workers feel with me? God forbid, then, that any of us should unconsciously aid the enemy of both our Divine Master and ourselves by doing, saying, or using, anything in either our indoor or outdoor work that shall rob the eternal verities we place before our hearers of their natural force.

AN EVANGELIST.

BLIND IN NORTH LONDON.

DEAR SIR,—We would be so glad if you would again remind your kind readers — who have materially helped our beloved blind more than once before—that the Somers Town Blind Aid Society is still carrying on its beneficent mission, and greatly needs the sympathy of God's givers. The year throughout has been one of hard work and great blessing; the toilers in very many instances have been permitted to see results in blind lives made better as well as brighter. We still have our regular Thursday gathering, to which our own two hundred blind and their guides eagerly flock in sunshine or in storm. So much are they appreciated that our large room is simply packed.

On December 22 we hope to have our "parcel night," when about 230 or more blind will be gladdened and greatly benefited by receiving each a good parcel of clothing or bedding, etc., with a gift also in money.

Over seventy ladies are visiting our members in their little homes—and become the close personal friends, advisers, and helpers of the one or the two whom they regularly visit. During the winter months we augment the number of our pensioners to over a hundred and fifty—these receiving from 4s. to 10s. per week, according to circumstances. In summer we sent many ailing blind to the seaside for a fortnight; and in all ways open to us we seek to aid these afflicted friends. May God put it into the hearts of many of your readers to befriend this Society, which is carried on entirely by voluntary workers, and at practically no working expense; which does not help in the mass, but knows and prayerfully considers the individual needs and character of its members; which seeks to instil and assist towards self-help and to make it possible for the blind to live in their own homes and among their own people, and which, above all else, does its utmost to lead its members to the loyal love and service of Him who alone is the light.

We will be glad to give full information or send reports to any friends.

(Mrs.) JESSIE HEPBURN STAREY, Hon. Sec.
53, Hilldrop-road, N.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—A well-attended meeting of friends of this work on the South Cornish coast was held last week at Christ Church room, Chislehurst. Mr. John Bell (of the Orient Steamship Company) presided. The report of the hon. secretary (Mrs. A. P. Townend) was of a most cheering character, and showed that the sympathy and interest of Chislehurst friends were by no means diminishing, as nearly £200 had been raised by this branch during the past year. Addresses in support of the work were given by the Revs. Charles James, W. Fleming, LL.B., G. J. Hill, and W. Gregory, Mr. H. W. Maynard, and Mr. Sydney Townend. The latter, having just returned from Fowey, was able to give an interesting account of the good work being carried on at the Society's Home and Rest for Seamen in that port.

THE READING MISSION.

The short series of services held by Mr. Moody at Reading in November has left behind it a great blessing. It is not possible to give any numerical idea of the results of the work. Over 300 names of inquirers and converts were sent in, but these included only persons who were conversed with in the inquiry room. Many stricken ones went home to pray, and their names, not known to us, are registered in heaven with the mark, "Behold, he prayeth."

A thanksgiving meeting of the committee and workers was lately held in the Abbey Hall by invitation of Mr. Martin John Sutton, the chairman of committee. Some 400 persons were present. It was such a meeting as had probably never before been held in Reading. Christians of almost every denomination, Churchmen and Nonconformists, all animated with one joy, and fresh from a summertime of spiritual glow and refreshment, and from happy co-operation in one blessed work, gathered together to thank God for the great things He had wrought.

After tea and coffee had been served, Mr. Sutton took the chair, and in a few kindly words opened the meeting. Rev. S. H. Soole, of Greyfriars Church, offered prayer. In the absence of Rev. Hubert Brooke through illness, Rev. C. A. Davis, who had been associated with him in the conduct of the work amongst inquirers, made a statement concerning that part of the mission, showing that the inquirers were almost equally divided between men and women, and that they were connected with nearly every place of worship in the town. No work, said Mr. Davis, was more blessed than that of sitting down by the side of one convicted by the Spirit of God and pointing him to the Lamb of God which taketh away the sin of the world. This had been the happy employment of more than seventy workers. He also referred to the efficiency of the stewards in their less enjoyable labours, and to the singing of the choir, which had been characterised by grace and power. He then led the meeting in thanksgiving to God.

After several other friends had spoken, Major Liebenrood told of a conversation he had with Mr. Moody at Oxford after the Reading Mission. Mr. Moody expressed the fear that Christian workers in England had grown lazy since he was here last. "In America," he said, "twenty-four hours after a convert's name had been taken, one of my workers is in his house." The converts should be visited in their homes as soon as possible.

The Chairman thought it would be a pity that the committee, which had been so happily employed, should cease to exist, and he suggested that it should be appointed as a permanent committee for united evangelistic work whenever occasion should offer. This suggestion was immediately acted upon, and a resolution to that effect was carried with enthusiasm.

Colonel Graves gave the closing address, urging the necessity of devout preparation for such work. They must never rest upon the missioner, who only comes to bring to a crisis what has been going on months or years before, and the mission when over should be followed up by crying to God to carry on the work. His address was full of wise counsel and suggestion.

On Sunday week a thanksgiving service was held in the Town Hall. There was a very large assembly. Mr. E. P. Collier presided; prayer and thanksgiving were offered by Revs. S. H. Soole and C. A. Davis; addresses were delivered by Rev. W. Armstrong and Mr. Percy Bateman; and a considerable number of persons in the meeting engaged in prayer. There was abundant evidence of the strong hold upon the town which the mission has taken.

Several interesting incidents have come to light in connection with this work. Two fellow-clerks attended one of the meetings together. One of them at the close went into the inquirers' room and decided for Christ. He told his friend afterwards what had taken place, and the friend was also led to the Saviour. The two told the joyful story to a third, a clerk in the same office, with the result that he also was converted, and so the circle of blessing widens.

A convert told out in the factory where he works the fact of his conversion, bringing upon himself much ridicule. God strengthen this young witness! "He that confesseth Me before men, him will I also confess before my Father which is in heaven."

Another story is deeply interesting. A young man had run away from his home in Gloucestershire. His father, discovering that he had gone to Reading, came on to seek him, and spent the day in fruitless search, until, in the evening, tired and disappointed, he went into the Town Hall. There, standing in the throng, he caught sight of his son. At the close of his address he and the son, both deeply impressed, went into the inquirers' meeting. They were both brought to Christ, and went home to Gloucestershire together, the father having found his wandering son, and both father and son having been found by the seeking Saviour.

Revival in Ireland.

MAJOR WHITTLE IN BANDON.

A most successful mission has lately been held in Bandon. After an absence of nine years Major Whittle returned, having lost none of his fire and vigour. He received an enthusiastic welcome from his old friends. On his former visit he was accompanied by Mr. and Mrs. McGranahan, whose singing was so attractive. On the present occasion their places were well supplied by Mr. Stebbins and Miss Whittle.

A representative committee had been formed, composed of all the Protestant denominations, and one result of the mission is that a united prayer-meeting has been established. It is to be regretted that Episcopal clergymen held aloof from the movement, but their people were well represented. Major Whittle has an exceedingly simple and convincing method of presenting Gospel truth, and repeatedly emphasised the elementary matters which concern the salvation of souls.

The mission commenced under unfavourable conditions as regarded weather. But, notwithstanding the incessant downpour of rain, from the Sunday to the Wednesday, the meetings were well attended. The interest kept steadily increasing till the close. At the concluding Sunday services there was not standing room, and many had to turn away from the large town-hall in which the meetings were held. Undoubtedly Ireland is being opened up in a most remarkable way for the reception of the Gospel.

We wish Major Whittle and his gifted daughter and Mr. Stebbins God-speed in their mission of love throughout the towns and villages of the South of Ireland, and we have no doubt God will bless their labours. T. B.

MESSRS. SMITH AND BELL IN BELFAST.

Mr. Merton Smith, now well known as a co-worker of Mr. Moody's, has commenced a short mission in Belfast. The meetings have been held in Albert-street Church, of which Rev. Henry Montgomery is pastor. Begun in unpropitious weather, the attendances have been encouraging and nightly increasing.

The addresses of the evangelist have been marked by much simplicity and clearness. Mr. Smith has been emphasising the demerit of sin, and has kept constantly before the people the need of the new birth. He has not pressed for after-meetings, but has at the same time exhibited much spiritual skill in the meetings of those who without any urging remained for conversation and prayer. These meetings have been fruitful.

Mr. Smith is accompanied by Mr. J. Ritchie Bell, whose well-cultivated and sympathetic voice has been laid on the King's altar of service.

On Sunday last the evangelists had a busy day. An afternoon service crowded the spacious church, aisles, pulpit stairs, and every available spot being occupied. Mr. A. W. Vance and his male choir took part in the service of song, and rendered very sweetly the Gospel message. Mr. Ritchie Bell also sang very tenderly a piece not heard before in Belfast, entitled, "That is best of all." In the evening the building was again crowded, and large numbers waited for converse and prayer.

The meetings have been so encouraging that the evangelists, at the request of the people, are going on a second week, doubtless with deepening interest and increasing spiritual results. It is hoped that these gifted servants of the Lord may prolong their stay in Ireland and gather many sheaves for the Master within the borders of the Green Isle.

MISSES SMITH AND BAX IN SLIGO.

These ladies have closed a fortnight's mission in this western town. No day of the mission passed in which some souls did not profess to enter into peace. The requests for prayer were numerous, and some of these were blessedly converted into notes of praise. Amongst those who professed to enter into light were grey-headed men, slaves of drink, young men and maidens not a few, and little children whose hearts were gladly given to Jesus.

The consecration service on the morning of Sunday, Dec. 4, was a time of unusual power. At the praise meeting with which the mission closed 127 persons witnessed for Christ within the space of an hour, and many others subsequently gave testimony to blessings received. The services were held in the Methodist Church, but all denominations have shared in the Divine bounty.

Wm. A. Bracker,
Methodist Minister.

LIVERPOOL SHELTERING HOME.

The nineteenth annual meeting was held in the Town Hall, on December 8th, the Mayor, Mr. R. D. Holt, presiding. The president of the Homes, Mr. Stephen Williams, M.P., made a short statement, and Mr. Francis M. Townsend, a Canadian, spoke weighty words from a Canadian point of view. Bishop Ryle presented the Liverpool view of the need of the work and its blessedness, to the widows and fatherless in this great seaport. Rev. T. J. Madden, who had been in Canada two months this summer, expressed delight with what he had seen of the unlimited openings there are for our young people who are active and industrious, especially girls of good moral character and sound ability in household duties.

On the following evening the annual gathering of some two hundred and fifty earnest mission workers (combining the Scripture-readers, town missionaries, special School Board visitors, and city Bible-women) were invited to tea by Mr. Williamson, M.P. The hundred young folk recently admitted to the home comforts were brought into the meeting, and, by their transformed appearance, greatly delighted the friends, many of whom had been the means of their rescue.

The widows' sewing class is in operation, and the Wednesday is the red-letter day for these poor lonely hearts. They sew on the young folks' outfits and so earn a sixpence which they all agree in saying goes farther than any other money. They feel prayer and blessing come with it from God. They are sorely grieved at the continued illness of their good and kind friend, Mrs. Samuel Smith. They are most earnest in prayer for her recovery.

The Robins' Christmas Feast comes off again in the grand St. George's Hall, and we expect to feed five thousand little ones. They look forward the whole year to this treat, and it is a most touching sight. I would fain transplant thousands of the children out of their abject wretchedness into happier surroundings under blue and sunny skies, with abundance of all they need.

Louisa Birt.

REV. OSCAR MICHELSEN.

Rev. Oscar Michelsen, missionary from Tongoa, who is on a short visit in England, recently addressed a public meeting in the Presbyterian Church, Crouch Hill, in which he explained his interesting work in the New Hebrides. Principal Oswald Dykes gave a weighty address on this occasion, on mission work in general. On Monday evening Mr. Michelsen attended a meeting of the Kilburn Auxiliary of the British and Foreign Bible Society. He described some of the difficulties of translation into hitherto unwritten languages, and showed some of the beneficent results of Scripture circulation among barbarous races.

Mr. Michelsen will shortly proceed to the North of England to address meetings, and may extend his journey into Scotland. He is hoping in the second week of the New Year to begin a tour of some English towns, describing his work by the aid of lantern views. Friends wishing to promote this object, and at the same time to hear a thrilling story of missionary enterprise, may communicate with Mr. Michelsen at 57, Petherton-road, Mildmay, N.

A LITTLE GIRL in Manchester attended a Band of Hope meeting, and on the speaker remarking that the drink stripped homes of furniture, and women and children of their clothes, she excitedly exclaimed, "That's just what it does at our house." On reaching home, her father insisted upon sending her to the public-house for drink; arrived there, she dashed the money upon the counter, and passionately asked for threepennyworth of "strip-me-naked."

CHURCH PASTORAL AID SOCIETY.

A special effort by the Church Pastoral Aid Society to emphasise the needs of the home mission field culminated on Tuesday last week in a "United Meeting" in Exeter Hall. Mr. A. F. Buxton presided, and there was an influential attendance.

The first speaker was the Bishop of Durham, who moved a resolution "recognising the supreme responsibility of the Christian Church at the present day, in holding forth the light of truth amidst the darkness of indifference, irreligion, and sin which at present so largely prevails in our cities and towns." The same Gospel, he said, which has won its victories under other circumstances, has power to win fresh victories under present circumstances. There are many encouragements, notably in the fact that there was little open hostility to religion, although there was a wide indifference. The Bishop denied that indifference is peculiar to any one class. Why do not working-men go to church? is an oft-repeated question. He would rather inquire, Why do the middle classes and the upper classes go to church? The answer to both was the same: They follow the custom, the tradition of their class. Dealing with the second part of the resolution, the duty of the Church to meet the need described, the Bishop pressed home the fact that the responsibility is not upon the Christian ministry alone. The obligation rests upon every true believer to seek to bring others to Christ. It is not sufficient to find substitutes; all must bear their part in the glorious service.

The Bishop of Southwark, following, drew attention to the needs of South London. Speaking of the segregation of classes in that area, Dr. Yeatman pointed out that the district must cause the greatest anxiety to those responsible for the welfare of the people. The diocese of Rochester contains two million souls, and he computed that in London south of Thames there are fifty square miles of human beings waiting to be ministered to. But these masses are not idle. Every question is being discussed by them, criticism is their condition of life. He did not fear discussion, but the questions debated could only be solved by the application of truth, and that truth could only be taught by the Gospel of Jesus Christ. He pleaded for the personal service of educated men and educated women, and then, in a final sentence, he said, "God in his mercy bless this Society in the work it is doing in this way, and bless you as part of it."

After a brief address by Sir T. Fowell Buxton, some hearty words were spoken by the Bishop of Liverpool. It is fifty years, said Dr. Ryle, since I first began to support the C.P.A.S. It is a great comfort to me to think that during those fifty years I have never changed my opinion one bit about its merits. The society has never hauled down its colours, and I trust that it never will.

Passing from the society's principles to its work, Dr. Ryle acknowledged his indebtedness to the society, which has made fifty-seven grants in his diocese. Describing the condition of the masses in our large towns, he went on to say that these people can be reached. The first step in promoting the everlasting Gospel is the employment of loving agents. Increase their number, turn them loose, and set them in the middle of these gross and dreadful populations with the Bible in their hands, and the grace of God in their hearts, and an understanding how souls are to be dealt with.

Canon Favell, of Sheffield, also delivered an address.

POOR JEWESSES OF JERUSALEM.

The mothers' weekly sewing meeting has been recommenced, after the several Jewish feasts and fasts, which occur during the month of October, when the Jewesses cannot work.

Our funds for buying materials being exhausted, we felt compelled to admit only the most needy; but many others plead so hard to be taken on. We have given preference to poor deserving widows with several children, and the wives of blind men, and invalids. The first part of the time is taken up by cutting out garments; then when all are at work, a text is learned, and hymns sung. At the close the missionary delivers an address on the text. Finally, we give them a cup of coffee and a roll of bread. We shall be thankful indeed if when our friends begin to feel the cold they will think of our poor Jewish sisters, many of whom have to pass the winter in wooden shanties. Agnes Ben-Oliel.

Jerusalem, Nov. 29.

CHURCH ASSOCIATION CALLS.

In response to calls issued by the Church Association, hearty Protestant meetings were held in Exeter Hall on Wednesday last week. In the morning and afternoon the gatherings were for Humiliation, confession of sin, and earnest prayer to Almighty God for "pardoning and restoring grace, and for the revival of Scriptural religion in the Church and Realm or England." Presided over by General Copland Crawford and Rev. Dr. Bullinger, these meetings were addressed by Mr. H. W. Maynard, Rev. S. Thelwall, Colonel Morton, and Rev. E. K. Elliott, and prayer was offered by various friends. In the evening a "Protestant demonstration" was held.

Lieut.-Col. Sandys, M.P., the chairman, remarked that by the Lincoln judgment certain portions of what they had known as the mass, which they thought was put away at the Reformation, could be permitted in church. The Church Association, though much vilified, resolutely stood forward as the voice of the Protestant members of the Church of England.

Rev. C. H. Wainwright pointed out that for 300 years the mass had been kept away from them, and they wanted to know what had happened in the last few years to produce the change which the late judgment had brought about. The truth was that the members of the Judicial Committee had forgotten their position as judges, and had assumed that of counsel for the defendant. As a matter of fact, the judges interrupted the counsel for the Church Association no less than 3236 times during the hearing of the appeal; or, in other words, at the rate of 300 times a day, or once every minute. Had this a semblance of justice? The Church of England was established for its Protestantism and for no other reason whatever. If the Church left its Protestantism, and went over to the Church of Rome, he for one would rather that it should be levelled to the ground.

Canon O'Connor having spoken, Sir Arthur Blackwood commended the Church Association and its new scheme to financial support. The Association intends to carry the war into the enemy's camp, To carry out their plan for three years would cost £11,000, and £5000 per annum afterwards. But this was not much for the "de-Romanising" and re-Protestantising of their Church,

Rev. F. A. C. Lillingston thought that the time had come to rouse the people. He felt, however, that the judgment of the Privy Council, which seemed to be a victory for the Ritualists, would ultimately lead to their utter defeat. The policy of the Church Association has many parts about it. They were urged to put as many Protestants as they could into Parliament. Well, that was a good thing. Then they were urged to elect Protestants to Convocation. That was also good, at any rate it could do no harm, though he did not much believe in Convocation. Then they were counselled to elect Protestants to the Diocesan Conferences. That, too, could do no harm, although for himself he would rather go into the coldest cupboard in his house, than attend Diocesan Conferences, so dull and cheerless were they. He had, however, nothing but praise for the policy of the Church Association on Education. In conclusion, he urged them to be true to the Lord, and "down with priestism."

BRIXTON Y.W.C.A.—A drawing-room meeting to celebrate the eleventh anniversary was lately held at 9, Effra-road. The report spoke of progress, the members numbering 225. Another member has gone to China, and one has offered for India. The Bible Home Mission has been much blessed during the year. The members met in large numbers at the institute for the annual tea on December 7. A move to more convenient premises is in contemplation.

HAVRE, FRANCE.—After an absence of four months in Scotland and London, I am returning to labour in mission work among the French and Bretons in this town and neighbourhood. I have endeavoured, by addressing meetings at Christchurch, Westminster Bridge-road (Rev. F. B. Meyer), Highbury Presbyterian Church (Rev. Dr. Edmond), and at the Monday prayer meeting Y.M.C.A., Aldersgate-street, to show the religious needs of these people. If, as Christians, we realised the spiritual darkness and superstition that exists so very near to our shores, it would rouse us to a sense of responsility to give these neighbours the light of the Gospel. I shall be glad to communicate with interested friends. D. S. Mackenzie.

8, *Rue d'Iéna, Havre, France.*

BRAY CONVENTION.

All visitors to Ireland know the beautiful shore of Bray, framed on one side by the bold headland from which it takes its name, which, clothed in its glory of purple heather and golden gorse, stands out boldly in the sapphire sea, which laps its base. In the summer the roads are gay with tourist-laden cars, as every outlet affords admirable views of mountain and woodland and rock, but now the hills are almost Alpine in their snow-crowned loveliness, and the roads are, as a rule, comparatively deserted.

On Monday and Tuesday last, however, eager groups might have been seen converging quickly to one secluded spot where, happy in the possession of a beautiful hall (the gift of love to the memory of a venerated pastor), the present vicar, Rev. Thos. Hackett, had called together a few of those who desired the deepening of their spiritual life—"closer communion with God and fuller service through our Lord Jesus Christ." With glad surprise it was found that many from the neighbouring districts desired to gather with these blessed ends in view; some preparing for the mission field and other Christian workers had never before attended a convention, and truly for them and for all a feast of fat things was prepared. God's children of various names and divergent theological views were united in fervent charity and glad expectancy in response to the key-note of the president, "Open thy mouth wide and I will fill it."

Rev. E. Daunt warned us of the need of Holy Ghost power if we are to follow Christ, basing his thrilling remarks on our Lord's warning to his too impetuous disciple, "Thou *canst not* follow me now, but thou shalt follow me afterwards."

The Archdeacon of Glendalough linked the promises of 2 Cor. vi. 16, 18, with the threefold command of the opening verse of the following chapter; while Rev. C. Inwood, whose trumpet note of warning at Keswick still ringing in many hearts, brought us face to face with the fulness of the promises and the absolute claims of Christ as King.

Professor Mackintosh cleared away many doubts and difficulties. The possibility of walking so as to please God prefaced a second and most encouraging address on St. John vi., "Jesus the Supplier, the Bread of our Life, the Keeper and the Abiding Friend," by Rev. H. Fishe, while Rev. W. E. Burroughs emphasised the truth that all God's wonderful blessings in Christ are absolute gifts to be received by the outstretched hand of faith, while yet the life is to be lived out moment by moment in dependence upon Him, and so, as the pendulum ticking obediently travels 3000 miles in a year, mighty works are done, not by one grand effort, but by daily acts of lowly obedience.

These happy days are now amongst the things that are past which the Lord requireth. The many favourite teachers have left us, but the exceeding great and precious promises whereby we "are made partakers of the Divine nature" remain, and our King abideth and all the promises of God are in Him, yea, and in Him amen, to the glory of God by us. E. W. Grove Benson.

Palermo, Bray, Dec. 9.

The Bible in Brittany.

Le Trémélois, the organ of the Breton Evangelical Mission, states:—They write to us from the neighbourhood of Huelgoat (Central Brittany) as follows:—

"We went the other day to a fair not far from here, and as we spoke from our Bible carriage of the love of God to poor sinners, a young man of seventeen asked us if the words we had spoken were in the Bible? We answered yes. With joy and thankfulness he took a copy of the Book and ran across to the other side of the fair, where an hour and a-half afterwards, on passing we found him lying on the ground, blood coming from his mouth and nose. He had been beaten by a woman, who, tigress-like, was enraged against him.

"I begged this woman to stop beating him. Immediately she seized me by the throat, but the poor youth was able to get up and separate us. Two days afterwards, on his mother (for it was his mother who beat him thus for getting a Bible) leaving the house the youth sent for me. I found him laid on a bed of agony, and he died in my arms crying out, 'Peace! peace! God has pardoned all my sins! Thus he left the world a martyr to his love for the Bible."

IT IS SAID that nearly every publican in Cromer is in favour of the Sunday closing of public-houses.

RATCLIFF STRANGERS' REST.

There was a large assemblage of friends at the fifteenth annual meeting of the Strangers' Rest, Ratcliff Highway, on Friday last. The chair was occupied by Mr. J. Herbert Tritton, whose few words evinced warm sympathy with the excellent work of which the Rest is the home and centre.

A deeply-interesting outline of the year's operations was given by Mr. J. Theo. Isaac, the hon. sec. There are many discouragements, yet there is abundant cause for thanksgiving. During the past twelve months many sailors have met with the Saviour in the rooms of the Rest, which has continued to afford them a safe place of call, in which they may write letters and always find solicitous friends. There have been the usual meetings every afternoon and evening; and voluntary workers attend and lay the Gospel before men of many lands in their own tongues. Altogether fifteen hundred meetings were held in the Rest during the year, to say nothing of the visits to common lodging-houses and work at the dock-gates. The sailors were provided with portions of the Word of God and helpful Gospel literature, and these they have taken to the ends of the earth. The system of correspondence with the men continues, with very interesting results.

Having mentioned that the work proceeds on distinctly unsectarian lines, Mr. Isaac observed that there is not a single department but what might be extended if there were reinforcements. Any lady or gentleman who can spare one or two afternoons during the week may find here an outlet for Christian sympathy and a sphere of work of a very encouraging nature. A regrettable intimation was that, although the entire expenditure of the year is less than £400, the balance-sheet showed a deficit of £100. During the Christmas season there will be the customary festivities, for which friends may send helmets, socks, steering gloves, needle books, and other useful articles, to be presented to the men.

Mr. W. Noble, treasurer, having made a financial statement, Dr. W. T. Moore delivered a stimulating address, deriving important lessons from our Lord's saying to the Jews: "If I do not the works of my Father, believe Me not" (John x. 37). Christ did not want men to believe in Him unless He did the works of his Father. So Christians should judge of each other's work. One may not believe in the theology of another, but the works, being worthy of God, must be believed in. And he was convinced that Christian unity may be most easily realised in combined work for Christ.

The Chairman read a telegram from Mr. Reginald Radcliffe, whose heart has of late been exercised with a desire that a great effort should be made to offer the Gospel to foreigners in London. He urged special prayer on this point. Miss Macpherson followed with a few hearty words. The next speaker was Pastor Fuller Gooch, who enlarged upon the Lord's gracious employment of human agency in executing his designs. Miss Steer invited the prayerful co-operation of Christian workers in efforts to deal with the drink traffic in East London. Rev. Wm. Pierce also spoke some words of hearty sympathy.

MINE FOR EVER.

Mine Thou art, yea, mine for ever,
Rest and Refuge of my soul!
Time and change shall rob me never
While the endless ages roll.

Mine Thou art, my own for ever,
Dying Lamb, and reigning Lord!
Gift of love! divine Life-giver!
My "exceeding great reward."

Mine Thou art, O Christ! for ever!
All things now are mine in Thee:
Death itself is gain—ah! never
Shall my riches fade nor flee.

Mine Thou art, to-day, for ever:
Mine to comfort, keep, and guide,
Till beyond the rolling river
I behold Thee glorified.

Mine Thou art, yea, mine for ever—
Mine though earthly empires fall.
Precious Portion! perfect Saviour!
"First and Last!" my "All in All!"

Belfast. W. Maxwell.

RAGGED SCHOOL UNION.—The claims of the Union were advocated at different meetings held last week at Cambridge by Mr. Kirk, the secretary.

ROYALTY AND YOUNG WOMEN.

H.R.H. Princess Christian, who has in many ways shown her interest in the work of the Young Women's Christian Association, gave a further proof of practical sympathy by opening on Tuesday, December 6, a sale of work at the Morley Hall, Regent-street. The object of this second visit of the Princess was to help forward the enlarged work, caused by the transference six years ago to these buildings of the Central London Institute, which was for many years located in Old Cavendish-street. The latter premises are still used as the offices for London Work, Travellers' Aid, Park Mission, and the Domestic Employment Agency, carried on by Miss Gough. The Institute, which numbers over 1000 members, is now centred at Morley Halls, where the spacious reading-rooms, gymnasium, etc., give greater facilities for meeting the varied needs of the many young women who here seek rest, society, spiritual or secular instruction, or safe shelter in one or two boarding-houses connected with the place.

One special feature of this sale has been that it has brought together and utilised the talents of high and low, rich and poor, and happily exemplified the real links of harmony and goodwill that bind all together. The stalls were not only furnished by ladies of means interested in the association, but one beautiful art stall was entirely provided by one member, herself the daughter of an artist, and another by the united efforts of members, who themselves hard at work all day, gave up their leisure evening hours to plying their needles in the manufacture of tasteful fancy articles and useful garments. Various business firms kindly contributed, also the Goldsmiths and Silversmiths' Company, Regent-street, sent £10 10s. worth of silver articles.

Though this special effort has succeeded, the committee greatly desire more annual subscribers, so as to make the work self-supporting. Any help of this kind would be gratefully received by the Hon. Sec., 316, Regent-street, W.

THE HIGHLAND ORPHANAGE.

The friends who carry on this most excellent institution at Inverness are now seeing, in an increasing measure, the fruits of their labours. For twelve years the orphans have been sheltered, fed, clothed, and trained with judicious care. The same solicitude is being shown in getting for them suitable situations, under employers who will conserve the spiritual as well as the temporal interests of these young lads and lasses entering on the serious business of life.

Some of the boys are apprenticed to different trades in Inverness, and a desire is expressed in the report just issued that a Christian home could be provided for these under one roof, so that there characters might be shaped and directed at a critical period in their career. We trust some Christian couple in the town will undertake this privileged task. Encouraging accounts come from the other side of the Atlantic with respect to some of the girls who have settled there with good prospects. There has been an average of sixty children in the orphanage during the past year.

Mr. M. Elliot, as treasurer, and Mr. George Walker, as secretary, who are the founders of the institution, continue their labours of love on behalf of the fatherless and friendless in the North of Scotland. We earnestly trust their hands will be well sustained by the gifts, not only of those in the districts concerned, but of all who are connected with or interested in the Highlands of bonnie Scotland.

NURSES AND NURSING.—In our notes, last week, on this subject, a clerical error gave the address of the Nursing Sisters' Institution as 41, instead of 4, Devonshire-square, E. The rates mentioned are charges for services, and not payments to nurses. One guinea is charged for non-infectious cases, and a guinea and a half for infectious cases.

SOUTHWARK.—For eighty-three years an excellent work has been carried on at Castle Yard Sunday-school, Holland-street, Southwark, a branch of the Southwark Sunday-school Society, which was established in 1799. On Wednesday evening, Dec. 7, the annual meeting of former scholars and teachers was held. Rev. Robert Tuck (a former teacher and treasurer at Castle Yard) and other friends addressed the meeting. Mr. Arthur Smith, superintendent, detailed the many operations carried on.

MRS. BOOTH'S BIOGRAPHY.

This eagerly expected publication has at length appeared in two handsome well-printed volumes.* It is certain of a cordial and world-wide welcome, which it well deserves. The first thing we are constrained to say is that General Booth and his family have been specially happy and fortunate in their choice of an historian. Mr. Booth-Tucker has made splendid use of the ample materials placed at his disposal, and has produced a record of modern religious life and movement that will take high rank among the biographies of the century. Though one in spirit and aim with his illustrious mother-in-law, he has not allowed close relationship and intimate acquaintance to bias his pen in portraying a truly remarkable and fruitful life. He has not canonised our departed sister; though, of course, he has written *con amore* throughout, and has naturally eschewed altogether the critical function so far as his special subject is concerned. The task was a difficult one, but it must in fairness be said that the writer has discharged it admirably. Judging of the whole from those parts of the late Mrs. Booth's career with which we are familiar, we should say that we have in these intensely absorbing volumes a faithful transcript, within the limits assigned, of the unique character and experiences of "the Mother of the Salvation Army."

After reading this biography, we see how true and just is that somewhat high-sounding appellation. We all knew Mrs. Booth's wonderful force of character, strenuousness of intense spiritual feeling and conviction, and marvellous ability in commending to the public attention and sympathy in its early stages that outbreak of religious fervour and aggressiveness which now overspreads a great part of the globe, under the banner of the Salvation Army. But it will be a revelation to many readers to find how largely and deeply she influenced and moulded the character and career of Mr. Booth in the early days of his Christian service, and even before she bore his name. The wives of public men have often shaped and coloured for good or ill the course of their after life, but we doubt if there is another such example as this in all recorded history, of a woman who during the period of betrothal so impressed the stamp of her own ideas and convictions on the one who was afterwards to become her partner in life. No doubt the influence exercised was mutual, for Mr. Booth, as may be believed, showed a very strong individuality in his youthful days; yet in the correspondence given here we come on instances time after time when he was downcast or in doubt as to his course of action, and it was then that Catherine Mumford (for that was her maiden name) held aloft the banner of unswerving faith in God and consecration to his will as she understood it. In many a troublous hour during those days, marked by keen aspiration after a useful sphere, and by ample discouragement and thwarting on the part of those who should have acted very differently, Mr. Booth was nerved to courage and to persistent endeavour by the brave and helpful and high-souled counsel she gave him in her letters. This part of the biography may be earnestly commended to all Christian young men and women holding towards each other the same interesting relation.

The volumes embrace not a few points that are calculated to excite controversy, and it would have been well, we think, if some chapters criticising the views of fellow Christians had been omitted. We hope to refer again to the book when we have had time to give it a more thorough examination. Meantime, we promise intending readers, especially those who are admirers of Army work and friends of its founders, that an undoubted treat is in store for them in its perusal.

SAILORS' WELCOME HOME.—At the last muster of the Christian Lifeboat Crew a special note of praise was offered for the encouragement received at the free suppers throughout the past month. A large number of destitute seamen have been temporarily relieved, whilst the Gospel found hearts ready to receive. The text for the month was given by Miss Child: "My presence shall go with thee, and I will give thee rest." It was ably commented on by Mr. John Toner, and became the keynote of the meeting. Some thrilling incidents were given by seafaring men.

* The Life of Catherine Booth, the Mother of the Salvation Army. By F. De L. Booth-Tucker. 15s. 101, *Queen Victoria-street, E.C.*

For the Young.

"YE BELONG TO CHRIST."

Matthew ix. 41.

ADDRESS BY REV. G. ELDER, GREENWICH.

How nice it is to belong to somebody! How sad would be to be nobody's child, without any bond love to another. All you little people belong to ur father and mother. They have watched over n ever since you were born; they have worked for n, prayed for you, cared for you in a way you will ver understand until perhaps you are grown up. But here in this text is something of much more portance. It says:—"Ye belong to Christ." ur parents form the link that binds you to earth; re is the link that binds you to God. It tells t though you live on earth, your home is in ven.

What does it mean? For one thing it means that h of you are of Jesus Christ's belongings. Not very long ago, in the Southern States of America, ys and girls were taken to the market-place to be d. A man would come and examine them one one. He would see who was the strongest and t for his purpose. When he made a selection he uld pay down the price which the slave-owner ked, and so the boy or the girl would be transferred m one master to another. The new master would ry them home with him and say, "This boy or s girl belongs to me. I have bought them at the rket. I have paid the price put upon them."

Jesus can say the same about you. Men are slaves sin; an evil master holds them in cruel bondage. us gave his own life as a ransom to bring you o freedom. He bought you, so you belong to n.

Remember that Jesus will always acknowledge belongings. There are some men who have r parents. They have risen to high social posi- ns. Perhaps they have made a lot of money, l so they do not care to acknowledge their poor ations. Jesus is the King of Kings, but He will er forget you. He will never forego his claim n you. Before the great assemblage of angels l men He will acknowledge every little boy and l that belongs to Him.

This question has another side. You are not to ashamed to acknowledge Christ as your belong- s. Sitting in church you may think that is a y easy matter; but what about to-morrow? You y meet with other boys and girls who may make nock of your praying and reading the Bible. They y try to get you to imitate them in oaths and ay speaking. It will not be so easy then to nowledge Christ.

Once a friend of Jesus was very fond of boasting his friendship with Jesus, and that nothing uld ever make him sacrifice it, and a girl came e day and looked him in the face, and taxed him h walking with Jesus. All at once he denied t he knew Jesus at all. Then another came and ed him with being a companion of Jesus, and he lied that he did not know what she was talking ut; for the third time the people who stood nd insisted that he must be a friend to the man o was being tried for his life. With bitter words l cursing he denied that he knew him at all. Do think that you are stronger than Peter? Where fell we must be very careful.

It is theft to give away what belongs to another. not you give yourself away to the evil one, and back to the slavery and the bondage from which rist has made you free.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Jas. S. Tyler, *Birmingham and neighbourhood, for Scrip- Union Meetings*, to Dec. 22; Mr. A. G. Dodderidge; sbury, Dec. 16; *Nottingham*, Dec. 17 to 24; Mr. T. Lewes er, *Folkestone*, Dec. 26 and 27; *Upminster*, Dec. 19; sbury *Park*, Dec. 20; Mr. G. Goodman, *Powis Hall, West- rne Park*, to Dec. 17; Mr. H. W. Pewtress, *Aldenham l, Somers Town*, to Dec. 16; Rev. Martin J. Hall, *Christ rch, Derby*, to Dec. 20.

CHRISTMAS HOLIDAY MEETINGS.

Mr. E. Arrowsmith, assisted by University men, *St. John's nnasium, Upper Holloway*, Dec. 28 to Jan. 7, 1893; and *Augustine's Church Room, Highbury New Park*, Jan. 8 to also Mr. A. G. Dodderidge, at the *Town Hall, Hove*, Dec. o Jan. 10.

CHILDREN'S SCRIPTURE UNION.—Isaiah.— c. 18., S., lv. 1-13; 19, lvii. 15-21; 20, lviii. 1-14; lix. 1-13; 22, lix. 14-21; 23, lx. 1-12; 24, lx. 22.

LEFT ALONE.

The winter night was chill and dark,
The snow lay on the ground,
The silver chimes rang out the hours
With clear and startling sound:
The warm light from the public bar
Streamed full upon the way,
And made the darkness gloomier,
And killed the dying day.

Within, a man, unkempt and flushed,
Harangued the noisy crowd,
Who hung upon each foolish jest
With laughter, long and loud;
There all was warmth and merriment,
But just across the way,
High up above the narrow street,
Two babes knelt down to pray.

Their little lips were blue with cold,
Their clothing torn and thin,
And through the cracked and broken panes
The wind came rushing in;
Hand clasped in hand they lisped these words,
"O, dearest Lord, to-day
Send back our father from the man
Who lives across the way.

"He used to be so good and kind,
And never said us nay,
When after work we climbed his knee,
So glad with him to play;
But now he never kisses us,
His voice is harsh and thick,
And when we play he makes us stop,
And beats us with his stick.

"He cried so when dear mother died
And we were left alone,
And all night long we listened
As we heard him sigh and moan;
But now he never seems to care,
And worse, he doesn't pray.
Oh, make him good, and save him from
The man across the way."

Again the song and laughter came
Adown the narrow street,
A good and evil angel passed
Each other, still and fleet;
One went within the golden gates
The bearer of a prayer,
The other gathered up the words
That shocked the silent air.

Their prayer was ended; supperless
Upon a ragged bed,
The weary little children laid
Each aching, curly head.
The evening star in pitying mood,
Sent down a silver ray,
That helped to cheer their loneliness,
And drove black night away.

Now sharper grew the frosty night,
And brighter burned each star,
And still the merry laugh rang out
From that bright public bar;
Like fragile blossoms, sweet and pale,
Exposed to every blast,
They slept their sleep of innocence,
While time was fleeting fast.

A heavy step is in the room:
With flushed and aching head
And staring eyes the father flings
Himself upon his bed.
For hours he sleeps; the children still
Lie motionless close by:
He, waking, finds no meal prepared,
And shakes them angrily.

He shrank to feel their chilly touch;
Then wild and shrill a cry
Rings out into the silent street,
Up to the startled sky.
A pitying angel in the night
Had carried them away
To join the happy boys and girls
Who, mid Heaven's brightness play.

No cold, no hunger now was theirs,
No tears henceforth would stain
Their cheek; in heaven there is no cold,
No hunger and no pain.
The father sat in mute despair
Like Cain, he longed to flee.
Far, far away to some lone spot,
Where none his guilt could see.

For was he not a murderer?
Uncared for and unfed,
His little helpless children died
Within their lonely bed:
His soul was filled with deep remorse,
He vowed that, from that day,
His foot should never tread again
The house across the way.

He kept his word, but never smile
Was seen upon his face,
His comfort was in visiting
His children's resting place;
A simple little pauper grave,
O'ergrown with grass and flowers,
Where, weeping hot and silent tears,
He loved to sit for hours.

ALICE M. STEVENS.

TO OUR COMRADES IN H.M.S.

DEAR SIR,—May we ask you kindly to grant us sufficient space to invite the attention of our comrades in Her Majesty's services to a matter which immediately concerns them, and truly commands their earnest consideration, sympathy, and support. We refer to a certain important sphere of Miss Robinson's work at Portsmouth.

A few months ago the "soldiers' mother" parted with her large "Speedwell Coffee Palace," situate at the Landport end of the town, as it was felt that a much larger hall, etc., was needed for the most important spiritual work here carried on under the assiduous and loving care of Mr. T. Hogben, evangelist. The larger premises, designated

"MISS ROBINSON'S WELCOME MISSION,"

were immediately commenced—the services meanwhile being held in a music-hall hired for the purpose while for after-meetings a temporary iron room has been erected. But soon a cessation took place in the work of building, owing to the lack of requisite funds to go forward. We believe this has been keenly felt, as from personal experience we know the great hindrance caused to God's work by want of these mission premises—children constantly having to be turned away from the iron room, and adults from the music hall.

Having regard to these circumstances, it has occurred to us that it is a most fitting time for soldiers and sailors to show their appreciation of, and to prove their gratitude for, the untiring efforts of this Christian lady on their behalf, by subscribing something, however small the amount, towards the urgent need referred to. We, the undersigned, would very earnestly recommend comrades of both arms of the service to forward some small "mite" to the same quarter, to be handed to Miss Robinson towards the expenses of building these new mission quarters.

We can personally testify to the good work done at this mission on behalf of our comrades, for though organised principally for civilians (a large proportion of whom are reserve men and pensioners), many soldiers and sailors are regularly and constantly being helped out of the darkness and bondage of sin and vice into the light and liberty of the salvation of Jesus Christ.

We put forth, then, this entirely unsuggested appeal from a few soldiers to their comrades for all of them who feel interest in Miss Robinson's work to rally round her, and give tangible evidence of their appreciation of loving, ungrudging labours—their wish to assist their comrades into the way of life—and above all their desire to help forward the work of God generally in a place where the devil's seat has too long had the pre-eminence.—We are, Sir, your obedient servants,

A. E. SIMS, Sergeant-Major, Staff Clerk.
E. J. COOPER, Quartermaster Sergeant.
T. WILLIAMS, R.M.S.S., H.M.S. *Victory* Depôt.
S. G. HARVEY, Sergeant, M.S. Corps.

PARIS.—The Anglo-American Y.M.C.A. recently held its annual meeting in the Wesleyan Chapel. The secretary reported on a year of successful work, and a number of friends spoke in hearty commendation of the institution.

TREATS TO BOARDMEN.—During the Cattle Show just held at the Agricultural Hall, Islington, Mr. J. Dix Lewis and a few good helpers at Sermon-lane Mission have been making special efforts to reach the boardmen—many of whom are in a sadly forlorn condition—by inviting such to soup suppers. These were twice given to some 400 poor fellows who listened gladly to the Gospel sung and spoken. The men behaved splendidly, and seemed thankful for and in some cases impressed by the Gospel message delivered.

Dr. Clough of Ongole.

This week London has been favoured with the presence of one of the most highly honoured of living missionaries, Dr. J. E. Clough, of the American Baptist Telegu Mission at Ongole, India. In the month of May last year he was passing through this city on his way to America, grievously sick. At that time we were privileged to record in outline the wonderful story of his work among the Telegus. The history of the Lone Star Mission, as it was called in its early and dark days, is certainly one of the real romances of modern Christianity. After more than thirty years of patient, prayerful, tearful sowing the reaping time came, and the harvest was a thousand-fold.

Dr. Clough returned to America last summer primarily to seek restored health; but a part of his plan was to secure reinforcements in the shape of twenty-five new missionaries for the Telegus and to raise £10,000 for their equipment. This he had faith to believe he would, by God's mercy, accomplish in a year. He did accomplish it, and more. While in America he added to his programme a project for raising a second £10,000 for the endowment of a college at Ongole, so as to further the education of the native converts. At the missionary anniversary in Philadelphia last May Dr. Clough was able to report that the immediate goal he had set before him was reached, so far as men and money were concerned. His health, unhappily, was not sufficiently restored to permit of his longed-for return to India at once. That was little wonder when one thinks of the amount of continuous work he had gone through. He was persuaded to go for a season to the well-known sanatorium at Dansville, N.Y., under the care of Dr. Jackson, editor of *Laws of Life*. He stayed there till Dr. Jackson gave him "a clean bill of health," and pronounced him fit to return to India, if he would only be careful of himself.

And now this grand old veteran is on his way back to the land and the field of his adoption. Of the twenty-five new male missionaries he wanted nineteen have already gone forth to Telegu-land, some of them having taken with them wives. It is a very interesting circumstance that two of these wives are Dr. Clough's own daughters. Miss Nellora Clough (named after Nellore, one of the principal stations of the mission) has gone to India as the wife of Professor Martin, of Ongole College. The second daughter, Miss Ongola (so called after Ongole), is now married to Rev. Mr. Curtis, another of the band of fresh workers. The remaining six workers to make up the twenty-five are under appointment to proceed to their posts when their studies are completed. Besides these, five single ladies have gone to work among the Telegus, two or three being qualified doctors. These new workers Dr. Clough declares to be all of a high order—not a second-class man or woman among them. God be praised that they are laying their gifts and acquirements on his altar for the highest and noblest of human service!

Dr. Clough's third daughter, it may here be added, is studying in Wellesley College, near Boston, U.S.; and his wife also remains in America for the present.

As to the money needed, Dr. Clough, with the sanction of the Mission Executive, undertook to raise it all by his personal efforts. Before last Christmas, by dint of unsparing labour, he had secured £11,000 for the new extension. Then he bent his back to the task of getting £10,000 for the Missionary College, and, as we have stated, he was able to inform the friends gathered for the Missionary Centenary in Philadelphia that the money was in hand. It was given mostly in large sums by wealthy Christians; indeed, one friend, Mr. John D. Rockfeller, gave the second £5000. The total sum is now invested at good interest, and forms a permanent endowment for the institution.

Dr. Clough admitted, in reply to a question by our representative who interviewed him, that he had overlooked one little item in his calculations. When making his appeals to his fellow-countrymen, he quite forgot the need of seats for the college chapel, a library, some chemical apparatus, and gymnastic appliances, so as to make the initial equipment of the institution complete. For these purposes some £200 or £300 will be sufficient, and we cannot for a moment doubt that some of the friends of missions in this country will contribute the amount. The American brethren have given handsomely and heartily for the sustenance of the mission, which they have so long and so earnestly maintained on British soil. It would be a peculiarly graceful act on the part of British Christians to supply this little lack. In doing so they would be honouring themselves, while aiding their devoted American fellow Christians; and, we believe the gift, small though it is, would do much to cement the bonds of friendship between the Christians of both countries. We need not say that we shall have special pleasure in forwarding to Dr. Clough any sums that may be entrusted to us for this object.

In the college at Ongole there are about a hundred Christian students, besides a hundred and fifty others drawn from Mohammedan, Brahmin, Sudra, and other sections of the Telegu people. It is expected that the number of students will soon be considerably increased.

Last Sabbath evening Dr. Clough preached at Dr. Sinclair Paterson's Presbyterian Church in Notting Hill, and greatly interested the congregation by an hour's talk on missions. He also spoke at the noon prayer-meeting in Aldersgate-street on Monday and Tuesday last. We have not space in our present issue for any of the deeply interesting details of his work that he then gave. The large numbers present on both occasions were inspired and gladdened by his recitals of the Divine working among these heathen people; and none of his praying friends, we feel sure, will be more constant in their remembrance of this venerated and venerable missionary brother, than those who assemble from day to day at Aldersgate-street for the hour of praise and prayer.

Dr. Clough left London on Wednesday for the Continent, and expects to sail from Brindisi to Bombay on Christmas Day.

A NOBLE LIFE.

Many of the lives that are most marked by true dignity and nobility never come much within the public ken; they flourish and ripen better in the shade than in the garish light of popular *éclat*. Such a one was Canon George Butler, some memorials of whose eminently useful career have been written by his distinguished wife, Mrs. Josephine Butler.* It is a charming wifely tribute to the excellences and real Christian worth of a departed husband. The light it throws on the possibility of an ideal state of wedded happiness and mutual helpfulness makes it a book that calls for the widest acceptance in social circles.

There are few women in modern times who have sacrificed so much, endured so much, and accomplished so much for the good of humanity at large, and womanhood in particular, as Mrs. Butler. That she was able to stand such a continuous strain on a naturally fragile constitution, and to extract victory many a time from what seemed impassable hindrances and difficulties, was due in great measure to the complete sympathy and courageous unwavering support of her husband. His nature was cast in a noble mould, and he was the essence of truth and honour. A man of great natural abilities and ample intellectual acquirements, he was fitted for high public office in Church or State, if he had chosen to aspire after it. He preferred rather to adopt the less prominent but not less important *rôle* of an educationalist. His high-pitched nature revolted at the evils fostered by a low and unequal standard of social morality and by inadequate legislation, and he encouraged in every way the noble crusade for "purer manners, juster laws," in which his wife bore so heroic a part. Would that all the gifted and cultured sons of England, who are to be her future legislators and rulers, might read and profit by this ably and delightfully written biography.

A STATISTICAL ABSTRACT issued by the national council shows the very rapid growth of Y.M.C.A. work during the past ten years. In the English Union associations now exist at 394 centres, whereas in 1883 there were 188 only; and there are 31,826 members and 24,867 associates reported, compared with totals respectively of 17,611 and 11,526, while the value of buildings owned by associations has increased during the same period from £153,637 to 371,395. There were throughout the world 2528 centres in 1883; now there are 2982.

* Recollections of George Butler. 10s. 6d. *J. W. Arrowsmith, Bristol; Simpkin & Co., London.*

MR. CHAMPNESS AND HIS WORK.

The noon prayer-meeting at Aldersgate-street on Monday was specially favoured. It is not often that two such notable representatives of home and foreign work as Rev. Thomas Champness and Dr. Clough are on its platform on the same day. Of the latter we have already had something to say. We wish that we could devote as much space to our gifted friend Mr. Champness, who is not only taking his full share of home work, but sustaining a hundred missionaries in different parts of the world-field.

In his short talk on Monday he was as sparkling, as vivacious, as colloquial, and as unreportable as ever. At the outset he said some excellent things about preachers explaining in a simple way the deep mysteries of the Christian faith, so as to meet the case of humble hearers not well versed in theology. These remarks were evoked by one of the requests for prayer from a woman troubled about the doctrine of the Atonement.

Passing to more personal matters, Mr. Champness praised God for the way in which He is leading him out in his foreign work. He has just dispatched four workers to China, a noble revenge upon the Chinese for the murder of Mr. Argent, who was a *Joyful News* Missionary. Mr. Champness has sent his eldest son as one of the four; so that he, as well as Dr. Clough, has given hostages from his own family for the foreign field. He told of a north-country man who said, "It is all very well to give other folk's children to be missionaries; but there must be summat in it when the gentleman sends his own boy." Mr. Champness added, for himself, that there was great joy in it. His boy had been his own companion, with whom he had often taken sweet counsel, and he had great joy in giving God of his best for the work. Another member of the party had once been a wild, bad youth, who was won to Christ by the consistent life and testimony of a lad who patiently resisted all efforts made to lead him astray. So this humble unknown lad, whose name (said Mr. Champness) is never likely to be in print till they take an order for his coffin, was the instrument in the salvation of one who has been a useful worker at home, and will be the means of leading many to Christ in China. Here is encouragement for those who think they are nobody, and never will be anybody. If one cannot be an artist's pencil, he may be the knife to sharpen it; and without the knife the pencil can never be anything but a skewer.

Another delightful little story that came into Mr. Champness' talk was about the distribution of the £3000 that the Chinese Government paid as indemnity for the murder of Mr. Argent. The mother of this missionary martyr is a poor woman living in a cellar below an East End chapel, which she keeps clean and bright. She declared she would not take this £3000, but Mr. Champness insisted that he could not face the Chinese Government if she did not make some use of it. At last she consented to receive out of it £1 a week. A new school is being built at the chapel to be called after her son William, and she gave £100 towards that. Then she gave £250 towards the building of a hospital in China in memory of her son. The balance over, after the amount invested for her weekly pittance, she gave to Mr. Champness, who had used it in sending these four workers to China. So the blood money that came from China is to a large extent going back to that land as love and salvation money.

Some lively exhortations fell from Mr. Champness' lips about Christians being the most joyful people in the world—not merely being cheerful day by day, but now and then giving a good downright shout of joy for Him who is the Rock of our salvation. He also told an amusing family episode about his father and mother and their large family being so poor that they had to sit in chapel in a free seat. But out of that free seat great things for God had sprung. His brother, he said, is a prince in his way, giving his money like a king; and here was himself, a preacher and worker, and overseer of a hundred evangelists—all out of that free seat!

There is no more welcome face or voice in this prayer meeting than that of Mr. Thomas Champness.

DURING ONE WEEK recently, twenty-five publicans were made bankrupts, nineteen made deeds of composition, and eleven had bills of sale.

REV. HAMILTON TOWNSHEND, M.A.,

DEAN OF ACHONRY.

THE announcement that the Dean of Achonry will speak at a meeting is usually sufficient to guarantee a good audience, for he is now generally recognised as one of the most eloquent speakers in the ranks of Protestant advocacy. His ready wit and silvery tones prove wonderfully attractive; and more than once we have seen a turbulent hostile assembly hushed and subdued beneath the potent spell of his glowing utterance. Certainly, he is much more than an orator, but undoubtedly this is the feature in his personality that most impresses hearers on this side of St. George's Channel.

HAMILTON TOWNSHEND entered Trinity College, Dublin, in 1844, and graduated in 1848, obtaining the Bedell Scholarship during his course. Appointed to the curacy of Kilcommon-Erris, or Belmullet, co. Mayo, he was instrumental in getting the glebe house and church of Poulathomas built, the funds for which were collected by Mrs. Inglis, of Richmond, Surrey, a sincere and devoted worker for Christ, and a true lover of her country.

Mr. Townshend became rector of Ballyovie, Diocese of Tuam, in 1850. During his ministry a congregation was formed and a church built, as were also two schoolhouses. But the dangers and difficulties were great. Mr. Townshend and the Irish Church Missions, under which he worked at that time, soon encountered the most determined opposition from the Romish priests and their helpers. In August, 1851, his house was attacked, shots were fired into his bedroom, the bullets passing within a few inches of his head. In the parish there was, and still is, a monastery of Franciscan friars, who were active opponents to the circulation of the Scriptures and the preaching of the Gospel. On several occasions they publicly burned copies of the Scriptures. When it was ascertained that this was an indictable offence, the principal in the transactions, a monk called Brother John, was brought to trial at the Mayo Spring Assizes, Castlebar, in 1852. The case was tried before the late Baron Lefroy, the monk being defended by the late Mr. Justice Keogh, who was then a barrister on circuit. Brother John was convicted, and was liable to two years' imprisonment with hard labour, but, on the appeal of counsel for the defence, and on undertaking that the Bible burnings should cease, he was admitted to bail, to come up for judgment when called upon. The Roman Catholic Archbishop of Tuam, Dr. MacHale, and all the priests of the diocese, together with Mr. Frederick Lucas, then editor of the *Tablet*, supported the monk, and approved of his conduct.

Meantime Mr. Townshend's congregations increased so rapidly that the room in the Bishop's lodge, where service was first held, could not contain them. Then a barn was obtained, and finally a beautiful church was built on the shores of the now notorious Lough Mask. A most interesting congregation was formed, and though they were



(From Photograph by Messrs. Russell & Sons, Baker-street, London, W.)

reduced in numbers after Mr. Townshend's departure, and subjected to many trials from time to time, the Word of Life is still preached there each Lord's day. At first, owing to the mixed character of the congregation, part of the service was conducted by Mr. Townshend in Irish. For twelve years he continued rector of that parish, during which time he was exposed to several murderous attacks and outrages. His out-offices were burnt down, and one of his parishioners, who had been formerly his servant, and then became ploughman to the Bishop, was murdered in 1860. His own life was threatened repeatedly, and on one occasion men lay in wait to assassinate him, but he was preserved by the overruling hand of Providence, as he did not return home that night.

In 1862, Mr. Townshend was appointed Archdeacon of Achonry; in 1876, Canon of St. Patrick's National Cathedral; and in 1884, Dean of Achonry, which position he now holds. He represents the diocese of Tuam in the National Cathedral, and is one of the few clergymen in Ireland who can conduct the services of the Church in Irish, and preach in that language.

The Dean often visits England, and he will be remembered by some who heard him at the tercentenary and bicentenary celebrations of the defeat of the Armada and the landing of William Prince of Orange, and also on the platforms of the Protestant Alliance and of the Church Association. On one occasion when speaking for the former society, he quoted the remarkable language of an eloquent countryman of his, the late Rev. M. Hobart Seymour, who raised his warning voice in an endeavour to stir up the English people in defence of their liberties, civil and religious, endangered by the efforts of the Church of Rome. "That church has never abandoned her claim to England, and from the age of the Reformation to the present time she has repeated her efforts to reassert that claim with untiring perseverance—by fierce persecutions in the days of Mary; and by internal rebellion and foreign invasion in the days of Elizabeth; by gunpowder treason in the days of James the First;—and it was in reference to the hatching of this treason that the celebrated lawyer, Coke, said, 'I never knew treason without a Romish priest.' In the time of the second James Rome tried again to regain her ascendency, by the power of the Crown and through the despotic principles of the monarchy. But now she endeavours to promote the same result through the growing strength of the democracy, and she hesitates no longer to own the expectation that England will return to the bosom of the Church of Rome." This state of things is pregnant with the most disastrous consequences to the Protestantism of England, and demands the mightiest efforts that Christians and Protestants can make in defence of the faith. They have a mighty adversary against which they have to contend in the Church of Rome, but they have a still mightier treasure to preserve in true religion among us. We have by the Reformation an open Bible, an English service. We have by the Revolution all the religious liberty that Christians can wish, and all the civil liberty that good subjects can desire.

Again, preaching for the Church Association on one occasion, he denounced the sacerdotal conspirators who want to undo the work of the Reformation, eating the bread of England while doing the work of Rome. The

Reformation which they denied was the revolt of human intellect and heart from mental and moral slavery. Christianity had brought such liberty at first. Protestantism was its resurrection after priestcraft had slain it, as it had slain its founder; and in opposition to Ritualism the Dean quoted the late Bishop McIlvaine, who said:—"The whole system of Ritualism is one of Church instead of Christ; priest instead of Gospel; concealment of truth instead of manifestation of truth; ignorant superstition instead of enlightened faith; bondage wherein she had promised liberty; all tending to load us with whatsoever is odious in the worst meaning of priestcraft, in place of the free, affectionate, enlarging, elevating, and cheerful liberty of a child of God."

At home in Ireland the Dean is a warm supporter of all evangelical societies, and no one is better acquainted with Ireland, her wants, and her woes. He gives the right hand of fellowship to all who labour to try and restore to Ireland her lost character, "The Island of Saints and Scholars." He maintains that the cause of all the trouble in that country is not in the English rule, or in the race, or the soil, or the climate; it is the religion. Romanism makes slaves, Protestantism makes men. He highly approves of the work of Rev. Thomas Connellan; being in his native county, he knows his whole history, and how the people are disposed towards him. The Dean and his helpers circulate Mr. Connellan's books, tracts, and periodicals widely, and find that these are most extensively read throughout the county.

When Mr. Moody visited Sligo a few months ago, the Dean and his curate supported him on the platform, in company with ministers of other denominations. We hope often again to see and hear the Dean at our Protestant and Evangelical gatherings in England, and we trust that our readers will not forget at the throne of grace the land which he loves so well. There never was a more hopeful time for evangelistic work than the present; the cleavage which has taken place between a section of the people and the priests, owing to political disputes, will tend to their true emancipation, by leading them to Him who is the Truth, and the knowledge of whom can alone make people free.

TO PARENTS AND TEACHERS.

List the ominous stern whisper,
From the Delphic cave within,
"They enslave their children's children
Who make compromise with sin."
—*J. Russell Lowell.*

Do not be too ready with thy rod; an ass cannot be made into a horse by beating.

Mother, have faith in God for your sons and daughters. According to your faith, so will it be unto you.

Parents, be patient. Do not be over anxious as to result. Restrain your childish desire to pull up the plant just to see how the roots are getting on.

Confer with the teachers of your child. There is no experience or advice equal to that of the wise mother's to help in the understanding and fashioning of the child's character.

Movement and life are almost synonymous terms. To expect young children to sit with their hands behind them for any length of time is a direct infringement of nature's laws.

The Sunday School system is educating by its ministries hundreds and thousands of missionaries. The Sunday-school teacher must be an enthusiast, he has such bright, pliant material with which to work.

There are many games and pastimes perfectly harmless in themselves, but in consequence of the evils connected with them they have almost been taken out of Christian hands and handed over to the devil.—*John Palmer.*

FIRST AID TO STARVING INFANTS.

By T. J. Barnardo, F.R.C.S. Ed.

I do not know that there is anything more distressing than those dreadful accounts recently given in the Press of inquests held upon the bodies of young children who died apparently of starvation.

It is agonising to think that perhaps at this moment there are decent women, industrious and respectable, loving their children with all the tenderness of a mother's heart, who yet are, through some vicissitude—such as lack of employment, or recent illness, or sudden death of the bread-winner—wanting food, fuel, clothing, everything, even the barest necessaries to sustain life! One's own food and comforts turn as ashes in one's grasp as we think that in this inclement weather there are other fireless, empty rooms where the tragedy of life is being enacted under such conditions as obtained with poor Mrs. Ind. As a rule these are not the cases where a bold, blatant mendicancy insists on making itself heard, but they rather too often exhibit that apathy or bashfulness which prefers to suffer and die instead of seeking aid from the benevolent at the workhouse door. The thought of such suffering has been long intolerable to me, yet how to relieve it was a problem not easy to solve.

In a very few instances it was obvious that the best course was to admit one or two of the children to the Homes; but in the great majority of cases it was clear that the parental tie should not be broken, but that the swift hand of a wise discriminating charity should be extended to save life, and thereby prevent such tragedies as have lately shocked the public conscience. I venture, therefore, to draw attention to a step which I have recently taken in the humble hope of, to some extent at least, endeavouring to meet so urgent and crying a necessity.

A NEW EFFORT.

I have, with the aid of some friends, established a new branch, which we have called "First Aid to Starving Infants." It is worked in a very simple way. From nine in the morning till two in the afternoon two experienced nurses are kept waiting for any applications that may come in to attend to women with children reported to be in a starving or perilously destitute condition. On getting such a notice a nurse immediately departs on her errand, carrying with her in a bag such items of relief as are likely to be immediately in request. On arrival at the house, if it is found that the case is such as was reported, suitable food is at once wisely admistered to the children, and a meal or two given to the mother; but our aim is always the children, not the adult parent. Fuel is found for a fire and some articles of necessary clothing for the children from our stores. But no money is given under any circumstances.

The visitation is kept up for two days by the nurse. At the end of that time, should the need continue, the case is handed over to another of our workers having a number of devoted women under her charge. Meanwhile, searching inquiries are being made into the history of the woman by our children's beadle with a view to discover some relatives or former employers who may be willing to extend the permanent help which is needed. Sometimes as the result employment may be found for the mother, or sometimes a private friend is raised up who accepts the special charge of a particular family, and thus we are relieved of further responsibility.

THE DRINK ELEMENT.

If, however, in the course of our search it is proved that drink is the cause of the misery, and that food could have been provided by the woman from her earnings for her children if she had not spent it in drink, then the children are only relieved for the one day; but the case is kept under searching supervision, and the woman is warned that if that state of things which we found continues, the law will be strictly enforced against her for the neglect of her children.

Perhaps the fruit of our inquiries may result in an offer to relieve the woman of the burden, say of one or two of her youngest children, so as to set her free to face with a braver and lighter heart, the battle of life for herself and her other children.

My colleagues, on receiving notice, are prepared in this errand of mercy to visit any part of the metropolis where there is urgent need to relieve children. The notice should be addressed to Sister Sara, H.M. Hospital, 19, Stepney Causeway, E., and ought to be marked on the envelope, "First Aid to Infants," so as to ensure prompt attention. The correct name and address of the person to be visited, with the best way of getting to the place, ought always to be clearly stated; and the individual informing us of the fact should give his or her own full name and address as evidence of good faith. Anonymous communications cannot be attended to at any time, nor telegrams, unless from well-known persons.

The expense involved in this work is not large. The cost of travelling from one part of London to the other has, of course, to be borne, and the cost of food and fuel supplied; but it is particularly requested that people who are well able by a little self denial to assist cases of this sort themselves shall not attempt to transfer them to us.

WANTED, HELP AND STORES.

No truer way of strengthening our hands in this most needful service can be imagined than by a few Christian friends giving us their own names and addresses, stating at the same time, that he or she is willing to undertake the supervision and responsibility of a suitable case should we have one to recommend after we have relieved its first wants. I will be thankful to get help for this particular branch, and would especially ask that everything given for this purpose may be marked as sent for "*First Aid To Infants.*"

Among the stores needed I may mention first Brand's Essence of Beef, Valentine's Meat Juice and Anglo-Swiss Milk (the Dairymaid brand) will be thankfully received; so will articles of warm, serviceable clothing, and boots. Everybody can do something to help in this necessary work. If but there is a will, the way will soon be clear.

It is dreadful to think that during the inclement season, already upon us, young children may perish in sight of plenty, and women with broken hearts may be compelled to watch their offspring dying by inches, while we who profess and call ourselves Christians are doing nothing on their behalf. Surely we should delay no longer, but bestir ourselves at once. Perhaps the plan I have formed could be adopted by others in different districts, and so we would be relieved of the necessity of going long distances in reply to urgent requests. Why should not every church throughout the Metropolis have its "First Aid to Infants" branch, with a trained nurse wholly devoted to the work? But, meanwhile, we will do all we can to fill the gap. If Christian friends will entrust us with needful funds both for this and our other urgent work of rescue of homeless and destitute waifs and strays, I promise them that this winter we will leave no case unrelieved which it is possible to succour. That is a large pledge, I know, but in the strength of God it is possible to succeed if only his servants will hold up our hands.

18 *to* 26, *Stepney-causeway, London, E.*

A SONG OF PRAISE.

"When thou passest through the waters I will be with thee."—Isai. xliii. 2.

"They went through the flood on foot; *there* did we rejoice in Him."—Psalms lxvi. 6.

Leaning on Me amid thy foes,
Strengthened in Me amid the strife!
In a safe path My servant goes,
The shining way that leads to life.

The cruel stones around may fall;
Looking with earnest gaze on high,
Unharmed thou shalt thy way pursue,
Because thy Lord is ever nigh.

'Mid swelling waters with thee still,
The rivers shall not overflow.
And I thine empty cup will fill;
Be of good cheer, and onward go!

Lift up thine eyes, thy help is near,
God will for thee provision make!
Through ages past his word has stood,
His people He will not forsake.

Press forward, then! thy foes shall fall,
And thou the crown of life shalt win!
And when thy course on earth is past,
Unto his home thou'lt enter in.

M. B.

CHRISTMAS APPEALS.

Infirmary Patients.—J. B. King, 1 Ward, General Infirmary, Leeds, asks Scriptural Christmas and New Year cards for distribution among the poor patients.

The Poplar and Bromley Y.P.S.C.E. wish to give to formerly a Christmas dinner to the very poorest children around.—Address, Rev. W. Knight Chaplain, 9, Zetland-street, South Bromley, E.

Christmas Coals.—Will some kind hearts remember the shivering poor in this neighbourhood, and help me to send supplies of coal?—(Miss) Rose Penn, 38, St. Peter's-road, Mile-end, London, E.

Mr. James Sharpless, 14, Sidney-square, London, E., writes:—Many families whom I am visiting are in great straits. Will your readers enable me to assist them. At present I have no means to do so.

Camberwell.—The Children's Mission asks help towards farthing and free breakfasts, soup kitchen, Christmas dinners for poor little ones in distressed families.—A. H. Roe, 251, Southampton-street, Camberwell, S.E.

Chiswick.—Mr. R. T. Smith, of the Mission Hall, Fraser-street, Chiswick, writes:—We are anxious to make a large number happy this season, and to be prepared to render immediate help to those out of work, should the need arise.

Wandsworth.—The workers at Union Tabernacle seek aid on behalf of the suffering poor in giving free meals to the starving, a Christmas dinner to deserving widows, and otherwise aiding the distressed.—Address, Rev. D. M. Cameron, 515, Wandsworth-road, S.W.

Deptford Poor.—To give poor boys a good hot dinner on Christmas day, and a few free teas in the winter, also to help a few poor Christian families with coals, parcels of meat and grocery, help is asked by Mr. H. A. Punnett, 73, Gosterwood-street, Deptford, S.E.

Fox-court Ragged Schools (Gray's Inn-road).—The committee are seeking to relieve the families of the very poor whose children attend the schools. Much sickness and poverty prevails, and the funds are quite exhausted.—Thos. Fagg, Hon. Sec., 136, Pentonville-road, N.

Ham Yard Soup Kitchen.—The committee solicit funds to supply the poor with food and fire and to provide 1000 families with a good Christmas dinner. There are twenty beds in the hospital, open all the year.—Wm. Stevens, Manager, Great Windmill-street, Piccadilly-circus, W.

Howard-street Mission.—The workers find around them many distressed and unemployed. The soup kitchen has been opened, 250 children have free meals three times a week, and the poor are being aided as means are forthcoming.—Address, Mr. N. A. Soames, New-road, Wandsworth-road, S.W.

Pastor Philip Gast, 12, Noel-street, Islington, of Spencer-place Chapel, Goswel-road, states that there is very much distress in St. Luke's and Clerkenwell, and many widows with large families and many in sickness whom he would gladly assist, if, as formerly, he means be furnished for this purpose.

Rev. E. S. Neale, 127, Camberwell New-road, Pastor of Charles-street Baptist Chapel, Camberwell New-road, S.E., asks help in providing for the poor of this district. There are many deserving cases, and the church funds are exhausted. Parcels of left-off clothing and subscriptions will be thankfully received.

Lighthouse Mission.—Having conducted a working man's mission for nine years, we have been the means of rescuing many outcasts and feeding a large number of destitute children. As winter approaches we are asking for help to carry on the work.—R. R. Lewer, Hon. Superintendent, 75, Southampton-street, Camberwell, S.E.

Rescue of Young Women.—Mr. C. Stuart Thorpe, Secretary of the Society for the Rescue of Young Women and Children, 79, Finsbury-pavement, E.C., writes:—"At all our nine homes much good has been accomplished. Our work at the latest branch in Kentish Town is cheering, and the efforts of our new out-door worker have been fruitful."

Stockwell Orphanage.—Dr. James Spurgeon writes:—"The usual number of our inmates is once more made up, the staff is in good working order, and our hearts are praising God for his continued presence and blessing. Aid us, therefore, we pray you, to make this coming Christmas-time one of the happiest to these dear children that they have ever known."

Evangelistic Mission.—The director earnestly appeals to all friends of missions to assist in the ordinary and special needs of this mission just now, particularly for the special relief fund and the general current expenses, to clear which to the end of the year the sum of £900 will be required.—C. Russell Hurditch, 164, Alexandra-road, St. John's Wood, London, N.W.

Bristol Female Refuge.—Funds are urgently needed. It has for seventy-six years been doing real rescue work. Over 70 per cent. of those who have sought the help of the home have become respectable members of society, and the committee feel that it would be a sad thing should the work of the institution be stopped. Funds may be sent to the secretary, Marlborough House, Marlborough Hill, Bristol.

Aged Christian Blind.—Rev. H. Bright, of the homes at Hanley-road, Crouch-hill, says:—"Twenty of our inmates are between eighty and ninety years of age, forty-six between seventy and eighty, and one is in her ninety-third year. Winter months in every way increase expenses, so many of our aged and afflicted ones require and have day and night nursing. Help us to give them a little extra Christmas cheer."

Peckham.—An interesting work is being carried on at St. Mary's Mission, Senate-street, among the poorer classes, through evangelistic and temperance meetings, Band of Hope and sewing classes. Help is much needed. Free loans or gifts of lantern slides will be of great service: many by this means are gathered to hear the Gospel, and kept out of the public-house.—W. Francis, Superintendent, 49, Evelina-road, Peckham, London, S.E.

Sermon-lane Mission.—The varied agencies of this mission have been carried out to the fullest extent during the past year. £350 is required to meet the exigencies of the work, and it would greatly relieve Mr. Cooksey, the treasurer, were this sum realised. The mission is unsectarian; the appeal of the committee, therefore, is addressed to all Christians, and notably to such as are in touch with the poor and needy classes.—Communications to Mr. J. Dix Lewis, Penrhyn, Hornsey-lane, N.

Tower Hamlets Mission.—The distress now is greater than it has been for years. The heart-rending tales we have to listen to would touch the hearts of those who have abundance and to spare. We intend to brighten Christmas Day by sending into our back streets and alleys a Christmas dinner, so that hundreds will be fed in their own homes who would otherwise go without. Donations may be sent to the treasurer, Mr. Fredk. N. Charrington, Great Assembly Hall, Mile End-road, E.—Edwin H. Kerwin.

Abbey Street Mission.—The committee make a very earnest appeal for funds to enable them to recommence the distribution of free breakfasts and clothing for destitute children in Bethnal Green. The want and misery amongst the children of the poor is already apparent; hundreds of bread-winners are out of work, and their number will greatly increase as the winter advances. Parcels of left-off wearing apparel, letters for local hospitals, etc., will be very acceptable.—Benjamin Wire, hon. superintendent, 50, King Edward-road, Hackney.

East London Sewing Class Fund.—Last winter the class consisted of about seventy women, most of whom were either widows or the bread-winners of their family. As the distress in the East End of London is already very great, it is earnestly hoped that those who have helped in the past will not allow the women to go without this help during the coming winter months. Every £1 given helps one poor woman by letting her earn 1s. weekly during the most trying months of the winter, and every £15 provides for a class of fifty women for one month.—Subscriptions to Miss Violet Cust, 35, Cadogan-terrace, S.W.

West London Mission.—Mr. Josiah Nix pleads for help in many forms, in kind and in cash, on behalf of the poor among whom the mission labours. He asks some grazier or farmer to send "a nice fat ox, two or three sheep, two or three pigs, alive or dead (that which is least trouble to you), rabbits, hares, geese, ducks, turkeys, fowls, fish, raisins, currants, peel, spice, flour, suet, mincemeat, moist sugar, oranges, grapes, nuts, sweets, potatoes, and onions, Christmas-cards, cakes, tea, lump sugar, toys and dolls, old and new clothes, old and new boots and shoes. Those who cannot send kind, send cash. We will spend it in the best way. One thing more—send some holly and ivy." Address, Wardour Hall, Little Chapel-street, Wardour-street, London.

The Ragged School Union, working among 50,000 poor children in all parts of London, pleads on behalf of the thousands of homes where Christmas means want—not presents; where father is out of work, the children are hungry, and mother at her wits' end to meet their need. The R.S. workers discover the state of things at home by means of the children, and do their utmost to minister relief. Soup kitchens are open, free meals given, the naked clothed and booted. There are also the poor pain-stricken cripples, imprisoned in dreary rooms, for whom are wanted toys, picture-books, cards, and little gifts. Help is earnestly asked by John Kirk, 37, Norfolk-street, Strand, W.C.

IF YOU DO NOT KNOW the proper answer to your child's question, say so at once, though it may be painful to do so. Better anything than tell your child a falsehood.

AMERICAN NOTES.

(From our Special Correspondent.)

The Children's Aid Society of New York is constantly increasing the sphere of its operations. The next step proposed is the establishment of a farm school near the city. It has over twenty industrial schools under its care. In the forty years of its existence it has sheltered about 300,000 destitute children, 75,000 of whom were placed in permanent homes. The society cares for 550 children of both sexes every night in their several lodging-houses. During the past year 400 boys were started in business, while temporary employment was found for 1000 more. The society is prospering in all its departments.

The State Committee of Y.M.C.A. for Massachusetts and Rhode Island are evangelistically aggressive. They are making earnest effort to reach the 350,000 young men of these States who are as yet outside of the churches. Over 23,000 young men are enrolled members of the Y.M.C.A. who are waking up to a realisation of their great responsibilities. The gentlemen who compose the committee referred to above are among the consecrated men of the country; for a score of years they are foremost in every good work. Who can foretell the possibilities of consecrated business men!

The recent scandals of French-Canadian priests are working havoc among the French Catholic churches. American influences and the public schools are modifying the bigotry of the French people who emigrate to the States, and this change reacts on their people in the provinces. Nor is Chiniquy's seed-sowing in vain.

We are running into some dangers in our modern evangelism. The writer had opportunity in several cities to investigate the work reported done; the real conversions, so far as the pastors could judge, were about a tenth of the statistics reported. At the close of one campaign 1400 converts were advertised. The pastors, after careful search, found in all 170 whom they could recommend for church membership, In another city 700 was the number announced. Not over seventy were found worthy.

Churches are not free from the same tendency of making "a fair show in the flesh" by the multiplication of methods and devices, of auxiliaries and organisations. Our newspapers, secular and religious, like to publish great things, and when pastor or evangelist gets a reputation for sensation, it seems necessary to keep to the front. All honour to our beloved Moody, and others less known, who are willing to follow out apostolic methods, looking to the Spirit of God to produce spiritual results. "The Lord shall count when He writeth up the people."

The first trial of a leading higher critic has resulted against him. Prof. Henry Preserved Smith, of the Presbyterian Seminary, Cincinnati, has been adjudged guilty by his Presbytery. Professor Briggs is on trial at the present writing. The enthusiasm of sympathisers with destructive criticism is on the wane. The great masses of the Christian people are opposed to any mutilation of the blessed Book. Especially is this true throughout the Southern States.

THE FIRST NUMBER of a new periodical, entitled "The D.V.," devoted to the attainment of the direct popular veto of the liquor traffic, will make its appearance in January.

DR. GUTHRIE'S experience was that no fewer than 99 per cent. of the children admitted to his ragged schools were the offspring of parents whose poverty was due to drinking habits.

IF SOCIETY OBJECTS to criminals it must make the temptations less, and close the open, public, and attractive avenues down which our boys are now tobogganning to the lower levels of humanity.—*The Dawn* (Sydney).

A HOUSE OF REST for workers was opened six years ago in Matlock Bath, and is known as the "Clarence Hydropathic Establishment." The object was to restore health by hydropathic appliances to those in such need. Although the terms are much lower than those usually charged, there are many ministers and evangelists who cannot pay, others can pay part only. I appeal to your readers on behalf of such. Send these run-down brethren to us, and pay their expenses, or send us the means, and we will correspond with them.

(Rev.) R. Nicholson.

Matlock Bath.

Letters to the Editor.

"WHO ARE THE LAITY?"

Sir,—The impartiality which usually fills the editorial chair will, I believe, admit a thoughtful reply to your leading article, "Who are the Laity?" in your issue of Dec. 1.

Although you say not a single answer has been given by any of the clergy to the question in *The Record*, *The Rock*, *The English Churchman*—all professedly Evangelical organs—you have, perhaps, unconsciously answered your question when you quote passages of Scripture involving the word λαος. The laity are the whole people viewed ecclesiastically. Perhaps, too, the silence of the clergy is due to the fact that they are surprised and astounded that such a simple question should be asked when the evidence of so many lexicographers is at hand to show that laity and clergy are relative terms well understanded of the people.

Of course, in its broadest sense, "laity" does include the "clergy" in the same way that the people includes bishops, priests, and deacons, or that the "men" of a regiment include its officers.

But the "clergy" have always been understood to be an order of men taken from the laity for especial functions. To them has been given the ministry of the Word and of the Sacraments.

To confound the two terms laity and clergy, and to say the laity are the clergy, and the clergy the laity, is not to recognise things that differ, and to suppose that two words—even in Holy Scripture—mean one and the same thing.

As a matter of *fact*, you have not only the words—but the facts existing throughout Christendom (I use the word in its historical sense); you have the laity and the clergy. In other words, men are found, viewed ecclesiastically, as rank and file, teachers and taught.

Since you say that the "love of position and power, of authority and influence, is inherent in human nature, and therefore sacerdotalism and sacramentarianism will be found in the Evangelical section of the Church of England, and amongst the Nonconformist bodies," it would appear that you are contending against a deeply-rooted and widespread instinct of humanity. But this surely is to grant too much.

Whatever may be the Scriptural authority for or arguments against a clerical order—and it would not be difficult to establish Scriptural authority for its existence—it is quite certain that from the existence of an historical Catholic and Apostolic Church the order of the clergy has definitely and uninterruptedly existed. And the clergy have been designated by the term κληρος.

The history of that word as applicable to the Christian ministry, Scriptural in its origin, has passed through three stages.

1. The lot by which the office was assigned.
2. The office thus assigned by lot.
3. The body of persons holding the office.

So the Apostles distributed *lots* to the brethren, and the *lot* fell upon Matthias. It would not be wrong to say that Matthias was taken into the *lot* or clergy of the apostles. It is unreasonable to suppose that our Lord chose his apostles to preach the ministry of reconciliation without providing the means for the continuance of that ministry. So says St. Paul: "He hath committed *to us* the ministry of reconciliation." The clergy, to whom has fallen the *lot* of the ministry, are only too willingly the servants of the Church, and only too willingly acknowledge the dispensation committed to them. *We* do recognise that we have been called to the sacred ministry of God's Word and Sacraments. We have nothing whatever to do with the false cries of "sacerdotalism." If in things pertaining to God we are enabled to present to men the reconciliation effected between God and man and man and man, we are quite content to be called sacerdotalists, so long as men recognise that it is a term of reproach.

Doubtless there is very much of exaggerated authority and love of office. But the true servant of Christ is not to be frightened from the office committed to his charge by the exaggerations of weak and silly men, incapable of understanding the deep needs for which the ministry is established and perpetuated.

We do not gain, but lose, by disregarding the actual truths established in past institutions. There is a great tendency to undervalue the sacred deposit of truth and the ministry which perpetuates it, since men are anxious to place their own views in the place of the carefully-interpreted Word of God as given to his Church. But the faithful acknowledgment of the many truths that have been enunciated and maintained by the Christian ministry or clergy is the last reason for which the clergy should be undervalued.—Yours faithfully,

Henry Overy.

St. Veep Vicarage, Cornwall.

[We think the New Testament reply to the above will be found in the article in our last, entitled "Hold the Pattern."—Ed.]

THE LAW OF THE SABBATH.

Sir,—Last week in your just remarks upon the craze of some modern Christians, who insist on Saturday being our true Sabbath-day, you say that "there has been no expressly verbal revision of the Fourth Commandment." But does not a due attention to the wording of that law show that no such revision was needed?

Neither in this commandment, nor in any other place of Scripture, is there any direction to keep the *seventh day of the week* as the Sabbath. It is always the *seventh day after six* that is commanded, and the observance of Sunday—the First day of the week—as the Christian Sabbath is as exact a verbal and literal obedience to the Fourth Commandment as was the Saturday Sabbath of the Jews.

There is indeed some reason for concluding that the change from the seventh to the first day of the week was a return to the original institution of the sacred day. But be that as it may, a Christian needs no alteration, either verbal or otherwise, in the Sabbath law as it appears in the Decalogue.

Teignmouth. G. A. Jacob, D.D.

Dear Sir,—I see in this week's issue of your paper, a notice of the teaching of the seventh day Advent relative to the propriety of observing the Jewish Sabbath. I should like to ask the opinion of your readers as to the meaning of Ezek. xliii. 26, 27. Do not these verses seem to imply that *so far from our going back to the Jewish Sabbath, Israel will* (as a nation, when restored to God's favour and reinstated in their land) *keep our eighth day*, or first of the week?

If the Bible is to be taken literally, it certainly seems to teach that during the millenium their sacrifices will be resumed. Only, instead of looking forward, as of old, to the Christ, they will then look backward; and the Sabbath will be most fittingly observed on the day which commemorates the resurrection.

I am, sir,
Yours faithfully,
Clara A. Tuckett.

Springfield, Exmouth.

INFIDELITY AND HOW TO MEET IT.

Sir,—At the request of the committee of the Christian Evidence Society, we appeal to all Christian people to extend to it a larger liberality than it has yet enjoyed. The Society, founded in 1870, on an undenominational basis, has laboured with ever-increasing success against infidelity in London and the provinces. The moral and spiritual results are from their nature slow in revealing themselves. But of late years testimony to great good effected has accumulated, often from unexpected quarters.

During the present year, the working classes in some cities and towns (stimulated very much by the lectures of Mr. Celestine Edwards) have shown a most remarkable and zealous interest in Christian Evidence, and have formed themselves into local branches for the study and defence of Christian truth. Long and patient labour have prepared the way for this startling evidence of enthusiasm for the faith, not heretofore sufficiently recognised. Yet, in spite of all this need and labour and success, the funds of the Society have fallen below the former minimum income of £1100 a year. This amount is too small if the organisation is to be kept effective and its work adequately performed,

The Christian Evidence Society is essentially a missionary society, and the only one for evidential purposes, inasmuch as it goes out into "the streets and lanes of the city" to seek and to save those who are "without God and without hope," and to arrest and draw back those who are blindly moving on to destruction. It therefore appeals to every man and woman who believes in Christ and loves the mother country to assist it.

G. G. Stokes, Vice-president.
Halsbury, Chairman of Council.

13, *Buckingham-street, Strand, W.C.*

A Hint for Christmas.

Dear Sir,—At this season of the year, when family gatherings are being arranged and looked forward to, it may not be out of place to remind your readers of the many in our midst who, from varied circumstances, have neither friends nor home at this time.

There is known to most of us, probably, some clerk, governess, or other friendless one to whom a day or two's rest and enjoyment in a Christian home would bring inestimable gladness. There are also, surely, many Christian homes who could thus, perchance, fill some vacant chair without detracting from the family happiness; while there would be the added joy of having cared for "one of these my brethren."

A Sympathiser.

CHRISTIAN ENDEAVOUR.

Sir,—I should like to say that the following up of my work in all the places visited by me weighs at times heavily, much depending on this as to the outcome of any evangelistic effort; but my mind has been set at rest where a Christian Endeavour Society exists, it forming a home immediately for any under deep impressions. Again, the lack of workers has given rise to much anxiety, but where such a Society is found one feels they have around them a Gideon's army, and a praying, therefore a powerful band; for from such I have had rallying young men and women willing to do anything for the furtherance of the mission and the salvation of their friends.

Should these lines be read by any Endeavourers in the districts I am to visit, let them rise to the occasion, knowing that one and all pulling and working together may be used mightily of God. It is with joy that I can say that out of the missions held in the past, some three or four societies have been the outcome. On Sunday, Nov. 6, a hearty invite came from the Endeavourers of Bridgwater, on my arrival, to meet them at 9.30 a.m.; it proved an inspiration to the mission, for being blessed, one was made a blessing.

Newton Jones.

SERMON LANE MISSION.

This mission, labouring in a district thickly inhabited by the industrial poor, many of whom are now out of employment and struggling with serious difficulties, has long been valued by reason of its energetic and useful service. For forty years its operations have been carried on under varying circumstances, and for a long time under the conduct of the late devoted Mr. Fuller, succeeded by his staunch friend and supporter, Mr. W. D. Lewis, since also deceased. The day schools have, owing to the Education Act, disappeared, but in their place have grown up a whole network of Christian and benevolent agencies.

The Sunday afternoon and evening schools are largely attended, the Bands of Hope, Penny Banks and other operations among the young go on vigorously and successfully, influencing, as evidence appears, many of the surrounding homes into which the Gospel and lessons of temperance and thrift are carried by the little ones amongst the adults, and a good work is done by means of the mothers' meeting, the Young Women's Welcome (for working girls), total abstinence, and other agencies.

The Gospel services have lately been very encouraging. Mr. W. Harry Dawe, of Exeter, for example, recently held a special series in which much interest has been awakened, good audiences attracted, and it is believed not a little blessing granted. The Youths' Institute, which holds its meetings at Denmark-terrace Schools, still carries on its operations, meeting the needs of a large number of working youths residing in the neighbourhood.

The whole of these agencies are now in full activity, while in addition, at the present season special efforts are being made to aid the unemployed poor and to provide a little seasonable cheer. The secretary is Mr. D. Cooksey, 52, Amwell-street, E.C.

A Bible Reading Outline.

THE CHOICE OF MOSES.
Heb. xi. 25.

It is a blessed privilege to have an early godly training, but a personal choice must be made.

I. What this choice was. "To suffer with the people of God. This implies:—
1. That God has a people. Ex. vi. 4; 1 Pet. ii. 10.
2. That they are a suffering people. "In the world ye shall have tribulation." Matt. v. 11; Phl. iii. 10.

II. What constrained Moses to make this choice. "Faith."
1. By faith he saw the nature of godless pleasure. "Pleasures of sin." Dan. v.; Rev. iii. 17—20.
2. By faith he saw the riches of Christ. "Esteeming reproach for Christ greater riches, etc." 1 Pet. iv. 14.
3. By faith he saw the rewards of eternity. "He had respect unto the recompense of the reward," v. 26. "In the world to come eternal life." Mark x. 30.

III. What this choice implied:—
1. A refusing, 24. Phil. iii. 7.
2. A forsaking, 27. 2 Cor. vi. 17.

IV. How he was sustained in his choice. "He endured, as seeing Him who is invisible," 27.
Seeing Him gives—
1. Patience in trial, v. 27.
2. Strength for the battle. Josh. v. 14.
3. Comfort in affliction, Ps. xxiii. 4.
4. Support in death. Acts vii

FROM MR. HENRY VARLEY.

BEFORE this letter reaches you I trust the winter's work in India will have commenced. We have just arrived by the s.s. *Carthage* from Melbourne, where my arrival and brief stay were most timely in regard to the great loss sustained in the removal of our deeply loved daughter. Through Divine grace beautiful in character and life, the sweet influence of her brief earthly experience is and has been felt on every side.

My son Herbert is with me. In a few days we hope to be either in Bombay, Madras, or Calcutta. I shall be guided by the movements of the mail steamers. We do not desire to stay in Ceylon at this time, but hasten onward to India. We are anticipating much fruit for our Lord, and I shall be very grateful if the reading of this letter leads many of the fellow workers in England and elsewhere to remember us in constant and fervent prayer.

My soul longs that many of these should be filled with the knowledge of our Lord's will, and become with us fellow heirs of the grace of life. Oh, for some sheaves of Indian corn to bring with rejoicing to the Holy Father's garner! I long to be divinely equipped for this ministry. To be "a sweet savour of Christ unto God," among the Hindoos and Brahmins, thousands of whom understand English, how blessed! For this service who is sufficient? But our sufficiency is of God—true ground of confidence.

We were indeed thankful for the loving commendation of many brethren in Christ gathered in Melbourne for special prayer the day we left the city. We have had a calm and pleasant passage. What a joy is set before us! To hear many of the swarthy sons of India joining in the saving testimony—"In whom" we also "have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

HENRY VARLEY.

Colombo, Ceylon, Nov. 23.

Gathered Gold.

A DAY will come when those who are not born again, will wish that they had never been born at all.—*Rule.*

ARISE!

Rise, for the day is passing,
And you lie dreaming on;
The others have buckled their armour,
And forth to the fight are gone.
A place in the ranks awaits you;
Each man has some part to play:
The Past and the Future are looking
In the face of the stern To-day.

JOHN XX. 19.

There are four things in this text:—(1) The world was shut out. (2) The disciples were shut in. (3) Then came Jesus. (4) The result was peace.

THE SONG OF HEAVEN.

The song
Of heaven is ever new; for daily, thus,
And nightly, new discoveries are made
Of God's unbounded wisdom, power, and love,—
Which gives the understanding larger room,
And swells the hymn with ever-growing praise.
Pollock.

PHARISAIC PRIDE.

The pharisee in this parable "believed rightly, but was not a right believer." Pride was his snare. And what has not pride to answer for? It cost Nebuchadnezzar his reason, and Hezekiah his kingdom. Through pride, angels lost heaven; and pride included the Pharisee in the society of the unjustified.

GO FORWARD!

Go onward, ever upward,
Be my motto, day by day;
Baffled oft, oppressed, and burdened,
Sorely tempted by the way,—
Nearer God each night I stay,
Nearer than at break of day.
—Rev. John Brownlie.

THE SCRIPTURES OPENED.

St. Luke describes a twofold work done by Christ in explaining the Scriptures to the two disciples in the walk to Emmaus. He *opened* the Scriptures, we read. Here was one work. And He *opened* their understandings to understand the Scriptures. There was another work. He did this, and He is always doing it.—*Bishop Wordsworth.*

SOUL WINNING.

IF my testimony to the dear Lord's blessing on my humble efforts in winning souls to Him should encourage others to "go and do likewise," to His great name be all the praise. Fifty years ago, I began Sunday-school teaching and tract distribution, when a girl of fifteen. But not till ten years after, when I gave myself to the Lord, did I see any fruit of my labour. There could not be, for I worked in my own strength, but from that time fruit appeared.

One Sunday afternoon after dismissing my large class, held in my own parlour, a boy of ten years returned enquiring anxiously, "Teacher, what must I, such a great sinner, do to be saved?" I pointed him to the Lamb of God, and the Holy Spirit carried the joyful news home. He soon accepted Christ, and is now working nobly for Him.

One day I heard malignant scarlet fever had entered the home of three of my scholars. I hurried off, but too late; a youth of seventeen having just died. I said to his sister, who was weeping bitterly, not feeling sure of her brother's eternal safety, "and what if this awful fever should strike you down next?" "Oh," she said, her face beaming with heaven's joy, "I have no fear for myself, sometimes I feel Jesus so near me that I almost feel as though I could touch Him, and He keeps me in perfect peace." Three days after she too fell a victim, but died safe and happy in the arms of Jesus, through the teaching in the Sunday-school. The third girl was spared, and she and her husband are Christians.

Another girl about the same time left the class to go to service at a distance. She was very reserved, and though I spoke seriously to her often I could not see the least impression made. But the Holy Spirit was even then working. Four years ago a telegram came. Would I go to see her at once. I went off in haste by rail, twenty miles, to find her dead. Recently married, but attacked by consumption, she could yet triumph in Christ, and sang her old Sunday-school hymns to the last, leaving a precious message for me as the means of her conversion.

I might go on with many deeply-interesting cases from that class, but already I fear to trespass on your space. One day, feeling downhearted at seeing little fruit from tract distribution, I met with a respectable working Christian man. I asked him to tell me of his conversion. "Oh, ma'am," he said, "it was through a tract you left at my house two years ago, entitled, 'It's all in believing.'" Of my own family I claimed the promise, and was not disappointed. One has gone triumphantly home to glory; the others are all on the Lord's side and working for Him.—Yours very truly, A. A.

Having worked in the Gospel for about thirty years it may be well to give my experience in winning souls to Christ, in response to your invitation.

Firstly.—The most important thing of all is to preach the Gospel, not contenting oneself with the fringe of the subject, but dealing with the central truth of all, the Atonement—that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose again from the dead, according to the Scriptures. See that this is grasped or understood, illustrating it in whatever way may be found most suitable, but be sure to "make the message clear and plain, Christ receiveth sinful men."

Secondly.—Press upon your hearers, whether an individual or a congregation, the immediate acceptance of the truth as regards themselves, and ask them for a present decision.

Should it be urged there may be many not in a fit state to receive Christ, we reply, It is part of his work to "give repentance," and it has been seen many times that if one previously indifferent to Christ will yield his will, signs of contrition very soon appear.

It is very desirable to mark the surrender by a definite act that may be looked upon in days to come. Although not free from objection, the penitent form is an excellent institution. An after meeting, if wisely conducted, will furnish this opportunity in a number of ways.

When souls are brought to Christ, do not lose sight of them. Our plan is to keep a mental register, not of names, but simply a definite number in the memory, which can be added to from time to time. One can thus at the throne of Grace, when in touch with God, keep in touch with those brought to Him perhaps years ago as well as with the last person whom we have reason to believe has been brought to Christ.

Experience seems to prove that public address is less effective than private appeal, and that preaching should, whenever practicable, be followed by personal conversation. FREDK. GELLER.

MOTHER, let it be for your child, as it was with the universe—"In the beginning, God."

IS MALTA UNDER ENGLISH RULE?

THE soul of Mr. George Holmes, English travelling secretary of the Y.M.C.A. for Egypt and Palestine, has been greatly exercised by the condition of Malta, which he revisited *en route* to Cairo. He says the island is a most ungodly place, although there are thousands of priests, monks, and friars. Sunday operas, circuses, and concerts are of every week's occurrence. There is everything to lead a young fellow astray.

The Christian workers here are bound hand and foot. If one is caught giving away a tract he would most likely be sent off the island; certainly he would be brought to prison. Two ladies from a Peninsular and Oriental steamer gave some little books away a short time ago. They were followed by the police, arrested, sent back to their vessel, their books confiscated, and the P. and O. agent was obliged to become bail for them before they could be liberated.

A short time since a service was being held on Sunday morning for the troops on the barrack ground because some natives heard and listened to the singing, a request was made to the governor that the service should be discontinued! Now, both *police and priests* are on duty every Sunday to drive away any natives who come near.

During the Sunday service, at the English Church, *fireworks and bombs* are often let off close by, at a Catholic Shrine. For this there is no redress. There is more liberty in Spain or Austria for Christian work than in Malta, which is an English possession. Romish persecution is intense. All the Government officials are Romanists, and the Governor seems to be powerless. By the canon law, "any Maltese who retains any tract or Gospel for three days is excommunicated. All such must be at once delivered to the priests."

The marriage laws in Malta are scandalous. A few days since an English officer was married to a Maltese lady. Being a Protestant he was required to pay the sum of £60 before the ceremony could be performed. After all he embraced the Romish faith, and was married as a Catholic. Several priests attended the wedding, manifesting high glee. The distressed father of the officer is an English clergyman.

Englishmen need to know about these matters before the new wretched marriage laws come into force. Although Malta is an English possession, it is governed by Maltese law. All proceedings in the courts of justice and in the council meetings are conducted in *Italian!* not even in Maltese! The Pope rules, and there is no denying the fact that the Roman Catholic authorities are seeking to make all marriages illegal, unless both parties are Catholic.

The explanation given is that England holds Malta according to a treaty which stipulates that no interference shall be made either with the Maltese law or religion. "England is there not by conquest, but by invitation."—*Association News.*

Christian Endeavour.

TWENTY-NINE new C.E. societies were registered in the British section during the month of November.

The Marlborough Y.P.S.C.E. recently held a meeting, when, after having had tea together, nearly every member brought an article of clothing as a gift to Dr. Barnardo's Homes. The members of the International Bible Reading Association Branch also joined in this good service, and, as a result, a parcel of ninety articles was packed during the evening.

MR. WILLIAM NOBLE is now happily enjoying a good measure of health. He has lately been addressing meetings at Hastings, Portsmouth, Reigate, Reading, Barnet, Bridport, and other places. There have been large gatherings and encouraging results. His many friends at home and abroad will rejoice in his restoration to strength and active service.

MR. GEORGE LING, the well-known temperance worker in London, died on Monday last, and will be interred on Saturday. He originated the Central Temperance Association, one of the oldest organisations in London, which still carries on a good work among the masses at Livesey Hall, Bishopsgate.

WINCHESTER.—In our last issue, a correspondent stated:—"We have just had a mission in the churches in this city. Rev. A. B. Sole, rector of St. Thomas's Church, had a procession through the streets one evening headed by a large cross, and they were carrying lamps and chanting the Litany. The missioner at his church said 'he hoped that before he comes there again they will have established the confessional there regularly every Thursday.'" On this Mr. Sole writes to us:—"The statement is *absolutely untrue* with regard to the statement concerning the confessional." We have not time before going to press to communicate with our correspondent.

UNIVERSITY NOTES.

(FROM OUR OWN CORRESPONDENTS.)

OXFORD.

The Principal of Wycliffe Hall (Rev. F. J. Chavasse) preached last week in St. Peter-le-Bailey Church from Matt. xxv. 32 and 33—"And before Him shall be gathered all nations." The preacher spoke of the four great dividing elements in this life, space, misunderstanding, sin, and death. But the separation referred to in the text would be unerring, final, and infinite, filling some with unspeakable anguish and others with everlasting joy.

It is a pleasure to learn that Wycliffe Hall has again been full this term, testifying as it does to the popularity and power of the Principal.

"Father Ignatius" lectured last week on "Biblical Criticism," with special reference to some prominent Oxford scholars, who were mentioned by name and their teaching denounced. Apart from certain personalities and a manner not calculated to attract, there was faithful testimony to the integrity of God's Word. But the "Father's" well-known Romish tendencies in doctrine largely discount his championship of the Bible.

The Great Western Railway Temperance Union is doing good work among the employés here, and held a most successful annual meeting last week. The branch has the invaluable aid of the station-master as président.

Another most useful agency is the British Women's Temperance Association, which by means of meetings and personal action is doing real service among poor women in Oxford and the district.

CAMBRIDGE,

An able and powerful address by Rev. Martin Hall at the Alexandra Hall on the evening of Sunday week concluded the services of the Inter-collegiate Christian Union for the term. A thanksgiving meeting for blessing received at these services during the term was held on Wednesday afternoon at the Henry Martyn Hall. There has been much definite prayer for these services of late, and God has answered abundantly. We are looking forward to a visit of Rev. G. Grubb next term to hold a mission.

The closing meeting of the C.M.U. on Monday night last week at the Henry Martyn Hall was given to intercessory prayer for foreign missions. The farewell meetings to Messrs. Roscoe, Ernest Millar, and R. H. Leakey, of Corpus, being so fresh in the minds of many, caused it to be a matter of special interest.

The new vicar of St. Barnabas, Rev. T. W. Thomas, was instituted to the living on Friday by the Bishop of Ely. The parish being a large and populous one, Mr. Thomas will find ample scope for his energies.

The funeral of the late Dr. Hort took place on Tuesday week. The service was held in the chapel of Emmanuel College (of which the deceased was a Fellow), and the interment at Mill-road Cemetery. A very large number of masters of colleges and professors came to pay their last tribute of esteem.

The Seamen's Mission and the C.M.S. have lost a good friend in the death of Mr. William Fulford, of Park Side. He took an active interest in parochial matters at Christ Church, where he was a churchwarden. Rev. H. W. Fulford, of Clare, is one of his sons.

CHICAGO NOTES.

The baser element is moving the masses to petition Congress to open the World's Fair on Sundays. We hope Congress will not recede from its action, but we know not what a day may bring forth.

At the last meeting of the Pastors' Alliance "Lawlessness in Chicago" was the theme. Mr. H. J. Heywood, representing the Citizens' League for the Suppression of Vice, reported that the League had prosecuted nearly two thousand saloon-keepers for selling liquors to minors and habitual drunkards. Chicago has 7000 open saloons.

Another great movement is that which seeks to bring to justice all who publish impure literature. It is a criminal offence to use the mails for distributing vile literature; yet this is done constantly.

Bishop Samuel Fallows, of the Reformed Episcopal Church, has started a new and popular movement, called "The People Institute," to give educational, literary, musical, and religious instruction to the masses on the West Side. He has rented a large building, where over three thousand persons can assemble. Though this may be considered preparatory, yet it is leading to the higher and holier work of Gospel ministration.

B. F. Jacobs is pushing on in raising funds for a model Sunday-school room for the World's Fair. It will be built doubtless in the spring, and be all that genius and art can contrive in this line. F.

IRISH NOTES.

New premises are being erected by the Ballymena Y.M.C.A., at a cost of £2,000.

Mr. Herbert Hurditch has been evangelizing for some time with many tokens of success in the North of Ireland.

A Young People's Society of Christian Endeavour has been commenced at Sandymount Methodist church, Dublin, under hopeful auspices.

A meeting of the converts at the recent Dublin mission has been held, and was largely attended. The churches in the city are following up the work.

Mr. Samuel Glasgow, of the Irish Temperance League, has held a Gospel Temperance Mission in Enniskillen, and several new members were enrolled.

The Belfast Town Mission, which is doing an excellent work, reports that it finds strong drink and the multiplication of spirit groceries the greatest hindrance to its success.

Evangelistic services have been held during the past week in Clones, by Mr. B. Jackson; in Raffery Presbyterian church, by Revs. W. J. Jackson, Henry Montgomery, and others.

Interesting Presbyterian Conferences were held last week in Downpatrick and Antrim, when the best method of carrying on evangelistic and Sunday-school work and missions was discussed.

Mr. Matthew Burnett has concentrated his efforts during the past week in Ashmore-street Mission Hall (connected with Rev. H. Montgomery's church). He has been enabled to reach many working-men, women, and girls connected with the workshops, mills, and factories in this part of the city.

SCOTTISH NOTES.

The late Mr. Thos. Nelson has left £10,000 to the Free Church.

Dr. F. L. Robertson, of St. Andrew's Established Church, Glasgow, died on Saturday evening.

On New Year's Day contributions are to be made in the Free Churches for the jubilee debt extinction fund.

The Dundee School Board are being urged to introduce temperance teaching into the educational programme.

The "Amateur Vagrant" has opened in the columns of the Glasgow *Daily Mail* a "Little Barefect" fund.

The Society for Prevention of Cruelty to Children has recently dealt with some bad cases of cruelty and neglect by parents.

The Dundee magistrates have again recommended all licence holders to close public-houses on the day when the New Year will be celebrated.

Dr. Mackinnon, of the Medical Mission, Damascus, spoke in Edinburgh on Sunday evening on the needs of Syria, and appealed for an extension of his work.

A lady contributor in *The Dundee Advertiser* gives a vivid account of life in that city as seen "under the street lamps." Another contributor is investigating the Dundee slums.

The Glasgow Medical Missionary Society had its annual meeting last week. It has a training home for ladies, and renders help to outside students, as well as doing much good work among the sick poor at home.

Rev. John McNeill conducted Gospel services in Berwickshire last week. On Sabbath he commenced his mission in Edinburgh. In the morning he preached to a large assembly in the Free Assembly Hall, and in the evening to a crowd in the Corn Exchange.

Tight Lacing.

A crusade against this modern madness is begun in last week's *Gentlewoman*. The writer says:—"Those women who have not been guilty of the folly and iniquity of tight-lacing, or, being free from it personally, have given no thought to the subject, will stand aghast at the widespread wickedness that is practised by girls and women who are addicted to this pernicious habit. By the time our readers have read, in the articles I am about to publish, of the inhuman doings, even of parents and guardians, and the self-inflicted crimes, born of ignorance and folly, of which growing girls are guilty, they will be ready to side with us, and by every influence they possess help our crusade against this species of modern madness."

THE LOCAL AUTHORITIES at St. Petersburg have under consideration a proposal for the establishment of a sanatorium for inebriates in that city. The Odessa Society for the Suppression of Drunkenness is also engaged in the preparation of a similar scheme.—*British Medical Journal.*

Temperance Notes.

The British Temperance League's *New Year's Tract*, "Britain's Upas Tree," by the Rev. Chas. Garrett, is a forcible statement of facts, and should be read by everybody.

The annual demonstration of the Newcastle, Gateshead, and District Band of Hope Union took place the other night in the Newcastle Town Hall, which was crowded with people.

The World's Women's Christian Temperance Union will hold its convention in Chicago next year, on June 8 and 9, when the meetings will be addressed by prominent speakers from all countries.

England has long been ripe for Sunday closing. The majority in favour of the measure is seven to one, and where the vote has been confined to the working classes the majority is ten to one.

The Watch Committee of the Manchester Corporation have granted a dramatic licence for the Palace of Varieties, on the understanding that the management would not apply for an Excise licence.

The United Kingdom Railway Temperance Union was formed in 1881, and now embraces the whole of the railways except the Great Western, whose men have a very large Union of their own, and are doing a good work among the *employés*.

The Central Association for stopping the sale of intoxicating liquors on Sunday has recently held large and influential meetings at Horsham, North Walsham, and Cromer, when resolutions in support of Sunday closing were unanimously carried.

Miss Frances E. Willard, president of the World's Women's Christian Temperance Union, is to be welcomed at a great united temperance demonstration, at Exeter Hall, on Monday, January 9, when Lady Henry Somerset will preside. Our readers should make a note of the date and keep a look-out for later particulars.

The Kidderminster Workhouse has been long notorious for an excessive expenditure upon intoxicants, reaching the highest sum for beer of all workhouses outside the metropolitan area. The Local Government auditor having taken action, the committee have resolved that the brewing of beer in the workhouse should be discontinued.

Rev. E. Gedge states that the drink traffic has been doing so much injury in the Kaffir Churches that a rule has been made that no man or woman should become a local preacher or class-leader unless he or she was a total abstainer. At the present time there are between 40,000 and 50,000 total abstainers among the members of the churches.

At the world's W.C.T.U.'s headquarters in America, names are being received, affixed to the petition headings, from all parts of the world, with many eloquent and pathetic comments, such as "Homeless from Drink," "Crush the Demon," "Mother of Six Prohibition Voters," and often the sacred aspiration is added to the woman's signature, "God grant this prayer."

The Chiltern Hills Temperance Federation, which includes about thirty temperance societies, under the presidency of Lady Battersea, recently held a very successful conference and public meeting at Aston-Clinton. Lady Battersea presided and spoke at both meetings, and Miss Fisher, LL.A., gave an able address on the scientific aspect of the temperance question.

"A Worker" writes to the *Lancaster Guardian* to commend to the Lancaster borough and county magistrates a resolution passed by the Wigan County bench, which runs thus; "To instruct the police to ascertain the last place at which drink had been supplied in all cases of apprehension for drunkenness." This idea must seem to many exceedingly sound and sensible.

At the annual meeting of the Liverpool Wesleyan Band of Hope Union, a report was read which showed that there are 71 affiliated societies with a membership of 12,520. In connection with the "Million More" scheme 20,000 circulars have been distributed. There are 4,040 scholars and teachers in schools receiving scientific lectures, and 270 have taken certificates and prizes for the lectures.

Mr. John Hutton, L.C.C., speaking the other day in Prince's Hall, said that he took a strong line upon the temperance question, because his heart was with the workers of this great city. He would think he was betraying the trust reposed in him if he did not. He rejoiced in the County Council because they were able to do good work for temperance. They could refuse licences when occasion demanded and close public-houses in such cases as the rehousing at Bethnal Green. What was the good of talking to people about chastity and reverence for women when they lived in pigstyes, surrounded by a dozen gin-shops? Away with the ginshops. The Council had removed alcoholic liquors from the dietary at the asylums under their control. A weak link in the chain of temperance reform was the water supply of London. The Council hoped to improve that.

Obituary.

MRS. S. L. GINSBURG.

Pastor S. L. Ginsburg, writing from Bahia (Rua Collegio, N. 32), mourns the death of his beloved wife. He says: "She came out to me in May, on the 28th of which month we were married. She entered into the work at once, and with her whole soul. Being a certificated nurse, she visited the sick and the poor of the city, and by her kind and sympathetic face attracted a good many to our preaching hall. We were just planning to found a hospital for the Evangelical poor of this great city, when yellow fever took her off, on Nov. 12. A little while before she expired, she said, 'I am in good hands; I am going home.' Her last prayer was for more labourers in this great but dark land of Brazil."

MR. C. W. SMITH.

Many are mourning the death of Mr. Christopher William Smith, who, since his marriage with Miss Edith Reade, has, conjointly with her, carried on the work which was commenced nineteen years ago at Packgang, Isle of Wight, by members of Mr. C. W. Reade's family. Mr. Smith was for many years at the head of the financial department of Messrs. Hitchcock, Williams, and Co., St. Paul's Churchyard, and had the honour, in conjunction with Mr. George Williams, of being one of the originators of the Young Men's Christian Association. He suggested the simple and appropriate title of the organisation, and was the first honorary secretary. He was a careful Bible student, and in addition to writing several tracts, was the author of "Hints on the Study of Holy Scripture" and "Bible-class Notes" on a portion of the Gospel of St. Luke.

MR. W. H. GROSER.

Friends of Sunday-schools will mourn sincerely the death of Mr. Groser, so long and so closely identified with the Sunday School Union. He was, we understand, for nearly fifty years a member of the committee of that body; for seventeen years he edited the book for children, *The Child's Own Magazine*; and for more than thirty-eight years he was one of the honorary secretaries. His only son succeeded to the work which he then had to relinquish. Three years ago, however, Mr. Groser again accepted work as the literary secretary of the Union, and his son became book editor. Father and son were the leaders of the church in Arundel-square, and both were much respected and loved by those who knew their work and worth. Mr. Groser was more than ninety years of age, and was followed to his grave at Abney Park on Thursday last by a large crowd.

MISS MARY ALLEN WEST.

A cablegram from Japan announced the death, on December 1, of Miss Mary Allen West, editor of the *Vision Signal*, the official organ of the World's and National Women's Christian Temperance Unions. Miss West started for Japan in September last by appointment of the World's W.C.T.U., and was to introduce a more thorough knowledge of White Ribbon methods in that country and in China. Her strong intellect, great-hearted sympathies, and gift of leadership rendered her services invaluable to the largest society of women in the world, and her Temperance work was of the most thorough kind. She was president of the Illinois Women's Dress Association, was for years superintendent of public instruction in Knox county, Illinois, and for thirty years a prominent figure in educational circles in that State. Miss West's death leaves Miss Willard the senior member of the associated corps of editors, from which death removed Miss Julia Ames early in last year.

MR. W. BROCKELMANN, HEIDELBERG.

News has just reached me of the departure to the home above of Mr. W. Bröckelmann, in Heidelberg. He was the champion of Sunday-schools in Germany, and for many years the active and persevering supporter of this movement, after having joined Mr. Boodruff, of America, in calling the attention of the German churches to the need of Sunday-schools. With very singular tenacity Mr. Bröckelmann sustained the group system of Sunday-schools, and he carried the victory over many and hard prejudices. The last years of his life were years of more or less suffering, and his end was perfect peace, resting in the finished work of Christ. F. W. Baedeker.

Cassel, Dec. 6.

Mr. E. Worsdell, B.A., of Banbury, writes to us: "Bröckelmann was co-worker with Pastor Prochnow, of Berlin, and was instrumental in establishing between 1863 to 1875, when I had the great privilege of his friendship, some 1,400 Sunday-schools, a movement practically new to Germany. How many more he was able to start I do not know, as of late years he became very infirm. He has passed away in the 77th year of his age. I never knew so cheery and warm-hearted, tolerant, patient, devoted a worker in the very centre of negative beliefs—a man whose memory is a blessing."

Evangelistic Notes.

Rev. R. Balgarnie has been conducting special mission services at St. Austell, Falmouth, and Liskeard, Cornwall.

Redditch.—At the Baptist Chapel here a week's mission was recently concluded by Rev. C. Duxbury, of Tamworth. The attendances and interest were well sustained, and the results encouraging.

Mr. W. Sampson has just concluded a twelve days' mission at Williton, Watchet. The town was well visited, many were attracted, the Word was faithfully preached, and the results appear to have been most cheering.

Rhondda.—Special services, arising out of blessing granted at a prayer meeting, have been held here partly by a *Joyful News* evangelist, but chiefly by local friends. Much blessing has been granted, particularly among the young people.

Ecclefechan, N.B.—Rev. J. Jeffray, continuing his work among the churches, concluded on Thursday a fortnight's mission in Ecclefechan Free Church. A deeply impressive spirit pervaded the meetings and large numbers gathered nightly, many of them coming long distances through frost and snow.

Penge.—Revs. F. B. Meyer and F. C. Spurr have concluded a ten days' mission at Penge Tabernacle. The services have been bright, and the stirring addresses of those popular evangelists will no doubt be productive of much good. The evangelists were ably assisted in the services by Rev. J. Wesley Bond, pastor.

Mr. Edward Wright has finished a week's work at Newcastle-on-Tyne with many tokens of blessing. On Saturday, December 3, he began by addressing a meeting of workers in the Y.M.C.A. Hall; on Sunday morning he spoke at a free breakfast to men in the Friar's Mission, and in the evening preached the Gospel to over 2,000 in the Circus. From Monday to Friday he conducted services in the Friar's Mission.—J. M.

Richard Weaver concluded a fourteen days' mission at the Ebury Mission, Pimlico, on December 9. It has been a most blessed time throughout. God's honoured servant has preached the Gospel each night with much power, and at every meeting souls were saved. On the last night the hall was packed. Mr. Weaver's clear and fearless testimony has moved very many. As a mission we devoutly praise God for sending such a man amongst us.—W. M.

Rev. J. F. T. Hallowes has held an eight days' mission at Ware under the auspices of the Young People's Society of Christian Endeavour at High-street Chapel. Several were moved to decision for Christ. After a largely-attended meeting of men, and an impressive speech from Mr. Hallowes, a secretary and committee were appointed to carry on a mission of social purity. Six separate meetings for children and two for women were held during the week.

Evercreech, Somersetshire.—A mission has been held in this village by Rev. Dr. and Mrs. Morgan. Services were held for men, for women, for children, as well as the general services. The women's meetings were very large when Mrs. Morgan gave addresses. It is believed that very much blessing has been the result.

Birmingham.—At the Monument-road Mission a special mission has just concluded under the leadership of Rev. T. E. Westerdale, who has stirred the Christian workers into enthusiastic service. The Gospel has been preached by Revs. G. A. Bennetts, J. H. Hopkins, and others. Large numbers profess to have been awakened to a sense of their danger and compelled to flee to Christ. The systematic visiting of the whole district twice over was the means of bringing many of the utterly careless to listen to the Gospel.

Johnstone, N.B.—A successful series of united and evangelistic services has been conducted during the past three weeks in the Free Church by Mr. J. W. Moodie. Each night large numbers of seekers remained to be spoken to, and it was interesting to see the different ministers of the town, with a large staff of living workers, freely moving among the people and speaking to them about salvation. Bible-readings were held during the second week in the afternoon in the West U.P. Hall, and were largely attended.

Rev. F. C. Spurr will hold Missions at Worthing, Jan. 1 to 3; Ilford, Jan. 8 to 15; Reading, Jan. 22 to 29.

THE FIRST ANNUAL CONVENTION of the Durham and Northumberland Union of the British Women's Temperance Association was held at Sunderland on Tuesday and Wednesday last week. The meeting for women was presided over by Lady Henry Somerset, and addresses were given by Miss Willard, Miss Lucy Guinness, and others

Personalia.

Rev. Adam Scott, whose valuable work at Sale and as secretary of the Cheshire Union is well known, has accepted a call to Southport.

Rev. Robert Railton is leaving Hastings after Christmas to commence work at Blackburn. His labours at Hastings have been greatly blessed.

Rev. William Arthur, the beloved and honoured author of The Tongue of Fire, is about to leave for the Riviera, intending there to make his home.

Dr. Campbell, the blind Principal of the Royal Normal College, has returned from a trip across the Atlantic. He had been suffering from insomnia, brought on by overwork.

Mr. James Faustone has recently returned from Brazil, after thirteen years of faithful labour at Pernambuco and elsewhere. He would much value opportunities of presenting the needs of South America wherever the way might open.—Address, Harley House, Bow, E.

Rev. W. E. Hurndall, as stated last week, has been strongly urged to retain the nominal pastorate of Harley-street Chapel, Bow, while taking a lengthened rest. He has, however, felt compelled to adhere to his decision, and the church has most regretfully accepted his resignation.

Rev. J. T. Wigner, one of the oldest Baptist ministers, having announced his intention of resigning the pastorate of Brockley-road Baptist Chapel at the close of this year, his co-pastor, Rev. John Lewis, has been invited by the church to take the sole pastorate, which he has accepted.

Mr. John Knox Bokwe, the young Kaffir Christian, now returning home after a visit to this land, is the son of the first convert at Lovedale. He is a valued worker, holding an important position under Dr. Stewart. His address the other evening to the Young Men's Missionary Society, at Highbury, was much enjoyed.

The Bishop of Wakefield has been obliged to cancel all engagements in consequence of an injury he sustained while on a visit to Edinburgh a fortnight ago. Last week he appeared to be recovering, but on Monday he had a relapse, and on Tuesday he suffered great pain. On Thursday his medical adviser found a change for the better in his condition.

Mr. Edward Whitwell.—All friends of Sunday Closing will receive with deep regret the intimation of the retirement of Mr. Edward Whitwell from the office of honorary secretary of the Central Association, owing to advancing years and failing strength. For a quarter of a century he has filled this office with great devotion to the cause. Mr. Whitwell has accepted the office of vice-president of the association, and remains a member of the executive.

BIBLE SOCIETY NOTES.

The Society recently made a grant of Scriptures to the Baptist Mission on the Congo, and received hearty thanks for it,

A letter received from Morocco gives an interesting account of Bible-work along the scarred and burnt tracks of the recent fighting.

The New Testament and the Psalms have been translated into the Popo or Dahomey language; Wesleyan missionaries have been at work at Porto Novo for thirty years.

Two of the Gospels are now to be had in the Kimbundu tongue, spoken by the natives of Loanda, south of the Congo. Mr. Heli Chatelain reports a considerable circulation of these Scriptures.

In one place in Brittany from which a colporteur was driven with stones two years ago, he was lately received with open arms, and a piece of ground has been given for a place of Reformed worship.

The committee have recently had a very interesting letter, asking for a grant of English Testaments, from Mangaia, south-east of Rarotonga, one of the Hervey Islands. The Society publishes the entire Bible in Rarotonga, the language of the Hervey group.

A Cape Town colporteur writes:—"I have been engaged in colportage work for the Bible Society for four months; during that time I have sold about 800 Bibles and Testaments for the sum of £80. I have generally received a hearty welcome in going from house to house. The natives, on going into their kraals, flock round you like a lot of bees, and will go as far as spending their last sixpence in purchasing a Bible."

The Book World.

T. NELSON AND SONS.

The Forlorn Hope, by A. L. O. E. This gifted pen which has done such noble service in the past now tells in the form of a charming tale the story of the anti-slavery struggle in the States, and the heroic endurance of Lloyd Garrison and a band of men and women like-minded, who led what at the time seemed "a forlorn hope" against the forces of slavery.

Lost in the Wilds of Canada, by E. Stredder. A tale of backwoods life, with Indians, lawless men, steady settlers, and, as the title shows, a lost boy, who is, of course, finally found. There are many interesting passages, but the whole seems a little improbable.

Cyril's Promise, by W. J. Lacey. A readable temperance tale, showing the misery of drink and the blessings of abstinence. Some of the characters are very well conceived. Daffodil, by Maude M. Butler, the story of a brave (but we fear thoughtless) little maid who wanders away from home, causing her parents great alarm, but becoming the means of rescuing a pain-stricken, helpless waif.

Into the Unknown West, by Frank Mundell (*Gall and Inglis*). The story of Columbus woven into a pleasing tale, which the boys will read with delight and perhaps some little emulation.

The Sound of the Streets, by Mrs. O'Reilly (*Wells Gardner, Darton & Co.*), depicts a life of hardship and self-sacrifice amidst the slums of London. It is a story of real interest to young and old.

The Mother's Friend, Vol V. (*Hodder and Stoughton*). This tastefully bound volume is really what its title claims, a friend and helper to mothers among their restless little ones, who must be amused and interested somehow.

The Christmas Number of The Queen (1s.) includes attractive supplements, two of them in colours. The central pages give portraits of the Queen's grandchildren. The Lady double number (6d.) is largely devoted to the display of fashion.

Rivers of Water in a Dry Place (*Religious Tract Society*). A new edition of an old book, telling the simple yet stirring story of Dr. Moffat's life and labours, toils and triumphs, in Bechuanaland. Such records are ever fresh and stimulative.

The latest addition to *Nisbet's* "Scripture Handbook" series is devoted to St. John. The notes and explanations are by Rev. J. H. Whitehead, M.A., and the volume will be of special service to such as cannot consultmore exhaustive works. (1s. 6d.)

The Berridges of Silver Lea. By Sydney Watson. (2s. *Drummond's Tract Depôt, Stirling.*) This is a book that will interest the young, and instruct all who may read it. The story is entertaining in a high degree, and has a distinctly spiritual purpose.

Prayer Thoughts: some names and titles of Christ devotionally considered. By Rev. N. A. Garland, Vicar of St. Matthew's, Brixton. (*Elliot Stock.*) A book of small size, with eighty titles of our Saviour thoughtfully expanded. The index at the end is an excellent idea.

Matches that Strike, edited by Charles Bullock, B.D. (5s. "*Home Words*" *Publishing Office*). A collection of anecdotes, incidents, and pithy paragraphs, gleaned from many sources, which will serve admirably as a storehouse of parable and illustration for teachers and preachers.

Olive Chauncey's Trust, from the facile pen of Mrs. E. R. Pitman, is well described as a story of life's turning points. Much of the book is devoted to the exhibition of the evils of intemperance. The heroine is a noble character, a model for young women in the higher ranks of society. (2s. 6d. *Partridge.*)

The Man who Spoiled the Music, and other stories, by Mark Guy Pearse, is a bright little volume, dedicated to Lady Henry Somerset. Gospel truth and temperance counsels are enforced in Mr. Pearse's inimitable way, the various narratives being characterised by amusing dialogue. (1s. 6d. *C. H. Kelly.*)

Margery Hamilton, by M. H. Howell (*Gall and Inglis*). A girl's life-story, her need of patience, her difficulties in the unconverted home until her father is won through affliction. There is much to commend, much that is wholesome, much our girls will like, and yet withal a certain carelessness in style which somewhat jars on the reader.

Thoroughness: Talks to Young Men, by J. Thain Davidson, D.D. (1s. *Partridge & Co.*) We have read with zest former volumes of the kind from the same pen. Dr. Davidson knows young men and how to talk to them. He is ever racy, fresh, and practical, and in this his latest issue no less so. We warmly commend the book to workers among young men.

Rev. Charles Bullock has sent forth very attractive "Christmas Numbers" of his magazines. Goodwill to Men is the title of the *Fireside* extra; Small Change is a *Home Words* companion; and Popsie belongs to the *Day of Days* series. The first costs sixpence and the others a penny. Good engravings brighten wholesome reading matter from the pens of well-known writers. ("*Home Words*" *Office*).

John Nelson, mason and missionary in the heathen England of the eighteenth century, is a very attractive little biography from the sympathetic pen of Annie E. Keeling. The life and testimony of the early Methodists have an important message for the Church of to-day. Miss Keeling reckons this humble but zealous fellow-worker of the Wesleys among the truest benefactors of his age and nation. (1s. 6d. *C. H. Kelly.*)

In The Epworth League Rev. John Hugh Morgan describes a young people's society which has grown to large proportions among the Methodists of America. It has many features in common with the Young People's Society of Christian Endeavour. The pages contain suggestions which workers among the rising generation will be able to turn to good account. (*Rochdale: Thomas Champness, "Joyful News" Office.*)

The Thinker. The December issue completes the second volume of this serial. The contents include an exposition of the First Psalm by Dr. Ginsburg, and a thoughtful article on the classical learning of St. Paul. The abstracts of "current thought" in several countries deal with some topics of great interest to inquiring minds. It is regrettable that several of the Hebrew quotations should be disfigured by typographical errors. (1s. *Nisbet.*)

The Servant of Christ. By Archdeacon Sinclair. (*E. Stock.* 5s.) Avoiding purposely doctrinal and controversial points, the author illustrates holy living in a great variety of ways. He takes examples as diverse as King Alfred, Saint Louis, Tyndale, and our great reformers, pointing out the inner unity of cause and goal. His chapters on Duty, Obedience, and Loyalty are well-timed. To some parts of the chapter on "Conversion," some will possibly take exception. With the outspoken words on the "Unemployed," the "Poor Law," and "Christian Benevolence" most will agree. We cannot but thank God for such a book from so influential a divine.

Strange Yet True, by Dr. Macaulay (5s. *J. Nisbet and Co.*), is a wonderful collection of "interesting and memorable stories retold." The stories are culled from the records both of past and present, and certainly have the quality of extraordinary variety, as will be seen when we state that they include, in one department of narration, sketches of the Spanish Armada, the Gunpowder Plot, and the loss of the *Royal George;* and in quite another branch of literature accounts of the Brothers Haldane, Fred. S. Arnot's African experiences, and James Gilmour's work among the Mongols. The handsome volume is a perfect treasury of notable incidents in history, and is sure to become a favourite with boys.

The Sermon Year Book, and Selected Sermons for 1892. (6s. *Hodder & Stoughton.*) Here are sixteen full discourses, fifty comprehensive outlines, and a collection of anecdotes and illustrations gathered from sermons of the past year. Another feature is a list of sermon texts of the year, with information as to the periodicals in which full reports may be found. The preachers being men of widely different types, the discourses are characterised by considerable variety of teaching as well as style. But there can be no question that, with its full indexes of the portions dealt with, the volume will prove very suggestive to hard-worked preachers. Last year's issue of the Year Book was good, but this is much better.

Among the Welsh Hills. By M. C. Halifax. (3s. 6d. *Hutchinson & Co.*) John Desborough, in his last moments, regretted that he had disinherited his daughter Florence because of her marriage against his wishes. He died before signing a will in her favour; and his right hand man, Stephen Meredith, came into the fortune under a will previously made. The daughter was kept in ignorance of the intentions of her relenting father; but in the next generation matters were somewhat equalised, for Meredith's son found in Florence's daughter, Gwenny Llewellyn, a good wife, and so Dimlands estate was enjoyed in combination by descendants of the two parties to whom it had been left by its former master.

The Religious Tract Society.—The Outlaw of Huntstown. By the author of "Constable 423." (2s. 6d.) Here we have the story of an inveterate poacher, whose hand was against every man, and every man's against him, who is subdued and at length changed through the power of Christian love. The characters are forcibly and vividly drawn. Then we have four capital school reward books. Ragged Simon; Ina and Kitty (2s. each); Katherine and I and Iltid's Friend (1s. 6d. each), real, capital, and wholesome stories for boys and girls. Every-day Life on the Railway. By W. J. Gordon. (2s.) A reprint of a singularly informative series of papers on railway work which appeared in the *Leisure Hour.*

The Teacher's Synoptical Syllabus, by Rev. Charles Neil, M.A. (15s., *Nisbet.*) This is the first part of a "Comprehensive Scripture Lesson Scheme" prepared with the view of increasing the efficiency of day and Sunday School teachers. It takes those parts of the Old and New Testaments which are most suitable for teaching, in convenient sections, arranged in such a manner that the scope and structure of each book may be perceived at a glance. The syllabus seems to have been drawn up with considerable care. Copious appendices give a number of reference tables, chronological, historical, and genealogical, also many maps and diagrams for blackboard purposes. We regret to have noticed a number of vexatious misprints in the proper names occurring in these tables. Though calculated to prove of real service to teachers, the work seems to have been planned on too large a scale to be generally adopted.

Bible Studies. By Geo. F. Pentecost, D.D. 3s. 6d. (*Hodder and Stoughton*). Dr. Pentecost's series of Bible Studies for the special help of Sunday-school teachers is already well known. This new volume deals with the International Lessons for 1893, which include subjects dealing with Israel after the captivity; portions of Job and Proverbs; the life of Paul from the commencement of his mission work in Europe; and parts of the Epistles. Others besides Sunday-school teachers will be interested in such subjects, and will find pleasure and profit in these studies. It is in all respects worthy of its predecessors. Dr. Pentecost does not accept the conclusion of advanced criticism, though enough is said to show that he is not unacquainted with them. The book is the result of patient study. Bible narratives are clearly and carefully told, and lessons of a Evangelical and practical character are enforced.

Her Majesty the Queen has accepted a copy of Mr. Cha Cook's work, "The Prisons of the World," and has writte to thank the author for the volume. There are thre editions, 1s., 1s. 6d., and 2s. 6d., according to bindin (*Morgan & Scott.*)

Cassell's Penny Stories are well illustrated and wor reading. Thomas Keyworth and A. R. Buckland are amon the authors of the first seven numbers. The series deserv a large circulation.

The Four Gospels and the One Saviour is a new year address by Rev. David Johnson, B.A., Newtownhamilton, C Armagh. (1d. *Belfast: Religious Tract Depôt, Royal Avenue.*) It is instructive and stimulating.

The Ruby Almanac and Text Book for 1893 contains text for every day in the year, arranged under various sub jects. There are also original hyms and choice extracts (1d. *J. W. Wheeler, 88, Mildmay-park, N.*)

The December issue of the Baptist Messenger is accom panied by a Denominational Year Book and Almanac fo 1893. The contents include information regarding th Baptist churches in and around London. (2d. 61, *Pater noster-row.*)

Miss Charlotte Murray has issued through *Castell Brothe* two choice booklets (6d. each), prayers in verse. One entitled Morning and the other Evening. The pages ar artistically illuminated, so that the little books, which ar envelope size, will form interesting presents during th coming season.

Rev. Charles Bullock's excellent booklet, The Forgotte Truth: The Gospel of the Holy Ghost, is now in it fiftieth thousand. The pages deserve prayerful study a the present time, when so many are calling upon God t clothe with power the word of the Gospel and the life o faith. (2d. "*Home Words*" *Office.*)

The Praying Church: the Living Church.—A sermo preached at Park Hill Church, Nottingham, by William Crosbie, M.A., LL.B. Such a discourse is always in time and we could wish its rehearsal in the ears of church mem bers everywhere. Copies may be had on application to Mr D. Butcher, 2, Wellington-villas, Arundel-street, Notting ham.

We have received the following new year addresses fro *Drummond's Tract Depôt, Stirling*:—The Will of God; or God is Love, by Lady Beaujolois Dent; "Beneath Thin own Almighty Wings," by Rev. George Everard, M.A. "Wake up, Jim," by Rev. P. B. Power, M.A.; and Be Kind by J. Forbes Moncrieff. The last is addressed to the young (All 1d. each.) Dr. J. Elder Cumming has written Christ at the Christian's Heart; Shall he come in? (6d. pe dozen.) Two new booklets for the young, by Eva Traver Evered Poole, are The Rock and The School Races (1d each.)

BOOKS RECEIVED.

From *Wm. Hunt and Co.*—The Home Visitor, volum xix.

From *J. S. Virtue and Co.*—Showell's Housekeeper' Account Book, 1893. 2s.

From *G. Stoneman.*—The Broken Angel and othe Poems. By L. Shorey. 1s.

From *Wells Gardner, Darton, and Co.*—The Young Stan dard Bearer for 1892. 1s. 6d.; A Troublesome Trio; o Grandfather's Wife. By Mrs. Bray.

From *Andrew Stevenson, 9, North Bank-street, Edinburgh.*— Our Domestics and their Mistresses. By J. Forbe Moncrieff. 1s. net.

From *Nisbet and Co.*—Home Weal and Home Woe. B Mrs. Bayly (author of "Ragged Homes and How to Mend Them") and her daughter, Elizabeth Boyd Bayly. 5s.

From *T. Nelson and Sons.*—The Peep of Day, with coloured pictures and other illustrations. Chris Willoughby; or, Against the Current, a tale for boys. By Florence E. Burch.

From *Alfred Holness.*—Christ's Coming Kingdom; or, the Lord's Reign on Earth. By Henry Varley. Third Edition 5s. A Way of Escape; or, Sunshine at Last, by Dora Miller (1s.). Frances Grey's Decision; or, Incidents of a Seaside Holiday, by the author of "Ben and Kit" (1s.).

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NOTES ON DAILY READINGS.

SUNDAY, DECEMBER 18.—1 SAM. VII.

Twenty years of utter neglect of the Ark and abernacle were a grievous break in the history of e redeemed people, and during that time they ere exposed to the incursions of the Philistines, efore which Shiloh itself may have been demolished cr. vii. 12, 14). Similar breaks in our holy fellow- ip and walk with God will lead to similar results. hen the Ark, representing the Lord Jesus, is not its rightful place, there is for us also the invasion tyrannous and cruel sins, which make havoc of e holy institutions and resolves of other and ppier days.

When such has been the case, there must be the dging and putting away of the Baalim and shtaroth representing the principle of self-energy d the hidden evil of our hearts. We must pour t our hearts in humble confession as Samuel ured out the water on the ground. And we must new the entire consecration and devotion of urselves to God, as symbolised in the whole burnt fering that Samuel made.

MONDAY, DECEMBER 19.—1 SAMUEL VIII.

The sin which Samuel had rebuked in Eli was re- eated in his own family. His sons walked not in s ways. It is easier to detect sin in others than to e free of it ourselves. We should be on the watch; r the power to detect and rebuke does not neces- rily imply that we ourselves are guiltless. Judge urselves, that ye be not judged. "Behold, the Judge andeth before the door."

When propositions are made to us which hurt us, e should do well to follow Samuel's example, and ke them in prayer unto the Lord. When the heart overwhelmed with the prospect of some imminent hange, when we are hemmed in with difficulty, when en rise up against us and such as breathe out uelty, then to roll the whole anxiety to the heart of esus, in the belief that He has made the case his vn, is the clue to right judgment and the secret of a ace that passeth understanding. The Lord will peak to us. Samuel went between the people of od, now telling all the words of the Lord unto the eople, and again rehearsing all the words of the eople in the ears of the Lord. In this he reminds of the true Daysman of souls, who lays his hand pon both; and suggests how much we might do as e priests of God and intercessors for men.

Though the king, whom they sought, was to be a isfortune and a curse, the people persisted in their quest, and it was granted according to a principle the Divine government, that man gets what he portunately seeks, though it breeds leanness in his ul. To what fatal loss, however, the people ex- osed themselves, when they exchanged the royalty Jehovah for that of an earthly sovereign—the eocracy for a monarchy! O my soul, see to it that ou dost not forsake the fountain of living waters r a cistern of thine own hewing.

TUESDAY, DECEMBER 20.—1 SAMUEL IX.

Saul was a choice young man in those early days; sembling, perhaps, the young man whom Jesus ved. But only those can properly rule who have throned God as King of the inner man, and, as his ter-life proved, this had not been the case with ul. Wayward, self-willed and impetuous, he could t rule others, because he did not rule his own irit, and he could not rule himself because he had t learned to obey. Coincidences are providences. he lost asses brought Saul in contact with Samuel. is ineffectual search for them, and his servant's owledge of the habits of Samuel, brought them to e city at a most opportune moment, for the pro- et had just come there for a special occasion. In- ed, they seem to have met him in the highway. ut the inner history of all this is revealed in God's ords to his servant: "To-morrow about this time will send thee a man, and thou shalt anoint him." et us trust God to find us the men we need to help in his work. They may come to us on quite nother errand, or even as though led to us by some ishap, but we shall hear his voice suddenly saying, we encounter them, Behold the man of whom I ake.

WEDNESDAY, DECEMBER 21.—1 SAMUEL X.

The prophet sketched to Saul the events which ere to happen on that and successive days. All ere known to him, therefore, ere he came to them, d in each case he was to act as the occasion sug- sted and seemed to demand. Thus our life-course s open before God. We have been created unto od works, which He has before ordained, that we ould walk in them. But instead of prying into e future, let us leave Him to unveil it as we come it, and, above all, to enable us to act in each new stance as it becometh the Gospel. We are bidden walk as He walked; let us, therefore, ask Him to e in us and walk in us. When we seek the anoint- g of the Holy Ghost in the spring of the day, his cred unction will remain with us, and will teach us all things, and we shall know what He would have us do. "God is with thee," to guide, and keep, and prosper with his blessed help and grace.

Often in life we meet bands of prophets, and we catch the holy fire from their hearts, and for a little we burn with holy enthusiasm. But "another heart" is not enough, we need another's—that is, the will, and purpose, and indwelling power of the Lord Himself. It is not enough to possess Him, we must be possessed by Him. Not the Spirit mightily *on* us only, but mightily in us. Not gift alone, but grace.

THURSDAY, DECEMBER 22.—1 SAMUEL XI.

What the fiery cross did in olden times to arouse the people of Scotland to resist the invader, was accomplished by these pieces of slaughtered oxen. But there was also a Divine compulsion laid on the hearts of the people. The Spirit of God came on Saul, and the fear of the Lord fell on the people. It is our duty to carry the summons of the Gospel into all the world; but after all we need the co-operation of the Divine Spirit to stir and move the hearts of men. We may plant or water, but God alone can give the increase. In these latter days the Spirit of God is mightily at work, and the immediate symptom of his operations is unity. "They came out with one consent, or as one man."

Here was Saul's vindication, and he was able to treat the opposition of the few with generous magnanimity. It is very beautiful to hear his ascription of all his success to God. "The Lord hath wrought salvation in Israel." But see how far we may go and yet become castaways. This man, who spoke and acted thus, was yet to perish by his own hand on the field of Gilboa. Let us beware. We say again, it is not enough to have the Spirit on us; He must be in us.

FRIDAY, DECEMBER 23.—1 SAMUEL XII.

Let us live so that when our work is done we may be able to call God and man to witness that we have behaved ourselves holily, and righteously, and unblamably; and that our hands are free from the blood of men.

In the margin of R.V. the Lord is said to have *made* Moses and Aaron. It is He that hath made us; we are his workmanship, the work of his hands, and our Maker becomes our husband. Let us be more pliable beneath the touch of those hands that reach down from heaven to mould men; or, if we are conscious of having been marred in his hands, let us ask Him to make us again, and to send us as He sent Jerubbaal, and Bedan, and Jephthah, and Samuel.

The history of the past dealings of the Lord is full of wholesome instruction, especially when we see that forgetfulness of the Lord has always involved us in captivity and sorrow; whilst repentance and the putting away of sin have immediately brought about a turn in the tide of outward and inward prosperity.

"The Lord will not forsake his people." What a precious word is this. Even though we believe not, yet He abideth faithful. He works for his great name's sake. Throughout the Bible we find that God must maintain the honour of his name, which involves his character and truth. "I had pity for my holy name" (Ezek. xxxvi. 21). Therefore with what certainty must prayer prevail which asks in his name! It is a blessed thing to fall back on the covenant, ordered in all things and sure, by which our God has bound Himself.

SATURDAY, DECEMBER 24.—1 SAMUEL XIII.

This chapter is the dividing-line in the history of Saul. Up to this point his influence had steadily waxed, henceforth it began to wane. And it is worth noticing that, even before the offering of sacrifice on which the sentence of rejection had been pronounced, there had been a subtle declension which had spread to the people, so that they followed him trembling. How different this to the victorious march on Jabesh-Gilead! Already the Lord had departed from him. The lordly oak is rotted at the heart long before the storm lays it low in the forest glade.

Saul's sin lay in distrust. He saw the people melting away from his side. He thought that something ought to be done, but he lacked that calm assurance and spirit of quiet waiting which faith always imparts. And so because Samuel did not come till late in the appointed period, though he arrived ere it expired, he took the matter into his own hands and offered sacrifice. Ah, it is hard to wait for God on the mountain brow, whilst human counsellors urge action, and every moment's delay seems a life-time, and the case is becoming desperately urgent. Let us then remember that the cause is as much to God as to us, but that He is waiting till He can interpose with most effect; let us not force ourselves and offer. In acting thus we shall show that we possess the temper which is an absolute pre-requisite for the Divine service. God can only use those who trust Him absolutely; and he often tests them by long delay. The established life must be a life of faith. Nothing else can impart it. We must literally and at all costs keep the commandment of the Lord. To do otherwise is a folly and a sin.

F. B. M.

INTERNATIONAL S. S. LESSONS.

DECEMBER 25.

The Birth of Christ. Luke ii. 8—20.

Golden Text. Verse 10.

Lowliness and majesty appear in the announcement of the Saviour's birth. The lowliness is seen in the *place* where, the *time* when, and the *persons* to whom, the announcement was made, not in Jerusalem, but in the fields near to Bethlehem, a city with glorious memories of Ruth who gleaned there, and of David who there kept his flock, but now become little as the prophet foretold (Mic. v. 2), the tidings was first published.

It was made at night, when only the wakeful shepherds could receive it, and while the great multitudes were asleep.

Did not the wise men rightly conclude that such an announcement would be made in the king's palace, or at least to the chief priests and rulers? So we should have thought. But again God's thoughts are not ours. Lowly shepherds, while engaged in their humble calling, probably devout men, as this narrative suggests, who were waiting, like Simeon, for the promised Saviour—these were the first to receive the glad tidings. Wealth and rank do not purchase any special tokens of Divine favour. Better a hut where He abides than a palace without Him.

The glory is seen in the angelic appearance (9—14). First the *bright light* of the Divine Glory shining about them; then, the first angel, probably Gabriel (i. 19—26). God gave the revelation as the shepherds were able to bear it. If the sight of one made them afraid (9), what would have resulted if the whole multitude had burst upon them at once? Then *the message* (10, 11). The place, the name, the work of the Saviour, are all described. Then *the song* (13, 14). Singing is the natural expression of overflowing joy. The angels find occasion for such joy in the birth of a Saviour for men. How much more should we rejoice to whom this Saviour is given!

The example of the shepherds is deserving of special notice. Note first *their faith*. The rapture did not last. Soon the angelic visit was a thing of the past, but when it was over the shepherds are full of faith in the fact that the Saviour is already born. "Let us go," not to see whether this thing is so, but to see the thing itself (15). Their blessing consisted not in having had the heavenly vision, but in having believed it. Next, *their obedience*. Faith is not an excuse for indolence, but the mainspring of action. They showed their faith in the message by their prompt (16) obedience to it. How many remain unsaved, because, though they have accepted the Gospel statements they have never acted as though they were true. Their action led to *experience* (16). They found just what had been told them (12). This is the way faith grows. The order thus far may guide other enquirers. First the message, then faith, then obedience, and then experience. Do seek the experience before the obedience of faith.

The shepherds also become evangelists (17, 18). The good tidings was for "all people" (10). Having been favoured to received it first they did not keep it to themselves. Note that in thus witnessing to others their own joy increased (20).

Illustrations.

The Angels' Song.—Not only to the shepherds, but to other souls has this song brought deliverance from fear. A preacher once repeated it during his sermon, saying with great rapture again and again, "Good will to men, how sweet it is!" A woman present, who had long been in great distress of soul, cried out, "And to me also." The word brought deliverance to her.

The Shepherds' Prompt Obedience.—Bishop Hooper, writing to certain Godly persons, who had been taken prisoners while engaged in prayer, said, "Read the second chapter of St. Luke, and there ye shall see how the shepherds, as soon as they heard that Christ was born at Bethlehem, by-and-by must go to see Him. They did not reason with themselves who should keep the wolf from the sheep in the meantime, but committed their sheep to Him whose pleasure they obeyed. So commit all things to Him. He will help the husband, He will comfort the wife, He will keep the house. Cast all your care upon God."

MR. MICHIE, CULLEN, at a conference held lately at Portsoy, instanced the case of the parish of Deskford as an illustration of the good results following the abolition of the public-houses. About eighteen or nineteen years ago the last public-house in the parish was done away with, and, ever since, although the old topers still took their dram when they went to neighbouring places, drinking customs have not prevailed among the young men, and a healthy temperance sentiment has pervaded the parish.

Among the Churches.

CHURCH OF ENGLAND.

Rev. A. J. Harrison is giving this week a series of Christian evidence lectures in St. Martin-in-the-Fields.

Misses Mary Agnes Daniels and Agnes Elizabeth Daniels have been accepted by the C.M.S. for missionary service.

Last week the C.M.S. Committee took leave of the Rev. and Mrs. G. W. Coultas, who are returning to Hang-Chow, Mid-China.

Canon Vaughan, brother of the Dean of Llandaff, has resigned the vicarage of St. Martin's, Leicester, which he has held for thirty-two years.

The Bishop of Chester has issued a pastoral on religious education, urging that, apart from Christian teaching, there is no stability for the nation.

Rev. Dr. Allan, Vicar of St. James's, Bermondsey, is compelled by ill-health to seek release from the work he has discharged for the past eighteen years.

During the Agricultural Hall Cattle Show, Rev. W. H. Barlow held, as in former years, a service for the drovers, keepers, and other attendants on the animals.

Rev. Thomas Walker, lately returned from Tinnevelly, gives a hopeful account of the work there, especially as to the missionary character of the native Church.

A series of lectures on Church history are being given in Norwich Cathedral. Archdeacon Farrar gave the opening lecture on Ignatius and Polycarp: their lives and times.

A meeting on behalf of the Church Pastoral Aid Society was held in Exeter Hall on Tuesday week, addressed by the Bishops of Durham, Liverpool, and Southwark, Sir T. Fowell Buxton, and Canon Favell.

Mr. Hugh Stowell Phillips writes to the C.M.S. describing the attack upon himself and his wife at Kien Yang. It is interesting to learn that inquirers and others showed much kindness to the missionaries, although in some instances they suffered severely for doing so.

The Archbishop of Dublin, who has been in Madrid opening a church, and holding ordination and other services, has encountered many difficulties through the intolerance displayed. The political crisis appeared to have disorganised municipal affairs in Madrid for the time being.

The reception of Manchester District Y.M.C.A. delegates at the Bury Rectory on Wednesday week was a unique event in the history of that body, and it is probably the first time that the Bury Rectory has been the scene of a gathering of delegates belonging to different religious denominations.

The Record believes that the three main subjects likely to be discussed at the Islington Clerical Meeting of 1893 will be (1) The Development of Religious Education in our Universities, Colleges, and Schools; (2) The Support and Extension of Evangelistic and Pastoral Work; and (3) The Right Use of the Press.

The foundation-stone of a new church has just been laid in Pointon Fen, near Billingborough. This church will supply a long-felt want in the district, as the Fen people of five parishes, extending over an area of about nine square miles, have hitherto had very limited opportunities of attending a place of worship.

A meeting was held at the Council House, Birmingham, last week, to make preliminary arrangements for holding the Church Congress in that city next autumn. The Bishop of Worcester presided. The necessary committees were appointed, and £2000 was subscribed towards the £4000 required as a guarantee fund.

A new brotherhood—the "Brotherhood of Clean Lips"—has been formed at Rochdale. Archdeacon Wilson spoke at a meeting in connection with it yesterday week, and said that notwithstanding the spread of education, better housing, and more wholesome food, there was a tendency to greater vulgarity and coarseness of language among the very class they were trying to elevate. He thought that a brotherhood might do much towards effecting a reform, aided by the day-school and the Sunday-school.

Wednesday in last week was observed by the members and friends of the Church Association as a day of humiliation and prayer in consequence of the recent Lincoln judgment. Meetings for prayer were held at Exeter Hall in the morning and afternoon, and in the evening a Protestant demonstration was held in the large hall. Lieut.-Colonel Sandys, M.P., presided, and amongst those present were Sir Arthur Blackwood, Captain Cobham, General Sir W. Olpherts, General Sir John Field, Captain the Hon. C. E. Hobart Hampden, the Hon. P. Carteret Hill, Colonel E. H. Legge, Colonel Adams, Colonel Alves, Sir Robert Phayre, Colonel Robinson, Major Hewett, Mr. E. C. Boville, Canon O'Connor, General Heath.

CONGREGATIONAL.

At St. John's Wood Church the fifty-first anniversary has just been observed.

Rev. Alec Moir has been recognised as pastor at the Old Meeting, Bedworth.

Union Chapel, Horselydown, has called Rev. W. A. Linnington, who has accepted.

After five years useful ministry at Birdbush, Rev. T. Jones has accepted a call to Otbery.

Rev. E. Evans, of Great Yarmouth, is removing to Ramsden-street Church, Huddersfield.

Rev. J. E. Drover has felt compelled through advancing ears to close a forty-five years pastorate at Wincanton.

Mr. George Clarke, formerly town missionary in Dorchester, has been welcomed to the pastorate at Lulworth.

Rev. R. F. Brown, whose wife died very suddenly a few weeks ago, has felt compelled to resign his charge at Kirkby Stephen.

Revs. Dr. Pentecost, D. Burford Hooke, and Hugh Price Hughes have just united in conducting a special mission at Tolmers Square.

Prince's-street Sunday-school, Gravesend, reports 540 scholars and 45 teachers. Ten scholars have joined the church during the year.

At Selhurst-road, South Norwood, Rev. A. G. Bridge, who aboured with Rev. R. J. Ward at St. Helens, has now commenced his pastoral duties.

A new mission-hall at Newick has been opened by Rev. J. B. Figgis. The building seats 200 persons, and has cost £450, towards which £253 has been raised.

The Society of Christian Endeavour connected with Grimwade Memorial Chapel, Ipswich, reports an increase of membership from twenty-five to 118 during the year.

A new church is in progress of formation at Southampton An iron chapel has been erected in the upper part of the town, and is to be formally opened on Wednesday next.

Rev. J. F. T. Hallowes, M.A., concluded on Sunday an eight days' mission at Ware, under the auspices of the Young People's Society of Christian Endeavour of High-street Chapel.

At Hawley-road, Kentish Town, Rev. W. H. Allen will enter on the pastorate at the new year. Mr. Allen has laboured for ten years at New Camden Chapel (Primitive Methodist), and during his ministry the chapel has been rebuilt, and schoolrooms, etc., added, at a cost of £3000.

The members of the congregation who recently left Toller Chapel, Kettering, have been holding services at the Temperance Hall. This place proving too small, the new Board schools have been engaged, the services to commence there on January 1. The Sunday-schools are carried on in the British schools.

BAPTIST.

Rev. John Hazelton has accepted the pastorate at Wattisham.

The cause at Hill End, Droitwich, is flourishing and growing.

Houghton-street Church, Southport, has raised over £1000 towards the Centenary Fund.

Rev. E. Diffey, son of the late pastor, has accepted the pastorate of Poulner Church, Ringwood.

Rev. B. T. Dale has accepted the oversight of Lynton-road Church, Bermondsey, for six months.

Rev. M. Higgins, after fifteen years' ministry at Melbourne, has accepted the pastorate at Haddenham.

The eighty-fifth anniversary of the work at Romney-street, S.W., has just been held with much interest.

Mr. Percy J. Smart, of the Pastors' College, has accepted the pastorate at the Tabernacle, High Barnet.

Rev. W. G. Hooper, of Bridgnorth, has accepted the pastorate at Union-place, Longford, near Coventry.

In connection with Ebenezer Chapel, Bacup, £1037 has been raised during the year in aid of foreign missions.

A special effort has been made to extinguish the debt incurred in the renovation of the Stevington Old Meeting House. A sale of work realised £31, leaving about £8 yet to be liquidated

Pastor L. Ton Evans, of Cadoxton, Barry, leaves next month for mission work in Jaemel, Hayti. Five years ago, when he commenced in Cadoxton, there was not one English Baptist cause, whereas there are now three flourishing churches, and Sunday-schools numbering over 500 scholars.

Such an instance as the following is worthy of note:—A chapel, erected at a cost of £236, has been opened in the village of Rothersthorpe, Northampton. During its erection the congregation has worshipped in the National schools, the use of which was granted by the rector, who also sent a contribution towards the building fund, and a letter expressing good wishes.

We observe that *The Baptist Magazine* for this month contains a portrait of Rev. Evan Thomas, of Mare-street Chapel, Hackney, with a sketch of him by Dr. Todd. A correspondent, writing on the subject, says:—"Certainly Mr. Thomas is included in the first rank of the many able and effective preachers and devoted pastors for whom London is indebted to the Principality."

In the Peckham Rye Tabernacle, on Friday week, an anti-opium meeting was held. Rev. John T. Briscoe, who occupied the chair, maintained that what is morally wrong cannot be legislatively right. Rev. J. S. Adams (seventeen years a missionary in Burmah and Inland China) and Mr. W. Raju Naidu (late editor of the *Madras Eastern Star*) also spoke of the intolerable evils of opium.

At Leeds, Blenheim Chapel has been re-opened after enlargement. In connection with the work at this chapel and its mission-room in Camp-road a large number of agencies are in operation. With the reopening of the chapel it is intended to inaugurate a forward movement. A thorough house-to-house visitation of the district surrounding the chapel is to be carried out. A bright and hearty service will also be conducted every Sunday evening.

METHODIST.

A special and very fruitful mission has been held at Monument-road, Birmingham.

A large new school-chapel has been opened in Bolton, paving the way for a new chapel.

The Methodist Extension Committee has been seriously considering the claims of Guildford and Devizes for fresh effort.

A very successful fourteen days' mission has just been conducted at London-road Chapel, Buxton, by Rev. J. Dudley.

Mrs. Lees has conducted a series of special services at Redfield, Kingswood, and a large number have professed conversion.

The Home Mission Committee in the Lincoln district is organising special aggressive efforts similar to those carried on so successfully last winter.

The Colchester Mission Band is doing excellent work in four divisions, one of which consists of ladies only. These go out four or five miles to work the village chapels.

A letter from Rev. F. Galpin, of Ningpo, states that Rev. W. E. Soothill, of Weuchow, proposed leaving Shanghai on October 21 for England in the French steamer *Saghalien*.

Special missions, attended by the ingathering of many persons into church fellowship, have recently been witnessed at Howden, in the Crook Station, at West-street, Hull, and at Shotley-bridge.

The third anniversary of the St. Peter's Mission, Leeds, has just been held. The ladies' meeting proved remarkably successful, and indeed the whole work of the mission appears to be greatly prospered.

The arrangements made for the annual missionary meetings of the United Methodist Free Churches, to be held in London on April 24 and 25, 1893, are such as to warrant the expectation of great success.

This year the receipts for foreign missions from the home districts received at the Wesleyan Mission House greatly exceed those of last year. They amount in the aggregate from all sources to over £100,000.

A very interesting discussion took place the other night in Goole on Methodist Reunion—referred to in our last issue. Various points of divergence were revealed, but the whole tone was hopeful of progress towards unity.

An interesting anniversary of the Stockwell branch of the Wesleyan Foreign Missionary Society was held last week at Studley-road Church. Rev. George Sargeant had an encouraging story to tell of Gospel triumphs in the West Indies.

Rev. David Hill, with the aid of other Chinese missionaries, has been holding a series of conventions in various parts of the country: not so much for the sake of raising funds as of awakening and instructing thought on missions in general, and on work in China in particular.

The Lancashire Welsh Mission is in vigorous operation, and already there are five preaching places on the plan—Spring View, Leigh, St. Helens, Farnworth, and Tyldesley. The churches and congregations rapidly increase. Steps have already been taken in some of the places to erect chapels.

PRESBYTERIAN.

Rev. W. S. Wilkinson has been called to the pastorate of St. Peter's, Liverpool.

The work at Shaw-street, Liverpool, is reported as in every way encouraging.

At Whalley Range, Manchester, the annual missionary services have just been held with good results.

The Cavendish-road Church, Leeds, report good progress and much encouragement during the past year.

Rev. W. H. Claggett, of St. Louis, has been conducting a special mission at East India-road Church, Poplar.

Rev. A. C. Alexander, of Stoke Newington, having broken down in health, has received a three months' leave of absence.

The twenty-eighth anniversary has just been held at Cardiff, and Dr. Monro Gibson has addressed large audiences.

The committee of selection at Regent's-square have resolved to recommend to the church Rev. D. Fairweather, of Kinfauns, N.B.

Rev. Alexander Macrae, of Greengairs, N.B., has received a call from Crown-court Church, London, and has signified his intention of accepting it.

Rev. John Levack, of Saddell, Argyleshire, was the preacher at the bi-monthly Gaelic service, in Crown-court Church on Sunday afternoon.

Rev. R. M. Thornton, of Camden-road Church, has just received into church fellowship seventeen young people from the Sunday-school and Bible-classes.

The meeting to welcome Rev. J. G. Train to his new sphere at Upper Norwood is to be held on Tuesday, December 20. Mr. Train's coming is looked forward to with great interest and hope.

Rev. E. Hewitt, minister at Aldershot, reports that a mission founded by his congregation at Heath-end has outgrown its present premises, and that a site had been secured for a mission church.

At the annual meeting of the Kilburn Mission in connection with the St. John's Wood congregation, it was mentioned that the membership under Rev. T. Finlayson Darroch has risen from 260 to 300.

A very practical Sunday-school Conference has just been held in Highbury Church. Rev. Dr. Pentecost described Sunday-school methods in America. Revs. R. M. Thornton, James Paterson, Dr. Edmond, and others also took part.

The magic lantern Sunday evening services which were carried on last winter in the Town Hall, Gateshead, with such marked success by Rev. R. Stewart, have been resumed again this season, with a promise so far of even greater success than that which attended them last year.

SOCIETY OF FRIENDS.

The venerable Isaac Sharp and the young missionary Isaac Mason have left Shanghai together for Chung-King. Both were well and in the best of spirits. Mira Cumber was to follow ten days later.

Mary Anne Marriage Allen sailed for America on the 30th ult. in the *Majestic*, and expects to labour in the Southern States all through the winter, chiefly among the coloured population, towards whom her heart has long been drawn out.

"The Park Home a Success": *The Worker* informs us that this home for Friends in Chicago during the great Exposition there next year will cost early applicants "one dollar a day for room and board," with the advantage of meeting Friends socially from all parts. English Friends going ought to apply soon.

The people of Báchdát, in Syria, who some time ago became Protestant, and requested the Friends of Mount Lebanon to accept them, have just refused the solicitations of Bishop and Patriarch and French Consul to return to priestcraft and tyranny, notwithstanding tempting offers of money and various "advantages." The Friends labour among them.

The Christian Worker gives the following résumé of "conclusions of Conference" of the American yearly meetings recently held:—"To participate in World's Congress of Religions; publishing house recommended to the yearly meetings; pastoral system endorsed; history of meetings to be preserved; uniformity of discipline not adopted; Foreign Mission Board approved; duty of Church to cities referred to Friends at home; Y.P.S.C.E. unanimously approved." Perhaps 60,000 members were represented in the above Conference.

FALLEN ASLEEP.

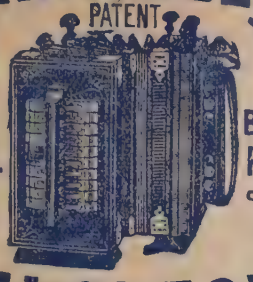
At Ambleside, on 2nd inst., that being the first anniversary of her husband's death, Mrs. Perry, aged seventy-seven, widow of the late Bishop Perry.—At Newport, Essex, Mr. Joseph Nowell, a leading helper in the Congregational Church.—At Littlehampton, on 1st inst., aged seventy-nine, Rev. W. Knight, for twenty years pastor in the town.—At West Cliff, Ramsgate, Mr. Isaac Howling, a faithful disciple.—At Bury St. Edmunds, Mr. D. S. Death, a devoted Sunday-school worker and superintendent.—At Wigton, Mr. Thomas Moffat, who had passed the age of 102 years.—At Church Hill, Walthamstow, on 3rd inst., Miss Emily James-Davies, a faithful young worker.—At Ipswich, Mr. Walter Moffat, aged seventy-eight, the eldest of four brothers who laboured long and well in Christ's cause.—At Grantham, Mrs. Harrison, a loving helper of many.—At Woodford, Mr. J. Bland, known and valued in the Baptist Church.—At Airdrie, N.B., on 1st inst., Rev. W. Fulton, aged eighty, a beloved pastor.—At Dewsbury, Mr. William Newsome, aged seventy-seven, a useful local preacher and Sunday-school worker.—At Camelford, on 30th ult., Rev. Joseph Batten, aged fifty-seven, an earnest Methodist minister, but recently appointed to the circuit.—At Belmont Park, Lee, on 1st inst., Archdeacon Whately, rector of Littleton, and only son of the late Archbishop Whately.—At Branksome, Bournemouth, on 30th ult., Rev. G. B. Boraston, formerly vicar of Wendron-with-Helston.—At Moseley, on 1st inst., Rev. James Eagles, vicar of St. Bartholomew's, Birmingham.—At Henlow, Rev. W. Holesgrove, formerly curate of Felixstowe.—At Worcester, Rev. G. H. Knight, of Bromsgrove School.

REQUESTS FOR PRAYER.—For blessings during the mission to be held by Mr. W. R. Bradlaugh from January 1 to 15 inclusive at the Chatham Soldiers' Home.—For Mission Services in St. Andrew's Hall, Plymouth.—Also a Mission at Kellaton, near Kingsbridge, South Devon.

THE ZULU CHRISTIAN CHOIR sang most acceptably at the Central Noon Prayer Meeting, in Aldersgate-street, on a recent occasion. Their rendering of songs, some new and some familiar, afforded great pleasure. The choir are open to engagements for services, etc. Their charge is very moderate. All particulars can be obtained of Mr. Msane, 3, Colherne-road, Kensington, S.W. This man is an earnest Christian. He, his wife and sister, and the two young men who accompany them, are the direct fruit of Christian missions. Mr. Msane is a schoolmaster at Pietermaritzburg, and a local preacher. They all speak and sing in English, with perfect competency and finish.

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CASES FOR THIS WEEK.

EXTRACT FROM A LETTER OF A MISSIONARY REFERRING TO A RECENT CASE.

The case is that of Mr. JOHN BOYD, of KILMARNOCK, N.B., which appeared as one of my weekly cases in the first week of May. (The patient was in a "hopeless state" until applying to me. The doctors had said his lungs were so diseased he never could recover.)

Mr. ALEX. SCOTT, of PERCETOWN, DREGHORN, AYRSHIRE (Missionary), says:—"I personally knew Mr. J. Boyd, whose testimony you published a short time ago. I knew him before his illness and can testify that he is *a living wonder.* I am thankful for his case being published. I often refer to it in recommending your wonderful cure. Others in this district can say the same as John Boyd."

LETTER FROM AN OLD PATIENT (Case No. CLXVI. of my Book).

Mr. T. B. FORSTER, formerly of SKELTON, Yorks, writing from TRANMIRE, Whitby, in July last, says:—"My case is No. 61 of your Appendix. I have been well since, except colds occasionally. I have never failed to recommend your treatment. *With one exception all the patients are alive and fairly well.* The exception was a young man whose friends thought it was not curing him quickly enough, left it off and had a doctor—the result of which was he died in a month."

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THURSDAY, DECEMBER 22, 1892.

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Portrait and Sketch of the late Rev. Charles Graham.

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No. 1195.] THURSDAY, DECEMBER 22, 1892.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Rev. G. W. McCREE, Baptist minister, Borough-road, Southwark.

☞ Will those subscribers who have not yet remitted for the ensuing year kindly do so *at once?* Full particulars will be found above.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries?

We are glad to note that the Evangelical Alliance in their call to the Week of Universal Prayer, expressed the desire that the greater part of the time of the meetings may be devoted to prayer. While it is doubtless important that the thoughts of those who assemble should be directed by addresses, it is neither needful nor desirable that the speeches should be the principal feature of the meetings.

As the years roll on the great theme of Christmas becomes dearer and dearer to the heart of the believer; multiplied meditation makes him wonder with a great amazement at the condescension, love, and wisdom represented in that Jewish babe in the Bethlehem hostelry. With all saints on earth and in heaven we would unite, and would ask our readers to unite, in ascribing praise to the Triune God for the message of the first Christmas morn.

"Oh, the glory of the story,
Oh, the sweetness of the song."

The Gospel of Jesus Christ is pre-eminently a Gospel to the poor. Christmas comes round at a season when the poverty of the poor is most pressing and hard to be borne. While, therefore, we sincerely wish for our readers a full measure of the joys of Christmas, we trust they will find their chiefest delight in ministering to the needs of others. "Christ came not to be ministered unto, but to minister."

Bishop Taylor, of Africa, has paid another brief visit to England. On Monday he addressed the noon prayer-meeting at the Y.M.C.A., 186, Aldersgate-street, describing the nursery and industrial departments of his deeply interesting mission. We commend to the prayerful attention of our readers the Bishop's letter appearing on page eight of the present issue.

The National Anti-Gambling League have done a public service in moving the Public Prosecutor to take action against the "missing word" competitions in various London papers. The demoralising and dangerous results of these lotteries were assuming gigantic proportions. This young League, which is showing itself alive to the insidious evils that attend this form of gambling, deserve all possible support.

Present controversies reveal a double danger. Some disparage the written records of Christianity while thinking to exalt Christ himself. They seem to say "Do not trouble about the accuracy of the narrative ascribed to the Apostles, nor about the validity of their doctrinal arguments, but simply accept Christ, be loyal to his commands, and copy his example." But who is Christ? and what do we know of Him in order to trust Him, apart from what the New Testament teaches? To impugn the record is to undermine the claims of Christ to our confidence.

On the other hand some are in danger of relying solely on the facts and doctrines about Christ apart from accepting Himself. Faith is not mere acceptance of a record, though this record is a necessary foundation, but it is a full acceptance of Christ Himself. "To believe, dead faith is not enough; saving faith must lay hold on a living person."

Disappointment is often felt because many who seem very enthusiastic in their profession of repentance and faith at missions soon become indifferent to religion. Is it not because, in spite of true teaching, they begin by their own works instead of Christ's? They try to make themselves feel right instead of going to Him to make them right. "The branch cannot bear fruit of itself." We must be *in Christ* first, that his life in us may be as the sap producing fruit. "In times of excitement many kindle a fire with their own household stuff—wood, hay, stubble, and build up a fire which blazes to the sky; but if you pass that way in a few days nothing is left but a heap of ashes." Instead of thus kindling a fire for ourselves, we should go at once to Christ for the true fuel that will permanently burn, and for the true flame that alone will ignite it.

"Little children, keep yourselves from idols." We may make idols of anything—even of sacred truths. Some have made an idol of justification by faith, and some of holiness. Justification by faith did not die for us. Holiness is not our great high priest. Jesus, the Son of man, the only begotten Son of God, died for us, and Jesus, the Son of God, is passed through the heavens to become our Great High Priest. Just as Israel idolised the gifts and neglected the Giver, so may we idolise doctrines and overlook Him who is our Life. Any view of Christian truth which turns our attention in upon ourselves more than out of ourselves upon Him who redeemed us, and who now appears for us in heaven, in whom and with whom we have died and been raised again, that we may walk in newness of life, is sure to bring us into bondage.

We travel fast in these last days. When Dr. Wiseman was made Cardinal there was considerable questioning as to the legality of his position. When, two years ago, Cardinal Manning was accorded precedence of Anglican prelates at a public function, there was a spasmodic outcry. All this has now been left far behind. The *Times* of Saturday contained a letter entitled "Clearing House for the Unemployed," and signed as follows:—

✠HERBERT, Archbishop of Westminster.
WILLIAM SINCLAIR, Archdeacon of London.
JOHN CLIFFORD, ex-President Baptist Union.
HUGH PRICE HUGHES, West London Mission.
J. TRUSCOTT, Pres., United Methodist Free Churches.

If these gentlemen had merely signed their own names, there would have been no ground for objection; but we cannot but express our pained surprise that the Protestant Church of England and three of the Evangelical denominations should be represented as giving place and precedence to the Church of Rome, against which the signatories all professedly protest as an apostasy from the truth. While priories, and convents, and monasteries, and Jesuits, and Romish priests, and nuns, and schools are multiplying all over the land, this act seems to us an extraordinary use, not to say abuse, of position and influence.

If overlapping of religious effort is an evil to be avoided in the future, it is not less an evil to be remedied, where possible, in the present. In many small villages there are several weak struggling causes representing separate denominations. On the Sunday may be seen the spectacle of two, sometimes more, preachers coming several miles each to preach to a few people. The difference between these several causes is not in the doctrine they hold, but mainly in the fact that each building is put in trust for its own particular denomination. If all were combined a good man could be supported able to give his whole time and energy to the work, and the local preachers could be spared for work in their own districts. We are not insensible to the difficulties attending the remedying of this evil. Highest honour will belong to that community of Christians who, in villages where this evil exists, will be first to accept denominational extinction in order that the work of God may advance.

The large and influential deputation which a few days ago waited upon the Chief Secretary for Ireland in regard to Sunday closing of public-houses in Ireland included representatives from every part of the country, and of all denominations and degrees. The speakers made out a very strong case in favour of the present bill being extended to affect the five exempted cities, and also in favour of legislation to compel the earlier closing of public-houses on Saturdays. It is a pity, after fourteen years' experience of the existing law, and upon the evidence that the majority of the people of the country are in favour of further restriction, that the Chief Secretary was only able to utter the usual platitudes about the difficulties of the Government in dealing with such a question.

A more befitting time than Christmastide could not have been chosen by Mr. Brodie-Hall, of Eastbourne, in which to draw attention to the treatment of old women in workhouses. His long and able letter in *The Times* should be read by every ratepayer. He draws special attention to the apathy of the philanthropic public on Poor Law matters generally, and their mistaken belief that in a State department Christian philanthropy will neither find welcome nor scope.

Nor is he content to photograph vividly the general discomfort of the "House"; he is also prepared with remedies which he believes will go far to abolish the evils of which he complains.

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3. The prohibition of the Local Government Board to the employment of paupers as nurses in the infirmary and sick wards.

When we learn that there are only 136 women on the 648 Boards of Guardians in England and Wales, we must grant an unstinted sympathy to female inmates of workhouses.

One of the sweetest incidents of Mrs. Booth's early life is related in her history which has just been issued from the press. She was no more than a girl; she was running along with hoop and stick, when she saw a poor man being hauled along to prison, a jeering mob hooting him. He seemed utterly friendless, and this feeling so strongly impressed the little girl, that impulsively she sprang to his side. She felt determined that he should feel that at least one heart sympathised with him, and she walked beside him all the way to the prison. How beautifully significant is this incident in the light of her self-sacrificing life.

We have before us the "Twenty-seventh Report of the Royal Derby and Derbyshire Nursing and Sanitary Association, 1891-92." It seems in some respects a model institution, and free from the objections which we have noted elsewhere. It is Protestant and Evangelical, not Roman or Romanising. Special care, it is said, is taken to secure as nurses women of decidedly Christian character. They are not "sisters" but simply "nurses," keeping their own Christian names and surnames. The charges made to the public are reasonable, for a first-rate Christian trained nurse, and "justice is done to the nurses themselves, both in respect of wages, and in taking care of them." In those cases where an extra charge is made, as for contagious or mental cases, the nurse receives extra weekly payment. We recommend our readers to obtain this report. We shall be glad to hear of other institutions conducted on Christian, Evangelical, fair, kindly, practical, and unartificial lines. Whether £25 a year is an adequate maximum payment for a trained nurse may be questioned. It may partly depend upon the amount of bonuses which are distributed and of extra pay.

THE SALVATION ARMY hope to give a Christmas dinner to 5,000 poor and destitute in the shelters and "elevators." The Commissioner asks help "to bring one day's brightness into these clouded lives. The cost will be comparatively small, but as we have no fund for such a purpose, we are bound to appeal to the public for assistance. Donors will be welcome to witness these banquets, which will take place on Monday, December 26 (Boxing Day) at the various centres where shelters, food depots, prison-gate home, match factory, etc., have been established in connection with the Social work." Communications should be addressed, G. Cadman, Salvation Army, Social Wing, 101, Queen Victoria-street, E.C.

[1156]

The Gifts of the Magi.

A CHRISTMASTIDE MEDITATION.

By Rev. Julius Brigg.

The scene of the Nativity was the meeting-place of two worlds. Bright ones from the world of light chanted their *Glorias* in honour of the infant Redeemer, striking the keynote of all Christmas carols to the end of time; "wise men" brought of the treasures of the Orient in honour of the new-born King, presaging thereby the charities of all Advent-seasons yet to come.

Whatever may be our interpretation of those gifts, and however great may have been their intrinsic worth, the conduct of the wise men presents lessons to us more fragrant than the spices of Araby, and of greater value than Ophir's finest gold.

Though the footprints of Incarnate Deity are no longer traceable in our Holy Land, and his voice is no more heard stilling the waves of Galilee, yet is He still accessible to child-like faith, and willing to accept the offerings of reverent love. The supreme lesson to be learned from the devotion of the Magi is that our offerings to the Holy One should be of the best and choicest that we have to give. The principle involved was not brought into the world at the Incarnation; it is at least coeval with human history, and found frequent illustration in patriarchal and prophetic times; notably in the selection of sacrificial offerings, in the furnishings of the tabernacle, in the construction of the temple, and in the requirements of its elaborate ritual.

The truth thus early taught to men received emphatic confirmation from the lips of the Great Teacher, and vivid illustration during the course of his earthly ministry and that of his apostles in the days of the early Church.

Mary gave the best she had when she unsealed her treasured vase, and outpoured its precious perfume as a tribute of her love; and the odour of that offering lingers in the Church to day.

To bless the alien earth, Heaven gave its highest gift, when "the Father sent the Son, to be the Saviour of the world;" and the appreciative Church outpours its gratitude in the ever new Doxology, "Thanks be unto God for his unspeakable gift."

And what are to give? Nature presents her choicest treasures to her Creator. Vested in her robes of many colours, she stands, a jewelled priestess, at his shrine. She has incense to offer from unnumbered flowers, and beauties which no words can tell. Hers are the glories of the morning, and the sunset's dazzling sheen, while ceaseless harmonies arise from woodland, stream, and sea. These are some of Nature's offerings, but what are we to give?

LIFE—in its early promise, bright with the dews of the morning. Life—in its lovely unfolding, when the blossoming time has come; and Life—in its ripened glory, when the wealth of golden sheaves tells of the harvest home. Life—with all its unmeasured possibilities, physical, intellectual, and spiritual, is to be laid upon the altar, emulating the spirit of one of whom it was said, "Her pen, her pencil, her harp, as afterwards her coronet, were laid at the feet of Jesus."

"Over against the treasury" Jesus still lingers, and knows what we put in and what we keep. Into so sacred a treasury let our choicest offerings fall. So will this Christmas-tide be a season of sweet peace and of holy joy.

African Industrial Missions.

By Bishop W. Taylor, of Africa.

The civilisation and salvation of Africa, a country comprising one-fifth of the globe, with a population of 200,000,000! The light shed upon this dark continent by Christian missions is but the silver lining of the thunder-cloud. The Wesleyan, Church of England, and London Missions in the south, backed by English and Dutch colonies, have made good progress. The Baptist missions, with others, are opening with success on the Congo, West Coast, and in North Africa. But in most cases these missions are employing the same methods of work as have been found adequate in Asiatic countries. All those countries have the Oriental type of civilisation, and the industries suited thereto are fairly adequate to meet the demands of Christian civilisation; so that in those countries missionaries are not required to open schools of industry. But the industries of heathen Africa, barely sufficient for hand-to-mouth subsistence, are utterly insufficient to meet the requirements of civilised life; hence, limiting the education of young heathen Africans to head and heart culture, they become pitiable, pedantic beggars.

My plan is to negotiate with kings and chiefs for mission sites in suitable centres, and, for each station, a grant of land for a mission farm, which, with the implements of civilised industries, becomes an object lesson for the heathen at large and a training school for our pupils.

Again, most missions open their schools mainly to children who have reached what they call the "school age," bordering on to their teens, and full of heathenism. My plan is to place a Nursery Mission in each station, and put into it from ten to twenty boys and girls, from three to six years old, adopted from heathen families, and placed under the skilful training of a competent missionary matron. The little children of Africa are not heathens. They bear the same relation to God as do the children of Christian countries, and they are as teachable as any other children. Thus from their day-dawn we "train them up in the way they should go;" first, in the industries of the farm, workshop, kitchen, and house; second, in the various branches of a common school education; third, in the experience and growth of a genuine conversion to God; fourth, in various lines of Christian work and usefulness among their people.

This plan of work, broadened in its application to the continent, and faithfully carried out, will guarantee ultimate, early, and complete success.

Now, without the slightest interference with the resources and operations of any established missionary societies, earnestly praying for the increasing success of all of them, I respectfully submit a simple plan by which a million workers can heave on the home lever, and lift the dark continent into the sunshine of Divine light and glory.

I do not propose to organise a Missionary Society, nor to antagonise any, nor to tie to any, nor to be under the control of any. My work in Africa, with forty stations already opened among wild heathen tribes, is under the most perfect organic provisions of the discipline of the Methodist Episcopal Church. What I propose is the voluntary formation of Africa Industrial Mission Bands, entirely undenominational, regardless of age, sex, or colour—anybody and everybody who may feel inclined to lift a little. Each band to consist

of ten members and upwards, with a leader approved by the band. The payment of one dollar a year to my Africa Fund will entitle any person to membership, or paying as much more as they may desire. Each band will be duly enrolled and certified by my agent, and designated and numbered thus :—

"Africa Industrial Mission Band, No. —."

This plan of missionary work indicates the short cut, and the sure cut, for giving Africa to Jesus "for his inheritance."

The march of Mohammedan conquest is appalling; the raids of murderers and men stealers are desolating vast regions of this country; the flood-tide of rum and gin, fed by a hundred steamships, from Christian (?) countries, is rolling in through every port of the dark continent; millions of children in Africa slide down yearly from the vale of infantile innocency into the "horrible pit" of heathenism, so that our home-millions of helpers should rush to the rescue at once. The rank and file of the *masses* of mankind require leadership, not bosses. Administrative ability to lead is competent to organise an Africa Industrial Mission Band of a dozen members. Let all such try, and report the result.

Address all communications to Rev. Ross Taylor, 210, Eighth Avenue, New York City, U.S.A.

WORK IN A CITY WAREHOUSE.

The old-established and well-known house of Messrs. Hitchcock, Williams and Co., on Friday last celebrated the jubilee of their missionary society. There was a large attendance of members of the establishment and friends, Mr. George Williams occupying the chair.

The hymn "O God of Bethel" having been sung, and prayer offered, the secretary read the general report, after which Mr. Williams called upon one of the "old and trusted" members of the establishment, Mr. J. A. Robertson, who gave a brief sketch of the past history of this work; and in suitable terms paid a tribute to the memory of the late Mr. George Hitchcock. He also told how the firm had upheld a distinct religious influence upon commercial life.

Mr. Williams then addressed the meeting and seemed at his best. He briefly referred to the "Young Men's Christian Association" as being the outcome of this society, which he had the privilege of founding.

A jubilee hymn having been heartily sung, Rev. E. A. Stuart, of Holloway, acknowledged that the meeting was unique in celebrating a history of fifty years of Christian effort. He made pleasing reference to the fact that this establishment does not stand alone in the present in providing for the spiritual welfare of the employees.

Then came the veteran African missionary, Rev. J. J. Fuller, who graphically pourtrayed the emancipation of the slaves in Jamaica in 1834 and 1838, of which he was an eye-witness. He also testified to the mighty power of the Gospel on the West Coast of Africa, relating how human sacrifice and other heathen cruelties had given place to the sacrifice of praise and the services of God's house.

Dr. Pierson gave the closing address. After referring to the enormous strides made to science and human invention during the past fifty years, he spoke of the immense privilege of living in the present day, and showed how it was impossible to be a whole man without Christ in the heart. He referred, in closing, to the life of Count Zinzendorf, and to the grand missionary enterprise of the Moravian Church, which has sent forth one missionary for every ninety-two of its members. The other churches are very far behind, only sending one in five thousand.

The happy meeting closed with the Doxology and prayer; may we hope that the future of this society will be still more blessed than the past.

REV. GEORGE L. BARKER has closed a three weeks' labour in Hartford, Conn. Mr. Barker's work here was genuine and lasting. He left for a three weeks' engagement at Grand Rapids, Mich.

A Christmas Quest.

The most eventful hour on Time's dial had struck. God, who had from Earth's earliest morning been unweariedly manifesting Himself to his rebellious children, speaking to them by type, by miracle, by prophecy, by a continual succession of providential deliverances, had at length brought over the nations, and especially over his own more favoured one of the Jewish people, the hush and darkness that precede the dawn. There had been no audible voice since Malachi had told, four hundred years before, of the rising of the Sun of Righteousness, and it seemed, indeed, as though the earth had been smitten with the curse which forms the closing word of his prophecy.

A time of strange perplexity to the few "devout" ones who still "looked for redemption in Jerusalem." A time, too, no doubt, of Satanic triumph that the kingdoms of this world seemed to have passed under his almost undisputed sway, for no one can study the chronicles of the years immediately preceding the birth of Christ without being almost overwhelmed with the horror of gross darkness that covered the people.

And now, at two widely separate centres, the poor bereaved earth was visited once more. In the hill-country of Judea the silence was broken by a midnight chorus of angels, whilst in the far East a day-star arose upon the darkness. Poets have sung and Christian scientists have told of the Star of Bethlehem, but we know no details of the mental process by which it revealed to the Magi the kingly birth of Christ. But we are quite sure that men who were called "wise" in a portion of the globe which had produced a Zoroaster and a Confucius would not be lightly moved to such a journey and such a quest. Astronomical calculations have been made that point with some certainty to such an appearance; but we, who are engaged in a simple Bible study, require not, although we may welcome, any outward confirmation of the inspired story.

These wise men arrive in Jerusalem, guided rightly so far, but not far enough, on their journey; and bring terror and consternation to King Herod by their eager inquiries. Here, for the first time probably, they are brought into contact with a definite Scripture prophecy, and proceed on their northerly route with fresh courage and assurance. "And the star went before them," piloting them to the house where the young child now was, his rude birthplace exchanged for a more comfortable home, standing possibly on the "parcel of land" which Mary's great ancestor, Boaz, purchased with his wife Ruth thirteen centuries before.

It is noticeable that the infant Christ is no longer, as to the shepherds, spoken of as a "babe," for some weeks at least must have been spent in the pilgrimage of these "seekers after God," and He is now described as a young child. We cannot tell by what further token than that of the star the wise men recognised the King of the Jews, but it is evident that to enter his presence was quite enough to banish uncertainty and inspire homage, and at this early stage of his life He was deemed, by no mean judges, "worthy to receive riches," and with lavish hand they poured before Him their gifts of rare Oriental treasure. We may be sure that the exceeding great joy with which they entered that wondrous presence would not fade, as they received minute Divine direction about their return journey, and carried back to their distant home the exulting news, "We have found the Messiah!"

Shall we not gather for our Christmastide edification some of the lessons which this narrative enfolds, some gold, frankincense, and myrrh for the enriching and making more fragrant of our future Christian life?

Those who wait for God are always rewarded. The morning cometh even after the longest and dreariest night. Nothing could be more chilling to the hopes of the godly few who were left in Israel than the present gloom; yet out of it Christ came, the fulfilment of all the yearnings of humanity since the world began. This encouragement is greatly needed to-day. Full many a folded robe is covering secret pain because of hope deferred; because of mysteries, conflicts, disappointments, failures, heart-woundings, that bring over the soul a darkness that may be felt. What is the remedy? *An absolute faith in God.* Through all this gloom we may hear his words of promise, ringing like sweetest Christmas bells: "They shall not be ashamed that wait for Me."

The very struggle with disappointment, the determination to be brave in the very teeth of difficulty, bring the present enrichment of grit and sinew to the character, like the toughened fibre to the oak that wrestles with centuries of winter storms. It is not those who shrink from the friction of a crumpled rose-leaf, or who only care to walk along macadamised roads, that make God's athletes. Look at Anna and Simeon in their mental and spiritual exaltation of character, and see the result of brave waiting for God, when He seemed, to weaker vision, to be hiding his face from the house of Jacob. And many of us know in our own circle of friends, instances where rough conflict with suffering, mental or physical, has wrought a "saintly patience" so fascinating in its Christliness that we have learned to be content even to see these dear ones endure the chastening.

Perhaps the battle of life goes hard with ourselves. It may be that amidst the joys and greetings of our Christmas there lurk hidden griefs that make

> "Discord on the music fall,
> And darkness on the glory."

Let us take heart. It is an old true song that the poet sings, that "sweet are the uses of adversity," but we go farther back, and to a higher source, and are bidden there to "Count it all joy when we fall into divers temptations, knowing that the trying of our faith worketh patience." So in us "let patience have her perfect work."

We find, too, that *seekers for God are always guided.* It mattered not whence they came, from the East, with almost trackless stretches of country to be traversed, or only from the adjacent pasture-land—a shorter journey but a midnight one, and leading the shepherds, as many would have thought, on a fool's errand. There was equally safe and definite direction for each. It will always be so to those who go steadily forward towards a Divine goal, whether it be for personal salvation or subsequent spiritual blessing. But to us, as to the shepherds and the wise men, it will *come from above;* let us always seek it there.

And *success in this quest always brings joy.* "Exceeding great joy" it was in the case of the subject of our study, and it is an infallible law of the Kingdom of God that all loyal subjects shall find that one of its three characteristics is "joy in the Holy Ghost." I like so much the contrast that Dr. Bushnell draws in one of his sermons between the words happiness and joy. Examining their roots he finds one to come from the old Saxon word "to *hap*," indicating sources outside ourselves, that as the word suggests, are at the best very uncertain. Joy, on the other hand, is derived from the French verb *jouer*—to leap up—and gives the idea of a perennial spring of satisfaction within. A beautiful comment on the Saviour's words, "The water that I shall give him shall be in him a well of water springing up into everlasting life."

This is the Christmas joy offered to each reader, not the exciting, fluctuating, unsatisfying happiness of earth, at the mercy of any passing gust of disappointment, but the joy of finding Christ Himself, who alone can satisfy the longing soul, and from whose love nothing can separate.

Percy Park, Tynemouth. M. C. F.

A NEW MISSIONARY SOCIETY.—We have received the prospectus of a new foreign mission, of which the office is at 10, Drayton Park. The director, B. Davidson, the joint secretaries, G. Ernest Jackson and H. C. M. Paterson, the title "The Ceylon and Indian General Mission," and the referees Rev. Geo. C. Grubb, M.A., and Walter K. Campbell, 32, Highbury New Park, N. All communications are to be made to the secretaries, C.I.G.M., 10, Drayton Park, Highbury, London, N.

THE EVANGELISTIC MISSION. — Mr. Edward Hurditch has since October, been conducting evangelistic services in the Athenæum, Brighton. The venture is a bold one, but already tokens of blessing in growing numbers and professed conversion seem to indicate that the step is a right one. A band of some thirty workers has gathered round on undenominational lines, and the spirit of the whole is good. The Thursday evening prayer meetings have been remarkably encouraging. This is a branch of the Evangelistic Mission, and communications concerning it should be made to the Director, Mr. C. Russell Hurditch, 164, Alexandra-road, St. John's Wood, N.W., or Mr. Edward Hurditch, 13, Clermont-terrace, Preston Park, Brighton.

Joshua and the Land of Canaan.

By REV. F. B. MEYER, B.A.,
Christ Church, Westminster Bridge Road.

JERICHO.—Joshua vi.

Jericho, palm-girt, standing out, clear-cut in the pure air, and under the deep blue of the sky, in front of the vast precipice of rock down which the road descended from Jerusalem, was filled with many thoughts, chief among which was faint-heartedness. There was no mustering of forces, no issuing forth of the men of war, no sudden night attack upon that host which lay along the Jordan bank, the brown tents pitched around the central pavilion or tabernacle of God. It was as though some mysterious spell had fallen upon king and people, unnerving them, impelling them to stand upon the defensive and await the unfolding of events. "Their heart melted, neither was there spirit in them any more, because of the children of Israel."

Israel, on the other hand, was probably impatient, eager to be led to the conflict. The men of war, confident in their might, were eager to match themselves against the inhabitants of the land, and to wipe out in blood the memory of their fathers' defeat at Hormah. Conscious that the passage of the Jordan had been due to the presence of the priests, it may have been that there was a secret desire in their hearts to show that the time had come for the priests to stand aside, whilst they approved their prowess and won the land by might. Thus we can almost hear them saying among themselves, "The priests will have to stay in the camp with the women and children, whilst *we* go forth to the fight."

But they had to learn that the land was a gift, to be taken by faith and not by effort. God required of them only to obey and wait and trust, whilst the Divine Captain led his celestial hosts to the assault, and achieved the victory. "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all the men of war going about the city once."

It certainly was the strangest spectacle ever witnessed by a beleaguered garrison. The besiegers did not make an assault, or rear mounds, or place scaling ladders against the walls. They did not, indeed, afford an opportunity for parley or discussion of terms of capitulation. On each side it seems to have been understood that the war would be to the knife—no quarter asked, no mercy shown. Without delay the host of Israel began encompassing the city. "Ye shall compass the city." May it not be rather said that *the ark* encompassed the city, and that the men of war accompanied it? For in each case, whether the directions were given to Joshua by the Captain, or by Joshua to the host, the particular position of the ark was minutely specified. Indeed, as Joshua came from the Divine interview he appears to have first summoned the priests into his presence, and given them his instructions. After this he turned to the people generally. There is a remarkable emphasis in the words, "He caused the ark of the Lord to compass the city."

It was but a little after dawn. The sun had mounted not far above the eastern horizon. Blue blended with amber in the morning sky. Towards the south the mountains of Moab stood like a mighty rampart, veiled in violet, while the sullen waters of the Dead Sea gleamed like silver at their foot. The belt of desert sand added its dark red to the variegated colours of the picture, contrasting notably with the emerald green of the oasis in which Jericho stood, watered by perennial streams. Then from out the camp of Israel a long procession began to unwind itself. First the men of war, marching beneath their tribal banners; then seven priests, white-robed, blowing with seven trumpets of rams' horns; next the ark of God, hidden by its coverings from gaze of Israelite and Canaanite alike; and lastly the tribe of Dan, closing up the rear.

Towards the city this strange procession made its way, preserving an absolute silence, save that the priests went on continually and blew with the trumpets. With that exception no other sound was heard. No challenge! No taunt! No cry as of them that shout for mastery! For so had Joshua commanded, "Ye shall not shout, nor let your voice be heard; neither shall any word proceed out of your mouth."

The whole host wound silently around the city, as a serpent with sinuous folds, and, when the circuit was completed, to the surprise of the Canaanites, who probably expected an immediate assault, it returned quietly to the camp from which it had emerged some hour and a-half before. And the rest of the day passed without further incident. "So they did six days."

On the seventh day, the circuit of the walls was repeated seven times. And at the close of the seventh, Joshua's voice rang out on the still evening air the command, "Shout, for the Lord hath given you the city." Then the priests blew a blast upon the trumpets; the people shouted with a great shout, that reverberated through the hills around, and was perhaps answered by the feebler voices of the women and children from the camp; and the wall of Jericho fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And as an inspired writer reviewed the incident in years long after, he quoted it as a remarkable instance of that faith which unites the hearts of all the saints in one, as a thread a number of diverse beads. "By faith the walls of Jericho fell down, after they had been compassed about for seven days." In various directions we may find a counterpart of these remarkable experiences:—

1. In Christian Experience. If Egypt represents our conflicts with the world, and Amalek our conflict with the flesh, the seven nations of Canaan represent our conflict with the principalities and powers of wicked spirits, who resist our entrance into the heavenlies, and our practical realisation of what Christ has wrought for us. Entrenched behind the ramparts of some stronghold of difficulty or habit, they defy us and threaten to arrest our progress in the Divine life. Who is there amongst us, or who reads these lines, that does not know, or has not known, of something—a cherished indulgence, a friendship, a pernicious entanglement—reared as an impassable barrier to the enjoyment of those blessed possibilities of Christian experience which are ours in Christ, but which for that reason seem beyond our reach? That thing is a Jericho.

Now it cannot be the purpose of God that anything, however deeply rooted, should shut his redeemed ones out of the heavenly places, which are theirs in Christ—even though it should be the result of their own sin, or mistake, the heirloom of early indiscretions, the entail of trespass off the narrow path. I have met with those who have declared that they have for ever forfeited their right to the richer experiences of the blessed life because they have wrought some wickedness in the past. What though it has long ago been forgiven, yet it has left its shame, its scar, its fatal offspring, by reason of which the path to Canaan is barred. I have met with others who, eager enough to enjoy all that may be experienced on this side the Golden Gate, yet point to some hindrance in the way, the lasting memorial of days when the spirit was less on the alert and conscience less sensitive; and for this cause they too fear that they can never do more than encamp, beyond the Jordan indeed, but on the fringe of the Land of Promise. Again, it may be asked, Who is there that has not stood, at some period or another, before a Jericho, right in the pass to Canaan?

To all such there is infinite sweetness and comfort in the word spoken by the Great Captain to Joshua, standing with bared foot on the holy ground, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour."

Be still.—The hardest of all commandments this. That our voice should not be heard! That no word should proceed from our mouth! That we should utter our complaints to God alone! All this is foreign to our habits and taste. As death is the last enemy to be destroyed in the universe of God, so is the restraint of the tongue the last lesson learnt by his children. We like to air our grievances; to talk over our ailments; to compare ourselves with others; and to discuss the likeliest remedies. We tell our friends our secrets under strict promises of confidence, to discover in bitter experience the truth of the Master's words, that what is told to the ear in closets will be proclaimed upon housetops.

It is only the still heart that can reflect the heaven of God's over-arching care; or detect the least whisper of his voice through its quiet atmosphere; or know his full grace and power. Only when we have quieted ourselves as weaned babes, have we reached that position in which God can interpose for our help. Not dumb towards God, but dumb as the dove among strangers, or as the lamb before her shearers. "Be still," saith God, "and know that I am God. I will be exalted among the heathen, I wil be exalted in the earth." And that soul may well be still and wait, which has learnt that the Lord of hosts is beside it, and the God of Jacob its refuge. To that Friend it hies to pour out its secret agony. In that home it nestles as in the covert of a great rock, sheltered from the blast.

Obey.—As in this story so in grace, there must be co-operation between God and man. The walls of Jericho could fall down only by the exercise of Divine power, but the children of Israel must needs encompass them. Only God can give a body as it hath pleased Him to the seed corn, but man must plough and sow, and reap and thresh, and grind. Only the Son of God could multiply the loaves or raise the dead, but man must provide and distribute the broken bread, and roll the stone from the sepulchre door. Only God can remove the difficulties that stand in the way of an entirely consecrated and blessed life, but there are commands and duties which it is incumbent on us to fulfil.

In some cases we are withholding obedience that we should give at once. There are things which we ought to do which we are not doing. And there is equal danger in doing more than we should. Endeavouring to scale walls which we are told to encompass. Shooting before the word of command has been uttered. Making the circuit of the city oftener than the once each day prescribed by the Divine ordering. It is so hard to feel that we do more by doing less; that we save time by resting quietly in our tents; that it is vain to rise early and late take rest, because He giveth to his beloved while they sleep.

Whatever then is clearly borne in on us as the will of God, either for us to do or discontinue doing, let us immediately perform, and leave it to Him to do all the rest. Some must bear the sacred ark in witnessing to the Gospel; others must blow on the rams' horn perpetual blasts of victorious anticipation; others, again, must face the daily routine in silence; but our position should ever be the prompt soldier-like one that rang out through Joshua's noble words, "What saith my Lord unto his servant?"

Have Faith.—Look away from all your preparations, and even from your God-commanded acts to God Himself; and as you do so your difficulties will melt away, that stone will be rolled from the mouth of the sepulchre, that iron gate will open of its own accord, those mighty walls will fall down flat. And it shall come to pass that the obstacle which threatened to make the best life impossible shall minister to such an unfolding of God's very present help as shall furnish fuel for praise in all coming years.

Whatever it be that seems an insuperable difficulty to your enjoyment of the best of those things which Christ has purchased, hand it over to your Saviour; wait before Him in silence, till you know what He would have you do; be sure in the meanwhile to put off all that belongs to the past, and cleanse yourself from all filthiness of the flesh and spirit; then do his bidding, at whatever cost; and in the meanwhile believe that He is working for you, and that the crooked places shall be made straight, and the rough places smooth, and that the glory of the Lord shall be seen in your heart and life, so that all who know you shall be compelled to confess that the Lord has done great things for you. He has given you Jericho. Let your heart already dwell on that glad word. Though the walls stand already, they are as good as gone; and with their ruins in your rear, you shall go forward to possess the land.

II. Also in Christian Work.—The Apostle speaks of strongholds that had to be cast down, and of high things that exalted themselves against the knowledge of God; and asserts that he did not war against such things according to the flesh, and that the weapons of his warfare were not of the flesh, but mighty before God for the casting down of strongholds, and for the bringing of every high and proud thought into captivity to the obedience of Christ.

What need there is for all Christian workers to ponder these pregnant words. The peril of our time is that we should get away from the simplicity of the early Church, which went into the

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onflict with the mighty superstitions and flagrant ins of its age, with no weapons save those that may e found in symbol in this old-world incident. There were the white robes of priestly purity; the ifting up of the propitiation of Christ; the blowng of the ramshorn, the Gospel message proclaimed vith no silver cadence, but with rude and startling ffect, as a summons to surrender. It was in the se of such weapons as these that giant forms of rror collapsed, and hoary systems of idolatry were issolved like morning mists touched by the warm ingers of the sun.

With what dismay would the confessors and nartyrs, the prophets and apostles of Primitive Christianity view the methods with which we assail he monster forms of vice that confront us. Drink s entrenched behind mighty fortifications, the astions and walls of social custom and habit, of national usage and immense revenues. Impurity as built around itself a girdle of defence, flaunts tself undismayed in our streets, and mocks us from he gilded splendour of music-hall and theatre. The pium traffic laughs us to scorn, supported by Government, ministering to an inveterate habit, villing to pay a handsome sum for its right to exist. The depravity of the human heart is another ericho, in which there are the towers of spiritualism, ndifference, pride, and high imagination, which roudly rear themselves against the law of God. nd in the case of each individual worker there is lmost certainly some Jericho in the apathy of ellow-workers, the spirit of opposition from other Christians, or the special forms of sin that are ampant in the sphere entrusted to his care.

When confronted with all these things we are apt o take counsel with flesh and blood, to fight the vorld with weapons borrowed from its arsenals, and o adopt methods which savour rather of the flesh han spirit. It is a great mistake. And the erichos of evil will laugh us to scorn, as the anaanites would have done if Israel had assailed hem with a poor imitation of the methods of arfare known to that age.

Our only hope is to act on strictly spiritual lines, ecause we wrestle not with flesh and blood, but ith the wicked spirits that lie behind all that is een in this world of men and things. If we can verthrow the dark spirits that abet and maintain, e shall see the system which they support crumble s a palace of clouds before the wind.

Let us be pure and holy, giving time to heartearching in the presence of the Captain; let us ft up the sacrifice and work of Jesus; let us blow he Gospel trumpet of alarm and summons to surender; let us be much in silent prayer before God; et us cherish a spirit of unity and love, as the ribes of Israel forgot their differences in one comion expedition against their foes; above all, let us elieve in the presence and co-operation of God, nd we shall see the old miracle repeated, and the alls of Jericho fall down flat.

III.—Also in the Story of the Church.—This apture of Jericho is surely capable of being read s a parable of things that are yet to be. We know hat the world lieth in the power of the wicked one. has long boasted itself against God, with its ighty walls and gates, and it would seem as if the me will never come of which Psalmists and kings ave sung and spoken in rapturous phrase.

In the meanwhile the various tribes of the Church f Christ have been perambulating about the walls, ubjected to much derision and mockery, though ometimes a sickening premonition of approaching dgment must steal upon the hearts of the votaries f worldliness. For nearly nineteen centuries the rcuit has been made, the trumpet-blast uttered, he testimony maintained. And surely the *seven* ays have nearly expired. Within this generation, may be, our heavenly Joshua will descend from eaven with a great shout, with the voice of the rchangel and the trumpet of God. Then He will id us shout, the walls of Sin and Evil will fall own flat, and the triumphant armies of Emmanuel ill go straight before them to the conquest of the orld.

THE RAILWAY MISSION.—The Holyhead branch f this Railway Mission has recently been cheered nd stimulated to increased zeal in the Master's ervice by a visit from Mr. Eliot Walton. He as supported during the mission by a number of ocal pastors. Mr. F. M. Cotton, hon. superintendent, ill be grateful if workers crossing to or from Ireland ill stop a night in Holyhead and address the men t the weekly Friday evening meeting.

CHINA AND OPIUM.

Sir,—In the admirable letter you published last week from Rev. Arnold Foster there is one phase which will, I fear, seem discouraging to some of your readers. Mr. Foster says: "I do not defend the Chinese Government, and I believe that it will not now stop the cultivation of opium, but that does not make it right for England to be a partner in this wretched business." Mr. Foster is by no means alone amongst our missionaries in China in his opinion that the Chinese Government is so far reconciled to the opium trade (from which it now derives an annual revenue of about two millions sterling) that it is not likely, even if we stop the export of the drug from India, to take measures for stamping out the home growth.

This, however, is only a matter of opinion; and there are weighty authorities on the other side. Dr. Dudgeon, of Peking, whose position as physician and private secretary to the late Marquis Tsêng gave him peculiar opportunities of knowing the views prevalent amongst the highest officials of the empire, said, at the Anti-Opium Convention of March, 1891: "I assure you, from what I know individually of the members of the Chinese Government, that they are prepared, if the Indian article were done away with, to stop the native growth. The conscience of the country is such that it would be quite impossible for the Emperor of China, who is the father of his people, not to act accordingly."

Mr. Cheok Hong Cheong, who was in this country last season, and who, though he has resided in Australia since his boyhood, keeps closely in touch with the opinions prevalent in his native land, entirely confirms this view. Archdeacon Moule, when in England last year, though by no means equally confident on the point, thought it was still possible, even probable, that Chinese statesmen would be able and willing to grapple with the native growth, if the import from India were stopped.

Rev. C. C. Fenn, secretary of the C.M.S., whose opinions are based on those of the numerous missionaries of that society labouring in China, in *The C.M. Intelligencer* of March last gave good grounds for hoping that many Chinese officials would "be disposed to take vigorous measures to stop the terrible evil," and that, so far from being checked by the Central Government, public opinion in China would call for, and obtain, from the latter that "paternal Government action" which the Chinese people are accustomed to look for.

The views thus expressed are borne out by those to which Li Hung Chang, the foremost Chinese statesman of the present time, gave utterance in his interview with Mr. Dyer some three years ago, and by the present Chinese Ambassador in London in an interview accorded to Mr. Southall and myself, Dr. Griffith John, Mr. Forster's colleague at Hankow, wrote to the same effect a year ago; but I see that he now writes to your contemporary *The Christian World*, expressing his "serious doubts" on the point, and states that he "can see no hope for the speedy deliverance of China from the vice, even if the last particle of the Indian article had found its way into the country."

I should like to draw the attention of our friends in China, as well as those at home, to one aspect of this question which I have nowhere seen alluded to, (except in Fenn's article), which contains a brief reference to the change of attitude on the part of British officials in China, in the event of the Indian Government ceasing to trade in the poison. When the British Government, at the beginning of this century, had abolished the slave trade and made it penal to its own subjects, it immediately began a propaganda amongst the countries. Aided and stirred up by volunteer workers, such as William Aden and Thomas Clarkson, British diplomatists honorably distinguished themselves by their earnestness in the cause of the slave. At the close of the Napoleonic wars, British statesmen positively gave up valuable territories conquered in those wars, in consideration of an undertaking that the country from which they had been taken should give up the traffic in human chattels.

Can it be doubted that Great Britain will be equally earnest in promoting the liberation of Asia's millions from the dire slavery of the opium habit, when she has been sufficiently aroused to a sense of her guilt to be willing to put an end to it, by imposing on herself some such pecuniary sacrifices as she made to get rid of negro slavery? and I, for one, hope that she will not leave the whole burden to be borne by India.

Sir George Stainton, probably the greatest authority on Chinese questions in this country at that time, declared in the debate of 1840 on the opium war that the opium trade could never be put down except by the joint efforts of England and China. The circumstances have widely changed since then; but I believe that his words are still applicable, and that from the friendly co-operation of our Government with that of China the people of the latter country can alone expect ultimate deliverance from the terrible national vice which our policy in the past, has mainly brought upon them. I therefore regard the stoppage of the poppy culture in India, not merely as a withdrawal from a national sin and reproach, but as the essential preliminary to the salvation of China from her greatest curse.

Joseph G. Alexander, Secretary.

Society for the Suppression of the Opium Trade.

SEED SOWING IN AUSTRIA.

Dear Sir,—Some friends having recently asked us if we this year again are in a position to make use of Christmas letters, text cards sheet almanacks, etc., for distribution among the scattered Protestants of the Alpine provinces of Austria, will you allow me to say that we shall be very thankful to receive such (in German)? During the summer months my husband was again privileged to seek out many who are living lonely lives of spiritual destitution, being far away from any opportunity of hearing the Gospel. One little colony of Protestants lamented not having had even the one yearly visit from the nearest pastor during the past twelve months, he having been prevented by illness from going the long journey. How thankful they were for a Gospel address in a room lent by one of their number! Books, tracts, Testaments, and Bibles were most thankfully received.

One brother was discovered in a lonely valley of Italian Tyrol, who had been brought to the Lord by reading a Bible given him in Switzerland when travelling as a hawker of pictures of saints and the Virgin. The same Bible was also the means of the conversion of a friend of his, who is now labouring as a Bible colporteur in South America. What encouragement to go on sowing the seeds, especially the Word of God! The brother referred to is a faithful witness, and his testimony has been blessed to the conversion of quite a little company, who, in the face of much persecution, gather around the Word, and make it the rule of their daily lives. These suffering and lonely ones were greatly cheered by a visit and gift of books.

We desire about Christmas time to send a small parcel of Christian literature to every person whose address we have been able to procure in the provinces of Styria, Carinthia, Upper and Lower Austria, Duchy of Salzburg, the Tyrol and Vorarlberg, so as to let them feel they are remembered and prayed for. This will encourage them in their loneliness, and help them to bear the manifold persecutions with which they are beset. Besides these scattered members of the household of faith we have a goodly number here in Gratz, who regularly attend our Bible readings, young men and young women's meetings. We should like to be able to present each one with a text-card, small hymn-book, or some such little gift. These silent messengers wander from hand to hand, and each being accompanied by prayer, carries a blessing with it.

For the information of those friends who kindly contributed towards our Deaconess' work when my husband visited England this summer, I should like to mention that we have now two deaconesses or Bible nurses at work, caring for the sick-poor in their homes. We have been enabled to open a small nursing-home in which we have four patients —all homeless and friendless—two incurable from cancer and consumption, and two, sixty-five and sixty-eight years of age, helpless and feeble. These poor creatures would have a sad time in the hospitals under the tender mercies of the Romish "sisters."

We ask much prayer for a blessing on this and all the other branches of our service for "The King." Yours in Him,

Mary A. Reinmuth.

28, *Lecchgasse, Gratz, Styria, Austria.*

P.S.—Reports of our work can be had through Mr. W. Macluer, Mildmay Printing Office, 60, Newington Green, London, N.

A SERMON ON HORSE-RACING.

The following has been sent by an Australian correspondent to *The British Weekly* :—

A great sensation has been caused in Presbyterian Church circles in Victoria (Australia) by the conduct of Rev. J. G. Davies, who is the pastor of an important and influential church at Geelong. It appears that Mr. Davies announced his intention of delivering a sermon on horse-racing, and caused handbills to be distributed broadcast throughout the town drawn up as follows :—

MELBOURNE CUP, 1892.
SOME VALUABLE ADVICE
to those interested will be given by the
Rev. J. G. DAVIES, M.A.
(the Bookmakers' Friend),
in St. George's Church,
Latrobe-terrace, Geelong,
on Sunday Evening, October 30, at seven o'clock.
All who go to the Races invited to attend, such as—
Bookmakers, Backers, Brokers, and Blacklegs, Governors of Colonies, Jockeys and Judges, Publicans, Pickpockets, Drunkards and Debauchees, Members of Parliament and members of "The Ring," Owners of Horses, Ostlers and Officials, Stewards, Spielers, Starters, and Sweep Promoters; Women of all sorts, high and low, rich and poor; Rogues, Thieves, Vagabonds, and Reporters.
ALL ARE INVITED.
WE MAKE NO DIFFERENCE,
for
"There is no difference."

On the Sunday evening the church was crammed, a large number being unable to gain admission. It soon transpired, however, that the office-bearers of the church would not allow Mr. Davies to preach what might prove to be an unpalatable sermon, so the Rev. A. J. Campbell, D.D., occupied the pulpit. At the conclusion of the service Mr. Davies, who was determined not to be baulked, delivered his address from the balcony of the manse to about 1,000 persons. It is reported that in consequence of the unpleasantness he will resign his charge.

In the course of his remarks, Mr. Davies referred to the recent failures of land banks and building societies in the colony. "There is an old Book," he said, "which used to be regarded as a rule of life and doctrine, and for your encouragement I will adapt a verse of it: 'Woe unto you fraudulent directors of banks and land companies, who with false balance-sheets and prospectuses have lured to ruin the widow and the orphan and the aged, who could no longer earn their living, and while you were consumed with greed for gain, pretended to be followers of Him who had not where to lay his head, and supposed that your offerings to the church were acceptable to its Master, though with unclean hands and impure heart (being full of covetousness) you brought them to Him. Woe unto you, I say, for with the help of your religious profession you have accomplished the destruction of more widows' houses than the bookmakers, and therefore ye shall receive the greater damnation.'" The address in the main, however, was confined to the evils and sin of horse-racing, and concluded with these telling words, addressed to the owners of horses and those who frequent the racecourse. "Noble sirs, let me tell you, you are all accomplices in murder; you are companions of robbers; you who receive bets from bookmakers receive stolen property; you who make and take them are thieves. I charge you before the bar of Almighty God with the deaths of the jockeys killed on your racecourses; with the still worse spiritual death of those who might enter the kingdom of heaven but for you; with all the moral deterioration of the youth of this colony who go mad over betting, and are being ruined by it every year in increasing numbers; with all the corruption of the greatest corrupting, soul-destroying agency of these modern times. God have mercy on you, gentlemen."

COTTAGE HOME, NEW BARNET.

We are most grateful for the loving interest and practical support given to our East-end girls by readers of The Christian. We are now very desirous to make known the needs of our little home at New Barnet for orphan and destitute girls. It is intended for those requiring a longer time of training than we can undertake to give them in the town home. This work at New Barnet, Herts, has been carried on for eighteen months as a country branch of the Home in Globe-road, but it is now being continued on an independent basis, especially as an orphan home.

The twelve girls at present in the Barnet Home represent but a small number of the many necessitous ones for whom we are constantly being entreated to find shelter and training. As matters are, we have our anxious moments in regard to the undertaking, as rent and taxes, food and clothing for our family of girls have to be provided. Yet are we confident that He who "faileth not" will incline the hearts of his children to send the help we need for carrying on work to which we have felt ourselves called of God. Two or three cases may be mentioned as samples of those with whom we have to deal.

Listen while I tell you of Robina; she is one of our most promising girls. We rescued her more than three years ago on the very verge of ruin. Her mother had fallen to the very lowest depths of degradation, and did her utmost to drag her child as low as herself, but by the watchful care of Robina's aged grandfather she was saved from such a fate. She was ultimately brought to us, and, thank God, is his now, and a splendid trophy, too!

Little Alice, a timid blue-eyed child of ten, a descendant of the Huguenots, has been motherless for some years. Miserably clad, looking so pinched and starved, she lived in an attic room with her father, an uncle, and two little boys. The father gets a bare living by making crochet hooks, buying bones at the rate of two shillings a score (ivory is too expensive now). His little Alice can neither read nor write, but is a good child, and plods on daily at her A B C. She is a most willing little scrubber. Do pray for this neglected lamb.

Margaret was left motherless when only five, and has since tried to keep house for father, all alone. He was at work, consequently she had never been to school. Now, poor child, she finds it hard to learn. The father is most grateful for our loving care of his only child.

One of our girls who a month before had taken the Lord as her master, when asked how she was progressing spiritually, quaintly replied, "I'm not quite used to Him yet" (meaning her new Master).

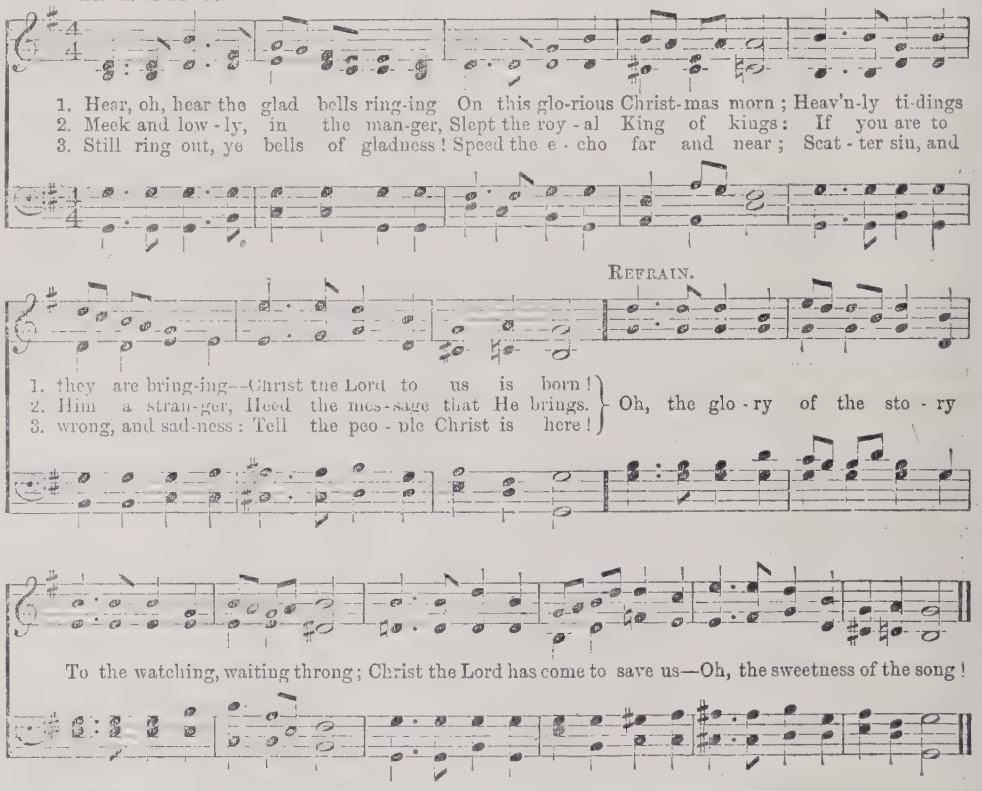
Ida, a sad little girl; mother is in a lunatic asylum.

Visitors will be gladly welcomed at Gladsmuir, New Barnet, or at the town home. We are assured that those who see our happy little maidens, rescued from poverty and evil surroundings, and growing up into usefulness, will feel constrained by the love of Christ to cheer our hearts by their sympathy and gifts for the support of the work.

Globe-road, London, E. MARY L. OKELL.

The Christmas Bells.

MRS. M. A. KIDDER. B. C. UNSELD.



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From "The Biglow & Main Co.'s Christmas Annual," containing seven new Carols for Sunday School Gatherings, price 2d. London: MORGAN & SCOTT, 12, Paternoster Buildings, E.C.

PASTOR JACOB.

In an interesting communication from Pastor Jacob, dated Oroomiah, Persia, Nov. 4 (translated by his son, now studying in London), he tells with regret of the illness of his estimable wife, Moressa. She had not at the date of writing recovered from the fatigues of the journey home and the perils encountered by the way. On crossing the Persian frontier the officials levied blackmail on the travellers, demanding triple the amount usually imposed as a fee on entering Persian territory. The Pastor and his wife were also subjected to fear and annoyance through the attentions of Kurdish robbers, but they ultimately reached home in safety. A large number of their Oroomiah friends, both Christian and Mahomedan, came out a day's journey to meet them, and gave them a most hearty welcome. They were rejoiced to find their family and friends all safe. The Pastor adds:—

"As to our missionary work, we praise the Lord that it has been carried on successfully during our absence by our younger son and other helpers. We intend soon to bring into operation the objects for which we came to England—*i.e.*, sending out one or two evangelists from amongst the native converts, and also to plan the working of the Mission on a larger scale. We need for all this the earnest prayers and support of our Christian friends in England and Scotland."

MR. GEORGE H. SIMMONS and Prof. D. B. Towner have just closed a successful series of meetings in Natchez, Miss. Many professions of faith were made. A correspondent writes: "These meetings seem the beginning of a great work of grace which is destined to sweep through the whole city."

MR. W. LETHABY, though not an agent of the Wesleyan Missionary Society, was received last week by the committee and warmly commended to the prayerful sympathy of the Methodist people. He said that he hoped to go to Kerak by a roundabout route. From the Persian Gulf across Arabia to Kerak was a distance of 1500 miles. It had rarely been traversed by an Englishman. The Bible Society had, at his request, given him Scripture portions in Arabic. These he hoped to dispose of in the cities and villages of Arabia through which he would pass *en route*.

Revival in Ireland.

MAJOR WHITTLE IN WEXFORD.

THE evangelists of Wexford have brought to a lose the most successful mission that has ever been eld in the town. Major Whittle, assisted by Miss Vhittle and Mr. Stebbins, has held meetings in the Young Men's Christian Association. Large audiences ttended twice each day.

When it was announced that he was coming many mid people feared that the scenes which disgraced he town on his visit over nine years ago would be re-nacted. Then there was a riot, houses were recked, police had to be drafted in to keep order, nd great expense was incurred in making good the amage done by the mob. On this occasion every-ing was changed, and with one solitary exception ot an offensive act or word was offered to anyone onnected with the undertaking. The occasion re-erred to was on Sunday. About three o'clock the Major and his party went along the quay giving ooks and tracts to all who took them, and were re-eived most courteously by the people, except y one respectably-dressed man, who, putting ut his hand for a book, took it, tore in pieces, and, flinging the torn fragments into the ce of the giver, turned round to receive the pplause he no doubt expected, but which the people, ith one accord, refused to give, showing their dis-pproval in no uncertain way.

On Tuesday evening the large hall of the associa-on was crowded to excess, and the singing of Miss Vhittle, who was assisted by a choir of forty voices, nd the singing and playing of Mr. Stebbins, were reatly appreciated. The Major was in his best rm, and before closing asked a blessing on all—on e Protestant ministers, the parish priest, and all hose exertions were for the good of the poor. On Vednesday the mission party left for Dublin, being ccompanied to the railway station by a large umber of friends, who joined in wishing them a eedy return.—*Daily Express.*

[The "books and tracts" referred to above were opies of the two addresses given by Mr. Moody in e Dublin Pavilion on the "Precious Blood of hrist," reprinted verbatim from the *Irish Daily ndependent*, the Parnellite journal.]

A Wexford correspondent writes:—

Major Whittle's mission exceeded in interest nd results anything of the kind which has, to our nowledge, ever taken place in this town. It was receded by a regular organised daily prayer-meet-g, extending over a week. This was attended by rotestants of all denominations; great unity was anifested, and the main features of the prayers fered were clearly apparent in the blessings after-rds poured out. Showers of blessing were pleaded r and expected, and very special requests were ade on behalf of the young.

These anticipations were more than realised. he meetings, which began on December 7, were ll attended. The power of the Spirit of God was nally manifested; believers were quickened and reshed; backsliders were restored and souls were rn into the kingdom; amongst the young was the erest and blessing especially seen.

The after meeting, on the closing day, for men d boys, Major Whittle said, was the best meeting the kind he had experienced in Ireland. It was regular stream of testimony. Finally, when at e close those who wished to be prayed for were vited to stand up, the number was too great to unt; probably two-fifths of those present re-onded.

Separating the sexes for after meetings, as was ne on two occasions, appeared to be a good plan. . Stebbins, assisted by Miss Whittle, conducted e of the two ladies' after meetings, and Miss hittle alone conducted the last. Major Whittle, course, took the men's meeting. The ad-ntage of this method was seen in the fact that arly all remained for the after meetings; besides, re time was available for testimony, and less diffi-ty experienced in inducing young people to re-nd to invitations to confess Christ.

Several special meetings for young ladies were d by Miss Whittle, and with most gratifying ults.

The solos by Miss Whittle and Mr. Stebbins, and e duets by both, were a very attractive feature in e meetings, no doubt inducing many previously interested people to attend.

MESSRS. SMITH AND BELL IN BELFAST.

These honoured servants of God have had another busy and happy week of service in Albert-street Church. Mr. Merton Smith set apart an evening to tell the story of his life. To a crowded house he recited the salient points of his early career in a modest, yet manly, way. We have never seen an audience more deeply moved. Moisture gathered in many an eye during the delivery of the message, and blessing came to many through the thrilling story of God's saving grace.

Each evening found numbers of inquirers to be dealt with, and the workers found happy occupation in turning the seekers to the Lord Jesus Christ. Mr. Smith has the God-given faculty of reaching men who have been addicted to drink; indeed, he seems to yearn over all the victims of the drink curse with a special solicitude. Numbers have hopefully professed deliverance from this awful curse through the power of the reigning Redeemer.

Among those professing to have received blessing are those at least nominally connected with the various evangelical churches, and numbers of these have come from different parts of the city. Last Lord's Day the evangelist preached with power three times. The audiences were in the afternoon and evening simply measured by the capacity of the church. Crowds thronged the building, and every available spot had its eager occupant.

Mr. Ritchie Bell has been most helpfully and sweetly in evidence all through the mission. Nothing could be more tender or telling than his Gospel songs delivered at the Lord's Day services, entitled "Peace through the blood" and "My son, give me thine heart." The hour was advanced when the last lingerers left the church, and numbers, it is believed, found the closing services of the mission the valley of decision to their souls.

Before stepping into the boat for Scotland last Monday night a final praise meeting was held, which was largely attended. Mr. Smith spoke a suitable and earnest word to Christians, while Mr. Bell sang the old message once more. Mr. A. W, Vance and his male choir were also present, and sang sweetly some Gospel pieces, to the delight and comfort of the congregation. Much prayer is asked that the evangelists may be greatly used of the Lord of the harvest as they go forth on their joyful mission. They are expected to begin work in Lisburn on January 1, 1893. H. M.

IN SOUTH CHINA.

DEAR SIR,—I am at present visiting this district of the Fuh Kien Mission. Your readers will be interested to hear that the Gospel of Christ is making very decided progress amongst these beautiful valleys and mountains. During the past fortnight, I have been privileged to baptize sixty-eight of these people, and we have a large number under instruction. The number of adherents in this region alone is something like twelve hundred.

After a good deal of difficulty, we have succeeded in purchasing land at Sang Pang Taing, where we have some 300 converts, and the Christians, with some external aid, have been able to erect a plain substantial church, and a decent house for a catechist. But I need some £30 to finish everything. My wife is now at home, and will thankfully acknowledge any sums sent to her, at 36, London-street, Basingstoke.

I might add that these churches are almost entirely self-supporting, and that the general funds of the C.M.S. are not available for the purpose.

Yours sincerely,

LL. LLOYD.

King Hwa District, Foochow, Oct. 20.

P.S.A. AT BARNET.—The first report of these services shows that the Lord has blessed the effort to reach outsiders, many such having been converted. Every aspect of the work has lately been most encouraging. The interest now is, if anything, even deeper and wider, and only the other Sunday three men attended and became members, who previously were utter unbelievers, and used to drink the best part of the Sunday. Some of the worst characters have been reached. The workers look forward to the day when every man in Barnet who does not attend a place of worship will become a regular attendant at a Pleasant Sunday Afternoon service, where the Gospel is told out fully, clearly, and faithfully, and in such a way that the men cannot resent it, because it is spoken from the heart to the heart.

FLORENCE INDUSTRIAL HOME.

THE ninth report of the Boys' Protestant Industrial Home at Florence tells of the continued success of the highly important work directed by Dr. Comandi. The Home receives orphans gratuitously, and surrounds them, as far as possible, with the influences of family life. The inmates average a hundred in number. The report says:—

"Instruction is given in five elementary classes, and in two superior sections. Those children who seem to have a special aptitude for study, when they have gone through these classes, are allowed to remain at the Home and follow the course of the normal, technical, or commercial schools of the Government. All our boys, without exception, from the period when they enter the fourth class, begin to learn some trade.

"To meet the wants of many parents, Catholic as well as Protestant, we have added to the Home a section of paying pupils, who are subject to the same rules as the orphans, paying the small sum of 25f. to 30f. per month. The greater part of our pupils, when the time comes for leaving, find themselves alone, without any family ties; we have, therefore, opened a small Christian Home quite close to us, where for 1f. 10c. per day they have board, lodging, washing, etc. Meetings for evangelisation are held in the church or other rooms of the Home, in private houses, and in different places outside Florence.

"Charity is carried on by means of a committee, which meets once a week and decides as to the distribution of money or other help which the Lord has sent us for the poor. Work is given when possible, and after careful inquiry as to their need, bread or meat tickets are distributed, clothing, or money. Our special aim in visiting the sick and poor is that while we succour them in material things, we strive to raise them from their present state of moral degradation through the announcement of the Saviour's love. Our mission does not work for any church in particular, as we receive orphans of all denominations, and those whom we have the joy to see arrive at the knowledge of the truth we leave in perfect liberty to join any denomination of Christians they may prefer."

The Constantinople Rest.

DEAR SIR,—This Rest has now been opened for over ten years. God has manifested his presence in delivering captives from the bondage of sin and Satan, leading them into His own glorious liberty. Many a sailor looks back to it as to the place where the Lord healed his backslidings and restored comfort to his soul!

The Rest, which consists of a coffee and reading room, is open daily, books and newspapers are provided, while meetings are held in the evening with plenty of hearty singing, and short Gospel addresses. A good many ships remain but a few hours in Constantinople to take in coal, and do not come in port. During the past year over 1,000 of these vessels were visited, and suitable Gospel literature given to the men, which is always eagerly received. The work is quite unsectarian, and is solely supported by voluntary contributions, not being connected with any Society at Home.

Although the strictest economy is practised the funds are very low, in fact at this moment the Rest is absolutely penniless, as many of the friends who used to help us have been taken Home by the Lord, and their empty places have not been filled up yet. Major Robert L. Long, the Conference Hall, Mildmay Park, London, N., will answer any communications, or tracts and newspapers are best sent by book-post to Miss Green Armytage, The Rest, Constantinople.—Yours faithfully,

A. R. KOOL.

MISS LUCY BOOTH, the leader of the Salvation Army forces in India, is dangerously ill at Nariad, Gujerat.

TO BRAZIL BY WAY OF MADEIRA is an interesting sketch of the work with which the name of the late Dr. Kalley is so honourably associated. There are, surviving Dr. Kalley's efforts, churches in Brazil, unsupported by any society, which greatly need pastors and teachers; and to seek these Mr. James Fanstone, who has for several years laboured in Pernambuco, is now in Great Britain. We trust that the pamphlet, which gives portraits of both these gentlemen, will promote the evangelisation of South America. Copies may be had from the *Religious Tract and Book Society of Scotland in Edinburgh.* The hon. treasurer of the work is Mr. Ebenezer Denholm Young, W.S., 52, Braid-road, Edinburgh.

The Lamb in the Throne.

Rev. iv. v.

In John and every godly Hebrew, memory cherished no more joyous or sacred subject than the Glory of God as that had been manifested in Israel. It was to all such, in early days, the utmost revelation of the personality of their own Jehovah, in his administrative activities of grace and righteousness among his people. Alas! sin had driven that glory from Zion, and she had long been, and was now, desolate.

The fair vision of God's Lamb on earth had come and gone—to the world, as sunk in death; to the little flock, ascended into the heavens. Intense and constant must have been their longing to know fully of his reception there, and of his present as of his future glory. Much of these desires had been gratified by the descent of the Holy Spirit, and his following mighty works; but the very successes of the Spirit had exposed that flock the more to the malignity of the world, and thereby intensified their desire that the voice of their own Holy Redeemer might sound through the terrible darkness which was rapidly closing over them.

And now the hour has come when the Church of God is to have this desire abundantly satisfied. Beloved John, a prisoner for Christ in the Isle of Patmos, is in the Spirit on the Lord's Day, when lo! heaven opens, and reveals to his adoring gaze the long-lost, well-known scene of the glory of God. The sapphire throne, as Ezekiel saw it, is there; its holy and merciful Occupant seated under his emerald rainbow as of old, his living creatures once more appear, and the lightnings, thunderings, and voices mingle themselves again with the universal adoration to Him who sits upon the throne.

But to the vision of the glory of God John sees added one altogether new and amazing feature. "Round about the throne were four-and-twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold." Blessed proof this, to John and fellow saints, that grace to man reigns with the glory in heaven, if driven from the Temple in Zion; and that godly mourners over the desolation there, who will justify the ways of God, and by faith follow the Glory into heaven, will find there a welcome and a sphere of worship as ample, and vastly more glorious, than was ever found with the twenty-four priestly courses of the earthly sanctuary—find it in spirit now, as assuredly they shall in bodies of glory in the day of God. For in this the vision is prophetic; John now knows that Ezekiel's "likeness of a man upon the throne" has passed into the glorious reality of his risen Lord on the throne of his Father in the heavens; and the fair vision of these twenty-four elders in royal priestly glory was to him a Divine assurance of like glory to all the saints.

As St. John continues to gaze upon the rapturous vision one object of supreme and intense interest arrests his eyes. He "saw in the right hand of Him that sat on the throne A BOOK written within and on the backside, sealed with seven seals." The attitude of Him who holds it, and the voice of a strong angel, invite a claimant from heaven or earth to open the book and to loose the seals thereof. Alas! the invitation seems given in vain, and John, in bitter sorrow, "weeps much." Happy John! God multiply such weepers for his Holy Word! His tears were sacred, and an angelic assurance turns his mourning into joy.

God had sent forth into earth his spotless and unblemished Lamb (*Amnos*), fully equipped and competent to declare the Father to perishing and seeking men. How has He fared? What are his claims to honour and power? Let Him appear, that heaven may know what He has done, and what man has done with Him!

And now, before the throne, before God, stands his Lamb, not now *Amnos*, but *Arnion*,* transfigured, even as man has made Him, and even as He made himself for man, and for his God. He stands "as it had been slain," not many years ago, but recently, as *newly slain*.

The new name, *Arnion*, marks the depth and intensity of Satanic and human malignity; it marks the endurance and strength of his own obedience even unto death; and it marks the depth whence the righteous love of God proceeds in raising the Lamb to utmost glory. It is his name when He is seen bleeding before the throne (v. 6); and it is equally his name when He, with the Lord God Almighty, constitutes the Temple of the New Jerusalem (xxi. 22).

Edinburgh. G. Graham.

* The Greek word *Amnos* indicates a "lamb" simply; *Arnion*, a lambkin, is used constantly in the Apocalypse, and seems intended to emphasise the sacrificial aspect of the lamb.

THE GOSPEL IN ITALY.

Pastor Mariani, of Bari, Italy, has been cheered by remarkable conversions among his people. He is associated with the Evangelical Church of Italy, and writes as follows:—

"One evening while I was preaching Jesus to a large auditory in our chapel, I was delighted to see a man particularly attentive. Since that evening he has never failed to come, Sundays and week days. In talks with him I learned that the word of grace had wrought deeply in his heart. He was a very wicked man, and a complete slave to drunkenness, blasphemy, and lust. No sooner was the change wrought in his heart, than he took steps to give up his sinful practices. The woman with whom he lived sought the same Saviour, and nightly, with the New Testament in hand, he explained the Gospel to her. They were then married, a child which they had abandoned was recovered from a foundling home, and, in happy family life, they witness for Christ, and with encouraging fruit.

"Another man, some time after his conversion, was unable to sleep at night. He remembered that some years previously he defrauded a poor shopkeeper of about twenty francs. In days gone by he felt no remorse, but now he was in deep trouble. He remembered the case of Zaccheus, and exclaimed, 'If I have wrongfully exacted aught of any man, I will restore fourfold.' In fact, having some money in the savings-bank, the next day he took from it a hundred francs, confessed his dishonesty to the shopkeeper, and obliged him to accept that sum in the name of Jesus, who had changed him and given him an invaluable treasure.

"At Brindisi recently, while on an evangelisation tour, I heard a voice in the street crying, 'Down with the Protestant!' I was surprised, because I was known by nobody in the place, and had no special dress that could make me known as a Protestant. I soon perceived that the threat was not addressed to me, but to a poor man almost blind, who was approaching me with a small box, asking to clean my shoes. He was an old acquaintance of mine! He was formerly a man well acquainted with all the prisons of the Puglia, where he lived several years to expiate woundings, murders, and other crimes. About five years ago he lived at Bari, and was well known as a man to be shunned. One evening I saw his frightful countenance among the hearers in our chapel. At first he seemed to laugh to scorn the Word of God, but at last he became more serious, and at the end of the service he went out quickly, so that I had no time to catch him. He attended the next meeting, and afterwards never failed to come to every service.

"I had many and long conversations with him. A complete transformation took place in his whole being; even his countenance became more human. He used often to say: 'I don't recognise myself, and how love has taken the place of hatred in my heart! I have lost all my strength, and feel unable to kill a fly. I was a lion, and am a lamb. I do not understand how Jesus could love such a scoundrel as I am; but it is *a fact*, and is enough.' Sometime after his conversion he left Bari for another town, and I lost sight of him. Now I was glad to meet him at Brindisi, and as soon as he recognised me he embraced me and wept for joy. I am very delighted to say that he is the one faithful, unwearied, and fearless witness for Jesus that I know in that town. All day long, and wherever he is, he cannot help speaking of Him who transformed his life and saved him. He can scarcely read or write, but every day he holds family worship in his house, and many neighhours join with him. I have said *his house*, but alas! it is a mistake; it is not a house where he lives with his wife and five children, but rather a cave or den. He is very poor. A dreadful disease lately deprived him of one eye, and the other scarcely permits him to read his Bible. What he earns by cleaning shoes is not sufficient to provide bread for his family, yet he is happy and always cheerful in the Lord, repeating and relying on the promise, 'The Lord is my Shepherd, I shall not want!' I could relate many other facts, but for the present these are surely enough to illustrate that the Gospel of Christ 'is the power of God unto salvation to every one that believeth.'"

We are sorry to learn that in consequence of the loss of many subscribers by death, the income of the Evangelical Church of Italy has been much reduced, whilst at the same time the work is continually growing. According to the last report, there are twenty-five churches, thirty-five stations, 102 places visited regularly by nineteen ministers and eleven evangelists

THE GOSPEL BY LIMELIGHT.

Mr. William Thomson, jun., has lately conducted a three weeks' mission in Ayr. The meetings on Sabbath nights were held in the Town Hall, and the week night meetings in the new Union Hall. Bunyan's Pilgrim, the Paschal Lamb, &c., formed the basis of most effective and earnest Gospel illustration and preaching. Between two and three hundred were specially dealt with during the mission, many of whom gave every evidence of conversion.

Mr. Thomson also conducted Bible readings daily in the Ayr Free Church Hall, which proved a means of great blessing to those who attended. These Bible readings were mainly on the lines of holiness teaching, and were marked by a very intimate acquaintance with and forcible application of the Word of God. G.

Mr. Henry Thorne in Manchester.

Mr. Thorne has held services for ten days in the Conference Hall, Strangeways, Manchester. He was suffering much from weakness of body and heavy domestic affliction, but the strength of the Lord was made perfect in weakness, and the meetings had great blessing. At the Praise Meeting on the last evening many testified that they had found salvation during the Mission. A number of the inmates of the Boys' Refuge declared they had found the Saviour.

Since the mission closed Mr. Thorne has had to part from his dear wife, who through much suffering has been called to her everlasting reward.

G. R. K.

OPEN-AIR MISSION.—The offices of the Open-air Mission have been removed from 14, Duke-street, Adelphi, to 11, Adam-street, Strand, W.C. The West London Auxiliary of the Mission celebrated its anniversary on Monday, December 12, when a large company of workers and friends gathered at Stafford Rooms, Edgware-road. Mr. R. C. Hart-Dyke presided, and warmly advocated the cause of the mission. Addresses were delivered by Rev. Herbert Trotman and Mr. Frank Cockrem, of the parent society. A stirring missionary appeal was made by a lady member of the North Africa Mission.

LONDON WESLEYAN MISSION, EAST.—Rev. Peter Thompson has issued a deeply interesting "Record of Work," with facts and incidents, for the past year. The agencies of the mission are very varied, and not only tell of a widespread need, but also of praiseworthy devotion on the part of many workers. An important notice is inserted, addressed to "intended candidates for the ministry and other young men wishing to prepare for mission work." Therein it is announced that "arrangements have been made to receive such young men into residence on moderate terms. They will be assisted in the prosecution of their theological and literary studies, and will have opportunities of engaging in the work of the mission. The educational department will be under the direction of Mr. Henry Jefferson, M.A. (Lond.). Arrangements for residence, with partial or full board, at a reasonable charge, are also made with young men who are engaged in business in the City, and who are willing to spend Sundays and any evenings in the week in the work of the mission. For further particulars apply to the secretary, 242, Cable-street, London, E.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. A. G. Dodderidge, *Nottingham*, to Dec. 24; Ealing, Jan. 15 to 22; Mr. T. Lewes Sayer, *Folkestone*, Dec. 26 and 27; Mr. G. Goodman, *Stockwell Orphanage*, Jan. 2 to 7; Herbert W. Pewtress, *Mission Hall, Fraser Green, Chiswick*, Jan. 2 to 6; Rev. Martin J. Hall, B.A., *Jesmond, Newcastle-upon-Tyne*, Jan. 7 to 17; Mr. H. Huchinson, a United Mission, *Wesleyan Church and Schoolroom, Leytonstone*, Jan. 8 to 16; Mr. Livesey Carrott, each Sunday in January, at *Bolton Rooms, Drayton-gardens, S.W.*, at 3.30; Mr. Livesey Carrott, in *Bolton Rooms, S.W.*, Sunday afternoons, at 3.30, commencing Jan. 1.

CHRISTMAS HOLIDAY MEETINGS.

Mr. E. Arrowsmith, assisted by University men, *St. John's Gymnasium, Upper Holloway*, Dec. 28 to Jan. 7, 1893; *St. Augustine's Church Room, Highbury New Park*, Jan. 8 to 18; and *Blackheath*, Jan. 1 to 20; Mr. T. Lewes Sayers, *Christ Church, Bromley, Kent*, Jan. 8 to 13; *Presbyterian Church, Ealing*, Jan. 15 to 21; *St. John's, Penge*, Jan. 22 to 28; also Mr. A. G. Dodderidge, at the *Town Hall, Hove*, Dec. 27 to Jan. 14.

CHILDREN'S SCRIPTURE UNION.—Dec. 25, S., Isaiah lxi. 1-11; 26, lxii. 1-12; 27, lxiii. 1-12; 28, lxiv. 1-12; 29, lxv. 17-25; 30, Psalms xc. 1-17; 31, xci. 1-16.

FLOWER GIRLS' MISSION.

SAVING THE LADS.

WHAT ABOUT THE GIRLS?

THEIR CASE is far more desperate. TEMPTATION is GREATER. Their fall more terrible. Their Reclamation all but impossible.

Hundreds of Friendless Girls whose Factory wage is insufficient resort to Street Hawking—alas, too many swell the ranks of the lost.

WHY NOT HELP THEM IN TIME? PREVENTION IS EASIER THAN CURE. THEY ARE CAPABLE OF BEING MADE THE BEST OF SERVANTS.

THE FLOWER GIRLS' MISSION

Has already Received, Trained, and Placed Out over

NINE HUNDRED SUCH GIRLS.

The Streets are now full of poor tempted Girls, before whom is that fatal step from which there is no return. WHY NOT OPEN TO THEM THE DOOR OF REFUGE, SAFETY, AND USEFULNESS.

OUR WORK is LIMITED ONLY by LACK of FUNDS.

SAVE THE GIRLS. THEY ARE THE WEAKEST, MOST SORELY TEMPTED, MOST DESPISED WHEN LOST, MOST FRUITFUL EITHER FOR GOOD OR EVIL.

WHAT HOPE IS THERE FOR A FRIENDLESS GIRL LEFT IN THE STREETS ALONE AT NIGHT IN WINTER?

26th Annual Report upon Application.

JOHN A. GROOM, *Secretary.*

Office—8, SEKFORDE STREET, E.C.

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Now in URGENT NEED of Funds.

Supports 600 Orphan and other necessitous Children, varying in age from infancy to 14 years.

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For 500 Homeless and Orphan Boys from all parts of the United Kingdom.

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TREASURER: W. H. Willans, Esq., 3, Copthall Buildings, E.C. *SECRETARY:* Benjamin Clarke, Esq.
ASSISTANT SECRETARY: Mr. Arthur E. Charles.
BANKERS: Messrs. Smith, Payne and Smiths. 1, Lombard Street, E.C.

Among those who have presided at Meetings, or otherwise advocated the claims of the Homes, are:—
The Archbishops of Canterbury (Drs. Longley, Tait and Benson.)

The Bishop of Winchester.	Bishop Claughton.	The Dean of Wells.	Canon Fleming.
The Bishop of Ripon.	The Dean of Canterbury.	The Dean of Chester.	Canon Fremantle.
Bishop Barry.	The Dean of Winchester.	The Dean of Bangor.	Canon Tristram.
The Bishop of Nelson.	The Dean of Ely.	Archdeacon Farrar.	

THE COTTAGE HOMES AT FARNINGHAM are for 300 Little Boys who are orphans or Homeless. They are Fed, Clothed, Educated, and taught Trades, as Tailors, Shoemakers, Carpenters, Engineers, Bakers, Steam Printers, and Gardeners, and then sent out into the world to earn an honest livelihood.

THE ORPHAN HOMES AT SWANLEY are for 200 Fatherless Boys, who are wholly Maintained and Educated, and receive Technical Instruction in Lithography, Telegraphy, Photography, Chemistry, and other subjects, to fit them for a working life.

FUNDS are URGENTLY NEEDED, and the committee very earnestly appeal for Donations, Annual Subscriptions, Congregational Collections, and Bequests, to enable them to carry on this Christian work.

All information may be obtained on application to the Secretary, Benjamin Clarke, at the Offices, Bank Buildings, Ludgate Circus, E.C.

Mrs. HILTON'S

Crèche, Infant Infirmary & Orphan Home,

12, 14 & 16, STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.

TRAINING AND CONVALESCENT HOME, THE LIMES, FELTHAM.
FOUNDED 1871.

All communications to be addressed to Mrs. HILTON, Founder and Hon. Superintendent.
Please send all communications to my private address.



Please Note Change of Address— SHORE HOUSE, SHORE ROAD, SOUTH HACKNEY N.E.

Dear Friends

I most earnestly solicit your help on behalf of the young children under my care and the poor mothers who so bravely fight life's battle against such fearful odds, and I hope that you will by your generous aid enable me to continue this work of mercy, as any withdrawal of help at this season would inflict much suffering; but I trust that I shall not so close my twenty-second year of labour which has brightened so many lives that are cast amid the shadows

Yours in the service of the helpless,

MARIE HILTON.

IMPORTANT LETTER FROM MR. D. L. MOODY.

IRELAND & THE WORD OF GOD.

"From my knowledge of the aims and work of the Bible and Colportage Society of Ireland, I am persuaded it deserves the sympathy and support of all the true friends of Ireland and the Gospel. To circulate the Word of God and good books among the people is probably the most important service that could be rendered to the country.

"It is a matter of rejoicing that members of the various Evangelical Churches are co-operating in this good work. Irish Protestants need to unite more than they have done if they are to bring Ireland to the feet of Jesus. The constitution of this Society affords a fine basis for such united action.

"In England and Scotland and America there must be many Christians who are concerned about a country whose sins and sorrows have occupied so large share of public attention during recent years. In supporting this agency all may feel satisfied that they are helping to prosecute a grand aggressive work in a way specially adapted to the circumstances of the country.

"Colportage has been owned and blessed of God in many lands, and the reports of this Society show He is blessing it in Ireland also. Those who are carrying on this work have my best wishes for their success, and my prayer is that they may find themselves encouraged to take a forward step in this patriotic and blessed mission.

"D. L. Moody."

The Directors earnestly appeal for help to carry on this important work which God has placed in their hands. The Hon. Treasurer is Sir WILLIAM QUARTUS EWART, Bart., Belfast, by whom contributions will be gladly received, or at the office of The Christian.

DUBLIN PRISON-GATE MISSION,

22, BLACKHALL PLACE.

As Christmas approaches, with its happy gatherings, will those who enjoy God's gifts of home and friends aid in affording shelter to those who are without these blessings?

We plead for more than one hundred women, daily working steadily at the Mission, and for those also who come seeking help each day from the Prison-Gate.

Since the Mission (one of the first fruits of D. L. Moody's visit to this city in 1874) was opened upwards of 8,000 women and girls have been received.

To all this has meant food, warmth, and cheer, sisterly help, counsel, and compassion.

To a very large proportion it has proved the stepping-stone to earning an honest livelihood, to self-respect, and to happiness.

To many the Mission has been the means of entrance into the Kingdom of God.

Little children, young girls, reckless, despairing women have here been sheltered, comforted, and blessed, and have had their lives lifted from the darkness of sin and misery into the sunlight of the love of God.

The earnings of the women supply nearly two-thirds of the total cost of the Mission. Shall Christian love not supply the lacking third to keep this open door?

The committee need £500 to close this year's accounts.

Contributions will be thankfully received by the following:—

Mrs. M. EUSTACE, Clonbrone, Temple-road; Mrs. EDMUNDSON, Allermuir, Fox-rock; Mrs. SIBTHORPE, 75, Lower Baggot-street.	Hon. Secs.
Mr. WM. HAYES, 12, Grafton-street; Mr. F. W. FISHER, 24, Anglesea-street.	Hon. Treasurers.

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Secretary.—Lieut.-General W. M. Lees, 17, North Audley-street, London, W.

The Committee APPEAL for FUNDS for the relief of ladies who depend for their support on the proceeds of Irish property, but who, owing to the rent difficulty and causes beyond their own control, have been reduced to absolute poverty.

Office and Work Depôt, 17, North Audley-street, London, W.

For the Young.

OUR YOUNG "HELPERS."

A GREAT army they stand to-day—11,500 strong! Who are they? and what are they doing? I must try to answer both your questions very shortly and very simply.

Our Young Helpers are a union of boys and girls who are engaged in H—oly work and H—appy work; for they are banded into a League which has the love of their poorer brothers and sisters for each link of its long and golden chain, and the love of the Lord Jesus as the jewel-gemmed clasp that binds them all together in their united, sweet, and Christ-blessed labour. To work for Jesus in the person of one of the least of his sick and suffering little ones is sure to be happy work; it brings us so much nearer to Himself, and to the likeness of Him who "went about doing good," that it cannot fail to be holy work, too.

It is E—very child's work! None are too young and weak to do something. We have little children in Dr. Barnardo's Homes, only a few months old, needing love, care, and comfort—little creatures whose short lives have been long lives of weariness, ill-usage, and pain. None of our well-loved, well-cared-for boys or girls are too young to be linked in heart and service, and self-denial to a sadder life. Their joys and luxuries shared will be joys and luxuries sweetened a thousand-fold.

It is L—ovely work. Ask the Companions of our Young Helpers' League what they think about their past year of labour for the unlovely and unloved waif children of our towns, cities, and villages. Ask them if they find it hard and disagreeable work to collect money, to make useful garments, to interest others, to attend the quarterly meetings of the Habitations found in their neighbourhood? They will say, as a Companion said the other day, "I think it is all lovely!" For the sunshine of Christ's love gilds every duty, every self-denial, every long hem and seam, and darn. With his fresh, sweet love filling our hearts and flowing out, for his sake, to the helpless lambs of his little flock, nothing seems hard and all seems easy!

It is P—ressing work. This part of the "King's business requireth haste." Every day the need seems greater; every week fifty to sixty miserable, destitute children knock with trembling hand at the "ever-open doors" and cry "Save us!" Thousands more unite in one sad wail of want this Christmas season, and their hungerful faces, poorly-clad forms, and chilled, pinched look plead mutely, yet powerfully, for the supply of their pressing needs.

It is E—veryday work, just what a child can do. Our simple League prayer, offered each day by sweet baby lips; a little loving thought of needy brothers and sisters that checks the outlay of money on self; a little labour cheerfully given in the many ways our magazine suggests; an effort to arouse the interest of school-mate or friend, just "here a little and there a little," and the work goes on. Our young helpers are not asked to make supreme efforts at self-denial in support of our cause, but day by day to pray or work as "God giveth ability."

And it is very R—eal work. Thank God for that! The dear children do make an effort, and work with might and main. From the wee laddie of six who picked up acorns until his small fingers were sore and stiff, and his little back "ached all night" that he might earn a shilling for his collecting card, to the school-girl of seventeen, who writes, "I had saved this 10s. to spend on myself at Christmas time, but Jesus must have it now for his needy ones," they all do real work. They are all in earnest—more so than we older people—in their sweet and simple way.

No wonder that we call it S—hining work, for oh! those who do Christlike work have a Christlike halo round them. Selfishness always means shadows—in heart and life. Self-sacrifice brings brightness and joy of soul. Our hearts may be so self-centred that by and by our natures shrivel up! We grow like withered apples, nothing but wrinkles, dryness, and core! And we are never satisfied. Selfishness cannot satisfy. But a sweet unselfish thoughtfulness for others makes us shine all over—in face, heart, soul, and spirit. Now who will take up this Happy, Every child's, Loving, Pressing, Everyday, Real, and Shining Work? Who will join our Band? Who will sign the little pink application for membership enclosed in last week's CHRISTIAN, and become Companions of our great and growing League?

EVA TRAVERS EVERED POOLE.

LUGALAMA

AND HIS BROTHER MARTYRS OF THE UGANDA MISSION.

In the land of far Uganda,
Near the springs of ancient Nile,
Where the rays of tropic sunlight
On the blue Nyanza smile.

There are scenes of tranquil beauty
Where the wavelets kiss the shore,
And their ripples softly murmur
Lays of peace for evermore.

And the silvery leafy plantain
Waves and rustles in the breeze,
While all Nature sweetly whispers
How she seeketh man to please.

Yet where all so fair is seeming
I behold a vale of gloom;
Where the swampy waters fester
Round a spot of death and doom:

Where upon a day of darkness
Came a band of evil men,
With a captive youthful trio
To this lone and silent glen.

These were children of King Jesus;
Servants of the Crucified;
"Isa" was their only Saviour,
And they scorned their faith to hide.

For to them had come the tidings
From a land beyond the sea,
Of that merciful Redeemer;
And in Him their souls were free.

But the senseless, cruel tyrant
Had decreed that they must die
In that distant gloomy valley
Where the lifeless waters lie.

"Daily, daily sing His praises!"
This their death-song rose on high,
As they neared that darksome valley,
While the angels hovered by.

Fiercely death achieved its triumph.
Fiendish weapons, fiery flame
Hushed those voices; but the Saviour
Sealed their tribute to his Name.

And their praises ring for ever
In his home of light and love,
While their story beckons others
To the kingdom of his love.

Gentle, loving Lugalama,
Youngest of the martyr-three,
How thy teacher's piercèd spirit
Mourned in anguish over thee!

Lovingly has He pourtrayed thee,
Once his tender joy and pride;
He has told the world the story
How his Lugalama died.

Let the woes of Lugalama,
And of all the martyred band,
On the shores of the Nyanza
Call to this our favoured land:

"Hasten, O our Christian brothers,
Sons of England—great and free;
Rest not till our fair Uganda
Shares your light and liberty."

EMILY SYMONS.

A YOUNG MALAGASY SLAVE.

DEAR SIR,—Your readers probably know that domestic slavery still prevails among the Christianised Hovas of Madagascar. In heathen days, the only recompense hoped for by the unpaid warriors who followed their king, in his expeditions against other tribes, was to be found in the number of captives each could secure from the sacked houses and villages. These became the mothers and grandmothers of the present slave population in the Hova Highlands.

They are somewhat darker than the ruling race, who call them the black people, and themselves whites—a distinction more imaginary than real. However, slaves have shared in the blessings the Gospel has brought to Madagascar, many being scholars in the Sabbath schools, and a few in the day schools connected with Christian churches; and of those brought to Christ in the recent revivals, both in Antananarivo and in other towns and villages of the central province, not a few slaves are now rejoicing in their Saviour's love.

The case of one of these young Christian slaves I desire, with your kind permission, to bring before your readers, especially those interested in native evangelists. This youth, for years a scholar in one of our mission schools, and of late assistant teacher in it, is now rejoicing in Christ as his Saviour, and longs to make Him known to others. He is already an approved local preacher, and is willing to go wherever the Lord may have need of him. He would be eligible in every way for admission to the London Missionary Society's college in Antananarivo, where he would be trained for work as an evangelist or missionary to some of the yet unreached heathen tribes. But the one fatal obstacle to his admission is that he is still a SLAVE, the property of another, liable to be sent or retained wherever that other chooses to place him; liable on that other's death, as a piece of heritable property, to be transferred to a new owner without his wishes being consulted. Will you help to redeem this Christian youth from bondage, that he may receive further training, and be sent out to preach the Gospel to those who are still in darkness and the shadow of death? Twenty pounds would probably suffice to secure his freedom. I will gladly furnish the young preacher's name and address with other particulars, to any friends who may address me, care of the London Missionary Society, 14, Blomfield-street, London, E.C.

(MRS.) A. P. PEILL.

[Mrs. Peill is a relative of mine. Her husband, herself, and their five young sons, are now at home on furlough. This young slave was the fruit of special meetings held by Mr. Peill in October last. My little grandchildren will be happy to unite with other young friends in contributing to his redemption from slavery. R. C. MORGAN.]

BRITISH BOYS IN CANADA.

SIR,—Mr. A. H. Brace, representing Mr. J. Fegan in Canada, has returned from an extensive tour throughout the country—what may be termed his annual "surprise visit" amongst the boys. These range in age from ten to twenty-two, and were found engaged in all kinds of farm work. One lad, grown to be a fine young man, was found to be foreman of the carriage painting department in a firm with which he has been engaged for several years. The homes visited are almost without exception of a most satisfactory character—clean and comfortable, with an abundance of everything, and a healthy moral atmosphere,

Many of these young fellows are earnest Christians, and Mr. Brace, on his visits, always sees whether they are being introduced to the fellowship of the neigbouring Churches.

Special inquiries were made respecting the younger boys and their attendance at day school, and it was found that many of these are making decided and gratifying progress. Four are working for a "third certificate," which will qualify them to teach in the public schools of Ontario.

Not the least interesting part of Mr. Brace's work is his correspondence with these boys, which, with a family of nine hundred, must of necessity be large. One or two specimens will serve to show how happy and thoroughly at home these boys are on their farms:—

"Dear Sir,—I like this place; I make myself quite at home, and they are very kind to me. I want to send my mother 5dols. or 6dols., because my father is sick and not able to work, so I ask you what I am to do. Take the money and send it for me. I promised my mother that I would send her all I could to help her, because there are eight besides themselves and me.

"Yours truly, J. W. P."

"Dear Sir,—I have a very kind mistress and boss. I am getting along nicely and learning fast. I intend to make this my home, and a good home it is for any boy. I am used just like one of their family. I am allowed to do anything I like in the house, and play the organ on Sunday. We have a fine brick house, which is finely furnished.

"I would have written before, but I was busy at work. The mistress keeps accounts of the books, and does all the writing. I always go to the post-office myself and get the letters. I will write again bfore long. "Yours truly, W. B."

It is a very pleasing duty to send five and ten dollars frequently to widowed mothers from loving anxious young hearts who take such delight in doing something towards relieving the poverty and want they themselves know so much about from their own bitter experience.

Yours, on behalf of the Canadian Council,
H. P. DWIGHT,
President G.N.W. Telegraph Co.

Toronto.

CHRISTMAS ECHOES.

To us belongs the Christmas joy
Which Christ alone can give;
For if we are alive in Him,
He in our life must live.

And as of old that guiding star
Led to where Jesus lay;
So shall his light still lead us, till
Night breaks in endless day.

Jesus, may that manger bed,
Where Thou didst lie for me,
The shame, the cross, thy risen life,
Draw all my heart to Thee!

C. BUTLER STONEY.

Merrily rang the Yuletide bells,
And merrily rang the hall,
When grandfather sat at his Christmas feast,
In the midst of his children all;
How blue were the skies, and how white the snow,
At Christmas forty years ago!

Lovingly rang the Yuletide bells
To the bridegroom and the bride,
When the love of heaven and the love of earth,
To the lovers, side by side,
Lit the stream of life with its rosiest glow,
At Christmas twenty years ago.

Solemnly rang the Yuletide bells
To the parents bowed with care,
Worn with the struggle from year to year,
Yet the Christmas table bare:
December was dark with a deepening woe,
At Christmas seven years ago.

Drearily ring the Yuletide bells
To those by the fireless hearth,
Who wait to be driven from their home of youth,
With no rest for their feet on earth;
The clouds grow blacker, but God sees through,
At Christmas eighteen-ninety-two.

J. K.

Hail the breaking of the dawn,
Bright with gleams of fadeless morn!
To the East we turn our eyes;
'Tis from hence its beams arise.

In a manger, mean and low,
We behold its golden glow,
Where the Sun of Love Divine
Through an infant form doth shine.

Cradled on a mother's breast,
He in human mould doth rest;
In her gentle arms He lies,
Soothed by tender lullabys.

Seraph bands his praises sing,
Magi costly offerings bring;
To our God we're reconciled,
He in Christ on us has smiled.

Unto us a Son is given,
Peace on earth and joy in heaven;
Hail the heavenly sunrise bright,
God in Man the world's True Light.

HARRIET JULIA EVANS.

The year is waning fast; but ere it flies
A genial ray lights up the wintry skies;
And well-known cheery wishes greet the ear—
"A joyous Christmas, and a glad New Year!"

Yea, joy to all has come, for Christ the Lord
Was born fresh life and comfort to afford;
And chose his lot in poverty and pain
That we his perfect sympathy should gain.

So through the coming year our Christmas note
Of praise and joy to Him shall onward float,
And mingle with the sadder strains of life,
Resounding o'er the discord and the strife.

And should we meet with disappointment keen,
Fresh cause for joy may yet by faith be seen;
For God has planned "some better thing" to give;
Let us then trust Him fully while we live.

What if "a little while" we still must wait
Till he our tangled knotted threads makes straight!
"We are his workmanship," and He alone
Can understand the treatment of his own.

And thus, whate'er the untried Future bring,
Our hearts, divinely tuned, may ever sing,
And practise for the heavenly choir above,
Where all shall praise and bless the GOD OF LOVE.

ELLEN MINTON-SENHOUSE.

Never was so bright a morning
For this sorrow-stricken earth;
Never dawned a day so joyful
As the day of Jesu's birth.

Countless hosts of white-robed seraphs
Circle in the Eastern sky,
Chanting in celestial chorus—
"Glory be to God on high."

Wave on wave of sound melodious
Rise and fall in accents clear:
Lost in hazy dreams of wonder,
Foolish man has closed his ear.

Why, O listening world of nature,
Did ye not your silence break,
Calling him in voice of thunder
From his slumber to awake?

Surely had he caught the echo
Of that melody divine,
Sent it ringing through the ages,
With its messages benign,

Human souls had tuned their voices,
Loud prolonged the joyful strain,
Till in one harmonious chorus
Earth and heaven had met again.

MARY A. HOLLAND.

Set in the midnight sky
Of the far East,
Moving within its deep tranquillity
As wild sea-birds rest
On the dark ocean's breast,
Amid earth's memories is thine not least,
O Star of Bethlehem!

Pure as a wind-swept flower
Born with the dawn,
To hold its frail life till the evening hour
Hushes all the wood;
As the last thought of God,
Fresh from his hand Thou camest forth alone,
O Star of Bethlehem!

'Mid yonder circling host
No orbit thine,
No stately satellite thy pathway crossed;
But earth never wore
By sea or shore,
And heaven never bore, light so divine,
O Star of Bethlehem!

Holy thy vigil o'er
The cradled Christ,
Lone watcher of that first incarnate hour;
While with high grace
The near light of his face
Betokened thee his fair evangelist,
O Star of Bethlehem!

Herald of peace to be,
Far from our ken
Thy home is found. Back to thy native sky,
While wakening earth
Greeted one lowly birth,
What angel of the dawn bore thee again,
O Star of Bethlehem?

J. E. W. JOHNSTON.

Lo, erst in the desolate wilderness sighing,
Affrighted and ready to perish,
From foes ever active and terrible, flying
Without expectation to cherish:
To-day appears heaven unveil'd to our view,
The Kingdom of Christ evermore,
So perfectly beautiful, peaceful, and new:
Lift up hallow'd eyes and adore.

Hark! hark to the voice of a ravishing song—
Canst hear what the angels are saying?
For rescue of captives from "murder and wrong,"
They "Glory to God" are conveying—
"Peace,"—past understanding—to wisdom unknown—
"On earth, and good will toward men,"
Salvation to all who now honour and own
The Lamb that for sinners was slain.

Shall joy be in heaven, and thou not the cause,
When highways and hedges bring glory?
Haste! hesitate not, danger lurks in a pause,
And this is God's soul-saving story:
For you—"whosoever," whatever their sin,
For them 'tis "behold" ye, and "live";
Nor clinging to merit nor guilt, enter in
And hear Divine love—"*I forgive.*"

Stript, wounded, alone, broken-hearted, believe,
He gave his dear Son to deliver
His creature from death, life in Him to receive
Aloud, praise our bountiful Giver—
The reconciled Father; to you doth He call;
Rejoice in the gift of his love—
Eternal redemption from sin's cruel thrall,
To fulness of freedom above.

His angels, on eager wing, over your head,
Commissioned by infinite power
For blessing, they linger, yet long to descend
As the rain and the dew on each flower,
To witness of "durable riches" in Him,
Who now from the throne of his grace
With gladness fills empty cups full to the brim,
While love lights his glorified face.

CHARLES ELLIS.

Born of woman, Lord of Glory!
Born to die, from sin to save!
God incarnate—wondrous story—
Conquering Satan and the grave.

Jesus, sole Propitiation!
Pleading ever on the throne;
Source and Giver of salvation,
Thee we trust in, Thee alone.

Conquering Death, to Heaven ascending,
Thee our ransomed souls adore!
Thine is mercy never ending,
Thine be glory evermore!

NEWMAN HALL.

WAITING FOR MR. MOODY.

WE make no apology for publishing the following private letter received last week from Mr. Sankey. Many a sympathetic thought must have gone out towards Mrs. Moody, Mr. Sankey, and other friends, during those anxious days of waiting: their joy and thankfulness will now be in proportion to the sorrowful suspense:—

Dear Friends,—We are all filled with thanksgiving to our Heavenly Father for the great deliverance which He hath wrought, in answer to prayer, in saving the lives of our beloved friends, Mr. Moody and his son, together with all who were with them, in the ill-fated steamer the *Spree*. Mrs. Moody has been with us here in Brooklyn for the last seven days awaiting the arrival of her husband; and as day after day rolled away without bringing any word from the vessel, although several large steamers came into port, having seen nothing of the *Spree*, the strain became very trying to us all, and especially to Mrs. Moody.

Dr. Cuyler, Mr. McWilliam, and other friends, called several times a day with words of hope and encouragement, but after four days' suspense and anxiety, and no word coming from the over-due steamer, Mrs. Moody became almost prostrate under the suspense. But at last we heard the joyful news that the *Spree* was still afloat, and that she was being towed back into Queenstown Harbour.

However, not until to-day had we any idea of the fearful trial and danger through which they were passing. All the New York papers have had long accounts of the narrow escape, and much emphasis has been put upon the manifest answer to prayer upon the part of those assembled, in what will now be remembered as the most remarkable prayer-meeting ever conducted by Mr. Moody. An hour after the people landed at Queenstown I received the following cable despatch, which caused great rejoicing and thanksgiving in our home, you may be sure:—"Sankey, Brooklyn. Safe. Praise God.—Moody."

We are now awaiting the arrival of the *Etruria*, as we see by the despatches from Queenstown that Mr. Moody, and others, have already sailed on that steamer.

Yours truly, IRA D. SANKEY.

Brooklyn, N.Y., December 5.

A DEPUTY TAHSILDAR.—*The Christian Patriot* describes the baptism of Mr. Koragappa and his family by the German missionaries at Karkal, South Canara. His father received instruction from Dr. Mœgling more than forty years ago. The new convert has had many difficulties to contend with; but he has surmounted them all, and he and his family (eight in all) were recently admitted by Rev. Mr. Hartmann into church fellowship.

THE LATE REV. CHARLES GRAHAM,

AVENUE ROAD CHURCH, SHEPHERD'S BUSH.

IT must always be a bond of union between England and Ireland, on the part of the Christ-loving portion of the population, that the Emerald Isle has furnished the Church of God with many eminent servants of the Lord Jesus, widely known and valued alike for their gifts and graces. The subject of this sketch was an Irishman, having been born at Omagh, county Tyrone, on December 8, 1817. His father was an officer in the army, and distinguished himself greatly under Lord Mountjoy in connection with the rebellion of 1798. His mother's maiden name was Anne Hunter, a devoted Christian of exemplary character; and it was by her influence and prayers he was led to the Saviour when quite a boy. He early developed a great fondness for study, with facility in acquiring knowledge. His mental endowments were of a high order, and he speedily became one of the most proficient pupils of Abbey Hall College, Omagh, where his education was largely obtained.

His parents intended him for the ministry of the Established Church, and arranged for his entrance upon a special course of preparation for it, but God ordained it otherwise. Mr. Graham was characterised by firmness of belief and much independence of thought, so that his convictions were always deep and strong; and the habit of judging for himself in the light of truth was early formed. This led him, on looking into the Thirty-nine Articles, and other points he had to consider, to decide that he could not honestly subscribe to them. He felt compelled, therefore, to sever himself from the Establishment, both as to its membership and ministry. Much to the vexation of his parents and friends, he joined the Wesleyan connection, and remained with them for some years. During that period the great Irish famine was raging. Our brother, in a genuine spirit of Christian compassion and patriotism, threw all his energies into labouring for the relief of his stricken countrymen. He was thus brought into prominence among Christians of all denominations, and won general confidence and esteem.

About this time he married Miss Anna Maria Brownrigg, youngest daughter of Mr. Henry Brownrigg, of county Waterford, a woman of high intellectual attainments, and one who took the greatest interest in his studies and pursuits, proving a worthy helpmeet to her husband as a servant of Christ. Some years after this he joined the Brethren. For a time he met with them at Waterford. Owing to ill-health he removed to Worcester, then to Kendal, and eventually to London in 1860. Some articles well calculated to give direction to the converts of 1859-62, and to those interested in them, were written for THE REVIVAL in those stirring years.

His first charge in London was Oaklands Chapel, Shepherd's Bush, a Union Church. After much trial of faith, as well as patient and earnest testimony to the truth of God, he was led to resign the pastorate of that



(From Photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.)

church in 1868. He determined to take an entirely undenominational position in his future course. His old friend, the late Mr. Samuel Morley, proposed that he should undertake the charge of an unsectarian mission, offering to assist him liberally in building several chapels in different localities, if he would endeavour to secure for them a ministry under his own guidance, of an undenominational character. After much consideration, he felt bound to decline this offer, and was led, with the assistance of friends interested in the movement, to erect an iron building in Avenue Road, Shepherd's Bush. Here he soon gathered a large congregation, a church being formed on the line of union in Christ as the only centre and ground of fellowship. To this work he consecrated the remainder of his days, refusing every temptation to relinquish his post, although often solicited to leave it for other spheres.

For twenty-four years he laboured for its spiritual edification, diligently and unostentatiously doing the work which the Master had assigned to him. The words of the Apostle in relation to Epaphras and the church at Colosse, "Always labouring fervently in prayer for you," may truly be applied to him and the church he served so long. In his last illness, amid the much weary suffering through which he passed, he said, "I think the only reason God keeps me here so long in painful weakness is that I may pray for my people and for his work." This he did, daily bringing them as individuals and as families before the Lord.

Mr. Graham was frequently engaged in ministering the Word in various parts of the land, and indeed in other lands as well; for his name was associated with the conferences at Aix-les-Bains, Interlaken, and other parts of the Continent. He was a well-known speaker at many of the conventions held in connection with what has been termed the "Higher Christian Life" movement. While powerfully advocating a life of closest walk with God, and of entire surrender to his will, he strongly opposed all claims to sinless perfection in the flesh. His valuable series of papers on this subject, published in our columns in 1881, will be still remembered by many of our readers as singularly full of Scriptural force and discernment.*

Mr. Graham was perhaps more widely known as a student of the Prophetic Word than in any other special line of Biblical inquiry. For many years he held a monthly meeting for prophetic study in the schoolroom of Avenue-road Church. This meeting was attended and greatly valued by many ministers and Christian workers from different parts of London. As leader of this meeting our brother appeared at his best; his scholarly grasp of the original text of Scripture, his careful discrimination, his keen perception, and withal his gentle, loving spirit in reference to those who differed from him, made his presence on these occasions a great delight as well as profit to his brethren. While strictly adhering to what is known as the "Futurist" school of prophetic interpretation, he gave an intensely practical turn to his dissertations on the subject, in no way encouraging speculation or fanciful theories on the themes discussed. His views exerted a powerful influence over his own inner life.

Had his career been devoted to other than spiritual work he would have taken high

* SCRIPTURAL HOLINESS NOT SINLESS PERFECTION. 1s. and 1s. 6d. *Morgan and Scott.*

rank as a classic teacher and metaphysician; his aptitude and love for philosophic research were very great. He was for years a member of the Victoria Institute, and read not a few papers on important subjects before that body; one on "The Tripartite Nature of Man" is still read and spoken of as a striking contribution to metaphysical enquiry. But all his powers were employed for the one object of bearing witness to the truths of revelation: he lived to exalt Christ and to benefit souls. Firm and outspoken as a Protestant, strong in his adhesion to evangelical truth, he was gentle as a child in the spirit by which he was actuated. The meekness and lowliness of the Master largely entered into the whole scope of his bearing and work.

The tenor of his life is well illustrated by some of his dying utterances spoken to the writer during the last week or two of his life. On one occasion he said:—

For fifty-five years I have been preaching and writing; it has been poor work, but, thank God, Christ and his Word have been its basis. What should I do now if my theme had been any other, or my aim to glorify self rather than Him?

I have done with this world entirely; my ministry here is over; a very different service is before me; at first it will be praise, after that as God shall appoint.

Referring to the many inquiries made for him, and the love felt for him, he said:—

I thank God for that, but I have not for a long time allowed my mind to dwell much on fellowship with saints, lest it should take it off Christ. Fellowship with Him has been my chief ambition.

Those who knew him best, can tell how truly this was so. Now that he is gone we can only thank God on every remembrance of him. Such lives as his cannot be rightly estimated on earth. They do not reach the popular eye or ear, but in the coming day of manifestation, when truth alone shall abide, and all things are seen in the light of God, it will be found that the elements of faith, firmness, and fidelity to truth, which so largely entered into his career, are in the sight of God of great price. W. F. G.

TO PARENTS AND TEACHERS.

We wander wide through evil years;
Our eyes of faith grow dim;
The child is freshest from God's hand,
And nearest unto Him.

Boys are not to be coddled. The end of life is to make men; the meaning of all events is to mould character.

Children stimulate our finer qualities. They cheat us of weary care; they preach to us, not so much by their lips as by their innocence.

Let us enfold the children in our love. We are the angels of their childhood; they may prove the angels of our age.—*W. L. Watkinson.*

The faith and trust of childhood are among the most beautiful things we ever get the chance of seeing. It is our own fault if we shut our eyes on them.

Childhood and age come nearer together than manhood and youth. It is the tenderness into which you have grown in old age that makes old age better understand the tender child.

How many fathers see, with a bitterness of spirit that can never be told, their worst vices of character and conduct reproduced and perpetuated in their children.—*Dr. Alex. White.*

Oh, grudge no man his work, nor ask
To rule by sword or pen;
We women have a nobler task—
The moulding of the men!
—*Janet Logie Robertson.*

Y.P.S.C.E. RESULTS.—A correspondent, writing from New York, says that many of the churches in that city still feel the effects of the great Convention of the Young People's Society of Christian Endeavour, which was held there in July. Although coming at a time when church activities are for the most part suspended, the Convention quickened the life of the community, and many a church has received an impetus in the direction of greater endeavour and surer achievement.

Calls from Morocco.

"SOMEONE MUST PAY."

Coming back once again to the work in Morocco, after a summer in England, the needs of this poor land strike me more than ever, and I cannot help writing down something of what I have seen in the three weeks since I returned; may some hearts be touched to give not only out of but *according to* "their riches" to help on the work in North Africa.

BURNT VILLAGES.

During the late war almost all the villages that nestle amongst the beautiful Angera Hills were, more or less, destroyed by fire by the Sultan's troops. These villages are within a few hours' ride from Tangier; some have already been visited, and we are hoping to visit one each week, as long as funds will allow. We take medicine, clothing, gifts for the children, and sometimes also give food and money; we have, of course, to hire animals. The distress amongst these poor houseless people is great; they are trying to patch up their blackened, roofless huts, but have scarcely any material with which to do so. Not only have they lost their homes, but their clothing and household goods have, in many cases, also been burnt. The rainy season is close at hand, and they have no protection from it. Numbers are ill with fever and smallpox. Had we funds we could do much to help them now in their hour of need, and it is a grand opportunity of showing these Mohammedans the teaching of Jesus Christ practically illustrated in a way they would never forget. As they eagerly gather round us in groups (in a distant village last Wednesday I counted over thirty listening at one time to the glad tidings), we are able to preach the Gospel with our lips, as well as practise it by supplying their needs. *Someone must pay* if this relief work is to go on. May numbers count it a joy to do so!

Amongst the Moors in the town there is much work to be done.

DAILY THE SICK GATHER

to our medical mission. They need medicine, clothing, and food. In every direction houses are open to us to visit, both rich and poor; all need books, and in many we have patients who need constant help. Just now we are visiting, amongst others, an old negress with badly injured hand; she and her husband are very poor, and are so grateful that we charge nothing for our visits and medicine. Last time I went I had a long talk with them about Jesus. They listened so attentively! Would that some in England could have seen the shining, tearful eyes of that old black woman as it dawned upon her mind for the first time that the great God had sent her a Saviour who could take away all sin. *Someone must pay* so that we may be able to keep up all this visiting and medical work. Just now

OUR HOSPITAL IS CLOSED,

but in a week or two we hope the doctor will be back, and it will reopen; patients from all parts of Morocco will be asking for admittance; numbers have been healed while with us, and many souls, we believe, born again. *Someone must pay* if the wards are to be kept full. Night after night into our refuge in the Market-place the poor and homeless are gathered; men who otherwise would be without shelter for the night. Gladly they come into the warm well-lighted room and faithfully, every evening, is the Gospel preached to them: but *someone must pay* for rent and fuel, or this Christlike work must stop.

Little children, untaught, uncared for, continually cross our path, we are longing to have a Home for them, and train them up for Jesus. *Someone must* have the joy of *paying* for these little ones, or how can we hope to save them?

But the work here does not stop at the Moors; helping hands are being

STRETCHED OUT TO THE SPANIARDS,

and in the mission room in the town the Gospel is constantly proclaimed to them. Jewels from among them have already been won for Jesus; two days after my return we gathered on the sea-shore to witness the baptism of another convert, and at a meeting I was at on Monday night it was sweet to hear a Spanish woman leading in prayer. Children are being taught, the sick visited, the poor clothed, the hungry fed, and how hungry some of these poor Spaniards are may be gathered from the fact that many have had to go out in the fields and gather herbs to eat, having no money with which to buy food. *Someone must pay*, or how can all this help be continued? There are some thousands of

THE LOST SHEEP OF ISRAEL

in the town, one of our first converts was from among them; they eagerly receive Gospels and tracts, and are frequent patients at our medical missions. But much more needs to be done for them: they want special workers and special help of many kinds. *Someone must pay*, or they must still be left without a teacher.

Side by side with all these ever-increasing calls for help, with all these blessed possibilities of service for Christ, comes the saddening news from home of shortness of funds, and, as I read the letter, I thought how great a joy friends at home were missing; they might have the privilege of joining in the glorious work of sending the Gospel to these who have never heard, and they are holding back! I thought also of all it would mean of sorrow and darkness should the work languish for lack of funds. The true light has begun to shine in this dark land, and not only here, but all along North Africa rays of light are piercing the awful darkness of Mohammedanism. Friends who love Jesus, help us to fan the blaze into a mighty fire! We want to enlarge and develop the work in all directions; we must go forward, and for this we need more workers amongst Moors, Spaniards, and Jews; we want also the silver and the gold; *someone must pay* so that the work may be carried on with redoubled power.

Will all who read this come to the help of the Lord? There are a hundred ways of helping when there is a willing heart. Some may have lost their little ones. "They hunger no more, neither thirst any more;" Jesus is caring for them. Could you not care for some of the neglected little ones of Morocco in their place? *Someone must pay* if North Africa is to be evangelised. Many who cannot go can give; there are some who can do both.

Give thought, give strength, give deeds, give pelf,
Give love, time, prayer, and give thyself.

Christmas morning will soon be dawning. Surely the thought of the great gift God gave us should make us long to make Him some offering, and, as you plan out your Christmas gift to your King, will you remember the millions of North Africa dying without any knowledge of Him

Who came a little child to earth,
Long, long ago?

Someone had to pay for our salvation, and Christ gave Himself!

Jennie Jay.

Tangier, Morocco.

THE BILLINGSGATE CHRISTIAN MISSION is doing its utmost to alleviate the distress which prevails among the out-of-work and destitute poor. Every Monday a noon-day service is held in the mission room, and at the conclusion some 130 dinners are distributed, consisting of hot soup and bread. The hon. sec. of the mission, Mr. A. Walters (6, The Corridor, Billingsgate Market), writes: "It is pitiable to be compelled to turn away great numbers every week because we cannot, under present conditions, increase our financial responsibility. That men are content to wait patiently for nearly two hours in order to get a little food, is, to our mind, a sufficient proof of their need and of our responsibility to do what we can to meet it. The Gospel is faithfully proclaimed on each occasion by some honoured servant of God, and who shall say what the result of that faithful testimony may be?"

FRIENDLESS AND FALLEN

AN ANXIOUS TIME.

Only a few statistics respecting the applicants of 1892 can be given, but they are very suggestive:

898 Young Women and Girls have sought help at the Office. Of these

368 Preventive cases, mostly girls in their teens.

398 Rescue cases.

54 Maternity cases—some of a most painful character.

78 Prison and Police Court rescues.

130 Young Servants have availed themselves of the new Servants' Home.

590 Poor Outcasts have sought and found shelter at the Open-all-Night Refuge.

The Homes have all been kept in full operation during the year by the generous contributions of subscribers and donors.

320,000 (about) **FREE MEALS** are provided for the Inmates annually.

6,500 **ABSOLUTELY FREE LODGINGS** have been given this year to young women and girls in this Refuge, with food night and morning.

WHERE DO THEY COME FROM?

Reference to our registers respecting the above shows that while many were gathered from every district of the metropolis, young women and girls have also been received from almost every part of the United Kingdom. Some have come from the North of Scotland, others from the South Coast of England. Ireland, even down to the shores of the Atlantic, has been represented, as well as the East Coast of England and very many of the home shires.

THE MEANS EMPLOYED TO COLLECT THE REQUIRED FUNDS.

In the history of this Institution, now extending over 35 years, travelling deputations have never been employed to hold meetings in the Provinces and collect funds. The means used now are the same as at the beginning. A small Prayer Meeting is held weekly to lay all wants before the Lord, and an Annual Appeal has always been made at this Season of the Year. Faith has been tried and that sometimes severely, as in 1892, but wondrous have been the answers to prayer and the marvellous interpositions. Home after Home has been established and very many thousands have been fed, clothed, and brought under the sound of the Gospel.

THE TIME IS NOW SHORT.

In less than 10 days the year will close, and I do ask those Readers who have not contributed already to send in their gifts without delay, so that there may be no lack.

Donations may be sent, as heretofore, to Messrs. Morgan and Scott, 12, Paternoster Buildings, E.C., or

Yours faithfully,

EDWARD W. THOMAS, *Secretary.*

Office, 200, Euston Road, London, N.W.

LONDON CITY MISSION.

Through the death of friends and other causes, support has entirely failed for

42 DISTRICTS

in poor and necessitous parts of London, and amongst special classes.

Unless new friends are found to replace those lost to the Society, the Committee will very reluctantly be compelled to remove these Missionaries.

The Committee are prepared to continue the Missionary on any poor district if the sum of

£50 per Annum

is guaranteed.

Will the Readers of "The Christian" support one of these Missionaries?

Contributions will be gratefully acknowledged by the *Treasurer*, **F. A. BEVAN, Esq.,**

or by the *Secretaries*, **T. S. HUTCHINSON, M.A., ROBERT DAWSON, B.A.**

Office—3, BRIDEWELL PLACE, E.C.
Bankers—Messrs. BARCLAY, BEVAN, RANSOM, & CO., 54, Lombard Street.

London Young Women's Christian Association.

There are upwards of 40 Institutes, Homes, and Restaurants, and over 100 Branches with 17,000 members. Mission Work is carried on amongst all classes of Girls.

The Council earnestly appeal for Funds.

Treasurer, Lord Kinnaird; Hon. Secretaries, The Hon Emily Kinnaird and Miss Morley; Secretary, Henry Kidner. Bankers, Messrs. Barclay, Ransom, & Co., 1, Pall Mall East, S.W. Office, 16A, Cavendish Street, W.

ST. MARYLEBONE FEMALE PROTECTION SOCIETY,

157-9, MARYLEBONE ROAD, N.W.

This Society seeks to rescue young women who up to the time of their fall have borne a good character.

Those with infants are assisted from a special fund.

CONTRIBUTIONS earnestly solicited.

Bankers—Messrs. Sir Samuel Scott and Co., 1, Cavendish-square, W. GEORGE SCUDAMORE, Secretary.

LONDON CABMEN'S MISSION

Is £500 in debt. Who will help us to remove this burden that we may carry on this much-needed work amongst the 16,000 Cabmen of London?

Smallest contributions thankfully received by the Superintendent, JOHN DUPEE, 165, Hemingford-road, Barnsbury, N.; or by Messrs. MORGAN & SCOTT, office of *The Christian*.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS GREATLY NEEDED to extend the work at this critical period of Ireland's special wants. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports and Occasional Papers to be had free from the Secretary, Capt. J. KEARNEY WHITE. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to Rev. ALFRED G. WILCOX, 28, Rectory-grove, Clapham, S.W.; JOSEPH LENG, Esq., 29, The Gardens, Peckham Rye, S.E., Hon. Secretaries for London; or to the Office of THE CHRISTIAN.

THE PARIS CITY MISSION

Has for 12 years published Salvation in the capital of France—chiefly to its *ouvriers*. From house to house, in Mission Halls and in cemeteries, by Bible and Gospel tract distribution, in and out of season, its TEN Missionaries have worked on with proof of blessing. Fourteen of its supporters have recently been called HOME. The work is therefore languishing for want of funds. Who will take their place by casting into this part of our Lord's treasury?

TREASURER—F. A. BEVAN, Esq., 54, Lombard-street.
HON. SECRETARY—J. M. WEYLLAND, 14, Nicoll-road, Harlesden, N.W.

Who will gladly supply printed information.

ST. GILES' CHRISTIAN MISSION.

GENERAL MISSION WORK. WORK AMONG CHILDREN. PRISONERS' MISSION AND HOME. BOYS' HOMES AND PREVENTIVE WORK. WOMEN'S HOMES AND RESCUE WORK.

The Superintendent is much grieved to say that owing to the great scarcity of donations, the above many-sided work is sorely hampered.

Funds are urgently needed to meet the outlay at the present time.

Who will help us?

Contributions will be most gratefully acknowledged if sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or to the Superintendent, Mr. WILLIAM WHEATLEY, 4, Ampton-street, Regent-square, W.C.

The Annual Report is now ready, and will be forwarded free upon application to the Superintendent.



THE RESCUE SOCIETY,

79, FINSBURY PAVEMENT,

LONDON, E.C.

LONG, dark, and dreary evenings for the poor and destitute, with their cold chilling blasts, are once more upon us, calling forth the increased efforts of all Christian philanthropists in seeking to combat with the misery and suffering wrought by sin, poverty, ignorance, and other causes.

Such efforts are nowhere more needed than in seeking the rescue **of poor outcast women,** or the salvation of **girls in danger** of becoming so.

During the year the work of this Society has been extended.

1. By the opening of **another Home** for **21** girls.
2. By the appointment of a **fresh female missionary,** whose chief work shall be out-of-doors,

Nine Homes are now maintained, including a **Maternity Home** and a **Lock Hospital.**

250 girls and young women can be accommodated at the same time.

15,753 have already been helped to a life of virtue and happiness since the Society was established in 1853.

OF THIS NUMBER **548** WERE AIDED LAST YEAR.

This year we have **largely exceeded the usual number, 587** having already been benefited in our Homes up to November 28th.

During recent months the receipts have been far below the expenditure, and we **are in urgent need of immediate help.**

£1,200 wanted before December 31st.

Contributions may be forwarded to Messrs. MORGAN & SCOTT; to the Bankers Messrs. BARCLAY, BEVAN, & Co., 54, Lombard Street, E.C.; or will be gratefully acknowledged if sent to the Secretary,

C. STUART THORPE.

79, FINSBURY PAVEMENT, E.C.

WINTER AND THE POOR.

Field Lane Refuges & Ragged Schools.

WORK AMONGST THE POOREST CLASSES. (Fifty Years' Experience.)

THE COMMITTEE earnestly APPEAL FOR FUNDS to enable them to continue their beneficent work. Special help is asked for, so that the Committee may provide

700 to 800 Christmas Dinners for the Homeless,
Dinners for 600 Deserving Families,
New Year's Dinner for 800 Poor Children.

Funds are also urgently needed for
"THE REFUGES FOR THE HOMELESS POOR."

£2,000 REQUIRED BEFORE CHRISTMAS.

Treasurer: WILFRID A. BEVAN, Esq. *Bankers:* MESSRS. BARCLAY, BEVAN, & CO., 54, Lombard Street, E.C., and 1, Pall Mall East, S.W. *Secretary:* MR. PEREGRINE PLATT, Field Lane Institution, Vine Street, Clerkenwell Road; by any of whom Contributions will be thankfully received.

WORKING MEN'S MISSION,

Collingwood Street, New Cut; 4, York Street, Walworth; and Decima Street (late Edward Street), Bermondsey.

A DARK OUTLOOK.

The Outlook for the coming Winter is very dark and gloomy, we shall have to face Poverty and Destitution in its most ghastly aspects. To prevent the poor from sinking into utter hopelessness and despair, we Appeal to the Readers of THE CHRISTIAN for Help.

"Can you help me, Mr. Young?"

We have sorrowfully answered "No, we cannot, our funds being quite exhausted."

£250 URGENTLY NEEDED.

Donations may be sent to T. and J. YOUNG, 1B, Vowler-street, Deacon-street, Walworth-road; or to our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or to the Office of THE CHRISTIAN.

CHRISTIAN COMMUNITY.

INSTITUTED 1685.

President—GEORGE WILLIAMS, Esq. Treasurer—F. A. BEVAN, Esq.

Help is very much needed to carry out the usual winter's programme of this society.

First—The support of eight mission halls, all in districts where the destitute and unemployed reside, and where every kind of evangelistic agencies are in daily operation for both old and young.

Second—All-night rescue work for the homeless.

Third—Free meals, over 300 are now fed every week, and the number could be increased to any extent as funds are available.

Fourth—For the support of a Working Girl's Home.

Fifth—For the employment of lone and husbandless women, who are employed three afternoons per week.

Help for any of these objects will be gratefully received by the treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C. By the secretary as under, or the editor of THE CHRISTIAN; articles of clothing, tracts, hospital letters, coal or food tickets are also solicited.

JAMES ATKINSON, Secretary.

28, Enfield-road, Kingsland, N.

WOMAN'S MISSION TO WOMEN.

ESTABLISHED 1858.

The Christian Missionaries of the **FEMALE MISSION** to **THE FALLEN** go into the streets at night, and in the daytime visit the Workhouses, Lodging-houses, Police Courts, and other places. **No penitent woman is refused help.**

UPWARDS OF **24,000** HAVE RECEIVED A FRESH START IN LIFE.

SUBSCRIPTIONS EARNESTLY SOLICITED.

Contributions, marked "Female Mission," may be sent to the office of this paper, care of Messrs. MORGAN & SCOTT: the Bankers, Messrs. PRESCOTT, TUGWELL & Co., 50, Cornhill, E.C.; or to

ARTHUR J. S. MADDISON,
Office: 32, CHARING CROSS, S.W. *Secretary.*

WHO WILL HELP?

TO GIVE A NUMBER OF

POOR HUNGRY LADS,

Searched out of the poorest streets in Deptford,

A GOOD HOT DINNER AT CHRISTMAS,

And assist some poor Christians with Bread, Coals, &c.

Contributions may be forwarded to the office of "THE CHRISTIAN," MILTON HORNER, Esq., 27, Paternoster-square, or will be gratefully acknowledged by Mr. H. A. PUNNETT, Cotton-road, Potter's Bar, Middlesex, or 73, Gosterwood-street, Deptford.

Scripture Photographs: Men in the Sunlight of the Word. By JAMES ELDER CUMMING, D.D., Author of "Through the Eternal Spirit," etc. Extra cloth, 2s. 6d.

Notable Sayings of the Great Teacher. Fifty-two Bible readings. By HENRY THORNE, Evangelist. Limp cloth, 2s.; extra cloth, 2s. 6d.

Foreshadowings of the Gospel, and other Biblical Studies. A Series of fifty-two talks with Young Men and others. By HENRY THORNE, Evangelist. Limp cloth, 1s. 6d.; extra cloth, 2s.

The Berridges of Silver Lea. By SYDNEY WATSON. Illustrated. Extra cloth, 2s.

Sketches From Life. By CHARLES COOK. Printed in two colours. Numerous Illustrations. Six Booklets in one volume. Tinted covers, 6d.

Sixteenth Thousand.

Messages from the Master. One hundred Poems in large type. By CHARLOTTE MURRAY. Crown 8vo. Limp cloth, 1s.: extra cloth, gilt edges, 1s. 6d.; French morocco, stiff boards, gilt edges, 3s. 6d.

More "Messages." One hundred Poems in large type. By CHARLOTTE MURRAY. Crown 8vo. Limp cloth, 1s.; extra cloth, gilt edges, 1s. 6d.; French morocco, stiff boards, gilt edges. 3s. 6d.

NEW YEAR ADDRESSES.
32 pp.—One Shilling per dozen.

"Beneath Thine Own Almighty Wings." By Rev. GEORGE EVERARD, M.A.

"Wake Up, Jim!" By Rev. P. B. POWER, M.A. Illustrated.

The Will of God; or, God is Love. By Lady BEAUJOLOIS DENT.

Be Kind. For the Young. Illustrated. By J. FORBES MONCRIEFF.

16 pp. Richly Illustrated. Printed in two colours, with tinted covers, One Shilling per dozen.

The Rock. By EVA TRAVERS EVERED POOLE. **The School Races.** By EVA TRAVERS EVERED POOLE.

16 pp. Tinted paper, sixpence per dozen.

Christ at the Christian's Heart: Shall He Come In? By JAMES ELDER CUMMING, D.D.

DRUMMOND'S TRACT DEPOT, STIRLING. LONDON: S. W. PARTRIDGE AND CO.

Temperance Notes

Mr. George Blacklock has conducted a successful temperance mission at Mere, Wilts.

During the last Parliament alone, 12,261 petitions, with 1,421,800 signatures, were presented in favour of Sunday closing.

The Sunday Closing Bill has actually once, and virtually twice, passed the second reading in the House of Commons.

A world's congress of women workers will be held next May, its sessions to extend over a week during the time of "The World's Fair."

The Manchester Women's Christian Temperance Association and Police-court Mission now numbers eleven branches in the various districts of Manchester, two new ones having recently been formed.

In Nottingham a great temperance demonstration was held lately in the Mechanic's Hall. The speakers included Revs. J. S. Balmer, James Travis, Dr. Townsend, of Birmingham, and Dr. Bowman Stephenson.

Prince Oscar Bernadotte, the second son of the King of Sweden, has organised a total abstinence society among the soldiers at Carlscrona, and is himself the president of the Blekinge Province Temperance Union.

Much enthusiasm prevailed in Doncaster recently on the occasion of a visit from Lady Henry Somerset and Miss Frances Willard, who addressed packed meetings in the Corn Exchange at afternoon and evening meetings.

The Temperance Committee of the Wesleyan Methodist Conference have passed a resolution declaring that the Wesleyan Church is practically unanimous in desiring total Sunday closing for the whole kingdom.

The saloon keepers in America may well interpret the letters W.C.T.U. to mean "Women continually torment us," for women's work in moral warfare is beginning to tell against those who thrive on the degradation of others.

Five working men, says Mr. Dobbie, met in a public-house, in Glasgow, to clear off their score for ten days' drinking. The total came to some few shillings over £14. These men were in receipt of good wages, and yet their homes were in want, and their families in beggary.

At first (says Rev. R. W. Dobbie) men who go into the liquor trade dislike their business, as one said to me who had the moral courage to clear out, "I could not bear to take money from children in tatters, and women in semi-nakedness, so I left the business, or I would soon have lost any feeling on the matter."

It is understood that the report of the Home Office Committee on habitual drunkards will advise that increased powers should be given for the detention of habitual drunkards, and that the present law should be so amended that a very considerable discretionary power may be placed in the hands of the police magistrates.

At the annual Central Conference of representatives of Poor Law Guardians held at Exeter Hall, many of the delegates laid special emphasis on drunkenness and gambling as being great factors in producing vagrancy. One speaker affirmed that he had never, in the course of his experience, come across a teetotaler applying for admission to a casual ward, or to the workhouse.

The Wakefield shopkeepers and others who have "off" licences seem alarmed at the agitation which is being raised against their trade. That they may present a united front when the struggle comes—as come it will at no distant date—the holders of these licences held a meeting last week, and unanimously resolved to form an "Association for the protection of the legitimate rights of grocers and others in the Wakefield Licensing District."

Mrs. Elizabeth Wheeler Andrew and Dr. Kate C. Bushnell, the White Ribbon missionaries who are travelling round the world, are now in Australia, making a tour of the colonies, visiting the missions which Miss Ackerman has formed for the world's W.C.T.U. Mrs. Mary Clement Leavitt, of Boston, who has given eight years of her life to pioneer work on a world tour, first prepared the way in Australia for the work, which has been so successfully organised by Miss Ackermann.

Mr. Morley, replying last week to a deputation whose object was to make permanent the Irish Sunday Closing Act, and to secure its extension to the five cities now outside its operation, said in his judgment there had been no question since that of the emancipation of slaves which was a more deeply moral question and which had aroused a more passionate moral enthusiasm. While agreeing with one of the speakers that the present state of things was anomalous and even scandalous, he was not at all sanguine that the Government would be willing to take the matter up as one of their measures. He could, however, promise that a private member would be given all possible facilities by the Government for carrying a bill dealing with the question through Parliament.

THE THEATRICAL MISSION.

A meeting in support of this Mission was held in the large hall of the Polytechnic, Regent-street, on Wednesday afternoon, December 14. The Zulu Choir and some children from the Mission's Orphanage department sang pleasing pieces during the proceedings.

Mr. F. Yeats Edwards, who took the chair, said that two years' association with the institution had enabled him to witness to the value of its operations. Archdeacon Sinclair said the idea of the society was friendly aid and counsel to all who need them, especially to the young in the ranks of a vast profession which is attended by its own dangers and particular temptations. After a recapitulation of objects and numerous methods of work, the Archdeacon urged increased support of the Mission in order to a large extension of its useful work.

Rev. Dr. Pierson came at short notice to speak in the place of Dr. Pentecost, who was prevented from attending by a serious throat affliction. He said that the temptations and perils incident to the profession made it all the more necessary that Christian influence should be brought to bear upon it. He earnestly hoped that some of the aimless lives and unused wealth of our day might be devoted to this one among the many channels which God had provided for the well-being of the human family.

Rev. Courthope Todd prefaced the collection by introducing a little orphan girl whose reception into the home was made difficult by low funds. The happy faces and bright and healthy appearance of some of the orphanage inmates who were present made a decided impression on the sympathies of the audience. A new Seaside Home is to be opened on Jan. 12 in Hastings, where are the two furnished houses which Miss Baring, sister of the late Bishop of Durham, has placed at the disposal of the committee for an extension of the good work of benefiting the little bodies often sorely overtaxed in a very arduous calling.

London Banks Prayer Union.

The seventeenth annual meeting of the London Banks Prayer Union was held on Tuesday evening, Dec. 13, at the rooms of the Y.M.C.A., Cornhill. There was a large attendance of members, Mr. F. A. Bevan presiding.

After tea, the chairman gave a very interesting address, which appealed particularly to those present on account of the numerous comparisons made between business life and their own lives, and the vitality of the Union. He mentioned the great relief it was to busy Christian City men to retire on such occasions from the bustle of daily life.

Hon. and Rev. W. Talbot Rice spoke of the need of waiting for the help we ask from God. If we ask and do not wait to take, we are no better off than before. Mr. W. R. Lane followed with a very stirring address, urging any out of Christ to settle the matter that night. Mr. M. Kenchington, one of the honorary secretaries, read the annual report, which showed that much good work is being done by the Union.

The Railway Mission.

In connection with this Mission two great public meetings were held in the Brighton Pavilion on Tuesday, last week. Mr. Nixon (general secretary), in giving a *résumé* of the work, said that Brighton was one of 350 branches in the United Kingdom. The Countess of Chichester expressed deep sympathy with the work. Miss Gardiner gave an interesting account of the commencement of her work in Hastings, which has resulted in the recently-opened Railway Mission Hall there. No less interesting was Miss Dolby's narrative of work done in the Convalescent Home at Hastings. Mrs. Gates and Miss Tilley also spoke. Brief testimonies were given by various railway delegates.

MR. F. E. SMILEY, of Philadelphia, has been holding special evangelistic services in Nashville (Tenn.) and Vicksburg (Miss.). The churches of various denominations have heartily united in the work, and much interest has been awakened.

SICILY.—The Sailors' Rest and Mission, established at Catania last May, is prospering. Catania used to be a bad part for intemperance and disorder. H.M. Consul, the Protestant pastors, and others testify to a great improvement recently in the conduct of seamen. At this time a new port is opening for a mission, and this will bring up to six the number of the ports in the island of Sicily where we have stations. Above fifty Romanists attended a lecture on Palestine in the Waldensian Church, and listened as attentively as the Protestant portion of the audience.

Stephen Burrowes,
Sailors' Rest, 7, Vico 2nd Piliero, Naples.

LEYSIAN MEDICAL MISSION.

The report of the Leysian Medical Mission and Mrs. Griffith's Mothers' Meetings states that the patients attending the Medical Mission average 270 a week, and that the Gospel services are arousing a real interest in the souls of many. The sisters who visit at their homes know that many are brought to accept the Lord Jesus as their own precious Saviour. In addition to attending twice every week at the Leysian Hall, Dr. S. Griffith, and his assistant, visit many of the patients at their own homes, and, as there is much poverty and suffering, this entails constant expenditure from his private purse.

The women who come to the mothers' meeting average nearly 100, and there is a marked increase in reverence for the Word of God, and a spirit of hearing, and a desire to know Jesus is manifest among them. I have an excellent Bible-woman, who visits regularly the sick and afflicted, and we give her a small sum of money weekly to distribute among the sick. The blankets we lend from October to May are regarded as a great boon, also the maternity bags, with which we generally give a small sum of money. We really know the people we assist, the sympathy they receive in sorrow and sickness is much valued, and the money we distribute, assisted by our kind friends, goes straight to the sick and poor.

Caroline Griffith.

101, *London-wall, E.C.*

PRAYER AND WORK.

The first annual meeting of the Tract Union for Prayer and Work was recently held in the Religious Tract Society's House. The chair was taken by Mr. Edward Rawlings, treasurer of the society. Rev. J. P. Hobson, editor of the Society's tracts, stated the objects of the Union, and illustrated how these objects were being carried out from letters he had received from members of the Union.

Rev. P. B. Power founded some remarks on the word "Together," and pointed out that in the great harvest sowers and reapers shall rejoice together. Tract distributors are sowers, and often see no fruit themselves, but they, with the reapers, shall rejoice at last. His address, given in his usual animated style, greatly interested the audience.

Rev. F. B. Meyer had also selected the word "Together" as the basis of his address. His "together" linked the worker with God: "We are labourers together with God." He pointed out what an encouraging fact this is to workers, who are often apt to get discouraged at their small success. In referring to the reward which God graciously gives, Mr. Meyer made three points. The reward consists in (1) the smile of Christ; (2) in the presence of those whom we have brought to heaven; and (3) in further service. Mr. Meyer's remarks were calculated to impress upon all present the dignity of Christian work, and the power available by which to do it.

Soldiers' Home, Cairo.

Last January a small soldiers' home was opened in this place. The need of it had long been felt, and Christian soldiers had been asking God for some time to give them such a place to meet in. The work since then has gone on steadily increasing. It has been owned of God in the conversion of many of the men attending.

The Home has lately been moved to a much larger place in the centre of the town. The rent of this building is £100 a year. The house has been taken for a year, believing that the Lord will incline his servants to send the money. Any information about the Home will be given by Miss Ella Logan or Miss Emily Ridout, Pension Tewfik, Cairo.

The Bible Society.

At its last meeting the editorial committee of this society discussed questions affecting between thirty and forty versions and editions. About a third of this number belonged to Africa.

A lady in sending from abroad a voucher that she will raise her own subscription to the society from £2 to £5, and that her fellow-traveller will raise hers from five guineas to ten, adds:—"The more I travel, the more I see what blessed work the Bible Society does, and the more I long and pray for its extension."

A revision of the Kanarese New Testament is being actively prosecuted at present. Ten thousand copies of the new edition will be printed.

A READING AND REST ROOM, in connection with the Brighton branch of the Postal Telegraph Christian Association, has been opened at 94, Queen's-road.

Y.M.C.A. NOTES.

Mr. Kennedy, of Exeter Hall, has lately held a young men's mission at Birkenhead, with manifest blessing.

The week of prayer for young men proved unusually fruitful in results in some of the New York branches.

Twelve hundred young men have been enrolled for the first time in the Berlin Association during the present year.

A new building at Derby was recently opened by Mr. George Williams and Mr. H. H. Bemrose, president of the local branch.

At the annual meeting of the Taunton Y.M.C.A., £100 was raised by collection towards the debt on the building, reducing it to £200.

Mr. Ernst A. Hofer, formerly secretary of the Y.M.C.A. of Zurich, has been engaged as secretary of the German branch, New York.

The youths' section of the Aldersgate-street Association will hold their second Industrial Exhibition next week. Prizes will be given to the successful competitors for excellence in the work contributed.

The new premises of the Brockley Y.M.C.A., at 41, Lewisham High-road, have been informally opened for use. The rooms consist of a meeting and lecture-room, a drawing-room, and a reading-room and library.

The students' branch of the New York Y.M.C.A. held lately a reception for missionary volunteers, addressed by Revs. John G. Paton, D.D., Edward Judson, D.D., and others. About fifty prospective medical and ministerial missionaries were present.

A new Association has been formed at Tavistock. At the inaugural meeting, held in the Town Hall, Dr. Hingston presided, and the vicar of the parish and others spoke warmly in support of the Y.M.C.A. Nearly sixty enrolled their names as members.

A social gathering of the members of the Y.M.C.A., Cornhill, London, E.C., was held at their rooms last Thursday evening to meet the members of the Lay Workers' Union of the Church Missionary Society and the Young Men's Missionary Board of the London Missionary Society.

On behalf of the National Council, Messrs. W. H. Mills and W. Hind Smith have paid a visit to Ireland, to reorganise the work of the three district unions of Associations now in existence there, and to provide during the two years' absence of Mr. McCann for the secretarial visitation of the various centres in the country.

The Saffron Walden Association, formed in Sept., 1891, has now about seventy members. The weekly Bible reading has an average attendance of between thirty and forty. A new building is about to be opened, costing £500, and the committee are anxious to raise £70 or £80 in order to enter free from debt. The secretary is Mr. J. R. Long, Y.M.C.A., Saffron Walden.

The Cork Association give, in their new report, the word "progress" as characteristic of the whole; and, indeed, the past year has witnessed much progress, not only in the way of a new building, of which Mr. Moody laid the foundation-stone in September last, but also in the addition of seventy-eight to the membership, and in great blessing granted on the special evangelistic work and the more regular Bible and other classes.

The Fulham and South Kensington Y.M.C.A., and a number of the local churches, have arranged to hold a mission for seventeen days (Jan. 14 to Jan. 30) in the largest place of worship in Fulham. The mission will be conducted by Mr. Henry Thorne. The Fulham Association has excellent premises in the main Fulham-road, and, in addition to the regular religious work, provides boarding accommodation for fourteen young men.

The annual meeting of the Hammersmith Y.M.C.A. was well attended. Mr. T. A. Denny presided, and amongst the speakers were Revs. F. Baker, H. Dening, A. R. Shrewsbury, and others. The report shows steady progress on evangelistic lines. The Bible classes (Sunday and Wednesday) have been a marked feature of the operations, while the junior section is doing good service. There is evidence that a real work is being done in this busy suburb. The committee are appealing for a thousand annual subscriptions of 2s. 6d. each for the maintenance of the Association.

The seventeenth annual meeting of the Wimbledon Association was lately held at the Lecture Hall, Lord Kinnaird presiding. The secretary (Mr. H. G. Lomer) read the report for the year, stating that the Association had been wonderfully blessed, many young men having been brought to the Lord Jesus Christ through its instrumentality. Among other agencies he specially mentioned the Sunday morning prayer-meeting, with an average attendance of twenty-seven, and the junior Bible-class, which during the past nine months had risen from two to twenty-five. The gymnasium has now nearly fifty members, and it has been decided to have a course of St. John Ambulance lectures.

Y.W.C.A. NOTES.

The Brooklyn Y.W.C.A. has lately opened a very fine building, given by a gentleman in memory of his departed wife. An endowment fund has also been raised of £20,000 for the maintenance of the work.

Mrs. W. Boyd Carpenter, wife of the Bishop of Ripon, in opening on Friday week a new Y.W.C.A. institute and boarding-house at Harrogate, dwelt upon the manifold advantages of institutions of this character, and emphasised the good work and homely features connected therewith. Apart from its being an institute, it was also a boarding-house for young women desiring rest and change of air. It was her earnest hope that it would fulfil all the ends which were intended by the management, and be a source of lasting good.

OXFORD NOTES.

A meeting was held last week in the hall of Keble College in aid of the Church of England Waifs and Strays Society, when Rev. J. W. Goddard, one of the London secretaries, spoke. The Oxford branch is doing good service both for Oxford children and also for the central society.

One of the poorest parishes in Oxford, and yet one of the best worked, is Holy Trinity, where Rev. G. C. Bowring and a band of helpers are manfully "holding the fort" for Christ. The recent Sunday-school anniversary had an encouraging report, and showed the valuable work done during the year.

The president of the Oxford Y.M.C.A., Mr. Souttar, has lately returned from a tour in America, and has received a hearty welcome home from the association, and especially from the P.S.A., of which he is the valued president. This class continues to increase and flourish amid tokens of definite blessing.

Mr. T. Dixon Rutherford, M.A., of Mansfield College, has accepted the unanimous call from Abney Church, Stoke Newington, to succeed Rev. W. Spensley, who has removed to Sunderland.

Mr. MacInnes, assistant hon. sec. at Exeter Hall, was here last week with a view to encourage Oxford men to work for the Y.M.C.A.'s of their own towns during vacations. There is good reason to believe that this attempt will meet with success.

SCOTTISH NOTES.

There are at present 20,000 navvies working in Scotland, and among these seven missionaries carry on Gospel work.

Rev. James Wark, who for some time past has ably assisted Dr. Robson, of Inverness, has been ordained to the pastorate of the U.P. Church, Banchory.

For a recent vacancy in an Established Church pulpit there were 111 applicants. It is stated that there are 300 Established Church ministers without charge.

In February, Dr. Pierson will deliver his Duff Missionary Lectures in Edinburgh. Subject: "A Century of Modern Missions."

There are about 180 colporteurs in Scotland working in connection with the Religious Tract and Book Society; it is proposed to establish twenty new agencies.

A strong condemnation of the "bothy" system of housing agricultural labourers in Fifeshire was uttered last week by Mr. Pringle, Labour Commissioner.

Mr. John Paten, widely known as a powerful temperance advocate, died at Barrhead last week.

Principal Fairbairn is the Gifford lecturer on Natural Theology this year at Aberdeen.

The Slum sisters of the Salvation Army are doing noble work at Dundee.

Rev. John McNeill, assisted by Mr. Burke, continued his Gospel mission in Edinburgh throughout last week, giving very telling addresses to goodly gatherings in the Free Assembly Hall and the Corn Exchange. Mr. Burke sang some solos at the Carrubbers Close meeting on Saturday evening.

CHELSEA PREVENTIVE AND RESCUE HOMES.—The sixth annual report of these homes gives many touching cases, showing how homeless wayward girls have been helped in the moment of need, or saved from the saddest of lives. The number received and dealt with during the year has been 201, and the results have been remarkably cheering. The whole work is carried on in an undenominational spirit, and is well worthy of sympathetic aid. The hon. sec. is Mr. S. E. Moorcroft, The Homes, 168, King's-road, Chelsea, S.W.

IRISH NOTES.

Rev. H. F. Martin, rector of Killeshandra, has been elected by the Board of Trinity College, Dublin, Donnellan lecturer for next year, and has chosen as his subject, "The place of the Psalter in the development of the spiritual life."

A Presbyterian Church House is proposed for Belfast, which would be a rallying point for Presbyterians visiting the city.

A Gospel mission has been held in St. Luke's Church, Dublin, by Rev. F. W. Gason, formerly rector of St. Thomas's.

A conference of branch secretaries of International Bible Reading Associations, which aim at encouraging the devotional reading and study of the Bible, was held in Belfast on Monday week, where there are now thirty-seven branches and 3,500 members.

A Gospel temperance mission has been held in Antrim, and as the result it has been resolved to form a central organisation for the purpose of considering in what way the evils of intemperance can best be lessened in the town.

A gross instance of priestly intolerance has taken place at Sligo. A Protestant gentleman has been written to by a Roman Catholic priest, warning him to put away his servant, who had become a Protestant, on pain of being publicly denounced in the Roman Catholic chapel next Sunday. This gentleman's house has since been fired into at night.

Dr. R. J. Gordon has been accepted by the Presbyterian Board of Missions as a medical missionary, and will proceed to the foreign field in due course.

As the result of Mr. Matthew Burnett's labours in Belfast last week, 550 Gospel temperance pledges were taken.

A DARK PICTURE FROM AFRICA.

Mr. G. H. Agnew writes to us from Inhambane, S.E. Africa:—

This place, Inhambane, is full of a people without God and without hope. It has a mixed population of probably three or four thousand, including a few Europeans (mostly Portuguese), Mohammedans, Hindoos, half-castes, and natives of different tribes. The place boasts of a Romish church and a "padre," whose business it is to say masses, baptize children, and probably once in two or three years perform a marriage ceremony.

All classes unite in selling intoxicating liquors to the natives, but very little is imported, as sugar cane, palm and cashew trees all grow here in abundance, and out of these the natives are kept more than supplied all the year round. Some of the Mohammedans pray four or five times daily, and the call to prayer is heard early in the morning, but they go forth from their devotions to cheat, deceive, and sell rum to the natives; for although they do not drink themselves, still they have no compunction whatever, apparently, about selling it to others. Very little is known about social purity, and marriage is almost totally disregarded. Agents come here from Europe, leaving their wives and families at home, and while here support half-caste concubines.

With the help of Bibles and other Scripture portions which the Trinitarian Bible Society kindly supplied, and tracts in Portuguese and Arabic received from the Religious Tract Society, I am endeavouring to confess the Lord Jesus before this emphatically "wicked and adulterous generation." I have an interesting school, and being alone in the work, between doctoring, teaching, visiting, etc., manage to keep pretty well employed.

THE GOSPEL IN VALENCIA.

Mr. Carlos A. Haglund, of the Swedish Baptist Mission, Valencia, writes:—"Ours is the only Spanish Protestant congregation in this city and province. I came here in 1885, and began mission work among the Scandinavian sailors. Before then there was no Protestant work at all. By and by, I had the opportunity of preaching the Gospel to Spaniards also, first in the reading-room I had opened for sailors, and later in a hall I had rented in the city. Notwithstanding the opposition of the Roman Catholic priesthood, a number of earnest souls have received salvation by faith in Jesus Christ. Our church numbers twenty-one members, and we hope to receive more soon.

"There are great difficulties in finding a hall in such a city as this, where the influence of the Romish priesthood is so great. We have twice been turned out of buildings we have rented. Our little congregation has begun to collect money for building a chapel where we may preach the Gospel without hindrance. They cannot do much, as they are all very poor, but help has been promised in Sweden and America, and we hope that the Lord will move brethren in other countries to help us."

CHRISTMAS APPEALS.

MARIAN-STREET, HOMERTON.—On behalf of a Christmas treat to starving children.—JOHN BRETT, 46, High-street, Homerton, E.

NORTH BOW.—Rev. F. R. Andrews, 55, Tredegar-road, E., pleads for aged and infirm poor; gifts, garments, and pecuniary help needed.

MAJOR ROAD, STRATFORD.—The pastor pleads for help in relieving cases of real distress. Rev. T. Maycock, 11, Station-road, Leyton, E.

BOROUGH ROAD CHAPEL.—Mr. E. Cooper, 36, William-street, Borough, S.E., asks help in giving Christmas dinners to the starving and treats to the children.

STEPNEY GREEN.—Rev. J. F. PORTER, 66, Tredegar-square, Bow, E., finding the poverty distressingly great, asks help and Christmas gifts on behalf of the suffering.

JOHN STREET MISSION, W.—Help is asked towards Christmas dinners, treats, and tree, to be given to children of the poor.—W. T. RUSSELL, 27, Cambridge-street, W.

EAST LONDON HOME FOR BLIND CHILDREN.—Help asked for Christmas treats to the blind and feeble-minded.—(Miss) S. RYE, Northumberland House, High-road, Clapton, E.

THE WEST MARYLEBONE MISSION asks help in giving free meals, Christmas treats, lantern services, &c.—JAMES SPRUNT, St. James's-hall, George-street, Lisson-grove, N.W.

COWCROSS MISSION.—Mrs. Catlin pleads for her aged poor and suffering children, asking clothing, boots, food, toys, and gifts.—Address, 17, Claremont-square, Pentonville, N.

CHELSEA LODGING-HOUSES.—Mr. W. Hodson, 73, Manor-street, S.W., asks, on behalf of the workers in the lodging-houses, help to give the inmates a special treat at this season.

THE CHILDREN'S FRIEND MISSION asks help to feed poor starving children, and give some Christmas cheer.—Address, GEORGE FULLER, Brunswick Hall, Brunswick-road, Poplar, E.

ST. PHILIP'S, BETHNAL GREEN.—The vicar asks aid in giving Christmas treats to 1500 poor children and 500 aged poor.—Rev. R. W. LOVERIDGE, St. Philip's Vicarage, Bethnal Green, E.

NORTH-EAST LONDON GOSPEL MISSIONS.—Help is needed to give 500 poor a Christmas dinner, and 1000 children a Christmas treat.—Address, W. CHORLEY, 6, Elephane-road, Canonbury, N.

POOR WHITECHAPEL JEWS.—Mr. H. Ehrlich, 95, King Edward-road, South Hackney, asks help on behalf of the starved and half-naked children of Abraham coming to his meetings.

LONDON-STREET, DOCKHEAD.—"Last year we gave Christmas dinners to many poor starving families, shall we be enabled so to do again?"—W. BUSTIN, 8, Priter-road, Bermondsey, S.E.

LAMBETH AND SOUTHWARK.—Mr. W. Benson, 129, Royal-road, Kennington Park, S.E. (Christ Church Evangelist), pleads for an immense number of men out of work amongst whom he visits.

CHRIST CHURCH, ST. GILES:—The vicar would be glad of soup and coal tickets for his poor. Pecuniary help would also be most welcome.—Rev. S. A. GRIFFITH, The Vicarage, Endell-street, W.C.

"RUTH ELLIOTT" HOME OF REST FOR POOR CHILDREN.—The secretary asks special help on behalf of the victims of neglect, cruelty, sheltered in this house.—Miss A. P. PECK, Chase Side, Enfield, N.

THE BLIND.—The South London Association for assisting the Blind ask help in providing Christmas meat and small comforts for blind poor.—J. T. EDMOND, Carlton Villa, 155, Brixton-road, S.W.

RICHMOND-STREET, WALWORTH.—The workers plead for the Christmas Dinner Fund, raised for alleviating distress amongst suffering and deserving poor.—Treasurer, J. T. DUNN, 93, Grosvenor-park, S.E.

PORTSMOUTH POOR.—The Bethesda Town Mission asks special help at this season for its work amongst poor widows, children, and other distressed families.—Com. B. H. KEY, R.N., Downham, St. Edward's-road, Southsea.

MARYLAND POINT MISSION—The workers find themselves surrounded by distressed poor, some of the cases being very sad indeed. They are seeking to help, but require assistance so to do.—JOHN STABB, 6, Worcott-road, Stoke Newington, N.

THE LONDON CABMEN'S MISSION, which is "doing a great amount of good among the cabmen," is in need of help, and not least in its labours in visiting and aiding the needy, sick and dying.—JOHN DUPEE, 55, Hemingford-road, Barnsbury, N.

EAST HAM.—The superintendent of the Boleyn Mission asks assistance in making the little ones right and happy. There are 200 to whom it is desired to give a good tea and prizes of books. Address the Superintendent, Mr. J. COMLEY PAGE, Queen's-square, Upton Park, E.

THE UNION HALL MISSION asks help, inasmuch as the financial position is such as to cause grave anxiety. There are also many of the Lord's poor in great need, while it is hoped to give Christmas treats to poor men, women, and children.—R. BILKE, Abergeldie, Greenhill-road, Harlesden, N.W.

ITALIANS IN LONDON.—Rev. Dr. Stauder, of the Italian Evangelical Mission, hopes to provide a Christmas tree and New Year's dinner for the poor. Far from their sunny land, these wayfarers have been too long neglected.—Address: Italian Educational Home, 34, John-street, Bedford-row, W.C.

SOHO AND ST. GILES'S MISSION.—It is hoped to give 300 poor deserving families a Christmas dinner, also 200 poor men, and the usual treat to the poor children connected with this mission. The poverty in the district is very serious just now.—WILLIAM HARRISON, 20, Merrick-square, Newington, S.E.

HOPE MISSION, Banner Street, St. Luke's.—Mr. S. J. Glover, of 88, Bishopsgate-street, appeals for funds to provide a Christmas dinner for about 400 children. The mission has a soup kitchen, and during the year 3263 halfpenny dinners, and 3464 farthing dinners, also 3317 quarts of soup, have been distributed.

MILLWALL.—The Pastor of the Congregational Church, West Ferry-road, writes: We have much distress around us, and for several weeks have been giving away food, and helping so far as possible. We should be thankful to be remembered by friends of the poor.—W. J. TEMPLE, 32, Strafford-street, Millwall, E.

EAST-END CHRISTMAS DINNER.—We are arranging again to give some thousands of Christmas dinners to unemployed poor. The severe weather brings terrible suffering into vast numbers of families. Two hundred pounds will enable us to provide nearly six thousand Christmas dinners.—(Rev.) J. W. ATKINSON, Claremont, Cawley-road, E.

GOLDEN LANE AND HOXTON COSTER'S MISSION.—Mr. W. J. Orsman, L.C.C., Costers' Hall, 242, Hoxton-street, London, N., needs funds to continue supplying free breakfasts and halfpenny dinners to 200 poor children, also to keep the Irish stew soup coppers boiling; and to supply a cold dinner to 500 starving children at their homes on Christmas Day.

SOUTH-EAST LONDON MISSION.—There are thousands of children in and around Kent-street and Trinity-street, Borough, who are in a most deplorable condition through want, and to whom a good dinner or articles of left-off clothing would be a real treat. We ask help in providing something for them.—J. T. SMITH, 86, Fort-road, Bermondsey, S.E.

FEMALE CONVALESCENTS.—The After-Care Association for Poor Female Convalescents on Leaving Asylums for the Insane appeal for help to carry on and extend the work. Cases are assisted by placing in convalescent homes, finding suitable work, and by grants of money and clothing.—Mr. H. THORNHILL ROXBY, the Church House, Dean's-yard, Westminster, S.W.

THEATRICAL MISSION.—The Christmas season affords many open doors for the work of this mission, and funds are just now specially needed for the institute, for the outlying gatherings of pantomime employés, for the Orphanage, and the new Seaside Holiday Institute, at Hastings.—Rev. COURTHOPE TODD, Macready House, Henrietta-street, Covent Garden, W.C.

BETHNAL GREEN POOR.—The Parmiter-street Sunday-school and mission hope to reopen their soup kitchen and provide many needy ones with soup twice a week. Much want and sickness are prevalent. The committee earnestly appeal for Christmas gifts from Christian friends.—G. W. L. BARRACLOUGH, Hon. Sec., 11, King Edward-road, South Hackney, E.

HOME OF INDUSTRY.—The workers hope to have the usual Christmas and New Year gatherings of and treats to aged widows, mothers, factory girls, rough young men and lads, and Sunday-school children. At present soup is being given to about a thousand poor weekly. They will be thankful for any help the Lord's people are led to send.—Miss MACPHERSON, 29, Bethnal Green-road, E.

Rev. J. STOCKWELL WATTS, "Elswick," West Bank, Amhurst Park, N., wishes to throw a little cheery brightness into dreary lives, by providing two or three hundred families of the destitute poor and unemployed with a good dinner in their own homes on Christmas day. Also, to afford a little more sustained assistance to the more needy cases, he is anxious to at once re-open Mrs. Stockwell Watts's soup kitchen.

EMIGRATION HOMES.—Misses B. Rye and L. Still, who have just returned from a visit to Miss Rye in the Home at Niagara, and from visiting many old girls, now doing well in Canada, issue an urgent appeal for aid in this important work, which since the commencement has transplanted nearly 4,000 girls to a new and happier sphere. Address Miss LIZZIE STILL, Avenue House, High street, Peckham.

THE RELIGIOUS TRACT SOCIETY has sent to about 600 institutions—hospitals, infirmaries, workhouses, refuges, soldiers' and sailors' institutes—parcels of Christmas and other literature. These are annually looked for with much eagerness. From one of the great hospitals comes the following:—"The contents are most suitable for our use, and will, I am sure, be greatly appreciated by the patients, and will help to cheer them."

CONGRESS HALL, CLAPTON.—Miss Eva Booth asks help in order to bring a little comfort and gladness to the most aged and destitute of the East-end. "We propose bringing together 2,000 of such, and give them a substantial Christmas dinner, and by the aid of our bands of music and singing, give them an enjoyable and profitable afternoon. Then at the close of the meal we shall tell them of the love and pity of Jesus."—Address, The Congress Hall, Clapton, N.E.

FIELD LANE REFUGES AND RAGGED SCHOOLS.—"The present disruption in the labour market has intensified the distress amongst the deserving poor, and the applications made to us for help are more heart-rending than they have been for many years. No deserving, homeless case is refused shelter in our refuges whilst there is a bed vacant, and no friendless girl is sent away unhelped. We wish to provide Christmas dinners for 800 of the homeless and for 600 deserving families, and a New Year's dinner for 800 poor children." Treasurer, Mr. Wilfrid A. Bevan, 54, Lombard-street.

THE PROTESTANT GOVERNESSES' HOME has had a strain on its funds owing to two distressing cases, which had to be received free. This fund provides a small free temporary home at the seaside for poor Protestant governesses needing change and rest, or waiting for engagements, and gives in case of need pecuniary help and clothing. Warm clothing is much needed; blankets would be very acceptable.—Miss CLEMENTINA KINGDON, 22, Chatham-place, Brighton.

THE WEEK OF PRAYER.

The following are the principal united meetings intended to be held in London in the first week of the New Year.

PORTMAN ROOMS, BAKER-STREET, W.

Daily at 11.30 a.m.

MONDAY, Jan. 2.—HUMILIATION AND THANKSGIVING.—Chairman, Lord Kinnaird; address by Prebendary Eardley-Wilmot, M.A. TUESDAY, Jan. 3.—THE CHURCH UNIVERSAL.—Chairman, Gen. Sir Robert Phayre, K.C.B.; address by Rev. H. R. Reynolds, D.D. WEDNESDAY, Jan. 4.—NATIONS AND THEIR RULERS.—Chairman, Sir William Willis; address by Rev. Gilbert Karney, M.A. THURSDAY, Jan. 5.—FOREIGN MISSIONS.—Chairman, Mr. T. Morgan Harvey; address by Rev. J. R. Wood. FRIDAY, Jan. 6.—HOME MISSIONS AND THE JEWS.—Chairman, Mr. Donald Matheson; address by Rev. G. F. Pentecost, D.D. SATURDAY, Jan. 7.—FAMILIES AND SCHOOLS.—Chairman, Mr. George Williams; address by Rev. W. Darlow Sarjeant.

THE SOUTH LONDON MEETINGS.

Daily during the week as follows:—Monday, at 7 p.m., Metropolitan Tabernacle, Dr. J. A. Spurgeon and Dr. A. T. Pierson. Monday, 7.30, Grafton-square Congregational Church, Clapham, Rev. J. G. Rogers, B.A. Tuesday, at 7.30, Wesleyan Chapel, Mostyn-road, Brixton, Rev. W. J. Marris. Wednesday, at 7.30, Presbyterian Church, Clapham-road, Rev. D. MacEwan, D.D. Wednesday, 7.30, Congregational Church, Streatham Hill, Rev. J. P. Gledstone. Thursday, at 8, Holy Trinity Schoolroom, Upper Tulse Hill, Rev. E. L. Roxby, M.A. Friday, at 7.30, The Schoolroom, St. Matthew's, Brixton, Rev. Marcus Rainsford, M.A., jun. Saturday, at 8, The Schoolroom, St. James', Clapham, Rev. F. A. C. Lillingston, M.A.

MILDMAY CONFERENCE HALL.

Meetings daily during the week of prayer as follows:—Monday, 2nd, 11 a.m., Mr. James E. Mathieson, Dr. Bullinger, Rev. J. Wilkinson; 7 p.m., Colonel Morton, Rev. G. C. Grubb. Tuesday, 3rd, 11 a.m., Rev. D. B. Hankin; 7.30 p.m., Rev. J. Stuart Fox. Wednesday, 4th, 11 a.m., Rev. E. A. Stuart; 7.30 p.m., Rev. Alfred Bax. Thursday, 5th, 11 a.m., Lieut.-Gen. Brownlow, R.E.; 7.30 p.m., Rev. H. Sharpe. Friday, 6th, 11 a.m., Mr. H. Wilbraham Taylor; 7.30 p.m., Rev. G. Boggis, Saturday, 7th, 11 a.m., Rev. F. W. C. Rigby; 7.30 p.m., Dr. James L. Maxwell.

THE CITY MEETINGS.

Meetings each day in the Y.M.C.A. Lecture Hall, 59 and 60, Cornhill, from 12 to 2. Mon., Rev. W. J. Dawson; Tues., Revs. J. G. Train and H. W. Webb-Peploe; Wed., Revs. F. W. Macdonald and F. B. Meyer; Thurs., Revs. E. A. Stuart and J. J. Fuller; Fri., Revs. W. R. Mowll, James Adler, and H. Grattan Guinness, D.D.; Sat., Mr. N. R. Hughman. Also meetings each evening at 6.30; various speakers—Dr. G. F. Pentecost on Thursday evening.

Among the numerous series of meetings to be held in various parts of the Metropolis, the following may be specially mentioned:—

Y.M.C.A., 186, ALDERSGATE-STREET.—Daily at 1 (arranged by Y.M.C.A.).

EXETER HALL (arranged by Y.M.C.A.), daily, Saturday excepted, at 1 p.m.

ST. PAUL'S, ONSLOW-SQUARE (Church Room), daily at 5 p.m., but on Saturday at 7.30 p.m.

POWIS HALL, POWIS-GARDENS, BAYSWATER, daily at 8 p.m., (Saturday excepted.)

DOWN LODGE HALL, HIGH-STREET, WANDSWORTH.—Meetings daily (except Saturday), at 4 p.m.

THE STRANGERS' REST.—Miss Clara M. S. Lowe has written an interesting booklet entitled, "Reminiscences of the Strangers' Rest, Ratcliff Highway, E." The excellent work of the Rest is described in detail, and in a manner which cannot but impress every reader of its commanding importance. Copies may be had from the Rest, 163, St. George's-street, E., price twopence.

"ROBIN" DINNERS.—Mr. Bullock and his helpers, who for fifteen years have been giving thousands of these dinners at this season, once more ask liberal help in order to give treats to the poorest children in London and many provincial towns.—Address "Robin," Coomrith, Bournemouth.

Letters to the Editor.

"SPIRITUAL POWER."

Sir,—In the letters under this head are there not points of the greatest importance overlooked? Once we were enemies to God. Now, by the death of his Son, we who believe in Jesus are reconciled. Our God has been pleased to put us in the position of his children. He has sealed us by his Spirit unto the day of redemption, thereby marking each as his own property.

Yet we are still in the body, and the flesh, so often spoken of, with all its corruptions, is still strong within us, striving for the mastery; yet (Gal. v. 17) the Spirit strives against the flesh the perpetual conflict, so that the flesh may not do the things it would, which are afterwards detailed. But this warfare is internal: the victory certain by the care of Christ. The "spiritual power" is not to be looked for in emotional or tangible feeling, but to be displayed in action; similarly, as when a work has to be done, a man does not test the strength of the muscles of his arms and legs, but sets about doing it.

Another branch of spiritual power is often misunderstood. In 1 Cor. xii. diversities of gifts are mentioned. When in ardour the soul desires to serve Christ by preaching the Gospel, either at home or abroad, it is taken for granted that the impulse is from God; often, indeed, it may be so. But are there not other modes of service, according to what a man or woman hath? There is the word of wisdom —the word of knowledge, nine different gifts are named, as also others in verse 28; and though many of these are now withheld, yet all of them were designed and bestowed, as the eye and the ear, for the benefit of the whole body, comprising all the members. Since each member has received a gift, is this to be left in abeyance? Is it not rather to be diligently employed according to the donor's instruction, not, however, to interfere or obstruct any one spreading the glad tidings of redeeming love on every occasion?

Does not the passage Mark iv. 26—32 refer, not to individual growth, but to the "kingdom of God" in its enlarged capacity? while 2 Pet. iii. 18 exhorts the individual to grow in grace and knowledge of our Lord Jesus Christ. Robert Nelson.

Dear Sir,—In your issue of December 8 there is, under the above heading, a letter signed "An Anxious One," and as I am much impressed with the frankness and honesty of its tone, I cannot refrain from asking you to give me space for a brief reply. If any anxious one wishes to correspond with me directly, I will gladly reply more fully.

1. From the Word of God, and from my own observation and experience as a business man, I have no hesitation in saying that the following of an honest trade or business does not interfere with spiritual progress. The cares and difficulties which men in trade have to meet with will always keep an exercised Christian depending upon his Heavenly Father for Divine light and guidance and strength to enable him to overcome and avoid the snares, devices, and wiles of the devil, the pride and covetousness of his own heart, and the allurements and distractions of an evil world; and anything that keeps a child of God in his Father's presence must lead to a deepening acquaintance with his heart and increased confidence in Him.

I would also direct attention to the following Scriptures:—"Let ours also learn to maintain good works," or, as translated in margin, "profess honest trades" for necessary uses (Titus iii. 14); "This we commanded you, that if any would not work neither should he eat" (2 Thess. iii. 10); "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel" (1 Timothy v. 8); "These hands have ministered unto my necessities. I have showed you all things, how that so labouring ye ought to support the weak" (Acts xx. 34, 35); "Let him that stole steal no more, but rather let him labour, working with his hands" (Eph. iv. 28).

It is my privilege to be intimately acquainted with many of God's people of all denominations, and I have no hesitation in saying that many of the holiest men I know are active business men.

2. It is most important that "An Anxious One" should not be deceived by high-sounding phrases as to higher Christian life and special power obtained at consecration meetings. There is no higher or holier path for the child of God on earth than the path of simple faith. "As ye have, therefore, received Christ Jesus the Lord, so walk ye in Him" (Col. ii. 6). We have received Him by faith, and we are to walk by faith. The path of the child of God is so very simple that I am grieved to see it so often shrouded in mystery by speakers and writers. It is a path of continual dependence on God. It consists of trusting in and looking to God, for power to live moment by moment to his glory.

For my own part I never make a single promise, nor register the slightest vow to God, because I am conscious of my own inability to keep them, but I look to Him who has given in his word so many "exceeding great and precious promises," and I ask Him to keep them; I am certain that all who do so will be able at the close of life truthfully to say with Joshua, "Not one good thing hath failed."

3. Every child of God has the Holy Spirit dwelling in him. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God" (1 Cor. vi. 19). "Now if any man have not the Spirit of Christ, he is none of his" (Romans viii. 9). "In whom ye also having heard the word of the truth, the Gospel of your salvation, in whom having also believed, ye were sealed with the holy spirit of promise." Therefore, we have not to ask God to send down the Holy Spirit to dwell within us, but we have to "watch and pray" that we may be kept from grieving Him.

In conclusion, I recommend "An Anxious One," and all who are similarly exercised as to a "close walk with God," to thank Him heartily for giving them such a desire. It is our privilege to go to Him and tell Him that as He has put that desire into our hearts we look to Him for the power to walk so as to please him. In the thirty-second Psalm, and in many other places, He has promised to instruct, and teach, and guide us, and we can calculate with a certainty on his keeping his word.

We must be careful not to allow Satan to get an advantage over us, when we do fall, but must seek to turn our very faults, and mistakes of every kind, to good account by using them as arguments with God, for his help and power to resist evil, and overcome temptation.

We can tell Him when honestly confessing wherein we have sinned in thought, word, or deed, that we are discovering more and more of our own weakness, and waywardness, and foolishness, and therefore must plead with Him all the more, for the wisdom and the grace and the strength to help in every time of need,

In the path which I have pointed out, there is nothing to gratifying the pride of our hearts. It will not lead us to boast of our own holiness, but on the contrary will rather lead us to discover so much of our own vileness and foolishness, in the light of God's holy eye, that we will be constrained to say with Job, "I abhor myself." And it will lead us to adore more and more the Sovereign grace of God, that has saved such sinners, and has borne with us in such long-suffering grace. Yours faithfully,

Benjamin Glasgow.

Burton Lodge, Harrogate.

Dear Sir,—May I be permitted to reply to "An Anxious One" as to spiritual power. The word "power" as used in our English version is represented in the Greek Testament by several distinct words. The two chief forms, however, are ἐξουσια and δυναμις. The first of them indicates authority as exercised by a ruler, and seems to intimate official privilege and prerogative. Thus: "All power is given unto Me." But "spiritual power" is expressed by the word δυναμις, as in the passage, "Tarry ye in the city of of Jerusalem until ye be endued with power from on high." All Christians may have this power.

"An Anxious One" need not suppose that ministers and missionaries are the only ones needing it. There is not a mother but needs it in her home to regulate her family; there is not a Sunday-school teacher but needs it. Yes, and we all need it in the workshop, and in our everyday duties.

It is impossible to analyse this power. It is spiritual and invisible. All we can do is to trace the circumstances under which it is given, and the results which flow from it. We see it in its effects; we measure it in its effects. We may trace it in some of its elements, such as courage, faith, love. It will come to us in answer to earnest faith and believing prayer, as it came to the disciples.

I do not know how it will come: perhaps in the rushing wind; perhaps in the still small voice; perhaps in closet privacy; perhaps in sanctuary fulness. But I know it will come, and our hearts will know it when it comes. Let our prayer be:

> Pass me not, O mighty Spirit,
> Thou canst make the blind to see;
> Witnesser of Jesus' merit,
> Speak the word of power to me.
> Even me.

I was very much pleased in reading the testimony the other day uttered by a Christian servant. She was truly converted to God, and her light was shining beautifully in the home where she was living. Some one said to her one day, "I wish I had as much energy as you." "Don't call it my energy," she said, "it is the strength I get by waking up." It came in answer to prayer.

We all may have this power—power over all persons, however wicked, power over sinful appetites and passions, power over persecution when it assails us in the shape of ridicule and scorn, power to refute a sneer, to rebut a scornful look, power in time of sorrow, need, conflict, power in the home and in the workshop. Let us pray for it, and attend to all other conditions. *All* power comes from Christ, and this will come into our hearts if we make use of the right means. Yours very truly,

Edward Balmford.

The Manse, Westmancote, near Tewkesbury.

WHO ARE THE LAITY?

Dear Sir,—I have just read the letter of Mr. Overy in this week's issue of The Christian, and am surprised that he should ignore what the words *laos* and *clēros* meant in the minds of the apostles.

1. Is it not evident that *laos* meant the people, apart from any relation to the Christian religion?

2. Is it not equally clear that what the apostles meant by *clēros* was the people of God—saints, sons, disciples, brethren, and believers—*apart from* any official position?

3. And does not the New Testament confine officers in the Church of Christ to three terms—*diaconos, presbuteros, episcopos?*

4. *Hiereus* = *Sacerdos* — sacrificing priest, never once occurs in the New Testament, as descriptive of believers in Christ.

5. Then, too, surely the whole matter must be settled by an appeal to the Scriptures; for there is no divine standard of appeal outside the "Oracles of God."

6. "He that hath ears to hear, *let him hear* what *the Spirit saith* unto the Churches." Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22. I am, dear Sir, yours truly,

Harringay. William Firth.

Dear Sir,—Your most excellent and suggestive article, "Who are the Laity?" reminds me of the remark of a good man (who knew no better) in answer to truths urged upon him, much such as those contained in your article, "Why you make me out to be *only an ordinary Christian!*" This good man had no "episcopal ordination" to boast of; but, as your article remarks, "Sacerdotalism and Sacramentarianism are not confined to the Established Church." However, can one much wonder that those who are taught words which literally form the three foundation stones of Sacerdotalism, namely, baptismal regeneration, Apostolical succession, and priestly absolution, should come to believe what they are taught, and to proclaim it? Who but an Apostle, by original institution, or by succession, could by the laying on of his hands impart the Holy Ghost for office and convey the awful power, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained?" However truly unscriptural the distinction, as now held, between clergy and laity, it would be a bold assertion that it is not abundantly found in the standards and formularies of Christendom.

I. G. H.

IRELAND AND DRINK.

Dear Sir,—I should be glad if you would allow me, through your widely-circulated paper, to draw attention to the following statistics, which are taken from the recent official returns prepared by the Registrar-General and the Inland Revenue Department. The sum spent in this poor country of Ireland last year, in intoxicating drinks, was over twelve million pounds, or upwards of a million pounds more than the entire gross profits, on every trade, profession, mining and public company, including all the railways and canals, throughout Ireland. Its population (all told) was less than four and three-quarter millions, probably an adult population of less than half this number.

The arrests for drunkenness were 100,528, a steady increase during the last ten years of 30 per cent., whilst the population has diminished during the same period rather over 9 per cent. In the Dublin Metropolitan Police District alone there were 15,521 arrests for drunkenness last year, one third of these being women, or a rate of 441 per 10,000 of the population; but this rate is exceeded by Limerick and Waterford cities. In the latter the annual rate of arrests of "drunk and disorderly" persons was 659 per 10,000 of the population.

The punishment for drunken and disorderly conduct needs to be made more severe. Out of 97,300 convictions last year, nearly 95,000 were let off with a caution or a fine: and the habitual drunkards, of whom nearly 4000 were repeatedly convicted, should have long terms of imprisonment.

Independently of the moral and religious aspect of this sad state of things, the disastrous economic aspect of the drink traffic ought to compel the speedy attention of our statesmen. If every one of your readers were simply to write to the member representing his constituency, or to the Chief Secretary for Ireland, drawing his attention to the subject, and urging the need of Parliamentary interference, I venture to say no Government could set aside such tremendous

oral pressure. Is it too much to ask of your aders throughout the United Kingdom to do this?—
ours obediently, W. F. Barrett,
Professor of Physics, Royal College
Dublin. of Science for Ireland.

PUBLICANS' CHRISTMAS "SPECS."

Sir,—May I ask your readers' help again this year stop the annual extortion by which the earnings of e poor are by the "raffle" dodge absorbed by some principled publicans, who offer a few geese and any bottles of gin, brandy, wine, and beer as a bait working men? A police superintendent showed at one publican sold £351 worth of tickets for prizes the retail value of £67 only. In another case two ds won bottles of spirits, and were found drunk and arly dead on the highway.

All such "raffles," "specs.," or "prize drawings" licensed premises are illegal, and every publican lding one is liable to a penalty of £500, and to be prisoned as a rogue and a vagabond. The police force the law more stringently now than formerly, t raffles are still held in some places. A note to e local mayor or chairman of county bench, naming e public-house where the raffle is to be held, with pies of the letter to the head constable and local perintendent, will usually be enough to remove this p for the unwary. Should it not be found that the ffle is abandoned a letter to the Solicitors to the easury, Whitehall, London, enclosing copies of lice correspondence, will ensure prompt suppression.

Yours truly,
Birmingham. W. C. Amery.

THE POSTMAN'S CHRISTMAS DAY.

Sir,—As Christmas Day this year falls on a Sun- y the postmen in provincial towns and rural dis- cts are likely to have a hard day's work on the Day Rest unless correspondents post their cards, etc., as to be delivered on Saturday, or earlier.

May I suggest that your numerous readers should t post any cards, etc., on Saturday, December 24?

Your obedient servant,
Charles Hill.

13, *Bedford Row, W.C.*

MUSSOORIE, INDIA.

The Christian Training School and Orphanage was nded in March, 1890. Its object is to impart a nd English and Christian education to the ldren of Eurasians and Anglo-Indian parents of ited means, and to succour those who have no ans at all. Provision is made for the reception of hans of both sexes. The school has steadily wn. Last year there were thirty-one scholars, l this year, the accommodation having been in- ased, sixty-two children have been housed, fed, l educated. Yet upwards of thirty applications l to be refused. A house fitted to receive at least children is urgently required for next year. This l necessitate a great expenditure by way rent ess £2,000 can be raised to secure a suitable lding. Rev. T. Graham Tarn, St. Andrew's-street ptist Church, Cambridge, will gladly receive and ward any help toward this object.

AN ISLAND DESTROYED.

Writing from Tondano, Minahassa, Celebes, therlands India, Mr. A. Lea, Superintendent Col- teur of the British and Foreign Bible Society, s refers to the mention of a volcanic eruption in the nd of Great Sangier in our issue of August 18:—

Awful though the eruption was (two thousand per- s having perished), such steps were at once taken the Netherlands India Government at Menado as dered famine impossible.

Much rain falls in Sangier, and by this time much he island is as beautiful and verdant as ever. I nt six weeks in Great Sangier in February and rch, when I had the joy of selling eighteen hundred w Testaments, Gospels, and Psalms, visiting many he villages which suffered most. I was in the ad- ing island of Siaou, which forms one of the gier group, when the eruption occurred, and at e went by boat in company with Mr. Paul Kelling, missionary of Siaou, to render what help we ld.

ORD RADSTOCK, referring to his note last week he departure of Lady Radstock, points out that word "us" crept into his quotation, "Thou hast de—most blessed for ever; exceeding glad with the of thy countenance." He adds: "We are *indeed akful* for her joy; but it would not be true to say t 'exceeding glad' was the description of our e. We shall greatly value the prayers of the d's people, that we may all be vessels better fitted the Master's use."

Evangelistic Notes.

Market Rasen.—A six days' mission, just held here by Mr. J. B. Atkinson, has been much blessed.

Rev. G. Eddy has concluded a capital ten days' mission at Hale (Hants). Many profess to have received blessing.

Merthyr Tydfil.—Mr. Raymond Preston, a *Joyful News* evangelist, has held here a very encouraging mission.

Liverpool.—Mr. Lancelot Middleton has held a very interesting mission in Great Homer-street Chapel, and many indications have appeared of spiritual result.

Mr. Walter Notman, of the Evangelisation Society, has concluded a fortnight's special services at Lacock, Wilts, and much blessing has resulted, many having professed decision for Christ; out of these several are young men.

Mr. J. H. Cooke, of the Evangelisation Society, had a very encouraging season of tent work last summer in and around Romney Marsh. The tent is laid up for the winter, and Mr. Cooke is now conducting a mission at Lydd.

Longsight.—At the Railway Men's Mission, a special fortnight mission has been held by Miss Easterfield and Mr. A. Gooderham. The services have been well attended, and many professed to accept Christ as their Saviour.

Mr. L. Sayer has concluded young people's missions at the Presbyterian Churches, Brockley and Gravesend. In both cases the attendances were large throughout, and abundant tokens of the presence and work of the Holy Spirit were graciously given.

Messrs. Fullerton and Smith closed last week a three months' special and united mission in Liverpool, which is believed to have been made the means of much reviving in various districts of the city. A similarly extended mission is being arranged for in Manchester next spring.

Gospel Hall, Totterdown, Bristol.—Mr. Gawyn Cummings has held a three weeks' mission here, which has been attended with much blessing. The meetings have been well attended, and there is reason to believe that a good number have been brought to a knowledge of the truth.

Bethnal Green.—Mr. Henry Hammond has completed an encouraging special Gospel mission at Hope Town Hall, Bethnal Green-road, E. Great blessing has attended the services, and many precious souls have been won for the Saviour. Mr. Hammond's address is 15, Russell-road, Holloway, N.

Lumphanan, N.B.—Mr. Oscar Owers, of the Evangelisation Society, has just completed a fortnight's mission in the Free Church. The attendance throughout was fair, and the earnest appeals will long be remembered by many. Seed has been sown which, doubtless, shall yet bear much fruit.

Tring, Herts.—Mr. T. Goudie has just finished a fifteen days' mission here. Large numbers of people came night after night to hear the simple Gospel, and God graciously blessed his servant. Numbers of anxious souls were dealt with in the enquiry room, and many it is believed have accepted Christ.

Lynchburg, Va.—Mr. Geo. C. Needham and Mr. W. Henry Collins have been holding special services at the first Baptist Church, Lynchburg. The meetings were full of profound interest and blessing, every day a business men's meeting was held, and there were children's meetings during the week.

Reawick, Shetland.—Mr. James Wharton, of the Evangelisation Society, has held a mission in the Congregational Church here, extending over nearly three weeks. The interest awakened was most encouraging, and a number of young people, chiefly from the Bible-class and Sunday-school, professed to decide for Christ.

Mr. Rowland Sturt has concluded a ten days' mission at Exeter Hall, Plymouth. The building was filled by most attentive congregations. The superintendent of the work, Mr. W. T. Lee, who has been much used of God in the ministry of the Word, and who has charge of the regular services of the hall, also took part in the meetings. On Sunday last Mr. Sturt addressed two meetings at St. Andrew's Hall in the same town.

Birmingham.—The mission at Summer Hill Chapel, Monument-road, mentioned in our last issue, continues to show many tokens of fruit. A correspondent of the Birmingham *Methodist News* writes:—"Our own church roll will be increased by 178, while many of the converts have been handed over to other churches. The mission proper is now over, but the tide of blessing continues to flow. In some cases whole households have been saved, scores of Christians have been quickened."

Guernsey.—Mr. John Elliott, of the Evangelisation Society, has conducted a united mission in this island. The Market Hall was crowded the first Sunday, and St. Julian's Hall, the largest one in the island, has been crowded on succeeding Sundays. All denominations have united heartily together, and such an interest has been aroused that it is confidently hoped a similar mission will be held early in the New Year. Several have professed to be saved, and God's own people strengthened and revived greatly.

Personalia.

Archdeacon Hessey is, we regret to hear, again seriously ill.

The Bishop of Liverpool, who was ill last week, is now going on well.

Rev. Dr. Herber Evans has accepted the Principalship of the North Wales Congregational College, Bangor.

The Bishop of Wakefield, who has been ill since his accident, is now improving much, and will shortly be able to resume his duties.

Rev. G. A. and Mrs. Shaw have been given permission to leave Farafanga (Madagascar), owing to the delicate state of their health.

Rev. H. C. G. Moule has, it is stated, declined to become a candidate for the Lady Margaret Professorship of Divinity at Cambridge, vacant through the death of Professor Hort.

Mr. Joseph Rabinowich, of Kischeneff, South Russia, is hoping to attend a meeting of his British friends at the Conference Hall, Mildmay Park, on Wednesday evening, Dec. 28.

Rev. G. F. Pentecost, D.D., has finally decided to accept the invitation to become minister at Marylebone Presbyterian Church, subject to his reception into the Presbyterian Communion next spring by the Synod. Dr. Pentecost had an invitation from a Congregational church in Boston, U.S.A., which he has declined.

Obituary.

ARCHDEACON WHATELY.

The only son of the late Archbishop Whately recently passed away at Lee, near Blackheath. He had laboured many years in and near Dublin, and was subsequently incumbent of Littleton, near Staines. His health had in later years prevented his preaching or taking any active work, but he was a constant contributor to *The Fireside* and kindred serials, and an upholder of every good work within his reach, and, above all, a consistent and outspoken advocate of evangelical principles. His death was sudden, but it was passing into the presence of the Saviour whom he had loved and trusted with childlike faith.

MRS. SINCLAIR PATERSON.

Many will sorrow to hear of the bereavement which has just fallen on Dr. H. Sinclair Paterson, in the loss of his beloved wife, who passed away on the evening of Wednesday week (14th inst.). Some of us who were present a year or two ago, when Dr. and Mrs. Paterson celebrated their silver wedding, know how the helpfulness and energy of her who has now been called hence were described. For these many years she has been a true helpmeet and fellow-worker in the Gospel. All who knew anything of the work in Notting Hill were well aware how active and sympathetic Mrs. Paterson was in every good service; but were fuller testimony demanded it was amply forthcoming in the crowd of poor mothers who on Saturday morning stood in Kensal Green Cemetery, weeping bitterly around the open grave where was then laid the ashes of her who had been to them so true and helpful a friend. The large mothers' meeting in connection with Trinity Presbyterian church, and the mission work carried on actively in surrounding poor streets, Mrs. Paterson had long made her peculiar sphere.

She was a daughter of the late Mr. John Anderson, of Glasgow, who but recently was called home. Until last year she had been vigorous and well, but in the early summer a serious internal disease manifested itself, and proved at length the King's messenger to summon her away. Although suffering much at times, she was to the last cheerful and restful, bearing a bright testimony to the sustaining grace and presence of her Saviour.

MR. WILLIAM WOOD, EDINBURGH.

This well-known citizen died on Thursday at 4, Oxford-terrace. He was in his eightieth year, and was married to one of the daughters of the late Dr. Chalmers. Of a family long connected with the legal profession in Edinburgh, Mr. Wood was one of the original members of the Society of Accountants, and for a long time acted as one of the examiners of that body. He took little or no part in more public work, but devoted a large part of his leisure to the financial interests of the Free Church of Scotland, of which he was a strenuous supporter since the Disruption. An elder in Free St. George's Church, he enjoyed the lifelong friendship of Dr. Candlish, and latterly of Dr. Whyte. He took a special interest in the fund for the widows and orphans of ministers of the Free Church, and as an adviser in committee his opinions were sought and highly valued.

The Book World.

The Young Standard Bearer, for 1892, is an attractive volume with many illustrations. (*Wells Gardner, Darton, and Co.*)

The annual volume of The Home Visitor has many excellent features. There are instructive articles as well as entertaining stories. *Hunt & Co.*

Recitations and Concerted Pieces for Bands of Hope and Sunday-schools is an admirable compilation by James Weston. It is sure to find favour among publications of its class. (1s. *Partridge.*)

Bluebell, by Mrs. Marshall, is well described as a story of child-life nowadays. It has been written for young people, and the beautiful character it delineates is calculated to impress them for good. (3s. 6d. *Shaw.*)

Lady Constance Howard's Tasty Tit-Bits and Dishes Dainty (1s. 6d. *Record Press*, 376, *Strand*) furnishes a large variety of recipes for the fastidious palates of invalids and convalescents whose purses are not too lean.

Messrs. T. Nelson & Sons have published, in quarto form, an edition of The Peep of Day, with coloured pictures and other illustrations. The volume will rejoice the hearts of thoughtful young people, and its perusal is likely to benefit them spiritually.

Chris Willoughby; or, Against the Current, is a healthful and entertaining tale for boys, by Florence E. Burch. (*Nelson.*) It enforces wisdom of acknowledging and resisting temptation. It is got up in excellent style, and will prove a welcome present to young people.

Illustrated Missionary News, Vol. xxvi., (1s. 6d., 2s. 6d. *Partridge & Co.*) Pictures of life and labour in many lands, with notes and gleanings as to missionary service and experience among all kinds of people, render this volume a storehouse of useful information, and apt illustrations on missionary matters.

Rev. James Neil has compiled a work, Pictures and Stories from the Holy Land for Children, with illustrations by Henry Harper and others. It is so arranged as to make a children's painting book as well as a reading book, and for this interesting exercise instructions are given at the end. (2s. 6d. *Lang Neil & Co., Brighton.*)

The King's Highway: a Journal of Scriptural Holiness, has attained its twenty-first year. The latest volume contains many articles of special value. The next volume will begin a new series, which the editors hope to make helpful to all children of God to whatever denomination they may belong. (3s. 6d. *C. H. Kelly.*)

Meditations on the Book of Ruth. By C. McK. (1s. *G. Morrish.*) This is an instructive little work from the pen of one who knows the Scriptures. It is likely to afford special interest to young believers, and as the exposition points the practical bearing of the narrative upon everyday life, the pages will administer spiritual profit likewise.

Monk and Knight is a very instructive story, by Frank W. Gunsaulus. (*Nelson.*) Men whose names stand out in the history of the Reformation flit across the scene, and with special appropriateness the frontispiece is an engraving of Erasmus of Rotterdam. This is a historical study of real worth, and we heartily commend it to our readers.

Rev. John Brownlie, of Portpatrick, of whose chaste and spiritual verse we have spoken on former occasions, has issued another small volume of poems, Pilgrim Songs (1s. *Nisbet*). Whether meditating on God's providence, or praising Christ for his great redemption, the author's lines breathe a spirit of love and pious restfulness that will render them precious to many.

Three Evangelistic Annuals. A very useful volume from *Drummond's Tract Depôt, Stirling*, is The British Messenger (1s. 6d.), containing the year's parts of a sound and attractive magazine, well illustrated throughout. The Gospel Trumpet (1s.) is in large type, and will be specially welcomed to the aged. Good News (4d). is another excellent collection of articles on Gospel subjects.

The Preacher's Daughter. By Mrs. Amelia Barr. (3s. 6d. *Sampson Low and Co.*) A powerfully-written and realistic tale of Yorkshire life during the time of the cotton famine, caused by the American civil war. The interest of the story, both individual and social, is well sustained. Romance is mingled with stern experience, and a deep religious vein runs through the narrative, which may be read with much profit.

The Converted Catholic. Vol. IX., containing the numbers for the year now closing, shows the progress of the work which Rev. James A. O'Connor, formerly a Romish priest, has been conducting in New York for the last fourteen years. The magazine is especially valuable to such as are interested in the evangelisation of Roman Catholics. (1 dol. per annum. *J. A. O'Connor*, 142, *West Twenty-first-street, New York.*

The Christmas number of *Regions Beyond* is entitled Lost Lives. (3d. *Partridge.*) It is a constructive and strong appeal for co-operation in mission work, and not only shows how in heathen lands lives are being lost through Christian neglect, but how they may be saved by earnest and aggressive testimony. An account is given of the "Regions Beyond Helpers' Union," of which particulars may be learned by writing to Dr. H. Grattan Guinness, Harley House, Bow, E.

Messrs. Passmore and Alabaster have helped to give character to the presentation of Mr. Thomas Spurgeon's little book of poems, Scarlet Threads and Bits of Blue, by the red and blue printing. We do not find in the youthful pastor's verses the profundity of idea or the obscurity of diction that are supposed to accompany genius. There is an ample flow of plain and pleasant phrase, expressing sound thought, and in the case of the temperance poems a good deal of humour. (1s.)

The Pillar in the Night is a new book by Dr. Macduff. (3s. 6d. *Hodder and Stoughton.*) It is a companion to "Bow in the Cloud," and is equally tender and beautiful in contents and style. There are daily readings for a month, addressed for the most part to mourners. In the words of the author, the book "is sacred to dimmed eyes. and broken hearts, and tender memories. Though not exclusively, it is the wide family of the bereaved the writer has chiefly in view." Quotations and allusions, poetical and historical, are freely scattered about these very comforting pages.

The Guide: A Help to Present Progress and Future Well-being. Volume for 1892. (2s. *Glasgow: William Love*, 226, *Argyle-street.*) There is about these pages a solidity which will strongly commend them to thoughtful readers. For the most part the magazine addresses young men, and is a safe guide to self-culture. There are some good articles setting forth methods of conducting Bible classes, also essays and discussions on questions of outstanding importance. Rev. P. A. Gordon Clark, of Glasgow, contributes a series of papers on books that help the culture of the Christ-like life.

Margaret Stephen Kennedy. By her husband, James Kennedy. (6s. *Nisbet and Co.*) Here we have a simple record of a life early consecrated to God, and spent for the most part in spreading the light of the Gospel among the people of India. The wives of missionaries have sometimes to be content with shining in the reflected light of their husband's reputation, but Mrs. Kennedy had sufficient force of character to make her own mark in the circles in which she moved and worked. It must have been a pleasing, as well as mournful, task for the veteran missionary to write these memorials of a true life helper.

The Marriage Knot Wisely Tied, by Rev. W. Unsworth (3s. 6d. *Charles H. Kelly*), is an admirable dissertation on a theme of universal interest and importance. The amount of sanctified wisdom that is packed into these chapters is wonderful. As a minister of the Gospel Mr. Unsworth has gained no small experience both as to the successes and the failures of the married state. He writes, of course, from the Christian standpoint. We could wish for nothing better than that all candidates for matrimony, as well as all graduates in the university of the wedded life, were actuated by the principles here laid down.

Did Moses Write the Pentateuch After All? By F. E. Spencer, M.A. (*Elliot Stock.*) The title is a little startling, but a brief inspection of the book shows that the writer is unaffected by the plague of "higher criticism." Without much trouble he shows that history is based on that kind of testimony which German critics and their admirers are wont to despise when used in support of the antiquity and authenticity of the Old Testament writings. His arguments from the influence of God's providential dealings with various characters are forcible, but we should like to see a more decisive conclusion drawn, and any author but Moses proved impossible.

Rest and Reaping. Vol. vi. The year's numbers of Miss Charlotte Mason's magazine make an attractive volume. Among the principal contents are:—A series of papers on "Jerusalem in 1892," by Rev. W. H. Daniels, M.A.; expository chapters on the Revelation, by the editor; "Twenty Years Ago and Now: or, Missionary Environment," by M. J. Oxlad; and poems by many pens on a variety of topics. Of course, the work of the House of Rest is kept well to the front. The pages are spiritual in tone, and cannot but prove helpful to those who are spiritually minded. (2s. 6d. *Morgan and Scott.*)

Christmas Cards. In the front rank for variety and artistic merit, as usual, stand the productions of *Messrs. Hildesheimer & Faulkner.* There is a marked change of style this year, the pictorial element being almost entirely absent. No longer does landscape form a leading feature. Delicate white cards, single and folding, with scalloped edges, embossed with flowers, and a few simple lines of greeting, have supplanted the designs of previous years. In a word, a less elaborate style is adopted, which will, we believe, be considered a distinct relief by many. Booklets, calendars, &c., &c., also deserve a cordial recognition and extensive sale, chief among which may be named, "Rambles round the Trossachs," "Sketches from Derwentwater" (booklets); and "Loving Hearts," "Stolen Moments," "Wise Saws" (calendars.)

Paul's Prayers and Other Sermons is the title of a new volume by Dr. Maclaren, of Manchester. (5s. *Alexander and Shepheard.*) The leading discourses expound some of the most pregnant of the petitions of the Apostle to the Gentiles in the interest of the churches to whom he addressed Epistles. They cover a wide range of doctrine soundly evangelical, and point many and important lessons for life and godliness. There are in all thirty sermons in the book, all of them strong and full alike as to Scripture exposition and experimental religion. "The Measure of Immeasurable Power" is based on Eph. i. 19, 20; "The Universal Burden and its Bearer" on Isai. liii. 6; and "An Outline of a Devout Life," on Job xxii. 26-29. Fully up to the high standard which we have come to expect from this gifted divine, these sermons are such as thoughtful Christians cannot but read to great spiritual profit.

Expository Lectures and Sermons. By the late Professor W. G. Elmslie. (6s. *Hodder and Stoughton.*) This posthumous collection of the late gifted Professor's utterances makes us realise anew how much the Christian world has lost by his death. The great outstanding note of his testimony was honesty. He had the rare gift of seeing all round a subject or an aspect of truth, and of projecting himself into the centre of the circumstances relating to it. So there was a fine balance about his thinking that is by no means common among young writers. The lectures on Old Testament characters that occupy half of this precious volume are notable specimens of his power to impart freshness and practicality to well-worn themes. In the sermons we seem again to hear the gentle, earnest voice telling out the breathings of a true and loving heart, guided by one of the keenest of intellects. When shall we look upon his like again?

Bishop Ryle's address for 1893 is entitled Your Sins, and described as "a subject for all who think." It is full of sound doctrine, and pointed with a searching appeal. (*Hunt & Co.*)

Robert Banks & Sons issue once more their useful Congregational and Baptist Almanacks (2d. each), which, so far as the Metropolitan area is concerned, afford in a small compass much serviceable information.

The Supreme Choice is a heart-searching booklet by J. G. Govan, published (1d.) by *The Faith Mission*, 16, *Moss-street Paisley.* It is founded on the choice of Moses as described in Heb. xi. 24-27, and deserves many readers.

Messrs. Hodder and Stoughton have published for the seventeenth year The Minister's Pocket Diary and Clerical Vade Mecum, for 1893. Those for whom it is intended will find this a very useful manual. (2s.)

Mr. C. Caswell, of Birmingham, has published two beautiful booklets in verse, by Mary Gorges. A New Year's Blessing is based on 1 Chron. xxii. 16, each stanza opening with "The Lord be with thee." A "Motto for the New Year" is entitled Jesus Only. The thoughts are spiritual, and admirably expressed. (1s. per dozen.)

Mr. G. M. Miller, of 15, Cambridge-terrace, Belgravia, London, S.W., has published an excellent cabinet photograph of Mr. Richard Weaver, the well-known evangelist. The photograph is very highly finished, and is exceedingly striking and life-like. Copies of it may be obtained of Mr. Miller at 1s. 7d. each, post free.

The Almanach du Temperant, 1893, is an attractive publication, likely to prove useful to those engaged in evangelistic work among French-speaking people of various ranks and tastes. Issued from Lyons, it may not only be procured in Switzerland, but also at the *National Temperance Publication Depôt*, 33, *Paternoster-row.*

The Book of Common Prayer Search-and-Find Almanac, 1893, by M. A. E. B. Preface by Rev. H. C. Moule, M.A. *Kerby and Co.* 3d. Clear type, simple arrangement, spiritual teaching, recommend this almanac. Opposite to short extracts from the collects, prayers, Litany, etc., are blank spaces to be filled in; also Scripture quotations to be searched out.

The Drink Traffic as it Affects our Great Cities is a stirring pamphlet just issued (6d.) by Rev. R. W. M. Dobbie, of Glasgow. In the words of one who has seen for himself its evils, he exposes the ravages of the plague. In twelve brief chapters, he deals with the question in various aspects, giving statistics of great value, and urging in conclusion the duty (1) of personal abstinence; (2) of helping the victims of the drink crave; and (3) of forwarding direct veto legislation.

BOOKS RECEIVED.

From the *Wesleyan Methodist Book-room.*—Gospel for To-day, by Rev. M. G. Pearse, 2s. 6d.; Cradle to Pulpit, 2s. 6d.; Amos Truelove, 2s. 6d.; King's Highway, Vol. XXI., 3s. 6d.; Sybil's Repentance, 1s. 6d.

From *Hodder and Stoughton.*—Bernard of Clairvaux: The Times, the Man, and his Work. By Richard S. Storrs, D.D., LL.D. 9s. Clews to Holy Writ, by Mary L. G. Petrie. 3s. 6d. Memoranda Sacra, by Mr. J. Rendel Harris, 3s. 6d.

From *Nisbet and Co.*—The Question of Questions: "What think ye of Christ?" By Samuel Wainwright, D.D. 7s. 6d. The Hidden Mystery; or, the Revelations of the Word. Second and concluding series. By Robert Brown. 10s. 6d.

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NOTES ON DAILY READINGS.

SUNDAY, DECEMBER 25.—1 SAM. XIV.

It is a piece of Israelite chivalry that we read of here. Two men against a garrison, but with them was a third, who wrought for them, though they were but few. The work that was done that day was due to the faith that brought Divine power on the scene. There is no restraint on God's part; would there were none on ours! Though the steep crags be filled with the forms of the foes of God and man, impurity, drink, passion, a very legion of devils, yet two may chase a garrison, and send a trembling throughout the host. Nay, it is not necessary that there should be two in human guise, though it is pleasant for Peter and John to be together; but if one lonely disciple is willing to act as armour-bearer to the Captain of the Lord's host, Christ and he will put ten thousand to flight.

However well intended to prevent the loss of time, Saul's adjuration was fatal. Time is not really lost when we stay to refresh ourselves with the honey that drops from the rocks. Though our work for God may seem to demand every minute, we should have time in the end if we stayed to eat of the heavenly food. The mower saves time when he stays to whet his scythe.

MONDAY, DECEMBER 26.—1 SAMUEL XV.

Amalek is always the type of the flesh which God will not spare, though we are all too prone to spare that which is good and prepossessing in its appearance. We do not always see as much evil in the religious self as in the vile and refuse self, which is the wreck of the wildest passions; but every form of the self-life is equally abominable to God, though it may have been kept for sacrifice and burnt offering. Have we ever made God repent having given us a place in his holy service? Have we not turned back from following Him, and failed to perform his commandments? Or does the fact of others having done so make us cry all night? These words of Samuel indicate that a higher conception of the Divine will was beginning to pervade the leaders of Israel, and that they were coming to see that obedience and fealty were more to God than rites and sacrifices. This, however, a lesson that needs repeating always. We are all too prone to substitute the outward for the inward, the altar for the heart, the sweet incense for the fragrance of yielded life.

TUESDAY, DECEMBER 27.—1 SAMUEL XVI.

We turn from the wreck of Saul to the idyllic beauty of David's life amongst the sheepcotes of Bethlehem. Brother after brother passes, in stalwart manhood, before the prophet's eye, so ready to think that the outer man was a true reflection of the inner. But it is the hidden man of the heart which is dear to God; humility, unselfishness, willingness to be unknown, unrecognised. Our God is constantly passing over the wise and prudent to reveal Himself to babes, and choosing the weak and base things of the world and bringing to nought the things that are. Amongst his sheep, the boy had watched the heavens declaring the glory of God, and had known himself to be a sheep under God's shepherd care. He had been faithful in a little, and was now called to a wider sphere, as he stepped up to fill it the Spirit of the Lord came mightily upon him. Every fresh summons is accompanied by a fresh anointing for those who look for it.

Stormy indeed was to be the life into which the shepherd lad now stepped, but he was to be the hero of the world, and the education of circumstance was to add chords to his lyre, which would ever vibrate with unique fulness and beauty the elegies of human life and experience redounding in praise and worship towards God.

WEDNESDAY, DECEMBER 28.—1 SAMUEL XVII.

Giants are found in every life, giant sins, as there are giants in every sphere of work. They stalk across us with sword, and spear, and javelin, and defy the hosts of God. It is not enough to have been terrified by the Paschal Lamb. We shall be driven down before them unless we have learnt to trust them in the name of the Lord of Hosts. Those other armies than those which are reckoned with, and if we live by faith in Him, those armies unseen beside us, and win the victory which is not we win by our sling and stone. The Angel fights beside each David-life that in faith under the panoply of Saul. Give me the sling of a true faith, and the stones chosen from the brook of Eshcol, and no weapon that is formed against us shall prosper. We need more faith in the Living God who saves not with sword and spear, a conviction which will come to us only when we understand that battle is his, his to arrange, his to carry through, whilst we have but to do his bidding, to go forward.

We are educated in the lonely conflict that we may bear, for the greater arena with Philistia.

FRIDAY, DECEMBER 29.—1 SAMUEL XVIII.

The knitting of soul is so like the love that binds Christ to us. We cannot tell why He loves us, but we are thankful we are permitted to wear his apparel, to use his sword and bow, and to bind his girdle about our loins for purity and strength. David might well go out and prosper when at home there was such love waiting for him. Our outgoings for service must always be balanced by our incomings for communion.

The evil spirit comes upon us the morrow after we have yielded to some special sin. Sin against our brother man will always open the door to sin against God. When we oppose God's Spirit, that turns to ill which was meant for good, just as the sunlight striking on stagnant water causes it to emit a poisonous stench. Thus the blessed sunlight is made evil, by the evil of that it strikes. Beware lest the blessed influences of God's love, meant to be a savour of life, become a savour of death. When the love of God fills the heart, the ungodly stand in awe, whilst the common people are attracted, as Israel and Judah to David. Let us beware of jealousy, which is a manifestation of the spirit of self in its most virulent form. The Lord is able to deliver us from its power, and even to do something better, by filling us so with his love that we may love the Lord our God with all our heart, and our neighbour as ourself.

FRIDAY, DECEMBER 30.—1 SAMUEL XIX.

Abide in the secret place of the Most High. Hide thyself, so shalt thou learn what thou oughtest to do. Not content with exchanging his apparel with his friend, Jonathan pleads his cause at court, emblem of One who ever lives to intercede. How thankful we should be that our Saviour pleads, not with a Saul, but with a Father, whose love needs no argument. And yet there is need that the Blood should have been shed and the penalty borne ere the love of God in Christ could take its blessed way with us.

Whilst Saul's troops were watching David's house, the Psalmist within was appealing to God, his strength, and hiding in Him as his high tower (Psa. lix.). Twice he speaks of Him as the God of his mercy, sure of his prevenient grace. How blessed is that frame of mind that can compose Psalms, whilst tumult is around.

There was a great difference between David and Saul at Naioth. Between David and the prophets there was a living sympathy, and he was one with them in the purity and simplicity of his life, but with Saul there was a passing wave of enthusiasm. Brought for a moment within reach of the holy contagion, his soul became strongly moved by it, and for a moment he seemed to have become another man. But the Spirit of God was on him, and not in him. He had the gifts, but not the graces; the blossom, but not the fruit. God save us from a spurious religion, lacking the hidden root of true godliness.

SATURDAY, DECEMBER 31.—1 SAMUEL XX.

To David there was a step between him and death, to us one between us and life. To die were gain, as it would be the stepping over the threshold into the full life. How bitter was that colloquy between the two friends, and yet how full of cheer for David to have a friend in court who should be able to bring him word of his father's thoughts, and we may comfort ourselves in the thought that there is a link between us and the court of our Father, and that we will be missed if our seat is empty. Thank God, no seat of his children will be permanently empty. There will be no gaps in the gathering of the family, no children in the field who ought to be in the palace.

Jonathan had already a prevision of David's royalty, and that all his enemies would be cut off, but the love he had to him made jealousy impossible; so does perfect love cast out fear, and hate, and envy. How strong must the tendency have been for Jonathan to ally himself with his friend, that together they might face the world; but he clung to his father's fortunes. (See Gen. xii. 1; Psa. xiv. 10, 11; Luke xviii. 29, 30.)

The development of sin is rapid and terrible. Violent as Saul had been to David, his passion rose to an unwonted pitch on this occasion, for it is of the nature of evil to grow from more to more, as fire that spreads. How often the arrows are beyond us! Evil is determined against us. Some symptom indicates our danger, and we must flee, but this is only as the stirring up of the eagle's nest, which drives the young fledglings to venture on the air, and so learn to fly. The little lad knew nothing of the agony of those two hearts. How little do those nearest know all that is transpiring within! but God knows our sorrows, and puts our tears in his bottle.

F. B. M.

REV. J. BAUME, of the Methodist Episcopal Church, has been compelled by ill-health to leave India. He has been pastor of English congregations at Naina Tal, Poona, and Bombay; where he has done faithful and effective service. Rev. H. A. Crane, of Omaha, has been appointed to take Mr. Baume's place.

INTERNATIONAL S. S. LESSONS.

JANUARY 1.

RETURNING FROM THE CAPTIVITY. Ezra i. 2.

GOLDEN TEXT. Deut. xxx. 3.

EZRA was a lineal descendant of Aaron (vii. 1—6), and is described as "the priest, the scribe" (Neh. viii. 9). Jewish tradition declares him to have been the founder of the great Synagogue, out of which the later Sanhedrim grew; the compiler of the Old Testament Canon; the originator of Synagogue worship; and the author of ii. Chronicles, Ezra and Nehemiah. He was a devout man, deeply acquainted with the law of Moses, and zealous for its observance. He was born about B.C. 495, and died at a good old age about B.C. 420—410.

The first six chapters of this book refer to events which took place from B.C. 536 to 516, some years before Ezra appeared. Chapters vii. to xi. refer to a period fifty-eight years later than chapter vi. The language of the main portion of the book is Hebrew, but from iv. 8 to vi. 18, and vii. 12—26 are in Chaldee, the language in which the documents and letters referred to must have been originally written.

According to Jer. xxv. 11, 12, xxix. 10, the captivity was to last for seventy years. This period counts from B.C. 606, the date of the first captivity under Nebuchadnezzar (Dan. i. 1, 2, with 2 Kings xxiv. 1). The edict of Cyrus was issued B.C. 536, and the return took place the following year under Zerubbabel, called here Sheshbazzar (8, with iii. 8 and v. 16). For the number of persons who returned see ii. 64—67. Great as the number appears, it is probable that a still greater number was left behind.

THE PROCLAMATION (1—4).—*By whom made.*—Cyrus was one of the most extraordinary men of whom history tells. From all accounts we have received of him he appears to have been as remarkable for his integrity and uprightness as for his military skill. He had been for twenty years King of Elam before he conquered Babylon. The capture of that city was not only an event displaying greatest valour and skill, but was at the same time one of the most remarkable instances of fulfilled prophecy. The most remarkable fact concerning Cyrus is that 150 years before he appeared the prophet called him by name (Isa. xliv. 28; xlv. 1). How accurately God knows future events, and how perfectly He controls the thoughts and actions of men. The monarch of almost all the earth (2) is the willing servant of the King of Kings. *Why he made it.* The answer is undoubtedly, "The Lord stirred up the spirit of Cyrus." This may have been in three ways:—(1) By direct influence of the Spirit of God, so that he might act thus without being able to give any intelligent reason why. (2) By his being shown by Daniel the prophecies relating to him, as Jewish tradition reports. In this way he saw what was God's intention in giving him such extensive dominion. (3) It is not improbable that political reasons may have influenced him. A strong fortress in Palestine would have been useful to him in campaigns against Egypt. Whatever the motives actuating him, he is carrying out not only his own purpose but God's. *The form of it.*—It is an edict of permission rather than of expulsion. It thus becomes a test of the people, and a means of securing for the return only those whose heart has not become too much set upon their prosperity in Babylon. On the part of those who return, and those who help them by their gifts (4), all must be voluntary. Willing hearts are an essential feature of acceptable service of God.

THE RESPONSE (5—11).—The leaders of the return (5) included Zerubbabel, the prince, and Jeshua, the high priest (iii. 2), and with these were a multitude whose hearts God had stirred up (5). These were the whole-hearted, to whom the building of the Lord's house at Jerusalem was more important than a position for themselves in Babylon. They represent the most devoted type of Christians, who forsake all for God. Among those who remained was *Daniel*, whose position enabled him to help the cause more than if he had returned with them. Others had not the same excuse. Their attachments to Babylon were too strong. They were content with giving liberally to help those who did return. They represent that vast number who will give up their substance to help the work of God, but who do not give themselves. God desires *them* first, then their gifts (2 Cor. viii. 5). *The sacred vessels* were taken with them (8—11). In this way Cyrus sought to undo the evil Nebuchadnezzar had done. Some of these vessels were used by Belshazzar at his impious feast (Dan. v. 3). There was no temple in Jerusalem yet; but the people acted in the faith that there would be before long. The decree of Cyrus was itself a pledge that all that God had promised would be fulfilled.

REV. N. C. MACLEAN has been conducting meetings in Reading, Mich. The attendance was large and the interest considerable.

Among the Churches.

CHURCH OF ENGLAND.

A nine days' mission has been conducted by Rev. John Wakeford at St. Mark's Church, Bexhill.

The Church of England Young Men's Society has now eighty-seven branches, with nearly 20,000 members.

Rev. Wm. Law, Vicar of Rotherham, is suffering from pneumonia. His illness began with a chill caught about ten days ago.

The work in the parish of St. Mark's, Gorton, is in a very rigorous condition, and the Sunday-schools are amongst the largest in Manchester.

The new Dean of St. Asaph intends to present to St. Asaph a library and museum, for which a building is about to be erected near the cathedral.

Three pensions of £100 a year each have been granted by the committee of the Clergy Superannuation Fund since their report to Conference.

The Bishop of Ripon opened last week in Leeds a new home for blind children, just acquired by the Institution for the Blind and for the Deaf and Dumb.

Rev. S. T. and Mrs. Bachert have arrived in England for a change and rest, after the severe strain imposed upon them during the epidemic of cholera at Hamburg.

The Duke of Devonshire has just handed over to the Bishop of Southwell the sum of £2000, to be applied to the funds of the Southwell Diocesan Finance Association.

Rev. W. E. E. M. Bull has resigned Holy Trinity, Mossley, near Congleton, a charge he has held for over twenty-one years, and has accepted the rectory of Radcliffe, Yorkshire.

The sum of £1500 has been raised towards an endowment fund for the new church of St John's, Mosley Common, in the parish of Tyldesley, recently erected at an outlay of £4250.

Archdeacon Crosse, the newly-appointed canon residentiary of Norwich, has undertaken, in addition to his duties at the Cathedral, to take charge of one of the poorer parishes in Norwich.

The Church Army Labour Home for Women is proving a complete success. In addition to receiving systematic religious instruction, the women are occupied with laundry, needle, and home work, for which they are paid according to their industry.

The Yorkshire Evangelical Union has just held its autumnal meetings at Hull. Canon Favell took a tranquil view of the Lincoln judgment, while Canon Bardesley dwelt on the present-day weakness of the pulpit, urging the necessity for more distinct training in the preparation of sermons.

The Bishop of Peterborough, addressing the students at the St. Peter's Training College for Schoolmasters at Peterborough last week, said he would rather trust the teaching to men and women whom he had done his best to inspire with religious feeling, than he would have religious teaching given in an entirely secular spirit. Probably the future of England depended more upon its elementary teachers than any other class of society.

Rev. W. J. Smith, Vicar of St. John's, Kilburn, is starting with the New Year a series of "Lively Saturdays" for the poor in his very poor parish. He has several thousand handbills printed in red ink, with the words "Lively Saturdays" in large type diagonally across the bill. The place and time are in the right-hand lower corner, whilst the evening's entertainment will be printed each week in black on the left-hand upper corner. These evenings will be conducted by the Church Army captain and soldiers.

"I hear," writes the London correspondent of the *Manchester Guardian*, "that the new scheme which the Church Association recently put forward as their practical answer to the Lincoln judgment is winning its way very widely amongst Evangelical Churchmen. Many men who would have nothing to do with the Association so long as it indulged in prosecutions are rallying to its support now that it is applying itself to instructing the people. As a result of the meeting at Exeter Hall last week as much as £2500 was subscribed."

CONGREGATIONAL.

A new chapel has been opened at St. Asaph.

Eccles Church Sunday-school reports 469 scholars, with forty-one teachers.

Mr. T. D. Rutherford has accepted the call to Abney Church, Stoke Newington.

Rev. T. G. Jenkyn, Llwynpia, has been able to resume his duties, his health being somewhat restored.

Rev. R. Balgarnie has been conducting mission services at St. Austell, Falmouth, and Liskeard, Cornwall.

The bicentenary of the Congregational Church at Eastwood, near Todmorden, is to be commemorated in the spring of next year.

Rev. W. Fox, who for over fourteen years has done good work at Ripponden, has now entered on the pastoral charge of the church at Malton.

Preparations are being made in Wales to commemorate on the 28th of next May the three-hundredth anniversary of the martyrdom of John Penry.

In connection with the Caterham Church a new mission-room and coffee-tavern, costing some £3000, have been recently built at Whyteleaf by Mr. Newberry.

The English Chapel Building Society (Congregational), during the thirty-eight years it has existed) has contributed to the erection of 722 chapels and seventy-three manses.

A new Congregational church has been formed at Rhiwfawr. The membership already numbers 200, and £700 has been obtained towards a chapel which is being erected.

The vacancy at Finsbury Park Congregational Church, caused by the removal of Rev. T. Eynon Davies to Glasgow, is likely to be filled by the appointment of Rev. Llewellyn Parsons, of Bristol.

We hear that as the result of a visit made by Rev. Hopkyn Rees to the Welsh colleges at Bangor, Brecon, and Carmarthen, three students from each college have offered themselves to the L.M.S.

Rev. Samuel Pearson, having completed his ministry in connection with the Lightcliffe Congregational Church, near Halifax, intends entering upon his new pastorate at Tynemouth at the New Year.

The first conference of representatives of the various Pleasant Sunday Afternoon societies in Yorkshire has been held at Belgrave Congregational Chapel, Leeds, under the presidency of Rev. R. Westrope, who recommended that the Sunday work should be followed by Biblical teaching on week nights.

A scheme for providing homes for missionaries on furlough has been inaugurated. It is proposed to have four in London, one on the south coast, one in Oxford or Edinburgh, and one each in Manchester, Bradford, and Bristol. A house for the first three has been secured at Catford. The directors of the London Missionary Society commend the scheme.

Rev. W. Spurgeon, a cousin of the late Rev. C. H. Spurgeon, has accepted the pastorate of Wood-street Church, Cardiff, in succession to the late Rev. R. Watkiss, who founded the church and was its pastor for seventeen years. "The church," writes a correspondent, "is largely a working-man's church, and has a Sunday-evening congregation of nearly 2000."

A new mission-room at Caterham-on-the-Hill, costing £600, has been opened with a series of special services conducted by Revs. W. Heather, M.A., and Josiah Viney. The mission-room has been built by the church in the valley to take the place of an iron room, which was getting into a bad state of repair. The work on the hill has been for many years successfully conducted by Rev. T. L. Smith.

BAPTIST.

At Wynne-road, Brixton, a Y.P.S.C.E. has just been formed.

At Streatham the anniversary, just held, shows steady and cheering progress.

A series of evangelistic services just held at Wem have proved very encouraging.

Mare-street, Hackney, has cleared off a debt which has been burdening the work.

Rev. C. Stanley has accepted an invitation to become the pastor of North Shields Church.

Mr. E. Milnes, of the Pastor's College, has accepted an invitation to New-street, Dudley.

Rev. J. Dodwell, after twenty-three years' good work at Middleton Cheney, has been compelled by ill-health to resign.

Rev. T. R. Lewis, formerly of South Bank, Middlesbrough, has accepted an invitation to the pastorate at Broad Haven.

Rev. J. Russell, who has just settled at Long Preston, was welcomed by the retiring pastor, also by the clergymen of the parish.

The Baptist Church, Westoe-road, South Shields, has invited Mr. W. H. Gorham, of the Evangelisation Society, to become its pastor. He has accepted, and begins his pastorate on January 1.

The church at Jerusalem Llwynpia is to be enlarged so as to accommodate 1400 persons. A few Sundays ago Rev. E. Talfryn Jones baptized eleven, and about 100 have been added during the last few months.

The congregation at Sansome-walk, Worcester, have celebrated the twenty-fifth anniversary of the erection of their chapel by completing new schools and building a mission-hall, costing altogether about £1200.

A missionary conference was held last week at Ferme Park Baptist Church, Hornsey. A numerous attendance listened to interesting and encouraging addresses from Miss Angus (secretary of the Zenana Mission), Mrs. Holman Bentley, and others.

At the anniversary services of the Holland-road Church, West Brighton, held last week, Mr. Congreve gave an account of the work, stating that there are now 311 members, with large Sunday-schools, Bible-classes, and other agencies.

Dr. Pierson presided at the annual meeting of the Metropolitan Tabernacle branch of Zenana missions, held on Monday week. There was a numerous attendance. The secretary (Mrs. Charles Murrell) submitted the report for the year, from which it appeared that the receipts for this department of missionary effort raised by the church had amounted to £102 3s. 4d.

The Pastor's College Students' Missionary Association held its annual meeting in the College on Friday week. Dr. A. T. Pierson spoke on the great need of the heathen world. Rev. Dr. Swanson, of China, spoke of his work among the Chinese, and the great need for workers in that vast empire; Rev. D. J. East, of Jamaica, of the work accomplished on that island; and Rev. J. W. Ewing, B.A., on the dark condition of heathen people and of the adaptability of the Gospel to that need.

METHODIST.

A new mission has been formed at Evercreech.

Miss Clapsham has conducted a successful mission at Harniston, Lincolnshire.

The Independent Methodist congregation in Noble-street, Bolton, has decided to erect a new chapel.

Rev. Thomas Waugh has been urged to go to New York, but has declined, feeling his work is in this land.

The Independent Methodist school-chapel which has been erected at Radcliffe has been formally opened by Mr. R. Lees, of Wigan.

A new Wesleyan Methodist chapel has been opened at Sparrowpit, a village in the heart of the High Peak. The entire cost has been £700.

The South London Mission propose to give 500 hot breakfasts during this month and next at Locksfields and Southwark to the poor children.

A new chapel belonging to the Methodist New Connexion denomination, with a seating capacity of 200, was opened last week at Ainsworth, near Bury.

A Christian Workers' Convention, held at Sheffield, has been considering methods and organisation in connection with getting hold of the outsiders and inducing them to attend chapel.

The Christmas party for the lonely has again been arranged by Mr. Nix, of the West London Mission. It will be held in Cleveland Hall on the 26th, beginning at noon with a good Christmas dinner.

Miss Wilson, of Carlisle, has conducted a three weeks' successful mission at Dilston-road, Newcastle. Large congregations gathered night after night, and on each of the four Sundays the chapel was crowded.

A memorial is to be erected in Barking-road Wesleyan Chapel to the late Rev. Alexander McAulay, ex-president of the Wesleyan Conference, and for some years general secretary of the Home Missionary Society.

It has been decided by the Primitive Methodist General Missionary Committee that the quarterly meetings of the Home Missions, which hitherto have been held at Surrey Chapel, shall in future be held in various parts of the country.

On Wednesday week a number of ministers met Rev. Charles Garrett, to say God-speed to a young missionary who was leaving the port of Liverpool. The missionary was Rev. H. J. Ellis, of Windsor, who, after the usual training at Richmond, has been appointed to a station in Western Africa. Mr. Ellis is expected to occupy new ground, and he started with a brave heart on his heroic mission.

A most interesting meeting was held on Saturday week in the Brunswick Chapel, Liverpool. The meeting was a convention of local preachers and ministers, arranged by the Wesleyan Council. Papers were read by Mr. Kelly, of Rock Ferry, and by Rev. Macdonald Munro, and were followed by an animated and helpful discussion. There was an interval for tea and conversation, and the proceedings were brought to a close by a communion service. This was felt to be a most profitable and helpful meeting.

An interesting experiment is being tried at Gateshead Fell Chapel by Rev. W. H. Allen, with a view to increase the attractiveness of the weeknight service. He has issued a syllabus, very neatly got up, announcing a series of Bible readings from the Acts of the Apostles. The members of the congregation take their Bibles and join in the readings.

The Wesleyan Methodist Council has had, on behalf of Ancoats and Hulme, a sum of £1000 placed at its disposal for aggressive work. It is hoped this will be but the initiation of an important aggressive evangelistic movement in these densely populated districts.

Rev. Dr. Rigg, president of the Wesleyan Methodist Conference, has addressed a pastoral letter to the Methodists of Great Britain, calling their attention to the growing laxity in the observance of the ancient and impressive watch night and covenant and services, expressing the earnest hope that, as the season is now approaching for the annual observance of these historic occasions, both ministers and people throughout the country will unite in making them seasons of spiritual refreshment and blessing. The president refers to the recent yearly accessions to British Methodism as small, but expresses the opinion that they would be vastly increased if more attention were given to these unique spiritual observances.

PRESBYTERIAN.

Letters show that the Presbyterian Church at Rangoon is doing good work.

At Church End, Finchley, a new mission hall is being built in preparation for the church ere long to be erected.

The meetings in Liverpool on the eve of the departure of Dr. Murray Cairns for medical mission work in China proved remarkably enthusiastic and encouraging.

Another Sunday-school Convention is to be held on Jan. 24, in Belgrave Church, when Mr. R. Whyte will speak on "Sunday-schools: how far they have failed, and why."

Rev. W. S. Swanson, well known amongst English Presbyterians, has been offered the position of minister of the church at Penang, Straits Settlements, but has declined the offer.

While Rev. R. E. Welsh, of Brondesbury, is in South Africa for his health, he is preaching in Port Elizabeth in a church the minister of which, Rev. J. T. Lloyd, is in turn preaching for Mr. Welsh at Brondesbury.

The Sultan of Johore, who some time ago gave the Presbyterian Mission land for a mission-house and schools, has now added 1000 dols. of the 2000 dols. the buildings will cost. This is a happy testimony to the worth of the mission work from a quarter where appreciation is peculiarly welcome.

The Presbytery of London (North) devoted last week *[illegible]* and serious consideration to the difficulties experienced by the ministers of small congregations in working-class districts. It was fully admitted some special help must be rendered, and a strong committee was appointed to inquire and report on the matter.

Two offers have been made, one of £100 and another of £25, to complete the sum of £1000, towards which £772 has been obtained, for the purpose of providing scholarships before the close of the year in the Hebrew and other Semitic languages, in connection with the Elmslie Memorial Fund. The scholarships will be open to students in the Baptist, Independent, and Presbyterian colleges.

SALVATION ARMY.

Mrs. Booth-Tucker is seriously ill.

A great campaign just concluded in Christiana has been attended by much blessing.

General Booth has had large and enthusiastic meetings in Bristol, Weymouth, and Salisbury.

A great congress, led by Mr. Ballington Booth, has just been held in the Carnegie Music Hall, New York.

Col. Ruhani has lately completed a ten weeks' tour in South India, finishing up at Cape Comorin with a conference attended by 6000 people.

The Marechale, interviewed by the *Eclair* on her expulsion from Switzerland, stated that she had been expelled five times, but from two cantons only—Geneva and Neuchâtel.

Rev. F. Daustini Cremer, rector of Keighley Parish Church, Yorkshire, invited the local S.A. corps to his church on Sunday week afternoon, took up a collection for the Darkest England Scheme, and concluded a discourse full of catholicity and goodwill by saying, "I pray God that you may never lose that missionary zeal which is your honour and your glory."

FALLEN ASLEEP.

At Springfield Mount, Leeds, on 12th inst., Alderman Tatham, aged seventy-seven, an active member of the Society of Friends, and an earnest temperance worker.—At Colne, on 10th inst., Mr. W. C. Asquith, aged seventy-nine, long known as a leader in Christian work.—In Fulham, Mr. W. Hills, a devoted and successful worker (by personal dealing and in class work), who has been blessed to many.—In Briggate, Leeds, on 7th inst., Mr. James Stocks, aged eighty, for many years a loving and active helper of the Lord's work.—In Glasgow, on 10th inst., Dr. F. L. Robertson of St. Andrew's Parish Church, aged sixty-five.—At Clapham, Mr. Alfred Swain, aged sixty-nine, beloved Sunday-school worker.—At Mansfield-Woodhouse, Mr. Joseph Wells, aged ninety-six, for many years a faithful worker in Sunday-school and in the Congregational church.—At Bow, Mr. James Bennett, a valued helper at Harley-street Chapel.—At Inverkeithing, on the 11th inst., Rev. Thomas Sclater, M.A., from the effects of the influenza a year ago, from which he never fully recovered.—At Leighton Buzzard, Mr. John Pigg, aged forty-nine, an ardent worker in Sunday-school temperance, and other departments.—At Trimdon, Mr. George Buxton, for fifty years an active worker.—At Lewes, Mr. R. Beney, a useful local preacher.—At Thurlby, Lincoln, Mr. J. Stanton, for sixty years a preacher of the Gospel.—At Coggeshall, Miss E. Doe, aged eighty, a beloved and respected member of the Society of Friends.—At Cowling, Mr. John Binns, aged fifty, a helper of many.—At Elm House, Appleby, Mr. John Dent, a leading and influential Christian.—At Shefford, on 12th inst., Mr. S. H. Burrows, aged seventy-five, a devoted and energetic worker.—At Honiton Clyst, Exeter, on 9th inst., Rev. H. B. Bullocks, M.A., aged seventy-eight, vicar of the parish.—At Bungay, on 8th inst., very suddenly, the Rev. T. W. Weatherhead, aged sixty-five, vicar of St. Mary's.—At Whalley Range, on 15th inst., Alderman Livesley, an active and liberal supporter of the Methodists.—At Chippington, on 12th inst., Mrs. G. A. Littledale, aged thirty-six, wife of the vicar.—At Leighton Buzzard, on 9th inst., Mrs. W. G. Towers.—Rev. W. Jordan, Presbyterian minister, Armagh.

REQUESTS FOR PRAYER.—For blessing on mission work at Ingrave (Essex), also temperance cause, and that three men may be helped to withstand temptation.—That two sisters may be delivered from a life of wrong and persecution, and that the hearts of those who are inflicting it may be changed by the Holy Spirit.—For a united mission about to be held in Fulham that much blessing may be granted.—For special services by Mr. Opie Rodway, Stroud Tabernacle, Nailsworth, near Stroud, on Monday, Dec. 25.

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Mildmay Institutions—Thankoffering, J. S., £1; (*Christmas Cries, &c.* (*Mrs. Codner*)—Misses C., £1; Bath, 10s.; Belfast, 5s.; G. L., £1; Neb, 10s. (*Deaconesses' Institution*)—O. E., £1	5	5	0
East London Training Institute—Misses C., £1; T. P., £1; Thankoffering, J. S., £1	3	0	0
Evangelistic Mission (*Mr. Hurditch*)—G. H. C., 10s.; (*Meals*)—Misses C., £1	1	10	0
Mrs. Wilkes' Rescue Work—Misses C.	1	0	0
Gray's-yard Ragged Schools, &c. — (*Breakfasts*) Misses C.,	1	0	0
Tower Hamlets Mission—Misses C., £1; B. R. J., 10s.; H. C. T., £1; A. J. C., £2	4	10	0
Children's Special Service Mission—H. G.	2	0	0
General Booth's Social Scheme—R. C., £5; (*Children's Farthing Breakfasts*) Liscard, 2s. 6d.	5	2	6
Deptford Medical Mission—C. A. C.	0	10	0
Distressed Poor, Poplar (*Rev. R. D. Wilson*)—A Reader	0	10	0
Destitute Children, Dockhead (*Rev. J. C. Carlile*)—A Reader	0	10	0
Mrs. Meredith's Institutions—C. S., 10s.; Miss S., 5s.; P. C., £1; T. A. G., £2 2s.; (*Prison*)—C. B. M., £1; E. J., £2; (*Deficit Fund*)—G. H. C., 10s.	7	7	0
Relief Poor, Clare Market (*Rev. H. Thomas*)—A Reader	0	10	0
Surgical Appliance Society—A Reader	0	10	0
Relief of Poor, Clapton, &c. (*Rev. T. Jackson*)—A Reader	0	10	0
George-street Mission, Lambeth (*Poor*)—A Reader	0	10	0
Free Dinners School Board Children (*Mrs. Pennington*)—A Reader, 10s.; S. L. R., 10s. 6d.	1	0	6
Gratuitous Circulation of THE CHRISTIAN *to Foreign Missionaries*—A Reader (Bromham), 5s.; Mrs. J. P., 17s. 8d.	1	2	8
Scripture Readers' Society, Ireland—Mary	0	2	6
Royal National Lifeboat Institution—Albert, 2s. 6d.; Thankoffering J. S., £1 1s.	1	3	6
Salvation Army—Rev. Dr. C., £1; Thank offering J. S., £1	2	0	0
Mission Deep Sea Fishermen—C. B. M., £1; L. N., £1 10s.	2	10	0
Miss Weston's Work, R.N.—C. B. M.	1	0	0
Miss Daniell's Work among Soldiers—C. B. M.	1	0	0
Miss Robinson's Work (*Soldiers*)—C. B. M., £1; L. N., 10s.	1	10	0
Somers Town Blind Aid Society—C. B. M.	1	0	0
Homes of Hope, Regent-square—C. B. M.	1	0	0
Aged Pilgrims' Friend Society—C. B. M., £1; (*Asylums*) E. W. T., 2s. 6d.	1	2	6
Homes Aged Poor, Notting Hill—S. L. R., 10s. 6d.; C. E. B., £1	1	10	6
Miss Mittendorf's Home—C. E. B.	1	0	0
Birds' Nest Mission, Dublin—Neb	0	10	0
Mr. H. Cook's Mission to Seamen—Neb 10s.; M. S., £5.	5	10	0
Flower Girls' Mission—Neb, 5s.; M. L., £2	2	5	0
Poor Jews, East London (*Mr. Oppenheim*)—Neb	0	5	0
Poor Shirt Makers—Neb, 5s.; E. W., 5s.	0	10	0
Home for Dying—P. C.	1	0	0
Field-lane Refuges—P. C., £1; M. L., £10	11	0	0
Holiday Homes, Working Girls' (*Miss Fraser*)—E. J.	1	0	0
Union Hall Mission (*Poor Christians*) (*Food*)—M. A. V.	1	0	0
Church of England Scripture Readers' Society—M. L.	15	0	0
Mission to Seamen (*New Buildings*)—M. L.	10	0	0
London Jews' Society—M. L.	5	0	0
Robin Dinners—M. L.	2	0	0
Rev. J. Rolfe Fisher's Mission, etc. (*Bow*)—E. E. S.	0	5	0
St. Jude's, Southwark (*for Church*)—M. L.	2	0	0
Christ Church, Somers Town (*Schools*)—M. L.	1	0	0
Sailors' Welcome Home—L. N.	0	10	0
Halfpenny Dinners Poor Children—M. F. K., 2s. 6d.; R. E. M., 2s. 6d.	0	5	0
Costers' Mission (*Mr. Orsman*)—O. E., £1; M. S., £5	6	0	0
Pastor's College, Metropolitan Tabernacle—O. E., £1			
Colportage Association, O. E., £1; Thank offering J. S., £1	3	0	0
Strangers' Rest, Ratcliff—T. E. L.	0	10	0
Stockwell Orphanage—Thankoffering J. S.	1	0	0
Evangelisation Society—Thank offering J. S.	1	0	0
Dr. Stephenson's Children's Home—R. C., £16; R. E. M., 5s.	16	5	0
Commercial Travellers' Christian Association—M. S.	2	2	0
Convalescent Homes, Sandgate (*Mr. J. J. Jones*)—M. S.	5	0	0
Camberwell Ragged Schools—R. S.	2	0	0
Carter Home for Boys—M. S.	2	2	0
Total	£512	7	2

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—T. C. B., 5s.; Mizpah H. M. A. S. £3.

Salvation Army (*Rescue Work*)—Per T. B., £1 10s.

Navvy Mission—J. H., Belfast, £1.

The London Samaritan Society, 98, *High-street, Homerton, E.*, gratefully acknowledge the following donations for *Free Meals*—E. O. 2s. 6d.; Mrs. B., 6s.; W. A. S., Esq., £2.

"Bridge of Hope" Mission—Eliza F., 5s.

Ragged School Union—E. S. B., box of articles for Home Cripples' Band.

Board School Children's Free Dinner Fund—D. K., 2s. 6d.

The John G. Paton Mission Fund.—Subscriptions sent to the Rev. James Paton, B.A., 2, Park-quadrant, Glasgow, since last notice:—H. Brooke, Sidcup, £5; Readers of THE CHRISTIAN, £39 2s. 6d.; H. Gilchrist, Kilkenny, £6; J. R. McPherson, Grangemouth, 10s.; H. Kerr and Friends, Bootle, £3; per J. C. Smith, Newport-on-Tay, £6: M. A. Daubeny, Norton-in-Hales, £6; H. Baring, Brighton, £6; C. E. Harries, Reading, £1; M. A. L. Keating, Bayswater, £10; per A. Hay, Y.M.C.A., Wishaw, 16s.; "J. C. S.," Melrose, £5; Mr. and Mrs. Stubbins, £10; H. Cope, Stoke Newington, £10; Readers of *The British Weekly*, £22 1s. 3d., W. S. Coles, Dublin, £2; "Sale of Bulbs," per F. Honneyburn, £4 6s.; "Children's box," per F. Hoyes, Liverpool, 14s.; "Small offering from a Reader," 3s.; J. Forrester, Kirkcaldy, £10; per L. Fullarton, Children's Meeting, Saltcoats, 14s.; Miss Kirkwood, Glasgow, £1; "Orwell Free Church Guild," Milnathorpe, 12s.; per J. Christie, Fordoun ("From Free Church Working Party" £2, Subscribers £4, Self £6), £12; Readers of THE CHRISTIAN, £12 10s.; Major Coppin, Brighton, £6; J. C. Hood, Blairgowrie, £6 9s.; Bella Scott, Glasgow, 2s. 6d.; Dumbarton Y.W.C.A., £1 10s.; Mrs. Alderidge, Eastbourne, 6s.; Mrs. McLachlan, Cambuslang, 5s.; E. Goodman, Taunton, £1 1s.; Mrs. Brooks, Edinburgh, 10s.; from Montreal, £1; R. H. Joynson, Altrincham, £10; Mrs. Taylor, Edinburgh, £1. *Per Mr. Craig* (*Lecture Scheme*):—Free West Band of Hope, £1 12s.; Prison Shelter, £3 12s; Shettleston Foundry Boys, £1; Regent-place U.P. Church, £2 4s. 4d. *Per A. K. Langridge* (*Lecture Scheme*):—Trinity School, Finchley-road, £5 9s. 10d.; Chatham Soldiers' Home, £4 1 11s.; Bromley, Farwig, £1 14s. 9d; Camden Town, Y.M.C.A., £2 18s. 2d.; Brighton Connaught Institute, £3 17s. 6d; Guildford, £1 12s. 9d.; Leicester Y.M.C.A., £4 17s. 6d.; Great Portland-street, £3 2s. 10d.; Southsea, £5 3s. 8d.; Hackney Y.M.C.A., 10s. 8d.; London Soldiers' Home, 17s. 7d.; Spitalfields, 8s. 11d.; Wandsworth, £1 1s. 6d.: Clapham Y.M.C.A., £2 5s. 6d.; Woolwich, 18s. 6d.; Bristol, 16s. 6d.; Sandown, £1 4s. 8d.; St. Leonards, £1 2s. 6d.: Bristol, £2 2s. 6d.; Bristol, 4s.; Birmingham, £1: Blackburn, £3 13s.; Brighton, Pelham Institution, 13s. 7d.; Result of cards distributed at lectures, £7 17s. 7½d.; Stoke Newington, Y.C.U.F.M. Band, for special teacher's first quarter's salary, £1 10s.; "M. K.," for special teacher's first year's salary, £6.—Total, £275 19s. 6½d.

NATIONAL PROVIDENT INSTITUTION

For Mutual Life Assurance.

Invested Funds, £4,500,000.
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Paid in Claims, £8,400,000.

Estd. 1835.

ECONOMICAL MANAGEMENT, LIBERAL CONDITIONS, LARGE BONUSES, CLAIMS PAID IMMEDIATELY ON PROOF OF DEATH AND TITLE.

ENDOWMENT ASSURANCES on very Favourable Terms.

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ARTHUR SMITHER, *Actuary & Secretary.*

HOMES OF HOPE, 4, 5, and 6, Regent-square Gray's Inn-road, London, W.C.

The applications are so distressing and urgent that every shilling has been spent.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to mix with others.

WM. HORNIBROOK, Secretary.

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PRINCESS MARY VILLAGE HOMES, ADDLESTONE, SURREY.

£4,000 NEEDED

TO CLOSE THE YEAR FREE OF DEBT

We have been passing through a TIME OF

Great Trial

through LACK OF FUNDS and most earnestly plead with the readers of "THE CHRISTIAN" to assist us with Donations of Money or GIFTS OF ANY KIND to enable us to carry on this work for Our

LORD AND MASTER JESUS CHRIST.

May we ask every reader who cannot give more to send us **TWO SHILLINGS**, stating which above they wish to assist.

Cheques and Postal Orders to be made payable to Mrs. MEREDITH, and crossed "Barclay, Bevan, and Co." for General Work, and "Union Bank, Charing Cross" for other.

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IS AN EXCELLENT NON-ALCOHOLIC TONIC RESTORATIVE. Reputed Quarts 40s. per doz.; Reputed Pints, 22s. per doz. *A Sample Half-Bottle free by Parcels Post for* 2s. 6d. Prospectus, giving full particulars of dose, post free, on application to

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THE FIRST

FETE & EXHIBITION

OF

"THE YOUNG HELPERS' LEAGUE"

(A Union of Boys and Girls, under 18 years of age, of the Upper and Middle Classes, for the Benefit of Sick and Crippled Waif and Stray Children)

WILL TAKE PLACE IN THE ABOVE HALL,

On WEDNESDAY, 28th, and THURSDAY, 29th DECEMBER.

H.R.H. THE PRINCESS MARY, DUCHESS OF TECK,

President of "The Young Helpers' League,"

Has graciously consented to declare the EXHIBITION OPEN on WEDNESDAY AFTEROON at 3 p.m., and to Distribute thereafter SILVER BADGES to the COMPANIONS of the League, as well as PRIZES to EXHIBITORS.

HER ROYAL HIGHNESS WILL BE ACCOMPANIED BY

HER SERENE HIGHNESS THE PRINCESS VICTORIA MAY.

The SALE of ARTICLES made and contributed by the 11,000 Companions of the League will be carried on, under distinguished patronage, at tastefully decorated Stalls arranged in the form of

A Village of Old England in Mid-Winter,

WITH FROST AND SNOW EFFECTS.

THERE WILL ALSO BE

AN EXHIBITION OF PET ANIMALS,

PRESENTED FOR THE BENEFIT OF THE LEAGUE.

ONE OF THE

WARDS OF HER MAJESTY'S HOSPITAL FOR WAIF CHILDREN

Will be transported to the St. James's Hall for inspection.

There will also be MUSICAL DRILL and GYMNASTIC EXERCISES by TRAINED BOYS and GIRLS from the HOMES, and some of the HANDICRAFTS carried on by the inmates will be seen in operation on both days.

The SALE and EXHIBITION will be OPEN on WEDNESDAY, from 3 o'clock p.m. to 8 p.m., and on THURSDAY, from 11 a.m. to 8 p.m.

Admission to the General Public: 1s.;

To COMPANIONS OF THE LEAGUE who have paid their subscription for 1893, FREE on presentation of their Receipts or Cards of Membership. A few RESERVED SEATS on Wednesday, 2s. 6d. each, in addition to the admission money of 1s. For tickets apply to the undersigned, at the Headquarters, as below.

RACHEL NORTON, Secretary Y.H.L.

HEADQUARTERS OF "THE YOUNG HELPERS' LEAGUE":
18 to 26, STEPNEY CAUSEWAY, LONDON, E.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination within the London postal area. Apply, Hon. Sec., 5, Crown-villas, Kennington Oval, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Mr. Henry Thorne's Evangelistic Missions.—Friends wishing to make arrangements for mission services may apply for particulars to the Secretary, Mr. James Pearce, Exeter Hall, Strand, London.

Mr. William Forbes desires that all applications to supply pulpits and to conduct evangelistic services or Gospel temperance missions may be sent to his residence, 71, Tollington-road, Holloway, London.

City Y.M.C.A., 59 and 60, Cornhill, London, E.C.—Daily prayer meeting, 1.30 to 2; Tues., Gospel meeting, 6.45; Thurs., Soldiers' meeting, 7.30; Fris., Foreign Missionary prayer meeting, 6.15; Bible Students' meeting, 6.30; for meetings during week of universal prayer, see separate notice.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Christmas Day, 3 and 7 p.m., Mr. C. Boardman, jun, Meetings for prayer, Suns., 7.45 a.m.; Fris., 8 p.m.; Sats., 7.30 p.m.

Central Y.M.C.A., Exeter Hall, Strand.—Sun., 3.45, men only; 7, public, speaker, Mr. Percival Etheridge. Meetings for men nightly at 8. French Bible class, Tues., at 8. Christmas Eve, special musical service at 8; public, address by Mr. J. Richardson. Prayer meeting, Mon. to Fri., from 1 till 2 o'clock.

West London Mission.—Sunday next, *St. James's Hall*, Rev. Mark Guy Pearse at 11 a.m.; Rev. Hugh Price Hughes at 3.30 and 7 p.m. *Princes' Hall*, Fridays, at 8 p.m., Rev. Mark Guy Pearse.

Christ Church, Westminster Bridge-road.—Minister, Rev. F. B. Meyer, B.A. Service for workers, Thurs., 11.30; Fri., 8; Sun., 11 a.m. and 6.30 p.m.

Talbot Tabernacle.—Sunday morning, Mr. Finlay Gibson; evening, Pastor Frank White.

St. George's Hall, Langham-place.—Dr. M'Killiam during Dec., Sundays, 11 and 7; Burlington Hall, Wed., 8 p.m.

Great Assembly Hall, Mile End-road, E.—Sunday next, at 11, and 6.30, Mr. E. P. Telford.

Metropolitan Music Hall, Edgware-road.—Sun., Dec. 25, Mr. Chas. Cook, at 6.30. Solos by Miss Rose Williams.

Conference Hall, Mildmay Park, N.—Preachers for Dec. 25, 3.30, Mr. P. S. Badenoch; 7, Rev. John Wilkinson.

Dr. G. F. Pentecost, Marylebone Presbyterian Church, Lord's Day, at 11 a.m. and 7 p.m., and Thursday, at 7.30.

Clapton Hall, Upper Clapton.—Mr. J. G. McVicker, during Dec., Suns., at 6.30; Fris., at 7.30.

Evangelistic Mission.—*Kilburn Hall*, Kilburn-gate, N.W. —Sun., at 7 p.m., Dr. James Johnston. *Malden Hall*, Queen's-crescent, Haverstock-hill, N.W., Sun., at 7 p.m., Mr. Geo. Hucklesby. Opening of Temporary Willesden Hall, Thurs., Jan. 5, at 7.30, Mr. R. Cope Morgan will preside.

Regent's Park, Chapel.—Annual meeting of Young Men's Christian Union, Thurs., 22nd, at 8.30, addresses by Revs. Dr. Pierson and F. B. Meyer.

Mr. Joseph Rabinowich will speak on his work at Mildmay Conference Hall on Wed., 28th, at 8 p.m.

Strangers' Rest, 163, St. George's-street, E.—Sailors' Tea and Christmas Tree, on Boxing Day; and Roast Beef and Plum Pudding Supper, Tuesday, 27th. Meetings both afternoon and evening each day in different languages.

Protestant Reformation Society.—Prayer-meeting, Fri., 30th, at 3.30 p.m., in the Committee Room, 20, Berners-street, W.

Bethesda Mission, The Hall, London Fields.—Fourth Anniversary, special sermons Sun., Jan. 1, by Stephen J. Alexander, at 11 and 7; Tues., Jan. 3, tea at 6, public meeting 7.30, speakers Revs. B. W. Jackson, G. C. Mayes, W. Miall, and Evan Thomas, Mrs. Pugh, Mr. and Mrs. Stephen J. Alexander.

Appeals.

A Plea from Ireland.—Colonel Kinloch writes that the Protestant school-house in Ballycumber has fallen into ruins, and the children are forced to attend the Roman Catholic schools. He asks £100 to put the old schoolhouse into serviceable condition. After the school has been set going and kept going for three months, the National Board will help. The poverty of the place is so great that the people themselves can do nothing. Communications should be addressed, Col. Kinloch, Ballycumber House, Ballycumber, King's Co., Ireland.

Notices.

Hastings.—Rev. F. B. Meyer can be seen at Christ Church Westminster Bridge-road, each Monday from 4 p.m. to 6 p.m. Friends coming from a distance would do well to inform him of their intention, so that there may be no mistake.

Communications Received with Thanks.—F.G.R. W.J.W. Miss B. C.K. R.M.B. B.R. G.G.M. S.B. M.B.G. J.W.A. H.B. H.M. C.B.S. A.S.A.B. M.S.H. J.F. I.B. S.T.B. J.K. A.R. C.F.H. Miss C. S.S.S. A.E.K. J.D. O.M. M.M. G.E.S. C.H. J.H.S. F.M.C. L.C.W. E.C. T.M. J.S. Mrs. B. J.S. J.E.M. A.B. H.J.D. T.B. J.R. M.E.A. I.M. C.A. F.H.W. C.W.M.C. S.R. C.S. W.F.U. J.E.S. J.F. W.C. P.P. W.W. N.H. T.N.W. Mrs. O'C. J.R.H. G.F.H. W.A.S. F.E.W. G.B. J.E.W.J. R.H.S. J.D. E.R.S. G.F. R.G. W.B.M. C.J.B. E.S. G.R.K. G.C. T.J.H. A.F. J.H. E.J.C. P.R. D.V. C.H. A.P. F.A.A. N.R.H. J.A.F. R.B. H.H. T.T. L.W. C.T. W.T. J.E.F. J.H. D.D. G.H. J.G.B. R.N. W.B. J.H.M. J.S. W.C.A. J.W. J.K. R.S. N.N. J.G.A. J.T.E. M.B.G. F.M. M.E. B.G. R.M. J.T. H.T.R. W.W. T.M.S. A.S. H.O. J.S.T. W.S.O.B. G.H.S. W.C. H.D. C.P. L.K. T.S. W.D. G.F.T. W.H.F. A.L.L. G.B. M.C. C.S.W. A.W.G. C.P.H. E.W. B.F.B. T.N.R. T.J.M. J.J. C.H.T. M.D. E.T.C.

THE LONDON FEMALE GUARDIAN SOCIETY.

Founded at Pentonville A.D. 1807, for the RESCUE, RECLAMATION, and PROTECTION of BETRAYED and FALLEN WOMEN, from all parts of the United Kingdom, with IMMEDIATE and FREE ADMISSION to APPLICANTS. Supported by Voluntary Contributions.

President: The Lord KINNAIRD. Chairman: D. MARSHALL LANG, Esq.



TEN THOUSAND Friendless and Fallen Young Women have been welcomed to these HOMES, shielded from evil, instructed in the way of righteousness, and freely supplied with food, clothing, education, and residence for eighteen months. Persons interested in Rescue Work are invited to send cases.

SIX THOUSAND have been placed in service or restored to friends; very many have given clear evidence of true conversion; and a large number continue to enjoy the loving supervision of the Christian Workers of the **TRAINING HOME.**

THOUSANDS OF CASES unrecorded have also been temporarily helped and sheltered. The Annual Report contains particulars of the great good accomplished, and will be sent on application.

FUNDS ARE MOST URGENTLY NEEDED

To maintain this Christ-like work, and will be thankfully received by the Bankers Barclay, Bevan, Ransom, & Co., 54, Lombard-street, E.C., & 1, Pall Mall East, S.W. and by **Mr. W. EDWIN PAGE,** *Secretary.*

Testamentary BEQUESTS are earnestly solicited.

GUARDIAN HOMES, HIGH STREET, STOKE NEWINGTON, N.

THE CHRISTIAN BLIND RELIEF SOCIETY.

Originally Instituted in 1843.

UNDER THE PATRONAGE OF HER MAJESTY THE QUEEN.

President—The Right Rev. the Bishop of Bedford.

This Unique Society has been in existence 50 years, and is worthy of all confidence. All the money received is devoted to the Blind. It has no office expenses, and its Secretary receives no salary. It is doing more for the **Needy Blind** than any other Society. It only helps the poorest, those whose incomes are less than £20 a year if single, or £30 if married. **The great bulk of its Pensioners have not an income of 2d. per day.** For many years past no deserving Candidate has been kept waiting more than a year before permanent help in the form of a Pension has been rendered. During the last two years 16 Pensioners have been elected, and 69 have had their Pensions doubled. At the present time it has 40 Pensioners on its books living in various parts of Great Britain and Ireland.

50 Candidates seeking Election, 3 of whom are over 80, and 10 over 60 years of age Who will Help those Aged, Blind, and Destitute Ones? Who will brighten thei Christmas and New Year?

REV. J. PULLEIN THOMPSON, ST. STEPHEN'S VICARAGE, NORTH BOW, E.

THE ANCHORAGE.

SPECIAL HOUSE OF SHELTER FOR THE MORE RESPECTABLE CLASS OF YOUNG WOMEN.

Trustees—REV. H. E. FOX and GEORGE HANBURY, Esq.

NINETY-SIX per cent. of the Mothers sheltered last year are now known to be leading respec able lives. The Committee therefore confidently appeal for funds to maintain the work, fu particulars of which will be found in the Annual Report, which will be forwarded on application t the Secretary, 32, Charing Cross, London, S.W.

Orders for garments made at the **ANCHORAGE** will be thankfully received by the Secretar as above, from whom price list may be obtained.

Contributions may be paid to Messrs. Morgan & Scott, 12, Paternoster-buildings; or, to th Secretary of the Anchorage, 32, Charing Cross, London, S.W.

GEORGE YARD RAGGED SCHOOLS AND MISSION,

HIGH STREET, WHITECHAPEL, E.

This Mission is designed, in humble dependence upon the blessing of Almighty God, to carry the glad tidings of God's love, mercy, and salvation in our Lord Jesus Christ to the thousands resident in our back streets, courts, and alleys, who are outcast and wretched, and to endeavour, in every possible way, to promote and minister to their temporal and spiritual welfare.

AGENCIES IN OPERATION AMONGST THE CHILDREN OF THE VERY POOR.

Rations of Food to Hungry Children, Clothing lent to wear out, Day Nursery for Infants, Free Ragged Day Schools, Sending Weary and Drooping Children away into the Country, Penny Bank Toy Classes for Neglected Little Ones, Band of Hope, Bible Classes for Street Boys, Sunday Schools, Industrial Classes, Clubs, Shelter for Children, Training Home for Motherless Girls.

AGENCIES AT WORK AMONGST THE VERY POOREST OF MEN AND WOMEN.

Evangelistic Services, Bible Classes, Gospel Temperance Meetings, Mothers' Meetings, Common Lodging House Services, Mission to Inebriate Women, Room to Room Visitation, Benefit Club Prayer Meetings, Clubs for Women, the Weary and the Worn sent into the Country for Change of Air, Sewing Classes for Poor Women.

THE WORK AMONGST ELDER GIRLS AND YOUNG WOMEN.

Meetings, Classes, Saturday and Sunday Bible Classes, Library, Prayer Meetings, Parlour, Te Room, Clothing Clubs, Penny Bank.

AMONGST YOUNG MEN AND LADS.

Bible Classes, Prayer Meetings, Tract Distribution, Library, Tea Room, Parlour, &c.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 72, High-street, Whitechapel, E. Letters an Parcels should be addressed to

GEORGE HOLLAND,

The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

MOTHERS AND DAUGHTERS.—Do you care sufficiently for the sufferings of your Sisters, the poor Match Girls, to pay ONE PENNY A DOZEN more for your Boxes of Matches than you do for the COMMON IMPORTED Swedish matches? If you do you will **Use Only**

SALVATION ARMY

"LIGHTS IN DARKEST ENGLAND"

SAFETY MATCHES.

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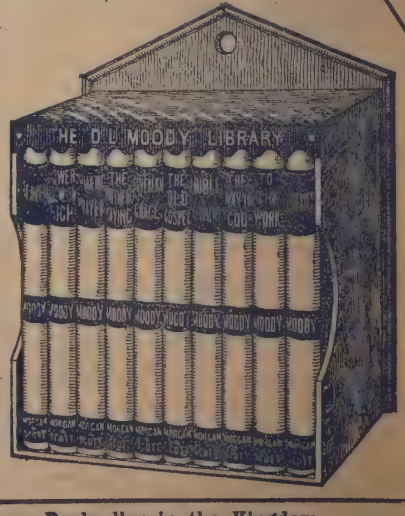
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Notes and Comments.

EXT week we purpose giving a portrait and sketch of Rev. H. R. REYNOLDS, ., Principal of Cheshunt College.

☞ Will those subscribers who have yet remitted for the ensuing year lly do so *at once?* Full particulars will be id above.

☞ Will those of our readers who receive CHRISTIAN direct from the Office by post, who have not recently communicated us, kindly send their present full postal ress; especially Missionaries and others in ign countries?

IR ARTHUR BLACKWOOD, K.C.B., will con- ute to our pages a series of papers on Book of the Revelation, entitled:—

APOCALYPTIC SCENES.

I. THE REVELATION OF JESUS CHRIST.
II. THE BLESSED STUDY.
III. THE TWELVE TRIPLETS.
IV. THE SUBJECT OF THE BOOK.
V. THE STRUCTURE OF THE BOOK.
VI. THE SYMBOLISM OF THE BOOK.
VII. THE SCENERY OF THE BOOK.
VIII. THE REVEALER OF THE MYSTERIES.
IX. THE SEVEN EPISTLES AND THE SEVEN PARABLES.
X. THE NICOLAITANES—WHO WERE THEY?
XI. THE BOOK OF THE THRONE.
XII. THE SEALED BOOK.

he first article will be published in THE ISTIAN for Thursday, 19th January, . We trust our readers will seek to g these interesting and important papers er the notice of as many of their friends ossible.

any friends of the poor in East London mourn over the decease of the popular istrate, Mr. Montagu Williams. We do know what his religious tenets were, but he inly endeared himself to the poverty- ken and the distressed by his humane sympathetic administration of the law in police-courts. He recognised that poverty ot necessarily a crime, and he showed pity in practical ways.

A great United Temperance Demonstration to welcome Miss Frances E. Willard, now on a visit to this country, is intended to be held in the large Exeter Hall, Strand, London, on Monday evening, January 9. In her capacity as vice-president of the W.W.C.T.U., Lady Henry Somerset invites temperance people of every rank and name to unite in this demonstration, that it may be a memorable occasion, as showing Miss Willard the extent and depth of affectionate regard entertained for her. Many eminent speakers will address the meeting.

The Christmas bells have once more rung out their joyous refrain, "Glory to God in the highest; peace on earth to men of goodwill." A most unwelcome note of discord came on Christmas eve from that distressful country, Ireland. Without magnifying the national import of what may only be the act of a few reckless desperadoes, this dynamite outrage in Dublin brings once more into relief the simmering discontent that has so long prevailed in the sister isle. As history unfolds itself, it becomes more and more plain that mere political expedients, however ingenious and well meant, will never bring social or national peace to Ireland.

While, therefore, we mourn over the convulsions and uphaveals that have marked the political history of Ireland of late years, we rejoice unfeignedly that the land is now passing through a time of crisis in its religious evolution. The priests are, no doubt, doing their worst in order to keep the masses of the people in servile, spiritual bondage, but the Spirit of God is lifting up a standard against the devices of a false faith. We would fain believe that through all this variance and strife, God is making it possible for the people of Ireland to work out their own salvation, and to enter into that all-embracing freedom with which Christ makes his people free. Let there be constant prayer that the Gospel campaigns throughout Ireland which have been planned for the opening months of 1893 may make it a time to be remembered with gratitude in generations to come. What God has been doing at Ballymena (*v.* p. 16) He can do all through the land.

In *The Daily Chronicle* of Monday there is an East End story of "Starving at Christmas," that ill accords with the "festive" season. It tells of a woman, in the pains of childbirth, so poor that she was lying on a heap of straw with nothing to cover her. There was no food, and no furniture, in the house. Small wonder that the new-born babe died when only five hours old. There must be something terribly awry with our system of poor relief when such things are possible in wealthy and "Christian" England. The coroner made a very suggestive statement that we hope the Poor Law Commission, which is soon to sit, will not overlook:—

> According to our poor law a man must tumble into the gutter before he can be picked up. In Germany they try to prevent a man tumbling into the gutter. It is a question whether that is not the cheapest in the end; it is certainly more humane.

At length the report has been published of the Earl of Onslow's Committee, formed for the purpose of investigating the manner in which the money subscribed for the "Darkest England" Scheme has been expended. The inquiry was conducted with judicial calmness, the Committee being presided over by Sir Henry James. The finding has been such as cannot but assist the social work of the Salvation Army. Subject to a trifling qualification, the methods employed in the expenditure of the money are declared to have been of a businesslike, economical, and prudent character. The criticism of enemies of the work is answered by the statement that the accounts have been kept in a proper and clear manner. It is, however, maintained, and we think rightly, that adequate legal safeguards do not at present exist to prevent the misapplication of property.

The recommendations of the Committee have had the prompt consideration of General Booth, who, in a published letter, says:—

> I fully recognise the wisdom of the request that the over-the-sea colony should be at once established, and the moment I am placed in a financial position to carry out this part of the undertaking I shall do so. As to the suggestion that further safeguards should be provided for the conservation of the property in the future, I can only at present say that, while anxious to afford every possible security to this end, I cannot think it wise to make any sudden or serious changes.

The General proceeds to appeal for enlarged support, in order that the experiment may be completed. He says:—

> To meet our present liabilities £70,000 is required. Deducting from this sum £5,000, which we expect as a legacy, there remains a deficit of £65,000. Of this amount £10,000 has already been promised, and I now appeal for the remainder. When entrusted with the sum necessary to inaugurate the Scheme, I had, of course, no option but to commence the work. I had, however, stated in the most precise terms, and in the most public manner, that £30,000 a year would be required to maintain and develop it. That estimate has proved very nearly accurate. I cannot wisely or safely go further unless I am assured of the support of those who desire that ultimate success of the Scheme, of which I am as confident as ever.

Certainly this sum should be placed at the disposal of General Booth; but we trust it will represent additional public generosity, and not be made up of contributions withdrawn from old and approved philanthropic agencies.

With regard to the gambling fever that has received such an impetus of late, a well-timed protest has appeared in *The Echo*, which goes straight to the point:—

> Before long there would not have been a workshop or a school and scarcely a home unaffected by the malady. But it is rank hypocrisy to strike at gambling practices like the one recently exposed and rebuked, and leave other and grosser practices untouched. Boys who pitch and toss on kerbstones, men who bet on the streets, are hauled up and fined, but the big bettors, including princes, dukes, marquises, countesses, and lords and ladies by the hundred, may bet on grand stands, and none dare to make them afraid. We have one law for the rich and another for the poor. That fact is certain, general, palpable, and defiant, and reflects deep discredit on us as a nation.

Many of those who speak and write glibly upon temperance questions have little or no knowledge of what life really is in the lower grades of society. An experience of the tenements and the slums in which so many myriads of our fellow creatures are condemned to spend their shortened lives is necessary to all those who would deal with the topics bearing upon the intemperance and improvidence of the poorer working classes. With that experience there would come the pity and the sympathy which only too often are absent from the utterances of those who would be pained if they knew how unjust they are to the people who are frequently as unfortunate as they are miserable.

A few days ago the first sod was cut of a railway to be constructed from the port of Haifa, near Mount Carmel, through Galilee to

Damascus. One cannot but feel some regret at the idea of Palestine being thus modernised; at the same time, this opening up of the country will, in addition to many other benefits, have the effect of forwarding the progress of Christianity.

A Year's Retrospect.

We are too closely related, as yet, to the year about to close to furnish that comparative review of its chequered history which may one day be forthcoming from the pen of the philosophic and more aloof observer. All we can essay about it now is the utterance of a few heart-words.

The year opened darkly, for a Prince had fallen, and the Royal sorrow, reflected widely in the nation, was the prelude of a year which has been shadowed by exceptional losses. The reaper Death has been busy; and many have been reaped from time whom, in the poor judgment of man, the Church and the world could ill spare. "Sufficient" unto the year as "unto the day is the evil thereof"; sufficient, but not, in a better judgment than ours, more than sufficient.

We think of Charles Haddon Spurgeon, "The Prince of Preachers," the students' and orphans' friend, who, from a youth, stood in the blaze of publicity with untarnished reputation and undiminished acceptance—now with God. We think of Principal Cairns, a man of solid learning, simple spirit, and sturdy faith, who for so many years had upheld the best traditions of the Scottish pulpit. And we think of other standard-bearers taken from this mortal scene, among whom we may mention Graham Wilmot Brooke, Charles Graham, Dr. Donald Fraser, Dr. Eustace R. Conder, Dr. Hanna, Jackson Wray, Dr. Allon, the veteran Thomas Cooper, Gawin Kirkham, John MacGregor, and others in whom, it may be said, the Church militant is made to feel that, "Her blessings brighten as they take their flight."

The year has been darkly set. But all things are of God. He removes his workmen, but carries on his work.

During 1892, the clock of time, so far as missionary enterprise is concerned, has by no means stood still. Perhaps this year, being the centenary year of the Baptist Missionary Society, the pioneer of modern missions, has had something to do with the greatly increased scope and activity in this direction. In our judgment, however, the main secret of the Missionary Revival lies in a better understanding of the "marching orders" of the Church's Leader. Not that those orders were ever ambiguous: but now, more than heretofore, the Christian conscience is being aroused to their binding nature, and is seeking to pay back to the heathen world the evangelic debt, the sense of which made Paul and others world-wide missionaries in their day.

In Africa, notwithstanding troubles in Uganda, where we are glad to believe the British flag will not be lowered, there has been marked advance. American Missions on the Congo have had a Pentecostal reaping-time. Baptist missions there have likewise made marked headway. The French Society of Evangelical Missions of Paris has scored a brilliant success in Basutoland, and also in that darkest part of Africa, the Barotsi valley, described by the lion-hearted Coillard as degraded, if that be possible, beneath the level of Sodom itself. Altogether there is much in the Dark Continent of Africa to cheer us in this the year of our Lord 1892. The most difficult post, doubtless, is that held by the North Africa Mission; for Islam is an obdurate foe. But Jesus is Victor, and "by fasting and prayer" the Crescent shall surely wane before the Cross.

Evidence is forthcoming of a more solid and satisfactory work among the young this year. The mission of amusement seems receding, and a widespread effort is being made to win and utilise the young people for Christ. We earnestly trust this movement will gather strength in the coming year. It is undeniable that matters had assumed a most threatening look. The desire to cater for the young had wrecked the peace and spirituality of many churches. It was, indeed, time that a halt should be called. We are glad that worldly temporising is being abandoned, and by means of "Christian Bands" and the "Young People's Society of Christian Endeavour" the work among the young has been placed on distinctly spiritual lines.

A notable feature of the year has been the evangelistic work, in the three kingdoms, of Messrs. Moody and McNeill, sustained by many consecrated helpers. Truly, a great door and effectual has been opened to these ambassadors of Christ, and God is to be praised for the rich harvest of souls accruing from their testimony. Dr. Pentecost's mission in India is also a record of loving, strenuous, and successful labour in the great harvest field of the world.

Outside the Church, the condition of things does not improve, nor can we say that within it, taking a broad view, the prospect grows less dark. The estrangement between employers and employed has been accentuated this year. Every believer, having been reconciled to God, should be a reconciling force in the present strained condition of society.

The agricultural interest is now *in extremis*. It is to be hoped that in the multitude of physicians some amelioration will be found, and that farming operations may be successful in netting something better than *deficits*. A noteworthy difference has been pointed out between the productiveness of farms of the same character, where one landlord has been a practical farmer and has reasonably co-operated with his tenant, and the other has not.

Through the fall of the "Liberator" and some other investment societies, multitudes of our most industrious and deserving citizens have been impoverished and, in many cases, brought to parish relief. There is but one safe bank—the bank of heaven; but one enduring kingdom—the kingdom not yet set up, and of which the Ancient of Days is king. The year has rudely shaken confidence manward. Let it the more endear to us confidence Christward, which can never be misplaced and never know excess.

The year is memorable for Rabbi Lichtenstein's secession from Judaism, after years of testimony for Christ; also renewed Gospel inquiry among the Jews. Side by side with this, we note the continuance of the hateful and ruthless persecution of the Jews in Russia and Roumania. Our brethren the Stundists are even more bitterly ground down under the unsparing heel of the Muscovite Church. How long, O Lord, how long wilt Thou restrain thy delivering hand? But, though Thou dost restrain it, Thou art surely near with thy supporting grace!

The signs of the times show that we are in the lull before the storm. The armed peace-footing of the nations of Europe is too great to be borne for long. Meanwhile Socialism, with a distinctly infidel mission, is eating into the heart of society: and lawlessness is gathering courage and feeling its way, in the presence of a weakened executive, to power. The clay period is upon us, the result of the royal prerogative, all through the Times of the Gentiles, not having been exercised in obedience to God or in righteousness to man.

Meanwhile the Christian's duty is clear. His mission is not to conciliate man, but God; to preach the Word; to man the lifeboat in faith; to stand in the old paths a witness for the Lord. We must keep to Scripture as an inspired whole, and to the Gospel of Christ as a sovereign specific for human ills; and if the times darken, if there be distress of nations, if many depart from the faith, if all things around do betoken a crisis, we know that "He that shall come will come and will not tarry," and that when these things begin to come to pass, it is ours who are Christ's to look up and rejoice, for our redemption draweth nigh.

James Douglas.

The Week of Prayer.

Christian readers generally will concur in the opinion that the divine blessing upon a prayer meeting seems to be in measure—a great measure—connected with the state of heart of those who attend it. If we ourselves are unexercised respecting the particular subject for the day, we may utter, or conceive in, words which are in themselves good and true, yet very little comes of it afterward. We go our way; we have heard the address, we have joined in the petitions; we rather enjoyed the meeting; and then, it may be, we relapse into the condition or spirit in which we were before. On the other hand, if we were concerned deeply about the special subject; if we had considered it in its bearing upon our own condition and responsibilities as individuals, as members of families, as members of churches, as part of the race of mankind; and if, in consequence, desires after God in this particular matter had been awakened or re-quickened beforehand—then the exercised mind and heart are prepared for the definite prayer of faith, and we close the united assembly in hope and earnest expectation.

Let us then seek the Lord previously, and alone, in earnest supplication—shall I suggest with confession?—asking for preparedness of spirit and of conscience. Then will the full shadow of his wings (see the Psalmist's experience) afford great delight, true shelter, sweet calmness, deep joy. For he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. And such an one, richer or poorer, a leader or unknown, is fitted for the Master's use; and his or her mere personal attendance becomes important for this also, because of the real spiritual influence which is brought into the assembly where he or she may come.

Where it can be so arranged, if the Christian friend in charge of the meetings in any locality would call together to a preliminary prayer-meeting those who are likely to take any leading part in rule, address, or public prayer, the main object might be greatly promoted.

A Friend.

BOSTON, U.S.—Rev. F. L. Chapell is doing a great work at the head of the Boston Baptist Training School, of which Dr. A. J. Gordon is president. The school has about fifty day students and seventy-five evening students. The scope of the studies, the details of the instruction, the methods of the work indicate fidelity and conscientiousness on the part of both teachers and pupils.

BUCKHURST HILL.—A few years ago a party of Lowestoft fishermen preached the Gospel here, with much acceptance and good result. Meetings have been arranged for the first fortnight in January, which these men will again conduct, in the meeting-room, Buckhurst Hill. They will begin at 3 and 7 p.m. Prayer is asked, that the blessing may be as in time past, and more abundant.

Christian Union

ESSENTIAL TO

The World's Evangelisation.

The pieces of pipe lying on the roadside are intended to convey gas or water into our houses; but they are useless for the purpose until they are joined together. A fishing-rod cannot be used until its parts are united. The largest and most exquisitely designed and constructed telescope, the product of the experience and skill of centuries, is only a cumbersome piece of machinery, unless it be "fitly joined together."

The Church is the highest organism ever called into being by the love and wisdom and power of God. He created man in his own image, but, as the tabernacle and the temple were but copies of the heavenly things themselves, so the Adam of Paradise was but the earthly copy of "the Church, which is Christ's body, the fulness of Him that filleth all in all."

This wondrous mechanism was devised to make the Gospel known to all the nations. But it could not do so until endued with power from on high. The promise of the ascending Saviour—"Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me...unto the uttermost part of the earth"—could not be fulfilled until they were all with one accord in one place—perfectly joined together, in the same mind, and in the same judgment.

The two chief thoughts and purposes which are exercising the people of God to-day are Christian Union and the Great Commission. Fifty years ago two remarkable works were published under these very titles. They were written in the above order by the author of the prize essay on "Mammon," but by the malice and craft of the devil, the accuser of the brethren, their publication was stayed, and they sank into forgetfulness. The spirit in which "Christian Union" was conceived is manifested in the concluding words of the author's preface:—

"The writer can truly aver to those of every community whom alone he desires to see united—"the faithful in Christ Jesus"—that while, on the one hand, he has not knowingly omitted a single sentence merely for the sake of gratifying one party, he has, on the other, introduced a word for the mere purpose of criminating any other party. So that if, in any instance, it should be his lot to reap division where his only aim has been to sow unity, he will regard it as an additional reason to appeal from earth to heaven, and in the appropriate language of the Collect for Unity say:—

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all knit in one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen."

The tone of the prize essay on "The Great Commission" may be gathered from the following extracts:—

"The constitution of the Christian Church supposes that every individual member is prepared to take his part as an agent for Christ. It does not allow the silent to fold his arms and transfer his duty to another. It does not permit the fashionable professor to wait till Christian labour becomes genteel. It does not permit the wealthy to buy off his personal service by the bribe of large donations. It requires in his activity and his donations too. Whether it contains a man for every post or not, it is certain that it contains a post for every man, and hence the query which some Christian communities make of a newly-admitted member is, "What shall your post be?"

"Were the writer to be asked to what it was owing chiefly that the early triumphs of the Gospel were arrested—how it was that Christian usefulness died out of the world, and piety out of the Church—he would suggest that it was to be ascribed principally to that master-device of Satan, by which the Christian professor was led to suppose that he could do everything by proxy: that there was an order of men on whom, for a certain consideration, he could devolve his duties both to God and to man. Now this, we hardly need remind the reader, is substantial Popery. The very essence of that system consists in undertaking to exempt its votaries from their personal responsibility—in finding a price for every duty, and a discharge from every claim of personal accomplishment.

"We pride ourselves, indeed, in our Protestantism; but if its representation of Popery be correct, it is high time to inquire from how much of that enormous system we have been rescued. For just as much of it as still cleaves to us, by just so much are we effectually disabled from doing the first works and emulating the first days of the Christian Church. Glorious as the Reformation was *for the Church*, in rescuing its members from the grasp of a spiritual despotism, and making each one feel the necessity of personal faith and personal holiness; as glorious will that Reformation be *for the world* which shall complete the work of deliverance, by rescuing them also from the grasp of selfishness, and making each one feel his accountability to God for personal activity in the work of human salvation.

"Since "Satan finds some mischief still for idle hands to do," we may be assured that the only way to put an end to present fruitless discussions *about* Christ and his Gospel is for his people to preach the Word; to preach Jesus Christ and Him crucified; to obey his command to preach the Gospel to every creature.

"God's instrument for evangelising the world is his Church; but a Church Pentecostally united is essential to Pentecostal results. The apparatus of the astronomer, or the instrument of the surgeon, must be perfectly adjusted, in order that the one may accurately observe the heavens, or the other successfully perform his delicate operation. How much more must every member of the complex living creature be so absolutely *en rapport* with God, that whithersoever the Spirit is to go, they go; thither is their spirit to go—if the world is through them to know the Gospel of the glory of the blessed God!

"Only in the power of the Holy Ghost can the world be evangelised. "No man can say that Jesus is the Lord but by the Holy Ghost." But the Spirit can only flow through a united Church. Why did the hundred and twenty so speedily fill Jerusalem with their doctrine, so that the people either gnashed upon them with their teeth, or cried, "Men and brethren, what shall we do?" It was because the preachers were knit together in love. Because, "holding fast the Head, from whom all the body being supplied and knit together, through the joints and bands, increased with the increase of God." Because "they continued stedfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers."

"Why is not England filled with the doctrine of Christ, though it has been preached for centuries? Why do not the rejecters of Christ's Gospel say, "Ye mean to bring this Man's blood upon us"? Because the Gospel is not preached with the demonstration of the Spirit, and with power; with the Holy Ghost sent down from heaven. What hinders the power? We are not "with one accord in one place." We do not "stand fast in one spirit, with one soul striving together for the faith of the Gospel."

"In the divisions of Reuben—in this and that missionary society—there are great searchings of heart. Centenary and other funds are raised. A hundred missionaries are called for here, another hundred there. A scheme is suggested for a thousand men to pass through the Empire of China, preaching the Gospel once at least to every person within a brief period. But that is scarcely all that the Master meant by "preaching the Gospel to every creature." "Tarry ye in the City of Jerusalem—the habitation of peace—until [all with one accord in one place] ye be endued with power from on high." A million missionaries will not evangelise the world in a million years, with an evangelisation of Pentecostal quality, unless, speaking the truth in love, all are "growing up into Him in all things, who is the Head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

"In those days when there was no king in Israel, the congregation as one man were gathered together from Dan to Beersheba, by the sight of the *disjecta membra* of the Levite's murdered wife. Shall not the more painful sight of the disintegrated members of Christ's body and bride bring together the children of God that are scattered abroad?

"One member has no power apart from its place in the body. A few men could turn the world upside down, when they went forth as representatives of a united Church; but the world began to turn the Church upside down when there arose envying and strife and divisions, and they became carnal, and walked according to man.

"The evangelisation of the world presupposes and requires the actual and visible union of the body of Christ. Through a united Church the ungrieved Spirit of life will pour without measure from the throne of God and of the Lamb. Then the Spirit, and the Bride in her oneness, will say, Come. And he that heareth will say, Come; and he that is athirst will come; and whosoever will, will take the water of life freely.

THE PILGRIM.

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 13, 14.

He stood upon the threshold of the year:
Behind him lay the sunset of the Past,
Twilight was gathering o'er it far and near,
And dews were falling fast.

"The Past is mine no more, but God is keeping
It safe for me," he said, with saddened smile;
Joy comes at morn, after the night of weeping;
I will 'forget' the Past a little while,
And forward go towards the rising sun,
Nor think of resting till the goal is won."

He bent his head in soul-absorbing prayer:
Then forth, across the plain that stretched before,
So shadow-like in mist lay all things there,
All but one step—no more.

"The Future is not mine, but God is giving
It step by step to me," he calmly said.
"To live for God, this is the life worth living,
To live for self is death, since self is dead;
Farewell, O city, built on sands of time,
To the eternal city I will climb."

And as he forward pressed beyond the plain,
Where wreathing mists still lay,
He saw before him ever and again
The city far away.

"Forward I press, for higher yet ascending
The Hills Delectable before me rise,
Out from the mists my upward path is wending
To mountain peaks half hidden in the skies;
Onward I go to meet the rising sun,
Onward for ever, till the prize is won."

J. H. S.

RAILWAY IN SYRIA.—The ceremony of turning the first sod of the Syria Ottoman Railway, connecting the port of Haifa with Damascus, recently took place at the foot of Mount Carmel. Mrs. Willing, wife of the president of the company, performed the function in the presence of the principal Mohammedan notabilities of the district and some 15,000 of the inhabitants.

LA MORLAYE.—In connection with the opening of a new chapel the other day at La Morlaye, near Chantilly, a convention of Christian workers was held, presided over by Mr. John Starr, of Halifax, Nova Scotia. After the chairman's opening remarks, Rev. W. Gibson gave the history of the Chantilly Mission, as well as that of La Morlaye, from the beginning. Mr. Moody, nephew of the evangelist, followed with a vigorous address. Then Rev. Bramley Hart delivered an effective and telling speech, and Mr. Hawkins, the evangelist resident at Chantilly, through whom the La Morlaye Mission was begun, also spoke.

Joshua and the Land of Canaan.

By REV. F. B. MEYER, B.A.,
Christ Church, Westminster Bridge Road.

AI.—Joshua vii. 12.

The conquest of Canaan occupied seven years, and during the whole of that time Israel lost but one battle; indeed, the six-and-thirty men smitten in the headlong flight before the men of Ai seem to have been the only loss which their hosts sustained. The story of this defeat is told with great minuteness, because it involved lessons of the greatest moment to Israel, and of incalculable value to ourselves.

The experience of defeat is far too common to the majority of Christians. They are constantly turning their backs before their enemies. They are defeated by indwelling sin and the assaults of Satan, and by the mighty evils which they assail in the name of God. But instead of taking their defeats to heart, they become inured to them. For the time they are filled with mortification and chagrin, but the impression soon wears away. They do not lie on their faces before God, eager to discover the cause of failure, to deal with it, and to advance from the scene of defeat to wider and more permanent success. If only we carefully investigated the causes of our defeats, they would be only second to victories in their blessed results on our characters and lives.

There were three causes for this defeat.

I. THEY WERE SELF-CONFIDENT BECAUSE AI WAS SMALL.

Jericho was a heap of smouldering ruin. Man and woman, both young and old, and ox, and sheep and ass, all had been utterly destroyed with the edge of the sword. The only relics were the silver and gold and vessels of brass and iron, which had been placed among the precious stores of the Tabernacle; the woman Rahab, her people and her property; and a certain Babylonish garment, some silver shekels, and a wedge of gold, of which we shall hear again.

Fearing no attack from the rear, Joshua at once set his face towards the interior of the country, and chose a deep gorge or ravine, which lay a little towards the north, as the passage-way for his army. Eight miles from its opening on the Jordan valley this ravine met another, "in a wild entanglement of hill and valley," and near the junction of the two stood the little town of Ai, with a population of 12,000 persons. The proportion of fighting men has been calculated at about 2,000, but the situation was strong and commanded the pass, so that Joshua had no alternative but to mete out to it the same terrible fate as that with which he had visited Jericho.

Speaking after the manner of men, there was considerable force in the report of the spies sent up the valley to reconnoitre. The place was much smaller than Jericho, and would apparently require much less expenditure of time and strength for its capture. Jericho may have needed the entire host, but for Ai, some 3,000 men would surely suffice. "Make not all the people to toil thither, for they (*i.e.*, the men of Ai) are but few."

But this recommendation went on the supposition that Jericho had been overthrown by the attack of the hosts of Israel; whereas in point of fact they had had singularly little to do with it. They had walked around it and shouted. That was all. It had been taken by their great Captain and Leader, and by Him given into their hands. The silence that reigned over its site was no criterion of their might, but of his. To speak as they did was to ignore the real facts of the case, and to argue as though the victory were due to some inherent qualities in themselves; with the inference that because they had conquered at Jericho they must therefore necessarily conquer at Ai. They had yet to learn that when God is with his people, the greatest difficulties disappear as stubble before flame; but that, apart from Him, the least are more than sufficient to inflict defeat.

There is no experience in the Christian life so full of peril as the hour when we are flushed with recent victory. Then comes the temptation to sacrifice to our net, and burn incense to our drag. We magnify our part in the conflict till it fills the whole range of vision. We boast to ourselves that we have gotten the land in possession by our own sword, and that our own arm has saved us. Counting from our great triumph at Jericho, we despise such a small obstacle as Ai. Surely, we argue, if we have carried the one, we shall easily prevail at the other! And so, it frequently happens that a great success in public is followed by a fall in private; that those who had swept all before them in the pulpit or on the platform are overcome by some miserable appetite, or by petulance in the home; and the bitter regret of that sin wipes out all the glad exhilaration of the hour of victory. We never so need to observe the injunction to watch and pray as when the foe is flying before us. When the mighty convocation breaks up, its convictions having been turned by our single voice, as the people are departing to their homes, and the bodies of the priests of Baal choke the Kishon, we must be careful to go up to the top of Carmel, where we had girded ourselves for the conflict, and, bowing ourselves to the earth, put our face between our knees in prayer.

Had Joshua acted thus he would never have been induced by the words of the spies to reason on mere military grounds. He would never have presumed on the insignificance of the little town. And he would never have had the anguish of seeing his panic-stricken soldiers come rushing down the rugged pass, or sheltering in the stone-quarries on either hand, whilst the men of Ai, in full pursuit, were cutting down the hindmost and least nimble.

There is nothing small in Christian life: nothing so small that we can combat it in our own strength. Apart from God the smallest temptations will be more than a match for us. So weak are we that occasions of sin, which are perfectly contemptible in themselves, will overthrow our most confident resolutions. The victories which we have won in fellowship with God have imparted no inherent might to us; we are as weak as ever; and directly we are brought into collision with the least of our enemies, apart from Him, we shall inevitably go down before the shock. The faith, watchfulness, and fellowship with God which availed before Jericho can alone serve as the key to Ai.

II. THEY FAILED TO WAIT ON GOD.

An accursed thing in their midst broke the link of fellowship between them and the hosts that served beneath the celestial Warrior who had appeared to Joshua. And though it must have been a severe sorrow to Jehovah to inflict sorrow on his people, yet for their sake and for the sake of his holy name, the sin must be judged and put away. Joshua pleaded, "What wilt Thou do for thy great name?" But it was for that very reason that the defeat had been permitted.

There is not the least doubt that if Joshua had been in abiding fellowship with God, the Spirit of God would have indicated the presence of evil in the host; so that Achan and his sin would have been discovered and judged before the march to Ai. It was so in an analogous case in the Acts of the Apostles. What Achan was to Israel, that Ananias and his wife were to the early Church. Nor can we doubt that the fifth chapter of the Acts would have recorded some great defeat or crushing disaster, if it had not contained the story of the discernment on the part of the Apostle Peter, and by the Holy Ghost, of the accursed thing to which the guilty pair were privy.

If we may dare to imagine what would have been the consequence in the primitive Church had the root of evil been left unextirpated, we must not only wipe out the record of the signs and wonders wrought among the people, of the unity of the disciples, and of the burst doors of the prison; but we must interpolate an account of how the hosts of God, in diminished numbers, gave back before the fury of their adversaries: of how Peter lay with his face in the dust of the Temple courts; of how panic and dismay filled the hearts of leaders and led; and of how the name of the Lord Jesus was blasphemed and his character traduced. But none of these things befell because the Spirit of God was able to utter his unhindered testimony.

Very important is it for us to heed the Apostle's warning, "if we discerned ourselves we should not be judged." God sees the little rift in the lute; the spot of decay in the fruit; the ulcer in the flesh threatening to eat away its vitality. These may not be realised by us, but He knows how inevitably they must lead to defeat. Nor is He slow to warn us of them. Yet of what use is it for Him to speak to deaf ears, or to those who are self-confident in their own wisdom, or who pride themselves on victories which were wholly His gift? Amid the gaiety of the revel, we do not see the handwriting on the wall; amid the unanimous advice of the false prophets we do not inquire for the one voice that may speak evil of our plans; amid the radiant sunlight of the morning, in which the dancing wavelets flash, we do not care to see the falling glass, or be guided by the dark prognostications of the weather-beaten sailor. Probably there is no single temptation which has not to claim precommission of God before it touches us. He who permits it prays for us, raising his voice in lone vigil whilst we sleep, anticipating the attack by ambushes of intercession, and, not content with this, He warns us not once nor twice; He even touches us with fingers that would thrill us were we not insensible, steeped in spiritual lethargy.

Where God's children, like Joshua, are oblivious to the warning voices, which speak in ever fainter tones as they are disregarded, God is compelled to let them take their course until some terrible disaster flings them on their faces to the ground. Ah! if Joshua had only prostrated himself amid the shoutings of victory over Jericho there would have been no need for him to prostrate himself amid the outcry of a panic-stricken host. If he had only sought counsel of God before he sent the spies up the pass there would have been no need to ask what he should do to repair his defeat. The ir pruning-knife of trouble has to do for many of us roughly and hurtfully, what the silver pruning-knife of the Word of God might have effected. "We are chastened of the Lord, that we may not be condemned with the world."

Before ever we make some new advance although the point of attack be but an Ai, it is our duty, as it is our best policy, to get back to Gilgal. Joshua does not seem to have returned there after the fall of Jericho. We need to seclude ourselves in spiritual converse with our Almighty Confederate, asking if He has ought to say to us, entreating that He should reveal any evil thing that He may see in us, and mustering the tribes of our heart before his scrutiny, that the Achan lurking there may be brought to light before, instead of after, the fight.

III.—THEY HAD COMMITTED A TRESPASS IN THE DEVOTED THING.

(1) Joshua was inclined to lay the charge of the failure on God. It seemed to him as if the Almighty had done ill by them in bringing them into the heart of such mighty difficulties. In his judgment, warped by the presence of disaster, it appeared as if it had been better for the camp to have remained on the other side Jordan. The dreariest anticipations of defeat and destruction passed in spectral form before him. He spoke as one whom faith had deserted, the locks of his might shorn, and himself no longer a hero, but like the Canaanites themselves, whose heart had melted as his did now. To what extremities shall we not be reduced when faith expires! But in point of fact, the blame lay not with God, who was engaged in conducting his people within reach of superlative blessedness, but wholly with themselves.

There are times in our lives when we are disposed to find fault with God. "Why, Great Potter, hast Thou made me thus? Why was I ever taken out of my quiet home, or country parish, or happy niche of service, to be plunged into this sea of difficulties?" When we are smarting from some defeat, caused by the overpowering might or the clever strategy of the foe, we are prone to blame God; either that our nature was not stronger, or that He has brought us from the shelter of comparative obscurity and placed us on the mountain slope where the storms expend their wildest fury. Alas! that we forget that our Father brings us across the Jordan to give us larger experiences, to open before us vaster possibilities, to give us the chance of proving more of his unsearchable riches; that there is no task without sufficiency of grace, no foe without a sufficiency of victorious power; no trial without a sufficiency of resource by which, as in the old dream of the alchemist, the hardest commonest metal may be transformed to gold.

The defeats that we incur in the Land of Promise are not necessary. They are due entirely to sore failure in ourselves, and they cause grief to the immortal Lover of our souls. There is no reason for defeat in the Christian life; always, and everywhere we are meant to be more than conquerors. The course of the Christian warrior should be as the sun when he goeth forth in his strength, and in regular

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lients drives his chariot from the eastern wave
the steep of heaven. Child of God, never lay
blame of your failure on God; seek for it
in!
2) One Israelite only had trespassed, and yet it
aid, "*The children of Israel* committed a tres-
s in the devoted thing." No one of us stands
ne, we cannot sin without insensibly affecting
spiritual condition of all our fellows. We can-
grow cold without lowering the temperature of
contiguous hearts. We cannot pass upward
hout lifting others. No asteroid revolves through
ce without affecting the position and speed of
ry member of its system. No grain lies upon
seashore without influencing all its companion
ins. "None of us liveth to himself, and none
h to himself." "Whether one member
ereth, all the members suffer with it, or one
mber is honoured, all the members rejoice with

f Israel had but realised how much the safety of
whole depended on the obedience of each, each
ividual would have watched his brethren, as he
ched himself, not for their sakes alone, but for
own; and did the members of Christian com-
nities understand how vast an influence for weal
woe depends upon the choice, the decision, the
on of any, there would be a fuller and more in-
igent obedience to the reiterated injunction of
New Testament, for the strong to bear the in-
mities of the weak, for the loftiest to stoop to wash
feet of the lowliest, and for all to look not on
ir own things only, but also on the things of
ers. "Looking carefully lest any man fail of the
ce of God."
Should these words be read by any soul which is
scious of playing an Achan's part, let it take
rning, and whilst it is called To-day, confess,
ore, and repent. Not only that it may escape
inevitable judgment, but that it may not bring
aster and defeat upon those with whom it
ociates, dragging the innocent down into the
tex of a common fate. The hands of Achan
e stained with the blood of the thirty-six that
ished in the flight to Shebarim.
3) How careless we are of God's distinct prohibi-
ns. Nothing could have been more clearly pro-
lgated than the command to leave the spoils of
richo untouched. The city and its contents were
oted to utter destruction, a specified number of
cles only being preserved for Tabernacle use.
s ordinance was probably intended to preserve
children of Israel from the temptation which
st have accrued, had they glutted themselves
n the spoils of the city. The abstinence tended
trengthen their character, and to educate their
h. But to Achan, the will of God was over-
ne by the lust of his eyes and the pride of life.
e strong tide of passion swept him over the
rier reared by the divine word.
Let us not, however, judge him too hardly. He
not the last who has acted in distinct violation
Divine commands. The Bible is full of prohibi-
ns against the love of the world, the love of dress,
love of money, against censoriousness and
le and unhallowed ambition; against the
bylonish garment and the wedge of gold; and yet
usands of Christian people live in complacent
bedience, as if God were one of themselves, or
f his words were unsubstantial as smoke. What
nder that the forces of his Israel meet with
eat, and that the old word is verified in individual
erience and in the history of the Church,
rael hath sinned; yea, they have even trans-
ssed my covenant which I commanded them;
, they have even taken of the devoted thing.
erefore they cannot stand before their enemies,
I will not be with you any more except ye
troy the devoted thing from among you."

NEW WORK.—There has been established in
w York what is known as the "Industrial Chris-
n Alliance." It is unsectarian, and is supported
voluntary contributions from those who believe in
ping humanity. Since its organisation about a
r ago, it has done a great and a good work. It is
institution whose aim is to help men to help them-
res. Those who are homeless and friendless are
eived, and furnished with employment, lodging, food,
clothing. Already 360 men have found welcome
his home, and 180 of this number have been suc-
sful in securing situations as clerks and mechanics,
so on. This institution has a board of directors
mposed of prominent business men and pastors of
ding churches.

WHAT WE FIND IN JESUS.

BY THEODORE L. CUYLER, D.D.

"I HAVE found him whom my soul loveth." This beautiful passage from the Canticles may be applied, and often has been applied, to the tender relation which exists between Jesus Christ and the true believer. Some passages in the Bible that seem to be contradictory are only the opposite sides of the same great truth. Practical Christianity is the doing everything for Christ; from another point of view it is Christ doing everything for us. Christ tells us that He came into this world to seek for and to find the lost; He is the compassionate Shepherd who brings home the wandering sheep, rejoicing. In several other passages the sinner is described as seeking the Saviour; and Andrew said unto Simon Peter: "We have *found* the Messiah, which is, being interpreted, the Christ."

When a penitent sinner finds Jesus, he discovers in Him what he never saw before. He obtains from Jesus what he never had before; and he becomes, through Jesus, what he never was before. Let us recount some of the blessings which we who call ourselves Christians have obtained by finding Christ. Columbus took home to Spain specimens of the rare fruits and of the precious stones and metals which he had gathered in the newly discovered islands of America. Let us look at some things infinitely more precious which we obtain when we find Jesus.

1. The first thing that we name is the blessed boon of *pardon*. This merciful Saviour "receiveth sinners," and bestows on them forgiveness of their sins. Even amid the last agonies on the cross He prayed for his fiendish persecutors—"Father, forgive them, they know not what they do." The great reason and the all-sufficient reason why you and I could be forgiven is, that Jesus Christ by his atonement bore our sins in his own body on the tree. He was of all my sins "the double cure"; He cleansed me from their "guilt and power." Paul, the converted persecutor, voiced the exultant hope of a myriad of forgiven sinners when he cried out: "There is, therefore, now no condemnation to them who are in Christ Jesus."

2. The second precious treasure we find in our accepted Saviour is *peace*. "My peace I give unto you," is his wondrously gracious declaration. He calls it "mine," because it is in many respects like his own; He calls it "mine" because He died in order to secure it for us. We were before at enmity with a holy, sin-hating God; but now we "have peace with God *through* our Lord Jesus Christ." We don't dread God any longer, for we are reconciled to Him; our fears are quelled, our enmities are over; we submit to God cheerfully, and let Him have his way. A delightful quiet of soul has succeeded to all the fears, anxieties, and conflicts that made our hearts like Galilee's lake under the lashings of the tempest. The dark clouds of God's righteousness no longer overhang us; the thunderings of a violated law no longer fright us. The storm is over, and Jesus has said to the angry waves, "Peace—be still," and there is a great calm. A clear sky is above us, and the everlasting mountain of God's holy will reflects itself as on a tranquil sea of pure glass. We are at peace with God, at peace with conscience, at peace with ourselves, and ought to be at peace with our fellow-men. Blessed is the true believer! His powers and affections work in happy harmony, and the old jarring discords between a stubborn will and a condemning conscience are hushed. He is no longer afraid of God, or afraid of himself, or afraid of dying, or afraid of the Judgment Day, or of Hell; for he is sheltered under the love that casts out all fear. The only fear that a healthy Christian ought to have is lest he should not find out his whole duty and *do it* at whatever cost. This is a wholesome fear; but as to all those wretched doubts and dreads and worries and conflicts that distressed him, the loving Saviour kisses them away as a mother kisses away the tears of her frightened child, and He says, in cheery tones, "Let not your heart be troubled; ye believe in God, believe also in Me; my peace I give unto you; not as the world giveth, do I give unto you."

3. When we find Jesus we also find an omnipotent and an ever-present *Friend*. Human friendships are too often but brittle reeds; the friendship of Jesus is an immovable rock. I can trust Him. He is able to keep my feet from falling and my soul from death. I can trust his guidance, for He knows just where I ought to tread. His bright presence can illuminate the darkest tunnel of trial through which I am ever called to pass. I can trust his promises, for He has never broken them, and I can trust his grace, for it is all sufficient. Above all I can trust his love, even when his pruning-knife is cutting my vine the most sharply or when He is burning out my dross and slag in the furnace of affliction. As a child walking over a slippery and dangerous path cries out, "Father, I am falling!" and has but a moment to catch his father's hand, so every believer sees hours when only the hand of Jesus comes between him and the abysses of destruction. Perish every friendship sooner than Christ's!

> Yes, for me, for me He careth
> With a brother's tender care;
> Yes, with me, with me He shareth
> Every burden, every care.

My only hope of final salvation lies in this glorious fact, that having loved his own who are in the world, He loveth us until the end. During a pretty long life I have enjoyed many sweet friendships, and heard many inspiring words from human lips; but I can say, with my beloved old teacher, Dr. Charles Hodge, that "there is more power to cheer, to elevate, to strengthen, and to sanctify, in the one word Jesus than in all the utterances of man since the world began."

4. There are many other things which we find in Christ that I have no space to speak of. He is our Teacher, He is our Shepherd, he is our Protector, He is our Comforter. Best of all, He is infinitely *lovable*. "I have found Him whom my soul loveth." Can you say that, my reader? To say that honestly is to profess Christianity; to feel that in the depths of your soul is to possess Christianity. Here is the test question, "Lovest thou Me?" If no love for Christ, then no true religious life. Little love means little life; much love means much life; perfect love is perfect life. The one unfailing test of character is—"for me to live is Christ"; less than this means disease, and utter lack of this means spiritual death.

Have you found Jesus? Then bear in mind that what is found may be *lost!* You may drive Him from you. If you sink into sloth He may turn from you with the sad reproach, "Could ye not watch with Me one hour?" You may lose Him by admitting selfish lusts into your heart; for He is a lover who will not allow any rivals.

"I found him whom my soul loveth; I *held him* and *would not let him go*." Hold him fast, brother, and He will bring thee safe through and land thee in glory.

Here, as in one matchless bouquet, are these six fragrant flowers: Jesus our sin-bearer, Jesus our peace-giver, Jesus our unfailing, omnipotent Friend, Jesus our Comforter, Jesus the Saviour of our souls, Jesus our all and in all for evermore. These flowers will keep sweet until Heaven dawns. If you have these, then yours is the beauty of holiness.

Brooklyn, N.Y.

THE LAW OF THE SABBATH.

REPLYING to the letter by Rev. Dr. Jacob, given in our issue of December 15, Mr. Albert Smith, Plutus House, Leicester, traverses the statement that "the observance of the first day of the week as the Christian Sabbath is as exact a verbal and literal obedience to the Fourth Commandment as was the Saturday Sabbath of the Jews." He maintains that the commandment does not speak of just *any* seventh day, but specifies the seventh day after six days of work, as God rested after the six days of creation. He proceeds: "If it be only the seventh day after any six which the Commandment enjoins, then we could have the Sabbath on any or every day of the week, according to where we might begin our count. This would bring confusion." Though not himself a Seventh-day Adventist, Mr. Smith appeals for exact and sound interpretation of Scripture, so that the truth may be arrived at.

Mr. J. H. Mitchell, writing from 12, St. Peter's-street, Islington, N., says:—"In the physical creation, named in Genesis, the seventh day was the Sabbath. Man fell, and consequently, in the spiritual creation by Christ, the day was changed to the Lord's Day. As to the sacredness of this day, there never was any doubt or question. The Jewish Sabbath, of course, held some power over early Jewish converts, but they always kept sacred the first day of the week as the Lord's own." After calling attention to Acts xx. 7, 1 Cor. xiv. 2, and Rev. i. 10, the writer says:—"The early Christians, within the first and succeeding centuries, bear witness to the Lord's Day, of its sacred binding nature; and if it was binding on them, it must be on us also."

From Mons. F. Coillard.

I feel under great obligation to the unknown friend who for so many years now has regularly sent me your estimable paper. The Christian may be delayed, it may reach us in odd numbers, but it is always a welcome friend, never failing to bring a drop of cold water to thirsty, lonely, and weary workers. I am also under great obligation to you, dear brother, for the kind notice which now and then you have taken of our Zambesi Mission, though I so seldom write.

It is now seven years since our expedition crossed the Zambesi and the mission was started; a long time in one's short life; and yet we are still passing through that arduous and uninteresting period of breaking the fallow ground and sowing the seed. We anxiously watch for the appearance of the little cloud and the showers of blessings which it shall bring. Sometimes a little mist in the atmosphere has filled our hearts with hope; then the mist vanished away, and the sun shone in a brazen sky, fiercer and more scorching than ever. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap!" We remembered it. The Lord has given us grace to toil on, plough, and sow, and expect against all appearances. We know that the seed is not lost. Silently, secretly, under the clods, it germinates, and the first shower shall adorn with verdure our parched ground. The time shall come; therefore we faint not.

These last three years have been to us more by far than all our missionary life years of toil, trials, and suffering. The social and political state of the country has been greatly disturbed by internal causes, and the advent of the British South Africa Company. Sickness and death have thinned our ranks as quickly as we had the joy of receiving helpers from Europe at great expense, and we have seen our brightest hopes and our dearest plans blighted and dashed to the ground. I have been foremost in the deepest waters of affliction. On 28th October, 1891—nearly a year ago as I write—it pleased the Lord to take to Himself the beloved wife He had given me, and who for more than thirty years shared and cheered all my labours, wanderings, adventures, and hardships. Storm after storm followed, the one more terrible than the other. But in all the bitterness of my sorrows and the darkness of my affliction, the presence of Jesus was a blessed reality. Methinks I heard his voice, "Peace, be still!" There is now a rift in our cloudy sky; there is calm within and without. "It has been good for me to be afflicted," to be "emptied from vessel to vessel." "The Lord is a sun and a shield; He gives grace and glory."

Compelled by weakness of health to wean myself almost completely from school teaching, and to leave it to Miss Kiener and our native teacher, Parluse Kaneli, I gave greater attention and more time to evangelistic work. One cannot do much in this country in the way of "house-to-house" work, however delightful it be. The climate, the distances, and then the deep sand of the hills and the marshes, in which are built most of the villages of the valley, all combine to make bodily exertion a formidable task, which is often overshadowed by fever.

For many years the site of the capital has been the subject of much discussion. The great drawback of the present one is its distance from the river. But when the Barotsi saw that after two years of labour we had solved a similar problem with regard to Sefula, in connecting the station with the river by a canal, they naturally thought that they, with the compulsory help of the whole nation, could do something better and more grand. And so, indeed, they have done. Thousands of men have set to work for months under their respective chiefs, and not only have they connected the king's town with the river, but have carried their canal far away for many miles among the hills, draining some marshes into good agricultural ground. Their aim is to reach a network of lakes which will yield, it is hoped, a good permanent stream. If they succeed, as I trust they may, it will be a great feat accomplished, and very creditable to them. Thus the worthy friend who gave us the means of making our own canal will have the honour of having made *two* without any more expense.

The site of the capital being once fixed permanently, it became urgent for us to occupy without further delay this important post of evangelisation. It would be cruel and fratricidal to call a young married brother to so uninviting a post, where not only the material life is so difficult, but where health and life itself are constantly at stake, the place being a hot bed of fever. Only a single man could venture to brave the difficulties of the situation. I am the only one single man in the mission now; the call to duty is then very clear, and I go. Our devoted friend, Mr. W. Waddell, has postponed his long looked-for visit to Scotland in order to put up the principal buildings of the new station. A saw-bench sent by some Glasgow friends, and put up by Mr. Waddell with wonderful perseverance and skill, has already rendered us great service, and we have a vast quantity of building material ready, which, without the saw-bench, it would have been impossible to procure and prepare.

We have earnestly prayed that the Lord would glorify Himself by the death of my beloved wife. We have not been put to shame. A few young men had confessed Christ publicly before she left. Her last sight on earth was one of those hard-hearted Barotsi *weeping*, and weeping over his sins. A few others have followed, and also three women in whom she was deeply interested, and for whose conversion her heart would have thrilled with joy. I must sadly admit that this little movement has in every way come very short of our expectations. We should like to find in our young converts a deeper conviction of sin, greater zeal for the Lord and for the salvation of their fellow-men. We should have liked to see the movement spreading like the fire of our forests. However, the work of the Spirit of God cannot be denied, and we take those few conversions, such as they are, and all the cheering dispositions which we notice around us, as the tokens of greater, richer blessings and brighter days. One of those converts has lately died, leaving, as a widow, after three months of married life, a girl who has grown up in our house. Korona, or Griqua, of origin, he had come long ago to this country, driving wagons and hunting with European gentlemen—a life that wears out quickly. In my service he was brought to the knowledge of the Saviour. His thirst for instruction, his desire to redeem the time, were great. He yearned after the moment when he would help me in the work, not simply as a driver (a very useful and indispensable man in his place) but as an evangelist. But the Lord willed it otherwise. An internal disease did its work speedily, and he was removed from this world of temptation and sin and sorrow to the mansions of the King in glory.

Some months ago a war party was sent by the king against a troublesome tribe of the Balubale. They came back with an immense booty of slaves—women and children—and with that terrible scourge the *smallpox*. No sanitary or preventive measure could be adopted with wild people like these. Those warriors and their slaves scattered themselves in their villages, and within a few weeks the whole of the valley was writhed under the awful plague. It is impossible to ascertain the number of deaths, or to form a correct idea at present of their proportion with regard to the population. Hardly anyone escapes the disease, even those who have had it formerly. The people have left off wailing for the dead, and many are not even buried, but thrown into the king's canal, in the river, or in the fields—anywhere to get rid of them. In times of such distress we prayerfully sought what was in our power to do. I inoculated some cows, and then vaccinated the people with the virus. We succeeded, after many attempts. But we had to struggle against the selfishness of the king, who wanted the vaccination for his own self, his children, his harem, then his own village, and then, but only then, for those next to him in dignity, and for the nation at large. The people at first flocked to me, and we vaccinated hundreds of them, but once vaccinated, themselves and their children, they would not come back to have others vaccinated from their virus. And in order to keep it up I had to go again through the tedious ordeal of inoculating cows, and then teach some intelligent young men how to vaccinate, so that these preventive means might spread. I gave also a supply of good virus to all the brethren, and we hope that it may prove efficacious in the lower districts which the disease has not yet reached. Native doctors, of course, make a keen competition, and enrich themselves, but some have taken the disease and have died.

My letter is long, and I must cut short. But let me say one word more. We have opened doors before us. We expect some missionaries from home soon; we hope for two, and four native teachers from Basutoland. Let English Christians come to our help with their gifts and their prayers.

Yours in the Lord, F. Coillard.

Sefula, Barotsi Valley, viâ Kimberley and Mangwato, South Africa, Sept. 28, 1892.

OPENINGS IN MOROCCO.

We are grateful to God for the open doors i Morocco city. The people throng our court mor ing after morning in quest of medicine. Hundre of Moors have heard repeatedly of Jesus and his sa vation. Many of them, we believe, are sick of th weary bondage of Mohammedanism, and long after better life and a brighter hope. The Word of Go has been scattered over the land, in town and vi lage, and many are reading the priceless word His Living Word is not bound; it goes where th missionary cannot go, and then silently, like th dew on a summer's night, carries blessing and life the remotest parts.

Some weeks ago I had occasion to be in a Moor house in the town. He introduced me to sever friends who had come all the way from the Sahar a journey which took them fourteen days to accon plish. My friend informed me that they had becon greatly interested in a Gospel which was in th house, and so anxious were they to know its co tents that they had been sitting up at nights copyin chapters from it in order to take a portion away their desert home. "We have been looking for th book for a long time," said one; "but no one cou tell us where we might find it." We put into the hands several copies of the Gospels, and had ma conversations with them before they left.

Yours in Him,

Mazagan, Morocco. John Geddes.

THE STORY OF NED.

In a penny booklet just issued at the Hon of Industry, Miss Macpherson, in her own simple y graphic way, tells the story of Ned Brown, and h he established a prairie home for himself, h parents, and brothers and sisters. The caref training out West, the honest, steady toil demande the opportunities for those willing to work, t beauty of the country, the fertility of the soil—t these are touched upon briefly, while by and by N is seen prosperous and grateful, bringing over, as w have said, his parents from the old country to che and comfort them in his own home on his own fa in the Beautiful Plains.

In the last letter Ned writes to Miss Macph son—

"I find that to-day, after a lapse of years, t greatest desire of my heart has been achieve through the mercy of God, and your unmerited kin ness. Father and mother, the three little ones, I a my sisters, are at home together in the North-We on the farm we are proud to call our own. I am good hopes of prosperous harvests in the future. M many respects for all, and my deep gratitude to y and all your faithful workers."

The whole story is a delightful and vivid illustrati of what this emigration work really means, and what is doing for thousands who, had they tarried at hon must have merely swollen the ranks of misfortu and misery. The booklet may be had from T Home of Industry, 29, Bethnal Green-road, E.

"'TWAS BUT."

'Twas but a word in sorrow's hour,
I murmured low;
'Twas nothing but a wayside flower
To one in woe:
How little did it seem to me
That flower wild;
Yet on the word and on the flower
The great God smiled.

'Twas but a hand-press and a tear
Where life was sad;
Only a smile of joy and cheer
Where all was glad;
Such tiny deeds they seemed to me,
As from a child;
Yet on the hand-press, on the tear,
The great God smiled.

'Twas but the lifting of the cross
Laid at my feet;
Only the letting go my will
My Lord's to meet;
But weakly things they seem—and all
By sin defiled,
Yet on the gift of will and heart
The great God smiled.

A. Stephenson.

OPEN-AIR WORK IN IRELAND.

THE following are extracts from a diary of a orker in connection with the Irish Church Mission, ublin, engaged in itinerating work through the ountry parts of Ireland:—

"From September 14 to November 28 we visited ne counties, attending fifty fairs and markets, lling our books and preaching the Gospel to thou-nds of Roman Catholics, the great majority of hom no doubt heard the Gospel for the first time. uring this time we disposed of 582 Douay Testa-ents, 248 'Glories of Jesus,' 668 'Peter's Letters,' 8 copies of the 'Life of the Blessed Virgin Mary,' 8 copies of the 'Life of St. Peter,' and two Douay bles. We also sold 464 of the various books men-oned above to Christian people who desired to have em to give away to Roman Catholic friends, and e circulated free in the various markets and fairs ousands of Gospel and controversial pamphlets.

"On Saturday, November 19, we arrived at a very rge hiring market: the street was thronged with owds of young men and women seeking to be red as farm servants. These came from country stricts, and, as a rule, are Roman Catholics. One us borrowed a box, which he placed by the side the street in line with an apple-cart and a cheap-ck's stall. On the box were soon spread out ouay Testaments and other Scriptural books and rtions. A crowd soon gathered round. We en called out our wares, and many came forward buy. We quickly opened a second stall further the street, and did a good business. We ad portions of Scripture, dwelling especially verses to emphasise the importance of read-g God's Word, and of his great love to ners. One of us who mingled in the crowd uld hear the conversation as the people examined e books, and it was found that those who bought the oks were almost exclusively Romanists. After a time e of us spoke to the people, and a man called out, Read some of the book'; so we read part of a apter, after which we sold a good number. Thus e three of us were enabled, by relieving one another the two stalls, to keep up a constant fire, and to l our entire stock of Testaments, pamphlets, etc.

"One day, whilst speaking in a market on the oman of Samaria in St. John's Gospel, a man epped forward, and in a very indignant mood told we were wrong; that it was in the Epistle, and much as implied that we were deceiving the ople. This quite excited the crowd, which grew ry large. We handed a Douay Testament to the an, and told him we would undertake to show the ory to him in the Gospel, and that if he would ow it to us in the Epistle we would give him a £1 te, and the book into the bargain, but he had not s spectacles. So we appealed to the people if we ould read the chapter. They shouted 'Yes,' and read the account of the woman of Samaria, and e people were most attentive. We went on to re a simple Gospel address, dwelling on the Water Life as the gift of God. We had a splendid time, d came away in the evening with an empty bag, aising God for answering our prayers which we d offered up the same morning in the railway rriage on our way to the town.

"On another occasion we visited a very large r, at a town which had the reputation of being tirely a Roman Catholic place. Several friends rned us against going there, for fear of a disturb-ce, but prayer was made for that town and God s with us. Our stall was started about 11.30 and s kept going until after two o'clock, when we had d all our Testaments and books. We did not go for regular preaching and singing, considering e nature of the place, but in selling books one interfered with us. Many came and ught, and some who feared to come openly sent ildren. We noticed one man who had satisfied mself as to the genuineness of the book, and ught a Douay Testament, and then went and told other man, who seemed afraid to come forward mself. The man, therefore, returned for a Testa-ent for his friend, and whilst they strolled away ongst the cattle the timid man got the book and pped it away, lest anyone should see it. Thus continued to sell, and to speak to the people thered round our stall, till all our books were ld, when we left praising God."

THE MERE TEMPERANCE SOCIETY, which has en doing a good work for fifty-two years, is still vorous and active, and has lately been carrying on vital aggressive work.

A STUDY IN THE MIRACLES.

(JOHN VI.)

IN the miracles mentioned by St. John there is, in every case, definite teaching as well as material relief. This is especially to be remarked in his graphic description of the miraculous feeding of the multitude in chapter vi. The story had been told by each of the Evangelists—the only miracle which had this fourfold record—but when the beloved disciple read over the words of the earlier Gospel chronicles, his memory, even at the distance of probably sixty years, supplied so many beautiful additional touches that he wrote it again, and, like all his other narratives of that wonderful life, it has the vividness of colour and the lingering minuteness of detail that could be given only by the enthusiasm of love.

And so we are enabled to picture the scene. It occurred in the second year of Christ's public ministry, which was spent principally in Galilee, and by this time his fame had spread abroad through all the country. We must remember, in explanation of this, at a time when our modern means of rapid communication were unknown, that the whole of Palestine is smaller than Scotland, and that the province of Galilee did not cover so large an area as one of our medium-sized English counties, being, in fact, but sixty miles in length by thirty in width Moreover, Capernaum, the place which, after his rejection at Nazareth, He chose as his principal residence, and which gained the honourable title of "his own city," was situated in the centre of a most populous district at the head of the Sea of Galilee, whose mercantile and marine activity would favour the rapid spread of any startling news. And when the news was of miraculous and instantaneous cures wrought in utterly hopeless cases, we cease to wonder that Christ was often driven by the very pressure of eager crowds into remote and uninhabited regions, only, however, to be followed there, as in this instance, by thousands who, in their urgent desire to be near the Great Prophet, forgot even "to take bread."

And so we find Him now surrounded by "a great multitude," far away from the supply of food that even a village might have furnished, and grievously in need of physical refreshment. An embodied parable of the dependence of the whole world on Christ, who must open his mediatorial hand before the desire of a single living thing can be satisfied! His method in the miracle is remarkable. His first attention is given to the moral education of his disciples, and by a test question to Philip He brings out the utmost stretch of human resource in contrast to his own. What a key to many of his dealings with his disciples to-day! We are brought face to face with a grave emergency, and in the pause of dread with which we look round, vainly and hopelessly, for some way of escape, we do not recognise the Divine questioning and its purpose. "Whence shall we buy bread?" It often looks to us so pitilessly like being thrown on our own resources. No answering voice when we pray, no gleam of light, only the dark relentless difficulty blocking the way. And yet, if we are Christ's, He is there, and the apparent quiescence on his part, that seems to keep the responsibility in our impotent hands, is only his way of proving us. He longs to hear the triumphant answer of faith, "Whence Lord?—from Thee! only from Thee!"

Is not this a beautiful glimpse behind the veil that sometimes darkens his designs? "He Himself knew what He would do." There are no difficulties to Him. What was the feeding of five thousand to One who every year "clothes the valleys with corn" for the bread-supply of a whole planet! And yet He disdained not the humblest human co-operation. It was fitting that the quiet, sagacious Andrew, who had already brought to Jesus his own brother Simon to be fashioned by that Divine hand into a fisher of men, by whom 5000 were to be brought into the Gospel net, should now suggest the insignificant means by which, through the same miraculous power, 5000 men were to be fed with human food.

Like all the miracles of our Lord, this one was unostentatious. No obtrusive manifestation of this increasing supply. The disciples only knew, as they passed up and down the ranks of comfortably-seated people, placed by "the God of order" in such symmetrical array, that the contents of their hastily-improvised "baskets" did not fail, and that it was only as the demand was satisfied that the supply ceased. A striking contrast to the pseudo-miracles of modern times. Winking madonnas, ensanguined saints, and "mahatma" billets that float downward from the ceiling, may gratify while they degrade human credulity, but as we study the miracles of our Lord, their fitness to the occasion, their benevolence, and their absence of mystery or possible collusion, unite to give us the glad assurance that we "have not followed cunningly-devised fables" in according to them our heartiest and most ennobling credence.

Ennobling, because from the study of each one —as of this—we turn away enriched with deeper spiritual teaching, and with a greater readiness to antedate the heavenly anthem of praise. "Thou art worthy, Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure"—gracious and beneficent—"they are and were created." M. C. F.

Percy Park, Tynemouth.

LONDON BIBLE-WOMEN.

"BIBLE-WOMEN AND NURSES," the very readable record of the excellent work of the London Bible and Domestic Female Mission, has reached its ninth annual volume (*Cassell and Co.*). The pages tell a story of deep interest, many passages being pregnant with tender pathos and humanity. The mission employs 130 Bible-women and eighty-two nurses in all parts of the metropolis, under the guidance of 160 lady superintendents. Besides this, forty-one Bible-women and two nurses are affiliated and engaged in similar work abroad.

Towards the close of the volume the hon. secretary and general superintendent of the mission, Mrs. Selfe Leonard, writes:—"The mission has now been in existence for thirty-five years, during the whole of which time its agents and its directors have been intently studying the needs of the London poor, and how best to meet those needs. Our position after this continuous effort is this:—(1) We have gained the love, the confidence, and the gratitude of our poor friends themselves. No one who has visited much with one of our Bible-women will ever forget how dull eyes kindle, and worn faces brighten as they meet her on her daily rounds. As for our nurses, not a day passes without the expression of unbounded gratitude from many a patient.

"(2) We have gained the confidence and warm appreciation of those workers among the poor who have the best opportunities of testing the value of our agents—the local ministers of religion and the local medical men. Again and again those who are constantly at work on the same districts as our nurses, say to us:—'You send us just the right women. We do not mind waiting for one of your nurses; we would rather do so than run the risk of getting an unsuitable person.' In many instances where we have placed an agent on a district, we are soon asked to place another on another part of the same, or on a contiguous district. A Bible-woman or nurse seldom remains for long our solitary representative, for those who watch her work observe that one good worker only reveals the need of others.

"It is just two years and a-half since we knew of the death of our great helper, 'G. M. E.,' which meant to us not only the loss of his ever kind and wise sympathy, but also of £3000 per annum. To meet this loss and yet preserve the Mission, not merely in its integrity but in increased efficiency, has been, and will no doubt continue to be, a very great strain. 'G. M. E.' is by no means the only helper whose death has left us in many ways much the poorer. Our subscribers share the common lot of humanity, and their vacant places are not easily filled. Yet if our position is to be maintained, filled they must be.

"The generosity of former friends, and the voluntary help in superintendence, leave the present subscriptions almost entirely free for the actual work of the Mission. We are, moreover careful to avoid overlapping, for while we recognise the excellent work of our own nurses we gladly acknowledge that of other societies. The whole Mission at present is alive and very busy. The good, quiet Christian character of our women, and their true sympathy with their people, are a source of constant thankfulness to those at the centre."

Communications for Mrs. Selfe Leonard may be addressed to the office of the Mission, 2, Adelphi-terrace, Strand, W.C.

Trust or Worry?

A WORD FOR THE NEW YEAR.

A friend of mine stands on the brink of what is here called "ruin"—in a year, husband, money, and health have been taken from her, and she finds herself past middle life thrown—was I going to write those stereotyped words, "on the cold charity of a hard world"? No—thrown on the tender mercies of her trusted God and Father! Some who read this may shrug their shoulders, and mentally exclaim, "Poor thing!" for there is an immense amount of unbelief among believers.

I know a man, a Christian, established, rich, who will trust God with everything but his prosperity. A fall anywhere on the money market, an alarm on 'change, a tremor in stocks or shares, and he is a miserable mortal. "Yes, yes, it's all very well to talk," he will say, "I could trust God with my poverty; but you never know what's going to happen through those rascals in the City!" Let my readers disentangle this quibble, if they can. "And so you have lost everything!" said one, to my friend. "Oh, no," she replied, "I have not lost trust in God. I can wait, I can even starve, but I cannot doubt."

That is the spirit in which we need to begin the New Year. If I trust, I do not worry; if I worry I certainly do not trust. Which is it to be for 1893? If we realised the necessity there is for discipline, the blessing that often comes with or out of an illness; the gain to character that accompanies some pecuniary loss; the power to understand, to comprehend more fully the purposes of God and life that is added to us on the death of, or disappointment in, a loved one; the spiritual up-lifting, the heart-awakening, the increased range of vision, that are the concomitants of all experience—heavenly experience—should we fret or worry? Should we dread anything that might come to us?

After all, it must come to this—our faith is very much a thing of sight: a cluster of figures in a pass-book, our standing in society, may constitute our chief articles of faith. And if any doubt this, or condemn it as too severe or crude a judgment, I would ask them to look round among those known to them, and in the various ups and downs of their friends and their friends' faith they may verify it.

But this shall not make us cynical or critical of the faith of others, or doubtful of our own. There are thousands of unknown Bella Cooks and George Müllers amongst God's children—God's tried children. Standing on the threshold of 1893, it shall be our prayer that we may have more of that spirit of holy uncarefulness which prompted the words: "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

Far too many of us carry the waymarks of our pilgrimage in our faces—the fret, the trouble anticipated, the worry indulged in, have left behind them the ruts of the spiritual Car of Juggernaut.

The doctors tell us that the surest destroyer of brain power and nerve force is worry; and it is worry, in many forms, that saps the strong, inner family life of the churches. A prominent church member was rallied on the long countenance he had lately presented to the world. "The fact is," he confided to the other, "I am troubling about fifteen or sixteen competitions I have entered." "Competitions at your time of life! What kind of competitions?" asked his friend. "Guessing competitions," said the church member, "I shall make a matter of £100 if I win—it's the suspense that troubles me."

Comment on this is needless. I asked a poor woman: "What do you understand by faith?" "Trusting God in a straight line," was her answer. We lose faith as we get off the "straight line"—we flounder in slippery places, and then begin to cry out. But oh, let us say to our Father, as we said to our mothers when we were children: "Forgive me, and I shall not want to do it again!"

We will encourage one another in the good way; we will lift up our eyes to the hills, whence comes our help; we will remember the good hand of our God upon us, and go no more in fear and trembling for imagined troubles.

"What do you believe your Father says to you every morning?" asked one, of a bright, happy Christian woman, who had many cares, a bad husband, and very small means. "'My child, don't worry,' is what I always hear," was the reply. It is a beautiful message from the throne for us—a word to comfort and calm us—"My child, do not worry."

Hundreds of advertisements nowadays promise a cure for wrinkles, so that wrinkles must be pretty general. The greatest wrinkle-cure is, "Don't worry, carry your cares to God, and leave them with Him." It is such a simple cure that all do not believe it. Let us cultivate the "things that make for our peace"—the things that are "unseen and eternal," and then you and I, and all for whom we pray, will have taken the first step into a new blessing and a Happy New Year.

M. Butler Gerds.

S.

Two days before Christmas, 1888, I found a friend at the station who was going away for the holidays. Knowing that she was a hard worker, who was often in arrears, I told her that I had got through my own work and could help if she was behindhand with hers. She asked me to go to the hospital and see a man named S. "There is nothing in particular to say to him," she said. "Tell him I was too busy to say good-bye, and cheer him up." I asked if S. were a Christian? She shook her head. "Not that I know of."

S. was in a ward filled with decorations, which he was helping two nurses and some patients to make up. He took me into another ward, in which were two patients asleep. We sat down by the fire and talked softly. I told him of Christmas in Germany, and he talked of his village home and his family.

Suddenly I heard The Voice saying, "Ask him to serve Me." Of course, I stopped short to listen, and S. looked up at me inquiringly. I said, hurriedly, "Lord, I don't know S. at all. What shall I say to him?" I turned to S. and said: "S., would you like to serve the Lord Jesus?" He did not answer. "It is a pity that Christ should not be born to you this Christmas," I went on.

"Yes, miss," said S.

"You don't want to leave the fag-end of your life for Him, do you?" No answer. The leading had ceased, so I said no more.

Presently S. said: "How can I?"

"How can you do what?" "Serve Him." "Do you want to?" "Yes." "Then we will tell Jesus Christ that before we go any further." So we did.

Then I said: "First you have to come to Him. You have done that? He says: 'Him that cometh unto Me I will in no wise cast out.' Do you believe that?" A long pause. S. looked troubled. "I'd like to believe it," he said.

I showed him an envelope, and said, "Look here, S., in this envelope is a Christmas card. You shall have it." He thanked me. "What is the use of saying 'thank you' if it belongs to me? It is mine till you take it." "It is very kind of you, miss," said S. "No use saying that, you have not taken it."

At last S. turned round, and took the envelope out of my hand. "There," I said, "how did you know there was any card in it?" "You told me," he said. "You believed me?" "Yes, miss." "Christ says, 'I will in no wise cast out.' All you now have to do is to take his word for it, and come for forgiveness."

S.'s face lighted up, "I see it now. All right, miss. I've come. I've taken it." "Shall we thank Him?" "Yes, indeed," said S., whose face was radiant.

"How will you do about all the past time which is lost?" I asked. "Will you do all you can to make it up?"

"I will begin at once," S. said earnestly. "I'll try with the men in here, and when I'm well I will try at home. What shall I say?" "Keep on asking the Lord; He will tell you."

I suggested that he should at once write to Miss W., as it was, of course, her doing that I had come. He agreed, and two or three days later I heard from Miss W. that she had had a long letter from S., rejoicing in his newly-found Saviour. "It was all that card," he said to me one day. "I never understood before that I only had to put out my hand and take the pardon."

I only saw him a few times after this, as Miss W. came home, and S. soon after returned to his village. My friend has had several letters from him, all speaking of his joy in God's service, and of his longing to do more work for Him.

I have not heard of S. very lately, but when last I heard of him he was in the Master's service.

MILDMAY.

The mere mention of this name will awaken a host of happy recollections in the minds of many Christian workers in all parts of the world. The great conference gatherings June after June have made it "familiar in our mouths" as any "household word." But we imagine that only a small proportion of those who have attended these gatherings know, with any degree of exactness, of the multifarious and varied Christian agencies which centre in the Conference Hall and its adjuncts. Hitherto there has been some excuse for such ignorance, because there has been no comprehensive and adequate record of the institutions published in a permanent form. Mildmay, we are happy to state, has at last found a capable historian.* Miss Cooke is an American, and came to England it appears two years ago to study the deaconesses' work under Mrs. Pennefather. She sensibly entered on her quest in the capacity of a practical worker in the institution, and thus gained an ample acquaintance with and insight into the work in all its ramifications.

The result is a charmingly written, and of course reliable, story of the origin, growth, and latest developments of all the co-related agencies for ministering to the needs of the body and the soul. We are tempted to indulge in a number of extracts, but probably the closing paragraphs of the closing chapter, giving a summary of the weekly work done, will provoke in the reader a desire to know more and to possess the book itself; if so, we shall heartily rejoice:—

"Each week nearly two thousand mothers are gathered; in addition to the spiritual instruction which forms a part of the service, they are helped to make the most of what little money they have, by clothing clubs, penny banks, etc.

"On Sunday afternoons about the same number of men are taught by deaconesses in Bible classes, where much encouragement is given by the changed characters of the men, many of whom have been recruited in the night-schools from the ranks of drunkenness.

"Hundreds of men and lads are rescued through these night schools and institutes. Thousands of children are gathered from the streets into children's bands, and taught to love God's Word. They also learn lessons of gentleness, cleanliness, and order.

"More than two thousand bunches of flowers, with texts attached, are sent out every week during the season by the Mildmay Flower Mission, into hospitals and into the homes of the suffering, to cheer the weary hearts, and remind them of God's love.

"Many thousands of garments are distributed through the mission to the very poor. This ministry of love is one of the most touching. Sometimes a large packet of three hundred garments, quite new, is opened; to see the joy of the deaconesses there is very exciting, and their appearance on the way to the station is ludicrous—laden with sundry boxes, parcels, hats, shoes, quite needing Briareus himself with his 'hundred hands.' The secondhand clothing is also very generously supplied. English people are thoughtful and they have their rewards.

"Thousands receive attention and medicine every week through the Medical Missions, which are well attended. The hospitals are nearly always full, and the convalescent home also.

"It is a constant ministry of love. The one aim of Mildmay in its manifold labour is to win souls for Christ."

We would add that the book contains fine portraits of Mr. and Mrs. Pennefather, and illustrations of the various branch buildings, etc.

CHINESE IN LONDON.—Recently Mrs. Storr, of Harrogate, invited friends of all the Christian Churches in the town to a drawing-room meeting to hear from Mrs. Piercy, wife of Rev. George Piercy, an account of the work being done amongst the 2,500 Chinese who are resident or occasional visitors on business in London. Mrs. Piercy gave a short history of her husband's mission to China, and then detailed the difficulties of their present position. She concluded by an appeal for Christian sympathy and support, which resulted in £11 being given to the support of the mission. Mrs. Piercy will be pleased to address gatherings on behalf of this good cause. Address: 276, Burdett-road, London, E.

* Mildmay; or, The Story of the First Deaconess' Institution. By Harriette J. Cooke, M.A. (*Elliott Stock.*)

For the Young.

GROWING CHILDREN.

DEAR YOUNG FRIENDS,—I wonder how much each you has grown since January 1. I heard of a ntleman the other day who, every New Year's y, makes each of his children stand up straight ainst a doorpost, and cuts a notch in the wood just ve the child's head, to find out how much he has wn during the year. Boys and girls do grow very t, and there would be something seriously wrong h their health if it were not so. Of course it is e to grow up tall and straight, but there are other ys of growing too. Suppose we have a New Year's k about it together.

I fancy all children are ambitious to grow up like nebody they know, they have some person in their oughts who is their pattern. I used to wish to like my mother, because she was good and gentle, d everybody loved her. Now, you will find e very best Pattern that any boy or girl can ever ve in the last verse of the second chapter of ke's Gospel. The Holy Child Jesus is the ttern which every child should follow. We do t forget that He was God always, but in his man nature He grew just as every boy and girl y and ought to grow.

Our verse tells us of four ways in which Jesus w when He was a boy on earth; and, as we talk out them, I want you to find out whether you ve really grown in the same way through 1892. e are not perfect all at once, but every year ought find us more like our Pattern, oughtn't it?

1. "Jesus increased in wisdom"—that means He de progress and grew in wisdom. I fancy I heard nebody saying, "Well, I have certainly grown re like my Pattern in that. I know a great deal re geography, history, grammar, music, French, d all sorts of things, than I knew last year!" s, I am sure you do; I expect some of you are ite little wiseacres by this time; but I wonder ether you have all grown in the best and est wisdom also. There are two things which, en well learnt, make boys and girls wise God's sight. The first thing is when ey have found out that they have *sinful* arts, so apt to lead them wrong; and *weak* hearts much too weak to fight successfully alone against nptation and sin; and the second thing is when ey have found out that the Lord Jesus Christ is th able and willing to wash those sinful hearts ite and clean in his precious blood, and to engthen those weak hearts to overcome evil, so g as they look to Him, and trust Him day by day. e you wise in this way, dear boy, dear girl? If seek to grow more in this best knowledge. If t, oh! won't you begin to-day? The New Year a good time to begin, and Jesus says to you, "I e them that love Me, and those that seek Me rly shall find Me" (Prov. viii. 17). Then,

2. "Jesus increased in stature." Well, you have wn taller since last New Year's Day, and a whole ar older; but I fancy our text means growing an "all-round" sort of way, because, you see, r body is not the only part that has to grow. I ow a brave, kind, clever lad, who goes into adful fits of temper when things do not please n. I think there is room for that boy to grow in ntleness and self-control. And I know a girl who steady and plodding with her lessons, and who is d and helpful, but who has bad sulky fits now d then when she cannot have her own way. I nk it would be good for *her* to learn to yield some- nes, and to grow in forgiveness and forbearance. God wants you, dear children, to get rid of the ak places and the sharp angles in your character. e knows how difficult it is for you to overcome bad bits and tempers, but He is always ready to help ery boy and girl who really seeks to be free. He n make you strong in your weakest place, and en you look to Jesus to do for you what you can- t do by yourself, you will find that you are grow- g steadily in God's "all-round" way—not perfect at once, but still growing, really growing.

3. "Jesus increased . . . in favour with d." It is not quite easy for us to understand w the Lord Jesus could grow in God's favour, for know that God was always pleased with Him; t I think it will help us if we remember that this rse speaks of Christ in His human nature. e Holy Child Jesus grew in wisdom, He learned know God's will better, and we read of Him eb. iii. 2) that He was faithful to God "in all," d you know, dear boys and girls, that it costs something to be faithful to God in all things—to confess Him before schoolfellows and playfellows—it means being mocked and laughed at, and sometimes persecuted for it; but if you are true to God always it will be said of you, as of the dear Lord Jesus, "He grows—she grows—in favour with God." And again it is said of Jesus, "He learned obedience" (Heb. v. 8) first to God, his Heavenly Father, and then we read He was subject to his earthly parents (Luke ii. 51).

Obedience does not come easily to all children: some like to have their own way, and think they know better than father and mother, but Jesus Christ was obedient, and God was pleased with that obedience. We have to think and speak of the Lord Jesus Christ and these things with great reverence, for He was always God, even when a little child; but He is put before us as the example and pattern which every child should follow, and so you may know that when you have become faithful to God in all things, and obedient to God and your parents as He was, God will be pleased with you too. I wonder how many of you have grown in these two ways through 1892? To know that God is pleased with us is better than anything else on earth. Then

4. "Jesus increased . . . in favour with . . . man." I don't think we need say much about that, for when a child has grown in the best wisdom, and in God's all-round way of character, and in faithfulness and obedience, so that God is pleased with him, you may be quite sure that parents and teachers and friends will be better pleased with him too. But have you grown really more like your great Pattern through the past year? Is God better pleased or less pleased with you?

I think if I were you I would have a talk with the Lord Jesus Christ about it this New Year's time, and so make sure of growing this year. The Saviour always keeps those safe and happy who trust, love, and obey Him, and I want you all to have a really happy New Year, and I shall pray that it may be to each one of you the best growing year you have ever had yet.

Your loving friend,

Brighton. ONE OF THE GROWN-UPS.

TAKING DOLLY TO THE PAWNBROKER'S.

There are a great many pathetic incidents connected with the lives of poor children that are never heard of outside of the immediate vicinity. A few days since a little girl, who had seen her mother take a ring and other valuables to the pawnbroker's to get money to buy medicine and food while her father was sick and out of work, tried to pawn her dolly.

The mother was taken sick from overwork and care of the father, and told the little girl that she did not know how they would get anything to eat. The year before this, the little girl had received the doll from the Christmas tree at the mission school. She had taken great pleasure in it, but it was all she had, and the only thing she could take to the pawnbroker to get some money on. She wrapped up the dolly in a piece of paper and went to the shop. The pawnbroker was very angry when he unrolled the package and saw the dolly. The paint was off from its face, and the hair was in a tangle; the dress, also, was very much soiled. The pawnbroker was a heartless man. "Get out," he said, throwing the dolly on the floor and breaking it to pieces.

A lady who was passing the door chanced to see the man throw the dolly down, and when the little girl came out of the shop crying, she said, "What is the matter, little girl?" The child told her pathetic story, and the lady, who was a "King's Daughter," and very much interested in tenement-house work, went home with her.

When she found that the little girl's story was true, she told it to the circle of ten to which she belonged, and they helped the family in so many good ways that the father and mother soon got well, and the father got a place where he could earn enough to get the necessary food and clothes for those he loved so well. And you will all be glad to know that they gave the little girl a new dolly, too. This is a true story. I hope you will be thankful to God for giving you such a good home and loving parents, and try to help the poor children all you can.—*N.Y. Evangelist.*

CHILDREN'S SCRIPTURE UNION.—Jan. 1, S., Psalm c. 1-5; 2, Daniel i. 1-10; 3, i. 11-21; 4, ii. 1-13; 5, ii. 14-23; 6, ii. 24-36; 7, ii. 37-49.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. A. G. Dodderidge, Ealing, Jan. 15 to 22; Mr. G. Goodman, *Stockwell Orphanage*, Jan. 2 to 7; Herbert W. Pewtress, *Mission Hall, Fraser Green, Chiswick*, Jan. 2 to 6; Rev. Martin J. Hall, B.A., *Jesmond, Newcastle-upon-Tyne*, Jan. 7 to 17; Mr. H. Huchinson, a United Mission, *Wesleyan Church and Schoolroom, Leytonstone*, Jan. 8 to 15; Mr. Livesey Carrott, each Sunday in January, at *Bolton Rooms, Drayton-gardens, S.W.*, at 5.30.

CHRISTMAS HOLIDAY MEETINGS.

Mr. E. Arrowsmith, assisted by University men, *St. John's Gymnasium, Upper Holloway*, Dec. 28 to Jan. 7, 1893; *St. Augustine's Church Room, Highbury New Park*, Jan. 8 to 18; and *Blackheath*, Jan. 1 to 20: Mr. T. Lewes Sayers, *Christ Church, Bromley, Kent*, Jan. 8 to 15: *St. John's, Penge*, Jan. 22 to 28; Mr. A. G. Dodderidge, at the *Town Hall, Hove*, Dec. 27 to Jan. 14.

THE NEW YEAR.

"In all thy ways acknowledge Him, and He shall direct thy path."—Prov. iii. 6.

COME for a little while apart
From out the busy throng,
And join with us with heart and voice
In one thanksgiving song:
And standing on the threshold
Of another opening year
Let willing hearts above the past
An Ebenezer rear.

Go back in memory o'er the days
Whose sum is now complete.
Count up each mercy undeserved,
And render homage meet.
Not one good thing hath lacked throughout,
Withheld not sun nor rain:
The seed time in abundance gave
A harvest of the same.

Still onward trace the silent way
Of faithful memory's store,
Nor shrink to pass that "vale of tears,"
Though wounded hearts are sore,
But praise Him for the healing Tree,
That sweetened Marah's stream,
And led us forth so tenderly
To Elim's palms of green.

Were there some stormy waves to breast,
A heated plain to tread—
Without the whispered "Peace, be still,"
"'Tis I; be not afraid"?
Ah no—the measure of his love
Our every need supplied:
Himself a refuge from the storm
"A *Rock*" wherein to hide.

And now along the path of life
Once more we take our way,
Not knowing where that way will lead,
Or where the path will stay.
Yet *sure*—whatever good or ill
The coming days unfold—
"His presence shall go with us"
As with chosen ones of old.

S. H.

I WISH YOU A HAPPY NEW YEAR.

A YEAR, the happiest of all that you have ever known
And followed by yet happier as time glides quickly on!
Upheld by Him who meteth out to each the dail, might,
To tread life's pathway loyally, to conquer in the fight.
There is no greater bliss on earth than knowing all the way
You are redeemed by precious blood, He is your strength and stay!
No sin can rise in judgment 'gainst those whom He forgives,
No foe can harm or hinder, whilst our Redeemer lives!
In sunshine and in shadow that Friend is ever near,
The brightest days to gladden, the gloomiest to cheer!
Then start with fresh allegiance, lay your all at Jesu's feet,
And live, and long, and look for Him until Himself you greet!
His honour be your watchword, his service your delight,
His needy ones your constant care, his Word of Truth your light!
May the smile of his approval fill your soul with rest and peace,
That earth can never take away, and only heaven increase!

W. W. H.

MR. GEORGE BLAIKLOCK has concluded a very successful seven days' temperance mission in Mere, Wilts.

"Early Religion of Israel."

Modern criticism undertakes to solve three problems found professedly in the earlier Scriptures. Their method of composition it asserts to have been in the first instance a collation and piecing together of several distinct and distinguishable documents; this composite production being afterwards subjected to revision by more than one editor. Still further, possessed of peculiar penetration, modern critics profess to be able to unravel the complicated network and to assign each separate thread to its own proper author. Lastly, they deny the truth of the Biblical history of Israel's religion, and from certain surmises of their own, supported, they allege, by prophetic writings admittedly genuine, they endeavour to reconstruct the story along the lines of actual fact. Thus the problems dealt with may be briefly named in three words, Composition, Authorship, History.

Of these three the last is the most important and fundamental. For if the Biblical history be true, the belief common to both Jews and Christians down to the middle of last century as to the books of Moses receives the strongest possible support. Therefore a close examination both of the Biblical history and of the critical history (which some seek to substitute for it) in the light of all available facts seems the most promising method if we desire to reach a sound and satisfactory conclusion.

Acting on the conviction that it is from the historical side the faith can best be defended and modern theories dissipated into thin air, the Professor of Oriental Languages in the University of Glasgow has written a book which may fairly claim to be the most telling, thoroughgoing, and trustworthy argument from the conservative standpoint ever propounded in our country.*

Dr. Robertson spent some dozen years of his life in familiar intercourse with Orientals on the very borders of Palestine, and is therefore doubly qualified, by knowledge of peoples and languages, to speak with authority on the subject he has chosen. He has also evidently read with unusual care the writings of the more advanced school of criticism, and he has examined many of the statements made by its scholars concerning Biblical history and prophecy at first hand. Refusing to accept the critical interpretation, he has allowed the Bible to speak for itself. The result is intensely interesting and useful. Plausible criticisms when confronted with the actual text suddenly wax old and are ready to vanish away. Perhaps Dr. Robertson's purpose may be best expressed in his own words :—

"I am less concerned to defend a theory, than to claim for the Biblical writers—what I think they have not received—fair play. On both sides of this controversy, the books have been wrangled over, as if they had been some legal deed or Act of Parliament; while the personality of the writers has been left out of view. I am not opposed to criticism, although I am free to confess I do not acknowledge criticism in the sense in which it is sometimes spoken of, as if it were some infallible science. But I plead for a criticism of a saner sort, such as we should employ in the ordinary intercourse of life, or apply to a modern author; a criticism that shall start by admitting that the writer possesses ordinary intelligence, and knows fairly well what he is writing about; that shall then interpret his words in a fair and common-sense fashion, and be bold enough, when necessary, to confess its own ignorance. If some things should be found in these pages, indicating that I am incapable of following a critical argument, as these arguments are conducted, they will at least be of some service if they stir up the unwary reader to examine the foundations of the argument for himself. What is scepticism in one age becomes credulity in the next. The critical theory is fast becoming traditional, and is becoming accepted by multitudes on no better grounds than those on which the former view became traditional. It is now high time to apply scepticism to the prevailing theory, so that the strength or weakness of its foundations may be made manifest."

With Dr. Robertson's preliminary critique we are thoroughly in agreement. Before we can pretend to understand the Biblical writers, we must credit them with at least the possession of ordinary common sense. If this were generally done, many of the objections so readily raised would not be even dreamt of. To meet the difficulties professedly discovered, the most effectual method is sharply and severely to criticise the supposed difficulties themselves. This the Professor of Oriental Languages in the University of Glasgow has done in painstaking detail, and the result is a volume which must be seriously reckoned with by modern assailants of the Bible. A book which within a few weeks of publication has already reached a third edition cannot be ignored or treated with contempt. Notwithstanding the author's modesty, we must maintain this to be one of the clearest and most complete contributions to the present controversy in recent times.

* The Early Religion of Israel, as set forth by Biblical writers and by modern critical historians. The Baird Lecture for 1889. By James Robertson, D.D. Third edition. *William Blackwood and Sons.*

THE BALLYMENA REVIVAL.

I read with deep interest your account of the work of God in Ballymena, carried on by Mr. David Rea, both in the Gospel Hall on week nights and in the Protestant Hall on Sunday nights. A further reference to it might be useful to stir up believers to more faith and prayer, and to work while it is called day.

Truly the power and presence of God have marked the meetings from the first, and the interest seems only to deepen and widen both in town and country. After packing fifteen or sixteen hundred people into the Protestant Hall, hundreds on more than one occasion have had to leave on Lord's Day evenings for want even of standing room. A heavy snowstorm on Dec. 4 did not suffice to keep them away, and many were standing under it waiting for the doors to be opened over an hour before the time for commencing the meeting.

The last few weeks were most remarkable. Four meetings a day were held most of the days—one at half-past ten for prayer, another at one for the Gospel, at half-past five prayer, and again at seven for the gospel. About a hundred persons were present at some of the meetings for prayer, the two of which have been kept up daily since the work commenced. It is most blessed to see the harmony and union of heart manifested amongst all classes of Christians, and barriers which hitherto had kept them apart are vanishing in a remarkable way under the melting power of the love of Christ.

It is a new thing in the country to find people willing to give up their work and attend Gospel meetings, and to fill a good-sized barn and hall at 1 o'clock in the day; some walked seven miles and were over sixty years of age.

It is not unusual to hear the bitter cry of distress from those convinced of sin, while the word is being spoken. I saw one who had to be carried out, being in soul agony; her cries outside were clearly heard inside. They had to bring her in again, and she found peace ere the meeting separated. On another occasion while Mr. Rea was singing a solo just before commencing to preach, one gave a terrible wail of anguish, and was falling off the seat when laid hold of; with several others he found peace that night. Truly it was a touching sight and one not soon to be forgotten, to see parents and children, friends and relatives, weep over each other.

About four miles from Ballymena is the village of Clough. Here meetings were commenced on Tuesday evening, December 13th, in the Baptist house, kindly lent for the occasion. The first meeting was most encouraging; notwithstanding a dark night and heavy rain the place was filled, and the Lord's presence was felt as a deep reality. The interest and numbers increased nightly until Friday, when many people could not get in. On Lord's day afternoon, long before the hour, the house was crowded, and the seats from a meeting-room close at hand were brought in, but sufficient people were there to fill the place twice over. Many of them will praise the Lord through eternity for being present that night.

Will those who read this account of the Lord's work remember it at the Throne of Grace, and ask for the needed strength, both of mind and body, for the brother who is carrying it on?

J. B. Kingston.

REV. J. McNEILL IN EDINBURGH.

This evangelist closed up his first year of itinerant Gospel service by a fortnight's mission in the "West-endy East-windy" city of Edinburgh. It is generally admitted that the season of the year was not the most favourable for such a special effort; but of course in a large city there is always plenty of material for good audiences. The spacious Corn Exchange in the Grassmarket was secured, and into it night after night there flocked great congregations to hear the earnest preacher. A noteworthy feature of the attendance was the large proportion of working men to be found in the meetings.

Mr. McNeill's addresses, it need not be said, were as characteristic as ever. His appeals were, for the most part, weighty and powerful. The cogency and suitability of the Gospel of Jesus Christ, to satisfy at once the reasoning powers and the spiritual needs of mankind, were pourtrayed in a vivid way, so as to shut up the hearers to the immediate acceptance of the truth. It has been a common experience in Mr. McNeill's meetings throughout the year for people to make the great decision while the address was going on. This was found to be largely the case in Edinburgh. As a consequence the after-meeting was not such a prominent element.

The afternoon Bible Readings in the Free Assembly Hall were seasons greatly valued by Christians, and were a source of much stimulus and help in the devout life.

Mr. J. H. Burke did good service in the department of Gospel song. His clear, penetrating notes rang through the large auditorium of the Corn Exchange, and the sweet message found ready entrance into the ears and hearts of the people. Mr. Burke had an able and willing ally in Miss Darling, whose rich contralto voice blended finely with his tenor. Last Sunday, the closing day of the mission in the Corn Exchange, Mr. Burke was absent in Ireland, and Miss Darling sang the solos.

Some little excitement was caused in Edinburgh by an incident at one of the Free Assembly Hall meetings. Mr. McNeill was expatiating at some length on the prevalent craving for titular honours among his fellow ministers. Prof. W. G. Blaikie, who happened to be sitting close by, made the very natural retort to the speaker, *sotto voce*, that he had himself accepted the title of "Reverend." Mr McNeill did not extricate himself from the dilemma very gracefully, and this little mistake in tactics, of course, afforded the unsanctified evening papers food for some sarcastic criticism.

Special mention ought to be made of the three meetings for students which Mr. McNeill addressed in the Oddfellows' Hall. They were marked by good attendances and a deep religious interest. At the closing meeting it is believed that as many as fifty of these young men—the flower of the academic community—professed decision for Christ.

Early in the new year Mr. McNeill resumes work in Ireland; we pray that he may have "a great door and effectual" to the hearts of the Irish people with whom he has not a few things in common.

THE LATE REV. G. W. McCREE,

BAPTIST MINISTER, BOROUGH ROAD, SOUTHWARK.

THE subject of our present sketch recently departed this life, after a long period of Christian service. He was a many-sided man, respected alike for his social affability and his devotion to the cause of God.

GEORGE WILSON McCREE was born of comparatively humble parentage, in Newcastle-on-Tyne, on April 28, 1822. He had, therefore, completed his "three score years and ten." His early years may be summed up in a few sentences. He assisted his father in business, often reading far into the night in order to improve his mind. He had an insatiable love of books, which influenced him to the day of his death.

Like many others of God's children, Mr. McCree, humanly speaking, owed his conversion to the quiet but persistent ministry of a woman—his only sister. When at a Primitive Methodist Prayer Meeting, "it pleased God to reveal his Son in him," this loving sister saw the desire of her heart in her brother's acceptance of those "great and precious promises," which ever afterwards he prized so highly and preached so faithfully. Forthwith "he conferred not with flesh and blood—neither went he up to Jerusalem to those who were Apostles before him"—but believing most firmly in his Divine call to the work and office of the Christian ministry, he set about spreading the glad tidings of salvation up and down Westmoreland and Cumberland. Pitmen listened to him; children greeted him; and many were helped on their way Zionwards by his early utterances.



(From Photograph by Messrs. Lombardi & Co., 13, Pall Mall East, London, S.W.)

About this time he wrote a tract based on the principles of the Peace Society, which principles he never ceased to advocate. He heard the late John Cassell lecture on temperance in his native town, and was induced to sign the pledge. The temperance cause found in him a life-long friend. Having joined the Baptist denomination, he became the pastor of the church at Monkwearmouth. Soon afterwards he removed to Sunderland and Boroughbridge, Yorkshire. During his pastorate at the latter place he met the lady who became his wife. She was a brewer's daughter, but adopted his temperance principles, and upholds them still. The late Joseph Sturge engaged him to travel in the Midlands as a temperance missionary, and for a time he resided in Nottingham. Removing to Norwich, he met the late Rev. William Brock and the late Sir S. Morton Peto, Bart., who conjointly brought him to London in November, 1848, on the occasion of the opening of Bloomsbury Chapel.

Mr. McCree immediately went to work in St. Giles' hard by, and commenced what was to be his life work. For twenty-six years he laboured among the poor and destitute of that district. Some of the chief agencies he employed may be mentioned, as they all pointed to the one great aim of his work—the salvation of those by whom he was surrounded. He preached a full and free Gospel in his Mission Halls, in the open air, in the kitchens of lodging houses, and superintended Sunday-schools, mothers' meetings, penny banks, and temperance entertainments of a very high order. He was the first to introduce children's dinners; managed large excursions in the summer, when those outings were not so general as now; carried on a very extensive correspondence; marshalled a large band of district visitors and tract distributors; and in the winter seasons was the almoner of large sums of money sent him for distribution at his own discretion by some of our leading City merchants and philanthropists. For many years he was secretary of the United Kingdom Band of Hope Union. He was one of the three founders of the London Temperance Hospital, Hampstead-road, and was on the committee of the Mansion House Council for the improvement of the dwellings of the poor.

His sermons were carefully prepared, eloquently delivered, and thoroughly evangelical and practical in tone. His two chief lectures—"Day and Night in St. Giles'" and "Lights and Shades of Life in London"—have been heard by delighted audiences in most towns in England. As a lecturer he had great power over those he addressed; he was brimful of both humour and pathos. God had given him a voice of marvellous sweetness and great power, and perhaps it was to this "talent" he owed so much of his success as a public speaker.

Mr. McCree always pleaded for Local Option. Throughout the whole of his work in St. Giles', he was aided—in fact, upheld—by the money and influence of the late Dr. Brock and the friends at Bloomsbury. He was never known to pass unnoticed a humble worker. The most obscure were his greatest friends. He was privileged to hand to Marian Bowers the Bible out of which incident sprang the London Bible and Domestic Female Union.

Shortly after the death of Dr. Brock, the church at the Borough-road Baptist Chapel, Southwark, called Mr. McCree to be its pastor. He responded, and occupied that honourable position for eighteen years. He worked on the same lines in the south of London as he had done in St. Giles'; therefore, but little need be said as to his maturer years. The church flourished under his pastoral care, and "the least of these" always found in Mr. McCree a true friend, a wise counsellor, and a cheerful companion.

About a year ago a painful malady attacked him, and he "set his house in order" and calmly awaited the summons. His near relatives gladly veil his final sufferings from public knowledge. One day when a brother minister dilated on these, Mr. McCree responded, in tones of great firmness, "NEVERTHELESS, the foundation of God standeth sure." He leaves a widow—who nursed him with heroic fortitude and great tenderness, till an old friend provided the much-needed help—and two sons, one of whom, the elder, has been for many years the Secretary of the Midnight Meeting Movement.

Mr. McCree was "gathered in" on November 25th, like a shock of corn fully ripe, and he was laid to rest in Abney Park Cemetery, side by side with William Brock, his friend and fellow-labourer. Mr. McCree was a good organiser as well as an indefatigable worker. He wrote a number of pamphlets and tracts on Gospel and temperance topics.

Our lamented friend was one of that useful class of pastors—hard working and tender-souled, persevering and resourceful—which are specially in request at the present time.

AFRICAN INDUSTRIAL MISSIONS.

By F. S. Arnot.

In reference to Bishop Taylor's letter on his "African Industrial Missions" in your last week's issue, I should like to ask a few questions :—

1st. How does Bishop Taylor propose to get African children of such tender years under the care of his "missionary matrons," unless the parents have been first brought under the influence of the Gospel? I hope he does not propose buying them, as so long as missionaries buy (or redeem) children, they only encourage kidnapping. Africans do not sell their own children, but those of another tribe, caught in the bush or fields. My experience has been that it is much more difficult to get young children in Africa to care for than in England, unless they are maimed or deformed in some serious way, except by purchase.

2nd. I grant that the little children of Africa "bear the same relation to God as the children of Christian countries," but surely we have no Scriptural warrant for limiting the sphere of God's power to children of tender years?

3rd. Many, I am sure, would be glad to hear of the results of Bishop Taylor's past years of work in Africa, as well as of his plans for future work, as I confess his comprehensive scheme of education is very dependent upon the ability and spirituality of the "missionary matrons" and teaching artisans. For my part, I believe in the Gospel being "the power of God unto salvation"—*i.e.*, the work must begin *there*, whatever may follow in the line of necessary teaching and training. Then, also, the children of the tribe will be brought under the influence of godly teachers by the natural way of parental assistance in the work. But to talk of getting hold of the children *first*, is to me an impossibility.

The following testimony of Mr. Richards, of Banza Manteka, on the Congo, was to me most valuable :—

"No! that [education work] is mere waste of time *at first*. When the people are converted, then have schools for children. . . . But preaching with a view to conversion : that is God's commandment, and this is the missionary's work—his prime, principal, paramount, peculiar duty.

"When people are converted, they need teaching. . . . The Spirit of God seems to make them intelligent. They learn to read fast; they open little schools in other villages to teach their own townsfolk to do the same. They send their children, too, fast enough, *as soon as they are converted*—though before we had actually to ransom slave children in order to get a school at all! The *heathen* want to be paid for coming to school!"

I witnessed the truth of the latter paragraph at Shoshong, in Bechuanaland, where the business of half the day seemed to be teaching one another, old and young, the art of reading. But they did more than that; they built comfortable houses for themselves, and relieved their wives of the heavy part of the field work.

Again, in Bailundu and Bihé, the missionaries of the "American Board" have had the same dual blessing upon their labours—the idle savage, by the power of God, changed in heart and life. The Lord has not given me to see results anything commensurate with the expectations I had on first going to Africa eleven years ago; doubtless to the end that I might learn to "look not on my own things, but also on the things of others." But I *have seen* the truth of God illuminate darkest hearts and minds.

Sure I am of this, that Africa is not in need of multitudes of Christian workers. Such may, and often do, in fact, increase the difficulties of the situation. But Africa does want sent and chosen men of God. And let the Church in home lands not "cast away her confidence (in God), which hath great recompense of reward." The temptation of the present day is to grow weary of well-doing and look around impatiently for new methods.

Erfurt Lodge, Greenwich, Dec. 23, 1892.

BATANGA, WEST AFRICA.—Mr. Good wrote on August 13, having returned, after an absence of twenty-three days, from the first of his proposed exploring expeditions. He had reached a point in the Bule country, about ninety miles north of east from Batanga, whence he turned north-west to Bongolo and thence by another route, back to the coast. He was in excellent health.

[1892.

DEACON ABRAHAM'S ORPHANAGES.

A deeply interesting report has been issued of the work carried on by Deacon Abraham at Geog Tapa, Oroomiah, Persia, in connection with the Nestorian Orphanages. The Deacon writes :—

"During the last two years sixteen orphans have left our schools. Three have gone to the American College, seven to their friends, six are servants. Out of these, two girls have married, one from the Orphanage, to whom we gave an Old and New Testament and hymnbook for her marriage portion.

"At the beginning of 1892 we had thirty-eight orphans, two-thirds boys. Now we have forty, and our entire circle numbers fifty-six souls, besides four strangers who have taken shelter with us during the winter—sixty in all. Three former orphans are with us, two as helpers and one for joiner's work. I am often asked, 'How is it that your orphans, as a rule, turn out to be clever and industrious, so different from children who have parents?' 'I often envy them, and wish my own children were like them.'

"I reply, 'The reason is because in the Orphanage they are taught to be humble, are fed on simple food, at regular meals, dressed in a suitable and becoming manner, are taught to be industrious, to behave well, and to speak properly; besides which they are trained in the fear of the Lord, to read and love his Word, to keep the Sabbath Day holy, and to walk in his laws. We pray continually for the conversion of each orphan, so we have a good hope of them; they are also taught many useful arts, according to their ability. Very soon after they enter they begin to learn many things different to what they have been accustomed, and find out the value of regular employment.'

"Last spring a half-dressed boy of eight or nine years was brought to me; he had parents, but I was told they had gone to Russia four years previously. This boy was very wild, a brute and savage. The day after he came he began to beat the children, talking bad words, giving nicknames, etc. He was almost like a young untameable lion, and all our admonitions had no effect. Then we had recourse to punishments. His conduct was so notorious that many came on purpose to see him. During a week of prayer one of the elder orphans bent over to hear what he was saying, and he was crying, 'O God, I am your dog. I have sinned much, I pray Thee pardon me much, and do send the Scriptures to our people in Russia.'

"In short, this poor boy is greatly changed by the grace of God, and is putting other orphans to shame. My heart is filled with praise to God for his goodness to him. Some of the orphans have spent such miserable lives before coming to us that our hearts burn toward them. One little girl, whose mother brought her last year, is very delicate. Her mother also was sick, and we sent her to the American Hospital, where she died, and the little one is now an orphan indeed, though she does not yet know it. As the poor we have always with us, so orphans always we have; some are utterly destitute, others who ought to have a little money have been deprived of it by the want of care on the part of their friends. These also have to be watched and cared for."

There are several striking incidents in the report. One of the former inmates writes to the Deacon from Tiflis :—

"Lately I had a discourse with a Roman Catholic. I told him we must do what Scripture tells us to do. He said, 'You Protestants are like Moslems, you have no Cross nor Fast, and you are forbidding drinking like them.' I answered, 'Does not the Scripture say that drunkards will not enter the kingdom of God? You are worshipping pictures, St. Mary, etc.' Then he said, 'I will go and tell of you to the Government, that they may make a prisoner of you.' I said, 'If I be killed, I will say the truth.'"

The Deacon writes :—

"Our doors are never shut against the stranger and the poor. I am now known far and wide as a friend of the orphan and the destitute. Consequently many flock to me from a distance. We seldom pass a night without strangers or friends coming to us. They sometimes stay a week or two, although it is hard for us; but here in the East we must not tell strangers 'I cannot receive you any longer.' I carry on this work with the greatest economy, and we all work hard.'"

The accounts of the work are audited by the American missionaries. Communications regarding the work may be addressed to Mr. Henry Tasker, "Brookside," Andover, Hants.

ENGLISH AND FRENCH SEAMEN.

Dear Sir,—The *Good News* Mission yacht was successfully launched on Tuesday, December 6, at Paignton, without any ceremony, on account of the tide not serving later than 7.30 in the morning of a cold winter day. The usual consecration service will be held on board the *Herald of Mercy* in Paignton Harbour, and from thence we shall, God willing, move on for our usual work among the fishermen in Devon and Cornwall.

To thousands of sailors and soldiers, recently embarked and sailing from Portsmouth to the Mediterranean, India, China, and elsewhere, we have taken large numbers of bags, well filled with Testaments, Gospel books, etc., etc. This has quite exhausted our stores.

Our facilities with the steam yacht *Good News* and the *Herald of Mercy* are now greater than ever. Who will help to load our Gospel ships with the Word of God, good books, thousands of bags, woollen garments, etc., etc.? At this cold season of the year our poor seamen and fishermen are drenched night and day, and many are wrecked. Those escaping death generally lose their all. Warm vests, overalls, steering gloves, or comforters given to them are luxuries indeed, and often win the careless and sometimes drunken seamen for the Saviour's fold.

In our new steamer we purpose to visit many yet unreached seaports, rivers, canals for the preaching of the Gospel. We are wanting to clear all expenses ere we steam away. £170 extra is needed for Lloyd's and Board of Trade surveys, fittings, stools, bedding, crockery, extra ropes, etc.

Yours, very sincerely,

47, *Stoke-road, Gosport.* Henry Cook.

[We are rejoiced to hear that, in spite of apparently insuperable difficulties, our dear brother Henry Cook has succeeded, by the good hand of God upon him, in having this *Good News* steamer launched. We warmly commend him to the good offices, spiritually and temporally, of the people of God.—Ed.]

NEW YEAR'S ASPIRATIONS.

By Rev. J. Hiles Hitchens, D.D.
Author of "Perfect Through Suffering," etc.

A New Year is dawning. Lord, let it be
A new year of love and labour for Thee!
New be my motives, and new be my aim;
New be my efforts thy sweet smile to gain.
Let, from the Life-tree, new leaves for me fall,
Newly creating me—Christ in all.
New confidence give me;—trust in thy Word,
New graces to deck me, son of my Lord.
New faith the mountains of promise to scale,
Away from the doubts beclouding the vale.
New hope, its anchor to cast on the shore,
Where sin-waves and sorrow-waves break no more.
New love-links to knit my spirit to thine,
And keep me at work, with fervour divine.
New vista-views grant of the world unknown,
New strains of the anthem sung round the Throne.
New be my heart-thirst to see thy face shine;
New be my life-way, thy blessèd will mine!
Thus may I look to receive a "new name,"
Known in the realms of celestial fame.
In "newness of life" let months roll along,
Till I take my part in the grand "new song."

Wanted, Crown Advocates.

It was only a single sentence, lightly spoken on the impulse of the moment, but it was a message from God, and I want to pass it on, in the hope that He may use it to put a new purpose and glory into other lives, as it has already into mine.

We were sitting round the breakfast-table at Keswick when a friend made the remark, "You have never told us about your work in Africa," to which I replied that, as the words would usually be understood, I had as yet no "work in Africa," unless it could be called "work" to enter, as far as possible, into other people's work and interests, to look on at what was being done, and to pray for the workers and those among whom they were working, This called from another the words which have come back to me again and again every day since with ever-increasing power and meaning, "You are watching the case on behalf of the Crown?"

Is it true that, in these days of opening and closing doors, of growing readiness to hear the message of salvation and life on the part of so many, and yet of increasing opposition on the part of so many more,

THE GREAT NEED OF THE CHURCH

and of the Church's Head is not so much more gifts for missionary work, though from so many sides come the tidings of work straitened and limited for want of necessary funds; nor even an increased number of labourers, though from all lands the cry is sounding louder and louder, "Come over and help us"; as men and women in sympathy with the Lord, who, realising their calling to be his remembrancers, will take it as one great part, if not the chief part, of their life-work, really, constantly, earnestly, to "*watch* the case on behalf of the Crown," to look on at the great conflict which is being waged day by day with greater concentration and force on both sides, between the powers of Heaven and Hell, between the forces of the Prince of Peace and of the Prince of this World; so *watching* it that they may be able to pray with the understanding as well as with the spirit; so watching it *on the Lord's behalf*, that they may see all from his point of view, as it affects his interests and his glory, and may be able to offer such prayers as shall be according to his will, and therefore heard.

If, in all the details of ordinary life, we thus watched *every* case as part of *this* case, in full sympathy with the King, who can say what a difference it would make to the progress of his kingdom?

For it is as a *practical* thing that the Lord has been setting this before me, and, in its practical working, as a wonderful means of hourly fellowship with Himself. What a different thing the reading of a newspaper becomes when, instead of merely looking to see what is going on in the world as a matter of personal or general interest, we study it *for God*, to see how his cause is prospering, what *He* is doing among the nations of the earth, and what attitude they are assuming towards Him; recognising his Hand in all the events of the day, and comparing them with what He has said shall be. Reading it thus, we find in almost every column some new cause of prayer or praise; and the reading, instead of being, as it sometimes has been, a break in the conscious, personal intercourse of our soul with God, becomes a definite means of communion with Him, as we enter into his thoughts and plans for men, and watch the unfolding of his purpose and the fulfilment of his word.

PRAYERFUL STUDY OF MISSIONARY NEWS.

Or take the case of a missionary magazine. How many of us, even in our missionary reading, have read as those who were "watching the case on behalf of the Crown"? Have we not often taken up such magazines as a kind of spiritual relaxation, especially on Sunday evening, when we have been "too tired for anything deep"? How far have we read them as a matter of *business* as carefully as a lawyer would read up all the facts of the "case" he had undertaken, in order that he might be able to help to bring it to a successful issue? Is it not true that in every trial the result, if not mainly, at any rate materially, depends upon the persevering, painstaking, diligent study and watching of the advocates on either side? How far are we thus helping on the cause of our Lord?

To go back to the missionary magazines, how often we have been content with just glancing over them. If we have friends in the mission field we read carefully every paper in which they are mentioned, and when we lay down the magazine we perhaps even pray in a general way for "all who are working for Thee among the heathen"; but what do we know of real prayerful *study* of missionary news? When the next number of such a paper reaches you, will you take it up as a "watcher on behalf of the Crown"? When you read of some triumph, great or small, of the Lord over the enemy, will you stop right there and praise Him? When you read of work languishing, of a worker being weary and disappointed, of some who "did run well" going back and walking no more with Jesus, will you lift up your heart in prayer to God for that work, for that labourer, for those backsliders? When you find a story of a recent convert from heathenism or Mohammedanism, will you ask the Lord to make him stand and confess Christ boldly before men?

And then—*watch* the case. Look out for the next news of those workers and those converts; look out on behalf of the Crown. Even from my small knowledge of missions and missionaries, I am sure the writing of a report would be quite a new thing, if the writer knew that it would be read in such a way as this, and would call forth such a response. Do you think it would give no new impetus to a lonely, discouraged worker to know that his very discouragement, when once it was known, would call forth this kind of prayerful sympathy from a company of Christians at home who were watching what was going on in his distant corner of the harvest-field, and watching on the Lord's behalf?

When once we take our position as those whose business it is to

WATCH THE PROGRESS OF THE KINGDOM

of God, in individual hearts and lives, and in different communities and nations, we shall find that subjects of prayer will crowd in upon us day by day. Personally, I found this to be so much the case, that before many days it became necessary to keep a list of the "cases" I saw and heard of that needed to be "watched" on God's behalf, and already that "Watchman's Book" has come to be, not only a wonderful interest, including as it does definite subjects of prayer for every quarter of the globe, some *only* the result of personal watching, others again requests sent in by friends, but also a record of the faithfulness of God, as one after another the answers are received, and the watcher and the King rejoice together.

It is sometimes said that missionaries, and others, too, have a way of writing to ask prayer for certain places and people, and never afterwards mentioning the subjects, nor saying whether the prayer was answered or not. If this should be the experience of any reader of this paper, why not, after waiting in vain for further tidings, write to the missionary and ask for them, saying that you have been praying for the work or the people, and would be glad to know if the answer had come? The very discovery that there was anyone at home so watching and praying would surely be an inspiration to greater zeal and new ardour, and kindle fresh hope in one who might perhaps be just then specially needing it.

We hear that the contributions to a Missionary Society in which we are interested have fallen off, and that the funds are low; we are asked to pray that more gifts may come in, and for the moment we respond in some measure to the request. But how many of us take the trouble to "*watch* the case"? When the next monthly or quarterly statement of accounts appears, are we watching even to such an extent that we turn up the last "statement" and compare it with this one to see whether the prayer has been answered or not? If not,

IS IT IN NO DEGREE OUR FAULT

that the Lord's treasury is not replenished?

And turning from the foreign to the home field, what do we know of this watching on the Lord's behalf? How much would it influence our conduct if we knew more of it? We go to a service or to a meeting, and find it "flat," we go away complaining that there was "no power," the speaker was so nervous, the meeting was so cold, there was "nothing worth listening to." But it never occurred to us that if, instead of judging, we had been watching for God, and pleading with Him for life and power and warmth, the state of things might be changed, still less that if things went on as they were, a large share of the responsibility would be ours, if we, seeing and feeling the lack, were content to criticise, mentally or verbally, when by our "effectual fervent prayer" we might have been instrumental in transforming the whole. Have we ever the right to condemn a work or a worker before men, for whom we have never poured out our heart before God? Shall we ever feel like criticising them, when we have so pleaded for them? Have we never, instead of "watching the case on behalf of the Crown," even watched for the halting of the King's servants?

Shall we have a personal time with God over this? If it is true that "the effectual fervent prayer of a righteous man *availeth much*," can we not see what a change "one short hour spent in his presence might avail to make," not only "within us," but in the heart, and life, and work of many another for whom our faith might "obtain promises," whom the Lord might enable, in answer to our believing cry, to stop the mouths of lions, to subdue kingdoms and work righteousness, to be made strong out of weakness, to wax valiant in fight, to turn to flight armies of aliens? "It came to pass, when Moses held up his hand, that Israel prevailed, and when he let down his hand Amalek prevailed. But Moses' hands were heavy ... and Aaron and Hur stayed up his hands ... and his hands were steady ... and Joshua discomfited Amalek." "Wherefore lift up the hands that hang down," "praying always with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplication for all saints."

Will you

SET YOURSELF APART TO GOD FOR THIS

—to watch all things for Him, to be in your measure a mediator between men and Him? It may take time, but surely in these days too little time is spent in speaking to God on behalf of men, even in comparison with the time spent in speaking to men on behalf of God. And might not our words to man on God's behalf be more used by the Holy Ghost, and do more real work, even if they were fewer than they are, if we gave ourselves much more to the work of pleading for man with the God whose is the kingdom and the power, without whose power all the best words are *only* words, and will go no further than the ears of those to whom they are spoken? Surely we shall find, too, that God's work done through us personally will gain and not lose by our giving ourselves to watching and praying on behalf of the work of others and the needs of others.

And the Lord can teach us so much more than we have ever yet learned what it means to "pray always," to "pray without ceasing," to live in such an atmosphere of prayer, and such a consciousness of his Presence, that it will become a natural habit to speak to Him at all times, in all places, under all circumstances, of everything we see and hear, so that we shall be able to "stand continually upon the watch-tower," and at the same time to be "always abounding in the work of the Lord."

Annie W. Marston.

EURASIAN HOME, BANGALORE.

In the first annual report of the Eurasian Home, Cleveland Town, Bangalore, Miss Anstey tells an interesting story of faithful work on behalf of neglected classes in India. We read:—"Those who visit the home from time to time, and more especially those who live at the home and watch over the children, can note and testify to the very marked change in the children's conduct and life. The good seed of the Word springs up and bears blessed fruit to the praise and glory of God. No wonder that persevering effort is made by the Roman Catholic priests to get the children removed from the home, and that parents are threatened as well as urged to take the children away!"

In a letter to us Miss Anstey says:—"We have 107 children in our home. In one station, after a regiment left, it was reported to the General that they had left 400 children behind them—mostly, if not all, to the care of heathen mothers!"

General Fischer writes:—"Miss Anstey is well-known for the good work she did at Kolar. The American Mission have lent her the use of the buildings in their compound. The work is getting beyond Miss Anstey's private resources, and as England is responsible for the existence of these outcasts, I trust you will endeavour to get her all the assistance you can from home, in money, clothes, &c. I am a frequent visitor at the orphanage, and gladly testify that the children are well cared for, trained, and fed and clothed. Miss Anstey has done, and is doing, a noble work for her Master, but unless she is helped at once by Christian friends at home I fear there is no chance of her being able to continue her work."

"BE YE ALSO READY."

Dear Sir,—A letter from Bromley to-day brings me the following incident—sad yet glad, and at the same time so solemn that it seems to me it is worthy of recording. To me personally it has additional interest because the subject of it was the first person to confess Christ in connection with my evangelistic work in Great Britain. The facts are as follows.

At the first service on Sabbath evening, in Bromley, a young man was awakened, and the same night confessed Christ as his Saviour. He went home and told his father, an unconverted man, of his decision, and made a tender appeal to him to come to Christ also. On the Wednesday following the young man fell from his bicycle and was killed. At the funeral the father, remembering the appeal the son had made to him, and convinced by the son's changed life that his conversion was real, accepted Christ for himself. On Sabbath following the father died suddenly of heart disease.

Yours truly, W. H. Clagett.

8, *Chapel-road, Blenheim-crescent, Notting Hill, November* 29.

P.S.—A singular incident connected with the above is that in the sermon under which the young man was awakened and led to Christ I had told of a young man in Alabama, America, who came one Sabbath night to the meeting and was converted. The next night as he walked down the aisle of the church he dropped dead in his brother's arms. Whether this incident played any part in his awakening I know not.—W. H. C.

IRISH NOTES.

The income of the Methodist Orphan Society, which has now 169 children under its care, was £1096 for the past year.

Rev. Thomas Connellan and his brother are carrying on a very successful mission in Westmoreland-street Lecture Hall, Dublin.

The moderator of the general assembly, Rev. R. McC. Edgar, has been seriously ill, but is now better and able once more to engage in his work.

Rev. R. C. Hallowes's patience and perseverance has at length triumphed in Arklow. He is now allowed to hold his open-air services without annoyance or molestation.

The members of the Dublin Visiting Mission have during the past year visited many towns and fairs in the South-west of Ireland and sold upwards of 8000 New Testaments and other portions of Scripture.

A meeting of ministers and temperance workers was held on Tuesday evening in the office of the Irish Temperance League, Belfast, to bid good-bye to Mr. Matt Burnett at the close of a six weeks' Gospel Temperance Mission in the city, during which upwards of 4000 persons signed the pledge. Addresses were delivered by Revs. W. J. McCaughan, R. Cole, and others.

SCOTTISH NOTES.

A conference of Band of Hope Workers was held in Edinburgh last week.

A new mission hall has been opened in one of the poor districts of Inverness.

Of the cases taken in hand during the past year by the Dundee Prison Aid Society, 75 per cent. are doing well.

Last week a number of congratulatory addresses were presented to Professor W. G. Blaikie at a public meeting to celebrate his jubilee.

The Saltcoats Mission Home is a seaside health resort for Glasgow sick poor. During its twenty-seven years' useful existence more than 26,000 persons have been received.

A newspaper discussion between Mr. Holder, Romish priest, Dundee, and Mr. Joseph Connellan, on priestly boycotting of the Scriptures in Ireland, is going on in *The Dundee Advertiser*.

MR. WOODWARD FINLEY has been seeing rough service in the Province of Sergipe, North Brazil, where he has been since April, without a missionary companion and much shut up to the Portuguese tongue. At Larangeiras, an official sent 200 men to break up Mr. Finley's preaching service, twice led 500, and once, 1000 in attacking his house, and on September 8, threatened another attack for the next day, in which Mr. Finley should either be killed or expelled from the country. The missionary had frustrated former attempts, and appealed to the Governor, who promptly furnished him with soldiers so that he fully maintained his ground. Amid all this trouble six or seven persons were wishing to confess their faith in Christ.

Y.M.C.A. NOTES.

The report of the Glasgow Y.M.C.A. shows a membership of 8547.

New rooms have been opened by the Stratford-on-Avon Association.

Three members of the Adelaide Y.M.C.A. have offered for mission work in China.

In Ceylon Y.M.C.A. work progresses, there being now 21 branches with 631 members.

The Brisbane Association reports rapid progress, and much real work during the past year.

At Lausanne, Switzerland, the foundation-stone of a new Y.M.C.A. building was recently laid.

The membership of the P.S.A. class in connection with the Birmingham Y.M.C.A. now exceeds 1000.

The Liverpool Central Y.M.C.A. holds a religious meeting every Saturday evening, attended by about 1000 young men.

Several members of the Y.M.C.A.'s of Hamburg offered voluntary aid in the hospitals during the late epidemic of cholera.

Mr, Herbert J. Fairfax, late secretary of the Brisbane Association, has accepted a similar position in the Hobart, Tasmania.

Mr. Henry Varley, on the eve of starting for India, gave an address on the Melbourne Cup to 700 men in the Y.M.C.A. room.

The rooms of the Chesham Y.M.C.A. were opened on the 8th inst. Thirty-six members have joined, and active work is in contemplation.

Mr. W. A. Southwell, late of the Melbourne Association, has been preaching and giving Bible readings in South Australia with much acceptance.

Associations are in course of formation at Forrest Hall (near Newcastle), Mount Pleasant (Durham), Willington (Durham), and Dudley (Staffs).

The new general secretary at Dublin, Mr. W. A. Boyd, is much cheered in his work, and has a fine band of consecrated young men around him.

Mr. R. M. G. McDowall, ex-General Secretary of the Christchurch (N.Z.) Y.M.C.A, has been appointed a Presbyterian missionary in the New Hebrides.

The St. Austell Y.M.C.A. has purchased the Ring of Bells public-house, and steps are to be taken immediately to convert it into an Association building.

We hear that the evangelistic meeting in the Christian Institute, Glasgow, is crowded to excess, and every night there are manifest tokens of blessing.

The annual report of the Swansea Association shows good work done. One member is now on his way to join the Congo-Balolo Mission in Central Africa.

Says *The Young Men's Magazine* :—"The Honolulu Association has got a paper of its own—and a very good one it is—well printed, excellently arranged, and full of live news."

Archdeacon Langley, who takes a deep interest in Y.M.C.A. work in New South Wales, has lately been giving special and very valuable addresses to the members of the Sydney Association.

The Association opened at Mayfield, Sussex, on September 7, reports progress. The workers hope to have a hall erected in a few weeks, ground for the purpose having been lent by the Gas Company.

The annual meeting of the Hereford Association was largely attended and very enthusiastic. A week's special mission for men, conducted by Mr. F. C. Bennett, the travelling sec., has resulted in the decision of several young men for Christ.

A national conference of Swedish Y.M.C.A.'s was lately held at Oerebro, when a large number of delegates attended. The best spirit reigned at the conference, and Prince Oscar Bernadotte was elected president of the national committee.

A successful delegates' meeting was held at Morpeth on Wednesday evening last week, Mr. W. S. Wilkinson presiding. Addresses were given by representatives from Newcastle, Sunderland, South Shields, and Forrest Hall, and the travelling secretary, Mr. John C. Moor.

The Jerusalem Y.M.C.A., which the missionary secretary for Egypt is visiting this month, shows signs of much activity and blessing. The secretary, Mr. Frank T. Ellis, of Mount Zion, is exerting himself for the formation and resuscitation of associations in several other centres of the Holy Land—Jaffa, Nazareth, etc.

At the annual reception of the Dundee Association, held a few nights ago, Rev. George Jackson spoke vigorously on the non-churchgoing habits of the young men of the day. He felt that men must be gone after and sought for in the Spirit of Christ. Let us show how brave and true, strong and tender the Master was, and men would be attracted to follow Him.

The Minister of War in Holland has issued a circular enjoining the officers of the army to favour the entrance of young soldiers into the Y.M.C.A.'s of the country, be they Protestant or Catholic. The rules of the various Y.M.C.A.'s are to be put up in the barracks. The minister hopes that by this means the moral condition of the troops may be improved.

The committee of the Birmingham Association arranged for ninety special sermons to young men to be preached at the churches and chapels in the town and district, in connection with the week of prayer. The direct outside work for young men lately undertaken by this Association in arranging a "P.S.A." at the Midland Institute is continuing to receive warm approval.

A successful endeavour, says *Association News*, is being made by the North Liverpool Association to get into touch with the lads of the district. A weekly gathering is held every Wednesday evening at six o'clock, to which the title is given of "Our Boys' Own." The aim is to encourage the lads to take an interest in all that is pure and noble, and to entertain them in a bright and instructive style. A powerful limelight lantern is used to illustrate biographies, travels, etc. Vocal and instrumental music is given.

ANNUAL ADDRESS TO THE Y.M.C.A.

Mr. George Williams has penned, as in past years, a New Year's address to workers and members of the Y.M.C.A. Having called earnest attention to personal spirituality of life as the secret of power and fruitfulness, he proceeds:—"The need and importance of our work increase, and I greatly rejoice to know that it continues to grow in every direction. Almost without exception the reports which I am constantly receiving from the various Associations throughout the world speak of progress and prosperity. This is cheering, and should inspire our energies, and stimulate us to renewed efforts in the work which still remains.

"For how vast is the land yet to be possessed! As Associations, let us not limit our possibilities, but rather rise to our opportunities. We have in our Y.M.C.A.'s a large and increasing army of consecrated men. We have splendid machinery for more effective service. Our organisations for the most part are strong and healthy, and the all-necessary spiritual power—without which all human efforts are fruitless—is available. The power of the Holy Ghost is not exhausted. The Pentecostal fire is not extinguished. Oh, that God may be pleased to repeat in all our Associations the Apostolic experiences, and by the mighty, quickening power of his Holy Spirit make our Associations, in the future, instruments of usefulness far transcending the most blessed achievements of the past."

The motto text for the year is :—

"Only be Thou Strong and Very Courageous."

This Mr. Williams briefly expounds from a practical point of view, adding :—

"As Associations the Bible has ever been our chart. The Y.M.C.A. was born in the atmosphere of prayer and Bible study. Herein is the secret of the development and permanent spiritual growth which God has graciously vouchsafed.

"Shall we not, as Associations, renew our allegiance to God's word, and in all departments of our work follow its directions, that we may claim the fulfilment of its 'exceeding great and precious promises'?

"The call for young men of 'strength' and 'courage' was never louder or more distinct than it is to day. The 'signs of the times' clearly indicate that a new age is fast approaching; I therefore summon you young men, in the name of Christ, by his strength and grace to prepare yourselves for it, to realise your responsibilities, and to fulfil your God-given Mission. You are in possession of a glorious heritage. The door of opportunity is thrown widely open. The highway of usefulness is prepared for you to the uttermost parts of the earth. Respond, I pray you, to the pressing demand of the age."

'KWEZI LAMACI MISSION.

The treasurer of the Birmingham branch has recently received a letter from Mrs. Aitchison, giving a sad account of the famine around them. In many families the children were so weak that they were unable to walk to school, and cases were known where they had been glad to cook rats and mice. To further add to their distress, many had lost their cattle through the bitter cold spring. Several vessels had landed large cargoes of maize from America, but the natives having lost their stock, and prices being high, had not the means to buy.

Mr. Aitchison has induced those around him to cultivate roots and vegetables and breeding of poultry, so that in times like the present they will be better able to withstand such hardships.

The prayers and sympathy of friends are earnestly asked. Any help may be sent through the Y.M.C.A., Birmingham.

NEW YEAR APPEALS.

Iron Mission Room, Shoreditch.—J. Knowles, 21, Benthal-road, Stoke Newington, N., asks help towards giving Christmas and other dinners.

The Albany Institute pleads for the general work, for £20 to clear the year, and for special seasonable efforts.—W. G. Ramsay, 157, Camberwell-road, S.E.

Gibraltar-walk Mission.—For special seasonable gifts and treats for the distressed poor and for the children.—Address A. H. Tyler, 8, Penn-street, Hyde-road, Hoxton, N.

Shap-street Mission, Kingsland-road.—The secretary asks help on behalf of the work among the poor children. The treasurer is Mr. Thomas Hunt, 7, King Henry's-walk, Balls Pond-road, N.

Christian Blind Relief Society.—Help is asked for this society, and especially in order to provide seasonable gifts for the blind poor.—Rev. J. Pullein Thompson, St. Stephen's, North Bow, E.

Homes for Working Girls.—Over 2000 young women have enjoyed the benefits of these London Homes during the past year.—Mr. John Shrimpton, Westminster-chambers, 3, Victoria-street, S.W.

The Spitalfields Lodging House Band wish to feed 200 destitute children out of the lodging-houses. Hospital and surgical-aid letters will also be gladly accepted.—A. T. A. Millership, 50, Lenthall-road, Dalston, N.E.

The Grove Mission, Southwark, finds among the waterside and similar casual labourers great distress. Help is asked for the "Basket and Bible" and "Feeding the Hungry" funds.—John W. Weston, 31, Park-street, Southwark, S.E.

Frederica Mission, Cardiff.—Working in the worst part of Cardiff, among the poorest and most distressed, the missionary feels greatly the need of help for the children and aged poor.—Address Mary Mason, 32, Loudown-square, Cardiff.

The General Domestic Servants' Benevolent Institution relieves aged and infirm servants by pensions and temporary relief. Since the formation of the institution 302 pensioners have been elected. —William Sly, 32, Sackville-street, S.W.

Sheffield.—The Rescue and Evangelisation Society find all around a large amount of misery and want, some of the cases being most deplorable. The workers feel compelled to make a strong appeal for help.—William Corbridge, 250, Duke-street, Sheffield.

Hackney Juvenile Mission.—In view of winter snows and frosts, left-off clothing, boots, Christmas and other cards, pictures, or toys are needed at once. Also help for the Christmas and New Year's dinner, etc., to poor boys and girls at Lyme Grove Hall.—A. A. Knight, Knightsville, Brockley, S.E.

Rescue Homes.—May I plead for two small homes through which many have been rescued? It is very expensive to provide clothes for service, etc. Gifts of money, clothes, old or new, pieces of stuff, interesting books, etc., would be of use.—Hon. Louisa Kinnaird, 48, Lisle-street, Wardour-street, W.

Home Teaching Society for the Blind.—The secretary writes:—We have sixteen blind teachers and guides itinerating daily, and carrying books from house to house in all parts of London. We have also borne the initiatory expenses of starting some sixty country branches since 1855. We need £200 for a clear start for 1893, and on behalf of the sorrowing blind we ask help.—Ralph Tait, 31, New Bridge Street, E.C.

Orphan Working School.—"The receipts of 1892 will largely exceed those of the previous year, still the necessary expenditure has far more than exceeded the increased income, and we are, at the present time, in urgent need of at least £5000. Our board feel that while 123 fatherless children are on the list of candidates, earnestly appealing to them for admission, they cannot reduce the number to be elected." —Algernon C. P. Coote, 73, Cheapside, E.C.

The Belfast Home for Blind was started in February, 1891, and in February, 1892, the property where the home stands was purchased for £1500. A friend promised that if that money was paid before February, 1893, he would give £500. We have received £670, leaving £830 to be still raised. Only five weeks remain, but we feel that the Lord, who has never allowed us to be in debt, will not forsake us now.—Carrie Pim, 1, West Elmwood, Belfast.

Rev. J. Rolfe Fisher writes that the poverty becomes increasingly great. As the manager of several large Board schools, he wants to continue the dinners to about 200 children daily who have mostly gone breakfastless to school. Twelve hot, nourishing dinners of soup and whole-meal bread, with a second course of pudding, bread and jam or syrup, are provided for one shilling—240 for £1. He also supplies from the kitchen a similar meal for a halfpenny to men and women out of work, and sends hot food gratis to the sick poor in their own homes.—Address, 26, Cottage-grove, Bow, E.

MORLEY ROOMS, BEDFORD ROW.

The conditions of a barmaid's life in London are favourable neither to physical nor moral well-being. The period of toil is very long, in many cases averaging fifteen to eighteen hours a day, with half that time on Sundays. This constant strain inevitably results in bodily weakness and in ailments of a serious kind. As to the moral aspect of the question little need be said, as it is well understood that the social atmosphere of our drinking saloons is of the unhealthiest description. Even with the best possible endeavours, it must always be difficult for young women in such circumstances to remain uncontaminated.

It would be a happy thing for future generations if female labour were entirely prohibited in places where strong drink is sold. But failing that, there are strong reasons for bringing every good influence to bear on these young women. The Barmaids' and Restaurant branch of the Y.W.C.A., under Miss C. M. Gough (with Miss Morley as honorary superintendent), has done much in this direction. The rooms at 14, John-street, Bedford-row, are a centre of blessed work. We hope that friends in dispensing their Christmas and New Year benefactions will not overlook this quiet but very effective agency on behalf of our much tempted and tried sisters at the bar.

THE GOSPEL OF SONG IN SPAIN.

At present the Gospel in song is taking hold of hearts. What holy angels spake, unholy guilty sinners of every grade and shade, out of every nation and tongue, in time and through eternity do and will sing. It would have done your heart good to see the effect the singing of some of our hymns had the other night upon men, women, and children in our newly-acquired "local." But the climax was reached when the newly-gathered children of the day and night school responded in appropriate verse to the childish but wicked composition of the members of the "Sacred Heart" in their usual endeavour to excite the people against the "Protestantes." During the singing I noticed tears starting from some of the mothers' eyes. Our hymns are now to be heard in houses, factories, and streets. To-day we expect the visit of the officers of justice to embargo our goods for costs—250 francs—for destruction of the idol in Criptana. This does not include the *costs* of first appeal and *fine*, which, if not paid, will result in imprisonment. Our enemies in this place are hoping the work will come to nought.

My father has over one hundred men, women, and children under instruction in the day and night school. Our public Gospel services are largely attended, and a spirit of inquiry and desire to know the truth is spreading all around, both among men and women. E. Lawrence.

Caldas de Montbury, Barcelona.

BRITISH SUNDAYS IN ITALY.

The Missions to Seamen Institute at Savona, in Italy, has issued its annual report, in which it states that what militates most against a good attendance of British sailors at the services is the Sunday working on board the ships. "We know instances where the shipmasters have been God-fearing men, who would have been glad to give their crew a day of rest, and who had a craving to come to the morning service themselves, but they have been forced to work their ships and have stayed away from the service, because, said they, they could not come up and worship with an honest heart, knowing that their men were hard at work and deprived of such a privilege.

"The practice is on the increase, and Savona is gaining an unenviable notoriety in this respect. There may sometimes be seen Italian, Danish, Swedish, or Spanish ships peacefully moored on a Sunday morning, the crews enjoying their Day of Rest, whilst on board the British ships there is noise and shouting, the creaking and beating of steam winches, and the men hard at work. Look at it from whatever point of view you like, it is a disgrace, and a great one, that the very British who at home profess to look upon the Continental way of spending the Sunday with great disapproval, should set such an example in the Continental ports.

"What makes matters worse is that we are assured that these very owners, who give their shipmasters pretty clearly to understand that they must work their ships in port on Sundays, are in many cases men of reputed piety, who would almost certainly repudiate any such intention when the facts were clearly brought home to them."

THE NATIVE RACES AND DRINK.

The united committee for the prevention of the demoralisation of native races by the liquor traffic have now been carrying on their operations for five years. Amongst their number are to be found specially delegated representatives of twenty-one societies of a missionary, philanthropic, and temperance character. If all the various bodies thus represented contributed to the funds, and thus testified their interest in the work pecuniarily as well as by representation, the committee would not be in financial difficulty. Only six societies afford financial support, and the sums received from the twenty-one societies represented only amount in all to £26 6s. With the most rigid economy such a world-wide work cannot be carried out for less than £500 per annum. At the present moment individual members of the committee have had to become personally responsible to their bankers in order to secure an advance which would enable them to pay their assistant secretary the arrears of his almost nominal salary. Unless a considerable sum is forthcoming immediately the committee will have a serious deficiency in their accounts, and they therefore make an earnest appeal to the supporters of the various Missionary and Temperance organisations to do *as individuals* what, in most cases, these societies feel themselves precluded from doing, and to forward contributions to the Hon. Sec. (Rev. J. Grant Mills), 139, Palace Chambers, Bridge-street, Westminster.

Unless this is done the committee will be unable to continue their work. This would be much worse than a national disaster, for it would affect nations and races all over the world. It must not be supposed that the ratification of the Brussels Treaty has rendered the committee's efforts needless. Even where that Treaty applies, constant vigilance is necessary to prevent or to rectify the violation of its provisions, and there are many parts of the world, to which the treaty has no application, which call for, and are eliciting, the most strenuous efforts on the part of the committee.

THE WEEK OF PRAYER.

The following are the principal united meetings intended to be held in London in the first week of the New Year.

PORTMAN ROOMS, BAKER-STREET, W.
Daily at 11.30 a.m.

Monday, Jan. 2.—Humiliation and Thanksgiving.—Chairman, Lord Kinnaird; address by Prebendary Eardley-Wilmot, M.A. Tuesday, Jan. 3.—The Church Universal.—Chairman, Gen. Sir Robert Phayre, K.C.B.; address by Rev. H. R. Reynolds, D.D. Wednesday, Jan. 4.—Nations and their Rulers.—Chairman, Sir William Willis; address by Rev. Gilbert Karney, M.A. Thursday, Jan. 5.—Foreign Missions.—Chairman, Mr. T. Morgan Harvey; address by Rev. J. R. Wood. Friday, Jan. 6.—Home Missions and the Jews.—Chairman, Mr. Donald Matheson; address by Rev. G. F. Pentecost, D.D. Saturday, Jan. 7.—Families and Schools.—Chairman, Mr. George Williams; address by Rev. W. Darlow Sarjeant.

THE SOUTH LONDON MEETINGS.

Daily during the week as follows:—Monday, at 7 p.m., Metropolitan Tabernacle, Dr. J. A. Spurgeon and Dr. A. T. Pierson. Monday, 7.30, Grafton-square Congregational Church, Clapham, Rev. J. G. Rogers, B.A. Tuesday, at 7.30, Wesleyan Chapel, Mostyn-road, Brixton, Rev. W. J. Marris. Wednesday at 7.30, Presbyterian Church, Clapham-road, Rev. D. McEwan, D.D. Wednesday. 7.30, Congregational Church, Streatham Hill, Rev. J. P. Gledstone. Thursday, at 8, Holy Trinity Schoolroom, Upper Tulse Hill, Rev. E. L. Roxby, M.A. Friday, at 7.30., The Schoolroom, St. Matthew's, Brixton, Rev. Marcus Rainsford, M.A., jun. Saturday at 8, The Schoolroom, St. James', Clapham, Rev. F. A. C. Lillingston, M.A.

MILDMAY CONFERENCE HALL.

Meetings daily during the week of prayer as follows:—Monday, 2nd, 11 a.m., Mr. James E. Mathieson, Dr. Bullinger, Rev. J. Wilkinson; 7 p.m., Colonel Morton, Rev. G. C. Grubb. Tuesday, 3rd, 11 a.m., Rev. D. B. Hankin; 7.30 p.m., Rev. J. Stuart Fox. Wednesday, 4th, 11 a.m., Rev. E. A. Stuart; 7.30 p.m., Rev. Alfred Bax. Thursday, 5th, 11 a.m. Lieut.-Gen. Brownlow, R.E.; 7.30 p.m., Rev. H. Sharpe Friday, 6th, 11 a.m., Mr. H. Wilbraham Taylor; 7.30 p.m. Rev. G. Boggis, Saturday, 7th, 11 a.m., Rev. F. W. C. Rigby 7.30 p.m., Dr. James L. Maxwell.

THE CITY MEETINGS.

Meetings each day in the Y.M.C.A. Lecture Hall, 59 and 60, Cornhill, from 12 to 2. Mon., Rev. W. J. Dawson; Tues., Revs. J. G. Train and H. W. Webb-Peploe; Wed., Revs. F. W. Macdonald and F. B. Meyer; Thurs., Revs. E. A. Stuart and J. J. Fuller; Fri., Revs. W. R. Mowll, James Adler, and H. Grattan Guinness, D.D.; Sat., Mr. N. R. Hughman. Also meetings each evening at 6.30; various speakers —Dr. G. F. Pentecost on Thursday evening.

Among the numerous series of meetings to be held in various parts of the Metropolis, the following may be specially mentioned:—

Y.M.C.A., 186, Aldersgate-street.—Daily at 1 (arranged by Y.M.C.A.).

Exeter Hall (arranged by Y.M.C.A.), daily, Saturday excepted, at 1 p.m.

St. Paul's, Onslow-square (Church Room), daily at 5 p.m., but on Saturday at 7.30 p.m.

Powis Hall, Powis-gardens, Bayswater, daily at 8 p.m. (Saturdays excepted). Addresses by Mr. R. Anderson, LL.D., Mr. Finlay Gibson, Mr. J. E. Mathieson, Rev. H. G. Thwaites, Pastor Frank White, and Rev. J. Wilkinson.

Down Lodge Hall, High-street, Wandsworth.—Meetings daily (except Saturday), at 4 p.m.

Letters to the Editor.

SPIRITUAL POWER.

Dear Sir,—This subject is one of infinite importance to the Church and the individual believer. If there is one thing more than another required in the Church or with the follower of Christ to-day, it is spiritual power. Where this power is it acts as a mighty magnet, drawing, moving, impelling men. Ungodly men, while they refuse, in too many cases, to be drawn by this power, yet are moved to confess that there is a power in many Christians not to be found in the worldly-minded man, although so far he may be morally good.

How to receive and how to retain this power, are questions many are asking to-day. It is one of the hopeful signs of the times that so many are earnestly seeking light on these points.

How may I receive this power from on high? the inquirer asks. But some who thus inquire forget to ask first of all, What are the conditions God requires of me before He can bless, and make me a living flame for Him? In 2 Chron. vii. 14 we find God's conditions: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and forgive their sin, and will heal their land." If we have named the name of Christ, and desire to be flames of fire for Him, we must note carefully the four conditions mentioned in the verse as conditions required by God before He can bless.

The first is *Humility*. We must have the meek and lowly spirit; for "He that humbleth himself shall be exalted." We cannot lie too low before God. Why are we lean and parched and without power? Is it not because we refuse to stoop to conquer? We must stoop to the living spring and drink, if we long to have the living water in us a well springing up, and flowing out, to refresh others. The vessel must be emptied ere it can be filled.

The second condition is *believing prayer*. Taking God at his word, and believing that He really means what He says. We fear that men often pray to be delivered from the dominion of sin, and to be "filled with the Spirit," when in reality they do not mean what they say. They are not praying in the Bible sense. The measure of our faith is the measure of our spiritual life and power. We are to "expect great things from God," and then "attempt great things for God."

The third condition is *the seeking heart*. "And seek my face." That is, "Look to *Me*," "seek my face only." God's call to me is "Seek ye my face," and my heart responds, "Thy face, Lord, will I seek." The response must come from the heart.

The fourth condition follows—viz., *whole-hearted surrender*. "And turn from their wicked ways." That is, turn, and return to God. If we let Christ have the mastery over us, we will have the mastery over self; we will conquer and overcome. We must see that the cords are all cut, that Christ is our king, and that our wills are swallowed up in his. Let man's part be attended to, and God's part will not be wanting. In other words, fulfil the conditions, and the promise is sure. "Then will I hear from heaven, and will forgive their sins, and will heal their land."

But the query comes, how may we *retain* this power? First of all, have we opened the avenues and chambers of the soul for the Spirit to enter, to take possession, and to remain? If any cellar or corner in the heart is preoccupied, how can the Spirit enter and reign there? He cannot. We shut Him out. He is waiting to enter if we are prepared to receive Him.

As Principal H. C. G. Moule says in his "Veni Creator:" "Our part is to open in humblest faith all the avenues and regions of the soul and life, that we may be filled with what we already have." This is true, but we must not despise the true waiting spirit. At the same time, we must see to it that our waiting is not another name for idleness. I have never seen anything better on the "waiting spirit," than Rev. Wm. Arthur's wise and weighty words in his flaming book, "The Tongue of Fire." The cheap edition at 1s. 6d. brings it within the reach of all. The anxious inquirer after power for service should also procure Rev. Andrew Murray's "With Christ in the School of Prayer." It is one of the finest books on the subject of prayer ever written. There is, I may mention, another book among the many, which, to my mind, is the best book on the spiritual life that has been published in recent years. I mean "Studies in the Spiritual Life," by Rev. John Baird, Edinburgh. It is a mine of spiritual wealth.

If we would retain and increase the spiritual life, we must covet earnestly the *single eye*. As Rev. F. B. Meyer says in one of his admirable little books: "God will not give a man water merely to turn his own mill wheel."

Furthermore, we must use what we have received. The law of Christ's kingdom is *Use* or *Lose*.

"An Anxious One," in your issue of Dec. 8, wished to know, "If one can have this spiritual power working in him in the ordinary routine of workshop life, etc., or is it only for ministers, missionaries, and such like, who are wholly engaged in Christian work?" I know what all this means. I have passed through the same experience. When in business in the busy city of Glasgow, many a time I found it hard to keep in touch with Christ. But it *is* possible even in the busy workshop, or in the whirl of business, to live the crucifixion, resurrection life.

I may say in passing that "An Anxious One" errs if he thinks that ministers, because of their position, are above the reach of temptation. Their temptations may not be exactly the same as those which many have to grapple with in workshops, places of business, &c., yet ministers stand out more exposed to the fierce and subtle assaults of hell. If the devil can manage in any way to bring down one of the Lord's standard-bearers, causing confusion in Jehovah's camp, he knows his opportunity has come, and the forces of hell are mustered to take advantage of it. We have all our own particular temptations to meet and overcome, for "we have turned every one to his own way."

Let "An Anxious One" get surcharged with Divine electricity, and fully realise his position in the workshop or elsewhere, as a representative of Christ, and the holy spark within will burn steadily day by day, notwithstanding the uncongenial environments, only he will need to feed the fire, not in fits and starts, but moment by moment. Is. xxvii. 3.

The Psalmist says (xvi. 8), "I have set the Lord always before me; because He is at my right hand, and shall not be moved." If we are "to be steadfast, unmoveable, always abounding in the work of the Lord," we too must set the Lord always before us, at one time as well as another. That is equally, "in every place, in every condition, in every company, in every employment, and in every enjoyment." The devil and his agents are no doubt mighty, but our Lord is almighty. We conquer in Him, as we live to Him, and for Him, and with Him. Have faith in God and do the right. Let patience have her perfect work. God's delays are not God's denials. The spiritual life is a growth—growth by development. First the blade, then the ear; after that the full corn in the ear. "The path of the just is as the shining light that shineth more and more unto the perfect day."

Many are seeking after signs rather than Christ. Seek Christ, his face, to know Him, to do his will. Only obey the Heavenly Vision, or the Saviour's voice, and He will lead step by step into greater liberty, light, joy, and power. Take time to be holy. Wait before God in private, and you will be changed into the same image from glory to glory, and thus your spiritual power will daily increase.—Yours in the Master's service,

T. Moore Smith.

Free Church, Sandwick, Shetland.

CONVENT SCHOOLS AND CONVENTS.

Dear Sir,—May I be allowed space in your valuable paper to say a word of warning to the women of England against the many convents which are springing up in our land? I believe that those Protestant parents who send their girls to convent schools make a great mistake.

If a mother place her child on the edge of a precipice, she has but herself to blame should that child fall over.

I have often heard the remark, "Oh, but the nuns teach such lovely work in their schools."

True, they do, but, happily, lovely work is not confined to convent schools; and were it so, shall we risk the taking in of false teaching for the sake of a stitch in embroidery?

Last year terrible discoveries were made in a Naples convent, which went by the significant name of the "Convent of the Buried Alive Nuns." A young girl in that city had formed an attachment, contrary to the will of her parents, and, refusing to break off the engagement, she was forcibly placed by them in the "Convent of the Buried Alive."

These good parents, however, seem to have had a vague idea of what is involved in being "buried alive," for they expected both to be able to see their daughter and to hear from her. This they soon found was impossible, and failing to prevail with the heads of the convent, they appealed to the municipal authorities. The officers of the law forced an entrance, and in this holy retreat the poor victims of superstition were found in an indescribable state of neglect and misery. Half-naked and half-starved, many of them had become imbecile through cruel treatment.

I have just found that a convent of this description stands nearly opposite my own residence in Rome. No name, no inscription, proclaims its dark uses, but on my inquiring what building it was, I received the answer:—It is occupied by those nuns who never, never, never go out! And one can now understand why its windows are of the smallest, and, besides, are half-shuttered and covered with iron bars!

What is going on inside? Let us ask escaped nuns! The poor victims now in may only be released by death.

And yet, in spite of the black revelations which again and again come to us from these closed houses, there are still convents in free England which may not be visited!

Oh! sign the petitions now being got up for Parliament, that the convents of England be open to visitation. We have signed them in Rome, on your behalf. Shall young girls be shut up behind iron bars against their will for life, and that in a Protestant country? God forbid!

Yours sincerely,

Rome, December 1. Margaretta Thomas.

HOW TO STOP VIVISECTION.

Much has been written against Vivisection, but the time has now arrived for vigorous and concerted action to stop the iniquity. Let all who know the cruelty and wickedness of the practice unite in a crusade such as our fathers carried on against the slave trade, and such as in recent years was waged against the legalised iniquity represented by the C.D. Acts. With God's blessing the same results will in a few years be secured. Vivisection, like legalised slavery and prostitution, shall be overthrown and swept away for ever from our country.

"But," someone may reply, "it is supported and practised by doctors and learned scientists. It is taught by the faculty and is sanctioned by Acts of Parliament." I admit all that; but let us be strong and of a good courage. There are two powers more than equal to these opposing forces—truth and righteousness: let us rely on them.

I venture to make a few suggestions as to the practical means to be employed:—

There must be agitation. People generally must be enlightened and convinced. The whole nation must be aroused to feel that we are guilty of a great wrong while vivisection is legally sanctioned.

Let there be lectures with illustrations. Let a living dog be shown. Then exhibit the apparatus used and explain, in temperate language, a few of the tortures called "experiments in scientific research." Coloured pictures would help. At the close get signatures for petitions.

Placards with descriptions of two or three experiments and pictorial illustrations might be posted about. (This was done a few years ago.)

Short articles and letters in every newspaper and magazine possible would be valuable in educating the public.

Let there be deputations to every M.P., asking him to support a bill for the total abolition of vivisection, and making all such practices subject to the same punishment as if practised by non-medical men.

Let those who condemn the practice discountenance it by not employing any medical man who supports it and by not contributing to any hospital where it is taught or practised. This may be called "boycotting," but if we patronise and support vivisection do we not thereby countenance the evil and become partakers of the sin?

"All this will involve labour and money." Quite true. So does every reform, but vivisection is a great evil and must be abolished. "Open thy mouth for the dumb." H.

THE LATE REV. C. GRAHAM.

Dear Sir,—Having known and esteemed the late Rev. Charles Graham, I read with interest the sketch given in the last Christian, and desire to say that while the greater part is correct and richly deserved, the record contains a few inaccuracies. No person bearing the title of "Lord Mountjoy" was connected with "the rebellion of 1798." Mr. Graham's father was highly estimable, but not "an officer in the Army."

His mother's worth was incalculable, and her influence, together with the instrumentality of Methodism, led to his conversion and that of his brother John. After these two brothers had given proof of their fitness for the work they were both received into the ministry of the Primitive Wesleyan Connexion, not "to the vexation of their parents and friends," but (as we understood) with their cordial approval. After several years of circuit work they resigned their offices, and the subject of your sketch took the course which you describe, but his brother, after ministering in Craven Chapel, London, and afterwards in Sydney, was drowned while on a visit to his relatives in America. They were men of God, rich in mental power and faithful in the service of their Master.

Faithfully yours,

James Wilson, Methodist Minister.

Grosvenor-square, Dublin, December 24.

Obituary.

REV. WILLIAM LAW.

LAST week we announced the illness of Rev. William Law, who has since passed away, deeply regretted by all who knew him. Mr. Law, who succeeded Canon Quirk in the vicarage of Rotherham, was for some time curate of Beverley, and of Doncaster, with Mr. Carr-Glyn. He came with him to Kensington, and in 1883 inaugurated the Harrow Mission. His appointment to Rotherham was due to the sound judgment of the late Archbishop Thomson. Mr. Law succeeded to a well-organised parish, every work in which flourished under his personal care. He had the spirit of a true evangelist, and won the hearts of the people.

MR. JOHN F. SHAW.

We hear with regret of the death of John Farquhar Shaw, the founder and head of the firm of John F. Shaw and Co. His life was one of much Christian and general activity, diminished only by the weakness of advancing age; and he was able, until about two years ago, to display an energetic interest in all his business and other concerns. In his Christian work he was connected for many years with Rev. J. Harington Evans, while ministering at John Street Chapel, Bedford Row, and was afterwards prominently identified with the late Bishop Villiers, when at St. George's, Bloomsbury. He was on the Committee of the London City Mission in its early years, with Mr. James Nasmyth and Rev. John Robinson, and worked likewise in a similar capacity for the National Refuges. As a publisher he has rendered permanent and widespread service in the issuing of many works by Dr. Cumming, Dr. Winslow, Dr. Saphir, and Rev. W. Pennefather.

ARCHDEACON HESSEY.

The death is announced of Dr. James Augustus Hessey, Archdeacon of Middlesex, in the 79th year of his age. Born in London in 1814, he was educated at Merchant Taylors' School and at St. John's College, Oxford. In 1842 he was appointed Public Examiner at Oxford; and in 1845 to the headmastership of Merchant Taylors' School. This post he filled for a quarter of a century, being also Preacher of Gray's Inn from 1850 till 1879. He was Grinfield Lecturer on the Septuagint 1865-7, and again 1867-9; Select Preacher to the University of Oxford in 1850, Bampton Lecturer in 1860, Boyle Lecturer at the Chapel Royal, Whitehall, 1871-3, and Select Preacher at Cambridge 1878-9. Dr. Hessey's list of publications was extensive, including "Schemata Rhetorica," "Biographies of the Kings of Judah," "The Restoration of the Holy Places," "Sunday: its Origin, History, and Present Obligation considered," and a large number of sermons preached on various occasions.

MRS. THOMAS, ROME.

On the evening of Monday, December 19, the Evangelical work in Rome sustained a distinct loss in the death of Mrs. Thomas, the wife of Rev. John Thomas, who represents the British and Foreign Bible Society in the city. An operation, rendered necessary by severe illness, was effected by most skilful hands, but availed not to ward off the end. Mrs. Thomas faced it all with a calm courage, impressing the medical men around her with the spirit which she manifested. The funeral service took place on Wednesday, the 21st, at the Protestant Cemetery, and was conducted by Rev. Dr. Gray. Rev. L. Conti testified to the active Christian life which Mrs. Thomas had led, and Rev. Dr. Prochet offered prayer at the grave.

Quiet and reserved as she was, Mrs. Thomas found vent for her activity in various ways. Besides aiding her husband effectively and continuously in his work in the Bible depôt, she bore her part in the mission started by Mr. Thomas some time ago, near the Porta Pia. Once a week she gave her services in connection with one of the medical missions under the care of Rev. Jas. Wall. Her kindly and large-hearted interest in all the work going on made her many friends.

REV. WILLIAM HOLESGROVE.

The beloved and faithful vicar of Henlow (Beds), who passed lately to his rest, was a bright example of what an Evangelical clergyman may become in a country parish, and his death was the subject of genuine grief throughout the village. Mr. Holesgrove was appointed to the vicarage of Henlow in 1875, having previously been successively curate of St. George's, Gloucester; Felixstowe; and chaplain of Seckford Hospital, Woodbridge. The funeral of Mr. Holesgrove was very largely attended, the church being crowded. There were many clergymen and Nonconformist ministers present. Rev. A. Webb, in the course of the funeral sermon, spoke as follows of the late vicar:—"(1) He had an intense love of the Gospel. He was not moved by the criticisms or shifting sands of the present day. He loved the Gospel of Jesus. Christ and his salvation was very real to him. (2) He carried out in his daily life that which he taught in the pulpit. It has been well said of him that his daily life was a sermon. It is now nearly three years since I first knew him, and I could not but feel then, as I have proved since, that he was a true child of God. (3) He was a true pastor. (4) He loved the Church of England with true devotion."

Evangelistic Notes.

Dr. L. W. Munhall's labours in Dayton, Ohio, are being greatly blessed. Large numbers have professed faith in Christ.

Rev. John Burnham has held an interesting special mission in Southwell. Some encouraging indications have appeared of fruit.

Rev. C. H. Yatman, American evangelist, is having a season of great religious interest in New York, at Union-square Theatre, and other places.

Mr. T. W. Canning, of the London Evangelisation Society, has completed a fortnight's mission at Nairn in connection with the United Presbyterian Church. The attendance at the meetings has been good all through. The Lord's blessing rested upon the work. Christians have had a time of quickening and refreshing, and not a few, it is believed, have found rest and peace by believing in Jesus.

JAMES MACMILLAN, Minister.

Mr. Charles Minor has been holding evangelistic services at the Royal Assembly Rooms, Reading, since Nov. 6, and will bring the series to a close on Sunday next. Mr. Minor's earnest and happy manner has drawn large audiences of those who habitually neglect the means of grace. There has been a continued and increasing power in the meetings, and many have yielded themselves to God. During the week nights Mr. Minor has been engaged in Gospel and temperance work, both in Reading and Tilehurst, with good results. At the latter place Major Liebenrood took part in the meetings.

Rev. E. Payson Hammond, who has lately been labouring at Cambridgeport and Somerville, U.S., has been greatly pleased with the evangelistic work being carried on at Cambridgeport by Mr. J. S. Paine. He adds:—"Mr. Paine always has two or three inquiry meetings at the close of his service. Whenever any are serious, they know that some one is ready to take them by the hand and lead them to Jesus; and thus, by mingled prayer and wisely directed effort, the work of conversion goes on year after year. Too many are satisfied with having crowds in their Sunday-schools and a kind of enthusiasm manifested in singing and in the general service. They seem satisfied with trying to feed those that are spiritually dead, but this is very unsatisfactory work, especially for those who are longing to see the dead made spiritually alive."

Personalia.

Dr. Herber Evans has, it is announced, resolved to decline, owing to his health, the principalship of the North Wales College.

Prebendary J. Rawson Lumby, Dean of Grandchester, well known for his expository writings, has been appointed successor to the late Dr. Hort as Lady Margaret's Professor of Divinity at Cambridge.

Rev. Thomas Cook, Wesleyan Connexional evangelist, who has recently returned to England after a remarkable mission in South Africa, has decided to ask the Conference of 1893 for a year's leave of absence, so that he may hold a series of missions in the Colonies.

Rev. J. Ossian Davies revisited last week his former charge at New Court, receiving a warm welcome. His sermon on "The Names of Jehovah in the Old Testament" must have stirred in many minds a new sense of the treasures hidden in the Word awaiting the diligent searcher.

Dr. John Gritton, we are authorised to state, has, by letters to the Archbishop of Canterbury and the Bishop of London, seceded from ministry and membership in the Church of England; and has received believers' baptism, intending to minister, if the Lord wills, as pastor in a congregation maintaining that ordinance.

Mr. J. E. Budgett-Meakin has given up in the meantime his intended tour in America. Since his return to Morocco, he has acquired the proprietorship of *The Times of Morocco* and *The English Press* of that place, resuming his editorial duties to relieve his father, whose failing health necessitated his retirement from the editorship.

Dr. Parkhurst, of New York, seems determined to carry on the war for good government in that city, which was begun by Dr. Crosby, as President of the Society for the Prevention of Crime. What he is now doing is to organise, under the name of the City Vigilance League, a thorough investigation into the condition of civic government in New York.

Temperance Notes.

THE Bishop of Carlisle, in the course of a recent address at Penrith, reminded his hearers that there are about 1000 parishes in England where there is not a single public-house.

The Church of England Temperance Society at Bradford has withdrawn from the Temperance Federation of the town, which has hitherto united the temperance workers of all denominations.

The Peckham Rye Branch of the British Women's Temperance Association recently held a successful eight days' mission, resulting in sixty-nine pledges, and the addition of thirty new members to the branch.

Madame Loyson, wife of Père Hyacinthe, now on a visit to the United States, puts as the first step toward the evangelisation of France the prohibition of intoxicating drinks, and says that "in France the wine-cup is the god of the masses."

The shutting of public-houses in England on Sundays has been engaging the attention of the Government. The view of Ministers is that Sunday closing should not be dealt with by a general enactment, but should be left to be settled by the local authorities.

The women's building at the Chicago Exposition, which is expected to form an unequalled attraction, will be fittingly remembered by the erection of a women's memorial building, to be presented to the city of Chicago by the various women's clubs in America.

The remarkable address which Miss Willard gave at the Denver Convention a short time ago will be published in London by the World's W.C.T.U., 47, Victoria-street, Westminster. All who wish to get a comprehensive idea of the progress of thought in reform work should read it.

A recent issue of the *Chicago Graphic* contained an interesting sketch of Lady Henry Somerset, with portrait of her ladyship. The readers were informed that she will lead the large delegation of "White Ribboners" who will be present at the opening ceremonies of the World's Fair.

Lady Henry Somerset has again been driven to explain through the Press the fact that she inherited several licensed houses as part of her father's property, and that she cannot deal with them until the leases expire. She has already been able to close eight houses, and does not intend to grant a lease to any licensed houses.

A five days' Gospel Temperance Mission has been held in Victoria Chapel, Wandsworth-road, when stirring addresses were given by Mr. and Mrs. W. S. Caine, Miss Coles, Mr. Raper, and other well-known Temperance advocates. Pledges were taken every evening, and by some who had suffered deeply through the awful curse of the drink.

The executives of the Scottish Temperance League, the Scottish Permissive Bill and Temperance Association, and the Independent Order of Good Templars, have agreed to hold a National Temperance Convention in the City Hall, Glasgow, on Tuesday, January 17, to give expression to the views of the Temperance Reformers of Scotland.

Mr. George Blaiklock lately gave an address at Upton Park on the Bishop of Chester's scheme for dealing with the liquor traffic, in the course of which he showed that drunkenness had been increasing of late years in Gothenburg, and adduced evidence to show that the system in vogue there was not the success that its advocates would have us believe.

Canon Wilberforce will preside for Lady Henry Somerset, who speaks in Manchester at the great temperance demonstration on Monday, Jan. 23, in the Free Trade Hall. Sir Wilfrid Lawson will preside for Miss Willard, who speaks there on the 24th. Both ladies are engaged to speak at large meetings, which have been arranged in Edinburgh.

The Norwegian Women's Total Abstinence Union, which has hitherto consisted of five separate branches connected with the World's Women's Christian Temperance Union, is now formed into a National Organisation in conjunction with the Young Women's Christian Association, and as a branch of the World's Women's Christian Temperance Union. Countess Wedel-Jarlsberg has been elected president of the Central Committee.

There has been quite a temperance revival in New Haven, Conn., under the lead of Thomas Edward Murphy, son of Mr. Francis Murphy. Four audiences, in number over 10,000, were addressed in one day, and in them alone 1000 converts to temperance were secured, a hundred Yale students being among the number. In all over 5000 converts have been made during a stay of three weeks.

The executive committee of the British section of the World's W.C.T.U. are wise in the importance they place in good and popular literature. They have already secured some of the best known writers for the pamphlets they have published, and recently Her Grace the Duchess of Bedford has given them the exclusive right to print all she writes. A Bible reading by the Duchess will shortly be issued at 47, Victoria-street, Westminster.

The Book World.

A LINK WITH THE PAST.

Bible students will thank Mr. J. Rendel Harris for his popular account of the Newly Recovered Gospel of St. Peter. (2s. 6d. *Hodder & Stoughton*). It is true that it has been somewhat hurriedly produced, but his competent knowledge of this line of archæological research lends deserved weight to his views. While rejecting all canonical authority for this latest link between the past and the present in scriptology, Mr. Harris shows how all these modern "finds" are making more and more unassailable the New Testament writings.

The Cambridge University Press has issued The Gospel According to Peter and the Revelation of Peter. (2s. 6d.) Here we have the text of both the newly-recovered Greek fragments, with lectures, historical and explanatory, by J. Armitage Robinson, B.D., and M. Rhodes James, M.A. The little book is an important addition to pseudepigraphical literature. Following so rapidly several valuable discoveries relating to early Christian doctrine and practice, these so-called Petrine documents encourage us to expect others, which, by throwing light upon the past, will enable us more perfectly to realise the faith and life—sadly marred by declension and strife—of the Church of Christ during the early centuries.

THE NEW POPULAR EDUCATOR.

Under the title of The New Popular Educator, *Messrs. Cassell & Co.* have completed the re-issue of this comprehensive and very valuable work, which has deservedly attained a world-wide reputation. Consisting of eight handsome and substantial volumes, published at 5s. each, this edition is a great improvement upon its predecessors. A large portion of the text has been entirely rewritten, and the whole is printed in clear new type. The illustrations, which are exceedingly good and helpful, are more numerous; while a number of very fine coloured plates and new maps, also in colours, have been introduced. These volumes are a mine of wealth for thoughtful people, young or old. They constitute a standard universal library, comprising education in departments of art, science, poetry, mechanics, and a number of languages thrown in, all brought thoroughly up to date. We strongly advise parents and guardians to bear this work in mind when selecting a present for young men or maidens of a studious turn of mind.

The Methodist Family, Vol. XXIII. (2s. *Stock.*) Contains good illustrations, a serial story, bright articles, choice extracts, and poetry. It is calculated to excite and maintain the healthy interest of its readers, both old and young.

A neat, convenient, and finely printed pocket edition of Bunyan's Pilgrim's Progress is issued by *Messrs. S. Bagster & Sons.* There is a profusion of miniature illustrations. We wish for this pretty edition of the immortal allegory a multitude of readers.

Michael the Tailor (*C. H. Kelly*) is one of those realistic life sketches that we get now and then from our Methodist friends, whose church system seems to give scope to grace and talent in those of humble status in society. The stimulating story is translated from the French by Mr. Gliddon.

India's Women, the monthly record of the Church of England Zenana Missionary Society, begins volume xiii. with a somewhat plainer but tasteful exterior. (2d. *Nisbet.*) Rev. T. A. Gurney, M.A., of Swanage, begins a series of papers on "India's Women," and the general contents are, as ever, deeply interesting.

Cecil Langton; or, the Glow of an Earnest Life. By Mrs. Harvey-Jellie. (1s. *G. Stoneman.*) A wholesome little story, calculated to convey a good impression. Laura Clayton, a high-minded young woman, was worthy to become the wife of the hero of the book, whose high character was consonant with his earnest devotion to Christ.

A Week Spent in a Glass Pond, by the Great Water Beetle. (1s. *Wells Gardner, Darton, & Co.*) This is a very amusing nursery book, with large coloured pictures. Little folks will be delighted with the story, written by Juliana Horatia Ewing, which has a wholesome moral, specially addressed to such as find pleasure in collecting objects for an aquarium.

The Jewish Intelligence for 1892 is an attractive volume, setting forth the widespread operations of the London Society for Promoting Christianity among the Jews. There is a large amount of information in the well-illustrated pages. The opening part of next year's volume has a somewhat brighter exterior, and the title is *Jewish Missionary Intelligence.* (*Nisbet & Co.*)

The Short Story of a Long Life. (*Alexander & Shepheard.*) These memorials of the late Dr. F. Trestrail, edited by his widow, are short and unpretending, but they give a pleasing presentation of his prolonged and active life. Both as a pastor and a missionary secretary Dr. Trestrail served his generation well, and these memorials are fitted, in the words of the compiler, to prove "an example and an inspiration."

For the New Year.—Miss Charlotte Murray has prepared some tasteful booklets for the New Year:—Hands and Heart (1s.) is a pretty Birthday Text-book, with spaces for writing in names; The Little Chorister and Wings Celestial (6d. each) are beautifully illuminated poems for the season; while a ringing Watchword for 1893 is printed on a card (1d.). (*Hastings, Henry Randle; London, Partridge & Co.*)

The Infallible Book; or, Biblical Inspiration. By William Frith. (2s. 6d. *Partridge.*) Many who cannot read discussions couched in the language of modern theological controversy, are yet desirous of being confirmed in the faith which naturalist critics have harshly disturbed. For readers usually classed as "general," this is just the thing. It will confirm their confidence in the Word of God, and stimulate them so to study the Sacred Volume that they will become experimentally convinced of its inspiration and authority in Divine things.

Three Health Manuals are published by *Mr. T. D. Morison, Glasgow* (*London, Simpkin*). Sleep and Sleeplessness, by Dr. W. A. Hammond (3s. 6d.) is an exhaustive and useful treatise on "the hygiene of the night," containing a great body of information and advice. Good Health and Careful Living, by Dr. W. W. Hall (3s. 6d.), gives in plain and essentially practical terms much invaluable counsel on the prevention and cure of every-day ailments. Our Bodies, by Dr. A. F. Blaisdell (3s. 6d.), is well and comprehensively described in its secondary title, "A popular and hygienic account of the human system and its healthful workings," or how to live and keep well.

The Glory of God in Redemption. By the late Charles Graham (2s. 6d. *Shaw & Co.*) Starting with the idea that redemption is the fullest manifestation of God, the lamented author of this work, in nineteen luminous chapters, conducts us along the highway of Scripture teaching. The little book is quite a body of sound instruction, the author's aim being, to employ his own words, "to unfold those truths which he has taught and been assured of for many years, which are essentially connected with the highest glory of God, and with our own salvation, holiness, usefulness, and happiness." Warnings are uttered against current errors, and the present aspect of redemption is treated of as well as the historic and prophetic.

Christ's Coming Kingdom; or, The Lord's Reign on Earth. By Henry Varley. Third edition, enlarged. (2s. 6d. and 5s. *Holness.*) We welcome a new edition of this very useful work on a theme which is daily receiving increased attention. At the end of the volume the chapters, "Is Christ's Coming Imminent?" which appeared in our columns some months ago, are given, following a study of miracle in connection with the Lord's return. Mr. Varley's accustomed boldness of language well suits the grand interest of the subject. All who write on prophecy court criticism, but the broad outlines of this exposition will elicit the hearty approval of prophetic students of all schools. The volume will be specially welcome to such as are beginning the systematic study of the prophetic Scriptures.

Faith-healing, Christian Science, and Kindred Phenomena, by J. M. Buckley, LL.D. (6s. *T. Fisher Unwin.*) The phenomena discussed in this very readable volume include faith-healing, astrology, divination, dreams, apparitions, witchcraft, and other topics generally classed as mysterious. The author first sifts the facts, and then endeavours to explain their existence. On the subject of faith-healing, he directs attention to failures as well as successes, and attributes to special mental or emotional causes results which are often regarded as miraculous. A man of devout mind, he distinguishes between superstitious fancies and supernatural occurrences. Though by no means satisfied with some of the positions he takes up, we gladly admit his acumen and good sense, and acknowledge the value of his work as a contribution to several much-canvassed departments of psychical research.

The Quiver (*Cassell & Co., Ltd.*) for January, 1893, contains much that is interesting and fresh. It is a large budget of good matter.

Rev. T. Champness has prepared, and issued from the "*Joyful News*" *Book Depôt, Rochdale*, some attractive leaflets, entitled Picture Talks for Boys and Girls. (Packets of 100, assorted, 6d.)

Good Company, the magazine founded by the late J. Jackson Wray, has begun a new series, edited by Marion E. Jackson Wray. The wholesome and attractive contents of the January number include the opening chapter of a biography of the lamented founder of the magazine. (2d. *Simpkin, Marshall, & Co.*)

Messrs. Spicer Brothers, 19, New Bridge-street, E.C., have issued a handy blotting pad, well framed in leather, with slate tablet attached for memoranda, which can be erased. The blotting paper used is a new production, called "Driquic," and the makers claim for it unusual absorbent powers, and state that it will work as well when covered with ink as when new.

BOOKS RECEIVED.

From *G. Stoneman.*—Nellie Hayden; or, God in Everything, by Mrs. Edey.

From *Nisbet & Co.*—Simon Peter: His Life and Letters, by W. T. P. Wolston, M.D., 2s. 6d.

From *R. and R. Clark, Edinburgh.*—Lady Grisell Baillie: A Sketch of Her Life. By the Countess of Ashburnham.

From *Marshall Brothers.*—The New Art of Healing; or, the Relation between the Principles of Voice Production and Health. By Rev. J. P. Sandlands, M.A., vicar of Brigstock.

From *Hodder & Stoughton.*—Songs of Rest, edited by W. Robertson Nicoll, LL.D., new edition revised and enlarged, 5s.; George Gilfillan: Letters and Journal, with Memoir, by Robert A. Watson, D.D., and Elizabeth S. Watson, 7s. 6d.

GIPSY GOSPEL WAGON MISSION.

A new effort on behalf of the gipsies of Great Britain has been made, under the direction of several representative Christian workers. It is called the Gipsy Gospel Wagon Mission, and in a descriptive circular we read: "The gipsies live among us as ignorant of God and of his Christ as though they lived in the darkest region of heathenism. As a race they seem everywhere equally neglected, for though ten times as numerous in Hungary and Transylvania, they are there as separate from all others as among ourselves.

"Considerable interest has recently been created, both in Britain and in America, in the state of the gipsies, through the life-story and the signally God-honoured work of the evangelist known as Gipsy Smith. God has surely raised up this remarkable instrument of his grace not merely to gather many into the Kingdom, but also to direct the thought and heart of the Christian Church to the long-neglected thousands of the 'Romany' race scattered over this and other lands. Many have asked themselves, How can we help? A Gipsy Gospel Wagon sent to the great centres of gipsy encampments is manifestly the most suitable means. There to open schools and preach Christ in a manner suited to the circumstances and character of gipsy life and prejudices, is believed by Gipsy Smith, and those of his race who know the love of God in Christ, to be the surest and shortest way to reach the need. One wagon is now being built on the most approved method of construction for similar purposes, but several more will be desirable, as the need is widely spread, and education takes more time than mere itinerating preaching to become effective.

"Gipsy Smith will (D.V.) return from America in the spring, when it is hoped the work contemplated by this movement will be formally entered on. Each wagon will cost about £140, after which the teaching and preaching staff will require support. One lady in Scotland has given £100, so that one wagon is in hand." Communications should be addressed to Mr. B. F. Byrom, Brookland Lodge, Delph, near Oldham.

SYRIA.—The improved sanitation of Syria, due, perhaps wholly, to missions, accounts, as Mr. George Ford says, for the "happy difference" between the cholera visitation of this year and heavier visitations of former seasons.

A NEW INSTITUTE.—On Tuesday week a village club and institute was opened at Rye Park. This has been built and given by a lady as a thank offering, and is called the Ramoth. It is intended to be a place of refuge for the people living on the Rye estate. A place where they can spend their evenings more profitably than in the public-house. It is expected to have Gospel Temperance meetings, and with occasional Bible readings. Prayer is asked that many of the men and boys may soon accept Christ.

PEACE SUNDAY.—Dr. Evans Darby, secretary of the Peace Society, writes that very encouraging replies have been received from the various religious denominations in response to the circulars (twelve thousand in number), issued by that society, inviting them to preach special sermons in favour of Peace on the Sunday before Christmas Day, December 18. At least a thousand new adhesions have been forwarded to the Peace Society, and this year the Bishop of Durham specially invited the clergy of his diocese to observe this occasion.

MR. J. G. WOOLLEY concluded a week's Gospel temperance mission at Swansea on December 11. On the first night more than 1,500 people were present. After this the large hall, seating more than 2,000, was filled, and, as the mission drew to its close, packed with audiences, and more than 800 pledges were taken. At an extra meeting, after an appeal from Mr. Woolley, 350 women of all classes gave in their names to join the World's Women's Christian Temperance Union (the local branch of the B.W.T.A. having agreed to affiliate), and took the white ribbon. The Christian women who have been labouring to spread temperance principles are greatly cheered.

Rescued for Life.

From Dr. Barnardo's Christmas Number of *Night and Day* the following varied and deeply interesting cases, illustrative of his great work of child rescue daily being carried on, are gathered :—

"Where did *these* lads come from?" asks Dr. Barnardo in his "Personal Notes." "Ah! my readers may well echo the question as they survey the faces



CHARLIE MUSGRAVE (17), JOSEPH WELLUP (18), JIMMIE SMITH (15).

of the three youths who stood a few days back in our Receiving House, having been rescued only a few hours before by one of my earnest colleagues who labours as a fisher of men among the slums of Darkest London.

"Charlie Musgrave, the lad to the left hand, hails from Glasgow. His father was a labourer, often out of work, but still managing to keep a decent roof over his head. Three and a-half years ago, Charlie's mother being dead, his father married again. The second wife did not take kindly to the existing family of three children, and Charlie, chafing at what he considered the unkindness and severity of his stepmother, soon quitted the humble home, and got work for a time in his native city. But a strike occurred, and Charlie, thereby thrown out of employment, took ship at Greenock, and went to sea, returning occasionally to Glasgow. On his last visit he found that his father had died after a lingering illness, and that the two youngest children had been taken to the poor house. Of the stepmother he could find no trace.

"Eventually Charlie was discharged at Cardiff. There he remained a short time without employment, soon exhausting the little money he had saved. Then he had to sell his kit and all his decent clothing to keep himself alive. Unable now to get a ship, he tramped to London, and found himself, after three or four months, in a common lodging-house—a tramp upon the streets, without proper clothing, without food, often without lodging for the night. He occasionally got shelter in a casual ward, but on the whole he preferred to wander about the streets if he had no means to pay for a lodging.

"Joseph Wellup, the dark lad in the centre, is a native of the States, a genuine negro. He came over here as cook's assistant on board a sailing vessel; was discharged in London; obtained for a short time a shelter in the Asiatics' Home, but of course could not be kept there, and then, like his companions, drifted into the common lodging-house and into the streets, where he had striven to keep body and soul together by odd jobs which did not always come.

"Jimmie Smith, the smaller boy to the right, is a genuine Cockney, born in Bermondsey. Jimmie does not remember his father. His mother had been all her life either an occupant of a common lodging-house or a tramp about the country, Jimmie accompanying her in her wanderings until he was old enough, as he said, to start life himself as an independent beggar and a doer of odd jobs on his own account. His success as a jobber may be gauged from the picture, where his attire on the day he was admitted is faithfully represented. Jimmie had managed to evade the School Board. He does not know his letters; he knows very little indeed of anything that is worth knowing. On all spiritual and moral subjects his mind is as dark as that of a heathen. And yet Jimmie has sharp wits. Keenly alive as he is on all matters that relate to his own interests, he would be a clever man who succeeded in outwitting Jimmie in any transaction of buying and selling.

"These three lads, ill-clad, without food, forlorn, homeless, friendless, with the bitter winter before them, were captured at one cast of my net in the deep Sea of Vagrancy whose waters ceaselessly wash the shores of Slumland.

"'What will you do with them?' perhaps some reader asks. In reply I say, Come to visit me three or four months hence, and I will be able to give you a satisfactory answer, an answer not of mere conjecture, but of proved experience. Unless these lads have in them the elements of criminality, I hope each of them will be found to be then in preparation for a life in which starvation or vagrancy will have no share. Just let my readers bear in mind that, since our Labour House for Destitute Youths was opened, nearly 2500 young fellows, gathered from the streets and common lodging-houses, *have been lifted out of the slums for ever*, have been given a short testing and training within the walls of this single institution, and then sent out into the great world with such incentives to and opportunities of success as a new environment and habits of labour, of industry, of honesty, and thrift, supplemented by earnest Christian training, can alone afford.

"A quaint little figure was two-year Sally, as she gazed at you with a wondering and somewhat wistful stare from the depths of the grotesque headgear in which she was arrayed when she was placed in my charge. She was forthwith photographed in accordance with my usual rule, and a queer little picture she makes. Both Sally and her brother Jack were clean and neat enough in appearance when first I saw them, for they had come from the kind and loving care of friends who had temporary charge of them, but their surroundings had surely been dark enough.

"The plain, unvarnished narrative in my books is as follows: 'In the room in which these children were found, there was nothing whatever beyond a few old cooking-utensils; and the whole place was in a filthy state. The father died about eighteen months since. The mother, who was left with three children, is a grossly drunken, dirty, and immoral character. Owing to her spending all the money she could get in drink, her rent went unpaid, her furniture was seized, and her room became empty. The boy, when seen by a doctor, was pale, filthy, and suffering from enlarged glands. The baby was dirty, thin, and covered with vermin. Both had been grossly neglected. The mother used to lock them up in the room for hours, and even days, at a time, and at times their cries were so piteous that the people of the house have unlocked the door and given them food, which was ravenously devoured.' Is there not some one among my readers whose heart will go out to baby Sally? To provide for her would be a pleasing Christmas gift to our Lord Christ.



"BROTHER JACK."

"The public would be appalled if by some magic process their eyes could be all at once opened to the number of *whole families* who wander hither and thither, homeless, shelterless, and abjectly destitute amidst the wilderness of London life. They steal like spectres in the shadow, along back streets and ways, silent in their misery, hopeless in their apathetic wretchedness. The dramatic contrasts in the world of London are startling indeed. The carriage of my lord rolls along Whitehall; just a few hundred yards away, on the Embankment, a whole homeless family is huddled together in the friendly darkness of a sheltered corner.



"LOOK AT NELLIE'S GENTLE LITTLE FACE."

"Of that spectral world, moving in such utter stupor of misery amidst us, and lurking in the shadows and generally living *anywhere*, Nellie has been an inhabitant. Look at her gentle little face; reflect that she is but eight years of age; think of what her life has been, and tell me if it is not meet that the very hills should sing aloud for joy over her deliverance! Think of the deadly miasma that rises like a foul exhalation from every lane and highway of the slumland in which this fair child has lived, and tell me how long she would have remained the gentle little Nellie that she is now! Hers was indeed destitution wholesale and unmitigated. A family consisting of father, mother, and five children —the youngest ten weeks and the eldest twelve years old—positively *homeless* in Great Babylon!

"Can any one imagine a more terrible fate? 'They slept,' says my agent who made the inquiry, 'in shelters, casual wards, and on the Thames Embankment.' I saw the whole family at Stepney, and their condition was then distressing in the extreme. It was the old, old story—the drunkenness of a father, the loss of his employment, the wrecking of the home, and finally the lapsing of both parents into that state of fatal lethargy and carelessness, which, like a lotos-curse, seems to seize upon all those who have lived long in this state of suffering. But, please God, that is all over with Nellie for ever.

"This Christmas time I have under my charge very nearly 5000 orphan and waif boys and girls of all ages, the largest family in the world, all rescued from positions and circumstances of whose diversity the cases I have quoted above will supply my readers with some faint notion."

The "Young Helpers' League," which has been established for just over a year in connection with "Dr. Barnardo's Homes," now includes 12,189 members or Companions. The League is designed for the aid specially of sick and crippled waifs, and the membership is open to young people under eighteen years of age of the middle and upper classes all over the world.

18 *to* 26, *Stepney Causeway, London, E.*

What's to be Done?

THIS question has been my thought day and night for weeks past. Homeless, starving, ragged, tempted Street Lads, with tearful eyes and clasped hands, have pleaded for food and shelter and a chance to lead an honest life. I have added bed after bed--have even had boys sleeping on the floor. **I MUST NOT NOW CROWD IN ANY MORE.** I have made temporary arrangements to sleep a few that I may not have to turn any away, but I beg all who love these boys, for His sake in whose sight "the redemption of their souls is precious," to come to my aid and help me to secure extra space and

PUT UP ONE HUNDRED MORE BEDS.

£200 will enable us to adapt some premises for this purpose in a few days, and begin **at once** to rescue **100 more** perishing Gutter Boys.

£100 will take seven waifs and strays out of the gutter, shelter, feed, and train them through the winter, and pay all the expenses of their emigration to Canadian Farmhouses, where they will never need another farthing of English charity. *(Our rescued Street-Arabs in Canada have sent us over £732 in the last four years as thank-offerings to their old home.)*

£50 will pay the expenses of twelve waifs through the winter in our New Wing.

£10 will defray the cost of a Street Lad's Emigration to Canada.

£4 10s.	„	„	his Maintenance and Training till the Spring.
£2 10s.	„	„	a Waif's Clothes, Underwear, Boots, &c.
£1	„	„	another bed and bedding complete.
10s.	„	„	a hot Dinner to 30 Hungry Boys.
5s.	„	„	a good Breakfast to 30 Street Lads.
2s. 6d.	„	„	an ample Tea to 30 Gutter Children.

Will friends who wish to make family and other collections at this season of the year, or to interest young folk or domestics in doing so, please write to me for an illustrated form—"A Winter Sheaf"?

A Packet of Literature describing this work in the Homes will be sent to any address (post free) 6d.

THE BOYS' HOME,

95, SOUTHWARK STREET, LONDON, S.E.

J. W. C. Fegan

BRANCHES { Little Wanderers' Home, Greenwich.
Boys' Orphanage, Ramsgate.
Distributing Home, Toronto.

Cheques and Postal Orders may be made payable to J. W. C. Fegan, and be crossed London and County Bank, Southwark Branch.

NOTES ON DAILY READINGS.

SUNDAY, JANUARY 1.—1 SAM. XXI.

This fatal lie of David was destined to fill his heart with bitter anguish, and to dye his hands in the blood of a family of priests. He would never have yielded to it had his soul been living aloft in that heroic faith which breathes through most of his Psalms. Tell the truth in reliance on the God of Truth, and you will have nothing to regret. The more transparent you are, the more peaceful your heart and restful your life.

There are two notable sayings here which we may well appropriate. The business of our king requires haste, and there is no sword to be compared with that of the Word of God, with which our David defeated the tempter in the wilderness. But when first spoken they were each coloured by the deceit of him who uttered them.

How rapid is the deterioration of God's saints when once they begin to tread the downward road! The nobler they are, the swifter and more headlong their descent. As David begins this chapter by lying, he ends it by feigning madness, which cannot be excused by alleging that that age invested it with the halo of sanctity. How had the fine gold become dim, when he who had been anointed by the Spirit of God scrabbled on the doors of the gates! And yet deep down his heart was filled with emotions that were to flower and fruit in one of his sweetest Psalms (the xxxiv.). As he went forth from that frightful peril, he tells us the story of his thoughts. He had sought the Lord and been heard. He had cried and been saved. He had suffered, but not one of his bones had been broken, and not one good thing had failed.

MONDAY, JANUARY 2.—1 SAMUEL XXII.

During the present age, Saul is on the throne, and the true David in hiding. But around him there is gathering in secret a host before which the kingdoms of this world will be ultimately subdued. His recruits are drawn from those who are in distress and debt, bitter of soul. But He sends none of them away. He sympathises with their sorrows, pays their debts, and turns their bitterness to sweetness; and out of them raises an army of mighty men, all of whom are welded to Him by indissoluble ties. What the world counts as its dregs and riff-raff, its ne'er-do-wells, Jesus transmutes into saints, and his saints are all heroes.

How sweetly David cared for his father and mother, and how tenderly God cared for him, but nothing could avert the terrible results of his misdoing. As he had sown, so was he to reap. There is nothing to alleviate the lurid horror of this scene, except those encouraging words with which David welcomed Abiathar, when as a fugitive he fled to him for protection. Are they not addressed by the Lord Jesus to all who escape to him? Abide with me, may be rendered abide in me. The binding the two lives into one bundle is so exactly the relationship between Him and us. Because He lives, we live also; indeed, He is our life. With Him there is safeguard for us here and hereafter.

In Psalm lii. David predicts the fate of Doeg, and contrasts it with his own happy portion. May we, amid the hatred of the ungodly, yet be as green olive trees in God's house, striking our roots deep down into his mercy.

TUESDAY, JANUARY 3.—1 SAMUEL XXIII.

A wanderer's life was this in very deed! Yet here, amid the rocks and caves of Judah, David wrote many of his most helpful Psalms. The whole Church is richer for these days of trial; and here is the clue to much that we cannot understand of the meaning of pain. We have to learn in suffering what we teach in song. But amid his wanderings how closely David walked with God! Before starting on his expeditions he carefully, and more than once, inquired of God, through the mysterious Urim and Thummin which Abiathar had brought with him. And when once a man gets into this blessed habit he may rely on God's deliverances. Where God is unable to help us is in paths of our own choosing. But it is impossible to walk with Him and fall into the hands of Saul. Saul may seek us every day, and false friends, as the Ziphites, play into his hands, but we may say, as David did at this time (Psa. liv.), that God is with them that uphold our souls, and that his name is good.

But amid all the outward strife God provides for us, as He did for David, some Jonathan, some rill of human love, some sweet friendship or brotherhood. Ah! this is the use of a friend, to strengthen our hands in God, to whisper words of hope, to enter into covenant with us. And this is what that best of Friends does, who discovers us in the deepest, thickest woods, and whispers his *Fear not*. There is no soul so lonely or desolate with whom Jesus will not enter into covenant and pour in the oil of his comfort and the wine of his love.

WEDNESDAY, JANUARY 4.—1 SAMUEL XXIV.

We may well stay to ponder the lesson of this chapter. The longer we study the Word of God the more convinced we are that there is scarcely an experience in our life to-day which does not have its counterpart in this marvellous mirror of human nature. Here we are taught that opportunity does not of itself indicate either God's will or our duty. Without doubt the kingdom was promised to David on the death of Saul. Even the king himself knew that. His life was a curse, not to himself only, but to his people. It would have been natural enough for David to have fallen in with the specious arguments of his followers. Here was his enemy within his power. He was eager to take David's life: would there not be ample justification, therefore, in taking his. Besides, God's promise so clearly indicated that ere long he must be removed by death. Against all these suggestions, which had in them the hiss of the serpent, David opposed the simple rule of rectitude, and of what was right in the sight of God. This stayed his hand. And there is evidence of the tenderness of his conscience in that his heart smote him for cutting off Saul's skirt. We must not argue that because there is opportunity the open door denotes the rightfulness of a questionable act. There is but one law for all true life—the will and rule of God. And if He is silent, no amount of favourable appearances can justify a violation of his law. With this at our back let us confront false friend and open foe.

THURSDAY, JANUARY 5.—1 SAMUEL XXV.

In the heat of anger we are prone to do things that we have reason to repent of for many days afterwards. It is probable that as David reviewed this incident in his life after the lapse of years, he was increasingly thankful that he had been saved from bloodguiltiness in the case of Nabal. He had right on his side, according to the usage of the time. To-day the Arab tribe which guards the shepherd or a caravan, or restrains itself from plundering, expects some reward. And it was altogether unfair that this rich landowner should take all the advantage without making a return. And it was altogether too bad to cap his injustice with a coarse jest. At the same time, it would have been a blunder and a crime to wipe out the record of this discourtesy in blood. And so, as David acknowledged, God stepped in, in the person of Abigail, to arrest him. He recognised that God was in the interposition, and he blessed Him for it (32). What an illustration we have here of God's pre-eminent grace. The God of his mercy prevented him—*i.e.*, came between him and the deed he meditated. May we be quick to see Him still averting us from our purpose and hiding pride from our hearts.

What delicate beauty there is in that companion of the soul as bound up in the bundle of the living, in contrast with the souls that are slung out, as from the hollow of a sling! So, in a sense that Abigail could not foresee, we are one with Jesus, bound up in his existence, one with Him in a union that death itself cannot dissolve.

FRIDAY, JANUARY 6.—1 SAMUEL XXVI.

This chapter is full of touching incidents and noble words. There was a sturdy heroism among the mighties of David's army. They loved feats of hardy courage, and therefore the heart of Abishai rose to David's challenge. Would that there were more of this spirit in us still, so to answer to the appeals of Jesus, as from his throne, He cries, "Who will go down with Me?"

Again, as in a previous chapter, Abishai, as the two stand inside the royal barricade, suggests that opportunity indicates duty. But David would not hear of it for a moment. He vowed that he would wait till God had taken his life, and he would not avail himself of any opportunity, however tempting, to anticipate or hasten a future which was inevitable, not because he could take it, but because God would give it. But that colloquy over the sleeper is a striking picture of how death stands threatening many a mortal, but the angel of life and mercy pleads for a little respite, in which there shall be time to repent.

How often do inconsistency and spiteful dealing threaten to drive men back from the inheritance of God. Oh, let us be careful lest by aught in us we are an obstacle to other souls. But how lovely it was that David was able to surmount all the evil things that Saul did or said with an unfailing charity.

SATURDAY, JANUARY 7.—1 SAMUEL XXVII.

Times come to all of us, when we feel as if we cannot suffer a moment longer. We have come to the end of ourselves, that then is the test whether we will still cling to God for grace to live, though it be only a moment's store for a moment's need; or whether we will take a short cut, suggested by our own judgment, into comparative repose. David had had every assurance from God that he should be king, yet, all suddenly, he seems to have had a fainting fit, and, feeling that he would after all perish by the hand of Saul, he went off to Achish. In doing so, he involved himself in terrible difficulties and perplexities, as we shall presently see.

It is very wonderful to find what heights of holy rapture co-existed in David's heart with depths of deceit and two-facedness, and it is very humiliating. How much education this man after God's own heart needed!

When once we look away from the promise of God and look at circumstances, we turn from the straight path into devious tracks, which lead us into morasses and quagmires. If there should be any tempted thus that read these lines, let them dare to trust God, though every appearance be against them. He will vindicate Himself and our trust. The wicked may spread himself in great power, but the righteous should not fret himself in any wise to do evil, for evildoers shall be cut off, but the meek shall inherit the earth, and delight themselves in the abundance of peace.

F. B. M.

INTERNATIONAL S. S. LESSONS.

JANUARY 8.

REBUILDING THE TEMPLE. Ezra iii. 1—13.
GOLDEN TEXT, VERSE 11.

THE journey from Babylon to Jerusalem would require not less than four months, as it did in Ezra's day (vii. 9). *The seventh month* (1)—the latter part of our September—was that in which the Day of Atonement and the Feast of Tabernacles were to be kept (Lev. xxiii. 27—36), the first on the tenth day, and the second beginning on the fifteenth day and lasting for seven days. The returned exiles reached Jerusalem before the seventh month, and were occupied in rearing for themselves some habitations amid the ruins of the city and its neighbourhood.

The chapter tells of two things—the setting up of the altar and the laying of the foundation of the Temple. Around these two incidents our lessons must gather.

1—7. The two leaders of the people were Joshua, the high priest, and Zerubbabel, the governor of Judah. These men were to the restoration what Luther and Melancthon were to the Protestant Reformation. When the time comes for a great work to be done, God raises up suitable men to do it. The people were *as one man* (1), for the best of leaders can do nothing with a divided people. Unity not only increases the strength of the few, but is the condition upon which God's Spirit is given (see Acts ii. 1—4). In building the altar first of all, they gave to God the first place. Abraham acted upon this principle (Gen. xii. 7, 8). God attends to the interests of those who seek to honour Him (Matt. vi. 33).

Note the reason given for setting up the altar. (3) If the *fear of other people* is upon them, must they not arm themselves for defence? God is their best defence. "Have we enemies? Then it is good to have God for our friend." Apprehension of danger should lead us to God. Strongest enemies are impotent against those who call upon the Lord (Psa. lvi. 9).

When the altar was set up *it was well used*. They began at once (6), and offered daily, according to all the set feasts of the Lord (5). "Let not those that have an altar starve it." Yet their offerings, though abundant, were *according to the word of Moses, the man of God* (2). "You are very precise," someone remarked to one of the Puritans. "I serve a precise God," was the reply. There is no value in service which is performed in neglect of the Divine word. Their rule was a good one, *as the duty of every day required* (4), or, as in margin, "the matter of the day in his day." Rest in service depends upon our doing each day the whole duty of the day, and no more. The arrears of yesterday's neglect, and the anticipated duties of to-morrow, create worry. Beside their offerings upon God's altar they *gave also of their substance* for the rebuilding of the Temple (7). An altar without a temple would do when there had been no opportunity to build, but when the opportunity is given it would be guilty neglect not to rise and build.

8—13. The building of the temple began in the month *Zif*, corresponding to our April and May. This was only seven months after the altar was set up. Considering the state of ruin in which they must have found the city and the temple site, it is evident that they had lost no time. The foundation was laid amid great demonstrations of sacred joy (10). The refrain quoted (11) is from Psa. cxviii.; and "it has been concluded that this sacred song was sung upon that occasion."

The grief of some mingled with the joy of others (12, 13). To some, who had been born in captivity, and who had never seen the former temple, this was naturally an occasion of great rejoicing. But others were old men, who had beheld the glory of Solomon's temple. They grieved more for the loss of that than they rejoiced over the beginnings of this. The prophet Haggai refers to such as these, and gives the assurance that if the new temple should be inferior in magnificence to that of Solomon it would have a greater glory by the coming of the Messiah (Hag. ii.).

Among the Churches.

CHURCH OF ENGLAND.

Rev. W. St. Clair Tisdall, who is proceeding to Julfa, has reached Bushire safely.

Rev. Tilden Smith, formerly curate in the parish, has been appointed vicar of Holy Innocent's, Hornsey.

The townspeople of Leeds have decided to raise a memorial to the late Canon Edward Jackson.

Rev. W. Bird Hornby was on Wednesday week consecrated at St. Paul's Cathedral as Bishop of Nyassaland.

The Bishop of Manchester has appointed Rev. Frank E. Hopwood, rector of Bury, to the honorary canonry vacant by the death of Canon Pitcairn.

Rev. Dr. Gritton, who for twenty-five years has been associated with the Lord's Day Rest Association, and who for more than forty years has been a clergyman, has been immersed by Dr. James A. Spurgeon at West Croydon Baptist Church.

Rev. Hubert Tugwell, of Lagos, reports that Miss Warner has had an attack of fever. The bishop-designate of the Niger and Mrs. Hill were quite well, and their presence and counsel had greatly cheered and encouraged the workers on the West Coast.

Rev. W. Roberts, formerly the pastor of Junction-road Congregational Church, Upper Holloway, and more recently of Salisbury Congregational Church, has entered the Church of England, and has been ordained by the Bishop of Rochester in Rochester Cathedral.

The Cathedral clergy of Winchester have just undertaken the support of one of the evangelists of the Church Army at Eastleigh, where a large colony of railway persons has recently been created. This has been done chiefly at the instigation of the Dean of Winchester.

The usual monthly meeting of the C.M.S. Younger Clergy Union was held on Monday week last at Salisbury-square. Mr. J. Monro, C.B., late Chief Commissioner of Metropolitan Police and now honorary missionary in the Nuddea district, Bengal, gave an address on "The Missionary Outlook in Lower Bengal."

The committee of the C.M.S. have put forth another special appeal for men to take up work on the borders of the Niger Soudan. The committee countenance the principles of work originally laid down by Mr. J. A. Robinson and Mr. Graham Wilmot-Brooke, and admit the possibility of local autonomy to a considerable degree.

Rev. John Geale Unwins, M.A., vicar of St. Matthew's, Cainscross, near Stroud, for over fifty years, died on Sunday week in his eightieth year. His record of half a century (says the *Birmingham Post*) was only excelled in the district by Rev. John Elliott, vicar of the neighbouring parish of Randwick, who held the vicarage for seventy years, and died in his hundredth year.

Considerable activity has been displayed at the Martyrs' Memorial Hall, Dartford, during the past three months. Amongst those who have given lectures or Gospel addresses have been General Sir Robert Phayre, Sir Arthur Blackwood, Rev. W. T. McCormick, Dr. Harry Guinness, and Mr. T. Lawrence Mitchell. The whole of the work is carried on by members of the Dartford Young Men's Bible Class.

The Dean of Norwich believes, above all things, in making his cathedral a real centre of usefulness. In addition to the instruction that he gives personally, he has arranged a course of six monthly lectures, extending from December to April, on "Church History," by Archdeacon Farrar, Rev. J. A. Robinson, the Bishop of Ripon, Prebendary Meyrick, Prebendary Leathes, and the Vice-Principal of Ridley Hall.

CONGREGATIONAL.

A new mission has been opened in Eldon-street, Manchester.

Rev. James Chadburn has resigned the charge of the church at Sutton, Surrey.

A new mission-hall has been erected at Dutchworth Green, to seat 140 persons.

Rev. A. J. Andrews has accepted the pastorate of Saltley-road Church, Birmingham.

Rev. A. Lee is resigning the pastorate of Grove Chapel, Gomersal, where he has ministered for ten years.

Castle-gate Sunday-school, Nottingham, reports a total, including branches, of 111 teachers and 1350 scholars.

Mr. Arthur Moore, of Nottingham Institute, has accepted the co-pastorate of Colwick-street Church, Nottingham.

Harrow-road Church reports 600 scholars in the Sunday-schools and a good work among young people in houses of business.

A new hall, erected at a cost of £1200, has been opened at North Hill in connection with the Congregational Church, Highgate.

Rev. John Jameson, lately of the Wesleyan East End Mission, has now entered on the pastoral charge at Arundel-square, Barnsbury.

The twenty-first anniversary of the New Court Chapel (Tollington Park) proved interesting and enthusiastic; evidence being forthcoming of remarkably good work.

Rev. Llewellyn H. Parsons, of Bristol, has accepted the pastorate of Finsbury-park Church, and expects to commence his ministry on the first Sunday in February, until which time Dr. Newman Hall will remain in charge.

The congregation of New College Chapel, South Hampstead, has resolved to adopt the unanimous recommendation of the committee, and to make all the seats in the chapel free and unappropriated from the beginning of the New Year.

The 247th anniversary of Nonconformity in the city of Canterbury was celebrated on Thursday by a meeting at Guildhall-street Church (Rev. G. Stephenson). It was stated that the church was formed in 1645 with nine members, the year closing with twenty-three members.

We are informed that attractive Sunday evening services are to be held for three months in the Victoria Theatre, Waterloo-road, which has been secured by the London Congregational Board. The first two services will be conducted respectively by Rev. J. Guinness Rogers and Rev. Bernard J. Snell. Other ministers have promised their help, among whom are Revs. J. P. Gledstone and J. C. Postans, and it is expected that most of those in South London will take a prominent part in the scheme. To render the services doubly popular, arrangements are being made in the same district for the organisation of an orchestra and choir. The main purpose of the effort is the reaching of the non-church going people who Sunday after Sunday throng the streets in the neighbourhood. The first service is to be held January 8, and will commence at 8 p.m.

BAPTIST.

Rev. J. D. T. Humphreys has accepted a call to Ashby-de-la-Zouche.

Rev. J. F. Porteous has been holding evangelistic services in Epsworth.

Rev. C. B. Sawday has been holding special services in Barrow-on-Soar.

The anniversary of the Wood-street Church, Bilston, has proved very encouraging.

Rev. E. H. Howard, of the Pastor's College, has accepted an unanimous call to the pastorate of West Green Baptist Church.

Rev. D. H. Moore has been ordained pastor at Barking. Professor Gracey gave the charge to the pastor, and Dr. Pierson addressed the church.

On Sunday, November 20, the first Baptist Church on the Diamond Fields in South Africa was opened. The church is the finest building in the town of Kimberley.

Owing to failing health Rev. D. Lewis resigned the pastorate at Noddfa he has held happily fifteen years. He has however been persuaded to withdraw his resignation.

At last committee meeting of the Baptist Missionary Society, Rev. R. Wright Hay, of Dacca, and Rev. J. Whitehead, of the Congo, were welcomed home on furlough by the treasurer. Farewells were given to Rev. G. R. Pople and Dr. and Mrs. Webb, who sail for Africa at the beginning of the New Year.

The Baptists of New York are putting their city mission work on a firmer basis than it has ever occupied. With an executive board of thirty, Rev. M. R. Deming, as corresponding secretary and superintendent, New York Baptists should, the Baptist newspapers in the States think, be able to lift speedily from the denomination the reproach that, year by year, they have declined in relative influence and numbers.

It is announced that one of the oldest Baptist ministers Rev. J. Litchfield, of Kingsthorpe, near Northampton, has passed away. Rather more than a year ago he resigned the pastorate, which he had held for forty-three years. He was well known throughout the county, and was everywhere held in high esteem as a preacher of no ordinary ability, and as a man of sound judgment and fine spirit. His services in connection with the Association, County Mission, and Provident Society were of great value to the churches.

In the hand-book of the Baptist Union for the coming year the number of those baptized within the past year is given. In England and Wales 15,004 persons have been immersed, and 8082 in the remaining countries of Europe. Asia reports 12,000 baptisms, Africa 2839, Australia 1330, the West Indies 3115, South America 90, and North America 175,991, making a total of 218,450. The registered Baptist membership throughout the world, so far as ascertained, is close on 4,000,000.

The thirtieth anniversary of the settlement of Rev. J. H. Barnard at Southwood-lane Chapel, Highgate, has been celebrated. Mr. Barnard mentioned that in 1860 he was in business in London, but he lost his eyesight, and that calamity was the means of his entering the ministry. For the first twelvemonth after coming to Highgate he was obliged to commit to memory every passage of Scripture given in the services, but he afterwards recovered his sight. During his pastorate 430 members had been received into church fellowship, and 486 young women had passed through his wife's Bible-class.

METHODIST.

After Mr. Waugh's mission in Spalding in January last a men's Bible-class was formed, which has proved remarkably successful.

Rev. W. B. Lowther, superintendent of Thirsk Circuit, has just undergone a dangerous operation. Happily he is progressing well.

Rev. W. Allen has paid a successful visit to Hull, when special meetings were held for the men of the guardship *Audacious*, lying in the Humber.

Last week a series of meetings in connection with the Primitive Methodist Sunderland and Newcastle District took place at South Shields, in aid of the £50,000 thanksgiving jubilee fund.

In order to reach and win the "corner boys," who in Manchester, as elsewhere, are a menace to society, the workers at Bedford-street, Salford, have a thoroughgoing lads' club, with 320 members.

The weekly prayer meeting in the Wesleyan Mission House will not be held on the next two Fridays, but will be resumed on Friday, January 13, and will thereafter commence at 12.30 instead of 12.

The work in Wesley Chapel, Leeds, under Rev. S. Chadwick, is going on more successfully than ever. The place is not only filled on Sunday nights, but scores are turned away from the entrances, after every inch of room has been occupied.

On Wednesday week at the Wesleyan Mission Committee, Rev. F. W. Macdonald gave interesting particulars relative to his recent official visit to Austria, and spoke hopefully of the position of his Wesleyan brethren in Vienna. He had had an interview with the Chief Secretary of the Department of Public Worship.

Rev. Evans Rowe, chairman of the Natal Wesleyan Conference, reports that the success of the native missions in that colony has scarcely ever been equalled in any part of the world, and even exceeded the success in the Apostolic times. The natives are clamouring for missionaries, and he does not know any division of the country where he could not place fifty more missionary teachers.

Many of the Bradford churches are putting forth special efforts to provide help. Notably among these may be mentioned Westgate Methodist Free Church, which is providing a series of free dinners to the poor, and White Abbey Wesleyan, which is undoubtedly making itself felt in the district, and, as it contains many of the poorest of the borough, it is a serious problem how to deal with the distress.

Mr. R. W. Perks, M.P., speaking at Louth on the influence of Wesley on England, said that they had to hold aloft the standard of pure Protestantism. They must protest against the introduction of mediæval mass into the churches, and have nothing to do with confession either in the church, the family, or the press. They must also fight against agnosticism and humanitarianism, and protest against the introduction of Ritualism and Romanism into the Protestant Churches of the land.

We hear that as a practical step towards the reduction of the needless Methodist chapels in villages, Rev. Richard Chew, of the United Methodist Free Church, has just carried a resolution through the Connexional Committee that the Louth circuit, where a movement is in progress for placing all the chapels on the Connexional deed, should be asked to open negotiations with the other Methodist churches with a view to reduce the competition between them in places where there are several Methodist chapels. In this way, it is urged, an unseemly rivalry will be avoided and money and energies will be economised for the opening up of new places at present untouched by Methodist agency.

PRESBYTERIAN.

Rev. William Martin has resigned his charge at Forest Hill.

The congregation at Aldershot is about to build a new mission church at Heathend.

Mr. Thomas Mackay, M.A., has been appointed to be assistant and missionary at Regent-square.

Rev. John Conway has entered, under promising auspices, on his new charge at Arthur's Hill, Newcastle.

The self-denial contributions from 120 congregations exceeds £1000. In all 290 congregations participated in the effort.

At the induction of Rev. J. G. Train to his new charge at Upper Norwood, Rev. A. N. Mackray gave an interesting address, and Rev. A. Macphail preached.

A conference of East London ministers and elders was held on Friday evening, in Bow-road Church, to consider the present distress and methods to be adopted.

On Monday week a serious explosion occurred at the English Presbyterian Church, Mold. A church meeting was about to be held in one of the class-rooms, when, on the gas being lit, a violent explosion took place. The building itself suffered slight harm, but one or two members were somewhat severely burnt.

A joint meeting of the three congregations of New Barnet, Wood Green, and Crouch Hill, was held at Crouch Hill Church on the last day of self-denial week. The meeting was largely attended, and was addressed by Mr. John Knox Bokwe, of Lovedale, Rev. O. Michelsen, of Tongoa, Miss Mann, Dr. Dykes, and Rev. J. B. Meharry.

A large and influential committee has been appointed to consider the circumstances and needs of the weaker Presbyterian congregations in the working-class districts of London, and to report as to the best way of helping them. The ordinary assistance of the Sustentation and Home Mission Funds has failed to give the help required.

SOCIETY OF FRIENDS.

A. Priscilla Fowler, of London, has arrived safely at Seoni Malwa, Central India, to join Friends' Missionary Staff there. Her welcome among the workers has been warm, and her presence very cheering.

After a visit of about two years in Australasia among the churches and families of Friends there, Alfred Wright has returned home. Calling on his way at Brumana, Lebanon, his services have everywhere been greatly appreciated.

Most hopeful accounts come from Syria. There are now five meetings held on the Sabbath, in connection with Brumana Mission, and the need of more anointed workers is felt, as the work grows steadily, notwithstanding priestly opposition.

The devoted evangelist, David Sampson, and his wife, from North Carolina, have just arrived in England. They have been liberated for service in Dublin and London yearly meetings. They propose first going to Birmingham, where they have relatives.

M. A. Marriage Allen, whose indefatigable and successful labours in Hoxton are so well known, has landed in New York, and intends to spend the winter among the coloured population of the Southern States. Her work in the past among the negro churches has been much blessed.

The religious census at Birmingham has revealed the fact that on November 27 nearly 10,000 attendances were made at Friends' meeting-houses and mission halls, and that, therefore, they are taking rank among the larger Churches of the city. The adult-school movement is largely to be credited with this cheering result of years of earnest labour.

FALLEN ASLEEP.

At Sandleach, Mrs. Boston, a faithful follower of Jesus.—At Harrogate, Rev. W. Holdsworth, for many years a useful Wesleyan minister.—In Rosebery-street, Liverpool, very suddenly, Mrs. Joseph Hodges, a quiet but useful worker.—At Leominster, on 16th inst., Mr. A. Norman, aged fifty-nine, who for forty-two years had been a useful preacher.—At Southfield, Taunton, Mrs. James Stevens, jun., a valued worker.—At Sydney, N.S.W., Mr. William Smith, a valued Y.M.C.A. worker.—On 14th inst., Mrs. Thorne, wife of Henry Thorne, after many years of suffering.—At Gosport, aged 71, Mrs. H. W. Abraham, beloved for her work's sake.—At Burton-on-Trent, on 18th inst., Mrs. Bassett, aged sixty-nine, a devoted servant of Christ.—At North Deighton, Mr. W. Atkinson, aged sixty-seven.—At Clapham, Mrs. H. Somerford, aged seventy-three, a helper of many.—At St. Mary's, Windermere, on 18th inst., Rev. H. Ainslie, aged seventy, a beloved vicar.—At Eccles, Canon Pitcairn, aged eighty-one, an active and honoured clergyman.—At Crostwick Rectory, Norwich, Mrs. Dickson, wife of the rector, and greatly beloved for her devotion and sympathy.—At Clonoulty, Rev. Thos. A. Drought, for many years rector of the parish, aged seventy-nine, and greatly esteemed by those who knew him.

Notices.

Correction.—In first line of last stanza of Christmas poem in last week's issue, by Mr. Charles Ellis, for "Over *your head*," read "Over *you bend*."

We are informed that the hymn recently mentioned in this column, "Time is earnest, passing by," was by Dyer, not Watts, as stated by a correspondent.

Communications Received with Thanks.—A.S.C. W.M. D.R. W.E.D. S.H. J.C. J.W.W. C.B.W. C.S. J.A.W. J.B. E.S. G.W. W. and E.C. G.T. T.C. W.D.S. I.S. Dr. R. J.H. W.C.U. A.E. W.J.P. A.C.P.C. A.S. J.S. A.A.K. F.B.M. I.K. A.M.G. J.C. J.B.K. F.S.A. T.A. L.E.S.O. J.D. S.N.B. A.S. W.W.H. C.R.H. A.M.G. T.J. T.B. F.P. R.K. A.C.T. E.A.P. J.F. G.W.G. A.W.J. M.W.T. H.J.P. W.H. M.R. D.M.L. J.W. D.S.M. M.M.D. J.H.B. R.M. W.E.H. H.A.M. D.F.H. E.W.M. S.S. T.C. J.L.H.

Applicants for Tracts.—Miss Edith Hodder, 14, Stable-road, Ebbw Vale, Mon.; Miss Bridgman, St. Juliet, Boxcastle; Mrs. Goddard, 4, Risboro'-road, Norfolk-park, Maidenhead; Sydney T. Butler, 25, Lawrence-road, Bow, E.; Walter Taylor, 46, Shaftesbury-street, Stainforth, near Barnsley; M. E. Husson, 22, Blomfield-road, Shepherd's Bush; Miss Munn, 9, Manor-road, Erith, Kent; Miss F. Courtney, c/o Miss Harris, 29, Park-road, Alma-lane, Stoke-road, Gosport, Hants; G. T. Jelly, 13, Leslie-park-road, Croydon; Mrs. Foster, 8, High-street, Erith; Mr. E. J. Kevern, Market-square, Camelford, Cornwall; H. G. Barnden, 28, Alexandra-road, Croydon; Mary Jane Stephenson, 50, Great Russell-street, Birmingham; A. Gould, College-road, Quinton, near Birmingham; W. Harding, 26, City-road, E.C. T. Gill, 19, E Block, Errol-street, E.C.; A. Nunns, 116, St. John-street, road, E.C.; E. G. Wakefield, 43, Cliftonville, Belfast; Geo. Brereton, Portarlington, Ireland, for railroad men in Canada; Miss E. Pearce, East Hill Villas, Dartford; Miss L. Sneyd, Heath-street, Dartford; J. Porall, 12, Leak-street, Cornbrook, Manchester; Mr. George J. Prescott, Wesleyan Local Preacher, Joynson-street, Sale, near Manchester; H. H. Cox, Falmouth; Miss Pearson, 104, Stamford-street, S.E.; Miss H. Clark, 1, Bank-buildings, Southall, Middlesex; Miss Delia Davies, Plas-street, Machynlleth, N. Wales; Miss Amy Roe, Letcombe, Cambridge-park, Wanstead, Essex; E. Tyler, 2, William-street, East Greenwich, S.E.

A TAX ON MALT.—The Swedish Government intends to levy a tax on malt, in order to meet the increased expenditure for military purposes.

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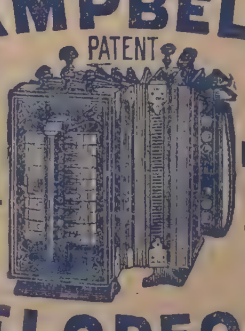
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